



Addis Ababa University
School of Graduate Studies

Historical and Philological Analysis
of *Gädlä* Mäzðra‘ðtä kðrðstos

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September 2010
Addis Ababa



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A Thesis Submitted to the School of Graduate Studies of Addis Ababa University in partial fulfillment of the requirement for a Master of Arts Degree in Philology.

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DECLARATION

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

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Abbreviations

A.D. =anno Domini (‘year of the lord’);
Ca. = circa (‘about’);
Cp. =compare;
d. = died;
f (ff) =folio(s);
G. =gädl
i.e. =id est (that is [to say]);
Ms(s)=manuscript(s)
Om. =om. (‘Omitted’);
viz. =namely.
Ms(s)=manuscript(s)

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TRANSLITERATION

In this thesis, sources in the ሿ language are cited from the hagiography of *Abunä Bātrā Maryam*, which is the source language. Their English transliteration is as are local names of books, places and personalities.

The researcher used the *Encyclopedia Aethiopica* transliteration system. The consonants which the researcher used in the thesis are illustrated as follows:-

ጠ = Bā

ጡ = Bu

ጢ = Bi

ጣ = Ba

ጤ = Be

ጥ = Bð

ጦ = Bo

Some ሿ sounds have no equivalent in the English language, so they are transcribed as follows:-

ሀ = h

አ = ’

ዐ = ‘

ሸ = Š

ፀ = Š

ቸ = Č

ኸ = Ñ/ñ

Abstract

Mäzðra‘ðtä kðrðstos lived in 17th and 18th cent.A.D. He established a monastery in Adðwa wäräda near Yäha which is named after him. He established his monastery after he received land-grant from king Fasiledes. The primary source of his biography is his *Gädl*(vita) which was copied in 1926 E.C whose archetype has been destroyed by fire. It deals extensively with the life of the saint with some facts of that era. Though its historical significance is minimal, it discusses the saint’s close relationship with the then monarchs. The paper is intended to present an edition and translation of *Gädlä* Mäzðra‘ðtä kðrðstos.

Preface

This thesis is divided into seven chapters. In the first five chapters, general introduction, Mäzðra‘ðtä kðrðstos’ biography and contribution, and text analysis are included. The following two chapters deal with text, translation, and general conclusion with recommendations. It also uses operational terminology and abbreviations which are listed in the first chapters. Moreover, less known toponymes and antroponymes (Mäguna, Mäzðra‘ðtä kðrðstos) are transcribed phonemically using the Encyclopaedia Aethopica transcription symbols in the text and translation (i.e. chapter 6 and 7 respectively). The number of pholios is indicated at the end of every folio within brackets (). In addition, the obelii (singular obelos-cross) †...† are applied to locate the corrupted or omitted words.

Chapter One

1. Introduction and background of the study

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

The hagiography ¹of Mäzðra‘ðtä kðrðstos is one among the many Mss. which has not been thoroughly studied so far. As the rest of Ethiopian hagiographies the Ms., which is available, is named after the saint Mäzðra‘ðtä kðrðstos. Therefore it is known as *Gädlä* Mäzðra‘ðtä kðrðstos.

Mäzðra‘ðtä kðrðstos is a local saint of the native of Gondar. His father was Läbase kðrðstos, who was a *däğazamač* ² and a close friend to king Fasil. His first name, which his mother gave him, was *korno*. But later on he was given a Christian name Mäzðra‘ðtä kðrðstos by *Aba Sðnä kðrðstos* who had baptized him in his early childhood. His mother, Milanya, was able to bear him with a lot of prayer and supplication because before she Mäzðra‘ðtä kðrðstos had had five children who did not survive long in life. At this time the Portuguese missionaries had been favored by the then king Susenyos, ³ who himself was converted to Catholicism and had made it state religion regardless of the reaction from the local people.

As a result of this, Milanya fled to the monastery of Wälätä Pétros. ⁴ But she died after a short stay in there. One day, Läbase Karasatos took his son to the palac Mäzðra‘ðtä kðrðstos e of king Fasil⁶. Having seen the good-look and beauty of the son, he was so astonished and deeply attracted that he told his royal members that he would give his daughter to him. But preferred to live a celib Mäzðra‘ðtä kðrðstos ate life and serve his God his entire life. Then he left the palace for *Aba Ya’aqob Zägämud* monastery in which he met *Sanä Karasatos*.

After having served the monastery for years, he became a monk. Shortly after, soldiers who were sent from his father had come to take him to the palace, but he escaped from them and, at

¹It is used as equivalent to *Gädl*.

² A high military title.

³ King Susenyos is the father of king Fasil. He reigned from 1604-1632.

⁴She is a nun saint from south Gondar.

last, he established his own monastery known as Däbarä Hämälmal near *Yeha* in Tigri region and he died at the age of 93 on the 29th of *Gðnbot*⁵.

1.1 Statement of the problem

The value of *Gädl* interms of understanding the contribution for the reconstruction of the political and ecclesiastical history of Ethiopiajn is inversely proportional to the distance in time of the saint whom they intend to celebr ate and the date of composition or writing of the *Gädl*.

The *Gädl* whose copy I have in my hand dates 1761 the year in which the manuscript was written probably shortly after the death of, according to the narration recorded in the text. Thus, the composer of the hagiography attempts to reflect his beliefs while discussing the biography of the saint. In this case, we should recall that hagiographic literature, despite its saintly subject matter, did not partake of the exalted status of canonical literature. Because the monk writing a *Gädl* felt free to shape and supplement his material to his purposes, since he knew that no one was compelled to accept the truth of his narrative. Similarly, the scribe copying a *Gädl* did not necessarily follow the same rules as one copying a Biblical text.

It is thus to the scribes that we owe the perpetual renewal of hagiographic texts. As a result of this continual revision, it is frequently impossible to produce a critical text of a hagiographic work.⁶ What I do is to distinguish interpolations, deletions and errors committed by copyists and examine these in order to gain a better understanding of the sources, the manner and the situation in which the scribe or the author have used them. Therefore, in this work I put my effort to distinguish the insertions and deletions so as to reconstruct the archtype⁷ of the text thus, I, for the time being, restrict the study only on the *Gädl* because as many other *Gädlat*,⁸ this *Gädl* is also followed by miracles of the saint (*Tä‘ammar*) and *Mälka’* in his honor.⁹

1.2. Objective of the study

⁵ The 9th month in E.C. which in turn is May in Gregorian calendar.

⁶ Stephen Kaplan 1982: 19.

⁷ The first copy after the original text.

⁸ It is the plural form of *Gädl*.

⁹ *Encyclopaedia AEthiopica* Vol.2 P.643.

The major objective of the study is to reconstruct the text of based on the existing Mss. by employing textual criticism.¹⁰ In line with this major objective the study tries;

- a) To find out the exact time in which saint Mäzðra‘ðtä kðrðstos had lived.
- b) To show its historical and ecclesiastical relation to the time of that period.
- c) To bring to light its contribution to the then time religious schism.
- d) To show the philological value of the manuscripts of *Gädlä* Mäzðra‘ðtä kðrðstos .

1.3. Significance of the study

The researcher believes that the outcome of the study will help;

1. Understand the life and work of the saint Mäzðra‘ðtä kðrðstos in relation to the history of Ethiopia in general and ecclesiastical history in particular.
2. This study may also be of some help for researchers and historians to undertake extensive studies on the monastery founded by the same saint and also its historical connection to that period.
3. The result of the study will also be useful for those who would like to make use of the edited text for the public.

1.4. Design of the study and methodology

The best method the researcher will use to undertake the research on the existing manuscripts is textual analysis. Hence, such type of research will be conducted.

1.4.1. Data gathering

- The main sources of the present study are the manuscripts of *Gädlä* which are found Mäzðra‘ðtä kðrðstos in *Däbrä Hämälmal*, *Yäha*, Tigri.
- The secondary source is based on the relevant books, catalogue of Mss and journals will be consulted as well. Therefore, the researcher will have devoted his time in library.
- The researcher is also expected to take a field trip to *Däbrä Hämälmal* monastery in Tigri region near *Yäha*, because the Mss. are found in this monastery.

1.5. Review of related literature

¹⁰ The complex of rules and procedure employed to identify and eliminate these errors, and to reconstruct the original text, or at least to go as near as possible to it.

Up to this time, the hagiography of saint Mäzðra‘ətä kə̀rə̀stos has not been thoroughly studied. But three scholars discussed about the *Gädl* in an introductory and bibliographical list of saints with a very short description about each of them.

The first is Roger Cowley¹¹ who gathered and made a list of Geez Mss. which are found in Tigri region. Kinefe- Rigb zelege¹² has also prepared a list of 201 names of saints with a short description of material resources available for each, both published and unpublished. But the article mentions Mäzðra‘ətä kə̀rə̀stos as the 14th c. saint which is contrary to the established tradition and the written documents.

The other Amharic book written by Mäarakoreos Aräga¹³ has given general biography about Mäzara‘atä Karasatos. From this we can understand that no scholar has made philological work on the Mss.

In addition, Conti Rossini¹⁴ has also published the letter of King fasiledes in which it mentions several toponyms which had been granted to Mäzðra‘ətä kə̀rə̀stos. These place names which are mentioned in the letter are: *Yäha, Mätaro* from top to bottom, the land of *'Ahəsa'a, Däbrä Anəbäsa, 'Ada'əgo B'adi 'Abay, May Qisabo*, land of *'Asəgäde, Bä'at Mədər*, land of *'Ado Əwərat*, land of *Sire* and *Dəngorgora* the whole *,Hədadəma, Däbəre, Sägəla, Əda Aba Samuel, da'əro Tə 'əna, Əda Zəbə'e, May 'Ahərus*. At the end, the letter concludes by anathematizing anyone, whether a government official or anyone responsible of the areas mentioned, not to claim those places, by the authority of the apostles Peter and Paul.

¹¹ Cowley, Roger, 1971, 24

¹² Kinefe- Rigb Z. 1975:57-102

¹³ Mäarakoreos Aräga, 1998 E.C.: 92-95.

¹⁴ Conti Rossini 1909:48

Chapter Two

2.1. History of the monastery of Mäzðra‘ðtä kðrðstos

The monastery is called Mäzðra‘ðtä kðrðstos communal monastery. But Kinefe-rigb Zeleke has written that the monastery is called *Däbðrä Hamälðmal*. According to the abbot of the monastery Aba Täklä Häymanot Gäbrämädðhðn¹⁵ the later name is the name of an area down the mountain on which the monastery is located. It is named *Däbarä Hamälðmal* because of its fertile land. Hence eucalyptus tree and other trees are grown especially in this area. The rest of the surrounding is an arid land. The monastery is 54 km far from the town of *Adwa* which is an hour and half walk from a small village known as *Yäha*, and it is located on top of a high mountain.

The monastery has been founded by Abunä Mäzðra‘ðtä kðrðstos. But before the establishment of the monastery there was a small church close to the monastery in the name of St. Georgis. According to the vita, Mäzðra‘ðtä kðrðstos was wandering from place to place in search of fertile land which is suitable for farming. The vita describes it.

ወእምድሃረዝኒ ነገር ኮነ የዓውድ ውስተ ሐቅል ወየኃሥሥ ምድረ ሠናይተ ዘትከውን ለእክል።
ወእንዘ የዓውድ አሐተ ዕለተ ረከበ ምድረ ሰናይተ ዘስማ ማይ ቅፃቦ። ወእምድሃረ ረከባ ለማይ ቅፃቦ
ኢጉንደየ ረከቦታ ለማይ ዱር መካነ ጽማዌሁ። (f.57v). After this subject, he was wandering in the fields and looked for a fertile land which is suitable for farm. One day, when he was walking around, he found a good land which is known as *May Qðšabo*. After he found it he did not linger in finding *May Dur*, the place of his strife. (f..57v).

He found his permanent abode, which is *May Dur*, after a certain holy monk foretold that he would find it soon. Then Mäzðra‘ðtä kðrðstos and his disciples made a small shelter which protects them from the warm sun and from the cold of the night. The monks began to farm, and the harvest was too surplus that they handed out to the local people. Later a few monks gathered and became disciples of Mäzðra‘ðtä kðrðstos .

The development of Mäzðra‘ðtä kðrðstos monastery had begun after the saint and his disciples established a church of *Kidanä Mðhðrät*. (f.58R).

2.2. Current activities

¹⁵ The interview took place with the abbot of the monastery, Aba Täklä Häymanot Gäbrämädahan on the 13th May, 2010.

Since the establishment of the monastery by Mäzðra‘ðtä kðrðstos, the monastery has been functional for over 300 years. During the establishment of the monastery the vita tells us that a number of monks lived in it. Later on the number of monks fluctuated due to some factors. For the last 50 years, the abbot of the monastery, Aba Täklä Häymanot Gäbrämädðhðn told the researcher that their number decreased significantly. Now, when the researcher visited the monastery only fifteen monks reside in the monastery. The vita tells that the first batch of monks who came to the monastery following Abunä Mäzðra‘ðtä kðrðstos died of a disease known as *Bðdðbðd*, an epidemic.

After the Därðg regime proclamation of ‘land to the peasant’ the monastery had lost its big and fertile land known as *May Dur*. Only a very small portion of the land is owned by the monastery today. Moreover, rivers located in the surrounding of the farm land of the monastery have dried. Hence access to water has become so difficult. Because of these and other problems the monks have flown to the near by towns as well as to other monasteries.

2.3. Administration

The monastery has no organized (written rules and regulations) administration. But the current abbot of the commune, Aba Täklä Haymanot serves the monastery by preserving and administering the farm land of which major portion is distributed to the local farmers. In addition to this, the abbot is undertaking a process in order to have certificate from *Adwa* town municipality for the land of 16,730sq.m. which has been granted by aba Täsfamichael Abay who was formerly member of the monastery, which is located in the town of Adwa. As aba Täklä haymanot said the municipality of *Adwa* Town does not allow the monastery to go on producing farming products on the land, since it is developing town houses must be built on the land, according to the municipality. Therefore, the monastery is striving to secure the land by building houses on the land.

2.4. Developmental activities

Regular devotion and prayer is common while physical labor and some other activities are divided among members of the community. Sources of income for the monastery are the monastery-owned land and the charitable believers.

2.5. Traditional church school

The monastery is not known for its traditional school. But it has over 300 manuscripts which have been preserved since the time of king Fasiledes. From among the four traditional subjects or field of studies only *Qðddase* is offered currently. Even this is not that much wide and known. But only the monks who live in the monastery learn it.

2.6. Mäzðra‘ðtä kðrðstos as an abbot

The vita of Mäzðra‘ðtä kðrðstos tells us that the saint had a deep desire to live in solitude. When he was in *Gundagunde* a holy monk told him that the place was not his portion. (f.41v).

Later he made an abode in a place called *Šðnðfa Sä‘at*. Shortly after, twelve monks came to him by the will of God (f 42R). After a few years all the monks died of malaria. Then after, having discovered *May Dur* Mäzðra‘ðtä kðrðstos established the monastery. He established it not because he wanted to, but the monks could not stop from coming to where he lived. The vita tells this as follows ወእምድገረ ጎዳጥ መዋዕል ሰበ ሰምዑ ደቂቁ መነኮሳት ከመ ሀሎ ውስተ ደብረ ማይ ዱር መጽኑ ጎዳጣን መነኮሳት ከመ የሐውጽዎ። ወእምካልዓትኒ አህጉር ብዙኃን መነኮሳት መጽኑ ወተጋብኑ ጎቤሁ። ወዘንተ ርእዮ አቡነ መዝራዕተ ክርስቶስ አእመረ ከመ ኢፈቀደ እግዚአብሔር ተባሕትዎቶ ወርሐቆቶ እምሰብእ After some time later, when his disciples heard that he was in the mountain of *May Dur*, a few monks came to see him. And from other monasteries many more monks came and gathered. Seeing this, Mäzðra‘ðtä kðrðstos realized that God did not will that he may remain solitude and be far from people. (f. 62v-63R).

And Mäzðra‘ðtä kðrðstos ወሐነጸ ቤተ ሠናይተ ውስተ እግረ ደብር ወገብረ ምኔተ። ወአንበረ ህየ ደቂቁ በከዊነ ፩ ማኅበር በጃልብ ወጃሕሊና። And he built a good house in *‘Egðrä Däbðr*. And he assigned an abbot and made his disciples live in there in communion, in one heart and in one thought. He had arranged his monastery according to the order of *Mäguna* and *Wärðq Läbðho* (f .62v).

Then Mäzðra‘ðtä kðrðstos wanted to remain separate from his disciples. ወከመዝ ሠርዖሙ ለደቂቁ በኩሉ መዋዕል ሕይወቶሙ በከመ ተምህረ እምአበዊሁ ቅዱሳን ሥርዓተ መገና ወወርቅ ለብሐ። ወወእቱስ አቡነ መዝራዕተ ክርስቶስ ኮነ ይነብር ውስተ ደብር ባሕቲቱ እስመ ተፈጸመ ሎቱ ተምኔተ ልቡ ወኢይወርድ ታሕተ ደብር በከንቱ ዘእንበለ ለበቀኔተ ማኅበር ወዘእንበለ ነገር እንግዳ። In such a manner he arranged his children in the rest of their life as he was taught from his holy fathers of *Mäguna* and *Wärðq Läbðho*. But Abunä Mäzðra‘ðtä kðrðstos was living alone in the

mountain, for the desire of his heart was fulfilled. He did not come down for nothing, except for the benefit of the community and for something new.

When he became old, he assigned an abbot for the community. **ወሶበ ደክመ አቡነ መዝራዕተ ክርስቶስ ወበጽሐ ንበ ርስዓን ጥሉል ጸውዓ ጅዱ ዘያፈቅሮ እምደቂቁ መነኮሳት ዘይብልዎ አባ አስካለ ማርያም።**(f.69v) When Abunä Mäzðra‘ðtä kðrðstos tired and reached old age, he called one amon his disciples, *Aba Asðkalä Maryam*, whom he loved (f 67v). After he urged his disciple repeatedly *Asðkalä Maryam* accepted his urge. And he said **ኦአቡዮ ባርከኒ ከመ ያክህሊኒ እግዚአብሔር በጸሎትክ ቅድስት አምጣነ ኢበፃሕኩ አነ ለዛቲ ስርዓት።** O my father, bless me that God may enable me with the help of your holy prayer, for I am not worthy of this order.

Chapter Three

This chapter is intended to sketch a brief biography and contribution of Mäzðra‘ðtä kðrðstos as source of our knowledge about him is very limited. Let me start from his biography and proceed with his contribution.

3.1. Biography

3.1.1. His name

Mäzðra‘ðtä kðrðstos is his Christian name, given to him by Aba Sðnä karastos, who was traveling round from one country to the other. Because at that time there was persecution of the orthodox Christians by the people of Nestorians who were called ‘*Afarang*. One day, Sanä Karasatos met Milanya, mother of Mäzðra‘ðtä kðrðstos feeling sad about the baptism of her son, for she did not know what to do. Then Aba Sðnä Karasatos baptized her son, Mäzðra‘ðtä kðrðstos. And he gave him the Christian name, Mäzðra‘ðtä kðrðstos(f 21v). But his name was Korno¹⁶ which his parents gave him. He grew up learning fighting and riding horse. He received appreciation from his friends and relatives for his astonishing skill.

3.1.2. From birth to death

Mäzðra‘ðtä kðrðstos was born from his father Läbase Karasatos and his mother Milanya. His father was commander-in-chief of king Fasiledes whose royal name was ‘Aläm Sägäd. His father also had nick name called Grañ Labaso. Unlike the case of some biblical and many Ethiopian saintly couples Milanya was not barren. The vita (f. 15R) of Mäzðra‘ðtä kðrðstos tells us that before she bore him she had born five children from her husband Läbase kðrðstos but they could not survive long. Thanks to her incessant prayer and supplication to God she bore Mäzðra‘ðtä kðrðstos. The vita (f 74v) tells us that he died at the age of 93.

Mäzðra‘ðtä kðrðstos fled from king Fasiledes when the king wanted him to give his daughter to be his wife and he met Aba Sðnä kðrðstos and became a monk. (F.22v-f.23v).

After he lived several years in the monasteries of *Walðððba*, *Mäguna* and *Wärðq Läbðho*, he founded a monastery in *May Dur* near *Yäha*, which is still called in his name, and established a communal life. But he lived alone on top of the mountain which is located next to the monastery; except that he went down to visit his disciples for important reasons.

¹⁶Korno (lit. ‘With muscular arm’) it refers to his muscularity, because he was a huge and strong man.

The vita (f.63v-64R) tells us that *Däğzamač* Zära Buruk, chief of the region, granted Mäzðra‘ðtä kðrðstos all the territory of *Yäha*. But he refused to accept the grant order for his disciples not to be an impediment. Because he believed that this is a mechanism of the governors to attract and seduce monks and make supporters of their ideology.

After the death of king Fasiledes his son Yohannes reigned. And he sent ambassadors to Mäzðra‘ðtä kðrðstos in order for him to receive blessing of his kingship. Then Mäzðra‘ðtä kðrðstos met the saintly king and blessed his domain. Then the king urged Mäzðra‘ðtä kðrðstos to receive land-grant in Šðre, the place known as Bä‘atä Maððr.

When Mäzðra‘ðtä kðrðstos reached at old age he appointed Aba ‘Asðkalä Maryam as an abbot. And he died at the age of 93, in the 28th of *Gðnðbot* .(f. 44v).

3.2. Mäzðra‘ðtä kðrðstos today

Our knowledge about Mäzðra‘ðtä kðrðstos is limited. But the saint is still remembered in his monastery and the people of *Yäha* and its surrounding know about him for the following reasons.

3.2.1 Tombstone

His remain is buried in the premises of the monastery called in his name. His tomb is located at a distance about 20 meters from the church named after him. First the tomb had been built by abba Askalä Maryam, his successor. Then it has recently been cemented and a big cross made of iron is placed on top of it. But there is no epitaph on it that mentions the saint’s name.

3.2.2 Annual Commemoration

According to the vita there is one day a year that Mäzðra‘ðtä kðrðstos is commemorated. That is *Gðnðbot* 29th the day of his death.

3.2.3. The vita

After having lived a pious life and passing many struggles in different monasteries, Mäzðra‘ðtä kðrðstos died in his monastery. His grave is also found in the compound of the monastery. Mäzðra‘ðtä kðrðstos is not known in the main stream of Ethiopian Orthodox Täwahðdo church (EOTC) and is not canonized. But a *Gädl* has been written of his life. However, the manuscript which the researcher used is a copy from an earlier manuscript which has been destroyed by fire.

The Ms. has been copied in 1926 E.C. But the researcher has also had a copy of a manuscript which has been copied from the extant manuscript mentioned earlier. Since the manuscript form which the later Ms. is copied is extant, the researcher didn't use it. And it has been copied for private possession of Aba Gäbðrä ‘Egðzi‘abðher, former member of Mäzðra‘ðtä kðrðstos communal monastery, who is now out of the country.

3.3. Contribution

Mäzðra‘ðtä kðrðstos lived when the country enjoyed a relatively peaceful economical and religious situation. Though there were obstacles, he managed to establish a new monastery and secured quite large territory for the monastery. Of his contribution regarding literary activities the researcher has seen a number of manuscripts that are preserved in the monastery, of which, according to Aba Täkalä Haymanot, abbot of the monastery, quite a few of them are the collection of Abunä Mäzðra‘ðtä kðrðstos preserved well in a newly built house. But the researcher hasn't seen any written evidence as to whether Mäzðra‘ðtä kðrðstos made them to be copied.

Chapter Four

4.1. Historical Significance

Hagiographies have great value for the reconstruction of the political and religious history of Ethiopia. To learn about the past Ethiopia the only alternative we have is to study Hagiographies. Especially hagiographies of the late medieval period have a significant contribution to the history of Ethiopia.

Thus, to study the saints’ life from their Hagiographies may enable us to know the history as well as the historical significance of the particular saint.

4.1.1. Jesuit Missionaries in Ethiopia

The time of Susenyos’ reign was the hardest time for the orthodox Christians since the king declared Catholicism to be the official religion of the state, despite the strong opposition from the supporters of orthodox faith.

Susenyos’ pro-catholic policy, which had been initiated in order to obtain Portuguese military assistance, had thus led to a religious reformation. As a result of this the king had incurred the wrath of his people and of the clergy in vain¹⁷.

Traditional feasts and festivals were abandoned, and priests re-ordained several important Orthodox Church and monastic lands were transferred to the Jesuits. Many persecuted and dispossessed priests and monks fled the capital for the provinces. Not a few of their flock, however, adopted the new faith; no less than 100,000 orthodox Christians are said to have been converted to Catholicism in the districts of Dambeya Wagara alone.

Though it is not very significant the Hagiography of Mäzðra‘ðtä kðrðstos tells us the situation of the country. When the saint was born *aba* Sðnä kðrðstos, who made Mäzðra‘ðtä kðrðstos monk was wandering from place to place... አባ ስነ ክርስቶስ ኮነ የዓውድ እምሀገር ሀገረ በውእቱ መዋዕለ ስደት ለቢሶ ልብስ ሐራ ወጸዊሮ ቅብዓ ሜሮን ከመ ያጥምቆሙ በኅቡዕ ለሕፃናት ዘክርስቲያን እስመ እግዚአብሔር ዓቀቦ በእንተዝ ነገር ወሠወሮ እምአእይንቲሁ ለመናፍቃን ሕዘበ ንስጥሮስ ዘይሰመዩ አፍርንጅ። (f.21R-V) . . . Sðnä karasatos was traveling round, from one country to the other at that time, which was persecution time, by wearing the cloth of a civil man, holding holy oil that he might baptize Christian children secretly. God kept him for

¹⁷ Richard Pankhurst 1998:105.

this thing and hid him from the sight of the heretics, who are people of Nestorians¹⁸ who are called ‘*Afðräng*.

4.1.2. On king Fasiledes

Fasiledes, who is also known as *Fasil*, assumed royal authority in June or August 1632 when his father Susenyos abdicated, and he adopted as his throne name ‘*Aläm Sägäd*. He reigned 33 years according to some and 36 according to others, viz. From 1632-1665, or 1632-1667. He had five children, four sons, and one daughter. One son, David, conspired against him and was kept a prisoner, and one son, John, succeeded him. The information about his reign supplied by the chronicles is meager and unsatisfactory¹⁹.

According to Budge at this time of day it is almost impossible for anyone to write a true account of the reign of Fasiledies, for the simple reason that neither the Abyssinian nor the Portuguese documents relating to it are trustworthy. Bruce wrote in his *Travels* (vol.III P.12) thus: “The memoirs of these [Portuguese] missionaries, even when they were in the country, are to be read with great caution: being full of misrepresentations of the manners and characters of men, magnifying some actions, slighting others, and attributing to their adversaries; and, from the coming of Alphonso Mendes, till they were banished to Massawa, great part of their account is untrue, and the rest very suspicious. After their retiring to India, which is the time we are now speaking of, the whole that they have published is one continued tissue of falsehood and calumny, either hear-say

¹⁸ Nestorianism is the name given to a heresy which divided Christ into two persons, closely and inseparably joined together and yet distinct. It became acute in the 5th cent, and is named after Nestorius, bishop of Constantinople A.D.428-431 whether Nestorius himself held this view of the Incarnation is a matter of dispute. In order to emphasize the reality of our lord's manhood the Nestorianism doctrine conceives of the Incarnate as uniting in Himself two persons, the Logos and the man, although these two persons were so inseparably united that they might in a sense be deemed one. But, putting aside all technicalities, it fails to affirm, as Pearson admirably puts it (*Expos. of the creed*, art iii, p.293 n.92), that the Son of God, begotten of His Father before all worlds, was incarnate and made man and that the same only begotten Son was conceived by the Holy Ghost and born of the Virgin Mary Nestorianism in reality denies a true Incarnation. It was in June 22,431 that 200 bishops assembled at Ephesus. Cyril presided over the council. Even though Nestorius was officially called three times, he refused to attend, as his supporters hadn't arrived. With the help of Memnon, the bishop Ephesus started the investigation and Nestorius was condemned in a single session. The council declared Cyril's second letter to Nestorius with acclamation and approved the anathemas. And this council has been known as the *third Ecumenical council of the church*. As long as the Ethiopian Orthodox Church accepts the decision of the council the heresy of Nestorius is not accepted by the church. Hence the objection of the people against the teaching of Nestorius brought by the catholic missionaries who taught the heretical teaching.

¹⁹ Budge vol.2 1928:397.

stories communicated to them, as the say, by the remnants of Zealots still alive in Abyssinia, or falsifications of their own, invented for particular purposes.”

But Budge doesn't accept the above statement, because, according to him, he only heard the views of his informants who could not verify correctly, of whom they lived more than a century earlier. Thus budge states that the facts about Fasiledes suggest that he was a typical example of the bold, warlike, and capable king of Abyssinia, possessing many fine qualities as well as certain defects; but he was certainly not the craven, blood thirsty and cruel monster that some of the Portuguese writers have made him out to be²⁰.

The Hagiographer of Mäzðra‘ðtä kðrðstos on the other hand describes that king Fasiledes had made monks to be killed, for they rebuked him for having married two sisters at a time, though he was considered to be a strong follower of the Orthodox Christian. ወእምድኅረ ወጽኦ እመጉና አቡነ አምኃ ጊዮርጊስ ሐረ ፍጡነ ኅበ ንጉሥ መፍቀሬ እግዚአብሔር ወርቱዓ ሃይማኖት ፋሲለደስ በእንተ ንስቲት ነገር ከመ ይገሥጹ። ወሐዊሮ ምስለ ንጉሥ ወተዜያነዉ ብዙኃ ነገረ። ወእምድኅረ ብዙኅ ነገር ተስእሎ ወይቤሎ እሙንጉ ዘሰማዕክዎ በእንቲአከ ኦ እግዚእየ ከመ ኅደገ አፍቅሮቶ ወፈሪሆቶ ለእግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ። ቀዲሙሰ ተፈሳሕነ ብክ ኩልነ ሕዝበ ዚአከ እስመ አርታእከ ሃይማኖተ ከመ ቆስጠንጢኖስ ንጉሥ። ወአጥፋዕከ መናፍቃነ እምብሔረ ንግሥከ። ዮምሰ እንዳኢ እምቅንአተ ሰይጣን ይኩን እስመ ተዓደውከ እምትእዛዘ እግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ ዘኃረየከ ለዛቲ መንግሥት ወአውሰብከ ጀተ አኃተ በአሐቲ ጊዜ። ወይእዜኒ ኦ እግዚእየ ንጉሥ ተመየጥ እመዛቲ ምክር እኪት ወኢይደልወከ ትንስት ትእዛዘ አበዊነ ሐዋርያት። ወሶበ ሰምዓ ንጉሥ ዘንተ ነገረ ቦአ ውስተ ልቡ ቁጥዓ እምግብረ ሰይጣን። ወተምዓ ላዕለ አቡነ አምኃ ጊዮርጊስ። ወአዘዘ ይሞቅሕዎ ወይሰድዎ ብሔረ ርጉቀ። በእንተዝኒ ነገር ኮነ ሁከት ዓቢይ ውስተ መጉና። ወኮነ ደቂቁ ለአቡነ አምኃ ጊዮርጊስ ያውግዝዎ ለንጉሥ ወኢፈርሁ ሥልጣኖ። ወበእንተዝ ተምዓ ንጉሥ ወአዘዘ ይቅትልዎሙ ለኩሎሙ መነኮሳት። ወቀተልዎሙ ወነሥኡ አክሊለ ስምዕ። ወአቡነሂ ክቡር አምኃ ጊዮርጊስ አዘዘ ይምትሩ ርአሶ በህየ። ወሐሩ ሐራ ወመተሩ ርእሶ። ወነሥኦ አክሊለ ስምዕ በመንግሥተ ሰማያት ምስለ ኩሎሙ ኅሩያን ደቂቁ። (f.27R-

²⁰ Budge vol.1928:397.

28v) Then *Abunä* ‘Amäha Georgis after he left *Mäguna*,²¹ he went to the king, lover of God, quickly, who had orthodox faith, Fasiledes, for a simple thing, to chastise him. He went and met with the king. They discussed a lot of things. After many talks, he urged him and he said, “Is it true that I heard about you, O my lord, that you abandoned the love and fear of our lord Jesus Christ, lover of man. Before, we, all the congregation were happy with you, for you straightened the faith, like Constantine the emperor, and destroyed the heretics from your country of domain. Today, perhaps it happened out of the envy of Satan, for you transgressed the commandment of our lord Jesus Christ, lover of man, who chose you for this government. And you married two sisters at once, and now, O my lord king, repent from this wicked counsel. You don’t deserve to disregard the order of our fathers, the Apostles.” When the king heard this thing, anger entered into his heart from the devil and he became angry with *Abunä* ‘Amäha Georgis. And he ordered to chain him and take him to a remote country. For this thing, there was a great trouble in *Mäguna*. And the disciples of ‘Amäha Georgis exorcised the king, without fearing his authority. For this, the king became furious and ordered to kill all the monks, and they were killed. They received the crown of martyrdom. He also ordered our father, ‘Amäha Georgis, to be beheaded by then. And the soldiers went and cut his head, and he received the crown of martyrdom in the kingdom of God with all his chosen disciples. (f.27r-28v).

²¹ Mäg^wina Is a monastery in *Alafa wäräda* of North Gondar zone. Apparently it was not visited by Europeans except Antoine d’ Abbadie, who acquired and made several copies from the manuscripts of Mäg^wina’s library. The earliest mentions of Mäg^wina refers to the time of *aše* Fasiledes, who is reported to have looted the monastery in 1657 During the reign of *aše* Yohannes the monastery was rebuilt. Since that time Mäg^wina has been an important unionist center (*Täwahado*). *Aba Haryaḳos*, head of Mäg^wina, was appointed *mämhar* of *däbrä Libanos* and then *Əččäge* between 1669 and 1673.

During Iyasu I’s reign it was reaffirmed in the two high offices and kept then from 1682 presumably until his death in 1691/92. During the first part of Iyasu I’s reign Mäg^wina was a faithful supporter of royal policy when in 1693 Iyasu asked monks to investigate the orthodoxy of the new metropolitan *abunä Marḳos*, he trusted the competence of the clergy of Mäg^wina together with monks from *Waldabba*, *Qänṭäfa* and *Qwäraṣa*, other well-known *Täwahado* monasteries. In the 18th cent, Mäg^wina had a strong leadership role of the *Täwahado* movement against *Qabat*. (Anais Wion 2007:644).

2. Mäzðra‘ðtä kðrðstos’ relation with the then kings and provincial governors

As I have said earlier the *Gädl* doesn’t discuss the political and religious situations of that time in an elaborate manner as it intends to tell the biography of the saint. But the Hagiographer tells us a brief detail of his relation with his contemporary governors of the country.

Abunä Mäzðra‘ðtä kðrðstos was born, highly probably, during the reign of Susenyos. Because the *vita* mentions the persecution of the whites, who were followers of the teaching of Nestorians. Moreover, it tells us the succeeding king, Fasiledes, and the saint’s good relation with the king, after the saint had become monk and an abbot. The *vita* describes that Mäzðra‘ðtä kðrðstos had built a church ወዓዲ ሐነጸ ቤተክርስቲያን ውስተ ርእሰ ደብር በስሙ ለቅዱስ ፋሲደስ ሰማዕት ዘወሀቦ ንጉሥ ዓለም ሰገድ እስመ ረከባ ምዝብርተ ለቤተክርስቲያኑ ለቅዱስ ማር ጊዮርጊስ ዘነበረት ቀዲሙ። And also he built a church in the mountain, in the name of saint Fasiledes, the martyr, which king ‘Aläm Sägäd²² granted to him, for he found the church of mar Georgis ruined with was there earlier. (f.63R).

Later on when the governor of that region, *Dägazðmč Zärð’a Buruk*, heard that Mäzðra‘ðtä kðrðstos was in *May Dur*, he rejoiced and had sent ambassadors to him expressing that he was delighted of him for having preferred *May Dur* to live in, and had the desire to grant him all the territory of *Yäha* since *May Dur* could not be sufficient for his disciples. But Mäzðra‘ðtä kðrðstos, expressing his being greatfull about the grant, he told to the governor that he doesn’t accept the land-grant, saying, ...ወኢያነብር ዕቅፍተ ለውሉድየ ወኢየኃድግ ሕሱመ ነገረ በድጎሬየ እስመ እሬእዮሙ ለብዙኃን መነኮሳት ውስተ ቤተ መንግስት ወመኳንንት እንዘ ይስሕብዎሙ በሰናስለ ሐጊን በምክንያተ ጉልት። ...He (God) would not put impediment to my disciples, and would not leave a disgraceful thing behind me, for I see many monks in the palace whom the royal members attract them with an iron chain, by means of granted land (f. 64R).

After king *Yohannes* succeeded king *Fasiledes*, he sent messengers to *Abunä Mäzðra‘ðtä kðrðstos* to bless his king ship. Then he accepted the invitation and blessed his kingdom. Unlike the

²² Fasiledes (regnal names *Salṭan Sägäd* [II] or *Aläm Sägäd*) was born in 1603 and died in 1667, reigned from 1632-67, was a son of *aše* Susanyos.

first case Mäzðra‘ðtä kðrðstos received land-grant from the king in the land of Šare, which he had given to *aba Zäqurðban*, and he had built a church of *Kidanä Mðhðrät*. (f.65v).

Mäzðra‘ðtä kðrðstos also had a good relation with king Iyasu, son of king Yohannes and loved him greatly. He had been granted a place called ‘*Ambay Däqa*.

Of king Iyasu the vita tells us that the king had left the palace and handed over his authority to his son and had interned in to an island called *Mðšðrahä* and became a monk. There, he was killed by the son’s relatives of king Tekla Haymanot unjustly. (f.66v).

4.1.3. The Combat of the saint

The whole text deals with the biography, the combat, the miracles, and panegyric of the saint. One day Mäzara‘atä Karasatos heard that in one place people were scarifying for the devil. They used to throw food and drink in the water for the devil known as ‘*Aba Nazo*. Then he rebuked and taught them to repent and believe on God (see f. 54R).

Before the saint settled in *May Dur* he had wandered in different monasteries. One day, when he was going out from his abode with his disciple to beg for food a certain owner of a farm land didn’t want to give them food though they had told them three times to come the other day. Then, the owner angrily told to them that they had to work and earn their bread rather than seeking other person’s toil. Since then Mäzðra‘ðtä kðrðstos realized that they had to work on their own and feed themselves. (See f. 57R).

Generally, in many places the vita tells us that the saint had great perception to learn from every encounter during his combat.

Chapter Five

5.1. Text Analysis

5.1.1. Philological analysis

5.1.1.1. Description of the Gädl [G.]

Only one Gädl is extant. The vita I found in Mäzðra‘ðtä kðrðstos communal monastery is written on a parchment of 79 folios with two column of between 17 and 20 lines each and measure 20cm x24cm. It is copied in 1926 A.D. The manuscript is bound with wooden board covered with linen. It has no title.

5.1.2. Linguistic features

The Ms. Used for this study is only 76 year old. Hence it is similar to the present day writings. And the calligraphy is beautiful and very neat. Although it is clear and decipherable it is not error free. These errors might be occurred due to various reasons. The major reason could be that Ge‘ez ceased to be lingua franca therefore the writer as well as the copyist (copier) might have been influenced by his mother tongue and adulterated the text. The other reason might be, since the copier has omitted some words and many letters, though he might have had high efficiency in Ge‘ez language, he probably had been distracted, may be due to fatigue. So we see the problem in the following sections from the G.

5.1.2.1 Phonological problems

The difference of similar sounds of the Ge‘ez language due to the reason of the distant time from the time of peaking make difficulty in order to distinguish, for example, the laryngeal and sibilant, and are problematic. The G., as it common, confuses ሰ(sä) ሠ(s’ä) ጸ(ṣä) and ፀ(ṣä), ሀ(hä), ሐ(hä) ገ(hä); አ(’ä) and ፀ(’ä).

Due to the influence of pharyngeal and laryngeals, the pronunciation of the following words in the G. is changed.

| Text | Gloss |
|---|-----------------------|
| 1. G. ዘያኃድገከ (f.23v) To mean: ዘያኃድገከ | “Who hinders you” |
| 2. G. ይጎካሃሎሙ (f.44v) To mean: ይጎካሃሎሙ | “to their capacity” |
| 3. G. ወኢያኃድግ (f.64v) To mean: ወኢያኃድግ | “who doesn’t abandon” |

5.1.2.2. Morphological problems

Even though the Ms. is in good positions as far as morphology is concerned the following list contains various errors. The reasons for some of them might be due to the common graphic mistake and the rest might be arising from the influence of the language of the scribe.

5.1.3. Graphic mistakes

4. ሉ-(lu) is substituted by ል-(lð) in the following words.

G. ወለውልድክሙኒ (f.51r)

To mean: ወለውሉድክሙኒ

Gloss: and of your offspring

5. Unnecessary insertion of ጎ(-tð) and the substitution of -ሕ(- hð-) by ሐ(ho)in the following words.

G. ንጎሙጎ ታሐተ (f.44v)

To mean: ንሙጎ ታሕተ

Gloss: ‘we many die under’

6. The first order ሰ(sä) and ጎ-(tð) is replaced by their six and Seventh order (i.e ሰ (sð) and ጎ-(tð).

7. G. ወተወስከ (f.33r)

To mean: ወተወስከ

Gloss: ‘and is added’

8. G. ፍርሃጎሙ (f.33r)

To mean: ፍርሃቶሙ

Gloss: ‘their fear’

5.1.3.1 Omission of attached preposition ቡ-(bä-) and ዙ-(zä):

9. G. ባሕቱ ፍትሐኒ ቃልክ ዘአማኅፀንከኒ (f.52v)

To mean: ባሕቱ ፍትሐኒ በቃልክ ዘአማኅፀንከኒ

Gloss: ‘But release me from the word

You beseeched me by your word’

10. G. ወገነዙሙ በከመ ይደሉ ወቀበሮሙ (f.44v)

To mean: ወገነዙሙ በከመ ዘይደሉ ወቀበሮሙ

Gloss: ‘And he prepared their body for

Burial in the appropriate manner

and buried them.’

5.1.3.2. The middle Consonant t (ti) in the following word is omitted

11. G. ወነበረ ባሕቱ (f.28v)

To mean: ወነበረ ባሕቲቱ

Gloss: ‘and he lived alone’

5.1.3.3. The scribe repeatedly omits the vowel –e- in the following underlined words, and instead he uses -i- sound.

Let us cite the following examples.

12. G. ዙኒጦ ጸላዒ ሰናያት በአርእዮ ምትሐት (f.33v)

To mean: ዙኒጦ ጸላዒ ሰናያት በአርእዮ ምትሐት

Gloss: whom the devil deceived by showing illusion’

13. G. እስከ ማዕዘኑ ይትዲገሠኒ (f.33v)

To mean: እስከ ማዕዘኑ ይትዲገሠኒ

Gloss: for how long does he be patient on me’

5.1.3.4. Regarding the accusative case, The Gädl omits this case in many words. Some examples are cited below.

14. G. ኢያጸርዕ ጸሎት መዓልት ወሌሊት (f.26r)

To mean: ኢያጸርዕ ጸሎት መዓልተ ወሌሊተ

Gloss: He didn’t interrupt prayer day and night.

15. G. ወቀባእክዎ ቅብዓ ቅዱስ (f.6sr)

To mean: ወቀባዕክዎ ቅብዓ ቅዱስ

Gloss: ‘with my holy oil have I anointed him’

16. G. ዘወደየ ውስተ ልብነ መንፈስ ቅዱስ (f.77r)

To mean: ዘወደየ ውስተ ልብነ መንፈስ ቅዱስ

Gloss: ‘who inserted in our heart the Holy Spirit’

17. G. መነኮስ (f.28r)

To mean: መነኮስ

Gloss: ‘the monk’

5.1.3.5. Singular marker –a- is omitted from the following underlined sentence .

18. G. ወካዕበ ይቤ አምን (f.2r)

To mean: ወካዕበ ይቤ አአምን

Gloss: ‘again he says I believe’

5.1.3.6. The negative marker in the following word is omitted.

19. G. ወለምንት ዘትፈርህ ሞተ (f. 32r)

To mean: ወለምንት ዘኢትፈርህ ሞተ

Gloss: ‘and why are you not afraid of death’

5.1.3.7. In the following examples the word nagar and nagus is omitted.

22. G. ወበእንተዝ ኃዘኑ ኩሎሙ መነኮሳት (f.34r)

To mean : ወበእንተዝ ነገር ኃዘኑ ኩሎሙ መነኮሳት

Gloss: ‘for this thing all the monks were sad’

23. G. ወሶበ ነግሠ ውእቱ ፈነወ መልእክተ (f.64r)

To main: ወሶበ ነግሠ ውእቱ ንጉሥ ፈነወ መልእክተ

Gloss: ‘after this king became king he sent message’

5.1.3.8. The scribe repeatedly confuses singular nouns for their

Plural one. An example of such error is the following;

24. G. እንዘ ከማነ ውእቱ ወልድ ለዛቲ ዘመንነ (f.50v)

To main; እንዘ ከማን ውስጥ ውሉዳ ለዛቲ ዘመንን

Gloss: ‘while we are children of this period of ours’

5.1.4. Other Problems

5.1.4.1. The G. unnecessarily inserts the conjunction ው- (wä-) ለ-(lä) and ዘ-(zä) in the following sentences:

25. G. አበምኔትሂ የዋህ መሰሎ እሙነ ወደንገጸ (f.22v)

To mean: አበምኔትሂ የዋህ መሰሎ እሙነ ደንገጸ

Gloss: ‘the abbot seemed him it was true and he was shocked’

26. G. በምንተ ነአምር ዘአልቦ ዘነገረነ (f.33v)

To mean; በምንተ ነአምር አልቦ ዘነገረነ

Gloss: ‘how do we know nobody told us?’

27. G. ተሰወረቶ ከማሁ ለደብረ ሲና (f.44v)

To mean: ተሰወረቶ ከማሁ ደብረ ሲና

Gloss: ‘Debra Sina disappeared in the same way’

5.1.4.2. In the following words the middle consonant sound has been changed.

28. G. ወተዜያነወ. (f.31r)

To mean ወተዜያነወ.

Gloss: ‘and they discussed’

29. G. ተማከሮሙ. (f.31r)

To mean ተማከ.ሮሙ.

Gloss: ‘they consulted’

5.1.4.3. The scribe has written all the vocative cases as one single word.

Some examples are cited below.

