

**Addis Ababa University
School of Graduate Studies
Institute of Language Studies
Philology Program Unit**



**Historical and Philological Analysis of Mäşəhafä Haşurä Mäsqäl:
From the Comparative Perspective of Four Manuscripts**

**The School of Graduate Studies in Partial Fulfillment of the Degree
of Master of Arts in Philology**

**By:
Cherie Abebe**

**March 2012
Addis Ababa
Ethiopia**

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Board of Examiners:

Chairman, Department Graduate Committee

Advisor

Examiner

Dedication

This Thesis is dedicated to my mother wäyözäro Ṭena Məḥəräte.

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Declaration

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I am also very grateful to my Qəne Mämhər mägäbe məştir Gäbrä Hiwot. Many others have helped me one way or the other. Thank you all.

Abbreviations and Acronyms

AAU	Addis Ababa University
EMML	Ethiopian Manuscripts Microfilm Library
FOL	Folio
ḤM	Ḥaṣurä Mäsqäl
MS	Manuscript
MSS	Manuscripts
MSḤM	Manuscript of Ḥaṣurä Mäsqäl
MSḤMA	Manuscript of Ḥaṣurä Mäsqäl taken from Gojjam, Adet
MSḤMB	Manuscript of Ḥaṣurä Mäsqäl taken from National Archives Library
MSḤMC	Manuscript of Ḥaṣurä Mäsqäl taken from National Archives Library
MSḤMD	Manuscript of Ḥaṣurä Mäsqäl taken from the Institute of Ethiopian Studies
EOTC	Ethiopian Orthodox Täwaḥədo Church

Transliteration

The following symbols are used for vowel and consonant sounds.

a) The seven orders of the vowel:

□	□	□	□	□	□	□
'a	'u	'i	'a	'e	'ə	'o

b) Consonants:

□ = Bə	□ = Kə	□ = Sə
□ = Gə	□ = Lə	□ = Tə
□ = Də	□ = Mə	□ = P'ə
□ = Hə	□ = Nə	□ = Pə
□ = Wə	□ = Śə	□ = Čə
□ = Zə	□ = Fə	□ = Šə
□ = Ĥə	□ = Ǹə	□ = Ǧə
□ = Xə/ħə	□ = Şə	□ = çə
□ = Yə	□ = Qə	□ = Və
□ = Ńə	□ = Rə	

□	Q ^w ə
□	ǧ ^w ə
□	K ^w ə
□	G ^w ə
□	Ǧ ^w ə

Numbers:

1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	10,000
□	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□

Definition of terms

Ḥaṣurā Mäsqäl	Fence of the Cross
čärčäbi	A prayer book of the church which is believed to protect evil spirit
Ṣälotä nəṢra	A prayer book of the church which is believed to protect evil spirit
Abunä	A title for church fathers
Däbr	(Lit. mountain) a church served by priests and also By monks.
Gädl	Lit. Combat
Gädam	A separate kind of Church served by monks
Səllase	Trinity
Däbətära	A wise scholar who have good knowledge of Church Teachings
Mädəhane 'aläm	Savior of the world
Mägäbe Məṣṭər	A certified scholar of Qəne

Abstract

The Ḥaṣurä Mäsqäl (Lit.Fence of the Cross) is the general title of a group of Gə'əz prayer texts that glorify and praise the cross; meant for prayer and worship. The four versions of this text, two authored by the Prophet Jeremiah; and the others by unknown author(s), have the form of hymns or long prayers with distinctive “protective” features “against evil and enemies”. The Ḥaṣurä Mäsqäl is one of the countless unstudied literary resources available in Gə'əz, an ancient and rich Ethiopian language; deserving exploration to answer questions that have relevance to the religious and secular understanding of the country. This thesis research was hence undertaken with the objective of making an analysis of the philological and historical context of the text; specifically: (i) to give a general description; and (ii) to compare and contrast the four versions of the book to show similarities and differences of ḤM.

A comparative study of the four MSS found: one in Gojjam at Adet, two at the National Archives Library of Ethiopia, and the fourth one at the Institute of Ethiopian studies was conducted. The main data sources were the four versions of the Ḥaṣurä Mäsqäl, which were documented through digital means, copied to a computer and translated into English. This was complemented by additional information obtained from resourceful persons of the Ethiopian Orthodox Täwahədo Church (EOTC) and data analyzed qualitatively.

Descriptions of the manuscripts are provided by indicating, in some cases, number of pages, the materials used, the contents and dates; and presented in Gə'əz with its transliteration and translation in English. Linguistic properties in terms of phonetic, morphology and syntax have also been studied. The contents have been presented in Gə'əz and English; followed by differences and similarities among the texts; and lastly, the historical, religious and cultural values delineated.

The analysis made led to the following conclusions: a) the four versions mostly begin in a similar way usually in the Name of the Trinity, one God; b) the ḤM as compared with similar religious texts is a holy book which subscribes to the teachings of the Church; c) agrees with the historical, Biblical, religious, cultural and other interpretations of the Church; and it may be the only book that presents such a serious and detailed discourse on the Holy Cross; d) it teaches how to exercise devotion to God, fasting, praying, and believing regularly; e) covers the doctrine of God (Theology), the doctrine of Jesus Christ (Christology), the doctrine of Salvation (Sotereology), the doctrine of St. Mary (Mariology), and the doctrine of the Church (Sacramentology).

Based on the conclusions, the following recommendations were forwarded: a) translation and accessibility to contemporary readers to assist the construction of norms among the youth for awareness of the repositories of its fathers, thereby narrow generation gap; b) further comparative analyses of different versions of the texts to authenticate authoritative versions; c) develop a culture of cataloguing according to genres (like history, religion, etc), in order to assist philological research; d) collaborative work of stake-holders (Church, government, researchers, and others) to preserve the literary resources for future generations; e) support researchers interested in studying such untapped knowledge resources.

CHAPTER ONE

1. Introduction

1.1 Background of the Study

Religion lies at the very core of Ethiopian civilization; and the Ethiopian Orthodox Täwähädo Church (EOTC) has been not only the storehouse of the national culture, but also its propagator, instrumental in shaping and molding Ethiopian literature and Art. Ethiopia is richly endowed with Gə'əz literature, that are predominiatly religious, most written starting from the fifth century and which the country uniquely possesses.

Mersha Alehegne states that;

More books and literature have been produced in Gə'əz than in any other language in Ethiopian studies. He states that Gə'əz is an ancient Ethiopian written language that has given birth to two other Ethiopian languages namely Amharic and Tigrigna. Gə'əz literature has for ages been mainly housed in Church circles; explained by the fact that Gə'əz is still the language of the Masses, scriptures and other literary resources of the Church.¹

But, the historical, social, political, economic and other ups and downs of secular Ethiopia have also been recorded in the Gə'əz language for ages. For instance, up until Tewodros II, Gə'əz was the language of the Chronicles of the State.

However little has been done to study these rich resources. Studies so far made have only been successfull in opening the door for further studies. They have also shown that there is a lot to be done because any Gə'əz manuscript deserves to be studied in its religious and secular context.

Even though studying the literature extensively across ages has its own merit, it is also important to study each text by itself intensively in order to answer the many questions one can raise on the manuscripts. There is also need to compare and contrast versions and authenticate the literary resources.

¹ Mersha Alehegne 2002:115.

The Ḥaṣurā Mäsqäl² (Fence of the Cross), a spiritual book written in Gə'əz, is one such literature that deserves studying in such a manner. There are four versions of the book which are believed to have been composed by different authors calling for a thorough comparative study.

It is with this background that the historical and philological analysis of the mäṣḥafä Ḥaṣurā Mäsqäl has been made. The books were studied by the researcher and also the comparisons were made between the versions. In addition to the four Manuscripts, the researcher also added a related text of Ḥaṣurā Mäsqäl which is contributed by Professor Paulo Marasinni.³

1.2 Statement of the Problem

The Ḥaṣurā Mäsqäl is an Ethiopian literary resource inscribed in the Gə'əz language and containing an enormously rich substance. The text encompasses religious, secular as well as philosophical dimensions; the knowledge of which would enable the understanding of the country and its religious establishment. The religious and secular contexts that had served as inputs in the composition of the work deserve a serious study. The fact that no work has so far been done on this important manuscript, makes a research undertaking extremely apparent. It is thus my intention to undertake this investigation, in order to make the findings available to interested users as well as researchers; there by filling important information gap.

This study tries to answer the following specific questions regarding Ḥaṣurā Mäsqäl.

- a) What is Ḥaṣurā Mäsqäl?
- b) When and by whom it was composed?
- c) What are the components of manuscript Ḥaṣurā Mäsqäl?
- d) What is the importance of Ḥaṣurā Mäsqäl for historical, philological, Theological and cultural studies?

² Mergeta Adamu Qəne instructor of Finote Selam stated that; A traditional scholar who does not possess prayer books of ʿärčäbi, Ḥaṣurā Mäsqäl and ṣälotä nəṣra is not considered to be a *debera* i.e a wise scholar.

³ I got this one pager on Ḥaṣurā Mäsqäl text from E- mail, through my advisor Professor Paulo Marasinni.

1.3 Objectives of the Study

This study aims to introduce the text of Ḥaṣurä Mäsqäl to a wider readership; thereby opening the door for rigorous study of the multifaceted nature and purpose of the text. The objective is thus to make an analysis of the philological and historical context of the text. In so doing the value of the book Ḥaṣurä Mäsqäl in the areas of philology, theology, culture and general linguistics will be exhibited.

As a primarily religious text, its spiritual significance will be discussed by assessing it in contrast to related religious texts.

The specific objectives of the study are to:

- i. Give a general description of Ḥaṣurä Mäsqäl.
- ii. Compare and contrast the four versions of the book of Ḥaṣurä Mäsqäl to show differences and similarities.
- iii. Indicate the philosophical, historical and linguistic values of the text.

1.4 Significance of the Study

This study is believed to have the following significances:

- i. It can incite scholars to a more rigorous study of Ḥaṣurä Mäsqäl.
- ii. It can benefit stakeholders including the Church, museums, Libraries and Tourism in Ethiopia.
- iii. It can be used as a source material for those who have interest on the Ḥaṣurä Mäsqäl.

1.5 Scope of the Study

1.5.1 Limitation

The scope of this study is describing the historical and philological analysis of the book of Ḥaṣurä Mäsqäl from the comparative perspective of four Manuscripts. Since the objective of the study focuses on the historical and philological inquires. The study also covers many religious and secular issues. Here, due to financial and time constraints and its vastness other points are not presented in detail.

1.5.2. Delimitation

The task of translating the four versions of the Ḥaṣurä Mäsqäl as well as comparing and contrasting one version with the other was time consuming and demanding.

The researcher was thus unable to give detailed inter-textual analysis by intensively comparing and contrasting the text with each and every religious and secular text that the Ḥaṣurä Mäsqäl could be related to. Such a venture was not feasible; and thus comparison and contrast were made only of the four versions to point out glaring similarities and differences.

Regarding inter-textuality, only general comments are given concerning major religious texts which might have influenced Ḥaṣurä Mäsqäl thematically and stylistically.

1.6 Methodology

The method that the researcher conducted is a qualitative research methodology to the study of a historical and philological analysis of Ḥaṣurä Mäsqäl from the comparative perspective of four Manuscripts. The primary data source for the study are the four versions of the Ḥaṣurä Mäsqäl, of which two were found at the National Archives and Library of Ethiopia, one at the Institute of Ethiopian studies (IES) and another at the Church of Medhanealem in Adet town, west Gojjam.

The manuscript of each version was photographed by a digital camera, copied to a computer, translated into English and analyzed qualitatively. The relevant published and unpublished books, journals and articles consulted as secondary data.

Resourceful persons of the Church were also interviewed to get information concerning Ḥaṣurä Mäsqäl, in addition to textual analysis. A review of related literature was also made to corroborate the analysis. Recommendations have been given; based on the conclusion reached at from the analysis.

1.7 Review of Related Literature

A manuscript refers to a book, document or other composition usually written by hand. Hand written compositions usually constitute the Ethiopian Manuscripts deposited at the EOTC, an institution that has been the repository of Ethiopian Culture for the last 1,600 years of the country's existence. Monasteries and Churches have been not only places of ascetic and religious life, but also prominent centres of learning. For over sixteen centuries a scribal community has thrived in Ethiopia and reproduced religious doctrines that consisted not only of Bible passages, but also that reflect the art and record important communal activities of the people and nobility.

Christian manuscripts cover a wide range of literature, the Bible and other religious service books, homilies, Biblical commentaries, and works on theology, as well as writings on ecclesiastical and civil law, lives of saints, local as well as foreign history, chronography and medicine. Most Ethiopian manuscripts are religious texts from the Christian faith; written on parchment and decorated with ink drawings and ornamental designs⁴.

The manuscripts are written in Gə'əz, an ancient and a rich Ethiopic language, which is still used by the EOTC. It is interesting to note that, while many of the literary works extant in Gə'əz are based on translations from Greek, Syrian, and Coptic and in later times, Arabic originals, in every case the work in question has not merely translated but, in professor Ullendorff's phrase, has been "conveyed into the Spirit and ambiance of Christian Abyssinia". In other words, these works have been submitted to such a process of adaptation and transformation that, instead of being mere copies or hackneyed translations, they stand as literary works of art in their own right.⁵

Some Ethiopian manuscripts are particularly interesting to scholars because they contain copies of ancient texts preserved in Ethiopia but which have been lost, or were at one time destroyed, in the Western world. Unlike the prayer scrolls, only some books have illustrations in them although others are superbly decorated with finely tooled

⁴ www.hmml.org/exhibits10/EthiopiaExhibit/Manuscript.html.

⁵ Uhlig, 1990:7.

leather bindings and fabric inserts. Some manuscripts were written on strips of parchment and then tied into scrolls. The text on scrolls contains general prayers and charms to seek aid for specific ailments and problems, one of which is the Ḥaṣurä Mäsqäl, Tonic Cure.

The Ḥaṣurä is the general title of a group of Gə'əz canonical magic texts that glorify and praise the cross.⁶ It is a spiritual book meant for prayer and worship. There are four versions of the text, two of them are authored by the Prophet Jeremiah who is said to have inscribed on stones at the base of the nine mountains as indicated in the books of MSHMC and MSHMD of the versions.

In these books, it is mentioned that “this is the Ḥaṣurä Mäsqäl (Fence of the Cross) which the prophet Jeremiah has inscribed on stones at the basement of the nine mountains and is the one by which the demons are fettered through the death of the Lord. This indicates that MSHMC and MSHMD have definite authors. However, no mention of an author is made in the two versions of the ḤM. The author(s) of the other two versions are unknown.

The text of ḤM is characterized by symbolic expressions; giving the cross a symbolic significance. Accordingly, the cross is taken as might, as light, as guide, as support, as a shadow; and as such, it is related to texts of the Anaphora of St. Mary. Similar expressions may be found in the Old and New Testaments, but these would be more sophisticated than the smiles and metaphors of the ḤM.

The average ḤM texts have the form of hymns or long prayers (mostly ascribed to the Prophet Jeremiah) with distinctive protective features, due to the power of the magical names and formulae against all sorts of evil and enemies.

In literary terms, the ḤM texts are composed of lines each containing the word "Cross" followed by a list of letters, attributes or beneficial actions.

⁶ Encyclopaedia Aethiopica Vol.I, 2003: 815-821.

Among the bulk of Ethiopian manuscripts, more than twelve thousand have been catalogued covering several periods.⁷ The first period came in the second half of the fourth century, representing a small number; the second was between the second half of the fourteenth century and the middle of the fifteenth; the third from the middle of the fifteenth until the middle of the sixteen century; and the fourth the great period in Ethiopian palaeography from the middle of the sixteen century to the second half of the seventeenth century. Conti Rossini⁸ reckons manuscript evidence of Ḥaṣurä Mäsqaäl prayers dating back to the 15th century suggests that these texts may have enjoyed a particular favour and/or may have been composed in that period as a reaction to the ‘Stephanites’ rejection of the cult of the Cross. The rejection referred to is the period during ‘Aṣe Zera-Yacob's reign when monks who allegedly refused to worship St. Mary and the Cross were judged and were stoned⁹

Dərsanä Mäsqaäl in Däbrä Libanos Monastery¹⁰ describes the word Mäsqaäl as the cross of Jesus Christ upon which He was crucified, and according to legend, Empress Helenna (Eleni), found the Cross, the right wing of which had been brought to Ethiopia during Emperor ‘Amdä- Ṣəyon's reign, 1382 to 1413.¹¹

In Ethiopia, as in any other Christian traditions, the sign of the Cross has high symbolic meanings.¹² According to Sisay Ayalew,¹³ the cross is the symbol of Christianity omnipresent in the Ethiopian Orthodox Church. It is one of the most important iconic emblems which symbolize the redemption of humankind through the death of Jesus Christ.

Sisay also added that there are different kinds of Crosses for everyday use in Ethiopia. However, Church crosses are different from those neck crosses worn by the Ethiopian Christian in order to prove their faith. The cross is also taken as one of the many craft products contributed by the EOTC to the development of Tourism in Ethiopia.

⁷ Uhlig, *Ethiopian Manuscripts and Palaeography*, 2003: 1-13.

⁸ Conti Rossini, 1941:213.

⁹ Getachew Haile, 2009□16-3.

¹⁰ Däbrä Libanos Monastery, 2002: 2.

¹¹ Lule Melaku, 2004□42.

¹² *Encyclopaedia Aethiopica*, Vol.I:815.

¹³ Sisay Ayalew, 2002:54.

As the faithful should pray during different times, especially during hazardous periods, the book of Ḥaṣurä Mäsqäl, which particularly focuses on the Cross, is helpful for them to get peace and solace.

Ḥaṣurä Mäsqäl texts are common in any collection of Ethiopian scrolls; for instance, among the 652 items of the Sando Angelini collections, Bergamo standing as one of the biggest collections of Ethiopian Magic scrolls in the world; there are about 157 Ḥaṣurä Mäsqäl texts.¹⁴ As in any other Christian tradition, the sign of the Cross carries high symbolism in Ethiopia. It is of central importance for a number of liturgical acts and accompanies all ceremonies and celebrations of the Church including, baptisms, burials and weddings, ordinations and blessings.¹⁵

The vastness and unstudied nature of these predominantly religious resources has been commented by many scholars. This makes one thing starkly clear; because Gə'əz resources are not studied rigorously enough, not only is our knowledge of the Church superficial; but also little is our knowledge about the social, political, cultural, economic and other aspects of secular Ethiopia. According to Mersha Alehegne¹⁶; Gə'əz literature encompasses all affairs, so it should be studied so as to understand all aspects of life. This study on the Ḥaṣurä Mäsqäl is meant to contribute to that understanding.

¹⁴ Raineti, 1990: 315.

¹⁵ Derat, Marie-Laure. Vol. I, 2003:815.

¹⁶ Mersha Alehegne 2002: 23.

CHAPTER TWO

2. Textual Analysis

2.1 List of Manuscripts

In the long term of scholarship Ethiopian texts have studied by foreign and indigenous scholars and most Ethiopic texts are cataloged by scholars such as, August Dillman (1874), H. Zutemberg (1877), V. Six (1958), William Wright (1877), M. Chaine (1912), Edward Ullendorff (1951), S. Strylcin (1953), William Macomber and Getatchew Haile.

So far, the researcher lists seven different manuscripts of Ḥaṣurā Mäsqäl which is available in EMLL.

The seven manuscripts that the researcher utilized are the following:

- EMLL 1236
- EMLL 1261
- EMLL 1476
- EMLL 1738
- EMLL 2094
- EMLL 2675
- EMLL 4733

❖ EMLL Project no. 1476

Title: Mäsädäde Şär

Language: Gə'əz

Province: Addis Ababa

Material: Paper

Property: IES

District: Enṭoṭo

Column: 1

Folios: 62

Size: 16X10cms

Writing: Bold and neat

Binding and Condition of the MSS: Hard Boards

❖ **EMML Project No 1261**

Title: Ḥaṣurä Mäsqäl

Language: Gə'əz

Date: 1953

Province: Addis Ababa

Material: Parchment

Property: Private

District: Addis Ababa

Column: 1

Folios: 60

Size: 116X9cm

Binding and Condition of the MSS: Wooden boards Covered with Color Cloth

❖ **EMML Project No. 2675**

Title: Bəkayä Marəyam

Language: Gə'əz

Date: 18th c

Material: vellum

Property: Private

District: Ankobär (HarAmaya)

Folios: 123

Writing: Medium and neat the headings and names are rubricated

Binding and Condition of the MSS: wooden boards

Other books included in the MS

- a. Ḥaṣurä Mäsqäl F.21b-34a
- b. Goləgota F.34a
- c. Ləfafä ṣədq F.63a – 65a
- d. Magic Prayer F.66a -74a
- e. Mäkədämä tä'amərə Marəyam F.82.a
- f. Geneology F.107a-111a
- g. Ṭənətä Lədät F.112a including Ethiopian Emperors
- h. Ṣälötä Dərar F.114a - 122a

❖ **EMML Project No. 4733**

Title: Ḥaṣurā Māsḡāl

Language: Gə'əz

Date: 19th c

Province: Šäwa

Material: Vellum

Property: Private

District: Däbərə Bərhan

Column: 1

Folios: 96

Size: 11X7cms

Writing: Small and neat the heading and names are rubricated

Binding and Condition of the MSS: Wooden boards

❖ **EMML Project No. 2094**

Title: Sä'atat Zälelit

Language: Gə'əz

Province: Wällo

Material: Vellum

Property: private

District: Hayəq 'Esəṭifanos

Column: 2

Folios: 72

Size: 11.5X9cm

Writing: Medium and neat

Binding and Condition of the MSS: Wooden boards Covered with Stamped leather

❖ **EMML Project No. 1236**

Title: Säyəfä Mäläkot

Language: Gə'əz

Province: Addis Ababa

Material: Parchment

Property: Private

District: Tākälä Haymanot

Column: 1

Folios: 61.2r

Size: 11.2X8cms

Writing: blank

Binding and Condition of the MSS: Medium and good, wooden boards

❖ **EMML Project No. 1738**

Title: ṣälotä Peṭros

Language: Gə'əz

Province: Addis Ababa

Material: Paper

Property: Private

District: Enṭoṭo

Column: 1

Folios: 188

Size: 15.7X10cms

Writing: Board and neat, the beginning names are rubricated.

Binding and Condition of the MSS: Hard boards covered with colored skin and
the Prayer is sub divided into seven sections for the seven days of the weeks.

Written by: Gäbrä Giyorgis

Other Books included in the MS:

- a. Prayer F.67a-88b
- b. Magic Prayer F.89a-123b
- c. Prayer of Mosses F.123b-149b
- d. Magic prayer F.145a-152b
- e. Bartos F.153a-196a

[Bäsämä 'Ab wäwäläd wämänəfäs qəddus 'aḥadu 'aməlak ... bə 'egzi'abəḥer täwäkälku wäbä'egzi'abəḥer 'asəmaku.]

