



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

GÄDLÄ QÄWƏSTOS: CRITICAL EDITION WITH ANNOTATED TRANSLATION

BY
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A dissertation submitted to the College of Humanities, Language Studies, Journalism and
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This is to certify that the dissertation prepared and written by Fiseha Eshete Gebre Silassie, entitled **GÄDLÄ QÄWƏSTOS: CRITICAL EDITION WITH ANNOTATED TRANSLATION** and submitted to College of Humanities, Language Studies, Journalism and Communication Department of Linguistics and Philology in fulfillment of the requirements for the Degree of Doctor of Philosophy in Philology complies with the regulations of the University and meets the accepted standards with respect to originality including the quality.

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Abstract

Gädlä Qäwəṣṭos is one of the Ethiopian medieval hagiography, originally it was composed by his disciple *Abunä Mäbaʾa Šəyon*. The gädl was briefly narrates about how the saint was born, his mother prenatal period of time full of miracles; such as, since his mother chore the flour for the Holy Communion while her belly touched where our father Qäwəṣṭos had been conceived; and that flour grew to the edge of the sieve and overflowed from it and also descended on the mat of the wheat the flour of the Eucharist, how the Ark of the Covenant came to Ethiopia, the distruction of Jerusalem, the controversy of the two Sabbaths and the journey of *Abunä Qäwəṣṭos* with his father to Jerusalem, The gädl also discusses about his monastic activities, preaching gospel, fighting pagan cults, the construction of churches, finally he became martyrdom; because of he accused king ʿAmdä Šəyon of his polygamy marriage; and also his having concubines and also an incestuous liaison with his mother. Following this, ʿAmdä Šəyon persecuted him; then, finishing his combat Jesus Christ gave him seven crown and got pact from the Lord God.

The study has employed eleven witnesses of Gädlä Qäwəṣṭos that are collected from different monasteries, archives and institutions. The researchser has applied these eleven Mss. for the critical edition. Among the eleven Mss, four of them (Ĝ, Q1, Q2 and C) are belong to the 19th century and the rest seven Mss. (N, N1, N2, B, D, I and G) are dated to 20th century.

The thesis is organized into seven chapters; the first chapter contains the introductory part which provides the general information about the Ethiopian hagiographies and monastic histories in general and the hagiography of *Abunä Qäwəṣṭos* in particular. The researcher briefly stated his justification for the re-editing of the gädl and has commented on the previous editions done by the previous researchers. Chapter two is devoted to the contents of the Gädl, the date of the composition and the author of gädl. Finally, the genealogy of the Saint is clearly presented.

Chapter three covers the method, the textual history of the gädl, description and grouping the manuscripts, and the drawing of the *stemma*. Chapter four presents the linguistic features and figurative languages that are extracted from the gädl. Chapter five contains the critical text; and chapter six contains the translation and annotation. Finally, chapter seven presents the summary, conclusions and recommendations.

This dissertation aims to reconstructing the original text of Gädlä Qäwəṣṭos applying the Neo-Lachmannian [textual edition] method and translating the text into English accompanied with a detailed commentary. Based on the principle, the eleven witnesses of Gädlä Qäwəṣṭos are grouped into family based on shared common errors (Conjunctive errors).

Therefore, the classification of the stemma comes from an archetype [Ω] has two branches [α] and [β] and became bipartite stemma. Again, the two branches also produce the following sub families. The sub archetype [γ] and [η] form the family [α], which is the left wing of the stemma codicum calculated as: N+Q1 = η; N1+I = ι; N2+ ι = ζ; G+ζ= γ, and the other sub archetype [Ε] and [δ] form the family [β] is the right wing of the stemma codicum calculated as: C+D =; Q2+ B = θ; $\check{G} + \theta = \delta$

Transcriptions are done based on EAe Convention

Consonants

H (h) ʋ	R (r)	T (t) ṭ	ʼ ḥ	Ž (ž) ṛ	Ṭ (ṭ) ṁ	F (f) ḏ
L (l) ḷ	S (s)	Č (č) ṡ	K (k) ḵ	Y (y) ʔ	Č (č) ṁṁ	P (p) ṭ
Ḥ (ḥ) ḥ	Š (š)	Ḥ (ḥ) ṡ	W (w) ṁ	D (d) ḏ	p ḵ	Q ^w (q) ḵ
M(m) ṁ	Q(q)	N (n) ṡ	ᶜ ṁ	Ğ (ğ) ḏ	Ş (ş) ḵ	Ḥ ^w (ḥ) ṡṁ
Ś (ś) ṁ	B (b)	Ň (ň) ṡ	Z (z) ḥ	G (g) ṡ	Ş (ş) ṁ	G ^w (g) ṡṁ
						K ^w (k) ḵṁ

Vowels

1	2	3	4	5	6	7
A (ä) ḵ	U (u) ḵ	I (i) ḵ	A (a) ḵ	E (e) ḵ	Ḥ (ə) ḵ or no vowel	O (o) ḵ
Qä ḵ	Qu ḵ	Qi ḵ	Qa ḵ	Qe ḵ	QḤ (ə), Q ḵ	Qo ḵ

Abbreviation

A.D. Anno Domini

Cf. [Cp.] Compare

EAE = Encyclopedia Aethiopica

EMML = Ethiopian Manuscripts Microfilm Library

EOTC = Ethiopian Orthodox Täwaḥədo Church

f/ff = folio/folia/s

G/s = Gädl/s

JES = Journal of Ethiopian Studies

KN. = Kəbrä Nəgäšt

Ms/ss = Manuscript/s

p. (pp.) = page/pages

PICES = Proceedings of the International Conference of Ethiopian Studies

r = recto

[sic] = in brackets to indicate that the preceding letter, word, etc. is correctly quoted, even though it is a mistake.

St. = Saint

v = verso

Biblical Abbreviations

Old Testament

Abbreviation	book
Gen.	Genesis
Exod.	Exodus
Lev.	Leviticus
Num.	Numbers
Deut.	Deuteronomy

Josh.	Joshua
Judg.	Judges
Ruth	Ruth
1 Sam.	1 Samuel
2 Sam.	2 Samuel
1 Kings	1 Kings
2 Kings	2 Kings
1 Chron.	1 Chronicles
2 Chron.	2 Chronicles
Ezra	Ezra
Neh.	Nehemiah
Esther	Esther
Job	Job
Ps.	Psalms
Prov.	Proverbs
Isa.	Isaiah
Jer.	Jeremiah
Ezek.	Ezekiel
Dan.	Daniel
Hosea	Hosea
Joel	Joel
Amos	Amos
Obad.	Obadiah
Jon.	Jonah
Mic.	Micah
Nah.	Nahum

Hab.	Habakkuk
Zeph.	Zephaniah
Hag.	Haggai
Zech.	Zechariah
Mal.	Malachi
Sir.	Sirach
Bar.	Baruch
Epis.	Jeremiah Epistle of Jeremiah
Jub.	Jubilees
En.	Enoch

New Testament

Abbreviation Book

Matt.	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts of the Apostles
Rom.	Romans
1 Cor.	1 Corinthians
2 Cor.	2 Corinthians
Gal.	Galatians
Eph.	Ephesians
Phil.	Philippians
Col.	Colossians
1 Thess.	1 Thessalonians
2 Thess.	2 Thessalonians

1 Tim.	1 Timothy
2 Tim.	2 Timothy
Titus	Titus
Philem.	Philemon
Heb.	Hebrews
James	James
1 Pet.	1 Peter
2 Pet.	2 Peter
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Rev	Revelation (= Apocalypse of Joh

Terms

Bäyyo Qäwəṣtoṣ = A place name found around the Lämi town.