30. G. አመፍቀሬ ሰብእ (f.45v)

To mean አ መፍቀሬ ሰብእ

Gloss: ‘o lover of man’

31. G. አወልደየ (f.47v)

To mean: አ ወልደየ

Gloss: ‘o my son’

5.2. Metathesis

32. G. **ዘይተሜየኸሙ** (f.2r)

To mean: **ዘይትሜየኸሙ**

Gloss: ‘who desires you’

33. G. **የሐብዛ** (f.2r) To mean: **የሐዘባ** **Gloss:** ‘he looks at’

Chapter Six

Text

በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ በስመ እግዚአብሔር መፍቀሬ ሰብእ ፈጣሬ ኩሉ አንጋድ በአርአያሁ ሰብእ ወመለክተ በአርአያ ባዕድ በአሐቲ ሥምረት ወበአሐቲ ፈ ቃድ ምስለ እግዚአብሔር መንፈስ ቅዱስ ወምስለ እግዚአብሔር ወልድ ወበስመ እግዚአብሔር ወልድ መፍቀሬ ሰብእ ፈጣሬ ኩሉ ዓለማት በአሐቲ ፈቃድ ወበአሐቲ ምክር ምስለ እግዚአብሔር አብ ወመንፈስ ቅዱስ ሕይወት ወበስመእግዚአብሔር መንፈስ ቅዱስ መፍቀሬ ሰብእ ፈጣሬ ሰማያት ወምድር ምስለ አብ ወወልድ ዕሩያነ መንግሥት ወክብር ወበአሐቲ ፈቃድ ወምክር፡፡ስብሐት ለአብ ዘአፍቀረነ ገሃደ ወመጠወ ርዕሶ²³ ለሞት በእንቲአነ ወልዶ ሞህደ ወበሐጢአትነ እንዘ ሀሉነ ሞተነ ዘኢፈቀደ፡፡ ወስብሐት ለወልድ ዘሐወጸነ እምአርያም ወተወልደ በሥጋ እምእግዝእትነ ቅድስ(f1r)ት ድንግል ማርያም ወቤዘወነ በደሙ ወአኮ በካልዕ ደም፡፡ ወስብሐት ለመንፈስ ቅዱስ ዘአንጽሐነ እምኃጢአትነ ወሐደሰነ እምብልየትነ ወማሕደሪሁ ረሰየነ፡፡ አአምን ወእገኒ በልብየ ወበቃልየ በ፩ አምላክ አኃዜ ኩሉ ብሉየ መዋዕል ዘአልቦ ጥንት ወኢተፍፃ ሜት፡፡አብ ፩ ፍጹም በአካሉ ወወልድ ፩ ፍጹም በአካሉ ወመንፈስ ቅዱስ ፩ ፍጹም በአካሉ ወአኮ እሉ ከመ መዓርገ መንግሥት አላ ፩ መለኮቶሙ ወ ፩ ምኩኖኖሙ ወ ፩ ፈቃዶሙ፡፡ ፩ ውእቱ እግዚአብሔር ፈጣሬ ሰማያት ወምድር ወባሕር ወኩሉ ዘውስቴቶሙ፡፡ ወሶበሂ እቤ ፩ እግዚአብሔር ወ፩ መለኮት አኮ ዘእሬሲ ቅድስት ሥላሴ ፩ ገፅ ከመ ሰባልዮስ ረሲእ ዘያስተጋብእ ሥላሴ ቅድስተ፡፡ ወበ፩ አካል እምአካላቲሆሙ ወብሂለ ፩ እግዚአብሔር ወ፩ መለኮት አኮ ዘያበጥል ተሰምዮ(f1v)ተ ቺ አካላት፡፡ ወብሂለ ቺ አካላት አኮ ዘይፈልጥ መለኮተ ሀበ ቺ መለኮት እስመ እሉ ፩ እምአካላት ቺ ህልዋን በአካላቲሆሙ ወመለኮትሂ ህልው በህላዌሁ ወኢይትፈለጥ ለከዊነ ቺ መለኮት እስመ ቅድስት ሥላሴ ፩ ውእቱ በተሞህደ እንበለ ፍልጠት፡፡ ወለ ፩ሂ እንዘ ፩ መለኮቶሙ ይሰመዩ አምላክ ወእግዚአብሔር በከመ ይቤ መጽሐፍ « አምላክ ወእቱ አብ አምላክ ወእቱ ወልድ አምላክ ውእቱ መንፈስ ቅዱስ፡፡ ወኢይትበሃሉ ቺ አማልክት አላ ፩ አምላክ፡፡ ወሶበሂ አአምኖሙ በቺ አካላት አኮ ከመ አብርሃም ይስሐቅ ወያዕቆብ አላ እጉዛን እሙንቱ በተሰምዮተ ፩ መለኮት ወበዘንቱ ፩ ህላዌ መለኮት ይሰመዩ እግዚአብሔር በከመ ይቤ መጽሐፍ አኮ ዘንብል ቺ ከመ አብርሃም ይስሐቅ ወያዕቆብ አላ ፩ ወእቱ እንዘ ቺ ግጻዌ፡፡ አኮ ዘንብል ፩ ከ(f.2r) መ አዳም ቀዳሜ ፍጥረት አላ ቺ ውእቱ እንዘ ፩ ህላዌ፡፡ ወካዕበ ይቤ አአምን²⁴ ከመ አብ በወልድ ወበመንፈስ ቅዱስ፡፡ ወወልድ በአብ ወበመንፈስ ቅዱስ፡፡ ወመንፈስ

²³G. ርዕሶ
²⁴G. አምን

ቅዱስ በአብ ወበወልድ²⁵ ዛቲ ሥላሴ ዕራት ዠክንበለ ፍልጠት ወዘእንበለ ውላጤ በ፫ አካል ወበ፩ መለኮት አሐቲ ምልክና ወአሐቲ ሥምረት²⁶። አሐቲ ኃይል ወአሐቲ መንግሥት። አሐቲ ስግደት ወአሐቲ አኩቲት ይደሉ ለሥሉስ ቅዱስ። በዘከመ ዛቲ ሃይማኖት ዘዴገንዋ²⁷ ሐዋርያት ወተለውዋ ሊቃውንተ ቤተ ክርስቲያን ርቱዓነ ሃይማኖት እንዘ አመልኮ እንበለ ኑፋቄ ኅዳጥ ወእንበለ ምግባር ንስቲት ሹግዚአብሔር ጸባዖት ፈጣሬ ኩሉ ፍጥረት አምጺኦ እም ኢሀልዎ ንበ ሀልዎ ጸይለ ጥበቡ ከሃሌ²⁸ ኩሉ ወኅጡዓ ስዒን ፈጢርቲኒ አኮ ለረባሐ ዚአሁ አላ ቤ ንተ አፍቅሮቱ ስብከ(f.2v) ከመ ይበቓዖ ለሰብእ ወከመ ያእምሩ አምላክናሁ መላእክት ወሰብእ ፍጹማነ አእምሮ ውእቱስ ባዕል ውእቱ እምቅድመ ዓለም በከመ ይቤ መጽሐፍ እምቅድመ ይፍጥር መላእክተ ለቅዳሴ አኮ ስብሐቲሁ ዘተጸርዓ አላ ምሉዕ ወእቱ። ስብሐተ አብ ወወልድ ወመንፈስ ቅዱስ። ለዘከመዝ ንጉሥ ፈጣሬ ቀላያት ወየብስ እንዘ አአምን ወእሰግድ በአብራክ ሥጋ ወነፍስ። ናሁ ፈቀድኩ እጽሐፍ ዜና ሕይወቱ ዘፈጸመ በነዝን ወበተፅናስ ለአቡነ ብፁዕ ወቅዱስ መዝራዕተ ክርስቶስ እስመ ውእቱ ተሰደ በእንተ ጽድቅ ሶበ ሰምዓ ቃሎ ሹግዚእነ ኢየሱስ ክርስቶስ ሎቱ ስብሐት እንዘ ይትናገር ወይብል በውስተ ወንጌል ቅዱስ ብፁዓን አለ ይሰደዱ እየተ ጽድቅ እስመ ሎሙ ይእቲ መንግሥተ ሰማያት። ብፁዓን እለ ይርኅቡ ወይጸምዑ(f.3r) እስመ እሙንቱ ይፀግቡ። ወዘንተ ሰሚዖ ኢተጸመመ ከማነ ንሕነስ ንጸመም ከመ እርዌ ምድር ጽምምት እስመ ኢንጸመም ከመ ንድኃን። ምንት ይህኒ ቃሉ ዘኢይሔሱ ለዳዊት ነቢይ ዘይቤእንተ ኢትሰምዕ ቃለ ዘይረቅያ አኮነ ት ጌይስ እምነነ በኢሰሚዖታ ቃለ ዘይረቅያ ከመ ኢትሙት ፍጡነ ዛቲ እርዌ በአማን ጠባብ ይእቲ ንሕነስ አብዳን ወዝንጉዓን ለደቂቀ ዛቲ ዘመን ንጸመም ለገቢረ ሠናይ ወንነቅህ ለሰሚዓ ቃለ ሐሜት ወሐሰት ወለኩሉ ነገረ እከይ ወከመ ብእሲ ጽሙዕ ዘይጌጉፅ ለሰትይ ማየ ከማሁ ንጌጉፅ ከመ ንስተይ ደሞሙ ለፍቁራኒ ወለአብያጺነ ወኢያረውየነ ደሞሙ ወእመ ሰማዕነ እንዘ ይትናገር ፩(f.3v) እምነነ ሐሜተ ቢጹ ንፈቱ ከመ ንስማዕ በፍሥሐ ወበኃሄት ወኢንጸመም ከመ እንታክቲ²⁹ እርዌ ወኢንፈርህ ሞተ ከማሃ አላ ናርኑ ዕዘነነ በዝንጋጌ ከመ ንሙት ፍጡነ። ለሰሚዓ ቃለ እግዚአብሔርስ ኢንተግህ ከመ ዝንቱ መምህርነ መራሔ ሕይወትነ ብፁዕ ወክቡር አቡነ መዝራዕተ ክርስቶስ እስመ ውእቱ ገደፋ ለነፍሱ ወመነና። ወኢኮኖ ዕፁብ ንዲኅቱ ለዝ ዓለም ኃላፊ። ወሶበ ሰምዖ ለእግዚእነ ኢየሱስ ክርስቶስ ሎቱ ስብሐት እንዘ ይብል ዘያፈቅረኒ ይዕቀብ ቃልየ። ወዘንተ ሰሚዖ ኢተጸመመ ከማነ ዳዕሙ አፍጠነ ወወጽኦ እምዓለም ወንደገ ቤቶ ርኅወ ወኢሰሐቦ ፍቅራ

²⁵ G.ወወልድ
²⁶ G.ሥምት
²⁷ G.ዘጸሐዋ
²⁸ G.ከሃሊ
²⁹ G.ኢንታክቲ

ለዛቲ ዓለም እስመ ፍቅረ እግዚአብሔር ምሉዕ ውስቴቱ። ወቤንተዝ ኢተቀንዮ ለጄኤ ኢጋዕዝት ለእግዚአብሔር ወለንዋይ ከመ ይትአዘዝ ለጄ ወይዕባዮ ለካልዕ ከመ ያፍቅሮ ለጄ ወይጸልኦ(f.4r) ለካልዕ። አላ አፍቀሮ ለጄእግዚአብሔር እግዚእን ኢየሱስ ክርስቶስ ሎቱ ስብሐት ዘበእንቲአን መጠወ ርእሶ³⁰ ለሞት ወተለዎ ድኅሬሁ ሰሚዖ ቃሎ እንዝ ይብል ዘያፈቅር አባሆ ወእሞ ኢይክል ይጸመደኒ ወበእንተዝ አጥብዓ ወጸረ መስቀለ ሞቱ። ወከማሁ የሀበነ እግዚእን ኢየሱስ ክርስቶስ ሎቱ ስብሐት ጥብዓተ ልቡና ለለዕለቱ ከመ ንጹር መስቀሎ ወንሑር በፍኖቱ ለኩልነ ኃጥአን እለ ተወክልነ ቦቱ ወበስእለታ ለእግዝእትነ ማርያም ወላዲቱ ይዘክረነ በምሕረቱ ወኢይፍልጠነ እመርጴቱ አመ ይመጽእ ዳግመ በግርማ መንግሥቱ። በረከተ ዝንቱ ጸድቅ ወሀብተ ረድኤቱ የሃሉ ምስለ አግብርቲሁ ለዓለመ ዓለም አሜን³¹። እንከስ እትመየጥ ኅበ ቀዳሚ ነገርየ እስመ ጐንደይኩ በፍኖተ ዝንጋጴ እንበለ እብጻሕ ኅበ ዜና(f.4v) ገድሉ ጥዑም ለአቡየ ክቡር መዝራዕተ ክርስቶስ ኅበ ሰሀበኒ ኅዘነ ልብየ ጸንተ ዕበድነ ለእንለ እመሕያው እለ ንብል መነን ዓለመ ወኃደግነ ሀገረነ ወኮነ መነኮሳተ። ወድኅረ ዝንቱ ኩሉ ንተግህ ለሀሚት ህየንተ ያም ወጸሎት። ሊተኒ እስመ መሰለኒ ኩሉ ሰብእ ከማየ መፍቀሬ ሐሜት ወሐኬት ወቤንተዝ አናኅኩ ነገረ። እምይእዜስ ስምዑኒ እንግርክሙ ነገረ ዕበድየ ወሰበ ፈተወት ነፍስየ ነገረ ዜናሁ ወጸውዖ ስሙ ለጸድቅ አቡነ መዝራዕተ ክርስቶስ ደንገጸኒ ልብየ ኅበ ተዘከርኩ ብገ ኃጣውእየ ዘኢይደልዎን ስርየት። እንበለ ምሕረቱ ለአምላክነ በአድልዎ ፍትሕ ወፍጹም ትዕግሥት። ወእንዝ ሀሎኩ በዘከመዝ ድንጋጼ መጽኡ ኅቤየ ፪ ሕሊናት ፩ ዘይብለኒ እፎ ትክል ትጸውዕ ስሞ ለጸድቅ እንዝ አንተ ተአምር ግዕዘክ ወዘይኔይሶ ግዕዘ ልብክ ወእንዝ ተአምር ዘንተ እፎ ትሰሚ(f.5r) ስሞ ለጸድቅ። ኢለበውክኩ ዘኮነ በመዋዕለ ኤልያስ ነቢይ ከመ ወረደት እሳት እምሰማይ ወበልዓቶሙ ለጄኤ ሊቃነ ሐራ ምስለ ሠራዊቶሙ ሰበ ጸውዑ ስሞ ለኤልያስ ጸድቅ በተሀብሎ። ወካዕበ ሕይወርክኩ ከመ አውዓየቶሙ ለደ ቂቀ ቆሬ እሳት እንተ ወጽኦት እምጽንሐሒሆሙ አመ ቦኡ ቤተ መቅደሱ ሕግዚአብሔር እንዝ ውስተ ልቦሙ ዓመፃ ወጽልሑት። ዓዲ ኢሰማዕክኩ ዘኮነ በመዋዕሊሁ ለቅዱስ ባስልዮስ ዜናሃ ለአሐቲ ቱሊት ኃጥእት ዘከማክ ከመ አብቀወት ምድር አፉሃ ወውኅጠታ ጊዜ ቦኦት ውስተ ቤተ ክርስቲያና ለእግዝእትነ ቅድስት ድንግል ማርያም እንበለ ትንጻሕ እምሐጢአታ። ዘንተሰ ኩሎ እምከመ አእመርክ ወጠየቀ በአማን ኢትሰሚ ስሞ ለጸድቅ በተሀብሎ ከመ ኢይረድ ለዕሌክ መዓተ እግዚአብሔር። ዘንተ ወዘይመስሎ ይብለኒ ፩ዱ ሕሊናየ(f.5v)። አሐዱስ ሕሊናየ ያጐጐህኒ ከመ እጽሕፍ መጽሐፈ ገድሉ ለአቡየ ጸድቅ መዝራዕተ ክርስቶስ። ወይብለኒ በአይቱ ረክብክ ዘከመዝ ዕበድ ወዘከመዝ ዝንጋጴ ዘያርኅቀክ እምጸውዖ ስሞሙ ለጸድቃን። ኢተአምርኩ ከመ አልብክ አሐቲ ምግባረ ሠናይ ኢጸም

³⁰G. ነፍሶ
³¹G. ለዓ ዓለ አሜ

ወኢጸሎት፡ ኢትዕግሥት ወኢጊሩት፡ ኢፈሪሃ እግዚአብሔር ወኢተዘክሮ ሞት፡ ወኢአሐቲ እምኩሉ ምግባራት ሠናያት። ዘይከውነከ ስንቀ አመ ተሐውር ርኑቀ ፍኖተ ንበ ኢትገብዕ ወአመ ትቀውም ቅድሜሁ ለእግዚእነ ኢየሱስ ክርስቶስ ሎቱ ስብሐት ኩናኔ በርትዕ³² ምንተ ታመከኒ በዓለ ዝንቱን ምግባር ትዘነግዕ ወትትሐከይ ጸውዖ ስሞሙ ለጻድቃን። ኢተአምርኑ ለበላዔ ሰበእ መኑ አድኃኖ አኮኑ አፍቅሮተ ሰማ ሕግዝእትነ ቅድስት ድንግል ማርያም ጥዕምተ ስም ሕይወተ ኩሉ ዓለም እስመ ይ(f.6r)ቤሎ ለነዳይ ዘሰአሎ ማዖ ስኩ ድግሞ ለቃልከ³³። ምንተ ይህኒ ዝክረ ስማ ለእግዚእትነ ቅድስት ድንግል ማርያም ላቲ ስብሐትእስመ ፍቅራ ለእግዚእትነ ቅድስት ድንግል ማርያም ይበውዕ ከመ ቅብዕ ውስተ አዕፅምት በንበ ኩሎሙ ክርስቶሳውያን። ወዓዲ ኢትዜክርኑ ከመ ጸገዎሙ ኪዳነ ለኅሩያኒሁ እግዚእነ ኢየሱስ ክርስቶስ ሎቱ ስብሐት በዘኢይሔሱ ቃሎ እንዘ ይብል ዘጸውዓ ስመክሙ ወዘገብረ³⁴ ተዝካረክሙ ይኅልፍ ምስሌክሙ በግኅደት። ወካዕበ³⁵ በመጽሐፈ ገድሉ ለአባ ኤሲ ሰማዕት ከመዝ ይብል እንዘ ሀሎ አባ ኤሲ ውስተ ቤተ ሞቅሕ ቡንተ ስሙ ለእግዚእነ ኢየሱስ ክርስቶስ ሎቱ ስብሐት አስተርአዮ በመንፈቀ ሌሊት መልአክ እግዚአብሔር ሱርያል ወጸሮ ዲበ ክነፊሁ ወአዕረኅ ሰማዖ ወአርአዮ ማኅደሪሆሙ ለጻድቃን ወሰማዕት እለ ዓመዉ በእንተ ስሙ ለእግዚእነ (f.6v)ኢየሱስ ክርስቶስ ሎቱ ስብሐት። ወጄያ ለኢያ ፍሳሌም ሀገር ዓባይ ዘኢይክል ልሳነ ሰብእ ይትናገር ዕበያ ወክብራ። ወውስቴታ ብርሃን ዘይፈደፍድ እምብርሃነ ፀሐይ ምክዕቢተ። ወእምድ ኅረ ነጸረ ዘንተ ኩሎ ይቤሎ አባ ኤሲ ለመልአክ ምእሉ መናብርት ወምንት እለ አክሊላት ብሩሃት። አውሥኦ³⁶ መልአክ ወይቤሎ ዝንቱ ኩሉ መካናተ ዕረፍት ወፍሥሐ ዘአስተዳለዎሙ እግዚአብሔር ለሰብእ ለእለ ይገብ ፍ ተዝካሮሙ ለሰማዕት ወለጻድቃን በዲበ ምድር። ስማዕ ጌዜ ከመ እጠይቀ። ወኩሉ ዘይገብር ሠናየ በዕለተ ተዝካሮሙ በከመ አምጣነ ክሂሉቱ ወለእመኒ ወሀበ ጽዋኦ ማይ ቁሪር ኢያኃጉል ዕሜቶ በከመ ይቤ እግዚእነ ኢየሱስ ክርስቶስ ሎቱ ስብሐት በወንጌል። ወሶበ ይመውት ጆቱ ብእሲ ዘኮነ ይገብር ተዝካረ ለ ጄ እም(f.7r)ነ ሰማዕት ወጻድቃን ወይመጽእ ውእቱ ጻድቅ አው ውእቱ ሰማዕት ወይሰግድ ለእግዚእነ ኢየሱስ ክርስቶስ ሎቱ ስብሐት ወይብል ሕግዚእየ ሀበኒ ዛተ ነፍስ እስመ ነበረት እንዘ ትገብር ተዝካርየ። ወይሁብዎ ሶቤሃ ጆቆ ኮነት ይእቲ ነፍስ ኃጥእተ ፈድፋደ ወይወ ጽእ ቃል እምእግዚአብሔር አኃዜ ኩሉ በአፉሁ ለቅዱስ ሚካኤል ሊቀ መላእክት እንዘ ይብል እግዚአብሔር አኃዜ ኩሉ አዘዘ ወይቤ ኅድግዎ ለዛቲ ነፍስ ወውርውዎ ውስተ ኩነኔ³⁷ ምዕረ አሐተ ቅጽብተ³⁸።

³²G. ርትዕ
³³ G.ድግሞ ቃልከ
³⁴ G.ወገብረ
³⁵G. ወካበ
³⁶G. አውሥኦ
³⁷G. ኩነኔ

ወእምድጎረዝ ሀብዎ ለዘሰአለ በእንቲአሃ ወሶቤሃ ጸጋ ትትወሀብ ሎቱ እምኃብ እግዚአብሔር አምላክ ወይገብሩ ለይእቲ ነፍስ ከመ እዘዘ እግዚአብሔር ወይሁብዎ ለዘተንበለ በእንቲአሃ ወይትሜጠዎ ውእቱ ዘሰአለ በእንቲአሃ። ወይወስዳ ውስተ ማጎደሩ ወይኤዝዝ ያጥምቅዎ(f.7v) ወያልብስዎ አልባሰ ሰናያነ ወያንብርዎ ዲበ ፩ መንበር እመናብርት እለ ኮንከ ትሬእዮሙ አንተ። ወይኤልልዎ በአክሊል ዘኢይማስን ወትትፌሳሕ ምስለ ከሎሙ ቅዱሳን ወተሀዩ እስከ ለዓም። ወእምድህረ ይቤሎ ዘንተ ለአባ ኤሲ ጸሮ ወእቱ መልአክ ዲበ ክነፊሁ ወሜጦ ንበ ቤተ ሞቅሕ ወተአምኖ ወዓርገ ውስተ ሰማይ³⁹። ንግባዕኬ ኃበ ቀዳሚ ነገርነ። ዘንተኬ ወዘይመስሎ ረኪበ ብዙ እመጸሕፍት ቅዱሳት ዝንቱ ሕሊናዩ ደኃራዊ ሞዖ ለ፩ ሕሊናዩ ዘይፈርህ ቀዳሚ ጽሒፈ ወኮኑ ፩ደ ወንደጉ ባዕሰ ወይቤለኒ በአሐቲ ሥምረት ኢትትሐከይ ጽሒፈ ዜናሁ ለአቡከ እስመ ይከውነከ ምክንያተ ድሂን። ወበእንተዝ መጻእኩ ንቤከ ኦ አቡዩ ቅዱስ ወክቡር ወየዋህ መዝራዕተ ክርስቶስ ሰሚዕዩ ግዕዘከ ዘትካት እንዘ ሀሎከ አንተ በሕይወተ ሥጋ ከመ አንተ(f.8r) ታበዝሕ ብካዩ ወሰቶቃወ አመ ነጸርከ ብእሴ ርጉብ ወጽሙዓ ወጎዙነ አው ኃጥአ ዘከማዩ። ወለእመ ርኢከ ፩ደ እምእሉ ኢትክል ተዓግሦ እምብካይ እስመ አልብከ ጽንዓተ ልብ ዘእንበለ ርጎራኔ። በእንተዝኒ ተሀበልኩ ከመ አሐቲ ብእሲት እንተ ይውጎዛ⁴⁰ ደም ዘቦአት ማዕከለ ሕዝብ በተሀብሎ ወገሠሠት ጽንፈ ልብሱ ለእግዚእነ ኢየሱስ ክርስቶስ ሎቱ ሰብሐት። ወየብሰ ነቅዓ ደሜስመ ቀጸባ ዕለት ወሰሀባ ምሕረት። አነሂ ዘኢድልወትዩ ወኢመጠንዩ ተሀበልኩ እግሥሥ ጽሒፈ ውዳሴከ ከመ ታድ ጎና ለነፍስዩ እምደዌሃ ወታይብስ ነቅዓ ኃጢአታ ዘይውጎዝ ወትረ። ባሕቱ ሶበ መጻእኩ ንቤከ አኮ በተሀብሎ ዘመጻእኩ ከመ እልክቱ ፪ መሳፍንት ዘለአኮሙ አካዝ ንጉሠእስራኤል ዘዘከርኖሙ ቀዳሚ። አላ መጻእኩ ንቤከ እግዚአ በፍርሃት ወበድንጋጼ ከመ አብድዩ ርእሱ ፶ዓ (f.8v) ልሳይ ዘሰገደ ወወድቀ⁴¹ ዲበ ምድር እንዘ ሀሎ ርጉቀ አመ ነጸሮ ለኤልያስ ነቢይ። ወይቤሎ ኦ ነቢያእግዚአብሔር አታ ንጉሰኒ ከመ እልክቱ አብያጽዩ ዳዕሙ መሐረኒ ወትክበር ነፍስዩ⁴² በቅድሜከ። ወካኔበ መጻእኩ በተአምኖ እስመ ይቤ መጽሐፍ ዘእንበለ ተአምኖስ ኢይትካሃል ያሥምርዎ ለእግዚአብሔር። በእንተዝኒ መጻእኩ ንቤከ በተአምኖ ከመ አሐቲ ብእሲት ኃጥእት እንተ ጸሐፈት ከሎ ኃጢአታ በክርታስ ወሐተመታ ወወሰደት ንበ ባስልዮስ ወሰገደት ታሕተ እገሪሁ። ወሰአለቶ ከመ ይጸሊ እስመ ይደመሰሱ ኃጣውኢሃ እለ ጽሑፋት ውስተ ክርታስ እንዘ ሕቱም ውእቱ። ወኮነ ላቲ በከመ ትቤ ወተደምሰሱ ከሎ ኃጣውኢሃ። ወአነሂ እስእለከ ወአስተበቁግከ አመዝራዕተ ክርስቶስ አቡዩ የዋሃ

³⁸ G.ወቅጽብተ
³⁹ G.ሰማይ
⁴⁰ G.ውጎዛ
⁴¹ G.ወወደቀ
⁴² G. ነብስዩ

ልቡና ከመ ርግብ ከመ ትጸሊ በ(f.9r) እንቲአየ እስከ ይደመሰሱ ኩሉ ኃጣውእየ እለ ገቡዓት እምሰብእ:: ወአልቦ ዘየአምሮን ዘእንበለ ፩ እግዚእን ኢየሱስ ክርስቶስ ሎቱ ሰብሐት ከባቱ⁴³ አበሳ እስመ አኃፍር ወእፈርህ ከመ ኢያእምሮዎን ሰብእ ለኃጣውእየ:: ሊተኒ ያደነግፀኒ እስመ ኢድልው ዘክሮቶን:: ወበእንተዝ መጻእኩ ኅቤክ አእሚርየ ከመ ይትከሀለክ ደምስሶ ኃጣውእየ ወአሰስሎ ኃዘንየ በጸሎትክ ቅድስት ትክል ጭሰ ልጥ::እንከስ አልብየ ኃዘን ወተፈሳሕኩ ፍጹመ በእንተ አሐቲ ነገር እስመ ረከብኩ መዝገበ ወርቅ ዘያብዕለኒ ለነዳይ ወያክብረኒ ለጎሡር ዘወእቱ ዜና ገድልክ ጥዑም ዘነበረ ገቡዓ ፶ ዓመት እማእምራን ወጠቢባን:: ወተከሥተ ሊተ ይእዜ ለአብድ እንበለ ድል(f.9v)ወትየ በከመ ይቤ እግዚእን ኢየሱስ ክርስቶስ ሎቱ ሰብሐት በውስተ ወንጌል አአኩተክ አባ እግዚአ ሰማያት ወምድርእስመ ⁴⁴ ሀባዕኮ ለዝንቱእምጠ ቢባን ሕምለባውያን:: ወከሠትክ ለሕፃናት::እወ አባ እስመ ከማሁ ኮነ ሥምረትክ ተከሥቶቲኒ ለዝ መዝገብ ዘአነ ረከብክዎ ይእዜ በ፶ ዓመት አኮ ዘኮነ በእንተ ጽድቅየ ዳዕሙ ከመ ያስተርኢ ኒሩቱ በላዕሌየ ለእግዚእን ኢየሱስ ክርስቶስ ሎቱ ሰብሐት መፍቀሬ ሰብእ እስመ ኢይፈ ቅድ ሞቶ ለኃጥእ ዘከማየ አላ ግብዓቶ ወተመይጦቶ:: በከመ ለሊሁ ይቤ በወንጌል ኢመጻእኩ እጸውእ ጻድቃነ አላ ኃጥአነ ለንስሐ:: ወበእንተዝ ምክንያት ተፈላሕኩ አነ ከመ ዕሌኒ ዘአብዝኃት ይባቤ ወነፈርዓፀ ሶበ ረከብት ዕፀ መስቀሉ ለእግዚእን ኢየሱስ ክርስቶስ ሎቱ ሰብሐት በ፪፻ ዓመት ወዘይፈደፍ(f.10r)ድ:: አነሂ ተፈላሕኩ ከማሃ በዜና ገድልክ አአቡየ ወኢየኃፍር እንክ ጻውዖ ስምክ:: እመኒ ኮነ ኃጢአትየ መጠነ አድባር እስመ ረከብኩ ኪያክ ረዳኤ ዙፈልሶ በኃይለ ጸሎትክ ከሃሊት:: ዳዕሙ አሌዕል ወአክብር ስመክንዝ ክቡር ውእቱ:: ወእጸርሕ እንዘ እብል አልቦ ዘየዓብዮ ለአቡየ ክቡር መዝራዕተ ክርስቶስም ኩሎሙ ጻድቃን ገዳማውያን:: ዘንተሰ ዳቤ አኮ በመንኖቶሙ ለጻድቃን አላ ኮንከ መርሐ ለገቢረ ሠናይ ወአኮ ብሂልየ ዘኢይትሌዓሉ እምኔክ በገድል ወ(f.10v) በክብር አላ እስመ ረከብኩክ አአቡየ የዋህ በተፍጻሜተ ዛቲ ዘመንእኪት እንዘ ታበርህ ከመ ፀሐይ በወርኃ ክረምት:: ወከመ ማኅቶት በማዕከለ ጽልመት:: በአማን ድልመት ጆቲ ዛቲ ዘመን እስመ አልባቲ ብርሃን ዘውእቱ ገቢረ ሠናይ ኢኒሩት፤ ወየዋህት፤ ወኢትህትና ወኢትዕግሥት⁴⁵:: ወፈድፋድሰ ዘየዓቢእም ኩሉ ፍቅረ ቢጽ አልባቲ:: አአኃውየ እለ ትሰምዑኒ⁴⁶ ነገረ ዝንጋዔየ እስኩ ንግሩኒ ኢይትፈቀርኩ ፀሐይ በወርኃ ክረምት:: ወኢይኤድምኑ ማኅቶት በማዕከለ ጽልመት::ወካዕበ ንግሩኒ ዘኤሴእለክሙ በእንተ ምንት ድኅነ ኖኅ እማየ አይኅ ወሎጥኒ እምነ ሰዶም ወገሞራ::አኮኑ በኢተሳትፎቶሙ ግብረ አዝማዲሆሙ አማፅያን:: አብርሃምኒ ማዕዜ ተበፅዓ ወማዕዜ ተሰምየ አበ ኃጠቱ አኮኑ ሶበ

⁴³G. ከባቲ
⁴⁴G. እግዚአተ...ተ እስመ
⁴⁵G.ወትዕግሥት
⁴⁶G.ሰምዑኒ

ተፈልጠ እምአገማዲሁ እኩያን። እመሰ ከመዝ ውእቱ አነኒ ኢየሩሳፍር አክብሮተ ስሙ ለአቡዮ። በአማን ብፁዕ ወእቱ እስመ ተረክበ ፍሉጠ እምግብራ ለዛቲ ዘመን ዕሉት ወአማሊት። አንተሂ ኦአቡዮ አታ ኅፍረኒ ቅድመ እግዚእን ኢየሱስ ክርስቶስ ሎቱ ስብሐት። ወሰዓል በእንቲአየ ከመ ኢይበለኒ(f.11r) ኢየአምሮ እስመ አነ አ ኅጉልኩ ኩሎ ንዋዮ በአሐቲ ጊዜ ዘወሀበኒ ኦአቡዮ ንር ሰማያዊ በጸጋሁ። ወዘንተ ኩሎ ገቢርየ አጋፈርኩ ተሰምዮተ ወልዱ ለአቡዮ የዋሕ ከመ ፩ ወልድ ዘጋፍረ ተሰዮምተ ወልዱ⁴⁷ በቅድመ አቡሁ። አላእ ጼውዖ ወትረ በተሀብሎእንዘ አነ ርኅቅ እምሥምረቱ። ወእብሎ ከመ ወልድ ሄር ተአዛዜ አቡሁ አቡዮ ዘበሰማያት። በእንተ ዝኒ ተሀብሎትየ ወእበድየ መጻእኩ ኅቤክ ኦአቡዮ መስተሳልም መዝራዕተ ክርስቶስ ከመ ታስተሳልመኒ ምስለ አቡዮ ዘበሰማያት በጸሎትክ ቅድስት። ለዓለመ ዓለም አሜን ። አንቲኒ እግዝእትየ ቅድስት ድንግል በ ፪ ማርያም ንጂ ዮም ኅቤየ ምስለ ሕፃንኪ ኢየሱስ ክርስቶስ ሎቱ ስብሐት ከጭስር ኅኒ ወትረ በኩሎ ዘፈቀድኩ ወታሠን ዩ ሊተ ኩሎ ዘፈቀድኩ ወዘሐለይኩ(f.11v) ወእመቦ ዘፈተወት ነፍስየ ኅቤኪ እስክል ወብኪ እረክብ ኩሎ ዘታሠሥኩ ወዘተመነይኩ በተአምኖ። ወካዕበ አንቲ ተአምሪ ኩሎ ዘውስተ ልብየ ከመ አነ እፈቱ ጸውዖ ስምኪ ወትረ በኩሎ ጊዜ እመ ይትከሃለኒ። ባሕቱ ዕበዳ ለልብየ ወንዴተ እምሮትየ ይክል አነ እስመ አነ ነዳየ አእምሮ እም ኩሎሙ ሰብክ ወበእንተዝ አስተበቁፃኪ አነ እንዘ እዜክር ብኪ ሕማማተ ፍቀር ወልድኪ ከመ ኢትትመዓዕኒ ላዕሌየ አመ ጸዋዕክዎ ለስምኪ በቃልየ። እምኒ ጸሐፍክዎ በእዴየ እንበለ (f.12r) ድልወትየ እንዘ ሀሎኩ ሥጡመ ወስተ ቀላየ ኃጢአት ዕሙቅ። ኢትትመዓዕኒ እግዝእትየ በእንተ ሕማማቲሁ ለወልድኪ ወኢትበልኒ ለምንት ሊተ ስብሐት ወውዳሴ እምአፈ ኃጥእ እስመ ኢያረኩሶ ርኩሶ⁴⁸ ዚአየ ለንጽሐ ዚአኪ። ዳዕሙ አንጽሐ ርስሐትየ በደመ ገቡ ለፍቁር ወልድኪ። ሰፍሐ⁴⁹ እዴኪ ወባርክኒ ለገብርኪ እስመ ለዘባረኪዮ አንቲ አልቦ ዘይክል ረገሞቶ። ለወልድኪ ሰአሊዮ ወትረ በእንቲአየ ከመ ኢያስተኃፍረኒ እምተስፋየ ወየሀበኒ ተምኔትየ ኩሎ አሚረ ወያብርህ አዕይንተ ልብየ ዘጸልመ ቦጃጢአት ከመ እርአይ ወይትከሠት ሊተ ምሥጢረ ትሩፋቲሁ ወከመ እክሃል ጥንቁቀ ጽሑፈ ዜናሁ⁵⁰ ወፃምሁ ለዝንቱ ገብርኪ አቡነ መዝራዕተ ክርስቶስ (f.12v) በኃይለ ረድኤትኪ ጽንዕት በረከትኪ ወሀብተ ጸጋሁ ለበኩርኪ ያዕርፍ ላዕለ ፍቁርኪ ለአቡነ ኃይለማርያም ወለፍቁርኪ ገብረ እግዚአብሄር ወላእለ አመትኪ ወለተ ገሪማ ለዓለመ፡ ዓለም :አሜን⁵¹። ስምዑኒ አበውየ ወአጎውየ እለ ተጋባዕክሙ ወኢትነ ጽሩ ምግባረ ዕበድየ ወተሀብሎትየ። እመሂ በ ቃልየ ወእመሂ በምግባርየ ኢትኩንኑ ኪያየ እስመ ይቤለክሙ እግዚእን ኢየሱስ ክርስቶስ ሎቱ ስብሐት

⁴⁷ G. ወልድ
⁴⁸ G. ርኩሶ
⁴⁹ G. ወልድኪ። ወኢትበልኒ ለምንት ሊተ ስብሐት ወውዳሴ እምአፈ ኃጥእ። ሰፍሐ
⁵⁰ G. ዜና
⁵¹ G. ለዓ፡ ዓለ :አሜን

በወንጌል ኢትኩንኑ ከመ ኢትትኩንኑ። ወሴንተ ዝኒ ነገር ይኩን ተጋብ ኦትክሙ ለሠናይ ወአጽምዕዎ ለዜና አቡክሙ ጻድቅ እንበለ ኑፋ ቁ ከመ ይኩንክሙ ምክንያተ ድኒን ስጥአን። እለ ከማየ ኅድገሰ ሰሚዓ ዜና ጽድቁ ለጻድቅ በተአምኖ እንዘ ትብሉ ዕገሌሰ ጻድቅ ወእቱ ያድኅነነ በጸሎቱ። ለኃጥእኒ እንዘ ተአምሩ ኃጢአቶ እመ ትብልዎ ጻድቅ ወእቱ ወይኔይስ እምኔነ ኢትትኩንኑ በዝንቱ። ባሕቱ እእምሩ ከመ ትትኩንኑ በአማን እመ ትጹድቁ ለዓይነ ሰባ በአድልዎ እንዘ ትብሉ ጻድቃን ንሕነ በከመ ይቤ እግዚእነ (f.13r) ኢየሱስ ክርስቶስ ሎቱ ሰብሐት በወንጌል ዘአዕቡዮ ርእሶ የኃሥር ወዘአትሐተ ርእሶ ይከብር። እመሰ ከመዝ ወእቱ ስምዕዎ በአዕባኒክሙ እንበለ ናፍቆ ወአጽምዕዎ በልብክሙ እንበለ ዝንጋዔ ለዜና አቡክሙ መንፈሳዊ ከመ ትድኃኑ እምኃጢአት በዓቢይ ሃይማኖት ከመ ድኅነት ረዓብ ዘማ በተአምኖ ወአጥሉት ምስለ ዓላውያን። ከማሃ ያድኅነነ እምተንትኖ ወእምወዲቅ በጸሎቱ ለዝንቱ ጻድቅ ወበሕለታ ለእግዝእትነ ማርያም አምጻዒተ ሰላም ወዕርቅ ሶበ ይመጽእ ወልዳ በንጥረ መባርቅት ወድልቅልቅ ለኮንኖ ኩልነ አዕሩግ ወደቂቅ ለዓለመ፡ ዓለም፡ አሜን⁵²። ዝንቱ ወእቱ መድሐፊ ዜና ኅሩቱ ወትዕግሥቱ ዘይትነበብ አመ ጿወፀ ለግንቦት በዕለተ ዕረፍቱ ክብርት ለአብ ክቡር ብእሴ እግዚአብሔር አቡነ መዝራዕተ ክርስቶስ ለባሴ ዓማ(f.13v) ወትዕግሥት ዘነበረ ገዳመ ምስለ አራዊት ወፈለሰ ንእግዚአብሔር ዘያፈ ቅሮ በከመ ዛቲ ዕለት። ሕምድ ኅረ ነበረ ባቲ ለዓለምነኃላፊት እንዘ ይሬ እያ ከመ ሕልም ወጽላሎት መጠነ ጿወፀ ዓመት ከማሁ ይረስየነ ድልዎነእግዚእነ ⁵³ ኢየሱስ ክርስቶስ ሎቱ ሰብሐት። ናጥሪ ገቢረ ሠናይ ምስለ ሃይማኖት፤ አፍቅሮተ ቢጽ ምስለ የዋሃት፤ ትሕትና ምስለ ጸም ወጸሎት፤ መንኖ ዓለም ምስለ ተዘክሮተ ሞት ወጸሊዓ ኩሉ ንብረት ወጥሪት በጸሎቱ ለዝንቱ ጻድቅ መናኔ ዓለም ወመፍቀሬ ንዴት። በስእለታ ለእግዝእትነ ማርያም እመ ምሕረት ለኩልነ ደቂቅ እለ ተጋባዕነ ለገቢረ ተዝካሩ ወለሰሚዓ መጽሐፊ ገድሉ በጥብዓት ምስለ አበዊነ ኃይለማርያም ወልደ ተክለሃይማኖት ወምስለ ፍቁሩ ገብረ እግዚአብሔር ዘተግሁ ለአጽሕፎቱ ለዝንቱ መጽሐፍ ኅ(f.14r)ቡረ ይምሐረነ በመንግሥተ ሰማያት ለዓለመ ዓለም አሜን። ንዌጥን በረድኤተ እግዚአብሔር ወበስእለታ ለእግዝእትነ ማርያም ድንግል ጽሑፊ ዜናሁ ለአብ ክቡር ወቅዱስ አቡነ መዝራዕተ ክርስቶስ ጸሎቱ ወበረከቱ የሃሉ ምስለ ፍቁሩ ገብረ እግዚአብሔር ወምስለ ፍቅርቱ ወለተ ገሪማ ለዓለመ ዓለም አሜ⁵⁴። ወከመዝ ወእቱ ልደቱ ለቅዱስ ወብፁዕ አቡነ መዝራዕተ ክርስቶስ እምሰብእ ኅራን ወምእመናን ወፈራኅያነ እግዚአብሔር ወክቡራነ ዘመድ። ወኮነ ስመ አቡሁ ለባሴ⁵⁵ ክርስቶስ፤ ወካዕበ ይስመይ ግራኝ ልብሶ። ወስማ ለእሙ ሚላንያ። ወኮነ አቡሁ ሊቀ ሐራሁ ለንጉሥ መፍቀሬ

⁵² G.ለዓ: ዓለ: አሜን
⁵³ G.እ.ግዚእነ
⁵⁴ G.አሜ
⁵⁵ G.ለባሴ

እግዚአብሔር ወርቱ። ሃይማኖት ፋሲለደስ ዘስመ መንግሥቱ ዓለም ሰገድ። እሙስ ሚላንያ ኮነት ፈራጊተ እግዚአብሔር እምንዕሳ ከመ እግ(ፍ.14v)ዚእ ኃረያ እመ ለአቡነ ተክለ ሃይማኖት። ወኮነት ጠባብ ለምግባረ ሰናይ በኩሉ ፍናዊሃ ውፊቅሮ ለእግዚአብሔር በ ኩሉ ሕሊናሃ ወበኩሉ ኃይላ እስመ እምዘርአ ጻድቃን ይእቲ። በከመ ይቤ መጽሐፍ ትውልደ ጻድቃን ይትባረኩ። ለዛቲኒ ቅድስት ወቡርክት ይእቲ ሥረዊሃ እስመ ቅርብት ዘመዳ ይእቲ ለቅድስት ወብጽዕት ወለተ ጴጥሮስ ገባሪተ ተአምራት ወመንክራት ዘተጋደለት ሠናየ ገድለ በገዳምኣንተ ትሰመይ ቈረፃ እንተ ይእቲ ደራ። ወአዋልዲሃኒ መነኮሳይያት ሀለዋኢስከ ይእዜ በከዊነ ማ ኅበር። በረከተ ጸዕኑ የሃሉ ምስሌነ ለዓለመ፡ዓለም አሜን። ንትመየጥ ኅበ ቀዳሚ ነርነ። እሙስ ሚላንያ ኮነት ኅዝንተ ልብ ከመ ሐና እመ ሳሙኤል ነቢይ እስመ አልባቲ ወልድ። እግዚአብሔርስ ኢአፀወ ማኅፀና ወኢክልእ በረከተ ውሉድ ከመ ሜልኮል ዕፁተ ማኅፀን፡ ወጥኣተ በረ(ፍ.15r)ክት በከመ ይቤ ዳዊት፤ ናሁ ጸጋሁ ለእግዚአብሔር ውሉድ ዕሤተ ፍሬሃ ለከርሥ። ዛቲስ ቅድስት ሚላንያ ቅድመ ትለዶ ለዝ ቅዱስ አቡነ መዝራዕተ ክርስቶስ ወለደት ፭ ውሉድ እምብእሴሃ ለባሴ ክርስቶስ። ባሕቱ ኢያጐንደየሙ እግዚአብሔር በዝ ዓለም ማሳኒ አላ ነሥአ ነፍሱሉም ሥጋሆሙ ፍጡነ እንበለ ይርሳክ ሥጋሆሙ በርስሐተ ዝንቱ ዓለም እስመ ውእቱ የአምር ዘይበቀሩዎሙ። ወበእንተ ዝኒ ኮነት ተኃዝን ቅድስት ሚላንያ። ወትሹሎ ለእግዚአብሔር በጥቡዕ ልብ ዘእንበለ ኑፋቄ ከመ የሀባ ወልደ እንዘ ትብል ኦእግዚእየ ኢየሱስ ክርስቶስ ፈታኔ አልባብ እስመ አንተ ተአምር ኩሎ ሕሊና ልብ አምርሐቅ ከመ አልቦ ውስተ ልብየ ፍቅረ ዝንቱ ዓለም(ፍ.15v) ድኅረ አንበርክኒሰ በዛቲ ዓለም ማሳኒት ሀበኒ ፩ደ ወልደ ዘይዜክር⁵⁶ ስምየ ሊተ ለጎጥኣት እመትከ። እምድኅረ ኅልፈትየ ወለእመ ሰማዕከኒ ጸሎትየ ኦ ንጅ⁵⁷ መፍቀሬ ሰብኢ ወጸገውከኒ ወልደ አኮ ዘእነብር ምስሌሁ ወእትሬሣክ በነጽሮ ገጹ ለወልድየ በዝ ዓለም ኃላፊ። ዳዕሙ እመ ጽእ ኅቤክ በኩሉ ልብየ ወበኩሉ ነፍሰየ ወእወጽእ ገዳመ ወእበኪ በእንተ ኃጢአትየ ወእትቀነይ ለክ እስከ ዕለተ ሞትየ። ወበዘከመዝ ኅዝን ውብካይ ነበረት ኅዳጠ መዋዕለ እንዘ ትስእሎ ለእግዚአብሔር። ወምድህረ ኅዳጥ መዋዕል ሐወጸ እግዚአብሔር እግዚእነ ኢየሱስ ክርስቶስ ሎቱ ሰብሐት በምሕረቱ ወኢተጸመመ ስእለታ እስመ መፍቀሬ ሰብ ውእቱ። ወወሀባ ዘንተ ወልደ ቡ ሩከ ወሠናየ ገባሬ ሥምረቱ ወፈጻሜ ት(ፍ.16r)እዛዙ። ወቅድስትኒ ሚላንያ እምድኅረ ወለደቶ ለቅዱስ አቡነ መዝራዕተ ክርስቶስ ኢነበረት ምስለ ወልዳ ዘእንበለ ንስቲት መዋዕል። አላ ኅደገቶ ቅድመ እግዚአብሔር ወተንሥኣት ፍጡነ ዘከመ ተካየደት ወበአት ገዳመ ወፈጸመት ተረፈ መዋዕሊሃ በኅዝን ወባተጽናስ። ወነበረት እስከ ዕለተ ሞታ እንዘ ታሠምሮ ለእግዚአብሔር። ወምድኅረ ኅዳጥ ዘመን አዕረፈት ዕረፍተ ጻድቃን ወኔራን

⁵⁶ G.ዘይዜክር
⁵⁷ ኦንጅ

በሥምረቱ ለእግዚእን ኢየሱስ ክርስቶስ ቤዛነ ለኃጥአን። በረከተ ዛቲ ቅድስት ወበረከተ ወልዳ ናህን ይኩን ምስለ ኩልን ደቂቀ ዛቲ መካን ለዓለመ ዓለም አሜን። ወለዝንቱስ ቅዱስ አቡነ መዝራዕተ ክርስቶስ ሐፀነቶ እምሔውቱ። ወኮነት ታፈቅሮ ፈድፋደ ወኢትዜክር ⁵⁸ በቅድሚያ ዜናሃ ሌሙ ከ(f.16v) መ ኢይዜክር እሞ ወከመ አይደግድግ ሥጋሁ በጎዘን። ወውእቱኒ ኢየአምር ከመ ጴቲ ኮነት እምሔውቱ አላ ትመስሎ እሙ። ወእምድ ጎረ ልሕቀ ንስቲተ አሐተ ዕለቱንዝ ይትዋነ ይ ምስለ ደቂቅ አብያጺሁ። ፩ ሕፃን ነገሮ በየዋሃት ወይቤሎ ዛቲስ ኢኮነትእምከ አላ እም ሔውትከ ይእቲ። ወዘንተ ሰሚያ ሕፃን ሐረ ፍጡነ ንበ ቤቱ ወይቤላ ሌምሔውቱ መኑ ይእቲ እምየ ንግርኒ አእግዝእትዮ። አይቱ ሀለወት እምየ እስመ ነገሩኒ አብያጽዮ ከመ አንቲ ኢኮነትእምየ ዳዕሙ እምሔውትዮ። ወጎዘነት እምሔውቱ በአንተ ዝ ነገር ወትቤ በልባ መኑ ነገሮ ለዝ ሕፃን ዘንተ⁵⁹ ነገረ ከመ ይጎዝን ልቡ። ወሶቤሃ አውሥአቶ ወትቤሎ ከመ ትሂጦ ኦወልድዮ ሐስ ኢትስማዕ ቃሎሙ ለሐሳውያን አነ ይእቲ እምከ ዘወለድኩክ ወሐፀንኩክ እስከ ዮም። ወአልብከ ካልዕ እም(f.17r) ዘእንበሌዮ። ወሶበ ትቤሎ ከመዝ በከየ ሕፃን ወአጽሐቃ ከመ ትንግሮ እም። ወሶበ አጽሐቃ እንዝ ይበኪ ወያስቆቁ ነገረቶኩሎ ዜናሃ ሌሙ እምጥንቱ እስከ ተፍፃሜቱ። ወሰሚያ ሕፃን ዘንተ ነገረ ኃዘነ በእንተ ዘኃደገቶ እሙ። ወእምአመ ሰምዓ ዘንተ ነገረ ኢኖመ ልቡ በጥዲና ወኢያዕረፈ እምተሀውኮ አላ ነቅሐ። ወኮነ ይነድድ በፍቅረአሙ ወበፍቅረ እግዚአብሔር እስመ ፍቅረ ጸጋ እግዚአብሔር ዘላዕሌሁ ሆኩቶ በምክንያተ ዝ ነገር⁶⁰ እስከ አውጽአቶ እምቀላየ ዛቲ ዓለም ወእማዕባላ ዘያሠጥም ወአብጽሐቶ ንበ መርሶ ሠናይ ዘውእቱ አፍቅሮተ እግዚእን ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ። ወእምዝ ልህቀ ሕፃን እንዝ ይትሚህር ጥበበ ሥጋዌ ወመንፈሳዊ። ወተምህረ ኩሎ ሥርዓተ ፀብዕ ዘወራዙት ደርብዮ ኩያንው ወተፅዕኖ ፈረስ እስከ ያነክ ፍ ኩ(f.17v)ሎሙ እለ ርእይዎ። ወኮነ ኩለንታሁ ፍትው። በአርአያሁ ወበመልክዑ፤ በቃሎ ወበምግባር፤ በኃይሉ ወበጽንዑ። ፈድፋደሰ⁶¹ ንጽሐ ሕሊናሁ እስመ ውእቱ ይሔልዮ ለእግዚአብሔር እንዝ ሀሎ ማዕከለ ብዙ ን ተድላ ወማዕከለ ውርዝውና። ወኮነ አዝማዲሁ ያፈቅርዎ ጥቀ ወይገደዎ ከመ ወልዶሙ ⁶²። ወአሐተ ዕለተ ቦአ ውስተ ቤተ ንጉሥ ምስለ አቡሁ ግራኝ ልብሶ ሊቀ ሐራ። ወሰበ ርእየ ንጉሥ ስነ ገጹ እንዝ ያበርህ ከመ መርዓዊ ዘይወጽእ እምጽርሁ እስመ መንፈስ ቅዱስ ኅዱር ውስቲቱ⁶³። ተስእሎሙ ወይቤሎሙ ለሕፅዋኒሁ ወልደ መኑ ወእቱ ወሬዛ። አውሥኡ ወይቤልዎ ለንጉሥ አኮነ ውእቱ ኮርኖ ወልዱ ለግራኝ ልብሶ ሊቀ ሐራእስመ ይሰመይ ኮርኖ በጎበ አዝማዲሁ። ወሰሚያ ንጉሥ አንከረ ወይቤ

⁵⁸ G. ወኢትዜክር
⁵⁹ G. ዝንተ
⁶⁰ G. ዝነገር
⁶¹ G. ፋድፋደሰ
⁶² G. ወልደመ
⁶³ G. ውስቲቲቱ

ውእቱን ዘከመዝ ይህኒ ኦርአያሁ።ወዘን(f.18r)ተ ብሂሎ ኣዘዘ ይጸውዕዎ ለአቡሁ ሊቀ ሐራ ወሶቤሃ መጽአ ግራኝ ልብሶ ሊቀ ሐራ።ይቤሎ ንጉሥ ዕቀቦ ለወልድከ በሠናይ ከመ አሀቦ ወለእከመ አፍቀረቶ ነፍስየ ፈድፋደ ወተነድፈት ልብየ በፍቅረ ዚአሁ።እምይእዜስ ኢ ይርኝቅ እምገጽየ።ወዘንተ ሰሚዖ አቡሁ ሊቀ ሐራ ሰገደ ቅድመ ገጹ ለንጉሥ ወተፈሥሐ ጥቀ በዝነገር ንበ ንጉሥ ነጺሮ በብሩህ ገጽ እስመ ሥርዓታ ለዓለም ከመ ዝ ውእቱ።ኢንትፊሳይስ በዘይበቀሩዕ⁶⁴ ነገር በሰሚዓ ቃሉ ለእግዚእን ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ ዘውእቱ ቃለ ወንጌል።ዳዕሙ ንትፊሳይስ በዘኢይበቀሩዕ ኃላፊ ዓለም እመ ንሰምዕ ቃለ ፍሥሐ ወኃሄት እምነ ንጉሥ ምድራዊ ወእመኪንንቲሁ እስመ ጠፍአ ልብነ በነጽሮ ፍትወተ ዝ ዓለም ንበ መሰለነ ንብረተ ዝዓለም ዘጂልፍ።ወልዱስ(f.18v) ኮርኖ ጠቢብ ሠናይ ሶበ ነጺሮ ለአቡሁ የዋህእንዘ ይትፊሳይስ ቅድሜሁ ለንጉሥ ወይትናገር ምስሌሁ በለኖሳስ ተሐዘበ በልቡ ከመ ኮነእቡቲአሁ ዘተናገር ንጉሥ።ወእምድ ኅረ ቦአ ንጉሥ ውስተ ጽርሑ፤ ወድኅረ ተመይጡ ከሩሎሙ መኪንንት በበአብያቲሆሙ ጸውዓ ኮርኖ ጂደ እምአብያጺሁ ዘያፈቅሮ ዘወዓለ ቀዊሞ ቅድመ ንጉሥ ወዘሰምዖ⁶⁵ እንዘ ይትናገር ምስለ አቡሁ።ወይቤሎ አፍቁርየ እስኩ ንግረኒ ምንት ይቤ ንጉሥ ወምንተ ተናገረ ምስለ አቡየ እንዘ ሀሎነ ቀዊመነ ቅድሜሁ ለንጉእከመ አነ ኢሰማዕክዎ በእንተ ዘኢቀረብኩ ንበ ንጉሥ ከማከ።አውሥኦ ፍቁሩ ወይቤሎ ለኩርኖ አፍቁርየ ይደልወኒእክስት ምሥጢረ ዘሰማዕክዎ እምንጉሥ።ኅድግስ⁶⁶ ምሥጢሮ ለንጉሥ ነገረ ካልዕኒ ኢይደሉ ይክሥቱ ሰካልዕ።አውሥኦ ኮር(f.19r)ኖ ወይቤሎ ኦ ፍቁርየ⁶⁷ ኢትግበር ከመዝ አይቱ ፍቅርክእመሰ ታፈቅረኒ ንግረኒ ጥዩቀ እስመ አነ ኢይነግር ሰካልዕ ወእመ ኢተአምነኒ አምሕለኒ።ወእምድኅረ ብዙኅ ስእለት አይድዖ ዘከመ አፍቀሮ ንጉሥ ወዘከመ ይሁቦ ወለቶ ትኩኖእሰቡ።ወዘንተ ሰሚዖ ኮርኖ ተፈሥሐ አፍአዌ ትፍሥሕተ ወይቤሎ በትምይንት ለፍቁሩ ምንተ ኮንከ አፍቁርየ ኃዘዕከኒ ዘከመዝ ፍሥሐ ዘኢነገርከኒ ፍጡነ፡እመሰ ኢነገርከኒ በምንት ኦ አምር ከመ ያፈቅረኒ እንከሰ እትርአዮ ወትረ በዘእኤድሞ ለአይነ በሥርዓተ ወራዙት ከመ ይትሐደስ ፍቅሩ በላዕሌየ።በዘከመዝ ነገር ሔጦ⁶⁸ ለፍቁሩ እስመ ፈራኔ እግዚአብሔር ኢያኃጥእ ምክንያተ ጽድቅ።ወእምአመ ሰምዓ ዘንተ ነገረ ኮነ የኃዝን በልቡ ወይጸንሕ ዕለተ እምዕለት ከመ ያምሥጥ እምአቡሁ ወይትልዎ እግዚእን ኢየሱስ(f.19v) ክርስቶስ መፍቀሬ ሰብ፡ወይስእሎ እንዘ ይብል ምርሐኒ ፍኖተ እንተ ባቲ አሐውር።ወበዘከመዝ ኃዘን እንዘ ሀሎ በአሐቲ ሌሊት እመለያልይ አመ አሚ ሩ ለመስከረም ተፈጥረት ጥብብ ውስተ ልቡ ወመጽአቶ ሕሊና ሠጽጸቅ ሆከቶ ጸጋ እግዚአብሔር ዘላዕሌሁ።ወነቂሐ ግብተ እምንዋሙ ጊዜ መንፈቀ ሌሊት ወተንሢኦ ሐረ ፍጡነ ንበ አቡሁ መስፍን

