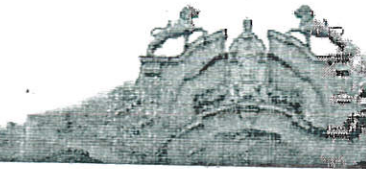


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**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

**HISTORICAL AND PHILOLOGICAL ANALYSIS OF
GÄDLÄ BÄRTÄLOMEWOS WITH TRANSLATION**

**BY
KASSA NIGUS**



**August, 2012
Addis Ababa**

HISTORICAL AND PHILOLOGICAL ANALYSIS OF GÄDLÄ BÄRTÄLOMEWOS WITH TRANSLATION

**BY
KASSA NIGUS**

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



**August, 2012
Addis Ababa**

**ADDIS ABABA UNIVERSITY SCHOOL OF GRADUATE STUDIES
COLLEGE OF HUMANITIES, LANGUAGE STUDIES,
JOURNALISM AND COMMUNICATION**

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By: Kassa Nigus

APPROVED BY: -

SIGNATURE



ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES COLLEGE OF
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Approved by the Examining Board

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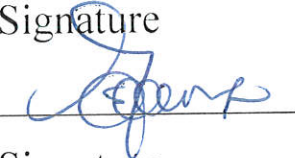
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Above all I want to extend my heartfelt gratitude for his piercing, sharp and valuable comments on this thesis. Had it not been for his priceless rectification and suggestion, this thesis would have been materialized. More than his role of advising; his patience, dedication and genuinely and friendly approach that I have learnt from him are really inscribed in my heart.

To my mother, Wärqitu I owe much more than I can say here. She died, before I had the opportunity to pay her incredible debt.

My thanks go to my father and my whole family for their help both financially and morally.

My special gratitude also extends to Abba Gäbrä Maryam Gässäsä, a monk in Cathedral, Holy Trinity and deacon A'amero for their help in collecting the traditions of the monastery throughout my study.

ስብሐት ለእግዚአብሔር ዘአጽንዓኒ በቃሉ
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ይማከን ወይጠፍእ ምክረጠበባን ከሉ
ወምክሩስ ለዶክተር መርሻ ለዓለም ይሂሉ።

Praise be unto God who endured me through His Word
To follow the path of science and to know Bärtälomewos' deed
As well, the intellectuals of the University have said
All the advices of scholars disappeared
But the advices of Dr.Märša eternally lived

ABSTRACT

The purpose of this study is to show the historical, philological, theological and religious situations of the saint's epoch through his Gädl, Gädlä Bärtälomewos. Abunä Bärtälomewos was one of the disciples of St. Täklä Haymanot from Şaşără. He contributed a lot in the evangelical activities and founded the monastery of Däbrä Zämäda. Through his devotion and generosity, he has flourished ethical generations. According to the corroboration of evidences, the Gädl was composed in the last stage of the 16th century. The researcher has tried to translate the Gädl (from Gə'əz to English) and investigated the historical, philological and linguistic aspects that intern succinctly treated the respective problems in the hope that it will help for the historical and cultural study of the country.

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ACHAPTER-ONE

INTRODUCTION

1.1. Background of the Study

Ethiopia occupies a unique place among African countries South of Sahara, having evolved her own literary language, Gə'əz in very early times.¹ It is one of the few countries of the world which have developed their own literature using their own indigenous alphabets. The gate for this knowledge is the Ethiopian Orthodox Täwahədo Church. Going back to the early periods, the Ethiopian priests taught the people not only faith and worship, but at the same time taught writing and reading in their own language.² Due to the Strong relationship of Church and State in the past of Ethiopia, the EOTC played a central role in the politics of the country for at least 1600 years (350 – 1967 E.C). Kaplan investigated that both state rulers and monastic saints exercises leadership over localized community of dependants, and were equally concerned with the process of succession, and shared a common problems to preserve traditional rights and powers.³ Due to this situation, the authors of the hagiographies not only wrote religious and devotional facts but also inserted more social and political activities accompanied with saintly heroes.

The hagiographies provide historical framework by indicating the principal events, and reflect the attitudes of Ethiopians of the time, provide data on historical place names that assist understanding of Ethiopian historical past for instance, people's birth, marriage and death customs, attitudes to children and the aged, gender questions, education, patterns of work, religious and other beliefs, methods of giving names, attitudes to life, etc.⁴

The valuable contribution of Gə'əz to the development of Ethiopian literature has its deep root in the Axumite period. The progressive achievement and the giant attainment of our present literature is the result of efforts of religious scholars. The ancient manuscripts which existed around different churches, monasteries and in the hands of individuals are the living evidence for

¹ Adamu and Belaynesh (1990), P.73.

² -----1996. Ləssanä Täwahədo Zä-Orthodox: Literature in Ethiopia. V., No.15, P.12

³ Kaplan Steven (1982), P. 46)

⁴ Pankhurst, R., Lives of Ethiopian saints

these fact. Gə'əz hagiographies constitute, by far, the largest groups of sources for medieval Ethiopian history. Some use of Ethiopic hagiographies in the study of Ethiopian history had already to be made since the advent of the Portuguese and of the Jesuit missionaries. But a critical and a clear appreciation of their value as an important body of historical sources, only started after the last decades of the 19th century.⁵

Literature in Ethiopian means Gə'əz literature at least up to the 19th century, when books in Amharic began to come off the printing press.⁶ Gädl literally means contending (spiritual) struggle. It also comprises the meaning of the biography of a holy person. It is the most popular genre of Ethiopian hagiography, which in turn is, one of the most important constituents of Gə'əz literature. The Hagiographic literature of Ethiopian Orthodox Church may be divided into two categories:

1. The translated lives of foreign saints and martyrs of early Christian Church.
2. Lives of local saints.⁷

The present study focuses on the hagiography of Abunä Bärtälomewos. Abunä Bärtälomewos is a distinguished and native saint of Ethiopia and well known among Christians of his land. According to the tradition, he was lived from the period of Yəmrhännä Krəstos to Yəkunno Amlak. During his stay, he contributed a lot for Ethiopian Orthodox Church in expanding the faith, flourishing ethics among the people and constructions of churches for instance, the church of Gännätä Maryam in Lalibela and clearly known as the founder of the monastery of Däbrä Zämäda around 1110 E.C. The territorial limit of its monastic sphere of influence extends from (in the South; river Abay, in the North West; river Täkkäze and Waldəbba monastery, in the North; Endärtä and Afgol and in the East; Näčč Sar in Afar).⁸ The inhabitants of these areas had made different grants, donations in the form of *asrat* (tithe) and they are in to the custody of the saint and that everything within the sphere of influence of his monastery will be in the special protection of the saint.

⁵ Tadesse Tamerat (1970), P.1.

⁶ Ulendorf (1965), P.136.

⁷ EAE, vol.2, P. 642.

⁸ Hämär, 1993 E.C. Vol. No.2, PP.17-22

1.2. Statement of the Problem

The existence of large groups of Mss should not be considered as entirely historical documents to be accepted as it is. They are, however, historical documents which can contribute significantly to our knowledge of the past if and only if critically edited, analyzed annotated, as well as translated. Being unable to critically edit, analyze and scrutinize those results historical gap and remains Ethiopian history far the poorer. Translations of a number of Ethiopian hagiographies, from the original Gə'əz (Ethiopic), have been made in Amharic as well as a number of European languages such as English, German, French, Italian etc. But the hagiography of Bärtälomewos has not yet been analyzed, translated and published by any researcher.

The hagiography of Bärtälomewos contains a historical elements and the way of life of the people of the time in which this work was written. So the present study was intended to throw light on ambiguous elements of the Gädl and highlighting its historical and national values. This thesis, therefore, will answer the following questions:-

1. Who was Abunä Bärtälomewos?
2. What does the Gädl Contains and how it was composed?
3. When and where Abunä Bärtälomewos did start his missionary activities?
4. What was the historical, religious, and cultural contribution of Abunä Bärtälomewos?
5. How the works of Abunä Bärtälomewos should be preserved?
6. What are the philological features of the hagiography of the AB?"
7. What is the linguistic fatures of the hagiography of the AB?

1.3. Objectives of the Study

1.3.1. General Objective: -

The aim of the paper is to carry out historical and philological analysis of Gädlä Abunä Bärtälomewos. To complement the analysis, translation of the gadl is also made.

1.3.2. Specific Objectives

- To search out, preserve the works of Abunä Bärtälomewos.
- To point out the historical and philological value of the Ms.
- To provide coherent discourse to the users through edition.

- To comment and correct the grammatical usage of the Gädl.
- To annotate some important terms in foot notes.
- To translate the Gädl from Gə'əz into English language.
- To enrich Ethiopia's socio-cultural and political situations of the past by discovering the forgotten Mss

1.4. Significance of the Study

Due to the versatile nature of the study (philology), using “the manuscript”; i.e., Gädlä Abunä Bärtälomewos as a central focus, the study will unfold different types of knowledge for the academic circle called Ethiopian studies. Some of the contributions of the study would be the following:-

- It contributes to our knowledge of social history and religious practices of the saint;
- It gives relevant information about historical linguistics of Gə'əz.
- It attracts researchers to study the lives of saints;
- It contributes to understand the knowledge and psychological set up of the time;
- It gives relevant information about Ethiopian culture;
- It provides a source for catalogue;
- It serves as a stepping stone for further research.

1.5. Literature Review

This section presents a critical review of relevant literature related to the present study. It includes a general synthesis of what theological and ecclesiastical scholars have written about the lives, works, deaths and relics of a saint. As we have stated earlier, the hagiography of Abunä Bärtälomewos has not been studied by any foreign and indigenous scholars. Therefore, the study mainly depends on the Gädl itself and gives bits of information from the following sources:

Gädlä Täklä Häymanot, EMMML 2782 f108b states that;

“ወአባ ተክለ ሃይማኖት ወለደሙ ዓዲ ለኤዎስጣቱዎስ
ወለበርተሎሜዎስ። ኤዎስጣቱዎስ ተርፈ ኦፍላ ወኮላ ኖላዊ ንፈ ወወለደ
መከላተ ወመከላተ ያተ ስለ ኢይትኃለቁ። ወለበርተሎሜዎስ ከማሁ

ተርፌ በገናን አምራ ውስጥ ለመንከሰ ብዙኃን፡፡ ወኮነ ክፍለሰው ለጁቱ
እምወሰነ ትግሬ እስከ ወሰነ አንጎት፡፡

And Abba Täklä Haymanot begat Ewostatewos and Bärtälomewos, and
inturn the two monks (disciples) begat multitudes of monks and nuns in
their respective regions; and their diocese extends from the border of
Təgray up to Angot.

(Gädlä Yohännəs, pp.34) which is copied recently with a lined paper in the National Archives
and Library of Ethiopia narrate about the communal monastery of Däbrä Zāmāda in general and
Abba Yohännəs in particular. It reflects the spiritual relationship between Abunä Bärtälomewos
and Yohännəs as well as God, for instance, many years latter after the death of Abunä
Bärtälomewos, when Yohännəs, (the 7th descendant of Bärtälomewos) died, Abunä
Bärtälomewos prayed in soul to God to return back his (Yohännəs) soul to his flesh in order to
construct his church on his communal monastery. And according to the tradition, his prayer made
Yohännəs alive so that he lived long on earth. The Gädl also tells us that as Abunä
Bärtälomewos (long after his death) descended from heaven to earth and as he made a pact
between him and his descendants on his monastery (p. 34).

Sərgəw Häblä səläse, (1979) wrote a short biography of Abunä Bärtälomewos and said, “He is a
fourteen century saint from Amhara and was the disciple of Abunä Täklä Haymanot.” Sərgəw
also pointed out some points from his Gädl and said that the birth place of Bärtälomewos is Ṭəṭra
Märāwa and after being raised in his parent’s home, his parents betrayed and got him married
with a woman. But he departed against his family’s wish in order to keep sexual purity and to
avoid secular life. After a period as a novice for forty days in Wägr; he received a monkhood
from Täklä Haymanot in Shāwa. During the controversy between Amdä Şəyon and church
fathers, he tried to persuade the king to reform his non-christian matrimonial habit. But the king
did not accept his advice rather threatened and taken severe measure against the church man.
During this time, the Egyptian bishop, Ya‘aqob (1337 – 1341), Bärtälomewos and many others
started to migrate. But the bishop (Ya‘aqob) made him to return back by giving the Ark of saint
Marry and he accepted it and put the Ark in Däbrä Zāmāda where he died and buried in the
fourth of October.

Käsis Käffyalāw (2001:65) wrote a brief biography of Abunä Bärtälomewos and his monastery.
Bärtälomewos had established a monastery in the so called Däbrä Zāmāda and he became a great
means for the establishment of the monastery. After establishing the monastery, he went to Aşə
Yəkunno Amlak who was the king of that dynasty and asked the king to give recognition to the
monastery. The king accepted his request and ordered his men to construct the great temple

inside the cave. After its construction had accomplished, he officiated the place a monastery in 1270 E.C. But according to the existing manuscripts, the monastery was founded in the first half of the 14th century.

Getatchew Haile (1981, pp.443-444), in his Catalogue of the EMML vol. V, listed the disciples of Abunä Täklä Haymanot blessed by Abunä Iyyäsus Mo'a and one of them is Abunä Bärtälomewos whom listed in the fifth order by the name Bärtälomewos of Ğan Amora. The thirty three disciples of Abunä Täklä Haymanot blessed by Abunä Iyyäsus Mo'a. They are:

- Yohännəs of Sälawa
- Mädhäninä əgzi'a of Däbrä Mankol(Ms:Ma'akol) in Təgräy
- Agnaṭəyos of G^wäng
- Danə`el of Aby 'Addi
- Bärtälomewos of Ğan Amora
- Bärtälomewos of DäbräOfa
- Yosef of Mäqdäla and Angot
- Aron of Bäggemədər
- Bənyam of Lower Bäggemədər
- Sälama of Muğğa
- Əndryas of Q^wälala
- Matyas of Ənfraz
- Yosef of Säb Amba (EMML 144:Gäb Amba)
- Ar'ayännä Şəggahu of Dada (?)
- Zä- Yohännəs of Däbrä Iyyärusalem (EMML 144: Iyyärusa)
- Yohännəs of 'Of Ančči
- Marqos and Yəṭbaräk əgzi'a (EMML 1834:Yəṭbaräk of Damas (EMML144:Dämasqo)
- Täsfa Səllase of Lower Wäläqa (EMML1834: Täsfa Səllus)
- Krəstos Mo'a of Därga
- Krəstos Bezäwännä of Amälsa
- Peṭros qomos of Əmbibällo
- Fiṭṭor of Yäsa and Märhabete
- Yohännəs of Yägora
- Yohännəs of Wəfat
- Yohännəs of Säfd(EMML 144:Säfga)Gäbrä Nazrawi of Aganca
- Filatawos of Däbrä Bägğ'a
- Əndryas of Zama (zima)

- Yohännəs of kälə'at
- Zena Marqos of Morät
- Mäsqäl Mo'a of Mugär
- Yohännəs of Wäyba

1.6. Methodology

The researcher used both of various primary and secondary data pertinent to the text in particular and the tradition in general. It was conducted through the investigation of the written manuscript text and documents; mainly on Ethiopian manuscripts which written in Gə'əz as well as secondary sources such as books, periodical articles, journals and other published and unpublished materials, internet webs, and field works were relevant to the research method.

The study used interview with church scholars and field professionals, especially from the home monastery of the saint. The interview was in person with relevant persons of the monastery of Däbrä Zämäda supported to complement the main sources.

The data gathered from the main sources, the interview and observation has been analyzed qualitatively (descriptive method).

CHAPTER-TWO

2. Historical Background of the Communal Monastery of Däbrä Zämäda

2.1. Geographical Location

The communal monastery of Däbrä - Zämäda is found in North Wollo Zone of the Amhara Region in kobbo district, kebele 031. The church is found in the valley of a natural cave which is located between the two chains of rugged mountains that extend from North-Est to South East direction in the Western part of Rayya.⁹ It is bordered by Wässan Maryam (in the North-West), Wakkat Micha'el (in the East), and Giyorgisoch (in the North)¹⁰. The monastery is about 612 km far from Addis Ababa and the condition of the road that covers 585Km (from Addis Ababa to Wağğa.) is an asphalted high way and the remaining 27kms is graveled road which is around 6 hours walk in the western direction from Wağğa.¹¹

2.2. Däbrä – Zämäda as the Promise Land of St.Mary

According to the hagiography of Abunä Bärtälomewos, the monastery has a very long historical background related to the flight of St.Mary with St. Joseph to Egypt and their coming to Ethiopia. As we read in the Gospel, St.Joseph fled to Egypt with St.Mary and her Son after a visit by the wise men from the East because they heard that king Herod intends to kill the infant of that area. In the Gospel according to Matthew read as:-

“Now when they had departed, behold, an angle of the Lord appeared to Joseph in a dream, saying. “Arise, take the young Child and His Mother, flee to Egypt and stay there until I bring you word; for Herod will seek the young Child to destroy Him” when he

⁹ The term Ryya refers to the elderly (Hangafa) Oromo group which spear headed the early movement and settlement in the whole area of Rayya –Rayyuma.since Rayya was a successful vanguard group, the name came to be used as a reference to soldiers or warriors of the Oromo in the Oromo language.Gradually it becomes a place name after the early historical activities of Rayya clan in the process of Oromo expansion in the northern direction (Agezew Hidar (2000) pp.12).The area formerly called Doba and the northern tip of Angot north of Alawuha river came to be called Rayya after it had already been predominately occupied by the Oromo (Conti Rossini, 1940) pp.13). The people of the area are multi-lingual: they speak three languages; Amharic, Təgrəña and Oroməña; though it is of different dialect. In spite of their Oromo origin and their infiltration with the Tigryans and Amharas, the Rayyans came to develop their own separated Rayyan identity (Agezew Hidar (2000) pp.98-99).

¹⁰ Amsalu Tefera (2006)P.78

¹¹ A small town located half way between Kobbo and Alamaṭa and that serves as a boundary using the big river Gobbu between the two current regional administration of Amhara (northern wollo) and Təgray(southern tip).

arose he took the young Child and His Mother by night and departed for Egypt, and was there until the death of Herod.”(Matthew 2:13-15).

Along with this Biblical event, the hagiography of Abunä Bärtälomewos associated and narrated the coming of St. Mary to Ethiopia specifically to the monastery of Däbrä – zämäda.

“ ...ወይኢተኒ መካነ እግዝአትነ ማርያም ዘወሃባ ወልዳ አመ ተሰደት በምድረ ግብፅ ወአመ ያደት ብሔረ ኢትዮጵያ እንዘ ይብል ትኩንክ አስራተክ ዛቲ ዓፀድ...

...and that is the place of our Lady Mary which her Son gave her during her flight to Egypt and while encircled the land of Ethiopia saying “that yard will be for your teith...”

From this line of tradition, therefore the place has a holy ground before it became a monastery.

2.2.1. Abunä Bärtälomewos and zämäda

..... ወስማ ለይዕቲ ብእሲት ዘመደ ማርያም፡፡ ወትነብር ውስተ ጽላሎተ እብን፡፡ ወጥተ ምታ ወትነብር ዕቤርተ ምስለ ውሉዳ ውብዙኅ ንዋያ.....”

.....and the name of that lady is Zämädä Maryam. She lived under the shadow of the cave. Her husband died and became a widow and living with her children and (with her) much property.

Käsis käfyalew (2001:66), explained that there was a man whose name was Yonas who lived together with his wife (zämäda) and his relatives by breeding the horned cattle in his home and lived in Wollo in the jungle area of Lasta in which different kinds of plants were grown, and is found bordering the two provinces of Rayana kobbo and Wag under the province of Lasta.

As indicated above, God predicted and promised Zämäda to be the promise land of St.Mary. In due course, when the prophesied time reached, the patriarch of the time, Ya‘aqob sent Abunä Bärtälomewos with the ark¹² of St.Mary to the place; and when Abunä Bärtälomewos reached there through the guidance of the Holy Spirit, he found zämäda under the shadow of the cave

¹²The ark known by the name Eṣubä-kullänta (roughly means which looks very beautiful) interview with Abunä Bärtälomewos of Däbrä Zämäda, the former bishop of Awasa dioces.

with her children and went into retreat to the yard to ask God where he put the ark. At that moment the angles, Mika'el and Gabr'el in the image of elders asked Zämäda to leave the cave but she refused them saying;

“...አይቱ እበዕሕ ወኃበ መኑ አሰምክ... ወሐኒፀ ቤትኒ አይትከሀለኒ ብእሴየኒ
ሞተ ወደቁቅየኒ ንዑሳን ወንዋይየ ብዙኅ...”

....Where I go (reached to)? And to whom shall I dwell? I have no the ability to construct the house. My husband had died and my children are little and my property is too much.

After this dialogue, the lady decided to spend the night there. Then, in the mid night Zämäda with her all property found miraculously out of the cave with her cattle and settled in to another place the so called “Si’ol meda”.

... ወአንበረታ ላዕለ መርኅበ ሲያል ወሶበ ነቅሐት እምንዋማ ደንገጸት
ወትቤ መኑ አምዕከኒ ላዕለ መርኅበ ሲያል ወበእንተዝ ተሰይመ መርኅበ
ሲያል ውእቱ መካን እሰክ ዮም.....

...And she put her on the plain of Si’ol. when she woke up from her sleep, she was frightend and said “who brought me (to this) plain of Si’ol?” Hence, this plain is named “plain of Si’ol” until now.

When she woke up suddenly from her nap she recognized latter on as she exposed to a severe cold and mighty whirl and said “who brought me to this “Si’ol meda”¹³(plain of Hade). After her word till now the place was known by the name “Si’ol meda”. This is may be due to its harsh climatic conditions. latter when she regained her consciousness, she went to her former place to Abuanä Bärtälomewos and asked him forgiveness telling of as she made a falt unknowingly and asked him to name the place by her name and the saint forgiven her and named the place Däbärä zämäda after her name to remember Zämäda.

¹³A place east of the monastery which is about an hour walks from the monastery.

2.2.2. Aše Yəkunno Amlakand Bärtälomewos

There are both oral and written traditions that indicate the historical relationship of Aše Yəkunno Amlak and Abunä Bärtälomewos. According to (Hamär, 1993, P 17-18) when Aše Yəkunno Amlak starts to build a church of Gännätä-Maryam around Lalibäla, the construction of the church collapsed three times, due to this the king was embarrassed and asked a help from Abunä Täklä Haymanot saying:-

..አባቴ ኃጢአቴ በዝቶ ይህ ሥራ ሁሉ አልሰሙር ብሏል እስከ ወደ ፈጣሪ
አመልክቱልኝ ብለው ጠየቁኛቸው ...

My father, my work did not successfully accomplish due to my sin, so please help me in your prayer.

When Abunä Täklä Haymanot prayed to God about the strength of the construction of the church, the angle of God came to him and said “this building will be consolidated or strengthened by the blessing of Abunä Bärtälomewos who exceeded you in excellence and age and latest in monkhood and who lived in the east in the place of Däbrä zämäda. With the help of this miracle. Abunä Täklä Haymanot went to the place of Däbrä zämädä but he did not met Abunä Bärtälomewos for he was living in solitude in his hermitage and Abunä Täklä Haymanot also held a solitude to meet him (Bärtälomewos) and after forty days of prayer, the two monks observed the light shining as sun in the surrounding area. When they saw the light, Abunä Täklä Haymanot asked saying, “What roars from that mountain? **ከዚያ ማዶ ካለው ጋራ የሚያወካው ምንድን ነው?**” While Abunä Bärtälomewos said, “what roars from that field? **ከሜዳው ላይ የሚያወካው ነገር ምንድን ነው?**” Due to the words of those saints the place named Awka Amba Kidanä-Mehrät¹⁴ and Wakkat Micha’el respectively. After this, the two monks met each other, and Abunä Täklä-Haymanot told to Bärtälomewos the reason why he came to him. Then, Abuna Bärtälomewos accepted the question of Abunä Täklä Haymanot politely and they went together to Gännätä Maryam and the construction of the church was strengthened and grown three folds in height by the blessings of Abunä Bärtälomewos.

¹⁴ The neighboring parish south-west of the monastery

Due to the trustworthiness of Bärtälomewos, the king declared the reputation of Bärtälomewos and has given recognition to his church to be a monastery and its rule should be as the rule of Däbrä Libanos in 1275. The monastery held the third jurisdictional position of the monasteries next to Däbrä Damo and Däbrä Libanos respectively. And Abunä Täklä Haymanot gave approval to extend his monastic territory from Afgol in Təgray (in the North), Näčč Sar in Afar (East), river Təkkäze in Waldəbba (west), river Abay in Goğğam (south) though its monastic diocese reduced from time to time and within this monastic territory, no body have legitimate power to give a monkhood except Abunä Bärtälomewos; and the inhabitants of these area submitted their tribute in the form of donation, *asrat* (tithe), vow etc. to the monastery. And Abunä Täklä-haymanot said to Abunä Bärtälomewos, “your country should be named Qobä barək” and from this word some part the of monastic territory of Däbrä zämädä known by the name “Qobba”¹⁵ from Qobä barək till now.

2.3. Biography of Abunä Bärtälomewos

Abunä Bärtälomewos was born in Ṭaṭra Zä-Märawa from respected parents of royal family of wag in a specific area of Yənalqa. When he reached the age of adulthood, his parents married him to a wife without his permission but he did not approach her for sexual intercourse and unfortunately his wife was died during their honeymoon. During this time, he disappeared from his relatives and went to a place called Wägr and as a novice held a solitudes for forty days there and then travelled to different metropolitan to observe and to be familiar with the life of monkhood and to be consecrated. Finishing the period of his novice, he went to shäwa and received a monkhood from Abunä Täklä Häymanot. After that he went to Məşrahin Gondar and learned different religious education including the rule of monastery and book of monks. During this time, he met with the Egyptian bishop, Jacob and he told to the bishop as he think to go Jerusalem due to the controversy between state and church during the reign of Amadä Şəyon (1307-1337) because of the conflict caused by the unlawful marriage of the king married to his brother' wife. Due to this, the church leaders angered and rebuked him for his non-Christian matrimonial habit but the bishop prophesied about his future fate and advised him not to go to Jerusalem but rather advised him to go Däbrä zämädä giving the ark of St. Mary to build the

¹⁵ It is the main parts of the monastery that extends upto Wağğa in the east and inhabited by the people identified in their beauty, rich traditional musics, and attractive cultural dressings as well as in their heroism in times of conflict or war paralleled with their neighbouring people of Qəlləsha in the north and Zäwäld in the south.

church and to preach the Gospel throughout the neighbouring parishes. Then Abunä Bärtälomewos accepted the order of the bishop and went to Däbrä zämäda and built a church of St.Mary which later became the communal monastery of Däbrä zämäda. He lived there many years being the founder and abbot of the monastery, giving a monkhood for the surrounding inhabitants and died in Təqəmt 4 at the age of 199 years and 9 months. (f7v)

2.4. Cultural Heritages of the Monastery

The monastery of Däbrä zämäda consists of both tangible and intangible heritages. Among those tangible heritages the following are some of them:-More than two hundred sixty parchments which were written in Gə'əz and some of them are the rarest mss which hardly found in other churches of the country.

