



ADDIS ABABA UNIVERSITY

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

Department of Linguistics and Philology

**Gädlä Fəqərtä Krəstos:
Critical Edition with Annotated Translation**

By

ZEWDIE GEBREEGZIABHER HESHE

**April 18, 2023
Addis Ababa, Ethiopia**



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

**Gädlä Fəqərtä Krəstos:
Critical Edition with Annotated Translation**

By

ZEWDIE GEBREEGZIABHER HESHE

Advisor: Abba Petros Solomon (PhD)

**April 18, 2023
Addis Ababa, Ethiopia**



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

**Gädlä Fəqərtä Krəstos:
Critical Edition with Annotated Translation**

By

ZEWDIE GEBREEGZIABHER HESHE

Advisor: Abba Petros Solomon (PhD)

A Dissertation Submitted to the Department of Linguistics and Philology, Addis
Ababa University in Partial Fulfillment of the Requirements for
the degree of Doctor of Philosophy in Philology.

**April 18, 2023
Addis Ababa, Ethiopia**

Table of Content

Declaration.....	v
Dedication.....	vi
Transliteration Guide.....	vii
List of Abbreviations.....	viii
Signs.....	x
List of Tables.....	xi
List of Figures.....	xi
List of Photos.....	xii
Acknowledgments.....	xiii
Abstract.....	xv
 CHAPTER ONE: INTRODUCTION.....	 1
1.1. Background of the Study.....	1
1.2. Statement of the Problem.....	7
1.3. Objective of the Study.....	9
1.3.1. General Objective.....	9
1.3.2. Specific Objectives.....	10
1.4. Significance of the Study.....	10
1.5. A Brief Biography of St. Fəqərtä Krəstos.....	14
 CHAPTER TWO: REVIEW OF RELATED LITERATURE.....	 34
2.1. Scholarly Articles and Books on St. Fəqərtä Krəstos.....	34
2.2. Jesuit Missionaries and the 17 th c. Religious Controversies.....	38
2.2.1. Jesuit Missionaries and the Conversion of king Susənyos.....	40
2.2.2. The Rise of Religious Controversies on Theological Issues.....	42
2.2.3. The Response of Orthodox Monks, Nuns, Priests and Laymen.....	46
2.2.4. The Causes for king Susənyos's Return to His Former Orthodox Faith.....	48
2.2.5. Death of king Susənyos and His son king Fasilädes.....	58
2.3. Women Saints' Struggles in the 17 th c. Controversies of Ethiopia.....	59
 CHAPTER THREE: METHODOLOGY AND RESEARCH DESIGN.....	 60
3.1. Methodology of the Study.....	60
3.2. Research Design.....	61
3.3. Source and Data Collection Techniques.....	63
3.4. Field Works.....	66

3.5. Data Analysis and Text Edition Techniques.....	67
3.5.1. The Base Manuscripts.....	67
3.5.2. Collation.....	68
3.5.3. Critical Apparatus.....	68
3.5.4. Translation.....	69
3.6. Results and Research Contributions.....	71
CHAPTER FOUR: PHYSICAL AND CONTENT DESCRIPTION OF THE MSS.....	72
4.1. General Description of Selected Mss and Related Texts.....	72
4.2. Physical and Content Description of the Available Mss.....	75
4.2.1. Description of Manuscript EM ₁	76
4.2.2. Description of Manuscript EM ₂	84
4.2.3. Description of Manuscript EM ₃	90
4.2.4. Description of Manuscript EM ₄	96
4.2.5. Description of Manuscript RM ₁	102
4.2.6. Description of Manuscript DL ₁	109
4.3. Primary Related Text of Gädlä Fəqərtä Krəstos.....	117
CHAPTER FIVE: PHILOLOGICAL AND LINGUISTIC REFLECTIONS OF THE GÄDL.....	119
5.1. Textual Order and Contents of the Gädl.....	119
5.1.1. The Main life of the Saint.....	120
5.1.2. Miracles (Ta'mmrät).....	121
5.1.3. Covenant (Kədan).....	126
5.1.4. Mälk'ə (Effigi).....	128
5.2. Collation.....	130
5.3. Textual History of Gädlä Fəqərtä Krəstos.....	132
5.4. Polygenetic Errors.....	137
5.4.1. Banalization	137
5.4.2. Metathesis.....	148
5.4.3. Transposition.....	149
5.4.4. Grammatical Number.....	154
5.4.5. Repetition.....	156
5.4.5.1. Repetition of a letter.....	157
5.4.5.2. Repetition of a word.....	157

5.4.6. Haplography/Omission.....	159
5.4.6.1. Omission of letters.....	159
5.4.6.2. Omission of words.....	167
5.4.6.3. Omission of sentence.....	177
5.4.7. Dittography/Addition.....	179
5.4.7.1. Addition of letters.....	180
5.4.7.2. Addition of words.....	188
5.4.7.3. Addition of sentence.....	211
5.5. Other Philological features.....	217
5.5.1. Orthography.....	217
5.5.2. Grammatical Gender Errors.....	219
5.5.3. Transformation of Vowels	220
5.5.4. Opposite reading.....	225
5.6. Conjunctive Errors.....	226
5.7. Archetype Errors.....	226
5.8. Sub – Archetype Errors.....	238
5.9. Stemma Codicum.....	264
5.10. Linguistic Analysis.....	267
5.10.1. Syntactic Problems.....	267
5.10.2. Phonological Problems.....	269
5.10.3. Morphological Problems.....	270
5.11. Literary Analysis.....	273
5.11.1. Literary Expressions.....	273
5.11.2. Common Ethiopic Hagiographical Patterns found in the Text.....	275
5.11.3. Structure (Form, Line, Stanza).....	279
5.11.4. Borrowed Words.....	280
5.12. Biblical and other Allusions.....	281
5.12.1. Biblical Allusions.....	281
5.12.2. Other Textual Allusions.....	283
5.13. Textual Value of the Gädl.....	286
5.13.1. Historical Value.....	286
5.13.2. Religious Value.....	288
5.13.3. Social and Ethical Value.....	298
5.13.4. Leadership Value.....	301
5.13.5. Gender Value.....	302

CHAPTER SIX: CRITICAL EDITION OF THE TEXT.....	303
6.1. Edition of the Text of Gädlä Fəqərtä Krəstos.....	303
6.2. Edition of the Text of Effigy, Mälk 'əa Fəqərtä Krəstos.....	371
6.3. Edition of the Text of Additional Effigy, Mälk 'əa St. Fəqərtä Krəstos (<i>Täräfä Mälk 'ə</i>)	379
CHAPTER SEVEN: ANNOTATED TRANSLATION.....	382
7.1. Annotated Translation of the Edited Text of Gädlä Fəqərtä Krəstos.....	382
7.2. Translation of the Edited Text of Effigy, Mälk 'əa Fəqərtä Krəstos.....	429
7.3. Translation of the Edited Text of Additional Effigy, Mälk 'əa Fəqərtä Krəstos (<i>Täräfä Mälk 'ə</i>).....	437
CHAPTER EIGHT: SUMMARY AND RECOMMENDATIONS.....	440
8.1. Summary.....	440
8.2. Recommendations.....	450
Bibliography.....	452
Glossary.....	459
Appendixes.....	466

DECLARATION

I hereby declare on oath that this dissertation is my own original work and has not been presented for a degree in any other university, and that all source materials used for the dissertation have been appropriately acknowledged.

Zewdie Gebreegziabher

April 18, 2023
Addis Ababa, Ethiopia

DEDICATION

I would like to dedicate this dissertation to the memory of my teachers and spiritual fathers,

- *Liqe Ma'əmrān Dägu Alem Kassa* who passed away during my study. Even if you had bodily departed from our eyes before the end of my study, your thoughts, teachings and exemplary life with fatherly love are planted in our heart forever.
- *His Grace Abunä Arägawə* who passed away during my study. Even if you had bodily departed from our eyes before the end of my study, your thoughts, teachings and exemplary life are planted in our heart forever.

***Fidäl* Symbols and Transliteration**

1. Consonants

ᵐ h	ʀ r	ᵗ t	ᵏ ʻ	ᵗ ž	ᵐ ʈ	ʒ f
ᵏ l	ᵏ s	ᵗ č	ᵏ k	ʀ y	ᵐ č	ᵗ p
ᵏ ḥ	ᵗ š	ᵗ ḥ	ᵗ ḵ	ʀ d	ᵗ p̣	ᵐ q ^w
ᵐ m	ᵗ q	ᵗ n	ᵐ w	ᵗ ġ	ᵗ š	ᵗ ḥ ^w
ᵐ ś	ᵏ b	ᵗ ñ	ᵐ ʻ	ᵗ g	ᵐ ɖ	ᵏ k ^w
			ᵐ z			ᵗ g ^w

2. Vowels

1	2	3	4	5	6	7
ä	u	i	a	e	ə or no vowel	o
ᵏ = bā	ᵏ = bu	ᵏ = bi	ᵏ = ba	ᵏ = be	ᵏ = bə, b	ᵏ = bo

3. Numerals

ᵗ	ᵗ	ᵗ	ᵗ	ᵗ	ᵗ	ᵗ	ᵗ	ᵗ	ᵗ
1	2	3	4	5	6	7	8	9	10
ᵗ	ᵗ	ᵗ	ᵗ	ᵗ	ᵗ	ᵗ	ᵗ	ᵗ	ᵗ
20	30	40	50	60	70	80	90	100	1000

List of Abbreviations

AAU	: Addis Ababa University
A.A.	: Addis Ababa
EAe	: Encyclopaedia Aethiopica
ANF	: Ante Nicene Fathers
CM	: Communal Monastery
Deci.	: Decinit
DL	: Däbrä Ləbanos
DSKM	: Rama Däbrä Sina Kidanä Məhrät
E.C.	: Ethiopian Calendar
ed.	: Edition
EMML	: Ethiopian Manuscript Microfilm Library
EM	: <i>Īmmämuez</i>
EOTC	: Ethiopian Orthodox Täwahədo Church
eg.	: Example
<i>f</i>	: Folio
<i>ff</i>	: Folios
GS ĪKM SFKCM:	Gädamä Səhat Īmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery
<i>GSFK</i>	: <i>Gädlä Fəqərtä Krəstos</i>
GS ĪK	: Gädamä Səhat Īmmä mə'uz Kidanä Məhrät
Inci.	: Incipit
JACS	: Journal of African Cultural Studies
IJEES	: International Journal of Ethiopia, and Eritrean Studies
J.E.S	: Journal of Ethiopian Studies
MS/MSS	: Manuscript/s
NEB	: The New Encyclopedia Britannica
NPNF	: Nicene and Post - Nicene Fathers
p., Pp.	: page/pages
r	: Recto
RM	: <i>Rama</i>
St./s.	: Saint /Saints
trans.	: Translated by
v	: Verso
vol./s.	: Volume/s

Biblical Abbreviations

1. Old Testament

Exod - Exodus
Deut. - Deuteronomy
Jos. - Joshua
Judg. - Judges
1 Kgs. - 1 Kings
1 Chr. - 1 Chronicles
2 Chr. - 2 Chronicles
Ps. - Psalms
Mac. - Macabees
Jub. - Jubilees

2. New Testament

Mat. - Matthew
Mk. - Mark
Lu. - Luke
Jn. - John
Acts. - Acts
Rom. - Romans
1 Cor. - 1 Corinthians
2 Cor. - 2 Corinthians
Phil. - Philippians
1 Tim. - 1 Timothy
2 Tim. - 2 Timothy
Heb. - Hebrews
Rev. - Revelation

Signs

The researcher has used the following signs in this study to:

[§] Indicate a Section.

┐ Identify words, phrases of different variants on the edited text.

[1] Separate numbers between the variants in the Critical apparatus and the letters of the family group.

‡....‡ Indicate irremediable corruptions.

List of Tables

Table I. No. of quires of the ms. EM ₁	78
Table II. No. of quires of the ms. EM ₂	85
Table III. No. of quires of the ms. EM ₃	91
Table IV. No. of quires of the ms. EM ₄	97
Table V. No. of quires of the ms. RM ₁	104
Table VI. No. of quires of the ms. DL ₁	111
Table: VII. Orders and contents of the six Collected Gädlat.....	120
Table: VIII. No. of salutations of the main Mälk'ə and Täräfä Mälk'ə found in each ms.....	130
Table: IX. Differing readings of ms EM ₁ from the rest of the manuscripts.....	134
Table: X. Differing readings of ms EM ₃ from the rest of the manuscripts.....	135
Table: XI. Differing readings of ms EM ₂ from the rest of the manuscripts.....	135
Table: XII Differing readings of ms EM ₄ from the rest of the manuscripts.....	136
Table: XIII. Banalization.....	137
Table: XIV. Metathesis.....	149
Table: XV Transposition.....	150
Table: XVI. Grammatical number.....	154
Table: XVII. Repetition of letters.....	157
Table: XVIII. Repetition of words.....	157
Table: XIX. Omission of letters.....	159
Table: XX. Omission of words.....	167
Table: XXI. Omission of sentence.....	177
Table: XXII. Addition of letters.....	180
Table: XXIII. Addition of words.....	188
Table: XXIV. Addition of a sentence.....	211
Table: XXV. Orthography.....	217
Table: XXVI. Grammatical Gender errors.....	219
Table: XXVII. Transformation of vowels.....	220
Table: XXVIII. Opposite reading.....	225
Table: XXIX. Syntactic Problems.....	267
Table: XXX. Borrowed words from Amharic language.....	280
Table: XXXI. Borrowed words from Təgrəgña language.....	280
Table: XXXII. Borrowed words from Greek language.....	281
Table: XXXIII. Inter- textuality with the Holy Bible.....	281
Table: XXXIV. Inter- textuality with Degg ^w a.....	283
Table:XXXV. Inter- textuality with Liturgical books, prayer books, Synaxarium and other Hagiographies.....	284

List of figures

Figure I. The Process of Neo – Lachmmanian method.....	63
Figure II. Manuscripts of Gädlä Fəqərtä Krəstos found at the three monasteries.....	74
Figure III: The Structure of quires in the manuscript EM ₁	80
Figure IV. Layout of the ms. EM ₁	82
Figure V: The Structure of quires in the manuscript EM ₂	87
Figure VI: Layout of the ms. EM ₁	89

Figure VII: The Structure of quires in the manuscript EM ₃	93
Figure VIII. Layout of the ms. EM ₃	94
Figure IX: The structure of quires in the manuscript EM ₄	99
Figure X: Layout of the ms. EM ₄	101
Figure XI: The structure of quires in the manuscript RM ₁	106
Figure XII: Layout of the ms. RM ₁	107
Figure XIII: The structure of quires in the manuscript DL ₁	113
Figure XIV: Layout of the ms. DL ₁	116
Figure XV: Paleographical Layout of the ms. EM ₁	132
Figure: XVI: Stemma Codicum.....	266
Figure: XVII: Morphological problems – a	272
Figure: XVIII: Morphological problems - b.....	273

List of Photos

Photo I. The Martyrdom of St. Fəqərtä Krəstos.....	469
Photo III. Abba Amdä Səlas'ə healing king Susenyos.....	470
Photo IV. St. Fəqərtä Krəstos received covenant from Lord Jesus Christ.....	471
Photo V. Back side of GSƏKM SFKC monastery photographed in near.....	472
Photo VI. Back side of GSƏKM SFKC monastery in danger of soil erosion from far.....	472
Photo VII. GS ƏKM SFKCM over side.....	473
Photo VIII. The roof of the Church.....	473
Photo IX. The building where her holy body is reposed and is resting	474
Photo X. The Church built by the saint's hand from sənsäl and the house of her holy body reposed and rest inside.....	474
Photo XI. The house of the holy water.....	475
Photo XII. The church prostrated left side when Jesus Christ came down.....	476
Photo XIII. The church prostrated right side when Jesus Christ came down.....	476
Photo XIV The material that the church is built with and the kneeling down of the church.....	477
Photo XV. The material that the church is built with and its condition from the 17 th c. till now.....	477
Photo XVI. During His Grace Abunä Qerlos signed the letter to sent the monasteries in order to allow the MSS to be photographed by the researcher.....	478
Photo XVII. The main entrance of the church of GS ƏKM SFKCM.....	478
Photo: XVIII. The main entrance of the Convent.....	479
Photo: XIX The church of Rama Kidanä Məhrät	479
Photo: XX Traditional school of Rama Kidanä Məhrät.....	480

ACKNOWLEDGEMENT

First and foremost, I thank God for his providence and guidance throughout this study from the inception to its completion. Praise be also to His Mother Holy Virgin Mary, along with all saints, and our mother St. Fəqərtä Krəstos.

I would like to express my reverent thanks to my Church, the Ethiopian Orthodox Täwahədo Church (EOTC) for the life and inspiration I have nurtured from her. I am grateful to many people who had supported me during the process of my study, without whom this dissertation would not have been accomplished.

I am grateful to His Grace Abunä Qərlas, the Archbishop of North Wällo, His Grace Abunä Atnatəwos, the Archbishop of South Wällo, both of whom have helped me with their fatherly hospitality, willingness and warm welcome in facilitating everything necessary for the collection of the manuscripts from the monasteries in North Wällo diocese. My sincere thanks again should go to the late His Grace Abunä Arəgawi, who was serving as Secretary of the Patriarchate office, Head of Foreign affairs of EOTC and the Archbishop of Djibouti and Dərädawa Diocese, for facilitating the sponsorship process. I must also thank His Grace Abunä Ərmiyas, the Archbishop of North Wällo,

My thanks also to Aba H/Gebreil, Secretary of the North Wällo diocese, Käsīs G/Maryam and all the workers for their hospitality, and support during my data collection trip in every aspect, including accompanying with me to the two monasteries of St. Fəqərtä Krəstos which involved a significant and difficult foot walk. My thanks again to Abba Təumä Ləsan Bərhanu, the Abbot of Ramä DSKM St. Fəqərtä Krəstos CM and Abba Kidanä Maryam, the Abbot of GS Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos CM; from Däbrä Ləbanos CM, Aba G/Mädhen Waldä Maryam and all the monks of the three monasteries, your willingness and welcoming spirit is unforgettable. Thank you, dear fathers!

I would like to express my deepest and sincerest gratitude to my adviser Abba Petros Solomon (Dr) for his continuous guidance, support, encouragement, valuable advice, scholarly comments and corrections that were very helpful for this study. Special thanks must be given to my instructor Abba Daneil Assefa (Dr) who assisted me a lot in the collection of reference books all along the research and his scholarly comments, insightful suggestions, and very thoughtful conversations. His guidance, encouragement, and humane were invaluable to this dissertation. I want also to thank Amsalu Tefera (Dr) for his insightful suggestions that have helped me in deciding on the *title* of this study.

My special gratitude and deepest appreciation goes to my husband Hailealem Worku who has always been patient and supportive, encouraging me throughout this study and assisting me in the editing process. Thank you for your understanding and for sharing in my vision. Your motivation is the source of encouragement in my life. Indeed, without your understanding, and encouragement, this work would not have been feasible. THANK YOU HAILYE. And our children: Haymanot, Atnatəwos, Arsəma, Səmrät and Agnatəios, I thank you all for your help and understanding. You were a source of inspiration and joy for me during the time of my research indeed. I also send a special and loving thanks to my mother W/ro Wudie Täsfahun, for your patience from the beginning till the end of my study.

I want to acknowledge and extend my earnest and sincere gratitude to my brother Dn. Yaregal Abegaz who had given his precious time in the editing process of this dissertation wholeheartedly towards the achievement of the objectives of my study. I am also grateful to my brother Mr. Fikremariam Bazezew who had assisted me with some proof reading work.

I wish to express my deepest gratitude to Ato Worku Gebeyehu, all families and friends who encouraged me with their great love for education. Thank you for your understanding. And I would like to extend my thanks also to W/o Tigest Kidane and her husband Binyam G/Maryam who had assisted me by buying and sending important books and articles from overseas. And also my thanks go to Tesfu Asmare who had helped me during my trip.

Once again, my sincere thanks to all family and friends, mentioned or unmentioned, for their understanding and patience during the long period of study, and to all those who had provided me their assistance in one way or another for the successful completion of this dissertation and my educational endeavors. A humble and loving gratitude is due to our monastic fathers and mothers for your prayers.

I would not conclude without expressing how grateful we all are to the scribes of the manuscripts who wrote the histories and hagiographies in all genres of manuscripts. They have made their own contribution to the people, the church, and the country in preserving the past in all aspects.

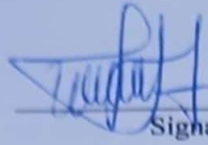
Zewdie G/Egziabher

Abstract

This study is a critical edition and annotated translation work on Gädlä Fəqərtä Krəstos, a text which records the life, deeds and struggles of a martyr and monastic figure who lived in the 17th c. during the reign of king Susənyos. St. Fəqərtä Krəstos is regarded as the defender of Orthodox Christianity and venerated as *a great martyr, a monastic and a prominent saint* by the Ethiopian Orthodox Täwahədo Church. She had lived in three ways of life, which is quite unusual and rare: as a married woman, a martyr, and an abbess of a monastery. The Gädl narrates her amazing life from conception to her last breath including her suffering and struggle against king Susənyos and contains her miracles, covenant and mälkə'. The Gädl has not been critically studied and catalogued so far. The researcher has made a careful collation of six manuscripts found from three monasteries for the preparation of this edition. Out of the three, two of the monasteries were established by St. Fəqərtä Krəstos. The physical and content descriptions of all the available MSS are demonstrated, including their quire structures illustrated in graphics. The description shows the right order of all folios, the structure of the quires, how they are assembled, how many folios are in each quire and which folios are absent. The edition comprises of the critical apparatus at the foot of each page to indicate the variant readings of the manuscripts, annotated English translation of the Gädl with mälkə', Biblical allusions, linguistic, literary, textual analysis and the genealogical tree or stemma codicum. The dissertation is organized in eight chapters and 484 pages. The text has great significance and value when placed in the historical, social, cultural, philological, and theological contexts of 17th c. Ethiopia,

This Dissertation is submitted by:

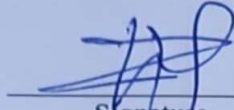
Zewdie G/Egziabher
Student


Signature

29.08.23
Date

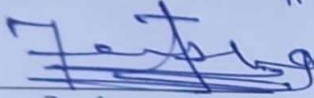
Approved by:

Aba Petros Solomon (PhD)
Advisor


Signature

29-08-23
Date

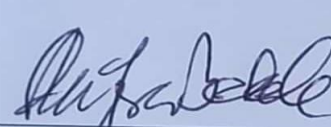
Meksha A.I.


Reader


Signature

29.08.23
Date

Shiferaw Bekele
Reader


Signature

30/VIII/23
Date

Mulugeta T.
Chairman, DGC


Signature

09/09/2023
Date

Associate Dean of College of
Humanities, Language studies,
Journalism and Communication

Signature

Date

CHAPTER ONE

INTRODUCTION

1.1. General Background of the Study

In Ethiopia, manuscripts written in the ancient Gəʿəz language are found in a broad variety of genres and purposes.¹ The vast collections of Gəʿəz manuscripts are preserved in monasteries, churches, and; national and foreign libraries. Among such records of the Gəʿəz manuscripts, *the Hagiography of Saints* is one of the vitally significant genres in the history of Ethiopian literature and it takes the highest place. It is said that the literature started during the Aksumite period in the form of translation from Greek into Gəʿəz with the coming of a group of Syrian monks called the Nine Saints. However, the restoration of the Solomonic line in 1270 was the turning point that brought about the “Golden Age of Gəʿəz literature”. In this period, Gəʿəz manuscripts flourished both original writings and translations from Syriac, Coptic, and in later times Arabic.²

At the end of the 14th and the beginning of the 15th centuries, a new genre in Gəʿəz literature dedicated to the lives of martyrs and saints, appeared both original and in translation.³ For this reason, Ethiopian hagiographies included translations of the lives of the early Church saints and martyrs; and the indigenous hagiographies of the local saints and martyrs were written by the

¹ Adamu Amare and Belaynesh Mikael, 1970, “The Church of Ethiopia, A Panorama of History and Spiritual life,” The Role of the Church in Literature and Art, AA, a publication of the EOTC, p..74

² Adamu Amare and Belaynesh Mikael, 1970, The Church of Ethiopia, A Panorama of History and Spiritual life, The Role of the Church in Literature and Art, AA, a publication of the EOTC, p.73-75; George A. Lipsky, 1962, Survey of World Cultures, p.122-123, Steven Kaplan, 2005, Gädl, EAe, vol.2, p. 642, D. Nosnitsin, 2005, Hagiography, EAe, vol.2, p. 969

³ George A. Lipsky., 1962, Survey of World Cultures, p.122-123; Leonardo Cohen, 2009, The Missionary Strategies of the Jesuits in Ethiopia (1555-1632), p.7; Adamu Amare and Belaynesh Mikael, 1970, The Church of Ethiopia, A Panorama of History and Spiritual Life, The Role of the Church in Literature and Art, AA, a publication of the EOTC, p.76, including Gädlä Säma’etät (Acts of the Martyrs) and Gädlä Häwäryät (Acts of the Apostles), Steven Kaplan, 2005, Gädl, EAe, vol.2, p. 642

EOTC.⁴ Following the Aksumite period, the medieval period of Ethiopia was rich in the production of literature, particularly in hagiography.⁵ The texts remain mainly central to study the history of Christianity and the character of the contemporary society. As a literary type, the hagiographies of saints contain the lives of the saints and are also rich in historical information of the past. Thus the texts play a significant role in the construction and understanding of the medieval history of the Church and the Country. The study of the history of the Church and the Country can never be full without a discussion of the hagiography of early martyrs. According to Kəṇāfä Rəgb, *hagiographies* are considered as:

. . . an important source for the study of the history of the Ethiopic literature and for the history of the doctrine and institutions of the Ethiopian Church. Moreover, they contain a great deal of materials relating to cultural, social, political and even military history of the country.⁶

As a result, the hagiography of saints in Ethiopia is a main literary genre that has invaluable evidence on the saints' period in a unique form. It provides information about the major events that had taken place relating to the life and the various spiritual struggles of the saint as hagiographies are the writings that narrate the lives, works, struggles and miracles of men and women saints. In addition, the hagiography of saints also describes the bishops, the kings, the political situation, to the name of several places of the time,. . . and the events relating to the life of the saint.⁷ Therefore, hagiographies are important genre for the contemporary religious life

⁴ Some of the translations were made during the Aksumite period and many more in later times, and got wide circulation in Ethiopia. Steven Kaplan, 2005, Gädl, EAe, vol.2, p. 642; Leonardo Cohen, 2009, The Missionary Strategies of the Jesuits in Ethiopia (1555-1632), p.7; Tadesse Tamrat, 1972, Church and State in Ethiopia 1270-1527, p.12.; Steven Kaplan. 1984. The Monastic Holy Man and the Christianization of Early Solomonic Ethiopia, Studien zur Kulturkunde 73 and Wiesbaden: Franz B. Steiner Verlag, Kaplan S., 2005, Gädl, EAe, vol.2, p. 642.

⁵ Adamu Amare and Belaynesh Mikael, 1970, The Church of Ethiopia, A Panorama of History and Spiritual life, , p.76, Tadesse Tamrat, (1968), Church and State in Ethiopia 1270 - 1527, p.11.

⁶ Kəṇāfä Rəgb Zälākä (1975), "Bibliography of the Ethiopian Hagiographical Tradition", JES vol.13, AAU, p. 57.

⁷ Marrasini P., 1982, Ethiopian Hagiography: History of Facts and History of Ideas. International Symposium on History and Ethnography in Ethiopian Studies, A.A.U. Nov. 18-25, 288

and in general for the history of the country.⁸ It is used as *a source material* to social, historical, political, geographical, archeological, theological, linguistic and different fields of studies.

Concerning this, Kənāfä Rəgb said:

It is understandable that the value of different Acts of saint s as source-material varies greatly from one to another and each one should be considered on its own merits which depend on the date of the composition, the relation of the saint to the internal politics of Ethiopia and the royal court, and on the importance of the monastery he founded. However, even those Acts whose contents do not include explicit information may assist in recapturing the general social and cultural milieu of the period they record.⁹

Among the hagiographies of Saints, ‘Gädlä¹⁰ St.Fəqərtä Krəstos’ is one of the manuscripts that contain the life and deeds of St. Fəqərtä Krəstos¹¹, a great martyr, nun and prominent saint of the Ethiopian Orthodox Church. She is known mainly for her zealous struggle against Catholic Jesuit missionaries during their attack on Orthodox Christianity in the reign of king Susənyos (1607-

⁸ Esposito Joseph J., 1994, “Hagiology” The New Encyclopedia Britannica, Vol.5, Chicago, 615.

⁹ Kənāfä Rəgb Zälākā (1975), “Bibliography of the Ethiopian Hagiographical Tradition”, JES vol. 13, AAU, p. 57.

¹⁰ The word “Gädl-ገድል” is a Gə‘əz term and it comes from the Gə‘əz root word (verb - gə’ss- ገሥ) ‘Tägadälä - ተጋደለ’; which literally means ‘contending or to compete or to fight’ (spiritually). It is similar to the word “ተጋደለ ገድል ሠናየ በሃይማኖት- ‘Tägadäl Gädlä sānayä bā’haymanot’ which means Fight the good fight of faith; (1 Tim. 6:12) and also ‘ሠናየ ገድል ተጋደልኩ - ‘sānayä Gädlä Tägadälku’ which means I have fought a good fight” (2 Tim. 4:7-8) (Commentary on the Epistles of St. Paul EOTC, ‘ye’qidus Paulos Mätsähaf Nəbabu kă’nä’ Təəguamew”, 1988 A.A.) Therefore “Gädl-ገድል” means the good ‘fight’, ‘combat’, ‘struggle’, ‘warfare’ or ‘battle’ of saint s for their faith until they triumphed and received their incorruptible crown of righteousness from God. It also indicates a codex (mäsähafä, branna or a book) which contains the life, work, struggle, tribulation, covenant, mälk’ə and grace of a aaint. Kədane Wäld Kəfle (Aleqa) 1948, Mätsähaf Säwasäw wä gə’s mäzgäbä qalat p. 301)

It has also a similar meaning with the Greek word ‘hagiography’ and with the Latin word ‘Vita’. The Greek word ‘hagiography’ comes from the two Greek words ‘hagios’ (ἅγιος) means “holy or saint ” and ‘graphia’ (Γραφία) means “to write”. Thus hagiography refers to writings of the lives of saints and Hagiology is the study of the saint’s lives through the examination of holy writings The Latin equivalent word is ‘Vita’ (life; plural form, vitae). In the history of hagiography, the word ‘vitae’ or Act (Gädl) indicate the acts or life of saints. The term hagiography describes literary products related to the veneration of the saints. In Ethiopic context, it covers a number of genres or different types of texts: Vita or Acts (Gädl), Miracles (Ta’ammər), Homilies (Dərsan), hymns and hymnological compositions of different kinds, accounts on the translation of relics, and a number of smaller texts like monastic genealogies, prayers, etc. (D. Nosnitsin, 2005, Hagiography, EAe, vol.2, p. 969, Steven Kaplan, 2005, Gädl, EAe , vol. 2, p. 642.)

¹¹ Fəqərtä Krəstos means a loved one of Christ. Also known as Əmmä’muz (Əmmä mə’uz,- which literally means mother of the good odour). It comes from her childhood name Muzit or ‘mə’uzit’. መዝት (ምዕዝት). The name Fəqərtä Krəstos is her nunhood name which she received while she took up and clothed the monastic habit.

1632)¹² She is also known as the founder of the two great communal monasteries that are still active in North Wällo province. Her first monastery Ramä Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery is in the district of Rayya, and her second monastery, where she lived till her departure from this life and where her precious holy relics rest, is Gädamä Səhat Əmä'mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery in the district of Mäqet, Gärägära, Fəlaqit.

Thus, St. Fəqərtä Krəstos is regarded as the defender of the Orthodox Faith and is generally venerated as *a great martyr, a monastic and a prominent Saint*. It is understandable that Ethiopia has several great female nuns and martyrs recognized as saints by the EOTC. Among them, the more prominent figures are: St. Krəstos Sämra, St. Mäsqäl Kəbra, St. Wälättä Mariam, St. Şäbälä Mariam, St. Zena Maryam, St. Əmma Wättät, St. Əmma Şhänkure, St. Wälättä Pertos, St. Ehətä Krəstos and St. Ehətä Petros . . .¹³ In addition to this, we also find in Ethiopia the hagiographies of Biblical and other ascetic women saints like St. Mariam Magdalin, St. Mariam Entäefrät, St. Mary of Egypt, St. Arsema. . . written in the Gə'əz language.

Like the great men and women saints of the EOTC, St. Fəqərtä Krəstos, being an Ethiopian saint had played a vital role in the religious and social life of 17thc Ethiopia¹⁴ and a Gädl has written entitled "*Gädlä' Fəqərtä Krəstos*."¹⁵ This Gädl contains the narration of the life, the struggles and the deeds of St. Fəqərtä Krəstos written by *a local scribe*.

The hagiography narrates how St Fəqərtä Krəstos has suffered during the reign of king Susənyos and struggled for her faith without fear of death. During her struggle, St. Fəqərtä

¹²J.M. Harden'1926, An Introduction to Ethiopic Christian Literature. p.27; Kinäfä Rəgb Zäläkä, 1975, "Bibliography of the Ethiopian Hagiographical Tradition", JES vol. 13, AAU, p. 68, No. 40

¹³ St. Ehətä Krəstos and St. Ehətä Pətros were close friends of St. Wälättä Pətros (Kənäfä Rəgb Zäläkä. 1975, "Bibliography of the Ethiopian Hagiographical Tradition", JES vol. 13, AAU, P p. 68, No. 40&41).

¹⁴ D. Nosnitsin, 2005, Hagiography, EAe, vol.2, p. 969, Amsalu Tefera, (Dr), 2011 E.C., Näqe'a Mäşahəft" AA,

¹⁵ The pages of the six collected vellum Gädlat are from 74 to 100 (from 37 ff. to 50 ff.)

Krəstos appeared in front of king Susənyos¹⁶ to reprimand him and said “ኣ ኣብድርኩስ ወኣላዊ ሃይማኖት ኣፍርንጃዊ - O you indolent, impure and apostate [the follower] of Religion of Afrəngawi¹⁷ (foreigners).” The Gädl obtained from Däbrä Ləbanos Communal monastery said: “. . . ወመጽአ፡ ትእዛዝ፡ እም፡ ኀበ፡ ንጉሥ፡ ሱስንዮስ፡ ዘይብል፡ ለዛቲ፡ ብእሲት፡ ምስለ፡ ምታ፡ ኣጽንዑአ፡ ጥቀ፡ ቀሢፎታ. . . And there came an order from king Susənyos saying: on that woman together with her husband, make worse the flogging.” Then she endured all the cruelty of the Emperor with her husband Zär’a Krəstos and her spiritual sisters.

The manuscript ‘Gädlä Fəqərtä Krəstos’ tells’ about her life history emphasizing her struggles and spiritual endeavors. It also narrates different issues in relation to her life and gives valuable information in relation to the events of the period. It also gives an explanation of some theological issues prevailing at the time.¹⁸ The Gädl contains an account of her life beginning with her parents and continuing with her conception, birth, childhood, adulthood, marriage, martyrdom and nunhood. The narration style of her parent’s life and her early childhood has similar pattern to other Ethiopian saints’ hagiographies.¹⁹ The Gädl also describes in detail her

¹⁶ EOTC. 2000 E.C., The Ethiopian Orthodox Təwahədo Church History from the Birth of Christ to 2000 E.C.; A.A., Käfyälāw Mərahe (kāsis): 1998, “The Spiritual and Social Life of Christian Women”, AA., Käfyälāw Mərahe, 2000. The Spiritual Life of Women, AA, Märqorəwos Aräga (Ləkä Birhanat), 1998 E.C.: “The History of Ethiopian Saints 5th Book. Sərgəw Hablä Səlasse, 1982 E.C., Amharic Church Dictionary: Ethiopian Microfilm Agency, AAU. Vol. 11, p. 134-35, The manuscript obtained from Däbrä Ləbanos Communal monastery (DL₁) has clearly mentioned the name of king Susənyos but the rest of the five narrate only the events that took place in relation to the king Susənyos.

¹⁷ We find this word in the hagiography of St. Wälättä Petros who suffered under king Susənyos and she used this word, as he had renounced his Orthodox faith and accepted the faith of the foreign Catholic missionaries.

¹⁸ The hagiography of St. Fəqərtä Krəstos talks about the deep mystery of the Holy Trinity in the accustomed manner of Ethiopian hagiography. It also talks about the story of Adam and Eve found in the Bible and other commentary books of the EOTC in relation to her baptism by contrasting it with the entrance of Adam and Eve into paradise 40 and 80 days after their creation. It also speaks about the deep theological mystery of baptism and resurrection. (EOTC., 1990, E.C., Wudase Maryam Nəbabu’na Təraguame, A.A. Tənsa’e Zäguba’e Matämeya bət.)

¹⁹ She praised God when she was born in the same manner as that of St. Abunä Täklä Haymanot. So she stood on her feet and praised God, by saying, “Praise be to the Father, to the Son and to the Holy Spirit, who has brought me out of darkness in to the light.” When she was baptized, the priests gave her a baptismal name, Maryam Šädala. As she grew up, she was called Muz’t (Me’uzt). Then she received spiritual education from one righteous monk sent to her by God. He taught her the Psalm of David, the books of Old Testament and New Testament and all the fundamental teachings of the Church. Thereafter, she got married to Zär’a Krəstos, the officer of the

martyrdom and resurrection from the dead, the reaction of the king, bishops, priests, monks, nuns and orthodox lay Christians and all her later monastic life. In general, the *Gädl* shows the marvelous exemplary life and struggles of St. Fəqərtä Krəstos in different aspects.

In the EOTC Tradition, in addition to the life and struggle, most of the *Gädl*s also contain *tä'ammərat* (miracles) of the saints, *qal kədan* (covenant) given from God and *mälkə'* (image or effigy) that are prepared to honor the saints.²⁰

As the other female saints of her time such as, St. Wälättä Petros, St. Ehətä Krəstos and St. Ehətä Petros,²¹ . . . etc. St. Fəqərtä Krəstos was one of the prominent female religious figures of the 17th c.²² St. Fəqərtä Krəstos was a well educated woman and copied several manuscripts like *Wängäl* (ወንጌል), *Sənkəsar* (ስንክሳር), *Haymanotä Abāw* (ሃይማኖት አበው), *Gənzāt* (ግንዛት), *Mäzmurä Dawit* (መዝሙር ዳዊት) and *Arganon* (አርጋኖን) in her own hand for the new believers that were evangelized by her. She had also built many churches as stated in her hagiography. However we don't know where those Churches are today.

This research is conducted based on the *six* manuscripts made of vellum obtained from the three monasteries.²³ The researcher of this study photographed for the first time all manuscripts made of vellum and took their measurements as well. Amazingly the researcher obtained four different

Emperor, only to obey her parents.

²⁰ Tadesse Tamrat, (1968), *Church and State in Ethiopia 1270 - 1527*, A Thesis submitted for the degree of Ph.D. in the University of London, p.12. ; Steven Kaplan, 2005, *Gädl*, EAe, vol. 2, p. 642.,

²¹ St. Ehətä Krəstos and St. Ehətä Petros were the close friends of St. Wälättä Pətros, Kənäfä Rīg Zälākä, 1975, "Bibliography of the Ethiopian Hagiographical Tradition", JES vol. 13, AAU, p. 68, No. 40&41).

²² D. Nosnitsin., 2005, Fəqərtä Krəstos, EAe, vol.2, p. 521., Steven Kaplan, 2005, *Gädl*, EAe, vol.2, p. 642.

²³ From the two ancient monasteries that were established by her and Däbrä Libanos Abunä Täklä Haimanot Monastery. In her first Monastery of Ramä Däbrä Sina Kidanä Möhrät St. Fəqərtä Krəstos Communal Monastery, the researcher obtained one vellum ms. and from her second Monastery of Gädamä Səhat Emmä mə'uz Kidanä Möhrät St. Fəqərtä Krəstos Communal Monastery, was found four vellum ms. Lastly at Däbrä Libanos abunä Täklä Haimanot Monastery was obtained one composite vellum ms which was written with the hagiography of St. Krəstos Sämra. St. Krəstos Sämra is a 14th/15th c. Ethiopian female saint (D Nosnitsin., 2007, Krəstos Sämra, E Ae, vol.3, p. 445). The first monastery was founded in North Wällo province, the district of Rayya and the second Monastery was founded in North Wällo province, the district of Mäqet, Gärägära, Fəlaqit.

versions of the saint's hagiography in one monastery. However in the process of copying each manuscript by different scribes, these manuscripts are not free from error due to various reasons. As far as the researcher is able to verify, there is no philological research done so far in any of the philological methods. Therefore, the text needs critical edition to produce a reconstructed text and the researcher carried out critical edition with annotated translation based on Neo – Lachmannian Method.

1.2. Statement of the Problem

Gädlä Fəqərtä Krəstos is an important Gə'əz manuscript written in the 17th c. The account of events that are found in Gädlä Fəqərtä Krəstos have great significance when placed in the historical, social, cultural, philological, and theological context of the 17th c. Ethiopia.²⁴ In addition to this, the text has great value in the study of the hagiography of women saints in general²⁵ and at the time of St. Fəqərtä Krəstos' in particular.

The rationales for the undertaking of this study are the following two problems:

A. Her hagiography has not yet been critically studied and translated to other foreign languages.

Many Ethiopic manuscripts including hagiographies have been critically studied, catalogued, investigated, and published both by foreign and indigenous scholars and philologists,²⁶ because

²⁴ Kənäfä Rəgb Zälākä, 1975, "Bibliography of the Ethiopian Hagiographical Tradition", JES vol. 13, AAU, p. 57.; Leonardo Cohen, 2009, The Missionary Strategies of the Jesuits in Ethiopia (1555-1632), p.8

²⁵The hagiography of St. Fəqərtä Krəstos is among the hagiography of women saints which are not yet studied by local and foreign scholars. This manuscript of St. Fəqərtä Krəstos shows that there are still unstudied hagiographies of women saints. While the main objective of this dissertation is to produce a critical edition but it also reviewed related issues like saint hood and the writing of hagiography of women saints. In Christianity, the life of sanctity and canonization are not related to gender but the virtuousness of one's life. Any one, male or female, who had a devoted life unto God and lived a saint ly life is honored by the Church and venerated as a saint. As a result the Church does not have men saint s only but several great women saints as well. Therefore the writing of hagiography and the recognition of saint hood in the Church is a matter of the sanctity of one's life. However, one must not confuse sanctity of life with the role of men and women in the Church which is a separate canonical matter.

²⁶A. Bausi Comparative Oriental Manuscript Studies: An Introduction (COMSt), 2015, p.48., Matthew Phillip

of their importance for different studies. Yet the lives of many saints still await a critical study, and the manuscript of Gädlä Fəqərtä Krəstos is an important Gə'əz text written in 17th c. This period witnessed religious controversies because of Jesuits missionaries. This is an important source to understand the social, historical, cultural, philological and theological values of 17thc. Ethiopia and Church. Since St. Fəqərtä Krəstos had played an important role in her three ways of life and, was one of the prominent women saints of the Church. Nonetheless, the topic has not yet received due attention and was not previously addressed by other researchers. So it has not yet been microfilmed, cataloged, foliated²⁷ nor critically edited and translated into any foreign language by scholars in the field.²⁸

B. Do all the four manuscripts of Gädlä Fəqərtä Krəstos which are available in her one monastery belong to the same family? And which one is copied from which?

What is known so far, there are six various witnesses of Gädlä Fəqərtä Krəstos. As stated earlier, the manuscripts are written in different time periods by different scribes. Therefore the differences between the manuscripts are significant and the reason for such differences deserves a careful research. Out of the six manuscripts of Gädlä Fəqərtä Krəstos, four are found in one of her monasteries. How can we then explain their differences if the witnesses are available in the same monastery? Are there unintentional mistakes? Do we also find scribal interventions? Though the relationship between the six manuscripts requires philological or text critical inquiry.

Monger, 2018, Series of dissertations submitted to MF Norwegian School of Theology, p. 63.

²⁷The sigla of the ms and a number is given to each side of every leaf i.e. to the two sides of the Manuscript and the front of the leaf as recto (r) and to the back as the verso (v). i.e. f1r, f1v, f2r.f2v. . .

²⁸Kənāfä Rəgb Zälākä, “Bibliography of the Ethiopian Hagiographical Tradition”, JES. 1975: 57-102; Amsalu T., Nāqə'a Māṣahəft". 2011 E.C. A.A. p.211 No.472. However, the Monastery of Gädamä Səhat Ḥimmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery had translated the Gə'əz text into Amharic. The translation from Gə'əz into Amharic was made four times by four different translators. Because of that there is a difference in content and introduction. However, Denis in his article only used the Amharic translation made in 1995 A.M. (2003 A.D.) and he didn't get any other parchment ms. and the other Amharic translations. Therefore, he said 'it seems to be the only source on her life'. D. Nosnitsin, 2005, Fəqərtä Krəstos, EAe, vol.2, p. 521.

And if so, is it possible to show a stemma codicum?

So a critical edition of Gädlä Fəqərtä Krəstos will enable us to address the aforementioned questions. Furthermore, the following basic research questions are also addressed:

1. Who was St. Fəqərtä Krəstos?
2. When and by whom was the Gädl composed?
3. What are the descriptions and the contents of each Gädl?
4. How many copies and families of the Gädl are available?
5. What is the significance of this Gädl for social, historical, cultural, philological, and theological studies?
6. What are the philological reflections on the Gädl?
7. How is it practicable the edition as much as possible to come nearer to the original text of Gädlä Fəqərtä Krəstos through critical edition?
8. What is the importance of editing and translating the text in to English?

1.3. Objective of the Study

The study has the following general and specific objectives.

1.3.1. General Objective of the Study

The general objective of this study is to show the importance of the study of the manuscript Gädlä St. Fəqərtä Krəstos by investigating the available manuscripts of St. Fəqərtä Krəstos written in different times. And then identify the variants in each manuscript and reconstruct a critically edited archetype text with annotated translation of Gädlä Fəqərtä Krəstos based on Neo – Lachmannian Method.

1.3.2. Specific Objectives of the Study

To achieve the general objective, the study will have the following specific objectives that are related to the main objective.

1. To gather and identify the accessible manuscripts of Gädlä Fəqərtä Krəstos.
2. To disclose the codicological and paleographical description of the existing manuscripts.
3. To investigate and describe the philological reflections of the text.
4. To collate the existing version of Gädlä Fəqərtä Krəstos and to construct the archetype.
5. To explore and differentiate the available manuscripts in relation to their families.
6. To create a Stemma codicum based on the genealogical linkage of the available manuscripts.
7. To demonstrate the contribution of the saint and the text itself.
8. To reveal the significance of the Gädl to different fields of studies.

1.4. Significance of the Study

The hagiographies of saints constitute an important part of the literature and they constitute themselves a peculiar genre. They are rich in providing valuable and vital information on historical, geographical, cultural, political, social, philological, linguistic, architectural, archeological, and theological issue through their remarkable narratives of the saint's period. This explains why many philologists are showing more and more interest in the study of the hagiography of saints.

Therefore this study will have a vital contribution in the study of manuscripts in philological system of Ethiopia in general and the study area in particular. And it is expected to produce constructive philological and other results in different dimensions. For that reason, the researcher believes that this study will have the following significance, both now and in the future.

✓ ***This study provides some fundamental, vital and genuine information about the period.***

St. Fəqərtä Krəstos is one of the 17th century popular Ethiopian saints and she is a great martyr and nun in the EOTC. And her hagiography is very important text to provide valuable information on the events of the Saint's period. It describes the reaction of the Emperor and the Ethiopian monastic communities, priests and laymen on how they opposed and resisted the Jesuits and the Emperor. In addition it also narrates how the controversies arose in relation to the conversion of king Susənyos to the Catholic faith and makes it clear how he eventually returned to his former faith.²⁹ Hence this study is significant to fill the gap in the construction of the medieval history of the Church and the country³⁰.

✓ ***It helps to understand the struggle, contribution and the hagiography of women saints.***

Gädlä Fəqərtä Krəstos demonstrates the role and contribution of women saints of the period and provides information about early Christian martyrs and nuns, including Biblical holy women.

As a hagiography of an indigenous woman saint it expounds the strong spirit of Ethiopian women saints in monastic life and their struggle in defending their faith and country from the challenges posed by the Jesuit missionaries. It is clear that one of the major causes of failure of the Jesuit mission in Ethiopia was not only the rejection by the common people but also the resistance of noble men and *women*. Large groups of priests, nuns, monks and laymen refused to accept the decree of the king and the mission of the Jesuits. Regarding this, Leonardo Cohen said that:

Finally, uprisings of noblemen and *women* who refused to submit to the ruler, along with rebellion and opposition on the part of large groups of priests and

²⁹There are some controversial issue regarding the king's last days of his life and the return to his former Orthodox faith. However, Gädlä St. Fəqərtä Kərstos and the tradition of EOTC show that, he returned with the prayer and miracles of saints including St. Fəqərtä Kərstos. (see in Chapter two)

³⁰Kənäfä Rəgb Zälākä, 1975, "Bibliography of the Ethiopian Hagiographical Tradition", JES vol. 13, AA U, p. 57.

monks, made Emperor Susənyos withdraw from some of his previously held positions. He proclaimed freedom of religion in the Empire and later on abdicated on behalf of his son.³¹

Additionally, her hagiography is also important to further study the hagiography of other woman saints who are highlighted in her Gädl. It contains the names of some holy women, monastic mothers and martyrs of early Christian church, such as: St. Barbara, St. Hilaria and St. Euphraxia, St. Irene, St. Senaser, St. Awgania, St. Arsema, St. Soliyana, St. Akrosiyas, St. Petriqa, St. Pi'stes, St. Alapees and St. Agapees. In addition to the local saints such as Emma Šänkore and Emma'wättät and particularly, her *mälkä* mentions the names of twenty three (23) holy women found in the Holy Bible³² in relation to the narrative on her life in expression of amazing theological mystery or qənä (ቅኔ).

Although the main work of this study is to produce a critical edition on Gädlä Fəqərtä Krəstos, as the hagiography of a women saint, a few related issues on the overview of hagiography of women saints is also presented by the researcher.

✓ ***This Critical Edition will be the first work on Gädlä Fəqərtä Krəstos.***

As stated earlier, despite the fact that St. Fəqərtä Krəstos is a prominent saint of the EOTC and has a key contribution towards the Church and the Ethiopic history, her Gädl has not yet been studied, critically edited and translated to any foreign language,³³ microfilmed, catalogued and foliated.³⁴ In this study the hagiography of St. Fəqərtä Krəstos is photographed, foliated,

³¹ Leonardo Cohen, 2009, The Missionary Strategies of the Jesuits in Ethiopia (1555-1632), p.16

³² Sarah, Rebecca, Leah, Rachel, Dina, Tamar, Rehab. Ruth, Jochebed, Deborah, Hannah, Bathsheba, Judith, Esther, Elisabeth, Maryam Enta efre'at, Salome, Maryam, Martha, Samaritan woman, a woman of Canaan, Phoebe.

³³ Kənāfä Rəgb Zälākä , 1975, "Bibliography of the Ethiopian Hagiographical Tradition", JES vol. 13, AAU, p. 71, No 52; Amsalu Tefera, (Dr.), 2011, Neqe'a Metsaheft"A.A.p.211 No.472, Sərgəw Hablä Səlass'ə (Dr.), 1969, "The Bibliography of Ancient and Medieval Ethiopian History", p. 56-58.

³⁴ The researcher found only the works of some scholars, which were done in the form of brief bibliographical and life description of the saint. In my first trip of 2019 to North Wällo province of Mäqəṭ and Raya, the researcher photographed and foliated all the available (five) 5 vellum mss at the two ancient monasteries established by the

investigated, critically edited and translated in order to answer the relevant research questions of this study. Therefore, this critical edition will be the first and original work on Gädlä Fəqərtä Krəstos.

To conclude, this study has critical importance:

- ✓ In filling the recognized gap of this period in the philological study of Ethiopia in general and the study area in particular.
- ✓ It helps the readers to easily understand the contents and physical characteristics of Gädlä Fəqərtä Krəstos.
- ✓ .It serves in better exploring the history, theology, culture of the time.
- ✓ The edited and translated text is important to other scholars especially English speakers.
- ✓ Philological analysis and discussion of the text will be important to scholars who want to conduct their study from a different perspective.
- ✓ The contribution of St. Fəqərtä Krəstos to the Country and the Church could be well recognized and her monasteries could present new tourist attraction opportunities.

1.5. A Brief Biography of St. Fəqərtä Krəstos

It is well known that Ethiopia had many great women martyrs and monastics that are recognized as saints by the EOTC. Among them, St. Fəqərtä Krəstos had played a vital role in the religious and social life of the 17th c. period of Ethiopia and she is venerated as *a great martyr, a monastic and a prominent saint*. When we see the lives of Christian women saints in general, most of them were virgins, and some of them entered in to the monastic life after the repose of their spouse. Therefore, the hagiography of women saints generally shows either the virgin woman became a nun and lived her entire life as a monastic or became a martyr; or sometimes both. There are also many married martyrs who had received the crown of martyrdom by witnessing their Faith.

Thus most of their lives generally exhibit two ways of life, i.e., monasticism and/or martyrdom or married life and/or martyrdom. However, in the case of St. Fəqərtä Krəstos, she had amazingly lived all the three ways of life, which is quite unusual and rare. So she is a married woman as she had been married in obedience to her parents, and had also received the crown of martyrdom for the Faith. But what makes her life quite different from other martyrs is that she was raised by the Lord from death and then continued her third way of life as a monastic. As a result, she had lived three ways of life in one body.

As aforementioned, the hagiography of St. Fəqərtä Krəstos is an Ethiopian woman saint's hagiography, which gives a detailed description of her three ways of life from her beginning to the last of her breath. The hagiography reflects how her three ways of life had manifested itself in one woman body; as a married mother, a martyr, and an abbess of a monastery. So the detailed description of her life with her contribution as narrated in her hagiography is summarized as follows:

1.5.1. Her Names and their Meanings

Fəqərtä Krəstos (ፍቅርተ ክርስቶስ) means the beloved of Christ. St. Fəqərtä Krəstos had four names from her childhood till the end of her earthly life. Her first name was Mariam Šādala (ማርያም ጸዳላ) which means *her light* or *glow is Mary*. This was her baptismal name given by the Church. In the Church, a newly baptized child is given a new name (Krəstəna səm – her Christian name). So when she was baptized, the priests gave her the Baptismal name of Mariam Šādala.

After she grew up she received her second name from her father and mother and they called her Muzit, መዝት (ምዑዚት - Me'uzit).³⁵ It means the one with sweet aroma. At the time of her sufferings, king Susənyos asked “What is the name of this woman of pleasant complexion?” They replied saying that her name is Me'uzit. She is also known as Əmmä'muz እማመዝ (እመ መዑዝ - Əmmä Mə'uz) which literally means mother of the good odouring one. It comes from her childhood name ‘Me'uzit’ (the one who has a sweet odor). Therefore, she was called by this name from her childhood till she became a nun.

The name Fəqərtä Krəstos is her nunhood name, which she had received when she was clothed with the monastic habit and the Angelic Schema by the bishop Abunä Marqos, as he was told by an Angel of God in a dream. “ወዘከመ፡ መጽአት፡ ኀቤው፡ ወአልበሳ፡ አልባሰ፡ ምንኩስና፡ ቆብዓ፡ ወአስኬማ፡ ወሰመያ፡ በቆብዕ፡ ፍቅርተ፡ ክርስቶስ. When she came to him, he dressed her with the monastic habit and cap and the schema, and he gave her the monastic name of Fəqərtä Krəstos.”

This name is her final name and the name by which she is widely known.

³⁵ Her birth place is called by this name until now.

1.5.2. Her Birth and Childhood

The great Ethiopian martyr and righteous St. Fəqərtä Krəstos or ʾĪmmä'Mə'uz was born on Tahsas 29 (January 7) in South Gondar province of Dära, Fogera Anbəsime Dəstric (Worəda) at a place called Kätätta Mariam near Abunä Hara Monastery, today known as *the village of* 'Mu'zit' (ʾĪmmä'Mə'uz). Her Father's name was Laba and her Mother's Wängəlawet. Her parents were kind and pious and were God fearing and were deeply engaged in spiritual deeds such as fasting, prayer, prostration and abstinence.

They were very famous in alms giving, holiness of life and uprightness of the faith. However, they were grieving a lot because of their childlessness for a long time, and were beseeching unto God every time so that He give them a child. After having prayed unto God for long, one day they heard an annunciation from an Angel of God. The Angel of God appeared to them and told them about the birth of St. Fəqərtä Krəstos, saying:

[8] ወእምዝ፡ አስተርአዮሙ፡ በአሐቲ፡ ዕለት፡ መልአከ፡ እግዚአብሔር፡ ወይቤሎሙ፡ ተፈሥሖ፡ ወተሐሣዩ፡ እስመ፡ በጽሐ፡ ገዢክሙ፡ ኀበ፡ እግዚአብሔር፡ ወእምኔክሙ፡ ትወጽእ፡ ወለት፡ ሠናይት፡ በኩሉ፡ ግብራ፡ ወርትዕት፡ በሃይማኖታ፡ ከመ፡ ኦርኒ፡ ወከመ በርባራ፡ ወኢላርያ፡ ከመ፡ ኢዮጳራቅስያ፡ ወሴናሴር፡ ወይወጽእ፡ ስሙዓታ፡ እስከ፡ አጽናፈ፡ ዓለም፡ ወትትጋደል፡ በእንተ፡ ሃይማኖት፡ ርትዕት፡ ወይድኅን፡ ሰብእ፡ በጸሎተ፡ ዚአሃ፡ ይእቲ፡ በርክት፡ ፍሬ፡ ማኅፀን፡ ፍቅርቱ፡ ለእግዚአብሔር፡ ወዘንተ፡ ብሂሎ፡ ሐረ፡ ወተሰወረ፡ ወእቱ፡ መልአከ፡ ብሥራት፡፡

And after this, [on] one day an Angel of God appeared to them and said to them, rejoice and be glad, as your cry has reached unto God, and from you will come out a daughter who is wonderful in all of her deeds and upright in her Faith as Oreni and Barbara and Ilareya as Eupraxia and Senaser. And her fame will go out to the end of the world, and she will struggle for the upright Faith and men will be saved by her prayer. She is blessed fruit of the womb [and] the beloved of God. And saying this, the Angel of annunciation departed and disappeared.

Her mother then conceived and gave birth to a chosen beautiful daughter. The new born child, the later St. Fəqərtä Krəstos, stood up and praised God at the day of her birth,³⁶

³⁶“The future saint's holiness usually manifests while still a child as he speaks precociously and even performs miracles.” Stephen Kaplan, 2005, Gädl, EAe, vol.2, p. 644.

[10] . . . ዛሬ፡ ቅድስት፡ ወበዕለተ፡ ልደታ፡ ቆመት፡ በእገሪሃ፡ ወትቤ፡ ስብሐት፡ ለአብ፡ ስብሐት፡ ለወልድ፡ ስብሐት፡ ለመንፈስ፡ ቅዱስ፡ ዘአውጃኝኒ፡ እምጽፋመት፡ ውስተ፡ ብርሃን፡ በእንተ፡ ምሕረትከ፡ ማኅየዊ፡ ወእምዝ፡ ሰገደት ፡
 ፫ተ፡ ጊዜያተ፡ ወአቅረበት፡ ፫ተ፡ ቅዳሴያተ፡ ወአንከሩ፡. . .

. . . This saint on the day of her birth, she stood on her feet and said praise be to the Father and praise be to the Son and praise be to the Holy Spirit, You brought me out of darkness unto light by your saving mercy. And then she prostrated three times and offered three thanksgivings, and those [who saw and heard this miracle] were astonished.

Her parents gave her the name Muzit, and then when she was baptized according to the canon of the Church, the priests gave her the baptismal name of Maryam Šādala.³⁷ Then she got baptized on her eightieth day and at the time of her baptism, the Holy Spirit descended upon her and she said, “Blessed be the Lord my God who has gotten me till this hour so that I receive the rite of Baptism of Christ.” After that she partook of the holy mystery (The Eucharist) saying “Amen and amen and may it be for the salvation of my soul and body, O Christ my Lord, by this flesh and blood of yours, I beg you forever Amen.” So she had praised God miraculously on the day of her birth, during her baptism and when she partook of the Holy Eucharist.

1.5.3. The Beginning of Her Spiritual Life and Education

St. Fəqərtä Krəstos grew by the holy reprimand and fear of God and over her, came the grace of God. She got strengthened by the Holy Spirit and used to often go to church and “greet” the icon of the Holy Virgin Mary and commend her body and soul to the Mother of Jesus Christ. St. Mariam Šādala, asked her father and mother to take her to a teacher so that she could attend Church education. At that time a righteous monk came to her with the guidance of the Holy Spirit and prophesied about her future life,³⁸ saying:

³⁷ St. Fəqərtä Krəstos (ፍቅርተ ክርስቶስ) means the beloved of Christ. St. Fəqərtä Krəstos has four names from her childhood to the end of her earthly life. Her first name was Maryam Šādala (ማርያም ጸዳላ) which means Mary is her light or glow. This was her baptismal name given by the Church as the newly baptized child is given a new name (Krəstəna səm - Christian name). When she grew up, her father and mother called her by the name Muzit, መዚት (ምዑዚት - Me’uzit), which means the one with sweet odor. Finally when she became a nun, her name became Fəqərtä Krəstos. However, she is also called ʾĒmmä’ Mə’uz, which came from her child name Muzit.

³⁸ By the grace of God, saints usually know and reveal what is hidden from others, and may also be bestowed with

[15] ይቤ፡ ዝንቱ፡ መነኮስ፡ ጻድቅ፡ ዛቲ፡ ቅድስት፡ ፍቅርቱ፡ ለእግዚአብሔር፡ ሕያው፡ ወይእቲ፡ ፅንዕት፡ ከመ ዕደው፡ እንተ፡ ትኔይስ፡ እምነ፡ በገድል፡ ዕውብ፡ ኢይክል፡ ልሳነ፡ ሰብእ፡ ተናግሮ፡ አልቦ፡ እምአንስት፡ ዘከማሃ፡ ወአንሰ፡ ርኢክዋ፡ ለዛቲ፡ ወለት፡ እንዘ፡ ይኬልልዋ፡ መላእክት፡ በአክናፊሆመ፡ ወየግርግዋ፡ ያርእይዋ፡ መካነ፡ ትፍሥሕት፡ ወይብልዋ፡ በሐኪ፡ ኦ፡ ቅድስቱ፡ ለእግዚአብሔር፡ ወሊተኒ፡ ይቤሉኒ፡ ኦ፡ ብእሲ፡ ኢትኩን፡ ጽሩዓ፡ ሐር፡ ወመሀራ፡ ፊደለ፡ ወመዝሙር፡ በጊዜሃ፡ መጻእኩ፡ ወበጻሕኩ፡ ኀቤክ፡

This righteous monk said [to him], this holy daughter is the beloved of God the Living and she is steadfast as men [and] will excel us through a wonderful spiritual struggle that the tongue of man is not able to speak of, [and] there is no one like her among women. And I saw this daughter being overshadowed by Angels with their wings and taking her up and showing her the place of bliss and saying to her, “Greetings, o you the Saint of God.” And they said to me, “O man, do not be negligent [but] go and teach her the letters and the Psalter.” At that time I came and arrived unto you.

[16] ወእምይእቲ፡ ሰዓት፡ አኃዘ፡ ውእቱ፡ መነኮስ፡ ከመ፡ ይምሀራ፡ ፊደለ፡ በአሐቲ፡ ዕለት፡ አእመረት፡ እስመ፡ አርኃው፡ ላቲ፡ መንፈስ ጽድቅ፡ መሳክወ፡ ሕሊናሃ፡ ወአብርሃ፡ ማኅቶተ፡ ጥቡብ፡ በገጸ፡ ሕሊናሃ፡ ወተምህረት፡ በሥምረተ፡ እግዚአብሔር፡ ክቡር፡ ወፈጸመት፡ ኩሎ፡ ትምህርተ፡ ቤተ፡ ክርስቲያን፡ እንዘ፡ ያሌብዋ፡ ኃይለ፡ መለኮት፡፡

. . . And from this time, this monk started teaching her the letter [alphabet] she knew in one day, as the Holy Spirit has opened the window of her mind and enlightened the light of wisdom on the face of her mind. [And] she learnt by the will of God the revered, and [she] finished all the teachings of the Church, the power of Divinity [God] enlightening her. . .

The monk started teaching her how to read and she learnt how to read in one day, as the Holy Spirit has enlightened her mind. And by the will and grace of God, she was well educated in the teachings of the Church.

1.5.4. *St. Fəqərtä Krəstos – as a Married Mother*

The fervent desire of St. Fəqərtä Krəstos was to take a monastic vow in one of the monasteries of the EOTC and live a life of celibacy with God. But her parents insisted on getting her married to a man whose name was Zär’a Krəstos, an officer of the Emperor, and finally she married him to fulfill the wishes of her parents.

[17] ወእምዝ፡ ፈቀዱ፡ አቡሃ ወእማ፡ ያስተዋስብዋ፡ ወዛቲሰ፡ ቅድስት፡ «ዝንተ፡ ግብረ፡ ኢፈቀደት፡ አላ፡ «ኮነት፡ ወትረ፡ ትጼሊ፡ ጸሎተ፡ «መዝሙር፡ ዳዊት፡ ፪ተ፡ ጊዜ፡ «መዓልተ፡ ወ፪ተ፡ ጊዜ፡ ሌሊተ፡ ታብጽሕ፡ ወትረ፡ ወይእቲ፡ ትፈቅድ፡ ከመ፡ ትልበስ፡ አልባስ፡ ምንኩስና፡ ውስተ፡ ፩ዱ፡ ደብር፡ ወእምዝ፡ ሐፀያ፡ ፩ዱ፡ መኰንን፡ እመኳንንተ፡ ንጉሥ፡ ዘኢትዮጵያ፡፡ ወትቤሎ፡ ኦ፡ አቡዮ፡ እፎ፡ ትድሃን፡

the grace to foresee future events and see into the lives of others.

**ነፍስየ፡ ታጠፍአት፡ በከንቱ፡ ወታሠግረኒ፡፡ በመሥገርተ፡ ዝ፡ ዓለም፡ ወዐበይዋ፡
ወወሀብዋ፡ ለሕፄሃ፡ መኩንን፡ ወገብሩ፡ ሰብሳብ፡ በመጽሐፈ፡ ተክሊል፡ ርከብካብ፡
ኮነ፡ በበሥርዓቶሙ፡፡**

After that her father and mother wanted her to get married but this saint did not desire this deed [the matrimonial life] but rather she always prayed the Psalter of David twice at day and twice at night as such she was doing every time. And she desired to cloth the garment of monastic vow in one of the churches [monastery]. And then an officer from among the officers of the king of Ethiopia espoused her. And she said to him, o my father, how can my soul be saved? Would you give my soul for perdition in vain and ensnare me by the snare of this world? And they overpowered her and gave her to her fiancé the officer, and made a marriage according to the book of matrimony (Tākälil). And made a wedding according to their custom [rite].

However, just after they got married, she and Zär’a Krəstos sincerely discussed their future life and decided to preserve their virginity. The scribe of the hagiography of Fəqərtä Krəstos described her married life by comparing it with the holy couples St. Dəmətros and St. John Kamma, who had lived a life of holy marriage with their spouses in virginity. So St. Fəqərtä Krəstos and her husband St. Zär’a Krəstos lived in a holy marriage by preserving their virginity for many years until the Angel of God appeared to them.

**[18] ወጊዜ፡ መንፈቀ፡ ሌሊት፡ ትቤሎ፡ ለብእሴሃ፡ ዘይኤድሞ፡ እግዚአብሔር፡
ንዕቀብ፡ ድንግልናቲነ፡ በንጽሕ፡ ኦ፡ እኑየ፡ ወውእቲኒ፡ ይቤላ፡ ኦሆ፡ ንዕቀብ፡ አንሰ፡
ኢፈቀድኩ፡ ዘንተ፡ ግብረ፡ ባሕቱ፡ አቡየ፡ ወእምየ፡ አገበሩኒ፡ ዮምኒ፡ ንዜከር፡
ጽድቆ፡ ለድሜጥሮስ፡ ወከመ፡ ዮሐንስ፡ ከማ፡ ንንበር፡ በድንግልናነ፡ ወዘንተ፡
ተማኪሮሙ፡ ጸለዩ፡ ጸሎተ፡ ነዊሐ፡ በሰፊሐ፡ እድ፡**

And in the middle of the night, she said to her husband, o my brother let us preserve our virginity with purity, which is pleasing to God. And he said to her, okay, let us preserve [our virginity], I did not desire such act but my father and mother obliged me, and now let us remember the righteousness of Demetrius and as Johannes Kamma let us live in our virginity. And exhorting themselves thus, they made long prayers by stretching their hands.

**[20] ወነበሩ፡ ብዙኃ፡ ዓመታተ፡ በድንግልና፡ እንዘ፡ የዓቅቦሙ፡ መልአከ፡
እግዚአብሔር፡ ለውእቲኒ፡ ምታ፡ ዑቃቤሁ፡ ቅዱስ፡ ገብርኤል፡ ወለይእቲኒ፡ እምነ፡
ፍቅርተ፡ ክርስቶስ፡ መልአከ፡ ዑቃቤሃ፡ ቅዱስ፡ ሚካኤል፡ ወእሙንቱ፡ [መላእክት]
የዓቅብዎሙ፡ ወካልአንኒ፡ መላእክት፡ ወትረ፡ ይሔውጽዎሙ፡**

And they lived in virginity for many years, the Angel of God keeping them. The guardian Angel of her husband was Saint Gabriel and the guardian Angel of our mother St. Fəqərtä Krəstos was Saint Micha’el. And these [Angels] were keeping them, and other Angels were always visiting them.

After they had lived in virginity for many years, one day, the Angel of God appeared to them and

told them that a child will be born from them. Following the command of the Angel of God, she gave birth to a child who had the sign of the cross on his forehead.

[21] ወእንዘ፡ ሀለው፡ በዘከመዝ፡ ግብር፡ አስተርአዮሙ፡ መልአክ፡ እግዚአብሔር፡ ወይቤሎሙ፡ አንትሙ፡ ጎሩያን፡ ወብፁዓን፡ ወእምኔክሙ፡ ይሠርፁ፡ አዕዋመ፡ ገነት፡ ልዑላን፡ ፍቁራኒሁ፡ ለእግዚአብሔር፡ ወበዝ፡ ነገር፡ ኢትፍርሁ፡ እስመ፡ ፈቃዱ፡ ለእግዚእነ፡ ኢይሠዓር፡ ድንግልናክሙ፡ ይወጽእ፡ እምኔክሙ፡ ፍሬ፡ ቡሩክ፡ ወጎሩይ፡

While they were living in such deeds, an Angel of God appeared to them and said to them, you are chosen and blessed, and from you will come out trees of paradise highly respected and beloved of God, and do not be afraid because of this thing since it is the will of our Lord that, a fruit blessed and chosen will come out from you without violating your virginity.

[22] ይቤሉ፡ ዝ ነገር እምጋኔንኑ፡ ወሚመ፡ እምነበ፡ እግዚአብሔር፡ ወዳግመ፡ ወሣልሰ፡ ወራብዓ፡ አስተርአዮሙ፡ እንዘ፡ የሐዘኑ፡ ወይበክዩ፡ ሟ፡ መዓልተ፡ ወሟ፡ ሌሊተ፡ እንበለ፡ ይንበሩ፡ ዲበ፡ ምድር፡ ወሰምዑ፡ ቃለ፡ እም ሰማይ፡ ወእምዝ፡ ተራከቡ፡ በሕገ፡ ሰብሳብ፡ እንበለ፡ ይንቃሕ፡ እምስካቡ፡ ፀንሰት፡ ወወለደት፡ ዘእንበለ፡ ሕማም፡ ወልደ፡ ጎሩየ፡ ወፍሡሐ፡ ገጽ፡ ወቦ፡ በፍጽሙ፡ ትእምርተ፡ መስቀል፡

They said, is this thing from the devil or from God? And He appeared to them for the second and third and fourth time while they were saddening and weeping for forty days and forty nights without sitting down on earth. And they heard a word from heaven and then they slept together in the law of marriage, [and] without awakening from his sleep, she conceived and delivered a child without pain a chosen and of joyful face, and on his forehead was the sign of the Cross.

However, when the child was seven years old, he was taken up to heaven by the Angel of God.

Generally, the “holy couples” lived an exemplary life.

1.5.5. St. Fəqərtä Krəstos - a Great Martyr

St. Fəqərtä Krəstos is a great martyr as she had endured the beatings and all the sufferings of the emperor for the sake of her Faith. As has been narrated earlier, following the conversion of king Susənyos to Catholicism and his decree, a great controversy arose in his kingdom and many Christians were persecuted, afflicted and martyred for this cause.

St. Fəqərtä Krəstos was among the prominent defenders of the Orthodox faith at that time and together with her companions rejected the newly promoted faith of the king and his actions. She,

along with her husband Zär’a Krəstos³⁹ and her sisters in Christ and her followers, opposed the Emperor in public. She confronted the Emperor face to face and also encouraged others to keep their faith unshaken. In her Gädl we find the king’s actions and reactions and the struggles of the Orthodox Christians.

St. Fəqərtä Krəstos and Zär’a Krəstos prayed with fasting, standing in the midst of Lake Tana for forty days and nights. When they completed their forty days, an Angel of God appeared to them and told them about their martyrdom and the glory to be received from God. Soon after, someone went and told the king that there was a man who would not obey and accept your faith with his wife, though he is one of your governors. The soldiers first captured her husband, the officer Zär’a Krəstos, and threw him into prison. Then they captured St. Fəqərtä Krəstos with her many servants and brought them to the king’s square. Then she boldly told him that she would never renounce her faith. He ordered the soldiers to bring her husband from the prison house, and asked them again saying: “Believe in my faith and I will give you glory and authority”. They replied unanimously in one word saying: “We believe in the upright Orthodox Faith.”

[37] ወበሳኒታ፡ ለአክ፡ ኀቤሃ፡ በበመትሎ፡ በጉጉዓ፡ ወበጽሑ፡ ሐራሁ፡ ለንጉሥ፡ ኀቤሃ፡ አገትዋ፡ ወወሰድዋ፡ ምስለ፡ ሕዕዋኒሃ፡ ወምስለ፡ ብዙኃት፡ አዕማቲሃ፡ በጽሑት፡ ዓውደ፡ ንጉሥ፡ እንዘ፡ ርኅዋት፡ አብያቲሃ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ሶቤሃ፡ ተአመነት፡ በስሙ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ጸረፈቶ፡ ወረገመቶ፡ በነገረ፡ ተግሣጽ፡ ሶቤሃ፡ ገብረ፡ ጉባኤ፡ ሕዝብ፡ ውእቱ፡ ዓላዌ፡ አሚን፡ ዘምሉዓ፡ መርገም፡ ወጸልሑተ፡ በጊዜሃ፡ አዘዘ፡ ያምጽዕዎ፡ ለምታ፡ እም፡ ቤተ፡ ሞቅሕ፡ አቀሞሙ፡ ቅድሜሁ፡ ተስእሎሙ፡ ወይቤሎሙ፡ ንጉሥ፡ ኄጦሙ፡ በብዙኅ፡ ኀጠት፡ ተመየጡ፡ ወእመኑ፡ በሃይማኖትየ፡ እሁብክሙ፡ ክብረ፡ ወሢመተ፡

And the next day he sent to her one after the other and in urgency, and the soldiers of the king arrived at her [and] encircled her and took her with her eunuchs and many servants [and] our mother Fəqərtä Krəstos arrived at the square of the king while her house was [left] open. Then she entrusted in the name of our Lord Jesus Christ [and] rebuked and cursed [the king] by words of reprimand. Then this traitor of the faith who is full of curse

³⁹ Her husband was the governor of one of the provinces of the king and they both refused to obey the Emperor. Instead they followed the teaching and anathema of the Orthodox bishop Abunä Marqos.

and flattery held a meeting with the people. At that time, he ordered to bring her husband from the prison house, [and] made them stand before him [and] inquired them. And persuaded them with many enticements saying, return and believe in my faith [and] I will give you honours and government ranks.

^[38] ወእሙንቱኒ፡ ጉብሩ፡ በ፩ዱ፡ ቃል፡ ይቤሉ፡ ንሕነሰ፡ ነአምን፡ በሃይማኖቶሙ፡ ለ፲ወ፪፡ ሐዋርያት፡ ወ፫፻፲ወ፰፡፡ ርቱዓነ፡ ሃይማኖት፡ በዘለከሰ፡ ኢነአምን፡ ብዕልሰ፡ ዘበምድር፡ ኢንፈቅድ፡ እስመ፡ ሀለውነ፡ በማዕከሌሁ፡ ንሕነሰ፡ ነኃሥሥ፡ መንግሥተ፡ ዘበሰማያት፡ ኢንክህድ፡ ሃይማኖትነ፡ እንዘ፡ ሀሎ፡አምላክነ፡ ኢንፈርህ፡ ሞተ፡ እንዘ፡ ንሴፍ፡ ሕይወተ፡ እመ፡ ዐረይነ፡ ሞተ፡ ምስለ፡ ክርስቶስ፡ ንዔሪ፡ ሕይወተ፡ ምስሌሁ፡ ወነጊሠ፡ ምስሌሁ፡ ውስተ፡ ሀገሩ፡ ዘበሰማያት፡፡ ወተሳለፍዎ፡ በባዕስ፡፡

And they united in one word [and] said, we believe in the faith of the twelve Apostles and of the three hundred and eighteen of upright faith, [but in the faith] of yours we will not believe; and we have no need of the wealth of this earth, as we are in His midst, rather we seek the heavenly Kingdom, we will not renounce our faith as our Lord is living [with us], we will not fear death hoping for life, for if we suffer death with Christ, we will also be living and reign with Him in His heavenly Kingdom [and] they reprimanded him in anger.

Upon their rejection of the king's offer, the soldiers tied up the mothers and sisters who had come with St. Fəqərtä Krəstos and beat them till their bones were visible. They afflicted St. Fəqərtä Krəstos and stripped her naked. But God commanded a rock to cover her nakedness. Then the king ordered the soldiers to beat her and her husband severely, but they could not find her body. The soldiers told the king everything that had happened and that they were not able to get her body except the ropes, which made him very upset. When her body appeared to them, and the king again commanded them to flog her with a whip they dragged her on the ground until her body was torn to pieces. Then they threw her back into prison.

^[39] ወእዘዘ፡ ሶቤሃ፡ ይእስርዎሙ፡ እደዊሆሙ፡ ወእገሪሆሙ፡ ወይንጽሕዎሙ፡ በእንግድዓቲሆሙ፡ ለቅዱሳን፡ አቡነ፡ ወእምነ፡ ወአኃቲነ፡ ደናግል፡ እለ፡ መጽእ፡ ምስለ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ወአኃዙ፡ ሐራ፡ ከመ ይቅሥፍዎሙ፡ በአህባለ፡ ራግናት፡ እስከ፡ ይትረክይ፡ አዕፅምቲሆሙ፡፡¹

And at that time [the king] ordered to bind their hands and feet, and cast them by their chest, to our holy father and mother and our sisters the virgins that came with our mother Fəqərtä Krəstos. And the soldiers started flogging them by the scourge of rowers till their bones became visible.

^[40] ወእምዝ፡ ነሥእዋ፡ ወቀሠፍዋ፡ እስከ፡ ይትቤፀል፡ ሥጋሃ፡ ወተመጠውዋ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ አኃዙ፡ ያውርዱ፡ ዲቤሃ፡ [ወያዕርቅዋ]፡፡ [ወእምዝ]፡ አዘዛ፡ እግዚአብሔር፡ ለኩኩሕ፡ ከመ፡ ትክድና፡ ዕርቃና፡ ወከደነታ፡

ከመ፡ ልብስ፡፡ ወመጽአ፡ ትእዛዝ፡ እምነበ፡ ንጉሥ፡ ፣እንዘ፡ ይብል፡ ፣ለዛቲ፡ ብእሲት፡ ምስለ፡ ምታ፡ አጽንዑአ፡ ጥቀ፡ ቀሲፎቶአ፡፡ ሶበ፡ ኢረከቡ፡ ሥጋሃ፡ ይቤሉ፡ ሐራ፡ ምንተ፡ ንቀሥፍ፡ ዘእንበለ፡ ምድር፡ ባሕቲታ፡፡ ወሥጋሃሰ፡ አልቦ፡ ዘንሬኢ፡ዘእንበለ፡ አህባል፡ ፣ዘተአስረት፡ ቦቱ፡ ውስተ፡ እደዊነ፡፡ ወተንሥአ፡ ንጉሥ፡ ከመ፡ ይርአይ፡ ዘተገብረ፡ ይቤ፡ ሥራዮሙ፡ ለእሙንቱ፡ መሠርያን፡

And after that they took her and tormented her till her flesh was afflicted, and they took our mother Fəqərtä Krəstos the righteous and started bringing down on her [and they stripped her off]. [Then] God commanded the rock to cover her nakedness and it covered her like a raiment. And there came an order from the king saying, aggravate your flogging exceedingly on that woman together with her husband, When they were unable to find her body, the soldiers said [to the king], what shall we flog except the earth alone [as for her body], we are not able to see except the ropes with which she was tied up by our hands? And the king stood to see what has been done, [and] he said this is the sorcery of these witchcrafts.

The next day, the king again threatened to kill them unless they believed in his faith. However, St. Fəqərtä Krəstos replied saying, "Do not threaten us, you can do whatever you seek; for us, death is life with our Lord but we will never deny our faith." When he heard this, the king became greatly furious and commanded the soldiers to beat them with rods of iron until they broke their bones. Again they threw them back into prison.

[41] ወካዕበ፡ ይቤ፡ መኑ፡ ስማ፡ ለይእቲ፡ ብእሲት፡ ፣ፍሥሕተ፡ ወሠናይተ፡ ላህይ፡ ወይቤልዎሙ፡ ይቤልዎ፡ ሙዚት፡፡ ወይቤሎሙ፡ ሚ፡ መጠን፡ ቀሠፍክምዎ፡፡ ወይቤልዎ ፣፪፻፡ ቀሠፍናሃ፡ እንዘ፡ ናወርድ፡ ዲበ፡ ምድር፡ ወሥጋሃሰ፡ አልቦ፡ ዘከመ፡ ትሬኢ፡፡ ፣ወካዕበ፡ አዘዘ፡ ይቅሥፍዎ፡ በአስዋጠ፡ ሐፂን፡፡ ዓዲ፡ አዘዘ፡ ከመ፡ ይደዩ፡ ውስተ፡ ክሣዳ፡ ዕብነ፡ ክቡደ፡፡ ወይሰሐብዎ፡ ላዕለ፡ ፣ኖ፡ እስከ፡ ይትብተክ፡ ሥጋሃ፡ ወእምዝ፡ ወደያ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡፡

And he again said, what is the name of this woman who is joyful and of pleasant complexion? And they said to him, they call her Me’uzit. And he said to them, how many times did you flog her? And they [replied] him [saying,] we flogged her two hundred times by casting her down on the ground but her body is not there as you may see. And [he] again commanded them to flog her with an iron whip. And he again commanded to put a heavy stone on her neck and to pull her on the sand till her flesh was torn and then threw her into prison.

[42] ወበሳኢታ፡ አዘዘ፡ ያምጽእዎ፡ ምስለ፡ ምታ፡ ወይቤሎሙ፡ ተመየጡ፡ ወእመኑ፡ በሃይማኖትዮ፡ ከመ፡ ኢትሙቱ፡ ሞተ፡ ዕኩዮ፡፡ አውሥአቶ፡ ወትቤሎ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ እኩይሰ፡ ሞት፡ ለክ፡ ውእቱ፡ ሊተሰ፡ ይጸንሐክ ወለነሰ፡ ሞት፡ በኅቤነ፡ ሕይወት፡ ውእቱ፡ ኀበ፡ አምላክነ፡፡

And the next day, [he] commanded to bring her with her husband and said to them, return and believe in my faith so that you would not die an evil death. Our mother Fəqərtä Krəstos replied and said to him, evil death is to you what awaits you, but for us, death for us is life with our Lord.

[43] ወይቤላ፡ ቦኑ፡ እምድሃረ፡ ቀተልኩክሙ፡ ተሐይወኑ፡ አውሥኡ፡ «በእንተ፡ ምንት፡ ታፈርህን፡ በሞተ፡፡ በእዴክ፡ ናሁ፡ እሳት፡ ወሰይፍ፡ ዘሀለይክ፡ ግበር፡ በላዕሌን፡ ንሕነሰ፡ ኢነአሉ፡ ሃይማኖትን፡፡ «ወሶበ፡ ሰምዓ፡ ዘንተ፡ ተምዓ፡ ዓቢየ፡ መዓተ፡ ወአዘዘ፡ ይዝብጥዎሙ፡ በአብትረ፡ ሐፂን፡ እስክ፡ ይሰተር፡ ከሌሎ፡ አዕፅምተ፡ ሥጋሆሙ፡ ወገብሩ፡ ቦሙ፡ ከመዝ፡ ወካዕበ፡ አዘዘ፡ ያስክብዎሙ፡ በዓራተ፡ ሐፂን፡ ወያንድዱ፡ እሳተ፡ መታሕቴሆሙ፡፡

And [The king] said to her, will you live after I kill you? They replied, why do you frighten us with death? Now, fire and sword are at your hand, do as you wish unto us, but we will not renounce our faith. And when he heard this, he became greatly annoyed and commanded to beat them with rod of iron till the bone of their flesh was tattered and they did on them as such. And he again commanded to lay them down on an iron bed and set fire under them.

During the night, God's Angel, St. Micha'el, came and healed them. The next day, the king ordered the soldiers to bring them back again. But St. Fəqərtä Krəstos came walking on her feet, and she looked as if she was coming out of a bathroom, and was radiant and anointed with the ointment of the Holy Spirit.

[44] ወሶበ፡ መስየ፡ ብሔር፡ አዘዘ፡ ይደይዎሙ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡ በይእቲ፡ ሌሊት፡ «መጽአ፡ መልአክ፡ እግዚአብሔር፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ወገሠሦሙ፡ ወፈወሶሙ፡ ወይእቲ፡ «እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ ተፈወሰት፡ And when it became night, he ordered to throw them in to prison. On that night came the Angel of God Saint Micha'el the archangel and touched and healed them, and this our mother Fəqərtä Krəstos the righteous was healed too.

[45] ወበሳኒታ፡ ዕለት፡ አዘዘ፡ ንጉሥ፡ ያምጽእዎሙ፡ ወመጽአት፡ ፍቅርተ፡ ክርስቶስ፡ እንዘ፡ ትክይድ፡ በእግራ፡ ወይእቲ፡ ትመስል፡ ዘከመ፡ ተሐዕበት፡ ውስተ፡ ቤተ፡ ብለኔ፡ ወወጽኣት፡ ወተቀብዓት፡ ቅብዓ፡ መንፈስ፡ ቅዱስ፡ ወውእቲ፡ ንጉሥ፡ ዓላዊ፡ ወልደ፡ ጉሕሉት፡ ኂጦሙ፡ በብዙኅ፡ ኂጦት፡ ወመዓዶሙ፡ ወዓበይዎ፡ ሰሚዓ፡ ነገሩ፡፡ ሰደዱ፡ «አናብስተ፡ ርኅባን፡ ላዕሌሆሙ፡ ለሐሱ፡ ጸበለ፡ እገሪሆሙ፡ ለእሙንቲ፡ ቅዱሳን፡፡

And the next day, the king commanded to bring them, and Fəqərtä Krəstos came walking on her feet, and she looked as if she had come out from washing in a bathroom, and anointed with the ointment of the Holy Spirit. And this king who is apostate of the faith and the son of deception, tried to entice them with many enticement and [tried to] advise them. They heard his words [but] refused. They set lose hungry lions on them [but the lions] licked the dust of the feet of these saints.

He still tried to persuade them, but to no avail. When the soldiers of the king saw this miracle, they believed in their upright faith and the king ordered to cut their heads with the sword. Finally her husband Zär'a Krəstos was martyred and completed his struggle in holy martyrdom.

St. Fəqərtä Krəstos struggled amazingly with the Emperor to defend the Orthodox faith and she remained steadfast by struggling fervently with him, which astounded and surprised him to not a smaller degree. As she testified her faith before the king, he became furious and ordered her beheading. She was eventually beheaded with her followers and became martyrs all together without fearing death for the love of Christ. We find in her hagiography about her martyrdom along with her many followers, and at one time alone, eight thousand ten (8,010) Christians were martyred. St. Fəqərtä Krəstos prayed for herself and her sisters before they were martyred:

[49] ወይእቲኒ፡ ፍቅርተ፡ ክርስቶስ፡ ተአመነት፡ በቅድመ፡ ንጉሥ፡፡ [ወሶቤሃ]፡ ተምዐ፡ ወአዘዘ፡ ይምትሩ፡ ርእሳ፡ በሰይፍ፡፡ መጽኡ፡ ሐራ፡ ከመ፡ ይምትርዋ፡ ርእሳ፡ ለቅድስት፡ ፍቅርተ፡ ክርስቶስ፡ እግዝእትነ፡፡ ወሚጠት፡ ገጸ፡ መንገለ፡ ምሥራቅ፡ ወሰገደት፡ ፻ተ፡ ስግደታተ፡ ፡፡ ቆመት፡ ወጸለየት፡ ጸሎተ፡ ነዊሃ፡ እመዝሙረ፡ ዳዊት፡ ወትቤ፡ ኦ፡ እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ ሕያው፡ ወወልደ፡ ማርያም፡ ሥግው፡ ዘስብሐቲከ፡ ብዙሃ፡ ረስያ፡ ለደምየ፡ መሥዋዕተ፡ ጽድቅ፡ ዘበአማን፡ በእንተ፡ ርትዕት፡ ሃይማኖት፡ ምርሐኒ፡ እግዚአብሔር፡ ፍኖተ፡ ርትዕከ፡ ወኢትኅድጋ፡ ፡፡ ለነፍሰ፡ ዚአየ፡ ፡፡ ወለነፍሰ፡ አኃትየ፡ ቅዱሳት፡፡ አውርድ፡ መዓተከ፡ ዲበ፡ ውእቲኒ፡ ዓላዊ፡ ፡፡ ወላዕለ፡ ሠራዊቱ፡ እኩያን፡፡ ሶቤሃ፡ ወረደ፡ ዕብነ፡ በረድ፡ ወቀተሎሙ፡ ለብዙኃን፡ እምሠራዊቱ፡፡ ወኮነ፡ ድልቅልቅ፡ በትዕይንት፡፡ ፡፡ ወመከሩ፡ ከመ፡ ይምትሩ፡ ርእሳ፡ ክብርተ፡፡ ፡፡ ወሶቤሃ፡ ወቀደዋ፡ በሰይፍ፡ ወመተሩ፡ ርእሳ፡ ወኮነ፡ ጽልመት፡ ወጣቃ፡ አድለቅለቀት፡ ምድር፡ በይእቲ፡ ዕለት፡ እለ፡ ኮነ፡ ሰማዕተ፡ ፹፻፱፡፡

And this Fəqərtä Krəstos trusted in her faith before the king. And at that time [the king] was angered and commanded [his soldiers] to cut off her head by sword. The soldiers came to cut off the head of our lady St. Fəqərtä Krəstos. And she turned her face unto the east and prostrated one hundred prostrations, [and] then stood and prayed a long prayer from the Psalms saying, O Lord Jesus Christ, The Son of God the Living, the Son of Mary Incarnate, Your praises are many, may You make my blood as a sacrifice of righteousness verily for upright faith, O [Lord], lead me to Your upright path, do not abandon my soul and the soul of my saintly sisters. Bring down Your wrath on this traitor and on his wicked army. At that time, there came down stone of ice and killed many among his soldiers and became havoc in the city. And they conspired as to cut off her honored head. Then they smote her by a sword and cut off her head and it became gloomy and thick darkness, the earth trembled, on that day eight thousand and ten (8010) were martyred.



Photo I The Martyrdom of St. Fəqərtä Krəstos Painted by Mengestu Chernet in 2001E.C.

1.5.6. St. Fəqərtä Krəstos Rose from the Dead

After St. Fəqərtä Krəstos was beheaded and martyred, she was raised from the dead as if someone had just woken up from a deep sleep by the power of God Almighty. Then she appeared in front of the Emperor to reprimand him and said: “ኦ አብድርኩስ ወአላዊ ሃይማኖት አፍርንጃዊ - O you indolent, impure and apostate [the follower] of Religion of Afrəngawi⁴⁰ (foreigners).” When she said this, the Emperor became angry at his soldiers and it seemed to him that his order had not been properly carried out. Then she was made a prisoner but she was miraculously released without delay by an Angel of God. After being released from the prison, St. Fəqərtä Krəstos renounced everything in this world and traveled into the monasteries of Ethiopia and also around the world, visiting churches, monasteries and holy places.

⁴⁰ We find this word in the hagiography of St. Wälättä Petros who suffered under king Susānyos and she used this word, as he had renounced his Orthodox faith and accepted the faith of the foreign Catholic missionaries.

1.5.7. *St. Fəqərtä Krəstos - a Nun*

After her martyrdom and resurrection from the dead, St. Fəqərtä Krəstos renounced this world and dressed the monastic habit and the schema and started the life of monasticism. Then she traveled from desert to desert and country to country, witnessing the Faith and enduring all the hardships that are associated with the life of asceticism.

St. Fəqərtä Krəstos started her monastic life by renouncing everything and was followed by her disciples, with the *Tabot of Kidanä Məhrät* together with Aba Kidanä Mariam, Akalä Krəstos and also many nuns and monks amongst them. An Angel of God appeared to her and told her all about her future life as a nun and she went unto the bishop as she had heard from the Angel. The Angel has also announced to the Bishop, Abunä Marqos, in his dream about her coming to him, and told him that she was coming to receive the great schema from his hand. Then the following day, St. Fəqərtä Krəstos came to the bishop Abunä Marqos. The Bishop gave her the monastic garb and the name Fəqərtä Krəstos.

[54] ወበጊዜሃ፡ መጽአ፡ ወነበረ፡ ዲበ፡ መንበሩ፡ ወአዘዘ፡ ከመ፡ ያምጽእዋ፡ ወቦአት፡
ምስለ፡ ሕዕዋኒሃ፡፡ ዜነወቶ፡ ወነገረቶ፡ ዘከመ፡ ተጋደለት፡ በእንተ፡ ሃይማኖት፡
ወዘከመ፡ መጽአት፡ ኀቤሁ፡፡ ወእምዝ፡ አልበሳ፡ አልባሰ፡ ምንኩስና፡ ቆብዓ፡
ወአስኬማ፡ ወሰመያ፡ በቆብዕ፡ ፍቅርተ፡ ክርስቶስ፡፡

And at that time, he came and sat on his bishopric seat and ordered to bring her in, and she entered with her eunuchs. She narrated and told him as that she had struggled for the faith and why she came to him. And then he dressed her with the monastic habit and cap and the schema, and he gave her the monastic name Fəqərtä Krəstos.

1.5.8. *Her Journey to Different Monasteries and Holy Places*

After St. Fəqərtä Krəstos was clothed with the holy monastic habit and the great schema, she travelled from place to place both inside and outside of Ethiopia, witnessing the Faith and facing the many spiritual struggles that are associated to the life of monasticism. She was beseeching

God to reveal to her the monastery she would live in by wandering and travelling throughout several provinces of Ethiopia. She went to Waldebba and stayed there for about four years in prayer, as she was told to do so by the Angel of God. There she met her sister in Christ, St. ሄጠጢአት Wättät. Later she was to meet other nuns too and she wandered in Däbrä Hayq Estifanos Monastery, Debrä Dammo Monastery, and other monasteries and deserts.

Then St. Fəqərtä Krəstos made a pilgrimage to the Holy Places in Jerusalem⁴¹ with her disciples. She had lived in Jerusalem for seven years, greeting the holy places of the Lord and the saints. Besides she had also visited Armenia and Egypt and she had done many miracles on her journeys. Lastly, by God's will, she returned from Jerusalem to Ethiopia.

1.5.9. St. Fəqərtä Krəstos as a Founder of Churches and Monasteries

Her other contributions are the founding of monasteries and churches.⁴² St. Fəqərtä Krəstos had established two monasteries in North Wällo province. The first monastery is Ramä Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery, and the second is Gädamä Səhat ሄጠጢአት mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery. St. Fəqərtä Krəstos had served as the abbess of the second monastery until her last breath. In addition to this, she had built many churches along her journey after having preached the Gospel of Christ to new believers.

The Monastery of Ramä Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery: During her wandering throughout the Ethiopian monasteries, St. Fəqərtä Krəstos reached Raya Zobel, Qobo wärada and she established the monastery of Ramä Däbrä Sina

⁴¹ James De Lorenzi, 2015, Guardians of the Tradition: Historians and Historical Writing in Ethiopia, page 98

⁴² She built many churches as stated in her hagiographies. However, we don't know where those churches are today and it needs further study.

Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery in North Wällo province.⁴³ Her Gädl states as follows:

[71] ወእምድኅረ፡ ዝንቱ፡ ነገር፡ ተንሥኡ፡ ወሐሩ፡ ብሰላም፡ ፍኖቶሙ፡ ወበጽሑ፡ ምድረ፡ ዙብል፡ ወበህየ፡ ሐነፀት፡ ምኒታተ፡ ፈለጠት፡ መካነ፡ ለዕደው፡ ወለአንስት፡ ወሠርዓት፡ ማኅበረ፡ ቅዱሳን፡ በበመካናቲሆሙ፡ ከመ፡ አውጋንያ፡ ቅድስት፡ ወከመ፡ አርሴማ፡ ብዕዕት፡ ወኮነ፡ በእማንቱ፡ መዋዕል፡ ሐኒፀ፡ አብያተ፡ ክርስቲያናት፡ በእዴሃ፡ መንክር፡ ወቀረት፡ ዕብነ፡ ፀዓዳ፡ በስማ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወሢመት፡ ካህናተ፡ ወዲያቆናተ፡ ወከሩሎ፡ መገብተ፡ ለማኅበራኒሃ፡ አስተዓኒአ፡ ተሰወረት፡ ሸማ፡ ሙዝ፡ ዘምስለ፡ ቿቱ፡ አዕማቲሃ፡ ወጀሆን፡ አጋቲሃ፡ ሢመቶን፡ እመ፡ ምኒታተ፡ ላዕለ፡ ማኅበረ፡ ደናግል፡ ቅዱሳት፡ አንስት፡

And after these things, they set out and went their way in peace and reached the place of Zobəl. And there she built cells and separated prayer quarters for men [monks] and women [nuns] and made a community of saints in their respective places like Saint Eugenia and as the blessed Arsema. In those days, the time came to build churches by her miraculous hands and she hewed white stone in the name of our Lady Mary Mother of God [Theotokos] and arranged for the ordination of priests and deacons and all the servants for her community. After arranging things as necessary, ፤mma me’uz hid herself with eight of her servants, and two of her sisters she appointed them as abbesses over the community of the holy virgins.

She made her journey to Jerusalem and other holy places, then after she founded the second monastery.

Gädamä Səhat ፤mmä mə’uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery:

Finally, by God’s will, she returned from Jerusalem to Ethiopia during the reign of Emperor Fasil, led by the Angel of God, St. Micha’el in a pillar of light. Then she arrived at the place where the Angel of God told her would be her resting place. Then she saw a pillar of light surrounded by a rainbow. As she was amazed by the beauty of the place, she said: “How beautiful (*Mintamir*) this place is!”⁴⁴ Since then, that place is still called by the name *Mintamir*.

St. Fəqərtä Krəstos was asking God to found her own monastic site.

⁴³ As per the oral tradition of the monastery that the researcher found from the Abbot of the monastery, Aba Tə’umä Ləsan Bərhanu, there was an ancient monastery originally founded by Aba Guba, one of the Nine Saints, at the current location of the monastery but was destroyed by Grañ Ahmed in the 16th c. Then St. Fəqərtä Krəstos re-established this monastery in the 17th c. by building the Church of Kidanä Məhrät at the former site of the old Church. Currently the monastery is called Ramä Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos communal Monastery.

⁴⁴ Today the place of that kəbāle or administrative locality, county is also called Məntamir

[104] ወእምዝ፡ ወረደት፡ በክነፈ፡ ነፋስ፡ ወሐረት፡ ፍኖታ በሰላም ወአንሶሰወት፡ ኩላ፡ አድያመ፡ ኢትዮጵያ፡ ዳግመ፡ ይቤላ፡ ፩ዱ፡ መነኮስ፡ ሀሎ፡ ገቢይ፡ ጸድቅ፡ በገዳመ፡ ቀርሜሎስ፡ ዘስሙ፡ አቡነ፡ እስትንፋሰ፡ ክርስቶስ፡ ባሕታዊ፡ በጽሐት፡ ኀበ፡ ገዳሙ፡ ወረከበቶ፡ ለአቡነ፡ እንዘ፡ ይጼሊ፡ ቀዊሞ፡ ውስተ፡ በኣቱ፡ ነገረቶ፡ በዘመጽአት፡ ኀቤሁ፡ ወነገራ፡ ምሥጢረ፡ ሃይማኖት፡ ወአመራ፡ በእዴሁ፡ መካነ፡ መቃብሪሃ፡ ለእምነ፡ ኀሪት፡ ወመጽአ፡ መልአከ፡ እግዚአብሔር፡ እኒዞ፡ መስቀለ፡ ብርሃን፡ ኮነ፡ የሐውር፡ በቅድሚሃ፡ ወይመርሓ፡ ፍኖታ፡ በከመ፡ ይቤላ፡ ቀዳሚ፡ ጌቱ፡ አንቅዕት፡ ሀለው፡ በውስቴታ፡ በመካነ፡ ሀብትኪ፡፡

[And] after that she came down by the wing of the wind and went her way in peace, and [then] travelled throughout all the provinces of Ethiopia. Again one monk told her that there is a great righteous [father] in the monastery of Qärməlos whose name is Abunä Esätənfasä Krəstos the hermit. She arrived at his monastery and found our father praying inside his cell while standing. She told him why she has come to him and he told her about the mystery of the faith and directed her by his hand the place of her burial to our mother the chosen. [And] an angel of God then came holding a cross of light [and] going in front of her and leading her the way as he had beforehand told her that there are seven springs in the place of yours.

[105] ወእንዘ፡ ይመርሓ፡ መልአክ፡ በጽሐት፡ ሀገረ፡ ማቸማትስኒ፡ በጥቃሃ፡ ለገዳመ፡ ሲሐት፡ ነበረት፡ በሀየ፡ ምስለ፡ ማኅበራኒሃ፡ ደናግል፡ ቅዱሳት፡ እንዘ፡ ይጼልያ፡ ኀበ፡ እግዚአብሔር፡ ብዙኃ፡ መዋዕለ፡ ወእምዝ፡ ፪ቱ፡ መነኮሳት፡ እለ፡ መጽኡ፡ ምስሌሃ፡ ለአምሮታ፡ እንዘ፡ የኃሥሥዋ፡ ለውእቱ፡ መካነ፡ ረከብዋ፡ ወውእቱኒ፡ መስቀለ፡ ብርሃን፡ ተኀቢያ፡ ተተክለ፡ ውስተ፡ መቃብሪሃ፡ እንዘ፡ አልቦ፡ ዘይሬእዮ፡ መኑሂ፡ ዘእንበሌሃ፡ ዜነውዋ፡ ዘንተ፡ ነገረ፡ ተንሥአት፡ ወሐረት፡ ወነበረት፡ በዝ፡ መካነ፡ ሀብታ፡ ዘሐሠሠት፡ ረከበት፡

And the Angel leading her, she arrived at the country of Machemateseni near the monastery of Səhat. [And] she lived there with her community of holy virgins praying [unto] God for a long time. And then, the two monks that have come with her for showing the way, they found the place that they were searching for her. And this cross of light was invisibly planted inside her burial place without anyone seeing it except her, they told her this thing. She stood and went and lived in this place of hers, which she has sought for and found

And there the Lord commanded her to build a church and she built the church of Kidanä Məhrät.

There she founded her second monastery, Gädamä Səhat ፤mmä mə’uz Kidanä Məhrät St.

Fəqərtä Krəstos Monastery in North Wällo province, the district of Mäqet, Gärägära, Fəlaqit⁴⁵ where her precious holy relics are buried.

The Monastery of Gädamä Səhat ፤mmä mə’uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery is different from the first monastery. This church was built by the Saint’s own hand using a feeble plant normally unfit for construction (called səməza or Sänsäl and ayət haräg) and

⁴⁵ One could get to the monastery either from Addis Ababa via Dässie-Wäldeya- Fəlaqit highway which is 676.5 kms and 2 hours of [foot walk](#).

the roof made of thatched grass (Sa’r). Therefore, this monastery has an amazing history. After she had finished building the church in one day, (on Friday), our Lord Jesus Christ descended from heaven in great glory with His Mother Holy Virgin Mary and His Angels during the Divine Liturgy to bless her and the church she just finished building.

When our Lord appeared to her, St. Fəqərtä Krəstos was kneeling down before Him. He blessed the church built by her hand from sänäl or səməza and at that time the new church also bowed down in four directions. Amazingly, it is still possible to see that the church has bowed in four directions. Then our Lord promised to her that the church will remain intact till His Second Coming and that it will be a memorial to her till the end of the world and will be witness for generations to come. He also gave her a covenant for all her spiritual struggles. Hence this church, which was built in the 17th c. is still intact and its bowing posture is still visible.⁴⁶ She had served as the abbess of this monastery until the day of her repose.

1.5.10. St. Fəqərtä Krəstos – an Abbess⁴⁷ of a Monastery

During her struggle for the Faith, she was already serving as the leader of many women. There were also about two hundred nuns and monks who accompanied her in her journey from place to place. In addition to that she was the organizer and leader of the nuns of her monastery. She had served as the abbess of the monastery she had founded.

[105] . . . ወተጋብኦ፡ መነኮሳይያት፡ ፣መንገሌሃ፡ ብዙኃት፡ ደናግል፡ ወሠርዓት፡
ማኅበረ፡ ወኮነት፡ እመ፡ ምኒት፡ ላዕለ፡ ቅዱሳት፡አንስት፡፡

. . . And nuns were gathered unto her, many virgins, and made a community and became an abbess over the holy women.

⁴⁶ We found in the introduction part of the Amharic translation Gädlä Fəqərtä Krəstos saying: “Recently, a monk named Abba Wäldä Gəorgis Adal has built a Kənä Mahlət to protect the main church built by the saint.” (Gädamä Səhat Ēmmä mə’uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery, 1995 E.C., *Gädlä of St. Fəqərtä Krəstos* (Amharic trans.), Tənsae Zägubae Printing Press.)

⁴⁷ A woman who is head of nuns (convent or nunnery)

From all these, it clearly appears that the saint had a remarkable leadership quality and wisdom. Above and beyond, she had an exemplary life for martyrdom, monasticism, as well as for any Christian men and women who aspire to live in holiness of life. St. Fəqərtä Krəstos showed Christianity in practice especially *for women*, who want to follow her footsteps, renounce worldly life, and shed their blood for the love of Christ.

It is stated as follows regarding the different churches that she built during her travels:

[82] . . . በሆየ፡ ዓዲ፡ ሐነፀት፡ በስሙ፡ ፀላእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወበስሙ፡ ሚካኤል፡ ወገብርኤል፡ በስሙ፡ ፀደቃን፡ ወሰማዕት፡ ወተሐንዓ፡ ብዙኃት፡ አብያተ፡ ክርስቲያናት፡፡

. . . And she built churches in the Name of our Lord Jesus Christ and in the name of Micha'el and Gäbrä'el, in the name of the saints and martyrs, and many churches were built.

1.5.11. St. Fəqərtä Krəstos as a Scribe of Holy Books

The spiritual endeavors and contributions of St. Fəqərtä Krəstos are not confined to the founding of monasteries, the building of churches and ascetic and similar struggles. As she was a well educated woman, she had also served in copying the manuscripts of several church books like Gospel (*Wängəl*), Synaxarium (*Sənkəsar*), Hayəmanotə Abəw (*Haymanotä abäw*), the book of prayer for the dead (*Gənzät*), Psalter of David (*Mäzmurä Dawit*) and Arganon (*Arəganon*) by her own hands and gave them to different churches for use.

[82] ወእምዝ፡ አኃዘት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ቅድስት፡ ከመ፡ ትጽሐፍ፡ መጻሕፍተ፡ ፀደቃኒት፡ በእዲሃ፡ ፀንጌለ፡ ወስንክሳረ፡ ሃይማኖተ፡ አበው፡ ወግንዝተ፡ መዝሙረ፡ ዳዊት፡ ወኢርጋኖና፡ ኃደገት፡ በሆየ፡ ዓዲ፡ ሐነፀት፡ በስሙ፡ ፀላእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወበስሙ፡ ሚካኤል፡ ወገብርኤል፡ በስሙ፡ ፀደቃን፡ ወሰማዕት፡ ወተሐንዓ፡ ብዙኃት፡ አብያተ፡ ክርስቲያናት፡፡

And after that our mother St. Fəqərtä Krəstos started writing books; and she wrote with her hands the Gospel (*Wängəl*) and Synaxarium (*Sənkəsar*), and Hayəmanotä Abəw (*Haymanotä abäw*) and the book of prayer for the dead (*Gənzät*) and the Psalter of David (*Mäzmurä Dawit*) and Arganon (*Arəganon*) [and] left them there. And she built churches in the name of our Lord Jesus Christ and in the name of Micha'el and Gäbrä'el, in the name of the saints and martyrs, and many churches were built.

1.5.12. Her Rest and Feasts Days

St. Fəqərtä Krəstos had attained a very high level of spirituality by the grace of God.⁴⁸ Finally the righteous Mother, St. Fəqərtä Krəstos, passed away on *Yäkatət* 29 at the monastery she had founded and fought many spiritual battles. Our Lord and Savior Jesus Christ came with His Mother the Blessed Virgin Mary, the holy Angels, the righteous martyrs, and took her holy soul to paradise. The feasts of the saint that are commemorated in her monastery are three: one is on *Tahesas* 16, the blessing of her Church by Our Lord Jesus Christ and her receiving a Covenant. The second is on *Yäkatət* 15, the day on which she received the crown of martyrdom. And the third is on *Yäkatət* 29, the day of her rest from this world. And her tomb still exists at her second monastery in great veneration housed nearer to the Church.

The different saints of God have usually their own unique gifts that make them distinctly remembered in a particular way. Likewise, St. Fəqərtä Krəstos had lived astonishingly the three ways of life, viz., in marriage, martyrdom and monasticism. She had lived a holy life in marriage and has been the mother of a son. Then she had witnessed to the Faith and endured afflictions and ultimately had been crowned with martyrdom. She was raised from the dead by the Lord and lived the rest of her life as a monastic nun through spiritual struggles in asceticism.

She had made many valuable contributions to return the king back to his Orthodox faith through the miracles God worked through her and by her prayers. She had also contributed in the establishment and reestablishment of monasteries and in the building of churches. Her leadership quality during her martyrdom as well as her monastic life is also of great significance and a source of inspiration for Christians in general and women and women, monastics in particular.

⁴⁸ Her Gädl states that, she was wandering and passing the wilderness with a bright cloud.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

In this chapter the researcher attempts to investigate the available scholarly articles and books which were written on St. Fəqərtä Krəstos and which also discuss the historical and theological background which gives the general information about the study. In addition, this research, as a study on a hagiography of women saints, the researcher demonstrates a historical and theological overview of hagiography by focusing on the life of women saints in brief. Hence these historical and theological background and overviews are illustrated below:

2.1. Scholarly articles and books on St. Fəqərtä Krəstos

During the preparation of this study, the researcher has reviewed previous accessible researches, catalogues, microfilms, books, journals and articles that had been done in this area of study in order to find out the research gap. Several Ethiopian hagiographies, especially those written a long time ago, have been given special attention by different scholars and many researches had already been done on them. However, the researcher found out that no previous work in all philological methods research done been on this subject at all levels of academic dissertation.⁴⁹

However, the researcher had observed that the works of some scholars had discussed in their articles and books St. Fəqərtä Krəstos in an introductory form and in their bibliographical lists of saints in a short description. So the available review of the related literature on this study is briefly presented below:

St. Fəqərtä Krəstos in Different Articles

Denis Nosnitsin had written an article in EAe vol. II under the title “Fəqərtä Krəstos”. This

⁴⁹ Kənfä Rəgb Zälākä, 1975, JES vol. 13, AAU, p. 57-102; Amsalu Tefera, (Dr). 2011, ‘ Neqe’a Metsaheft’ AA, p.211 No.472.

article provides a short introduction on the life of St. Fəqərtä Krəstos by using the Amharic translation which had been published by Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery in 1995 E.C. Denis said that St. Fəqərtä Krəstos is a 17th c. saint and that the Amharic translation and published Gädl as being the only manuscript available by saying: “*this Gädl has recently become known, seems to be the only source on her life*”. This indicates that he has not most likely discovered all the vellum manuscripts found at her two monasteries or at Dabra Ləbanos Communal Monastery. It also seems that he did not come across the remaining published Amharic translations⁵⁰ and that he wrote his article based on Amharic Gädl translation of 1995 E.C by the monastery. Evidently, this Amharic translation hagiography is not “*the only source on her life.*”

Kənäfä Rəgb Zäläkä wrote an article in JES vol. XIII under the title “*Bibliography of the Ethiopian Hagiographical Tradition*” (1975), and he prepared a list of names of saints both studied and unstudied MSS. In his list of hagiographies, he mentions the name of St. Fəqərtä Krəstos and presents her hagiography as *unstudied*.⁵¹

Verena BÖLL wrote an article about the holy women in Ethiopia.⁵² In her article, she had mentioned the name of St. Fəqərtä Krəstos with other women saints like St. Krəstos Səmra, St. Wälättä Petros and other Ethiopian women saints. Then under the category of nuns, she had mentioned St. Fəqərtä Krəstos as a defender of the Orthodox faith and the founder of the convent at Lasta. But she said St. Fəqərtä Krəstos was a 15th c. saint by referring to Kənäfä Rəgb Zäläkä's article (1975:71). However, Kənäfä Rəgb didn't say that St. Fəqərtä Krəstos was a 15th c. saint.

⁵⁰D. Nosnitsin 2005, Fəqərtä Krəstos, EAe, vol.2, p. 521.

⁵¹Kənäfä Rəgb Zäläkä, 1975, “Bibliography of the Ethiopian Hagiographical Tradition”, JES vol.13, AAU, p. 57-102.

⁵² Verena BÖLL, 2003, Saints, Biographies and History in Africa, Holy Women in Ethiopia, Frankfurt, Hamburg, (from page 31-45), p 38.

Selamawit Mecca had also written an article on women saints, St. Krəstos Sämra and St. Fəqərtä Krəstos. She had discussed St. Fəqərtä Krəstos in her article along other women saints.⁵³ However, she referred to the article written by Verena BoLL (Boll 2003:31) and mistakenly shared Boll's idea in her article on page 160 that 'as St. Fəqərtä Krəstos lived during the 15th c.'. On the other hand, on page 161, she wrote that St. Fəqərtä Krəstos was a 17th c saint saying: 'Resisting king Susənyos' attraction to Catholicism, she [St. Fəqərtä Krəstos] encouraged people to remain Orthodox and was put in prison, from which by a miracle, she escaped.'" However, St. Fəqərtä Krəstos was a 17th c, not a 15th c, saint.

In addition to this, Selamawit Mecca wrote in her same article, about St. Fəqərtä Krəstos' nunhood saying: "St. Fəqərtä Krəstos became a nun after she abandoned her husband and son," In actual fact, St. Fəqərtä Krəstos did not become a nun after having abandoned her husband and son. As her hagiography clearly narrates, the Angel of God first took her child unto paradise, after which she was martyred with her husband St. Zär'a Krəstos and finally raised from the dead and became a nun, renounced this world and was dressed the monastic habit.

St. Fəqərtä Krəstos in Different Books

Amsalu Tefera (Dr.) has published a bibliographical book (or catalogue) recently (2011 E.C.) in Amharic language; entitled '*Neqe'a Metsaheft*'. The book lists about 600 Ethiopian manuscripts and a list of names of saints with a short description. In his book, he provides valuable information about Gädlä Fəqərtä Krəstos, and wrote that "the Gädl is *not yet studied*."⁵⁴

⁵³ Selamawit Mecca. 'Hagiographies of Ethiopian Female Saints': With Special Reference to "Gädlä Krəstos Sämra" and "Gädlä Fəqərtä Krəstos" JACS, Vol. 18, No. 2,. (Dec., 2006), Pp 160 and 161

⁵⁴ Amsalu Tefera (Dr)' *Neqe'a Metsaheft*". 2011 E.C. AA, p.211, No.472

Ləkä Bərhanat Märqorəwos Aräga wrote a book in Amharic titled “The history of Ethiopian saints, 5th book.”⁵⁵ It is another Amharic bibliographical description of the life of saints. The book provides short description about Ethiopian male and female saints and he mentions the name of St. Fəqərtä Krəstos in an introductory form just in one paragraph.

The EOTC had published a book during the Ethiopian millennium celebrations in Amharic language titled *The History of Ethiopian Orthodox Täwhədo Church, from the Birth of Christ to 2000 E.C.*” In this book, the researcher found a reference to St. Fəqərtä Krəstos under the title of “*Säma’etatä Ethiopia Bä’Zämänä Susənyos - the Martyrs of Ethiopia in the reign of Susənyos*” as she had struggled and suffered in the reign of king Susənyos; and we find the following in the book: “The husband of St. Wällättä Pətros was a supporter of Susənyos and as she declared ‘I will not change my faith as my husband changed,’ she was imprisoned and tortured by Susənyos. A righteous man, named Abunä Nolawənä həi’r, was also imprisoned like St. Wällättä Pətros, and St. Fəqərtä Krəstos, and they all suffered and were beaten.”⁵⁶ The book also has a short biographical description of her martyrdom in the period of king Susənyos until her death at the time of king Fasilädäs (between 1595-1673 E.C.).⁵⁷

In addition to the above Käfyäläw Märahi has authored a book by listing the names of female saints in 1998 E.C. entitled “*The Spiritual and Social Life of Christian Women*”⁵⁸, In his another book on women saints, (2000 E.C), entitled, “*the Spiritual Life of Women*”⁵⁹, he listed several women saints. Therefore the books provide an overview of the life of female saints with a short description including that of St. Fəqərtä Krəstos.

⁵⁵ Märqorəwos Aräga (Ləkä Bərhanat), 1998 E.C.: The History of Ethiopian Saints 5th book, Amharic, p. 92-95.

⁵⁶ EOTC, 2000 E.C. The EOTC History from the Birth of Christ to 2000 E.C’. P.277

⁵⁷ Ibid.; P. 223-224

⁵⁸ Käfyäläw Märahi (käsəs): 1998, “The Spiritual and Social Life of Christian Women”, p.39

⁵⁹ Käfyäläw Märahi, 2000. the Spiritual Life of Women, Amharic, AA:

Sərgəw Hablä Sə'lase also edited a thirteen volume unpublished series (Vol. I-XIII) in Amharic language entitled, “*Amharic Church Dictionary*”. In this valuable work, he wrote a short discription of saints that including St. Fəqərtä Krəstos.⁶⁰ In his other bibliographical work entitled, *The Bibliography of Ancient and Medieval Ethiopian History*, 1969; 56-58, Dr. Sergew listed many scholars that had studied Ethiopian hagiography. However, the researcher could not find Gädlä Fəqərtä Krəstos in the list of manuscripts that is given.⁶¹

Moreover, James De Lorenzi in his book entitled *Guardians of the Tradition: “Historians and Historical Writing in Ethiopia”* mentions only the name of St. Fəqərtä Krəstos along the name of saints who had visited Jerusalem.⁶² Therefore, all the above works provide limited information only. Consequently, we understand that no scholar has made philological work on her Gädl.

2.2. Jesuit Missionaries and the 17th c. Religious Controversies

St. Fəqərtä Krəstos, as a 17th c. saint, her life story is known in relation to her struggles for her faith with king Susənyos and the Jesuit missionaries. During the reign of king Susənyos a religious controversy arose because of the teachings of Jesuit missionaries. This controversy later on became the cause of martyrdom for many Orthodox Christians and emergence of saints. St. Fəqərtä Krəstos become a prominent figure at the time. In order to shed light on the historical and theological background, we will look at the historical context.

It is not the intention of the researcher to cover under this title, the full history of the Jesuit missionaries and to present in full the Christological and other controversies that had occurred at the time. Instead, the researcher attempts to show the major issues of the time in connection with

⁶⁰ Sərgəw Hablä Səlas'e, 1982 E.C, Amharic Church Dictionary: AA: unpublished book, AAU. vol. 11, p. 134-35

⁶¹ Sərgəw Hablä Səlas'e, 1969; “The Bibliography of Ancient and Medieval Ethiopian History” p. 56-58:

⁶² James De Lorenzi, 2015, *Guardians of the Tradition: Historians and Historical Writing in Ethiopia*, page 98.

the saint's life. Hereafter, we will review the causes of the struggle and the suffering of St. Fəqərtä Krəstos along with her contemporary saints, the issues behind the controversies, the action of the king, the reaction of the Ethiopian Orthodox Christians, and the consequences of the actions of the Jesuit missionaries during the reign of king Susənyos (1607-1632).

It is well established that during the 17th c. the Jesuits were trying to convert the Ethiopian Orthodox to Roman Catholicism by spreading their faith from top to down and intervening in the hierarchy of the EOTC and the country.⁶³ The Jesuits had repeatedly tried to use the royals in their missionary activity in different periods of their mission. In the first period of their mission (1555-1603) they laboured in vain to convert king Gälawdəwos in 1557-58 as he directly rejected their call of conversion to Catholicism. Their attempt were failed and subsequently separated from the royal power.⁶⁴ Similarly, they faced an open opposition during king Minas (1559-1563) which they tried to tolerate. However, at the time of king Särşä Dəngəl they started engaging in a friendly relation. Thus from 1575-85, they founded a settlement by the will of the emperor and started their mission in Dämbya. However, they were not welcomed, and the reaction of the Christians was not that easy and terminating in the failure of their missionary work until 1598, and ending the first period of their mission without any success.⁶⁵

They launched a the second phase of mission during the period (1603-32) with the arrival of Pedro Paez in 1603 receiving a warm welcome in the royal house. Paez first met king Zädəngəl and later on proceeded to perform his missionary activity successfully converting King

⁶³ Cohen Leonardo, 2007, The Jesuits in Ethiopia, Aethiopica vol. 10, IJEES. P.301-302, University of Hamburg, Donald Crummey, 2014, The Christian Ethiopian Monarchy, EAe, vol. 5, p.441.

⁶⁴ However they settled in Tigray from 1541-1566 and founded a residence in Fəremona with Ethio-Portuguese community.

⁶⁵ Leonardo Cohen– Andreu Martinez, 2007, Jesuits, EAe, vol.3, p.277, However they tried their mission in the second period and which also failed, and later on resuming after 1945 which did not turn out to be fruitful at all.

Susənyos.⁶⁶ They were met with strong defiance from the Orthodox Christians who fervently struggled until the resistance spread throughout and the Orthodox bishop, Abunä Səmə'on was killed by the emperor's soldiers in May 1617⁶⁷ and the defiant opponent rulers were exiled.⁶⁸

2.2.1. Jesuit Missionaries and the Conversion of king Susənyos

As aforementioned, from 1555 to 1632, the Roman Catholic Church developed interest to convert and bring the Ethiopian Christians under their administration.⁶⁹ As a result many missionary workers came to Ethiopia with the aim of converting Ethiopian Orthodox Christians to the Catholic faith. Pedro Paez, one of the most prominent delegates of the second mission who arrived in Ethiopia in 1603, wasted no time in promoting the Roman Church.⁷⁰ He was the leader of the mission until 1618 and he had studied Gə'əz, the main language of the Ethiopian Church Worship,⁷¹ He became the main organizer of the opponents to Orthodoxy and was busy introducing Catholicism in to the royal court from the early 1610s until his death⁷². Paez was an influential man, always a close adviser to Emperor Susənyos and took part in pivotal political decisions. By using the friendly relationship with the king as an opportunity, he persuaded him that, if he accepted to convert to Roman Catholicism, the Portuguese government would provide weapons and arms to him.⁷³ Paez persuaded the king until he was convinced to sent a letter

⁶⁶ Andreu Martínez d'Alòs-Moner, 2010, Páez Pedro, , EAe, vol.4, p. 89.

⁶⁷ Leonardo Cohen, 2010, Wällttä Pətros, EAe, vol.4, p. 1086-1087.

⁶⁸ Leonardo Cohen –Andreu Martinez, 2007, Jesuits, EAe, vol.3, p.277

⁶⁹ Ibid

⁷⁰ Leonardo Cohen –Andreu Martinez, 2007, Jesuits, EAe, vol.3, p. 277., Andreu Martínez d'Alòs-Moner, 2010, Páez Pedro, , EAe, vol.4, p. 89

⁷¹ Edward Ullendorff, 1960, The Ethiopians, an introduction to country and people, p. 78.

⁷² Andreu Martínez d'Alòs-Moner, 2010, Páez, Pedro, EAe, vol.4, p. 89

⁷³ In 1541, the Portuguese came to Ethiopia via a military support to Emperor Lebna Denegel (1508-1540; J.M. Harden; 1926) in his fight with Ahmad Gragñ who was later defeated and killed by Emperor Gälawdəwos (1540-59). However, the Portuguese remained in Ethiopia and began advocating their Catholic religion. After that they expanded their missionary activity creating problems through the Jesuit missionaries for Emperor Gälawdəwos and others who reigned in 16th and early 17th c. Thereafter the Jesuits slowly began to attack the Orthodox Church until they persuaded Emperor Susənyos to decree Roman Catholicism to be the official religion of the state. – (Sərgəw Hablä Səlas'ə, 1982 E.C., .Amharic Church dictionary: A.A.: AAU. vol. 11, p. 134-35; Täklä

expressing his support to the Catholic faith.⁷⁴

Seeing that Emperor Susənyos was attracted to the Roman Catholic Church, the Jesuits desired to use the opportunity to spread Catholicism throughout the country. Then they started preaching their faith in their homes, on the street, home to home, in the markets, mourning houses, at their main quarter in Fəremona (Tigray) and in Dämbya (Gondar).⁷⁵ Although there was a lot of rumor spreading about him, the Emperor was not officially baptized by the Roman Catholic Church during those years. When king Susənyos openly stood by the side of the Roman Catholicism, an open conflict broke out between the Catholics and the Ethiopian Orthodox Təwahədo Church. In the resistance battles that took place thereafter, Abunä Səm'on was killed by the emperor's soldiers and the strong opponent Ras Atnatewos was exiled in May 1617.⁷⁶

On the 1st of November 1621, the Emperor made an open acceptance of Catholicism and refusal of Orthodoxy and commanded that a church be built by the Jesuits at Azäzo.⁷⁷ He was officially baptized by the Roman Catholic Church and converted to Catholicism in 1622 (E.C.). Finally in 1624 he declared Roman Catholicism to be the official religion of the state,⁷⁸ and declared that unless all Ethiopians are re-baptized as Catholics, they should be considered unbelievers: Susənyos also decreed that anyone who did not accept the Catholic teaching would be put to death. And finally he and declared a religious reformation programme to help the Jesuit

Sadək Mäkurya, "yä Ethiopia Tarək kä king Ləbnä Dəngəl Eskä king Təwodros" 1953 p.256-60.; Taddese Tamrat, 1970, *The Church of Ethiopia, A Panorama of History and Spiritual life, Persecution and Religious Controversies*, AA, a publication of the EOTC, p .28-29; Richard Pankhurst, 'The Role of Fire- arms in Ethiopian culture' (16th to 20th c) p.131; Encyclopedia Britannica, ([https:// www.britannica.com /place/Ethiopia/The-Zagwe-and-Solomonic-Dynasties# ref419521](https://www.britannica.com/place/Ethiopia/The-Zagwe-and-Solomonic-Dynasties#ref419521), accessed 1/25/2020)

⁷⁴ EOTC, 2000 E.C., *The EOTC History from the Birth of Christ to 2000 E.C* P. 276

⁷⁵ "They used their rhetorical as well as painting, musical and drama skills in order to reach their Ethiopian audience.", Leonardo Cohen – Andreu Martinez, 2007, *Jesuits*, EAe, vol.3, p. 279, Donald Crummey–Steven Kaplan, 2007, *Missions*, EAe, vol.3, p. 981..

⁷⁶ Leonardo Cohen, 2010, *Wälättä Petros*, EAe, vol.4, p. 1086-1087, Leonardo Cohen – Andreu Martinez, 2007, *Jesuits*, EAe, vol.3, , p.277

⁷⁷ Leonardo Cohen – Andreu Martinez, 2007, *Jesuits*, EAe, vol.3, p. 278.

⁷⁸ Leonardo Cohen, 2010, *Wälättä Petros*, EAe, vol.4, p. 1087.

missionaries implement the royal decrees.⁷⁹ For this reason, there followed a great doctrinal controversy and much bloodshed due to the Emperor's renouncing of the Orthodox Tāwaaðo faith and acceptance of the "Two Natures" teaching of the Catholic Church.⁸⁰ In June 1633 (E.C.) the successor of Pedro Paez, Alfonso Mandenz arrived at Fəremona in Tigray with his six other companions and thirteen servantsn he later introduced himself to king Susənyos in February 1626.⁸¹

2.2.2. The Rise of Religious Controversies on Theological Issues

As aforementioned, the Jesuit missionaries tried to achieve their mission by having the king on their side, and by re-evangelizing the evangelized Christians. They devalued the Tradition and the Sacraments of the EOTC and made its rite and culture valueless.⁸² These acts aroused serious controversies. However, their attempt to fulfill their mission in bringing the Ethiopian Church to the fold of the Roman Catholic Church was a failure because of the determined struggles and sacrifices of men and women saints as well as nobles, soldiers and peasants. Therefore, the major causes of the 17th c. religious controversies and martyrdom of St. Fəqərtä Krəstos and other saints of the time are briefly presented here with:

⁷⁹The content of the decree was: The Orthodox Christians should be re-baptized, the priests re-ordained, churches and monasteries re-sanctified in the faith and ritual of the Catholic Church. The Paintings and Holy Icons of the Orthodox Church were also to be replaced by images according to the tradition of the Catholic Church. In addition to that the Orthodox liturgy and the Ethiopian calendar were to be replaced by the Latin liturgy and Gregorian calendar. Anyone who doesn't convert to and respect the Catholic faith will receive physical punishment. Täklä Sadək Mäkurya, "yä Ethiopia Tarək kä king Ləbnä Dəngəl Eskä king Təwodros" 1953 p.259.; Edward Ullendorff (1960), *The Ethiopians: An Introduction to Country and People*, New York: p.9)

⁸⁰ Taddese Tamrat, 1970, *The Church of Ethiopia, A Panorama of History and Spiritual Life, Persecution and Religious Controversies*, AA, a publication of the EOTC, p. 29

⁸¹ Denis Nosnitsin. 2007, *Mälké'a Krəstos*, EAe, vol.3, p. 706.

⁸²"The Jesuits also believed it was necessary to develop consistent arguments in order to fight with the Christological and theological dogmas of Ethiopian Christianity. Theological debates were held in both oral and written forms. The missionaries translated several theological works into Gé'éz, some with the active encouragement of Susənyos, . . . Some of the religious controversies between the Jesuits and the Ethiopians were focused on Christological issues and ritual and religious practices. Catholics advocated the doctrine of the two natures of Christ after incarnation, which was translated into Gé'éz as 'One person and two natures.' , Leonardo Cohen – Andreu Martinez, 2007, *Jesuits*, EAe, vol.3, p. 279.

Endeavor of the Jesuits to Replace the Orthodox Faith with Catholicism: In the midst of the great religious conflict following king Susənyos's renouncement of his Orthodox faith and official conversion to Roman Catholicism, the Jesuits naturally denounced the Christological teaching of the EOTC, i.e., the One Incarnate Nature of the Son of God as heretical and provoked, the Two Natures teaching of the Roman Catholic Church. They strove to accomplish their conversion from the top to the bottom hierarchy⁸³ by employing different methods of teachings so as to get acceptance among the Orthodox Christians. However, the response of the Ethiopians was not easy. The people were highly angered and staged a formidable fight for their faith against the king and the Jesuits till the point of death.⁸⁴

Her gädl states that when Abunä Marqos⁸⁵ became the father of the Orthodox Christians, he continued the struggle with the Jesuit missionaries and the Emperor. Therefore, Abunä Marqos first advised the king to revert back but the king did not change his mind from believing the Two Natures doctrine of the Roman Catholic Church. Abunä Marqos then stood against the Emperor along with other Ethiopians including St. Fəqərtä Krəstos. Consequently, St. Fəqərtä Krəstos and other men and women saints were persecuted, afflicted and martyred while professing their faith without fear in front of the Emperor. During this time, the Jesuits had divisively planted dogmatic controversies among the scholars of the EOTC on some Christological issues that led to the emergence of conflicts within the Church and ceaseless doctrinal conflicts.⁸⁶

Devaluing the Orthodox Sacraments and Rituals; Following the proclamation of the decree by Emperor Susənyos asserting that Catholicism is the official religion of the state, the Jesuits

⁸³ Andreu Martínez d'Alòs-Moner, 2010, Páez, Pedro, EAe, vol.4, p. 89

⁸⁴ EOTC, 2000 EC. The EOTC History from the Birth of Christ to 2000 E.C.; P.277

⁸⁵ As mentioned above, he is a monastic father of St. Fəqərtä Krəstos who dressed her monastic habit after the annunciation by an Angel of God in his dream and gave her the monastic name Fəqərtä Krəstos.

⁸⁶ The Christological controversies within the Ethiopian scholars and the dispute became deeper in the 17th to 19th c. Stephen Kaplan, 2014, monasticism, EAe, vol.5, p. 444, Leonardo Cohen – Andreu Martinez, 2007, Jesuits, EAe, vol.3, p. 281).

were excited and eager to change all the rituals, Tradition and Sacraments of the EOTC.⁸⁷ Their interest was not only to change the Christological teaching of the EOTC but also to totally do away with the identity and Tradition of the EOTC and remake it without any trace of Orthodoxy.⁸⁸ Because of that they were preoccupied with devaluing Ethiopian culture, the Orthodox rituals and Church Sacraments, especially Baptism and Ordination. Therefore, they persuaded the king to declare a proclamation that exaggerated their own culture and Sacraments.

The proclamation was basically focused on the Church Sacraments and rituals so that Ethiopian Christians were to be re-baptized again in the Catholic rite; Ethiopian priests to be re-ordained again in the Catholic rite; The Ethiopian churches should be consecrated again by the Catholic rite; The paintings and icons of the Orthodox Tradition, fasts and feasts should be discontinued and instead of the paintings should be stone carved images; the Catholic liturgy and the Gregorian calendar must be implemented in Ethiopia; and instead of fasting on Fridays and Wednesdays, fasting should be on Saturday.⁸⁹ Alfonso Mandenz proposed and forced the Emperor to proclaim that a person who is not Catholic and who does not comply with that law should be severely punished⁹⁰. King Susənyos agreed with his proposal and this became the

⁸⁷ “Questions regarding the sacraments and ritual practices became central in the debates between the two parties. The Jesuits objected that in Ethiopia instead of a single uniform formula several different formulas were used during baptism and complained, referring to the Témqât, . . etc. They criticized the use . . . in the Eucharist and persistently undermined the authority of Ethiopian priests to celebrate mass.” Leonardo Cohen – Andreu Martinez, 2007, Jesuits, EAe, vol.3, p. 280.

⁸⁸ Jesuits tried to change not only dogmatic and ritual issues but they wanted to change the whole Orthodox identity and Ethiopic culture throughout their missionary activity. Therefore, during their second mission especially in the 1620s they tried to replace and adopt the culture and identity of Orthodoxy with that of the Roman Catholicism. They were teaching the singing and playing of instruments to the children while also performing at the royal court. They also imported liturgical objects and vestments, to replace the indigenous Orthodox ones. Furthermore, they brought large numbers of furniture, clothes and other objects for domestic use into the court of Susənyos. Leonardo Cohen – Andreu Martinez, 2007, Jesuits, EAe, vol.3, p. 280.

⁸⁹ EOTC, 2000 E.C. The Ethiopian Orthodox Tāwahədo Church History from the Birth of Christ to 2000 E.C.; AA Tənsa’ə zāguba’ə printing press, P.278

⁹⁰ “There followed an outcry, especially as Medez had tied this conversion to an abolition of the entire Ethiopian ritual: baptism, circumcision, fasts and feasts, ordination of deacons and priests and ...etc. The opposition was not confined to the clergy, but included members of the Imperial family and above all the ordinary Abyssinian, who had no interest in, or knowledge of doctrinal matters in every phase. Edward Ullendorff, 1960, The

cause for the controversies and hence many Christians were subjected to exile, suffering, and death.⁹¹

Raising a Dispute on the Observance of the Sabbath; It is well-known that in Ethiopia even after the introduction of Christianity some of the Old Testament rites and ceremonies were still practiced by the people as a custom. These include: circumcision, drawing the Sabbath water on Friday, dietary customs, and the observance of the Sabbath have been and are still practiced in some parts of Ethiopia.⁹² The dispute on the observance of the Sabbath was one of the instruments used by the Jesuits to inflame controversy in the Church.⁹³ In earlier times, a serious religious dispute had arisen in the Church in the 13th and 14th c. but king Zär'a Ya'eqob settled the controversy.⁹⁴ However, the Jesuits began to quarrel within the Church on the issue of the

Ethiopians an introduction to country and people, p.78.

⁹¹The additional introduction part of the Amharic translation of the Gädlä Fəqərtä Krəstos published by her second monastery in 1995 (E.C.), Leonardo Cohen – Andreu Martinez, 2007, Jesuits, EAe, vol.3, p. 278., Edward Ullendorff, 1960, The Ethiopians an Introduction to Country and People, p.7,

⁹²The celebration of Saturday (Qādamət Sānbāt) is the order of the Old Testament. (Ex. 20:8) and is lightly celebrated in Ethiopia as a custom. In the era of the New Testament, the Orthodox Church teaches that the observance of Saturday should not be as strict as that of the Jews. “Christians should not be idle on the Sabbath like the Jews.” but they should work as Christians. Fətha Nāgäst, The Law of kings, Anqäśə 19., English translation, by Abba Paulos Tzadua, published by the Faculty of Law Hailä Səläse I University, AA, p.114 And with regards to the celebration of Sunday (Christian's Sānbāt) the Church teaches the people to celebrate or observe Sunday by going to church to pray, and participate in the holy liturgy, giving alms to the poor, visiting the sick, and settling quarrels.

⁹³“Practices such as circumcision and observance of the Sabbath were prohibited. The Jesuits attributed them a Jewish origin and relentlessly spoke against them in their preaching, refusing to accept them in either a religious or a cultural sense.” Leonardo Cohen – Andreu Martinez, 2007, Jesuits, EAe, vol.3, p. 280.

⁹⁴ This controversy was a big issue in the Church in the 13th and 14th centuries. During the reign of Emperor Zär'a Ya'eqob the issue had become a very serious religious controversy and Church scholars were categorized in to two groups: the house of əwostatəwos and the house of Täklä Haimanot. The house of Täklä Haimanot said ‘we have only one Sabbath’ and we should observe one Sabbath. And the house of əwostatəwos said ‘we have two Sabbaths: the first Sabbath Saturday and the New Testament Sabbath Sunday. Therefore, both Sabbaths should be observed. This had its own political consequences and the differences were a great challenge to Emperor Zär'a Ya'eqob. Then realizing that the differences between the scholars were leading to serious divisions and endangering the unity of the country, in 1450, Emperor Zär'a Ya'eqob convened a council to resolve the differences of the two groups of scholars. And after bringing the Bishops Abba Michael and Abba Gabriel from Egypt, Emperor Zär'a Ya'eqob convened a council at the Tegulet Bulga Däbrä Mətmak Monastery (Today's Däbrä Mətməq Šadqanə Mariam not far from Däbrä Bərəhan and near Sāla Dəngay). The Council was held in 1450 in the presence of the two Egyptian bishops and thousands of Church scholars. In the council a big discussion was held and scholars on both sides agreed that: the First Sabbath and the Christian Sabbath (Sunday) should be celebrated but the observance of the First Sabbath should be celebrated with Christian deeds. Then, the centuries-old rifts of the two groups of scholars were resolved during the reign of Emperor Zär'a Ya'eqob. Steven Kaplan – Marie-Laure Derat, 2014, Zär'a Ya'eqob, EAe, vol.5, p.147, Steven Kaplan, 2010, Sabbath,

observance of the Sabbath.⁹⁵

2.2.3. The Response of Orthodox Monks, Nuns, Priests and Laymen

After Emperor Susənyos conversion he forced Orthodox believers to abandon their Orthodox Təwahədo faith declaring that anyone who refused the acceptance of his decree was subjected to the punishment by death, persecution, imprisonment and the like. Thereafter, many Orthodox Christians, clergmen, nuns, monks including Emperor Susənyos's wife Etəgä Səltan Mogäsa Wäldä Sä'ala and his mother Hamälmälä Wärq, including the bishop refused to accept the decree of the king and opposed his actions openly.⁹⁶

The time was very difficult for Orthodox Christians and thousands of them were tortured, martyred, persecuted, displaced and many fled from the capital city of the Emperor.⁹⁷ They struggled until he eventually changed his attitude on Catholicism and returned to the Orthodox faith. The Jesuit missionaries in Ethiopia are therefore known for and associated with the shading of the blood of numerous Orthodox Christians because of what they have done with king Susənyos and his entourages.

Abunä Səmon was killed during the first anti-catholic struggle.⁹⁸ As the hagiography of St. Fəqərtä Krəstos tells us, Abunä Marqos, the bishop, later gathered Christian men and women and taught them to stand firm in their faith and not to be shaken, and to fight against those who were undermining their faith and collaborating with the heretics. From then on, the people heard

EAe, vol.4, p. 432-434.

⁹⁵ Edward Ullendorff, 1960, *The Ethiopians, an Introduction to Country and People*, p. 78..

⁹⁶ "During this time, significant religious and cultural reforms were accomplished: the ordination of Catholic priests, the translation of Latin liturgy and rebaptism sub condition of non-Catholics. However, together with Susənyos's administrative policies, these changes aroused the opposition of monks, ecclesiastics, the population at large, and some of the ruler's relatives: among whom, were Etəgä Səltan Mogäsa Wäldä Sä'ala and Hamälmälä Wärq, respectively wife and mother of Susənyos". Leonardo Cohen – Andreu Martinez, 2007, *Jesuits*, EAe, vol.3, p. 278

⁹⁷ Sərgəw Hablä Səlas'e. 1982 E.C, *Amharic Church Dictionary*: AAU. vol.1, p. 134-35; Denis Nosnitsin, 2005, *Fəqərtä Krəstos*, EAe, vol. 2, p. 521.

⁹⁸ Denis Nosnitsin, 2007, *Malké'a Krəstos*, EAe, vol.3, p.706.

their father's words and in one spirit, opposed the king. Then they suffered persecution for their faith and many were crowned with martyrdom. The hagiography of St. Fəqərtä Krəstos tells us about the struggle of Abunä Marqos against the king as follows:

**[27] ወሀሎ፡ በውእቱ፡ መዋዕል፡ ጳጳስ፡ ዘስሙ፡ አቡነ፡ ማርቆስ፡ ርቱዕ፡ በሃይማኖቱ፡
ወከሙ፡ አንበሳ፡ ገዳም፡ ውኩል፡ በጸሎቱ፡ መንክር፡ ወኮነ፡ አሜሃ፡ ዓቢይ፡ ቅስት፡
ማዕከሊሆሙ፡ ምስለ፡ ንጉሠ፡ አግዓዚ፡ ወአስተጋብአ፡ ከሎ፡ ሕዝበ፡ ዚአሁ፡
ወአውገዘ፡ ከመ፡ ኢይትነሠት፡ ሠርቄ፡ ልቦሙ፡ ዘሕንፃ፡ ሃይማኖት፡ በነፋሰ፡ ኑፋቄ፡
ዘዕልወት፡፡**

And during that time there was a bishop whose name was Abunä Marqos (Mark), he was upright in his faith and trusting in his wondrous prayer as the lion of the wilderness. And then became a great contention among them with the king of Agə'azi and he convened all his people, and anathemised so that the foundation of the edifice of faith in the heart shall not be shaken by the wind of heresy of rebellion.

The hagiography of St. Fəqərtä Krəstos also narrates the steadfastness of the Orthodox Christians, monks, nuns, priests, and laymen including women by following their father Abunä Marqos.

**[28] ወእምዝ፡ ኅብሩ፡ ከሎሙ፡ ዕድ፡ ወአንስት፡ በቃለ፡ ጳጳስ፡ ወተበአስዎ፡ ምስለ፡
አቡሆሙ፡ መንፈሳዊ፡ እኅወ፡ ሐዋርያት፡ ቅዱሳን፡ ወቦኡ፡ ኅበ፡ ንጉሥ፡ ወይቤልዎ፡
ኢነአምን፡ በሃይማኖትከ፡ ሰይጣናዊት፡ ወእመ፡ አኮሰ፡ ትትነሠት፡ መንግሥትከ፡
ወአንተ፡ ኢኮንከ፡ መምህረ፡ አላ፡ ንጉሠ፡ ኅድግ፡ ዘንተ፡ ዕልወተከ፡ ወንምህርከ፡
ሃይማኖት፡ ወተምዓ፡ ንጉሥ፡ ወአዘዘ፡ ከመ፡ ይሞቅሕዎሙ፡ በእንተ፡ ዘኢዓለው፡
ሃይማኖቶሙ፡፡**

Then all the men and the women agreed commonly with the word of the bishop, and they fought him [the king] with their [spiritual] father, who is the brother of the holy Apostles. And then they entered unto the king and said to him, we do not believe in your devilish faith otherwise your kingdom will be devastated. And you are not a teacher but a king; [hence] leave such blasphemy of yours and let's teach you the faith. And the king was angered and commanded to imprison them for they have not forsaken their faith.

As the Jesuits endeavored to spread the Catholic faith in such a way, Abunä Marqos, the bishop of the EOTC, stood against the king with many other Christians. Abunä Marqos took his hand cross and fearlessly encouraged his spiritual children. He gathered the people together and excommunicated anyone who wavers from his faith. All the faithful agreed unanimously with the word of the bishop, and entered unto the king and said to him, “we do not believe in your devilish faith but if you desire, we can teach you about our faith. The king became angry and commanded to imprison them.”

Then all the men and women who came to the king testified their faith saying, “We do not believe in your apostasy.” The king became furious and had them arrested. Finally after many struggles, several Christians were martyred. After that, numerous priests, monks, nuns and laymen were coming from Gojam, Begemder, Tigray, Shewa and Lasta saying to one another “Do not miss this opportunity of martyrdom.”⁹⁹ Among these were St. Fəqərtä Krəstos and her husband Zär’a Krəstos, a provincial governor of the king. In the fierce resistance of the people, there was a day, when the king’s soldiers killed over 8010 Christians at the start of the controversy at the king’s square. All of them shed their blood and became martyrs for their faith. St. Fəqərtä Krəstos and her husband, Zər’a Krəstos were also martyred together with their fellow Christians and received the crown of martyrdom.

Besides, innumerable Christians rejected the pleasures of this world with their determination to suffer for the sake of their faith till the end. As a result, the saints were exiled and many of them also were martyred. The king was forced to discuss up and down to stop the fighting, though with no success.

2.2.4. The Causes for King Susənyos’s Return to his Former Orthodox Faith

After all the persecution and suffering enforced on the Christians and the disorder caused on the country, king Susənyos finally returned to his former faith. But what were the causes for the king’s return to his former faith? Although king Susənyos denied his faith under the pressure and deception of the Jesuit missionaries, he did not succeed in achieving his objective. The factors that helped the return were as follows:

The Resistance and Struggle of the Orthodox Christians; Orthodox Christians remained

⁹⁹ EOTC, 2000 E.C. The Ethiopian Orthodox Täwahədo Church History from the Birth of Christ to 2000 E.C. p. 277.

steadfast in their faith and chose to die than to abandon from their faith. Unwavering disobedience to the king's order despite the torture he was applying, and the refusal of the faithful to accept the Jesuit's proselytizing are stated in the Gädlä Fəqərtä Krəstos as follows:

[32] ወይቤ፡ ንጉሥ፡ አምጽኦ [ኅቤየ]፡ ወነበረ፡ ንጉሥ፡ ዓውደ፡ ዘመንበር፡ ወገብረ፡ ግብተ፡ ለሠራዊቱ፡ ወቆሙ፡ ከሩሉ፡ ሠራዊቱ፡ በበጾታሆሙ፡ ወእለ፡ ይጥኅሩ፡ አናብስተ፡ ወወርተ፡ አሰይፍት ወእለ፡ ያደምፁ፡ አሕባለ፡ መቅሠፍት፡ ተደለው ከመ ያፍርሀዎሙ፡ አዘዘ፡ ከመ፡ ያምጽኦዎሙ፡ ለሙቁሐን፡ መነኮሳት፡ መጽኡ፡ እንዘ፡ ይትፌሥሉ፡ ወይቤሎሙ፡ አቡነ፡ አካለ፡ ክርስቶስ፡ ጳድቅ፡ ዘጸበለ፡ ጎል፡ ተዓገሡ፡ ወአጽንዑ፡ ልበክሙ፡ ወተሰፈውዎ፡ ለእግዚአብሔር፡ ልዑል፡ ከመ፡ ትንሥኡ፡ አክሊለ፡ ስምዕ፡ በመንግሥተ፡ ሰማያት፡

And the king said, bring them, [unto me]. And the king was at his court sitting on his throne, and he had made a stall [a precinct] suddenly for his army, and all his army stood according to their ranks and roaring lions and carriers of sword and instruments of torture that made [frightening] sounds were made ready so as to terrify them. [The king] ordered to bring the monks that were in chains, [and] they came rejoicing, and the righteous Abunä Akalä Krəstos of Šäbälä Gol said to them, be patient and strengthen your hearts and make your hope in God the Most-High so that you receive the crown of martyrdom in the Kingdom of heaven.

When the king heard that all of them had rejected his decree, he ordered his soldiers to capture Zär'a Krəstos. He was captured and brought with his soldiers and other Christians. Then the king tried to terrify them with different things but they told him in one word saying, "We do not believe in your faith". Then the king ordered to throw their naked bodies into the fiery furnace. But nothing happened to them and the fire was extinguished miraculously. Again they released the lions but the lions fell to their knees and licked the dust of their feet. The hagiography of St. Fəqərtä Krəstos describes the situation as follows:

[33] ወእምዝ፡ ተሰአሎሙ፡ ንጉሥ፡ በሃይማኖት፡ እኪት፡ ወይቤሎሙ፡ እመኑ፡ በዘዘአየ፡ አሚን፡ ወእመአኮሰ፡ እኳንነክሙ፡ በመዓትየ፡ ወተአርወየ፡ ከመ፡ አንበሳ፡ ወይቤ፡ እፎ፡ ትዜኃሩ፡ ወኢተአምኑ፡ በሃይማኖትየ፡ አውሥኡ፡ ወይቤሉ፡ ከሎሙ፡ በ፩ዱ፡ ቃል፡ ኢነአምን፡ ብከ፡ ኦ፡ ርኩስ፡ ከሐዲ፡ ወዓላዊ፡ ለከ፡ ጽኑሕ፡ መካነ፡ ሲኦል፡ ወተናገሩ፡ ብዙኃ፡ ነገረ፡ ምስለ፡ መናፍቃን፡ ወበሀየ፡ ርእየ፡ ለአካለ፡ ክርስቶስ፡ ተምዐ፡ ንጉሥ፡ እንዘ፡ ይትናገር፡ አዘዘ፡ ከመ፡ ይሞቅሕዎ፡ ሐራሁ፡ ወሰለብዎሙ፡ አልባሲሆሙ፡ ወአንደዱ፡ እሳተ፡ ወወደይዎሙ፡ ኢለከፎሙ፡ እሳት፡ ግሙራ፡ ወኮነ፡ ከመ፡ ማይ፡ ቈሪር፡ ወአምጽኡ፡ አናብስተ፡ ወሰደድዎሙ፡ ፍገዱ፡ ወሰከቡ፡ ወለሐሱ፡ ጸበለ፡ እገሪሆሙ፡

And after this, the king inquired them with evil faith, and said to them, believe in my faith, otherwise I will condemn you with my wrath, and he became wild like a lion. And he said, how is that you pride yourselves and do not believe in my faith? All of them replied and said in one word, we do not believe in you [your faith], o impure, apostate, and blasphemous, for you is reserved the place of hell. And they spoke many things with the heretics. And there the king saw Akalä Krəstos [and] became wrathful while speaking, [and] ordered his soldiers to imprison them. And they [the soldiers of the king] stripped them off their clothes and set fire and threw them unto it [but] the fire did not touch them at all and it became like cold water. And they brought lions and released unto them but they [the lions] prostrated and lied down and licked the dust of their feet.

Though the king became furious, they remained steadfast in their faith. Finally, on February 4, eighty seven (87) Christians were beheaded and crowned. Then blood and milk flowed from their bodies but God hid their flesh.

[34] ወሶበ: ርእዩ: ሠራዊተ: ንጉሥ: ፈርሶ: ወደንገፁ: ወንጉሥኒ: አፈድፈድ: መዓቶ: ወእሙንቱኒ: መነኮሳት: ጸንዑ: በሃይማኖቶሙ: ርትዕት: ወአዘዙ: ለሐራ: ከመ: ይምትሩ: አርእስቲሆሙ: በሰይፍ: «ወአውጽእዎሙ: አፍኣ: ወቀሰፍዎሙ: «ወመተሩ: አርእስቲሆሙ: በሰይፍ: ወሶቤሃ: ውኅዘ: እምከሣውዲሆሙ: ደም: ወሐሊብ: ወማይ: ዘተመትረ: አርእስቲሆሙ: አንበቡ ፻ወ፻: መዝሙረ: ዳዊት: በይእቲ: ዕለት: አመ: ፬: ለየካቲት: ኮነ: ሰማዕታተ: ወነሥኡ: አክሊለ: ስምዕ: ዘኅላቋሆሙ: ፹ወ፯ቱ: ማኅበረ: ሰማዕት: ተኃብአ: ሥጋሆሙ: እምዓይነ: ሰብእ: በሠረገላ: ኤልያስ:

And when the soldiers of the king saw [this], they were frightened and shocked. And the king aggravated his afflictions [but] these monks stood firm in their upright faith. And then [the king] ordered his soldiers to cut their heads with the sword, and they took them outside and afflicted them, and cut their heads with the sword. And at that time flew blood and milk and water from their necks. Their cut heads read the one hundred and fifty Psalters of David. On that day of the fourth of [the month of] Yäkatət, they became martyrs and received the crown of martyrdom, their numbers of community of martyrs were eighty seven, their body was hidden from the eyes of men by the chariot of Elijah.

The Gädl describes the trial of Zär’a Krəstos, the husband of St. Fəqərtä Krəstos, in the presence of the king and his martyrdom. Zər’a Krəstos, while in prison, sent to his wife St. Fəqərtä Krəstos to come to the arena of martyrdom. On the next day, the king asked him saying: “Believe in my faith and give glory to my kingdom, otherwise I will put you to death”. But the officer Zär’a Krəstos said, "I do not believe in your defiled faith and will give my neck for the name of Christ my Lord; I do not fear earthly death rather I fear the heavenly death.” Then the king was angry and ordered him to bring his wife so as to inquire her about her faith. However, he gets the

same statement from her and her followers and they chose to suffer and die rather than abandon their faith.

[35] . . . ወበሳኒታ፡ ዕለት፡ አዘዘ፡ ከመ፡ ያምጽእዎ፡ ለውእቱ፡ ብእሴ፡ እግዚአብሔር፡ ሶቤሃ፡ ነቢሮ፡ ንጉሥ፡ ይቤሎ፡ እመን፡ በሃይማኖትየ፡ ወግነይ፡ ለክብረ፡ ንግሥየ፡

. . . On the next day, [the king] ordered to bring this man of God. While sitting, the king said to him, believe in my faith and submit to the glory of my kingdom.

[36] ይቤ፡ መኩንን፡ አንሰ፡ ኢየሐምን፡ በሃይማኖትከ፡ ርኩስት፡ እውብ፡ ክሣድየ፡ በእንተ፡ ስሙ፡ ለክርስቶስ፡ አምላኪየ፡ ኢይፈርህ፡ ሞተ፡ ዘምድር፡ ዳዕሙ፡ እፈርህ፡ ሞተ፡ ዘበሰማያት፡ ተቈጥዖ፡ ወገንሆ፡ ወይቤሎ፡ ለእስመ ዓበይክ፡ ተመይጦ፡ ንቤየ፡ ውእቱ፡ ዓላዊ፡ ይቤ፡ አንተ፡ ብእሴ፡ ዘምስለ፡ ብእሴቲክ፡ ትትኤየር፡ በላዕሌየ፡ ዮምኒ፡ አምጽኦ፡ ለብእሴትከ፡ ፍጡነ፡ ከመ፡ እሴአላ፡ ሃይማኖታ፡

[But] the officer said, “I will not believe in your impure faith, I will give my neck for the name of Christ my Lord; I do not fear death of this earth rather I fear the heavenly death [and] the anger and reproach of the heavens and [the king], you have refused to return back to me. This wicked [king] said, you man with your wife have challenged unto me, and today bring your wife quickly so that I inquire about her faith.

Then after applying a multitude of unbearable torture on them, the king saw that they would not submit to his will. The king ordered to the beheading of Zər’a Krəstos, and the soldiers came to him immediately. Zər’a Krəstos asked them to give him little time, and he lifted up his head, and prayed to God. Then the Angel of God, St.Micha’el, appeared to him twice, and strengthened him saying, “Finish your martyrdom for Christ, seven crowns are prepared for you and anyone who would call and remember your name would be forgiven till the seventh generation.”

[47] ወእምዝ፡ አዘዘ፡ ንጉሥ፡ ከመ፡ ያምጽእዎሙ፡ ለዘርዓ፡ ክርስቶስ፡ ወእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቃን፡ ሶቤሃ፡ አዘዘ፡ ይምትሩ፡ ርእሶ፡ በሰይፍ፡ ለውእቱ፡ ብእሴ፡ እግዚአብሔር፡ መጽኦ፡ ሰያፊ፡ ከመ፡ ይምትር፡ ክሳዶ፡ ይቤ፡ ከመዝ፡ ጽንሑኒ፡ አኃውየ፡ ንስቲተ፡ በጊዜሃ፡ ጸለየ፡ ወሰኦለ፡ ንብ፡ እግዚአብሔር፡ አንቃዕዲዎ፡ ሰማየ፡ ወመጽኦ፡ መልአክ፡ እግዚአብሔር፡ ሚካኤል፡ ይቤሎ፡ ከሌ፡ ዘይገብር፡ ተዝካረክ፡ ወይጸውዕ፡ ስመክ፡ ይትመሐር፡ እስከ፡ ጌቱ፡ ትውልድ፡

And then the king ordered to bring Zār’a Krəstos and our mother Fəqərtä Krəstos the righteous. He then commanded to behead this man of God with sword, and then a beheader came to behead his neck. He [then] said, “my brothers wait for me just for a little while.”. At that time he prayed and beseeched unto God looking towards heaven, and there came Micha’el , the Angel of God, and said to him, whoever else shall do your remembrance and call on your name will be pardoned till the seventh generation.”

After this, Zər’a Krəstos turned to the soldiers and told them to do as had been commanded.

Finally, one of the soldiers beheaded him with a sword and immediately blood and milk flowed from his body. Zər’a Krəstos was martyred on February 15 (E.C.).

[48] ሶቤሃ፡ ሰገደ፡ ወአስተብረከ፡ ዳግመ፡ አስተርአዮ፡ ዘአሰፈዎ፡ ጌተ፡ አክሊላተ፡ ይቤሎ፡ ፈጽሞ፡ ስምዓ፡ ክርስቶስ፡ ወበጊዜሃ፡ ተመይጠ፡ መንገለ፡ ሐራ፡ ይቤ፡ ዘርዓ፡ ክርስቶስ፡ ግበሩ፡ ዘተአዘዝከሙ፡፡ ተንሢኦ፡ ሰያፊ፡ መተረ፡ ርእሶ፡ በሰይፍ፡፡ ተክዕወ፡ ወነጥበ፡ ደም፡ ወሐሊብ፡ ወማይ፡ ወተመጠወ፡ አክሊለ፡ ስምዕ፡ በመንግሥተ፡ ሰማያት፡ ወቦአ፡ ውስተ፡ ገነት፡ ዘኤዶም አመ፡ ፲ወ፭፡ ለየካቲት፡፡

At that time he prostrated and kneeled down, again and he showed him the seven crowns that he had promised him, and said to him, finish your witness to Christ. And then he turned to the soldiers, [and] Zär’a Krəstos said, do what you have been commanded [to do].. [Then] the beheader stood and cut his head with a sword. [And] blood and milk and water spilled, and he received crown of martyrdom in the Kingdom of heaven and entered into the paradise of Edom on the fifteenth of Yäkatət.

Amazingly, many of the soldiers of the king who have seen the people’s acceptance of martyrdom willingly and happily, came themselves to the faith and they also received martyrdom thereon.

[46] ወሶበ፡ ርእዩ፡ ሠራዊተ፡ ንጉሥ፡ አምኑ፡ በሃይማኖቶሙ፡ ርቱዕ፡ ወጸርሐ፡ ኩሎሙ፡ በዕሪና፡ ዘፈቀድከ፡ ግበር፡ በላዕሌነ፡ ኦ፡ ዓላዌ፡ ሃይማኖት፡፡ ወሶቤሃ፡ አዘዘ፡ ቀዳሚ፡ ከመ፡ ይምትሩ፡ አርእስቲሆሙ፡ በሰይፍ፡፡ መተሩ፡ ሐራ፡ ንጉሥ፡ ለኩሎሙ፡ ምእመናን፡ በሃይማኖቶሙ፡ ወኮነ፡ ክምረ፡ ክምር፡ አብድንቲሆሙ፡ ለቅዱሳን፡፡

And when the soldiers of the king saw [this miracle], they believed in their upright faith and all of them shouted unanimously [saying], do as you wish on us, o you the betrayer of the faith. And then he ordered first to cut their heads with sword. The soldiers of the king beheaded the heads of all the faithful because of their faith. And the bodies of the saints became a big heap.

Thus the perseverance of the men and women Christians amidst much torture, shading of blood and affliction, day after day brought guilt and remorse to his heart finally leading him towards his turn from apostasy.

The Miracles Performed by St. Fəqərtä Krəstos: As stated in her Gadl, the miracles of St. Fəqərtä Krəstos had deeply touched the king’s heart and contributed a great deal for return to his former faith. After she rose from death, she gathered the remains of her body and her servants who were afflicted with her, by the hand of her follower sisters. And she said to them: “Go and present this gift to the king and say onto him, this is the fruit of our Faith. We still follow in our faith and

we have not abandoned our Faith though you have killed and tortured us as our Savior had raised us from death by His mercy.”

[58] ወበህየ፡ አስተጋብአት፡ ሥጋ፡ አዕማቲሃ፡ እለ፡ ተቀስፋ፡ ምስሌሃ፡ በአዐውደ፡ ንጉሥ፡ አፍርንጃዊ፡ ወቅርፍተ፡ አባላቲሃ፡ ለእማ፡ ሙዝ፡ እንተ፡ ተሰምየት፡ ፍቅርተ፡ ክርስቶስ፡ ቅድስት፡ ፈነወት፡ ኀቤሁ፡

And there she gathered the body of her servants who were afflicted with her in the square of the king who had allied himself with the foreigners (**አፍርንጃዊ**) and the remains of the body of ፀmmä Mə’uz, renamed St. Fəqərtä Krəstos. She sent to him....

The companions of St. Fəqərtä Krəstos went to the king and gave him the body of the saints who were afflicted with her and left it before him. When the king saw this miracle and the body parts cut off from their body, he was terrified and asked them all about what had happened. They told him all that happened, that St. Fəqərtä Krəstos had healed the sick and that she had parted the sea, and that she had raised the dead:

[59] ወሐራ፡ ወወሀባሁ፡ ወገደፋ፡ ቅድሜሁ፡ ወሶበ፡ ርእየ፡ ንጉሥ፡ ዘንተ፡ ተአምረ፡ እንተ፡ ተመትረ፡ እምሥጋቲሆን፡ ፈርሃ፡ ወደንገፀ፡ በከየ፡ ወሐዘነ፡ ተስእሎሙ፡ ኩሎ፡ ዘኮነ፡ ወነገርዎ፡ ኩሎ፡ ዘኮነ፡ ዘከመ፡ ፈወሰት፡ ዱያነ፡ ወዘከመ፡ ከፈለት፡ ባሕረ፡ ወዘከመ፡ አንሥአት፡ ሙታነ፡ በጸሎታ፡ ፍቅርተ፡ ክርስቶስ፡ ቅድስት፡ ወይቤሎን መሐራኒ፡ ወተሣሃላኒ፡ ዘአበስኩ፡ ላዕሌክን፡ ርኢኩ፡ ተአምረ፡ ወመንክረ፡ በእዴክን፡ አቀረራ፡ እሳተ፡ ወአሰገዳ፡ አናብስተ፡ በእገሪክን፡ ይቤልዎ፡ እምኢተመየጥከ፡ መንገሉነ፡ ወኢገባእከ፡ በሃይማኖትነ፡ ኢትምሕረከ፡ እምነ፡ ወንሕነሂ፡ ኢንገብር፡ ምንተኒ ዘእንበለ፡ ፈቃደ፡ ንግሥትነ፡ ወእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ ወበጊዜሃ፡ ጸሐፈ፡ መጽሐፈ፡ ጦማር፡ ሐዋርያሃ፡ ገደኑዋ፡ በአፈ፡ ንስር፡ ኀቤሃ፡

And they went and gave him and placed it before him. And when the king saw this miracle by the pieces cut off from their body, he was frightened and terrified, cried and became sad [and] asked them all what has happened. And they told him all that had happened; that our mother St. Fəqərtä Krəstos has healed patients and that she has parted sea, and that she has raised the dead. And he said to them, “pardon me and have mercy on me for all that I have sinned on you, I saw miracles and wonders by your hands, you have cooled fire and prostrated lions under your feet.” They said to him, “unless you turn back to us and come back to our faith, our mother will not have mercy on you and we will not do nothing without the permission of our mother and queen Fəqərtä Krəstos the righteous”. And at that time her apostle wrote a letter and sent it to her by the mouth of a raven.

While she was teaching the virgins about the Holy Scriptures, as was her custom, at that time the raven dropped the letter in front of them, and these holy women read and interpreted it and they

became very astonished on its content. St. Fəqərtä Krəstos replied to the king and wrote a letter telling him what to do.

[60] . . . ጸሐፊት፡ መልእክተ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ እንዘ፡ ትብል፡ ለዝ፡ ቅርፍተ፡ አባልነ፡ አንብር፡ ዲበ፡ አጽመ፡ ምውት፡ ዘተቀትለ፡ በሃይማኖት፡ ተሰአሎ፡ ወይነግረክ፡ ተንሢኦ፡ ለዝኒ፡ አኃዝ፡ ወአጽንዕ፡ ሃይማኖተ፡ ፤እመ፡ ገበርክ፡ ዘንተ፡ ንሣሃለክ፡ ፤ኦ፡ ብእሲ፡፡

. . . [Our mother Fəqərtä Krəstos] wrote a letter saying, lay these remains of our bodies over the body of a dead one who has been martyred for the faith, ask him and he will tell you coming forth from the dead, and abide by it and stick to the faith. If you do this, we will pardon you, o man.

When she finished writing, the letter was received by an invisible hand, taken to a location of about four months journey just in one hour and was dropped on the table of the king. The king received and read the letter and did as she had written on the letter.

[60] . . . ወወገሮ፡ ላዕለ፡ ማዕደ፡ ንጉሥ፡፡ ወተወከሮ፡ ወአንበሶ፡፡ ወአዘዘ፡ ከመ፡ ያምጽኡ፡ አጽመ፡ ይቡሰ፡፡ ወሐሩ፡ ወአርኃው፡ መቃብረ፡ ሰማዕት፡ ወእምእለ፡ ተገድፉ፡ ፤ውስተ፡ ግብ፡ አምጽኡ፡ ንቤሁ፡፡

. . . and dropped it over the table of the king, he received and read it. And he commanded them to bring a dry bone. And they went and opened the tomb of martyrs and among those who were thrown inside pits [they], brought unto him [from their remains].

The army and the people of that country gathered together to see what will happen. The king commanded to lay the body parts of our mother St. Fəqərtä Krəstos,

[61] ሶቤሃ፡ ተኃብኡ፡ ሠራዊተ፡ ትዕይንት፡ ወሰብኦ፡ ሀገር፡ ከመ፡ ይርአዩ፡ ዘይከውን፡ አዘዘ፡ ዓዲ፡ ከመ፡ ያንብሩ፡ ቅርፍተ፡ አባላቲሃ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ወአንበሩ፡ ላዕለ፡ አጽመ፡ ምውት፡፡ ወእምዝ፡ ተንሥኦ፡ ውእቱ፡ ምውት፡ በኃይለ፡ እግዚአብሔር፡ አንከሩ፡ ወተደሙ፡ ከሎሙ፡ ሰብእ፡ እለ፡ ሀለው፡ ህየ፡፡ ተስእሎ፡ ንጉሥ፡ ወይቤሎ፡ ለዝ፡ ምውት፡ ዘተንሥኦ፡ በአጽልዕቲሃ፡ ለእማሙዝ፡፡

At that time the army of the king and the people of the country gathered so as to see what would happen. He then ordered to lay the remains of the body of our mother Fəqərtä Krəstos. And they laid it on the remains of a dead man. And then the dead man immediately rose by the power of God and all the people that were there marveled and wondered. The king asked and said to the dead man who was raised by the remains of Ἐμμά μα'uz 's stripped off body.

Finally, the man who was raised from the dead by the miracle of St. Fəqərtä Krəstos professed many things about the faith. The resurrected man told what he had seen about the righteous and sinners. He witnessed that he had seen the souls of many being condemned and greatly suffering because they had forsaken the teaching of the holy Apostles and the early Fathers, either by

adding to or taking from the teaching of the Apostles and the Fathers. This man has also seen many other sinners who were suffering in hell but he witnessed that the condemnation of them who have converted their Faith is more severe and grievous.

[62] ይቤ፡ ውእቱ፡ ምውት፡ ተንሢኦ፡ በማዕከለ፡ ሕዝብ፡ ነበበ፡ ከመዝ፡ ዘዚአየ፡ ሃይማኖትየ፡ አንሥአኒ፡ ወአሕየወኒ፡ በምሕረቱ፡ ለአምላኪየ፡ ወካዕበ፡ ይቤ፡ ዘርእየ፡ በሰማያት፡ ቦ፡ እለ፡ ይትኳነኑ በእሳት ወተይ ወቦ እለ ይረውፁ በግጽጉጽ ወአስዋክ፡ በማዕከለ፡ አጽዳፍ፡ እሉ፡ እሙንቱ፡ እለ ሠዐሩ ሰንበታተ፡ ቦ፡ እለ፡ ይትኳነኑ፡ በባሕረ፡ እሳት፡ ወዕፂሁ፡ ዘኢይነውም፡ ውስቴቱ፡ ጣቃ፡ ጽልመት፡ ላዕሌሆሙ፡ ተሰቂሎሙ፡ ቀላቀሊተ፡ ፣ይበክዩ፡ ጥቀ፡ ወያወይው፡ እቤሎ፡ ለመልአክ፡ ምንትነ፡ ግብሮሙ፡ ይቤለኒ፡ እሉ፡ በእንተ፡ ዘገደፉ፡ ትምህርተ፡ ሐዋርያት፡ ቅዱሳን፡ ወትምህርተ፡ አበው፡ ቀደምት፡ እለ፡ ወሰኩ፡ ወአንተ፡ ወቦ፡ ካልአነ፡ ርኢኩ፡ እለ፡ ቀተሉ፡ ነፍሱ፡ ወእለ፡ ዘመው፡ እንዘ፡ ይበዝ፡ ከሩኔሆሙ፡ ወፈድፋደሱ፡ ይጸንዕ፡ በዘዐለው፡ ሃይማኖቶሙ፡ ወሕጐሙ፡፡

That dead man said, standing in the midst of the people, [and] spoke like this: my faith raised me and made me alive by the mercy of my Lord. And he again said about what he has seen in the heavens, [saying], there are those who are condemned in fire and brimstone, and there are those that [are made to] run on rough protruding things and thorns, and between cliffs and these are those that have broken the Sabbath. And there are those that are condemned by the sea of fire whose worm does not sleep and inside it, there is a cloud of darkness over them, they cry so much and lament, hanged upside down. I said to the Angel, what is their deed? He said to me, these are [condemned like this] because they have forsaken the teaching of the holy Apostles and the teaching of the early Fathers, they have either added to or taken out from [the teaching of the holy Apostles and the early Fathers]. And I saw others who were murderers and fornicators and their condemnation was numerous and the condemnation becomes more severe on those who had abandoned their Faith and law.

The contributions of St. Fəqərtä Krəstos are manifold and multifaceted as she has lived in all the three ways of life: as a married mother, a martyr, and an abbess. She contributed in returning Emperor Susənyos back to his Orthodox faith with the remains of her stripped off flesh has a great place in the Church thereafter. This is described in her Gädl as follows:

[63] ወእምድኅረ፡ ዜነዎሙ፡ ዘንተ፡ ነገረ፡ አምነ፡ ንጉሥ፡ ምስለ፡ ሠራዊቱ፡ በጸሎታ፡ ወበስእለታ፡ ለንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡ ወውእቱኒ፡ ዘተንሥኦ፡ መነኮስ፡ ፣ዘስሙ፡ አባ፡ ገብርኤል፡ ፣ሐረ፡ ነሢኦ፡ ወአኃዘ፡ ሥጋ፡ እምነ፡ በገብዕ፡ ንበ፡ አህጉራተ፡ ከመ፡ ይፈውሶሙ፡ ለብዙኃን፡ ድውያን፡ ወጁተ፡ ሙታነ፡ አንሥኦ፡ ሕሙማንሂ፡ ዘተፈወሱ አልቦሙ፡ ጉልቀኑ፡ በዝንቱ፡ ቅርፍተ፡ ሥጋሃ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ መንክርኬ፡ ወመድምም፡ ዘኮነ፡ ተአምረ፡ በማዕሰ፡ ሥጋሃ፡ ለእምነ፡ ከመ፡ ቶማስ፡ ሐዋርያ፡ ዘተጠብሐ፡ ማዕሥ፡ በእደ፡ ዓላውያን፡ ሰብእ፡፡

And after he told them all these things, the king with his army believed in the prayer and beseeches of our lady Fəqərtä Krəstos. And the monk who was raised from the dead,

whose name was Aba Gäbriäl, went hiddenly taking the relics of our mother to other places to heal a multitude of sick people and raised seven dead [persons]. The patients cured by the remains of our mother Fəqərtä Krəstos are uncountable. The miracles and the wonder that happened by the skin of the flesh of our mother, like that of the Apostle Thomas who was stripped off his skin by the hand of the unbelievers, were astounding and startling.

The Miracle Performed by Abunä Amde Šəläse¹⁰⁰; The son of king Susənyos, Abəto Fasil, was continuously expressing to his father his grief and discontentment on what was happening to the people and the country due to his decree. He had been exhorting his father to change his policy. However the Emperor was not willing to accept his son's advice.¹⁰¹

In the 27th year of his reign, God wanted to stop the shedding of the blood of innocent Christians and thus His wrath came down upon Emperor Susənyos, and his mouth was shut and became unable to speak. His son was shocked and sent messengers to the monasteries saying, "God has become anger on my father because of the blood of Christians that was shed, and the tongue of my father is shut to his lips and is unable to speak."¹⁰² The evil one has shut his heart, therefore, don't forget me and remember my father in your prayers and I will do all that you will command me."

Then the famous righteous father of that time, Abba Amdä Šəlässe, who was the Abbot of the

¹⁰⁰“Mah'bärä Šəläse, is a monastery located near Matamma. Local tradition ascribes its foundation to the kings Abrəha and Ašbéha, and links it with a vision of the Trinity that St. Frumentius (Abba Salama Käsate Bərhan) is said to have had there. Historically, however, Mah'bärä Šəllase is associated with the 17thc holy monk Abba 'Amdä Šəllase, who miraculously healed king Susənyos. Subsequently, king Fasiladas richly endowed the monastery. Based on 'Amdä Šəläse's rules, the monastery practices a strict community oriented form of asceticism and the main church is dedicated to the Holy Trinity” Joachim Persoon, 2007, Mah'bärä Šəllase, EAe, vol.3, p. 653. EOTC, 2000 E.C; EOTC History from the Birth of Christ to 2000 E.C.; P.278., The additional text of introduction of Amharic translation of the Gädlä of St. Fəqərtä Krəstos (1995 E.C.) and the rest Amharic translated Gädl introduction by Gädamä Šəhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos s Communal Monastery.

¹⁰¹EOTC, 2000 EC., The EOTC History from the Birth of Christ to 2000 E.C.; P.278., The additional text of introduction of Amharic translation of the Gädlä of St. Fəqərtä Krəstos (1995 E.C.) by Gädamä Šəhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery.

¹⁰² The additional text of introduction of Amharic translation of Gädlä Fəqərtä Krəstos (1995 E.C.) and the rest Amharic translated Gädl introduction by Gädamä Šəhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery. The researcher found the picture where the king Susənyos's tongue was sticking out and Abba Amdä Šəläse was healing him with his prayer.

monastery of Mahəbärä Səlasse, with the righteous Father Aba Mär'awi of Gorgora Maryam, and the righteous father Aba Mə'əmenä Dəngəl of Chugi Maryam, together with their monks, came to the city of Dänqəz where Emperor Susənyos was found ill. They spent three weeks in communal and solitude prayer, and later on performed confessional baptism to the king. At that time his closed tongue was loosened and ordered his son Abəto Fasil to tell the people: “Let the Orthodox Təwahədo Faith return to its former position of glory and let my son Fasil reign in my place.”¹⁰³



Photo III. The king Susənyos's tongue sticking out and the righteous Abba Amdä Śəlasə healing him, Painted in Tir (January) 2003 E.C. and a gift from Ləqä Ləqawənt Əzra Haddis (Gondar Mädəhane Aläm Yä'aratu Gubaa Mämhər), to Mahbärä Səlas'ə Monastery.

Abəto Fasil immediately proclaimed this decree. At that time, the people were glad to hear such decree and the Ethiopian churches and monasteries rang bells of gladness. The fathers who were

¹⁰³ EOTC, 2000 E.C., EOTC History from the Birth of Christ to 2000 E.C.; P.278., The additional text of introduction of Amharic translation of Gədlä Fəqərtä Krəstos (1995 E.C.) and the rest Amharic translated Gədl introduction by Gədamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery., Amsalu Tefera, (Dr.). 2011 E.C., ‘ Nəqe'a Mätsahəft' Amharic, AA, Jajaw Printing Press, p.211, No. No.286, Joachim Persoon, 2007, Mah'bärä S'əllasə, EAe, vol.3, p. 653.

persecuted by Alfonso and his associates returned from their exile and from where they were hiding and those that were deceived returned back to their former faith.

2.2.5. Death of King Susənyos and His Son King Fasilädäs

The son of king Susənyos, Abəto Fasil or Fasilädäs (b. 1603, d. 1667, r. 1632-67) had grown up during the period of difficult religious controversies. Eventually, under the pressure of his son,¹⁰⁴ Fasilädäs, and the intervention of God's miracles, the Emperor gave way to the demands of the people and reorganized Orthodox Christianity on 25 June, 1632.¹⁰⁵ Eventually the Emperor changed the earlier proclamation of king Susənyos by a new proclamation to reorganize Orthodoxy. He also forbade the practice of Catholicism and expelled the Jesuits outside of Ethiopia.¹⁰⁶ Thereafter, king Susənyos was separated from the Jesuits and abdicated his throne in favor of his son Fasilädäs (1632-1667).¹⁰⁷

Finally, king Susənyos died on the 28th year of his reign after having repented and was buried in the monastery of Daga Stephen and his son Fasil succeeded his father. Although the multitude of bloodshed and grave troubles that had fallen on the EOTC by the initiation of the Catholic missionaries, he expelled Alfonso and his colleagues out of Ethiopia and restored the Orthodox faith.¹⁰⁸ "The reign of Fasilädäs is known by the building of Gondar and its castles and by the reconstruction of the Cathedral at Aksum which had been in ruins since the days of Grañ."¹⁰⁹

¹⁰⁴ His regnal names Səltan Säggäd [II] or 'Aläm Säggäd, was a son of king Susənyos and Ətege Səltan Mogäsa Wäld Səhla., Emeri van Donzel, 2005, Fasilädäs, EAe, vol.2, p. 499,

¹⁰⁵ Pankhurst, 1998, 103-7; Leonardo Cohen, 1-IV, p.1086-1087.

¹⁰⁶ Leonardo Cohen – Andreu Martinez, 2007, Jesuits, vol.3, p. 278-279, Edward Ullendorff, 1960, The Ethiopians, An Introduction to Country and People, p.78,

¹⁰⁷ Edward Ullendorff, 1960, The Ethiopians, An Introduction to Country and People, p.78

¹⁰⁸ Edward Ullendorff, 1960, The Ethiopians, An Introduction to Country and People, p.78, The additional introduction of Amharic translation of the Gädlä of St. Fəqərtä Krəstos, 1995 E.C., by Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery. (the introductory part has no page numbers)

¹⁰⁹ Edward Ullendorff, 1960, The Ethiopians, An Introduction to Country and People, p.78

2.3. Women Saints Struggles in the 17th c. Controversies of Ethiopia

In addition to St. Fəqərtä Krəstos, there were many prominent women saints who had made great contribution in the 17th c. Ethiopia and Church. Despite the fact that this study is done on St. Fəqərtä Krəstos, however some of the women saints of the time are mentioned in brief herewith.

In the 17th c. Ethiopia, the conversion of king Suseneyos from Orthodoxy to Catholicism marked the climax of the religious controversy. When Susənyos introduced religious controversies and cultural changes, the opposition of monks, nuns, priests and the population aroused at large. As a result men and women had emerged to defend their faith and many were martyred for their Faith. In particular noble women saints like St. Əmma Şənkör, St. Əmma Wättät, St. Wälättä Mariam, St. Wälättä Pawlos, St. Wälättä Iyäsus. St. Wälättä Petros, St. Əhətä Krəstos, St. Əhətä Petros,¹¹⁰ . . . had shine out among many and suffered for their Faith.¹¹¹ The ruler's relatives Etəgä Səltan Mogäsa Wäldä Sä'ala and Hamälmälä Wärq, respectively wife and mother of Susənyos, had also opposed his Catholicism policy.¹¹²

The two women saints St. Əmma Şənkör/e and St. Əmma Wättät are mentioned by their names in the hagiography of St. Fəqərtä Krəstos. The researcher found brief accounts about their lives, and churches and monasteries in their name written by Kesis Käfyäläw Märahi in Amharic which is translated into English language.

¹¹⁰St. Əhətä Petros was born in Tigray near Debre Damo and she came to Gondar and struggled against the Jesuit missionaries together with St. Wälättä Petros. Then she went to the Mogəna Monastery and stayed there and during the times of famine and epidemics she assisted Mahbärä Şəlasə and Däbrä Damo Monasteries. She had spent the rest of her life in a great spiritual struggle and passed away on July 7 at the age of 67., EOTC, 2000 E.C. The EOTC History from the Birth of Christ to 2000 E.C.; P. 253.

¹¹¹The daughter of Ras Atnatewos (after Abunä Sə'mon was killed and Ras Atnatewos was exiled) was the strong opponent of Susənyos; Toby Berger Holtz, 2010, Wälättä Iyäsus, EAe, vol.4, p. 1087.