⁶⁴G. በዝይበቀሩዕ
⁶⁵G. ወስሚዖ
⁶⁶G. ኅድግስ
⁶⁷አፍቁርየ
⁶⁸G. ሔጦ

ወበዊኦ ቤተ ረከቦ ንወ.መ.። ወሶቤሃ አንቅሶ ለአቡሁ ወይ ቤሎ ኦእግዚእየ ነጻ ንሁር⁶⁹ ውስተ ቤተ⁷⁰ ክርስቲያን ከመ ንጸሊ በእንተ ኃጢአትነ ወንንሣእ በረከተ እምአበዊነ መነኮሳት ወበዛቲ ዕለት ይደሉ ቡራኬ እስመ ዓውደ ዓመት ይእቲ።ወዘንተ ሰሚያ ተፈሥሐ ወይቤ ኦወልድየ ሠናየ ሐለየ ልብከ ነጻ ንሐር በከመ ትቤ።ወእምዝ ተንሥኡ ወሐሩ ንበ ቤተ ክርስቲያና ለእግዝእትነ ማርያም ቅድስት ድንግል ወላዲ(f.20r)ተ አምላክ ዘስማ ግምጃ ቤት ወቅርብት ይእቲ ውስተ ጽርሐ ንጉሥ።ወበዊኦሙ ውስቲታ ሰገዱ ወተአምንዋ ለቤተ ክርስቲያን።ጃንዘ ይ ጼሊ አቡሁ መስፍን ተፈልጠ ኮርኖ እምአቡሁ ከመ ዘይጼሊ በባሕቲቲ።ወተሠወረእምአእይንቲሁ እስመ ድልመት ውእቲ።ወ ሐረ በኅቡዕ ንበ ፩ መነኮስ ዘሰሙ አባ ቴዎድሮስ ወይነብር ውስተ ቤተ ክርስቲያን።ወቀሪቦ ንበ ማኅደሩ ለመነኮስ ጉድጉደ አንቀጸ በከመ ልማዱ እስመ የአምሮ ቅድመ ወይከስት ሎቲ ንዘነ ልቡ።ወሶበ አእመረ ውእቲ መነኮስ ከመ ውእቲ ኮርኖ አርኃወ ሎቲ አንቀጸ ወይቤሎ ዳኅንኑ ኦወልድየ ምንተ ኮንከ ዮም ዘመጻእዘ በሌሊት አውሥኦ ኮርኖ ወይቤሎ ኦአቡየ መጻእኩ ንቤከ ከመ እስነአልከ ወትባርክ ፍኖትየ እስመ ዛቲ ዕለት ዕለተ አድ ኅኖ ይእቲ ዘኮንኩ እጸንሐ ከመ አምሥጦ ለአቡየ በ(f.20v)ረድኤቲ ለእግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ።አውሥኦ መነኮስ ወይቤሎ ኦወልድየ ተግገሥ ንስቲተ ወኢትክል ጸዊረ መከራ እስመ ሕፃን አንተ።አውሥኦ ኮርኖ ወይቤሎ ኦአቡየ አንተሂ ከመዘኑ ትብለኒ ሕፃንሰ ኢይመውትኑ ወኢይትጌነንኑ።ሐሰ ኢትበለኒ ከመዘ ዳዕመ ባርከኒ ወአአምር ከመ ጸሎትክ ቅድስት ትረድአኒ።ወሶበእጂ መ ነኮስ ጥብግተ ልቡ ለኮርኖ ተፈሥሐ ወይቤሎ እግዚአብሔር ይባርክ ፍኖተክ ወኃይለ ረድኤታ ለእግዝእትነ ቅድስት ድንግል ማርያም ይትሉክ ኃበ ሐርከ።ወተባሪኮ ወጽኦ እምቤተ ክርስቲያን እንበለ ያእምር አቡሁ።ወሐረ ምሕዋረ አሐቲ ዕለት ወበጽሐ ኃበ አሐቲ ደብር ዘትስመይ ወርቅ ለብሐ⁷¹ ወውስቲታ ሀለወት ቤተ ክርስቲያን ዓባይ ዘተሐንጸት በስሙ ለቅዱስ ያዕቆ(f.21r)ብ ዘግሙድ። ወብዘኃን መነኮሳት ወስተ ዓውዳ ይነብሩ።ወአበ ምኔትሂ ጸድቅ ወእቲ ዘስሙ ስነ ክርስቶስ።ወሶበ በጽሐ ኮርኖ ኃበ ውእቲ ደብር ይቤሎ ለ፩ እመነኮሳት ንግር ሊተ ኦአቡየ ለአበ ምኔት እስመ ብየ መፍቅድ ንቤሁ።ወነገሮ ወሰዶ ንበ ሀሎ አበ ምኔት ወበጺሐ ንቤሁ ሰገደ ታሕተ እገሪሁ ወቆመ ቅድሜሁ።ወሶበ ርእዮ አበ ምኔት ይቤሎእምአይቲ መፃእክ ወወልደ መኑ አንተ።ወነገሮ ኩሉ በእንተ ሀገሩ ወበእንተ አዝማዲሁ።ወሰሚያ አበ ምኔት እእመሮ ከመ ወልዱ ውእቲ እስመ አባ ስነ ክርስቶስ ኮነ የዓውድ እምሀገር ሀገረ በውእቲ መዋዕል በመዋዕለ ስደት ለቢሶ ልብስ ሐራ ወጸዊሮ ቅብጻ ሜሮን ከመ ያጥምቆሙ በኅቡዕ ለሕፃናት ዘክርስቲያንእስመ እግዚአብሔር ዓቀቦ በእንተዝ ነገር ወሠወሮ እምአእይንቲሆሙ ለመናፍቃን ሕዝ(f.21v)በ ንስጥሮስ ዘይሰመዩ አፍርንጅ።ወበዘከመዝ ግብር እንዘ

⁶⁹G. ንዑድ
⁷⁰G. አብያተ
⁷¹G. ለብሐ

የዓውድ አሐተ ዕለተ ረከባ ለቅድስት ሚላንያ እንደ ተኃዝን በእንተ ጥምቀቱ ለወልዳ እስመ ኅጥአት ዘትገብር። ወሶበ ረከባ ናዘዛ ወይቤላ ኦወለትየ ሠናየ ገበርኪ ዘኢተደመርኪ ምስለ መናፍቃን እግዚአብሔር ይባርኪ። ኦብእሲቶ ዓቢይ ሃይማኖትኪ ወዘንተ ብሂሎ ነሂኦ ለወልዳ አምሕፅና ወአጥመቆ ጥምቀተ ክርስትና ወሰመየ ስሞ መዝራዕተ ክርስቶስ። ወባረኮ ወአወፈያ ለእሙ። ወይእቲኒ ነሂኦ ወልዳ ሐረት በፍሥሐ ወስተ ቤታ። ወበእንተዝ ነገር ኮነ ጥምቀቱ በእደ ጻድቅ። ወካዕበ መጽአ ኅቤሁ በፈቃደእግዚአብሔር ኃረዮ እምከርሠ እሙ። ንግባዕኬ ኅበ ጥንተ ነገር። ወሶበ አእመረ አበ ምኔት ከመ ውእቱ ወልዱ ይቤሎ አኮነ አንተ መዝራዕተ ክርስቶስ ወልደ ሚላንያ። አውሥኦ(f.22r) ኮርኖ ወይቤሎ እወ አነ ውእቱ። አውሥኦ አበ ምኔት ወይቤሎ በእንተ ምንት መጻእከ ዝየ ወይቤሎ ከመ ታልብሰኒ አልባሰ ምንኩስና ወእንበር ታሕተ ጽላሎትከ። ወሰሚያ አበ ምኔት ይቤሎ ኦወልድየ ኢትክል ጸዋረ አርኡተ ምንኩስና እስመ እሬእየከ ከመ ሕፃን አንተ። አውሥኦ ኮርኖ ወይቤሎ ኅድገኒ ኦአቡየ ኅይለ አምላክከ ያጸንኦኒ ወጸሎትከ ቅድስት ትረድኦኒ። ወሶቤሃ ይቤሎ አበ ምኔትከ ይከውን ፈቃደ እግዚአብሔር ንበር ምስለ ደቂቅ አኃዊከ። ወሰሚያ ሰገደታሕተ እገሪሁ ወ(f.22v) ወጽኦ ወሐረ ኅበ አኅው ወነበረ ኅዳጠ⁷² መዋዕለ። ወእምዝ ፈርሃ አዝማዲሁ⁷³ ከመ ኢይርኩብሥእንበለ ይልበስ አልባሰ ምንኩስና ወኢይሰድዎ ሀገሮሙ። ወቤንተዝ ነገር አመክነየ⁷⁴ ምክንያተ መንፈሳዊ እስመ ነደ ልቡ በፍቅረ እግዚአብሔር። ወረሰየ ርእሶ ከመ ዘሐመ በደዌ ጽኑዕ። ወሰከበ እንደ ይብል ሐመምኩ። ወነደገ ጥዲመ እክል ወማይ። ወመነኮሳትሂ ይ ሔውጽዎ ወትረ። ወይመስሎሙ ህማመ እሙነ እስመ የዋሃን እሙንቱ። ውእቱሂ ሶበ ይሔውጽዎ መነኮሳት ያስተብቅዎመ እንደ ይብል ኦአበውየ ቅዱሳን ከመዝ ኢትግበሩ ወኢትትሐየዩኒ። ወሰዓልዎ ለአቡነ ክቡር ከመ ያልብሰኒ አልባሰ ምንኩስና አምቅድመ እሙት ወለእመ ሞትኩ እንደ እብል ከመዝ ተኃዝኩ ፈድፋደ ድኅረ እስመ ከላእክሙኒ ጸጋሁ ለእግዚአብሔር በእንተ ኃጢአትየ። ወሰሚያሙ መነኮሳት ሐሩ ፍጡነ ኅበ አቡሆሙ ወአይድዕዎ ዘከመ ጸንዓ ላዕሌሁ ሕማም። ወአስተብቅዕዎ ከመ የሀቦ ልብሰ ምንኩስና እንበለ ይሙት። አበ ምኔትሂ የዋህ መሰሎ እሙነ ደንገፀ⁷⁵ ወተንሥኦ ፍጡነ ወሐረ ኅቤሁ ወረከቦ ሕሙመ በከመ ነገርዎ። ወሀዘነ በእንቲአሁ ወሶቤሃ አምጽኦ ልብሰ(f.23r) ምንኩስና ወጸለየ ላዕሌሁ ወአልበሶ ዘከመ ሥርዓት። ወእምድኅረ ኅዳጥ መዋዕል ስምዓ አቡሁ መስፍን ከመ ሀሎ ውስተዝ ደብር ወነገሮ ለንጉሥ። ወሰሚያ ንጉሥ ፈነወ ሐራሁ ኅበ ደብር ወከመ ያምጽዎ ፍጡነ እንበለ ይልበስ አልባሰ ምንኩስና። ወበጸሐሙ ሐራ ንጉሥ ይቤልዎ ለአበ ምኔት ከመዝኦ ይቤኦ ንጉሥ ፈንዎኦ ለወልድኦ

⁷²G. ኅዳጠ
⁷³G. እምኦዝማዲሁ
⁷⁴G. ተመክነየ
⁷⁵G. ወደንገፀ

ወኢታገዝነኒኦ ኦኦቶ እስመ ኦነ ኦፈቅሮ ጥቀ ወወሀብክዎ ወለትዮ።ወሰሚዎ ኦበ ምኔት ይቤሎሙ ለምንት ደከምክሙ በከንቱ ወሚመ ንስቲተ ኢቀደምክሙ ከመ ትሰድዎ⁷⁶ እንበለ ይመንኩስ።ኦውሥኡ ወይቤልዎ እስኩ ይምጻእ ንርኦዮ። ወእምድጎረዝ ኦዘዘ ይጸውእዎ ለኮርኖ።ወሶበ መጽኦ ነጻርዎ ልዑካን ከመ ለብሶ ልብሶ ምንኩስና ወኃዘኑ።ወይቤ ፩ እምኔሆሙ እስመ እጎወ ኦቡሁ ወኡቱ ለኮርኖ።መኑ ይከልኦኒ ወልድዮ ወእጎድፍ ቆብዓ እምርእሱ(f.23v) ወእወስደ⁷⁷ ንበ ንጉሥ።ወዘንተ ሰሚዎ ኦበ ምኔት ተምዓ መዓተ ዘይደሉ።ወይቤ መኑ ወእቱ ዘይገሥሦ ሴይሁ ቅድሜዮ ኦምድ ጎረ ኦልበስክዎ ኦልባሶ ምንኩስና።ወዘንተ ይቤሎ ለኮርኖ ተሐውርኑ ንበ ኦቡከ ከመ ይርኦይከ ምዕረ ወይትናዘዝ እስክሳ⁷⁸።ኦልቦ ዘ የኃድገክ⁷⁸ ቆብዓ።ኦውሥኦ ኮርኖ ወይቤ ኦሆ ይኩን በከመ ትቤእስመ ጎፈረ ገ ጸ ለኦበ ምኔት።ወእምድ ጎረ ወፅኦ እምቤት ይቤሎ ለእጎወ ኦቡሁ ኦሐተ ጊዜ ሀበኒ ልብሶከ ከመ እሳለማ⁷⁹ ለቤተ ክርስቲያን ከመ እምጻእ ንቤከ ፍጡነ።እስመ ኢይበውዕ ልብስዮ ውስተ ቤተ ክርስቲያን። ውእቱሂ ወሀቦ ልብሶ በየውሃት።ወይቤሉ ኦወልድዮ ኢትጎንዲ ከመ ንሑር ፍጡነ ሀገረነ። ወእምድ ጎረ ወሀቦ ቦኦ ውስተ ቤተ ክርስቲያን ወተሳለማ⁸⁰።ወወፅዓ በካልዕ ኦንቀጽ ወቦኦ ገዳመ ወተሠወጃምኔሆሙ።ወሶበ ጎንደዮ ምጽኦቱ(f.24r) ኦእመሩ ከመ ተንሕለዎሙ ወተሠወረ እምኔሆሙ።ወኃዘኑ በእን ተዝ ነገር ወስኦኑ ዘይገብሩ ወተመይጡ ንበ ኦበ ምኔት።ወኦይድዕዎ ዘከመ ኦምሠጠ ወተሠወረ እምኔሆሙ ወተፈሥሐ በልቡ ኦበ ምኔት ወይቤምላዕሌዮ ⁸¹ ኦንትሙ ተኦምሩ ዘትገብሩ እስመ ሆክምዎ ኢይንበር ዝዮ።ወሶቤሃ ተመይጡ ሀገሮመእንዘ የኃዝኑ ወይበክዮ። ወእምድ ጎረዝ ወፅኦ ኮርኖ እምንበ ተኃብኦ ወተመይጠ ንበ ኦበ ምኔት ወቦኦ ኃበ ሀሎ ኦበ ምኔት።ውእቱሂ ርእዮ ጥበቦ ተፈሥሐ ጥቀ ወይቤሎ ኦይቱ ነበርከ ኦወልድዮ ወምንተ ኮንከ ዘኢሑርከ ንበ ኦቡከ።ኦውሥኦ ወይቤሎ ኦንሶ ኦልብዮ ኦብ ዘእንበሌከ ወዘእንበለ⁸² እግዚኦብሔር ኦምላኪዮ።ወሶበ ርእዮ ኦበ ምኔት ትሕትናሁ ወየውሃቱ⁸³ ኦፍቀሮ ፈድፋድ።ወይቤሎ ኦ ወልድዮ⁸⁴ ኢትፍራህ እስከ ይከውን ፈቃ(f.24v)ደ እግዚኦብሔር ንበር ምስለ ኦኃዊከ መነኮሳት ወግበር ግብረ ዘይደሉ ለማጎበር።ወተቀነይ ሕግዘ ኢብሔር ወኦፍቅሮ በኩሉ ልብከ ወበኩሉ ነፍስከ።ወዘንተ ሰሚዎ ተፈሥሐ ወወድቀ ታሕተ እገሪሁ ወተባረከ።ወነሲኦ በረከተ ሑረ ንበ ማጎደሩ።ወጎደረ ይእተ ሌሊተ

⁷⁶G. ትሰድዎ
⁷⁷ G.ወእወስደ
⁷⁸ G.ዘየኃድገክ
⁷⁹ G.እስለማ
⁸⁰G. ወተሳለማ
⁸¹ G.ሚላዕሌዮ
⁸² G.ወእንበለ
⁸³ G.ወየውሃቱ
⁸⁴ ኦወልድዮ

እንዘ ይብላ ለነፍሱ እምይእዜስ ምንተ ታመከንዩ እስመ እግዚአብሔር ይትባረክ ሰሙ ፈጸመ ፈቃደ ልብኪ ወጸገወኪ ዘንተ አበ ቡሩክ ዘየአቅበኪ። ወይመርሐኪ⁸⁵ ፍኖተ እግዚአብሔር ውእቱኒ መሐረኪ ኩሎ ምግባረ ሠናይ ወአዘዘኪ ትዕቀብዮ። እንከስ ኦ ነፍስዮ⁸⁶ ንቅሒ እምንዋመ ሐሴት ወተንሥኢ እምአራተ ዝንጋኤ ወቀኒተኪ ትዕግሥተ። ግበሪ ትእዛዘ አቡኪ ከመ ኢይኩንኪ ኃጢአተ በከመ ይቤ መጽሐፍ ዘኢየአምር ገቢርታ ለሠናይት ወኢይገብራ ኃጢአተ ትከውኖ። ወእምድ ኅረዝ አጋዘ ይትበአስ ምስ(f.25r)ለ ሥጋሁ ወይትፋቀር ምስለ ነፍሕስመ ሥጋ ይፈቱ ዘኢትፈቱ መንፈስ፤ ወመንፈስ ትፈቱ ዘኢይፈቱ ሥጋ። በእንተ ዝኒ አጥብዓ ከመ ይጽብዖ ለሥጋሁ ወወጠነ ተልዕኮ። ወኮነ መዓልተ ይውዕል ምስለ ክዕው በግብረ እድ። ወሌሊተ ይቀውም ውስተ ባሕር ወይዴሎ በትጋህ ወስበ እጅ ጥብዓቶ ጸላዔ ሠናያት ፈርሃ ከመ ኢትጥዓም ምግባረ ሠናይ ወኢይወስክ ዲበእኸመ ፈራህያነ እግዚአብሔር ይጥዕሞሙ መክጅመዓር ወሦኸር። ወይመውዕዎ ለሰይጣን በጸሎት ወበትሕትና ልብ። ወእንተዝ ተመክነየ ጸላኤ⁸⁷ ሰናያት ላዕለ አቡነ መዝራዕተ ክርስቶስ። ወመክረ ከመ ያኅድጎ ጸሎቶ ወመጽአ ኅቤሁ በአምሳለ ነደ እሳት። ወለማይኒ⁸⁸ ረሰዮ በአርአያ ባሕርአሳት ከመ በዝንቱ ያፈርሆ ወያደነግጾ እስመ ሕፃን ውእቱ። ወኢለመደ ተፃብዖ። ወእቱስ ኢፈርሃ እምትግርምቱ ወኢተድኅለ። አላ ጸንዓ ወኮ(f.25v)ነ ከመ ምሑረ ፀብዕ ወቆመ ተወልቲዎ በጸውዖ ስሙ እግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ። ወአተበ ላዕሌሁ በትእምርተ መስቀል። ወሶቤሃ ጎዮ ተጋፊሮ ወኮነ ከመ ጢስ እስመ ፍርሃት ልማዱ ወእቱ እመ ይረክብ ብእሴ ጥቡዓ ዘከመዝ። ለነስ ይቀንዮነ ከመ አግብርትእስመ በኩ ፋቄ ንበውዕ ውስተ መክራ። በከመ ይቤ መጽሐፍ ዘክልኤ ልቡ ህውክ ወእቱ። ወበከመዝ ግብር ነበረ ኅዳጠ መዋዕለ በወርቅ ለብሐ። ወእምድኅረዝ አመ አንጠይዎ አዝማዲሁ እለ ይ መጽአ⁸⁹ ኅቤሁ ወበእንተዝ ተንሥኢ ወሐረ ኅበ አቡሁ መንፈሳዊ አቡነ ስነ ክርስቶስ ወይቤሎ ኦ አቡዮ⁹⁰ አብሐኒ እሑር ኅበ መጉና ከመ አዕርፍ⁹¹ ንሰቲተ እስመ በእንቲአየ ኮነ ያጽሕቡክ ዘልፈ አዝማድዮ። ወሰሚዖ አበ ምኔት ይቤሎ ኦ ወልድዮ⁹² ሑር በሰላም እግዚአብሔር ያርትዕ ፍኖተ(f.26r)ክ እስመ ኩሎ እግዚአብሔር ሀገሩ ውእቱ ባሕቱ ኢትወልጥ ልበክ ወአይቀርር ነፍስክ እምፍቅረ እግዚአብሔር ወዕቀብ ትእዛዛቲሁ ከመ ይዕቀብክ በኅበ ሑርክ። ወተባረኮ ወጽኦ ወሐረ ወዓርገ ደብረ መጉና መካነ አብ ክቡር ውበፀዕ አቡነ አብሳዲ ገባሬ ተዓምር ወመንክር። ወኮነ

⁸⁵ G. መመርሐኪ
⁸⁶ አነፍስዮ
⁸⁷ G. ጸላኢ
⁸⁸ G. ወሰማይኒ
⁸⁹ G. ለሰይመጽአ
⁹⁰ አአቡዮ
⁹¹ G. ታዕርፍ
⁹² ኦወልድዮ

በውእቱ መዋዕል አበ ምኔት ዘመጉና አቡነ አምኃ ጊዮርጊስ ወልዱ ለአባ አብሳዲ ወበዊኦ ኅቤሁ ነገሮ ኩሎ ሕሊናሁ። ወእቱሂ ሰሚያ ተወክፎ በፍሥሐ። ወይቤሎ ኢትፍራህ ወልድየ ወንበር ዝየ እስከ ይከውን ፈቃደ እግዚአብሔር። ወሶቤሃ ሰገደ ታሕተ እገሪሁ ወ ጽኦ ወሐረ ኅበ አኃዊሁ መነኮሳት። ወአኃዘ ይግበር ግብረ እድ ምስሌሆሙ እንበለ አንጎርጉሮ። ወምስለ ዝኒ ኢያጻርፅ ጸሎተ መዓልተ ወሌሊተ⁹³። ወኮነ አበ ምኔት ያፈቅሮ ጥቀ። ወይትነበይ⁹⁴ ሎቱ ከ(f.26r) መ ይከውን ዓቢየ በቅድመ እግዚአብሔር። ወካዕበ ይ ጼውዖ ወትረ ወይምዕዶ ከመ ኢይግባዕ ድኅራሁ። ወይቤሎ ኢትፍራህ ኦ ወልድየ⁹⁵ አልቦ ዘይእገዝ ዕርፈ ወየሐርስ ድኅራተ። ወካዕበ ይቤሎ ኢተሐሊ ብዕሎ ለአቡክ ምድራዊ። ዳዕሙ ሐሊ ብዕሎ ለአቡክ ስማያዊ ሕግዚእን ኢየሱስ ክርስቶስ እስመ መፍቀሬ ሰብእ ወእቱ። ወኮነ ወትረ ይናዝዞ ወይባርኮ። ወውእቱኒ ያትሕት ርእሶ ወይሰግድ ታሕተ እግሪሁ እንዘ ይብል ኦ አቡየ⁹⁶ ትብጽሐኒ በረከትክ ቅድስት። ወያኅድር እግዚአብሔር ወስተ ልብየ ኩሎ ዘአዘዝከኒ። በዘከመ ዛቲ ሥርዓት ነበረ ውስተ መጉና ፯ ዓመተ። ወእምድኅረዝ አለበዎ መንፈስ ቅዱስ ከመ ይዲል ገዳማተ ወይንሣእ በረከተ እምቅዱሳን አበው ዘገዳመ ዋሊ። ወተንሢኦ ፍጡነ ሐረ ኅበ አበ ምኔት ወይቤሎ ኦ አቡየ⁹⁷ ባርከ(f.27r)ኒ ከመ እሑር ገዳመ ዋሊ ወእንበር ህየ እመ ሠምረ እግዚአብሔር ወእመ ሠምረት ነፍስከ ወእመ አኮ ፈቃድከ ላይኩን። ወዘንተ ሰሚያ እንዘ የኃዝን በልቡ በእንተ ተፈልጦቱ እምኔሁ። ባረኮ አበ ምኔት ወይቤሎ ኦ ወልድየ⁹⁸ ሑር ኅበ ዘፈቀድከ። ወረድኤቱ ለእግዚእን ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ ይትሉክ ኅበ ሐርከ። ወነሢኦ በረከተ ወረደ እምደብር እንዘ ይብል ምርሐኒ እግዚኦ ፍኖተከ። ወምርሐኒ ፍኖተ ርትዕክ በእንተ ጸላዕትየ ወኢትመጥወኒ ለነፍስ እለ ይሳቅዩኒ። ወእምድኅረ ወጽኦ እመጉና አቡነ መዝራዕተ ክርስቶስ ኢነበረ ወስተ መጉና። አቡነ አምኃ ጊዮርጊስ ዘእንበለ ኅዳጥ መዋዕል አላ ሐረ ፍጡነ ኅበ ንጉሥ መፍቀሬ እግዚአብሔር ወርቱዓ⁹⁹ ሃይማኖት ፋሲለደስ በእንተ ንስቲት ነገር ከመ ይገሥጹ። ወሐዊሮ ተራከበ ምስለ ንጉሥ ወተዜያነ(f.27v)ዉ ብዘኃ ነገረ። ወእምድኅረ ብዙኅ ነገር ተሸሎ ወይቤሎ እሙንኩ ዘሰማዕክዎ በእንቲአክ ኦእግዚእየ ከመ ኅደገ አፍቅሮቶ ወፈሪሆቶ ለእግዚእን ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ። ቀዲሙስ ተፈሣሕነ ብከ ኩልነ ሕዝበ ዚአክ እስመ አርታእክ ሃይማኖተ ከመ ቁስጠንጢኖስ ንጉሥ። ወአጥፋዕክ መናፍቃነ እምብሔረ ንግሥኩ። የምስ እንዳኢ እምቅንዓተ ሰይጣን ለይኩን¹⁰⁰ እስመ ተዓደውክ እምትእዛዙ ለእግዚእን ኢየሱስ ክርስቶስ መፍቀሬ

⁹³ G. መዓልት ወሌሊት
⁹⁴ G. ወይትነበይ
⁹⁵ አወልድየ
⁹⁶ አአቡየ
⁹⁷ አአቡየ
⁹⁸ አወልድየ
⁹⁹ G. ወሩቱዓ
¹⁰⁰ G. ይኩን

ስብእ::ዘኃረየከ ለዛቲ መንግሥት ወአውሰብከ ፪ተ ኦታ ባኣሐቲ ጊዜ::ወይእዜኒ ኦእግዚእየ ንጉሥ ተመየጥ እምዛቲ ምክር እኪት ወኢይደልወከ ትንስት ትእዛዘ አበዊነ ሐዋርያት::ወሶበ ሰምዓ ንጉሥ ዘንተ ነገረ ቦአ ውስተ ልቡ ቁጥዓ እምግብረ ሰይጣን::ወተምዕዓ ላዕለ አቡነ አምኃ ጊዮርጊስ::ወአዘዘ ይሞቅሕዎ ወይሰድዎ(f.28r) ብሔረ ርኑቀ::በእንተዝኒ ነገር ኮነ ሁከት ዓቢይ ውስተ መጉና::ወኮነ ደቂቁ ለአቡነ አምኃ ጊዮርጊስ ያውግዝዎ ለንጉሥ ወኢፈርሁ¹⁰¹ ሥልጣኖ::ወበእንተዝ ተምዕዓ ንጉሥ ወአዘዘ ይቅትልዎሙ ለኩሎሙ መነኮሳት::ወቀተልዎሙ ወነሥኡ አክሊለ ስምዕ::ወለአቡነሂ ክቡር አዎ ጊዮርጊስ አዘዘ ይምት ፍ ርእሶ በህዮ::ወሐፍ ሐራ ወመተፍ ርእሶ::ወነሥኡ አክሊለ ስምዕ በመንግሥተ ሰማያት ምስለ ኩሎሙ ኅሩያን ደቂቁ::በረከተ እሱ ፫ ክቡራን አበዊነ፤ አቡነ አብሳዲ ወአቡነ አምኃ ጊዮርጊስ ወአቡነ ስነ ክርስቶስ ወበረከተ ኩሎሙ ደቂቁ ሰማያት እለ ከዓዉ ደሞሙ በእንተ ስሙ ሸግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰቓ ይዕቀበነ ለኩልነ ደቂቁ ምኔት ለዓለመ ዓለም: አሜን:: (ዘየካቲት) ንግባእኬ ንበ ጥንተ ነገር::እምድኅረ ወፅእ እመ ጉና አቡነ መዝራዕተ ክርስቶስ ሐረ ወቦአ ው(f.28v)ስተ ገዳመ ዋሊ በፈቃደ እግዚአብሔር::ረከበ ፩ መነኮስ¹⁰² ጸድቀ ወወእቱ ወልዱ ለአባ በረት ልብሱ ዘስሙ ስልዋኖስ::ወበጸሐ ንቤሁ ሰገደ ታሕተ እገሪሁ::ሰአሎ ወ ይቤሎ ኦ አቡዮ¹⁰³ ኅድገኒ እንበር ታሕተ ጽላሎትከ ወእትለአከከ በዘይትከሃለኒ::ወረስየኒ ፩ደ እምደቂቅከ:: ወአውሥኡ ወእቱ ወይቤሎ ንበር እመ ይትከሃለከ ምንዳቤ ዛቲ ገዳም እስመ ዕፅብት ይእቲ ዛቲ ገዳም እምኩሎሙ ገዳማት ቡንተ ዘአልበ ውስቲታ እክል ለሲሳየ መነኮሳት ዘእንበለ ሥርወ ዕፅ::ወሰሚጋ ዘንተ አቡነ መዝራዕተ ክርስቶስ ተፈሥሐ ወሰዓመእገሪሁ ወወፅእ ወሐረ ንበ አኃ ው:: ወእምዝ ወጠነ ተልዕኮ ምስለ አኃው::ወግብሩኒ ኮነ ዓሥግሮ ዓሣ::ወኮነ ያፈቅርዎ አቡሁ ወኮዊሁ መነኮሳት ጥቀ::ወይትፊስሐ ቦቱ ወይባርክዎ እስመ ፈድፋደ የአምር አሥግሮ ዓሣ ወይሴሰዮሙ ወትረ::ወውእቱ ሂ አቡነ መዝራዕተ ክርስቶስ ነበረ ኅዳጠ መዋዕለ ምስሌሆመኡስከ አመ አዕረፈ አረጋዊ አቡሁ:: ወእምድኅረዝ ቦአ ወስተ ውሳጤ¹⁰⁴ ገዳም ወነበረ ባሕቲቱ¹⁰⁵ በብዙኅ ዓማ ወምንዳቤ::ወአሐተ ዕለተ እንዘ የዓይል ገዳመ እምገዳም ነጸራ ግብተ ለደብረ ሲና አምሳሊሃ ለገነት እንተ ሀለውት¹⁰⁶ ማዕከለ ገዳመ ዋሊ ወኮነ ብዙኃን ቅዱሳን እለ ከማሁ ይኔ ጽርዋ ርኑቀ::ወሶበ ይቀርቡ ታሕቲሃ ትሜወር እምአዕይንቲሆሙ ወኢይክሉ ዓሪገ ንቤሃ::ወእቱስ አቡ(f.29r)ነ መዝራዕተ ክርስቶስ የዋሃ ልቡና ረከባ በፈቃደ እግዚአብሔር ወዓርገ ዲቤሃ::ወሶበ ነጸረ ስነ ልምላሜሃ ተፈሥሃ ጥቀ እስመ ኩሎ

¹⁰¹ G.ወኢይፈርሁ
¹⁰² G.መነኮስ
¹⁰³ ኦአቡዮ
¹⁰⁴ G. ውሳጢ
¹⁰⁵ G.ባሕቲቱ
¹⁰⁶ G.ሀውት

ዕጸዊሃ ከመ ዕጸዊሃ ለገነትእሙንቱ።ወነበረ ስቡዓ መዋዕለ እንዝ ይትፌሃሕ በጣዕመ መዓዛሃ
 ወይዜምር እንዝ ይብል ጥቀ ፍቁር አብያቲክ እግዚአ እግዚአ ኃያላን።ተፈሥሐት ነፍስየ በአፍቅሮ
 አዕዓዲክ እግዚአ።ወእም ድ(f.29v)ኅረ ሰቡዕ¹⁰⁷ መዋዕል ሐለየ ወተሐውክ በፈቃደ አምላክ ከመ
 ይረድ እምኔሃ በእንተ ፍቅረ ሥዕላ ለእግዝእትነ ማርያም ዘላዕሌሃ ሰላም።ወይዕርግ ዳግመ ነሢአ
 ሥዕላ¹⁰⁸ ወይንበር በውስቴታ ለዓለመ ዓለም።ወሶበ ወረደ እምገነት በምክንያተዝ ነገር ተሠወረቶ
 እምአዕይንቲሁ ወኮነ ከመ ዘኢነጸራ ቀዳሚ።ወሶቤሃ ኃዘነ ከመ አባ በፍኖትዮስ ዘቀበሮ ለአባ በብነዳ
 ገዳማዊ።ዜናሁኒ ለአባ በፍኖትዮስ ከመዝ ጆቱ።ድ ኅረ ቀበሮ ለአባ በብነዳ ሐለየ በልቡ ከመ
 ይንበር ውስተ መካኑ ህየንቴሁ።ወሶበ¹⁰⁹ ሐለየ ዘንተ ወድቀት በቀልት እንተ ነበረት ፳ ዓመተ እንዝ
 ትፈሪ ፲ ወ፪ አስካለ ለለዓመት ለሲሳየ ክቡር አቡናፍጅስመ ኮነ የአክሎ ፩ዱ አስካል ለ፩
 ወርኅ።ዓዲ ነቅዓ ማይኒ የብሰት¹¹⁰ በጊዜሃ።ዝንቱስ ኮነ በሥምረተ አምላክ ከመ ጆሳቅዱስ
 በፍኖትዮስ ውስተ ዓለም ወይሰብክ ዜናሁ ለቅዱስ አቡ(f.30r)ናፍር ገዳማዊ።ወለአቡነሂ ክቡር
 መዝራዕተ ክርስቶስ ተሠወረቶ ከማሁ ደብረ ሲና¹¹¹ እምአእይንቲሁ እስመ ኢኮነት
 ክፍሉ።ተሠውሮታሰ ኢይመስለኒ በእንተ ዘኢኮነ ድልወ ከመ ይኅድር ውስቴታ። ሶበሰ ኢኮነ ድልወ
 ለኃዲር በወስቴታ እምኢዓርገ ቀዳሚ ኅቤሃ ወአምአኃደረ ወስቴታ ፯ ዕለታተ።ሊተሰ ይመስለኒ
 ተሠውሮታ እምኔሁ በእንተ ፫ነገር።፩ በእንተ ዘኢኮነት ክፍሉ።ወካልዑ ቤንቲአነ በእንተ ደቂቁ
 ከመ ይኮነነ ተስፋ እለ ተወከልነ በጸሎቱ።ወሃልሱ በእንተ ርእሱ ከመ ይገሥጸ ለነ ፍሱ እንዝ
 ይብል ኦ ነፍስየ¹¹² ኅርትምት ቤንተ ምንት ወረድኪ እምገነት ከመ አዳም አቡኪ።አኮነ በብዝኃ
 ኃጢአትኪ በምክንያተ ብዕል¹¹³ ወበአፍቅሮ ንዋይ ወረድኪ።ወኮነ በዘከመዝ ነገር ይጌሥዓ ለነፍሱ
 እስመ ለጻድቃን ይመስሎሙ ኃጢአተ ለእመረከቡ ንስቲተ(f.30v) ነገረ ዘከመዝ እስመ የዋሃን
 ወትሐታን እሙንቱ።ወውእቱሂ አቡነ መዝራዕተ ክርስቶስ ሶበኃጥአ ለገነት ዘነ ጸራ ቀዳሚ ኃዘነ
 እንዝ ይብል ተልኢልየ¹¹⁴ ተትሕትኩ ወተመነንኩ ጃንተ ኅጢአትየ።ዝነቱ ሰ ነገር ኮነ በፈቃደ
 እግዚአብሔር ወይትባረክ ስሙ ከመ ኢያኅጥአነ ለደቂቁ።በረከተ አቡነ ዝንቱ ጻድቅ ጸሎቱ ወበረከቱ
 ለቅዱስ አቡናፍር ወበረከተ አባ በፍኖትዮስ ኄር ወበረከተ ዝንቱ ጻድቅ አቡነ መዝራዕተ ክርስቶስ
 ክቡር ይዕቀበነ ለኩልነ ደቂቀ ዛቲ ማኅበር እመሃግሪሁ ለፀር ምስለ አጽሐፊሁ ኃጥእ ወኅሱር ገብረ
 እግዚአብሔር በጸሎታ ለእግዝእትነ ማርያም አምጸኢተ ሰላም ወፍቅር።ምስለ ገብሩ ገብረ

¹⁰⁷ G.ድኅረዝ
¹⁰⁸ G.ሥዕሎ
¹⁰⁹ G. ወሰበ
¹¹⁰ G.የብሰ
¹¹¹ G.adds ሰ
¹¹² ኦነፍስየ
¹¹³ G. ሥዕል
¹¹⁴ G. ተልዕልየ

እግዚአብሔር ለዓለም ዓለም አሜን¹¹⁵።ንግባዕኬ ንብ ጥንተ ነገር።ወሶበ ተሃብዓቶ ደብር እምአዕይንቲሁ ነሢኦ ሥዕሎ ሐረ ፍኖቶ እንዘ ያስተዓፅብ(f.31r) ግብሮ ሸእግዚአብሔር።ወእንዘ የዓውድ ገዳመ ረከበ ሕዳጣን መነኮሳተ ተኃቢአሙ ውስተ በዓታት እስመ አልቦ በውእቱ መዋዕል መነኮስ ዘይትረከብ በገዳመ ዋሊእስመ ከሩሎሙ ተሰዱ ሸንተ ፍርሃተ አረሚ ዘእንበለ እሉ መነኮሳት ኅዳጣን።ወበጽሐ ኅቤሆሙ አቡነ መዝራዕተ ክርስቶስ ተአምኖሙ በአምነ መንፈሳዊት። ወተዜያነዉ¹¹⁶ በበይናቲሆሙ ዕበያቲሁ ሸእግዚአብሔር።ወእምድኅረዝ ፈቀደ ከመ ይንበር ኃቤሆሙ እስመ በፅሐት ጸመ ፵ ቅድስት ቱግዚእን።ወሶቤሃ ኃሠሠ በዓተ ወረከበ በጥቃሆሙ ንስቲተ ማኅደረ።ወተፈሥሐ ወተማከረ ምስለ ጅዊሁ ከመ ይንበር ውስቴታ።ወእቶሙሂ ተማኪሮሙ¹¹⁷ ምስሌሁ ነቅዙ ይጹሙ በበይናቲሆሙ በበመካናቲሆሙ።ወእንዘ ሀለ ዉ በማዕከለ ጸም¹¹⁸ መጽኡ አረማውያን በከመ ልማዶሙ።ወርእዮ ፩ መ(f.31v)ነኮስ ትዕይንቶሙ ለአረማውያን¹¹⁹ ፍጡነ ሐረ ንብ አኃዊሁ ወነገሮሙ ዘከመ ርእዮ።አኃዊሁኒ ሰሚዖሙ¹²⁰ ዘንተ ነገረ ደንገጹ ጥቀ ወሐሩ ኅቡረ ንብ አቡነ መዝራዕተ ክርስቶስ።ወአይድዕዎ ዘከመ ኮነ ወይቤልዎ አአቡነ እፎ ምንተ¹²¹ ንገብር እስመ በጽሐ አረማውያን ከመ ይቅትሉ።አውሥኦ አቡነ መዝራዕተ ክርስቶስ ወይቤሎሙ ኦ አኃውዮ ጽንዑ ወኢትፍርሁ እመኒ ሞትነ ለእግዚአብሔር ንሕነ።ወእመኒ ሐየውነ ለእግዚአብሔር ነሐዩ።ወካዕበ ይቤሎሙ ሸንተ ምንት መ ጸእነ ውስተ ዛቲ ገዳም አኮነ ከመ ንሙት በእንተ ኃጢአትነ።ወእመ እግዚአብሔር ሀሎ ምስሌነ አልቦ ዘይክለነ።ወእምድኅረ አስተ ጸንኦሙ ለአኃዊሁ በዘከመዝ ነገር ይቤሎሙ ሐሩ በበመካናቲክሙ¹²² ወኢትፍርሁ።ወእመኒ መጽኦ አረሚ አነ እመውት ቀድሜክሙ። ወሶበ ገብዑ አኃው ንብ ማኅደሮሙ በ(f.32r)ጽሐ ኅቤሁ ግብተ፩ እምአረማውያን በዓቢይ ግርማ ምስለ ንዋየ ሐቅሉ።ወሶበ ርእዮ አቡነ መዝራዕተ ክርስቶስ ለውእቱ አረማዊ ጠብዓ በልቡ ወይቤ ይኔይሰኔ መዊት እምእንበር ወስተ ዛቲ ዓለም እንዘ አኃዝኖ ወትረ በገቢረ ኃጢአት ለእግዚእን ኢየሱሰስ ክርስቶስ መፍቀሬ ሰብእ ዘአሰሰለ ኃዘንዮ በንዝኃተ ደሙ። ወዘንተ ብሂሎ ተወርዘወ ቱይለ አምላኩ ከሃለ ወሠረረ ላዕለ ውእቱ አረማዊ ወአኃዘ ወልታሁ ወኩናቶ እንዘ ይብል ዘትገብር ፍጡነ ግበር።ወሶበ ርእዮ ጥብዓቶ ውእቱ አረማዊ ለአቡነ መዝራዕተ ክርስቶስ ደንገፀ ወአንከረ።ወይቤሎ ኦ ብእሲ ምንተ ተኃሥሥ ውስተ ዛቲ ገዳም።ወለምንት ዘኢትፈርህ¹²³ ሞተ።አውሥኦ አቡነ መዝራዕተ ክርስቶስ ወይቤሎ ኃሥሶ ¹²⁴ ለአምላኪያ¹²⁵ ከመ

¹¹⁵G. ለዓለ:ዓለ:አ
¹¹⁶ G.ወተዚያነዉ
¹¹⁷ G.ተማክሮሙ
¹¹⁸G. አጽዋም
¹¹⁹G. ለአረሚ
¹²⁰ G.ሰሚዖሙ
¹²¹ G.om. ምንተ
¹²²G.ለለመካናቲክሙ
¹²³ G.ዘትፈርህ

ይሥረይ ሊተ ኃጢአትየ ብዙኃ።አውሥኦ(f.32v) አረማዊ ወይቤሎ ኢይትረከብኑ አምላክክ ንበ ካልዕ ሀገር ቱንበለ ዛቲ ገዳም።አውሥኦ አቡነ መዝራዕተ ክርስቶስ ወይቤሎ አምላኪያሰ ይሄሉ ውስተ ኩሉ ዓለም ባሕቱ አነ መጻእኩ ዝየ ከመ እብኪ በእንተ ኃጢአትየ።አውሥኦ አረማዊ ወይቤሎ እመሰ ወስተ ኩሉ ዓለም ይትረከብ አምላክክ ሑር ንበ ፈቀድክ አንሰ ኢይቀትለክ።ወይቤሎ ወስተ ዛቲኒ ገዳም ብዙኃን አብያ ጽየ ሀለው ዘአልቦሙ ኅልቀ።ወኢይምሰልክ አነ ባሕቲትየ ዘመጸኩ ዝየ።ባሕቱ ኅሥሥ ሊተ ቱበልጾ ለእመ ብክ እስመ ር ኅብኩ ወአኅሥሥ መብልጻ።ወሶቤሃ ቦአ አቡነ መዝራዕተ ክርስቶስ ውስተ በዓቱእንዘ ያ ስተዓፅብ በእንተ ነገሩ ለውእቱ አረማዊ ወአምጽአ ሎቱ ኅዳጠ መብልጻ ዘይበልጾ ወወሀቦ።ወእቲኒ አረማዊ ጥዲሞ ሐረ ወ(f.33r)ገብዓ ንበ አኃዊሁ።ወአምድኅረዝ ወፅኡ መነኮሳት እለ ነበ ሩ ተኃቢኡሙ ወተለውዎ ለውእቱ አረማዊ በኅቡዕ ውስተ እጁንቶ ሙ ለአረማውያን።ወርእዮሙ ዘንተ ደንገፁ ጥቀ ወተወሰከ¹²⁶ ፍርሃቶሙ¹²⁷ላእሌሆሙ።ወተመይጡ ፍጡነ ወነገርዎ ለአቡነ መዝራዕተ¹²⁸ ክርስቶስ።ወይቤልዎ ኦ አቡነ ናሁ ርኢነ ትዕይንቶሙ ለአረማውያን ወአልቦሙ ፍቅድ ለብዝኖሙ።እምይእዜሰ ተንሥእ ኦ አቡነ ወንወልጥ መካነ ከመ ኢይቅትሉነ ዮምሰእግዚአብሔር አድኃነ።አውሥኦ አቡነ መዝራዕተ ክርስቶስ ወይቤሎሙ ዮምኒ ወእቱ ወጌሠምኒ ውእቱ።ዮምኒ ዘአድኃነኒ አምላኪያ አይቱ አሐውር ጌሠመ አንሰ ኢየሐውር በሰሙነ ሕማማቲሁ እግዚእነ ኢየሱ ስ ክርስቶስ መፍቀሬ ስቁ እስመ ውእቱ ሐመ በእንቲአየ(f.33v) ከመ ያሕይወኒ እምሕማምየ።ወዘንተ ብሂሎ አቦሎሙ ሐዊረ።ወሶቤሃ ተመይጡ እሙንቱ መነኮሳት ወስተ መካናቲሆሙ እንዘ ያንጎርጉሩ ቦቱ ቱንተ ዘኢሰምዓ ¹²⁹ ምክሮሙ። ወካዕበ ተነበየ ቦቱ ፩መነኮስ እምኔሆሙ ዙኔጦ ጸላዔ ¹³⁰ ሠናያት በአፎ ዮ ምትሐት።ወይቤሎሙ ለአብያጺሁ አእመርክሙኑ ኦ አኃውየ ከመ ይቀትሎ አንበሳ ለአባ መዝራዕተ ክርስቶስ በዛቲ ሌሊት።ወሰሚያሙ¹³¹ አኃው ደንገፁ ወይቤልዎ ለውእቱ መነኮስ በምንተ ነአምር አልቦ¹³² ዘነገረነ።ባሕቱ ንግረነ አንተ ኦ እኑነ እመ ተከሥተ ለክ ዝንቱ ነገር እምንበ እግዚአብሔር።በእንተ ምንት ነገር ይቀትሎ አንበሳ ለአቡነ።አውሥኦ ወእቱ መ ነኮስ ወይቤሎሙ በእንተ ዘተዓደወ ቃለነ ወኢሰምዓ¹³³ ምክረነ እስመ እግዚአብሔር አይድዓኒ በዛቲ ሌ ሊት ከመ ይቀትሎ አ(f.34r)ንበሳ።ወበእንተዝ ነገር¹³⁴ ኃዘኑ ከሎሙ መነኮሳት እስመ መሰሎሙ እሙነ ነገሩ

¹²⁴ G.አኃሥሥ
¹²⁵ G.ለአምኪያ
¹²⁶ G.ወተወሰከ
¹²⁷ G.ፍርሃትሙ
¹²⁸ G.መዝዕተ
¹²⁹ G.ዘኢሰምዓ
¹³⁰ G. ዙኔጦ ጸላዔ
¹³¹ G.ወሰሚያሙ
¹³² G. ዘአልቦ
¹³³ G.ወኢሰምዓ
¹³⁴ G.om.ነገር

ለውእቱ መነኮስ። ወአቡነሰ መዝራዕተ ክርስቶስ የዋሃ ልቡና ኢያእመረ ነገርሙ ዘተብህለ በእንቲአሁ። ዳዕሙ ሶበ ተፈልጠ እምኔሆሙ ሖረ በየውሃት ንበ በዓቱ እንዘ ይሴብሖ ለእግዚአብሔር በእንተ ዘአድኃኖ እምእደሁ ለአረሚ። ወየአኩቶ እንዘ ይብል አይቱ አሐውር እመንፈሰከ ወአይቱ እጎይይ እምቅድመ ገጽከ። እመኒ ዓረጉ ውስተ ሰማይ ህየኒ አንተ። ወእመኒ ወረድኩ ውስተ ቀላይ ህየኒ ሀሎከ። ወዘንተ ብሂሎ ቦአ ውስተ ማኅደሩ። ወበይእቲ ሌሊት መጽኡ ፪ አናብስት ንበ በዓቱ ለቅዱስ እንዘ ይጥገሩ እስመ ሰይጣን ሆኑሙ ከመ ያምስል ጽድቀ ቃሎ ለውእቱ መነኮስ። ወአቡነሰ መዝራዕተ ክርስቶስ ጥቡዓ ልቡና ጃይለ አምላኩ (f.34v) ሶበ ቀርቡ አናብስት ንበ አንቀጸ በዓቱ በተሐውቲ ወበአብዝኖ ጣህር ግሩም። ይቤ በልቡናሁ የምስ በጽሐ ዕለተ ሞትየ እንበለ እግበር ሠናየ እስከ ማዕዜኑ ይትዔገሠኒ¹³⁵ አምላኪየ እስመ አነ አምዕዖ ወትረ ባሕቱ ይኔይሰኒ መዊት እምሐይው ከመ ኢይወስክ ኃጠአተ በዲብ ኃጢአት ወከመ ኢያኅዝን ልቦ ለአምላኪየ በኢአቁበ ትእዛዙ። ወካዕበ ይቤ እግዚአብሔር ያበርህ ሊተ ወያድኅኒ ምንትኑ ያፈርሃኒ ጫግዚአብሔር ምዕመና ለሕይወትየ ወምንትኑ ያደነግጸኒ ሶበ ይቀርቡኒ እኩያን ይብልዑኒ ሥጋየ። ወእምድኅረ ይቤ ዘንተ ነሥኦ ለሥዕለ እግዝእትነ ማርያም ዘላዕሌሃ ሰላም ሰዓማ¹³⁶ ወሐቀፋ በእንግድዓሁ ወአውጽኦ ርእሶ እምአንቀጸ በዓት። ወሰገደ በገጹ ከመ ኢይርአይ ገጸሙ ለአናብስት እስመ ግ ፍማነ ራዕይ እሙንቱ። ወሶቤሃ ቀርቦ ንቤሁ ፩ አንበሳ እንዘ ይ(f.35r)ጥህር ቦይል ወያጽሕስ በእገሪሁ። ወቀሪቦ አጼነወ ርእሶ ለአቡነ መዝራዕተ ክርስቶስ ወጸግበ በመዓዛሁ እስመ ቅሁም ውእቱ ኩለንታሁ በጼወ መንፈስ ቅዱስ። ወበፍርሃት ገብዓ ድኅራሁ እንበለ ይልክፍ ንስቲተ እምአባላቲሁ እስመ ከልኦ መልአከ እግዚአብሔር ዘየዓቅቦ ወትረ በእንተ ንጽሐ ሕሊናሁ። ወካዕበ መጽኦት ንቤሁ አንሰቲያዊት አንበሳ እንዘ ትጥህር ወታጽሕስ በእገሪሃ ወቀሪባ አጼነወቶ ከመ ቀዳማዊ አንበሳ። ወይእቲሰ አፈድፈደት ጣህረ በቁጥዓ ዘኢሠናይ። ወሶቤሃ ተመይጠ ዝኩ አንበሳ ንቤሃ ወጎድኦ በሱ ወአርኃቃ ወከልኦ ከመ ኢታኅስም ላዕሌሁ። ወተመይጡ እሉ አናብስት ወቦኩ ገዳሙ። ወእምዝ ተንሥኦ አቡነ መዝራዕተ ክርስቶስንዘ ይሴብሖ ለእግዚአብሔር ወይብል እስከ ማዕዜኑ¹³⁷ ትትዔገሠኒ እግዚአ። የምኑ አድኃንከኒ እምአፈ(f.35v) አንበሳ ምንት አነ ኃጥእ ኦ እግዚአየ እስመ ጸጋከ ዛቲ ወክንፈ ረድኤትከ እለ ይጾልሱኒ ወትረ ዘኢድልወትየ ከመ ኔር ጩሲ። ባሕቱ ይትባረክ ስምከ ቅዱስ። ኦ እግዚአየ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ ዘኢመጠውከኒ ለኃጢአትየ ወኢፈደይከኒ በከመ ምግባርየ። ወእንዘ ሀሎ በዘከመዝ ስባሔ መጽኦ ፩ መነኮስ እምአኃዊሁ መነኮሳት ዘኃደረ ይእተ ሌሊተ እንዘ ይሰምዕ ድም ሆሙ ለአናብስት ከመ የሐውጸ ለእመ ሀሎ ሀይወ እሞት። ወቀርቦ ንበ በዓቱ ለአቡነ መዝራዕተ ክርስቶስ እንዘ ይበኪ ወያስቆቁ። ወሶበ ረከቦ ሕያወ አፈድፈደ ብካየ ወሰዓመ