- A number of tabots (arks) of different saints, Jesus Christ and St.Mary.
- The staff and hand cross of Abunä Bärtälomewos
- The staff of Abunä Yohännəs and St. Sälome
- The icon of St. Luke
- The holy water that gushed out under the cemetery of Abunä Bärtälomewos which healed different patients
- The stone that suspended in the air without trap by the anathema of Abba Bä'ama though now it touched the land due to the growth of the soil.
- The Corpse of Aṣe Na'od and some early Abbots of the monastery
- Miraculous tree which is one in its upper part and three in its root (that is done to rebuke Abba Endryas to his refusal of nomination to be the successor of Abunä Bärtälomewos).

2.4.1 The Icon of St.Luke

The Icon of St. Luke: - it is the sacred representation of the Virgin Mary holding her child Jesus Christ which many churches all over the Christian world latter on copied. It is part of church tradition that the Evangelist Luke painted the first Icon of Mother of God during her life time. According to the tradition of the monastery, the icon entered to Ethiopia with the original right hand wing of the True Cross of Jesus Christ during the time of Dawit (1382-1413) and that transmitted from king to king up to Aṣe Na'od; and Aṣe Na'od¹⁶ has given the icon to the monastery due to his close contact with the Abbot of the time,

¹⁶He is the king of Ethiopia who ruled from 1494-1508. Traditionally, he is believed to be the composer of Mälkə'a Maryam. He prayed to die before the entrance of the eight thousand years of the world (i.e. 5500 B.C + 2500 A.D = 8000) in the belief of Biblical thoughts; (Matt. 24:10-11) that in this period; many will be offended, and will hate one another; because lawlessness will abound, the love of many will grow cold which is the sign of the end of the world (Ezra Sutu'el 2:36; 6:5, Zädagām (Deuteronomy 4:2; Psalm 76:5) Afäwäraq Täkle 1997 pp.427). And he died in August 7, in the eve of the eight thousands in the day of Ṣənsäta and Səllase.

Abba Yohännəs. It is also believed that as the icon has made numerous miracles in different times as written in her Book of Miracle (Tä'ammərä -Maryam) and she spoke like man and her face was shone to indicate the bright future and dimmed to forecast the dark future. According to a tradition, the Evangelist St. Luke was a talented painter as well as physician. There is a composition of Ethiopian church music that described St. Luke:-

"ሰላም ለስዕልክ. እንተሰዓላ በእዱ.

ለቃስ ጠቢብ ዘእምወንጌላውያን አሐዱ."

Salutation to your Icon, which wise Luke,
one amongst the Evangelists, painted by his
hand.

The hall mark of a sophisticated artistic expression of any country can be tested by its capacity to assimilate many elements from foreign sources and indigenize these foreign influences (Adamu Amare and Belaynesh Micha'el, 1974:79). Of all these, extreme veneration attributed to the Icon of Virgin Mary occupies a very important place in Ethiopian paintings (Ibid). The paintings and pictures found in various manuscripts and on the walls in churches afford the viewer a moral lesson and religious instruction (Ibid).

2.4.2. Forest and Wild Animals

In the Christian tradition, the forests and wild animals grown with in a certain radius of churches and monasteries considered as sacred. Therefore, the wood and even the leaves are not to be cut and the land is not to be farmed or bled and animals are not to be killed rather considered as the guards of the church. Due to this long and deep tradition, the homes of indigenous trees and wild animals throughout northern Ethiopia are ancient churches and monasteries. Watching distantly a dense forest, one can simply tell that there is a church in the middle of the forest. (Kesis käffyalaw, 2001:9-11). Similar to other churches the compound of the monastery of Däbrä zämädä which is more than 600 hectares is covered by different species of trees dominantly Ṭəd (Juniperus) and Woira (Olea Europea) that serves as a host for different wild animals like tiger, monkeys, apes etc.

2.5. Genealogy of Abuna Bärtälomewos

The history of monastery in Ethiopia traces back to the coming of the nine saints¹⁷ to Ethiopia in the 6th century because of the persecution made upon them by the Byzantine emperor who is the ardent supporter of Chalcedonian teachings after they opposed the new teachings of the Council of Chalcedon (Guba'e Kelqedon) in 451. It is believed as they lived and learnt Gə'əz in a place called Betä-qätin in Aksum that serves as guest house and traditional school of Judisim (Afewerq Tekle, 2004:415). The genealogy of Abunä Bärtälomewos linked to the line of Täklä Haymanot as (Getatchew Haile, 1979:23) translated the spiritual genealogy of monks:-

Abba Anthony was clothed with the monastic habit by the hand of our Lord Jesus Christ. Abba Anthony begat Macarius the Great; and Abba Macarius begat Abba pachomius, the Archimandrite; and Abba pachomius begat Abba Theodore; and Abba Theodore begat Abba Aregawi, who is Zämika'el. And Abba Arägawi came to Ethiopia and begat Krestos Bezane; and krestos Bezane begat Abba Maskal Mo'a; and Abba Maskal Mo'a begat Abba Yohanni; and Abba Yohänni begat abba Iyyäsus Mo'a with the monastic habit (qämis) and Abba Iyyäsus Mo'a begat Abba Täklä Haymanot with monastic habit (qämis) and cinture (qenat). Abba Täklä Haymanot left Häyq and ascended Däbrä-Damo; there he received the monastic cap (qob) and leather scapular (askema) from the hand of Abba Yohänni. Thus, according to his Gädl, Abunä Bärtälomewos was received the monastic habit from Abuna Täklä Haymanot and the eleventh from the first monk Abba Athony and the sixth from Krestos Bezane, the first monk of Ethiopia

¹⁷ A group of missionaries contributed a lot for the initial growth of Christianity in Ethiopia. The nine saints founded a series of monastic communities in Təgre province. While Liqanos and Pantalewon were compelled to settle near Aksum, the other clerics scattered over a wide area east of the capital. Abba Aftse went to sabean religious center of Yeha, while Garima travelled to Madara, north of Adwa. Abba Alef journeyed far north and founded Däbrä Halle Luya near the Märäb River. The most southerly community was that of Yem'ata in Gär'alta. Guba and Şahma settled to the north and south of Adwa respectively. Probably the most venerated of the nine saints was Abba Zä-Mikael, Known by the honorific title Arägawi, the Elder. Credited with the introduction of the monastic rule to Ethiopia this saint was also the founder of one of most illustrious monasteries and centers of learning. Däbrä Damo (Budg, 1928: 155)

The above genealogy of monks has been shown in the graphic representation as follows:



2.5.1. Descendants¹⁸ of Bärtälomewos

The process of monastic succession intimately involved both through their own elevation up on the death or dismissal of their predecessors and in their selection of descendant or at the end of their reigns (Kaplan, 1984; 50). In the tradition of Däbrä zämäda the selection process was done by the community accompanied with prophetic insight which is the legitimate method of choosing a new abbot.

There were fourteen immediate successors of Bärtälomewos who serve the monastery being as abbot one after the other. They were considered as saints on the basis of the tradition of the monastery and remembered their names during prayer in poem form, and thus worthy of honors, consequently constitute as intercessors with God for the living and for souls in purgatory. They are:-

1. Abba Endryas
2. Abba Märqoryos
3. Abba Bä'amin
4. Abba Tawogols
5. Abba Dagmay Entōni
6. Abba Zär'a krəstos
7. Abba Gäbare Mänkərat Yohnänəs
8. Abba Häbtä Səllassie
9. Abba Häbtä Maryam
10. Abba Şama Iyyäsus
11. Abba Fäqadä krəstos
12. Abba Amdä Yohännəs
13. Abba Häfä krəstos
14. Abba Sinodos¹⁹

¹⁸These abbots were known by the name "ye'agoza mämhr" and they used white house for evangelical activity.

¹⁹He is the last abbot of the fourteen sanits and is the founder of "Qulf Abbo", east of the monastery (interview with Abba Gebre Maryam Gässäsä, monk in Cathedra, Holly Trinity in A.A).

2.5.2. Abba Endryas²⁰:-he is the immediate successor of Abunä Bärtälomewos who led the monastery as abbot.

When Abunä Bärtälomewos died, the monks held solitude to ask God for about the future abbot and God showed them to nominate Endryas. But when Abba Endryas was asked to be appointed, he was not volunter and decided to disappear. When he moved to the east of the monastery to his refusal, a shoot of a creeping plant was entwined in his leg and laid down and slept there due to exhaustion. During his nap the angel of God showed in his dream the plants that is three in its root and one in their upper parts and told him saying “do you want to disperse the place that God unite like this tree” then he was recognized as the promotion is from God and was anointed according to the rule of the monastery. And after serving the monastery many years as an abbot, towards the end of his life he was believed as he has been concealed like Elyas²¹ and he did not died. The tree that united in its upper part was existed till now preserved as a heritage.

2.5.3. Abba Bā’amin- is one of the descendants of Abuna Bärtälomewos. he serves the monastery as abbot and remembered by his wonderful miracles in that when he was in preaching the gosple in the church compound to the people, a big rock detached from the upper parts of the cave and cripped down up on the head of the congregation. During this time he anathamized the rock by the name of Abunä Bärtälomewos and the rock was suspended on the air without trap.

There are many Qəne poems composed by many church scholars to celebrate the feast or miracles of this saint. Of these, here is zä’amlakiyā composed of three rhyming verses:

ጸድቀ ዘመዳ ታዲዎስ ሐዋርያ ገቢር ስልጣነ፤

ሰቀለ እምነፋስ ዓውሎ ብእሲተ እብነ፤

.....::

Raighteous of Zämäda (who resembles) the
Tadewos who is the Apostle of the power of

²⁰ Due to lack of both written and oral traditions, we have only discussed the three saints (Abba Endryas, Abba Bā’amin and Abba Yohnānəs).

²¹ “Assuredly, I say to you, there is some standing here who shall not taste death till they see the Son of Man coming in His kingdom.” (Matt. 16:28) According to this Biblical thoughts, there is a belief that some humanbeings are not died untill the 2nd coming of Jesus Christ.

execution, he suspended the woman (who resembles) the stone in the air.

Interpretations according to the traditional school of Qəne:-

Wax (ሰጽ):- Tadewos was one of the Twelve apostles of Jesus Christ listed in the tenth order of the apostles and identified as the brother of Jesus but is clearly distinguished from Judas the Iscariot, another disciple, the betrayer of Jesus. During his evangelization in Syrya which is 150 km from Jerusalem when he observed the act of a prostitute woman, he prayed to God and made her to suspend in the air though later he persuaded and baptized (Afäwäraq Tākle, 1997:259).

Gold (ወርቅ):- as clearly stated in the miracle part when Abba Bā'amin preached the gospel at the church yard, a big rock detached from the upper parts of the church and descended up on the congregation and at the time he anathematized the stone and made it to suspend in the air.

Thus, the composer of the peom (qene) was composed by comparing Tadewos with Righteous of Zāmāda (Abba Bā'amin) and the woman with the stone.

2.5.4. Abba Yohännəs, Gäbare Mānkərat

...ከ አጋውዮ ፍቁራን ንነግረክሙ ዘከመ መጽክ አቡነ ዮሐንስ
እምድረ ጽምብላ ውስተ ምድረ ዘመዶ...(pp.14)

...Oh my brethren, we shall tell you as Abunä Yohännəs has come
from the land of Şəmbəla to Däbrä zāmado...

He is the 7th descendents of Abunä Bärtälomewosla too. According to his Gädl, he was born from royal family of Təgray and he came from Şəmbəla in Təgray to Däbrä zāmado to made solitude which is a period of trial and testing. After he made solitude in Däbrä Zāmāda, he returned to his country and accepted a monkhood and lived there up to the end of his life.

... እንዘ ሀሎ ውስተ ምድረ ጽምብላ ነሥክ ነፍሶ መለክክ ወሶበ በጽሐ
ኃበ ኃምስ ሰማይ መጽክ ቃል እምኃበ እግዚአብሔር እንዘ ይብል ህድግ ዘንተ
ነፍሱ ...እስመ በርተሎሜዎስ ሰአለ በእንቲአሁ ቅድመ እግዚአብሔር ከመ
ይግበር ሎቲ ተዝካሮ በዲበ ምድር (pp.34).



When he was in the land of Şəmbəla, the angel took his soulAnd when he reached the 5th sky²², a word came from God saying “leave that soul for Abunä Bärtälomewos prayed for him before God to make his commemoration on earth....

Abunä Bärtälomewos prayed to God to unite the soul of Yohännəs with his flesh saying, “he who build my holy of holiness and keeps my cemetery is Abba Yohännəs.” Hence, According to the quest of Abunä Bärtälomewos, the soul of Yohännəs united with her flesh and then came to Däbrä Zämäda due to the quest of Bärtälomewos and the will of God. Then, he returned to the monastery of zämada and he became the Abbot of the monastery and constructed the church in the shape of the cross. It is believed that the soil that was used for the construction of the church was came from Jerusalem transported by donkys through the guidance of the Holy Spirit; and the stone came from the west of the monastery in a place called Ğan Amora by the people including king Na’od and his troops and the construction of the church built by the hand of Abba Yohännəs.

²²In the teachings of Ethiopian tradition there are seven heavens. Their names in ascending order are:1st Erär, 2nd Rama, 3rd Eyyor, 4th Sämay Wdud, 5th Mänbärä Mängəst, 6th Sämayawit Iyyärusalem, 7th Şərha Aryam

CHAPTER THREE

TEXT ANALYSIS

3. List of the Manuscripts

The researcher has examined two Gə'əz Manuscripts.

- I. Gädlä Abunä Bärtälomewos which is found in NALA (EMML No.6843). (Siglum F)
- II. Gädlä Abunä Bärtälomewos which is written in a lined paper found in NALA (Code No.79) (Siglum P)

3.1. Description of the Manuscript (F)

- Language - Gə'əz
- Owner of the Ms - Zämädo Maryam
- Location - Amhara region, zone 3, Qobbowäräda
- Material - vellum
- No.of folios- 76
- Stamps - 2f
- Size - 18.5x 17.5cm
- Mariginal notes - 1f,50fb,75fa
- Illumination - 1fa, 1fb,2fa,7fb,13fb,18fb,21fa,21fbDecorations (häräg) 1fb, 2fa,20fb,21fa,25fa
- No.of columns - 2
- Writings Medium and neat
- Other books included: Gädlä Yohännə's and Mäzgäbä Haymanot
- Bindings and other conditions of the book :wooden hards

3.2. Date of Composition

Determination of date of composition of a Ms is an essential point for the reconstruction or recapturing of the political history, cultural values, beliefs, and the general social milieu of the country at the time (Taddesse Tamerat 1970:6).

The date of composition upon the assumption that in its oral form, hagiography is exposed to numerous interpolations deletions and other changes (Kaplan, 1984:2). Most of the scribes of the Ethiopian manuscripts did not write the specific date of composition and so many texts can only be dated based on unreliable oral sources in terms of a general period. However there are many approaches to determine the date of composition such as:

Linguistic aspect based on paleographic grounds, type of vocabulary, gramatic rule for example-

In Gə'əz and most other old Semitic languages the verb preferentially comes at the beginning of the sentence ("vso"order) but now the verb either at the beginning, center or end of the sentences due to Amharic influence. The second basis is the testimony of the hagiographer concerning the circumstances, place mames under which the work came to be written such testimonies can only help us to make a preliminary assessment of the Gädl. (Kaplan,1984:3).

The 3rd testimony which dates a Gädl is interms of the major personalities of the time. The other basis for determining the date of a Gädl is its internal evidence and independent corroboration provided other sources (ibid.3).

In the case of Gädlä Bärtälomewos, it is difficult to determine the specific date of compositon. The very huge original Gädl was lost during the invasion of Ahmäd Grañ at the beginning of the 16th century, some monks of the monastery said "the original Gädl was taken to Təgray (may be to Gunda Gundi) to save from the Grañ's destruction and did not return to the monastery." And still others said "the original Gädl was hidden or buried intentionally by the priests themselves around the neighboring parishes to avoid the dogmatic principles (which found in the Gädl) that prohibit married priests and monks whose wives are died (Mä'assəban) not to celebrate the mass. By the same token, other heritages of the monastery such as the Icon of st.Luke were hidden in Gännätä Marəyam around Lalibela and returned later after 50 years of migration.²³ Thus, unfortunately the original ms is not found so that the present work is may be based up on oral traditions collected from memory and Biblical allusions.As (Delehay, 1961:91-92) described when the author lacks oral and written traditions, he would supplement his narrative by introducing episodes and symbols drawn from the Old and New Testaments as well as standard Hagiographic texts.

....ወክብኑሰ ኢፌቀደ ይክስት ገድሎ ከመ ኢይኩኖ ተውዳሰ ወባሕቱ ዝሰ
ተጽሕፈ. ዘተከሥተ ለቅዱሳን መንፈሳውያን....

....and our father has not volunteer to reveal his combat not to be flattery for him but this is written which is revealed for spiritual saints...

²³Interview with *Abba* Gäbrä Maryam Gässäsä a monke in Holy Trinity, Addis Ababa.

Most often a Gädl is written some generations after the saint has lost his life (Tadesse Tamerat, 1970:4). Thus, the Hagiography of Abunä Bärtälomewos was not written during his life time. In the assessment of the Gädl, there are latest events like Grañ Ahmed's invasion (in the 5th and 7th milacle of the Gädl) and some place names, terms like "Märäwa" the term "Märäwa" which is the name of the clan of Ormo. The Oromo begun their movement in the first two decade of the 16th century from the direction of south central Ethiopian (Agezew Hidaru, 2000:10). Thus the name of Oromo clan such as Raya, Azäbo, Ašänge, Märäwa and other words of Oromo still bear their names serving as place names in and around the monastery. The name Däbrä Libanos was the later name of Däbrä Asbo as the following reading confirms:

“ወለደብሩኒ ሰመዖ ደብረ ሊባኖስ ቀዳሚሁስ ነበረት እንዘ ይብልዋ ደብረ አስቦ” የጥንት ስሙ ደብረ አስቦ ነበረ ደብረ ሊባኖስ እየተባለ መጠራት የጀመረው ከ15ኛው ምዕት ዓመት በተለይም ከዓፄ ዘርዓ ያዕቆብ ዘመን (1526-1560) ጀምሮ ነው። (Sərgəw Häblä Səläse, 1977, p.142).

Thus, from these testimonies, the Gädl is written after the period of the Oromo Movement and the invasion of Grañ Ahmed at the end of the 16th century.

3.3. Linguistic and Philological Features

The basic fact languages change over time. This is especially clear in Ethiopia, where we have old and new forms of Ethiopian Semitic languages. The change occurs in every possible way sounds, meanings, vocabulary (new word) morphology and syntax (Dessie, 2008).

The manuscripts that we study do not found in their original form, we only possess copies made by hand by copyists and every copy has its own errors. The accumulation of these errors may seriously disfigure the text. To correct this problem, there is a discipline called “textual criticism /textual analysis” that employed to identify and eliminate these errors, and to reconstruct the original text or at least to go as near as possible to it.

The phonetic form of the words is a very serious problem when the language of the text is the same as the language of the copyist because the copyist invariably introduces changes in the text according to his own dialect. In the case of a Gəʿəz text the innumerable variations in the spelling of laryngeals sibilants etc is a common form of sound change.

Besides, by the time Gə'əz stopped as a living spoken language and was replaced by Təgrəña, Amharic and other languages further change took place (Dessie Keleb, 2008:34). For instance, the use of all the three symbols **ሀ**(h), **ሐ**(h) and **ኀ**(h) and their 4th order the two **አ**(^o) and **ዐ**(^c), the two **ሰ**(s) and **ሠ**(ś), and the two **ጸ**(š) and **ፀ**(ś) used in vice versa (ibid134).

3.3.1. Morphological Change

It is the study of the internal structure of words there are some words which have morphological difference between MSF and MSP1

N o	MSF	MSP	Correct	Gloss/meaning
1	እላ አልቦሙ (f3r)	እለ አልቦሙ (p2)	እለ አልቦሙ	Those who have not
2	ወሐቅየ ስነን (f3r)	ወሐቂየ ስነን(p2)	ወሐቅየ ስነን	Gnashing of teeth
3	አቅመሐ ምድር (f3r)	አቅምሐ ምድር(p8)	አቅምሐ ምድር	The fruit of the earth
4	ከመ ይሕጽዩ (f7v)	ከመ ይሕጽዩ(p9)	ከመ ይሕጽዩ	To betrayed him
5	እንተ ይብልዋ (f8v)	እንዘ ይብልዋ(p10)	እንተ ይብልዋ	That they called
6	ጥዑም ምግባር (f9r)	ጥዑመ ምግባር(p11)	ጥዑመ ምግባር	Sweet in deeds
7	ንንግርክሙ (f13v)	እንግርክሙ(p8)	Both are possible	Let us tell you/let me tell you
8	አስተመሐርኩ (f13v)	አስመሐርኩ(p17)	አስመሐርኩ	I have been caused to be saved
9	ረከብዎ ሕያዎ (f19v)	ረከብዎ ሕያዎ(p20)	Both are possible	They found healthy
10	ወኢወጽኦ እምአፋሁ ሕሱመ	ወኢወጽኦ ሕሱመ እምአፋሁ (p7)	Both are possible	He did not talk evil things
11	ወተሰጥወ መንፈስቅዱስ(f4v)	ወተሰጥዎ መንፈስቅዱስ(p4)	ወተሰጥዎ መንፈስቅዱስ	The holly spirit received him
12	ወኢያርስሐ ዓለመ ደነሰ (f7r)	ወኢያርስሐ ደነሰ ዓለም (p8)	ወኢያርስሐ ደነሰ ዓለም	The sin of the world did not defile him
13	ኖላዊ አባግዕ (f15r)	ኖላዊ አባግዕ(p19)	ኖላዊ አባግዕ	Shepherd of sheep
14	ወደመቆ በኃይል(f21v)	ወደመቀ በኃይል(p28)	ወደመቆ በኃይል	He damaged him forcefully

3.3.2. Omitted Words (MSP)

No	Folio	Missed	Corrected
1	2r	ወ () ክቡር	ወ(ለ) ክቡር
2	f5r	መላ() ፈቀደኩ	ወለ(ዘ) ፈቀደኩ
3	Ftr	ወኢ () ርስሐ	ወኢ(ያ) ርስሐ
4	F18 v	() ወለዘተርጎሞ	(ለዘአንበቦ) ወለዘተርጎሞ
5	(f22r)	በጽሎቱ () አቡነ	በጽሎቱ (ለ) አቡነ
6	(f17 r)	ወከመ ገነት()	ወከመ ገነት (ዘይቤ)

3.3.3. Accusative Noun or Adjective Case

Accusative noun or adjective comes after or before a verb. In Gəʾəz, it can come before /after the verb. In passive voice; it never changes its form. But in active voice, it may change its form (from 2nd to 7th. 3rd to 5th and 6th to the first order of the Gəʾəz alphabet). In the case of this text, there are some inconsistent grammatical structures of accusative cases.

Incorrect [P]	correct
(f4r) አርታዕኩ ፍኖትክ ወሐረትክ	አርታዕኩ ፍኖተክ ወሐረተክ
6 th order	1 st order
(f2r) ኩሉ ሰብአ ዘንተ ተአምር	ኩሉ ሰብአ ዘንተ ተአምረ
2 nd order	7 th order
ኩሉ ሰብአ	ኩሉ ሰብአ
6 th order	1 st order

3.3.4. Genitive Case: - is a grammatical form that shows possession with the short vowel አ (ä) and ኤ (e). Here, there are some inconsistent examples of genitive cases in this study.

No	Incorrect form [P]	Correct	Gloss
1	ብእሴ እግዚአብሔር (f6v)	ብእሴ እግዚአብሔር	The man of God
2	ስባሒ መለኮት (f6v)	ስባሒ መለኮት	The praise of Devine
3	ናላዊ አባግዕ f15r)	ናላዊ አባግዕ	Shepherd of sheep
4	ወሰባኪ ንሰሃ (f15r)	ወሰባኪ ንሰሃ	Preacher of Confession
5	ጥዑም ምግባር (f19 r)	ጥዑም ምግባር	Sweet in deeds
6	ወዜናዊ ጥበብ (14 r)	ወዜናዊ ጥበብ	Speaker of wisdom

3.3.5. Palatalization: - is a sound change in which words that was originally not a palatal sound changes into a palatal (palatalizes). It is the alveolar or dental and some times the velars changed to palatal sound. There are some examples of palatalized words which are quoted from the Gädä to show the phonological processes of language change in historical linguistics comparing Ethiopian old and new semethic languages Gə'əz and Amharic respectively.

No	Dental/alveolars [P]	Palatalizes		Current sound
		Gə'əz	Amharic	
1	ብሔረሴዋ (f 8 v)	ሰ →	ሸ	ብሔረ ሸዋ
2	ዝንደሮ (f 7 v)	ደ →	ጀ	ዝንጀሮ
3	ዘመዶ (f11r)	ዘ →	ጀ	ጀመዶ
4	ዘቀብሰት (f13r)	ሰ →	ሸ	ዘቀብሸት
5	ሐጸዋ (f 8 r)	ጸ →	ጨ	አጨ
6	ጸዓነ (f10 r)	ጸ →	ጨ	ጫነ
7	ቂርቆስ (velar)	ቀ →	ጨ	ጨርቆስ
8	ለኪ((velar)	ከ →	ቸ	ለቺ (Təgrəyan priests)

3.3.6. Assimilation

It is a common phonological process by which one sound becomes more similar (or even identical) to the sound next to it. The common example of Gə'əz assimilation is the preposition 'amm (from). When the preposition 'əmm (from) becomes before a noun that begins with መ (mä), and then the መ (mä) assimilates completely to the initial consonant next to it. In the case of Gə'əz verb sibilants, dental stops and fricatives (s(ሰ), t(ቲ), z(ዘ), d(ደ), ረ(ጸ/ፀ) and ተ(ጠ)) show assimilation with "tä" form or (past) of a verb. The initial sounds assimilated by geminating the middle sounds (consonants) in the 3rd person singular and plural in both sexes (feminine and masculine). There are also words ending with velars and dental stops (g(ገ), k(ከ), q(ቀ) and n(ነ)) assimilated their ending sound by geminating the ending sound in the 1st and 2nd person singular

and plural in both sexes (feminine and masculine). Thus assimilation is a conditioned sound change (only occur at certain consonants).