Gädl = Gəʿəz term from the root-meaning “combat and acts” equivalent to the Latin Term “Vita”

Nəbge Maryam = a monastery which is found in North Šäwa Amhara region, around the district of Tägulät Bulga; it is believed to be founded by *Abunä* Qäwəṣtoṣ.

Abunä = is the name given to the leaders of the Ethiopian Orthodox Täwaḥədo Church; and also used as the heads of monastery.¹

¹ ‘*Abunä*’, *EAc*, I (2003), 56a (Denis Nosnitsin).

CHAPTER ONE: INTRODUCTION

1.1. Background of the Study

Ethiopia is one of the first countries where Christianity was declared and the people of the country also converted to Christianity during the 4th century. Following the preaching of Christianity, various Holy Scriptures, Theological writings, Homilies, Chronicles and Hagiographical works were translated from different languages such as: Greek, Arabic, Syriac, and Hebrew into Gə'əz. As Getachew² briefly stated it is true that Ethiopia is a country that had its own language and a writing system; this language is known as Gə'əz and has been a written language of Ethiopia since the beginning of the Christian era. Beginning from the introduction of Christianity different religious books including the book that told about the life of saints (hagiographies) were started to translated. Colin and Bausi³ also mentioned that the first Gə'əz translation of the Copto-Arabic Synaxarium dates from the end of the 14th cent., following the translation in the Post-Aksumite period of various hagiographical texts, finally merged into one collection and intitled as 'Acts of Martyrs' (Gädlä säma'tat).

Following the translation of the synaxarium from Arabic language, the tradition of the writings of hagiography for the local saints started by the indigenous writers beginning from the early Solomonic period, and it was developed through different reasons. Such as, Zär'a Abrəham⁴ is known as a saintly monk of the spiritual line of *Abba* Anorewos 'The Elder' of Wägäg, whose two wives died during their pregnancy were motivated by personal tragedies⁵ and some of them have

2 'Gə'əz Literature', *EAE*, II (2005), 736a-741a (Getachew Haile).

3 'Sənkəsar', *EAE*, IV (2010), 621a-623a (Gérard Colin – Alessandro Bausi).

4 Zär'a Abrəham was a saintly monk of the spiritual line of *Abba* Anorewos 'the Elder' of Wägäg. The main source of information on him is his short Vita (Gädl), known from a 19th-cent. 'Zär'a 'Abrəham', *EAE*, V (2014), 144a (Steven Kaplan).

5 Gädlä Zär'a Abrəham, ff. 17-19.

recovered from illness through the intervention of a monastic leader and this was another phenomenon which led believers to abandon the secular world.⁶

The hagiography of *Abunä Qäwəṣṭos* is briefly stated about his monastic tradition and about his hagiographical deeds. Therefore, let see them one by one.

As mentioned above, after the translation of synaxarium from (Arabic) Coptic Church to Gəʿəz language, different monks started to compose hagiographies for the leaders of their monasteries after their death. Following this a large number of hagiographical works were composed between the 13th to the 16th centuries, and it is understood that in this three-centuries the Christian kingdom has strong power at the horn of Africa. Thus, it is understandable that Ethiopian literature has made great strides in the medieval times.

Furhermore; the intensive growth of Ethiopian hagiography must have started in the period of the late fourteenth and early fifteenth centuries.⁷ In the subsequent century, most of the important Ethiopian hagiographic works were composed. This growth was linked with the development of the Ethiopian monasticism and the significant role of the local veneration of Ethiopian holy men.

Based on this fact, the hagiography of *Abunä Qäwəṣṭos* not only tells his hagiographical accounts, but also it provides a true history of the people of that time, the way of their life, the culture, the attitudes and the interactions of the people of that time. In addition,

The hagiographical works of *Abunä Qäwəṣṭos* deals with the life of King ʿAmdä Šəyon; because, *Abunä Qäwəṣṭos* was his contemporary. ʿAmdä Šəyon was the grandson of Yəkunno Amlak and the son of Wədəm Rāʾad; and his military successes temporarily resolved the situation in favor of

6 Gädlä Samuʾel of Zä- Wägä f. 34

7 'Hageography', *EAE*, II (2005), 968a-972a (Denis Nosnitsin).

the Christian monastery.⁸ In addition, ‘Amdä Şəyon presided over a dramatic expansion of the borders of the Christian kingdom. Early in his reign, Damot, Hadiyya and other areas to the southwest of Amhara were the victims of military campaigns and these early victories provided the king with a new source of wealth and manpower, his control of these territories was at first, rather limited.⁹

Once we see the history of the Ethiopian Monasticism it was started to the end of the fifth century by the Nine Saints¹⁰. Ethiopian monasticism traces its origins to the end of the fifth century and the arrival of the *Şadqan* and the Nine Saints. According to some literatures, monasticism existed in Ethiopia in the primitive form of anchorites and later highly organized in the form of coenobitism.¹¹

The monastic tradition introduced to Ethiopia from the Mediterranean region in the late 5th and early 6th cent., following the arrival of the ‘Nine Saints’, particularly, *Abba Zämika’el* [cf. *Arägawi*]¹² was specifically credited with the introduction of the monastic rule to Ethiopia; He also

8 ‘Amdä Şəyon’, *EAE*, I (2003), 227a-229b (J. Mantel & D. Nosnitsin).

9 Kaplan 1982, 67.

10 Nine Saints are a group of foreign ‘Roman’ monks who came to the Kingdom of Aksum between the end of the 5th and the beginning of the 6th cent. A.D. This period, in which Christianity started to spread all over the northern region of Ethiopia, is also known among scholars as ‘the second Christianization’ (the first one having been accomplished by *Abba Sälama Käsate Bərhan*), and concerns the coming of a few foreign monks (*Mäṭa’*, *Şadəqan*), among whom, however, the Nine Saints play a central role. The tradition underlines their role as missionaries who propagated the faith and imported monasticism into Ethiopia. Cp. ‘Nine Saints’, *EAE*, III (2007), 1188b- 1191a (Antonella Brita), Kaplan 1984, 1.

11 Sergew Hable Selassie 1972, 119.

12 *Abunä Arägawi* (also called *Za-Mika’el*) was a sixth-century monk, whom tradition holds founded the monastery of *Däbrä Damo* in Tigray, said to have been commissioned by Emperor *Gebre Mesqel* of Aksum. He is one of the Nine Saints of the Ethiopian Orthodox Church who came from various parts of the Roman Empire to escape persecution after the Council of Chalcedon (451). The Nine Saints: *Abba’ Afşe*, *Abba’ Alef*, *Abba Gäräma*, *Abba Guba*, *Abba Liqanos*, *Abba panṭälewön*, *Abba Şəhma*, *Abba Yəm’ata* and *Abba Zä-Mika’el ‘Arägawi’* were learned monks who revitalized Christianity in Ethiopia. Cp. Murphy 2001, 2.

played a pivotal role for the foundation of the earliest monastery in the region, around the Aksum. The main aim of these saints was to evangelize the country on the one hand; and this contributed to the growth of Gəʿəz literature through translating of the Bible from Greek,¹³ and other languages to Gəʿəz¹⁴ on the other hand. In addition, the coming of *Ṣadqan* is connected with the condemnation and persecution of the Monophysite belief in the wake of the council of Chalcedon.¹⁵ The missionary foreign monk, *Abba Libanos* [cf. Gärima], translated the Gospel of Mathew from parts of the Bible.¹⁶