¹³⁵ G. ይትዔገሠኒ
¹³⁶ G. ወሰዓማ
¹³⁷ G. ማዕዜኑ

እደዊሁ ወእገሪሁ እስመ መሰሎ ዘሞተ።ወጸርሐ ወይቤ ኦ አቡየ ዳጎንኑ ሀሎከ ለነሰ መሰለነ ከመ ዘሞትከ አመ ንሰምዕ ድምዖሙ ለአናብስት ከመ ዜነውነ አባ እገሌ መነኮስ።አውስአ አቡነ መዝራዕተ(f36r) ክርስቶስ ወይቤሎ እኑሁ ትማልም ዘአድኃነኒ እምእደ አረማዊ ዮምኒ ዳግመ አድኃነኒ እምአፈ አንበሳ እግዚእየ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ እስመ ምሕረት ልማዱ።ወዘንተ ብሂሎ ናዘዞ ለእኑሁ በቃሉ ጥዑም።ወወዓሉ እንዘ ይዛውዑ ዕባያቲሁ ለእግዚአብሔር።ወእምዝ ሐረ ውእቱ መነኮስ ከመ ያይድዖሙ ለአኃዊሁ ዜና ሕይወቱ ለቅዱስ አቡነ መዝራዕተ ክርስቶስ ተርፈ ባሕቲቱ ወስተ በዓተኛንዘ ይብል ምንተ አዓሥዮ ለእግዚአብሔር በእንተ ኩሉ ዘገብረ ሊተ ወእምድጎረ ዝንቱስ ነገር ኢጉንደየ ውስተ ገዳመ ዋሊ ዘእንበለ ኅዳጥ መዋዕል እስመ አእመረት ነፍሱ ከመ ኢኮነት ክፍሉ።ወእምድጎረ ነበረ ፲ወ፪ ዓመተ በዋልድባ¹³⁸ በብዙኅ ዓማ ወምንዳቤ እንዘ ይትኤገሥ ምንዳቤሆሙ ለአጋንንት ሐለየ አቡነ (f.36v) መዝራዕተ ክርስቶስ።ወይቤ በልቡ ምንት ውእቱ ነቢሮትየ በጽርዓት ውስተ ዛቲ ገዳም እስመ ይቤ መጽሐፍ እምኩሉ የአኪ ነቢረ ገዳም በከንቱ።ከመኒ ኢይበል ዛቲ ይእቲ ምዕራፍየ ለዓለም ይት ሔዘበኒ ልብየ ከመ ኢኮነት ክፍልየ ዛቲ ገዳም እስመ ቀደመት ዛቲ ጸሊኦትየ አመ አረጉ ቀዳሚ ውስተ ዓጸዳ ለደብረ ሲና።እምድጎረ ኃደርኩ ውስቴታ ሰቡዓ መዋዕለ እንዘ እትፌሣሕ በመዓዛ ዕጌሃ ወፍሬሃ ገደፈተኒታሕተ ወአው ጽአተኒ አፍአ በእንተ ኃጢአትየ።ወካዕበ ተናገረኒ እግዚአብሔር በልሳነ አረማዊ ዘይኔይስ እምኔየ በአእምሮ ወይቤለኒ ኢትንበር ወስተ ዛቲ ገዳም አላ ሑር ኅበ ካልዕ እስመ ለእግዚአብሔር ምድር በምልዓ።አናብስትኒ እለ መጽኡ ኅቤየ ይብልኡኒ አጼንዎሙ ኅደጉኒ(f.37r) እስመ ዔዓ ወበኅብኅኑ አዕፅምትየ እምገጸ ዕበድየ።ምንተ እገብር አነ ኅጥእ ወአማሂ እስመ አስቈረረተኒ ዛቲ ገዳም።እንከሰ እትበሀል ኅር ኅበ ካልዕ ገዳም እንዘ ዕበኪ በእነተ ጌጋይየ በከመ ይቤ ነቢይ አዓይል ውስተ አድባር ከመ ያፍ።ወዘንተ ብሂሎ ነሥአ ሥዕሎ ወምርጉዞ ወአንሶሰወ ውስቱት እንዘ ይሴነ ዓላ¹³⁹ እስመ ተነድፈ ልቡ በፍቅረ ዚአሃ። ወኮነ ይትመየጥ ድጎራሁ ከመ ሕፃን ዜኃደገ እሞ ወይብል ኦ ቡርክት ገዳም ሀገራቶሙ ለቅዱሳኛሰነዓለኪ እስመ ¹⁴⁰ መነንክኒ ለንተ ዕበድየ።አ ቅድስት ገዳም ምጽላሎሙ ለአርጋብ የዋኃን እሰነዓለኪ እስመ ጸላእክኒ በእንተ ብዝኃ አበሳየ።ወይእዜኒ ኦ ንጽሕት ገዳም ማጎደሮሙ ለንጽሐን ኅበ ሐርኩ ይትልወኒ በረከትኪ ወበረከተ ኩሎሙ ደቂቅኪ እለ አሥመርዎ እግዚአ(f.37v)ብሔር¹⁴¹።ወዘንተ ብሂሎ ወእምገዳም ምስለ ብዙ ኅ ገዐር ወአንብዕ።ኦ አቡየ ብፁዓዊ መዝራዕተ ክርስቶስ በመኑ አስተማሪህመ ኢረከብኩ ቁሴ

¹³⁸ G.በዋድልባ
¹³⁹ G.ይሴዓአላ
¹⁴⁰ G.እመ
¹⁴¹ G.om.ብሔር

በዘመን ዘከማከ፡፡ዳንኤልኑ እበልከ¹⁴² ዘለሐሱ እገሪሁ አናብስት¹⁴³፡፡ለከሂ እስመ አፍቀሩከ አናብስት ወጸግቡ በመግዛ ጽድቅከ፡፡በአማን ዳንኤል አንተ ከመ ተርፈ¹⁴⁴ ዳንኤል በጊዜ ጸዋዌ¹⁴⁵ እምአምልኮ ጣዖት ከንቱ ምስለ ኦታዊሁ ፫ አንዝ ያፈቅርዎ ለእግዚአብሔር በማዕከላ ለባቢሎን ግማሊት፡፡አንተሂ ኦ አቡዮ መዝራዕተ ክርስቶስ ተረከብከ ጸድቀ ወተረፍኸዎ ጸዋዌ¹⁴⁶ በዘመነ ጸዋዌ¹⁴⁷ እስመ ጼወወነ ሰይጣናት ለኩልነ ሕዝብ ክርስቲያን በኢጅፑ ሕልም ወምትሐት ዘውእቱ ፍቅረ ዛቲ ዓለም፡፡ወተቀነይነ ከመ አግብርት በዛቲ ዘመነ ሳምን ዘተገላግሎሎን እስ(f.38r)መ በጽሐ ትንቢቱ ለዳንኤል ዘይቤ በውስቴታ አልቦ በዝ መዋዕል መልአክ ኢነቢይ ወኢንጉሥ ኢመሥዋዕት ወኢቁርባን ወኢጎብ ያጸንሕሑ ዕጣነ፡፡አንተስ ኦ አቡዮ መዝራዕተ ክርስቶስ ተረከብከ ጸድቀ ምስለ ኅዳጣን ኦታዊከ እለ አምሠጡ እመሣግሪሁ ለዝዓለም በከመ ይቤ እግዚእነ ኢዮሱስ ክርስቶስ መፍቀሬ ስብእ በወንጌል ብዙኃን ጽውዓን ወኅዳጣን ኅሩያን፡፡ዮምኒ ብዙኃን ንሕነ እለ ንሰመይ ክርስቲያን¹⁴⁸ በስም፡፡እለስ በአማን ክርስቲያን ውትዳን እሙንቱ እለ መነኩ ጣዕማ ለዛቲ ዓለም ዘከማከ ወእምኔሆሙ ዘነአምር አስማቲሆሙ እለ አዕረፉ በገዳመ ዋሊ በዝንቱ ዘመን፡፡፩ አቡነ ዘወልደ ማርያም ዘደብረ ዳሞ ዘአፃመወ ሥጋሁ በገድል ዕፁብ ምዕረ በተቀሥፎ ዘባነ በሐብለ ሐዊን ርሱን እስከ ይውኅዝ(f.38v) ደሙ ከመ ማይ፡፡ወምዕረ በተሞቅሐ አዕዳው ወአእጋር እስከ ኮነት ትትናገሮ ወትረ እግዝእትነ ቅድስት ድንግል ማርያም ዘላዕሌሃ ሰላም ፩ጊዜ በገሃድ ወ፩ጊዜ በሕልም ወ፩ጊዜ ሥዕላ ትትናገሮ፡፡ወኮነ ይገብር ብዙኃ ተአምራተ፡፡አምተአምራቲሁ ፩ ወእቱ፡፡አመ አገለቅዎሙ አናብስት ለመነኮሳት ዘገዳመ ዋሊ፡፡ወኩንተዝ ነገር ጸለዮ አቡነ ዘወልደ ማርያም ኅብ እግዚአብሔር ክቡር ወልዑል ከመ ይሣሃል አግብርቲሁ ወያዕትት መጽሐፍኔሆሙ፡፡ወፍጡነ ሰምዓ እግዚአብሔር ስእለቶ ወተውሀቡቶ ኃይል አርያማዊት¹⁴⁹ ወገሠጸሙ ለአናብስት ወአዘዙሙ እንዝ ይብል ሑሩ ረኃቁ እማኅደርነ እስመ እግዚእነ ኢዮሱስ ክርስቶስ ተሣሃለነ ለፍጥረቱ እስመ መፍቀሬ ስብእ ወእቱ፡፡ወሶቤሃ ኅደጉ አሕስሞ ላ(f.39r)ዕለ መነኮሳት፡፡ አልክቱ አናብስት ወጽኡ¹⁵⁰ አፍአ ወተረክቡ ፯ አናብስተ ውዱቃነ መዊቶሙ መልዕልተ በዓቶሙ ለመነኮሳት በጸሎቱ ለዝ ጸድቅ አቡነ ወልደ ማርያም፡፡ወከመዝ ነባረ በብዙኅ ፃማ እንዝ ይትጋደል እስከ ርስዓን ጥሉል ወአዕረፈ በዓቢይ ክብር፡፡ወካልዑኒ አቡነ ክፍለ ሚካኤል ሴስ ባሕታውያን ዘተጋደለ ፵ ዓመተ በትዕግሥት

¹⁴² G. እብለከ
¹⁴³ G. አፋብስት
¹⁴⁴ G. ተረፈ
¹⁴⁵ G. ጸዋዌ
¹⁴⁶ G. እምጸዋዌ
¹⁴⁷ G. ጸዋዌ
¹⁴⁸ G. ክርስቲነ
¹⁴⁹ G. ሐርያዊት
¹⁵⁰ G. ወወጽኡ

ወነበረ ምስለ አራዊት እንዘ ይትቃተል ምስለ ሰይጣናት እስከ ዕለተ ሞቱ። እምቅድመ ሞቱኒ ተነበየ ከመ ይከውን ዕረፍቱ በእደ አረሚ። ወዜነዎ ለጂ መነኮስ ዘነበረ ምስሌሁ። ወእቱሂ መነኮስ ጂ ውእቱ እምደቂቁ ለአቡነ መዝራዕተ ክርስቶስ። ወሎቱኒ አይድዎ ዜና ሞቱ እንዘ ይብል ኦ ወልድዮ አንስ ይመስለኒ ዜመውት በእደ አረሚ ወአንተሂ ትመውት ምስሌዮ። ወሶበ በጽሐ ጊዜ ፍልሰቱ ከ(f.39v) መ ይፍልስ እምዝንቱ ዓለም ወይብጻሕ ንበ እግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብ ዘያፈቅሮ። ወመጽኡ አረማውያን ውስተ በዓቱ ወቀተልዎ በከመ ትንቢቱ ምስሌኡው መነኮስ ዘተነበየ ሎቱ። ወሃልሱ አቡነ ድሜጥሮስ ዘቆመ ፳ ዓመተ መዓልተ ወሌሊተ እስከ ዓሓ ወበጉብ ንጎ እገሪሁ እምብዝኃ ቀዊሞ። ወፈጸመ ገድሎ በጥብዓት እንበለ ተአንትሎ። ወነገደ ንበ እግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብ እምንእሱ ዘተወከሎ። ወራብዑ አቡነ ተክለ ሃይማኖት ዘተሰምየ ተክለ ሃይማኖት ዳግማዊ ዘተነበየ ሎቱ አቡነ ተክለ ሚካኤል ከመ ይከውን ደ ኅሬሁ ሴሶሙ ለፈላስያን እለ የኃድሩ ውስተ በዓታት ከመ ግሄያት። ዝንቱ አቡነ ተክለ ሃይማኖት ተጋደለ ሠናየ ገድለ እስከ ኮነ ይኔጽሮሙ ለመላእክት ወይመውዖሙ ለሰይጣናት በትሕትና ወበጸሎት(f.40r)። ወኮነ ውእቱ አቡሆሙ ወያጸንዖሙ ለቅዱሳን እለ ነበሩ በዘመኑ እስመ ተመሰሎ ለአቡነ አረጋዊ መክብበ ፳ቅዱሳን ዘኮኖሙ መርሐ በፍኖት ለእግብርተ እግዚአብሔር። ወውእቱኒ ኮኖሙ መርሐ ጽድቅ ለቅዱሳን ገዳም እስከነ ፈለሰ እምዛቲ ዓለም ንበ እግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ስበእ በሰላም። ወሐምስ አቡነ መዝሙረ ድንግል ወልዱ ለዝ አቡነ ተክለ ሃይማኖት ዘፈጸመ ገድሎ በፈሊስ በዊኦ ውስተ ገዳም መፍርህ ምስለ አራዊት ወሶበ ይፈልስ ገዳም ሶበ¹⁵¹ ይቤሎ አቡሁ ኦ ወልድዮ እመ ትፈቱ ፈሊስ ፍልስ። ወሶቤሃ ኮነ ይትፈላሕ ወይዜምር እንዘ ይብል ተፈሃሕኩ እስመ ይቤሉኒ ቤተ እግዚ አብሔር ነሐውር። ወካዕበ ይቤ በእንተ ዘኢኃሠሠ ልብስ ለሥጋሁ ዘእንበለ ንስቲት ዘይከድን ባቲ ኃፍረቶ። ወበእንተዝ ኮነ ይዜምር ወይብ(f40v)ል ዕራቅዮ ወእኩ እምከርሠ እምየ ወዕራቅዮ እገብዕ ውስተ መሬት እስመ እግዚእየ ኢየሱስ ክርስቶስ መፍቀሬ ስብእ መነና ለኃፍረት በእንቲአየ። ወካዕበ በአሐቲ እምዕለታት ቀሠፍዎ ሰይጣናት ገሃደ ገጸ በእክክ ይትረከይ ቅሥፈታቲሁ ዲበ ዘባኑ ከመ ዘውዕየ በእሳት። ሶበ ተኃፍሩ እምጽንዓ ተጋድሎቱ እስመ ሞዖሙ በኃይሉ ለእግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ። ወበጊዜ ዕረፍቱኒ ረከሶ አቡሁ ውዱቀ እንዘ ይምዕዝ ሥጋሁ ከመ መዓዛ ገነትእንበለ ይልክፍዎ እራዊት። ወሶበ ረከሶ አቡሁ መንፈሳዊ አቡነ ተክለ ሃይማኖት ዘአብጽሐ ንበ ዛቲ ሥርዓት ልዕልት። ተፈሥሐ ጥቀ በሞተ ወልዱ ወበከየ በእንተ ርእሱ እስመ ዓዲሁ ሀሎ ሙቁሐ ውስተ ዛቲ ዓለመ ኃሃር በማዕሠረ ሥጋ። ወእምድ ኅረዝ ገዝ ወ(f.41r)ቀበሮ ወስተ መቃብረ አበው ቅዱሳን። ወበረከተ ዕሉ ፭ አበዊነ ቅዱሳን ርቱዓነ ሃይማኖት ወገድል እለ ተቀድሑ ጽሩየ እምዛቲ ዘመን ቀስተ ጣሕል። ወበረከተ ዝንቱ አቡነ መዝራዕተ ክርስቶስ አዛል። ወበረከታቲሃ ለእግዝእትነ ማርያም ድንግል አምጸኢተ ሰላም ወሃህል። ወምሕረተ ወልዳ

¹⁵¹G. ሰበ

አማኑኤል ይዕቀበን ለኩልን ደቂቀ ዛቲ መርጡል። ምስለ አቡነ እቁበ ሚካኤል ወምስለ ፍቁሩ ገብረ እግዚአብሔር ወለተ ገሪማ ወምስለ ጸሐፊሁ ኅጥእ ወሕ ጉል ለዓለመ፡ዓለም አሜን¹⁵²።ንግባዕኬ ኅበ ጥንተ ነገር።ወእምድ ጎረዝ ወጽአ እምገዳመ ዋሊ አቡነ መዝራዕተ ክርስቶስ ሐረ ኅበ መቃብሩ ለያሬድ ካህን ሀገረ ሰሜን።ወተባሪኸመቃብሪሁ ሐረ ኅበ ገዳም ዘትሰመይ ሐውዜን።ወበጸሐ ህዩ ተባረከ እምቅዱሳን።ወነሢኦ በረከተ በጽሐ ጉንዳጉንዳ¹⁵³።ወነበረ ኅዳጠ መዋዕለ(f.41v) እንዘ ይትለአኮ ለ፩ መነኮስ ጻድቅ።ወእምዝ ይቤሎ ውእቱ መነኮስ ሐር ኅበ ካልዕ ገዳም ዝዩስ ኢኮነት ክፍልከ።ወሰሚያ ዘንተ ተባሪሻሞኔሁ።ወእምዝ ሐረ ወበጽሐ ኅበ ሀለወ ሥጋሆሙ ለጻድቃን እንዘ ኢይበለ ግንዘቶሙ እለ ይሰመዩ ናምና ኑሙ።ወበጸሐ ህዩ¹⁵⁴ነበረ ኅዳጠ መዋዕለ እንዘ የአጥን ሥጋሆሙ ለቅዱሳን እስመ በጽሐ ቦቱ ጸመ ፵ ቅዱስ ቁግዚእነ።ወእንዘ የአጥን አሐተ ዕለተ በከመ ልማዱ ሰምዓ እጃህሥጋሆሙ ለ ጻድቃን ዘያስተፌስሐ¹⁵⁵ ለልቡ።ወእምድጎረ ተፍጻሜተ ፋሲካ ነሢኦ በረከተ¹⁵⁶ እምሥጋሆሙ ለጻድቃን ሐረ ወበጽሐ ሀገረ ሀማሴን¹⁵⁷።ወእምህዩ ተመይጠ ድጎረ ሶበ አይድዕም ሰብእ ዜናሃ ለመረብ ከመ ኅደጋ ድጎራሁ እስመ ውእቱ ይፈቅድ ይርአያ ለእመ ኮነ ፈቃደ እግዚአብሔር ይንበር ኅቤሃ። ወገቢ(f.42r)ያ ድጎራሁ በጽሐ ኅበ ዓቢይ ፈለግ።ወሶቤሃ እመረ ከመ ውእቱ መረብ።በጥቃሁ ለመረብ ረሰዩ ማጎደረ ውስተ አሐቲ መካእንተ ትሰመይ ሸንፋ ሰዓት።ወእንዘ ሀሎ ውስቴታ በዓቢይ ዓማ ወምንዳቤ ተዓጊሆ ግርማ ዓራዊት ወተዓብዖ ሰይጣናት መጽኡ ኅቤሁ ፲ወ፪ መነኮሳት በፈቃደ እግዚአብሔር።ወኮንዎ አርድዕተ ወነበሩ ምስሌሁ በ፩ ልብ እንበለ አንጎርጉሮ።ወእምድጎረ ኅዳጥ መዋዕል ሐሙ ከሎሙ በአሐቲ ጊዜ ሕማመ እኩየ ዘይሰመይ እሶ።ወእንዘ ሀለወ ደቂቁ በሕማም ሰዓልዎ ለአቡሆሙ የዋህ እስመ የአምሩ ርኅራኄ ልቡ።ወይቤልዎ ኦ አቡነ አምጽእ ለነ ዓሣ ከመ ንብላዕ እስ መ ፈተወት ነፍስ¹⁵⁸።አውሥኦ አቡነ መዝራዕተ ክርስቶስ ወይቤሎሙ ኦ ውሉድየ ተዓገሡ እስመ አይበቁሶ በሊዓ ዓሣ ለዘ(f.42v)ከመዝ ሕማም።አውሥኡ ሕሙማን ወይቤልዎ ኦ አቡነ ተዓገሡን በከመ ልማድከ ወአምጽእ ለነ ፍጡነ እስመ ተነድፈ ልብነ በፍቅረ ዓሣእመኒ ሞትነ ኢነኃዝን እንዘ ሀሎክ አንተ አቡነ።ወሰሚያ ዘንተ ኅዘኖሙ አቡነ መዝራዕተ ክርስቶስ ርኅሩኃ ልብ ተንሥኦ ፍጡነ ከመ ይፈጽም ተምኔቶሙ።ወሐረ ውስተ ባሕር።ወበጸሐ ህዩ ኃጥኦ ምክንያተ ዘይወዲ ውስተ አፋሁ ለመቃጥን እስመ እንበለ ምክንያተ ሥጋ ኢይትፈዓም ዓሣ ለመቃጥን።ወሶበ

¹⁵²G. ለዓመ ዓለ አሜ
¹⁵³G. ጉንደጉንዳ
¹⁵⁴G. ነዩ
¹⁵⁵G. ዘያስተፌስሐ
¹⁵⁶G. ከረከተ
¹⁵⁷G. ዓማሴን
¹⁵⁸G. ነፍስነ

ኃጥአ ዘይገብሮ ተዘከረ ቃሎ ለእግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ስብእ ዘጽሑፍ በውስተ ወንጌል እንዘ ይብል አልቦ ዘየግቢ እምዝ ፍቅር ከመ ብእሲ ዘይመጡ¹⁵⁹ ነፍሶ ለቤዛ ቢጹ።ወዘንተ ተዘከሮ ይቤላ ለነፍሱ ኦ ነፍሱየ ሀርትምት በዕፎ ዘኢትክዕዊ ደመኪ እስመ እግዚእነ ኢየሱስ(f.43r) ክርስቶስ መፍቀሬ ስብእ ከግወ ደሞ በእንቲአኪ ለአፍቅሮተ ስብእ አርአያ ከመ ይኩንኪ።ወ ካዕበ ይቤላ ኦነፍሱየ ይኔይሰኪ ይቀሩስል ዝንቱ ሥጋኪ ዘይጻረረኪ ወትረ እምይሙቱ እሉ አጋውኪ አግብርተ እግዚአብሔር እንበለ ይርከቡ ተምኔቶሙ። ወዘንተ ብሂሎ ነሥአ መላዔ¹⁶⁰ ወመተረ ሥጋሁ¹⁶¹ ንስቲተ እምእገሪሁ እንዘ ይው ኅዝ ደሙ ከመ ማይ ወዲተአውቆ ሕማጽስመ ሰክረ በፍቅ ፍ ለእግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ስብእ ወበፍቅረ ቢጹ።ወነሥአ ምታረ እግሩ ወወደያ ውስተ አፈ መቃጥን ወወገረ ውስተ ባሕር። ወሶቤሃ ቱ ኅዝ ግሣ በቅጽበት።ወአእሚሮ ከመ ተእኅዝ ግሣ ሰሐበ መቃጥኖ ወአውጽአ ግሣ።ወሶበ ርእዮ ለግሣ አቡነ መዝራዕተ ክርስቶስ ተፈሥሐ ጥቀ በእንተ ዘረከበ ተምኔቶሙ ለድውያን።ሰማዕክሙኑ ኦ አንውየ ፍ(f.43v)ቁራን ዜና ኒሩቱ ለዝ አቡነ መዝራዕተ ክርስቶስ ዘይክዑ ደሞ በእንተ ፍቅረ ቢጹ።ይትረከብኑ በዛቲ ዘመንነ ዘከመዝ ንር ብእሲ።ሐሰ ኢይትረከብ።ንሕነሰ ኢንገብር ከመዝ ለቢጽነ።ወኢንመትር ሥጋነ ለተፍዕሞ ግሣ።ዳዕሙ ንትባላዕ በበይናቲነ ከመ ግሣእንዘ ውሉደ ፩ አብ ንሕነ ዘጬቱ እግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ስብእ ዘወለደነ እምአሐቲ እምነ ቅድስት ጥምቀት ዘውኅዘት እምገባሁ መለኮታዊ።ዘእቤለክሙሰ ንትባላዕ ከመ ግሣ በእንተ እከያ ለዘመንነ ይመስለኒ እስመ በጽሐ ላዕሌነ ዮም ትንቢቱ ለዳዊት ነቢይ ዘተናገፈንቱአነ እንዘ ይብል አድ ኅነኒ እግዚ ኦ እስመ ኃልቀ ንር።ወውኅደ ሃይማኖት እምዕንሰ እመ ሕያው። ከንቶ ይትናገሩ ፩ ምስለ ካልዑ በከናፍረ ጉሕሉት ልበ ወበልብ(f.44r) ይትናገሩ።ዝንቱስ አቡነ መዝራዕተ ክርስቶስ የሞህ ውኔር ባሕቲቱ ተረክበ ፍሉጠ እምሕጋ ወውፁአ እምሥርዓታ ለዛቲ ዘመን እኪት እንዘ ይዴግና ጥቡግ ለፍቅር ሰሚያ ቃሎ ለክቡር ወብፁዕ መምህረ ፍቅር ቅዱስ ጳውሎሹእንዘ ይብል ዴግንዎ ¹⁶² ለተፋቅሮ።በእንተዝ ነገር ኢይመስለኒ የሐፀፀ ክብሩ ለአቡነ መዝራዕተ ክርስቶስ መፍቀሬ ቢጽ እምክብሮሙ ለአበው ቀደምት እለ አንሥኡ ሙታነ ወፈወሱ ዱያነ።በከመ ይቤ ዮሐንስ አፈ ወርቅ በተግሣጹ እምአንስኦ ሙታን ወፈውሶ¹⁶³ ዱያን ፍቅረ ቢጽ የግቢ እመ ተፋቅሮ ተፍግሚተ ሕግ ይእቲ።ንግባእኬ ካዕበ ኅበ ቀዳሚ ነገር።ወእምዝ ተመይጠ ፍጡነ ውስተ መካኑ አቡነ መዝራዕተ ክርስቶስ ነሚኦ ግሣ ዘተሠግረ።ወአብሲሎ አቅ(f.44v)ረበ ሎሙ ለሕሙማን።ወሶበ ጨይዎ ሕሙማን ለግሣ ተፈሥሐ

¹⁵⁹G.ዘይሚጡ
¹⁶⁰G. መላዔ
¹⁶¹G.ሥጋ
¹⁶²G. ዴግንዎ
¹⁶³G. ወፈውሶ

ጥቀ ወጥዕሙ ንሰቲተ መጠነ ይትከሃሎሙ¹⁶⁴::ወተፈሥሐት ነፍሶሙ ወይቤሉ ገቡረ በ፩ ቃል ይትባረክ እግዚአብሔር ዘአብጽሐነ ውስተ ዛቲ መካን እንበለ ንግበር ሠናዩ ከመ ንሙት ታሕተ¹⁶⁵ ጽላሎትክ ወትቅብረነ በእዴክ ቅድስት::ወእምድኅረዝ ጸንዓ ላዕሌሆሙ ሕማም ወአዕረፉ በበ¹⁶⁶ ፩፩ እምግማ ዝንቱ ዓለም::ወገዘነ ቤንቲአሆሙ አቢያ ገዘነ አቡነ መዝራዕተ ክርስቶስ ር ጎሩኃ ልቡና ወገነዘሙ በከመ ዘይደሉ¹⁶⁷ ወቀበሮሙ::ወውእቱሰ ተርፈ¹⁶⁸ ባሕቲቱ ውስተ ገዳጃንዝ ይበኪ ወይብል አሌ ሊተ ዘተረፍኩ ባሕቲትየ ለንተ ኃጢአትየ ውስተ ዛቲ ዓለም¹⁶⁹ ኃሣር::ወካዕበ ይቤ ፈቃድከኑ¹⁷⁰ ውእቱ እግዚእየ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ ከመ(f.45r) እንበር ውስተ ዝ ዓለም¹⁷¹ እንዝ አጎዝነክ ወትረ::ባሕቱ ይትባረክ ስምክ እሕዳስ አንተ ተአምር ዘይኔይሰኒ::ወእንዝ ሀሎ በዘከመዝ ገዘን አሐተ¹⁷² ዕለተ ደኪሞ ገበ መካን ዘአዕረፈ ረከበ ፪ተ አክይስተ ተሃቢአሙ ታሕተ መንጸፉ::ወርእዮ ዘንተ አእኩቶ ለእግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ በእንተ ዘአድኃኖ እምትምይንቶሙ ለሰይጣናት እስመ ሰይጣን ኮነ ይጻረሮ ወያሜክሮ በዘዚአሁ አርአያ ወአምሳል:: ወፈድፋደሰ ይትቃተሎ ውእቱ¹⁷³ ከይሲ በዊኦ እስመ ውእቱ ማጎደሩ ዘጥንት::ወካዕበ አሐተ ዕለተ እንዝ ሀሎ ቀዊሞ ለጸሎት አቡነ መዝራዕተ ክርስቶስ መጽአ በድኅሬሁ ፩ አርዌ ምድር ዘመፍርህ አርአያሁ::ወቀርበ ጎቤሁእንበለ ይርአዮ ወነሰኮ እኩየ ንስከተ::ወወሰደ ሥጋሁ መቲሮ እ(f.45v)ምእገሪሁ ከመ እኩይ ከልብ እስመ ግዙፍ ወእቱ አካሉ ውእቱ አርዌ ወውኅዘ ደም ብዙኅ::ወሠጠጠ ሰቤሃ እምል ብሱ ንስቲተ ወአሠራ ለግ ሩ እስመ ደሙ ይውኅዝ ከመ ማይ::ወተመይጠ ገበ ማጎደሩ እንዝ የአኩቶ ለእግዚአብሔር ወይብል ስብሐት ለክ ኦ እግዚእየ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ ዘተግገሥኪ እስከ ዛቲ ዕለት እንዝ ተአምር ኩሉ ጌጋይየ::ዮምኒ ለይኩን ፈቃድክ እግዚአ::እመኒ እመውት ኢየኃዝን እስመ አአምሮ አነ ከመ አልብዩ ምግባረ ሠናይ ዘእንበለ እከይ::ለእመ አሐዩ መጠነ ፻ ዓመት ውስተ ዛቲ ገዳም ወከመ ኢይድኅን¹⁷⁴ በምግባርየ ዘእንበለ በምሕረትክ ወበትዕግሥትክ::ባሕቱ ምሕረትክ ይትልወኒ በኩሉ መዋዕለ ሕይወትየ ኦ መፍቀሬ¹⁷⁵ ሰብእ::ወዘንተ ብሂሎ ቦእ ውስተ ማጎደሩ(f.46r) ወነሥኦ¹⁷⁶ ለሥዕለ እግዝእትነ ማርያም

¹⁶⁴ G.ይትከሃሎሙ
¹⁶⁵ G.ንትሙት ታሕተ
¹⁶⁶ G.Om. በ
¹⁶⁷ G.ይደሉ
¹⁶⁸ G. ተረፈ
¹⁶⁹ G. ዓለም
¹⁷⁰ G. ፈቃድከኑ
¹⁷¹ G. ዝዓለም
¹⁷² G.ወአሐተ
¹⁷³ G. ውስተ
¹⁷⁴ G.ኢ ጎን
¹⁷⁵ G.አመፍቀሬ
¹⁷⁶ G.ወነሥኦ

ዘላዕሌሃ ሰላም። ሰዓማ ወሐቀፋ በከመ ልማዱ በዓቢይ ሃይማኖትን ይብል ኦ እግዝእትየ ¹⁷⁷
 ተስፋሆሙ ስጥኦን ኢትርጋቅኒ በሕይወትየ ወበሞትየ እስመ አልብየ ተስፋ ድሂን ጸንበለ
 ረድኤትኪ። ወፈጸሞ ጸሎቶ ሰከበ ውስተ ምስካቢሁ ተገልቢቦ ገጸ በአጽፋ እስመ መሰሎ ዘይመውት
 በጊዜሃ። ወእምዝ ጎንደየ ¹⁷⁸ ሕቀ ሶበ ፎ የ ከመ ኢበጽሐ ላዕሌሁ ሕማም ወከመ ኢሞዖ ድካመ
 ሕምዙ ለአርዌ አእመረ ከመ እምፀብዓ ሰይጣን ውእቱ። ወሰብሐ ለእግዚእነ ኢየሱስ ክርስቶስ
 መፍቀሬ ሰብኢ በእንተ ዘገብረ ሎቱ ምሕረተ። ወነበረ በአንክሮ ወበሰብሐ ሠሉስ ዕለተ እምብዝኃ
 ፍሥሐ ዘረከቦ። ወበሃልስት ዕለት መጽኦ ረድኡ ዘይብልዎ ብፁዕ አምላክ ዘነበረ ንበ ካልዕ መካን
 በግ(ፍ.46v)ብረ ተልዕኮ። ወሶቤሃ አይድዖ አቡነ መዝራዕተ ክርስቶስ ኩሎ ዘረከበ መከራሁ። ወቀሩስሎሂ
 አርአዮ ዘአቀሩሰሎ አርዌ። ወሶበ ርአዮ ረድኡ በከየ ብካየ መሪረ። አቡነስ ገሠዖ ለረድኡ ወይቤሎ ኦ
 ወልድየ ¹⁷⁹ ለምንት ትበኪ ከመዝእንዝ ትሬእየኒ ሕያወ ሊተሰ ፈወሰኒ በከመ ልማዱ እግዚእየ
 ኢየሱስ ክርስቶስ መፍቀሬ እጳጳዘንተ ብሂሎ ናዘዞ ለወልዱ ወአ ኅደኅ ብካየ በጣዕመ
 ቃሉ። ወቀሩስሎሂ ሐይወ ፍጡነእስመ እምፀብዓ ሰይጣን ውእቱ። ወእምድ ኅረ ሐይወ ቀሩስሎ ኮነ
 ይትጋደል ፈድፋደ እምቀዳሚ በእንተ ዘአእመረ ከመ እምቅንዓተ ሰይጣን ውእቱ። ወእንዝ ሀሎ
 ከመዝ በዓቢይ ዓማ ወምንዳቤ አቡነ መዝራዕተ ክርስቶስ አሐተ ዕለተ አምጽኦ ረድኡ ፫ ዓሣ ወሪዶ
 ውስተ ፈለግ ወአብሰሎሙ በከመ ልማዱ። ወበጊ(ፍ.47r)ዜ ሠርክ ወሰደ ረድኦልክተ ዓሣተ ¹⁸⁰
 ዘአብሰሎሙ ወአቅረበ ንበ መምህሩ። ወሶቤሃ ተንሥኦ አቡነ መዝራዕተ ክርስቶስ ከመ ይጸሊ ጸሎተ
 ማዕድ ከመ ዘወትር። ወእምድ ኅረ ፈጸመ ጸሎቶ ነበረ ውስተ ማዕድ ከመ ይብላዕ ዘየአክል ለቁመተ
 ሥጋሁ። ወሶበ ርአዮሙ ለ፫ ዓሣት አንከረ በልቡ እስመ ልማዱ ለረድኦ ¹⁸¹ ኮነ ወትረ ያበስል ፪ ዓሣተ
 ለክልኤሆሙ። ወበእንተዝ አንከረ ወይቤሎ ለረድኡ ኦ ወልድየ ¹⁸² ለምንትኑ ዝ ሃልሳይ ዓሣ ዘእሬእየ
 ውስተ ጻሕል ለምንት አምጽኦ። አውሥኦ ረድኡ የዋህ ወይቤ አንሰ ሶበ ረከብክዎሙ ለአሉ ዓሣት
 ተፈሃሕኩ ጥቀ ወአምጽክዎሙ እንዝ እብል እግዚአብሔር ወሀበኒ በጸሎቱ ለአቡየ። ወአውሥኦ
 አቡሁ መንፈሳዊ ወይቤሎ ኦ ወልድየ ¹⁸³ እስኩ ፍታሕ ኢየአክሎነኑ እሉ ፪ ዓሣት ለ፪ኤነ እንዝ
 ንስመይ መነኮሳተ በስም ወ(ፍ.47v)ንነብር ውስተ ዛቲ ገዳም በአርአያ ጻድቃን ገዳማውያን። እመሰ
 ፈጸምነ ፈቃደ ሥጋነ ወበላዕነ ኩሎ ዘረከብነ አይቱ ሀለወ ትዕግሥትነ ወማዕዜ ኮነ
 መነኮሳተ። ዳግመሰ ኢተአምርኑ ከመ ኢይትኤዘዝ ፈረስ እንበለ ልንም። ከማሁ ሥጋነሂ ኢይትኤዘዛ
 ለነፍስ ዩንበለ ተፅናስ ወኢይገርር ላቲ ለእመ ጸግበ እንበለ ዓቅም። ይእዜኒ ኦ ወልድየ ይደልወነ

¹⁷⁷ G. አእግዝእትየ
¹⁷⁸ G. ጎንደየ
¹⁷⁹ G. ኦወልድየ
¹⁸⁰ G. ዓሣ
¹⁸¹ G. ረድኦ
¹⁸² G. ኦወልድየ
¹⁸³ G. ኦወልድየ

ናንትግ እምሲሳይነ ከመ ኢይትኤዘዘ¹⁸⁴ ሥጋ ለነፍስ፡፡ወይሑር በፈቃዳ በከመ ይቤ ዮሐንስ ሐጺር ሶበ ፈቀደ ንጉሥ ይርከብ ሀገረ ጸላዕቱ፡፡እብውይትግቀብ እምቅድመ ኩሉ ከመ ይምትር እምኔሆሙ መባልዕተ ወማየ ከመ ይግርፍ ወይህሰፍ፡፡ ከማሁ በሕማማት እመ ተጸምደ ብእሲ ጸመ ወረኃበ ወጽምዓ ይደክም ስጋ እምሕማማት፡፡¹⁸⁵ ወካዕበ ይቤሎ ፩ መነኮስ ለእኑሁ ዘተስእሎ እምአመ መንኮ (f.48r) ስኩ ኢጸገብኩ ግሙራ ኅብስተ ወኢረወይኩ ማየ ወኢያብዛኅኩ ንዋሙ፡፡ ወበእንተዝ አልቦ ዘተቃረነኒ¹⁸⁶ እምሕማማት፡፡ ወይእዜኒ ኦ ወልድየ ይደልወነ ከመ ንትሉ አሠረ እሉ አበዊነ ቅዱሳን፡፡ ወለእመ ረከብነ መብልዓ ጥዑመ ንመንኖ ከማሆሙ ከመ ንገበር በፍሥሐሆሙ እግዚአብሔርስ መፍቀሬ ሰብእ ይሁብነ ኩሎ መፍቅደነ ወዘኢሐለዮ ልብነ ከመ ይትግወቅ ኂሩቱ በላዕሌነ ንሕነሂ በእንቲአሁ ንትገሃሥ እምነ ጽጋብ ከመ ኢይክልእነ ተቀንዮ ሎቱ፡፡ ወእምድኅረዝ ይቤሎ አቡነ መዝራዕተ ክርስቶስ ለረድኡ ኦ ወልድየ¹⁸⁷ ንሣእ ዘንተ ዓሣ ምንተ ገብረከ ወአግብኦ ውስተ ባሕር ማኅደሩ፡፡ ወረድኡኒ የዋህ ዘንተ ሰሚዖ ኢያንጎርጎረ¹⁸⁸፡፡ ወኢይቤ ምንተ ይረክብ ዝንቱ አቡየ እመ ወገርክዎ ለዝ ዓሣ ውስተ ማይ እንዘ ርኅብ ከርሥየ፡፡ አላ ሐረ ፍጡነ ከመ(f.48v) ይፈጽም ፈቃደ አቡሁ፡፡ ወሶበ በጽሐ ውስተ ፈለግ ጸዊሮ ዓሣ እዬሁ ቀነጸ እምውስተ እዴሁ እንበለ ይገሮ፡፡ ወቦአ ውስተ ማይ ወኮነ ከመ ዘኢለከፎ እሳት ወመጥባሕት፡፡ ወሶበ ርእየ አባ ብፁዕ አምላክ ረድኡ ዘንተ መንክረ ደንገፀ በሕቁ እስከ ኃጥእ አእምሮሁ፡፡ ወይቤ ቡሩክ እግዚአብሔር ዘአርአየኒ ዘንተ ተአምረ ለኃጥእ እንበለ ድልወትየ፡፡ርኢክሙኑ አበውየ ወአኃውየ ዘንተ መንክረ ዘተገብረ በላዕለ አቡነ መዝራዕተ ክርስቶስ ዘመሰሎ¹⁸⁹ ለእግዚአብሔር በገቢረ መንክራት እስመ ሰማዕነ ትካት ከመ ቀነፁ ዓሣት እለ ተሠርቁ እምነ ሐመሩ ለሠራቂ ወቦኡ ውስተ ሐመሩ ለብእሲ ዘአሥገሮሙ በትእዛዘ እግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ፡፡ ወአቡነሂ መዝራዕተ ክርስቶስ አማናዊ ገብሩ ለእግዚእነ ኢየሱስ ክርስቶስ መፍቀ(f.49r)ሬ ሰብእ ገብረ ከማሁ ከመ ኢይትሔሰው ቃሉ ሹግዚእነ ኢየሱስ ክርስቶስ ዘተናገረ በውስተ ወንጌል ቅዱስእንዘ ይብል ዘየአምን ብየ ግብረ ዘአነእገብር ይገብር ወዘየዓቢ እምኔሁ ይገብር፡፡ ወዓዲ ይቤሎሙ ለአርዳኢሁ ለእመ ዓቀብክሙ ትእዛዝየ እስከ ኅልቀተ ዓለም አነእሄሉ¹⁹⁰ ምስሌክሙ፡፡ ዘንተሰ ይቤ እግዚእነ አኮ ዘይቤ በእንተ አርዳኢሁ ዘአሜሃ አላ ይቤ በእንተ እሉ አርዳኢሁ ዘይእዜ እለ ተለዉ አሠሮሙ ለሐዋርያት፡፡ ወዝንቱኒ ብፁዕ ወክቡር¹⁹¹ አቡነ መዝራዕተ ክርስቶስ ፩ ውእቱ እምአርዳኢሁ ለእግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ፡፡ ወእግዚእነሂ ሀሎ ምስሌሁ በከመ ቃሉ እስመ ገብረ

¹⁸⁴ G.ኢይትኤዘዘ
¹⁸⁵ G. ትደክም ሕማማት እምነፍስ
¹⁸⁶ G. ዘተቃተለኒ
¹⁸⁷ G. ኦወልድየ
¹⁸⁸ G. ኢያንጎርጎረ
¹⁸⁹ G. ዘተመሰሎ
¹⁹⁰ G. ተ...ተ ይሄሉ
¹⁹¹ G. ወክሁር

መንክረ በገልቀተ ዓለም በክንተ ዘዓቀበ ሕጎ ወትእዛዙ ወኩሉ ዘዓቀበ ቃለ ወንጌል ጅሶ ዓቀበ እምእኩይ። ወለእግዚእነሂ ኢየሱስ ክር (f.49v)ስቶስ መፍቀሬ ሰብእ ረድኡ¹⁹² ይሰመይ በመንግሥተ ስማያት በከመ ጽሑፍ ዘይብል ኣኮ ዘነዓቅቦሙ ለእዛዛት ኣላ ውእቶሙ የዓቅቡነ። ወበእንተዝ ነገር እብለክሙ ኦ ኣኃውየ¹⁹³ ኢይምሰልከሙ ዘይርጎቅ እግዚእየ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ እምአግብርቲሁ ኄራን እለ የዓቅቡ ትእዛዙ በእንተ እከያ ለዘመን። ዳዕሙ ይርጎቅ እምኔነ እመ ንርጎቅ እምፍቅሩ ወእምፍቅረ ቢጽነ። ዘንተኒ ዩኤ ኣኮ ብሂልየ ዘይርጎቅ ፍጹመ እምኔነ ረድኤቶ ወይፈድየነ በከመ ምግባሪእግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብ ዕ። ዳዕሙ ኢይገብሩ መንክራተ በስሙ ጻድቃነ ዛቲ ዘመኹንዝ ን ጹሐን ወቅዱሳን እሙንቱ ከመ ኢንትፈሣሕ ንሕነ ደቂቀ ዛቲ ዘመን በነጽሮ ተአምራት ወመንክራትእስመ ኣልብነ ፍቅር ወኢንትፋቀር በበይና(f.50r)ቲነ። ወበእንተዝ ነገር ኣብዛሕኩ ኣስተብዕዖቶ ለብፁዕ ኣቡየ መዝራዕተ ክርስቶስ ገባሬ መንክራት እስመ ረከብክዎ ንጹሐ ወጽሩየ በተፍጻሜተ ዘመንን ሕምግት እንዝ ትተልዎ ድጎሬሁ ኃይል ሓዋርያዊት። ወረሳዕኩ ጣዕመ ዜናሆሙ ለቅዱሳን እለ ገብሩ መንክራተ በመዋዕለ ሰላም እምጣዕመ ፍቅሩ ለዝ ወይንየ ሓዲስ ኣቡየ መዝራዕተ ክርስቶስ ዘተረክበ በጊዜ ሓሩር ወተጽናስ ወኮንኩ ከመ ሊቀ ምርፋቅ ዘረስዓ ጣዕመ ወይን ዘሰተዮ ቀዳሚ ሶበ ጥዕሞ ለማይ ዘኮነ ወይነ በሥልጣኑ ለእግዚእነ ከመ ኣንክረ ወይቤሎ ለመርዓዊ ለምንት ዘይሄኒ ወይነ ኣስተዳኃርክ እስከ ይእዜ። ኣነኒ ኣንክርኩ ከማሁ እስመ ተወለጠ ግዕዙ ለዝንቱ ኣቡየ መዝራዕተ ክርስቶስ ወኮነ ከመ ግዕዝ ጻድቃን ዘትካት። እንዝ(f.50v) ከማነ ውእቱ ውሉዳ¹⁹⁴ ለዛቲ ዘመንን ወላዲተ እከይ ወዓመዓ። ወከማሁ ያግዕዘነእምተቀንዮ ዛቲ ዘመን ዘመነ ባዕስ ለ ኩልነ ደቂቀ ዛቲ መቅደእግዚእነ ወአምላክነ ወመድኃኒነ ኢየሱስ ክርስቶስ በጸሎተ እሙ ማርያም እግዝአተ ቀላያት ወየብስ ወይክድኖ በሳህሉ ለገብሩ ኣቡነ ዕቁብ ሚካኤል ወምስለ ወልዱ ፍቁረ ኢየሱስ ወምስለ ፍቁሩ ገብረ እግዚአብሔር ገብረ ሚካኤል ለዓለመ ዓለም አሜን። ንግባዕኬ ንበ ጥንተ ነገር። ወእምዝ ተመይጠ ኣባ ብፁዕ አምላክ ንበ ኣቡሁ ክቡር ኣቡነ መዝራዕተ ክርስቶስንዝ ያስተዓዕብ በክንተ ተአምር ዘርእየ ወበጺሖ ንቤሁ ሰገደ ታሕተ እገሪሁ። ወኣይድዖ ኩሎ ዘኮነ መንክራቲሁ ለዓሣ። ወሶበ ሰምዓ ኣቡነ መዝራዕተ ክርስቶስ ዘንተ መንክረ ኣዕኩቶ ለእግዚ(f.51r) ኣብሔር ወይቤሎ ለወልዱ ይትባረክ እግዚእነ ኢየሱስ ክርስቶስ ሕይወተ ኣልኣዛር ዘጸገዎ ዳግመ ሕይወተ ለዝኩ ዓሣእምድ ንረ ሞተ ወአግብኦ ውስተ ማኅደሩ ዘትካት በዳንና ወበሰላም እስመ ኣንተ ቀተልኮ በግፍዕ። ወዓዲ እምድ ንረ ንዳጥ መዋዕል እምዘ ኮነ ዝ ተአምር ሰምዓ ከመ ቦ ሰብእ ውስተ ኣሐቲ ሀገር እለ ያመልክዎ ለሰይጣን ወጸዊሮሙ መብልዓ ወመስቲእለ የሐው ሩ ውስተ ባሕር ዘስሙ ኣባ ናዞ። ወበህየ

¹⁹²G. ረድኦ
¹⁹³G. ኣኣኃውየ
¹⁹⁴G. ወልዳ

ይሰውዑ ለአጋንንት ርኩሳን በከመ ልማድ አበዊሆሙ።። ዘንተሰ ዘይገብሩ ፈሪሆሙ ከመ ኢይትመዓዕ ላዕሌሆሙ ሰይጣን።። ጸጥ ኢይገብሩ ዘንተ እስመ ኮነ ይቀትል ደቂቆሙ ወእንስሳሆሙ።። ወበእንተዝ ነገር ኮነ ያመልክዎ በገሃድ።። ወዘንተ ሰሚዎ አቡነ መዝራዕተ ክርስቶስ በእንተ ስሕተቶሙ ለእሉ ሰ(f.51v)ብእ ኃዘነ ዓቢዩ ንዘነ እስመ ርኅሩኃ ልቡና ከመ እም ለሕፃና።።¹⁹⁵ ወሶቤሃ ተንሥእ ፍጡነ ወሐረ ንቤሆሙ።። ወበጸሐ ህዩ ገሠጸሙ በየውሃት ወበትሕትና ወተስእሎሙ ለሰብእ ከመ ይኅድጉ ከሎ ግብሮሙ ወያእምሩ ፍጹመ ስሕተቶሙ።።¹⁹⁶ ወይቤሎሙ ኦ ውሉድዮ¹⁹⁷ ለምንት ትገብሩ ከመዝ ወለምንት ታ ምዕዕዎ ለእግዚአብሔር ዘተናገረክሙ በወልዱ ወአኮ በቃለ ባዕድ እስመ ውእቱ ያፈቅረክሙ ወቤዘወክሙ በደመ ወልዱ ዋህድ እግዚእነ ኢየሱስ ክርስቶስ ዘኩለንታሁ ስርዮት ዘበመለኮቱ ወበትስብዕቱ ሕይወት።። ወይእዜኒ ኦ ደቂቅዮ¹⁹⁸ ተመየጡ እምዛቲ ስሕተት ወኅድጉ ዘንተ ልማድ ምኑነ።። ወተወከሉ በእግዚአብሔር ፈጣሪክሙ እስመ ውእቱ ያድኅነክሙ እምእኮዩ ለጋኔን ዘይትሜነየክሙ።።¹⁹⁹ ወለውሉድክሙኒ²⁰⁰ ውእቱ የዓቅቦሙ በከመ ፈ(f.52r)ጠሮሙ።። ወዘንተ ብሂሎ ሶበ መዓዶሙ በየውሃት ሰሚዎሙ ቃሎ ደንገፁ ወወድቁ ታሕተ እገሪሁ በተጋንዮ እስመ ቦአ ምዕዳኑ ውስተ አልባቢሆሙ በእንተ መንፈስ ቅዱስ ዘኅዳር ላዕሌሁ።። ወይቤልዎ ከሎሙ ንቡረ ስረይ ለነ ኦ አቡነ²⁰¹ ወጸሊ በእንቲአነ ንበ እግዚአብሔር መሐሪ እስመ ንሕነ ገበርነ በኢያዕምሮትነ።። ወሶበ ርእዮ አቡነ መዝራዕተ ክርስቶስ ተአምኖ ኃጣውኢሆሙ ወተመይጡቶሙ በድንጋዪ ተፈሥሐ ጥቀ ወጸለየ ላዕሌሆሙ ከመ ኢያማስን ልቦሙ ጸላዒ ዳግሙ።። ወለመብልዕኒ ዘአምጽእዎ ባሪኮ ወሀቦሙ ከመ ይብልዑ።።²⁰² ወውእቶሙሂ በልዑ ወሰትዩ በከመ አዘዘሙ።። ወእምድ ኅረ በልዑ ተባረኩእምአቡሆሙ ቡ ሩክ።። ነሂአሙ በረከተ ወሰቢሮሙ ቀሱተ ዘአምጽኡ ቦቱ ምዝረ።። ወተመይጡ(f.52v) ሀገሮሙ በፍሥሐ እንዘ ይሴብሕዎ ለእግዚአብሔር።። ወእምድኅረዝኒ ኢያኅሠመ ጸላዒ ላዕሌሆሙ ኢደቂቆሙ ወአእንስሳሆሙ እስመ እግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብኦ ተሣሃሎሙ በጸሎቱ ለዘንቱ ጸድቅ አቡነ መዝራዕተ ክርስቶስ።። ወከማሁ ይምሐረነ ለኩልነ በጸሎታ ለማርያም እግዝእትነ አሜን።። ወካዕበ አሐተ ዕለተ እንዘ ያንሶሱ ውስተ ገዳም አቡነ መዝራዕተ ክርስቶስ ሶበ አንቃዕደወ አዕይንቲሁ ውስተ ሰማይ ግብተ ነጸረ ተክሴ²⁰³ እንዘ የሐውር ላዕለ ደመና።። ወርእዮ አንከረ ወአእመሮ ከመ መነኮስ ውእቱ።። ወሶቤሃ ይቤሎ ኦ