Example:-ተንሥኡ ከረማ እምድረ (əmmədrä) (f22v) assimilated from the word እም ምድረ (ʾam mäd rä)

Assimilated word	Assimilated from
እማርያም(əmmarəyam)(f22v)	እም ማርያም (əmm marəyam)
እማይ(f23r) (əmmay)	እም ማይ(əmm maY)
እሞት (əmmot)	እም ሞት(əmm mot)

3.3.7. Addition

No	[F]	[P]	Correct	Addition
1	f3r ወዘሰ ገደፋ ለነፋሱ	ወዘገደፋ ለነሱ(p3)	ወዘሰ ገደፋ ለነፋሱ	ሰ
2	(f4r)እለ ኪያሃ ተጸምዱ	እለ ተጸምዱ (p4)	እለ ኪያሃ ተጸምዱ	ኪያሃ
3.	(F5r) ወለዘፈቀድኩ	ወለፈቀድኩ(p6)	ወለዘፈቀድኩ	ዘ
4	(f7r)ተመሰለ መላእክተ	ወተመሰለ መላእክተ (p7)	ወተመሰለ መላእክተ	ወ
5	(f7r)ወሰዳታተሂ ኢጋለፈቶ በንዝህላል ወስብሐታተሂ ኢያጸርዕ	ወሰዳታተሂ ኢያጸርዕ (p8)	Both are possible	ኢጋለፈቶ በንዝህላል ወስብሐታተሂ
6	(f8v) ወነበረ ህየ	ወነበረ ህየ (p10)	ወነበረ ህየ ባህቱቱ	ባህቱቱ

	ባህቲቱ			
7	(f10v) ወሶበ ይዴግኖሙ ጎዩ ሰብአ ምስያጥ	ወሶበ ይዴግኖሙ (p13)	ወሶበ ይዴግኖሙ ጎዩ ሰብአ ምስያጥ	ጎዩ ሰብአ ምስያጥ
8	(f10v) ተጽዲኖ በርዕስየ	ተጽዲኖ በርዕስ ወእቱ ብእሲ (p13)	ተጽዲኖ በርዕስየ	ወእቱ ብእሲ
9	(11v) ወባርክ ፍኖትየ	ወባርክ ፍኖትየ ወከመ ዘያስተሐቅር ኢይኩን (p14)	Both are possible	ወከመ ዘያስተሐቅ ርኢይኩን
10	(f14r) መነኮሳተ ደብር በመትሕተ ጸድፍ	መነኮሳተ ደብር (p18)	መነኮሳተ ደብር በመትሕተ ጸድፍ	በመትሕተ ጸድፍ
11	(f17r) በከመ ይቤ መጽሐፍ ቅዱስ በመጽሐፈ መቃብያን	በከመ ይቤ መጽሐፍ ዘመቃብያን (p21)	Both are possible	ቅዱስ በመጽሐፈ
12	(f17v) ወከመ ገነት	ወከመ ገነት ዘይቤ (p21)	ወከመ ገነት ዘይቤ	ዘይቤ
13	(f21v) ወሐሩ ይርአዩ ዘከመ እፎ ገብረ	ወሐሩ ይርአዩ (p28)	ወሐሩ ይርአዩ ዘከመ እፎ ገብረ	ዘከመ እፎ ገብረ

3.3.8. Repetition (Dittography):- it is the reduplication of a syllable, word, or longer unit

- እንዘ ይቀውም ይቀውም (f19 r) pms
- እስመ እስመ ኢይነብር (13v)
- ከመ ከመ ገብረክርስቶስ (f15v) pms

3.3.9. Characteristic Readings

No.	[F]	[P]	Correct reading
1	ንዜኑ (f2r)	ንነግር (p1)	Both are possible
2	ወምንተ አየድዕ (f2v)	ወምንተ እነግር (p1)	Both are possible
3	ወአሐድረክ በብሔር ጥሉል (f3r)	ወአሐድረክ ውስተ ብሔር ጥሉል (p3)	Both are possible
4	ወከመ ገነት ዘጥቃ ፈለግ (f17v)	ወከመ ገነት ዘነበ ፈለግ (p23)	Both are possible
5	እስመ ሰሎሞን አግበረ (f2r)	እስመ ሰሎሞን አንበረ (p23)	Both are possible
6	ምስለ ፍቁሩ (f19v)	ምስለ ወልዱ (p25)	Both are possible
7	ወአሐተሰ ተአምሪሁ (f9r)	ወአሐዱኒ ተአምሪሁ (p11)	Both are possible

3.3.10. Homoioteleuton

It is a copist error involving a loss of text when identical or similar sequences of letters at the end of two words or phrases are read as one or it is jumping of words phrases sentences from the same to the same. The copyist of “MSP” omitted some words.

ኖላዌ አባግዕ ከመ ያዕቆብ ዘእልፍዮስ ወወልደ ዘበዴዎስ መጽንፄ ትምህርት ከመያዕቆብ እትሁ
ለአያሱስ (f15r)

The phrase written in bold letters is omitted due to namesake (similar names of the two Jacob).

3.4. Figurative Language

3.4.1. Symbolism

It is the use of symbols to convey meaning or something visible that by association or convention represents something else that is invisible. The practice of investing things with symbolic meaning. It is also defined as a sign that has a complex series of associations but there is no direct relationship or resemblance between the sign and the object signified (Raymond, Firth, 1973: 218). Symbolic representations have been an essential function for simplification of

human conscious and are basic to our understanding of human life (Bantalem Tadesse, 2010:2). Symbolic interpretations are given special attention in the Ethiopian Orthodox Church. Every instruments used during the liturgical service and every activity in the liturgical service has biblical symbolic interpretations (Ibd.130) thus, rituals and any spiritual ceremonies without symbolic interpretations seem to be meaningless (Ibid).

Due to this the vita of Abunä Bärtälomewos consists of symbolic interpretations. Among these a good example is the interpretations given to the heaven/ paradise which narrated by əzra. **ወዕዝራኒ ይቤ ሀለወት ሀገር ወውስተ ጸድፍ ይዕተ ወእምየማና እሳት ወእምፀጋማ ቀላይ** (f16v). ...and Əzra said that there is a country and is in the cliff and fire in her right hand and ocean in her left side...

There are some examples of symbolization:

Symbol		Interpretation	
Gə'əz word [P&F]	Meaning	Gə'əz word	Meaning
ጸድፍ (17r)	Clift	ዓለም (17r)	World
ቀላይ (17r)	ocean	ፍትወተ ዓለም (17r)	world's pleasures
እሳት (17r)	Fire	ኃጢአት (17r)	sin

The other example is that God Himself symbolized and interpreted the right and true faith (religion) by narrow gate:-

...ይቤ እግዚእ ኢየሱስ ባኡ እንተ ጸባብ አንቀጽ እንተ ታበውእ ውስተ መርኅብ
ኅዳጣን ይበውኡ ስቴታ (f17r).

...The Lord Jesus said that you should enter to the narrow gate that lead to a plain and the few entered in it..."

Symbol		Interpretation	
Gə'əz word [P&F]	Meaning	Gə'əz word	Meaning
ጸባብ አንቀጽ (f17r)	Narrow gate	ጸም ወጸሎት ወእንጽሖ ስጋ ወነፍስ (f17r)	Fast and prayer and purification of flesh and soul

According to the text's interpretation why God resembles the true faith (religion) by narrow gate is: because the true faith which is the Ethiopian orthodox church imposed many restrictions upon its believers such as fasting, prayer, purification of flesh and soul, for example, there are approximately 250 fast days in the year, although not all of these are compulsory for everyone. The average person may fast about 180 days in the year (Sərgəw Häblä Səläse and Belaynesh Michael, 1970:70). Thus the members of the religion may not discomfort his flesh on earth hoping of heavenly reward, because their educational philosophy was that knowledge was the means of salvation through it man can have closer contact with God, he is able to resist temptation in this world and triumph finally (Ibid.)

3.4.2. Personification

A figure of speech in which an inanimate object or abstraction is endowed with human qualities or abilities. It is the act of giving human traits (qualities, feelings, action characteristics, hearing, talking or making decisions)

(f4v) ...ጥበብሰ ተግባሩም ለደቂቃ ወትትዋከፍሙ ለእሱ የኃሥዋ ዘኪያሃ አፈቀረ አፈቀረ ሕይወቱ.....

..And wisdom nursing her children and she received for those who searches her. The one, who loves her, loves his life....

3.4.3. Apostrophe:- a figure of speech in which a person talk with inanimate things which cannot give any response.

(f14r) ...ነህሰ ዓቢይ እብን እመልዕልተ ጸደፍ ወወረደ ወአምሐሎ አባ በአሚን.....ወይቤሎ አትረድ ታሕተ ወበጊዜሃ ቆመ ውእቱ እብን...

... The big rock detached from the cliff and descended down and Abba Ba'amin anathemized him saying "you should not descend down and at that time the rock was stop...

(f7v) ...ወአሐዱሰ እምኔሆም ተጻደወ ቃሎ ወይቤሎ አቡነ ይረትዕነ ትትጻደው ቃልየ ወበጊዜሃ ሞተ ውእቱ ሐለስትዮ...

...and one amongst them (monkeys) transgressed his word and (AbunäBärtälomewos) said to him “is it fair to transgress my word?” and at that time the monkey died...

The Gädl also narrated as the saint has smooth relationship with animals. The monastic holy men appear to have been an important vehicle of communication between the realm of animals and that of human beings. The saints were believed to have the ability to protect both people and property from harmful animals and have enjoyed special relations ship with various members of the animal kingdom, who honored them and with whom they were able to talk as it with men (Kaplan, 1984:87)

3.4.4. Simile

A simile is a figure of speech that directly compares two different things, usually by employing the words “like” or “as” the Hagiography of Abunä Bärtälomewos consists of this figure of speech to compare she saint with different saints and other things using the word “Kämä” (like or as).

- (f2v) **ዘተመሰለ ከመ ንህብ**
- (He who resemble like bee)
- (f3r) **ተመሰለ ከመ መላእክት**
- (He resembles like angles)
- (f15 r) **ብሩህ ልቡና ከመ ማርቆስ**
- (Brilliant heart like Marəqos)
- (f15r) **ምሉዓ አእምሮ ከመ ሉቃስ**
- (Full of intelligence like Luqas)
- (f15 v) **ፈልፈለ አእምሮ ከመ ሩፋኤል**
- (Fountain of intelligence like Rufa’el)

3.5. Semantic Change

Semantic change also known as semantic shift or semantic progression that describes the evolution of word use-usually to the point that modern meaning is radically different from the original usage. Every word has a variety of senses and connotations which can be added,

removed, or catered over time, often to extent that cognates across space and time have very different meanings.

3.5.1 Pejoration

Pejoration is the depreciation or gradual worsening of a word's meaning, as when a word with a positive sense develops a negative one. The classic example of pejorative word of Gə'əz is:-

(f3v) መሃይም (Mähäyyəm')

Mähäyyəm' is a noun derived from the verb "Häymänä to mean "he persuaded/ he believed" so the term mähäyyam implies "believer" but today in Amharic the earlier meanings passed into increasingly less favorable senses such as illiterate layman, ignorant...

3.5.2. Amelioration

Amelioration is a specific type of semantic change to make better or the introduction of positive connotations or removal of negative ones for a word or expression.

Example:-...ዘንቱ አቡነ መልአክ መንፈሳዊ.... (f3r) ...This our father, spiritual angle...

Though the saint is really a human being but the text ameliorated or valued as angles because of the special relationship he enjoyed with God and the purification of his flesh through virginity, fasting and vigilance in prayer resembling angle that has no flesh.

3.5.3. Metonymy

It is a figure of speech in which one word or phrase is substituted for another with which is closely associated with the old meaning.

Example:-(f21v) ደብር (däbr): its earlier meaning refers to a "mountain"²⁴ but gradually it becomes to indicate a parish (that are raised to the second jurisdictional position of a church next to monastery and prior to Gäṭer (ordinary church)that served by monks and married priests and led by a bishop or priest assigned as an Aläqa (rector)and in which within its territory both the

²⁴Hilly sites are preferred to construct churches for three symbolic reasons one is to commemorate the act it was on the mountain of sina (Däbrä Sina) that God gave the ark of the covenant to Moses (Exodus34;1-9).second,in His life on earth Jesus Christ used to preach on mountains (Mark 9; 2-8, Mathew 24; 3).Lastly in early history of Ethiopian Orthodox Church,many churches were built on the sites up on which previous rituals were used to be practiced and many of these sites were at the top of mountains.

affairs of church and state regulated and controlled by its Aleqa (rector) of the church upto the 20th century.

- (f17v) **ፈለግ** (fäläg) refers to a “river” but today in Amharic gradually develops to refer the path, torch.

Metonymy:- sometimes the shift of a meaning does not remain in the same semantic domain but involves a change to a new meaning.

- (f14v) **አንቀጽ** (ʾanqäs) refers to a “gate in Gəʾəz but today in Amharic it refers to a “paragraph” and an “article”.

It also involves a meaning shift of a proper name (place, person) to a thing associated with it (i.e place of origin or inventor of the thing).

Example:-

- **ዘመዶ** (Zämädo) previously it is the name of the person (lady) but now it refers to the place (monastery).

3.5.4. Metathesis

Metathesis:- is Greek word refers to the rearranging of sounds or syllables in a word, or of words in a sentence. Most commonly it refers to the switching of two or more contiguous sounds, known as adjacent or local metathesis.

Compared to other sound changes, it is relatively uncommon. It tends to occur sporadically with certain words but not with others usually not as a regular process. It involves one of the liquids, glides or nasal (l, r, w, y, n, and m) (Course manual of historical linguistics, 2010/11).

Metathesis [F]	Correct Reading
(f5r) ፀፃዳ ወይን	ዓፀደ ወይን
(f22r) እንብሰ	እብንሰ
(f18v) ዘለክንበሶ	ዘበክንበሶ

Metathesis may also involve switching non contiguous sounds, known as non-adjacent or long distance metathesis.

(f7v) ወከናፍሪሁሰ to mean ወናካራሁሰ not only metathesis but the meaning also changes)

3.6. Historical Contributions

As I have tried to show in the first chapter, Ethiopic hagiographical tradition has a great value for the understanding of the cultural, economic and political history of the country. Besides their literary value, the Gädl or the lives of the monks and saints of Ethiopia are often useful for the study of the political history of the country. Gädlat are our richest, and frequently our only sources for the history of Ethiopia out side the churches, battle fields and royal courts (Kaplan, 1984:10). Due to this fact, the hagiography of Bärtälomewos consists of some historical elements:

...ወኮነ በውእቱ መዋዕል በመንግሥተ ዓምደ ጸዮን ግፍፅ ዐቢይ
...በእንተ ዘአውሰበ ብእሱተ እኅሁ ውእቱ ንጉሥ ወኮነ ስደት ዓቢይ ላዕለ
እሱ መምህራንወአሐዱ እምኔሆሙ ጳጳስ ውእቱኬ ያዕቆብ..(f11v) . .

. during the reign of Amdä Şəyon, there was bitter oppression . . . for the
king married the wife of his brother . . . there was great persecution up on
those teachers and one of them is a patriarch the so called Ya^caqob [f11v]

The missionary activities of several of Täklä Haymanot's disciples are closely associated with events which occurred in the reign of the Egyptian bishop Ya'aqob (1337-1344) (Kaplan, 1984:92). He is remembered in the Gädlat for his attempt to both develop a systematic program of evangelization and to reform the marital practices of the kings Amdä Şəyon and Säyfä Ar'ad (ibid.93). When the monks criticized and condemned the king's marital practice, a number of clerics were exiled in different places. In the first period of conflict, during the last three years of the reign of Amdä Şəyon, the rebel clerics were sent north wards to Amhara and Tigre. The goal of the king appears to have been to remove these monks from their loyal local followers and to relocate them in areas under relatively from royal control (ibid.98)

There are different sources about the non-Christian matrimonial event of Amdä Şəyon while the hagiography of Bärtälemeulos narrates as king married the wife of his brother, the hagiography

of Bäsältä Mika'el tells us that as he married the wife of his father as Taddese Tamerate explains based on the hagiography of Bäsälötä Mika'el saying "God has ordered us, Christians not to marry two wives nor buy concubines, nor sleep with the wives of others. But you have broken all (these) the orders of God. And worse of all you married the wife of your father."

Taddese also stated that Amdä Şeyon denied that he had married his father's wife. He declared that Wədim Rā'ad (1299-1314) was not his father. The sceptical monks restored that he was only creating excuses based on the rumourous that he was the issue of an illicit affair between Wədəm Rā'ad's queen and Qədm Assägəd, his brother.

The other historical element is about the invasion of Grañ. After the reign of Zär'a Ya'aqob (1434-1438) and his immediate successor Bā'adä-Maryam (1468-1478), the Christian kingdom of Ethiopia had a series of minor kings who were too young to take the affairs of the state in their own hands (Taddesse tamerat, 1970:27). The other factor for the success of Grañ against Christian kingdom is, the Ottoman conquest of the whole Near and Middle East in the Red sea area and in the Horn (ibid.27). This brought a sudden change in the balance of power between church and Islam. The 5th and seventh miracle narrates about the invasion of Imam.

...በመዋዕሊሁ ለንጉሥነ ልብነ ድንግል ተንሥኡ አረግረ ላዕለ ክርስቲያን
ወአመዝበርዋ ለሀገር ወአውዳይዎን ለአብያተክርስቲያናት.....ወአንዙ ይቅትሉ
በኩናት ወበሰይፍ ኩሉ ዘረከቡ ክርስቲያን (f10v) ...during the reign of our
king Ləbnä Dəngl; the heathen (pagan) rose up against Christians and they looted
the country and burnt churches... and they started killing in sword and spear all
Christians that found ...

Though the Muslim occupation lasted for a little more than one decade (1531-1543), the destruction brought about estimated in terms of centuries. The invasion was aimed at destroying the church in the Ethiopian highlands. beautiful churches were pulled down, their riches plundered, and the clergy massacred (Taddesse Tamerat, 1970:3101). However when the muslim troops attempted to destroy the monastery of zämäda, they cannot damaged.

.....ወፈቀዱ ያውዕይዋ ወኢተክህለቶሙ እስመ ኢኮነ ሥርዐታ ከመ ካልአት መካናት
አላ ሕንጽት ይዕቲ በውሳጤ ዕብን.. Because the church was built in the internal part of

the cave, even the holy water that gushed out in the foot of the tomb of the saint cannot be touched by the Muslim troops..

....እሙንቱ አረማ ወፈተው ከመ ይትሐፀቡ ቦቱ አስመ ነገርዎሙ ከመ ይፈውስ ውእቱ ማይ ድውያነ ወሐሙማነ... ወሶበ ቆሙ ከመ ይትሐፀቡ ሰሰለ ማይ እምኔሆሙ ለፌ ወለፌ ወውእቶሙኒ ዐገትዎ ኀበ ይወርድ ኩሉ እንዘ ይትባደሩ ወውእተ ጊዜ ገብአ ድነሬሁ ወተሰቅለ መልዕልተ አየር ወኃጢአሙ ዘይሬስዩ ሐሩ ፍኖቶሙ እንዘ ያነክሩ... (21r).

...these heathens wanted to be wash for they told them as [this water] cured patients and cripples (hand capped) and when they stood up, the water went away from them to different directions and they encircled with competition wherever it flow out and at that time the water returned back and suspend on air and having nothing to do, they went their road amazingly

3.7. Textual Definition of Wisdom

Wisdom is a deep understanding and realization of people, things, events or situations, resulting in the ability to apply perception, judgments and acting in keeping with this understanding.

Wisdom-in every culture, pagan or Judo-Christian, suggests a kind of intellectual perfection throughout a literature, wisdom appears as perfection in special kind of knowing. For Aristotle it is the grasp of highest cause, wisdom grants a certain omniscience, involving the knowing of difficult things beyond the ordinary mind; for Old Testament writers, it involves knowing God in the law; for st.Paul and st. John it is knowing God in Christ; for st. Thomas it is open to three realizations based on reason (metaphysics), faith and reason (theology) and the gift of the Holy Spirit (mystical wisdom) (New Catholic Encyclopedia, Vol.XI:710)

According to the hagiography of Abunä Bärtälomewos, the meaning and the necessity of wisdom explained through the life of the saint.

...ፍኖዊሁ ለእግዚአብሔር ትሕትና ወየውሃት ፍቅር ወሰሳም ወአምዕ?
በጽ እሎንኬ ይትበሀላ ጅቱ ጠባባት (f17v)....ዝንቱ እንከ አቡነ

በርተሎሜዎስ ኃሠሣ ለጥበብ ወረከባ ጌሠ ንቤሃ ወተኃሥየ በብርሃና
ወአዕበየቶ በኩሉ ስነ ሞገስ...

...thus, the ahutor of the Gädl defined wisdom in five ways: humbleness,
innocence, peace, love, and not made anger of friends which is the way of
God.

3.8. Intertextuality of the Gädl with the Bible

In the Ethiopian hagiographical tradition, there is a strong intertextual relationship with the Bible. The writers or copyists quote different Biblical readings throughout their text to back the history and deeds of the saint about whom they are writing for with biblical stories and sayings. Plenty of biblical readings are quoted in the Gädl under discussion out of which the following can be listed as examples:

“አነሂ ምወት በኃበ ዓለም ወዓለምሂ ምወት በኃቤየ።” (f3r)

“I am dead for the world and the world is dead for me.”

“አስመ አዘዘ ንጉሥ አግብርቲሁ ያስተጋብኡ ኩሉ ዘረከቡ ውስተ በዓሉ ወተረክበ እምኔሆሙ ዘኢሉብሰ
ልብሰ መርዓ ወይቤ እፎ ቦእከ ዓርክየ ዘእንበሰ ትልበስ ልብሰ ከብካብ ወአዘዘ ያውጽእዎ አፍኦ ውስተ
ብካይ ወሐቅየ ስነን።” (f3r) (ማቴ.22; 9-14)

“For a king sent out his Servants into the high ways and ordered them saying. ‘As many as you found, invite to the wedding’ but when the king came in, to see the guests, he saw a man there who did not have on a wedding garment, so he said to him, friend, how did you came in there without a wedding garment? (And he was speechless.) Then, the king said to the servants “Bind his hand and foot, take him and cast him away in to outer darkness, there will be weeping and gnashing of teeth” (Matthew 22; 9-14)

“ምንት ይበቁዎ ለሰብእ ለእመ ኩሉ ዓለመ ረብሐ ወነፍሶ ኃጉለ።” (f3v) (ማር 8-36)

“For what will it profit a man if he gains the whole world, and loses his own soul?” (Mark 8; 36)

“ዘያፈቅራ ለነፍሱ ለይግድፋ ወምንተ እመ ኢወሀበ ቤዛሃ ለነፍሱ በዘይድኅን ወዘገደፋ ለነፍሱ
በእንተክየ ይረክባ።” (f4r) (ማር:18-34)

“What will a man give in exchange for his soul? For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it.” (Mar .18-34)

“ግድፍ ላዕለ እግዚአብሔር ሕሊናክ ወውኡቱ ይሴስየክ።” (f4r) (መዝ 54:44)

“Cast your burden on the Lord, and He shall sustain you” (Psalm54; 44)

“ስብዐ ይወድቅ ጻድቅ ወይትነሣእ ዝ ብሂል ኢያገግፆ ለጻድቅ ረኃብ ወዕርቃን ምንዳቤ ወሕማም ወተሰዶ መጥባሕት ወባዕር ዝኬ ውኡቱ ሰብዓቱ ድቀቱ ለጻድቅ።” (f4r)

“A righteous fell down seven times and raises that means he can not be conquered by famine, nakedness, peril, sword, distress, tribulation and persecution. These are the seven failures of a righteous”

“እመኒ ወድቀ ኢይደነግፅ እስመ እግዚአብሔር ይሰውቆ እዴሁ።” (f4r) (መዝ.36)

“Though he falls, he shall not be utterly cast down; for the Lord upholds him with his hand” (Psalm; 36)

“ስድሶ ያድገክ እመንሱት ወበሳብፅ ኢትረክበክ እኪት እመሂ በረኃብ ወእመሂ በጸብእ።” (f4r) (ኢዮብ-

“God keeps you seven times from temptation, and in the seventh shall not touch you evil in the form of either famine or violence” (Eyob---)

“መኑ የኃድገኑ ፍቅሮ ለክርስቶስ ሕማምኑ ምንዳቤኑ ተሰዶኑ ረኃብኑ ዕርቃንኑ ጸዕርኑ መጥባሕትኑ ዝ እንክ ድቀቶሙ ለባድቃን ኣኮ በድቀተ ሥጋ ዘውኡቱ ዝሙት ወሰርቅ ወቀትል ወዘይመሰሎ ዝሰ መክፈልቶሙ ለኃጥኣን እለ ይሄይልዋ ለፍኖተ ኣንቀጽ ጸባብ።” (f4v)

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”

“ጥበብሰ ተዐብዮሙ ለደቂቃ ወትትዌከፍሙ ለእለ የኃሥዋ ዘኢያሃ ኣፍቀረ ኣፍቀረ ሕይወቶ ወዘይገይሥ ንቤሃ ይጸግብ ትፈስሕታ ወዘያጸንዓ ይወርስ ክብራ ወንበ ቦኣት ይእቲ ይባርክ እግዚአብሔር።” (f4v) (ሰራክ 4:11-14)

“Wisdom brought up her child and received for those who search her; he who loves her, he loves his soul and he who goes towards her he satisfied by its joy, and he who study her, inherited her glory, and the Lord bless where she entered.” (Sirak 4:11-14).

“አንሳዕኩ አዕይንትዮ መንገሥ አድባር እምአይቴ ይምጻእ ረድኤትዮ ረድኤትከሰ እምነበ እግዚአብሔር ዘገብረ ሰማየ ወምድረ፡፡ ወኢይሁቦን ሁከተ ለእገሪከ ወኢይዴቅስ ዘየዓቅበከ ፡፡ ” (f5r) (መዝ.121)

“I will lift up my eyes to the hills from whence come my help? Your help comes from the Lord, who made heaven and earth; he will not allow your foot to be moved. He who keeps you will not slumber. The angle of light went before you.” (Psalm 121)

“ወአኃድረከ ውስተ ብሔር ጥሉል መዓልተ ፀሐይ ኢያውዒከ ወኢወርኅ በሌሊት፡፡ ” (f5r) (መዝ. 121)

“And I make you to lie down in the green pastures; the sun shall strike you by neither day, nor the moon by night.” (Psalm,121).