It starts by the opening prayer of the writer, in the Name of the Father, the Son and of the Holy Spirit One God ... and showing his absolute trust in God.

F₁r_b □□□□ □□□□ □□□□ □□□□ □□ □□ ...

[Mäsqäl bərahən lä'əwuran mäsqäl mädəḥane kullu 'aläm ...]

It describes the Cross as light for the blind and savior of the entire world.

F₁r_b □□□□ □□□□ □□ □□ □□□□ □□ □□□□ ...

[Mäsqäl mälə'ältä' kullu nägär mäsqäl Ḥaṣur wəṭəqm ...]

It indicates that the cross is on top of everything and the fence.

F₁r_b □□□□ □□ □□□□ □□ □□□□...

[aminəyə kiyahu 'əsəbbək ḥayälä mäsqäl]

Truly, I preach the power of the cross.

F₃r_a □□□□ □□□□ □□□□ □□□□ □□□□ □□□ □□ □□□□□□ □□□
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[Iyäsus kərəstos zätänəsə'a 'emmutan bəxayälä mäsəqälu zäm'o läsäyəṭan; kämahu räsəyomu 'əgzi'o läṢärəyə wäläṢül'etəyə.]

Jesus Christ is raised from all the dead and He defeated Satan by the power of His Cross and also save me from all my enemies.

F₃r_a □□□ □□□□ □□□□ □□ □□□□ □□□□□□ □□□ □ □□□□□ □□□□ □□□□□ [Kullomu

särawitə Mälə'əkət 'ellä bizuḥan 'a'əyyəntihomu wä'älä səddsətu kənəfihomu yəsebbəhu lämäsqäl]

It expresses that all Angels who have many eyes and six wings praised the cross.

F₃r_b □□□□ □□□□ □□ □□□□□□□□□□ □□□□ □□□□

[Mäsqäl 'aməsalä betä kərəsətiyan; mäsəqäl ma'ezänta wə'ətu.]

The Cross likes the Church and it is the foundation all the things.

F₄r_a □□□□ □□□□ □□□□ □□□□□□ □□□□ □□□□ □□□ □□□□□ □□□□□□

[Mäsqäl ḥəbəstə ḥəyəwät läsämayawəyan, mäsqäl mädəḥanitə Ṣəwa'e wälə'ulan wälətəḥutan]

It describes the values of the cross.

F₄r₆ □□□□ □□□□ □□□ □□□ □□□□ □ □□□□ □□□ □□□□ □□□□□□ □□□□

[Mäsqäl Şarahəku xəbekä qaləyä'ş asmə'ə 'Omäsqäl wäläbu Şarahəyä wä'aŞmə'ani mäsqäl]

F₄r₆ □□□□ □□□□ □□□□ □□□□ □□ □□□□ □□□□ □□□□□ □□□□□ □□□□ □□□□ □□□□□

[Mäsqäl bərəhanu läŞähäy mäsqäl sənu läwərəh mäsqäl bərhanomu läkäwakəbt mäsqäl Şənə'omu lä'adəbar.]

It describes the merits of the cross.

F₆r₆ □□□ □□□□ □□□□□ □□□□ □□□□ □□□□□□□ □□□ □□□□□□ □□□□ □□□□□
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['Əsmä həyäləyä wəŞäwänyä mäsqäl fərəqan lähəywätəyä; 'emäni 'adələqəlqu 'adəbar 'əyäfürəh; 'emäni fäläsu; 'adəbar wəsätä läbbä bah ər 'əyyədänəggəŞ 'əsmä mäsqäl yərdə'ani]

It expresses the trust in the cross.

F₇r₆ □□□□ □□□□ □□□ □□□ □□□ □□□□ ... □□□□ □□□ □□□□□ □□□□ □□□□□ □□□□□ ...
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[mäsqäl 'arəfətä Şələ'ə näsätä 'entä ma'əkäl ... mäsqäl kidanä mə'amänan mäsəqäl täsfahomu läqəbuŞan ... mäsqäl nəsa'ə wälta wäkwinatä wätänəs'ə wəstä räd'otəyä ... mäsqäl zä'awəhəzä dämä wəmayä.]

It indicates various meritsof the cross.

2.2.1.2 MSHMB

This unpublished MS is a 19th century production that originated from Adet which is available at the National archives library.

F₁r₆ □□□□ □□□□□□ ... □□□ □□□□ □□□ □□□ □□□□ □□

[Mäsqälu läkrəstos ... haşur wəţəqəm läkulu 'aläm zäyā'amən botu]

It narrates the power of the holy cross i.e its protection from all harmful events for those who believe in it.

F₁r_b □□□□□□ □□□□□□ □□□□ □□□

[wä'adhənāni bāmäsqälkä 'əmkulu 'əkuy]

It describes about the protection of the holy cross from any physical harm.

F₁v_a □□□□□ □□□□□□□□ ... □□□□□ □□□□

[aʃabə'ənā wäbä'engədəkä ... 'adhənāni 'əgəzi'o]

It describes about requesting salvation saying save us from enemies.

F₂v_a □□□□ □□□□ □□□□ □□□□ □□□□□ □□□□□ □□□□□ □□□□□

[Mərhanī 'əgəzi'o fənotākä bā'əntä ʃäla'ətəkä wäbäḥayälä mäsqälökä kərstos]

It shows that the cross paves the way to those who believe in it, but becomes a road-block and an obstacle to those who do not.

F₂v_b □□□□ □□□ □□□□ ... □□□□ □□□□ □□□□

[Mäsqälökä märḥ läfənot ... mäsəkäl läṭaot gānp'ali]

This passage also shows us the power of holy cross against the idol and evil spirit.

F₃r_b-F₄r_b □□□□□ □□□□□ ... □□□□□ □□□□ □□□□□□□□ □□□ ... □□□□□ □□□ □□□
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[Bə'əsītəyā wāwəludəyā ... 'adhənāni 'əgəzi'o 'əmʃānahəyanā fnot ... wäb äḥayälä kəbru lä'əʃä mäsqälökä wäbäsəmkä kədus 'adhənāni bādəmahel səmkä]

It says, save me; my family and my property from damage by your exalted cross and your holy name Dimahel.

F₄r_b-F₅r_b □□□□□ □□□□ □□□□ □□ □□□□ □□□□ □□□□□ ... □□□□□ □□□□

['adhənāni 'əgəzi'o 'əmkulu däwi wäḥəməm bärə'əs wäzä'ayən ... wäyasägəl bātə'ot]

It shows protection of the whole body, every day and at all times, from affliction of the soul and flesh, caused by sorcery.

F₅r_b-F₈v_b □□□ □□□□□□□ □□□□ ... □□□□ □□□ □□□ ... □□□□ □□□□ □□□□
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[ʃälət zä'əgzə'ətənā marəyam ḥalipon ḥaran ḥaran ... ḥalifon ḥalifon ḥalifon ... mänafəstā ʃəlmät yəsädädu kulomu bəzati məʃḥäf]

This is a prayer said by Mary. It enlightens that through the Testament she received from her Son and His secret names such as Halipon, Haran, Halifon, as well as the power of this prayer book, evil spirits will be kept away.

$F_8 v_b - F_9 v_a$ □□□□ □□□ □□□ □□ □□□ □□□ □□□□□□ □□□□□□□□

[Bähaylä zəntu Şälot Kun fäwəsä läkulu zäysätəyo wäläytəhəşäb]

It indicates that bathing and drinking water over which this prayer book has been read or prayed, heals as well as protects from ailments.

$F_9 v_a - F_{10} v_a$ □□□□ □□□ □□□ □□□ □□□ ... □□□□□ □□□ □□□ □□□ □□□ □□□□
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[wäka'əbä 'əbəl qədus qədus qədus ... wämänfäs kədus yəräd la'ələ tabot wäla'elä səgahu wädämu kəbur ... barək la'ələ betu barək la'ələ weludu]

This is Virgin Mary's second prayer, so that the power of God descends on the Ark and offerings. And it is said that, all those praying it, will have their homes and property blessed.

$F_{10} v_a - F_{11} v_a$ □□□ □□□□ □□□ □□□□ □□□□ □□□□□□ ... □□ □□□ □□□□ □□□ □□□ □□□
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[wäkulu zägäbrä rədə'o wä'adhəno wätämaḥşno .. ḥabä wäşə'a məslehu wəşə'e wəḥabä wäfärä wəfr məslehu wəḥabä qomä qum məslehu ... bəzəntu 'asmatikä 'ayo 'ayo 'ayo dake dake dake]

It indicates that praying with this book will protect one in his going and comings by the names Ayo, Ayo, Ayo, Dake, Dake, Dake.

$F_{11} v_a - F_{11} v_b$ □□□ □□□ □□□□ □□□□ □□□□ □□□□ □□ □□□□ □□□□□□ □□□□□□ □□□ □□
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['əsmä 'antä ḥayləyā wəşawānyā me'altä wälelitä halu ~~ms~~ leyä wäma'ekäleyä wä'itəhdəgäni bākulu gize ... wä'anaḥəsi ḥaṭawə'əyā lägäbrəkä]

Since you are my strength, do not forsake me morning or evening; forgive my sins.

$F_{11} v_b - F_{11} v_b$ □□□□ □□□□ □□□□□□□□ □□□ □□□...□□□ □□□□□ □□□□□ □□□□ □□□□

[täzäkär 'əgzi'o 'astärəyotäkä wəstā 'aläm ... zäntä täzäkiräkərs k tos 'anaḥəsi ḥaṭawəyā]

It is a prayer for the forgiveness of sins.

$F_{11}v_b-F_{12}r_b$ □□□□ □□□□ □□□□□□ ... □□□□□ □□□□□ □□□□ □□□ □□□□□
[täzäkär ‘əgzä’o täkorə’otäkä ... täzäkiräkä ‘egzi’əyā ḥolqoni ~~ms~~ lä burukan
'abagə'ikä.]

This prayer is for congregation in Aden in order to live or be counted with the merciful.

$F_{12}r_b-F_{12}v_b$ □□□□□ □□□ □□□□□ □□□□□ □□□□□□□□ □□□□ □□□□ □□□□□
[wäkfäni rəstä hagäritomu läqədusan wä'itfləṭāni lägəmurā bā'entä ḥaṭawə'əyā]

It is a pleading asking not to be removed from Aden's tenure because of sin.

$F_{12}v_b-F_{14}v_a$ □□□□ □□□ □□□□ □□□□□□ □ □□□□□□ □□□□
[bā'entä fəqur wäldəki tämahəṣänku 'o 'əgzə'ətnä maryam]

This prayer refers to Mary's pleading.

$F_{14}v_a-F_{20}v_b$ □□□ □□ □□□□ □□□□□ □□□ □□ □□□□ □□□□ □□□□ □□□ □□□□ □□□□
□□□□
[bäsmä 'ab wäwäld wämänfäs qdus 'ahadu 'aməlak tā'aməno wätəganəyo zäləb
wäzähəlina tā'aməno ḥaṭawə'ə]

This prayer indicates repentance, and questions of intercession have been explained in detail.

$F_{20}v_b-F_{23}r_b$ □□□□ □□□□□ □□□□ □□ □□ □□□ □□□□ □□□□ □□□□ □□□□□ □□□ ... □□□
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[bäsəmay wäbämədr 'albəyā 'ab wä'əm wäwəlud maryam dən gəl 'ətə'amänäki gähadä
... 'esmä qur wärāhab yaräsə'ə ṣälotä]

Shows pleading to Mary in desperation, saying: "I have no mother, father, sister in heaven or on earth; be my mother, father and sibling, do not leave me.

2.2.1.3 MSHMC

This book of ḥaṣurā mäsqäl has no column. It has 17 pages. It begins with the Name of the Father, and declares that it was written or prayed by Jermiah the prophet.

F_1r □□□ □□□ □□□□ □□□□ □□□□□ □□□ □□□□□ □□□ □□□□ □□□□ □□ □□□
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[zəntu ḥaṣurā mäsqäl zäṣähafä 'ermyas näbiy mäle'əktä kokwuḥ zä'əmtäs'atu
'a'əgar zəw'ətu motu tämo'u wätä'asru 'aganənt wä'anäni gäbrəkä 'ətə'amän]

['awgäzku säyət'an wäkulu 'arawitä gädam wälä'əkuyan wäkulu wədetkä wäbäkulu
 ʔ'a'otkä wäbäkulu həlinakä täsäädädu wärähäqu 'əmzä yəŞawəro bāzəntu mäŞhaf]

Idols and evil spirits are kept away from a man who wears this scripture as a scroll.

F₄^v-F₈^r □□□□ □□□□ □□□□□□□□ □□ □□□□□□ □□□□ □□□□ □□□□ □□□□□□□□...

['awägżäkä säyət'an 'əgzi'abħer həyaw 'etəqərbāni näfsəyā wäsəgayā 'əmāhi bāmā'alt
 wä'əmāhi bālelit]

He who prays and reads this scripture is redeemed from any harassment of the soul and
 the flesh.

F₈^r-F₈^v ...□□□□□ □□□□ □□□□□ □□□ □□□□□

[bätä'amno mäsqäl lädəkuman 'aqabe śəray]

It explains that the soul and the flesh, wealth, family and the weak are saved by praying
 this scripture.

F₈^v-F₁₁^r □□□□ □□□□□ □□□ □□□□ □□□ □□□□ □□□□ □□□□□□□□ □□□□ ... □□□□ □□□□
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[mäsqäl mälə'əltä kulu nägär mäsqäl həŞur wät'əqm mäsqäl läkrəstiyan lə'ələna ...
 mäsqäl lä'arāmi mäyaʔi mäsqäl bätər zäzäbät'o]

It explains the power and glory of the cross which is the hope for Christians but a
 crushing hammer against Satan.

F₁₁^r-F₁₃^r □□ □□□□ □□□ □□□□ □□□ □□□□□□ ... □□□□ □□□□□□ □□ □□ ... □□ □□□□
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[lotu səbhət 'əskä lä'alämä 'aläm 'amen ... mäsqäl mädhəniyā hale lluya ... het kəfləyā
 'əgəzi'abħer ... san bərhan mänsə'ehomu läś'adkan hale lluya ... 'awägżäkä
 lädiyabəlos]

This prayer is a thanksgiving part and it condemns the devil explaining the issue of the
 cross and alephat from the psalter and the book of Jermiah.

F₁₃^v-F₁₄^v □□□□□ □□□□□ □□□□ □□□□□ ... □□□□□ ○□ □□□□□□□□ ... □□ □□□□ □□ □□□□
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[yəsebəħwo lämäsqäl kirubel wäsurafel ... yəsebəħwo 'arəba'ətu wängelawəyan ...
 'ələnəburan dibä mədr ... bəħayələ zəntu 'asmətikä yətə'asär ləsanomu...]

The creation in the heaven and earth honors and glorifies your cross.

□□□□ / **Wednesday**/□ □□□ □□ ... □□□□□ □□□□ □□□ □□□□□ □□□□ □□□□□
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[**zārābu’ə**□ Bāsmā ’ab ... ’awāgzākā sāyṭan bāsəmu wābāḥaylu lä’əgzī’ənā ’iyāsus
 kərəstos ... ’awāgzākā sāyṭan wākulu ḥayləkā wāḥəlinakā wākulomu ~~ə~~detākā
 wākulomu ṭa’otākā tāsādād wāguyäy wārāḥāq ’əmzä yəṣāwəro wäyā’anəqo läzəntu
 māṣḥaf tāsādādu wārāḥāqu ’əmənəhu]

This part named as the Wednesday prayer of Haṣurā Mäsqäl has clearly indicated that the Satan is removed being acuminated by the prayer. Additionally, if a person tied this prayer in his neck evil spirit and demon never reach to him.

□□□□ / **Thursday**/□ □□□ □□...□□□□□ □□□□ □□□□ □□ □□□ □□□ □□□ □□□□□ □□□□
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[**zāḥamus**□ Bāsmā ’ab ... läz ntu
 māṣḥaf yəsə’əlu kulu ṣābə’u wämāsgärtu läsāyṭan yəṣāra’ə bāḥayəlu lä’əgzī’abəḥər
 zātānādfāhi ~~yt~~ fāwās wābādāhi zā ḥamā ~~yt~~ fāwās wāsəga ganenāhi zā’āḥāzo
 yətəfāwās zä’əmkulu dəwe yətfāwās bāḥaylu wābāṣənəhu]

This is the Thursday prayer of “Haṣurā Mäsqäl”. This section indicates that a man must trust in the names of God, Deqa, Se’eqa. It also tells us that the man can be saved from stomachache, all diseases of the flesh conquering enemies and saving his crops from all insect. Moreover, the prayer can save a man from devils who appear and disturb at night.

□□□□ / **Friday**/□ □□□ □□ ... □□□□□□ □□□□□□ □□□□□ □□□□ □□□ □□ □□□□ □□□□□
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[**zä’arb**□ Bāsmā ’ab ...zäyawägəzomu lä’aganənt ’awāgzākā sāyṭan Bāsmā ’ab wāwäld
 wämānfās qəduṣ ’aḥadu ’amlak bāqəst səllase ’awāgzākā sāyṭan wākulomu ṭa’otatikā
 wākulo sägälä...]

In general, this section of prayer is the prayer of the condemnation of the idol and his spirit. This condemnation performed by the name of God in his unity and Trinity. And also by the name of saints, angels, prophets, disciples, the four evangelists, Church fathers, and by the name of Church and her servants.

P'ärfäricon, Atrgawon can save one from any evil things caused by Satan, and Satan is also absolutely condemned.

2.2.2 Linguistic Inquiries of the Manuscripts

2.2.2.1 Linguistic changes

In the manuscripts of Ḥaṣurä Mäsqäl, the researcher has observed linguistic changes: phonological, morphological and syntactic. Generally, from those MSS MSHMB is highly affected by such changes. These Philological Changes are stated as follows:

2.2.2.1.1 Philological Changes

Folio	Manuscript	Incorrect Form	Correct Form	Gloss
F_1r_a	MSHMA	'awəd	'awəd	circumstance
F_1r_b	\$	ṣom	ḍom	Fasting
F_1r_b	\$	zäyā'aməna botu	zäyā'amən botu	he believes on Him
F_2r_a	\$	'alif	'alef	Aleph: the Father is the God of all the creation
F_2r_a	\$	wäbäbərəkinä	wäbäbəräkinä	by our knees
F_2r_b	\$	wäbämətkäftənä	wäbämätkäftənä	by our shoulder
F_2v_b	\$	'amät	'amät	Year
F_3v_b	\$	'ayən	'ayən	eye
F_1r_a	MSHMB	mäḍnə'e wäaqu'ehom	mäḍnə'i ḥaqu'ehom	strengthen their waist
F_1v	\$	'əsət	'əsət	fire
F_1v	\$	näfsəyā	näfsəyā	my soul
F_4v	\$	läsäb'əyā	läsäb'əyā	to my people
F_9v	\$	'aläm	'aläm	world
	\$	wärəḥ	wärəḥ	month

<i>F₁₀^r</i>				
<i>F₁₇^r</i>	\$	śödät	södät	Exile
<i>F₁₉^{r_b}</i>	\$	wä'əthasäy	wä'əthasäy	my pleasure
<i>F₁₁^v</i>	MSHMC	mädhanit	mädəhanit	Savior
<i>F₁₁^v</i>	\$	'əskä	'əsəkä	up to
<i>F₄^v</i>	\$	səllasekä	śəllasekä	your Trinity
<i>F₂^v</i>	\$	məsraq	məsraq	East
<i>F₁^v</i>	\$	ḍähäy	ṣähay	sun
<i>F₁^v</i>	\$	'anabəst	'anabəst	Lions
<i>F₁^v</i>	\$	'əməneyä	'əməneha	from her
zäsänuy	MSHMD	mäṣakä	mäḍa'əkä	you came
zäkädamit	\$	mänfäsawit	mänfäsawit	spiritual woman
zäkädamit	\$	mälakt	mäla'əkt	Angels
zäsänəbätä kərəsətiyanə	\$	tə'əzazatä mäsqäl	tə'əzazatä mäsqäl	order of the cross
zäsänəbätä kərəsətiyanə	\$	hawaryat	ḥawaryat	Apostles

2.2.2.1.2 Delition/Loss

Folio	Manuscript	Incorrect Form	Correct Form	Gloss
<i>F₁₇^{r_b}</i>	MSHMB	mängəsəkä	mängəstəkä	Your Kingdom
<i>F₃^v</i>	MSHMC	läsəyəṭ	läsəyəṭan	For Satan/Devil/
<i>F₄^v</i>	\$	'alak	'amlak	God/the creator/

<i>F₉v</i>	\$	'əgəzi	'əgzi'ə	Lord
<i>F₁₀v</i>	\$	diblos	diyabəlos	Devil

2.3 Some philological errors of the Manuscripts

Folio	MS	Errors	The correct form	Remarks / the correct form of translation/
<i>F₁r_a</i>	MSHMB	□□□□ □□□□ □□□□ □□□□ □□ □□□□ □□□□ ¹⁷	□□□□ □□□□ □□□□ □□□□ □□□□ □□□□ □□□□	O! Lord keeps me and save my soul and flesh from evil.
<i>F₇v_b</i>	MSHMB	□□□□ □□ □□□	□□□□ □□ □□□□	And I, your servant will sleep
<i>F₁₁r_a</i>	MSHMB	□□□ □□□□□ □□□□ □□□□□	□□□ □□□□□ □□□□ □□□□□	As He cleansed Adam and Eve
<i>F₁₁v_a</i>	MSHMB	□□□□ □□□□ □□□□□□ □□□□□□	□□□□ □□□□□ □□□□□□ □□□□□□	As you gave power to your disciples over Devil/Satan/
<i>F₁₂r_a</i>	MSHMB	□□□□□ □□□□ □□□□□□ □□□ □□□□ □□□□□□□□ □□□□ □□□□ ¹⁸	□□□□□ □□□□□ □□□□□ □□□ □□□□ □□□□□□□□ □□□□ □□□□	You gave your soul, they pierced your side with a sword, and wraped you in cloth or nylon.
<i>F₁₂v_b</i>	MSHMB	□□□□ □□□ □□□□□ ¹⁹	□□□□ □□ □□□□□	O! forgive your

¹⁷ Preposition missing, which means in the Ge'ez language subject has become object /S□}ᵃ □□ ᵃÔÁK< " < ĀIU TKf uO□²< Ṣu= ' ḵNwa J□M/

¹⁸ Auxilliary verb or title problem /ᵃ" < e ᵃkê ṚĀU ᵃᵃ' □ef ᵃÓ/

¹⁹ Unecessary usage of the conjunction 'and' /ᵃᵃᵃ" ÁK x□ᵃ < ᵃSÖku □Ó/

CHAPTER THREE

3. Text and Translation of the four Manuscripts

3.1 Text of the four Manuscripts

3.1.1 MSHMA

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²⁶ *F₁r_a*
²⁷ unreadable
²⁸ unreadable
²⁹ *F₁r_b*
³⁰ “□□ ” which is a short written form of “□□□□ ”