The former form of monasticism was initiated by St. Anthony of Egypt, who introduced it to Ethiopia through individual monks while the later institution is attributed to the nine saints.¹⁷ In Ethiopian monastic history, *Abba Arägawi* [cf. Zä-Mikaʿel] for example, is believed to have been the first founder of monastic habits and center of learning at Däbrä Damo¹⁸. In addition, it was within this historical milieu that the church has made its impact in the Ethiopian interior. It has been mentioned in the second section that the Nine Saints have instituted the earliest monasteries in the Axumite Kingdom. It is apart that, together with numerous other monastic communities later established in Təgray and Lasta, these ancient monasteries continued to be the cultural centers of

13 Bausi 2014, 4.

14 Sergew Hable Selassie 1972, 119.

15 The Council of Chalcedon (/kæl' si: dən, 'kælsɪdɒn/; Latin: *Concilium Chalcedonense*; Greek: Σύνοδος της Χαλκηδόνας, *Synodos tēs Chalkēdonos*) was a church council held from 8 October to 1 November, 451, at Chalcedon, (modern Kadıköy in Istanbul, Turkey) a town of Bithynia in Asia Minor. The Council was called by Emperor Marcian to set aside the 449 second Council of Ephesus. Its principal purpose was to assert the orthodox catholic doctrine against the heresy of Monophysitism and Eutyches, although ecclesiastical discipline and jurisdiction also occupied the council's attention. Cp. Schaefer 1908.

16 Hagos Abrha 2014, 2.

17 Kaplan 1984, 1.

18 Däbrä Damo also ʾĒnda [Abunä] Arägawi) is one of the oldest Ethiopian monasteries. Located on top of a mountain plateau entirely surrounded by steep cliffs in the district of Bizät, eastern Tigray, it can only be reached by climbing. The foot of the amba is connected by a dry-weather road to the Addigrat–Adwa main highway. ‘Däbrä Damo’, *EAc*, II (2005), 17b-20b (Tsegay Berhe G. Libanos – Red.), Kaplan 1984, 1.

Ethiopia until the mid of the thirteenth century. They continued to provide educational facilities for the Ethiopian Christian high lands.¹⁹ In addition, the present form of the church schools evolved during the ‘golden age’ of the church from the thirteenth to the sixteenth centuries when the literature of the church had reached its peaks.

Some of the monasteries in Ethiopia have played a significant role in the cultural, ecclesiastic, and political development of the country. Among of these, the monastery of Däbrä Libanos²⁰ and Däbrä Dammo²¹ in the Təgray and the monastery of Däbrä Ḥayq²² ሳፍታክላስ are mentioned. The

19 Sergew Hable Selassie 1970, 20.

20 Däbrä Libanos is a monastery in Ethiopia, lying northwest of Addis Ababa in the Semien Shewa Zone of the Oromia Region. Founded in the 13th century by Saint Tekle Haymanot, he meditated in a cave for 29 years. The monastery’s chief abbot, called the *Icheg*, was the second most powerful official in the Ethiopian Church after the *Abuna*. Cp. David Buxton 1957, 64, ‘Däbrä Libanos’, *EAE*, II (2005), 25b-28a (Marie-Laure Derat).

21 Däbrä Damo is the name of a flat-topped mountain, and a 6th-century monastery that found in Təgray, Ethiopia. The mountain is a steeply rising plateau of trapezoidal shape, about 1000 by 400 m in dimension. It sits at an elevation of 2216 m above sea level. It is north-west of Adigrat, in the Mehakelegnaw Zone of the Tigray Region, close to the border with Eritrea. The monastery, accessible only by rope up a sheer cliff, 15 m high, is known for its collection of manuscripts and for having the earliest existing church building in Ethiopia that is still in its original style and only men can visit it. Tradition claims the monastery was founded in the 6th century by *Abunä* Arägawi.

22 Lake Ḥayq is a freshwater lake of Ethiopia. It is located north of Däse, in the Däbub Wällo Zone of the Amhara Region. The town of Ḥayq is to the west of the lake. Lake Ḥayq is 6.7 km long and 6 km wide, with a surface area of 23 km². It has a maximum depth of 88 m and is at an elevation of 2,030 meters above sea level. It is one of two lakes in the Tähullädäre woreda. According to a local legend, the lake was created to avenge a pregnant woman who was wronged by a princess. God was greatly angered by this injustice, and in his wrath turned all of the land surrounding the woman (except the ground she was sitting on) into the water forming a lake, destroying the princess along with her friends and family in the process. Where the pregnant woman was sitting became an island (now a peninsula) where Istifanos Monastery, founded in the middle of the 13th century by Iyäsus Mo’a, is located. A former student of Iyäsus Mo’a, Täklä Haymanot, went on to found the monastery of Däbrä Asbo (renamed in the 15th century to Däbrä Libanos) in Šäwa. Cp. Taddesse Tamrat 1972, 110.

Šäwan Däbrä Libanos dates from the thirteenth century and Däbrä Bizän²³ from the fourteenth century.²⁴ Therefore, it is known that Däbrä Dammo was prominent as a monastic and educational center even before the restoration of the Solomonic dynasty in 1270.²⁵ Furthermore, the monastery of Nəbge is one of the monasteries which is founded by *Abunä* Qäwəstos in 14th c.

In fact this habit was continued throughout the thirteenth, fourteenth and fifteenth centuries and the leadership of Ethiopian's monasteries was drawn from the ranks of the wealthy and honored families like the famous monks *Abunä* Täklä Haymanot of Däbrä Libanos and *Abunä* Qäwəstos of Nəbge.²⁶

After Täklä Haymanot stayed for about 29 years with his disciples in Däbrä 'Asbo²⁷, he passed away. Following to his death; there was apparently a struggle between his disciples for the succession of his seat that *Abunä* Ya'eqob made an arrangement to divide the province of Šäwa for the disciples of Täklä Haymanot. Among these disciples, *Abunä* Qäwəstos was the first and after he appointed by *Abunä* Ya'eqob in the district of Särmat and Mäḥagəl, he founded the monastery of Nəbge Maryam like his master *Abunä* Täklä Haymanot.

By the end of 'Amdä Šəyon's reign in 1344, a vast number of people's cultural, linguistic and religious backgrounds were to be found within the expanded borders of the Ethiopian kingdom and

23 Däbrä Bizän is the best-known monastery of the Eritrean Orthodox Tewahedo Church. It located at the top of Däbrä Bizen the mountain (2460 meters) near the town of Nefasit in Eritrea. Its library contains many important Ge'ez manuscripts. Debre Bizen was founded in the 1350s by Filipos, who was a student of Absadi. By 1400, the Monastery followed the rule of the House of Ewostatewos (Ancient Greek: Εὐστάθιος *Eustáthios*), and a *gadi* (hagiography) of Ewostatewos was later composed there. Cp. Pankhurst 1997, 38.