¹⁹⁵ G.ከመ ክርሠ እም ለሕፃና

¹⁹⁶ G.እምድኅረ ተስእሎሙ ከሎ ግብሮሙ ወአእመረ ፍጹመ ስሕተቶሙ

¹⁹⁷ G.አውሉድዮ

¹⁹⁸ G. አደቂቅዮ

¹⁹⁹ G. ዘይትሜነየክሙ

²⁰⁰ G. ወለውሉድክሙኒ

²⁰¹ G. ኦአቡነ

²⁰² G. ይብልዕዎ

²⁰³ G. ብእሴ

አቡዮ እስከሰከ ከመ ትንግረኒ አሐተ ነገረ ዘይበቀሩ። ወኢተሰጥዎ ውእቱ መነኮስ ዘላዕለ ደመና ዘነበረ። ወንዕበ ሰአሎ ወአማኅፀኖ እንዘ ይብል በእንተ ክቡር ስሙ ለመድኃኒነ ወእግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብኦ ኦ አቡ(f.53r)የ አይድፍኒ ሹመ ኮነት ዛቲ ገዳም ክፍልየ ወሚመ ካልዕ ውእቱ። አውሥኦ መነኮስ ወይቤሎ ኦ እጉዮ²⁰⁴ ኢትበል²⁰⁵ ከመዝ አንስ ኢበጻሕኩ ጎበዝ ግብር እስመ አነ ኃጥእ። ዳዕሙ አሐውር ከመ እብጻሕ ጎበ አቡዮ ወአይድዎ ዘለአከኒ እስመ ነበርኩ በግብረ ተልዕኮ። ወእመ በጻሕኩ በሰላም ጎቤሁ አይድዎ ዘአንተ ትቤለኒ ኩሎ። ባሕቱ ፍትሐኒ በቃልከ²⁰⁶ ዘአማኅፀንከኒ። ወዘንተ ብሂሎ ኃለፈ ወተሠወረ እምኔሁ። ወአቡነሂ መዝራዕተ ክርስቶስ ተርፈ ህየ እንዘ ያስተፃፅብ ግብሮ ለእግዚአብሔር ዘይሁብ ዘከመዝ ጸጋ ሹለ ይትኤዘዙ ለመምህራኒሆሙ ወይሴባሕ በትሑታን። ወዓዲ በካልዕ ዕለት ነጻሮ ዳግመ ለውእቱ መነኮስ እንዘ ይትመየጥ ጎበ ነበረ ቀዳሚ በዲብ ደመና። ወሶበ ርእዮ አእመሮ ወይቤሎ ሰላም ለከ ኦ አቡዮ²⁰⁷ ትብጽሐኒ ጸ(f.53v)ሎትከ ወበረከትከ እፎ ኮነት ስእለትየ ዘሰአልኩከ። አውስኦ መነኮስ ወይቤሎ ከመዝ ይቤለከ²⁰⁸ አቡዮ በዘትመጽእ ሰሙን ነፃ ውስተ እገሌ ሀገር። ወበህየ ትረክበኒ ውስተ ቤተ ክርስቲያን በዕለተ ሰንበት። ወዘንተ ተናጊሮ ወእቱ መነኮስ ኃለፈ በከመ ልማዱ በመልዕልተ ደመና። ወአቡነሂ መዝራዕተ ክርስቶስ ሶበ ሰምዓ²⁰⁹ ዘንተ ነገረ ተፈሥሐ ጥቀ በዝ ነገር ወአመ በጽሐ ዕድሜሁ²¹⁰ ዘተናገሮ ውእቱ መነኮስ ተንሥኦ ወሐረ ኃበ ይእቲ ሀገር ዘትሰመይ ሐመዶ። ወበጺሐ ህየ ቦኦ ውስተ ቤተ ክርስቲያን ወተሳለማ። እምድ ኅረዝ ረከቦ ለውእቱ መነኮስ ጻድቅ ወተራከቡ²¹¹ ወተአምኑ በበይናቲሆሙ ወተዜያነዉ ዕበያቲሁ ለእግዚአብሔር። ወእምድኅረዝ ይቤሎ ውእቱ ባሕታዊ ለአቡነ መዝራዕተ ክርስቶስ አንተኑ ውእቱ ኦ እጉዮ ዘለአኮ ለወልድየ ንቤየ። ወሰሚ(f.54r) ዎ ቃሎ ደንገፀ አቡነ መዝራዕተ ክርስቶስ እስመ ዓዲሁ ኢያእመሮ ለባሕታሁ ከመ ውእቱ ዘኮነ ዘሐረ በእንቲአሁ አላ ኮነ ይመስሎ ካልዓ መነኮስ²¹²። ወሶበ አእመሮ ሰገደ ታሕተ እገራሁ ወይቤሎ እወ አነ ውእቱ ኦ አቡዮ ዘአብጽሐተኒ ዝየ ጸሎትከ ባሕቱ ስረይ ሊተ ዕበድየ እስመ አነ ኢያእመርኩከ። ወመሰልከኒ ከመ ካልዕ መነኮስ ምኑን ዘከማየ። አውሥኦ ወይቤሎ ኦ እጉዮ²¹³ ለምንት ትብል ከመዝ ዘተሐስብ ሊተ ዘኢመጠንየ በምንት ቤኔይስ እምኔከ አነ ኃጥእ። ወሶቤሃ ሰአሎ አቡነ መዝራዕተ ክርስቶስ ወይቤሎ ኦ አቡዮ ቅዱስ መዓደኒ ነገረ ሕይወት በዘተሐዩ ነፍስየ ወኢትኅብአኒ ኩሎ ዘከሠተ ለከ

²⁰⁴G. አእጉዮ
²⁰⁵G. ኢተበል
²⁰⁶G. ቃከ
²⁰⁷G. አአቡዮ
²⁰⁸G. ከመ ቤለከ
²⁰⁹G. ስምዓ
²¹⁰G. ዕድሜሁ
²¹¹G. ወተራከብ
²¹²G. መነኮስ
²¹³G. አእጉዮ

እግዚአብሔር። አውሥኦ ባሕታዊ ወይቤሎ ምንተ አነኃጥእ ዘእምዕድ ነገረ ሕይወት። ለካልዕየ ዘኢይገብር አነእስመ ዘአንተ ተአምር ትእዛዙ እምኔየ። ወባሕ(f54v)ቱ ጽናዕ በአፍቅርቱ ለእግዚአብሔር ወኢትትገኝስ እምትእዛዙ ኢለየማን ወኢለጸጋም። ወሴንተ መካንኒ ዘትቤለኒ ዘበጽሐ ይመስለኒ ጊዜሁ ከመ አንተ ትረክብ መካነ ሠናይተ ዘትኸውን ለመፍቅድክ እግዚአብሔር እምድኅራክ። ባሕቱ ኢትጎጎራዕ እስመ ኢይተርፍ እግዚአብሔር ዘይቤሎ። ወአንተኒ ኦ ወልድየ ተዘከረኒ በጸሎትክ ቅድስት። ወእምድኅረዝ ገብሩ ጸሎተ ወተፋለጡ በበይናቲሆሙ ወገብኡ ለለመካናቲሆሙ እንዘ ይሴብሕዎ ለእግዚአብሔር በእንተ ከሩሉ ዘገብረ ሎሙ። በረከቶሙ ትብጽሐነ ለኩልነ ደቂቆሙ አሜን። ወእንዘ ሀሎ ውስተ መካነ አቡነ መዝራዕተ ክርስቶስ በጸም ወበጸሎት ሐለየ በልቡ ወይቤላ ለነፍሱ ኦ ነፍስየ ኅርትምት ጠግመኪኑ ዕረፍተ ሥጋ እመ ትነብሪ ውስተ ፩ መካን ከመ ፩ እምቅዱሳን እለ ይትጋደሉ ወይጸንዑ ወስተ በግቶሙ። ወለኪሰ ኦ ነፍስየ ኢይም(f.55r)ሰልኪ²¹⁴ ከማሆሙ እስመ አንቲ ትነብሪ ጽናዕ ወአልብኪ ግብረእድ በዘይጸንዕ ዝ ሥጋኪ ድኩም። ለምንት ዘኢተግውዲ እምሀገር ሀገረ ከመ ትስአሊ ወትረክቢ መፍቅዶ ለሥጋኪ። እስኩ ንግርኒ ኦ ነፍስየ ተቃፍሪኑ ስኢለ ወሚመ ትፈርኒ ገቢግ ውስተ ዓለም እንተ ኅደጊዮ ቅድመ። እመሰ ተኃፍሪ ስኢለ ተዘከሪዮ ለቅዱስ ዮሐንስ ወንጌላዊ ክቡር ዘኮነ ያእሥሙታነ ወይፌውስ ዱያነ ከመ ሰዓለ ፍርፋረ ኅብስት ለመፍቅዶ ሥጋሁ ወኢኃፈረ እስመ ኢኮነ ኃጢአት ስኢለ እክል²¹⁵ አላ ስኢለ ብዕል። ወእመሰ ትፈርሂ ገቢግ ውስተ ዓለም ተዘከሪዮሙ ለአበው ቀደምት እለ ቀደሙኪ በዊአ ውስተ አህጉር እስመ ቦ እምኔሆሙ²¹⁶ ዘይበውዕ ውስተ ምሥያጥ ከመ ይሂጥ ግብረ እደዊሁ ወቦ ዘይበውዕ ውስተ ሀገር ለተልዕኮ ከመ ይፈጽም ፈቃደ አበው። ወ፩ ኒ መነኮ(f55v)ስ እምቅዱሳን ቀደምት ኮነ ይጸፍር ሹርቶን ለአንስት ከመ ይሴሰይ²¹⁷ ቦቱ እስመ አልቦቱ ካልዕ ግብረ እድ ዘእንበለ ዝንቱ። ወእንዘ ከመዝ ይገብር ኢተነድፈ በሐጸ ፍትወት እስመ ልቡናሁ ምሥጥ ውስተ ሰማይ። ወይውዕል ምስለ እግዚአብሔር ወመላእክቲሁ ንጹሐን። ወአንቲኒ ኦ ነፍስየ ግብረ ከማሁ። በነጽሮ ዓለምሰ ኢትትኪነኒ። ዳዕሙ ኢትነጽሪ ኃጢአተ ሰብእ ዘእንበለ ኃጢአትኪ። ወዘንተ ብሂሎ እምድ ኅረ ተማከረ ምስለ ነፍሱ አቡነ መዝራዕተ ክርስቶስ ወጠነ ከመ ይዑድ ውስተ ሀገር በጊዜ ዘርዕ ወማዕረር ለረኪቢ መፍቅዶ ሥጋሁ። ወእንዘ ይበውዕ ውስተ ዓለም ኮነ ይዜምር ወይብል እመኒ ሐርኩ ማዕከለ ጽላሎተ ሞት ኢይፈርሆ ለሞት ወለእኩይ እስመ አንተ ምስሌየ። ወሶበ ይረክብ መፍቅዶ ሥጋሁ ኮነ ይትመየጥ ፍጡነ ውስተ በዓቕንዘ የአ ኩቶ(f56r) ለእግዚአብሔር ክቡር ወልዑል። ወእንዘ ከመዝ ሀሎ አቡነ መዝራዕተ ክርስቶስ በዓቢይ ተጽናስ

²¹⁴G. ኢይምስልኪ
²¹⁵G. አኮ ኃጢአት ሲኢለ እክል
²¹⁶G. እምኔሆሙ
²¹⁷G. ይሴሰይ

ወምንዳቤ²¹⁸ በከመ ጽሑፍ እንዘ ይብል አልቦ ዘየዓፅብ ግብር እምስኢል። ወአሐተ ዕለተ ሐረ ምስለ ረድኡ ኅበ ዓውደ እክል ወሰአለ በከመ ልማዱ። ወሰሚያ በዓለ ገራህት ይቤሎ ዮምስ አልብየ ተመየጥ ጌሠመ። ወሰሚያ ቃሎ አቡነ መዝራዕተ ክርስቶስ ተመይጠ ኅበ ማኅደሩ እንበለ አንጉርጉሮ እንዘ ይባርኮ ለዘክልኦ ከመ ዘወሀቦ እስመ ሥርዓቱ ለመነኮስ ከመዝ ውእቱ። ወካዕበ ተመይጠ በካልዕት²¹⁹ ዕለት ወበሣልስት ዕለት ወኢወሀቦ። ወሶቤሃ ይቤሎ አቡነ መዝራዕተ ክርስቶስ ለበዓለ ገራህት ለምንት ትገብር ከመዝ ኦ ወልድየ²²⁰ ኢትፈርህኑ ግፍዓ ወለምንት ዘኢትምሕረኒ ለነዳይ ቤንተ እግዚአብሔር። አውሥኦ ዓለማዊ ወይቤሎ ኦ መነኮስ ሐካይ ዘ(f56v) ትፈቱ ማዓ ባዕድ ለምንት ታነጥየኒ ወትረ አኮኑ እግዚአብሔር ፈጠረ ለ ኩልነ ዝናመ ለአብቀሎ ወፀሐየ ለአብስሎ ወለምንት ዘኢቃፍር ስኢለ እንዘ ብከ አባላት ጥዑያት።ኢትትጌበርኑ ²²¹ ከማነ ከመ ታዕርፍ እምስኢል። ወዘንተ ብሂሎ ዓለማዊ አርመመ ወኢወሀቦ እክለ። አቡነሰ መዝራዕተ ክርስቶስ ኢሰምዓ ነገር ለቆሲ ዘንተ ኩሎ ዘይቤሎ እስመ ተናገሮ ዓለማዊ በልሳነ ብሔ ሩ ዘኢይሰምዖ እንግዳ። ወበእንተዝ ነገር ተስእሎ አቡነ ለረድኡ ወይቤሎ ምንተ ተናገረ ወምንተ ይቤለነ ዝንቱ ብእሲ እስመ አነ ኢስማዕኩ ዘተናገሮ። አውሥኦ ረድኡ ዘይብልዎ ወዜነዎ²²² ኩሎ ዘተናገሮ በአለ አውድ። ወሶበ ሰምዓ አቡነ መዝራዕተ ክርስቶስ ኃይለ ቃሎ ለቆሲ አንክረ ወይቤ ጽድ ቀ²²³ ተናገረ ዝንቱ ብእሲ ወአኮ ዘይመ(f57r)ስል ነገሩ ነገረ መዓት ዘይትወለድ እምደላዔ²²⁴ ሠናያት አላ ይመስል ዘአንበቦ መንፈስ ቅዱስ ቤንቲአየ ለዓብድ እስመ ሐካይ አነ ዘእፈቱ ማዓ ባዕድ። ወዘንተ ብሂሎ ይቤሎ ለረድኡ ነፃ ኦ ወልድየ ንትመየጥ ውስተ መካንነእን ከሰ ይኔይሰነ²²⁵ ከመ ናፃመ ሥጋነ ወንሴሰይ ማዓ እዴነ በከመ መሐረነ ዝንቱ ዓለማዊ። ቀዲሙኒ ተናገረኒ እግዚአብሔር በአፈ አረማዊ ከመ ኢኮነት ክፍልየ ገዳመ ዋሊ። ዮምኒ ካዕበ ይቤለኒ በአፈ ዝንቱ ዓለማዊ ኢኮነት ኅብስትከ ማዓ ባዕድ አላ ተሴሰይ ግብፎዴከ። መጽሐፍኒ ከመዝ ይብል ዘኢይፈቅድ ይትቀነይ ኢይሴሰይ። እምይእዜስ ኦ ወልድየ እስኩ ናመክር ነፍሳቲነ በተገብሮ ምድር እመ²²⁶ እግዚአብሔር አክሃለነ። ወሹመ ውእቱ ሠምሮ ለዝ ነገር መጽሐፍኒ ከመዝ ይብል ኩሎ አመክሩ ወሠናየ ግበሩ። ወዘንተ ነ(f57v)ገረ እንዘ ይዛዋዕ ምስለ ረድኡ አቡነ መዝራዕተ ክርስቶስ ተመይጠ ውስተ ገዳመ። ወሹምድ ኅረዝኒ ነገር ኮነ የዓውድ ውስተ ሐቅል ወዎሥ ምድረ ሠናይተ ዘትከውን ለእክል። ወእንዘ የዓውድ አሐተ ዕለተ ረከበ ምድረ ሠናይተ ዘስማ ማይ ቅፃቦ ወእምድኅረ ረከባ

²¹⁸ G.ወምንዳቤ
²¹⁹ G.በካልዓት
²²⁰ G.ኦወልድየ
²²¹ G.ኢትትጌበርኑ
²²² G. ዘሐዋርያት ወዜናዎ
²²³ G. ጽድቅ
²²⁴ G.እምደላዔ
²²⁵ G.እንክስ ይኔይሰነ
²²⁶ G. እስመ

ለማይ ቅጸቦ ኢጉንደየ ረኪቦታ ለማይ ዱር መካነ ጽማዊሁ።²²⁷ ወባቲ ቆመ ዝክሩ አላ ረከባ ፍጡነ በኅዳጥ መዋዕል እምዘአይድያ²²⁸ ዝኩ መነኮስ ጻድቅ እስመ ኢይትሔሰው ቃሎሙ ለቅዱሳን በከመ ጽሑፍ ዘይብል አፋሁ ለጻድቅ ይትሜሀር ጥበበ።²²⁹ ወልሳኑ ይነብብ ጽድቀ። ወሕገ አምላኩ ውስተ ልቡ። ለማይ ቅጸቦስ ጊዜ ረከባ ቀዳሚ ይቤሎ ለረዳኸኩ ናዕርፍ ንስቲተ ዝየ ለእመ ኮነ ሥምረተ እግዚአብሔር ከመ ንንበር ውስቲታ። ወእምዝ ገብሩ ምጽላል ንዑስ ዘይሄውሮሙ እምዋዕየ ፀሐይ(f58r) ወእም ቀሩረ ሌሊት። ወወጠኑ ተገብሮ²³⁰ ለምድር በረድኤተ እግዚአብሔር ክቡር ወልዑል። ወኢያዕሪፋ እምዓማ መጠነ ይትከሃሎሙ። ወሠምረ ተግባሮሙ ወሠነየ እክሎሙ እንበለ መጠን እስመ ኮነ በፈቃደ እግዚአብሔር ዝንቱ። ወእምድኅረዝ ተጋብኡ ንቤሁ ኅዳጣን መነኮሳት ወኮንም²³¹ አርድእተ። ወኮነ ይትንብሩ በዘይደሉ ወኢያፀርዑ ጸሎተ መዓልተ ወሌሊተ። ለለጽባሐ ኮነ ይሄኒ ተግባሮሙ ወማኅበሮሙ። ወሶበ ርእየ አቡነ መዝራዕተ ክርስቶስ ከመ ረትዓ ከዊነ ማኅበር ሐነጸ ቤተ ክርስቲያን ሠናይት በስማ እግዚእትነ ማርያም ዘላዕሌሃ ሰላም ወሰመያ ኪዳነ ምሕረት። ወእንዘ ሀሎ አቡነ መዝራዕተ ክርስቶስ²³² ከመዝ ምስለ ደቂቁ መነኮሳት መጽኡ²³³ ሰብእ ንቤሁ ወዜነውዎ ሞተ አቡሁ። ወሰሚያ ነገሮሙ ይቤሎሙ ሐሰውክሙ(f58v) ወካዕበ ይቤልዎ ንሕነስ ኢሐሰውነ። በአማን ናየድዓክ ከመ ሞተ አቡክ። ወይቤሎሙ ሐሰውክሙ። ወበሃልስ ይቤሎሙ አቡየሰ²³⁴ ሰማያዊ እግዚእየ²³⁵ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ ኢይመውት ዳግመ እስመ ሞተ ምዕረ በእንተ ፍቅሬ ስብእ። ወሶበ ሰምዑ ተሠጥዎቶ ተመይጡ ሀገሮሙ እንዘ ያነክሩ እምጣዕመ ቃሉ በእንተ ዘጠፍኅ እምልቡ ፍቅረ ዘመድ ዘእንበለ ፍቅሩ ለእግዚእነ ኢየሱስ ክርስቶስ መፍቀሬ ሰብእ። ወአቡነስ መዝራዕተ ክርስቶስ ርኅሩኃ ልብ። እምድኅረ ሐሩ እለ ዜነውዎ ሞተ አቡሁ ተዘከረ በልቡ ከመ ነበረ አቡሁ በተድላ ዛቲ ዓለምላፊ በከዊነ መስፍን ወበብዙ ኅ ብዕል። ወበእንተዝ ንዘነ በእንተ አቡሁ ተዘኪሮ ቃለ ወንጌል ዘይቤ ይቀልል ይኅልፍ ገመል እንተ ስቀሩተ መርፍዕ እምይባዕ ባዕል ውስተ መንግሥተ ሰማያት።(f59r) ወእድኅረዝ ተፈልጠ እምደቂቁ መነኮሳት ወወረደ ወስተ ሐይቀ ባሕር ዘዐ ውስቲቱ ብዙኅ ጥፍ። ወነበረ ህየ ፵ መዓልተ ወ፵ ሌሊተ ፩ ጊዜ እንዘ ይሰክብ ዲቤሁ ወ፩ ጊዜ እንዘ ይቀውም ላዕሌሁ በብዙኅ ብካይ ወገዓር እንዘ ይጸርሕ ወይብል ኦ እግዚእየ ኢየሱስ ክርስቶስ መቅለሌ ዕፁብ አምላኩ ለኪሮስ ጻድቅ አቡየ

²²⁷G. ጽማዊሁ
²²⁸G. እምአይድያ
²²⁹G.om. ጥበበ
²³⁰G. ተገብሮታ
²³¹G. ወኮንም
²³²G.om. አቡነ መዝራዕተ ክርስቶስ
²³³G. መነኮሳት አቡነ መዝራዕተ ክርስቶስ መጽኡ
²³⁴G. አቡየሰ
²³⁵G. እግዚእነ

ዘወሀብከ ኪዳነ በዘኢይትሑሰው ቃልከእንዝ ትብል ዘ ጸውዓ ስመከ ወዘገብረ²³⁶ ተዝካረከ እምሕር ለከ። ወይእዜኒ ስምዓኒ እግዚአ ጸሎትየ ለኃጥእ በትንብልናሃ ለእምከ እግዝእትነ ማርያም ሰአሊተ ምሕረት። ወአጽምዓኒ አንብዕየ ወኢትጸመመኒ ቡንተ ዝንቱ አቡየ ዘሞተ እንዝ ሀሎ ማዕከለ ብዙኅ ፍግዓ ወተድላ እስመ ኩሉ ዘያፈቅር ተድላ ዛቲ ዓለም ጸላዒከ ሕቱ። ዮምኒ ኦ እግዚአ ኢትባዕ ውስተ ቅስት ምስ(f59v)ለ ገብርከ እስመ ኢይጸድቅ ኩሉ ዘሕያው በቅድሜከ። ወቡንተዝ ነገር እስእለከ ከመ ኢትትኃይይ ስእለቶ ለኃጥእ ገብርከ²³⁷ እስመ አልቦ ሰብእ ዘኢይኤብስ ወአልቦ ዕፅ ዘኢይጤይስ።²³⁸ ኦ እግዚአ²³⁹ ኃዳጌ²⁴⁰ አባሳ ኅድግ ሎቱ ኃጢአቶ በከመ ልማድከ። ወጸግዎ እምንዋየ ሣህልከ በከንቱ እስመ መጽኦ ኅቤከ እንበለ ስንቅ። ዘንተ ወዘይመስሎ እንዝ ይብል በዘከመዝ ገዓር ወሰቆቃው ነበረ ሟ መዓልተ እስከ ጠግዓ ማዕሱ ዲበ ዓፅሙ። ወኮነ ሥጋሁ ከመ ሕመት ጸሊም እምዋዕየ ፀሐይ ወእምቀኑረ ሌሊት። ወእምድኅረ ተፍጻሜተ ሟ መዓልት ሰምዓ ቃለ ዘይብሎ ተፈሣሕ ወተኃሠይ ኦወልድየ መዝራዕተ ክርስቶስ እስመ አነ ኪሮስ ፍ ቁርከ አድኃንክዎ ለአቡከ ወአውጻእክዎ ለአቡከ እምግበ ሲኦል በኃይለ ጸሎታ ለእግዝእትነ ማርያም ስእለተ ኃጥአን እንተ ኢትጸመም። በጸጋሁ ወበኅሩቱ ለወልዳ እግዚእነ ኢያሱ(f60r)ስ ክርስቶስ መቅለሌ ዕፁብ። ወእምይእዜስ አእምር ወአንተኒ ኢትኅድግ ገቢረ ተዝካርየ በዲበ ምድር። ወለደቁቅከኒ አዝዞሙ²⁴¹ ከመ አይኅድጉ ተዝካርየ እምድኅረ ሞትከ። ወአነኒ አዓቅበከ ለከ ወለውሉድከ እስከ ለዓለመ ዓለም። ወሶበ ሰምዓ ዘንተ ቃለ ዘምሉዕ ፍሥሐ ተፈሥሐት ነፍሱ ወእምግዘኩ። ወሰብሐ ²⁴² ለእግዚአብሔር እንዝ ይብል ስብሐት ለእግዚአብሔር አምላኪየ ዘኢከልዓኒ ጸሎትየ ወኢያቂቀ ሣህሎ እምኔየ። ወእምዝ ሐለየ ከመ ይትመየጥ ውስተ በዓቱ እንዝ ይ ሴብሐ ለእግዚአብሔር ስብሐ። ወሶቤሃ ስዕነ ሐዊራስመ ደክመ በሕቁ። ሶበስ ኢኮነት ኃይለ እግዚአብሔር ምስሌሁ እምኢክህለ ተሀውሶ እመካን ዘነበረ ቦቱ ወበፅቡብ ግብር ተመይጠ ኅበ ምኔቱ እንዝ ያጸንጾ እግዚእነ ኢያሱስ ክርስቶስ መፍቀሬ ሕበ ጽንጾሙ ለድኩማን። (f60v) ወሶበ ጄይዎ ደቂ ቁ ለአቡነ መዝራዕተ ክርስቶስ በከዩ ብካየ መሪረእስመ ተወለጠ አር አያሁ ከመ ዘኢያአምርዎ። ወቡንተዝ አፈድፈደ ብካየ። ወውእቱሰ የዋህ ከመ ርግብ ናዘዞሙ ወይቤሎሙ ኦውሉድየ ኢትብክዩ ለመነኮስስ ከመዝ ወእቱ ሥርዓቱ አላ ንሕነ ሐካይያን ኢንበውዕ ውስተ መከራ እስመ ፍቅረ ሥጋ ሞዓነ። ወበእንተዝ ነኃጉል በጀኤ ዓለም መነኮሳተ ዛቲ ዘመን። ወከመዝ መዓዶሙ ለደቂቁ በከመ አድኃኖ

²³⁶ G.om. ዘ
²³⁷ G.ገብርከ ኃጥእ
²³⁸ G. ዘኢይጤስ
²³⁹ G. ኦእግዚአ ኦእግዚአ
²⁴⁰ G.ኃዳጌ
²⁴¹ G.አዝዞሙ
²⁴² G. ወሰብሐ

አቡነ መዝራዕተ ክርቶስ በጸሎቱ²⁴³ ለአቡሁ። ወለኩልነ ደቂቁ ያድገነን ከማሁ ወምስለ ፍቁሩ ገብረ ሚካኤል በጸሎቱ ጽንዕት። ወለአቡነ ኪሮስ በትጋሁ። በእለታ ለእግዝእትነ ማርያም። ወለፍቁር ወልዳ በጸጋሁ አሜን። ወካዕበእምድ ጎረ ዝንቱ ነገር ሶበ ጆሃ አቡነ መዝራዕተ ክርቶስ ከመ በዝኑ ደቂቁ መነኮሳት ኢፈተወት ነፍሱ ነቢረ ምስሌሆሙ። አላ(f61r) ፈቀደ ከመ ይሑር ውስተ ካልዕ ገዳም ወይንበር ባሕቲቶ። ባሕቲእግዚእነ ኢየሱስ ክርቶስ መፍቀሬ ስኹ ኢፈጸመ ሎቱ ፈቃዶ ወኢያርኃቆ እምስብእ። በዘውእቱ አእመረ ከመ ብዙኃን ነፍሳት ይድገኑ ቦቱ እለ ተወከሉ በጸሎቱ። ወአቡነሰ መዝራዕተ ክርቶስ የሆነ ኢያእመረ ምክሮ ለእግዚአብሔር ክቡር ወልዑል። አላ መከረ ከመ ዮናስ ነቢይ ወይቤ በልቡ አንሰ እትነሣእ ወአሐውር ንበ ካልዕ ገዳም ወእነብር ባሕቲትየ ወእበኪ በእንተ ኃጢአትየ። ወዘንተ ብሂሎ እምድጎረ ፈጸመ ምክሮ በሕሊናሁ አቡነ መዝራዕተ ክርቶስ ተሰነአሎሙ ለደቂቁ ወይቤሎሙ ኦ ውሉድየ ኢትትሐወኩ²⁴⁴ እስመ ብየ መፍቅድ ንበ ካልዕ መካን። ወበጸሕየ ንበ ዘሐለይክዎ ፍጡነ እገብዕ ንቤክሙ ወእግዚአብሔር የሃሉ ምስሌክሙ። ወዘንተ ብሂሎ እምድጎረ ባረኮሙ ወጽኦ እማይ ቅጸዎ።(f61v) ወሐዊሮ ንስቲተ ምሕዋረ ፫ ሰዓተ በጽሐ ንበ አሐቲ ሀገር ዘትሰመይ ክሳድ ቆራጸ። ወበጸሐ ህየ ነጸራ ለደብረ ማይዱር በማዕዶተ ውእቱ ብሄር። ወፈተወ ነጽሮታ እስመ ነገረቶ ሕሊናሁ ከመ ይእቲ ትከውን ክፍሉ። ወእንዘ ይጸሊ ከመ ይሑር ንቤሃ ወይርአያ ረከበ በፈቃድእግዚአብሔር ክቡር ወልዑል ፩፻ ብእሲ ገባረ ውስተ ፍኖት። ወይቤሎ ስላም ለከ ኦ ወልድየ። ውእቱሂ ሰገደ ታሕተ እገራሁ ወተአምኖ እንዘ ይብል ሰላምክ ትብጽሐኒ ኦ አቡየ። ወእምዝ ተስእሎ አቡነ መዝራዕተ ክርቶስ ስመ ብሄሩ ወስመ ደብሩ። ወአይድየ ገባራዊ ኩሎ ዘተስሎ። ወሶቤሃ ይቤሎ አቡነ መዝራዕተ ክርቶስ ለገባራዊ ዘስሙ ዕበየ ድንግል አወልድየ ይትከሃለከኑ ታርእየኒ አንቀጸ ደብር። ወይቤሎ ኦ ሆ። ወካዕበ ይቤሎ ኦ አቡየ ትፈቅድኑ ትንበር ንቤሃ እስመ አ(f62r) ልቦ ስብእ በውስቲታ። አውሥኦ አቡነ መዝራዕተ ክርቶስ ወይቤሎ እግዚአብሔር የአምር። እስኩ አርእየኒ ቅደመ። ወዘንተ እምድጎረ ተባሃሉ ዓርጉ ደብረ። ወአርአዮ ውእቱ ብእሲ ኩለንታሃ ለደብር። ወሶበ ርእየ አቡነ መዝራዕተ ክርቶስ ጽማዌሃ አደመቶ ለልቡ። ወጥቀ አፍቀራ ወተፈሥሐ። ወይቤ ዛቲ ጆቲ ምዕራፍየ ለዓለም። ወእምድ ጎረ አርአዮ ዝኩ²⁴⁵ ገባራዊ ንር ተባሪኮ ተመይጠ ብሔሮ። ወአቡነሰ መዝራዕተ ክርቶስ ተርፈ ባሕቲቱ ውስተ ደብር እንዘ ይሴብሐ²⁴⁶ ለእግዚአብሔር ስቡሕ በእንተ ዘገብረ ሎቱ ኩሎ ሥምረቶ። ወእምድ ጎረ ጎዳጥ መዋዕል ሶበ ሰምዑ ደቂቁ መነኮሳት ከመ ሀሎ ውስተ ደብረ ማይ ዱር መጽኡ ንቤሁ ጎዳጣን መነኮሳት ከመ የሐውጽዎ። ሕምካልዓትኒ አህጉር ብዙኃን መነኮሳት መጽኡ

²⁴³ G. በጸሎት
²⁴⁴ G. ኢትትሐወኩ
²⁴⁵ G. ዝስ
²⁴⁶ G. ይሴብሐ

ወ(f62v)ተጋብኡ ኅቤሁ። ወዘንተ ርእዮ አቡነ መዝራዕተ ክርስቶስ አእመረ ከመ ኢፈቀደ እግዚአብሔር ተባሕትዎቶ ወርሒቆቶ እምስብእ። ወሴንተዝ ኢያንጉርጉረ ከመ ቀዳሚ አላ ተፈሥሐ። ወይቤ ፈቃድክ ለይኩን እግዚአ እስመ አንተ ተአምር ዘይህንየኒ ሊተ። ወዘንተ ብሂሎ መከረ ሠናየ ምክረእስመ መንፈስ ቅዱስ አለበዎ። ወሐነ ጸ ቤተ ሠናይተ ውስተ እግረ ደብር። ወገብረ ምኔተ ወአንበረ ህየ ደቂቁ በከዊነ ፩ ማህበር በ፩ ልብ ወበ፩ ሕሊና። ወሠርዖሙ ሥርዓተ ሠናየ ወአዘዘሙ ከመ ይትገበሩ ለለተግባርሙ። ወኢያጽርዑ ጸሎተ መግልት ወሌሊት። ወበጊዜ ሠርክ ይትጋብዑ ውስተ ቤተ ማኅበር ወይጼልዩ ጸሎተ ማዕድ ወይሴስዩ ሲሳዮሙ በፈሪሃ እግዚአብሔር። ወአልቦ ዘይዛዋዕ ማዕከሌሆሙ ነገረ ጽሩዓ። ወእመ ስሕተ ፩ እማኅበር ወ(f63r)ነሠተ አሐተ ሕገ እምትእዛዘት ዘደብር ይትጌሠጽ በከመ ይደሉ በቅድመ ማኅበር። ወኩሉ ንዋዮሙ ድሙር። ወአልቦ ዘይብል ዘዚአየ ዝ²⁴⁷ ንዋይ። ወከመዝ ሠርዖሙ ለደቂቁ በኩሉ መዋዕለ ሕይወቶሙ በከመ ተምህረ እምአበዊሁ ቅዱሳን ሥርዓተ መገኑና ወወርቅ ለብሐ። ወውእቱስ አቡነ መዝራዕተ ክርስቶስ ኮነ ይነብር ውስተ ደብር ባሕሩ~~ሕይወቱ~~ ተፈጸመ ሎቱ ተምኔተ ልቡ። ወኢይወርድ ታሕተ ደብር በከንቱ ዘእንበለ ለበ ቀሩጌተ ማኅበር ወዩእንበለ ነገር እንግዳ። ወዓዲ ሐነጸ ቤተ ክርስቲያን ውስተ ርእሰ ደብር በስሙ ለቅዱስ ፋሲለደስ ሰማዕት ዘወሀቦ ንጉሥ ዓለም ሰገድ እስመ ረከባ ምዝብርተ ለቤተ ክርስቲያኑ ለቅዱስ ማር ጊዮርጊስ ዘነበረት ቀዲሙ። ወኢሐደስ ሕንጻታ በእንተ ዘኢበጽሐ ጊዜሃ አላ ኃደጋ እስከ የሐንጽዎ ደቂቁ በደኃ(f63v)ሪ ዘመን። ወሶበ ሰምዓ ደጃዝማች ዘርአ ቡሩክ መስፍነ ዛቲ ሀገር ከመ ሀሎ አቡነ መዝራዕተ ክርስቶስ በማይ ዱር ተፈሥሐ ጥቀ። ወለአክ ኃቤሁ ሰብአ እንዘ ይብል ሰላም ለክ ኦ አቡየ ተፈላሕኩአ ጥቀአ ሰሚዕየአ ዜናከ²⁴⁸ ከመአ አንተአ አፍቀርካአ ለሀገርየአ ወኃደርከአ ወስቴታአ። ዮምኒአ ስምዓኒአ ስእለትየአ።²⁴⁹ ምንት ትብቁዓክ ማይ ዱር ባሕቷ አላ ይኩን ለክ ኩሎ ምድረ ይሐ ከመ ይብዝኑ ደቂቅክ። ወይኩኖሙ ሲሳየ። ንጉሥኒ ተፈሥሐ ፈድፋደ በዝ ነገር ወወሀበክ ኩሎ ከመ ይኩንክ ጉልተ። ወሰሚያ አቡነ መዝራዕተ ክርስቶስ ነገረ ልዑካን አውሥኦ ወይቤሎሙ በልዎእግለ ዚእክሙአ እግዚአብሔርአ የሀብከአ ብዕለአ ጸጋሁአ ዘኢያኃልቅአ። ወአንተሰአ ሠናየአ ገበርከአ። ወባሕቱ አነ አይፈቅዶ ለዝ ነገር። ለደቂቅየኒ እመ እግዚአብሔር ያበዝ ኖሙ ወእመ ፈቀደ እግዚአ(f64r)ብሔር ይሴስዮሙ ወኢያነብር ዕቅፍተ ለውሉድየ ወኢያኃድግ²⁵⁰ ሕሱመ ነገረ በድኅሬየ እስመ እሬእዮሙ ለብዙኃን መነኮሳት ውስተ ቤተ መንግሥት ወመኪንንት እንዘ ይስሕብዎሙ በሰናስለ ሐፂን

²⁴⁷G.om. ዝ

²⁴⁸G. ዜናክ

²⁴⁹ The word -አ (-a)has no use in the statement.For this reason it is called *barana fäg* (lit.consumer of parchment)

²⁵⁰ G.ወኢያኃድግ

በምክንያተ ጉልት። ለወሉድየሰ ዝንቱ የአክሎሙ በተፋቅሮ²⁵¹ ወይሴሰዩ²⁵² ባማ እደሆሙ በከመ ተሠርዓ ለመነኮሳት ይሴሰዩ²⁵³ ግብረ እደሆሙ። ወዘንተ ብሂሎ አስተፋነዎሙ ለልዑካነ መስፍን ወኮነ ዝ²⁵⁴ ምክር ሠናየ በቅድመ እግዚአብሔር ወሰብእ። ወእምድኅረ ኮነ ዝ ነገር በኅዳጥ መዋዕል አዕረፈ ንጉሥ ፋሲለደስ። ወነግሠ ወልዱ ህየንቴሁ²⁵⁵ ዘስሙ ዮሐንስ ወጻድቅ ወኡቱ እምንዕሱ ወኅሩይ ወእቱ እምከርሠ እሙ። ወሶበ ነግሠ ወእቱ ንጉሥ²⁵⁶ ፈነወ መጽክተ ኅበ አቡነ መዝራዕተ ክርስቶስ ከመ ይምጽኦ ወይባርክ መ(f64v)ንግሥቶ እስመ የአምሮ ትካት ንጉሥ ውስተ ቤተ ንጉሥ ፋሲለደስ አቡሁ። ወሰሚያ አቡነ መዝራዕተ ክርስቶስ መእክቶ ለንጉሥ ተንሥኦ ፍጡነ ወሐረ ኅቤሁ እቡተ ዘአእመረ ጽድቆ ለንጉሥ። ወበጺሐ ህየ ተራከበ ምስለ ንጉሥ ወተዜያነዉ²⁵⁷ ነገረ መንፈሳዊት ወእምድ ኅረዝ ይቤሎ ንጉሥ ለአቡነ መዝራዕተ ክርስቶስ ኦአቡየ ባርክ መንግሥትየ እስመ እግዚአብሔር ይትባረክ ስሙ ወሀበኒ በርስዓንዩ መንበረ አቡየ። ወሶቤሃ ተንሥኦ አቡነ መዝራዕተ ክርስቶስ። ወከሰተ አፋሁ ወይቤእግዚአብሔር አምላክ ጽኑል ኢያጥፍኦ ኪዳነ አብርሃም ይስሐቅ ወያዕቆብ አበዊክ ወእምነ ዘርእከ። ወኢይርእሳዕ መሐላሁ ዘመሐለ ለዳዊት አቡክ እንዘ ይብል ኪዳነ ተካየድኩ ምስለ ኅሩያንዩ። ወመሐልኩ ለዳዊት ገብርየ ለዓለም(f65r) አስተዴሉ ዘርእከ። ወአሐንጽ ለትውልደ ትውልድ መንበረከ። ወአልዓልኩ ኅሩይየ እምሕዝብየ። ወረከብክዎ ለዳዊት ገብርየ። ወቀባዕክዎ ቅብዓ ቅዱሱ።²⁵⁸ እስመ እደሆ ትረድኦ ወመዝራዕትየ ታጸንዖ። ወኢይበቀሩዕ ጸላዒ በላዕሌሁ። ወውሉደ ዓመዓ ኢይደግም አሕምሞቶ። እውትሮሙ ለፀሩ በቅድመ ገጹ። ወውእቱኒ ይብለኒ አቡየ²⁵⁹ አንተ አምላኪየ ወረዳየ ወመድኃንዩ። ወአነሂ በኩርየ እሬስ ዮ። ወልዑል ወኡቱ እምነገሥተ ምድር። እመስ ኅደጉ ደ ቂቂ ሕግየ ወኢሐሩ በኩነኔየ አዋህያ²⁶⁰ በበትር ጸጢአቶሙ ወበመቅሠፍት ለአበሳሆሙ። ሣህልየሰ ኢይከልዕ እምኔሆሙ። ወኢይዔምዕ በጽድቅየ። ወኢያረኩስ ኪዳንዩ። ወኢይሔሱ ዘወፅእእምአፋየ። ምዕረ መሐልኩ በቅዱስየ ከመ ለዳዊት ኢይሔስዎ። ወዘርኡሂ ለዓለም ይሄሉ። በዘከመዝ ቡራኬ ዘያ(f65v) ስተፌሥሕ ልበ ሰማዕያን ሶበ ባረክ ለንጉሥ አቡነ መዝራዕተ ክርስቶስ ተፈሥሐ ንጉሥ ወወሰክ አፍቅሮቶ ላዕለ አቡነ መዝራዕተ ክርስቶስ። ወሶበ ፈጸመ ባርኩቶ ሰአሎ ንጉሥ ወይቤሎ ኦ አቡየ ተወክፈኒ አሐተ ሀገረ እውከን ጽ ባቲ ቤተ ክርስቲያን ከመ ይዘክሩ ስምየ ደቂቅክ እስከ ለዓለም። ወሰምዓ ሰእለቶ ለንጉሥ ወፈጸመ ፈቃዶ። ወተወክፈ ምድረ ሠናይተ በምድረ ሽሬ እንተ

²⁵¹G. በተፍቅሮ
²⁵²G. ወይሴሰዩ
²⁵³G. ይሴሰዩ
²⁵⁴G. ወኮነዝ
²⁵⁵G. ህየንቴሁ
²⁵⁶G. om. ንጉሥ
²⁵⁷G. Om. ያ
²⁵⁸G. ቅዱስ
²⁵⁹G. om. አቡየ
²⁶⁰G. እዋህያ

ትሰመይ በዓተ ምድር። ወእምዝ ተመይጠ አቡነ መዝራዕተ ክርስቶስ ኅበ ደብሩ በዳገና ወበሰላም።
 ወለበዓተ ምድርኒ ወሀቦ ለአባ ዘቀሩባን መነኮስ ጻድቅ። ጭቂ ነበረ ውስቴታ ሐኒ ጸ ቤተ
 ክርስቲያና ሸግዝእትነ ማርያም ዘላዕሌሃ ሰላም ዘትሰመይ ኪዳነ ምሕረት እስከ አመ ሐረ ኅበ
 ገዳመ ዋሊ በፈቃዱግዚአብሔር። እምድ ኅረ(f66r) ሰምዓ ቃሕምአፋሁ ለሊቀ መላእክት
 ሚካኤል። ወእምድኅረዝ ተዋረስዋ ለበዓተ ምድር ደቂቁ ለአቡነ መዝራዕተ ክርስቶስ ውስቴታ እስከ
 ዮም። ወእምድኅረ አዕረፈ ዝንቱ ንጉሥ ጻድቅ ዮሐንስ ነግሠ ወልዱ ህየንቴሁ ዘይሰመይ ኢያሱ
 ወስመ መንግሥቱ አድያም ሰገድ። ወሶበ ነግሠ ዝንቱ ንጉሥ ኮነ ፈራሄ እግዚአብሔር ከመ አቡሁ
 ወኮነ መፍቀሬ ካህናት ወመነኮሳት። ወነግሠ መንግሥተ ርትዕተ በጽድቅ ወበርትዕት ሃይማኖት።
 ወለአቡነሂ መዝራዕተ ክርስቶስ አፍቀሮ ጥቀ ከመ አቡሁ። ወወሀቦ አሐተ ሀገረ እንተ ትሰመይ
 አምባይ ደቃ። ወይቤሎ ሕንጽ ውስቴታ²⁶¹ ቤተ ክርስቲያን ከመ ይዘክሩኒ ውሉድክ ወይጸውዑ ስምየ
 ከመ አቡየ እስከ ሰዓለም። ወካዕበ ወሀቦ አልባሰ ሠና ያነ ሠርጎ ቤተ ክርስቲያን ወን(f66v)ዋየ
 ቅድሳት ዘንኩር ለዓይን። እጭድ ኅረዝ ነገር ኢጉንደየ ንጉሥ በቤተ መንግሥቱ አላ ጎደገ
 መንግሥቶ ለወልዱ ወመነነ ዘንተ ዓለመእጂተ ፍቀ ፍ ለእግዚእነ ኢያሱስ ክርስቶስ መፍቀሬ
 ሰብእ። ወቦአ ውስተ አሐቲ ደሴት እንተ ትሰመይ ምጽራሐ ወመንኩሰ። ወበህየ ቀተልዎ አዝማደ
 ወልዱ ለንጉሥ ተክለ ሃይማኖት ርጉም በግፍዕ። ወኮነ ሰማዕተ በከመ ጽሑፍ ዘይብል ለፈራኄ
 እግዚአብሔር ይህኒ ደኃሪቱ ወይተባረክ ዕለተ²⁶² ሞቱ። ዕህተ ግፍዑ ለዝንቱ ንጉሥ ወበረከተ
 አቡሁ ጻድቅ ንጉሥነ ዮሐንስ። ወኃይለ ጸሎቱ ለአቡነ መዝራዕተ ክርስቶስ ይዕቀብነ ለኩልነ ደቂቁ
 ዓቢይ ወንዑስ ምስለ አበኝ ቁበ ሚካኤል ወወልዱ ፍቅረ ኢያሱስ ወምስለ ፍቁሩ ገብረ
 እግዚአብሔር ገብረ ሚካኤል ለዓለመ ዓለም አሜን።²⁶³(f67r) በምድረ አምባይ ደቃ²⁶⁴ ነበረ ወልዱ
 ለአቡነ መዝራዕተ ክርስቶስ ዘይሰመይ ባውማ በፈቃድ አቡሁ። ወሐነጸ ውጭቱ ቤተ ክርስቲያን
 በስማ ሸግዝእትነ ማርያም ዘላዕሌሃ ሰላም። ወሰመያ ኪዳነ ምህረት። ወሀለወት እስከ ዮም
 በእደዊሆሙ ለደቂቁ አቡነ መዝራዕተ ክርስቶስ። ወለማኅበርኒ ዘማይ ዱር ለለጽባሐ ኮነ ይህኒ
 ንብረቶሙ በሥጋ ወነፍስ። ወረትዓ ሐረቶሙ በፍቅር ወበሰላም እስመ ኮነ ዘአየኃሥሁ 9ማ ባዕድ
 ዘእንበለ 9ማ እደዊሆሙ በከመ መሐሮሙ አቡሆሙ መንፈሳዊ። ወእንዘ ሀለዉ በዘከመዝ ሥርዓት
 ወአሐተ ዕለተ መጽኡ ኅበ ማይ ዱር ፲ወ፪ አናግድ ወሶበ ርእዮሙ መጋቢ ለአናግድ ሐዘነ ወተከዘ
 በእንተ ዘአልቦቱ ሐሪጽ ዘእንበለ ንስቲት። ወበእንተዝ ሐረ ዝንቱ መጋቢ ኅበ²⁶⁵ አቡነ መ(f67v)
 ዝራዕተ ክርስቶስ ወአይድፖ ወይቤሎ ኦ አቡየ ምንተ እገብር እንዘ አኃዝን አነ በእንተ ማኅበር ዮም

²⁶¹ G.ውቴታ
²⁶² G.ዕለቱ
²⁶³ G.ለዓለ ዓለ አሜ
²⁶⁴ G.ደቃስ
²⁶⁵ G. ሐረ መጋቢ ኅበ መጋቢ

እስመ አልቦሙ ድራር ዘእንበለ ንስቲት ሐሪጽ። ወካዕበ መጽኡ ብነ ፲ወ፪ አናግድ። ወሰሚያ አቡነ መዝራዕተ ክርስቶስ መፍቀሬ ቢጽ ተፈሥሐ። ወይቤሎ ለመጋቢ ኦ ወልድየ ኢትንዝን እስመ ከመዝ ይብል መጽሐፍ አፍቅሩ ነግደ እንዘ አታስተግጽቡ። ዓዲ ኢለበወክኑ ዘይብል ጽሑፍ ለእመ ብከ ሀብ ወእመ አልብከ ተክዝ።²⁶⁶ ወይእዜኒ ኦ ወልድየ ሐር ፍጡነ ወአስተዳሉ ዘተረክቡ። እግዚአብሔርስ ማዕምረ አልባብ ኢይብለነ ሀቡ ዘአልብክሙ። ወዘንተ ብሂሎ እምድ ኅረ መግደ ለወልዱ ሐረ አቡነ መዝራዕተ ክርስቶስ ምስሌሁ። ወቦአ ውስተ ቤት። ወባረኮ ለብሐሳ በስመ እግዚእነ ኢየሱስ ክርስቶስ መ(f68f)ፍቀሬ ሰባ ወመቅለሌ ዕፁብ አማዕቲቦ በመስቀሉ። ወሶቤሃ ወረደ በረከት ላዕለ ጅቱ ብሐሳ። ወፈልሐ ፈድፋደ ዘኢመጠኑ ወእንዘ የሐዝብ²⁶⁷ ረድእ ኮነ ያስተግፅብ በእንተ ብሐሳ እስመ ፈድፈደ እምዓቅሙ። ወእምድኅረ አስተዳለወ ረድእ ግብሮ ሠርግ መጋቢ ማዕደ²⁶⁸ በከመ ልማዱ። ወአቅረበ ለአናግድ ወለማኅበር። ወአከለ ወእቱ ማዕድ ለኩሎሙ እስመ በረከተ እግዚአብሔር ምሉዕ ውስቴቱ ወለማኅበርኒ በውእቱ አዝማን ኮነ ፍቅዶሙ ፸ ነፍስ። ወአንክሩ ኩሎሙ እለ አእመርዎ ለዝ ነገር። ወዓዲ እምድኅረ ዝንቱ ተአምር በአሐቲ እመዋዕል ሐመት ሕማመ ወሊድ አሐቲ እቢት ክብርት ብእሲቱ ለመስፍነ ሀገር ዘስሙ መርዶክዮስ። ወጸንግ ላዕሌሃ²⁶⁹ ሕማም ወቅደረት በግዕር ፫ መግልተ ወ፫ ለያልየ። ወእምድኅረዝ ሶበ ቀብፁ ተስፋ(f68v) ድሂን ሐሩ²⁷⁰ አዝማዲሃ ፍጡነ ኅበ አቡነ መዝራዕተ ክርስቶስ መስተፍሥሔ አልባብ። ወነገርዎ ዜና ሕማማ እንዘ ይበክዩ በቅድሜሁ። ወሶበ ርእየ ብካዮሙ አቡነ መዝራዕተ ክርስቶስ ኅዘነ በእንቲአሆሙ እስመ ርኅሩኃ ልብ ውእቱ። ወተንሢኦ ፍጡነ ጸለየ ላዕለ ማይ በስመ እግዚእነ ኢየሱስ ክርስቶስ መቅለሌ ዕፁብ። ጅምድ ኅረዝ ወሀቦሙ ጅተ ማየ ባረኮ በመስቀሉ። ወእሙንቱሂ ፍጡነ ገብፁ ብሄርሙ ወረቀይዎ ማየ ጸሎት ዘንተ በተአምኖ። ወሶቤሃ ወለደት ሕፃነ ተባዕተ በቅጽበት። ወርእዮሙ ዘንተ ተፈሥሐ ብእሴሃ ወአዝማዲሃ። ወእምድኅረ ኃለፈ ወርሐ ንጽሐ ሐረት ይእቲ ብእሲት ኅበ አቡነ መዝራዕተ ክርስቶስ። ወተባረከት ወእምዝ ትብሎ ኦ አቡየ እንከሰ ኢይትከሃለኒ እቅረብ ኅበ ምትየ እስመ ኮነ የግዕበኒ ሕ(f69r)ማመ ወሊድ። ዘቀዳሚኒ ሐየውኩ በጸሎትክ ቅድስት። አውሥኦ አቡነ መዝራዕተ ክርስቶስ ወይቤላ ኦ ወለትየ ዝየሰ ኢይደሉ። እፎ ይከውን መ ጸምርትኪ።²⁷¹ ይዜሙኑ ትብሊዮ። ወካዕበ ትቤሎ ኦ አቡየ ምትየኑ ትፈቱ። ዘንተስ ኢትበለኒ። ወሶበ ግብዮቶ ሰሚግ ቃሎ ባረከ ላዕለ ገፃ አማዕቲቦ በመስቀል። ወይቤላ ተወከሊ ቦይለ መስቀሉ ለእግዚእነ ኢየሱስ ክርስቶስ መቅለሌ ዕፁብ። እምይእዜስ ኢትፍርሂ።