¹¹²Leonardo Cohen – Andreu Martinez, 2007, Jesuits, EAe, vol.3, p. 278

CHAPTER THREE

METHODOLOGY AND RESEARCH DESIGN

3.1. Methodology of the Study

This study is a Critical Edition with annotated Translation of *Gädlä Fəqərtä Krəstos*, The MSS used for the preparation of the Critical edition is “*Gädlä Fəqərtä Krəstos*” which is preserved in the two ancient monasteries established by the saint and the third one in Däbrä Ləbanos Abunä Täklä Haymanot Monastery. The researcher obtained *five* vellum manuscripts from her two monasteries which are located in North Wällo, Mäqet and Rayya, and *one* composite vellum manuscript which was written with *Gädlä Krəstos Sämra* at Däbrä Ləbanos Abunä Täklä Haymanot Communal Monastery. Some of the manuscripts are dated (RM₁ and DL₁) and others undated (EM₁, EM₂, EM₃ and EM₄). Among the undated ones, (EM₁) seems to have been written in the 17th c when analyzed through a tentative paleographical investigation.

In the manuscript tradition, most of the existing manuscripts would be variants from each other due to the fact that they were written in different periods of time and were copied by different scribes. In addition the copyists, intentionally or unintentionally, and in some cases for the purpose of making corrections may alter, omit, add and subtract parts of the text during the copying process. Therefore, we wouldn't be able to classify which manuscript is original or which is copied from which one merely from plain review of the available manuscript. This research follows a qualitative research method, in this regard the Neo – Lachmmanian Method which is suitable to produce a Critically Edited text based on the investigation and assessment of the conjunctive errors of the text. As the method permits is found to be appropriate and scientific and permits the collection and collating of all manuscript witnesses of the available *Gädlä*. The editor was able to remove the transmission errors in the texts and apply corrections. The main

effort of this research is to eliminate the common errors and reconstruct the archetype text which would be nearer to the original text of Gādlā Fəqərtā Krəstos.

3.2. Research Design

As aforesaid, manuscripts are transmitted in the form of copy and the copyist deliberately or by mistake changes the original manuscripts during the process of copying. As a result, variances occur among the manuscripts. Critical Edition is concerned with the investigation and removal of transmission errors in the texts as proved by the witnesses of the given manuscript according to the genealogical principle. Therefore, the main task of the critical edition is producing a reconstructed archetype text which would be nearer to the original text, by identifying the variances of each manuscript and eliminating the common transmission errors in the texts.

With this manuscript transmission, the method used for the philological investigation is textual criticism.¹¹³ The aim of textual criticism is produce a critical edition of a text which done by comparing all relevant versions of the text and this identifying and removing the ‘errors’ that have altered the contents of the text during its transmission process.

Modern textual criticism has developed a methodology over the centuries, particularly during the middle and the end of the 19th c., and the middle of the 20th cent. Its principles have now been generally accepted.¹¹⁴ There are three major methods of critical edition: the Lachmannian method¹¹⁵, the best text method¹¹⁶, and the Neo-Lachmannian method. In this study, Gādlā

¹¹³ Alessandro Bausi, ‘Philology’ as textual criticism, 2008,p.8.

¹¹⁴ Ibid, p.21.

¹¹⁵ The Lachmannian method was for the first time intended as a set of rules, named after a German philologist Karl Lachmann (1793-1851). Lachmannian did not really discover most of these rules, but rather systematized and put them in order; this complex set of rules, accordingly is often called the Lachmannian method. According to the Lachmannian method, instead, there is no absolute “best manuscript”; rather, the right reading must be chosen and adopted each time, on the bases of the majority of the manuscripts (codices plurimi). The method usually employed today is though with significant modifications (Neo- Lachmannian method). Although today it is admitted that Lachmannian was preceded by many other scholars who found some of the principles put together

Fəqərtä Krəstos is selected for critical edition in the construction of the archetype based on Neo – Lachmmanian Method. In this method we go through the process of examination of the text, constructing the Stemma, and making corrections on the errors. Throughout this study, the process of this method is carefully made into all the variant readings of the whole text of each Gädl.

The method of this study adopts the two steps: the recensio and the emendatio stages. The recensio is the task of listing and collecting all the existing MSS., giving an abbreviated symbol to each manuscripts.¹¹⁷, collating the MSS. through identifying common errors by comparing each text of the manuscript word by word separately and describing the difference, grouping the MSS. into families and constructing the genealogical tree (Stemma codicum) based on common errors (conjunctive errors) and textual variants common to the witnesses from the same sub-archetype. And the emendatio is the elimination of the mistakes and establishment of the text through the majority of the families which are recognized as quick offsprings from the archetype.¹¹⁸ And finally the emendation of the archetype is made by correcting the errors in the text to produce the reconstructed text.¹¹⁹

by him. He proposed that before critical edition an editor should identify the relation between the manuscripts based on their common errors. He identified two steps in critical edition: recension and emendation. (Bausi, (2008), Vol.1, no. 1, p.8-9)

¹¹⁶ The best text method is referred to as the best manuscript or a single text (codex optimus) abandoning to consider the importance of other witness for the reconstruction of the archetype. It relies on the identification of the best extant witness of a given text, which one is likely to be the best manuscript. In the best manuscript rule, one should select what seems to be the most correct and clearest of the manuscript, and print it in his edition exactly, without correction and the mistake will be corrected simply in the translation. (Bausi, (2008), Vol.1, no. 1, p.8) This method does not necessarily imply the reconstruction of a stemma codicum that shows the relations between the manuscripts. (Solomon Gebreyes, 2016, The Chronicle of King Gälawdəwos (1540 – 1559) PhD Dissertation Hamburg University. (Unpublished)

¹¹⁷ This will also serve to indicate the variant readings in the critical apparatus in the footer parts of the page and the sigla is usually the initial of the city, the church, the monastery or the library in which it is found. So the researcher has given an abbreviation to each ms based on the name of the monasteries where each ms was found.

¹¹⁸ Alessandro Bausi, (2008) Philology as Textual Criticism, Vol.1, no. 1, p. 21-22

¹¹⁹ This will also serve to indicate the variant readings in the critical apparatus in the footer parts of the page. (The variant readings, such as: alteration, omission, substitution, addition, transposition or metathesis . . .)

The process of the method is shown in short diagrammatically as follows:

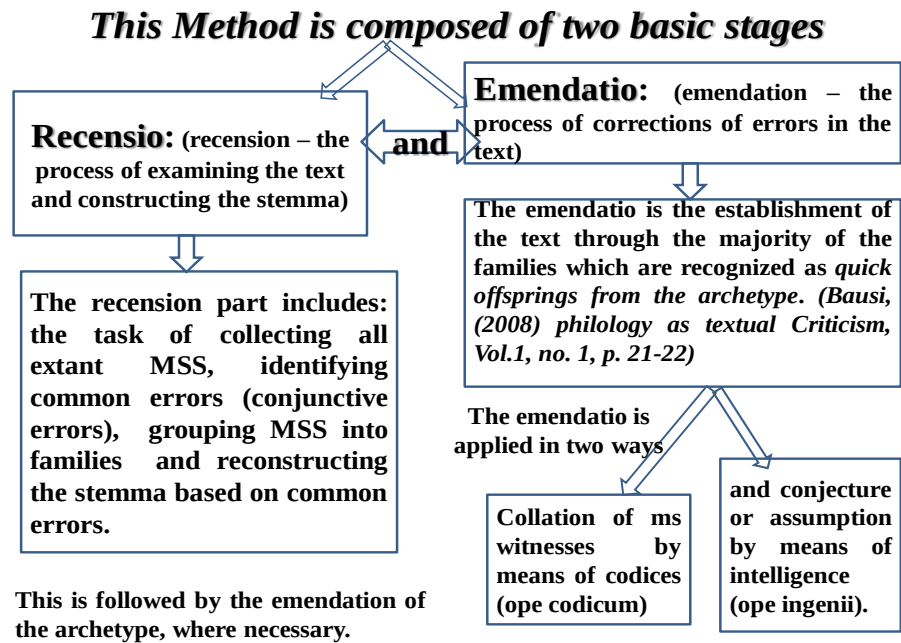


Figure I. The Process of Neo – Lachmmanian method

Besides, the codicological and content description of all the manuscripts are discussed; philological and linguistic reflections, and literary analysis and investigation of the text are also considered. The values of Gādlā Fəqərtā Krəstos (religious, historical, social, ethical . . . value) are examined as well. Finally, a Critical Edition and Translation of the text with annotation are examined and presented with apparatus. Therefore, all the collected Mss. of Gādlā Fəqərtā Krəstos, their whole text from the beginning to the end are investigated in the process of this edition.

3.3. Source and Data Collection Techniques

The main source data of this study is based on the collected vellum Gādl of St. Fəqərtā Krəstos written on parchment. In the process of *collecting the source data*, the researcher had looked at different libraries and churches and unfortunately the manuscripts were not available. Hence the researcher made three trips and collected the source data from the three monasteries:

- ✓ From Ramä Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery **one** parchment manuscript and from Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery **four** parchment manuscripts which were all measured, foliated and photographed by the researcher for the first time. Therefore the researcher collected *five* Gädls of St. Fəqərtä Krəstos made of vellum from the two monasteries of St. Fəqərtä Krəstos which are found in the two Provinces of North Wollo, Raya and Gərägära Fəlaqət.
- ✓ With the third trip to North Shewa, to the well-known Däbrä Ləbanos Abunä Täklä Haymanot Communal Monastery, the researcher collected one manuscript of Gädlä Fəqərtä Krəstos which is composed with another hagiography, Gädlä Krəstos Sämra.

Furthermore, the researcher had received information that the manuscript of St. Fəqərtä Krəstos is also available in Eritrea at Gädamä Səhat Kidanä Məhrät Monastery and through a telephone communication with the monks of Däbrä Bizen monastery, was able to verify that the Gädl is not there.

Therefore, the researcher had made a thorough search of any accessible copies of Gädlä Fəqərtä Krəstos in local churches, monasteries and foreign online libraries, to expand the source for the critical edition. However, it was not possible to locate additional MSS. than the ones already found in the three monasteries.

In the process of this study, the researcher has given a systematic code of capital letters and numbers to the obtained six vellum MSS. of Gädlä Fəqərtä Krəstos .¹²⁰ Accordingly, the MSS. found from Əmmä mə'uz Kidanä Məhrät are designated as: 'EM₁, EM₂, EM₃ and EM₄', that

¹²⁰ As a standard practice, naming code is usually given taking the initials of the city, the Church, the Monastery or the Library in which it is found. I the researcher preferred and used the initial of her monastery.

from Rama Kidanä Məhrät: 'RM₁', and from Däbrä Ləbanos Abunä Täklä Haymanot Communal Monastery: DL₁.¹²¹ Based on the available information up to the time, this research is undertaken, all these manuscripts, have not yet been catalogued, foliated, microfilmed and critically edited and this is done for the first time in this dissertation.

The list of the manuscripts which collected by the researcher are as follows:

1. EM₁– The Manuscript found from Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. *Fəqərtä Krəstos* Communal Monastery, (uncatalogued and unstudied)
2. EM₂ – The Manuscript found from Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. *Fəqərtä Krəstos* Communal Monastery, (uncatalogued and unstudied).
3. EM₃ – The Manuscript found from Gädamä Səhat Əmmä Mə'uz Kidanä Məhrät St. *Fəqərtä Krəstos* Communal Monastery, (uncatalogued and unstudied).
4. EM₄ – The Manuscript found from Gädamä Səhat Əmmä Mə'uz Kidanä Məhrät St. *Fəqərtä Krəstos* Communal Monastery, (uncatalogued and unstudied).
5. RM₁ –The Manuscript found from Rama Debre Sina Kidanä Məhrät Communal Monastery, (uncatalogued and unstudied).
6. DL₁ – The Manuscript found from Däbrä Ləbanos Abunä T/Haymanot Communal Monastery, (uncatalogued and unstudied).

¹²¹ A, the researcher had information that the MSS of St. Fəqərtä Krəstos may also be available in Eritrea. a provision was made in the coding scheme instead of 'E' and a clear differentiation is made in the naming code.

3.4. Field Work

Throughout the preparation of this dissertation, the researcher carried out field works at three monasteries that are found at North Wollo (*Mäqet- Fəlaqit and Rayya - Qobbo*), and North Showa (*Däbrä Ləbanos*) to collect the available manuscript copies of Gädlä Fəqərtä Krəstos. Hence the first and the second trip was made in May 2019 to the two old monasteries established by the Saint, viz., her first monastery, *Rmma D`äbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery*¹²² and her second monastery, *Gədamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery*¹²³ which are found at the district of Rayya (Qobbo) and district of Mäqet (*Gärägära, Fəlaqət*) respectively.

During the first trip, the researcher visited her second monastery, at Rayya (Rama Zobəl), *Gədamä Səhat Əmmä Mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal monastery* which is the monastery where the Saint had completed her earthly life by receiving a covenant from the Lord Jesus Christ and the Saint's holy body was buried. Afterwards and in the same trip, the researcher visited her first monastery, *Rama Däbrä Sina Kidanä Məhrät Communal Monastery*, which was reestablished by the Saint and where she had devoted her spiritual service.

Then the researcher made the third trip in September 2020 to *Däbrä Ləbanos Abunä Täklä Haymanot Communal Monastery* and obtained one composite vellum manuscript which was written with the hagiography of Gädlä St Krəstos Sämra. In addition, the researcher had reviewed the accessible catalogues and microfilms, at NALA, EOTC and AAU libraries, previous researches and edited books that had been done on this topic. Limited resources were available in some books, journals and articles in an introductory form regarding St. Fəqərtä Krəstos.

¹²² (676.5 km. from Addis Ababa and 2 hours foot walk)

¹²³ (645.68 km. from Addis Ababa and 3 hours foot walk)

The main works carried out during the fieldwork were the following:

A Measurement and examination: A material and textual information of the hagiography was recorded in a preliminary form. Thus, codicological and paleographical features: like quire, structure, layout, binding, etc. were looked at and measurements taken carefully.

Foliation and digitization work: The digitization of the manuscripts and the foliation work was done by the researcher during the field trip.

3.5. Data Analysis and Text Edition Techniques

As aforementioned, this dissertation focused on the primary sources of the parchment manuscripts obtained from the three Ethiopian Monasteries. Alongside this, relevant previous studies, published and unpublished books, journals, catalogue of MSS. that had been done by other scholars, related published and unpublished hagiographies, internet, oral information, tradition, and stories have also been considered as secondary sources of the research.

3.5.1. Base Manuscript

In the first round of surveying and categorizing of the six manuscripts, based on the content and the paleographical circumstances of the manuscript, the researcher had initially temporarily decided that the oldest manuscript would be used as the base manuscript (Codex Optimus) among the collected manuscripts. This manuscript served as a representative base for family MSS. in the study. This approach was adopted by the researcher considering that the manuscript would not be a “basic ms” but only a temporary practical device that would be dissolved at the end of the collation. However this oldest base manuscript also will not be free from errors such as those in the rest of the surviving manuscripts. This demonstrates more often than not that the

oldest manuscripts do not preserve the most authoritative text, for a much later manuscript might in fact preserve a copy of the very early manuscript.

3.5.2. Collation

Collation (Latin *Collatio*- comparison), is the careful and close the comparative examination of the witnesses in order to determine the variant readings in all manuscript witnesses. This Critical Edition is prepared with the close comparison between the six Gə'əz texts of Gädlä Fəqərtä Krəstos. The careful collation is made manually in each and every text of all the six manuscripts. The primary work of the collation is started from by writing each text of the six manuscripts on a word file separately. Then all the texts of the six manuscripts were classified by section in different paragraph.

Next all the texts were copied systematically to an excel spreadsheet and the variant readings became easily recognizable. After that, different color shading was applied to the variant words and phrases to identify them from the rest of the words. Finally the researcher have investigated the different types of variants such as polygenetic errors, and conjunctive errors, including other philological, linguistic and literary features, together with illustrations of Biblical and other allusions.

3.5.3. Critical Apparatus

The critical edition contains two parts: these are the final reconstructed text and critical apparatus. After the genealogical relationship is established and the text edited, on the basis of common error, the reconstructed text is called an archetype. The critical apparatus had been mentioned and noted down at the foot of each page to indicate the variant readings of the manuscripts (banalization, transposition, omission, addition, metathesis etc.) Therefore, critical apparatus is mainly a description of the variants found in the witnesses.

3.5.4. Translation

The basic objective of this study is to carry out critical edition and annotated translation of *Gädlä Fəqərtä Krəstos*. As mentioned above, the Gädl had not been critically edited and translated into English language which is widely used by foreign and local philologist. The translation of this dissertation is original work of the Gädl which translated after the reconstructed text is produced on the basis of the Neo-Lachmannian Method.

There is a general and particular challenge that is faced in the translation of the Gə'əz Mss into the critical English version. Language is a manifestation of the social, cultural, historical, political, religious and other aspects of the society at the time that the manuscripts are written. Hence understanding these factors is a key to comprehend the contextual meaning of the written document. A through understanding of the structure of the Gə'əz language is also very critical in order to maintain the closest literary translation without diverging away from the context of the original Mss and at the same time keeping the structure and rules of the English language.

A society develops a vocabulary based on its prevailing social and life needs. As a result most of Gə'əz manuscripts are religious texts which were written by religious scribes. Therefore a religious society would have vocabularies that may not exist in other cultures like the word “ወርቅወያን”¹²⁴ and this will require sometimes using phrases or several words to accurately present the meaning. It is also understandable that the *pattern* of words, *arrangement* of subject, object, verbs and pronouns are completely different between the Gə'əz and English language. In addition the descriptive power of words and vocabularies is also quite different. Therefore it is important to understand the feature of the Gə'əz language, culture and other contemporary character of the society.

¹²⁴ A person who become sick when the moon came out monthly (section 119)

In this translation, it is attempted to follow mostly a direct literary approach but present in the frameworks of the context and English language in the required understanding level of translation. Therefore the question here is what is of prime interest. As this Mss is an original work, the researcher has endeavored to focus as much as practicable on the literary translation by keeping the contextual meaning of the original texts.

The other important point to understand here is that the Gə'əz was arranged in the Mss *very slightly* varies from the modern day Gə'əz that is being used today. While the Gə'əz has its own structure whereby a single word can contain the subject, object, verb, gender, tense, numbers (singularity or plurality), preposition and conjunction. And it has also own peculiar character in how a preceding sentence relates to the succeeding one and how it keeps the flow of ideas and stories. In the sentence structure of the Gə'əz, the above attributes may be several times repeated in every verb that appears within one sentence. So it needs to keep the context of the text and the rules of the English language grammar and structure without confusing.

On the other hand the Gə'əz has words with the same sound but different letters have completely variant meanings based on the context like; መሐረ (he forgives) and መሀረ (he teaches), ረዐየ (he keeps) and ረአየ (he can sees), ጎለየ (he praises) and ሀለየ (he thought), እድ (hand) and ዕድ (male or hand). Attention is required in the exact lettering of every word.

This translation issue is by itself would require a detail study, but for the sake of this research the translation followed the literary manner as much as possible without compromising the contextual meaning of the original texts and the linguistic rules of the English language.¹²⁵

¹²⁵ During this study the researcher found five Amharic translated texts (one of them is a summary of the Gädl and her full Mälkə) and published by the Monastery of Gädamä Səhat Īmmä mü'e'z Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery from Gə'əz. Each of the ms had published in different size and cover as well as different introduction. Not only the MSS but also these Amharic translated Gädlät published by her monastery are not known from which MSS they were copied and it needs further research.

3.6. Results and Research Contributions

The main goal of the study and the expected result of this research is to produce a Critical Edition and annotated Translation of *Gädlä St.Fəqərtä Krəstos*. In this study, the researcher produced a new production to a body of knowledge from philological point of view. The English translation will have a valuable contribution to philologists and the EOTC in different aspects.

The *Gädl* details the intervention of Jesuits in the religious administrative and affairs of the country and the Church and its adverse consequences on the Church and the Country. Therefore, it provides additional information on the contemporary historical and religious events of the era. In this regard the *Gädl* presents critical information of the time and is important to construct the historical, political, ethical and theological events of the 17th c. It also provides a clear and vital view on the great role and contribution of women in the Church and the Country.

CHAPTER FOUR

PHYSICAL AND CONTENTS DESCRIPTION OF THE MANUSCRIPT

4.1. General Description of Selected Mss and Related Texts

In this chapter, all the physical and content description of the six unstudied and uncatalogued Gə'əz manuscripts of *Gädlä Fəqərtä Krəstos* are described. In preparing the critical edition of *Gädlä Fəqərtä Krəstos*, the Neo-Lachmannian method is applied based on the source data of the six manuscripts which the researcher had collected from the three monasteries: five from North Wällo and one manuscript from North Säwa

Out of six manuscripts, the researcher had collected *one* parchment¹²⁶ manuscript of *Gädlä Fəqərtä Krəstos* from her first monastery, *Rama Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos* communal monastery. And the other *four* manuscripts of *Gädlä Fəqərtä Krəstos* made of vellum are collected from her second monastery, namely, *Gädamä Səhat Immä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos* communal Monastery. Even though these four manuscripts are available in one monastery, they were written by different scribes in different periods. Hence, the manuscripts have different size, folio, quire, hand writing, and also have some variant content.

The manuscript of *Gädlä Fəqərtä Krəstos* found at *Däbrä Ləbanos Abunä Täklähaymanot Communal Monastery*, is a *one* composite parchment manuscript which is bound with another hagiography, *Gädlä St. Krəstos Sämra*.

All the obtained manuscripts of *Gädlä Fəqərtä Krəstos* have not yet been foliated, photographed, catalogued and critically studied. For that reason I the researcher foliated, photographed, and

¹²⁶ The production of parchment in Ethiopia dates to the pre-Aksumite period, Hence the ancient and medieval Christian Mss. were written on parchment. *Comparative Oriental Manuscript Studies (COMSt)* 2015, p. 154

gave systematically ‘code’ or sigla¹²⁷ in capital letters and numbers to each manuscript for the first time. The sigla is given as: ‘RM₁’ (the manuscript found from Ramä Däbrä Sina Kidanä Məhrät St. *Fəqərtä Krəstos* Communal Monastery¹²⁸), ‘EM₁, EM₂, EM₃ and EM₄’ (the MSS. found from *Gädamä Səhat Īmmä mə’uz Kidanä Məhrät St. Fəqərtä Krəstos* communal Monastery¹²⁹ which were written in different periods of time) and DL₁ (the manuscript found from Däbrä Ləbanos Abunä Täklä haymanot Communal Monastery) as a sign to represent each of the manuscripts.

The manuscripts are combinations of dated and undated ones and the time and scribes of the two dated manuscripts, RM₁ (1974 E.C.) and DL₁ (1998 E.C.) are known. However, the time and scribes of the four undated MSS, EM₁ (17thc), EM₂ (20th c), EM₃ (19th/20th c) and EM₄ (18th/19th c), could not be written. Nonetheless, the researcher has made her own assumption based on it’s paleography of the mss’s.

All the manuscripts used in this study are as usual written in black and red color; black for the main text and red for the name of God, Holy Virgin Mary and Saints, incipit passages, headings, and focusing words, elements of punctuation signs, etc. The scribe first produces the main text in black, leaving space for words to be later written in red.¹³⁰ All the accessible manuscripts are written in two columns and the horizontal lines of the text and vertical lines of the columns are

¹²⁷ The sigla is given by taking the first letter and bold sound of the name of the monastery where the manuscripts were found.

¹²⁸ The researcher prefers the sigla RM instead of DS (Däbrä Sina) because the Monastery is mostly known and called by Christians in its short name ‘Rama’ and also the name Däbrä Sina is found in many other places in Ethiopia. For example, one of the monasteries found at Lake Tana, Gorgora, is Däbrä Sina Mariam; there is also another church by the same name, Däbrä Sina Kidanä Məhrät, next to the entrance of Däbrä Sina town (next to Däbrä Bərhan City).

¹²⁹ The researcher prefers the sigla EM instead of GS (Gädamä Səhat) because the Monastery is mostly known and called by Christians in its short name ‘Īmmä mu’ez’ and the name Gädamä Səhat is also a known name of a monastery in Eritrea which is called by the same name Gädamä Səhat Kidanä Məhrät Communal Monastery. In addition to that the name Səhat is widely known as the name of the highly reputed ancient monastery found in Egypt called ‘Səhat desert’ where many saints have flourished.

¹³⁰ The researcher saw some blank spaces in few folios where the names of the Saint are forgotten.

underlined with small connected holes of faint lines pierced with awl by using a ruler. In most folios the number of lines is 17 but a few pages have 16, 18, 23 and 31 lines. Words are consistently separated by word dividers, which is the system of punctuation signs. Here are the external photos of the six vellum manuscripts obtained from the three locations:

The available Mss of *Gädlä St.Fəqərtä Krəstos*



:

Figure II. Manuscripts of *Gädlä Fəqərtä Krəstos* found at the three monasteries

The binding style of the Ethiopian codex covers are commonly wood and are usually prepared in the same size as the text. Therefore, many Ethiopian codices are bound on wooden boards and covered with leather or linen fabric and sometimes very few codex could be found decorated with metal plate like copper, silver or gold-like metal.¹³¹ As can be seen from the above pictures of the collected manuscripts, the text of *Gädä Fəqərtä Krəstos* is preserved in different binding styles of codex.

¹³¹ It is traditionally called golden Gospel (*Wängälä Zə^worq*)

4.2. Physical and Content Description of the Available Mss

The physical description is the external detail characteristic of the manuscript and it is important to know the actual physical appearance of the available manuscripts. Physical description that shows the structures of the quires of the manuscript assists in identifying the parts of a compiled manuscript easily. The content description is the textual pattern of the manuscript and it is important to know the components of the available manuscripts. Hence, describing the content of the manuscript assists in recognizing the part, nature, character, and purpose of the manuscript.

In the process of counting the number of folios of the manuscript, is important to identify which side of the two- sided leaf is the front of the leaf known as recto (r) and the back side called the verso (v). If the manuscript is written in two columns, we describe it as r^a , r^b and v^a , v^b or in three columns r^a , r^b , r^c and v^a , v^b , v^c . Counting the number of quires of a manuscript depends on where one quire ends and the other begins. This can be done by looking at the binding of the manuscript at the thread in the middle of a quire and counting the leaves to the next thread. The quires are formed by gathering four, six or more leaves bound and sewn together with a strong thread in four small holes, two at the top and two at the bottom of the manuscript pierced by using an awl. By doing so, anyone can count and find out how many folios and quires there are in the manuscript.

In the description of the structure of the quire, some folios are missing in the quire. However, the text is full and nothing is lost as a result of the leaves that are absent from the quires. May be it occurs because of the difficulty in preparation of the parchment, whereby the scribes cut the part of the parchment that is fit for use by making a single folio leaving the other side which turned out to be unsuitable for writing.

The scribe seeking of blessing of prayer from the reader of the hagiography usually uses his baptismal name for citation instead of his official name. Some of the Ethiopic manuscripts do not have colophons, i.e., scribal information like the date, place of making, name of the scribe and the commissioner. In this case, scholars can assume the dates of the manuscripts by looking and studying the writing styles paleographically.

The collected manuscripts have different size, folio, quire, hand writing and variant content. In this study, the researcher presents the physical, content and structure description of the available manuscripts as follows below:

4.2.1. Description of Manuscript EM₁

LOCATION: This manuscript is obtained from Gädamä Səhat Īmmä mə'uz Kidanä Məhrät St.

Fəqərtä Krəstos Communal Monastery which is found in North Wällo province in the district of Mäqet (Gärägära, Fəlaqit).

BASIC WRITING MATERIAL: PARCHMENT AND INK

PAPER: It is made of vellum.

INK: The manuscript was written in black and red ink.¹³² Due to the age of the manuscript, few texts, especially the ink on folio five verso (f5^v) has faded. It is difficult to read and the researcher tried to make out the words by comparing them with the other Mss.

LANGUAGE: It is written in Gə'əz language.

DATE: There is no colophon or other clues to date it but by looking or paleographical evidence, the manuscript seems to be dated to the late 17th century.

¹³² Usually two colors of ink are used for writing: black for the main text and red for the name of God, the Holy Virgin Mary and Saints, incipit passages, headings, and focusing words for hymn, elements of punctuation signs etc.

THE OWNER OF THE MS: Gädamä Səhat ʿImmä mə’uz Kidanä Məhrät *St. Fəqərtä Krəstos*

Communal Monastery. At the end of the manuscript, we find the written word about the ownership of the manuscript and it says:

“ዝንቱ መጽሐፍ ዘእማመዝ ገዳም ምስካየ ብዙኃን ሰብዕ”

This book is of Ze’Immä Mə’uz monastery, the shelter of many people.

BINDING: The binding of this manuscript is relatively simple. The front and back side of the manuscript are covered with wooden board and are also covered with cloth.

OVERALL MEASUREMENTS

SIZE: It measures 22.5 x 16.3cm (*height and width respectively*)

SPINE: 4 cm

THICKNESS: 3.7cm

NO. OF QUIRES, PAGES AND FOLIOS

NO. OF QUIRES:

The manuscript has 7 quires: Q1 has 2 ff (the first two new ff binds as a front side protector of the manuscript) , Q2 has 2 ff (the next two old ff is fätinä be’ar and it is found next to the two front side protector ff), Q3 has 9 ff (one f is not there), Q4 has 7 ff (one f is not there), Q5 has 7 ff, Q6 has 8 ff (one f is blank), Q7 has 2 ff (the last ff of the manuscript are as a back protector of the manuscript.).

NO. OF PAGES - 74 pages

NO. OF FOLIOS: the manuscript has 37 folios

As aforementioned, the manuscript EM₁ does not have a written page number or folio number. Therefore, the folio numbers are given by the researcher. In this manuscript, the total number of folios is 37 including the fly leaves at both sides of

the front side protector; *fätinā be'ar*, the last three blank folios and the back protector of the manuscript

Each quire of the manuscript EM₁ has different number of folios. So the first two quires (Q1, Q2) and the last quire (Q7) have 2ff or single bifolium¹³³ of each quire. But the rest Q3 – 9ff, Q4 and Q5 – 7ff of each quire, and Q6 have 8ff. In the first part of the ms, one double leaves of a quire, single bifolium are added after the front cover as a protector and also next to that there are one double leaves or single bifolium as *fätinā be'ar*.

NO. OF QUIRES /Ms parts/	No. of leaves /folios/	Pages	Remark
Q1. Single bifolium made of two leaves. It uses double leaves for a quire to create 4 pages.	2 ff or 1 bifolium	4 pages	<i>(the first two new ff bind as a front side protector of the ms)</i>
Q2. Single bifolium made of two leaves. It uses double leaves for a quire to create 4 pages.	2 ff or 1 bifolium	4 pages	<i>(the next two old ff are fätinā be'ar and we find it next to the two front side protector ff)</i>
Q3. Four bifolium and ½. It uses four double leaves for a quire and one leaf to create 18 pages.	9 ff or 4½ bifolium	18 pages	(f ¹³ is not there)
Q4. Three bifolium and ½. It uses three	7 ff or 3½	14 pages	(f ¹⁶ is not there)

¹³³ A manuscript leaf 'Latin is folium, therefore 'folio' should be followed by a number to distinguish between each sides of folio: recto and verso. And then bifolium: 'bi' means 'two' and bifolium (plural: bifolia) means two folios in one leaf doubled in two. It is a pair of conjugate leaves (i.e. four pages), of vellum or in a quire. Single bifolium made of two leaves and each folio has two sides (a recto and a verso). Depending on how many bifolia of a quire is made of, it could be called: duernion – two bifolia, producing four leaves; ternion – three bifolia, producing six leaves; quaternion- four bifolia, producing eight leaves; quinternion – five bifolia, producing ten leaves; sextern or sexternion – six bifolia, producing twelve leaves. (<http://www.aau.edu.et/library/services/binding/> March 20, 2023)

double leaves for a quire and one leaf to create 14 pages.	bifolium		
Q5. Four bifolium which uses three double leaves for a quire and one leaf to create 14 pages.	7 ff or 3½ bifolium	14 pages	(f ²⁵ is not there)
Q6. Four bifolium which uses four double leaves for a quire and one leaf to create 16 pages.	8 ff or 4 bifolium	16 pages	(the back side of f ³⁵ is blank)
Q7. Single bifolium made of two leaves. It uses double leaves for a quire to create 4 pages.	2 ff or 1 bifolium	4 pages	(As a back protector of the ms)
Total : 7 Quires	37 ^{ff}	74 pages	

Table I .No. of quires of the manuscript EM₁

QUIRE STRUCTURES

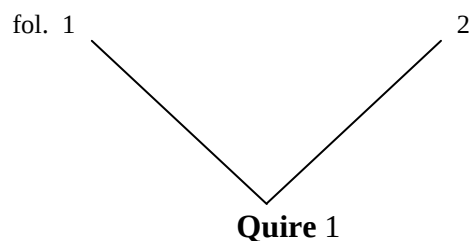
As aforementioned, describing quire structures of the manuscript is very important and it helps to distinguish easily the parts of a manuscript.

Assembling the Quires and Order of Folio

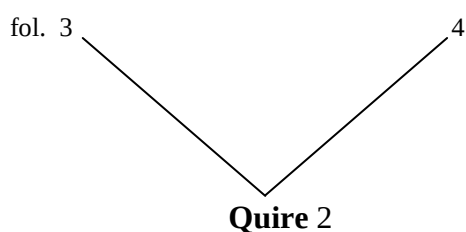
This manuscript has seven quires and four parts of quires, (*front protector, fātinā be'ar, the text, and the back protector*) which are bound in different number of quires. The researcher had tried to show the physical description of the structure of quires found in this manuscript and to illustrate how the quires are assembled and how many folios exist in each quire. Therefore, the right order of all the folios and the quire structure of the manuscript are described by graphic illustrations of the quires as follows:

The order of folios and quire of the Manuscript EM₁

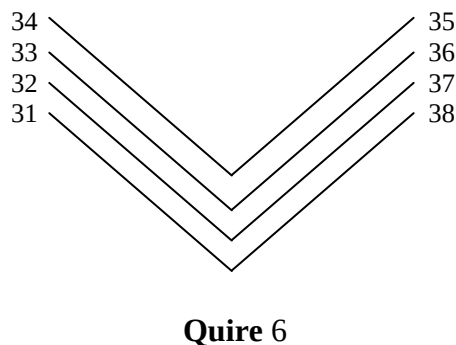
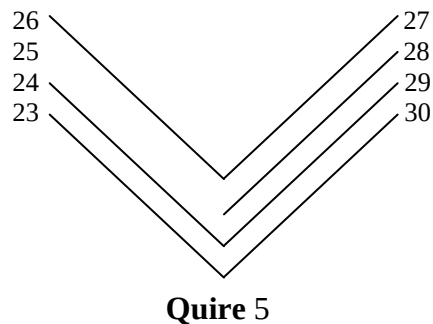
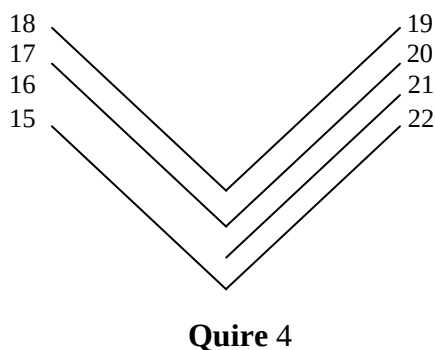
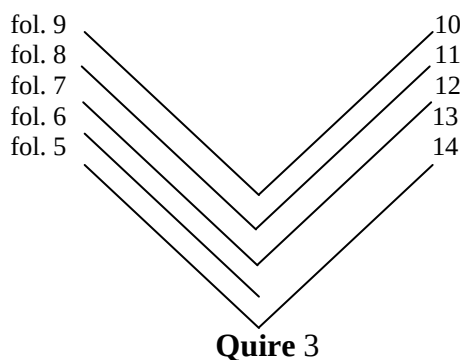
Part one of the Mss. (A front side protector of the ms)



Part two of the manuscript (*fätinä be'ar*)



Part three of the manuscript (*the text*)



Part four of the ms (*As a back protector of the ms*)

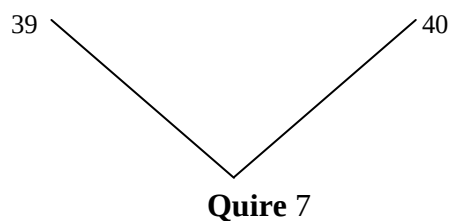


Figure III: the structure of quires in the manuscript EM₁

In Q3 f13, Q4 f16, Q5 f25, the folios are cut and absent in the quire but the text is full and not lost with the misplaced leaves in the quires.

HAND: at least three hands identified

CONDITION OF THE MS: preserved in a good condition.

INCIPIIT

[1] በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ዱ፡ አምላክ፡ ንቀድም፡ በረድኤት፡ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ዘቺቱ፡ አካላቲሁ፡ ወቺቱ፡ ገጽቲሁ፡ ወቺቱ፡ አስማቲሁ፡ ዘኢይትፈለጥ፡ እምህላዌሁ፡ ወኢይትረከብ፡ ልዕልናሁ፡ እምቅድመ፡ ዓለም፡ ንቡር፡ sic [ንቡር] በሥላሴሁ፡ ዲበ፡ መንበሩ፡ ንቡር፡ በዕሪናሁ፡ ዘኢይቶሳሕ፡ ወኢይፈደፍድ፡ በሳዕሌሁ፡ አላ፡ በ፩ዱ፡ መንግሥት፡ ወበ፩ዱ፡ ትእዛዝ፡ ወበ፩ዱ፡ ምክር፡ ዕሩዮ፡ ሥልጣን፡ ወኢይነጽፍ፡ ውኒዘ፡ ምሕረቱ፡ ለለጽባሐ፡፡

In the name of the Father and of the Son and of the Holy Spirit, One God, we begin by the help of our Lord Jesus Christ, in the Name of the Holy Trinity, Father and Son and Holy Spirit, of Three Hypostases and three Faces and three Names that never separate from His existence and His highness is unapproachable. He is before the world existent in His Trinity [and] is seated on His Throne in His co-equality. [He is] without any admixture onto Him and no one excels Him but with one Kingdom and with one commandment and with one counsel co-equal in authority and the flow of His mercy never dries up every morning.

DESINIT

ጸሎታ ወበረከታ ወስእለታ ወኃይለ ረድኤታ ይኩነነ ወልታ ለኩልን ማኅበራኒሃ በሃይማኖታ ወይኩነነ ቃውመ ጊዜ ሐተታ ወይትመሐፀነን እስከ ደኃሪት እስትንፋስ አሜን ይበሉ መላእክት፡፡

May her prayer and blessing and supplication and the power of her grace be a shield to all of us who are her communities in her faith, and may it be our helper during the time of scrutiny and preserve us till the last breath, may the angels say amen.

KIND OF WRITING: The writing is bold, net, attractive, and written in good hand writing. But

due to the age of the manuscript in first part, some parts of the text have lost their ink and are not easily readable.

LAY OUT OF THE TEXT: It is written all with two columns each recto and verso with different spaces. The number of lines of each page is 23 to 31.



Figure IV. Layout of the manuscript EM₁

Content Description of Manuscript EM₁

1. Prologue (f5r^a-f5v^b)
2. St. Fəqərtā Krəstos's ancestry and annunciation of her birth (f5r^a-f6v^a)
3. Conception, birth, and baptism of St. Fəqərtā Krəstos (f6v^b-f7r^b)
4. Education, beginning of spiritual life, and prophecies about St. Fəqərtā Krəstos (f7v^a-f8r^a)
5. St. Fəqərtā Krəstos's life of holy marriage with St. Zār'a Krəstos (f8r^b-f8v^a)
6. Annunciation that St. Fəqərtā Krəstos will give birth to a child (f8v^b-f9r^a)
7. St. Fəqərtā Krəstos' conception and giving birth to a child (f9r^a)
8. Her child taken up to heaven by the Angel of God (f9r^b)
9. Wave of controversies that arose during King Susənyos (f9v^b-f10v^a)
10. Her struggles to defend the Orthodox Faith (f11v^b-f13v^a)
11. The martyrdom of her husband St. Zār'a Krəstos (f13r^b-f13v^a)
12. St. Fəqərtā Krəstos's martyrdom with a multitude of Christians (f13v^a-f13v^b)
13. St. Fəqərtā Krəstos rising from the dead (f13v^b)
14. Receiving of the monastic habit (f14v^a-f14v^b)
15. St. Fəqərtā Krəstos's struggle and the return of the king to his former faith (f15r^a-f15v^b)
16. Founding of her first monastery (f17v^b)

17. Pilgrimage of St. Fəqərtä Krəstos inside and outside of the country with her companions (f16v^b– f17r^a)
18. Her return to Ethiopia (f22v^a– f23v^b)
19. Founding of her second monastery (f24r^b– f24v^a)
20. Her covenant and death (f24v^b– f25v^a)

Miracle (Ta’ammər)

The miracles are seven and one additional miracle is found only in EM₁. The known writers of the miracles are three different persons whose names are Kidanä Mariam, Wäldä Mariam, and Gäbrä Mariam. Miracles one, two and four were written by Kidanä Mariam. The third miracle was written by Wäldä Mariam and the fifth miracle was written by Gäbrä Mariam. The writer of the last two miracles, miracle six and seven, is unknown.

Miracles (Ta’ammərat)

1. Miracle one: St. Fəqərtä Krəstos healed many sick people and a temptation by one healed women (f31v^b– f31v^a)
2. Miracle two: St. Fəqərtä Krəstos saved a woman who had many iniquities with her prayer (f31v^a– f31v^b)
3. Miracle three: Raised the nuns of her monastery who had died by a snake poisoned food and drink (f31v^b– f32v^a)
4. Miracle four: She multiplied the little things they had by her prayers during a drought (f32r^a– f32r^b)
5. Miracle five: The water becoming blood and pus because of a widow breaking the Sabbath (f32r^b– f32v^a)
6. Miracle six: She banished and commanded evil spirits by calling on the name of the Holy Trinity (f32v^a– f32v^b)
7. Miracle seven: She opened the eyes of a blind man with her tears (f32v^a– f32v^b)

Additional Miracle (Ta’ammər)

1. A man who had stolen and hidden the key of the church miraculously returned it back to the monastery (f3v^b– f35r^b)

4.2.2. Description of Manuscript EM₂

LOCATION: This manuscript is obtained from Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St.

Fəqərtä Krəstos Communal Monastery which is found in North Wällo province in the district of Mäqet (Gärägära, Fəlaqit).

BASIC WRITING MATERIAL – *PARCHMENT AND INK*

PAPER: It is made of vellum.

INK: The manuscript was written in black and red ink.

LANGUAGE: It is written in Gə'əz language.

DATE: It was written in the 20th century

THE OWNER OF THE MS: Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. *Fəqərtä Krəstos* Communal Monastery.

ORDERED BY: Etäg'ə Mänän

ዝንቱ መጽሐፍ ዘንግሥትነ እትጌ መነን ዘስመ ጥምቀታ ወለተ ጊዮርጊስ
ዘወሀበታ ለታቦተ እምነ ፍቅርተ ክርስቶስ ከመ ትኩና ለሥርየተ ኃጢአት
ወመርሓ ለመንግሥተ ሰማያት፡ በጸሎታ ለእምነ ቅድስት ፍቅርተ ክርስቶስ
ወበስእሊታ ለእግዝእትነ ማርያም መሐሪተ ሥጋ ወነፍስ እግዚአብሔር ይዕቀብ
ሕይወታ ወይሥረይ ኃጢአታ ወያግርር ታሕተ እገሪሃ ፀራ ወጸላእታ ለዓለመ
ዓለም፡፡

This book belongs to our queen Etəgä Mänän, whose baptismal name is Wälättä Gəorgis, who gave it to the Ark of (the Church or Monastery of) our Mother Fəqərtä Krəstos so that it could be for the remission of her sins and a guide to the Kingdom of Heaven, by the prayer of our Mother Saint Fəqərtä Krəstos and by the supplication of Our Lady Mary, who is merciful of body and soul, may God keep her life and forgive her sins and subdue her enemy and adversary under her feet, forever and ever.

BINDING: The binding of front and back side of the ms EM₂ is with wooden board and also the wooden board is covered with leather and cloth.

OVERALL MEASUREMENTS

SIZE: It measures 21 x 17cm (*height and width respectively*);

SPINE: 2.8 cm

THICKNESS: 2.5cm

NO. OF QUIRES, PAGES AND FOLIOS

NO. OF QUIRES:

The manuscript has 7 quires and Q1 has 4 ff, Q2 has 10 ff, Q3 has 8 ff, Q4 has 8 ff, Q5 has 8 ff, Q6 has 8 ff, Q7 has 3 and half ff.

NO. OF PAGES – 98 pages

NO. OF FOLIOS: the manuscript has 48 and ½ folios

The total number of folios in this manuscript EM₂ is 49 and half ff. This manuscript has 7 quires, the first quire (Q1) has 4ff or 2 bifolium, Q2 has 10ff or 5 bifolium, the rest Q3, Q4, Q5, and Q6 have 8ff or 4 bifolium. And the last quires, Q7 have 3 and half ff or one and half bifolium (it is as a back protector of a manuscript).

NO. OF QUIRES /Ms parts/	No. of leafs or folio	Pages	Remark
Q1. Two bifolium made of two double leaves for a quire to create 8 pages.	4 ff or 2 bifolium	8 pages	<i>(As a front side protector of the manuscript and a writing about the land grant)</i>
Q2. Five bifolium which uses five double leaves for a quire to create 20 pages.	10 ff or 5 bifolium	20 pages	The text
Q3. Four bifolium which uses four double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	f ¹³ is not there
Q4. Four bifolium which uses four double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	f ¹⁶ is not there
Q5. Four bifolium which uses four double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	f ²⁵ is not there

Q6. Four bifolium which uses four double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	The text
Q7. Single bifolium made of two leaves and ½. It uses double leaves and one leaf for a quire to create 7 pages.	2 and ½ ff	6 pages	<i>(As a back protector of the ms and there is a written information about the land grant and one f is blank)</i>
Total : 7 Quires	48 ff and ½ ff	98 pages	

Table II. .No. of quires of the manuscript EM₂

QUIRE STRUCTURES

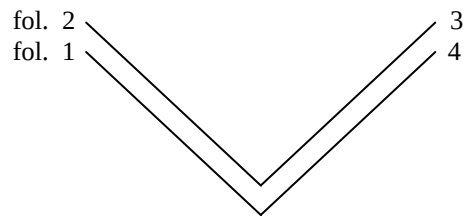
The description of quire structure helps to distinguish the individual parts and folios of the manuscript in a clear way.

Assembling the Quires and Order of Folio

This manuscript has three parts (*front protector, text and back protector*) and seven quires which are bound in different number of quires. The researcher has presented the physical description of the structure of the quires found in this manuscript to illustrate how the quires are assembled and how many folios exist in each quire. Therefore, the right orders of all folios and the quire structures of the manuscript are described by graphic illustrations of the quires as follows:

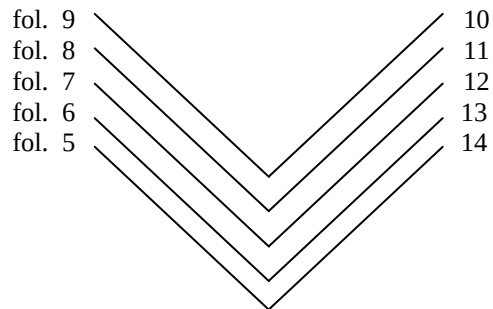
The order of folios of the Ms EM₂

Part one of the Mss. (A front side protector of the ms)

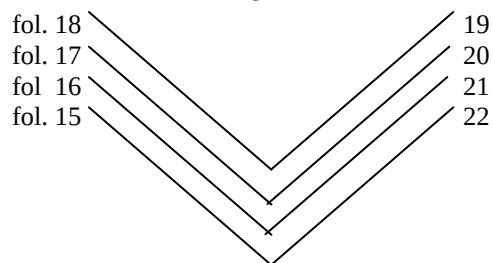


Quire 1

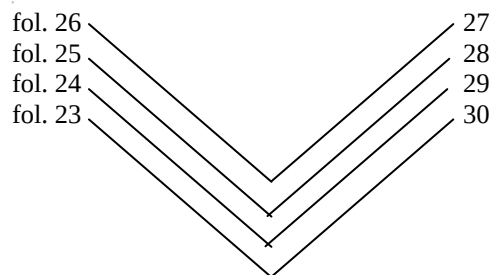
Part two of the Mss



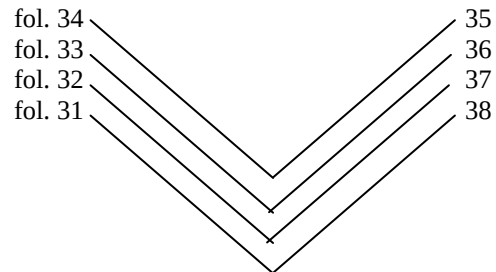
Quire 2



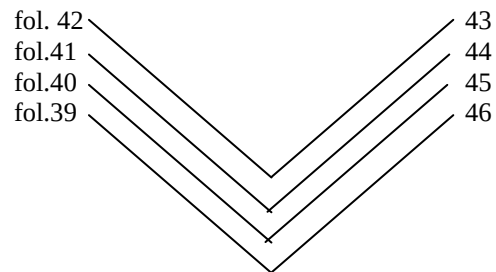
Quire 3



Quire 4

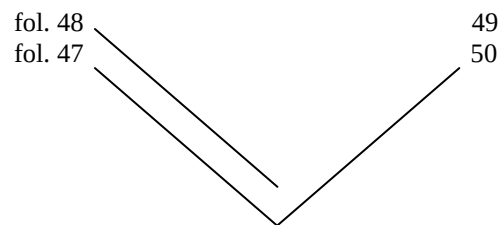


Quire 5



Quire 6

Part three of the mss (As a back protector of the ms)



Quire 7

Figure V: the structure of quires in the manuscript EM₂

In Q7 f49 the folio is cut and absent in the quire but the text is full and no words are lost with the misplaced leaves in the quires.

HAND: At least three hands are identified

CONDITION OF THE MS: Preserved in a good condition.

INCIPIT

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ዱ፡ አምላክ፡ ንቀድም፡
በረድኤተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡
ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ዘቲቱ፡ አካላቲሁ፡ ወቲቱ፡ ገጽቲሁ፡ ወቲቱ፡
አስማቲሁ፡ ዘኢይትፈለጥ፡ እምህላዌሁ፡ ወኢይትረከብ፡ ልዕልና፡፡
እምቅድመ፡ ዓለም፡ ኅቡር፡ በሥላሴሁ፡ ዘኢይፈደፍድ፡ ወዘኢይቶሳህ፡
በላዕሌሁ፡ ዲበ፡ መንበሩ፡ ንቡር፡ ወበዕሪናሁ፡ በ፩ዱ፡ መንግሥት፡ ወበ፩ዱ፡
ትእዛዝ፡ ወበ፩ዱ፡ ምክር፡ ዕሩየ፡ ሥልጣን፡ ወኢይነጽፍ፡ ውኒዘ፡ ምሕረት፡
ለለጽባሉ፡፡

In the name of the Father and of the Son and of the Holy Spirit, One God, we begin by the grace of our Lord Jesus Christ, in the Name of the Holy Trinity, Father and Son and Holy Spirit, of Three Hypostases and three Faces and three Names that never separate from His existence and of unapproachable highness. United in His Trinity before the existence of the world, no one is greater than nor is added over Him, seated on His Throne and in His co-equality with one kingdom and with one commandment and with one counsel, co-equal in authority and the flow of His mercy never dries up every morning.

DESINIT

ጸሎታ፡ ወስእለታ፡ ወኃይለ፡ ረድኤታ፡ ይኩና፡ ወልታ፡ ለንግሥትነ፡
ወለተ፡ ጊዮርጊስ፡ ለዓለም፡ አሜን፡፡

May her prayer and supplication and the power of her help be a shield to our queen Wälättä Georgis, forever Amen.

KIND OF WRITING: The writing is bold, net, attractive, and written in good hand writing.

LAY OUT OF THE TEXT: It is written throughout in two columns, each recto and verso with distinct spaces and number of lines of each page. Most of the lines are 17 and with use of black and red ink. It was written in bold, net, attractive, and good hand writing and preserved in a good condition.

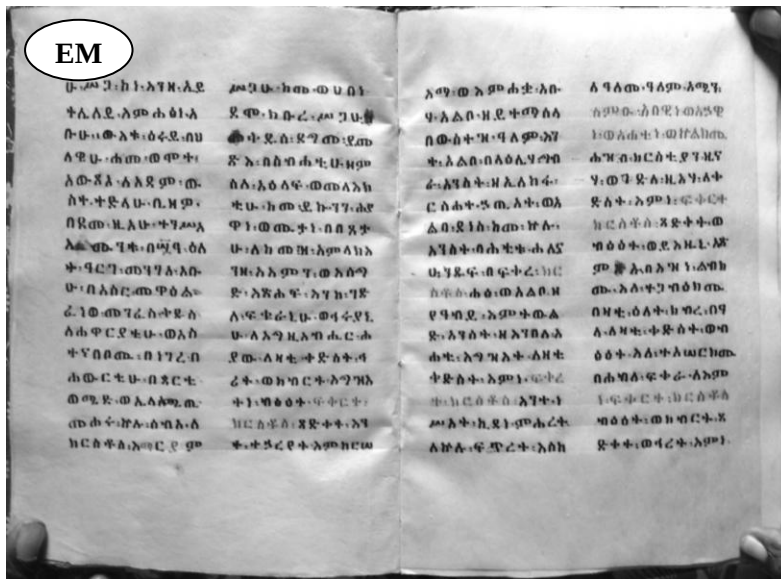


Figure VI. Layout of the manuscript EM₁

Content Description of Manuscript EM₂

1. Prologue (f5r^a-f6r^a)
2. St. Fəqərtä Krəstos's ancestry and annunciation of her birth (f6r^a-f7r^b)
3. Conception, birth, and baptism of St. Fəqərtä Krəstos (f7r^b –f9v^a)
4. Education, beginning of spiritual life, and prophecies about St. Fəqərtä Krəstos (f9v^a – f10r^a)
5. St. Fəqərtä Krəstos's life of holy marriage with St. Zär'a Krəstos (f10r^a –f11r^a)
6. Annunciation that St. Fəqərtä Krəstos will give birth to a child (f11r^a –f11r^b)
7. St. Fəqərtä Krəstos' conception and giving birth to a child (f11r^b-11v^a)
8. Her child taken up to heaven by the Angel of God (f11v^a- f11v^b)
9. Wave of controversies that arose during King Susənyos (f12r^b– f12v^a)
10. Her struggles to defend the Orthodox Faith (f12v^a– f21r^a)
11. The martyrdom of her husband St. Zär'a Krəstos (f12r^a– f17r^b)
12. St. Fəqərtä Krəstos's martyrdom with a multitude of Christians (f17v^a– f13v^b)
13. St. Fəqərtä Krəstos rising from the dead (f18r^a -18r^b)
14. Receiving of the monastic habit (f18r^b – f18v^b)
15. St. Fəqərtä Krəstos' struggle and the return of the king to his former faith (f19v^b– f21r^a)
16. Founding of her first monastery (f23r^b-f23v^b)
17. Pilgrimage of St. Fəqərtä Krəstos inside and outside of the country with her companions (f23v^b– f30r^a)
18. Her return to Ethiopia (f30r^b)

19. Founding of her second monastery (f31v^a– f34r^a)

20. Her covenant and death (f36r^b– f39r^b)

Miracles (Ta’ammərat)

1. Miracle one: St. Fəqərtä Krəstos healed many sick people and a temptation by one healed woman (f46v^a– f47v^a)
2. Miracle two: St.Fəqərtä Krəstos saved a woman who had many iniquities with her prayer (f47v^a– f48r^a)
3. Miracle three: Raised the nuns of her monastery who had died by a snake poisoned food and drink (f48r^a– f48v^a)
4. Miracle four: She multiplied the little things they had by her prayer during a drought (f48v^a– f49r^b)
5. Miracle five: The water becoming blood and pus because of a widow breaking the Sabbath (f49r^b– f49v^a)
6. Miracle six: She banished and commanded evil spirits by calling on the name of the Holy Trinity (f49v^a– f49v^b)
7. Miracle seven: She opened the eyes of a blind man with her tears (f50r^a– f51r^a)

4.2.3. Description of Manuscript EM₃

LOCATION: This manuscript is found at Gädamä Səhat Əmmä mə’uz Kidanä Mihret *St. Fəqərtä Krəstos* Communal Monastery which is found in North Wällo province in the district of Mäqet (Gärägära, Fəlaqit).

BASIC WRITING MATERIAL - PARCHMENT AND INK

PAPER: It is made of vellum.

INK: The manuscript was written in black and red ink.

LANGUAGE: It is written in Gə’əz language.

DATE: It was written in the 19th/20th century.

THE OWNER OF THE MS: Gädamä Səhat Əmmä mə’uz Kidanä Mihret *St. Fəqərtä Krəstos* Communal Monastery.

BINDING: The binding of front and back side of the ms EM₃ is done with wooden board and the inside part of the wooden board is covered with cloth and the binding is stamped with leather.

OVERALL MEASUREMENTS

SIZE: 31 x 22.5cm (*height and width respectively*)

SPINE: 4 cm

THICKNESS: 5cm

NO. OF QUIRES, PAGES AND FOLIOS

NO. OF QUIRES:

The manuscript has 7 quires. The first quire has 2 ff and all the rest six quires have the same 8 ff. Q1 has 2 ff, (the first two blank new ff as a protector of the ms), Q2 has 8 ff , Q3 has 8 ff , Q4 has 8 ff, Q5 has 8 ff, Q6 has 8 ff , Q7 has 8ff (at the back side of the last quire Q7 has two blank ff as a protector).

NO. OF PAGES - 100 pages

NO. OF FOLIOS: the manuscript has 50 folios

In this manuscript, the total number of folios is 50 including the front side protector and the last blank folio back protector of the manuscript. The manuscript EM₃ has 7 quires and the first quire (Q1) has one bifolium and the rest Q2, Q3, Q4, Q5, Q6, and Q7 are four bifolium.

NO. OF QUIRES /Ms parts/	No. of leafs or folio	Pages	Remark
Q1. Single bifolium made of double leaves for a quire to create 4 pages.	2 ff or 1 bifolium	4 pages	(the first two blank new ff as a protector of the ms),
Q2. Four bifolium which uses four	8 ff or 4	16 pages	

double leaves for a quire to create 16 pages.	bifolium		
Q3. Four bifolium which uses four double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	
Q4. Four bifolium which uses four double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	
Q5. Four bifolium which uses four double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	
Q6. Four bifolium which uses four double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	
Q7. Four bifolium which uses four double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	(At the back side of the last quire Q7 has two blank ff as a protector).
Total : 7 Quires	50 ff	100 pages	

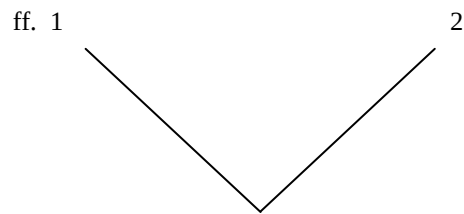
Table III..No. of quires of the manuscript EM_3

QUIRE STRUCTURES

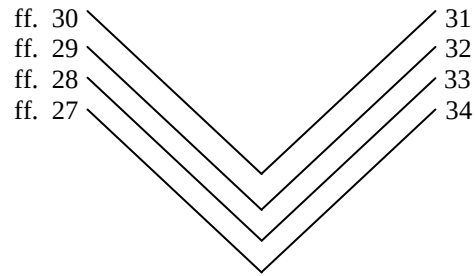
Assembling the Quires and Order of Folio: This manuscript has three parts of quires (*front side protector, text and back protector*) bounded with different numbers of quires. In this part, the researcher tried to show the physical description of the quires found in this manuscript to illustrate the right order of all the folios and quire structure of the manuscript by graphic illustration of the quires as follows:

The order of folia of the Ms EM₃ are:

Part one of the Mss. (A front side protector of the ms)

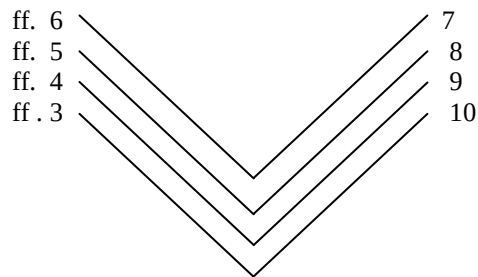


Quire 1

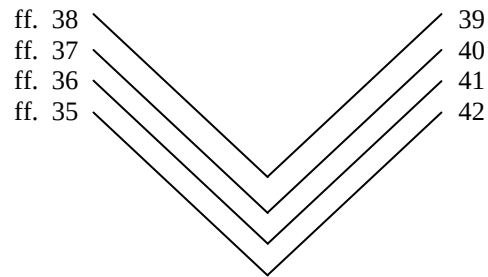


Quire 5

Part two of the mss.

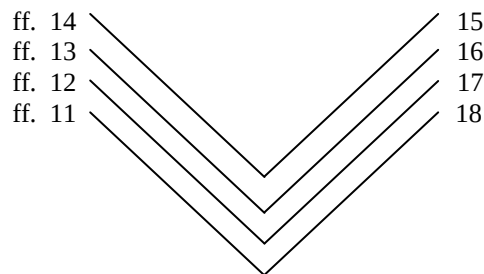


Quire 2

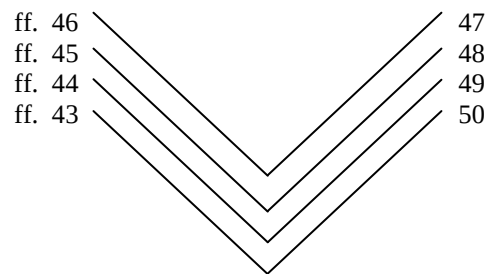


Quire 6

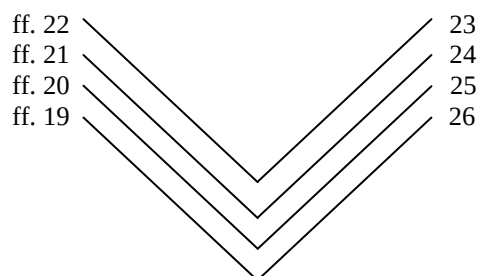
Part three of the mss (the two blank ff as a protector of the ms)



Quire 3



Quire 7



Quire 4

Figure VII: the structure of quires in the manuscript EM₃

In this manuscript there are no missing or cut folios in the quires and all quires have complete leaves.

HAND: at least three hands identified

CONDITION OF THE MS: Preserved in a good condition.

INCIPIT

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ዱ፡ አምላክ፡ ንቀድም፡ በረድኤተ፡
እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡
ቅዱስ፡ ዘቺቱ፡ አካላቲሁ፡ ወቺቱ፡ ገጽቲሁ፡ ወቺቱ፡ አስማቲሁ፡ ዘኢይትፈለጥ፡
እምህላዌሁ፡ ወኢይትረከብ፡ ልዕልናሁ፡ እምቅድመ፡ ዓለም፡ ንቡር፡ sic [ኅቡር]
በሥላሴሁ፡፡ ዲበ፡ መንበሩ፡ ንቡር፡ በዕሪናሁ፡፡ ዘኢይቶሳሕ፡ ወዘኢይፈደፍድ፡
በላዕሌሁ፡፡ አላ፡ በ፩ዱ፡ መንግሥት፡ ወበ፩ዱ፡ ትእዛዝ፡ ወ፩ዱ፡ ምክር፡ ዕሩዩ፡
ሥልጣን፡ ወኢይነጽፍ፡ ውኒዘ፡ ምሕረቱ፡ ለለጽባሁ፡፡

In the name of the Father and of the Son and of the Holy Spirit, One God, we begin with the help of our Lord Jesus Christ, in the Name of the Holy Trinity, Father and Son and Holy Spirit, of Three Hypostases and of three Faces and of three Names that never separate from His existence and His highness unapproachable, before the world He is existent in His Trinity, seated on His Throne in His co-equality, without any admixture onto Him and no one that is greater than Him, but with one King dom and with one commandment and with one counsel, co-equal in authority and the flow of His mercy never dries up every morning.

DESINIT

ጸሎታ ወበረከታ ወስኢታ ወኃይለ ረድኤታ ይኩነነ ወልታ ለኩልነ ሕዝበ ዚአሃ ይዕቀበነ ወይትመሐፀነነ እስከ ለዓለመ ዓለም አሜን፡፡

May her prayer and blessing and supplication and the power of her help be a shield to all of us her people and keep us and preserve us forever and ever Amen.

KIND OF WRITING: The writing is bold, net, attractive, and written in good hand writing.

LAY OUT OF THE TEXT: It is written throughout in two columns each recto and verso with different spaces and number of lines on each page. Most of the lines are 19-20 and with use of black and red ink, and written in bold, net, attractive, good hand writing.

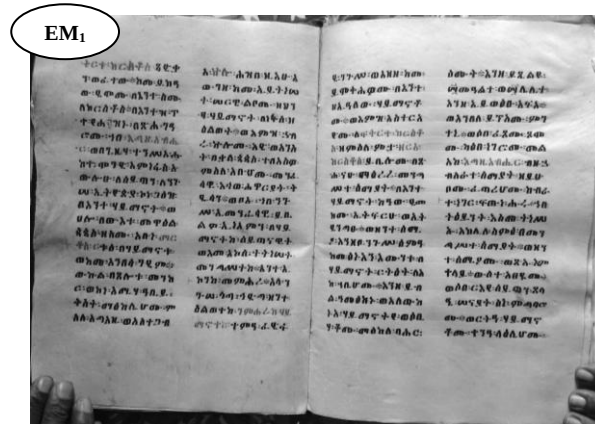


Figure VIII. Layout of the manuscript EM₃

Content Description of Manuscript EM₃

1. Prologue (f3r^a-f4r^b)
2. St. Fəqərtä Krəstos's ancestry and annunciation of her birth(f4r^b-f5r^b)
3. Conception, birth, and baptism of St. Fəqərtä Krəstos (f5r^b –f6r^b)
4. Education, beginning of spiritual life, and prophecies about St. Fəqərtä Krəstos (f6r^b –f7r^b)
5. St. Fəqərtä Krəstos' life of holy marriage with St. Zär'a Krəstos (f7r^b –f8r^a)
6. Annunciation that St. Fəqərtä Krəstos will give birth to a child (f8r^a –f8v^a)
7. St. Fəqərtä Krəstos' conception and giving birth to a child (f8v^a)
8. Her child taken up to heaven by the Angel of God (f8v^b-8r^a)
9. Wave of controversies that arose during King Susənyos (f9v^a)
10. Her struggles to defend the Orthodox Faith (f10r^a – f20 r^b)
11. The martyrdom of her husband St. Zär'a Krəstos (f10r^a– f12 r^b)
12. St. Fəqərtä Krəstos's martyrdom with a multitude of Christians (f15v^b – f16 r^b)
13. St. Fəqərtä Krəstos rising from the dead (f16 v^a)
14. Receiving of the monastic habit (f16v^b – f17r^b)
15. St. Fəqərtä Krəstos' struggle and the return of the king to his former faith (f18r^b – f20r^b)
16. Founding of her first monastery (f22v^b– f23r^b)
17. Pilgrimage of St. Fəqərtä Krəstos inside and outside of the country with her companions (f23r^b – f31 v^b)
18. Her return to Ethiopia (f32r^a – f32r^b)
19. Founding of her second monastery (f32r^b – f34r^b)
20. Her covenant and death (f38v^a – f40v^a)

Miracles (Ta'ammərat)

1. Miracle one: St. Fəqərtä Krəstos healed many sick people and a temptation by one healed woman (f41v^a – f42v^a)
2. Miracle two: St. Fəqərtä Krəstos saved a woman who had many iniquities with her prayer (f42v^a – f43r^a)
3. Miracle three: Raised the nuns of her monastery who had died by a snake poisoned food and drink (f43r^a – f43v^b)
4. Miracle four: She multiplied the little things they had by her prayers during a drought (f43v^b – f44r^b)

5. Miracle five: The water becoming blood and pus because of a widow breaking the Sabbath (f44r^b – f44v^b)
6. Miracle six: She banished and commanded evil spirits by calling on the name of the Holy Trinity (f44v^b – f45r^a)
7. Miracle seven: She opened the eyes of a blind man with her tears (f45r^a – f45v^a)

4.2.4. Description of Manuscript EM₄

LOCATION: This manuscript is found at Gädamä Səhat Əmmä Mə'uz Kidanä Məhrät *St. Fəqərtä Krəstos* Communal Monastery which is found in North Wällo province in the district of Mäqet (Gärägära, Fəlaqit).

BASIC WRITING MATERIAL - *PARCHMENT AND INK*

PAPER: It is made of vellum.

INK: The manuscript is written in black and red ink.

LANGUAGE: It is written in Gə'əz language.

DATE: It was written in the 18th/19th century

THE OWNER OF THE MS: Gädamä Səhat Əmmä Mə'uz Kidanä Məhrät *St. Fəqərtä Krəstos* Communal Monastery.

BINDING: The binding of front and back side of the Manuscript EM₄ is done with wooden board and the wooden board is covered with cloth.

OVERALL MEASUREMENTS

SIZE: 16 x 15.3cm (*height and width respectively*)

SPINE: 4 cm

THICKNESS: 3.7cm

NO. OF QUIRES, PAGES AND FOLIOS

NO. OF QUIRES:

The manuscript has 7 quires. The first quire has 2 ff and all the rest six quires have the same 8 ff. Q1 has 2 ff, (the first two ff as fätinä be'ar and as a protector of the ms), Q2 has 8 ff , Q3 has 8 ff , Q4 has 8 ff , Q5 has 8 ff, Q6 has 6 ff (the 6th fr and the 8th fr^a have a picture of the Saint as a fätinä be'ar and from the 8th ff onwards the writing style and no. of lines are changed), Q7 has 8ff (at the back side of the last quire Q7 has two blank ff as a protector).

NO. OF PAGES - 84 pages

NO. OF FOLIOS: the manuscript has 42 folios

As aforementioned, the manuscript EM4 does not have a written page number or folio numbers. The researcher therefore has given page and folio numbers. The total number of folios in this manuscript is including the front side protector, fätinä be'ar and the last blank folio back protector of the manuscript This manuscript has 7 quires, the first quire (Q1) has 1 bifolium, Q2, Q3, Q4, Q5, has 4 bifolium, Q6 has 3 bifolium and the last quires (Q7) has 4 bifolium.

NO. OF QUIRES /Ms parts/	No. of leafs /folio/	Pages	Remark
Q1.Single bifolium made of two leaves. It uses double leaves for a quire to create 4 pages.	2 ff or 1 bifolium	4 pages	(the first two ff as fätinä be'ar and as a protector of the ms)
Q2. Four bifolium which uses four double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	The text
Q3. Four bifolium which uses double leaves for a quire to create 16	8 ff or 4 bifolium	16 pages	The text

pages.			
Q4. Four bifolium which uses double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	The text
Q5. Four bifolium which uses double leaves for a quire to create 16 pages.	8 ff or 4 bifolium	16 pages	The text
Q6. Three bifolium which uses double leaves for a quire to create 12 pages.	6 ff or 3 bifolium	12 pages	(the 6 th fr and the 8 th fr ^a has a picture of the Saint as a fātinā be'ar and from the 8 th ff onwards the writing style and no. of lines are changed)
Q7. One bifolium which uses double leaves for a quire to create 4 pages.	2 ff or 1 bifolium	4 pages	(at the back side of the last quire Q7 have two blank ff as a protector).
Total : 7 Quires	42 ff	84 pages	

Table IV..No. of quires of the manuscript EM₄

QUIRE STRUCTURE

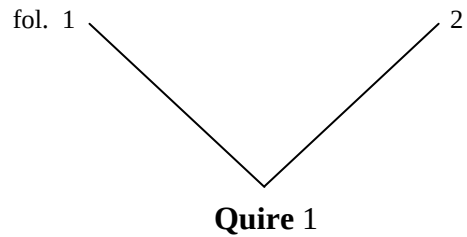
The quire structure helps to distinguish the available and lost folios easily.

Assembling the Quires and Order of Folio

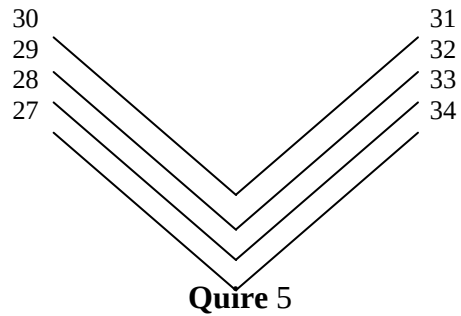
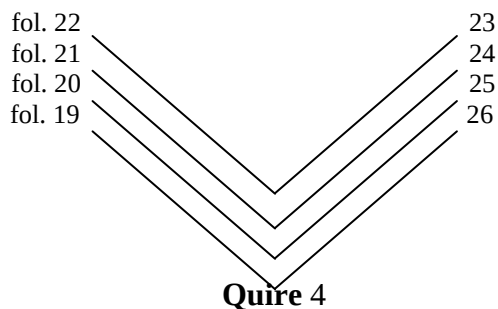
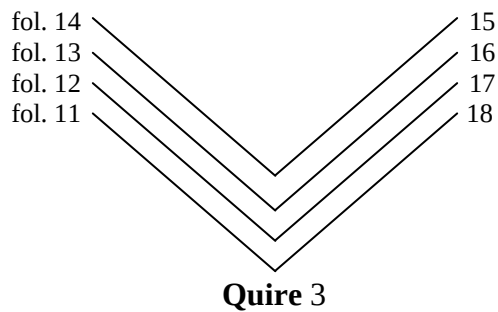
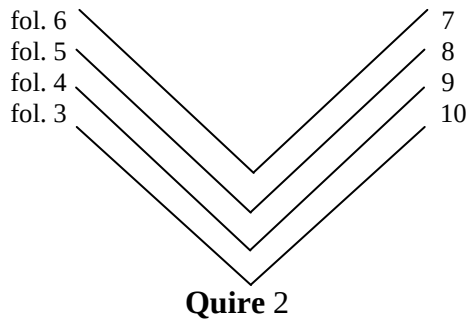
This manuscript structure has four parts of quires (A front side as fātinā be'ar and protector of the manuscript, the 6th fr and the 8th fr^a has a picture of the Saint as a fātinā be'ar and back protector) text, seven quires which are bound in different number of quires. The researcher tried to show the physical description of the quires found in this manuscript to illustrate how the quires are assembled and how many folios are in each quire. Therefore, the right order of the folios and quire structure of the manuscript are described by graphic illustrations of the quires as follows:

The order of folia of the Manuscript EM₄

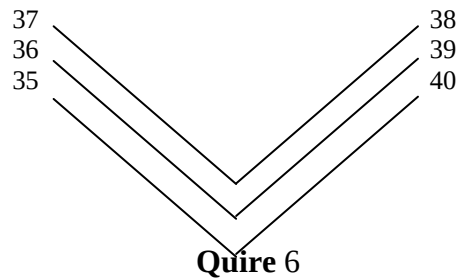
Part one of the Mss. (A front side as fătînä be'ar and protector of the ms)



Part two of the Mss.



Part three of the Mss (the 6th fr and the 8th fr^a has a picture of the Saint as a fătînä be'ar)



Part four of the Mss

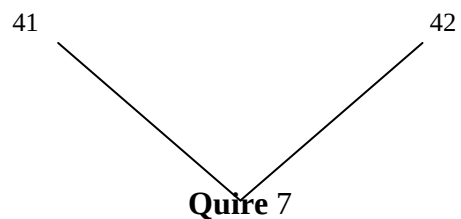


Figure IX: the structure of quires in the manuscript EM₄

In this manuscript there are no missing or cut folios in the quires and all the quires are full of their leaves.

HAND: The writing is bold, net, attractive, and written in good hand writing. However, the last two ff are crowded and it seems that they were written by different hands.

INCIPIT

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ዱ፡ አምላክ፡ ንቀድም፡ በረድኤት፡
እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡
ወመንፈስ፡ ቅዱስ፡ ዘፎቱ፡ አካላቲህ፡ ወፎቱ፡ ገጻቲህ፡ ወፎቱ፡ አስማቲህ፡
ዘኢይትፈለጥ፡ እምህላዌህ፡ ወኢይትረከብ፡ ልዕልናህ፡፡ እምቅድመ፡ ዓለም፡
ኅቡር፡ በሥላሴህ፡ ዘኢይፈደፍድ፡ ወዘኢይቶሳህ፡ በላዕሌህ፡ ዲበ፡ መንበሩ፡
ንቡር፡ ወበዕሪናህ፡ በ፩ዱ፡ መንግሥት፡ ወበ፩ዱ፡ ትእዛዝ፡ ወበ፩ዱ፡ ምክር፡
ዕሩየ፡ ሥልጣን፡ ወኢይነጽፍ፡ ውሒዘ፡ ምሕረት፡ ለለጽባሐ፡፡

In the name of the Father and of the Son and of the Holy Spirit, One God, we begin with the grace of our Lord Jesus Christ, in the Name of the Holy Trinity, Father and Son and Holy Spirit, of Three Hypostases, and three Faces, and three Names that never separate from His existence and His highness unapproachable. He is united in His Trinity before the existence of the world, no one is greater than Him and is without any admixture onto Him seated on His Throne in His co-equality, with one Kingdom and with one commandment and with one counsel co-equal in authority, and the flow of His mercy never dries up every morning.

DESINIT

ጸሎታ ወስእለታ ወኃይለ ረድኤታ ይኩነነ ወልታ ለኩልነ ሕዝበ ዚአሃ ይዕቀበነ
ወይትመሐፀነ እስከ ለዓለመ ለዓለም አሜን፡፡

May her prayer and supplication and the power of her help be a shield to all of us her people and keep us and preserve us forever and ever Amen.

CONDITION OF THE MS: preserved in a good condition.

KIND OF WRITING: The writing is bold, net, attractive, and written in good hand writing.

However, the last two ff are crowded and it seems that they were written by different hands and some ff in the bottom side of v^b and r^b are not clearly readable but the rest are in good condition.

LAY OUT OF THE TEXT: It is written throughout in two columns each recto and verso with distinct spaces and number of lines on each page. Most of the ff is 19-20 lines and the last two ff are 28-34.



Figure X. Layout of the manuscript EM₄

Content Description of the Manuscript EM₄

1. Prologue (f3r^a-f4r^b)
2. St. Fəqərtä Krəstos's ancestry and annunciation of her birth(f4r^b –f5r^a)
3. Conception, birth, and baptism of St. Fəqərtä Krəstos (f5r^a –f5v^b)
4. Education, beginning of spiritual life, and prophecies about St. Fəqərtä Krəstos (f6r^b –f6v^b)
5. St. Fəqərtä Krəstos's life of holy marriage with St. Zär'a Krəstos (f7r^a –f7v^a)
6. Annunciation that St. Fəqərtä Krəstos will give birth to a child (f7v^b)
7. St. Fəqərtä Krəstos' conception and giving birth to a child (f8r^a)
8. Her child taken up to heaven by the Angel of God (f9r^a-f9r^b)
9. Wave of controversies that arose during King Susənyos (f9r^b – f10r^a)
10. Her struggles to defend the Orthodox Faith (f10r^a – f18r^a)
11. The martyrdom of her husband St. Zär'a Krəstos (f10r^a– f14r^b)
12. St. Fəqərtä Krəstos 's martyrdom with a multitude of Christians (f14r^b – f14v^b)
13. St. Fəqərtä Krəstos rising from the dead (f15r^a- f15r^b)
14. Receiving of the monastic habit (f15r^b – f16v^a)
15. St. Fəqərtä Krəstos' struggle and the return of the king to his former faith (f16v^b – f18r^a)
16. Founding of her first monastery (f20r^b-20v^a)
17. Pilgrimage of St. Fəqərtä Krəstos inside and outside of the country with her companions (f21v^b– f27v^b)

18. Her return to Ethiopia (f27v^b– f28r^a)
19. Founding of her second monastery (f28r^a – f29r^a)
20. Her covenant and death (f33v^a– f35r^b)

Miracles (Ta’ammərat)

- 1 Miracle one: St. Fəqərtä Krəstos healed many sick people and a temptation by one healed woman (f41r^a– f41r^b)
- 2 Miracle two: St. Fəqərtä Krəstos saved a woman who had many iniquities with her prayer (f41v^a)
- 3 Miracle three: Raised the nuns of her monastery who had died by a snake poisoned food and drink (f41v^b)
- 4 Miracle four: She multiplied the little things they had by her prayers during a drought (f42r^a)
- 5 Miracle five: The water becoming blood and pus because of a widow breaking the Sabbath h(f42r^b)
- 6 Miracle six: She banished and commanded evil spirits by calling on the name of the Holy Trinity (f42r^b)
- 7 Miracle seven: She opened the eyes of a blind man with her tears (f43v^b)

4.2.5. Description of Manuscript RM₁

LOCATION: This manuscript is found at Ramma Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery, in North Wällo province in the district of Raya.

BASIC WRITING MATERIAL - *PARCHMENT AND INK*

PAPER: It is made of vellum.

INK: The manuscript was written in black and red ink.

LANGUAGE: it was written in Gə’əz language.

COLOPHON:

ጸሎታ ወበረከታ ወኃይለ ረድኤታ ይኩነነ ወልታ ለኩልነ ሕዝብ ዚአሃ
ይዕቀብነ ወይትመሐፀነ ለዓለመ ዓለም አሜን ለይኩን ለይኩን አሜን
ወአሜን

May her prayer and blessing and the power of her help be a shield to all of us her people and keep us and preserve us forever and ever Amen. Let it be, let it be, Amen, and Amen.

DATE: It is written in the 1974 E.C.

ዝንቱ መጽሐፍ ተፈጸመ በ፲፱፻፸፭ ዓ.ም. በሰላም እግዚአብሔር አሜን፡፡
ወአሜን ለይኩን፡ ለይኩን፡፡

This book is completed in 1974 E.C. by the peace of God, Amen and Amen, let it be so, let it be so.

WRITTEN BY: Täklä Giorgis

ለዘጸሐፊ፡ በክርታሰ፡ ወለዘአጽሐፊ፡ ወለዘአንበቦ፡ ወለዘተርጉሞ፡
ወለዘሰምዓ፡ በዕዝነ፡ መንፈስ፡ ንቡረ፡ ይምሐረነ፡ ኢየሱስ፡ ክርስቶስ፡
ለዓለመ፡ ዓለም፡ አሜን፡፡ ለጸሐፊው፡ ተክለ፡ ጊዮርጊስ፡ ዕቀቢዮ፡
ወአድኅኒዮ፡ እመከራ፡ ሥጋ፡ ወነፍስ፡ ሊተ፡ ለገብርኤል፡ ተክለ፡ ጊዮርጊስ፡

For he who wrote it on parchment and who commissioned its writing and he that read it and interpreted it and he who listened to it by the ear of spirit, may Jesus Christ forgive us together forever and ever Amen. For the scribe Täklä Giorgis, may You keep and save Your servant Täklä Giorgis from the suffering of body and soul.

THE OWNER OF THE MS: Ramma Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos
Communal Monastery

BINDING: The binding of front and back side of the ms RM₁ is with new smooth wooden board.

OVERALL MEASUREMENTS

SIZE: 27 x 22 cm (*height and width respectively*)

SPINE: 4 cm

THICKNESS: 3.8 cm

NO. OF QUIRES, PAGES AND FOLIOS

NO. OF QUIRES: The manuscript has 6 quires. The first and the last quire has 2 ff of each quire and the rest all four quires have 10 ff of each quire. So Q1 has 2 ff (*these are the first two blank new ff and it binds as a protector of a ms*), Q2 has 10

ff, Q3 has 10 ff (the 2nd fr of the quire is blank), Q4 has 10 ff (the 7th fr of the quire is blank and has the seal of the monastery two times), Q5 has 10 ff, Q6 has 2 ff (the 2nd fr of a quire or the last fr of the ms is blank).

NO. OF PAGES - 88 pages

NO. OF FOLIOS: the manuscript has 44 folios

In this manuscript, the total number of folios is 48 including the front side protector, the blank folio and back protector of the manuscript.

The manuscript RM1 has 6 quires and the first quire Q1 has 2 ff, (*these are the first two blank new ff it binds as a protector of a ms*), Q2 has 10 ff, Q3 has 10 ff (the 2nd fr of the quire is blank), Q4 has 10 ff (the 7th fr of the quire is blank and has the seal of the monastery twice), Q5 has 10 ff, Q6 has 2 ff (the 2nd fr of a quire or the last fr of the ms is blank).

NO. OF QUIRES /Ms parts/	No. of leafs /folio/	Pages	Remark
Q1. Single bifolium made of two leaves. It uses two leaves for a quire to create 4 pages.	2 ff or 1 bifolium	4 pages	<i>(These are the first two blank new ff it binds as a protector of a ms),</i>
Q2. Five bifolium which uses five double leaves for a quire to create 20 pages.	10 ff or 5 bifolium	20 pages	
Q3. Five bifolium which uses five double leaves for a quire to create 20 pages.	10 ff or 5 bifolium	20 pages	<i>(The 2nd f^r of the quire is blank),</i>

Q4. Five bifolium which uses five double leaves for a quire to create 20 pages.	10 ff or 5 bifolium	20 pages	(The 7 th f ^r of the quire is blank and it has the seal of the monastery twice),
Q5. Five bifolium which uses five double leaves for a quire to create 20 pages.	10 ff or 5 bifolium	20 pages	
Q6. Single bifolium made of two leaves. It uses two leaves for a quire to create 4 pages.	2 ff or 1 bifolium	4 pages	(The 2 nd f ^r of a quire or the last f ^r of the ms is blank).
Total : 6 Quires	48^{ff}	88 pages	

Table V. No. of quires of the manuscript *RM₁*

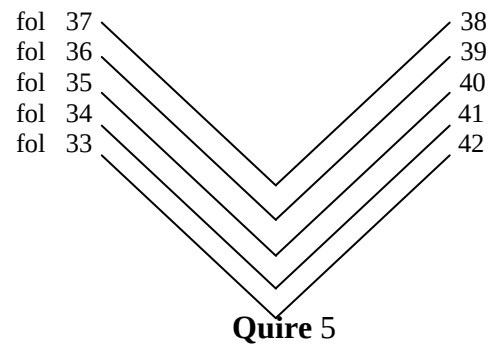
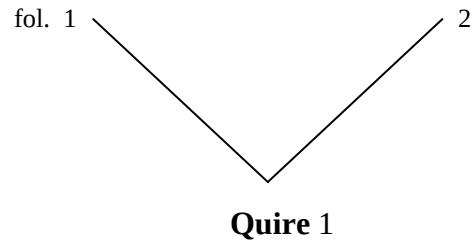
QUIRE STRUCTURE

Assembling the Quires and Order of the Folio

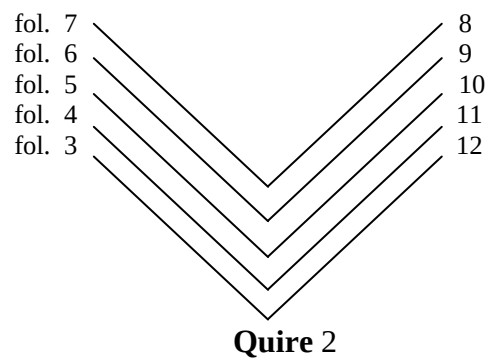
The manuscript are formed by gathering six quires or 48 leaves bound and sewn together with a strong thread in four small holes which are pierced by using an awl. The manuscript has three parts of quires (*front protector, text and back protector*) and six quires. The physical description of the quires found in this manuscript is illustrated below to show how the quires are assembled and how many folios exist in each quire.

The order of folios of the ms RM₁

Part one of the Mss. (A front side protector of the ms)



Part two of the Mss



Part three of the Mss (As a back protector of the ms)

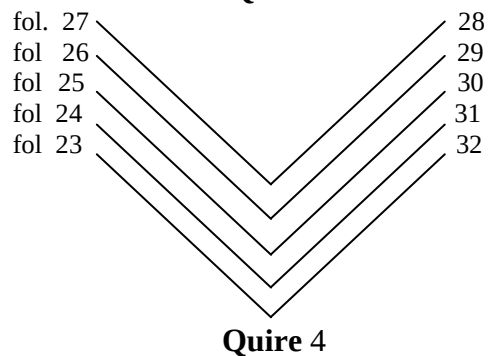
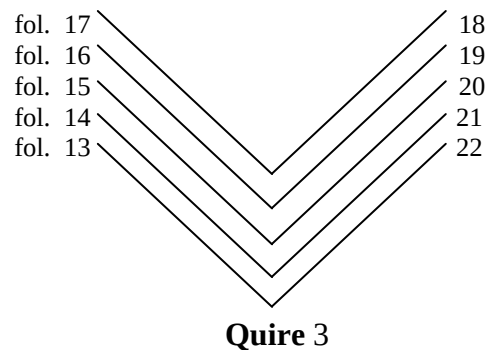
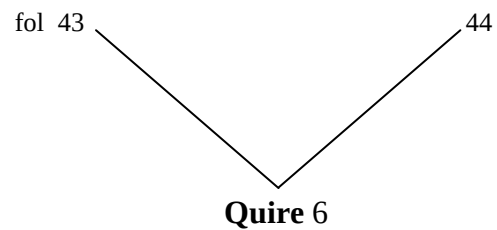


Figure XI: the structure of quires in the manuscript RM₁

In this manuscript there are some blank or free folios in the quires, however, no text is absent and it contains the full hagiography of the Saint in the manuscript

HAND: The writing is bold, net, attractive, and written in good hand writing, but written in different hands.

INCIPIIT

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ጆዱ፡ አምላክ፡ ንቀድም፡ በረድኤተ፡
እግዚአብሔር፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡
ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ዘፎቱ፡ አካላቲሁ፡ ወፎቱ፡ ገጽቲሁ፡ ወፎቱ፡ አስማቲሁ፡
ዘኢይትፈለጥ፡ እምህላዌሁ፡ ወኢይትረከብ፡ ልዕልናሁ፡ እምቅድመ፡ ዓለም፡ ንቡረ፡
በሥላሴሁ፡ ዘኢይፈደፍድ፡ ወዘኢይቶሃህ፡ በላዕሌሁ፡ ዲበ፡ መንበሩ፡ ንቡር፡
በዕሪናሁ፡ በንግሥ፡ ወበጆዱ፡ ትእዛዝ፡ ወጆዱ፡ ምክር፡ ዕሩየ፡ ሥልጣን፡
ወኢይነጽፍ፡ ውኒዘ፡ ምሕረት፡ ለለጽባሐ፡፡

In the name of the Father and of the Son and of the Holy Spirit, One God, we begin with the help of our God Lord Jesus Christ, in the Name of the Holy Trinity, Father and Son and Holy Spirit, of Three Hypostases, and of three Faces, and of three Names that never separate from His existence, and His highness unapproachable, He is united in His Trinity, before the existence of the world. No one is greater than Him and no admixture onto Him, seated on His Throne in His co-equality in Kingship, and with one commandment and with one counsel co-equal in authority and the flow of His mercy never dries up every morning.

DESINIT

ጸሎታ፡ ወበረከታ፡ ወኃይለ፡ ረድኤታ፡ ይኩነን፡ ወልታ፡ ለኩልነ፡ ሕዝበ፡ ዚአሃ፡
ይዕቀበን፡ ወይትመሐፀነን፡ ለዓለመ፡ ዓለም፡ አሜን፡ ለይኩን፡ ለይኩን፡ አሜን፡
ወአሜን፡፡

May her prayer and blessing and the power of her help be a shield to all of us her people and keep us and preserve us forever and ever Amen. Let it be, let it be, Amen and Amen.

CONDITION OF THE MS: preserved in a good condition.

KIND OF WRITING: The writing is bold, net, attractive, and written in good hand writing but it was written with different hands.

LAY OUT OF THE TEXT: It is written throughout in two columns, each recto and verso with distinct spaces and number of lines on each page. Most of the ff is of 16-22 lines.



Figure XII. Layout of the manuscript RM₁

Content Description of the Manuscript RM₁

1. Prologue (f3r^a-f4r^a)
2. St. Fəqərtä Krəstos's ancestry and annunciation of her birth (f4r^b-f5v^b)
3. Conception, birth, and baptism of St. Fəqərtä Krəstos (f5r^b –f6r^a)
4. Education, beginning of spiritual life, and prophecies about St. Fəqərtä Krəstos (f6r^a –f7r^a)
5. St. Fəqərtä Krəstos' life of holy marriage with St. Zär'a Krəstos (f7r^a –f7v^b)
6. Annunciation that St. Fəqərtä Krəstos will give birth to a child (f7v^b –f8r^a)
7. St. Fəqərtä Krəstos' conception and giving birth to a child (f8r^a)
8. Her child taken up to heaven by the Angel of God (f8r^b-8v^a)
9. Wave of controversies that arose during King Susənyos (f9r^a – f9v^b)
10. Her struggles to defend the Orthodox Faith (f9r^a – f17v^a)
11. The martyrdom of her husband St. Zär'a Krəstos (f9r^a – f13r^a)
12. St. Fəqərtä Krəstos's martyrdom with a multitude of Christians (f13v^b – f14r^a)
13. St. Fəqərtä Krəstos rising from the dead (f14r^b)
14. Receiving of the monastic habit (f15r^b – f15v^b)
15. St. Fəqərtä Krəstos' struggle and the return of the king to his former faith (f16r^b – f17v^a)
16. Founding of her first monastery (f19r^b- f20r^a)
17. Pilgrimage of St. Fəqərtä Krəstos inside and outside of the country with her companions (f20r^a – f26v^a)
18. Her return to Ethiopia (f26v^b – f27r^a)
19. Founding of her second monastery (f27r^b – f2r^a)
20. Her covenant and death (f32v^b – f36r^a)

Miracles (Ta'ammərat)

1. Miracle one: St. Fəqərtä Krəstos healed many sick people and a temptation by one healed woman (f36r^a – f37r^b)
2. Miracle two: St. Fəqərtä Krəstos saved a woman who had many iniquities with her prayer (f37r^b – f38v^a)
3. Miracle three: Raised the nuns of her monastery who had died by a snake poisoned food and drink (f38v^a – f38v^a)
4. Miracle four: She multiplied the little things they had by her prayers during a drought (f38v^a – f39r^a)

5. Miracle five: The water becoming blood and pus because of a widow breaking the Sabbath (f39r^a– f39r^b)
6. Miracle six: She banished and commanded evil spirits by calling on the name of the Holy Trinity (f39r^b– f39v^a)
7. Miracle seven: She opened the eyes of a blind man with her tears (f3v^a– f39v^b)

4.2.6. Description of Manuscript DL₁

The researcher had found *one* parchment manuscript of Gädlä Fəqərtä Krəstos multiple with another hagiography, *Gädlä* St. Krəstos Sämra in Däbrä Ləbanos Abunä Täklä haymanot Communal Monastery. The manuscript was written in 1998 E.C. and is a composite manuscript that contains two texts, the hagiography of St. Krəstos Sämra that begins from ff2- 133 and the hagiography of St. Fəqərtä Krəstos beginning from ff134 and ending at 178. The total number of the quires of the two hagiographies is 14. The manuscript has 5 blank folios at the beginning as a guard for the manuscript and the next two ff has an icon of The Holy Trinity and Holy Virgin Mary Mother of God. After this there is one free ff and two cut folios. At the back side we find four and half ff blank space as a protector of the text.

What makes this manuscript different from the other five MSS is firstly that it is a composite manuscript and secondly it is separated by chapter, not by month or day and has twelve chapters. All the chapters have their own incipit and desinit. The manuscript is adorned with the icon of Abunä Täklä Haymanot and St. Fəqərtä Krəstos from the beginning of her hagiography. The detailed description of the manuscript is as follows:

LOCATION: This manuscript is found at Däbrä Ləbanos Abunä Täklähaymanot Communal Monastery which is found in North Şäwa province.

BASIC WRITING MATERIAL - *PARCHMENT AND INK*

PAPER: It is made of vellum.

INK: The manuscript was written in black and red ink.

DECORATION:

It is decorated with the Icon of the Holy Trinity, Holy Virgin Mary Mother of God, St. Abunä Täklähaymanot, and St. Fəqərtä Krəstos

LANGUAGE: It is written in Gə'əz language.

COLOPHON:

DATE: It was written in the 20th century

ወስብሐት፡ ለእግዚአብሔር፡ ለዘአንቅሐነ፡ እምንዋም፡
ወለዘአብጽሐነ፡ እስከ፡ ቀኒ፡ ሰዓት፡
ዝንቱ፡ መጽሐፍ፡ ተጽሕፈ፡ በ፲፪ወ፱፻፺ወ፰፡ ዓመተ፡ ምሕረት፡

Praise be to God who has awakened us from sleep
and allowed us to reach to this hour.
This book was written in 1998 E.C.

WRITTEN BY: Gäbrä Səläse

ጸሎታ፡ ወበረከታ፡ ወስእለታ፡ ወኃይለ፡ ረድኤታ፡ ይኩነነ፡ ከመ፡ ወልታ፡
ለኩልነ፡ ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወያድኅና፡ ለነፍሰ፡
ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወይዕቀቦሙ፡ ለጸሐፊሁ፡ ገብረ፡ ሥላሴ፡
ወለፍቁራቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ወለኩሎሙ፡ ሕዝበ፡
ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡፡

May her prayer and blessing and supplication and power of help be onto us like a shield to all the children of the honorable Abunä Täklähaymanot and save the soul of the sinner and guilty Gäbrä Madhən, and keep the scribe [of this Gadl] Gäbrä Səläse and her loved ones Tādbabä Mariam, Fəqərtä Mariam and all Christendom forever and ever, Amen and Amen let it be let it be.

ORDERED BY: Gäbrä Mädhən, Fəqərtä Mariam and Tādbabä Mariam

THE OWNER OF THE MS: Däbrä Ləbanos Abunä Täklähaymanot Communal Monastery

BINDING: The binding of front and back side of the MSS. DL₁ is with wooden board and it is covered with cloth.

OVERALL MEASUREMENTS

SIZE: 36 x 29 cm (*height and width respectively*)

SPINE: 7 cm

THICKNESS: 7 cm

NO. OF QUIRES, PAGES AND FOLIOS

NO. OF QUIRES: The hagiography of St. Fəqərtä Krəstos has 6 quires. The first quire

Q1 has 10 ff, Q2 has 6 ff, Q3 has 10 ff, Q4 has 6 ff, Q5 has 10 ff, Q6 has 7 ff.

NO. OF PAGES – As a composite manuscript, the ms of St. Krəstos Sämra and St.

Fəqərtä Krəstos totally have 364 pages. However, the hagiography of St. Fəqərtä

Krəstos has its own page number and it starts with page one¹³⁴ and has 98 pages.

NO. OF FOLIOS: the manuscript has 49 folios

The manuscripts of St. Krəstos Sämra and St. Fəqərtä Krəstos totally have 182ff

and out of the 182ff, the hagiography of St. Krəstos Sämra has 133ff. The

hagiography of St. Fəqərtä Krəstos begins from ff 134 with her depicted icon and

has 49ff.

NO. OF QUIRES /Ms parts/	No of leafs /folio/	Pages	Remark
Q1. Five bifolium which uses five double leaves for a quire to create 20 pages	10 ff or 5 bifolium	20 pages	<i>(the first one f has a picture of Fəqərtä Krəstos with her church when The Lord blessed her new Church)</i>

¹³⁴ However the two ff found with picture are not numbered.

Q2. Three bifolium which uses three double leaves for a quire to create 12 pages.	6 ff or 3 bifolium	12 pages	
Q3. Five bifolium which uses five double leaves for a quire to create 20 pages.	10 ff or 5 bifolium	20 pages	
Q4. Three bifolium which uses three double leaves for a quire to create 12 pages.	6 ff or 3 bifolium	12 pages	
Q5. Five bifolium which uses five double leaves for a quire to create 20 pages.	10 ff or 5 bifolium	20 pages	
Q6. Three bifolium and one f or ½. It uses three double leaves for a quire and one more leaf to create 14 pages.	7 ff or 3½ bifolium	14 pages	<i>At the back side of the last quire Q6 has 9 blank ff as a protector.</i>
Total : 6 Quires	49^{ff}	98 pages	

Table VI. No. of quires of the manuscript DL₁

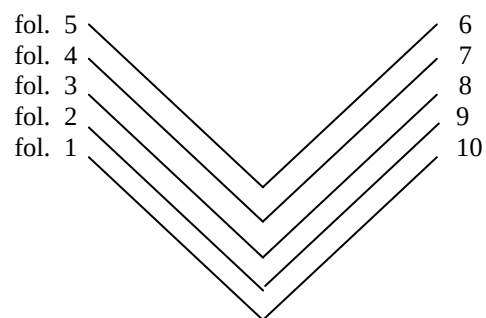
QUIRE STRUCTURE

Assembling the Quires and Order of Folio

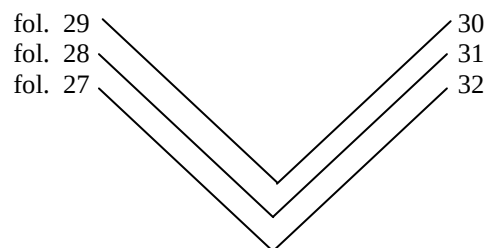
This manuscript has six quires which are bound in different number of folios. Here also the physical description of the quires found in this manuscript is illustrated to show how the quires are assembled and how many folios exist in each quire with graphic illustrations as follows:

The order of folios of the Ms DL₁

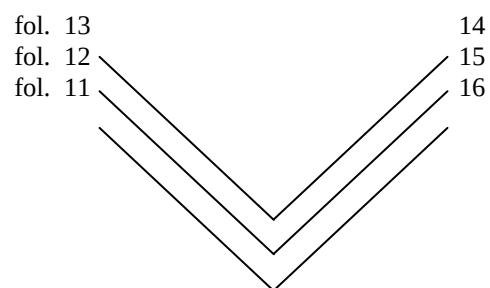
Part one off the MSS



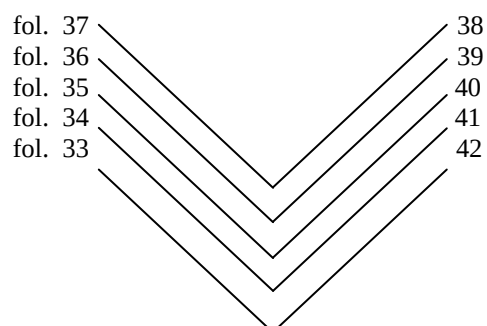
Quire 1



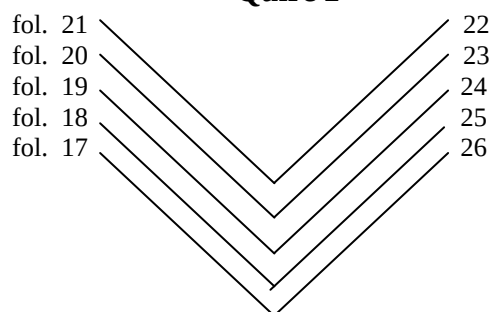
Quire 4



Quire 2



Quire 5



Quire 3

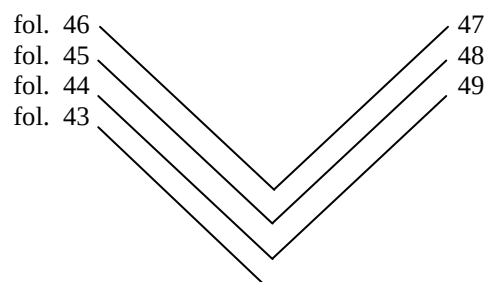


Figure XIII: the structure of quires in the manuscript DL₁

In this manuscript in the last quire of the last folio is cut and it seems to have been attached to the back cover, however no text is absent.

HAND: The writing is bold, net, attractive, and written in good hand writing. and it written by the same hand.

INCIPIIT

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ዱ፡ አምላክ፡ ንቀድም፡ በረድኤተ፡
እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡
ቅዱስ፡ ዘቲቱ፡ አካላቲሁ፡ ወቲቱ፡ ገጽቲሁ፡ ወቲቱ፡ አስማቲሁ፡ ዘኢይትፈለጥ፡
እምህላዌሁ፡ ወኢይትረከብ፡ ልዕልናሁ፡ እምቅድመ፡ ዓለም፡ ኅቡር፡ በሥላሴሁ፡
ወበዋሕድናሁ፡ ዘኢይፈደፍድ፡ ወዘኢይቶሳሕ፡ በላዕሊሁ፡ ዲበ፡ መንበሩ፡ ንቡር፡
ወበዕሪናሁ፡ በ፩ዱ፡ መንግሥት፡ ወበ፩ዱ፡ ትእዛዝ፡ ወ፩ዱ ምክር፡ ወዕሩየ፡ ሥልጣን፡
ወኢይነጽፍ፡ ውኒዘ፡ ምሕረቱ፡ ለለዕለቱ፡ ወለለጽባሉ፡፡

In the name of the Father and of the Son and of the Holy Spirit, One God, we begin with the help of our Lord Jesus Christ, in the Name of the Holy Trinity, Father and Son and Holy Spirit, of Three Hypostases, and of three Faces, and of three Names that never separate from His existence and His highness unapproachable, He is united in His Trinity and unity before the existence of the world,, no one is greater than Him and no admixture upon Him, seated on His Throne and in His co-equality, with one King dom and with one commandment and with one counsel, co-equal in authority and the flow of His mercy never dries up every day and every morning.

DESINIT OF ALL CHAPTERS

The text has one incipit. However, the desinit of the manuscript are seven and immediately when one chapter is finished, the writer ends with a different desinit and most of them have similarities.

Chapter two - section 16

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡
አዕማቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለመ ዓለም አሜን፡፡

May her prayers and blessings be with the soul of the sinner and guilty Gäbrä Mädhən and with her servants Tādbabä Mariam, Fəqərtä Mariam, forever and ever Amen.

Chapter three - section 29

ጸሎቶሙ፡ ወበረከቶሙ፡ የሃሉ፡ ምስለ፡ ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
ወምስለ፡ ፍቁራቲሆሙ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም አሜን፡፡

May their prayers and blessings be with the children of the honorable Abunä Teklā Haymanot and with their beloved ones Tādbabä Mariam, Fəqərtä Mariam, forever and ever Amen.

Chapter four - section 41

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡
ፍቁራቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም አሜን፡፡

May her prayers and blessings be with the soul of the sinner and guilty Gäbrä Mädhən and with her beloved ones Tādbabä Mariam, Fəqərtä Mariam, forever and ever Amen.

Chapter five - section 55

ጸሎቶን፡ ወበረከቶን፡ የሃሉ፡ ምስለ፡ ፍቁራቲሆን፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡
ለዓለመ፡ ዓለም አሜን፡፡

May their prayers and blessings be with their beloved ones Tädabä Mariam, Fəqərtä Mariam, forever and ever, Amen.

Chapter six - section 63

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ኩልነ፡ ውሉደ፡ ጥምቀት፡ ወምስለ፡ አዕማቲሃ፡ ፍቅርተ፡ ማርያም፡ ተደባበ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡፡

May her prayers and blessings be with all the children of baptism and with her servants Fəqərtä Mariam, Tädabä Mariam, forever and ever, Amen and amen. Let it be, let it be.

Chapter seven - section 70

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ ፍቁራቲሃ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

May her prayers and blessings be with the soul of the sinner and guilty Gäbrä Mädhən and with her beloved ones Tädabä Mariam, Fəqərtä Mariam, forever and ever Amen.

Chapter eight - section 83

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ ሃይማኖት፡ ወምስለ፡ ፍቁራቲሃ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

May her prayers and blessings be with the children of the honorable Abunä Täklä Haymanot and be with her beloved ones Tädabä Mariam, Fəqərtä Mariam, forever and ever, Amen.

Chapter nine - section 94

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ አዕማቲሃ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

May her prayers and blessings be with her servants Tädabä Mariam, Fəqərtä Mariam, forever and ever, Amen.

Chapter ten - section 104

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ ፍቁራቲሃ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

May her prayers and blessings be with the soul of the sinner and guilty Gäbrä Mädhən and with her beloved ones Tädabä Mariam, Fəqərtä Mariam, forever and ever, Amen.

Chapter eleven - section 122

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ ፍቁራቲሃ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ወምስለ፡ ኩሎሙ፡ ሕዝበ፡ ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

May her prayers and blessings be with the soul of the sinner and guilty Gäbrä Mädhən and with her beloved ones Tädabä Mariam, Fəqərtä Mariam, and with all Christendom, forever and ever, Amen.

Chapter twelve - section 134

ጸሎታ፡ ወበረከታ፡ ወስኢታ፡ ወኃይለ፡ ረድኤታ፡ ይኩነነ፡ ከመ፡ ወልታ፡ ለኩልነ፡ ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወደድኅኖ፡ ለነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወይዕቀቦሙ፡ ለጸሐፊሁ፡ ገብረ፡ ሥላሴ፡ ወለፍቁራቲሃ፡ ተደባበ፡ ማርያም፡፡

ፍቅርተ፡ ማርያም፡ ወለኩሎሙ፡ ሕዝበ፡ ክርስቲያን፡ ለዓለሙ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡

May her prayers and blessings and supplication and the power of her help be like a shield to us all the children of the honorable Abunä Täklä Haymanot and save the soul of the sinner and guilty Gäbrä Mädhən and keep the scribe Gabrä Səlasə and her beloved ones Tādbabä Mariam, Fəqərtä Mariam, and all Christendom, forever and ever, Amen and amen, let it be let it be.

CONDITION OF THE MS: preserved in a good condition.

KINDS OF WRITING: The writing is bold, net, attractive, and written in good hand writing but it was written with one hand.

LAY OUT OF THE TEXT: It is written throughout in two columns, each recto and verso with distinct spaces and the number of lines on each page is 21.

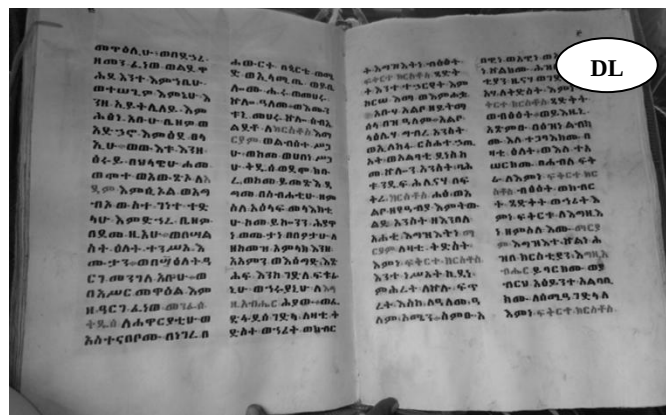


Figure XIV.. Layout of the manuscript DL₁

Content Description of the Manuscript DL₁

1. Prologue (f1r^a-f2r^b)
2. St. Fəqərtä Krəstos' s ancestry and annunciation of her birth (f2va-f3rb)
3. Conception, birth, and baptism of St. Fəqərtä Krəstos (f3rb –f4rb)
4. Education, beginning of spiritual life, and prophecies about St. Fəqərtä Krəstos (f4rb – f5rb)
5. St. Fəqərtä Krəstos' life of holy marriage with St. Zär'a Krəstos (f5va –f6va)
6. Annunciation that St. Fəqərtä Krəstos will give birth to a child (f6va –f6vb)
7. St. Fəqərtä Krəstos' conception and giving birth to a child (f6vb –f7ra)
8. Her child taken up to heaven by the Angel of God (f7ra– f7rb)
9. Wave of controversies that arose during King Susənyos (f7vb– f8vb)
10. Her struggle to defend the Orthodox Faith (f8vb– f14rb)

11. The martyrdom of her husband St. Zär'a Krəstos (f13rb– f13vb)
12. St. Fəqərtä Krəstos 's martyrdom with a multitude of Christians (f13vb– f14rb)
13. St. Fəqərtä Krəstos rising from the dead (f14rb– f14va)
14. Receiving of the monastic habit (f14vb– f15rb)
15. St. Fəqərtä Krəstos's struggle and the return of the king to his former faith (f16va– f18ra)
16. Founding of her first monastery (f21v^b– f22r^a)
17. Pilgrimage of St. Fəqərtä Krəstos inside and outside of the country with her companions (f22r^a– f31r^a)
18. Her return to Ethiopia (f31r^a)
19. Founding of her second monastery (f31v^b– f35r^b)
20. Her covenant and death (f35vb– f39ra)

Miracles (Ta'ammərat)

1. Miracle one: St. Fəqərtä Krəstos healed many sick people and a temptation by one healed woman (f39r^a-f40r^a)
2. Miracle two: St. Fəqərtä Krəstos saved a woman who had many iniquities with her prayer (f40r^a-f40v^a)
3. Miracle three: Raised the nuns of her monastery who had died by a snake poisoned food and drink. (f40v^b-f41r^a)
4. Miracle four: She multiplied the little things they had by her prayers during a drought. (f41r^b –f41v^b)
5. Miracle five: The water becoming blood and pus because of a widow breaking the Sabbath (f41v^b-f42r^a)
6. Miracle six: She banished and commanded evil spirits by calling on the name of the Holy Trinity. (f42r^b –f42v^a)
7. Miracle seven: She opened the eyes of a blind man with her tears. (f42v^a – f42v^b)

4.2.7. Primary Related Text of Gädlä Fəqərtä Krəstos

As mentioned, in the earlier sections, the researcher has used the six manuscripts found at the three monasteries as primary sources. However, the five Amharic translation printed books published in different periods of time by Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä

Krəstos Communal Monastery had also been seen. These books are not considered as primary source of parchment manuscript by the researcher but are considered as other related texts. All are published by one monastery and an introductory part has been added to it. The four books are published with paper cover while the last one is published with a hard cover. The sizes of the four books are almost the same and would be an A5. However, the last one is of a smaller dimension similar to common books. The reason that the researcher had mentioned these books here is to give general information about them. All the Amharic translated books are briefly described here below:

1. Amharic Translation with Gə'əz Printed text 1 – published in 1995 E.C. by Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery (Translation was made by Mälakä Gänət Mənase zäläkä –Nəhase 25, 1993 E.C.) with 157 pages in paperback and A5 size, Tinsae Zegubae Printing Press.
2. Amharic Translation with Gə'əz Printed text 2 - published in 2004 E.C. E.C. by Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery with 117 pages in **yellow** paper back and A5 size, Jajaw Publishers and developers PLC.
3. Amharic Translation with Gə'əz Printed text 3 - published in 2004 E.C. by Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery with 117 pages in **blue** paperback and A5 size, Jajaw Publishers and developers PLC.
4. Amharic Translation with Gə'əz Printed text 5 - (undated or No published year) by Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery with 95 pages in **hard cover** and A5 size.
5. Amharic Translation with Gə'əz, summary of the Gädl with Mälək'ə Printed text 4 – Published by Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery in paperback, *summary of Gädl with Mälək'ə* and *prayer book size*, Jajaw printing press.

CHAPTER FIVE

PHILOLOGICAL AND LINGUISTIC REFLECTIONS OF GÄDLÄ FƏQƏRTÄ KRƏSTOS

In this chapter, the researcher has tried to investigate the philological, textual, linguistic, and literary analysis of all the available manuscripts. The main purpose of this critical edition is to produce the reconstructed text through textual analysis on each of the accessible manuscripts. Bausi said, “As textual criticism, Philology focuses on written documents and seeks to reconstruct the original or oldest form of the text through analysis of the textual traditions, production of critical editions, and representation of the whole manuscript tradition and its history.”¹³⁵ Thus, the analysis of all the the available manuscripts of the study are presented hereunder.

5.1. Textual Order and Contents of the Gädl

The hagiography of St. Fəqərtä Krəstos is a 17th c. manuscript and as a local saint hagiography. It consists of four parts: the main life of the saint, the Miracles (Ta’ammərat) performed by the saint, the Covenant (Kədan) received from the Lord before her death and the Mälk’Ə (Efigi) which is prepared to honor her. Textual order of the manuscripts EM₂ and EM₄ (Main life, Main Mälk’Ə, Täräfä Mälk’Ə, Seven Miracles) are different from the remaining four manuscripts which put the miracles next to the main life of the saint.

Therefore, to differentiate and understand the manuscripts clearly, the researcher summarized the orders and contents of the collected manuscripts as follows:

¹³⁵ Bausi, (2008) Philology as Textual Criticism, Vol.1, no. 1, p. 20

MSS	The Orders and Contents of the Six Collected Gädlat				
EM₁	The Main Life	Seven Miracles	Main Mälk'ə	Täräfä Mälk'ə	One additional new Miracle at the end of the ms
EM₂	The Main Life	Main Mälk'ə	Täräfä Mälk'ə	Seven Miracles	No additional Miracle
EM₃	The Main Life	Seven Miracles	Main Mälk'ə	<i>No Täräfä Mälk'ə</i>	No additional Miracle
EM₄	The Main Life	Main Mälk'ə	Täräfä Mälk'ə	Seven Miracles	No additional Miracle
RM₁	The Main Life	Seven Miracles	Main Mälk'ə	Täräfä Mälk'ə	No additional Miracle
DL₁	The Main Life	Seven Miracles	<i>No Main Mälk'ə</i>	<i>No Täräfä Mälk'ə</i>	No additional Miracle

Table: VII. Orders and contents of the six Collected Gädlat

5.1.1. The Main Life of the Saint

Among the available six manuscripts, the hagiography St. Fəqərtä Krəstos obtained from Däbrä Ləbanos Abunä Täklä haymanot communal monastery is separated by chapters and it consists of twelve chapters. The first ten chapters cover the whole life of the saint. It starts by recalling the names of her parents Laba and Wängəlawit. Then it focuses on her birth by the annunciation of the Angel of God, her education, matrimony, martyrdom, pilgrimage inside and outside of the country, and chapter eleven narrates about her construction of a church and the founding of a monastery by herself. She has become the abbess of the convent of Ḥmma mə'uz monastery until her last life on this earth. Chapter twelve states that about her honorable repose in the Lord, and the burial of her precious body at this monastery.

5.1.2. Miracles (Ta'ammərat)¹³⁶

The second part of the hagiography of St. Fəqərtä Krəstos contains Ta'ammərat, the miracles performed by St. Fəqərtä Krəstos. The miracles of saints are performed during their life time and after their departure from this life.¹³⁷ It is well known that in Christian Tradition, the lives of saints are full of miracles and their hagiographies record many such miracles that God manifested through them. The miracles are chronicled with the purpose of demonstrating to Christians on the immanence of Divine help during the adversities and prosecutions in their life. The miracles of the saints found in their hagiographies are different according to their lives; however, the themes are all similar. In Christian hagiographies, many of the miracles of the saints start from their conception and childhood, and continue to ascetic struggle or their martyrdom and their holy repose.

Most of the miracles of the saints that are revealed after their death are in relation to the holy waters consecrated in their name, their holy relics, and by the hearing and touching of their hagiographies. In addition Christians go to the churches and monasteries that are consecrated in their names to salute, pray for their supplication and make vows to the saints so as to get their wishes fulfilled. The saints execute the vows of the faithful through their prayers and covenant they had received from God and sometimes by a miraculous appearance in a vision or a dream.

The hagiography of St. Fəqərtä Krəstos has seven miracles, described specifically at the end of her life story. The text Ta'ammərä St. Fəqərtä Krəstos is preserved in all six manuscripts. These six manuscripts contain seven Ta'ammər, but in manuscript EM₁, there is one additional

¹³⁶ In the Ethiopian Tradition, there are different types of recorded Miracles (Ta'ammər): such as, The Miracles of Our Lord Jesus Christ (Ta'ammərä Iyesus), The Miracles of the Holy Virgin Mary (Ta'ammərä Maryam), the Miracles of Angels of God (For example: Ta'ammərä Micha'el), The Miracles of Martyrs and Righteous saints

¹³⁷ Tadesse Tamrat, 1970, p 75; Denis Nosnitsin, 2010. Ta'ammər in EAe, vol. 4, p. 757.

Ta'ammər which can not be found in any of the other manuscripts. However, as we go through the entire hagiography, we see that it is full of recorded miracles right from her conception continuing throughout her early life.

The following major miracles are found in her hagiography: She had praised God at the day of her birth and at the time of her baptism. The Holy Spirit descended upon her and hovered over her head during her baptism, and she praised God saying, “Blessed be the Lord my God who had delivered me till this hour so that I receive the rite of Baptism of Christ.” After that she partook of the holy mystery (The Eucharist) saying “Amen and amen and may it be for the salvation of my soul and body, O Christ my Lord, by this flesh and blood of yours, I beg you forever Amen.” Thus she had praised God miraculously in her childhood at the day of her birth, her baptism, and when she partook of the Holy Eucharist.

The Holy Spirit opened her mind miraculously when she started her spiritual education, their virginity was kept intact with the help of the Angel of God after she was married, her son was visited by an Angel and taken up to heaven to abide there, God saving her from many tortures by hiding her body with a rock when they ripped her cloth apart body and healing her from suffering by sending His Angel at the time of her martyrdom. During her local pilgrimages she had miraculously visited by being taken up to the top of the monastery by an Angel and meeting there even the saint of the monastery (Abunā Arəgawī Zādābrā Damo) and receiving the Holy Communion by the hand of the Angels without men seeing her, and opening of the eyes of bandits by anointing their faces and eyelids by making clay of her spittle and cleansing the lepers and healing many patients.

[86] . . . ወነበራ፡ ህየ፡ እንዘ፡ ትገብር፡ ተአምረ፡ ወመንክረ፡ በእዴሃ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ እንዘ፡ ታወጽእ፡ አጋንንተ፡ ወትፌውስ፡ ዱያነ፡ ወእለ፡ ለምጽ፡ ይነጽሑ፡ እኅዛነ፡ ሰይጣናት፡ የሐይው፡ ሶበ፡ አምኑ፡ በጸሎታ፡ ይትፌወሱ፡ እምደዌሆሙ፡፡

[And] they lived there and our mother Fəqərtä Krəstos righteous was doing miracles and wonders with her hand, casting out devils and healing the sick and lepers were cleansed and those possessed with the devil were saved healed from their sicknesses when they believed in her prayer. .

The hagiography tells us that her miracles were one of the reasons for the reconversion of king Susənyos to his Orthodox faith. After she was raised from the dead, she was doing many miracles including the rising of the dead with the remains of her body. King Susənyos had witnessed all the miracles he had seen by saying:

[59] . . . ወይቤሎን፡ መሐራኒ፡ ወተሣሃላኒ፡ ዘአበስኩ፡ ላዕሌክን፡ ርኢኩ፡ ተአምረ፡ ወመንክረ፡ በእዴክን፡ አቀረራ፡ እሳተ፡ ወአስገዳ፡ አናብስተ፡ በእገሪክን፡፡

And he said to them, “pardon me and have mercy on me for all that I have sinned on you, I saw miracles and wonders by your hands, you have cooled fire and prostrated lions under your feet.”

She had also brought down food from heaven and fed many people, had made water come out from a rock, had made the poison of the serpent to vanish immediately, had sent a letter by a raven to a distance of about four months, had raised the dead by her remains, had grown a harvest in one single day, had restored men that were cannibalizing back to feeding normal human food, had returned back the teeth of the bandits that were plucked off to their proper place, and had crossed a sea miraculously with her garments.

Incipit and Desinit of the Miracles (Ta'ammərat) of Ms. DL₁¹³⁸

Ta'ammər one

Incipit

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ጌዱ፡ አምላክ፡ ንጽሕፍ፡ እንከ፡ መጽሐፈ፡
ተአምሪሃ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጸድቅት፡ ወሰማዕት፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡
ምስለ፡ ፍቅርታ፡ ተድባብ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

In the name of the Father and of the Son and of the Holy Spirit, One God, hence we start to write the miracle of our mother Fəqərtä Krəstos, righteous and martyr, may her prayers and blessings be with her beloved Tādbabä Maryam, forever and ever, amen.

Desinit

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ኀብረ፡ መድኅን፡ ወምስለ፡ አመታ፡
ፍቅርተ፡ ማርያም፡ ለዓለ[ም]፡ ዓለ[ም]፡ አሜን፡፡

May her prayers and blessings be with the soul of the sinner and guilty Gäbrä Madhən and with her servant Fəqərtä Maryam, forever and ever amen.

Ta'ammər two

Incipit

ተአምሪሃ፡ ለቅድስት፡ ወብዕዕት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጸድቅት፡ ጸሎታ፡ ወበረከታ፡
የሃሉ፡ ምስለ፡ ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ለዓለ[ም]፡ ዓለ[ም]፡ አሜን፡፡

The miracle of our Saint and blessed mother Fəqərtä Krəstos righteous may her prayers and blessings be with the children of the honorable Abunä Täklä Haymanot, forever and ever, amen.

Desinit

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ፍቅርታ፡ ተድባብ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

May her prayers and blessings be with her beloved Tādbabä Maryam, forever and ever amen.

Ta'ammər three

Incipit

ተአምሪሃ፡ ለእምነ፡ ቅድስት፡ ፍቅርተ፡ ክርስቶስ፡ ሰማዕት፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡
ፍቅርታ፡ ተድባብ፡ ማርያም፡ ለዓለ[ም]፡ ዓለ[ም]፡ አሜን፡፡

The miracle of our mother St. Fəqərtä Krəstos, martyr, may her prayers and blessings be with her beloved Tādbabä Maryam, forever and ever, amen.

¹³⁸The Incipit and Desinit of miracles of the manuscript DL₁ is different from the rest manuscripts.

Desinit

**ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሱ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡
ፍቁራቲሃ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለ[ም]፡ አሜን፡፡**

May her prayers and blessings be with the soul of the sinner and guilty Gäbrä Madhən and with her beloved Tādbabä Maryam, Fəqərtä Maryam, forever and ever amen.

Ta’ammər four

Incipit

**ተአምሪሃ፡ ለብፅዕት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጸድቅት፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡
ፍቁራቲሃ፡ ፍቅርተ፡ ማርያም፡ ተደባበ፡ ማርያም፡ ወምስለ፡ ኩልነ፡ ሕዝበ፡ ክርስቲያን፡
ለዓለመ፡ ዓለ[ም]፡ አሜን፡፡**

The miracle of our blessed mother Fəqərtä Krəstos, righteous, may her prayers and blessings be with her beloveds Fəqərtä Maryam, Tādbabä Maryam, and with all of us Christendom, forever and ever, amen

Desinit

**ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሱ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡
ፍቁራቲሃ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡፡**

May her prayers and blessings be with the soul of the sinner and guilty Gäbrä Madhən and with her beloveds Tādbabä Maryam, Fəqərtä Maryam, forever and ever amen.

Ta’ammər five

Incipit

**ተአምሪሃ፡ ለቅድስት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ብፅዕት፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡
ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወምስለ፡ አመታ፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡
ዓለም፡ አሜን፡፡**

The miracle of our blessed Holy mother Fəqərtä Krəstos, may her prayers and blessings be with the children of the honorable Abunä Täklä haymanot and with her servant Fəqərtä Maryam, forever and ever, amen.

Desinit

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ፍቅርታ፡ ተደባበ፡ ማርያም፡ ለዓለመ፡ ዓለ[ም]፡ አሜን፡፡

May her prayers and blessings be with her beloved Tādbabä Maryam, forever and ever, amen

Ta’ammər six

Incipit

**ተአምሪሃ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ብፅዕት፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ አመታ፡
ፍቅርተ፡ ማርያም፡ ለዓመ፡ ዓለም፡ አሜን፡፡**

The miracle of our blessed mother Fəqərtä Krəstos, may her prayers and blessings be with her servant Fəqərtä Maryam, forever and ever, amen.

Desinit

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ አመታ፡ ተድባበ፡ ማርያም፡ ለዓ[መ]፡ ዓለ[መ]፡ አሜን፡፡

May her prayers and blessings be with the soul of the sinner and guilty Gäbrä Mädhən and with her servant Tādbabä Maryam, forever and ever, amen.

Ta’ammər seven

Incipit

ተአምሪሃ፡ ለቅድስት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ አመታ፡ ፍቅርተ፡ ማርያም፡ ወምስለ፡ ኩልነ፡ ሕዝብ፡ ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

The miracle of our mother Fəqərtä Krəstos, saint, may her prayers and blessings be with her servant Fəqərtä Maryam and with us all Christendom, forever and ever, amen.

Desinit

The last Ta’ammər has two desinits

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስሉ፡ ለዓለመ፡ ዓለ[ም]፡ አ[ሜን]፡፡

May her prayers and blessings be with us, forever and ever, amen.

The second Desinit

ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወምስለ፡ ጸሐፊዑ፡ ገብረ፡ ሥላሴ፡ ወምስለ፡ ፍቂራቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ወምስለ፡ ኩልነ፡ ሕዝብ፡ ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

May her prayers and blessings be with the children of the honorable Abunä Täklä Haymanot and with the scribe Gäbrä Səläse and with her beloved ones Tādbabä Maryam, Fəqərtä Maryam, and with us all Christendom, forever and ever, amen.

ወስብሐት፡ ለእግዚአብሔር፡ ለዘአንቅሐነ፡ እምንዋም፡ ወለዘአብጽሐነ፡ እስከ፡ ዛቲ፡ ሰዓት፡፡ .

. . .

ዝንቱ፡ መጽሐፍ፡ ተጽ

ሕፈ፡ በ፲፱ወ፱፻፲ወ፰፡ ዓመተ፡ ምሕረት፡ 1998

And glory to God for awaking us up from sleep and bringing us till this hour. This book is written in 1998 E.C.

5.1.3. Covenant (Kidan)

In Ethiopian hagiographic tradition, ‘covenant’ is one component part of the hagiography of saints.¹³⁹ It narrates how God has given a covenant for the remembrance of the saint, usually endowed at the end of his/her earthly life or following the accomplishment of a major spiritual

¹³⁹ Steven Kaplan, 2005, Gädl, Encyclopaedia Aethiopica, vol.2, Harrassowitz Verlag, Wiesbaden, p. 642

virtue by the saint. In a similar manner, our Lord has given a covenant to St. Fəqərtä Krəstos for all her sufferings and spiritual struggles in a married life, in martyrdom, and in ascetic life, all for the sake of the love of God. The the Lord accordingly has promised her that He will keep her church till the Day of Judgment and that any sinner who partakes of the Holy Communion in her church will get remission of his sins.

He has also given her a covenant that anyone who calls on her name in prayer and does a commemoration of her, and anyone who writes, translates and reads or hears her hagiography, or participates in this process to the extent of his capacity will be rewarded with a price that the eye has not seen, the ear has not heard and the heart has not imagined. Anyone who also comes to her monastery on a pilgrimage and salutes the church built by her own hands will be blessed by the Lord Jesus Christ and will be forgiven until twelve generations and His blessings will be upon him and his offsprings. Finally, He has promised to give her the crown for her fastings, prayers, struggles, and steadfastness in her persecution.

In her hagiography, we read the following words of covenant that she had received from God at the end of her life:

[127] ወይቤላ፡ እግዚእነ፡ ይኩን፡ ኩሉ፡ በከመ፡ ቃልኪ፡ ኩሉ፡ ሰብእ፡ እለ፡ ይገብሩ፡ ተገኝረኪ፡ ወእለ፡ ይጾውዑ፡ ስመኪ፡ ይኩኑ፡ ቡሩካነ፡ እስመ፡ በስምኪ፡ ተቶሰሐ፡ ስምየ፡ ወዘመሀበ፡ መብዓ፡ ለቤተ ክርስቲያንኪ፡ ዘተልእክ፡ ወዘተቀብረ፡ ዘሰዓመ፡ መቅደሰኪ፡ ዘእምርኑቅ፡ ወቅሩብ፡ እምየማን፡ ወፀጋም፡ ወሀብኩኪ፡ ኪዳነ፡¹ እስከ፡ ፲ወ፪ቱ፡ ትውልድ፡ ወይጎድር፡ በረከተ፡ ላዕለ፡ ውሉዱ፡ ወንዋዩ፡ ወእለ፡ ይነግዱ፡ በባሕር፡ ወበየብስ፡ ሶበ፡ ይጾውዑ፡ ስመኪ፡ ወይድኅኑ፡ እመንሱት፡ ፫ነበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ፡ ኢይቅረቡ፡ ኢጋንንት፡ ወሰይጣናት፡፡

And our Lord said to her, let all be as per your word. All men who do your remembrance and call on your name, let them be blessed, as My Name has been added into your name, and anyone who gives an offering to your church, [and] ministers and is buried and has kissed [saluted] your church, from far and near, from right and left, and I give you a covenant up to twelve generations, and let blessing reside on his children and property; and those who travel by sea and land, when they call on your name, [and] let them be saved from temptation; where the book of your hagiography is, devils and satans shall not approach.

God had given her a covenant in relation to anyone who calls on her name in prayer and does her remembrance, and also anyone who writes, translates and reads or hears her hagiography:

[128] ወበአዝርእትኒ፡ ሶበ፡ ተጽውዓ፡ ስምኪ፡ ይኩኑ፡ ጥሉላነ፡ ወልዑላነ፡ ኩሉ፡ ሰብእ፡ እለ፡ ተማኅፀኑ፡ በጸሎትኪ፡ ይኩኑ፡ ድኅኖኑ፡ ውብፀፅ፡ ውእቱ፡ ዘይዜከር፡ ስመኪ፡ በጽድቅ፡ ዘጸሐፈ፡ ወዘእጽሐፈ፡ ዘእንበበ፡ ወዘተርጐመ፡ ወዘሰምዓ፡ በአሚን፡ ፤ መጽሐፈ፡ ገድልኪ፡ ዘእንበለ፡ ኑፋቄ፡ በርትዕት፡ ሃይማኖት፡ ወለእመ፡ ወሀበ፡ ኅብስተ፡ እስከ፡ ጽዋዓ፡ ማይ፡ ቆሪር፡ ይሠረይ፡ ኃጢአቱ፡ ወይኅለፍ፡ ምስሌኪ፡ በግህደት፡ ወይዕዱ፡ ባሕረ፡ እሳት፡ በቅድሚኪ፡ ወድውያንኒ፡ ይትፈውሱ፡ በጸሎተ፡ ገድልኪ፡፡

And on the crops, when your name is called, let them be full of fruit and grow big. All men who supplicate with your prayer, let them be saved; and blessed is the man who remembers your name in righteousness. He who writes and made it to be written, who reads and interprets and hears the book of your hagiography without doubt in upright faith, and if he gives bread even just a cup of cold water, his sins will be pardoned, and let him pass with you visibly and cross over the sea of fire in front of you. And the sick will be healed with the prayer of your spiritual struggle.

Finally, God has given seven crowns of martyrdom to St. Fəqərtä Krəstos for all the struggles of her whole life: in a married life, in her martyrdom and in her ascetic life for His sake.

[129] ህየንተ፡ ሃማ፡¹ ወስደት፡ ወህየንተ፡ ዘረከበኪ፡ ምንዳቤ፡ ወፃዕር፡ ፤ በዛቲ፡ ዓለም፡ በመዋዕለ፡ አፍርንጅ፡ ዘከዓውኪ፡ ደመኪ፡ ወበእንተ፡ ንግደትኪ፡ ኩሉ፡ መካናተ፡ ወመንኖተኪ፡ ዓለመ፡ ወህየንተ፡ ተጋድሎትኪ፡ ወጸምኪ፡ ወጸሎትኪ፡ ወሰጊድኪ፡ ዘንተ፡ ኩሉ፡ ዓሥራተ፡ ወሀብኩኪ፡ ፤ ጁተ፡ አክሊላተ፡ ኦ፡ ፍቅርትየ፡ ፤ እስከ፡ ለዓለም፡ ፤ ወዘንተ፡ ኩሉ፡ ኪዳናተ፡ እምድኅረ፡ ጸገዋ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ዓርገ፡ እግዚእነ፡ ውስተ፡ መንበረ፡ ስብሐቲሁ፡ እንዘ፡ ይብሉ፡ መላእክት፡ ቅዱስ፡ ቅዱስ፡ ቅዱስ፡ በበጸታሆሙ፡፡

In lieu of the fatigue and exile, and in lieu of the hunger and afflictions that have befall on you in this world during the time of foreigners, the blood you have spilled, and for your wanderings to all places, and for your renouncing of the world, and in lieu of your struggles and fastings and prayers and prostrations, all these as tithe, and I give you seven crowns, o my beloved forever. And After He gave all these covenants to our mother Fəqərtä Krəstos, our Lord ascended unto His Throne of glory, Angels praising in their rank, saying holy, holy, holy.

5.1.4. Mälk’ə (Effigi)

In Ethiopian hagiographic tradition, Mälk’ə is also one part of the hagiography of saints and is written in the form of poems. It describes the physical body parts of the saint, the Holy Virgin Mary Mother of God, the Holy Trinity, or Jesus Christ¹⁴⁰ to salute, praise and venerate in prayer.

¹⁴⁰ Getatchew Haile, Malké’a Gabré’el, Encyclopaedia Aethiopica, vol.3, Harrassowitz Verlag. Wiesbaden, p.702.,

Mälk'ə is originally an Ethiopic genre in the history of hagiographic literature and more flourished during the time of the Gondarine period.¹⁴¹ The Mälk'ə of saints are used in personal devotion to the saint and in the church service during the feasts of each saint in prayer.

The Church celebrates the feast day of the saints in various decorated ceremonies that include the hymns of St. Yared by scholars of the Church starting from the eve throughout the whole night and concluded by the celebration of the Divine Liturgy the next day. In addition to personal and communal prayers, Mälk'ə of saints are particularly relevant at the feast day of the saints in the praises and hymn with salutation to each of the members of the body of the saint. Most of the Mälk'əs of saints have common patterns of writing in that each salutation has five lines and the salutation begins from the remembrance of the saint's name and it usually ends with a salutation to their tomb where their precious relics have rested till the day of the resurrection.

St. Fəqərtä Krəstos has two types of Mälk'əs; the main Mälk'ə and Täräfä Mälk'ə. The main Mälk'ə has 30 main salutations and each has five lines or rhymed verses in each stanza. However, *in the manuscript of DL₁, there is no main and Täräfä Mälk'ə at all.* The number of additional Mälk'əs (Täräfä Mälk'ə) of each manuscript is different. In the manuscript of DL₁ and EM₃ there is no additional Mälk'əs (Täräfä Mälk'ə), where EM₁ and RM₁ have 15 salutations in Täräfä Mälk'ə, EM₂ has 13 salutations of Täräfä Mälk'ə, and EM₂ has 13 salutation of Täräfä Mälk'ə and EM₄ has 14 salutations of Täräfä Mälk'ə. Some of the Mälk'ə's have four or seven in each of lines in each salutation while most of them have three lines. Inorder to clarify the above, the number of salutations of each Mälk'ə is illustrated in the table below:

Steven Kaplan, 2005, Gädl , Encyclopaedia Aethiopica, vol.2, Harrassowitz Verlag. Wiesbaden, p. 642

¹⁴¹ It is compulsory (inaddtion to Wudase Maryam /praises of Mary and Səatat /Horologium) to memorize some of them orally in order to be ordained a deacon. The others are left to each student to study according to his ability and his devotion to a certain saint. Not all saints venerated by the EOTC have a Mälk'ə of their own, There are also Mälk'əs for the Prophets, Apostles and Martyrs, the Angels, and Archangels (Habtemichael Kidane 2007, Mälk'ə, Encyclopaedia Aethiopica, vol.3, Harrassowitz Verlag. Wiesbaden, p. 700-702).

Type of The Mälk'ə	Ms. EM ₁	Ms. EM ₂	Ms. EM ₃	Ms. EM ₄	Ms. RM ₁	Ms. DL ₁
The Main Mälk'ə	30 <i>salutations</i>	30 <i>salutations</i>	30 <i>salutations</i>	30 <i>salutations</i>	30 <i>salutations</i>	No Main Mälk'ə
Täräfä Mälk'ə	15 <i>salutations</i>	13 <i>salutations</i>	No Täräfä Mälk'ə	14 <i>salutations</i>	15 <i>salutations</i>	No Täräfä Mälk'ə

Table: VIII. *Number of salutation of the main Mälk'ə and Täräfä Mälk'ə found in each ms.

5.2. Collation

In this study the researcher collated manuscripts of Gädlä Fəqərtä Krəstos collected from the three monasteries. In the process of producing this Critical Edition of Gädlä Fəqərtä Krəstos, it is significant to investigate all the six manuscripts. In order to start the collation, the researcher used manuscript EM₁ as a base manuscript as it seems to be the oldest when viewed paleographically. The first work of the collation is *typing down all the six manuscripts*. Then the researcher *arranged the texts side by side systematically in excel spreadsheet* to make it easy for comparison of the manuscripts. At this point the researcher identified the differences between each manuscript and highlighted each dissimilar word by shading with different color on the excel spreadsheet. This helped the researcher to identify the variant readings quite easily.

This type of collation is convenient to differentiate all polygenetic errors, conjunctive errors and other philological features in the collected manuscripts. Then the researcher demonstrated the variant readings by collating all the accessible witnesses of Gädlä Fəqərtä Krəstos which share conjunctive errors by grouping them together under one family. To show the collation of this study the researcher listed the 'sample collated text' of section two as follows:

Sample Collated text

§ [2]

EM₁ [2] 5. አዝ መንክር ወዕፁብ ጥንተ ክዋኔህ ዓለመ ፈጢሮ አቀመ ኩነኔህ ወፅ ፍጥረት አለወ
EM₂ [2] 5. አዝ መንክር ወዕፁብ ጥንተ ክዋኔህ ዓለመ ፈጢሮ ዓቀመ ኩነኔህ ወፅ ፍጥረት ዓለወ
EM₃ [2] 5. አዝ መንክር ወዕፁብ ጥንተ ክዋኔህ ዓለመ ፈጢሮ ዓቀመ ኩነኔህ ወፅ ፍጥረት አለወ
EM₄ [2] 5. አዝ መንክር ወዕፁብ ጥንተ ክዋኔህ ዓለመ ፈጢሮ ዓቀመ ኩነኔህ ወፅ ፍጥረት ዓለወ
RM₁ [2] 5. አዝ መንክር ወዕፁብ ጥንተ ክዋኔህ ዓለመ ፈጢሮ ዓቀመ ኩነኔህ ወፅ ፍጥረት ዓለወ
DL₁ [2] 5. አዝ መንክር ወዕፁብ ጥንተ ክዋኔህ ዓለመ ፈጢሮ ዓቀመ ኩነኔህ ወፅ ፍጥረት አመ ዓለወ
 ወዓመፀ ወድቀ እመዓርጊህ ወህየንቴህ ፈጠረ ሰብእ በእርዓያሁ ወበአምሳሊህ ወውእቱኒ አመ
 ዓለወ

6. ትዕዛዛቲህ በምክረ ጸላኢህ	ተመሲሎ	ሔዋንሃ እንተ ወጽአት እምገቦህ
6. ትዕዛዛቲህ በምክረ ጸላኢህ	ተመሲሎመ	ሔዋንሃ እንተ ወጽአት እምገቦህ
6. ትዕዛዛቲህ በምክረ ጸላኢህ	ተመሲሎ	ሔዋንሃ እንተ ወጽአት እምገቦህ
6. ትዕዛዛቲህ በምክረ ጸላኢህ	ተመሲሎ	ሔዋንሃ እንተ ወጽአት እምገቦህ
6. ትዕዛዛቲህ በምክረ ጸላኢህ	ተመሲሎ	ሔዋንሃ እንተ ወጽአት እምገቦህ
6. ትዕዛዛቲህ በምክረ ጸላኢህ አውጽኦ እም ገነተ ተድላ	ምስለ	ሔዋን እንተ ወጽአት እምገቦህ

7.	አእሚሮ	በከየ በቅድሜህ ወወሀቦ	ተስፋ በመዋዕሊህ ወደኃሪ
7.	አእሚሮ	በከየ በቅድሜህ ወወሀቦ	ተስፋ በመዋዕሊህ ወበደኃሪ
7.	አእሚሮ	በከየ በቅድሜህ ወወሀቦ	ተስፋ በመዋዕሊህ ወበደኃሪ
7.	አዕሚሮ	በከየ በቅድሜህ ወሀቦ	ተስፋ በመዋዕሊህ ወበደኃሪ
7.	አእምሮ	በከየ በቅድሜህ ወሀቦ	ተስፋ በመዋዕሊህ ወበደኃሪ መዋዕለ
7.	ውእቱኒ አእሚሮ ዕልወቶ ሶበ በከየ ቅድሜህ ወወሀቦ		ተስፋ በመዋዕሊህ ወበደኃሪ

8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምነቤህ አድኃኖ ወቤዘዎ ተሠጊዎ እምኔህ ሥጋ ኮነ
 8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምነቤህ አድኃኖ ወቤዘዎ ተሰጊዎ እምኔህ ሥጋ ኮነ
 8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምነቤህ አድኃኖ ወቤዘዎ ተሠጊዎ እምኔህ ሥጋ ኮነ
 8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምነቤህ አድኃኖ ወቤዘዎ ተሰጊዎ እምኔህ ሥጋ ኮነ
 8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምነቤህ አድኃኖ ወቤዘዎ ተሠጊዎ እምኔህ ሥጋ ኮነ
 8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምነቤህ ወተሠጊዎ እምኔህ

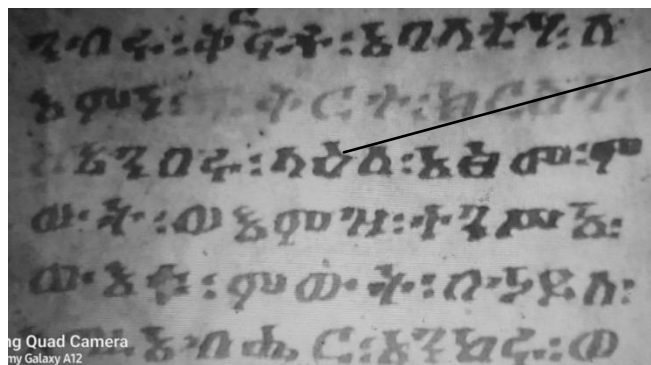
9. እንዘ ኢይትሌለይ፡ እምሕፅነ አቡሁ	ውእቱ	ዕሩይ በህላዌሁ ሐመ ወሞተ አውጽኦ ለአዳም
9. እንዘ ኢይትሌለይ እምሕፅነ አቡሁ	ውእቱ	ዕሩይ በህላዌሁ ሐመ ወሞተ አውጽኦ ለአዳም
9. እንዘ ኢይትሌለይ እምሕፅነ አቡሁ	ውእቱ	ዕሩይ በህላዌሁ ሐመ ወሞተ አውጽኦ ለአዳም
9. እንዘ ኢይትሌለይ እምሕፅነ አቡሁ	ውእቱ	ዕሩይ በህላዌሁ ሐመ ወሞተ አውጽኦ ለአዳም
9. እንዘ ኢይትሌለይ እምሀፅነ አቡሁ፡	ውእቱ	ዕሩይ በህላዌሁ ሐመ ወሞተ አውፅዖ ለአዳም
9. እንዘ ኢይትሌለይ እምሕፅነ አቡሁ ቤዘዎ ወአድኃኖ እም ዕደ ጸላኢህ ወውእቱ እንዘ ዕሩይ በህላዌሁ ሐመ ወሞተ ወአውጽኦ ለአዳም እምሲኦል ወአግብኦ		

10. ውስተ ተድላሁ፡	ወቤዘዎ በደመ ዚአሁ	ተንሥኦ እሙታን ወበ፵ ዕለት ዓርገ መንገለ አቡሁ፡፡
10. ውስተ ተድላሁ	ቤዘዎ በደመ ዚአሁ	ተንሥኦ እሙንቱ በ፵ዓ ዕለት ዓርገ መንገለ አቡሁ፡፡
10. ውስተ ተድላሁ	ወቤዘዎ በደመ ገቦህ	ተንሥኦ እሙታን ወበ፵ ዕለት ዓርገ መንገለ አቡሁ፡፡
10. ውስተ ተድላሁ	ቤዘዎ በደመ ዚአሁ	ተንሥኦ እሙታን በ፵ዓ ዕለት ዓርገ መንገለ አቡሁ፡፡
10. ውስተ ተድላሁ	ቤዘዎ በደመ ዚአሁ	ተንስኦ እምውታን በ፵ ዕለት ዓርገ መንገለ አቡሁ፡፡
10. ውስተ ገነተ ተድላሁ እም ድኅረ ቤዘዎ በደመ ዚአሁ ወበግልስት ዕለት ተንሥኦ እሙታን ወበ፵ ዕለት ዓርገ መንገለ አቡሁ፡፡		

5.3. Textual History of Gädlä Fəqərtä Krəstos

The six collected manuscripts used in this study are from the three monasteries.¹⁴² Out of the six manuscripts, the two manuscripts obtained from the two different monasteries are dated and the names of the scribes mentioned. The one manuscript obtained from Ramä Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos communal monastery (RM1) was written by the scribe Täklä Giorgis in 1974 E.C. And the other manuscript obtained from Däbrä Ləbanos Abunä Täklähaymanot Communal Monastery (DL1), which compiled with the hagiography of St. Krəstos Sämra, was written by the scribe Gäbrä Silas'ə in 1998th E.C.

The rest of the four manuscripts obtained from Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos communal Monastery, are undated and the names of the scribes not mentioned. However, the researcher has given hypothetical dates based on their paleography. Therefore, the assumed dates of the four manuscripts are as follows: EM₁ (17th c.), EM₂ (20th c.), EM₃ (19th/20th c.) and EM₄ (18th/19th c.), and out of the six MSS, EM₁ seems the earliest.¹⁴³



Ms, EM₁

Figure XV. Paleographical Layout

With regards to the sourcing of the four manuscripts from the same place, one may ask the

¹⁴² One manuscript from Däbrä Ləbanos Abunä Täklähaymanot Communal Monastery in North šhəwa, the other manuscript from Ramä Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery in North Wällo and four manuscripts from Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos communal monastery in North Wällo.

¹⁴³ The researcher has also found five published Amharic translations. Each ms was published in different size and cover differing introduction. These Amharic translated Gädlät published by her monastery are not known from which MSS they were copied and this needs further research.

question: ‘How is that four different manuscripts existing in the same monastery be used for the study as independent sources?’ So the researcher will try to answer this question by explaining some key points. Even though the four manuscripts are found in one monastery, they have visible and evident variations that came about due to the differences in the copiers and the sources used. As a result, a variant reading had emerged with each manuscript containing a unique form and meaning of words in the similar hagiography of St. Fəqərtä Krəstos. Textual variations occurred due to the reason that the copiers are different persons at different times and also during the coping process the copiers may have made mistakes intentionally or unintentionally. Thus the manuscripts need Critical Edition to differentiate their family and produce an archetype by eliminating the coping innovations and errors.

Therefore, this study will scrutinize the assertion that availability of different versions of copied manuscripts at one place doesn’t necessarily make all the texts of the manuscripts similar in every way and aspect.

Unfortunately, all the four manuscripts are undated and we know which one was copied from which and when written. Despite that copies of the texts have common words, each has its own form. Thus are differences in words, phrases and places which convey different readings and meanings. Hence, *these four manuscripts have become as different versions in one monastery and have variant readings in each them*. In addition, they are also different in codicological and paleographical character, such as in binding style, material, and size.

The researcher further investigates some words to demonstrate *how the four manuscripts found in one monastery have different readings and that we can’t count those four manuscripts as one*. Although the four manuscripts are grouped into two families (the manuscripts EM₁ and EM₃ are grouped in one family and the manuscripts EM₂ and EM₄ are grouped in another) based on their

conjunctive error, each manuscript of the family also contains errors that identify outside of found in its family member.

(EM₁EM₃) shares the same errors known as a conjunctive error thirty two (32) times as a one family and also the manuscript EM₃ contains different mistakes which are not found in the manuscript EM₁; sixteen (16) times, and the manuscript EM₁ contains different mistakes which are not found in the manuscript EM₃; twenty five (25) times.

Along with (EM₂EM₄) shares the same errors known as a conjunctive error twenty six (26) times as a one family and also the manuscript EM₄ contains different mistakes which are not found in the manuscript EM₂; nine (9) times, and the manuscript EM₂ contains different mistakes which are not found in the manuscript EM₄; twenty five (25) times.

This shows that the two manuscripts found in one family could not be copied from each other and by looking the relation of the two surviving witnesses in the family; we can conclude that they are copied independently from a lost witness ‘ α and γ .’

Therefore, the researcher had listed the four manuscripts to show their differences and variant readings of each manuscript herewith:

*Table: IX. Differing readings of ms **EM₁** from the rest of the manuscripts.*

§ Section	Different readings	Reconstructed text	Family/ms/mss
15	እምነ	እምኔነ	EM ₁
16	እምድረ	እምድኅረ	EM ₁
16	በከርሃ	በከርሣ	EM ₁
20	ኅባነ፡	ርኅባነ	EM ₁
25	እከላሎን	እምከላሎን	EM ₁
26	እምነፍሰ	እምነፋሰ	EM ₁
28	ለእመ፡ ኢጋደገ	ወንምሀርከ፡ ሃይማኖተ	EM ₁
30	ያምጽእዎ፡ ኀቤሁ	የአጋዝዎ፡ ወያምጽእዎ	EM ₁
36	ትትኤየሩ፡	ትትኤየሩ፡ በላዕሌየ	EM ₁

	መንግሥትየ		
37	ሱባዔ	ጉባኤ	EM ₁
46	መተሩሐሩ	መተሩ	EM ₁
52	ወመሐረት	ወመጽወተት	EM ₁
55	ዓድያማተ	ገዳማተ	EM ₁
55	ወተፅዕና	ወተኃብአ፡	EM ₁
68	ይትደሩ	ይትባደሩ	EM ₁
86	መልክ	መልአክ	EM ₁
98	ዕብራስጢ	ሮማይስጢ	EM ₁
101	አልስክን	አልባሲክን	EM ₁
103	መልእክት	መላእክት	EM ₁
115	መቅዓ	መጥቅዓ	EM ₁
123	ብሔረ፡ በፍሥሐ	መካና፡ በፍሥሐ	EM ₁
128	በቅሚኪ	በቅድሚኪ	EM ₁
129	መድኃኒነ	እግዚእነ	EM ₁
132	ለመድኃኒነ	እግዚእነ	EM ₁
133	ብርነ	ብርሃን	EM ₁

Table: X. Differing readings of ms EM₃ from the rest of the manuscripts

§ Section	Different readings	Reconstructed text	Family/ms/mss
8	አስተርአዮሙ፡ መልክ	አስተርአዮሙ፡ መልአክ	EM ₃
20	መልእክት	መላእክት	EM ₃
30	ይሞቅሕዎ፡ ኀቤሁ	የአኃዝዎ፡ ወያምጽእዎ	EM ₃
39	እስመ፡ መጽአ	እለመጽአ	EM ₃
43	በእንቱ፡ ዝንቱ	በእንተ፡ ምንት	EM ₃
49	እግዚእትየ	እግዚእየ	EM ₃
50	ለእግዝእትነ	ለንግሥትነ	EM ₃
53	ትንሣእ፡ ቅብዓ	ትንሣእ፡ ቆብዓ	EM ₃
54	ያብዕዋ፡	ያምጽእዋ	EM ₃
61	በፍቅርተ፡ አባላቲሃ	በአጽልዕቲሃ	EM ₃
72	ቅድስት	ብዕዕት	EM ₃
81	በስማይ	በስማ	EM ₃
98	እብራይስጢ	ሮማይስጢ	EM ₃
99	ዐለዋ	ሀለዋ	EM ₃
123	ብሔራ፡ በፍሥሐ	መካና፡ በፍሥሐ	EM ₃
130	ለእግዚእፀሔ	ለእግዚእነ	EM ₃

Table: XI. Differing readings of ms EM₂ from the rest of the manuscripts.

§ Section	Different readings	Reconstructed text	Family/ms/mss
4	ግብራ፡ አንስት	ግብረ፡ አንስት	EM ₂

8	አርክሙ	ገዓርክሙ	EM ₂
16	ተአምር	ትምህርተ	EM ₂
18	ይዜከር፡ ጽድቅ	ንዜከር፡ ጽድቆ	EM ₂
29	እንዘ፡ ይፃዕ	እንዘ፡ ኢይወጽኡ፡	EM ₂
37	አሚን	አሚን	EM ₂
46	ይምት	ይምትሩ	EM ₂
49	ወሚወት	ወሚጠት	EM ₂
51	አፍርንጋዊ	አፍርንጃዊ	EM ₂
54	ወአገረቶ	ወነገረቶ	EM ₂
60	ኅብስት	ኅብዕት	EM ₂
61	ሠራዕተ	ሠራዊተ	EM ₂
68	በጸሪቅ	በፀርቅ	EM ₂
72	ተመወረት	ተሰወረት	EM ₂
76	ዘፈጠነ	ዘፈጠረ	EM ₂
82	ለእግዚአብሔር	ለእግዚእነ	EM ₂
82	ሰማላት፡ ወጻድቃን	ሰማዕት፡ ወጻድቃን	EM ₂
86	በስማይ	በስማ	EM ₃
87	ክዝራ፡ ዜናሃ	ክብራ፡ ዜናሃ	EM ₂
91	አበዝ፡ መካካ	ኅበዝ፡ መካን	EM ₂
95	ክፍርተ	ፍቅርተ	EM ₂
96	ሐነፀት	ሐወጸት	EM ₂
98	አልአከ	መልአከ	EM ₂
126	መሐል	መሐር	EM ₂
132	መልእክቲሁ	መላእክቲሁ	EM ₂

Table: XII. Differing readings of ms EM₄ from the rest of the manuscripts

§ Section	Different readings	Reconstructed text	Family/ms/mss
30	አክሊሰ	አክሊለ	EM ₄
40	ፍቅርተ፡ ኢየሱስ	ፍቅርተ፡ ክርስቶስ	EM ₄
52	ወሐትሐ	ወፈትሐ	EM ₄
61	ሠራተ	ሠራዊተ	EM ₄
74	ፈጣፌ	ፈጣሬ	EM ₄
77	ነአመን	እምነ	EM ₄
90	እበየኪ	እበኪ	EM ₄
112	ኢጉህሉት	ጉሐሉት	EM ₄
125	መጻእኩ	ኢመጻእኩ	EM ₄

EM ₁	EM ₃	EM ₂	EM ₄

5.4. Polygenetic Error

Polygenetic errors are the incident of the same error produced separately in different parts of a text during copying process and which is frequently or easily committed. In the reconstructing process of a text based on the different versions of the manuscript witnesses, conjunctive errors are critical in identifying and classifying manuscripts in to family groups. However polygenetic errors are comparatively insignificant and irrelevant in identifying and classifying manuscripts in to family groups. It is important to to show these in critical apparatus and tables carefully. These include banalization, transposition, addition, omission, repetition, etc. In this regard the following tables show these polygenetic errors or variants, which are found in the manuscript of Gädlä Fəqərtä Krəstos.

5.4.1. Banalization

In the process of copying a manuscript the scribes tried to replace the word of the base text with the alternate or synonymous word which has the same meaning. Therefore, due to different motives they had made banal errors and in the manuscript of Gädlä Fəqərtä Krəstos we found the following banal errors:

Banalization

§ Section	Banalization	Reconstructed text	Family/ms/mss
1	በረድኤተ፡ እግዚአብሔር፡ እግዚእነ	በረድኤተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡	RM ₁
1	ንቡር፡ በሥላሴሁ	ንቡር፡ በሥላሴሁ	EM ₁ EM ₃
1	በንግሥ	በ፩ዱ፡ መንግሥት፡	RM ₁
1	ወኢይፈደፍድ	ወኢይፈደፍድ	RM ₁
1	ወኢይነጽሕ	ወኢይነጽፍ	EM ₁
2	ምስለ ሔዋን	ተመሰሎ፡ ሔዋንሃ	DL ₁
2	ወቢዘዎ፡ በደመ፡ ገቦሁ	ቤዘዎ፡ በደመ፡ ዚአሁ	EM ₃
2	ተንሥኣ፡ እመኝቱ	ተንሥኣ፡ እመታን	EM ₂

3	በነገረ: ሐርቲሁ:	በነገረ: በሐውርቲሁ	RM ₁
4	እምነ: ወእግዝእትነ	ወክብርት: እግዝእትነ	EM ₂ EM ₄
4	ወደነስ	ወአልባ: ደነስ	EM ₁ EM ₃
4	ወአልባቲ: ደነስ	ወአልባ: ደነስ	DL ₁
4	ዘተኃረየት	እንተ: ተኃርየት	EM ₂ EM ₄
5	ወገድላቲሃ	ወገድለ: ዚአሃ	EM ₁ EM ₃
5	እንተ: ተበሰርክሙ	እለ: ተአሰርክሙ	RM ₁
6	ዘስሙ: ሳባ	ዘስሙ: ሳባ	DL ₁
6	እምንቱ	እሙንቱ	RM ₁
6	አበዊሃ	አቡሃ: ወእማ	EM ₂ EM ₄ DL ₁
6	በስነ: ግብሮሙ	ሥነ: ምግባሮሙ	EM ₁ EM ₃
6	ኩሎ: ጊዜ	ኩሎ: አሚረ	EM ₁ EM ₃
6	እም	ወላድያነ	EM ₂ RM ₁
6	እመ	ወላድያነ	EM ₄ DL ₁
6	ክቡራነ: ወኃያላን	ክቡራነ: ወብዑላነ:	EM ₂ EM ₄ DL ₁
7	ወአልቦሙ: ውልድ	ወአልቦሙ: ውሉድ:	EM ₁
7	በእንተዝ	በእንተ: ዝንቱ	EM ₁ EM ₃
7	ወበእንተ ዝንቱ	በእንተ: ዝንቱ	DL ₁
7	ለረኪበ ውሉድ:	በእንተ: ዘአልቦሙ: ወልድ: ወአዋልድ	EM ₁ EM ₃
7	ወይመጽእ: ውእቱ	ወይመጸውቱ	EM ₁ EM ₃
7	አምርሐ	አምኃ	EM ₂
7	ወይዘክሩ	ወይገብሩ	EM ₃
7	እሙንቱ: አበዊሃ	እሙንቱ: አቡሃ: ወእማ	EM ₁ EM ₄ DL ₁
7	እሙንቱ: አቡዊሃ:	እሙንቱ: አቡሃ: ወእማ	EM ₂
8	ኦርክሙ	ግዓርክሙ	EM ₂
8	ፍሬ ጥዕምት:	ወለት	DL ₁
8	በምግባራ	በኩሉ: ግብራ	EM ₂ ; RM ₁
8	ገደለ: ዜና: ስማ: እስከ: አጽናፈ: ዓለም	ስሙዓታ: እስከ: አጽናፈ: ለዓለም:	DL ₁
8	ወበርባናራ	በርባራ	EM ₃
8	መልአክ: ዘአብሰሮሙ	መልአክ: ብሥራት	EM ₁ ; EM ₃
9	ኦርክሙ	ቅድስት: እማሙዝ	EM ₂ DL ₁

9	በምግባራ	ቅድስት፡ እማሙዝ	EM ₄
9	፲ወጀ	፲፻	EM ₂ DL ₁
9	ልማድ	ታለምድ	EM ₁
9	ለወሊድ	ትለድ	EM ₁ EM ₃
9	ቅድስት፡ ዛቲ፡ ብእሲት፡ እምነ	ቅድስት፡ እማሙዝ	EM ₂ DL ₁
9	ቅድስት ዛቲ ብፅዕት እምነ	ቅድስት፡ እማሙዝ	EM ₄
10	ወበዕለተ፡ ወሊዶታ	ወበዕለተ፡ ልደታ	EM ₂ EM ₄ RM ₁
10	እመት	እምጽልመት	EM ₁
10	ቅድሳተ	ቅዳሴያት	RM ₁
10	ወሰምዑ	ወእለ ሰምዑ	EM ₁ ;EM ₃
11	እመ አመ፡ ፈጠሮ	እም አመ፡ ፈጠሮ	EM ₁ ;EM ₃ RM ₁
11	ከመ፡ ትንሣኤ፡ ጥምቀተ	ከመ፡ ትንሣእ፡ ጥምቀተ	EM ₁
12	ርእስ	ርእሳ	EM ₂
12	እስከ	ውስተ	EM ₁ ;EM ₃
12	ውስተ፡ ዛቲ፡ ሰዓት	እስከ፡ ዛቲ፡ ሰዓት	DL ₁
12	ውስተ፡ አሐቲ፡ ሰአተ	እስከ፡ ዛቲ፡ ሰዓት	EM ₂
12	በዛቲ፡ ሰዓት	እስከ፡ ዛቲ፡ ሰዓት፡	RM ₁
12	ለይኩን	ለይኩነኒ	EM ₂ DL ₁
12	እስእለከ	እስከ	EM ₁ EM ₃
13	ወመንፈሱ	ወሞገስ	RM ₁
13	ውስተ	ኀበ	EM ₁ EM ₂ EM ₃ EM ₄ DL ₁
13	ወኮነ፡ ጸጋ፡ ወመንፈሱ	ወኮነ፡ ጸጋ፡ ወሞገስ	RM ₁
14	ፍቅርተ፡ ክርስቶስ፡ ዘተሰምየት	ማርያም፡ ጸዳላ፡ ዘተሰምየት	RM ₁
14	መምሕር	መምህር	EM ₂ EM ₄
14	ከመ፡ እትመሐር	ከመ፡ እትመሀር	RM ₁ EM ₂ EM ₄
14	ወጸለየት	ወጸሎተ	EM ₂
14	ኦ አምቡየ	ኦ አቡዬ	RM ₁
14	ወጸለየት	ወጸሎተ	EM ₂
14	ወሲበ፡ ሰምዑ	ወሶበ፡ ሰምዑ፡	EM ₂ DL ₁

14	ግብረ: እግዚአብሔር	ዖታ: እግዚአብሔር	DL ₁
14	ርእሳ	ወተአምኃ	DL ₁
14	ወይቤሎ	ርእሰ: ዚአሃ	DL ₁
14	ለሕፃን: ወይቤሎ	እንዘ: ይብል	DL ₁
14	አቡሃ: ለሕፃን ይደልዎኑ ለመነኮስ	አቡሃ: እንዘ ይብል: ይደልዎኑ: ለመነኮስ	EM ₂ EM ₄ RM ₁
14	ወይቤሎ: ዝንቱ	ይቤ: ዝንቱ	DL ₁
15	ወትኄይስ	እንተ: ትኄይስ	DL ₁
15	በገደል	በገድል	RM ₁
15	ዘእንበሌሃ	ዘከማሃ	EM ₂ EM ₄
15	ዘየዐብያ: ዘእንበለ እግዝእትነ: ማርያም	ዘከማሃ	RM ₁
15	ሐር: መሐራ	ሐር: ወመሀራ	EM ₁ EM ₃
15	ወበጻእኩ	ወበጻእኩ	EM ₃
15	እምነ	እምኔነ	EM ₁
16	ይምሐራ ፊደለ	ይምሀራ ፊደለ	EM ₁ EM ₂ RM ₁ DL ₁
16	መንፈስ ጽድቅ	መንፈስ ቅዱስ	EM ₂ ;EM ₄ ,RM ₁ ,DL ₁
16	ተአምር	ትምህርተ	EM ₂
16	በክርሃ:	በክርሃ:	EM ₁
16	ወተምህረት	ወፈጸመት	DL ₁
16	ተሰጥየ: ልናሃ	ተሰጥየ: ልባ	RM ₁
16	ፍቅረ: ለእግዚአብሔር	ፍቅሩ: ለክርስቶስ	EM ₁ EM ₃
17	አበዊሃ	አቡሃ: ወእማ	EM ₂ EM ₄ RM ₁ DL ₁
17	አበዊሁሃ	አቡሃ: ወእማ	EM ₁
17	ወካዕበ: ትፈቅድ	ወይእቲ: ትፈቅድ	DL ₁
17	ዝንቱ: ዓለም	ዝ: ዓለም	DL ₁
18	እሆ	ኦሆ	EM ₃
18	እወ	ኦሆ	EM ₁ EM ₂ EM ₄ DL ₁
18	እንከ: ኢፈቀድኩ	አንሰ: ኢፈቀድኩ	EM ₁ EM ₃
18	አበውየ	አቡየ: ወእምየ	EM ₂ EM ₄ RM ₁ DL ₁
18	ንዘከር: ጽድቆ ለድሜጥሮስ: ወጽድቀ: የሐንስ: ከማ	ንዘከር: ጽድቆ: ለድሜጥሮስ: ወከመ: የሐንስ: ከማ	EM ₁ EM ₃

19	ይቀውሙ	ይበይቱ	RM ₁
19	ውስተ	ኀበ	EM ₃
19	በጊዜ፡ በጸልዮ፡ በጊዜ	ቦ፡ ጊዜ፡ ለጸልዮ፡ ወቦ፡ ጊዜ፡	EM ₂
19	በበሰዓት	ወለለሰዓት	EM ₁ EM ₃
20	ውቃቤሁ	ቡቃቤሁ	EM ₂ EM ₄
20	መልእክት	መላእክት	EM ₃
20	ወየሐውጽቡ	ወየሐጽቡ	EM ₂
20	ያጸግቡ	ያበልፁ	EM ₁ EM ₃
20	ያረውዩ	ያሰትዩ	EM ₁ EM ₃
21	ወፍቀር፡ እግዚአብሔር	ፍቀራትሁ፡እግዚአብሔር	RM ₁
22	በኀበ	እምኀበ	EM ₃
22	እንዘ፡ ይንበሩ	እንበለ፡ ይንበሩ	DL ₁
22	እምንዋሙ	እምስካቦሙ፡	EM ₃ RM ₁
23	እሉ	እሙንቱ	EM ₃
23	መሐረቶ	መሀረቶ	EM ₁ EM ₃ EM ₄ RM ₁
23	ትምሕርተ	ትምህርተ	EM ₂ EM ₄
23	በኀብፅ	በሰብፅ	RM ₁
23	ዓመታቲሁ	መዋዕሊሁ	DL ₁
23	ዝዓለም	ዝንቱ ዓለም	EM ₁
24	አረጋውያን	ሕጋውያን	EM ₁ EM ₃
25	ዘኃረያ	እንተ፡ ኃረያ	EM ₁ EM ₃
25	አማኑኤል	እግዚአብሔር	EM ₁ EM ₃
25	መትሕተ	ታሕተ	EM ₁ EM ₃
25	ርዕሰ፡ ጽማሃ	ርዕሰ፡ ድማሃ	EM ₂
26	ወበውእቱ፡ ጊዜ	ወበጊዜሃ	DL ₁
26	ኮነ፡ ሁከተ፡ ወሐከክ	ተንሥኦ፡ ሐከተ፡ ሞገድ	DL ₁
26	እምነፍሰ	እምነፋሰ	EM ₁
26	ለንጉሠ፡ ኢትዮጵያ	ብሔረ፡ ኢትዮጵያ	EM ₁ EM ₃
27	ዓቢይ፡ ቅድስት	ዓቢይ፡ ቅስት	RM ₁
28	እድ	ዕድ	EM ₁ EM ₂ EM ₃ RM ₁
28	ሳጥናዊት	ሰይጣናዊት	EM ₂ EM ₄ RM ₁
28	ሳጥናኤላዊት	ሰይጣናዊት	DL ₁
28	ለእመ፡ ኢኃደገ	ወንምህርክ፡ ሃይማኖተ	EM ₁
28	ንምሐረክ ሃይማኖተ	ወንምህርክ፡ ሃይማኖተ	EM ₂ EM ₃ RM ₁
28	ሃይማኖቶሙ ወኢተለው	በእንተ፡ ዘኢዓለው፡	DL ₁

	ኪያሁ	ሃይማኖቱ	
29	ወለምታ	ዘምስለ፡ ምታ	DL ₁
29	እንዘ፡ ቦ	እንዘ ሀለው	EM ₁ EM ₃
29	ባሕር፡ ዕመቅ	ዓቢይ፡ ባሕር	EM ₁ EM ₃
29	እንዘ፡ ይፃዕ	እንዘ፡ ኢይወጽዕ	EM ₁
29	እንዘ፡ ይጸዕ	እንዘ፡ ኢይወጽዕ	EM ₂
29	ወእንበለ፡ ይፃዕ	እንዘ፡ ኢይወጽዕ	EM ₃ RM ₁
30	ይቤሎሙ	ነገሮሙ	EM ₁
30	በመንግሥተ፡ ሰማያት	ነገር	DL ₁
30	ከመ ትንሥኡ	እስመ፡ ትንሥኡ	RM ₁ DL ₁
30	አክሊሰ	አክሊለ	EM ₄
30	ውስተ፡ ቤተ፡ ንጉሥ፡ በዘመነ፡ አፍርንጅ	ንብ፡ ንጉሥ፡ በዘመነ፡ አፍርንጅ	EM ₁ EM ₃
30	ዘይጸልዓከ	ዘይጸልዕ፡ ኪያከ	EM ₁ EM ₃
30	ይሞቅሕዎ፡ ንቤሁ	የአኃዝዎ፡ ወያምጽእዎ፡ ንቤሁ	EM ₃
30	ያምጽእዎ፡ ንቤሁ	የአኃዝዎ፡ ወያምጽእዎ፡ ንቤሁ፡	EM ₁
30	ወአጽዓቅዎ	ወአንጠይዎ	DL ₁
31	በነሢኦ	በእንተ፡ ነሢኦ	DL ₁
31	ይትአመን፡ በእንቲአየ	ይትአመን፡ ይቤ	DL ₁
31	ወይፁር	ወይንሣእ	EM ₂ EM ₄ RM ₁
31	ሀገረ፡ አረንፋ፡	ሀገረ፡ አሪንጎ	RM ₁
31	ነገርዎ፡ ለሐዲን፡	ነገርዎ፡ ለሐዲን	RM ₁
31	ወነገርዎ፡ ለንጉሥ	ነገርዎ፡ ለሐዲን	DL ₁
31	ማኅበራኒሁ	ሠራዊቱ፡	EM ₂ EM ₄ ; DL ₁
31	መስቀለ፡ ለክርስቶስ	መስቀለ፡ ሞቱ	RM ₁
32	ወእለ፡ ይጠርዕ	ወእለ፡ ይጥንሩ	EM ₂ EM ₄
32	ፀወርተ፡ ዲሆሙ	ወፀወርተ፡ አሰይፍት	EM ₂
32	ፀወርተ፡ ዲቤሆሙ	ወፀወርተ፡ አሰይፍት	EM ₄
32	ፀወርተ፡ ዲሆ	ወፀወርተ፡ አሰይፍት	EM ₄
32	ከመ፡ ተንሥኡ፡ አክሊለ	ከመ፡ ተንሥኡ፡ አክሊለ	DL ₁
33	ኢነአምን፡ በሃይማኖትከ	ኢነአምን፡ ብከ	DL ₁
33	ዘሰከ	ለከ	EM ₁
34	በዘከመዝ፡ ግብር	ኮኑ	DL ₁
35	እንዘ፡ ይብል	ዘይቤ	DL ₁
35	እስመ፡ ሀሎ	ሀሎኑኦ	DL ₁
35	ወጽሐ	በጽሐኦ	DL ₁
35	ጊዜነየኦ	ጊዜነኦ	EM ₄ RM ₁
35	ጊዜየኦ	ጊዜነኦ	EM ₂

35	ጊዜሁ፡ ዘፈተውናሁ	ጊዜነአ	DL ₁
35	ለክብረ፡ መንግሥትየ፡	ለክብረ፡ ንግሥየ	EM ₃ RM ₁
36	ወአበይክ	ወይቤሎ፡ እስመ፡ ዓበይክ	EM ₂ EM ₃ RM ₁
36	ወይቤሎ፡ አኮኑ፡ አበይክ	ወይቤሎ፡ እስመ፡ ዓበይክ	DL ₁
36	ትትኤየሩ፡ መንግሥትየ	ትትኤየር፡ በላዕሌየ	EM ₁
37	ዴገንዋ	አገትዋ	RM ₁ ; DL ₁
37	ለክርስቶስ	ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ	EM ₁ EM ₃
37	ሱባዔ	ጉባኤ	EM ₁
37	አሜን	አሚን	EM ₂
37	ወመለዓ፡ መርገም	ዘምለዓ፡ መርገም	RM ₁
38	ዘይሁብነ አምላክነ ዘንተ ኩሎ	በማዕከሌሁ	DL ₁
38	ሰማያት	ዘበሰማያት	EM ₁ EM ₃
38	አላ፡ ንሴፎ	እንዘ፡ ንሴፎ	DL ₁
38	ንዒረ	ንዔሪ	EM ₂
38	ወነጊሠኒ፡ ንነግሥ	ወነጊሠ	DL ₁
39	ምስለ፡ ቅዱሳን፡ አበዊነ	ለቅዱሳን፡ አቡነ	DL ₁
39	እስመ፡ መጽአ	እለ፡ መጽአ	EM ₃
39	ወእምዝ፡ አኃዙ	ወአኃዙ	DL ₁
39	በአሕባል	በአህባለ፡ ራግናት	DL ₁
40	ፍቅርተ፡ ኢየሱስ	ፍቅርተ፡ ክርስቶስ	EM ₄
40	ያዕርቅዋ፡ ወይኩንንዋ፡ በዘዘዚአሁ፡ ኩነኔ	ያውርዱ	DL ₁
40	ወሶቤሃ	ዲቤሃ	DL ₁
40	ለምድር	ለኰኰሕ	DL ₁
40	ለምድር	ለኰኰሕ	EM ₂
40	ዘይቤ	እንዘ ይብል	EM ₁ EM ₃
40	ወሶቤሃ	ሶበ	DL ₁
40	ዘተሰርዓት	ዘተአስረት	RM ₁
40	ቦሙ	ቦቱ	EM ₁ EM ₃
41	ትፍሥሕተ	ፍሥሕት	RM ₁
41	ወይቤሎሙ፡ ይቤሉ፡ ሙዚት	ወይቤልዎ፡ ይቤልዎ፡ ሙዚት	EM ₂ EM ₄
42	ወእምዝ	ወበሳኒታ	RM ₁
42	ይጸንሐክ	ሊተሰ	DL ₁
43	በእንቱ፡ ዝንቱ	በእንተ፡ ምንት	EM ₃
43	ያሰተርአ	ይሰተር	DL ₁
44	ሐራ	መላእክት	EM ₁
45	ዝጉሥ	ንጉሥ	EM ₁ EM ₃ RM ₁
45	እንተ	እንዘ	RM ₁
45	ላዕሌሆሙ፡ በዲሆሙ	ላዕሌሆሙ	EM ₄

45	ላዕሌሆሙ፡ በእደሆሙ	ላዕሌሆሙ	EM ₂ DL ₁
45	ላዕሌሆሙ፡ በጸሐሙ	ላዕሌሆሙ	
46	በዕገሪና	በዕሪና	EM ₃
46	ርትዕት	ርቱዕ	DL ₁
46	በሃይማኖቶሙ፡ ወይቤልዎ	በሃይማኖቶሙ፡ ርቱዕ	EM ₃
46	እርስቲሆሙ	ለኩሎሙ	EM ₁ EM ₃
46	በአሚኑ፡ ሥላሴ	በሃይማኖቶሙ	EM ₁ EM ₃
47	ይምሕር	ይትመሐር	DL ₁
48	ብርሃን	ጌተ	DL ₁
48	ስምዓ፡ ዘርዓ፡ ክርስቶስ	ስምዓ፡ ክርስቶስ	RM ₁
48	ስምዓክ፡ ኦ፡ ዘርዓ፡ ክርስቶስ	ስምዓ፡ ክርስቶስ	DL ₁
48	ወበጊዜሃ	በጊዜሃ	DL ₁
48	ግበሩ፡ እንከ፡ ዘአዘዘክሙ	ግበሩ፡ ዘተአዘዘክሙ	DL ₁
48	ወወጽአ	ወነጥበ	RM ₁
49	ወሚወት	ወሚጠት	EM ₂
49	እግዚእትየ	እግዚእየ	EM ₃
49	ለነፍስየ	ለነፍሰ፡ ዚአየ	EM ₁ EM ₃
49	ወዲበ፡ ዝኩ	ዲበ፡ ውእቱኒ	EM ₁ EM ₃
49	ወቀሰፍዋ፡ በሰይፍ	ወቀይዋ፡ በሰይፍ	EM ₂ DL ₁
50	ለእግዝእትነ	ለንግሥትነ	EM ₃
50	ከአልቦ ኅልቁ፡	ዘኢይት ኃለቁ	EM ₁ EM ₃
51	እንዘ ትገይሥ	በገይሥ	DL ₁
51	አፍርገጋዊ	አፍርገጃዊ	EM ₂
51	ወኢወትርወዋ	ኢመተርክምዋ	EM ₁
51	እሙታን	እሞታ	EM ₁ ;DL ₁
51	ቢጥ	ጢጥ	EM ₁
51	ሤጥ	ጢጥ	RM ₁
51	ጢጤ	ጢጥ	DL ₁
52	ወሐትሐ	ወፈትሐ	EM ₄
52	ወረሰያ	ወአንበራ	EM ₂ EM ₄ RM ₁ DL ₁
52	ወመሐረት	ወመጽወተት	EM ₁
53	ትንሣእ፡ ቅብዓ	ትንሣእ፡ ቆብዓ	EM ₃
53	በውእቱ፡ ዕለት	በጌሠም፡ ዕለት	DL ₁
53	መጽአት፡ አንቀጸ፡ ጽርሐ	መጽአት፡ ኀበ፡ ጽርሐ	EM ₁
53	መጽአት፡ ውስተ፡ ጽርሐ	መጽአት፡ ኀበ፡ ጽርሐ	DL ₁
53	ንግሥተ፡ ሰላም	ንግሥተ፡ ዓለም	EM ₃ RM ₁
54	ወጽአ	መጽአ	EM ₄ DL ₁

54	ያብዕዋ፡	ያምጽእዋ	EM ₃
54	ወአገረቶ	ወነገረቶ	EM ₂
54	ልብሰ	አልባሰ	EM ₂ DL ₁
55	ዓድያማተ	ገዳማተ	EM ₁
55	ዕደዊሃ	እደዊሃ	RM ₁ DL ₁
55	ወተዕዕና	ወትኃብአ	EM ₁
56	ወዳራ	ወደራ	EM ₂ EM ₄
56	ይቀስት	ደቀሰት	RM ₁
57	ለብሔር	ለዕቤርት	RM ₁
58	በዓውደ፡ መንግሥተ፡ አፍርንጃዊ	በአውደ፡ ንጉሥ	EM ₁ EM ₃
59	እሥጋቲሆን	እምሥጋቲሆን	RM ₁
60	እመንበርከ	እመ ገበርከ	RM ₁
60	ኅብስት	ኅቡዕ	EM ₂
60	ኅብዕት	ኅቡዕ	EM ₁ EM ₃ EM ₄
60	ኅብዐት	ኅቡዕ	RM ₁
60	ምንሕረ	ምሕዋረ	RM ₁
61	ሠራዕተ	ሠራዊተ	EM ₂
61	ሠራተ	ሠራዊተ	EM ₄
61	ቅርፍቶ፡ አባላቲሃ	በፍቅርተ፡ አባላቲሃ	EM ₁
61	ቅራፋተ፡ አባላቲሃ	በፍቅርተ፡ አባላቲሃ	DL ₁
62	አጽዳፍ	ወአጽዳፍ	EM ₂ EM ₄
62	እሳት	አጽዳፍ	RM ₁
62	ዘመጠው	ዘመዉ	EM ₁ DL ₁
63	ከሩሊ	ነገረ	EM ₁ EM ₃
63	ለእምነ	ለንግሥትነ	RM ₁
65	ረቂቅ	ሰማያዊ	EM ₁ EM ₃
65	ኀበ	መንገለ	RM ₁
65	ወበጺሐ፡ ህየ፡ አዕረጋ	አዕረጋ፡ ወአብጽሐ	DL ₁
66	ወሳበ፡ በጽሐ፡ ይቤልዋ፡ እሙንቱ፡ ፈያት፡ ኦ፡ እምነ፡ ወንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡ ተሣሃልነ	ወይቤልዎን፡ ኦ፡ አኃት፡ ደናግል፡ ተሣሃላነ	DL ₁
68	በጸሪቅ	በፀርቅ	EM ₂
68	ይትደሩ	ይትባደሩ	EM ₁
68	እምኃ፡ ኃዘና	እም፡ ሐዘና	EM ₂ EM ₄
69	ግዘት	ርግዘት	EM ₂ EM ₄
69	ወእምድኅረ	ወእምዝ	DL ₁
70	ወኃውርቲሆሙ	ወሐንካሳኒሆሙ	EM ₂ EM ₄

70	ኀራቲሆሙ	ወሐንካሳኒሆሙ	EM ₁
70	ወሐውርቲሆሙ	ወሐንካሳኒሆሙ	EM ₂
70	ወወሆሙ	ወሐንካሳኒሆሙ	RM ₁
72	ቅድስት	ብዕዕት	EM ₃
72	ተመወረት	ተሰወረት	EM ₂
72	እንተ	እለ	EM ₂ EM ₄ RM ₁
72	ዘነም	ዘነብ	EM ₂ EM ₄
73	ደቂቅየ	አዋልድየ	EM ₂ EM ₄ RM ₁
74	ፈጣፊ	ፈጣሬ	EM ₄
75	ዘውስተ	እምላዕለ	EM ₁ EM ₃
76	በጽሐነ	እንዘነ	EM ₁ EM ₃
76	ዘፈጠነ	ዘፈጠረ	EM ₂
76	ወእለሰ	ዝሰ	DL ₁
77	ነአመን	እምነ	EM ₄
78	አሙጽኡ	አውጽኦ	EM ₂ EM ₄ RM ₁
79	ብሔር	ደብር	EM ₁ EM ₃
79	ሶረት	ሐረት	EM ₂ EM ₄
79	ሶበርእየት	ሐረት	EM ₁ EM ₃
79	አዕይንቲሃ	አኃቲሃ	RM ₁
81	በስማይ	በስማ	EM ₃
81	ወፈልፈለ	ነቅዓ	EM ₁
81	ወተሰምዩ	ወሰመይዎሙ	DL ₁
82	ለእግዚአብሔር፡ ክርስቶስ	ለእግዚእነ፡ ክርስቶስ	EM ₂
82	ሰማላት፡ ወጻድቃን	ሰማዕት፡ ወጻድቃን	EM ₂
84	ይሐውራ	ያንሶስዋ	EM ₁ EM ₃
85	እግዚአሙ፡	እግዚአብሔር	EM ₂ EM ₄
85	እግዚኦን	እግዚአብሔር	DL ₁
86	መልክ	መልአክ	EM ₁
86	ዘንተ	ለዝንቱ	EM ₁ EM ₃
86	በዝንቱ	ለዝንቱ	RM ₁
86	ወአውረዶን	ወወረዳ	EM ₁
86	በስማይ	በስማ	EM ₃
87	ክዝራ፡ ዜናሃ	ክብረ፡ ዜናሃ	EM ₂
87	ክብራ፡ ዜናሃ	ክብረ፡ ዜናሃ	EM ₁ ;EM ₃ ;EM ₄
88	ሀልዎታ	ሐልዮታ	RM ₁
89	ጲስ	ጲስጢስ	EM ₁ EM ₃ EM ₄
89	ጸውዓታ	አውጽኦታ	EM ₂
89	ወአሐት	ወአኃዛ	EM ₂ EM ₄
90	ሰቀልዎ	ቀተልዎ	EM ₂ DL ₁
90	እበየኪ	እበኪ	EM ₄

90	በእንቲአንሆን	በሰፊሐ፡ እድ	EM ₁ EM ₃
91	አበዝ፡ መካካ	ኅበዝ፡ መካካ	EM ₂
92	መጽአ	ወጽአ	EM ₂ EM ₄
92	ጽልመቶመ.	ቀለማቶን	RM ₁
92	ቅልመቶመ.	ቀለማቶን	EM ₂ EM ₄
93	አዕኩታሃ	አእመረቶን	DL ₁
93	አዕመረቶንመ.	አእመረቶን	RM ₁
94	ሀገረ	ኅበ	EM ₂ DL ₁
94	ውስተ	ኅበ	EM ₁ EM ₃
94	በዘሐራ	በዘየሐውራ	RM ₁
94	ገጸ ባሕር	ዲበ ባሕር	EM ₁
94	ገጸ	ዲበ ባሕር	EM ₃
95	ክፍርተ	ፍቅርተ	EM ₂
96	ሐነፀት	ሐወጸት	EM ₂
96	በጽሐት	ሐወጸት	DL ₁
97	ሰማርያ	አርማንያ	RM ₁
97	ወይሑራ	መሀሪ	DL ₁
97	ወሐረ	መሀሪ	EM ₂
98	አልአከ	መልአከ	EM ₂
98	እብራይስጢ	ሮማይስጢ	EM ₃
98	ዕብራስጢ	ሮማይስጢ	EM ₁
99	ዐለዋ	ሀለዋ	EM ₃
99	ረድኤት	ረድአት	RM ₁
99	ይብላሃ	ይቤልዋ	EM ₃
99	ሀገርኪ	ብሔርኪ	DL ₁
100	እስመ፡ ኮነ	እመ፡ ኮነ	DL ₁
100	እመካነ	እመ፡ ኮነ	RM ₁
101	ዓመተ	ዕለተ	DL ₁
101	አልስክን	አልባሲክን	EM ₁
103	ምሥዋሪሁ	ምኅባዕ	DL ₁
103	መልእክት	መላእክት	EM ₁
108	ወሀበ	አወፊያ	EM ₁ EM ₃
108	ሕንጻኪ	ሕንፃ፡ ዘአኪ	EM ₂ DL ₁
112	ኢጉህሉት	ጉሕሉት	EM ₄
112	ወኢቅድም	ወኢቂም	RM ₁
112	ኢበሐቅል	ኢበቀል	RM ₁
112	ሕወታ	ሕይወታ	EM ₁
112	ሕይታ	ሕይወታ	RM ₁
114	ውስተ	መንገለ	EM ₄ RM ₁
114	መንበር	ምድር	RM ₁
115	መጥትዓ	መጥቅዓ	EM ₂ DL ₁

115	መቅዓ	መጥቅዓ	EM ₁
117	ወይጼውኡ	ወይወጽኡ	RM ₁
120	ኢኮነ፡ ድልዋነ	ኢይደልዎሙ	EM ₁ EM ₃
120	ኃይል፡ መንፈሳዊ	ኃይል፡ መለኮታዊ	EM ₁ ;EM ₃
120	ኃይል፡ መንፈሳዊት	ኃይል፡ መለኮታዊ	EM ₄ ;RM ₁
123	ብሔር፡ ሕያዋን	ብሔረ፡ ሕያዋን	EM ₃ ;EM ₄ ;RM ₁
123	ብሔረ፡ በፍሥሐ	መካና፡ በፍሥሐ	EM ₁
123	ብሔራ፡ በፍሥሐ	መካና፡ በፍሥሐ	EM ₃
125	መጻእኩ	ኢመጻእኩ	EM ₄
125	አኮ፡ ኢመጻእኩ፡	አኮ፡ዘመጻእኩ/ ኢመጻእኩ	EM ₂ RM ₁
126	ወካዕበ	ወዳግመ	EM ₁ EM ₃
126	መሐል	መሐር	EM ₂
126	ገዳም	መካን	EM ₂ EM ₄ DL ₁
128	በቅሚኪ	በቅድሚኪ	EM ₁
129	በዝዓለም	በዛቲ፡ ዓለም	EM ₁ EM ₃
129	እስከ፡ ከዓውኪ	ዘከዓውኪ	EM ₁ EM ₃
129	መድኃኒነ	እግዚእነ	EM ₁
129	እግዚአብሔር	እግዚእነ	EM ₂ EM ₄
130	እንተ	እምድጎረ	EM ₂ EM ₄ RM ₁
130	ለእግዚእፀሔ	ለእግዚእነ	EM ₃
130	ወፋኑኤል	ወመሲፋኤል	DL ₁
132	ወከዊኖ	ወሶበ ኮነ	EM ₁ EM ₃
132	ለመድኃኒነ	እግዚእነ	EM ₁
132	መልእክቲሁ	መላእክቲሁ	EM ₂
132	ወምስለ	ወእግዝእትነ	EM ₁ EM ₃
132	ገነት ተድላ	ገነት	EM ₁ EM ₃
133	ብርነ	ብርሃን	EM ₁
134	በሰዱናት	በሰንዱናት	EM ₁ EM ₃ RM ₁

Table: XIII. Banalization

5.4.2. Metathesis

The word metathesis comes from Ancient Greek *μετάθεσις*, and it is the summation of two words, meta - *μετά* (change) and thesis - *θέσις* (position or placement). As the name implies, it shows a focus on the change of position or place. Therefore, metathesis is the transposition or reciprocal of the order of letters or sounds; it is a change in which letters or sounds interchange places with one another within a word. As a linguistic process, metathesis has changed the

pronunciation of words in the manuscript. The following table shows the metathesis found in the manuscripts of Gädlä Fəqərtä Krəstos.