24 Ullendorff 1960, 102.

25 Monro-Hay 2002, 337.

26 Because of *Abunä* Qäwəstos was born from the royal families. See, Kaplan, 1984, 98.

27 Däbrä Libanos is originally known as Däbrä Asbo and renamed Däbrä Libanos and it founded by *aše* Zär'a Ya'eqob in 1445. The monastery is a monastery located in Šäwa, Sälale (the locality formerly known as Gə rarya), in the gorge near the river Zega Wädäb. Cp. 'Däbrä Libanos', *EAE*, II (2007), 25b-28a (Marie-Laure Derat).

the monastic clergy of the Ethiopian church had emerged as a major force in Christian society and begun to spread Christianity to the conquered people. However, other Ethiopian sources reported as there was a serious conflict between the king and the monastic leaders; because, they accused him of polygamy marriage; and also his having concubines and also an incestuous liaison with his mother. Following this, ʿAmdä Şəyon persecuted such monastic leaders including *Abunä Qäwəṣṭos*.²⁸

ʿAmdä Şəyon’s goal was to remove those monks; such as: *Abba Bäṣälotä Mika’el*²⁹, Anorewos, Tadewos, Qäwəṣṭos, etc. from their loyal local followers and to relocate them in areas relatively under the royal control³⁰. Among these monks, *Abunä Qäwəṣṭos* was the one, and he lived in fourteenth century and his father’s name was Gälawdewos, the governor of Däwaro and his mother’s name was ʾĒmmənä Şəyon.³¹

Similarly, Nosnitsin³² also mentioned that, *Abunä Qäwəṣṭos* lived between the thirteenth and fourteenth centuries during the reign of ʿAmdä Şəyon I and he is commemorated by the EOTC. In addition, his gädl also shows that, he was the kinship of *Abunä Täklä Haymanot* of Däbrä Libanos. Similarly, Kaplan³³ also mentioned that, after the death of *Abunä Täklä Haymanot*, he continued his missionary activities along with other disciples of *Abunä Täklä Haymanot*. After King ʿAmdä Şəyon I died and his son Säyfa Arəʾəd became a king and he was ready to calm down all parties until he had associated his grasp on the throne agreed to the conditions laid down by *Abunä Yaʿəqob* and he returned to the bishop’s monastic alliance from exile.

28 ‘Amdä Şəyon’, *E Ae*, I (2003), 227a-229b (J. Mantel & D. Nosnitsin).

29 Bäṣälotä Mika’el is venerated as one of the great saints of the Ethiopian Orthodox Church and as one of the religious and moral reformers of the 14th cent. According to his hagiography, he was born in Sägla (Şäwa). His father Marqos was a priest, his mother ʾĒgziʾ Kəbra was a relative of *aşe Wədəm Rāʾad*. Against his parents, strong resistance, Bäṣälotä Mika’el decided early in life to become a monk and entered the monastery of Däbrä Gʾäl. ‘Bäṣälotä Mika’el’, *E Ae*, I (2003), 493b (Samuel Wolde Yohannes – Denis Nosnitsin).

30 Kaplan 1984, 256.

31 Sergew 1976, 116.

32 ‘Qäwəṣṭos’, *E Ae*, III (2010) 266a- 267a (Denis Nosnitsin).

33 Kaplan 1984, 248.

However, no sooner had the young ruler (Säyfä Arəʾəd) secured his position; then he came back to the actions of his father.³⁴ As known the Egyptian bishop, *Abunä Yaʿeqob* outlined a program to evangelize the region of Šäwa for the disciples of Täklä Haymanot; because, there was superficially a contest for progression following the death of Täklä Haymanot.³⁵ However, the argument between the disciples of Täklä Haymanot completely changed followed by the arrival of *Abunä Yaʿeqob* and he reorganized the monastic groups in Šäwa and divided the areas of Šäwa for the disciples of Täklä Haymanot. In the East direction: *Abunä Anorewos* had assigned by *Abunä Yaʿeqob* in Kələʾat³⁶, and *Abunä Qäwəstos* also has assigned in Mähagəl and Särmat;³⁷ Tadewos also has assigned in Šəläləš,³⁸ and Matyas also assigned in Fäṭägar.³⁹ In the North West direction: *Abunä Anorewos* 'the junior' has assigned by *Abunä Yaʿeqob* in Morät⁴⁰ and Wägədda⁴¹, *Abunä Märqorewos*, also has assigned in Märḥabete.⁴² To the south and south west: *Abunä Yaʿeqob* also assigned *Abunä Anorewos* 'the elder' in Wäräb and Šəgaga.⁴³ And he assigned *Abunä Adḥani* in

34 Kaplan 1984, 257.

35 Tadesse 1972, 174.

36 Gädlä Filəppos, f.197a

37 Gädlä Filəppos, f.12a. In his own gädl, Särmat was also his district, Gädlä Qäwəstos, ff.68b- 69a. Särmat seems to be an ancient name for what is today the central part of Bulga.

38 Šəläləš, it is an ancient name for ʾİttisa. Which is still a popular center of pilgrimage as the birth place of Täklä Haymanot. cf. Tekle Šadəq Mekuriya 1951, 20.

39 Fatagar was a province that separated Muslim and Christian dominions in the medieval Horn of Africa. In the eleventh century it was part of the Muslim states, and then was invaded by the Christian kingdom led by Emperor Amdä Seyon I in the fourteenth century. Cp. Davis 1963, 567-592.

40 Morät is found in the border ʾƏnsaro to the south, and the river Addabay to the west.

41 Gädlä Filəppos, f.10b. Wägədda is still the name of the edge of the plateau overlooking the precipitous districts of Tägulät to the north and Morät to the south.

42 Gädlä Filəppos, f.11b. Märḥabete is still the name of the district between the rivers Wäncit and Addabay before they join to form Žäma in Därra.

43 Gädlä Filəppos, f.10. Gädlä Anorewos, f.12. Wäräb and Šəgaga were in the district of ʾƏndägəbṭon, *ibid*, f.93. Gädlä Zena Marqos, f.44a. ʾƏndägəbṭon was in the Gudär river basin, south west of Gəndäbärät.

Damot,⁴⁴ *Abunä* ʾIyyosəyas in Wäḡ,⁴⁵ and *Abunä* Yosef in ʾĒnnärʾət⁴⁶ and *Abunä* Gäbrä Kərəstos in Dämbi, the border of *Awaš* River; and *Abunä* Filəppos the leader of the evangelists seems to have narrowed his activities to the area around Däbrä ʾAsbo.⁴⁷

As discussed above, the time of the king of ʿAmdä Šəyon was full of conflicts between monastic leaders and the king. Because of he clearly practiced an adultery behavior which prohibited him the Ethiopian Orthodox Church tradition. This put most of the saints including *Abunä* Qäwəstos to be exiled to pagan areas which gave the chance for the church to be expanded into the southern part of the country. But *Abunä* Qäwəstos and *Abunä* Tadewos are both said to have been killed on their ways into exile.

1.2. Statement of the Problem

The hagiography of *Abunä* Qäwəstos, is an invaluable sources of information about the Ethiopian medieval history in general, and the history of the expansion of Christianity during the reign of King ʿAmdä Šəyon in particular. Therefore, the researcher can explore eleven versions of Qäwəstos from different churches, monasteries and the national archives. Concerning to these eleven Mss., the researcher tries to conduct a critical edition with annotated translation of Gädlä Qäwəstos based on the Neo- Lachmannian method.

44 Gädlä Filəppos, f.11b. Until the Muslim invasions of the sixteenth century, Damot reoffered to the region south of the Blue Nile, and west of the sources of the *Awaš* River.

45 Gädlä Filəppos, f.12b. Wäḡ appears to have been the area immediately to the south of the head water of the *Awaš*.

46 Gädlä Filəppos, f.12b. ʾĒnnärʾət and Innarya seem interchangeable. The upper course of the great Gibe still called Gibe Ēnnarya. Innarya is the area where Motälämi, the legendary king of Damot, is said to have withdrawn from being conquered by Yəkunno ʾAmlak.