“ዘይሰማዕ ግበር ሊተ ምሕረተከ በጽባሕ ወመንፈሰክ ቅዱስ ይምርሐኒ በምድረ ጽድቅ፡፡” (f5r)

“Cause me to hear your loving-kindness in the morning; your spirit is good. Lead me in the hand of uprightness” (Psalm 142:19)

“አርትዕ ፍኖትዮ ወሐረትዮ በከመ ነቢብከ ወኢታርኅቀኒ እምትእዛዝከ፡፡” (f5v) (መዝ.118 ፌ.8)

“Direct my steps by your word, and let no inequity have domain over me.” (Psalm 118)

“ወይኩን ዕዝንክ ዘያጸምዕ ቃለ ስእለትዮ እመሰ ኃጢአተኑ ትትዓቀብ እግዚአ እግዚአ መኑ ይቀውም፡፡” (f6r) (መዝ.129-3)

“Lord) let your ears be attentive to the voice of my supplication. If you, Lord, should mark inequities, oh, Lord, who could stand? ” (Psalm,129).

“በፀዕ ዘስመ እግዚአብሔር ትውክልቱ፡፡ ” (f6r) (መዝ.39:12)

“Blessed is the man who makes the Lord trust ” (Psalm 39:12)

“ናሁ አባሕኩክሙ ትኪዱ ዲበ ኩሉ ኃይለ ጸለዒ፡፡ ” (f6v) (ማቴ.10; 1)

“Behold I gave you power over all unclean spirits to cast them out” (Matthew 10;1)

“በፀዕ ብእሲ ዘቦ ዘርኣ በጽዮን ወኣብያተ በኢየሩሳሌም :: ” (fl6v) (መቃካልዕ. 4:21)

“Blessed is the man who has a fruit in Zion; and houses in Iyyärusalem. (Maccabees 4:21).

“ለእመ ተነሥተ ቤተ ማኅደርን ዘበምድር ብነ ሕንፃ ዘበሰማያት፡፡ ወካዕበ ይቤ ሀገሪትነሰ ውስተ ሰማይ፡፡

” (fl6v) (ፊልጵስዩስ.3-)

“If our houses in earth destroyed; we have a building in heaven” He also said “Our country is heaven” (Phil. 3)

“ባኡ እንተ ጸባብ አንቀፅ እንተ ታበውእ ውስተ መርኅብ ኅዳጣን ይበውኡ ውስቴታ፡፡” (fl7r) (ማቴ.7)

“Enter ye in at the straight gate which leads to unto life and few there be that find it” (Matthew: 7; 13).

“ርቴዓት ፍናዊሁ ለእግዚአብሔር ጸድቃን የሐውርዎን ወኃጥእን ይስእንዎን፡፡” (17r) (ሆሜዕምዕ.14-9-10)

“For the ways of the Lord are right and the just shall walk in them: but the transgressors shall fall therein.” (Hose‘a. 14:9-10).

“ፍናዊሁ መሰሰ ለጸድቃን ጸባብ ዛቲ ይዕቲ ያም ወጸሎት ወአንጽሐ ሥጋ ወነፍስ እምኹሉ ርኹስ ወተአቅቦ እምኹሉ መባልዕት ዘኢይሠምር እግዚአብሔር ጸድፍሰ ዘይቤ ኡራኤል ዓለም ውእቱ ወቀላይኒ ፍትወተ ዓለም ውእቱ ወእሳትኒ ዘይቤ ኃጢአት ውእቱ :: ” (fl7v) (መቃካልዕ 9:22-24)

“The road of saints is narrow, that is fasting, praying, purification of flesh and soul from all blemish and abstain from all meals that the Lord does not preferred. The cliff that mentioned by Ezra represent the world and “the ocean” is the pleasure of the world, the fire is a sin” (Maccabeas the 2nd 9:22-24).

“ፍናዊሁ ለእግዚአብሔር ትሕትና ወየውሃት ፍቅር ወሰሳም ወኢምዕዖ ቢጽ እሎንኬ ይትበሀላ ጅቱ ጠባባት፡፡ ” (17r) (መቃ.ቀዳ. 17:6-7)

“In the book of Mäqabian interpreted- “the path of the Lord is humbleness and innocence, Love and peace, and good friendship. These are called the five wisdoms (Maccabees the 1st 17:6-7).

“ክቡር ሞቱ ለጸድቅ በቅድመ እግዚአብሔር።” (” 18r) (መዝ.113)

“Precious in the sight of the Lord is the death of his saints.” (Psalm 113).

CHAPTER-FOUR

Gə'əz TEXT AND ITS ENGLISH TRANSLATION

As the title speaks of itself, the objective of this chapter is to present the historial and philological analysis of Gə'əz text (Gädlä Abunä Bärtälomewos) and its English translation. But as an addition to the originally planned objective, the researcher attempted to present the critical edition of the book based on two witnesses of the Gädl which the researcher could find in the process of his research: MsP and MsF. The researcher believes that his decision to attempt to present the critical edition could help him to successfully present the notes and variant readings of the texts which will serve as the foundation for further and proper critical editions of the text under discussion. As an attempt towards the critical edition, the folios of the Gädl are shown at the edge of each page in terms of recto and verso.

The translation has been made literally. The terms; such as place names, personal names and othe Amharic or Gə'əz words has been transliterated based on the Encyclopaedia Aethiopica transliteration system. The Biblical allusions from Old and New Testament has been taken directly from English Bible (King James Version and others). Likewise, readings quoted from the biblical books which are out of the sixty six canonized books²⁵ (but accepted by the canon of the EOTC) are translated by the researcher.

²⁵The EOTC received 15 canonized veneration books as part of Bible in the believe that God's word is not contained only in them, there is an unwritten word of God also, which we call apostolic tradition. We receive the one and other with equal. The canon of the Ethiopic Bible differs both in the Old and New Testament from that of any other churches. The EOTC has 46 books of the Old Testament and 35 books of the New Testament that will bring the total of canonized books of the Bible to 81 (EOTC Holy Synod 1983).

4.1. Gə'əz TEXT

[1]. [f2r]²⁶[P1]²⁷ በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ዱ አምላክ መለኮት ሠለስተ አስማተ እንዘ አአምን እንበል ፍልጠት። እክሐደክ ዲያብሎስ መስሕት በቅድመ ቤተ ክርስቲያን ቅድስት ጉባኤ እንተ ሐዋርያት እንተ ይኣቲ፤ አምላላ ማርያም ንጽሕት በድንግልና ኅትምት ለዓለመ ዓለም አሜን።

[2]. ንዜነ²⁸ ዕበዮ ወቅድስናሁ ወመንክራቲሁ ለብፁዕ ወክቡር²⁹ አበ መንፈስነ አባ በርተሎሜዎስ ሠናዩ ሩዕት ዘአጸመወ ሥጋሁ በትጋህ ወበጽሙና ዘያፀግብ ጦማረ ዝክሩ ከመ ዝክረ እንጦና ወይምዕዝ ጊሩቱ ከመ እንተ ጎሞረ መና ለዓለመ ዓለም። አቀድም አእኩቶቶ ለእግዚአብሔር በእንተ መንክራቲሁ አልቦ ዘይገብር እግዚአብሔር ዘኢገብረ ለኅሩያኒሁ [f2v] ወለነቢያቲሁ እስመ ተንሥኦ እምደመና ቅድሳኒሁ በመዓዛ ዕፍረቱ ጸውዐ ደናግላ ድኅሬሁ። ወተለዋሁ እንዘ ይስህባ ዘፈረ አልባሲሁ። ደናግል ይትበሀሉ አዕይንተ ሥላሴሁ እለ አንጽሑ አልባሲሆሙ በደመ ገቦሁ እሉ እሙንቱ ነቢያት ወሐዋርያት ጻድቃን ወሰማዕት። ወኮኖሙ መትልወ በርተሎሜዎስ አቡነ ወተመሰሎሙ በምግባር ወበሃይማኖት በጸም ወበጸሎት ወበትሕትና ወበትዕግሥት ወበተፋቅሮ ወበየዋሃት። ወተናከራ ለኃጢአት ወኢጠለቀቶ ርስህት ወሰብሳብ ሥርዓትሂ ዘዓለማት።

[3]. ምንተ እዜነ ወምንተ እነግር³⁰ በእንተ ዝንቱ አቡነ ሠናዩ ሩጸት ምንተ እዜነ ወምንተ አየድዕ በእንተ [P2] ዝንቱ ሠናዩ ሂሩት ዘተመሰለ ከመ ንህብ እንተ ታስተጋብእ ጽጌያተ ዘዘዘአሁ ወትገብር ዕንቆራ ወመንፈስ እግዚአብሔር ይሁብ ላቲ ዘትረ ጸቃውዕ ውስተ ዕንቆራህ እንተ እምኔሁ ይነሥኡ ነገሥተ ምድር።[f3r] ወአዘዛነ ለመፍቅዶሙ ጥበበ አክቢራ አስተርአየት። ወከማሁ አቡነሂ በርተሎሜዎስ ተመሰለ ወአስተጋብእ ጽጌ ትምህርቶሙ ለነቢያት ወሐዋርያት ዘይቤ አሙትዋ ለነፍስክሙ እምዝሙት ወርኩስ ።

[4]. ወካዕበ ይብል አነሂ ምውት በነበ ዓለም ወዓለምሂ ምውት በኃቤዩ። ዘንተ ቀሰመ እምኩረጥታሁ ለጳውሎስ ዘተጠብጠበ እምአፈ መንፈስ ቅዱስ። ወአነሂ ምውት በኃበ ዓለም

²⁶ [f] - represents manuscript F

²⁷ [P1] - represents manuscript P

²⁸ MS P ንነግር

²⁹ MS F ወለክቡር

³⁰ MS F አየድዕ

ብሂል ኢይፈቅዶ ለፍትወተ ዓለም ብሂል። ወኢፈቀደ እንከ በርተሎሜዎስ ምግባራቲሁ ለዝ ዓለም አላ ተመሰሰ ከመ መላእክት እስ³¹ አልቦመ ሰብሳቢ ሥጋ ከመ ሰብእ።

[5]. ወካዕበ ቀሰመ እምቃሰ ወንጌል ቅዱስ ዘይቤ እስመ አዘዘ ንጉሥ አግብርቲሁ ያስተጋብኡ ኩሎ ዘረከቡ ውስተ በዓሉ። ወተረክበ እምኔሆመ ዘኢለብሰ ልብሰ መርዓ። ወይቤ እፎ ቦእከ ዓርክዩ ዘእንበለ ትልበስ ልብሰ ከብካብ። ወአዘዘ ያውጽእዎ አፍኣ ውስተ ብካይ ወሐቅዮ³² ስነን። [f3v] ወዝንቱ አቡነ በርተሎሜዎስ መልእክ መንፈሳዊ ሶበ ሰምዐ ዘንተ ቃለ እንዘ ይኬልህ በልሳነ ካህናት። ወኢተዓርቀ እምኔሃ አሐተሂ ሰዓተ በሕገ ልብሰተ ሥጋ ምድራዊ። [P3] ወአልባሲሁኒ ሐመልማለ ወርቅ ወበውስተ ዘፈራ ይደምጽ ጸናጽለ አእምሮ በንቃወ ጽንጻሌሃ ይትመሰጥ ሕሊና መዋቲ። ሐመልማለ ወርቅሰ ዘበትርጓሜሁ ዓረባነ ጥምቀት ውእቱ እንተ ትበርህ ምስብዒተ እምዕዛረ ፀሐይ በተንሥኦቶመ ለጻድቃን።

[6]. ወጸናጽልሂ እንተ ትደምፅ በዘፈረ ልብሰ መርዓሁ መጽሐፈ ዜናሆመ ለነቢያት ወሐዋርያት ዘወረደ እምነበ እግዚአብሔር እንተ ይእቲ እስትንፋሶ አፋሁ ለመንፈስ ቅዱስ ዘትነቁ በአፈ ካህናት ቦ በቀጢን ወቦ በገዚፍ ዘትሔውዙመ ለመሐይምናን። ወካዕበ ቀሰመ እምኔሁ ዘይብል ምንት ይበቑዖ ለሰብእ ለእመ ኩሎ³³ ዓለመ [f4r] ረብሐ ወነፍሶ ኃጉለ። ወካዕበ ይብል ዘያፈቅራ ለነፍሱ ለይግድፉ። ወምንተ እመ ኢወሀበ ቤዛሃ ለነፍሱ በዘይድኅን። ወዘገደፋ³⁴ ለነፍሱ በእንቲአዩ ይረክባ። ወበእንተ ወንጌልዩ ዘንተ እንከ ለቢዎ አቡነ በተርሎሜዎስ ገደፋ ለነፍሱ ውስተ እደ እግዚአብሔር በከመ ይቤ ዳዊት ግድፍ ላዕለ እግዚአብሔር ሕሊናክ ወውእቱ ይሴስዩክ። ሲሳይሰ ዘይቤ አኮ ሲሳዩ ሥጋ አላ ምህርተ እግዚአብሔር ውእቱ። ወረከባ ለነፍሱ በመዝገበ ብርሃን ሀገራቶመ ለጻድቃን።

[7]. ወካዕበ ቀሰመ እመጽሐፈ ሰሎሞን እንተ ትብል ስብዐ ይወድቅ ጻድቅ ወይትነሣእ። ዝ ብሂል ኢያገግዖ ለጻድቅ ረኃብ ወዕርቃን ምንዳቤ ወሕማም ወተሰዶ መጥባሕት ወባዕር ዝኬ ውእቱ ሰብዓቱ ድቀቱ ለጻድቅ ። [P4] ወይትነሣእ በኃይለ መንፈስ ቅዱስ በከመ ይቤ ዳዊት እመኒ ወድቀ ኢይደነግፅ እስመ እግዚአብሔር ይሰውቆ እዴሁ። ወኢዮብኒ ይቤ ስድሰ ያድኅነክ [f4v] እመንሱት ወበሳብዕ ኢትረክበክ ኢኪት እመሂ በረኃብ ወእመሂ በጸብእ። ወጳውሎስኒ ይቤ መኑ ዩኃድገነ ፍቅሮ ለክርስቶስ ሕማምኑ ምንዳቤኑ ተሰዶኑ ረኃብኑ ዕርቃንኑ ጸዕርኑ

³¹ MSP እላ

³² MSP ወሐቲዮ

³³ MSP ኩሎ omitted

³⁴ MSP ወዘሰ add

መጥባሕትነት ዝ እንከ ድቀቶም ለባድቃን ኣኮ በድቀተ ሥጋ ዘውእቱ ዝሙት ወሰርቅ ወቀትል ::ወዘይመሰሎ ዝሰ መክፈልቶም ለኃጥኣን እሰ ይሄይልዋ ለፍኖተ ኣንቀጽ ጸባብ::

[8]. ወካዕበ ቀሰመ እምነ መጽሐፋ ለሲራክ ዘይቤ ጥበብሰ ተዐብዮም ለደቂቃ ወትትዌከፍሙ ለእሰ የኃሥዋ:: ዘኪያሃ ኣፍቀረ ኣፍቀረ ሕይወቶ:: ወዘይገይሥ ንቤሃ ይጸግብ ትፍሥሕታ:: ወዘያጸንዓ ይወርስ ክብራ:: ወንበ ቦኣት ይእቲ ይባርክ እግዚአብሔር:: እሰ ተጸምድዎ ³⁵ ተጸምድዎ ለቅዱስ ወእሰ ያፍቅርዎ ያፈቅሮም እግዚአብሔር:: ወዘይሰምዓ ላቲ ይነብር ተኣሚኖ:: ዝንቱ እንከ ኣቡነ በርተሎሜዎስ ኃሠሣ ለጥበብ ወረከባ ጌሠ ንቤሃ ወተኃሥዋ በብርሃና :: [f5r] ወኣዕበየቶ በኩሉ ስነ ሞገስ ወይቤ በቃለ ዳዊት እንዘ ይዘምር ኣንሳዕኩ ኣዕይንትየ መንገለ ኣድባር እምኣይቱ ይምጸእ ረድኤትየ:: ወተሰጥዎ መንፈስ ቅዱስ ወይቤሎ ረድኤትከሰ እምንበ እግዚአብሔር ዘገብረ ሰማየ ወምድረ ወኢይሁቦን [P5] ሁከተ ለእገሪከ ወኢይዴቅስ ዘየዓቅበክ መልኣክ ብርሃን የሐውር ቅድመ ገጽከ::

[9]. ወካዕበ ይቤ ኣቡነ በርተሎሜዎስ ምሉዕ ጸጋ ወሞገስ በቃለ ዳዊት እንዘ ይብል ዘይሰማዕ ግበር ሊተ ምሕረተክ በጽባሕ ወመንፈስክ ቅዱስ ይምርሐኒ በምድረ ጽድቅ:: ወተሰጥዎ መንፈስ ቅዱስ ወይቤሎ መራሕኩክ በምድረ ጽድቅ ወኣኃድረክ ውስተ ብሔር ³⁶ ጥሉል መዓልተ ፀሐይ ኢያውዒክ ወኢወርኅ በሌሊት:: ዝብሂል ለእመ ዓቀብክ ትእዛዘ ኦሪት ወወንጌል ኢትትኩንን ብሂል: ወካዕበ ይቤ ኣቡነ በርተሎሜዎስ በቃለ ዳዊት ኣርትዕ ፍኖትየ ወሐረትየ በከመ ነቢብክ ወኢታርኅቀኒ እምትእዛዘክ:: ወተሰጥዎ መንፈስ ቅዱስ ወይቤሎ ናሁ ኣርታዕኩ [f5v] ፍኖተክ ወሐረተክ ወበትእዛዘየ ኣቅረብኩክ ወኢታርኅቅ ሣህልየ እምኔክ ወእሠሀሎም ለደቂቅክ ለእመ ፀቀቡ ሕግየ ወኢተዓደው እምትእዛዘየ እስመ ተዓድዎስ ኣበሳ ዘለሞት ውእቱ::

[10]. ወደቂቀ ዮናዳብኒ ኢተዓደው ትእዛዘ ኣቡሆም::ወኢሰትየ ወይነ ለፍትወተ ሥጋሆም:: ወኢሐነፁ ቤተ ለማንደሪሆም:: ኅድግሰ ትእዛዘ መንፈስ ቅዱስ ለእመ ኢተመይጡ በንስሃ ኢይከውን ምሕረት እምንበ እግዚአብሔር:: በንስሃሰ ኩሉ ፍጥረት የሐዩ ባቲ ለእሰ ኢተመይጡ[P6]ንበ ዘቀዳሚ ምግባር ኢይትቤቀል እግዚአብሔር በእንተ ዘቀዳሚ ኣበሳ:: ወእመሰ በ ዘኢይትጋነይ በእንተ ኣበሳሁ ያዜክር ኣበሳሁ ወኃጢዓቶ ቅድመ እግዚአብሔር:: ወኣውሥኣ በርተሎሜዎስ ወይቤ ወይኩን ዕዝንክ ዘያጸምዕ ቃለ ስእለትየ እመሰ ኃጢዓተኑ ትትዓቀብ

³⁵ MSF እሰ ኪያሃ ተጸምዱ

³⁶ MSF በብሔር

እግዚአብሔር እግዚአብሔር መካከል ይቀውም። ወተሰጥዎ³⁷ መንፈስ ቅዱስ [f6r] ወይቤ ጎበ ፈቃድኩ እሠሃል ወለዘፈቀድኩ³⁸ እምሕሮ። ወባህቱ ፈቀድኩ ኪያየ ከመ ጻድቀንዮ። ወተጽሕፈ ስምክ በመልክዓ ገጽክ ውስተ ጽላተ ሰማይ።

[11]. በአማንኤ ርቱዓ ተሰምየ በርተሎሜዎስ እስመ ሠናየ ስም ተጸገወ በጎበ አምላኩ። ወፍካሬሁስ በርተሎሜዎስ ብሂል ዓፀደ ወይን³⁹ ስሙር ብሂል። እስመ ዓፀደ ወይንስ ትፍሥሕት ለእንሰ እመሕያው ውእቱ እንተ እምኔሁ ይነሥኡ አስካለ ስቱ ዘያስተፌሥሕ ልበ ሰብእ። ወከማሁ አቡነሂ በርተሎሜዎስ ዓፀደ ወይን ተሰምየ። ወተመሰለ በእንተ ስነ ጎሩቱ እንተ እምኔሁ ይነሥኡ ሕንባበ ትምህርት ዘኢየሱስ ምእመናነ ቤተ ክርስቲያን ቅድስት። አማንኤ ብፁዕ ዘስመ እግዚአብሔር ትውክልቱ። ያስተበፅዕዎ ሰማያውያን እንበይነ የውሃቱ። ወያክርዎ መሬታውያን እንበይነ ትዕግስቱ። ያስተበጽዕዎ ትጉሃን እንበይነ ጎሩቱ። ወያክርዎ መሬታውያን እንበይነ ተጋድሎቱ [P7] ወተጋድሎቱስ⁴⁰ ከመዝ ውእቱ።

[12]. [f6v] ወለብስ ልብስ ሐዲን ወተሥእነ አሣዕነ ብርት። ወተቀጸለ⁴¹ ጌራ መድኃኒት ወነሥዓ ሰይፈ ዘመንፈስ ቅዱስ ወተቃተለ ምስለ እድወ ደም ወምሰለ ሠራዊቱ መላእክተ ጽልመት መስሕታን። ሞአ በጽንኡ ወበንዋየ ሐቅሉ ንዋየ ሐቅሉስ ኃይለ እግዚአብሔር ወእቱ ዘይነሥት አጽዋናተ። ወአሣዕነሂ ቃለ ወንጌል ቅዱስ ዘይቤ ናሁ አባሕኩክሙ ትኪዱ ዲበ ኩሉ ኃይለ ጸላዲ። አማን ያስተበፅዕዎ ለዝ ብእሴ እግዚአብሔር በርተሎሜዎስ። ወያስተበፅዕዎ ሰማያውያን ወይብልዎ ብፅዓን ለክ ወብፅዓን ለክናፍሪክ ዘኢያጽርዐ ስባሔ መለኮት ከመ እንጦንዮስ። ብፅዓን ለአእዛኒክ እለ ኢጸለዋ ለነገረ ከንቱ ከመ መቃርዮስ። ብፅዓን ለአዕዳዊክ እለ አቅረባ በንጽሕ ጥብሐ መለኮት ከመ ኤጲፋንዮስ። ብፅዓን ለአዕጋሪክ እለ አንሶሰዋ በፈጽሞ ሩጸት ሠናይ ከመ አውካትዮስ። [f7r] ብፅዓን ለሕሊናክ ዘኢሐለየ ፍትወተ ሥጋ ከመ ዮሐንስ።

[13]. ብፅዓን ብሂል ርቱዕ ያስተበፅዕዎ ብሂል እስመ ተብህለ በእንተ ዝነቱ ብእሴ እግዚአብሔር አቡነ በርተሎሜዎስ ኢቀተለ ወኢዘመወ ፤ ኢሠረቀ ወኢተዓገለ፤ ኢሐሰወ⁴² ወኢተአንተለ፤ ኢመሐለ ወኢተዓበየ፤ ኢፀረፈ ወኢሐመየ፤ ኢተቈጥዐ ወኢዘበጠ፤ ኢሄደ ወኢመሠጠ፤

³⁷ MSF ወተሰጥወ

³⁸ MSP ወለፈቀድኩ

³⁹ MSP ፀዓዳ ወይን

⁴⁰ MSP ወተጋድሎቱስ ወእንበይነ ተደንግሎቱ

⁴¹ MSP ወተጋድሎቱስ ወእንበይነ ተደንግሎቱ add

⁴² MSP ወኢሐሰወ

ወኢወጽኦ ሕሁመ እምአፋሁ⁴³፤ [P8] በኩሉ መዋዕለ ሕይወቱ። ወተመሠለ⁴⁴ ርግብ በየዋሃቱ፤ ወተመሰለ በግዓ በትዕግሥቱ፤ እንዘ ለባሴ ሥጋ ውኝቱ፤ ወተመሰለ መላእክተ በትጋሁ፤ ወኢያርሥሆ ደነሰ ዓለም⁴⁵ ለሥጋሁ፤ እንዘ ይጸውር አስኬማ መላእክት ከመ አበዊሁ፤ ኢኮነ ዘመላእክት አላ ዘመለኮት ወገድሎሰ እስከ ይእዜ ኢነገርኩ ነገረ ዕበየ ሂሩቱ ኢወጠንኩ።

[14]. ወዜና ጊሩቱሰ ስምዑ እንግርክ ኢያጸርዕ ጸመ ወጸሎተ። ወሰዓታተሂ ኢነለፈቶ በንዝህላል ወስብሐታተሂ⁴⁶ ኢያጸርዕ እምአፋሁ በመዓልት ወበሌሊት። [f7v] ወአልባሊሁኒ አነዳ ላህም ውኝቱ። ወተናከራ ለፍትወተ ዓለም በሕቁ እንዘ ይዴግኖ ለጽድቁ። ወተመሰለ ከመ ሊቁ ወኢወረቃ ውስተ ምድር ለምራቁ በእንተ ቅድሳቱ ለአምላክ ጽድቅ። ወፍካሬሁሰ⁴⁷ ለምራቅ ኢወድቀት ትእዛዘ እግዚአብሔር ብሂል በኩሉ መዋዕለ ሕይወቱ። ወመዋዕለ ሕይወቱሰ ኩሉ ፻ወ፯ ዓመት ወ፱ አውራኅ ተብህለ ኀበ ተረክበ ክርታስ ውስተ ቤተ መዛግብት ዘእንበርዋ አበው ቀደምት። ወመንክራተሁሰ ዘገብረ በሕይወቱ የዓፅብ ለሰሚዖቱ።