1. 在 2018 年 12 月 31 日，本公司之資產負債表如下：

2. 本公司之資產負債表如下：

3. 本公司之資產負債表如下：

4. 本公司之資產負債表如下：

5. 本公司之資產負債表如下：

6. 本公司之資產負債表如下：

7. 本公司之資產負債表如下：

8. 本公司之資產負債表如下：

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13. 本公司之資產負債表如下：

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18. 本公司之資產負債表如下：

19. 本公司之資產負債表如下：

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27. 本公司之資產負債表如下：

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30. 本公司之資產負債表如下：

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32. 本公司之資產負債表如下：

33. 本公司之資產負債表如下：

34. 本公司之資產負債表如下：

35. 本公司之資產負債表如下：

36. 本公司之資產負債表如下：

37. 本公司之資產負債表如下：

38. 本公司之資產負債表如下：

35 F_2v_a

36 F_2v_b

37 F_3r_a

38 F_3r_b

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⁴⁸ $F_5 v_a$
⁴⁹ $F_5 v_b$
⁵⁰ $F_6 r_a$
⁵¹ $F_6 r_b$

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⁷⁰ F₃r_b
⁷¹ F₃v_a
⁷² F₃v_b
⁷³ F₄r_a
⁷⁴ F₄r_b
⁷⁵ F₄v_a
⁷⁶ F₄v_b
⁷⁷ F₅r_a
⁷⁸ F₅r_b
⁷⁹ F₅v_a
⁸⁰ unreadable
⁸¹ F₅v_b

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82 unreadable

83 F_{6r_a}

84 F_{6r_b}

85 F_{6v_a}

86 F_{6v_b}

87 F_{7r_a}

88 F_{7r_b}

89 F_{7v_a}

90 unreadable

91 F_{7v_b}

92 F_{8r_a}

93 F_{8r_b}

109 $F_{11}r_a$
 110 $F_{11}r_b$
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 112 $F_{11}v_b$
 113 $F_{12}r_a$
 114 $F_{12}r_b$
 115 $F_{12}v_a$
 116 $F_{12}v_b$
 117 $F_{13}r_a$
 118 $F_{13}r_b$
 119 $F_{13}v_a$

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¹²⁰ F₁₃V_b
¹²¹ F₁₄r_a
¹²² unreadable
¹²³ F₁₄r_b
¹²⁴ F₁₄V_a
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¹²⁶ F₁₅r_a
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¹³² F_{16V_a}
¹³³ unreadable
¹³⁴ F_{16V_b}
¹³⁵ F_{17r_a}
¹³⁶ F_{17r_b}
¹³⁷ F_{17V_a}
¹³⁸ F_{17V_b}
¹³⁹ F_{18r_a}
¹⁴⁰ F_{18r_b}
¹⁴¹ F_{18V_a}
¹⁴² F_{18V_b}
¹⁴³ F_{19r_a}

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¹⁹⁵ unreadable
¹⁹⁶ F_{8v}
¹⁹⁷ unreadable
¹⁹⁸ F_{9r}
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²⁰⁰ unreadable
²⁰¹ F_{9v}
²⁰² F_{10r} unreadable
²⁰³ F_{10v} unreadable
²⁰⁴ unreadable
²⁰⁵ F_{11r}
²⁰⁶ unreadable

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235

236

233 $F_2 v$

234 $F_3 r$

235 $F_3 v$

236 $F_4 r$

244 $F_8 r$
 245 $F_8 v$
 246 $F_9 r$
 247 $F_9 v$

248 $F_{10}r$

249 $F_{10}v$

250 unreadable

251 $F_{11}r$

252 $F_{11}v$

3.2 Translation of the four Manuscripts

3.2.1 MSHMA

In the name of the Father, the son and the Holy Spirit I set forth crossing myself. Though I may fail, I will stand up with the support of three names. Even if I may be in darkness, God will give me His Light, for I believe in and am close to Him.

Through the one Jesus Christ, it is the cross which is my power and support. I will live under the grace of the Cross and be protected by it. The cross is the light of the blind. It is the savior of the world. The cross i.e. the blessed cross, by the names Botolion, Hatolion, Yarazbil, Elmakos and Amir has thrown light.

Our road of life has been renewed thanks to the rise on to the cross, our horn of salvation, who has revealed Himself in flesh. The cross has brought the rebel back to the right track and let him into the heaven. This cross has blessed the whole world. God's impeccable sheep that cleanses the sin of the world was chained beaten, in the land of Golgotha, and liberated Adam. Great is the power of the cross. By His cross, He has redeemed us. He blessed us by His cross. By His cross, He has thrown light upon us. Peace be up on us and Israel. Let His mercy and blessing be up on us. Forever, Amen.

In the name of the Father, the Son, and the Holy Sprit, One God. The cross stands above everything else. The cross is both a fence and a wall. The cross uproots an enemy. The cross is the Church's word and spear. The cross is the prophecy (of prophets). The cross is the sermon of the apostles. The cross is the crown of the martyr. The cross is the shelter of the needy. The cross is the support of those who have problem. The cross is the grace of the pious. The cross is the power and strength of the infirm. The cross is the ear of the deaf. The cross is the faith of the perfect. The cross is the sight of the blind. The cross is the one upon which the faithful bow. The cross is an herb of life high in the heavens and down in the earth. The cross is a medicinal herb. The cross is the fleeing of the demons. The cross is the pacification of the seas and the ships. The cross is a converter of an infidel. The cross is a fountain for the thirsty. The cross is a clothing of the naked. The cross is the repentance and remission for transgressors. The cross is the fleeing of Jews.

The cross is the esteem of the Church. The cross is the father of orphans. The cross is the help of the needy, and is also a means to lighten a yoke.

The cross is the rod with which the Seven-horned beast was beaten up. And let you, in your power and strength, chase away my enemies, lest the army of wicked persons should enter into my family, property and possession, I have with the fence of your cross anathematized them and shut them off. I am your slave by the seal of the Father, the son and the Holy Spirit, Forever, Amen.

In the name of the Father, the Son, and the Holy Sprit, praise be to the one God, today and forever, Amen. I preach the cross believing in its power. The cross is my faith, my life and my cure. *Halleluya* (He was, is and will be). The cross is my hope. The cross is my shelter. The cross is the Charisma of my word and my hope. *Halleluya*. I, Your servant, plead in the name of Melos to the life-giveing nails of the cross (Sador, Alador, Danat, Adeira and Rodas). The cross is the wealth of the poor. The cross is the hope of the hopeless. *Halleluya*. O Lord, have mercy on me as I have trust in you. And protect me in the shade of your wings. Protect me like His blessing. Sweet is the fruit of His praise to my throat.

Aleph, (He who has created the whole world), Blessed are those who are guided by the commandments of God and are clean in their pathes.

Heth, (God is a Living one). God is my fate. God has His own time of work. God was present before creation. So is He until the end of the world. *Halleluya*.

Vau, (One God) O Lord, Let your blessing be on me. *Halleluya*.

Zain, (God is to be thought of). Remember Your Word with which you have given hope to your slave. Let it be so for me from the heavens.

Tau, (God is industrious). O Lord, let my supplication appear before You. Let Your right or authority redeem me *Halleluya*.

The cross is the resurrection for the dead. The cross is the support for those who vaciliate. The cross is the shelter of Christains. *Halleluya*. Let you support your adult to be saved from the death of sin. *Halleluya*.

Gimel, (God is astounding). Let You give Your slave absolute ecstasy through Your cross.

Daleth (God is standing by), my soul is coming so close to the earth. *Halleluya*. The cross is the support of the lame. The cross is the serenity (peace) of refugees. The cross is the ransom or cure for the captive *Halleluya*. O Lord, teach me the ways to Your Commandments. *Halleluya*.

Heth (God is a Living one), you have done good to Your slave. *Halleluya*.

Koph, (God is omnipotent), my sow has passed through your salvation. *Halleluya*.

The cross is the prophecy (of prophets). The cross is the sermon, which the apostles deliver. The cross is the creed for scholars. *Halleluya*.

Aleph, (He who has created the entire world), the might of the cross is dwelling on the saints, sharper than the sword. *Halleluya*.

Jod, (The Right hand of God), it is this Immanuel who has been preached. *Halleluya*.

Nun, (God is the king), your commandment is the lamp of my path and the light of my feet.

Here is the Lamb of God who cleanses the sin of the world. So said John. Do cleanse my sin, which I have committed in my soul and flesh. *Halleluya*.

The cross is the reward for the just. The cross is the guide for the impeccable. The cross is the one which wakes up the lazy. *Halleluya*.

Lamed, (God is elevated or glorified).

Mem (God is a good fragrance). Your word is so tasty to me. It is sweet to my tongue. It has taken me away from this world. *Halleluya*.

The cross is the power. I am shattered by it. *Halleluya*. Let the cross be my support. Let the cross be my fence. *Halleluya*.

Tzaddi, (God is just). The cross removes the power of darkness. *Halleluya*. The cross is a perfect medicinal herb. And it is the reward for our heritage. *Halleluya*.

Koph, (God is at hand). You are the one whom many give due thanks to unceasingly. *Halleluya*.

Resh, (God is the head). The cross is the perfect cure. *Halleluya*. The cross raises the fallen and the dead. The cross is the one which brings back the sinful (to life). I praise You in Your Trinity. O King, I praise You. O Devil, I denounce you.

In the name of the Father, the Son, and the Holy Spirit.

In these names of yours, Sador, Alador, Danat, Adera, and Rodas, I plead unto you for the sake of my family, my livestock, my soul and my flesh. Keep the evil ones away from me today and Forever, Amen.

In the name of the Father, the Son and the Holy Spirit, one God. We raise our eyes unto you, O Heavly One, as the eyes of servants are on their masters. We who live on earth look unto You. We look unto You both at home and outside, as the eyes of a maid are set on her mistress.

Day and night, in the morning and in the evening, I bow to You at the cross. I praise You. To my left and to my right, and at my back and in front of me, I make the sign of the cross myself with the cross of Jesus Christ who has resurrected from the dead, and has beaten Satan by the power of the cross. Beat my enemies as well, O Lord, by the special power of Your cross.

In the name of the Father, the Son and the Holy Spirit, one God. The Six-winged and multi-eyed host of angels praise the cross. The high-powered cherubims do praise the Cross - Surafel, who is portrayed as flaming power, also praises the cross. Michael and Gabriel praise the cross.

Other archangels, Urael, Raphael, Sadakial and Surial and Ananial, praise the cross. The ninety-nine hosts of angels praise the cross. The leaders of the hosts praise the cross. The four-faced animals that carry the Altar of the Almighty also praise the cross. The four evangelists who preach the suffering of God praise the cross. Priests who are at their seat of honor/power praise the cross. Thunder and lightening serve as messengers of the cross. Winds and rain fear the cross. Highlands and lowlands bow to the cross. Snow and fog praise the cross. Prophets and apostles trust the cross. The pious and the martyr praise the cross. The old and the children praise the cross. The Virgin and monks (nuns) praise the cross. Fish and leopard praise the cross. Birds, which are winged to fly in the sky and walking desert animals, praise the cross. Those who live on mountains praise the cross. The grass and the wood praise the cross. Hills and mountains praise the cross. Children of the earth praise the cross. The living and the non-living, both praise the cross. All praise the cross unceasingly.

I believe and cross myself in the name of the Father, the Son and the Holy Spirit. I chase away in the power of the cross my enemies who attack my soul day and night. In this greatest power of Yours, let them be dumb and blind. Let them lose their power, and find their feet fettered until they cry for their fate. Let their hands wither away and their dealings get shattered. By the power of the cross, I plead unto you my assists – in and out, far and near, at home and in the wilderness – my family, and my soul and flesh. For fear I might forget and be forgotten, and I might loosen and be loosened, I trust in the power of this cross, today, and forever. Amen.

In the name of the Father, the Son, and the Holy Spirit, One God. The cross, which is the symbol of the Church, is praised in mystery. The cross is the corner stone of the Church. The cross is the symbol and chariot of the four animals. It is also the rod of angels. The cross is the one with which they bless themselves. I also raise my hands in the sign of the cross. O, my Lord, clothe me, Your slave, with power, today and Forever. Amen. The cross is the heavenly bread of life. The cross is a cup of healing which flows from the highest for the meek and the glorified. The pleasing groom of the Heaven, O Jesus Christ, come and make me, your slave, drink from the fountain of Your cross, today and Forever. Amen.

The cross is light for this darkness. The cross is light for the whole world. The cross is light for the blind. O cross, which is available on the land and in the seas, on the hills and the mountains, come to me. Protect my soul and flesh from evil. Let dwell on me all that is pleasing. Remove from me all that is unpleasant to You. Do not forsake me Your slave, from my childhood up to my old age, today and forever. Amen.

In the name of the Father, the Son, and the Holy Spirit; The Word of power gives His words. Give thanks to God. His praise is high among Israel. His power is up to the clouds. God is astounding over His saints. The God of Israel gives power and strength to His people. Praise be to God. Praiseworthy is He. The Highest is He. All creatures praise the cross. It deserves praise and it is of a high status.

Human beings and angles praise God. The cross is a hidden mystery. The cross is above everything else. It beats enemies. Guard me like an eye. Dress me in your wing of

grace. Guard me like a loved sword. O, deliver me from my enemy. Deliver me, O cross, from a wicked person. I yell unto you, O cross. Listen to me. Let my yelling come, O cross, before you. Let my soul be ransomed and praise you. Help me, O cross, and do not forsake me. Have mercy upon me, O cross, lest my enemy traps on me. Have mercy upon me, O cross, for I have relied upon you. Listen to my prayer, O cross. Have mercy upon me. Look at me. Listen to me. Have mercy upon me. Remember me, O cross, in your mercy. O, I badly need your face. Let me tread along your way of truth, O cross. Let my heart encourage me, O cross, to have fear for your name. My soul absolutely praises you, O cross. Praise be to the Father who has been before the creation. Praise be to the Word who is born of the Holy virgin Mary. Praise be to the Holy Spirit who has proceeded from the Father. I believe until the last breath. I, Your slave, plead unto You day and night in my flesh and soul, today and forever. Amen.

Your mysterious name, O Word of God, is called Hidra; Hidrael is clean. The world of God is an absolutely fire. The cross is light for the sun. The cross is beauty for the moon. The cross is light for the stars. The cross is firmness for the mountains. The cross is the power, which forces evil spirits to go refugees. The cross is breadth for the sky. The cross is depth for the oceans. These are words from the one on the right side.

Tzaddi, (the just God), a light begotten of light, is strength for the weak. The cross raises the fallen. It brings the far nearer; son/brother, the name of the Lord-Eil, Eil, Eil, is like an antelope and an adult man on the mountains and in the house of God.

The Word of God is strength. We absolutely praise you. O cross, we praise you. And, in such a sign, we raise our hands to the East to the West, to the North and to the South. We thank our Lord. We offer thanks to You the Father. We take no rest. We ponder also over your Beloved Son Jesus Christ, giving thanks to the Father, the son and the Holy spirit-One God. Praise be to Him forever. Amen.

Let it indeed be so for us. Ransom my soul in all respects, so that I praise you. Let your judgment help me. The cross is the cure for the sick. The cross is a wood of salutation and of prophecy in the sea, in the land, and in the scene of utmost serenity. The cross is a rod by which Satan is beaten. The cross is a fountain for the thirsty. The cross is glory

and bread for the hungry. The cross is a pearl that illuminates the sea. The cross is shelter for the needy. The cross is a hidden pearl. Say' the cross' and rely upon it. The cross is present high in the heavens and down on earth. The cross is present as a unique, holy Word. The cross is the one upon which the Word, Jesus Christ has been praised.

She who relies upon the cross is fearless. O, the Son of Man who has received this cross, let you cleanse me, your servant, so absolutely from any sacrilegious Word, for which my brother, went down to the hell. There is a house of fragrance in heaven, so He is praised in their heritage. The cross is praised. The Church declares that it is sheltered by the cross on her (the Church's) own accord. Its fruit is so sweet for my throat. I go to Debre Kerbe amidst mountains of fragrance. And I discover the unique cross there. Praiseworthy is the wonderous cross of the Son of the Father (in heaven). He dwells among His saints for the 79 Mahlets (praises). He speaks aloud. Those of you, who are burdened, come to me. I will give you rest as per your kind. This He says whenever he is extolled as it is put in Ps. 118.

Caph, (Omnipotent God), my soul is longing for You. I rely upon Your word. The cross is glorified in the heaven and the earth. The cross is praised by the glorified, the industrious and the meek. The tongues of all saints and martyrs praise the cross. I get peace by the power of the cross. And it is like moisture-laden tree. He has come down and beaten death by His death. He praised the Father saying, "The word of the Lord is so accomplished." He has demolished in His cross the wall of darkness, which is the core for the house of the angel of Death.

"Who is the one conflicting with death in the power of fire?" Satan asked. "Who is this who has beaten me in His Incarnation?" Hades also cried. Who is He who is an incarnate on earth? He is the heavenly Jesus Christ. The Son, who has been crucified and buried a deliberation the same as His father's, has created the heavens. The Word who has set the heavens high up like a heap, has been crucified on a wooden cross. The Christ, who has decorated the skies with stages, has worn a crown of thorns.

Heth, Heth, Heth, God who is the fountain of life, is my destiny. The ultimate winner, the Holy God, has blessed us in His cross. He has made salvation through His cross. He

has chased away darkness with His cross. In His cross, the heavens are pleased. The earth is also pleased. Monastic herbs have healing power and are also pleased. Monastic herbs have clapped with their branches for such an act of the cross. The cross is an armament. it is a sharp sword to be used against an enemy in a time of conflict. I praise it (the cross) very highly. I put to the care of the power of the cross not only my persons and animals, but also my own flesh and soul.

Alpha, Omega, which means He who was, is and will be in existence. In His cross he has won the world. Human beings, you all have summoned the cross. Listen to my words, O, whenever I yell unto You. He opened my ways in my time of challenge. I cried aloud unto the cross. It listened to me from its mountain of holiness. I slept thoroughly in a place of utmost peace, love and unity. I wake up in the morning. And I raise my hands.

The cross is praiseworthy in the morning. It is higher than the high ones amidst the holy. The cross is praised in the tongues of saints and martyrs. The cross is the glory of my soul. And my spirit relies upon its power. For it is blessed, the cross is my power and shelter. It is what my life is moved by. I would not be afraid even if mountains are shaken. The cross is never shaken even if seashores displace mountains. The cross helps me day and night.

The unity among us has redeemed us due to the cross, wherever the cross is, we beat all. We curse demons believing in the name of our Lord Jesus Christ, the son of the living god. This we do lest they reign over our soul and flesh. I trust my soul and flesh day and night to the care of the Holy Flesh and Blood. I, Your servant, also trust in Your esteemed cross, today and forever Amen. The cross is a wood of life. The cross is a wood of salvation. The cross is a wine which is never grafted. The cross is a wine of full cup. The Lamb of God Milarios, who cleansed the sin of the world, stretched His hands on a wooden cross at Keranyo. He was slaughtered to give us blood and water. The cross is a covenant of blood.

The cross is fragrance. It is the cross which is an unfading fragrance. The cross is a nurturer. The cross is an inextinguishable light. The cross is a vine flower. The cross is a covenant of blood. The cross is a nurturer. The cross is a vine flower. The cross is a

pomegranate fruit. The cross is Eden. The cross is a lemon. The cross is a papaya. The cross is Eden with an all-purpose fruit. Perfect is the man who carried the cross. And I open my mouth declaring that it is Your cross. Amen. Forever, I praise Your name. The cross opens my mouth. It blesses all my flesh. Amen. Forever thanks be to His hallowed name. I support myself with the rod of truth and salvation in which He is. I beat my enemies with this power of the cross. So they feel completely embarrassed by this power. Let the cross be charisma to me, Your slave, in front of all. Amen. Forever.

In the name of the Father, the Son and the Holy Spirit. The cross is mercy, peace and purity. The cross is mercy and holiness. The cross is a Word. O, come closer on my day. Let your world be my heart. My word praises Your cross, O, so you would help me in the day when I ask for it, and you ransom me in the day I ask for it and you ransom me as per Your word.

My mouth utters Your word. Your law of truth will give me power in the cross. So it redeems me, Your slave.

O cross, and Tshimalim, give me power and strength. Put all my enemies under me, Your slave, in this power of the cross. When the cross was staged in the world, the most high was taken captive on it, and He was despised. The despised one was then extoled. The others were put to His right and His left. The cross demolished the wall of animosity. It demolished the wall of animosity set in the middle.

The cross liberated mankind. It also made the peasant an evangelist in Heaven. He made him His witness in His right. God is instantly praised. The cross has beaten death. The cross has lit all the dark. How wondrous and mighty is this! The cross is a covenant to a believer. The cross is hope for the hopeless. O Lord, who have existed before existence, I praise You. O cross, I bless you in praise. O cross, I praise you in my thanks giving and praise. The cross is Efratan. O, Alpha Lord, you are the cross. O Lord, push away those who push me. Have the cross as your sword and support. And stand against my enemies. Raise your cross and besiege my enemies. O cross, tell my soul that you are her helper. This will make those who conspire against me feel ashamed. Let the cross of Christ harass them. Let their way be a slippery one. And let it also be a dark one. Let the cross of Christ chase my enemies away. The soul relies, upon the power of the cross. And she

(my soul) rejoices in the hope of the cross. The cross has been praised. The world has been called. And man has been liberated. And Satan has been shackled by the power of the cross of Jesus Christ.

The cross has released blood and water for us - the Akration cross is the blood of the covenant. It is a drink for the thirsty. It is an armament. The cross is the solution in a conflict. The cross is life. The cross of Christ is holy. It deserves praise unto the last breath of the soul and in it, I Your bondservant trust in You my soul and flesh. Amen. Let it indeed be done so to us forever.

. 3.2.2 MSHMB

In the name of the Father, the Son and, the Holy Spirit. The cross of Christ resurrects the dead. The cross of Christ is an eternal light. The cross of Christ cleanses the sinful. The cross of Christ gives light to the blind. The cross of Christ strengthens the waist of the infirm. The cross of Christ supports the needy. The cross of Christ is the stalwart of martyrs. The cross of Christ is the firmness of emperors. The cross of Christ is the ordination of the clergy. The cross of Christ is the glory of the pious. The cross of Christ is the support of the faithful. The cross of Christ is to all who believe in it a fence and hall. The cross of Christ is a guide to those who tread in darkness. The cross of Christ is hope to the pious. Likewise, the cross of Christ is, to me the servant [of God], a cure for my flesh and my soul. Forever. Let it indeed be so to us.

Help me and deliver me from an awful disease, from Satan, from evil deeds and from the hand of a man. Protect me with Your gift, with Your grace and with Your protection. Forever. Let it indeed be so to us.

In the name of the Father, the Son and, the Holy Spirit. One God.

To chase away evil spirits, we pray without laziness holding the cross of Christ as a sign, holding it in our hands, holding it in our fingers, holding it on our chest, holding it on our back, holding it on our head, holding it on our knees, holding it on our shoulder, we call its name in all these. It is like a house (an abode) for us. It is like a rest for us. We call on it inside and outside, in the forest and in the roads. We carry it.