Methatesis

§ Section	Methatesis	Reconstructed text	Family/ms/mss
5	ወያርብሕ	ወያብርህ	EM ₃
6	ስዕንዋን	ስንዕዋን	EM ₁
6	ወበትምህርት	ወበትሕርምት	RM ₁
7	ወይመጽእ፡ ውእቱ	ወይመጸውቱ	EM ₁
7	ወያመጽእ ውእቱ	ወይመጸውቱ	EM ₃
7	አምርሐ	አምኃ	EM ₂
15	ወበጻእኩ	ወበጻሕኩ	EM ₃
16	ትህምርተ	ትምህርተ	EM ₁
22	እምስማኩ	እምስካበሙ	EM ₄
40	ዘተሰርዓት	ዘተአስረት	RM ₁
66	መነኮሳይይት	መነኮሳይያት	EM ₁
79	መነኮሳይይት	መነኮሳይያት	EM ₁
80	ተሰመይኩ	ተሰየምኩ	RM ₁
84	እለ ይጸምዋ	እለ ይጸውማ	EM ₄
105	መነኮሳይት	መነኮሳይያት	EM ₁
118	ወታነክር፡ ኅበየ፡ ኀሩቱ	ወታነክር፡ ዕበየ፡ ኀሩቱ	EM ₁
122	ለእየ	በህየ	EM ₁
122	ወታመዕዕን	ወታመኃጽን	EM ₁
123	ናሕያን	ሕያዋን	EM ₁
123	ፍለስትኪ	ፍልሰትኪ	EM ₁

Table: XIV. Methatesis

5.4.3. Transposition

Transposition is an act of exchanging two things from one position to another. Hence it is an alteration in the order or a change in the position of words, phrases, and sentences. During the copying process of the manuscripts; the scribe change the place of words, phrases, sentences

intentionally or unintentionally and errors are introduced in the copied manuscripts. In Gädlä Fəqərtä Krəstos, the researcher had found some changes in position during the copying process.

Transposition

§ Section	Transposition	Reconstructed text	Family/ms/mss
1	ዲበ፡ መንበሩ፡ ንቡር፡ በዕሪናሁ፡ ዘኢይቶሳሕ፡ ወኢይፈደፍድ	ወኢይፈደፍድ፡ ወዘኢይቶሳህ፡ በላዕሌሁ፡ ዲበ፡ መንበሩ፡ ንቡር	EM ₂ EM ₄
3	ደሞ፡ ክቡረ፡ ሥጋሁ፡ ቅዱስ	ሥጋሁ፡ ቅዱስ፡ ወደሞ ክቡረ	EM ₂ ; EM ₃ ; EM ₄
4	ንዱፍ፡ ሕሊናሃ	ሕሊናሃ፡ ንዱፍ	DL ₁
5	እምነ፡ ፍቅርተ፡ ክርስቶስ፡ እለ፡ ተአሠርክሙ፡ በሐብለ፡ ፍቅራ፡	እለ፡ ተአሠርክሙ፡ በሐብለ፡ ፍቅራ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ	EM ₁ ; EM ₃
6	በሐገረ፡ ደራ፡ ንፔር፡ ዘስሙ፡ ላባ	ንፔር፡ ዘስሙ፡ ላባ፡ ዘነበረ፡ በሀገረ፡ ደራ	EM ₂ EM ₄ RM ₁
6	ምጽዋተ፡ ይሁቡ	ይሁቡ፡ ምጽዋተ	DL ₁
8	በአሐቲ፡ ዕለት፡ አስተርአዮሙ	አስተርአዮሙ፡ በአሐቲ፡ ዕለት	EM ₁ EM ₃
12	ለሥጋዩ፡ ወነፍስዩ	ለነፍስዩ፡ ወሥጋዩ	EM ₂ EM ₄ RM ₁
13	ወበፈሪሃ፡ እግዚአብሔር፡ ወበተግሣፅ	ወበተግሣጽ፡ ወበፈሪሃ፡ እግዚአብሔር	EM ₃
15	ቅድስት፡ ዛቲ	ዛቲ፡ ቅድስት	EM ₄
15	ወተአማኅክዋ፡ ለዛቲ፡ በእንተዝ፡ ውእቱ፡ ዘሰዓምክዋ	በእንተዝ፡ ተአማኅክዋ፡ ለዛቲ	DL ₁
17	ኢፈቀደት፡ ዘንተ፡ ግብረ	ዘንተ፡ ግብረ፡ ኢፈቀደት	DL ₁
17	ትጼሊ፡ ወትረ፡ ጸሎተ	ወትረ፡ ትጼሊ፡ ጸሎተ	EM ₁ EM ₃
22	እምጋኔንኑ፡ ዝ፡ ነገር	ዝ፡ ነገር፡ እምጋኔንኑ	EM ₁ EM ₃
23	አዕረኅ፡ ወአርአዮ፡ መልአክ፡ መንገለ፡ ገነት	አርአዮ፡ ወአዕረኅ፡ መንገለ፡ ገነት	EM ₂ DL ₁
25	አዕጹቂሃ፡ እስከ፡ ባሕር	እስከ፡ ባሕር፡ አዕፁቂሃ	RM ₁
26	የኃዝኑ፡ ጥቀ	ጥቀ፡ የሐዝኑ	DL ₁
29	ናሁ፡ በጽሐ	በጽሐ፡ ናሁ	DL ₁
29	ንጉሥ፡ ሰምዓ	ሰምዓ፡ ንጉሥ	EM ₁ EM ₃

29	ፅኑዓን፡ እሙንቱ	እሙንቱ፡ ጽኑዓን	EM ₁ EM ₃
30	ነገሮሙ፡ ካዕበ	ካዕበ፡ ነገሮሙ	DL ₁
34	ደም፡ ወሐሊብ፡ ወማይ፡ እምክሳውዲሆሙ	እምክሳውዲሆሙ፡ ደም ወሐሊብ ወማይ	EM ₁ EM ₃
34	ነሥኡ፡ ሰማዕታት	ሰማዕታት፡ ወነሥኡ	DL ₁
37	ምስለ፡ ሕፅንዊሃ፡ አገትዋ፡ ወወሰድዋ	አገትዋ፡ ወወሰድዋ፡ ምስለ፡ ሕፅዋኒሃ	EM ₁ EM ₃
37	አዕማቲሃ፡ ብዙኃት	ብዙኃት አዕማቲሃ	EM ₁ EM ₃
38	እስመ፡ ኢንፈቅድ	ኢንፈቅድ እስመ	EM ₃
40	አጽንዑአ፡ ጥቀ፡ በዛቲ፡ ብእሲት፡ ምስለ፡ ምታ	ለዛቲ፡ ብእሲት፡ ምስለ፡ ምታ፡ አጽንዑአ፡ ጥቀ	EM ₁ EM ₃
41	ሠናይተ፡ ላህይ፡ ፍሥሕተ፡ ገጽ	ፍሥሕት፡ ወሠናይተ፡ ላህይ	EM ₁ EM ₃
41	ይቅሥፍዋ፡ በአስዋጦ፡ ወካዕበ፡ አዘዘ፡ ሐፂን	ወካዕበ፡ አዘዘ፡ ይቅሥፍዋ፡ በአስዋጦ፡ ሐፂን	DL ₁
41	እስከ፡ ይትብተክ፡ ሥጋሃ፡ ዘንተኒ፡ ገብሩ፡ ባቲ	እስከ፡ ይትብተክ፡ ሥጋሃ	DL ₁
42	ዕኩየ፡ ሞተ	ሞተ፡ ዕኩየ	DL ₁
44	መልአከ፡ እግዚአብሔር፡ መጽአ	መጽአ፡ መልአከ፡ እግዚአብሔር	EM ₁
44	ተፈወሰት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት	እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ ተፈወሰት	DL ₁
44	ወተፈወሰት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ	እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ ተፈወሰት	EM ₁ EM ₃ EM ₂ EM ₄ RM ₁
46	ጸርኑ፡ ኩሎሙ፡ በዕገሪና፡ ወአምኑ፡ በሃይማኖቶሙ	አምኑ፡ በሃይማኖቶሙ፡ ርቱዕ፡ ወጸርሑ፡ ኩሎሙ፡ በዕገሪና	EM ₃
47	ንስቲተ፡ አኃውየ	አኃውየ፡ ንስቲተ	EM ₁ EM ₃
48	ዘተአዘዝክሙ፡ ግበሩ	ግበሩ ዘተአዘዝክሙ	RM ₁
49	ወላዕለ፡ ሠራዊተ፡ እኩያን፡ አውርድ፡ መዓተክ	አውርድ፡ መዓተክ፡ዲበ፡ ውእቱኒ፡ ዓላዊ፡ ወላዕለ፡ ሠራዊቱ፡ እኩያን፡፡	EM ₁
49	ወሠራዊቱ፡ ዕኩያን፡	አውርድ፡ መዓተክ፡	EM ₃

	አውርድ፡ መግተከ	ዲበ፡ ውእቱኒ፡ ዓላዊ፡ ወላዕለ፡ ሠራዊቱ፡ እኩያን	
51	ኅፈር፡ ወትቤሎ	ወትቤሎ፡ ኅፈር	EM ₃
52	ወመንፈቀ፡ ሌሊት፡ ከዊኖ	ወከዊኖ፡ መንፈቀ፡ ሌሊት	EM ₂ EM ₄
52	ንሑር፡ ወንሕድግ፡ ዘንተ፡ ዓለመ፡ ኃላፌ፡ ለአባ፡ ኪዳነ፡ ማርያም፡ ወአባ፡ አካለ፡ ክርስቶስ	ለአባ፡ ኪዳነ፡ ማርያም፡ ወአባ፡ አካለ፡ ክርስቶስ፡ ንሕድግ፡ ዘንተ፡ ዓለመ፡ ኃላፌ	EM ₂ EM ₄ RM ₁
53	ለጳጳስ፡ ይቤሎ	ይቤሎ፡ ለጳጳስ	DL ₁
60	ተወክፋ፡ ለዛቲ፡ ጦማር	ለዝ፡ ጦማር፡ ተወክፎ	EM ₃
60	በአሐቲ፡ ሰዓት፡ ዘይከውን፡ ርኅቀተ፡ ፍኖቱ፡ ምሕዋረ፡ ፬፡ አውራጎ	ምሕዋረ፡ ፬፡ አውራጎ፡ በአሐቲ፡ ሰዓት	DL ₁
63	ነሣኦ፡ ሐረ፡ ኀበ፡ አኅጉራት፡ በኅቡዕ፡ ሥጋ፡ እምነ	ሐረ፡ ነሣኦ፡ አኃዘ፡ ሥጋ፡ እምነ፡ በኅቡዕ፡ ኀበ፡ አህጉራተ	EM ₂ EM ₄ DL ₁
64	እግዝእትነ፡ ማርያም	ማርያም፡ እግዝእትነ	DL ₁
65	ጥቀ፡ ኃዘነት	ሐዘነት፡ ጥቀ	EM ₂ EM ₄ RM ₁
65	ወበጽሐ፡ አዕረጋ	አዕረጋ፡ ወአብጽሐ	EM ₂ EM ₄ RM ₁
65	ቀማዊ፡ መካና	መካና፡ ዘቀዳሚ	EM ₁ EM ₃
66	አኃዙ፡ ይብልዑ፡ ኅብስቶን፡ እሌ፡ ፈያት	እመንቱ፡ ፈያት፡ አኃዙ፡ ይብልዑ፡ ኅብስቶን	EM ₁ EM ₃
67	አዕይንቲክሙ፡ እግዚአብሔር፡ አምላኪየ	እግዚአብሔር፡ አምላኪየ፡ አዕይንቲክሙ	EM ₁ EM ₃
68	ወሐሩ፡ እመንቱ	ወእመንቱ፡ ፈያት፡ ሐሩ	DL ₁
71	ፍኖቶሙ፡ በሰላም	በሰላም፡ ፍኖቶሙ	EM ₁ EM ₃
76	ወእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ትቤሎሙ	ወትቤሎሙ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ	EM ₁ EM ₃
79	በዝ፡ ብሔር፡ ሳይዳ	ሰይዳ፡ በዝ፡ ብሔር	
82	ሰማዕት፡ ወጻድቃን	ጻድቃን፡ ወሰማዕት	EM ₂ EM ₄ RM ₁ DL ₁
88	ተጽዕና፡ ሐመረ፡ ወሐራ	ወሐራ፡ ተፅዕኖን፡ ሐመረ	EM ₂ EM ₄ RM ₁ DL ₁

91	እለ: ርእያ: ነገራሆን	ነገራሆን: እለ: ርእያ	EM ₁ EM ₃
91	ወድቃ: ውውስተ: ዕመቀ: ባሕር: ወተገድፋ	ውስተ: ዕመቀ: ባሕር: ወድቃ: ወተገድፋ	EM ₁ EM ₃
93	ዘመጽኦ: ለረዲኦታ	ለረዲኦታ: እንተ: መጽኡ	DL ₁
102	በምድረ: ትግሬ: ዘሀለዋ	እለ: ሀለዋ: በምድረ: ትግሬ	EM ₁ EM ₃
103	መንገለ: ሀብታ: በአጻብዒሁ	በአጻብዒሁ: መንገለ: ሀብታ	EM ₁ EM ₃
103	ነሥኦት: በህየ	በህየ: ነሥኦት	EM ₂ DL ₁
104	በሰላም: ፍኖታ	ፍኖታ: በሰላም	EM ₁ EM ₃
104	በገዳመ: ቀርሜሎስ: ዓቢይ: ጸድቅ	ዓቢይ: ጸድቅ: በገዳመ: ቀርሜሎስ	EM ₁ EM ₃
105	ደግናል: ብዙኃት	ብዙኃት: ደግናል	EM ₂
109	አዕረፈ: አባ: ዘማርያም	አባ: ዘማርያም: አዕረፈ	EM ₂ EM ₄ RM ₁
109	አባ: ጽጌ: ሥላሴ: አዕረፈ: በፀጋማ	በጸጋማ: አዕረፈ: አባ: ጽጌ: ሥላሴ	EM ₁ EM ₃ DL ₁
109	ከመ: ይትጋደላ: ወትረ	ወትረ: ከመ: ይትጋደላ	EM ₃
110	በገራህተ: ልቦን: ክርዳደ: ጉህሉት: ለማኅበር	ክርዳደ: ጉህሉት: በገራህተ: ልቦን: ለማኅበር	EM ₁ EM ₃
112	ኅብስተ: ሰማያዊ: ወጽዋዓ: ወይን: መጽኦ: መልአክ: እግዚአብሔር: በበጀ: ዕለት	በበጀኤ: ዕለት: መልአክ: እግዚአብሔር: ኅብስተ: ሰማያዊ: ወጽዋዓ: ወይን	EM ₃
114	ትዜምር: ወትረ	ወትረ: ትዜምር	EM ₂ DL ₁
115	አንብዓ: ከማ: ማይ	ማየ: አንብዓ	DL ₁
116	እምነ: ፍቅርተ: ክርስቶስ: ትዜንዋ	ትዜንዋ: እምነ: ፍቅርተ: ክርስቶስ	EM ₁ EM ₃
116	ሰላምነ: በላዕሌኪ	በላዕሌኪ: ሰላምየ	EM ₁ EM ₃
117	ሰላምየ: ወሰላመ: አቡየ	ሰላመ: አቡየ: ወሰላመ: ዚአየ	EM ₁ EM ₃
117	ይመጽኡ: ፲ወጀ: መላእክት	፲ወጀ: መላእክት: ይመጽኡ	EM ₁ EM ₃
118	ካልዓተ: ጸሎታት	ጸሎታት: ካልዓት	EM ₂ EM ₄ RM ₁

			DL ₁
118	ይመጽኡ፡ ሶቤሃ	ሶቤሃ፡ ይመጽኡ	RM ₁
120	እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ሶበ፡ ርእየት፡ ዘንተ	ሶበ፡ ርእየት፡ ዘንተ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ	EM ₃
123	ኃላፊ፡ ዓለም፡ ወመጽኡ	ዓለም፡ ኃላፊ፡ መጽኡ	EM ₂
123	ዘሌሊት፡ ወመዓልት	ዘመዓልት፡ ወዘሌሊት	EM ₂ EM ₄ DL ₁
127	ኢይቅረቡ፡ ኢጋንንት፡ ወሰይጣናት፡ ንበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ	ንበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ፡ ኢይቅረቡ፡ ኢጋንንት፡ ወሰይጣናት	EM ₁
127	ኢይቀርቡ፡ ኢጋንንት፡ ወሰይጣናት፡ ንበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ	ንበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ፡ ኢይቅረቡ፡ ኢጋንንት፡ ወሰይጣናት	EM ₃
129	እምድኅረ፡ ጸገዋ፡ ዘንተ፡ ኩሎ፡ ኪዳነ	ወዘንተ፡ ኩሎ፡ ኪዳናተ፡ እምድኅረ፡ ጸገዋ	EM ₃
131	ኦ፡ አቡየ፡ ቀሲስ፡ ፍትሐኒ	ፍትሐኒ፡ ኦ፡ አቡየ፡ ቀሲስ	EM ₁ EM ₃

Table: XV. Transposition

5.4.4. Grammatical Number

In linguistics there is a grammatical category of number which refers to the number distinction between the singular and plural. In Gädlä Fəqərtä Krəstos, there are some errors in relation to change of singular/plural words performed by the scribe during the copying process. Therefore, the researcher tried to differentiate the committed grammatical number error in the manuscript of Gädlä Fəqərtä Krəstos as listed below:

Grammatical Number

§ Section	Grammatical Number	Reconstructed text	Family/ms/mss
2	ተመሲለሙ፡ ሔዋንሃ	ተመሲለሙ፡ ሔዋንሃ	EM ₂
7	ዘአልቦሙ፡ ውሉድ	ዘአልቦሙ፡ ውልድ	RM ₁
7	ለጻድቃን፡ ወሰማዕታት	ለጻድቃን፡ ወሰማዕት	DL ₁
8	ወይድኅኑ	ወይድኅን	EM ₁ ;EM ₃
9	ለዕለቱ፡	ለለዕለቱ	RM ₁

10	ጊዜ	ጊዜያተ	DL ₁
11	ንጽሐ	ንጽሐሙ	EM ₂ EM ₄ DL ₁
11	ቦኡ	ቦኦ	EM ₁
11	እማ፡ ሔዋን	እምነ፡ ሔዋን	EM ₂
12	ዘኡብጽሐነ	ዘኡብጽሐኒ	EM ₁
12	ቅድስት	ቅድሳት	EM ₁ EM ₃ RM ₁
14	ቅዱስ	ቅዱሳን	EM ₄
15	ወበጻሕኩ፡ ኀቤክሙ	ወበጻሕኩ፡ ኀቤክ	DL ₁
18	ይዜከር	ንዜከር	EM ₂
21	ልዑል	ልዑላን	EM ₃
21	ፍቁሩ	ፍቁራኒሁ	EM ₃
21	ወአስተርአዮ	ወአስተርአዮሙ	EM ₂
21	ፍቁሩ	ፍቁራኒሁ	EM ₃
21	አመ፡ ገነት	አእዋመ፡ ገነት	EM ₃
21	አመ፡ ገነት	አእዋመ፡ ገነት	RM ₁
22	እምስካቡ	እምስካቡሙ	EM ₁ EM ₂
23	መካንናት	መካን	DL ₁
23	በ፩ዓመታቲሁ	በ፩ዓመት	EM ₄ RM ₁ DL ₁
24	ወየዓቅቦ	ወየዓቅቦሙ	EM ₁
25	አፅቃ	አፅፁቂሃ	DL ₁
25	ቈጽላ	አቀኦጽሊሃ	DL ₁
29	ሰሚያ	ሰሚያሙ	EM ₁ EM ₂ EM ₃ EM ₄
30	ኢተቀንዩ	ወኢተቀንዩ	EM ₁
32	ተደለወ	ተደለው	RM ₁
34	ሰማዕተ	ሰማዕታተ	EM ₁ EM ₂
36	ትትኤየሩ	ትትኤየር	EM ₁ EM ₃
36	ሃይማኖታተ	ሃይማኖታ	EM ₂
37	ወበጽሐ	ወበጽሐ	EM ₂ EM ₄
39	አበዊነ፡ ወእማቲነ	አቡነ፡ ወእምነ	DL ₁
40	ዕደዊሃ	እደዊነ	DL ₁
47	ጸለዩ፡ ወሰዓሉ	ጸለዩ፡ ወሰኦለ	RM ₁

48	ይቤሉ	ይቤሎ	EM ₁ EM ₂ EM ₃
48	ወይቤሎሙ	ይቤ	DL ₁
48	አክሊላተ፡ ስምዕ	አክሊለ፡ ስምዕ	EM ₁ EM ₃
49	ስግደተ	ስግደታተ	EM ₂ EM ₄ RM ₁
49	ሰማዕታት	ሰማዕተ	EM ₂ EM ₄ RM ₁
51	አህለ	አህባለ	EM ₁
52	ወትቤሎ	ወትቤሎሙ	EM ₂ EM ₄
54	ልብሰ	አልባሰ	EM ₂ DL ₁
56	ተባረከት	ተባረኮን	RM ₁
60	ሰማዕታት	ሰማዕት	DL ₁
61	ቅራፋተ	ቅርፍተ	DL ₁
64	በአስማቲሆሙ፡ ለሥሉስ	በአስማተ፡ ሥሉስ	EM ₂ EM ₄ RM ₁
65	በአክናፊከሁሙ	በክነፊሁ	EM ₂ RM ₁
76	አማልክተ	አምላክ	DL ₁
60	ሰማዕታት	ሰማዕት	DL ₁
64	ወሰማዕት	ወሰማዕታት	EM ₁
104	አድያማተ	አድያመ	EM ₂ DL ₁
127	ወንዋዩሙ	ወንዋዩ	DL ₁₁
128	ወይህልፉ	ወይኅለፍ	RM ₁
133	ጸሎታተ	ጸሎተ	DL ₁

Table: XVI. Grammatical Number

5.4.5. Repetition

Repetition or duplication occurs when a scribe re-copied the same single word, phrase or sentence is used or written multiple times in a text. Sometimes the copyist writes a letter, a word, phrases or a sentence and finishes the line and when he wants to continue to the next line or page, he repeats by mistake the same letter, word or sentence in the new line or page. This type of error usually happens in unconscious manner and in the manuscript of Gädlä Fəqərtä Krəstos, the researcher found the repeted letters, words and phrases which are illustrated as follows:

5.4.5.1. Repetition of a letter

§ Section	Repetition of a letter	Reconstructed text	Family/ms/mss
1	ወወኢይነጽፍ፡	ወኢይነጽፍ	EM ₁
5	ኩልክልክሙ፡	ኩልክሙ	EM ₁
10	ስብሐሐት	ስብሐት	EM ₂
10	ወመንፈስስ	ለመንፈስ	RM ₁
10	ሰብእእ	ሰብእ	EM ₂
12	እምምሥጢረ	ምሥጢረ	DL ₁
26	ደሞሞሙ	ደሞሙ	EM ₁
28	ኩሎሎሙ	ኩሎሙ	EM ₁
30	በመመንግሥተ	በመንግሥተ	EM ₁
44	መስየየ	መስየ	EM ₂
45	ንንጉሥ	ንጉሥ	EM ₂
57	ወጸለየትት	ወጸለየት	EM ₁
57	ሸሸዋ	ሸዋ	EM ₁
62	ወአንንተጉ	ወአንተጉ	EM ₁
75	ፍፍጽምየ	ፍጽምየ	EM ₁
77	አአመቱ፡ ለእግዚአብሔር	አመቱ፡ ለእግዚአብሔር	EM ₁
91	ውውስተ	ውስተ	EM ₁
133	ሙሙውታን	ሙታን	EM ₁

Table: XVII. Repetition of a letter

5.4.5.2. Repetition of a words

§ Section	Repetition of a word	Reconstructed text	Family/ms/mss
10	በልደታ፡ እስመ፡ እስመ	በልደታ፡ እስመ	EM ₃
15	ለዛቲ፡ ለዛቲ፡ ወለት	ለዛቲ	EM ₁
17	ወእምዝ፡ ሐፀያ፡ ወእምዝ፡ ሐፀያ	ወእምዝ፡ ሐፀያ	EM ₃
17	እፎ፡ ከመዝ፡ እፎ፡	እፎ፡	DL ₁
24	መንገለ፡ አውክያኖስ፡ ብሔረ፡ ሕያዋን፡ ወሴሞ፡ መንገለ፡ አውክያኖስ	መንገለ፡ አውክያኖስ	EM ₃

24	ርእዩ፡ ርእዩ፡	ርእዩ	EM ₁
29	በእንተ፡ በእንተ	በእንተ	EM ₁
30	ወያምጽእዎ፡ ኀቤሁ፡ ኀቤሁ	ወያምጽእዎ፡ ኀቤሁ	DL ₁
31	ውእቱ፡ ውእቱ፡ መከንን	ውእቱ፡ መከንን	EM ₁
36	ይቤ፡ ይቤ፡ መከንን	ይቤ፡ መከንን	EM ₁
37	ወረገመቶ፡ ወረገመቶ	ወረገመቶ	EM ₁
38	ኢንፈቅድ፡ እስመ፡ ኢንፈቅድ	ኢንፈቅድ፡ እስመ	EM ₃
38	እስመ፡ ለእመ፡ ዓረይነ	እመ፡ ዓረይነ	DL ₁
39	አቡነ፡ አቡነ	አቡነ	RM ₁
40	ኢረከቡ፡ ሥጋሃ፡ እስመ፡ ሠወረታ፡ ወከደነታ፡ ምድር፡ ወእመንቱሰ፡ አጽንዑ፡ ጥቀ፡ ቀሢፈታ፡ ወሶባ፡ ኢረከቡ፡ ሥጋሃ፡ ይቤሉ፡ ሐራ	ይቤሉ፡ ሐራ	DL ₁
41	አዘዘ፡ አዘዘ	አዘዘ	EM ₄
45	ዘከመ ዘከመ	ዘከመ	RM ₁
55	ወተ ወተወክፈት	ወተወክፈት	EM ₁
59	ፈወሰት ፈወሰት	ፈወሰት	EM ₁
63	ዘኮነ፡ ዘኮነ	ዘኮነ	EM ₂ RM ₁
70	ወለምስኪናን፡ ወለም	ወለምስኪናን	EM ₁
72	ይፁሩ፡ አዕይንቲሆን፡ ወአዖሩ፡ አዕይንቲሆን	ሶቤሃ፡ አዖሩ አዕይንቲሆን	RM ₁
86	ነበራ፡ ህየ፡ ፪፡ ዓመተ፡ በጸሎት፡ ወበጸም፡ ወሰጊድ፡ ወበትሕርምት፡ ወነበራ፡ ህየ	ነበራ፡ ህየ፡ ፪፡ ዓመተ፡ በጸሎት፡ ወበጸም፡ ወሰጊድ፡ ወበትሕርምት	EM ₂ EM ₄ RM ₁
94	በውስተ በውስተ	በውስተ	RM ₁
97	ወኢ ወኢታንቀልቅሊ	ወኢታንቀልቅሊ	EM ₁
104	ወእምዝ ወእምዝ	ወእምዝ	EM ₁
105	ቅዱ ቅዱሳት	ቅዱሳት	EM ₁
105	ወእንዘ ወእንዘ	ወእንዘ	RM ₁
113	ከመ ከመ	ከመ	EM ₂
114	ትገብር ትገብር	ትገብር	EM ₁

120	ሶበ ርእየት፡ ሶበ ርእየት፡	ሶበ ርእየት፡	RM ₁
128	እስከ እስከ	እስከ	DL ₁
133	ሀለው ሰብእ ሰብእ	ሀለው፡ ሰብእ	EM ₁
128	እስከ እስከ ጽዋዓ	ጽዋዓ	DL ₁

Table: XVIII. Repetition

5.4.6. Haplography/Omission

The word haplography comes from the Greek word ‘ἁπλοῦς’ ‘single’ and ‘γράφω’ ‘to write’. It indicates the omission of a single part of a text that is not written in the copied text but is present in the base text. Therefore, haplography/Omission is the act of skipping a letter, word, phrases or sentences in a text. The scribe deliberately or accidentally makes a mistake by exclusion of the letter, word, phrases or sentences during the copying time. Therefore, most of the errors of haplography (omission) result from the next closest lines ending with the same letter or word. The copier may think that he had already written them and thus omits the letters, words or phrases, and hence these errors result in variations on the sequence of words. As a result there are many omitted letters, words or phrases including long sentences in Gädlä Fəqərtä Krəstos.

5.4.6.1. Omission of a letter

§ Section	Omission of a letter	Reconstructed text	Family/ms/mss
1	፩፡ አምላክ	፩ዱ፡ አምላክ	EM ₁ ; EM ₃ , RM ₁
1	ልዕልና	ልዕልናሁ	EM ₂
1	ዘኢይቶሳሕ	ወዘኢይቶሳህ	EM ₁ EM ₃
1	ኢሱስ	ኢየሱስ	RM ₁
1	ወ፫፡ ገጽቲሁ፡ ወ፫፡ አስማቲሁ	ወ፫ቱ፡ገጽቲሁ፡ ወ፫ቱ፡ አስማቲሁ	EM ₁ EM ₂ EM ₄ EM ₃ RM ₁ DL ₁
1	ወኢትረክብ	ወኢይትረክብ	EM ₂ EM ₄
1	ወበ፩፡ ምክር	ወበ፩ዱ፡ ምክር	EM ₁ EM ₂ EM ₄
1	ወ ፩፡ ምክር	ወበ፩ዱ፡ ምክር	EM ₃ RM ₁ DL
2	ወሀቦ	ወወሀቦ	EM ₄ RM ₁
2	ወደኃሪ	ወበደኃሪ	EM ₁
2	ቅድሚሁ	በቅድሚሁ	DL ₁

2	በሟ፡ ዕለት	ወበሟ፡ ዕለት	RM ₁
2	በሟ፡ ዕለት	ወበሟ፡ ዕለት	EM ₂ EM ₄
3	በአስር፡ መዋዕል	ወበአሥር፡ መዋዕል	EM ₂ EM ₄ RM ₁
3	ሐርቲህ	በሐውርቲህ	RM ₁
3	ለከመዝ	ለዘከመዝ	EM ₂
3	በአሥር፡ መዋዕል	ወበአሥር፡ መዋዕል	RM ₁
4	ኅሪት	ወኅሪቱ	EM ₂ EM ₄
4	በውስተ፡ ዓለም	በውስተ፡ ዝ፡ ዓለም	EM ₁
4	ዘኢለከፋ፡ ርስ፡ ሐጢአት	ወኢለከፋ፡ ርስሐተ፡ ኃጢአት	RM ₁
4	ከመ፡ ኩሊ፡ አንስት	ከመ፡ ኩሎን፡ አንስት	EM ₂
4	ወደነስ	ወአልባ፡ ደነስ	EM ₁ EM ₃
4	እግዝእት	እግዝእትነ	EM ₂ EM ₄
5	ወአዊነ	ወአኃዊነ	DL ₁
5	ኩልክመ	ወኩልክመ	EM ₁ EM ₃ DL ₁
5	ይእዜኒ	ወይእዜኒ	EM ₁ EM ₃
5	ምስለ፡ እመ	ዘምስለ፡ እመ	EM ₂ EM ₄
5	ማርያም፡ እግዝእት	ማርያም፡ እግዝእትነ	EM ₂ EM ₄
5	ሕዝበ፡ ክርስቲያን	ኦ፡ ሕዝበ፡ ክርስቲያን	EM ₂ DL ₁
5	ያብርህ	ወያብርህ	EM ₂ EM ₄
6	እግዚአብር	እግዚአብሔር	DL ₁
6	በሀገረ ደራ ጌር	ጌር፡ ዘስመ ላባ ዘነበረ በሀገረ፡ ደራ	EM ₁ DL ₁
6	ወጻድቃን	ጌራን ወጻድቃን	DL ₁
6	እስራኤላውያን	ወእስራኤላውያን	EM ₂ EM ₄ RM ₁
6	ንዑዳን እመቱ	ንዑዳን እመንቱ	RM ₁
7	ዝክረ፡ ወተዝረ	ዝክረ፡ ወተዝካረ	EM ₂
7	እመቱ	እመንቱ	RM ₁
7	ያከብሩ	ወያከብሩ	EM ₄ RM ₁
8	መልከ	መልአከ	EM ₃
8	ኢዮጵራቕያ	ኢዮጵራቕስያ	EM ₂ EM ₄ DL ₁
8	ትትጋደል	ወትትጋደል	EM ₂ EM ₄
9	ለዕለቱ	ለለዕለቱ	RM ₁

9	ለወኃ	ለወርኃ	EM ₁
9	ወሶበ	ወሶቤሃ	EM ₂ RM ₁
9	ጽፀ	ጽወፀ	RM ₁
10	መዕለ	መዋዕለ	EM ₂
10	እመት	እምጽልመት	EM ₁
10	በእን፡ ምሕረትከ	በእንተ፡ ምሕረትከ	RM ₁
10	ዘተ	ዘንተ	EM ₂
11	ዘለዓም	ዘለዓለም	DL ₁
12	ዘክብሐኒ	ዘክብጽሐኒ	EM ₂
14	ጸሎተ	ወጸሎተ	EM ₃
14	ዱስ	ቅዱሳን	EM ₂
14	ወለትየ	ለወለትየ	DL ₁
16	እግዚአብሔ	እግዚአብሔር	RM ₁
16	ወፈጸመ	ወፈጸመት	RM ₁
16	በሥምረተ፡ እግዚአብሔ	በሥምረተ፡ እግዚአብሔር	RM ₁
16	እምድረ	እምድኅረ	DL ₁
17	በሥርዓቶሙ	በበሥርዓቶሙ	DL ₁
17	አበይዋ	ወዐበይዋ	DL ₁
17	ታጠፍአ	ታጠፍአኑ	RM ₁
17	ወሀብዋ	ወወሀብዋ	DL ₁
18	ድንግልቲነ	ድንግልናቲነ	EM ₄
18	ወውእቱ	ወውእቱኒ	EM ₃
18	ዮም	ዮምኒ	RM ₁
18	ወዘተ	ወዘንተ	EM ₂
19	በጽባሕ	በወጽባሕ	EM ₃
19	ጸልዮ	ለጸልዮ	RM ₁
19	ቦ፡ ጊዜ፡ ለጸልዮ፡ ቦ፡ ጊዜ	ቦ፡ ጊዜ፡ ለጸልዮ፡ ወቦ፡ ጊዜ	EM ₄
19	ዘለለዕቱ	ዘለለዕለቱ	DL ₁
19	በጊዜ፡ በጸልዮ፡ በጊዜ	ቦ፡ ጊዜ፡ ለጸልዮ፡ ወቦ ጊዜ	EM ₂

19	ወንጽሕና	ወበንጽሕና	EM ₃
20	ለይእቲ	ወለይእቲኒ	EM ₂ EM ₄ RM ₁
20	ወካልአን	ወካልአንኒ	DL ₁
20	ካልአንኒ	ወካልአንኒ	EM ₄
20	ወለይእቲ	ወለይእቲኒ	EM ₁
20	ወካልአን	ወካልአንኒ	EM ₂
20	ኅባኅ	ርኅባኅ	EM ₁
21	እምኔክመ.	ወእምኔክመ.	EM ₁ EM ₃
21	አመ	አእዋመ	EM ₃
21	አመ	አእዋመ	RM ₁
22	ፍሡሐ	ወፍሡሐ	EM ₂ EM ₄ RM ₁
23	እመቱ	እመንቱ	RM ₁
23	ወአተ	ወአሐተ	RM ₁
23	በብፁ፡	በሰብፁ	EM ₁
23	ወአእጎ፡	ወአረእጎ	EM ₁
24	ከመ	ዘከመ	EM ₁ EM ₂ RM ₁
24	ኅሩያኒሁ	ወኅሩያኒሁ	EM ₁ EM ₃
24	ወበዘይመጽእ	ወበዘይመጽእኒ	EM ₁ EM ₃
24	መንሥተ	መንግሥተ	RM ₁
24	ለእመንቱ	ለእመንቱኒ	EM ₂
24	ለእመቱኒ	ለእመንቱኒ	RM ₁
24	ለዓለ፡ ዓለም፡ አሜን	ለዓለመ፡ ዓለም፡ አሜን	EM ₂ EM ₄
25	ወድኅንዓ	ወበድኅንዓ	EM ₁ EM ₃
25	እኩሎን	እምኩሎን	EM ₁
25	አፉየ	በአፉየ	EM ₁ EM ₂ EM ₃
26	ለክርስ	ለክርስቶስ	RM ₁
27	አሜ	አሜሃ	EM ₁
28	ኅግ	ኅድግ	EM ₁
29	ለፍቅርተ፡ ክስቶስ	ለፍቅርተ፡ ክርስቶስ	RM ₁
29	ዘክርስቶስ	ዘርዓ፡ ክርስቶስ	EM ₂ EM ₄
29	ርዕት	ርትዕት	EM ₁

29	ወአለውከኑ	ወዓለውከኑአ	RM ₁
29	እንበለ	ወእንበለ	EM ₂ EM ₄ RM ₁
30	ሐሩ፡ ሐራ፡ ንጉሥ	ወሐሩ፡ ሐራ፡ ንጉሥ	EM ₂ EM ₄
30	ዘይሁሙ	ዘይሁቦሙ	RM ₁
30	ትዕንት	ትዕይንት	EM ₄
30	ስነ፡ ምግሮሙ	ሥነ፡ ምግባሮሙ	EM ₁
30	አዘዘ	ወአዘዘ	RM ₁
30	ዓገትዎ	ወአገትዎ	EM ₂ EM ₄ RM ₁
30	አስተዋደዮሙ	ወአስተዋደዮሙ	EM ₄ RM ₁
31	ግባተ	ግባዕተ	EM ₄
32	በበጸታሙ	በበጸታሆሙ	EM ₁ EM ₃
32	እለ	ወእለ	DL ₁
32	ይትፌሐሉ	ይትፌሥሐሉ	EM ₁
33	በዘዚያ	በዘዚአያ	RM ₁
33	ርኩስ	ኦ ርኩስ	EM ₂
33	ተምዓ፡ ንጉ	ተምዓ፡ ንጉሥ	EM ₄
33	ተምዐ	ተምዓ፡ ንጉሥ	DL ₁
33	ሰደድዎሙ	ወሰደድዎሙ	EM ₂ EM ₄ RM ₁
33	ለሐሱ	ወለሐሱ	EM ₄ DL ₁
34	እሙንቱኒ	ወእሙንቱኒ	EM ₁ EM ₃
34	በሃይማኖሙ	በሃይማኖቶሙ	RM ₁
34	አርስቲሆሙ	አርእስቲሆሙ	EM ₁ EM ₂ EM ₃
34	አርስቲሆሙ	አርእስቲሆሙ	EM ₁
34	አርስቲሆሙ	አርእስቲሆሙ	EM ₁ EM ₃
34	ነሥኡ	ወነሥኡ	EM ₂ EM ₄ DL ₁
35	በጽሐ	በጽሐአ	RM ₁
35	ሀሎአ	ሀሎኑአ	EM ₁ EM ₃
35	ግነይ	ወግነይ	EM ₂ EM ₄ DL ₁
36	ኢአምን	ኢየአምን	EM ₂ EM ₄
36	በሃይማኖት	በሃይማኖትከ	RM ₁
36	ርኩስ	ርኩስት	EM ₁ EM ₃

36	ተቈዖ	ተቈጥቦ	EM ₁
37	በሳኢታ	ወበሳኢታ	EM ₂ EM ₄ RM ₁
37	እም	እምነ	EM ₁ EM ₄ RM ₁
37	አያቲሃ	አብያቲሃ	EM ₂
37	ክርስቶ	ክርስቶስ	EM ₂
37	ዘምዕ	ዘምሉዓ	EM ₁
37	ምሉዓ	ዘምሉዓ	DL ₁
37	ወይቤሙ	ወይቤሎሙ	EM ₁
37	እቤተ፡ ሞቅሐ	እም፡ ቤተ፡ ሞቅሐ	EM ₁ EM ₃ RM ₁
38	እሙንቱኒ	ወእሙንቱኒ	EM ₁ EM ₃
38	ሀወነ	ሀለወነ	EM ₁
39	ወይጽሕዎሙ	ወይንጽሕዎሙ	EM ₃
39	ይቅፍዎሙ	ይቅሥፍዎሙ	EM ₂ EM ₄
40	ነሥዋ	ነሥእዋ	EM ₂
40	ዘይብል	እንዘ፡ ይብል	DL ₁
40	አሕል	አህባል	EM ₁
41	ይደ	ይደዩ	RM ₁
42	በሃይማኖት	በሃይማኖትየ	EM ₁ EM ₃
43	ላዕሌነ	በላዕሌነ	EM ₁
43	እዴከ	በእዴከ	EM ₁ EM ₃
43	አዘዘ	ወአዘዘ	EM ₂ EM ₄ DL ₁
45	በሳኢታ	ወበሳኢታ	RM ₁
45	ወይቲ	ወይእቲ	EM ₂
45	ተቀብዓት	ወተቀብዓት	RM ₁
45	ውእቱ	ወውእቱ	EM ₂ EM ₄ RM ₁
46	ጸርጉ	ወጸርሐ	EM ₃
46	ሶቤሃ	ወሶቤሃ	EM ₁ EM ₃
46	ይምት	ይምትሩ	EM ₂
46	አርስቲሆሙ	አርእስቲሆሙ	EM ₁
46	በሃይማኖት	በሃይማኖቶሙ	DL ₁
46	ኮኑ	ወኮነ	RM ₁

47	መጽሐ	ወመጽሐ	EM ₃
49	ወይእቲ	ወይእቲኒ	EM ₃
49	በቅመ	በቅድመ	EM ₁
49	ጸለየት	ወጸለየት	EM ₁ EM ₃
49	ጽድ	ጽድቅ	EM ₁
49	ሃይኖትነ	ሃይማኖትነ	EM ₁
49	ትዕይንት	በትዕይንት	DL ₁
49	ኮነ	ወኮነ	RM ₁ DL ₁
49	፹፻፲	፹፻ወ፲	EM ₄
50	ምስለ	ዘምስለ	EM ₁ EM ₃
50	ቅድስት	ወቅድስት	EM ₂ EM ₄ DL ₁
50	ዘአሰፈዎ	ወዘአሰፈዎ	RM ₁
51	ካዕበ	ወካዕበ	EM ₂ EM ₄
51	በአህለ	በአህባለ	EM ₁
52	መዋቅሕቲሃ	እመዋቅሕቲሃ	EM ₁
52	መጽሐ	መጽሐ: ኀቤሃ: መልአክ: እግዚአብሔር	EM ₁ EM ₃
52	ዖራ	ወዖራ	EM ₁ EM ₃
52	ቀዳሚ	ዘቀዳሚ	DL ₁
52	አስጋብአት	አስተጋብአት	RM ₁
53	በጊዜሃ	ወበጊዜሃ	EM ₂ EM ₄ DL ₁
53	መነኮሳያት	መነኮሳይያት	EM ₁
53	አስተርአያ	አስተርአያ: መልአክ	EM ₃
53	ትመጽእ	ዮም: ትመጽእ	EM ₁ EM ₃
53	መነኮሳያት	መነኮሳይያት	EM ₁
54	አዘ	አዘዘ	EM ₁
56	ሱባዔ: ዕለት	ሱባዔ: ፯ተ: ዕለተ	EM ₁
56	ምጢራተ	ምሥጢራተ	EM ₁
60	ምጽኡ	ያምጽኡ	EM ₁
64	ተጠመቅመ.	ተጠመቅክመ.	EM ₁
67	ወቀራንቲሆመ.	ወቀራንብቲሆመ.	EM ₁

69	ሰመይዎመ.	ወሰመይዎመ.	EM ₁ EM ₃ DL ₁
70	ንዋቲሆመ.	ንዋያቲሆመ.	EM ₁
70	ወብኃነ	ወብዙኃነ	EM ₁
70	ድያነ	ድውያነ	EM ₁
71	ለማበራኒሃ	ለማጎበራኒሃ	EM ₁
71	ተሰረት	ተሰወረት	EM ₁
73	አውኃ	አውራኃ	EM ₁
73	መነኮይያት	መነኮሳይያት	EM ₁
75	ለአማልቲነ	ለአማልክቲነ	EM ₁
76	አጎገቶመ.	አጎደገቶመ.	EM ₁
76	ይገረዋ	ይውግርዋ	EM ₁
86	መልክ	መልአክ	EM ₁
87	ትሜሮን	ትሜህሮን	EM ₁
90	ንስቲ	ንስቲተ	EM ₁
90	ትቤላ፡	ወትቤላ	RM ₁
90	ትቤ	ወትቤላ	EM ₂ EM ₄
90	እመ	ለእመ	EM ₂ EM ₄
90	ወካበ	ወካዕበ	EM ₂
92	ወዳመ	ወዳግመ	EM ₁
105	መነኮሳይያት	መነኮሳይያት	EM ₁
107	ኪነ ምሕረት	ኪዳነ ምሕረት	EM ₁
108	በውቴታ	በውስቴታ	EM ₁
112	ሕወታ	ሕይወታ	EM ₁
118	ይሔጽዋ /	ይሔውጽዋ	EM ₁
118	ትትመጥ	ትትመየጥ	EM ₁
123	ወጥዋ	ወሜጥዋ	EM ₁
123	ወለፈ	ወኃለፈ	EM ₁
128	በቅሜኪ	በቅድሜኪ	EM ₁
130	እምድረ	እምድጎረ	EM ₁
132	ወአብዋ	ወአብዕዋ	EM ₁
134	በሰዱናት	በሰንዱናት	EM ₁

Table: XIX. Omission of a letter

5.4.6.2. Omission of a words

§ Section	Omission of Word	Reconstructed text	Family/ms/mss
2	እንተ፡ እምነቤሁ፡	እንተ፡ እምነቤሁ፡ አድነኖ፡ ወቤዘዎ	DL ₁
2	እምኔሁ፡	እምኔሁ፡ ሥጋ፡ ኮነ	DL ₁
3	ደሞ ወቅዱሰ ሥጋሁ	ሥጋሁ፡ ቅዱሰ፡ ወደሞ፡ ክቡረ	EM ₁
4	ለዛቲ፡ ቅድስት፡ኅሪት	ወገድለ፡ ለዛቲ፡ ቅድስት፡ ወኅሪቱ	EM ₂ EM ₄
4	በዝ፡ ዓለም	በውስተ፡ ዝ፡ ዓለም	DL ₁
4	አልቦ፡ ላዕሌሃ	እንተ፡ አልቦ፡ በላዕሌሃ	EM ₁ EM ₃ DL ₁
4	በውስተ፡ ዓለም	በውስተ፡ ዝ፡ ዓለም	EM ₁
4	እምከርሠ፡ እማ	እምከርሠ፡ እማ፡ ወእምሐቋ፡ አቡሃ	EM ₁ EM ₃
4	ከመ፡ አንስት	ከመ፡ ከሎን፡ አንስት	EM ₁
4	ኪዳነ	ኪዳነ፡ ምሕረት	EM ₃
5	ብፅዕት፡ ወክብርት፡ ወኅሪት	ብፅዕት፡ ወክብርት፡ ጻድቅት፡ ወኅሪት	EM ₁ EM ₃ RM ₁
5	ፍቅርቱ፡ ለእግዚእነ	እምነ፡ ፍቅርቱ፡ ለእግዚእነ	EM ₁ EM ₃
5	ማርያም	ማርያም፡ እግዝእት	EM ₁ EM ₃
5	ፍቅርተ፡ ክርስቶስ	ፍቅርተ፡ ክርስቶስ፡ ጻድቅት	EM ₁ EM ₃ RM ₁
6	በሀገረ፡ ደራ፡ ኄር	ኄር፡ ዘስሙ፡ ላባ፡ ዘነበረ፡ በሀገረ፡ ደራ	EM ₁ DL ₁
6	ወብእሲቱ	ወስመ፡ ብእሲቱ	EM ₁ EM ₃
6	ፈራህያነ፡ እግዚአብሔር፡	ፈራህያነ፡ እግዚአብሔር፡ እሙንቱ	EM ₁ EM ₃
6	ወኮኑ	ወኮኑ፡ አቡሃ፡ ወእማ	EM ₁ EM ₃
6	እግዚአብሔር፡ ልዑል፡	እግዚአብሔር፡ ልዑል፡ በኩል	EM ₃
7	በዓለ፡ ኪዳና	በዕለተ፡ በዓለ፡ ኪዳና	DL ₁
8	ከመ፡ አርኒ፡ በርባራ ወኢላርያ	ከመ፡ አርኒ፡ ወከመ፡ በርባራ፡ ወኢላርያ	EM ₃
8	ወተሠወረ፡ መልአክ፡ ብስራት	ወተሰወረ፡ ወእቱ፡ መልአክ፡ ብሥራት	EM ₁ EM ₃
9	ለታኅሣሥ	ለወርቅ፡ ታኅሣሥ	DL ₁
9	በጊዜ፡ ቍርባን	በጊዜ፡ ቅዳሴ፡ ቍርባን	RM ₁

11	ኤዶም	ገነተ ኤዶም	EM ₁ EM ₃ RM ₁
11	ማርያም	ማርያም ፀዳላ	RM ₁
12	ወትቤ፡ እግዚአብሔር	ወትቤ ይትባረክ እግዚአብሔር	RM ₁
12	በዛቲ፡ ሰዓት	እስከ፡ ዛቲ፡ ሰዓት	RM ₁
12	ዘንተ፡ ሥጋክ፡ ደመክ	ዘንተ፡ ሥጋክ፡ ወዘንተ፡ ደመክ	EM ₁
13	ጸጋ፡ ወሞገስ	ወኮነ፡ ጸጋ፡ ወሞገስ	EM ₂ DL ₁
13	ጸላዒ	ጸላኤ፡ ሠናያት	RM ₁
14	ፍቅርተ፡ ክርስቶስ	ፍቅርተ፡ ክርስቶስ፡ ቅድስት	EM ₁ EM ₂ EM ₃
14	ሰዱኒ	ሰዱኒ፡ ትቤ	EM ₂ EM ₄ DL ₁
14	ኀበ፡ መምህር፡ ከመ፡ እትመሀር፡ ወጸሎተ	ኀበ፡ መምህር፡ ከመ፡ እትመሀር፡ መዝሙረ፡ ዳዊት፡ ወጸሎተ	EM ₁ EM ₃
14	ኀበ፡ መምህር፡ መዝሙር	ኀበ፡ መምህር፡ ከመ፡ እትመሀር፡ መዝሙረ	RM ₁
14	ወጸሎተ	ወጸሎተ፡ ቅዱሳን	DL ₁
14	ወእንዘ፡ ይትናገሩ	ወእንዘ፡ ዘንተ፡ ይትናገሩ	DL ₁
14	ወይቤሎሙ፡ ሓዊሳ	ወይቤሎሙ፡ ጥቀ፡ ሓዊሳ	DL ₁
15	ዛቲ፡ ፍቅርቱ ፡ ለእግዚአብሔር	ዛቲ፡ ቅድስት፡ ፍቅርቱ፡ ለእግዚአብሔር	EM ₁ EM ₃
15	ዕንዕት	ዕንዕት፡ ከመ፡ ዕደው	EM ₁
15	አልቦ፡ ዘከማሃ	አልቦ፡ እምአንስት፡ ዘከማሃ	EM ₁ EM ₃
15	መጻእኩ፡ ወበጻሕኩ	በጊዜሃ፡ መጻእኩ፡ ወበጻሕኩ	EM ₁
17	ዘንተ፡ ኢፈቀደት	ዘንተ፡ ግብረ፡ ኢፈቀደት	EM ₁ EM ₂ EM ₃
17	አላ	አላ ኮነት	EM ₁ EM ₃
17	መዝሙረ፡ዳዊት፡ ጀተ፡ ጊዜ	መዝሙረ፡ ዳዊት፡ ጀተ፡ ጊዜ በመዓልት፡ ጀተ፡ ጊዜ	RM ₁
17	በመጽሐፈ፡ ተክሊል	በመጽሐፈ፡ ተክሊል፡ ከብካብ፡ ኮነ	DL ₁
17	በሥርዓቶሙ	በበሥርዓቶሙ	DL ₁
19	በጸሎት	በጸም፡ ወበጸሎት	EM ₂ DL ₁
19	ይገይሱ፡ ቤተ፡ ክርስቲያን	ይገይሱ፡ ኀበ፡ ቤተ፡ ክርስቲያን	EM ₁

20	ለውጥቴኒ	ለውጥቴኒ፡ ምታ	EM ₄
20	ዘሐለዩ	ዘሐለዩ፡ ኩሎ	EM ₁ EM ₃ RM ₁
22	ኅበ	እምኅበ	RM ₁
22	ወሰምዑ፡ ቃለ	ወሰምዑ፡ ቃለ፡ እም፡ ሰማይ	RM ₁
23	ወአጽንዓ	ትምህርተ፡ ወአጽንዓ	EM ₁ EM ₃
23	ኩሎ	ኩሎ፡ ትምህርታ	EM ₂ EM ₄ RM ₁
23	ዓለም	ዝንቱ፡ ዓለም	DL ₁
24	በዝ፡ ዓለም	በዝ፡ ዓለም፡ ያስተፈሥሐሙ	RM ₁
24	ዓቀቦሙ	ፍቁራኒሁ፡ ዓቀቦሙ	EM ₁ EM ₃
24	ለዓለም፡ አሜን	ለዓለመ፡ ዓለም፡ አሜን	EM ₁ EM ₃
25	ርእሳ	ርእሱ፡ ድማሃ	DL ₁
26	ለንጉሠ፡ ኢትዮጵያ	በአድያመ፡ ኩሎ፡ ብሔረ፡ ኢትዮጵያ	EM ₁ EM ₃
26	ኮነ	ኮነ፡ ዓቢይ	EM ₁ EM ₃
27	ጳጳስ፡ አቡነ፡ ማርቆስ	ጳጳስ፡ ዘስሙ፡ አቡነ፡ ማርቆስ	EM ₂
27	ወኮነ	ወኮነ፡ አሜሃ	RM ₁
27	ምስለ	ምስለ፡ ንጉሠ	EM ₁ EM ₃
27	ንጉሠ	ምስለ፡ ንጉሠ	DL ₁
29	ሃይማኖት	ሃይማኖት፡ ርትዕት	EM ₁ EM ₃
29	ወዘንተ፡ ሰሚያ	ወዘንተ፡ ሰሚያ፡ ወርእዮሙ	EM ₁ EM ₃
30	ብስራተ	ብሥራተ፡ ሰማያት	DL ₁
30	ኅበ፡ ንጉሥ	ኅበ፡ ንጉሥ፡ በዘመነ፡ አፍርንጅ	EM ₂ EM ₄ DL ₁
30	ሐራሐ፡ የአኃዝዎ	ሐራሁ፡ ከመ፡ የአኃዝዎ	RM ₁
30	እንዘ፡ ይብል	አስተዋደዮሙ፡ እንዘ፡ ይብል	EM ₁ EM ₃
30	ሐራ፡ ንጉሥ	ወሐሩ፡ ሐራ፡ ንጉሥ	RM ₁
30	ወሐሩ፡ ሐራ	ወሐሩ፡ ሐራ፡ ንጉሥ	EM ₁ EM ₃
31	ዘክርስቶስ	ዘርዓ፡ ክርስቶስ	EM ₁ EM ₂ EM ₃ EM ₄
31	ርቱዓ፡ ሃይማኖት	ርቱዓ፡ ሃይማኖት፡ እንዘ፡ ይትፈሣሕ	EM ₃
31	አክሊል፡ በሰማያት	አክሊል፡ ስምዕ በሰማያት	EM ₁ EM ₃

31	ይትአመን	ይትአመን ይቤ	RM ₁
32	ዓውደ	ዓውደ፡ ዘመንበር	DL ₁
32	አዘዘ	አዘዘ ከመ	EM ₁ EM ₃
32	አቡነ፡ አካለ፡ ክርስቶስ፡ ጸድቅ	አቡነ፡ አካለ፡ ክርስቶስ፡ ጸድቅ፡ ዘፀበለ፡ ጎል	EM ₁ EM ₃
33	እኳንነክሙ	እኳንነክሙ፡ በመዓትየ	EM ₃
33	ለሐሱ	ሰገዱ፡ ወሰከቡ፡ ወለሐሱ	DL ₁
34	፹ወ፯	፹ወ፯፡ ማኅበረ፡ ሰማዕት	DL ₁
34	እምዓይነ፡ ሰብእ	እምዓይነ፡ ሰብእ፡ በሠረገላ፡ ኤልያስ	DL ₁
35	ዘክርስቶስ	ዘርዓ ክርስቶስ	EM ₁ EM ₂ EM ₄ RM ₁
35	ለአከ	ወለአከ	DL ₁
35	ይቤ	ዘይቤ	EM ₁
35	ሀሎኑዓ፡ ናሁአ	ሀሎኑአ፡ ማዕረርአ፡ ዓቢይ፡ ዘፈተውነአ፡ ናሁአ	RM ₁
35	ወጽሐ	ዘፈተውነአ፡ ናሁአ፡ በጽሐአ	DL ₁
35	ወበሳኒታ	ወበሳኒታ፡ ዕለት	DL ₁
36	አንተ	ይቤ አንተ	EM ₁ EM ₃ DL ₁
36	ወብእስቲክ	ብእሲ፡ ዘምስለ፡ ብእስቲክ	EM ₁ EM ₃
37	ብዙኃት፡ አዕማቲሃ	ወምስለ፡ ብዙኃት፡ አዕማቲሃ	EM ₂ EM ₄ RM ₁
37	ውእቱ	ሕዝብ፡ ውእቱ	DL ₁
38	እንዘ፡ አምላክነ	እንዘ፡ ሀሎ፡ አምላክነ	EM ₁
38	ውስተ፡ ሀገሩ	ምስሌሁ፡ ውስተ፡ ሀገሩ	EM ₂ EM ₄ RM ₁
39	አቡነ	አቡነ፡ ወእምነ	EM ₃
40	ዕደዊሃ	ውስተ፡ እደዊነ	DL ₁
41	ሚመጠን	ወይቤሎሙ፡ ሚ መጠን	EM ₂ EM ₄
42	እመኑ	ተመየጡ፡ ወእመኑ	EM ₁ EM ₃
43	ቦኑ	ወይቤላ ቦኑ	EM ₁ EM ₃
43	ወሰምዓ	ወሶበ ሰምዓ	EM ₃
43	መታሕቲሆሙ	እሳተ፡ መታሕቲሆሙ	EM ₁ EM ₂ EM ₄
44	ተፈወሰት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ	ወፈወሶሙ፡ ወይእቲ፡ ፑእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጸድቅት፡ ተፈወሰት	EM ₁ EM ₃

45	ወተቀብዓት	ወወጽአት፡ ወተቀብዓት	EM ₁ EM ₃
46	ወአምኑ፡ በሃይማኖቶሙ	አምኑ፡ በሃይማኖቶሙ፡ ርቱዕ	EM ₃
47	ይምትር	ከመ፡ ይምትሩ	EM ₃
47	ጽንሐኒ	ከመዝ፡ ጽንሐኒ	DL ₁
48	ፈጽሞ፡ ስምዓ	ፈጽሞ፡ ስምዓ፡ ክርስቶስ	EM ₃
49	ይምትርዋ	ይምትሩ፡ ርእሳ	DL ₁
49	ወልደ፡ እግዚአብሔር	ወልደ፡ እግዚአብሔር፡ ሕያው	EM ₂
49	ወሠራዊቱ፡ ዕኩያን	ወላዕለ፡ ሠራዊቱ፡ እኩያን	EM ₃
50	አዕረግዋ	አዕረግዋ፡ መላእክት	EM ₂ EM ₄ RM ₁
50	ፍቅርተ፡ ክርስቶስ	እምነ፡ ፍቅርተ፡ ክርስቶስ	EM ₁ EM ₃
50	እንዘ፡ ትኔጽር፡ መካነ	እንዘ፡ ትኔጽር፡ ኩሎ፡ መካነ	RM ₁
51	ንጉሥ	ቤተ፡ ንጉሥ	EM ₁
51	ወትቤሎ	ወትቤሎ፡ ኅፈር	EM ₁
51	ተምዓ	ተምዓ፡ ፈድፋደ	EM ₁ EM ₃
51	ፈድፋደ	ፈድፋደ፡ ወይቤ	EM ₂ EM ₄ RM ₁
51	ወይቤ	ወይቤ፡ ለምንት፡ ታበውዕዋ	EM ₃
51	ተንሥአት	ተንሥአት፡ እሙታን	RM ₁
51	ውስተ፡ ሞቅሕ	ውስተ፡ ቤተ፡ ሞቅሕ	EM ₁ EM ₃
52	ወበሳኒታ	ወእምዝ፡ በሳኒታ	EM ₁ EM ₃
52	ንሐር፡ ወንኅድግ፡ ዘንተ፡ ዓለመ፡ ኃላፌ	ንሐድግ፡ ዘንተ፡ ዓለመ፡ ኃላፌ	EM ₂ EM ₄ RM ₁
53	አስተርአያ	አስተርአያ፡ መልአክ	EM ₂
53	ትመጽእ	ዮም፡ ትመጽእ	EM ₁ EM ₃
53	ትንሣእ	ትንሣእ፡ ቆብዓ	EM ₁
53	በእዴከ፡ ኦ፡ አባ	በእዴከ፡ ኦ፡ አባ፡ ማርቆስ	RM ₁
53	በእዴከ	በእዴከ፡ ኦ፡ አባ፡ ማርቆስ	DL ₁
53	ወጌሠም	ወጌሠም፡ ዕለት	RM ₁
53	መጽአት፡ ጽርሐ	መጽአት፡ ኀበ ጽርሐ	EM ₂ EM ₄
53	ወነገርዎ	ወነገርዎ፡ ሰብአ፡ ዚአሁ	EM ₁ EM ₃
53	እምነ	እምነ፡ ፍቅርተ፡ ክርስቶስ	RM ₁
54	ወእምዝ	ወእምዝ፡ አልበሳ	EM ₁ EM ₃
55	ይቤላ	ይቤላ፡ መልአክ	EM ₁ EM ₃ DL ₁

56	ደናግል	ለቅዱሳት: ደናግል	EM ₁ EM ₃
56	ክልዕዋ	ክልዕዋ: እስመ: ይቤሉ	DL ₁
56	ዝመካን	ዝ: መካን: ወይቤላ	EM ₂ EM ₄ RM ₁
57	እምየ	እምየ: ፍቅርተ: ክርስቶስ	EM ₃
57	ድጎነት: ሕይወተ	ድጎነት: ወሐይወት: ተፈወሰት	EM ₁ EM ₃
59	ወአንሥአት	ወዘከመ: ወአንሥአት	EM ₁
59	ወይቤሎመ	ፍቅርተ: ክርስቶስ: ቅድስት: ወይቤሎን	DL ₁
59	ለፍቅርተ: ክርስቶስ: ወይቤሎመ	ፍቅርተ: ክርስቶስ: ቅድስት: ወይቤሎን	EM ₁
59	አቀረረ	አቀረረ: እሳተ	EM ₂
60	ሀለወት	ወእንዘ: ሀለወት	EM ₁
60	ወእምእለ: ተገድፋ: አምጽኡ	ወእምእለ: ተገድፋ: ውስተ: ግብ: አምጽኡ: ንቤሁ	EM ₁ EM ₃
61	ወሰብአ: ሀገር: ከመ: ዘይከውን	ወሰብአ: ሀገር: ከመ: ይርአዩ: ዘይከውን	EM ₁
62	ወአስዋክ: አጽዳፍ	ወአስዋክ በማዕከለ አጽዳፍ	EM ₁ DL ₁
62	ቅዱሳን: አበው	ሐዋርያት: ቅዱሳን: ወትምህርተ: አበው: ቀደምት	EM ₁ EM ₃
63	በጸሎታ: ለንግሥትነ	በጸሎታ: ወበስእለታ: ለንግሥትነ	EM ₁ EM ₃
63	ዘአባ: ገብርኤል	መነኮስ: ዘስመ: አባ: ገብርኤል	EM ₂ EM ₄ DL ₁
63	ዘስመ: አባ	መነኮስ: ዘስመ: አባ: ገብርኤል	RM ₁
64	እም: ሞግሃ	እምሞግሃ: ለእግዝእትየ	EM ₁ EM ₃
65	ፍቅርተ: ክርስቶስ :እንተ: ተሐረየ	ፍቅርተ: ክርስቶስ: ቡርክት: እንተ: ተኅርየት	RM ₁
65	በአሐቲ: ዕለት: ቀዊማ	በአሐቲ: ዕለት: እንዘ: ሀለወት: ቀዊማ	EM ₁ EM ₃
65	መጽአ	መጽአ: ንቤሃ	EM ₁ EM ₃
66	በፍኖት	በፍኖት: ረከቦን: ፈያት	EM ₁ EM ₃
66	እምነ	ፍቅርተ: ክርስቶስ: እምነ	EM ₃

66	አ: አጋት	አ: አጋት: ደናግል	EM ₁ EM ₃ RM ₁
68	እክለ: አ: ወእግዝእትነ	እክለ: አ: እምነ: ወእግዝእትነ	EM ₁ EM ₃
68	ወነጽፈ: ደም	ወነጽፈ: ደም: ወአምኑ: በልቦሙ: ወበአፉሆሙ	DL ₁
70	ይቤሉ	ወእምዝ: ይቤሉ	EM ₁ EM ₃
70	ፀዊሮሙ: በዓራት: አስተጋብኡ	ፀዊሮሙ: በዓራት: ወሶበ: አስተጋብኡ	EM ₁ EM ₃
70	ወለምስኪናን: እስመ: ይቤ	ወለምስኪናን: በቅድሚሆሙ: እስመ: ይቤ: መጽሐፍ	EM ₁ EM ₃
70	ወመንክረ	ወመንክረ: ዘአልቦ: ጉለቀ	EM ₁ EM ₃
70	በጸሎታ: እምይእዜሰ	በጸሎታ: ወበስእለታ: እምይእዜሰ	EM ₁ EM ₃
71	ከመ	በበመካናቲሆሙ: ከመ: አውጋንያ	EM ₁
71	ማኅበረ: ቅዱሳት: አንስት	ማኅበረ: ደናግል: ቅዱሳት: አንስት	RM ₁
72	ይቤልዋ	ወእምዝ: ይቤልዋ	EM ₁ EM ₃
72	በጽሐነ	በጽሐነ: በእንተ: ንግደትኪ	EM ₁ EM ₃
73	ወአውጽዕዎን: አንደዱ: እሳተ	ወአውጽዕዎን: አፍአ: አንደዱ: እሳተ	RM ₁
74	ወይእዜኒ: እሳት	ወይእዜኒ: እምዝ: እሳት	RM ₁
74	ደይን: ያድኅነነ	ደይን: አምላክነ: ያድኅነነ	DL ₁
75	አምልኮትክሙ	ትቤ: በዓይቴኑ: ዝንቱ አምልኮትክሙ	RM ₁
75	ትቤ: በዓይቴኑ: አምልኮትክሙ	ትቤ: በዓይቴኑ: ዝንቱ አምልኮትክሙ	EM ₃
75	በስመ: አብ: ወወልድ: ወመንፈስ ቅዱስ	በስመ: አብ: ወወልድ: ወመንፈስ ቅዱስ ፩ዱ አምላክ	EM ₂ EM ₄ RM ₁
75	ወኢጋንንት: እምላዕለ	ወኢጋንንት: ፀዋጋን: እምላዕለ	EM ₁ EM ₃
75	ይቤልዋ: በምንት	ይቤልዋ: ለእምነ: በምንት	EM ₁ EM ₃
77	ሜጠት: ገጻ: ምሥራቅ	ሜጠት: ገጻ: መንገለ: ምሥራቅ	EM ₂ EM ₄
77	ይትገበር: ለኪ: ይቤለኪ	ይትገበር: ለኪ: ዘሐለይኪ:	EM ₃

		ይቤለኪ	
77	ይቤላ፡ ኩሎ	ወይቤላ፡ ይኩን፡ ኩሎ	RM ₁
80	እምይእዜሰ፡ ንሕንጽ	እምይእዜሰ፡ ይቤ፡ ንሕንፅ	EM ₁ EM ₃ DL ₁
81	አኃዙ፡ ያስተጋብኡ	አኃዙ፡ ከመ፡ ያስተጋብኡ	EM ₁ EM ₃ RM ₁
81	ነቅዓ፡ በቃለ፡ ዚአሁ	ነቅዓ፡ ማይ፡ በቃለ፡ ዚአሁ	EM ₂
81	ወተመይጠ፡ ኀበ፡ ዝኅር	ተመይጠ፡ ወሰከበ፡ ኀበ፡ ዝኅር	EM ₁ EM ₃
81	ሕኑጽ፡ ነቢሮ	ሕኑጽ፡ ውእቱ፡ ጳጳስ፡ ነቢሮ	EM ₁ EM ₃
82	ቅድስት፡ ፍቅርተ፡ ክርስቶስ	ቅድስት፡ ፍቅርተ፡ ክርስቶስ፡ ከመ	EM ₁ EM ₃
82	ትጽሕፍ	ትጽሕፍ፡ መጻሕፍተ	EM ₂ EM ₄ RM ₁
83	ተሰቅለ፡ ወተንሥኦ	ተሰቅለ፡ ወኀበ፡ ተንሥኦ	EM ₁ EM ₃
83	ወጌቴሴማኒ፡ ማርያም	ወጌቴሴማኒ፡ መቃብረ፡ እግዝእትነ፡ ማርያም	EM ₂ EM ₄ RM ₁
84	በእንተ ስሙ	እለ፡ ይጸውማ፡ በእንተ፡ ስሙ	RM ₁
84	በዓይነ፡ ምሕረቱ	በዓይነ፡ ምሕረቱ፡ ያነቅፅ፡ ሎቶን፡ ማየ፡ እምኰኰሕ	DL ₁
85	ጸሎተ፡ ሙሴ	ጸለየት፡ ጸሎተ፡ ሙሴ	EM ₃
86	ብርሃናዊ	ፈነወ፡ መልአኮ፡ ብርሃናዊ	EM ₁
86	ነበራ፡ ህየ፡ ወነበራ፡ ህየ	ወነበራ፡ ህየ፡ ፪ተ፡ ዓመተ፡ በጸሎት፡ ወበጾም፡ ወሰጊድ ወበትሕርምት	EM ₂ EM ₄ RM ₁
86	ብርሃናዊ፡ ወሰማዕቶ	ብርሃናዊ፡ ወሰማዕቶ፡ ማኅያዌ	EM ₃
86	ወሰሰለ፡ ከይሲ	ወሰሰለ፡ ውእቱ፡ ከይሲ	RM ₁
86	ውእቱ፡ ከይሲ	ወሰሰለ፡ ውእቱ፡ ከይሲ	DL ₁
86	በክርሠ፡ ደመና	በክርሠ፡ ደመና፡ ብርህት	RM ₁
86	ወመንክር፡ ብፅዕት	ወመንክረ፡ በእዴሃ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት	EM ₁ EM ₃
88	ከመ፡ ኢኮነ፡ መካነ	ከመ፡ ኢኮነ፡ መካነ፡ ሀብታ	RM ₁
88	በአሐቲ	ተሰቅለት፡ በአሐቲ	EM ₂
89	ሶቤሃ፡ ኀቤሃ	ሶቤሃ፡ መጽአት፡ ኀቤሃ	RM ₁
89	ጳጥሪቃ፡ ትቤሎን	ወጳጥሪቃ፡ ጲስጢስ፡ አላጲስ፡ ወኢጋጲስ፡ ትቤሎን	EM ₂ DL ₁
89	ለድንግል፡ ኢያእመረታ	ለድንግል፡ አስመ፡	EM ₂ EM ₄ RM ₁

		ኢያሕመረታ	
90	፩፡ ወልድ፡ ነበረኒ	ትቤ፡ ኤልሳቤጥ፡ ፩፡ ወልድ፡ ነበረኒ	RM ₁
90	ትቤ፡ ኤልሳቤጥ ፩፡ ወልድ	ትቤ፡ ኤልሳቤጥ፡ ፩፡ ወልድ፡ ነበረኒ	EM ₁ EM ₃
91	ዘኢይትከሃል፡ ለተነግሮ፡ ይቤላሃ	ዘኢይትከሃል፡ ለተነግሮ፡ ወእምዝ፡ ይቤላሃ	EM ₁ EM ₃
91	ወእምይእዜ	አመ፡ ወደቅነ፡ እምይእዜ	EM ₁ EM ₃
91	ተወርው፡ ኀበዝ	ተወርው፡ ኀበ፡ ዝ፡ መካን	DL ₁
92	ሰከቡ፡ መጻሕፍት	ሰከቡ፡ መጻሕፍት፡ ውስተ፡ ባሕር	EM ₂ EM ₄ RM ₁
92	ሕያዋነ፡ እንዘ፡ ወኢማሰነ	ሕያዋነ፡ እንዘ፡ ይጸድል፡ ርቀቶሙ፡ ወኢማሰነ	EM ₁ EM ₃
93	ለረድኤታ፡ መጽኡ	ለረድኤታ፡ እንተ፡ መጽኡ	EM ₁ EM ₃
93	ከመ፡ ትግበር፡ ኩሎ ፡ ዘሐለየት	ከመ፡ ትግበር፡ ቦቱ፡ ኩሎ፡ ዘሐለየት	RM ₁
94	ወቤተ ልሔም	ወቤተ፡ ልሔም፡ ኀበ፡ ተወልደ	EM ₁ EM ₃
94	ተንሥኡ፡ ሐራ	ተንሥኡ፡ ወሐራ፡ ወእንሶስዋ	EM ₁ EM ₃
94	እግዚእነ	እግዚእነ፡ ወእምዝ፡ ሐራ	EM ₁ EM ₃
94	በከያ፡ ጥቀ፡ ወዳግመ	በከያ፡ ጥቀ፡ ወዳግመ፡ ቦኡ፡ መካነ፡ ኀልኀታ፡ ወጸማ	DL ₁
95	እምአዕሩግ	እንበለ፡ እሳት፡ በእደዊሆሙ፡ እም አዕሩግ	DL ₁
95	ወትቤ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ	ወትቤ፡ እምነ፡ ቅድስት ፍቅርተ፡ ክርስቶስ	EM ₁ EM ₃
96	መቃብረ፡ እግዝእትነ	መቃብረ፡ እግዝእትነ፡ ማርያም	EM ₂ EM ₄ RM ₁
97	ወእምዝ፡ ሐረት አርማንያ	ወእምዝ፡ ሐረት፡ ሀገረ፡ አርማንያ	EM ₂ RM ₁ DL ₁
98	ምኔት፡ ኢኮነ	ምኔት፡ ይቤላ፡ ኢኮነ	EM ₂ EM ₄ RM ₁
98	እስመ፡ ነግድ፡ አንቲ	ዘንተ፡ ስግደተ፡ እስመ፡ ነግድ፡ አንቲ	EM ₁ EM ₃
99	መንገለ፡ ባሳን	መንገለ፡ ገዳመ፡ ባሳን	DL ₁
99	ሀለዋ፡ ደናግል	ሀለዋ፡ ብዙኃት፡ ደናግል	EM ₁ EM ₃

99	ይቤልዋ፡ ተመይጦ	ይቤልዋ፡ ለእምነ፡ ተመይጦ	EM ₁ EM ₃
100	ኢኮነ፡ ወትቤሎ	ኢኮነ፡ ዝ፡ ብሔር፡ መካነ ሀብትኪ፡ ወትቤሎ	EM ₁ EM ₃
100	ወትቤሎ	ወትቤሎ፡ አፈቅሮ፡ ለዝንቱ፡ መካነ	DL ₁
100	እምነ፡ ፍቅርተ	ብፅዕት፡ እምነ፡ ፍቅርተ	EM ₁ EM ₃
103	ትዕርግ	ወፈቀደት፡ ከመ፡ ትዕርግ	EM ₁ EM ₃
103	ከልዕዋ፡ መነኮሳት	ከልዕዋ፡ ወጺኦ፡ መነኮሳት	EM ₁ EM ₃
104	ወረደት	ወእምዝ፡ ወረደት	EM ₃
104	ኩላ፡ ኢትዮጵያ	ኩላ፡ አድያመ፡ ኢትዮጵያ	RM ₁
104	በገዳመ፡ ቀርሜሎስ	ዓቢይ፡ ጻድቅ፡ በገዳመ፡ ቀርሜሎስ	EM ₁
104	ወረከቦቶ፡ እንዘ	ወረከቦቶ፡ ለአቡነ፡ እንዘ	EM ₁ EM ₃
104	ለእምነ፡ ወመጽአ	ለእምነ፡ ኅሪት፡ ወመጽአ	EM ₁ EM ₃
105	ይመርሐ	ይመርሐ፡ መልአክ	EM ₁
105	በዝ መካነ	ወነበረት፡ በዝ መካነ	EM ₁ EM ₃
106	ዓቢያ	ወሀለየት፡ ከመ፡ ትሕንጽ፡ ቤተ፡ ክርስቲያን፡ ዓቢያ	EM ₁
108	እለ፡ ነሥኡ	እለ፡ ነሥኡ፡ ምሥጢራተ፡ ቅድሳት	EM ₁
108	ፍቅርትዮ፡ ወፍቅርተ፡ ወልድየ	ፍቅርትዮ፡ አንቲ፡ ወፍቅርተ፡ ወልድየ	EM ₁ EM ₃
108	ውስተ፡ ቅዱሳን	ውስተ፡ ቅዱስተ፡ ቅዱሳን	RM ₁
109	ወትረ	ወትረ፡ ከመ፡ ይትጋደላ	EM ₁
110	ተአተተ	ወሐዘነት፡ እምነ፡ [እስመ]፡ ተአተተ	DL ₁
110	ሐዘነት፡ ተአተተ	ወሐዘነት፡ እምነ፡ [እስመ]፡ ተአተተ	EM ₂
111	አእጋር	አጥባት፡ እለ፡ ሐፀናሃ፡ ወብፁዓት፡ አእጋር	EM ₃
112	ዘከመ፡ በጽዓት፡ ለእግዚአብሔር	በአዕይንቲሃ፡ ዘከመ፡ በፅዓት፡ ብፅዓተ፡ ለእግዚአብሔር	EM ₁
112	ዘከመ፡ በፅዓት፡ ብፅዓተ፡ ለእግዚአብሔር	በአዕይንቲሃ፡ ዘከመ፡ በፅዓት፡ ብፅዓተ፡ ለእግዚአብሔር	EM ₁ EM ₃

114	ወከማሁ፡ አጽዋማትኒ	ወከማሁ፡ በካልአት፡ አጽዋማትኒ	EM ₂ EM ₄ RM ₁
115	ወትጽፍዕ፡ በዕብነ	ወትጽፍዕ፡ ገጽ፡ በዕብነ	RM ₁
116	ኅቤሃ፡ እግዝእትነ	ኅቤሃ፡ እግዝእትነ፡ ማርያም	RM ₁
117	እስከ፡ ለዓለም	እስከ፡ ለዓለም፡፡ በትፍሥሕት፡ አሜን	DL ₁
117	መላእክት	መላእክት፡ እለ፡ ዘዚአሁ	EM ₁ EM ₃
117	እግዚእነ፡ ወይሬስያ	እግዚእነ፡ ላዕሌሃ፡ ወይሬስያ	EM ₁ EM ₃
122	ብዙኃ፡ እንዘ፡ ትገብር	ብዙኃ፡ ዓመታተ፡ እንዘ፡ ትገብር	RM ₁
122	አቡነ፡ ዘበሰማያት	አቡነ፡ ዘበሰማያት፡ ይትረኝዉ፡ ላቲ፡ አናቅጽ፡ ሰማያት	EM ₁ EM ₃
123	እም፡ ዓማ፡ ወድካም	ከመ፡ ታዕርፊ፡ እም፡ ዓማ፡ ወድካም	EM ₁ EM ₃
123	ወዕርቃን	እምቀር፡ ወዕርቃን	EM ₂ DL ₁
123	ወስራኅ	ወእምዝንቱ፡ ኩሊ፡ ዓማ፡ ወሥራኅ	EM ₁ EM ₃
125	አመ፡ ጅወጂ፡ ለየካቲት	ወእምዝ፡ በአሐቲ፡ ዕለት፡ አመ፡ ጅወጂ፡ ለየካቲት	DL ₁
125	በቅድሚሁ	በቅድሚሁ፡ በከየት፡ ጥቀ	EM ₁ EM ₃
125	አስተዳሎኩ፡ ለኪ፡ መንግሥትየ	አስተዳሎኩ፡ ለኪ፡ መካነ፡ መንግሥትየ	EM ₁ EM ₃
134	ጸሎታ	ጸሎታ፡ ወበረከታ	EM ₂ EM ₄
134	ጸሎታ፡ ወበረከታ፡ ወኃይለ	ጸሎታ፡ ወበረከታ፡ ወስእለታ፡ ወኃይለ	RM ₁

Table: XX. Omission of Word

5.4.6.3. Omission of a sentence

§ Section	Omission of a sentence	Reconstructed text	Family/ms/ mss
5	በዛቲ፡ ዕለት	በዛቲ፡ ዕለት፡ ክብረ፡ በዓላ፡ ለዛቲ፡ ቅድስት፡ ወብፅዕት	DL ₁
5	ለዛቲ፡ ኅረት	ብፅዕት፡ ወክብርት፡ ጻድቅት፡ ወኅሪት	EM ₂ EM ₄
8	ወኢላርያ	ከመ፡ ኦርኒ፡ ወከመ፡ በርባራ፡	EM ₁

		ወኪላርያ	
10	፫፡ ጊዜ፡ ወአንከሩ	፫ተ፡ ጊዜያተ፡ ወአቅረበት፡ ፫ተ፡ ቅዳሴያተ፡ ወአንከሩ	DL ₁
34	ወሶቤሃ	ወአውጽኦሽሙ፡ አፍኦ፡ ወቀሰፍሥሙ፡ ወመተሩ፡ አርእስቲሆሙ፡ በሰይፍ፡ ወሶቤሃ፡	EM ₂ DL ₁
38	ምስለ፡ ክርስቶስ	እንዘ፡ ንሴፎ፡ ሕይወተ፡ እመ፡ ዓረይነ፡ ሞተ፡ ምስለ፡ ክርስቶስ	RM ₁
49	በትዕይንት	በትዕይንት፡ ወመከሩ፡ ከመ፡ ይምትሩ፡ ርእሳ፡ ክብርተ፡ ወሶቤሃ፡ ወቀይዋ፡ በሰይፍ፡ መተሩ፡ ርእሳ	EM ₁ EM ₃
59	ኢተመየጥከ	መሐራኒ፡ ወተሣሃላኒ፡ ዘአበስኩ፡ ላዕሌክን፡ ርኢኩ፡ ተአምረ፡ ወመንክረ፡ በእዴክን፡ አቀረራ፡ እሳተ፡ ወአሰገዳ፡ አናብስተ፡ በእገሪክን፡ ይቤልዎ፡ እምኢተመየጥከ	DL ₁
59	ኢትምሕረክ	ኢትምሕረክ፡ እምነ፡ ወንሕነኒ፡ ኢንገብር፡ ምንተኒ ዘእንበለ፡ ፈቃድ፡ ንግሥትነ	DL ₁
59	ጻድቅት	ጻድቅት፡ ወበጊዜሃ፡ ጸሐፊ፡ መጽሐፊ፡ ጦማር፡ ሐዋርያሃ፡ ወፈነዋ፡ በአፊ፡ ንስር፡ ንቤሃ	DL ₁
60	ወጸሐፊት	ወእንዘ፡ ሀለወት፡ ነቢራ፡ እንዘ፡ ትሜህሮን፡ ሕገ፡ ግዕዝን፡ ለደናግል፡ ዘመጸሕፍት፡ ቅዱሳት፡ ወአሜሃ፡ ወገረት፡ ንስር፡ ጦማር፡ በቅድሚያን፡ አንበባሃ፡ ወፈከራሃ፡ እማንቱ፡ ቅዱሳት፡ አንከራ፡ ጥቀ፡ በእንተ፡ ምህሮቶን፡ ጸሐፊት	DL ₁
62	እለ፡ ይትኳነኑ	እለ፡ ይትኳነኑ፡ በባሕረ፡ እሳት፡ ወዕዴሁ፡ ዘኢይነውም፡ ውስቴቱ፡ ጣቃ፡ ጽልመት፡ ላዕሌሆሙ	EM ₃
63	ከመ፡ ይፈውሶሙ	አኃዘ፡ ሥጋ፡ እምነ፡ በኅቡዕ፡ ንብ፡ አህጉራተ፡ ከመ፡ ይፈውሶሙ	DL ₁
66	ይቤሎን፡ ለእልኩ፡ ደናግል፡ አ	ይቤሎን፡ ለእልኩ፡ ደናግል፡ አዕማቲነ፡ መሐራነ፡ ወተሣሃላነ፡ ወአድኅናነ፡ ተማኅፀነ፡ በአምላክክን	EM ₂
67	ፍቅርተ፡ ክርስቶስ	ወእምዝ፡ ተንሥኦት፡ ወጸለየት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡	EM ₁ EM ₃

67	ትቤሎሙ	እምነ፡ ወንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡ ትቤሎሙ	RM ₁
71	ለማገበራኒሃ	ለማገበራኒሃ፡ አስተፃኒአ፡ ተሰወረት፡ እማ፡ ሙዝ፡ ዘምስለ፡ ቼቱ፡ አዕማቲሃ	DL ₁
73	ከመ	ወእምዝ፡ ተጋብአ፡ ከሎሙ፡ ሰብአ፡ ሀገር፡ ከመ	RM ₁
87	ትሜህሮሙ	ትሜህሮሙ፡ ንጽሕና፡ ወቅድስና፡ ይጸመዱ፡ በጾም፡ ወበጸሎት፡ ወለጋጥአንሂ፡ ትመይጦሙ፡ ውስተ፡ አእምሮ፡ እግዚአብሔር፡ ወለጸድቃንሂ፡ ትሜህሮሙ፡ ወትምዕዶሙ፡ ገድሎሙ	DL ₁
94	አንሶስዋ፡ ኀበ	ወአንሶስዋ፡ ኀበ፡ ገብረ፡ ተአምረ፡ እግዚእነ፡ ወእምዝ፡ ሐራ	DL ₁
112	ምጽዋተ	ምጽዋት፡ ወያመጽእ፡ ላቲ፡ ሲሳያ፡ በበጀኤ፡ ዕለት፡ መልአከ፡ እግዚአብሔር፡ ኀበስተ፡ ሰማያዊ፡ ወጽዋዓ፡ ወይን	EM ₂ DL ₁
127	እምየማን፡ ወፀጋም	እምየማን፡ ወፀጋም፡ ወሀብኩኪ፡ ኪዳነ፡ እስከ፡ ፲ወጀቱ፡ ትውልድ፡	EM ₁

Table: XXI. Omission of a sentence

5.4.7. Dittography/Addition

The word dittography comes from the Greek word ‘διττός’ means ‘twice’ and ‘γράφειν’ means ‘to write’. It is the act of adding words or phrases in the text twice incorrectly. It indicates the writing of any part of a letter, word, phrase or sentence added twice into the text and a copyist introduces into the copied text intentionally or unintentionally while it is not present in the base text. The error dittography occurred in Gädlä Fəqərtä Krəstos when a scribe intentionally introduced additional letter, word and sentence, when he wanted to improve a text or correct a spelling or grammar. The copier of manuscript DL₁ especially added deliberately many words and phrases including long sentences and attempted to improve or correct the text according to his understanding of the text or the context. All the additions in the manuscripts are listed below:

5.4.7.1. Addition of a letter

§ Section	Addition of a letter	Reconstructed text	Family/ms/mss
1	ወበዕሪናሁ	በዕሪናሁ	EM ₂ EM ₄ DL ₁
1	ወዕሩየ	ዕሩየ	DL ₁
2	አውጽኦ፡ እም፡ ገነተ፡ ተድላ፡ ምስለ፡ ሔዋን	ተመሲሎ፡ ሔዋንሃ፡	DL ₁
2	ወተሠጊዎ	ተሠጊዎ	DL ₁
3	ወከመ፡ ወሀበነ	ከመ፡ ወሀበነ	DL ₁
3	ወመላእክቲሁ	መላእክቲሁ	EM ₂
4	ወእግዝእትነ	እግዝእትነ	EM ₂ EM ₄
4	እንተ፡ አልቦ፡ በላዕሌሃ	እንተ፡ አልቦ፡ ላዕሌሃ	EM ₂ EM ₄ RM ₁
6	ወፈራህያነ፡ እግዚአብሔር፡ ወእሙንቱ	ፈራህያነ፡ እግዚአብሔር፡ እሙንቱ	DL ₁
6	ወእሙንቱ	እሙንቱ	DL ₁
6	ወበትእዛዘ፡ እግዚአብሔር	በትእዛዘ፡ እግዚአብሔር	DL ₁
6	ወትረ፡ ጀኢሆሙ	ጀሆሙ	EM ₂ EM ₄
6	ወንዑዳን	ንዑዳን	EM ₁
7	ወበእንተ	በእንተ	DL ₁
7	ወያጸግቡ	ያጸግቡ	DL ₁
8	ወሠናይት	ሠናይት	DL ₁
10	ወስብሐት	ስብሐት	DL ₁
12	ወበጊዜሃ	በጊዜሃ	DL ₁
12	በዘንተ	ዘንተ	EM ₁
13	ወትኤምኅ	ትኤምኅ	DL ₁
13	ዘትገይስ፡ ወትረ	ትገይስ፡ ወትረ	EM ₁ EM ₃
13	ወከመ፡ አይሐጣ	ከመ፡ አይኀጣ	EM ₁ EM ₂ RM ₁
16	ወእምድኅረ	እምድኅረ	DL ₁
17	ወመዝሙረ	መዝሙረ	DL ₁
17	በመሥገርተ፡ ዝንቱ፡ ዓለም	በመሥገርተ፡ ዝ፡ ዓለም	DL ₁
17	በሌሊተ	ሌሊተ	EM ₂ EM ₄

17	ወታጠፍአኒ	ታጠፍአኑ	DL ₁
18	ወንዕቀብ	ንዕቀብ	DL ₁
19	ወበሰጊድ	በሰጊድ	DL ₁
20	ወርኅባነ	ርኅባነ	DL ₁
21	ወይወፅእ	ይወፅእ	DL ₁
22	ወይቤሉ	ይቤሉ	DL ₁
23	ወተፈሥሐ	ተፈሥሐ	DL ₁
23	ቀዳሚሰ	ቀዳሚ	DL ₁
25	ወመንክራዊት	መንክራዊት	RM ₁
25	ወወሰፍሐ	ወሰፍሐ	RM ₁
26	ወኮነ	ኮነ	DL ₁
27	ዘርቱፅ	ርቱፅ	DL ₁
29	ወቆሙ	ቆሙ	DL ₁
32	ወይጥኅሩ	ይጥኅሩ	EM ₂ EM ₄ RM ₁
32	አናብስተሁ	አናብስተ	RM ₁
32	ወአሰይፍት	አሰይፍት	EM ₂ EM ₄ RM ₁
32	ወአዘዘ	አዘዘ	EM ₁
33	ዘለከ	ለከ	EM ₃
33	ለከኒ	ለከ	DL ₁
34	ወተኃብአ	ተኃብአ	DL ₁
34	ወአመ፡ ፬ኡ፡ ለየካቲት	አመ፡ ፬፡ ለየካቲት	DL ₁
36	ወኢይፈርህ	ኢይፈርህ	DL ₁
36	ዘበምድር	ዘምድር	EM ₄ RM ₁ DL ₁
37	ወእሁብክሙ	እሁብክሙ	EM ₁ ;EM ₃ ;DL ₁
37	ወሶቤሃ	ሶቤሃ	DL ₁
37	ወኄጦሙ	ኄጦሙ	DL ₁
38	ወበ፫፫፫፫፫	ወ፫፫፫፫፫	DL ₁
39	ዘምስለ	ምስለ	EM ₂ EM ₄ DL ₁
40	ወአኃዙ	አኃዙ	DL ₁

40	ዲያውርዳ	ያውርዱ	EM ₁
40	ቀሲፎተሙኣ	ቀሲፎቶኣ	EM ₁
41	ወጀጀቀሠፍናሃ	ጀጀቀሠፍናሃ	EM ₁ EM ₃ EM ₄
42	ኢትመውቱ	ኢትሙቱ	RM ₁
42	ወአውሥአቶ	አውሥአቶ	DL ₁
42	ለዕኩይሰ	ዕኩይሰ	EM ₁ EM ₃ DL ₁
42	ወውእቱ	ውእቱ	DL ₁
42	በኀቤነሰ	በኀቤነ	EM ₂ EM ₄ RM ₁
42	ወበኀበ	በኀበ	DL ₁
43	ወመዓተ	መዓተ	EM ₁
45	ዙተሐፅበት	ተሐፅበት	DL ₁
45	ቅብዑተ	ቅብዓ	RM ₁
45	ወለሐሱ	ለሐሱ	EM ₁ EM ₃
46	ወአምኑ	አምኑ	EM ₃
46	መተሩሐሩ	መተሩ	EM ₁
46	ለምእመናን	ምእመናን	EM ₁ EM ₂ EM ₃ EM ₄
46	በበሃይማኖቶሙ	በሃይማኖቶሙ	EM ₄ RM ₁
47	በሰይፍሰ	በሰይፍ	EM ₂
47	ወበጊዜሃ	በጊዜሃ	DL ₁
47	ወይቤሎ	ይቤሎ	DL ₁
47	ወዘይጼውዕ	ወይጼውዕ	DL ₁
48	ወሶቤሃ	ሶቤሃ	DL ₁
48	ወዳግመ	ዳግመ	DL ₁
49	ወወልደ	ወልደ	EM ₂ EM ₄ DL ₁
49	ረስመያ	ረስያ	EM ₃
49	ወሶቤሃ	ሶቤሃ	DL ₁
49	ድልቅልቅት	ድልቅልቅ	EM ₂ EM ₃ EM ₄
49	ወአድለቅለቀት	አድለቅለቀት	DL ₁

49	ወሰገደት	ሰገደት	DL ₁
49	፪ተ	፪	DL ₁
51	ወአላዌ	ፀላዌ	EM ₁ EM ₃
51	ወሶቤሃ	ሶቤሃ	EM ₁ DL ₁
51	ወይቤልዎ	ይቤልዎ	EM ₂ DL ₁
51	ወወደያ	ወደያ	EM ₁ EM ₃
53	ወውእቱኒ	ውእቱኒ	EM ₂ EM ₄
53	ወለውእቱኒ	ውእቱኒ	DL ₁
54	ወአልበሳ	አልበሳ	EM ₁ EM ₃
55	ወእምድኅረ	እምድኅረ	EM ₃ DL ₁
55	ተባረከት	ተባሪካ	RM ₁
55	ወሐረት	ሐረት	RM ₁
55	ወይቤላ	ይቤላ	DL ₁
55	ወሶቤሃ	ሶቤሃ	DL ₁
55	ወአንሶሰወት	አንሶሰወት	DL ₁
55	ወነበረት	ነበረት	EM ₁ EM ₃
55	ወረከበታ	ረከበታ	RM ₁ DL ₁
55	ወተናበባ	ተናበባ	EM ₂ EM ₄ DL ₁
55	ወርእያሃ	ርእያሃ	DL ₁
56	ወለካልአንሂ	ወካልአንሂ	EM ₁ EM ₃ DL ₁
56	ወተመይጣ	ተመይጣ	EM ₁ EM ₃
56	ተባረከት	ተባሪኮን	RM ₁
56	ወእምድኅረዝ	ወእምዝ	DL ₁
56	ወከልዕዋ	ከልዕዋ	DL ₁
56	ወዜነዋ	ዜነዋ	EM ₃ DL ₁
56	ወትቤሎ	ትቤሎ	DL ₁
56	ዘአርአይከኒ	አርአይከኒ	DL ₁
56	ወተባረከት	ተባረከት	DL ₁
56	ወበጊዜሃ	በጊዜሃ	RM ₁ DL ₁

56	በዝዮኒ	በዝዮ	DL ₁
57	ወሶቤሃ	ሶቤሃ	DL ₁
58	ወፈነወት	ፈነወት	DL ₁
58	ወበልዎ	በልዎ	DL ₁
59	ወተስእሎመ.	ተስእሎመ.	EM ₁ DL ₁
59	ወአንሥአት	አንሥአት	EM ₁ EM ₃
60	በሃይማኖትነ	ሃይማኖተ	EM ₁
60	ወለእመ ገበርከ	እመ፡ ገበርከ	DL ₁
60	ተወክፈታ	ተወክፎ	EM ₁
60	ወአብጽሐታ	ወአብጽሐ	EM ₁
60	ወአርኒዎመ.	ወአርኃው	RM ₁
60	ሰማዕታት	ሰማዕት	DL ₁
60	ወአምጽኡ	አምጽኡ	DL ₁
61	ወሶቤሃ	ሶቤሃ	DL ₁
61	ወአዘዘ	አዘዘ	DL ₁
64	ወፍቅርተ	ፍቅርተ	EM ₁ EM ₃
64	በአስማቲሆመ.	በአስማተ	EM ₂ EM ₄ RM ₁
65	በሕሊናሃ	ሕሊናሃ	DL ₁
65	በአክናፌክሆመ.	በክነፌሆ	EM ₂ RM ₁
66	ረከብዎን	ረከቦን	DL ₁
68	ወመጠነ	መጠነ	DL ₁
68	ወበአፉሆመ.፡	አፉሆመ.	EM ₁ EM ₃
69	ወእምድኅረ	ወእምዝ	DL ₁
69	ወነሥአት	ነሥአት	DL ₁
69	ወረዝታ	ረዝታ	DL ₁
69	ወአርኃበ	አርኅበ	DL ₁
69	ወበጊዜሃ	በጊዜሃ	DL ₁
69	ወአጥመቅዎመ.	አጥመቅዎመ.	DL ₁
70	ወይቤሉ	ይቤሉ	EM ₁ EM ₃

70	መጽውቲ	መጽውቲ	DL ₁
71	ወፈለጠት	ፈለጠት	DL ₁
71	ተፈለጠት	ፈለጠት	RM ₁
71	ወወቀረት	ወቀረት	DL ₁
72	ወሶቤሃ	ሶቤሃ	DL ₁
72	ወአኃዙ	አኃዙ	DL ₁
72	ዘበጽሐነ	በጽሐነ	DL ₁
73	ርእይዎን	ርእዩ	EM ₁ EM ₃ DL ₁
74	ወእለ	እለ	DL ₁
74	ወነሣእነ	ነሣእነ	DL ₁
75	ወበጺሐ	በጺሐ	DL ₁
75	ወሶቤሃ	ሶቤሃ	DL ₁
75	ወይቤልዋ	ይቤልዋ	DL ₁
76	ወእምነ	እምነ	EM ₁ EM ₃
76	ወእሉሰ	ዘሰ	DL ₁
76	አማልክተ	አምላክ	DL ₁
77	ወይቤሉ	ይቤሉ	EM ₁ EM ₃
79	ወይቤልዋ	ይቤልዋ	DL ₁
79	ወወሀብናኪ	ወሀብናኪ	EM ₁
79	ወኢታማስን	ኢታማስን	DL ₁
80	ወሶቤሃ	ሶቤሃ	DL ₁
80	ወይቤላ	ይቤላ	DL ₁
80	ወአምኑ	አምኑ	DL ₁
80	፭፻ተ፳ወ፰ተ	፭፻፳፡ ወ፰	DL ₁
80	ወጸራሕኪ	ጸራኅኪ	DL ₁
81	አስተጋብአብኡ	አስተጋብኡ	EM ₂ EM ₄
81	ወተመይጠ	ተመይጠ	EM ₁ EM ₃
81	ወተሰምዩ	ወሰመይዎሙ	DL ₁
82	ወኃደገት	ኃደገት	DL ₁

84	ወተመንደባ	ተመንደባ	DL ₁
85	አዕዛኒሁኒ	አዕዛኒሁ	DL ₁
85	ወጽሕመ	ጽሕመ	DL ₁
85	ወሶቤሃ	ሶቤሃ	DL ₁
86	ወበጊዜሃ	በጊዜሃ	DL ₁
89	ወሶልያና	ሶልያና	DL ₁
89	ወእግዝእትነሰ	ወእግዝእትነ	DL ₁
92	ወተስሕበ	ተስሕቡ	DL ₁
92	ወከሠቱ	ወከሠታ	EM ₁ EM ₃ DL ₁
93	ወለእለ፡ ዘምስሌሃ	ወእለ፡ ምስሌሃ	DL ₁
94	ወአንሶስዋ	አንሶስዋ	DL ₁
95	ወተጋቢያመ	ተጋቢአመ	DL ₁
95	ወበአደዊሆመ	በአደዊሆመ	EM ₂ RM ₁
95	ወአምኑ	አምኑ	RM ₁
97	ወይሐራራ	ሐረት	DL ₁
98	ወሶቤሃ	ሶቤሃ	DL ₁
98	ወሶቤሃ	ሶቤሃ	DL ₁
99	ወበዝየኒ	በዝየ	DL ₁
99	ወተወክፈት	ተወክፈት	DL ₁
99	ወተስእለቶ	ተስእለቶ	DL ₁
100	ወተፅዕነት	ተፅዕነት	DL ₁
102	ወተጠምቀት	ተጠምቀት	DL ₁
102	ወሐወፀት	ሐወፀት	DL ₁
102	ወተባረከት	ተባረከት	DL ₁
103	ወክልዕዋ	ክልዕዋ	DL ₁
103	ወነቢራ	ነቢራ	EM ₂ DL ₁
104	አድያማተ	አድያመ	EM ₂ DL ₁
104	ወዳግመ	ዳግመ	DL ₁
104	ወነገረቶ	ነገረቶ	DL ₁

105	ወዜነውዋ	ዜነውዋ	EM ₂ DL ₁
106	ወዓበያ	ዓበያ	DL ₁
106	ወይትገበር	ይትገበር	DL ₁
108	ወአወፈያ	አወፈያ	DL ₁
110	ወተአተተ	ተአተተ	DL ₁
111	ወአዋልዲሃ	አዋልድ	DL ₁
112	ኢጉሀሉት	ጉሐሉት	EM ₄
112	ኢበሐቅል	ኢበቀል	RM ₁
112	ወኢቅድም	ወኢቂም	RM ₁
113	ወከመ	ከመ	RM ₁
113	ወዘልፈ	ዘልፈ	RM ₁
114	ወአንቃዕዲዋ	አንቃዕዲዋ	DL ₁
114	ወቀዊማ	ቀዊማ	DL ₁
114	ወከመ፡ ዝ	ከመ፡ ዝ	EM ₂ DL ₁
116	ወይኅድር	ይኅድር	EM ₂ EM ₄ RM ₁
118	ወይባርክዋ	ይባርክዋ	DL ₁₁
118	ወትኔጽር	ትኔጽር	DL ₁₁
119	ወከመ	ከመ	EM ₄ DL ₁₁
121	ወትቤ	ትቤ	DL ₁₁
123	ወመጽኡ	መጽኡ	EM ₂ DL ₁₁
123	ወተፅዕነት	ተፅዕነት	EM ₂ DL ₁₁
124	ወሶበ	ሶበ	EM ₂ DL ₁₁
124	ወነፍስ	ነፍስ	DL ₁₁
125	ወአመ	አመ	DL ₁₁
127	ወእምፀጋም	ወፀጋም	EM ₁ DL ₁₁
127	ወንዋዮሙ	ወንዋዩ	DL ₁₁
127	ወኢይቅረቡ	ኢይቅረቡ	DL ₁₁
128	ይጸውዑኪ	ተጸውዓ	EM ₄ RM ₁
129	ዓማኪ	ዓማ	EM ₂ EM ₄ DL ₁₁

129	ወስደትኪ	ወስደት	EM ₂ DL ₁₁
129	ወስግደትኪ	ወስጊድኪ	DL ₁₁
130	ወተፈሥሐት	ተፈሥሐት	EM ₂ EM ₄ RM ₁
130	ወበይእቲ	በይእቲ	EM ₂ DL ₁₁
131	ወተፈሥሐ	ተፈሥሐ	EM ₂ DL ₁₁
131	ሀለወክን	ብክን	DL ₁₁
133	ወአዋከየ	አዋከየ	DL ₁₁
133	ጸሎታተ	ጸሎተ	DL ₁₁
133	ወሰፍሐ	ሰፍሐ	DL ₁₁
134	ወገነዝዋ	ገነዝዋ	EM ₂ EM ₄ DL ₁₁

Table: XXII. Addition of letter

5.4.7.2. Addition of a words

§ Section	Addition of a word	Reconstructed text	Family/ms /mss
1	በረድኤተ: እግዚአብሔር እግዚእነ	በረድኤተ: እግዚእነ	RM ₁
1	አላ: በ፩: መንግሥት	በ፩ዱ: መንግሥት	EM ₁ EM ₃
1	ለለዕለቱ: ወለለጽባሐ	ለለጽባሐ	DL ₁
1	ለለጽባሐ: ወኢይነጽፍ ውሒዘ: ምሕረት: ለለጽባሐ	ለለጽባሐ	EM ₂
1	ወበዋሕድናሁ: ዘኢይፈደፍድ	ወኢይፈደፍድ	RM ₁
2	ዕልወቶ: ሶበ: በከየ: በቅድሜሁ	በከየ: በቅድሜሁ	DL ₁
2	እምሕፅነ: አቡሁ: ቤዘዎ: ወአድኃኖ: እም: ዕደ: ጸላኢሁ: ወውእቱ: እንዘ	እምሕፅነ: አቡሁ	DL ₁
2	ወበደኃሪ: መዋዕለ: ዘመን	ወበደኃሪ	RM ₁
2	ወውእቱ: እንዘ: ዕሩይ	ውእቱ: ዕሩይ	DL ₁
2	ውስተ: ገነተ: ተድላሁ	ውስተ: ተድላሁ	DL ₁
2	እም: ድኅረ: ቤዘዎ	ቤዘዎ	DL ₁
2	ወበሣልስት: ዕለት: ተንሥኦ: እመታን	ተንሥኦ: እመታን	DL ₁
3	እምዘ: ዓርገ: ፈነወ: መንፈስ: ቅዱስ	ፈነወ: መንፈስ ቅዱስ	DL ₁

3	ወኢላሚጤ፡ ወይቤሎሙ፡ ሐሩ፡ ወመሀሩ፡ ኩሎ፡ ዓለመ፡ ወእሙንቱኒ	ወኢላሚጤ፡ መሀሩ	DL ₁
3	መሀሩ፡ ኩሎ፡ ሰብአ፡ ልደቶ፡ ለክርስቶስ፡ እማርያም፡ ወልብሰተ፡ ሥጋሁ	መሀሩ፡ ኩሎ፡ ሰብአ፡ ልደቶ ለክርስቶስ፡ እማርያም፡ ሥጋዌሁ	DL ₁
3	ወከመ፡ ይመጽእ፡ ዳግመ	ዳግመ፡ ይመጽእ	DL ₁
3	ወእሰግድ፡ ቅድሜሁ	ወእሰግድ	EM ₁ EM ₃
4	ወፈድፋደሰ፡ ገድላ፡ ለዛቲ፡ ቅድስት	ወገድለ፡ ዛቲ፡ ቅድስት	DL ₁
4	እምነ፡ ብፅዕት፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡	ብፅዕት፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት	RM ₁
4	እግዝእትነ፡ ማርያም	እግዝእትነ	DL ₁
4	እስከ፡ ለዓለመ፡ ዓለም፡ አሜን፡	እስከ፡ ለዓለም፡ አሜን	EM ₂ EM ₄ DL ₁
5	እሙ፡ ማርያም፡ እግዝእተ፡ ኩልነ	እሙ፡ ማርያም፡ እግዝእትነ	DL ₁
6	ወብእሲቱ፡ ንርት	ብእሲቱ	EM ₁ EM ₃
6	ወጀሆሙ፡ ፈራህያነ፡ እግዚአብሔር	ፈራህያነ፡ እግዚአብሔር	EM ₁ EM ₃
6	እም፡ ጅኤላውያን	ወእስራኤላውያን	DL ₁
6	እንተ፡ ክርስቶስ፡ ወሐዋርያት፡ ቅዱሳን	እንተ፡ ወሐዋርያት፡ ቅዱሳን	DL ₁
7	ወባሕቱ፡ አልቦሙ፡ ውሉድ	ወአልቦሙ፡ ውሉድ	DL ₁
7	ወበዓለ፡ እግዝእትነ፡ ማርያም	በዓለ፡ ማርያም	DL ₁
7	ለእግዝእትነ፡ ማርያም	ለማርያም	DL ₁
9	ወበጊዜ፡ ፅንሳ፡ እማ፡ ትሰግድ	ወበጊዜ፡ ፅንሳ፡ ትሰግድ	RM ₁
9	አልጸቀት፡ ከመ ትለድ	አልጸቀት፡ ትለድ	DL ₁
9	ቅድስት፡ ዛቲ፡ ብፅዕት፡ እምነ፡ ወእሞነ	ቅድስት፡ እማሙዝ	RM ₁
10	ቆመት፡ በእገሪሃ፡ ወአቅረበት፡ ቪተ፡ ቅዳሴያተ፡ ወትቤ	ቆመት፡ በእገሪሃ፡ ወትቤ	DL ₁
11	ተፈጥረት በ፹ዕለት	ተፈጥረት	DL ₁
12	ወሶቤሃ ፡ወረደ	ወወረደ	DL ₁
12	ለይኩነኒ፡ መድኃኒት፡ ለሥጋየ፡ ወመድኃኒት፡	ለይኩነኒ፡ መድኃኒተ፡ ለነፍስየ፡ ወሥጋየ	RM ₁

	ለነፍሰየ		
12	ወካዕበ፡ ትቤ፡ ኦ፡ ክርስቶስ፡ አምላኪየ፡ ይትባረክ፡ ስምክ	ኦ፡ ክርስቶስ፡ አምላኪየ	DL ₁
12	ዘንተ፡ ሥጋክ፡ ወዘንተ፡ ደመክ፡ ዘወሀብከኒ	ዘንተ፡ ሥጋክ፡ ወዘንተ፡ ደመክ	DL ₁
12	እስከ፡ ለዓለመ፡ ዓለም፡ አሜን	እስከ፡ ዓለም፡ አሜን	EM ₁ EM ₃ DL ₁
14	ዘተሰምየት፡ በቆብዕ፡ እምነ	ዘተሰምየት፡ በቆብዕ	EM ₄
14	መዝሙረ፡ ዳዊት፡ ወጸሎተ	መዝሙረ፡ ወጸሎተ	DL ₁
14	ሓዊሳ፡ ወእሙንቱኒ፡ አብእዎ፡ ውስተ፡ ቤቶሙ	ሓዊሳ	DL ₁
15	ኢይክል፡ ልሳነ፡ ሰብእ፡ ተናግሮ፡ ገድላ	ኢይክል፡ ልሳነ፡ ሰብእ፡ ተናግሮ	DL ₁
15	አልቦ፡ እም፡ አንስት፡ ዘየዐብያ፡ ዘእንበለ፡ እግዝእትነ፡ ማርያም	አልቦ፡ እምአንስት፡ ዘከማሃ፡	RM ₁
15	ወያዓርግዋ፡ ከመ፡ ያርእይዋ	ወያዓርግዋ፡ ያርእይዋ	DL ₁
15	ያርእይዋ፡ መላእክት፡ መካነ፡ ትፍሥሕት	ያርእይዋ፡ መካነ፡ ትፍሥሕት	RM ₁
15	አላ፡ ሑር፡ ወመሀራ፡ ፊደለ፡ ወመዝሙረ፡ ዳዊት	ሑር፡ ወመሀራ፡ ፊደለ፡ ወመዝሙረ	DL ₁
15	ወተአማኅክዋ ለዛቲ፡ በእንተዝ፡ ውእቱ፡ ዘሰዓምክዋ	በእንተዝ፡ ተአማኅክዋ፡ ለዛቲ	DL ₁
16	ፍቅራ፡ ለእግዝእትነ፡ ማርያም	ፍቅራ፡ ማርያም	DL ₁
17	ከመ፡ ያስተዋስብዋ	ያስተዋስብዋ	DL ₁
17	ዘኢትዮጵያ፡ ዘስሙ፡ ዘርዓ፡ ክርስቶስ፡ ወትቤሎ፡ ለአቡሃ፡ ኦ፡ አቡየ፡ እመ፡ ኮነ፡ እፎ፡ ከመዝ እፎ ትድኅን ነፍሰየ	ዘኢትዮጵያ ወትቤሎ፡ ኦ፡ አቡየ፡ እፎ፡ ትድኅን፡ ነፍሰየ	DL ₁
17	ወለምንት፡ ወታጠፍአኒ	ታጠፍአኑ	DL ₁
18	ዮምኒ፡ በፈቃድ፡ እግዚአብር፡ እንዘ፡ ንዜከር	ዮምኒ፡ ንዜከር	DL ₁
19	በኅቡዕ፡ በውስተ፡ አልባሲሆሙ	በኅቡዕ	DL ₁
20	መልአክ፡ ዑቃቤሁ	ዑቃቤሁ	DL ₁

20	ወእሙንቱ፡ መላእክት፡ ከመዝ	ወእሙንቱ፡ መላእክት	DL ₁
21	ኢትፍርሁ፡ ተራክቦ	ኢትፍርሁ	DL ₁
22	ወካዕበ፡ ዳግመ	ወዳግመ	DL ₁
22	እስተርአዮሙ፡ ወእምዝ፡ ጸሙ፡ ወጸለዩ	እስተርአዮሙ	DL ₁
22	እንዘ፡ የኃዝኑ፡ ወይቴክዙ	እንዘ የሐዝኑ	DL ₁
22	ወይበክዩ፡ ሆመ	ወይበክዩ	EM ₂
22	ወይበክዩ፡ ቆሙ	ወይበክዩ	EM ₃
22	ወአሚሃ፡ ሰምዑ	ወሰምዑ	DL ₁
22	እምሰማይ፡ ዘይብል ኢትፍርሁ፡ አላ፡ ፈጽሙ፡ ፈቃድ፡ እግዚአብሔር	እምሰማይ	DL ₁
22	ወእምዝ፡ ዘይብል	ወእምዝ	EM ₃
23	ቀዳሚሰ፡ ነበሩ፡ እንዘ፡ ይብሉ	ቀዳሚይቤሉ	DL ₁
23	መጽእ፡ ኀቤሁ፡ መልአከ፡ እግዚአብሔር፡ ወአዕረጎ፡ መንገለ፡ ነገት፡ ወአርአዮ	አርአዮ፡ ወአዕረጎ፡ መንገለ፡ ገነት	DL ₁
23	መካነ፡ ጳድቃን፡ ወኃጥአን፡ ወነጸረ	ነጸረ	DL ₁
24	መንገለ፡ አውክያኖስ፡ ብሔረ ሕያዋን፡ ወሴሞ፡ መንገለ፡ አውክያኖስ	ብሔረ፡ ሕያዋን፡ ወሴሞ፡ ¹ መንገለ፡ አውክያኖስ	EM ₃
24	ወሀሎ፡ እስከ፡ ዮም	ዮም	DL ₁
24	ወዘከመ፡ ያፈቅሮሙ	ያፈቅሮሙ	DL ₁
24	ገነተ፡ ተድላ	ተድላ	DL ₁
25	ዜና፡ ሠናየ፡ ዘኀሩተ፡ ዚአሃ	ዜና፡ ኀሩታ	EM ₁ EM ₃
25	ወይእቲ፡ ሆመ፡ ዘግባ	ሆመ ፡ ዘግባ	DL ₁
25	እስከ፡ ቀላይ፡ ወባሕር፡ አዕፁቂሃ	እስከ፡ ባሕር፡ አዕፁቂሃ	EM ₁ EM ₃
26	ወበእንተዝ፡ እንዘ	በእንተዝ	DL ₁
26	ሃይማኖት፡ ቅድስት	ሃይማኖት	DL ₁
27	ዓቢይ፡ ቅስት፡ ማዕከለ፡ ጳጳስ	ዓቢይ፡ ቅስት	DL ₁

27	ወአስተጋብአ፡ ጳጳስ	ወአስተጋብአ	DL ₁
28	ወተበአስዎ፡ ለንጉሥ	ወተበአስዎ	DL ₁
28	ንጉሥ፡ ኢመንፈሳዊ	ንጉሥ	EM ₁ EM ₃
28	ወይቤል፡ዎ ለንጉሥ	ይቤልዎ	DL ₁
28	በሃይማኖትክ፡ ሳጥናኤላዊት ወንሕነሰ ንፈቅድ፡ ከመ፡ ትትመየጥ፡ ኀቤነ	ሰይጣናዊት	DL ₁
28	መንግሥትክ፡ ወኢይጸንዕ	መንግሥትክ	DL ₁
28	ወናሁ፡ ኀድግ	ኀድግ	DL ₁
28	ተምዓ፡ ፈድፈድ፡ ንጉሥ	ወተምዓ፡ ንጉሥ	EM ₃
29	ወበእንተዝ፡ ከዓዉ	ከዐው	DL ₁
29	ወርእዮሙ፡ ጽንዓ ትዕግሥቶሙ፡ ለሰማዕት	ወርእዮሙ	DL ₁
29	በጥብዓተ፡ ልብ፡ በእንተ፡ ሃይማኖት፡ ሰምዐ፡ ንጉሥ	ሰምዐ፡ ንጉሥ	DL ₁
29	እሙንቱ፡ ዕኑዓን፡ እሙንቱ	እሙንቱ፡ ጽኑዓን	EM ₂
29	ወእምዝ፡ ለአከ፡ ንጉሥ፡ ኀቤሆሙ	ለአከ፡ ኀቤሆሙ	DL ₁
29	እንዘ፡ ይብል፡ ዓመፅክኑ	ዓመፅክኑ	EM ₃
29	ወሶቤሃ፡ ወፅኡ፡ እምቤቶሙ፡ ወሐሩ፡ ውስተ፡ ፈለግ	ወሶቤሃ	DL ₁
29	ዓቢይ፡ ባሕር፡ ዘስሙ፡ ጣና	ዓቢይ፡ ባሕር	DL ₁
30	ወእምዝ፡ ሐሩ፡ ፍጡነ፡ ሐሩ	ፍጡነ፡ ሐሩ	DL ₁
30	ወሐሩ፡ ውስተ፡ ዓፀዶሙ	ውስተ፡ ዓፀዶሙ	DL ₁
30	አላ፡ ይዘልፈከ	ይዘልፈከ	DL ₁
30	ወያምጽእዎ፡ ኀቤሁ፡ ኀቤሁ	ወያምጽእዎ፡ ዓመፅክኑ	DL ₁
30	ምስለ፡ ብእሲቱ፡ ወሠራዊቱ ወሐሩ፡ ሐራ፡ ንጉሥ	ወሐሩ፡ ሐራ፡ ንጉሥ	DL ₁
31	ወእምዝ፡ ወጽኦ፡ ምስለ፡ ሠራዊቱ	ወእምዝ፡ ወጽኦ	EM ₁ EM ₃
31	ወይትኃሠይ፡ በእንተ፡ ነሢኦ	በእንተ፡ ነሢኦ	EM ₁ EM ₃
31	አክሊለ፡ ስምዕ፡ በሰማያት፡ በከመ፡ ይቤ፡ እግዚእነ፡ በወንጌል	አክሊለ፡ ስምዕ፡ በሰማያት	DL ₁

32	ወኃለ፡ ይጠርዕ፡ ወይጥጎሩ	ወኃለ፡ ይጥጎሩ	EM ₂ EM ₄
32	ወኃለ፡ ይሠር፡ ወይጥጎሩ	ወኃለ፡ ይጥጎሩ	RM ₁
32	ወገብረ፡ ግብተ፡ ጉባኤ	ወገብረ ግባዕተ	DL ₁
32	ከመ፡ አናብስት	አናብስት	DL ₁
32	ወኃምዝ፡ አዘዘ	አዘዘ	DL ₁
32	ወኃሙንቱኒ፡ መጽኡ	መጽኡ	DL ₁
33	ካዕበ፡ እፎ፡ ትዜኃሩ	እፎ፡ ትዜኃሩ	DL ₁
33	ርእዮ፡ ንጉሥ	ርእዮ	DL ₁
33	ለአካለ፡ ክርስቶስ፡ ምስለ፡ ምዕመናን	ለአካለ፡ ክርስቶስ	DL ₁
33	እስመ፡ ርእዮ፡ እንዘ፡ ይትናገር፡ ምስሌሆሙ	እንዘ፡ ይትናገር	DL ₁
33	ወኃምዝ፡ አዘዘ	አዘዘ	DL ₁
33	ካዕበ፡ ከመ	ከመ	DL ₁
33	ምስለ፡ እሊአሁ፡ ወሐራሁ	ሐራሁ	DL ₁
33	ወኃሙንቱ፡ ሐራ፡ ሰለብዎሙ	ወሰለብዎሙ	DL ₁
33	ወባሕቱ፡ ኢለከፎሙ	ኢለከፎሙ	DL ₁
33	አላ፡ ኮነ	ወኮነ	DL ₁
33	ወኃምዝ፡ አምጽኡ	ወአምጽኡ	DL ₁
33	ወሰደድዎሙ፡ ንቤሆሙ፡ ወሶቡ፡ በጽሑ፡ አናብስተ፡ ንቤሆሙ፡ ወለሐሱ፡ ጸበለ፡ እገሪሆሙ	ወሰደድዎሙ፡ ሰገዱ፡ ወሰከቡ፡ ወለሐሱ፡ ጸበለ፡ እገሪሆሙ	DL ₁
34	ወአዘዞሙ፡ ካዕበ	ወአዘዞሙ	DL ₁
34	ወሶቤሃ፡ መተርዎሙ፡ ወውኅዘ	ወሶቤሃ፡ ውኅዘ	DL ₁
35	ኅበ፡ ወበሳኒታ፡ ዕለት	ወበሳኒታ፡ ዕለት	RM ₁
35	አዘዘ፡ ንጉሥ	አዘዘ	DL ₁
35	ብእሴ፡ እግዚአብሔር ዘክርስቶስ	ብእሴ፡ እግዚአብሔር	RM ₁
35	ሶበ፡ ጸንዐ	ጸንዐ	DL ₁
35	ሶቤሃ፡ ነቢረ፡ ዓውደ፡ ንጉሥ	ሶቤሃ፡ ነቢሮ፡ ንጉሥ	DL ₁
36	ይቤ፡ መኰንን፡ ዘርዓ፡	ይቤ፡ መኰንን	DL ₁

	ክርስቶስ		
36	አላ፡ እኑብ	እሁብ	DL ₁
36	እኑብ፡ ክሣድዮ፡ ለሰይፍ	እሁብ፡ ክሣድዮ	DL ₁
36	ወሶበ፡ ሰምዐ፡ ዘንተ፡ ተቈጥኦ	ተቈጥኦ	DL ₁
36	ወካዕበ፡ ይቤ፡ ውእቱ፡ ዓላዊ	ውእቱ፡ ዓላዊ	DL ₁
36	አስከ፡ ማዕዘኑ፡ ትትኤየር፡ በላዕሌየ	ትትኤየር፡ በላዕሌየ	DL ₁
37	ለአከ፡ ሐራሁ	ለአከ	DL ₁
37	ወበጽሐት፡ ኀበ	በጽሐት	DL ₁
37	ከመ፡ ይትጋብኡ፡ ሕዝብ በጊዜሃ	በጊዜሃ	DL ₁
37	እምቤተ፡ ሞቅሕ፡ ወሶበ፡ መጽአ	እም፡ ቤተ፡ ሞቅሕ	DL ₁
37	ወተስእሎሙ፡ በእንተ፡ ሃይማኖት	ተስእሎሙ	DL ₁
37	ወይቤሎሙ፡ ንጉሥ፡ ስምዑኒ፡ ቃልየ፡ ወትው፡ ኪያየ	ወይቤሎሙ፡ ንጉሥ	DL ₁
37	እንዘ፡ ይብል፡ ተመየጡ	ተመየጡ	DL ₁
38	በዘለከሰ፡ ሃይማኖት	በዘለከሰ	EM ₁ EM ₃
38	ኢነአምን፡ ብከ	ኢነአምን	EM ₂ EM ₄ RM ₁
38	ወበእንተ፡ ብዕልኒ፡ ወሢመት	ብዕልሰ	DL ₁
38	ወበእንተዝ፡ ኢንክህድ	ኢንክህድ	DL ₁
38	አምላክነ፡ ማዕከሊነ	አምላክነ	EM ₁
38	እስመ፡ ለእመ፡ ዓረይነ	እመ፡ ዐረይነ	DL ₁
39	ዲበ ምድር፡ በእንግድዓቲሆሙ	በእንግድዓቲሆሙ	DL ₁
40	ካዕበ፡ ካልአን፡ ለእምነ	ለእምነ	DL ₁
40	ወይትገደፍ፡ ሥጋሃ	ሥጋሃ	DL ₁
40	ነሥእዋ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ	ነሥእዋ	DL ₁
40	እግዚአብሔር፡ ክቡር	እግዚአብሔር	EM ₂ EM ₄

40	ወበጊዜሃ፡ ሠወረታ፡ ወከደነታ	ወከደነታ	DL ₁
40	ከደነታ፡ ዕርቃና	ወከደነታ	EM ₁ EM ₃
40	ንጉሥ፡ ሱስንዮስ	ንጉሥ	DL ₁
40	እጽንዑዓ፡ ጥዩቀ፡ ጥቀ	እጽንዑአ፡ ጥቀ	RM ₁
40	ቦቱ፡ ዛቲ	ቦቱ	DL ₁
40	ወሶበ፡ ርእየ፡ ከመ፡ ኢተቀሥፈት፡ ይቤ	ይቤ	DL ₁
40	ይቤ፡ ዝንቱ	ይቤ	EM ₁ EM ₃
40	መሠርያን፡ ኢየሳልቅ	መሠርያን	DL ₁
41	፪፻፡ ቅሥፈታተ፡ ቀሠፍናሃ	፪፻፡ ቀሠፍናሃ	DL ₁
41	አልቦ፡ ዘረከብነ	አልቦ	DL ₁
41	ዘንተኒ፡ ገብሩ፡ ዛቲ፡ ወእምዝ፡ ወደያ	ወእምዝ፡ ወደያ	DL ₁
41	ወገብሩ፡ ባቲ፡ ከማሁ፡ ወዓዲ፡ አዘዘ	ዓዲ፡ አዘዘ	DL ₁
41	ላዕለ፡ ዕብነ፡ ጥፃ	ላዕለ፡ ጥፃ	DL ₁
42	ወሶበ፡ መጽኡ፡ ይቤሎሙ	ወይቤሎሙ	DL ₁
42	ወለነሰ፡ አኮ፡ ከማከ	ወለነሰ	DL ₁
43	ተሐይወኑ፡ አውስው፡ ወይቤሉ	ተሐይወኑ፡ አውሥኡ	EM ₃
43	ተሐይወኑ፡ ወይቤሉ	ተሐይወኑ፡ አውሥኡ	EM ₁
43	እሳት፡ ወሰይፍ፡ ሀሎ፡ በቅድሚክ	እሳት፡ ወሰይፍ	EM ₃ RM ₁
43	እሳት፡ ወሰይፍ፡ ቅድሚክ	እሳት፡ ወሰይፍ	DL ₁
43	ሐዲን፡ ጽኑዐ	ሐዲን	DL ₁
43	መትሕቲሆሙ፡ ወገብሩ፡ ቦሙ፡ ከማሁ፡ ወኢለከፎሙ፡ ምንትኒ	መታሕቲሆሙ	DL ₁
44	ወወደይዎሙ፡ ከማሁ፡ ወበይእቲ	በይእቲ	DL ₁
44	ውእቱ፡ ቅዱስ፡ ሚካኤል	ቅዱስ፡ ሚካኤል	EM ₁ EM ₃
44	ወፈወሶሙ፡ ከመ፡ ዘኢለከፎሙ፡ ምንትኒ	ወፈወሶሙ	DL ₁

45	ያምጽእዎሙ፡ ኀቤሁ	ያምጽእዎሙ	DL ₁
45	ፍቅርተ፡ ክርስቶስ፡ ምስለ፡ እሊአሃ	ፍቅርተ፡ ክርስቶስ	DL ₁
45	ወወጽአት፡ ወዓዲ፡ ትመስል፡ ከመ	ወወጽአት	DL ₁
45	ወተቀብዓት፡ ቅብዓት	ወተቀብዓት	EM ₁
45	ወተቀብዓት፡ ቅብዓተ	ወተቀብዓት	EM ₃
45	ሶበ፡ ርእየ፡ ዘንተ፡ ኄጦሙ	ኄጦሙ	DL ₁
45	ወመዓደሙ፡ ከመ፡ ይስምዑ፡ ቃሎ	ወመዓደሙ	DL ₁
45	ወበእንተዝ፡ ሰደዱ፡ ሐራሁ	ሰደዱ	DL ₁
45	በጸሐሙ፡ ለሐሱ	ለሐሱ	EM ₁ EM ₃
46	ወጸርሁ፡ ካዕበ፡ ኩሎሙ፡ ኀበ፡ ንጉሥ፡ በዕሪና፡ ወይቤሉ	ወጸርሁ፡ ኩሎሙ፡ በዕሪና	DL ₁
46	አ፡ ንጉሥ፡ ዓላዌ	አ ዓላዌ	DL ₁
46	ለዘአምኑ፡ በሰይፍ	በሰይፍ	DL ₁
47	ለዘርዐ፡ ክርስቶስ፡ ቅዱስ	ለዘርዓ፡ ክርስቶስ	DL ₁
47	ወለእምነ፡ ቅድስት	ወእምነ	EM ₁ EM ₃ RM ₁
47	ወሶበ፡ መጽሐ፡ አዘዘ	አዘዘ	DL ₁
47	ከመ፡ ይምትሩ	ይምትሩ	DL ₁
47	ብእሴ፡ እግዚአብሔር፡ ለዘርዓ፡ ክርስቶስ	ብእሴ፡ እግዚአብሔር	DL ₁
47	ክሣዶ፡ በሰይፍ	ክሳዶ	DL ₁
47	አኃውየ፡ ንስቲተ፡ ከመ፡ እጸሊ፡ ኀበ፡ አምላኪየ፡ ወኃደግዎ	አኃውየ፡ ንስቲተ	DL ₁
47	ቅዱስ፡ ሚካኤል	ሚካኤል	DL ₁
47	ይምሕር፡ ለከ፡ አምላክከ	ይትመሐር	DL ₁
48	ወይቤሎ፡ ካዕበ	ይቤሎ	DL ₁
48	ስምዓከ፡ ዘርዓ፡ ክርስቶስ	ስምዓ፡ ክርስቶስ	DL ₁
48	ወይቤሎሙ	ይቤ	DL ₁
48	ዓላዊ፡ ንጉሥ፡ ወተንሢኦ	ተንሢኦ	DL ₁

48	ወሶቤሃ፡ ተክዕወ	ተክዕወ	DL ₁
48	እምክሣዱ፡ ደም	ደም	DL ₁
49	ወትቤሎ፡ ሊተኒ፡ ኢትፍልጠኒ፡ እምኔሁ፡ ወተምዐ	ተምዐ	DL ₁
49	ወሶብ፡ ሰምዐት፡ ዘንተ፡ ሚጠት	ወሚጠት	DL ₁
49	ወእምዝ፡ ቆመት	ቆመት	DL ₁
49	ነዋኃ፡ ሰዓተ	ነዊኅ	DL ₁
49	ወትቤ፡ በውስተ፡ ጸሎታ	ወትቤ	EM ₂ EM ₄ RM ₁
49	ላዕለ፡ ንጉሥ፡ ለሠራዊቱ፡ እኩያን	ወላዕለ፡ ሠራዊቱ፡ እኩያን	RM ₁
49	እስመ፡ መከሩ፡ ተመትሮታ፡ ሶቤሃ	ሶቤሃ	EM ₁ EM ₃
49	ወኮነ፡ ዓቢይ	ወኮነ	DL ₁
49	በውስተ፡ ትዕይንት	በትዕይንት	DL ₁
49	ወጣቃ፡ ውስተ፡ ከሌላ፡ ዓለም	ወጣቃ	DL ₁
49	ወአሜሃ፡ መከሩ	ወመከሩ	DL ₁
50	አዕረግዋ፡ መላእክት፡ ለነፍሳ	አዕረግዋ፡ መላእክት	DL ₁
51	ርኩስ፡ አንተ	ርኩስ	EM ₁ EM ₂ EM ₃
51	ለምንት፡ ታበውእዋ፡ ኅቤየ	ለምንት፡ ታበውእዋ	DL ₁
51	ወለምንት፡ ኢመተርክምዋ	ኢመተርክምዋኑ	DL ₁
51	ኦ ንጉሥ፡ ኢክህልነ፡ ንሕነ፡ ትምህርተ	ትምህርታ	DL ₁
51	እስመ፡ ሥራየ፡ አጽንዓት	አጽንዓት	DL ₁
51	እም፡ ቅድመ፡ ዮም	ዮም	DL ₁
51	ወእምድኅረ፡ ጀሱባዔ፡ ተንሥአት	ተንሥአት	DL ₁
51	ልባ፡ ኅቤሁ	ልባ	DL ₁
51	ወውእቲኒ፡ ወደያ	ወደያ	DL ₁
52	አውጽአ፡ እምቤተ፡ ሞቅሕ	አውጽአ	DL ₁
52	ተንሥኡ፡ ንሑር፡ ወንኅድግ፡	ንኅድግ፡ ዘንተ፡ ዓለመ፡	DL ₁

	ዘንተ፡ ዓለመ፡ ኃላፊ	ኃላፊ	
53	አስተርአያ፡ መልአክ፡ እግዚአብሔር	አስተርአያ፡ መልአክ	DL ₁
53	ይቤሎ፡ ለጳጳስ፡ ቅብዓ	ይቤሎ፡ ለጳጳስ	EM ₁
53	ኅቤክ፡ ፍቅርተ፡ ክርስቶስ	ኅቤክ	DL ₁
53	መልአክ እግዚአብሔር	መልአክ፡	DL ₁
53	ፍቅርተ፡ ክርስቶስ፡ ከመ፡ ትንሣኤ	ፍቅርተ፡ ክርስቶስ፡ ቅድስት	DL ₁
54	ወሰገደት፡ ቅድሜው፡ ወእምዝ፡ ዜነወቶ	ዜነወቶ፡ ወነገረቶ	DL ₁
54	ካዕበ፡ ኅቤው	ኅቤው	DL ₁
54	በእንተ፡ ነሢአ፡ ቆብአ፡ ወአስኬማ፡ ወእምዝ	ቆብዓ፡ ወአስኬማ	DL ₁
54	ነሥአት፡ ቆብዓ፡ ወአስኬማ	ቆብዓ፡ ወአስኬማ	DL ₁
55	ወሐራ፡ ወርእያሃ	ርእያሃ	DL ₁
56	ለአንስት፡ በዊኦ፡ ውስተ፡ ዝንቱ፡ መካን	ለአንስት፡ በዊኦ	DL ₁
56	ወእምድኅረ፡ ጌ፡ ዕለት፡ መጽአ፡ መልአክ፡ እግዚአብሔር	ጌ፡ ዕለት፡ መጽአ፡ መልአክ፡ እግዚአብሔር	DL ₁
56	አንተ፡ ውእቱ፡ ዘአርአይከኒ፡ ምሥጢረ	አርአይከኒ፡ ምሥጢራተ፡ ሰማያት	DL ₁
56	ሠናዩ፡ ነበብኪ፡ ወናው፡ ይትገበር፡ ለኪ	ሠናዩ፡ ነበብኪ፡ ይትገበር	DL ₁
56	ወአብአ፡ በኅቡዕ፡ ወነሥአት	ነሥአት	DL ₁
56	ምሥጢራተ፡ ቅድሳት፡ ውስተ፡ ውእቱ፡ መካን	ምሥጢራተ፡ ቅድሳት	DL ₁
56	ወበጊዜሃ፡ ነቅሐት፡ ወሰብሐቶ፡ ለእግዚአብሔር፡	በጊዜሃ፡ ነቅሐት	DL ₁
57	ለአሐቲ፡ ዕቤርት	ለዕቤርት	DL ₁
57	ነዊኅ፡ ሰዓተ	ነዊኃ	DL ₁
57	ወእምዝ፡ ተወክለት፡ ኪያሃ፡ በነፍሳሂ፡ ወበሥጋሃ	ወተወክለታ	DL ₁
58	አባለ፡ ዚአሃ	አባላቲሃ	DL ₁
58	ተሰመዩት፡ በቆብዕ	ተሰምዩት	EM ₃

58	ወፈነወት፡ ጎበ፡ ንጉሥ፡ ላዕካን	ፈነወት	DL ₁
58	ወበልዎ፡ ዝንቱ፡ ውእቱ፡ ፍሬ፡ ሃይማኖትን	በልዎ፡ ፍሬ፡ ሃይማኖትን	DL ₁
58	እንዘ፡ ትብል፡ ንሕነሰ	ንሕነሰአ	EM ₁ EM ₃
59	ላዕካን፡ ወገደፉ	ወገደፉ	
59	ዘከመ፡ ፈወሰት፡ ፈወሰት	ዘከመ፡ ፈወሰት	EM ₁
59	እምልወትከ፡ ውስተ፡ ሃይማኖትን	በሃይማኖትን	EM ₁ EM ₃
60	በእንተ፡ ሃይማኖት፡ ርትዕት፡ ወይትነሣእ	በሃይማኖት	DL ₁
60	ወተሰአሎ፡ ለዘንተንሥአ፡ ወይነግረከ፡ ተንሢአ፡ ዘይበቀዓከ	ተሰአሎ፡ ወይነግረከ፡ ተንሢአ	DL ₁
60	በአሐቲ፡ ሰዓት፡ ዘይከውን፡ ርኅቀተ፡ ፍኖቱ፡ ምሕዋረ፡ ፬፡ አውራጎ	ምሕዋረ፡ ፬፡ አውራጎ፡ በአሐቲ፡ ሰዓት	DL ₁
60	ወሶቤሃ፡ ተወክፎ፡ ወአንበሶ፡ ወእምዝ	ወተወክፎ፡ ወአንበሶ	DL ₁
60	ዓፅመ፡ ይቡሰ፡ እመቃብረ፡ ሰማዕታት፡ ወሐሩ፡ ልዑካን	አጽመ፡ ይቡሰ	DL ₁
60	ወአምጽኡ፡ ሎቱ፡ ጎቤሁ	አምጽኡ፡ ጎቤሁ	DL ₁
61	ቅድመ፡ ቅርፍተ፡ አባላቲሃ	ቅርፍተ፡ አባላቲሃ	RM ₁
61	ላዕለ፡ ዓፅም፡ ቅራፋተ፡ አባላቲሃ	ቅርፍተ፡ አባላቲሃ	DL ₁
61	ወአንበሩ፡ ላእካን	ወአንበሩ	DL ₁
61	አመሐልኩከ፡ በአጽልዕቲሃ	በአጽልዕቲሃ	DL ₁
62	እንዘ፡ ይብል፡ ከመዝ	ይቤ፡	DL ₁
62	ዘዚአየ፡ ሃይማኖት፡ ወቅራፈ፡ ሥጋሃ፡ ለፍቅርተ፡ ክርስቶስ	ዘዚአየ፡ ሃይማኖትየ	DL ₁
62	ወካዕበ፡ ተናገረ	ወካዕበ	DL ₁
62	ዘርእየ፡ በሰማያት፡ ከመ፡ ቦ፡ በሰማይ፡ ፅኑዕ፡ ፍዳ፡ ወሥቃይ፡ ወይቤ	ዘርእየ፡ በሰማያት፡ ቦ	DL ₁
62	ወቦ፡ እለ፡ ይትኳነኑ፡	ቦ፡ እለ፡ ይትኳነኑ	DL ₁

	ተሰቂሎሙ		
62	ጽልመት፡ ወቦ፡ እለ፡ ይትኳነ	ቦ፡ እለ፡ ይትኳነ	EM ₃
62	በዓምደ፡ እሳት፡ ወይበክዩ፡ ጥቀ	በባሕረ፡ እሳት	DL ₁
62	ወይቤ፡ ካዕበ፡ ሶበ፡ ርኢኩ፡ ዘንተ፡ እቤሎ፡ ለመልእክ	እቤሎ፡ ለመልእክ	DL ₁
62	ዘምስሌዩ፡ ምንትኑ፡ ግብሮሙ	ምንትኑ፡ ግብሮሙ	DL ₁
62	ለእሉ፡ ሰብእ፡ ወይቤለኒ	እሉ	DL ₁
62	ወቦ፡ ካልዓን፡ እለ፡ ዘመጠው	ወእለ ዘመው	RM ₁
62	ወፈድፋደሰ፡ ርኢኩ፡ እንዘ	ካልእነ፡ ርኢኩ	DL ₁
62	ኩነኔሆሙ፡ በዘዓለዉ፡ ሃይማኖቶሙ	ኩነኔሆሙ	DL ₁
66	ብሔረ፡ ዜማስ፡ ምስለ፡ ኩሎን፡ ደናግል	ብሔረ፡ ዜማስ	DL ₁
66	ብሔረ፡ ዜማስ፡ ምስለ፡ አሐቲሃ	ብሔረ፡ ዜማስ	EM ₃
66	እንተ፡ ሐዊሮሙ	የሐውራ	RM ₁
66	አሐዙ፡ ይብልፀ፡ እሙንቱ፡ ፈያት፡ አሐዙ፡ ይብልፀ፡ ኅብስቶን	አኃዙ፡ ይብልፀ፡ ኅብስቶን	EM ₂
66	ወአሜሃ፡ ጸርሁ	ወጸርሐ	DL ₁
66	እንዘ፡ ይጸርሐ፡ ወየአወይዉ፡ ወበጽሐ፡ ኅቤሆን፡ ጸዊሮሙ፡ ኅብስቶን	ጸዊሮሙ፡ ኅብስቶን	DL ₁
66	እንዘ፡ ይብሎ፡ ከመዝ፡ ጸዊሮሙ፡ ኅብስቶን	ጸዊሮሙ፡ ኅብስቶን	EM ₁ EM ₃
66	ርኑቀ፡ እምኔሆን፡ አኃዙ፡ ከመ፡ ይብልፀ፡ ወእንዘ፡ ይብልፀ፡ ኅብስቶን፡ ለደናግል፡ ወድቁ	አኃዙ፡ ይብልፀ	DL ₁
67	እም፡ ከመ፡ ከሠተ፡ ለክመ	እመ፡ ከሠተ	DL ₁
68	ለውሉዱኪ፡ በበመካኑ	ለውሉዱኪ	DL ₁
68	ወሶበ፡ በጽሐ፡ ኅቤሃ፡ ገደፉ፡ ቅድሚሃ፡ ወእሚሃ፡ አኃዘት፡ ትጸሊ፡ ቡርክት	ወአሚሃ፡ አኃዘት፡ ትጸሊ	DL ₁

68	ወእምድኅረዝ፡ አምኑ፡ በኩሉ፡ ልቦሙ	ወአምኑ፡ በልቦሙ	DL ₁
68	ወእምድኅረዝ፡ አምኑ፡ በኩሉ፡ ልቦሙ ወአፋሆሙ፡ ወእምዝ፡ ተንሥኣት	ወአምኑ፡ በልቦሙ፡ ወበአፋሆሙ	DL ₁
69	ወለዲያቆናት፡ አጥምቅዎሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወእሙንቱኒ	ቀሳውስት፡ አጥምቅዎሙ	DL ₁
70	ወመጽውቲ፡ ለነ፡ በዕዴኪ፡ ወትቤ፡ እወ፡ ይኩን	መጽውቲ፡ በእዴኪ	DL ₁
70	አዋልዲሆሙ፡ ወአዕሩጊሆሙ፡ ወዕውራኒሆሙ፡ ወሐንካሳኒሆሙ	አዕሩጊሆሙ	DL ₁
70	ወይእቲኒ፡ መጽወተት	መጽወተት	DL ₁
70	ይሠረይ፡ በጾም፡ ወበጸሎት፡ ወበምጽዋት	ይሠረይ	DL ₁
70	ወለሐንካሳን፡ አርትዓት፡ እገሪሆሙ	ወሐንካሳን፡ አርትዓት	DL ₁
70	አንጽሐት፡ ለምጾሙ	ለምጽ፡ አንጽሐት	DL ₁
70	ፍቅርተ፡ ክርስቶስ፡ እለ፡ ተፈወሱ፡ በጸሎታ	ፍቅርተ፡ ክርስቶስ	DL ₁
71	በሰላም፡ ፍኖቶሙ፡ ምስሌሃ	በሰላም፡ ፍኖቶሙ	DL ₁
71	ዕብነ፡ ጸዓዳ፡ በውስተ፡ ምድረ፡ ራማ	ዕብነ፡ ፀዓዳ	DL ₁
71	ወእምዝ፡ ሢመት፡ ካህናተ	ወሢመት፡ ካህናተ	DL ₁
72	፩ዱ፡ ነዓዌ፡ ሰብእ	ነዓዌ	DL ₁
72	ያፁሩ፡ አዕይንቲሆን፡ ወሶቤሃ፡ አዖሩ	ሶቤሃ፡ አዖሩ፡ አዕይንቲሆን፡	DL ₁
72	ያፁሩ፡ አዕይንቲሆን፡ ወአዖሩ፡ አዕይንቲሆን	ሶቤሃ፡ አዖሩ፡ አዕይንቲሆን	RM ₁
72	ወወደይዎን፡ ሣዕረ	ሣዕረ	DL ₁
72	ዘበጽሐነ፡ ላዕሌነ፡ በእንተ፡ ንግደትኪ፡ እምሀገር፡ ለሀገር፡ ወዖራ	ዝንቱ፡ ኩሉ፡ በጽሐነ፡ በእንተ፡ ንግደትኪ	DL ₁
72	ፍቅርት፡ ክርስቶስ፡	ፍቅርትነ፡ ወገሠሠት፡	DL ₁

	ወገሠሠት፡ ፍጽሞሙ	ፍጽሞሙ	
72	ወሶቤሃ፡ በርሃ፡ አዕይንቲሆን	ወበርሃ፡ አዕይንቲሆን	DL ₁
73	ወሶበ፡ ጸለያ፡ ቈረ፡ እሳት	ወቈረ እሳት	DL ₁
73	አንደዱ፡ እሳተ፡ ወወገርዎን፡ ካዕበ፡ ወኢለከፎን፡ አላ	አንደዱ፡ ወወገርዎን፡ ካዕበ	DL ₁
73	ሶበ፡ ርእይዎን	ርእዩ	DL ₁
73	እምአይቱ፡ አንትን፡ ወምንት፡ ግብርክን	እም፡ አይቱ፡ አንትን	DL ₁
74	ለእግዚእነ ወመድኃኒነ	ለእግዚእነ፡ ኢየሱስ	RM ₁
75	ዘታመልኩ፡ ወእሙንቱኒ፡ አርአይዋ፡ መካኖ	አርአይዋ፡ መካኖ	DL ₁
75	ወበጺሐ፡ ኀበ፡ መካነ፡ ጣዖታቲሆሙ፡ አተበት	አተበት፡ ገጸ	DL ₁
76	አላ፡ ፍጡራን፡ እሙንቱ፡ ወአሜሃ፡ አንሥኡ	አላ፡ ፍጡር	DL ₁
76	ወይእቲሰ ተኃብዓት	ተኃብአት	DL ₁
76	ካዕበ፡ ይጥብሕዎሙ፡ ይብልዕዎሙ	ይብልዕዎሙ	DL ₁
76	ወአኅደገቶሙ፡ ከመ፡ ኢይብልዑ፡ ሰብእ	አኅደገቶሙ	DL ₁
76	ወሶበ፡ ተስዕኖሙ፡ ከመ፡ ይግበሩ፡ ፈቃደ፡ ልቦሙ፡ ይቤልዋ	ይቤልዋ	DL ₁
76	ወትቤሎሙ፡ ለእመ፡ ወሀብኩክመ	ለእመ፡ ወሀብኩክመ	DL ₁
76	ዘፈጠረ፡ ኪያነ፡ ወኪያክመ	ዘፈጠረ	DL ₁
77	ወሀብክነ፡ ኩሎ፡ ዘትቤልነ፡ ኦ፡ እምነ	ወሀብክነ፡ ኩሎ	DL ₁
77	መልአከ፡ እግዚአብሔር	መልአከ	DL ₁
78	ወሶበ፡ አምጽኡ፡ ላቲ፡ ጸለየት፡ ወባረከት	ጸለየት	DL ₁
78	ወርኃ፡ ሐጋይ፡ ወበእንተዝ፡ ሰአለት፡ ኀበ፡ እግዚአብሔር	ሰአለት፡ ኀበ፡ እግዚአብሔር	DL ₁
78	ከመ፡ ይዝንም፡ ዝናም፡ ወዘንመ፡ ዝናም	ዘንመ፡ ዝናም	DL ₁

78	ወሠረፁ፡ ፍጡነ፡ ኅጠታተ፡ እክል፡ በበጋታሁ፡ ወበበክፍል	ሠረፁ፡ ኅጠታተ	DL ₁
79	ወናሁ፡ ገደፍነ፡ ለኪ	ወሀብናኪ	DL ₁
79	ከመ፡ ሀሎ፡ ቀዳሚ፡ ዜነውነ	ሀሎ፡ ዜንውነ	DL ₁
79	መዝሙረ፡ ዳዊት፡ ወአርጋኖን	መዝሙሮን፡ ወአርጋኖን	DL ₁
79	በእንተ፡ ኩሉ፡ ዘገብረ፡ ሊተ፡ ወበውስተ፡ ጸሎታ	በውስተ፡ ጸሎታ፡ ተዘከሮሙ	DL ₁
79	ትቤ፡ ተዘከሮሙ	ተዘከሮሙ	DL ₁
80	ሕዝበከ፡ ከመ፡ ኢይትበዋሕ፡ ጸላኢ፡ ላዕሌሆሙ፡ ወዘንተ፡ እንዘ፡ ትብል	ወዘንተ፡ እንዘ፡ ትብል	DL ₁
80	ወይእቲኒ፡ ተስእለቶ	ተስእለቶ	DL ₁
80	ጸለይኪ፡ ወጸራሕኪ	ጸራኅኪ	DL ₁
81	ወሶቤሃ፡ ተንሥኡ፡ ጿ፡ ቀሳውስት	ተንሥኡ፡ ጿቱ፡ ቀሳውስት	DL ₁
81	እምኔሆሙ፡ ለእሙንቱ፡ ምእመናን፡ ቀሳውስተ	ለእሙንቱ፡ ቀሳውስተ	DL ₁
81	ወእምዝ፡ ተመይጠ፡ ወሰከበ	ተመይጠ፡ ወሰከበ	DL ₁
82	ቤተ፡ ክርስቲያን፡ በስሙ፡ ለእግዚእነ	በስሙ፡ ለእግዚእነ	DL ₁
82	ቅዱስ፡ ሚካኤል	ሚካኤል	DL ₁
83	ወተጠምቁ፡ ወበልዑ፡ እክለ	ወበልዑ፡ እክለ	DL ₁
83	እምድኅረ፡ አምኑ፡ ወወሀቦሙ	ወሀቦሙ	DL ₁
83	ቅዱስ፡ ወደሞ፡ ክቡረ፡ ለክርስቶስ	ሥጋሁ፡ ወደሞ	DL ₁
84	ዘምስለ፡ ደናግል፡ አጋቲሃ	ዘምስለ፡ ደናግሊሃ	DL ₁
84	እማንቱ፡ ደናግል፡ ምስለ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ	ፍቅርተ፡ ክርስቶስ	DL ₁
84	እምሰማይ፡ ወማየ፡ ጥዑመ፡ ወሀቦን	ወሀቦን	DL ₁
85	ወበዘከመዝ፡ ግብር፡ በጽሐ፡ አህጉረ፡ አክይስት	ወበጽሐ፡ ኀበ፡ አህጉረ፡ አክይስት	DL ₁
85	እማንቱ፡ ደናግል፡ ፈርሃ	ፈርሃ	DL ₁
85	ወኢትደንግዓ፡ ኦ፡ አዋልድየ	አዋልድየ	EM ₃

85	አስናኒሁኒ፡ ፩ዱ፡ በዕመተ፡ ሰብእ	አስናኒሁኒ፡ ፩ዱ፡ በእመት	DL ₁
85	ወጾርሐ፡ ኩሎን፡ አንስት	ወጾርሐ	DL ₁
86	ወአሜሃ፡ ፈነወ	ወፈነወ	DL ₁
86	ወዝንቱ፡ መልአክ፡ ሰየፎ፡ ክሣዶ፡ በሰይፍ	መልአክ፡ ሰየፎ	DL ₁
86	ትቤሎ፡ ለመልአክ	ትቤ	DL ₁
86	ደሴተ፡ ባሕር፡ ዘኅንጽት፡ በስማ	ደሴት፡ ዘሕንጽት፡ በስማ	DL ₁
86	ህየ፡ ፪፡ ዓመተ፡ በጸሎት፡ ወበጾም፡ በሰጊድ፡ ወበትሕርምት፡ ወነበራ፡ ህየ፡ እንዘ፡ ትገበር	ህየ፡ ፪፡ ዓመተ፡ በጸሎት፡ ወበጾም፡ በሰጊድ፡ ወበትሕርምት፡ ወነበራ	EM ₂ EM ₄ RM ₁
86	ወሶበ፡ የአምኑ፡ ድውያን፡ በጸሎታ	በጸሎታ	DL ₁
87	ወይእቲኒ፡ ትሜህሮመ	ትሜህሮመ	DL ₁
88	ዝንቱ፡ መካን፡ ለዓሪፍ፡ ወእምዝ፡ ሐለየት	ለአሪፍ፡ ሐለየት	DL ₁
88	ኀበ፡ ዘነበረት፡ ቀዳሚ፡ እምድኅረ፡ ወሐልዮታ	ኀበ፡ ዘቀዳሚ፡ ሐልዮታ	DL ₁
88	ተፅዕና፡ ሐመረ፡ ወሐራ፡ ኩሎን፡ አዋልዲሃ፡ ምስሌሃ	ተፅዲኖን፡ ሐመረ	DL ₁
88	ወሶቤሃ፡ ተሰብረት	ወተሰብረት	DL ₁
88	ወአሜሃኒ፡ ኃዘነት፡ ወጸለየት፡ ወሰአለት	ወጸለየት፡ ወሰአለት	DL ₁
89	ወጳጥሪቃ፡ ወሶበ፡ ርእየቶን፡ ትቤሎን	ወጳጥሪቃ	DL ₁
89	ናሁ፡ አኃትየ፡ ተሰጥማ፡ ወሊተኒ፡ አኃዘኒ፡ ሞ	እስመ፡ አኃዘኒ	DL ₁
89	ወበእንተዝ፡ ተሣሃላኒ፡ ወአውጽኣኒ፡ እምዝንቱ፡ ጸዕቅ፡	ተሣሃላኒ፡ ወአውጽኣኒ	DL ₁
89	ተማኅፀንኩ፡ ወእምድኅረዝ	ተማኅፀንኩ	DL ₁
89	ወመጽኣ፡ እላ፡ ክቡራት፡ በአሕማር፡ ወይቤላሃ፡ ንዒ	በአሕማር፡ ወይቤልዋ	DL ₁

89	ወትቤላ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ለድንግል	ትቤላ፡ ለድንግል	DL ₁
90	፩ዱ፡ ወልድ፡ ብየ፡ ወቀንዑ፡ ላዕሌሁ፡ አዝማዲሁ፡ እኩያን	፩፡ ወልድ፡ ብየ	DL ₁
90	ወበበይነ፡ ዝንቱ፡ አነ፡ አታዝን፡ ወሎሙሰ፡ ኮኖሙ፡ መድኃኒተ	ኮነ፡ መድኃኒተ፡ ዓለም	DL ₁
90	ወትቤላ፡ ኤልሳቤጥኒ፡ ወሊተኒ	ትቤ፡ ኤልሳቤጥ	DL ₁
90	ነበርኩ፡ መካነ፡ ኪያሁኒ፡ ሰቀልዎ	ድኅረ፡ መከንኩ፡ ቀተልዎ፡	DL ₁
90	ወለርእሶሂ፡ ወሀብዋ	ወወሀብዋ	DL ₁
90	ዜነዋሃ፡ ነገረ፡ ትካዞን፡ ወኃዘኖን፡ ወካዕበ፡ ኪያሃኒ፡ ጠየቃሃ፡ በእንተ፡ ኃዘኖ፡ ወዘበጽሐ፡ ላዕሌሃ፡፡ ወይእቲኒ፡ ዜነወቶን፡ በንተ፡ አዋልዲሃ	ዜነዋ፡ ነገሮን	DL ₁
90	ውስተ፡ ባሕር፡ ይትመየጣኑ፡ ባሕቱ፡ አምላክክን፡ ይምሐሮን፡ ሊተ፡ ነፍሶን	ይትመየጣኑ፡ ባሕቱ፡ አምላክክን፡ ይምሕሮን	DL ₁
90	ወሶቤሃ፡ ትቤላ፡ እግዝእትነ፡ ተንሥኣ	ወሶቤሃ፡ ተንሥኣ	DL ₁
90	ኩሎን፡ ወጸለያ	ወጸለያ	DL ₁
91	ወአውጽእዎን፡ አምባሕር	ወአውጽእዎን	DL ₁
91	እለ፡ ወፅኣ፡ አምባሕር፡ ነገራሆን፡ እለ፡ ርእያ፡ ከመቦ	ነገራሆን፡ እለ፡ ርእያ	DL ₁
92	ወሶበሃ፡ አልዓለት	አልዓለት	DL ₁
92	ወአተበት፡ ወወረወት፡ ውስተ፡ ባሕር	ውስተ፡ ባሕር	DL ₁
92	ወአሜሃ፡ ወጽኣ፡ በትር	ወጽኣ፡ በትር	EM ₁ EM ₃
92	ወከሠቱ፡ አግልዕተ፡ ወአንበቡ	ወአንበባ	DL ₁
92	ኩሎሙ፡ በ፩ቃል፡ ለእግዚአብሔር	ለእግዚአብሔር	DL ₁
92	ወወደሳሃ፡ ለወላዲቱ፡	ወለወላዲቱ፡ ማርያም	EM ₁ EM ₃

	ማርያም		
92	ድንግል፡ በእንተ፡ ዘተገብረ፡ ሎሙ፡ ዓቢያ፡ ተአምረ	በእንተ፡ ዘገብረ፡ ሎሙ፡ ተአምረ	DL ₁
93	ወአመ፡ ተንሥእ፡ ለሐዊር፡ ገብራ፡ ሰላመ፡ ወወሀበታ	ሰላመ፡ ወወሀበታ	DL ₁
94	ወእላንቱ፡ ደናግል፡ ቤታ፡ በህየ	ቤታ፡ በህየ	DL ₁
94	ወሶበ፡ አተበት፡ ተከፍለ፡ ማየ	ወአተበት	DL ₁
94	እግዚእነ፡ ወነበራ	ነበራ	DL ₁
94	በውስተ፡ በውስተ፡ ጎለ፡ ዕብን	ውስተ፡ ጎለ፡ ዕብን	DL ₁
95	ስምዕ፡ እምአዕሩግ	እም፡ አዕሩግ	DL ₁
95	ወአሜሃ፡ አምኑ፡ ወተጠምቁ፡ ምዕልፊተ፡ አዕላፋት	አምኑ፡ ወተጠምቁ	DL ₁
95	ዘመጽኡ፡ ከመ፡ ይርአዩ፡ ተአምረ፡ ዘይትገበር፡ በውእቱ፡ መካን፡ ወትቤ፡ እምነ፡ ቅድስት	ወትቤ፡ እምነ፡ ቅድስት	DL ₁
95	ዘይትገበር፡ በበዓመት	በበዓመት	DL ₁
95	ኩሊ፡ ሰብእ፡ ዕድ	ኩሊ፡ ዕድ	DL ₁
96	ወእምህየ፡ በጽሐት፡ ደብረ፡ ዘይት	ደብረ፡ ዘይት	DL ₁
96	ካዕበ፡ ኀበ፡ ኩሊ፡ መቃብረ፡ ነቢያት	መቃብረ፡ ነቢያት	DL ₁
96	ወሐዋርያት፡ ወአምኃት፡ ዓዕመ	ወሐዋርያት	DL ₁
97	ፍቅርተ፡ ክርስቶስ፡ ለኤጲስ፡ ቆጶስ፡ ዘይነብር፡ በውእቱ፡ ገዳም	ለኤጲስ፡ ቆጶስ	DL ₁
97	ወእምድኅረዝ፡ ተመጠወት	ወተመጠወት፡	DL ₁
97	በዕዴሁ፡ ለውእቱ፡ ኤጲስ፡ ቆጶስ፡ ወፈቀደት፡ ከመ፡ ትንበር	ፈቀደት፡ ከመ፡ ትንበር	DL ₁
98	ዛቲ፡ ምኔት፡ ወይቤላ፡ ኢኮነ፡ ዝንቱ፡ ምዕራፍኪ	ምኔት፡ ወይቤላ፡ ኢኮነ፡ ምዕራፍኪ	DL ₁
98	ቤተ፡ ክርስቲያን፡ ዘሕንጽት፡	ዘሕንጽት፡ በስማ	DL ₁

	በስማ		
98	ሥዕል፡ እግዝእትነ፡ ማርያም፡ ድንግል፡ ወላዲተ፡ አምላክ	ሥዕል፡ ማርያም	DL ₁
98	ስግደታተ፡ ታሕቲሃ	ታሕቲሃ፡	RM1
98	ብካየ፡ ብዙኃ፡ መጠነ፡ ማየ፡ ዮርዳኖስ	በካየት፡ መጠነ፡ ዮርዳኖስ	DL ₁
99	በህየኒ፡ ረድአት	ረድአት	DL ₁
99	ወእለ፡ ይነብሩ፡ በውእቱ፡ ገዳም፡ ይቤልዋ፡ ለእምነ	ይቤልዋ፡ ለእምነ	DL ₁
99	ወይእቲኒ፡ ተአምኃት፡ ወተባረከት፡ እምኔሆመ	ተአምኃት፡ ወተባረከት	DL ₁
99	ዘላቲ፡ ወውእቱኒ፡ ይቤላ፡ ሀለወኪ፡ ከመ፡ ትሐሪ	ይቤላ፡ ሀለወኪ፡ ሐዊር	DL ₁
100	ወፃዓ፡ ሌሊተ፡ ወሶበ፡ ተፈጸመ፡ ወርኃ፡ ጾም	ወሶበ፡ ተፈጸመ	DL ₁
100	ብሔር፡ ይከውን፡ መካነ፡ ምዕራፍኪ፡ ወዕረፍትኪ፡ እስመ፡ ኪኮነ፡ ዝንቱ፡ ብሔር	ምዕራፍኪ፡ ኪኮነ፡ ዝ፡ ብሔር	DL ₁
100	ፍቅርተ፡ የኢየሱስ፡ ክርስቶስ	ፍቅርተ፡ ክርስቶስ	DL ₁
100	ሶበ፡ ተስእለት፡ ካልዓ፡ ሐመረ፡ አበያ፡ ሊቀ፡ ሐመር	ዓበያ፡ ሊቀ፡ ሐመር	DL ₁
101	ወነበረት፡ ዘምስለ፡ አዋልዲሃ፡ ፯፡ ዓመተ፡ ወሶበ	ነበረት፡ ዘምስለ፡ አዋልዲሃ	DL ₁
101	ወእምዝ፡ ወትቤሎን፡ ለአኃቲሃ	ወትቤሎን፡ ለአኃቲሃ	DL ₁
102	ወአውጽኦን፡ እምባሕር፡ ወበጽሓ፡ ብሔረ፡ ናግራን፡ ኩሎን	ወበጽሓ፡ ብሔረ፡ ናግራን	DL ₁
102	እንዘ፡ ፱ተሳቱ፡ ቅዱሳን	ዘ፱ቱ፡ ቅዱሳን	RM1
103	መነኰሳት፡ ወነቢራ፡ ታሕተ፡ ደብር	ነቢራ	DL ₁
103	ለአቡነ፡ አረጋዊ	እንተ፡ አቡነ	EM ₂ DL ₁
103	መንገለ፡ መካነ፡ ሀብታ	መንገለ፡ ሀብታ	DL ₁
103	ወእምዝ፡ ገብረ፡ ላቲ፡ ጸሎተ፡ ቦርቦን	ገብረ፡ ላቲ፡ ጸሎተ፡ ቦርቦን	DL ₁

104	ወሰባ፡ ሰምዓት፡ ዘንተ፡ በጽሐት	በጽሐት	DL ₁
104	ወውእቱኒ፡ ነገራ፡ ምሥጢረ፡ ሃይማኖት	ወነገራ፡ ምሥጢረ፡ ሃይማኖት	DL ₁
105	ወዜነውዋ፡ ዘንተ፡ ነገረ፡ ወሰባ፡ ሰምዐት	ዜነውዋ፡ ዘንተ፡ ነገረ	DL ₁
106	ወይቤላ፡ እስመ፡ በዛቲ፡ ዕለት	ይቤላ፡ በዛቲ፡ ዕለት	DL ₁
106	እንቲሰ፡ ሕንጺ፡ ምኔተ፡ ወይትገበር፡ ባቲ	ሕንጺ፡ ምኔተ፡ ይትገበር	DL ₁
106	መካነ፡ መዓርጊሁ፡ ሰማያተ	ሰማያተ	DL ₁
107	ወይእቲኒ፡ አኅዘት	ወአኃዘት	DL ₁
107	በዕለተ፡ እሑድ፡ ወበተፍጻሜተ	ወበተፍጻሜተ	DL ₁
108	ዘተገብረ፡ በውቴታ፡ ወለእለ፡ ነሥኡ	እለ፡ ነሥኡ	EM ₁ EM ₃
108	እላ፡ ጥብዒ፡ ወመሐሪዮን	መሀሪዮን	DL ₁
109	ወይእቲኒ፡ ትሜህሮን	ትሜህሮን	DL ₁
110	ወተአተተ፡ ኃዘን	ተአተተ	DL ₁
110	ወአጽንዓቶን፡ በኀይለ፡ መንፈስ፡ ቅዱስ	በጸጋ፡ መንፈስ፡ [ቅዱስ]	DL ₁
110	በገራህተ፡ ልቦን፡ ለደናግል፡ መነኩሳይያት	በገራህተ፡ ልቦን	DL ₁
110	ኮነ፡ የዓቅቦሙ፡ እስመ	የዓቅቦሙ	DL ₁
111	በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡ አምላክ፡ ንትመየጥኬ	ንትመየጥኬ	EM ₃
111	እዕጋር፡ አጥባት	አጥባት	DL ₁
113	ሃይማኖት፡ ርትዕት	ሃይማኖት	EM ₁ EM ₃
113	ወፍሬ፡ እምነታ፡ በበዕለቱ፡ ይፈሪ	በበዕለቱ፡ ይፈሪ	DL ₁
113	ኃደረ፡ ወተመክዓብ፡ ላዕሊሃ	ወተመክዓበት	DL ₁
113	ዳዊት፡ ሰብዓ፡ ለዕለትየ	ሰብዓ፡ ለዕለትየ	DL ₁
114	እላ፡ ሰፊሓ	ሰፊሓ	DL ₁
116	ኦ፡ እም፡ ዘብዙኃን፡ እስመ፡	እስመ፡ ጽኑሕ	DL ₁

	ጽኑሕ		
117	ኢየሱስ፡ ክርስቶስ፡ ወይቤላ	ወይቤላ	EM ₂ DL ₁
117	ራእዮሙ፡ ትርዕድ	ትርዕድ	DL ₁
117	ለፀውያተ፡ ስሙ	ለጸውያቱ	DL ₁
118	ወሶበ፡ ርእየት፡ ዘንተ፡ ታወትር	ታወትር	DL ₁
118	ከማሁ፡ ይባርካ	ይባርክዋ	EM ₃
118	ወይዜንዋሃ፡ ትፍሥሕታተ፡ ዘገነት	ወይዜንዋሃ	DL ₁
118	ፍቅርተ፡ ክርስቶስ፡ ወተከስተ፡ ላቲ	ወተከሥታ፡ ላቲ	DL ₁
119	በኀበ፡ እግዚአብሔር፡ አምላካ፡ ወፈድፈድ፡ ክብራ	በኀበ፡ እግዚአብሔር	DL ₁
119	ለእምነ፡ ቅድስት	እምነ	EM ₄ EM ₁
120	ዓባየ፡ ምሥጢረ፡ በጊዜ፡ ቀርባን፡ ወእንዘ፡ ይበውዕ፡ ፩ዱ	ምሥጢረ፡ ቀርባን፡ እንዘ፡ ይበውእ	DL ₁
120	ምስለ፡ ዓምድ	ዓምድ	DL ₁
120	በሰናሰለ፡ እሳት፡ ወቀደሱ	ቀደሱ	DL ₁
122	ፍቅርተ፡ ኢየሱስ	ፍቅርተ	DL ₁
122	ወገዳመ፡ ዚአሃ፡ ሲሐት	ዚአሃ	EM ₁
122	እንዘ፡ ትሴብሐ፡ ለእግዚእነ	ለእግዚእነ	
124	ዕዴሁ፡ ወነፍስ፡ ከሌላ፡ ዘእምነቤሁ	እዴሁ	DL ₁
125	ዪና፡ መዓዛ፡ ዪና፡ መዓዛ፡ ሠናይ	ዪና፡ መዓዛ	DL ₁
125	ወእንዘ፡ ከመዝ፡ ትጼሊ፡ መጽአ	መጽአ	DL ₁
125	ወአንሥአ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ	ወአንሥአ	DL ₁
125	ፈቅርትየ፡ ናሁ፡ ተፈሥሒ	ተፈሥሒ	DL ₁
125	ተፈሥሒ፡ ወተኃሠዪ	ተፈሥሒ	EM ₃
126	ትቤሎ፡ እምነ፡ ፍቅርቶ፡ ለክርስቶስ	ትቤሎ፡ ፍቅርቶ፡ ለክርስቶስ	RM ₁

126	ሀበኒ፡ ማዕከላት፡ ከመ፡ ትምህር፡ ሊተ፡ ከሎ	መሐር፡ ሊተ	DL ₁
126	ሃቲ፡ መካን፡ ገዳመ፡ ዚአየ	ሃቲ፡ መካን	EM ₁ EM ₃
126	መጽሐ፡ ወፈቀዱ፡ አምኖታ	አምኖታ	DL ₁
127	ይረክቡ፡ ሕይወተ፡ ዘለዓለም፡ ወሀብኩኪ፡ ኪዳነ፡ ከመ፡ እምሐር፡ ለኪ	ወሀብኩኪ፡ ኪዳነ	DL ₁
127	ይኅድር፡ በላዕሌሆመ፡ ምሕረት	ወይኅድር	EM ₁
127	ወንዋዮመ፡ ይብሃሃ፡ ወይፈደፍድ	ወንዋዩ	DL ₁
128	ወአዝርእትኒ፡ ይጽገዩ፡ ወይፍረዩ	ወበአዝርእትኒ	DL ₁
128	ይጽገዩ፡ ወይፍረዩ፡ ሶበ፡ ይጼው	ሶበ፡ ተጸውዓ	DL ₁
128	ይኅለፍ፡ ምስሌኪ፡ በግህደት፡ ወለእመ፡ ወሀበ	ወለእመ ወሀበ	DL ₁
128	እስከ፡ እስከ፡ ጽዋዓ	ጽዋዓ	DL ₁
129	ኃጢአቱ፡ ለለ፩፩፡ ወይኅለፍ	ኃጢአቱ	EM ₁ EM ₃
129	እስከ፡ ከዓውኪ	ዘከዓውኪ	EM ₁ EM ₃
129	ከሎ፡ ዓለመ	ዓለመ	DL ₁
129	ወጂተ፡ አክሊላተ፡ ጸገውኩኪ	ወጂተ፡ አክሊላተ	DL ₁
129	ቅዱስ፡ ቅዱስ፡ ቅዱስ፡ እግዚአብሔር	ቅዱስ፡ ቅዱስ፡ ቅዱስ	RM ₁
130	ኪዳነ፡ ምሕረት	ኪዳነ	DL ₁
130	ዘገብረ፡ ተዝካራ፡ ወዘጸውዓ፡ ስማ፡ ተፈሥሐት፡ ጥቀ	ተፈሥሐት፡ ጥቀ	EM ₁
130	ሕማመ፡ ወመጽአ፡ አኃት፡ ደናግል፡ ሶበ፡ ሰምዓ፡ ሕማማ	ወመጽአ፡ አኃት፡ ደናግል	DL ₁
130	ምስለ፡ ከሎን፡ መበለታት፡ ወይእቲኒ	ከሎን፡ መበለታት	DL ₁
130	አንትንሰ፡ ጽንዓ፡ ወኃይላ፡ በበይናቲክን	በበይናቲክን	DL ₁
130	ኦ፡ አኃትየ፡ ወትቤሎን፡ ካዕበ	ኦ፡ እኅታንየ	DL ₁
130	ባረካ፡ ሊተ፡ መድኅን	ባረካ	EM ₁ EM ₃

131	መካን፡ ነቢረክን፡ በረከታ	መካን	DL ₁
131	ወካዕበ፡ ትቤሎን፡ አንትንሂ፡ ብፁዓት፡ አጋትየ	ብፁዓት፡ አጋትየ	DL ₁
131	ብዕዕት፡ ባሕቱ፡ ኢትርስዓኒ	ኢትርስዓኒ	EM ₁
131	አላ፡ ተዘከራኒ	ተዘከራኒ	DL ₁
131	ብሂለ፡ ትቤ፡ ካዕበ	ወካዕበ፡ ትቤ	EM ₁ EM ₃
132	ወአመ፡ አዕረፈት፡ መጽአ፡ እግዚእነ፡ ወአምላክነ፡ ኢየሱስ፡ ክርስቶስ	ወአዕረፈት	DL ₁
132	መላእክቲሁ፡ ቅዱሳን	መላእክቲሁ	RM ₁
132	ምስሌሁ፡ ወተመጠዋ	ተመጠዋ	DL ₁
132	ውስተ፡ ገነት፡ ተድላ	ውስተ፡ ገነት	EM ₁ EM ₃
133	ሀለው፡ ሰብእ፡ ሰብእ	ሀለው፡ ሰብእ	EM ₁
133	ሰማዕት፡ ወጻድቅት	ሰማዕት	EM ₂ DL ₁
134	ለኪዳነ፡ ምሕረት፡ ታቦተ፡ አምላክ	ለኪዳነ፡ ምሕረት	EM ₁
134	መዓዛ፡ ዕጣን	ዕጣን	EM ₁
134	ውእቱ፡ ብርሃን	ብርሃን	DL ₁
134	ከመ፡ ወልታ፡ ለኩልነ	ወልታ፡ ለኩልነ	DL ₁

Table: XXIII. Addition of word

5.4.7.3. Addition of a sentence

§ Section	Addition of a sentence	Reconstructed text	Family/ms /mss
2	አመ፡ ዓለወ፡ ወዓመ፡ ወድቀ፡ እመዓርጊሁ፡ ወህየንቴሁ፡ ፈጠረ፡ ሰብእ፡ በአርዓያሁ፡ ወበአምሳሊሁ፡ ወውእቱኒ፡ አመ፡ ዓለወ	ዓለወ	DL ₁
2	በምክረ፡ ጸላኢሁ፡ አውጽኦ፡ እም፡ ገነተ፡ ተድላ	በምክረ፡ ጸላኢሁ	DL ₁
13	ለዛቲ፡ ቅድስት፡ ወሰመደዋ፡ ስማ፡ ሙዚት፡ ወዝ፡ ብሂል፡ ምዕዝት፡ ከመ፡ አፈው፡ ወፀንዓት	ለዛቲ፡ ቅድስት፡ ወፀንዓት	DL ₁
16	ለወልደ፡ እግዚአብሔር፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡	ለወልደ፡ እግዚአብሔር	DL ₁

	ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ አዕማቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅረተ፡ ማርያም፡ ለዓለመ፡ ዓለ፡ አ		
17	ወአቡሃሰ፡ ኢተወክፈ፡ ቃላ፡ ወኩሎሙ፡ አዝማዲሃ፡ አበይዋ፡ ወሀብዋ	ወአበይዋ፡ ወሀብዋ	DL ₁
17	ወእምድኅረ፡ ድራር፡ አብእዎሙ፡ ውስተ፡ ቤተ፡ መርዓ፡ በከመ፡ ሥርዓቶሙ	በበሥርዓቶሙ	DL ₁
18	ለብእሴሃ፡ እመሰ፡ ፈቀድክ፡ ንኅድግ፡ ዘንተ፡ ግብረ፡ ዓለም፡ ወንግበር፡ ዘይኤድሞ	ለብእሴሃ፡ ዘይኤድሞ	DL ₁
23	ምሥጢረ፡ ሰማያት፡ ወሶበ፡ ፈቀደ፡ መልአክ፡ ከመ፡ ይሚጦ፡ ኀበ፡ ዓለም	ምሥጢረ፡ ሰማያት	DL ₁
29	ይጥፀሙ፡ ኅብስተ፡ ምንተኒ፡ ጸሎቶሙ፡ ወበረከቶሙ፡ የሃሉ፡ ምስለ፡ ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወምስለ፡ ፍቁራቲሆሙ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለ፡ አ	ይጥአሙ፡ ምንተኒ	DL ₁
37	ኀቤሃ፡ ወይቤልዋ፡ የኃሥሥኪ፡ ንጉሥ፡ ወተንሥኣት፡ ትሑር፡ ምስሌሆሙ፡ ወዴገንዋ፡ ወወሰድዋ	አገትዋ፡ ወወሰድዋ	DL ₁
40	ወሰድዋ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ከመ፡ ይሰይፍዋ፡ ወእንዘ፡ ይቀሥፍዋ፡ ኢረከቡ፡ ሥጋሃ	ኢረከቡ፡ ሥጋሃ	DL ₁
41	ዘከመ፡ ትሬኢ፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ ፍቁራቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜ	ዘከመ፡ ትሬኢ	DL ₁
45	ወእሙንቱ፡ ቅዱሳን፡ አተቡ፡	ለሐሰ	DL ₁

	በዕድሜው፡ ወረዳው፡ ወረዳው፡ ለሐሰት		
50	ዘኢይት ጌታ፡ ወደምድረ፡ ጀሱባዬ፡ አንሥክ፡ እግዚአብሔር፡ እምውታን	ዘኢይት ጌታ ለቀኑ	DL ₁
52	ነገረ፡ በእንተ፡ ነሢክ፡ ቆብዕ፡ ወአስኬማ፡ እምነበ፡ አባ፡ ያዕቆብ፡ ጳጳስ	ነገረ	DL ₁
56	ፍጹማን፡ ጸሎቶን፡ ወበረከቶን፡ የሃሉ፡ ምስለ፡ ፍቁራቲሆን፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን	ፍጹማን	DL ₁
56	ወዘንተ፡ ብሂሎ፡ ተሠወረ፡ እምነሃ፡ ወሶቤሃ	ሶቤሃ	DL ₁
61	ለእመ፡ ምዑዝ፡ ትንግረኒ፡ ከመ፡ መኑ፡ አንሥክ፡ እመታን	ለእማመዝ	DL ₁
66	እመንቱ፡ ፈያት፡ ኦ፡ እምነ፡ ወንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡ ተሣላ፡	ተሣላላኝ	DL ₁
68	ፍጡነ፡፡ ወሶበ፡ ርእዩ፡ ዘንተ፡ ተአምረ፡ አምኑ፡ ወተጠምቁ፡፡ ወእምዝ፡ ይ	ፍጡነ፡ አምኑ	DL ₁
68	ወደምድረ፡ ጸሎት፡ አተበት፡ ዲበ፡ ጥረሲሆመ፡ በአመስቅሎ፡ ዕድ፡ ወእምነ፡ አኃት	አተበት፡ በአመስቅሎ	DL ₁
69	ወለዲያቆናት፡ አጥምቅዎመ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወእመንቱኒ	ቀሳውስት፡ አጥምቅዎመ	DL ₁
70	ክርስቶስ፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ ፍቁራቲሃ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን	በጸሎታ፡ ወበስኢሊታ	DL ₁
71	ወበውስተ፡ ምድረ፡ ራማ፡	ምድረ፡ ዞብል	DL ₁

	አብዛታ፡ ለታቦተ፡ ኪዳነ፡ ምሕረት፡ ወበህየ፡ ሐነፀት		
72	ሐረት፡ እምነ፡ ሐረት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ	ሐረት፡ እምነ	DL ₁
72	ብዙኃ፡ መዋዕለ፡ ወእምዝ፡ ይቤልዋ፡ እለ፡ ዘምስሌሃ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ	ወእምዝ፡ ይቤልዋ	DL ₁
75	ዝንቱ፡ የም፡ ወእምአማልክቲነ ወይእቲኒ	ዝንቱ፡ የም	DL ₁
75	ሳበ፡ ርእዩ፡ ዘንተ፡ ሮፁ፡ ወተባደሩ፡ ውስተ፡ ሀገር፡ አውየዉ፡ ወነገሩ	ሮፁ፡ ወተባደሩ	DL ₁
75	ጥፍአተ፡ አማልክቲሆሙ፡ ወሶበ፡ ሰምሁ፡ ጥፍአተ፡ አማልክቲሆሙ፡ መጽአ፡ ኩሎሙ፡ በምልዖሙ	መጽአ፡ኩሎሙ፡ በምልዖሙ	DL ₁
78	ዝንቱ፡ ዕፅ፡ ወትቤሎሙ፡ እወ፡ ዝንቱ፡ ውእቱ፡ ዘተአዘዘ፡ ለነ	ዝንቱ፡ ዕፅ	DL ₁
80	ተሠየምኩ፡ ጳጳሰ፡ እንዘ፡ ሀሎኩ፡ ውስተ፡ ሀገርየ	ተሰየምኩ፡ ጳጳሰ	DL ₁
83	ኀበ፡ ተቀብረት፡ እግዝእትነ፡ ማርያም፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለሃይማኖት፡ ወምስለ፡ ፍቁራቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓ፡ ዓለ፡ አ	መቃብረ፡ እግዝእትነ፡ ማርያም	DL ₁
85	ወደንገዓ፡ እማንቱ፡ ደናግል፡ ወአሐዛሃ፡ ፍርሃት፡ ወረዓድ፡ ወይእቲኒ፡ እማ፡ ሙዝ	ወአኃዛሃ፡ ፍርሃት፡ ወረዓድ	EM ₃
85	ወየአክል፡ ፎ፡ በዕመት፡ ወዘነቡኒ፡ ይከውን፡ ፎ፡ ወአብቀወ፡ አፉሁ፡ ወለው፡ ለልሳኖ፡ ከመ፡ የኀጦን	ፎ፡ በእመት	DL ₁
90	ዜነዋሃ፡ ነገረ፡ ትካዞን፡ ወኃዘኖን፡ ወካዕበ፡ ኪያሃኒ፡ ጠየቃሃ፡ በእንተ፡ ኃዘና፡ ወዘበጽሐ፡ ላዕሌሃ፡ ወይእቲኒ፡ ዜነውቶን፡ በንተ፡ አዋልዲሃ	ዜነዋ፡ ነገሮን	DL ₁

92	ኖኅያቲሆሙ፡ ወተበሃሉ፡ ኢሰማዕት፡ ወኢርኢኒ፡ እምቅድመ፡ ዮም፡ ዘከመዝ፡ ተአምር	ኖኅያቲሆሙ	DL ₁
94	ጸመ፡ ሿዓ፡ ቅድስተ፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ አዕማቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን	ወጸማ	DL ₁
97	ውእቱኒ፡ ይቤላ፡ አልቦ፡ ዘተሠወረ፡ ወተርፈ፡ እምኔኪ	ይቤላ	DL ₁
98	አ፡ ፍቅርትየ፡ ፍቅርተ፡ ክርስቶስ፡ ወነበረት	ወነበረት	DL ₁
100	እስመ፡ ኮነ፡ ፈቃደ፡ እግዚአብሔር፡ እምፈተውኩ፡ ከመ፡ ይኩን፡ ዕረፍትየ፡ ውስተ፡ መካነ	እመ፡ ኮነ፡ ዕረፍትየ፡ ውስተ	DL ₁
101	ዘየዓቅቦን፡ መጽአ፡ ግብተ፡ ወአኀዘ፡ ከመ፡ የሐድፍ፡ ሎን	የሐድፍ፡ ሎን	DL ₁
104	ለመካነ፡ ሀብትኪ፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ ፍቁራቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓ	በመካነ	DL ₁
105	ለገዳመ፡ ሲሐት፡ ወረዝዘት፡ ምድረ፡ ታሕተ፡ ደብር፡ በበትረ፡ መስቀላ፡ ወነቅዓ፡ ማይ፡ ወይእቲ፡ ነቅዕ፡ ትሰመይ፡ መብረት፡ ወነበረት፡ በህየ	ለገዳመ፡ ሲሐት	DL ₁
105	ወሶበ፡ በጽሐት፡ ኀበ፡ ሙራደ፡ ዓቀብ፡ ዘመካነ፡ ሲሐት፡ እንዘ፡ ትሬእያ፡ ቀልቀሊተ፡ ለገዳመ፡ ሲሐት፡ አደመታ፡ እምብዝታ፡ ብርሃን፡ ወትቤ፡ ምንተ፡ ትሜኒ፡ ዛቲ፡ መካን፡ ወበበይነ፡ ብሂሎታ፡ ዘንተ፡ ትትበሃል፡ ምንተ፡ ትሜኒ፡ ዛቲ፡ መካን፡ እስከ፡ ይእዜ	በጽሐት	DL ₁

107	ከመ፡ ትሕንጽ፡ በዕፀ፡ ሐሰጽ፡ ወሐረገ፡ አንጾዋ፡ ወሐነፀት፡ አረፍተ፡ ቤተ፡ መቅደስ፡ ወኮነ፡ ውጣኒሃ፡ ወፍጻሜሃ	ከመ፡ ትሕንጽ	DL ₁
108	ወወረደ፡ ጎበ፡ ዝ፡ መካን፡ ወአዕላፍ፡ መላእክት፡ ምስሌሁ፡ ወባረኮ፡ ለዝንቱ፡ መካን፡ ወአወፊያ፡ ኪዳነ	አወፊያ፡ ኪዳነ	DL ₁
108	ከመ፡ ይምሐር፡ ላቲ፡ ኩሎ፡ ዘተማጎፀነ፡ በስማ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ	ለእምነ	DL ₁
112	ወኢቄቀየት፡ ዳዕሙ፡ ዝዓለም፡ ወኢቄቀየት፡ ዳዕሙ፡ ረት፡ ገጽ፡ ዕደው፡ በአእይንቲሃ፡ ዘከመ፡ በፅዓት፡ ብፅዓተ፡ ለእግዚአብሔር፡ በኩሉ፡ መዋዕለ፡ ሕይታ	ወኢቄቀየት፡ ዳዕሙ	RM1
116	ወካዕበ፡ ትቤላ፡ ጥብዒ፡ ወኢትድክሚ፡ እስመ፡ ዘንተ፡ ጸሎትኪ	ዘንተ፡ ጸሎተ	DL ₁
122	ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ ፍቄራቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅረተ፡ ማርያም፡ ወምስለ፡ ኩሎሙ፡ ሕዝበ፡ ክርስቲያን ለዓለመ ዓለም አሜን በእንተ፡ እረፍታ፡ ወሶበ፡ ትብል	ሶበ፡ ትብል	DL ₁
127	ወእለ፡ አጽሐፉ፡ መጽሐፈ፡ ገድልኪ፡ እጽሐፍ፡ ስሞሙ ውስተ፡ መጽሐፈ፡ ሕይወት እስመ፡ በስምኪ	መጽሐፈ፡ ገድልኪ	DL ₁
127	ይድኃኑ፡ ወይሕየዉ፡ እማዕበል፡ ወእምዋግድ፡ ወኢይቅረቡ	ወይድኃኑ	DL ₁
134	ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወያድኅና፡ ለነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወይዕቀቦሙ፡ ለጸሐፊሁ፡ ገብረ፡ ሥላሴ፡	ለይኩን፡ ለይኩን	DL ₁

	ወለፍቁራቲሃ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ወለኩሎሙ፡ ሕዝበ፡ ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን		

Table: XXIV. Addition of a sentence

5.5. Other Philological features

5.5.1. Orthography

The word Orthography comes from the two Greek words ‘ὀρθός’ orthos, means ‘right or true’ and ‘γράφειν’ means ‘to write’. It refers to the rules for writing and literally means right or correct writing of words or phrases by keeping the proper rules of writing. In Ethiopian manuscript tradition the Gəʿəz alphabet has twenty six letters and among them some letters like (ሀ፡ሐ፡ኀ), (ሠ፡ሰ), (አ፡ዐ) and (ጸ፡ፀ) are similar in sound but each letter has its own function and purpose. However when the copier uses them at an improper place it imparts a different meaning in the text. Therefore, in the process of copying, the scribe committed certain orthographic errors in the text. The errors may have come about when the scribe copied by dictation or the copier did not have enough and adequate knowledge on the language. These features are similar in sound but create difference in meaning when introduced into the text. For example, the copier used interchangeably the letters ‘ሐ’ instead of ‘ሀ’ or ‘ሀ’ instead of ‘ሐ’ and ‘ኀ’ instead of ‘አ’ or ‘አ’ instead of ‘ኀ’. Therefore, the letters in the word bring orthographic errors and often the meaning change. Some of the orthographical errors found in Gädlä St. Fəqərtä Krəstos are listed below:

§ Section	Orthography	Reconstructed text	Family/ms/mss
3	መሐሩ፡ ኩሎ	መሀሩ፡ ኩሎ	EM ₁ EM ₂ EM ₃ EM ₄ RM ₁

5	ክብረ፡ በአላ	ክብረ፡ በዓላ	RM ₁
7	ያክብሩ፡ በአለ	ወያክብሩ፡ በዓለ	RM ₁
7	ወበአለ፡ እግዚእነ ኢየሱስ፡ ክርስቶስ	ወበዓለ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡	EM ₂
7	ወበአለ	ወበዓለ	EM ₂ EM ₄
14	ኀበ፡ መምሕር፡ ከመ እትመሐር	ኀበ፡ መምህር፡ ከመ፡ እትመሀር	EM ₁ EM ₂ EM ₄
15	ወመሐራ፡ ፊደለ	ወመሀራ፡ ፊደለ	EM ₂ EM ₄ RM ₁
15	መሐራ፡ ፊደለ	ወመሀራ፡ ፊደለ	EM ₁ ;EM ₃
14	እትመሐር፡	እትመሀር	EM ₁
16	ከመ፡ ይምሐራ፡ ፊደለ	ከመ፡ ይምሀራ፡ ፊደለ	EM ₁ EM ₂ EM ₄ RM ₁
16	ወተምሕረት፡	ወተምሀረት	EM ₁
16	ትምሕርተ፡ ቤተ፡ ክርስቲያን	ትምህርተ፡ ቤተ፡ ክርስቲያን	EM ₃
16	ይምሐራ፡	ይምሀራ	EM ₁
16	ወተምሕረት	ወተምሀረት	EM ₁
23	መሐረቶ	መሀረቶ	EM ₁ EM ₃ EM ₄ RM ₁
23	ትምሕርተ	ትምህርተ	EM ₂ EM ₄
23	መሐረቶ	መሀረቶ	EM ₁
23	በትምሕርታ	በትምህርታ	EM ₁
28	መምሕረ	መምሀረ	EM ₁ EM ₂ EM ₃ EM ₄ RM ₁
28	መምሕረ	መምሀረ	EM ₁
28	ኀግ	ሕግ	EM ₁
53	ኪዳነ፡ ምሀረት	ኪዳነ፡ ምሕረት	EM ₂ DL ₁
62	ትምሕርተ	ትምህርተ	EM ₁
83	መሐሮቶሙ	መሀረቶሙ	EM ₁
87	ትምሐሮሙ	ትምህሮሙ	EM ₁
108	አዋልደኪ፡ መሐሪዮን	አዋልደኪ፡ መሀሪዮን	EM ₁
109	ትሜሕሮን፡ ወትረ	ትሜህሮን፡ ወትረ	EM ₁

Table: XXV. Orthography

5.5.2. Grammatical Gender Errors

Several languages allocate nouns to a grammatical gender category, such as masculine noun and feminine noun. In the Gə'əz language there is also a grammatical gender word category. Some of them differ by the transformation of the last letter of the word; like: **ሕሊናሁ** (M) **ሕሊናሃ** (F), some of them differ by changing the last letter of a word; like: **ለብዙኃን** (M) **ለብዙኃት** (F) and others by adding additional letter at the end of a word like **ወፈጸመ** (M) **ወፈጸመት** (F). Therefore, the researcher reviewed some grammatical gender errors that are found in Gädlä St. Fəqərtä Krəstos.