[15]. ወአሐተ ዕለተ አዕቀብዎ አቅምሐ⁴⁸ ምድር ወፈተው ይብልዑ ሐለስትዮታት ወበብሔርነሰ ይሰመዩ ዝንደሮ ወበትግራይሂ ይሰመዩ ሆባይ። ወብፁዕ አቡነ ርኅሩሐ ልብ አብሆሙ ይብልዑ። ወእምዝ አዘዞሙ ይኅድጉ። ወአሐዱሰ እምኔሆሙ ተዓደወ ቃሎ ወይቤሎ አቡነ ይረትዕነ ትትዓደው ቃልየ ወበጊዜሃ ሞተ ውኝቱ [P9] ሐለስትዮ ማዕከለ ገራህት። ርዕዩኬ የውሃቶ ለአብ ክቡር መንፈሳዊ ዘከመ አዘዘ ይብልዑ ፍሬ ገራህቶ። [f8r] ወንሕነሰ ለእመ ርኢናሆሙ እንዘ ይበልዑ ፍሬ ገራውሂነ በሞጸፍ ወበዕብን እምሰደድኖሙ። ኅድጉሰ ለበሊዕ ወሰቦ ነጸርኖሙ እምአበድነ ላዕሌሆሙ ወእምክላህነ በዓቢይ ቃል ዘእንበለ ይቅረቡ።

[16]. ወአሐዱኒ⁴⁹ ተአምሪሁ የሐቅፎ ለነምር በእደዊሁ። ወንሕነሰ ሶበ ንሰምዕ ድምፁ ቃሎ እምጎየይነ ወእምአጸነ ፍኅተ ቤትነ። ወበዝሂ እመ ኢተአምነነ። ወካዕበ አሐዱ ተዓምሪሁ ለአቡነ። ወአሐቲ ብእሲት እንተ ትሰመይ ኢዮጳራቅስያ እንዘ ትወስድ ሐምለ ኀበ ሀለዉ ቅዱሳን ወድቀ እምኔሃ ውኝቱ መቅጹት ውስተ ጸድፍ ዓቢይ። ወከማሁ ተረክበ ዘእንበለ ይትረጋው መክደኑ ሶበ ጸውዓት ስሞ ለዝንቱ አቡነ መስተጋድል። ወዓዲ አርአየ ተአምሪሁ

⁴³ MSF እምአፋሁ ሕሁመ

⁴⁴ MSF ተመሰለ

⁴⁵ MSP ዓለመ ደነሰ

⁴⁶ MSP ኢሐለፈቶ በንዝህላል ወስብሐታተሂ omit

⁴⁷ MSP ወከፍፍሪሁሰ

⁴⁸ MSF አቅምሐ

⁴⁹ MSF ወጃዱ

[20]. ወከሐዱስ [f9v] ተአምሪሁ እንዘ ይቀውም ያፍቅረን እግዚእ ወአባ በርተሎሜዎስ ኅቡረ ነቅዓ ሐሊብ ኅብ ይቀውም አቡነ መንፈሳዊ። ወንበ ምቅዋሙስ ለአባ ያፍቅረን እግዚእ ነቅዓ ማይ። ወኃዘነ አቡነ በርተሎሜዎስ እንበይነዝ ወይቤ ከመዝነ ይሬሲ ሰይጣን አስመ በአንቅዖ ሀሊብ ይትማየነኒ ለአስሕቶ። ወአእመረ በመንፈሱ አባ ያፍቅረን እግዚእ። ወይቤሎ እፎ ትትሐዘብ እስመ ኢኮነ እምሰይጣን አላ እምንበ እግዚአብሔር ውእቱ። እስመ አዕበየከ እግዚአብሔር በመንግሥተ ሰማያት። ወፍካሬሁስ⁵⁵ ለሐሊብ እስመ ከመ ሐሊብ ጥዑመ⁵⁶ ምግባር ይትነሣእ እምድኅሬከ⁵⁷።

[21]. ወበውእቱ መዋዕል አስተርአየ ውእቱ ብእሲ ጻድቅ ወተአምረ በኅብ ኩሉ ሥነ ምግባሩ። ወተሐርመ እምኩሉ ፍሬ ምድር። ወእምዝ ይቤሎሙ ለአብያጺሁ ምንት ይበቁአነ እምድኅረ ተሐረምነ በሊዐ ኅብስት ዘአብሰልዎ በእሳት። ወይቤልዎ ምንት ውእቱ ዘተበስለ በእሳት። ወይቤሎሙ ናሁ ንበልዕ ቁርባነ ዘተበስለ በእሳት። [P12] ወይቤልዎ ለምንትነ ታስተማስሎ [f10r] ለሥጋ አምላክነ ከመ መብልዕ ኃላፊ ወኢይቤሉኑ ሐዋርያት ዘያስተማስሎ ለኅብስተ ኅይወት በመብልዕ ኃላፊ⁵⁸ ይትኳነን በደይን። ወአንተስ ትሜንን ሥጋ ክርስቶስ ዘተሣየጠነ በደሙ። አኮኑ ጸሪፍ ውእቱ ዝ ዘትነብብ። ወንሕነስ ኢይከውነን ዝ ዘትብል። ወይቤሎሙ ኢይከውነኒ ሊተኒ ዘትብሉ ኢአደመኒ ነገርክመ ወእምዝ ተፋለጡ በበይናቲሆሙ።

[22]. ወይቤሎ ፩ዱ እምኔሆመ ዝነቱ ብእሲ ይከውን ሰይጣን እስመ መነን ቁርባነ ቅዱስ። ወይቤልዎ አብያሊሁ እሙነኑ ትብል አባ። ወይቤሎሙ አማን እብለክመ አንትሙኒ ትከውኑ ሰማዕተ በእዴሁ። ወይቤልዎ ፈቃደ እግዚአብሔር ለይኩን። ወለውእቱስ ብእሲ ዘስሙ ዚኖቲ⁵⁹። ወውእቱስ እንዘ ሀሎ ይነበር ገዳመ ወይቤሎ ለረድኡ ሐር አሥግር አርቁ ንሣእ አነዳሁ ለክዳንነ። ወሐረ ወአሥገረ በከመ አዘዘ ወተእንዘ እንከ ውስተ ውእቱ መሥገርት ድብ። ወነሥእ አነዳሁ ውእቱ ረድእ ወአእተወ ውስተ ማኅደሩ። ወይቤሎ ውእቱ ብእሲ ለረድኡ [f10v] ሐር ወልጥ በአነዳ ጠሊ።

⁵⁵ MSP ወከፍፍሪሁስ

⁵⁶ MSF ጥዑም

⁵⁷ MSPእምድኅሬሁ

⁵⁸ MSF ኃላፊ omit

⁵⁹ MSF ዘኖቲ

[23]. ወእምዝ ወሶበ ሐረ ውእቱ ረድእ ውስተ መካነ ምስያጥ ወሶበ ይዴግኖሙ ይጎዩ ወሶበ ይትመየጥ ይበውኡ ውስተ ዓውደ ምሥያጥ። ወተሐዘበ ውእቱ ረድእ [P13] ወአተወ ውስተ ማኅደሩ ወነገሮ ለመምህሩ ወይቤሎ እስመ ግርማ ለበስኩ ዮም ወነገሮ ኩሎ ዘከመ ኮነ ወሊተሰ መሰለኒ እስመ ሰይጣን አደንገዖሙ ለእሙንቱ ሰብአ ምሥያጥ ተጽዒኖ በርእስዮ⁶⁰ ። አነዳ አርዋሰ ኢያደነግፅ ሰብአ እስከ ይጎይዩ ወባሕቱ ፈቃደ ሰይጣን ከመ ያስሕቶ ለውእቱ ገዳማዊ ከመ ኢይትሐሰው ቃለ ውእቱ ጻድቅ ዘይቤ ይከውን ሰይጣን። ወእምቅድመ ይኩን አርአዮ መንፈስ ቅዱስ ገሃደ።

[24]. ወውእቱስ ገዳማዊ ሶበ ሰምዐ እምቃለ ረድኡ ቦአ ሰይጣን ላዕሌሁ ወነሥኦ ውእተ አነዳ ድብ ወሐሰዮ ወገብረ ውስተ አልባሲሁ ወጽኦ እምገዳሙ ወሐረ ውስተ ሀገር። ወፈርጉ ኩሎ ሰብእ እምኔሁ በእንተ ዘላዕሌሁ ሰይጣን። ወነሥኦ ኩናተ ወአጋዘ ይቅትል ሰብአ [f11r] ወአቡነሰ መንፈሳዊ ሀሎ እስከ ውእቱ መዋዕል። ወይቤሎ አባ ጌርሎስ ለአባ በርተሎሜዎስ እስመ ኢይከውን ለከ ስምዕ በእደ ሰብእ። ወይቤሎ አባ በርተሎሜዎስ ባርከኒ አባ ወባርክ ፍኖትዮ ወከመ ዘያስተሐቅር ኢይኩን⁶¹ ። ወይቤሎ እግዚአብሔር ይሰርሕ ፍኖተክ ወትከውን⁶² አበ ብዙኃን ወጌርሎስሰ ሞተ በስምዕ።

[25]. ወኮነ በውእቱ መዋዕል በመንግስተ ዓምደ ጽዮን ግፍዕ ዐቢይ። ወተካዩዱ መምህራን ከመ ኢይትፋለጡ በበይናቲሆሙ ፲ወጀቱ መምህራን ወአጋዘ ፲ወጀ ማኅቶተ [P14] ወአጥፍኡ ውእተ ማኅቶተ እንዘ ይብሉ ከመዝ ለይጥፋእ ማኅቶተ ክህነትነ ለእመ ተፋለጥነ በነገር። ወእምዝ ሐሩ ይዘልፍዎ ለንጉሥ። ወ፩ዱ⁶³ እምኔሆሙ ተፈልጦ በነገር ወይቤ አንሰ ኢይጸርፍ ንጉሠ እስመ ይቤ መጽሐፍ ኢታሕስም ላዕለ መሲሐ ለእግዚአብሔር። ወእሙንቱስ ሐሩ ተቃቢዎሙ ይዘልፍዎ በእንተ ዘአውሰበ ብእሲተ እኑሁ ውእቱ ንጉሥ። ወኮነ ስደት ዓቢይ⁶⁴ በእንተ ዝንቱ ነገር ላዕለ እሉ መምሕራን። ወ፩ዱ እምኔሆሙ ጳጳስ ውእቱኬ ያዕቆብ ወያዕቆብስ ጳጳስ አንጸረ ለሐዊረ [f11v] ኢየሩሳሌም።

[26]. ወዝንቱኒ አቡነ በርተሎሜዎስ ፈቃደ ይሑር ምስሌሁ ኢየሩሳሌም። ወሶበ ቀርቦ ብሔረ ክልዔ ማርያም ይቤሎ ያዕቆብ ኢይከውነከ ኢየሩሳሌም ተመየጥ ውስተ ሀገረ ብሔርከ

⁶⁰ MSP በርዕሰ ውእቱ ብእሲ.

⁶¹ MSF ወከመ ዘያስተሐቅር ኢይኩን omit

⁶² MSP and MSF ወኩን

⁶³ MSP ወ፩

⁶⁴ MSP ስደተ ዓቢይ

ወትከውን አበ ብዙኃን ወትወልድ ብዙኃን ደቂቀ በመንፈስ። ወወሀቦ ታቦተ ማርያም። ወይቤሎ አቡነ በርተሎሜዎስ ይኩን በከመ ትቤ። ወተመይጦ በፈቃደ እግዚአብሔር ወጎሠሠ ንበ የዓርፍ። ወይቤሎ መንፈስ ቅዱስ ኢትጻሙ ምዕራፍከስ ምድረ ዘመዶ ወመርሐ መንፈስ ቅዱስ ወአብጽሐ ምድረ ዘመዶ ወይቤሎ መንፈስ ቅዱስ ዝየ ምዕራፍክ። ወገብረ ንስቲተ ምብያተ ወኃደረ ወወለደ ሠናያን ደቂቀ በከመ ይቤልዎ ጌርሎስ ወያዕቆብ ጳጳስ ትከውን አበ ብዙኃን።

[27]. ወገብረ ተአምራተ ብዙኃ በዝየ ነገርኩክሙ [P15] ቀዳሚ ወዘይበዝሃ እምኔሁ ገብረ ተአምረ። ወለይኢቲስ ታቦተ ማርያም አንበራ ውስተ በአት ዓቢይ። ወይኢቲስ ኢተሠነየት በሕንፃ እምቅደመ ውእቱ ዘመን። ወባሕቱ [f12r] በመዋዕለ ወልዱ ዮሐንስ ኮነ ሕንፃሃ ዘሠናይ።

[28]. ወናሁ ናሌብዎክሙ ደቂቀ ቤተ ክርስቲያን ዘተውህቦ ጸጋ ለአቡነ በርተሎሜዎስ እስመ ይብል ለሊሁ አቡነ መንፈሳዊ እስመ አምላኪየ ጸገወኒ ማዕኮተ በቃሉ ዘኢይሔሱ ሠለስተ ዕለተ እንዘ ይብል ማዕኮትየ ኢይጌሱ እምኔክ። ናሁ ወሀብኩክ ኪዳነ እስመ ኩሉ ዘይትአመን በጸሎትክ ወዘተባረክ በእዴክ ወኩሉ ዘአፍተነ ርእሶ በቃልክ ወኩሉ ዘይገብር ተዝካርክ አው አብአ ዕጣነ ወዘበበ ውስርናየ ውስተ መርጦልክ አው ዘየአቅብ መቃብሪክ እስመ ኩሉ ሰብእ ዘይገይስ ንበ ዝካርክ እመሂ እምርሑቅ አው ቅሩብ ወኩሉ ዘይትአመን በጸሎትክ አው ዘይትይዌክፍ ነግደ አው ያበልዕ ርኅብ አው ዘያሰቲ ጽሙዓ ወዘያለብስ ዕሩቀ ወያሜኑ ለቢጹ መጠነ ይትከሀሎ አነ እምሕር ለክ ወኢይዜክር አበሳሁ ለእመ ኢተመይጦ ንበ ዘቀደሚ ጌጋዩ። ናሁ ወሀብኩክ ማዕኮተ [f12v] ዘኢይትሔሰው።

[29]. ወአቡነስ መንፈሳዊ ሶበ ስምዓ ዘንተ እምአፈ በግዑ አስተብረክ በብረኪሁ። ወሰገደ ሎቱ ወይቤ ስብሐት ለክ ወለአቡክ ወለመንፈስ ቅዱስ። ወአቡነስ ኢፈቀደ ይክስት ገድሎ ከመ ኢይኩኖ ተውዳሰ። ወባሕቱ ዝስ [P16] ተጽሕፈ ዘተክሥተ ለቅዱሳን መንፈሳውያን። ወበመንፈቁ ኮነ ሰማዕተ እለ ነፀርዋ ገሃደ። ወዝንቱስ አቡነ መንፈሳዊ ፈጸመ መዋዕለ ሕይወቶ በርስዕ ሠናይ ወአእረፈ ወበክይዎ ዕደው ጸድቃን። ወቀበርዎ በከመ ይቤሎ መንፈስ ቅዱስ ይክውን ምዕራፍክ ውስተ ምድረ ዘመዶ። ወመካነ መቃብሩስ ኮነ ሠናየ ሕንጻታ በመዋዕለ ዮሐንስ ወልዱ ሣረርዋ ወአስተሣነይዋ በፈጽሞ ሠናይ። ወኢትፈቅድ ሣዕረ ለተድባቢሃ። እስመ ሐይመተ ዕብን ይጸልል መልዕልቱሃ። ወአደመኒ ስነ ሰራሬሃ ወሕንጻታኒ በአርአያ መስቀል ውእቱ። ስብሐት ለእግዚአብሔር ዘአሠነየ ግበሪሃ ለዓለመ ዓለም አሜን። [f13r]

[30]. ወተክምሪሁ ለአቡነ በርተሎሜዎስ ስምኑ እንግርክሙ⁶⁵ ዘኮነ እምድገረ ሞቱ። ወሀሎ ብእሲ በሀገረ ኃራርፋ ዘቀብሰት ዘስሙ ክርስቶስ ኃረዮ ዘሠናይ ጎሩቱ። ወበዕለተ ተገዢሩ ለዝነቱ ብእሲ ጌር እንዘ የሐውር በፍኖት ረከብዎ ይቤ ወምስሌሁ ሀለዉ ናትናኤል ሐዋርያ ወእንድርያስ ወታዴዎስ ወዘካርያስ ወልደ በራክዩ አቡሁ ለዮሐንስ መጥምቅ ወአባ በርተሎሜዎስ ሠናየ ርስእ ወይቤለኒ አቡነ ኦርቶዶክሳዊ አይቱ ተሐውር ወእቤ ውስተ ብሔረ ዘመዶ ለተገዢረ አቡነ በርተሎሜዎስ ዮም መኃትው ወጌሠመ ተገዢረ ሞቱ።

[31]. ወአውሥኦ ወይቤለኒ ታፈቅርዎኑ ለበርተሎሜዎስ ወእቤሎ እወ ናፈቅሮ አበ መንፈስነ ውእቱ። ወተክሥተ ሊተ [P17] ወይቤለኒ አነ ውእቱ በርተሎሜዎስ ወአስምዓ በላዕለ አባ ዮሐንስ መምህረ ዘመዶ ወይቤ ስማዕ ሊተ በእንተ ዮሐንስ እስመ ኢይነብር [f13v] ውስተ መንበረ በርተሎሜዎስ ይብል። ወወእቱስ ኢያእመረ ከመ አነ አስመሀርኩ⁶⁶ ሎቱ ንበ እግዚአብሔር ከመ ይሕየው ነዊኃ መዋዕለ። ወይእቤኒ ዑቅ ነፍስከ በሎ ይቤለኒ። ወእምዝ ተሠወሩ እምነዩ። ወከመዝ ይብል ኃረዮ ክርስቶስ። ወበይእቱ ዕለት ነገረኒ ወአነ ሰማዕቱ ለዝነቱ ነገር ይቤ አቡነ ዮሐንስ ከመ ኢኮነ ሐሰተ።

[32]. ወካዕበ ይነግር ለሊሁ አቡነ ዮሐንስ በእንተ አቡነ በርተሎሜዎስ ገሠፀኒ ብዙኃ ዕለተ ይቤለኒ ለምንት ታሰትት ነገርየ ወእስከ ማእቤኑ ኢየሐድእ ልብክ ይቤ ይቤለኒ እስመ አክበረኒ እግዚአብሔር ወአዕበየኒ ወአልቦ ዘየዓብየኒ እመንበረ ጳጳሳት ዘእንበለ መንበረ ማርቆስ ዘለእስክንድርያ። ወካዕበ ይቤ ርኢኩ አሐተ ዕለተ አባ ገብርኤል ጳጳስነ እንዘ ይነብር ዲበ መንበር ዐበይ። ወሶበ ርኢኩ አስተብረኩ ወሰአምኩ ብረኪሁ። ወእቤሎ ቅብዓኒ በቅብዓ በላሰን ዘውእቱ ሜሮን። ወይቤለኒ አኮ ርቱዕ ትትቀባዕ እምአዴየ እንዘ ሀሎክ [f14r] ትነብር ዲበ መንበረ በርተሎሜዎስ አቡክ ወርቱዕስ አንተ ትቅባዕ ባዕዳነ። ወመጠወኒ እምነ ውእቱ ቅብዓ ሜሮን ውስተ እዴየ።

[33]. ወካዕበ ነገረተኒ አሐቲ ብእሲት ፈራሂተ እግዚአብሔር ዕበዮ ለአቡነ በርተሎሜዎስ ወትቤ ርኢኩ ሀገረ ዓባየ እንተ ትመስል [P18] ፀሐየ። ወእቤ ዘመኑ ዝ ብሔር ጥሉል ወይቤሉኒ ዘበርተሎሜዎስ። ወስማ ለይዕቲ ሀገር ወሰን አልባቲ ወዓባር አልባቲ እለ አስመርዎ ለእግዚአብሔር ይበውኡ ባቲ። ዘንተ ይቤ አቡነ ዮሐንስ ዘኢሞተ። ከመ ኢይበሉነ ሰብእ ነገሩ ሐሰተ።

⁶⁵ MSF ንንግርክሙ

⁶⁶ MSF አስተመሀርኩ

[34]. ወአሐዱኒ ተአምሪሁ ለአብ ክቡር በርተሎሜዎስ ወአሐተ ዕለተ እንዘ ይጸምወ መነኮሳተ ደብር በመትሕተ⁶⁷ ጸድፍ ዓቢይ ንሕስ ዓቢይ እብን እመልዕልተ ጸድፍ ወወረደ። ወአምሐሎ አባ በአሚን ወልዱ ለበርተሎሜዎስ ወይቤሎ አምሐልኩክ በጸሎቱ ለበርተሎሜዎስ ኢትረድ ታሕተ። ወበጊዜሃ ቆመ ውእቱ ዕብን ዓቢይ ማዕከለ ጸድፍ እንዘ አልቦ ዘይሰውቆ⁶⁸። ወዝኒ ኢኮነ ሐሰተ አላ [f14v] እሙን ውእቱ ለሊነ ንሬእዮ ዘልፈ በአዕይንቲነ። ወእመስ ቦ ዘይትከሃድ ይሐር ከመ ይርአይ ዝኮ እብነ ዓቢያ ንበ ሀሎ ከመ ያንክር ግብረ እግዚአብሔር። ወሶበሰ ይወርድ ውእቱ ዕብን ዲበ አንጻረ ማኅደረ ቅዱሳን እመ ኢድኅነ ኩሉ ዘሥጋ ዘሀሎ ባቲ። ኅድግስ ሰብአ ሶበሰ ይረክበሙ ቅድመ ገጹ እእዋመኒ ዓበይተ ወአብያተኒ እምአድቀቆሙ ከመ ቅጽበተ ዓይን።

[35]. ዝንቱ ኩሉ ዘኮነ በጸሎቱ ለአብነ በርተሎሜዎስ ምሉዓ ጸጋ ወሞገስ መፍቀሬ ሰብእ ከመ ክርስቶስ። ዕዙዘ ስልጣን ከመ ጴጥሮስ ወልሳነ ዕፍረት ከመ ጳውሎስ። ምዑዘ ድንግልና ከመ ቱዎጎሎስ። ንጹሐ ምግባር ከመ እንጦንዮስ። ፍትወ ሂሩት ከመ መቃርስ። ምዑዘ ክህነት ከመ ጎርጎርዮስ [P19] ወባስልዮስ። ምሉዓ ልቦና ከመ ቂርሎስ ወሳዊሮስ። ፈፃሜ መልእክት ከመ እስጢፋኖስ ወሰባኬ ንስሐ ከመ ዮሐንስ ወዜናዌ ጥበብ በመንፈስ ቅዱስ። ምዕዙረ ሱራኒ ከመ አርያሬስ። ቅድወ ስን ከመ አትራኮስ ወከመ ኢያስጸስ [f15r]። መንክረ ጉህና ከመ ናብሊስ። ጸኑዓ ሃይማኖት ከመ አድማስ። ጥዑመ ልሳን ከመ ማቴዎስ። ብሩሀ ህሊና ከመ ማርቆስ።

[36]. ምሉዓ አዕምሮ ከመ ሉቃስ። ነባቤ ነገረ መለኮት ከመ ቀለምሲስ። ገባሬ መንክራት ከመ ጊዮርጊስ ወመርቆርዮስ። መግዘሬ አልባብ ከመ ፊልጶስ። መገሥፀ መርዲት ከመ ናትናዔል ወታዴዎስ። መምህረ አሕዛብ ወሕዝብ ከመ ስምዖን ወእንድርያስ። ናላዌ አባግዕ ከመ ያዕቆብ ዘእልፍዮስ ወወልደ ዘብዴዎስ። መጽንዔ ትምህርት ከመ ያዕቆብ እኑሁ ለኢየሱስ። ምዕቃለ ይዋሂ ከመ በርተሎሜዎስ። መዝገበ ትዕግስት ከመ ቶማስ። ዲብዲቆነ ስብሀት ከመ ገላውዴዎስ። ኒቆታ አኮቴት ከመ ኤዎስጣቴዎስ። ተስላስ በረከት ከመ አትናሲዎስ። ፍያለ ትሕትና ከመ እንጣዎስ። ልኩትንተ ፍሥሐ ከመ ፊላቲዎስ። አውታሬ ጸሎት ከመ አርሳንዮስ። እዱመ ዝክር ከመ ቂርቆስ። ስመ ወርቅ ከመ ኖብ ወዮሐንስ። ጥዑመ ዝክር [f15v] ከመ ቡላ ወአብራንዮስ። ስዕሠዑ ከናፍር ከመ ቱዎድሮስ።

⁶⁷ MSP በመትሕተ omit

⁶⁸ MSP ይሰውቆ

[37]. ቅሱመ ነገር ከመ ሮማኖስ። ገይበ ቅድስና ከመ ኤሊያውትሮስ። መናኔ ሰብሳቢ ዓለም [P20] ከመ ገብረ ክርስቶስ። ልጎት ራዕይ ከመ ነበያት። ቅሱመ ስብሐት ከመ ሐዋርያት። ንጹሕ ከመ መላእክት ወጥቡዕ ከመ ሰማዕታት። ዕጉሥ ከመ ኢዮብ። አበ ብዙኃን ከመ አበርሃም ይስሐቅ ወያዕቆብ። ልንጵስ ስን ከመ አርዮብ ዓምደ ውሳጤሃ ለአርጎብ። አርዘ ትንቢት ከመ ኤልያስ ወኤርምያስ። ልዑል ቃል ከመ ኢሣይያስ። ፈልፈለ ቅድስና ከመ ሚካኤል ወፈልፈለ ብስራት ከመ ገብርኤል። ፈልፈለ አእምሮ ከመ ሩፋኤል ወፈልፈለ ልቡና ከመ ሳቁኤል። ፈልፈለ ስብሐት ከመ ሱርያል ወፈልፈለ በረከት ከመ ዑራዔል። ፈልፈለ አኮቴት ከመ አፍኒን ወፋኑኤል ወፈልፈለ ዝማሬ ከመ ኪሩቤል ወሱራፌል። ዐይገ ሕይወት ከመ ሕዝቅኤል ወሕንባበ ትንቢት ከመ ሱቴዔል [f16r]። መጋቤ አሪት ከመ ሙሴ። መኮንን እስራዔል ከመ አውሴ። መሥመሬ አምላክ ከመ ሴት ወሄኖክ።

[38]. ዝንቱ አቡነ በርተሎሜዎስ ልቡስ ጳራቅሊጦስ ዘተናከራ ለዓለም ከመ እንጦንዮስ። አፈወ ሂሩት ምዕዛኒ ከመ አስቀጳዳጦር። ፍሬሁ ብዙኅ ከመ ዘግባ ዘሊባኖስ። ወፍሬሁስ አኮ ውሉድ ባህቲቱ። ወምግባረ ሠናይኒ ፍሬ ይትበሀል በከመ ይቤሉ ሐዋርያት አትልውዋ ለሠናይት በሃይማኖትክሙ እምውስተ ሠናይትክሙ። ለአእምሮ ወእምውስተ አእምሮ ። ለትዕግስት ወእምውስተ ትዕግስት። ለኢዘምዎ [P21] ወእምውስተ ኢዘምዎ። ለአምልኮቱ ወእምውስተ አምልኮቱ። ለተአጎዎ ወእምውስተ ተአጎዎ። ለተፋቅሮ ወእምውስተ ተፋቅሮ⁶⁹።