O, my Lord, deliver me lest my enemy wins me. Deliver me lest my enemies will run after me. O, deliver me Your servant, lest my enemy will be happy, and my enemies will run after me. Forever.

You are in Heaven. You are on the Earth. You are in the rivers. You are in the fountains. You are in the seas. You are in the deserts. You are in life. You are in glory. You are in suffering. You are in the mountains. You are in the hills. You are present as a stranger. You are in the streets. You are present in conflict. You are present at the entrance. You are present at the exit. You are present all the time. You are present every hour. Not to please my enemies, O, please guide me in the good way. Guide me, Your servant by the power of Your cross. Forever and ever. Let it indeed be so for me.

The cross guides one's way. The cross removes darkness. The cross is food to the famished. The cross is a fountain for the thirsty. The cross is calm to the turmoiled. The cross derails idols. The cross is the anchor to a ship. The cross is cloth to those naked due to poverty. The cross is a cover to those who have no family life. The cross is a shelter to merchants. The cross is love amidst conflict. The cross is charisma to kings. The cross is a lesion to prophets and apostles. The cross is a cure to the sick. The cross is a resurrection of the dead. The cross is comfort to the sad. The cross is support to the weak. The cross is light to the blind that walk in darkness. The cross is a redeemer to the needy. The cross is a guide to the entire world. I, your servant, pray in my flesh and soul in this light and sign of the Son of God. Forever. Let it be so for me.

Deliver me with my wife, my children, my servants, my cows, my goats, my beasts, my living and non-living asset, with those who look after my wealth, with my wealth near and far, with males and females, with the small and the big, with those who are sheltered under my roof. Deliver me from those in the desert or in the street, from being attacked by a stone or spear, from an evil way, from a shock, from staggering to fall, from the ordered evil in and out, and from the sin to come which shall never overcome me. Deliver me from robbery, from the child of death and from any evil. Guide me in Your unique name. Feed me. Deliver me from this trap, which they have harboured against me. O Lord, as You are my helper, I ask You in my flesh and soul. O my Lord, deliver me from the evil which I fear. Deliver me in Your Beloved son, in Your Holy Spirit, and in

Your wooden cross which is an epitomy and force of glory. I, Your servant, pray in Your holy name called Dimahel, Dimahel. Let it be so unto us forever and ever.

O, deliver me from all sorts of ailments. Deliver me from headache, from ailments of the eye, teeth, throat, neck, belly, from that which fractures bones, gnaws the teeth, from epilepsy, from that which forces me to sacrifice for idols, pushes me to conflict and from dysentery. Deliver me always on the first, second, third, fourth, fifth, sixth, seventh, eight, ninth and tenth day.

O Lord, deliver me from times of destruction, my eyes from weeping, my soul from dying with a sin, and my tongue from insulting and speeches of transgression. Deliver me from idolatry, digging of roots of plants, witchcraft, and from a harasser. Deliver me from those who curse, who take the service of witches, and who poison others.

Deliver me from females who redden their lips, from those who darken their hair and whiten their teeth. Deliver me from a man and a woman who curse and commit witchcraft or idolatry.

O Lord, deliver me, Your servant, from this all in times of happiness and sorrow. Deliver me always. Forever. Let it indeed be so for me.

In the name of the Father, the Son, and the Holy Spirit, One God. Here is the gate of light, prayer of the pure, Virgin Mary, Mother of the Lord. Here is the glorified well of water. Let her supplication and prayer, which is mercy for the whole world, be with me, her servant forever.

Hereafter, she stretched out her hands and looked into the Heavens. She absolutely cried unto her Beloved Son, Jesus Christ, saying You, Jesus Christ are a true support found to the right and to the left, saying You Jesus Christ, are my Beloved and my only Son, You Jesus Christ are happiness to the whole world, You, Jesus Christ please the heart, You Jesus Christ are a true light to the whole world, You Jesus Christ are cloth to the naked, it is You, Jesus Christ who listen to the prayer of all the Gentiles who plead with You, You, Jesus Christ, are a blood relation to the redemption of Adam, You Jesus Christ are the one who has come from the east for Adam's salvation. You are the one holding the in

light of your right hand a rod on which is a cross of glory. As she says this, Jesus Christ comes and meets His Mother Mary who said this unto her Son: As I called Your name and Your Father's, it made me reach here. It took me up to where You are. The Lord Jesus said this to her. Have this prayer. Let it be for your security. This is the sign of my Gracious Father who has put Him on the throne of Solomon.

Mary said this to her Beloved Son: Let this prayer chase away any evil spirit. And this sign is what my Beloved Son has given to me. Let it unfasten the fettered evil act. Let it cleanse in the power of light from the earth to the heavens and from where the sun rises to where it sets.

In the name of the Holy Spirit who is in You, and whose power no one can deter, in the power of my Lord and Son, Jesus Christ, I called at Golgotha His name, saying Harapan, Harapan, Harapan, ...I also called Him by the gate of the sepulcher saying Haraphon, Haraphon, Haraphon, I plead with You and your merciful Father who resurrected You from the dead. I ask You. I bow to You. Let You send one of the archangels. Let the Holy Spirit also descend from the Heavens. Let their cups be filled with happiness and ecstasy, descending also from their hands. Let this wine, which is placed in front of Your servant, and this also pour into this water. O merciful and unique Lord, Jesus Christ, deliver me. And cleanse me. Deliver in Your right me, Your servant, and child of the right side. I plead with You. I ask You. Me, Your mother, Mary, bows to You. Together with the angles who are filled with power, I bow to You on the obstacle set in front of me. And, I call You unique of the unique. I also say the Holy Spirit is unique. Amen.

Let it be done for me. I plead You. I ask You. I bow to You. O my only Beloved Son, I bow so that You send life to the sick. Chase away all evil spirits. Disentangle the trap of evil prayed against females and males. I, Your servant sit, sleep and stand on the ground. In the power of Christ, let all evil sprits be chased away by this book. He who lives forever, who is praised and disguised in the Heaven of angels of light (Tsirha Tsion), has sent Michael to His right and Gabriel to His left. And He pleased them. Jesus Christ is in their hands. He is also amidst them. Four folds in the earth, another four in the heavens, still another four in the jungles, yet another four in the waters and again another four fold

in Your light beneath the earth, these many host of demons will fall declaring their own flight.

They retreat from my soul and flesh. Servants are declaring this by themselves. I plead You. I ask You. My everlasting Father, I bow to You. You, who at this very time are living in the height, let you send my Son Jesus Christ by this very time. When I was on the earth, Michael has a sword on his right and Gabriel on his left, and angels and archangels have swords. They chase away and knock down all spirits. Ailments, curse, and demons will stay away from me, Your servant. They flee away.

Why do You get into the human kind? By the power of Your only Son, they are chased away from me.

And “I am Jesus Christ, pente/kerion, who has descended from the heavens; I have as well forced you out of the human kind; I chased you away,” He will tell them. Evil spirits and demons, You also leave out of the flesh and soul of this servant just on this day and night. The earth will be cleansed as God has cleansed Adam whom He has created in His own image. O son, I plead You. I, Virgin Mary who mothered the Heavenly King, pleads with You. This water is not just water. It is a prayer epitomizing His power and flesh, which cleanses all. It is salvation to any one who drinks and is washed in it. Amen. Let it indeed be done so for me.

I again say Holy, Holy, Holy. Jesus Christ who is the true Son of the Father, and who cleanses the sin of the world, is symbolized by the evangelists (Mathew, Mark, Luke and John). Let the Holy Spirit come up on the *Tabot* (Ark) of the covenant and hence on the glorified Flesh. Let the weakness on my side also be cleansed. As the Lord has cleansed Adam and Eve, so are the *Tabot* and the Flesh on it. I plead with You. I ask You.

O Beloved Son, I, Your Mother Mary, bow to You. Bless Your servant for the sake of my womb, which carried You for nine months, of my breasts, which nurtured You, and my hands, which handled You. Bless his house, bless his children, bless his money, bless his animals, bless what he eats, bless his robe, bless his head, bless what he sets his foot on, bless whatever is in his hand and bless his crops and animals. O, Beloved Son Jesus Christ, You are one with Your merciful Father now as well. You are also one with the Holy Spirit, the savior. Let Your unity be with Your servant as well. Help him who has

done all this. Redeem his protector give mercy to him who has asked for it. Deliver the thanksgiver from evil.

Deliver him in his property, in his going out, and in his coming back. Go out with him and be there with his engagement. Go with him wherever he goes. Stand with him wherever he stands. Be with him in what he believes in. Guide the way. Write off the sins of me, Your servant who has spoken with him.

In these names of You, Ayo, Ayo, Ayo, Dakie, Dakie, Dakie, forever, Amen. Let it be upon me Your servant.

You are my power and shelter in both the day and the night. Live with me. And You are always living with me. He never forsakes me.

You descended from the heavens, stayed in Mary's womb, have been mothered by her and fed by her breasts, and You have grown gradually. Remember this and that, and delete the sin of me, Your servant.

O, remember Your being revealed to the world. Remember your naked revelation by the sea to be baptized by St. John. Remember Your exhaustion due to Your being tempted in by the devil. Remember the offer of Your Flesh and Blood to Your disciples on this night of Your arrest. Remember Your being arrested by the followers of the chief priest. Remember Your being slapped in the front of Pilate, your being insulted by the Jews, remember all these my sake Your servant and write off my sins.

You have been hit by a cane, have worn a crown of thorns on the cross, have been nailed with nails onto the cross, offered a drink mingled with bile, pierced at Your waist by a spear, have given Your life, were fastened in a cloth, placed in a grave, have risen from among the dead, revealed Yourself to Your disciples, ascended to Heaven and have sat to the right of your Father. O, my Lord and Beloved, remember this for me Your servant together with my kind people.

Remember me, your slave, with Your blessed and pious children. Blessed me with the heritage of saints. For the sake of Your fathers-Abrham, Issac and Jacob, do not detach Yourself from me because of my sin. For the sake of Moses, Your servant, for the sake of David, Your believer, for the sake of Your prophets, for the sake of the pious and the

martyrs, for the sake of the holy Church, for the sake of Your Appostles, for the sake of Your two sabbaths, and above all, for the sake of our lady Mary who is the cleanest of the clean, for the sake of Your wooden cross which has ransomed the faithful, for the sake of Your blood and flesh which has been offered to the sinful, have mercy on me Your servant by the time of condemnation and judgment. Indeed let it be so on us forever.

O our lady Mary, I plead you for the sake of your beloved Son. A sword and a spear have harassed your beloved son. I plead you for this, O my lady Mary. Your beloved son has been chained out of grudge and was taken to the house of the chief priest. O my Lady Mary, I plead you for this. O my Lady Mary, I plead you for you beloved son's standing at the podium of judgment. O my Lady Mary, I plead you for your son has been sentenced to death. O my Lady Mary, I plead you for the nakedness of your beloved son. O my lady Mary, I plead you for your beloved son has been whipped. O my lady Mary, I plead you for your beloved Son has been put in the hands of those who crucified Him. O my Lady Mary, I plead you for your Beloved son has worn a red carpet. O my Lady Mary, I plead you for your beloved son has worn a crown of thorns. O my Lady Mary, I plead you for your beloved Son has gone to the site where they will crucify Him. O my Lady Mary, I plead you for your beloved Son has carried the cross on which they crucify Him. O my Lady Mary, I plead with you for your Son has arrived at the spot where they crucify Him. I plead you, O my Lady Mary, in the name of your Son who has been crucified amidst the two robbers. I plead you, O my Lady Mary, in the name of your Son whose hands and feet are nailed. I plead you, O My Lady Mary, in the name of your Son whose hands and feet are nailed. I plead you, O My Lady Mary, in the name of your Son upon whom they mocked at with the pretentious worship they appeared to offer Him in their fake bowing to his cross saying, "Let Him destroy your enemies". I plead you, O My Lady Mary, for your Son has been slapped. I plead you, O My Lady Mary, in the name of your Son whom they, having covered his face /blind folded Him/, asked to sort out for Himself as to who was beating Him. I plead you, O our Lady Mary, in the name of your Son up on whom they spat their dirty /Unholy/ saliva. I plead you, O our Lady Mary, in the name of your Son who was kicked at by a cane on His skull.

In the name of the Father, of the Son, of the Holy Spirit, One God.

I pray unto the Mother of Light, to our Mother Mary, with absolute confession of my sin in conscience and with trust and loyalty in my heart and conscience. Let her pleading and grace be on me her servant. Forever. Amen. Indeed, let it be so for us all.

I pray for both my flesh and my soul in your hand for I am so afraid. And, I have called your name. O my Lady, I need salvation from you. Behold, I am in the trap of death. You have the authority to unfasten me from the tempest of sin. Need is disturbing me. A spear of destruction has attacked me. It has pierced, in to me. O my Lady, caress me with your sweet fragrance. My force is weakened. My bones are also disturbed. My heart is like a fat melting amidst my belly. Here after, my sickness has grown worse. I am completely bed-ridden. And, my day of being bed-ridden is indeed awesome. This is a day on which crying and shouting reign and the work of man is revealed. On this day, a father could not ransom his child and a mother does not listen to the yelling of her daughter. Having heard of this, I am shocked. I crawled on my mental knees. And, I have come to you. I have fallen at your feet. O my Lady Mary, I pray unto you. I have entrusted my flesh and soul in your hands. Let your prayer reign on me your servant. O My Lady, Stand up to ransom the soul of me your servant. Forever. Amen. Let it indeed be so for us all.

O my Lady, Stand up also for the sake of my parents (my father and my mother). Stand up for the sake of my father and mother who have nurtured me spiritually and ethically by offering the life-giving education. Stand up, O My Lady, for the sake of all Christians. Stand up, O My Lady, for the sake of the sinful and transgressors. Stand up, O My Lady, to plead for whatever you wish to as per the words of your son. Stand up as per His word in Bethlehem to do whatever you ask Him to. O Mother, help my soul as that is my wish and preference. I plead unto you. O mother, do not despise me because of my wound. Overcome my darkness by your light. O my lady cleanses the impoverishment in my soul. As you have quenched the thirst of a bitch, do the same for me your servant. Help me drink from the grace of your son. O my Lady, to be saved, I need alms from you. A needy person looks for alms. A thirsty one looks for a fountain. A hungry one looks for bread. A sick man aspires for healing. O my Lady, a transgressor aspires for absolution. In both my flesh and my soul, I am in problem. I am sick. Even if I see the doctors, O my lady Mary, they cannot heal my flesh and my soul.

How many times shall I declare my sickness? How many times should I show my wound? All waters of the heavens and, the earth, if put together, they cannot cleanse me. But you can, O My Lady Mary, through a droplet of your mercy cleanse my dilapidation and heal my wound. I frequent coming before you, O my Lady, to have my soul and my flesh blessed. Listen, O my Lady, to the yelling of my mind. Behold, a wild beast has wounded my flesh. Rise and come, O my lady, and do not stand aloof from ransoming my soul. Behold, O my Lady, my enemy has set a spear to poison and kill me. To whom could I resort? To whom could I retreat? Could I fly with birds or with my enemies? These all are, O my mother, of with my enemies? These are all are, O my mother, of no use to me. To whom could I scream? Who would, O my lady listen to what I say? I am so afraid. Yet, you have remembered me. You liked to ransom me. No one is to pierce me with a spear of fire. Let it pierce deep in to the belly of Satan. Let it take him deep down the Hell. And let it destroy him in there. But let you, O my Lady; heal me in your wisdom from my wound by the beast.

Raise from among the dead, O my lady, to give life to the ones killed by the enemy, Devil. I your servant, Plead you in my flesh and my soul, O my lady, so you embrace the sad ones. I plead you, O my lady, for you are a cause for the redemption of the whole world. I plead you, O my Lady, for you are a hope to all Christians. All tongues do, O my lady, yell unto you. Thanks to the prayer of your father and the breasts of your mother, O my lady, a flaming fire and an awe-inspiring king who has written of the sin of Adam, has been restricted in your womb. Keep me, O my lady, away from the chitchat of the lazy so I am saved from the traps of Satan. Put my sins and transgression away from me to the extent that the distance between my sin and me equals the one between sunrise and sunset. My sin outweighs the heavens and the earth. My transgression and sin outnumber the creation.

Give me wisdom and heart today and forever, O my Lady, O my lady, by the grace of your Beloved son. Give me security. Since wisdom of the hear has been concealed from me, I transgressed like a drunk person who staggers and forgets things. Do not bring me back to my sin as though I am bloodthirsty. Bring me, O my mother, back to you. Again, bring me back, O my mother from death to life from darkness to light and from

destruction to construction. Fill me in your salvation with utmost ecstasy. I have heard good news about you. You and your son shall favour anyone who pleads unto you. How tremendous is the number of the sick, the blind, the lame and the deaf whom you have healed!!

Your prayer comforts many others who have been healed. How tremendous are the sinful, the impoverished, the unclean, the clean and the blessed that are comforted by your prayer. Delete the letter of condemnation of me your sinful servant just like those whose sins are forgiven. Forever. Amen. Let it be done for us.

I rely on you, O Mary, for I have no father, mother, sister or children be it in heaven or the earth. You are my absolute hope. It is you who allows things to happen. It is you who knows what is to happen. I am afraid of nothing for I have you, virgin marry, as my support in the earth and the heavens. I rely up on you, O Mary, very noticeably. You are my promotion. You are my heritage. You are my relation. You are all I have in my time of neediness. I am not disturbed be it in the heaven or the earth. I rely up on you, O my lady, before I join an assembly you are my hope. You are my closest friend. You are my helper. In a gratitude I cannot say out fully, I hell unto you. I cry like a baby who is denied of being breast-fed. O my lady, I completely rely upon you. You are my mother. You are my father. You are my wealth. You are my abode. I have no one else other than you where I could be sheltered or harbored.

I rely up on you both when I am alive and after that. You are my gold. You are my silver. You are my beloved. My nakedness is, O my lady, trapped by your rope of love. I have no comforting mother other than you. I rely up on you, o Virgin Mary. When I feel sad, you are my food. You are my clothing you are my support stick. A person who always travels unto you will never be in problem be it in the heavens or the earth. I rely up on you, O Virgin Mary. You are my health. You are my healing. You are my wealth. you are my confidant. Through my years may be dwindling as I try to please more of my flesh, you are my confidant. I have not come back naked though; I your servant have been to a place far off. I have, o virgin marry, made you completely for my sake. You are my food. You are my money (Birr). You are my gold. I always believe that I will cross the sea and the

depth, the tempest, the escarpment relying upon the Virgin Mary. You are my bridge. You are my grace. You are my lodging. You are my place of rest. Your water of love can even if he is dirtened, cleanse mankind. I immensely rely upon you, o Virgin Mary. You are my happiness. You are my shelter. You are my lunch. Your love has inseparably become my own body part. I rely up on you, o Virgin, with no falsity at all. Your love is my guardian. Your love is my death. Your love is my serenity.

In all my years, o Virgin, I trust that my witness is God the highest. Your love is far-sight. Your love is death. Your love is a prize. Your love is a crown. Do not leave me guard me, O my Lady, day and night. Travel with me where I go pass your night where I pass mine. You are the feeder of all Souls, O Virgin, and you are the food for every one who feeds you.

Challenges will not over come one who relies upon you. Hunger and frost are forgotten thanks to tour prayer Praise be to you, O Mary for you are the pride of the Father (in the heaven). Praise be to you, O Virgin for you are the impeccable hall of the holy Spirit. Gold and Silver are only temporary. I love you more than I love all females.

3.2.3 MSHMC

In the name the Father, the Son, the Holy Spirit One God; This is the Ḥaṣurā Mäsqäl (Fence of the cross) which the prophet Jeremiah has inscribed on stones at the basement of the nine mountains, and is the one by which the demons are fettered due to the death of the Lord. I, your bondservant, trust that I shall be saved by these names called Tseqa, Seqa, the king of Adonay and Iya‘əd. The fire in which people have been harboured, the Paraclete, has also become my fence and hall. As you have guarded the trees of the Garden of Eden, Seraphim and Cherubim, do also ransom me your slave. Deliver me, Your bondservant. Deliver me, Your servant as You have delivered Your bondservant, Elijah, from Queen Elizabael. As you have delivered Susannah from the hands of Rebenat of Jews, deliver me Your servant as well. As You have delivered Daniel from hungry lions, do also deliver me, Your slave. As You have delivered Anania, Azaria and Misael from the flaming fire, do also deliver me, your slave. I plead with you to save all those who are with me in the flesh and soul, my people and my livestock. I plead unto the kindest dove, the Holy Virgin Mary, from whom the Christ is born. I, your servant, plead

with You on the breadth of the heavens and of the earth, in the depth of the seas, and in my soul and my flesh. Give rest to my soul and my flesh at the sun, the moon, the stars, the light of which reigns to the right and left of God.

In the name the Father, the Son, and the Holy Spirit; Supporting myself on the four heavens which extend over and under, and to the left and to the right, I, Your bondservant plead with You. I leave having assigned my male and female servants, my children, my persons, my sword and my spear.

In her name whom the angels extol high up in the Heavenly Jerusalem, I excommunicate you all, persons or animals, whose hair is darkened, whose tongues is reddened, whose words are sweet, whose deliberations are evil, who speak falsely, and who lure to you in your eyes and hearts. I force you to sear by the seal of Queen Hellenna all masters by the feet who have readied your feet to run and have sharpened your tongues as a sword to tell lies. I force you to swear so you will have no power to do evil upon me whether themselves by reads, those who hurry from one country to another, wild lions, wolves, hyenas, they will never find my soul and my flesh, even if they run for it day and night, and mornings and evenings. In these mysterious names of the Lord called Telahor, Abyater, Eyadaq, in the name of the Baptism of our Lord Jesus Christ, in the names of Isaiah, Moqiater, Abrokid, Kusa, Biyabid, Sifuhan, and of the saints Amyanos, Abyar, Aqbyar, Abyaq, Yader, Barbael, in all these names, I have absolutely condemned evil spirits so they do not approach Your servant. Deliver and save him fencing him off by the cross and by Your names. Forever. Amen.

In the name of the Father, the Son, and the Holy Spirit; I plead in the name of the Heavenly King. I also plead in the names of the Heavenly angels, Michael, Gebriel, Seraphim and Cherubim. I also plead in the name of the holy fathers who live in the veil of the Father, the Word and the Holy Spirit, and of the angles; I plead in the name of Mary, the mother of Christ, and of Mary of Magdalene. Forever. Amen.

In the name of the Father, the Son, and the Holy Spirit. I condemn you, O Satan. All of you, the wild animals, the condemned angels, and the idols, away with your thoughts. Be they males, be they females, be they children, and migrate from those who have carried

/worn/ this scripture in the name of Jesus Christ. In the name of the Elohey, the Tseba'ot, the Omnipotent Lord who shall be praised in His essence, who exists at the mountains and in the Heavens, let the evil spirits migrate from the children of Adam lest they attack people and their leaders.