47 ‘Däbrä Libanos’, *EAE*, II, (2005), 25b-28a (Marie-Laure Derat).

As mentioned before, Ethiopia is a great country that has its own literary tradition starting from the introduction of Christianity. In the same way, Hayat also stated that, Ethiopia established its own literary language known as Gəʿəz beginning from the 4th century. However, the main problem towards of Ethiopic manuscript is often no indication about the date when the works were written.⁴⁸

However, the date since Gädlä Qäwəṣṭos was composed is clearly revealed on the codex colophon. Let see the date of the composition of Gädlä Qäwəṣṭos extracted from the reference (selected) gädl. **ዝንቱ ፡ መጽሐፍ ፡ ተጽሕፈ ፡ በመዋዕለ ፡ መንግሥቱ ፡ ለንጉሥነ ፡ ፡ ቆስጠንጢኖስ ወዓፄ ተብህለ ፡ ስመ ፡ መንግሥቱ ፡ ዳግማዊ ፡ ዳዊት ፡ ወልደ ፡ ወልዱ ፡ ለዓምደ ፡ ጽዮን ፡ ዘቀተሎ ፡ ለአቡነ ፡ ቀውስጦስ...** (fol.267r). This book was written down during the reign of our King Q^wäṣṭāntṭīnos and on the other hand, it said to have been his governor name David II the son of ʿAmdä Šəyon that who killed our father Qäwəṣṭos...). As Lore⁴⁹ briefly mentioned that, King David II also ruled Ethiopia in the 14th century; especially, between 1380 -1413.

In addition, the author of the gädl also clearly mentioned his name next to the above text. **ወጸሐፊ ፡ ሎቱ ፡ ዝንቱ ፡ ዜና ፡ ገድሉ ፡ ወተአምረ ፡ ዕባዩ ፡ ለአቡነ ፡ ቅዱስ ፡ ቀውስጦስ ፡ ወወሀቦ ፡ ጽሒፎ ፡ አቡነ ፡ መባዓ ፡ ጽዮን ፡ ለውእቱ ፡ ንጉሥ ፡ ፡ ዳዊት ፡ ርቱዓ ፡ ሃይማኖት...** (fol.268v). ‘And *Abunä* Mäbaʿa Šəyon had written down [to him] this combat which discussed about the great miracle of Saint *Abunä* Qäwəṣṭos then, he had given to King David II the righteous faith.’

From the Ethiopic literary genres, the Gəʿəz Bible, the Apocryphal writing and Hagiographies are relatively well studied. However, there a considerable number of texts that have not been yet well studied. Among these Ethiopic religious works, which are not well treated is Gädlä Qäwəṣṭos. Indeed, Osvaldo Raineri edited and translated Gädlä Qäwəṣṭos into Italian language in 2006 based on the base text method on the recent three Mss. these are: the Ms. of Cerulli etiopico 194 which is

48 Hayatt 1928, 246.

49 ‘Dawit II’, *E Ae*, II (2005) 112a -113a (Marie-Laure Derat).

find in Vatican Apostolic Library⁵⁰, the second Ms. that found in the Vatican Apostolic Library in photo copy form; it is known that copied from the Ms. of Däbrä Libanos Monastery, and the third Ms. found in the Hill Museum and microfilm Library with a call No EMMML 1513. Though, it physically found in the Lational Archives and Library Agency. However; Rainer's edition has its own many limitations. Among these: in a modern [Neo- Lachmannian method] Ethiopian philological works, when the researchers want to immerse in a given gädl or chronicle he or she must be collect the whole available Mss. of a given saint or King. Because, when ever we began our research [critical edition] with a few [three or four] Mss. we can not reach or nearer to the lost one; and on the other hand whenever we try to collect the whole available Mss. and conduct out research work, we strongly nearer to the lost Ms. How ever, Raineri's edition limited on three Mss., and his edition also based on an old method ['bese text' approach] rather than the more accepted Neo-Lachmannian method. As we clearly known, the sole objective of the old method was to make the medieval texts as soon as possible available to readers.⁵¹ On the one hand the principles of textual criticism to the Gəʿəz texts have the merit to have shown that the reconstruction of the archetype on the basis of the comparison among groups of genetically related codices is the one and only way of preparing reliable editions in the Ethiopian case. This procedure is the heart of the stemmatic method, starting from the identification of the manuscript families on the basis of the shared errors and culminating with the application to them, not to the separate codices, of the majority criterion.⁵²

In addition, in contemporary textual criticism theory, the main purpose is to produce a text as close as possible to what the author wrote. Therefore, the Neo-Lachmannian method was favoured because it is more appropriate to reconstruct the lost text by establishing a general relationship

50 Hiruy Ermias 2014, 13.

51 Solomon Gebreyes 2016, 14.

52 Lusini 2017, 77.

represented in a stemma codicum.⁵³ Because of that, Raneri would not follow this way and even, he did not properly collate the three witnesses of Gädlä Qäwəṣṭos and also could not follow an accurate way of putting the critical apparatus;⁵⁴ and also try to not identify an archetype and sub-archetype families of the Gädl and classified the *stemma codicum* of the Mss. In addition to this, Rainer's edition focused on the edition of the Gädl including the Italian translation. Therefore, it is essential to carry out again re-editing Gädlä Qäwəṣṭos based on the Neo-Lachmannian method including the translation to English also should be needed. That is why I anticipated to do re-edit Gädlä Qäwəṣṭos: Critical Edition with Annotated Translation. The rest gaps that appeared in Rainer's edition are briefly reviewed next to this page.⁵⁵

Once we come to Hiruy's edition, his edition work came with the Neo-Lachmannian principle, rather than Rainer's edition. As said above, Hiruy conducted his MA thesis in 2014 based on the three Mss of Gädlä Qäwəṣṭos that previously employed by Osvaldo Raineri and adds one Ms. However, the previous editions are not tried to contain the rest seven accessible Mss. As a philologist we all know the first task of the researcher/s needs to understand is how much research has been done on that gädl/chronicle and deeply know the focusing area, and the second thing to know is he/she should collect the whole witnesses of that gädl/chronicle as much as possible to the subject he or she wants to study. Because, in the contemporary philology studies [critical edition], whenever we include the whole manuscripts in the critical edition, the better to nearer to the lost Ms.

In addition, many scholars in the field of modern philology studies agree that it is imperative to include all available Mss., whenever they want to conduct the study based on the Neo-Lachmannian method. This is because the main purpose of Critical Edition is to get as nearer to the

53 Solomon Gebreyes 2016, 14.

54 Raineri 2006, 34-298.

55 It is briefly discussed under 'The Previous edition of the gädl.'

lost Ms.; in addition, the critical edition aims to restore a lost original text based on the younger (handwritten or printed) copies of the text. As a tool for text reconstruction, a genealogy or *stemma* of the exististing text copies is indispensable; it displays the mutual relationship between the texts and can be used to trace original text elements;⁵⁶ and ‘A critical edition is always provisional because of the possible discovery of new manuscripts in the future, which would make of any critical edition a temporary product’. According to the Neo-Lachmannian method, the answer is that just like any other scientific work, it welcomes and will re-edit, if a new version or ms is appeared later.⁵⁷ As a result, it is easy to see that Hiruy’s Edition has its own limitations; especially, on the pedigree [*stemma codicum*] of the Mss., due to his, his edition focused only on the four Mss.;⁵⁸ and the classification of the *stemma* of my thesis may completely change [differs] from the previous edition. The rest limitations that have showed in Hiruy’s edition clearly reviewed under the sub title of ‘The previous edition of the gädl.’ My preliminary investigation attested that there are at least eleven existing manuscripts witness of Gädlä Qäwəṣṭos which call new critical edition and Gädlä Qäwəṣṭos is not yet studied on the edited and translated into English in including the whole accessible witnesses of Gädlä Qäwəṣṭos. In this regard, this thesis mainly is concerned to carry out a critical edition employing eleven manuscripts and establishes a text near to the original. Hence, this study tries to answer the following research questions.