[39]. ወዝንቱ ኩሉ እምክመ ሀሎ ንቤክሙ ኢኮንክሙ ጽሩዓነ ወኢኮንክሙ እለ እንበለ ፍሬ። ናሁ እንክ ፍሬሁ ከመ ዘግባ ዘሊባኖስ ወጉነኩ ውስተ ጽዮን በከመ ይቤ ኢሳይያስ ብፁዕ ብእሲ [f16v] ዘቦ ዘርእ በጽዮን ወአብያተ በኢየሩሳሌም። ናሁ አተወ ኢየሩሳሌም ንበ ሐነፀ ማኅፈደ በከመ ይቤ ጳውሎስ ለእመ ተነሥተ ቤተ ማኅደርን ዘበምድር ብነ ሕንፃ ዘበሰማያት። ወካዕበ ይቤ ሀገሪትነስ ውስተ ሰማይ።

[40]. ወዕዝራኒ ይቤ ሀለወት ሀገር ሕንፅት ውስተ ገዳም ወምልዕት ይዕቲ እምኩሉ በረከት። ወፍኖተ ምሕዋሪሃ ጸባብ ወውስተ ጸድፍ ይእቲ ወእምየማና እሳት ወእምፀጋማ ቀላይ ወኢታገምር ፍኖታ ዘእንበለ አሀቲ ከደተ እግረ ሰብእ። እመ ቦ ዘተውህበት ይእቲ ሀገር ለብእሲ ዘይትዋረሳ እመ ኢኃለፈ እንተ ዝኩ መጽብብ ፍናዊሃ እፎ ይረክብ ርስቶ። ወካዕበ አትለወ ወይቤ አንትሙሂ ሕያዋን እመ ኢዓዶክምዎ ለዝኩ መብእሲ ወለዝኩ ኃጢአት ኢትክሉ ረኪበ

⁶⁹ MSP ተፋቅሮ omit

ዘስዩም ለክሙ። ወዘውሥኦ ፅዝራ ወይቤ ጸድቃንሰ ሠናየ ይትጫገሥዎ ለመጽብብ እንዘ ይሴፈውዎ ለመርኃብ። [f17r]

[41]. ወበወንጌልሂ ይቤ እግዚእ ኢየሱስ ባኡ እንተ ጸባብ አንቀፅ እንተ ታበውእ ውስተ መርኅብ። ኅዳጣን ይበውኡ ውስቴታ። ወሆሜዕኒ ይቤ ርቱዓት [P22] ፍናዊሁ ለእግዚአብሔር። ጸድቃን የሐውርዎን ወኃጥኦን ይስእንዎን። ወጸባብሰ አንቀጽ ዘተብህለ በፅዝራ ወበወንጌል ናሁ ተርጎሙ ለነ መንፈስ ቅዱስ በመጽሐፈ መቃብያን ወይቤ ፍናዊሆሙስ ለጸድቃን ጸባብ ዛቲ ይእቲ ያም ወጸሎት ወአንጽሐ ሥጋ ወነፍስ እምኩሉ ርኩስ ወተአቅቦ እምኩሉ መባልዕት ዘኢይሠምር እግዚአብሔር። ጸድፍሰ ዘይቤ ዑራኤል ዓለም ውእቱ። ወቀላይኒ ፍትወተ ዓለም ውእቱ። ወእሳትኒ ዘይቤ ኃጢአት ውእቱ። በከመ ተርጎሙ ለሊሁ ወይቤ ወእመሰ ኢዓዶክምዎ አንትሙሂ እለ ሕያዋን ለውእቱ መብእስ ወለውእቱ ኃጢአት ኢትክሉ ረኪበ ዘሥዩም ለክሙ።

[42]. ናሁ እንከ ዝንቱ አቡነ በርተሎሜዎስ ዓደዋ ለይዕቲ [f17v] መጽብብ በጾም ወበጸሎት ወበትጋህ ወበዓቢይ ትሕትና ወበፍቅር በዛቲ ፍኖት ሮጸ ወአምሰጠ እመጽብብ በከመ ይቤ መንፈስ ቅዱስ በመጽሐፈ⁷⁰ መቃብያን⁷¹ ፍናዊሁ ለእግዚአብሔር ትሕትና ወየውሃት። ፍቅር ወሰላም ወኢምዕያ⁷² ቢጽ። እሎንኤ ይትበሀላ ፭ቱ ጠባባት። ወካዕበ ይቤ በመጽሐፈ ኦሪት በእንተ ዝንቱ አቡነ ወበእንተ እለ ከማሁ እፎ ሠናይ አብያቲክ ያዕቆብ ወተዓይኒክ ከመ አዕዋም ይጼልል ወከመ ገነት ዘኅበ⁷³ ፈለግ። ወከመ ትዕይንት ዘተክተላ እግዚአብሔር ከመ አርዝ ዘኅበ [P23] ሙሐዘ ማይ።

[43]. ያዕቆብ ዘይቤ ክርስቶስ ውእቱ። አብያቲክ ዘይቤ ውሉደ ጥምቀት እሙንቱ። በከመ ይቤ ጳውሎስ ቤቱስ ለእግዚአብሔር አንትሙ። አዕዋም ዘይቤ ሐዋርያት እሙንቱ። ወከመ ገነት ዘይቤ⁷⁴ ቤተ ክርስቲያን ይእቲ። ወፈለግ ዘይቤ ወንጌል ውእቱ። ትዕይንት ዘይቤ ትዕይንተ ሥላሴ እሙንቱ ጸድቃን ወሰማዕት ነቢያት ወሐዋርያት። ናሁ ተጉለቁ [f18r] ውስተ ትዕይንት። ዝንቱ አቡነ ብእሴ እግዚአብሔር በርተሎሜዎስ ዘበእንቲአሁ ይጸርሕ ዳዊት ወይብል ክቡር ሞቱ ለጸድቅ በቅድመ እግዚአብሔር። ዘንተ ይቤ በእንቲአሁ ወበእንተ እለ ከማሁ።

⁷⁰MSP omit

⁷¹MSP ዘመቃብያን

⁷²MSF ወኢምዕያ

⁷³MSF ዘኅበ

⁷⁴MSF ዘይቤ omit

[44]. ናሁ እንከ ኮነ ተገዢ ሞቱ ለአቡነ በርተሎሜዎስ እም፩ዱ⁷⁵ ለሠርቀ ዕብራውያን ወበሠርቀ ግዕዝስ አመ፬ ለጥቅምት። ወመቃብሪሁስ ኮነ በእግረ በለዝ የማናዊት። ወመቃብሪሁስ ለእንድርያስ በእግር ያቁም ፀጋማዊ። እስመ ሰሎሞን አንበረ⁷⁶ ክልዔተ⁷⁷ አዕማደ ወሰመያ ለየማኒት በለዝ። ወሰመያ ለፀጋሚት ያቁም። ወፍካሬሁስ ያቁም ብሂል ጽኑዕ ይእቲ ፲ቱ⁷⁸ ቃላት። በለዝ ብሂል ርትዕት እንተ ይእቲ ወንጌል፡ ወካዕበ ይሰመያ ክልኤተ አጥባተ።

[45]. ስብሐት ለእግዚአብሔር ወላዕሌነ ይኩን ምሕረቱ ፤ ለአቡነ በርተሎሜዎስ ሞገስ ፀጋሁ ወሀበተ ረድኤቱ፤ እሰ ተጋባዕነ ዝዩ ለእማኔ ዝኅረ ሞቱ በዕለተ ፍልሰቱ ፤ ወለኩሎሙ ውሉዱ ወአዕማቱ በዕለተ ፍልሰቱ፤ ለክርስቶስ አባግዐ መርዔቱ፤ [f18v] አጽራሪነ ይጽባእ [P24] ኀበ ወዓሉ ወቤቱ። ለዓለመ ዓለም አሜን። ለዘጸሐፎ ወለዘአጽሐፎ ለዘአንበዩ⁷⁹ ወለዘተርጎሞ ወለዘሰምዓ ቃላቲሁ ኀቡረ ይምሐርሙ እግዚአብሔር በመንግሥተ ሰማያት ለዓለም ዓለም አሜን።

[46]. ሣልስ ተአምሪሁ ለአቡነ ክቡር መንፈሳዊ በርተሎሜዎስ ጸሎቱ ተሃሉ ምስሌነ ለዓለመ ዓለም አሜን። ወኮነ በ፩ዱ⁸⁰ መዋዕል ሖረ ፩ዱ⁸¹ ብእሲ ውስተ ምሥያጥ ወእንዘ⁸² የአቱ ብሔር ቦአ ማዕከለ ገራህተ ብእሲት መበለት ዘተዘርአ ምስለ አድግ ዘይጽዕን ቦቱ እክለ። ወሶበ ርእየት ወአውገዝቶ በስመ አቡነ በርተሎሜዎስ ወሰሚያ ተቃፀባ [f19r]። ወአበያ ወሖረ ማዕከለ ገራህት። ወሶበ ርህቀ ንስቲተ እምኔሃ ወድቀ አድጉ ውስተ ጸድፍ። ወሞተ በጊዜሃ ፍጡን። ወተቀጥቀጠ ኩሉ አዕዕምቲሁ። ወኮነ ከመ ብርዕ ይቡስ ዘውስተ ነፋስ ኃያል።

[47]. ወተክዕወ አማዑቲሁ። እክሉሂ ተክዕወ ወአልዩ ዘተረፈ ሎቱ ወኢምንተኒ። ወእለ ርእዩ አንከሩ ወአስተአፀቡ እንዘ ይብሉ አማን ዓቢይ ኃይሉ ለእግዚአብሔር አምላክ ቅዱስ በርተሎሜዎስ ተፈፀመ ቃልክ ዘይቤ ዳዊት መንክር እግዚአብሔር በላዕለ ቅዱሳኒሁ። ወሶበ ርእየ ውእቱ ብእሲ ዘንተ ተአምረ ዘኮነ በላዕሌሁ ፈርህ ወደንገፀ [p25]። ወአቲዎ ውስተ ሀገሩ

⁷⁵ MSP እም፩

⁷⁶ MSP omit

⁷⁷ MSF ክልዔ

⁷⁸ MSP and MSF ፲

⁷⁹ MSP ለዘአንበዩ omit

⁸⁰ MSP and MSF በ፩

⁸¹ MSP ፩

⁸² MSF እንዘ

ነገረ ለአዝማዲሁ ወለኩሉ ሰብአ ሀገር ወለኩሉ ዘሰምዓ አንክረ ኃይሎ ለአክቡነ በርተሎሜዎስ ጸሎቱ ተህሉ⁸³ ምስለ ወልዱ ለዓለመ ዓለም አሜን።

[48]. ራብዕ ተአምሪሁ ለአክቡነ ክቡር መንፈሳዊ በርተሎሜዎስ ጸሎቱ ተሃሉ ምስሌን አሜን። ወኮነ አሐተ ዕለተ ተንሥኡ ደቂቁ ለአክቡነ በርተሎሜዎስ [f19v] ከመ ይሰዱ እክለ ውስተ ገራህት ዕዲኖሙ በአድግ እስመ መዋዕለ ዘርእ ውኃቱ። ወዘርዑስ ለተዝካረ አክቡነ በርተሎሜዎስ ዘይከውን ለሰዓመት እስመ ከማሁ ይገብሩ ወትረ። ወእንዘ የሐውሩ ፍኖተ ሶበ በጽሑ ኀበ ፀድፍ ዓቢይ ተወርወ አድግ ምስለ ዘርዕ ዘዕዑን ቦቱ። ወወረደ ታሕተ እንዘ ያንኮረኩር ከመ ዕብን እስከ ፈለግ ዘሃሎ ታሕተ ውኃቱ ፀደፍ። ወተንሥኡ ሶቤሃ ወቆመ ኀበ ጽንፈ ፈለግ።

[49]. ወሶበ ርእዩ ደቂቁ አውየወ በዓቢይ ቃል ወይቤሉ ኦ አምላክ ቅዱስ በርተሎሜዎስ ከመዝኑ ረሰይከን። ወዘንተ ብሂሎሙ ወረዱ እንተ ካልዕ ፍኖት ታሕተ ፀድፍ ዘወድቀ ቦቱ አድግ ከመ ይርእዩ ዘኮነ እስመ መሰሎሙ ዘሞተ። ወሶበ በጽሑ ኀቤሁ ረከብዎ ሕያወ⁸⁴ እንዘ ይበልዕ ሣዕረ በጽንፈ ፈለግ። ወርእዮሙ አንክሩ ወአስተአፀቡ ወአዕኮትዎ ለእግዚአብሔር አምላክ ቅዱስ በርተሎሜዎስ ዘይገብር ኃይለ [f20r] ለኅሩያኒሁ።

[50]. ወእምድኅረ ረከብዎ ለአድግ ሐሩ [P26] ይኅሥሥዎ ለዘርእ ዘወድቀ ምስለ አድግ እንተ ኀበረ ዕዑን ላዕሌሁ። ወበጸሐሙ ረከብዎ ዳኅነ ከመ ቀደሚ። ሐስሉሂ እንዘ ኢይሰጠጥ ወእክሉሂ እንዘ ኢይትከዐው ወእንዘ ኢይትፈታሕ ማዕሠሩ። ወነሥእዎ ለዘርእ ወፀዓንዎ ዲበ ውኃቱ አድግ ከመ ቀዳሚ ወወሰዱ ኀበ ገራህት።

[51]. ወነገሩ ለአኃዊሆሙ ኩሎ ዘኮነ ላዕለ አድግ ወዘርእ። ወእሙንቱኒ አቲዎሙ ነገርዎ ለአበ ምኔት ወለኩሎሙ መነኮሳት ወሰሚያሙ ዘንተ ሰብሕዎ ለእግዚአብሔር አምላክ ቅዱስ በርተሎሜዎስ። ወበሳኒታሁ አዘዘ አበ ምኔት ከመ ይስፍርዎ በሐብል ለውኃቱ ፀድፍ ዘወድቀ ቦቱ አድግ ምስለ ዘርእ። ወሶበ ሰፈርዎ ኮነ ፻ወ፫ እመተ። ስብሐት ለእግዚአብሔር ዘገብረ መንክረ በጸሎቱ ለአክቡነ በርተሎሜዎስ ተላዊ ፍኖቱ ወላዕሌነ ይኩን ሣህሉ ወምህረቱ ለዓለመ ዓለም አሜን። [f20v]

[52]. ኃምስ ተአምሪሁ ለአክቡነ ክቡር መንፈሳዊ በርተሎሜዎስ ጸሎቱ የሃሉ ምስለ ወልዱ ለዓለመ ዓለም አሜን። ስምዑ ንንግርክሙ ተአምረ ወመንክረ ዘገብረ ሎቱ እግዚአብሔር ለአክቡነ

⁸³ MSF ምስለ ፍቁሩ የማነ ክርስቶስ add

⁸⁴ MSF ሕያዎ

[56]. ወተንሥኡ መነኮሳት ወሐሩ ይርአዩ⁸⁷ እስመ መሰሎሙ ዘጠፍኦ ኩሉ ንዋይ ዘሃሎ ውስቴቱ። ወበዊኦሙ ረከቡ ኩሉ ንዋየ ዘውስተ ውእቱ ቤት ዳኅነ ወንቡረ በከመ ሥርዓቱ ዘውትር። ወርኢዮሙ [f22r] ዘንተ ሰብሕዎ ወእኩሎትዎ ለእግዚአብሔር ዘገብረ ተአምረ ወመንክረ በጸሎቱ ለብፁዕ ወቅዱስ በርተሎሜዎስ። ወእምዝ ነሥኦዎ ለውእቱ ንዋየ ቤት ዘተረክበ ወወሰዱ ውስተ ቤት ካልእ ወነደቁ ምሥዋዓ ወገብሩ መልእክተ [P29] ቅድሳት ወአዕረጉ መሥዋዕተ ለእግዚአብሔር።

[57]. ርእዩ ኦ አኃው ዘገብረ ተአምረ በጸሎቱ ለአቡነ ብፁዕ በርተሎሜዎስ እብንሰ⁸⁸ አኮ ሶቦ ወድቀ ላዕለ ንዋየ ልሕኩት ዘየሐዩ አላ ሶበኒ ወድቀ ላዕሌሁ ንዋየ ለብሐ ትቀጠቅጥ በበንስቲት። ወበጸሎቱ ለአቡነ በርተሎሜዎስ⁸⁹ ድኅነ እንዘ ይወድቅ እብን ዴቤሁ እንዘ ይንህል ቤት ላዕሌሁ። ስብሐት ለእግዚአብሔር ዘይገብር ሎሙ ኃይለ ለጳድቃኒሁ፤ ለእለ ሐሩ በጽድቅ ቅድሜሁ፤ ወተለዉ በርትዕ ድኅሬኑ፤ ለነኒ ለእለ ነአምን ኪያሁ፤ ይባርክነ ሣህል እምኔሁ፤ ወለአቡነ በርተሎሜዎስ ትንብልናሁ ያድኅነነ ለሰይጣን እመሣግሪሁ፤ ለዓለመ ዓለም አሜን። [f22v]

[58]. ሳብእ ተአምሪሁ ለአቡነ ብፁዕ ወቅዱስ ማር በርተሎሜዎስ ጸሎቱ ተሃሎ ምስሌነ አሜን፡ ወኮነ በ፩ዱ መዋዕል ተንሥኡ አረሚ እምድረ አዳል። ወዓገትዋ ለምድረ ኢትዮጵያ ወአኃዙ ይቅትሉ በኩናት ወበሰይፍ ኩሎ ዘረከቡ ክርስቲያን። ወያውዕዩ አብያተ ክርስቲያናት በእሳት። ወእምብዝኃ ቀትል ወዴዋዌ ጐዩ ኩሎሙ ክርስቲያን እምሀገር ውስተ ሀገር እምአድባር ውስተ አድባር ምስለ አንስቲያሆሙ ወውሉዶሙ ምስለ ኩሉ ንዋዮሙ። ወአልቦ ዘይቀውም እምኩሎሙ ክርስቲያን ቅድመ ገጸሙ ለእሙንቱ አረሚ እስመ ጽኑዓነ ክሳድ ወቄላፋነ [P30] ልብ ወዓላውያነ ሕግ እሙንቱ እለ ኢየሐምኑ ልደቶ ለወልደ እግዚአብሔር እማርያም እምቅድስት ድንግል። ወበእንተዝ ይጸልእዎሙ ለክርስቲያን ምእመናን በክርስቶስ ወኢይምሕክዎሙ እምቀትል እስመ ይፈቅዱ ይኩኑ ከማሆሙ።[f23r]

[59]. ወእንዘ ትጎይይ ምስለ ኩሎሙ ክርስቲያን አሐቲ ብእሲት ዘዕውር ዓይና ወተሐውር በመርህ በጽሐት ውስተ ሀገር እንተ ትሰመይ ዘመዶ። ወውስተ ይእቲ ሀገር ሀለወት ቤተክርስቲያን ሕንጽት በስመ እግዝእትነ ማርያም። ወህየ መቃብሪሁ ለአቡነ ክቡር

⁸⁷ MSF ዘከመ እፎ፣ ገብረ add

⁸⁸ MSp እንብሰ

⁸⁹ MSp ወለአቡነሰ በርተሎሜዎስ በጸሎቱ

በርተሎሜዎስ፡፡ ወበጺሐ ይእቲ ዕውርት ነበረት መልዕልተ ደብር ዘሀሎ ጥቃ መቃብሪሁ ለአቡነ በርተሎሜዎስ፡፡ ወተንሥኡ ሰብኦ ሀገር ወባዕዳንሂ ሕዝብ እለ ጐዩ ይቅድሑ እማይ ዘይወርድ በላዕለ ከኩሕ ወይጼልል መልዕልተ መቃብሪሁ ለአቡነ በርተሎሜዎስ፡፡

[60]. ወሶበ ርእየ ወልዳ ለይእቲ መበለት ዕውርት ዘኮነ ይመርሓ እንዘ የሐውሩ ይቅድሑ ማየ ሐረ ምስሌሆሙ፡፡ ወቀዲሐ እምውእቱ ማይ ወተመይጦ ንበ እሙ፡፡ ወበጺሐ አጥመቃ እንዘ ይብል ይግበር ለኪ ፈውሰ ወመድኃኒተ እግዚአብሔር አምላክ ቅዱስ በርተሎሜዎስ፡፡ ወሶቤሃ ተከሥተ አዕይንቲሃ ወነጸረት ዳኅነ፡፡[f23v] ወዘንተ ተአምረ ዘኮነ ላዕሌሃ ነገረ ወልዳ ለሰብኦ ሀገር እንዘ ይከውን ስምዐ ከመ ሐይመት በጸሎቱ ለአቡነ በርተሎሜዎስ፡፡ ወተንሥኦት [P31] ይእቲ ብእሲት ዘሐይወት ወአተወት ሀገሩ እንዘ ተአኩቶ ለእግዚአብሔር፡፡ ወታሰተበዕ፡፡ ለአቡነ በርተሎሜዎስ ዘረከበት ብርሃነ ለአዕይንቲሃ ወፈውሰ ለደዌሃ በጸሎቱ ወበስእለቱ፡፡

[61]. ስብሐት ለእግዚአብሔር ዘይሴባሕ ወትረ፤ ለአቡነ በርተሎሜዎስ ዘገብረ ሎቱ ተአምረ፤ በማየ መቃብሪሁ እስከ ይከሥት ዕውረ፤ ወለነሂ ለእለ ተጋባዕነ ንቡረ፤ ከመ ንግበር ለስሙ ተዝከረ፤ ኃይለ ጸሎቱ ይኩነነ ወልታ ሥሙረ፤ ዘይቀጠቅጥ ፀብኦ ወይመውፅ ፀረ፤ ወስእለቱ ቅድሜነ ይሑር ወይትሉ ድኅረ፤ ንበ ረሰይነ ምዕታወ ወሙፋረ፤ ወለዛተኒ ቤተክርስቲያን ምኔቱ ኢትኩን መዝበረ፤ ረድኤቱ ይኩና ዘያጸንእ ሕንፃ ወዘይከድን ጠፈረ፤ ዘይጼልል ጥቅመ ወዘየዓውድ ሓጹረ፤ ለዓለመ ዓለም ተሃሉ ንቡረ፤ እንዘ ትሉብስ ዕበየ [f24r] ወትትዓጸፍ ክብረ፤ አሜን፡፡

ተአምር⁹⁰

[1]. በስመ አብ ወወልድ ወመንስ ቅዱስ አሐዱ አምላክ አሜን።

ወእንዘ ይበጽሕ አቡነ በርተሎሜዎስ ንበ ደብረ ዘመዶ ነጻረ ንበ ጽላሎት ከመ ያንብር ታቦተ እግእዝትነ ማርያም። ወበውስቴቱ ሀለወት ብእሲት በውስተ ሐይመተ እብን ወነጺሮ ኪያሃ ተድህረ ውስተ ዓጸድ። ወጸለየ እንዘ ይብል ኦ እግዚእየ ወአምላኪየ ወመድኃኒየ ኢየሱስ ክርስቶስ ወልደ አግዚአብሔር ሕያው ወልደ ማርያም ስግው ዘመራሕኪ በመንፈስ ቅዱስ ወአብጻሕኪ ንበ ዛቲ መካን በፈቃድክ እስክለክ ወአስተበቁአክ ከመ ትፈኑ ሊተ ጠለ ምሕረትክ ላእለ ዛቲ መካን። ወፈኑ ሊተ መላእክተ ምህረትክ ከመ ይምርሁኒ ንበ አነብር ታቦተ እግእዝትየ ማርያም እስመ ውስተ መካን ሀለወት ብእሲት ምስለ ኩሉ ንዋየ ዓለም ሶበ ይቤ አቡነ በርተሎሜዎስ ከመዝ በጽሐት እግእዝትነ ድንግል በክልዔ ማርያም ወላዲተ አምላክ ወምስሌሃ ሚካኤል ወገብርኤል ሊቃነ መላእክት።

[2]. ወበውስተ በኣት ሀለወት ይእቲ ብእሲት ወፈነወቶሙ ለሚካኤል ወገብርኤል ከመ ይሂጥዋ በፍቅር ወበትሕትና ከመ ትምህረነ ለነ ለእቡያን ከመ ንነበር በትሕትና። ወመላእክትኒ ይብልዋ ሕድጊ ለነ ዛቲ መካነ ከመ ናንብር ውስቴቱ ታቦተ እግእዝትነ ማርያም። ወስማ ለይእቲ ብእሲት ዘመደ ማርያም ወትነብር ውስተ ጽላሎተ እብን። ወሞተ ምታ ወትነብር እቤርተ ምስለ ውሉዳ ወብዙሕ ንዋያ። ወይእቲኒ መካነ እግእዝትነ ማርያም ዘወሀባ ወልዳ አመ ተሰደት በምድረ ግብጽ ወአመ ያደት ብሔረ ኢትዮጵያ እንዘ ይብል ትኩንኪ አስራተኪ ዛቲ አጸድ። ወሶበ በጽሐ ጊዜሁ ከመ ትባእ በአልተ ቤት ውስተ ቤታ ለነቢር ጸውኦ መንፈስ ቅዱስ ለአቡነ በርተሎሜዎስ በነሲአ ታቦተ ማርያም ከመ ይንበር በደብረ ዘመዶ።

[3]. ወሰሚኣ ይእቲ ብእሲት ነገረ መላእክት እለ ተፈነወ እምኃበ እግእዝትነ ማርያም በአምሳለ አረጋውያን ትቤሎሙ አይቱ እበጽሕ ወኃበ መኑ አሰምክ ወእፎ እክውን ካልእ አልብየ ወሐኒጸ ቤትኒ ኢይትከሀለኒ ብእሴየኒ ሞተ ወደቁቅየኒ ንኡሳን ወንዋይየ ብዙሕ ዘወሀበኒ አምላክ ወዘንተ ብሂላ አበየቶሙ። ወእሉሂ ልኡካን ሚካኤል ወገብርኤል ሊቃነ መላእክት በአምሳለ አረጋውያን ተመይጡ ድኅሬሆሙ እስመ ልማደ እግእዝትነ ቅድሳት ድንግል ማርያም ወላዲተ አምላክ

⁹⁰ This miracle is found in other version which is found out of the two MSS in Däbrä Zämäda. It is copied by deacon A'amäro of Däbrä Zämäda for my study and it has not been divided interms of recto and verso since he lost its folio number when he copied.