In the name of the Omnipotent God, anybody who carries this scripture will never be attacked by ailments and diseases. In the name of the Father, the Son, and the Holy Spirit, one God, praise is due to Him before the creation and forever. Let it indeed be so to us. Amen.

In the name the Father, the Son, and the Holy Spirit, one God Christ; O my Lord, help and deliver me. Deliver me, Your servant, from all sorts of hardships.

In the name of the Father, the Son, and the Holy Spirit, one God. Anyone who copies this prayer scripture will in the name of the omnipotent God, chase away diseases and ailments, and my enemy Satan. Protect Your slave/servant/ by the power of God and all His works, from all diseases and sickness.

Protect, O Lord, all the property in my Soul and my flesh, Your servant. Deliver Your servant from the unclean. Deliver him so that those who are under his feet do not oppose him. As you have delivered Manasseh for the sake of his work, deliver me, Your servant, from snow, frost and locusts. O God, as You have delivered Manasseh along with his mother from being a victim of war and from sickness, do also deliver me, Your servant.

In the name of God, I plead in my soul and flesh against a magician who approaches to steal. I plead unto You in your mysterious names - Seqa, Şeqa, Beqa, Mugya, Iael, Adnael, Adonay, Abiater, Aqbiader and Paraclete, hence you protect my assets. I plead in my soul and flesh in the name of the Omnipotent God, in His names known and unknown to be saved from sickness and diseases and to protect my soul and flesh from those who go against others. Those who stand against others cannot stand against Your servant, my property, and me. Forever. Let it indeed be so for me. Amen. As the Father, the Son and the Holy Spirit, one God, has condemned the demons, I do condemn the demons in the

name of the Trinity, in the name of the Father, the Son and the Holy Spirit, one God. I condemn Satan in the name of Jesus Christ, the Son of God.

In the name the Father, the Son and of the Holy Spirit, One God, we condemn you, Satan, in God who has dwelled in the prophecy of the prophets and the preaching of the apostles to teach them the due wisdom in this world hence the demons are condemned throughout the world. He assembled and taught the 318 scholars hence the only faith flourishes in this world. Forever. Amen. Let it indeed be so for us. As the four evangelists have witnessed in unison, the Holy Spirit has descended in person unto Him in the likeness of a dove, and the Father has declared that it is Him, Jesus the Word, who is His Beloved Son and Whom He has sent to the realization of the Incarnation. Thereafter, He has beaten Satan who has tempted Him. I condemn you, O Satan, in the Word that He has uttered to the apostles. I condemn you, O Satan, in the name of the priests Moses and Aaron for whose sake God has refrained from destroying the earth. I condemn you all, O demons, as is commanded by God in the Laws.

I condemn you, O Satan, in the name of Jesus Christ the Nazarene, who has ransomed His nations. I condemn you O Satan, in the name of Samuel, who trusted his calling as a prophet of God. I condemn you in the words of David who has been the chosen one from among his brothers. I condemn Satan in the name of his (David's) son, Solomon, who ruled over the evil spirits, and also built the synagogue of God, and in the names of all the holy prophets who have lived up to God's will: Jeremiah, Hosea, Zechariah, the three young men (Anania, Azaria and Misael), Zecharias the priest, John the Baptist and in that of the Holy Trinity. I condemn you, O Satan, in the names of the bishops of the church, priests, deacons, the choir, saints, the numberless, Urael, Raphael, Agaton, by the mysterious name of God known as Dimahael, Anettaer, Abjataer and in the name of the Father, the Son and the Holy Spirit.

O Satan, who has trampled on and trivialized Bartholemew, I, the bondservant of the Living God, condemn you in the name of the Father, the Son, the Holy Spirit, i.e., in the name of the divinely unique Trinity. By means of the way which counteracts the tempting instruments of Satan, O God, I, Your servant, condemn the evil spirits, hence they

migrate away from me; let no disease come to the person who holds this scripture and prays in the name of the cross of Jesus Christ. Anyone who holds this scripture is healed both in his flesh and soul.

I condemn you, O Satan, who come under the guise of the day, the night, the morning, the evening, the sea, the river, the lightning, the hill, the street, happiness, sorrow mourning, glory, lack, laughter, mockery, the highland, the lowland, sin, chest burn, hiccup, hunger, overeating, shock, laziness, nakedness, bathing, anger, idolatory, condemnation, sorcery, dream, stinginess, the east, the west, the north, the south, the disease that causes shivering, the mid-day demon, and others.

I force you to swear and condemn you, evil spirits, hence you migrate. Let evil spirits migrate away from the feet, hands and hair of Your servant. O my Lord Jesus Christ, absolutely deliver me in my flesh and soul, Your servant, from ailments of the ribs, head, heart, feet, mouth, nose, tongue, bones, flesh, intestine, and from a diarrhea or wound which triggers shiver.

I condemn and force you to swear, O demons, in the name of God who has created the earth and the heavens and all other creatures, and in Jesus Christ who has been crucified for our sake, resurrected from among the dead and has broken the Gates of Hell.

In the name of the Father, the Son, and the Holy Spirit, in that of the 99 hosts of angels, in the association of such holy angels, martyrs, Mary who is the kindest dove, and of the abode of freedom called the Heavenly Jerusalem and in His name called God, I condemn you, O Satan, and your association, which could be open or secret, forcing the expecting mother to abort in blood prematurely, hence you do not approach me in my flesh and soul. Anyone who drinks or sprinkles the holy water copied and prayed with it, will be delivered from all sorts of evil. No wicked thing will reign over him. I force you to swear, O demons, hence you do not approach the person who carries or wears this scripture. Protect him absolutely, O Lord, hence he remains alive. Let Your grace guard him in all his wants. Give your servant the cure in the flesh and the soul. Forever. Amen.

O Father, Son and Holy Spirit, who dwell on the cherubim and Seraphim with the praise granted to You, filling the heavens and the earth, let You protect me, Your servant, from the magic one could not dispel. Anyone who carries in faith this scripture of the cross will, though weak he is, be protected from sorcery. The cross is impoverishment for those who do not believe in it and it is a sword of salvation for those who believe in it. It is also a support in one's way. The cross is calmness for the sea and ships. The cross is help and salvation for me, the lazy servant. O Holy Spirit, who has proceeded from the Father, do protect my house and my children who live as per your power and will. Forever. Amen. The cross, which is the guide for the blind, support for the weak, and light for those living in darkness, is indeed above everything.

The cross is a fence and wall. The cross is glory for Christians. The cross is hope for the Church. The cross is one which forces the enemy to bow down. The cross is preaching for the prophets, support for apostles and power for martyrs. The cross, which has beaten Satan, is power for those shaken in the desert, fountain for the thirsty, cloth for the naked, food for the hungry, wealth for kings, and penance for transgressors.

The cross is a permanent asset of the orphaned. The cross is the helper of the one in need. Have mercy upon Your servant as he remembers You carrying on his shoulder the sign of this cross, which is a firm wall and fence. I entrust unto You both my soul and my flesh. Wherever I am, I entrust unto You my children along with my assets. I entrust unto you everything that is in my hand. Forever. Amen.

I stand up having crossed myself in the name of the name of the Father, the Son and the Holy Spirit. I am supported by three names called Father, Son and Holy Spirit. I stand up even if I fall down. God will be my light even if I am in the dark. I believe in what I say. I depend on the one, holy cross. The cross is my power and shelter. The cross is his shelter who lives by the help of God and His cross.

A melos, a shocking sword of fire, a sword which excels all swords, will be sent by the host of angels. It disbands the host of the demons. It also disbands the foes of mine, who is Your servant. The cross is glorified. It is light for the blind. The cross is the cure for the world. He who has revealed Himself on the cross has illuminated on the latter.

The cross is the front and back of the church. The cross is the fence and wall of the church. The cross is the supporting sword of the church. The cross is for the church what the prophets have prophecied, and the apostles have preached. The cross is the crown of the martyrs.

The cross is the helper of those in need. The cross is the one by which the pious turn out victorious. The cross is power and firmness of the weak. The cross is tongue for the dumb. The cross is ear for the deaf. The cross is trust for the pious. The cross is light for the blind. The cross is the one to which the faithful in the heavens and the earth bow. The cross is a stick of life and cure. The cross is the chaser of the demons.

The cross is the converter of the godless. The cross is food for the hungry and fountain for the thirsty. The cross is cloth for the naked and glory for the needy. The cross is penance for transgressors.

The cross is a cause of refuge for the Jews, glory and highness for Christians. The cross is a father for adopted children. The cross is the helper of those in dire need. The cross is a rod which beats Satan. As you have beaten in your power and firmness the horns of Satan, O cross, do also beat the enemies of your servant.

I condemn by the fence of your cross hence wild beasts and evil-minded persons would not approach my people and my asset. I have fenced the latter by the cross and have sealed them by the seal of the Father, the Son and the Holy Spirit. Forever. Amen. Praise be to the cross in the name of the Father, the Son and the Holy Spirit. Forever. Amen.

Halleluya, Halleluya, I preach that the power of the cross is faith and life. The cross is my cure. The cross is my light. *Halleluya*. The cross is my hope. *Halleluya*. The cross is my helper. *Halleluya*. The cross is my charisma. *Halleluya*. The cross is my wealth and wish. *Halleluya*. I, Your servant, plead in these names of the nails of Your cross which are called Sador, Alador, Danat, Adeira and Rodas.

The cross is wealth for the needy and hope for the hopeless. The cross is ecstasy for the grieved. *Halleluya*, O Lord, have mercy upon me. As you have embraced me in peace, O Lord, protect me as one protects the pupil of his eyes. Harbour me in your wing of grace.

I have sheltered myself under His shadow. Sweet is his fruit for my throat, and so is it for all who move as per the commandments of God.

Heth, /God is a living one/, God has His own time to do His works. This Haşurä Mäsqäl has been there both before and after the creation of the world. *Halleluya.*

Vau, let Your mercy come to me. *Halleluya.*

Zain, Remember the word of the covenant, which You have given to Your servant. I hope in your heavenly mercy. *Halleluya.*

Tau, (Let my supplication come before you). Your hand has become pleasure to me, Your servant. *Halleluya.* The cross is the resurrection of the dead. The cross is support for those who are stumbling. The cross is the pride of Christians. *Halleluya.*

Beth The cross supports adults to abstain from sin. *Halleluya.*

Gimel Fill me, Your servant, in ecstasy with Your cross. *Halleluya.*

Daleth My soul has come hoping in You. *Halleluya.*

The cross is support for the lame. The Cross is guide for those in the wrong track. The cross is ransom for those in captivity. *Halleluya.*

Heth, Instruct me in the way of Your commandment. *Halleluya.*

Teth, You have, as per Your Grace, done good to your servant. *Halleluya.*

Caph, My soul has crossed amidst your redemption. *Halleluya.*

The cross is the prophecy of prophets. The cross is the sermon for the apostles. And it is the creed for scholars. *Halleluya.*

Aleph, My sword is sharp against the unclean. *Halleluya.*

Jod, It is Immanuel who has been preached by the tongue of Gebriel. *Halleluya.*

Nun, He (Immanuel) is the light of my feet. “Behold, here is the Lamb of God who cleanses the sin of the world” John the Baptist declared. Hence, do cleanse the sin of Your servant from my soul and flesh. The cross is the reward for the pious. It is also the guide for the perfect. The cross is support for the lame. *Halleluya.*

Lamed, Deliver me from the hand of any enemy that may crop up.

Mem, Your word is sweet for me. It rather charms me compared to this world. *Halleluya.*

Samech, Be my Helper. *Halleluya.*

O cross, in it, I trust, in it, I get stronger; in it, I illuminate. *Halleluya*. Let it be for me a chaser of the power of darkness. The cross is the antidotal herb against the original sin. *Halleluya*.

Caph, The countless unceasingly praise you. *Halleluya*.

Resh, He is the perfect cure. *Halleluya*.

Schin, He is the springboard and light for the pious. *Halleluya*.

Holy Trinity, I praise You. O King, I praise You. I condemn the devil.

I plead in the name of the Father, the Son, and the Holy spirit, one God, and in the names called Sador, Alador, Danat, Adiera and Rodas, hence you evil ones do not approach my soul and my flesh, my persons, and my animals. Forever. Amen.

O Lord, who does Your work from the heavens, we have raised our eyes in prayer unto You in the names of the Father, the Son and the Holy Spirit, one God. We look at you on this earth, O cross, just like slaves and servants who set their eyes on their masters. We look at you, O cross, as a maid does to her mistress. Inside and outside, day and night, we bow to you. We submit to you, O cross, at dawn and in the evening.

On my left and on my right, on my front and on my back, I crossed myself with my wooden cross by the power of Jesus Christ, who has resurrected from among the dead on the third day of His burial. I beat my enemies by the power of the cross, which has beaten Satan. I, Your servant, beat the demons by the cross, which is holy and revered. Forever. Amen.

In the name of the Father, the Son, and the Holy Spirit, one God, the multi-eyed and six-winged host of angels praises the cross. The mighty cherubim praise the cross. The Seraphims are a sharpened flame. Michael and Gebriel praise the cross. The Seraphims and the cherubim also praise the cross. Raphael, Sedakial, Selatial and Anial all these archangels praise the cross. The ninety-nine hosts of angels praise the cross. Angels and heavenly powers praise the cross. The four beasts who carry the altar of God praise the cross. The four evangelists, who teach praise the cross. Priests who sit on the chairs of the earth praise the cross. Altars praise the cross. Lightening and thunder obey the cross. Dew and sprouts defer to the cross.

Highlands and lowlands obey the cross. Prophets and apostles kiss the cross. Children and elders praise the cross in the words of martyrs and the pious. Men, women, and even tigers praise the cross. Animals in forests and birds in the sky praise the cross. The winged which fly and those which walk on foot praise the cross. The terrestrials, the aquatic and those on mountains praise the cross. Woods, seas and plants praise the cross. Hills and mountains praise the cross. The basement of the earth praises the cross. All those granted with souls and the faculty of speech praises the cross unceasingly and always.

I trust in and rely upon the Father, the Son and the Holy Spirit. I chase away my enemies by the power of the cross. Those who hate me day and night in my soul and my flesh let them be fettered by the power of these names of yours. Let their tongues and eyes get weakened. Let their feet be shackled. In your mighty names called Eilohey, Eilohey, Eilmas, Immanuel, let their deliberations end up in a fiasco to the extent that they say woo to themselves. Let their hands be fettered.

I plead in this power of yours, O cross; hence I do not forget my soul and my flesh, my money, my wealth and all I own near and far, at home and in the jungle, inside and outside. I plead in this power of the cross hence it releases me and whatever is mine of bondage. Forever. Amen.

In the name of the Father, the Son, and the Holy Spirit, One God, Amen. The cross praises the Church in mystery. The cross is the cornerstone of the Church. The cross is the chariot of the four beasts. The cross is the rod and charismatic vestry of angels. The cross is also a logo on such a vestry. I accordingly raise my hands unto You by the sign of the cross. O Lord, clothe me, Your servant, with the power of the cross. Forever. Amen.

The cross is thanksgiving for the earthly and the heavenly, a cup of life for the great and of salvation for the thirsty, and is an absolute ecstasy which has sprung from the fountain of life. O Jesus Christ, do give me, Your servant, the fountain of the cross. The cross is light for the entire world in darkness. And so is it for the blind. Come to me, O power of the cross. O cross that dwells in the heavens and the earth, by the mountains and the hills, in the seas and the lands, protect my soul and my flesh from anything evil. Dwell

on me. As I approach you do not for sake me because of my triviality. Guard me, your servant, head to toe. Forever. Amen.

In the name of the Father, the Son and the Holy Spirit, one God. Behold, here is the word of the Most High. Give thanks to God. Great is the praise granted to Him from Israel. His might extends high up to the clouds. Wonderous is God upon His saints. He, God, the Lord of Israel, gives power and strength to His people. And He is duly praised. Angels praise God. The cross is a profound mystery of the Lord. The cross stands against any enemy. Protect me like one protects the pupil of his eyes. Embrace me in your wing of grace. You have guarded me against my enemy like a dependable sword. Ransom me by Your right hand. Deliver me from an evil person. I have yelled unto you, O cross. Heed my yelling, O cross. Let my supplication come before you. My body has looked for you hence my soul is ransomed. Be my helper. Do not forsake me. Have mercy upon me. Deliver me from the evil person who is my enemy. Have mercy on me for I have hoped in you. Listen to my prayer. Look towards me and ransom me. I long for your face. Guide me in the track of your commandment. Instruct me hence I walk in your justice. My soul praises you in reverence of your name hence I get ecstasy in your justice. *Halleluya*. Halleluya to the Father Who was before the creation of the world. Halle Luya to the Son who has been born of the Holy Virgin, and has been resurrected. Halleluya to the Holy Spirit Who has proceeded from the Father.

I, Your servant, entrust my soul and my flesh until the last breath of life. The Word of God is a glowing fire. O cross, your word is rather glowing. It has beaten death. It is the light of the sun. It is the complexion of the moon. It is the light of the sun and the stars. It has chased away the mountains. It is the breadth of the sky and the depth of the oceans. It is the faith of the ransomed ring leader.

Dadie, Tsadiq It is light begotten of light. This cross is resurrection for the dead and the fallen ones. It is the means by which those far off come closer.

Eli, Eli, Immanuel, the calf of a Walia Ibex heifer, resembles my brother. He is like an antelope on Mount Bethel. The Word of God is power. We thank you so completely. This cross has taken hold of our hands. We are always praising You the Father, be it in

the east, west, north or south, we praise You in our hearts in gratitude of Jesus Christ, Your Beloved Son Who has come as the token of your kingdom. Praise be to the Father, the Son and the Holy Spirit, one God. Forever. Amen.

I always plead unto You hence my soul and my flesh is redeemed in Your hand. Let your judgment favor me. The cross is cure for the sick.

3.2.4 MSHMD

Monday □ In the Name of the Father, the Son, and the Holy Spirit, one God. This is the Ḥaṣurā Māsqaī (Fence of the cross), a prayer scripture which the prophet Jeremiah has written on the one ark or ship, and by the name of which death has been beaten and demons have run away.

In this mysterious name of Yours called Deiqa, guard Woldä ṣadəq, me, Your servant, with the fence of the cross like you did Naod king of Jobed who patronized people. Guard Wolde-tsadiq, me, Your slave, with the fence of the cross as You have marveled me in Your being a fence and wall for Your mother, Mary. O, deliver me as You have delivered David, Your slave, from a heinous attack, and as You have protected my father when Seraphim and Cherubim were guarding with a flaming sword the tree of life in the middle of the Garden of Eden. O, deliver me as You have delivered Elijah from the hand of Queen Elizabael. O, deliver me as You have delivered Susannah from the evil intent of the teachers. O, deliver me as You have delivered Daniel from wild hungry lions. O, deliver me as You have delivered Azaria, Anania and Misael from a devouring flame.

I plead unto you until I get at my disposal my soul and my flesh, my maids and other servants, the younger and the older, whatever is to my front, to my right or to my back, my sword, my spear, everything and everybody be they animals or persons, and my own deeds. I plead in the name of Mary, the kindest dove from whom is born the Christ Jesus, who is our Lord and savior. I plead for the sake of my soul and my flesh in the depth of the sea and in the breadth of the heavens and the earth. I, Tekle-mariam, Your slave, plead in all I have for the sake of my soul and my flesh. I plead in the light of the stars, the moon and the sun, which God has created. I plead for the sake of my soul and my

flesh in all that is at my disposal, be it an animal or a person. I plead in the name of the Heavenly Jerusalem, which is the one where angels praise, and is the site in which people are freed. I condemn all those who have lying lips, whose tongues are sharpened as a sword, who shed blood, who set their eyes on committing evil, whose hearts are bitter, whose words are equivocating, whose deliberations are pernicious, and whose hairs are darkened. I plead in the seal of Queen Helena.

Tuesday □ In the name of the Father, the Son, and the Holy Spirit, one God. All people, travelers, robbers in the street, wild beasts in forests, lions, leopards, wolves, hyenas and all those who become active nocturnally, diurnally, mornings or evenings, I force him to swear in your respect. Protect the soul and the flesh of Your slave, Tekle-mariam.

In your mysterious names, Abiatar and Tahor, in the names granted to your Baptism; Ilho, Abroked, Kuzia, Derbawi, Arodonawi and Sefhon, and in the names of sainthood, i.e. Amyaros, Tibiar, Kibdr, Minateir, Iribaheil and Sebaheil, O Christ, I, Teklemariam, Your servant, plead for the sake of persons under my roof and those in flesh and or soul hence they stand up right and firm by this covenant and holy Word of yours.

This Haṣurā Mäsqāl is summoned hence your servant , Teklemariam, is redeemed by its mysterious names. In case the devil comes in the desert, if it comes in the street, if it comes mornings and evenings, if it comes during weddings and merry-making, if it comes with happiness and ecstasy, if it comes with laughter and mockery, if it comes with conflict and contention, if it comes in the highlands and in the lowlands, if it comes with hunger and thirst, if it comes with frost and coldness, if it comes with shock and pomposity, if it comes with nudity and water under the bridge, if it comes with anger and hunger, if it comes with being a refugee and shame, let you be summoned, O cross, forever and always, to redeem Tekle Maryam, Your servant. Forever. Amen.

In the name of the Father, the Son, and the Holy Spirit, one God. I plead in my prayer as a suppliant in the name of the heavenly king, and of the heavenly angels, Michael and Gebriel, Seraphim and Cherubim and Urael as well. I plead in the veiled inside of the Father. I plead in the names of holy fathers and of industrious angels who have the cognizance for mysterious names. I plead in the name of Mary of Magdalene. O, deliver me, Your slave Tekle Maryam. Forever. Amen.

Wednesday □ In the name of the Father, the Son, and the Holy Spirit, one God. I condemn you, Satan, in the name and power of the Lord Jesus Christ. I condemn you, Satan, with all your angels and your host. I condemn you, Satan, with your evil acts and destructions you bring about in all directions.

I condemn, O Satan, all your power, conscience, idols and vassals. Do stay away from the person who wears/carries this scripture by his check. Flee! Migrate! Dirty and evil spirits/persons have run away due to the glory of Jesus Christ, our Lord and Adonay/Elohey, and by the power of the archangel who lives in the seventh Heaven (Tsirha Arayam) and due to the authorized, liberating, power-laden angels. In the name and power of Jesus Christ, stay away. Deliver your bondservant, Tekle-mariam, every time during the day, evening and night times. Forever. Amen.

Thursday □ In the name of Father, the Son and the Holy Spirit. Christ, help me, deliver me, guard me, Tekle Maryam, Your bondservant, and all my family, from the hands of my enemies. Forever. Amen.

In the name of the Father, the Son, and the Holy Spirit.