§ Section	Gender problems	Reconstructed text	Family/ms/mss
4	ሕሊናሁ፡ ንዱፍ	ሕሊናሃ፡ ንዱፍ	EM ₂
11	ብሔራ	ብሔረ	EM ₂
12	ላዕሌሁ	ላዕሌሃ	EM ₂
12	ርእሰ	ርእሳ	RM ₁
16	ወፈጸመ	ወፈጸመት	RM ₁
21	ኄራን	ኅሩያን	EM ₃
28	ተበክሰዋ	ወተበክሰዎ	EM ₁
34	እምክሣውዲሆን	እምክሣውዲሆሙ	RM ₁
36	ርኩስ	ርኩስት	EM ₁ EM ₃
37	ወወሰድዎ	ወወሰድዋ	RM ₁
40	ያውርዳ	ያውርዱ	RM ₁
40	እዘዘ	እዘዛ	EM ₂
40	ዕደዊሃ	እደዊነ	DL ₁
41	ወይቤሎሙ፡ ይቤሉ ሙዚት	ወይቤልዎ፡ ይቤልዋ ሙዚት	EM ₂ EM ₄
45	ዘተቀብዓ	ወተቀብዓት	DL ₁
49	ለብዙኃት	ለብዙኃን	EM ₂ EM ₄
50	ጻድቅ	ጻድቅት	EM ₁ EM ₄

50	ዘአሰፈዎ	ወዘአሰፈዎ	RM ₁
53	ብዙኃት	ብዙኃን	EM ₁ EM ₃
90	ዘወለድክዎ	ዘወለድክዎ	EM ₂ EM ₄
92	ወከሠቱ	ወከሠታ፡	EM ₁ EM ₃ DL ₁

Table: XXVI. Gender

5.5.3. Transformation of Vowels

The transformation of vowels errors occur by changing the vowels that are not found in the original text incorrectly. The scribe of the manuscript Gädlä St. Fəqərtä Krəstos repeatedly wrote the vowels mistakenly in several places of the text like: በረድኢተ instead of በረድኤተ, እምነቢሁ instead of እምነቤሁ. The errors occurred by changing the third letter to the fifth or the fourth letter to the fifth letter. The several vowel errors that happened in Gädlä St. Fəqərtä Krəstos are as follows:

§ Section	Transformation of Vowels	Reconstructed text	Family/ms/mss
1	በረድኢተ	በረድኤተ	EM ₁ EM ₂ EM ₃
2	ጥንተ፡ ክዋኒሁ	ጥንተ፡ ክዋኔሁ	RM ₁
2	ኩነኒሁ	ኩነኔሁ	EM ₂ ;EM ₄
2	በመዋዕሌሁ	በመዋዕሊሁ	EM ₂ ;EM ₄
2	ወልደ	ወልዶ	EM ₂
2	ዋሕድ	ዋሕደ	RM ₁
2	እምነቢሁ	እምነቤሁ	EM ₂
2	ወቢዘዎ	ቤዘዎ	EM ₃
3	መንፈስ፡ ቅዱስ	ፈነወ፡ መንፈሶ ቅዱስ	DL ₁
3	በሐውርት	በሐውርቲሁ	DL ₁
3	ጳርቲ	ጳርቱ፡	EM ₁ EM ₃
3	ለጳርቱ	ጳርቱ፡	RM ₁
3	በጳርቱ	ጳርቱ፡	EM ₂ ;EM ₄
3	ወኢላሚጢ	ወኢላሚጤ፡	EM ₁
3	ወኢላስሚጢ	ወኢላሚጤ፡	EM ₂

3	ወኢላሚጢ	ወኢላሚጤ፡	EM ₃ RM ₁
3	እማርያም፡ ሥጋሁ	እማርያም፡ ሥጋዌሁ	EM ₂ DL ₁
3	ወዳግመ፡ ምጽአቶ	ዳግመ፡ ይመጽእ	EM ₂ EM ₄
4	ወገድለ፡ ዛቲ፡ ቅድስቱ፡ ወኅሪቱ	ወገድለ፡ ለዛቲ፡ ቅድስት፡ ወኅሪቱ	EM ₁ EM ₃
4	ወኅሪት	ወኅሪቱ	RM ₁ DL ₁
4	ወአልባቲ፡ ደነስ	ወአልባ፡ ደነስ	DL ₁
4	ዘየአብይ፡ እምትውልድ፡ አንስት	ዘየአብያ፡ እምትውልድ፡ አንስት	EM ₂
4	በኩሉ፡ ፍጥረት	ለኩሉ፡ ፍጥረት	RM ₁
5	ይባርከሙ	ይባርክሙ	EM ₂ EM ₄ DL ₁
6	ፈራህያነ፡ እግዚአብሔር፡ እምንቱ	ፈራህያነ፡ እግዚአብሔር፡ እሙንቱ	RM ₁
8	ወሲናሲር	ወሲናሲር	EM ₂ DL ₁
8	ወሲናሶር	ወሲናሲር	RM ₁
10	ተመክሰዩ	ተመከሰዩ	EM ₁
10	ዘአውፃእኒ	ዘአውጻእኒ	EM ₂
10	ማኅያዊ	ማኅዩዊ	EM ₂
10	ቅዳስያተ	ቅዳስያተ	EM ₁ ;EM ₃
10	ቅዳሴያት	ቅዳሴያት	EM ₄
11	ኤደም	ኤደም	DL ₁
11	ክርስቲና	ክርስትና	EM ₂
13	ወትትመሐፀን	ወታማኃፅን	RM ₁
13	ወተማኅፅን	ወታማኃፅን	EM ₄
14	ወለታ	ወለት	EM ₄
15	እምኒነ	እምኔነ	EM ₂
16	ሠናይቶ	ሠናይት	EM ₁ EM ₃
17	ያስተዋስብዋ	ያስተዋስብዋ	EM ₂ EM ₄
17	በመዓልት	መዓልተ	DL ₁
17	በሌሊት	ሌሊተ	RM ₁ DL ₁
17	ለሕጼሃ	ለሕፄሃ	DL ₁
18	ለብእሲሃ	ለብእሴሃ	EM ₂
18	ድንግልናነ	ድንግልናቲነ	DL ₁

18	አግበሩኒ	አግበሩኒ	RM ₁
18	ንዘከር	ንዜከር	EM ₁ EM ₃
19	ይተቀነዩ	ይትቀነዩ	EM ₁ EM ₂ EM ₄ RM ₁
19	ወበቀዊም	ቀዊሞመ	RM ₁ DL ₁
19	ወበሌሊተኒ	ወበሌሊትኒ	EM ₁
19	በጊዜ፡ በጸልዮ፡ በጊዜ	ቦ፡ ጊዜ፡ ለጸልዮ፡ ወቦ፡ ጊዜ	EM ₂
19	ወለለሰዓቱ	ወለለ ሰዓት	DL ₁
21	ወፍቀሩር	ፍቁራኒሁ	EM ₃
21	ወጎሩዩ	ወጎሩይ	EM ₂ EM ₄
22	ይንቃዕ	ይንቅሁ	DL ₁
23	ይብሉ	ይቤሉ	DL ₁
23	መካንኑ	መካን	EM ₄ RM ₁
23	ወአጽንፀ	ወአጽንዓ	DL ₁
23	በሰብዕ	በሰብዑ	EM ₂
23	በሰቡዕ	በሰብዑ	DL ₁
23	አምሐልኩከ	አመሐልኩከ	DL ₁
24	ለጸድቃን	ለጸድቃኒሁ	EM ₁ EM ₃
24	ሕጋዊያን	ሕጋዊያን	EM ₂ EM ₃ DL ₁
26	ኩሉ	ኩሎ	RM ₁
26	ኢትዮጲያ	ኢትዮጵያ	EM ₄
27	አሚሃ	አሚሃ	EM ₃
27	ዓቢዩ፡ ቅስተ	ዓቢይ፡ ቅስት	EM ₂
27	ዓቢዩ፡ ቅስት	ዓቢይ፡ ቅስት	EM ₄
27	ማዕከሊሆመ	ማዕከሊሆመ	EM ₃
28	ኀብሩ	ኃብሩ	EM ₂ DL ₁
28	ኢንአምን	ኢነአምን	EM ₄
29	ከዓዉ	ከዐው	EM ₁ DL ₁
29	ሀለዉ	ሀለው	DL ₁
29	ወሶቢሃ	ወሶቤሃ	EM ₃
29	ወጃሌሊት	ወጃሌሊተ	RM ₁
29	ይጸዑ	ይፃዑ	EM ₂

30	ወርትዓ	ወርቱዓ	EM ₁ EM ₃
30	ወርትዕ	ወርቱዓ	EM ₂
30	ወርቱዕ	ወርቱዓ	EM ₄
30	ወርትዐ	ወርቱዓ	RM ₁
31	ዘርዐ፡ ክርስቶስ	ዘርዓ፡ ክርስቶስ	RM ₁
32	ግባዕተ	ግባዕተ	EM ₁
32	ይትፌሥሐ	ይትፌሥሐ	EM ₄
32	ይትፌሥሐ	ይትፌሥሐ	EM ₂
33	ተሰእሎሙ	ተሰእሎሙ	DL ₁
33	በሃይማኖቱ	በሃይማኖት	DL ₁
33	አኪት	እኪት	EM ₁ EM ₃ RM ₁
33	ዕመኑ	እመኑ	EM ₄
33	ትዚጎሩ	ትዜጋሩ	EM ₂ EM ₄
33	ተምዐ	ተምዓ	DL ₁
34	ወዘተመትሩ፡ አርስቲሆሙ	ዘተመትረ፡ አርእስቲሆሙ	EM ₁ EM ₃
35	ላዕሌሆ	ላዕሌሁ	EM ₁
36	ርኩሰት	ርኩስት	RM ₁
36	ተቆጥዖ	ተቈጥዖ	RM ₁
36	ብእሴ	ብእሲ	RM ₁
36	እስአላ	እሴአላ	DL ₁
37	ወጽፈሐት	ወጽፈሐተ	RM ₁
37	ወጽፈሐት	ወጽፈሐተ	DL ₁
37	ያምጸእዎ	ያምጽዕዎ	EM ₂ EM ₄ DL ₁
37	ያምጽዕወ	ያምጽዕዎ	EM ₃
37	ሴቢሃ	ሶቤሃ	EM ₂ EM ₄
37	ዘምሉዕ፡ መርገመ	ዘምሉዓ፡ መርገም	EM ₃
38	ኀብሩ	ኃብሩ	EM ₂ EM ₄ DL ₁
38	ብዕለሰ	ብዕልሰ	EM ₁ RM ₁
38	በማዕከሊሁ	በማዕከሌሁ	EM ₁
38	ሃይማኖተነ	ሃይማኖትነ	EM ₂ DL ₁
38	ወነጊሥ	ወነጊሠ	RM ₁

41	ወይስሐብዋ	ወይስሐብዋ	EM ₄
42	አውሥኦቶ	አውሥኦቶ	EM ₁
42	በኃቤነሰ	በኃቤነ	EM ₂
43	ተሐይወት	ተሐይወት	EM ₁ DL ₁
43	በእንተ ምንተኑ	በእንተ ምንትኑ	EM ₂ EM ₄
43	ታፈርሀነ	ታፈርሃነ	RM ₁
43	ሃይማኖተነ	ሃይማኖትነ	EM ₃ DL ₁
43	ተምዐ	ተምዓ	DL ₁
43	ዐቢየ	ዓቢየ	EM ₂
43	ይሰትር	ይሰተር	EM ₂ EM ₄
43	ወያነድዱ	ወያንድዱ	EM ₂ EM ₄
43	መታሕቲሆመ.	መታሕቴሆመ.	EM ₂ EM ₄
43	መትሕቲሆመ.	መታሕቴሆመ.	DL ₁
45	ያመጽእዎመ.	ያምጽእዎመ.	EM ₂
45	ቢሌኒ	ብለኔ	EM ₂
45	ብሌኒ	ብለኔ	DL ₁
45	ቢሌኔ	ብለኔ	EM ₄
45	ዓላዌ	ዓላዊ	EM ₂ EM ₄
45	አናብስት	አናብስተ	EM ₂ EM ₄
46	ብዕሪና	በዕሪና	EM ₂
46	ቀዳሚ	ቀዳሚ	EM ₂ ;EM ₄
47	ብእሲ	ብእሴ	EM ₂
47	በግዜሃ	በጊዜሃ	EM ₂
47	ጸለዩ፡ ወሰዓሉ	ጸለዩ፡ ወሰኦሉ	RM ₁
47	እንቃዕዲዋ	አንቃዕዲዋ	EM ₁ EM ₃
47	እንቃዕዲዎ	አንቃዕዲዎ	EM ₂ EM ₄
47	ወይዲውዕ	ወይጺውዕ	EM ₂
47	ወይደውዕ	ወይጺውዕ	RM ₁
48	ወአሰፈዎ	ዘአሰፈዎ	DL ₁
48	፯	ሳብዕተ	EM ₁ EM ₃
48	ተንሢኦ	ተንሢኦ	EM ₁

48	ወነጥበ	ወነጠበ	DL ₁
49	አእዘዘ	ወእዘዘ	RM ₁
49	ወሚጠት	ወሚጠት	RM ₁
49	ስግደታት	ስግደታተ	EM ₁
49	ወእትኃድጋ	ወኢትኅድጋ	EM ₂
49	ወእትኅድጋ	ወኢትኅድጋ	EM ₃ EM ₄
49	ወእትኅድጋ	ወኢትኅድጋ	DL ₁
49	እም ሠራዊት	እም ሠራዊቱ	EM ₂ DL ₁
49	ክብርት	ክብርተ	RM ₁
51	ተምፀ	ተምዓ	DL ₁
51	ወኢመትርዋ	ኢመተርክምዋኑ	EM ₂
52	ብዙኅ	ብዙኃ	EM ₂ EM ₄ DL ₁
52	ከሩሳ	ከሩሎ	EM ₂ EM ₄
53	ወመነከሳይያት	መነከሳይያት	DL ₁
53	ትንሣእ፡ ቆብፀ	ትንሣእ፡ ቆብዓ	RM ₁
53	ቆብኦ	ቆብዓ	EM ₂
53	ቅድሸት፡	ቅድስት	EM ₁

Table: XXVII. Transformation of Vowels

5.5.4. Opposite reading

The copyist of Gädlä Fəqərtä Krəstos has written words which are completely in contrary to the manuscript that he was coping from. Some of them have negative letters and words like ‘ኢ’, ‘እንበለ’. He has written the opposite word, like ወገባፅከ instead of ወኢገባእከ, እንዘ ይንበሩ instead of እንበለ ይንበሩ. These opposite readings bring a reverse meaning in the context. The following are some of the opposite errors found in Gädlä Fəqərtä Krəstos.

§ Section	Opposite reading	Reconstructed text	Family/ms/mss
22	እንዘ፡ ይንበሩ	እንበለ፡ ይንበሩ	DL ₁
29	እንዘ፡ ይፃዑ	ኢይወጽኡ	EM ₁
29	እንዘ፡ ይፃዑ	ወእንበለ፡ ይፃዑ	EM ₁ EM ₂

59	ወገባዕክ	ወኢገባእክ	EM ₂ EM ₄ RM ₁
112	ኢጉህሉት	ጉሕሉት	EM ₄
125	አኮ፡ ኢመጻእኩ	አኮ፡ ዘመጻእኩ/ ኢመጻእኩ	EM ₂ RM ₁

Table: XXVIII. Opposite reading

5.6. Conjunctive error

Conjunctive error is an error that is copied by two or more manuscript witnesses in a way that is not as such expected to happen more than once. The two or more copyists could not be able to produce such type of error individually. It is a monogenetic error that can only be inherited and did not arise polygenetically. The errors are used in the construction of the Stemma which is significant to determine the grouping of similar witnesses together.

The conjunctive errors, demonstrated in the six witnesses of Gädlä Fəqərtä Krəstos, are here categorized into two major groups: archetype and sub-archetypes. In some cases, sub families, inferior families and contaminations also prevail. Therefore conjunctive error is served as an instrument to manage the judgment of the editors during the preparation of this study.

5.7. Archetype Error

An archetype is a reconstructed text based on the conjunctive errors shared by all the surviving witnesses to indicate the lost ancestor of all the families. The archetype is the edited text that is closer to the original mss but it is not the original text, as it may still contain some mistakes. As a result, several Archetype errors are found in Gädlä Fəqərtä Krəstos. Some of them are described below:

[2] ወ፩፡ ፍጥረት፡ ዓለወ፡ ትዕዛዛቲሁ፡ በምክረ፡ ጸላኢሁ፡ ተመሲሎ፡ ሔዋንሃ፡ እንተ፡
ወጽአት፡ እምገቦሁ፡፡ ቷ...ቷ አእሚሮ፡ በከየ፡ በቅድሜሁ፡

The word ወወእቱኒ is absent from the five manuscripts which makes sense in the context and preserved only by the manuscript DL₁ where it says ወእቱኒ. On the other hand the manuscript DL₁ says ምስለ፡ ሔዋን (with Eve) instead of ተመሲሎ፡ ሔዋንሃ (by resembling Eve). And the manuscript EM₂ also says ተመሲሎሙ፡ ሔዋንሃ፡፡ (they resembled Eve).

The manuscript DL₁ also *added the below underlined* long sentence by mistake which can't be found in all the other manuscripts. It says ወ፩፡ ፍጥረት፡ አመ፡ ዓለወ፡ ወዓመ፡ ወድቀ፡
እመዓርጊሁ፡ ወህየንቴሁ፡ ፈጠረ፡ ሰብአ፡ በአርዓያሁ፡ ወበአምሳሊሁ፡፡ ወወእቱኒ፡ አመ፡
ዓለወ፡ ትዕዛዛቲሁ፡ በምክረ፡ ጸላኢሁ፡ አውጽኦ፡ እም፡ ገነተ፡ ተድላ፡ ምስለ፡ ሔዋን፡ እንተ፡
ወጽአት፡ እምገቦሁ፡፡ ወእቱኒ፡ አእሚሮ፡ ዕልወቶ፡ ሶባ፡ በከየ፡ ቅድሜሁ፡፡ Then it corrected as follows:

ወ፩ዱ፡ ፍጥረት፡ አለወ፡ ትዕዛዛቲሁ፡ በምክረ፡ ጸላኢሁ፡፡ ተመሲሎ፡ ሔዋንሃ፡ እንተ፡
ወጽአት፡ እምገቦሁ፡፡ ወወእቱኒ አእሚሮ፡ በከየ፡ በቅድሜሁ፡፡

[2] ሐመ፡ ወሞተ፡ አውጽኦ፡ ለአዳም፡ ቷ...ቷ ውስተ፡ ተድላሁ፡ ቤዘዎ፡ በደመ፡ ዚአሁ፡

All manuscripts, except DL₁ omit the word እም፡ ሲኦል፡ ወአግብኦ and the sentence does not make sense in the context without it. Therefore, the reading becomes 'አውጽኦ፡ ለአዳም፡ ውስተ፡ ተድላሁ፡ {He (Christ) out to Adam from his happiness} and in this sense the reading doesn't makes sense in the context. The manuscripts DL₁ also added some words which are not

written in the other manuscripts and it says ሐመ፡ ወሞተ፡ ወአውጽኦ፡ ለአዳም፡ እምሲኦል፡
ወአግብኦ፡ ውስተ፡ ገነተ፡ ተድላሁ፡ እም፡ ድኅረ፡ ቤዘዎ፡ በደመ፡ ዚአሁ፡ EM₁ and EM₃ also
 altered some words and says አውጸኦ ለአዳም EM₃ also says ወቢዘዎ በደመ ገቦሁ፡፡ This
 makes an archetype error and the correction is made as follows:

**ሐመ፡ ወሞተ፡ አውጽኦ፡ ለአዳም፡ እምሲኦል፡ ወአግብኦ፡ ውስተ፡ ተድላሁ፡ ቤዘዎ፡ በደመ፡
 ዚአሁ፡**

[3] ወበአሥር፡ መዋዕል፡ ፈነወ፡ መንፈሶ ቅዱስ ለሐዋርያቲሁ ወአስተናበሦሙ፡ በነገረ፡
በሐውርቲሁ፡ ጳርቴ፡ ወሜድ፡ ወኢላሚጤ፡ መሐሩ፡ ኩሎ፡ ሰብኦ፡ ተ....ተ ለክርስቶስ፡
እማርያም፡ ሥጋዊሁ

The sentence መሐሩ፡ ኩሎ፡ ሰብኦ፡ ተ....ተ ለክርስቶስ፡ እማርያም፡ ሥጋዊሁ (forgive all
 human beings to Christ His incarnation from Mary) is written incorrectly instead of መሀሩ፡
ኩሎ፡ ሰብኦ፡ ልደቶ፡ ለክርስቶስ፡ እማርያም፡ ሥጋዊሁ (Teach all human beings about the
 birth of Christ from Mary and His incarnation). In this sentence the word ልደቶ is critically
 important and without the insertion of the word ‘ልደቶ’ the sentence doesn’t give the correct
 reading and sense in the context. An incorrect Gə’əz letter ‘ሐ’ is inserted instead of the letter ‘ሀ’,
 so, it brings an additional out of the context meaning.

Therefore the manuscripts EM₁EM₄RM₁ say መሐሩ፡ ኩሎ፡ ሰብኦ፡ ተ....ተ ለክርስቶስ፡
እማርያም፡ ሥጋዊሁ፡(His incarnation),. The manuscript EM₂ says መሐሩ፡ ኩሎ፡ ሰብኦ፡
ተ....ተ ለክርስቶስ፡ እማርያም፡ ሥጋሁ (His flesh). The manuscript EM₃ says መሐሩ፡ ኩሎ፡
ሰብኦ፡ ተ....ተ ለክርስቶስ፡ እማርያም፡ ስጋዊሁ and the manuscript DL₁ says መሀሩ፡ ኩሎ፡

ሰብአ፡ ልደቶ፡ ለክርስቶስ፡ እማርያም፡ ወልብሰተ፡ ሥጋሁ፡፡ (has different word from the others). Then the correction is made as follows:

ወበአሥር፡ መዋዕል፡ ፈነወ፡ መንፈሱ ቅዱስ ለሐዋርያቲሁ ወአስተናበረሙ፡ በነገረ፡ በሐውርቲሁ፡ ጳርቴ፡ ወሚድ፡ ወኢሳሚጤ፡ መሀሩ፡ ነሎ፡ ሰብአ፡ ልደቶ ለክርስቶስ፡ እማርያም፡ ሥጋዬሁ

[6] ወይእቲኒ፡ ብእሲት፡ ኅሪት፡ ከመ፡ ሳራ፡ ወከመ፡ ኢያቄም፡ ወሐና፡ እም፡ እግዝእትነ ማርያም ድንግል

The word እም (mother) doesn't make sense in this context instead of the more appropriate word ወላድያነ (and parent's) which is preserved by ሳ. The manuscripts EM₁ and DL₁ say እመ (mother) but this also doesn't make sense in the context. Then the correct reading preserved by the rest of the manuscripts is:

ወይእቲኒ፡ ብእሲት፡ ኅሪት፡ ከመ፡ ሣራ፡ ወከመ፡ ኢያቄም፡ ወሐና፡ ወላድያነ፡ ድንግል፡ ማርያም፡

[7] አመ፡ ፲ወ፡፮፡ ለየካቲት፡ በዛቲ፡ ዕለት፡ ይገብሩ፡ ብዙኃ፡ ምጽዋተ፡ ያጸግቡ፡ ርኑብ፡ ወያሰትዩ፡ ጽሙዓ፡ እሙንቱ፡ አበዊሃ፡

The word አበዊሃ (her fathers) is incorrectly inserted in the text instead of አቡሃ ወእማ (her father and mother) which is preserved by the manuscript EM₃RM₁. In addition to this the word “ወያሰትዩ” is written instead of “ወያረውዩ” because the word “ያሰትዩ” is appropriately written with “ያበልፁ” and “ያጸግቡ፡”and with “ያረውዩ”it becomes an archetype error. Then the correct reading preserved by the rest of the manuscripts is:

አመ፡ ፲ወ፡፮፡ ለየካቲት፡ በዛቲ፡ ዕለት፡ ይገብሩ፡ ብዙኃ፡ ምጽዋተ፡ ያጸግቡ፡ ርኅብ፡
ወያረውዩ፡ ጽመዓ፡ እመኝቱ፡ አቡሃ ወእማ፡፡

[12] ይትባረክ፡ እግዚአብሔር፡ አምላኪዩ፡ ዘአብጽሐኒ፡ ውስተ፡ ሃቲ፡ ሰዓት፡ ከመ፡ እንሣእ፡
ሕገ፡ ጥምቀቱ፡ ለክርስቶስ፡፡

The preposition ‘ውስተ’ doesn’t make sense in the context to express one’s reaching to that specific time to get baptized and thus it becomes an archetype error. The manuscript DL₁ says በዛቲ this also doesn’t make sense in the context. Then the correct reading preserved by the mss EM₁EM₃ is:

ይትባረክ፡ እግዚአብሔር፡ አምላኪዩ፡ ዘአብጽሐኒ፡ እስከ፡ ሃቲ፡ ሰዓት፡ ከመ፡ እንሣእ፡ ሕገ፡
ጥምቀቱ፡ ለክርስቶስ

[13] ወጸንዓት፡ በግብረ፡ መንፈስ ቅዱስ፡ ወኮነት፡ ትገይስ፡ ወትረ፡ ውስተ፡ ቤተ፡
ክርስቲያን፡

All the manuscripts except RM₁ say ውስተ፡ ቤተ፡ ክርስቲያን፡ (in the Church) the preposition ውስተ፡ is inserted instead of ኀበ፡ to say ኀበ፡ ቤተ፡ ክርስቲያን፡ (to the Church) the more appropriate word in the context is preserved only in the manuscript of RM₁. The preposition ኀበ፡ is appropriate with the word ትገይስ፡ but the preposition ውስተ፡ is more appropriate with the word like ትነብር፡. Then the correct reading is as follows:

ወጸንዓት፡ በግብረ፡ መንፈስ ቅዱስ፡ ወኮነት፡ ትገይስ፡ ወትረ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡

[14] EM₂EM₄RM₁ says ወተስእሎ፡ አቡሃ፡ ለሕፃን፡ ይደልዎኑ፡ ለመነኮስ፡ ስዒመ፡ አንስት፡ በእንተ፡ ምንት፡ ሰአምካ፡ ለወለትየ፡

Here the word ለሕፃን is inserted mistakenly and it doesn't make sense in the context, but the manuscript EM₃ says እንዘ ይብል and EM₁ omitted the word. The manuscript DL₁ says ወተስእሎ፡ አቡሃ፡ ለሕፃን፡ ወይቤሎ፡ ይደልዎኑ፡ ለመነኮስ፡ ስዒመ፡ አንስት፡ በእንተ፡ ምንት፡ ትስዕም፡ ወለትየ.

The correct story is the monk kissed the child Fəqərtä krəstos but when the word ለሕፃን is inserted, the real story is changed to mean that her father asked the child why he kissed her. Therefore, all this makes an archetype error and the word ለሕፃን is unnecessarily inserted and the appropriate word in this context is እንዘ ይብል. Then it is corrected as follows:

ወተስእሎ፡ አቡሃ፡ እንዘ ይብል፡ ይደልዎኑ፡ ለመነኮስ፡ ስዒመ፡ አንስት፡ በእንተ፡ ምንት፡ ሰአምካ፡ ለወለትየ፡

[18] አንሰ፡ ኢፈቀድኩ፡ ዘንተ፡ ግብረ፡ ባሕቱ፡ አበውየ፡ አገበሩኒ፡ ዮምኒ፡ ንዜከር፡ ጽድቆ፡ ለድሜጥሮስ፡ ወከመ፡ ዮሐንስ፡ ከማ፡

EM₂EM₄RM₁DL₁ say አበውየ፡ (my fathers) and the manuscript EM₁ says አበዩ፡ አበውየ (my fathers refused me) which doesn't make sense in the context. The correct reading is preserved by the manuscript EM₃ and it says አቡየ፡ ወእምየ፡ (my father and mother). The correction is made as follows:

አንሰ፡ ኢፈቀድኩ፡ ዘንተ፡ ግብረ፡ ባሕቱ፡ አቡየ፡ ወእምየ፡ አገበሩኒ፡ የምኒ፡ ንዜከር፡
ጽድቆ፡ ለድሜጥሮስ፡ ወከመ፡ የሐንስ፡ ከማ፡

[23] á says ወሶበ፡ ኮኖ፡ ቷ...ቷ ለሕፃና፡ መሐረቶ፡ ወአጽንዓ፡ ከሌሎ፡ በትምሕርታ፡ በቃሉ፡
በ፩ ዓመት፡ ወነሥኣ፡ ክህነተ፡ እምነ፡ ጳጳስ፡፡

The rest of the manuscripts say መሐረቶ፡ ትምህርተ፡ ወአጽንዓ፡ ከሌሎ፡ በቃሉ፡ በ፩፡
ዓመታቲሁ፡ ወነሥኣ፡ DL₁ is different from the other manuscripts and says ወሶበ፡ ኮኖ፡
ለሕፃና፡ ፩ተ፡ ዓመተ፡ መሀረቶ፡ ትምህርተ፡ ወአጽንዓ፡ ከሌሎ፡ መጻሕፍተ. Then the
correction is made as follows:

ወሶበ፡ ኮኖ፡ ለሕፃና፡ ፩ተ፡ ዓመተ፡ መሀረቶ፡ ትምህርተ፡ ወአጽንዓ፡ ከሌሎ፡ ትምህርታ፡
በቃሉ፡፡ ወበ፩፡ ዓመቲሁ፡ ነሥኣ፡ ክህነተ፡ እምነ፡ ጳጳስ፡፡

[26] ወበጊዜሃ፡ አንሥኣ፡ ሐከተ፡ ሞገድ፡ እም፡ ነፋሰ፡ ዓውሎሁ፡ ለሰይጣን፡ በአድያመ፡
ከሌሎ፡ ብሔረ፡፡ ኢትዮጵያ፡

The four manuscripts EM₁EM₂EM₄RM₁ say the word “ወበጊዜሃ፡ አንሥኣ” The manuscript DL₁
also says ወበውእቱ፡ ጊዜ፡ ኮነ፡ instead of the correct word ‘ወበጊዜሃ፡ ተንሥኣ፡’ which is
preserved only by the manuscript EM₃. The manuscript RM₁ says ዘአድያመ፡ ከሌሉ፡ ብሔረ፡
ኢትዮጵያ. Therefore, the manuscript DL₁ differs and says ወበውእቱ፡ ጊዜ፡ ኮነ፡ ሁከተ፡
ወሐከከ instead of the correct word ወበጊዜሃ፡ ተንሥኣ፡ ሐከተ፡ ሞገድ፡. Hence á says
ለንጉሠ፡ ኢትዮጵያ፡ instead of በአድያመ፡ ከሌሎ፡ ብሔረ፡ ኢትዮጵያ፡ which is preserved
by the rest of the manuscripts. Then the correction is made as follows:

ወበጊዜሃ፡ ተንሥኢ፡ ሐከተ፡ ሞገድ፡ እምነፋሰ፡ አውሎሁ፡ ለሰይጣን፡ በአድያመ፡ ኩሎ፡
ብሔረ፡ ኢትዮጵያ፡

[29] ወእምዝ፡ አስተርአዮሙ ቧ...ቧ ለፍቅርተ፡ ክርስቶስ፡ ዘምስለ፡ ምታ፡ ዘርኣ፡ ክርስቶስ፡

The very important word ‘መልአክ’ is not found in all manuscripts except the manuscript of DL₁ and without this word the sentence doesn’t makes sense. And also ዘምስለ፡ ምታ፡ ዘርኣ፡ ክርስቶስ፡ (with her husband Zär’a Krəstos) is written instead of ወለምታ፡ ዘርዓ፡ ክርስቶስ፡ (and to her husband Zär’a Krəstos). In addition the manuscripts EM₂ and EM₄ say ዘክርስቶስ (belonging to Christ) and the rest of the manuscripts say ዘርኣ ክርስቶስ, all to say ዘርዓ፡ ክርስቶስ (the seed of Christ), which is more appropriate word in the context and preserved only by the manuscript DL₁. May be the scribe wrote the word ዘክርስቶስ, with the intention of shortening the word ዘርዓ ክርስቶስ. Manuscript RM₁ also says ለፍቅርተ ክስቶስ to say ለፍቅርተ ክርስቶስ.

The correct reading preserved by the manuscript DL₁ is as follows:

ወእምዝ፡ አስተርአዮሙ፡ መልአክ ለፍቅርተ፡ ክርስቶስ፡ ወለምታ፡ ዘርዓ፡ ክርስቶስ፡

[31] ወእምዝ፡ በጽሐ፡ ምስለ፡ ሠራዊቱ፡ ውእቱ፡ መኰንን፡ እንዘ፡ ይነድዕዎ፡ ወአብጽሕዎ፡
ሀገረ፡ አሪንጎ፡፡ ወነገርዎ፡ ለሐፂን፡ ከመ፡ በጽሐ፡ ምስለ፡ ማኅበራኒሁ፡፡

The four manuscripts share the word ምስለ፡ ማኅበራኒሁ (with his community) which makes no sense in the context. This has become an archetype error and the correct readings preserved by the two manuscripts EM₁ and EM₃ are ምስለ፡ ሠራዊቱ (with his soldiers). Then the correction is made as follows:

ወእምዝ፡ በጽሐ፡ ምስለ፡ ሠራዊቱ፡ ውእቱ፡ መኰንን፡ እንዘ፡ ይነድዕዎ፡ ወአብጽሕዎ፡
ሀገረ፡ አሪንኅ፡፡ ወነገርዎ፡ ለሐዘን፡ ከመ፡ በጽሐ፡ ምስለ፡ ሠራዊቱ፡

[37] ወበሳኢታ፡ ለአከ፡ ኅቤሃ፡ በበመትሎ፡ በጉጉዓ፡ ወበጽሑ፡ ሐራሁ፡ ለንጉሥ፡ ኅቤሃ፡
ዴገንዋ፡ ወወሰድዋ፡

The four manuscripts: EM₂EM₄RM₁ and DL₁ shared the word **ዴገንዋ፡** (followed her) instead of **አገትዋ** (circled her) and the word **ዴገንዋ፡** doesn't make sense in the context. This becomes an archetype error and the correct readings preserved by the two manuscripts EM₁ and EM₃ and corrected as follows:

ወበሳኢታ፡ ለአከ፡ ኅቤሃ፡ በበመትሎ፡ በጉጉዓ፡ ወበጽሑ፡ ሐራሁ፡ ለንጉሥ፡ ኅቤሃ፡ አገትዋ፡
ወወሰድዋ፡

[53] ወበጊዜሃ፡ አንሥዕዋ፡ ለታቦተ፡ ኪዳነ፡ ምሕረት፡ ወተሰዱ፡ በእንተ፡ ርትዕት፡
ሃይማኖት፡ ወተለውዋ፡ ብዙኃን፡ መነኮሳይያት፡፡

The masculine **ብዙኃን፡** is written incorrectly with the feminine word **መነኮሳይያት፡፡** EM₁ says **ብዙኃት** and the incorrect word **መነኮሳይያት**, EM₃ says **ብዙኃት መነኮሳይያት**. Therefore, the manuscripts EM₂EM₄ and RM₁ say the masculine word **ብዙኃን፡** with feminine word **መነኮሳይያት** and the manuscript DL₁ says **ብዙኃን፡ መነኰሳት ወመነኰሳይያት**.

During her pilgrimage, not only nuns followed her but 200 monks and nuns also followed her, then the correct reading in the context is **ብዙኃን፡ መነኮሳት ወመነኮሳይያት፡** as preserved by the manuscript DL₁. Then it is corrected as follows:

**ወበጊዜሃ፡ አንሥዕዋ፡ ለታቦተ፡ ኪዳነ፡ ምሕረት፡ ወተሰዱ፡ በእንተ፡ ርትዕት፡ ሃይማኖት፡
ወተለውዋ፡ ብዙኃን፡ መነኮሳት ወመነኮሳይያት፡፡**

[59] **ኢትምሕረክ፡ እምነ፡ ወንሕነሂ፡ ብ...ብ ዘእንበለ፡ ፈቃደ፡ ንግሥትነ፡**

When the King saw the miracle (which were done by the remains of their body), he was frightened and terrified, cried and became sad [and] asked them forgiveness for all that he had done on them. He then said to them, pardon me and have mercy on me for all that I have sinned on you, I saw miracles and wonders by your hands, They responded to him, saying, unless you return to us and come back to our faith, our mother will not have mercy on you and we will not do anything without the permission of our mother and queen Fəqərtä Krəstos righteous.

The manuscript DL₁ has a different idea from the rest and missed this entire phrase ‘**እምነ፡ ወንሕነሂ፡ ብ...ብ ዘእንበለ፡ ፈቃደ፡ ንግሥትነ፡**’, also EM₄ says **ኢትምህረክ** (she will not teach you) instead of **ኢትምሕረክ** (she will not have mercy on you). In all versions the sense is not clear; therefore it can be emended as:

ኢትምሕረክ፡ እምነ፡ ወንሕነሂ፡ ኢንገብር፡ ምንተኒ ዘእንበለ፡ ፈቃደ፡ ንግሥትነ፡

[63] **á** says **ወውእቱኒ፡ ዘተንሥኦ፡ መነኮስ፡ ዘስሙ፡ አባ፡ ገብርኤል፡ ሐረ፡ ነሢኦ፡ በገቡዕ፡ ኀበ፡ አህጉራት፡ ሥጋ፡ እምነ፡**

(EM₂ and EM₄) says **ወውእቱኒ፡ ዘተንሰኦ፡ መነኮስ፡ ዘአባ፡ ገብርኤል፡ ነሢኦ፡ ሐረ፡ ኀበ፡ አህጉራት፡ በገቡዕ፡** RM₁ says **ዘስሙ፡ አባ፡ ብ...ብ ኀበ፡ አህጉራት፡ ነሢኦ፡ ሐረ፡ በገቡዕ፡**

The manuscript DL₁ as usual added some words and says **ዘተንሥኦ፡ እምዓፅመ፡ ቅዱሳን፡**

መነኩስ፡ አባ፡ ገብርኤል፡ ውእቱ፡ ወነሢኦ፡ ሥጋ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ሐረ፡
በጎቡዕ፡ አህጉራተ፡ አሕዛብ፡፡ All the manuscripts have corrupted the order and then it
corrected as follows፡

ወውእቱኒ፡ ዘተንሥኦ፡ መነኩስ፡ ዘስሙ፡ አባ፡ ገብርኤል፡ ነሢኦ፡ አጋዘ፡ ሥጋ፡ እምነ፡
በጎቡዕ፡ ሐረ፡ ንበ፡ አህጉራተ፡

[63] ሳ says ሕሙማንሂ፡ †....‡ ዘአልቦሙ፡ ኅልቀኦ፡ በዝንቱ፡ ቅርፍተ፡ ሥጋሃ፡
ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡

Here there is one important word “ዘተፈወሱ፡” absent between ሕሙማንሂ፡ and ዘአልቦሙ፡ in
the manuscripts EM₂,EM₄,RM₁, which makes the sentence meaningful. The word is found only in
manuscript DL₁ and it says ወሕሙማንሰ፡ ዘተፈወሱ፡ አልቦሙ፡ ኅልቀኦ፡ በዝንቱ፡
ቅራፋተ፡(to say ቅርፍተ፡) ሥጋሃ፡፡ Then the correction is made as follows፡

ሕሙማንሂ፡ ዘተፈወሱ አልቦሙ፡ ኅልቀኦ፡ በዝንቱ፡ ቅርፍተ፡ ሥጋሃ፡ ለእምነ፡ ፍቅርተ፡
ክርስቶስ፡፡

[66] ይቤልዎን፡ ለእልኩ፡ ደናግል፡ አእማቲነ፡ መሐራነ፡ ወተሠሃላነ፡ ወአድኅናነ፡ ተማኅፀነ፡
በአምካክክን፡

The incorrect word በአምካክክን is shared by the manuscripts EM₁EM₃EM₄EM₄ says ይቤሎን፡
ለእልኩ፡ ደናግል፡ ኦ፡ እምነ፡ (the incorrect singular word instead of the plural አእማቲነ፡)
መሐራነ፡ ወአድኅነነ፡ (the incorrect masculine word ‘and save us’) ተማኅፀነ፡ በአምካክክን፡
RM₁ says the same as EM₄ but has used the correct word በአምላክክን and in the manuscript EM₂

all the words starting from ‘አ’ up to end are not found in the sentence. The manuscript DL₁ is also different from the rest and says ወሳቦ፡ በጽሑ፡ ይቤልዋ፡ እሙንቲ፡ ፈያት፡ ኦ፡ እምነ፡ ወንግሥትነ፡ ፍቅርተ፡ ክርስቶስ ተሣላልነ፡ Therefore the correction is made as follows:

ይቤሎን፡ ለእልኩ፡ ደናግል፡ አዕማቲነ፡ መሐራነ፡ ወተሠሃላነ፡ ወአድኅናነ፡ ተማኅፀነ፡ በአምላክክን፡፡

[68] The two families: EM₁EM₃ and EM₂EM₄ are corrupted and each manuscript inserted different incorrect word which totally does not make sense in the context. The manuscript RM₁ has missed the word. The manuscript EM₁ says እምሐና ለቡርክት, EM₂ says እምኃ ኃዘና ለቡርክት, EM₃ says እም ሐዘና and EM₄ says እምሐ ሐዘና ለቡርክት. EM₁ had also inserted ይትደሩ instead of ይትባደሩ which is preserved by all manuscripts. The manuscript DL₁ has different idea which is preferable from the other four manuscripts.

Therefore, the sensible word is found only in the manuscript DL₁ which says ወእሜሃ አኃዘት ትጸሊ ቡርክት. However it has some additional words ወሶቦ በጽሑ ንቤሃ which are not found in the other five manuscripts. Then the emendation can be made as follows:

እንዘ፡ ይትባደሩ፡ በበይናቲሆሙ፡ ገደፉ፡ ቅድሜሃ፡፡ ወእሜሃ፡ አኃዘት፡ ትጸሊ፡ ቡርክት፡ ፍቅርተ፡ ክርስቶስ፡ አተበት፡ በአመስቅሎ፡፡

[78] **ወእምዝ፡ ትቤሎን፡ ለአዕማቲሃ፡ አሙጽኡ፡ እም፡ ውስተ፡ አሕሳሊክሙ፡ ኩሎ ፍሬያተ፡ እክል፡**

The word **አሙጽኡ** (they bring) is incorrectly written in the context instead of **አውጽኦ** (take out) which is preserved by the two manuscripts (EM₁ and EM₃). The manuscript RM₁ shares the word **አሙጽኡ** and the manuscript DL says **አምጽኦ**. Then it becomes archetype error and is corrected as follows:

ወእምዝ፡ ትቤሎን፡ ለአዕማቲ፡ አውጽኦ፡ እምውስተ፡ አሕሳሊክን፡ ኩሎ፡ ፍሬያተ፡ እክል፡

[125] **ወይቤላ፡ አኮ፡ ኢመጸእኩ፡ ከመ፡ አጎጉልኪ፡ ዳእመ፡ ከመ፡ አክብርኪ፡ ኦ፡ ፍቅርትዮ፡**

The word **አኮ፡ ኢመጸእኩ፡** written mistakenly instead of **አኮ፡ ዘመጸእኩ** or **ኢመጸእኩ፡** In Gə'əz language the word 'አኮ፡' is a negative word, and 'ኢ' is also a negative letter. Therefore, the two negatives can't go together and manuscript DL₁ corrected it by eliminating the word **አኮ፡** and it says: **ወይቤላ፡ ኢመጸእኩ፡ ከመ፡ አጎጉልኪ፡ ዳእመ፡ ከመ፡ አክብርኪ፡ ኦ፡ ፍቅርትዮ፡** In addition, the word **ፈቅርትዮ** is mistakenly written by the manuscripts EM₃ EM₄RM₁DL₁ instead of **ፍቅርትዮ፡** Then the correct reading is preserved by the two manuscripts: EM₁ and EM₃ as follows:

ወይቤላ፡ አኮ፡ ዘመጸእኩ ከመ፡ አጎጉልኪ፡ ዳእመ፡ ከመ፡ አክብርኪ፡ ኦ፡ ፍቅርትዮ፡

5.8. Sub Archetype Errors

To construct the Stemma codicum, all the six witnesses of Gädlä Fəqərtä Krəstos are grouped in families. The individual families have created their conjunctive errors. Some of the conjunctive errors are serious and they bring about major errors in the text. The Stemma established based on the conjunctive errors of the six manuscripts of Gädlä Fəqərtä Krəstos is a bipartite one and the

groups are specified by the name [α] and [β]. The sub archetype [β] has also sub archetype [γ], sub family and Inferior family including contaminations. All are listed here below:

5.8.1. Sub Archetype [α] (mss. EM₁ and EM₃)

The left side group of the *Stemma* is called the sub Archetype [α] and it is made of two manuscripts: {EM₁+EM₃} which is illustrated as [α]= {EM₁+EM₃}.

➤ *The following twenty six incidents are the bases to decide that the manuscripts EM₁ and EM₃ are in one family based on their shared conjunctive errors. Therefore, [α]= {EM₁+EM₃} share the following conjunctive errors.*

[4] α says ቅድስቱ፡ ወኅሪቱ፡ እምነ፡ ወእግዝእትነ፡ ብፅዕት፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ ዘተኃረየት፡ እምከርሠ፡ እማ፡ †...‡ አልቦ፡ ዘይትማሰላ፡

The phrase ዘተኃረየት፡ እምከርሠ፡ እማ፡ is written instead of እንተ፡ ተኅረየት፡ እምከርሠ፡ እማ፡ ወእምሐቋ፡ አቡሃ፡ which is preserved by the rest of all four manuscripts. The phrase እምነ፡ ወእግዝእትነ፡ is also inserted instead of ወክብርት፡ እግዝእትነ፡ which is preserved by the rest of all four manuscripts. And the correct reading preserved by the majority is:

ቅድስት፡ ኅሪት፡ ወክብርት፡ እግዝእትነ፡ ብፅዕት፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ እንተ ተኅረየት፡ እምከርሠ፡ እማ፡ ወእምሐቋ፡ አቡሃ፡ አልቦ ዘይትማሰላ

[7] α says በእንተዝ፡ የኃዝኑ፡ ጥቀ፡ ወይስእሉ፡ ኀበ፡ እግዚአብሔር፡ ወትረ፡ ለረኪበ፡ ውሉድ፡

The word ለረኪበ፡ ውሉድ፡ is written instead of the more appropriate word በእንተ፡ ዘአልቦሙ፡ ወልድ፡ ወአዋልድ፡ and በእንተዝ፡ instead of በእንተ፡ ዝንቱ፡ which is preserved by all four

manuscripts. The correct reading preserved by the rest of all manuscripts is:

በእንተ፡ ዝንቲ፡ የሐዝኑ፡ ጥቀ፡ ወይስእሉ፡ ኀበ፡ እግዚአብሔር፡ ወትረ፡ በእንተ፡ ዘአልቦሙ፡
ወልድ፡ ወአዋልድ፡

[12] á says ለይኩነኒ መድኃኒተ ለነፍስየ ወሥጋዩ ኦ ክርስቶስ አምላክየ ዘንተ ሥጋክ
ወደመክ እስእለክ ለዓለም አሜን፡፡

The word እስእለክ (I beg you) inserted mistakenly instead of እስከ፡(till) and the correct reading is preserved by all the rest four manuscripts. The correct reading is:

ለይኩነኒ፡ መድኃኒተ፡ ለነፍስየ፡ ወሥጋ ኦ፡ ክርስቶስ፡ አምላኪየ፡ ዘንተ፡ ሥጋክ፡ ወዘንተ፡
ወደመክ፡ እስከ፡ ለዓለም፡ አሜን፡

[16] á says ወተነድፈ፡ ሕሊናሃ፡ በሐፀ፡ ፍቅረ፡ ለእግዚአብሔር፡

The phrase በሐፀ፡ ፍቅረ፡ ለእግዚአብሔር፡ does not make sense in the context. The correct reading በሐፀ፡ ፍቅሩ ለክርስቶስ፡ is preserved by the rest of the four manuscripts. The correction is made as follows:

ወተነድፈ፡ ሕሊናሃ፡ በሐፀ፡ ፍቅሩ ለክርስቶስ፡

[18] á says ወውእቱኒ፡ ይቤላ፡ እወ፡ ንዕቀብ፡ እንከ፡ ኢፈቀድኩ፡ ዘንተ፡ ግብረ፡

The word እንከ (‘well then’, ‘now on’) inserted mistakenly instead of እንሰ፡ (me) and the correct reading is preserved by the rest of the four manuscripts. The preserved correct reading is:

ወውእቱኒ፡ ይቤላ፡ ኦሆ፡ ንዕቀብ፡ አንሰ፡ ኢፈቀድኩ፡ ዘንተ፡ ግብረ፡

[18] ሳ says የምኒ፡ ንዘከር፡ ጽድቆ፡ ለድሜጥሮስ፡ ወጽድቀ፡ የሐንስ፡ ከማ፡

The word ንዘከር፡ written mistakenly instead of ንዜከር፡ and the word ወጽድቀ፡ የሐንስ፡ (and the righteousness of John) inserted instead of ወከመ፡ የሐንስ፡ (and as Johannes) The correct reading is preserved by the rest of all four manuscripts. The correct reading is:

የምኒ፡ ንዜከር፡ ጽድቆ፡ ለድሜጥሮስ፡ ወከመ፡ የሐንስ፡ ከማ፡

[20] ሳ says ወይሁብዎሙ ዘሐለዩ ርኑባነ ያጸግቡ ወጽሙዓነ ያረውዩ

The manuscript EM₁ says the incorrect word ኑባነ፡ instead of ርኑባነ and ያረዋዩ instead of ያረውዩ. And the word ያጸግቡ and ያረውዩ doesn't make sense in the context. But instead the word ያበልዑ and ያሰትዩ are the more appropriate which are preserved by the rest four manuscripts. The correct reading is:

ወይሁብዎሙ ዘሐለዩ ርኑባነ ያበልዑ፡ ወጽሙዓነ፡ያሰትዩ፡፡

[24] ሳ says ለእሙንቱኒ፡ አረጋውያን ዓቀቦሙ፡ ወኃረዮሙ፡ እስከ፡ ለዓለመ ዓለም፡ አሜን፡፡

The word አረጋውያን (the elderly) and EM₂EM₃DL₁ says ሕጋዊያን inserted mistakenly instead of ሕጋውያን፡ (those in matrimony) and the word ፍቁራኒሁ፡ is also missed. The correct reading is preserved by the rest of the four manuscripts. The correct reading is:

ለእሙንቱኒ፡ ሕጋውያን፡ ፍቁራኒሁ፡ ዓቀቦሙ፡ ወኃረዮሙ፡ እስከ፡ ለዓለመ ዓለም፡ አሜን፡፡

[26] á says **ሐከተ፡ ሞገድ፡ እም፡ ነፋሰ፡ ዓውሎሁ፡ ለሰይጣን፡ ለንጉሠ፡ ኢትዮጵያ፡**

á says **ለንጉሠ፡ ኢትዮጵያ፡** (to the king of Ethiopia) instead of **በአድያመ፡ ኩሉ፡ ብሔረ፡ ኢትዮጵያ፡** (in all the province of the nation of Ethiopia) which is preserved by the rest of the four manuscripts. The manuscript RM₁ says **በአድያመ፡ ኩሉ፡ ብሔረ፡ ኢትዮጵያ፡** DL has different words and says **ሁከተ፡ ወሐከከ** instead of the correct word **ሐከተ፡ ሞገድ፡** Then the correction is made as follows:

ወበጊዜሃ፡ ተንሥኣ፡ ሐከተ፡ ሞገድ፡ እምነፋሰ፡ አውሎሁ፡ ለሰይጣን፡ በአድያመ፡ ኩሉ፡ ብሔረ፡ ኢትዮጵያ፡

[29] á says **ወዘንተ፡ ሰሚያ፡ እንዘ፡ ቦ፡ ንጉሥ፡ ሰምዓ፡ ከመ ፅኑዓን እሙንቱ በሃይማኖት ርትዕት፡**

The word **እንዘ ቦ ንጉሥ ሰምዓ** is written instead of **ወርእዮሙ፡ እንዘ፡ ሀለው፡ ሰምዐ፡ ንጉሥ፡** and **ከመ ፅኑዓን እሙንቱ በሃይማኖት፡ ርትዕት፡** instead of **ከመ፡ እሙንቱ፡ ጽኑዓን፡ በሃይማኖት፡ ርትዕት፡** which is sensible in the context and preserved by all the four manuscripts. The ms EM₁ says **ርዕት** mistakenly instead of **ርትዕት፡** The correct reading is:

ወዘንተ፡ ሰሚያሙ፡ ወርእዮሙ፡ እንዘ፡ ሀለው፡ ፻ሰምዐ፡ ንጉሥ፡ ከመ፡ ፻እሙንቱ፡ ጽኑዓን፡ ፻በሃይማኖት፡ ርትዕት፡

[29] á says **ወሶቤሃ፡ ቆሙ፡ ማዕከለ፡ ባሕር፡ ዕሙቅ፡ እንዘ፡ ይጼልዩ፡ ሿ መዓልተ፡ ወሿ ሌሊተ፡**

The word **ባሕር፡ ዕሙቅ፡** is written instead of **ዓቢይ፡ ባሕር፡** which is appropriate in the

context and preserved by all the four manuscripts. And the correct reading is:

ወሶቤሃ፡ ቆሙ፡ ማዕከለ፡ ዓቢይ፡ ባሕር፡ እንዘ፡ ይጼልዩ፡ ፵ መዓልተ፡ ወ፵ ሌሊተ፡

[31] á says **ወእምዝ፡ ወጽኦ፡ ምስለ፡ ሠራዊቱ፡ ዘክርስቶስ፡ ርቱዓ፡ ሃይማኖት፡ እንዘ፡ ይትፌሣሕ፡**

The word ዘክርስቶስ (belonging to Christ) inserted instead of **ዘርዓ፡ ክርስቶስ** (The seed of Christ) and the word ምስለ፡ ሠራዊቱ፡ is added in this family but not found in all the other manuscripts. The correct reading that is preserved by all the other manuscripts is:

ወእምዝ፡ ወጽኦ፡ ዘርዓ፡ ክርስቶስ፡ ርቱዓ፡ ሃይማኖት፡ እንዘ፡ ይትፌሣሕ፡

[34] á says **ወእዘዞሙ፡ ለሐራሁ፡ ከመ፡ ይምትሩ፡ አርስቲሆሙ፡ በሰይፍ፡፡**

The word አርስቲሆሙ፡ is mistakenly written instead of አርእስቲሆሙ. The word አርእስቲሆሙ is the plural form of the word ‘ርእስ’ and the incorrect word አርስቲሆሙ፡ had appeared by the missing of the letter ‘እ’. The correct reading is preserved by the three manuscripts (EM₄ RM₁ DL₁). Then the correction is made as follows:

ወእዘዞሙ፡ ለሐራ፡ ከመ፡ ይምትሩ፡ አርእስቲሆሙ፡ በሰይፍ፡፡

[46] á says **ሶቤሃ አዘዘ ቀዳሚ ከመ ይምትሩ አርእስቲሆሙ በሰይፍ መተሩ ሐራ ንጉሥ አርስቲሆሙ ለምእመናን በአሚኒ ሥላሴ**

The word አርስቲሆሙ፡ also here is written instead of አርእስቲሆሙ by missing the letter ‘እ’ and it says: አርስቲሆሙ፡ ለምእመናን፡ በአሚኒ ሥላሴ in instead of ለኩሎሙ፡ ምእመናን፡

በሃይማኖቶች which is preserved by the rest four manuscripts and gives sense in the context.

And EM₁ says mistakenly መተሩሐሩ instead of መተሩ. The correct reading is:

ወሶቤሃ፡ አዘዘ፡ ቀዳሚ፡ ከመ፡ ይምትሩ፡ አርእስቲሆመ፡ በሰይፍ፡፡ መተሩ፡ ሐራ፡ ንጉሥ፡
ለኩሎመ፡ ምእመናን፡ በሃይማኖቶች፡፡

[58] á says ወበሕየ፡ አስተጋብአት፡ ሥጋ፡ አዕማቲሃ፡ እለ፡ ተቀስፋ፡ ምስሌሃ፡ በአውደ፡
መንግሥት፡ አፍርንጃዊ

The word መንግሥት አፍርንጃዊ (the government of foreigners) is mistakenly written and shared instead of ንጉሥ (King) which is preserved by the rest the four manuscripts. The correct reading is as follows:

ወበሕየ፡ አስተጋብአት፡ ሥጋ፡ አዕማቲሃ፡ እለ፡ ተቀስፋ፡ ምስሌሃ፡ በዐውደ፡ ንጉሥ፡

[63] á says ወእምድኅረ፡ ዜነዎመ፡ ዘንተ፡ ኩሉ፡ አምነ፡ ንጉሥ፡ ምስለ፡ ሠራዊቱ፡ በጸሎታ፡
ቱ....ቱ ለንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡

The word ዘንተ፡ ኩሉ is written instead of the word ዘንተ፡ ነገረ and the word ወበስእለታ is missed which is preserved by the rest of the manuscripts. In addition, the manuscript RM₁ also says ለእምነ instead of ለንግሥትነ which is preserved by all four manuscripts. The correct reading that is preserved by the other manuscripts is as follows:

ወእምድኅረ፡ ዜነዎመ፡ ዘንተ፡ ነገረ፡ አምነ፡ ንጉሥ፡ ምስለ፡ ሠራዊቱ፡ በጸሎታ፡
ወበስእለታ፡ ለንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡፡

[65] ሳ says ተመጠወት፡ በህየ፡ ምሥጢራተ፡ ቅድስት፡ በእደ፡ መልአክ፡ ረቂቅ፡፡

The word ረቂቅ is written incorrectly instead of the word ሰማያዊ, which is preserved by all the other four manuscripts. The correct reading preserved by the rest of the manuscripts is as follows:

ተመጠወት፡ በህየ፡ ምሥጢራተ፡ ቅድሳት፡ በእደ፡ መልአክ፡ ሰማያዊ፡

[66] ሳ says ይቤልዎን፡ ለእልኩ፡ ደናግል፡ አእማቲን፡ መሐራን፡ ወተሠሃላን፡ ወአድጎናን፡ ተማጎ፡ በአምላክክን፡

The word በአምላክክን is mistakenly written by the manuscripts EM₁EM₃RM₁ instead of the correct word በአምላክክን. This word is also missed by the manuscripts EM₂ and DL₁. The correct reading is preserved only by the manuscript RM₁. The correction is made as follows:

ይቤሎን፡ ለእልኩ፡ ደናግል፡ አዕማቲን፡ መሐራን፡ ወተሠሃላን፡ ወአድጎናን፡ ተማጎ፡ በአምላክክን፡፡

[75] ሳ says ሶቤሃ፡ ጐዩ፡ ሰይጣናት፡ ወአጋንንት፡[‡]....[‡] ዘውስተ አዕዋም፡፡

The word ዘውስተ (that were in the trees) is written instead of እምላዕለ (that were upon the trees) which is the correct reading in the context and preserved by the rest of the four manuscripts.

In addition the word ፀዋጋን which is found in all the other manuscripts is also missed in ሳ.

Then the correction is made as follows:

ሶቤሃ፡ ጐዩ፡ ሰይጣናት፡ ወአጋንንት፡ ፀዋጋን፡ እምላዕለ፡ አዕዋም፡፡

[76] ሳ says አንሥኡ፡ ዕብነ፡ ከመ፡ ይገረዋ፡ ተኃብአት፡ እምገጻቲሆሙ፡፡

The word ይገረዋ is mistakenly written instead of ይውግርዋ in the context which is preserved by all the other four manuscripts. The correct reading preserved by the rest of the four manuscripts is:

አንሥኡ፡ ዕብነ፡ ከመ፡ ይውግርዋ፡ ወተኃብአት፡ እምገጻቲሆሙ፡፡

[79] á says ወትቤሎሙ፡ ሀሎኑ፡ ሰይዳ፡ በዝ፡ ብሔር፡ ይቤልዋ፡ በጥቃሁ፡ ለዝ፡ ብሔር፡ ሀሎ

The word ብሔር (nation) is mistakenly written instead of ደብር (mountain) in the context and the correct reading preserved by the other four manuscripts is:

ወትቤሎሙ፡ ሀሎኑ፡ ሰይዳ፡ በዝ፡ ብሔር፡ ይቤልዋ፡ በጥቃሁ፡ ለዝ፡ ደብር፡ ሀሎ፡

[79] á says በጊዜሃ ሶበ ርእየት ዘምስለ አሐቲሃ መነኮሳይይት

The word ሶበ ርእየት (when she saw) doesn't make sense in the context and is thus mistakenly written instead of ሐረት (she went). The manuscripts EM₂EM₄ also say the incorrect word ሶረት instead of the word ሐረት. In addition the word መነኮሳይይት is incorrectly written instead of መነኮሳይያት. The correct reading preserved by the rest of the four manuscripts is:

ወበጊዜሃ፡ ሐረት፡ ዘምስለ አታቲሃ፡ መነኮሳይያት.

[89] á says ወእግዝእትነ፡ ድንግል እዴሃ፡ እኒዛ፡ አውጽአታ፡ ወአንበረታ፡ ዲበ፡ ሐመር፡፡

ወአሐት፡ ይበክያ፡ በበይናቲሆን፡

The word ድንግል is added only in this family and is not found in all the other manuscripts. The words ወአሐት፡ ይበክያ፡ (And sisters started crying) is inserted instead of ወአኃዛ፡ ይበክያ

(they started crying) The letter ‘ብ’ is also changed into ‘በ’ and the correct reading is preserved by the rest of the manuscripts. The correct reading is:

ወእግዝእትነ፡ እዴሃ፡ እኒዛ፡ አውጽኢታ፡ ወአንበረታ፡ ዲበ፡ ሐመር፡፡ ወአኃዛ፡ ይብክያ፡
በበይናቲሆን፡

[94] ፊ says **ወበጽሐ ውስተ ባሕር ዓቢይ ኃጥኣ በዘየሐውራ ፍኖተ ወቅድስት ፍቅርተ ክርስቶስ**

The preposition ውስተ is inserted incorrectly instead of ኃበ፡ which is preserved by the manuscripts EM₄ and RM₁. The correct reading is:

ወበጽሐ ኃበ፡ ባሕር ዓቢይ ኃጥኣ በዘየሐውራ ፍኖተ ወቅድስት ፍቅርተ ክርስቶስ

[109]. ፊ says **ወእመንቱስ ፪ መነካሳስት ሓሩ ውስተ ምዕራፎመ**

The word መነካሳስት is mistakenly written instead of መነኮሳት፡ The correct reading preserved by the rest of the manuscripts is:

ወእመንቱስ፡ ፪ቱ፡ መነኮሳት፡ ሓሩ፡ ውስተ፡ ምዕራፎመ፡

[120] ፊ says **ቀደሱ፡ መላእክት፡ ወቀርቡ፡ እለ፡ ኮኑ፡ ድልዋነ፡ ወለእለ፡ ኢኮኑ ድልዋነ፡**
ከልዖመ፡ ኃይል፡ መንፈሳዊ፡፡

The second word ኢኮኑ ድልዋነ፡ is written instead of ኢይደልዎመ፡, the appropriate word of the context preserved by the other four manuscripts which is the correct reading is: And also the word መንፈሳዊ፡ (Spiritual) is inserted instead of the word መለኮታዊ (Divinity) the

appropriate word in the context and preserved by EM₁ and DL₁. The corrected reading is:

ቀደሱ፡ መላእክት፡ ወቀርቡ፡ እለ፡ ኮኑ፡ ድልዋነ፡ ወለእለ፡ ኢይደልዎሙ፡ ከልዎሙ፡
ኃይል፡ መለኮታዊ፡፡

5.8.2. Sub Archetype [β] (mss. EM₂, EM₄, DL₁ and RM₁)

The right side group of the *Stemma* is called the sub Archetype [β] and is composed of Sub Archetype [γ] and Sub family RM₁ which is illustrated as [β] = [γ] + RM₁. Again Sub Archetype [γ] is composed of three manuscripts; EM₂EM₄DL₁ and is illustrated as [γ] = [{EM₂ + EM₄} + {EM₂ + DL₁}]. Therefore, sub Archetype [β] contains Sub Archetype, Sub family, inferior family and contaminations which the conjunctive errors shared by EM₂EM₄DL₁RM₁.

5.8.3. Sub Archetype [γ] = [mss. EM₂, EM₄ and DL₁]

[γ], based on the common innovation of [{EM₂ + EM₄} and {DL₁ + EM₄}], is grouped in to two families:

- Sub family {EM₂ + EM₄}.
- Inferior family {EM₂ + DL₁}.

5.8.3.1. Sub family {EM₂ + EM₄}

The following twenty six incidents are the bases that led the researcher to decide in categorizing manuscripts EM₂ and EM₄ in one family based on their shared conjunctive errors.

[1] በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ዘቺቱ፡ አካላቲሁ፡ ወቺቱ፡
ገጽቲሁ፡ ወቺቱ፡ አስማቲሁ፡ ዘኢይትፈለጥ፡ እምህላዌሁ ወኢትረከብ ልዕልናሁ፡

The word ወኢትረከብ is the incorrect word which has missed the letter ‘**ይ**’ and the correct reading is ወኢይትረከብ: This is preserved by the rest of the manuscripts and is corrected as follows:

በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ዘ፪ቱ፡ አካላቲሁ፡ ወ፪ቱ፡
ገጻቲሁ፡ ወ፪ቱ፡ አስማቲሁ፡ ዘኢይትፈለጥ፡ እምህላዌሁ ወኢይትረከብ ልዕልናሁ፡

[3] ወበአሥር፡ መዋዕል፡ ፈነወ፡ መንፈሶ ቅዱስ፡ ለሐዋርያቲሁ፡ ወአስተናበቦሙ፡ በነገረ፡
በሐውርቲሁ፡ በጳርቲ፡ ወሜድ፡ ወኤላሚጢ መሐሩ፡ ነሎ፡ ሰብአ፡

The Biblical words በጳርቲ and ወኤላሚጢ are mistakenly inserted instead of ጳርቱ and ወኤላሚጤ: In addition to this, there is confusion between the letter ‘ሐ’ and ‘ሀ’. The mistake happened when the scribe wrote the word መሐሩ (they forgive) instead of the word መሀሩ (they teach). Therefore, the letter ‘ሐ’ brings incorrect meaning in the context. The correct reading preserved by the rest manuscripts is:

ወበአሥር፡ መዋዕል፡ ፈነወ፡ መንፈሶ ቅዱስ ለሐዋርያቲሁ ወአስተናበቦሙ፡ በነገረ፡
በሐውርቲሁ፡ ጳርቱ፡ ወሜድ፡ ወኤላሚጤ፡ መሀሩ፡ ነሎ፡ ሰብአ፡

[6] ወኮኑ፡ አበዊሃ፡ ክቡራን፡ ወኃያላን፡ እም፡ ጄኤላውያን፡ ወጥቀ፡ ንዑዳን፡ እሙንቱ፡

The word አበዊሃ (her fathers) is inserted instead of አቡሃ ወእማ (her father and mother) and the word ወኃያላን (and the mighties) and እም ጄኤላውያን (from Israelites) inserted instead of ወእስራኤላውያን (and Israelites) which is preserved by the majority of the manuscripts. The corrected reading is:

ወኮኑ፡ አቡሃ፡ ወእማ ክቡራነ፡ ወብዑላነ፡ ወእስራኤላውያን፡ ወጥቀ፡ ንዑዳን፡እሙን፡

[8] ወርትዕት፡ በሃይማኖታ፡ ከመ፡ ኦርኒ፡ ወከመ፡ በርባራ፡ ወኢላርያ፡ ከመ፡ ኢዮጳራቅያ

The word ኢዮጳራቅያ is an incorrect word that occurred by changing the letter ‘ጳ’ and missing of the letter ‘ስ’ and the correct reading is ኢዮጳራቅስያ which is preserved by the rest of the manuscripts and corrected as follows:

ወርትዕት፡ በሃይማኖታ፡ ከመ፡ ኦርኒ፡ ወከመ፡ በርባራ፡ ወኢላርያ፡ ከመ፡ ኢዮጳራቅስያ፡

[20] እንዘ፡ የዓቅቦሙ፡ መልአከ፡ እግዚአብሔር፡ ለውእቱኒ፡ ምታ፡ ዑቃቤሁ፡ ቅዱስ፡
ገብርኤል፡ ለይእቲ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ መልአከ፡ ዑቃቤሃ፡ ቅዱስ፡ ሚካኤል

The word ‘ዑቃቤሁ’ is inserted mistakenly instead of the word ‘ዑቃቤሁ’ which is preserved in the other four manuscripts. And the correct reading is:

እንዘ፡ የዓቅቦሙ፡ መልአከ፡ እግዚአብሔር፡ ለውእቱኒ፡ ምታ፡ ዑቃቤሁ፡ ቅዱስ፡ ገብርኤል፡
ወለይእቲኒ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ መልአከ፡ ዑቃቤሃ፡ ቅዱስ፡ ሚካኤል

[28] ወቦኡ፡ ኀበ፡ ንጉሥ፡ ይቤልዎ፡ ኢነአምን፡ በሃይማኖትከ፡ ሳጥናዊት

The word ሳጥናዊት is the incorrect word which is inserted in manuscripts EM₂EM₄RM₁ instead of the word ሰይጣናዊት and the correct reading is preserved by the manuscripts EM₁EM₃DL₁ as follows:

ወቦኡ፡ ኀበ፡ ንጉሥ፡ ወይቤልዎ፡ ኢነአምን፡ በሃይማኖትከ፡ ሰይጣናዊት፡

[29] ወእምዝ፡ አስተርአዮሙ፡ †.....† ለፍቅርተ፡ ክርስቶስ፡ ዘምስለ፡ ምታ፡ ዘክርስቶስ፡

The word ዘክርስቶስ: (belonging to Christ) is inserted instead of ዘርዓ: ክርስቶስ (The seed of Christ). The sentence without the word መልአክ is senseless in the context and the correct reading is preserved by the manuscript DL₁ The correction is made as follows:

ወእምዝ: አስተርአዮሙ: መልአክ ለፍቅርተ: ክርስቶስ: ዘምስለ: ምታ: ዘርዓ: ክርስቶስ:

[36] **ይቤ: መኰንን: አንሰ: ኢአምን: በሃይማኖትከ: ርኩስት: እሁብ: ክሣድየ: በእንተ: ስሙ: ለክርስቶስ: አምላኪየ:**

The word ኢአምን is an incorrect word which occurred by the missing of the letter ‘የ’ and the correct reading is ኢየአምን and it is preserved by the rest of the four manuscripts. The correct reading is:

ይቤ: መኰንን: አንሰ: ኢየአምን: በሃይማኖትከ: ርኩስት: እሁብ: ክሣድየ: በእንተ: ስሙ: ለክርስቶስ: አምላኪየ:

[37] **በሳኒታ: ለአከ: ኀቤሃ: በበመትሎ: በጉጉሃ: ወበጽሐ: ሐራሁ:**

The singular word ‘ወበጽሐ:’ inserted mistakenly instead of the plural word ‘ወበጽሐ፣’ which is preserved by the other four manuscripts. And the correct reading is:

ወበሳኒታ: ለአከ: ኀቤሃ: በበመትሎ: በጉጉሃ: ወበጽሐ፣ ሐራሁ: ለንጉሥ:

[37] **ሴቢሃ: ተአመነት: በስሙ: ለእግዚእነ: ኢየሱስ: ክርስቶስ: ጸረፈቶ: ወረገመቶ: በነገረ: ተግሣጽ:**

The word ሴቢሃ is not a Gə’əz word; the problem occurred by the transformation of the two

letters. The scribe read the letters ‘ሶቤ’ as ‘ሴቤ’ and the error occurred. The correct reading preserved by the rest of the four manuscripts is:

ሶቤሃ፡ ተአመነት፡ በስሙ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ጸረፈቶ፡ ወረገመቶ፡ በነገረ፡ ተግሣጽ፡

[39]. **ወአኃዙ፡ ሐራ፡ ከመ፡ ይቅፍዎሙ፡ በአህባለ፡ ራግናት፡ እስከ፡ ይትረአይ፡ አዕዕምቲሆሙ፡**

The word ይቅፍዎሙ is an incorrect word which occurred by the missing of the letter ‘ሥ’ and the correct reading is ይቅሥፍዎሙ፡ and it is preserved by the rest of the four manuscripts and corrected as follows:

ወአኃዙ፡ ሐራ፡ ከመ ይቅሥፍዎሙ፡ በአህባለ፡ ራግናት፡ እስከ፡ ይትረአይ፡ አዕዕምቲሆሙ፡

[41] **ይቤ፡ መኑ፡ ስማ፡ ለይእቲ፡ ብእሲት፡ ፍሥሕት፡ ሠናይተ፡ ላህይ፡ ወይቤሎሙ፡ ይቤሉ፡ መብሊት፡፡**

The word ወይቤሎሙ (and he said to them) is inserted instead of ወይቤልዎ (and they said to him) and the word ይቤሉ (let them say) is inserted instead of ይቤልዎ (they said to her). The correct reading is preserved by the manuscript of RM₁. Then the correction is made as follows:

ይቤ፡ መኑ፡ ስማ፡ ለይእቲ፡ ብእሲት፡ ፍሥሕት፡ ወሠናይተ፡ ላህይ፡ ወይቤልዎ፡ ይቤልዎ፡ መብሊት፡፡

[52] **ወመንፈቀ፡ ሌሊት፡ ከዊኖ፡ መጽእ፡ ኀቤሃ፡ መልአክ፡ እግዚአብሔር፡ ቅዱስ፡ ሚካኤል፡ አውጽእ፡ ወሐትሐ፡ እመዋቅሕቲሃ፡**

The word ወሐትሐ is not Geez word and is mistakenly written instead of ወፈትሐ. The error

occurred when the scribe read the letter ‘ፈ’ as ‘ሐ’ In the manuscripts EM₁EM₃(ፅ) the phrase መልአክ እግዚአብሔር is omitted and ወመንፈቀ ሌሊት ከዊኖ is not written at the correct position. And the correct reading is preserved by the rest of the manuscripts as follows:

**ወከዊኖ፡ መንፈቀ፡ ሌሊት፡ መጽአ፡ ኀቤሃ፡ መልአክ፡ እግዚአብሔር፡ ቅዱስ፡ ሚካኤል፡
አውጽአ፡ ወፈትሐ፡ እመዋቅሕቲሃ፡**

[56] **ወካልአንሂ፡ ለቅዱሳን፡ ደናግል፡ ሠናያት፡ እለ፡ ተኃብአ፡ ምስለ፡ ግሑሣን፡ በቂላተ፡
በሸሎ፡ ወዳራ ወገዳመ፡ ጸኒካ፡ ወወግዳ፡፡**

The masculine word ‘ለቅዱሳን’ inserted instead of the feminine word ‘ቅዱሳት’ The word ወዳራ (and the background) is not a correct word in the context and it is inserted instead of the name of the place Dära ወደራ (and Dära). The letter ‘በ’ is also omitted in the word ወገዳመ instead of ወበገዳመ. The correct reading preserved by the rest of the manuscripts is:

**ወካልአንሂ፡ ቅዱሳት፡ ደናግል፡ ሠናያት፡ እለ፡ ተኃብአ፡ ምስለ፡ ግሑሣን፡ በቂላተ፡ በሸሎ፡
ወደራ፡ ወበገዳመ፡ ጸኒካ፡ ወወግዳ፡፡**

[59] **ይቤልዎ፡ እምተመየጥከ፡ መንገሉን፡ ወገባዕከ፡ በሃይማኖትን፡ ኢትምሕረከ፡ እምነ፡**

The word ወገባዕከ (and you enter) is not a correct word and is the opposite of the context. This word is inserted instead of ‘ወኢገባእከ’ (and you don’t enter). It occurred by the omission of the letter ‘ኢ’ the word እምተመየጥከ (If you return) is not a correct word and it is also the opposite of the context, which is written instead of እምኢተመየጥከ፡ (If you don’t return) The correct reading preserved by the rest of the manuscripts is:

ይቤልዎ፡ እምኢተመየጥከ፡ መንገሌነ፡ ወኢገባእከ፡ በሃይማኖትነ፡ ኢትምሕረከ፡ እምነ፡
 [62] ወካዕበ፡ ይቤ፡ ዘርእየ፡ በሰማያት፡ ቦ፡ እለ፡ ይትኮነኑ በእሳት ወተይ ቦ እለ ይረውፅ

በጎጃጉጽ ወአስዋክ፡ በማዕከለ፡ አጽጻፍ

The word አጽጻፍ is not a Gə'əz word; it is inserted instead of አጽዳፍ (cliffs). The scribe read the letter 'ጸ' instead of the letter 'ዳ'. In addition to this the singular word ይረውፅ (he run) is inserted instead of the plural word ይረውፁ (they run). Also the letter 'ኧ' is changed into 'ከ' and omitted the letter 'ወ'. The correct reading preserved by the rest of the manuscripts and corrected as follows:

ወካዕበ፡ ይቤ፡ ዘርእየ፡ በሰማያት፡ ቦ፡ እለ፡ ይትክነኑ በእሳት ወተይ ወቦ እለ ይረውፁ
 በጎጃጉጽ ወአስዋክ፡ በማዕከለ፡ አጽዳፍ፡

[65] ሶቤሃ፡ መጽአ፡ ኀቤሃ፡ መልአከ፡ እግዚአብሔር፡ ያራ፡ በአክናፌክሁሙ፡ ብርሃናዊት፡
ወበጽሐ፡ አዕረጋ፡ መንገለ፡ ቅድስተ፡ ቅዱሳን፡

The incorrect word በአክናፌክሁሙ፡ is inserted instead of በክነፌሁ፡ which is preserved only by the manuscript of DL₁. The phrase ወበጽሐ፡ አዕረጋ፡ (He arrived and took her) is written instead of አዕረጋ፡ ወአብጽሐ፡ (he took and placed her). The correct reading is preserved by the rest of the manuscripts as follows:

ሶቤሃ፡ መጽአ፡ ኀቤሃ፡ መልአከ፡ እግዚአብሔር፡ ያራ፡ በክነፌሁ፡ ብርሃናዊት፡ አዕረጋ፡
ወአብጽሐ፡ መንገለ፡ ቅድስተ፡ ቅዱሳን፡

[69] β says ረገዘታ፡ ለምድር፡ ምዕረ፡ ወካዕበ፡ ወሰልሰ፡ ወበራብዕ፡ ግዘት፡ ነቅዓ፡ ማይ፡
ቆሪር፡

The word ግዘት (excommunication) is inserted mistakenly instead of the word ርግዘት (pricking or smiting). The mistake occurred when the scribe missed the letter ‘ር’ and the word ‘ወሰልሰ’ is also written instead of the word ‘ወግልሰ’. The correct reading preserved by the rest of the four manuscripts is:

ረዝታ፡ ለምድር፡ ምዕረ፡ ወካዕበ፡ ወግልሰ፡ ወበራብዕ፡ ርግዘት፡ ነቅፃ፡ ማይ፡ ቆሪር፡

[72] β says ወበጽሐት፡ ሀገረ፡ በላዕተ፡ ሰብእ፡ እንተ፡ ቦሙ፡ ዘነም፡ ወረከቦን፡ ለእማንቱ፡ **ደናግል፡**

EM₂EM₄ say ዘነም፡ inserted incorrectly instead of the word ዘነብ፡ which is preserved by the rest of all four manuscripts the manuscripts EM₂EM₄RM₁ say እንተ instead of the word እለ which is preserved by the three manuscripts (EM₁EM₃DL₁). Then the correct reading is as follows:

ወበጽሐት፡ ሀገረ፡ በላዕተ፡ ሰብእ፡ እለ፡ ቦሙ፡ ዘነብ፡ ወረከቦን፡ ለእማንቱ፡ ደናግል፡

[79] ወበጊዜሃ፡ ሶረት ዘምስለ፡ አሐቲሃ፡ መነኮሳይያት፡ ፍቅርተ፡ ክርስቶስ፡

The word ሶረት is not a Gəʿəz word; it is inserted incorrectly instead of the word ሐረት፡. The mistake occurred when the scribe read the letter ‘ሐ’ as ‘ሶ’. Manuscript EM₁ and EM₃ also say ሶበ፡ ርእየት instead of ሐረት. The correct reading is preserved by the rest of the two manuscripts (RM₁ and DL₁) and corrected as follows:

ወበጊዜሃ፡ ሐረት፡ ዘምስለ፡ አሐቲሃ፡ መነኮሳይያት፡ ፍቅርተ፡ ክርስቶስ፡

[81] ወእምዝ፡ አስተጋብአብኡ ሰብአ፡ ሀገር፡ አጥምቅዎሙ፡ በስመ፡ አብ፡ ወወልድ፡
ወመንፈስ፡ ቅዱስ፡

The word አስተጋብአብኡ is not a correct word and has appeared by inserting a repetition of additional two letters ‘አብ’. The word አጥምቅዎሙ (baptize them) is written instead of ወአጥመቅዎሙ ‘they baptized them’. The correct reading is preserved by the other four manuscripts and corrected as follows:

ወእምዝ፡ አስተጋብኡ፡ ሰብአ፡ ሀገር፡ ወአጥመቅዎሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡

[89] **መጽአ፡ በአሕማር፡ ወይቤልዋ፡ ተፀፃኒ፡ ዝየ፡ ወእግዝእትነ፡ ድንግል እዴሃ፡ እኒዛ፡ አውጽአታ፡ ወአንበረታ፡ ዲበ፡ ሐመር፡፡ ወአሐት፡ ይበክያ፡ በበይናቲሆን፡**

The word ወአሐት፡ ይበክያ is inserted instead of ወአኃዛ፡ ይብክያ ‘they started crying’ The letter ‘ብ’ is also changed into ‘በ’ and the correct reading is preserved by the other four manuscripts. The correct reading is:

መጽአ፡ በአሕማር፡ ወይቤልዋ፡ ተፀፃኒ፡ ዝየ፡ ወእግዝእትነ፡ ፤እዴሃ፡ እኒዛ፡ አውጽአታ፡ ወአንበረታ፡ ዲበ፡ ሐመር፡፡ ወአኃዛ፡ ይብክያ፡ በበይናቲሆን፡

[90] **ትቤ ኤልሳቤጥ ፩ ወልድ ነበረኒ ዘወለድክዋ ድኅረ መከንኲ**

The feminine word ዘወለድክዋ is mistakenly inserted instead of the masculine word ዘወለድክዎ፡ St. Elisabeth is the mother of St. John the Baptist and she spoke about her son. The correct reading preserved by the other two manuscripts (RM₁ and DL₁) is:

ትቤ፡ ኤልሳቤጥ፡ ፩፡ ወልድ፡ ነበረኒ፡ ዘወለድክዎ፡ ድኅረ፡ መከንኲ፡

[92] **ዳግመ፡ ጸለየት፡ ጸሎተ፡ የናስ፡ ነቢይ፡ መጽአ፡ በትር፡ እንዘ፡ ይእኅዝ፡ በጽንፋ፡**

ኅብለ፡ መንጦልል፡ ዘቤተ፡ መጻሕፍት፡

The word መጽኢ (he is coming) is inserted mistakenly instead of ወጽኢ፡ (and it came out). The scribe wrote the letter ‘መ’ instead of ‘ወ’. Then the correct reading is preserved by the other manuscripts and corrected as follows:

**ዳግመ፡ ጸለየት፡ ጸሎተ፡ ዮናስ፡ ነቢይ፡ ወጽኢ፡ በትር፡ እንዘ፡ ይእኅዝ፡ በጽንፉ፡ ሐብለ፡
መንጦልል፡ ዘቤተ፡ መጻሕፍት፡**

[92] **ወረከብዎሙ፡ ሕያዋነ፡ እንዘ፡ ይጸድል፡ ርቀቶሙ፡ ኢሰማዕነ፡ ዓይነ፡ ቅልመቶሙ፡
ዘተጠበበ፡ ጸሐፊ፡**

The word ቅልመቶሙ is not a correct reading; it is inserted instead of ቀለማቶን፡ (their colors).

The incorrect word ኢሰማዕነ (we haven’t heard) is written mistakenly instead of ኢማሰነ (intact). The correct reading is preserved by the rest of the manuscripts and corrected as follows:

**ወረከብዎሙ፡ ሕያዋነ፡ እንዘ፡ ይጸድል፡ ርቀቶሙ፡ ኢማሰነ፡ ዓይነ፡ ቀለማቶን፡ ዘተጠበበ፡
ጸሐፊ፡**

[94] **አንሶሰዋ፡ በየብስ፡ ወበጽሐ፡ ወስተ፡ ባሕር፡ ዓቢይ፡ ኃጥኣ፡ በዘየሐውራ፡ ፍኖተ፡**

The preposition ወስተ is inserted instead of ኅበ which is preserved by the two manuscripts EM₄ and RM₁. The correct reading is:

አንሶሰዋ፡ በየብስ፡ ወበጽሐ፡ ኅበ፡ ባሕር፡ ዓቢይ፡ ኃጥኣ፡ በዘየሐውራ፡ ፍኖተ፡

5.8.3.1.1. Inferior family {EM₂ + DL₁}

The following ten incidents are the bases to categorize the manuscript EM₂ and DL₁ in one family based on their shared conjunctive errors which are not found in EM4.

[7] ወይመጽእ፡ ውእቱ፡ ብዙኃ፡ ንዋየ፡ ወያበውዑ፡ አምርሐ፡ ለቤተ፡ ክርስቲያን፡

The word ወይመጽእ፡ ውእቱ (and he will come) is inserted incorrectly instead of ወይመጸውቱ (and they give almsgiving) which is preserved by the rest of the four manuscripts. The word አምርሐ is also written mistakenly by manuscript EM₂ instead of አምኃ. Then the correct reading preserved by the rest of the manuscripts is:

ወይመጸውቱ፡ ብዙኃ፡ ንዋየ፡ ወያበውዑ፡ አምኃ፡ ለቤተ፡ ክርስቲያን

[9] ወበጊዜ፡ ጽንሳ፡ ትሰግድ፡ ፲ወ፪፡ ስግደታተ፡ ለለዕለቱ፡

Regarding the prostrations of the mother of St. Fəqərtä Krəstos during her pregnancy, it is said that she used to make one thousand prostrations every day. But the number ፲ወ፪ (twelve) is inserted incorrectly instead of the number ፲፻ (one thousand) which is preserved by the rest of the four manuscripts. The correct reading is:

ወበጊዜ፡ ዕንሳ፡ ትሰግድ፡ ፲፻፡ ስግደታተ፡ ለለዕለቱ፡

[9] በጊዜ፡ ቅዳሴ፡ ቊርባን፡ እንዘ፡ ይወርዱ፡ ካህናት፡ ውስተ፡ ቤተ፡ መቅደስ፡ እኒዞሙ፡ ሥጋሁ፡ ወደሙ፡ ለክርስቶስ፡ ወሶበ፡ ተወልደት፡ እማኅ፡ እማ፡ ቅድስት፡ ዛቲ፡ ብእሲት፡ እምነ፡

The word ወሶበ doesn't give sense in the context and it is inserted instead of ወሶቤሃ፡ ሃቲ፡ ብእሲት፡ እምነ is written instead of እማሙዝ which is the more appropriate word in the context. The manuscript EM₄ says 'ሃቲ፡ ብፅዕት፡ እምነ' and RM₁ says 'ሃቲ፡ ብፅዕት፡ እምነ፡ ወእሞነ'፡፡ EM₂ also says ወደሙ instead of ወደሞ. The correct readings preserved by the rest of the manuscripts are:

በጊዜ፡ ቅዳሴ፡ ቊርባን፡ እንዘ፡ ይወርዱ፡ ካህናት፡ ውስተ፡ ቤተ፡ መቅደስ፡ እኒዞሙ፡ ሥጋሁ፡ ወደሞ፡ ለክርስቶስ፡ ወሶቤሃ፡ ተወልደት፡ እማኅፀነ፡ እማ፡ ቅድስት፡ እማሙዝ፡
[14] ወሶበ፡ ሰምዑ፡ ዘንተ፡ እምቃለ፡ ወለቶሙ፡ አንከሩ፡ ወተደሙ፡፡

The word ወሶበ is not a Gə'əz word; it is inserted instead of ወሶበ፡ 'and at that time'. The correct reading is preserved by the rest of the four manuscripts and is corrected as:

ወሶበ፡ ሰምዑ፡ ዘንተ፡ እምቃለ፡ ወለቶሙ፡ አንከሩ፡ ወተደሙ፡፡

[49] መከሩ፡ ከመ፡ ይምትሩ፡ ርእሳ፡ ክብርተ፡ ወሶቤሃ፡ ቀሠፍዋ፡ በሰይፍ፡ ወመተሩ፡ ርእሳ

The word ቀሠፍዋ (They beat her) is not the appropriate word in this context and it is inserted mistakenly instead of ወቀይዋ (They beheaded her). This entire sentence from the beginning to the end is not found in the manuscripts EM₁ and EM₃. The correct reading is preserved by other two manuscripts (EM₄ and RM₁). it is corrected as follows:

ወመከሩ፡ ከመ፡ ይምትሩ፡ ርእሳ፡ ክብርተ፡፡ ወሶቤሃ፡ ወቀይዋ፡ በሰይፍ፡ ወመተሩ፡ ርእሳ፡

[54] ወእምዝ፡ አልበሳ፡ ልብሳ፡ ምንኲስና፡

The manuscript DL₁ shares the singular word ልብሳ with the manuscript EM₂ instead of the

plural word አልባሰ which isn't written by other manuscripts. The manuscript EM₁ and EM₃ say ወአልበሳ አልባሰ and the correction is made with the plural form which is preserved by the manuscript RM₁ as follows:

ወእምዝ፡ አልበሳ፡ አልባሰ፡ ምንኩስና፡

[90] ትቤ፡ ኤልሳቤጥ፡ ጅ፡ ወልድ፡ ነበረኒ፡ ዘወለድክዎ፡ ድኅረ፡ መከንኩ፡ ሰቀልዎ፡
ወመተርዎ፡ ርእሶ፡ በሰይፍ፡ ወወሀብዎ፡ በጻሕል፡ ለአሐቲ፡ ዓሚዒት፡

The word ሰቀልዎ (They crucified him) is not the appropriate word in this context and it is inserted mistakenly instead of ቀተልዎ (They killed him). John the Baptist, the son of St. Elisabeth was not crucified but beheaded. EM₂ also inserted mistakenly the feminine word ዘወለድክዎ instead of the correct masculine word ዘወለድክዎ፡ which is preserved by the other two manuscripts (RM₁ and DL₁). EM₁ says ወልድኩ and EM₃ says ወልድኩ. The correct reading of the word ቀተልዎ is preserved by the four manuscripts and the correction is made as follows:

**ትቤ፡ ኤልሳቤጥ፡ ጅ፡ ወልድ፡ ነበረኒ፡ ዘወለድክዎ፡ ድኅረ፡ መከንኩ፡ ቀተልዎ፡ ወመተርዎ፡
ርእሶ፡ በሰይፍ፡ ወወሀብዎ፡ በጻሕል፡ ለአሐቲ፡ ዓሚዒት፡**

[94] ወበሳኒታ፡ ዕለት፡ ተንሥኣ፡ ከመ፡ ይሑራ፡ መንገለ፡ ኢየሩሳሌም፡ አንሶሰዎ፡ በየብስ፡
ወበጽሓ፡ ሀገረ ባሕር፡ ፀቢይ፡ ወኃጥኣ፡ በዘየሐውራ፡ ፍኖተ፡

The word ሀገረ is inserted instead of ኃበ the correct preposition in the context and is preserved by the two manuscripts EM₄ and RM₁. á also inserted the incorrect preposition 'ወስተ' instead of ኃበ. The correct reading is:

ወበሳኒታ፡ ዕለት፡ ተንሥኣ፡ ከመ፡ ይሑራ፡ መንገለ፡ ኢየሩሳሌም፡ አንሶሰዋ፡ በየብስ፡
ወበጽሓ፡ ጎበ ባሕር፡ ዐቢይ፡ ወኃጥኣ፡ በዘየሐውራ፡ ፍኖተ፡

[115] ወእንዘ፡ ትሰግድ፡ ፀዊራ፡ መጥትዓ፡ ዕስትን፡ ወትግዕር፡ ጎበ፡ እግዚአብሔር፡ ልዑል፡
ከመ፡ ይዕቀቦን፡ በሣህሉ፡ ወበምሕረቱ፡ ለማኅበራኒሃ፡፡

The word **መጥትዓ** is not a Gəʾəz word; it is inserted instead of **መጥቅዓ** ‘bell’. The manuscript EM₁ says **መቅዓ**፡ and the correct reading is preserved by the rest of the manuscripts. In addition the word **እዕትን** (EM₁) , **ዕስትን**(EM₂EM₄), **እስትን** (EM₃), **ዕለትን** (RM₁), DL₁ says **ብርት**፡ It corrected as follows:

ወእንዘ፡ ትሰግድ፡ ፀዊራ፡ መጥቅዓ፡ ብርት፡ ወትግዕር፡ ጎበ፡ እግዚአብሔር፡ ልዑል፡ ከመ፡
ይዕቀቦን፡ በሣህሉ፡ ወበምሕረቱ፡ ለማኅበራኒሃ፡፡

[120] á says **ቀደሱ፡ መላእክት፡ ወቀርቡ፡ እለ፡ ኮኑ፡ ድልዋነ፡ ወለእለ፡ ኢኮኑ ድልዋነ፡**
ከልዖሙ፡ ኃይል፡ መንፈሳዊ፡፡

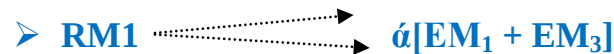
The word **መንፈሳዊ**፡ (Spiritual) is inserted instead of the word **መለኮታዊ** (Divinity) the appropriate word in the context and preserved by EM₁ and DL₁. And also the second word **ኢኮኑ** **ድልዋነ፡** is written instead of **ኢይደልዎሙ፡**, the appropriate word of the context preserved by the other four manuscripts which is the correct reading is:

ቀደሱ፡ መላእክት፡ ወቀርቡ፡ እለ፡ ኮኑ፡ ድልዋነ፡ ወለእለ፡ ኢይደልዎሙ፡ **ከልዖሙ፡**
ኃይል፡ መለኮታዊ፡፡

5.8.3.2. Sub family [RM₁]

The sub archetype [β] = [γ] + RM₁ is proved by their common errors: [β] is the combination of [γ] = [{EM₂ + EM₄} + {EM₂ + DL₁}] + [RM₁]. The sub family or manuscript RM₁ is multi cross contaminates¹⁴⁴ with á {EM₁ + EM₃} and {EM₂ + EM₄}.

5.8.3.2.1. The sub family RM₁ contaminates with á[EM₁ + EM₃] by sharing the same conjunctive errors with the following two incidents in multi cross contaminations occurred in sections [45] and [134] between RM₁ and á [EM₁ + EM₃]



[45] ወበሳኒታ፡ ዕለት፡ አዘዘ፡ ዝጉሥ ያምጽእዎሙ፡

The word ዝጉሥ is not a Gəʿəz word; it is inserted instead of ንጉሥ (King). The error occurred when the scribe read the letter ‘ን’ as ‘ዝ’. Then the manuscript RM₁ contaminated and shared this error with á. The correct reading is preserved by the rest of the three manuscripts (EM₂ EM₃ and DL₁) as follows:

ወበሳኒታ፡ ዕለት፡ አዘዘ፡ ንጉሥ፡ ያምጽእዎሙ፡

[134] ወበጽባሐ፡ ዕለተ፡ ዕኩድ፡ ተጋብኡ፡ ካህናት፡ ገብሩ፡ ጸሎተ፡ ሙታን፡ ዘልማድ፡
ገነዝዋ፡ በሰዱናት፡

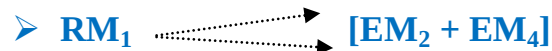
The word በሰዱናት is an incorrect Gəʿəz word which occurred by the missing of the letter ‘ን’

¹⁴⁴ Multi contamination means the manuscript shares the conjunctive error from two manuscripts or families. In this study of the stema codicum we find two multi cross contaminations. These are: RM₁ contaminates with á [EM₁ + EM₃] and [EM₂ + EM₄].

and the correct reading is በሰንዱናት:: Then the manuscript RM₁ contaminated and shared this error with á.. The correct reading is preserved by the rest of the three manuscripts (EM₂ EM₃ & DL₁) as follows:

ወበጽባሕ: ዕለተ: እሑድ: ተጋብኡ: ካህናት: ወገብሩ: ጸሎተ: መታገን: ዘልማድ:
ወገነዝዋ: በሰንዱናት::

5.8.3.2.2. *The following three multi cross contamination incidents which occurred between RM₁ and [EM₂ + EM₄] in sections [28] , [59] and [78] are the bases for deciding that the manuscripts [RM₁].and [γ] are in one family due to their shared conjunctive errors.*



[28] ወቦኡ: ኀበ: ንጉሥ: ይቤልዎ: ኢነአምን: በሃይማኖትክ: ሳጥናዊት

RM₁ shares the word reading ሳጥናዊት with the manuscripts [EM₂EM₄] which is incorrectly written in the context instead of ሰይጣናዊት. The manuscript DL₁ has a different word and says ሳጥናኤላዊት. The correct reading is preserved by á as follows:

ወቦኡ: ኀበ: ንጉሥ: ወይቤልዎ: ኢነአምን: በሃይማኖትክ: ሰይጣናዊት:

[59] ወገባዕክ: በሃይማኖትነ: ኢትምሕረክ: እምነ: ወንሕነሂ: ዘእንበለ: ፈቃድ: ንግሥትነ:
 ወእምነ: ፍቅርተ: ክርስቶስ: ጻድቅት:

The manuscript RM₁ shares the opposite reading ወገባልክ ‘and to enter you’ with the manuscripts [EM₂EM₄] which is incorrectly written in the context instead of ‘ወኢገባእክ’ ‘and you don’t enter’. The error occurred with the missing the letter ‘ኢ’. The correct reading is preserved in α and DL₁ as follows:

ወኢገባእክ: በሃይማኖትነ: ኢትምሕረክ: እምነ: ወንሐነሂ: ዘእንበለ: ፈቃደ: ንግሥትነ:
ወእምነ: ፍቅርተ: ክርስቶስ: ጻድቅት:

[78] አሙጽኡ: እምወስተ: አሕሳሊክሙ: ኩሎ: ፍሬያተ: እክል: ሰገመ: ወሥርናየ:

The manuscript RM₁ shares the word አሙጽኡ with the manuscripts [EM₂EM₄] which is incorrectly written in the context instead of አውጽኡ (take out). The correct reading is preserved in α as follows:

አውጽኡ: እምወስተ: አሕሳሊክን: ኩሎ: ፍሬያተ: እክል: ሰገመ: ወሥርናየ

5.9. Stemma Codicum

Stemma (plural Stemmata), or in full Stemma Codicum, literally means “genealogical tree of the manuscripts” which is resulting from the process of recension: examination of all surviving texts. It is the way to identify and show the relationship among the various versions of manuscript witnesses of a given text so as to find the one that is the nearest to the original. This study attempts to produce the edited text by critical analysis of the text based on the surviving six manuscripts. Because they almost contain letters, words and sentences that were not in the original text.

The researcher attempted to classify the manuscripts based on their conjunctive errors in order to determine which ones are in the same family. This was done by assigning the manuscripts to the same class by identifying the common errors that appear in all of them having originated from a single text. Textual critics create a Stemma or family of manuscript classes that allows them to suggest an archetype from which all of the surviving manuscripts of a text have descended. The lost ancestor of all the families is called the archetype, represented by the Greek capital letter Omega (Ω). The archetype is not necessarily the ‘original’ edition, because it already contains some mistakes, but it is the closest to the original. The lost ancestors of the individual families are called sub- archetypes and are represented by the Greek lower letters ($\alpha, \beta, \gamma, \dots$). Critical edition often suggests emendations to a surviving text that are not preserved in any of the manuscript readings but which seem to an editor to fit the literary, grammatical or historical context of the text better than the manuscript readings.

All the families have different varieties because of the copying process while at the same time they are contaminated and shared each others’ errors. Based on the above conjunctive errors, this Stemma Codicum is produced and generally the whole family tree can be summarized as:

1. $EM_1EM_3 = \alpha$
2. $EM_2EM_4DL_1 = \gamma; RM_1 + \gamma = \beta$
3. $\alpha + \beta = \Omega$

Therefore, we can signify the relationship of innovations demonstrated in all Gadla Fəqərtä Krəstos families by the following Stemma codicum illustrated below:

$$\Omega (\alpha [EM_1 + EM_3] + \beta [\gamma \{EM_2 + EM_4\} + \{EM_2 + DL_1\} + RM_1])$$

Stemma Codicum (genealogical tree) of Gädlä Fəqərtä Krəstos

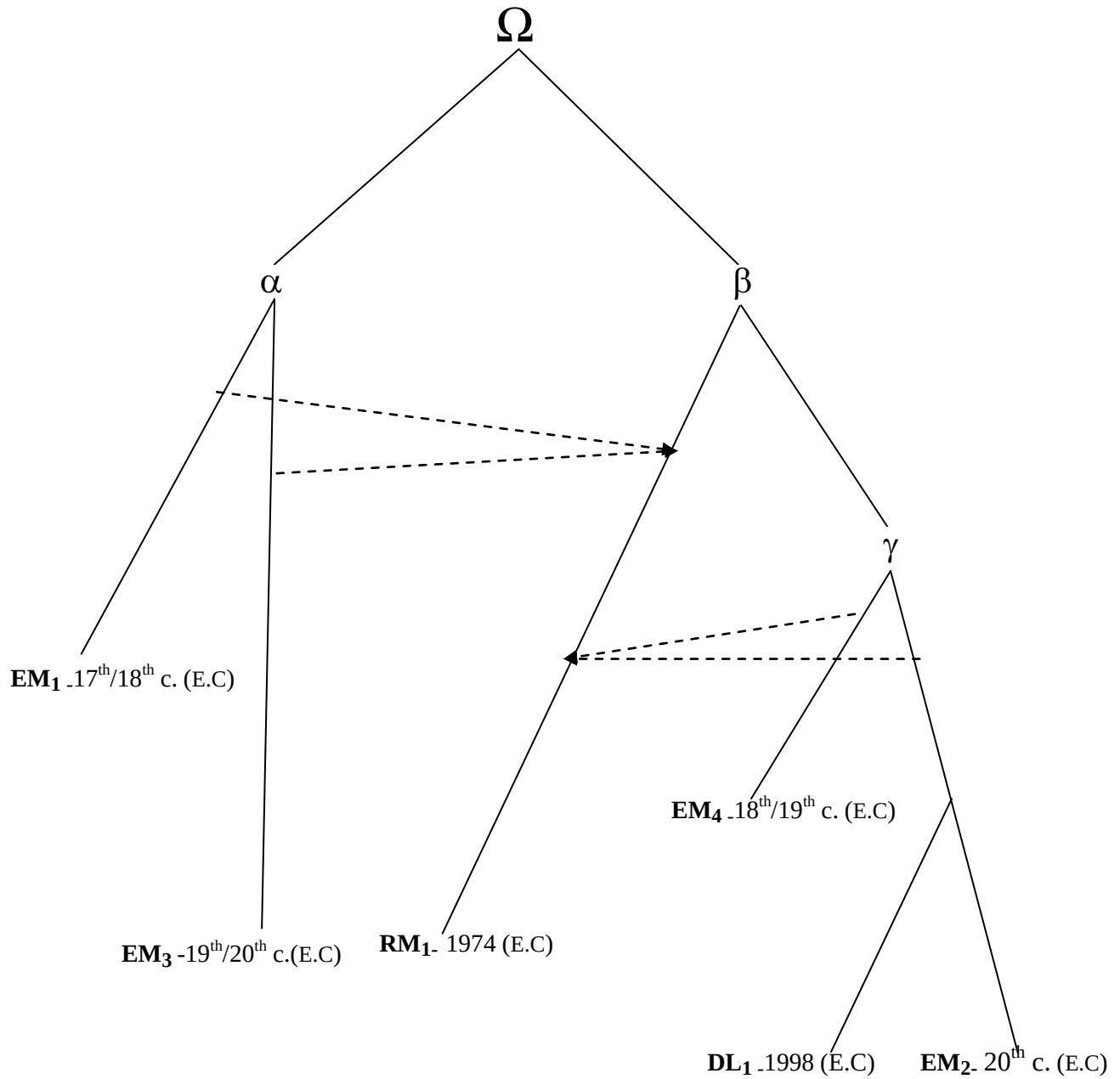


Figure: XVI. Stemma Codicum

5.10. Linguistic Analysis

In this study most of the acquired manuscripts are written in good. However as hand written text, all scribes had made mistakes during the coping process. The available Syntactic, Phonological and Morphological problems corrected during the critical edition are listed below:

5.10.1. Syntactic Problems

Syntax is the study of sentence structure and how words or phrases combine with each other to make sentences. In linguistics it refers to the order and arrangement of words and phrases in a sentence. In Gə'əz language, in order to have a meaningful sentence, the order and relationship between the words or phrases in a sentence must follow the rule of the Gə'əz syntax. The following are the syntactic problems found in Gädlä Fəqərtä Krəstos:

§ Section	Reading text	Constructed text	Family /ms/mss
4	ግብራ፡ አንስት	ግብረ፡ አንስት	EM ₂
5	ሕዝብ፡ ክርስቲያን	ሕዝብ፡ ክርስቲያን	EM ₂ EM ₄ DL ₁
8	መልአክ፡ ብስራት	መልአክ፡ ብሥራት	EM ₂ EM ₄
10	ወልደት፡ ክርስቶስ	ወልደተ፡ ክርስቶስ	EM ₃
10	ወልደቱ፡ ክርስቶስ	ወልደተ፡ ክርስቶስ	RM ₁
11	ገነት፡ ኤዶም	ገነተ፡ ኤዶም	EM ₂
11	ብሔራ፡ ትፍሥሕት	ብሔረ፡ ትፍሥሕት	EM ₂
13	ጸላኢ፡ ሠናያት	ጸላኤ፡ ሠናያት	DL ₁
14	ርእሳ	ርእሶ ዚአሃ	DL ₁
16	ለገጸ፡ ሕሊናሃ	በገጸ፡ ሕሊናሃ	RM ₁
16	ፍቅረ፡ ለእግዚአብሔር	ፍቅረ፡ እግዚአብሔር	EM ₁ EM ₃
18	ንዜከር፡ ጽድቅ፡ ለድሜጥሮስ	ንዜከር፡ ጽድቆ፡ ለድሜጥሮስ	DL ₁
18	ይዜከር፡ ጽድቅ፡ ለድሜጥሮስ	ንዜከር፡ ጽድቆ፡ ለድሜጥሮስ	EM ₂

18	ንዘከር፡ ጽድቅ፡ ለድሜጥሮስ	ንዘከር፡ ጽድቅ፡ ለድሜጥሮስ	EM ₁ EM ₃
20	እግሪ፡ አናግድ	እግረ፡ አናግድ	EM ₃
21	አመ፡ ገነት	አእዋመ፡ ገነት	EM ₃
21	አመ፡ ገነት	አእዋመ፡ ገነት	RM ₁
21	ፍቁሩ፡ ለእግዚአብሔር	ፍቁራኒሁ፡ ለእግዚአብሔር	EM ₃
21	ወፍቀሩ፡ እግዚአብሔር	ፍቁራኒሁ፡ ለእግዚአብሔር	RM ₁
22	በኅበ፡ እግዚአብሔር	እምኅበ፡ እግዚአብሔር	EM ₃
22	ኅበ፡ እግዚአብሔር	እምኅበ፡ እግዚአብሔር	RM ₁
22	እምነ ሰማይ	እምሰማይ	EM ₄
25	ርእሰ፡ ጽማሃ	ርእሰ፡ ድማሃ	EM ₂
26	እምነፍሰ፡ ዓውሎሁ	እምነፋሰ፡ ዓውሎሁ	EM ₁
27	ሕንፃ፡ ሐይማኖት	ዘሕንፃ፡ ሃይማኖት	RM ₁
29	ማዕረረ፡ መንግሥተ፡ ሰማያት	ማዕረር፡ ዘመንግሥተ፡ ሰማያት	EM ₁ EM ₃
29	በሃይማኖተ፡ ርትዕት	በሃይማኖት፡ ርትዕት	DL ₁
31	አክሊል፡ ስምዕ፡ በሰማያት	አክሊል፤ ስምዕ በመንግሥተ፡ ሰማያት፤	EM ₄
32	ዓውደ፡ መንበር	ዓውደ፡ ንጉሥ	EM ₂
37	ወመለዓ፡ መርገም	ዘምለዓ፡ መርገም	RM ₁
38	መንግሥተ፡ ሰማያት	መንግሥተ፡ ዘበሰማያት	EM ₁ EM ₃
39	በአሕባል	በአህባለ፡ ራግናት	DL ₁
41	ሠናይቶ፡ ላህይ	ሠናይተ፡ ላህይ	EM ₃
41	ሠናይተ፡ ላህይ፡ ፍሥሕተ፡ ገጽ	ፍሥሕት፡ ሠናይተ፡ ላህይ	EM ₁ EM ₃
45	አናብስት፡ ርኑባን	አናብስተ፡ ርኑባን	EM ₂ EM ₄
47	ለዘርአ፡ ክርስቶስ	ለዘርዓ፡ ክርስቶስ	EM ₁ EM ₂ EM ₃
47	ለዘርዐ፡ ክርስቶስ	ለዘርዓ፡ ክርስቶስ	EM ₄ DL ₁
48	ስምዓ፡ ዘርዓ፡ ክርስቶስ	ስምዓ፡ ክርስቶስ	RM ₁
48	ስምዓከ፡ አ፡ ዘርዓ፡ ክርስቶስ	ስምዓ፡ ክርስቶስ	DL ₁
48	ዘክርስቶስ	ዘርዓ፡ ክርስቶስ	EM ₂ EM ₄
48	አክሊላተ፡ ስምዕ	አክሊለ፡ ስምዕ	EM ₁ EM ₃

48	ገነተ፡ ኤዶም	ገነት፡ ዘኤዶም	EM ₁ EM ₃
49	ጸሎተ፡ ነዊህ	ጸሎተ፡ ነዋኅ	RM ₁
49	መሥዋዕቱ፡ ጽድቅ	መሥዋዕተ፡ ጽድቅ	EM ₃
49	ለነፍሱ	ለነፍሱ፡ ዚአየ	EM ₁ EM ₃
53	ኪዳነ፡ ምህረት	ኪዳነ፡ ምሕረት	EM ₂ DL ₁
53	መልአከ፡ እግዚአብሔር	አስተርአያ፡ መልአክ	DL ₁
59	ተአምራተ፡ ወመንክራት	ተአምረ፡ ወመንክረ	EM ₁ EM ₂ EM ₄ DL ₁
58	በአውደ፡ መንግሥት	በአውደ፡ ንጉሥ	EM ₁ EM ₃
87	ክብራ፡ ዜናሃ	ክብረ፡ ዜናሃ	EM ₄
94	ተአምረ፡ እግዝእትነ	ተአምረ፡ እግዚእነ	EM ₂
111	ገድላቲሃ	ገድለ፡ ዚአሃ	EM ₁ EM ₃
114	ገጽ፡ ዕደው	ገጽ፡ እደው	RM ₁ DL ₁
114	ውስተ፡ ምሥራቅ	መንገለ፡ ምሥራቅ	EM ₄ RM ₁
123	ብሔር፡ ሕያዋን	ብሔረ፡ ሕያዋን	EM ₁ EM ₃ EM ₄ RM ₁

Table: XXIX. Syntactic Problems

5.10.2. Phonological problems

The word phonology is derived from the two Greek words ‘φωνο’ phono means ‘sound, voice’ and ‘λογία’ logia, means ‘study’. It refers to the study of *sound structures in language* and most sound patterns or structures in language can be explained by phonology. It identifies and analyzes the pattern, uses and organization of speech sounds in a language. Gə’əz language has its own rules, rite and orthographical system of writing and the letters are not written haphazardly. There are some words that are similar in sound and pronunciations but have different meaning. Sometimes it is difficult to differentiate them without having enough knowledge of the Gə’əz language. As a result, when the scribe writes without adhering to the rules of Gə’əz, it might create confusion. The mixup created could cause confusion in the correct meaning of the text. These letters are: ‘ሐ’ (*hammäru ha*) with ‘ሀ’ (*halätaw ha*) or ‘ኀ’ (*bəzuhanu ha*), ‘ሠ’ (*Nəgusu sä*) with ‘ሰ’ (*esatu sä*),

‘ጸ’ (tsälotu stä) with ‘ፀ’ (tsähayu tsä), and ‘አ’ (alfaw aa) with ‘ዐ’ (ayənu aa). Therefore, the scribe of Gädlä Fəqərtä Krəstos commonly confused all the above letters and the researcher corrected all those mixedup letters to give the correct reading in the edited text.

✓For example, the scribe confused the same sound letters

1. Confusion of ‘ሐ’ with ‘ሀ’

[15] መሐራ ፊደለ ወመዝሙረ (forgive her letter and psalms)

To mean: መሀራ ፊደለ ወመዝሙረ (teach her letter and psalms)

2. Confusion of ‘ዐ’ with ‘አ’

[28] ከሎሙ፡ አድ፡ ወአንስት፡ (all hands and women)

To mean: ከሎሙ፡ ዐድ፡ ወአንስት፡ (all men and women)

[95] ከሉ፡ አድ፡ ወአንስት፡ (all hands and women)

To mean: ከሉ፡ ዐድ፡ ወአንስት፡ (all men and women)

5.10.3. Morphological problems

The word morphology is derived from two Greek words ‘μρφο’ morpho means ‘shape or form’ and ‘λογία’ logia means ‘study’. Then in linguistics morphology is the *study of the structure of word shapes or forms and rules or the study of the patterns of word formation in a particular language, including inflection (a change in the form of a word ‘typically the ending’ to express a grammatical function, meaning and category).*

In Gə’əz language the order of the alphabets starts from Gə’əz (the first letter) and proceeds to Sab’ə (the last seventh letter) each with their own role and application. The Gə’əz (first letter of *alfaw a’a*) ‘አ’ and the rab’ə (the fourth letter of *alfaw aa*) ‘አ’, the Gə’əz (first letter of *ayənu aa*)

‘**ሀ**’ and the rabi’ā (the fourth letter of *ayānu aa*), ‘**ሐ**’, the Gə’əz (first letter of *halāta hä*) ‘**ሀ**’ and the rabi’ā (the forth letter of *halāta hä*) ‘**ሐ**’, the Gə’əz (first letter of *bəzuhanu ha*) ‘**ሐ**’ and the rabi’ā (the forth letter of) ‘**ሐ**’ have also their own function, order and rite.

As a result, the same letter makes difference in meaning because of its *structure*, shape or form. For example, the word ‘**ሀዳሴሐ**’ (wudasəha) means *her* praise while ‘**ሀዳሴሐ**’ (wudasəhu) means *his* praise. So in this case, the same letter ‘**ሀ**’, because of its letter order, gives different meaning in gender identification wherby; the letter (‘**ሐ**’) is used for masculine and (‘**ሐ**’) for feminine. In the same manner having the same sound and voice, the first letter order of ‘Gə’əz **ሐ**’ and the fourth letter of ‘rabi’ā **ሐ**’ are used in gender and number identification. For example, the word ‘**መጽሐ**’ (mäts’a) indicates masculine singular and the word ‘**መጽሐ**’ (mäts’a) indicates feminine plural. In addition, the scribe committed morphological change by adding conjunction and other letters unnecessarily, by attaching the two words as one and writing downwardly.

Concerning morphological problems, the manuscripts of Gädlä St. Fəqərtä Krəstos are in better condition; however during the process of copying the scribe made some morphological changes that caused variations in the structure of word in the text.

- ✓ The scribe again and again omitted, changed and added unnecessarily the conjunction ‘**ሀ**’ (wä) ‘**ሐ**’ (lä) ‘**ሐ**’ (zä) ‘**ሐ**’ (bä). For example:

[4] **ሐልቦ፡ ሰላሳላሃ፡ ግብራ፡ አንስት፡ ዘኢለከፋ፡ ርስሐተ፡ ኃጢአት**

To mean: **ሐልቦ፡ ሳሳላሃ፡ ግብረ፡ አንስት፡ ወኢለከፋ፡ ርስሐተ፡ ኃጢአት**

[102] ተባረከት፡ በእዴሆሙ፡ ለመነከሳት፡ ደብረ፡ ቢዘን፡

To mean: ተባረከት፡ በእዴሆሙ፡ ለመነከሳት፡ ደብረ፡ ቢዘን፡

- ✓ Substitution of ‘ት’ with ‘ተ’ , ‘ሴ’ (sə) with ‘ስ’ (sə)

[10] ሹ፡ ጊዜያት፡ ወአቅረበት፡ To mean ጊዜያተ

ሹ፡ ቅዳሲያተ፡ ወአንከሩ፡ ሰብእ፡ To mean ቅዳሴያተ

- ✓ The scribe has written two words as one single word. For example, in the case of እግዚእ and እግዚአብሔር - the scribe connects the two letters ‘ግ’ and ‘ዚ’ as one single letter by attaching the two words.

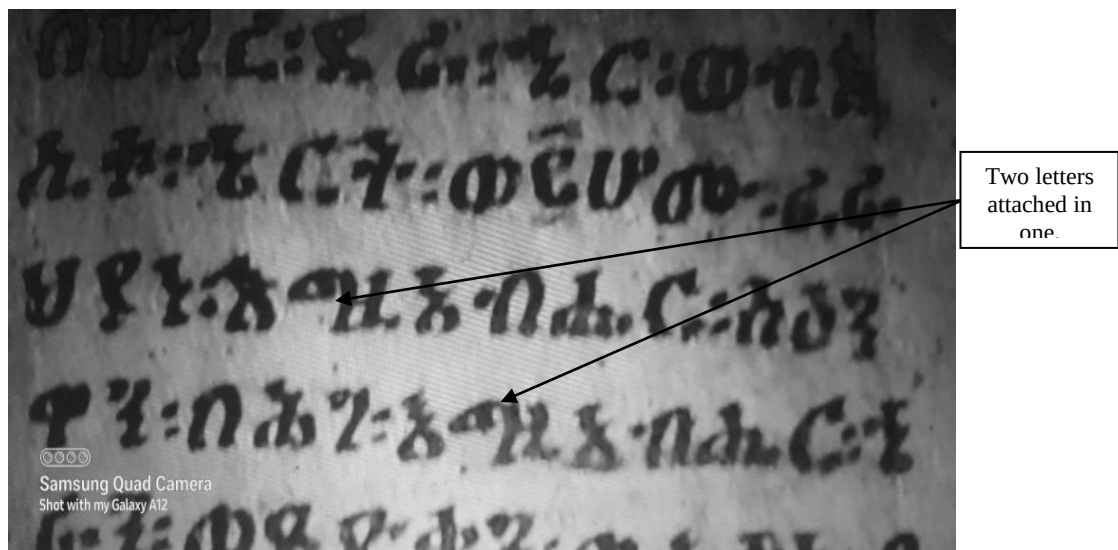


Figure: XVII Morphological problems - a

- ✓ The scribe wrote the word ‘ሰይጣን’ by inverting down the letter ‘ሰ’ to show his hatred of the devil.

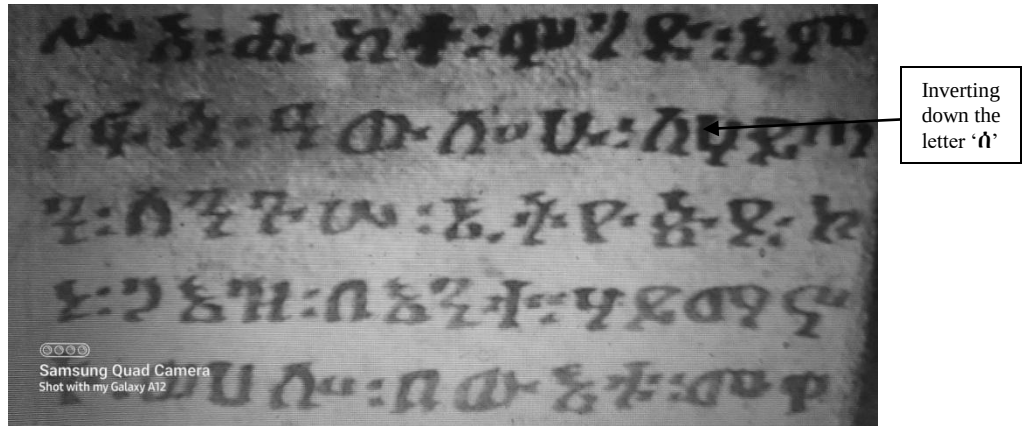


Figure: XVIII Morphological problems - b

5.11. Literary Analysis

The literary analysis of Gädlä Fəqərtä Krəstos can be scrutinized through the philological way of textual analysis.

5.11.1. Literary Expressions

St. Fəqərtä Krəstos is recognized as a martyr through her sufferings and death, and as a nun through her monastic life. She was also an abbess, as she had served her monastery as a good spiritual mother and leader until her death. The researcher has examined the text and analyzed the relevant passages, and in doing so, illustrates how the martyrdom of St. Fəqərtä Krəstos imitates earlier martyrologies. The writer of the hagiography of St. Fəqərtä Krəstos mentions the names of early Christian martyrs by comparing her life with theirs. Therefore, similarities between the account of St. Fəqərtä Krəstos and early martyrologies can be interpreted in such a way that the author modeled the narrative to be a martyrology, like Barbara, Aresema, etc. Likewise, the monastic life of St. Fəqərtä Krəstos imitates earlier monastic nuns like Illariya, Euphraxia, etc. Hence St. Fəqərtä Krəstos's life could be recognized as and in the manner of the early Christian witnesses and monastics.

In the hagiography of St. Fəqərtä Krəstos, we find her life and struggles interrelated with that of

the virtues of earlier saints as models. For example, when she was not able to cross the river of Jordan, she recited the hagiography of Abunä Ἐwostatəwos and crossed the river by following his deeds and examples in faith using her garment.

The vita of St. Fəqərtä Krəstos contains *literary conventions* typical to martyrology and monastic accounts in order to associate her with early Christian martyrs and nuns. The Gädl personifies St. Fəqərtä Krəstos with female martyrs and nuns described in early Christian saints by likening her characteristics with the renowned martyrs. The narrative describes patterns of common passions of women and nuns like St. Barbara (the rock hiding her when the soldiers want to beat her during her martyrdom), St. Ilarya (through indicating masculine virtues during her nunhood), Enba Märina (she was accused as a man that has abused a woman and received the child that was not hers), etc.

The connection of the hagiography of St. Fəqərtä Krəstos to early Christian women and local Christian women martyrs and nuns is following the approaches of local hagiographical tradition. The literary themes and patterns found in the text shows that common characteristics to ancient Christian martyrologies and monastic hagiographies. Therefore, the hagiography of St. Fəqərtä Krəstos is connected to the literary components and manifestations of the earlier genres of hagiography.

The theme of her early life, divine election, martyrdom, ascetic life, and the death of St. Fəqərtä Krəstos found in the hagiography resembles early Christian martyrologes and ascetics. In the beginning of the hagiography, the content of the expression about her parents, their life of sainthood, their infertility and childlessness, annunciation for getting a child by the Angel of God are similar to the hagiographies of other early Christian and Ethiopian saints. We find in the narration part of the annunciation of the Angel of God to her parents, as follows:

[8] . . . ወእምኔክሙ፡ ትወጽእ፡ ወለት፡ ሠናይት፡ በኩሉ፡ ግብራ፡ ወርትዕት፡ በሃይማኖታ፡ ከመ፡ ኦርኒ፡ ወከመ በርባራ፡ ወኢላርያ፡ ከመ፡ ኢዮጵራቅስያ፡ ወሴናሴር፡ ወይወጽእ፡ ስሙዓታ፡ እስከ፡ አጽናፈ፡ ዓለም፡ ወትትጋደል፡ በእንተ፡ ሃይማኖት፡ ርትዕት፡ ወይድኅን፡ ሰብእ፡ በጸሎተ፡ ዚአሃ፡ ይእቲ፡ ቡርክት፡ ፍሬ፡ ማኅፀን፡ ፍቅርቱ፡ ለእግዚአብሔር፡ ወዘንተ፡ ብሂሎ፡ ሐረ፡ ወተሰወረ፡ ውክቱ፡ መልአከ፡ ብሥራት፡፡

. . . and from you will come out a daughter who is wonderful in all of her deeds and upright in her Faith as Oreni and Barbara and Ilareya as Eupraxia and Senaser. And her fame will go out to the end of the world, and she will struggle for the upright Faith and men will be saved by her prayer. She is blessed fruit of the womb [and] the beloved of God. And saying this, the Angel of annunciation departed and disappeared.

The researcher has investigated the literary components of the hagiography in terms of themes and frameworks to relate the content of her hagiography to earlier ascetic and martyrology hagiographies.

5.11.2. Common Ethiopic Hagiographical Patterns found in the Text

In Ethiopian hagiographies, we find common characters and expressions within the hagiography of saints. Mainly the hagiographies have inter-textual relations with each other and they usually usually start from the life of the saint's parents their childlessness, the annunciation by an Angel, the birth and miracles of the saint, etc. In addition, there is a common expression stated at the beginning and the end of the hagiographies. As an Ethiopic hagiography, the writer of the hagiography of St. Fəqərtä Krəstos follows the pattern of other local hagiographies of saints. Some of the common characters of Ethiopic hagiographies in Gädlä Fəqərtä Krəstos as follows:

Identical Incipt (Beginning) and Desinit (End): Most of the hagiographies incipt (beginning) and desinit (end) have a common character that begins with the Name of the Holy Trinity and ends with a prayer of supplication to the saint. For example, the hagiography of St. Fəqərtä Krəstos begins with በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ዱ፡ አምላክ፡ ንቀድም፡ በረድኤተ፡ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡

ቅዱስ፡ ዘፎቱ፡ አካላቲዮ፡ ወፎቱ፡ ገጻቲዮ፡ ወፎቱ፡ አስማቲዮ፡[1] In the name of the Father and of the Son and of the Holy Spirit, One God, we begin with the grace of our Lord Jesus Christ, in the Name of the Holy Trinity, Father and Son and Holy Spirit, of Three Hypostases and three Faces and three Names.

And with **እጽሕፍ፡ እንከ፡ ገድለ፡ ፍቁራኒዮ፡ ወሕሩያኒዮ፡ ለእግዚአብሔር፡ ሕያው፡ ወገድለ ዛቲ ቅድስት፡ ወኅራቱ፡ ወክብርት፡ እግዝእትነ፡ ብዕዕት፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡**[4] Then ends with **ጸሎታ፡ ወበረከታ፡ ወስእለታ፡ ወኃይለ፡ ረድኤታ፡ ይኩነነ፡ ወልታ፡ ለኩልነ፡ ማኅበራኒሃ፡ ወሕዝበ፡ ዚአሃ፡ ይዕቀብነ፡ ወይኩነነ፡ ቃውመ፡ ጊዜ፡ ሐተታ፡ ወይትመሐፀነነ፡ እስከ፡ ደኃሪት፡ እስትንፋስ፡ ለዓለመ፡ ዓለም፡ አሜን፡ ለይኩን፡ ለይኩን፡ አሜን፡ ይበሉ፡ መላእክት፡**[134] May her prayer and blessing and supplication and the power of her help be a shield to all of us who are her communities and her people, may it keep us and be our helper at the time of judgment and preserve us till the last breath, forever and ever Amen. Let it be, let it be, may the Angels say Amen.

So we see that the hagiography of St. Fəqərtä Krəstos has this common hagiographical character of beginning with the Name of the Holy Trinity and ending with such type of prayer of supplication to the saint.

The hagiographies of saints not only have Incipit and Desinit of the main text but also at the text on their miracles. As a result the hagiography of St. Fəqərtä Krəstos has miracles and each miracle has Incipit and Desinit.¹⁴⁵ The incipit of, Ta’ammər six, three and five are almost similar, it says: **ተአምሪሃ ለእምነ ፍቅርተ ክርስቶስ ብዕዕት ጸሎታ ወበረከታ የሃሉ ምስለ አመታ ፍቅርተ ማርያም ለዓለመ ዓለም አሜን** The miracle of our blessed mother Fəqərtä Krəstos, may her

¹⁴⁵ The miracles (Ta’ammərat) of the Manuscript Gädlä Fəqərtä Krəstos obtained from Däbrä Ləbanos Abunä Täklähaymanot Communal Monastery.

prayers and blessings be with her servant Fəqərtä Maryam, forever and ever, Amen. And the desinit of Ta'ammər three, six, four, and one are similar and say: **ጸሎታ ወበረከታ የሃሉ ምስለ ነፍሰ ኃጥእ ወአባሷ ገብረ መድኅን ወምስለ አመታ ተደባበ ማርያም ለዓ፡ ዓለ፡፡ አሜ፡** May her prayers and blessings be with the soul of the sinner and guilty and Gäbrä Mädhən and with her servant Tādbabä Maryam, forever and ever, Amen.

Resemblance of the Saint's Parents with “Abraham - Sarah and Joachim - Hannah”: In the majority of Ethiopic hagiographies, there is a commonly observed character of associating the parents of the saint with that of former saints.¹⁴⁶ The writers of the hagiographies usually use the names “Abraham - Sarah and Joachim - Hannah” to express the righteousness of the parents of the saints. Hence in most of Ethiopic hagiographies, we find common word of expression saying “her/his father was godly as Abraham the righteous and her/his mother was godly too as Sarah and as Joachim and Hannah, the parents of the Virgin Mary”. So as an Ethiopic hagiography, in Gädlä St. Fəqərtä Krəstos too we find such similar narration with regards to her parents in the same manner.¹⁴⁷

Childlessness of their Parents: Childlessness or infertility of the saints' parents is also another common character of Ethiopic hagiography. Therefore, usually in the hagiographies of the saints, it is written that their parents were grieving due to their childlessness and they are shown to have been praying persistently unto God to get children. Then after God heard their prayer, He gave them a blessed child. In the same way, we find in the life of St. Fəqərtä Kərəstos this expression of infertility of her parents.¹⁴⁸

¹⁴⁶ Like Abraham - Sarah and Joachim –Hannah, Elisabeth and Zachariah.

¹⁴⁷ See on critical edition section [6]

¹⁴⁸ See on critical edition section [7]

The Birth with Annunciation of an Angel and Prophecy: In Ethiopic hagiographic custom, saints are usually conceived with the annunciation of the Angel of God and a prophecy about their sainthood. As the birth of a saint is a blessing to the parents and the world, and as it is an event that should not go unnoticed, the birth of some saints is foretold and indicated to their parents in the form of prophesy.¹⁴⁹ As a result, we read in many of the hagiographies of saints that the parents of the saints first lived in a deprived life whereby they would be crying with unceasing prayer unto God. God hear their prayer and send His Angel to them to announce the conception of a blessed child. In a similar pattern, the hagiography of St. Fəkərtä Krəstos speaks about the annunciation of her birth and prophesizes on her future saintly life by the Angel of God. In this account, the Angel of God told her parents about her sainthood, resembling her with former ascetic women saints.¹⁵⁰

In addition to the annunciation by the Angel of God a prophecy about her future sainthood was foretold by a righteous monk who came to teach her after a revelation from God in a vision. He came to her parents and told them about her future life.¹⁵¹

Divine Assistance Sent to Martyrs¹⁵² during Their Suffering: God sends His assistance to His martyrs while they are suffering for His holy love. God sends His Angels in order to comfort and strengthen the martyrs amidst their afflictions, and they would come out of the confines of affliction or prison with a renewed energy and courage, as if nothing had happened to them. This is a common miraculous narration that is found in the many of the hagiography of saints. For example, St. Fəqərtä Krəstos is assisted by St. Micha'el during her suffering by the

¹⁴⁹ Mersha Alehegn, "Regularity and Uniformity in the Ethiopian Hagiographical Tradition: A Particular Focus on Narrating the Childhood of Saint s." AAU, Aethiopica 18 (2015), (I.J.E.E.S). page.150

¹⁵⁰ See on critical edition section [8], [9], [15]

¹⁵¹ See on critical edition section [15]

¹⁵² The Saint suffered in both types of martyrdom, i.e. in blood shading and in ascetical life.

king. After she was fiercely tormented and thrown unto prison, St. Micha'el came unto her and healed her, and she appeared again at the site of affliction as if she had come out of the bathroom.¹⁵³ We also get a similar narration and way of expression in the hagiography of St. Demianna.¹⁵⁴

Received Covenant for their Struggle from God: Most of the hagiography of saints, narrate the covenant of the saint received from God at the end of their life, when they are ill or at their last breath. Generally, most of their covenants are similar with a slight difference.

Common Patterns of Each Salutation of Mälk'ə: In the EOTC, there are different Mälk'əs written in honoring God and His saints. These include: The Mälk'ə of Our Lord Jesus Christ (Mälk'əa Iyesus), The Mälk'ə of Holy Virgin Mary, the Mother of God (Mälk'əa Maryam) and the Mälk'ə of saints (For Example Mälk'əa St. Fəqərtä Krəstos) including Mälk'ə of Holy Angels of God (For Example Mälk'əa St. Micha'el). In the hagiographic tradition, most of the beginning salutations of Mälk'əs are similar only with slight differences. The Mälk'ə generally begins from the name of the saint and it describes the whole physical appearance including the inside and outer parts of the body from the beginning to the end, concluding his/her tomb. In EOTC, Most of the Mälk'ə of each saint generally has five lines in each stanzas with a common patterns of salutation beginning from the remembrance of the saint's name and ending with a salutation to their tomb where their precious relics are at rests

5.11.3. Structure (Form, Line, Stanza)

As mentioned earlier, the structure of the hagiography of St. Fəqərtä Krəstos differs according to the scribes. However it incorporates all the parts elements of an Ethiopic hagiographic traditions:

¹⁵³ See on critical edition section [44], [45]

¹⁵⁴ Zewdie Gebreegziabher, 2008 (E.C), The Martyr St. Demianna, Jajaw Printing press, A.A.

the main life of the Saint, the Miracles (Ta’ammərat), the Covenant (Kidān) and the Mälk’ə. The Mälk’ə being an integral part of the hagiography is written in the form of a poem, usually of five stanzas,¹⁵⁵ and describes the physical members of the saint from top to down with salutation and veneration in prayer.

Mälk’ə’a St. Fəqərtä Krəstos has two Mälk’əs: these are the main and Täräfä Mälk’ə (additional Mälk’ə). The main Mälk’ə has five lines or rhymed verses in each stanza. The salutations of the Täräfä Mälk’ə have mostly three lines with some having four or seven lines. This is a slight deviation from the custom of the writing of Mälk’ə of saints.

The EOTC Christians use the Mälk’əs in their daily prayer to receive blessings and intercession from the saint in prayer of personal devotion to the saint as well as in the church service during the feasts of each saint. The Church celebrates the feast day of the saints through various ceremonies including the hymns that are sung by the Church scholars.

5.11.4. Borrowed Words

The writer of the hagiography of St. Fəqərtä Krəstos had borrowed some words from Amharic and other languages

Borrowed words from Amharic language

Section	Borrowed words	constructed	Family/Ms/Mss
54	በቆብ	በቆብፅ	EM ₂
65	በክንፋ	በክንፋህ	EM ₁ EM ₃

Table: XXX. Borrowed words from Amharic language

Borrowed words from Təgrəgñā language

Section	Borrowed words	constructed	Family/Ms/Mss
20	እግሪ	እግረ	EM ₃

Table: XXXI. Borrowed words from Təgrəgñā language

¹⁵⁵ A group of lines that form the basic recurring metrical unit in a poem: a verse.

Borrowed words from Greek¹⁵⁶ language

Section	Borrowed words	Constructed	Family/Ms/Mss
98	እምአይቆኒሃ	እምአይቆናሃ:	RM ₁

Table: XXXII. Borrowed words from Greek language

5.12. Biblical and Other Allusions

5.12.1. Biblical Allusions

The scribe of the hagiography of St. Fəqərtä Krəstos had written in the tradition of the early Christian hagiographers of saints despite the text being written and composed in the 17th c. The writer mentioned Biblical and accounts of early Christian saints whose story have been known in the Christian world. The writer used references in the Bible and other hagiographies to narrate the life of St. Fəqərtä Krəstos, and like the other hagiographies, Biblical allusions and intertextual features are seen in relation to other Ethiopian hagiographies.¹⁵⁷

The scribe has quoted from the Holy Bible and related texts like Deg^wa, Synaxarium, Kidase Mariam . . . to clarify and expound the story. While most of them are cited directly there and others that are partially quoted with some omitted words

Inter-textuality with the Holy Bible

§ Section	Biblical Quotations	Chapters and Verses
[3]	ወአስተናበረሙ፡ በነገረ፡ በሐውርቲሁ፡ ጳርቴ፡ ወሜድ፡ ወኢላሜጤ፡ And He made them speak in the tongues of the world, [in the language of] Parthians, and Medes and Elamites.	Acts 2:8-9
[3]	ዳግመ፡ ይመጽእ፡ በስብሐቲሁ፡ ዘምስለ፡ አዕላፍ፡ መላእክቲሁ፡ ከመ፡ ይኩንን፡ ሕያዋነ፡ ወሙታነ፡ He will come again in His glory together with thousands and thousands of Angels He will come again in His glory together with His thousands and thousands	Mat. 25:31

¹⁵⁶ The word Icon is derived from the Greek word 'eikon' which means 'image'.

¹⁵⁷ Mersha Alehegne (Dr), EAe. vol.18. 2015, p. 145-162

[79]	ወትቤ፡ ታዓብየ፡ ነፍስየ፡ ለእግዚአብሔር፡ And she said in her prayer, my soul magnifies God, o Lord	Luke 1:47
[86]	እንዘ፡ ታወጽእ፡ አጋንንተ፡ ወትፌውስ፡ ዱያነ፡ ወእለ፡ ለምጽ፡ ይነጽሑ፡ እኅዛነ፡ ሰይጣናት፡ የሐይው፡ When she was casting out devils and healing the sick and lepers were cleansed and those possessed with the devil were saved	Mat. 10:8, Mark 1:34
[95]	በከመ፡ ሰማዕኩ፡ ከማሁ፡ ርኢኩ፡ As I have heard, so have I seen	Ps. 47 (48):8
[113]	ኢትሁብ፡ ንዋመ፡ ለዓይንቲሃ፡ ወኢድቃስ፡ ለቀራንብቲሃ፡ ወኢረፍተ፡ ለመላትሂሃ፡ እስከ፡ ትረክብ፡ መካኖ፡ እግዚአብሔር፡፡ She did not give sleep to her eyes and slumber to her eyelids nor did rest to her cheeks, till she gets the place of God.	Ps. 131(132):4
[113]	ሰብዓ፡ ለዕለትየ፡ እሴብሐክ፡፡ I glorify you seven times a day.	Ps. 118 (119):164
[Mälk'ə]	Sarah, Rebca, Leah, Rachel, Dina, Tamar, Rahab. Ruth, Jochebed, Deborah, Hannah, Beathsheba, Judith, Esther,	From Old Testament and New Testament
[Mälk'ə]	Elishebat, Maryam Enta efre'at, Salome, Maryam, Martha, Samaritan woman, a woman of Canaan, Phebe.	From New Testament

Table: XXXIII. Inter-textuality with the Holy Bible

5.12.2. Other Textual Allusions

The hagiographer of St. Fəqərtä Krəstos added quotations from Degg^{wa} that explain about the feast of the Resurrection. The scribe has added materials that he felt are appropriate for his expressions.

Inertextuality with Degg^{wa}

§ Section	Intertextual book's quotation	Chapters and verse
[95]	ትንሣኤክ ለእለ አመነ ብርሃነክ ፈኑ ዲቤነ To us who believe in your resurrection, may you send down your light on us.	The book of Dəgg ^{wa} Zä Fasika

Table: XXXIV. Inertextuality with Degg^{wa}

The writer has quoted from synaxarium, prayer books and other hagiographies which matched the text.

Inertextuality with Liturgical books, prayer books, Synaxarium and other Hagiographies

§ Section	Intertextual Book's Quotation	Chapters and Verse
[3]	ከመ፡ ወሀበነ፡ ሥጋሁ፡ ቅዱሱ፡ ወደሞ፡ ክቡረ፡ And as He has given us His holy flesh and His precious blood	Yä Zäwätär Tsälot Wudase Maryam.
[3]	ዳግመ፡ ይመጽእ በስብሐቲሁ ዘምስለ፡ አዕላፍ፡ መላእክቲሁ ከመ፡ ይኩንን፡ ሕያዋነ፡ ወሙታነ፡ He will come again in His glory together with thousands and thousands of Angels, that He will judge the living and the dead accordingly.	Tsälotä Haymanot
[5]	ኦ፡ ሕዝብ፡ ክርስቲያን፡ እግዚአብሔር፡ ይባርክሙ፡ ያብርህ፡ አዕይንተ፡ አልባቢክሙ፡ O you Christians, may God bless you and enlighten the eyes of your hearts.	Kidas'e Maryam
[6]	ወሀሎ፡ ፩ዱ፡ ብእሲ፡ ጌር፡ ዘስሙ ላባ ዘነበረ በሀገረ፡ ደራ፡ ወስመ፡ ብእሲቱ፡ ወንጌላዊት፡ ፈራህያነ፡ እግዚአብሔር፡ እሙንቱ፡ ስንዕዋን፡ በሕገ፡ እግዚአብሔር፡ ጌራን፡ ወዳድቃን፡ ወእቱኒ፡ ብእሲሁ፡ ጌር፡ ከመ፡ አብርሃም፡ ጻድቅ፡ ወይእቲኒ፡ ብእሲት፡ ጎሪት፡ ከመ፡ ሣራ፡ ወከመ፡ ኢያቄም፡ ወሐና፡ ወላድያነ፡ እግዝእትነ፡ ማርያም፡ ድንግል፡ There was a generous man named Laba who lived in the country of Dära and the name of his wife was Wängəlawət. They were God fearers harmoniously in the Law of God, kind and righteous. This man was kind as the righteous Abraham and the woman was chosen as Sarah and as Joachim and Hannah, ¹⁵⁸ the parents of our Lady Virgin Mary.	The writer of St. Fəqertä Krəstos hagiography followed previous hagiographical pattern and tradition.
[8]	. . . ወእምኔክሙ፡ ትወጽእ፡ ወለት፡ ሠናይት፡ በኩለ፡ ግብራ፡ ወርትዕት፡ በሃይማኖታ፡ ፣ከመ፡ ኦርኒ፡ ፣ወከመ በርባራ፡ ወኢላርያ፡ ከመ፡ ኢዮጳራቅስያ፡ ወሴናሴር፡ ወይወጽእ፡ ስሙዓታ፡ እስከ፡ አጽናፈ፡ ዓለም፡ ወትትጋደል፡ በእንተ፡ ሃይማኖት፡ ርትዕት፡ ወይድኅን፡ ሰብእ፡ በጸሎተ፡ ዚአሃ፡ ይእቲ፡ ቡርክት፡ ፍሬ፡	Synaxarium

¹⁵⁸ In Ethiopic hagiographic tradition we find a similar pattern and expression of saint's parents righteousness

	ማገፀን፡ ፍቅርቱ፡ ለእግዚአብሔር፡ . . . from you will come out a daughter who is wonderful in all of her deeds and upright in her Faith as Oreni and Barbara and Ilareya as Eupraxia and Senaser. And her fame will go out to the end of the world, and she will struggle for the upright Faith and men will be saved by her prayer. She is blessed fruit of the womb [and] the beloved of God.	
[25]	ይጐሥዕ፡ ልብዩ፡ ቃለ፡ ሠናዩ፡ ወበድኅን፡ መንፈስ፡ ቅዱስ፡ ተዘብጦ፡ አውታረ፡ መሰንቆሁ፡ ለልብዩ፡ ወይደምዕ፡ በአፋዩ፡ ዜና፡ ጊሩታ፡ ወፃግ፡ ገድላ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ My heart brings out good word and the cords of the psalter of my heart is struck by the instrument of the Holy Spirit and will speak out with my mouth the news of her kindness and the fatigue of the struggle of our mother Fəqərtä Krəstos.	Kədas’e Maryam Mätsähafä Arganon
[58]	ሑሩ፡ ሀብዎ፡ ዘንተ፡ አምኃ፡ ወሰዱ፡ ሎቱ፡ ወአብኡ፡ ኀበ፡ ነጋሢ፡ በልዎ፡ ፍሬ፡ ሃይማኖትነ፡ ከመዝ ውእቱ፡ Go and give him this gift and take this and offer it to the king , say to him, as such is the fruit of our faith	Synaxarium
[79]	ወትቤ፡ ታዓብዮ፡ ነፍስዮ፡ ለእግዚአብሔር፡ በውስተ፡ ጸሎታ፡ ተዘክሮሙ፡ እግዚአ፡ ለፍጥረትክ፡ ዘለሐኰ፡ በአርአያክ፡ ወበአምሳሊክ፡ ኢታማስን፡ ተግባረ፡ እደዊክ፡ ኢትትሐየይ፡፡ My soul magnifies God, o Lord, may You remember your creation that you have made in Your image and likeness, do not destroy the works of Your hands and abandon.	Mätsähafä Arganon and Mätsähafä Sä’atat
[112]	ወያመጽእ፡ ላቲ፡ ሲሳያ፡ በበጀኤ፡ ዕለት፡ መልአክ፡ እግዚአብሔር፡ ኀበስተ፡ ሰማያዊ፡ ወጽዋዓ፡ ወይን፡ And an Angel of God was bringing her a food, heavenly bread and cup of wine every two days.	Kədase Mariam and Gädlä Aba Kəros
[134] RM ₁	ለዘጸሐፎ በክርታስ ወለዘአጽሐፎ ወለዘእንበሶ ወለዘተርጐሞ ወለዘሰምዓ በዕዝነ መንፈስ፡፡ ኀቡረ ይምሐረነ ኢየሱስ ክርስቶስ ለዓለመ ዓለም አሜን For he who wrote it on parchment and who commissioned its writing and he that read it and interpreted it, and he who listened to it by the ear of the spirit, may Jesus Christ forgive us together forever and ever Amen.	The end of Synaxarium
[8]	ከመ፡ አርኒ፡ ወከመ በርባራ፡ ወኢላርያ፡ ከመ፡ ኢዮጵራቅስያ፡ ወሴናሴር As Oreni, and as Barbara and Ilareya, as Eupraxia and	Synaxarium

	Senaser,	
[71]	ከመ፡ አውጋንያ፡ ቅድስት፡ ወከመ፡ አርሴማ፡ ብዕዕት፡ As saint Eugenia and as Arsema blessed.	Synaxarium
[89]	ምስለ፡ ኤልሳቤጥ፡ ሶልያና፡ አክሮስያ፡ ወጳጥሪቃ፡ ጲስጢስ፡ አላጲስ፡ ወኢጋጲስ፡፡ With Elishebat, Soliyana, Akrosiyas and petriqa, pi'stes, Alapees, Agapees.	Synaxarium

Table: XXXV. Inertextuality with Liturgical books, prayer books, Synaxarium and other Hagiographies

5.13. Textual Value of the Gadl

The contribution of St. Fəqərtä Krəstos to the Church and the Country is exemplary both for men and women. She has defended her faith, evangelized the Gospel to the unbelievers, built churches and founded monasteries. She was a good monastic leader and had lived in three ways of life in an unusual way and was influential in all aspects of her life. Therefore, St. Fəqərtä Krəstos has become a source of encouragement for women who had served in the Church and the nation as of her time to the present day.

In the Tradition of Christian hagiography, the primary aim of the scribes in writing the life history of the saints is to seek blessings and to honour the saint by recording their life and works. Principally, Christians read and use the lives of saints for their religious values. However the texts have secondary values as we will see here. St. Fəqərtä Krəstos has added values such as historical, religious, ethical, social, and gender values. Some of these are illustrated as follows.

5.13.1. Historical Value

The hagiography of the saints, as a literary type, besides recording the life of the saints, contains rich historical information. The hagiography of saints is therefore significant in understanding the historical aspects of the Church and the state at the time of the saint. It is common to find

different historical affairs relating to the life of the saint mentioned directly or indirectly. Hagiographies provide information about several issues such as the daily life, the food and drink, the names of other saints, bishops, kings, governors, monasteries, churches, rural and urban societies, gender relations, military and political situations, cultures, rivers, towns, etc. of the period cited in the Gādl.¹⁵⁹ The hagiographies of saints are essentially vital to understand the history of Christianity in particular and also the real character and culture of the society in general. These texts are key sources for anyone who wants to know about the history of the past. For that reason the texts play a significant role in the reconstruction of the history of the saint's period.¹⁶⁰

Likewise, as a 17th c. hagiography, Gādlä Fəqərtä Krəstos has a great historical value in many aspects. We find different historical information relating to the bishops, monks, priests, kings, administrators, laymen and missionaries of the time. The Gādl provides detailed information about the religious controversies that have arose because of the efforts of the Jesuit missionaries to proselytize and the edict of King Susənyos, and the reaction of the people to those acts, as this is also part of history.

The Gādl also gives information on names of places of St. Fəqərtä Krəstos' time. She traveled from place to place to seek blessings from the monasteries and to find out where her God-permitted place was. Therefore, the Gādl contains the name of places like Aringo, Gedama Śənəka, Wägda, Wä'natəb wa' Tənbals, Gedamä Bint, Bəhərä Zemas, Əldba, Machämatäsəni, and Zəewis. Most of these places are unknown today. The Gādl has much value in the study the regions and places in the history of the 17th c. Ethiopia.

¹⁵⁹ Hiruie Ermias, *Journal of Afroasiatic Languages, Hisotry and Culture*. Vol. 10. No. 1, 2021, page 4 -5,

¹⁶⁰ Kənäfä RəgəbZ. 1975: JES. vol.13, AAU, p. 57.

Since ancient times, the Ethiopians have been travelling to Jerusalem in pilgrimage to the holy places. On their pilgrimage, they have been partakers and witnesses of the miracle of the Holy Fire that happens each year on the Tomb of the Lord Jesus Christ. Gädlä Fəqərtä Krəstos describes that St. Fəqərtä Krəstos has been a partaker of this miracle together with her spiritual children and other people that have come for the celebration of the annual miracle of the Holy Fire in Jerusalem.

The miracle of the Holy Fire is one of the greatest miracles that have continued for years from its first manifestation. This fact has been documented and witnessed by the accounts of different travelers, historians, Church fathers, chronicles and other documents.¹⁶¹ Gädlä Fəqərtä Krəstos is one more historical witness and asset in this series and her Gadl narrates this historical event as follows:

[95] ወበዕለተ፡ ትንሣኤ፡ ቦኢ፡ ምስለ፡ ኩሉ፡ ዕድ፡ ወአንስት፡ ሕዝብ፡ ወአሕዛብ፡ ተጋቢአሙ፡ አኃዙ፡ ማኅቶተ፡ ፒንባለ፡ እሳት፡ በእደዊሆሙ፡ እም፡አዕሩግ፡ እስከ፡ ሕፃናት፡ወእምዝ፡ ይቤሉ፡ ትንሣኤከ፡ ለእለ፡ አመነ፡ ብርሃነከ፡ፈኑ፡ ዲቤኑ፡ ወሶቤሃ፡ ኮነ፡ ብርሃን፡ ዐቢይ፡ ውስተ፡ ቤተ፡ መቅደስ፡ አምኑ፡ ወተጠምቁ፡ ምዕልፊተ፡ እምነ፡ አሕዛብ፡ ወትቤ፡ እምነ፡ ፑቅድስት፡ ፍቅርተ፡ ክርስቶስ፡ በከመ፡ ሰማዕኩ፡ ከማሁ፡ ርኢኩ፡ ተአምሪሁ፡ ለእግዚእነ፡ ዲበ፡ መቃብሪሁ፡ በበዓመት፡፡

On the day of His Resurrection, they entered [in the church] with all men and women, peoples and gentiles, gathering together, they held lamps without fire in their hands, from the old to the infants. Then they said, to us who believe in your resurrection, may you send down your light on us. At that time there came a great light inside the church. Many from among the gentiles believed and got baptized. Our mother St. Fəqərtä Krəstos said, as I have heard so have I seen of the miracle [the Holy Fire] of our Lord on His Sepulture every year.

5.13.2. Religious Value

As a religious text, the Gädl has several important religious beliefs. It has detailed information on several doctrinal issues, with regards to the services of the Church, and practical Christianity. Among them: on the mystery of the Holy Trinity, Soteriology, Christology, Pneumatology,

¹⁶¹ Haris Skarlakidis, (2011), Holy Fire: the Miracle of Holy Saturday at the Tomb of Christ, Forty-five Historical Accounts (9th – 16th c.) Athens.

Mariology, and Liturgy; and on the Mysteries of the Church such as Baptism, Holy Communion, Holy Matrimony, Priesthood, and Confession. It has also accounts pertaining to practical Christianity such as defending of the faith, evangelization or missionary activities, monastic life and the like.

The major religious issues that are found in the Gädl are briefly shown below.

On the Holy Trinity: The Mystery of the Holy Trinity is one of the main teachings of the EOTC. The Gädl, as customary of the Ethiopic manuscript traditions, begins with the mystical expression of the Holy Trinity that the Church has received and kept from the holy Apostles and the early Church fathers. The religious value of the Gädl is in keeping and passing such ancient doctrinal teaching of the Church from generation to generation. The mystical expression of the Holy Trinity found in the hagiography of St. Fəqərtä Krəstos is as follows:

[1] በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፲፩ዱ፡ አምላክ፡ ንቀድም፡ በረድኤተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ዘቺቱ፡ አካላቲሁ፡ ወቺቱ፡ ገጽቲሁ፡ ወቺቱ፡ አስማቲሁ፡ ዘኢይትፈለጥ፡ እምህላዌሁ፡ ወኢይትረከብ፡ ልዕልናሁ፡ እምቅድመ፡ ዓለም፡ ኅቡር፡ በሥላሴሁ፡ ወኢይፈደፍድ፡ ወዘኢይቶሳህ፡ በላዕሌሁ፡ ዲበ፡ መንበሩ፡ ንቡር፡ በዕሪናሁ፡ በ፩ዱ፡ መንግሥት፡ ወበ፩ዱ፡ ትእዛዝ፡ ወበ፩ዱ፡ ምክር፡ ዕሩየ፡ ሥልጣን፡ ወኢይነጽፍ፡ ውኒዘ፡ ምሕረቱ፡ ለለጽባሐ

In the name of the Father and of the Son and of the Holy Spirit, One God, we begin with the grace of our Lord Jesus Christ, in the Name of the Holy Trinity, Father and Son and Holy Spirit, of Three Hypostases and three Faces and three Names that never separate from His existence and His Highness is unapproachable, [He is] united in His Trinity before the [existence of the] world, and no one excels Him and no admixture upon Him, [and] seated on His Throne in His co-equality, in one kingdom and with one commandment, and with one counsel, co-equal in authority, and the flow of His mercy never dries up every dawn.

On Soteriology and Christology: Soteriology and Christology are also the main doctrinal teachings of the EOTC. Soteriology deals with the redeeming work of the Lord Jesus Christ for human beings and Christology is the central teaching of the church regarding the Lord Jesus Christ. In the hagiography of St. Fəqərtä Krəstos, we find the doctrinal teaching of the EOTC on

Soteriology and Christology reflected and discussed. The Gädl narrates on the redeeming work of Jesus Christ and the Christological teaching of the Church, as has been passed down from the holy Apostles and the early Church Fathers.

The Gädl states how God created the world and that He gave a commandment to Adam and Eve and that they couldn't keep His commandment, and as result of their transgression, that they had separated themselves from God. Then God sent His only Son and became man and saved human beings from death and the effects of sin. So the hagiography of St. Fəqərtä Krəstos tells about this as follows:

[2] ኦ፡ ዝ፡ መንክር፡ ወዕፁብ፡ ጥንተ፡ ክዋኔሁ፡ ዓለመ፡ ፈጢሮ፡ ዓቀመ፡ ነኑነኔሁ፡ ወ፩ዱ፡ ፍጥረት፡ አለው፡ ትዕዛዛቲሁ፡ በምክረ፡ ጸላኢሁ፡፡ ተመሲሎ፡ ሔዋንሃ፡ እንተ፡ ወጽኦት፡ እምገቦሁ፡፡ [ወውእቱኒ] አእሚሮ፡ በከየ፡ በቅድሜሁ፡፡ ወወሀቦ፡ ተሰፋ፡ በመዋዕሊሁ፡ ወበደኃሪ፡ ዘመን፡ ፈነወ፡ ወልደ፡ ዋሕደ፡ እንተ፡ እምነቤሁ፡ አድኅኖ፡ ወቤዘዎ፡ ተሠጊዎ፡ እምኔሁ፡ ፣ሥጋ፡ ኮነ፡ እንዘ፡ ኢይትሌለይ፡ እምሕፅነ፡ አቡሁ፡ ውእቱ፡ ዕሩይ፡ በህላዌሁ፡ ሐመ፡ ወሞተ፡ አውጽኦ፡ ለአዳም፡ እም፡ ሲኦል፡ ወአግብኦ ውስተ፡ ተድላሁ፡ ቤዘዎ፡ ፣በደመ፡ ዚአሁ ተንሥኦ፡ እሙታን፡ ወበ፴፡ ዕለት፡ ዓርገ፡ መንገለ፡ አቡሁ፡፡

O this, how His primordial deeds! is wonderful and amazing! Creating the world, He established its governance and one creature transgressed His commandment with the counsel of his adversary resembling Eve who [Originated] came out from his side. And he realizing [his transgression] cried before Him. And He gave him hope in his days. That in later time He sent His Only Son who is from Himself, He saved him and redeemed him [Adam], becoming Incarnate from him, became flesh without separating from the bosom of His Father. He is consubstantial [with His Father] in His existence. He suffered and died He delivered Adam from Hell and let him enter into his happiness, redeemed him by His own blood, rose from the dead and on the fortieth day ascended unto His Father.

In her hagiography, we also find an amazing expression on Christology stating the Godhead of Jesus Christ and that He is the Son of God before the world and later that He became the Incarnate Word of God by being born from the Holy Virgin Mary.

[74] ወትቤሎሙ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ንሕነሰ፡ እምነገዱ፡ ለእግዚአብሔር፡ ሕያው፡ ፈጣሬ፡ ሰማያት፡ ወምድር፡ እለ፡ ተጠመቅነ፡ በስሙ፡ ወእለ፡ ነሣእነ፡ ሥጋሁ፡ ወደሞ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ ቀዳማዊ፡ ወወልደ፡ ማርያም፡ ደኃራዊ፡ ወይእዜኒ፡ እምዝ፡ እሳት፡ አድኃነነ፡ በምድር፡ ሥጋነ፡ ወዳግመ፡ እም፡ እሳተ፡ ደይን፡ አምላክነ፡ ያድኅነነ፡፡

And our mother Fəqərtä Krəstos said to them, we are from the tribe of God the Living, the creator of the heavens and the earth, who are baptized in His Name, and partook of the flesh and blood of our Lord Jesus Christ, the Son of God, the Everlasting (early, before time and creation) and the Son of Mary later in His Second Birth, and now He saved our body from this fire on this earth, and again our Lord will save us from the fire of punishment.

On Pneumatology: Pneumatology is the branch of Christian theology that deals with the Holy Spirit and is also the main doctrinal teaching of the Church. The hagiography of St. Fəqərtä Krəstos speaks about the descent of the Holy Spirit after the 10th day of the Ascension of the Lord Jesus Christ. In addition to this, the Gädl also shows how the Holy Spirit reveals mysteries and hidden secrets to human beings. For example, the Apostles spoke in different languages of the world when the Holy Spirit descended upon them.

[3] ወበአሥር፡ መዋዕል፡ ፈነወ፡ መንፈሱ ቅዱሱ ለሐዋርያቲሁ ወእስተናበረሙ፡ በነገረ፡ በሐውርቲሁ፡ ጳርቴ፡ ወሚድ፡ ወኢላሜጤ፡ መሀሩ፡ ነሎ፡ ሰብአ፡ [በእንተ] ክርስቶስ፡ እማርያም፡ ሥጋዬሁ፡ ከመ፡ ወሀበነ፡ ፣ ሥጋሁ፡ ቅዱሱ፡ ወደሞ፡ ክቡረ፡ ፣ ዳግመ፡ ይመጽእ፡ በስብሐቲሁ ዘምስለ፡ አዕላፍ፡ መላእክቲሁ ከመ፡ ይኩንን፡ ሕያዋነ፡ ወሙታነ፡ በበጾታሁ፡ ለዘከመዝ፡ አምላክ፡ እንዘ፡ አአምን፡ ወእሰግድ፡፡

And on the tenth day, He sent His Holy Spirit to His Apostles and He made them speak in the tongues of the world, [in the language of] Parthians, and Medes and Elamites. They taught all men the Nativity of Christ, of His Incarnation from Mary, and as He has given us His holy Flesh and His precious blood, that He will come again in His glory together with His thousands and thousands of Angels, that He will judge the living and the dead accordingly. In such a Lord, I believe in and worship.

And also St. Fəqərtä Krəstos has spoken in an unusual way during the day of her baptism when the Holy Spirit descended upon her.

[12] ወወረደ፡ ጳራቅሊጦስ፡ ላዕሌሃ፡ ወጸለለ፡ መልዕልተ፡ ርእሳ፡ ወትቤ፡ ይትባረክ፡ እግዚአብሔር፡ አምላኪያ፡ ዘአብጽሐኒ፡ እስከ፡ ዛቲ፡ ሰዓት፡ ከመ፡ እንሣእ፡ ሕገ፡ ጥምቀቱ፡ ለክርስቶስ፡

And the Paraclete descended upon her and hovered over her head, and she said, blessed be the Lord my God who made me reach unto this hour so that I receive the rite of Baptism of Christ.

On Mariology: In Gädlä Fəqərtä Krəstos we find descriptions and narrations about the Holy Virgin Mary, her help and intercession to St. Fəqərtä Krəstos when she was in great trouble

during her pilgrimage and her later life and also about the deep love that St. Fəqərtä Krəstos had for her.

On the Mysteries or Sacraments of the Church: Gädlä Fəqərtä Krəstos speaks on the Mysteries of the church in different ways, for example, on Baptism, Holy Communion, Matrimony, Priesthood, and Confession.

- **Baptism:** The Gadl describes her baptism on her eightieth day and this shows how the EOTC has kept her teaching and the practice of the rite of Baptism without change throughout the ages. This is an evidence and important information on child baptism and baptismal day.

[11] ወሶበ፡ ተፈጸመ፡ መዋዕለ፡ ንጽሐሙ፡ አብእዋ፡ ውስተ፡ ቤተ፡ መቅደስ፡ ዘእግዝእትነ፡ ማርያም፡ በ፹፡ ዕለት፡ ዘከመ፡ ቦአት፡ እምነ፡ ሔዋን፡ እምአመ፡ ተፈጥረት፡ መንገለ፡ ገነት፡ ወአቡነ፡ አዳምኒ፡ ፫ም፡ አመ፡ ፈጠሮ፡ እግዚአብሔር፡ ቦአ፡ ውስተ፡ ገነተ፡ ኤዶም፡ ብሔረ፡ ትፍሥሐት፡ ዘለዓለም፡ ወከማሆሙ፡ ቦአት፡ ዛቲ፡ ሕፃን፡ ከመ፡ ትንሣእ፡ ጥምቀተ፡ ክርስትና፡ ወእምዝ፡ ተጋብኡ፡ ካህናት፡ ወአንበቡ፡ መጽሐፈ፡ ክርስትና፡ ወገብሩ፡ ጥምቀተ፡ ላዕሌሃ፡ በሐገ፡ ክርስቲያን፡ ወሰመይዋ፡ ስማ፡ ፫ማርያም ፀዳላ፡ በከመ፡ አንበቦሙ፡ መንፈስ ቅዱስ፡

And when the period of their purification was finished, they brought her into the Temple of our Lady Mary on the eightieth day as our mother Eve entered Paradise [on the eightieth day] from the day of her creation and [as] our father Adam entered into Paradise of Edom, a place of eternal bliss after God created him. And like them entered this infant in order to receive the baptism of Christianity. After this, the priests gathered and read the book of baptismal rite and performed the [mystery] of Baptism upon her according to the canon of Christianity, and gave her the [baptismal] name of Maryam Sädala, as the Holy Spirit inspired them.

When those who were unbelievers came to faith, she miraculously made a stream of water spring from the ground for the purpose of their baptism.

[69] . . . በጊዜሃ፡ ትቤሎሙ፡ ለአረጋውያን፡ ቀሳውስት፡ አጥምቅዎሙ፡ ተንሥኡ፡ ወአንበቡ፡ መጽሐፈ፡ ክርስትና፡ አጥመቅዎሙ፡ ወሰመይዎሙ፡ በበአስማቲሆሙ፡ ወመጠውዎሙ፡ ቀርባኑ፡

At that time she said to the elderly priests, baptize them. They stood and read the book of baptism, baptized them and named them in baptismal names, and gave them the Holy Communion.

- **On the Holy Communion:** Her hagiography recounts, on several occasions, on the mystery of the Holy Communion and how the Christians partake of it.

[12] . . . ወእምዝ፡ ቦኡ፡ ካህናት፡ ግብረ፡ ቅዳሴ፡ ወተመጠወት፡ ምሥጢረ፡ ቅድሳት፡ እንዘ፡ ትብል፡ አሜን፡ ወአሜን፡ ለይኩነኒ፡ መድኃኒተ፡ ለነፍስየ፡ ወሥጋየ፡ ፀሐ፡ ክርስቶስ፡ አምላኪየ፡ ምዝንተ፡ ሥጋከ፡ ምዝንተ፡ ወደመከ፡ ፀሐስ፡ ለዓለም፡ አሜን፡

And then the priests [entered] started the Divine Liturgy and she partook of the holy mystery saying amen and amen and O Christ my Lord, may this flesh and blood of yours be for the salvation of my soul and body, may, forever Amen.

- **The Priesthood:** Gädlä Fəqərtä Krəstos contains important doctrinal and liturgical issues of great relevance for today. Some of them could serve as guidelines to address the issues raised by some in relation to priesthood with respect to gender. In this regard, Gädlä Fəqərtä Krəstos provides vital confirmation on the service of priesthood; as to who gets ordained and performs the service. St. Fəqərtä Krəstos is a saint who has attained a very high spiritual level by the grace of God. Her journey from place to place was not a common act as she passed the wilderness overshadowed by a bright cloud, and frequently spoke with the Angel of God, and God sent His Angel to her when she wanted help.