- ❖ Can we establish the new [pedigree] *stemma codicum* of the manuscripts of Gädlä Qäwəṣṭos?
- ❖ Can we nearby to the lost text of Gädlä Qäwəṣṭos after reconstructed the text based on the eleven witnesses of Gädlä Qäwəṣṭos and try to improve the relationship of the Mss. into the family?

⁵⁶ Salemans 2000, 11.

⁵⁷ Amsalu Tefera 2011, 146.

⁵⁸ As I have said before, the classification of the *stemma codicum* in the previous work of Hiruy’s edition is a tripartite one. For more, see Hiruy Ermias 2014, 10.

- ❖ Is there any difference [change] the classification of the *stemma codicum* among the previous edition?
- ❖ How can we establish the stemma codicum of the Ms. of Gädlä Qäwəṣṭos?
- ❖ How many manuscripts of Gädlä Qäwəṣṭos are available?
- ❖ What events, actions and episodes are recorded in Gädlä Qäwəṣṭos?
- ❖ What did *Abunä* Qäwəṣṭos contribute for the expansion of Christianity during the Reign of King ʿAmdä Ṣəyon? And
- ❖ What are the description of the gädl in each Mss. and its contents?

1.3. Objectives of the Study

Different scholars in various fields have been publishing their research works in the context of the study and are doing so today. It is important to understand that these researchers are aiming to achieve their goal, based on the problem that they want to achieve, that are conducted their study. Therefore, this study is assumed to achieve the following objectives.

The general purpose of the study is to reconstruct the text which is assumed to be near to the lost Gädlä Qäwəṣṭos by thoroughly studying the textual tradition of the text, collating all available manuscripts and grouping them into families and establishing the critical text.

The specific objectives of the study are:

- ❖ To collect and collate the whole accessible manuscripts of Gädlä Qäwəṣṭos.
- ❖ To establish the stemma codicum of the manuscripts of Gädlä Qäwəṣṭos.
- ❖ To critically edit, translate and annotate the text.
- ❖ To analyze the hagiographic and esthetic life of *Abunä* Qäwəṣṭos.
- ❖ To briefly describe the eleven accessible of the gädl.

1.4. Significances of the Study

The researcher believes that, the findings of the study will enhance our knowledge of the Ethiopian philology how the researchers collate the witnesses, identify the conjenctive errors, and classify the stemma. So, this research is assumed to have the following significances:

- The critical edition of Gädlä Qäwəṣṭos can assist restoring the lost Ms. Reading. Therefore, we can have the nearest of the original Ms. of Gädlä Qäwəṣṭos.
- It will help the readers to become familiar with the religious, political, and historical dimensions of medieval Ethiopia and philological features of Gädlä Qäwəṣṭos.
- It will serve as starting point and resource for future research, and to generate for other philologists to conduct research or similar studies about other Ethiopic manuscripts; especially on the genre of gädlat.
- The research also can open to other discipline: such as, theology, history, linguistics and the like.

1.5. Scope of the Study

This dissertation is mainly aimed to the critical edition and annotated translation of Gädlä Qäwəṣṭos. In this regard, there are eleven manuscripts which will be employed in this edition. The first Ms. is found from the Church of *Abunä* Qäwəṣṭos in the district of Bäyyoo⁵⁹, near to Lämi⁶⁰ town. The second Ms. is found from Vatican Apostolic Library and the third Ms. found from Däbrä Libanos Monastery.

The fourth and the fifth Mss. are discovered from the Monastery of Nəbge Maryam which is found in the district of Tägulät and Bulga. The sixth Ms. is found from the famous Monastery of Ğärr Qəddəst Šəllase. The seventh and the eighth Mss. are discovered from the district of ʾƏnsaro Qänn Maryam church where the place that was believed *Abunä* Qäwəṣṭos was killed. The ninth Ms. is

⁵⁹ Bäyyo is a place name and it found near to Lämi town and it is well known by the church that has dedicated to *Abunä* Qäwəṣṭos.

⁶⁰ Lämi is a small town that found in the North-East part of the country and found in Amhara Region and far from Addis Ababa about 85k.m.

found from the National Archives and Library Agency. The rest two Mss., that are found from the monasteries of Däbrä Şəlaləş (cp. ʾĒttisa) and from the private hand *Abba* Gäbrä Mädhən.

Therefore, the research is limited on these eleven Mss. The researcher believes that they can represent the whole Mss. Transmission of Gädlä Qäwəştos. Though, if new versions appear in the future, by the researcher, or by any scholar (s), the researcher would feel happy and committed to include the new version (s) in his project.

1.6. The previous editions on the Gädl

The first full-fledged critical edition on Gädlä Qäwəştos was carried out together with Italian translation by Osvaldo Raineri in 2004. The edition was done based on three manuscripts witnesses; scuh as a manuscript from Vatican Apostolic Library (Ms. Cerulli etiopico 194 della Vaticana), the second one is housed from Däbrä Libanos monastery and found in photo copy form at Vatican Apostolic Library and the third one is found in the Institue of Ethiopian Studies that registered by the No. 420 (EMML No. 1513).

Though, the edition contributed on the scholarly work in the field of Ge'ez study; therefore, I would like to thank him for his great contribution. However, the edition still neglected several exiting more manuscripts of the text. So, I found eight additional mansucripts of the text. Thus, it is important to prepare a new edition based all eleven manuscripts: It means that the three manauscripts used by Raineri and plus additional eight new manauscripts. In addition, the close review of this edition also reveals that the edition suffers some editorial mistakes as well lack of care full collation that will also be corrected in this proposed new edition. Here below attempt have been made to deal with. Therefore, here in the following section, it will be discussed some of the collation errors and editorial mistakes. However, the researcher deeply reviewed Rainer's edition, his work has many limitations.