Believing in God, we have written this scripture. The spear of Satan will be destroyed by the power of God for those who pray by this scripture. The bitten one is healed. The seriously sick one is healed. The leprous one is healed from all its effects. By the power and firmness of our Lord Jesus Christ, let not he come who

wants to come upon our work. O, deliver me from committing a sin and from being taken captive. Also guard all my assets, my soul and my flesh. Throw at my feet those enemies of mine who curse me. Protect my work from locusts and other pests. Protect our animals from epidemic, looting and from all diseases. Protect me from magic that appears in the guise of a nocturnal vision. Protect me by daytime as well lest they come closer to me, overcome me and hence the enemy would steal my heart. I pleaded unto God the wondrous. I, Tekle Maryam, Your bondservant, entrust unto You my soul and my flesh.

In Seqa, in Tseqa, in Magia, in Eyael , in the Father who has wrapped up the spacious sky in water, in His Son and in the Holy Spirit, in Abeater and the Paraclete, in the firm and mighty God, in these names of God, I plead lest Satan and his messengers attack in

sickness my soul and my flesh as well as my children. Let all those who fight against the soul of me, Tekle Maryam, be condemned and inactive for ever. Amen.

Friday □ In the name of the Father, the Son, and the Holy Spirit, one God. I curse you, Satan, in the name of the Father, the Son, the Holy Spirit, one God, who is the Holy Trinity. I condemn all my idols and witchcraft.

In the name of the Father, the Son, the Holy Spirit, one God, in the name of the Holy Trinity, I condemn, O Satan, all your rows.

In the name of the Father, the Son, the Holy Spirit, one God, I condemn you, O Satan, in the name of the Son of the Living God, who has born witness in front of Pontius Pilate, and who has died to redeem was resurrected and sits to the right of the Father. I condemn you, Satan, in the Holy Spirit who has been foretold by the prophets, descended upon the apostles and has taught the latter all the wisdom of the world so that they could be interpreters for the whole globe as per the respective tongue of each nation. I condemn you in the Holy Spirit who has assembled the 318 Scholars for the faith that is never ever to be destroyed.

I condemn you, O Satan, in the One upon whom the Holy Spirit has descended in the image of a white dove as St. John has seen so that His followers would see the gospel and be unified by it, in the One for whom the Father has testified as His beloved and only begotten Son and Who has later been tempted by Satan.

Leave me alone, O Satan, for I condemn you in the Word that has authorized the apostles to heal the infirm, chase out demons, cleanse the leper and trap in every power of the enemy. As he (Satan) was once trapped in, investigated, embarrassed and trivialized in his work by Bartholomew, he is also embarrassed and trivialized now. O Lord, let him not come closer to the soul and the flesh of Tekle Maryam, Your salve and servant of God. And this He said in His words. Away with you demon. Do not touch the flesh and the soul of Tekle Maryam, the servant of God. I condemned you, O Satan, in the name of the fifteen prophets whose prophecies have come true on earth. I condemn you, O Satan, in the name of the twelve apostles who have preached the everlasting life. I condemn you, O Satan, in the name of the Seventy-two assistants and the five hundred brothers. I

condemn you, O Satan, in the name of the 318 scholars of the true faith who were bishops, priests and deacons that assembled and taught in unity as per the orders of the synod. I condemn you, O Satan, in the name of the four evangelists who resemble the four animals that are entirely filled with eyes throughout their bodies and are represented by a man, a lion, a cow, and an eagle.

I condemn you, O Satan, in the name of the three fathers, Abraham, Issac and Jacob, who have inherited their hope through their faith. I condemn you, O Satan, in the name of Enoch who was a scribe of the commandment of God, and whom the latter has concealed before his death. I condemn you, O Satan, in the name of Noah, with whom God has made a covenant not to destroy the earth by a great flood after saving him from the same by a *Tabot* (an Ark). I condemn you, O Satan, in the name of the priests, Moses and Aaron, who have received from God the Old Testamental Laws inscribed on tablets. I condemn you, O Satan, in the name of the Nazarene Jesus Christ who has carried the name of Israel (Jacob) from the Promised Land. I condemn you, O Satan, in the name of Samuel, who believed in being the prophet of God. I condemn you, O Satan, in the name of David who was the chosen of God from among his brothers, fathered Solomon, the man who built the temple and also fettered the demons. I condemn you, O Satan, in the name of the holy prophets, Elijah, Jeremiah, Isaiah, Ezekiel, Daniel, Job, Habakkuk, Micah, Amos, Hosea, Malachi, Joel, Zechariah, the three young men (Anania, Azaria and Misa'el), and John the Baptist.

I condemn you, O Satan, in the name of bishops who are the angels of the Church, deacons, who are her messengers, the anagunstis and the choir. I condemn you, O Satan, in the name of countless angels, in the name of Michael and Gebriel and of Seraphim and Cherubim that you shall not enter here and touch the soul and flesh of Tekle Maryam. Forever; Amen.

Saturday □ In the name of the Father, the Son and the Holy Spirit, one God.

Your slave, Tekle Maryam, has worn around his neck this prayer scripture to ransom his soul and his flesh from temptations, and to chase away evil spirits from his flesh and his

soul. Let you also pray by this scripture in Jesus Christ by the power of the cross to save your flesh and your soul and lest ailments and sickness come upon your house.

I force you to swear, O Satan, in the name of the God who carries the world you will not touch the soul and the flesh of Wolde Tsadiq, the servant of God. I condemn you. Away with you, Satan in case you have come to me during the day or at night, in the seas or in the rivers, at the mountains or at the hills, in the desert or in the streets, during serenity or ecstasy, during sorrow or sadness, with glory or suffering, with wealth or anger with laughter or mockery, in the highlands or in the lowlands, or with rows and conflict. Amen.

Away with you, in case you have come with a chest burn as well. Away with you, in case you have come with nocturnal shock and masturbation. Amen. Away with you, in case you have come with condemnation and curse. Amen. Away with you, in case you have come in the east or in the west.

Away with you, in case you have come with canibals, Amen. Away with you, in case you have come in the east or in the west, Amen. Away with you, in case you have come in the north or in the south. Amen.

Away with you, if you are also a demon who shows up in the day, in the night, by mid-day or in the evening. Don't ever touch the soul and the flesh of Gebreegziabher and Tekle Maryam. Away with you, even if you resemble thunder and lightening or an amphibian. Away with you, even if you resemble the two-winged flyer, the bird, the wild beast, the well dug to set a pillar, and I force you to swear so that you shall not be in the seven evil spirits. Away with you from one's head to his/her toe. Let each and every evil spirit, ailments and sickness go away form Tekle Maryam, the servant of Christ. Deliver me, O Christ, from the man or the woman who stand against me. Deliver Tekle Maryam, the servant of God, from a waist-ache, from ailments of the head, the eye, the ear, the mouth, the nose, the teeth, the tongue, the skin and the intestine. Deliver him from a sickness of pomposity which is a shame for his flesh and soul in that it trivializes and shivers him on Mondays, Tuesdays and Wednesday. Deliver him from the Egyptian disease, from conflict and from ailments of the bowels. I force you to swear, O Satan, in the name of the Living God, the creator of all creatures, who broke the tightly-locked door, fractured the lock of the horizon, and was crucified in the earth to ransom us in His

victory and who has indeed been resurrected. I force you to swear in all these miracles of Him. Satan does multiply the ailments, and diseases, the hands of man and his curses and also closes a woman's womb. He (Satan) would make such a woman menstruate too much.

I, Täklä Marəyam, force you to swear, O Satan, in the name of the ninety-nine hosts of angels, host of saints, martyrs and our Lady, for she is the spiritual dove praised high in the heavenly Jerusalem by angels and archangels whose praise she listens to both openly and secretly with Immanuel who is mighty and perfect. I openly condemn you, O Satan, in her name, in the names of angels and archangels who praise in heaven the Paraclete, the spirit of piety, and in the secret names of Immanuel. Away with you for you cannot overcome my soul and my flesh I, Täklä Maryam, who is Your slave, pray for the sake of my soul and my flesh. If they drink or spray water which they have sanctified by this scripture with which I pray, they would be saved from anything evil. Nothing bad would happen to me as well. By this scripture, I force you demons to leave the person who carries this scripture or wears it by his neck. Deliver me from hanging myself. O, let You protect me in the veil of Your wing. You have become the cure for my soul and my flesh. Absolve me of my sins. Let you be the cure for the soul and the flesh of your slave, Tekle Maryam. Give mercy, O perfect God, for the sake of Your earth and Your heavens blessed by the praise of the Cherubim, the cross is strength for refugees, cure for the sick, uprooter of idols, trivializer of the conceited, support and guide for believers, calmness of the sea, and port for ships. It helps me in the desert and ransoms me, Your servant.

Sunday/Christian Sabbath/□ In the name of the Father, the Son, the Holy Spirit, one God. The cross is everything. The cross is a fencing iron wall. The cross is hope. The cross is one by which an enemy is beaten. The cross is the power of the church. The cross is what the prophets have preached. The cross is the support of the apostles. The cross is the crown of the martyrs. The cross is the converter of the infidel. The cross is nourishment for famished. The cross is a fountain for the thirsty. The cross is cloth for the naked. The cross is glory and charm to kings. The cross is repentance for the lazy. The cross which has hit Satan is a cane of glory for the church. The glorified cross is the guardian of orphans. The glorified cross is the helper of the needy. Bearing in mind this

command about the cross, let us carry it on our brow, on our back, on our fingers and on our chest since it is like a protective wall and like an iron spear for us. O my Lord, Jesus Christ, guard and ransom Tekle Maryam, Your slave, forever. Amen.

Let demons stay far away from me, Your bondservant Tekle Maryam, in your secret names called Atrekon, Betrekon, Borforicon, Perforecon, and Atrgawon; and in the five nails of your cross which are named as Sador, Alador, Danat, Adeira and Rodas.

The Fence of the Cross (Haṣurä Mäsqäl) contributed by Professor Paulo Marasinni

In the name of the Father, the Son, and the Holy Sprit, one God. A prayer said to fetter demons day and night.

Guard me with your cross.

The cross helps to rule over an enemy.

The cross chases away an enemy.

The cross stands above everything else.

The cross is a fence and wall.

The cross disbands an enemy.

The cross is the foundation and pillar of the church.

The cross is the right hand of the church.

The cross is the left rib of the Church.

The cross is the church's fence and wall.

The cross is the Church's spear and sword.

The cross is the prophecy for the Church.

The cross is the savior for the Church.

The cross is the sermon of the apostles.

The cross is the host for the needy.

The cross is the helper of the needy.

The cross is the power and strength of the infirm.

The cross makes the dumb speak.

The cross is ear for the deaf.

The cross is faith for believers.

The cross is sight for the blind.

The cross is there high in the sky.

The cross is a wood of life and redemption.

The cross is the chaser of demons.

The cross is the calmer of sea tempest at an anchorage

The cross is the converter of a heathen.

Deliver her, Your servant, Wolete Aregawi Wubagegnehu, from sickness brought about by Dol, a demon in ash, and by those of the sea.²⁵³

²⁵³ The researcher has taken this one page text from Italy, forwarded by Professor Paulo Marasinni

CHAPTER FOUR

4. Differences and Similarities among Manuscripts

4.1 Differences of the MSS

4.1.1 Differences between MSHMA and MSHMB

MSHMA	MSHMB	Remarks
<p>□□□□ □□□□□ 3□ □□□□</p> <p>□□□□ □□□□ □□ □□□ □□□</p> <p>□□□□□ □□□□ □□□ □□□</p> <p>□□ □□ □□□□□□ □□□□</p> <p>□□ □□□□□□□ □□□□□</p>	<p>□□□□ □□□□□□ □□ □□</p> <p>□□□□ □□□□ □□□□□□</p> <p>□□□□ □□□□□□</p>	<p>Both refer to the cross: MSHMA, implicitly through crossing one's face to begin prayer and taking the cross as a support and light through God. MSHMB, explicitly by extolling the value of the cross as a resurrection and as the everlasting light of Christ.</p>
<p>□□□□ □□□□ □□□□□ □□□□</p> <p>□□□□ □□ □□□ □□□ □□□□</p> <p>□ □□□□□ □□□□□□</p> <p>□□□□□□ □□□ □□□□□□</p>	<p>□□□□ □□□□□□ □□□□</p> <p>□□□□□ □□□□□ □□ □□</p> <p>□□□□□□□ □□□□□ □□</p> <p>□□ □□□□□□□</p>	<p>Both indicate the role of the cross in healing the infirm, the blind and the lame, for instance. MSHMGA gives names for the cross; it also takes the cross metaphorically as the light of the blind. MSHMB is literal in taking the cross as the means to get light.</p>
<p>□□□□ □□□□□ □□□□□</p> <p>□□□□ □□□□□□ □□□□</p> <p>□□□□ □□□□□□ □□□□</p>	<p>□□□□ □□□□□□ □□□□□</p> <p>□□□□□□ □□□□ □□□□□□</p> <p>□□□ □□□□□</p>	<p>Both metaphorically indicate what the cross means for the servants of God across ages, prophets, apostles, martyrs and priests.</p>
<p>□□ □□□□ □□□ □□□ □□□□</p> <p>□□□□□□ □□□ □□□□□□</p> <p>□□□□ □□□□ □□□□□□</p> <p>□□□ □□□□ □□□ □□□</p>	<p>□□□□ □□ □□□□ □□□ □□</p> <p>□□ □□□□ □□□□ □□□□□</p> <p>□□□ □□□ □□ □□□□□</p> <p>□□□□ □□□□ □□□□ □□□</p> <p>□□□□\$</p>	<p>Plea addressed directly to God with a proper name given as servant so and so. / MSHMA /: supplication to St. Mary by implying the Trinity/ MSHMB /</p>

4.1.2 Differences between MSHMC and MSHMD

MSḤMC	MSḤMD	Remarks
<p>□□□ □□□ □□□□ □□□□ □□□□□ □□□ □□□□□ □□□ □□□ □□□□ □□□□</p>	<p>□□□ □□□□ □□□□ □□□□□ □□□ □□ □□□ □□ □□□□□□ □□□□</p>	<p>Both MSḤMC and MSḤMD mention Jeremiah as the author.</p>
<p>□□□□ □□ □□□</p>	<p>□□□□□ □□ □□□ □□</p>	<p>Death is beaten.</p>
<p>□□□□□ □□□□□</p>	<p>□□□ □□□□□</p>	<p>Demons fettered /MSḤMC/; Demons chased away /MSḤMD/.</p>
<p>□□□□ □□□□ ...</p>	<p>□□□□ □□□□ □□□ □□□</p>	<p>Servant - no name in MSḤMC; named Wolde ṣadēq in MSḤMD.</p>
<p>□□□□□ □□ □□□□ □□□□ □□□ □□□□ □□□□ □□□□ □□□□</p>	<p>□□□□□ □□□□ □□□□□ □□□ □□□□□ □□□ □□□□</p>	<p>Ṣeqa not mentioned in MSḤMD. Adonay /eyaed /MSḤMB/ vs Eyobed /Na'od /MSḤMD.</p>

4.2 Similarities of Manuscripts

MSHMA:

As a preface, it advises to pray and baptize the sick. This book is said to have been composed to serve as a prayer book and is found at the Däbrä Mäwi Marəyam monastery, Adet Woräda, Meĉ'a-Yilmana Densa Awraja.

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[ʼAätib wäʼətənäsaʼe šäläsötä ʼasəmatä näsiʼəyä ʼətəmärägoz ʼəmāni wädäqu ʼətənäsaʼe wäʼəmāni wusətä šələmät ʼəgəziʼabəher yabärəx litä bäʼəgəziʼabəher täwäkäləku wäbäʼəgəziʼabəher ʼasəmäku...]

It states that, in the name of the Father, the Son and the Holy Spirit, I set forth crossing myself. Though I may fail, I will stand up with the support of three names. Even if I may be in darkness, God will give me His Light, for I believe in and am close to Him ...

MSHMB:

“□□□ □□ □□□□ □□□□□ □□□ □□□ □□□□ mSql# lKRSèS mNSx@ Ñ-N□ mSql# lKRSèS BR|N z1>lM mSql# lKRSèS mN{/@ `_xN□ mSql# lKRSèS kæt& xXYNt XW%N mSql# lKRSèS m{N>@ /□çÑ lhNµún...’’
Bäsəmmä ʼab wäwäləd wämänəfäs qəduş ʼahadu ʼaməlak Mäsqälu läkərəşətos mänəşəʼə mutan Mäsqälu läkərəşətos bərhan zäläʼaläm Mäsqälu läkərəşətos mänəşəʼə xatəʼan Mäsqälu läkərəşətos käsate ʼəyə nətä ʼəwurān Mäsqälu läkərəşətos mänəşəʼə haquahomu lähankasan...

This MS also begins with "the Name of the Father, the Son, and the Holy Spirit, One God Amen". It enumerates the services of the cross saying, the cross of Christ resurrects the dead. The cross of Christ is an Eternal light. The cross of Christ cleanses the sinful. The cross of Christ gives light to the blind. The cross of Christ strengthens the back of the infirm.

²⁵⁴ Each sub-part is opened in the name of the Father and indicates the power and merit of the cross. It winds up saying, "I, so and so, your servant, for ever, Amen". It describes the salvation power of the cross versus the alephats of the psalter and asserts the saving power of God. It wraps up each theme with "Halleluya ". It mentions the mysterious names of Christ as Eil, Eil, Eil, Amanuel, etc.

“SB/T lk! ¥RÄM lxB mR>t\$ lwLD wšÄ!t\$ lmNfS QÇS {R/ b@t\$ XMk#lÖN
xNST ¥RÄM k!Äk! Xft\$''

Səbəhat läki marəyam lä'ab märə'atu läwäləd wladitu lämänəfäs qidus Şərəha betu
'əmkulon 'anəsəst marəyam kiyaki 'əfātu.

O Mary for you are the pride of the Father (in the heaven). Praise be unto you, O Virgin
for you are the impeccable hall of the holy Spirit. I love you more than I love all females.
Since the copier prays for his spouse, children, animals, etc., it is possible to deduce that
he is not a celibate. Though the first half of the MS is devoted only to the cross, the
remaining half is about St. Mary's prayer unto her Son. It thus, quotes Wudasie Mariam,
Anketse Berhan and other prayers of the Holy Mother.

MSHMC:

This again begins with the name of the Father, the Son, and the Holy Spirit. It states that
it was authored by Jeremiah at the ninth mountain. As God has redeemed the other saints,
it wishes unto God to save the writer from temptations.

In the name the Father, the Son, the Holy Spirit One God; This is the Haşurä Mäsqäl
(Fence of the cross) which the prophet Jeremiah has inscribed on stones at the basement
of the nine mountains, and is the one by which the demons are fettered due to the death of
the Lord.

“□□□ □□ □□□□ □□□□□ □□□ □ □□□□ □□□ □□□ □□□□ □□□□ □□□
□□□□□ □□~ □□□□□ □□□□ □□□□ □□ □□□ □□□□□ □□□□□ □□□□ □□□□
□□□□□ ' ' □□□□□ ' ' ”

[bäsəmmä 'äb wäwäləd wämänəfäs qədus 'ähadu 'äməlak zənətu haşurä mäsqäl
zäşəhafä 'erəməyas nābiyə mälə'ekətä kokuxə zä'em täsä'atu 'a'egar zə wə'etu motu
tämo'au wätä'asəru 'aganənət wä'anäni gäbərəkä 'etə'amän]

Each sub section begins with the name of the Father, the Son, and the Holy Spirit. This is done at least five times. The main theme is describing crucifixion at length. It presents the Alephat of Psalms 118 versus the cross and composes a related prayer. It mentions the Cherubim, Seraphim and other holy figures. It also relates mankind with the love and power of the cross.

MSHMD

This also begins with in the Name of the Father, the Son, and the Holy Spirit. It mentions that Jeremiah the prophet is the writer. Similar to MC, it comparatively presents Old Testamental instances of salvation like that of Elijah, Susannah, and the holy children. It contains nine sub sections, each of which begins with the name of the Trinity. It has prayers devoted for each of the seven days.

ⲁⲧⲣⲓⲕⲟⲛ ⲃⲁⲧⲣⲓⲕⲟⲛ ⲃⲟⲣⲉⲑⲟⲣⲓⲕⲟⲛ ⲁⲧⲉⲣⲉⲓⲁⲛ ⲥⲁⲃⲟⲣ ⲁⲗⲁⲃⲟⲣ ⲃⲁⲛⲁⲧ ⲁⲃⲉⲣⲁ ⲣⲟⲃⲁⲥ ⲃⲁⲗⲁⲛⲟⲩⲟ
ⲕⲓⲛⲓⲱⲧⲁ ⲙⲁⲥⲟⲗ ⲗⲁⲁⲑⲓⲁⲛⲁ ⲁⲩⲱⲥⲱⲥ ⲕⲉⲣⲉⲥⲁⲧⲟⲥ ⲱⲓⲣⲉⲧⲁⲕⲱ ⲁⲑⲁⲛⲁⲛⲁⲛⲧ ⲁⲙⲉⲗⲁⲁⲗⲁ
ⲑⲁⲃⲟⲣⲉⲕⲁ ⲧⲁⲕⲉⲗⲁ ⲙⲁⲣⲱⲧⲁⲙ]

[’atərikon bätərikon borəforikon ’atərag’aon sador ’alador danat ’adera rodas bāzənətu qiniwatä mäsqäl zä’əgzi’ənä ’əyäsus kərəsətos yirəxaqu ’aganənənt ’əməla’ələ gäbərəkä təkälä marəyam]

Let demons stay far away from me, Your bondservant Tekle Maryam, in your secret names called Atrekon, Betrekon, Borforicon, Perforecon, and Atrgawon; and in the five nails of your cross which are named as Sador, Alador, Danat, Adeira and Rodas.

It concludes by pleading Jesus the Lord to save His servant, Tekle Maryam. It wraps up with the names of the five nails of the cross, and a solemn prayer for the servant Tekle Maryam.

Authorship:

Both MSHMC and MSHMD mention Jeremiah, the prophet as the writer of the texts. These manuscripts begin by mentioning the name of the writer and the place where he wrote it. The calligraphic difference hints that the book was written about 700 B.C.

needs further explanations, most of the examples are adopted from the Bible itself, and other religious texts²⁵⁵.

The MSHMC and MSHMD indicate that the texts were written by Jeremiah, the prophet, and around 700 B.C. The view of the researcher on this is that, these MSS of ḥäŞurä mäsqäl were not writing by Jeremiah, because the manuscripts were written in the late 19th and early 20th centuries.

Thus, the copyist quoted Jeremiah, the prophet as an author of the MSS of ḥäŞurä mäsqäl, simply to show its relationship with the Biblical prayer book of Jeremiah, Lamentation of Jeremiah chapters 1 to 4. These four chapters state that the Alephates are similar to Psalms of 118:1-169.

CHAPTER FIVE

5. Historical, Cultural and Religious values of the Manuscripts

In this chapter the historical, cultural and religious values of the manuscripts will be presented citing some examples.

²⁵⁵ Like mäŞəḥafä Sä'atat and Dugua. Forinstance, the first part of readings of MSHMA is taken from mäŞəḥafä Sä'atat.