ከመ ለህፃን ውጊብ ዘይስኢል በዘኮነ ከዊኖ እንዘ ተአምር ህሊናሃ ለአክት ንቤሃ አረጋውያን ከመ ትምህረን ለነ ፍኖተ ትሕትና እስመ ቤታኒ ቤተ ጸሎት ወቤተ ፍቅር ወትሕትና ለፈጻሚሁ።

[4]. ወለዛቲሰ ብእሲት ሶበ ርእየት ጥብአተ ልባ ኢፈደየታ ፍዳ ዚአሃ እላ አንስኦታ ፍጡነ በይእቲ ሌሊት ምስለ ደቂቃ ወንዋያ እንዘ ኢይወድቅ ንጋፈ ሣዕር ወስባረ ማህው።ወወሰደታ ርሐቀ ወእንበረታ ላዕለ መርኅብ ዘይሰመይ መርኅብ ሲፆል በእንተ ቁር ወነፋስ ወእስሐትያ ዘይወርድ ላዕሌሁ።ወሶበ ነቅሐት እምንዋማ ይእቲ ብእሲት ደንገጸት ወርእየት ወትቤ መኑ እምጽኢኒ ላዕለ መርኅብ ሲፆል። ወበእንተዝ ተሰምየ መርኅብ ሲፆል ውእቱ መካን እስከ ዮም።

[5]. ወእግዝእትነሰ በከመ አፍለሰታ ለዲብዲቆና ወተከለታ በጽንፈ ኢያሪኮ እንዘ ኢይማስን ሱራሬ ሕንጻሃ ከማሃ ለዛቲ ብእሲት ኢያደንገጸታ ወኢያፍርሃታ አላ ባህቱ በሰናይ አንበረታ። ወበጊዜሃ ሶበ ርእየ ዘንተ ኩሎ ተአምረ አቡነ በርተሎሜዎስ ተፈሥሐ ዐቢየ ፍሥሐ ወእክቶ ለእግዚአብሔር ወለወላዲቱ ቅድስት ድንግል ማርያም። ወቦአ ውስተ ሐይመተ እብን ወረከቦ ንፁሐ ከመ ጽርሐ ንጉሥ ዘአልቦ ርስሓት ወገብረ ውስቴቱ መንበረ ዘዕፅ ወረሰየ መንጠዋልዓ እጸዋት ወአንበረ ህየ ታቦተ እግእዝትነ ማርያም።

[6]. ወእንዘ ይጼሊ ወይሰግድ ህየ አቡነ በርተሎሜዎስ መጽአት ፍጡነ ይእቲ ብእሲት ዘነበረት ውስቴቱ ከመ ታእምር ክዋኔሁ ለነገር ወፍጻሚሁ ዘኮነ ውስተ አጻዳ። ወሶበ በጽሓት ህየ ረከቦቶ ለአቡነ በርተሎሜዎስ ምስለ ታቦተ እግእዝትነ ማርያም ገቢሮ መንጠዋልዓ ዕጽ እንዘ ይጼሊ ወያስተበቑእ። ወይእተ ጊዜ ደንገጸት ወፈርሐት አንከረት ወተደመት ወኃጥአት ዘታወስእ ወዘትነብብ። ወአቡነሰ በርተሎሜዎስ መንፈሳዊ ነበረ እንዘ ይትፌሣህ ወይትሐሠይ ወይትለክካ ለእግእዝትነ ማርያም በሰናይ መልእክት።

[7]. ወመልፀ ውስቴቱ ብዙኃን አርጋብ እለ ተወልዱ እምኔሁ በመንፈስ ቅዱስ ወእለ ተጸውኡ በእግእዝትነ ማርያም ወላዲተ አምላክ። ወይእቲ ብእሲት ትቤሎ በቃለ ትህትና ወስእለት ኦ አባ ስረይ ሊተ በእንተ ዘተሀበልኩ ትእዛዘ እግዚአብሔር ወበእንተ ዘተአከይኩ ወአበይኩ ሶበ ይቤሉኒ ቅዱሳን ዘተፈነዉ እምነበ እግዝእትየ ማርያም ኅድጊ ለነ ከመ ናንብር ታቦተ ማርያም ውስተ ቤትኪ እስመ ናፈቁ ወመሰለኒ ሐሰተ። ወናሁ አእመርኩ ወአመንኩ ከመ ዛቲ መካን ዘእግዝእትነ ማርያም። ወአንተኒ ስረይ ሊተ በእንተ ኃጢአትየ።

[8]. ወይቤላ አቡነ መንፈሳዊ በርተሎሜዎስ እግዚአብሔር ይስረይ ለኪ ኃጢአተኪ ወዘንተ ብሂሎ አትለወ ምዕዳነ ወይቤላ ኦ እኅትየ እስመ ዛቲ መካን ቀዳሚኒ ዘእግዝእትነ ማርያም

॥००॥

፡፡ፊ፡ፊ፡፡ ህጻናትና ልጆች ወደ ትምህርት

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4.2. English Translation

[1]. [f2r] [p1] In the Name of the Father, and of the Son, and of the Holy Spirit; one Divine, God; while I believe the three names without separation; I denied you oh! Devil, the deceit before the Holy church, assembly of the Apostles which is the likeness of Mary, pure, sealed in virginity forever and ever Amen.

[2]. We shall speak the greatness, holyness and wondrous (acts) of the blessed and honorable, spiritual, father of our spirit, Abba Bärtälomewos who labored his flesh with good race in vigilance and toil. Memory of his epistles (letters) like the memory of Țnțona and his generosity smelling like Gămoră manna forever and ever.

[3]. I shall precede the praise of God concerning of his wonderful acts. There is noting that God has not done for his choosens [f2v] and Apostles for he is exalted from the cloud of his saints. In his pleasant fragrance, he fascinated the virgins behind him and the virgins followed him pulling of the fringe of his garment. The eyes of the Holy trinity are called the virgins who cleanse their clothes by the blood of the side of [the Lord]; these are Prophetess, Apostles, Saints and Martyrs. Our father, Bärtälomewos followed their path and resembled them in deeds and faith; in fasting, prayer, humbleness, endurance and innocence. And he separated from sin, blemished and intercourse as well as the way (lit. system) of the world did not spoil him.

[4]. what shall I talk and what shall I speak about this our father, who runs in good way. What shall I talk and what shall I declare about [p2] this, he who runs in good way and resembled like bee that gathered the flowers to made honey and the spirit of God has given her the spring of nectars (bee wine) in her honey comb that the leaders and kings of the world [f3r] enjoyed and satisfied their need by it. It (bee) appeared accompanied wisdom, like that our father resembled the bee and gathered the educational flower of Apostles and prophetess that said "kill your soul from adultery and defile" and again said "I am dead for the world and the world is dead for me."⁹² He gathered from basic teachings of Paul that was written from the mouth of Holy Spirit. And I am dead for the world means, I will not like the wishes of the world and Bärtälomewos did

not want the deeds of this world but resembled like the angles that have no fleshy intercourse that meet for human being.

[5]. He also gathered from the Holy Gospel that said “a certain king sent out his Servants into the high ways and ordered them saying ‘As many as you found, invite to the wedding’ but when the king came in, to see the guests, he saw a man there who did not have on a wedding garment, so he said to him, friend, how did you come in there without a wedding garment?” And he was speechless. Then, the king said to the servants “Bind his hand and foot, take him and cast him away into outer darkness, there will be weeping and gnashing of teeth⁹³.”[f3v] When our father Bärtälomewos, heavenly angle heard loudly that word in the mouth of clergy, he has clothed the true garment of wedding and has not been naked from it even for an hour seeking of worldly dressing style.[p3] And his clothes were yellow-gold. And the sistrum of knowledge heard from its fringe that the sound of its clash attracted the dead mind. Yellow-gold means the pledge of epiphany (Kingdom of Heaven) that shines like the light of sun during the resurrection of saints.

[6]. And the sistrum that heard from the fringe of wedding garment of our father is the book news of Apostles and Prophetess that descended (from) God which breath from the mouth of the Holy Spirit that heard either loudly or silently in the mouth of clergy and it watered the believers. Our father also gathered from it that read as:- for what will it profit a man if he gains the whole world, [f4r] and loses his own soul and what will a man give in exchange for his soul? For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it⁹⁴. Understanding of the word of Gospel, our father Bärtälomewos loses his life on the hand of God as David said “Cast your burden on the Lord, and He shall sustain you⁹⁵.” This is not to indicate fleshy needs but to show the mercy of God and our father found his soul in shiny treasure which is the land of saints.

[7]. He also gathered from the book of Sälomon that said that a righteous fell down seven times and rises that means he has not been conquered by famine, nakedness, peril, sword, distress, tribulation and persecution. These are the seven failures of a righteous man [p4] and he gets higher by the power of Holy Spirit as David said “Though he falls, he shall not be utterly cast

⁹³ Matthew 22:9-14

⁹⁴ Mark 18:18:34

⁹⁵ Psalm 54:44

down; for the Lord upholds him with his hand.⁹⁶” And Eyob said that “God will keep you seven times from temptation, [f4v] and in the seventh will not touch you evil in the form of either famine or violence.” And Paul said that who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?⁹⁷ These are the failures of saints; it is not in the failure of flesh which is adultery and theft, and murder and the like. This is the fate of the sinners that agitated the narrow path of gate.

[8]. Our father also gathered from the book of Sirak that said “Wisdom brought up her child and receive for those who searches her; he who loves her, he loves his soul and he who goes towards her he will be satisfied by its joy, and he who study her, inherited her glory, and the Lord bless where she entered”⁹⁸. Those who serves her, they serve for our father and those who love her, the Lord love them, and he who hear her, he lived in faith. Likewise, our father Bärtälomewloas searches wisdom, and he found her and went towards her and pleased by its light [f5r] and she reared him in all grace. And he said in the word of David praising, “I will lift up my eyes to the hills from whence come my help?”⁹⁹ And the Holy Spirit received him saying your help comes from the Lord, who made heaven and earth; he will not allow your [p5] foot to be moved. He who keeps you will not slumber. The angle of light shall go before you.”

[9]. Our father Bartälomewos who is full of grace and glory also said that in the word of David Cause me to hear your lovingkindness in the morning; your spirit is good. Lead me in the land of uprightness.¹⁰⁰ And the Holy Spirit received him saying that I lead [you] in the land of uprightness and I make you to lie down in the green pastures; the sun shall strike you by neither day, nor the moon by night. This means if you keep the commandments of Old Testament and Gospel, you will not stand before judgment. Our father Bärtälomewos also said in the word of David, “Direct my steps by your word, and let no inequity have domain over me.”¹⁰¹ And the Holy Spirit received him saying that I direct your step [f5v] and path, and I make you the nearest and you did not cast my mercy from you and I keep your children if they will keep my law and will not transgress my order for transgression is the death of sin.

⁹⁶ Psalm 36

⁹⁷ Romans--

⁹⁸ Sirak 4;11-14

⁹⁹ Psalm 121

¹⁰⁰ Psalm 142;19

¹⁰¹ Psalm 118

[10]. The children of Yonadab not only transgress the order of the Holy Spirit, but also did not offend against the will of their father and did not drink the wine to satisfy their corporal needs and they did not construct a shelter. If they will not return back by repentance, there is no mercy from Lord. If they will not go back [p6] to their previous evil deeds, repentance shall save all the creatures and the Lord does not revenge against the previous sin. If there is he who does not confess, he exposes his sin and crime before the Lord. And Bärtälomewos has spoken and said "Lord, let your ears be attentive to the voice of my supplication. If you, Lord, should mark inequities, oh, Lord, who could stand?¹⁰²" And the Holy Spirit received him [f6r] and said "I will forgive what I want and I will give mercy up on whom I loved; However I myself, love you like my saints and your name was inscribed in the image of your face in the ark of heaven."

[11]. Assuredly, Bärtälomewos was fairly nominated for he was gifted a good name by his God. And the meaning of Bärtälomewos is white and fine vine for a vine yard is a pleasure for mankind from which they take a fruit of drinks that makes glad the heart of man. Likewise, due to his generosity, our father, Bärtälomewos resembled like vine yard from which they gathered the fruits of learning that satisfied the believers of the Holy church. Assuredly blessed is the man who makes the Lord trust¹⁰³. The heavenly bodies praised him about his innocent and earthly bodies admired him about his patience [p7] and the vigilants praised him about his generosity and the earthly bodies admired him about his virginity and combat and his saintly heroism seems like this. [f6v]

[12]. And he dressed the cloth of iron and wore a shoe of iron and adorned by the helmet (crown) of salvation and he has taken a sword of the Holy Spirit and fought against blood thirsty and the troops of angles of darkness who are deceitful. He became victorious due to his strength and his wild equipment. And his equipment is the power of God that destroyed the fortress of defense and his shoe is the Holy Gospel that said "behold, I gave you power over all unclean spirits to cast them out."¹⁰⁴ Assuredly, the heavenly bodies praised him for this man of God, Bärtälomewos. And the heavenly bodies praised him and said to him "Glory to you and to your lips that did not remain silent to praise the Divine like Ἐνῥονυος; glory to your ears that did not hear evil words like Μάκρυος; glory to your hands that provided sacrifice of Divine in purity like Επιδανυος; glory to

¹⁰² Psalm 129

¹⁰³ Psalm 39:12

¹⁰⁴ Matthew 10:1

your legs that run to accomplish good running like Awkatəyos; [f7r] glory to your mind that did not thought corporal needs like Yohännəs.

[13]. Glory means they really glorified him for it is narrated about this man of God like this:- who did not killed and did not commit adultery; he did not steal and did not transgress; he did not insult and did not gossiped against; He did not angered and did not hit and tricked ; he did not deceived and brought forth evil things in his mouth [p8]in his entire life. And he resembled as dove in his innocence and resembled as sheep in his patience; and he resembled as the angles in his vigilance while he is a humanbeing; and the evil of the world didn't defile his flesh carrying of the scapular of angles like his fathers. [His scapular] is not from angles but it is from Divine. Till now, I didn't start the tale of the greatness of his generosity.

[14]. Those of you, let be hear me for I tell you the news of his generosity: he has not stop praying, fasting day and night and did not waste (his time) even for an hour carelessly. [f7v] And his cloth is the skin of animals and he was very far away from corporal needs pursuing of his truth. And he resembled like his teacher and he did not vomit his saliva on earth (for the glory of) the holiness of the Lord of the truth. And the meaning of the saliva that did not fell is the command of God in his whole life. And his entire life span is one hundred ninety nine years and nine months which is recorded in a letter that found in the house of archives which the past fathers stored. And his miracles that performed during his life time are amazing to hear.

[15]. And one day, they ordered him (Bärtälomewos) to keep the fruits of the earth (from) the monkeys which is known in our country by the name Zəndäro and həbäy in Təgray. And those monkeys want to eat [the fruits of the farm] so that pious, merciful, our father gave them permission to eat and after (awhile), he also ordered them to stop, but one of them transgressed his word and he (Bärtälomewos) said "is it right to transgress my word?" and at that time, the monkey has died [p9]at the middle of the farm. Have you seen the innocence of respected, spiritual, father, (Bärtälomewos) as he has ordered the monkeys to eat the fruit of his farm?" [f8r] but to us, if we will see them eating the fruit of our farm, we would abandon them by stone, stick and sling, even if we will (simply) see them, we would screamed loudly and angered over them not to be approach [to the farm].

[16]. And one of his miracles is: - he embraced the tiger in his hand but to us if we heard his roar; we would flee and closed the door of our house. And if we don't believe by this [miracle], there is also one miracle of our father, when one woman called Iyopäraqisia has taken greens [to the place] where there is saints, the pates fell down on the big cliff from her hand and it was found without unpacked its cover while she calling the name of this combative, our father. One day, and he also exposed his great miracle in the day of his commemoration, when they [his follower] ascending up, the vat fell down on the ground and was found without unpacked its cover by the prayer of this blessed [Bärtälomewos].

[17]. And also I will tell you his deeds from the [f8v] beginning for they asked me latter:- the country of that spiritual, our father is Ṭaṭra¹⁰⁵ Zä-Märäwa¹⁰⁶ and his honorable father and mother are from the royal family of Wag. And when he reached at the age of adulthood, they [his parent] engaged him to be married and made him married to a woman and when that bride married him, [p10] she said "You should do not approach me for I am sick" and our father didn't touch her in his hand and then that bride died within a week and our father didn't feel wrong for he would not volunteer from the beginning to marry a woman unless he was enforced by his father and mother.

[18]. Then he got a reason and went secretly separating from them (his family) and he didn't hold provisions [food for journey] and has no shoe and he reached at a parish called Wägr and lived there for forty days [as a novice]. After this, he visited parishes to observe the acts of monks; observe means watch carefully. After a short period of time; he went to the place of shäwa and met with our father Täklä häymanot [f9r] in Däbrä Libanos.

[19]. And Täklä Haymanot said to our father "from where the guest?" and spiritual, our father said to him "My country is bəḥerä Şəbaḥ; bəḥerä-Şəbaḥ¹⁰⁷ means the country of the Lord. And our father, Täklä Hyamanot said to him "why do you come to this place?" and spiritual, our father said "because I want to be a monk and told him what had happened from the beginning.

¹⁰⁵ It is an area about 30 km west of Alamaṭa in which the saint born in a specific area called Yənalqa. The term Ṭaṭra used differently as Şäşära by Təgrəyans and Ṭätära by Amhārāns.

¹⁰⁶ Märäwa is a rural periodic market located in the north east exereme parts of Lasta, about 35 km west of Alamaṭa and south of Agäw Land (säqoṭa). It is an important center of exchange of commodities such as cereals, oil seeds, live animals etc between highlanders of Lasta and lowlanders of Rayya and the surrounding area. A road from Alamaṭa west to Märäwa existed since ancient time, but as of 1990s constructed and updated, thus, it is usable only in good weather by four wheel vehicles.

¹⁰⁷ Lit. meaning the country of light

And our father, Täklä haymanot received him pleasantly and spiritual, our father (Bärtälomewos) said to him “You shall dress me ’askema (Scapular), and our father, Täklä Haymanot said “why do you ask me about a monk hood” and spiritual, our father, said to him “Because God has ordered you [p11]to dress me.” ’askema means the joy of Holy Spirit. And Abba Täklä Haymanot said “let it be the will of God”and then he clothed him a monastic garb and (Bärtälomewos) went to the place of Ėnfraz and lie down in the Island which is called Maṣrah and he met with Anoryos and stayed with him for a long period of time and made multitudes of miracles.

[20]. And one [f9v] of his miracle was: when Yafqərännä Ėgzi’a¹⁰⁸ and Abba Bärtälomewos stood up together, the milk gushed out under the foot of Abba Bärtälomewos and water under the foot of Yafqərännä Ėgzi’a. And our father Bärtälomewos dissatisfied about this [miracle] and said? and he said “how satan done this to deceit by sprang out milk?” and Yafqərännä Ėgzi’a know in his spirit and said “how do you disappointed in this for it is not from Satan but it is from God for God exalted you in heaven and the implication of milk is a man whose deed is sweet like milk, will rise behindyou.

[21]. And during that time a righteous man has appeared and became known in his all ethics and he has been forbidden from eating all the fruits of earth and then he said to his friends “for what will it profit us un-eating of bread that they cooked in fire?” [p12]and they said to him “what is it that cooked in fire” and he said to them “now let us be eat Holy communion that cooked in fire” and they said to him “how do you resemble the body of Lord [f10r] like temporal food for the apostles said that he who compared the bread of life with temporal food, he will be punished in judgment; but you despised the body of Christ who saved us in his blood for it is insult that you spoke but it did not concerns us. And he said that I am not understood what you said, it does not made me happy your speech and henceforth, they separated each other.

¹⁰⁸ Yafqərännä Ėgzi’a was a 14th century saint .he was born in Təgray in a specific area called Həgəray from his father called Gäbrä lyyāsus and his mother, Afomya.when he reachd the age of adulthood,he learnt different religious education in his teacher, Mädhāninä Ėgzi’a in a place called Hämle and he received priesthood from the Egyptian bishop, Yohannes and a monkhood from Mädhāninä Ėgzi’a with other six men which are called the six stars such as;Samuel Zä-Qoyāsa, Samuel Zä-Ṭareṭa, Samuel Zä-Waldəbba,Yəsay Zä-Mändäba,Yohānnəs Zä-Gʷārānāqʷa,Tadewos Zä-Baltawor and Yafqərännä Ėgzi’a Zä-Baltawor. His dioces was Ṭana Qirqos and he lived around there devouting his life to evangelical activities upto the end of his life.As it is written in Synaxurium, the day of his commomeration is celebrated in Tahəsas 19. (Sərgəw Häblä Səllase 1981 E.C Vol.--, No.10, p.26-27).

[22]. And one of them said “this man will be Satan because he despised the Holy Communion” and his friend answered saying “Oh! Abba is it true that you said?” and he said “Yes you will be martyr in his hand” and they said “let be the will of God.” And the name of that man was called Zihoti¹⁰⁹ and while this man lived in wilderness, he ordered to his disciple saying “You should go and trap a bear and bring it (its skin) for our cloth” and he (the disciple) went and trapped and the bear caught in a snare [and it was done as Zihoti ordered] and the disciple returned back to his home with the skin of the bear. And this man (Zihoti) said to his disciple [f10v] “You should go and change it by the skin of goat.”

[23]. And then, when he go to a market they [the people who met at market] run away from him while he followed them; they entered into [the market] while he returned back. And this disciple disappointed [p13] and he returned to his home [with that skin] and he told to his teacher all what had happened saying “today, I clothed with majesty.” And to me it seems that for satan distressed the people of market being on the head of that man for the skin of bear will not troubled the people up to they run away but it is the will of satan to deceit this recluse; not to be falsified the word of that righteous (man) saying “He will be satan” because the Holy Spirit shown to him clearly before it happened.

[24]. And when the recluse heard the word from his disciple, Satan enter upon him and he has taken that skin of bear and skinned it and put on his cloth; he came out from his cell and went to the country and the people feared him for satan possessed him. And he caught a sword and started killing the people [f11r]. And spiritual, our father lived until this period. And Abba Gerəlos¹¹⁰ said to Abba Bärtəlomewos “You will not have a fate to be martyr by the hand of man” and Bärtəlomewos said to him “Oh!, Abba let be blessed me and blessed my road not to be

¹⁰⁹In Amharic church dictionary, he is mentioned by the name Qozəmos. He is an Axumite monk lived in the 13th century and he believed in traditional judisim. He went to Gondar with his father and other monk and lived in different places of Gondar such as; Zäzo, Woyna, Dänqäz, Däbrä Gogoben (the monastery of Abba Yafqərännä əgzi'a) and finally went to Northern Gondar in a place called Şällämt where he established a close contact with Fälašoč (those called the house of Isra'el). when he lived in his cell, the Fälašoč brought to him honey and milk in return to his prayer upon the holy water in times of illness and writing of the scripture of Torah for them. Then, he became the focus of attention, valued as a healer, venerated and even worshiped by them. Finally he made persecution upon Christians and burnt many churches and monasteries especially around Dänqäz however, he did not long lived after his open revolt against Christians (Sərgəw Häblä Səllase 1978, Vol.---pp. 21).

¹¹⁰Gerəlos was lived from the 2nd half of the 13th century upto the 1st half of the 14th century and was the abbot of Tana Qirqos. He was believed as the intimate friend of Bärtəlomewos of Zämäda. He died in martyrdom during the reign of Amdä Şayon by the hand of Qozəmos, a monk believed in traditional judisim and made persecution upon monks and priests around Dämbbya (Sərgəw Häblä Səllase 1982, Vol.—No .12-pp. 97-98).

as unsocial” and he [Gerəlos] said that God may direct your road and you will be the father of many and Gerəlos died in martyrdom.

[25]. And at that time, during the reign of Amdä Şəyon, there was bitter oppression and the teachers swore an oath not to be separated each other; these twelve teachers captured twelve candle of light [p14] and they extinguished the light saying “let it be perished our light of priesthood, if we are separated in speech, henceforth, they went to the king to rebuk him and one of them separated in speech and he said that you shall not made wrong up on the anointed of God. But they (the others) went courageously to rebuk him for the king married the wife of his brother. And due to this, there was great persecution up on those teachers and one of them is a patriarch the so called Ya^caqob and patriarch, Ya^caqob directed his way to Iyyärusalem. [f11v]

[26]. And this, our father Bärtälomewos wanted to go Iyyärusalem with him (Ya^caqob) and when he reached at the country of the two virgin Mary; Ya^caqob said to him (Bärtälomewos) “Iyyärusalem is not your fate, you shall return back to your homeland and you will be the father of many and you will bear many children in spirit” and Ya^caqob gave to him the ark of Mary and our father, Bärtälomewos said to him “Let it be as you said” and he returned back by the will of God and he searched where he rest and the Holy Spirit said to him “do not be wandered; your rest place is the place of Zämädo.” And the Holy Spirit led and delivered him to the place of Zämädo and the Holy Spirit said to him “This is your rest place” and he (Bärtälomewos) made a small entry and dwelled and bore beautiful children as Gerəlos and patriarch, Ya^caqob has prophesied saying that you will be the father of many.

[27]. He performed numerous miracles. And I told you [p15] here this from the beginning and he made more (miracle). And he put the ark of Mary in a big cave, which had not decorated in building before that time, but [f12r] its attractive building constructed during the time of his son, Yohännəs.

[28]. Let us be announce you, the Children of church about our father Bärtälomewos who is gifted the grace of God for spiritual, our father himself said that for my God awarded me a worth in his word that never lied for three days saying that my worth is no more important than you; behold, I gave you a covenant that:- all who believes in your prayer and blessed by your hand, and all who confessed himself in your word and all who made your commemoration, or he who

offered an incense and grape and wheat and all what he can do, or he who will go to your church, or he who keep your grave, all people who will go to your grave from distant or near (place), and all who believed in your prayer, or he who will receive a guest, or he who will feed the hungered, or he who watered the thirst and he who clothed the naked and made good deeds for his friend, I shall not remember his sin, unless he returned to his previous sin. Behold, I gave you a worth [f12v] that not lied.

[29]. And when our father, heard that word from the mouth of his sheep, he kneeled down in his knee and bowed to him and said that praise to you, and to your father and the Holy Spirit. And our father did not want to reveal his combat not to be flattery to him, but this is written [p16] from which revealed for spiritual, saints. And he became a martyr six months later that they (Saints) seen it clearly. And this Spiritual, our father finished his life time in good oldness and died, and the saints mourned for him and buried him as the Holy Spirit told to him (Bärtälomewos) that your final rest place will be the place of Zämädo. And the construction of his place of grave was during the time of his child, Yohännəs, and they built and decorated it in good accomplishment and it has not been need a herb for its roof, because the tent of stone covered up on her and the art of its construction attracted me and its building is in the likeness of cross. Praise to God! Who beautified her construction forever and ever Amen.