1.6.1. Rainer's Collation

In conducting a new critical edition of Gädlä Qäwəṣtoṣ, the researcher has carefully studied the previous editions that were prepared by Osvaldo Raineri (2004) and Hiruy Ermias (2014). When the researcher tried to collate the eleven Mss of Gädlä Qäwəṣtoṣ, he examined the variants of the three Mss (Ms. A. represents the Ms. of Cerulli etiopico 194 della Vaticana, Ms. B. represents the Ms. of EMMML No. 1513 (the owner of this Ms. the National Archives and Library Agency), Ms. C. for the Ms. of fotografato 207 della Vaticana, (which housed in Däbrä Libanos Monastery) which Raineri used them in his edition. However, the three Mss. that Raineri had used are full of errors; however, he did not properly collate (put the variant readings in the critical apparatus). Therefore, the collation of the three Mss. that Raineri had used filled with several errors. The researcher tried to classify the errors into three parts. The first error that has done by Raineri, he put lots of improper words in his critical text without providing the three Mss. variant readings in his critical apparatus. Let me try to show a few examples. p. 36, line, 14 the two words read like አስተዋሰከ and ጎላው which were wrongly transcribed in the main critical text. However, the three witnesses read አስተዋሰከ and ጎላው. In addition, p. 38, line, 18 read ይመጽኡ in the critical text. However, he did not try to choose the correct reading based on the witness Ms. B (according to Raineri) in my case based on Ms. N. because, the right reading is ይወጽኡ. p. 46, line, 2 reads ሠናይተ which incorrectly transcribed in the text; but, here also the editor did not emend based on the two witnesses (Ms. B. and Ms. D. (in my case Ms. D.). Because, the right reading is ሠናይተ p. 48, line, 24 the critical text reads ወርዕዓ but the right reading ወርዕደ was preserved in the Ms. C. p. 204, line, 6 again Rainer's text reads እምሀገር (from the region or country). However, the emended text based on the majority of the family reads እምሀር 'I will teach' and the paragraph speaks about the teachings of Abunä Qäwəṣtoṣ; and the correct word is the second one. The rest such kinds of wrongly choosen reading are listed in the table underneath.

No	No. of pages	No. of Lines	The correct words	Wrongly chosen in Raineri's critical text
1	36	14	አስተዋስበክ	አስተዋስበክ
2	36	14	ሀለዉ	ሀለው
3	36	22	ወግዳ	ወግደ
4	38	17	ወይትመጠዉ	ወይትመጠው
5	38	20	ኢያተርፉ	ኢይተርፉ
6	42	9	ዘገብረ	ዘነገረ
7	42	12	አውሰበ	አውሰባ
8	42	16	ተምዐ	ተመምዓ
9	48	3	ተደለዉ	ተደለው
10	48	3	በጌሠም	በጌሠም
11	48	24	ወርዕደ	ወርዕዳ
12	50	11	ወይአቲ	ወእይቲ
13	52	13	ልማዳ	ልማደ
14	56	4	ወመስቲ	ወመሰቲ
15	60	4	ፀዓዳ	ፀዓደ
16	60	5	አመስቀለ	እመስቀለ
17	60	5	እኅዝ	እሁዝ
18	60	20	ኅዙለ	ኅዙላ
19	62	3	ዘስዕንው	ዘሥርግው
20	62	7	ወእሌልዮሙ	ወአሌልዮሙ
21	68	5	ነሥኦ	ነሥኦ
22	68	13	ወደንጊዓ	ወደንገፀ
23	68	14	ወበከዩ	ወበከያ
24	72	3	በልታቲ	በልተተ
25	78	17	ወይቤለኒ	ወይቤለኒ
26	80	8	እመ	እስመ
27	80	19	በጥያቄ	በጥያቄ
28	82	4	ሕጻን	ሕፀን
29	82	15	ጽ	፩
30	84	8	ለያሬድ	ለዳዊት
31	84	22	አግቢያሙ	አገብያሙ
32	88	1	በእምነት	አምነት
33	88	5	አብጥሊስ	አብጥሊስ
34	88	17	ለጳጳሌ	ለእጳሌ

35	92	21	ወይኪንን	ወይኪንን
36	94	6	ዘእንበለ ፡ እግዚአብሔር	ዘ እግዚአብሔር
37	94	18	ሰዶ ፡ ይሐር	ሰዶ ፡ ይሐሩ
38	98	18	ገጸሙ	ገጹ
39	100	3	ንሰማዕ	ንሰማዕ
40	264		ወሰብክ	ወሰብክ

The second group of errors that are found in Raineri's edition, he tried to put the wrong variant readings in his critical apparatus. I.e. The variant readings that are presents by Raineri do not directly agree with the right variants in the three Mss. Let see a few of all the errors. p. 64, line, 18 for the reading **ሰሚዖሙ**, the variant reading **ሰሚሆሙ** is wrongly given for the Ms. N; but, Ms. N (63/f.14r) instead read **ሰሚዖሙ**. In the same manner, p. 84, line, 6 for the reading **ኢየሩሳሌም**, the variant reading **ኢየሩሳሌም** is incorrectly given for the Ms. N; however, Ms. N. (84/f.24r) instead read **ኢየሩሳሌም**. In addition, p. 102, line, 2 for the reading **ያረውዖሙ**, the variant reading **ይረውዖሙ** also again improperly given for the Ms. C. but, Ms. C. (130/f.129v) instead read **ያረውዖሙ**. In the same manner, p. 134, line, 11 for the reading **ወልደ**, the variant readings put in omitting or avoided way. However, the Mss. N. and C., (134/f.33v and f.135r) instead read **ወልደ**. The rest such errors are briefly mentioned under the following table.

No	No of sections in the current edition	No. of pages in Rianeri's ed.	No.of lines in Rainer's ed.	The readings of the Mss.	Wrongly put in the apparatus	Family / Mss.
1	26	46	10	ንጉሠ	ንጉሥ	N
2	26	46	11	ኮነኑ	ኢኮነኑ	N
3	38	52	4	ወበጽሐ	በጽሐ	N
4	59	62	20	ፈቀድኪኑ	ፈቃድኪኑ	N
5	61	64	4	ወበደኃሪ	በደኃሪ	N
6	63	64	18	ሰሚዖሙ	ሰሚሆሙ	N
7	70	68	13	ወደንጊዓ	ወደንጊፀ	N
8	82	74	3	ወተከሰታ	ወተከሰተ	N
9	103	84	6	ኢየሩሳሌም	ኢየሩሳሌም	N
10	115	92	11	ይገንዩ	ይገንዩ	N

11	117	94	2	በጊጢኦ	በጋጢኦት	N
12	117	94	3	ይቤ	--	C
13	125	98	19	ዘወሀብኖመ.	ዘወሀቦመ.	C
14	130	102	2	ያረውዖመ.	ይረውዖመ.	C
15	137	106	13	ይሁቡ	ይሁብ	N
16	157	118	15	ተኩብሮ	ተዘክሮ	N
17	185	134	11	ወልደ	-----	NC
18	205	146	7	በከዋላ	በዘከዋላ	N
19	224	158	2	ወመጸእነ	ወመጽእነ	N
20	225	158	9	ይመውቅ	ይመውት	N
21	226	158	12	መሰለነ	መሰለኒ	N
22	256	174	16	አናቅጸ	አንቅጸ	N
23	285	192	7	በዘፈነ	በዘረነ	N
24	291	194	17	፪ት ፡ ወ፱ ፡	፪ት ፡ ወ፶ ፡	N
25	294	196	13	ወያፈርህዎመ.	ወየፈርህዎመ.	NC
26	299	198	21	ወእቅብርከ	ወእምቅብርከ	N
27	305	202	3	እመ.	----	N
28	306	202	9	ዘእንበለ	----	N
29	308	202	17	ተሐይዉ	ተሐይው	D
30	310	204	1	መካናዊት	መካናዊት	CD

The third group of errors that identified by the researcher, Raineri's edition omits variants of the Mss. in the apparatus. This is show the other additional and concrete evidence that Osvaldo Raineri carelessly collate the three Mss. for example, p. 98, line, 4 for the reading **ወኢረከባ** both Ms. N. and D. read a variant **ወረከባ**. However, is it only Ms. C. indicated the variant reading **ወረከባ** in the apparatus, and the researcher for the unknown reason omits the variants of N. and D. in the same way, p. 102, line, 12 for the reading **ሰንብት** the variant reading of C. (132/f. 129v) and D (132/f.35r) **ሰንብት** is properly indicated; but, the editor ignores showing the variant reading of Ms. N. (132/f.32v) in his critical apparatus. There are several such like of omitted variants throughout of the text which improperly collate in Rainer's edition. The following such omitting variants are listed under the table.