5.1 Historical, Cultural and Religious values of MSHMA

A. Historical value²⁵⁶

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Dibä golgota ... ‘asäro läsäyət’an wä’äg’äzo lä’ädäm

God fettered Satan and liberated Adam in Golgota

B. Cultural value²⁵⁸

□□□□ □□□ □□□ □□□ □□□□□²⁵⁹

‘əkäsət ’äfuyä ‘enəzä ‘ebəl ’äle‘elkä

I open my mouth and I exalt the cross.

C. Religious value²⁶⁰

□□□□ □□□ □□□ □□□□ □□□□□□□ □□□□ □□²⁶¹

Wä‘emäni ḥorəku wəsətä şələmät ‘egəzi’abhər yabärəhə litä

God will shine for him, even in the dark

□□□□ □□□□□ □□□□□□²⁶²

Mäsqäl ‘emənätəyä wəḥəyəwätəyä

Cross is my faith and my life

□□□ □□□□ □□□□□ □□□□□ □□□ □□□□□²⁶³

Xabekä ‘egəzi’o ’amlakiyā ’aləbəsāni zayələ lägäbərəkə ‘egäle

My Lord and God, I beg you to give me strength for your servant

5.2 Historical, cultural and religious values of MSHMB

A. Historical value²⁶⁴

²⁵⁶ The book’s historical aspect refers to past deed/events and declares that: God fettered Satan and liberated Adam; the Lord’s cross is prophecy to the prophet and preaching to the disciples, the Son went down to Sheol on Holy Saturday, and opened the doors of Eden.

²⁵⁷ F₁ra

²⁵⁸ The cultural aspect of the text shows utterances like: I carry the corss and open my mouth, I exalt the Cross; and declares that carrying the cross in specific ways brings benefits.

²⁵⁹ F₆ra

²⁶⁰ The person states that God will shine for him, even in the dark, and shows belief in God. The person goes on to say that the cross is an expression of faith; and says “it is my life and salvation”. It shows religious pleading saying: my Lord and God, I beg you to give me strength your servant, so and so.

²⁶¹ F₁ra

²⁶² F₁vb

²⁶³ F₃vb

²⁶⁴ It is historical in the sense that it narrates earlier events related to the cross and crucification. It states

□□□□ □□ □□□□□□ □□ □□²⁶⁵

wä'eiyaqem 'buki wäbä'at'əbatihā lāhāna 'eməki

In terms of her father Joachim prayer and her mother's Hanna breast that fed her

B. Cultural value²⁶⁶

□□□□ □□□□ □□□□□ □□□□□□ ... □□□ □□□ □□□□ □□ □□□□□ □□□□²⁶⁷

Wä'eməzə yərägəm wäyasägəl wäyasətāhaməmə ... qäyähə ləšan wäṣä'ada sənə
zäbə'esi wä'änəsətə yərägəm

There are people endowed with evil eyes; and when they are attracted by a person's appearance, their look will make the person fall ill.

□□□ □□□□□ □□□□ □□□ □□□ □□□□ □□□□□²⁶⁸

Wäkulo mänafəsətə rəkusan sədədə wäkulo Šärayatä bə'esi wäbə'esit

The cross dispels evil spirit from the man or woman and all that is evil and harmful

C. Religious value²⁶⁹

□□□□ □□□ □□ □□□□ □□□ □□□□²⁷⁰

Wä'änətä bākulu gize wäbākulu sä'atatə mərəhani

protect and lead me at all times

□□□ □□□ □□□□ □□□□□ □□□□ □□□□²⁷¹

'änətä wə'etu xäyäləyā wäḍäwänəyā mā'älətä wälelitä

Oh! Lord my strength and perseverance by day and by night comes from you

□□□□ □□□□□ □□□□ □□□□ □□□□□□²⁷²

Mənətənu yafärəhani Dənəgəl Marəyam 'etə'amänäki

that the cross is reason for Christ's death and resurrection. It states that He created Adam in His own image; chief of Rabbi tried him; He was brought to court. In addition, it talks about Mary's parents, in terms of her father's prayer and her mother's breast that fed her, showing the text's historic component.

²⁹² F_{18Va}

²⁶⁶ It describes that the cross knocks down and demolishes gods. There is belief that there are people endowed with evil eyes; and when they are attracted by a person's appearance, their look will make the person fall ill. There are also those who could poison a person or put a spell on others. But it is also believed that the cross destroys, dispels evil spirit and all that is evil and harmful.

²⁶⁷ F_{5ra}

²⁶⁸ F_{7vb}

²⁶⁹ The prayer indicates that belief in the lord enables one to obtain all one needs, and protection from all temptations by saying: "protect and lead me at all times, Oh! Lord my strength and perseverance by day and by night comes from you". It goes on and declares that the person fears nothing, because he trusts in Virgin Mary's intercession. It explains the rewards one could obtain by trusting in Virgin Mary's intercession and addressing her as: "you are health, healing, riches and grace".

²⁷⁰ F_{2va}

²⁷¹ F_{11ra}

²⁷² F_{20ra}

The person fears nothing, because he trusts in Virgin Mary's intercession

□□□ □□□ □□□ □□□ □□□ □□□ □□□²⁷³

Kiyaki t'ə'eina fāwəsə kiyaki habəbətə kiyaki mogäsə

The rewards one could obtain by trusting in Virgin Mary's intercession and addressing her as: "you are health, healing, riches and grace".

5.3 Historical, cultural and Religious values of MSḤMC

A. Historical Values²⁷⁴

□□□□ □□□□□ □□□ □□□□□ □□□²⁷⁵

zāṣāḥafä 'erəməyas näbiyə mälə'ekətä kokuxə

The text was written by Jermiah, the prophet on wood.

□□□□□□ □□□□□ □□□□ □□□□□ □□□□²⁷⁶

Wä'adaxənəko lä'eləyas 'em'ädä 'elzabel nəgəśətə

The cross saved the prophet Elijah from the hands of Queen Jezebel

□□□□ □□□□□□ □□□□²⁷⁷

Mäsəqäl läsäma'ätat 'äkəlil

The Cross is the emblem for the martyrs

□□ □□□□ □□□□□□□□ □□ □□□ □□□□□□□□²⁷⁸

ḥet kəfələyə 'egəzi'abəḥer gize gäbir lä'egəzi'abəḥer

God's promise to be born from Adam's descendant and crucified on the cross to save him

□□□□ □□[□] □□□²⁷⁹

Mäsəqäl mo'ä lämot

The Cross is defeated the original sin

B. Cultural value²⁸⁰

²⁷³ F_{21r}a

²⁷⁴ It narrates that the text was written by the prophet Jermiah on wood. It refers to the cross as one that saved the prophet Elijah from the hands of Queen Jezebel, and describes it as having been there before this world. The cross is described as the crown and emblem for the martyrs; and that it defeated the original sin. It also talks about God's promise to be born from Adam's descendant and crucified on the cross to save him.

²⁷⁵ F_{1r}

²⁷⁶ F_{1v}

²⁷⁷ F_{11v}

²⁷⁸ F_{12r}

²⁷⁹ F_{16v}

²⁸⁰ It describes the cultural belief among the community during the period of the prophets and Minase; in

□□□ □□□□ □□□□ □□□□²⁸¹

Zāḍoro wā'anāqo lāzənətu māṢəḥaf.

This strip is rolled up into small pieces and suspended from a string to be worn around the neck, for protection

C. Religious Aspect²⁸²

□□□□□□ □□□□ □□□□ □□□□ □□□□ □□□□²⁸³

TāmaxəṢänəku nāfəsəyā wāṢəgayä 'eməkulu dəwe wāḥəmam

I plead with you in body and soul and pray unto you, to heal me from disease

□□□ □□□□□ □□□ □□□□□□□²⁸⁴

'anətä 'egəzi'enä 'əqäbo wä'amaxəḍəno

O! Lord! save me

□□□□□□ □□□□ □□□ □□□□ □□□□²⁸⁵

Tāmaxəḍänəku bämelos səməkä gäbərəkä 'egäle

By an individual who names himself and pleads in God's name Melos and begs that his prayers are answered and gets protection

□□□ □□□□□ □□□□□ □□□□ □□□ □□□□□²⁸⁶

Lamedə 'adəxənəni lägäbərəkä 'em'edä ḍārəwi zäyawärədə

The person also pleads with God using His name Lamed and asks him for protection from intended harm

5.4 Historical, cultural and Religious values of MSHMD

Monday

A. Historical value

the existence of gods that destroyed wild and domestic animals as well as plants, and the practice of serving these gods. The Hasura Masqal was prepared in narrow long strips measuring the height of the person wearing it. This strip is rolled up into small pieces and suspended from a string to be worn around the neck, for protection. It is also written that, whoever prays using this book is protected even if unclothed or drunk.

²⁸¹ F_{6v}

²⁸² O! Lord! I plead with you in body and soul and pray unto you, to heal me from disease and ailments. The prayer is by an individual who names himself and pleads in God's name Melos and begs that his prayers are answered and gets protection. The person also pleads with God using His name Lamed and asks him for protection from intended harm; and as such it is a religious prayer presented to God.

²⁸³ F_{4v}

²⁸⁴ F_{8v}

²⁸⁵ F_{12r}

²⁸⁶ F_{13r}

□□□ □□□ □□□□ □□□□ □□□□ □□□

[šəlotä hašurä Mäsqäl zäšəḥafä 'Erəmiäs näbiyə]

This is the Hašurä Mäsqäl, a prayer scripture which the prophet Jermiah has written.

B. Cultural value

□□□ □□□□ □□□□ □□□□

Zäḍoro wä'änäqo läzənətu mäšəḥaf

This strip is rolled up into small pieces.

C. Religious value

□□□ □□ □□□□ □□□□□ □□□ □□ □□□□

[Bäsəmə 'Ab wäwäləd wämänəfäs qəduš 'ahadu 'aməlak]

In the name of the Father, the Son and the Holy Spirit, one God

□□□□□ □□□□ □□□□²⁸⁷

['ətə'amän bəzənətu 'asmatikä]

I believe in your names.

Tuesday

A. Historical value

□□□□ □□□ □□□□□ □□□□□ ... □□□□ □□□□□□

kidusan abew wätəguhan mälakət ... marəyam mägədälawit

The holy fathers and of industrious angels ... and Mary of Magdalene

B. Cultural value

□□□□ □□□□□ □□□□

With laughter and mockery

C. Religions value

□□□ □□ □□□□ □□□□□ □□□ □□ □□□□

[Bäsəmə 'Ab wäwäləd wämänəfäs qəduš 'ahadu 'aməlak]

²⁸⁷ It narrates that it was written by the prophet Jeremaih and that Seraphim and Cherubim carrying Trinity's Throne watch over it. The prayer recounts how David was saved from a wicked spear, Elijah from Queen Jezebel, Sosannah from the Rabbi, Daniel from lions, and the three children (Sha'drach, Meshach, Abed'nego) from Nebuchadnezzar; and goes on to pray for himself "Tekle Mariam" to be saved the same way these individuals were saved. He prays to be protected with the seal of Queen Helena's cross.

In the name of the Father, the Son and the Holy Spirit, one God

Wednesday

A. Cultural value

□□□ □□□□ □□□□□ □□□□ □□□□²⁸⁸

'əməzä yəḏewuro wäyä'änəqo läzənətu mäŞəḥaf

Do stay away from the person who wears/carries this scripture by his check.

B. Religions value

□□□ □□ □□□□ □□□□□ □□□ □□ □□□□ □□□□□ □□□□ □□□ □□□□□ □□□□□□
□□□□ □□□□□

[Bäsämä 'Ab wäwäləd wämänəfäs qəḏus 'ahadu 'aməlak 'awägəzäkä säyətan bäsəmu wäbäxaylu l'əgəzi kərəsətos nä 'iyäsus kərəsətos]

In the name of the Father, the Son, and the Holy Spirit, one God. I condemn you, Satan, in the name and power of the Lord Jesus Christ

Thursday²⁸⁹

A. Religious value

□□□ □□ □□□□ □□□□□ □□□ □□ □□□□ □□□□□ □□□□ □□□□□□ □□□□ □□□□□

[Bäsämä 'Ab wäwäləd wämänəfäs qəḏus 'ahadu 'aməlak kərəsətos rəḏə'ani wä'adəxənəni 'əqäbäni kərəsətos]

In the name of the Father, the Son, and the Holy Spirit, believing in God, we have written this scripture. It is religions because it imploys God for safety, assistance, protection, trusting Lord's care and support.

Friday

A. Religious value

²⁸⁸ It shows the existence of traditional beliefs that wearing the scroll around the neck and hands, would chase away evil spirits.

²⁸⁹ It presents with admiration God's creation of Heaven and earth, and His wondrous deeds through the ages. And as such its historic components is significant.

5.5 Comparisons of the MSS with Psalms

It is known that the alephats are common in prayer books. The two Häşurä Mäsqäl books, the MSHMA and MSHMC have Alephats, where as, the MSHMB and MSHMD have none.

The MSHMA and MSHMC alephats presented here under for comparative purposes following the sequence in the Bible, in Psalms 119:1-176.

Alephats 293	Books	Comparisons of MSS with Psalms Ge'ez text and English Translation	Remarks
□□□ ²⁹⁴		□□□ □□□□ □□ □□□□ □□□□□ □□□ □□□□ □□□ □□□□□□□	
	In MSHMA	Aleph , (He who has created the entire world). The might of the cross is, dwelling on the saints, is sharper than the sword. Halleluya.	
	In	□□□ □□□ □□□ □□ □□	

²⁹³ Which indicates that the names of God starting from Aleph, in Psalms 119:1-176. Due to Aleph we call it Alephats.

²⁹⁴ The Aleph, in MA does not explicitly indicate against whom the might of the cross is directed. In MC, and the bible, its might goes against the unclean/the undefiled. Plus, MA and MC use "halleluya", to wrap up their Aleph.

	MSHMC	Aleph- my sword is sharp against the unclean. Halleluya.	
	In the Bible ²⁹⁵	□□□ □□□□ □□ □□□□ □□□□□□□□ □□□□ □□□ □□□□□□□□	
		Aleph, Blessed are the undefiled in the way, who walk in the law of the Law.	

Alephats	Book	The Comparisons of MSS and Psalms with the Ge'eez text and English Translation	Remarks
□□ ²⁹⁶	In MSHMA	-----	In MS HMA <i>Beth</i> is omitted

	In MSHMC	□□ □□□□ □□ □□□□□□□□ □□ □□□□	
		Beth, The cross supports the youth to abstain from sin. Halleluya.	
In the Bible	□□ □□□□ □□□□ □□□ □□□□□□		
	Beth, how can a young man cleans his way, who walkin the law of the Lord?		
	In MSHMA	□□□ □□□ □□□□□□ □□□ □□□□ □□□□□ □□ □□	
		Gimel, (God is astaunding). Let you give your srevant absolute ecstasy through your cross. Halleluya.	
	In	□□□ □□□□ □□□□□□ □□□ □□□□□□ □□ □□	

²⁹⁵ The Holy Bible Old and New Testaments, Authorized King James Version,2003:703; the researcher used this bible as the main references.

²⁹⁶ Beth, is absent in MSHMA; in MSHMC and the bible it not only exists but also has a similar addressee - the young. In MSHMC, the cross helps to abstain; in the bible, it helps to cleanse. The MSHMC also concludes in "halleluya".

□□□ ²⁹⁷	MSHMC	Gimel , Fill me, your servant, in ecstasy with your cross. Halleluya.	
	In Bible	□□□ □□□ □□□□□	
		Gimel deal bountifully with your servant.	

Alephats	Book	The Comparisons of MSS and Psalms with the Ge'eez text and English Translation	Remarks
□□□ ²⁹⁸	In MSHMA	□□□ □□□□ □□□□ □□□□ □□ □□ □□□□ □□□□□□□□ □□□□ □□□□ □□□□□ □□□□ □□□□	
		Daleth , (God is stand by). My soul is coming so close to the earth. Halle Luya. The cross is the support of the lame. The cross is the serenity (peace) of refugees. The cross is the serenity (peace) of refugees. The cross is the ransom or cure for the captive halleluya. O Lord, teach me the ways to your commandments. Halleluya.	
	In MSHMC	□□□ □□□□ □□□□ □□□□ □□□ □□ □□ □□□□ □□□□□ □□□□□□□□ □□□□ □□□□ □□□□□ □□□□ □□□□ □□□□□ □□ □□	
		Daleth (God is stand by). My soul is coming so close to the earth. Halleluya. The cross is the support of the lame. The cross is the serenity (peace) of refugees. The cross is the serenity (peace) of refugees. The cross is the ransom or cure for the captive halleluya.	
	In the Bible	□□□ □□□□ □□□□ □□□□	
		Daleth my soul clings to the dust.	

²⁹⁷ The Gimel in the three focuses on "the servant" Though the terms may be different; both aspire happiness to the servant. Only the MA concludes with "halleluya."

²⁹⁸ In here, the MSHMA and MSHMC have explicit focus-the lame, refuges, and the captive. They also conclude with "halleluya." The bible departs from the two in that it simply refers to anyone whose soul" soul clings to the dust".

□ ²⁹⁹ Alephats	In MSHMA	□ □□□ □□□ □□ □□□□ □□ □□ He , Instruct me in the way of your commandment. Halleluya.	
	In MSHMC	----- -----	
	In Bible	□ □□□ □□□ □□ □□□□	
		He , teach me, O lord the way of your statutes.	
□□ ³⁰⁰	In MSHMA	□□ □□□ □□□ □□□ □□□ [□□ □□] Vaw , (one God) O Lord, Let your blessing be on me. Halleluya.	
	In MSHMC	□□ □□□ □□□□ □□□ [□□ □□] Vaw , Let your mercy come to me. Halleluya.	
	In Bible	□□ □□□ □□□ □□□□ □□□□	
		Vaw , let your mercies come also to me, O Lord.	
□□ ³⁰¹	In MSHMA	□□ □□□ □□ □□□□□ □□□□ [□□□□ □□□□ □□□ □□ □□] Zain , (God is to be thought of). Remember your word with which you have given hope to your slave. Let it be so for me from the heavens.	
		□□ □□□ □□ □□□□□ □□□□ [□□□□ □□□□ □□□ □□ □□] Zain , remember the word of covenant, which you have given to your servant. I hope in your heavenly mercy. Halleluya.	
	In Bible	Zain , remember the word to your servant.	
		□□ □□□ □□ □□□□□ □□□□□	
In MSHMA	□□ □□□ □□□□□ [□□□ □□□ □□□] □□□□□□ □□□□ □□□ □□□ □□□ □□□ □□ □□□□ □□ □□□□ Cheth /God is my lot/, This Hasura masqal has been there both before and after the creation of the world. Halleluya.		
	□□ □□□ □□□□□□ □□□□□ [□□□ □□□ □□□] □□□□□□□		

²⁹⁹ The HE in MSHMC is non - existent. In the MA and the bible, focus is given to instruction in the laws of God. MA concludes with 'halleluya'.

³⁰⁰ Except the "halleluya " in MA and MC ,both have mercy/blessing as an issue.

³⁰¹ Here, both have the heavenly word of promise as their common theme.

□□ ³⁰²	In MSHMC	□□□□ □□ □□ □□□ □□ □□□□ □□ □□□ □□ □□□ □□ □□□□	
		Cheth, God is my lot, This Hasura masqal has been there both before and after the creation of the world-Halleluya	
	In Bible	□□ □□□□ □□□□□□□□	
		Cheth, you are my portion, O Lord	
□□ ³⁰³	In MSHMA	----- -----	
	In MSHMC	□□ \^AYt gbRk §:1 gBRk bkm MHRtk l@ l#Ã	
		Teth, you have, as per your Grace, done the good to your servant. Halleluya.	
	In Bible	□□ \^AYt gbRk §:1 gBRk XGz!â bkm " Lk \^AYt MKr w_bb MHRn! Teth, You have dealt well with your servant, O Lord, according to your word, teach me good judgment and knowledge.	
□□ ³⁰⁴	In MSHMA	□□ XdêEk ztsBk WXt\$ x¥n#x@L l@ l#Ã	
		Jod, (The Right hand of God). It is this Immanuel who has been preached. Halleluya.	
	In MSHMC	□□ ztsB/ wtsBk bxf gBRx@L WXt\$ x¥n#x@L l@ l#Ã	
		Jod, it is Immanuel who has been praised and preached by the tongue of Gabreil. Halleluya.	
□□ ³⁰⁴	In Bible	□□ XdêEk gB%n! w1/□n! x1Bwn! wXTm/R TX²zk	
		Jod, Your hands have me and fashioned me; Give me understanding, that I may learn your commandments.	

³⁰² Both indicate that God is the believer's destiny in using the word "□□□□". The MA and MC differ in their mention of the time which they claim was and is before and after creation /□□□□□ □□ □□□ □□□□ □□□□ □□ □□□□/. Both conclude with Halleluya /□□ □□/

³⁰³ Recognition is given to what the Lord has done to "His serevant" "□□ \^AYt gbRk §:1 gBRk" Where as the MC concludes with halleluya for the good done to the serevant, the bible further asks for future good judgement as well.

³⁰⁴ Immanuel is mentioned in MA and MC as the One preached and they conclude with hale luya. In MC, we get an explicit praise of the cross. The bible just asks for understanding with no mention of Immanuel or the cross. Though it talks about "hands" in the plural, we cannot take it to mean "Immanuel".

Alephats	Book	The Comparisons of MSS and Psalms with the Ge'eez text and English Translation	Remark	
<p>□□³⁰⁵</p>	In MSHMA	<p>□□ □□□□ □□□□ □□□ □□□□□□ □□ □□ □□□□ □□□□□□ □□□□□ □□□□ □□□□□ □□□□□□ □□□□ □□□□□ □□□□□□ □□ □□□□</p> <p>Caph, (God is omnipotent). My soul has passed through your salvation. Halleluya.</p>		
	In MSHMC	<p>□□ □□□□ □□□□ □□□ □□□□□□ □□ □□ □□□□ □□□□□□ □□□□□ □□□□ □□□□□ □□□□□□ □□□□ □□□□□ □□□□□□ □□ □□□□</p> <p>Caph, My soul has Crossed amidst your redemption. Halleluya. The Cross is prophecy of prophets. The Cross is sermon for the apostles. And it is creed for scholars. Halleluya.</p>		
	In the Bible	<p>□□ □□□□ □□□□ □□□ □□□□□□□□</p> <p>Caph, my soul faints for your salvation.</p>		
	<p>□□□³⁰⁶</p>	In MSHMA	<p>□□□ □□□□□ □□□□□□ □□□□□ □□ □□</p> <p>Lamed, Deliver me from the hand of any one who come from n me Halle Luya.</p>	
		In MSHMC	<p>□□□ □□□□□ □□□□□ □□□□ □□□ □□□□□ □□ □□</p> <p>Lamed, Deliver me from the hand of any enemy that may crop up Halle luya.</p>	
			<p>□□□ □□□□ □□□□ □□□□ □□□ □□□ □□□</p>	
		<p>Lamed, forever, O Lord, your word is settled in the world.</p>		

³⁰⁵ The three take the soul /□□□□/ as their common subject, aspiring for salvation in that both say, <<□□□□ □□□□ □□□ □□□□□□>> MA and MC Conclude with halleluya.