Not only this, but she was also speaking frequently with the Mother of God, the Holy Virgin Mary and other saints. Our Lord Jesus Christ had also appeared to her several times and blessed her work and gave her a covenant. She had also done many miracles, casted out devils, healed the sick, cleansed lepers and those possessed of the devil were saved when they believed in her prayer and they were healed from their sicknesses. We find in her hagiography accounts relating to this issue as follows:

[86] . . . ወነበራ፡ ህየ፡ እንዘ፡ ትገብር፡ ተአምረ፡ ወመንክረ፡ በእዴሃ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ እንዘ፡ ታወጽእ፡ ኢጋንንተ፡ ወትፌውስ፡ ዱያነ፡ ወእለ፡ ለምጽ፡ ይነጽሑ፡ እኩዛነ፡ ሰይጣናት፡ የሐይው፡ ሶበ፡ አምኑ፡ በጸሎታ፡ ይትፌውሱ፡ እምደዌሆሙ፡፡

[And] they lived there and our mother Fəqərtä Krəstos righteous was doing miracles and wonders with her hand, casting out devils and healing the sick and lepers were cleansed and those possessed with the devil were saved healed from their sicknesses when they believed in her prayer. .

All these things are not related to the role of men and women in the Church but are a matter of one's relationship with God and his/her sanctity of life. The attainment of such spiritual virtues and graces has nothing to do to one's gender. However, unfortunately, some confuse this with that of the priesthood. The priesthood is only confined to a male. Even among males, it is only very few that are called to this service. This is because the priesthood is not a gift of salvation but a gift of serving others and conferring the grace of salvation of God through the Church. Thus the service of priesthood is not for everyone.

Thus, even though she had attained a very high level of spiritual grace and was given the power to do miracles in His Holy Name, she didn't circumvent the Church Tradition but instead strictly abided by it. However, she has never tried to go beyond the canon of Church by trying to perform the works of the priesthood. Even when she was in a difficult situation during her journey where there was not even one priest to baptize the new converts, her reaction was to ask God in prayer to send her a priest. She completed her life without ever performing the works of priesthood. All the activities pertaining to the Mysteries of the Church her life were performed by priests as aforementioned.

As her hagiography tells, she was a great evangelizer every where she travelled. When the people believed and came to faith, she did everything necessary for the new converts. However, when it comes to baptism, the service of liturgy, consecration of churches and the altar, she reserved such services to the priest monks that were with her during her journey. One day she converted the unbelievers and wanted a priest to perform the Mysteries of the Church. Then she prayed unto God and suddenly bishop named Abba Zä'mäläkot was raised among the reposed saints. She was shocked and fell down but he raised her and told her that God sent him to her when she prayed to Him. Then she asked him what to do with the new converts. He replied her saying we should

build a church. Then when he prayed with her, priests and deacons rose from the dead for the liturgical service. The following texts found in her hagiography show this issue clearly:

[80] ወዘንተ፡ እንዘ፡ ትብል፡ ተንሥኡ፡ በየማና፡ ዐቢይ፡ መነኮስ፡ ሶቤሃ፡ ወድቀት፡ ወሰገደት፡ ታሕተ፡ እገሪሁ፡ ወይቤላ፡ ተንሥኢ፡ ኦ፡ ወለትየ፡ እስመ፡ መጻእኩ፡ በጸሎትኪ፡ ወበስእለትኪ፡ ተስክለቶ፡ ወትቤሎ፡ እምኢይቴ፡ አንተ፡ ኦ፡ አቡየ፡ ይቤላ፡ ቀዳሚ፡ ተሰየምኩ፡ ጳጳስ፡ መጻእኩ፡ እምኢየሩሳሌም፡ ወሰበክዋ፡ ለዛቲ፡ ብሔር፡ አምኑ፡ ወተጠምቁ፡ ወአነ፡ አዕረፍኩ፡ [ወእምድኅረ፡ ዝ] ነግሠ፡ አረማዊ፡ ነሠታ፡ ለቤተ፡ መቅደስየ፡ እንተ፡ ተቀበርኩ፡ ባቲ፡ አውዓይዋ፡ ወቀተልዎሙ፡ ለደቂቅየ፡ ጠፍዓት፡ ሃይማኖት፡ ፭፻፳፡ ወ፰፡ ዓመተ፡ ወዮምኒ፡ አመ፡ ጸራኅኪ፡ ፈነወኒ፡ እግዚአብሔር፡ መንገሊኪ፡ ወትቤ፡ ፍቅርተ፡ ክርስቶስ፡ ብዕዕት፡ ምንተ፡ ንግበር፡ እምይእዜሰ፡ ይቤ፡ ንሕንፅ ቤተ፡ ክርስቲያነ፡ በዝንቱ፡ መካን፡

And while she was saying as such, there stood on her right side a great monk. At that time she fell down and prostrated at his feet. [And] He said to her, stand up, o my daughter, I have come by your prayer and supplication. She asked him saying, from where are you, o my father? He replied to her, saying, formerly I was ordained a bishop [and] came from Jerusalem and preached that country, [and] they believed and were baptized, and I passed away. [And then] came a heathen king and he demolished the temple in which I was buried, burned it, and killed my [spiritual] children, [and] the faith perished [for] five hundred and twenty eight years. And today when you called, God sent me unto you. And, the blessed Fəqərtä Krəstos said, what shall we do? He said from now on let's build a church at this place.

After she performed the miracles to get the water, she left the work of baptism to the elderly priests.

[69] ወእምዝ፡ ተንሥኡት፡ ወጸለየት፡ ንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡ ድኅረ፡ ጸሎታ፡ ተወርዘወት፡ በኃይለ፡ መንፈስ፡ ቅዱስ፡ ነሥኡት፡ በትረ፡ መስቀል፡ ዘውስተ፡ እደዊሃ፡ ረዝዞታ፡ ለምድር፡ ምዕረ፡ ወካዕበ፡ ወሃልሰ፡ ወበራብዕ፡ ርግዘት፡ ነቅዓ፡ ማይ፡ ቆሪር፡ አርኅበ፡ አፋሁ፡ እስከ፡ ዕመቅ፡ እንዘ፡ ይሰርር፡ ከመ፡ ዓይነ፡ ፈለግ፡ በጊዜሃ፡ ትቤሎሙ፡ ለአረጋውያን፡ ቀሳውስት፡ አጥምቅዎሙ፡ ተንሥኡ፡ ወአንበቡ፡ መጽሐፈ፡ ክርስትና፡ አጥመቅዎሙ፡ ወሰመይዎሙ፡ በበአስማቲሆሙ፡ ወመጠውዎሙ፡ ቀርባነ፡

And from then onwards our queen Fəqərtä Krəstos stood and prayed, [and] after her prayer she was energized by the power of the Holy Spirit, and took the rod of cross in her hand and smote the ground once and twice and thrice and on the fourth smiting a stream of cold water gushed out, and opened its mouth till it became very deep, gushing like the source of a river. At that time she said to the elderly priests, baptize them. They stood and read the book of baptism, baptized them and named them in baptismal names, and gave them the Holy Communion.

[71] ወእምድኅረ፡ ዝንቱ፡ ነገር፡ ተንሥኡ፡ ወሐሩ፡ በሰላም፡ ፍኖቶሙ፡ ወበጽሑ፡ ምድረ፡ ዞብል፡¹⁶² ወበህየ፡ ሐነፀት፡ ምኒታተ፡ ፈለጠት፡ መካነ፡ ለዕደው፡ ወለአንስት፡ ወሠርዓት፡ ማኅበረ፡ ቅዱሳን፡ በበመካናቲሆሙ፡ ከመ፡ አውጋንያ፡ ቅድስት፡ ወከመ፡ አርሴማ፡ ብዕዕት፡ ወኮነ፡ በእማንቱ፡ መዋዕል፡ ሐኒፀ፡ አብያተ፡

¹⁶²The place close to her first monastery: Rama Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos communal monastery.

ክርስቲያናት፡ በእዴሃ፡ መንክር፡ ወቀረት፡ ዕብነ፡ ፀግዳ፡ በስማ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወሢመት፡ ካህናተ፡ ወዲያቆናተ፡ ወከሌ፡ መገብተ፡ ለማኅበራኒሃ፡ አስተፃኒአ፡ ተሰወረት፡ እማ፡ መዝ፡ ዘምስለ፡ ጁቲ፡ አዕማቲሃ፡ ወጀሆን፡ አታቲሃ፡ ሢመቶን፡ እመ፡ ምኒታተ፡ ላዕለ፡ ማኅበረ፡ ደናግል፡ ቅዱሳት፡ አንስት፡፡

And after these things, they set out and went their way in peace and reached the place of Zobæl. And there she built cells and separated prayer quarters for men [monks] and women [nuns] and made a community of saints in their respective places like Saint Eugenia and as the blessed Arsema. In those days, the time came to build churches by her miraculous hands and she hewed white stone in the name of our Lady Mary Mother of God [Theotokos] and arranged for the ordination of priests and deacons and all the servants for her community. After arranging things as necessary, ፄmmä me'uz hid herself with eight of her servants, and two of her sisters she appointed them as abbesses over the community of the holy virgins.

We also find among her miracles in the hagiography related to this issue in *miracle two* that the work of receiving confession is that of the priesthood. There was a woman whose sins were so many and her iniquities without a limit. She came to St. Fəqərtä Krəstos, beseeched her prayers and supplications and told her what she had done. At that time St. Fəqərtä Krəstos told her to confess her sins to a priest whose name was so and so. The woman did as she had commanded her.

The Saint's hagiography is therefore important evidence showing that women could attain a very high spiritual level by the grace of God as any one of the men saints, but, the work of priesthood is only reserved for men. The Orthodox Churches including the EOTC have kept to this date this Tradition coming down from the early Apostolic Church.

On the Resurrection: St. Fəqərtä Krəstos was resurrected from death after she had died in martyrdom. She renounced the world and became a nun after being resurrected from the dead by the power of God. Besides, she had also made others to rise from the dead by her prayers and by the remains of her body.

On Apologetics: Apologetics is the defending of one's faith. The hagiography of St. Fəqərtä Krəstos has a religious value in that it demonstrates how the faith is defended with a fervent

struggle to the extent of the sacrifice of one's life. The Gadl tells us how her husband St. Zär'a Krəstos and St. Fəqərtä Krəstos including her sisters, other fathers and Christians suffered to defend their faith. They chose death instead of renouncing their faith fearlessly professing before the Emperor. Eventually, they witnessed till the Emperor returned back to his former faith. So Gädlä Fəqərtä Krəstos narrates how the bishop, the priests, Zär'a Krəstos and St. Fəqərtä Krəstos, other men and women Christians had defended their faith becoming the apologist of their days.

On Missiology: Missiology is the study of the missionary activity of the Church. In Gädlä Fəqərtä Krəstos we find her missionary activities narrated at several places. St. Fəqərtä Krəstos was zealous in bringing people to the knowledge of God. One day, during her wandering, she got idol worshipers and human eaters and they tried to eat her with her sisters but by the grace of God, she converted them to Christianity and destroyed their idols.

[75] ወይቤልዋ፡ ቦኑ፡ አምላክ፡ ዘእንበለ፡ ዝንቱ፡ ም፡፡ ትቤ፡ በዓይኑ፡ ዝንቱ፡ አምልኮትክሙ፡ አርአይዋ፡ መካኖ፡ በጺሐ፡ አተበት፡ ገጸ፡ በትእምርተ፡ መስቀል፡ እንዘ፡ ትብል፡ አኣትብ፡ ፍጽምየ፡ ወከዋላየ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ «፩ዱ፡ አምላክ፡ ሶቤሃ፡ ጐዩ፡ ሰይጣናት፡ ወኢጋንንት፡ ፀዋጋን፡ እምላዕለ፡ አዕዋም፡ ወወድቁ፡ ጣዖታቲሆሙ፡ ተሰብሩ፡ ወተቀጥቀጡ፡ ወእምዝ፡ ሮጵ፡ ወተባደሩ፡ ወአውየዉ፡ ላዕለ፡ ሰብአሙ፡፡ መጽኡ፡ ከሎሙ፡ በምልዖሙ፡ ይቤልዋ፡ ለእምነ፡ በምንት፡ ግብር፡ ለአምላክነ፡ ሰአርኪዮሙ፡፡

And they said, is there a god other than this tree? She said [to them], where is your worship? They showed her the place, and arriving there, she made the sign of the cross on her face saying, I make the sign of the cross on my front and back in the Name of the Father and of the Son and of the Holy Spirit One God. At that time the demons and devils that were upon the trees fled and their idols fell down and were broken and smashed. [And] then they ran and raced and shouted over to their people. And all came together and said to our mother, by what act did you smash our gods?

[76] ወትቤሎሙ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ አምላክነስ፡ ሀሎ፡ ላዕለ፡ ሳብዕ፡ ሰማያት፡ ዝሰ፡ «ኢኮነ፡ አምላክ፡ አላ፡ ፍጡር፡ ውእቱ፡፡ አንሥኡ፡ ዕብነ፡ ከመ፡ ይውግርዋ፡ ተኃብአት፡ እምገጸቲሆሙ፡፡ ወበዘከመዝ፡ ግብር፡ ሞቱ፡ ጅቱ፡ ሰብእ፡ እምኔሆሙ፡ ወአኃዙ፡ ይብልዕዎሙ፡፡ በጊዜሃ፡ አጎደገቶሙ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ወአንጠዮሙ፡ ረኃብ፡ ወኢክህሉ፡ ቀቲሎታ፡፡ ይቤልዋ፡ ኦ፡ እምነ፡ መሐርነ፡ እስመ፡ ረኃብ፡ ወጽምዕ፡ አኅዘነ፡ የብሱ፡ ማያቲነ፡ ወአፍላጋቲነ፡

ወሚጠት፡ ሎሙ፡ ቃለ፡ ፍስሐ፡ ለእመ፡ ወሀብኩክሙ፡ መብል፡ ወመስቴ፡ ወልብሰ፡ ተአምኑ፡ በአምላኪያ፡ ዘፈጠረ፡ ኪያነ፡

And our mother Fəqərtä Krəstos said to them, our Lord is existent above the seventh heavens, but this one is not a God but is a creature. They took stone in order to stone her [but] she was hidden from their faces. As such in this acts died five men among them, and they started eating them. At that time our mother Fəqərtä Krəstos abscond them and [they] suffered from hunger, and did not succeed in killing her. They said to her, o our mother, may you forgive us, as hunger and thirst has bringing so much suffering on us, [as] our waters and rivers have dried up. She replied to them with a word of joy saying, if I give you food and drink and cloth, would you believe in my God who created us?

[77] ይቤሉ፡ እወ፡ ነአምን፡ እመ፡ ወሀብክነ፡ ኩሎ፡ ኦ፡ እምነ ወእምዝ፡ ሚጠት፡ ገጽ፡ መንገለ፡ ምሥራቅ፡ ሰፍሐት፡ እደዊሃ፡ ወጸለየት፡ ኀበ፡ እግዚአብሔር፡ ወፍጻሜ፡ ጸሎታ፡ መጽእ፡ ኀቤሃ፡ መልእክ፡ ወይቤላ፡ ይኩን፡ ኩሉ፡ በከመ፡ ፈቃድኪ፡ ይትገበር፡ ለኪ፡ ዘሐለይኪ፡ ይቤለኪ፡ እግዚእነ፡ ኦ አመቱ፡ ለእግዚአብሔር፡ ወዓርገ፡ በቅድሚሃ፡ ዘንተ፡ ብሂሎ፡፡

They replied saying, yes, we will believe, provided that you give us all, o our mother! And then she turned her face towards the east, stretched out her hands and prayed unto God. And at the end of her prayer came an Angel and said to her, let all be according to your desire and what you have thought [prayed for] will be done for you, says to you our Lord, o handmaid of God. And saying these [things], [the Angel] ascended in front of her.

Thus Gädlä Fəqərtä Krəstos shows the missionary activity during her period and the fact that women are not secluded from this major activity of the Church.

5.13.3. Social and Ethical Value

The hagiography of saints records the narration of the practical life of men and women saints and thus could serve as a model for Christians. The narration in the Gadl about the saint's life attracts and leads the listener and the reader to the life of sanctity.¹⁶³ So the hagiography of St. Fəqərtä Krəstos shows how to live as a Christian. Her kindness and zeal to bring others in to goodness is also expressed in many ways. We can see some of the virtuous works of her parents found in her hagiography as follows:

[19]ወእምዝ፡ ነበሩ፡ በድንግልና፡ ወበንጽሕና፡ እንዘ፡ ይትቀነዩ፡ ለእግዚአብሔር፡ በጾም፡ ወበጸሎት፡ በሰጊድ፡ ወበትጋህ፡ ወይለብሱ፡ ሠቀ፡ በኀብቶ፡ በመዓልት፡

¹⁶³Derek Krueger, Apr., 1999, Hagiography as an Ascetic Practice in the Early Christian East, The Journal of Religion, Vol. 79, No. 2, The University of Chicago Press, pp. 216-232 (17 pages).

**ይውዕሉ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በጸልዮ፡ ቀዋሞሙ፡ ወበሌሊትኒ፡ ይበይቱ፡
 ውስተ፡ ባሕር፡ በጸሎት፡ ወበጽባሕ፡ ይገይሱ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡ ቦ፡ ጊዜ፡
 ለጸልዮ፡ ወቦ፡ ጊዜ፡ ለነሢኦ፡ ቍርባን፡ ወይመጸውቱ፡ ንዋዮሙ፡ ዘለለዕለት፡
 ወለለዕዓት፡ ለነዳያን፡ ወለምስኪናን፡**

And thus they lived in virginity and purity by serving God in fasting and prayer, prostration and vigilance, and they used to wear sackcloth secretly. They were passing the day in church standing in prayer and they were passing the night in sea with prayer. And in the morning they hurry to church, sometimes for prayer and at other times for the partaking of the Holy Communion. And they gave their money as alms time to the poor and the needy every day and every hour.

**[20] . . . ወየሐዕቡ፡ እግረ፡ አናግድ፡ ይትዌከፍዎሙ፡ ወይሁብዎሙ፡ ዘሐለዩ፡
 ኩሎ፡ ርኑባነ፡ ያበልዑ፡ ወጽሙዓነ፡ ያሰትዩ፡፡**

. . . And they were washing the feet of strangers and receiving them and giving them all that they wanted, they fed the hungry and gave drink to the thirsty.

In her Gadl we also find that she had restored the men-eaters in to regular food eaters and living normal life as other people. One day, on their way to Jerusalem, she reached to a place where the people were men-eaters. They took her and about sixty (60) of her servants to eat grass, put out their eyes and locked them in a dark house for four months. After four months, they were taken out of the house to be eaten by them for a holiday, but they found out that the face of St. Fəqərtä Krəstos and her disciples was as bright as the sun. Bewildered, they asked them saying, “What are you, people?” St. Fəqərtä Krəstos replied them saying: “We are Christians” and advised them not to eat human beings, who are the temples of God. And they asked her what else to eat? When she departed from Rama Kidanä Məhrət, she had taken grain of seeds for her servants and then she grew the wheat in one day, harvested it, dried it, and grounded it for food. Then she tasted it and gave it to them to eat. When they ate it, it was sweet to them. Then she taught them the word of God and how to eat and work. Eventually, they became baptized by the priests and she built six churches for them. Then she did miracles at that place and taught them how to seed crops and plants.

**[72] ወእምዝ፡ ሐረት፡ እምነ፡ ወበጽሐት፡ ሀገረ፡ በላዕተ፡ ሰብእ፡ እለ፡ ቦሙ፡ ዘነብ፡፡
 ወረከቦን፡ ለእማንቱ፡ ደናግል፡ ነዓዌ፡ ሰብእ፡ አጋዦን፡ ወአሠሮን፡ ወአብጽሐን፡ ኀበ፡**

**ሊቁ፡፡ አዘዘ፡ ሶቤሃ፡ አያሩ አዕይንቲሆን፡ ወወደይዎን፡ ውስተ፡ ቤተ፡ ጽልመት፡፡
አኅዙ፡ ያብልዕዎን፡ ሣዕረ፡ ወነበራ፡ እንዘ፡ ይጼልያ፡፡**

And after this, our mother went and arrived at the country of human-eaters who had tails. And these men who were hunters of men met these virgins, caught them and tied them and took them to their leader. He ordered and they blinded their eyes and cast them into a house of darkness. They started feeding them grass and they stayed there praying.

**[73]ወእምዝ፡ ተጋብኡ፡ ኩሎሙ፡ ሰብአ፡ ሀገር፡ ከመ፡ ያብልዕዎን፡ ወአውጽኦን፡
አፍኣ አንደዱ፡ እሳተ፡ ወወደይዎን፡ አሲሮሙ፡ በሰናስለ፡ ሐፂን፡ ወቆማ፡ እማንቱ፡
መነኮሳይያት፡፡ ወትቤሎን፡ እምነ፡ ቅድስት፡ ፍቅርተ፡ ክርስቶስ፡ ኢትፍርሃ፡
ወኢትደንግ፡ ኦ፡ አዋልድየ፡ ባሕቱ፡ ጸልያ፡ ወሰአላ፡ ኀበ፡ አምላክክን፡ ይትገበር፡
ለክን፡ ዘሐለይክን፡ ዘምድር፡ ሕይወተ፡ ወዘሰማይ መንግሥተ፡፡ ወእምዝ፡ ጸልያ፡
በብካይ፡ ወቈረ፡ እሳት፡ ዘእምላዕሊሆን፡ ወዳግመ፡ አንደዱ፡ ወወገርዎን፡ ካዕበ፡ ኮነ፡
ከመ፡ ጠል፡ ቆሪር፡ ወዓዲ፡ ርእዩ፡ ከመ፡ ዳጎና፡ ኮና፡ አንከሩ፡ ወይቤልዎን፡
እምአይቱ፡ አንትን፡፡**

And after that, all the people of the country [of human-eaters] gathered to eat them, and took them outside, [and] set fire and cast them by tying with chain of iron, and there stood these nuns. And our mother St. Fəqərtä Krəstos said to them, do not be afraid and frightened, o my daughters, rather pray and beseech unto your Lord, so that what you wished would be done to you, life on this earth and the kingdom in heaven. And then they prayed with tears and the fire became cool over them. And they [the human-eaters] set fire again and cast them into it [but] became cold as dew, and again saw that they [the virgins] are well. They marveled and said to them where are you from?.

Then she taught them what type of food to eat and how to. And she said to her servants, take out all fruits of cereals of corn, barley and wheat . . . and she prayed and blessed in the Name of the Father and of the Son and of the Holy Spirit, One God, and sowed the seeds in their fields.

**[78] . . . ወኮነ፡ በውእቱ፡ ዕለት፡ ሰአለት፡ ኀበ፡ እግዚአብሔር፡ ዘንመ፡ ዝናም፡
ወውኀዙ፡ አፍላጋት፡ ሠረፁ ኀጠታት፡ ወበቈሉ፡ ወኮነ፡ ሰብለ፡ ወሰዊተ፡ በአሐቲ፡
ዕለት፡፡ ወትቤሎሙ፡ ብልዑ፡ ወስትዩ ፡ዘንተ፡ ሰዊተ፡ እምበሊዓ፡ ሰብእ፡
ይኚይሰክሙ፡፡ ወይቤልዎ፡ ይትበላዕኑ፡ ዝንቱ፡ ዕዕ፡ አኃዙ፡ ከመ፡ ያብልዑ፡
ወይስተዩ፡፡ ወኮነ፡ ጥዑመ፡ በውስተ፡ አፍሆሙ፡ ከመ፡ መዓር፡፡ ወሶቤሃ፡ አንከሩ፡
ወተደሙ፡፡**

And on this day, she prayed unto God [and] rain came down and the rivers flooded, [and] the crops came out and sprung up and there came harvests and ears of grain in one day. And she said to them, drink [this water] and eat this crop as this is better for you, instead of eating humans. And they said to her is this plant edible? They started eating and drinking . And it became sweat in their mouth like honey. At that time they marveled and became astounded.

5.13.4. Leadership Value

The hagiography of St. Fəqərtä Krəstos also shows the acceptable leadership of women in the Church. Women are not excluded from leadership in the Church and they have served as abbesses in convents and other necessary administrative areas as needed. Her hagiography shows this fact in the several narrations of her life and struggle. During the time of persecution and martyrdom, she was encouraging and leading the Christians to be steadfast in the faith to receive martyrdom. Her exhortation as well as exemplary life was a positive influence during those years of martyrdom. When she became a nun after her martyrdom and resurrection from the dead, she was again serving as a spiritual leader for many nuns. During her pilgrimage, there were priest monks that were serving in priesthood and about two hundred nuns that were travelling with her. She was leading a community of monks and nuns during her journey. These things testify to her effective leadership quality.

Again, when she was founding her two monasteries, she had *arranged* all the required for the functioning of the monastery, including the bringing of priests and deacons to the monasteries. The monks did not resist because she, a woman, was their leader, but rather they obeyed and followed her leadership.

Again when the issues arose in the monastery that she was leading because the men and women living without spatial seclusion, she separated the place of monks and nuns. Finally, when she was about to repose, she had appointed one of the nuns to be an abbess for the monastery. Therefore, the hagiography of St. Fəqərtä Krəstos shows the leadership quality of the saint and this in turn shows the fact that women are active participants in the leadership of the Church outside of the priesthood. Among other things, women serve as abbesses in the monastery of nuns. In convents, the abbess is the leader in managing the affairs of the convent but elderly priest

monks are assigned for the priestly service of the Church. This Christian practice that is shown in her hagiography is still continuing in the EOTC.

5.13.5. Gender Value

The hagiography of St. Fəqərtä Krəstos, as a Christian woman hagiography, clarifies gender issue; between men and women in the EOTC. It primarily demonstrated that saint hood and the writing of hagiography is not related to gender but it is related to one's spiritual life, i.e., his or her relationship with God. As aforesaid, the Church honors women without any bias starting with the honoring of the Mother of God the Holy Virgin Mary beyond and above all creation. The Church honors all men and women saints equally and canonizes them as saints, consecrates churches and monasteries in their names, writes their hagiographies, commemorates them and makes celebrations during their feast days, allows the believers to be called by their names, etc.

So the hagiography of St. Fəqərtä Krəstos is of great gender value in practically showing the fact that the Orthodox Church never undermines women. The Church books including hagiographies show how the Church gives honor to women saints and all Christian women. However, we don't deny the fact that there are some men who do not have adequate knowledge about the true and basic teaching of the Church, and look down upon women and regard them in an inferior manner based on their own personal view and some social bias. This is completely contrary to the teaching of the Church right from her inception. The Church gives due respect to all Christians, i.e., men and women irrespective of their gender. Infact, the Church is often called and referred to in the "female gender" in resemblance of the motherly, caring, loving, life bearing nature of a mother. In addition to this, we find the names of more than twenty three (23+) early women saints and mothers mentioned in her Gadl. The salutations in her Melk'ə are also expressed with the names of Biblical and other women saints in a mystical way.

CHAPTER SIX

6.1. EDITION OF THE TEXT OF GÄDLÄ ST. FÆQERTÄ KRĚSTOS

[1] በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፫ዱ፡ አምላክ፡¹ ንቀድም፡ በረድኤተ፡²
 ፫እግዚእነ፡ ኢየሱስ፡³ ክርስቶስ፡ በስመ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡
 ዘ፫ቱ፡⁴ አካላቲሁ፡ ወ፫ቱ፡ ገጽቲሁ፡ ወ፫ቱ፡ አስማቲሁ፡ ዘኢይትፈለጥ፡ እምህላዌሁ
 ወኢይትረከብ፡⁵ ልዕልናሁ፡⁶ እምቅድመ፡ ዓለም፡ ኅቡር፡⁷ በሥላሴሁ፡⁸ ፫ወኢይፈደፍድ፡
 ወዘኢይቶሳህ፡ በላዕሌሁ፡ ዲበ፡(RM₁3r^a) መንበሩ፡ ንቡር፡ በዕሪናሁ፡⁹ በ፩ዱ፡ መንግሥት፡¹⁰
 ወበ፩ዱ፡ ትእዛዝ፡ ፫ወበ፩ዱ፡ ምክር፡¹¹ ዕሩየ፡¹²(EM₃3r^a) ሥል(DL₁1r^a) ጣን፡(EM₂5r^a)
 ወኢይነጽፍ፡¹³ ውሒዘ፡¹⁴ ምሕረቱ፡ ለለጽባሉ፡¹⁵

[2] አ፡ ዝ፡ መን(EM₁5r^b)ክር፡ ወዕፁብ፡(EM₄3r^a) ጥንተ፡ ክዋኔሁ፡¹ ዓለመ፡ ፈጠሮ፡ ዓቀመ፡²
 ኩነኔሁ፡³ ወ፩ዱ፡ ፍጥረት፡ አለው፡⁴ ትዕዛዛቲሁ፡ በምክረ፡ ጸላኢሁ፡⁵ ተመሲሎ፡⁶ ሔዋንሃ፡⁷
 እንተ፡ ወጽአት፡ እምገቦሁ፡ ወውእቱኒ፡ አእሚሮ፡⁸ በከየ፡ በቅድሜሁ፡⁹ ወወሀቦ፡¹⁰ ተስፋ፡
 በ(DL₁1r^b)መዋዕሊሁ፡¹¹ ወበደኃሪ፡¹² ዘመን፡(RM₁3r^b) ፈነወ፡ ወልዶ፡¹³ ዋሕደ፡¹⁴ እንተ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§[1]-¹፫፩፡ አምላክ፡ EM₁;EM₃;RM₁|² በረድኤተ፡ EM₁;EM₂;EM₃; በረድኤተ፡ ፫እግዚአብሔር፡ add. RM₁|³
 ፫እግዚእነ፡ ኢሱስ፡ DL₁|⁴ ዘ፫ቱ፡ EM₁;EM₂;EM₃;EM₄;DL₁|⁵ ወኢትረከብ፡ EM₂;EM₄|⁶ ልዕልና፡ EM₂|⁷
 ንቡር፡ ban. EM₁;EM₃; ህቡር፡ RM₁|⁸ ወበዋሕድናሁ፡add. DL₁|⁹፫ዲበ፡ መንበሩ፡ ንቡር፡ በዕሪናሁ
 ዘኢይቶሳሕ፡ ወኢይፈደፍድ፡ በላዕሌሁ፡ trans. EM₁; ፫ዲበ መንበሩ ንቡር በዕሪናሁ ዘኢይቶሳሕ
 ወዘኢይፈደፍድ በላዕሌሁ፡ trans EM₃; ፫ዘኢይፈደፍድ፡ ወዘኢይቶሳህ፡ በላዕሌሁ፡ ዲበ፡ መንበሩ፡ ንቡር፡
 በዕሪናሁ፡ RM₁; ፫ዘኢይፈደፍድ፡ ወዘኢይቶሳሕ፡ በላዕሌሁ፡ ዲበ፡ መንበሩ፡ ንቡር፡ ወበዕሪናሁ፡ DL₁|¹⁰
 ፫አላ፡ add. በ፩፡ መንግሥት፡ EM₁;EM₃; በንግሥ፡ ban. RM₁|¹¹ ወ፩፡ ምክር፡ EM₃;RM₁;DL₁|¹² ወዕሩየ፡
 DL₁|¹³ ወወኢይነጽፍ፡ EM₁; ወኢይነጽሕ፡ ban. EM₂|¹⁴ ውሒዘ፡ EM₄|¹⁵ ለለጽባሉ፡ EM₃; ፫ለለዕለቱ፡ add.
 ወለለጽባሉ፡ DL₁; ፫ወኢይነጽፍ ውሒዘ ምሕረት ለለጽባሉ፡ add. and rept. EM₂|

§[2]-¹ ክዋኔሁ፡ RM₁|² አቀመ፡ EM₁|³ ኩነኔሁ፡ EM₂;EM₄|⁴ ዓለው፡ EM₂;EM₄;RM₁;DL₁ ፫አመ፡ ዓለው፡
 ወዓመ፡ ወድቀ፡ እመዓርጊሁ፡ ወህየንቴሁ፡ ፈጠረ፡ ሰብአ፡ በአርዓያሁ፡ ወበአምሳሊሁ፡ ወውእቱኒ፡ አመ፡
 ዓለው፡ add. DL₁|⁵ ጸላኢሁ፡ RM₁; ፫አውጽኦ እም ገነተ ተድላ፡ add. DL₁|⁶ ተመሲሎ፡ EM₂; ምስለ፡ ban.
 DL₁|⁷ ሔዋን፡ DL₁|⁸ አዕሚሮ፡ EM₄; አእምሮ፡ RM₁; ፫ወውእቱኒ፡ add. አእሚሮ፡ ፫ዕልወቶ፡ ሶበ፡ add. DL₁|⁹
 ቅድሜሁ፡ DL₁|¹⁰ ወሀቦ፡ EM₄;RM₁|¹¹ በመዋዕሊሁ፡ EM₂;EM₄|¹² ወደኃሪ፡ EM₁; ወበደኃሪ፡ ፫መዋዕሊ፡ add.
 RM₁|¹³ ወልደ፡ EM₂|¹⁴ ዋሕድ፡ RM₁|¹⁵ እምኅቢሁ፡ EM₂|¹⁶ ፫ኦድኃኖ፡ EM₁;EM₃; om. DL₁|¹⁷ om. DL₁|¹⁸
 ተሰጊዎ፡ EM₂;EM₄; ወተሠጊዎ፡ DL₁|¹⁹ om. DL₁|²⁰ እምህፅነ፡ RM₁|²¹ ፫ቤዘዎ፡ ወኦድኃኖ፡ እምዕደ፡
 ጸላኢሁ፡ add. DL₁|²² ወውእቱ፡ DL₁|²³ እንዘ፡ add. ዕሩይ፡ DL₁|²⁴ አውጽኦ፡ EM₂;EM₄; አውዕዖ፡ RM₁;
 ወአውጽኦ፡ DL₁|²⁵ ፫እምሲኦል፡ ወአግብኦ፡ add. DL₁|²⁶ ገነተ፡ add. ተድላሁ፡ DL₁|²⁷ ወቤዘዎ፡ EM₁;
 ወቤዘዎ፡ EM₃; ቤዘዎ፡ RM₁; እም ድኅረ፡ add. ቤዘዎ፡ DL₁|²⁸ በደመ፡ ፫ገቦሁ፡ ban. EM₃|²⁹ ተንሥኦ፡ EM₄;
 ተንስኦ፡ RM₁; ፫ወበሣልስት፡ ዕለት፡ add. ተንሥኦ፡ DL₁|³⁰ እመኑንቱ፡ ban. EM₂; እምውታን፡ RM₁|³¹ በ፱ዓ፡
 ዕለት፡ EM₂;EM₄; በ፱ ዕለት፡ RM₁|

እምነቤሁ፡¹⁵ አድጎኖ፡¹⁶ ወቤዘዎ፡¹⁷ ተሠጊዎ፡¹⁸ እምኔ(EM₂5r^b)ሁ፡ ሥጋ፡ ኮነ፡¹⁹ እንዘ፡
ኢይትሌለይ፡ እምሕፅነ፡²⁰ አቡሁ፡፡²¹ ውእቱ፡²² ፅሩይ፡²³ በህላዌሁ፡(EM₃3r^b) ሐመ፡ ወሞተ፡
አውጽኦ፡²⁴ ለአዳም፡²⁵ እምሲኦል፡ ወአግብኦ ውስተ፡ ተድላሁ፡²⁶ ቤዘዎ፡²⁷ ሥደመ፡ ዚአሁ፡²⁸
ተንሥኦ፡²⁹ እሙታን፡³⁰ ወበፂ፡ ፅለት፡³¹ ዐርገ፡ መንገለ፡ አቡ(EM₁5v^a)ሁ፡፡ (EM₄3^b)

[3] ወበአሥር፡¹ መዋዕል፡² ፈነወ፡ መንፈሶ³ ቅዱስ፡ ለሐዋርያቲሁ፡ ወአስተናበበሙ፡ በነገረ፡
በ(DL₁1v^a)ሐውርቲሁ፡⁴ ጳርቴ፡⁵ ወሜድ፡ ወኢላሚጤ፡⁶ መሀሩ፡⁷ ነሎ፡ ሰብአ፡⁸ ልደቶ
ለክርስቶስ፡⁹ እማርያም፡(EM₂5v^a) (RM₁3v^a) ሥጋዊሁ፡¹⁰ ከመ፡¹¹ ወሀበነ፡ ሥጋሁ፡ ቅዱስ፡
ወደሞ፡ ክቡረ፡¹² ሥጋወ፡ ይመጽእ፡¹³ በስብሐቲሁ፡ ዘምስለ፡ አዕላፍ፡ መላእክቲሁ፡¹⁴ ከመ፡
ይኩንን፡ ሕያዋነ፡ ወሙታነ፡ በበጾታሁ፡¹⁵(EM₃3v^a) ለዘከመዝ፡¹⁶ አምላክ፡ እንዘ፡ አአምን፡
ወእሰግድ፡፡¹⁷

[4] እጽሐፍ፡ እንከ፡ ገድለ፡ ፍቁራኒሁ፡ ወኅሩያኒሁ፡¹ ለእግዚአብሔር፡ ሕያው፡² ወገድለ ዛቲ³
ቅድስት፡⁴ ወኅሪት፡⁵ ወክብር(EM₄3v^a) (DL₁1v^b)ት፡⁶ እግዝእትነ፡⁷ ብፅዕት፡ ፍቅርተ፡
ክርስቶስ፡ ጻድቅ፡ እንተ ተጎርዮት፡⁸ እምከ(EM₁5v^b)ርሠ፡(EM₂5v^b) እማ፡ ሥጋሁ፡
አቡሃ፡፡⁹ አልቦ፡ ዘይትማሰላ፡ በውስተ፡¹⁰ ሥጋ፡ ዓለም፡¹¹ እንተ፡¹² አልቦ፡(RM₁3v^b) ላዕሌሃ፡¹³
ሥጋብረ፡ አንስት፡¹⁴ ወኢለከፋ፡¹⁵ ሥጋሐተ፡ ኃጢአት፡¹⁶ ሥጋልባ ደነስ፡¹⁷ ከመ፡ ከሎን፡¹⁸

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§[3]-¹በአስር፡ EM₂;EM₄; በአሥር፡ RM₁² እምዘ፡ ዓርገ add. DL₁³ መንፈስ፡ EM₂; መንፈስ፡DL₁⁴
ሐርቲሁ፡RM₁; በሐውርት፡ DL₁⁵ በጳርቴ፡ EM₂;EM₄; ለጳርቴ፡ RM₁;በጳርቴ፡DL₁⁶ ወኢላሚጤ፡ EM₁;
ወኢላሚጤ፡ EM₂; ወኢላሚጤ፡ ሥጋወ፡ ይመጽእ፡ ሐሩ፡ ወመሀሩ፡ ነሎ፡ ዓለመ፡ ወእሙንቱኒ፡ add. DL₁⁷
መሀሩ፡ ban. DL₁⁸ ሰብአ፡ EM₂;EM₃⁹ ልደቶ add. ለክርስቶስ፡ DL₁¹⁰ ወልብሰተ፡ add. ሥጋሁ፡ ban. DL₁;
ሥጋሁ፡ ban. EM₂; ስጋዊሁ፡ EM₃¹¹ ወከመ፡ DL₁¹² ሥጋወ፡ ይመጽእ፡ ሥጋሁ፡ EM₁; ሥጋወ፡ ክቡረ፡ ሥጋሁ፡
ቅዱስ፡ trans. EM₂;EM₄; ሥጋወ፡ ይመጽእ፡ ሥጋሁ፡ trans EM₃; ¹³ ሥጋወ፡ ሥጋወ፡ ሥጋወ፡ ሥጋወ፡
ጳርቴ፡ ይመጽእ፡ RM₁; ወከመ፡ add. ሥጋወ፡ ይመጽእ፡ ዓርገ፡ trans.¹⁴ ወመላእክቲሁ፡ EM₂¹⁵ በበጾታሁ፡
EM₂;EM₄¹⁶ ለከመዝ፡ EM₂¹⁷ ቅድሚሁ፡ add.. EM₁;EM₃

§[4]-¹ ወሐሩያኒሁ፡ EM₁;EM₃; RM₁ ² ወፈድፋድሰ፡ ገድላ፡ add. DL₁³ ወገድለ፡ ዛቲ፡ EM₁;EM₃⁴ ቅድስቱ፡
EM₁;EM₃⁵ ኅሪት፡ EM₂;EM₄; ወኅሪቱ፡ EM₁;EM₃⁶ እምነ፡ ban. EM₁;EM₃⁷ ወእግዝእትነ፡ EM₁;EM₃;
እግዝእትነ ሥጋወ፡ add. RM₁⁸ ዘተኃረየት፡ ban. EM₁;EM₃; እንተ፡ ተሐርዮት፡ EM₄; እንተ፡
ተኃረየት፡RM₁⁹ om. EM₁;EM₃; ወእምሐቄ፡ አቡሃ፡ RM₁¹⁰ በውስተ፡ om. DL₁¹¹ ዓለም፡ EM₁; ሥጋወ፡
ዓለም፡DL₁¹² እንተ፡ om. EM₁;EM₃; DL₁¹³ በላዕሌሃ፡ EM₂;EM₄;RM₁¹⁴ ሥጋብረ፡ አንስት፡EM₂¹⁵ ዘኢለከፋ፡
EM₂;EM₄;RM₁¹⁶ ሥጋ፡ ሐጢአት፡ RM₁¹⁷ ወደነስ፡ EM₁;EM₃; ሥጋልባ፡ ደነስ፡ RM₁; ሥጋልባቲ፡ ደነስ፡
DL₁¹⁸ om. EM₁; ከሎ፡ EM₂¹⁹ ላዕሌሃ፡ EM₂;EM₄²⁰ ሥጋሐተ፡ ኃጢአት፡ EM₂; ሥጋሐተ፡ ኃጢአት፡
DL₁²¹ ዘየአብይ፡ EM₂; ዘየዓብይ፡ DL₁²² ሥጋወ፡ ይመጽእ፡ አንስት፡ EM₂²³ አኃቲ፡ RM₁²⁴ እግዝእት፡
EM₂;EM₄; እግዝእትነ፡ ሥጋወ፡ add. DL₁²⁵ ነስአት፡ RM₁²⁶ om. EM₃²⁷ በከሎ፡ RM₁²⁸ ሥጋወ፡
ሥጋወ፡ አሜን፡፡ EM₂;EM₄; DL₁

አንስት፡ ባሕቱ፡¹⁹ ፍላጊ፡ ንዱፍ፡²⁰ በፍቅር፡ ክርስቶስ፡ ሐፅ፡ ወአልቦ፡ ዘየዐብያ፡²¹
 ፍጥረት፡ አንስት፡²²(EM₃3v^b) ለዛቲ፡ ቅድስት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ዘእንበለ፡
 አሐቲ፡²³ እግዝእትነ፡²⁴ እንተ፡ ነሥአት፡²⁵ ኪዳነ፡ ፍጥረት፡²⁶ ለኩሉ፡²⁷ ፍጥረት፡ እስከ፡
 (EM₂6r^a) ፍጥረት፡ አሜን፡²⁸(EM₄3v^b)

[5] ስምዑ፡ አ(DL₁2r^a)በዊነ፡ ወአኃዊነ፡¹ ወአኃቲነ፡² ወኩልክሙ፡³ ሕዝብ፡ ክርስቲያን፡ ዜናሃ፡
 ፍጥረት፡ ዘኣላ፡⁴ ለቅድስት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጳውሎስ፡ ወበፅዕነ፡ ወይእዜኒ፡⁵
 አጽምዑ፡⁶ በእዝነ፡⁷ ልብክሙ፡ እለ፡(RM₁4r^a) ተጋባእክሙ፡⁸ በዛቲ፡ ዕለት፡ ክብረ፡⁹ በዓላ፡¹⁰
 ፍጥረት፡ ቅድስት፡¹¹ ወበፅዕነ፡¹²(EM₁6r^a) ፍጥረት፡ ተአሰርክሙ፡ በሐብለ፡ ፍቅራ፡ ለእምነ፡
 ፍቅርተ፡ ክርስቶስ፡¹³ ፍጥረት፡ ወክብርት፡¹⁴ ፍጥረት፡ ወኅሪት፡¹⁵(EM₃4r^a) እምነ፡
¹⁶(EM₂6r^b) ፍቅርቱ፡ ለእግዚእነ፡ ዘምስለ፡¹⁷ እሙ፡ ማርያም፡ እግዝእትነ፡¹⁸ ኣ፡¹⁹ ፍጥረት፡
 ክርስቲያን፡²⁰ እግዚአብሔር፡ ይባርክሙ፡²¹ ወያብርህ፡²² አዕይንተ፡²³ አልባቢክሙ፡(EM₄4r^a)
 ለሰሚዐ፡ ገድላ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡(DL₁2r^b) ፍጥረት፡²⁴

[6] ወሀሎ፡ ጀ[ዱ]፡ ብእሲ፡ ፍጥረት፡ ዘስሙ፡ ላባ ዘነበረ በሀገረ፡ ደራ፡¹ ወስመ² ብእሲቱ፡³

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§[5]-¹ ወአዊነ፡ DL1² ወአኃቲነ፡ RM1;DL1³ ኩልክሙ፡ EM1; ኩልክሙ፡ EM3;RM1⁴ ወገድላቲሃ፡ ban.
 EM1;EM3⁵ ይእዜኒ፡ EM1;EM3⁶ አጽምዑ፡ EM2;EM4⁷ በዕዝነ፡ RM1;DL1⁸ ተጋብፅክሙ፡ EM2;
 ተጋብፅክሙ፡ DL1⁹ om. DL1¹⁰ በኣላ፡ RM1; om. DL1¹¹ om. DL1¹² ወብጽዕነ፡ EM3; om. DL1¹³
 ፍጥረት፡ ክርስቶስ፡ እለ፡ ተአሠርክሙ፡ በሐብለ፡ ፍቅራ፡ trans. EM1;EM3; ፍጥረት፡ ተአሠርክሙ፡
 በሐብለ፡ ፍቅራ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ EM2; ፍጥረት፡ ተአሰርክሙ፡ ban. በሐብለ፡ ፍቅራ፡ ለእምነ፡
 ፍቅርተ፡ ክርስቶስ፡ RM1;ፍጥረት፡ ተአሠርክሙ፡ በሐብለ፡ ፍቅራ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ DL1¹⁴
 om. EM1;EM3¹⁵ ፍጥረት፡ ban. EM1; ፍጥረት፡ ኅሪት፡ ban. EM3; ወኅሪት፡ RM1;DL1¹⁶ om.
 EM1;EM3¹⁷ ምስለ፡ EM1;EM3¹⁸ om. EM1;EM3; እግዝእትነ፡ RM1; እግዝእትነ፡ ፍጥረት፡ add. DL1¹⁹ om.
 EM2;DL1²⁰ ሕዝብ፡ ክርስቲያን፡ EM2;EM4;DL1²¹ ይባርክሙ፡ EM2;EM4²² ያብርህ፡ EM2;EM4; ወያብርህ፡
 meth EM3²³ አዕይንተ፡ RM1²⁴ om. EM1;EM3;RM1

§[6]-¹ በሀገረ፡ ደራ፡ ፍጥረት፡ EM1; ፍጥረት፡ ዘስሙ፡ ላባ ዘነበረ፡ ሀገረ፡ ደራ፡ .EM2; ፍጥረት፡ ዘስሙ፡ ፍጥረት፡ (ban)
 በሀገረ፡ ደራ፡ DL1² om. EM1;EM3³ ወብእሲቱ፡ EM1;EM3; ፍጥረት፡ add. EM1;EM3⁴ om. EM1; ዘስሚ፡
 ወንጌላዊት፡ EM3⁵ ወጀሆሙ፡ add. ፈራህያነ፡ እግዚአብሔር፡ EM1; ወክጀሆሙ፡ add ፈራህያነ፡
 እግዚአብሔር፡ EM3⁶ om. EM1;EM3; እምነ፡ RM1; ወእሙንቱ፡ DL1⁷ ስዕንዋን፡ ban. EM1;
 ሳንዕዋን፡RM1⁸ በሀገ፡ RM1⁹ om. DL1¹⁰ ብእሲሁ፡ EM4¹¹ ብእሲቱ፡ DL1¹² ሃራ፡ RM1;DL1¹³ ፍጥረት፡
 ድንግል፡ EM1;EM3; እምነ፡ እግዝእትነ፡ EM2;RM1¹⁴ om. EM1;EM3¹⁵ ወበትእዛዘ፡ DL1¹⁶ እግዚአብሔር፡
 DL1¹⁷ ጀኢሆሙ፡ EM2;EM4¹⁸ በትህትና፡ EM4;RM1¹⁹ om. EM1;EM3; አቡሃ፡ ወእሚ፡ RM1²⁰ ክቡራን፡
 ወኃያላን፡ EM2;EM4; ክቡራን፡ ወኃያላን፡DL1; ክቡራን፡ ወብዑላን፡RM1²¹ ወእስራኤላውያን፡ EM1;
 ወእስራኤልአውያን፡ EM3; እም add. ጽኑላውያን፡ DL1²² ወንዑዳን፡ EM1²³ እሙቱ፡ RM1²⁴ ወበንጽሕና፡
 DL1²⁵ ወዕሙዳን፡ RM1²⁶ ወበትምህርት፡ ban. RM1; ወበትኅርምት፡DL1²⁷ ወአልዕሎሙ፡ EM2;
 ወአልአሎሙ፡ EM4; ወዕልዕሎሙ፡ RM1; ወአልዕሎሙ፡ DL1²⁸ om. EM3²⁹ ስነ፡ ግብሮሙ፡ EM1; በስነ

ወንጌላዊት፡⁴ ፈራህያነ፡ እግዚአብሔር፡⁵ እሙንቱ፡⁶ ስንዕዋን፡⁷ በሕገ፡⁸ እግዚአብሔር፡ ጌራን፡⁹ ወጻድቃ(EM₂6v^a)ን፡፡ ውእ(RM₁4r^b)ቱኒ፡ ብእሲሁ፡¹⁰ ጌር፡ ከመ፡ አብርሃም፡ ጻድቅ፡ ወይእቲኒ፡ ብእሲት፡¹¹ ጎሪት፡ ከመ፡ ሣራ፡¹² ወከመ፡ ኢያቄም፡ ወ(EM₃4r^b)ሐና፡ ፈላድያነ፡ እግዝእትነ፡¹³ ማርያም፡ ድንግል፡¹⁴ በትእዛዘ፡¹⁵ እግዚአብሔር፡¹⁶ የሐውሩ፡ ወትረ፡ ጀሆሙ፡¹⁷ በትሐትና፡¹⁸ ወበፍርሀት፡ ወኮኑ፡ አቡሃ፡ ወእማ፡¹⁹ ክቡራነ፡ ወብዑላነ፡²⁰ ወእስራኤላውያን፡²¹(EM₄4r^b) ወጥቀ፡ ንዑዳን፡²² እሙንቱ፡²³ በቅድስና፡ ወበንጽ(DL₁2v^a) ሐና፡²⁴ ወጽሙዳን፡²⁵ በጸም፡ ወበጸሎት፡ በሰጊድ፡ ወበት(EM₂6v^b)ሕርምት፡²⁶ ወበእንተዝ፡ ባረከሙ፡ ወአልዐሎሙ፡²⁷ እግዚአብሔር፡ ልዑል፡ በኩሉ፡²⁸ ፈሥነ፡ ምግባርሙ፡²⁹ ወብዙኅ፡ ፈሆቡ፡ ምጽዋተ፡³⁰ ለነዳያን፡ ወለምስኪናን፡ ፈሎ፡ አሚረ፡³¹(RM₁4v^a) ወየዐቅቡ፡³² ሃይማኖተ፡ ርትዕተ፡ እ(EM₃4v^a)ንተ፡³³ ሐዋርያት፡³⁴ ቅዱሳን።

[7] ወአልዐሙ፡ ውሉድ፡¹ በእንተ፡ ዝንቱ፡² የሐዝኑ፡³ ጥቀ፡ ወይስእሉ፡⁴ ኀበ፡ እግዚአብሔር፡ ወትረ፡ በእንተ፡ ዘአልዐሙ፡ ወልድ፡ ወአዋልድ፡⁵ ወይመጸውቱ፡⁶ ብዙኀ፡ (EM₂7r^a) ንዋየ፡ ወያ(EM₄4v^a)በውኡ፡⁷ አምኃ፡⁸ ለቤተ፡ ክርስቲያ(DL₁2v^b)ን፡ ወይገብሩ፡⁹ ዝክረ፡ ወተዝካረ፡¹⁰ ለጻድቃን፡ ወለሰማዕት፡¹¹ ወያከብሩ፡¹² በዓለ፡¹³ ሚካኤል፡ ወገብርኤል፡ በዓለ፡¹⁴ ማርያም፡ ወበዓለ፡¹⁵ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወፈድፋ(EM₁6r^b)ደሰ፡ በዕለተ፡¹⁶ በዓለ፡¹⁷ ኪዳና፡ ለማርያም፡¹⁸ አመ፡ ፲ወ፪፡ ለየካቲት፡ በዛቲ፡ ዕለት፡ ይገብሩ፡ ብዙኀ፡ ምጽዋተ፡¹⁹ ያጸግቡ፡²⁰ ርኅብ፡(EM₃4v^b) ወያረውዩ፡²¹ ጽሙዐ፡²²(RM₁4v⁶) እሙንቱ፡²³ አቡሃ ወእማ²⁴

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ግብርሙ፡ EM3|³⁰ ምጽዋተ፡ ይሁቡ፡ trans. DL1|³¹ ኩሎ፡ጊዜ፡ ban. EM1; ወኩሎ ጊዜ፡ ban. EM3|³² ወየአቅቡ፡ EM4|³³ ክርስቶስ፡ add. DL1|³⁴ ወሐዋርያት፡ DL1|

§[7]-¹ ወአልዐሙ፡ ውሉድ፡EM1; ወባሕቱ፡ add. አልዐሙ፡ ውሉድ፡ DL1|² በእንተዝ፡ EM1;EM3; በእንቱ፡ ዝንቱ፡ RM1; ወበእንተ፡ ዝንቱ፡ DL1|³ የሐዝኑ፡ EM4|⁴ ወይስዕሉ፡RM1|⁵ ለረከበ፡ ውሉድ፡ ban. EM1;EM3; በእንተ፡ ዘአልዐ፡ ወልድ፡ ወአዋልድ፡ EM2; በእንተ፡ ዘአልዐሙ፡ ውሉድ፡ ወአዋልድ፡ RM|⁶ ወይመጽእ፡ ውእቱ፡ ban. EM2; ወያመጽእ፡ ውእቱ፡ ban DL1|⁷ ወያበውኡ፡ EM1|⁸ አምርሐ፡ ban. EM2; አምሐ፡ EM4|⁹ ወይዘክሩ፡ ban. EM3|¹⁰ ወተዝረ፡ ban. EM2|¹¹ ወሰማዕታት፡DL1|¹² ያከብሩ፡ EM4;RM1|¹³ በክለ፡ RM1|¹⁴ ወበዐለ፡ RM1; ወበዓለ፡ እግዝእትነ፡ DL1|¹⁵ ወበክለ፡ EM2;EM4; ወበዐለ፡ RM1|¹⁶ om. DL1|¹⁷ በዐለ፡ RM1|¹⁸ ለእግዝእትነ፡ add. ማርያም፡ DL1|¹⁹ ምጽዋት፡EM1|²⁰ ያጸግቡ፡ RM1; ወያጸግቡ፡DL1|²¹ ወያረውዩ፡ ban. EM1;EM3|²² ዕሙዓ፡ RM1|²³ እሙቱ፡ RM1|²⁴ አብዊሃ፡ EM1; አቡሃ ወእማ፡ ban. EM3;RM1|

[8] ወእምዝ፡ አስተርአዮ(EM₂7r^b)ሙ፡ በአሐቲ፡ ዕለት፡¹ መልአከ፡² እግዚአብሔር፡ ወይቤሎሙ፡ ተፈሥሐ፡ ወተሐሣዮ፡³ እስመ፡ በጽሐ፡ ገዓርክሙ፡⁴ ኀበ፡ እግዚአብሔር፡ ወእምኔክሙ፡ ትወጽእ፡⁵(EM₄4v^b) (DL₁3r^a) ወለት፡⁶ ሠናይት፡⁷ በኩሉ፡ ግብራ፡⁸ ወርትዕት፡ በሃይማኖታ፡ ሸመ፡ አርኒ፡⁹ ሸወከመ፡ በርባራ፡¹⁰ ወኢላርያ፡¹¹ ከመ፡ ኢዮጵራቅስያ፡¹² ወሲናሲር፡¹³ ወይወጽእ፡¹⁴ ስሙዓታ፡¹⁵ እስከ፡ አጽናፈ፡ ዓለም፡¹⁶ ወትትጋደል፡¹⁷ በእንተ፡ ሃይማኖት፡ ርትዕት፡ ወይድኅን፡¹⁸ ሰብእ፡ በጸሎተ፡(EM₃5r^a) ዚአሃ፡ ይእ(EM₂7v^a)ቲ፡¹⁹ ቡርክት፡ ፍሬ፡²⁰ ማኅፀን፡²¹ ፍቅርቱ፡ ለእግዚአብሔር፡ ወዘንተ፡ ብሂሎ፡ ሐረ፡ ወተሰወረ፡²² ውእቱ፡²³ መልአከ፡(RM₁5r^a) ብሥራት፡²⁴(EM₁5v^b)

[9] ወእምድኅረ፡ ኅዳጥ፡ መዋዕል፡¹ ፀንሰት፡² አመ፡ ፬፡ ለወርኅ፡³ ሚያዝያ፡ ወበጊዜ፡ ዕንሳ፡⁴ ትሰግድ፡ ፲፻፡⁵ ስግደታተ፡⁶ ለለዕለቱ፡⁷ ወ(DL₁3r^b)ትጼሊ፡⁸ ጸሎተ፡ በከመ፡ ታ(EM₄5r^a)ለምድ፡⁹ መዝሙረ፡ ዳዊት፡ ወእምዝ፡ አልጸቀት፡¹⁰ ትለድ፡¹¹ ወወለደት፡¹² ወለተ፡ ሠናይተ፡ ላህይ፡ ወፍሥሐተ፡¹³ ገጽ፡ አመ፡ ፳(EM₂7v^b)ወ፱፡¹⁴ ለወርኅ፡¹⁵ ታኅሣሥ፡¹⁶ በጊዜ፡ ቅዳሴ፡¹⁷ ቊርባን፡ እንዘ፡ ይወርዱ፡ ካህናት፡ ውስተ፡ ቤ(EM₃5r^b)ተ፡ መቅደስ፡ እኒዞሙ፡ ሥጋሁ፡ ወደሞ፡¹⁸ ለክርስቶስ፡ ወሶቤሃ፡¹⁹ ተወልደት፡ እማኅፀን፡ እማ፡ ቅድስት፡ እማሙዝ፡²⁰

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§[8]⁻¹ በአሐቲ፡ ዕለት፡ አስተርአዮሙ፡ trans. EM₁;EM₃; አስተርአዮሙ፡ በአኃቲ፡ ዕለት፡RM₁² መልአከ፡ ban. EM₃³ ወተኃሥዮ፡ RM₁; ወተኃሣዮ፡ DL₁⁴ አርክሙ፡ ban. EM₂⁵ ትወጽእ፡ EM₂;EM₄;DL₁; ትወጽዕ፡ RM₁⁶om.EM₂;EM₄; RM₁;ፍሬ ጥዕምት፡ ban. DL₁⁷ ወሠናይት፡ DL₁⁸ በምግብራ፡ ban. EM₂; በምግባራ፡ ban. EM₄;DL₁ ;በምግባር፡ ban. RM₁⁹ om.EM₁¹⁰ om. EM₁; ወበርባራ፡ ban. EM₃¹¹ ወኢላርያ፡ RM₁¹² ኢዮጵራቅያ፡ EM₂;EM₄;DL₁¹³ ወሲናሲር፡ EM₂;DL₁; ወሲናሶር፡ RM₁¹⁴ ወይወጽእ፡ EM₃; ወይወጽዕ፡ RM₁¹⁵ገደለ፡ ዜና፡ ስማ፡ ban. DL₁¹⁶እስከ፡ ለዓለም፡EM₁;EM₂;EM₃;EM₄;RM₁¹⁷ ትትጋደል፡ EM₂;EM₄¹⁸ወይድኅን፡ EM₁;EM₃; ወይድኃን፡ RM₁¹⁹ ወይእቲ፡ DL₁²⁰ ወፍሬ፡DL₁²¹ ማኅፀን፡ EM₂;DL₁²² ወተሰወረ፡ EM₄²³ om. EM₁;EM₃²⁴ መልአከ፡ ብሰራት፡ EM₂;EM₄; መልአከ፡ ዘአብሰርሙ፡ EM₁;EM₃

§[9]⁻¹ መወዕል፡ EM₁² ፀንሠት፡EM₁; ዕንሰት፡EM₂;EM₄; ጸንሰት፡DL₁³ ለወኃ፡EM₁; ለወርሐ፡EM₄⁴ ዕንሰ፡EM₂; ዕንሳ፡ ሸማ፡ add. RM₁; ጽንሳ፡ DL₁⁵ ፲ወ፪፡ EM₂;DL₁⁶ ስግደታት፡EM₂⁷ ለዕለቱ፡ RM₁⁸ ወትጼሊ፡EM₁;EM₄; ወትጼሊ፡ EM₂⁹ ልማድ፡ EM₁¹⁰ አልፀቀት፡ EM₁;EM₃;RM₁¹¹ ለወሊድ፡ EM₁;EM₃; ከመ፡ትለድ፡ DL₁¹² ወልደት፡ EM₂; ወለደት፡ EM₄¹³ ወፍሥሐተ፡ EM₂¹⁴ ፳፱፡ RM₁¹⁵ ለወኃ፡EM₃; om. DL₁¹⁶ ታሕሣሥ፡ RM₁; ለታኅሣሥ፡ DL₁¹⁷om. RM₁¹⁸ ወደሙ፡ EM₂;EM₄ ¹⁹ ወሶቤ፡ EM₂;DL₁²⁰ ዛቲ ብእሲት እምነ፡ EM₂;DL₁; ዛቲ ብዕዕት እምነ፡ EM₄; ዛቲ፡ ብዕዕት፡ እምነ፡ ወእሞን፡ RM₁

[10] ወእፎ፡ ተመክሰዮ፡¹ ፅንሰ፡ አባ፡ ሙሴ፡ በፅንሳ፡² ፍልጽተ፡ ክርስቶስ፡³ በ(RM₁5r^b)ልደታ፡ እስመ፡⁴ ይእቲ፡ ፍቅርቱ፡ እስከ፡ ለዓለም፡ ወትገብር፡ ሥምረቶ፡ በኩሉ፡ መዋዕለ፡⁵ ሕይወታ፡(DL₁3v^a) ዛቲ፡ ቅድስት፡ ወ(EM₄5r^b)በዕለተ፡⁶ ልደታ፡⁷ ቆመት፡(EM₂8r^a) በእገሪሃ፡⁸ ወትቤ፡(EM₁7r^a) ስብሐት፡ ለአብ፡ ስብሐት፡ ለወልድ፡ ስብሐት፡ ለመንፈስ፡ ቅዱስ፡⁹ ዘአውጻእከኒ፡¹⁰ እምጽልመት፡¹¹ ውስተ፡ ብርሃን፡ በእንተ፡¹² ምሕረትከ፡ ማኅየዊ፡¹³ ወእምዝ፡ ሰገደት፡ ፫ተ፡ ጊዜያተ፡¹⁴ ወአቅረበት፡¹⁵(EM₃5r^a) ፫ተ፡ ቅዳሴያተ፡¹⁶ ወአንከሩ፡ ሰብእ፡¹⁷ እለ፡ ርእዩ፡ ፍልጽ ሰምዑ፡¹⁸ ዘንተ፡¹⁹ ተአምረ፡²⁰

[11] ወሶበ፡ ተፈጸመ፡ መዋዕለ፡ ንጽሐሙ፡¹ አብእዋ፡² ውስተ፡ ቤተ፡ መቅደስ፡ ዘእግዝእትነ፡ ማርያም፡ በ፹፡ ዕለት፡ ዘከመ፡ ቦአት፡³ እ(EM₂8r^b)ምነ፡⁴ ሔዋን፡ እም፡ አመ፡ ተፈጥረት፡⁵ መንገለ፡ ገነት፡ ወአ(DL₁3v^b)ቡነ፡ አ(RM₁5v^a)ዳምኒ፡⁶ ፍእም፡ አመ፡ ፈጠሮ፡⁷ እግዚአብሔር፡⁸ ቦአ፡⁹ ውስተ፡(EM₄5v^a) ገነተ፡ ኤዶም፡¹⁰ ብሔረ፡¹¹ ትፍሥሕት፡ ዘለዓለም፡¹² ወከማሆሙ፡ ቦአት፡¹³ ዛቲ፡ ሕፃን፡ ከመ፡ ትንሣእ፡¹⁴ ጥምቀተ፡ ክርስትና፡ ወእምዝ፡ ተጋብሖ፡ ካህናት፡ ወአንበቡ፡ መጽሐፈ፡ ክርስትና፡¹⁵ ወገ(EM₃5v^b)ብሩ፡ ጥምቀተ፡ ላዕሌሃ፡ በሕገ፡ ክርስቲያን፡ ወሰመይዋ፡ ስማ፡ ፍልጽ ፀዳላ፡¹⁴ በከመ፡ አን(EM₂8v^a)በሶሙ፡ መንፈስ ቅዱስ፡

[12] ወወረደ፡¹ (EM₁7r^b)ጳራቅሊጦስ፡ ላዕሌሃ፡² ወጸለለ፡ መልዕልተ፡ ርእሳ፡³ ወትቤ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§[10]-¹ ተመክሰዮ፡ EM1² በፅንሰ፡ EM2; በጽንሳ፡ EM4;DL1³ ወልጽተ፡ ክርስቶስ፡ EM3; ወልጽቱ፡ክርስቶስ፡ RM1⁴ rep. EM3⁵ መዋዕለ፡ EM2⁶ ወበዕለት፡ EM2⁷ ወሊዶታ፡ EM2;EM4;RM1⁸ በዕገሪሃ፡ EM4; በእገሪሃ፡ ፍልጽተ፡ ክርስቶስ፡ ፫ተ፡ ቅዳሴያተ add. DL1⁹ ስብሐት፡ rep. ለአብ፡ ስብሐት፡ ለወልድ፡ ወስብሐት፡ ለመንፈስ፡ ቅዱስ፡ EM2; ስብሐት፡ ለአብ፡ ስብሐት፡ ban. ለወልድ፡ ስብሐት፡ ለመንፈስ፡ ቅዱስ፡EM3; ስብሐት፡ ለአብ፡ ወወልድ፡ ወመንፈስ፡ rep. ቅዱስ፡ RM1; ስብሐት፡ ለአብ፡ ስብሐት፡ ለወልድ፡ ወስብሐት፡ ለመንፈስ፡ ቅዱስ፡ DL1¹⁰ ዘአውጻእከኒ፡ EM2; ዘአውጻእከኒ፡ RM1¹¹ እመት፡ EM1¹² በእን፡ RM1¹³ ማኅየዊ፡ EM2¹⁴ ጊዜያተ፡ EM3;RM1; ጊዜ፡ DL1¹⁵ om. DL1¹⁶ om. DL1; ፫ ቅዳሴያተ፡ EM1;EM3; ቅዳሴያተ፡ EM4; ፫ ቅድሳተ፡ ban. RM1¹⁷ ሰብእእ፡ rep¹⁸ ወሰምዑ፡ EM1;EM3¹⁹ ዘተ፡ EM2²⁰ ተአምረ፡ RM1; ተአምረ፡ ፍልጽ፡ add. DL1

§ [11]-¹ ንጽሐ፡ EM2; ንጽሐ፡ EM4; ንጽሐ፡ DL1² ዓብዕዋ፡ EM4; አብእዋ፡ DL1³ ቦዓት፡ RM1⁴ እማ፡ EM2⁵ በ፹ ዕለት add. DL1⁶ አዳም፡ DL1⁷ እመ፡ ban. አመ፡ ፈጠሮ፡ EM1;EM3;RM1⁸ በ፹ ዕለት፡ add. DL1⁹ ቦአ፡ EM1; ቦዓ፡ RM1; ቦአ፡ DL¹⁰ ውስተ ገነት ኤዶም፡ EM2; ኤዶም፡ EM1;EM3;RM1; ውስተ ገነተ ኤዶም፡ DL1¹¹ ብሔራ፡ EM2¹² ዘለዓለም፡ DL1¹³ ቦዓት፡RM1¹⁴ ትንሣእ፡ EM1; ትንሣእ፡ EM4¹⁵ ክርስቲና፡ EM2¹⁶ ማርያም፡ RM1

§ [12]-¹ ወሶበሃ፡ add. ወረደ፡ DL1² ላዕሌሃ፡ EM2³ ርእሰ፡ EM2; ርእሰ፡ RM1⁴ om. RM1⁵ ዘአብጽሐነ፡ EM1; ዘአብሐኒ፡ EM2;RM1⁶ እስከ፡ EM1;EM3; om. DL1⁷ አሐቲ፡ EM2; በሃቲ፡ DL1⁸ ሰአተ፡ EM2⁹ እንሣዕ፡ RM1¹⁰ ወበጊዜሃ፡ DL1¹¹ አስተዓዕቡ፡ EM2; አስተዓዕቡ፡ RM1¹² ሐለው፡ RM1; ሀለው፡ DL1¹³ ባሕ፡

ይትባረክ፡⁴ እግዚአብሔር፡ አምላኪየ፡ ዘአብጽሐኒ፡⁵ እስከ⁶ ዛቲ፡⁷ ሰዓት፡⁸ ከመ፡ እንሣ(DL₁4r^a)እ፡⁹ ሕገ፡ ጥምቀቱ፡ ለክርስቶስ፡ በጊዜሃ፡¹⁰ አስተአፀቡ፡¹¹ ሰብእ፡ እለ፡ ሀለው፡¹²(RM₁5v^b) ህየ፡፡ ወእምዝ፡ ቦሑ፡¹³ ካህናት፡ ግብረ፡ ቅዳ(EM₄5v^b)ሴ፡ ወተመጠወት፡ ምሥጢረ፡¹⁴ ቅድሳት፡¹⁵ እንዘ፡ ትብል፡ አሜን፡ ወአሜን፡ ለይኩነኒ፡¹⁶ መድኃኒተ፡¹⁷ ለነፍስየ፡ ወሥጋ(EM₃6r^a)የ፡¹⁸(EM₂8v^b) ፀ፡ ክርስቶስ፡ አምላኪየ፡¹⁹ ምዝንተ፡ ሥጋክ፡²⁰ ምዝንተ፡ ደመክ፡²¹ እስከ፡ ለዓለም፡ አሜን፡²²

[13] ወእምዝ፡ ልሕቀት፡¹ በጥበብ፡ ምዝንተ፡ ወበፈሪሃ፡ እግዚአብሔር፡² ወኮነ፡³ ጸጋ፡ ወሞገስ፡⁴ ላዕሌሃ፡ እምንእሳ፡⁵ ለዛቲ፡ ቅድስት፡⁶(DL₁4r^b) ወጸንዐት፡ በግብረ፡ መንፈስ ቅዱስ፡ ፡ ወኮነት፡ ትገ(EM₁7v^a)ይስ፡⁷ ወትረ፡ ኀበ፡⁸ ቤተ፡ ክርስቲያን፡ ትኤምሃ፡⁹ ሥዕለ፡¹⁰ እግዝእትነ፡ ማርያም፡¹¹ ወታማኅዕን፡¹² ነፍሳ፡(RM₁6r^a) ወሥጋሃ፡ ከመ፡¹³ ኢይሂጣ፡¹⁴ ጸላኤ፡¹⁵ ሠናያት፡¹⁶ በ(EM₂9r^a)ምክሩ፡ እኪት፡¹⁷

[14] ወእምዝ፡ ትቤ፡ ዛቲ፡ ብዕዕት፡ ምርያም፡ ፀ(EM₄6r^a)ዳላ፡¹ ዘተሰም(EM₃6r^b)የት፡ በቆብዕ፡ ፍቅርተ፡ ክርስቶስ፡² ቅድስት፡³ ሰዱኒ፡ ትቤ፡⁴ ኀበ፡ መምህር፡⁵ ከመ፡⁶ እትመሀር፡⁷

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

EM₁;EM₂;RM₁|¹⁴ እምምሥጢረ፡ DL₁|¹⁵ ቅድስት፡ EM₁;EM₃;RM₁|¹⁶ ለይኩነኒ፡ EM₂;DL₁፡ ለይኩነኒ፡ EM₃|¹⁷ መድኃኒት፡ RM₁|¹⁸ ለሥጋሃ፡ ወነፍስየ፡ EM₂;EM₄፡ ለሥጋሃ፡ ምድኃኒት፡ add. ለነፍስየ፡ RM₁|¹⁹ ኦ፡ ክርስቶስ፡ አምላኪየ፡ EM₁;EM₃;RM₁፡ ወካዕበ፡ ትቤ፡ ኦ፡ ክርስቶስ፡ አምላኪየ፡ DL₁|²⁰ በዘንዘተ፡ ሥጋክ፡ EM₁፡ ምድኃኒት፡ ስምክ፡ add. ምዝንተ፡ ሥጋክ፡ DL₁|²¹ ወደመክ፡ EM₁;EM₃፡ ወዘንተ፡ ወደመክ፡ ምዕብከኒ፡ add. DL₁|²² እስከእስከ፡ ለዓለም፡ አሜን፡ EM₁;EM₃፡ እስከ፡ ለዓለመ፡ ለዓለም፡ አሜን፡ RM₁፡ እስከ፡ ለዓለመ፡ ዓለም፡ አሜን፡ DL₁|

§ [13]-¹ ልህቀት፡ RM₁;DL₁|² ወተግሣዕ፡ ወበፈሪሃ፡ እግዚአብሔር፡ EM₁፡ በተግሣዕ ወበፈሪሃ እግዚአብሔር፡ EM₂፡ ወበፈሪሃ እግዚአብሔር ወበተግሣዕ፡ trans.EM₃፡ ወተግሣዕ ወበፈሪሃ እግዚአብሔር፡ RM₁፡ ወበተግሣዕ ወበፈሪሃ እግዚአብሔር፡ DL₁|³ om. EM₂;DL₁|⁴ ወሞገሥ፡ EM₃፡ ወመንፈሱ፡ RM₁|⁵ እምንዕስ፡ EM₂፡ እምንዕሳ፡ EM₄;RM₁|⁶ add. ወሰመይዋ፡ ስማ፡ መዝኒት፡ ወዝ፡ ብሂል፡ ምዕዝት፡ ከመ፡ አፈው፡ DL₁|⁷ ዘትገይስ፡ EM₁;EM₃|⁸ ውስተ፡ EM₁;EM₂፡ EM₃፡ EM₄ DL₁|⁹ ትኤምሃ፡ RM₁፡ ወትኤምሃ፡ DL₁|¹⁰ ሥእለ፡ EM₄፡ ስዕለ፡ RM₁|¹¹ ማርያም፡ EM₂|¹² ወታማኅዕን፡ EM₁;EM₃;RM₁፡ ወተማኅዕን፡ EM₄፡ ወትትመሐፀን፡ RM₁|¹³ ወከመ፡ EM₁;EM₂;RM₁|¹⁴ ኢይሂጣ፡ EM₂;EM₄፡ ኢየሩሳሌም፡ RM₁|¹⁵ ጸላኢ፡ RM₁፡ ጸላኢ፡ DL₁|¹⁶ om. RM₁|¹⁷ ዕኪት፡ EM₁;EM₂፡ EM₃|

§ [14]-¹ ፍቅርተ፡ ክርስቶስ፡ ban. RM₁|² እምነ፡ add. ፍቅርተ፡ ክርስቶስ፡ EM₁;EM₂;EM₄|³ om. EM₁;EM₂;EM₃|⁴ om. EM₂;EM₄;DL₁|⁵ መምሕር፡ EM₂;EM₄፡ መምህር፡ RM₁|⁶ om. RM₁|⁷ እትመሀር፡ EM₃;DL₁፡ om. RM₁|⁸ om. EM₁;EM₃፡ መዝሙረ ዳዊት፡ DL₁|⁹ ወጸለየት፡ EM₂;EM₃|¹⁰ ዱስ፡ EM₂፡ ቅዱስ፡ EM₄፡ om. DL₁|¹¹ እምቡየ፡ RM₁|¹² ወሴበ፡ EM₂;DL₁|¹³ add. ጥቀ፡ DL₁|¹⁴ om. DL₁|¹⁵ ግብረ፡ EM₁EM₂፡ EM₃EM₄RM₁|¹⁶ መነኩስ፡ DL₁|¹⁷ om. DL₁|¹⁸ ሐዋስ፡ EM₃;RM₁፡ ሐዋሳ፡ ምድኃኒት፡ አብእም፡ ውስተ፡ ቤቶሙ፡ add. DL₁|¹⁹ ወሰዓማ፡ ban. DL₁|²⁰ ወለታ፡ EM₄|²¹ ርእሳ፡ DL₁|²² ለሕጻን፡ EM₂;EM₄፡ እንዘ፡ ይብል፡ EM₃፡ ለሕጻን፡ ወይቤሎ፡ DL₁|²³ ለመነኩስ፡ DL₁|²⁴ ስኢመ፡ EM₄|²⁵ ሰአምክ፡ EM₂፡ ሰዓምክ፡ RM₁፡ ትስዕም፡ DL₁|²⁶ ወለትየ፡ DL₁|

መዝሙር፡⁸ ወጸሎተ፡⁹ ቅዱሳን፡¹⁰ ኦ፡ አቡዬ፡¹¹ ወእምየ፡ ወሶበ፡¹² ሰምዑ፡ ዘንተ፡ እምቃለ፡
 ወለቶሙ፡ አንከሩ፡(DL₁4v^a) ወተደሙ፡¹³ ወእንዘ፡ ዘንተ፡¹⁴ ይትናገሩ፡ ያታ፡¹⁵
 እግዚአብሔር፡ መጽአ፡ ፩ዱ፡ መነኮስ፡¹⁶ ወይቤሎሙ፡ ጥቀ፡¹⁷ ሐዊሳ፡¹⁸ ወተአምኃ፡¹⁹ ለዛቲ፡
 ወለት፡²⁰ ፒርእሰ፡ ዚአሃ፡²¹ ወተ(EM₁7v^b)ስእሎ፡ አቡሃ፡ እንዘ ይብል፡²² ይደልዎኑ፡
 ለመነኮስ፡²³ ሰዒመ፡²⁴ አንስት፡ በእንተ፡ ምንት፡ ሰአምካ፡²⁵ ለወለትየ፡²⁶

[15] ይቤ፡ ዝንቱ፡¹ መነኮስ፡² ጻድቅ፡ ጥቲ፡ ቅድ(RM₁6r^b)ስት፡³ ፍቅርቱ፡
 ለእግዚአብሔር(EM₃6v^a)ር፡ ሕያው፡(EM₄6r^b) ወይእቲ፡ ዕንዕት፡⁴ ገመ ዕደው፡⁵ ፒንተ፡
 ትኄይስ፡⁶ እምኔን፡⁷ በገድል፡⁸ ዕፁብ፡ ኢይክል፡ ልሳነ፡ ሰብእ፡ ተናግሮ፡⁹ አልቦ፡
 እምአንስት፡¹⁰ ዘከማሃ፡¹¹ ወ(DL₁4v^b)አንሰ፡ ርኢክዋ፡ ለዛቲ፡¹² ወለት፡ እንዘ፡ ይኬልልዋ፡
 መላእክት፡ በአክናፊሆሙ፡ ወያዐርግዋ፡¹³ ያርእይዋ፡¹⁴ መካነ፡ ትፍሥሕት፡ ወይብልዋ፡
 በሐኪ፡ ኦ፡ ፒቅድስቱ፡ ለእግዚአ(EM₂9v^a)ብሔር፡¹⁵ ወሊተኒ፡ ይቤሉኒ፡ ኦ፡ ብእሲ፡ ኢትኩን፡
 ጽሩዕ፡¹⁶ ሑር፡¹⁷ ወመሀራ፡¹⁸ ፊደለ፡ ወመዝሙር፡¹⁹ በጊዜሃ፡²⁰ መጻእኩ፡²¹ ወበጻሕኩ፡
²²(RM₁6v^a) ኀቤክ፡²³ በእንተዝ፡ ተአማኅክዋ፡ ለዛቲ፡ ²⁴

[16] ወ(EM₃9v^b)እ(EM₁8r^a)ምዝ፡ ጸለዩ፡ ጸሎተ፡ ቦርቦን፡¹ ወእምይእቲ፡ ሰዓት፡²(EM₄6v^a)
 አኃዘ፡³ ውእቱ፡ መነኮስ፡⁴ ከመ፡ ይምሀራ፡⁵ ፊደለ፡ በአሐቲ፡⁶ ዕለት፡ አእመ(DL₁5r^a) ረት፡
 እስመ፡ አርኃው፡⁷ ላቲ፡ መንፈስ ቅዱስ፡⁸ መሳክወ፡ ሕሊናሃ፡ ወኣብርሃ፡⁹ ማኅቶተ፡ ጥብብ፡
 በገጽ፡¹⁰ ሕሊናሃ፡ ወተምሀረት፡¹¹ በሥምረተ፡ እግዚአብሔር፡¹² ክቡር፡ ወፈጸመት፡¹³ ኩሎ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [15]-¹ ወይቤሎ፡ EM₁;EM₃; ወይቤሎ፡ ዝንቱ፡ DL₁² መነኮስ፡ DL₁³ ዛቲ፡ EM₁;EM₃; ቅድስት፡ ዛቲ፡
 trans. EM₄⁴ ጽንዕት፡ DL₁⁵om. EM₁⁶ ወትኄይስ፡ DL₁⁷ እምኔን፡ EM₁; እምኔን፡ EM₂⁸ በገድል፡ ban. RM₁⁹
 ገድላ፡ add. DL₁¹⁰ om. EM₁;EM₃¹¹ ዘእንበሌሃ፡ EM₂;EM₄; ዘየዐብያ ዘእንበለ እግዝእትና ማርያም፡ RM₁¹²
 ለዛቲ፡ ለዛቲ፡ rep. EM₁¹³ ወያዐርግዋ፡ EM₄; ወያዐርግዋ፡ ገመ፡ add. DL₁¹⁴ ያርእይዋ ፒመላእክት add.
 RM₁¹⁵ ቅድስት፡ ዘእግዚአብሔር፡ RM₁¹⁶ ጽሩኦ፡ EM₃;EM₄¹⁷ አላ add. ሑር፡ DL₁¹⁸ መሐራ፡ EM₁;EM₃;
 ወመሀራ፡ DL₁¹⁹ ዳዊት add. DL₁²⁰om. EM₁; ወበጊዜሃ፡ DL₁²¹ መጻዕኩ፡ RM₁²² ወበጻእኩ፡ EM₃²³
 ኀቤክመ፡ DL₁²⁴ ውእቱ ዘሰዓምክዋ፡ add. DL₁

§ [16]-¹ ቦርቦን፡ EM₃;EM₄;RM₁² ሰአት፡EM₁;EM₂;EM₃³ አሐዘ፡ EM₄; አኃዘ፡ RM₁;DL₁⁴ መነኮስ፡ DL₁⁵
 ይምሀራ፡ EM₃;DL₁⁶በአኃቲ፡ RM₁; ወበአሐቲ፡ DL₁⁷ አርኃው፡ EM₄⁸መንፈስ ጽድቅ፡ ban.
 EM₂;EM₄;RM₁;DL₁⁹ ወኣብርሃ፡ DL₁¹⁰ ለገጽ፡ RM₁¹¹ ወተምሀረት፡ RM₁¹² እግዚአብሔር፡ RM₁¹³ ወፈጸመ፡
 RM₁፡. ወተምሀረት፡ ban DL₁¹⁴ ትህምርተ፡ EM₁; ትምሕርተ፡ EM₃; ተአምር፡ ban. EM₂¹⁵ መለኰት፡
 RM₁¹⁶ እምድረ፡ EM₁; ወእምድሃረ፡ DL₁¹⁷ተሠጥየ፡ EM₁;DL₁¹⁸ ልናሃ፡ RM₁¹⁹ ፒቅረ፡ ለእግዚአብሔር፡
 ban. EM₁;EM₃; ፍቁሩ ለክርስቶስ፡EM₂²⁰ ለእግዝእትና add. ማርያም፡ DL₁²¹ ወርግብ፡ EM₁;EM₂;EM₄²²
 ሠናይቶ፡ EM₁;EM₃²³ በከርሃ፡ EM₁²⁴ ጸሎታ፡ ወበረከታ፡ የሃለ፡ ምስለ፡ ነፍስ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡
 መድኅን፡ ወምስለ፡ አዕማቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅረተ፡ ማርያም፡ ለዓለመ፡ ዓለ አ፡ add. DL₁

ትምህርተ፡¹⁴ ቤተ፡ ክርስ(EM₂9v^b)ቲያን፡ እንዘ፡ ያሌብዋ፡ ኃይለ፡ መለኮት፡¹⁵ እምድጎረ፡¹⁶
 ፈጸመት፡ መዝሙረ፡ ዳዊት፡ ተሰጥየ፡¹⁷ ልባ፡¹⁸ ወተነድፈ፡ ሕሊናሃ፡ በሐፀ፡ «ፍቅሩ
 ለክርስቶስ፡¹⁹(EM₃10r^a) ወነደ፡ ልባ፡ ከመ፡ እሳተ፡ ምንሃብ፡(RM₁6v^b) በሐልዮ፡ ፍቅራ፡
 ለማርያም፡²⁰ ርግብ፡²¹ ሠናይት፡²² ዘዖረቶ፡ በክርሣ፡²³ ለወልደ፡ እግዚአብሔር፡²⁴(DL₁5r^b)

[17] ወእምዝ፡ ፈ(EM₄6v^b)ቀዱ፡ አቡሃ ወእማ፡¹ ያስተዋስብዋ፡² ወዛቲሰ፡ ቅድስት፡ «ዘንተ፡
 ግብረ፡ ኢፈቀደት፡³ አላ፡ «ኮነት፡ ወትረ፡ ትጼሊ፡ ጸሎተ፡⁴ «መዝሙረ፡ ዳዊት፡⁵ ጀተ፡ ጊዜ፡⁶
 «መዓልተ፡ ወጀተ፡ ጊዜ፡⁷ ሌሊተ፡⁸ ታ(EM₂10r^a)በጽሕ፡ ወትረ፡ ወይእቲ፡⁹ ትፈቅድ፡ ከመ፡
 ትልበስ፡ አልባስ፡ ምንኩስና፡ ውስተ፡ ፩ዱ፡ ደብር፡ ወእምዝ፡ ሐፀያ፡¹⁰ ፩ዱ፡ መኰንን፡
 እመኳንንተ፡ ንጉሥ፡ ዘኢትዮጵያ፡¹¹ ወትቤሎ፡¹²(EM₃10r^b) ኦ፡ አ(DL₁5v^a)ቡየ፡¹³ እፎ፡
 ትድጎን፡ ነፍስየ፡ ታጠፍአኑ፡¹⁴ በከንቱ፡ ወታሠግረኒ፡¹⁵ በመሥ(RM₁7r^a)ገርተ፡¹⁶ ዝ፡
 ዓለም፡¹⁷ ወዐበይዋ፡¹⁸ ወወሀብዋ፡¹⁹ ለሕፃሃ፡²⁰ መኰንን፡ ወገብሩ፡ ከብካብ፡ በመጽሐፈ፡
 ተክሊል፡ «ከብካብ፡ ኮነ፡²¹ በበሥርዓቶሙ፡²²

[18] ወጊዜ፡ መንፈቀ፡ ሌሊት፡ ትቤሎ፡ ለብእ(EM₄7r^a)ሴሃ፡¹ ዘይኤድሞ፡² እግዚአብሔር፡
 ንዕቀብ፡³ ድንግልናቲነ፡⁴ በንጽሕ፡ ኦ፡ እኑየ፡ ወውእ(DL₁5v^b)ቱኒ፡⁵ ይቤላ፡(EM₂10r^b) ኦሆ፡⁶
 ንዕቀብ፡ አንሰ፡⁷ ኢፈቀድኩ፡ (EM₁8v^a)ዘንተ፡ ግብረ፡ ባሕቱ፡ አቡየ፡ ወእምየ፡⁸ አገበሩኒ፡⁸

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [17]-¹አበዊሁሃ፡EM1; አበዊሃ፡ EM2;EM4;RM1;DL1² ያስተዋስብዋ፡EM2;EM4; ከመ add. ያስተዋስብዋ፡
 DL1³ ዘንተ . ኢፈቀደት፡ EM1;EM2;EM3; ኢፈቀደት፡ ዘንተ፡ ግብረ፡ trans. DL1⁴ ትጼሊ፡ ወትረ፡ ጸሎተ፡
 EM1;EM3⁵ ወመዝሙረ፡ ዳዊት፡ DL1⁶ ጀተጊዜ፡ DL1⁷ om፡ RM1; በመዓልት፡ ጀተጊዜ ⁸በሌሊተ፡ EM2;
 EM4; በሌሊት፡ RM1;DL1⁹ ወካዕበ፡ ban. DL1¹⁰ ወእምዝ፡ ሐጸያ፡ EM2;DL1; ወእምዝ፡ ሐፀያ፡ rep. EM3¹¹
 ዘስሙ፡ ዘርዓ፡ ክርስቶስ፡ add፡ DL1¹² ለአቡሃ፡ add፡ DL1¹³ እመ፡ ኮነ፡ እፎ፡ ከመዝ፡ add. DL1¹⁴ ታጠፍአኑ፡
 EM2; ወታጠፍአ፡ EM2;EM4; ታጠፍአ፡ RM1; ወለምንት፡ add፡ ወታጠፍአኒ፡ DL1¹⁵ ወታሰግረኒ፡E
 M1;EM2;EM4¹⁶ በመስገርተ፡ EM1;EM3¹⁷ ዝንቱ ዓለም፡ ban. «ወአቡሃሰ፡ ኢተወክፈ፡ ቃላ፡ ወኩሎሙ፡
 አዝማዲሃ፡ add. DL1¹⁸ ዓበይዋ፡ EM1;EM3;ወዓበይዋ፡ RM1; አበይዋ፡ DL1¹⁹ ወሀብዋ፡ DL1²⁰ ለሕፃሃ፡ EM3;
 ለሕፃሃ፡ DL1²¹ om፡ DL1²² በበስርዓቶሙ፡ EM2; በሥርዓቶሙ፡ RM1; ወእምድጎረ፡ ድራር፡ አብእዎሙ፡
 ውስተ፡ ቤተ፡ መርዓ፡ በከመ add.ሥርዓቶሙ፡ DL1|

§ [18]-¹ ለብእሴሃ፡ EM2² ዘይኤድሞ፡ RM1; «እመሰ፡ ፈቀድኩ፡ ንኅድግ፡ ዘንተ፡ ግብረ፡ ዓለም፡ ወንግበር add.
 ዘይኤድሞ፡ DL1³ ወንዕቀብ፡ DL1⁴ ድንግልናቲነ፡ EM4;ድንግልናነ፡ DL1⁵ ወውእቱ፡ EM3⁶ ኦሆ፡ ban. EM3;
 እወ፡ EM₁EM₂ EM₄DL₁⁷ እንከ፡ ban. EM1;EM3⁸ አበዮ፡ አበውየ፡ EM1; አበውየ፡
 EM2;EM4;RM1;DL1⁹ አገበሩኒ፡ RM1¹⁰ ዮም፡ RM1; «ዮምኒ፡በፈቃድ፡ እግዚአብሔር፡ እንዘ፡ add DL1¹¹
 ንዘከር፡ ጽድቆ፡ EM1;EM3; ይዜከር፡ ጽድቅ፡ EM2; ንዜከር፡ ጽድቅ፡ DL1¹² ወጽድቀ፡ ban. EM1;EM3¹³
 በድንግልና፡ RM1¹⁴ ወዘተ፡ EM2¹⁵ ነዊኅ፡ «ሰዓተ፡ add DL1; ነዊኃ፡ EM2; EM3; DL1¹⁶ በሰፊሃ፡ EM3;
 RM1¹⁷ ዕድ፡ ban. DL1|

የምኒ፡⁹ ንዜከር፡ ጽድቆ፡¹⁰ ለድሜጥሮስ፡ ወከመ፡¹¹ የሐንስ፡ ከማ፡¹² ንንበ(EM₃10v^a)ር፡
በድንግልና፡¹³ ወዘንተ፡¹⁴ ተማኪሮሙ፡ ጸለዩ፡ ጸሎተ፡ ነዊሐ፡¹⁵ በሰፊሐ፡¹⁶ እድ፡¹⁷

[19] ወእምዝ፡ ነበሩ፡ በድንግልና፡ ወበንጽሕና፡¹ እንዘ፡ ይትቀነዩ፡²(RM₁7r^b) ለእግዚአብሔር፡
በጸም፡³ ወበጸሎት፡⁴ በሰጊድ፡⁵ ወበትጋህ፡ ወይለብሱ፡ ሠቀ፡⁶ በኅቡዕ፡⁷ በመዓልት፡ ይውዕሉ፡
ውስ(DL₁6r^a)ተ፡ ቤተ፡ ክርስቲያን፡ በጸልዮ፡ ቀዊሞሙ፡⁸ ወበሌሊትኒ፡⁹ ይበይቱ፡¹⁰ ውስተ፡
ባ(EM₄7r^b)ሕር፡ በጸሎት፡ ወበጽባሕ፡¹¹ ይገይሱ፡(EM₂10v^a) ኅበ፡¹² ቤተ፡ ክርስቲያን፡ ቦ፡
ጊዜ፡¹³ ለጸልዮ፡¹⁴ ወቦ፡ ጊዜ፡¹⁵ ለነሢአ፡ ቀርባን፡ ወይመጸውቱ፡ ንዋዮሙ፡ ዘለለዕለት፡¹⁶
ወለለሰዓት፡¹⁷ ለነዳ(EM₃10v^b)ያን፡ ወለምስኪናን፡

[20] ወነ(EM₁8v^b)በሩ፡ ብዙኃ፡ ዓመታተ፡¹ በድንግልና፡ እንዘ፡ የዓቅቦሙ፡² መልአከ፡
እግዚአብሔር፡ ለውእቱኒ፡³ ምታ፡⁴ ዑቃቤሁ፡⁵ ቅዱስ፡ ገብርኤል፡ ወለ(RM₁7v^a)ይእቲኒ፡⁶
እምነ፡ ፍቅርተ፡ ክርስቶስ፡ መልአከ፡ ዑቃቤሃ፡ ቅዱስ፡ ሚካኤል፡ ወእሙንቱ፡⁷ [መላእክት]
የዓቅብዎሙ፡⁸ ወካልአንኒ፡⁹ መላእክት፡¹⁰ ወትረ፡ ይሔውጽዎሙ፡¹¹ ወየሐፅ(EM₂10v^b)ቡ፡¹²
እግረ፡¹³ አናግድ፡ ይትዌክፍዎሙ፡(DL₁6r^b) ወይሁብዎሙ፡ ዘሐለዩ፡¹⁴ ኩሉ፡¹⁵ ርኅባን፡¹⁶
ያበልዑ፡¹⁷ ወጽሙዓን፡¹⁸ ያሰትዩ፡¹⁹(EM₄7v^a)

[21] ወእንዘ፡ ሀለው፡¹ በዘከመዝ፡ ግብር፡ አስተርአ(EM₃11r^a)ዮሙ፡² መልአከ፡ እግዚአብሔር፡
ወይቤሎሙ፡ አንትሙ፡ ኅሩያን፡³ ውብፁዓን፡⁴ ወእምኔክሙ፡⁵ ይሠርፁ፡⁶ አዕዋመ፡⁷ ገነት፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [19]-¹ ወበንጽሕና፡ EM₂;RM₄; ወንጽሕና፡EM₃² ይትቀነዩ፡EM₃; DL₁³ om; EM₂;DL₁⁴ በጸሎት፡ EM₂;
DL₁⁵ ወበሰጊድ፡ DL₁⁶ ሰቀ፡ EM₂⁷ በውስተ፡ አልባሲሆሙ፡ add. DL₁⁸ በቀዊም፡ EM₂;EM₄; ወበቀዊም፡
RM₁; DL₁⁹ ወበሌሊትኒ፡ EM₁¹⁰ ይቀውሙ፡ ban. RM₁¹¹ በወጽሎባሕ፡ EM₁; በጽባሕ፡ EM₃¹² om. EM₁;
ውስተ፡ ban. EM₃¹³ በጊዜ፡ EM₂¹⁴ በጸልዮ፡ EM₂; ጸልዮ፡ RM₁¹⁵ በጊዜ፡ EM₂; ቦጊዜ፡ EM₄¹⁶ ዘለለ እለት፡
EM₁; ዘለለዕቱ፡ DL₁¹⁷ በበሰዓት፡ EM₁; EM₃|

§ [20]-¹ አመታተ፡ EM₂;EM₃² የአቅቦሙ፡ EM₄³ ለውእቱ፡ EM₁⁴ om. EM₄⁵ ዑቃቤሁ፡ EM₂; EM₄; መልአከ
add. ዑቃቤሁ፡ DL₁⁶ ወለይእቲ፡ EM₁; ወለይእቲኒ፡ EM₃; DL₁⁷ ወእሙንቱ ፣መላእክት ከመዝ፡ add. DL₁⁸
የአቅብዎሙ፡ EM₄; የዐቅብዎሙ፡ RM₁⁹ ወካልአን፡ EM₂; ካልአን፡ EM₄; ወካልአን፡ DL₁¹⁰ መልአክት፡
ban. EM₃¹¹ ይሔውጽዎሙ፡ EM₃¹² ወያሐጽቡ፡ EM₁;RM₁; ወየሐውጽቡ፡EM₂; ወየሐጽቡ፡ EM₃;EM₄¹³
እግረ፡ EM₃¹⁴ ዘሀለዩ፡ ኩሉ፡ EM₂¹⁵ om. EM₁;EM₃;RM₁; ኩሉ፡ EM₂¹⁶ ጽባን፡ EM₁; ወርጽባን፡ DL₁¹⁷
ያጸግቡ፡ ban. EM₁;EM₃¹⁸ ወፅሙአን፡ EM₂; ወፅሙዓን፡ EM₄¹⁹ ያረዊዩ፡ ban. EM₁; ያረውዩ፡ ban. EM₃|

§ [21]-¹ ሀለዉ፡ EM₁;DL₁² ወአስተርአዮ፡ EM₂; አስተርአዮሙ፡ DL₁³ ንራን፡ EM₃⁴ ውብጽአን፡ EM₃⁵
እምኔክሙ፡ EM₁;EM₃⁶ ይሠርፁ፡ EM₃;RM₁⁷ አመ፡ EM₃; አመ ገነት፡ RM₁⁸ ልዑል፡ EM₃; ልዑል፡ RM₁⁹
ፍቁሩ፡ EM₃; ወፍቀር፡ RM₁¹⁰ እግዚአብሔር፡ RM₁¹¹add. ተራክቦ፡ RM₁¹² ኢይሰዓር፡ EM₁;EM₂;
ኢይስአር፡ EM₃;EM₄; ኢይሥዕሮ፡ RM₁¹³ ወይወጽእ፡ DL₁¹⁴ ወኅሩዩ፡ EM₂;EM₄|

ልዑላን፡⁸ ፍቁራኒሁ፡⁹ ለእግዚአብሔር፡¹⁰ ወበዝ፡ ነገር፡ ኢትፍርሁ፡¹¹ እስመ፡ ፈቃዱ፡ ለእግዚእነ፡ ኢይሠዓር፡¹² ድንግ(EM₁9r^a)ልናክሙ፡ ይወጽእ፡¹³ እምኔክሙ፡(RM₁7v^b) ፍሬ፡ ቡሩክ፡ ወኅሩይ፡¹⁴

[22] ይቤ(EM₂11r^a)ሉ፡¹ ዝ ነገር እምጋኔን፡² ወሚመ፡ እምኅበ፡³ እግዚአብሔር፡ ወዳግመ፡⁴ ወ(DL₁6v^a) ሣልሰ፡ ወራብዓ፡⁵ አስተርአዮሙ፡⁶ እንዘ፡ የሐዝኑ፡⁷ ወይበክዩ፡ ሸ። መዓልተ፡ ወሸ፡ ሌሊተ፡⁸ እንበለ፡⁹ ይንበሩ፡ ዲበ፡ ምድር፡ ወሰምዑ፡¹⁰ ቃለ፡ ሸም(EM₃11r^b) ሰማይ፡¹¹ ወእምዝ፡¹² ተራ(EM₄7v^b)ከቡ፡ በሕገ፡ ሰብሳብ፡ እንበለ፡ ይንቃሕ¹³ እምስካቡ፡¹⁴ ፀንዕት፡¹⁵ ወወለደት፡ ዘእንበለ፡ ሕማም፡ ወልደ፡¹⁶ ኅሩየ፡ ወፍሡሐ፡¹⁷ ገጽ፡ ወቦ፡ በፍጽሙ፡ ትእምርተ፡ መስቀል፡

[23] ተፈሥሐ፡¹ ሰብአ፡ ሀገር፡ በእንተ፡ ወሊዶቶሙ፡ ቀዳሚ፡² ይቤሉ፡³ (DL₁6v^b) እሙንቱ፡⁴ ሰብአ፡ ሕፅዋን፡⁵ አው፡ መካ(EM₂11r^b)ን፡⁶ ወገ(RM₁8r^a)ብሩ፡ በከመ፡ ልማደ፡ ሕግ፡ ዘክርስቲያን፡ ወሶበ፡ ኮኖ፡ ለሕፃና፡ ፪ተ፡ ዓመተ፡ መሀረቶ፡⁷ ትምህርተ፡⁸ ወአጽንዓ፡⁹ ኩሎ፡(EM₁9r^a) ትምህርታ፡¹⁰ በቃሉ፡ ወበ፬ ዓመቲሁ፡¹¹ ነሥአ፡¹² ከህነተ፡ እምነ፡ ጳጳስ፡ ወአሐተ፡¹³ ዕለተ፡ ቀ(EM₃11v^a)ዊሞ፡ እንዘ፡ ይጼሊ፡ በሰብዑ፡¹⁴ መዋዕሊሁ፡¹⁵ ሸርአዮ፡ ወአዕረጎ፡ መንገለ፡ ገነት፡¹⁶ ነጻረ፡¹⁷ ኩሎ፡ ምሥጢረ፡ ሰማያት፡¹⁸(EM₄8r^a)(DL₁7r^a) ይቤሎ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [22]-¹ ወይቤሉ፡ DL1² እምጋኔን ዝ ነገር፡ trans. EM1;EM3; ዝ ነገር ጋኔን፡ DL1³ ቡኅበ፡ EM3; ኅበ፡ RM1⁴ ወካዕበ add.ዳግመ፡ DL1⁵ ወራብአ፡ EM4;RM1⁶ ወእምዝ፡ ጸሙ፡ ወጸለዩ፡ add. DL1⁷ የኅዝኑ፡ EM2; የሐዝኑ፡EM3; የኃዝኑ፡ ወይቱክዙ add.፡ DL1⁸ ምመ add. ሸ፡ መዓልተ፡ ወሸ፡ ሌሊተ፡ EM2; ቆሙ add.ሸ፡ መዓልተ፡ ወሸ፡ ሌሊተ፡ EM3; ጸሙ ሸ፡ መዓልተ፡ ወሸ፡ ሌሊተ፡ EM4⁹ እንዘ፡ ban. DL1¹⁰ ወአሜሃ፡ add.፡ ሰምዑ፡ DL1; ¹¹ om. RM1; እምነ ሰማይ፡ EM4; ዘይብል፡ ኢትፍርሁ፡ አላ፡ ፈጽሙ፡ ፈቃድ፡ እግዚአብሔር፡ add. DL1¹² ወእምዝ፡ ሸይብል add. EM3¹³ ይንቃህ፡ RM1; ይንቃዕ፡ DL1¹⁴ እምስካቡሙ፡ DL1; እምንዋሙ፡ ban EM3;RM1; እምስማኩ፡ ban. EM4¹⁵ ፀንዕት፡ EM1¹⁶ ወልዱ፡ RM1¹⁷ ፍሡሐ፡ EM2; EM4;RM1

§ [23]-¹ ወተፈሥሐ፡ DL1² ቀዳሚሰ፡ DL1³ ነበሩ፡ እንዘ፡ add. ይብሉ፡ DL1⁴ እሉ፡ ban. EM3; እሙቱ፡ RM1⁵ ኅፅዋን፡ EM4⁶ መካን፡ EM4;RM1; መካንናት፡ DL1⁷ መሀረቶ፡ EM2; ፪ተ ዓመተ add. መሀረቶ፡ DL1⁸ om; EM1;EM3; ትምሕርተ፡ EM2;RM1⁹ ወአጽንዐ፡DL1¹⁰ om፡ EM2;EM4;RM1; መጻሕፍተ፡ DL1¹¹ በ፬፡ ዓመት፡ EM1;EM2;EM3¹² ወነስኦ፡ RM1¹³ ወአተ፡ RM1¹⁴ብብዑ፡EM1; በሰብዕ፡EM2; በኅብዕ፡ RM1; በሰብዕ፡ DL1¹⁵ ዓመታቲሁ፡ DL1; መጽአ፡ ኅቤሁ፡ መልአክ፡ እግዚአብሔር፡ add. DL1¹⁶ አርአዮ፡ ወአእጎ፡ መንገለ፡ ነገት፡ EM1; አዕረጎ፡ ወአርአዮ፡ ሸመልአክ፡ add. መንገለ፡ ነገት፡EM3; ወአዕረጎ፡ መንገለ፡ ነገት፡ ወአርአዮ፡ ሸመካነ፡ ጸድቃን፡ ወኃዋአን፡ add. DL1¹⁷ ወነጻረ፡ DL1¹⁸ ሸሶበ፡ ፈቀድ፡ መልአክ፡ ከመ፡ ይሚጠ፡ ኅበ፡ ዓለም፡ add. DL1¹⁹ አምሐልኩክ፡ DL1²⁰ በብርስየሔል፡ EM1; በብርስየሔል፡EM3²¹ ወእዝራምኤል፡ EM1;EM3; በዕዝራምኤል፡ DL1²² ዝዓለም፡ EM1; ዓለም፡DL1²³ ዕዩዕ፡ EM1; DL1; ዕዩዕ፡ EM1; DL1; ጽዩዕ፡ EM3; ዕዩያ፡ RM1 ²⁴ ወፍጉግዕ፡ RM1

ለመልአክ፡ አመሐልኩክ፡¹⁹ በኢያኤል፡ በብርስባሔል፡²⁰ በእዝራምኤል፡²¹ አስማቲሁ፡
ለእግዚአብሔር፡ ኢትሚጠኒ፡ ውስተ፡ ዝንቱ ዓለም፡²² ዕዩይ፡²³ ወፍጉግ፡²⁴

[24] ወሶቤሃ፡ አንበሮ፡ ብሔረ፡ ሕያዋን፡ ወሴሞ፡¹ መንገለ፡ አውክያኖ(EM₂11v^a)ስ፡²(RM₁8r^b)
ዮም፡³ ርእዩ፡⁴ ፍቅሮ፡ ለእግዚአብሔር፡ ዘከመ፡⁵ ረሰዮ፡ ለሰብእ፡ ክቡረ፡(EM₃11v^b) ወልዑለ፡
ዘመጠነዝ፡ ያፈቅሮሙ፡⁶ ለጸድቃኒሁ፡⁷ ወኅሩያኒሁ፡⁸ ወየዓቅቦሙ፡⁹ በዝ፡ ዓለም፡
ያስተፌሥሐሙ፡¹⁰ ወበዘይመጽእኒ፡¹¹ ዓለም፡ ያወርሶሙ፡¹² ተድላ፡ መንግ(EM₁9r^b)
(DL₁7r^b)ሥተ፡¹³ ሰማያት፡፡ ለእሙንቱኒ፡¹⁴ ሕጋውያን፡¹⁵ ፍቁራኒሁ፡¹⁶ ዓቀቦሙ፡¹⁷
ወኃረዮሙ፡ እስከ፡ ፤ ለዓለመ ዓለም፡ አሜን፡፡¹⁸(EM₄8r^b)

[25] በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ዱ፡አምላክ፡ ዛቲ፡ መጽሐፍ፡ ገድለ፡
ዓማሃ፡ ለእምነ፡ ቡርክት፡ ወብፅፅት፡ ፍቅርተ፡ ክርስቶስ፡ ፤ እንተ፡ ኃረያ፡¹ እግዚአብሔር፡²
እምኩሎን፡³ አንስተ፡ ዓለም፡፡(RM₁8v^a) ይጐሥዕ፡⁴(EM₂11v^b) ልብዩ፡ ቃለ፡ ሠናየ፡⁵
ወበድኅንዓ፡⁶ መንፈስ፡(EM₃12r^a) ቅዱስ፡ ተዘብጠ፡⁷ አውታረ፡ መሰንቆሁ፡ ለልብዩ፡
ወይደምዕ፡⁸ በአፉየ፡⁹ ሆና፡ ኂሩታ፡¹⁰ ወዓማ፡ ገድላ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡
መንክራዊት፡¹¹ ያ(DL₁7v^a)መ፡¹² ዘግባ፡ ዓባይ፡¹³ ዘይበጽሕ፡ ርእሰ፡¹⁴ ድማሃ፡¹⁵ እስከ፡
ሰማይ፡ ወአስራዊሃ፡¹⁶ ታሕተ፡¹⁷ ቀላይ፡ ወሰፍሐ፡¹⁸ ፤ እስከ፡ ባሕር፡ አ(EM₁9v^a)ዕፁቂሃ፡¹⁹
ወኢይትነገፍ፡ አቀጽሊሃ፡፡²⁰(EM₄8v^a)

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [24]-¹ ወሴሞ፡ EM₃;RM₁|² ፤ ብሔረ፡ ሕያዋን፡ ወሴሞ፡ መንገለ፡ አውክያኖ rep. EM₃|³ ወሀሎ፡ እስከ፡ add.
ዮም፡ DL₁|⁴ ርእዩ፡ rept. EM₁|⁵ ከመ፡ EM₁;EM₂;RM₁|⁶ ወዘከመ add. ያፈቅሮሙ፡ DL₁|⁷ ለጸድቃን፡
EM₁;EM₃|⁸ ኅሩያኒሁ፡ EM₁;EM₃|⁹ ወየዓቅቦ፡ EM₁; ወየዓቅቦሙ፡ RM₁|¹⁰ om: DL₁|¹¹ ወበዘይመጽእ፡
EM₁;EM₃|¹² ገንተ፡ add. DL₁|¹³ መንሥተ፡ RM₁|¹⁴ ለእሙንቱ፡ EM₂; ለእሙንቱ፡ RM₁; ወለእሙንቱ፡
DL₁|¹⁵ አረጋውያን፡ EM₁;EM₃; ሕጋውያን፡ EM₂;EM₃;DL₁|¹⁶ om: EM₁;EM₃; ፍቁራኒሁ፡ RM₁|¹⁷
አቀቦሙ፡ EM₄|¹⁸ ለዓለም፡ አሜን፡ EM₁;EM₃; ለዓለ፡ ዓለም፡ አሜን፡፡ EM₂; EM₄|

§ [25]-¹ ዘኃረያ፡ EM₁;EM₃|² አማኑኤል፡ EM₁;EM₃|³ እኩሎን፡ EM₁|⁴ ጐሥዕ፡ DL₁|⁵ ሰናየ፡ EM₃|⁶ ድኅንዓ፡
EM₂;EM₄;RM₁; በድኅንዓ፡ DL₁|⁷ ይዘብጠ፡ RM₁;ተዘብጠ፡ DL₁|⁸ ወደምዕ፡ DL₁|⁹ አፉየ፡ EM₁;EM₂;EM₃|¹⁰
ዜና ሠናየ፡ ዘኂሩተ፡ ዚአሃ፡ ban. EM₁;EM₃|¹¹ ወመንክራዊት፡ RM₁|¹² አመ፡ EM₂;RM₁; ያመ፡ DL₁|¹³ አባይ፡
RM₁|¹⁴ ርእሳ፡ DL₁|¹⁵ om: DL₁; ጽማሃ፡ EM₂|¹⁶ ወእስራዊሃ፡RM₁; ወአሥራዊሃ፡ DL₁|¹⁷ መትሕተ፡
EM₁;EM₃|¹⁸ ለሰፍሐ፡ EM₃; ወወሰፍሐ፡ RM₁|¹⁹ እስከ፡ ቀላይ፡ ወባሕር፡ አዕፁቂሃ፡ EM₁;EM₃; አዕፁቂሃ
እስከ ባሕር፡ trans. RM₁; እስከ ባሕር አዕቃ፡ DL₁|²⁰ ቈጽላ፡ DL₁|

[26] ንግባዕኬ፡ ኀበ፡ ጥንተ፡ ነገር፡ ስምዑ፡ አበውየ፡ ወአኃውየ፡ ወእምዝ፡ ኮነ፡ በመዋዕሊሆሙ፡ ይጸልዩ፡ ወትረ፡ ወያስተበቀሑ፡ ኀ(EM₂12r^a)በ፡ እግዚአብሔር፡፡ ዘርዓ፡ ክርስቶስ፡¹ ወፍ(EM₃12r^b)ቅርተ፡ ክርስቶስ፡(RM₁8v^b) ጻድቃን፡ ወፈተው፡² ከመ፡ ይክዓው፡ ደሞሙ፡³ በእንተ፡ ስሙ፡ ለክርስቶስ፡⁴ ጥቀ፡ የሐዝኑ፡፡⁶ በእንተዝ፡⁵ በጽሐ፡⁶ ገዓሮሙ፡ ኀበ፡ እግዚአብሔር፡፡ ወበጊዜሃ፡⁷ ተንሥኡ፡⁸ ሐከተ፡ ሞገድ፡⁹ እምነፋሰ፡¹⁰ አውሎሁ፡¹¹ ለሰይ(DL₁7v^b)ጣን፡¹² ሰአድያመ፡ ኩሉ፡ ብሔረ፡ ኢትዮጵያ፡¹³ ኮነ፡¹⁴ ዓቢይ፡¹⁵ ጋዕዝ፡¹⁶ በእንተ፡ ሃይማኖት፡፡¹⁷

[27] ወሀሎ፡ በውእቱ፡ መዋዕል፡ ጳጳስ፡ ዘስሙ፡¹ አቡነ፡ ማርቆስ፡(EM₄8v^b) ርቱዕ፡² በሃይማኖቱ፡³ ወከመ፡ አንበሳ፡ ገዳም፡ ውኩል፡ በ(EM₂12r^b)ጸሎቱ፡ መንክር፡፡ ወኮነ፡ አሜሃ፡⁴ ዓቢይ፡⁵ ቅ(EM₁10r^a)ስት፡⁶ ማዕከሊሆሙ፡⁷ ምስለ፡⁸ ንጉሠ፡⁹ አግዓዚ፡¹⁰ ወአስተጋብ(EM₃12v^a)ኦ፡¹¹ ኩሎ፡ ሕዝበ፡ ዚአሁ፡ ወአውገዝ፡¹² ከመ፡ ኢይትነሠት፡¹³ ሠርዌ፡ ልቦሙ፡ ዘሕንፃ፡¹⁴ ሃይማኖት፡¹⁵ በነፋሰ፡ ኑፋቄ፡ ዘዕ(RM₁9r^a)ልወት፡፡

[28] ወእምዝ፡ ኃብሩ፡¹ ኩሎሙ፡² ዕድ፡³ ወአንስት፡ በቃለ፡ ጳጳስ፡ ወተበአስዎ፡⁴(DL₁8r^a) ምስለ፡ አቡሆሙ፡ መንፈሳዊ፡ እኀው፡ ሐዋርያት፡ ቅዱሳን፡ ወቦኡ፡ ኀበ፡ ንጉሥ፡⁵

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [26]-¹ዘርዓ፡ ክርስቶስ፡ ክርስቶስ፡ DL1²ወፈተው፡ DL1³ደሞሞሙ፡ rept. EM1⁴ ለክርስ፡ om፡ RM1⁵ ወበእንተዝ፡ ለእንዝ፡ add. DL1⁶ ጥቀ የሐዝኑ፡ EM1;EM3; የኃዝኑ፡ ጥቀ፡ trans. DL1⁷ ወበውእቱ፡ ጊዜ፡ DL1⁸ ተንሥኡ፡ EM3; አንስኦ፡ RM1; ኮነ፡ ban. DL1⁹ ሁከተ፡ ሞገድ፡ EM2; ሁከተ፡ ወሐከክ፡ ban. DL1¹⁰ እምነፋሰ፡ EM1; እምነፋሰ፡ EM3¹¹ ዓውሎሁ፡ EM1;EM2;EM4¹² ሰ (It's down side); EM1¹³ ለንጉሠ፡ ኢትዮጵያ፡EM1;EM3; በአድያመ ኩሎ ብሔረ ኢትዮጵያ፡EM4; ዘአድያመ ኩሎ ብሔረ ኢትዮጵያ፡RM1¹⁴ ወኮነ፡ DL1¹⁵ om. EM1;EM3¹⁶ ጋዕዝ፡ EM1¹⁷ ሐይማኖት፡ RM1; ሃይማኖት ርትዕት፡ DL1|

§ [27]-¹ om. EM2² ዘርቱዕ፡ DL1³ በሐይማኖቱ፡ RM1⁴ om. RM1; አሜ፡ EM1; አሚሃ፡ EM3⁵ ዓቢይ፡ EM2;EM4⁶ ቅስተ፡ EM2; ቅድስት፡ ban. RM1⁷ ማዕከሊሆሙ፡ EM3; ማዕከለ፡ ጳጳስ፡ ወማዕከለ፡ DL1⁸ om. DL1⁹ om EM1;EM3¹⁰ አግዓዚ፡ EM3; RM1¹¹ ጳጳስ፡ add. DL1¹² ወአውገዝ፡ DL1¹³ ኢይትነሠት፡ RM1¹⁴ ዘሀንፃ፡ EM3; ዘሕንፃ፡ EM4;ሕንፃ፡ RM1¹⁵ ሐይማኖት፡ RM1|

§ [28]-¹ ኀብሩ፡ EM2;DL1² ኩሎሎሙ፡ EM1³ ዕድ፡ EM4; DL1⁴ ተበአስዎ፡ EM1; ወተበአስዎ፡ ለንጉሥ፡ add. DL1⁵ ኢመንፈሳዊ፡ add. DL1⁶ ወይቤልዎ፡ ለንጉሥ፡ DL1⁷ ኢንአምን፡ EM4⁸ በሐይማኖትከ፡ RM1⁹ ሰይጣናዊት፡ EM1;EM43; ሳጥናኤላዊት፡ ወንሕነስ፡ ንፈቅድ፡ ከመ ትትመየጥ፡ ኀቤነ፡ add. DL1¹⁰ ትትነሰት፡ EM4;RM1¹¹ ወኢይጸንዕ፡ add. DL1¹² እንተ፡ RM1; ወእንተ፡ DL1¹³ መምህረ፡ DL1¹⁴ ንጉሥ፡ DL1¹⁵ ኀግ፡ EM1; ወናሁ፡ add.ኀድግ፡ DL1¹⁶ ለእመ ኢኃደገ፡ ban. EM1; ንምሐረክ፡ ሃይማኖተ፡ EM2;RM1; ንምሐረክ፡ ሃይማኖተከ፡ EM3; ንምሃረክ፡ ሃይማኖተ፡ EM4¹⁷ ወተምዓ፡ DL1; ተምኦ፡ RM1¹⁸ ፈድፋደ፡ add. ንጉሥ፡ EM3¹⁹ አዘዘ፡ EM2;EM4;RM1²⁰ ለእንተዝ፡ canceled. RM1²¹ ዘኢአለው፡ EM4; አልቢው፡ RM1; ዘኢዓለው፡ DL1²² ሐይማኖቶሙ፡ RM1; ወኢተለው፡ ኪያሁ፡ add. DL1|

ወይቤልዎ፡⁶ ኢነአምን፡⁷ በሃይማኖትከ፡⁸ ሰይጣናዊት፡⁹ ወእመ፡ አኮሰ፡ ትትነሠት፡¹⁰
መንግሥትከ፡¹¹ ወአንተ፡¹² ኢኮን(EM₂12v^a)ከ፡ መምህረ፡¹³(EM₄9r^a) አላ፡ ንጉሠ፡¹⁴ ኅድግ፡¹⁵
ዘንተ፡ ዕልወተከ፡ «ወንምህርከ፡ ሃይማኖተ፡፡¹⁶ ወተምዓ፡¹⁷(EM₃12v^b) ንጉሥ፡¹⁸ ወአዘዘ፡¹⁹
ከመ፡ ይሞቅሕዎሙ፡ በእንተ፡²⁰ ዘኢዓለው፡²¹ ሃይማኖቶሙ፡፡²²

[29] ወእምዝ፡ አስተርአዮሙ፡¹ መልአክ ለፍቅርተ፡ ክርስቶስ፡² ዘምስለ፡ ምታ፡³ ዘርዓ፡
(EM₁10r^b) ክርስቶ(DL₁8r^b)ስ፡⁴ ይቤሎሙ፡ በጽሐ፡ ናሁ፡⁵(RM₁9r^b) «ማዕረር፡ ዘመንግሥተ፡
ሰማያት፡⁶ በእንተ፡⁷ ሃይማኖት፡⁸ ርትዕት፡⁹ ከዐው፡¹⁰ ደመክሙ፡ ኢትፍርሁ፡ ወኢትደንግ፡
፡ ወዘንተ፡ ሰሚዖሙ፡¹¹ ወርእዮሙ፡¹² «እንዘ፡ ሀለው፡¹³ «ሰምዐ፡ ንጉሥ፡¹⁴ ከመ፡ «እሙንጉ፡
ጽኑዓን፡¹⁵ «በሃይማኖት፡ ር(EM₂12v^b)ትዕት፡¹⁶ ለአከ፡ ንቤሆሙ፡¹⁷ ዓመፅክኑ፡¹⁸
ወዓለውከኑአ፡¹⁹ ሃይማኖትየ፡(EM₄9r^b) ወሶቤሃ፡²⁰ ቆሙ፡²¹ ማዕከለ፡ «ዓ(DL₁8v^a)ቢይ፡ ባሕር፡
²²(EM₃13r^a) እንዘ፡ ይጸልዩ፡²³ ሿ መዓልተ፡ ወሿ ሌሊተ፡²⁴ «እንዘ፡ ኢይወጽኡ፡²⁵ አፍኣ፡፡
ወእንበለ፡²⁶ ይጥአዓሙ፡²⁷ ምንተኒ፡፡²⁸

[30] ወሶበ፡ ፈጸሙ፡ ጸሞሙ፡ «ካዕበ፡ ነገሮሙ፡¹ መልአክ፡ እግዚአብሔር፡ ብዙኃ፡ ብሥራተ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [29]-¹ መልአክ፡ add. DL1² ክስቶስ፡ RM1³ ወለምታ፡ ban. DL1⁴ ዘርዓ፡ ክርስቶስ፡ DL1፤ ዘክርስቶስ፡
EM2;EM4⁵ ናሁ፡ በጽሐ፡ trans. DL1⁶ ማዕረር፡ መንግሥተ፡ ሰማያት፡ EM1;EM3⁷rep. EM1⁸ ሐይማኖት፡
RM1⁹om. EM1;EM3¹⁰ ከዓዉ፡ EM1;DL1፤ ከዐው፡RM1¹¹ ሰሚዖሙ፡ RM1;DL1¹² om. EM1;EM3፤ «ጽኑዓ፡
ትዕግሥቶሙ፡ ለሰማዕት add. DL1¹³ እንዘ፡ ቦ፡ EM1;EM3፤ «እንዘ ፡ሀለዉ፤ «በጥብዓተ፡ ልብ፡ በእንተ፡
ሃይማኖት፡ add. DL1¹⁴ ንጉሥ ፡ሰምዓ፡ trans. EM1;EM3፤ ሰምዐ ፡ንጉሥ፡ DL1¹⁵ ፅኑዓን፡ እሙንጉ፡ trans.
EM1፤ ፅኑዓን፡ እሙንጉ፡ trans. EM3፤ እሙንጉ፡ ፅኑዓን፡ «እሙንጉ፡ add. EM2፤ እሙንጉ፡ ጽኑዓን፡ RM1¹⁶
በሃይማኖት፡ ርዕት፡ EM1፤ በሃይማኖተ፡ ርትዕት፡ DL1¹⁷ ለአከ፡ ሀቤሆሙ፡ RM1፤ «ወእምዝ፡ ለአከ፡ ንጉሥ
add. ንቤሆሙ፡ DL1፤ ንቤሆሙ፡ እንዘ፡ ይብል፡ add. EM3;DL1¹⁸ አመፅክኑ፡ EM2፤ ዓመፅክሙ፡DL1¹⁹
ወአለውከኑ፡ RM1፤ ወዓለውክሙ፡ DL1²⁰ ወሶቤሃ፡ EM3፤ ወፅኡ፡ እምቤቶሙ፡ ወሐሩ፡ ውስተ፡ ፈለግ add.
DL1²¹. ወቆሙ፡ DL1²² ባሕር፡ ዕሙቅ፡ EM1;EM3፤ ዓቢይ፡ ባሕር፡ «ዘስሙ ፡ጣና፡ add. DL1²³ ይጸልዩ፡
RM1²⁴ ወሿሌሊት፡ RM1²⁵ እንበለ፡ ይፃዕ፡EM4;RM1፤ እንዘ፡ ይፃዕ፡ EM1፤ እንዘ፡ ይጸዕ፡ EM2፤ እንዘ፡
ኢይወፅዑ፡ EM3²⁶ ወእንበለ፡ EM1;EM3;DL1²⁷ ይጥዓሙ፡ EM2;RM1፤ ይጥዐሙ፡ «ኅብስተ፡ add. DL1²⁸
ጸሎቶሙ፡ ወበረከቶሙ፡ የሃሉ፡ ምስለ፡ ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወምስለ፡ ፍቁራቲሆሙ፡
ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለ. አ.፡ add. DL1

§ [30]-¹ ካዕበ፡ «ይቤሎሙ፡ ban. EM1፤ ነገሮሙ ካዕበ፡ trans. DL1² om. DL1³ ዘይሁሙ፡ RM1⁴ ክብራተ፡
በመንግሥተ፡ ሰማያት፡ DL1⁵ «ወእምዝ፡ ሐሩ፡ add. ፍጡነ፡ ሐሩ፡ DL1⁶ ትዕንት፡ EM4⁷ ከመ፡
RM1;DL1⁸ አክሊሰ፡ EM4⁹ በመመንግሥተ፡ .EM1¹⁰ ሰሚኦሙ፡ RM1¹¹ ወፅኡ፡ DL1¹² ወሐሩ add. DL1¹³
አፀደሙ፡ EM3¹⁴ ሰይጣኒ፡[It's down side]; EM4፤ ሠይጣን፡ RM1¹⁵ ፀላዔ፡ DL1¹⁶ ምግሮሙ፡ EM1¹⁷ ወርትዓ፡
EM1;EM3፤ ወርትዕ፡ EM2፤ ወርቱዕ፡ EM4፤ ወርትዐ፡ RM1¹⁸ ቀንኦ፡ DL1¹⁹ ውስተ፡ ቤተ፡ ban. ንጉሥ፡
EM1;EM3፤ ውስተ፡ ልቤተ፡ ban. ንጉሥ፡ EM1²⁰ om. EM2;EM4;DL1²¹ om. EM1;EM3፤ አስተዋደዮሙ፡
EM4;DL1²² ዘይጸልአከ፡ EM1፤ ዘይጸልዓከ፡ EM3፤ ዘይፀልፅ ኪያከ፡ RM1²³ ኢተቀንዩ፡ EM1፤ ወኢተቀንዩ፡

「ሰ(RM₁9v^a)ማያት፡² ዘይሁብሙ፡³ ፈጣሬሆሙ፡(EM₁10r^b) ክብራተ፡ ነገር፡⁴ 「ፍጡነ፡ ሑሩ፡⁵ ጎብ፡ ትዕይንት፡⁶ እስመ፡⁷ ትነሥኡ፡(DL₁8v^b) አክሊለ፡⁸ ስምዕ፡ በመንግሥተ፡⁹ ሰማያት፡፡ ወዘንተ፡ ሰሚያሙ፡¹⁰ ወጽኡ፡¹¹(EM₂13r^a) እምቀላይ፡¹² ውስተ፡ ዓፀዶሙ፡¹³ ወሶበ፡ ርእየ፡ ሰይጣን፡¹⁴ ጸላኤ፡¹⁵ ሠናያት፡ ሥነ፡ ምግባሮሙ፡¹⁶ ወርትዓ፡¹⁷ ሃይማኖቶሙ፡ ቀንዐ፡¹⁸ ላዕሌሆሙ፡(EM₃13r^b) ወቦኣ፡ ውስተ፡ ልበ፡ ፩ዱ፡ ብእሲ፡ ተንሥኣ፡ ወ(EM₄9v^a)ሐረ፡ 「ነብ፡ ንጉሥ፡¹⁹ 「በዘመነ፡ አፍርንጅ፡²⁰ ወአስተዋደዮሙ፡²¹ እንዘ፡ ይብል፡ ሀሎ፡ ፩ዱ፡ መኰንን፡ ሀገር፡ ዘይጸልዕ፡ ኪያከ፡²² ምስለ፡ ብእሲቱ፡ ወኢተቀንየ፡²³ ለክብረ፡ መንግሥትከ፡²⁴ ይዘልፈከ፡²⁵ በትዕቢት፡(RM₁9v^b) ወመከረ፡²⁶ ምስለ፡ አጽራሪከ፡²⁷ ወሰሚያ፡ ንጉ(EM₁10v^a)ሥ፡ እምአፋሁ፡ ለብእሲ፡ ተ(DL₁9r^a)ምዐ፡ ፈድፋድ፡ ወአዘዘ፡²⁸ ሐራ(EM₂13r^b)ሁ፡²⁹ ከመ፡³⁰ 「የአኃዝዎ፡ ወያምጽእዎ፡³¹ ጎቤሁ፡³² 「ወሐሩ፡ ሐራ፡³³ ንጉሥ፡³⁴ ወአገትዎ፡³⁵ ወአንጠይዎ፡³⁶ ምስለ፡ ሠራዊቱ፡፡

[31] ወእምዝ፡ ወጽኡ፡¹ ዘርዓ፡ ክርስቶስ፡² ርቱዓ፡ ሃይማኖት፡(EM₃13v^a) እንዘ፡³ ይትፌሣሕ፡⁴ 「በእንተ፡ ነሢኣ፡⁵ 「አክሊለ፡ ስምዕ፡ በሰማያት፡⁶ ወዘሰ፡⁷ [በከመ ይቤ እግዚእነ በወንጌል] ይትአመን፡ ይቤ፡⁸ 「ይትልወኒ፡ ኪያየ፡⁹ ወይንሣእ፡¹⁰ 「መስቀለ፡ ሞቱ፡¹¹ ወእምዝ፡ በጽሐ፡ ምስለ፡ ሠራዊቱ፡ ውእቱ፡¹² መኰንን፡ እንዘ፡ ይነድዕዎ፡ ወአብጽሕዎ፡ ሀገረ፡ አሪንጎ፡¹³ ወ(DL₁9r^b)ነገርዎ፡¹⁴ ለሐ(EM₂13v^a)ጌጌ፡¹⁵ ከመ፡ በጽሐ፡ ምስለ፡ ሠራዊቱ፡፡¹⁶

[32] ወይቤ፡¹ ንጉሥ፡ አምጽእ(RM₁10r^a)ዎሙ፡² [ጎቤየ]፡ ወነበረ፡ ንጉሥ፡ ዓውደ፡ ዘመንበር፡³

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

DL1|²⁴ አላ፡ add. DL1|²⁵ ይዘልፈከ፡ DL1|²⁶ ወይመክር፡ DL1|²⁷ አፅራሪከ፡ EM1|²⁸ አዘዘ፡ RM1|²⁹ ሀራሁ፡ EM3|³⁰ om. RM1|³¹ ያምጽእዎ፡ EM1፡ ይሞቅሕዎ፡ EM3፡ የአሀዝዎ፡ ወያምጽእዎ፡ RM1|³² om. EM2፡EM4፡RM1፡ ጎቤሁ፡ ጎቤሁ rep. 「ምስለ፡ ብእሲቱ፡ ወሠራዊቱ፡ add. DL1|³³ ሐሩ፡ ሐራ፡ EM2፡EM4፡ ሐራ፡ RM1|³⁴ om. EM1፡ EM3|³⁵ ወአገትዎ፡ EM1፡EM3፡RM1|³⁶ ወአጽዓቅዎ፡ ban. DL1|

§ [31]-¹ ምስለ ሠራዊቱ፡ add. EM1፡EM3|² ዘርዐ፡ ክርስቶስ፡ RM1፡ ዘርዓ፡ ክርስቶስ፡ DL1|³ om. EM3|⁴ rep. EM4፡ ይትፌሣሕ፡ 「ወይትኃሠይ፡ add. EM1፡ ወይትኃሠይ፡ EM3|⁵ በነሢኣ፡ ban. DL1|⁶ አክሊለ፡ በሰማያት፡ EM1፡EM3፡ አክሊለ፡ ስምዕ፡ በሰማያት፡ EM4፡ 「በከመ፡ ይቤ፡ እግዚእነ፡ በወንጌል፡ add. DL1|⁷ ይፈቅድ፡ add. DL1|⁸ om. RM1፡ በእንተአየ፡ DL1|⁹ ይትሉ፡ ኪያየ፡ DL1|¹⁰ ወይዕፀር፡ EM2፡EM4፡ ወይንሣዕ፡ RM1፡ ወይዕር፡ DL1|¹¹ መስቀለ፡ ክርስቶስ፡ RM1፡ መስቀለ፡ ሞትየ፡ ban. DL1|¹² rep. EM1|¹³ አረንጎ፡ ban. RM1|¹⁴ ወነገርዎ፡ DL1|¹⁵ ለሐፂን፡ ban. RM1፡ ለንጉሥ፡ ban. DL1|¹⁶ ሠራዊቱ፡ ban. EM1፡EM3፡ በነበራኒሁ፡ ban. RM1|

§ [32]-¹ ወይቤ፡ DL1|² ጎቤየ፡ add. DL1|³ መንበር፡ EM2፡ om. DL1|⁴ ገባዕተ፡ EM1፡ ግባተ፡ EM4፡ ግብተ ban. 「ጉባኤ፡ add. DL1|⁵ ወቁሙ፡ EM1፡EM2፡ ዎቆሙ፡ EM4|⁶ ኩሉ፡ ሠራዊቱ፡ EM1፡ ኩሎሙ፡ ሠራዊቱ፡ EM3|⁷ በበዖታሙ፡ EM1፡ በበጾታሆሙ፡ EM4|⁸ ወእለ፡ 「ይጠርዐ፡ add. ወይጥጎሩ፡ EM2፡EM4፡ ወእለ፡ 「ይሠር፡ add.

ወገብረ፡ ግብተ፡⁴ ለሠራዊቱ፡ ወቆሙ፡⁵ ገሥሱ፡ ሠራዊቱ፡⁶ በበጸታሆ(EM₁10v^b)ሙ፡⁷ ገወለ፡ ይጥጥሩ፡⁸ አናብስተ፡⁹ ገወፀወርተ፡ አሰይፍት¹⁰(EM₃13v^b) ወለ፡ ያደምፁ፡¹¹ አሕባለ¹² መቅሠፍት፡¹³ ተደለው¹⁴ ከመ ያፍርህዎሙ፡¹⁵ አዘዘ¹⁶ ከመ¹⁷ ያምጽእዎሙ፡ ለሙቁሐን፡ መነኮሳት፡¹⁸ መጽኡ፡¹⁹ እንዘ፡ ይትፌሥሐ²⁰ ወይቤሎሙ፡(EM₂13v^b) አቡነ፡ አካለ፡ ክርስቶስ፡ ጳድቅ፡ ገዘጸበለ፡ ጎል፡²¹ ተዓገሡ፡²² ወአጽንዑ፡(EM₄10r^a) ል(DL₁9v^a)በከሙ፡ ወተሰፈውዎ፡ ለእግዚአብሔር፡ ልዑል፡ ከመ፡ ትንሥኡ፡²³ አክሊለ፡ ስምዕ፡ በመንግሥተ፡ ሰማያት፡፡

[33] ወእምዝ፡ ተሰእሎሙ፡¹(RM₁10r^b) ንጉሥ፡ በሃይማኖት፡² እኪት፡³ ወይቤሎሙ፡ እመኑ፡⁴ በዘዚአየ፡⁵ አሚን፡፡ ወእመአኮስ፡ እኳንነከሙ፡(EM₃14r^a) በመዓትየ፡⁶ ወተክርወየ፡ ከመ፡ አንበሳ፡፡ ወይቤ፡⁷ እፎ፡ ትዜኃሩ፡⁸ ወኢተአምኑ፡ በሃይማኖትየ፡፡ አውሥኡ፡⁹ ወይቤ(EM₂14r^a)ሉ፡ ከሎሎሙ፡ በ፩ዱ፡ ቃል፡ ኢነአምን፡ ብከ፡¹⁰ ኦ፡¹¹ ርኩስ፡ ከሐዲ፡ ወዓላዊ፡¹² ለከ፡¹³ ጽኑሕ፡¹⁴ መ(EM₁11r^a)ካነ፡ ሲኦል፡፡¹⁵ ወተናገሩ፡ ብዙኃ፡¹⁶ ነገረ፡ ምስለ፡ መናፍቃን፡፡ ወበህየ፡¹⁷ ርእዮ፡¹⁸ ለአካ(DL₁9v^b)ለ፡ ክርስቶስ፡¹⁹ ተምዐ፡²⁰ ንጉሥ፡²¹ ገእንዘ፡ ይትናገር፡²² አዘዘ፡²³ ከመ፡ ይሞቅሕዎ፡²⁴ ሐራሁ፡፡²⁵ ወሰለብዎሙ፡²⁶ አልባሲሆ(EM₄10r^b)ሙ፡ ወአንደዱ፡ እሳተ፡ ወወደይዎሙ፡²⁷ ኢለከፎሙ፡²⁸ እሳት፡ ግሙራ፡ ወኮነ፡²⁹ ከመ፡ ማ(RM₁10v^a)ይ፡ ቈሪር፡፡³⁰ ወአ(EM₃14r^b)ምጽኡ፡³¹ አናብስተ፡ ወሰደድዎሙ፡³² ገሰገዱ፡ ወሰከቡ፡³³ ወለ(EM₂14r^b)ሐሱ፡³⁴ ጸበለ፡³⁵ እገሪሆሙ፡፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ወይጥጥሩ፡ RM1|⁹ አናብስተሁ፡ RM1; ከመ፡ add. አናብስት፡ DL1|¹⁰ ፀወርተ፡ ገዲሆሙ፡ add. ወአሰይፍት፡ EM2; ፀወርተ፡ ገዲሆ፡ add. ወአሰይፍት፡ EM4; ፀወርተ፡ ገዲቤሆሙ፡ add. ወአሰይፍትሁ፡ RM1|¹¹ ያደምፁ፡ EM1;EM2;EM3|¹² አንባለ፡ EM1;EM3; አህባለ፡ EM4;RM1|¹³ መቅሰፍት፡ EM1;EM3|¹⁴ ተደለው፡ RM1|¹⁵ ያፍርሕዎሙ፡ RM1|¹⁶ ወአዘዘ፡ EM1; ወእምዝ፡ add. አዘዘ፡ DL1|¹⁷ om. EM1;EM3|¹⁸ መነኮሳት፡ DL1|¹⁹ ወእሙንቱኒ፡ add. DL1|²⁰ ይትፌሐ፡ EM1; ይትፈሥሐ፡ EM2; ይትፈሥሐ፡ EM4|²¹ om. EM2;DL1; ዘጸበለ፡ጎል፡EM3|²² ተዓገሱ፡ EM2;RM1; ተክገሡ፡ EM4|²³ ተንሥኡ፡ EM2;DL1|

§ [33]-¹ ተሰዕሎሙ፡ RM1; ተሰእሎሙ፡ DL|² በሃይማኖቱ፡ DL|³ እኪት፡ EM1;EM3;RM1|⁴ ዕመኑ፡ EM3|⁵ በዘዚአየ፡ RM1|⁶ om. EM3|⁷ ወይቤ፡ ገካዕበ add.፡ DL1|⁸ ትዜኃሩ፡ EM2; ትዜጎሩ፡ EM4|⁹ አውሥኡ፡ EM4;DL1|¹⁰ በሃይማኖትከ፡ ban. DL1|¹¹ om. EM2|¹² ወዓለው፡ RM1|¹³ ዘሰከ፡ EM1; ዘለከ፡ EM3; ለከኒ፡ DL1|¹⁴ ጽኑን፡ EM2;EM4; ይጸንሐከ፡ DL1|¹⁵ ሲዖል፡ EM2;EM4|¹⁶ ብዙኑ፡ EM1;EM2|¹⁷ ወበሕየ፡ EM3|¹⁸ ርእዮ፡ EM2; ንጉሥ፡ add. DL1|¹⁹ ምስለ ምዕመናን፡ add. DL1|²⁰ ተምዐ፡ DL1|²¹ ንጉ፡ EM4; om. DL1; እስመ ርእዮ፡ add. DL1|²² ምስሌሆሙ፡ add. DL1|²³ ወእምዝ፡ add. አዘዘ፡ ገካዕበ፡ add. DL1|²⁴ ይሞቅህዎ፡ RM1; ምስለ፡ እሊአሁ፡ add. DL1|²⁵ ሀራሁ፡ EM3; ወሐራሁ፡ DL1; ወእሙንቱ፡ ሐራ፡ add. DL1|²⁶ ሰለብዎሙ፡ DL1|²⁷ ወወደይዎሙ፡ EM1|²⁸ ወባሕቱ፡ add. ኢለከፎሙ፡ DL1|²⁹ ወኮነ፡ EM1;EM3; አላ ኮነ፡ DL1|³⁰ ቈሪር፡ EM2; DL1; ቆሪር፡ EM3;RM1|³¹ ወእምዝ add. አምጽኡ፡ DL1|³² ሰደድዎሙ፡ EM2;EM4;RM1; ገሥቤሆሙ፡ ወሰበ፡ በጽሑ፡ አናብስተ፡ ጎቤሆሙ፡ add. DL1|³³ om. DL1|³⁴ ወለሐሱ፡ EM1;EM2;EM3; ወለሀሱ፡ RM1|³⁵ ጸበለ፡ EM3|

[34] ወሶበ፡ ርእዩ፡ ሠራዊተ፡¹ ንጉሥ፡ ፈርሁ፡ ወደንገፁ፡፡ ወንጉሥኒ፡ አፈድፈድ፡ መዓቶ፡፡
 ወእሙንቱኒ፡² መነኮሳት፡³ ጸ(DL₁10r^a)ንፁ፡ በሃይማኖቶሙ፡⁴ ርትዕት፡፡ ወአዘዞሙ፡⁵ ለሐራ፡⁶
 ከመ፡ ይምትሩ፡ አርእስቲሆሙ፡⁷ በሰይፍ፡፡ «ወአውጽእዎሙ፡ አፍኢ፡⁸ ወቀሰፍዎሙ፡፡⁹
 «ወመተሩ፡ አርእስቲ(EM₁11r^b)ሆሙ፡ በሰይፍ፡፡¹⁰ ወሶቤሃ፡¹¹ ውኅዘ፡¹² «እምክሃውዲሆሙ፡
 ደም፡ ወሐሊብ፡ ወማይ፡፡¹³ ዘተመትረ፡¹⁴ አርእስቲሆሙ፡¹⁵ አንበቡ፡¹⁶ ፻ወ፻፡(EM₃14v^a)
 መዝ(EM₄10v^a)ሙረ፡ ዳዊት፡፡ በይእቲ፡¹⁷ ዕለት፡ አመ፡¹⁸ ፬፡¹⁹ ለየካቲት፡ ኮኑ፡²⁰
 «ሰማ(RM₁10v^a)ዕታተ፡ ወነሥኡ፡²¹ አክሊለ፡ ስምዕ፡ ዘኅላቂሆሙ፡ ፹ወ፯ቱ፡
 «ማ(EM₂14v^a)ኅበረ፡ ሰማዕት፡፡²² ተኃብኢ፡²³ ሥጋሆሙ፡ እምዓይነ፡ ሰብእ፡ «በሠረገላ፡
 ኤልያስ፡፡²⁴

[35]ንግባዕኬ፡ ኅበ፡ ቀዳሚ፡ ነገር፡ ውእቱ፡¹ ብእሴ፡ እግዚአብሔር፡ «ዘርዓ፡ ክርስቶስ፡²
 ጸንዐ፡³ ሙቃሕ፡⁴ ላዕሌሁ፡፡⁵ ወለአከ፡⁶(DL₁10r^b) መንገለ፡ ብእሴቱ፡ ፍቅርተ፡ ክርስቶስ፡
 ዘይቤ⁷ ንዒ፡⁸ ኅቤየ፡ ሀሎኑአ፡⁹ ማዕረርኢ፡¹⁰ ዓቢይ፡¹¹ ዘፈተውነአ፡¹² ናሁአ፡¹³ በጽሐአ፡¹⁴
 ጊዜነአ፡፡¹⁵ ወበሳኒታ፡¹⁶ ዕለት፡¹⁷ አዘዘ፡¹⁸ ከመ፡ ይምጽእዎ፡ ለ(EM₃14v^b)ውእቱ፡፡ ብእሴ፡
 እግዚአብሔር፡፡¹⁹ ሶቤሃ፡ ነቢሮ፡²⁰ ንጉሥ፡²¹ ይቤሎ፡²² እመን፡ በሃይማኖትየ፡
 ወግ(EM₁11v^a)ነይ፡²³ «ለክብረ፡ ንግሥቱ፡፡²⁴(EM₂14v^b, EM₄10v^b)

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§[34]-¹ ሰራዊተ፡ EM3|² እሙንቱኒ፡ EM1;EM3|³ መነኮሳት፡ DL1|⁴ በሃይማኖቶሙ፡ EM1|⁵ ወአዘዘ፡ EM2;EM4; ወአዘዞሙ፡ «ካዕበ፡ add. DL1|⁶ ለሐራሁ፡ EM1;EM3|⁷ አርዕስቲሆሙ፡ EM4; አርእስቲሆሙ፡ EM4;RM1|⁸ om. EM2;DL1; ወአውፅእዎሙ፡አፍኢ፡EM4|⁹ om. EM2;DL1; ቀሠፍዎሙ፡ EM4|¹⁰ om. EM2;DL1; ወመተሩ፡ አርእስቲሆሙ፡ በሰይፍ፡ EM1;EM3; ወመተሩ፡ አርዕስቲሆሙ፡ በሰይፍ፡ EM4|¹¹ ወሶቤሃ፡ «መተርዎሙ፡add. DL1|¹² ወውኅዘ፡ DL1|¹³ «ደም፡ ወሐሊብ፡ ወማይ፡ እምክሃውዲሆሙ፡ trans. EM1;EM3; «እምክሃውዲሆሙ፡ ደም፡ ወሐሊብ፡ ወማይ፡ EM4; «እምክሃውዲሆን፡ ደም፡ ወሃሊብ፡ ወማይ፡ RM1|¹⁴ ወዘተመትሩ፡ EM1;EM3; ወዘተመትረ፡ DL1|¹⁵ አርእስቲሆሙ፡ EM1;EM2;EM3|¹⁶ አንበቡ፡ EM2;EM4;DL1|¹⁷ በይዕቲ፡ RM1|¹⁸ ወአመ፡ DL1|¹⁹ ፬ኡ፡²⁰ በዘከመዝ፡ ግብር ban. DL1|²¹ ሰማዕተ፡ ወነሥኡ፡ EM1;EM3; ሰማዕታት፡ነሥኡ፡ EM2;EM4; ሰማዕታት፡ወነሥኡ፡RM1; ነሥኡ፡ ሰማዕታት፡ trans. DL1|²² om. DL1; ማሕበረ፡ ሰማዕት፡ EM4|²³ ወተኃብኢ፡ DL1|²⁴ om. DL1; በሰረገላ፡ኤልያስ፡ EM1;EM4|

§ [35]-¹ ውእቱሴ፡ DL1|² ዘርኢ፡ ክርስቶስ፡ EM3; «ዘርዓ፡ ክርስቶስ፡ DL1|³ ጸንዓ፡ EM1; EM3;EM4;RM1; ፀንዓ፡ EM2; ሶበ add. ጸንዐ፡ DL1|⁴ ሞቅሐ፡ EM2;EM4; ሞቅህ፡ RM1; ሙቃሕ፡ DL1|⁵ ላዕሌሁ፡ EM1|⁶ ለአከ፡ DL1|⁷ ይቤ፡ EM1; እንዘ፡ ይብል፡ ban. DL1|⁷⁸ንኢ፡ EM3|⁹ ሀሎኑአ፡ EM1;EM3; ሀሎኑአ፡ RM1; እስመ ሀሎ፡ ban. DL1|¹⁰ om. RM1; ማዕረር፡ DL1|¹¹ ዓቢይኒ፡ EM1; ዓቢየኢ፡ EM2; ዓቢይኢ፡ EM3; ዓቢየ፡ EM4; om. RM1|¹²; om. RM1;DL1|¹³ om. DL1|¹⁴ በጽሐ፡ RM1; ወጽሐ፡ ban. DL1|¹⁵ ጊዜየኢ፡ EM2; ጊዜነየኢ፡ EM4; ጊዜ ነየዓ፡ RM1; ጊዜሁ፡ ዘፈተውናሁ፡ ban. DL1|¹⁶ ኅበ፡ add. ወበሳኒታ፡ RM1|¹⁷ om. DL1|¹⁸ ንጉሥ፡ add. DL1|¹⁹ ዘክርስቶስ፡ add. RM1|²⁰ ነቢረ፡ DL1|²¹ ዓውደ add.ንጉሥ፡ DL1|²² ወይቤሎ፡ DL1|²³ ግነይ፡ EM2;EM4;RM1|²⁴ «ለክብረ፡ መንግሥትየ፡ EM3; RM1|

[36] ይቤ፡¹ መኰንን፡² አንሰ፡ ኢየአምን፡³ በሃይማኖትከ፡⁴ ርኩስት፡⁵ እሁ(RM₁11r^a)ብ፡⁶ ክሣድዮ፡⁷ በእንተ፡ ስሙ፡ ለክርስቶስ፡ አምላኪዮ፡ ኢይፈርህ፡⁸ ሞተ፡ ዘምድር፡ ዳዕሙ፡ እፈርህ፡⁹ ሞተ፡¹⁰ ዘበሰማያት፡¹¹(DL₁10v^a) ተቈጥቦ፡¹² ወገንሆ፡፡ ወይቤሎ፡¹³ ፍስሰመ ዓበይክ፡¹⁴ ተመይጦ፡ ኅቤየ፡፡¹⁵ ውእቱ፡ ዓላዊ፡¹⁶ ይቤ፡¹⁷ አንተ፡ ብእሲ፡¹⁸ ዘምስለ፡¹⁹ ብእሲቲክ፡²⁰ ትትኤየር፡²¹ በላዕሌየ፡²² ዮምኒ፡ አምጽኦ፡(EM₃15r^a) ለብእሲትክ፡ ፍጡን፡ ከመ፡ እሴአላ፡²³ ሃይማኖታ፡፡²⁴

[37] ወበሳኒታ፡¹ ለአክ፡² ኅቤሃ፡ በበመትሎ፡³ በጉጉዓ፡ ወበጽሑ፡⁴ ሐራሁ፡⁵ ለንጉሥ፡⁶ ኅቤሃ፡⁷ ፍጽሞት፡ ወወሰድዋ፡ ምስለ፡ ሕፃንዊሃ፡⁸ ወምስለ፡⁹ ፍጽሞት፡ አዕማቲሃ፡¹⁰ በጽሑት፡¹¹(EM₂15r^a) ዓውደ፡¹² ንጉሥ፡ እንዘ፡ ር(DL₁10v^b)ኅዋት፡ አብያቲሃ፡¹³(EM₄11r^a) እምነ፡¹⁴ ፍቅርተ፡ ክርስ(RM₁11r^b)ቶስ፡፡¹⁵ ሶቤሃ፡¹⁶ ተአመነት፡ በስሙ፡ ፍጽሞት፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡¹⁷ ጸረ(EM₁11v^b)ፈቶ፡ ወረገመቶ፡¹⁸ በነገረ፡ ተግሣጽ፡፡¹⁹ ሶቤሃ፡²⁰ ገብረ፡ ጉባኤ፡²¹ ሕዝብ፡²² ውእቱ፡ ዓላዊ፡ አሚን፡²³ ዘምሉዓ፡²⁴ መርገም፡²⁵ ወጸልሑተ፡፡²⁶ በጊዜሃ፡ አዘዘ፡ ያምጽዕዎ፡²⁷ ለም(EM₃15r^b)ታ፡ እም፡ ቤተ፡²⁸ ሞቅሕ፡²⁹ አቀሞሙ፡³⁰ ቅድሚያ፡ ተስእሎሙ፡³¹ ወይቤሎሙ፡³² ንጉሥ፡³³ ኄጦሙ፡³⁴ በብዙኅ፡ ኂጦት፡³⁵ ተመየጦ፡ ወእመኑ፡ በሃይማኖትዮ፡³⁶ እሁበክሙ፡³⁷ ክ(DL₁11r^a)ብረ፡ ወሢመተ፡፡³⁸

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [36]-¹ rep.EM1² ዘርዓ፡ ክርስቶስ፡ add. DL1³ ኢአምን፡ EM2;EM4⁴ በሃይማኖት፡ RM1⁵ ርኩስ፡¹EM1; EM3; ርኩስት፡ RM1⁶ እሁብ፡ EM1;EM3;RM1; አላ፡ add. DL1⁷ ክሳድዮ፡ EM1; ለሰይፍ፡ add. DL1⁸ ኢይፈርኅ፡ EM3; ወኢይፈርህ፡ DL1⁹ ዕፈርህ፡ EM4¹⁰ om. EM1;EM3¹¹ ፍጽሞት፡ ሰምዕ፡ ዘንተ፡ add. DL1¹² ተቈጥቦ፡ EM1; ተቈጥቦ፡ RM1; ተቈጥቦ፡ DL1¹³ om. EM2;EM4;RM1¹⁴ ወአበይክ፡ EM2;RM1; ወዓበይክ፡ EM4; አኮኑ፡ ban. አበይክ፡ DL1¹⁵ ፍጽሞት፡ ይቤ፡ add. DL1¹⁶ አላዊ፡ EM3;RM1¹⁷ om. EM1;EM3; DL1¹⁸ ብእሲ፡RM1; om. EM1;EM3¹⁹ om. EM1;EM3²⁰ ወብእሲቲክ፡ EM1;EM3; ፍጽሞት፡ ማዕከኑ፡ add. DL1²¹ ትትኤየር፡EM1;EM3; ትትኤየር፡ RM1²² መንግሥትዮ፡ ban.EM1²³ እስከላ፡ DL1²⁴ ሃይማኖታተ፡ EM2|

§ [37]-¹ ወበሳኒታ፡ EM1;EM3; ወበሃኒታ፡ DL1² ሐራሁ፡add. DL1³ በበመትሎሁ፡ add. DL1⁴ ወበጽሑ፡ EM2;EM4⁵ ሐራ፡ EM3⁶ ንጉሥ፡ EM1;EM2;EM3⁷ ፍጽሞት፡ ወይቤልዋ፡ የኃሥሥኪ፡ ንጉሥ፡ ወተንሥአት፡ ትሑር፡ ምስሌሆሙ፡ add. DL1⁸ ፍጽሞት፡ ሕፃንዊሃ፡ አገትዋ፡ ወወሰድዋ፡trans. EM1;EM3; ፍጽሞት፡ ወወሰድዎ፡ ምስለ፡ ሕፃንዊሃ፡ RM1; ፍጽሞት፡ ወወሰድዎ፡ ምስለ፡ ሕፃንዊሃ፡ ban. DL1⁹ ወምስለ፡ om. EM2; EM4; RM1¹⁰ አዕማቲሃ፡ ብዙኃት፡ trans. EM1; EM3¹¹ በጽሑት፡ EM1; በጽሑት፡ EM1; ወበጽሑት፡ DL1¹² ኅቤ፡ add. DL1¹³ አያቲሃ፡ EM2¹⁴ እም፡ EM1;EM4;RM1¹⁵ ክርስቶስ፡EM2¹⁶ ሶቤሃ፡ EM2;EM4; ወሶቤሃ፡ DL1¹⁷ ለክርስቶስ፡ EM1;EM3¹⁸ rep.EM1¹⁹ ተግሣ፡ EM3;RM1²⁰ ወሶቤሃ፡ DL1²¹ ሱባዔ፡ban. EM1; ጉባኤ፡ EM2; EM3;EM4;RM1²² om. DL1²³ አሚን፡ EM2²⁴ ዘምዕ፡ EM1; ዘምሉዕ፡ EM3; ወመለዓ፡ RM1; ምሉዓ፡ DL1²⁵ መርገም፡ EM1;EM3²⁶ ወጸልሑት፡ EM2;EM4; ወጸልሑት፡ RM1; ወጸልሑት፡ ፍጽሞት፡ ይትጋብኡ፡ ሕዝብ፡ add. DL1²⁷ ያምጽዕዎ፡ EM1;RM1; ያምጽዕዎ፡ EM3²⁸ እቤተ፡ EM1;EM3;RM1²⁹ ፍጽሞት፡ ሰምዕ፡ add. DL1³⁰ ዓቀሞሙ፡ EM4³¹ ወተስእሎሙ፡ ፍጽሞት፡ በእንተ፡ ሃይማኖት፡ add. DL1³² ወይቤሎ፡ EM1³³ ስምዕኒ፡ ቃልዮ፡ ወትው፡ ኪያየ፡ add. DL1³⁴ ወኄጦሙ፡ DL1³⁵ ፍጽሞት፡ ይብል፡add. DL1³⁶ በሃይማኖቶዮ፡ EM2;EM4;DL1³⁷ ወእሁበክሙ፡ EM1;EM3;DL1³⁸ ወሥመተ፡ EM3|

[38]ወእሙንቱኒ፡¹ ኃብሩ፡² በ፩ዱ፡ ቃል፡ ይቤሉ፡ ንሕነሰ፡³ ነአምን፡⁴ በሃይማኖቱ፡
⁵(EM₂15r^b) ለ፲ወ፪፡⁶ ሐዋርያት፡ ወ፫፻፲ወ፰፡፡⁷ ርቱዓነ፡ ሃይማኖት፡ በዘለከሰ፡⁸ ኢነአምን፡
⁹(EM₄11r^b) ብዕልሰ፡¹⁰ ዘበምድር፡ ኢንፈቅድ፡ እስመ፡¹¹ ሀለውነ፡¹² በማዕከሌሁ፡¹³ ንሕነሰ፡
ነኃሥ(RM₁11v^a)ሥ፡ መንግሥ(EM₃15v^a)ተ፡ ዘበሰማያት¹⁴ ኢንክህድ፡ ሃይማኖትነ፡¹⁵ እንዘ፡
ሀሎ፡¹⁶ አምላክነ፡¹⁷ ኢንፈርህ፡ ሞተ፡ እንዘ፡¹⁸ ፖሴፎ፡ ሕይወተ፡¹⁹(EM₁12r^a) እመ፡²⁰
ፖረይነ፡ ሞተ፡²¹ ምስለ፡ ክርስቶስ፡ ንዔሪ፡²² ሕይወተ፡ ምስሌሁ፡ ወነጊሠ፡²³ ምስሌሁ፡²⁴
ውስ(DL₁11r^b)ተ፡ ሀገሩ፡ ዘበሰማያት፡፡ ወተላለፍዎ፡²⁵ በባዕስ፡፡

[39] ወአዘዘ፡ ሶቤሃ፡ ይእስርዎሙ፡¹ እደዊሆሙ፡² ወእገሪሆሙ፡ ወይንጽሕዎሙ፡³
በእንግድ(EM₂15v^a)ዓቲሆሙ፡⁴ ለቅዱሳን፡⁵ አቡነ፡⁶ ወእምነ፡⁷ ወአኃቲነ፡⁸ ደናግል፡ እለ፡
መጽአ፡⁹ ምስለ፡¹⁰ እምነ፡ ፍቅርተ፡ ክርስቶስ፡፡ ወአ(EM₃15v^b)ኃዙ፡¹¹ ሐራ፡¹² ከመ¹³
ይቅሥፍዎሙ፡¹⁴ በአህባለ፡¹⁵ ራግናት፡¹⁶ እስከ፡ ይትረክይ፡¹⁷ አዕዕምቲሆሙ፡፡¹⁸(EM₄11v^a)

[40] ወእምዝ፡ ነሥእዋ፡¹ ወቀሠፍዋ፡ እስከ፡ ይትቤፀል፡² ሥጋሃ፡³ ወተመጠውዋ፡⁴ ለእምነ፡⁵

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [38]-¹እሙንቱኒ፡ EM₁;EM₃² ኃብሩ፡ EM₂EM₄ DL₁³ ንህነሰ፡ RM₁⁴ ነአምን፡ RM₁⁵ በሃይማኖት፡
EM₁;EM₃⁶ ፲ወ፪፡ EM₁;EM₃⁷ ወበ፫፻፲ወ፰፡ DL₁⁸ ሃይማኖት፡ add. EM₁;EM₃⁹ ብከ፡ add.
EM₂;EM₄;RM₁¹⁰ ብዕልሰ፡ EM₁; ፤ወበእንተ፡ add ብዕልኒ፡ ፤ወሢመት፡ add. DL₁¹¹ ኢንፈቅድ፡ add. DL₁¹²
ሀለውነ፡ EM₁; ሀለውነ፡ EM₂; ሀለውነ፡ EM₄¹³ ፤ዘይሁብነ፡ አምላክነ፡ ዘንተ፡ ኩሎ፡ ban.. DL₁¹⁴ ሰማያት፡
EM₁;EM₃; ወበእንተዝ፡ add. DL₁¹⁵ ሃይማኖትነ፡ EM₂;DL₁¹⁶ om. EM₁¹⁷ ማዕከሊነ፡ add. EM₁¹⁸ om.
RM₁; አላ፡ ban. DL₁¹⁹ om. RM₁; እስመ፡ add. DL₁²⁰ ለእመ፡ DL₁²¹ ፤ዓረይነ፡ ሞተ፡ EM₄;DL₁; om.
RM₁²² ንዔረ፡ EM₂²³ ወነጊሠ፡ RM₁; ወነጊሠኒ፡ ፤ንንግሥ፡ add. DL₁²⁴ om. EM₂;EM₄;RM₁²⁵
ወተላለፍዎ፡ DL₁|

§ [39]-¹ይዕሥርዎሙ፡ RM₁² ዕደዊሆሙ፡ DL₁³ ወይንጽሕዎሙ፡ EM₃; ዲቦ፡ ምድር፡ add. DL₁⁴
በእንግድአቲሆሙ፡ RM₁⁵ ምስለ፡ add. ቅዱሳን፡ DL₁⁶ አቡነ፡ rep. RM₁; አብዊነ፡ DL₁⁷ om. EM₃;
ወእማቲነ፡ DL₁⁸ ወአኃቲነ፡ RM₁⁹ እስመ፡ መጽአ፡ EM₃¹⁰ ዘምስለ፡ EM₂;EM₄;DL₁¹¹ ወአሐዙ፡ EM₂;EM₄;
ወእምዝ፡ አኃዙ፡ DL₁¹² ኃራ፡ EM₃¹³ om. EM₁;EM₃¹⁴ ይቅፍዎሙ፡ EM₂;EM₄¹⁵ በአኅባለ፡ EM₁;
በአሐባለ፡ DL₁¹⁶om. DL₁¹⁷ ይትረክይ፡ EM₃¹⁸ አዕዕምቲሆሙ፡ EM₁;EM₃; አዕጽምቲሆሙ፡ DL₁|

§ [40]-¹ ነሥዕዋ፡ EM₁;RM₁; ነሥዋ፡ EM₂; ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ add. DL₁² ይትቤፀል፡EM;DL₁;
ይተበፀል፡ EM₃;RM₁³ ወይትገደፍ፡ add. DL₁⁴ ወተመጠውዋ፡ ፤ካዕቦ፡ ካልአን፡ add. DL₁⁵ ለእመነ፡ EM₂⁶
፤ኢየሱስ፡ ban. EM₄⁷ ወአኃዙ፡ DL₁⁸ ዲያውርዳ፡ EM₁; ያውርዳ፡ RM₁; ያዕርቅዋ፡ ban. ፤ወይኩንንዋ፡
በዘዘዘአሁ፡ ኩነኔ፡ add. DL₁⁹ om. DL₁¹⁰ አዘዘ፡ EM₂; ወሶቤሃ፡ add. አዘዘ፡ DL₁¹¹ ክቡር፡ add. EM₂;EM₄¹²
ለምድር፡ ban. DL₁¹³ ትክድን፡ DL₁¹⁴ እርቃና፡ DL₁¹⁵ ፤ወበጊዜሃ፡ ሠወረታ፡ add. ወከደነታ፡ DL₁; ዕርቃና፡
add. EM₁;EM₃¹⁶ ሱስንዮስ፡ add. DL₁¹⁷ ዘይቤ፡ EM₁;EM₃; ዘይብል፡ DL₁¹⁸ ፤አጽንዑአ፡ ጥቀ፡ በዛቲ፡
ብእሲት፡ ምስለ፡ ምታ፡ trans. EM₁;EM₃; ፤ለዛቲ፡ ብእሲት፡ ምስለ፡ ምታ፡ አጽንዑን፡ ፤ጥዩቀ add ጥቀ፡
RM₁¹⁹ ቀሢፎተሙአ፡ EM₁; ቀሢፎቶሙ፡EM₃; ቀሢፎታ፡RM₁; ቀሢፎታ፡DL₁²⁰ ወሶቤሃ፡ DL₁, ፤ወሰድዋ፡
ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ከመ፡ ይሰይፍዋ፡ ወእንዘ፡ ይቀሥፍዋ፡ ኢረከቡ፡ ሥጋሃ፡ እስመ፡ ሠወረታ፡

ፍቅርተ፡ ክርስቶስ፡⁶ ጻድቅት፡ አኃዙ፡⁷ ያውርዱ፡⁸ ዲቤሃ፡⁹(RM₁11v^b) [ወያዕርቅዋ]፡፡
 (DL₁11v^a) [ወእምዝ]፡ አዘዛ፡¹⁰ እግዚአብሔር፡¹¹ ለኩኩሕ፡¹² ከመ፡ ትክድና፡¹³ ዕርቃና፡¹⁴
 ወከደነታ፡¹⁵ (EM₁12r^b)ከመ፡ ልብስ፡፡ ወመጽአ፡ ትእዛዝ፡ እምነበ፡ ንጉሥ፡¹⁶ ፍእንዘ፡
 ይብል፡¹⁷ ፍለዛቲ፡ ብእሲት፡ ምስለ፡ ምታ፡ አጽንዑአ፡ ጥቀ፡¹⁸ ቀሲፎቶአ፡፡¹⁹ ሶበ፡²⁰
 ኢረከቡ፡ ሥጋሃ፡(EM₂15v^b) ይቤሉ፡ ሐራ፡ ምንተ፡ ንቀሥፍ፡(EM₃16r^a) ዘእንበለ፡ ምድር፡
 ባሕቲታ፡፡ ወሥጋሃሰ፡ አልቦ፡ ዘንፊኢ፡(DL₁11v^b) ዘእንበለ፡ አህባል፡²¹ ፍዘተአስረት፡ ቦቱ፡²²
 ውስተ፡²³ እደዊነ፡፡²⁴ ወተንሥአ፡ ንጉሥ፡ ከመ፡ ይርአይ፡ ዘተገብረ፡²⁵ ይቤ፡²⁶ ሥራዮሙ፡
 ለእሙንቱ፡ መሠርያን፡²⁷

[41] ወካዕበ፡ ይቤ፡ መኑ፡ ስማ፡ ለይእቲ፡(EM₄11v^b) ብእሲት፡ ፍሥሕተ፡ ወሠናይተ፡ ላህይ፡
¹ ወይቤልዎ፡² ይቤልዎ፡³ ሙዚት፡፡ ወይቤሎሙ፡⁴ ሚ፡ መጠን፡⁵ ቀሠፍክም(RM₁12r^a)ዎ፡፡
 ወይቤልዎ⁶ ፍፂ፡ ቀሠፍናሃ፡⁷ እንዘ፡ ናወርድ፡ ዲበ፡ ምድር፡⁸ ወሥጋሃሰ፡ አልቦ፡⁹ ዘከመ፡
 ትፊኢ፡፡¹⁰(DL₁12r^a) ፍወካዕበ፡ አዘዘ፡ ይቅሥፍዎ፡(EM₃16r^b) በአስዋጠ፡ ሐሂን፡፡¹¹ ዓዲ፡¹²
 አዘ(EM₁12v^a)ዘ፡ ከመ፡ ይደዩ፡¹³ ውስተ፡ ክሣዳ፡ ዕብነ፡¹⁴ ክ(EM₂16r^a)ቡደ፡፡ ወይስሐብዎ፡¹⁵
 ላዕለ፡¹⁶ ፍዓ፡ እስከ፡ ይትብተክ፡ ሥጋሃ፡¹⁷ ወእምዝ፡ ወደያ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡፡

[42] ወበሳኒታ፡¹ አዘዘ፡ ያምጽእዎ፡ ምስለ፡ ምታ፡² ወይቤሎሙ፡³ ተመየጡ፡⁴ ወእመኑ፡⁵

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ወከደነታ፡ ምድር፡ ወእሙንቱሰ፡ አጽንዑ፡ ጥቀ፡ ቀሢፎታ፡ add. DL1²¹ አሕል፡ EM1; አሕባል፡ EM;DL1²²
 ዘተአስረት፡ ፍዛቲ፡ ban. EM2;EM4; ፍዘተሰርዓት፡ ዛቲ፡ ban. RM1; ዘተአስረት፡ቦቱ፡ ፍዛቲ፡ DL1²³ om.
 DL1²⁴ ዕደዊነ፡EM3;RM1; ዕደዊሃ፡ DL1²⁵ ፍወሶበ፡ ርእየ፡ ከመ፡ ኢተቀሥፊት፡ add. DL1²⁶ ዘንቱ፡ add.
 EM1;EM3²⁷ መሰርያን፡EM2;EM3;EM4; መሠርያን፡ ፍእያልቅ፡ add. DL1

§ [41]-¹ ፍሠናይተ፡ ላህይ፡ ፍሥሕተ፡ ገጽ፡ trans. EM1; ሠናይቶ፡ ላህይ፡ ፍሥሕተ፡ ገጽ፡ trans. EM3;
 ትፍሥሕተ፡ ሠናይተ፡ ላህይ፡ RM1²om. EM1;EM3;RM1; ወይቤሎሙ፡ EM2;EM4³ይቤሉ፡ EM2;EM4;
 ይቤሉዎ፡ DL1⁴ om. EM2;EM4; ወይቤ፡ DL1⁵ሚመጠነ፡ DL1⁶ ይቤሉ፡ EM2;EM4;RM1;ወይቤልዎ፡ DL1⁷
 ወፂ፡ ቀሠፍናሃ፡ EM1;EM3;EM4; ፂ፡ ፍቅሥፊታተ፡ add. ቀሠፍናሃ⁸ ምድር፡ EM2⁹ ዘረከብነ፡ add. DL1¹⁰
 ፍእሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ ፍቁራቲሃ፡ ተድባበ፡
 ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜ፡ add. DL1¹¹ ፍወካዕበ፡ ፍአዘዘ፡ አዘዘ፡ rep. ይቅሥፍዎ፡
 በአስዋጠ፡ ሐሂን፡ EM4; ፍቅሥፍዎ፡ በአስዋጠ፡ ወካዕበ፡ አዘዘ፡ ሐሂን፡ trans. DL1¹² ፍወገብሩ፡ ባቲ፡
 ከማህ፡ ወዓዲ፡ DL1¹³ ይደ፡ RM1¹⁴ ዕብነ፡ EM2;RM1;DL1¹⁵ ወይስሐብዎ፡ EM4¹⁶ ዲበ፡ ban. EM1;EM3;
 ላዕለ፡ ዕብነ፡ add. DL1¹⁷ ዘንተኒ፡ ገብሩ፡ ባቲ፡ add. DL1¹⁶

§ [42]-¹ ወእምዝ፡ ban. RM1; ወበሣኒታ፡ DL1² ወሶበ፡ መጽኡ፡ add. DL1³ይቤሎሙ፡ DL1⁴ om. EM1;EM3⁵
 እመኑ፡ EM1;EM3⁶ በሃይማኖት፡ EM1;EM3⁷ ኢትመውቱ፡ RM1⁸ ዕኩየ፡ ሞተ፡ trans. DL1; ሞተ፡ እኩየ፡
 EM3;EM4⁹ አውሥእቶ፡ EM1; ወአውሥእቶ፡ DL1¹⁰ ለዕኩይሰ፡ EM2;EM4;RM1¹¹ ወውእቱ፡ DL1¹²
 ይጸንሐክ፡ ban. DL1¹³ አኮ፡ ከማክ፡ add. DL1¹⁴ ወሞትኒ፡ DL1¹⁵ በኃቤነሰ፡ EM2; በኃቤነሰ፡ EM4;RM1¹⁶
 ወበኅበ፡ DL11

በሃይማኖት፣⁶ ከመ፡ ኢትዮጵያ፣⁷ ሞተ፡ ዕኩዩ፣⁸ አውሥኦቶ፣⁹ ወትቤሎ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡(EM₄12r^a) እኩይሰ፡¹⁰ ሞት፡ ለ(DL₁12r^b)ከ፡ ውእቱ፡¹¹ ሊተሰ፡ [ይጸንሐክ]¹² ወለነሰ፡¹³ ሞት፡¹⁴ በኅቤነ፡¹⁵ ሕይወት፡ ውእቱ፡ ኀበ፡¹⁶ አምላክነ፡(RM₁12r^b)

[43] ወይቤላ፡¹ ቦኑ፡ እምድኅረ፡ ቀተልኩክመ፡ ተሐይወ(EM₃16v^a)ኑ፡² አውሥኦ፡³ ገበእንተ፡ ምንት፡⁴ ታፈርሀነ፡⁵ በሞተ፡፡ በእዴከ፡⁶ ናሁ፡ እሳት፡ ወሰይፍ፡⁷ ዘሀለይከ፡⁸ ግበር፡ በላዕሌነ፡⁹ ንሕነሰ፡ ኢነአ(EM₂16r^b)ሉ፡¹⁰ ሃይማኖትነ፡¹¹ ገወሰበ፡ ሰምዓ፡¹² ዘንተ፡ ተምዓ፡¹³ ዓቢየ፡¹⁴ መዓተ፡¹⁵ ወአዘዘ፡¹⁶ ይዝብጥዎመ፡ በአብትረ፡ ሐዲን፡¹⁷ እስከ፡ ይሰተር፡¹⁸ ኩሎ፡ አዕዕምተ፡ ሥጋሆመ፡ ወገብሩ፡ ቦመ፡ ከመዝ፡፡ ወካዕበ፡(EM₁13r^a) አዘዘ፡ ያስክብዎመ፡ በዓራተ፡¹⁹ ሐዲን፡ ወያንድዱ፡²⁰ እሳተ፡²¹ መ(DL₁12v^a)ታሕቱሆመ፡፡²²

[44] ወሰበ፡¹ መሰየ፡² ብሔር፡ አዘዘ፡ ይደይዎመ፡³(EM₄12r^b) ውስተ፡ ቤተ፡ ሞቅሕ፡⁴ በይእቲ፡⁵ ሌ(EM₃16v^b)ሊት፡(RM₁12v^a) ገመጽአ፡ መልአክ፡ እግዚአብሔር፡⁶ ቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡⁷ ወገሠሦመ፡⁸ ወፈወሶመ፡⁹ ወይእቲ፡ ገእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጳድቅት፡ ተፈወሰት፡¹⁰

[45] ወበሳኒታ፡¹ ዕለት፡ አዘዘ፡ ንጉሥ፡² ያምጽእዎመ፡³ ወመጽአት፡ ፍቅርተ፡ ክርስቶስ፡⁴

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [43]-¹ om. EM₁;EM₃|² ተሐይወኑ፡ EM₁;DL₁|³ om. ገወይቤላ፡ EM₁; አውስው፡ ገወይቤላ፡ add. EM₃|⁴ በእንተ፡ ምንተነ፡ EM₂;EM₄; በእንቱ፡ ዝንቱ፡ EM₃; በእንተ፡ ምንትነ፡ RM₁;DL₁|⁵ ታፈርሀነ፡ RM₁|⁶ እዴከ፡ EM₁;EM₃; በዕዴከ፡ DL₁|⁷ add. ሀሎ፡ በቅድሚክ፡ EM₃;RM₁; add. ቅድሚክ፡ DL₁|⁸ ዘሐለይከ፡ EM₁;DL₁|⁹ ላዕሌነ፡ EM₁|¹⁰ ኢነአሉ፡ EM₃|¹¹ ሃይማኖተነ፡ EM₃;DL₁|¹² ወሰምዓ፡ EM₃|¹³ ተምዓ፡ DL₁|¹⁴ ዓቢየ፡ EM₂|¹⁵ መዓተ፡ EM₁|¹⁶ አዘዘ፡ EM₂;EM₄;RM₁|¹⁷ ጽኑዕ፡ add. DL₁|¹⁸ ይሰተር፡ EM₂;EM₄; ያስተርአ፡ ban. DL₁|¹⁹ በአራተ፡ EM₁;EM₂|²⁰ ወያንድዱ፡ EM₂;EM₄|²¹ om. EM₁;EM₂;EM₄|²² መታሕቱሆመ፡ EM₂;EM₄;DL₁; ገወገብሩ፡ ቦመ፡ ከማሁ፡ ወኢለከፍመ፡ ምንትነ፡ add. DL₁|

§ [44]-¹ ወሰበ፡ DL₁|² መሰየየ፡ EM₂|³ ይደይዎመ፡ DL₁|⁴ ወወደይዎመ፡ ከማሁ፡ add. DL₁|⁵ ወበይእቲ፡ DL₁|⁶ ገመልአክ፡ እግዚአብሔር፡ መጽአ፡ trans. EM₁; ውእቱ፡ add. EM₁;EM₃|⁷ ሐራ፡ ban. EM₁|⁸ ወገሠሶመ፡ EM₂;EM₄; ወገሰሦመ፡ RM₁|⁹ ገመ፡ ዘኢለከፍመ፡ ምንትነ፡ add. DL₁|¹⁰ ገተፈወሰት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ EM₁;EM₃; ገእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ጳድቅት፡ተፈወሰት፡ trans. DL₁|

§ [45]-¹በሳኒታ፡ RM₁; ወበሣኒታ፡ DL₁|² ዝንጉሥ፡ ban. EM₁;EM₃;RM₁;ንንጉሥ፡ EM₂|³ ያምጽእዎመ፡ EM₂|⁴ ኀቤሁ፡ add. DL₁|⁵ ገምስለ እሊአሃ፡ add. DL₁|⁶ እንተ፡ ban. RM₁|⁷ በዕግራ፡ EM₂;EM₄|⁸ ወይቲ፡ EM₂|⁹ ከመ፡ RM₁; ዘከመዘከመ፡ rep. RM₁|¹⁰ ዘተሐዕበት፡ DL₁|¹¹ ቢሌኒ፡ EM₂;DL₁; ቢሌኒ፡ EM₃|¹² om. EM₁;EM₃; ገወዓዲ፡ ትመስል፡ ከመ፡ add. DL₁|¹³ ወተቀብዓት፡ ገቅብዓት፡EM₁; ወተቀብዓት፡ ገቅብዓተ፡ EM₃ ተቀብዓት፡ RM₁; ዘተቀብዓት፡ DL₁|¹⁴ ቅብዕተ፡ RM₁|¹⁵ ውእቱ፡ EM₂;EM₄;RM₁|¹⁶ ዓላዌ፡ EM₂;EM₄|¹⁷ ጉሕሉት፡ EM₁;EM₃; ኃጉሌ፡ ገሰበ፡ ርእየ፡ ዘንተ፡ add. DL₁|¹⁸ ኄጦመ፡ DL₁|¹⁹ ሒጦት፡EM₃|²⁰ ገመ፡ ይስምዑ፡ ቃሎ፡ add. DL₁|²¹ ወአበይዎ፡ RM₁|²² ወበእንተዝ add. DL₁|²³ ሐራሁ፡ add. DL₁|

እ(EM₂16v^a)ንዘ፡⁵ ትከይድ፡ በእግራ፡⁶ ወይእቲ፡⁷ ትመስል፡ ዘከመ፡⁸ ተሐፅበት፡⁹ ውስተ፡
 ቤተ፡(DL₁2v^b) ብለኔ፡¹⁰ ወወጽአት፡¹¹ ወተቀብዓት፡¹² ቅብዓ፡¹³ መንፈስ፡ ቅዱስ፡ ወውእቱ፡¹⁴
 ንጉሥ፡ ዓላዊ፡¹⁵ ወልደ፡ ጉሕሉት፡¹⁶ ኄጦሙ፡¹⁷ በብዙኅ፡ ኂጦት፡¹⁸ ወመዓዶሙ፡¹⁹
 ወዓበይዎ፡²⁰ ሰሚዓ፡ ነገሩ፡²¹(EM₃17r^a,EM₄12v^a) ሰደዱ፡²² ፍኅተብስተ፡ ርኅባነ፡²³
 ላዕሌሆሙ፡²⁴(RM₁12v^b) [ወአናብስትኒ] ለሐሱ፡²⁵ ጸበለ፡²⁶ እገሪሆሙ፡ ለእሙንቱ፡ ቅዱሳን፡

[46] ወሶበ፡ ርእዩ፡ ሠራዊተ፡ ንጉሥ፡ ፍኅተ፡ በሃይማኖቶሙ፡ ርቱዕ፡ ወጸርሐ፡ ከሌሎሙ፡
 በዕሪና፡¹ ዘፈቀድከ፡ ግበር፡ በላዕ(DL₁13r^a)ሌነ፡ ኦ፡² ዓላዊ፡³ ሃይማኖት፡ ወሶቤሃ፡⁴
 አዘ(EM₁13r^a)ዘ፡ ቀ(EM₂16v^b)ዳሚ፡⁵ ከመ፡ ይምትሩ፡⁶ አርእስቲሆሙ፡⁷ በሰይፍ፡ መተሩ፡⁸
 ሐራ፡ ንጉሥ፡ ለከሌሎሙ፡⁹ ምእመናን፡¹⁰ በሃይማኖቶሙ፡¹¹ ወኮነ፡¹² ክምረ፡ ክምር፡
 አብድንቲሆሙ፡ ለቅዱሳን፡

[47] ወእምዝ፡ አዘዘ፡ ንጉሥ፡ ከመ፡ ይምጽእዎሙ፡ ፍኅተ(EM₄12v^b)ዓ፡ ክርስቶ(EM₃17r^b)ስ፡¹
 ወእምነ፡²(RM₁12r^a) ፍቅርተ፡ ክርስቶስ፡ ጸድቃን፡ ሶቤሃ፡ አዘዘ፡³ ይምትሩ፡⁴ ርእሶ፡
 በሰይፍ፡⁵ ለውእቱ፡ ብእሴ፡⁶ እግዚአብሔር፡⁷ መጽአ፡⁸ ሰያፊ፡ ከመ፡⁹ ይምትር፡ ክሳዶ፡¹⁰
 ይቤ፡¹¹ ከመዝ፡¹² ጽንሑኒ፡¹³ ፍኅተወዮ፡ ንስቲተ፡¹⁴(DL₁13r^b) በጊዜሃ፡¹⁵ ፍኅተ፡ ወሰአለ፡¹⁶