²⁶⁶ G.ተክዝ
²⁶⁷ G. የሐብዝ
²⁶⁸ G. ማዕድ
²⁶⁹ G. ለዕሊሃ
²⁷⁰ G. ሐሩ
²⁷¹ G. መጸምርትየ

ወዘንተ ብሂሎ ባረካ ወፈነዋ በሰላም። እጭድ ገረ ተመይጠት ብሔራ ፀንሰት ወወለደት ሕፃነ ተባዕተ ከመ ልማድ አንስት። ወኢዓፀባ ከመ ቀዳሚ ሕማመ ወሊድ በከመ ቃሉ ለአቡነ መዝራዕተ ክርስቶስ ነቢያ ጽድቅ። ወበእንተዝ ነገር ተፈሥሐት ይእቲ ብእሲት ወብእሲሃ። ወኮነ ውሉዶሙ ወውሉደ ውሉዶሙ እስከ ዮም ገባርያነ ተዝካሩ ለአቡነ (f69v) መዝራዕተ ክርስቶስ ወከሎሙ ደቂቀ ባራይ ደቂቁ እሙንቱ ለአቡነ መዝራዕተ ክርስቶስ ወይትአመኑ በጸሎቱ። ወከማሆሙ ለእለ ተወከልነ ቦቱ ይእቀበነ በጸሎቱ አሜን።²⁷² ወሶበ ደክመ አቡነ መዝራዕተ ክርስቶስ ወበጽሐ ንበ ርስዓን ጥሉል ጸውዓ ፩ደ ዘያፈቅሮ እምደቂቁ መነኮሳት ዘይብልዎ አባ አስካለ ማርያም ጠቢብ ወለባዊ ወማእምር በከሎ ፍኖተ ጽድቅ ወፈራኔ እግዚአብሔር ውእቱ። ወውእቱ ሶበ መጽአ ወቦአ ውስተ ቤት ዘሀሎ ውስቲታ። ወተንሥአ አቡነ መዝራዕተ ክርስቶስ ወወድቀ ታሕተ እገሪሁ ለአቡነ አስካለ ማርያም ጸዊሮ መስቀለ ወሥዕለ ሰአሎ። ወይቤሎ ኦ ወልድየ አሐተ ነገረ ዘክሰእለከ አነ አቡክ ኦሆ በለኒ ዩክንተ እግዚአብሔር። ወውእቱ ፈሪሆ ይቤሎ ኦሆ። ወሶቤሃ አይድዖ ወይቤሎ አኮነ አንተ ተአምር ከመ አነ ደከ(f70r) ምኩ። ወኢይክል አቂቦቶሙ ለማኅበር። ወዩክንተዝ እስእለከ ከመ አንተ ትዕቀቦሙ ህየንቴየ። ኦ ወልድየ አዕርፈኒ ንስቲተ እግዚአብሔር ያዕርፍከ በዘትመጽእ ዓለም። ወዘንተ ሰሚዖ አባ አስካለ ማርያም በከየ። ወይቤ ዝንቲስ²⁷³ ግብር ኢይትከሃለኒ ጎድገኒ ኦ አቡየ። ርኢስየኒ ኢዓቀብኩ። ጎድግሰ ከመ እዕቀብ²⁷⁴ ካልዓነ። ወደገመ አስተብቀዖቶ። ወይቤሎ ኦ ወልድየ ኢትግበር ከመዝ። ስምዓኒ ጸሎትየ ወፈጽም ፈቃድየ እስመ አነ አቡክ። ወእመ አኮ ኦኃዝን ብኩ። ወርእዮ አባ አስካለ ማርያም ጽንኦ ስእለቱ ወኃዘኑ ለአቡሁ ኦሆ ይቤሎ እንበለ ፈቃዱ። ወካዕበ ይቤሎ ኦ አቡየ ባርከኒ ከመ ያክህለኒ እግዚአብሔር በጸሎትክ ቅድስት አምጣነ ኢበጻሕኩ አነ ለዛቲ ሥርዓት። ወዘንተ ብሂሎ ወድቀ ታሕተ እገሪሁ ወተባረከ ወገብረ በከመ አዘዞ ወዝ(f70v)ኒ ነገር ዘኮነ እምቅድመ ሞቱ በ፰ ዓመት ጎደገ ከዊነ አበ ምኔት። ወእምድ ጎረዝ ኢወረደ ንበ ማኅበር አላ ነበረ ባሕቲቶ ላዕለ ደብር በጎድዓት ወበጽማዌ። ወአሐተ ዕለቱንዝ ሀሎ በአርምሞ ወበጎድዓት ጊዜ ፫ ሰዓት ወስተ ማኅደሩ አቡነ መዝራዕተ ክርስቶስ መጽአ ንቤሁ ረድኡ ዘይብልዎ ብፁዕ አምላክ። ወቦአ ውስተ ቤት ግብተ። ወተናገሮ ነገፊስመ መሰሎ ዘይሰምዖ።²⁷⁵ ወአቡነሰ መዝራዕተ ክርስቶስ በወእቱ ጊዜ ኮነ ልቡናሁ ምሥጢ ውስተ ሰማይ በአንክሮ። ወሶበ አእመረ ረድእ ከመ ኢሰምዓ ነገሮ ተመይጠ ንበ ግብሩ። ወካዕበ ገብአ ንቤሁ ሥልሰ ወርብዓ እስከ ፮ ሰዓት አኃደገ ሐው ጸቶ ወኢያሌመሮ። ወበጊዜ ፮ ሰዓት ረከበ እንዝ ያነብብ መጽሐፈ በከመ ልማዱ። ወይቤሎ ረድኡ የዋህ ኦ አቡየ ምንተ ኮንከ ዮም ዘኢያወእዘኒ አሐተ ቃለ አመ

²⁷² G.ጸሎቱ አሜ
²⁷³ G. ዝንቲስ
²⁷⁴ G.om.እ
²⁷⁵ G.መስሎ ዘይሰምዖ

ተናገርኩክ ቀዳሚ።(f71r) አንሰ ወዓልኩ ዝጸንዘ አንሶሱ ወእጸንሐክ ከመ ትትናገረኒ ወሶቤ ሃ ተምዓ አቡነ መዝራዕተ ክርስቶስ በጥበብ ከመ ኢያእምር ረድእ ግብሮ። ወይቤሎ አንተ ሐሳዊ ማእዜ መጻእከ። አውሥኦ ረድእ ወይቤሎ አንሰ ኢሐሰውኩ። አማንዩ እነግረክ ከመ ወዓልኩ ዝዩ። ዘንተኒ ነገረ ዜነውነ ረድኡእምድ ኅረ ሞቱ ለአቡነ መዝራዕተ ክርስቶስ ከመ ረከቦ ዝንጉዓ በጊዜ ሐውጾ እስመ ከመዝ ልማዶሙ ለጻድቃን እንዳኢ ዘርእዮሰ በይእቲ ሰዓት እገዚአብሔር የአምር። ወበዘከመዝ ገድል ቅዱስ ወምግባር ውዱስ በጽሐ ኅበ ርስዓን ጥሉል አቡነ መዝራዕተ ክርስቶስ። ወእምድኅረዝ ሶበ ፈቃደ እግዚእነ ኢየሱስ ክርስቶስ መቅለሌ ዕፁብ ከመ ያፍልሶ እምግማ ዝንቱ ዓለም ኃላፊ ወየሀቦ ሕይወተ ዘለዓለም ሐውጾ በደዌ ንስቲት። ወአመ ጁወጅ ለግንቦት በዕለተ ሰነይ ተዓውቆ(f71v) ሕማም። ወሶቤሃ ጅመረ አቡነ መዝራዕተ ክርስቶስ ከመ ይፈልስ እምዝ ዓለም። ወአዘዘ ከመ ይትጋብኡ ደቂቁ።ወምድኅረ ተጋብኡ ይቤሎሙ ኦ ውሉድየ ንጌን ሰላም ለክሙ። ዘጸዋዕኩክሙሰ ቡንተ ዝ ውእቱ ከመ እስነአለክሙ²⁷⁶ ኣነ አረጋዊ አቡክሙ። ወከመታእም ሩ ተፈልጦትየ እምኔክሙ በእንተ ዘኮንኩ ኣነ አሐውር ኅበ ካልዕ ብሔር ርኑቅ ዘኢይክል ዳግመ ገቢዓ ኅቤክሙ ከመ እነጽር ገጽክሙ። ኦ ደቂቅየ እስመ ዝንቱ ሕማም ይመስለኒ ሐዋርያሁ ለሞት ዘይጸውዓኒ ሊተ ለዓብድ ዘነበርኩ በሐኬት መጠነ ፻ወ፫ ዓመት እንበለ አስተዳሉ ስንቅ ዘይከውን ለፍኖት። ወአዝማኖትየኒ ኃለፉ ከመ ጽላሎት ወ ጢስ። በከመ ይቤ ዳዊት ወመዋዕልየኒ ከመ ጽላሎት ኃለፈ። ወበእንተዝ እስእለክሙ ኦ ውሉድየ ከመ ትዘክሩኒ በጸሎትክሙ እ(f72r)ስመ ኣነ ኢየአምር ፍኖቶ ለብሔር ዘአሐውሮ ኣነ። ወኢነገሩኒ ዜናሁ እለ ቀደሙኒ ሐዊረ ኅቤሁ አምጣነ አልቦ ልማድ ገቢዕእምድ ኅረ ሞት። ወሶበ ሰምዑ ዘንተ ደቂቁ መነኮሳት በከዩ ብካየ መሪረ። ወእምዝ አስተጻንዓ ርእሶ ከመ ይምሐሮሙ ፈሪሃ እግዚአብሔር ወአፍቅሮቶ። ወሶቤሃ ይቤሎሙ አቡነ መዝራዕተ ክርስቶስ አውሉድየ ተዓገሡ ንስቲተ እምብካይ። ወስምዑኒ ምዕረ ዘአየድዓክሙ። ኣነ አቀብኩክሙ እስክ ይእዜ በዘይትክሃለኒ። ወአልቦ ዘኢነገርኩክሙ እምትእዛዛት ዘሰማዕክም እምአበውየ ቅዱሳነ ገዳም። ባሕቱ ኣነ ኢገበርክም ቡንተ ድካምየ። ሊተሰ ኢትርአዩ ምግባርየ እስመ ኩሉ ይጸውር ጸሮ። አንትሙሰ ተመሰልዎሙ ለአበው ቅዱሳን (f72v) ቀደምት ወዕቀቡ ርእሰክሙ በፈሪሃ እግዚአብሔር። ወተአዘዝዎ ለዝ አቡክሙ ዘወሀብኩክሙ ኣነ። ወፍርህም ለእግዚአብሔር እስመ ኩሉ ዘያከብር አባሁ እርሶ አክበረ። መቅድመ ኩሉ²⁷⁷ ረኃቁ እምዓለም። በከመ ጽሑፍ ዘይብል ጅፍቅርዎ ለዓለም ወ ኢዘሀሎ ውስተ ዓለም። ወካዕበ ጅፍቅ ሩ ንዋየ ባዕድ። ለመነኮስ ዘይፈቱ ግማ ባዕጽስመ ኩሉ ግማሁ ይጠፍዕ። ለክሙሰ የአክለክሙ ግማ እዴክሙ እመ ትነብሩ በተፋቅሮ። ወበጊዜ ተገብሮሂ ኢይንበር ሐካይ ማዕከሌክሙ ዘይብሎ ለእጉሁ

²⁷⁶G. እስነአለክሙ
²⁷⁷G.om. ኩሉ

አንተ ግበር። አላ ተበሃሉ በበይናቲክሙ ኦ እኑየ አዕርፍ ንስቲተ እስመ አንተ ደክምከ እምኔየ።
 ወአነ እገብሮ ለግብርክ ህየንቴክ። ወአፍቅሩ ነግደ እንዘ ኢታስተዓፅቡ። ወምስለ ዝኒ አት ኅድጉ
 ጸሎተ መዓልት ወሌሊት ዘሕግ። ወዓዲ ኢትጽልዑ ድኩሙ። ወኢትክልዕዎ ከዊነ ማኅበር። ዳዕሙ
 ከመዝ ይኩን ማኅበርክሙ። ማዕከለ ፬ ኃያላን ፩ ድኩም ይንበር ከመ ይኩን ዕሤትክሙ ብቁ
 በሰማያት እመ ትረድእዎሙ ለድኩማን። ወእም ኩሉሰ ዘየዓቢ ትዛዝ ተፋቀ ሩ በበይናቲክሙ
 በምልዓ ልብክሙ እስመ ተፋቅሮ ይደፍኖን ለኩሎን ኃጣውእ። አኮ በቃል ባሕቲቱ በከመ ጽሑፍ
 ዘይብል። ኢንትፋቀር በቃል ወበልሳን። ወዓዲ ይቤ ዘሰ ኢያፈቅር ቢጾ ኢያፈቅሮ ለእግዚአብሔር
 እስመ እግዚአብሔር ፍቅር ውእቱ። ወሐዋርያሂ ጳውሎስ ልሳነ ዕፍረት ከመዝ ይቤ። ለእመ ብየ
 ሃይማኖት እስከ አፈልስ አድባረ ወተፋቅሮ አልብየ ከንቶ ኮንኩ። ወዓዲ ይቤ ተፋቅሮ ኢያስተዓቢ²⁷⁸
 ልበ። ተፋቅሮ ኢያኃሥሥ ተድላ ለባሕቲቱ። ተፋቅሮ ኢያስተቃንዕ። ወካዕበ ይቤ ዴንግም
 ለተፋቅሮ ወ(f73v) ተቃሕዎ ዘመንፈስ ቅዱስ። ወእግዚእነሂ ኢየሱስ ክርስቶስ መፍቀሬ ስብእ ከመዝ
 ይቤሎሙ ለአርዳኢሁ። ወሀብኩክሙ ሐዲስ እዛዘ ከመ ትትፋቀ ሩ በበይናቲክሙ። እምከመ
 ተፋቀርክሙ በበይናቲክሙ የአምሩክሙ ኩሉ ከመ አርጾ አንትሙ። ወሶበ ፈ ጸመ አቡነ
 መዝራዕተ ክርስቶስ ምዒዶቶሙ ይቤሎሙ ዝ ውእቱ ዘተምሀርክዎ²⁷⁹ እምአበውየ ቅዱሳን። እመ
 ይትከሃለከሙ አጽንዕዎ። ለእመ ኢኃበርክሙ በመከራሆሙ ለአበው ንጹሐን እስመ ኢተኃብሩ ድኅረ
 በፍሥሐሆሙ። አንሰ ዘይትከሃለኒ ተናገርኩእምቃልየሰ ኩኑ ፍቱሐነ። ባሕቱ አሌ ሊተ ለአብድ
 ዘኢገበርክዎ አነ ዘእምሕር ለካልዓን። ወዘንተ ብሂሎ አርመሙ። ወሰሚዎሙ ኩሎሙ መነኮሳት
 በከዩ ብካየ መሪረ። ወይቤልዎ ኦ አባ ባርከነ ወተዘከረነ በቅድመእግዚአብሔር። ባረኮሙ(f74r)
 ወይቤሎሙ ኦ ደቂቅየ እኝም ሩ ለእመ ዓቀብክሙ ትእዛዝየ ከመ ትሄይስክሙ ድኅረ ዛቲ ደብር
 ድኅረ እምሕይወትየ በሞትየ እስመ እግዚአብሔር ኢያርኅቅ ረድኤቶ እምኔሃ። ወእምድኅረ ባረኮሙ
 ጸንዓ ላዕሌሁ ሕማም አመ ፳ወ፰ ለዝ ወርኅ። ወበይእቲ ዕለት ወዓሉ ደቂቁ እንዘ ይበክዩ። ወበ፩
 ሰዓተ ሌሊት ዘዓርብ ይቤሎ አቡነ መዝራዕተ ክርስቶስ ለ፩ እመነኮሳት አምጽእ ሊተ ሥዕላ
 ለእግዝእትየ ወመድኃኒትየ ማርያም ዘላዕሌሃ ሰላም ወመጽሐፈ ገድሉ ለአቡየ ኪሮስ። ወሶበ
 አምጽእ ሎቱ ነሥኦሙ ወሰዓሞሙ ወሐቀፎሙ ወእገዳኦኦ ሁ ወጸለየ ንስቲተ መጠነ
 ክሂሎቱ²⁸⁰ እስመ ዝኩ ሰዓት ጊዜ ድካም ወእቱ። ወካዕበ ይቤሎሙ ለደ ቂቂ ኦ ውሉድየ²⁸¹
 ኢትርሥዑ ገቢረ ተዝካሩ ለኪሮስ አቡየ እስመ ወእቱ ዓቃቤክሙ እስከ ለዓለም። ወዘ(f74v)ንተ
 ብሂሎ በ፫ ሰዓተ ሌሊት ዘዓርብ አመ ፳ወ፱ ለግንቦት ተፈልጠት ነፍሱ እምሥጋሁ ዘእንበለ ባዕር

²⁷⁸G. ኢያስተዓቢ
²⁷⁹G. ዘተምሀርክዎ
²⁸⁰G. ክሂሎቱ
²⁸¹G. አውሉድየ

ወሕማም። ወነገደት ኅበእግዚእን ኢየሱስ ክርስቶስ ዘታፈቅሮ በፍሥሐ ወበሰላም። ወሶቤሃ ኮነ
 ዓቢይ ክላህ ማዕከለ ማኅበር እስመ ተኃጥኦ ወተሰወረ እምአዕይንቲሆሙ ኖላዊሆሙ ንር።
 ወበይእቲ ሰዓት ላሀወ ደቂቁ ዓቢየ ላሀ። ወእምድኅረዝ ተንሥኡ ለገኒዙቱ ቺ አርዳኢሁ ዓቢይት።
 ወአምጽኡ አልባሰ ሠናየ ወገነዝዎእንዝ ይበክዩ በከመ ይደሉ። ወበውእቱ ጊዜ አስተርአየ ዓቢይ
 ተአምር። ወኮነ ግርማ ዓቢይመ አድለቀለቀት ምድር ቺ ጊዜ። ወአዕዋም ተመልሑ
 እምሥርዎሙ። ወአድባር አንቀልቀሉ። ወኩሉ አህጉር²⁸² ተሀውኩ እስከ ደንገፁ ኩሉ ሰብእ እለ
 የኃድሩ ውስቴቱ። ወአንክሩ በዝ ነገር ኩሎሙ እለ ርእዩ ወሰምዑ። ወመ ጽኡ እምርጉቅ
 ወእ(f75r)ምቅሩብ ብቱን ካህናት ወሊ ቃውንት ወመዘምራጁምአድባራት ወእምገዳማት
 ወእምኩሉ በሐውርት። ወተጋብዑ ውስተ ዝንቱ ደብር ሕዝብ ቆዩ። ወተባረኩ እምሥጋሁ
 ቅዱስ። ወወዓሉ በዝማሬ ወበማኅሌት።²⁸³ ወጸሩ ሥጋሁ ወወሰዱ ወአንበርዎ ኅበ መቃብር በክብር
 ዓቢይ። በረከተ ጸሎቱ ወዓስበ ስደቱ ትኩን ምስሌነ ለዓለመ ዓለም አሜን። ወናሁ ጸሐፍነ ለክሙ
 ገድሎ ለአቡነ መዝራዕተ ክርስቶስ በዘወሐገዚአብሔር ክሂለ ለወ ጢኖቱ ወፈጺሞቱ።²⁸⁴
 ወፈጸምነ ፈቃደ ልብክሙ። ወአጠየቅናክሙ ዕረፍቶ ከመ ኮነ በዓቢይ ክብር እምዛቲ ዓለመ ኃሣር
 ሃይማኖቶ ዓቂቦ ምስለ(f75v) ትሕትና ወፍቅርእንዝ ያመነደቦ ለሥጋሁ ወይሬእዮ ከመ ነኪር
 ተዘኪሮ ቃሎ እግዚእን ኢየሱስ ክርስቶስ ዘይቤ ²⁸⁵ ዘገደፋ ለነፍሱ እንቲአየ ይረክባ። ወዓዲ
 ተዘኪሮ ከመ አታመሥጥ ሥጋሁ እምፃዕር ወከመ ሀለወ ባቲ መሬት ወመቃብር እስመ አልቦ
 ሰብእ እሞት ዘይደጋር። እመኒ ጻድቅ ወእመኒ ኃጥኦ እመኒ ምኑን ወእመኒ ክቡር እመሂ ንጉሥ
 ወእመሂ ገብር ፩ ውእቱ ኅልፈቶሙ በሞት በዲበ ምድር። ባሕቱ ይኔይሱ ጻድቆን ሞቱ
 በሕይወቶሙ እምዛቲ ዓለም ከመ ብፁዕ ጳውሎስ ልሳነ መዓር ወሦከር እስመ ኢይመውቱ ዳግመ
 እምዝ በዘትመጽእ ዓለም በኩነኔ ነደ እሳት መሪር። ወካዕበ አስተበቀጥክሙ ኦ አበውየ ወአኃውየ
 እለ አገበርክሙኒ ከመ እጽሐፍ ዘንተ መጽሐፈ ገድሎ እንበለ ድልወትየ ከመ ትስረዩ²⁸⁶ ሊተ
 በኢያእምሮትየ ወተሀብሎትየ በ(f76r)ዘአንተጉ ወወሰኩ በዘአድኃርኩ ወአቅደምኩ እምዘአይዳዕክሙኒ
 አንትሙ እስመ አነ ሕፁፀ ልቡና ወአእምሮ። ባሕቱ አንሰ ዘይትከሃለኒ ገበርኩ። አንትሙኒ ግበሩ
 ሊተ በዘይትከሃለክሙ እስመ ኢይጸንዕ ስን ዘኮነ ባሕቲቱ ወኢይህኒ²⁸⁷ ንብረቱ ለእመ ኢሶቆ ፩ ለ፩
 ወለእመ ኢተጸንዓ በበይናቲሁ ከማሁ አንትሙኒ ሱቁኒ ወተራድኡኒ በጸሎትክሙ ከመ ኢይደቅ አነ
 ወልድክሙ ትንቱን ውስተ ቀላየ ደይን ኅበ ሀሎ ብካይ ወሐቅየ ስንን። ወለኩልነ ውሉደ ጥምቀት

²⁸² G.ሀገር
²⁸³ G.ወበመኅኬት
²⁸⁴ G.ወወፈጽሞቱ
²⁸⁵ G.ዘይቤ
²⁸⁶ G.ትስረዩ
²⁸⁷ G.ወአይህኒ

እለ አመነ በስመ እግዚእነ ኢየሱስ ክርስቶስ ይዘከረነ በምሕረቱ ወበሰላሙ። ወበትንብልናሃ ለእግዚእትነ ማርያም እሙ ወይረስየነ ድልዋነ ለበሊዓ ሥጋሁ ቅዱስ ወለሰትየ ደሙ ክቡር²⁸⁸ ወትረ እስከ ለዓለም።²⁸⁹ (f76v) ዛቲ መጽሐፍ ተጽሕፈት በ፪፻፵፪፻፷፩ ዓመተ ልደቱ ለአዳም እመሬት ወላዴ ዓዕረ ሞት በፍቅረ በለስ ወበ ፲፻፵፪፻፷፩ ዓመተ ሥጋዊሁ ሕግዚእነ ኢየሱስ ክርስቶስ ወላዴ ሕይወት ሐዲስ በተሠግዎቱ እምግዚእትነ ማርያም ንጽሕተ ሥጋ ወነፍስ። ወበ፲፱ ዓመተ መንግሥቱ ለንጉሥነ ኢዮአስ ወበ ፲ ዓመት እምድጎረ ዕረፍቱ ለጳጳስነ አቡነ ዮሐንስ እንዘ አልቦ በኢትዮጵያ ጳጳስ። ወበዘመነ ዕብራቱ ለአቡነ እ ቁበ ሚካኤል አበ ምኔተ ዛቲ መቅደስ እንዘ ይተግህ ለአጽሕፎታ። ተፈጸመት በወርኃ ኅዳር በዘመነ ቅዱስ ማቴዎስ ወንጌላዊ። ይቤ ደራሲሃ ወጸሐፊሃ ለዛቲ መጽሐፍ ላዕላዓ ልሳን ወጸያፍ ዘእምሮቱ ሕፁፅ ወኃጢአቱ ትሩፍ ወጊጉየ ልብ በውሥጥ እንዘ ጻድቅ በአፍአ።²⁹⁰ ውእቱሂ ፩ ውእቱ እምነ ደቂቀ አዕላፍ(f77r) ለአረጋዊ አቡነ መምህረ ማዕከል ወጽንፍ በጽሑፊ ዝንቱ መጽሐፍ ባሕጽስመ ካብዝኃ ገምዖ ይስአልክሙ አኃውየ ወልድክሙ በአስቆቅዎ በጊዜ ዕጣን ወቁርባን ከመ ትዘክርዎ። ወአማኃዕነክሙ²⁹¹ ዓዲ በደመ ኢየሱስ ክርስቶስ በዲበ መስቀል ዘከግጽምይእዜ ወእስከ ለዓለም እመ ይትከሃለክሙ ከመ ኢትርስዕዎ አኮነ ለዘይትቀነይ ዓስቡ ይደልዎ። ጽሎቱ ወበረከቱ ወዓስበ ተጋድሎቱ ለአቡነ መዝራዕተ ክርስቶስ እሴ ሰላም ወትንብልናሃ ለእግዚእትነ ማርያም ጥዕምተ ዜና ወስም ወምሕረተ ፍቁር ወልዳ አማኑኤል መቋዴ ዓለም የሃሉ ምሰለ ኩልነ ደቂቀ ገዳም ወምስለ አጽሐፊሁ ገብረ እግዚአብሔር ዘባ ሕረ ጌጋይ ሥጡም ለዓለመ ዓለም አሜን ለይኩን ለይኩን። ስብሐት ለአብ ዘወደየ ውስተ ልብነ መንፈስ²⁹² ቅዱስ ከመ ያለብወነ ጽሑፎተ ዝን(f77v)ቱ መጽሐፍ ለበቍዔተ ዚአነ። ወስብሐት ለወልድ ዘአትግሀነ ለጽሑፎቱ ወረድአነ በክሂሎቱ ወአፈጸመነ በሥምረቱ ወስብሐት ለመንፈስ ቅዱስ ዘአስተናገረነ ለበሐማን አርአያ ዕድግት ነበበት በዘኢተአምሮ ልሳን ወከመ ተናገሩ ዓዲ ዘሆሣዕና አዕባን። ወስብሐት ለእግዚእትነ ዘአድኃነተነ እሞተ ግብት እንግዳ ለእለ ኢፈራህያነ ሕዝብ ውሉደ ዓመፃ ወዕዳ እንዘ በኃጢአት ሀሎነ ጸውዖተ ስሙ ለወልዳ። ወስብሐት ለመስቀለዝዚእነ ኢየሱስ ክርስቶስ ዘኮነነ ከመ ሐፂር ሕሊናቲነ ዘውሥጥ ኢይበርብሩነ አጽራር እስከ ንፈጽም በዳጎና ለዘኢኃዝናሁ ምሥጢር እምይእዜሂ ወእስከ ለዓለም ይኅፀረነ²⁹³ ወትረ በኃይለ መስቀሉ እግዚእነ ኢየሱስ ክርስቶስ ዘሎቱ ይደሉ ስብሐት ወክብር ወስግደት ምስለ አቡሁ ንር ሰማያዊ ወመንፈስ ቅዱስ ማጎየዊ ይእዜኒ ወዘልፈኒ ወ(f78r) ለዓለመ

²⁸⁸ G.ክቡር ደሙ
²⁸⁹ G.om. ም
²⁹⁰ G.በአፍ
²⁹¹ G. ወአማኅፀነክሙ
²⁹² G.መንፈስ
²⁹³ G.ኅፀ is unreadable.

ዓለም አሜን። እግዚአብሔር ልዑል ይባርከን ወይሣሃለን ወያርኢ ገጾ ላዕሌን እምትእዛዙ ወእምሕጉ በዘወጸእን በአእምሮ ወበኢያእምሮ ይምሐረን ይምሐርክሙ አሜን።²⁹⁴ ይሣሃለን ይሣሃልክሙ አሜን። ለክሙኒ ኦ አበውየ ወኦውየ ቅዱሳን እግዚአብሔር ይባርክ ማኅበረክሙ በቃለ ጻድቅ አቡነ ሳሙኤል ዘጸሐፋ ለዛቲ ቡራኬ ወአኮ በቃለ ዚአየ ጸጥእ በበረከተ አብ ወወልድ ወመንፈስ ቅዱስ ቡሩካነ ኩኑ ወበረቆ ለእግዝእትነ ማርያም ቡ ሩካነ ኩኑ። ወበረከተ ጻድቃን ወሰሜኡት ቡሩካነ ኩኑ ወቡሩክ ይኩን ፍሬ ምድርክሙ አሜን²⁹⁵። ቡሩክ ይኩን ፍሬ አትክልቲክሙ አሜን።²⁹⁶ ቡሩክ ይኩን አንቅዕተ ማያቲክሙ። ቡሩክ ይኩን የማ እዴክሙ አሜን።²⁹⁷ ወይፈኑ እግዚ(f78v)አብሔር ሣህሎ ወምሕረቶ ውስተ መካንክሙ። ወይባርክእግዚአብሔር ላዕለ ኩሉ ዘአጋዝክሙ ወውስተ ኩሉ ዘወደይክሙ እዴክሙ አሜን። ²⁹⁸ ኦአበውየ ወኦውየ ቡ ሩካን ወጽወዓን ዘጸውዓክሙ እግዚአብሔር ውስተ ዛቲ መካን ያክህልክሙ ለገቢረ ፈቃዱ አሜን። ²⁹⁹ ወያኅድር ላዕሌክሙ ጸጋሁ አሜን።³⁰⁰ ወይኅባዕክሙ በጽላሎተ ክነፊሁ አሜን።³⁰¹ ወይሕጽርክሙ በሐፀረ መስቀሉ አሜን።³⁰² ወይፍርሁክሙ አጋንንት ከመ ኢይቅረቡ ንቤክሙ። ወመላእክት ወትረ ኢይርጋቁ እምኔክሙ። ወይክድኑክሙ በአክናፊሆሙ ለኩልክሙ። ወያብርህ አዕይንተ አልባቢክሙ አሜን።³⁰³ ወያርጉ አንቀጸ ምሕረቱ ቅድሜክሙ አሜን።³⁰⁴ እግዚአብሔር ያክህልክሙ ለገቢረ ሥርዓተ ምንኩስናክሙ አሜን።³⁰⁵ ወይፈኑ ሣህሎ ወምሕረቶ ላዕሌክሙ። ወያስተባዝኅ ሠናይቶ ውስተ ማኅበርክሙ እስከ ትውልደ ትውልድ አሜን። ³⁰⁶ አንትሙኒ ሕዝብ ጉቡዓጸለ ተጋባዕ(f79r)ክሙ ለሰሚዓ መጽሐፈ ገድሉ ለአቡነ መዝራዕተ ክርስቶስእግዚአብሔር ያስምዕክሙ ቃለ ፍሥሐ ወኃሄት በመንግሥተ ሰማያት ኅቡረ ምስለ ጻድቃን ወሰማዕት እለ መጻእክሙ ወእለ ቆምክሙ ወጸለይክሙ ውስቴቶን ላዕለ አብያተ ክርስቲያናት እለ ተሐንፃ በስሞሙ ለቅዱስ ጊዮርጊስ ወቅዱስ ፋሲለደስ ሰማዕታት ዓስበ ደመ ግፍዖሙ ያድኅንክሙ እምዕለት እኪት አሜን።³⁰⁷ ለዛቲኒ ማኅበር ያጽንዓ እግዚአብሔር እስከ ዳግም ምጽአቱ። ወለአጽሐፊሁኒ ይዘከሮ በምሕረቱ።

²⁹⁴ G.om. አሜን
²⁹⁵ G.om. ን
²⁹⁶ G.om. ሜን
²⁹⁷ G.om. ሜን
²⁹⁸ G.om. ሜን
²⁹⁹ G.om. ሜን
³⁰⁰ G.om. ሜን
³⁰¹ G.om. ሜን
³⁰² G.om. ሜን
³⁰³ G.om. ን
³⁰⁴ G.om. ሜን
³⁰⁵ G.om. ሜን
³⁰⁶ G.om. ሜን
³⁰⁷ G.om. ሜን

ወኢይፍድዮ በከመ ኃጢአቱ በትንብልናሃ ለእግዝእትነ ማርያም ወላዲቱ ለዓለመ³⁰⁸ ዓለም አሜን።
 በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ወፍቅራ ለእግዝእትነ ማርያም ወዝክረ ሕማማተ መስቀሉ
 ለእግዚእነ ኢየሱስ ክርስቶስ ወትረ ኢይርኃቅ ማዕከሌነ ወማዕከሌክሙ አሜን። ኦንጉ(f.79v)ሠ
 ሠላም ሰላማዊ ኢየሱስ ክርስቶስ ሰላመክ ሀበነ ወአጽንዕ ለነ ሰላመክ ውስተ ልብነ³⁰⁹ ወስረይ ለነ
 ኃጣውኢነ ንሑር ወንዕቱ በሰላም፡መጽሐፈ ልደቶሙ ለአበዊነ። ተክለ ሀይማኖት አቡነ ወለደ³¹⁰
 አኖሬዎስሃ። ወአኖሬዎስ ወለደ እንድርያስ። ወእንድርያስ ወለደ ዮሐንስ ዘደብረ ዊፋት። ወዮሐንስ
 ወለደ³¹¹ ኃብተ ሚካኤል። ወኃብተ ሚካኤል ወለደ³¹² ጽጌ መስቀል። ወጽጌ መስቀል ወለደ³¹³ ስነ
 ክርስቶስ። ወስነ ክርስቶስ ወለደ³¹⁴ መዝራዕተ ክርስቶስ። ወመዝራዕተ ክርስቶስኒ ወለደ³¹⁵ ለአስካለ
 ማርያም። ወአስካለ ማርያም ወለደ³¹⁶ ለእቁበ ሚካኤል። ወስነ ክርስቶስ ወለደ³¹⁷ ለወልደ
 ሃይማኖት። ወወልደ ሃይማኖት ወለደ³¹⁸ ለወልደ ዮሐንስ። ወወልደ ዮሐንስ ወለደ³¹⁹
 ለአርቃዴዎስ። ወአርቃዴዎስ ወለደ³²⁰ ለዮማነ ክርስቶስ። ወዮማነ ክርስቶስ ወለደ³²¹ ለተክለ
 ሃይማኖት። ዘፀሐፍኩሰ ዘንተ ቡራኬ ኢይምሰልክሙ አበውየ ቡሩካን ዘአነ አባርከክሙ በተሀብሎ።
 አላ ጽሑፍየ ወሀብክዎ ለካህን ዘያነብብ ዘንተ ገድለ ከመ ይባርክሙ በተፍፃሜቱ እስመ ጊዜ
 ተፈልጦ ይደሉ ቡራኬ። ወሊተሰ አንትሙ ባርኩኒ ወትረ በዘይትካሃለክሙ። ወዝ ኩሉ
 ዘአማኅፀንኩክሙ ኢይምሰልክሙ ዘአውገዝኩክሙ ወኢትፍርሁ። አላ እቤለክሙ እመ
 ይትከሀለክሙ ተዘከሩኒ ወሰአልኩክሙ ስዕለተ እስመ ነዳየ አእምሮ አነ። ነዳየ እመ ሰአለ ይከውንኑ
 ግዝት። አነሂ ከመ ነዳይ ሰዓልኩክሙ ወአኮ ዘአውገዝኩክሙ እግዚአብሔር የሃሉ ምስሌክሙ
 ዘኢተጽሕፈ ብዙኅ ተርፈ ከመ ኢይኩን ዝንጋኤ ለሰማዕያን አእሚርየ ኃደግዎ አነ።

³⁰⁸ G.om. ለመ
³⁰⁹ G. ልበነ
³¹⁰ G. ወለደ
³¹¹ G. ወለደ
³¹² G. ወለደ
³¹³ G. ወለደ
³¹⁴ G. ወለደ
³¹⁵ G. ወለደ
³¹⁶ G. ወለደ
³¹⁷ G. ወለደ
³¹⁸ G. ወለደ
³¹⁹ G. ወለደ
³²⁰ G. ወለደ
³²¹ G. ወለደ

Chapter Seven

Translation

In the name of the Father and of the Son and of the Holy Spirit one God, in the name of God, lover of man, creator of man in His image, and Angels in a different image, in one will and in one consent, with God the Holy Spirit, and also with God the Son. And in the name of God the Son, lover of man and creator of all worlds, in one will and in one consent, with God the Father and the Holy Spirit, who is life. And in the name of God, lover of man and creator of heavens and earth, with the Father and Son, who are equal in ruling and honor, in one will and counsel. Praise be to the Father, who loved us openly and gave His soul to death for us, His only Son, when we were in our sin. He didn't will our death. Praise be to the Son who watched us from the highest heaven and was born in flesh from our lady, holy, virgin, (f.1r)³²² Mary, and redeemed by His blood, not by another blood. Praise be to the Holy Spirit, who cleansed us from our sin and who renewed us from our old age and made us His abode. I believe and give thanks in my heart and in my word, to one God, possessor of all, who makes years obsolete, who has no beginning and no end. The Father is one, perfect, in His hypostasis. And the Son is one in His hypostasis. And the Holy Spirit is also one in His hypostasis. But they are not like the hierarchy of government. On the contrary, their Divinity is one, and their rulership is one, and also their will is one. He is God, Creator of heavens and earth and all in it. Then, I say one God and one Divine, but not say, like the wicked Säbūlayos said, one person, who brings the Trinity, in to one person. Also, saying one God and one Divine does not refute the saying of (f.1v) three hypostasis; saying three hypostasis does not distort the Divine into three Divinity. For them, one from hypostasis, three existing by their hypostasis. But the Divinity in

³²² The pages of the *Gädl*(r and v) are indicated at the end of every *recto* and *verso*. The sign †...† is applied for the missed reading in the G. The original writing of the laryngeals and sibilants is maintained.

essence is one, and does not split to be three divinities, for Holy Trinity is one. This oneness, without division, and each one being one in their Divinity, is called Lord and God as the book says; “Lord God is the Father, Lord God is the Son, Lord God is the Holy Spirit.” They are not said three Gods but one God. Not like Abraham, Isaac and Jacob but rather are joined by the unity of one Divinity. By this one being Divinity, they are called God, as the book says; “By no means we say three, as Abraham, Isaac and Jacob, but rather one. He is, while in three faces, by no means we say one, like (f. 2r) Adam, the first creature. But rather the Father is in the Son and in the Holy Ghost, and the Son in the Father and the Holy Ghost, and the Holy Spirit in the father and in the Son.”³²³ This is trinity, equal without division and without change in three hypostases and in one Divinity: one rulership and one consent; one power and one dominion; one salutation and one glorification is due to the Holy Trinity. By this faith which the Apostles and doctors of the church followed with orthodox faith, since I worship Him without heresy, even a single, and without little deed, for He is God of hosts, creator of all creatures who brought from void to being by His power of wisdom, who is omnipotent. He created not because He is devoid of inability, nor by any means for His benefit. But for His loving of man. (f.2r) For man to be of use and also know his being, gave over the Angels and of perfect knowledge. He is rich indeed, before the world: as the book says, “Before He created the Angels to praise; His praise was not interrupted but was full. Praise to the Father and the Son and the Holy Spirit. To such a king, creator of seas and land, believing and prostrating both in the knees of flesh and body. I now want to write the biography, who finished his life by sorrow, our father Mäzðra‘ðtä kðrðstos, for he fled for righteousness when he heard the word of our lord Jesus Christ, praise be to Him, which He says in the holy Gospel, “Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of God. Blessed are they who starve and thirst, (f.3r) for they shall be satiated. Those who starve and thirst shall be satiated.”³²⁴ Hearing this, he didn’t give deaf ears like us. But we give deaf ears like wild animal whose ears are deaf. However, our manner of deafness is different from its quietness. Let us not be deafened in order to be saved. How good is His word which never utters falsehood to David the prophet saying; “...that never listens to a word that purifies her.”³²⁵ Is it not she better than us by not hearing the word which cleanses her so as to not to die soon. That wild animal, truly, is wise; but we are ignorant and negligent children of that era, are dumb for doing that which is good, and listen to words of gossip and lie, and also all the

³²³ *Qdase Maryam*(the Anaphora of Mary) No.68-69.

³²⁴ Cp.Mt.5:10,5:4

³²⁵ Cp.Ps.57:4

wickedness; and such a man is thirsty for drinking. In like manner, we became eager to drink the blood of our lovers and our friends; and their blood never quench us; when we hear, one among us, (f. 3v) speaking gossip about his friend, we desire to hear in absolute delight, and we don't be deaf as we don't become wear, nor afraid of the serpent, nor death like her; but we open our ears in negligence as to die quickly. For listening the word of God, we don't keep vigil like our teacher and guide of our life, blessed and honored Abunä Mäzðra‘ðtä kðrðstos, for he abandoned his soul and renounced. His renunciation of this world, which passes, was not a wonder for him. He heard our Lord Jesus Christ, praise be to Him, saying; “He who loves me, let him keep my word.” Hearing this, he didn't keep quite like us, but rather, hurried and renounced the world and left his house open. The beauty of this world didn't attract him, for he loved God fully within himself. For this cause, he didn't serve two masters, God and money. But he obeyed for the first one and disobeyed the other. To obey the first one he disobeyed the other; to love the first one, he hated the other. (f.4r) He loved God, our lord Jesus Christ, praise be to Him, and for us, He gave His soul to death. He followed after him, having heard his word saying; “He who loves his father and mother cannot follow me.”³²⁶ For this he dared and carried the cross of his death. Like wise, let Jesus Christ, praise be to Him, give us firmness of heart everyday, in order for us to carry his cross and go in his way, all of us sinners, who depend on Him. And also, by the intercession of our lady Mary, bearer of Jesus. May He remember us in His mercy and not separate us from His lands, when he comes again in his glory. May the blessing of this saint, and his support, and his gift of support, reside in his servant forever and ever, Amen. Therefore, I return back to my previous subject for I labored in the path of forgetfulness without arriving at the news, which is pleasant, (f.4v) of my father honored Mäzðra‘ðtä kðrðstos, that the sorrow of my heart drew me by reason of our foolishness, who say we renounced the world, and we left our country and we became monks; after all these, we keep vigil to gossip instead of fasting and praying. It seems, for me, that all men like me are lovers of gossip and weariness. And for this....the subject, from now on listen to me. I am to tell you my statement of foolishness. My soul desires telling the account and uttering of his name, saint Mäzðra‘ðtä kðrðstos, my heart goaded me in remembering my numerous sins, which doesn't deserve mercy except for our Lord's mercy in just and perfectly patient. When I live in such fear, two thoughts came to my mind. The one says; why do you lie? You call the name of the saint while you know your strife, which exceeds the strife of the heart. And also when you know this why you hear the name of the saint? (f.5r) Didn't you

³²⁶ Cp.Mt.10:37

realize what happened during the time of Elijah,³²⁷ the prophet, that fire descended from heaven and destroyed the two chief soldiers, when they called the name of Elijah, the righteous, in lie? And again, didn't you know that the fire burnt the children of kore,³²⁸ which came out of the burnt offering, when they entered into the temple of God while possessing wickedness and iniquity? Also, didn't you hear the news of a certain woman, which happened during the time of Saint Basil, a sinner like you that the ground opened its mouth and swallowed, when she entered into the church of Our lady, holy, Virgin Mary, without having been cleansed from her sin. And this, if you know all and enquire, truly, you don't call the name of the saint in deceit that the wrath of God may not fall on you. The first thought says to me seemingly this. (f.5v) That other thought of mine urge me to write the combat of my father, righteous, and says to me from where did you get such foolishness, and of such negligence that keep you away from calling the name of saints? Don't you know that you don't have a single good deed; or fasting, or prayer, or patience, or goodness, or fear of God, or reminding of death, or a single deed from all good deeds, for you to provide provision, when you go a long journey in which you don't enter. And, when you stand before Jesus Christ, praise be to Him, righteous judge, what excuse you give, you, master of these deeds? You are forgetful and are slack to calling the names of saints. Don't you know *Bäla'e Säb'a*.³²⁹ Who saved him? Was it not his love for the name of our lady, saint, virgin Marry, whose name is pleasant, and life of the whole world? When he said to the beggar, (f.6r) who begged him water. "Please, repeat your word. How beautiful is mentioning the name of our lady, saint, Virgin Mary, praise is to her. For he loved our lady, saint Virgin Mary. Her name penetrates into bones like oil, among all Christians. Don't you remember the covenant Jesus Christ gave to His chosen, praise be to Him, in his blameless word saying, "Whoever calls your names, and makes remembrance of you, will pass with you openly." And again, in the vita of *aba 'Esi*, the martyr, says when *aba 'Esi* was in the prison, for the sake of Jesus Christ, praise be to Him; at mid-night the Angel of God, *Surayal* appeared to him, and carried him on his wings, and ascended him to heaven, and saw the living places of saints and martyrs, who endured hardship for the sake of (f.6v) Jesus Christ's name, praise be to Him. He saw Jerusalem, the great country, whose greatness and honor human language can't speak. In her is light, which surpasses the light of the sun. After having seen all this, *aba Esi* said to the Angel; "What are these, and what are those shining

³²⁷ Cp. 2 kings 1:10

³²⁸ Cp. Num. 16:35

³²⁹ A cannibal who was saved and was made to live through the entreaty of our Holy Lady, MARY because he gave a thirsty man water to drink in her name. (Budge 192: 94-97)

crowns? The Angle replied saying; “All these places of rest and joy, God prepared for people who observe the commemoration of martyrs and saints on earth. Listen to this, that I ask you, all who do good in their day of commemoration, according to one’s ability, and if one gives a cup of cold water, he never loses his reward, as Jesus Christ says in the Gospel, praise be to Him; “when this man dies, who makes remembrance of one martyr or saint, (f.7r) that saint or martyr comes and bow down to our Lord Jesus Christ, praise be to Him, and say, ‘O my lord, give me this soul, for she was making my remembrance.’ And He gives him right away. And if that soul is extremely sinner, a word comes out of God, who contains all, through the mouth of Saint Michael, the archangel saying; ‘God, who contains all, ordered by saying, leave that soul, and throw her into judgment at once. After this, they give the soul to whom the saint begged for. At that time she is given a gift from the lord God, and they do as God orders. He gives to the intercessor that intercedes for her soul, and takes her to his abode. And he orders for her to baptize (f.7v) and clothe herself in good cloth, and put her at one of the thrones, you are there so you see. They crown her with a crown that never perish and become blissful, together with all saints, and live forever.” After having said this to *aba* ‘Esi, the Angel carried him on his wings, and brought him back to the prison, and greeted and ascended to heaven. Let us return back to our previous subject. This thought of mine, which believes that it can get plenty from books, this second thought of mine won over the other thought of mine, which feared to write. And they become one, and abandoned contention and say, “Don’t be lazy to write the news of your honored father, for this become a reason of salvation. For this, I came to you, my father, blessed and honored and blameless Mäzðra‘ðtä kðrðstos, I heard where you resided when you were in flesh that you were in abundant (f.8r) cry and lamentation. Whenever you see a man, who is hungry and thirsty and sad, or a sinner like me, when you see one among these, you can’t withhold from crying, for you don’t have a rigid heart other than kindness. For this I dared, like a certain woman³³⁰ who had a problem of bleeding, who dared to enter into the midst of the people, and touched the tip of the cloth of our lord Jesus Christ, praise be to Him, and the bleeding stopped at that moment, and mercy drew her. But I am not worthy enough to make to handle the writing of your praise, in order to heal my soul from her illness, and to dry the source of her sin which floods always. Yet, I come to you not in boldness, but I came, like these two chiefs whom Aka’ðb, king of Israel, sent, whom we remembered before. Yet I came to you, my lord in fear and tremble like Abadayu,³³¹ the chief, (f.8v)

³³⁰ Cp.Mt.9:20

³³¹ Cp.1 kings 1:14

who, that he bowed low and fell on the ground while he was far, when he saw Elijah the prophet. And he said to him “O, prophet of God, please don’t destroy me like those of my quoliques but rather have mercy on me, let my soul be honored before you.” And also I came in faith for the scripture says, “Without faith, it is not possible to please God”.³³² For this I came to you in faith like a certain woman, who is a sinner; who wrote all her sins on parchment and enveloped it and took it to Basil and bowed down to his feet and begged him to pray for her that her sins be dismissed which are written on the parchment, which is sealed. So was dismissed all her sins as she said. I also beg you and beseech you, O, Mäzðra‘ðtä kðrðstos, my father, innocent in the heart, like a dove, to pray for me (f.9r) until all my sins are cancelled that are hidden from man. And no one knows other than one who is our lord Jesus Christ, praise be to Him, who covers transgression; for I would be ashamed and afraid if men knew my sins and also not say he is a sinner. Moreover, if men know my sins, this shocks me, for I don’t deserve to commemorate. For this I came to you, knowing that you are able to annul my sins and my sorrow removed, by your holy prayer, for the righteous man’s prayer is capable of removing. Yet, I don’t have sorrow. I am utterly delighted of one thing. For I gained treasure of gold that enriches the poor and exalt the lower, which is the news of your pleasant combat which remained secret from wise men and the knowledgeable, for fifty years. And it has revealed to me a lazy one now, without being deserved. (f.9v) As our lord Jesus Christ says, praise be to Him, in the Gospel, “I thank you, for you hid this from wise and mindful men, and revealed it to children.”³³³ Yes Father, in the same way your good will happened. The revelation of this treasure, that I found in 50 years, not because of my righteousness, but on the contrary to show His benevolence on me, who is our lord Jesus Christ, praise be to Him, lover of man, for He doesn’t will the death of the sinner, like me, but his return and entrance. Of this He says in the Gospel, “I didn’t come to call the righteous, but the sinners to repentance”.³³⁴ For this reason I am delighted like Elena who praised much and jumped in joy, when she found the true cross of our lord Jesus Christ, praise be to Him, before 200 years over. (f.10r) I also am pleased like her, by your news of combat, O my father. I am not ashamed of calling your name even though my sin is of the size of a mountain. I found you helper who demolishes my sin by the power of your prayer which is capable. Moreover, I exalt and honor your name which is honored. And I call by saying, “None exceed my father, honored Mäzðra‘ðtä kðrðstos from all monastic saints. I also say this, not that you become the leader

³³² Cp.Heb.11:

³³³ Cp.Mt.11:25

³³⁴ Cp.Matt.9:13

of saints in their renunciation for good deeds, nor I mean that they don't surpass you in combat (f.10v) and honor. But rather I found you, O my innocent father, at the end of our wicked year shining like the sun in winter and as a candlestick in the darkness. Truly, this era is dark era, for it has no light; these are: wickedness, unkindness, innocence, humbleness, and patience. The later one, which is love of friend that exceeds all, is absent. O, brothers of mine, who are listening to my forgetfulness of the earlier subject, so then, tell me, is not the sun loved in the month of winter? Is not candlestick beautiful in the midst of darkness? And again, I beg you to tell me by what Noah³³⁵ was saved from the flood, and Loath from Sodom and Gomorrah.³³⁶ Was it not that they didn't participate in the act of their rebellious relatives? When was Abraham proclaimed blessed?³³⁷ When was he named father of multitude? Was it not when he departed from his wicked relatives? If this is so, I too, am not ashamed of respecting the name of my father. Truly he is blessed, for he was found isolated from this corrupt and rebellious era. But may you not, o my father, put me to shame before Jesus Christ, praise be to Him. Supplicate for me so that He may not say me, (f.11r) I don't know him. For I perished his gift at one time which He, kind Father, of heaven gave me for free. Having done all these, I am not ashamed to be called His son before His Father. Rather, I dare to call Him every day while I am far from His will. I say Him like a kind son, obedient to his father, my Father who dwells in heaven. For my crafty act and foolishness, I came to you, my father, reconciler, Mäzðra'ðtä kðrðstos, that you may reconcile me with my Father who dwells in heaven, by your holy prayer forever and ever, Amen. Also, O my lady, holy, virgin in twofold, Mary, come to me now with your Son, Jesus Christ, praise be to Him, that you may help me in working in all I will and think; (f.11v) that my soul desires, I beg from you and weep, in order to receive all I look and wish for in faith. And again, you know all that is in my heart, and that I am eager for calling your name every day at all times and in all I can. This laziness of my heart and the poverty of my mind hold me back, for I am poor in mind from all people. For this, I beseech you while I remind you of the passion of your beloved Son, in order that you may not be angry at me when I call your name in my tongue, even if I wrote in my hand with out (f.12r) being deserved, while I am drowned in the deepest lake of sin, my lady, may you not be angry at me for the sake of your Son's passion, and may you not say me why all this praise from the mouth of a sinner? For my defilement never defiles your purity. But rather cleanse my sin by the blood of your beloved Son that sprang from His side.