³⁰⁶ The MC and MD differ from the Bible in talking about deliverance. The Lamed, in the Bible talks about the reigning in the world of the word (□□□□ □□□□ □□□)

Alephats	Book	The Comparisons of MSS and Psalms with the Ge'eez text and English Translation	Remarks
<p>□□³⁰⁷</p>	In MSHMA	<p>□□ □□□□ □□ □□□□ □□□□ □□ □□ □□ □□ □□□□ □□□□ □□ □□ □□□□ □□□□ □□ □□□□ □□□□ □□ □□ □□</p>	
		<p>Mem, (God is a good fragrance). Your word is so tasty to me. It is sweet to my tongues. It has taken me away from this world. Halleluya. The cross is the power. I am sheltered by it. Halleluya. Let the cross be my support. Let the cross be my fence. Halleluya.</p>	
	In MSHMC	<p>□□ □□□□ □□ □□□□ □□ □□ □□ □□</p>	
		<p>Mem, Your word is sweet for me. It rather charms me compared to this world. Halleluya.</p>	
In the Bible	<p>□□ □□ □□□□ □□ □□□□</p>		
	<p>Mem, O, how I love your law!</p>		
	In MSHMA	<p>□□ □□□□ □□□□ □□ □□□□ □□□□ □□□□ □□ □□ □□ □□□□□□□□ □□□□ □□□□ □□ □□ □□ □□□□ □□□□ □□ □□ □□□□ □□□□□□ □□ □□ □□ □□□□ □□□□ □□□□ □□□□ □□□□□□□□ □□□□□□ □□ □□</p>	
		<p>Nun, (God is the king). Your commandment is the lamp of my path and the light of my feet. Here is the Lamb of God who cleanses the sin of the world. So said John. Do cleanse my sin, which I have committed in my soul and flesh. Halleluya.</p>	
		<p>□□ □□□□ □□ □□□□ □□ □□ □□□□□□□□ □□□□ □□□□ □□□□ □□□□ □□□□ □□□□ □□□□□□ □□□□ □□□□□□ □□□□ □□□□ □□□□□□ □□□□□□ □□□□□□ □□□□ □□□□□□ □□□□□□ □□ □□</p>	
<p>Nun, He (Immanuel) is the light of my feet. “Behold, here is the Lamb of God who takes away sin of the world” John the Baptist declared. Hence, do cleanse the sin of Your servant from my soul and flesh. The cross is the reward for</p>			

³⁰⁷ The MEM in MSHMC and MSHMD extol the sweet word of God though the expression are different. The Bible has, with a similar connotation called it a law to be loved.

□□ ³⁰⁸	In MŠHMC	the pious. It is also the guide for the perfect. The Cross is support for the lame. Halleluya.	
	In the Bible	□□ □□□□ □□□□□ □□□ Nun , Your word is a lamp to my feet.	
□□ □□ ³⁰⁹	In MŠHMA	----- -----	
	In MŠHMC	□□□□ □ □□□□ □□□□ □□ □□ □□□□ □□□ □□□□ □□ □□ □□□□ □□□ □□□□ □□□ □□ □□ □□□□ □□□□ □□□□ □□ □□□□ □□□□ □□ □□□□ Samech , Be my Helper. Halleluya. O cross, in it, I trust, in it, I get stronger; in it, I illuminate. Halleluya. Let it for me be a chaser of the power of darkness. The cross is the antidotal herb against the Original sin. Halleluya.	
	In the Bible	□□□□ □□□□□ □□□□ □□□□□ □□□□□□□□ Samech , I hate the double minded, but I love your law.	
	In MŠHMA	----- -----	
□ ³¹⁰	In MŠHMC	----- -----	
	In the	□ □□□□ □□□ □□□□□	

³⁰⁸ The three take the word of God as a lamp. Both MA and MC borrowed the teaching of John the Baptist about Christ as the Lamb of God from the Gospel of St. John (Jn.1:28)

³⁰⁹ Samech, is absent in MA. MC used it as trust with a brief explanation on the value of the holy cross. Nevertheless, it doesn't show any strong similarity of readings with the readings of the Psalms of David.

³¹⁰ The Ain, is absent in MŠHMA and MŠHMC. The Bible talks about the justice and righteousness of David.

	Bible	Ain , I have done justice and righteousness.	
□ ³¹¹	In MSHMA	-----	
	In MSHMC	-----	
	In the Bible	□ □□□ □□□□	
		Pe , Your testimonies are wonderful.	
□□ ³¹²	In MSHMA	□□ □□□□ □□□ □□□ □□ □□□□ □□□□ □□□□ □□□□ □□ □□□□ □□□□ □□□□ □□□□ □□ □□□□	
		Tzaddi , (God is Just). The cross removes the power of darkness. Halleluya. The cross is a perfect medicinal herb. And it is the rewards for our heritage. Halleluya.	
	In MSHMC	-----	

In the Bible	□□ □□□ □□□ □□□□ □□□□ □□ □□□□□□		
	Tzaddi , righteous are you, O Lord, and upright are your judgment.		
□□ ³¹³	In MSHMA	□□ □□□□□□ □□□□ □□□□□□□□ □□ □□ □□	
		Koph , (God is at hand). You are the one whom many give a due thanks unceasingly. Halleluya.	
	In MSHMC	□□ □□□□ □□□□□□ □□□□ □□□□□□□□ □□ □□ □□	
		Koph , I cry out unto You , the one whom many give due thanks unceasingly. Halleluya.	
In the Bible	□□ □□□□ □□□ □□□ □□□□ □□□□		
	Koph , I cry out with my whole heart; hear me, o Lord.		

³¹¹ The Pe, is absent in MA and MC. The Bible talks about the testimonies of God that are, according to David, wonderful.

³¹² MC has no Tzaddi. In MA, it is about the holy Cross. In the Bible, it is about the Lord's righteousness and judgment.

³¹³ *Koph*, MA and MC have very similar readings in that they are about the unceasing praise to be given to God. A cry to be heard is the theme in the Bible.

□□ ³¹⁴		□□ □□□□ □□□□□ □□□□ □□ □□ □□□□ □□□□□□ □□□□□ □□□□□□ □□□□ □□□□□ □□□□□ □□ □□ □□□□□ □□□ □□□□□ □□□ □□□□□□ □□□□□	
	In MSHMA	Resh , (God is the head). The cross is the perfect cure. Halleluya. The cross raises the fallen and the dead. The cross is the one, which brings back the sinful (to life). I praise You in Your Trinity. O King, I praise You. O devil, I denounce you.	
	In MSHMC	□□ □□□□□ □□□□ □□ □□ Resh , He is the perfect cure. Halleluya.	
	In the Bible	□□ □□ □□□□ □□□□□□□ Resh , consider my affliction and deliver me.	
□□ ³¹⁵	In MSHMA	----- -----	
	In MSHMC	□□ □□□□ □□□□□ □□□□□ □□ □□ □□□□□ □□□ □□□ □□□□□ □□□ □□□□□ □□□□□□ □□□ Schin ,/ He is the springboard and light for the pious. Halle Luya. Holy Trinity, I praise you. O king, I praise you. I condemn the Devil.	
	In the Bible	□□ □□□□□ □□□□ □□□□ Schin , princes persecute me without a cause.	
	In MSHMA	□□ □□□□□ □□□□□ □□□ □□□□ □□□□ □□□□ □□ □□□□□ □□□□□ □□□□ □□ □□ □□□□ □□□□□ □□□□ □□ □□□□□ □□□□□□ □□□□□ □□□□□ □□□□□□□ □□ □□ □□□ □□□□□ □□□ □□□□ □□ □□	
	In MSHMA	Tau , (God is industrious). O Lord, let my supplication appear before you. Let your right or authority redeem me. <i>Halleluya.</i>	

³¹⁴ Resh, MA and MC are similar in talking about cure, through the cross /□□□□ □□□□□ □□□□/ MA /□□□□□ □□□□/ MA gives more explanation how the cross is the source of salvation. There is a similar message in the Bible which also talks about deliverance from affliction to be effected through God.

³¹⁵ Schin, is missing in MA. In MC it praises God as One and as a Trinity and condemns the Devil. In the Bible, it is about the persecution from princes.

CHAPTER SIX

6. Conclusion and Recommendations

6.1 Conclusion

In order to assert the historical religious, social and other merits of Ḥaṣurä Mäsqäl along with comparing and contrasting its four versions, this study has been conducted. The analysis made has led to the following conclusions:

- ❖ The description made regarding each version of Ḥaṣurä Mäsqäl and its comparison or contrast with others has reflected the context of its time in terms of culture, society, religion and history.
- ❖ The four versions mostly begin in a similar or identical way usually in the Name of the Trinity, one God. But the texts show differences at lexical, syntactic and semantic levels. The differences could be attributed to persons who have copied the versions at different times. The copiers have not only added their own Church (Christian) names. They have gone to the extent of inserting extended ideas that appear to establish a version which is unique in its own right.
- ❖ A comparison of Ḥaṣurä Mäsqäl with similar religious genres has indicated that it is a holy book which subscribes to the teachings of the Church. If distributed widely, therefore, it could render great service to the Church. It agrees with the historical, biblical, religious, cultural and other interpretations of the Church. Especially worth mentioning here is the rich figurative language HM uses to make its points clear. This researcher has not come across any other book that equals HM in presenting such a serious and detailed discourse on the Holy Cross. It has also presented its points following the Alephat style in the Psalter of the bible. This Ḥaṣurä Mäsqäl gives a serious critique on the weakness of man and also presents the way out.
- ❖ The other main actual inclination of Ḥaṣurä Mäsqäl towards religious deeds was also to observe and start education. It is understood from the four manuscripts how to exercise devotion to God, fasting, praying, and believing regularly.

- ❖ From the graphic point of view, MSHMC preserves the ancient forms of Ge'ez orthography and calligraphy.
- ❖ The claim that texts MSHMC and MSHMD were written by Jeremiah, the prophet is unacceptable because these texts were written during the late 19th and early 20th centuries and not around 700 B.C. The copyist quotation of Jeremiah, as the author is believed to be simply to show a relationship with the Biblical prayer book of Jeremiah.
- ❖ The religious study covers the entire part of Ḥaṣurä Mäsqäl. The main points discussed include the doctrine to God (Theology), the doctrine of our Lord Jesus Christ (Christology), the doctrine of Salvation (Sotereology), the doctrine of St. Mary (Mariology), and the doctrine of the Church (Sacramentology), Cherubim, Seraphim, Old and New Testaments saints (Daniel, Susannah, the three young men etc) and the devil's temptations are clearly shown.

The moral teachings of the Church are reflected in the Ḥaṣurä Mäsqäl. Alms-giving, prayer, purity of life and others are discussed.

When we compare the two sources, we find symbolic differences, eg. Mentioning his Christian name he asks God, St. Mary and saints the Devil.

Regarding prayer, the writer of Ḥaṣurä Mäsqäl interprets the biblical sentences to save him from darkness and any other cause of worry.

6.2 Recommendations

Based on the conclusions, the following recommendations are given: It is useful to translate the ancient books of the Church and make them accessible to contemporary readers. This would help the country to fight against the widespread normlessness invading the youth and reinstate the order, as well as constructive norms of the country at large. The new generation has to know the knowledge repositories of its fathers if a generation gap has to be avoided.

- ❖ Compare-contrast analyses of different versions of scriptures should be made to authenticate authoritative versions. This would help to flourish knowledge in the areas of literature and others, both thematically and stylistically.
- ❖ It is useful to develop a culture of cataloguing according to genres (history, religion, and the like), in order to assist philological research.
- ❖ Publishing ancient books and making them available for the interested would be highly useful.
- ❖ The collaborative work of stake-holder (the Church, the government, researchers, and others) is vital to preserve the literary resources and pass them safely to coming generations.
- ❖ In due cognizance of their contribution, it is important to give help to researchers who have the curiosity to study such untapped resources.

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Appendices:

Appendix-A

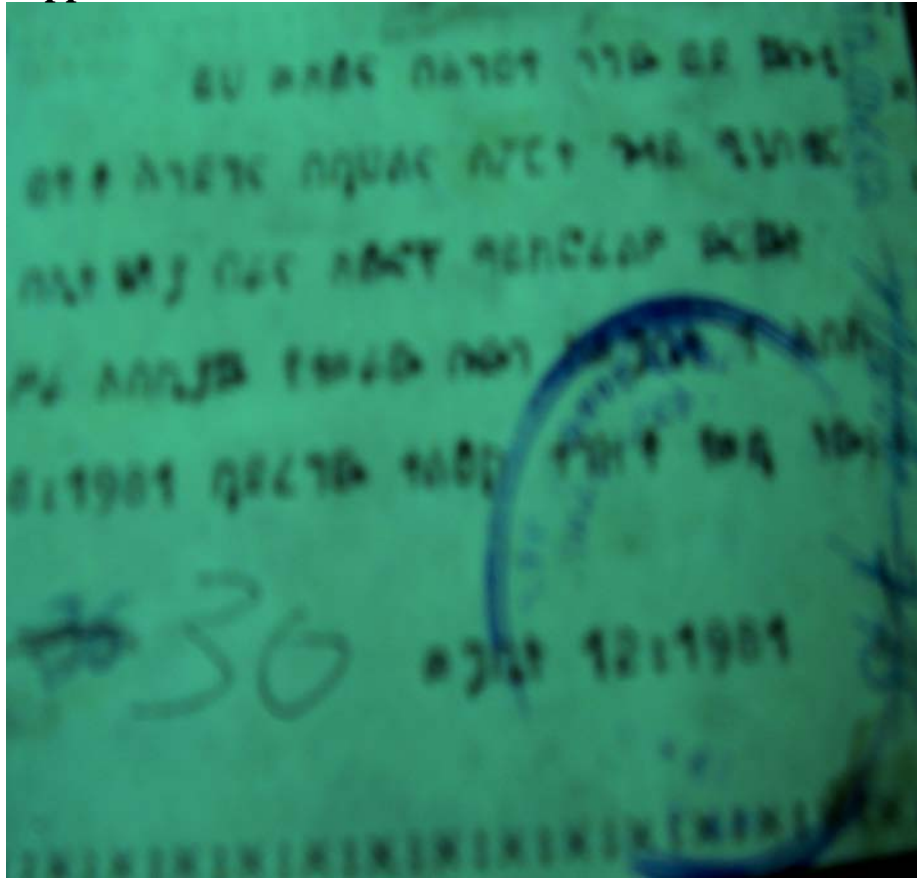


Figure 1: The team led by the general manager
Microfilm agency /from Jibbuti/

Appendix-B

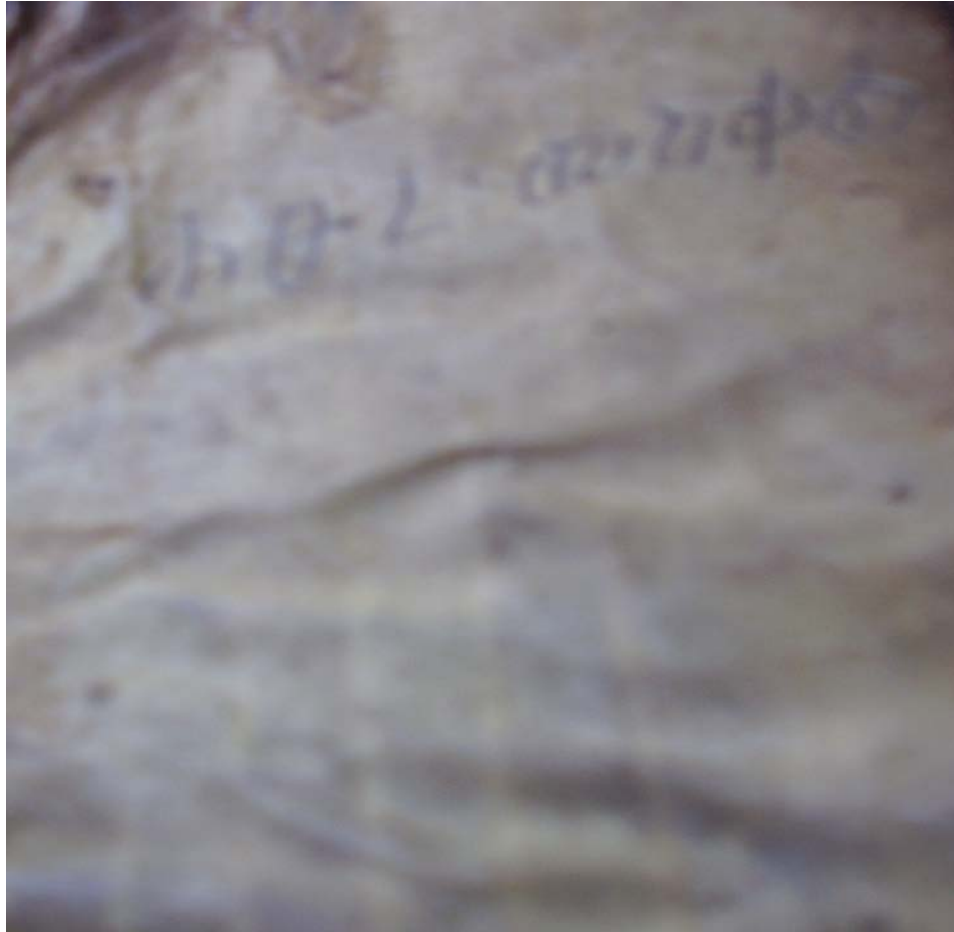


Figure 2: The title "Māṣḥafā Ḥaṣurā Māsḡāl" shown
On the front cover of the book

Appendix-C

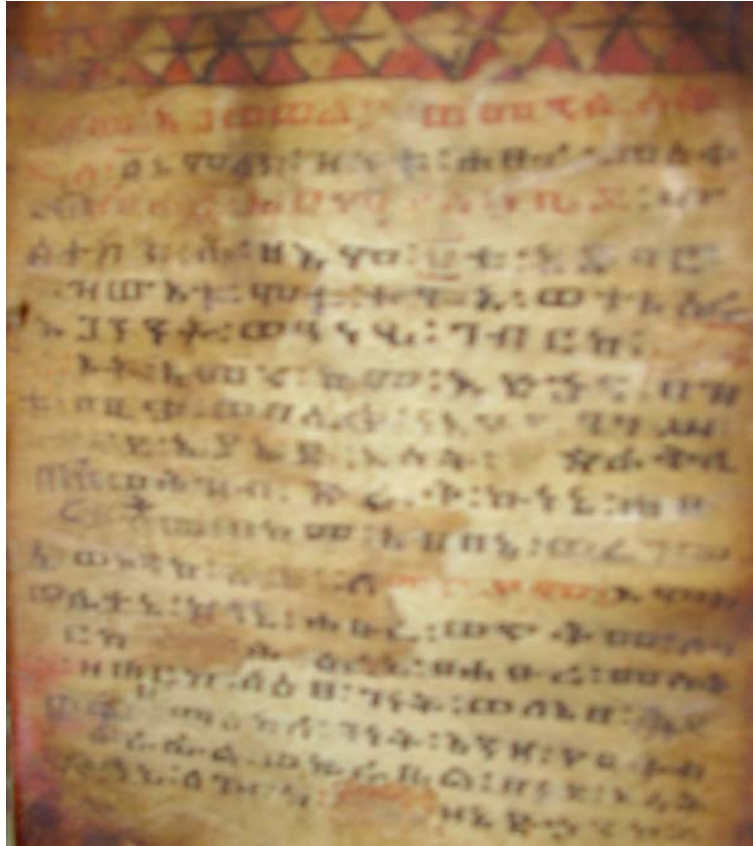


Figure 3: Māṣḥafā Ḥaṣurā Mäsqäl taken from National Archives library, and it starts by the Name of the Holy Trinity

Appendix-D

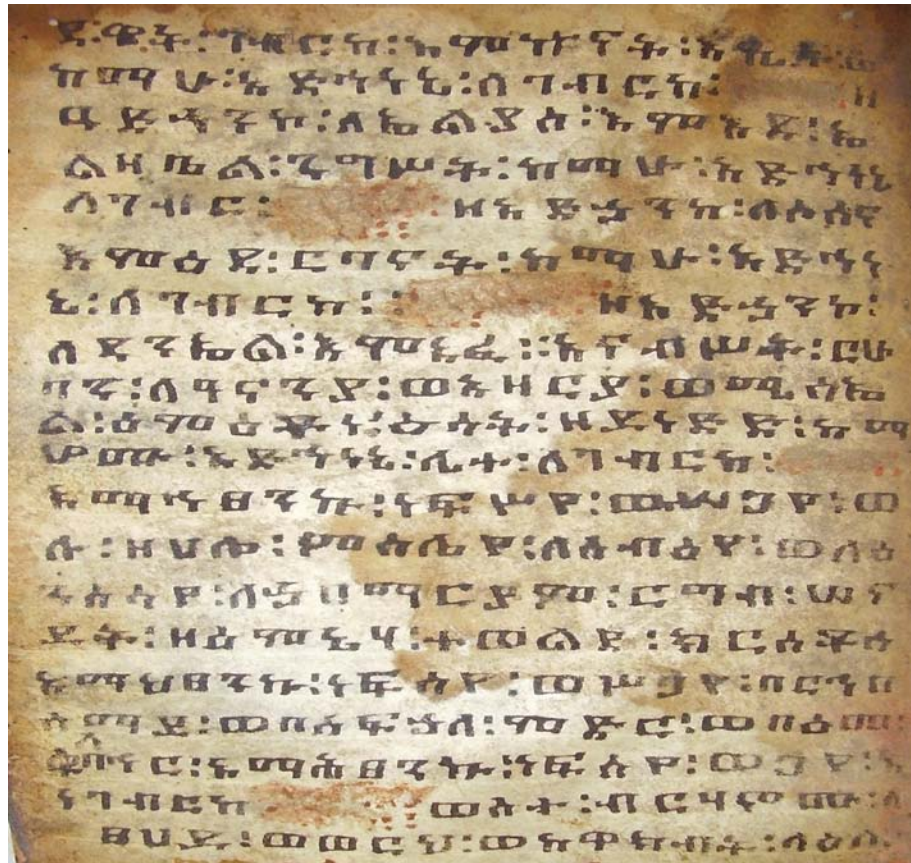


Figure 4: Mäṣḥafä Ḥaṣurä Mäsqäl taken from National Archives Library, which has shown Biblical styles and references

Appendix-E



008.01 / □□

Figure 5: Māṣḥafā Ḥaṣurā Māsḡāl taken from National Archives library; which is also clearly shown the given Catalogue number

Appendix-F



Figure 6: Mäṣḥafä Ḥaṣurä Mäsqäl, taken from National Archives library; which has shown the Calendar by Gə'əz numbers on its Last page