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

አናብስት፡ ርኅባነ፡ EM₂;EM₄; አናብስተ፡ ርኅባነ፡ DL₁²⁴ በእዲሆሙ፡add. EM₂; በዲሆሙ፡ add. EM₄;
 በዲሐሙ፡add. RM₁; ፍኅተ፡ ክርስቶስ፡ ጸድቃን፡ ሶቤሃ፡ አዘዘ፡³ ይምትሩ፡⁴ ርእሶ፡
 በሰይፍ፡⁵ ለውእቱ፡ ብእሴ፡⁶ እግዚአብሔር፡⁷ መጽአ፡⁸ ሰያፊ፡ ከመ፡⁹ ይምትር፡ ክሳዶ፡¹⁰
 ይቤ፡¹¹ ከመዝ፡¹² ጽንሑኒ፡¹³ ፍኅተወዮ፡ ንስቲተ፡¹⁴(DL₁13r^b) በጊዜሃ፡¹⁵ ፍኅተ፡ ወሰአለ፡¹⁶

§ [46]-¹ ፍኅተ፡ በሃይማኖቶሙ፡ ርቱዕ፡ ወፀርሐ፡ ከሌሎሙ፡ ብዕሪና፡ EM₂; ፍኅተ፡ ከሌሎሙ፡ በዕሪና፡
 ወእምነ፡ በሃይማኖቶሙ፡ trans. ፍኅተወዮ፡ add. EM₃; ፍኅተ፡ በሃይማኖቶሙ፡ ርቱዕ፡ ወፀርሐ፡
 ከሌሎሙ፡ በዕሪና፡ EM₄; ፍኅተ፡ በሃይማኖቶሙ፡ ርቱዕ፡ ወፀርሐ፡ ፍኅተ፡ ከሌሎሙ፡ ግበ፡ ንጉሥ፡
 በዕሪና፡ ፍኅተወዮ፡ add. DL₁² ንጉሥ፡ add. DL₁³ አላዊ፡ EM₂;EM₃⁴ ሶቤሃ፡ EM₁;EM₃⁵ ቀዳሚ፡
 EM₂;EM₄⁶ ይምትሩ፡ EM₂⁷ አርእስቲሆሙ፡ EM₁; አርእስቲሆሙ፡EM₄; ለእምዝ፡ add. DL₁⁸ መተሩ፡
 EM₁; ወመተርዎሙ፡ DL₁⁹ አርእስቲሆሙ፡ EM₁;EM₃¹⁰ ለምዕመናን፡ EM₂;EM₄; ምእመናን፡
 RM₁;DL₁¹¹ በእሚኦ፡ ሥላሴ፡ EM₁;EM₃; በሃይማኖቶሙ፡ EM₄; RM₁; በሃይማኖት፡ DL₁¹² ወኮነ፡
 EM₁;DL₁; ኮነ፡ RM₁¹³ ከመ፡ om. DL₁

§ [47]-¹ ለዘርዐ፡ ክርስቶስ፡ EM₄; ለዘርዐ፡ ክርስቶስ፡ RM₁; ለዘርዐ፡ ክርስቶስ፡ ፍኅተ፡ add. DL₁² ወእምነ፡
 ፍኅተወዮ፡ add. EM₂;EM₄; ወእምነ፡ ፍኅተወዮ፡ add. DL₁³ ወሶበ፡ መጽአ፡ add. አዘዘ፡ DL₁⁴ ከመ፡ add.
 ይምትሩ፡RM₁;DL₁⁵ በሰይፍ፡ EM₂⁶ ብእሴ፡ EM₂⁷ ፍኅተወዮ፡ add. DL₁⁸ ወመጽአ፡ DL₁⁹ om.
 EM₃¹⁰ ከሃዶ፡ EM₂;RM₁;DL₁; ከሃዶ፡ ፍኅተወዮ፡ add. DL₁¹¹ ወይቤ፡ DL₁¹² om. DL₁¹³ ጽንሑኒ፡ EM₄¹⁴
 ንስቲተ፡ አላዊ፡ trans. EM₁;EM₃; አላዊ፡ ንስቲተ፡ EM₂; EM₄; ፍኅተ፡ እዲሆ፡ ግበ፡ አምላኪዮ፡
 ወዕደግዎ፡ add. DL₁¹⁵ በጊዜሃ፡ EM₂; ወበጊዜሃ፡ DL₁¹⁶ ፍኅተ፡ ወሰአለ፡ RM₁¹⁷ እንቃዕዲዎ፡ EM₁;EM₃¹⁸
 መጽአ፡ EM₃¹⁹ ቅዱስ፡ add. DL₁²⁰ ወይቤሎ፡ DL₁²¹ ተዝኅር፡ EM₂;EM₄²² ወይደውዕ፡ EM₂; ወይደውዕ፡
 RM₁; ወዘይደውዕ፡ DL₁²³ ሰሞ፡ EM₂;EM₄²⁴ ይምዕር፡ ለከ፡ አምላክከ፡ add. DL₁

ኀብ: እግዚአብሔር: አን(EM₂17r^a)ቃዕዲዎ: ¹⁷ ሰማየ: ወመጽአ: ¹⁸ መልአከ: እግዚአብሔር: ¹⁹
 ሚካኤል: ይቤሎ: ²⁰ ኩሉ: ዘይገብር: ተዝካረከ: ²¹ ወይጼውዕ: ²² ስመከ: ²³ ይትመሐር: ²⁴
 እስከ: ፯ቱ: ትውልድ::

[48] ሶቤሃ: ¹ ሰገደ: ወአስተብረከ: ዳግመ: ² አስተርአዮ: ዘአሰ(EM₄13r^a)ፈዎ: ³ ፯ተ: ⁴
 አክሊላተ:(EM₃17v^a)(RM₁3r^a) ይቤሎ: ⁵ ፈጽሞ: ስምዓ: ክርስቶስ: ⁶ በጊዜሃ: ⁷ ተመይጠ:
 መንገለ: ሐራ: ይቤ: ⁸(EM₁13v^b) ዘርዓ: ክርስቶስ: ⁹ ግበሩ: ዘተአዘዝክሙ: ¹⁰ ተንሢኦ: ¹¹
 ሰያፊ: መተረ: ርእሶ: በሰይፍ: ¹²(DL₁13v^a) ተክዕወ: ወነጠበ: ¹³ ደም: ወሐሊብ: ወማይ:
 ወተመጠወ: አክሊለ: ¹⁴ ስምዕ: በመንግሥተ: ሰማያት: ወቦኦ: ውስተ: ገነት: ዘኤዶም ¹⁶
 አመ: ፲(EM₂17r^b)ወፎ: ለየካቲት::

[49] ወይእቲኒ: ¹ ፍቅርተ: ክርስቶስ: ተአመነት: በቅድመ: ² ንጉሥ: ³ [ወሶቤሃ]: ተምዐ: ⁴
 ወአዘዘ: ⁵ ይምትሩ: ርእሳ: በሰይፍ: መጽኡ: ⁶ ሐራ: ከመ: ይምትርዋ: ርእሳ: ⁷(EM₄12r^b)

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [48]-¹ወሶቤሃ: DL1|²ወዳግመ: DL1|³ ወአሰፈዎ: DL1|⁴ ሳብዕተ: EM2;EM4;RM1; ብርሃን: ban. DL1|⁵ይቤሎ: EM4;RM1; ወይቤሎ: ገዕዝ: add. DL1|⁶ ፈጽሞ: ስምዓ: EM3; ፈጽሞ: ስምዓ: ዘርዓ: ክርስቶስ: RM1; ፈጽሞ: ስምዓከ: ገአ: ዘርዓ: add. ክርስቶስ: DL1|⁷ ወበጊዜሃ: DL1|⁸ ወይቤሎሙ: DL1|⁹ ዘክርስቶስ: EM2;EM4; ዘርዓ: ክርስቶስ: RM1;DL1|¹⁰ ዘተአዘዝክሙ: ግበሩ: trans. RM1; ግበሩ: ‘እንከ’: ዘአዘዘክሙ: ግላዊ: ንጉሥ: add. DL1|¹¹ ተንሢኦ: EM1; ወተንሢኦ: DL1|¹² ወሶቤሃ add. DL1|¹³ ወወጽአ: ban. RM1; ወነጥበ ለእምክሃዱ: add. DL1|¹⁴ አክሊላተ: EM1;EM3|¹⁵ ገነተ: ኤዶም: EM1;EM3; ዘኤዶም: EM4|

§ [49]-¹ ወይእቲ: EM3|² በቅመ: EM1|³ ገ ወትቤሎ: ሊተኒ: ኢትፍልጠኒ: እምኔሁ add. DL1|⁴ ወተምዐ: DL1|⁵ አክዘዘ: RM1|⁶ ወመጽኡ: DL1|⁷ om. DL1|⁸ ወሶቤሃ: ሰምዐት: ዘንተ add. DL1|⁹ ወሚወት: EM2; ወሚጠት: RM1; ሚጠት: DL1|¹⁰ ወሰገደት: DL1|¹¹ ፻: ሰግደተ: EM2;EM4;RM1; ፻ተ: ሰግደታተ: DL1|¹² ቀዊማ: ጸለየት: EM1;EM3; ገወእምዝ: add. ቆመት: ወጸለየት: DL1|¹³ ነዊኃ: EM1;DL1; ነዊሃ: EM3; ነዊህ: RM1; ነዋኃ ሰዓተ: add. DL1|¹⁴ በውስተ: ጸሎታ: add. EM2;EM4;RM1|¹⁵ እግዚእትየ: ban. EM3|¹⁶ om. EM2|¹⁷ ወወልደ: EM2;EM4; DL1|¹⁸ ብዙሕ: RM1|¹⁹ ረስመያ: EM3|²⁰ መሥዋዕቱ: EM3|²¹ ጽድ: EM1|²² ሃይኖትነ: EM1|²³ ምርሃኒ: EM2;RM1|²⁴ ወኢትኃድጋ: EM1;RM1 ወእትኃድጋ: EM2;|²⁵ ለነፍስየ: EM1;EM3|²⁶ አነትየ: RM1; አኃትየ: DL1|²⁷ ቅድስት: EM2|²⁸ ዝኑ: EM1;EM3|²⁹ አላዊ: EM2|³⁰ ገወላዕለ ሠራዊተ: እኩያን: አውርድ: መዓተከ: EM1; ገወሠራዊቱ: ዕኩያን: አውርድ: መዓተከ: EM3; ገወርድ: መዓተከ: ላዕለ: ገንጉሥ add. ለሠራዊቱ: እኩያን: RM1; ገወርድ: መዓተከ: ወላዕለ: ሠራዊቱ: እኩያን: DL1; ገእስመ: መከሩ: ተመትርታ: add. EM1; እስመ: መከሩ: ተመትርታ: add. EM3|³¹ ወሶቤሃ: DL1|³² ወቀተሎሙ: DL1|³³ ለብዙኃት: EM2;EM4|³⁴ እምሠራዊት: EM2;DL1|³⁵ ወኮነ: ግቢይ: add. DL1|³⁶ ድልቅልቅት: EM2;EM3;EM4; ድልቅልቅ ሰውስተ: DL1|³⁷ በትዕይንቱ: EM3; በትእይንቱ: RM1; ትዕይንት: DL1|³⁸ om. EM1;EM3; ገመከሩ: ከመ: ይምትሩ: ርእሳ: ክብርት: RM1; ገወእሚሃ add. መከሩ: ከመ: ይምትሩ: ርእሳ: ክብርተ: DL1|³⁹ ገሶቤሃ: ገወቀሰፍዋ: ban. በሰይፍ: መተሩ: EM2; ሶቤሃ: ወቀደዋ. በሰይፍ: ወመተሩ: RM1; ወሶቤሃ: ገወቀሰፍዋ: ban. በሰይፍ: ወመተሩ: DL1|⁴⁰ ገወሶቤሃ: መተርዋ: ለቅድስት: add. DL1|⁴¹ ኮነ: RM1;DL1; |⁴² ገውስተ: ኩሉ: ዓለም: add. DL1|⁴³ ወአድለቅለቀት: DL1|⁴⁴ ሰማዕተ: EM1;EM3|⁴⁵ ፹፻፲: EM4|

ለቅድስት፡(RM₁12v^a) ፍቅርተ፡ ክርስቶስ፡ እግዝ(EM₃17v^b)እትነ፡⁸ ወሚጠት፡⁹ ገጽ፡ መንገለ፡
 ምሥራቅ፡ ወሰገደት፡¹⁰ ጀተ፡ ሰግደታተ፡¹¹ «ቆመት፡ ወጸለየት፡¹² ጸሎተ፡ ነዊህ፡¹³
 እመዝሙረ፡ ዳዊት፡ ወትቤ፡¹⁴ ኦ፡ እግዚእየ፡¹⁵ ኢየሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡
 ሕያው፡¹⁶ ወወልደ፡¹⁷ ማርያም፡ ሥግው፡ ዘስብሐቲክ፡ ብዙህ፡¹⁸ ረስያ፡¹⁹ ለደምየ፡
 መሥዋዕተ፡²⁰ ጽድቅ፡²¹ ዘበአማን፡ በእንተ፡ ርትዕት፡(EM₁12v^b) ሃይማኖት፡²² ምርሐኒ፡²³
 እግዚአ፡ ፍኖተ፡ ርትዕክ፡(EM₂17v^a) ወኢትኅድጋ፡²⁴ «ለነፍሱ፡ ዚአየ፡²⁵ «ወለነፍሱ፡ አኃትየ፡²⁶
 ቅዱሳት፡²⁷(EM₄13v^a) አውርድ፡(EM₃18r^a) መዓተክ፡(RM₁13v^b) ዲበ፡ ውእቱኒ፡²⁸ ዓላዊ፡²⁹
 «ወላዕለ፡ ሠራዊቱ፡ እኩያን፡³⁰ ሶቤሃ፡³¹ ወረደ፡ ዕብነ፡ በረድ፡ ወቀተሎሙ፡³² ለብዙኃን፡³³
 እም፡ ሠራዊቱ፡³⁴ ወኮነ፡³⁵ ድልቅልቅ፡³⁶ በትዕይንት፡³⁷ «ወመከሩ፡ ከመ፡ ይምትሩ፡
 ርእሳ፡ ክብርተ፡³⁸ «ወሶቤሃ፡ ወቀይዋ፡ በ(DL₁14r^a)ሰይፍ፡ ወመተሩ፡³⁹ ርእሳ፡⁴⁰ ወኮነ፡⁴¹
 ጽልመት፡ ወጣቃ፡⁴² አድለቅለቀት፡⁴³ ምድር፡ በይእቲ፡ ዕለት፡ እለ፡ ኮነ፡ ሰማዕተ፡⁴⁴
 ፹፻፱፡⁴⁵

[50] በጊዜሃ፡ አዕረግዋ፡¹ መላእክት፡² ዘምስለ፡³ ሥጋሃ፡ ለንግሥትነ፡⁴ እምነ፡⁵ ፍቅርተ፡
 ክርስቶስ፡ ጽድቅት፡⁶ ወቅድስት፡⁷ ወነበረት፡⁸ በጽርሐ፡ ኢየሩሳሌም፡ ሰማያ(EM₄13v^b)ዊት፡
 ጀኤ፡ ሱባዔ፡⁹ እንዘ፡ ትኔጽር፡ ከሎ፡¹⁰ መ(EM₂17v^b)ካነ፡ ኃጥአን፡ ወመካነ፡ ጽድቃን፡
 ቡሩካን፡¹¹ ወዘአሰፈዋ፡¹² መን(EM₃18r^b)ግሥታተ፡ ወመናብርተ፡ ወአክሊላተ፡¹³(RM₁14r^a)
 ዘኢይት ኄለቀ፡¹⁴(DL₁14r^b)

[51] ወእምዝ፡ ተንሢኣ፡¹ እሙታን፡ መጽአት፡ በገይሥ፡² ኅበ፡ «ቤተ፡ ንጉሥ፡³ «ወትቤሎ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [50]-¹ አእረግዋ፡ RM1|² om. EM2;EM3;EM4; ለነፍሳ፡ add. DL1|³ ምስለ፡ EM1;EM3|⁴ ለእግዝእትነ፡ ban. EM3|⁵ om. EM1;EM3|⁶ ጽድቅ፡ EM1;EM4|⁷ ቅድስት፡ EM2;EM4;RM1|⁸ ወነበረት፡ DL1|⁹ ጀተ ሱባዔ፡ RM1|¹⁰ om. RM1|¹¹ ቡሩካን፡ EM3|¹² ዘአሰፈዋ፡ RM1|¹³ ወአክሊላተ፡ EM2|¹⁴ ከአልቦ፡ ኅልቁ፡ ban. EM1;EM3; ዘኢይት ኄለቁ፡ «ወእምድኅረ፡ ጀ፡ሱባዔ፡ አንሥኣ፡ እግዚአብሔር፡ እምውታን፡ add. DL1|

§ [51]-¹ ተንሥኣት፡ RM1; ተንሢኣ፡ DL1|² እንዘ፡ ትገይሥ፡ DL1|³ ንጉሥ፡ EM1|⁴ ወትቤሎ፡ EM1; ኅፈር፡ ወትቤሎ፡ tras. EM3|⁵ ዓብድ፡ EM3;RM1|⁶ አንተ፡ add. EM4;RM1;DL1|⁷ ወአላዌ፡ EM1;EM3; ዓላዌ፡ DL1|⁸ አፍርንጋዊ፡ EM2|⁹ ወሶቤሃ፡ EM1;DL1|¹⁰ ተምዐ፡ DL1|¹¹ om. EM1;EM3|¹² om. EM2;EM4;RM1|¹³ om. EM3|¹⁴ ታበውእዋ፡ EM2;DL1; om. EM3; «ኅቤየ፡ ወለምንት፡ add. DL1|¹⁵ ወኢወትርወዋ፡ EM1; ወኢመትርዋ፡ EM2; ወኢመተርክምዋነ፡ EM3; ወኢመትርዋ፡ EM4; ወኢመተርክዋ፡ RM1|¹⁶ ወይቤልዎ፡ EM1;DL1|¹⁷ «ኦ ንጉሥ ኢክህልነ ንሕነ፡ add. DL1|¹⁸ ትምሕርተ፡ RM1; ትምህርተ፡ «እስመ ሥራየ፡ add. DL1|¹⁹ እም ቅድመ ዮም፡ add. DL1|²⁰ ወእምድኅረ፡ ጀ፡ሱባዔ፡ add. DL1|²¹ ተንሥኣት፡ EM2|²² እሞታ፡ EM2EM3EM4; om. RM1|²³ ካዕበ፡ EM2;EM4|²⁴ በሐብለ፡ EM1;EM3; በሀብለ፡ EM4;RM1|²⁵ ቢጥ፡ EM1; ሢጥ፡ RM1; ጢጤ፡²⁶ ወዓበይቶ፡ EM4|²⁷ «ኅቤሀ፡ ወውእቲኒ፡ add. DL1|²⁸ ወወደያ፡ EM1;EM3|²⁹ om. EM1;EM3|

ገፈር፡⁴ ፡አ ፡አብድ፡⁵ ርኩስ፡⁶ ዐላዌ፡⁷ ሃይማኖት፡ አፍርንጃዊ፡⁸ ሶቤሃ፡⁹ ተምዓ፡¹⁰ ፈድፋድ፡
¹¹ ወይቤ፡¹² ለምንት፡¹³ ታብው(EM₁14r^a)እዋ፡¹⁴ ኢመተርክምዋኑ፡¹⁵ ለዛቲ፡ ብእሲት፡፡
 ይቤልዎ፡¹⁶ ሰያፍያን፡¹⁷ ትምህርታ፡¹⁸ አጽንዓት፡ ዮም፡¹⁹ በቀዳሚ፡ መተርነ፡ ርእሳ፡²⁰
 ተንሥአት፡²¹ እመታን፡፡²² ወካዕበ፡²³ አዘዘ፡ ከመ፡ ይቅሥፍዋ፡ በአህባለ፡²⁴ ጢዋ፡²⁵
 ወአበየቶ፡²⁶ ሚጠተ፡ ልባ፡²⁷(EM₄14r^a) (DL₁14v^a) ወደያ፡²⁸ ውስተ፡(EM₂18r^a) ቤተ፡²⁹ ሞቅሕ፡

[52] ።ወከዊኖ፡ መን(EM₃18v^a)ፈቀ፡ ሌሊት፡¹ ።መጽአ፡ ንቤሃ፡ መልአከ፡ እግዚአብሔር፡²
 ቅዱስ፡ ሚካኤል፡ አውጽአ፡³ ወፈትሓ፡⁴ እመዋቅሕቲሃ፡⁵ ወዖራ፡⁶(RM₁14r^b) በክነፊሁ፡
 ወአንበራ፡⁷ ንበ፡ ዘቀዳሚ፡⁸ ምጽላያ፡ ወነገራ፡ ብዙኃ፡⁹ ነገረ፡¹⁰ ወእምዝ፡¹¹ በሳኒታ፡¹²
 ዕለት፡ አስተጋብአት፡¹³ ነዳያነ፡ ወምስኪናነ፡ ወመጽወተት፡¹⁴ ኩሎ፡¹⁵ ንዋያ፡ ወትቤሎሙ፡¹⁶
 ።ለአባ፡ ኪዳነ፡ ማርያም፡ ወአባ፡ አካለ፡ ክርስቶስ፡ ንኅድግ፡ ዘንተ፡ ዓለመ፡(DL₁14v^b) ኃላፌ፡
 ፡¹⁷

[53] ወበጊዜሃ፡¹ አንሥዕዋ፡² ለታቦተ፡ ኪዳነ፡ ምሕረት፡³ ወተሰዱ፡ በእንተ፡ ርትዕት፡
 ሃይማኖት፡(EM₂18r^b,EM₄14r^b) ወተለውዋ፡ ብዙኃን፡⁴ መነኮሳይያት ወመነኮሳይያት፡፡⁵
 ወሐረት፡ ንበ፡ ጳጳስ፡ ከመ፡⁶(EM₃18v^b) አስተርአያ፡ መልአክ፡⁷ ውእቱኒ፡⁸
 ።ይ(EM₁14r^b)ቤሎ፡ ለጳጳስ፡⁹ ዮም፡¹⁰ ትመጽእ፡ ንቤከ፡¹¹ ከመ፡ ትንሣእ፡¹² ቆብዓ፡¹³
 ወአስኬማ፡ በእዴከ፡ ኦ፡ አባ፡¹⁴ ማርቆስ፡¹⁵ [ወእምዝ] ከመ፡¹⁶ አብሠር፡¹⁷ መልአክ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [52]-¹ከዊኖ፡ መንፈቀ፡ ሌሊት፡ trans. EM₁;EM₃|² om. EM₁;EM₃|³ እምቤተ፡ ሞቅሕ፡ add. DL₁|⁴ ወሐትሐ፡
 EM₂; ወሐትሐ፡ EM₄; ወፈትሓ፡ DL₁|⁵መዋቅሕቲሃ፡ EM₁; እመዋቅሕቲሃ፡ RM₁|⁶ ዖራ EM₁;EM₃|⁷
 ወረሰያ፡ban. EM₂ EM₄RM₁DL₁|⁸ ዘቀዳሚ፡ EM₂;EM₄; ዘቀዳሚ፡ EM₂;EM₄; ቀዳሚ፡ DL₁|⁹ ብዙኑ፡
 EM₂;EM₄;DL₁|¹⁰ ።በእንተ፡ ነሢአ፡ ቆብዕ፡ ወአስኬማ፡ እምንበ፡ አባ፡ ያዕቆብ፡ ጳጳስ add. DL₁|¹¹om.
 EM₁;EM₃;DL₁|¹²ወበሳኒታ፡ EM₁;EM₃; በሣኒታ፡DL₁|¹³ አስተጋብአት፡ RM₁|¹⁴ ወመሐረት፡ ban. EM₁;
 መጽወተት፡ RM₁ |¹⁵ ኩላ፡ EM₂;EM₄|¹⁶ ወትቤሎ፡ EM₂;EM₄|¹⁷ ።ንሐር፡ ወንኅድግ ፡ ዘንተ፡ ዓለመ፡
 ኃላፌ፡ ለአባ፡ ኪዳነ፡ ማርያም፡ ወአባ፡ አካለ፡ ክርስቶስ trans. EM₂;EM₄; ።ንሐር፡ ወንኅድግ ፡ ዘንተ፡
 ዓለመ፡ ኃላፌ፡ ለአባ፡ ኪዳነ፡ ማርያም፡ ወአባ፡ አካለ፡ ክርስቶስ፡ trans. RM₁; ።ለአባ፡ ኪዳነ፡ ማርያም፡
 ወለአባ ፡ አካለ፡ ክርስቶስ፡ ተንሥኡ፡ add. ንሐር፡ ንኅድግ ፡ዘንተ፡ ዓለመ፡ ኃላፌ፡ DL₁|

§ [53]-¹ በጊዜሃ፡ EM₂;EM₄;RM₁|² አንሥእዋ፡ EM₁;RM₁; አንሥእዋ፡ DL₁|³ ምህረት፡ EM₂;DL₁|⁴ ብዙኃት፡
 EM₁;EM₃|⁵ መነኮሳይያት፡ EM₁; መነኮሳይያት፡EM₂;EM₃;EM₄;RM₁; መነኮሳት፡ add. ወመነኮሳይያት፡
 DL₁|⁶ ዘከመ፡ EM₁|⁷ om. EM₃; መልአክ፡ ።እግዚአብሔር፡ add. DL₁|⁸ ።ወውእቱኒ፡ EM₂;EM₄;
 ።ወለውእቱኒ፡⁹ ይቤሎ ለጳጳስ ።ቅብዓ፡ add. EM₁; ለጳጳስ፡ ይቤሎ፡ trans. DL₁|¹⁰ om. EM₁;EM₃|¹¹ ፍቅርተ፡
 ክርስቶስ፡ add. DL₁|¹² ትንሣዕ፡ EM₄|¹³ om. EM₁; ቆብኦ፡ EM₂; ቅብዓ፡ ban. EM₃; ቆብኦ፡ EM₄; ቆብዐ፡¹⁴
 om. DL₁|¹⁵ om. RM₁;DL₁|¹⁶ ወበከመ፡ DL₁|¹⁷ አብሠር፡፡ EM₄|¹⁸ በህልሙ፡ RM₁|¹⁹ ወበጊሠም፡ EM₂;EM₄;
 ወበጊሠም፡ RM₁; በውእቱ፡ ban. DL₁|²⁰ om. RM₁|²¹ om. EM₂; EM₄; አንቀጽ፡ EM₁;ኃበ፡ EM₃; ውስተ፡ ban.
 DL₁|²² ጽርሁ፡ EM₂;EM₄; ጽርኑ፡ EM₃|²³ om. EM₁;EM₃|²⁴ ሰላም፡ EM₁;EM₃|²⁵ om. RM₁; ።ፈቅርተ፡
 ክርስቶስ፡ EM₃ |²⁶ ቅድሻት፡ EM₁|

በሕልሙ፡¹⁸ በጌሠም፡¹⁹ ዕለት፡²⁰ መጽሐ(RM₁15r^a)ት፡ ጎበ፡²¹ ጽርሑ፡²² ወነገርዎ፡ ፍቅር፡²³ ከመ፡ መጽሐት፡ ንግሥተ፡ ዓለም፡²⁴ እምነ፡ ፍቅርተ፡ ክርስቶስ፡²⁵ ቅድስት፡²⁶

[54] ወበጊዜሃ፡ መጽሐ፡¹ ወነበረ፡ ዲበ፡ መንበሩ፡ ወአዘዘ፡² ከመ፡ ያምጽእዎ፡³ ወቦአት፡⁴ ምስለ፡ ሕፅዋ(EM₂18v^a) (EM₄14v^a) (DL₁15r^a)ኒሃ፡⁵ ዜነወቶ፡ ወነገረቶ፡⁶ ዘከመ፡ ተጋደለት፡ በእንተ፡ ሃይማኖት፡ ወዘከመ፡ መጽሐት፡⁷ ጎቤሁ፡⁸ ወእምዝ፡⁹ አልበሳ፡¹⁰ አል (EM₃19r^a)ባሰ፡¹¹ ምንኩስና፡ ቆብዓ፡¹² ወአስኬማ፡ ወሰመያ፡ በቆብዕ፡¹³ ፍቅርተ፡ ክርስቶስ፡

[55] እምድጎረ፡¹ ነሥአት፡² በፈቃድ፡³ እግዚአብሔር፡ ተባሪካ፡⁴ ሐረት፡⁵ ገዳመ፡ ዋልድባ፡ ወረድአት፡ በህየ፡⁶ ፪ተ፡ ዓመተ፡ ወተወክፈት፡⁷ ሥምረተ፡ አበው፡ ወገብረት፡ ቀኖና፡ ከመ፡ ይት(DL₁15r^b)ከሠት፡⁸ ኢኮነ፡⁹ ላቲ፡¹⁰ መካነ፡ ሀብታ፡ (EM₁14r^b)ይቤላ፡¹¹ መልአክ፡¹² ዑዲ፡ ኩሎ፡ ገዳማተ፡¹³ ኢትዮጵያ፡(RM₁15r^b) ወመካናተ፡ ቅዱሳተ፡¹⁴ ሶቤሃ፡¹⁵ ተንሥአት፡ ንግሥት፡¹⁵ እም(EM₂18v^b)ነ፡ ፍቅርተ፡ ክርስቶስ፡(EM₄14v^b) አንሶሰወት፡¹⁶ ምስለ፡ አዕማቲሃ፡¹⁷ ወበጽሐት፡ ኤልድባ፡[??] ነበረት፡¹⁸ ዝየ፡¹⁹ ፯ተ፡ ዕለተ፡²⁰ እንዘ፡ ትጼሊ፡ ሰፊ(EM₃19r^b)ሓ፡²¹ እደዊሃ፡²² ረከበታ፡²³ ፍለእማ፡ ወተት፡²⁴ ተናበባ፡²⁵ በበይናቲሆን፡²⁶ ነገረ፡ ጽድቆን፡ ወእምነቶን፡ ርቱዕ፡²⁷ ወተኃብአ፡²⁸ በሠረገላ፡²⁹ ብርሃን፡³⁰ ርእያሃ፡³¹ ለገነተ፡ መሴ፡ እንተ፡ ተኃብአት፡ እምዓይነ፡³² ሰብእ፡³³ መዋትያን፡³⁴

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [54]-¹ወጽሐ፡ban. EM₄; ወፅሐ፡ ban. DL₁² አዘ፡ EM₁; ወአዘዘ፡ DL₁³ያብዕዎ፡ EM₁; ያምጽእዎመ፡ RM₁⁴ ወቦአት፡ DL₁⁵ፍቅርተ፡ ቅዱሜሁ፡ ወእምዝ add. DL₁⁶ ወአገረቶ፡ ban. EM₂|⁷ ካዕበ፡ add. DL₁⁸ጎቤሃ፡ EM₂;EM₄; ፍቅርተ ነሥአ ቆብአ ወአስኬማ፡ add. DL₁⁹ om. EM₁;EM₃|¹⁰ወአልበሳ፡ EM₁;EM₃|¹¹ልብሰ፡ EM₂;DL₁; አልባሰ፡ EM₄;RM₁|¹²ቆብአ፡ EM₂;EM₄; ቆብዕ፡ RM₁|¹³ቆብ፡ ban. EM₂|

§ [55]-¹ወድጎረ፡ EM₁; ወእምድጎረ፡ EM₃;DL₁² ቆብዓ ወአስኬማ፡ DL₁⁴ ፈቃድ፡ EM₃⁴ ተባሪካ፡ EM₂; ተባሪከት፡ RM₁⁵ ወሐረት፡ RM₁⁶ በሕየ፡ EM₂|⁷ ወተወተወክፈት፡ rep. EM₁; ወተወክፈት፡ EM₃|⁸ ላቲ፡ add. DL₁⁹ ወኢኮነ፡ DL₁¹⁰ ለኪ፡ ban. EM₁;EM₃; ላቲ፡ ፍህየ፡ add. DL₁¹¹ወይቤላ፡ DL₁¹²om. EM₁;EM₃; DL₁¹³ዓድያማተ፡ban. EM₁|¹⁴ቅዱሳተ፡ DL₁¹⁵ወሶቤሃ፡ DL₁¹⁶ንግሥት፡ እምነ፡ EM₁;EM₂;EM₃; EM₄; RM₁;DL₁; ንግሥትነ፡ RM₁|¹⁶ ወአንሶሰወት፡ DL₁¹⁷አዕማቲአ፡ EM₂;RM₁; አእማቲአ፡ EM₃; ዓዕማቲአ፡ EM₄; አዕማቲሃ፡ DL₁¹⁸ ወነበረት፡ EM₁;EM₃¹⁹ om. EM₂;RM₁;DL₁²⁰ ፯ተዕለተ፡ DL₁²¹ ሰፊሁ፡ RM₁²² ዕደዊሃ፡ RM₁;DL₁²³ ወረከበታ፡ RM₁;DL₁²⁴ ፍለእማ፡ EM₂|²⁵ ወተናበባ፡ EM₂;EM₄;DL₁²⁶ በበይናቲሃ፡ EM₂;EM₄; በበይናቲ፡ RM₁|²⁷ ርቱዕት፡ DL₁²⁸ ወትኃብዕ፡ EM₁; ወተኃብአ፡ EM₃; ወትሐብአ፡ RM₁; ወተፅዕና፡ DL₁²⁹ በሰረገላ፡ EM₁;EM₃|³⁰ ወሐራ add. DL₁³¹ ርእያሃ፡ EM₁; ወርእያሃ፡ DL₁³¹ ተሃብአት፡ EM₂;EM₄; ተሐብአት፡ RM₁; ተኃብዓት፡RM₁|³² ዕምዓይነ፡ EM₃; እምዓይነ፡ RM₁|³³ om. EM₃|³⁴ መዋቲ፡; EM₁;EM₃|

[56] ወካልአንሂ፡¹ ቅዱሳት፡² ደናግል፡ ሠናያት፡ እለ፡ ተኃብአ፡³ ምስለ፡(DL₁15v^a) ግሑሣን፡⁴ በቁላተ፡⁵ በሽሎ፡ ወደራ፡⁶ ወበገዳመ፡⁷ ጸኒካ፡⁸ ወወግዳ፡⁹ ወእምዝ፡¹⁰ ተመይጣ፡¹¹ ጎበ፡ መካናቲሆን፡¹² በፍሥሐ፡ ተባሪኮን፡¹³ እመነኮሳት፡¹⁴ ፍጽ(EM₂19r^a)ማን፡ ፡¹⁵ ወእምዝ፡¹⁶ ሐረት፡ ቅድስት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡(RM₁15v^a) ብፅ(EM₄15r^a)ዕት፡(EM₃19v^a) መካነ፡ ሐይቅ፡¹⁷ ፈቀደት፡¹⁸ ከመ፡ ትባእ፡¹⁹ ውስቴታ፡ ከልዕዋ፡²⁰ ፀእስመ፡ ይቤሉ፡²¹ ኢይደልዎን፡ ለአንስት፡ በዊኦ፡²² በእንተዝ፡ ፀሐዘነት፡ (DL₁15v^b) ጥቀ፡²³ ፀወኃዘነት፡ ሱባዔ፡ ፯ተ፡ ዕለተ፡²⁴ መጽአ፡²⁵ መልአክ፡ እግዚአብሔር፡ ዜነዋ፡²⁶ ምሥጢራተ፡²⁷ ግዝት፡²⁸ ትቤሎ፡²⁹ አርአይከኒ፡ ምሥ(EM₁14v^a)ጢራተ፡³⁰ ሰማያት፡³¹ ዘኢየሩሳሌም፡ የዓቢኑ፡³² ዝ፡ መካን፡ ወይቤላ፡³³ በአማን፡ ሠናየ፡ ነብብኪ፡³⁴ ይትገበር፡³⁵ ፈቃድኪ፡³⁶ ሶቤሃ፡³⁷ ደቀሰት፡³⁸ ወአስተርአያ፡³⁹ መልአክ፡ በህየ፡⁴⁰ ነሥአት፡⁴¹ ምሥጢራተ፡⁴² ቅድሳት፡⁴³ ተባረከት፡⁴⁴ ወ(EM₃19v^b)ተአምኃት፡⁴⁵ በአምኃ፡⁴⁶ መንፈሳዊት፡ በጊዜሃ፡⁴⁷ ነቅሐት፡⁴⁸(DL₁16r^a) ወሐረት፡ ብሔረ፡ ሸዋ፡⁴⁹ በዝየ፡⁴⁹ ገብረት፡ ተ(EM₂19r^b)አምራተ፡⁵⁰ ወመንክራተ፡⁵¹(EM₄15r^b)

[57] ወእምዝ፡ በአሐቲ፡¹ ዕለት፡ ረከበታ፡² ለዕቤርት፡³ እንዘ፡ ትደዊ፡ በዓቢይ፡ ሕማም፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§[56]-¹ወካልአንሂ፡ EM₁;EM₃; ወካልዓንሂ፡ RM₁; ወካልዓትሂ፡ DL₁²om. EM₁;EM₃; ለቅዱሳን፡ EM₂;EM₄; ለቅዱሳት፡ RM₁³አለተሀብአ፡ EM₁; እለተኃብአ፡ DL₁⁴ግሁሳን፡ RM₁⁵በቆላተ፡ EM₃; በቁላቀ፡ ban. RM₁⁶ወዳራ፡ EM₂;EM₄⁷ወበገዳመ፡ RM₁;DL₁⁸ጸኒካ፡ EM₂; ጸኒቃካ፡ RM₁; ጸኒካ፡ DL₁⁹ወውግዳ፡ RM₁¹⁰add. DL₁¹¹ወተመይጣ፡ EM₁;EM₃¹²መካናቲሆሙን፡ EM₃¹³ተባረካ፡ EM₂;EM₄; ተባረከት፡ RM₁¹⁴እመነኮሳት፡ RM₁;DL₁; እመነኮሣት፡ RM₁¹⁵ፍጽማን፡ EM₄; ፀእሎቶን፡ ወበረከቶን፡ ፡የሃሉ፡ ምስለ፡ ፍቅራቲሆን፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡ add. DL₁¹⁶ወእምድጎረዝ፡ ban. DL₁¹⁷ሕይወት፡ ban. RM₁¹⁸ፈቂዳ፡ EM₁; ወፈቀደት፡ DL₁¹⁹ትባዕ፡ EM₂;RM₁; ትባእዕ፡ EM₄²⁰ካልዕዋ፡ EM₂; ወከልዕዋ፡ DL₁²¹om. DL; ፀዊኦ፡ እለ፡ ሀለዉ፡ ህየ፡ ወይቤሉዋ፡ ተመየጢ፡ እስመ፡ add. DL₁²²በዊኦ፡ RM₁;DL₁; ፀውስተ፡ ዝንቱ፡ መካን add. DL₁²³ጥቀ፡ ኃዘነት፡ trans. EM₂;EM₄;RM₁; ጎዘነት፡ ጥቀ፡ DL₁²⁴ወኃዘነት፡ ሱባዔ፡ ዕለት፡ EM₁; ፯፡ ዕለተ፡ አሐዘነት፡ ሱባዔ፡ EM₂;EM₄; ፯፡ ዕለተ፡ ወኃዘነት፡ ሱባዔ፡ RM₁²⁵ወእምድጎረ፡ ፯ ፡ዕለት፡ add. መጽአ፡ DL₁²⁶ወዜነዋ፡ EM₃;DL₁²⁷ምሥጢራት፡ EM₁²⁸ግዝት፡ EM₃;EM₄;RM₁²⁹ወትቤሎ፡ DL₁³⁰ምሥጣራተ፡ EM₃; ምሥጢረ፡ DL₁³¹ሰማይ፡ EM₁;EM₃³²የአቢኑ፡ EM₂;EM₄³³om. EM₂;EM₄;RM₁; መልአክ፡ add. DL₁³⁴ወናሁ፡ add. DL₁³⁵ለኪ፡ add. DL₁³⁶ወዘንተ ብሂሎ ተሠወረ እምኔሃ፡ add. DL₁³⁷ወሶቤሃ፡ DL₁³⁸ይቀሰት፡ ban. RM₁³⁹ካዕበ፡ add. DL₁⁴⁰በሕየ፡ EM₃; ወአብአ በጎቡዕ፡ add. DL₁⁴¹ወነሥአት፡ DL₁⁴²ምሥጢራተ፡ EM₁⁴³ፀውስተ ውእቱ መካን፡ add. DL₁⁴⁴ወተባረከት፡ DL₁⁴⁵ተአምኃት፡ EM₂;RM₁; ተአምሐት፡ EM₄⁴⁶በአምሃ፡EM₂; በአምሐ፡ EM₄⁴⁷ወበጊዜሃ፡ RM₁;DL₁⁴⁸ፀሰብሐቶ፡ ለእግዚአብሔር፡DL₁⁴⁹በህየ፡ ban.. RM₁; በዝየኒ፡ DL₁⁵⁰ተዓምራተ፡ RM₁⁵¹ወመንክራት፡ EM₃;RM₁|

§ [57]-¹በአኃቲ፡ RM₁²ለአሐቲ፡ DL₁³ለዕቤር፡ EM₄; ለብሔር፡ ban. RM₁; ዕቤርት፡ DL₁⁴ፍቅርተ፡ ክርስቶስ፡ EM₁; om. EM₃⁵በፀሎትኪ፡ RM₁⁶ወበስዕለትኪ፡ RM₁⁷ወሶቤሃ፡ DL₁⁸ሰፍሐት፡ EM₁;EM₃⁹ዕደዊሃ፡ DL₁¹⁰ወጸለየትት፡ EM₁; ጸለየት፡ EM₂;EM₄;RM₁¹¹ነዊኃ፡ EM₃; ነዊሐ፡ RM₁; ነዊኑ፡ ፀዓተ፡ add. DL₁¹²ወአንበረት፡DL₁¹³ዲቤሃ፡ ban. EM₁; ላዕሌሃ፡ EM₃; በላዕሌሃ፡ EM₄¹⁴አተበት፡ EM₂; ዓተበት፡

(RM₁15v^b) ትቤላ፡ ኦ፡ እምየ፡ ፍቅርተ፡ ክርስቶስ፡⁴ ፈውስኒ፡ በጸሎትኪ፡⁵ ወበስእለትኪ፡⁶ ሶቤሃ፡⁷ ሚጠት፡ ገጽ፡ መንገለ፡ ምሥራቅ፡ ወሰፍሐት፡⁸ እደዊሃ፡⁹ ወጸለየት፡¹⁰ ጸሎተ፡ ነዊኃ፡¹¹ ወአንበረት፡¹² እዴሃ፡ በላዕሌሃ፡¹³ ወአተበት፡¹⁴ ገጽ፡ በትእምርተ፡¹⁵ መስቀል፡¹⁶ ማኅየዊ፡¹⁷ በጊዜሃ፡¹⁸ ድኅነት፡¹⁹ ወሐይወት፡²⁰ ተፈወሰት፡²¹ እም(EM₃20r^a)ደዌሃ፡²² ወተወከለታ፡²³ ወተለወታ፡ ለእ(DL₁16r^b)ምነ፡ ብዕዕት፡ ፍቅርተ፡ ክርስቶስ፡ ኃዲጋ፡ ቤታ፡ «ወውሉዳ፡ ወምታ፡²⁴ ወተሰምዓት፡²⁵ ዛቲ፡²⁶ ትእምርት፡²⁷ ውስተ፡ ኩሉ፡ በሐውርተ፡²⁸ ሸዋ፡²⁹ ወናቴብ፡ ወቴናባልስ፡³⁰ ጐየት፡³¹ ውስተ፡(EM₂19v^a) ገዳመ፡ ቢንት፡³²(EM₄15v^a) ዘምስለ፡³³ አዋልዲሃ፡

[58] ወበህየ፡¹ አስተጋብአት፡ ሥጋ፡ አዕማቲሃ፡² እለ፡ ተቀሰፋ፡³(RM₁16r^a) ምስሌሃ፡ በዐውደ፡⁴ ንጉሥ፡⁵ ወቅርፍተ፡(EM₁14v^b) አባላቲሃ፡⁶ ለእማ፡ ሙዝ፡⁷ እንተ፡ ተሰምየት፡⁸ ፍቅርተ፡ ክርስቶስ፡ ቅድስት፡ ፈነወት፡⁹ ኀ(EM₃20r^b)ቤሁ፡¹⁰ እንዘ፡ ትብል፡ ሐሩ፡ ሀብዎ፡¹¹ ዘንተ፡ አምኃ፡¹² ወሰዱ፡¹³ ሎቱ፡ ወአብኡ፡¹⁴ ኀበ፡ ነጋሢ፡¹⁵ በልዎ፡¹⁶ ፍሬ፡ ሃይማኖትነ፡ ከመዝ ውእቱ፡¹⁷ ኀ(DL₁16v^a)ሕነሰአ፡¹⁸ ሀሎንአ፡¹⁹ እስከ፡ ይእዜአ፡²⁰ በሃይማኖትነአ፡²¹ ወኢአለውነአ፡²² አንተ፡ እምቀተልከነአ፡²³ ወአሕመምከነአ፡²⁴ ባሕቱ፡ በምሕረቱ፡²⁵ መድኃኒነ፡²⁶ አንሥአነ፡²⁷ እምውታን፡²⁸ ለዝኒ፡ ግማደ፡ ሥጋየ፡ ወሥጋ፡ አኃትየ፡²⁹

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

EM₄;RM₁|¹⁵ በትእምርተ፡ ban. EM₂; በትዕምርተ፡ RM₁|¹⁶ መስቀል፡ EM₃|¹⁷ ማኅየዊ፡ EM₃|¹⁸ ወበጊዜሃ፡DL₁|¹⁹ om. EM₁;EM₃|²⁰ ሕይወተ፡ EM₂; RM₁; ሕያወተ፡ EM₄; ሕያወተ፡ሕያወተ፡ DL₁|²¹ om. EM₁;EM₃; ወተፈወሰት፡ DL₁|²² እደዊሃ፡ EM₂; እምደዌሃ፡ RM₁; እምደዌሃ፡ «ወእምዝ፡ add. DL₁|²³. ተወከለት፡ «ኪያሃ፡ በነፍሳሂ፡ ወበሥጋሃ add DL₁|²⁴. ምታ፡ ወውሉዳ፡ trans. EM₁; ወምታ፡ ወውሉዳ፡ trans EM₃; ወውሉደ፡ ወምታ፡ DL₁; |²⁵ ወተሰምዐ፡ DL₁|²⁶ ዝንቱ፡ ban. DL₁|²⁷ ትዕምርት፡ RM₁|²⁸ በሐውርተ፡ EM₃;RM₁ |²⁹ ሸሸዋ፡ EM₁; ሴዋ፡ ban. EM₂;EM₄; ሼዋ፡ RM₁|³⁰ ወተናባልስ፡ EM₃;RM₁; ወቴናባልክ፡ ban. EM₄|³¹ ወበእንተዝ፡ add. ጐየት፡ DL₁|³² ቤንት፡ EM₃; ቢት፡ RM₁|³³ ምስለ፡ EM₁;RM₁|

§ [58]-¹ ወበሕየ፡ EM₃|² አእማቲሃ፡EM₁|³ ተቀሥፋ፡ EM₂;EM₄;DL₁|⁴ በዓውደ፡EM₁|⁵ መንግሥተ፡ አፍርንጃዊ፡ EM₁; መንግሥት፡ አፍርንጃዊ፡ EM₃|⁶ አባለ ዚአሃ፡ ban. EM₄|⁷ እመ፡ ምዑዝ፡ DL₁|⁸ ተሰመየት፡ «በቆብዕ፡ add. EM₃|⁹ ወፈነወት፡ DL₁|¹⁰ ኃቤሁ፡ EM₂; ኀበ ንጉሥ፡ ban. «ላዕካነ፡ add. DL₁|¹¹ ኀብዎ፡ EM₂;EM₄|¹² አምሐ፡ EM₂;EM₄|¹³ ወወሰዱ፡ EM₂;EM₄; RM₁|¹⁴ ወአብዑ፡ EM₄|¹⁵ ነጋሢ፡ EM₄; ነጉሥ፡ ban. DL₁|¹⁶ ወበልዎ፡ «ዝንቱ ውእቱ፡ add. DL₁|¹⁷ ከዝ ውእቱ፡ EM₃; om DL₁|¹⁸ «እንዘ፡ ትብል፡ add. ንሕነሰ፡ EM₁;EM₃|¹⁹ ሀሎንአ፡ EM₂;EM₄; ሃሎንአ፡ EM₃; ሀሎንዓ፡ RM₁; ሀሎን፡ DL₁|²⁰ ይእዜ፡ DL₁|²¹ በሐይማኖትነአ፡ EM₃; በሃይማኖትነአ፡ DL₁|²² ወኢዓለውነዓ፡ RM₁; ወኢዓለውነ፡ DL₁|²³ እምቀተልከነሃ፡ EM₂; ቀተልከነ፡ RM₁;DL₁|²⁴ ወአዕሕመምከነአ፡ EM₄; ወአሕመምከነአ፡ DL₁|²⁵ በኒሩቱ፡ ban. EM₁|²⁶ መድኃኒነ፡ EM₂;EM₄;DL₁|²⁷ አንሥአዕነ፡ EM₂; አንሣአነ፡ EM₄; አንሥዐነ፡ RM₁|²⁸ እመታን፡ EM₁;DL₁; ሙታን፡ EM₃|²⁹ ወአኃትየ፡ EM₁; ወአሐትየ፡ EM₂;EM₄; አሐትየ፡ EM₃|³⁰ ንሣእ፡ ban. EM₁|³¹ ብልአ፡ EM₂;EM₄; ብልዓ፡ RM₁|³² ኃባዝያን፡ EM₁;EM₃|³³ om.; «ለክ፡ add. EM₁ |³⁴ ወስትያ፡ EM₂;EM₄; ወስትያ፡ RM₁;DL₁|³⁵ ጽይእት፡ EM₂|

ደናግል፡³⁰ ብላዕ፡³¹ ንሕነ፡ ኃባዝያነ፡³² ንሰመይ፡³³(EM₂19v^b) ወ(EM₄15v^b)ስተይ፡³⁴ ደማቲነ፡
ኦ፡ ርኩስ፡ ወአብድ፡ ወሃይማኖትክ፡ ጽይዕ(EM₃20v^a)ት፡፡³⁵

[59] ወሐራ፡¹ ወወሀባሁ፡፡² ወገደፋ፡³ ቅድሜሁ፡፡(RM₁16r^b) ወሶበ፡ ርእየ፡ ንጉሥ፡ ዘንተ፡
ተአምረ፡ እንተ፡ ተመትረ፡ እምሥጋቲሆን፡⁴ ፈርሃ፡⁵ ወደንገ፡⁶ በከየ፡⁷ ወሐዘነ፡⁸
ተስእሎሙ፡⁹ ኩሎ፡¹⁰ ዘኮነ፡፡¹¹ ወነገርዎ፡ ኩሎ፡ ዘኮነ፡ ዘከመ፡¹² ፈወሰት፡¹³ ዱያነ፡¹⁴
ወዘከመ፡¹⁵ ከፈ(DL₁16v^b)ለት፡ ባሕረ፡ ወዘከመ፡¹⁶ አንሥአት፡¹⁷ ሙታነ፡ በጸሎታ፡¹⁸
ፍቅርተ፡ ክርስቶስ፡¹⁹ ቅድስት፡፡²⁰ ወይቤሎን²¹ መሐራኒ፡²² ወተሣሃላኒ፡²³ ዘአበስኩ፡
ላዕሌክን፡ ርኢኩ፡²⁴(EM₁15r^a) ተአምረ፡ ወመንክረ፡²⁵ በእዴክን፡²⁶ አቋረራ፡²⁷
እ(EM₃20v^b)ሳተ፡²⁸ ወአሰገዳ፡²⁹ አናብስተ፡³⁰ በእገሪክን፡፡³¹ ይቤልዎ፡³² እምኢተመየጥክ፡³³
መን(EM₄16r^a)ገሌነ፡ ወኢገባእክ፡³⁴ በሃይማኖ(EM₂20r^a)ትነ፡³⁵ ኢትምሕረክ፡³⁶ እምነ፡³⁷
«ወንሕነሂ፡ ኢንገብር፡ ምንተኒ ዘእንበለ፡ ፈቃደ፡³⁸(RM₁16v^a) ንግሥትነ፡³⁹ ወእምነ፡⁴⁰
ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡፡ ወበጊዜሃ፡⁴¹ «ጸሐፈ፡ መጽሐፈ፡ ጦማር፡⁴² ሐዋርያሃ፡⁴³
«ወፈነዋ፡ በአፈ፡ ንስር፡⁴⁴ ጎቤሃ፡፡⁴⁵

[60] ወእንዘ፡¹ «ሀለወት፡ ነቢራ፡² እንዘ፡³ ትሜህሮን፡⁴ «ሕገ፡ ግዕዞን፡⁵ ለደናግል፡⁶

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [59]-¹ ወሐራ፡ ban. EM₁; ሐራ፡ ban. EM₃;RM₁; ወሐራ፡ ban. DL₁² ወወሀባሁ፡ EM₁; ወወሀብዎ፡ «ላዕካን፡
add. DL₁³ ወገደፋ፡ EM₂;EM₄;DL₁; ሎቱ፡ EM₁⁴ እሥጋቲሆን፡ RM₁⁵ ፈርሀ፡ DL₁⁶ ወደንገ፡ EM₃⁷ ብከየ፡
EM₂⁸ ወንዘነ፡ EM₁;EM₃⁹ ወተስእሎንሙ፡ EM₁; ተስዕሎሙ፡ RM₁; ወተስእሎንሙ፡ DL₁¹⁰ ኩሎ፡ EM₂¹¹
ዘኮነ፡ ዘከመ፡ trans EM₁¹² መ፡ EM₂¹³ rep. EM₁¹⁴ ድድያነ፡ EM₁;EM₃¹⁵ ዘመ፡ EM₂;EM₄; ዘከመ፡
EM₃;RM₁¹⁶ om. EM₁¹⁷ አንስአት፡ EM₂;RM₁; ወአንሥአት፡ EM₃; አንሥአት፡ EM₄;DL₁¹⁸ om. EM₁¹⁹
እምነ፡ add. ፍቅርተ፡ ክርስቶስ፡ EM₁;EM₃; om. DL₁²⁰ ቅ፡ EM₁; om. DL₁²¹ ወይቤሎን፡ EM₁;
ወይቤሎን፡ EM₃; ወይቤልዎ፡ DL₁²² መሐራኒ፡ EM₁;EM₃; om. DL₁²³ ወተሣሃላኒ፡ EM₁;EM₃; om. DL₁;
በአንተ፡ add. EM₁; በእንተ፡ add. EM₃ ²⁴ om. DL₁²⁵ ተጓምረ፡ ወመንክረ፡ RM₁; om. DL₁²⁶ በዕዴክን፡
RM₁; om. DL₁²⁷ አቋረራ፡ RM₁; om. DL₁²⁸ om. EM₂; DL₁²⁹ አሰገዳ፡ EM₂; ሰገዳ፡ EM₃;EM₄; ወሰገዳ፡
RM₁; om. DL₁³⁰ አንብስተ፡ RM₁; om. DL₁³¹ በእገሪክን፡ EM₂;EM₄; በዕገሪክን፡ RM₁; am. DL₁³²
ወይቤሎን፡EM₁;EM₃; ካዕበ. ban. DL₁³³ እምተመየጥክ፡ EM₂;EM₄; ኢተመየጥክ፡ RM₁; እመ ኢተመየጥክ፡
DL₁³⁴ ወገባዕክ፡ opp. EM₂;EM₄;RM₁ ወኢገባዕክ፡ EM₃;³⁵ «እምእልወትክ፡ ውስተ፡ add. በሃይማኖትነ፡
EM₁; «እምእልወትክ፡ ውስተ፡ add. በሃይማኖትነ፡ EM₃³⁶ ኢትምሕረክ፡ EM₄³⁷ እም፡ RM₁; om. DL₁³⁸ om.
DL₁³⁹ om. DL₁; ንግስትነ፡ EM₁⁴⁰ እምነ፡ DL₁⁴¹ ጊዜሃ፡ EM₁;EM₃; om. DL₁⁴² om. DL₁⁴³ ሐዋርያ፡ EM₃;
om. DL₁⁴⁴ om. DL₁⁴⁵ ጎቤሃ፡ EM₃; om. DL₁

§ [60]-¹ om. EM₁; እንዘ፡RM₁; om. DL₁² om. DL₁³ እንተ፡ EM₄; om. DL₁⁴ ትሜህሮን፡ EM₄;RM₁; om.
DL₁⁵ «ሕገ፡ ግዕዞን፡ EM₁;RM₁; om. DL₁⁶ om. EM₄; DL₁⁷ ለመጻሕፍት፡ EM₂;EM₄; መጻሕፍተ፡ RM₁;
om. DL₁⁸ ቅድሳት፡ RM₁; om. DL₁⁹ om. DL₁¹⁰ om. DL₁¹¹ በቅድሜሃ፡ RM₁; om. DL₁¹² ወአንበባሃ፡
RM₁; om. DL₁¹³ ወፈከራሄ፡ EM₂; om. DL₁¹⁴ om. DL₁¹⁵ ምሕረቶን፡EM₃;RM₁; om. DL₁¹⁶ ወጸሐፊት፡
DL₁¹⁷ መልእክት፡ EM₄; ካዕበ. add. መልእክተ፡ DL₁¹⁸ ፍቅርተ፡ ban. RM₁; ቅራፋተ፡ DL₁¹⁹ ዓባልነ፡

ዘመጸሕፍት፡⁷ ቅዱሳት፡⁸ ፍደራ፡⁹ ጦማረ፡¹⁰ በቅድሚያ፡¹¹ አንበሳ፡¹²
 ወ(EM₃21r^a)ፈከራ፡¹³ ፍጣራ፡ ቅዱሳት፡ አንከራ፡ ጥቀ፡ በእንተ፡¹⁴ ምህረቶን፡¹⁵
 ጸሐፊት፡¹⁶ መልእክተ፡¹⁷ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ እንዘ፡ ትብል፡ ለዝ፡ ቅርፍተ፡¹⁸
 አባልነ፡¹⁹ አንብር፡²⁰ ዲቦ፡ አጽመ፡²¹ ምውት፡ ዘተቀትለ፡ በሃይማኖት፡²²(RM₁16v^b) ተሰላሎ፡
²³ ወይነግረከ፡²⁴(EM₂20r^b)(EM₄16r^b) ተንሢኦ፡²⁵ ለዝኒ፡²⁶ አኃዝ፡²⁷ ወአጽንዕ፡ ሃይማኖተ፡
 ፍጣራ፡ ገበርከ፡²⁸ ዘንተ፡ ንሣሃለከ፡²⁹ ፍጣራ፡ ብእሲ፡³⁰ ፍጣራ፡ ጦ(DL₁17r^a)ማር፡ ተወክፍ፡³¹
 ፍጣራ፡ ንቡዕ፡³² ወሰደ፡³³ ወአብጽሐ፡³⁴ ፍጣራ፡ ፩፡ አውራጎ፡ በአሐቲ፡ ሰዓት፡³⁵
 ወወገሮ፡³⁶ ላዕለ፡ ማዕደ፡ ንጉሥ፡³⁷(EM₁15r^b) ወተወክፍ፡³⁸ ወአ(EM₃21r^b)ንበቦ፡³⁹ ወአዘዘ፡⁴⁰
 ከመ፡ ያምጽኡ፡⁴¹ አጽመ፡⁴² ይቡሰ፡⁴³ ወሐሩ፡⁴⁴ ወአርኃው፡⁴⁵ መቃብረ፡ ሰማዕት፡⁴⁶
 ወእምእለ፡⁴⁷ ተገድፋ፡⁴⁸ ፍጣራ፡ ግብ፡⁴⁹ አምጽኡ፡⁵⁰ ንቤዑ፡

[61] ዕብራይ፡¹ ተጋብሎ፡ ሠራዊተ፡² ትዕይንት፡ ወሰብአ፡ ሀገር፡ ከመ፡ ይርአዩ፡³ ዘይከውን፡
 አዘዘ፡⁴ ዓዲ፡ ከመ፡ ያንብሩ፡ ቅርፍተ፡⁵ አባላቲሃ፡ ለእም(DL₁17r^b)፡ ፍቅርተ፡ ክርስቶስ፡
 ወአንበሩ፡⁶ ላዕለ፡⁷ አጽመ፡⁸ ምውት፡⁹(EM₄16v^a) ወእምዝ፡(RM₁17r^a) ተንሥኦ፡ ውእቲ፡
 ምውት፡¹⁰ በኃይለ፡ እግ(EM₂20v^a)ዚአብሔር፡ አንከሩ፡¹¹ ወተደመ፡ ከሐሎ፡ ሰብእ፡ እለ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

RM1²⁰ አንብር፡ DL1²¹ ዓዕመ፡ RM1; DL1²² በሃይማኖትነ፡ EM1; በእንተ add. ሃይማኖት፡ ፍጣራ፡
 ወይነግረከ add.፡ DL1²³ ተሰላሎ፡ RM1; ወተሰላሎ፡ DL1²⁴ ይነግረከ፡ EM2;EM4;RM1; ለዘንተንሥኦ add.
 ወይነግረከ፡ DL1²⁵ ተንሣኦ፡ EM2; ፍጣራ፡ ለዘንተንሥኦ፡ add. DL1²⁶ ወእምድግረዝ፡ ban. DL1²⁷ አሐዝ፡
 EM2;EM4; አኃዝ፡ ሃገሮ፡ add. EM1;EM3²⁸ ፍጣራ ገበርከ፡ EM1;EM2; እመንበርከ፡ ban. RM1; ወለእመ
 ገበርከ፡ DL1²⁹ ንሣሃለከ፡ EM1;EM3; ንሣሃለከ፡ EM4; ፍጣራ፡ ለከ፡ ban. RM1³⁰ ፍጣራ፡ ብእሲ፡ ፍጣራ፡
 :add. DL1³¹ ፍጣራ፡ ጦማር፡ ተወክፍ፡ EM1; ፍጣራ፡ ለዘንተንሥኦ፡ trans. EM3; ለዝ፡ ጦማር፡ ተወክፍ፡
 RM1; ወለዝ፡ ጦማር፡ ተወክፍ፡ DL1³² እደ፡ ንብዕት፡ EM1; እደ፡ ፍጣራ፡ ንብዕት፡ ban. EM2; እደ፡ ንብዕት፡
 RM1; ዕድ፡ ንቡዕ፡ DL1³³ ወሰደ፡ EM1; ወሰደ፡ EM3³⁴ ወአብጽሐ፡ EM1; ወአብጽሐ፡ EM3³⁵
 ምሕዋረ፡ ፩፡ አውራጎ፡ በአሐቲ፡ ሰዓት፡ EM1; ምሕዋረ፡ ፩፡ አውራጎ፡ በአሐቲ፡ ፩፡ ሰዓት፡ ban. EM3;
 ምሕዋረ፡ ፩፡ አውራጎ፡ በአሐቲ፡ ሰዓት፡ EM4; ምንሕረ፡ ban. ፩፡ አውራጎ፡ በአኃቲ፡ ሰዓት፡ RM1; በአሐቲ፡
 ሰዓት፡ ፍጣራ፡ ለዘንተንሥኦ፡ add. ምሕዋረ ፩ አውራጎ፡ trans. DL1³⁶ ወገረታ፡ EM1; ወገራ፡ EM3;
 ወወገሮ፡ DL1³⁷ ወሰብሃ፡ add. ተወክፍ፡ DL1³⁸ ወአንበቦ፡ DL1³⁹ ወእምዝ፡ add. አዘዘ፡ add. DL1⁴⁰ ምጽኡ፡
 EM1; ያምጽኡ፡ ፍጣራ፡ add. DL1⁴¹ ዓጽመ፡ RM1; ዓዕመ፡ DL1⁴² ፍጣራ፡ ለዘንተንሥኦ፡ add. DL1⁴³
 ፍጣራ፡ EM2; EM4;RM1; ወሐሩ፡ ፍጣራ፡ ለዘንተንሥኦ፡ add. DL1⁴⁴ አርሐ፡ EM2; አርኃው፡ EM4; ወአርኃው፡
 RM1; ወአርኃው፡ DL1⁴⁵ ሰማዕት፡ DL1⁴⁶ ወእምእለ፡ EM1; ወእምዕለ፡ RM1⁴⁷ ተገድፋ፡
 EM2;EM4;RM1⁴⁸ om. EM1;EM3⁴⁹ ወእምጽኡ፡ ፍጣራ፡ add. DL1|

§ [61]-¹ ወሰብሃ፡ DL1² ሠራዕተ፡ EM2; ሠራተ፡ EM4³ om. EM1; ይርአዩ፡ RM1⁴ ወአዘዘ፡ DL1⁵ ቅርፍተ፡
 EM1; ቅድመ add. ቅርፍተ፡ RM1; ፍጣራ፡ ዓዕመ፡ add. ቅርፍተ፡ DL1⁶ ወአንበሩ፡ DL1⁷ ላእካን፡ add.
 DL1⁸ አጽመ፡ EM2; ዓጽመ፡ EM4; ዓዕመ፡ DL1⁹ om. EM2¹⁰ ወሰብሃ፡ add. DL1¹¹ ወተሰላሎ፡ DL1¹²
 በአዕልቲሃ፡ EM1;RM1; በፍቅርተ፡ አባላቲሃ፡ ban. EM3; አመሐልኩከ፡ add. በአጽልዕቲሃ፡ DL1¹³ ለእመ፡
 ban. ምዑዝ ፍጣራ፡ ለዘንተንሥኦ፡ ከመ፡ መኩ፡ አንሥኦከ፡ እመታን፡ add. DL1|

ሀለው፡ ህየ፡፡ ተስእሎ፡¹¹ ንጉ(EM₃21v^a)ሥ፡ ወይቤሎ፡ ለዝ፡ ምውት፡ ዘተንሥኡ፡
በአጽልዕቲሃ፡¹² ለእማመዝ፡፡¹³

[62]ይቤ፡¹ ውእቱ፡² ምውት፡ ተንሢኦ፡³ በማዕከለ፡⁴ ሕዝብ፡ ነበበ፡⁵ ከመዝ፡ ዘዚአየ፡
ሃይማኖትየ፡⁶ አንሥኡኒ፡ ወአሕየወኒ፡⁷ በምሕረቱ፡⁸ ለአምላኪየ፡⁹(DL₁17v^a) ወካዕበ፡¹⁰ ይቤ፡¹¹
ዘርእየ፡ በሰማያት፡¹² ቦ፡¹³ እለ፡ ይትኳነኑ፡¹⁴ በእሳት ወተይ ወቦ¹⁵ እለ ይረውፁ፡¹⁶ በጎጃጉጽ፡¹⁷
ወአስዋክ፡¹⁸ በማዕከለ፡¹⁹ አጽዳፍ፡²⁰ እሉ፡²¹ እሙንቱ፡ እ(EM₃21v^b)ለ ሠዐሩ፡²²
ሰ(EM₁15v^b)ንበታተ፡፡²³ ቦ፡²⁴ እለ፡ ይትኳነኑ፡(EM₄16v^b) በባሕረ፡ እሳት፡ ወዕዚሁ፡²⁵
ዘኢይነ(RM₁17r^b)ውም፡ ውስቴቱ፡²⁶ ጣቃ፡²⁷ ጽልመት፡ ላዕሌሆሙ፡²⁸ ተሰቂሎሙ፡²⁹
ቀላቀሊተ፡ ፒይበክዩ፡ ጥቀ፡³⁰ ወያወይው፡፡³¹(EM₂20v^b) እቤሎ፡³² ለመልአክ፡³³ ምንትኑ፡
ግብሮሙ፡³⁴(DL₁17v^b) ይቤለኒ፡³⁵ እሉ፡ በእንተ፡ ዘገደፉ፡³⁶ ትምህርተ፡³⁷ ሐዋርያት፡
ቅዱሳን፡ ወትምህርተ፡³⁸ አበው፡³⁹ ቀደምት፡ እለ፡ ወሰኩ፡ ወአንተጉ፡⁴⁰ ወቦ፡ ካልአን፡⁴¹
ርኢኩ፡⁴² እለ፡ ቀተሉ፡ ነፍሱ፡⁴³ ወእለ፡⁴⁴ ዘመው፡⁴⁵ እንዘ፡ ይበዝሃ፡ ከሩነኔሆሙ፡
ወፈድፋደሱ፡⁴⁶ ይጸንዕ፡⁴⁷ በዘዐለው፡⁴⁸ ሃይማኖቶሙ፡ ወሕጎሙ፡፡⁴⁹(EM₃22r^a)

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [62]-¹ om. DL1|² ውእቱ፡ DL1|³ ተንሢኦ፡ EM2|⁴ በማእከለ፡ EM1|⁵ ፒእንዘ፡ ይብል፡ add. DL1|⁶ ሃይማኖት፡
ፒወቅራፊ፡ ሥጋሃ፡ ለፍቅርተ፡ ክርስቶስ፡ add. DL1|⁷ ወአሕይወኒ፡ EM2;DL1|⁸ ምሕረቱ፡ EM1|⁹ አምላኪየ፡
EM3|¹⁰ ነገረ፡ add. EM1; ተናገረ፡ add. DL1|¹¹ ወይቤ፡ EM1; om. DL1|¹² በሰማይ፡ EM1;EM3; ፒከመ፡ ቦ፡
በሰማይ፡ ፅኑዕ፡ ፍዳ፡ ወሥቃይ፡ ወይቤ፡ add. DL1|¹³ om. RM1|¹⁴ ይትኳነኑ፡ EM2; ይትኳነኑ፡ EM4; |¹⁵ ወቦ፡
EM1;EM3;DL1|¹⁶ ይረውፁ፡ EM2; ይረውጹ፡ EM3; ይረውጹ፡ EM4|¹⁷ በመጎጃጉጽ፡ RM1; በመጎጃጉጽ፡ EM3;
በጎጃጉጽተ፡ እሳት add. DL1|¹⁸ ወአሥዋክ፡ EM1; ወአስዋክ፡ EM3|¹⁹ om. EM1; EM3;DL1|²⁰ ወአጽዳፍ፡
EM1;EM3; አጽዳፍ፡ EM2;EM4; አዕዳፍ፡ RM1; እሳት ban. DL1|²¹ ወእሉ፡ DL1|²² ሰአርያነ፡ EM1; እለ፡
ሠዐሩ፡ RM1;DL1|²³ ሰንበት፡ EM1; ሰንበታት፡ EM3|²⁴ ወቦ፡ EM1;DL1|²⁵ ዕዚሁ፡ EM1; ወእዚሁ፡ EM2|²⁶
ዘቦ፡ add. ውስቴቱ፡ DL1|²⁷ ወጣቃ፡ DL1|²⁸ ፒህሎ፡ add. ላዕሌሆሙ፡ ፒወቦ፡ እለ፡ ይትኳነኑ፡ add. EM3;DL1|
(ፒበባሕረ፡ እሳት፡ ወዕዚሁ፡ ዘኢይነውም፡ ውስቴቱ፡ ጣቃ፡ ጽልመት፡ ወቦ፡ እለ፡ ይትኳነኑ፡ በእሳት፡
ወተይ፡ ቦ፡ እለ፡ ይረውጹ፡ በመጎጃጉጽ፡ ወአስዋክ፡ ወአጽዳፍ፡ እሉ፡ እሙንቱ፡ እለ፡ ሰአሩ፡ ሰንበታት፡ ቦ፡
እለ፡ ይትኳነኑ፡)|²⁹ በደይን፡ add. ተሰቂሎሙ፡ EM3|³⁰ እለ add. ይበክዩ፡ ጥቀ፡ EM3; ፒበዓምደ፡ እሳት add.
ወይበክዩ፡ ጥቀ፡ DL1|³¹ ወይወይወ ፒእመ፡ add. EM1; ወያወእይው፡ EM3; ወአውይው፡ RM1; ወየአወይወ፡
ፒወይቤ፡ ካዕበ፡ ሶበ፡ ርኢኩ፡ ዘንተ፡ add. DL1|³² ይቤሎ፡ RM1|³³ ዘምስሌየ፡ add. DL1|³⁴ om. EM1; ፒለእሉ፡
ሰብእ፡ add. EM3;DL1|³⁵ ይቤሎኒ፡ EM2;EM4; ይቤሎሙ፡ RM1; ወይቤለኒ፡ DL1|³⁶ ዘገደፉ፡ DL1|³⁷
ትምህርተ፡ RM1;DL1|³⁸ ወትምሕርተ፡ ban. EM2;EM4|³⁹ ወአበው፡ EM1;EM3|⁴⁰ ወአንንተጉ፡ EM1|⁴¹
ካልአን፡ EM2;EM5; ካልዓን፡ RM1|⁴² ዘርኢኩ፡ DL1|⁴³ ነፍሱ፡ EM1;EM3; ወቦ ካልዓን፡ add. RM1|⁴⁴ እለ፡
EM2;EM4;RM1|⁴⁵ ዘመው፡ DL1; ዘመጠው፡RM1|⁴⁶ ርኢኩ እንዘ፡ add. DL1|⁴⁷ ከሩነኔሆሙ፡add. DL1|⁴⁸
ዘዓለው፡ EM2;EM4; ዘአለው፡ RM1; በዘዓለው፡DL1|⁴⁹ ወሕጎሙ፡፡ EM4; DL1; ወሕሰሞኒ፡ ban. RM1|

[63]ወእምድጎረ፡ ዜነዎሙ፡¹ ዘንተ፡ ነገረ፡² አምነ፡ ንጉሥ፡(EM₄17r^a) ምስለ፡ ሠራዊቱ፡ በጸሎታ፡ ወበስእለታ፡³ ለንግሥትነ፡⁴ ፍቅ(RM₁17v^a)ርተ፡ ክርስቶስ፡ ወውእቱኒ፡ ዘተንሥኦ፡⁵ መነኮስ፡⁶ ምስሙ፡ አባ፡ ገብርኤል፡⁷ ሐረ፡ ነሢኦ፡ አኃዘ፡ ሥጋ፡ እምነ፡(DL₁18r^a) በ(EM₂21r^a)ጎቡዕ፡ ጎብ፡ አህጉራት፡⁸ ከመ፡⁹ ይፈውሶሙ፡ ለብዙኃን፡ ድውያን፡ ወጂተ፡¹⁰ ሙታነ፡¹¹ አንሥኦ፡ ሕሙማንሂ፡¹² [ዘተፈወሱ] አልቦሙ፡¹³ ጉልቀ፡ በዝንቱ፡ ቅርፍተ፡¹⁴ ሥጋሃ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ መ(EM₃22r^b)ንክርኬ፡¹⁵ ወመድምም፡ ዘኮነ፡¹⁶ ተአምረ፡ (EM₁16r^a)በማዕስ፡¹⁷ ሥጋሃ፡ ለእምነ፡¹⁸ ከመ፡ ቶማስ፡ ሐዋርያ፡ ዘተጠብሐ፡¹⁹ ማዕሦ፡²⁰ በእደ፡²¹ ዓላውያን፡²² ሰብእ፡²³(EM₄17r^b) (DL₁18r^b)

[64] በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ዱ፡ አምላክ፡ ዛቲ፡ መጽሐፈ፡¹ ገድላ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ብዕዕት፡² ወቅድስት፡ ፍቅርተ፡ አብ፡ ፍቅርተ፡ ወልድ፡ ወፍቅርተ፡³ መንፈስ፡ ቅዱስ፡(RM₁17v^b) ፍቅርተ፡⁴ ማርያም፡(EM₂21r^b) እግዝእትነ፡⁵ ፍቅርተ፡⁶ ጳውሎስ፡ ወሰማዕታት፡ ዛቲ፡ እም(EM₃22v^a)ነ፡ ፍቅርተ፡ ክርስቶስ፡ ጳውሎስ፡ ወፍቅርተ፡⁷ ኩሉ፡⁸ ሶብ፡⁹ እሰምዕ፡¹⁰ ለእምነ፡¹¹ ለእግዝእትነ፡¹² ይደነግ፡¹³ ልብዩ፡ ወጥቀ፡ አነክር፡ ወይእኬኒ፡ ስምዑ፡ ገድለ፡ ዚአሃ፡ አበዊነ፡ ወአኃዊነ፡¹⁴ አለ፡ ተጠመቅከሙ፡ ምስሉ፡ ሥሉስ፡¹⁵ ቅዱስ፡ ሕዝብ፡¹⁶ ክርስቲያን፡ መሲሐውያን፡ (EM₄17v^a) (DL₁18v^a)

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [63]-¹ ዜነዎሙ፡ RM1² ኩሉ፡ban. EM1;EM3³ om. EM1;EM3⁴ ለእምነ፡ ban. RM1⁵ ዘተንሥኦ፡ EM2; ዘተንሥኦ፡ ምስሉ፡ ቅዱሳን፡ add. DL1⁶ መነኮስ፡ DL1⁷ ዘአባ፡ ገብርኤል፡ EM2;EM4; ዘስሙ፡ አባ፡ RM1; አባ፡ ገብርኤል፡ ወእቱ፡ DL1⁸ ሐረ፡ ነሢኦ፡ በጎቡዕ፡ ጎብ፡ አህጉራት፡ ሥጋ፡ እምነ፡ EM1;EM3; ነሢኦ፡ ሐረ፡ ጎብ ፡ አህጉራት፡ በጎቡዕ፡ ሥጋ፡ እምነ፡ EM2;EM4;ጎብ፡ አህጉራት፡ ነሢኦ፡ ሐረ፡ በጎቡዕ፡ ሥጋ፡ እምነ፡ RM1; ወነሢኦ፡ ሥጋ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ሐረ፡ በጎቡዕ፡ አህጉራት፡ አሕዛብ፡ DL1⁹ om. EM1;EM3¹⁰ ወጂተ፡ EM1¹¹ ሙታነ፡ EM1;EM3¹² ወሕሙማንሂ፡ EM4;RM1; ወሕሙማንሂ፡ ምስሉ፡ add. DL1¹³ ዘአልቦሙ፡ EM1;EM3¹⁴ ቅራፋተ፡ DL1¹⁵ መንክርኬ፡ DL1¹⁶ rept. EM2; RM1¹⁷ በማዕሶ፡ RM1¹⁸ ፍቅርተ ክርስቶስ፡ add. DL1¹⁹ ዘተጠብሐ፡ EM2;EM4; DL1; ዘተጠብሐ፡ RM1²⁰ om. RM1; ማዕሶ፡ EM1; ማዕሶ፡ EM3; DL1²¹ በዕድ፡ RM1²² አላውያን፡ EM2; ዓላውያን፡ EM4; ዓላዊ፡ RM1²³ ምስሉ፡ ወበረከታ፡ የሃሉ፡ ኩልነ፡ ውሉደ፡ ጥምቀት፡ ወምስለ፡ አዕማቲሃ፡ ፍቅርተ፡ ማርያም፡ ተድባብ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡ add. DL1

§ [64]-¹ መጽሐፍ፡ RM1² om. RM1³ ፍቅርተ፡ EM2;EM4;RM1⁴ ወፍቅርተ፡ EM1;EM3⁵ እግዝእትነ፡ ማርያም፡ trans. DL1⁶ ወፍቅርተ፡ DL1⁷ ወፍቅርተ፡ EM1;EM3⁸ ሰብእ፡ add. EM3;DL1⁹ ወሶብ፡ DL1¹⁰ om. EM1; ዕሰምዕ፡ RM1¹¹ ገድላ ማሃ፡ EM1;EM3¹² om EM1;EM3¹³ ይደነግ፡ EM4¹⁴ ወአሐዊነ፡ EM2¹⁵ በአስማቲሃሙ፡ ሥሉስ፡ EM2; በአስማቲሃሙ፡ ለሥሉስ፡ EM4; በአስማቲሃሙ፡ ለሥሉስ፡ RM1; በስመ ሥሉስ፡ DL1¹⁶ ለሕዝብ፡ EM2; ኦ ሕዝብ፡ EM4;RM1;DL1¹⁷ መሢሐውያን፡ DL1

[65]ንግባዕኬ፡ ጎበ፡ ዘቀዳሚ፡¹ ዜና፡ ገድላ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ቡርክት፡² እንተ፡ ተጎርየት፡³ እምክርሠ፡ እማ፡ ወእምሐቋ፡ አቡሃ፡ ጸድቃን፡⁴ ወዘኢዓርገ፡⁵ ሕሊናሃ፡⁶ ደብረ፡⁷ እከይ፡ ዘጽልሑት፡⁸ ወእምዝ፡ በ(EM₃22v^b)አሐቲ፡⁹ ዕለት፡ ፍእንዘ፡ ሀለወት፡¹⁰ ቀዊማ፡ ለጸሎት፡ ፈቀደት፡ ከመ፡ ትንሣእ፡¹¹(RM₁18v^a) ቊ(EM₂21v^a)ርባነ፡ በኢየ(EM₁15r^b)ሩሳሌም፡ ቅድ(EM₁16v^a)ስት፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ሶቤሃ፡ መጽአ፡ ጎቤሃ፡¹² መልአክ፡ እግዚአብሔር፡ ያራ፡¹³ በክነፊሁ፡¹⁴ ብርሃናዊት፡¹⁵ ፍአዕረጋ፡ ወአብጽሐ፡¹⁶ መንገል፡¹⁷ ቅድስተ፡ ቅዱሳን፡ ወተመጠወት፡¹⁸ በህየ፡¹⁹ ምሥጢራተ፡ ቅድሳት፡ በእደ፡ መልአክ፡ ሰ(DL₁18v^b)ማያዊ፡²⁰(EM₄17v^b) ወሚጣ፡ ውስተ፡ ፍመካና፡ ዘቀዳሚ፡²¹

[66] ወእምዝ፡ ሐረት፡ ብሔረ፡ ዜማስ፡¹ ከመ፡ ትርአይ፡² ቤተ፡ ክርስቲያና፡ ለእግዝእትነ፡ ማርያም፡ ወ(EM₃23r^a)እንዘ፡ የሐውራ፡ በፍኖት፡ ፍረከቦን፡ ፈያት፡³ ወነሥኡ፡⁴ ሥንቆን፡⁵ ለእማንቱ፡ ደናግል፡ ዘኑላቋሆን፡ ፪፻፡ መነኮሳይያት፡⁶ ቅዱሳት፡ እለ፡ ምስሌሃ፡ ማኅበራኒሃ፡ ለቅድስት፡ ፍቅርተ፡ ክርስቶስ፡ እምነ፡⁷ ሐ(RM₁18r^b)ዊሮሙ፡⁸ ፍእሙንቱ፡ ፈያት፡ አኃዙ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [65]-¹ ነገር፡ EM₃|² om. RM₁|³ ተጎርየት፡EM₁;RM₁;DL₁|⁴ om. EM₁;EM₃|⁵ ዘኢአርገ፡ EM₂; EM₄; ዘዒዓርገ፡ RM₁; ዘኢዓርገ፡ DL₁|⁶ በሕሊናሃ፡ DL₁|⁷ om. DL₁|⁸ ዘጽልሁት፡ EM₂;EM₄|⁹ በአኃቲ፡ RM₁|¹⁰ om. EM₁;EM₃|¹¹ ትንሣዕ፡ RM₁|¹² om. EM₁;EM₃|¹³ ወያራ፡ DL₁|¹⁴ በክነፉ፡ (borrow) EM₁; EM₃; ፡፡በአክናፊክሁሙ፡ EM₂; በአክናፊሁ፡ EM₄; በአክናፊክሁ፡ RM₁; በክነፊሁ፡ DL₁|¹⁵ መ ብርሃናዊት፡ EM₄; ብርሃናዊያት፡ DL₁|¹⁶ ወበጽሐ፡ ban. አዕረጋ፡ EM₂; ወበጽሐ፡ ban. ዓዕረጋ፡ EM₄; ወአብጽሐ trans. ወአዕረጋ፡ RM₁; ወበጽሐ፡ ban. ፍህየ፡ add. አዕረጋ፡ DL₁|¹⁷ ጎበ፡ ban. RM₁|¹⁸ ወተመጠወት፡ DL₁|¹⁹ በሕየ፡ EM₃|²⁰ ረቂቅ፡ ban. EM₁;EM₃|²¹ ቀማዊ፡ ban. መካና፡ trans. EM₁; ቀዳሚ፡ መካና፡ trans. EM₃; መካና፡ ዘቀዳሚ፡ EM₂;EM₄|

§ [66]-¹ ፍምስለ፡ አሐቲሃ፡ add. EM₃; ፍምስለ፡ ኩሎን፡ ደናግል፡ add. DL₁|² ትርዓይ፡ RM₁|³ om. EM₁;EM₃; ፍረከብዎን፡ ፈያት፡ DL₁|⁴ ወነሥኡ፡ DL₁|⁵ ስንቆን፡EM₂;EM₃;RM₁|⁶ መነኮሳይያት፡ EM₁; መነኮሳት፡ EM₃|⁷ እምነ፡ EM₃; ፍእምነ፡ ፍቅርተ፡ ክርስቶስ፡ trans. RM₁|⁸ ፍእንተ፡ add. ወሐዊሮሙ፡ DL₁|⁹ ፍአኃዙ፡ ይብልዑ፡ ጎብስቶን፡ እለ፡ ፈያት፡ EM₁; EM₃; ፍእሙንቱ፡ ፈያት፡ አሐዙ፡ ይብልዑ፡ ፍእሙንቱ፡ ፈያት፡ አሐዙ፡ ይብልዑ፡ rept. ጎብስቶን፡ EM₂; ፍእሙንቱ፡ ፈያት፡ አሐዙ፡ ይብልዑ፡ ጎብስቶን፡ EM₄; ፍእሙንቱ፡ ፈያት፡ አኃዙ፡ ይብልዑ፡ ጎብስቶን፡ RM₁; እሙንቱ፡ ፈያት፡ ፍርጉቀ፡ እምኔሆን፡ add. አኃዙ፡ ፍከመ፡ add. ይብልዑ፡ ፍእንዘ፡ ይብልዑ፡ add. ጎብስቶን፡ ፍለደናግል፡ add. DL₁|¹⁰ ወድቃ፡ EM₁;EM₂; ወድቋ፡ RM₁|¹¹ ወያሩ፡ EM₄; RM₁;DL₁|¹² ውጎዘ፡ RM₁|¹³ ጎዘና፡ EM₁;DL₁; ኃዘና፡ EM₃;RM₁|¹⁴ ወፈርሁ፡ ban. EM₄; ወአሚሃ add. ጸርሁ DL₁|¹⁵ ወይቤሎሙ፡ EM₂;RM₁|¹⁶ አሐት፡ EM₁;EM₂;EM₄|¹⁷ om. EM₁;EM₃;RM₁|¹⁸ ተሣሃላ፡ RM₁|¹⁹ om. EM₁;EM₃|²⁰ እንዘ፡ ይጸርሐ፡ ወየአወይዉ፡ ወበጽሐ፡ ጎቤሆን፡ add. DL₁; om. EM₂;EM₄;RM₁|²¹ ጎብሥቶን፡ RM₁|²² ይትማርጉ፡ EM₃; ይትማርሐ፡ EM₄;DL₁|²³ ፍወሳበ፡ በጽሐ፡ add. DL₁|²⁴ ይቤልዎን፡ EM₁;EM₃; ይቤልዎ፡ DL₁|²⁵ ለእልኩ፡ RM₁; እሙንቱ፡ ban. DL₁|²⁶ ፈያት፡ ban. DL₁|²⁷ አ፡ EM₂; አ፡ እምነ፡ EM₄; አ፡ ዕምነ፡ RM₁; አ፡ እምነ፡ ፍወንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡ add. DL₁|²⁸ om. EM₂;DL₁|²⁹ om.EM₂;EM₄;RM₁; ተሣሃልነ፡ DL₁|³⁰ om. EM₂;DL₁; ወአድጎንነ፡ EM₄; ወአድጎንነ፡ RM₁|³¹ om.EM₂; DL₁|³² በእምላክክን፡ RM₁; om. EM₂;DL₁|

ይብልዑ፡(EM₂21v^b) ኅብስቶን፡⁹ ወድቁ፡¹⁰ አስናኒሆሙ፡ ወያራ፡¹¹ አዕይንቲሆሙ፡ ወውኅዘ፡¹² ደም፡(DL₁19r^a) እምአፋሆሙ፡ በእንተ፡ ሐዘና፡¹³ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ብዕዕት፡፡ ወጸርሐ፡¹⁴ ከሎሎሙ፡፡ ወይቤልዎን፡¹⁵ ኦ፡ አኃት፡¹⁶ ደናግል፡¹⁷ ተሣሃላነ፡፡¹⁸(EM₄18v^a) መጽሐ፡ ፍሊ፡¹⁹ ፍሊ፡¹⁹ እንዘ፡ ይብሉ፡ ከመዝ፡²⁰ ጸ(EM₃23r^b)ዊሮሙ፡ ኅብስቶን፡²¹ እንዘ፡ ይትማርሁ፡²² በበይናቲሆሙ፡፡²³ ይቤሎን፡²⁴ ለእልኩ፡²⁵ ደናግል፡²⁶ አዕማቲነ፡²⁷ መሐራነ፡²⁸ ወተሠሃላነ፡²⁹ ወአድኅናነ፡³⁰ ተማኅፀነ፡³¹ በአምላክክን፡፡³²

[67] ፍሊ፡ ወንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡¹ ትቤሎሙ፡² ተአምኑኑ፡³ በሃይማኖትየ፡ ወትጠመቁ፡ በጥምቀትየ፡ እመ፡⁴ ከሠ(RM₁18v^a)ተ፡⁵ ፍሊ፡ አምላኪየ፡(EM₂22r^a) አዕይንቲክሙ፡፡⁶ ወይቤሎ፡⁷ እ(DL₁19r^b)ወ፡ በአማን፡ ነአምን፡⁸ ወንጠመቅ፡ ኦ፡ እምነ፡፡⁹ ፍሊ፡ ተንሥአት፡ ወጸለየት፡ እምነ፡¹⁰ ፍቅርተ፡ ክርስቶስ፡ ወ(EM₃23v^a)ረቀት፡¹¹ ምራቃ፡ ፍሊ፡ ጽቡረ፡¹² ቀብዓት፡¹³ ገጸሙ፡ ወቀራብንቲሆሙ፡፡¹⁴ በጊዜሃ፡¹⁵ በርሃ፡ ወተከሥታ፡ ዓዕይንቲሆሙ፡፡¹⁶

[68] ፍሊ፡(EM₄18r^b) አምኑ፡¹ ወይቤሎ፡² እስመ፡ ወድቁ፡³ አስናኒነ፡ በበድው፡⁴ በምንት፡⁵ እንከ፡ ንበልዕ፡ እክለ፡ ኦ፡ እምነ፡⁶ ወእግዝእትነ፡፡⁷ ወሶቤሃ፡ ትቤ፡⁸ ፍቅርተ፡ ክርስቶስ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [67]-¹ om. DL1; ትቤ፡ add. እምነ፡ ወንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡ EM1;EM3; እምነ፡ ንግሥትነ፡ ፍቅርተ፡ ክርስቶስ፡ RM1² om. EM1;EM3; ወይእቲኒ፡ add. ትቤሎሙ፡ DL1³ ተአምኑኑ፡ EM4; ተዓምኑኑ፡ RM1⁴ እም፡ ban. EM4; እም፡ ban. ፍሊ፡ add. DL1⁵ ከሠተ፡ ለክሙ፡ add. DL1⁶ ፍሊ፡ አምላኪየ፡trans. EM1;EM3⁷ ወይቤሎሙ፡ EM2;RM1; ወይቤልዎ፡DL1⁸ ንአምን፡ EM4⁹ ዕምነ፡ RM1¹⁰ om. EM1;EM3¹¹ ወወረቀት፡ EM2;EM4;DL1¹² ኅብስቶን፡ ጽቡረ፡ EM2; ዲብ፡ ጽቡር፡ ban. DL1¹³ ቀብዓት፡ EM2;EM4; ወቀብዓት፡ DL1¹⁴ ወቀራብንቲሆሙ፡ EM2¹⁵ ወበጊዜሃ፡ DL1¹⁶ አዕይንቲሆሙ፡ EM1;EM2; EM3|

§ [68]-¹ ፍሊ፡ ርእዩ፡ ዘንተ፡ ተአምረ፡ add. አምኑ፡ ፍሊ፡ ወትጠመቁ፡ ወእምዝ፡ add. DL1² ይቤልዎ፡ DL1³ ወድቃ፡ EM1;DL1; ወድቀ፡ EM2;RM1⁴ በድው፡ EM1⁵ በምንተ፡ EM3; በምንትነ፡ RM1⁶ om. |⁷ እግዝእትነ፡ EM1;EM3⁸ እምነ፡ EM1;EM3⁹ አስናኒከሙ፡ EM3¹⁰ ወአምጽሐ፡ DL1¹¹ ሐቤየ፡ EM2¹² ሐሩ፡ EM1;EM3; እሙንቲ፡ እም፡ ሐሩ፡ EM2; ወሐሩ፡ እሙንቲ፡ trans. DL1¹³ ወመጠነ፡ DL1;RM1¹⁴ ይከውን፡ add. DL1¹⁵ ወአስተጋብዑ፡ EM2; RM1¹⁶ በጸርቅ፡ EM2;EM4; በጸሪቅ፡ ban. EM2; በጸርቅ፡ EM4¹⁷ ወድቃ፡ EM1;DL1; ወድቁ፡ RM1¹⁸ ወተመይጡ፡ DL1¹⁹ ይትደሩ፡ EM1²⁰ ፍሊ፡ በጽሐ፡ ንቤሃ፡ add. DL1²¹ እም፡ ሐና፡ EM1; እምሐ፡ ሐዘና፡ EM4; om. RM1; ፍሊ፡ አኃዘት፡ ትጸሊ፡ DL1²² ቡርክት፡ DL1²³ ፍሊ፡ ወእምድኅረ፡ ጸሎት፡ add. DL1²⁴ ዓተብት፡ ፍሊ፡ ጥረሲሆሙ፡ add. DL1²⁵ በመስቀላ፡ EM1;EM3; በአመስቅሎ፡ ፍሊ፡ add. DL1²⁶ ወእምነ፡ ፍሊ፡ add. DL1²⁷ ለዓኃቲ፡ RM1²⁸ ሐረጊት፡ EM2; ዓረጊት፡ RM1²⁹ ትክሊ፡ EM3; ትክሊ፡ EM4;RM1; ትክሊ፡ DL1³⁰ በበመካነ፡ add. DL1³¹ ፍሊ፡ ከማሁ፡ ወኮነ፡ add. DL1³² ተመይጡ፡ EM2;EM4;RM1; ፍሊ፡ ጥረሲሆሙ፡ በክሙ፡ ቀዳሚ፡ ወጸንዑ፡ add. DL1³³ ደሙ፡ EM3³⁴ om. DL1³⁵ ወበአፋሆሙ፡ EM1;EM3|

ሐሩ፡ ወቅስሙ፡ አስናኒክሙ፡⁹ አምጽኡ፡¹⁰ ገቤየ፡¹¹ ፍደራ፡¹² ሐሩ፡
 ዘኅላቋሆሙ፡ (EM₂22r^b)(RM₁18v^b) ፴፡ መ(DL₁19v^a)ጠነ፡¹³ ፍኖቱ፡ ገብ፡ መካን፡ ዘነበሩ፡¹⁴
 ፪ቱ፡ ምዕራፍ፡ ወአስተጋብኡ፡¹⁵ በፀርቅ፡¹⁶ እምነ(EM₃23v^b)በ፡ ወድቀ፡¹⁷ አስናኒሆሙ፡
 ተመይጡ፡¹⁸ መንገለ፡ እሞሙ፡ ቅድ(EM₁16v^a)ስት፡ እንዘ፡ ይትባደሩ፡¹⁹ በበይናቲሆሙ፡²⁰
 ገደፉ፡ ቅድሚሃ፡ ፍደራ፡ አኃዘት፡ ትጸሊ፡²¹ ቡርክት፡²² ፍቅርተ፡ ክርስቶስ፡²³ አተበት፡
²⁴ በአመስቅሎ፡²⁵ እምነ፡²⁶ ትቤላ፡ ለአሐቲ፡²⁷ አረጊት፡²⁸ ትከሊዓ፡²⁹ ጥረሲሆሙ፡
 ለውሉድኪ፡³⁰(EM₄18v^a) ኮነ፡³¹ በከመ፡ ቃላ፡ ወተመይጡ፡³²(DL₁19v^b) ውስተ፡ አፋሆሙ፡
 ወነጽፈ፡ ደም፡³³ ፍደራ፡ በልቦሙ፡³⁴ ወበአፋሆሙ፡

[69] ወእምዝ፡¹ ተንሥአት፡ ወጸለየት፡ ንግሥትነ፡ ፍቅር(EM₂22v^a)ተ፡ ክርስቶስ፡ ድኅረ፡²
 ጸሎ(EM₃24r^a)ታ፡ ተወርዘወት፡ በኃይለ፡ መንፈስ፡ ቅዱስ፡ ነሥአት፡³ በትረ፡
 መ(RM₁19r^a)ስቀል፡ ዘውስተ፡⁴ እደዊሃ፡⁵ ረዝዘታ፡⁶ ለምድር፡ ምዕረ፡ ወካዕበ፡ ወሣልሰ፡⁷
 ወበራብዕ፡⁸ ርዝዘት፡⁹ ነቅዓ፡ ማይ፡ ቆሪር፡¹⁰ አርገበ፡¹¹ አፋሁ፡ እስከ፡ ዕመቅ፡¹² እንዘ፡
 ይሰርር፡¹³ ከመ፡ ዓይነ፡ ፈለግ፡ በጊዜሃ፡¹⁴ ትቤሎሙ፡ ለአረጋውያን፡ ቀሳውስት፡¹⁵
 አጥምቅዎሙ፡¹⁶(DL₁20r^a) ተንሥኡ፡ ወአንበቡ፡¹⁷ መጽሐፈ፡ ክርስትና፡ አጥመቅዎሙ፡¹⁸
 ወሰመይዎሙ፡¹⁹ በበአስማቲሆሙ፡²⁰(EM₁16v^b) ወመጠውዎሙ፡²¹ ቍርባነ፡(EM₂22v^b)
 (EM₄18v^b)

[70] ወእምዝ፡¹ ይቤ(EM₃24r^b)ሉ፡² እሙንቱ፡ ሰብእ፡ ናምጽእ፡³ ንዋያቲነ፡ መጽውቲ፡⁴

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [69]-¹ ፍደራ፡ አምነ፡ በኩሉ፡ ልቦሙ፡ ወአፋሆሙ፡ add. ወእምዝ፡ DL₁² ወእምድኅረ፡ DL₁³
 ወነሥአት፡ DL₁⁴ በውስተ፡ EM₂;EM₄⁵ ዕደዊሃ፡ DL₁⁶ ወረዝዘታ፡ DL₁⁷ ወሰልሰ፡ EM₂; ወሳልሰ፡
 EM₃;ወሥልሰ፡ EM₄;ወሰዕልሰ፡ ban. RM₁⁵ ወራብዕ፡ EM₁;EM₃⁹ ግዘት፡ EM₂;EM₄¹⁰ ቆሪር፡
 EM₃;RM₁;DL₁¹¹ አርገበ፡ EM₂; አርሃቦ፡ EM₄; አርገበ፡ RM₁;ወአርኃበ፡ DL₁¹² እመቅ፡ EM₁;EM₂¹³
 ይሠርር፡ EM₂;DL₁¹⁴ ወበጊዜሃ፡ DL₁¹⁵ ወለዲያቆናት፡ add. DL₁¹⁶ አጥመቅዎሙ፡ RM₁; አጥምቅዎሙ፡
 ፍደራ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወእሙንቱ፡ add. DL₁¹⁷ አንበቡ፡ EM₂;EM₄;RM₁¹⁸
 አጥመቅዎሙ፡ EM₂;EM₄; ወአጥመቅዎሙ፡¹⁹ ሰመዮሙ፡ EM₂;EM₄; ሰመይዎሙ፡ RM₁²⁰ በበአስማቲሆ፡
 EM₂²¹ ወተመጠው፡ EM₁;EM₃; ወመጠውዎሙ፡ DL₁

§ [70]-¹ om. EM₁;EM₃² ወይቤሉ፡ EM₁;EM₃³ እንከ፡ add.. EM₁;EM₃⁴ ወመጽውቲ ፍደራ፡ add. DL₁⁵
 በዕዲኪ፡ DL₁⁶ ኦሆ፡EM₃; om. RM₁;DL₁⁷ ወትቤ፡ RM₁; ፍደራ፡ add. DL₁⁸ ወቁሳቋቲሆሙ፡ EM₂;
 ወቁሳቋቲሆሙ፡ EM₄; ወቁሳቋሳቲሆሙ፡ ፍደራ፡ add. DL₁⁹ አእሩጊሆሙ፡ RM₁; ወአዕሩጊሆሙ፡
 DL₁¹⁰ ወእራኒሆሙ፡ EM₁; ወዕውራኒሆሙ፡ EM₃;DL₁; እውራኒሆሙ፡ RM₁¹¹ ጎራቲሆሙ፡ EM₁;
 ወሐውርቲሆሙ፡ EM₂; om. EM₃; ወኃውርቲሆሙ፡ EM₄; ወወ deleted ሆሙ፡ RM₁¹² ወመፃጉአቲሆሙ፡
 EM₄; ወመፃጉዕቲሆሙ፡ RM₁; ወመፃጉዓኒሆሙ፡ DL₁¹³ በአረታት፡ RM₁¹⁴ om. EM₁;EM₃¹⁵ ንዋቲሆሙ፡

በእዴኪ፡፡⁵ ኦሆ፡⁶ ትቤ፡⁷ በከመ፡ ቃልክመ፡፡ ወሐዊሮመ፡ አምጽኡ፡ ኩሎ፡ ንዋሶመ፡
 ወቈሳቀሳቲሆመ፡⁸(RM₁19r^b) አዕሩጊሆመ፡⁹ ዕውራኒሆመ፡¹⁰ ወሐንካሳኒሆመ፡¹¹
 ወመዓገጉግቲሆመ፡¹² ፀዊሮመ፡ በዓራት፡¹³ ወሶበ፡¹⁴ አስተጋብኡ፡ ኀበ፡ እምነ፡ ፍቅርተ፡
 ክርስቶስ፡ ንግሥት፡ ወቅድስት፡ ንዋያቲሆመ፡¹⁵ መጽወተት፡ ለነዳያን፡ ወለምስኪናን፡¹⁶
 በቅድሚሆመ፡¹⁷ እስመ፡ ይቤ፡ መጽሐፍ፡¹⁸ ኩሉ፡¹⁹ ኃጢአት፡²⁰ ወሰሰን፡²¹ ይሠረይ፡²²
 በፈድይ፡²³ ዕውራኒ፡²⁴ አብርሃት፡²⁵ አዕ(EM₂23r^a)(EM₃24v^a)ይንቲሆመ፡ ወመዓገጉግን፡²⁶
 ፈወሰት፡²⁷ ወሐንካሳን፡²⁸ አርትዓት፡²⁹ ወእለ፡³⁰ ለ(EM₄19r^a)ምጽ፡³¹ አንጽሐት፡³² ወብዙኃን፡
³³ ድውያን፡³⁴ ፈወሰት፡ ወገብረት፡ ተአምረ፡³⁵ ወመንክረ፡ ምእልቦ፡ ጉልቀኡ፡³⁶ እምነ፡
 ቅድስት፡ ወብዕዕት፡ ፍቅርተ፡³⁷ ክ(RM₁19v^a)ርስቶስ፡³⁸ ወእምዝ፡ ይቤልዋ፡ ለእምነ፡³⁹ እለ፡
⁴⁰ ተፈወሱ፡ በጸሎታ፡ ወበስእለታ፡⁴¹ እምይእዜሰ፡⁴²(DL₁20v^a) ኢንፈቅድ፡ ግብረ፡ ዓለም፡⁴³
 ንተልወኪ፡ ድንገሬኪ፡ ኦ፡ እ(EM₁17r^b) ምነ፡ እስመ፡ አንቲ፡ መድኃኒተ፡ ነፍስነ፡ ወሥጋነ፡
 ወመጽንኤነ፡⁴⁴

[71]ወእምድኅረ፡ ዝንቱ፡ ነገር፡ ተንሥኡ፡ ወሐሩ፡ ምሰላም፡ ፍኖቶመ፡፡¹ ወበጽሑ፡
 (EM₃24r^b) ምድረ፡ ዞብል፡፡² ወበህየ፡³ ሐነፀት፡ ምኔታ(DL₁20v^b)ተ፡⁴(EM₂23r^b) ፈለጠት፡⁵
 መካነ፡ ለዕደው፡⁶(EM₄19r^b) ወለአንስት፡ ወሠርዓት፡ ማኅበረ፡ ቅዱሳን፡ በበመካናቲሆመ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

EM₁; ወይእቲኒ፡ add. DL₁¹⁶ ወለም፡ add. EM₁;ወምስኪናን፡ EM₂;EM₄¹⁷ om. EM₁;EM₃¹⁸ om.
 EM₁;EM₃¹⁹ ኩሉ፡ EM₁;EM₃²⁰ ሐጢአት፡ RM₁;DL₁²¹ ወስዕጥ፡ ban. RM₁; ወሰሰን፡ DL₁²² ይሰረይ፡ EM₁;
 EM₄;RM₁; ይሠረይ፡ EM₂; ይሰረይ፡ EM₃; ይሠረይ፡ DL₁²³ ምእልቦ ወበጸሎት ወበምጽዋት፡ ban. DL₁²⁴
 ለእውራኒሂ፡ EM₁; ለዕውራኒሂ፡ EM₃; ወለዕውራኒሂ፡ DL₁²⁵ አብርሃት፡ DL₁²⁶ ወለመዓገጉግን፡ DL₁²⁷
 ፈወሰቶመ፡ DL₁²⁸ ወኃንካሳን፡ EM₂; ወኃንካሳን፡ EM₄; ወሐንካሳያን፡ RM₁; ወለሐንካሳን፡ DL₁²⁹ አርትዓት፡
 EM₂; RM₁;DL₁; እገሪሆመ፡ add. DL₁³⁰ ወዕለ፡ RM₁³¹ ለምፅ፡ RM₁³² ለምጽመ፡ add. DL₁³³ ወብኃን፡
 EM₁; ወብዙኅ፡ EM₂; ወብዙኃ፡ EM₄³⁴ ድያን፡ EM₁; ዱያን፡ EM₃;RM₁³⁵ ተአምረ፡ EM₂; ተዓምረ፡ RM₁³⁶
 om. EM₁;EM₃³⁷ ፍቅርተ፡ ምእልቦ፡ add. ክርስቶስ፡ EM₄³⁸ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍሰ፡
 ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ ፍቁራቲሂ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓለመ፡
 ዓለም፡ አሜን፡ add. DL₁³⁹ ፍቅርተ ክርስቶስ፡ add. DL₁⁴⁰ እለ ም፡ add. EM₃⁴¹ om. EM₁;EM₃;
 ወበስዕለታ፡ RM₁⁴² እምይዕዜሰ፡ RM₁⁴³ om. EM₁⁴³ ወመጽንኢትነ፡ EM₂;RM₁;DL₁|

§ [71]-¹ ፍኖቶመ፡ በሰላም፡ trans. EM₁;EM₃; ምስሌሂ፡ add. DL₁² ራማ፡ add. RM₁; ምስወስተ፡ ምድረ፡
 ራማ፡ አብኢታ፡ ለታቦተ፡ ኪዳነ፡ ምሕረት፡ add. DL₁³ ወበህየ፡ DL₁⁴ ምኔታት፡ EM₂;EM₄⁵ ተፈለጠት፡
 RM₁; ወፈለጠት፡ DL₁⁶ ለዕደው፡ EM₃;DL₁⁷ om. EM₁⁸ አርሲማ፡ EM₄⁹ ቅድስት፡ ban. EM₃¹⁰ ዓብያተ፡
 EM₂; ቤተ፡ EM₃;RM₁¹¹ በዕዴሂ፡ DL₁¹² ወቀሪት፡ EM₂; ወወቀረት፡ DL₁¹³ ጸዓዳ፡ ምስወስተ፡ ምድረ፡ ራማ፡
 add. DL₁¹⁴ ሂመት፡ EM₂; ወእምዝ፡ add. ሂመት፡ DL₁¹⁵ መገብቱ፡ EM₂;EM₄¹⁶ ለማበራኒሂ፡ EM₁;
 ለማህበራኒሂ፡ RM₁¹⁷ om. DL₁; አስተዓኒዓ፡ EM₄;RM₁¹⁸ om. DL₁; ተሰረት፡ EM₁; ተመወረት፡ ban. EM₂;
 ተመወረት፡ RM₁¹⁹ om. DL₁²⁰ አእማቲሂ፡ EM₁²¹ አኃቲሂ፡ RM₁;DL₁²² ሂመቶመ፡ EM₂;ሂመቶን፡ EM₃;
 DL₁|²³ om. RM₁|

ከመ፡⁷ አውጋንያ፡ ቅድስት፡ ወከመ፡ አርሴማ፡⁸ ብዕዕት፡፡⁹ ወኮነ፡ በእማንቱ፡ መዋዕል፡ ሐኒ፡ አብያተ፡¹⁰ ክርስቲያናት፡ በእዴሃ፡¹¹(RM₁19v^a) መንክር፡ ወቀረት፡¹² ዕብነ፡ ፀዓዳ፡¹³ በስማ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወሢመት፡¹⁴ ካህናተ፡ ወዲያቆናተ፡ ወኩሎ፡ መገብተ፡¹⁵ ለማኅበራኒሃ፡¹⁶ አስተፃኒአ፡¹⁷ ተሰወረት፡¹⁸ ፍእማ፡ ሙዝ፡ ዘ(EM₃25r^a)ምስለ፡¹⁹ ጅቱ፡ አዕማቲሃ፡²⁰ ወጀሆን፡ አኃቲሃ፡²¹ ሢመቶን፡²² እመ፡ ምኔታተ፡ ላዕለ፡ ማኅበረ፡ ደናግል፡²³ ቅዱሳት፡ አንስ(EM₂23v^a)ት፡፡ (EM₄19v^a)

[72] ወእምዝ፡¹ ፍሐረት፡ እምነ፡²(DL₁21r^a) ወበጽሐት፡ ሀገረ፡ በላዕተ፡³ ሰብእ፡ እለ፡⁴ ቦሙ፡ ዘነብ፡፡⁵ ወረከቦን፡ ለእማንቱ፡ ደናግል፡ ነዓዌ፡⁶ ሰብእ፡ አኃዞን፡⁷ ወአሠሮ(EM₁17r^b)ን፡⁸ ወአብጽሐን፡⁹ ኀበ፡ ሊቁ፡፡¹⁰ አዘዘ፡¹¹ ፍሶቤሃ፡ አዖሩ፡ አዕይንቲሆን፡¹² ወወደይዎን፡¹³ ውስተ፡ ቤተ፡¹⁴ ጽልመት፡፡ አኀዙ፡¹⁵ ያብልዕዎን፡¹⁶ ሣ(RM₁20r^a)ዕረ፡¹⁷ ወነበራ፡¹⁸ እንዘ፡ ይጼልያ፡፡¹⁹ ፍእማ፡ ይቤልዋ፡²⁰ ለእምነ፡²¹ ኦ፡ ንግሥትነ፡(EM₃25r^b) ፍቅርተ፡²² ክርስቶስ፡ ዝንቱ፡ ኩሊ፡ በጽሐነ፡²³ ፍእማንተ፡ ንግደትኪ፡²⁴ ያራ፡²⁵ አዕይንቲነ፡ ረኃብ፡²⁶ ወምንዳቤ፡ አጽአቀነ፡²⁷ ዮ(DL₁21r^b)ምኒ፡ ጸልዪ፡²⁸ በእንቲአነ፡ ኦ፡ እምነ፡፡²⁹ ወሶቤሃ፡ ተንሥ(EM₂23v^b)አት፡ ወጸለየት፡ ፍቅርትነ፡³⁰ ወገሠሠት፡³¹ ፍጽሞሙ፡³² በአፃብ(EM₄19v^b)ዒሃ፡³³ ወበርሃ፡³⁴ አዕይንቲሆን፡፡ ወዳግመ፡³⁵ ሰአለት፡³⁶ ወአውረደት፡ ሎን፡ ኀብስተ፡ ሰማይ፡ ተሴሰያ፡³⁷ ወባረካሁ፡ ለእግዚአብሔር፡ ወነበራ፡³⁸ በህየ፡ ፬፡ አውራኃ፡፡³⁹

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [72]-¹ om. EM1² rep. DL1; ፍቅርተ፡ ክርስቶስ፡ add. DL1³ በላዕታ፡ EM1⁴ እንተ፡ EM2;EM4;RM1⁵ ዘንም፡ EM2;EM4⁶ ነዓዊት፡ EM2; ጅ፡ነዓዌ፡ EM3; ነዓዊ፡ EM4; ጅዱ፡ነዓዌ፡ DL1⁷ አኃዞሙ፡ EM2;RM1; አሐዞን፡ EM3; አሐዞሙ፡ RM1; ወአኃዞን፡ DL1⁸ ወአሠሮሙ፡ EM2;RM1; ወአሠሮን፡ DL1⁹ ወአብጽሐን፡EM1;EM3¹⁰ ሊቀ፡ RM1; ወውእቲኒ፡ add. DL1¹¹ አዘዛ፡ EM2; አዛዘ፡ EM4; ያፀሩ፡ አዕይንቲሆን፡ add. DL1¹² ፍሶቤሃ፡ አዖሩ፡ አዕይንቲሆን፡ EM2;EM4; ሶቤሃ፡ ይፀሩ፡ አዕይንቲሆን፡ ፍእማ፡ አዕይንቲሆን፡ add. RM1; ፍእማ፡ አዕይንቲሆን፡ add. ወሶቤሃ፡ አዖሩ፡ አዕይንቲሆን፡ DL1¹³ ወደይዎን፡ EM1;EM3;ሣዕረ፡ add. EM¹⁴ om. EM3¹⁵ አኀዙ፡EM1; አኃዙ፡EM3;RM1; አኃዘ፡ RM1; ወአኃዙ፡ DL1¹⁶ ያብልዕዎን፡ EM3; RM1;DL1¹⁷ ሣእረ፡ EM2;RM1¹⁸ ወነበሩ፡ EM2;EM4¹⁹ ብዙኃ፡ መዋዕል፡ add. DL1²⁰ ወይቤላሃ፡ EM1;EM3; ፍእማ፡ ዘምስሌሃ፡ add. DL1²¹ ፍቅርተ፡ ክርስቶስ፡ add. DL1²² ኦ፡ ፍቅርተ፡ RM1²³ ዘበጽሐነ፡ ፍእማ፡ add. DL1²⁴ om. EM1;EM3; ፍእማ፡ሀገር፡ ለሀገር፡ add. DL1²⁵ ወያራ፡ DL1²⁶ ረሃብ፡ EM4²⁷ አጽአቃነ፡ EM1; አዕአቀነ፡EM2; አዕአቀነ፡ EM4; አጽዓቀነ፡ DL1²⁸ ጸልዪ፡EM1;DL1; ጸልይ፡ EM3²⁹ ዕምነ፡ RM1³⁰ ፍቅርተ፡ ክርስቶስ፡ EM1; om. EM3; ፍቅርት፡ ክርስቶስ፡ DL1³¹ ገሠሠት፡ EM2;EM4;RM1³² ፍጽሞን፡EM1;EM3³³ በአፃብኢሃ፡ EM4; በዓፃብዒሃ፡ RM1³⁴ ወበርኃ፡ EM2; ፍእማ፡ add. በርሃ፡ DL1³⁵ ዳግመ፡ EM2;EM4;RM1³⁶ ሰዓለት፡ RM1³⁷ ተሢሠያ፡ RM1; ወተሴሰያ፡ DL1³⁸ ነበራ፡ EM2;EM3; ነበሩ፡ EM4³⁹ አውኃ፡ EM1

[73] ፊደል፡ ተጋብሎ፡¹ ከሌሎች፡² ሰብአ፡ ሀገር፡³(EM₃25v^a) ከመ፡⁴ ይብልዳል፡ ወደውጽዖን፡⁵ አፍኦ፡⁶ አንደዱ፡ እሳተ፡ ወደደደዎን፡ አሲሮሙ፡⁷ በሰናሰለ፡ ሐፂን፡ ወቆማ፡ (RM₁20r^b) እማንቱ፡ መነኮሳይያት፡⁸ ወትቤሎን፡⁹ እምነ፡ ቅድስት፡ ፍቅርተ፡ ክርስቶስ፡ ኢትፍርሃ፡ ወኢትደንግዓ፡ ኦ፡ አዋልድዮ፡¹⁰ ባሕቱ፡(EM₁17v^a) ጸልያ፡¹¹ ወሰክ(EM₂24r^a)፡ ኀበ፡ አምላክክን፡ ይትገበር፡ ለክን፡¹² ዘሐለይክን፡¹³ ዘምድር፡¹⁴ ሕይወተ፡¹⁵ ወዘሰማይ¹⁶(EM₄20r^a) መንግሥተ፡ ወእምዝ፡ ጸልያ፡ በብካይ፡¹⁷ ወቁረ፡¹⁸ እሳት፡ ዘእምላዕ(EM₃25v^b)ሊሆን፡¹⁹ ወዳግመ፡ አንደዱ፡²⁰ ወወገርዎን፡²¹ ካዕበ፡²² ኮነ፡²³ ከመ፡ ጠል፡²⁴ ቆሪር፡²⁵ ወዓዲ፡ ርእዩ፡²⁶ ከመ፡²⁷ ገዳገና፡ ኮና፡²⁸ አንከሩ፡ ወይቤልዎን፡²⁹ እም፡ አይቱ፡³⁰ አንትን፡³¹

[74] ወትቤሎሙ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ንሕነሰ፡ እምነገዱ፡ ለእግዚአብሔር፡ ሕያው፡ ፈጣሬ፡¹ ሰማያት፡ ወምድ(RM₁20v^a)ር፡ እለ፡² ተጠመቅነ፡ በስሙ፡ ወእለ፡³ ነሣእነ፡⁴ ሥጋሁ፡ ወደሞ፡⁵ ለእግዚእነ፡⁶ ኢየ(DL₁21v^b)ሱስ፡ ክ(EM₂24r^b)ርስቶስ፡ ወልደ፡ እግዚአብሔር፡ ቀዳማዊ፡ ወወልደ፡ ማር(EM₃26r^a)ያም፡ ደኃራዊ፡ ወይእኬኒ፡⁷ እምዝ፡⁸ እሳት፡ አድኃነነ፡⁹ በምድር፡ ሥጋነ፡¹⁰ ወዳግመ፡¹¹ እም፡ እሳተ፡(EM₄20r^b) ደይን፡¹² አምላክነ፡¹³ ያድኅነነ፡¹⁴

[75] ወይቤልዎ፡¹ ቦኑ፡ አምላክ፡ ዘእንበለ፡ ዝንቱ፡ ያም፡² ትቤ፡³ በዓይቱ፡⁴ ዝንቱ፡⁵

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [73]-¹ om. RM1² ከሌሎች፡ DL1³ በላዕት፡ add. EM1፡ ፊደል ሰብአ፡ EM3⁴ om.; EM1;EM3⁵ ወደውጽዖን፡ EM4፡ ወደውጽዖን፡ RM1፡ ወደውጽዖን፡ DL1⁶ om. RM1⁷ አሲሮሙ፡ EM1;EM3⁸ መነኮሳይያት፡ EM1⁹ ወትቤሎሙ፡ EM2;EM4¹⁰ ደቂቅዮ፡ EM2;EM4;RM1¹¹ ጸልያ፡ EM2;RM1¹² ይትገበርክለክን፡ EM3፡ ትገበርለክን፡ RM1፡ ወይገብርለክን፡ DL1¹³ ዘሐለይክን፡ EM1፡ ዘሐለይክን፡ EM4;RM1¹⁴ ዘምድር፡ EM1;EM3¹⁵ ሕይወተ፡ EM1፡ ሕይወት፡ EM3¹⁶ ወዘሰማይወት፡ EM1፡ ወዘሰማይ፡ EM3፡ ወዘሰማይ፡ DL1¹⁷ ወሰበ፡ ጸልያ፡ add. DL1¹⁸ ቁረ፡ DL1¹⁹ ዘዲሊሆን፡ EM1;EM3፡ ዘእምላዕሎን፡ EM2፡ ዘእምላዕሆን፡ EM4፡²⁰ እሳተ፡ add. DL1²¹ ወገራሆን፡ EM2፡ EM4;RM1²² om. EM1;EM3፡ ፊደል ለክሪን፡ አላ፡ add. DL1²³ ወኮነ፡ EM1;EM3²⁴ om. EM1;EM3²⁵ ቆሪር፡ EM1;EM2፡ ቆሪር፡ EM3²⁶ ርእዩ፡ EM3;EM4፡ ሶበ፡ add. ርእይዎን፡ DL1²⁷ om. DL1²⁸ ገና ደኅነ፡ trans. EM4፡ ኮና፡ ደኅና፡ EM2፡ ኮነ፡ ደኅነ፡ EM3፡ ከና፡ ደኅና፡ RM1፡ ዳኅነ፡ DL1²⁹ ወይቤሎን፡ EM2;EM4;RM1³⁰ እምዓይቱ፡ EM1³¹ አንትሙ፡ EM2;EM4;RM1፡ ፊደል ለክሪን፡ add. DL1

§ [74]-¹ ፈጣሬ፡ EM4² ወእለ፡ DL1³ om. DL1⁴ ወነሣእነ፡ DL1⁵ ወደሙ፡ EM2;EM4;RM1⁶ ወደድኃነነ፡ add. RM1⁷ ይእኬኒ፡ EM1;EM3⁸ om. RM1⁹ አድኃነ፡ EM1;DL1፡ አድኃነ፡ ban. EM2፡ አድኃነነ፡ RM1¹⁰ በሥጋነ፡ EM2;EM4፡ RM1¹¹ ዳግመ፡ EM2;RM1¹² እሳተ፡ ፊደል፡ add. ደይን፡¹³ om. DL1¹⁴ አድኃነነ፡ EM2

§ [75]-¹ ይቤልዎ፡ EM2;EM4;RM1² om.: RM1፡ ፊደል አምላክነ፡ ወይእቲኒ፡ add. DL1³ om.: RM1፡ ትቤሎሙ፡ DL1⁴ በአይቱ፡ EM2፡ በአይቱኑ፡ EM3፡ om.:RM1፡ እምአይቱ፡ DL1⁵ om.:EM3;RM1⁶ አምላክነ፡ EM2;EM4፡ ዘሐለይክነ፡ ወእሙንቱኒ፡ add. DL1⁷ ወዘኢሐ፡ ፊደል መካነ ጣያታቲሆሙ፡ add. DL1⁸ በትዕምርተ፡ RM1⁹ አኢትብ፡ EM4፡ ዓዓትብ፡ RM1፡ አዓትብ፡ DL1¹⁰ ፍፍጽምዮ፡ EM1¹¹ om.

አምልኮትክሙ፡⁶ አርአይዋ፡ መካኖ፡ በጸሐ፡⁷ አተ(EM₁18r^a)በት፡ ገጸ፡ በትእምርተ፡⁸
 መስቀል፡ እንዘ፡ ትብል፡ አአትብ፡⁹ ፍጽምየ፡¹⁰ ወከዋላየ፡ በስመ፡ አብ፡ ወወልድ፡
 ወመንፈስ፡ ቅዱስ፡ ፫ዱ፡ አምላክ፡¹¹ ሶቤሃ፡¹² ጐ(EM₃26r^b)ዩ፡ ሰይጣናት፡¹³ ወአጋንንት፡¹⁴
 ፀ(DL₁22r^a)ዋጋን፡¹⁵ እምላዕለ፡¹⁶ አዕዋ(RM₁20v^b)ም፡ ወወድቁ፡ ጣዖታቲሆሙ፡(EM₂24v^a)
 ተሰብሩ፡¹⁷ ወተቀጥቀጡ፡ ወእምዝ፡¹⁸ ሮጽ፡¹⁹ ወተባደሩ፡²⁰ ወአውየዉ፡²¹ ላዕለ፡²² ሰብአሙ፡
 ፡²³ መጽሐ፡ ከሎሙ፡ በምልዖሙ፡²⁴ ይቤልዋ፡²⁵ ለእምነ፡²⁶ በምንት፡ ግብር፡ ለአምላክነ፡
²⁷(EM₄20v^a) ሰአርኪዮሙ፡²⁸

[76]ወትቤሎሙ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡¹ አምላክነስ፡² ሀሎ፡ ላዕለ፡ ሳብዕ፡³ ሰማያት፡
 ዝሰ፡⁴ ፫ኢኮነ፡ አምላክ፡⁵ አላ፡⁶ ፍጡር፡⁷ ውእቱ፡⁸ አንሥሑ፡⁹ ዕብነ፡ ከመ፡(EM₃26v^a)
 ይውግርዋ፡¹⁰ ወተኃብአት፡¹¹ እምገጽቲ(DL₁22r^b)ሆሙ፡¹² ወበዘከመዝ፡ ግብር፡ ሞቱ፡ ፩ቱ፡¹³
 ሰብእ፡ እምኔሆሙ፡ ወአኃዙ፡¹⁴ ይብልዕዎሙ፡¹⁵ በጊዜሃ፡¹⁶ አጎደገቶሙ፡¹⁷ እምነ፡ ፍቅርተ፡
 ክርስቶስ፡ ወአንጠዮሙ፡¹⁸ ረኃብ፡¹⁹(RM₁21r^a) ወኢክህሉ፡²⁰ ቀቲሎታ፡ ይቤልዋ፡²¹ አ፡
 (EM₁18r^a) እምነ፡ መሐርነ፡ እስመ፡ ረ(EM₂24v^b)ኃብ፡²² ወጽምዕ፡²³ አጎዘነ፡²⁴ ዮብሱ፡²⁵
 ማያቲነ፡²⁶ ወአፍላጋቲነ፡²⁷ ወሚጠት፡ ሎሙ፡ ቃለ፡ ፍስሐ፡²⁸ ለእመ፡ ወሀብኩክሙ፡²⁹
 መብል(EM₄20v^b)ዓ፡ ወመስቴ፡ ወልብሰ፡ ተአምኑኑ፡³⁰ በአምላኪየ፡ ዘፈጠረ፡³¹(DL₁22v^a)
 ኪያነ፡³²

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

EM₂;EM₄;RM₁¹² ወሶቤሃ፡ DL₁¹³ ሰይጣናቲ፡ EM₄¹⁴ ወአጋንንት፡ EM₄፡ ወዓጋንንት፡ RM₁¹⁵ om.
 EM₁;EM₃፡ ጸዋጋን፡ RM₁¹⁶ ዘውስተ፡ ban. EM₁;EM₃¹⁷ ተሠብሩ፡ DL₁¹⁸ ፫ሳብ፡ ርእዩ፡ ዘንተ፡ add. DL₁¹⁹
 ሮፁ፡ EM₁፡ DL₁²⁰ ፫ውስተ፡ ሀገር፡ add. DL₁²¹ አውየው፡ EM₂;EM₄;RM₁፡ አውየዉ፡ DL₁²² ወንገሩ፡ ban.
 DL₁²³ ለሰብአሙ፡ DL₁፡ ፫ጥፍአተ፡ አማልክቲሆሙ፡ ወሶብ፡ ሰምሁ፡ ጥፍአተ፡ አማልክቲሆሙ፡ add.
 መጽሐ፡ DL₁²⁴ በምልአሙ፡ EM₂;EM₄²⁵ ወይቤልዋ፡ DL₁²⁶ om.:EM₁፡ EM₃²⁷ ለአማልቲነ፡ EM₁፡
 ለአምላክነ፡ EM₂;EM₄፡ ለዓምላክነ፡ RM₁፡ ለአማልክቲነ፡ EM₃;DL₁²⁸ ሰበርኪዮሙ፡EM₁;EM₃፡
 ሰዓርኪዮሙ፡ RM₁፡ ሠዓርኪዮሙ፡ DL₁|

§ [76]-¹፫እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ትቤሎሙ፡ trans. EM₁;EM₃፡ ፫ወትቤሎሙ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡
 trans DL₁² እምነለነሰ፡ RM₁³ ሰብእ፡ EM₂;RM₁፡ ሳብዕ፡ EM₃፡ ሰብዕ፡ EM₄;DL₁⁴ ወእሉሰ፡ DL₁⁵ ኢኮነ
 አማልክተ፡ DL₁⁶ om.: EM₂;EM₄⁷ ፍጡራን፡ DL₁⁸ om.: RM₁፡ እሙንቱ፡ ban. DL₁⁹ ወአሚሃ፡ add.
 አንሥሑ፡DL₁¹⁰ ይገረዋ፡ ፫ካህናት፡ add. EM₁፡ ይገረዋ፡ EM₃፡ EM₁¹¹ ተኃብአት፡ EM₂፡ ፫ወይእቲሰ፡ add.
 ተኃብአት፡ DL₁¹² እምገጽሙ፡ EM₁;EM₃¹³ ፩ቱ፡ DL₁¹⁴ ወአሐዙ፡ EM₄፡ አኃዙ፡ RM₁፡ ፫ካዕብ፡
 ይጥብሐዎሙ፡ add. DL₁¹⁵ ይብልአሙ፡ EM₂፡ ይብልዕዎሙ፡ EM₄¹⁶ ወበጊዜሃ፡ EM₁;EM₃¹⁷ አጎገቶሙ፡
 EM₁፡ ወአጎደገቶሙ፡ RM₁;DL₁፡ ፫ከመ፡ ኢይብልዕ፡ ሰብእ ፡ add. DL₁¹⁸ ወአንጠዮሙ፡ EM₄;DL₁¹⁹ ረሀቡ፡
 EM₂;ረኃብ፡ EM₃;ረሃቡ፡ EM₄²⁰ ወኢክሉ፡ EM₁²¹ ፫ወሶብ፡ ተስዕኖሙ፡ ከመ፡ ይግበሩ፡ ፈቃደ፡ ልቦሙ፡ add.
 DL₁²² ረኃብ፡ EM₁;EM₂፡ ረሃቡ፡ EM₄²³ ወፅምዕ፡ EM₃²⁴ በጽሐነ፡ ban. EM₁;EM₂፡ አሐዘነ፡ EM₂;EM₄²⁵
 ወዮብሱ፡ DL₁²⁶ ማያት፡ EM₂;EM₄;RM₁²⁷ ወአፍላጋቲሆሙ፡ EM₂፡ ወአፍላጋቲነ፡ EM₄;DL₁፡ በአፍላጋቲነ፡
 RM₁²⁸ ወትቤሎሙ፡add. DL₁²⁹ ወሀብኩክሙ፡ EM₁;EM₃³⁰ ተአምኖን፡ EM₂፡ ተአምንኑ፡ EM₄;RM₁፡
 ተአምኑሁ፡ DL₁³¹ ዘፈጠነ፡ ban. EM₂³² ወኪያክሙ፡add. DL₁|

[77] ይቤሉ፡¹ እው፡² ነአምን፡ እመ፡³ ወሀብክን፡⁴ ኩሎ፡⁵ ገኑ፡ እምነ፡⁶ ወእምዝ፡⁷ ሚጠት፡
 ገጸ፡ መንገሉ፡⁸ ምሥራቅ፡ ሰፍሐት፡⁹ እደዊሃ፡¹⁰ ወጸለየት፡¹¹ ኀበ፡ እግዚአብሔር፡፡ ወፍጻሜ፡
¹² ጸሎታ፡ መጽአ፡ ኀቤሃ፡ መልአክ፡¹³ ወይቤላ፡¹⁴ ይኩን፡¹⁵ ኩሎ፡¹⁶ በከመ፡ ፈቃድኪ፡¹⁷
 ይትገበር፡ ለኪ፡ ዘሐለይኪ፡¹⁸ ይቤለኪ፡(EM₂25r^a) እግዚእን፡ ኦ አመቱ፡¹⁹
 ለእግዚአብ(RM₁21r^b)ሔር፡ ገዳርገ፡ በቅድሚሃ፡ ዘንተ፡ ብሂሎ፡፡²⁰

[78]ወእምዝ፡ ትቤሎን፡ ለአዕማቲሃ፡¹ አውጽኦ፡² እም፡ ውስተ፡ አሕሳሊክን፡³
 ኩ(EM₃27r^a)ሎ፡ ፍሬያተ፡ እክል፡ ሰገመ፡ ወሥርናየ፡⁴(DL₁22v^b) ሶመተ፡
 ወ(EM₄21r^a)ስጉርደ፡⁵ ከርከዓ፡⁶ ወተቅዳ፡⁷ አተረ፡ ወብርስነ፡⁸ ጸ(EM₁18v^a) ለየት፡ ወባረከት፡
 በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ጄዱ፡ አምላክ፡⁹ ወዘርዓት፡¹⁰ ኀጠታተ፡
 በመራህብቲሆሙ፡፡¹¹ ወኮነ፡ በውእቱ፡ ዕለት፡¹² ገለአለት፡ ኀበ፡ እግዚአብሔር፡¹³ ዘንመ፡¹⁴
 ዝናም፡ ወውኀዙ፡ አፍላጋት፡ ሠረፀ፡¹⁵ ኀጠታት፡¹⁶ ወበቄሉ፡¹⁷ ወኮነ፡¹⁸ ሰብለ፡ ወሰዊተ፡¹⁹
 በአሐቲ፡²⁰ ዕለት፡፡ ወትቤሎሙ፡ ገብ(EM₂25r^b)ልዑ፡ ወስትዩ ፡ዘንተ፡ ሰዊ(EM₃27r^b)ተ፡²¹
 እም(RM₁21v^a)በሊዓ፡²² ሰብእ፡²³ ይኔይሰክሙ፡፡²⁴(DL₁23r^a) ወይቤልዋ፡²⁵ ይትብላዕኑ፡ ዝንቱ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [77]-¹ወይቤሉ፡ EM₁;EM₃; ወይቤልዋ፡ DL₁|² እም፡ EM₂;EM₃;EM₄|³ ለእመ፡ EM₃; DL₁|⁴ ወሀብክን፡ EM₂;
 ወኃብክን፡ EM₃; ወሀብክን፡ EM₄;RM₁|⁵ ዘትቤል፡ add. DL₁|⁶ እምነ፡ EM₂;EM₄; ነአመን፡ ban. RM₁|⁷
 እምዝ፡ EM₃|⁸ om. EM₂;EM₄|⁹ ወሰፍሐት፡ DL₁|¹⁰ ወሚጠት፡add. EM₁; ዕደዊሃ፡ DL₁|¹¹ ጸለየት፡
 EM₂;EM₄;RM₁|¹² ወፍጻሜ፡ EM₁;EM₃|¹³ መልአክ እግዚአብሔር፡ ban. DL₁|¹⁴ ይቤላ፡ EM₂;EM₄; RM₁|¹⁵
 om.: RM₁; ይኩውን፡ ban. ገለኪ፡ add. DL₁|¹⁶ ኩሎ፡ EM₁; EM₃;DL₁|¹⁷ ፈቃድኪ፡ EM₄;RM₁|¹⁸ om. EM₃;
 ዘሀለይኪ፡ EM₄; RM₁|¹⁹ ኦ አመቱ፡ EM₁; ኦ ዓመቱ፡ EM₂;EM₃|²⁰ ወአርገ፡ በቅድሚሃ፡ ዘንተ፡ ብሂሎ፡ RM₁;
 ገዳርገ፡ ብሂሎ፡ ዓርገ፡ በቅድሚሃ፡ trans. DL₁|

§ [78]-¹ ለአእማቲሃ፡ EM₁;EM₃;RM₁|² አውጽኦ፡ ban. EM₁;EM₃; አምጽኦ፡ DL₁|³ አሕሳሊክሙ፡ EM₂;DL₁;
 አሕሰሊክን፡ EM₃; አሕሰሊክሙ፡ EM₄; አሕሰሊክሙ፡ EM₁|⁴ ወስርናየ፡ EM₁|⁵ ወሥጉርደ፡ RM₁;
 ወስጉርደ፡ DL₁|⁶ ከርከአ፡ EM₂; ከርከዓ፡ DL₁|⁷ ወተቅዳሐ፡ EM₁;DL₁; ወተቅዳኃ፡ EM₃; ወተቅዳ፡ ban.
 RM₁|⁸ ወብርስነ፡ EM₁; ወበርስነ፡ EM₃; ገወሶበ፡ አምጽኦ፡ ላቲ፡ add. DL₁|⁹ om.: EM₂;EM₄;RM₁|¹⁰
 ወዘርአት፡ EM₁;EM₄|¹¹ በመራህብቲሆሙ፡ EM₂;EM₄; በመራህብቲሆሙ፡ RM₁|¹² ገዳርገ፡ ሐጋይ፡፡
 ወበእንተዝ፡ add. DL₁|¹³ ኀበ፡ እግዚአብሔር፡ EM₁;EM₂;RM₁; ኀበ፡ ስእለት፡ እግዚአብሔር፡ trans. EM₃;
 ገወሰአለት፡ ኀበ፡ እግዚአብሔር፡ EM₄|¹⁴ ከመ፡ ይዝንም፡ ዝናም add. ወዘንመ፡ DL₁|¹⁵ ወሠረፀ፡ ገፍጡነ፡
 DL₁ add. DL₁|¹⁶ ሕጠታት፡ RM₁; ኀጠታተ፡ ገበእክል፡ በበጾታሁ፡ ወበበክፍሉ፡ add. DL₁|¹⁷
 ወበቄሉ፡EM₁;EM₃; በቄሉ፡ DL₁|¹⁸ ወኮነ፡ DL₁|¹⁹ መሰዊተ፡ EM₂|²⁰ በአኃቲ፡ RM₁|²¹ ገብልዑ፡ ዘንተ፡ ሰዊተ፡
 ወስትዩ፡ trans. ገማየ፡ add. DL₁|²² ሥጋ፡ add. DL₁|²³ ገዳርገ፡ ወእምሰትዩ፡ ደም፡ add. DL₁|²⁴ ዝንቱ፡ add. DL₁|²⁵
 ይቤልዋ፡ EM₂;EM₄;RM₁|²⁶ ገወትቤሎሙ፡ እው፡ ዝንቱ፡ ውእቱ፡ ዘተኸዘዘ፡ ለነ፡ add. DL₁|²⁷ አሐዙ፡ EM₄;
 አኀዙ፡ RM₁; ወአኃዙ፡ DL₁|²⁸ ይብልዑ፡ ገዳርገ፡ ወኃሰዩ፡ ban. EM₁; ይብልዑ፡ ገዳርገ፡ ይብልዑ፡
 ገዳርገ፡ ban. EM₄; ገዳርገ፡ ban. ወይብልዑ፡ trans. DL₁|²⁹ ወኮነ፡ EM₂;EM₄|³⁰ አፈሆሙ፡ RM₁;
 አፈሆሙ፡ DL₁|³¹ መዐር፡ EM₄|³² ወሶቤሃ፡ add. አንከሩ፡ ወተደሙ፡ DL₁|

ዕዕ፡²⁶ አኃዙ፡²⁷ ከመ፡ ፣፡ይብልዑ፡ ወይስተዩ፡፡²⁸ ወኮነ፡²⁹ ጥዑመ፡ በውስተ፡ አፍሆሙ፡³⁰
ከመ፡ መዓር፡፡³¹(EM₄21r^b) ወሶቤሃ³² አንከሩ፡ ወተደሙ፡፡

[79] ወእምዝ፡ ይቤልዋ፡ ለቅድስት፡¹ እምነ፡² ፍቅርተ፡ ክርስቶስ፡³ ወሀብናኪ፡⁴ ነፍሰነ፡
ወሥጋነ፡፡ ወትቤሎሙ፡ ሀሎኑ፡ ሰይዳ፡ ፣በዝ፡ ብሔር፡⁵ ይቤልዋ፡⁶ በጥቃሁ፡ ለዝ፡ ደብር፡⁷
ሀሎ፡⁸ ዜንውነ፡⁹ ንሕነሰ፡ ኢነአምሮ፡፡¹⁰ ወበጊዜሃ፡¹¹(DL₁23r^b) ሐረት፡¹² ዘምስለ፡ አኃቲሃ፡¹³
መነኮሳይያት፡¹⁴ ፍቅርተ፡(EM₃27v^a) ክርስቶስ፡ ወበጸሐን፡¹⁵ ህየ፡ ነበራ፡¹⁶ እንዘ፡ ይጼልያ፡
መዝሙሮን፡¹⁷ ወአር(EM₂25v^a)ጋኖን፡ ፣፡ጂተ፡ ዕለታተ፡፡¹⁸ ወትቤ፡ ታዓብዮ፡¹⁹ ነፍስየ፡
ለእግዚአብሔር፡²⁰(RM₁21v^b) በ(EM₁18v^b)ውስተ፡ ጸሎታ፡ ተዘከሮሙ፡²¹ እግዚአ፡ ለፍጥረትክ፡
ዘለሐኩ፡²² በአርአያክ፡ ወበአምሳሊክ፡ ኢታማስን፡²³ ተግ(EM₄21v^a)ባረ፡ እደዊክ፡²⁴
ኢትትሐየይ፡፡²⁵

[80] ወዘንተ፡¹ እንዘ፡ ትብል፡ ተንሥኢ፡² በየማና፡ ዐቢይ፡ መነኮስ፡፡³ ሶቤሃ፡⁴ ወድቀት፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [79]-¹om. EM₃|² ለእምነ፡ EM₃|³ ወናሁ add. DL₁|⁴ ወወሀብናኪ፡ EM₁፡ ወነብናኪ፡ EM₃፡ ገደፍነ ለኪ፡ ban. DL₁|⁵ ፣ሳይዳ፡ በዝ፡ ብሔር፡ trans. EM₁፡EM₃|⁶ ወይቤልዋ፡ DL₁|⁷ ብሔር፡ ban. EM₁፡EM₃፡ ከመ፡ add. DL₁|⁸ ቀዳሚ፡ add. DL₁|⁹ ዜንውነ፡ EM₁|¹⁰ ነአምሮ፡ opp. EM₁|¹¹ ወበጊዜሃ፡ DL₁|¹² ሐረት፡ ban. EM₂፡EM₄፡ ፣ሶበ፡ ርእየት፡ ban. EM₁፡EM₃|¹³ አኃቲሃ፡EM₃፡ አዕይንቲሃ፡ ban. RM₁|¹⁴ መነኮሳይያት፡EM₁፡ መነኮሳይያት፡ EM₄|¹⁵ ወበጸሐ፡ EM₁፡ ወበጸሐን፡ RM₁፡ ወበጸሐን፡ DL₁|¹⁶ ነበራት፡ EM₃|¹⁷ መዝሙረ ዳዊት፡ ban. DL₁|¹⁸ ፣፡ጂ ዕለታተ፡ EM₄|¹⁹ ተዓብዮ፡ RM₁፡ ታዓብዮ፡ DL₁|²⁰ ፣በእንተ፡ ኩሉ፡ ዘገብረ፡ ሊተ add. ወበውስተ፡ ጸሎታ፡ add. DL₁|²¹ ትቤ፡ add. ተዘከሮሙ፡ DL₁|²² ዘለሀኩ፡EM₃|²³ ወኢታማስን፡ DL₁|²⁴ ዕደዊክ፡ DL₁|²⁵ ኢትትሐየይ፡ EM₁፡ ኢትትሐየይ፡፡ EM₂፡RM₁|

§ [80]-¹ ፣ሕዝበክ፡ ከመ፡ ኢይትበዋሕ፡ ጸላኢ፡ ሳዕሌሆሙ፡፡ add. ወዘንተ፡ DL₁፡ ወዘንንተ፡ EM₂|² ተንሥኢ፡ EM₂|³ መነኮስ፡ RM₁፡DL₁|⁴ ወሶቤሃ፡ DL₁|⁵ ይቤላ፡ EM₂፡EM₄፡RM₁|⁶ እስመ ፣ናሁ፡ add. DL₁|⁷ መጻዕኩ፡ RM₁|⁸ ወበስዕለትክ፡ RM₁፡ ወበስእለትክ ፣ወይእቲኒ፡ add. DL₁|⁹ ተስዕለቶ፡ EM₄፡RM₁|¹⁰ እምዓይቴ፡ EM₁|¹¹ አም፡ ban. RM₁|¹² ወይቤላ፡ DL₁|¹³ ተሠየምኩ፡EM₁፡DL₁፡ ተሰመይኩ፡ Meth. RM₁|¹⁴ ፣እንዘ፡ ሀሎኩ፡ ውስተ፡ ሀገርየ፡ add. DL₁|¹⁵ መጻእኩ፡ EM₁፡EM₃፡ ወመጻእኩ፡ DL₁|¹⁶ ሀገር፡ ban. DL₁|¹⁷ ወእምነ፡ ፣በምልዎሙ፡ add. DL₁|¹⁸ ወተጠምቅ፡ EM₃|¹⁹ አነ፡ EM₂፡EM₄፡RM₁|²⁰ ወእምድኅረዝ፡ add. DL₁|²¹ ነሰታ፡ RM₁፡ ወነሠታ፡ DL₁|²² ክርስቲያንየ፡ EM₁፡EM₃|²³ ተቀረብኩ፡ meth. EM₂|²⁴ አውአይዋ፡ EM₂፡EM₄፡ በእሳት፡ add. RM₁|²⁵ ወቀተልወሙ፡ RM₁|²⁶ ጠፍአት፡ EM₁፡EM₃፡ ወጠፍአት፡ DL₁|²⁷ ፪፻፳፰፡ EM₂፡EM₄፡ ፪፻ተ፳ወ፰ተ፡ DL₁|²⁸ om. EM₂፡EM₄፡ ዓመታተ፡ DL₁|²⁹ ዮምኒ፡ EM₁፡EM₃|³⁰ om. EM₁፡EM₃፡ አመ፡ ፣ጸለይኪ፡ add. DL₁|³¹ ጸራኅኪኒ፡EM₁፡ ጸራህኪ፡ EM₄፡ ወጸራሕኪ፡ DL₁|³² ክርስ፡ RM₁|³³ እንክ፡ add. DL₁|³⁴ om. EM₁፡EM₃፡DL₁|³⁵ ንሕንጽ፡ EM₂፡EM₄፡ DL₁|³⁶ በዝ፡ EM₁፡EM₃|

§ [81]-¹ ወእም፡ EM₂|² አሐዙ፡ EM₄፡ አኅዙ፡ DL₁|³ om. EM₁፡EM₃፡RM₁|⁴ ለሐኒ፡ RM₁|⁵ በስማይ፡ ban. EM₃|⁶ ምስለ፡ EM₂፡DL₁|⁷ ክስቶስ፡ EM₃፡ ወሶቤሃ፡ add. DL₁|⁸ ወተንሥኢ፡ EM₁፡EM₃|⁹ ወፈልፈለ፡ ban. EM₁፡ ወነቅዐ፡ DL₁|¹⁰ om. EM₂፡ ማየ፡ RM₁|¹¹ ወቃለ፡ EM₂፡DL₁|¹² ወእም፡ EM₂|¹³ አስተጋብአብኡ፡ EM₂፡EM₄፡ አስተጋብዑ፡ RM₁|¹⁴ አጥምቅዎሙ፡ EM₂፡EM₄፡ አጥመቅዎሙ፡ RM₁|¹⁵ ቅድስት፡ ban. EM₁|¹⁶ ወተሰምዮ፡ DL₁|¹⁷ ገብሩ፡ EM₂፡EM₄፡RM₁|¹⁸ በበዓለ፡ EM₂፡EM₄፡ በዐለ፡ RM₁|¹⁹ እምኔሆሙ፡ add. DL₁|²⁰ om.EM₁፡EM₃፡

ወሰገደት፡ ታሕተ፡ እገሪሁ፡፡ ወይቤላ፡⁵ ተንሥኢ፡ ኦ፡ ወለትየ፡ እስመ፡⁶ መጻእ(DL₁23v^a)ኩ፡
⁷ በጸሎትኪ፡(EM₃27v^b) ወበስእለትኪ፡፡⁸ ተስአለቶ፡⁹ ወትቤሎ፡ እምአይቱ፡¹⁰ አንተ፡ ኦ፡¹¹
አቡየ፡፡ ይቤላ፡¹² ቀዳሚ፡ ተሰየምኩ፡¹³ ጳጳስ፡¹⁴ መጻእኩ፡¹⁵ እምኢየሩሳሌም፡ ወሰበክዋ፡
ለዛቲ፡ ብሔር፡¹⁶ አም(RM₁22r^a)ኑ፡¹⁷ ወተጠም(EM₂25v^b)ቁ፡¹⁸ ወአነ፡¹⁹ አዕረፍኩ፡፡²⁰
[ወእምድጎረ፡ ዝ] ነግሠ፡ አረማዊ፡ ነሠታ፡²¹ ለቤተ፡ መቅደስየ፡²² እንተ፡ ተቀበርኩ፡²³ ባቲ፡
አውዓይዋ፡²⁴ ወቀተልዎሙ፡²⁵ ለደቂቅየ፡ ጠፍዓት፡²⁶ ሃይማኖት፡ ፭፻፳፡ ወ፰፡²⁷ ዓመተ፡²⁸
ወዮምኒ፡²⁹ አመ፡³⁰ ጸራጎኪ፡³¹ ፈነወኒ፡ እግዚአብሔር፡ መንገሌኪ፡፡ (EM₄21v^b)
ወት(DL₁23v^b)ቤ፡ ፍቅርተ፡ ክርስቶስ፡³² ብፅፅ(EM₃28r^a)ት፡ ምንተ፡ ንግበር፡፡³³ እምይእኬስ፡
ይቤ፡³⁴ ንሕንፅ³⁵ ቤተ፡ ክርስቲያን፡ በዝንቱ፡³⁶ መካን፡፡

[81] ወእምዝ፡¹ አኃዙ፡² ከመ፡³ ያስተጋብኡ፡ አዕባነ፡ ለሐኒጽ፡⁴ ወሐነፁ፡ ቤተ፡ ክርስቲያን፡
በስማ፡⁵ ለእግዝእት(RM₁22r^b)ነ፡ ማርያም፡፡ ወካዕበ፡ ጸለየ፡ ውእቱ፡(EM₁19r^a) ጳጳስ፡ ዘስሙ፡
አባ፡ ዘመለኮት፡ ዘምስለ፡⁶ እምነ፡ ፍቅርተ፡ ክርስቶስ፡⁷ ተንሥኢ፡⁸ ፯ቱ፡(EM₂26r^a)
ቀሳውስት፡ ወ፪ቱ፡ ዲያቆናት፡ ለግብረ፡ ተልእኮ፡ ነቅዓ፡⁹ ማይ፡¹⁰ በቃለ፡¹¹ ዚአሁ፡ መዋዒ፡፡
ወእምዝ፡¹² አስተጋብኡ፡¹³ ሰብአ፡ ሀገ(EM₃28r^b)ር፡ ወአጥመቅዎሙ፡¹⁴ በስመ፡ አብ፡
ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወሰመይዎሙ፡(EM₄22r^a) በበአስማቲሆሙ፡ ወመጠውዎሙ፡
ምሥጢራተ፡ ቅድሳት፡¹⁵ ተሰምዩ፡¹⁶ ክርስቲያን፡፡ ወገብሩ፡¹⁷ በዓለ፡¹⁸ ዓ(DL₁24r^a)ቢየ፡
አመ፰፡ ለግንቦት፡ ወሣሪመ፡ ሎሙ፡¹⁹ ለእሙ(RM₁22v^a)ንቱ፡²⁰ ቀሳውስተ፡ ወዲያቆናተ፡
ወአጽንዖሙ፡ በሃይማኖት፡ ርትዕት፡ ወባረክ፡²¹ ላዕለ፡ ሕዝብ፡ ወአሕዛብ፡፡²² ተመይጠ፡²³
ወሰከበ፡²⁴ ውስተ፡²⁵ ዝጎር፡²⁶ ጎኑፅ፡²⁷ ፍእቱ፡ ጳጳስ፡²⁸ ነቢር፡ ፩ደ፡ ፍመተ፡፡²⁹

[82]ወእምዝ፡ አኃዘ(EM₂26r^b)ት፡¹ እምነ፡ ፍቅርተ፡ ክ(EM₃28v^a)ርስቶስ፡ ቅድስት፡² ከመ፡³

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ምእመናን፡ add. DL1|²¹ ባረክ፡ EM2; EM4;RM1|²² om. EM1;EM3|²³ ወተመይጠ፡ EM1;EM3; ፍእቱ፡
add. ተመይጠ፡ DL1|²⁴ om. .EM1;EM3|²⁵ ነበ፡ ban. EM1;EM3|²⁶ ዝጎሩ፡ DL1|²⁷ ሕኑጽ፡ EM4;DL1; ሕኑፅ፡
EM2|²⁸ om. EM1;EM3|²⁹ ፍጽምታ፡ add. ዓመተ፡ EM1; ፍጽምተ፡ add. ዓመተ፡ EM3; ዓመት፡
EM2;EM4|

§ [82]-¹ አኃዘት፡ EM2;RM1; አሐዘት፡ EM4|² ፍቅርተ፡ ፍቅርተ፡ ክርስቶስ፡ EM1;EM3|³ om.EM1;EM3|⁴
ትጽሕፍ፡ EM1;EM3|⁵ om. EM2;EM4;RM1|⁶ om. EM1;EM3; ፍእቱ፡ DL1|⁷ ወንጌል፡
ስንክሳር፡ EM2;EM4|⁸ ወሃይማኖተ፡ አበው፡ DL1|⁹ ግንዘት፡ EM2;EM4; ግንዘትሃ፡ RM1|¹⁰om.
EM2;EM4;RM1; ወመዝሙረ፡ DL1|¹¹ ወዳዊትሃ፡ RM1|¹² ወአርጋኖን፡ EM1;EM3; ወአርጋኖ፡ EM2|¹³
ጎደጎት በህየ፡ RM1; ወኃደጎት፡ DL1|¹⁴ በሕየ፡ EM3; |¹⁵ om. EM1;EM3; ወዓዲ፡ DL1|¹⁶ ለቤተ፡ ክርስቲያን፡
add. DL1|¹⁷ ለእግዚአብሔር፡ EM2; ለእግዚእነ፡ ኡየሱስ፡ EM4|¹⁸ ቅዱስ፡ add. DL1|¹⁹ ወበስመ፡ DL1|²⁰

ትጽሐፍ፡⁴ መጻሕፍተ፡⁵ ፍጹሙ፡⁶ ፍጹሙ፡⁷ ፍጹሙ፡⁸
 ወግንዘተ፡⁹ መዝሙረ፡¹⁰ ዳዊት፡¹¹(DL₁24r^b) ወክርጋኖን፡¹² ኃደገት፡¹³ በህየ፡¹⁴ ዓዲ፡¹⁵
 ሐነ(EM₁19r^a)፡¹⁶ በስሙ፡ ፍጹሙ(EM₄22r^b)እነ፡ ኢየሱስ፡¹⁷ ክርስቶስ፡ ወበስሙ፡
 ሚካኤል፡¹⁸ ወገብርኤል፡ በስሙ፡¹⁹ ፍጹሙ፡ ወሰማዕት፡²⁰(RM₁22v^b) ወተሐንዓ፡²¹ ብዙኃት፡
²² አብያተ፡ ክርስቲያናት፡፡²¹

[83] ወእሙንቱኒ፡¹ በላዕተ፡ ሰብእ፡ አምኑ፡² ወበልዑ፡ እክለ፡ እስሙ፡ ቀዳሚ፡ ኢህሎ፡
 እክለ፡ በውስተ፡³ ብሔሮሙ፡⁴ ዳእሙ፡⁵ በእደ፡⁶ እምነ፡⁷ ወሀቦሙ፡⁸ እግዚአብሔር፡
 ሃይማኖተ፡ ወ(EM₃28v^b)ሕይወተ፡ ሥጋሁ፡⁹ ወደሞ፡¹⁰ ለክርስቶስ፡ ወይእቲ፡ እምነ፡¹¹
 ፍቅርተ፡ ክር(DL₁24v^a)ሰቶስ፡ ቅ(EM₂26v^a)ድስት፡ እምድኅረ፡¹² መሀረቶሙ፡¹³
 ወአጽንዓቶሙ፡ ፈቀደት፡ ከመ፡ ትሑር፡ መንገለ፡ ኢየሩሳሌም፡ ከመ፡ ተሐውጽ፡¹⁴ ኅበ፡
 ተወልደ፡ እግዚእነ፡(EM₄22v^a) ኅበ፡¹⁵ ተሰቅለ፡¹⁶ ወኅበ፡¹⁷ ተንሥክ፡¹⁸ መካነ፡ ቀራንዮ፡
 ወጎልጎታ፡ ወጌቴሴማኒ፡¹⁹ ፍጹሙ፡ እግዚእትነ፡²⁰ ማርያም፡፡²¹

[84]ወእምዝ፡ ተ(RM₁23r^a)ንሥክት፡ ወሐረት፡ ፍኖታ፡ ዘምስለ፡ ደናግሊሃ፡¹ ንግሥት፡
 ፍቅር(EM₁19r^b)ተ፡ ክርስቶስ፡ ወእንዘ፡²(DL₁24v^b) ያንሶስዋ፡³ ነበራ፡⁴ ውስተ፡⁵ ገዳም፡ ፍጹሙ፡
 አልቦቱ፡⁶ ጽላሎት፡ ወ(EM₃29r^a)ኢማይ፡ ወኢይሰማዕ፡⁷ ድምፁ፡⁸ ሰብእ፡ ፍጹሙ፡ ፍጹሙ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ፍጹሙ፡ trans. EM₁;EM₃; ፍጹሙ፡ ban. ወደድቃን፡ EM₂||²¹ ወተኃን፡ EM₁;EM₂; ወተሐንዓ፡
 EM₄; ወተሐን፡ RM₁||²² ብዙኃት፡ EM₁; ብዙኃት፡ EM₂; EM₄; RM₁||²³ አብያተ፡ ክርስቲያናት፡ EM₁; RM₁||

§ [83]-¹ ወእሙንቱኒ፡ EM₄; ወእሙንቱ፡ RM₁||² ወተጠምቁ፡ add. DL₁||³ ውስተ፡ EM₁;EM₃||⁴ ብሔሮሙ፡ EM₃||⁵
 ዳዊት፡ EM₃;RM₁;DL₁||⁶ በስሙ፡ EM₃;RM₁; በእደ፡ DL₁||⁷ om. DL₁; ፍጹሙ፡ add. DL₁||⁸
 ወሀቦሙ፡ RM₁;DL₁||⁹ ዘሥጋሁ፡ ፍጹሙ፡ add. EM₁;EM₃||¹⁰ ወደሞ፡ ፍጹሙ፡ add. DL₁||¹¹ እምነ፡ EM₂||¹²
 እምድኅረ፡ DL₁||¹³ መሀረቶሙ፡ DL₁||¹⁴ ተሐው፡ RM₁||¹⁵ om. EM₁;EM₃; ውኅበ፡ DL₁||¹⁶ ወተሰቅለ፡
 EM₁;EM₃||¹⁷ om. EM₁;EM₃||¹⁸ ወተንሥክ፡ EM₁;EM₂;EM₃;EM₄||¹⁹ ወጌቴሴማኒ፡ EM₂||²⁰ ኅበ ተቀብረት፡
 እግዚእትነ፡ DL₁; om. EM₂; EM₄;RM₁||²¹ ፍጹሙ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ደቂቀ፡ ክቡር፡ አቡነ፡ ተክለ፡
 ሃይማኖት፡ ወምስለ፡ ፍቅርተ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡ ለዓ፡ ዓለ፡ አ፡ add. DL₁||

§ [84]-¹ ደናግሊሃ፡ ፍጹሙ፡ add. DL₁||² ወእምዝ፡ RM₁||³ ይሐውራ፡ ban. RM₁; ይሃውራ፡ ban. EM₃; ንሶስዋ፡
 RM₁||⁴ በውስተ፡ EM₂;EM₄||⁵ om. EM₁;EM₃||⁶ ዘአልቦቱ፡ EM₁;EM₃; ኅበ አልቦ፡ RM₁;DL₁||⁷ ቦቱ፡ add..
 EM₁;EM₃; ወኢሰማዕ፡ EM₂;EM₄; ወኢሰማዕ፡ RM₁; ወኢይሰማዕ፡ DL₁; ||⁸ ድምፁ፡ RM₁||⁹ ፍጹሙ፡
 ጥቀ፡ በሐረ፡ ፍጹሙ፡ ወበቀረ፡ ሌሊት፡ trans. DL₁||¹⁰ ፍጹሙ ምስለ እምነ ፍቅርተ ክርስቶስ፡ add. DL₁||¹¹
 om. RM₁||¹² ዘይግም፡ EM₁;EM₃; እለ ይጸም፡ ban. EM₄; እለ ይጸም፡ DL₁; om. RM₁||¹³ ሎቶን፡ DL₁||¹⁴
 om. DL₁; ፍጹሙ፡ ወማየ፡ ጥዑመ፡ add. DL₁||¹⁵ ወሀቦሙ፡ EM₁; ወሀቦ፡ EM₂;EM₄; ወሀቦሙ፡
 RM₁||¹⁶ አላ፡ add. DL₁; ኢገደ፡ EM₂;EM₄;RM₁||¹⁷ ይዓቅቦን፡ EM₁; ይዓቅቦን፡ EM₄; የዓቅቦን፡ EM₃||¹⁸
 om. DL₁; ይዓቅቦ፡ ፍጹሙ፡ ban. EM₁;EM₃||¹⁹ om. DL₁||

ወበቀኑ፡ ሌሊት፡ ጥቀ፡ ተመንደባ፡⁹ እማንቱ፡፡¹⁰ ባሕቱ፡¹¹ እግዚአብሔር፡ «እለ ይጸውማ¹²፡
በእንተ፡ ስሙ፡ ቅዱስ፡ ያወርድ፡ ሎን፡¹³(EM₂26v^b) ኅብስተ፡ መና፡ ወጸምላጥ፡¹⁴ ወወሀቦን፡¹⁵
ወኢገደፎን፡¹⁶ ያዓቅቦን፡¹⁷ በዓይነ፡ ምሕረቱ፡ «ያነቅዕ፡ ሎቶን፡¹⁸ ማየ፡ እምኩኩሕ፡፡
¹⁹(EM₄22v^b)

[85]ወበጽሐ፡¹ ኅበ፡² አህጉረ፡³ አክይስት፡⁴ ወአቃርብት፡ ወተመን፡፡⁵ ወሶበ፡⁶ ርእያ፡
(RM₁23r^m) ዘንተ፡ ፈርሃ፡፡⁷ ወይእ(EM₃29r^b)ቲ፡⁸ «እማ(DL₁25r^a)ሙዝ፡⁹ አስተጻንዓቶን፡¹⁰
ወትቤሎን፡ ኢትፍርሃ፡¹¹ አዋልድየ፡ ጽንዓ፡¹² ወሐራ፡¹³ እንዘ፡ ትብላ፡¹⁴ አቡነ፡ ዘበሰማያት፡
ኢታብአነ፡ እግዚአ፡ ውስተ፡ መንሱት፡፡ ወሶበ፡ ይቤላ፡¹⁵ ዘንተ፡ መ(EM₁19v^b) ጽአ፡¹⁶
«አብቂዎ፡ አፋሁ፡ ከመ፡ የኃጦን፡ ዓበቢይ፡ አርቄ፡¹⁷ ዘአልቦቱ፡ መምሰል¹⁸ ርእሱ፡¹⁹ ከመ፡
አንበሳ፡ አዕሣሁ፡²⁰ ከመ፡ ድብ፡ ጽሕሙ፡²¹ ከመ፡ ጠሊ፡ ክሳዱ፡²² [ከመ] ገመል፡(EM₂27r^a)
ወአዕይንቲሁኒ፡²³ ከመ፡ ቀለምጺጸ፡ እሳት፡ አስናኒሁኒ፡²⁴ ፩ዱ፡²⁵ በእ(EM₃29v^a)መት፡²⁶
«ክንፍ፡ ቦ፡²⁷ ከመ፡ ንስር፡ ወቆሙ፡ ነዊህ፡²⁸ «፩፡ በእመት፡²⁹ ወዘነቡኒ፡³⁰ ዘ፫³¹(DL₁25r^b)
አፋሁ፡ ዘይነስክ፡³²(EM₄23r^a) ወሶበ፡ ርእያሁ፡ ደን(RM₁23v^a)ገፃሁ፡³³ ወአኃሣ፡³⁴ ፍርሃት፡
ወረዓድ፡፡ ወቅድስትሰ፡ ፍቅርተ፡ ክርስቶስ፡ ጸለየት፡³⁵ ጸሎተ፡ ሙሴ፡ አተባሃ፡³⁶ ፍጽሞን፡³⁷
በትእምርተ፡³⁸ መስቀል፡፡ ሶቤሃ፡³⁹ ለስሐ፡ ጎምዙ፡⁴⁰ ለከይሲ፡፡ ወጸርሐ፡⁴¹ ኩሎን፡⁴² በ፩ዱ፡
ቃል፡ ኅበ፡ «እግዚአብሔር፡፡⁴³

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [85]-¹ ወበጽሐ፡ RM1; «ወበዘከመዝ፡ ግብር add. በጽሐ፡ DL1² om. EM2;DL1³ አኅጉረ፡ EM1; አሕጉረ፡ EM3; RM1⁴ አክይስት፡ EM2;EM4⁵ ወተመናት፡ DL1⁶ ወሶበ፡ DL1⁷ ፈርሃ፡ EM2; ፈርሁ፡ EM4; ፈርሀ፡ RM1; «እማንቱ ደናግል add. ፈርሃ፡ trans. DL1; ፈርሃ «ወደንገፃ፡ እማንቱ፡ ደናግል፡ ወአሐሣ፡ ፍርሃት፡ ወረዓድ፡ add. EM3⁸ ወይእቲኒ፡ EM1;EM3⁹ እማ፡ ሙዚት፡ RM1; እማ፡ ምዑዝ፡ DL1¹⁰ አስተጻንዓቶን፡ EM1; አስተጻንዓቶሙ፡ EM3; አስተጻንዓቶን፡ DL1¹¹ ኢትፍረሀ፡ RM1; ኢትፍርሃ፡ «ወኢትደንግፃ ኦ፡ add. EM3¹² አላ፡ add. ጽንዓ፡ DL1; ፀንዑ፡ EM2; ጽንዑ፡ EM4¹³ ወሐራ፡ EM2;EM4¹⁴ ይብላ፡ EM2;EM4¹⁵ ይብላ፡ EM2;EM4¹⁶ መጸአ፡ EM2¹⁷ አብቂዎ ፡ አፋሁ፡ ከመ፡ የሀጦን፡ ዓበቢይ፡ አርቄ፡ EM1; አብቂዎ፡ አፋሁ፡ ከመ፡ የሀጦን፡ ዓበቢይ፡ አርቄ፡ EM2; አብቂዎ፡ አፋሁ፡ ከመ፡ የሀጦን፡ ዓበቢይ፡ ዓርቄ፡ EM3; ዓበቢይ፡ አርቄ፡ አብቂዎ፡ አፋሁ፡ ከመ፡ የሀጦን፡ trans. RM1¹⁸ አምሳል፡ EM1;EM3¹⁹ ርእሱ፡ EM2;EM4; ወርእሱ፡ DL1²⁰ አዕሣሁ፡ EM1; አዕሣኑ፡ EM3;RM1; አዕሣሁኒ፡DL1²¹ ጽሕመ፡ EM4; ወጽሕሙ፡ DL1²² ከሣዱ፡ DL1²³ ወአዕይንቲሁ፡ RM1²⁴ ወአስናኒሁኒ፡ EM1;EM3²⁵ ፩፡ EM3;EM4;RM1;፩ዱ፡ DL1²⁶ በዕመት፡ EM4; በዕመተ፡ «ሰብእ፡ add. DL1²⁷ ክንፈ ቦ፡ EM2;EM4; ወቦ ክንፍ፡ trans. DL1²⁸ ነዊሕ፡ EM2;EM4²⁹ ፩፡ በዕመት፡ EM4; «ወየአክል፡ add. ፩፡ በዕመት፡ DL1³⁰ ወዘነቡኒ «ይከውን፡ add. DL1³¹ ፫ «ወአብቀወ፡ add. DL1³² ዘይነስክ፡ «ቦቱ፡ EM1;EM3; «ወለው ለልሳኖ ከመ የኅጦን፡ ban. DL1³³ ደንገፃ፡ DL1³⁴ ወአኃሣ፡ EM3; ወአሐሣ፡ EM4; ወአኅዞ፡ RM1; ወአኃዞን፡ DL1³⁵ om. EM3³⁶ ዓተባሃ፡ EM2;EM4; ዓተብሆን፡ RM1; ወአተብት፡ DL1³⁷ ሳዕሌሁ፡ ban. DL1³⁸ በትዕምርተ፡ RM1³⁹ ወሶቤሃ፡ DL1⁴⁰ ሕምዙ፡ EM2;EM4⁴¹ ወጸርሃ፡ EM4; ወጸርሁ፡ RM1⁴² አንስት፡ add. DL1⁴³ እግዚአሙ፡ EM2;EM4; እግዚአን፡ DL1

[86]ወፈነው፡¹ መልአኩ፡² ብርሃናዊ፡³ ወሰማዕቶ፡ ማኅያዊ፡⁴ መልአክ፡⁵ ሰየፎ፡⁶ ወሰማዕትኒ፡
 ጊዮርጊስ፡ ረዝ፡⁷ በረምጉ፡⁸ በጊዜሃ፡⁹ ወድ(EM₃29v^b)ቀ፡ ወሰሰለ፡¹⁰ ውእቱ፡¹¹ ከይሲ፡ ሞተ፡
¹² በእኩይ፡ ሞ(EM₁20r^a)(EM₂27r^a)ት፡፡ ወእምዝ፡ ትቤ፡¹³(DL₁25v^a) እምነ፡ ፍቅርተ፡
 ክርስቶስ፡ አኅልፈነ፡¹⁴ ለዝንቱ፡ ገዳም፡¹⁵ ወዖሮን፡¹⁶ ወአዕረጎን፡¹⁷ ወአኅለፎን፡ በከርሠ፡¹⁸
 ደመና፡ ብርሃት፡¹⁹(EM₄23r^b) ወወረዳ፡²⁰ ማዕከለ፡²¹ ደሴት፡²² ዘሕንጽት፡²³ በስማ፡
²⁴(RM₁23v^b) ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡²⁵ አምላክ፡፡ ወአፍቀርዋ፡²⁶ ለዛቲ፡ መካን፡
 ወነበራ፡²⁷ ህየ፡ ሸተ፡ ዓመተ፡ በጸሎት፡ ወበጸም፡²⁸ ወበሰጊድ፡²⁹ ወበትሕርምት፡፡³⁰
 ለወነበራ፡ ህየ፡³¹ እንዘ፡³² ትገብር፡³³ ለተአምረ፡ ወመንክረ፡³⁴ በእዴሃ፡³⁵ እምነ፡³⁶ ፍቅርተ፡
 ክርስቶስ፡ ጸድቅት፡ እንዘ፡³⁷ ታወጽእ፡³⁸ አጋንንተ፡³⁹ ወትፌ(EM₃30r^a)ውስ፡ ዱያነ፡ ወእለ፡⁴⁰
 ለምጽ፡⁴¹ ይነጽሑ፡ እኑዛነ፡⁴² ሰይጣናት፡⁴³ የሐይው፡⁴⁴ ሶ(EM₂27v^a)በ፡⁴⁵ አምነ፡⁴⁶ በጸሎታ፡
 ይትፌወሱ፡ እምደዌሆሙ፡፡⁴⁷

[87]ወሶበ፡ ሰም(DL₁25v^b)ው፡ ክብረ፡¹ ዜናሃ፡² ውኒሩታ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡
 መጽሐ፡ ጎቤሃ፡³ ብዙኃን፡ ሰብእ፡ ካህናት፡⁴(EM₄23v^a) ወአንስት፡⁵ ትሜህሮሙ፡⁶ ንጽሕና፡
 ወቅድስና፡ ይጸ(RM₁24r^a)መዱ፡⁷ በጸም፡ ወበጸሎት፡⁸ ወለኃጥአንሂ፡⁹ ትመይጦሙ፡ ውስተ፡
 አእምሮ፡¹⁰ እግዚአብሔር፡ ወለጸድቃንሂ፡¹¹ ትሜህሮሙ፡¹² ወትምዕዶሙ፡¹³ ገድሎሙ፡¹⁴
 ከመ፡ ይፈጽሙ፡¹⁵(EM₃30r^b) ዘወጠኑ፡¹⁶ በሰላም፡፡(EM₁20r^a)

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [86]-¹ ወፈነው፡ EM2; ፈነወ ለሙ፡ add. RM1; ወአሜሃ፡ add. ወፈነ፡ DL1² om. EM1³ ብርሃናዊ፡ RM1⁴
 ማሕየዊ፡ EM4; ማኅየዊ፡ EM2; ማኅያዊ፡ ለዝንቱ፡ add. DL1⁵ መልክ፡ ban. EM1⁶ ሰየፎ፡ EM3; ሰየፎ፡
 ለካሃዶ በሰይፍ፡ add. DL1⁷ ረዝ፡ EM2;EM4; ዘረዝ፡ RM1⁸ በረምሁ፡ RM1⁹ ወበጊዜሃ፡ DL1¹⁰ om. DL1¹¹
 om. RM1¹² በሞተ፡ EM3; ወሞተ፡ DL1¹³ om. RM1; ትቤሎ ለመልአክ፡ add. DL1¹⁴ አኅልፈነ፡ RM1¹⁵
 ለዝንተ፡ ገዳመ፡ EM1;EM3; በዝንቱ፡ ገዳም፡ RM1¹⁶ ወዖርን፡ EM2; ወፀረን፡ DL1¹⁷ ወአዕረጎን፡ EM2;EM4;
 ወአዕርጎን፡ DL1¹⁸ በከርሰ፡ RM1¹⁹ om. RM1²⁰ ወአውረዶን፡EM1²¹ በከርሠ፡ ban. EM1²² ደሴተ፡ ለባሕር፡
 add. EM1²³ ዘኅንጽት፡ EM1; ዘሕንፅት፡ DL1²⁴ በስማ፡EM1; በስማይ፡ EM3²⁵ ወላዲት፡ EM4²⁶ ወአፍቀራ፡
 EM2;EM4; ወአፍቀረሃ፡ RM1;DL1²⁷ ነበራ፡ EM2;EM4;RM1²⁸ om. EM1;EM3;DL1²⁹ በሰጊድ፡ EM4; om.
 EM1;EM3;DL1³⁰ ወበትምሕርት፡ RM1; om. EM1;EM3;DL1³¹ om. EM1;EM3;DL1³² ዕንዝ፡ RM1³³
 ይትገብር፡ EM2;RM1;DL1; ትገብር፡ EM3³⁴ ለተአምረ፡ ወመንክረ፡ EM2;EM4;DL1; ተዓምር፡ ወመንክር፡
 RM1³⁵ om. EM1;EM3; በእዴሃ፡ RM1; በዕዴሃ፡ DL1³⁶ ብዕዕት፡ ban. EM2;EM4; ለብዕዕት፡ ban.
 RM1;DL1³⁷ ወእንዘ፡ DL1³⁸ ታወጸ፡ DL1³⁹ ዓጋንንተ፡ RM1⁴⁰ ወእለጽ፡ EM2⁴¹ ለምዕ፡ DL1⁴² ወእኑዛነ፡
 DL1⁴³ አጋንንት፡ ban. DL1⁴⁴ የሐይወ፡ DL1⁴⁵ ወሶበ፡ DL1⁴⁶ የአምነ፡ ለድውያን፡ add. DL1⁴⁷
 § [87]-¹ ክብራ፡ ban. EM2; ክብራ፡ EM1;EM3;EM4; ዝክረ፡ ban. DL1² ወዜናሃ፡ EM3³ ጎቤሃ፡ RM1⁴ ወካህናት፡
 RM1⁵ አንስት፡ EM3⁶ ትምሕሮሙ፡ EM1; ትምሕሮሙ፡ EM3; ትሜሕሮሙ፡ RM1; ወይእቲኒ add.
 ትሜህሮሙ፡ DL1⁷ ጸመዳ፡ EM2; ይጸመዳ፡ EM4; ይፀመዳ፡ RM1; ወትጸመድ፡ DL1⁸ om. EM2⁹ ለኃጥአንሂ፡
 DL1¹⁰ አዕምሮ፡ EM4¹¹ ወጸድቃንሂ፡ EM2;EM4;RM1¹² ትሜሮን፡ EM1; ትሜሕሮን፡ EM3; ትሜሕሮሙ፡
 RM1¹³ ትምዕዶን፡ EM2;EM4; ትምዓድን፡ RM1;om. DL1¹⁴ om. DL1¹⁵ ይፈጽሙ፡ EM2;EM4; DL1¹⁶
 ዘወጠኑ፡ EM2;EM4; DL1

[88]ንግባዕኬ፡¹ ኀበ፡ ጥንተ፡ ነገር፡፡ ወእምዝ፡ ረከበት፡ ከመ፡ ኢኮነ፡² መካነ፡ ሀብታ፡³ ለአሪፍ፡⁴ ሐለየት፡⁵ ከመ፡ ትሑር፡ ኀበ፡⁶ ዘቀዳሚ፡⁷ ሐልዮታ፡⁸ ፍጥረ፡ ተፅዒኖን ሐመረ፡⁹(DL₁26r^a) ወተንሥእ፡¹⁰ ነፋሰ፡ ዓውሎ፡¹¹ ወተሰብረት፡¹² ይእቲ፡ ሐመር፡ ወተሰጥማ፡¹³ ከሎን፡(EM₂27v^b) አዋልዲሃ፡ ወእምነሰ፡ ቅድስት፡ ፍቅርተ፡ ክርስቶስ፡ ተሰቅለት፡¹⁴ በአሐቲ፡¹⁵ ለውሀ፡¹⁶ ፍለየት፡ ወሰአለት፡¹⁷ ኀበ፡ እግዚአ(EM₄23v^b)ብሔር፡ ወጸውዓት፡¹⁸ ሰማ፡¹⁹ ለእግዝእትነ፡²⁰ ማርያም፡ ቅድስት፡፡

[89]ሶቤሃ፡(EM₃30v^a) መጽአት፡¹ ኀቤሃ፡² ምስለ፡ ኤልሳቤጥ፡ ሶልያና፡³ አክሮስያ፡⁴ ወጳጥሪቃ፡⁵(RM₁24r^b) ፍጹሙስ፡ አላጲስ፡ ወአጋጲስ፡⁶ ትቤሎን፡⁷ እኅታንየ፡⁸ እስመ፡⁹ አኃዘኒ፡¹⁰ ዓማ፡ ወድካም፡¹¹ ተሣሃላኒ፡¹² ወአውጽአኒ፡¹³ ኦ፡ እግዝእታንየ፡¹⁴ ተማኅፀንኩ፡ ብክን፡¹⁵ መጽአ፡¹⁶ በአሕማር፡¹⁷ ወይቤልዋ፡¹⁸ ተፀዓኒ፡¹⁹ ዝየ፡ ወእግዝእትነ፡²⁰ ፍጹሃ፡ እኒሃ፡²¹ አውጽአታ፡²² ወአንበረታ፡ ዲበ፡ ሐመር፡፡ ወአኃሃ፡²³ ይብክያ፡²⁴ በበይና(EM₁20r^b)ቲሆን፡ ትቤላ፡²⁵ ለድንግል፡²⁶ እስመ፡²⁷ ኢያሕመረታ፡²⁸ ምንተ፡ ኮንኪ፡²⁹ ኦ፡ እግዝ(EM₃30v^b)እትየ፡፡ (DL₁26r^b)

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [88]-¹ ንግባእኬ፡ DL1² ኢኮነ፡ EM2³om. RM1⁴ ለአሪፍ፡ EM2; EM4; ለዓረፍ፡ RM1; ፍጥረ፡ መካን add. ለዓረፍ፡ DL1⁵ ሐለየት፡ EM2;EM4; ሃለየት፡ RM1; ወእምዝ add. ሐለየት፡ DL1⁶ ዘነበረት add. DL1⁷ ቀዳሚ፡ DL1⁸ ሀልዮታ፡ EM2;EM4; ሀልዮታ፡ ban. RM1; እምድኅረ add. ወሐልዮታ፡ DL1; ሐልዮታ፡ፍጥረ፡፡ ተንሥእ፡ add. EM1;EM3⁹ ከሎን፡ አዋልዲሃ፡ ምስሌሃ፡ add. DL1; ፍጥረ፡ ተፅዒኖን፡ ሐመረ፡ trans. EM1;EM3; ተፅዕኖ፡ ሐመረ፡ ወሐራ፡ DL1; ተፅዒኖ፡ በሐመር ወ፡ RM1¹⁰ ወተንሥዓ፡ EM3; ተንሥእ፡ RM1¹¹ ነፋሰ፡ ዓውሎ፡ RM1¹² ታሰብረት፡ EM3; ወሶቤሃ add. ተሰብረት፡ DL1¹³ ተሰጥማ፡ EM2;EM4;RM1¹⁴ om. EM2¹⁵ በአኃቲ፡ RM1¹⁶ ወአሜሃኒ፡ ኃዘነት፡ add. DL1¹⁷ ሰዓለት፡ ወጸለየት፡ trans. RM1; ወጸለየት፡ ወሰአለት፡ DL1¹⁸ ጸውዓት፡ EM2;EM4; RM1¹⁹ ሰማዓ፡ RM1²⁰ ለእግዝእትነ፡ DL1

§ [89]-¹ om. RM1² ሶቤሃ፡ ban. EM2; om. RM1;DL1³ ወሶልያና፡ DL1⁴ ወአክሮስያስ፡ EM1; ወአክሮስያ፡ EM3⁵ ጳጥሪቃ፡ EM1;EM3⁶om. EM2;DL1; ወጲስ፡ አላጲስ፡ አጋጲስ፡ RM1⁷ ወሶቤ፡ ርእየቶን፡ add. ትቤሎን፡ DL1⁸ አኃትየ፡EM3; ናሁ add. አኃትየ፡ፍጥረ፡ add. DL1⁹ om. DL1¹⁰ አኃዘኒ፡ EM2; አሐዘኒ፡ EM4; አኃኒ፡ RM1¹¹ ወበእንተዝ፡ add. DL1¹² ተሣሃላኒ፡ EM2;RM1¹³ ወአውጽአኒ፡ ፍጹሙስ፡ add. DL1¹⁴ እግዝእትየ፡ EM2; እግዝእታንየ፡ DL1¹⁵ om. ;EM2;EM4;RM1; ወእምድኅረዝ፡ add. DL1¹⁶ ወመጽአ፡ ፍጹሃ፡ ክቡራት፡ add. DL1¹⁷ በአሕማር፡ EM3;DL1; በእለ፡ በሐመር፡ RM1¹⁸ om. RM1; ይቤልዋ፡ EM2; EM4; ወይቤላሃ ፍጹሃ፡ add. DL1¹⁹ ተጽዓኒ፡ EM2;EM4; ተፀዓኒ፡ RM1;ተጽዓኒ፡ DL1²⁰ ድንግል፡ add. EM1;EM3; እግዝእትነ፡ EM2;RM1; ወእግዝእትነሰ፡ DL1²¹ፍጹሃ፡እኒሃ፡ EM4; አኃዘነት፡ ዕዲሃ፡ trans. DL1²² ጸውዓታ፡ ban. EM2; ወአውጽአታ፡ EM3; ወአፅዓነታ፡ ban. DL1²³ ወአሐት፡ ban. EM1;EM3; ወአሐሃ፡ EM2; ወአሐዙ፡ EM4; ወአኒሃ፡ RM1²⁴ ይብክያ፡ EM1;EM3²⁵ ወትቤላ፡ ፍጹሃ፡ ፍቅርተ፡ ክርስቶስ፡ add. DL1²⁶ ንግል፡ RM1²⁷ om. EM2; EM4;RM1²⁸ ኢያሕመረታ፡ EM4²⁹ ኩንኪ፡ RM1