³³⁵ Cp.Gen.7:1

³³⁶ Cp.Gen.19:7

³³⁷ Cp.Gen.17:4

Also, may you not say me ‘why this praise from the mouth of a sinner.’ Stretch your hands and bless your servant, for whoever you blessed, no one is able to curse him. Beg your Son always for me that He may not put me on shame; and that He may bestow my hope and wish all the time. And that he may enlighten my eyes of consciousness, which is blinded by sin, so that I can see and get the revelation of the secret of his good deeds. And also I may be able to complete the writing of the news and labor of your servant, Mäzðra‘ðtä kðrðstos,(f.12v) by the power of your support. May your blessing and gift of your Son be upon your lover, forever and ever Amen. Listen to me, my fathers and my brothers who are gathered, and don’t see my foolish acts and my deception; be it my bad deeds, don’t judge me, for our lord Jesus Christ tells you, praise be to Him, in the Gospel, “Don’t judge that you shall not be judged”.³³⁸ By this thing, let your gathering be for good and listen to the news of your holy father, without heresy so that it may be a means of salvation for sinners. Like me, you fail to listen to the news of his combat in faith, while you say ‘this is holy man, he saves us by his prayer. While you know the sin of a sinner, why do you say he is holy and is better than us? You are not to be judge, however, know that you will be judged. Truly if you look righteous in the eyes of men unjustly when you say ‘we are righteous’ as our lord (f.13r) Jesus Christ says, praise be to Him, in the Gospel, “He who humbles himself shall be honored, and he who put himself high, shall be despised”.³³⁹ If it is so, listen by your ears without doubt. Listen by your heart without negligence, the news of your spiritual father so that you may be saved from sin by great faith. Like Rā’ab,³⁴⁰ the prostitute, who was saved by faith and did not perish with transgressors. Like her, may He save us from staggering and falling, by the prayer of this saint. And by the intercession of our lady, Mary, who brings peace and reconciliation; when her son comes in the flashing of lightening and thundering, all of us, elders and children, forever and ever Amen. This is the book of his news of kindness and patience, which is read at the 29th of *Ganabot*, on the day of his death, which is honored, of honored father, man of God, Mäzðra‘ðtä kðrðstos, who clothed hardship(f.13v) and patience, who was in the wilderness with animals. And he departed to God, whom he loved; just this day, after having lived in this temporary world, which he understood it as a dream and shadow, at the age of 93. In a similar way, may our Lord Jesus Christ, praise to Him, make us worthy. Let us acquire good deeds with faith; love of friend with innocence; humbleness with fasting and prayer; renunciation of the world with reminding of death, and abhorring of all wealth, by the prayer of this

³³⁸ Cp.Mt.7:1

³³⁹ Cp.Mt.23:12

³⁴⁰ Cp.Jac.2:25

saint, denouncer of the world and lover of emptiness. By the supplication of our lady Mary, mother of mercy of all old and young, that are gathered for the commemoration and listening to his book of combat in boldness, with his servants who are diligent to the writing of this book, (f.14r) may he has mercy on us together in the kingdom of heaven forever and ever Amen. We begin, by the help of God and by the supplication of our lady Virgin Mary, writing the news of our honored and blessed father Mäzðra‘ðtä kðrðstos. His prayer and blessing be with his lover forever and ever Amen. The birth of blessed holy Mäzðra‘ðtä kðrðstos is as follows. He was born from kind and faithful, and who fear God and rich with many relatives. His father name was Läbäse karasatos and also known as Gðrañ labaso. His mother name was Milanya. His father was commander-in-chief of king Fasilädäs, who is lover of God and had orthodox faith. His throne name was ‘Aläm sägäd. His mother Milanya had fear of God since her childhood, like ‘Egðzi’ð Häräya, (f.14v) mother of our father Abunä³⁴¹ Täkðlä Häyðmanot. She was wise for good deed, in all her ways. And she loves God in all her mind and power, for she was from the descent of saints. As the book says, “Children of the blessed are blessed”.³⁴² Holy and blessed was her lineage, for she was close relative to holy and blessed Wälätä Petros, who was doer of miracles and wonders, and who combated the good combat in the wilderness in the place called *Qweräsa* which is *Därä*. And her children were nuns, who live until now, together. May the blessing of her prayer be with us, forever and ever Amen. Coming back to our previous subject, his mother Milanya was sorrowful like Hanna,³⁴³ mother of Samuel the prophet, for she had no children. God didn’t close her womb and He didn’t deprive of the blessing of children like Melakol,³⁴⁴ with closed womb, and had lost (f.15r) blessing as David says, “Behold the gift of God”³⁴⁵ Milanya, before she bore holy father Mäzðra‘ðtä kðrðstos she had born seven children from her husband Läbäse kðrðstos. But God didn’t make them live long in this lost world, but he took their soul from their body soon, before they grew up. And having not abandoned their flesh for impurity of this world. He knows what is worth for them. By this, blessed Milanya was in sorrow. She supplicated God in firm heart, without doubt, that he gives her child. She said, “O my lord Jesus Christ, who examine hearts, you know my heart from the beginning that I have no love for this world. (f.15v) If you make me live in lost world, give me one child who remember your sinful

³⁴¹ *Abunä* (lit. ‘our father’) is an honorary title given to saints and bishops.

³⁴² Cp. Ps. 111:2

³⁴³ Cp. 1Sam. 2:1

³⁴⁴ Cp. 2Sam. 6:23

³⁴⁵ Cp. Ps. 126:3

servant, after I pass away. If you answered my prayer, O kind, lover of men, and give me a child, I will not live with him as to be pleased by seeing his face in this passing world. But rather, I will come to you with all my heart to the monastery and weep for my sin and worship you until the day of my death. With this sorrow and cry, she remained a few time. God saw her, praise be to Him, with His mercy. He didn't give her deaf ears, for he loves men. And He gave her this blessed and good son, who does God's will, and keep His commandments. (f.16r) Blessed Milanya, after having born holy Mäzðra‘ðtä kðrðstos, she didn't live with her son except a few time. But she left him before God and set on her journey to a monastery. And she lived the rest of her life in sorrow and misery. And she lived there till the day of her death, pleasing God. After a few times, she died the death of the holy and kind persons' death, by the will of our Lord Jesus Christ, redeemer of sinners. May the blessing of this holy lady be with all, children of this place, forever and ever Amen. Then his grand mother nursed Mäzðra‘ðtä kðrðstos, and she loved him so much. She never talked about his mother before him, (f.16v) that he might not remember and wither away his body in sorrow. He didn't know that she was his grand mother. On the contrary, she seemed him his mother. After he grew up a little, one day, when he was playing with children of his friends, one child told him out of innocence. He said to him, "She is not your mother; she is your grand mother." Hearing the child, he went his home hurriedly and said to his grandmother, "Who is my mother? O my lady, tell me where my mother is, for my friends told me that you are not my mother, you are my grandmother." His grand mother was sad about this and said to herself, "Who told this child that he may be sorry in his heart". Then she replied him to cheat, by saying; "Don't listen to the word of liars, I am your mother who bore you, and nursed you till now. You don't have another mother other (f.17r) than me." When she said him like this, he cried and bothered her to tell him his mother. When he pressed upon her by crying and lamenting, she told him about his mother from beginning to end. Hearing this, he felt sorry about his mother leaving him. From the time he heard this, his heart didn't sleep in health and he didn't rest from tremble. But he was wakeful and he was burning by the love of his mother and God, for love of God trembling him by this reason until the love of God took him out of the lake of the world, whose its core is capable of drowning, and made him reach at a good port which is the loving of Jesus Christ, lover of man. And then, the child grew up learning wisdom, both worldly and spiritual. He learned all fighting systems of youths, these are; shooting with weapon and riding a horse, until all who saw him become overwhelmed. (f. 17v) And his entire self was pleasing; his appearance and beauty, his word and deed, his power and strength. Surpassing all is the purity of his heart, which is

meditating about God while he was in the midst of plenty pleasures, and at the age of youth hood. His relatives loved him so much and considered him as their children. One day he entered into the palace of the king, with his father Gðrañ Lðbðso, who is commander-in-chief. When the king saw his beauty, shining like a bride-groom coming out of his hall, for the Holy Ghost dwelt in him. He enquired his guards, whose son was the youth. They answered him that he was Korno, son of Gðrañ Lðbðso, who is the commander-in-chief, whose son was called korno among his relatives. Hearing this, the king was astonished and said, "His appearance is beautiful." (f.18r) Saying this he ordered for the father, commander-in-chief, to be summoned. Then Garañ Labaso, commander-in-chief, came. The king said, "Take care of your son in good that I may give him my daughter, for my soul loved him greatly and my heart is touched by his love. From now on, let him not be far from my sight." Hearing this, his father, commander-in-chief, bowed low to the king and became very excited by this thing, that the king saw him in pleasant eyes, for this is the manner of the world. Let us not rejoice. The useful thing is, listening to the word of our lord Jesus Christ, lover of man, which is the word of the Gospel. But rather, we rejoice by the useless pleasing world, when we hear a word of joy and happiness from a worldly king and his royal members, for our heart is lost by looking at the desire of this world. We consider the possession of this world as long lasting. His son, (f.18v) Korno, who is wise to doing good, when he saw his innocent father rejoicing before the king, and talking to him in low voice, he observed in his heart that he agreed by what the king said. After the king entered into his place, and after all the royal members returned back to their respective residence, Korno called one among his friends, whom he loved and who passed the whole day standing before the king, and who heard him talking with his father. He said to him, "O my friend, tell me what the king said. And what did he speak to my father while we were standing before the king? I didn't hear him, because I was not near him as you were." His friend replied to Korno saying, "Is it right for me to reveal the secret that I heard from the king?" Leave the secret of the king. It is not right to tell one's talk to another". Korno answered. (f.19r) He said, "O my friend, don't do like this, where is your love? If you love me, tell me plainly, for I don't tell it to another. If you don't trust me, make me swear." After he begged him a lot, he told him that the king loved him, and that he was to give him his daughter to be his wife. Hearing this, korno became delighted superficial delight. And he said to his friend, "what happened to you, my friend, that you hid such happiness and didn't tell me soon. How do I know that he loves me? I will be always in his sight that I may be pleasant in his eyes, that his love might be renewed." By this thing, he persuaded his friend, for a man who has fear

of God doesn't lose a reason for righteousness. When he heard this thing, he was sad in his heart, and he was thinking every day that he may escape from his father and follow our lord Jesus (f.19v) Christ, lover of man. He begged Him by saying, "Lead the way on which I travel". When he was in this sorrow, one night, on the 1st day of *Mäsðkäräm*,³⁴⁶ wisdom had come to his mind, a good thought, for the grace of God which was on him troubled him. He stood up fast and went to his father who is a high official. Entering into the house, he found him asleep. Then he woke him up from sleep and said, "O my lord, come and let us go to church that we may pray for our sin and partake the blessing of our fathers, monks. This day is worthy, for it is a holyday. Hearing this, his father became excited and said. "O my son, your heart has thought good. Come and let us go, as you said". Then they stood up and went to the church of Our Lady, Mary, holy and virgin, bearer of God, (f.20r) that is known as *Gamabet*. It was near the palace of the king. They entered and prostrated and greeted the church. While his father, the high official, was praying, korno departed from his father to pray alone. Then he disappeared from his sight, for it was dark. He went secretly to one monk whose name is *aba* Teodaros, who was in the church. Approaching the abode of the monk, he knocked the door as he did before, for he knew the monk before, and told him the sorrow of his heart. When the monk knew that it was korno, he opened the door and said to him, "Are you well, O my son, what happened to you that you came in darkness today?" korno answered. He said, "O father, I came to you that I may beg you to bless my way. For this day is the day of salvation. I waited to escape from my father, (f.20v) by the help of our lord Jesus Christ, lover of man". The monk replied saying, "O my son, be a little patient; you can't be able to bear hardship, for you are young." Korno answered saying, "O my father, are you saying a child doesn't die and be judged? I want you not to say me this again. Bless me. I know that your holy prayer help me." When the monk saw the boldness of korno's heart, he felt joy and said "May God bless your way. And may the powerful help of our lady, holy Virgin Mary follow you, wherever you may go. Being blessed, he went out of the church without his father's knowledge. He went a journey of one day and reached at one region called *Wärðq läbðho*. In it, there was a great church which was built in the name of Saint *Ya'ðqob* (f.21r) of *Gämud*. And many monks were in the district. The abbot was a holy man named *Sanä Karasatos*. When Korno arrived at this monastery, he said to one monk, "Tell the Abbot, O father, for I may be allowed in. Having told the Abbot, the monk took him to where the Abbot was. He went to him and fell at his feet and stood before him. When the Abbot saw him, he said, "Where did you come from? Whose

³⁴⁶ *Mäsakäräm* is the first month in Ethiopian calendar which in turn is September.

son are you?” and he told all about his country and his relatives. Having listened, the Abbot knew that he was his son. For Sanä Kðrðsðtos was traveling round, from one country to the other at that time, which was persecution time, by wearing the cloth of a civil man, holding holy oil that he might baptize Christian children secretly. God kept him for this thing and hid him from the sight of the heretics, who are people of Nestorians (f.21v) who are called ‘Afðräng’.³⁴⁷ While he was traveling for this work, one day he met blessed Milanya, felling sad about the baptism of her son, for she didn’t know what to do. When he comforted her and said her, “O my daughter, you did well, that you didn’t mix with heretics. May God bless you, O lady, your faith is great. Saying this, he took her son from her bosom and baptized him the baptism of christening, and named him Mäzðra‘ðtä kðrðstos. He blessed him and handed over to his mother. Having received her son, she went to her home in joy. For this thing, his baptism was performed by a holy man. And again, it became the will of God that he might clothe him with the clothing of monk hood, for God chose him from the womb. Let us come back to the previous subject. When the Abbot knew that he was his son, he said, “Aren’t you Mäzðra‘ðtä kðrðstos, son of Milanya?” Korno replied (f. 22r) saying, “Yes, I am.” The Abbot said, “Why did you come? He said: “That you might clothe me with the garment of monk hood, and remain under your shadow. Hearing this, the Abbot said, “O my son, you can’t be able to carry the yoke of monk hood, for I see you are a young child”. Korno replied saying, “Leave me, O my father, the power of your God will make me strong, and your holy prayer will help me”. Then, the Abbot said “Until the will of God is revealed, remain with your young friends.” Having heard, he bowed down at his feet and went out to his brethren. He stayed for a few days. But he was afraid of his relatives that they might find him before he clothed the garment of monks. They might take him back to their country. For this thing, he used a pretext, which is spiritual, for his heart was burnt by the love of God. He made himself as if he is very ill (f.22v) and lied down saying, “I am sick”. He abandoned eating food and drinking water. The monks watched him. He seemed for them sick, for they are innocent. When the monks visited him, he begged them saying, “O my holy fathers, please don’t do like this. Don’t be heedless. Beg our honored father that he might clothe me with the clothing of monks, before I die. If I die saying this, you will be sorry for this later, for you deprived me of the grace of God, for the sake of my sin. Having heard, the monks went hurriedly to their father. They told him that the illness was serious and begged him that he might clothe him the garment of monks before he died. The poor abbot seemed him that it was true. He was shocked and

³⁴⁷ ‘Afäräng’ lit. means, ‘the whites’ who were in Ethiopia that time.

stood up quickly, and went to him. He found him sick as they told him. He felt sorry for him. Then he brought the garment (f.23r) of monks and prayed on it. He clothed him according to the order. After a few days, his father, the chief, heard that he lives in such monastery and told to the king. Hearing this, the king sent his soldiers to the monastery that they might bring him back before he wore the garment of monks. When the soldiers of the king arrived, they said to the abbot, “The king said this; send the son. Don’t make me sad, for I love him so greatly. And I gave him my daughter.” The abbot, having heard, said, “Why are you tired for nothing. Why didn’t you come a little early that you might take him before he became a monk? They replied saying “Let him come and see.” Then, he ordered them to bring Korno. When the messengers saw him in the clothing of monks, they were sad. One among them, who was the brother of his father, said to Korno, “Who hinders me from my son, to take off the cap from his head (f.23v) and take him to the king!” When the Abbot heard this, he was offended, which is desirable. And he said. “Who does take off by his hand before me, after I clothed him with the clothing of monk hood?” Then, he said to Korno, “Will you go to your father that he may see you once and be comforted by this, therefore no one takes off your cap. Korno replied saying, “Sure, let it be according to what you said.” For he was ashamed of the face of the abbot. After he went out of the house, he said to the brother of his father, “Give me once your clothes that I may salute the church and come back to you soon. Because with this cloth I am not to enter into the church.” Then he gave his cloth innocently and said him, “O my son, don’t be late that we may go hurriedly to our country.” After he gave him his cloth, he interred into the church and saluted. And he exited through another gate and entered the monastery, and disappeared from them. When his coming is delayed, (f.24r) they understood that he deceived them and disappeared from them. They were sad for this and did not know what to do. They went back to the abbot and told him that he escaped and hid from them. The Abbot pleased in his heart. He said, “You know what you do better than me, for you agitated him, he will not be here with me. Then they went back to their country being sorry and weeping. After this, Korno came out from the place where he hid and went back to the abbot. Seeing his wisdom, he became delighted and said to him, “Where you, O my son, what happened to you that you didn’t go to your father?” He replied, “I don’t have father other than you and my lord God.” When the Abbot saw his humbleness and innocence he loved him greatly. And he said, “O my son, don’t be afraid until the will of God is. (f. 24v) Remain with your brothers, monks, and do what is worth for the congregation. Worship God and love him with all your heart and soul.” Hearing this, he became delighted and fell at his feet and received the blessing. Being

blessed, he went to his abode. He spent the night telling his soul, “Now what pretext do you use, may His name be praised, for God fulfilled the desire of your heart and gave you this blessed father, who watches over you and guide you the way of God. He taught you all good deeds and ordered you to keep them. So now my soul, wake up from the sleep of sluggishness, and get up from the burden of forgetfulness, having put on patience. Do the order of your father that it might not be sin as the book says; “He who knows doing good and not doing it, it will be a sin for him”.³⁴⁸ Then he began to struggle with his flesh, (f. 25r) and love his soul. For what the flesh desires for, the spirit doesn’t. And what the spirit desires for, the flesh doesn’t. For this, he determined to fight against his flesh and he began service. He passes the day with brethren by doing hand-work, and the night by standing in the water and pray diligently. When the devil saw his determination, he became fearful that he was not happy with the good deed, and that he was not happy with the good deed that he might add on it, for those who fear God love tribulation than honey and sugar, to defeat Satan by prayer and humble heart. For this, the devil used a pretext against Mäzðra‘ðtä kðrðstos and plotted to make him leave his prayer. He came to him resembling a flame of fire, and the sky, making it resemble like of fire. By this to make him tremble, for he is young. He was not acquainted with combat. But he was not afraid of his greatness and did not go away. But rather, he persisted (f.25v) like a man who is well trained in combat. And he stood protected by a shield, by calling the name of our lord Jesus Christ, lover of man. And he crossed on him in a symbol of the cross. Then he fled being ashamed and became like a smoke, for it is usual for him to fear whenever he found a man of determination. But we, he makes us subdue like servants, for we enter into temptation with doubt. As the book says, “He, who has two hearts, is a troubled person”.³⁴⁹ For this he remained for a few days in *Wärðq Läbðho* After this, when his relatives troubled him by coming to him, he stood up and went to his spiritual father, Abunä Sðnä kðrðstos and said him, “O my father, allow me to go to *Mäguna* that I may rest for a little while, for my relatives are bothering you because of me.” Hearing this, the Abbot said, “O my son, go in peace. May God straighten your way, (f. 26r) for all countries are His. But don’t change your heart and don’t cool your heart and soul from the love of God. Keep his commandments that it may keep you wherever you go.” Being blessed, he went out and set out his journey. And he went up to *Däbðrä Mäguna*, the place of honored and blessed father Abasadi, doer of miracle and wonder. It happened that day, that he went to the abbot of *Mäguna*, Abunä

³⁴⁸ Cp.Jac.1:16

³⁴⁹ Cp.Jac.1:8

‘Amähä Georgis, son of *aba* ‘Abðsadi,³⁵⁰ and told all his thought. Having heard, he welcomed him with excitement. And he said, “Don’t be afraid, O my son. Be here, until the will of God is.” Then he bowed down at his feet and exited, and went to his brothers, monks. He held hand-work, to work on with them, without murmuring. With this, he didn’t stop the prayer of the day and the night. The abbot loved him greatly and prophesied about him (f. 26v) that he would become great before God. He called him every time, and exhorted him that he may not get back. He said, “Don’t be afraid, O my son, no one who holds the handle of a plough, ploughs back wards”. And again he said, “Don’t think about the worldly wealth of your father. Rather, think about the wealth of your heavenly Father, Jesus Christ, for he is lover of man.” He was all the time exhorting and blessing him. He was also humbling himself. And he bowed down at his feet by saying, “O my father may your holy blessing reach me. And may God be in me that I may keep all you ordered me.” By this order, he remained in *Guna* for seven years. After this, the Holy sprit inspired him that he may wander in monasteries and receive blessing from holy fathers of the monastery of *Wali*. He stood up and went to the Abbot. And he said “O my father, bless me that (f. 27r) I may go to the monastery of *Wali* and remain there as long as God wills and your soul wills. Let your will be done.” Hearing this, feeling sorry in his heart about his departure, the abbot blessed and said, “O my son, go wherever you want to go. May the grace of our lord Jesus Christ follow you, wherever you will go.” Receiving the blessing, he went down the monastery saying, “O my lord lead me your way, and lead me your straight path, let my enemy not take my soul to torment me.”³⁵¹ After he left for *Mäguna*, *Abunä* Mäzðra‘ðtä kðrðstos didn’t live long in *Mäguna* with *Abunä* ‘Amha Georgis, only for a little while. Because *Abunä* ‘Amha Georgis went quickly to the king, lover of God, who had orthodox faith, *Fäsildädäs*, for a simple thing, to chastise him. he went and met with the king. They discussed (f. 27v) a lot of things. After many talks, he urged him and he said, “Is it true that I heard about you, O my lord, that you abandoned the love and fear of our lord Jesus Christ, lover of man. Before, we, all the congregation were happy with you, for you straightened the faith, like Constantine the emperor, and destroyed the heretics from your country of domain. Today, perhaps it happened out of the envy of Satan, for you transgressed the commandment of our lord Jesus Christ, lover of man, who chose you for this government. And you married two sisters at once and now, O my lord king, repent from this wicked counsel. You don’t deserve to disregard the order of our fathers, the Apostles.” When

³⁵⁰ ‘Abasadi of Däbrä *Maryam* lived in the 14th cent. and was leader of the monastic movement known as *Däqiqä Ewostatewos*. He is still venerated as a saint in Eritrea and Tigri.

³⁵¹ Cp. Ps. 26:12

the king heard this thing, anger entered into his heart, from the devil and he become angry at *Abunä* “Amäha Georgis. And he ordered to chain him and take him (f. 28r) to a remote country. For this thing, there as a great trouble in Mäguna. And, the disciples of ‘Amäha Georgis exorcised the king without fearing his authority. For this, the king become furious and ordered to kill all the monks, and they were killed. They received the crown of martyrdom. He also ordered our father, Amäha Georgis, to be beheaded by then. And the soldiers went and cut his head, and he received the crown of martyrdom in the kingdom of God with all his chosen sons. May the blessing of these three honored fathers, *abunä* ‘Abasadi, *abunä* ‘Amäha Georgis and *abunä* Sðnä kðrðstos and all the blessing of all his sons, the martyrs, who poured their blood for the name of our lord Jesus Christ, lover of man, protect us all, children of monastery forever and ever Amen. Let us come back to the previous subject. After he went out of *Mäguna*, Mäzðra‘ðtä kðrðstos went and entered into (f. 28v) the monastery of *Wali*. And by the will of God he met one holy monk. He is the son of *aba* Bðrät Lðbðsu whose name is Salawanos. And he arrived and bowed down at his feet. He urged him saying, “O my father, allow me to remain under your shelter. I serve you to my ability. Consider me as one of your sons.” And he said, “Remain, if you are able to resist the starvation of this monastery, for it is troublesome from all monasteries. It has no food for the monks other than the root of plants. When he heard this, Mäzðra‘ðtä kðrðstos was pleased and kissed his feet, and he went out to the brethren. Then, he began to serve with the fellow brothers. His duty was to catch fish. His fathers and fellow monks loved him greatly. And they were happy with him and blessed him, for he knew very well how to fish. He fed them always. Then Mäzðra‘ðtä kðrðstos remained for few days with them until his aged father died. Then after, he entered into the inner monastery and remained alone with starvation and hardship. One day, when he was wandering from one monastery to another, he suddenly saw *Däbðrä Sina*,³⁵² which resembles the Garden of Eden, which is located in the center of the monastery of *Wali*. Many saints, like him, saw it from far. When they approached under it, it disappeared from their eyes; they were unable to ascend to it. Mäzðra‘ðtä kðrðstos,(f. 29r) who is innocent by heart, found it, by the will of God and ascended to it. When he saw the beauty of its greenness, he became utterly delighted, for all its plants are like the plants of Eden. And he stayed for seven days there, being delighted by the fragrance of it. And he sang saying, “Your abodes are so

³⁵² *Däbarä Sina*(Mount Sinai) Is a place which is a supposedly invisible area which resembles the Garden of Eden, and only pure and holy men live in it.

loved, O my lord, lord of the mighty lords, my soul is pleased by the love of your courtyard.”³⁵³ (f. 29v) After seven days, he thought and became troubled by the will of God that he may descend from it, for the love he has for the icon of our lady Mary, who has peace, and ascend again, having the icon, and live there forever. When he came down from Aden for this reason, it disappeared from his eyes. And he became as if he didn’t see it. By this he was sad like *abα* Bäfðnotyos who buried *Abα* Bäbðnudα, who was a monastic man. The news of *abα* Bäfðnotyos is like this. After he buried *Abα* Bäfðnotayos *Abα* Bäbanudα he thought in his heart that he could live in his place after him. When he thought this, a date palm fell, which was there for sixty years, giving twelve fruit for each year for the honored ‘Abunαfar to eat. One fruit each year was enough for him. Also the spring dried on its time. This happened by the will of God that holy Bäfðnotayos might enter into the world and preach the news of saint ‘Abunαfar, (f. 30r) who is a monastic man. For our father Mäzðra‘ðtä kðrðstos also, the court yard disappeared from his eyes in the same way. Let us not think that it was not his portion that it disappeared and that he was not worthy to remain in it. Were he not worthy to live in, he wouldn’t have ascended before, and stayed in there for seven days. I think that it disappeared from him for three reasons. First, because it was not his portion. Second, for us, his children, to *be* a hope, who trusted by his prayer. And third, for himself, that he may rebuke his soul by saying, “O my solitude soul, for what did you descend from Eden, like your father Adam? Is it not for your many sins, by the plan and by the love of wealth, you descended?” For this thing, he reproached his soul. It seems, for the holy ones, a sin, when they get a little thing; (f.30v) for this they are innocent and humble. And Mäzðra‘ðtä kðrðstos lost the Garden of Eden which he saw at first. He was sad saying, “I was uplifted then despised and left alone for my sin.”³⁵⁴ This happened by the will of God. May His name is blessed that He doesn’t deprive us of the blessing of our holy father. may his prayer and blessing of ‘Abunαfar and the blessing of *abα* Bäfðnotyos and the blessing of this saint, honored *Abunä* Mäzðra‘ðtä kðrðstos, may he protect us all, children of this congregation, from the trap of the enemy. Also with the person who made the writing possible, who is a sinner and worthless, by the prayer and supplication of our lady, Mary, who brings love and peace; and with us forever and ever Amen. Let us enter into the previous subject. After the monastery disappeared from his eyes, taking the icon he went on his way, while marveling at (f.31r) the work of God. When he went round the monastery, he found a few monks assembled in their cell, for that time no monk was

³⁵³ Cp.Ps.83:1

³⁵⁴ Cp.Ps.87:15

found in the monastery of *Wali* because all were persecuted in fear of the heretics, except those few monks. Mäzðra‘ðtä kðrðstos arrived and greeted in a spiritual manner. And they discussed each other about the greatness of God. After this, he wanted to remain with them, for the forty day fasting of our lord had arrived. When he looked for a cell, he found very small cell and became delighted. And he counseled with his fellows to remain in it. Then, they counseled with him and each of them began to fast in their respective abode. When they were in the middle of fasting, the heathens came, as usual. One monk saw (f.31v) what he was doing. He went quickly to his brethren and told them what he saw. His fellow brothers, hearing this thing, they were shocked greatly and went to *Abunä Mäzðra‘ðtä kðrðstos* and told him what had happened. They said, “O father, what shall we do, for the heathens have arrived to kill us.” Mäzðra‘ðtä kðrðstos replied saying, “O my brothers, be firm, don’t be afraid. If we die we belong to God, if we live we live for God.” And again he said, “For what purpose did we come in to this monastery? Is it not to die for our sin? If God is with us, nothing is impossible.” After he comforted his brothers by this thing, he said to them, “Go to your places. Don’t be afraid. If the heathens come I will die before you”. When the brothers entered into their abode, one among the heathens came to him (f.32r) suddenly in great majesty with his military dressing. When *Abunä Mäzðra‘ðtä kðrðstos* saw this heathen, he became confident in his heart, and said, “It is better for me to die than live in the world, saddening our lord Jesus Christ, lover of man, by committing sin, who removed my sorrow by the sprinkling of his blood.” Saying this, he became like a young man, by the might of his God, who is omnipotent, and rushed upon the heathen, and took hold of his shield and spear, saying, “Do what you want to do quickly.” When the heathen saw the confidence of *Abunä Mäzðra‘ðtä kðrðstos*, he was shocked and became astonished, and said to him, “O man, what are you looking for, here in the wilderness, and why are you not afraid of death?” Mäzðra‘ðtä kðrðstos replied saying, “I want my God to forgive my sin”. The heathen (f.32v) said, “Is your God not found in another country without this monastery? Mäzðra‘ðtä kðrðstos replied saying, “My God lives all over the world, but I came here to weep for my sin.” The heathen replied saying, “If he is found all over the world, go wherever you want to go. I won’t kill you.” He said, “Here, in this wilderness many of my fellow brothers live. Don’t suppose that I came here alone, but look for me something to eat if you have any. I am starved, I need food.” Then *Abunä Mäzðra‘ðtä kðrðstos* entered into his cell, being wondered by the deed of the heathen. And he brought him some food and gave him to eat. The heathen, having eaten, he went (f.33r) to meet his friends. After this, the monks, who hid themselves, came out and followed this heathen secretly that they might see his

appearance, and saw him from far when he entered into the camp of the heathen. Seeing them, they were terrified greatly and their fear increased. They returned back and told to *Abunä Mäzðra‘ðtä kðrðstos*. They said him, “O our father, now we saw the troops of the heathens, countless is their number. Now get up, o father, let us change the place that they might not kill us.” “Today God saved us.” replied *Abunä Mäzðra‘ðtä kðrðstos*. “Whether it is today or tomorrow, my God saved me today. Where would I go tomorrow? I don’t go in the passion week of our lord Jesus Christ, lover of man, for He became sick for my sake, (f.33v) so that he might restore me from my sickness. Saying this, he refused going. Then, the monks returned back to their places while murmuring on him for his not hosting their advice. And again, one monk, among them, prophesied, whom the devil deceived by showing him illusion. And he said to his friends, “Did you know, my brothers, that a lion will kill *aba Mäzðra‘ðtä kðrðstos* tonight?” Hearing this, the brethren became terrified and said to that monk, “How do we know? No body told us. But tell us, our brother, if this thing is revealed to you from God. For what reason does the lion kill our father?” That man replied saying, “For having transgressed our word, and not listen to our advice, for God showed me this night that a lion will kill him.”(f.34r) For this thing, all the monks were sad, for they believed that the monk’s speech was true. Our father *Mäzðra‘ðtä kðrðstos*, who is innocent in the heart, didn’t know the matter which was said about him, but rather, when he departed from them he went to his cell innocently, praising God for having saved him from the hands of the heathen, and thanking him saying, “Where can I go from your Spirit, and where can I flee from your presence. If I ascend to the heaven you are there, if I go down into the lake you are also there.”³⁵⁵ Saying this he entered into his cell. That night two lions came to the saint’s abode roaring, for the devil stirred up them that the word of that monk be true. And *Abunä Mäzðra‘ðtä kðrðstos*, who had a determined heart, by the might of his God,(f.34v) when the lions approached at the gate of his cell with agitation and with so much frightening up roar, he said in his heart, today, the day of my death arrived before I did good deed. For how long does my God be patient, for I enrage him everyday; yet it is better for me to die than live that I may not add sin on sin that the heart of my God may not be saddened by my not keeping his commandments. And again, he said, “God lights for me and save me from what makes me afraid. God is my reliance for my life, when the wicked came to me to eat my flesh.”³⁵⁶ After saying this, he took the icon of our lady, Mary, who has peace, kissed, and hugged it to his chest. And bring his head out of the gate of

³⁵⁵ Cp.Ps.138:1

³⁵⁶ Cp.Ps.26:1

his cell, he bowed down on his face that he may see the face of the lions, for they appear terrifying. Then, one lion approached him roaring powerfully,(f.35r) and beating the ground with its feet. Approaching, it smelled the head of *Abunä Mäzðra‘ðtä kðrðstos* and was satisfied by his fragrance that he harvested.³⁵⁷ In fear, it retreated back without touching, even a spot, from his body faculties, for the Angel of God hindered it, who watches over him everyday for his being clean in the heart. And again, another lioness came up to him, roaring and beating the ground with its feet. Approached, it smelled like the first lion. It also retreated back roaring angrily, which was not good. Then this lion returned to the lioness, and knocked it and kept it away by its head, and didn’t allow it to foul him. And those lions returned and entered into the wilderness. Then, *Mäzðra‘ðtä kðrðstos* stood up praising God saying, “For how long does my lord be patient on me? Today you saved me from the mouth of lions. (f.35v) Who am I, sinner, O my lord, that your grace and help overshadow me everyday, without being deserved, like a kind man. May your holy name be blessed, O my lord Jesus Christ, lover of man, you didn’t give me away to my sin, and you don’t reward me according to my deeds.” When he was in such praise, one monk among fellow monks came up, who spent that night hearing the sound of the lions that he might see him whether he is spared from death. And he approached the small room of *Mäzðra‘ðtä kðrðstos*, weeping and lamenting. When he found him alive, he wept exceedingly and kissed his hand and feet, for he thought he died. He called him saying, “O my father, are you well? We considered that you died when we heard the roar of the lions, as *aba* told us. *Mäzðra‘ðtä kðrðstos* (f.36r) said to his friend, “Yesterday he rescued me from the hand of the heathen, again today he saved me from the mouth of the lion, who is my lord Jesus Christ, lover of man, for mercy is His nature.” By saying this, he comforted his friend with his pleasant word. And they passed the day speaking the greatness of God. Then, that monk went to announce his brethren the news that *Abunä Mäzðra‘ðtä kðrðstos* survived. He was alone in his cell saying, “What can I pay God for all that he did for me.” After this thing, He didn’t stay in the monastery of *Wali*,³⁵⁸ only a few days, for his soul knew that it was not his portion. After he stayed in *Walððba* for twelve years, with toil and affliction, enduring the torment of the devils. *Abunä Mäzðra‘ðtä kðrðstos* *ra‘ðtä kðrðstos* thought (f.36v) and said in his heart, “What is it that I am living

³⁵⁷ The Ethiopian hagiographies portray the saints as coming to the aid of their disciples and followers in a multitude of ways: driving out demons, healing the sick, warding off dangerous animals, resolving disputes, and perhaps most importantly, intervening with God.(Steven Kaplan:70)Also see chapter seven f.48v,f.35r,f.59v,f.68v.

³⁵⁸ *Wali* (also known as *Waldba*) is located below the Sämen Mountains. It is said to have been established in the fourteenth century. The monastery was strengthened and became well organized by *aba Samu’el* of *Waldba* who lived at the end of the 14th century and the beginning of the 15th century.(Sergew 1989:35-44)

in nullity in this monastery, for the book says, “From all nullity, remaining in a monastery in laziness is the laziest. Then one should not say this is my eternal dwelling place.” My heart suspects that this monastery is not my portion, for my dislike came first. When I ascended first to the courtyard of *Däbðrä Sina*; after I spent seven days in it, being delighted by the fragrance of it, its fruit discarded me down, and expelled me out side because of my sin. And again, God told me through the mouth of a heathen, who is better in understanding than me and said to me, ‘Don’t live in this monastery, go to another, for all the earth belongs to God.’ Lions came up to eat me; they left me after they smelled me. (f.37r) What can I, sinner and disobedient, do, For this monastery horrified me. Therefore I am told to flee to another monastery so that I weep for my transgression. As the book says, ‘I wander in the wilderness, like a bird.’ Saying this, he took his staff and Icon and walled round it, to beseech the monastery, for his heart was stricken by its love. When he left the monastery, he turned back like a child that left his mother, and said, “O blessed Monastery, the dwelling of saints, I take leave of you, for you rejected me because of my slackness. O holy monastery, shelter of innocent doves, I take leave of you, for you hated me because of my plenty iniquity. And now, o spotless monastery, abode of the clean, may your blessing follow me to where I go and all the blessing of your off springs that pleased God.”(f.37v) Saying this, he left the monastery with much weep and wailing; O my father, beatific Mäzðra‘ðtä kðrðstos, what can I compare you with? For I didn’t find a man who renounced like you. May I call you Daniel, whom lions licked and became satisfied by the fragrance at his virtue? Truly, you are Daniel. As Daniel was spared, during the time of exile, from worshipping idols, which is vanity, with his three brothers, who loved God in the midst of rebellious Babylon. You also, my father Mäzðra‘ðtä kðrðstos, are found righteous and were saved from exile in the era of exile for the devils exiled us all believers by showing dream, which is love of this world. And we were subjugated as servants by that era of the eighth,³⁵⁹ which was worse than Babylon, (f.38r) for the prophecy of Daniel has come true which says, “In this day, there is no messenger, nor a prophet, nor a king, nor sacrifice, nor offering, nor an incense to be burnt.” But you, Mäzðra‘ðtä kðrðstos, were found righteous with a few of your brothers who escaped from the trap of the world. As our lord Jesus Christ, lover of man, says in the Gospel, “Many are called, but few are chosen”. Today we are called Christians only by name, but those who renounced the pleasure of this world like you, are truly Christians. From among those whom we know their names,

³⁵⁹ The ‘eighth’ millennium since the creation of the world, according to the Ethiopian Orthodox Church calendar(i.e. 5500 B.C and 2000AD.) in which the world is believed to pass, and the manifestation of the end time is abundance of evil acts.

died in the monastery *Wali*, at that time, one was *Abunä Zäwäladä Maryam* of *Däbarä Dämo* who tormented his flesh by vehement mortification, at one time by beating his back with red-hot cord until his blood shades (f.38v) like water, another time by chaining his hands and legs, until our lady, holy virgin Mary, who has peace, told him every day, one time by revealing herself, another time in dream, and another time her Icon tells him. He did many miracles- one of his miracles was, when the lions perished the monks of the monastery of *Wali*, *Abunä Zäwäldä Maryam* prayed to God, who is the most high, that he might forgive them and withdraw his wrath from them. And God heard the supplication quickly and gave them heavenly power. He rebuked the lions and ordered them saying. “Go away from our abode, for our lord Jesus Christ has mercy on us, His creatures, for He is lover of man.” Then, those lions abandoned roaring at the (f.39r) monks. They went out, and seven lions were found dead on top of the cave of the monks, by the prayer of our blessed father, *Zäwäldä Maryam*. In this way, he lived with much toil while combating until he died in great honor. The second one was *Abunä Kðfðlä Michael*, chief of the hermits, who fought spiritual fight for forty years in patience. And he lived with wild animals fighting with the devils, until the day of his death. Before he died he foretold that his death would be in the hand of a heathen. He told this to one monk who was with him. This monk was one of the disciples of *Abunä Mäzðra‘ ðtä kðrðstos* to him he told his death by saying, “O my son, it seems for me that I will die in the hands of a heathen. And you may die with me.” At the time of his departure, (f.39v) from this world and go to our lord Jesus Christ, lover of man, whom he loves, the heathens came up to his cell and killed him with this monk, as he foretold. And the third one was *Abunä Dðmetros* who had stood twenty years, day and night until his legs suffered pain and decayed because of his standing up for a very long time. And he accomplished his combat without being indignant. And he traveled to our lord Jesus Christ, lover of man, whom he trusted from his childhood. And the fourth one was *Abunä Täkðlä Häymənt* who was called the second *Täkalä Häymənt*, of whom *Abunä Täkðlä Michael* foretold that after him he would become chief of those who would go into exile and live in caves like hyrax. This *Abunä Täkðlä Häymənt* fought the spiritual fight until he saw the Angles, and defeated the devils with humbleness and prayer.(f.40r) He also became father and exhorter of others who lived in his time, for he resembled *Abunä ‘Arägəwi*,³⁶⁰ who summoned eight saints, who were servants of God, in their ways. He also became leader of truth for the saints of Rome until he departed from this world to

³⁶⁰ *Abunä ‘Arägəwi* is one of the nine saints who came to Ethiopia in the 5th century because of religious controversy in Rome.

our lord Jesus Christ, lover of man, in peace. And the fifth one was *Abunä Mäzmure Döngðl*, (spiritual) son of *Abunä Mäzðra‘ðtä kðrðstos*. He accomplished his spiritual fight by entering into a wilderness in which wild animals live, which was very frightening. When he left the monastery, his (spiritual) father said to him, “O my son, if you want to go into exile you may go now.” Then he was delighted and sang saying, “When they said to me let us go to the house of God, I became pleased,” He also said and sang about his being naked, for he didn’t need clothes except that he might cover his body part which causes shame, saying, (f.40v) “I came out of my mother’s womb naked, and I enter into the ground naked, for my lord Jesus Christ, lover of man, abandoned the shame for my sake.” And again, once upon a time, the devils tortured him openly face to face until the flogging was seen on his back like it was burnt by fire. The devils became ashamed of his persistent combat, for he defeated them by the power of our lord Jesus Christ, lover of man. During the time of his death, his father found his body lying, and odorant like the odor of the garden Aden, without being touched by animals. His spiritual father, *Mäzðra‘ðtä kðrðstos*, helped him reach to this great order. And he became so much delighted by the death of his son, and wept for himself, for he was chained in this wretched world by the chain of flesh. Then, he prepared his body for the burial (f.41r) and buried him in the tomb of holy fathers. May the blessing of these five holy fathers of an orthodox faith and combat, who were fetched clean from that vase of dregs, and the blessing of *Abunä Mäzðra‘ðtä kðrðstos*, and the blessings of our lady Mary, virgin, who brings peace and forgiveness, and the mercy of her Son, Emmanuel, protect us all children of this church, forever and ever Amen. Let us enter into the previous subject. After that, *Mäzðra‘ðtä kðrðstos* left the monastery of *Wali* and went to the tomb of *Yared* the ordained, north of the country. Having been blessed at the burial place, he went to the monastery called *Häwzen*.³⁶¹ Arriving there, he received blessing from saints and reached *Gundagunðde*.³⁶² And he stayed for few days, (f.41v) serving one holy monk. Then the monk said him, “Go to the other monastery, this is not your portion.” Hearing this, he received his blessing. Then, he went to the place where the body of saints found that their body

³⁶¹ *Häwzen* is the name of a *wäräda* and its administrative capital situated in the west Tigray zone. According to classical hypothesis, the name is reminiscent of the South Arabian place name HWZN, and this part of the Ethiopian highlands was affected by the Sabaeen migration. Aksumite material, including inscriptions has been found in *Häwzen*. In the form *Hawzena* (ሐውኔና), the place name is mentioned into land-granting documents of the *Liber Aksumae* attributed, respectively, to the mythical couple *Abraha* and *Aşbaha* (ca.4th -6th cent.) and to *Aram*, *Naburä ad* of Aksum at the end of the 8th cent. (Gianfrancesco Lusini: 1054-55)

³⁶² *Gundagunade* is located in the locality of ‘*Agamä*, Tigray, about 300km east of ‘*Addigrat*. the same monastery equally known as *Däbrä Garzen*, lays there at the confluence of the streams *Wärat* and *Kaswa*: hence its further name of *Däbrä Kaswa*. It became the spiritual center of the follower of *abba* *Əşifanos*, thus playing an important role in the religious history of Ethiopia. (Beylot 1997:917)

never decay and are called ‘*Noməna Numu*’.³⁶³ There, he stayed a few days offering incense to the body of the saints, for the holy forty days fasting of our lord arrived. One day, when he was offering incense as usual, he heard a word from the body of the saints that pleased his heart.³⁶⁴ After the end of the Pascal day, receiving blessing from the corpse of the saints, he went to the country of ‘*Amasen*’.³⁶⁵ Then he returned, after a man told him the news of *Märäb*³⁶⁶ that he left it behind, for he wanted to see it. When God willed he went back and arrived at a big river. (f.42r) Then he knew that it was *Märäb*. He established one place which is called *Šänəfa’əsä’at*, near *Märäb*. When he was there with great tribulation and distress and being patient of the dread of animals and the fighting of devils, twelve monks came to him by the will of God, and they became disciples and lived with him in one heart without murmur. After a few days, all were infected at once with a bad disease called ‘*koso*’.³⁶⁷ When his disciples were in illness, they begged their blameless father, for they know his kind heart, saying, “O father please brings us fish that we may eat, for our soul desires.” Mäzdra‘ətä kərəstos replied saying, “O my sons, be patient. For eating fish is not enough for such a disease.”(f.42v) They said, “O our father, we are patient. As you usually do, bring us quickly, for our heart is stricken by the love of fish. If we die, we don’t feel sad while you, our father live.” hearing their sorrow, *Abunä Mäzdra‘ətä kərəstos*, who is compassionate, stood up quickly that he may fulfill there desire. And he went to the sea. Getting there, he lost something to put into the mouth of the fish-hook. Without putting meat on the fish-hook, the fishing wouldn’t be possible. when he could do nothing he remembered the word of our Lord Jesus Christ, which is written in the Gospel which says, “No greater love is there than this love that for a man giving his soul as ransom for his companion.”³⁶⁸ Remembering this, he said to his soul, “O my unfortunate

³⁶³ The veneration of relics is an important component of the cult of saints. It is officially recognized by the Ethiopian Orthodox Church and has a very long history in the Ethiopian Christian tradition. The discovery and subsequent veneration of saints’ relics were closely connected with the tradition of the Ethiopian monastic movement. (Nosnitson 2003:137)

³⁶⁴ The *Gädlät* (combat) of the Ethiopian saints contain numerous accounts of the magic power emanating from the saint’s grave or remains, pieces of shroud, ashes from his tomb etc. In addition, the Combats often contain narratives of the saint’s relics. (Kaplan 1986:2-6)

³⁶⁵ *Amasen*, seldom (in chronicles) also *Amasen*) is the name of a historical province in the northern Eritrean highlands, roughly corresponding to, however, *Zoba Ma’aka’l* (Tgn ‘Central province’) of contemporary Eritrea. The name perhaps originally an ethnonym is probably ancient. It has preserved until recently important evidence of Aksumite church architecture. Yet, only in the 14th cent. did the creation and the chain of monastic communities of Ewostateans, the movement inspired by Ewostatewos of *Däbrä S’arabi* and for long period time pivoting on the monastery of *Däbrä Bizan* in *Amasen*, mark the beginning of a deeper christianization (Wolbert Smidt 2005: 987-990)

³⁶⁶ *Märäb* is the main border separating the central Eritrean highlands from Ethiopia.

³⁶⁷ Lit. Tapeworm, a disease caused by tapeworm.

³⁶⁸ Cp. Jhn. 15:13.

soul, how do you pour out your blood for our lord Jess Christ, lover of man,(f.43r) poured out his blood for the sake of you, that he might be an example of love of brothers. Again he said, “O my soul, it is better for you to have your body wounded which always rises against you, and that your brothers, servants of God, may not die before they get what they desired for.” saying this, he took a blade and cut a small portion from his flesh of his leg until his blood poured like water, and didn’t feel the pain, for he was drunk by the love of our lord Jesus Christ, lover of man. For the sake of his friends’ love, he took the flesh, which is cut from his leg, and put it into the mouth of the fish-hook and he threw it into the sea. Then, a fish was caught immediately. Knowing that a fish was caught, he pulled the hook and took hold of the fish. When he saw the fish, Mäzðra‘ðtä kðrðstos rejoiced greatly that he has gotten the desire of the sick monks. Have you heard, O my beloved (f.43v) brothers, the good news, of *Abunä Mäzaräa‘atä Karasatos*,and his kindness who poured his blood for the love of his brethren. Can it be found, this time, a kind man like him? Never be found. We also don’t do to our friends like he did. And we don’t cut our flesh to catch fish. But rather, we eat each other like a fish, while we are children of one father who is our lord Jesus Christ, lover of man. He has begotten us from one mother, holy church that poured out from his divine rib. The reason I say we eat one another like fish is that I presume our era to be the most wicked. For the prophecy of David, who prophesied about us has arrived on us today. He says “O my lord, save me, for the kind has disappeared and trust is not found from the people. They speak nonsense one another.”³⁶⁹(f.44r) This father, Mäzðra‘ðtä kðrðstos, who is blameless, was found separated from its order and set himself aside from the manner of that wrongdoing period, following love boldly. Because he heard the word of the honored and blessed teacher of love, Saint Paul saying, “follow love.” for this thing, I don’t presume that the honor of Mäzðra‘ðtä kðrðstos, lover of brothers, is lesser than the previous fathers who raised the dead, and healed the sick. As John Chrisostom in his Exorcism says, “From raising the dead and healing the sick, love of brother is greater. For love is the fulfillment of law.” Let us enter into our previous subject. Then Mäzðra‘ðtä kðrðstos returned back to his place having the caught fish. Having cooked the fish, (f.44v) he brought it to those who were patient. When the patients saw the fish, they rejoiced greatly and ate up to their capacity. And their soul was delighted. They said together in one word, “ Blessed be God who brought us to this place without having done good that we will die under your shelter and that you may burry us by your blessed hand .” Then, the illness became so serious that they passed away from the suffering of this world one by one.

³⁶⁹ Cp.Ps.11:1

Mäzðra'ðtä kðrðstos grieved so much for them. And he prepared their body for burial in the appropriate manner and buried them. And he was left alone weeping and saying, "Woo to me, who is spared alone, in this wicked world because of my sin". Again he said, "Is it your will, my lord Jesus Christ, lover of man that (f.45r) I may live in this world, saddening you always. But, may your holy name is blessed. For you know what is better for me." When he was in such a grief, one day, when he was tired, he rested in one place and he found two serpents hiding under his sack cloth. Seeing this, he thanked our lord Jesus Christ, lover of man that he saved him from the desire of the devils. For the devil was struggling and tempting him in such forms. Especially to fight against this serpent, he entered into his previous abode. And again, one day, when *Abunä* Mäzðra'ðtä was standing for prayer, one serpent came behind him, whose form is dreadful, and he approached him without being seen and bit him severely and took his flesh from his leg(f.45v) like a fierce dog. For the serpent's body was huge and much blood poured out. Then he tore a small portion of his cloth and tied it on his leg, for his blood was flowing like water. Then he went back to his cell praising God saying, "Praise be to you, O my lord, Jesus Christ, lover of man, that you are patient on me until this day while you know my iniquity. Today also your will be done. O Lord, if I die, I won't be sad, for I know that I don't have good deed other than wickedness. If I live up to a hundred year, in this monastery, I won't be saved by my work without your forgiveness and patience. Only your forgiveness follows me throughout my life, o lover of man." Saying this, he entered into his abode (f.46r) and took the Icon of our lady Mary, who has peace on her, kissing and hugging as usual, with great faith saying, "O my lady, hope for the sinner, don't be far in my life as well as in my death for I have no hope of salvation without your help." after he finished his prayer, he laid down on his couch wrapping his face by his cloth. for he presumed that he would die that time. Then he lingered for a little while. When he knew that he was not sick, and that the poison of the serpent didn't weaken him, he understood that it was a temptation of the devil. And he praised our lord Jesus Christ, lover of man, for what he has done, which is forgiveness. And he remained for three days admiring and praising. Because he was overjoyed. On the third day, his disciple came, whom they call Başu'a 'Amab k who was living in another place, giving service.(f.46v) Then *Abunä* Mäzðra'ðtä kðrðstos told him the entire affliction he received; his wound that the serpent caused. When his disciple saw this, he wept bitterly. But our father admonished him, and he said, "O my son why do you weep like this when you see me alive? My lord, Jesus Christ, lover of man, healed me as he is used to do." Saying this, he comforted his son and made him stop weeping by his pleasant word.