[30].[f13r] Give ear, let me tell you the miracle of our father B.L that happened after his death; there was a man called krəstos Hărăyo in the country of Hărarfa in Qăbshăt¹¹¹ who was abundant in virtue; he reported that when he went [to celebrate] the commemoration day of Bärtälomewos; they (saints) found him (and) there were Nathnael the apostle, Ěndryas, Tadewos, and Zākaryas, the son of Bărakyu who is the father of Yohännəs, the baptist and Abba Bärtälomewos who advanced in good age and orthodoxian; our father said me that where are you go and I said that I go to the land of Zämädo for commemoration of our father, Bärtälomewos; today is light (eve) and tomorrow will be the commemoration of his death.

[31]. And he uttered and said to me “do you love Bärtälomewos?” And I said to him “Yes! We love him; he is the father of our soul” and he exposed to me [p17] and said that I am Bärtälomewos and he declared about Abba Yohănnas and said that you should hear me about

¹¹¹A small village about 10 kms north east of the monastery of Dăbră Zămăda.

Yohānnas for he (Yohānnəs) said that I will not seat [f13v] on the throne of Bärtälomewos and he did not know as (my self) arbitrate with God about him to be saved and lived for a long period of time. And Bärtälomewos ordered me to tell for him (Yohānnəs) saying that from this time onwards, you should know yourself, there after, they disappeared from me. He (krəstos Häräyo) said like this and during this time, Yohānnəs spoke about this and (said) that he (kerstos Häräyo) told me and I am his witness as it is not false.

[32]. And our father, Yohānnəs himself spoke about Bärtälomewos saying that he (Bärtälomewos) rebuked me many days saying that why do despised my speech and how long will your heart hardened for God glorified and loved me and no one greater than me from the thrones of patriarchs except the throne of Marqos of Eläwaskəndria. And He (Yohānnəs) said again “I have seen Abba Gabrə’el, our patriarch sitting on the great throne and while I seen, I kneeled down and Kissed his knee and I said to him “Let be you anoint me with the oil of Bäläsan that is Meron” and he said to me it is not fair to bee anointed by me for you are sitting [f14r] on the throne of Bärtälomewos, your father, but it is fair for you to anoint others. He gave me form the oil of Meron.

[33]. And he also said that one woman who feared God told me that saying “I have seen a great country that looks like [p18] a sun and I said that whose country is this? And they said to me “It belongs to Bärtälomewos and its name is Wäsən ’albati Wä’abar ’albatti; those who venerated the Lord entered in it. Our father, Yohānnəs stressed it not to be said “it is false” by people.

[34]. And one of the miracles of respected, father, Bärtälomewos is: one day, when the monks of parish devoted under big cliff, a big rock slide down and the son of Bärtälomewos Abba Bă’amin condemn it (the stone) and said that I swore you in the prayer of Bärtälomewos; you should not move down then instantly, the big rock suspend at the middle of the cliff without strap and this is not false but [f14v] it is true; we have always seen it in our eyes, and if there is who denies it, let you may go to see this big rock where it is to admire the work of God. And if this big rock will fall down to the direction of the house of saints, there would not be saved all creatures; to say nothing of men, if it would be found houses and big trees in front of it, it will be dashed them into pieces in a instantly.

[35]. This all done by the prayer of our father, abundant in virtue and majesty; lover of man as Christ; willpower like Peṭros; the perfume of tongue like pawlos; fragrance of virginity like Tewogolos; pure in deed like Mäqars; fragrance of priesthood like Gorgoryos [p19] and Baslyos; full of intelligence like Qerlos and Sawiros; bearer of message like Istīfanos and preacher of confession like Yohännəs and speaker of wisdom in Holy Spirit; ray of light as Oryares; finest in beauty like Atrakos and like ʿEyyaspis; [f15r] wonderful eloquence like Nablīs (small bell); strong in faith like Admas; sweet in tongue like Matewos; brilliant in mind like Marqos.

[36]. Full of knowledge like Luqas; teller of theology like Qälämsis; doer of wonderful miracles like Giyogis and Märqoryos; rebuker of hearts like Filipos; reprimander of flocks like Natnaʿel and Tadewos; the teacher of Nations and peoples like səmʿon and ʿEndryas; shepherd of sheep like Yaʿaqob of Zä-ʿElfəyos and of the son of Zäbdewos; mentor of education like Yaʿaqob, the brother of Jesus; store of innocence like Bärtälomewos; treasury of patience like Tomas; book of praise like Gälawdewos; treasure house of praise like Ewostatewos; tripled in blessings like Atnasiwos; plate of humbleness like ʿEnṭawos; pots of happiness like Filatawos; habitual in prayer like Arsanyos; lovely in memory like Qerlos; golden name like Nob and Yohännəs; sweet in memory [f15v] like Bulla and Abranyos; eloquent lips like Tewodros.

[37]. Spiced in speech like Romanos; the pot of holiness like Eliyāwtros; despiser of world's pleasure [p20] like Gäbrä Krəstos; the house of revelation like prophets; sweet in praise like Apostles; pure like angles; ruthless like martyrs; patient like ʿEyyob; the father of many like Abrəhäm, Yəshäq and Yaʿaqob; his attractiveness like Arəyob(sun), interior pillar of Argob; the harp of prophecy like Elyas and Erməyas; the highest in word like Isayəyyas; fountain of holiness like Mikaʿel and fountain of good news like Gäbrəʿel; fountain of knowledge like Rufaʿel and fountain of intelligence like Saquʿel; fountain of praise like Suryal; and fountain of prosperity like Uraʿel; fountain of praise like Afnin and Fanuʿel and fountain of hymn like Kirubel and Surafel; pond of life like Həzqʿel; the fruit of prophesy like Sutuʿel; the servant of Old Testament [f16r] like Muse; judge of Israʿel like Awsie; lover God like Set and Henok.

[38]. This our father, Bärtälomewos who dressed the Holy Spirit and departed from the world like Enṭonyos; pleasant smell of generosity like Asqäpador; who have numerous fruits like tree of Libanos; and his fruit is not children but good deeds is called fruit as the Apostles said that

you shall follow to righteousness in your faith from your righteousness; to knowledge from the interior of knowledge; to patience from the interior of patience; [p21] not to be adultery from the source of purification; to worship from his worship; to brotherhood from the interior of brotherhood; to Love from the interior of Love.

[39]. And if you have all these; you are not loafer and without fruit. Behold a fruit similar to the tree of Libanos that piled up in Şəon as Isayəyyas said that blessed is the man [f16v] who has a fruit in Şəyon; and houses in Iyyärusalem. Behold, He entered Iyyärusalem where he constructed as Paul said that If our houses in earth will destroy; we have a citizenship in heaven.¹¹² He also said that our country is heaven.

[40]. And Əzra said that there is a country that constructed in wilderness and filled with prosperity and its course of road is narrow and [it is located] in a cliff, and it is encircled by fire in her right side and ocean in her left side, and it cannot hold except the course of single foothold of man. If it is given to a man who inherited it and if he does not passed through that narrow course, how he find his inheritance.¹¹³ He again precedes and said that you who are saved, if you will not cross for this entry and this sin, you cannot found it that reserved for you. And Əzra told and said that Saints endured a narrow [gate] pleasantly hopping of plain.[f17r]

[41]. And the Lord, Christ [p22] said in Gospel “Enter ye in at the straight gate which leads to unto life and few there be that find it.”¹¹⁴ The few entered in it and Hose’a said “For the ways of the Lord are right and the just shall walk in them; but the transgressors shall fall therein.”¹¹⁵ And the narrow gate which is mentioned by Əzra and Gospel; behold, the Holy Spirit interpreted to us in the book of Mäqabian and said “The road of saints is narrow, that is fasting, praying, cleansing of flesh and soul from all blemish and abstain from all meals that the Lord does not preferred.”¹¹⁶ “The cliff” that mentioned by Əzra represent the world and “the ocean” is the desire of the world the “fire” is a sin as he himself defined saying that you who have been saved, if you does not crossed for this entry and this sin, you cannot find it that reserved for you¹¹⁷,

¹¹² Philippians 3;20

¹¹³ Əzra sutuel 5;6-10

¹¹⁴ Matthew: 7: 13

¹¹⁵ Hose’a 14:9-10

¹¹⁶ The second book of Maccabeas 9:22-24

¹¹⁷ Əzra sutuel :6-10

[42]. Behold, our father B.L crossed that [f17v] narrow [gate] in fasting, prayer, vigilance, humbleness and love. He run and escaped from the narrow [gate] as the Holy Spirit interpreted in the book of Mäqabian that the path of the Lord is humbleness and innocence, Love and peace, and good friendship. These are called the five wisdoms”¹¹⁸ and he again said in Old Testament about this, our father and his peer. How it is good! Your houses, Ya‘aqob and your congregation. [He is] like trees that gives shelter; and like paradise planted by the rivers of water; and like tree that the Lord planted in the river basin.[p23]

[43]. Ya‘aqob means Christ, your houses means those of Children of Epiphany as Paul said that you are the house of the Lord, trees means those Apostles, and like paradise means church, and river means the Gospel, congregation means the congregation of trinity those are saints and martyrs, prophetess and Apostles. Behold our father, the man of God, B.L counted [f18r] with these congregation. David address about him and said “precious in the sight of the Lord is the death of his saints.”¹¹⁹ He (David) said this about him and his peer.

[44]. Behold, the commemoration of the death of Bärtälomewos was happened in the first day of the month of Țəqəmt (October) in Hebrew and in Țəqəmt four in Gə’əz. And his tomb was done in the foot of Bäläz that is in the right side and the tomb of Əndəryas below Yaquum which is in the left side for Sälomon made the two pillars and he named Bäläz which existed in the right side, and Yaquum that existed in the left side and the meaning of Yaquum is strong, Ten commandments; Bäläz means upright, that is Gospel and they also named as “the two breasts”

[45]. Praise to God! may the blessing of our father, Bärtälomewos, grace of his glory and the wealth of his help up on us who assembled here for his funeral at his tomb during his departure for all of his children and maid servants, the flock sheep of God.[f18v] May he fight against our enemies [p24] where they going out and coming in from this time forth and even forever more Amen. May God save for he who has written and he who caused to be written, for he who read, and he who interpreted, and he who heard his word forever and ever Amen.

[46]. The third miracle of spiritual, our father, Bärtälomewos, may his prayer live with us Amen. And one day it happened that, one man went to a market and while he returned to his country, he

¹¹⁸ The first book of Maccabeas 17;6-7

¹¹⁹ Psalm 113:7

entered with his donkey that loaded cereals into the middle of the farm of woman, widow so that when she seen him, she anathemized him in the name of our father, Bärtälomewos but he refused [f19r] and ridiculed hearing of her word and went through the middle of the farm. And after he went a little distance far from her, his donkey fell down from a cliff and died quickly and his bones crushed and happened like dry grass in the sight of whirl wind.

[47]. And his intestine was tipped out, the cereals scattered and nothing saved from it. And those who seen it, amazed and was astonished saying that really the power of God is great. Oh! The God of blessed, Bärtälomewos, your word was ompleted that David said "God is awesome over his saints¹²⁰." And when this man observed that miracle that done up on him; he troubled and feared [p25] and told to his relatives and for all of the people of country and all who heard the event, admired the power of our father, Bärtälomewos may his prayer be with his son forever and ever Amen.

[48]. the forth miracle of Spiritual, our father, Bärtälomewos may his prayer be live with us Amen. And one day happened the children of our father, Bärtälomewos [f19v] made ready to take the seed to the farm loading on donkey for it was the season of seed, and the seed was for the memorial feast of our father, Bärtälomewos that celebrated annually as they have done always. While on the way and when they reached to a big cliff, the donkey that was loaded was thrown with a seed that loaded up on him and descended sliding like stone up to the river that exsted at the bottom of the cliff. At that time [the donkey] rose up and stood up at the verge of a river.

[49]. when the children [of Bärtälomewos] seen it, they shouted in a loud voice and said "Oh! the God of blessed, Bärtälomewos you made us like this?" and saying this they came down in other roads to the bottom of a cliff where the donkey fell down to see the situation that happened, for they considered as (the donkey) died and when they reached at [a donkey] they found in a healthy manner eating the grass on the verge of a river and seeing it, they amazed; admired and praised the God of blessed Bärtälomewos who done the power for his choosen. [f20r]

[50]. And after they found the donkey, they went [p26] to search the seed that fell down with the donkey; that was loaded up on it [donkey]; reaching there, they found as it is [the seed] without

¹²⁰Psalm 67:

damage; the leather grain bag also without torn and the seed without poured out and its tying without untied. And they brought the seed and loaded up on this donkey like the previous and taken to a farm.

[51]. After they coming back to the houses, they told for their brothers that all happened up on the donkey and seed and they told for abbot and all monks. And hearing this, [the monks] praised God, the God of blessed, Bärtälomewos. And in the next morning, the abbot ordered them to measure the cliff with a robe where the donkey fell down with the seed, and when they measured it; it measured ninety nine cubits. Praise to God who done a wonder by the prayer of our father, Bärtälomewos, the follower of his way [way of God] and let his mercy and blessing be up on us forever and ever amen. [f20v]

[52]. The fifth miracle of our father, Spiritual, respected, Bärtälomewos, may his prayer be live with his son forever and ever Amen. Give ear, we shall tell you the miracle and wonderful(acts) that God has done for our father, Bärtälomewos, during the reign of our king Ləbnä Dəngl:- the heathen (pagan) rose up against Christians and they looted the country and burnt churches and with this kind of condition reached [p27] at the grave of our father, Bärtälomewos, that named Zämädo and they want to burn it and they nothing do because its system [of construction] is different from other places but it is constructed by the internal part of the rock and the rock covered up on it like firmament and over the head of this rock, water flow out hurriedly.

[53]. And observing of this water, these heathens wanted to be wash for [f21r] they (people) told them as [this water] cured patients and cripples and then when they stood up, the water went away from them to different directions and they encircled with competition wherever it flow out and at that time the water returned back and suspend in an air and having nothing to do, they went their road amazingly telling of their friends. And when they spoken, one Christian man hearing them and told (the miracle) to all people.

[54]. After the heathens went, the water returned and descended like the previous. This all happened by the prayer of our father, Bärtälomewos that the grace of Holy Spirit doubled up on him up to he stopped the water like Iyyasu the son of Elyas, may his prayer entrusted to us from enemy, Davil and demolished our sins forever and ever Amen.

[55]. The Sixth miracle of our father, Bärtälomewos blessed, spiritual, may his prayer be live with us Amen. There is [f21v][p28]a big and most high mountain above the church which is the tomb of our father, Bärtälomewos and one day, a rock detached from this mountain sliding and splintered the rocks and broken the trees which found before its face. When the monks heard, they troubled and disturbed because they seemed as lightings fell down from the sky and it reached at a house which is named Betä gGəbr and fell down up on it (Betä Gəbr) and crushed forcefully and destroyed half of it for the rock is very big and (the rock) was descended and crossed the river that flow out up on the church where there is the cemetery of our father, Bärtälomewos and settled there.

[56]. And the monks stood up and they went to observe that house because they considered as it fell in ruins and collapsed and they feel wrong because they considered as all the property that existed in house was destroyed and reaching there, they found all the property in the house without damage and stored properly as usual. Observing it, [f22r] they praised and honored the Lord who has done the miracles and incredible (things) by the prayer of blessed and pious, Bärtälomewos. Thereafter, they brought this property of house and shifted to other houses and constructed an altar and then prepared Holy Communion and offered offerings to God. [p29]

[57]. Oh! Brothers, you shall see the miracles that the Lord has done by the prayer of devout, Bärtälomewos. The clay pot will not be saved while the stone fell down up on it but the potter's vessel broken into pieces when it fell down up on it; and by the prayer of our father, Bärtälomewos it is saved when the stone fell down and the house collapsed up on it. Praise to God who has done power to his saints who went in truth before him and followed uprightly behind him. For us who believed in him (God), he shall bless us in mercy. And may the intercession of Bärtälomewos save us from the traps of Devil forever and ever Amen. [f22v]

[58]. The seventh miracle of blessed, and pious, our father, Bärtälomewos may his prayer live with us Amen. One day the heathens rose up from the place of Adal and encircled the place of Ethiopia and started killing in sword and spear all Christians that found and burnt churches in fire. And all christians migrated from place to place and from parish to parish with their wives and children and with all their property and no one stood up among all Christians before those heathens for they are hard neck and sneaky [p30] heart and they are passer of law, who don't believe the birth of the Son of God from blessed, virgin, Mary. And due to this, they hate

Christians, believers in God and they don't forgive from murder because they need to be (Islamized) like themselves. [f23r]

[59]. And one blind woman fled with all Christians and reached at a place named Zāmādo with the help of a leader and at that place, there were a church constructed in the name of lady, Mary and the tomb of our father, respected, Bärtälomewos. And that blind woman, after reaching there, sat up on the mountain located at the side of the tomb of Bärtälomewos. And the people of the land and strangers who migrated has gone to fetch water that flow out up on rock and shadowed the tomb of our father, Bärtälomewos.

[60]. And when the son of the blind, widow who led her (mother) observed while they (the heathns) went, he fetch water and returned to his mother and reaching there baptized here saying that may God the Lord of blessed Bärtälomewos be make healing and salivation up on you. And at that time her eyes exposed and she seen well [f23v] and her son being as a witness like tabernacles has spoken the miracles that done up on her to the people of the country. And by the prayer of our father, Bärtälomewos that woman who was saved, stood up [p31] and entered to her country praising of God and exalting of our father Bärtälomewos for the light for her eyes and healing for her sickness that found by the prayer and intercession of Bärtälomewos.

[61]. Praise to God whoh as been praised always, who done miracle for our father, Bärtälomewos by the water of his tomb up to he healed the blind. And for us who assembled together to do commemoration for his name, let be the power of his prayer [serves] as favorite shield that avoids a conflict and conquered enemy. And may his intercession go before us and follow behind us where we made an entry and exit. And for that church, his monastery, may his prayer keep securely not to be looted; consolidate her construction; cover her roof; guard her compound and encircled her fence. She shall live dressing of glory [f24r] and decorating of veneration forever and ever Amen.

Miracle

[1]. In the Name of the Father and of the Son and of the Holy Spirit one God amen. When Abunä Bärtälomewos reached at Däbrä Zämäda; he observed at a shadow to put the ark of our Lady, Mary. And there was a woman under the shadow of the tabernacle of stone and seeing her he went back to the yard and prayed saying "Oh! My Lord and my God and my savior Jesus Christ, the Son of God immortal, the Son of Mary, who incarnated, who led me in Holy Spirit and provoked me to reach at that place by your will. I shall request and praise you for you sent the prosperity of your mercy to me up on that place and you should send your angles of mercy to guide me where I put the ark of my Lady, Mary because there is a woman in the cave with her all property of world. When Abunä Bärtälomewos said like this, our Lady, two fold virgin, Mary the mother of God came in and there were with her the archangels Mika'el and Gäbrä'el.

[2]. And there was that woman in the cave and she (Mary) sent Mika'el and Gäbrä'el to mediate her in love and humbleness to teach us who are conceited to live in humbleness and the angles said to her "would you leave the place for us to put inside it the ark of our Lady Mary?" And the name of that woman was zämäda Maryam and she lived in the shadow of stone and her husband has died and lived as widowhood with her children and with her huge amount of property. And that place is the (land) of our Lady, Mary that has been given by her Son during her flight to Egypt and when rounded the land of Ethiopia saying "Let it be to you that place for your teith" and when the prophesied time reached, the Holy spirit has called for Abunä Bärtälomewos holding of the ark of Mary to live in Däbrä Zämäda by entering the owner of the house for living.

[3]. And that woman hearing the issue (in the mouth) of angles who has been sent from our Lady Mary in the image of elders, she answered and refused them saying that where I go (reached at) and where I retreat and how I live and I have no other (shelter) and I have no the capacity to build the house, my husband died and my children are too young to manage the property and my wealth is numerous that gave me God. And those missionaries, archangels Mika'el and Gäbrä'el, in the image of elders went back for the habit of our lady, blessed, virgin, Mary, the mother of God is like the child who asks a gift while she knows her mind, she sent the elders to her to teach us the path of humbleness for her house is the house of prayer and the house of love and humbleness for who implemented it.

[4]. And even if that woman, our Lady observed the hardness of her heart, she has not don a response against her by way of reprisal rather she brought her in that night with her children and her property without dropping the piece of the grass and fragments of flask and she taken her to a distant and put her upon a plain called Si'ol meda (the plain of Hades) for a frost and whirl wind and coldness that blown upon it. And when that woman woke up in her sleep, she shocked and observed and said that who brought me to Si'ol meda and due to this the place called Si'ol meda till now.

[5]. And our Lady, as she shifted for Dibdiqona and planted in the verge of Iyyariko without destroying its building like that she has not made her to be shocked and frightened rather she put her in a good way. And at that time when Abunä Bärtälomewos seen all that happened, he was pleased in great joy and offer a praise to God and his mother, blessed, virgin Mary, and he entered into a tabernacle of stone and found (the cave) spotless like the palace of a king that has no rubbish filth and he made the throne of wood and the curtain of woods and put there the ark of our Lady, Mary.

[6]. And when Abunä Bärtälomewos prayed and kneeled down, the woman that was lived in the cave came quickly to know the situation of the issue and its end that happened in her compound. And when she reached there, she found Abunä Bärtälomewos with ark of our Lady Mary preparing the curtain of wood (through) praying and praising. And at that time, she was shocked, feared, admired and was astonished and she lacked what to talk and speak and our father, spiritual, Bärtälomewos lived in great joy and serving for our lady in a good mission.

[7]. And the hermits who was born from him in Holy Spirit and called by our lady, Mary, the mother of God grown in number. And that woman said that to him in polite word and begged saying "oh! Abba you should confess my sin for I transgressed the order of God and for I became bad and refused the saints who have been sent from lady, Mary when they told me saying that would you leave your cave for us to put the ark of Mary in your house? Because I doubted and that seemed me a false and now I understood and believed as that place is the place of our lady, Mary and you should confess about my sin.

[8]. And our father, Bärtälomewos said to her "may God confess your sin" and after saying this, he added an advice and said to her "oh! my sister, that place is the place of our lady, Mary from

the beginning up to now for her Son has given her saying that let be that place for your tithe. And today she came because the prophesied time has been reached and you should not dared and suspected in your heart the power of our lady, Mary revealed up on you and upon all your (property of house and placed you on a plain, but if it is from human, he couldn't carry a person and property (at one time) even he couldn't carry a single object and he would frightened you.

[9]. She also spoke and said to him "oh! Our father amen, let it be as you said and my name is Zämädä Maryam and I request you to nominat that place in my name and I will serve the ark of our lady, Mary throughout my life and our father B.L said to her "let it be as you said and your country should be named Däbrä zämädo." This happened, when the prophesy of Abba Gerelos of the Iland of the sea of Meşerah completed for he said to him before his coming to (Däbrä zämädo) "you should go to your fate, Däbrä zämädo." And in the same manner, the patriarch, Ya'aqob said to him "you should go to Däbrä zämädo" and like this, the prediction of saints completed in Däbrä zämädo.

[10]. And at that time the place named Däbrä zämädo and formerly its name was Ğan Amora that named after the noble of the north named häşäy Rāda'i. When he companied to abolish the heathens and when he approached to fight, he said to his troops one by one lonely giving of the beef "you should hold that beef in your waist and while you cleared the heathens, you should rest there and should eat the beef that you hold in your waist." And the troops of the king made like this as they has been ordered (by the king) and all the heathens shocked saying that he who from Ğan¹²¹ Amora came against us and due to this (the place) named Ğan Amora. And our father Bärtälomewos lived a long period of time in combating through fasting and prayer and prostration and vigilance day and night in Däbrä zämädo and during that time no body known him from the kings of the earth except God.

¹²¹ Ğan refers to the place in which a council held to discuss the issue of kings. There are also many places which are known with this name such as; in Gondar, Lasta, Amara saynt, Təgray.

CHAPTER FIVE

Conclusion and Recommendation

The source of Ethiopian genre of literature was the Ethiopia Orthodox Church. Of which Gädl is the most important constituents of Gə'əz literature. The saints played a crucial role in the political, social, economic, literature and religious aspects of the country. The points of my findings concern the historical and philological analysis of Gädlä Bärtälomewos are summarized as follows:-

Abunä Bärtälomewos is one of the disciples of Abunä Täklä-haymanot and known as the founder of the monastery of Däbrä-Zämäda. He was born from the royal family of Țäṭära Zä-Märäwa (~35 km west of Alamaṭa). As we have seen above, according to some written and oral traditions, there is ambiguity about the period of Abunä Bärtälomewos and the foundation of his monastery. Some sources, both written and oral traditions indicated as he lived during the period of Yəmrhannä Krəstos and founded the monastery at that time. Others said he lived during the period of Yəkunno-Amlak and the church became a monastery in 1270. However, in the analysis of the existing Gädl; Abunä Bärtälomewos was received the ark of st. Mary from the 14th century Egyptian bishop, Ya'aqob during the dispersion of monastic church fathers because of their dispute with king Amdä Şəyon and founded the monastery of Däbrä-Zämäda. Thus, from this, we can say that, he was lived from the end of the 13th century and the first half of the 14th century. In the analysis of the Gädl, the researcher has tried to show the philological aspects and linguistic features of the Gädl. Some historical and religious elements also draw from the Gädl.

5.1. Recommendation

- Text archeologists (philologists) should gathered all the available manuscripts and even discover the lost original manuscripts by searching in different places (may be at Gunda gundi, and other neighboring parishes) which are rumored to hold the original manuscripts and investigated more.
- Ethiopian Orthodox Täwahədo Church and other concerned bodies should be preserve the valuable Manuscripts and other heritages of the monastery.
- Because of his momentous religious and historical significance, Abunä Bärtälomewos and the history of his monastery should be incorporated in Encyclopedia Aethiopica.
- It is better to open department of philology in the rest of the university through which to discover and utilized the forgotten and valuable manuscripts throughout the country.

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DECLARATION

I, the under Signed, Declare that this thesis is my original work, has not been presented for a degree in any other universities and that all sources or parts of materials thereof used for the thesis have been duly acknowledged.

Name _____

Place: Addis Ababa University School of Graduate Studies

Date of Submission: August, 2012

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

Advisor

Name _____

Signature _____