[90] ወትቤላ፡¹ ፫፡ ወልድ፡² ብየ፡³ ሰቀልዎ፡⁴ ፫ዲበ፡ ዕፅ፡⁵ ፫ለእ(EM₂28r^a)መ፡ ኮነ፡ መድኃኒተ፡ ዓለም፡⁶(EM₄24r^a) ትቤ፡⁷ ኤልሳቤጥ፡⁸ ፫፡ ወልድ፡⁹ ነበረኒ፡¹⁰ ዘወለድክዎ፡¹¹ ድኅረ፡ መከንኩ፡¹²(DL₁26v^a) ቀተልዎ፡¹³ ወመተርዎ፡ ርእሶ፡ በሰይፍ፡¹⁴ ወወሀብዎ፡¹⁵ በዓሕል፡¹⁶ ለአሐቲ፡¹⁷ ዓማጊት፡¹⁸ በእንተዝ፡ እበኪ፡¹⁹ ወካልኣንሂ፡²⁰ ዜነዋ፡²¹ ነገሮን፡²² ወካዕበ፡²³ ጠየቃሃ፡²⁴ ኅሐዘና፡²⁵ ዜነወቶን፡²⁶ ሐዘና፡²⁷ ዘበጽሐ፡²⁸ ወእማንቱኒ፡²⁹ ይቤልዋ³⁰ ይመጽኡ፡³¹ አዋልድኪ፡ በፍ(RM₁24v^a)ሥሐ፡ ወትቤሎን፡³² እምድኅረ፡ ተሰ(EM₃31r^a)ጥማ፡³³ ይትመየጡ፡³⁴ ባሕቱ፡ አምላክክን፡ ይምሕሮን፡³⁵ እስመ፡ ባሕረ፡ ምሕረት፡ ውእቱ፡³⁶ ይቤላ፡³⁷ ንጹሊ፡³⁸ ንስቲ(EM₁20v^a) ተ፡³⁹ ፫በእንቲ(DL₁26v^b)አሆን፡ ወሶቤሃ፡ ተንሥኣ፡ ወጸለያ፡ በሰፊሐ፡ እድ፡⁴⁰

[91] ወአሚሃ፡¹ መጽኡ፡ መላእክተ፡ ብር(EM₂28r^b)ሃን፡ ወአውጽእዎን፡² አፍኣ፡ እንዘ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [90]-¹ ትቤ፡ EM₂;EM₄; ትቤላ፡ RM₁|² om. RM₁; ፫ዲ ወልድ፡ DL₁; ለእመ፡ add. EM₁;EM₃|³ om. RM₁; ፫ወቀንዑ፡ ላዕሌሁ፡ አዝማዲሁ፡ እኩያን፡ add. DL₁|⁴ om. RM₁; ወሰቀልዎ፡ DL₁; አይሁድ፡ add. EM₁;EM₃|⁵ ፫ዲበ፡ ዕፅ፡ om. RM₁|⁶ እመ፡ ኮነ፡ መድኃኒተ፡ ዓለም፡ EM₂;EM₄; ፫ወበበይነ፡ ዝንቱ፡ አነ፡ አኃዝን፡ add. ፫ወሎሙሰ፡ ኮኖሙ፡ መድኃኒተ፡ ban. DL₁|⁷ ትቤ፡ om. RM₁; ወትቤላ፡ DL₁|⁸ om. RM₁; ኤልሳቤጥ፡ ፫ወሊተኒ፡ add. DL₁|⁹ ወልድ፡ EM₁;EM₃|¹⁰ om. EM₁;EM₃; ብየ፡ ban. DL₁|¹¹ ወልድኩ፡ EM₁; ዘወለድክዎ፡ EM₂;EM₄; ወልድኩ፡ EM₃|¹² መከንኩ፡ EM₁; ነበርኩ፡ መካነ፡ |¹³ ሰቀልዎ፡ EM₂; ፫ኪያሁኒ፡ add. ሰቀልዎ፡ DL₁|¹⁴ ወለርእሶሂ፡ add. DL₁|¹⁵ ወወሀብዎ፡ RM₁; ወሀብዎ፡ DL₁|¹⁶ በዓሕል፡ EM₂;EM₄;RM₁|¹⁷ ለአኃቲ፡ RM₁|¹⁸ ዓማጊት፡ EM₂;RM₁; አሚጊት፡ EM₄|¹⁹ እበየኪ፡ ban. RM₁|²⁰ ወካልዕኒ፡ EM₂; ወካልዓንሃ፡ RM₁; ወካልዓትኒ፡ DL₁|²¹ ዜነዋሃ፡ DL₁|²² ነገሮርን፡ EM₁; ነገረ፡ ፫ትካዞን፡ ወኃዘኖን፡ add. DL₁|²³ ወካበ፡ EM₂; ኪያሃኒ፡ add. DL₁|²⁴ ጠየቅዎ፡ EM₂;EM₄;RM₁|²⁵ ኅዘና፡ EM₄;RM₁; በእንተ፡ add. ኃዘና፡ DL₁; ፫ወዘበጽሐ፡ ላዕሌሃ፡ add. DL₁|²⁶ ዜነወቶን፡ RM₁; ወይእቲኒ፡ ዜነወቶን፡ ፫በንተ፡ አዋልዲሃ፡ add. DL₁|²⁷ ሐና፡ EM₁; ሐዘና፡ EM₃; ኃዘና፡ RM₁; om. DL₁|²⁸ ወበጽሐ፡ RM₁; om. DL₁|²⁹ ወእማንቱ፡ EM₁;EM₃|³⁰ ይቤልዋሃ፡ EM₁; ይቤላሃ፡ DL₁|³¹ ይመጽኦ፡ ለኪ፡ add. EM₁;EM₃; ይመጽኦ፡ DL₁|³² ትቤ፡ EM₂;EM₄;RM₁|³³ ተሰጥሙ፡ EM₂;EM₄; ፫ውስተ ባሕር፡ add. DL₁|³⁴ ይትመየጡ፡ EM₂;EM₄|³⁵ የምህሮን፡ EM₂; ይምሕሮን፡ EM₄; ይምሕሮን፡ ፫ሊተ ነፍሶን፡ add. DL₁|³⁶ ወሶቤሃ፡ add. DL₁|³⁷ ትቤላ፡ EM₂;DL₁; ይቤ፡ RM₁; ፫እንዝእትነ፡ ተንሥኣ፡ add. DL₁|³⁸ ንጹሊ፡ EM₁;EM₃|³⁹ ንስቲ፡ EM₁|⁴⁰ በሰፊሐ፡ እድ፡ ተንሥኣ፡ ወጸለያ፡ በእንቲአንሆን፡ EM₁; በሰፊሐ፡ እድ፡ ወተንሥኣ፡ ወጸለያ፡ በእንቲአሆን፡ EM₃; በእንቲአሆን፡ ተንሥኣ፡ ጸለየ፡ በሰፊሐ እድ፡ EM₂; በእንቲአሆን፡ ተንሥኣ፡ ጸለያ፡ በሰፊሐ፡ እድ፡ EM₄; በእንቲአኖን፡ ተንሥኣ፡ ወጸለያ፡ በሰፊሐ፡ እድ፡ RM₁; በእንቲአሆን፡ ፫ወሶቤሃ፡ add. ተንሥኣ፡ ፫ኩሎን፡ add. ወጸለያ፡ በሰፊሐ፡ ዕድ፡ DL₁|

§ [91]-¹ አሚሃ፡ EM₁; አሚሃ፡ EM₃|² ወአውፅዕዎን፡ EM₂; ወአውፅዕዎን፡ EM₄; አውጽዕዎን፡ RM₁; ወአውጽእዎን፡ ፫አምባሕር፡ add. DL₁|³ ህያዋኒሆን፡ በዳህና፡ RM₁|⁴ ወተአምኃ፡ DL₁|⁵ በአምሐ፡ EM₄|⁶ ወኩሎ፡ EM₁;RM₁; ወኩሎንሙ፡ EM₃; ወኩሎን፡ ፫እለ፡ ወፅኣ፡ አምባሕር፡ add. DL₁|⁷ እለ፡ ርእያ፡ ነገራሆን፡ trans. EM₁;EM₃; ነገራሁ፡ እለ፡ ርእያ፡ EM₄;RM₁|⁸ ከመቦ፡ add. ኩነኔ፡ DL₁|⁹ ወኃዋኣን፡ EM₂;EM₄|¹⁰ om. EM₁;EM₃|¹¹ ወይቤላሃ፡ EM₁;EM₃|¹² ለእማሙዝ፡ EM₁;EM₃; ለእሞ፡ RM₁; ለእሞን፡ DL₁|¹³ om. EM₁;EM₃|¹⁴ om. DL₁; ወእምይእዜ፡ EM₂; እምይዝእየዜ፡ EM₄; ወእምይእዜ፡ ዝየ፡ RM₁|¹⁵ ፫ወድቃ፡ ውውስተ፡ ዕመቀ፡ ባሕር፡ ወተገድፋ፡ EM₁; ፫ወድቃ፡ ውተገድፋ፡ ውስተ፡ ዕመቀ፡ ባሕር፡ EM₃; ፫እመቀ፡ ባሕር፡ ወድቃ፡ ወተገድፋ፡

「ሕ(EM₄24r^b)ያዋኒሆን፡ በዳኅና፡³ ተአምታ፡⁴ በበይናቲሆን፡ በአምታ፡⁵ ቅድሳት፡ ወኩሎን፡⁶
 「ነገራሆን፡ እለ፡ ርእያ፡⁷ ኩነኔ፡⁸ ለኃዋአን፡⁹ ወዕሄተ፡ ለጻድቃን፡ ወብዙታ፡ ነገረ፡ ተናገራ፡
 ዘኢይትከሃል፡ ለተነግሮ፡ ወእምዝ፡¹⁰ ይቤላሃ፡¹¹ ለ(EM₃31r^b)እማ፡[መዝ]¹² 「አመ፡ ወደቅን፡¹³
 「እምይእዜ፡ ዝየ፡¹⁴ 「ውስተ፡ ዕመቀ፡ ባሕር፡ ወድቃ፡ ወተገድፋ፡¹⁵ መጻሕፍቲን፡ መዝሙረ፡
 ዳዊትን፡ 「ወንጌለን፡ ወአርጋኖን፡¹⁶(RM₁24v^b) እመዝ(DL₁27r^a)ራዕታቲን፡ ተወርወ፡¹⁷ ኀበ፡ ዝ፡
 መካን፡፡¹⁸

[92] አልዓለት፡¹ በትራ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ዘቦ፡ ትእምርተ፡² መስቀል፡³ ውስተ፡
 ባሕር፡ እንዘ፡ ትብል፡ በስመ፡ አብ፡ ወ(EM₂28v^a)ወልድ፡ ወመንፈ(EM₄24v^a)ስ፡ ቅዱስ፡ ፩ዱ፡
 አምላክ፡⁴ ዳግመ፡⁵ ጸለየት፡ ጸሎተ፡ ዮናስ፡(EM₁20v^b) ነቢይ፡⁶ ወጽአ፡⁷ በትር፡ እንዘ፡
 ይእንዝ፡⁸ በጽንፉ፡ ሐብለ፡¹⁰ መንጦልል፡¹¹ ዘቤተ፡ መ(EM₃31v^a)ጻሕፍት፡ ተስሕቡ፡¹²
 በእዴሃ፡¹³ ለፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ ድኅረ፡ ሰከቡ፡¹⁴ መጻሕፍት፡ 「ውስተ፡ ባሕር፡¹⁵
 በ፬ቱ፡ ዕለታት፡¹⁶ ፈትሐ፡¹⁷ ማኅተመ፡¹⁸ ወከሠታ፡¹⁹ ወአንበባ፡²⁰ ወ(DL₁27r^b)ረከብዎሙ፡²¹
 ሕያዋን፡²² እንዘ፡ 「ይጸድል፡ ርቀቶሙ፡²³ ኢማሰን፡²⁴ ዓይነ፡ ቀለማቶን፡²⁵ ዘተጠበበ፡²⁶
 ጸሐፊ፡²⁷ ጥኅያቲሆሙ፡፡²⁸ ወእ(RM₁25r^a)ምዝ፡²⁹ ሰብሐዎ፡³⁰ ለእግዚአብሔር፡³¹ ወለወላዲቱ፡
³² ማርያም፡³³ በእንተ፡ ዘገብረ፡³⁴ ሎሙ፡³⁵ 「ተአምረ፡ ወመንክረ፡፡³⁶

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

RM1¹⁶ አርጋኖ፡ ወወንጌል፡ EM2; EM4; አርጋዎ፡ ወንጌል፡ RM1; ወአርጋኖን፡ ወወንጌል፡ DL1¹⁷
 እመዘራዕታቲን፡ ተወርወ፡ EM3; እመዝዕታቲን፡ ተወርወ፡ EM2; እመዝራዕታቲን፡ ተወርወ፡ EM4;
 ወመዝራዕታቲን፡ ተወርዎ፡ RM1; እመዝራዕታቲን፡ ወተወርዎ፡ DL1¹⁸ አበ፡ዝ፡ መካካ፡ EM2; om. DL1|

§ [92]-¹ አልዓለት፡ EM4; ዓልዓለት፡ RM1; ወሶበሃ፡ add. አልዓለት፡ DL1² ትዕምርተ፡ RM1³ 「ወአተበት፡
 ወወረወት፡ add. DL1⁴ ፩ዱአምላክ፡ DL1⁵ ወዳመ፡ EM1; ወዳግመ፡ EM3;DL1⁶ ወአሚሃ፡ add.. EM1;
 ወአሚሃ፡ EM3⁷ መጽአ፡ ban. EM2;EM4⁸ ይዕንዝ፡ EM4; ይእዝ፡ DL1⁹ ኀብለ፡ EM1;EM2; ሀብለ፡
 EM4;RM1¹⁰ መንጦዋልል፡ EM1; መንጦልል፡ EM2;RM1¹¹ ተስሕቦ፡ EM2; ተስኀቡ፡ EM4; ወተስሕቦ፡
 DL1¹² በዕዴሃ፡ DL1¹⁴ ሰከቡ፡ RM1; ተገድፉ፡ DL1¹⁵ om. EM2;EM4;RM1¹⁶ በ፬ዕለት፡ DL1¹⁷ ፈትሐ፡
 EM2;RM1; ወፈትሐ፡ DL1¹⁸ ማኅተሞን፡ EM1;EM3¹⁹ ከሠቱ፡ EM2;EM4; ከሠታ፡ RM1; ወከሠቱ፡ DL1;
 አግልዕተ፡ add. DL1²⁰ ወአንበቡ፡ EM2;EM4;DL1²¹ ወረከብዎን፡ EM1;EM3; ረከባሆሙ፡ RM1²² ሕያዋተ፡
 EM1²³ om. EM1;EM3; ይፀድል፡ ርቀቶሙ፡ RM1²⁴ om. EM1;EM3; ኢማሰን፡ ban. EM2; ወኢማሰን፡
 DL1²⁵ ቅልመቶሙ፡ EM2;EM4; ጽልመቶሙ፡ ban. RM1; ቀለማቲሆሙ፡DL1²⁶ ዘጠበጠበ፡ ban. DL1²⁷
 ጌሐፉ፡ RM1²⁸ ጥኅያቲሆን፡ EM1;EM3; 「ወተበሃሉ፡ ኢማሰን፡ ወኢርኢነ፡ እምቅድመ፡ ዮም፡ ዘከመዝ፡
 ተአምር፡ add. DL1²⁹ እምዝ፡ EM2;RM1³⁰ ሰብሐሁ፡ EM1;EM3; ኩሎሙ፡ በ፩ቃል፡ add. DL1³¹ ወወደሳሃ፡
 add. EM1;EM3³² ለወላዲቱ፡ EM1;EM3; ወወላዲቱ፡ EM2;EM4;RM1³³ ድንግል፡ add. DL1³⁴ ዘገብሩ፡
 EM2; ዘተገብረ፡ EM4;DL1³⁵ ሎን፡ EM1;EM3; ሎሙ፡ 「ዓቢየ፡ add. DL1³⁶ 「ተዓምር ወመንክር፡ RM1|

[93] ወእምድግ(EM₄24v^b)ረ: ዝንቱ: ነገር: አ(EM₂28v^b)እመረቶን:¹ ለእግዝእትነ:² ማርያም: «ወእለ: ምስሌሃ:³ ለረድኤ(EM₃31v^b)ታ እንተ መጽኡ⁴ ከመ:⁵ የሐውጻሃ:⁶ ለፍቅርተ: ክርስቶስ:⁷ ገ(DL₁27v^a)ብራ:(EM₁21r^a) ሰላመ: ወወሀበታ:⁸ መስቀለ: ዘውስተ: እዴሃ:⁹ እግዝእትነ:¹⁰ ለእምነ: ፍቅርተ: ክርስቶስ: ከመ: ትግበር: ቦቱ:¹¹ ከሩሎ: ዘሐለየት::

[94] ወእምዝ: ሐራ: ወሐለፋ:¹ ወተሰወራ:² እምአዕይንቲሆን:³ ቤታ:⁴ በህየ:: ወበሳኒታ:⁵ ዕለት: ተንሥኣ:⁶ ከመ: ይሐራ: መንገለ: ኢየሩሳሌም: አንሶሰዋ:⁷ በየብስ: ወበጽሓ:⁸ ኅበ :⁹ ባሕር: ዐቢይ: ወኃጥኣ:¹⁰ በዘየሐውራ:¹¹ ፍኖተ: ወቅድስት:¹²(RM₁25r^b) ፍቅርተ: ክርስቶስ: ጸ(EM₃32r^a)ለየት: ወአተበት:¹³ «ገጸ: ባሕር:¹⁴ በመ(EM₂29r^a)ስቀላ: «እንተ(EM₄25r^a) ጸገወታ:¹⁵ እግዝእትነ:¹⁶ ማርያም:¹⁷ ወተክፍለ:¹⁸ ማየ: ባሕር: ለፌ: ወለፌ: ወአዓደዋ:¹⁹ ህየ:²⁰(DL₁27v^b) ወበጽሓ:²¹ ኅበ: ሀገረ:²² ናዝሬት: «ወቤተ: ልሔም:²³ «ኅበ: ተወልደ:²⁴ [እግዚእነ] ነበራ:²⁵ ህየ: ውስተ:²⁶ ኀለ: ዕብን: ጀተ:²⁷ አውራኃ:²⁸ ተንሥኣ:²⁹ ወሐራ:³⁰(EM₁21r^b) ወአንሶሰዋ:³¹ ኅበ: ገብረ:³² ተአምረ:³³ እግዚእነ:³⁴ «ወእምዝ: ሐራ:³⁵ ኅበ:³⁶ ተሰቅለ: መካነ: ቀራንዮ: በከያ:³⁷ ጥቀ: ወዳግመ:³⁸ ቦኣ:³⁹ «መካነ: ኀልኀታ:⁴⁰ ወጸማ:⁴¹ በህየ::⁴²

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [93]-¹አዕመረቶንመ: EM3; አእመረታ: RM1; «አዕኩታሃ: ደናግል: ban DL1²ለእግዝእነ: RM1³ ወለዘምስሌሃ: EM1;EM3;ወለእለ: ዘምስሌሃ: DL1⁴ ለረድኤተ: ዘመጽኣ: EM1; ለረድኤታ: ዘመጽኣ: EM3; ዘመጽኣ: ለረዲኤታ: trans. DL1⁵ ወከመ: DL1⁶ የሐውጻሃ: EM1; የሐውጻሃ: EM2; የሀውዓሃ: RM1⁷«ወአመ: ተንሥኣ: ለሐዋር: add. DL1⁸ ወሀበታ: EM2;EM4;RM1; ወወሀበታ: «ድንግል: add. DL1⁹ዕዴሃ: RM1¹⁰ ለእግዝእትነ: EM2;DL1; እግዝእትነ: ማርያም: EM1;EM3¹¹om. RM1¹² ዘሀለየት: RM1

§ [94]-¹ ወኃለፋ: EM3² ተሰወራ: EM2;EM4;RM1³ ዓዕይንቲሆመን: RM1; «ወእላንቱ: ደናግል: add. DL1⁴ ቤታ: EM2⁵ ወበሳኒታ: DL1⁶ ተንሥኣ: EM2;EM4;RM1⁷ አንሶሰዋ: EM2;EM4;RM1; ወአንሶሰዋ⁸ በጽሐ: EM2;RM1; በጽሐ: EM4; ወበጽሓ: DL1⁹ ሀገረ: EM2;DL1;ኅበ: EM4;RM1¹⁰ ወኃጥኣ: DL1¹¹ በዘሐራ: RM1¹² ቅድስት: RM1¹³ ወኃተበት: EM2;EM4;RM1¹⁴ om. EM2;EM4;RM1; ገጸ: EM3; ዲበ ባሕር: DL1¹⁵ ዘጸገወታ: EM1;EM3; እንተ ፀገወታ: EM4¹⁶ ለእግዝእትነ: EM2¹⁷ «ወሶበ: አተበት: add. DL1¹⁸ ተክፍለ: EM1; ለተክፍለ: EM3¹⁹ ወዓደዋ: EM4;RM1;DL1²⁰ በዝየ: ban. EM1; በሕየ: EM3; om. RM1²¹ በጽሐ: EM2;RM1;ወበጽሓ: DL1²² ኃገረ: EM3; ሐገረ: EM4²³ «ወቤተ ልሂም: EM3²⁴ om. EM1;EM3; ኅበ ተወልደ: «እግዚእነ: RM1;DL1²⁵ ወነበራ: DL1²⁶ rept. RM1²⁷ ጀተ: DL1²⁸ «ኅበ: ሰከበ: ሕዓን: add. EM1;EM3²⁹ ወእምዝ: add. ተንሥኣ: DL1³⁰ ሐራ: EM2;EM4;RM1³¹ om. EM1;EM3; ወአንሶሰዋ: DL1³² om. DL1; ተገብረ: EM2; om. DL1³³ ተዓምረ: RM1; om. DL1³⁴ እግዝእትነ: ban. EM2; om. DL1³⁵ om. EM1;EM3;DL1³⁶ ወኅበ: EM1;EM3; om. DL1³⁷ ወበከያ: DL1³⁸ om. DL1³⁹ ቦኡ: EM1; ቦኣ: EM3;RM1; om. DL1⁴⁰ om. DL1⁴¹ ወዐማ: EM3⁴² በየ: RM1; «ጸመ: ሿዓ: ቅድስተ: ጸሎታ: ወበረከታ: የሃሉ: ምስለ: አዕማቲሃ: ተድባበ: ማርያም: ፍቅርተ: ማርያም: ለዓለመ: ዓለም: አሜን: add. DL1

[95] ወበዕለተ፡ ትንሣኤ፡¹ ቦኣ፡² ምስለ፡ ኩሉ፡³ ዕድ፡⁴ ወአንስት፡ ሕዝብ፡ ወአሕዛብ፡ ተጋቢአሙ፡⁵ አኃዙ፡⁶ ማኅቶተ፡(EM₃32r^b) ፍቅርተ፡⁷ በእደዊሆሙ፡⁸ እም፡ አዕሩግ፡⁹(EM₂29r^b) እስከ፡ ሕፃናት፡(EM₄25r^b) ወ(DL₁28r^a)እምዝ፡ ይቤሉ፡ ትንሣኤክ፡ ለእለ፡ አመነ፡ ብርሃነክ፡(RM₁25v^a) ፈኑ፡ ዲቤነ፡፡ ወሶቤሃ፡¹⁰ ኮነ፡ ብርሃን፡ ዐቢይ፡ ውስተ፡ ቤተ፡ መቅደስ፡፡ አምኑ፡¹¹ ወተጠምቁ፡ ምዕልፊተ፡¹³ እምነ፡ አሕዛብ፡¹⁴ ወትቤ፡¹⁵ እምነ፡ ፍቅርተ፡¹⁷ ክርስቶስ፡ በከመ፡ ሰማዕኩ፡ ከማሁ፡ ርኢኩ፡ ተአምሪሁ፡¹⁸ ለእግዚእነ፡ ዲበ፡ መቃብሪሁ፡ በበዓመት፡፡¹⁹

[96] ወእምዝ፡ ሐረት፡ እምነ፡¹ [ፍቅርተ፡ ክርስቶስ]፡ ጌቴሴማኒ፡² መቃብረ፡ እግዝእትነ፡ ፍጥረት፡³ ወተባረከት፡⁴ እመካ(EM₁21v^a)ናት፡ (EM₃32v^a) ቅዱሳት፡⁵(DL₁28r^b) ሐወጸት፡⁶ ደብረ፡ ዘይት፡ ወደብረ፡ ታቦር፡ ወገዳመ፡ ቆሮንቶስ፡ ወገዳመ፡⁷ አስቄጥስ፡ ወደብረ፡ ቊስቋም፡ ወ(EM₄25v^a)በጽሐት፡ ኩሎ፡⁸ መ(EM₂29v^a)ቃብረ፡ ነቢያት፡ ወሐዋርያት፡ አጽመ፡⁹ ጳድቃን፡ ወሰማዕት፡፡¹⁰

[97]ወእምዝ፡ ሐረት፡ ሀገረ፡¹ አርማንያ፡² ከመ፡ ተሐውጽ፡ መቃብሪሁ፡ ለአቡነ፡³

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [95]-¹ ትንሣኤሁ፡EM₁;EM₃|² ቦኣ፡ DL₁; ቦዓ፡ EM₂|³ ኩሉሉ፡ RM₁; ኩሉ፡ ፍቅርተ፡ add. DL₁|⁴ ዕድ፡ EM₄; DL₁|⁵ ተጋቢያሙ፡ EM₄; ወተጋቢያሙ፡ DL₁|⁶ አሕዙ፡ EM₄; አኃዙ፡ RM₁|⁷ om. DL₁|⁸ ወበእደዊሆሙ፡ EM₂;RM₁; om. DL₁|⁹ ስምዕ፡ add. እምአዕሩግ፡ DL₁|¹⁰ ሶቤሃ፡ EM₂;EM₄;RM₁|¹¹ ፍቅርተ፡ add. አምኑ፡ DL₁; ወአምኑ፡ RM₁|¹² ምዕልፊተ፡ ፍቅርተ፡ add. DL₁|¹⁴ ምዕልፊተ፡ ከመ፡ ይርአዩ፡ ተአምረ፡ ዘይትገብር፡ በውእቱ፡ መካን፡ add. DL₁|¹⁵ ወትቤ፡DL₁|¹⁶ om. EM₁;EM₃|¹⁷ ክፍርተ፡ EM₂|¹⁸ ተዓምሪሁ፡ RM₁|¹⁹ ዘይትገብር፡ add. DL₁; በበዓመት፡ EM₄;RM₁|

§ [96]-¹ፍቅርተ፡ ክርስቶስ፡ add. DL₁|² ጌቴሴማኒ፡ EM₂|³ om. EM₂;EM₄;RM₁|⁴ ወተባረከት፡ DL₁|⁵ ቅዱሳት፡ EM₂;EM₄;DL₁|⁶ ሐነፀት፡ ban. EM₂; ሀወፀት፡ RM₁; ፍጥረት፡ በእምህየ በጽሐት፡ ban. DL₁|⁷ገዳመ፡ EM₁;EM₃ |⁸ ገዳመ፡ EM₁;EM₃|⁹ ካዕብ ንበ add. ኩሉ፡ DL₁|¹⁰ ወአምኑት፡ add. ዓዕመ፡ DL₁; ወአጽመ፡ EM₂;RM₁; ወአዕመ፡ EM₃; |¹¹ ወሰማዕታት፡ EM₁ |

§ [97]-¹ om. EM₂;RM₁;DL₁|² ሰማርያ፡ ban. RM₁|³ ለአቡነ፡ EM₃|⁴ ወበጸሐብ፡ DL₁|⁵ ተአምኑ፡ EM₂;EM₄; ተአምኑ፡ RM₁; ተአምኑት፡ DL₁|⁶ ወተሰዕለቶ፡ RM₁|⁷ ፍቅርተ፡ ክርስቶስ፡ add. DL₁|⁸ ዘይትገብር፡ በውእቱ፡ ገዳም፡ add. DL₁|⁹ ወተግባሪ፡ EM₃|¹⁰ ውእቱኒ፡ add. DL₁|¹¹ ፍቅርተ፡ ምዕልፊተ፡ ወተርፈ፡ እምኔኪ፡ add. DL₁|¹² ፅንዒ፡ EM₄|¹³ ወኢ፡ ወኢታንቀልቅለ፡ rep. EM₁; ወኢታንቀልቅለ፡ ban. RM₁|¹⁴ ዘአሕዝኪ፡ EM₄|¹⁵ ወሐረ፡ EM₂; ወይሐራ፡ ban. DL₁|¹⁶ አዋልደኪ፡ EM₁;EM₃|¹⁷ ለዝሃይማኖትክን፡ EM₁;EM₄; ለሃይማኖትክን፡ EM₂; ሃይማኖትክን፡EM₃; ለሃይማኖትክን፡ RM₁|¹⁸ ወተመጠወቶ፡ EM₁; ወእምድኅረዝ፡ add. ተመጠወት፡DL₁|¹⁹ ምሥጢራት ቅድሳት፡ EM₁; ምሥጢራተ፡ ቅድሳት፡ EM₁;RM₁;DL₁ ምሥጢራት ቅድስት፡ EM₃; ፍቅርተ፡ ለውእቱ፡ ኤጲስ፡ ቆጶስ፡ add. DL₁. |²⁰ ወፈቀደት፡ DL₁|²¹ om. EM₂;EM₄;RM₁|²² በህየ

§ [98]-¹ ወሶቤሃ፡ DL₁|² አልአክ፡ ban. EM₂; ሃቲ፡ add. DL₁|³ ምኒት፡ EM₂|⁴ om. EM₂;EM₄;RM₁; ወይቤላ፡ DL₁|⁵ ኢኮነዝ፡ RM₁; ዝንቱ፡ add. DL₁|⁶ ምዕራፍኪ፡ RM₁;DL₁|⁷ ሆረት፡ EM₃|⁸ አሐቲሃ፡ EM₂;EM₃; አኅቲሃ፡ EM₄|⁹ ፍቅርተ፡ ክርስቶስ፡ add. DL₁|¹⁰ ግብዕ፡ EM₃;RM₁|¹¹ ትሐጽ፡ EM₂; ትሐውዕ፡ RM₁;DL₁|¹²

ኤዎስጣቴዎስ፡ ወበጺሓ፡⁴ ተአምኃቶ፡⁵ ወተስእለቶ፡⁶ እምነ፡⁷(RM₁25v^b) ለኤጲስ፡ ቆጶስ፡⁸
ነገረ፡ ሃይማኖት፡ ወተግባረ፡⁹ ጽድቅ፡ ወነገረ፡ ገድል፡¹⁰ ይቤላ፡¹¹ ጽንዒ፡¹² ወኢ(DL₁28v^a)
ታንቀልቅሊ፡¹³ ኦ፡ ወለትየ፡ ዘኢኃዝኪ፡¹⁴ ኢ(EM₃32v^b)ታንትጊ፡ እምኔሁ፡ ወኢትወስኪ፡
ዲቤሁ፡ መሀሪ፡¹⁵ ኩሎን፡ አዋልድኪ፡¹⁶ ከመዝ፡ በሃይማኖትኪ፡¹⁷ ወተመጠወት፡¹⁸ በህየ፡
ፖሥጢራተ፡ ቅድሳ(EM₁21v^b)ት፡¹⁹ ፈቀደት፡²⁰ ከመ፡ ትንበር፡ ህየ፡²¹

[98] ሶቤሃ፡¹ መጽአ፡ መልአከ፡² ምኔት፡³ ይቤላ፡⁴ ኢኮነ፡⁵ ዝ፡ ምዕራፍኪ፡⁶(EM₄25v^b)
ወእምዝ፡ ሐረት፡⁷ ምስለ፡ አኃቲሃ፡⁸(EM₂29v^b) እምነ፡⁹ [ፍቅርተ፡ ክርስቶስ]፡ መንገለ፡
ግብጽ፡¹⁰ ከመ፡ ተሐውጽ፡¹¹ አብያተ ፍክርስቲያናት፡¹² ወረከበት፡ በፍኖታ፡¹³
ዘሕንጽ(DL₁28v^b)ት፡¹⁴ በስማ፡ ለእግዝእትነ፡ ማርያም፡ እንተ፡ በልየት፡ ቦአት፡¹⁵ በህየ፡
ረከበት፡¹⁶ ሥዕለ፡¹⁷ ማርያም፡¹⁸ ድ(EM₃33r^a)ንግል፡¹⁹ ወሰገደት፡ ፻፻፡²⁰ ታሕቱሃ፡²¹ ወትቤላ፡
እም፡ አይቆናሃ፡²² ወጸአ፡ የአክለኪ፡ ምንተ፡ ስግ(RM₁26r^a)ደተ፡²³ እስመ፡ ነግድ፡ አንቲ፡²⁴
ዝንቱ፡²⁵ መካንየ፡ ወመካነ፡ ወልድየ፡ ባሕቱ፡ ሐሪ፡ ብሔረ፡²⁶ ኢትዮጵያ፡ በህየ፡ መካነ፡
ምዕራፍኪ፡²⁷ ሶቤሃ፡²⁸ በከየት፡²⁹ መጠነ፡³⁰ ዮርዳኖስ፡ ወዳግመ፡³¹ ትቤላ፡ በነገረ፡
ሮማይስጢ፡³² ኢትብክ(EM₁22r^a)ዪ፡³³ ፍክርስቲያናት፡³⁴ በህየ፡³⁵ ፻፺፡(DL₁29r^a)
ዕለተ፡³⁶

[99] ወ(EM₂30r^a)እምዝ፡ ሐረት፡¹ ምስለ፡ ቅዱሳት፡² አንስት፡ መንገለ፡ ገዳመ፡³ ባላን፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ክርስቲያን፡ RM1¹³ ቤተ፡ ክርስቲያን፡ add. DL1¹⁴ ሕንጽት፡ EM2;EM4; ዘሕንዕት፡ RM1¹⁵ ወቦአት፡
DL1¹⁶ ወረከበት፡ DL1¹⁷ ስእለ፡ EM2; ስዕላ፡ RM1; ሥዕለ፡ EM3;DL1¹⁸ ፍክርስቲያናት፡ add. ማርያም፡
DL1¹⁹ ፍክርስቲያናት፡ አምላክ፡ add. DL1²⁰ ስግደታተ፡ add. RM1; ፪ተ፡ ፫ተ፡ ጊዜ፡ DL1²¹ ታሕቲሃ፡ EM2;
RM1²² እምአይቆኒሃ፡ (borrow.) RM1²³ om. EM1;EM3; ዘንቱ፡ ስግደት፡ EM4; ዝንቱ፡ ስግደት፡ DL1²⁴
ወስተ፡ add. DL1²⁵ በዝንቱ፡ EM1;EM3²⁶ ብሔረ፡ EM2²⁷ ምዕራፍኪ፡ RM1; ይከውን፡ add.
EM1;EM3;DL1²⁸ ወሶቤሃ፡ DL1²⁹ ፍክርስቲያናት፡ add. DL1³⁰ ማየ፡ add. DL1³¹ ወካዕበ፡ ban. EM1;EM3³²
ዕብራስጢ፡ EM1; እብራይስጢ፡ EM3³³ ኢትብክይ፡ EM1; ወኢትብክይ፡ EM3; ፍክርስቲያናት፡ ፍቅርተ፡
ክርስቶስ፡ add. DL1³⁴ እምንብረትኪ፡ EM1;EM3; ወነበረት፡ ban. DL1³⁵ በህየ፡ ፻በረት፡ add.³⁶ ፻፺፡ ዕለት፡
EM4; ፻፺፡ ዕለይ፡ ban. RM1; ፻፺፡ ዕለተ፡ DL1

§ [99]-¹ ሐራ፡ EM1;EM2;EM4² ቅዱሳት፡EM2;RM1;DL1³ ዳግመ፡ ban. EM2;EM4; om. DL1⁴ ወበዝየኒ፡
DL1⁵ ዐለዋ፡ EM3; ሀልዋ፡ RM1⁶ om. EM1;EM3⁷ በህየኒ፡ add. DL1⁸ ረድኤት፡ ban. RM1⁹ ፻፺ተ፡ DL1¹⁰
ወተወክፈት፡ DL1¹¹ ሥምረት፡ EM2;EM4¹² እምኔህመ፡ RM1; ፍክርስቲያናት፡ ይካብሩ፡ በውእቱ፡ ገዳም፡ add.
DL1¹³ ይቤላሃ፡ EM1; ይብላሃ፡ EM3¹⁴ om. EM1;EM3¹⁵ ብክይ፡ ban. RM1¹⁶ ሀገርኪ፡ ban. DL1¹⁷ በህየ፡ ban.
DL1¹⁸ ወይእቲኒ፡ add. DL1¹⁹ ተአምሐ፡ EM2;EM4; ተዓምኃ፡ RM1; ተአምኃት፡ DL1²⁰ ወተባረከት፡ DL1;
ወተባረከት፡ ፍክርስቲያናት፡ add. DL1²¹ ሐራ፡ EM2;EM4; ወሐረት፡ RM1;DL1²² ሊቃነ፡ RM1²³
ዘእለእስክንድርያ፡ EM4;DL1; ዘእለ፡ እስክድርያ፡ RM1²⁴ ወተስእለቶ፡ DL1; ተስዕቶ፡ RM1²⁵ ወጽድቅ፡
EM1²⁶ ዘላቲ፡ ወውእቲኒ፡ add. DL1²⁷ ሀዋርያ፡ RM1; ፍክርስቲያናት፡ ban. DL1²⁸ ሃበሻ፡ RM1

በዝያ፡⁴ ሀለዋ፡⁵ ብዙኃት፡⁶ ደናግል፡ ማኅበረ፡ ፯፻፡⁷ ረድአት፡⁸ ፯ተ፡⁹ ዓመተ፡
 እም(EM_{333r}^b)፡ ቅድስት፡ ፍቅርተ፡ ክርስቶስ፡ ጳውሎስ፡ ተወክሏት፡¹⁰ ሥምረተ፡¹¹
 እምኔሆን፡¹² ይቤልዋ፡¹³ ለእምነ፡¹⁴ ተመይጦ፡ ብኪ¹⁵ ውስተ፡ ብሔርኪ፡¹⁶ ኀበ፡¹⁷ ምዕራፍኪ፡
 ፡¹⁸ ተአምኃት፡¹⁹ ወተባረከት፡²⁰ ሐረት፡²¹ ኀበ፡ ሊቀ፡²² ጳጳሳት፡ ዘእለእስክንድርያ፡²³
 ተስእለቶ፡²⁴ ነገረ፡ ሃይማኖት፡ ወጽድቀ፡²⁵ መካን፡²⁶ ይቤላ፡(RM_{126r}^b) ሀለወኪ፡ ሐዊር፡
²⁷(DL_{129r}^b) መንገለ፡ ሐበሻ፡²⁸ በህየ፡ ይከውን፡ መካነ፡ ሀብትኪ፡፡

[100] ወወጺአ፡¹ እምህየ፡ ጸመት፡ ፵፡ መዓልተ፡² ወሶበ፡ ተፈጸመ፡³ መጽአ፡
 ኀ(EM_{426r}^b)ቤሃ፡⁴ መ(EM_{230r}^b)ልአከ፡ እግዚአብሔር፡ ወይቤላ፡(EM_{333v}^a) ሐሪ፡ ወተመየጦ፡⁵
 መንገለ፡ ኢትዮጵያ፡ እስመ፡(EM_{122r}^b) በዛቲ፡⁶ ምዕራፍኪ፡⁷ ኢኮነ፡ ዝብሔር፡⁸ ፍመካነ፡
 ሀብትኪ፡⁹ ወትቤሎ፡ አፈቅሮ፡¹⁰ ፈዝንቱ፡ መካን፡¹¹ ፈመ፡ ኮነ፡¹² ዕረፍትየ፡¹³ ውስተ፡¹⁴
 መቃብሪሁ፡ ለእግዚእነ፡ ወነገራ፡ ዘይበውእ፡ ውስተ፡ ልባ፡፡ ወእምዝ፡ በሳኒታ፡¹⁵ ዕለት፡
 ተንሥአት፡ ብዕዕት፡¹⁶ እምነ፡(DL_{129v}^a) ፍቅርተ፡¹⁷ ክርስቶስ፡ ተፅዕነት፡¹⁸ ሐመረ፡¹⁹
 ወበጽሐት፡ ውስተ፡²⁰ መርሶ፡ ወእምዝ፡²¹ ዓበያ፡²² ሊቀ፡ ሐመ(RM_{126v}^a)ር፡ ፈዝልዕ፡²³

[101][ወእምዝ]፡ ነበረት፡¹ ዘምስለ፡ አዋልዲሃ፡ ፯ተ፡ ዕለተ፡² ስዕነት፡³ ሐዊረ፡ እምብዝኃ፡⁴
 ጳዕቃ፡⁵ አንበበት፡ ገ(EM_{333v}^b)ድለ፡ አባ፡ ኤምስጣቴዎስ፡(EM_{426v}^a) ወትቤሎ(EM_{230v}^a)ን፡⁶
 ለአኃቲሃ፡⁷ ውግራ፡⁸ መልዕልተ፡ ማይ፡ አልባሲክን፡⁹ ወእምነሰ፡¹⁰ ፍቅርተ፡ ክርስቶስ፡
 ሰፍሐት፡ አጽፋ፡ ዲበ፡¹¹ ባሕር፡ ወመልአክኒ፡¹² የሐድፍ፡ ሎን፡ በእንተ፡ ዓማሆን፡፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [100]-¹ ወጺአ፡ EM₂;EM₄; ወጽአት፡ RM₁; ወወጺአ፡ DL₁² ፈዝንቱ፡ ሊሊተ፡ add. DL₁³ ፈወርኃ፡ ጸም፡ add. DL₁⁴ ሀቤሃ፡ RM₁⁵ ወተመይጦ፡ RM₁⁶ ብሔር፡ ይከውን፡ መካነ፡ add. DL₁⁷ ፈዕረፍትኪ፡ እስመ፡ add. DL₁⁸ om. EM₁;EM₃; ፈዝንቱ፡ ብሔር፡ DL₁⁹ om. EM₁;EM₃¹⁰ አፈቅሮ፡ om. DL₁¹¹ ለዝ፡ መካን፡ RM₁; om. DL₁¹² እመካነ፡ ban. EM₄; ፈመ፡ ኮነ፡ ፈቃድ፡ እግዚአብሔር፡ እምፈተውኩ፡ ከመ፡ ይኩን፡ add. ዕረፍትየ፡ DL₁¹³ ፈመ፡ ይከውን፡ ዕረፍትየ፡ add. RM₁¹⁴ ውስተ፡ EM₁; ውስተ ፈመካነ፡ add. DL₁¹⁵ በሃኒታ፡ DL₁¹⁶ om. EM₁;EM₃¹⁷ የኢየሱስ፡ add. EM₄¹⁸ ወተፅዕነት፡ DL₁¹⁹ ሀመረ፡ EM₃; በሐመር፡ RM₁²⁰ ውስተ፡ RM₁²¹ ሶበ፡ ተስእለት፡ ካልዓ፡ ሐመረ፡ add. DL₁²² ዓበያ፡ EM₁;EM₄; ዓብያ፡ EM₃²³ om. DL₁

§ [101]-¹ ወነበረት፡ DL₁² ዓመተ፡ ban. DL₁³ ወሶበ፡ add. ስዕነት፡ DL₁⁴ ወዕም ብዝኃ፡ RM₁; ወእም እምብዝኃ፡ DL₁⁵ ዓዕቃ፡ EM₃; ጳዕቃ፡ DL₁⁶ ወእምዝ፡ add. ወትቤሎን፡ DL₁⁷ ለአሐቲሃ፡ EM₁; EM₄; ለሐቲሃ፡ EM₂⁸ ወግራ፡ EM₂⁹ አልስክን፡ EM₁¹⁰ ወእምነሰ ፡ EM₁;EM₃; ወእምነኒ፡ DL₁¹¹ ዲበ፡ EM₂¹² ፈዝንቱ፡ መጽአ፡ ግብተ፡ ወአኀዝ፡ ከመ፡ add. DL₁

[102] መጽሐፍ፡¹ ወበጽሐ፡² ብሔረ፡³ ናግራን፡⁴ ተጠምቀት፡⁵ በደመ፡ ሰማዕ(DL₁29v^b)ታት፡
 ወተቀብሳት፡⁶ እምዘይተ፡⁷ ግዮን፡⁸ ፀዓዳ፡ ወሐለፈ(EM₁22v^a)ት፡⁹ በሠረገላ፡¹⁰ ብርሃን፡
 እንተ፡ ካሌብ፡¹¹ ንጉሥ፡ ሐወፀት፡¹² ከሎ፡ መካናተ፡¹³ ዘ፱ቱ፡ ቅዱሳን፡¹⁴ ፍለ
 ሀለ(EM₃34r^a)ዋ በምድረ ትግሬ¹⁵ ተባረከት፡¹⁶ በእዴሆሙ፡¹⁷ በመነኮሳተ፡¹⁸ ደብረ፡
¹⁹(RM₁26v^b) ቢዘን፡ ዘፊልጸስ፡²⁰ ወብፁዓ፡²¹ አምላክ፡፡²²

[103] ወእምዝ፡ ሐረት፡ ደብረ፡ ዳሞ፡ እንተ፡(EM₂30v^b) (EM₄26v^b) አቡነ፡ አረጋዊ፡ ጻድቅ፡
 ፈቀደት፡¹ ከመ፡² ትዕርግ፡ ላዕለ፡ ደብር፡ ከልዕዋ፡³ ወጺአ፡⁴ መነኮሳት፡⁵ ነቢራ፡⁶ በከየት፡
 ጥቀ፡ እስከ፡ መንፈቀ፡ ዓመት፡፡⁷ ወእምዝ፡ መጽሐ፡ ንቤሃ፡⁸ መልአክ፡ እግዚአብሔር፡
 ወአዕረጋ፡⁹ በክነፊ(DL₁30r^a)ሁ፡ ላዕለ፡ ደብር፡ የደት፡¹⁰ ለፌ፡ ወለፌ፡ ወቦአት፡¹¹ ውስተ፡
 ምስዋሪሁ፡¹² ለአቡነ፡¹³ ወተባረከት፡¹⁴ እምኔሁ፡¹⁵ ወዜነዋ፡¹⁶ ነገረ፡¹⁷ ጽድቅ፡ ወአንጸራ፡¹⁸
 ፍለግብዒሁ፡ መንገለ፡(EM₃34r^b) ሀብታ፡¹⁹ ገብረ፡²⁰ ላቲ፡ ጸሎተ፡ ቦርቦን፡²¹ ተነብአ፡²²
 ውስተ፡ ምኅባዕ፡²³ ወበሳኒታ፡²⁴(EM₁22v^b) ዕለት፡ ፍቃድ፡ ነሥአት፡²⁵ ምሥጢራ(EM₂31r^a)ተ፡
 ቅድሳት፡²⁶ እንዘ፡(EM₄27r^a) ኢይሬእደዋ፡²⁷ ሰብእ፡ ፍቃድ፡ መ(RM₁27r^a)ላእክት፡፡²⁷

[104] ወእምዝ፡¹ ወረደት፡ በክነፊ፡ ነፋስ፡ ወሐረት፡² ፍኖታ በሰላም³ ወአንሰሰወት፡ ከላ፡⁴
 አድያመ፡⁵ ኢትዮጵያ፡ ዳግመ፡⁶ ይቤላ፡ ፩ዱ፡⁷ መነኮስ፡⁸ ሀሎ፡⁹ ፍቃድ፡ ጸድቅ፡ በገዳመ፡
 ቀርሜሎስ፡¹⁰(DL₁30r^b) ዘስሙ፡ አቡነ፡ እስትንፋስ፡ ክርስቶስ፡¹¹ ባሕታዊ፡ በጽሐት፡¹² ንብ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [102]-¹ ወአውጽኦን፡ እምባሕር፡ ban. DL₁² ወበጽሐ፡ DL₁³ ሀገረ፡ ban. EM₁;EM₃⁴ ከሎን፡ add. DL₁⁵
 ወተጠምቀት፡ DL₁⁶ ወተቀብሳት፡ RM₁⁷ ዘይተ፡ RM₁⁸ ግዮን፡ ban. EM₂;EM₄;RM₁⁹ ወኃለፈት፡፡ EM₃;
 ወኃለፈት፡ DL₁¹⁰ በሠረገላ፡ EM₂;DL₁¹¹ መካነ፡ add. ካሌብ፡ DL₁¹² ወሐወፀት፡ DL₁¹³ መካናተ፡ DL₁¹⁴
 እንዘ፡ ፱፡ ተሳቱ፡ ቅዱሳን፡ RM₁¹⁵ በምድረ፡ ትግሬ፡ ዘሀለዋ፡ trans. EM₁;EM₃፡ ወእለ፡ ሀለዋ፡ በምድረ፡
 ትግሬ፡¹⁶ ወተባረከት፡ DL₁¹⁷ በእደሆሙ፡ EM₃፡ በዕዴሆሙ፡ DL₁¹⁸ ለመነኮሳተ፡ EM₁፡ ለመነኮሳት፡
 DL₁¹⁹ ዘደብረ፡ DL₁²⁰ ወዘፊልጸስ፡ DL₁²¹ ብፁዓ፡ EM₁፡ ወብፁዓን፡ RM₁²² አምላክ፡ EM₁;EM₃፡

§ [103]-¹ om. EM₁;EM₃፡ ወፈቀደት፡ DL₁² om. EM₁;EM₃³ ወከልዕዋ፡ DL₁⁴ om. EM₁;EM₃⁵ መነኮሳት፡
 DL₁⁶ ወነቢራ፡ EM₂;DL₁፡ ወነቢራ፡ ፍቃድ፡ ደብር፡ add. DL₁⁷ አመት፡ EM₃⁸ om. EM₁;EM₃⁹ አዕረጋ፡
 EM₁;EM₃¹⁰ ወየደት፡ DL₁¹¹ ወቦአት፡ DL₁¹² ምሥዋሪሁ፡ EM₁;EM₂¹³ አረጋዊ፡ add. EM₂;DL₁¹⁴
 ወተባረከት፡ EM₂፡ DL₁¹⁵ እምኔሁ፡ EM₂¹⁶ ዜነዋ፡ EM₄;RM₁¹⁷ ነገር፡ EM₁¹⁸ ወአንጸራ፡ EM₄፡ ወአንፀረ፡
 RM₁፡ ወአመራ፡ ban. DL₁¹⁹ ፍለግብዒሁ፡ መንገለ፡ በአጽብዒሁ፡ trans. EM₁;EM₃፡ ፍለግብዒሁ መንገለ ሀብታ፡
 EM₄፡ ፍለግብዒሁ፡ መንገለ፡ ፍለግብዒሁ፡ add. ሀብታ፡ DL₁²⁰ ወእምዝ፡ add. ገብረ፡ DL₁²¹ ቦርቦን፡
 EM₁;EM₂;EM₄²² ተሰባዕ፡ EM₁፡ ተሰባዕ፡ EM₃፡ ተሰባዕ፡ EM₄፡ ተሰባዕ፡ RM₁፡ ወተነብዕ፡ DL₁²³
 ምኅባዕ፡EM₁፡ ምህባዕ፡ EM₄;RM₁፡ ምሥዋሪሁ፡ ban. DL₁²⁴ ወበሳኒታ፡ EM₂፡ ወበሣኒታ፡ DL₁²⁵
 ፍቃድ፡ በሀየ፡ trans. EM₂;DL₁²⁶ ቅድስት፡ EM₄²⁷ ኢይሬእደዋ፡ EM₁፡ ኢይሬዕደዋ፡ EM₄፡ ይሬዕደዋ፡ opp.
 RM₁²⁷ በእደ ፍለግብዒሁ፡ ban. በሳብዕ፡ EM₁፡ በእደ፡ መላእክት፡ በሳብዕ፡ trans. EM₃፡

ገዳሙ፡ ወረከበቶ፡ ለአቡነ፡¹³ እንዘ፡ ይጼሊ፡ ቀዊሞ፡ ው(EM₃34v^a)ስተ፡ በአቲ፡¹⁴ ነገረቶ፡¹⁵
በዘመጽአት፡¹⁶ ኅቤሁ፡¹⁷ ወነገራ፡¹⁸ ምሥጢረ፡ ሃይማኖት፡ ወአመራ፡ በእዴሁ፡¹⁹ መካነ፡²⁰
መቃብሪሃ፡²¹ ለእ(EM₂31r^b)ምነ፡ ኅሪት፡²²(EM₄27r^b) ወመጽአ፡ መልአክ፡ እግዚአብሔር፡
እኒዞ፡ መስቀለ፡ ብርሃን፡ ኮነ፡²³ የሐውር፡ በቅድሜሃ፡²⁴ ወይመርሐ፡²⁵ ፍኖታ፡²⁶(EM₁23r^a)
በከመ፡ ይቤላ፡ ቀዳሚ፡ ጁቱ፡ አንቅፅት፡ ሀለው፡²⁷ በውስቴታ፡²⁸ በመካነ፡²⁸ ሀብትኪ፡²⁹
(DL₁30v^a)

[105] ወእንዘ፡¹ (RM₁27r^b)ይመርሐ፡² መልአክ፡³ በጽሐት፡⁴ ሀገረ፡ ማቸማትስኒ፡⁵ በጥቃሃ፡
ለገዳሙ፡⁶ ሲሐት፡⁷ ነበረት፡⁸ በህየ፡⁹ ምስለ፡¹⁰(EM₃34v^b) ማኅበራኒሃ፡ ደናግል፡ ቅዱሳት፡
እንዘ፡ ይጼልያ፡ ኀበ፡¹¹ እግዚአብሔር፡ ብዙኃ፡¹² መዋዕለ፡ ወእምዝ፡ ጁቱ፡¹³ መነኮሳት፡¹⁴
እለ፡ መጽሐ፡¹⁵ ምስሌሃ፡ ለአምሮታ፡¹⁶ እንዘ፡ የኃሥሥዋ፡¹⁷ ለውእቱ፡¹⁸ መካ(EM₂31v^a)ን፡
ረከብዋ፡¹⁹(EM₄27v^a) ወውእቱኒ፡²⁰ መስቀለ፡ ብርሃን፡ ተኅቢያ፡²¹ ተተክለ፡ ውስተ፡
መቃብሪሃ፡ እንዘ፡ አልቦ፡ ዘይፊእዮ፡²² መኑሂ፡ ዘእንበሌሃ፡ ዜነውዋ፡²³ ዘንተ፡ ነገረ፡²⁴
ተንሥአት፡ ወሐረት፡²⁵ ወነበረት፡²⁶ በዝ፡²⁷ መካነ፡ ሀብታ፡²⁸ ዘሐሠሠት፡²⁹ ረከበት፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [104]-¹ rept. EM₁; om EM₃|² በክነፈ፡ add. EM₁|³ በሰላምም፡ rept. ፍኖታ፡ trans. EM₁; በሰላም፡ ፍኖታ፡
trans. EM₃|⁴ ኩሎ፡ RM₁|⁵ አድያማተ፡ EM₂;DL₁; om. RM₁|⁶ ወዳግመ፡ DL₁|⁷ ጅዱ፡ DL₁|⁸ መነኮስ፡ om.
DL₁|⁹ ዘሀሎ፡ EM₂;EM₄; om. DL₁|¹⁰ በገዳሙ፡ ቀርሜሎስ፡ EM₁; «በገዳሙ፡ ቀርሜሎስ፡ ዓቢይ፡ ጳድቅ፡
trans. EM₂|¹¹ ክርስ፡ RM₁|¹² «ወሶበ፡ ሰምዓት፡ ዘንተ፡ add. በጽሐት፡ DL₁|¹³ om. EM₁;EM₃|¹⁴ በአቲ፡ EM₃;
በዐቱ፡ RM₁|¹⁵ ወነገረቶ፡ DL₁|¹⁶ ለዘመጽእ፡ RM₁; ዘመጽአት፡ DL₁|¹⁷ om. EM₂;EM₄;RM₁; ቦቱ፡ ban. DL₁|¹⁸
ወውእቱኒ add. ነገራ፡ DL₁|¹⁹ በእደዊሁ፡ EM₂;DL₁; በዕዴሁ፡ RM₁|²⁰ om. RM₁|²¹ መቃብሪሃ፡ EM₁;
EM₄;መቃብሪሃ፡EM₃|²² om. EM₁;EM₃|²³ ወኮነ፡ DL₁|²⁴ ቅድሜሃ፡. EM₁;EM₃|²⁵ ይመርሃ፡ EM₂;EM₄;
ይመርህ፡ RM₁; ወይመርሃ፡ EM₃; ወይመርሐ፡ DL₁|²⁶ ፍኖተ፡ EM₂;DL₁|²⁷ ሐለው፡ EM₄; ሀለዉ፡ DL₁|²⁸
ውስቴታ፡ EM₃|²⁹ ለመካነ፡ EM₃;RM₁;DL₁; በመካነ፡ «እሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍስ፡ ኃጥእ፡
ወአባሲ፡ ገብረ፡ መድኅን፡ ወምስለ፡ ፍቁራቲሃ፡ ተደባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም ለዓ፡ add. DL₁|

§ [105]-¹ rept. RM₁|² ይመርሃ፡ EM₄; ይመርሐ፡ DL₁|³ om. EM₁|⁴ መጽአት፡ add. ወበጽሐት፡ EM₂;EM₄|⁵
ማቸማትስኒ፡ EM₃;RM₁;DL₁|⁶ በገዳሙ፡ EM₁|⁷ ሲሐት፡ «ወረዝዘት፡ ምድረ፡ ታሐተ፡ ደብር፡ በበትረ፡
መስቀላ፡ ወነቅዓ፡ ማይ፡ ወይእቲ፡ ነቅዕ፡ ትሰመይ፡ ሙዚት፡ add. DL₁|⁸ ነበረት፡ DL₁|⁹ በሕየ፡ EM₃|¹⁰
«ዘምስለ፡ EM₁|¹¹ om. EM₁; ኃበ፡ RM₁|¹² ብዙኃን፡ RM₁|¹³ ጁቱ፡ DL₁|¹⁴ መነኮሳት፡ DL₁|¹⁵ መመጽሐ፡
EM₃|¹⁶ ለአእምሮታ፡ RM₁|¹⁷ የሃሥሥዋ፡ EM₃; የሐሥሥዋ፡ RM₁; የኃሥሥዋ፡ EM₄;DL₁|¹⁸ ለዛቲ፡
EM₁;EM₃|¹⁹ ረከብዋ፡ EM₄;DL₁|²⁰ ወእቱኒ፡ EM₁;EM₃|²¹ ተሀቢያ፡ EM₁; ተኃቢያ፡ EM₃; ተሃቢያ፡ EM₄;
ተኃቢኦ፡ RM₁|²² ዘይፊዕዮ፡ EM₂|²³ ወዜነውዋ፡ EM₂;DL₁; ዜነውዋ፡ RM₁|²⁴ «ወሶበ፡ ሰምዓት፡ add. DL₁|²⁵
«ወሶበ፡ በጽሐት፡ ኀበ፡ ሙራደ፡ ዓቀብ፡ ዘመካነ፡ ሲሐት፡ እንዘ፡ ትሬእያ፡ ቊልቊሊተ፡ ለገዳሙ፡ ሲሐት፡
አደመታ፡ እምብዝኃ፡ ብርሃን፡ ወትቤ፡ ምንተ፡ ትሜኒ፡ ዛቲ፡ መካነ፡ ወበበይነ፡ ብሂሎታ፡ ዘንተ፡
ትትበሃል፡ ምንተ፡ ትሜኒ፡ ዛቲ፡ መካነ፡ እስከ፡ ይእዜ፡ add. DL₁|²⁶ om. EM₁;EM₃; ነበረት፡ EM₄|²⁷ om.
EM₂; DL₁|²⁸ እስመ፡ add. DL₁|²⁹ ዘኃሠሠት፡ EM₁;DL₁; ኃሠሠት፡ EM₃|³⁰ ወተኃብዓ፡ EM₂;RM₁|³¹
መነኮሳያት፡ EM₁; መነኮሳይያት፡ DL₁|³² «መንገሌሃ፡ ብዙኅ፡ ደግናል፡ EM₁; «መንገሌሃ ደግናል
ብዙኃት፡ trans. EM₂; ደግናል መንገሌሃ፡ DL₁|³² ኮነት፡ EM₄;RM₁|³³ ቅዱቅዱሳት፡ rept. EM₁|

ወተኃብኡ፡³⁰ መነኮሳይያት፡³¹ ፍመንገሌሃ፡ ብዙኃት፡ ደናግል፡³² ወሠርዓት፡ ማግባ(EM₃35r^a)፡ ወኮነት፡³² እ(DL₁31r^a)መ፡ ምኒት፡(RM₁2v^a) ላዕለ፡(EM₁23r^b) ቅዱሳት፡³³ አንስት፡፡

[106] ፍመለየት፡¹ ፍከመ፡ ትሕንጽ፡ ቤተ፡ ክርስቲያን፡² ዓበያ፡³ ፩ዱ፡ ቀሲስ፡⁴ ዘእኩይ፡⁵ ግዕዙ፡⁶ ወአልቦቱ፡ ፈሪሃ፡ እግዚአብሔር፡ የዓቅባ፡⁷ ፍበእኩይ፡ ግብር፡⁸ ወእም(EM₂31v^b)ነሰ፡ ጥቀ፡ ተኃዝን፡⁹(EM₄27v^b) በእንተዝ፡ ነገር፡ ገብረት፡¹⁰ ቀኖና፡ ፪ተ፡¹¹ ሱባዔ፡፡ ወእምዝ፡ መጽአ፡ ኀቤሃ፡¹² መልአከ፡ እግዚአብሔር፡ ይቤላ፡¹³ በዛቲ፡ ዕለት፡ ይኩን፡ በዊኦታ፡¹⁴ ለታቦት፡ አ፡ ፍቅርቱ፡ ለእግዚአብሔር፡¹⁵ ሕንጺ፡¹⁶ ምኒተ፡¹⁷ ይትገበር፡¹⁸ ፍተአምራት፡ ወመንክራት፡፡¹⁹ ወካልአተ፡²⁰ ነገራተ፡ ዜነ(EM₃35r^b)ዋ፡ ወዘንተ፡ ብሂሎ፡ ዓርገ፡¹⁷ ውስተ፡ ፍምዕላዲሁ፡ ሰማ(DL₁31r^b)ያተ፡፡¹⁸

[107] ወአኃዘት፡¹ ከመ፡ ትሕንጽ፡² ቤተ፡³ ክርስቲያን፡ በዕለተ፡ ዓርብ፡⁴ ተፈጸመ፡⁵ ወበ፡ ዕለተ፡ እሑድ፡⁶ አብዕዋ፡⁷ ለታቦተ፡ ኪዳነ ምሕረት፡⁸ ወተቀደሰት፡ አመ፡፲ወ፪፡ ለታኅሣሥ፡⁹ ወበተፍጻሜ(EM₂32r^a)ተ፡ ቅዳሴ፡(RM₁27v^b) አስ(EM₄28r^a)ተርአየ፡ እግዚእነ፡ ዲበ፡ መንበር፡ (EM₁23v^a) ቅዱስ፡ ዘምስለ፡ ወላዲቱ፡ ቅድስት፡¹⁰ ማርያም፡፡

[108] አወፈያ፡¹ ኪዳነ፡²(DL₁31v^a) ለእምነ፡³ ወካዕበ፡ ይቤላ፡⁴ እስከ፡ ዳግም፡ ምጽአትየ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [106]-¹ om. EM₁;EM₄; ወሐለየት፡ EM₃;DL₁² om. EM₁ ፍከመ፡ ትሕንጽ፡ ቤተ፡ ክርስቲያን፡ EM₃;EM₄ ወሐለየት፡ ከመ፡ ትሕንጽ፡ ቤተ፡ ክርስቲያን፡ EM₂; RM₁³ ዓበያ፡ EM₂; ዓብያ፡ RM₁; ወዓበያ፡ DL₁⁴ ወ፩፡ ቀሲስ፡ EM₂;RM₁⁵ ዘዕኩይ፡ EM₃⁶ ግዕዙ፡ RM₁⁷ የአቅባ፡ EM₄; ፍበእኩይ ግብር፡ add. DL₁⁸ add. DL₁⁹ ተሐዘን፡ EM₂;EM₄; ተኃዝን፡ DL₁¹⁰ ወገብረት፡ DL₁¹¹ ፪ተ DL₁¹² om. EM₁;EM₃; ሃቤሃ፡ EM₂; ኃቤሃ፡ RM₁¹³ ይቤ፡ RM₁; ወይቤላ፡ ፍእስመ፡ add. DL₁¹⁴ በዊኦታ፡ EM₂;EM₄;DL₁¹⁵ አንቲሰ፡ add. DL₁¹⁶ ሕንጺ፡ RM₁¹⁷ ምኒተ፡ ban. RM₁¹⁸ ይትገበር፡ RM₁; ወይትገበር፡ ፍባቲ፡ add. DL₁¹⁹ ፍተአምራተ፡ ወመንክራተ፡ EM₄; ተዓምራት፡ ወመንክራት፡ RM₁²⁰ ወካልአ፡ EM₂;EM₄; ወካልዓ፡ RM₁; ወካልዓተኒ፡ DL₁²¹ ዓርገ፡ EM₁; ዐረገ፡ RM₁¹⁸ ምዕላዲሁ፡ ሰማያት፡ EM₁; ፍመካነ፡ መዓርጊሁ፡ ban. ሰማያተ፡ DL₁

§ [107]-¹ ወአኃዘት፡ EM₂; ወአሐዘት፡ EM₄; ወይእቲኒ add. አኃዘት፡ DL₁² ትኅንጽ፡ EM₁; ትሕንፅ፡ RM₁; ትሕንጽ፡ ፍበዕ ሑስጸ፡ ወሐረገ፡ አንጼዋ፡ ወሐነፀት፡ አረፍተ፡ ቤተ፡ መቅደስ፡ ወኮነ፡ ውጣኒሃ፡ ወፍጻሜሃ፡ DL₁³ ለቤተ፡ DL₁⁴ ዐርብ፡ RM₁⁵ om. DL₁⁶ እሑድ፡ EM₁;DL₁; ዕኑድ፡ RM₁⁷ አብዕዋ፡ DL₁⁸ ኪነ ምሕረት፡ EM₁⁹ በዕለተ እሑድ add. DL₁¹⁰ ድንግል፡ EM₃

§ [108]-¹ ወሀበ፡ ban EM₁;EM₃;ፍወወረደ፡ ኀበ፡ ዝ፡ መካን፡ ወአዕላፍ፡ መላእክት፡ ምስሌሁ፡ ወባረከ፡ ለዝንቱ፡ መካን፡ add. ወአወፈያ፡ DL₁² ፍከመ፡ ይምሐር፡ ላቲ፡ ኩሎ፡ ዘተማኅፀነ፡ በስማ፡ add. DL₁³ ፍቅርተ፡ ክርስቶስ፡ add. EM₃;DL₁⁴ ይቤ፡ RM₁⁵ ሕንጺኪ፡ EM₂;DL₁⁶ ኢይትነሰት፡ EM₃;EM₄⁷ ወኢይባእ፡ DL₁⁸ በውስቴታ፡ EM₃⁹ ለዓለመ፡ EM₃¹⁰ om. EM₁; ወበውስቲታ፡ EM₂; ዓለም፡ EM₃; ወበውስቲታ፡ DL₁; EM₃¹¹ ወይኩን፡ EM₁;EM₃¹² ዘተገብረ፡ በውቱታ፡ EM₁; ፍዘተገብረ፡ በውስቲታ፡

ይንበር፡(EM₃35v^a) ዝንቱ፡ ፍንጻ፡ ዚኣኪ፡⁵ እንዘ፡ ኢይትነሠት፡⁶ ወኢይባዕ፡⁷ ውስቴታ፡⁸
 እግረ፡ ዝኑራን፡ እስከ፡ ለዓለም፡⁹ ወውስቴታ፡¹⁰ ይኩን፡¹¹ ጥሉለ፡ ሥጋየ፡ ወደምየ፡¹² እለ፡¹³
 ነሥኡ፡ ምሥጢራተ፡¹⁴ ቅድሳት፡¹⁵ ይሠረይ፡¹⁶ ኃጢአቶሙ፡¹⁷ ወይሄሉ፡¹⁸ ዘልፈ፡
 ምስሌሆሙ፡ ምሕረትየ፡¹⁹ ወበረከትየ፡ ወዓዲ፡²⁰ ትቤላ፡ እግዝእትነ፡²¹ ማርያም፡ ለእምነ፡
 ፍቅርተ፡ ክርስቶስ፡ ተፈሥ(EM₂32r^b)ሒ፡ ወተኃ(EM₄28r^b)ሠይ፡²² ኦ፡²³ ፍቅርትየ፡ አንቲ፡²⁴
 ወፍ(DL₁31v^b)ቅርተ፡ ወልድየ፡ ኢትፍርሂ፡(EM₃35v^b) ዓቂቦተ፡²⁵ አዋልደኪ፡²⁶ መሀሪዮን፡²⁷
 ሃይማኖተ፡²⁸ ወምግባራተ፡²⁹ በጽድቅ፡³⁰ ወበር(RM₁28r^a)ትዕ፡ ወእምዝ፡ ጸገወታ፡³¹ ሰበነ፡
 ዘውስተ፡ እደዊሃ፡³² በዘትፊው(EM₁23v^b)ስ፡³³ ዱያነ፡ ወዘንተ፡ ብሂሎሙ፡ ተሰወሩ፡³⁴ ውስተ፡
 ቅድስተ፡³⁵ ቅዱሳን፡ ዘበሰላም፡፡³⁶

[109] ወእሙንቱስ፡ ፪ቱ፡¹ መነኮሳት፡² ሐሩ፡ ውስተ፡ ምዕራፎሙ፡ ፩ዱ፡³ ፍንጻ፡ ዘማርያም፡
 አዕረፈ፡⁴ በየማኖ፡ ለዳውንት፡ ወካልዑኒ፡ ብጸጋማ፡ አዕረፈ፡ አባ፡ ጽጌ፡ ሥላሴ፡፡⁵ ወእምዝ፡
 ተጋብኡ፡⁶ ኀበ፡ እምነ፡ ቅድስት፡ ፍቅር(EM₂32v^a)ተ፡ ክርስቶስ፡(EM₄28v^a) ከሎሙ፡
⁷(EM₃36r^a) መነኮሳት፡⁸ ሶበ፡ ሰምዑ፡⁹ ዜና፡(DL₁32r^a) ኀሩታ፡ ወጽድቃ፡ ለእምነ፡ ፍቅርተ፡
 ክርስቶስ፡ ጸድቅት፡ ትሜህሮን፡¹⁰ ፍንጻ፡ ከመ፡ ይትጋደላ፡¹¹ በኃይለ፡ ዚኣሁ፡ በእምላክ፡፡

[110]ወኮነ፡ ጽጋብ፡ ወፍሥሐ፡፡ ወሐዘነት፡¹ እምነ፡² [እስመ] ተኣተተ፡³(RM₁28r^b) እምነሆን፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

EM3¹³ ወለእለ፡ EM1; ወእለ፡ DL1¹⁴ om. EM1; እምሥጢራተ፡ DL1¹⁵ om. EM1; ቅድሳት፡ ፍንጻ፡ add. DL1¹⁶ ይሠረይ፡ EM2;DL1¹⁷ ሐጢአቶሙ፡ RM1¹⁸ ወይኄሉ፡ RM1¹⁹ ምሕርትየ፡ EM1²⁰ ወአዲ፡ EM1²¹ እግዝእት፡ EM2²² ወተሐሠይ፡ EM4²³ om. RM1; እስመ፡ ban. DL1²⁴ om. EM1;EM3²⁵ ዓቂቦተ፡ EM2; ለዓቂቦተ፡ DL1²⁶ ፍንጻ፡ ጥብሂ፡ add. DL1²⁷ መሐሪዮን፡ ፍንጻ፡ add. EM1; መሐሪዮን፡ ፍንጻ፡ add. EM3; ወመሐሪዮን፡ DL1²⁸ ሃይማኖት፡ EM1;EM3²⁹ ወምግባራት፡ EM1;EM3³⁰ ጽድቅ፡ RM1³¹ ፀገወታ፡ EM2³² እደዊሃ፡ EM3; ዕደዊሃ፡ DL1³³ በዘትፊውስ፡ EM1; DL1; በዘትፊውስ፡ EM2;RM1³⁴ ተሠወሩ፡ EM1;RM1³⁵ om. RM1³⁶ በሰላም፡ EM1;EM3

§ [109]-¹ ፪ቱ፡ DL1² መነኮሳት፡ EM1;EM3; መነኮሳት፡ DL1³ ወ፩፡ EM2; RM1; ወ፩ዱ፡ DL1⁴ ፍንጻ፡ አባ፡ ዘማርያም፡ trans. EM2;EM4;RM1⁵ ፍንጻ፡ ጽጌ፡ ሥላሴ፡ አዕረፈ፡ በፀጋማ፡ trans. EM1;EM3; ፍንጻ፡ ጽጌ፡ ሥላሴ፡ በጸጋማ፡ አዕረፈ፡ DL1⁶ ተጋብዑ፡EM2;EM3;RM1; ተጋብኦ፡ DL1⁷ ወከሎሙ፡ EM1;EM3; ከሎን፡ DL1⁸ መነኮሳይያት፡ DL1⁹ ሰምዑ፡ DL1¹⁰ ወይኄኒ፡ add. ትሜህሮን፡ DL1¹⁰ ትሜሕሮን፡ EM1;RM1¹¹ ወትረ፡ ፍንጻ፡ ይትጋደላ፡ om. EM1; ከመ፡ ይትጋደላ፡ ወትረ፡ trans. EM3፡

§ [110]-¹ om. DL1; ወኮነ፡ EM2; ሐዘነት፡ EM4; ኃዘን፡ RM1² om. EM2;DL1³ ተዓተተ፡ EM1;RM1; ተኣተተ፡ EM3; ወተኣተተ፡ add. ኃዘን፡ DL1⁴ ወእጽንዓቶን፡ ban. ፍንጻ፡ ወእደለ መንፈስ ቅዱስ፡ add. DL1⁵ መንፈስ፡ ፍንጻ፡ add. EM3⁶ ዘርዕ፡ DL1⁷ ዘርዓ፡ RM1⁸ ፀላኢ፡ EM2; ፀላኤ፡ EM4; ጸላኤ፡ DL1⁹ በገራህተ፡ ልቦን፡ ክርዳደ፡ ጉህሉት፡ ለማኅበር፡ trans. EM1; በገራህተ፡ ልቦን፡ ለማኅበር፡ ክርዳደ፡ ጉህሉት፡ trans. EM3; ክርዳደ፡ ጉህሉቱ፡ በገራህተ፡ ልቦን፡ ለማኅበር፡ EM2; ክርዳደ፡ ጉህሉቱ፡ በገራህተ፡ ልቦን፡

አጽአቆን፡⁴ ወሶበ፡ ርእየት፡ እምነ፡ በጸጋ፡ መንፈስ፡⁵ [ቅዱስ] ከመ፡(EM₁24r^a) ዘርዓ፡⁶
 ጸላዬ፡⁷ ሠናያት፡ ክርዳደ፡ ጉሕሉት፡ በገራህተ፡ ልቦን፡ ለማግበር፡⁹ ወእምዝ፡ ፈለጠት፡
 መካነ፡ በበይናቲሆን፡¹⁰ ለዕደው፡¹¹ ወለአንስት፡¹² ወኮነ፡¹³(EM₃36r^b) ከመ፡ ኢይትናጸሩ፡¹⁴
 ወትረ፡ የዓቅቦሙ፡¹⁵ መልአከ፡ እግዚአብሔር፡¹⁶ እስመ፡(DL₁33r^b) ተ(EM₂32v^b)አሥረ፡¹⁷
 ሰይጣን፡ በመዋዕሊሃ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡(EM₄28v^b)

[111] ንትመየጥኬ፡¹ ኅበ፡ ጥንተ፡ ነገር፡ ስምዑ፡ አበዊነ፡² ወአኃዊነ፡³ ገድለ፡ ዚአሃ፡⁴
 ለእምነ፡ «ፍቅርተ፡ ክርስቶስ፡ ጻድቅት፡ ወቅድስት፡⁵ ወኅሪት፡⁶ ብዕዕት፡ ወቡርክት፡
 ፍቅርተ፡ እግዚአብሔር፡(RM₁28vr^a) ሕያው፡ ጽንዕተ፡⁷ ገድለ፡ ከመ፡ ዕደው፡⁸ ጽኑዓን፡⁹
 ወይእቲ፡ ውክልት፡ በ(EM₃36v^a)ኃይለ፡¹⁰ አምላክ፡ አዚዝ፡ ወኢለከፋ፡ ርስሐተ፡ ኃጢአት፡¹¹
 ዘልማድ፡¹² ከመ፡¹³(EM₁24rⁿ) ኩሎን፡ አንስት፡ ወኢሐለየት፡¹⁴ በልባ፡ ፍቅረ፡ ዓለም፡
 ወኢፈተወት፡ ግብረ፡¹⁵ እከይ፡¹⁶ እምንዕሳ፡¹⁷ እስከ፡ ርስዕናሃ፡¹⁸ ይእቲ፡¹⁹ ተኃርየት፡²⁰
 እም(DL₁33v^a)ከርሠ፡ እ(EM₂33r^a)ማ፡ ብዕዕት፡ ከር(EM₄29r^a)ሥ፡ እንተ፡ ያረታ፡ ወብፁዓት፡²¹
 «አጥባት፡ እለ፡²² ሐፀናሃ፡²³ ወብፁዓት፡²⁴ አእጋር፡²⁵ አለ፡ አንሶሰዋ፡ ምስሌሃ፡ አዋልድ፡²⁶
 ቅዱሳት፡²⁷

[112] ወእምነ፡ ቅድስት፡ እንተ፡ አልባቲ፡ ጉሕሉት፡¹ ወኢጽልሐት፡ ኢበቀል፡² ወኢቂም፡³

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ለማግበር፡ EM₄; ክርዳደ፡ ጉሕሉቱ፡ ገራህተ፡ ልቦን፡ ለማግበር፡ RM₁; ክርዳደ፡ ጉሕሉት፡ በገራህተ፡ ልቦን፡
 «ለደናግል ፡መነኩሳይያት፡ bam. DL₁|¹⁰ በበይናቲሆሙ፡ DL₁|¹¹ ለዕደው፡ RM₁;DL₁|¹² ወአንስት፡
 EM₄;RM₁|¹³ ወኮነ፡ RM₁; ወኮነ፡DL₁|¹⁴ ኢይናጸሩ፡ EM₂; ኢይትናጸሩ፡ EM₄; ኢይትናጸሩ፡ RM₁|¹⁵
 የዓቅቦን፡ EM₂;EM₄;RM₁; om. DL₁; ወእምድኅረዝ፡ add. DL₁|¹⁶ ጥነ፡ የዓቅቦሙ፡ add. DL₁|¹⁷ ተሰሥአረ፡
 EM₃; ተዓረሥረ፡ RM₁; ተዓሰረ|

§ [111]-¹ «በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ አምላክ፡ add. ንትመየጥኬ፡ EM₃;ይትመየጥኬ፡
 RM₁|² አበውይነ፡ EM₃|³ ወአኃዊነ፡ EM₁; ወአሐዊነ፡ EM₂;EM₄; ወአኃዊነ፡ EM₃|⁴ ገድላቲሃ፡ EM₂;EM₄|⁵
 «ጻድቅት፡ ፍቅርተ፡ ክርስቶስ፡ ቅድስት፡ EM₁; «ጻድቅት፡ ፍቅርተ፡ ክርስቶስ፡ ቅድስት፡ EM₂; «ፍቅርተ
 ክርስቶስ፡ ጻድቅት፡ ቅድስት፡ RM₁|⁶ ወኅሪት፡ ban. EM₂; ወሕሪት፡ RM₁|⁷ ዕንዕተ፡ EM₂;EM₄; ወጽንዕተ፡
 EM₃|⁸ ዕደው፡ RM₁;DL₁|⁹ ዕኑዓን፡ EM₂|¹⁰ በኅበ፡ ban. RM₁|¹¹ ሐጢአት፡ RM₁|¹² ዘልማድ፡ EM₂;DL₁|¹³ om
 EM₂;DL₁; ዘከመ፡ EM₁|¹⁴ ወኢሐለየት፡ EM₂;DL₁|¹⁵ ብረ፡ DL₁|¹⁶ ዕከይ፡ RM₁|¹⁷ እምንእሳ፡ EM₁;DL₁|¹⁸
 ርስዓና፡ EM₂; ርስአና፡ EM₄; ርእስዓና፡ RM₁|¹⁹ ወይእቲ፡ EM₁;EM₃|²⁰ ተኃርየት፡ EM₁; ተሐርየት፡ EM₃;
 ዘተሐርየት፡ EM₄|²¹ አዕጋር፡ add. EM₁|²² om EM₃; «አጥባት፡ እለ፡ RM₁|²³ ሐፀናሃ፡ EM₁;DL₁; om
 EM₃|²⁴ ወብፁዓት፡ om EM₃|²⁵ አዕጋር፡ EM₁;EM₂;EM₄|²⁶ ወአዋልድሃ፡ DL₁|²³ ቅዱሳ፡ RM₁|

§ [112]-¹ ጉሕሉት፡ EM₁;EM₃; ኢጉህሉት፡ opp. EM₄|² ኢበሐቅል፡ ban RM₁|³ ወኢቅድም፡ ban. RM₁|⁴
 ዕደው፡ RM₁;DL₁|⁵ om.EM₁;EM₃; ብአእይንቲሃ፡ RM₁|⁶ በጽዓት፡ EM₁; በጽአት፡ EM₃; በፅአት፡ EM₄;
 በፅዓት፡ RM₁; በፅዕት፡ DL₁|⁷ ለእግዚአብሔር፡ EM₁; «እግዚአብሔር፡ ብጽዓተ፡ trans. EM₃; |⁸ ሕወታ፡
 EM₁; ሕይታ፡ RM₁|⁹ እምንዋ፡ DL₁|¹⁰ ወኢቀቅየት፡ EM₄; እምዘሀለዋ፡ add. DL₁|¹¹ «ዝዓለም፡ ወኢቁቀየት፡

ወኢነጸ(RM₁28v^b)ረት፡ ገጽ፡ እዕደው፡⁴ በአዕይንቲሃ፡⁵ ዘከመ፡ በፅዓት፡⁶ ፋብ(EM₃36v^b)ፅዓተ፡
ለእግዚአብሔር፡⁷ በኩሉ፡ መዋዕለ፡ ሕይወታ፡⁸ ወኢያጥረየት፡ ምንተኒ፡ እምንዋየ፡⁹ ዝ፡
ዓለም፡ ወኢቁቀየት፡¹⁰ ዳዕሙ፡¹¹(RM₁29r^a) ትሁብ፡¹² ኩሎ፡ በቅድሚሃ፡ ዘረከበት፡¹³
ለነዳያን፡ ወለምስኪናን፡ ለዕቤራት፡¹⁴ ወለእ፡ ዓለማውታ፡ ለ(DL₁33v^b)ፅዕሳት፡¹⁵ ወትረ፡
ትጼጉ፡ ንዋ(EM₁24v^a) ያተ፡¹⁶ ምጽዋ(EM₂33r^b)ት፡ (EM₄29r^b) ወያመጽእ፡¹⁷ ፋቲ፡ ሲሳያ፡¹⁸
ፋብበጄኤ፡ ዕለት፡ መልእክ፡ እግዚአብሔር፡ ኅብስተ፡ ሰማያዊ፡ ወጽዋዓ፡ ወይን፡¹⁹ ወእምነ፡²⁰
ፍቅርተ፡ ክርስቶስ፡ ወትረ፡ ትጸመድ፡²¹ በጾም፡ ወበጸሎት፡ በሰጊድ፡ ወበትሕርምት፡²²

[113]ወይ(EM₃37r^a)ትዌክል፡ ልባ፡ በአም(RM₁30r^a)ላከ፡ እስራኤል፡¹ ዘበእንተ፡ ሃይማኖት፡²
ወትዜምር፡ ዘልፈ፡ ዘእንበለ፡³ ጽርዓት፡⁴ ከመ፡⁵ ትጉሃን፡ መላእክት፡⁶ በበዕለቱ፡ ይፈሪ፡
ከመ፡⁷ ከዋክብተ፡ ሰማይ፡⁸ ወተመክዓበት፡⁹ ኃይለ፡ መንፈስ፡ ቅዱስ፡ ዘልፈ፡¹⁰ ትጼሊ፡
መዝሙረ፡ ዳዊት፡ በከመ፡ ይቤ፡ ለሊሁ፡¹¹ ሰብዓ፡ ለዕለትዮ፡ እሴብሐከ፡ ወእምነ፡ ብፅዕት፡
ፍቅር(DL₁34r^a)ተ፡ ክርስቶስ፡ ኢትሁብ፡ ንዋመ፡ ለአዕይንቲሃ፡¹² ወኢድቃስ፡
ለቀራንብ(EM₁24v^b)ቲሃ፡ ወኢዕረፍተ፡¹³(EM₂33v^a) ለመላትሂ(EM₄29v^a)ሃ፡¹⁴ [እስከ(EM₃37r^b)
ትረክብ መካኖ ለእግዚአብሔር]¹⁵

[114] ሰፊሓ፡¹ እደዊሃ፡² ትጼሊ፡ አንቃዕዲዋ፡³ አዕይንቲሃ፡ መንገለ፡ ሰማይ፡ ወሚጠት፡⁴

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ዳዕሙ፡ rep. (here it has empty space and we find also the next repeted sentence: ፋብ፡ ዕደው፡
በአእይንቲሃ፡ ዘከመ፡ በፅዓት፡ ብፅዓተ፡ ለእግዚአብሔር፡ በኩሉ፡ መዋዕለ፡ ሕይወታ፡ ወኢያጥረየት፡
ምንተኒ፡ እምንዋ፡ rep. RM1¹² ትሁብ፡ EM3¹³ በቅድም፡ EM1;EM3¹⁴ ለእቢራት፡ EM3¹⁵ ጽኑዕት፡ EM1;
ፅዕሳት፡ EM3¹⁶ ንዋተ፡ RM1; ፋብደ ዘረከበት፡ ban. DL1¹⁷ om. EM2;DL1; የመጽእ፡ EM4; ያመጽዕ፡
RM1¹⁸ om. EM2;DL1; ፋቲ፡ ሲሳያ፡ RM1¹⁹ መልእክ፡ እግዚአብሔር፡ በበጄ፡ ዕለት፡ EM1; om. EM2;DL1;
ኅብስተ፡ ሰማያዊ፡ ወጽዋዓ፡ ወይን፡ መጽእ፡ መልእክ፡ እግዚአብሔር፡ በበጄ፡ዕለት፡ trans. EM3; በበጄ፡
ወጄ፡ ዕለት፡ መልእክ፡ እግዚአብሔር፡ ኅብስተ፡ ሰማይ፡ ወጽዋዓ፡ ወይን፡ EM4²⁰ እምነ፡ RM1²¹ ትፀመድ፡
RM1;DL1²² ወበትምህርት፡ ban. EM2; ወበትምሕርት፡ ban. RM1; ወበትኅርምት፡ DL1

§ [113]-¹ ጽኤል፡ DL1² ርትዕት፡ add. EM1;EM3³ እንበለ፡ EM2;EM4;DL1⁴ ፅርዓት፡ EM1; DL1; ፅርዕት፡
EM2⁵ ወከመ፡ RM1⁶ ፋፍሬ፡ እምነታ፡ add. DL1⁷ rept፡ EM2⁸ ኃደረ፡ add. DL1⁹ ወተመክዐበት፡ RM1;
ላዕሌሃ፡ add. DL1¹⁰ ወዘልፈ፡ DL1¹¹ ዳዊት፡ add. DL1¹² ለዓይንቲሃ፡ EM1¹³ ወኢረፍተ፡ EM1¹⁵
ለመላትሂ፡ EM2;EM4; ለመላትሂ፡ EM3¹⁶ እስከ ትረክብ መካኖ እግዚአብሔር፡ add. EM1;EM3¹⁵ add.
EM1;EM3

§ [114]-¹ ሰፍህት፡ RM1; አላ፡ add. ሰፊሓ፡ DL1² ዕደዊሃ፡ RM1; አዕዳዊሃ፡ DL1³ ወአንቃዕዲዋ፡ DL1⁴
ወሚጠት፡ EM2; ወመደጣ፡ DL1⁵ ገጸኒ፡ EM2; ገጸኒ፡ EM4;RM1⁶ ውስተ፡ ban. EM4;RM1⁷ ወቀዊማ፡ DL1⁸
ዂ ዕለተ ጾም፡ EM1; ጾመ ዂ ዕለት፡ trans. DL1⁹ ደብ፡ EM2¹⁰ መንበር፡ ban. RM1¹¹ ወእንበለ፡ EM1;EM3;
እንበለ፡ RM1¹² ትጠዓም፡ EM1¹³ ዕክለ፡ EM2¹⁴ ወምንተኒ፡ RM1; ወኢምተኒ፡ DL1¹⁵ om.
EM2;EM4;RM1¹⁶ በአጽዋማትኒ፡ EM2;EM4; በአጽዋማቲኒ፡ RM1¹⁷ rept. EM1¹⁸ ትምህርተ፡ ban. EM2;

ገጻ፡⁵ መንገላ፡⁶ ምሥራቅ፡ ቀዊማ፡⁷ ትፌጽም፡ «ጂ፡ ዕለተ፡ ጾም፡⁸ ዘእንበለ፡ ትንበር፡ ዲበ፡
⁹(RM130r^b) ምድር፡¹⁰ ወዘእንበለ፡¹¹ ትጥዓም፡¹² እክለ፡¹³ ወኢምንትኒ፡¹⁴ ወከማሁ፡
በካልአት፡¹⁵ አጽዋማትኒ፡¹⁶ ከመ፡ ዝ፡ ትገብር፡¹⁷ ትሕርምተ፡¹⁸ ወጸሎታቲሃኒ፡¹⁹ ብዙኃት፡
²⁰(DL134r^b) ከመዝ፡²¹ ውእቱ፡ «ወትረ፡ ትዜምር፡²² መዝሙረ፡ ዳዊት፡ ፻ወ፻፡፡ ወመኃልየ፡²³
ነቢያት፡ ፲ወ፳ተ፡²⁴(EM233v^b) ፳ቱ፡ ወ(EM337v^a)መኃልየ፡²⁵ ሰሎሞን፡²⁶ «ውዳሴ፡ ማርያም፡
²⁷ ዘ፯ቱ፡ ዕለታት፡ ምስለ፡ አንቀጽ፡ ብርሃን፡²⁸ ፯ተ፡ ጊዜ፡ በመዓልት፡ ወ፯ተ፡²⁹(EM429v^b)
ጊዜ፡ በሌሊት፡³⁰ ቀዊማ፡ ውስተ፡ ማይ፡ ታበ(EM125r^a)ጽሕ፡፡

[115] ወትሰግድ፡ ፯፻፻፡¹ ለለዕለቱ፡ ከመ፡ መንኰራኩር፡ በአብራኪሃ፡ ዲበ፡ ምድር፡
ወትጽፍዕ፡² ገጻ፡³ በዕብነ፡⁴ በልቲት፡⁵ ፲፻፡⁶ ጊዜ፡ «የማና፡ ፲፻፡ ጊዜ፡ ፀጋማ፡⁷ በበሰዓቱ፡⁸
ከመዝ፡ ትገብር(RM130v^a)ር፡ ወትክዑ፡⁹ «ማየ፡ አንብዓ፡¹⁰ ቅድመ፡ እግዚአብሔር፡
ወትቀሥፍ፡¹¹ ዘባና፡ በሐብለ፡¹² መቅሠፍት፡ ዘቅዱሳን፡ ዘ፲ቱ፡¹³ አሥራዊሁ፡¹⁴ ወትጐድዕ፡
(EM337v^b) እንግድዓሃ፡ በዕብን፡¹⁵ ወእንዘ፡ ትሰግድ፡ ፀዊራ፡ መጥ(EM234r^a)ቅዓ፡¹⁶ ዕስትን፡¹⁷
ወትግዕር፡ ኀበ፡ እግዚ(DL134v^a)አብሔር፡ ልዑል፡ ከመ፡ ይዕቀቦን፡¹⁸ በሣህሉ፡¹⁹(EM430r^a)
ወበምሕረቱ፡²⁰ ለማኅበራኒሃ፡፡

[116] ወዳግመ፡ ትጼሊ፡ አርጋኖን፡¹ ወሶበ፡² ትዌጥን፡ ትመጽእ፡ ኀቤሃ፡ እግዝእትነ፡

Consulted witnesses (EM1EM2EM3EM4RM1DL1)

ትኅርምተ፡ DL1¹⁹ ወጸሎታቲሀኒ፡ RM1²⁰ ብዙኀ፡ EM2;EM4;RM1; ብዙኀ፡ «ወያመጽኡ፡ ላቲ፡ ሲሳያ፡
በበ፪፡ ዕለት፡ መልአከ፡ እግዚአብሔር፡ ኀብስተ፡ ሰማይ፡ ወጽዋዓ፡ ወይን፡ add. EM2; ብዙኃት፡
«ወያመጽኡ፡ ላቲ፡ ሲሳያ፡ በበ፪ቱ፡ ዕለት፡ መልአከ፡ እግዚአብሔር፡ ኀብስተ፡ ሰማይ፡ ወጽዋዓ፡ ወይን፡ add.
DL1²¹ ወከመዝ፡ EM2;DL1; ብዙኃ፡ add. EM1;EM3²² ትዜምር፡ ወትረ፡ trans. EM2;DL1²³ ወማኃልየ፡
EM1; ወማኅልየ፡ EM2;EM4²⁴ ፲ወ፳ተ፡ DL1²⁵ ወመኃልየ፡ EM3; ወማኅልየ፡ EM2;EM4²⁶ ማኅልይ፡ EM4;
መሐልይ፡ RM1²⁷ «ውዳሴሃ ለማርያም፡ EM1; «ውዳሴ፡ ማርያም፡ EM2;DL1²⁸ ብርሃናት፡ EM1;EM2²⁹
ወ፯፡ ጊዜ፡ EM3;DL1; ፯፡ RM1³⁰ በሌሊት፡ EM2|

§ [115]-¹ ፯ተ፻፻፩፡ DL1² ወትጽፍእ፡ EM4³ om. RM1⁴ በእብነ፡ EM4⁵ ብልቲት፡ DL1; ፯ ጊዜ፡ add. EM2; ፯
ጊዜ ወቦ፡ add. DL1⁶ ፯፻፻፡ ban. EM4; ፫፻፡ RM1⁷ «የማናየ፡ ፲፻፡ ጊዜ፡ ፀጋማየ፡ EM2; «የማናየ፡ ፲፻፡ ጊዜ፡
ጸጋማየ፡ EM4; «ጸጋማ፡ ፲፻፡ ጊዜ፡ የማና፡ trans. RM1⁸ በበዕለቱ፡ ban. DL1⁹ ወትክዕው፡ EM4¹⁰ ማየ፡
አንብአ፡ EM4; አንብዓ፡ ከማ፡ ማይ፡ ban. DL1¹¹ ወትቀሥፍ፡ EM3;DL1; ትቀስፍ፡ EM4¹² በኃብለ፡ EM1;
በሐብለ፡ EM3;DL1; በኀብለ፡ RM1¹³ ዘ፫፡ EM3; ዘ፯ቱ፡ DL1¹⁴ አስራዊሃ፡ EM3; RM1; አሥራዊሁ፡ DL1¹⁵
ወትሰግድ፡ ብዙኃ፡ add. DL1¹⁶ መቅዓ፡ EM1; መጥትዓ፡ EM2;DL1¹⁷ እዕትን፡ EM1; እስትን፡ EM3; ዕለትን፡
ban. RM1;ብርት፡ ban. DL1¹⁸ ይእቀቦን፡ EM4; ይዕቀቦሙ፡ DL1¹⁹ በሣህሉን፡ EM3; በሣህሉ፡ RM1²⁰
ወበምሕረቱ፡ EM1|

§ [116]-¹ አርጋኖ፡ EM4;RM1² ሶበ፡ EM1;EM4;RM1³ om. RM1⁴ ወእምዝ፡ EM3⁵ እምነ፡ ፍቅርተ፡ ክርስቶስ፡
ትዜንዋ፡ trans. EM1;EM3⁶ ምሥጢራትተ፡ EM3;RM1⁷ ለወልድ፡ EM3⁸ «ወፍቅርተ፡ ዚኢሁ፡ ወዚአየ፡

ማርያም፡³ ወእንዘ፡⁴ ትፌጽም፡ ጸሎታ፡ ጥቅር፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡⁵ ኩሎ፡ ምሥጢራተ፡⁶ ሰማያት፡ ወምድር፡ ወትቤላ፡ ኦ፡ ቅድስቱ፡ ለወልድየ፡⁷ ወፍቅርት(RM₁30v^b)የ⁸ (EM₃38r^a)(DL₁34v^b) አንቲ፡ ይገድር፡⁹ ገባዕሌ(EM₁25r^a)ኪ፡ ሰላምየ፡¹⁰ ወበረከትየ፡¹¹ ምስሌኪ፡ ኢትብክዪ፡ እም፡¹² እስመ፡ ጽኑሕ፡ ለኪ፡ መንግሥተ፡ ዘበሰማያት፡¹³ ወብዙኃ፡¹⁴ ነገረ፡ ይዛውዓ፡¹⁵ በበይናቲሆን፡ ወት(EM₂34r^b)ባርክ፡ ላዕሌሃ፡ ቡራኬ፡ ዐቢየ፡¹⁶ ዘንተ፡ ጸሎተ፡¹⁷ አፈቅር፡¹⁸ ትቤላ፡¹⁹ ወእ(EM₄30r^b)ምዝ፡ ትሔወር፡²⁰

[117] ወሶበ፡ ትጼሊ፡ ውዳሴ፡ አምላክ፡ ይመጽእ፡ ኀቤሃ፡ እግዚእነ፡¹ ወይቤላ፡² ገብሐኪ፡ ፍቅርትየ፡³ ገወፍቅርተ፡ አቡየ፡ ወእምየ፡⁴ ኢትፍርሂ፡ ወኢትደንግዒ፡⁵ ገሰላመ፡ አቡየ፡ ወሰላመ፡ ዚ(DL₁35r^a)አየ፡⁶ ወመን(EM₃38r^b)ፈስየ፡ የሃሉ፡⁷ በላዕሌኪ፡ እስክ፡ ለዓለም፡ ገብትፍሥሕት፡ አሜን፡⁸ ወሶበ፡ ትፊኢ፡⁹ ግርማሁ፡ ወተዓይነ፡¹⁰ መላእክት፡¹¹(RM₁21r^a) ገእለ ዘዚአሁ፡¹² ትርዕድ፡¹³ ወያጸንዓ፡ መልአክ፡ ዑቃቤሃ፡ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ወዓዲ፡¹⁴ ትዌጥን፡ ወንጌ(EM₂34v^a)ለ፡ ገገወጀቱ፡ መ(EM₁25v^a)ላእክት፡ ይመጽኡ፡¹⁵ ምስለ፡ እግዚአሙ፡ እኒዞመ፡ እልታሐ፡¹⁶(EM₄30v^a) ብርሃን፡ ወመነሳንሳተ፡¹⁷ ወርቅ፡ ወሶበ፡ ትፌጽም፡ ጸሎታ፡ ይባርክ፡¹⁸ እግዚእነ፡ ወይፊስያ፡ ድሉተ፡ ለጸውዖቱ፡¹⁹ ወይወጽኡ፡²⁰ ነፍሳት፡ እም፡ ውስተ፡ ደ(EM₃38v^a)ይን፡ በበጀጀ፡²¹ በእንተ፡²² ጸሎታ፡²³ ወበስእለታ፡²⁴ ወእምዝ፡ የ(DL₁35r^a)ዓርግ፡²⁵ እግዚእነ፡²⁶ ምስለ፡ መላእክቲሁ፡፡

[118] ወእምነ፡¹ ፍቅርተ፡ ክርስቶስ፡² ታወትር፡³ ጸልዮ፡ ገጸሎታት፡ ካልዓት⁴ ጉባዔ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

EM₁;EM₃⁹ ወይገድር፡ EM₂;EM₄;RM₁¹⁰ ሰላምነ በላዕሌኪ፡ EM₁;EM₃¹¹ ወበረከትየ፡ ገሃሉ፡ add. EM₁; ወበረከትየ፡ ገሃሉ፡ add. EM₃¹² om. RM₁; ኦ add. እም ገዘብዙኃን፡ add. DL₁¹³ ሰማያት፡ EM₁;EM₃¹⁴ ወብዙኀ፡ EM₂¹⁵ ይዘውዓ፡ EM₁; ተዛውኡ፡ EM₃¹⁶ ላዕሌሃ፡ ban. RM₁; ገበወካዕበ፡ ትቤላ፡ ጥብሂ፡ ወኢትድክሚ፡ እስመ፡ add. DL₁¹⁷ ጸሎትኪ፡ DL₁¹⁸ አፍቀርኩ፡ DL₁¹⁹ om. DL₁|20 ወእምዝ፡ ትሔወር፡ DL₁|

§ [117]-¹ ገኢየሱስ፡ ክርስቶስ፡ add. EM₂;DL₁² ይቤላ፡ EM₁;EM₃³ ገብሐኪ፡ ፍቅርትየ፡ EM₁; ኦ፡ ፍቅርትየ፡ በሐኪ፡ EM₃; ፍቅርትየ፡ RM₁⁴ ገወፍቅርተ፡ ወአቡየ፡ ወእምየ፡ EM₁⁵ ወኢትደንግዒ፡ EM₃;EM₄⁶ ሰላምየ፡ ወሰላመ፡ አቡየ፡ trans. EM₁;EM₃⁷ የሃሉ፡ EM₁; ሃሉ፡ RM₁⁸ om. DL₁⁹ ርእየት፡ EM₂;DL₁¹⁰ ወተኢይነ፡ EM₃;EM₄¹¹ መላእክቲሁ፡ EM₁;EM₃¹² om. EM₁;EM₃; እለ፡ ዚአሁ፡ EM₂; እለ፡ ዘዘዚአሁ፡ ገራእዮሙ፡ add. DL₁¹³ ትርዕድ፡ EM₂; DL₁¹⁴ ሶበ፡ add. DL₁¹⁵ ገገወጀ፡ መላእክት፡ይመጽኡ፡ trans. EM₁;EM₃¹⁶ እልታሃ፡ RM₁¹⁶ ወመነሳንስተ፡ EM₄;RM₁¹⁷ ይባርክ፡ EM₁;EM₃¹⁸ ላዕሌሃ፡ om. EM₁;EM₃¹⁹ ለፀውዖቱ፡ EM₂; ለፀውዖተ፡ ገስሙ፡ add. DL₁²⁰ ወይጾውኡ፡ ban. RM₁; ወይወፅኡ፡ RM₁²¹ በጀጀ፡ EM₄; ጀጀ፡ RM₁²² om. EM₁;EM₃²³ ጸሎታ፡ RM₁²³ ወስእለታ፡ EM₄;DL₁; ወበስልለታ፡ RM₁²⁴ የዐርግ፡ RM₁²⁵ እነ፡ EM₁|

§ [118]-¹ ወእምነ፡ EM₁;EM₃; ገኀበ፡ add. እምነ፡ EM₂; ገእም፡ ኀበ፡ add. እምነ፡ DL₁; ² ክርስቶ፡ RM₁; ገወሶበ፡

መልክዕ፡⁵ ሶቤሃ፡ ይመጽኡ፡⁶(RM₁31r^b) ጻድቃን፡ ወሰማዕት፡ ደናግል፡ ወመነኮሳት፡ ሶብ፡ ትጼውዕ፡ ስሞሙ፡ ይባርክዋ፡⁷ ወዳዊ(EM₂34v^b)ትኒ፡ ከማሁ፡⁸ ወበተፍጻሜተ፡⁹ ጸሎታ፡ ይሴወሩ፡¹⁰ እምገጻ፡¹¹(EM₄30v^b) ወእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ዘንተ፡ ኩሎ፡ ነጹራ፡ ጥቀ፡ ትዴመም፡ ወታነክር፡ ዕባየ፡¹² ኂ(EM₃38v^b)ሩቱ፡ ለእግዚአብሔር፡¹³ ዘይሁብ፡(EM₁25v^b) ምሕረቶ፡¹⁴ ለኅሩያኒሁ፡¹⁵ ወቅዱሳኒሁ፡ ወመላእክትኒ፡(DL₁35v^a) ወትረ፡ ይሔውጽዋ፡¹⁶ ወያበሥርዋ፡¹⁷ ነገራተ፡ ጽድቅ፡ ወደናግል፡ ቅዱሳት፡ ይመጽኡ፡¹⁸ ጎቤሃ፡¹⁹ ወይዜንዋሃ፡²⁰ ወተዓርግ፡²¹ ምስሌሆን፡²² ውስተ፡ ገነት፡ ትኔጽር፡²³ ኩሎ፡²⁴ ምሥጢራተ፡ ሰማያት፡ ወእምዝ፡ ትትመዋጥ፡²⁵ ውስተ፡ በአታ፡²⁶(RM₁31v^a) እምነ፡²⁷ ወተከሥታ፡²⁸ ላቲ፡ ሥውራተ፡²⁹ ነገር፡³⁰ ኅቡዓተ፡²¹ ሰማይ፡(EM₂35r^a) ወምድር፡፡

[119] ወተሰምዓ፡ ዜናሃ፡ ውስተ፡(EM₄31r^a) ኩሎ፡¹ በሐውርት፡² ወረከበት፡ እም(EM₃39r^a) ነ፡ ፍቅርተ፡ ክርስቶስ ሞገሰ፡³ ፈድፋድ፡⁴ ክብረ፡⁵ ወተለዓለት፡⁶ በኅብ፡ እግዚአብሔር፡ ልዑል፡ ወበኅብ፡⁷ ሰ(DL₁35v^b)ብእ፡ ንጹጉን፡ ወመጽኡ፡ ብዙኃን፡ ሰብእ፡ ድውያን፡ ወተፈወሱ፡⁸ በጸሎታ፡ ወእለ፡ ለምጽ፡⁹(EM₁26r^a)ነጽሐ፡ እለ፡¹⁰ እኑዛነ፡ አጋንንት፡¹¹ ድኅነ፡ ወእለ፡ ያሩ፡¹² በርሃ፡ አዕይንቲሆሙ፡¹³ ወእለ፡¹⁴ ወርኃውያን፡¹⁵ ኮኑ፡¹⁶ ርቱዓነ፡¹⁷ እገሪሆሙ፡¹⁸ ወብዙኃን፡ መጽጉዓን፡¹⁹ ተፈወሱ፡ በጸሎተ፡ ዚአሃ፡ ለእምነ፡²⁰ ፍቅርተ፡ ክርስቶስ፡ ሶብ፡²¹ ተጽሕፈ፡(RM₁31v^b) ኩሎ፡ ገድላ፡ አልቦቱ፡ ንልቀኑ፡ ለነጊር፡(EM₄31r^b) ባሕቱ፡ ጸ(EM₃39r^b)

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ርእየት፡ ዘንተ፡ add. DL₁³ ወታወትር፡ EM₂;EM₄⁴ ካልዓተ፡ ጸሎታት፡ EM₂; ካልኦት፡ ጸሎታት፡ EM₄; ካልዓት፡ ጸሎታት፡ RM₁; ካልዓተ፡ ጸሎታተ፡ DL₁⁵ ሶቤሃ፡ ይመጽኡ፡ EM₂; ይመጽኡ፡ ሶቤሃ፡ trans. RM₁⁷ ይባርክዎ፡ RM₁; ወይባርክዋ፡ DL₁⁸ ይባርካ፡ add. EM₃⁹ ወበተፍጻሜት፡ EM₁; ወበተፍጻሚተ፡ EM₃¹⁰ ይሄወሩ፡ RM₁;DL₁¹¹ እምነ፡ ገጽ፡ EM₂;DL₁¹² ኅባየ፡ ban. EM₁¹³ ለእግዚእኒ፡ ban. RM₁¹⁴ ምሕረተ፡EM₁; DL₁¹⁵ ለኅሩናያኒሁ፡ ban. EM₁;EM₃¹⁶ ይሔጽዋ፡ EM₁; ይሔውፅዋ፡ RM₁¹⁷ ወይዜክርዋ፡ ban. RM₁¹⁸ ይመጽኡ፡ EM₁;EM₃; ይመጽኡ፡ EM₄¹⁹ ሃቤሃ፡ RM₁²⁰ ይዜንዋዋ፡ EM₂;EM₄; RM₁; ስትፍሥሕታተ ዘገነት፡ add. DL₁²¹ ወተከርግ፡ EM₄²² ምስሌሆሙ፡ EM₂;EM₄;RM₁²³ ትኔጽር፡ EM₁;EM₃; ወትኔጽር፡ DL₁²⁴ om. EM₁;EM₃; ኩሎ፡ EM₂;EM₄²⁵ ትትመዋጥ፡EM₁;ትትመይጥ፡ EM₂;DL₁²⁶ በአታ፡ EM₃;በዐታ፡ RM₁²⁷ ስፍቅርተ፡ ክርስቶስ፡ add. DL₁²⁸ ወተከሥተ፡ EM₂;EM₄; ወተከስተ፡ RM₁²⁹ ሰውራተ፡ RM₁; ሥውራት፡ DL₁³⁰ ነገራት፡ DL₁ ኅቡዓተ፡ EM₄; ወኅቡዓተ፡ DL₁

§ [119]-¹ ኩሎ፡ EM₂;EM₄; om RM₁² በሐውር፡ RM₁³ ሞገሠ፡ RM₁; ሞገሰ፡ ስኅብ፡ እግዚአብሔር፡ አምላካ፡ add. DL₁⁴ ወፈድፋድ፡ EM₄; om RM₁; ወፈድፈድ፡ DL₁⁵ ክብራ፡ EM₂;DL₁; ክብረት፡ EM₃; ወክብረ፡ RM₁⁶ ወተለክለት፡ EM₃⁷ ወበሀብ፡ EM₃⁸ ወተፈወሱ፡ DL₁⁹ ለምፅ፡ DL₁¹⁰ ወእለ፡ DL₁¹¹ አጋንኒኒቲ፡ EM₁; ጋኒን፡ EM₂¹² ኦሩ፡ RM₁¹³ አዕይይንቲሆሙ፡ DL₁¹⁴ እለ፡ EM₂;EM₄;RM₁¹⁵ ወርሐውያን፡ EM₂;EM₄¹⁶ ኮኑ፡ EM₁; DL₁¹⁷ ርቱዓነ፡ EM₁;EM₃; ርቱዕ፡ RM₁¹⁸ ዕገሪሆሙ፡ RM₁¹⁹ መጽጉዓትን፡ EM₃; መጽጉዓን፡ EM₄²⁰ ቅድስት፡ add. EM₄;RM₁²¹ ወሶብ፡ EM₂;DL₁²² ወክመ፡ EM₄;DL₁²³ ኢይኃጎሎ፡ EM₄; ኢየኃጎሎ፡ RM₁; ኢይኅጎሎ፡ DL₁²³ ለእመ፡ ምዑዝ፡ DL₁

ሐፍነ፡ ንስቲተ፡ ከመ፡ ኢይኩን፡ ዝን(EM₂35r^b)ጋዔ፡ ለሰማዕያን፡ ከመ፡²² ኢይትኃጎሎ፡²³
እምበረከታ፡ ለእማሙዝ፡፡²⁴

[120] ሾወእምድኅረ፡ ዝ፡¹ በአሐቲ፡² ዕለት፡ ርዕየት፡³ ምሥ(DL₁36r^a)ጢረ፡ ቊርባን፡⁴ እንዘ፡⁵
ይበውእ፡⁶ ቀሲስ፡ ውስተ፡ ቤተ፡ መቅደስ፡ አሠርዎ፡⁶ ድኅረ፡⁷ ዓምድ፡⁸ ቀደሱ፡⁹ መላእክት፡
ወቀርቡ፡¹⁰ እለ፡ ኮኑ፡ ድልዋነ፡ ወለእለ፡ ኢይደልዎሙ፡¹¹ ከልዎሙ፡¹² ኃይል፡ መለኮታዊ፡፡
¹³ ሶበ ርእየት፡ ዘንተ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡¹⁴ በከየት፡ ወገዓረት፡¹⁵ ኀበ፡ ፈጣሪሃ፡
ረከበት፡¹⁶(EM₁26r^b) ትእምርተ፡፡

[121] ወካ(EM₃39v^a)ዕበ፡(RM₁32r^a) ነጸረት፡ እንዘ፡ ይትዌከፍ፡¹ ካህን፡ ሸመ፡ ክርስቶስ፡²
ነጥቡ፡³ ዲበ፡ ምድር፡ ትቤ፡⁴ ኢትዓኡ፡⁵ እም(EM₄31v^a)ቤተ፡ መቅ(EM₂35v^a)ደስ፡ እስከ፡
፯ቱ፡ ዕለት፡ ወገብሩ፡⁶ በከመ፡ ቃላ፡ ረከብዎ፡⁷ ከዊኖ፡⁸ ዐቢየ፡(DL₁36r^b) ከመ፡⁹ ሳኒ፡¹⁰
ዘምስለ፡ ሥጋ፡ ቅዱስ፡ ረቢሶሙ፡ መላእክት፡ ላዕሌሁ፡¹¹ ወተቆረቡ፡¹² ዘንተ፡ በምልዎሙ፡፡

[122] ወነበረት፡ በህየ፡¹ ብዙኃ፡² ዓመታተ፡³ እንዘ፡ ትገብር፡ ተአምራተ፡⁴ ወመንክራተ፡
እምነ፡ ፍቅርተ፡⁵ ክርስቶስ፡ በውስተ፡ ዛቲ፡ መካነ፡ ዚአሃ፡ ገዳመ፡⁶ ሲሐት፡ ዘልፈ፡
ትሬእ(EM₃39v^b)ዮ፡⁷ ለእግዚእነ፡ ዘምስለ፡ እሙ፡ ቅድስት፡⁸ ማርያም፡⁹(DL₁36v^a) ሶበ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [120]-¹ om. EM₁;EM₃; ወእምዝ፡ EM₄;RM₁|² በአኃቲ፡ RM₁|³ ዓባየ፡ add. DL₁|⁴ በጊዜ፡ add. DL₁|⁵ ወእንዘ፡
DL₁|⁶ ፩ዱ፡ add DL₁|⁷ ዓሠርዎ፡ EM₂;EM₄;RM₁; ዓሰርዎ፡ EM₃; አሠርዎ፡ DL₁|⁷ ዲበ፡ ban. EM₁;EM₃;
ድኅረት፡ ሸመስለ፡ DL₁|⁸ አምድ፡ RM₁; ዓምድ፡ በሰናስለ እሳት፡ DL₁|⁹ ወቀደሱ፡ DL₁|¹⁰ ወቀረቡ፡ DL₁|¹¹
«ኢኮኑ፡ ድልዋነ፡ ban. EM₁;EM₃|¹² ከልኦሙ፡ EM₂;EM₃|¹³ መንፈሳዊ፡ EM₁;EM₃; መለኮታዊ፡
EM₂;DL₁|¹⁴ ስርእየት፡ ban. ዘንተ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ EM₁; ወሶበ፡ ርእየት፡ ዘንተ፡ እምነ፡ ፍቅርተ፡
ክርስቶስ፡ EM₂;DL₁. እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ሶበ፡ ርእየት፡ ዘንተ፡ trans. EM₃|¹⁵ ወገዐረት፡ RM₁|¹⁶
ፈጣሪ፡ EM₄;RM₁|¹⁹ ወረከበት፡ DL₁|²⁰ ትዕምርተ፡ RM₁|

§ [121]-¹ ይትዌከፍ፡ EM₄|² ሸሞ፡ ለክርስቶስ፡ DL₁|³ነጠቤ፡ EM₄;RM₁|⁴ ወትቤ ሸቅርተ ክርስቶስ፡ add. DL₁|⁵
; ኢትዓሉ፡ EM₂; ኢትዓኡ፡ EM₄; ኢትዓኡ፡ DL₁|⁶ ወገብሩ፡ DL₁|⁷ ወረከቡ፡ DL₁|⁸ om. DL₁|⁹ om. EM₂;
ኃሞረ፡ ban. DL₁|¹⁰ ሳ፡ EM₂; ሳላኦ፡ EM₄; om. DL₁|¹¹ ላዕሊሁ፡ DL₁|¹² ወተቆረቡ፡ RM₁|

§ [122]-¹ ህየ፡ EM₁;EM₃|² ብዙኀ፡ EM₂;RM₁|³ om. RM₁|⁴ ብተአምራተ፡ EM₁; ተዓምራተ፡ RM₁|⁵ ኢየሱስ፡
add. EM₄|⁶ ወገዳመ፡ «ዚአሃ፡ add. EM₁|⁷ ትሬእዮ፡ «ለእየ፡ add. EM₁; om. EM₂;DL₁; ትሬዕዮ፡ RM₁;
«እንዘ፡ ትሴብሐ፡ add. DL₁|⁸ om. RM₁|⁹ ሸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ነፍስ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡
መድኅን፡ ወምስለ፡ ፍቁራቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅረተ፡ ማርያም፡ ወምስለ፡ ከሌሎሙ፡ ሕዝበ፡
ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን፡ add. DL₁|¹⁰ ወበትብል፡ ban. RM₁; «ወሶበ፡ ትብል፡ DL₁|¹¹ om.
EM₁;EM₃; «ይትረኃው፡ ሳቲ፡ አናቅጸ፡ ሰማያት፡ EM₂|¹² ፯ተ፡ EM₁;EM₃|¹³ ወትኔጽር፡ DL₁|¹⁴ ምሥጢር፡
add. DL₁|¹⁵ ወታመዕዕን፡ EM₁; ወታመኅዕን፡EM₂; ወታመሐጽን፡EM₃; ወታማሐዕን፡ DL₁|¹⁶ ወሥጋሃ፡ add.
EM₁;EM₃|¹⁷ ወነፍሳተ፡ EM₁|¹⁸ አኃቲሃ፡ EM₄ DL₁|¹⁹ om. EM₁|

ትብል፡¹⁰ አቡነ፡ ዘበሰማያት፡ ፆትረኃው፡ ላቲ፡ አናቅጸ፡ ሰማያት፡¹¹ ፪ቱ፡¹² ትኔጽር፡
¹³(RM₁32r^b) ኩሎ፡¹⁴ ወታመሐ፡¹⁵ ነፍሳ፡¹⁶ ወነፍሰ፡¹⁷ አታቲሃ፡¹⁸ ገነበ፡ ሥላሴ፡¹⁹
 ነገሥት፡፡(EM₄31v^b)

[123]ወእምዝ፡ ሶበ፡¹ ቀርቦ፡ ፍልሰ(EM₂35v^b)ታ፡ ለእምነ፡ ቅድስት፡ ፍቅርተ፡ ክርስቶስ፡
 እምዝንቱ፡ ገዳም፡ ኃላፊ፡² መጽኡ፡³ ንቤሃ፡⁴ ፪ቱ፡⁵ መላእክት፡ ተፅዕ(EM₁26v^a)ነት፡⁶
 በሠረገላ፡⁷ ብርሃን፡ ወተመጠወት፡⁸ ቊርባነ፡ በደብረ፡ ናባት፡ ዘውእቱ፡ ገብሔረ፡ ሕያዋን፡⁹
 ወሚጥዋ፡ ውስተ፡¹⁰ መካና፡¹¹ በፍ(EM₃40r^a)ሥሐ፡ ወበኅዳጥ፡ መዋዕል፡ አእመረት፡¹² ከመ፡
 ቀርቦ፡ ዕረፍታ፡ ወኃለፊ፡¹³ መዋዕሊሃ፡ ወሰ(DL₁36v^b)ምዓት፡ ቃለ፡ መልአክ፡ ወይቤላ፡ ናሁ፡
 በጽሐ፡ ዕለተ፡¹⁴ ፍልሰትኪ፡¹⁵ ገእምዝ፡ ዓለም፡¹⁶ ገከመ፡ ታዕርፊ፡¹⁷ ገእም¹⁸ ዓማ፡
 ወድ(EM₄32r^a)ካም፡ እምቊር፡¹⁹ ወዕርቃ(RM₁32v^a)ን፡ እምረኃብ፡²⁰ ወጽምዕ፡ እምትጋህ፡²¹
 ወአንብዕ፡²² እምገዓር፡²³ ገመዓልት፡፡ ወዘሌሊት፡²⁴ ገወእምዝንቱ፡ ኩሉ፡(EM₂36r^a) ዓማ፡²⁵
 ወሥራኅ፡²⁶ ከመ፡ ትባኢ፡²⁷ ውስተ፡ ከብካብኪ፡ ዘበሰማያት፡ ንበ፡ ተዘግበ፡²⁸ ፍሬ፡
 ጸሎትኪ፡፡ ቅድመ፡ እግዚአብሔር፡፡

[124]ወሰሚዓ፡ ዘንተ፡ እምነ፡ ቅድስት፡ ፍቅርተ፡ ክር(EM₃40r^b)ስቶስ፡ አታዘት፡¹ ጸመ፡
 ወጸሎተ፡ ወሰጊደ፡² ወተጊሃ፡ ወአፈድፈደት፡ እምዘቀዳሚ፡ ዘትገብር፡ ሶበ፡³ ሰምዓት፡ ቃለ፡
 ጽ(DL₁37r^a)ዋዒሃ፡⁴(EM₁26v^b) ለፈጣሬ፡⁵ ኩሉ፡ ጽቡጥ፡⁶ ውስተ፡ እዴሁ፡⁷ ነፍስ፡⁸ ኩሉ፡፡
⁹(EM₄32r^b)

[125] ገወእምዝ፡ በአሐቲ፡ ዕለት፡¹ አመ፡² ፳ወ፪፡ ለየካቲት፡ ቀዋማ፡ እንዘ፡ ትጼሊ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [123]-¹ om. RM1² ገኃላፊ፡ ዓለም፡ trans. EM2³ ወመጽኡ፡ EM2;RM1⁴ ኃቤሃ፡ RM1⁵ om. EM3; ፪ቱ፡ DL1⁶
 ወተፅዕነት፡ EM2;RM1; ተጽዕነት፡ EM4⁷ በሰረገላ፡ EM1⁸ ተመጠወት፡ EM1;EM3⁹ ብሔር፡ ናሕያን፡ EM1;
 ብሔር፡ ሕያዋን፡ EM3;EM4;RM1¹⁰ om. EM1;EM3¹¹ ብሔረ፡ ban. EM1;EM3¹² አዕመረት፡ EM4;RM1¹³
 ወለፊ፡ EM1; ወሐለፊ፡ RM1¹⁴ ጊዜ፡ ban. DL1¹⁵ ፍለስትኪ፡ EM1¹⁶ ኃላፊ፡. EM1;EM3¹⁷ om. EM1;EM3¹⁸
 om. RM1¹⁹ om. EM2;DL1²⁰ እምረኃብ፡ EM2;RM1; እምረሃብ፡ EM4²¹ om. DL1²² ወዓንብዕ፡ DL1²³
 እምገዓር፡ EM3; እምገዐር፡ RM1²⁴ ዘሌሊት፡ ወመዓልት፡ trans. EM2;EM4;DL1; ዘመዓልት ወሌሊት፡
 RM1²⁵ om. EM1;EM3²⁶ ወሥራኅ፡EM2;RM1²⁷ ትባኢ፡ EM1;EM2;RM1²⁸ ዘተዘግበ፡ EM3

§ [124]-¹ አሐዘት፡ EM4; አኅዘት፡ RM1;DL1² ሰጊደ፡ EM1;EM3³ ወሶበ፡ EM2;DL1⁴ ጽዋዒሃ፡ EM2;RM1⁵
 ገወእምዝ፡ add. ፈጣሬ፡ EM1;EM3; ገእምኀበ፡ add. ፈጣሬ፡ DL1⁶ ዘጽዑቡጥ፡ EM1; ወዕቡጥ፡ DL1⁷ ዕዴሁ፡
 DL1⁸ ወነፍስ፡ DL1⁹ ኩሉ፡ ገወእምኀበሁ፡add. DL1

§ [125]-¹ om. DL1² ወአመ፡ DL1³ በሰፊሃ፡ EM2⁴ ዕድ፡ DL1⁵ መልአ፡ EM1;EM4; መልዕ፡ DL1⁶ ዒና፡ መዓዛ፡

(RM₁32v^b) በሰፊሐ፡³ እድ፡⁴ መንገለ፡ ምሥራቅ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ መልዕ፡⁵ ፍና፡ መዓዛ፡⁶ ምስለ፡ ብርሃነ፡ ትፍሥሕት፡⁷ መጽአ፡ ኅቤሃ፡⁸ እግዚእነ፡(EM₂36r^b) ዘምስለ፡ አዕላፍ፡ መላእክቲሁ፡፡ ወእምነሰ፡⁹ ፍቅርተ፡ ክር(EM₃40v^a) ስቶስ፡ ሰገደት፡ ወአስተብረከት፡ በቅድሚሁ፡¹⁰ ፍቅርተ፡ ጥቀ፡¹¹ ወአንሥአ፡¹² ወይቤላ፡ አኮ፡ ዘመጸእኩ፡¹³ ከመ፡ አንጉልኪ፡¹⁴ ዳእሙ፡(DL₁37r^b) ከመ፡ አክብርኪ፡ ኦ፡ ፍቅርትየ፡¹⁵ ተፈሥሒ፡¹⁶ እስመ፡ አስተ(EM₄32v^a)ዳሎኩ፡ ለኪ፡ መካነ፡¹⁷ መንግሥትየ፡ ዘለዓለም፡፡

[126] ወዳግመ፡¹ ትቤሎ፡²(RM₁33r^a) ፍቅርቶ፡ ለክርስቶስ፡³ መሐር፡³ ሊተ፡(EM₁27r^a) ኩሎ፡⁴ ሰብአ፡ እለ፡ ተማኅፀኑ፡ በጸሎትየ፡ ወእለ፡ ይገብሩ፡ ተዝካርየ፡ ፍለ ይነብሩ፡⁵ ውስተ፡ ዛቲ፡ መካን፡⁶ እንዘ፡ ይትለእኩ፡ ወእለ፡⁷(EM₃40v^b) አዕረፉ፡⁸ ወተቀብሩ፡ በዛቲ፡ ዐፀድ፡⁹ ወእለ፡¹⁰ ጠ(EM₂36v^a)ብኡ፡¹¹ አምኖታ፡¹² ለመቅደስየ፡ ይእቲ፡¹³ ባርኮሙ፡¹⁴ ወለእለ፡¹⁵ ያመጽኡ፡ አምኃ፡¹⁶ ባልሐሙ፡፡¹⁷ ፍቅርትየ፡¹⁸ ስምየ፡ ዕቀቦሙ፡(DL₁37v^a) በዓይነ፡ ምሕረትከ፡ እግዚ¹⁶⁴ኦ፡ አምላኪየ፡ ወመድኃኒ(EM₄32v^b)የ፡ ኢየሱስ፡ ክርስቶስ፡፡

[127] ወይ(RM₁33r^b)ቤላ፡ እግዚእነ፡ ይኩን፡ ኩሊ፡ በከመ፡ ቃልኪ፡ ኩሊ፡ ሰብእ፡ እለ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ዒና፡ add. EM₂;RM₁; **መዓዛ፡ ዒና፡** trans. EM₄; **ዒና፡ መዓዛ፡ዒና፡ መዓዛ፡** ሠናይ፡ rept. DL₁; |⁷ ፍቅርትየ፡ **ዒና፡** add. DL₁; **እስመ፡** EM₁;EM₃|⁸ om. EM₁;EM₃|⁹ **ወእምነ፡** RM₁|¹⁰ **ቅድሚሁ፡** EM₁;EM₃|¹¹ om. EM₁;EM₃|¹² **አንሥአ፡** EM₁;EM₃; **ፍቅርትየ፡** ሊየሱስ፡ ክርስቶስ፡ add. DL₁|¹³ **አኮ፡** ኢመጸእኩ፡ opp. EM₂; RM₁; **መጸእኩ፡** EM₄; **ኢመጸእኩ፡**DL₁|¹⁴ **አክጉልኪ፡** RM₁|¹⁵ **ፍቅርትየ፡** EM₁;EM₂; **ናሁ፡** add. DL₁|¹⁶ om. RM₁; **ወተኃሠዩ፡** add. EM₃|¹⁷ om. EM₁;EM₃|

§ [126]-¹ ወካዕበ፡ EM₁;EM₃|² ትቤሎ ፍቅርቶ፡ add. RM₁|³ ክርስቶስ፡ EM₂;DL₁; **ፍቅርትየ፡** ለክርስቶስ፡ EM₂;DL₁; **ፍቅርትየ፡** add. DL₁|³ **መሐር፡** ban. EM₂; **ትምሐር፡** DL₁|⁴ ኩሊ፡ EM₂|⁵ **ወዘይነብሩ፡** EM₁;EM₃; **ወእለ ይነብሩ፡** DL₁|⁶ **ገዳም፡** EM₂; EM₄;DL₁; **ፍቅርትየ፡** ገዳም፡ EM₁;EM₃|⁷ **ወእለ፡** DL₁|⁸ **አክረፉ፡** EM₁; **አዕረፉ፡** ፍቅርትየ፡ add. EM₃|⁹ **ዐፀድ፡** EM₁; **አፀድ፡** EM₃; **ዐፀድ፡** RM₁|¹⁰ **ወእለ፡** ፍቅርትየ፡ add. DL₁|¹¹ **እጥብኡ፡** EM₁; **ጠብቡ፡** EM₂;RM₁; **ወፈቀዱ፡**ban. DL₁|¹² **አምኖታ፡** EM₁; **አምኖታ፡** EM₄ |¹³ om. DL₁|¹⁴ **ባርኮትሙ፡** EM₃|¹⁵ **ወእለ፡** DL₁|¹⁶ **አምኖ፡** EM₂; **አምኖ፡** EM₄|¹⁷ **ባልሐሙ፡** EM₃; **ፍቅርትየ፡** ስምየ፡ ዕቀቦሙ፡ ወአድኅኖሙ፡ እምክሊ፡ ምንዳቤ፡ ወኃዘን፡ ban. DL₁|¹⁸ **ወለዘጸውሁ፡** EM₁;EM₃; **እለ፡** ጸውሁ፡ RM₁|

§ [127]-¹ ተዝካርኪ፡ DL₁|² ጸውሁ፡ EM₁;EM₃; **ይጸውሁ፡** RM₁;DL₁|³ **ፍቅርትየ፡** አጽሐፉ፡ መጽሐፈ፡ ገድልኪ፡ እጽሐፍ፡ ስሞሙ፡ ውስተ፡ መጽሐፈ፡ ሕይወት፡DL₁|⁴ **ተቶስሃ፡** EM₃|⁵ **ወዘወሀበ፡** DL₁|⁶ **ዘተልዕከ፡** EM₂;EM₃; RM₁|⁷ **ወዘሰዓመ፡** DL₁; **ዘሰአመ፡** EM₃;RM₁|⁸ **ዘርኑቅ፡** EM₂;DL₁; **ዘእምርሐቅ፡** EM₄|⁹ **ወዘቅሩብ፡** EM₂; RM₁; DL₁|¹⁰ **ወእምጸኃም፡** ፍቅርትየ፡ add. EM₁; **ወጸኃም፡** EM₄;RM₁; **ወእምፀኃም፡** ፍቅርትየ፡ ሕይወተ፡ ዘለዓለም፡ add. DL₁|¹¹ om. EM₁; **ከመ፡** እምሐር፡ ለኪ፡ add. DL₁|¹² om. EM₁; **በእስከ፡** EM₃;DL₁|¹³ om. EM₁|¹⁴ **ይኅድር፡** ፍቅርትየ፡ ምሕረት፡ add. EM₁; **ይኅድር፡** EM₃; |¹⁵ **ወበረከተ፡** ሲከየ፡ add. ሳዕለ፡ ውሉዱ፡ EM₁; **በበረከትየ ሳዕለ ውሉዱ፡** RM₁|¹⁶ **ወንዋሎሙ፡** ፍቅርትየ፡ ወይፈደፍድ፡ add. DL₁|¹⁷ **እለ፡** EM₂;EM₄;RM₁|¹⁸ **ፍቅርትየ፡** ወይሕየዉ፡ እማዕበል፡ ወእምጥጥ፡ add. DL₁|¹⁹

ይገባሉ፡ ተዝካረኪ¹፡ ወእለ፡ ይጸውዑ፡² ስመኪ፡ ይኩኑ፡ ቡሩካነ፡³ እስመ፡ በስምኪ፡ ተቆስሐ፡⁴ ስምየ፡ ወዘወሀበ፡⁵ መብዓ፡ ለቤተ ክርስቲያን(EM₃41r^a)ኪ፡ ዘተልእክ፡⁶ ወዘተቀብረ፡(EM₁27r^b) ዘሰዓመ፡⁷ መቅደሰኪ፡ ዘእምርኡቅ፡⁸ ወቅሩብ፡⁹ እምየማን፡ ወፀጋም፡¹⁰(DL₁37v^b) ወሀብኩኪ፡ ኪዳነ፡¹¹(EM₂36v^b) እስከ፡¹² ፲ወጀቱ፡ ትውልድ፡¹³ ወይጎድር፡¹⁴ በረከተ፡ ላዕለ፡ ውሉዱ፡¹⁵ ወንዋዩ፡¹⁶ ወእለ፡¹⁷ ይነግዱ፡(RM₁33v^a) በባሕር፡ ወበየብስ፡ ሶበ፡ ይጸውዑ፡ ስመኪ፡¹⁸ ወይድኃኑ፡ እመንሱት፡ ፫ነበ፡ ሀሎ፡ መ(EM₄33r^a)ጽሐፈ፡ ገድልኪ፡ ኢይቅረቡ፡ ኢጋንንት፡ ወሰይጣናት፡¹⁹

[128] ወበአዝርእትኒ፡¹ ሶበ፡ ተጸውዓ፡² ስምኪ፡³ ይኩኑ፡ ጥሉላነ፡ ወልዑላነ፡፡⁴ ኩሊ፡⁵ ሰብእ፡ እለ፡ ተማጎፀኑ፡(DL₁37v^a) በጸሎትኪ፡ ይኩኑ፡ ድኅሩ(EM₃41r^b)ነ፡ ወብፁዕ፡⁶ ውእቱ፡ ዘይዜክር፡ ስመኪ፡ በጽድቅ፡ ዘጸሐፈ፡ ወዘእጽሐፈ፡ ዘእንበበ፡ ወዘተርጐመ፡ ወዘሰምዓ፡⁷ በአሚን፡ ፫መጽሐፈ፡ ገድልኪ፡⁸ ዘእንበለ፡ ኑፋቄ፡⁹ በርትዕት፡ ሃይማኖ(EM₂37r^a)ት፡¹⁰ ወለእመ፡ ወሀበ፡ ኅ(RM₁33v^b)ብስተ፡ እስከ፡¹¹ ጽዋዓ፡ ማይ፡ ቆ(EM₁27v^a)ሪር፡¹² ይሠረይ፡¹³ ኃጢአቱ፡¹⁴ ወይጎለፍ፡¹⁵ ምስሌኪ፡ በግህደት፡¹⁶ ወይዕዱ፡¹⁷ ባሕረ፡ እሳት፡ በቅድሚኪ፡¹⁸ ወድውያንኒ፡ ይትፌ(EM₄33r^b)ወሱ፡ በጸሎተ፡ ገድልኪ፡፡

[129]ሀየንተ፡ ሃማ፡¹ ወስደት፡² ወሀየንተ፡ ዘረከበኪ፡ ምንዳቤ፡ ወዓዕር፡ ፫በዛቲ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ኢይቅረቡ፡ ኢጋንንት፡ ወሰይጣናት፡ ኅበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ፡ ወይድኃኑ፡ እመንሱት፡ trans EM1; ኢይቀርቡ፡ ኅበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ፡ ኢጋንንት፡ ወሰይጣናት፡ ወይድኃኑ፡ እመንሱት፡ EM2; ኢይቀርቡ፡ ኢጋንንት፡ ወሰይጣናት፡ ኅበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ፡ ወይድኃኑ፡ እመንሱት፡ trans EM3; ኢይቀርቡ፡ ኅበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ፡ ኢጋንንት፡ ወሰይጣናት፡ ወይድኃኑ፡ እመንሱት፡ EM4; ኢይቀርቡ፡ ኅበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ፡ ኢጋንንት፡ ወሰይጣናት፡ ወይድኃኑ፡ እመንሱት፡ RM1; ወኢይቅረቡ፡ ኢጋንንት፡ ኅበ፡ ሀሎ፡ መጽሐፈ፡ ገድልኪ፡ ወይድኃኑ፡ እመንሱት፡ DL|

§ [128]-¹ ወለአዝርእትኒ፡ EM1; ወአዝርእትኒ፡ ፫ይጽገዩ፡ ወይፍረዩ፡ add. DL1|² ይጸውዑ፡ EM2;DL1; ፀውዑ፡ add. ተጸውዓ፡ EM3; ይጸውዑኪ፡ EM4;RM1|³ ስምኪ፡ EM1;EM2;om. EM4;RM1|⁴ ልዑላነ፡ EM2;EM4;RM1|⁵ ወኩሊ፡ add. DL1|⁶ ብፁዕ፡ EM4;RM1|⁷ ዘሰምዓ፡ EM4; ዘሰምኢ፡ RM1; ወዘሰምዐ፡DL1|⁸ om. EM1|⁹ ኑፋቄ፡ EM2|¹⁰ ይጎለፍ፡ ምስሌኪ፡ በግህደት፡ add. DL1|¹¹ rep.|¹² ቁሪር፡EM4; DL1|¹³ ይሰረይ፡ EM3;EM4;ይሰረይ፡ RM1|¹⁴ ሐጢአቱ፡ RM1; ፫ለለጀ፡ add. EM1;EM3|¹⁵ ወይጎለፍ፡ EM2;DL1; ወይሐልፍ፡ EM4; ወይሀልፋ፡ RM1|¹⁶ ውስሐይወት፡ ban. RM1|¹⁷ ወይእዱ፡ EM1; ወይዑዱ፡ RM1|¹⁸ በቅሚኪ፡ EM1|

§ [129]-¹ ሃማኪ፡ EM2;EM4; DL1|² ውስደት፡ EM1; ወስደትኪ፡ EM2;DL1|³ በዝዓለም፡ EM1;EM3|⁴ እስከ፡ ከዓውኪ፡ EM1;EM3|⁵ ወለእንተ፡ EM1|⁶ መካናት፡ EM1; EM4|⁷ ወመንኖትኪ፡ EM4;RM1; ኩሎ፡ add. DL1|⁸ ተጋድሎተኪ፡ EM3; ፫ንሥኢ፡ አክለላተ፡ ስምዕ፡ ፺፡ ወሀብኪ፡ add. EM1; ፫ንሥኢ፡ ፺፡ አክለላተ፡ ስምዕ፡ ወሀብኩኪ፡ ከመ፡ ይኩንኪ፡ አሥራተ፡ EM3|⁹ ወሀየንተ፡ add. ጸምኪ፡ EM1 ወጸምኪ፡ EM2; DL1; ወሕየንተ፡ add. ጸምኪ፡ EM3|¹⁰ ወስግደትኪ፡ DL1|¹¹ ን ተ፡ RM1|¹² om. EM3; አስራተ፡ RM1; ዓሥራተ፡

ዓለ(EM₃41v^a)ም፡³ በመዋዕለ፡ አፍርንጅ፡ ዘከዓውኪ፡⁴ ደ(DL₁38r^b)መኪ፡ ወበእንተ፡⁵
 ንግደትኪ፡ ኩሎ፡ መካናተ፡⁶ ወመንኖተኪ፡⁷ ዓለመ፡ ወህየንተ፡ ተ(RM₁34r^a)ጋድሎትኪ፡⁸
 ወጸምኪ፡⁹ ወጸሎትኪ፡ ወሰጊድኪ፡¹⁰ ዘንተ፡¹¹ ኩሎ፡ ዓሥራተ፡¹² ወሀብኩኪ፡ «ጌተ፡
 አክሊላተ፡¹³ ኦ፡ ፍቅርት(EM₂37r^b)የ፡ «እስከ፡ ለዓለም፡¹⁴ «ወዘንተ፡ ኩሎ፡ ኪዳናተ፡
 እምድኅረ፡ ጸገዋ፡¹⁵ ለእምነ፡ ፍቅርተ፡ ክርስቶስ፡ ዓርገ፡¹⁶ እግዚእነ፡¹⁷ ውስተ፡
 መንበረ(EM₃41v^b) ስብሐቲሁ፡ እንዘ፡ ይብሉ፡ መላእክት፡ ቅዱስ፡ ቅዱስ፡ ቅዱስ፡¹⁸
 በበጸታሆሙ፡¹⁹

[130] ወእ(EM₄33v^a)ምዘ፡ ተወር(EM₁27v^b)ዘወት፡ በኃይለ፡ መንፈስ፡ ቅዱስ፡
 ማ(DL₁38v^a)ኅያዊ፡ (RM₁34r^b) «እንተ፡ ነሥአት፡¹ ኪዳነ፡² እስከ፡ ፲ወጀቱ፡³ ትውልድ፡⁴
 ተፈሥሐት፡⁵ ጥቀ፡ «በተወክፎ፡ ዝንቱ፡ ኪዳነ፡⁶ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ወአመ፡ ሳኒታ፡
⁷ ዕለት፡ «ንስቲተ፡ ሐመት፡⁸ ወመጽአ፡⁹ አኃት፡¹⁰ ደናግል፡¹¹ ከመ፡ የሐውጻሃ፡¹² ለእሞን፡፡
 ኩሎን፡¹³ መበለታት፡ ትቤሎን፡¹⁴ ለአዋልዲሃ፡¹⁵ እምይእዜ፡¹⁶(EM₂37v^a) ኢንት(EM₃42r^a)
 ረዓይ፡¹⁷ ገጽ፡ በገጽ፡ ንሰናበታ፡¹⁸ በበይናቲክን፡¹⁹ ኦ እኅታንየ²⁰ ኢትጠፍዕ፡²¹ ዛቲ፡²²
 መካንየ፡²³ እስከ፡ ዳ(RM₁34v^a)ግም፡²⁴ ምጽአቱ፡ ለእግዚእነ፡²⁵(EM₄33v^b) በይእቲ፡²⁶ መካን፡
 ቡርክት፡ ቅብራ፡ ሥጋየ፡ እስመ፡ ባረካ፡(DL₁38v^b) ሊተ፡²⁷ ዛቲ፡²⁸ መሬት፡²⁹ ዘመጽአት፡³⁰
 እምኢየሩሳሌም፡ በክንፈ፡ ሩፋኤል፡ ወመሲፋኤል፡፡³¹

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

DL1¹³ om. EM1; EM3; EM4; ወጌተ፡ አክሊላተ፡ «ጸገውኩኪ; add. DL1¹⁴ ለዝሉፋ፡፡ EM1; «እስከ፡ ለዓለመ፡
 ዓለም፡ RM1¹⁵ ወዘንተ፡ ኪዳነ፡ ፀገዋ፡ EM2; EM4; RM1; «እምድኅረ ጸገዋ ዘንተ ኩሎ ኪዳነ; EM3; «ወዘንተ
 ኪዳነ እምድኅረ ጸገዋ፡ DL1¹⁶ ወዓርገ፡ EM2; አርገ፡ EM3¹⁷ መድኃኒነ፡ EM1; እግዚአብሔር፡ EM2; EM4¹⁸
 እግዚአብሔር፡ add. RM1¹⁹ በበጸታሆሙ፡ EM3; EM4

§ [130]-¹ «እምድረ፡ ነሥአት፡ EM1; «እምድኅረ፡ ነሥአት፡ EM3; «እንተ፡ ነስአት፡ RM1; «ወበእንተ፡
 ዘነሥአት፡ DL1² ኪዳነ፡ «ምሕረት፡ add. DL1³ ፲ወጀቱ፡ DL1⁴ «ዝገብረ፡ ተዝካራ፡ ወዘጸውዓ፡ ስማ፡ add.
 EM1⁵ ወተፈሥሐት፡ EM2; EM4; RM1; ተፈስሐት፡ EM3⁶ om. EM1; DL1⁷ ሣኒታ፡ DL1⁸ ሐመት፡ ንስቲተ፡
 trans. RM1; ሐመት፡ ንስቲተ፡ trans «ሐማመ፡ add. DL1⁹ ወመጽአ፡ EM1; EM3¹⁰ አኃት፡ RM1; DL1¹¹
 ድናግል፡ EM1; «ሶበ፡ ሰምዓ፡ ሕማማ፡ add. DL1¹² የሐውጻሐ፡ RM1¹³ ወኩሎን፡ EM1; EM3; ምስለ፡ add.
 ኩሎን፡ DL1¹⁴ ወይእቲኒ፡ add. ትቤሎን፡ DL1¹⁵ ለአላአዋልዲሃ፡ EM1¹⁶ እምይእዜ፡ EM1; እምይእዜስ፡
 EM3; እምይዕዜ፡ RM1¹⁷ ኢትረዓይ፡ RM1¹⁸ om. DL1; ንሰናበት፡ EM3; «አንትንሰ፡ ጽንዓ፡ ወኃይላ፡ add.
 DL1¹⁹ በበይናቲነ፡ EM3; በበይናክን፡ RM1²⁰ አሐትየ፡ EM1; አኅትየ፡ «ወትቤሎን፡ add. EM2; አኃትየ፡
 «ወትቤሎን፡ ካዕበ፡ DL1²¹ ኢትጥፋዕ፡ EM1; ኢይጠፍዕ፡ EM2; ኢይጠፍእ፡ EM4; om. RM1²² ዝንቱ፡ EM2;
 om. RM1²³ om. RM1²⁴ om. EM1; EM3; ድግም፡ EM4²⁵ ለእግዚእ፡ EM3; ለእግዚእየ፡ EM1²⁶
 ወበይእቲ፡ EM2; DL1²⁷ መድኅን፡ add. EM1; EM3²⁸ ለዛቲ፡ EM1; EM3; ዛቲ፡ DL1²⁹ መርዓት፡ ban. RM1³⁰
 መጽአት፡ EM2; EM4; RM1³¹ ወፋኑኤል፡ DL1

[131]ወበዝንቱ፡¹ በረከት፡² ንሥኡ፡³ ተፈሥሐ፡⁴ ወኢት(EM₁28r^a)ብክያ፡⁵ እስመ፡ ብክን፡⁶ ተስፋ፡⁷ ዘበሰማያት፡ ንበራ፡ ዝየ፡ ወኢታንቀልቅላ፡⁸ እምዛቲ፡ መካን፡ ዛቲ፡⁹ እንትየ፡ ትኩን፡¹⁰ እምክን፡¹¹ ወካ(EM₃42r^b)ልዕታኒ፡¹² ብፅዕት፡¹³ አታትየ፡¹⁴ ኢትርስ(EM₂37v^b)ዓኒ፡¹⁵ በጸሎትክን፡ ተዘከራኒ፡ ኦ፡ አታትየ፡¹⁶ ወዘንተ፡ ብሂላ፡¹⁷ ፍካዕበ፡ ትቤ፡¹⁸ ፍትሐኒ፡ ኦ፡ አቡየ፡ ቀሲስ፡¹⁹ ወፈትሐ፡²⁰ ቀሲስ፡²¹ በቃለ፡ ፍትሐት፡፡(EM₄34r^a)

[132] ወሶበ፡ ኮነ፡¹ መንፈቀ፡ ሌሊት፡ ለጸቢሐ፡ እሑድ፡² ተከድና፡³ አዕ(DL₁39r^a)ይንቲሃ፡ እንዘ፡ ትጼሊ፡ መዝሙረ፡ ዳዊት፡⁴ ወጸሎተ፡ ኃይላት፡ ኖመት፡ ወአዕረፈት፡ አመ፡ ጅወ፱፡ ለወርታ፡⁵ የካቲት፡⁶ በበዓለ፡⁷ እግዚእነ፡⁸ ኢየሱስ፡ ክርስቶስ፡ ተፈልጠ፡⁹ ነፍሳ፡ እምነ፡¹⁰ ሥጋ(RM₁35r^a)ሃ፡¹¹ መጽአ፡ እግዚእነ፡¹² ምስለ፡ መላእክቲሁ፡¹³(EM₃42v^a) ጳድቃን፡¹⁴ ወሰማዕት፡¹⁵ ወእግዝእትነ፡¹⁶ ማርያም፡¹⁷ ተመጠዋ፡¹⁸ ለነፍሱ፡¹⁹ ፍቅርቱ፡²⁰ ወሢማ፡²¹ ውስተ፡(EM₂38r^a) አውክያኖ(EM₁28r^b)ስ፡ ወአብዕዋ፡²² ውስተ፡ ገነት፡²³ ዘለዓለም፡ እንዘ፡ ይገብሩ፡ ይባቤ፡ አዕላፍ፡ መላእክት፡፡²⁴(EM₄34r^b)

[133] ወበጊዜሃ፡ ተተክለ፡ ዓምደ፡ ብርሃን፡ ላዕለ፡ በድ(DL₁39r^a)ና፡ ለእምነ፡ ፍቅርተ፡

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

§ [131]-¹ ዘንተ፡EM₁;EM₃; በዝንቱ፡ RM₁;ወበዝንቱ፡«መካን ነቢረክን add . DL₁»² በረከታን፡ EM₁;EM₃; በረከታ፡ DL₁»³ ተንሥኡ፡ ban. RM₁; ንሥኡ፡ DL₁»⁴ ወተፈሥሐ፡ EM₂;DL₁»⁵ ወኢትብክያ፡ EM₁»⁶ ሀለወክን፡ ban. DL₁»⁷ ዓቢይ፡ add. ተስፋ፡ DL₁»⁸ ወኢትንቀልቅላ፡ EM₂; EM₄; ወኢታንቀልቅላ፡ RM₁; ወኢታንቀልቅላ፡ DL₁»⁹ ወዛቲ፡ EM₂;DL₁; om. RM₁»¹⁰ ትኩንክን፡EM₁;EM₃»¹¹ እምካክን፡ ban. RM₁; ወካዕበ ትቤሎን፡ DL₁»¹² ወካልዓትኒ፡ EM₂; ወካልአታኒ፡ EM₄; ወካልዕታኒ፡ RM₁; አንትንሂ፡ ban. DL₁»¹³ ብፅዕት፡ EM₂;DL₁; ብፅዕት፡ EM₄; ብፅዕት፡ RM₁; ብፅዕት፡ «ባሕቱ፡add. EM₁; ብፅዕት «አታትየ፡ DL₁»¹⁴ ኢትርስአኒ፡ EM₃»¹⁵ አላ፡ add. DL₁»¹⁶ አንትየ፡ EM₂; አሐትየ፡;EM₄; አታትየ፡ RM₁; om. DL₁»¹⁷ ብሂለ፡ EM₁»¹⁸ ትቤ፡ ካዕበ፡ trans. EM₁; ትቤሎ «ለጅዱ ቀሲስ፡ add. DL₁; om. EM₂; EM₄;RM₁»¹⁹ ፍትሐኒ ኦ ዓቡየ ቀሲስ፡ RM₁; ኦ አቡየ ቀሲስ ፍትሐኒ፡ trans. EM₁;EM₃»²⁰ ፈትሐ፡ EM₂; EM₄;RM₁»²¹ om. EM₁;EM₃»

§ [132]-¹ወከዊኖ፡ EM₁;EM₃»² እኑድ፡ EM₂;EM₃;RM₁»³ ተከድነ፡ EM₃;EM₄;RM₁»⁴ om. EM₂;EM₄;RM₁»⁵ ለወርኅ፡ EM₂;RM₁;DL₁»⁶ ዘውእቱ፡ add. EM₁»⁷ በዓለ፡ «ልደቱ፡ add. EM₁; በዓለ፡ EM₃; በበአለ፡ EM₃»⁸ ወመድኃኒነ፡ EM₁»⁹ ተፈልጠት፡ EM₂; ወተፈልጠት፡ DL₁»¹⁰ om. RM₁»¹¹ ወሥጋሃ፡ RM₁; «ወአመ፡ አዕረፈት፡ add. DL₁»¹² እግዚእነነ፡ EM₃; «ወእምካክነ፡ ኢየሱስ፡ ክርስቶስ፡ add. DL₁»¹³ ምስለ፡ «መልእክቲሁ፡ ban. EM₂; ምስለ፡ መላእክቲሁ፡ «ቅዱሳን፡ add. DL₁»¹⁴ ጳድቃንሂ፡ EM₁;EM₃»¹⁵ ወሰማዕታት፡ DL₁»¹⁶ ወምስለ፡ EM₁;EM₃»¹⁷ ማርያም፡ «እሙ፡ add. EM₁;EM₃»¹⁸ ወተመጠዋ፡ EM₂;EM₄; «ምስሌሁ add. ወተመጠዋ፡ DL₁»¹⁹ ለነፍሱ፡ EM₂;EM₄;RM₁»²⁰ ፍቅርታ፡ RM₁»²¹ ሢማ፡ RM₁»²² ወአብዋ፡ EM₁; ወአብዐዋ፡ DL₁»²³ ገነት፡ «ተድላ፡ add EM₁; ገነተ፡ «ተድላ፡add. EM₃»²⁴ om. EM₁;EM₃; RM₁»

§ [133]-¹ ብርነ፡ EM₁;ብርሃነ፡ EM₃»² ጳዳለ፡ DL₁»³ om. EM₃;RM₁;DL₁»⁴ ዘፀሐይ፡EM₁»⁵ አውክየ፡ EM₁; አዋክየ፡ EM₃; ወአዋክየ፡ DL₁»⁶ om. DL₁»⁷ እምኃይል፡ DL₁»⁸ መንፈሳዊት፡ EM₄;RM₁»⁹ ሀለጪው፡ EM₁»¹⁰ ሰብእ፡rep. EM₁»¹¹ ወአንበቡ፡ DL₁»¹² ወካልዓት፡ RM₁; ወካልዓተ፡ DL₁; መዝሙረ፡ add. EM₁»¹³ «ጸሎት፡

ክርስቶስ፡ ወኮነ፡ ብርሃን፡¹ ከመ፡ ፀዳለ፡² ብርሃን፡³ ፀሐይ፡⁴ አዋከየ፡⁵ ዲበ፡⁶
 ሥጋ(RM₁35r^b)ሃ፡ ኃይል፡⁷ መንፈሳዊ፡⁸ ወእለ፡ ሀለው፡⁹ ሰብእ፡¹⁰ ብዙኃን፡ አንከሩ፡
 ወተደሙ፡ ወሰብሕዎ፡ ለእግዚአብሔር፡ አ(EM₃42v^b)ንበቡ፡¹¹ መዝሙረ፡ ዳዊት፡ ወካልዓተ፡
¹² ፍጹሙ፡ ሙታን፡¹³ በውእቱ፡ ብርሃን፡ እምሴት፡¹⁴ እስከ፡ ጽባሕ፡ ወፈዱ፡ ብእሲ፡¹⁵
 ናፈቀ፡ ልቡ፡ ሰፍሐ፡¹⁶ እ(EM₂38r^b)ዴሁ፡¹⁷ ከመ፡ ይግሥሃ፡¹⁸ ውእየ፡¹⁹ አፃብዒሁ፡²⁰
 እምተኬሳሁ፡ ወርዕደት፡²¹ ምድር፡ ፬ተ፡ ጊዜያተ፡²² ጊዜ፡²³ ፀዓተ፡ ነፍሳ፡ ለእምነ፡
²⁴(EM₄34v^a) ፍቅርተ፡ ክ(RM₁35v^a)ክርስቶስ፡ ሰማዕት፡²⁵

[134]ወበጽባሐ፡¹ ዕለተ፡ እሑድ፡²(DL₁39v^b) ተጋብኡ፡³ ካህናት፡ ወገብሩ፡⁴ ጸሎተ፡ ሙታን፡
 ዘልማድ፡ ገነ(EM₁28v^a)ዝዋ፡⁵ በሰንዱናት፡⁶ ወአብዕዋ፡⁷ ውሰተ፡ ቤተ፡⁸ መቅደስ፡
 ዘ(EM₃42r^a)ሕንፅት፡⁹ በሰማ፡ ለኪዳነ፡ ምሕረት፡¹⁰ እንተ፡ ትገብር፡(EM₂38v^a) ተዝካራ፡
 በሕይወታ፡¹¹ እምነ፡ ቅድስት፡ ፍቅርተ፡ ክርስቶስ፡¹² እንዘ፡ ይዜምሩ፡ ካህናት፡ በክብር፡
 ወበስብሐት፡¹³ በቃለ፡ ማኅሌት፡ ወበጢሰ፡¹⁴ ዕጣን፡¹⁵ ቀበርዋ፡ በከመ፡ ትቤ፡ ቀዳሚ፡ ኀበ፡
 ባረከ፡ ላቲ፡ እግዚእነ፡ ወካዕ(RM₁35v^b)በ፡¹⁶ ተተክለ፡¹⁷ ብርሃን፡ ፍጹሙ፡ ወካዕ፡¹⁸ ዲበ፡
 መቃብሪሃ፡ ለእማሙዝ፡¹⁹ ጸሎታ፡ ወበረከታ፡²⁰ ወስእለታ፡²¹ ወኃይለ፡ ረድኤታ፡ ይኩነን፡²²
 ወልታ፡ ለኩልነ፡²³ ማኅበራኒሃ፡ ወሕዝበ፡ ዚአሃ፡ ይዕቀበነ፡ ወይኩነን፡ ቃውመ፡ ጊዜ፡
 ሐተታ፡ ወይትመሐፀነን፡ እስከ፡ ደኃሪት፡ እስትንፋስ፡ ለዓለመ፡ ዓለም፡ አሜን፡
 (EM₃42r^b),(EM₄34v^b) (RM₁36r^a) ለይኩን፡ ለይኩን፡ አሜን፡ ይበሉ፡ መላእክት፡²⁴(EM₁28v^b)

Consulted witnesses (EM₁EM₂EM₃EM₄RM₁DL₁)

ሙሙውታን፡ EM1; ጸሎታተ፡ ሙታን፡ DL1¹⁴ እምሴትዕ፡ RM1¹⁵ ወፈዱ፡ ብእሲ፡ RM1¹⁶ ወሰፍሐ፡ DL1¹⁷
 እደዊሁ፡ EM2;RM1; ዕዴሁ፡ DL1¹⁸ ይግሥሃ፡ EM2;EM4; ይግሥሶ፡ RM1¹⁹ ውዕያ፡ EM2; ወውዕያ፡ RM1²⁰
 አጽብዒሁ፡ EM1²¹ ወርዕደት፡ EM2;DL1²² ፬ተጊዜያተ፡ DL1²³ ወጊዜ፡ EM2;DL1²⁴ ፍቅርተ፡ እምነ፡
 EM2;DL1²⁵ om. EM1; ወዳድቅት፡ add. EM2;DL1|

§ [134]-¹ ወበጽባሐ፡ EM1; በጽባሐ፡ RM1² እኀድ፡ EM2; ዕኑድ፡ EM3; እኑድ፡ RM1³ ተጋብዑ፡ RM1⁴
 ጳገብሩ፡ RM1; ወገብሩ፡ EM2;EM4;DL1⁵ ወገነዝዋ፡ EM2;EM4;DL1⁶ በሰንዱናት፡ EM2;EM4;DL1⁷
 ወአብዕዋ፡ RM1; ወአብእዋ፡ DL1⁸ rep. RM1⁹ ዘሕንጽት፡ EM4; DL1¹⁰ ፍጹሙ፡ አምላክ፡ add. EM1¹¹
 በሕይወታ፡ EM3¹² om. EM1;EM4;RM1¹³ ወስብሐት፡ EM1; ወበስብሐት፡ RM1¹⁴ መዓዛ፡ add. EM1¹⁵ om.
 RM1¹⁶ ወካእበ፡ EM2; ወካእዕበ፡ RM1¹⁷ ውእቱ፡ add. DL1¹⁸ om. EM1¹⁹ ለእመ፡ ምዕዝ፡ DL1²⁰ om.
 EM2;EM4²¹ om. RM1²² ይኩነን፡ EM1;EM3; ይኩና፡ EM2; ከመ፡ add. DL1²³ om. EM2²⁴ ለእግሥትነ፡
 ወለተ፡ ጊዮርጊስ፡ ለዓለም፡ አሜን፡ EM2; ሕዝበ፡ ዚአሃ፡ ይዕቀበነ፡ ወይትመሐፀነን፡ እስከ፡ ለዓለመ፡
 ዓለም፡ አሜን፡ EM3; ሕዝበ፡ ዚአሃ፡ ይዕቀበነ፡ ወይትመሐፀነን፡ እስከ፡ ለዓለመ፡ ለዓለም፡ አሜን፡ EM4;
 ሕዝበ፡ ዚአሃ፡ ይዕቀበነ፡ ወይትመሐፀነን፡ ለዓለመ፡ ዓለም፡ አሜን፡ ለይኩን፡ ለይኩን፡ አሜን፡ ወአሜ፡
 RM1; ፍቅርተ፡ ክብር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወደድኅና፡ ለነፍሰ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ መድኅን፡
 ወይዕቀቦሙ፡ ለጸሐፊሁ፡ ገብረ ሥላሴ፡ ወለፍቁራቲሃ፡ ተድባበ፡ ማርያም፡ ፍቅርተ፡ ማርያም፡
 ወለክሎሙ፡ ሕዝበ፡ ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡ DL1|

መልክዕ

[1] ሰላም፡ ሰላም፡ ለዝክረ፡ ስምኪ፡ ዝክረ፡ መንፈስ፡ ቅዱስ፡ ሕይወት

እንተ፡ ባረኮ፡ ይትረፃይ፡ በዓይነ፡¹ ኩሉ፡ ፍጥረት

ፍቅርተ፡ ክርስቶስ፡ ኤዶም፡ ዘመዓዛኪ፡ ረድኤት

ስቅይዋ፡ ለለጊዜሁ፡¹⁶⁵ ለሰብእናየ፡ ገነት

ኤፌሶን፡¹⁶⁶ ቀኖና፡ ሕግ፡ ወግዮን፡ ጸሎት

[2] ሰላም፡ ለስእርተ፡ ርእሰኪ፡ እለ፡ ተቀብ፡ ቅብዓ፡ አሚን።

ህየንተ፡ ሣራ፡ ወርብቃ፡ በእደ፡ ፈጣሪ፡ መድኅን።¹

ፍቅርተ፡ ክርስቶስ፡ ፀሐይ፡ ዘሥርጋዌኪ፡ ብርሃን

ኢይክሉ፡² ቀሪቦተኪ፡ ካህናተ፡³ ሐሰት፡ አብዳን⁴

ወኢረክበኪ፡⁵ ጸላዒ፡ ሰይጣን።

[3] ሰላም፡ ለርእሰኪ፡¹ ቀጸላ፡ ሃይማኖት፡ ዘተገልበ።

በሥርዓተ፡ መምህር፡² ጳውሎስ፡ ወሰበነ፡ ጸጋ፡ ዘረከበ።

ፍቅርተ፡³ ክርስቶስ፡ ሣራ፡ እስመ፡ ጸጋኪ፡ ተዘግበ።

ኢክህለ፡¹⁶⁷ መዊኦተኪ፡¹⁶⁸ ሶበ፡¹⁶⁹ መንገሌኪ፡ ቀርበ።

ንጉሠ፡ ጌራራ፡ ሰይጣን፡ ዘኮነ፡ ምንዱበ።

[4] ሰላም፡ ለገጽኪ፡¹ ከመ፡ ገጸ፡ ሙሴ፡ ነቢይ።

ዘይበርህ፡ ወትረ፡ እምከመ፡² ብሩህ፡ ፀሐይ።

Consulted witnesses (EM₁EM₂ EM₃EM₄RM₁)

§ [1]-¹ ለዓይነ፡RM1² ይስቅዋ፡ ለለጊዜሁ፡EM1; ሰቅይዋ፡ ለለጊዜ፡ EM2; EM3; ስቅይዋ፡ ለለጊዜ፡EM4;RM1³ ኤፌሶን፡ add . EM1|

§ [2]-¹መድኅ፡EM1² ኢክህለ፡ EM1;EM2;EM4³ካህነ፡EM3⁴ om. RM1⁵ካህናተ፡ ሐሰት፡ አብዳን ወኢረክበኪ፡ om. RM1|

§ [3] -¹ ሰላም፡ ለርእሰኪ፡ EM2; ሰላም፡ ርእሰኪ፡ EM3;EM4; ሰ፡ ለርእሰኪ፡ RM1² መምሕር፡ EM2;EM3;RM1³ ፍቅርተ፡ EM1; ፍቅ ክር፡ RM1⁴ ኢክህለ፡ EM4⁵ ቀሪቦተኪ፡ EM3⁶ አመ፡ EM2;EM3; RM1; om.EM4|

§ [4] -¹ ሰ፡ ለለገጽኪ፡RM1² ወከመ፡EM4³ ፍቅ፡ ክ፡RM1⁴ ርርብቃ፡EM1⁵ እስራኤልዊ፡ EM3⁶ አስተኃፈሮ፡ EM2;EM3;EM4;RM1

ፍቅርተ፡ ክርስቶስ፡³ ርብቃ፡⁴ ዘልዕልናኪ፡ ሠናይ።
 ያዕቆብ፡ ሰብእናኪ፡ እስራኤላዊ፡⁵ ጎሩይ።
 አስተሐፈረ፡⁶ ፍጡነ፡ ለኤሳው፡ ጌጋይ።

[5] ሰላም፡ ለቀራንብትኪ፡ ዘፆራ፡ ማየ፡ አንብዕ።
 በተ^ዘክሮ፡ ደይን፡ ወሲኦል፡ ወስሕተተ፡¹ ሰብእ።
 ፍቅርተ፡ ክርስቶስ፡ ልያ፡ ዘሥርዓትኪ፡ ፅኑዕ።
 ያስተበዕዑኪ፡ መላእክተ፡ ሰማይ፡ ሳብእ።²
 ውስተ፡ ቤተ፡ ላባ፡ አቡኪ፡ ፈጣሪ፡ እግዚእ።

[6] ሰላም፡ ለአዕይንትኪ፡¹ እለ፡ ይኔጽራ፡² በተስፋ።
 እምዓይነ፡ ቅዱሳን፡³ አርባብ፡ መላእክተ፡ ክርስቶስ፡ አልፋ።
 ፍቅርተ፡ ክርስቶስ፡ ራሄል፡ ጸላዒተ፡ ጌጋይ፡ ዘለፋ።
 በሥርዓተ፡ ሕግ፡ ሠናይ፡ ሥርዓተ፡ ሳውል፡ ወኬፋ።
 ወበምክረ፡ ዚአኪ፡ ብእሴ፡ ጽድቅ፡ ለዓለም፡ ገደፋ።⁴

[7] ሰላም፡ ለአዕዛንኪ፡ ከመ፡ ኤልያስ፡ ድንግል።
 አለ፡ ያጸምዓ፡ ወትረ፡ ነገረ፡ ፈጣሪ፡ ልዑል።¹
 ፍቅርተ፡ ክርስቶስ፡ ዲና፡ አምጻዒተ፡ ምሕረት፡ ወሣህል።
 ለሰይጣን፡ ሴኬም፡² ቀተልዎ፡ በምድረ፡ ካራን፡ ወንጌል።
 ሌዊ፡³ ረድኤትኪ፡ ወስምዖን፡ መስቀል።

[8] ሰላም፡ ለመላትሕኪ፡ ከመ፡ ጽጌ፡ ሮማን፡ ዘተመሰላ።
 ወለአዕናፍኪ፡¹ ሰላም፡ መሳክወ፡ ረድኤት፡² ዘተብህላ።

Consulted witnesses (EM₁EM₂ EM₃EM₄RM₁)

§ [5] -¹ ወስኦልሕተተ፡EM3|² ወሰብእ፡EM3;RM1|

§ [6]-¹ ለዓእይንትኪ፡EM1|² ይናጸራ፡EM2; ይትናጸራ፡EM3; ይትናጸራ፡RM1|³ እምተዓይነ፡ መላእክት፡
 EM2;RM1; እምተአይነ፡ መላእክት፡EM3;EM4|⁴ ገፋ፡EM3|

§ [7] -¹ ነገረ፡ ነገረ፡ ፈጣሪ፡ ልዑል፡:RM1|² ሲኪም፡ EM2|³ ሊዊ፡ EM2|

§ [8]-¹ ወለአናፍኪ፡EM1;EM1;RM1|² ረድኤት፡EM2|³ ፍቅርተ፡ om. EM1; ፍቅርተ፡ ክርስ፡RM1|⁴ በትምርተ፡
 EM2EM3|⁵ ዘራ፡EM1; ዘአረያ፡RM1|⁶ ሕይወታ፡RM1

ፍቅርተ፡ ክርስቶስ፡³ ትእማር፡ በትእምርተ፡⁴ መስቀል፡ ተቀጸላ፡፡
ዛራ፡⁵ ሕይወተ፡⁶ ነፍስ፡ ወሰብእና፡ ፋሬስ፡ ተድላ፤
ተወልደ፡ እምኔኪ፡ በዓለም፡ ገሊላ፤

[9] ሰላም፡ ለከናፍርኪ፡ እለ፡ ነበባ፡ ቃለ፡¹ አምላክ፤
ወአፉኪ፡ ሰላም፡ መድንግፀ፡ ሰይጣን፡ ድሩክ፤²
ፍቅርተ፡ ክርስቶስ፡ ረዓብ፡ ህየንተ፡³ ዘመድ፡ ወአርክ፤
ለካሌብ፡ ኪሩባዊ፡ ወለሰሎሞን፡ መልክ፤⁴
ተወከፊዮሙ፡ በከነዓን፡⁵ ሰአሌ፡⁶ ማይ፡ ፈለክ፤⁷

[10] ሰላም፡ ለአስናንኪ፡ ዘአርአያሆን፡¹ ፀዓዳ፤
ወለልሳንኪ፡² ሰላም፡ ነባቤ፡ ስብሐት፡ እንግዳ፤
ፍቅርተ፡ ክርስቶስ፡ በጽድቅ፡ ለቤተ፡ ክርስቲያን፡ ውሉዳ፤
ያስተበፅዑኪ፡³ ውስተ፡ ምድረ፡ ዓለም፡ ሳይዳ፤
ወአቅረቡ፡⁴ ለኪ፡ አምኃ፡ ወጋዳ፤

[11] ሰላም፡ ለቃልኪ፡ ዘያደነግፅ፡ ከመ፡ መብረቅ፤
ወለእስትንፋስኪ፡ ዘይዪኑ፡ ከመ፡ ዪና፡ ገነት፡ እምርጉቅ፤¹
ፍቅርተ፡ ክርስቶስ፡ ሩት፡² በገራህተ፡ ማዕምር፡ ምርፋቅ፤
እምቦዜ፡ ኪዳንኪ፡ ለሰብእና፡ ኢዮቤድ፡³ ጽድቅ፤
እስመ፡ ወለድኪዮ፡ ያስተበፅዑኪ፡ ቅዱሳን፡ ደቂቅ፤

[12] ሰላም፡ ለጉርዜኪ፡ ዘሰትዮ፡ ማየ፡ ቀኖና፤
ወለክሳድኪ፡ ሰላም፡ ሥርግወ፡¹ ሃይማኖት፡ ባዝግና፤

Consulted witnesses (EM₁EM₂ EM₃EM₄RM₁)

§ [9]-¹ቃለ፡ ቃለ፡RM1|²ወለአፉ፡ ወልድኪ፡ አምላክ፡ ወለአፉኪ፡ ሰላም፡ መድንግፀ፡ ለሰይጣን፡ ድሩክ፡፡
RM1|³ህንተ፡EM3|⁴መልክ፡EM3|⁵ለከነዓን፡EM3፡በከነዓን፡ EM1|⁶ሰአሌ፡EM2|⁷ማዕደተ፡ ፈለግክ፡RM1|

§ [10]-¹ዘአርአያሆን፡EM3;RM1፡ዘአርያሆን፡ EM1|² ወለልሳኪ፡EM1|³ ያስተስተበፅዑኪ፡EM1|⁴ ወያቄርቡ፡
EM2;EM3;EM4;RM1

§ [11] -¹ ርሑቅ፡EM2;EM3;EM4|² እሩት፡RM1|³ ኢዮድ፡EM3

§ [12]-¹ ሥርግወ፡ በወርቀ፡ EM2; EM4; ሥግወ፡EM3; ሥርግወው፡ በወርቀ፡RM1|² om..RM1|³ ረድኢተ፡
EM2|⁴ ሙሲ፡EM2|⁵ ወዓሮን፡RM1|

ፍቅርተ፡ ክርስቶስ፡ ዮካብድ፡ ውስተ፡ ደብረ፡² ዓለም፡ ሲና።
 ያቅርቡ፡ ለነ፡ ለሕዝብኪ፡ ረድኤተ፡³ ዚኣኪ፡ መና።
 ሙሴ፡⁴ ቅድስናኪ፡ ወአሮን፡⁵ ንጽሕና።

[13] ሰላም፡ ለመታከፍትኪ፡ ሥርዓተ፡ ሃይማኖት፡ ዘፆራ።
 ወለዘባንኪ፡ ሥርግው፡ በልብሰ፡ መስቀል፡ ዘሊቶስጥራ።
 ቅድስተ፡ ቅዱሳን፡ አንቲ፡ ፍቅርተ፡ ክርስቶስ፡ ዲቦራ።
 ምስለ፡ ባርቅ፡ ኪዳንኪ፡ በገጸ፡ መላእክት፡ ሐራ።
 በበረደ፡ ረድኤትኪ፡¹ ቀተልኪዮ፡ ለሰይጣን፡ ሲሳራ።

[14] ሰላም፡ ለእንግድዓኪ፡¹ ሎግዮ፡ ሃይማኖት፡ ዘለብሳ።
 ወለሕፅንኪ፡ ሰላም፡ ንጽሐ፡ መላእክት፡ ዘወረሳ።
 ፍቅርተ፡ ክርስቶስ፡² ሐና፡ እስመ፡ ሥጋኪ፡ ዘለብሳ።³
 ለዳዊት፡ ሰብእናኪ፡ ዘዓለማተ፡ ቀደሳ።⁴
 ሳሙኤል፡ ቅድስናኪ፡ መንግሥቶ፡ ሐደሳ።

[15] ሰላም፡ ለአእዳውኪ፡ መዋዕያነ፡ ሰይጣን፡ አረሚ።
 ወለመዛርእኪ፡ ሰላም፡ ፅኑዓነ፡ ረድኤት፡ ቀዳሚ።
 ፍቅርተ፡¹ ክርስቶስ፡ ቤርሳቤሕ፡ በሥርዓትኪ፡ ቀዋሚ።²
 ሰሎሞን፡ ቅድስናኪ፡ እንዘ፡ ስመ፡ አምላክ፡ ይሰሚ።
 ቀተሎ፡³ ፍጡነ፡ ለሰይጣን፡⁴ ሳሚ።

[16] ሰላም፡ ለኩርናዕኪ፡ ርእሰ፡ አበሳ፡ ዘቀጥቀጠ።
 ወለእመትኪ፡ ሰላም፡ ለልብሰ፡ አበሳ፡¹ ዘሰጠጠ።
 ፍቅርተ፡ ክርስቶስ፡² ብፅዕት፡ አስመ፡³ ጸጋኪ፡ ተሰልጠ።

Consulted witnesses (EM₁EM₂ EM₃EM₄RM₁)

§ [13] -¹በበረ፡ ርደትኪ፡ EM3፤ በረደ፡ በረድኤትኪ፡ EM4፤ RM1፤

§ [14] -¹ ለእንግድዓትኪ፡ EM1፤² ፍቅ፡ ክር፡ RM1፤³ ዚኣኪ፡ ለብሳ፡ EM3፤ ለብሰ፡ RM1፤⁴ ዘኣለማተ፡ ቀደሰ፡ RM1፤⁵ ሐደሰ፡ RM1፤

§ [15] -¹ om. EM1፤² ቀዋሚ፡ EM4፤³ ቅትሎ፡ EM4፤⁴ ለሰሠኒ፡ EM1፤

§ [16] -¹ ኃጢአት፡ RM1፤² ፍቅር፡ ስስ፡ RM1፤³ እንተ፡ EM3፤⁴ ኢረክቡ፡ RM1፤⁵ om. EM3፤ EM4፤ RM1፤

ረበናት፡ መናፍቃን፡ ኢይረክቡ፡⁴ ሕዳጠ።

ስመ፡ ቃለ፡ ፊጣሪ፡⁵ መጻሕፍት፡ ሕገ፡ ፊጣሪ፡ ዘኮነ፡ ፍሉጠ።

[17] ሰላም፡ ለእራጋትኪ፡ ዘኢተሰፍሐ፡¹ በእድ።

ወለዓፃብዕኪ፡ ምሑራት፡ ፈትለ፡ ሜላተ፡ ሕግ፡ ፈቃድ።

ፍቅርተ፡ ክርስቶስ፡ ዮዲት፡ መፍቀሪተ፡ ክርስቶስ፡ ዋሕድ።

ተመትረ፡ ክሳደ፡ ሕግ፡ ቅድመ፡ አርሲሳን፡² አይሁድ።

ለሰይጣን፡ ሆሎፎርኒስ፡ በመጥባሕት፡³ ሰጊድ።

[18] ሰላም፡ ለአጽፋረ፡¹ እዴኪ፡ እለፃመዋ፡² ወደክማ።³

ወለገቦኪ፡⁴ ዘተረገዘ፡ በኩናተ፡⁵ ረድኤት፡ ዘራማ።

ፍቅርተ፡ ክርስቶስ፡⁶ አስቴር፡ በግብረ፡ ሕማም፡ ወፃማ።

ለዓለም፡ መርዶክዮስ፡ ብእሴ፡ ሞገስ፡ ወግርማ።

አቅተልኪዮ፡ እስመ፡ አሕመሞ፡ ለሰይጣን፡ ሐማ።

[19] ሰላም፡ ለከርሥኪ፡ እክለ፡ መንፈስ፡ ቅዱስ፡ ዘተሰሰየ።

ወልብኪ፡¹ ርኅሩኅ፡² ሥርዓተ፡ አምላክ፡ ዘሐለየ።

ፍቅርተ፡ ክርስቶስ፡³ ቅድስት፡ እምየ፡ እምየ።⁴

ዓይነ፡ ሕሊናኪ፡⁵ እንዘ፡ ይገብር፡⁶ ሠናየ።

ትንሣኤ፡ ፊጣሪ፡ ሕገ፡ መጽሐፍ፡ ነጸረ፡ ወርእየ።

[20] ሰላም፡ ለኩልያትኪ፡ እለ፡ ተፈትና፡ ወተባየጸ።

ወሕሊናኪ፡ ዘተ'ድፈ፡ በትምህርተ፡¹ ክርስቶስ፡ አሕፃ።

ፍቅርተ፡ ክርስቶስ፡ ኤልሳቤጥ፡ አመ፡ እግረ፡ ልቡ፡ ሐወጸ።

Consulted witnesses (EM₁EM₂ EM₃EM₄RM₁)

§ [17] -¹ዘኢተፍሐ፡EM1²መናፍቃን፡RM1³ሆርኒስ፡በመጥባሕት፡RM1፡በመጥባሕት፡EM1

§ [18]-¹ ለአፋረ፡EM1² ዘጻመዋ፡RM1፤ ወሐማ፡RM1³ ወሐማ፡EM4⁴ ወወለገቦኪ፡EM4⁵ በኩይናተ፡EM1፤RM1⁶ፍቅር፡ክር፡RM1

§ [19]-¹ ወለልብኪ፡EM3² ሰላም፡EM4፤RM1³ እም፡ፍቅርተ፡ቅክርስቶስ፡EM1⁴ እምየ፡RM1⁵ ልቡናኪ፡EM3፤EM4፤ልብናኪ፡RM1⁶እገብር፡EM2፤EM4፤ዘይገብር፡RM1

§ [20] -¹በትእምርተ፡EM2፤EM4፤RM1፤በትምህርተ፡EM3

የሐንስ፡ ቅድስናኪ፡ ቅድመ፡ ገጽ፡ ሄሮድስ፡ ዓመ፡
ለሄሮድያዳ፡ ዓለም፡ ፍጡነ፡ ገሠ፡

[21] ሰላም፡ ለዐማዑትኪ፡ አማዑተ፡ ድንግል፡ ዘተዛወጋ፡¹

ወለንዋየ፡ ውስጥኪ፡ ዘፈጸመ ፡ለቤተ፡ ክርስቲያን፡ ሕጋ፡
ፍቅርተ፡ ክርስቶስ፡ ቅድስት፡ መዓዛ፡ ረደኤትኪ፡² እንበለ፡ ንትጋ፡
ማርያም፡ እንተ፡ ዕፍረት፡ ሃይማኖትኪ፡³ ዘሥጋ፡
ለእግረ፡⁴ ሰብእናኪ፡⁵ ቀብዓቶ፡ በጸጋ፡

[22] ሰላም፡ ለኅንብርትኪ፡ እንተ፡ ሠናየ፡¹ ተፈጥሮቱ፡

ወለሐቋኪ፡² ሰላም፡ ዘቅንዓተ፡ ጋጋ፡ ቅንዓቱ፡³
ፍቅርተ፡ ክርስቶስ፡⁴ ሰሎሜ፡⁵ በእንተ፡ ክርስቶስ፡ ወወላዲቱ፡፡⁶
እንተ፡፡⁷ ተሰደድኪ፡⁸ እምግብረ፡ ዓለም፡ ዝንቱ፡
ወእምእደ፡ ሄሮድስ፡ ሰይጣን፡ ዘብዙኅ፡ መሥገርቱ፡⁹

[23] ሰላም፡ ለአቅያጽኪ፡ ዘተመሳላ፡ አዕማደ፡

ወለአብራክኪ፡ ሰላም፡ እንተ፡ አጽንኦኪ፡¹ ሰጊደ፡
ፍቅርተ፡ ክርስቶስ፡² ማርያም፡³ አቅመ፡ ልብኪ፡ ፈቀደ፡
መክፈልተ፡⁴ ሠናየ፡⁵ አስመ፡ ፈጽሞኪ፡⁶ ገሐደ፡
ኀረየኪ፡ ወወደሰኪ፡ ፈጣሪ፡ ፈድፋደ፡

[24] ሰላም፡ ለአእጋርኪ፡ በገቢረ፡ ጸሎት፡ እለ፡ ጸንዓ፡

ወለሰኩናኪ፡ ሰላም፡ ዘፍና፡ ሃይማኖት፡ አርትዓ፡

Consulted witnesses (EM₁EM₂ EM₃EM₄RM₁)

§ [21]-¹ ዘዘተዛወጋ፡EM1|² ረደኤት፡EM2;EM4; ረደኤት፡RM1|³ ሃይማኖት፡RM1|⁴ add. ፈጣሪ፡ EM3|⁵ ሰብእና፡
ዚኦኪ፡EM2RM1; ለእግረ፡ ሕሊና፡ ኪፈጣሪ፡ ሰብእና፡ ዚኦኪ፡ EM4|

§ [22] -¹ ሠነየ፡EM1; ሠናይ፡RM1|² ወለሐውቋኪ፡EM2;EM4;RM1;ወለሐቋኪ፡ EM1|³ ቅናቱ፡EM2;EM4|⁴
ፍቅር፡ ክር፡RM1|⁵ ሰሎሞን፡EM2|⁶ ወልደቱ፡EM2; ወላዲቱ፡RM1|⁷ እንተ፡ተ፡EM1|⁸ ሰደድኪ፡ EM2|⁹
መሥጋርቱ፡EM2|

§ [23]-¹ አጽንኦክ፡EM1|² ፍቅር፡ ክር፡RM1|³ ማርያም፡RM1|⁴ መትክፈልተ፡EM1|⁵ ለሠናያ፡ RM1|⁶
ፈጽሞኩኪ፡RM1|

§ [24] -¹ All the line is omitted; RM1|² ዘሥርተ፡ ክርስ፡RM1|³ እምነ፡ መነ፡EM3|

ፍቅርተ፡ ክርስቶስ፡ ማርታ፡ ዘታጸድቂ፡ ኃጥአ።¹

አልዓዛር፡ ሰብእናኪ፡ ዘሥርዓተ፡ ክርስቶስ፡² አጽንዓ።

እምነ፡³ መቃብር፡ ተንሥአ፡ ወወጽአ።

[25] ሰላም፡ ለመከየድኪ፡ አሣዕነ፡ ጸሎት፡ ዘገብረ።

ወለአጻብዕኪ፡ ዘእግር፡ እለ፡ አሰነያ፡¹ ገብረ።

ፍቅርተ፡ ክርስቶስ፡ ሳምራዊት፡ አመ፡ ረከበኪ፡ ምዕረ።

እንዘ፡² ትቀድሂ፡ ማየ፡ ሕገ፡ ጸሎት፡ ሥሙረ።

በቀሉተ፡³ ልሳን፡ እግዚአብሔር፡ አውረሰኪ፡ ክብረ።

[26] ሰላም፡ ለአጽፋረ፡ እግርኪ፡ እለ፡ ተሰብካ፡ ወሰነያ።¹

ወሰነነ፡ ቆምኪ፡ ዘተኅርያ፡² እምቁመተ፡ ራሔል፡ ወልያ።

ፍቅርተ፡ ክርስቶስ፡³ ፈጸምኪ፡ ሥርዓተ፡ ጴጥሮስ፡ ሐዋርያ።

በሃይማኖትኪ፡ ወጉባዔ፡ ቅድስት፡ ኒቅያ።

እስመ፡ ኃረየኪ፡ ፈጣሪ፡ ኬንያ።

[27] ሰላም፡ ለመልክዕኪ፡ በሰሌዳ፡ ብርሃን፡ ዘተሥዕለ።

ወለጸአተ፡ ነፍስኪ፡ ሰላም፡ ከመ፡ ገብረ፡¹ ሕይወት፡ ዘተመሰለ።

ፍቅርተ፡ ክርስቶስ፡ ከነናዊት፡ እም፡ እግዚአብሔር፡ ክህለ።

ፍርፋራተ፡ ጸጋ፡ ጊዜ፡ ሰአልኪ፡ ስኢለ።

ነፍሰ፡ ኃጥዕት፡² ወለትኪ፡ ረከበት፡ ሣህለ።

[28] ሰላም፡ ለበድነ፡ ሥጋኪ፡ አምሳለ፡ ዕፍረት፡ ዘይጌኑ፡

ወለግንዘትኪ፡¹ ሰላም፡ ዘሰንዱነ፡² ረድኤት፡ ሰንዱኑ።³

Consulted witnesses (EM₁EM₂ EM₃EM₄RM₁)

§ [25] -¹ አሰየ፡RM1² እንዘ፡ እንዘ፡EM3³ በቀሉተ፡RM1|

§ [26] -¹ ወሠናይ፡RM1² ዘተሐርየ፡EM4;ዘተሐርያ፡³ ዘተሐርየ፡EM4;ዘተሐርያ፡⁴ ፍቅ፡ ክርስ፡RM1|

§ [27] -¹ ግብረ፡EM3;EM4;RM1² ኃጥእ፡EM2;EM3;RM1|

§ [28]-¹ወለእግዝእትኪ፡EM3² ዘሰንዱ፡EM1; ዘሰንዱ፡RM1³ ሰንዱ፡EM2;EM3;RM1; ዘሰንዱ፡EM4⁴ ክርስቶ፡RM1⁵ ክርስቶ፡om.RM1⁶ ሞትኪ፡RM1⁷ ግማነ፡EM2;EM4;RM1;ግሙነ፡EM3;ግዙማነ፡ EM1|

ፍቅርተ፡ ክርስቶስ፡⁴ ምስሌኪ፡⁵ ዘዓለመ፡ ሥጋ፡ መነኩ።
 አዕዋም፡ ሰብአ፡ ቤትኪ፡ እለ፡ ቈጽለ፡ ሥጋ፡ ተከድኑ።
 በማኅፂ፡ ሐዘን፡ ጊዜ፡ ሞትኪ፡⁶ ግዙማን፡⁷ ከጐኑ።

[29] ሰላም፡ ለመቃብርኪ፡ እምጽርሐ፡ አርያም፡ እለ፡ ይወርዱ።¹
 ለአቂቦቱ፡ መላእክት፡ ክብረ፡ ዚአሁ፡ አግሐዱ።
 ፍቅርተ፡ ክርስቶስ፡² ቅድስት፡³ ለእግዚአብሔር፡ በፈቃዱ።⁴
 ኢክህሉ፡ ቀሪቦተኪ፡ እለ፡ ናፈቁ፡ ወክህዱ።⁵
 በግብረ፡ ዕበድ፡ ለንስጥሮስ፡ እኩያን፡ ውሉዱ።

[30] ሰላምኪ፡¹ ኢይትርፍ፡ ሃማሁ፡ ለነባቤ፡ ዝንቱ ፡ድርሳን።
 እስመ ፡ኑኃ፡ እድሜ፡² ይትወከፍ፡ እም፡ እግዚአብሔር፡ መድኅን።
 ፍቅርተ፡ ክርስቶስ፡³ ቅድስት፡ በስእለትኪ፡ ኪዳን።
 ወይድኃን፡⁴ ጊዜ፡ ሐተታ፡ እምፃዕረ፡ ኩነኔ፡ ወደይን።
 ወእም⁵ ጸላኢሁ፡ እኩይ፡ ረቂቅ፡ ሰይጣን።⁶

Consulted witnesses (EM₁EM₂ EM₃EM₄RM₁)

§ [29] -¹ እለወረዱ፡RM1|² ክር፡ ክር፡ RM1|³ add. EM1፡;EM4|⁴ በፈቃዱ፡EM4;በፍቃዱ፡ EM1|⁵እስመ፡ ናፈቁ፡
 ወክህዱ፡EM2;እስመ ናፈቁ፡ ወክህዱ፡RM1|

§ [30] -¹ om.RM1|² ዕድሜ፡EM3 እድሜ፡ EM1|³ om.RM1|⁴ ወድኃን፡EM3|⁵ እስመ፡EM2;EM3;EM4;RM1|⁶
 om.RM1|

6.3.Edition of the text of Additional Effigy, Mälk'ə Fəqərtä Krəstos

ተረፈ መልክዕ

- [1] ሰላም፡ ለኪ፡ ፍቅርተ፡ ክርስቶስ፡ ፌቤን፡ ሰረገላ፡ ሐዘን፡ ዘተጽዕኑ፡
ማኅበራንኪ፡ እለ፡ የሐዘኑ፡
በጊዜ፡ ሞትኪ፡ እለ፡ መነኑ፡
- [2] ሰላም፡ ለኪ፡ እምዓውልዓ፡ ገዳም፡ ሥጋኪ፡ ፍቅርተ፡ ክርስቶስ፡ ቅድስት፡
አንተ፡ ተቀብዓት፡¹ ሃይማኖት፡ ዘይት፡
ሠሰለ፡ ጽልመተ፡ ሞት፡
- [3] ሰላም፡ ለኪ፡ ፀሐየ፡ አዕምሮ፡ ሠረቀ፡ አምሰብእናኪ፡ ጠፈር፡
ጽልመት፡ አበሳ፡ ያሰስል፡ እም፡ገጸ፡ ምድር፡
ፍቅርተ፡ ክርስቶስ፡ ድንግልት፡ ፍቅር፡
- [4] ሰላም፡ ለኪ፡ እምሐረገ፡ ወይን
ሕግኪ፡ አዕዋፈ፡ ወንጌል፡ ጻድቃን፡
አስካለ፡ ሃይማኖት፡ ቀሰሙ፡ በምግብ፡ ዘመን፡
ፍቅርት፡ ክርስቶስ፡ ዘ⁰አማን፡
- [5] ሰላም፡ ለኪ፡ ኀበ፡ ጸደቀ፡ ወሠምረ፡ ፍቅርተ፡ ክርስቶስ፡ ጠባብ፡
በአፈ፡ ማኅየዊ፡ ተቀስሙ፡ ጳጳቅሊጦስ፡ ንሕብ፡
ጽጌ፡ ቅድስናኪ፡ ሕይወተ፡ ሕዝብ፡

Consulted witnesses (EM₁EM₂EM₄RM₁)

§ [2] -¹ተቀብዓት፡EM4

§ [3] -¹አምሰብእናኪ፡EM1²ሀገር፡EM2;EM4³ክር፡EM1|

§ [4] -¹ወትንጌል፡EM1

§ [5] -¹ማኅየዊ፡EM4;ማኅያዊ፡ EM1|

[6] ሰላም፡ ለኪ፡ ያፈቅሩኪ፡ ፈድፋደ፡ ሰብአ፡ ዓለም፡ ከሌሎች፡

ፍቅርተ፡ ክርስቶስ፡ በእንተ፡ ስሙ፡

ዘነበርኪ፡ ውስተ፡ ዓለሙ፡

[7] ሰላም፡ ለኪ፡ ዕሤተ፡ የማህ፡ ይትአጸፍ፡ ለኀጣኤ፡ ምግባር፡ ብእሲ፡

ወለዘውገ፡ አብዳን፡ ሕዝብ፡ መነኮስ፡ ፈላሲ፡

ፍቅርተ፡ ክርስቶስ፡ ሰአርኪዮ፡ ሥልጣን፡ ከይሲ፡

ከመ፡ ኢይርከባ፡ ለብእሲት፡ ክርስቶስ፡ ነጋሢ፡

[8] ሰላም፡ ለኪ፡ ፍቅርተ፡ ክርስቶስ፡ ወለተ፡ ቃል፡ ባሕረ፡ መብልዓ፡ ክርስ፡ ዘሠጠቀ

እምልቡናክን፡ ሰማይ፡ ፀሐየ፡ ሃይማኖት፡ ሠረቀ

በሀሊበ፡ ወንጌል፡ ሐዲስ፡ ቀዳሚ፡ ዘልህቀ፡

[9] ሰላም፡ ለኪ፡ እምነ፡ ፍቅርተ፡ ክርስቶስ፡ ዘኮንኪ፡ ለእግዚአብሔር፡ ምርፋቁ

እም፡ ጸሎትኪ፡ ብዙኀ፡ ዘኢይትኃለቁ፡

ብዙኃን፡ አጽራር፡ ተነጸሐ፡ ወወድቁ፡

[10] ሰላም፡ ለኪ፡ ፍቅርተ፡ ክርስቶስ፡ እምነ፡ ቅናተ፡ ንጽሕና፡ አጣቂ፡

ያዕቆብ፡ ገቦኪ፡ እንተ፡ ፈራቂ፡

እምጸሎትኪ፡ ብዙኀ፡ ይድኅን፡ ሰራቂ፡

[11] ሰላም፡ ለኪ፡ ፍቅርተ፡ ክርስቶስ፡ እምነ፡ ለገዳመ፡ ሲሐት፡ ዘኮንኪ፡ እመ፡ ደቂቃ፡

ማኅቶትየ፡ ኩኒ፡ በውስተ፡ ጣቃ፡

እስመ፡ አንቲ፡ ዘኮንኪ፡ ለልብየ፡ ጻሕቃ፡

Consulted witnesses (EM₁EM₂EM₄RM₁)

§ [7]-¹ወለዘውጋ፡EM₂

§ [8]-¹ፍቅርተ፡EM₁|²ፀሐቀ፡ EM₁|

§ [9]-¹ለእግዚአብሔር፡ ምርፍቁ፡EM₁

[12] ሰላም፡ ለኪ፡ ፍቅርተ፡ ክርስቶስ፡ እምነ፡ እስመ፡ ለልብኪ፡ አለቦቼ፡ ኑፋቄ፡
 ታስተበቀኝኪ፡ ተሰሎንቄ፡
 ወኪዳነ፡ ዚእኪ፡ ኮነ፡ ለኩሉ፡ መጽደቄ፡

[13] ሰላም፡ ለኪ፡ ፍቅርተ፡ ክርስቶስ፡ ቅድስት፡ ሰአሊተ፡ ምሕረት፡ በጻሕቅ፡
 እንበይነ፡ አዕሩግ፡ ወደቂቅ
 አውጽእኒ፡ ሊተ፡ እምባሕረ፡ ኃጢአት፡ ዕመቅ፡

[14] ሰላም፡ ለኪ፡ ፍቅርተ፡ ክርስቶስ፡ እምነ፡ በልብናኪ፡ ቤት፡ እንተ፡ ኢቦአ፡ ናፍቆ፡
 ቃለ፡ ፈጣሪ፡ ድምጽ፡ መሰንቆ፡
 ዘትሰምኢ፡ ዘልፈ፡ በአድልቅልቆ
 ጸግውኒ፡ ሊተ፡ ለልብየ፡ ጻሕቆ፡

[15] ሰላም፡ ለኪ፡ ፍቅርተ፡ ክርስቶስ፡ ቅድስት፡ ሶበ፡ ጸዋዕኩኪ፡ በተአምኖ፡
 ለማዕበለ፡ ሐዘን፡ ዘታዝዝኖ፡
 አውፅዕኒ፡ ሊተ፡ እምተኩንኖ፡
 እንተ፡ ቃለ፡ አብ፡ ዘመጽአ፡ ሰብአ፡ ከዊኖ፡
 ሰላም፡ ለኪ፡ በዝ፡ ቃል፡ አድጎኒየ፡ ለወልደ፡ ኖብ፡ ገብርኪ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

Consulted witnesses (EM₁EM₂EM₄RM₁)

§ [12]-¹ተሰሎቄ፡EM2

§ [13]-¹ስድቅት፡EM1;ጻድቅት፡EM2|

§ [14]-¹አድልቅልቆ፡EM1

§ [15] -¹ከወኖ፡EM1|

CHAPTER SEVEN

ANNOTATED TRANSLATION

7.1. Annotated Translation of the Edited text of Gädlä Fəqərtä Krəstos

1. In the name of the Father and of the Son and of the Holy Spirit, One God, we begin with the grace of our Lord Jesus Christ, in the Name of the Holy Trinity, Father and Son and Holy Spirit, of Three Hypostases and three Faces and three Names that never separate from His existence and His Highness is unapproachable, [He is] united in His Trinity before the [existence of the] world, and no one excels Him and no admixture upon Him, [and] seated on His Throne in His co-equality, in one kingdom and with one commandment, and with one counsel, co-equal in authority, and the flow of His mercy never dries up every dawn.