And his wound dried soon, for it did happen from the fighting of the devil. After his wound was cured, he began to combat more than before when he understood that it was out of envy that the devil did so. When Mäzðra‘ðtä kðrðstos was in great tribulation and affliction, one day, his disciple brought three fishes from the river. He cooked them as he is used to. In the evening,(f.47r) his disciple took those three fishes which he cooked and served them to his master. Then, Mäzðra‘ðtä kðrðstos got up to pray the prayer of the table as usual. After he finished his prayer, he sat so that he might eat for survival. When he saw the three fishes he wondered. Because the disciple always cooked two fishes for two of them. For this, he was astonished and said to his disciple, “O my son, what is this third fish that I see in the bowl? Why did you bring it?” His innocent disciple replied, and said, “When I got those three fishes, I rejoiced greatly and brought them saying God gave me because of the prayer of my father. And his spiritual father responded saying, “O my son, judge. Are the two fishes not enough for two of us, who are named monks by name (f.47v) and live in this monastery following the footsteps of the holy monastic fathers. If we fulfill the desire of our flesh, and eat all that we find, where is our endurance, when do we become monks? Again, don’t you know that a horse cannot be obedient without halter? In like manner, our flesh will not be obedient to the soul with out deficiency, and will not subject to her if it (the flesh) eats too much. Now my son, it is worthy for us to deduct from our daily meal so that the flesh be obedient to the soul and go along with her will: as John the short spoke in parable, when the king wanted to go to the country of his enemies, he was safeguarded before all, in order that he may hinder thereafter, provisions and water so that they might subdue. In like manner, if one endures fasting, starvation and thirst, his soul may be tired of the toil. And again one monk urged his fellow monk and said, “Since the time that I became a monk (f.48r) I have never been satiated utterly nor taken much water, nor slept too much. For this reason no sickness troubled me. Now, my son, it is appropriate for us to follow the footsteps of those of our holy fathers. If we find good food, we need to leave it so that we may be partakers of their joy. God, who loves men, will give us what we want, that our heart never thought of it, that His kindness may be known through us. We, for His sake, have to recede from satiation so that it will not hinder us from worshipping Him.” Then, *Abunä* Mäzðra‘ðtä kðrðstos said to this disciple. “O my son, take this fish, what wrong did it do to you. Put it into the sea, where it lives.” And the innocent disciple, hearing this, he did not mutter and say, “What do I have if you put this fish into the water while my stomach is starved.” But he ran quickly (f.48v) to accomplish the will of his father. When he arrived at the river, carrying the fish in his hand, it leaped out of his hand before he threw it and

entered into the water. And it became as if no fire and knife touched it. When the disciple *aba Bðşu’ð* ‘Amðlak saw this miracle, he was shocked utterly until he lost his conscious. He said, “Blessed be God, who made me, a sinner, see this miracle when I am not worthy. Seeing this miracle, that was done by *Abunä Mäzðra‘ðtä kðrðstos*, who was made similar to his Lord, by doing miracles. Because we heard yesterday that the fish leaped out of the ship of the thief who stole the fishes and entered into the ship of man who caught them, by the order of our lord Jesus Christ, lover of man. And our father *Mäzðra‘ðtä kðrðstos*, the follower of our lord Jesus Christ, lover of man, (f.49r) in truth, did like him that the word of our lord Jesus Christ may not be falsified, which He spoke in the holy Gospel saying, “He who believes in me, will do what I do, even greater”.³⁷⁰ And also he told to his disciples “If you keep my commandments until the end of the world, I will be with you.”³⁷¹ Our lord did not only say this to his disciples of his time, but he also said it to those disciples, from his time on wards who follow the footsteps of the Apostles. And this honored and blessed father, *Abunä Mäzðra‘ðtä kðrðstos*, is one of the disciples of our Lord Jesus Christ, lover of man. Our lord is with him. As our lord says, he did miracles in the end of the world, for he has kept his word and commandments. And one who keeps all the word of the Gospel, one keeps himself from wickedness. And in the kingdom of heaven, he will be called (f.49v) the disciple of our Lord Jesus Christ, lover of man. As it is written “We don’t keep commandments but rather they keep us.” For this thing, O my brothers, I say to you that don’t assume that my lord Jesus Christ, lover of man, will be far from his kind servants, who keep the precepts, because of the wickedness of the time. But rather he will be far from us if we will be far from his love and our friends’ love. I say this not to state that he will keep His providence from us, and then Jesus Christ will reward us according to our deeds. Moreover, those saints of that period didn’t do miracles in His name, while they were pure and holy so that we, children of this period, would be pleased, by looking at the miracles and wonders. For we don’t have love, and we don’t love one another. (f.50r) For this thing, I increased supplication to my father the blessed *Mäzðra‘ðtä kðrðstos*, who performs wonders, for I found him pure and clean at the end of our wicked period that the power of the heavens follows him behind. I forgot the good news of the saints who did wonders in the time of peace, out of this new wine of mine, *Mäzðra‘ðtä kðrðstos* who is found in the time of misery and intense heat. And I became like the ruler of the feast who forgot the taste of the wine which he drank earlier, when he tasted the

³⁷⁰ Cp. Jhn. 14:12

³⁷¹ Cp. Mt. 28:19

water which was changed into wine, by the authority of our lord that he was astonished and said to the bridegroom, “Why did you keep the good wine until now.” I am also astonished. For the residence of my father Mäzðra‘ðtä kðrðstos is changed and became like the residence of saints of yesterday, while we are (f.50v) children of this period, bearer of iniquity and wickedness. May our Lord God, the savior Jesus Christ, free us all children of this tabernacle, from the slavery of that contentious time, by the prayer of His mother, Mary, lady of the lake and the land, and cover with His mercy and forgiveness all of us, and save us from the sorrow of flesh and soul forever and ever Amen. Let us enter into the previous matter. Then *abā Basu’a* ‘Amalāk returned back to his father honored *Abunä Mäzðra‘ðtä kðrðstos* marveling at the miracle he saw. Arriving at him, he bowed down at his feet, and told him the wonder of the fish. When *Abunä Mäzðra‘ðtä kðrðstos* heard this miracle, he thanked God(f.51r) and said to his son, “Praise be our lord Jesus Christ, life of Lazarus, who gave life again to this fish after it died, and restored it to its previous dwelling place safely in peace, for you killed it unjustly. Further more, a few days later after this miracle happened, he heard that there was a man in one country who worshipped the devil. They carried food and drink to go into the sea which is named ‘*Abā Nazo*. In there they sacrificed for evil spirits as the custom of their father. They do this that the devil may not be angry at them. If they didn’t do this, he would kill their offspring and animals. For this cause they worshipped openly. When *Mäzðra‘atä Karasatos* heard about their going astray of those people, (f.51v) he was so sad, for he was compassionate like a mother is to her son. Then he got up quickly and went to them. Arriving there, he chastised them in humbleness and innocence. He urged them that they might abandon their activities and their transgressions. He said to them “O my children, why do you do this? Why do you enrage God, who spoke to you through His Son, not through the word of a stranger? Because he loves you and ransomed you by the blood of His only Son, our lord Jesus Christ, whose entire being is salvation, his divinity and humanity is life. Now my children repent from your mischief and leave this strange custom and rely on God, your creator, for He will save you from the malice of the devil who desires you. And He protects your children as he created them.”(f.52r) When he exhorted them with innocence, they listened to his word and became perplexed. They fell on his feet in submission, For His exorcism entered into their heart that in him, the Holy Spirit dwells. And all of them together said him, “O our father, forgive us and pray for us to the merciful God, for we lived without knowledge. When *Mäzðra‘ðtä kðrðstos* saw that they knew their sins and regretted in fear, he

rejoiced greatly and prayed for them so that the enemy might not destroy their heart again.³⁷² They brought him food and he blessed and gave them that they might eat it. They ate and drank as he ordered. After they ate, they received benediction from their blessed father. Receiving the benediction, and breaking the bow which they brought to him, they returned back to (f.52v) their country praising God. There after, the enemy plotted neither against their children nor their animals, for our lord Jesus Christ, lover of man, forgave their sins by the prayer of Saint *Abunä Mäzara‘atä Karasatos*. And again may He forgive us all, by the prayer of Mary, our lady, Amen. Again one day, while *Abunä Mäzðra‘ðtä kðrðstos* was wandering in the monastery, when he lifted up his eyes to the sky, suddenly he saw a man going by cloud. Seeing him, he was astonished and knew that he was a monk. Then he said, “O my father, I urge you to tell me one thing which is enough for me.” And this monk who was on the cloud didn’t respond. And again he urged and took refuge saying, “O my father, I beseech you by the honored name of our savior and Lord Jesus Christ, lover of man, tell me either this monastery is my portion or the other one.”(f.53r) The monk replied saying, “O my brother, don’t say like this. I didn’t reach to this rank, for I am a sinner. Moreover I am going that I may contact my father and tell him what he sent me for, because I am in service. If I get there in peace, I will tell all what you tell me. But release me from the word you beseeched me.” Saying this, he passed and disappeared from him. *Abunä Mäzðra‘ðtä kðrðstos* was left there, marveling at the deeds of God, that He gives grace to those who obey their master. And that He is praised by the humble. Furthermore, on the other day, he saw the same monk again while he was returning back to where he was before, on the cloud. When he saw him, he recognized him and said, “Peace is with you, O my father. May your prayer and benediction reach (f.53v) me. How is my urge that I beseeched you?” The monk replied saying, “He said to you like this. In the coming week, come to such country. In there you will meet me in the church on the day of Sabbath.” Telling him this, the monk went past him, as he does, on the cloud. And when *Abunä Mäzðra‘ðtä kðrðstos*, heard this thing, he was utterly rejoiced by this. When the due time arrived, that the monk told, he stood up and went to that country which is called *Hämädo*. Arriving there, he entered into the church and saluted. Then he met this holy monk. They greeted each other and discussed about the greatness of God. After this, that hermit said to *Abunä Mäzðra‘ðtä kðrðstos*, “Are you the one whom my disciple sent you to me?” hearing his word, *Abunä Mäzðra‘ðtä kðrðstos* was perplexed, (f.54r) for he didn’t yet

³⁷² The rite of conversion frequently took place with suddenness. (Budge 1906:36, 53, 23) the saints seem to have generally been content to equip their converts with a minimalist version of Christianity which stressed only the belief in God and a few other basic elements of Christian belief and practice.

recognize the hermit that he was the same monk who was sent for him. But he took him for another monk. When he recognized him, he bowed down at his feet and said him, “Sure, I am, O my father, your prayer enabled me to come here. Forgive my slackness, for I didn’t recognize you and I took you for another monk, who is worthless like me.” He replied saying, “O my brother, why do you say so? Don’t you consider this is not my status. By what do I, a sinner, exceed from you?” Then *Abunä Mäzðra‘ðtä kðrðstos* urged him and said, “O my holy father, teach me the things of life so that my soul lives. And don’t hide from me all that God reveled to you.” The hermit replied saying, “What am I, a sinner, who exhort things of life to another which, I myself, don’t keep it. You know His precepts better than I do. However, be steadfast in (f.54v) the love of God. Never go astray from His orders; neither to the right nor to the left. Of the place you asked me, I perceive, the day has arrived that you will find a good place, which will be for your purpose and for those who will come after you. But don’t be curious for what God says will not fall short. And you, my son, remember me in your holy prayer.” After this they prayed and departed each other. And they entered into their respective abode praising God for all he did for them. May their benediction reach us all their children. Amen. When *Abunä Mäzðra‘ðtä kðrðstos* was in his abode in fasting and prayer, he thought in his heart and said to his soul, “O my soul, have you liked your flesh taking rest? Is it to your liking when you live in one cave like one of the saints who combat and become steadfast in their cell. To you, my soul doesn’t take yourself for them, (f.55r) for you live idly and you don’t have hand-work by which your weak flesh survives. Why don’t you wander from one country to another that you may beg and get what your flesh needs? Tell me then, O my soul, are you ashamed of begging or are you afraid to enter into the world which you renounced earlier. If you are ashamed of begging, remember the honored saint John the evangelist who raised the dead and healed the sick that he begged the scramble of bread for the need of his flesh and never ashamed. Begging food is not sin but begging of wealth is. Whenever you are afraid to enter into the world, remember the fore fathers who preceded you in entering into countries. There was one who entered into a country for service that he may accomplish the will of his fathers. One monk, (f.55v) from among the earlier saints, he used to plait the ladies’ hair so that he might eat from them, for he had no other work other than this. When he did so, he had never been stricken by lust. Because, his heart was in deep meditation in heaven. And he passed the time with God and His pure angels. And you, O my soul, do the same. By seeing the world, you are not to be judged but rather don’t see the sin of others.” After he counseled with his soul, *Mäzðra‘ðtä kðrðstos*, set out to wander in the country during

harvesting time, in order to get food for the need of his flesh. When he entered the world, he sang saying, “If I travel in the midst of the shadow of death, I am not terrified by death and evil, for you are with me.” When he got the need of his flesh, he returned back soon to his cell, thanking (f.56r) the most honored and the highest God. When Mäzðra‘ðtä kðrðstos lived in such a way, with great suffering and affliction, as it is written, that says, “No troublesome work is comparable to Seoul.” And one day he went to the court of food with his disciple and begged as he was used to do. Hearing him, the owner of the farm said him, “Today I don’t have. Come back tomorrow. Having heard his word, Mäzðra‘ðtä kðrðstos returned to his abode without murmur, thanking him, that refused to give him food, for this is the trend of a monk. And again he returned back the next day, and also the third day. Out he didn’t give him. Then *Abunä* Mäzðra‘ðtä kðrðstos said to the owner of the farm, “Why do you do this, O my son, aren’t you afraid of wrong doing? Why don’t you have mercy to the poor for the sake of God?” The worldly man replied he said, “O, lazy monk, (f.56v) who desires the toil of another, why do you bother me everyday? Didn’t God create rain for us all for growing and the sun for ripening? Why are you not ashamed of begging while you have healthy members of your body? Don’t you work like us so that you may rest from begging?” Saying this, the laity kept silent and didn’t give him food. *Abunä* Mäzðra‘ðtä kðrðstos didn’t listen to all what the man said. Because he spoke in his tongue that no stranger could listen to. For this thing, the *Abun* demanded his disciple and said “What did he speak? And what did he say to us, for I didn’t hear what he said.” His disciple told him all the owner of the farm said. When *Abunä* Mäzðra‘ðtä kðrðstos heard the strong words of the man he was wondered and said; “This man said the right thing. But his word seems (f.57r) a word of anger which arises from the evil spirit. Rather it seems that the Holy Spirit spoke to me, who am slack, for I am lazy who desires for another one’s toil.” Saying this, he said to his disciple, “Come on, my son, and let us go back to our place then. It is better for us that we work and earn the fruit of our hand work, as this layman taught us. Earlier, God told me through the mouth of a heathen that the monastery of *Wali* was not my portion. Today also, he tells me through the mouth of this layman saying, “Your bread is not of another person’s strife. Rather, eat your hand work, as the scripture says, “He, who is not willing to work, should not eat.”³⁷³ From now on, o my son, behold. We have to persuade our soul by working on the ground to the ability God gave us, If God wills this thing. Of this, the scripture says, “Inspect all, and do the good.”³⁷⁴ Conversing of this thing (f.57v)

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with his disciple, Abunä Mäzðra‘ətä kərdəstos returned back to his monastery. After this subject, he was wandering in the fields, and looked for a fertile land which is suitable for farm. One day, when he was walking around, he found a good land which is known as *May Qəşabo*. After he found it [*Maya qəşabo*] he did not linger in finding *May Dur*,³⁷⁵ the place of his strife. By this, his mindfulness ceased because he discovered soon after a few days since this holy monk told him, for the work of saints cannot be falsified as it is written which says, “The mouth of a holy man speaks wisdom. And the precepts of his God are in his heart.”³⁷⁶ When he discovered *May Qəşabo* at fires, he told his disciple, “Let us take rest for a little while here. If it is the will of God, we will work in it.” Then they made a small shelter which protects them from the warm sun (f.58r) and from the cold of the night. They kicked off working on the ground by the highest God. And they didn’t rest from strife as much as they could. And their work was fruitful and their harvest was too much surplus, for all this was done by the will of God. After this, a few monks gathered and became disciples. They worked what was important and did not interrupt the prayer day and night. Everyday, their work and gathering became good. When Abunä Mäzðra‘ətä kərdəstos saw that the gathering was well ordered, he built a beautiful church *Kidanä Maharät*. When he was living in such a way with his spiritual sons, who were monks, people came to him and told him the news of his father. Hearing their news, he said to them, “You lied.”(f.58v) Again they said to him, “We didn’t lie. We are telling you the truth that your father died.” And he said to them, “You lied.” On the third time he said to them “My father is heavenly Jesus Christ, my lord, lover of man, he never dies again, for He died once for the love of man.” When they heard his response, they returned back to their country being wondered by the eloquence of his word that the love of relatives disappeared from his heart except that of our lord Jesus Christ, lover of man. And Abunä Mäzðra‘ətä kərdəstos, who is kind in his heart, after they went, those who told him the news of his father’s death, he remembered in his heart that his father was living in the pleasure of this passing world, being a prince and in plenty of wealth. For this, he felt sad about his father, remembering the word of the Gospel that says, “It is easier for a camel to pass through the eye of a needle than a rich man entering into the kingdom of God.”(f.59r) After this, he departed from his children, monks, and went down to the lake in which there were plenty sands. And he remained there for forty day and night, laying one time on it another time standing on

³⁷⁵ *May Qəşabo* (lit. means ‘jungle of water’) is located at the lee-ward- side of the mountain on which the monastery of Mäzara‘atä Karasatos is located. The area has been named so because a number of small streams had surrounded it. As a result the land is fertile, but now all the streams have dried, which very saddening.

³⁷⁶ Cp.Ps.36:30

it, with a lot of weeping and suffering urging saying, “O my lord Jesus Christ who makes the difficult easy. God of my father saint Kiro, to whom you gave an irrefutable covenant of your word saying, “Whoever calls your name and make remembrance of you, I will have mercy on him. Now, O lord, hear the prayer of mine, a sinner, by the intercession of your mother, our lady Mary, who prays for forgiveness, and listen to my weeps; don’t deafen your ears about my dead father; while he was in the middle of very many pleasures and enjoyment, for all who love the pleasure of this world is your enemy. Today, O Lord, don’t enter into reprove with your servant, (f.59v) for no one will be just before you. For this reason I plead you that you may not forsake the urge of your servant, for there is no one who does not sin, nor any wood which doesn’t smoke. O lord, forgiver of malice, forgives his sins as it is your nature. And grant him from the treasure of your kindness for nothing, for he came to you without any provision.” Saying this and other words in such groan and suffering, he stayed for forty days until his skin attached to his bone. And his flesh looked black charcoal because of the sun and the coldness of the night. After the end of forty days, he heard a pleasant word which says, “Be rejoiced O my son Mäzðra‘ðtä kðrðstos, for I am Kiro your lover; you saved your father and made him come out of the depression of soul, by the power of the prayer of our lady Mary, who never gives deaf ears to the plead of sinners. By the grace and kindness of her Son, Jesus Christ, (f.60r) who makes the difficult easy. From now on, know that you don’t have to abandon to make remembrance of me on the earth, and order your sons that they may not neglect my commemoration. After your death, I take care of you and your children forever and ever.” When he heard the word full of joy, his soul rejoiced and he was comforted from his sorrow. And he praised God saying, “Praise be to God, my lord, who didn’t desert my prayer and did not take his kindness away from me”. Then, he thought to return to his cave, meditating on God, whose praise is full. Then, he was impotent to go, for he was utterly tired. At that time the power of God was not with him; he was unable to return back to the place where he was. And in a wondrous work, he returned to his monastery that God, our Lord Jesus Christ, lover of man, who is strength to the weak, gave him strength.(f.60v) When his disciples saw *Abunä Mäzðra‘ðtä kðrðstos* he wept so bitterly, for he saw his appearance was so changed to the extent of not recognizing him. For this reason he wept. And he, the innocent dove, comforted them and said, “O my children don’t cry for a monk, this is how he should be. But we are slack that we don’t enter into suffering, for the love of flesh defeated us. For this cause we are lost in two worlds, monks of this time. In this way he admonished his son. As *Abunä Mäzðra‘ðtä kðrðstos* saved his father by his prayer, may he save us all his children. Also,

his lover, by the strife of *Abunä* Kiro and by the intercession of our lady Mary, and the grace of her Son, Amen. And again after this phenomenon, when *Abunä* Mäzðra‘ðtä kðrðstos’ disciples increased in number, his soul didn’t wish to live with them. Rather, (f.61R) he wanted to go to another monastery and live in it. But our lord Jesus Christ, lover of man, didn’t fulfill his desire. And he didn’t make him stay away from people as He is all knowing. Because many souls (f. 60r) will be saved because of him, those who take refuge in the prayer of blameless *Abunä* Mäzðra‘ðtä kðrðstos. He didn’t know the counsel of God, the most high. But he counseled with himself like Jonas the prophet and said in his heart, “I set out to go to another monastery and live alone and weep for my sin.” Saying this and completing the counsel with himself, *Abunä* Mäzðra‘ðtä kðrðstos took leave of His sons and said to them, “O my children don’t be disturbed, for I want to go to another monastery I want to arrive there and come back to you soon. God be with you.” Having said this, he blessed them and left *May Qaşabo*. (f.61v) After having traveled for three hours, he arrived at a certain country which is called *kəsad Qoraşa*. From *kəsad Qoraşa* he saw the mountain (church) of *May Dur* across the country. And he wanted to see, for his heart felt it that the place will be his portion. While he was praying so that he might go to it and see, he met one man by the will of God, the most high, who was a peasant, on the way. And he said, “Peace be with you, O my son.” He saluted at his feet and greeted saying, “May your peace reach me, O my father.” Then *Abunä* Mäzðra‘ðtä kðrðstos urged the peasant, whose name is Əbäyä Danagal, “O my son, is it possible for you to show me the way of the mountain (church)?” he said, “Sure”. Again he said to him, “O my father, do you want to live in there, for there is no (f.62r) man in it? Mäzðra‘ðtä kðrðstos answered saying, “God knows, show me first.” After they conversed, they went up to the mountain and the man showed him all the surrounding of the mountain. When *Abunä* Mäzðra‘ðtä kðrðstos saw the stillness, he took delight of it. And he utterly loved it and rejoiced and said, “This is my abode forever.” After the kind peasant showed it, he returned to his village, having received a blessing. *Abunä* Mäzðra‘ðtä kðrðstos remained alone in the mountain, praising the praised God, for all that He did, according to His will. After a few days later, when his disciples heard that he was in the mountain of *May Dur* a few monks came to see him. And from other countries, many more monks (f. 62v) came and gathered. Seeing this, Mäzarə‘atä Karasatos realized that God didn’t will that he may remain solitude and be far from people. He didn’t complain about it as he did at first. Rather he rejoiced and said, “Let your will be done, O my Lord, for you know what is good for me.” Saying this, he counseled a good counsel, for the Holy Spirit gave him understanding. And he built a good house in ‘*Egarä Däbar*.

And he assigned an abbot and he made his disciples live there in communion, in one heart and one thought. He established order and commanded them to work their own part, and not interrupt prayer day and night. At night, they gathered and prayed the prayer of table and ate their food with fear of God. None among them discussed nonsense. If one erred among the community and broke one law (f.63r) from the laws of the monastery, he would be reproached in the right way before the community. Moreover, all brought their properties together. No body said ‘this is my property’. In such a manner he arranged his children in the rest of his life as he was taught from his holy fathers of *Mäguna* and *Wäraq Ləbaho*. But *Abunä Mäzdra‘ətä kərdəstos* was living alone in the mountain, for the desire of his heart was fulfilled. He didn’t come down for nothing, except for the benefit of the community and for something new. And also he built a church in the mountain, in the name of saint *Fəsilädäs*, the martyr, which king ‘Aläm Sägäd granted,³⁷⁷ for he found the church of *Mər*³⁷⁸ *Georgis* ruined, which was there earlier. He didn’t repair the building of it. Because, it was not the time to do so. Rather he left it that his disciples might renew it in the late times.(f.63v) When *Dägazamač Zära’ə Buruk*, chief of the region, heard that *Abunä Mäzdra‘ətä kərdəstos* was in *May Dur*, he was delighted utterly. He sent saying, “Peace be with you O my father. I am delighted hearing your news that you loved my region and remained in it. Now, listen to my urge. How can *May Dur* only be enough for you? But let all the territory of *Yäha*³⁷⁹ be for you that your disciples may be many and become their sustenance. The king is extremely happy about this thing. And he granted you all that it may be your legacy.” *Mäzdra‘ətä kərdəstos*, hearing the subject of the ambassadors, replied and said to them, “Tell to your Lord that God may grant you the wealth of His grace, which never lasts. You have done a good thing. But I don’t allow this thing. If God brings many to be my disciples and feed them what he willed, (f.64r) He would not put impediment to my disciples, and would not leave a disgraceful thing behind me, for I see many monks in the place, whom the royal members attract them with an iron chain, by means of granted land. For my disciples, this is sufficient to live in love and eat the labor of their hand as it has been instituted for monks to eat the work of their hand.” Saying this, he bid farewell to the ambassadors of the chief.

³⁷⁷ Eyasu I (whose throne name was Adiam Seged) is considered as one of the most significant monarchs of the Solomonic dynasty. He ruled the Gondarine Kingdom from 1682 till 1706. He inherited the governor of Semen after the death of his brother Yostos in 1676. He is often referred to as Iyasu’ the great’. (Cp. Claire Bosc-Tiessé 249-251, Pankhurst 1967:97)

³⁷⁸ *Mar* is an Ethiopian honorific title used mostly in Ge‘ez literature and applied to some saints and martyrs. The saints and martyrs who are called *Mar* are mostly of non-Ethiopian origin. (Denis Nosnitsin: in Encyclopedia Aethiopia: 771, 772)

³⁷⁹ An historical place located 54km far from the town of Adwa.

All the counsel became good before God and man. After a few days, that this happened, king Fasilädäs died. And his son succeeded and became a king whose name was Yohännas who was holy since his childhood, and was a chosen one from the womb of his mother. When he became a king, he sent message to *Abunä Mäzðra‘ðtä kðrðstos* that he might come and bless his kingdom,(f.64v) for he knew him before with his father king Fasilädäs. Hearing the message of the king, *Mäzðra‘ðtä kðrðstos* stood up and went to him as he knew his godliness of the king. Arriving there, he blessed the king, and they discussed spiritual matters. After this, the king said to *Abunä Mäzðra‘ðtä kðrðstos*, “O my father, bless my kingdom. May the name of God be blessed; He granted me the throne of my father, in my old age. Then *Abunä Mäzðra‘ðtä kðrðstos* stood up and opened his mouth and said, “God, the God of Israel, may He not destroy the covenant of Abraham, Isaac and Jacob, your fathers, from your ancestors. And may He not neglect His promise that He promised to David, your father, saying, “I have made a covenant with my chosen, I have sworn unto David my servant,(f.65r)his seed will I establish forever, and build up his throne to all generations. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor do the sons of wickedness afflict him. And I will beat down his foes before his face. He shall cry unto me, You are my father, my God, and the rock of my salvation. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand hast with him. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor after the thing that is gone out of my holiness that I will not lie unto David. His seed shall endure for ever.”³⁸⁰ When *Mäzðra‘ðtä kðrðstos* blessed the king in such a blessing (f.65v) which pleased the hearts, the king rejoiced and increased his love to *Mäzðra‘ðtä kðrðstos*. When he finished his blessing, the king said, “O my father, allow me one thing that I may build a church so that your children may remember my name forever”. He listened and accepted the urge of the king. And he was granted a good land in the territory of *Šare* which is called *Bä‘at Madar*. Then *Abunä Mäzðra‘ðtä kðrðstos* went back to his mountain in peace. And he gave *Bä‘at Madar* to *aba Zäqurabon*, who is a holy monk. He lived in it building the church of our lady Mary, who has peace, called *kidanä Maharät* until he had gone to he monastery of *Wali* by the will of God,

³⁸⁰ Cp.Ps.88:3

after he heard(f.66r) a word from the mouth of the arch Angle Michael. After this, the children of *Abunä Mäzðra‘ðtä kðrðstos* inherited *Bä‘atä Madar* until today. After this holy king *Yohännas* died, his son, whose name is *Iyasu* became the king, succeeding him. And his throne name was ‘*Adayam Sägäd*. When this king reigned, who fears God like his father, he was lover of the priests and monks, and he ruled the kingdom in peace and the right faith. He loved *Abunä Mäzðra‘ðtä kðrðstos* like his father and gave him one region called ‘*Amabay Däqa* and he said to him, “Build a church in it so that your children may remember me and call my name, like my father, forever. And again, he granted good clothes and ornaments for the church and holy materials, (f.66v) which are astounding to eyes. After this thing, the king did not stay in the power, but left his kingdom to his son. And he renounced the world for the love of our lord Jesus Christ, lover of man, and he entered into an island known as *Marahä* and became a monk there. The cursed children of King *Täklä Häymənot* relatives killed him unjustly. And he became a martyr as the book says, “Whoever fears God, his end is good and the day of his death is holy.” May the fruit of his oppression of this king and the blessing of his holy father, king *yohännas*, and the power of the prayer of *Abunä Mäzðra‘ðtä kðrðstos* protect us all his children, young and old forever and ever Amen.(f.67r) In the land of ‘*Amabay Däqa*’a, was the disciple of *Abunä Mäzðra‘ðtä kðrðstos*, whose name is *Bawamə*. By the consent of his father, he built a church in it, in the name of our lady *Mary*, who has peace. He named it *kidanä Maharät*. Until today, it is in the hands of the children of *Mäzðra‘ðtä kðrðstos*. The community of *May Dur* became good every day, both in flesh and spirit. What was going on was proper, in love and peace, for they didn’t need the others’ strife except their own, as their spiritual father thought them.³⁸¹ While they were in such order, one day twelve strangers came up to *May Dur*. When the administrator of the community saw the strangers, he become sad and depressed that there was no powder except a little. For this he went to *Abunä Mäzðra‘ðtä kðrðstos* and (f.67v) told him saying, “O my father, what should I do? I am sad about the community today, for there is no food except a little powder. And twelve guests have come”. Hearing, *Mäzðra‘ðtä kðrðstos*, lover of friends, rejoiced and said to the administrator, “O my son, don’t be sad, for the book says, “Love guests without considering it to be difficult. Also didn’t you understand what the writing says, ‘If you have,

³⁸¹ The earliest leaders of the monastic movements in both Shoa and Tigri rejected royal beneficence and pursued a policy of economic independence in keeping with their anti-monarchical attitudes. During the medieval period ,the monastic communities they led sought to be economically self-sufficient and the monks provided for their needs by gathering wild food, farming and hiring out their labor to nearby villages(Turaiev and Conti Rossini as quoted in :Steven Kaplan 1984:54)

give, if you don't, feel sorry.' Now, my son, go quickly and prepare what is available. God, who knows the heart, will not say, 'give what you don't have". After he comforted his (f. 66r) son, *Abunä Mäzðra‘ðtä kðrðstos* went with him, and entered into the house, and blessed the fermented, in the name of our lord Jesus Christ, lover of man, who makes the difficult easy. He crossed with his cross. (f.68r) Then a blessing descended on the leaven, and it bubbled up utterly over its limit. The disciple, who was observing, is wondered by the container, for it went over its capacity after the disciple completed the preparation. Then, the administrator served the table as he did always, brought the meal to the guests and the community. And the food was enough for all, for the blessing of God was full in it. The number of the community in those days was seventy. All were astonished when they new this thing. And also after this miracle, once upon a time, a woman was in labor. she was the wife of the chief of that region, whose name was Märadokayos. The labor continued for three days and nights. When they lost hope of saving her,(f.68v) her relatives went to *Abunä Mäzðra‘ðtä kðrðstos* quickly, who makes the heart rejoice, and told him the news of her illness, weeping before him. When he saw their cry, *Abunä Mäzðra‘ðtä kðrðstos* felt sad about them, for he was a kind man. Getting up quickly, he prayed on the water, in the name of our Lord Jesus Christ, who makes the difficult simple. Then, gave them the water; blessing it with his cross. They hurriedly went to their region and sprinkled the holy water in faith. Then she immediately delivered a baby boy. Seeing this, her husband and relatives became delighted. After the month of cleansing, that lady went to *Abunä Mäzðra‘ðtä kðrðstos* and received blessing. Then, she said, "O my father, now I am not able to sleep with my husband, for I am troubled by labor. (f.69r) Earlier, I was saved by your holy prayer." *Mäzðra‘ðtä kðrðstos* replied saying, "O my daughter, this is not right. How will the union be? Are you saying let him commit adultery?" Then she said, "O my father, what do you want then? Don't say this to me." When she refused to listen to his word, he blessed her with cross and said, "Take refuge on the power of the cross of our Lord Jesus Christ, who ease the difficult. From now on, don't be afraid." Saying this, he blessed her and sent her in peace. After she returned back to her village, she became pregnant and gave birth to a baby boy as it is natural to women. Then she didn't suffer from labor as *Abunä Mäzðra‘ðtä kðrðstos* told her, who is a prophet of truth. For this cause, the woman rejoiced: so did her husband. And their children have been commemorating the memorial of *Abunä Mäzðra‘ðtä kðrðstos* until today, (f.69v) and all the children of *Baray* who have faith in his prayer. And also we, who take refuge in him, may he protect us by his prayer Amen. When *Abunä Mäzðra‘ðtä kðrðstos* tired and reached the very old age, he called one among his disciples, Aba

'Asakälä Märayäm, whom he loved. He is wise and learned, and of great understanding in all the path of righteousness, and fears God. He came and entered into the in most. *Abunä Mäzðra'ðtä kðrðstos* got up and fell at the feet of 'Asðkalä Märyäm, holding a cross and an Icon. He urged him and said, "O my son, I, your father, plead you one thing. Please accept my pleading, for the sake of God." Being afraid, he said, "I accept." Then he told him and said, "You know that I am tired.(f.70r) And I can't watch over the community. So I beg you that you may watch them over, in place of me. O my son, help me to rest, may God rest you in the coming world."³⁸² Hearing this, *aba* 'Asðkalä Märayäm wept and said, "This work is not to my capacity. Leave me, O my father, I haven't watched over my self, let alone watching over others." He repeated his urge. He said, "O my son, don't do so. Accept my plea and fulfill my will, for I am your father. Else I will be sad about you". Seeing the persistence of his plea and sorrow of his father, *aba* 'Asakälä Märayäm accepted his urge without his will. Again he said, "O my father, bless me that God may enable, me with the help of your holy prayer, for I am not worthy of this order." Saying this, he fell at his feet and was blessed, and did as he ordered him. This happened eight years earlier. He gave up being an Abbot.(f.70v) After wards, he didn't come down to the community; rather he remained alone on top of the mountain. He was there in silence and tranquility. One day, when *Mäzðra'ðtä kðrðstos* was in stillness and quietness, on the 3rd hour, in his cell, one of his disciple came up to him, who is Basu'a 'Amalök and entered abruptly and talked things, for he presumed that he was listening to him. That time *Abunä Mäzðra'ðtä kðrðstos*' heart was in deep meditation, in the heaven with marvel. When the disciple recognized that he didn't listen to him, he returned back to his duty. Then, again he entered in, three four times, until seven o'clock. He didn't cease to see him. At seven o'clock, he found him reading scriptures as usual. Then the innocent disciple said, "O my father, what happen to you that you didn't answer me a word when I talked to you first.(f.71r) I passed the day here walking about and waited that you may talk to me." Then *Abunä Mäzðra'ðtä kðrðstos* infuriated in a wise way that the disciple might not know what he did. He said, "You liar, when did you come?" The disciple answered, "I didn't lie. I am telling you the truth that I passed the day waiting for you. "This, his disciple told us after *Abunä Mäzðra'ðtä kðrðstos* died that he found him lazy in the time of his visit. This is the manner of saints-perhaps when he saw him. With such a holy combat and praised deed, *Abunä Mäzðra'ðtä kðrðstos* arrived to an old age. Then, when our Lord Jesus Christ, who makes the

³⁸² Abbots are intimately involved with the process of monastic succession in their selection of a successor at the end of their reigns and also through their own elevation to the position of abbot upon the death or dismissal of their predecessors. This is a common feature of Ethiopian monastic tradition.

difficult simple, willed to transfer him from the suffering of this world, He visited him in a simple illness. At the 25th of *Gðnðbot*, his being sick was known. (f.71v) Then, *Abunä Mäzðra‘ðtä kðrðstos* knew that he would take leave of this world. He ordered his disciples to gather together and said to them. “O my kind children, peace be with you. The reason I call you is for this thing that I, your old father, may bid you farewell and that you may know that I will depart from you. Because I am going to a far country that I can’t come back to you again, to see you. O my children, this sickness, I suppose, is the messenger of death, calling me, the lazy one, who lived in slackness for ninety three years, without preparing provision which will be for the journey. My years have passed like a shadow and smoke. As David says, “Many years have passed like shadow.”³⁸³ For this, I urge you, O my sons that you may remember me in your prayer, for I don’t know the way of the country through which I am traveling.(f.72r) They didn’t tell me about where I will be going beforehand, for there is no trend of entering after death.” When his monk disciples heard this, they wept bitterly. Then, he comforted himself to teach them fear of God and love of God. Then *Mäzðra‘ðtä kðrðstos* said, “O my children, be tolerant from your cries and listen to me once, what I am to tell you; I, your father, love you. O my children, you know that I have protected you until now.³⁸⁴ as much as I could. I hid nothing from you. I have told you all the laws that I heard from my holy fathers of the monastery. But I didn’t put them into practice, as I am weak. Now don’t see my deeds, for all will carry his own burden. But follow the holy fathers, (f.72v) and keep yourself with fear of God. And obey this father of yours, whom I assigned you. Fear God, for all who respect their father, respect themselves. Before all, be far from the world. As the writing says,” Don’t love the world, and all that in it.”³⁸⁵ And also don’t love the possession of another’s. A monk who desires another person’s belongings, all his strife is lost. For you, your hand-work is enough while you live in love. During the time of work; no slack should be in your midst who says to his fellow ‘you work’. But say one another, ‘O my brother, take a little rest, for you are tired than I am; I will do your work in place of you’. Love guests. Don’t consider it difficult. Together with this, don’t abandon the prayer of the day and the night which is a law. Also don’t hate the feeble; don’t prohibit him from being in the community. Rather, let your communion be in the middle of the four powers. Have one weak with you that your reward may be great in heaven; when you support the weak. And the greatest of all

³⁸³ Cp.Ps.101:11

³⁸⁴ The skills required of a monastic leader were far different from those demanded of a simple monk or hermit. In their role as abbots, the monastic saints were expected to solve disputes which arose within the monastery and guide their disciples. They functioned as major land owners, protecting their *gults*, acquiring new ones.(Steven Kaplan 1984:45)

³⁸⁵ Cp.1Jhn.2:15

laws; love one another with all your heart, for love covers all sins. Not only in words as the scripture says, “Let us not love in words.” Also says, “He who doesn’t love his friend, doesn’t love God, for God is love.”³⁸⁶ The apostle Paul, whose word is like a good perfume, says this. “If I have faith that can move mountains, if I don’t have love, I am worthless.” Again he says, “Love doesn’t make the heart proud; love doesn’t desire pleasure for himself only; Love doesn’t envy”. Also he says, “Follow love, and be zealous of Holy Sprit.”³⁸⁷(f.73v) Our lord Jesus Christ, lover of man, says to his disciples, “I give you one law that you may love one another. If you love each other, they know you that you are my disciples.” When *Abunä Mäzðra‘ðtä kðrðstos* finished his admonition he said, “This is what I have learned from my holy fathers. With all you can, keep it. If you don’t participate in their suffering of the chaste fathers, you will not participate in their bliss. I told you as much as I could. Put my words into practice and be free from my work. But woe to me, the slack, I teach the other but I didn’t do it.” Saying this, he kept quite. Hearing him, all the monks wept bitterly. They said, “O father, bless us and remember us before God.” He blessed them. (f.74r) And he said, “O my children know that if you keep my order, this monastery will be a better place after my passing away than in my life. God will not take away his providence from it.” After he blessed them, he became sick on the 28th of *Ganabot*. This day, his disciples passed the day crying. One Friday night, *Abunä Mäzðra‘ðtä kðrðstos* said to one of the monks, “Bring me the Icon of my lady, healer, Mary, who has peace, and the vita of my father Kiros.”³⁸⁸ When he brought them, he took them, kissed and hugged them to his chest. He prayed a short prayer to his ability, because the time was a time of tiredness for him. Then he said to his disciples, “O my children don’t forget to commemorate my father, Kiros, for he is your protector forever. Saying this, (f.74v) at three O’clock on Friday night, in the 28th of *Gðnðbot*, his soul departed his flesh with no suffering and trouble, and ascended to our lord Jesus Christ, whom she loves, in peace and joy. Then there was a great out cry amongst the community, for their good shepherd is lost and disappeared from their midst. That time his disciples cried greatly. Then, three old monks stood up to prepare his body for burial. They brought good linen and wrapped his body weeping. That moment a great miracle was seen. There was a great tremble: the ground quaked three times. Trees uprooted from the ground. The mountains shook. And all the country

³⁸⁶ Cp. 1Jhn.4:4

³⁸⁷ Cp. 1Cor.13:2

³⁸⁸ Kiros is a saint of roman origin, venerated by the Coptic and the Ethiopian orthodox (Täwahado) church. Kiros is commemorated in the Ethiopian *SðnkðSar* on Hamle (corresponding to 8 Abib of the Synaxary of the Coptic church). Kiros is popular saint in Ethiopia, as evidenced by several written traditions devoted to him, preserved in a large number of sources. 2007 Paolo Marrassini p.409-411.

quaked until all the people trembled, who lived in there. All those who heard and saw were astonished. They heard and came from far and near (f.75r) many priests, scholars and chanters, from the surrounding monasteries and churches and all the travelers and many people gathered in this church. They received blessing from his holy body. And they spent the day chanting and singing. Then they took his body to the burial place with great honor. May the grace of his prayer and the reward of his affliction be with us forever and ever Amen. Now, I wrote you the vita of *Abunä Mäzðra‘ðtä kðrðstos* with my capacity that God gave me to start and finish. We fulfilled the wish of your heart. And we made known to you that his departure from this wicked world was in great honors. He kept his faith with humbleness and love, (f.75v) while tormenting his flesh that he saw it as foreign. Because he remembered the word of our lord Jesus Christ, that says, “He, who abandons his soul for my sake, will get her.”³⁸⁹ Moreover, he remembered that his flesh never escaped from affliction when there are the ground and tomb. For there is no man who spares from death-whether he is holy or sinner: Whether he is celibate or honorable: Whether he is king or servant. One and the same is their passage in death, on this earth. But the death of saints, who are dead while alive in this world, is grater. As the blessed Paul, whose tongue is sweat like honey and sugar said, “For they don’t die a second death in the coming world, which is the judgment of burning fire.” I once again beseech you, O my fathers, and brothers in God, who made me write his combat while I am not worthy, that you may forgive my ignorance and deceit, that I left out or added,(f.76r) that I left behind or placed ahead from what you told me. For I have the lowly understanding and knowledge. But I did to my best ability. And you also do as much as you can. Because a teeth alone is not beautiful unless one supports the other and sustain. In like manner, support and help me with your prayers, that I, your son, may not fall, who is trembling, into the sea of Judgment where there is weeping and gnashing of teeth. May Jesus Christ remember us with his mercy and peace, all of us, children of baptism, and who believe in the name of our Lord Jesus Christ. May the intercession of our lady Mary, his mother, help us that we may be made worthy of taking part from his holy communion (i.e. from His flesh and blood). (f.76v) This book has been written in the year 7261, after the birth of Adam from the ground, who bore the suffering of death, for the love of the fig tree. And in 1761, of the year of our lord Jesus Christ who assumed flesh, who is bear of a new life in assuming flesh from our lady Mary, whom her flesh and soul is pure. And in the 19th anniversary of

³⁸⁹ Cp.Mat.16:25

‘Eyo’as’³⁹⁰ enthronement, and in the 8th year after the death of our bishop Yohannes; when there was no bishop in Ethiopia. And in the succession of *Abunä ‘Asðkalä Maryam*, the abbot of this tabernacle, who is diligent in having it written. It is completed in the month of *Miyazya*³⁹¹ in the year of *Lukas*, the evangelist. The writer of this book is of a stammering tongue, whose knowledge is less, and whose sin plenty and of a wicked heart in the inside, and a saint in the outside. He is one of the many disciples of our aged father (f.77r) and master of the middle and the end (the center and the border). By writing this book with a lot of fasting, I (the writer) urge you, your son, in lamentation to remember him in the time of incense offering and communion. I also beseech you, by the blood of Jesus Christ that spilt on the cross now and forever in all you can. Don’t forget this. To him, that works, the wage is due. May the prayer and blessing and also the reward of his strife of Mäzðra‘ðtä kðrðstos, man of peace, and the supplication of our lady, Mary, whose news and name is pleasant, and the forgiveness of her beloved Son, Emmanuel, the Holy Savior, be with us all the children of the monastery forever and ever Amen, let it be. Let it be. Praise be to the Father, who put in our heart the Holy Spirit that He may grant us understanding to writing this book (f.77v) that is enough for us. And praise be to the Son who made us diligent in writing and helped us in His might and enabled us complete according to his consent. And praise is to Holy Spirit, who caused the donkey of Balaam to speak in a tongue, which it never new, and also the stones in Hosanna. Tanks be to our lady, Mary who saved us from unprecedented death, from those who were not afraid of the people, children of wickedness and treachery, while we were in sin, by calling the name of her Son. Praise be to the cross of our lord Jesus Christ, who become a guardian of our conscious that the enemies might not plunder until we accomplish the work in peace, and that, we are working on a secret, from now on wards. May he protect us by the power of the cross of our lord Jesus Christ, to Him praise, honor and salutation is due together with His gracious heavenly Father and the Holy Sprit, who is the life-giver. (f.78r) Now and forever and ever Amen. God, the most high, bless us and forgive us. God, the most high, bless us and forgive us. May He turn His face to us, who are out of his commandment; knowingly or unknowingly. May He forgive me and you Amen. O my holy fathers and brothers, may God bless your communion, with the true word of *Abunä Samuel*, who wrote this

³⁹⁰ Iyo’as I , (royal name Adyam Säggad;b.ca.1749,d.1769) reigned in the Gondärine kingdom 1755-69. He was the son of as,e Iyasu II and Wabit. In the 14th years of his reign,he was little more than a figurehead, yielding power to whoever influenced him. The reign of Iyo’as witnessed the decline of the royal power which was followed by the division of the empire into de facto independent regions under the control of local warlords , commonly , known as Zämänä Mäsafent that lasted until the middle of the 19th cent.(2007 Sevir Chernestor p.259-260)

³⁹¹ The eighth month of Ethiopia.

benediction, and also by my word, who is a sinner. Be blessed by the grace of the Father, the Son and the Holy Spirit. Be blessed by the grace of our lady, Mary. Be blessed by the grace of the saints and martyrs; prophets and Apostles, and the diligent Angels. Be blessed. Blessed be the fruit of your land, Amen. Blessed be the fruit of your vegetables. (f.78v) Blessed be the springs of your water. Blessed be the work of your hands. May God send his mercy and forgiveness into your place. May God bless all you possess and all that you put your hand in, O my blessed fathers and brothers, and the called, whom God called you into this place, may He enable you do His will. May He put in you His gift and protect you with the shadow of His wings. May He enclose you with the enclosure of His cross that the devils be trembled by you, and not come close to you. And the Angels always overshadow all of you, with their wings. May He enlighten the eyes of your heart, Amen. May He open gate of his mercy before you. May God enable you to do your work as a monk and send you His forgiveness and mercy on you. May He multiply His goodness in your communion until the generations to come. You, people, who gathered to listen to the vita of *Abunä Mäzðra‘ðtä kðrðstos*, may God make you hear the word of joy and delight in the kingdom of heaven, together with the saints and martyrs, All of you who came,(f.79r) who stood up, who prayed in the church that are built in the names of saint Georgis, saint Fasilädäs, who are martyrs, and in *Abunä Mäzðra‘ðtä kðrðstos*, the holy man. May the reward of their spilt blood in injustice, and the prize of his righteousness of your father *Mäzðra‘ðtä kðrðstos*, save you from a wicked day, Amen. And may God sustain this communion until His second coming. By the intercession of our lady Mary, bearer of God, forever and ever Amen. May (the) peace of the Father, the Son and the Holy Spirit, the love of our lady Mary and the remembrance of the passion of our lord Jesus Christ, not be far from our midst and your midst Amen. (f.79v) O king of peace, peaceful Jesus Christ, give us your peace, and abide your peace in our heart. Forgive our sins that we may go in peace. The book of the birth of our fathers. Our father Täklä häyðmanot begot Anorewos. And Anorewos begot Enððrðyas and Enððrðyas begot yohannes of Däbrä Wifat. And Yohannes begot Häbtä Michael and Häbtä Michalel begot Şðge Mäsçäl and Şðge Mäsçäl begot Sðnä kðrðstos and Sðnä kðrðstos begot Mäzðra‘ðtä kðrðstos and Mäzðra‘ðtä kðrðstos begot Askalä Maryam And Askalä Maryam begot Aqubä Michael And Sðnä kðrðstos begot Wäldä Häymanot and Wäladä Häymanot begot Arqadyos and Arqadyos begot Yämanä kðrðstos And Yämanä kðrðstos begot Täklä Häymanot. I wrote this benediction for you, not I to benedict you in false but I wrote to give it to a priest who reads this *Gädl* that he may bless you in the end for blessing is due to pass blessing. But for me, bless me

everyday to your capacity. All this appeal is not to bind you: don't be afraid. But I say to you, with all you can remember me for I am poor in mind. If a poor begs does it become binding? I am like a beggar beseeching you; I am not binding you. God be with you. Many that is not written is left that it may not be laziness for the listeners I deliberately left it.

Chapter Eight

7.1. Summary, Conclusion, and Recommendations

7.1.1. Summary and Conclusion

This paper is intended to examine the biography of Mäzðra‘ðtä kðrðstos, and do editorial work with the translation of his vita. Mäzðra‘ðtä kðrðstos was born in the 17th century from his father Läbøse karasatos who was commander in chief of King Fasildes, and his mother Milanya. His mother, before she had born him had seven children from her husband Läbøse kðrðstos, but they could not survive long. After having born Mäzðra‘ðtä kðrðstos, she didn't stay long with him: she went to a monastery to commit the rest of her life to God as she vowed to God. She died there shortly after she joined the monastery.(Cp.f.16r)

Before abba Sðnä kðrðstos baptized him and gave him the Christian name Mäzðra‘ðtä kðrðstos, his parents had given him the name Korno.(Cp.f.21r)

Mäzðra‘ðtä kðrðstos had an ambition to live a celibate life since he was young. Thus when king Fasiledes saw him he loved him so greatly that he told his father he would give him his daughter to be his wife. But Mäzðra‘ðtä kðrðstos was not pleased and he escaped from his father in secret and had gone to Sðnä Kðarðstos.

After a few years stay the same monk made Mäzðra‘ðtä kðrðstos a monk because of his insistence that his relatives might find him and take him back before he wore the monastic garb.

Mäzðra‘ðtä kðrðstos established a new monastery known as Mäzðra‘ðtä kðrðstos communal monastery, in Adawa district near Yäha. He established the monastery on the land which king Fasiledes granted him. Regardless of his great desire to live in solitude, he had a number of disciples

who had joined his monastery. (Cp.f.62v) the vita clearly states that Mäzðra‘ðtä kðrðstos died at the age of 93. (Cp.f.71v)

Even though a lot of effort has been exerted to find different versions and copies of the vita of Mäzðra‘ðtä kðrðstos, the vita which is found in his monastery is the only one available. It was copied from an earlier manuscript which is now non-existent, in 1926 E.C. According to *aba* Täklä Haymanot abbot of the monastery the earlier manuscript has been burnt. Fortunately the copy of it has been made available. The vita gives a very detailed biography of the saint which is the only written source. This is so probably because Mäzðra‘ðtä kðrðstos spent the rest of his life in his own monastery ever since he discovered *May Dur*, his ‘permanent abode’ as he was so much ambitious to live alone. Even after he set up the commune he had lived in his cell which is located on top of the monastery.

Phonetically, due to the laryngeal, the fourth order is pronounced (written) as the first order. The following examples are cited below.

1. ወያኃድገክ > ወየኃድገክ (G.f.23v) ‘who hinders me’
2. ይትካሃሎሙ > ይትካሃሎሙ (G.f.44v) ‘to their capacity’

Morphologically, the Ms. uses in some words the sixth consonant order instead of the first order for the accusative cases. Here are some examples of such problems.

3. መዓልት ወሌሊት > መዓልተ ወሌሊተ (G.f.26r) ‘day and night’
4. ቅብዐ ቅዱስ > ቅብዐ ቅዱስ (G.f.65r) ‘holy oil’
5. ወተወስከ > ወተወስከ (G.f.33r) ‘and is added’

The Gädl has preserved almost all the vocative cases, as one single word, the vocative marker and the noun. The following is an example.

6. አመፍቀሬ ሰብኧ > አ መፍቀሬ ሰብኧ (G.f.45v) ‘o lover of man’

In some places some words in the Gädl have changed their middle consonants sound. Some instances are cited below.

7. ወተዘያነዉ > ወተዘያነዉ (G.f.31r) ‘and they discussed’
8. ተማከሮሙ > ተማከሮሙ (G.f.31r) ‘the consulted’

Finally many linguistic and philological problems are found in the Ms., which invite scholars in the field to pursue the study of Ethiopian manuscripts.

7.1.2 Recommendations

This paper tries to facilitate the vita for the readers and the researches by doing the edition and translation of GädI Mäzðra‘ðtä kðrðstos. However, further studies are needed as this study may not be sufficient.

This study has been limited to the GädI found in the monastery. Therefore, the following is recommended for further studies of the subject.

- Finding other versions (copies) of *GädIä* Mäzðra‘ðtä kðrðstos is crucial. Then comparative study is possible after consulting the catalogues and referring different libraries.
- The biography and contribution of St. Mäzðra‘ðtä kðrðstos must be well organized. The tradition about him at Mäzðra‘ðtä kðrðstos monastery is not sufficient therefore, meticulous discussion with the elders organizing the oral traditions with much care is necessary.
- Some place names such as *Wärðq Läbho* (f.63) and *kðsad Qoraşa* (f.61v) which are currently unknown. Therefore, further investigation is needed to discover them.
- The monastery preserves a number of manuscripts since the time of king Fasiledes. But the monastery is neglected thus; the concerned body has to give attention to these valuable historical documents.

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