2. O this, how His primordial deeds! is wonderful and amazing! Creating the world, He established its governance and one creature transgressed His commandment with the counsel of his adversary resembling Eve who [Originated] came out from his side. And he realizing [his transgression] cried before Him. And He gave him hope in his days. That in later time He sent His Only Son who is from Himself, He saved him and redeemed him [Adam], becoming Incarnate from him, became flesh without separating from the bosom of His Father. He is consubstantial [with His Father] in His existence. He suffered and died He delivered Adam from Hell and let him enter into his happiness, redeemed him by His own blood, rose from the dead and on the fortieth day ascended unto His Father.

3. And on the tenth day, He sent His Holy Spirit to His Apostles and He made them speak in the tongues of the world, [in the language of] Parthians, and Medes and Elamites.¹⁷⁰ They taught all

¹⁷⁰ Acts 2: 8-9

men the Nativity of Christ, of His Incarnation from Mary, and as He has given us His holy Flesh and His precious blood, that He will come again in His glory together with His thousands and thousands of Angels that He will judge the living and the dead accordingly.¹⁷¹ In such a Lord, I believe in and worship.

4. And now I will write the struggle of the loved ones and the elects of God that lives, and the struggle of this saint and His elect, and honored our lady, the blessed Fəqərtä Krəstos, righteous, chosen from the womb of her mother, and from the loins of her father. No one resembles her in this world, the deeds of woman are not upon her and no uncleanness of sin has touched her and she has no pollution of sin as that of all women,¹⁷² but her mind was pierced by the spear of the love of Christ. And no one excels this saint, our mother St. Fəqərtä Krəstos from among the generation of women except the one, our Lady who has received a covenant for all creation forever amen.

5. Listen our fathers and brothers and sisters, all you Christians, her news and struggles, of our mother righteous and blessed, saint St. Fəqərtä Krəstos. And now listen with the ear of your heart, you who are gathered on this day of the feast of this saint and blessed who are shackled by the cord of love of our mother St. Fəqərtä Krəstos, blessed and honored, righteous and chosen, our mother, beloved of our Lord with His mother Mary, our Lady. O you Christians, may God bless you and enlighten the eyes of your hearts to listen to the struggle of our mother Fəqərtä Krəstos the righteous¹⁷³.

6. There was a generous man named Laba who lived in the country of Dära and the name of his wife was Wängəlawət. They were God fearers harmoniously in the Law of God, kind and

¹⁷¹ Mat. 25:31, Mat. 16:27, Ps. 62:12, Rom. 2:6, Rev.22:12, Rev.20:13

¹⁷² Usually the scribe of women saints hagiography use these words to express the holiness and purity of the saint.

¹⁷³ In the Ethiopian Orthodox Täwəhaedo Church tradition; these words are common before the reading of the miracles and hagiographies of saints to prepare the Christians to listen the hagiography of the saint in silence.

righteous. This man was kind as the righteous Abraham and the woman was chosen as Sarah and as Joachim and Hannah,¹⁷⁴ the parents of our Lady Virgin Mary. Both of them always lived by the commandment of God, in humility and fear [of God]. Her father and mother became honored and rich, and Israelites. And they were very honored in holiness and purity, and were devoted in fasting and prayer, and prostration and abstinence. And because of this God the Most-High blessed and ennobled them in all their deeds. And they were regularly giving much alms to the poor and the needy. And they hold steadfast the upright Faith of the holy Apostles.

7. And they did not have children, because of this they were grieving a lot and were always beseeching unto God because they were without a son and daughters.¹⁷⁵ And they used to give alms, much money and they brought forth gift to the Church and do feasts and remembrances in honor of the saints and martyrs and venerate the feasts of Micha'el and Gäbrəl and of [Virgin] Mary and the feast of our Lord Jesus Christ; and exceedingly on the feast day of the covenant of [Virgin] Mary on the 16th of [the month of] Yäkatət. On that day they [made] give much alms and feed the hungry and satisfy the thirsty, these her father and mother.

8. And after this, [on] one day an Angel of God appeared to them and said to them, rejoice and be glad, as your cry has reached unto God, and from you will come out a daughter who is wonderful in all of her deeds and upright in her Faith as Oreni¹⁷⁶ and Barbara¹⁷⁷ and Ilareya¹⁷⁸ as

¹⁷⁴In Ethiopic hagiographic tradition we find a similar pattern expressing the righteousness of the parents of the saint.

¹⁷⁵The parents of saints were mostly childless and they received a child through the annunciation of an Angel of God.

¹⁷⁶Martyr St. Irene/Oreni was the daughter of a pagan Roman emperor named Marcəanus. But her mother was a Christian. Her parents built a tower for her and they sent up with her ninety-seven idols for her to worship. They sealed the door upon her, and she remained inside for seven years and seven months. One day when she lifted up her eyes towards the east God showed her that she would become a Christian and that she would receive martyrdom. When she had grown up her parents tried to force her to marry, but she said unto them, "Wait for me seven days." And then she prayed to God. At that moment, the Angel of God came and strengthened her, and told her that Timothy, the apostle of Paul, shall come unto her and baptizes her, and that she will become a martyr. St. Timothy came and baptized her and then she smashed all the idols of her father. After seven days her father and her mother came unto her and talked to her as before, and Saint Irene answered and said, "I have been called by the heavenly King, Jesus Christ, and I have been baptized in His Name." When her father heard his daughter's

Eupraxia¹⁷⁹ and Senaser. And her fame will go out to the end of the world, and she will struggle for the upright Faith and men will be saved by her prayer. She is blessed fruit of the womb [and] the beloved of God. And saying this, the Angel of annunciation departed and disappeared.¹⁸⁰

9. And after some time she [her mother] conceived on the fourth of the month of Məyazya. And during the period of her pregnancy, she used to make one thousand prostrations every day, and used to pray the Psalter of David, as she is accustomed to do. And after that, the time of her delivery came nigh and gave birth to a beautiful daughter and of happy countenance on the twenty

words he was greatly angered, and took her down from the upper room and dragged her away. She performed miracles and because of that many people believed in the Lord Jesus Christ, including her father. Emperor Decius and his son as well as the King of Persia tortured St. Irene with several means but she overcame all those afflictions. Though she died by a spear, God came and raised her up, and she came into the city preaching in the Name of Christ. And after a few days, she was caught up into the Garden of Delight.; Wallis Budge, *Ethiopic Synaxarium, The Book of the Saints of The Ethiopian Orthodox Tāwahədo Church, Translation, Printed by the Ethiopian Orthodox Tāwahədo Däbrä Məhərät St. Michael Church, Garland, TX USA, , Tir 30 (February 07).*

¹⁷⁷ St. Barbara was the daughter of Dioscorus, who was a judge and exceedingly great in the palace of the infidel Diocletian. Dioscorus made for his daughter a strong palace so that no one should ever see her; and he commanded the builders to make two windows, which would open in the bathhouse. And when Saint Barbara saw the two windows, she commanded the builders to make a third window, and then she made over the bath the sign of the Life-giving Cross of our Lord Jesus Christ. When her father came and asked her as to why she has done that, she said unto him, “Know, O my father, that everything is completed in the Holy Trinity, and I have made three windows in the Name of the Holy Trinity. And this cross is a sign of the Cross of our Lord Jesus Christ, wherein was the salvation of the whole world. Turn, O my father, from thy error, and worship thy God Who created thee.” When her father heard these words, he was greatly angered and drew his sword and ran after her, but she fled from him; and there was a rock in front of her, and that rock split and she entered into it and was protected. Her father commanded his men to cut off her head, and she received the crowns of martyrdom together with another woman called Juliana. (Wallis Budge, *Ethiopic Synaxarium, The Book of the Saints of The Ethiopian Orthodox Tāwahədo Church, Translation, Printed by the Ethiopian Orthodox Tāwahədo Däbrä Məhərät St. Michael Church, Garland, TX USA., Tahesas 8 (Dec. 17).*

¹⁷⁸ St. Hilaria/ Ilareya was the daughter of Emperor Zeno (474 – 491). She went forth from the palace by putting on a man’s attire, and departed to the land of Egypt, and hence to the desert of Scetes. She struggled there in the desert of Scetes for about seventeen years and reposed in the Lord, no one knowing her femininity before her death except one elder Abba Bamu, to whom she told him her mind, and he used to visit her frequently. (*Ethiopic Synaxarium, Translation, Printed by the Ethiopian Orthodox Tāwahədo Däbrä Məhərät St. Michael Church, Garland, TX USA, Tir 21 (January 29).*

¹⁷⁹ St. Eupraxia was the daughter of a great noble who was a member of the Senate of the city of Rome, and who was a kinsman of the Emperor Honorius. After her father’s death, the Emperor Honorius betrothed her to a certain noble. Her mother went to Egypt to receive the revenues of her estates and she took her holy daughter who was then nine years of age with her. When she arrived in the land of Egypt, she dwelt in a certain house for virgins, and the virgins of that house lived lives of strenuous asceticism, and Eupraxia loved their life of chastity and asceticism. Thus she refused to marry and did not wish to return with her mother. Saint Eupraxia contended strenuously in the ascetic life and was given the power to heal the sick, and healed many sick persons, and reposed in the peace of the Lord. (*Ethiopic Synaxarium, Translation, Printed by the Ethiopian Orthodox Tāwahədo Däbrä Məhərät St. Michael Church, Garland, TX USA, Mägabət 26 (April 04).*

¹⁸⁰ In Ethiopic hagiographic custom, saints are usually conceived with the annunciation of an Angel of God and a prophecy about their saint hood.

ninth of the month of Tähəsas, during the time of the holy Liturgy, just while the priests were coming out from the holy of holies holding the Flesh and Blood of Christ. At that moment saint Əmma'Me'uz was born from the womb of her mother.

10. And how did the conception of Abba Moses resemble with her conception and the Nativity of Christ with her birth, as she is His beloved till forever and this saint will do His will throughout all her life. And this saint on the day of her birth, she stood on her feet and said praise be to the Father and praise be to the Son and praise be to the Holy Spirit, You brought me out of darkness unto light by your saving mercy. And then she prostrated three times and offered three thanksgivings, and those [who saw and heard this miracle were] astonished.¹⁸¹

11. And when the period of their purification was finished, they brought her into the Temple of our Lady Mary on the eightieth day as our mother Eve entered Paradise [on the eightieth day] from the day of her creation and [as] our father Adam entered into Paradise of Edom, a place of eternal bliss after God created him.¹⁸² And like them entered this infant in order to receive the baptism of Christianity. After this, the priests gathered and read the book of baptismal rite and performed the [mystery] of Baptism upon her according to the canon of Christianity, and gave her the [baptismal] name of Maryam Šādala, as the Holy Spirit inspired them.

12. And the Paraclete descended upon her and hovered over her head, and she said, blessed be the Lord my God who made me reach unto this hour so that I receive the rite of Baptism of Christ. At that time, the people who were there became astonished. And then the priests [entered] started the

¹⁸¹ This miraculous act of praising of St. Fəqərtä Krəstos on the day of her birth resembles that of a similar miracle in Gädlä Abunä Täklä Haymanot. Gädlä Abunä Täklä Haymanot narrates that this saint stood on the third day from his birth and praised God saying praise be to the Father and praise be to the Son and praise be to the Holy Spirit. In addition Gädlä Abunä əstənfəsä Krəstos tells us that he stood on the day of his birth, prostrated and praised the Father, the Son and the Holy Spirit.

¹⁸² Jubilees 4, Mat. 3 (Andəmta Tərguam'ə)

Divine Liturgy and she partook of the holy mystery saying amen and amen and O Christ my Lord, may this flesh and blood of yours be for the salvation of my soul and body, may, forever Amen.

13. And after this, she grew up in wisdom and reprimand and fear of God, and over this saint came grace and splendor from her infancy and she got strengthened by the works of the Holy Spirit. And she often hurries to go to church, greets the icon of our Lady Mary and commends her soul and body so that the enemy of the good does not beguile her by his evil counsel.

14. And then, this saint Maryam Šādala, who was called St. Fəqərtä Krəstos during her monastic tonsure, said, o my father and mother, please take me to a teacher so that I could learn the Psalter and the prayer of the saints. And when they heard such a word from their daughter, they became astonished and amazed. And while the kinfolk of God were speaking such a way, there came a monk and spoke to them and saluted that daughter on her head. Her father asked the monk [and said], is it appropriate for a monk to kiss a female? For what [reason] did you kiss my daughter?

15. This righteous monk said [to him], this holy daughter is the beloved of God the Living and she is steadfast as men [and] will excel us through a wonderful spiritual struggle that the tongue of man is not able to speak of, [and] there is no one like her among women. And I saw this daughter being overshadowed by Angels with their wings and taking her up and showing her the place of bliss and saying to her, “Greetings, o you the saint of God.” And they said to me, “O man, do not be negligent [but] go and teach her the letters and the Psalter.” At that time I came and arrived unto you, [and] greeted her for this.

16. And after this, they prayed the prayer of Borbon,¹⁸³ and from this time, this monk started teaching her the letter [alphabet] she knew in one day, as the Holy Spirit has opened the window

¹⁸³ Our Father

of her mind and enlightened the light of wisdom on the face of her mind. [And] she learnt by the will of God the revered, and [she] finished all the teachings of the Church, the power of Divinity [God] enlightening her.¹⁸⁴ After she had finished the Psalter of David, her heart was captivated and her mind was deeply touched by the spear of the love of Christ and her heart was inflamed like a fire of furnace by the thinking of the love of Mary, the gentle dove who carried the Son of God in her womb.

17. After that her father and mother wanted her to get married but this saint did not desire this deed [the matrimonial life] but rather she always prayed the Psalter of David twice at day and twice at night as such she was doing every time.¹⁸⁵ And she desired to cloth the garment of monastic vow in one of the churches [monastery]. And then an officer from among the officers of the king of Ethiopia espoused her. And she said to him, o my father, how can my soul be saved? Would you give my soul for perdition in vain and ensnare me by the snare of this world? And they overpowered her and gave her to her fiancé the officer, and made a marriage according to the book of matrimony (Täkəlil). And made a wedding according to their custom [rite].

18. And in the middle of the night, she said to her husband, o my brother let us preserve our virginity with purity, which is pleasing to God. And he said to her, okay, let us preserve [our virginity], I did not desire such act but my father and mother obliged me, and now let us remember the righteousness of Demetrius and as Johannes Kamma let us live in our virginity.¹⁸⁶

¹⁸⁴ We find in other hagiography of saints such type of enlightenment of wisdom by the Holy Spirit in knowing all the teachings of the Church. One example is St. Yared the hymnologist.

¹⁸⁵ When we read the hagiography of saints, we often find that the saints did not have any desire to enter a life of matrimony right from their childhood, but instead they desired to pursue the monastic vow despite the push from their parents to marry. It is understandable that the saints did not want to dishonor the holy marriage, but they wished to live in virginity and purity by giving all their life to God and serving Him wholeheartedly in fasting, prayer, prostration and vigilance.

¹⁸⁶ This act of living together as spouses in virginity is not something new or novel. Among others, we find such type of life in that of Abba Amoun, one of the founders of monasticism in Egypt, St. Demetrios, the twelfth patriarch of

And exhorting themselves thus, they made long prayers by stretching their hands.

19. And thus they lived in virginity and purity by serving God in fasting and prayer, prostration and vigilance, and they used to wear sackcloth secretly. They were passing the day in church standing in prayer and they were passing the night in sea with prayer. And in the morning they hurry to church, sometimes for prayer and at other times for the partaking of the Holy Communion. And they gave their money as alms time to the poor and the needy every day and every hour.

20. And they lived in virginity for many years, the Angel of God keeping them. The guardian Angel of her husband was saint Gabriel and the guardian Angel of our mother St. Fəqərtä Krəstos was saint Micha'el. And these [Angels] were keeping them, and other Angels were always visiting them. And they were washing the feet of strangers and receiving them and giving them all that they wanted, they fed the hungry and gave drink to the thirsty.

21. While they were living in such deeds, an Angel of God appeared to them and said to them, you are chosen and blessed, and from you will come out trees of paradise highly respected and beloved of God, and do not be afraid because of this thing since it is the will of our Lord that, a fruit blessed and chosen will come out from you without violating your virginity.

22. They said, is this thing from the devil or from God?¹⁸⁷ And He appeared to them for the

the See of Alexandria, and St. John Kamma. The two saints preserved their virginity unsullied with the agreement of their spouses; they lived together and slept together, but kept their virginity undefiled. This was preserved as when they lie down together; the Angel of God descended like a bird and covered them over with his wings. They both continued to fight for their virginity, glorifying the Creator for what He had done for them. The saints kept their virginity by laying on a mat, and wearing a garment together. [Ethiopic Synaxarium, St Demetrius and St Johannes Kamma Tahisas 25 (January 03)]. She had endeavored to maintain her virginity while still leaving with her spouse in the spirit of holiness as that attained by St Demetrios of Egypt who preserved his virginity unsullied with the agreement of his spouse; living together but keeping their virginity undefiled.

¹⁸⁷Eve was deceived and transgressed the commandment of God with the counsel of Satan the adversary. In EOTC tradition, there is a teaching on how the Holy Virgin Mary responded when the Angel Gabriel appeared to her and told her the good news. She knew the devil who deceived her mother Eve, and when he told her that she would

second and third and fourth time while they were sorrowing and weeping for forty days and forty nights without sitting down on earth. And they heard a word from heaven and then they slept together in the law of marriage, [and] without awakening from his sleep, she conceived and delivered a child without pain a chosen and of joyful face, and on his forehead was the sign of the Cross.

23. The people of that country were delighted when they gave birth to a child. They were saying before that, “Are these people eunuchs or barren?” And they did according to the custom of the law of Christians. And when her child was four years old, she taught him the teaching and he memorized all her teachings orally. And he received the priesthood¹⁸⁸ from a bishop when he was four years old. And one day, when he was seven years old and while he was praying standing, [an Angel of God] showed him and took him unto paradise¹⁸⁹ [and] he saw all the mysteries of the heavens. He said unto the Angel, I make you swear by Iyael, by Bārsəbahel, by EZār’am’el, the Names of God, not to return me back to this evil and wicked world.

24. And then [the Angel] seated him at Bəhərä Həyawan¹⁹⁰ and appointed him towards Awkəyanos. Now see the love of God as He has made man honored and distinguished, to this extent He does love His righteous and chosen and preserves them [and] makes them happy in this world, and He will make them inherit the joy of the Kingdom of heaven in the world to come. [And] to these couples that are His beloved ones friends, He preserved and chose them, forever and ever, amen.

conceive a child without violating her virginity, she looked at the matter cautiously to discern, if it was the same Satan who had seduced her mother Eve, by saying “is this thing from God or the devil who deceived my mother Eve?”. (EOTC.1988, E.C., Mäṣāhafä Kədase Andəmta (Kədasə Maryam))

¹⁸⁸ He became a deacon.

¹⁸⁹ Later God took him to paradise like the last son of St. Krəstos Sämra. St. Krəstos Sämra was a married mother of twelve children and when she renounced the world, she took her last child with her to the monastery of Däbrä Ləbanos. From there, her child was taken to Paradise by the Arch Angel St. Michael.

¹⁹⁰ It is a world where people who were raptured while still alive, like Elijah, Enoch, John the Apostle, Abuna Arägawə, etc, are placed. These are human beings that can give birth, but live as Angels after they are raptured.

25. In the Name of the Father and of the Son and of the Holy Spirit, one God, this book is the [narration] of the struggle of our mother the hallowed and blessed Fəqərtä Krəstos whom God has chosen from all the women in the world. My heart brings out good word¹⁹¹ and the cords of the psalter of my heart is struck by the instrument of the Holy Spirit and will speak out with my mouth the news of her kindness and the fatigue of the struggle of our mother Fəqərtä Krəstos¹⁹² the wonder worker, a big cedar tree, the top of whose head reaches unto heaven, and whose sinew are under the deep, and her branches stretch unto the sea and her leaves do not wither.

26. Let us go back to the issue we have initially started. Listen, my fathers and brothers. Then it happens in their time that they prayed often and beseeched unto God, Zär'a Krəstos and Fəqərtä Krəstos the righteous ones, and they desired to shed their blood for the Name of Christ, and were grieving a lot. Because of this their cry reached unto God. And at that time, a tide of strife was stirred from the storm of wind of satan in all the province of the country of Ethiopia, and there became a great disputation about the faith.

27. And during that time there was a bishop whose name was Abunä Marqos (Mark)¹⁹³, he was

¹⁹¹ Ps. 44 (45): 1 ; (EOTC.1988, E.C., Mäšähafä Kədase Andəmta (Kədasə Maryam))

¹⁹² (EOTC.1988, E.C., Mäšähafä Kədase Andəmta (Kədasə Maryam)); Mäšähafä Arganon (Zä Abba Gəorgəs of Gasəça), A.A. Täsfa Gäbrä Səlasə Matəməya bət.

¹⁹³ I the researcher had found the articles of two scholars in Encyclopedia Aethiopica discussed on Abunä Marqos III, the monastic Father of St. Fəqərtä Krəstos. According to Encyclopedia Aethiopica, vol. 3, throughout the period of Jesuit missionaries, there were three Orthodox bishop fathers called by the same name Marqos: Marqos I (1529–30), Marqos II (d. between 1582 and 1588) and Marqos III (d. ca. 1647/48). So scholars wrote about Bishop Marqos III in Encyclopedia Aethiopica vol. 2 and vol. 3, but the story is different and far from the one that is narrated in the hagiography of St. Fəqərtä Krəstos. Then the narration of the two scholars on Abunä Marqos is as follows: Anais Wion said: “Abuna Marqos III was the successor of Abunä Səm'on and the first metropolitan after Aše Susənyos's abdication and the restoration of the Alexandrian (Orthodox) faith.” (Anais Wion, 2007, Marqos III, EAe., vol.3, p. 790-791). And Denis Nosnitsin also had put his scholarly assumption about Abunä Marqos by saying “probably” and said about him: “Probably the one who entered his office in 1636 and died in 1648 and was a contemporary and opponent of Aše Fasilädäs. (Denis Nosnitsin, 2005, Fəqərtä Krəstos, EAe, vol.2, p. 521.). So the two scholars had stated that Abunä Marqos III had not participated in the struggles with Aše Susənyos to restore the Orthodox faith

However, all the six parchment hagiographies of St. Fəqərtä Krəstos narrated that, the bishop Abunä Marqos III has struggled against Aše Susənyos by leading and encouraging his folk to restore the Orthodox faith. And later,

upright in his faith and trusting in his wondrous prayer as the lion of the wilderness. And then became a great contention among them with the king of Agə'azi and he convened all his people, and anathemised so that the foundation of the edifice of faith in the heart shall not be shaken by the wind of heresy of rebellion.

28. Then all the men and the women agreed commonly with the word of the bishop, and they fought him [the king] with their [spiritual] father, who is the brother of the holy Apostles. And then they entered unto the king and said to him, we do not believe in your devilish faith otherwise your kingdom will be devastated. And you are not a teacher but a king; [hence] leave such blasphemy of yours and let's teach you the faith. And the king was angered and commanded to imprison them for they have not forsaken their faith.

29. And then [an Angel] appeared to Fəqərtä Krəstos together with her husband Zär'a Krəstos, and said to them, now has come the harvest of the Kingdom of heaven, [therefore] shed your blood for the upright faith; do not be afraid and frightened. Having heard and seen this, the King heard that they are steadfast in the upright faith and thus sent unto them, [said to them], do you renounce and reject my faith? At that time they stood in the midst of big sea praying for forty days and forty nights without going out and tasting nothing.

30. And when they finished their fasting, the Angel of God again told them many heavenly good news [about] the honored things that their Creator will give them, [then said to them] go quickly

after St. Fəqərtä Krəstos was martyred and arose from the dead, and the Orthodox faith was restored, the bishop Abunä Marqos dressed her with the monastic habit and gave her the monastic name "Fəqərtä Krəstos".

In addition to this, in the introduction part of her Amharic translation hagiography (later added by the publisher of her monastery), we find that first, St. Fəqərtä Krəstos resisted the king with Abunä Səm'on and in the main body of the hagiography Marqos III had struggled against Aše Susənyos by leading and encouraging his folk to restore the Orthodox faith and later he clothed her monastic habit.

So based on her hagiography, the bishop Abunä Marqos III was the immediate successor of Abunä Səm'on but not he was a metropolitan after Aše Susənyos's abdication and the restoration of the Alexandrian." Because he has struggled maybe after Abunä Səm'on was killed.

to the city, as you will receive the crown of martyrdom in the Kingdom of heaven. And having heard this, they went out from the sea unto their place. And when satan, the enemy of the good, saw their good deeds and the uprightness of their faith, he envied on them and entered into the heart of one man [who] set out and went unto the king during the period of Afrənji (foreigners) and accused them saying there is an officer of the country who together with his wife hates you and does not subdue submit to the glory of your kingdom, [and] he rebukes you in pride and had conspired with your enemies. And hearing this from the mouth of that man, the king became very enraged and commanded his soldiers to seize and bring him unto him. And the soldiers of the king went and encircled and nagged him with his soldiers.

31. And then Zär'a Krəstos of upright faith came, rejoicing in order to receive the crown of martyrdom in the heavens [as Our Lord said in the Gospel], He says if any man believes [in me], let him follow me and take up the cross of his death.¹⁹⁴ Then this officer, arrived with his soldiers, being taken [by the soldiers of the king], and they took him to the country of Aringo,¹⁹⁵ and they told the king that he has come together with his soldiers.

32. And the king said, bring them, [unto me]. And the king was at his court sitting on his throne, and he had made a stall [a precinct] suddenly for his army, and all his army stood according to their ranks and roaring lions and carriers of sword and instruments of torture that made [frightening] sounds were made ready so as to terrify them. [The king] ordered to bring the monks that were in chains, [and] they came rejoicing, and the righteous Abunä Akalä Krəstos of Šäbälä

¹⁹⁴ Mat. 16:24

¹⁹⁵“Aringo, is a village located near the town of Däbrä Tabor, and was among the localities where the early Gondarine monarchs established their temporary camps (Pankhurst 1982). . . . Emperor Susenyos (r.1604-1632) tried to establish his permanent capital by building residences and palaces in different parts of Gojjam and Gondar. One of the achievements was at the village of Aringo (Solomon 2011). According to Pankhurst (1982), following its establishment, this site has served as a temporary capital for the Emperors of Ethiopia in the 17th century.” (Habtamu Mekonnen, 2016, Cultural Heritage Management in the Town of Debre Tabor and its surroundings, European Academic Research, Vol. IV, Issue 6, page 5460.)

Gol¹⁹⁶ said to them, be patient and strengthen your hearts and make your hope in God the Most-High so that you receive the crown of martyrdom in the Kingdom of heaven.

33. And after this, the king inquired them with evil faith, and said to them, believe in my faith, otherwise I will condemn you with my wrath, and he became wild like a lion. And he said, how is that you pride yourselves and do not believe in my faith? All of them replied and said in one word, we do not believe in you [your faith], o impure, apostate, and blasphemous, for you is reserved the place of hell. And they spoke many things with the heretics. And there the king saw Akalä Krəstos [and] became wrathful while speaking, [and] ordered his soldiers to imprison them. And they [the soldiers of the king] stripped them off their clothes and set fire and threw them unto it [but] the fire did not touch them at all and it became like cold water. And they brought lions and released unto them but they [the lions] prostrated and lied down and licked the dust of their feet.

34. And when the soldiers of the king saw [this], they were frightened and shocked. And the king aggravated his afflictions [but] these monks stood firm in their upright faith. And then [the king] ordered his soldiers to cut their heads with the sword, and they took them outside and afflicted them, and cut their heads with the sword. And at that time flew blood and milk and water from their necks. Their cut heads read the one hundred and fifty Psalters of David. On that day of the fourth of [the month of] Yäkatət, they became martyrs and received the crown of martyrdom, their numbers of community of martyrs were eighty seven, their body was hidden from the eyes

¹⁹⁶ Abba Akalä Krəstos is the 17th century saint and his life and miracles are mentioned by Getachew Haile by quoting from his hagiography in relation to the Ethiopian Church Tradition on the Holy Cross under the sub title “From the Life of Hermit Abba Akalä Krəstos”. He was known by his many miracles and his disciples also followed him by taking the cross from his hand, placing it on the dead and resurrecting the dead. “His hagiography records several miracles that the monk worked by using his hands Cross. Among the twelve contemporary disciples of Abunä Akalä Krəstos, five of them have the word Mäsqäl as part of their names: Şewa Mäsqäl, Frə Mäsqäl, Gərma Mäsqäl and Bərhanä Mäsqäl . . .” (Getachew Haile, 2018, The Ethiopian Orthodox Church’s Tradition on the Holy Cross, Brill NV, Leiden, Boston, page 104-105)

of men by the chariot of Elijah.¹⁹⁷

35. Let's return back to the former issue. This man of God, Zä'ra Krəstos, his imprisonment was aggravated on him. He sent unto his wife, Fəqərtä Krəstos, saying come to me since there is a great harvest that we were aspiring for, and now has come our time. On the next day, [the king] ordered to bring this man of God. While sitting, the king said to him, believe in my faith and submit to the glory of my kingdom.

36. [But] the officer said, "I will not believe in your impure faith, I will give my neck for the name of Christ my Lord; I do not fear death of this earth rather I fear the heavenly death¹⁹⁸ [and] the anger and reproach of the heavens and [the king], you have refused to return back to me. This wicked [king] said, you man with your wife have challenged unto me, and today bring your wife quickly so that I inquire about her faith.

37. And the next day he sent to her one after the other and in urgency, and the soldiers of the King arrived at her [and] encircled her and took her with her eunuchs and many servants [and] our mother Fəqərtä Krəstos arrived at the square of the king while her house was [left] open. Then she entrusted in the name of our Lord Jesus Christ [and] rebuked and cursed [the king] by words of reprimand. Then this traitor of the faith who is full of curse and flattery held a meeting with the people. At that time, he ordered to bring her husband from the prison house, [and] made them stand before him [and] inquired them. And persuaded them with many enticements saying, return and believe in my faith [and] I will give you honours and government ranks.

¹⁹⁷ "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab in front of Bətä Fəgər, but no man knows of his sepulcher unto this day." Deut. 34:5-6, 2 Chr. 2:11. As the sepulcher of the Prophet Moses was hidden from the knowledge of human beings, the bodies of martyrs was hidden from the eyes of human beings.

¹⁹⁸ Mat. 10:28

38. And they united in one word [and] said, we believe in the faith of the twelve Apostles and of the three hundred and eighteen of upright faith, [but in the faith] of yours we will not believe; and we have no need of the wealth of this earth, as we are in His midst, rather we seek the heavenly Kingdom, we will not renounce our faith as our Lord is living [with us], we will not fear death hoping for life, for if we suffer death with Christ, we will also be living and reign with Him in His heavenly Kingdom¹⁹⁹ [and] they reprimanded him in anger.

39. And at that time [the king] ordered to bind their hands and feet, and cast them by their chest, our holy father and mother and our sisters the virgins that came with our mother Fəqərtā Krəstos. And the soldiers started flogging them by the ropes of the boat²⁰⁰ till their bones became visible.

40. And after that they took her and tormented her till her flesh was afflicted, and they took our mother Fəqərtā Krəstos the righteous and started bringing down on her [and they stripped her off]. [Then] God commanded the rock to cover her nakedness and it covered her like raiment.²⁰¹ And there came an order from the king saying, aggravate your flogging exceedingly on that woman together with her husband, When they were unable to find her body, the soldiers said [to the king], what shall we flog except the earth alone [as for her body], we are not able to see except the ropes with which she was tied up by our hands? And the king stood to see what has been done, [and] he said this is the sorcery of these witchcrafts.

41. And he again said, what is the name of this woman who is joyful and of pleasant complexion? And they said to him, they call her Me'uzit. And he said to them, how many times did you flog

¹⁹⁹ Rom. 8:17; 2 Tim. 2:11-12

²⁰⁰ Acts 27:32

²⁰¹ She was hidden miraculously in a rock in a similar fashion like that of St. Barbara the daughter of Dioscorus, who when being chased by her father, was saved by a rock hiding her inside of it. In addition, St. Thecla was also saved by hiding in a rock when a group of gangsters intending to rape her approached her cell.

her? And they [replied] him [saying,] we flogged her two hundred times by casting her down on the ground but her body is not there as you may see. And [he] again commanded them to flog her with an iron whip. And he again commanded to put a heavy stone on her neck and to pull her on the sand till her flesh was torn and then threw her into prison.

42. And the next day, [he] commanded to bring her with her husband and said to them, return and believe in my faith so that you would not die an evil death. Our mother Fəqərtä Krəstos replied and said to him, evil death is to you what awaits you, but for us, death is life in us with our Lord.²⁰²

43. And [The king] said to her, will you live after I kill you? They replied, why do you frighten us with death? Now, fire and sword are at your hand, do as you wish unto us²⁰³, but we will not renounce our faith. And when he heard this, he became greatly annoyed and commanded to beat them with rod of iron till the bone of their flesh was tattered and they did on them as such. And he again commanded to lay them down on an iron bed and set fire under them.

44. And when it became night, he ordered to throw them in to prison. On that night came the Angel of God saint Micha’el the archangel and touched and healed them, and this our mother Fəqərtä Krəstos the righteous was healed too.

45. And the next day, the king commanded to bring them, and Fəqərtä Krəstos came walking on her feet, and she looked as if she had come out from washing in a bathroom, and anointed with the ointment of the Holy Spirit.²⁰⁴ And this king who is apostate of the faith and the son of

²⁰² Phil. 1:21

²⁰³ Josh 9:25

²⁰⁴ Similar story takes place during the suffering of St. Demiana the Martyr. After she suffered severely and was prisoner by the soldiers of the king, then she was saved by St. Michael the Archangel and walked before the soldiers as St Fəqərtä Krəstos had done after receiving martyrdom.

deception, tried to entice them with many enticement and [tried to] advise them. They heard his words [but] refused. They set loose hungry lions on them [but the lions] licked the dust of the feet of these saints.

46. And when the soldiers of the king saw [this miracle], they believed in their upright faith and all of them shouted unanimously [saying], do as you wish on us, o you the betrayer of the faith.²⁰⁵ And then he ordered first to cut their heads with sword. The soldiers of the king beheaded the heads of all the faithful because of their faith. And the bodies of the saints became a big heap.

47. And then the king ordered to bring Zār'a Krəstos and our mother Fəqərtä Krəstos the righteous. He then commanded to behead this man of God with sword, and then a beheader came to behead his neck. He [then] said, "my brothers wait for me just for a little while". At that time he prayed and beseeched unto God looking towards heaven, and there came Micha'el, the Angel of God, and said to him, whoever else shall do your remembrance and call on your name will be pardoned till the seventh generation."

48. At that time he prostrated and kneeled down, again and he showed him the seven crowns that he had promised him, and said to him, finish your witness to Christ. And then he turned to the soldiers, [and] Zār'a Krəstos said, do what you have been commanded [to do]. [Then] the beheader stood and cut his head with a sword. [And] blood and milk and water spilled, and he received crown of martyrdom in the Kingdom of heaven and entered into the paradise of Edom on the fifteenth of Yäkatit.

²⁰⁵ One may often find this type of expression when reading the hagiography of martyrs. As the suffering of the martyrs inflicted by the soldiers of the kings are unbearable, God saves them miraculously. When the soldiers saw those miracles and the steadfastness of the saints, they believed in their faith and were martyred with them.

49. And this Fəqərtä Krəstos trusted in her faith before the king. And at that time [the king] was angered and commanded [his soldiers] to cut off her head by sword. The soldiers came to cut off the head of our lady St. Fəqərtä Krəstos. And she turned her face unto the east and prostrated one hundred prostrations, [and] then stood and prayed a long prayer from the Psalms saying, O Lord Jesus Christ, The Son of God the Living, the Son of Mary Incarnate, Your praises are many, may You make my blood as a sacrifice of righteousness verily for upright faith, O [Lord], lead me to Your upright path, do not abandon my soul and the soul of my saintly sisters. Bring down Your wrath on this traitor and on his wicked army. At that time, there came down stone of ice and killed many among his soldiers and became havoc in the city. And they conspired as to cut off her honored head. Then they smote her by a sword and cut off her head and it became gloomy and thick darkness, the earth trembled, on that day eight thousand and ten (8010) were martyred.

50. At that time Angels took our queen mother Fəqərtä Krəstos the righteous and holy with her flesh [to the heavens]. And she stayed in the parlor of the heavenly Jerusalem for two weeks, seeing all the place of the sinners and the place of the blessed righteous, and promised her the innumerable crowns and, king doms and thrones that He has.

51. And then arising from the dead, she came quickly unto to the house of the king, and said to him, be ashamed, o fool, impure, apostate of the faith [in favor of the faith of foreigners]. At that time, the king became very angry and said, why do you bring her in and haven't you beheaded this woman? The beheaders replied him saying, she is reaffirming her teaching today [though] we have already cut her head before, she rose from the dead. And he again ordered to flog her with whip of rope but she refused changing her mind [and thus] he threw her unto prison.

52. And when it became midnight, the Angel of God Saint Micha'el came unto her and released

her from the prison and carried her with his wings and placed her at her former place of prayer and told her many things. And then the next day, she gathered the poor and the needy and gave all her money and said to Abba Kidanä Maryam and Abba Akalä Krəstos, let's renounce this ephemeral world.

53. And by then, they took the Ark [tabot] of Kidanä Məhrät and fled for the upright faith, and many monks and nuns followed her. And she went unto the bishop, as the Angel has appeared to her, and he [the Angel] also said to the bishop, that today she will come unto you so as to receive the monastic cap and the schema from your hand, o Abba Marqos (Mark). And then as the Angel has announced to him in his dream, the following day [she] came to his hall and his men told him that the queen of the world our mother St. Fəqərtä Krəstos has come.

54. And at that time, he came and sat on his bishopric seat and ordered to bring her in, and she entered with her eunuchs. She narrated and told him as that she had struggled for the faith and why she came to him. And then he dressed her with the monastic habit and cap and the schema²⁰⁶, and he gave her the monastic name St. Fəqərtä Krəstos.

55. After she received [these] by the will of God, got a blessing, went to the monastery of Waldəba, and she served there for four years and she received the will of fathers [Sämrətä Abew]. And she made canon [prayer] in order to know if this place was not for her. The Angel said to her, wander to all the monasteries and holy places of Ethiopia. Then set out [stood] the queen our mother Fəqərtä Krəstos [and] travelled with her servants and arrived at Əldəba,²⁰⁷ [and] stayed

²⁰⁶ The Schema is a monastic order that is bestowed on monks that have attained a higher level of ascetic struggle and spiritual life. It is bestowed on monks as well as nuns, as it is not associated with the priesthood. However, in Ethiopian monasteries, nowadays, it is not as such customary to see the Schema bestowed on nuns. The reason behind this needs further research.

²⁰⁷ Today this name of place is unknown.

there for seven days, praying by stretching her hands, [and] she met Ἐμμα Ὠτῳῳ,²⁰⁸ and spoke with each other about their deeds of virtue and their upright faith, and were veiled with the chariot of light and saw the Paradise of Moses that has been hidden from the eye of mortal man.

56. And the other holy virtuous virgins, who were hidden with the anchorites in the desserts of Bāshelo and Dāra and in the Gādamā Ṣōnōka and Wāgōda, came back to their places with joy, being blessed by the holy monks. And then went our holy mother St. Fəqərtā Krəstos the blessed unto to the place of Hayəq, she wanted to enter, but they forbade her saying, it is not allowed for women to enter. Because of this she became extremely saddened. And she held a fervent prayer for seven days, [and] an Angel of God came and told her the mystery of the anathema. She said to him, you showed me the mysteries of the heavenly Jerusalem; does this place exceed [that]? And

²⁰⁸“St. Ἐμμα Ὠτῳῳ lived during the reign of Emperor Susənyos and because of the religious controversy at the time, she left her place called Yəfag in Fogāra, Gondar, the district of Ləbo together with some holy women unto the district of Gayənt and Səmada Wārāda to the specific place called Wāfəgə Kidanā Məhərāt and resided there. She continued living in that area and observed that the birds flying up and down were praising our Lord Jesus Christ by singing in different languages and heralding the covenant of mercy. The words of praise of the birds were revealed to her by the Holy Spirit, and hence said that “as the covenant of mercy of our Lord had been revealed to me on this place through the mouth of the birds, a church in the name of Kidanā Məhərāt (Covenant of mercy) has to be built here”. When the era of Susənyos was over and the decree was declared, our mother the righteous Ἐμμα Ὠτῳῳ right away asked permission from the monastery of Tana Qərqu and received the Ark of Kidanā Məhərāt and consecrated into the church that she built in her name and called it Wāfəgə Kidanā Məhərāt. Wāfəgə means unto love, my Lord!

“This is because Jesus Christ had revealed His love and mercy to her through the mouth of the birds by the Holy Spirit. St. Ἐμμα Ὠτῳῳ, who is called by a name that is descriptive of her deeds, had performed many deeds, being led by God the Holy Spirit. For example, she has secluded the area above the church for men and that below for women and made it a monastery. The area is still called upper monastery and lower monastery. She has established administrative rules for both of them. And she has set aside land even for the cat that was keeping watch of the holy Items and vestments of the church from mice. As the place was a thick and dense forest, she had struggled a lot from wild animals and the attack of the devils. Our Lord Jesus Christ received her good deeds and struggles and gave her the following covenants: 1. Grace of healing – there is a holy water at the monastery that is well known in its healing power. It is a hot water spring and many people who were suffering from different types of diseases when immersed in the name of Kidanā Məhərāt and St. Ἐμμα Ὠτῳῳ were healed. It is not easy to tell the number of such healed people. Barren women who had gone to Wāfəgə Kidanā Məhərāt and carried the Gadl and miracle of St. Ἐμμα Ὠτῳῳ on their back and made a vow according to their capacity, came back the following year ~~se~~ as to offer praise and supplication, giving birth to a child and bringing their vows. When people, who have committed various sins, go to this monastery and pray for two weeks (subae), repent, confess and receive the appropriate canon, obtain the remission of their sins according to the covenant given to her. Monasteries that are established in the name of Ἐμμα Ὠτῳῳ: Wāfəgə Kidanā Məhərāt, the monastery of Ἐμμα Ὠτῳῳ, Səmada, South Gondar, Ἐμμα Ὠτῳῳ St. George Church, Ἐstā’e Wārāda, South Gondar. So far these are the known ones. (Käfyälāw Märahi, 2000 E.C., The Spiritual Life of Women, pp. 93-98.)

he said to her, you spoke truly good thing, and your desire will be done. At that time she slept and an Angel appeared to her and there she partook of the Holy Mysteries was blessed and greeted by spiritual salutations. At that time she awoke and went to the country of Šäwa. There she performed miracles and wonders.

57. And then on one day, she met an old woman who was suffering from a severe sickness, and said to her, o my mother Fəqərtä Krəstos, may you heal me with your prayer and supplications. Then she turned her face towards the east and stretched out her hands and prayed a longer prayer, and she laid her hand on her and made the sign of the saving cross on her face. At that time she was healed and became healthy from her sickness and believed in her and followed our blessed mother Fəqərtä Krəstos, leaving her house and her husband and children. And that miracle was heard throughout all the provinces of Šäwa and Natəb and Tənabaləs, [and] she went unto the Gädämä Bən't²⁰⁹ with her children.

58. And there she gathered the body of her servants who were afflicted with her in the square of the king who had allied himself with the foreigners (አፍርንጃዊ)²¹⁰ and the remains of the body of Ēmmä Mə'uz, renamed St. Fəqərtä Krəstos. She sent to him saying, go and give him this gift and take this and offer it to the king, say to him, as such is the fruit of our faith.²¹¹ And we are still in our faith till this moment and we have not abandoned [our Faith] though you have killed and afflicted us but our Saviour raised us from the death by His mercy. This piece of my body and that of my sisters, eat it we are bakers for you and drink our blood, you impure and fool and of abhorrent faith.

²⁰⁹ Here also some of the names of the places are unknown.

²¹⁰ The king was king Susənyos.

²¹¹ Likewise, St. Dioscoros, the 25th patriarch of the See of Alexandria, has sent his scourged teeth to the people of Alexandria, saying, "This is the fruit of my Faith." This is narrated in Ethiopian tradition concerning the life of St. Dioscoros of Alexandria. (Gorgorəos (Abba), 1978 E.C. Yä Bätä Krəstəyan Tarək Bā' aləm Mädräk AA, Tənsəə Zägubəə Printing Press, P. 148).

59. And they went and gave him and placed it before him. And when the king saw this miracle by the pieces cut off from their body, he was frightened and terrified, cried and became sad [and] asked them all what has happened. And they told him all that had happened; that our mother St. Fəqərtä Krəstos has healed patients and that she has parted sea, and that she has raised the dead. And he said to them, “pardon me and have mercy on me for all that I have sinned on you, I saw miracles and wonders by your hands, you have cooled fire and prostrated lions under your feet.” They said to him, “unless you turn back to us and come back to our faith, our mother will not have mercy on you and we will not do nothing without the permission of our mother and queen Fəqərtä Krəstos the righteous”. And at that time her apostle (disciple) wrote a letter and sent it to her by the mouth of a raven.²¹²

60. And while she was sitting and teaching to the virgins about the law of freedom from the Holy Scriptures, at that time a raven dropped a letter in front of them, [and] these holy women read and interpreted it and became very astonished on its teachings [message]. [Our mother Fəqərtä Krəstos] wrote a letter saying, lay these remains of our bodies over the body of a dead one who has been martyred for the faith, ask him and he will tell you coming forth from the dead, and abide by it and stick to the faith. If you do this, we will pardon you, o man. We beseech you this. A hidden hand received this letter, took it and presented it in one hour the journey that takes four months and dropped it over the table of the king, he received and read it. And he commanded them to bring a dry bone. And they went and opened the tomb of martyrs and among those who were thrown inside pits [they], brought unto him [from their remains].

²¹² The letter that St Fəqərtä Krəstos has sent to the king using the eagle follows the manner in which Baruch and Abəmələk had sent a letter and some figs to the Prophet Jeramaiah who was in Babylon by an eagle sent to them from God. This story is found in the Fourt Baruch or Paralipomena of Jeremiah which is part of the Ethiopian Orthodox Bible.

61. At that time the army of the king and the people of the country gathered so as to see what would happen. He then ordered to lay the remains of the body of our mother Fəqərtā Krəstos. And they laid it on the remains of a dead man. And then the dead man immediately rose by the power of God and all the people that were there marveled and wondered. The king asked and said to the dead man who was raised by the remains of ʿImmā məʿuzʿs stripped off body.

62. That dead man said, standing in the midst of the people, [and] spoke like this: my faith raised me and made me alive by the mercy of my Lord. And he again said about what he has seen in the heavens, [saying], there are those who are condemned in fire and brimstone, and there are those that [are made to] run on rough protruding things and thorns, and between cliffs and these are those that have broken the Sabbath. And there are those that are condemned by the sea of fire whose worm does not sleep and inside it, there is a cloud of darkness over them, they cry so much and lament, hanged upside down. I said to the Angel, what is their deed? He said to me, these are [condemned like this] because they have forsaken the teaching of the holy Apostles and the teaching of the early Fathers, they have either added to or taken out from [the teaching of the holy Apostles and the early Fathers]. And I saw others who were murderers and fornicators and their condemnation was numerous and the condemnation becomes more severe on those who had abandoned their Faith and law.

63. And after he told them all these things, the king with his army believed in the prayer and beseeches of our lady Fəqərtā Krəstos. And the monk who was raised from the dead, whose name was Aba Gäbriəl, went hiddenly taking the relics of our mother to other places to heal a multitude of sick people and raised seven dead [persons]. The patients cured by the remains of our mother Fəqərtā Krəstos are uncountable. The miracles and the wonder that happened by the skin

of the flesh of our mother, like that of the Apostle Thomas²¹³ who was stripped off his skin by the hand of the unbelievers, were astounding and startling.

64. In the name of the Father and of the Son and of the Holy Spirit, One God, this book of the spiritual struggle of our mother Fəqərtä Krəstos blessed and holy, beloved of the Father and of the Son and of the Holy Spirit, beloved of our Lady Mary, beloved of the Righteous and the Martyrs. This, our mother Fəqərtä Krəstos is righteous and beloved of all. When I hear from the spiritual struggles of my lady, my heart frightens and I extremely marvel. And now listen to her struggle, our fathers and brothers who are baptized in the Name of the Holy Trinity, you Christians who are of Christ.

65. Let's go back to the news of the former struggle of our mother St. Fəqərtä Krəstos blessed, who was chosen from the womb of her righteous mother and from the loins of her righteous father, and her mind had never ascended the despised mountain of evil of flattery. And then, on one day, while she was standing for prayer, our mother St. Fəqərtä Krəstos desired to partake of the Holy Communion in Jerusalem. At that time an Angel of God came [and] carried her by his wing of light and took her and placed her towards the holy of holies, and where she partook of the Holy Mysteries by the hand of the heavenly Angel and he returned her back to her former place.

66. And then she went to Bəhərä of Zəmas so as to see the church of our Lady Mary. They met robbers on the way while travelling and they took the provisions of these virgins who were with her in the company of St. Fəqərtä Krəstos our mother, whose number was of *two hundred holy*

²¹³ St. Thomas, one of the Twelve Apostles, sent to India, was stripped off his skin by the emperor. But eventually God did many miracles through St. Thomas and finally the emperor believed and was baptized. This is similar to the miracles of St. Fəqərtä Krəstos that she raised many dead by the remains of her stripped off body and Emperor Susənyos believed and returned to his former faith on account of the many miracles that were brought by her.

nuns. This robbers went and started eating the bread [which they took from the company of St. Fəqərtä Krəstos], [and at that time], their teeth were plucked off and their eyes blinded, and blood flew from their mouth because of the grief of our mother. Fəqərtä Krəstos blessed. And they all cried and said to them, o virgin sisters, may you forgive us. [And then] they came, carrying their bread, one leading the other. They said to these virgins, our mothers please forgive us and have mercy on us and save us, and we entreat you by your God.

67. Our mother and queen St. Fəqərtä Krəstos said to them, do you believe in my faith and would you be baptized in my baptism, provided that my God the Lord opens your eyes? They said, yes, truly we will believe and be baptized, o our mother. And then our mother Fəqərtä Krəstos stood and prayed, spat on the ground and mixed it with the clay, and she anointed their faces and eyelids.²¹⁴ At that time their eyes were opened and able to see.

68. They believed immediately and said, our teeth have been plucked off in the desert, so how can we eat food, o our mother and our lady? And then our mother Fəqərtä Krəstos said, go and collect your teeth [and] bring to me. And these robbers, whose number was thirty, went to the place whose distance was about two furlongs from where they were, and collected their teeth with a piece of cloth from where they were dropped off, and came back to their holy mother by vying

²¹⁴ We see in the Gospel of St. John (Jn. 9:6) that the Lord Jesus Christ spats on the ground and made clay of the spittle and had anointed the eyes of the blind man with the clay. She has followed suit and performed a similar act to light up the blind. She spat her spittle, made clay of the spittle, and placed it on their face. At that time, their eyes opened. In addition there is another story in relation to St. Macarius's miracles: As St Macarius had healed a snake through the mercy of Christ saying as such. One day we heard a sound like that of a crow while we were in the cave. I went outside and I saw a big snake outside. When he saw me, he showed respect by leaning his neck and then raised his head and turned his face towards me. I looked at him and saw that there was something on its right eye. I thought of the mercy and invincible power of the cross of Our Lord Jesus Christ and put some spittle saying the following: My Lord Jesus Christ, as you have opened the eyes of the man born blind, I beseech you to have mercy on the pain of this snake and heal it. As I said this, the thing that was in his eye had fallen out. The snake had prostrated his head three times to the ground and kissed my feet. I then let it go. I thanked our God whose mercy and compassion is boundless, who cares and look after all the animals. (Zewdie Gebreegziabher, 2013 (E.C.), (2nd Ed.), St Macarius his Life, Struggle and Teaching (Amharic), A.A, Jajaw Printing Press,.93.)

with each other, [and] placed it in front of her. And then the blessed Fəqərtä Krəstos started praying, and made the sign of the cross. Our mother said to one old woman, fix the teeth of your children, [and] it came as her word and [their teeth] were restored in their mouth and the blood came to a halt, and they believed in their heart and mouth.

69. And from then onwards our queen Fəqərtä Krəstos stood and prayed, [and] after her prayer she was energized by the power of the Holy Spirit, and took the rod of cross in her hand and smote the ground once and twice and thrice and on the fourth smiting a stream of cold water gushed out, and opened its mouth till it became very deep, gushing like the source of a river. At that time she said to the elderly priests, baptize them. They stood and read the book of baptism, baptized them and named them in baptismal names, and gave them the Holy Communion.

70. And then, these people said, let's bring our property [and] you give it out by your hands. She said okay, [let it be] as you say. And they went [and] brought all their properties and various items, their elderlies, their blinds and their lame ones, and their patients carrying them on beds. And when they gathered their properties to our mother and queen and saint Fəqərtä Krəstos, she gave it to the poor and the needy as alms in their presence. As the Scripture says, all sins and iniquities shall be pardoned by alms. She opened the eyes of the blind, and healed the sick, and the lame straightened, and cleansed the lepers, and healed many patients, and performed miracles and wonders innumerable²¹⁵, our mother blessed St. Fəqərtä Krəstos. And then those who were healed by her prayer and supplication said to our mother, from now onwards we do not need any deeds of this world [but] we will follow after you, o our mother, since you are the medicine of our soul and body and our strength.

²¹⁵ Mat. 10:8, Mark 1:34

71. And after these things, they set out and went their way in peace and reached the place of Zobəl.²¹⁶ And there she built cells and separated prayer quarters for men [monks] and women [nuns] and made a community of saints in their respective places²¹⁷ like Saint Eugenia and as the blessed Arsema. In those days, the time came to build churches by her miraculous hands and she hewed white stone in the name of our Lady Mary Mother of God [Theotokos] and arranged for the ordination of priests and deacons and all the servants for her community. After arranging things as necessary, Ɛmma me’uz hid herself with eight of her servants, and two of her sisters she appointed them as abbesses over the community of the holy virgins.

72. And after this, our mother went and arrived at the country of human-eaters who had tails. And these men who were hunters of men met these virgins, caught them and tied them and took them to their leader. He ordered and they blinded their eyes and cast them into a house of darkness. They started feeding them grass and they stayed there praying. And then they said to our mother, o our queen Fəqərtä Krəstos, all these things happened to us, because of your being a stranger, our eyes are blinded, hunger and suffering troubled us, and now pray for us, o our mother. And at that time, our beloved stood up and prayed, and touched their foreheads with her fingers, and their eyes opened. And again she prayed and brought down food for them from heaven and they ate and praised God and stayed there four months.

73. And after that, all the people of the country [of human-eaters] gathered to eat them, and took them outside, [and] set fire and cast them by tying with chain of iron, and there stood these nuns.

²¹⁶ The place is found at Raya where the first monastery of St. Fəqərtä Krəstos is located.

²¹⁷ This separation of residential places for monks and nuns, in fact, dates back to ancient times. For example, in the monasteries of St. Pachomius in the 4th c. there were nine monasteries for monks and two separate monasteries for nuns. This ancient Christian monastic order is still observed in many monasteries throughout the Orthodox Christian world (Philip Rousseau. Pachomius: 1985, The Making of a Community in Fourth-Century Egypt, Berkeley, CA: University of California Press.).

And our mother St. Fəqərtä Krəstos said to them, do not be afraid and frightened, o my daughters, rather pray and beseech unto your Lord, so that what you wished would be done to you, life on this earth and the Kingdom in heaven. And then they prayed with tears and the fire became cool over them. And they [the human-eaters] set fire again and cast them into it [but] became cold as dew, and again saw that they [the virgins] are well. They marveled and said to them where are you from?.

74. And our mother Fəqərtä Krəstos said to them, we are from the tribe of God the Living, the creator of the heavens and the earth, who are baptized in His Name, and partook of the flesh and blood of our Lord Jesus Christ, the Son of God, the Everlasting (early, before time and creature) and the Son of Mary later in His Second Birth, and now He saved our body from this fire on this earth, and again our Lord will save us from the fire of punishment.

75. And they said, is there a god other than this tree? She said [to them], where is your worship? They showed her the place, and arriving there, she made the sign of the cross on her face saying, I make the sign of the cross on my front and back in the Name of the Father and of the Son and of the Holy Spirit One God. At that time the demons and devils that were upon the trees fled and their idols fell down and were broken and smashed. [And] then they ran and raced and shouted over to their people. And all came together and said to our mother, by what act did you smash our gods?

76. And our mother Fəqərtä Krəstos said to them, our Lord is existent above the seventh heavens, but this one is not a God but is a creature. They took stone in order to stone her [but] she was hidden from their faces. As such in this acts died five men among them, and they started eating them. At that time our mother Fəqərtä Krəstos escaped them and [they] suffered from hunger, and

did not succeed in killing her. They said to her, o our mother, may you forgive us, as hunger and thirst has bringing so much suffering on us, [as] our waters and rivers have dried up. She replied to them with a word of joy saying, if I give you food and drink and cloth, would you believe in my God who created us?

77. They replied saying, yes, we will believe, provided that you give us all, o our mother! And then she turned her face towards the east, stretched out her hands and prayed unto God. And at the end of her prayer came an Angel and said to her, let all be according to your desire and what you have thought [prayed for] will be done for you, says to you our Lord, o handmaid of God. And saying these [things], [the Angel] ascended in front of her.

78. And then she said to her servants, take out all fruits of cereals of corn, barley and wheat, onions and garlic, almonds and coriander, pea and lentil, she prayed and blessed in the Name of the Father and of the Son and of the Holy Spirit, One God, and sowed the seeds in their fields. And on this day, she prayed unto God [and] rain came down and the rivers flooded, [and] the crops came out and sprung up and there came harvests and ears of grain in one day.²¹⁸ And she said to them, drink [this water] and eat this crop as this is better for you, instead of eating humans. And they said to her is this plant edible? They started eating and drinking. And it became sweet in their mouth like honey. At that time they marveled and became astounded.

79. And then they said to our mother St. Fəqərtä Krəstos, we gave you our soul and body. And she said to them, is there any water pool in this country? They said to her, they [others] had told us that there is close to this mountain but we do not know it. And at that time, Fəqərtä Krəstos went with her sisters the nuns, and arriving there, they stayed there praying their Psalter and

²¹⁸ Abunä Gärəma, one of the “Nine Saints” of Ethiopia had sowed and reaped wheat grain in a day. She has done the same sowing and reaping grains in one day and feeding the hungry people.

Arganon for seven days. And she said in her prayer, my soul magnifies God, o Lord,²¹⁹ may You remember your creation that you have made in Your image and likeness, do not destroy the works of Your hands and do not abandon.²²⁰

80. And while she was saying as such, there stood on her right side a great monk. At that time she fell down and prostrated at his feet.[And] He said to her, stand up, o my daughter, I have come by your prayer and supplication. She asked him saying, from where are you, o my father? He replied to her, saying, formerly I was ordained a bishop [and] came from Jerusalem and preached that country, [and] they believed and were baptized, and I passed away. [And then] came a heathen king and he demolished the temple in which I was buried, burned it, and killed my [spiritual] children, [and] the faith perished [for] five hundred and twenty eight years. And today when you called, God sent me unto you. And, the blessed Fəqərtä Krəstos said, what shall we do? He said from now on let's build a church at this place.

81. And from then, they started collecting stones for construction and built a church in the name of our Lady Mary. And this bishop, whose name is Abba Zämäläkot, prayed again with our mother Fəqərtä Krəstos, [and] there rose seven priests and two deacons for the ministry, [and] water sprung out by his triumphant word. And then they gathered the people of that country and baptized them in the Name of the Father and of the Son and of the Holy Spirit, and named them by their respective baptismal names and gave them the Holy Mysteries, [and] they were called Christians. And they made a great feast on Gənəbot eight, and he [the bishop] ordained them priests and deacons, and confirmed them in the upright faith, and blessed all the people. He returned back to and slept in the grave already built after living for one year.

²¹⁹ Luke 1:47

²²⁰ EOTC, 1988, Mäṣāhafä Sä'atat, A.A. Täsfa Gäbrä Səlasə Matäməya bət.

82. And after that our mother St. Fəqərtä Krəstos started writing books; and she wrote with her hands the Gospel (*Wängəl*) and Synaxarium (*Sənksar*), and Haymanotä Abäw (*The book of the faith of the fathers*) and the book of prayer for the dead (*Gənzät*) and the Psalter of David (*Mäzmurä Dawit*) and Arganon (*Arəganon*) [and] left them there. And she built churches in the Name of our Lord Jesus Christ and in the name of Micha’el and Gäbrə’el, in the name of the saints and martyrs, and many churches were built.

83. And these human-eaters believed and ate grain, as there was no grain in their country before but [now] God gave them through the hands of our mother faith and life, the flesh and blood of Christ. And this our mother St. Fəqərtä Krəstos, after she taught and strengthen them, wanted to go to Jerusalem to visits where our Lord was born, crucified and resurrected, the place of Calvary and Golgotha and Gethsemane, the burial place of our Lady Mary.

84. And from then, queen St. Fəqərtä Krəstos stood and went her way with her virgins. And as they were going in the wilderness that has neither shade nor water and where no man’s voice is heard, they suffered greatly from the heat of the sun and the cold of the night. But God, in whose Holy Name they were suffering, brought them down bread of heaven and a crushed food²²¹ and gave them,²²² and [He] did not abandon them, preserved them by the eye of His mercy, [and] made water to spring out from the rock.

85. And they arrived at a place of serpents and scorpion and snake. And when they saw these, they were frightened. And this ʾEmma mə’uz, strengthened them and said to them, do not be

²²¹ All the five manuscripts say the word “ጸጽጸጽ” and the ms DL₁ omits this word. However the researcher did not find the meaning of this word instead may be the scribe wants to write the word “ጸጽጸጽ - a crushed food???”

²²² We also find in the Holy Bible those Israelites eat heavenly food: “Though he had commanded the clouds from above, and opened the doors of heaven, and he rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat Angels’ food.” Ps. 78:24-25, Exod 16:31, in the same manner God gave to them.

afraid, o my daughters, [rather] get courage and go, saying [the prayer] our Father, lead us not into temptation. And when they were saying this, there came a big serpent that nothing resembles it, opening its mouth as if to swallow them. Its head was like a lion, its ears like a bear, and its beard like the kid of a goat, its neck like that of a camel, and its eyes as the flame of fire, its teeth about one cubit, [and] had wings like eagle, and its height about seventy cubits, and its tail had three mouths with which it bites. When they saw it, they became frightened and trembling took hold upon them. But St. Fəqərtä Krəstos prayed the prayer of Moses [and] made the sign of the cross on her forehead. At that time the poison of the serpent vanished immediately. And all of them cried in one word unto God.

86. And He [God] sent His Angel of light and his saving martyr, the Angel cut it [with the sword] and the martyr [St.] George smote him with his spear. At that time the serpent fell down and shrink, [and] died an evil death. And then our mother Fəqərtä Krəstos said, may you make us pass this wilderness. And he carried them and took them up and made them pass with the womb of a bright cloud and they came down inside an island that was built in the name of our Lady Mary Mother of God [Theotokos]. And they loved that place, and they lived there for two years by prayer and fasting, and prostration and abstinence. [And] they lived there and our mother Fəqərtä Krəstos righteous was doing miracles and wonders with her hand, casting out devils and healing the sick and lepers were cleansed and those possessed with the devil were saved healed from their sicknesses when they believed in her prayer²²³.

87. And when they heard the honor of the news and the gentleness of our mother Fəqərtä Krəstos, many people, priests and women came unto her, [and] she thought them purity and sanctity [and] to be engaged in fasting and prayer. And as to sinners, she turned them unto the

²²³ Mat. 10:8, Mark 1:34

knowledge of God, and to the righteous, she taught and exhorted them to finish their struggle they have started in peace.

88. Let's return back to our initial issue. And then she found out that, that place is not her resting place. So she taught of going back to her former plan. And they went on board a ship and a storm came about and that ship was broken and all her daughters sunk but our mother Fəqərtā Krəstos was hanging on one broken piece [of the ship] [and] prayed and beseeched unto God and called on the name of our Holy Lady Mary.

89. At that time came unto her Soləyana together with Elisabeth, and Akrosəyas and Pätreqa, Pəstis, Alapis and Agapis²²⁴ she said to them, my sisters, since travail and fatigue has taken over me, have mercy on me and deliver me, o my ladies, I implore you. They came by ship and said to her, come on board, and our Lady [the Holy Virgin Mary] holding her hand took her out and made her sit on the ship. And they started crying with each other. She said to [the holy] Virgin, what happened to you, o my lady? as she did not recognize her.

90. And she said to her, I had one son, [and] they crucified him on wood that He became the Savior of the world. Elisabeth said, I had had one son whom I begat after I was barren [but] they killed him and beheaded him with a sword and gave [his head] with a charger to one evil woman, [and] because of this I cry. And others told their [affliction] stories and again they asked her

²²⁴ The blessed virgins Pistis, Alapis and Agapis are the daughters of St. Sophia the Martyr. She was born in Antioch and brought forth these three daughters and called them by the three above names, the interpretations of which are, "Faith, Hope and Charity (Love), and the interpretation of the name of their mother is "Wisdom." And when they had grown a little, she took them to the city of Rome, and taught them goodness, and piety, and the fear of God, and the doctrine of the Church. And when the report about her came to the Emperor of Rome, Arianus the wicked, he commanded the soldiers to fetch them and to drag them to him by their hair, and the soldiers did as the emperor commanded. And their mother exhorted them and taught them and urged them to endure patiently and she encouraged them in the Faith of Christ. Pistis, the eldest daughter, was twelve years old, Alapis was ten years and Agapis was nine years old. They then suffered unbearably and were martyred with their mother. (Synaxarium Tir 30 (February 07))

sadness she spoke about what has befallen upon her. And they said to her, your daughters will come with joy. And she said to them, would they come back alive after they have already sunk? But may your Lord have mercy on them, as He is a sea of mercy. They said to her, let's pray a little for them. And at that time they stood up and prayed.

91. And at that time came Angels of light and took them out [of the sea] alive [and] well, [and] they saluted each other with a holy greeting and told them all what they have seen, that of the condemnation of sinners and the reward of the righteous, and spoke of many things that cannot be spoken off. And then they said to Ἐμμα mə'uz, from the time we sunk till now, our books had fallen and were lost, our Psalter of David, our Gospel and our Arganon, and have fallen off from our arms unto the depth of the sea.

92. Our mother Fəqərtä Krəstos lifted up her rod having the sign of the cross in to the sea, saying, in the Name of the Father and of the Son and of the Holy Spirit, one God. She prayed again the prayer of Jonas the Prophet, [and] her rod came out holding with its tip the cord of the books, [the books] that were in the sea pulled by the hand of the righteous Fəqərtä Krəstos.²²⁵ On the fourth day, they opened the seal and read the books and found the colors that the scribe had used to write, were shining and the letters that the scribe had written were found all intact. After this, they glorified God and His mother Mary for the miracle and wonder that He has done for them.

93. And after these things, she realized our Lady Mary and the others that were with her who have come to help and visit Fəqərtä Krəstos, made peace, and our Lady gave the cross that was in her hand to mother Fəqərtä Krəstos so that she could do with it all that she desires.

²²⁵ Gädlä Abunä Zärə'a Bəruk speaks of his miraculous act whereby the saint extracted his prayer book of the Psalter of David from where it laid in the Nile river without getting soaked by the water on his ordering of the river to spew it out saying "gəsh Abay". Likewise, she also extracted the prayer books and was all found with all the letters and colors intact.

94. And then they went and passed and were hidden from their eyes, abiding there. And the next day, they stood in order to go towards Jerusalem. They went by land and arrived at a great sea, and they were unable to find a way to travel on. And St. Fəqərtä Krəstos prayed and made the sign of the cross over the face of the sea by the cross that our Lady Mary has given her, and the sea was divided to the left and right.²²⁶ And they passed by that and arrived at the country of Nazareth and Bethlehem where our Lord was born. They stayed there at the stone of the manger for two months. They stood and went unto [the places] where our Lord has performed miracles. And then they went unto where He was crucified, the place of Calvary, they swept overly, and entered again in to that place of Golgotha and fasted there.

95. On the day of His Resurrection, they entered [in the church] with all men and women, peoples and gentiles, gathering together, they held lamps without fire in their hands, from the old to the infants. Then they said, to us who believe in your resurrection, may you send down your light on us.²²⁷ At that time there came a great light inside the church. Many from among the gentiles believed and got baptized. Our mother St. Fəqərtä Krəstos said, as I have heard so have I seen²²⁸ of the miracle [the Holy Fire] of our Lord on His Sepulture every year.²²⁹

²²⁶ We read in the Holy Bible about the miraculous crossing of the Red Sea and the crossing of the River Jordan. God parted the Red Sea to let His people the Israelites pass through the way of the wilderness. “Moses stretched out his hand over the sea; and the Lord caused the sea to go back by strong east wind all the night, and made the sea dry land, and the waters were divided.” Exodus 14:21-22(Exod. 12:18) In addition we find the same story where God divided the River Jordan for the people of Israelites to pass. “When the priests carrying the Ark were dipped in the brim of the water, that the water which came down from above stood and rose up very far from the city and it became plain then the people passed with dry land.” (Jos. 3:13-17, Jos. 4:18) St. Fəqərtä Krəstos knew the above two stories and she crossed the River miraculously by using the cross that the Virgin Mary had given her.

²²⁷ EOTC, 1988 E.C. Mäṣāhafä Dəgg^wa, Zä Fasika, A. A. Tənsa’ə Zäguba’ə Matäməya bəṭ.

²²⁸ Ps. 47 (48): 8

²²⁹ This Miracle of Holy Fire of our Lord on His Sepulture is still came a great light inside the church every year when the multitude of Christians said, “to us who believe in your resurrection, may you send down your light on us”.(Haris Skarlakidis , 2011, Holy Fire: the Miracle of Holy Saturday at the Tomb of Christ, Forty-five Historical Accounts, 9th – 16th c., Athens.)

96. And after that our mother Fəqərtä Krəstos went unto Gəthəsämani, the burial place of our Lady Mary, and got blessed from the holy places and visited Däbrä Zeit and Däbrä Tabor and Gädamä Qorānthos [Gädamä Corinthians], and the monastery of Scətis and the monastery of Qusəquam, and went to all the tombs of the Prophets and the Apostles and the remains of the saints and of the Martyrs.

97. And from then she went to the country of Armenia to visit the tomb of our father Ewostatəwos. And arriving there, our mother saluted and asked the bishop about doctrine and the deed of righteousness and the things of [spiritual] struggle. He said to her, be steadfast and do not shake, o my daughter, do not drop off nor add to what you have held, teach this faith of yours to all your daughters. And she partook of the Holy Mysteries there [and] desired to live there.

98. Then came the head of the monastery [and] said to her, your place is not here. And then our mother Fəqərtä Krəstos went towards Egypt in order to visit the churches. And on her way she found [a church] built in the name of our Lady Mary that was aging. She entered inside, [and] found the icon of the Virgin Mary and prostrated ten thousand times before her. And she [the Virgin Mary] said to her from the icon coming out from her icon, this prostration is enough for you since you are a stranger in this place of mine²³⁰ and of my Son, rather go to the country of Ethiopia, as the place of your rest [place] is there. At that time she wept as much as Jordan. And [our Lady Mary] said to her again in the tongue of Romans, do not weep. And she stayed there for seven days.

99. And after that she went with the holy mothers towards the monastery of Basan. There many

²³⁰ The icon of the Holy Virgin Mary had spoken to Saint Mary of Egypt as she prayed and wept before her. In a similar manner, St Mary has also spoken to St Fəqərtä Krəstos through her icon as she prayed and prostrated profusely before her saying that she was a guest in that place and that her prostration had sufficed. (Hayqe Eṣtəphanos CM, 1999, E.C., Gädlä St. Zosima and Gädlä St. Mary of Egypt.)

virgins were living, a community of seven hundred. Our mother St. Fəqərtä Krəstos the righteous served [there] for seven years [and] received Səmərat [blessing] from them. They said to our mother, unto you is a return back to your country, to your place of destination. She saluted and got blessed [and] went unto the archbishop of Alexandria [and] asked him about the doctrine and the place of righteousness. He said to her, you have to go to [the land of] Habesha and there will be the place given to you.

100. And going out from there, she fasted for forty days. And when that was finished, there came unto her the Angel of God and said to her, go and return to Ethiopia, as your destination is there, [but as] this is not your place. She said to him, I love this place, I wish my repose were in the Sepulture of our Lord. He told her [something] that went into her heart. And from then, the following day, our mother St. Fəqərtä Krəstos the blessed set out and got on board a ship and arrived at a port and there the other captain refused her.

101. And then she stayed with her daughters for seven days. She became unable to walk from the excesses of her suffering. She read Gädla Abba Ewostatəwos and said to her sisters, lie down your clothes over the water. And our mother St. Fəqərtä Krəstos stretched her clothes over the sea,²³¹ and an Angel was rowing for them because of their exhaustion.

102. They came and arrived at the country of Nagran, she was baptized by the blood of the martyrs, and was anointed from the oil of Ghion white, and passed with the chariot of fire of Caleb the king . She visited all the places of the Nine Saints that are in the land of Təgrä, was blessed by the hands of the monks of Däbrä Bəzän of Philip, and Bətsu'a Aməlak.

²³¹ As she was familiar with the act of Abunä Ewostatəwos on his way to Armenia who had crossed the sea using his garment (a monastic linen shawl worn by the monks) as a boat over the water, she also did the same in her miraculous crossing of the sea.

103. And from then she went to Däbrä Damo of Abunä Arəgawi the righteous, and wanted to ascend to the top of the mountain [but] the monks, came out [and], forbade her. She sat down and, wept bitterly for half a year, and then an Angel of God came and made her ascend on his wings to the top of the mountain [and] she walked all around and entered unto the place where our father was hiding. She got blessed by him and [he] told her the things of righteousness and showed her towards her assigned place with his fingers and prayed over her the prayer of our Father, [and then] hid into [the place of] his hiding. The next day, she secretly partook of the Holy Mysteries there by the hand of Angels, without men seeing her.

104. [And] after that she came down by the wing of the wind and went her way in peace, and [then] travelled throughout all the provinces of Ethiopia. Again one monk told her that there is a great righteous [father] in the monastery of Qärməlos whose name is Abunä Estənfasä Krəstos the hermit.²³² She arrived at his monastery and found our father praying inside his cell while standing. She told him why she has come to him and he told her about the mystery of the faith and directed her by his hand the place of her burial to our mother the chosen. [And] an Angel of God then came holding a cross of light [and] going in front of her and leading her the way as he had beforehand told her that there are seven springs in the place of yours.

105. And the Angel leading her, she arrived at the country of Machemateseni²³³ near the monastery of Səhat.²³⁴ [And] she lived there with her community of holy virgins praying [unto] God for a long time. And then, the two monks that have come with her for showing the way, they

²³² Abunä əstənfasä Krəstos was born in North Wällo, Dawənet. Gädlä Abunä əstənfasä Krəstos narrates that he stood on the day of his birth and prostrated and praised the Father, the Son and the Holy Spirit. Then at the age of 33 (thirty three), he became a monk and as usual went around the country teaching and healing the sick. When the miracles of the saint were heard in Ethiopia, the King s and other Christians were came to see him and receive the blessing from the saint. Abunä əstənfasä Krəstos made many disciples and at the end of his life time, the Lord came to him with his mother and many saints. He received many promises, and had reposed on April 9.

²³³ Today this place is unknown.

²³⁴ Her second monastery at Fəlaqət.

found the place that they were searching for her. And this cross of light was invisibly planted inside her burial place without anyone seeing it except her, they told her this thing. She stood and went and lived in this place of hers, which she has sought for and found and nuns were gathered unto her, many virgins, and made a community and became an abbess over the holy women.

106. And she thought to build a church [but] one priest whose character was evil and was without the fear of God disobeyed her and he was waiting for her with an evil deed. But our mother used to be very sad on this matter. She made a canon [prayer] for two weeks and then an Angel of God came said to her, let the entry of the Ark [tabot] be on that day, o the beloved of God, build a monastery, miracles and wonders will be performed. And he told her [some] other things and saying this, he ascended to his place unto heaven.

107. And she started building a church on Friday [and] was finished. And on Sunday they entered the Ark of Kidanä Məhərät and [the church] was hallowed on the sixteenth of Tahəsas. And at the end of the Divine Liturgy, our Lord appeared on the holy throne, together with his mother Holy Mary.

108. He gave a covenant to our mother. And again He said to her, let this building of yours stay till my Second Coming without destruction and let not the feet of the proud enter into it forever. And let my flesh and blood that is offered inside it be living [and] those who partake of the Holy Mysteries, their sins will be forgiven, and my mercy and blessing will always abide with them. And again our Lady Mary said to our mother Fəqərtä Krəstos, rejoice and be glad, o my beloved and the beloved of my Son, do not be afraid of shepherding your daughters, teach them the Faith and the good deeds in righteousness and uprightness. And then, she gave her the handkerchief that

was in her hands in order that she heals the sick with it. Saying this, they became hidden in the holy of holies in peace.

109. And these two monks went to their dwelling places. One [of them], Abba Zāmaryam, reposed towards the right side of Dawānet, and the other, Abba Śegie Səlass'ə, reposed to its left. And after that all the monks gathered unto our mother St. Fəqərtä Krəstos, when they heard about the news of the virtuousness and righteousness of our mother Fəqərtä Krəstos the righteous. She used to always teach them so that they struggle by the power of Him, the Lord.

110. And it became plenteousness and joy. And our mother grieved as their strictness was removed from them. And when our mother saw by the grace of the [Holy] Spirit as that enemy has sown tares of deceit in the field of the heart of the community, and then she separated the respective place for men and women, and it became that they would not see each other. An Angel of God always kept them, as the devil was chained during the time of our mother St. Fəqərtä Krəstos.

111. Let's come back to the initial issue. Listen, our fathers and brothers, to the spiritual struggle of our mother Fəqərtä Krəstos the righteous and saint, and chosen, blessed and hallowed, beloved of God the Living, steadfast in spiritual struggle sturdy as men. And she is deeply trusted in the power of God Almighty, and the customary sin of nature has not contaminated her as that of other women, and had not thought the love of the world in her heart and has not desired evil deed from her infancy to her old age. She was chosen from the womb of her mother, blessed is the womb that bore her, and the breasts which have suckled her, and the feet of the holy daughters that have walked with her.

112. And our holy mother who has no deceit and flattery and revenge and grudge, and has not looked unto the face of men with her eyes as she has vowed a vow to God in all the days of her life, and has not possessed anything from the things of this world, and has not held back anything but was giving all that she was getting to the poor and the needy, to the elderly and the orphans, [and] to those in need always gave property of alms. And an Angel of God was bringing her a food, heavenly bread and cup of wine every two days,²³⁵ and our mother Fəqərtä Krəstos was always occupying herself with fasting and prayer, [and] prostration and abstinence.

113. And her heart was trusting in the Lord of Israel with regards to the Faith, and used to sing hymns unceasingly like the diligent Angels, gives fruit everyday like the stars of heaven, and the power of the Holy Spirit was added unto her, always praying the Psalter of the David, as he says, I glorify you seven times²³⁶ a day. And our mother the blessed Fəqərtä Krəstos did not give sleep to her eyes and slumber to her eyelids nor did rest to her cheeks, till she finds the place of God.²³⁷

114. She was praying stretching her hands, [and] raising her eyes towards heaven, and turning her face towards the east, [and] she used to finish the forty days of fasting without sitting down on the ground and without tasting any food. And she was doing abstinence in this manner during the other fasting periods too. And her prayers were numerous and were as follows: she always prayed the Psalter of David, one hundred and fifty; and the fifteen prayer of the prophets, and the five song of Solomon; the praise of Mary of the seven days with Anqätšä Bərehan (gate of light) seven times in the day and seven times in the night, was praying [all these] standing inside the water.

²³⁵ As the Angel of God, St. Fanuəl brought the heavenly bread and drinks to the Holy Virgin Mary the Mother of God. We also find in the Holy Bible those Israelites “eat Angels’ food” Ps. 78:24-25, Exod 16:31, the prophet Elijah fed by the Angel of God by saying “Get up and eat or the journey will be too much for you” (1Kgs 19:5-8) and other ascetical saints.

²³⁶ Ps. 118 (119): 164.

²³⁷ Ps. 131(132): 4

115. And she was prostrating seventy thousand times everyday like a wheel with her knees on the ground, and was striking her face with a sharp stone one thousand times her right and one thousand times her left every hour. She was doing like this and shed water of tears in front of God, and was scourging her shoulder with scourge of cord of the saints that has ten roots, and striking her chest with stone. And while prostrating carrying an iron trumpet of Iron bell Fəqərtä Krəstos entreats unto God the so that He keeps her community in His mercy and compassion.

116. And she again pray the Arganon, and when she start praying [the Areganon], our Lady Mary comes to her. And when she finishes her prayer, she tells to our mother Fəqərtä Krəstos all mysteries of heaven and earth, and say to her, o you, saint of my Son and my beloved one, let my peace reside on you, and let my blessing be with you; do not cry, mother, as a Kingdom is prepared for you in the heavens. And they spoke many other things between them, and blessing her with a great blessing, she said to her, I love this prayer. And then she hides herself [from her].

117. And when she prays the praise of the Lord (Wudassie Aməlak), our Lord comes unto her and says to her, greetings my beloved and the beloved of my Father and of my mother, do not be afraid and tremble, my peace and the peace of my Father and of my Spirit be upon you forever with joy amen. When she sees His majesty and the host of Angels around Him, she trembles but her guardian Angel strengthens our mother Fəqərtä Krəstos. And again when she starts [praying] the Gospel, twelve Angels together with their Lord comes holding torch of light and tail of gold. And when she finishes her prayer, our Lord blesses her and makes her worthy of calling Him, and souls came out of condemnation in ten thousands by her prayer and supplication. And after that our Lord ascends with His Angels.

118. And our mother St. Fəqərtä Krəstos frequents praying the prayers of other collections of Mäləka'ət (Mälkə'a Gub'ə). At that time the saints and the martyrs, the virgins and the monks come when she calls on their name, [and] bless her, and David also does in the same way. And at the end of her prayer, they hide themselves from her face. And our mother Fəqərtä Krəstos, seeing all these, becomes extremely astonished and marvels the greatness of the munificence of God who gives His mercy to His chosen and His saints. And Angels visit her often and herald her things of righteousness, and holy virgins come to her and speak with her and [she] ascends with them unto paradise, sees the mysteries of the heaven. After that our mother comes back to her cell. And the hidden things, the secret of heaven and earth, were revealed to her.

119. And her news was heard in all the provinces. And our mother St. Fəqərtä Krəstos received favor, [and] honor more abundantly, and became exalted with God the most high and with pious men. And many sick people came unto her and were healed by her prayer; and lepers were cleansed, those who were possessed by devils were healed, and the blind got their eyes opened, and those who were ill when the moon came out were straightened. And many sick people were healed by the prayer of our mother Fəqərtä Krəstos. If all her struggles were written down, it would have been innumerable to speak, but we wrote just a little so that it would not be too tedious for hearers [and] thus would not be precluded from the blessings of Əmma mə'uz.

120. And after this, one day, she saw the mystery of the Holy Communion When the priest entered into the church, they chained him on a pillar and Angels celebrated the Divine Liturgy, and those that were worthy partook of the Holy Mysteries, but a power of Divinity prevented those who were not worthy to partake. When our mother Fəqərtä Krəstos saw this, she wept and cried unto her Creator, [and] got a sign.

121. And again she saw a priest while he was receiving of the blood of Christ, a droplet dropped on the ground, [and] said, do not go out of the church for seven days. And they did as per her word, [and] they found that it became great²³⁸ together with the holy flesh, the holy Angels hovered over it, and all partook of it.

122. And she lived there for many years, working miracles and wonders, our mother Fəqərtä Krəstos, in that place of hers, the monastery of Šhat. She often sees our Lord together with His Mother the Holy Mary. When she prays our Father, the gates of the seven heavens open for her, [she] sees all, and entrusts her soul and the soul of her sisters unto [the] Trinity the King .

123. And then when the time of the departure of our mother St. Fəqərtä Krəstos from this transient world approached, two Angels came unto her, [and] she was carried with the chariot of light and partook of the Holy Communion in Däbrä Nabat, which is Bəhärä Həyawan, and brought her back to her place with joy. And in a short time, she knew that the time of her repose has come near, and her time has passed. And she heard the word of an Angel, that said to her, now has come the time of your departure from this passing world so that you rest from fatigue and labour, cold and nakedness, hunger and thirst, dedication and tears, crying day and night and from all these fatigue and exhaustion, so that you enter unto your heavenly wedding, where the fruit of your prayer has been recorded before God.

124. And hearing this, our mother St. Fəqərtä Krəstos, held fasting and prayer and prostration and diligence and increased from what she was doing before, when she heard the word of her calling of the Creator of all in whose hands are held the souls of all.

²³⁸ Next to this, there is a word “ከመ ሳኒ” which is preserved by ሳ and RM₁ and the other EM₂ “ከመ ሳ” says EM₄ says “ከመ ሳላኦ” it doesn’t give any meaning. DL₁ also says ‘ጎሞረ’.

125. And after that, one day, on the twenty seventh of Yäkatit, while praying in the church standing with her hands stretched towards the east, an odor of scent with light of joy filled [the place] [and], our Lord came with His multitude of Angels. And our mother St. Fəqərtä Krəstos prostrated and kneeled in front of Him and wept a lot. And our Lord raised her and said, I come not to deprave you but to glorify you, o my beloved, be glad because I have prepared for you the place of my eternal Kingdom.

126. And the beloved of Christ said to Him again, may You forgive for my sake of me all men who have supplicated in my prayer and those who do my remembrance [and] those who live in that place by ministering, and those who have reposed and are buried in that place, and those who are steadfast in saluting this my church, may You bless them. And those who bring offerings, may You save them, and those who call on my name, may You keep them with the eye of your mercy, o my Lord and Savior Jesus Christ.

127. And our Lord said to her, let all be as per your word. All men who do your remembrance and call on your name, let them be blessed, as My Name has been added into your name, and anyone who gives an offering to your church, [and] ministers and is buried and has kissed [saluted] your church, from far and near, from right and left, and I give you a covenant up to twelve generations, and let blessing reside on his children and property; and those who travel by sea and land, when they call on your name, [and] let them be saved from temptation; where the book of your hagiography is, devils and satans shall not approach.

128. And on the crops, when your name is called, let them be full of fruit and grow big. All men who supplicate with your prayer, let them be saved; and blessed is the man who remembers your name in righteousness. He who writes and made it to be written, who reads and interprets

and hears the book of your hagiography without doubt in upright faith, and if he gives bread even just a cup of cold water, his sins will be pardoned, and let him pass with you visibly and cross over the sea of fire in front of you. And the sick will be healed with the prayer of your spiritual struggle.

129. In lieu of the fatigue and exile, and in lieu of the hunger and afflictions that have befallen on you in this world during the time of foreigners, the blood you have spilled, and for your wanderings to all places, and for your renouncing of the world, and in lieu of your struggles and fastings and prayers and prostrations, all these as tithe, and I give you seven crowns, o my beloved forever. And After He gave all these covenants to our mother Fəqərtä Krəstos, our Lord ascended unto His Throne of glory, Angels praising in their rank, saying holy, holy, holy.

130. And then, our mother Fəqərtä Krəstos became renewed by the power of the life giving Holy Spirit, receiving a covenant up to twelve generations, and very glad because of her receiving of this covenant. And the following day, she got ill a little bit and the virgin sisters came to visit their mother. She said to her daughters, from now onwards, we will not see each other face to face, [thus] let's see off each other, o my sisters; this place of mine shall not perish until the Second Coming of our Lord, [and] bury my body in this blessed place, as He has blessed this ground for me that has come from Jerusalem by the wing of Rafael and Mäsifa'el.

131. And by this blessing, be pleased and do not weep, as you have hope that is of heaven, [and] live here and do not depart from this place. Let this sister of mine be your mother, and the other is blessed, my sisters, do not forget me in your prayers, remember me, o my sisters. And having said this, and she said again, o my father priest, please absolve me. And he absolved her by the word of absolution.

132. And when it became midnight towards the dawn of Sunday, her eyes were covered while praying the Psalter of David and the prayer of the powers, she fell asleep and reposed on the twenty ninth of the month of Yäkatät, on the feast [day] of our Lord Jesus Christ, her soul was separated from her body. Our Lord came with his Angels, the saints and the martyrs, and our Lady. He received the soul of His beloved and set her over in Awukayəyos and entered her into Paradise of eternity, with, tens of thousands of Angels joyfully singing.

133. And at that time a pillar of cloud came down over the body of our mother Fəqərtä Krəstos and the light became as the brightness of the ray of the sun, [and] shone over her body a spiritual power. And the many people that were there admired and marveled and praised God. They read the Psalter of David and other prayers of the dead with that light from night till morning. And one man doubted in his heart [and] stretched out his hand in order to touch her [body]. [Then] his fingers burnt starting from his shoulder. And the earth was shaken four times at the time of the exit of the soul of our mother Fəqərtä Krəstos the martyr.

134. And on the morning of Sunday, priests gathered [and] prayed the prayer of the dead as is customary [and] wound her with clothes and entered her unto the church that was built in the name of Kidanä Məhərət, of whose remembrance she was doing during her life, our mother St. Fəqərtä Krəstos. The priests singing in honor and praising with the word of thanksgiving and with the smoke of incense buried her, as she has said earlier, in the place that our Lord has blessed for her. And light came down again on the tomb of Ǝmma mə'uz till forty days, may her prayer and blessing and supplication and the power of her help be a shield to all of us who are her communities and her people, may it keep us and be our helper at the time of judgment and preserve us till the last breath, forever and ever Amen. Let it be, let it be, may the Angels say Amen.

7.2. Translation of the Edited Text of Effigy, Mälk'ə of Fəqərtä Krəstos²³⁹

1. Salutation, salutation to the remembrance of your name, which is the remembrance of the Holy Spirit, the Life;

Which is blessed to be seen by the eyes of all creation;

Fəqərtä Krəstos Edom whose scent is a help;

May it water every time the paradise of my personality;

Ephesus canon of the law and Ghion prayer.

2. Salutation to the hairs of your head that are anointed the anointment of faith;

Instead of Sarah and Rebekah by the hand of the Creator, the Saviour;

Fəqərtä Krəstos the sun whose adornment is light;

Priests of falsehood, who are fool, cannot approach you;

And the enemy devil did not get you.

3. Salutation to your head that is covered with the ornament of faith;

By the order of the teacher Paul and the handkerchief of grace he received;

Fəqərtä Krəstos Sarah as your grace has been recorded;

Was not able to overpower you when he approached unto you;

The king of Gərara the devil who is wretched.

4. Salutation to your face that is like the face of Moses the prophet;

That shines always as the bright sun;

Fəqərtä Krəstos Rebekah whose exaltation is superb;

²³⁹ The text of the Effigy is preserved in MSS EM1,EM2,EM3,EM4,RM1, but it is not preserved by ms DL₁ and additional (Täräfä) Effigy is not preserved in the MSS EM3 and DL

Jacob your personality an Israelite chosen;

Humiliated quickly Esau the evil.

5. Salutation to your eye lids that have carried the water of tears;

By the remembrance of affliction and hell and the trespasses of men;

Fəqərtä Krəstos Leah whose order is strong;

They Praise you the Angels of the seventh heaven;

In the house of your father Laban the Creator Lord.

6. Salutation to your eyes that look with hope;

From the eyes of saints Arəbab, Angels of Christ the Alpha;

Fəqərtä Krəstos Rachel, hater of iniquity rebuke;

By the order of good law, order of Saul and Cephas;

By the counsel of yours has the man of righteousness forsaken the world.

7. Salutation to your ears virgin as Elijah;

Which always listen to the things of the mosthigh Creator;

Fəqərtä Krəstos Dinah bringer of mercy and forgiveness;

They killed the devil Shechem in the land of Karan the Gospel;

Levi your helper and Simeon the cross.

8. Salutation to your cheeks that resemble the flower of pomegranates;

And salutation to your nose that are called the window of help;

Fəqərtä Krəstos Tamar adorned by the sign of the cross;

Zarah the life of the soul and the personality of Pharez joy;

Was born from you in the world Galilee.

9. Salutation to your lips that have spoken the word of the Lord;
And salutation to your mouth that is frightening to the mischievous devil;
Fəqərtä Krəstos Rahab, in lieu of parent and friend;
To Caleb of Cherubim and to Salmon image;
Receive them in Canaan the beggars of water space.

10. Salutation to your teeth whose likeness is white;
And salutation to your tongue that is speaker of new praise;
Fəqərtä Krəstos in truth the daughters of the Church;
They Praise you in the land of the world Sayda;
And presented to you offering and gift.

11. Salutation to your word that is frightening as lightening;
And to your breath that smells like the smell of Paradise from far-off;
Fəqərtä Krəstos Ruth in the field of the wise seat;
From Booz your covenant to the personality of Obed righteousness;
Since you have begotten him, they praise you the saintly children.

12. Salutation to your throat that has drank the water of penance;
And salutation to your neck that is adorned with the necklace of faith;
Fəqərtä Krəstos Jochebed in the mountain of the world of Sinai;
May they provide us your people, your help mannah;
Moses your sanctity and Aaron your purity.

13. Salutation to your shoulders that have carried the order of faith;
And to your waist (back) that is adorned with the garment of the Cross of Litoseterah;
Holy of holies you are Fəqərtä Krəstos Deborah;
With Barak your covenant in the face of the Angels, soldiers;
By the snow of your help killed the devil Sisera.

14. Salutation to your chest that has put on the epitachelion of faith;
And salutation to your armpit that has inherited the purity of Angels;
Fəqərtä Krəstos Hanah since they have put on your flesh;
To David your personality that has sanctified the world;
Samuel your sanctity renewed the kingdom.

15. Salutation to your hands triumphant of the devil the barbaric;
And salutation to your arm that is strong help primary;
Fəqərtä Krəstos Bath-sheba by your order standing;
Solomon your sanctity while naming the name of the Lord;
Killed quickly the devil Shimei.

16. Salutation to your upper arm that has broken the head of iniquity;
And salutation to your forearm that has torn off the garment of iniquity;
Fəqərtä Krəstos blessed as your grace is of complete;
Rabbis heretics will not obtain a little;
The Name of the word of the Creator, Scriptures, the Law of the Creator that is sacred.

17. Salutation to your palm that is not woven by hand;

And to your fingers that are knowledgeable of the weaving of the yarn of the law of free will;

Fəqərtä Krəstos Jodith, the lover of the One Christ;

The neck of the Law is cut before the transgressors the Jews;

The devil Holohornis by the sword of prostration.

18. Salutation to your finger nails that have strived and fatigued;

And to your side that has been pierced by the spear of the grace of Ramah (heaven);

Fəqərtä Krəstos Esther by the deed of passion and fatigue;

To the world Merdokios, man of grace and majesty;

Made him kill as he has afflicted the devil Hamah.

19. Salutation to your belly that has fed on the bread of the Holy Spirit;

And to your merciful heart that has thought of the Law of the Lord;

Fəqərtä Krəstos saint, my mother my mother;

The eye of your mind while doing good;

The Resurrection of the Creator the book of the Law, saw and looked.

20. Salutation to your kidneys that are tested and have befriended;

And to your mind that is deeply pierced by the arrow of the teaching of Christ;

Fəqərtä Krəstos Elisabeth when the foot of his heart visited her;

John your sanctity in front of Herod wickedness;

To Herodias the world reprimanded quickly.

21. Salutation to your intestine that is related to the intestine of the Virgin [Mary];

And to your inner properties that have fulfilled the law of the Church;

Fəqərtä Krəstos saint, the scent of your help without disruption;

Mary of the perfume, your faith of the flesh;

To the personality of your foot she anointed by grace.

22. Salutation to your navel whose creation is wonderful;

And salutation to your loins, the girdle of yoke is its girdle;

Fəqərtä Krəstos Salome, for Christ and His Mother;

Who have fled from the deed of this world;

And from the hand of Herod the devil whose traps are many.

23. Salutation to your thighs that resemble like pillars;

And salutation to your knees that had done prostrations;

Fəqərtä Krəstos Mary to the extent that your heart willed;

The good lot you had performed openly;

He chose you and praised you the Creator abundantly.

24. Salutation to your feet that stood firm in the performance of prayer;

And salutation to your heel that had straightened the path of the faith;

Fəqərtä Krəstos Martha who makes the sinner righteous;

Lazarus your personality that has held fast the order of Christ;

Rose and came out from the tomb.

25. Salutation to the inside of your feet that had made the shoe of prayer;

And to your toes that had beautified together;

Fəqərtä Krəstos the Samaritan when He met you once;

While drawing the water of the law of prayer beloved;

By the pot of tongue God made you inherit glory.

26. Salutation to the nails of your toes which are preached and have become nice;

And to the beauty of your height that is chosen more than the height of Rachel and Leah;

Fəqərtä Krəstos fulfilled the order of Peter the apostle;

By your faith and that of the council of holy Nicea;²⁴⁰

As the Wise Creator has chosen you.

27. Salutation to your image that is inscribed on the table of light;

And to the exit of your soul salutation that is likened to that of Gebre Heyewot;

St. Fəqərtä Krəstos the Cananite that has become potent of God;

Scraps of grace when you supplicated a request;

The soul of your daughter the sinner obtained mercy.

²⁴⁰ The council of Nicaea, (325), is the first ecumenical council of the Christian church, meeting in ancient Nicaea (now Iznik, Turkey). At the year 325 A.D. 318 fathers assembled in the city of Nicea, in the reign of Emperor Constantine in September 21 (Ethiopian Calendar) The leader of the council was Abunä Alexandros (əläskəndros), the 19th Pope of Alexandria, who was accompanied by Athanasius, his Arch deacon and private secretary. The assembly was held to solve the main problem created in the church by Arius who was a priest in Alexandria (Arianism). He blasphemed against the Son of God, the Lord Jesus Christ by saying that “He was not equal in essence to God, His Father, and there was a time when the Son did not exist” or “Christ is not Divine but a created being.” They had Arius brought before them and asked him to state his faith. He blasphemed saying, “The Father was when the Son was not.” When they explained to him his error and he did not change his opinion, they excommunicated him and all those who shared his opinion and belief. They form a creed of the Christian faith which is known as the “Nicene Creed” (šälotä haymonot) to signify the absolute equality and of one substance (homoousious) of the Son with the Father. (Synaxarium)

28. Salutation to your body that scents like perfume;

And salutation to your winding to which its garment is the help of garment;

Fəqərtä Krəstos with you that have renounced the world of the flesh;

Trees are your family covered up with the leaves of flesh;

By the axe of sorrow at the time of your death became cut off.

29. Salutation to your tomb that came down from the parlour of the heavens (Tsereha Areyam);

For its protection Angels revealed its honor;

Fəqərtä Krəstos saint to God by His will;

Those who doubted and denied were not able to approach you;

By the act of foolishness who are the evil children of Nestor.

30. May your peace shall not forsake the labor of the speaker of this writing;

As longevity of age is obtained from God the Savior;

Fəqərtä Krəstos saint by your supplication covenant;

Let him be saved at the time of judgment from the suffering of condemnation and affliction;

And from his enemy evil and hidden devil.

7.3. Translation of the Edited Text of Additional Effigy, Mälk'ə Fəqərtä Krəstos (Təräfä Mälk'ə)

1. Salutation to you, Fəqərtä Krəstos Phebe who rode upon the chariot of sadness;

Your community that sorrow;

Who have forsaken the world at the time of your death.

2. Salutation to you, from the olive tree, your body Fəqərtä Krəstos saint ;

That is anointed [with] faith oil;

Darkness of death is annulled.

3. Salutation to you, sun of knowledge arose from your personality firmament;

To annul darkness iniquity from the face of the earth;

Fəqərtä Krəstos virgin love.

4. Salutation to you, from the vine branch;

Your law the birds of the Gospel the righteous;

They ate the fruit of faith by the epoch of food;

Fəqərtä Krəstos in truth.

5. Salutation to you, where it flowers and delights Fəqərtä Krəstos wise;

By the mouth of the Saviour are made delicious, the Paracelete bee;

Flower of your sanctity, the life of the people.

6. Salutation to you, all the people of the world love you so much;

Fəqərtä Krəstos because of His Name;

You resided inside the world.

7. Salutation to you, the fruit of his toil wears the man who is devoid of good deeds;

And to the friend of fool people, a pilgrim monk;

Fəqərtä Krəstos annulled the authority of the serpent;

So that he will not find the woman Christ the King .

8. Salutation to you, Fəqərtä Krəstos daughter of the Word that has parted the sea of food of the belly;

From your heart sky has arose the sun of faith;

By the new milk of Gospel that has earlier grown.

9. Salutation to you, our mother Fəqərtä Krəstos who have become a seat unto God;

From your many prayers which are uncountable;

Many enemies are cast down and fallen.

10. Salutation to you, Fəqərtä Krəstos our mother, girdler of the girdle of purity;

Jacob your waist of the Saviour;

From your numerous prayers a thief will be saved.

11. Salutation to you, Fəqərtä Krəstos our mother who have become a mother to the daughters of the monastery of Sihāt;

Be my lamp inside of darkness;

Since you have become a longing to to my heart.

12. Salutation to you, Fəqərtä Krəstos our mother, as there is no heresy to your heart;

Thesalonike beseeches you;

And your covenant has become a means of righteousness to all.

13. Salutation to you, Fəqərtä Krəstos saint, supplicator of mercy in fervent desire;
For the elderly and the infants,
Take me out of the sea of sin that is deep.

14. Salutation to you, Fəqərtä Krəstos our mother, in the house of your heart no heresy has
entered into;
The word of the Creator the sound of timbrel;
You always hear with trembling
Give unto me the desire of my heart.

15. Salutation to you, Fəqərtä Krəstos saint , when I call you in faith;
That subsides the tide of sadness;
Take me out from condemnation;
For the Word of the Father that had come [and] become Incarnate.

Salutation to you by this word, save your servant Wolde Nob, forever and ever, Amen.

CHAPTER EIGHT

SUMMARY AND RECOMMENDATIONS

8.1. Summary

The main objective of this research is to produce a reconstructed text of Gädlä Fəqərtä Krəstos, a text which records the life, deeds and struggles of *a great Ethiopian martyr, a monastic and a prominent saint* who lived in the 17th c. during the reign of king Susənyos. The hagiographies of saints were written by different scribes in different periods of time. Such writings are source of much information related to the specific time of the Gädl and can be used as input for further studies and works. Thus, the manuscript ‘Gädlä Fəqərtä Krəstos’, in addition to the life and struggles of her spiritual endeavors, also reveals different issues in relation to her life and gives valuable information linked to the events of the period on historical, theological, philological, social, and ethical matters of the time.

Men and women saints constitute the assembly of saints in the church. As a woman hagiography, ‘Gädlä Fəqərtä Krəstos’ demonstrates that, any one, male or female, who had devoted his/her life unto God and lived a saintly life is honored by the Church and could be venerated as a saint. This act of veneration is demonstrated by the writing of their hagiographies, consecrating churches and monasteries in their names, and celebrating the feast days of these saints. Thus in Christianity the life of sanctity and canonization, are not related to gender but the virtuousness of one’s life.

Hence, among these women saints, St. Fəqərtä Krəstos is one who had played a vital role in the religious and social life of the 17th c. Ethiopia. And her life story narrates her struggles for her faith with king Susənyos and the Jesuit missionaries. In addition, she is also known for her

monastic life and as the founder of two great monasteries. St. Fəqərtä Krəstos had lived an astonishingly unique life by living three ways of life in one body, viz., in marriage, martyrdom and monasticism.

The Gädl describes on her complete life beginning from her conception by emphasizing her spiritual struggle. The contributions of St. Fəqərtä Krəstos are manifold and multifaceted as she had lived in the three ways of life: as a married mother, as a martyr, and as an abbess of a monastery. She has made many valuable contributions including her crucial role in returning king Susənyos back to his Orthodox faith through her prayers and the miracles, in the establishment and reestablishment of monasteries, and in the building of churches. Her leadership quality during her martyrdom, pilgrimage and monastic life has also great significance and served as a source of inspiration for Christians in general and women monastics in particular.

This research is conducted based on the source data of the *six MSS* obtained from three monasteries.²⁴¹ During the collection of the MSS, the researcher found four manuscripts of Gädlä Fəqərtä Krəstos from one of her monasteries.²⁴² Even though four manuscripts were found in one monastery, they were written by different scribes in different times. Hence, the manuscripts have different size, folio, quire, hand writing, and some variant content. Thus by using the six MSS obtained from three monasteries, the researcher has prepared a critical edition with annotated translation based on Neo-Lachmannian Method. The researcher chose this method because it permits collecting and collating all textual traditions of the Gädl.

²⁴¹ Rama Däbrä Sina Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery, Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos Communal Monastery and Däbrä Ləbanos Abunä Täklä haimanot Communal Monastery.

²⁴² Gädamä Səhat Əmmä mə'uz Kidanä Məhrät St. Fəqərtä Krəstos communal Monastery

For each of the six mss the researcher described the contents and physical description of the mss: the location where the mss are found, basic writing material: parchment and ink (black and red ink), language which the scribe used, date, the number of columns, the owner of the mss, binding and the cover material of the mss, overall measurements (size, spine, thickness), the hands of the scribe, conditions of the mss, incipit, desinit, kind of writing, layout of the text, number of quires, pages and folios (by detail illustration in tables). The quire structures are demonstrated with graphic illustrations that show how the manuscripts are assembled and the quires and folios are ordered.

Copying errors are identified mainly in the reconstructing process of the text. As a result, Banalization, Metathesis, Transposition, Grammatical Number, Repetition (a letter and a word), Omission (a letter, a word and sentence) , Addition (a letter, a word and sentence), Orthography, Grammatical Gender errors, Transformation of Vowels, Opposite reading are discussed under polygenetic errors. Through examination of conjunctive errors, a Stemma codicum (genealogical tree of the mss) was built and finally the archetype text is established by eliminating the mistakes.

By collating the different readings, the variants of the six manuscripts, are illustrated in the critical apparatus. The Critical Edition and the translation of Gädlä Fəqərtä Krəstos to English language is an original work of the researcher. Moreover the image or Mälk'ə (Main Mälk'ə and Täräfä Mälk'ə) of St. Fəqərtä Krəstos which is found at the end of the Gädl (Main Mälk'ə absent only in the manuscript of DL₁ and Täräfä Mälk'ə also absent from the manuscript of EM₃ and DL₁) is also edited and translated.

The Gädl illustrates her struggle and life with citation from the Holy Bible and other Gə'əz literatures. It also incorporates similar literary expressions as the hagiography of early martyrs and monastic saints. The researcher identified and collected fifteen (15) Biblical allusions, thirteen (13) texts from Liturgical books, prayer books, Synaxarium and other hagiographies and from the book of Dəgg^wa. Her Mälk'ə is also illustrated by comparisons made with Biblical woman saints: fourteen 14 from the Old Testament and eight (8) from the New Testament women saints. It has appeared in the mss that the scribes had borrowed some words from other languages; two times in section 54 and 65 from the Amharic language, one time in section 20 from Təgrəgña language and one time in section 98 from the Greek language. The values of the Gädl also discussed in detail.

The researcher summarizes the major findings of this study as follows:

- ✓ One of the causes for the returning of king Susənyos to his former orthodox faith was the prayer and miracle done by the remains of the body of St. Fəqərtä Krəstos.
- ✓ St. Fəqərtä Krəstos received a monastic habit and was given the monastic name of 'Fəqərtä Krəstos' by Bishop Marqos III.
- ✓ During her pilgrimage to Jerusalem, St. Fəqərtä Krəstos has seen when the historically known Holy Fire miraculously appeared and the torches were inflamed.
- ✓ The manuscript of Gädlä Fəqərtä Krəstos had not yet been digitized and catalogued and that the researcher for the first time had photographed, indicated the folios for the text and foliated, giving sigla for all the manuscripts.

- ✓ Philological research had not been done before on Gädlä Fəqərtä Krəstos in any of the philological methods and this critical edition is the first and original work.
- ✓ The manuscript Gädlä Fəqərtä Krəstos has not yet been translated in to any foreign language and the annotated English translation work including the mälkä' is done after producing the reconstructed text of Gädlä Fəqərtä Krəstos by the researcher.
- ✓ The source data of this study is six manuscripts which the researcher had collected from three monasteries. Five MSS from the two monasteries that were founded by *St. Fəqərtä Krəstos* in North Wällo and one manuscript from Däbrä Ləbanos Abunä Täklähaymanot Communal Monastery. The four MSS collected from Gädamä Səhat Əmmä mə'uz Kidanä Məhrät *St. Fəqərtä Krəstos* communal Monastery are *undated* and the researcher had evaluated the estimated date based on their paleography: EM₁ (17th/18th c), EM₂ (20th c), EM₃(19th/20th c), EM₄(18th/19th c). The remaining two MSS found from Däbrä Ləbanos Abunä Täklähaymanot communal monasteries (**DL₁**) and Ramma Däbrä Sina Kidanä Məhrät *St. Fəqərtä Krəstos* communal monastery (**RM₁**) are *dated*: [**RM₁**(1974 E.C), **DL₁** (1998th c)]
- ✓ Identifying the relationship of the MSS into a family by collating using an Excel spreadsheet and comparing line by line each and every word had been the major task in the study process and the researcher had produced all collated six manuscripts in one excel sheet.
- ✓ The main body contains the edition and the critical apparatus with all variants at the foot of each page in order to indicate the variant readings of all manuscripts, such as banalization, transposition, metathesis, addition, repetition, omission and orthography, transformation of vowels, grammatical number and gender.

- ✓ The scribe of the manuscript DL₁, (found from Däbrä Ləbanos Abunä Täklähaymanot Communal Monastery) intentionally introduced additional letter, words, phrases, including long sentences many times probably in the sense of applying corrections the manner of which cannot be found in the other manuscripts. In the process of trying to make corrections, the scribe sometimes made unnecessary additions and introduced many mistakes in the manuscript. In the case of the manuscript RM₁ we find more mistakes than those in the other manuscripts.
- ✓ The researcher has found that the four parchment manuscripts found in one of her monasteries cannot be counted as one and the same manuscript. *The four manuscripts are grouped in two families based on their conjunctive error: (EM₁EM₃) in one family and (EM₂EM₄) in another. However each of the four manuscripts found from the same monastery have different readings that cannot be found in the other manuscripts from the same family member. Therefore, we can't consider those four manuscripts as one even if they are obtained in one monastery.*

The following points further clarify the issue of how the four manuscripts found in one monastery grouped in the one family did also have different readings:

- α(EM₁EM₃) share the same errors known as conjunctive errors, thirty two (26) times in sections: (4, 5, 7, 12, 15, 16, 18, (twice), 20, 24, 26, 29, (twice), 31, 34, 46, 58, 63, 65, 66, 75, 76, 79, (twice), 89, 94, and 109) while being under one family. However, the manuscript **EM₃** contains different mistakes which are not found in manuscript EM₁; sixteen (16) times in sections: 8, 20, 30, 39, 43, 49, 50, 53, 51, 61, 72, 81, 98, 99, 123 and 130. And the manuscript **EM₁** contains different mistakes which are not found in manuscript EM₃; twenty five (25) times in sections: 15, 16 (twice), 20, 25, 26, 28, 30, 36, 37, 46, 52, 55 (twice), 68, 86, 98, 101, 103, 115, 123, 128, 129, 132 and 133. This shows that the two mss EM₁ and EM₃ could not have been copied from each other. From a scrutiny on the relation of the two surviving witness mss's we can conclude that each ms is copied independently from a lost witness 'α.'

- (EM₂EM₄) share the same errors known as a conjunctive error, twenty six (26) times in sections: (1, 3, 6, 8, 20, 28, 29, 36, 37, (twice), 39, 41, 52, 56, 59, 62, 65, 69, 72, 79, 81, 89, 90, 92(twice) and 94) while grouped under one family. However, the manuscript **EM₄** also contains different mistakes which are not found in manuscript EM₂, nine (9) times in sections: 30, 40, 52, 61, 74, 77, 90, 112 and 125. And manuscript **EM₂** contains different mistakes which are not found in manuscript EM₄, twenty five (25) times in sections: 4, 8, 16, 18, 29, 37, 46, 49, 51, 54, 60, 61, 68, 72, 76, 82, (twice), 86, 87, 91, 95, 96, 98, 126 and 132.. This shows that the two mss EM₂ and EM₄ could not have been copied from each other and by closely examining the relation of the two surviving witness mss's we can conclude that they are copied independently from a lost witness 'γ.'
- ✓ The archetype is the edited text that is closer to the original text but is not the original text, as it still may contain some mistakes. Therefore the eliminating and correcting of mistakes to produce a correct readable text is the significant task of this research. The researcher has found words in the archetype written mistakenly twenty two (22) times in sections: 2 (twice), 3, 6, 7, 8 12, 13, 14. 18, 23, 26, 29, 31, 37, 53, 59, 63(twice), 66, 68, 78, 125 and corrected them during the process of the production of the edition based on the Neo-Lachmannian Method.
- ✓ An archetype is a reconstructed text based on the conjunctive errors shared by all surviving witnesses to indicate the lost ancestor of all the families. Based on the genetic relationship among the witness of a text, the family tree or the Stemma codicum is produced. To construct the Stemma codicum, all the six witnesses of Gädlä Fəqərtä Krəstos are grouped in families. The individual families are created by their conjunctive errors. An archetype is represented by the Greek letter [Ω].
- ✓ The Stemma is a *bipartite* one and the main divisions are specified by the name [ά] and [β]. It has three sub archetypes namely: sub archetype [ά] , [β] and [γ]. In addition it has also two

sub families: ($EM_2 + EM_4$) and [RM_1], one Inferior family: ($EM_2 + DL_1$) with two multi cross contaminations. Then all these incidents are briefly explain as follows:

- **Sub Archetype [α]** : The left side group of the *Stemma* is called the sub Archetype [α] and it is made of two manuscripts: $\{EM_1+EM_3\}$ which is illustrated as [α]= $\{EM_1+EM_3\}$. Out of 134 sections, α shares the same conjunctive errors **twenty six** (26) times in different sections and sometimes twice in a section.
- **Sub Archetype [β]**: The right side group of the *Stemma* is called the sub Archetype [β] and it is composed of Sub Archetype [γ] and Sub family RM_1 which is illustrated as [β] = [γ] + RM_1 . And again Sub Archetype [γ] is composed of three manuscripts; $EM_2EM_4DL_1$ and is illustrated as [γ] = [$\{EM_2 + EM_4\} + \{DL_1 + EM_2\}$]. Therefore, sub Archetype [β] embraced the Sub Archetype, Sub family and inferior family which contain conjunctive errors shared by $EM_2EM_4DL_1RM_1$. Including their contaminations.
- **Sub Archetype [γ]**: based on the common innovation of [$\{EM_2 + EM_4\} + \{DL_1 + EM_2\}$], is grouped in to two families:

- Sub family $\{EM_2 + EM_4\}$.
- Inferior family $\{EM_2 + DL_1\}$.

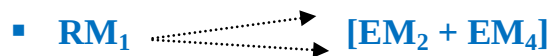
- ❖ **Sub family $\{EM_2 + EM_4\}$** shares the same conjunctive errors twenty six (26) times in sections. These twenty six incidents are the bases that led the researcher to decide in categorizing manuscripts **EM_2 and EM_4** in one family based on their shared conjunctive errors.

✓ Inferior family $\{EM_2 + DL_1\}$ shares the same conjunctive errors ten (10) times in sections: 7, 9 (twice), 14, 49, 54, 90, 94, 115, 120. These ten incidents are the bases to categorize the manuscript EM_2 and DL_1 in one family based on their shared conjunctive errors which are not found in EM_4 .

❖ Sub family $[RM_1]$ The Sub archetype $[\beta] = [\gamma] + RM_1$ is proved by their common errors: $[\beta]$ is the combination of $[\gamma] = [\{EM_2 + EM_4\} + \{DL_1 + EM_2\} + [RM_1]]$. The sub family or manuscript RM_1 is multi cross contaminates²⁴³ with $\acute{\alpha} \{EM_1 + EM_3\}$ and $\{EM_2 + EM_4\}$.

➤ Contaminations

✓ The sub family RM_1 shares the same conjunctive errors in multi cross contamination with three incidents which occurred between RM_1 and $[EM_2 + EM_4]$ in sections [28] , [59] and [78]. These incidents are the bases for deciding that the manuscripts $[RM_1]$.and $[\gamma]$ are in one family due to their shared conjunctive errors.



✓ The sub family RM_1 and $\acute{\alpha}[EM_1 + EM_3]$ shares the same conjunctive errors two times in multi cross contaminations occurred in sections [45] , with the word ዝጉሥ instead of ንጉሥ and in section [134] , with the word በሰዱናት፡፡ instead of በሰንዱናት፡፡



²⁴³ Multi contamination means the manuscript shares the conjunctive error from two manuscripts or families.

- ✓ Based on the conjunctive errors, this Stemma Codicum (a genealogical tree of the manuscripts) is established and generally the whole family tree can be summarized as:

$$\diamond EM_1EM_3 = \alpha$$

$$\diamond EM_2EM_4DL_1 = \gamma; \quad RM_1 + \gamma = \beta$$

$$\diamond \alpha + \beta = \Omega$$

Therefore, we can signify the relationship of innovations demonstrated in all Gädlä Fəqərtä Krəstos families is in the following formula:

$$\Omega (\alpha [EM_1 + EM_3] + \beta [\gamma \{EM_2 + EM_4\} + \{EM_2 + DL_1\} + RM_1])$$

8.2. Recommendations

During the process of this study, the researcher has scrutinized the Gädl by collating each and every word. Based on the study, the researcher forwards the following recommendations:

- The Gädl of St. Fəqərtä Krəstos, as the Gädl of a 17th c. saint , has many events recorded in it relating to her life, including the last days in the life of Aše Suənyos and other local fathers of the period. She had made pilgrimages to many holy places within and outside Ethiopia visiting different places. The Gädl therefore mentions the names of several of these places. She had also met various persons, church fathers, monastics and people of different personalities. Thus the Gadl has valuable information to historians, theologians, anthropologists, philologists, and other researchers.
- A digital format of information is very important to access the material easily. Thus many Ethiopic manuscripts including hagiographies have been digitized to preserve the manuscripts and facilitate researches both by foreign and local scholars. However, Gädlä Fəqərtä Krəstos has not yet been digitized. Thus the researcher recommends that this important primary source should be digitized.
- The Gadl, as a hagiography of a woman saint, demonstrates active participation of woman in the Church and the Country. In particular it shows the extent of sanctity that woman could attain and how women have been serving in the church. Therefore researchers, who are interested in studying the role, contribution, the due honor and place of women in the Church should refer this Gädl.

- The Gädl has several ancient words and expressions that are not as such commonly used in present day Gə'əz. For example, words like ሀሎኑአ፣ እገታንየ could be of useful hints and inputs for language researchers.
- In this study, Gädlä Fəqərtä Krəstos has been translated into English language. Thus it is recommended that linguists, philologists or other interested parties could use this translated version to further any subsequent work.

BIBLIOGRAPHY

- Adamu Amare and Belaynesh Mikael, 1970, The Church of Ethiopia, A Panorama of History and Spiritual life, *The Role of the Church in Literature and Art*, Addis Ababa, a publication of the EOTC, p. 73-76
- A. George Lipsky, 1962, *Survey of world cultures, USA*, United Printing services, Inc.
- Amsalu Tefera, 2011 E. C., Näq'a Mätsahift, Addis Ababa, Jajaw Printing press.. p.211, No. No.286, No.472, (In Amharic language)
- BöLL Verena, 2003, Hamburg: *Saints, Biographies and History in Africa, Holy women in Ethiopia*, Frankfurt, (from page 31-45), p 38.
- Bausi Alessandro, 2015, *Comparative Oriental Manuscript Studies: An Introduction (COMSt)*, 2015, Pp. 48, 154.
- 2008, 'Philology' as Textual Criticism, 'Normalization' of Ethiopian Studies, in *Ethiopian Philology*, Vol.1, no. 1, Bulletin of philological society of Ethiopia Pp. 8.-9, 20, 21-22.
- Berger Toby Holtz, 2010, *Wälättä Iyäsus*, Encyclopedia Aethiopica, vol.4, Harrassowitz Verlag. Wiesbaden, p. 1087.
- Budge Wallis, 1928 (trans.), *Ethiopic Synaxarium: The Book of the Saints of The Ethiopian Orthodox Täwahədo Church*, Translation, Printed by the Ethiopian Orthodox Tawahədo Däbrä Məhrät St. Micha'el Church, Garland, TX USA.
- Cohen, Leonardo. 2009, *The missionary strategies of the Jesuits in Ethiopia (1555-1632)*. Vol. 70. Wiesbaden, Otto Harrassowitz Verlag, p.7; 8, 16. 53 and 7-16.
- Cohen, Leonardo. (2007), *The Jesuits in Ethiopia: Missionary Methods and Local Responses to Catholicism (1555-1632)*, Aethiopica 10, International Journal of Ethiopian and Eritrean Studies, University of Hamburg, P. 301-302.
- Cohen Leonardo– Martinez Andreu, 2007, *Jesuits*, Encyclopedia Aethiopica,, vol.3, Harrassowitz Verlag. Wiesbaden, p.277, 279, 278, 280. 281

Cohen Leonardo, 2010, *Wälättä Petros*, Encyclopedia Aethiopica, vol.4, Harrassowitz Verlag. Wiesbaden, p. 1086-1087.

Crummey Donald, 2014, *The Christian Ethiopian monarchy*, Encyclopedia Aethiopica, vol. 5, Harrassowitz KG, Wiesbaden p.441.

Crummey Donald– Kaplan Steven, 2007, *Missions*, Encyclopedia Aethiopica, vol.3, Harrassowitz Verlag. Wiesbaden, p. 981.

DD Alexander Roberts, and LL. D James Donaldson (ed,) 2004, *The Apostolic Fathers with Justin Martyr and Irenaeus Ante Nicene Fathers*, vol.1, Hendrickson Publishers, P.31- 44.

De Lorenzi, James 2015, *Guardians of the Tradition: Historians and Historical Writing in Ethiopia*, University of Rochester press.

Däbrä Ləbanos Monastery, 2004, E.C. *Gädlä Təkälä Həyanot*, Gə'əz and Amharic, Addis Ababa

EOTC, 1948, E.C., 'Ye'qিদus Paulos Mäṣəhaf Nəbabu ka'nä Tərguamew", A.A.

- 1980, E.C., *Holy Bible*, A.A. Bərhan Əna Səlam Matämeṃya bət..
- 1988, E.C. *Mäṣəhafä Dəgg^wa*, Zä Fasika, A. A. Tənsa'ə Zäguba'e Matämeṃya bət.
- 1988, E.C., *Mäṣəhafä Sä'atat* (Zä Abba Gəorgəs of Gasəça), A.A. Täsfa Gäbrä Səlasə Matämeṃya bət.
- 1988 E.C., *Wängəl Qədus Andəmta Nəbab Əna Tərguamə*, A. A. Tənsa'e Masatämeṃya Dərəjet.
- 1988, E.C., *Mäṣəhafä Kədase Nəbabu 'na Tərguame*, A.A. Tənsa'e Matämeṃya Dərəjet.
- 1989, E.C., *Mäṣəhafä Arganon* (Zä Abba Gəorgəs of Gasəça), A.A. Täsfa Gäbrä Səlasə Matäməya bət.
- 1990, E.C., *Wudasə Maryam Nəbabu 'na Tərguamə*, A.A. Tənsa'ə Zäguba'ə Matäməya bət.
- 1994, E.C. *Mäṣəhafä Səṅksar kä Mäskäräm əskä Yäkatet* (the book of synaxarium), A.A.; *Ethiopic Synaxarium*, Translation, Printed by the Ethiopian Orthodox Täwahədo Däbrä

Məhərət St. Micha'el Church, Garland, TX USA,

- 2000, E. C., *The Ethiopian Orthodox Täwahədo Church History from the Birth of Christ to 2000*, E. C.; A. A. Tənsa'ə Zäguba'ə Matäməya bet. (Amharic), P. 276-277, 278, 253
- 2000 E.C., *Fätha Nägäst*, The Law of kings, Anqäše 19., English translation, by Abba Paulos Tzadua, published by the Faculty of Law Hailä Səlasse I University, Addis Ababa, p.114.
- 2000 E.C., *Gädlä Abunä Gärəma*, Tisabay Printing press.
- (Undated), *Gädlä Abunä ʾəstənfəsä Krəstos*, Menweg Printing Press.

Esposito Joseph J., 1994, "Hagiology" *The New Encyclopedia Britannica*, Vol. 5, Chicago, 615.

Gädämä Səhat Əmmä mə'uz Kidanä Məhrət St. Fəqərtä Krəstos Communal Monastery, 1995 E.C., *Gädlä of St. Fəqərtä Krəstos* (Amharic trans.), Tənsae Zägubae Printing Press.

Getatchew Haile, *Malké'a Gabré'el*, *Encyclopaedia Aethiopica*, vol.3, Harrassowitz Verlag. Wiesbaden, p.702,

- 2018, *The Ethiopian Orthodox Church's Tradition on the Holy Cross*, Brill NV, Leiden, Boston, page 104-105

Gorgorəos (Abba), 1978 E.C. Yä Bətä Krəstəayan Tarək Bə' aləm Mädräk AA, Tənsae Zägubae Printing Press, P. 148.

Habte Micha'el Kidane 2007, *Mälk'ə*, *Encyclopedia Aethiopica*, vol.3, Harrassowitz Verlag. Wiesbaden, p. 700-702).

Habtam Mekonnen, 2016, *Cultural Heritage Management in the Town of Däbrä Tabor and its surroundings*, European Academic Research, Vol. IV, Issue 6, page 5460.

Hayqe ʾƏstəphanos Communal Monastery, (Translator and publisher), 1999, E. C., A.A. *Gädlä St. Zosima and Gädlä St. Mary of Egypt*. (Amharic).

Hayqe ʾƏstəphanos Communal Monastery, 1999, E. C., *Gädlä Abba Kəros Wä Abba Bägə'u*, A.A. Mega Printing press.

Harden JM. 1926 *'An introduction to Ethiopic Christian Literature'* New York, NY: McMillan, p. 27.

Hiruie Ermias, *Journal of Afro-asiatic Languages, History and Culture*. Vol. 10. No. 1, 2021, page 4 -5,

John Cassian, 1894, *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, The Conferences Of John Cassian*, Translation and Notes by Edgar C. S. Gibson, New York.

Käfyäläw Mərahe (käsīs): 1998, "The spiritual and Social Life of Christian Women", A.A., Commercial Printing Enterprise, p. 39.

- 2000. *The Spiritual life of Women*, A.A., Artistic Printing press. p.39, 93-98

Kaplan Steven, 1981, *Hagiographies and the history of Medieval Ethiopia, History in Africa*, vol. 8, Cambridge University Press, pp. 107-123.

- 2005, *Gädl*, Encyclopaedia Aethiopica, vol. 2, Harrassowitz Verlag. Wiesbaden, p. 642 - 644.

- 1984, *The monastic holy man and the Christianization of Early Solomonic Ethiopia*, Studien zur Kulturkunde 73 and Wiesbaden: Franz B. Steiner Verlag.

- 2014, *Monasticism*, Encyclopaedia Aethiopica, vol. 5, Harrassowitz Wiesbaden, p. 444.

- 2014, *Sabbath*, Encyclopaedia Aethiopica, vol. 4, Harrassowitz Wiesbaden, p., p.432-434

Kaplan Steven– Laure Marie- Derat, 2014, *Zär'a Ya'əqob*, Encyclopedia Aethiopica, vol.5, Harrassowitz Verlag. Wiesbaden, p.147,

Kədane Wäld Kəfle (Aleqa) 1948, *Mätsähafä Sewasäw wä ges wä Mäzgäbä qalat*, A.A., Artistic printing press, p. 301.

kənäfä – Rəgb Zäläkä, 1975, "*Bibliography of the Ethiopian Hagiographical Tradition*", JES, vol. XIII, AAU, p. 57-102. No. 2, No. 40&41, P.68, No. 40&41, p. 71, No 52.

Krawczuk Marcin, 2014, some remarks on the Ethiopic Martyrdom of St. Hripsime, Uniwersytet Warszawski, p. 176.

Krueger Derek, 1999, Hagiography as an Ascetic Practice in the Early Christian East, *The Journal of Religion*, Vol. 79, No.2, The University of Chicago Press, pp. 216-232. (17 pages).

Lipsky George A., 1962, *Survey of world cultures*, USA, United Printing services, Inc. p. 122-123.

Lorenzi James De, 2015, *Guardians of the Tradition: Historians and Historical Writing in Ethiopia*, University of Rochester press, page 98.

Märqorəwos Aräga (Liqa Bərhanat), 1998 E. C.: *The history of Ethiopian Saints*, 5th book, P. 92-95.

Mäkuyä Čoba Galəyä Abunä Ewostatewos Church, 2006 E.C.. *Gädlä Ewostatewos*.

Martínez Andreu d'Alòs-Moner, 2010, *Páez, Pedro*, *Encyclopaedia Aethiopica*, vol.4, Harrassowitz Verlag. Wiesbaden. p. 89

Mersha Alehegne, 2015, *Regularity and Uniformity in the Ethiopian Hagiographical Tradition: a Particular Focus on, Narrating the childhood of Saints*, AAU, *Aethiopica* vol. 18, *International Journal of Ethiopia, and Eritrean studies*, p. 145-162.

Migne E. Rizos, Summary and translation: 1862, 617-626, Maccabees, martyrs, three homilies by John Chrysostom (BHG 1008–1009, 1010a).

Nosnitsin Denis, 2005, *Fəqərtä Krəstos*, *Encyclopedia Aethiopica*, vol.2, Harrassowitz Verlag. Wiesbaden, p. 521.

- 2005, *Hagiography*, *Encyclopedia Aethiopica*, vol.2, Harrassowitz Verlag. Wiesbaden, p. 969, 642.
- 2007, *Krəstos Sämra*, *Encyclopaedia Aethiopica*, vol. 3, Harrassowitz Verlag. Wiesbaden. p. 445
- 2007, *Malké'a Krəstos*, *Encyclopaedia Aethiopica*, vol. 3, Harrassowitz Verlag. Wiesbaden. p 706
- 2010, *Tä'ammər*, *Encyclopaedia Aethiopica*, vol. 4, Harrassowitz Verlag. Wiesbaden. p. 757.

- Persoon Joachim, 2007, hermits, *Encyclopaedia Aethiopica*, vol. 3, Harrassowitz Verlag. Wiesbaden, p. 17,
- Persoon Joachim, 2007, *Mah'barä S'allasə*, *Encyclopaedia Aethiopica*, vol. 3, Harrassowitz Verlag. Wiesbaden, p. 653,
- Phillip Matthew Phillip Monger, 2018, Series of dissertations submitted to MF Norwegian School of Theology, p. 63.
- Pankhurst Richard, '*The Role of fire- arms in Ethiopian culture*' (16th to 20th c) p.131; Encyclopedia Britannica, ([https:// www.britannica.com /place/Ethiopia/ The-Zagwe-and-Solomonic-dynasties# ref419521](https://www.britannica.com/place/Ethiopia/The-Zagwe-and-Solomonic-dynasties#ref419521), accessed 1/25/2020)
- Pankhurst, 1998, 103-7; Leonardo Cohen, *Encyclopaedia Aethiopica*. 1-IV, p.1086-1087.
- Rousseau Philip. 1985, Pachomius: *The Making of a Community in Fourth-Century Egypt*. Berkeley, CA: University of California Press.
- Sərgəw Hablä Səlass'ə (Dr.), 1969, *The bibliography of ancient and medieval Ethiopian history*” page. 56-58.
- 1982 E. C. Amharic Church dictionary: Ethiopian microfilmed agency, AAU. vol. 11, p. 134-35. (Amharic).
 - 1982 E. C., *Amharic Church Dictionary: Ethiopian microfilmed agency*, AAU. vol. 11, p. 134-35.
- Selamawit Mecca. 'Journal Article, *Hagiographies of Ethiopian Female Saints*': *With Special Reference to "Gädlä Krəstos Sämra" and "Gädlä Fəqərtä Krəstos"* Journal of African Cultural Studies, Vol. 18, No. 2. (Dec., 2006), pp 160 and 161
- Skarlakidis Haris, 2011, *Holy Fire: the Miracle of Holy Saturday at the Tomb of Christ*, Forty-five Historical Accounts (9th – 16th c.) Athens.
- Solomon Gäbräyes, 2016, *The Chronicle of king Gälawdewos (1540 – 1559): A Critical Edition With annotated Translation*, PhD Dissertation Hamburg University. (Unpublished)
- Taddässä Tamrat, 1968, *Church and State in Ethiopia 1270 - 1527*, A Thesis of Ph.D. in the University of London, p. 11.- 12.

- 1972, *Church and State in Ethiopia 1270 - 1527*, A Thesis of Ph.D. in the University of London, p. 11.- 12.
- 1970, *The Church of Ethiopia, A Panorama of History and Spiritual life, Persecution and Religious Controversies*, Addis Ababa, a publication of the EOTC, p. 28-29, 75.
- (1968), *Church and State in Ethiopia 1270 -1527*, A Thesis of Ph.D. in the University of London, p. 11.
- (1972, *Church and State in Ethiopia 1270-1527*, p. 12.

Täklä Sadək Mäkurya, “yä Ethiopia Tarək kä Aše Ləbnä Dəngəl Eskä Aše Təwodros” 1953 p.256-60.

Ullendorff Edward, 1960, *The Ethiopians, an introduction to country and people*, Oxford University Press, p.9, 78. 7

Van Emeri Donzel, 2005, *Fasilädäs*, Encyclopaedia Aethiopica, vol.2, Harrassowitz Verlag. Wiesbaden. p. 499.

Wion Anais, 2007, *Marqos III*, Encyclopedia Aethiopica, vol.3, Harrassowitz Verlag Wiesbaden, p. 790-791)

Zewdie Gebreegziabher, 2008 (E.C), *St. Demianna the Martyr*, A.A, Jajaw Printing Press.

- 2013 (E.C.), (2nd Ed.), *St Macarius his Life, Struggle and Teaching (Amharic)*, A.A, Jajaw Printing Press.

GLOSSARY

- Abba:** Title of a monk, meaning “father”
- Abbess:** A title of a nun who is head and leader of nuns (convent or nunnery)
- Abbot:** The head and leader of a monastery
- Abunä:** It is the title of administratively high ranking ordination of a monk called Bishop of the Ethiopian Orthodox Täwahədo Church and it means “Our father”
- Addition (Dittography):** It is the act of adding letter, words, phrases or sentence twice in a text incorrectly.
- Archetype:** The lost, earliest ancestor of all the families. It is a reconstructed text based on the conjunctive errors shared by all the surviving witnesses to indicate the lost ancestor of all the families.
- Aschema (Schema):** is a monastic order that is bestowed on monks that have attained a higher level of ascetic struggle and spiritual life.
- Banalization:** This is the replacing of a letter, a word or a phrase of the base text with the alternate or synonymous which has the same meaning.
- Bifolium:** ‘Bi’ means ‘two’ and bifolium (plural: bifolia) means two folios in one leaf doubled in two. It is a pair of conjugate²⁴⁴ leaves (i.e. four pages), of vellum or in a quire Single bifolium made of two leaves and each folio has two sides (a recto and a verso).
- Bipartite:** ‘Bi’ mean ‘two’ and bipartite means divided into two parts.
- Bipartite Stemma:** The family genealogical tree of the manuscripts divided into two parts with two branches or wings.
- Codex:** A series of one or more quires of manuscript sewn through their folds and linked or bound together by the sewing thread in the form of a book.
- Codex optimus:** The “best text” or the best manuscript.

²⁴⁴ One leaf is said to be conjugate, or conjunct

Codex plurimi: Many copies of a text.

Collation: ‘Latin Collatio – comparison’ is the careful, close and comparative examination of the witnesses in order to determine the variant readings in all witnesses.

Colophons: Scribal end notes of a manuscript, usually providing information related to the date, place of production, and/or names of the scribe and commissioner.

Conjunctive error: Is an error or shared innovation that is copied by two or more manuscript witnesses in a way that is normally not expected to happen more than once and where the copyists would not be able to produce such type of error individually.

Consubstantial: Of the same substance or essence (used especially for the three persons of the Trinity in Christian theology)

Contamination: Latin verb ‘contaminare’ which means to defile with filth, pollute, spoil, and corrupt. It is the copying of texts from more than one exemplar. In a more complicated situation, one manuscript can be copied from several exemplars, or at least receive some readings from different ancestors.

Copyist: One who copies a manuscript.

Correction/change: The conscious effort on the part of a copyist to change the text in minor or major details.

Corruption: A departure from the original text due to a copyist’s mistake or alteration.

Critical Edition: is an edition of a text accompanied by a textual apparatus which allows comparison of details in the text with other textual witnesses according to the genealogical principle. It is a task of attempting to produce a reconstructed archetype text which would be nearer to the original text by identifying the variances of each manuscript and eliminating the common transmission errors in the texts.

Critical apparatus: It is a part of a critical edition which records variant readings found in the manuscript witnesses according to editorial principles and noted down at the foot of each page.

Decinit: The closing words of a text in a manuscript. A text's decinit is often used at the end of the text in seeking blessings, forgiveness, praising of God and prayers.

Dəgg^wa: Hymn book of the prominent saint Yared of Ethiopia from the 5th century, which is used in church services and in the commemorating of holy feasts.

Dittography 'Addition': Is the writing of any part of a letter, word, phrase or sentence mistakenly twice in a text.

Emendatio: 'Emendation - correction' is the process of correction of errors and corruptions in the text which is suggested by the editors of a text but having no actual textual support.

Fätinä be'ar: It is the trying of a pen ink before the copier starts his writing. Usually, the scribe tries it on the front side of the quire. The first two or four blank folios are mostly where the pen is tested and also used as the front protector of the manuscript.

Folio: A manuscript leaf in Latin is 'folium', therefore 'folio' which should be followed by a number to distinguish between each sides of folio: recto and verso.

Gənzät: The book of prayer for the dead in Ethiopian Orthodox Täwähədo Church

Hagiography: It comes from the two Greek words 'hagios' (ἅγιος - holy or saint) and 'graphia' (Γραφία - to write). It refers to writings about the lives of saints. The equivalent Gə'əz word is Gädl (Plural Gädlat) and, the equivalent Latin word is 'vita' (life; plural form, vitae).

Hagiology: is the study of saint's lives through the examination of holy writings.

Haplography: 'Omission' is the omission of a single part of a text: a letter, a word, a phrase or sentence which is not written in the copied text but present in the base text.

Haymanotä Abew: ‘Haymanotä abäw’ - The book of the faith of the fathers holding the theological teachings of the Early Church Fathers.

Incipit: The opening words of a text in a manuscript. A text’s incipit is often used in place of a title to identify the text.

Insertion: A word or phrase inserted into a passage.

Leaf: A page (usually a folio) from a book on which may be written both on the front and back.

Linguistics: The academic discipline of studying languages.

Metathesis: It is the transposition or reciprocal of the order of letters or sounds in a word.

Morphology: The study of the patterns of word formation in a particular language, including inflection (a change in the form of a word ‘typically the ending’ to express a grammatical function, meaning and category).

Neo- Lachmannian method: This is a method deployed in the development of a critical edition of a text whereby the system focuses on the “variants” rather than the “errors”. This method permits the collating of all the available manuscripts and the process is carefully made in all variant readings of the whole text of each witness to produce a Stemma Codicum.

Omission (Haplography): The act of skipping a letter, word, phrases or sentences in a text. It is the missing of any part of text that a copyist does not reproduce in the copied text, whereas it is present in the exemplar.

Ope codicum: ‘Emendation’, correction of the errors in a text done by means of the codices, using the majority of the families.

Ope ingenii: ‘Emendation’ correction of the errors in a text done by means of intelligence, ‘conjecture or assumption’. After the mechanical work is finished and yet the error is still in the archetype or the families are still two and so numerically equivalent, then editor can make the correction by his intuitive and logical reasoning.

Orthography: The study of the rules of spelling with reference to the rules of writing by keeping the proper rules of writing. (Literally it means 'of right' or 'correct' writing of words or phrases)

Paleography: The study of old handwriting that guides on how to read ancient manuscripts under editions and editing.

Parchment: The writing material made from calf, goat or sheep skin.

Phonology: The study of the structure and systematic patterns of speech sounds in a language, as well as the interaction between those different sounds, how they are organized and used in a language.

Philology: The study of literary texts and written sources, the establishment of their authenticity and their original form, and the determination of their meaning. It is a branch of knowledge that deals with the structure, historical development and relationships of a language or languages.

Polygenetic errors: This is the incident of the same error produced separately in different parts of a text during copying and transmission and which is frequently or easily committed. It includes banalization, transposition, addition, omission, repetition, etc.

Quire: A group of bifolia nested together as a single unit with each quire being sewn through its fold. The sheets of parchment or paper would first be folded together and sewn along the fold. Quires could be bound together to form a codex.

Quire structure: The quires are bound and sewn together in order to form a codex. The quire structure in a codex illustrates the order of folios combined together in a codex and it helps to distinguish the available and lost folios in a quire quite easily.

Recensio: 'Recension' – is a complete survey or examination of the text in the process of constructing the Stemma of a manuscript tradition.

Recto: The front part of the leaf, on the right side of a double-page spread in an open codex.

Repetition (Duplication): The re-copying of the same single word, phrase or a sentence of a manuscript.

Scribe: The person who writes the text in a manuscript.

Sønksar: ‘Synaxarium’ is a service book that contains the lives of the saints which are read daily in their commemoration on their respective days.

Sigla: (Singular siglum) is abbreviations or symbols code used to denote manuscript source in a critical edition.

Stemma Codicum: ‘Plural - Stemmata’ literally means ‘genealogical tree of the codices’. It is the way of identifying and showing the relationship among the various versions of the same manuscript witnesses based on their conjunctive errors or common innovation.

Tāwahædo: Literally means, ‘Unity’. It is the Orthodox Church terminology used to show the ‘The perfect unity of Divinity and humanity in one Nature of Christ’ and the believers of this theological thought ‘miaphysis’ are called the member of Orthodox Church (Tāwahædo Church).

Text transmission: The process by which a text was ‘transmitted’ over the years through repeated copying.

Textual criticism: The process of evaluating variations between manuscripts and versions in order to determine the most possible nearer to the original reading of a text.

Textual family: A group of manuscripts that are related in that they are all copies from the same or similar manuscripts.

Textual variant: ‘Variant readings’ - All readings that differ from the accepted text as central are usually called ‘variant readings’ or ‘variants’. It refers to the existence of a difference between the accepted text and other text of all readings.

Textual witness: The various sources that represent different forms of a text.

Transformation of vowels: It is the incorrect changing of vowels that are not found in the original text.

Transposition: This is an act of exchanging of texts from one position to another, followed by an alteration in the order or a change in the position of words, phrases, and sentences.

Vellum: ‘Biranna’ Fine-grained writing material made of calfskin, lambskin or kidskin.

Variant reading: Any difference that appear between two or more manuscripts of the same text.

Verso: The back side of the leaf, on the left side of a double-paged spread.

Wängəl: Gospel

APPENDIXES

APPENDIX - a



Photo: I. The picture of St. Fəqərtä Krəstos prays by stretching her hands

APPENDIX - b



Photo: II. The martyrdom of St. Fəqartä Krəstos, Painted by Mengestu Chernet in 2001, E.C.

APPENDIX - c



Photo: III. Abba Amdä Sēlas'ə healing King Susenyos.

An Icon says: *ዘክመ፡ ፈወሶ፡ ክቡኅ፡ ክቡኅ፡ ክምድ፡ ሥላሴ፡ ለዓፄ፡ ሱስንዮስ፡* - when Abba Amdä Sēlas'ə was healing Aṣe Susenyos, which was painted in Tir (January) 2003 E.C. and a gift from Ləqä Ləqawənt Īzra Haddis to Mahbärä Sēlas'ə Monastery.

APPENDIX - d



Photo: IV The picture found from DL₁ manuscript that; when St. Fəqartä Krəstos received covenant from Lord Jesus Christ

APPENDIX - e



Photo: V. Back side of GSEKM SFKCM monastery photographed in near

APPENDIX - f



Photo: VI. Back side of GSEKM SFKCM monastery in danger of soil erosion photographed in far

APPENDIX - g



Photo: VII. GS JKM SFKCM over side

APPENDIX - h



Photo: VIII. The roof of the Church

APPENDIX -i



Photo: IX. The building where her holy body is reposed and is resting

APPENDIX -j



Photo: X. The Church built by the saint's hand from sãnsãl and the house of her holy body reposed and rest inside.

APPENDIX -k



Photo: XI. The house of Holy water

APPENDIX -I



Photo: XII. The church prostrated left side when Jesus Christ came down along His Mother Holy Virgin Mary and Angels to consecrate of the new Church constructed by St. Fəqərtä Krəstos in one day from sənsäl.

APPENDIX -m



Photo: XIII. The church prostrated right side when Jesus Christ came down along His Mother Holy Virgin Mary and Angels to consecrate of the new Church constructed by St. Fəqərtä Krəstos.

APPENDIX - n



Photo: XIV The material that the church is built with and the kneeling down of the church

APPENDIX - o



APPENDIX - p

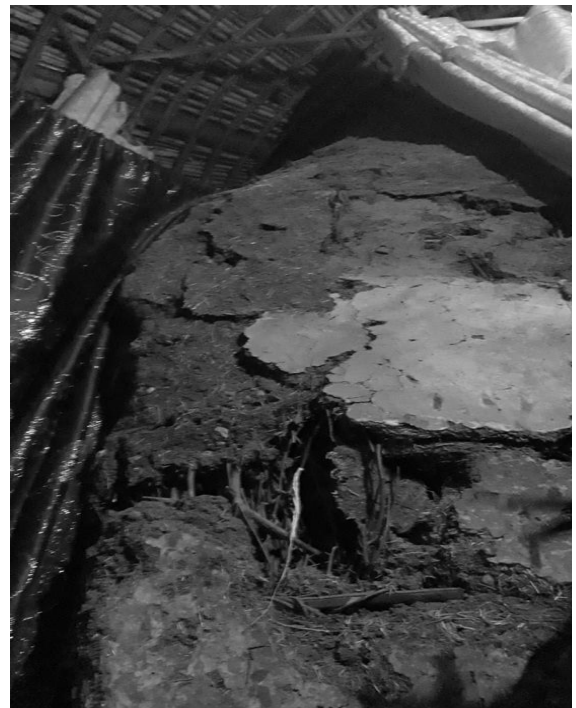


Photo: XV. The material that the Church was built with, and its condition from the 17th c. till now.

APPENDIX - q



Photo: XVI. During His Grace Abunä Qerlos signed the letter to sent the monasteries in order to allow the MSS to be photographed by the researcher and Abba Haile Gebreil the secretary of the diocese of North Wällo.

APPENDIX - r



Photo: XVII. The main entrance of the Church of GS EKM SFKCM

APPENDIX - s



Photo: XVIII. The main entrance of the Convent

APPENDIX - t



Photo: XIX. The Church of Rama Kədanä Məhrät

APPENDIX - u



Photo: XX. Traditional school of Rama Kidanä Miharət

APPENDIX - v- Collation system

[illegible]

6. ትዕዛዛቲው በምክረ ጸላኢው	ተመሰሉሎ	ሔዋንሃ እንተ ወጽኦት እምገባው።
6. ትዕዛዛቲው በምክረ ጸላኢው	ተመሰሉሎ	ሔዋንሃ እንተ ወጽኦት እምገባው።
6. ትዕዛዛቲው በምክረ ጸላኢው	ተመሰሉሎ	ሔዋንሃ እንተ ወጽኦት እምገባው።
6. ትዕዛዛቲው በምክረ ጸላኢው	ተመሰሉሎ	ሔዋንሃ እንተ ወጽኦት እምገባው።
6. ትዕዛዛቲው በምክረ ጸላኢው	ተመሰሉሎ	ሔዋንሃ እንተ ወጽኦት እምገባው።
6. ትዕዛዛቲው በምክረ ጸላኢው	ምስለ	ሔዋን እንተ ወጽኦት እምገባው።
7. አእማሮ	በከየ በቅድሚያው ወመሀበ	ተስፋ በመዋዕሊው ወደኃሪ
7. አእማሮ	በከየ በቅድሚያው ወመሀበ	ተስፋ በመዋዕሊው ወደኃሪ
7. አእማሮ	በከየ በቅድሚያው ወመሀበ	ተስፋ በመዋዕሊው ወደኃሪ
7. አሰማሮ	በከየ በቅድሚያው ወመሀበ	ተስፋ በመዋዕሊው ወደኃሪ
7. አእምሮ	በከየ በቅድሚያው ወመሀበ	ተስፋ በመዋዕሊው ወደኃሪ
7. ውእቱኒ እእማሮ ዕልወቶ ሰበ በከየ ቅድሚያው ወመሀበ	ተስፋ በመዋዕሊው ወደኃሪ	ተስፋ በመዋዕሊው ወደኃሪ
8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምክብራው አድኃኖ ወበዘዎ ተሠራ እምኔው ሥጋ ኮነ		
8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምክብራው አድኃኖ ወበዘዎ ተሰራ እምኔው ሥጋ ኮነ		
8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምክብራው አድኃኖ ወበዘዎ ተሠራ እምኔው ሥጋ ኮነ		
8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምክብራው አድኃኖ ወበዘዎ ተሰራ እምኔው ሥጋ ኮነ		
8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምክብራው አድኃኖ ወበዘዎ ተሠራ እምኔው ሥጋ ኮነ		
8. ዘመን ፈነወ ወልደ ዋሕደ እንተ እምክብራው አድኃኖ ወበዘዎ ተሠራ እምኔው ሥጋ ኮነ		
9. እንዘ ኢይትሌለይ፡ እምሕፅነ አቡው	ውእቱ	ዕሩይ በህላዌው ሐመ ወሞተ አውጽኦ ለአዳም
9. እንዘ ኢይትሌለይ እምሕፅነ አቡው	ውእቱ	ዕሩይ በህላዌው ሐመ ወሞተ አውጽኦ ለአዳም
9. እንዘ ኢይትሌለይ እምሕፅነ አቡው	ውእቱ	ዕሩይ በህላዌው ሐመ ወሞተ አውጽኦ ለአዳም
9. እንዘ ኢይትሌለይ እምሕፅነ አቡው	ውእቱ	ዕሩይ በህላዌው ሐመ ወሞተ አውጽኦ ለአዳም
9. እንዘ ኢይትሌለይ እምሕፅነ አቡው፡	ውእቱ	ዕሩይ በህላዌው ሐመ ወሞተ አውጽኦ ለአዳም
9. እንዘ ኢይትሌለይ እምሕፅነ አቡው ቤዘዎ ወእድኃኖ እም ዕደ ጸላኢው	ውእቱ	ዕሩይ በህላዌው ሐመ ወሞተ አውጽኦ ለአዳም
10. ውስተ ተድላው፡	ወበዘዎ በደመ ዚአው	ተንሥኦ እሙታን ወበጃ ዕለት ዓርገ መንገለ አቡው።
10. ውስተ ተድላው	ዚዘዎ በደመ ዚአው	ተንሥኦ እሙታን በጃ ዕለት ዓርገ መንገለ አቡው።
10. ውስተ ተድላው	ወበዘዎ በደመ ገባው	ተንሥኦ እሙታን ወበጃ ዕለት ዓርገ መንገለ አቡው።
10. ውስተ ተድላው	ዚዘዎ በደመ ዚአው	ተንሥኦ እሙታን በጃ ዕለት ዓርገ መንገለ አቡው።
10. ውስተ ተድላው	ዚዘዎ በደመ ዚአው	ተንሥኦ እሙታን በጃ ዕለት ዓርገ መንገለ አቡው።
10. ውስተ ተድላው እም ድኅረ ቤዘዎ በደመ ዚአው ወበሃልስት ዕለት ተንሥኦ እሙታን	ወበጃ ዕለት	ዓርገ መንገለ አቡው።

- EM₁[3] 11. ወበአሥር መዋዕል ፈነወ መንፈሶ ቅዱስ ለሐዋርያቱው ወአስተናበሰሙ በነገረ በሐውርቲታቸው፤
- EM₂[3] 11. በእስር መዋዕል ፈነወ መንፈሶ ቅዱስ ለሐዋርያቱታቸው፡፡ ወአስተናበሰሙ በነገረ በሐውርቲታቸው፡፡
- EM₃[3] 11. ወበአሥር መዋዕል ፈነወ መንፈሶ ቅዱስ ለሐዋርያቱታቸው፡፡ ወአስተናበሰሙ በነገረ በሐውርቲታቸው፡፡
- EM₄[3] 11. በእስር መዋዕል ፈነወ መንፈሶ ቅዱስ ለሐዋርያቱታቸው፡፡ ወአስተናበሰሙ በነገረ በሐውርቲታቸው፡፡
- RM₁[3] 11. በአሥር መዋዕል ፈነወ መንፈሶ ቅዱስ ለሐዋርያቱታቸው፡፡ ወአስተናበሰሙ በነገረ ሐርቲታቸው፡፡
- DL₁[3] 11. ወበአሥር መዋዕል እምዘ ዓርገ ፈነወ መንፈሶ ቅዱስ ለሐዋርያቱታቸው ወአስተናበሰሙ በነገረ በሐውርቲታቸው፡፡
12. ጳርቲ፡ ወሚድ፡ ወኤላሚጢ.
12. በጳርቲ ወሚድ ወኤላሚጢ.
12. ጳርቲ፡ ወሚድ ወኤላሚጢ.
12. በጳርቲ ወሚድ ወኤላሚጢ.
12. ለጳርቲ ወሚድ ወኤላሚጢ.
12. በጳርቲ ወሚድ ወኤላሚጢ. ወይቤሎሙ ሐፋ፡ ወመሀባ፡ ነሎ ዓለመ ወእመ ንቱ፤ኒ.
13. መሐፋ፡ ነሎ ሰብእ ለክርስቶስ እማርያም ሥጋዊው
13. መሐፋ፡ ነሎ ሰብእ ለክርስቶስ እማርያም ሥጋው
13. መሐፋ፡ ነሎ ሰብእ ለክርስቶስ እማርያም ስጋዊው
13. መሐፋ፡ ነሎ ሰብእ ለክርስቶስ እማርያም ሥጋዊው
13. መሐፋ፡ ነሎ ሰብእ ለክርስቶስ እማርያም ሥጋዊው
13. መሀባ፡ ነሎ ሰብእ ልደቶ ለክርስቶስ እማርያም ወልብሰተ ሥጋው
14. ከመ ወሀበነ ደሞ ወቅዱስ ሥጋው ወዳግመ ምጽአቶ በስብሐቲታቸው፡፡
14. ከመ ወሀበነ ደሞ ክቡረ ሥጋው ቅዱስ ዳግመ ይመጽእ በስብሐቲታቸው፡፡
14. ከመ ወሀበነ ደሞ ክቡረ ወቅዱስ ሥጋው ወዳግመ ምጽአቶ በስብሐቲታቸው፡፡
14. ከመ ወሀበነ ደሞ ክቡረ ሥጋው ቅዱስ ዳግመ ይመጽእ በስብሐቲታቸው፡፡
14. ከመ ወሀበነ ሥጋው ቅዱስ ወደሞ ክቡረ ዳግመ ይመጽዕ በስብሐቲታቸው፡፡
14. ወከመ ወሀበነ ሥጋው ቅዱስ ወደሞ ክቡረ ወከመ ይመጽእ ዳግመ በስብሐቲታቸው፡፡
15. ከመ ይኩንን ሕያዋን ወሙታነ በበቃታቸው ለከመዝ አምላክ እንዘ አእምን ወእሰግድ ቅድሚያው፡፡
15. ከመ ይኩንን ሕያዋን ወሙታነ በበቃታቸው፡፡ ለከመዝ አምላክ እንዘ አእምን ወእሰግድ ቅድሚያው፡፡
15. ከመ ይኩንን ሕያዋን ወሙታነ በበቃታቸው፡፡ ለከመዝ አምላክ እንዘ አእምን ወእሰግድ ቅድሚያው፡፡
15. ከመ ይኩንን ሕያዋን ወሙታነ በበቃታቸው፡፡ ለከመዝ አምላክ እንዘ አእምን ወእሰግድ ቅድሚያው፡፡
15. ከመ ይኩንን ሕያዋን ወሙታነ በበቃታቸው ለከመዝ አምላክ እንዘ አእምን ወእሰግድ ቅድሚያው፡፡
15. ከመ ይኩንን ሕያዋን ወሙታነ በበቃታቸው፡፡ ለከመዝ አምላክ እንዘ አእምን ወእሰግድ ቅድሚያው፡፡

EM₁ [4]
 EM₂ [4]
 EM₃ [4]
 EM₄ [4]
 RM₁ [4]
 DL₁ [4]

16. እጽሕፍ እንከ ገድለ ፍቁራኒው ወሕሩ ያኒው ለእግዚአብሔር ሕይወት
 16. እጽሕፍ እንከ ገድለ ፍቁራኒው ወሕሩ ያኒው ለእግዚአብሔር ሕይወት
 16. እጽሕፍ እንከ ገድለ ፍቁራኒው ወሕሩ ያኒው ለእግዚአብሔር ሕይወት
 16. እጽሕፍ እንከ ገድለ ፍቁራኒው ወሕሩ ያኒው ለእግዚአብሔር ሕይወት
 16. እጽሕፍ እንከ ገድለ ፍቁራኒው ወሕሩ ያኒው ለእግዚአብሔር ሕይወት
 16. እጽሕፍ እንከ ገድለ ፍቁራኒው ወሕሩ ያኒው ለእግዚአብሔር ሕይወት
17. እምነ ወእግዝእትነ ብዕዕት ፍቅርተ ክርስቶስ ጻድቅት ዘተኃረየት እምክርዓ እማ
 17. ወክብርት እግዝእትነ ብዕዕት ፍቅርተ ክርስቶስ ጻድቅት እንተተኃረየት እምክርዓ እማ ወእምሐቋ አቡሃ
 17. እምነ ወእግዝእትነ ብዕዕት ፍቅርተ ክርስቶስ ጻድቅት ዘተኃረየት እምክርዓ እማ
 17. ወክብርት እግዝእትነ ብዕዕት ፍቅርተ ክርስቶስ ጻድቅት እንተተኃረየት እምክርዓ እማ ወእምሐቋ አቡሃ
 17. ወክብርት እግዝእትነ እምነ ብዕዕት ፍቅርተ ክርስቶስ ጻድቅት እንተተኃረየት እምክርዓ እማ ወእምሐቋ አቡሃ
 17. ወክብርት እግዝእትነ ብዕዕት ፍቅርተ ክርስቶስ ጻድቅት እንተተኃረየት እምክርዓ እማ ወእምሐቋ አቡሃ
18. አልቦ ዘይትማሰላ በውስተ ዓለም አልቦ ላዕሌሃ ግብረ አንስት ወኢለከፋር ርስሐተ፡ ኃጢአት ወደነስ ከመ ኩሎን አንስት
 18. አልቦ ዘይትማሰላ በውስተ ዓለም፡ እንተ አልቦ በላዕሌሃ ግብረ አንስት ዘኢለከፋር ርስሐተ፡ ኃጢአት ወደነስ ከመ ኩሎን አንስት
 18. አልቦ ዘይትማሰላ በውስተ ዓለም፡ አልቦ ላዕሌሃ ግብረ አንስት ወኢለከፋር ርስሐተ፡ ኃጢአት ወደነስ ከመ ኩሎን አንስት
 18. አልቦ ዘይትማሰላ በውስተ ዓለም፡ እንተ አልቦ በላዕሌሃ ግብረ አንስት ዘኢለከፋር ርስሐተ፡ ኃጢአት ወደነስ ከመ ኩሎን አንስት
 18. አልቦ ዘይትማሰላ በውስተ ዓለም፡ እንተ አልቦ በላዕሌሃ ግብረ አንስት ዘኢለከፋር ርስሐተ፡ ኃጢአት ወደነስ ከመ ኩሎን አንስት
 18. አልቦ ዘይትማሰላ በውስተ ዓለም፡ እንተ አልቦ በላዕሌሃ ግብረ አንስት ወኢለከፋር ርስሐተ፡ ኃጢአት ወደነስ ከመ ኩሎን አንስት
19. ባሕቲ፡ ሕሊናሃ ንዱፍ በፍቅረ ክርስቶስ ሐፅ ወአልቦ፡ ዘየአብይ እምትውልደ አንስት ዘእንበለ አሐቲ፡ እግዝእትነ ለዛቲ ቅድስት፡
 19. ባሕቲ፡ ሕሊናህ ንዱፍ በፍቅረ ክርስቶስ ሐፅ ወአልቦ ዘየአብይ እምትውልደ አንስት ዘእንበለ አሐቲ፡ እግዝእት ለዛቲ ቅድስት
 19. ባሕቲ፡ ሕሊናሃ ንዱፍ በፍቅረ ክርስቶስ ሐፅ ወአልቦ ዘየአብይ እምትውልደ አንስት ዘእንበለ አሐቲ፡ እግዝእትነ ለዛቲ ቅድስት
 19. ባሕቲ፡ ሕሊናሃ ንዱፍ በፍቅረ ክርስቶስ ሐፅ ወአልቦ ዘየአብይ እምትውልደ አንስት ዘእንበለ አሐቲ፡ እግዝእት ለዛቲ ቅድስት
 19. ባሕቲ፡ ሕሊናሃ ንዱፍ በፍቅረ ክርስቶስ ሐፅ ወአልቦ ዘየአብይ እምትውልደ አንስት ዘእንበለ አሐቲ፡ እግዝእትነ ለዛቲ ቅድስት
 19. ባሕቲ፡ ንዱፍ ሕሊናሃ በፍቅረ ክርስቶስ ሐፅ ወአልቦ ዘየዓብይ እምትውልደ አንስት ዘእንበለ አሐቲ፡ እግዝእትነ ማርያም ለዛቲ ቅድስት
20. እምነ ፍቅርተ ክርስቶስ እንተ ነሥአት ኪዳነ ምሕረት ለኩሉ ፍጥረት እስከ ለዓለም አሚን፡፡
 20. እምነ ፍቅርተ ክርስቶስ እንተ ነሥአት ኪዳነ ምሕረት ለኩሉ ፍጥረት እስከ ለዓለመ ዓለም አሚን፡፡
 20. እምነ ፍቅርተ ክርስቶስ እንተ ነሥአት ኪዳነ ለኩሉ ፍጥረት እስከ ለዓለም አሚን፡፡
 20. እምነ ፍቅርተ ክርስቶስ እንተ ነሥአት ኪዳነ ምሕረት ለኩሉ ፍጥረት እስከ ለዓለመ ዓለም አሚን፡፡
 20. እምነ ፍቅርተ ክርስቶስ እንተ ነስአት ኪዳነ ምሕረት በኩሉ ፍጥረት እስከ ለዓለም አሚን፡፡
 20. እምነ ፍቅርተ ክርስቶስ እንተ ነሥአት ኪዳነ ምሕረት ለኩሉ ፍጥረት እስከ ለዓለመ ዓለም አሚን፡፡

22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ነፍሱ አልከመ፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት፡፡
22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ወኹልከመ፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ነፍሱ አልከመ፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ወኹልከመ፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ወኹልከመ፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ነፍሱ አልከመ፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ነፍሱ አልከመ፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይእዜኒ አጽምዑ በእዝነ ልብከመ፡ እለ ተጋባዕከመ፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይእዜኒ አጽምዑ በእዝነ ልብከመ፡ እለ ተጋባዕከመ፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይእዜኒ አጽምዑ በእዝነ ልብከመ፡ እለ ተጋባዕከመ፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይእዜኒ አጽምዑ በእዝነ ልብከመ፡ እለ ተጋባዕከመ፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይእዜኒ አጽምዑ በእዝነ ልብከመ፡ እለ ተጋባዕከመ፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይእዜኒ አጽምዑ በእዝነ ልብከመ፡ እለ ተጋባዕከመ፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
24. እምነ ፍቅርተ ክርስቶስ እለ ተአሠርከመ፡ በሐብለ ፍቅራ፡፡ ለእግዚእን ምስለ እመ፡ ማርያም
24. እለ ተአሠርከመ፡ በሐብለ ፍቅራ፡፡ ለእምነ ፍቅርቱ ለእግዚእን ዘምስለ እመ፡ ማርያም እግዚእት
24. እምነ ፍቅርተ ክርስቶስ እለ ተአሠርከመ፡ በሐብለ ፍቅራ፡፡ ለዛቲ ጎሪት ፍቅርቱ ለእግዚእን ምስለ እመ፡ ማርያም
24. እለ ተአሰርከመ፡ በሐብለ ፍቅራ፡፡ ለእምነ ፍቅርቱ ለእግዚእን ዘምስለ እመ፡ ማርያም እግዚእት
24. እኝተ ተበሰርከመ፡ በሐብለ ፍቅራ፡፡ ለእምነ ፍቅርቱ ለእግዚእን ዘምስለ እመ፡ ማርያም
- እግዚእትነ
24. ወእለ ተአሠርከመ፡ በሐብለ ፍቅራ፡፡ ለእምነ ፍቅርቱ ክርስቶስ ብዕዕት ወክብርት ጻድቅት ወጎሪት እምነ ፍቅርቱ ለእግዚእን ዘምስለ እመ፡ ማርያም
- እግዚእት ኩልነ
26. ኦ ሕዝበ ክርስቲያን እግዚአብሔር ይባርከመ፡ ወያብርህ አዕይንተ አልባቢከመ፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡
26. ሕዝብ ክርስቲያን እግዚአብሔር ይባርከመ፡ ያብርህ አዕይንተ አልባቢከመ፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡
26. ኦ ሕዝበ ክርስቲያን እግዚአብሔር ይባርከመ፡ ወያብርህ አዕይንተ አልባቢከመ፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡
26. ኦ ሕዝብ ክርስቲያን እግዚአብሔር ይባርከመ፡ ያብርህ አዕይንተ አልባቢከመ፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡
26. ኦ ሕዝበ ክርስቲያን እግዚአብሔር ይባርከመ፡ ወያብርህ አዕይንተ አልባቢከመ፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡
26. ሕዝብ ክርስቲያን እግዚአብሔር ይባርከመ፡ ወያብርህ አዕይንተ አልባቢከመ፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡

22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ነፍሱ አልከለም፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት፡፡
 22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ወኹልከም፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
 22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ነፍሱ አልከም፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
 22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ወኹልከም፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
 22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ወኹልከም፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
 22. ስምዑ አበዊን ወአኃዊን ወአሐቲን ነፍሱ አልከም፡ ሕዝበ ክርስቲያን ዜናሃ ወገድላቲሃ ለቅድስት
23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይጸላሉ፡ በእዝነ ልብክም፡ እለ ተጋባዕክም፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
 23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይጸላሉ፡ በእዝነ ልብክም፡ እለ ተጋባዕክም፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
 23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይጸላሉ፡ በእዝነ ልብክም፡ እለ ተጋባዕክም፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
 23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይጸላሉ፡ በእዝነ ልብክም፡ እለ ተጋባዕክም፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
 23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይጸላሉ፡ በእዝነ ልብክም፡ እለ ተጋባዕክም፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
 23. እምነ ፍቅርተ ክርስቶስ ጻድቅት ወብዕዕት ይጸላሉ፡ በእዝነ ልብክም፡ እለ ተጋባዕክም፡ በዛቲ ዕለት ክብረ በዓላ ለዛቲ ቅድስት ወብዕዕት
24. እምነ ፍቅርተ ክርስቶስ እለ ተአሠርከም፡ በሐብለ ፍቅራ፡፡ ለእግዚእን ምስለ እመ፡ ማርያም
 24. እለ ተአሠርከም፡ በሐብለ ፍቅራ፡ ለእምነ ፍቅርቱ ለእግዚእን ዘምስለ እመ፡ ማርያም እግዚእት
 24. እምነ ፍቅርተ ክርስቶስ እለ ተአሠርከም፡ በሐብለ ፍቅራ፡ ለእግዚእን ምስለ እመ፡ ማርያም
 24. እለ ተአሰርከም፡ በሐብለ ፍቅራ፡ ለእምነ ፍቅርቱ ለእግዚእን ዘምስለ እመ፡ ማርያም እግዚእት
 24. እንተ ተበሰርከም፡ በሐብለ ፍቅራ፡ ለእምነ ፍቅርቱ ለእግዚእን ዘምስለ እመ፡ ማርያም
 እግዚእትና
 24. ወእለ ተአሠርከም፡ በሐብለ ፍቅራ፡ ለእምነ ፍቅርቱ ክርስቶስ ብዕዕት ወክብርት ጻድቅት ወኅሪት እምነ ፍቅርቱ ለእግዚእን ዘምስለ እመ፡ ማርያም
 እግዚእት ኩልን
26. ኦ ሕዝበ ክርስቲያን እግዚአብሔር ይባርክም፡ ወያብርህ አዕይንተ አልባቢክም፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡
 26. ሕዝብ ክርስቲያን እግዚአብሔር ይባርክም፡ ያብርህ አዕይንተ አልባቢክም፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡
 26. ኦ ሕዝበ ክርስቲያን እግዚአብሔር ይባርክም፡ ወያብርህ አዕይንተ አልባቢክም፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡
 26. ኦ ሕዝብ ክርስቲያን እግዚአብሔር ይባርክም፡ ያብርህ አዕይንተ አልባቢክም፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡
 26. ኦ ሕዝበ ክርስቲያን እግዚአብሔር ይባርክም፡ ወያብርህ አዕይንተ አልባቢክም፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡
 26. ሕዝብ ክርስቲያን እግዚአብሔር ይባርክም፡ ወያብርህ አዕይንተ አልባቢክም፡ ለሰሚዓ ገድላ ለእምነ ፍቅርቱ ክርስቶስ፡፡