No	No. of sections in the current edition	No. of pages in Raineri's ed.	No. of Lines in Raineri's ed.	The emended words	The omitting variants	Mss/families
1	102	82	24	ወዜነውኒ	ወዜነውነ	N
2	112	90	10	ዘያምዕያሙ	ዘያመምያሙ	NCD
3	118	94	10	ዘይኳንኖሙ	ዘይኩንንሙ	N
4	118	94	15	ወፍትሐ	ወፈትሐ	N
5	118	94	18	ኀቢየ	ኀቢየ	N
6	119	96	5	ፀባዖት	ፀባአት	N
7	123	96	26	አምላክ	አምላክ	N
8	124	98	4	ወኢረከባ	ወረከባ	ND
9	124	98	5	ያንሥአ	ያንሥአ	C
10	125	98	19	ዘወሀብኖሙ	ዘወሀቦሙ	C
11	128	100	14	መቅደስ	መቅድስ	N
12	131	102	7	ወማያኒ	ወማይኒ	NCD
13	132	102	12	ሰንበት	ሰንብት	N
14	133	102	18	ፈነወ	ፈነው	N
15	133	102	20	ዪዋዌ	ዪዋዊ	N
16	133	102	21	ሰገድክሙኑ	ሰገድክምኑ	N
17	133	102	22	ባዕዳን	ባዕደን	N
18	134	104	5	ዪዋዌ	ዪዋዊ	N
19	136	104	21	ቃለ	ቃል	N
20	136	104	21	ወጽአ	---	NCD
21	136	106	5	ወኢትጠረዩ	ወኢትጠርዩ	N
22	137	108	8	ወለተከ	ወለትከ	CN
23	300	198	24	ከመ	ስመ	N
24	302	200	10	ይትቀጠቀጥኑ	ይትቀጥቀጡ	N
25	305	200	22	እምድጎረዝ	እምድረዝ	N
26	305	202	3	እሙ	-----	N
27	306	202	9	ዘእንበለ	ዘእበለ	N
28	309	202	21	ተፀዓን	ትፀዓን	C
29	315	204	25	ቀውስጦስ	ቀውስጦ	N
30	321	208	16	ዋህደ	ዋህዶ	N
31	321	208	19	ወዘመሀርከኒ	ወዘመሐርከኒ	N
32	323	210	16	ቀውስጦስ	ቀውስጦ	N
33	394	246	17	ይሰዓነከኑ	ይሰዓነኮኑ	N
34	146	112	7	ውእቱ	ወእቱ	N

1.6.2. Hiruy's Collation

The second philological work that was directed at Hamburg University Institute of African and Ethiopian Studies in 2014 by Hiruy Ermias, entitled 'The Gädl of Qäwəṣtoṣ a fourteenth century Ethiopian saint (A new-text critical edition, translation and commentary).' ⁶¹ He organizes his work in to three main parts: The introduction, edition and English translation including the commentary. Under the introductory part, he briefly mentioned about the importance of the *gädl* in Ethiopian literature, the textual tradition of *Gädlä Qäwəṣtoṣ*, and about the current edition on the *gädl*, the description of the manuscripts: Hence, Hiruy adds one MS.A. That copied from ምድቲሳ [cp. Däbrä Şəlaləş] *Abunä Täklä Haymanot* Monastery and employed the rest three Mss. from Raineri's edition (Ms.B. the Ms. from Hill Museum and Microfilm Library, EML 1513, MS.C. Rainer's edition, from Hamburg University Institute of African and Ethiopian Studies, Code No, HH, Rai 25950, M.S.D. from Vatican Apostolic Library which have No. 207. And the fourth M.S. E. from Vatican Apostolic Library, it is Code No, Cerulli etiopico, 194. The content of the *gädl*: the life of the saint, the accounts of others contemporary saints, historical events, some well known place names, the laudation (cf. effigy) and miracles of the saints. The second part contains the critical text and the third part contains the English translation including the commentary.

Therefore, I want to appreciate and acknowledge Hiruy's work for his contribution that benefited us to know more about the account of *Abunä Qäwəṣtoṣ* the fourteenth-century saint and tried to briefly classify the text based on the content of the *gädl*. In addition, he tried to edit the text based on three witnesses of Raineri's edition and adding one Ms. of ምድቲሳ. However, as I deeply reviewed Hiruy's edition, his work has many limitations like Raineri's work.

61 Hiruy Ermias 2014, 1-5.

The first error that appeared in Hiruy’s work, the transcribition of the improper words in the critical text without providing the fourth Mss. variant readings in his critical apparatus (without emend the proper words). Let mention a few examples, p. 69, line, 3 reads in the critical text. **እሴአላ**. This word has no meaning in Gəʿəz language. According to the researcher, this error may happen due to Hiruy’s unintentionally transcribed the text or without critically compare the four Mss. readings and the paragraph narrates about the begging of the portrait of Saint Mary. Therefore, the correct word is **እስአላ** ‘I beg her’ In addition, p. 99, line, 12 reads Hiruy’s critical text **በርእስኖክ**. The mistake happens due to metathesize the two sounds of ‘ስ’ and ‘እ’; because of this, the word has no meaning. How ever, the proper word is **በርስእኖክ** “In your old ege”. Again, Hiruy’s critical text reads **ንነበር**. This wrongly transcribition of words also appeared due to the letter **በ** incorrectly transcribe in the above example instead of **ብ**. The correct word is **ንነብር**. The rest such kinds of wrongly transcribed errors are listed in the table underneath.

No	No. of pages	No. of Lines	The correct words	Wrongly chosen in Hiruy’s critical text
1	52	3	ዳወሮ	ደወሮ
2	52	16	አቡሁ	-----
3	52	16	-----	እመን
4	52	17	-----	ለከ
5	54	1	ወሰብሆ	ወሰብሐ
6	55	1	በዕለተ ፡ በዓሉ	በበዓሉ
7	57	11	ኩሎ	በኩሉ
8	59	11	ዘአስተሣዓንዎ	ዘአስተሣዓንዎ
9	60	9	ዕለት ፡ ዕለተ ፡ ብካይ	ዕለተ ፡ ብካይ
10	68	4	-----	ሠናያተ
11	68	6	ቀፈዋትነ	ቀፎዋትነ
12	68	8	ዙቴሱሕ	ቴሱሕ
13	69	3	እስአላ	እሴአላ
14	69	12	ትልህቅ	ትልህቅ
15	69	15	እሁብከ	አሁብከ
16	70	10	ወሐዓኒቱሂ	ወሐዓኒቱ

17	71	12	ይትሉተት	ይትሉተት
18	80	17	አበውየሰ	አበውሰ
19	81	8	እፌንዎሙ	እፌንዎሙ
20	82	2	አኮሰ	እኮሰ
21	82	8	ይቤሎሙ	ይበሎሙ
22	86	1	-----	ቤተ
23	88	8	ምድረ	ምደረ
24	89	1	እፎኑ	አፎ
25	90	4	ወጽአ	መጽአ
26	91	12	-----	ወቂሮስ
27	95	16	ወአብዎሙ	{ } አብዎሙ
28	96	4	ወአዘዘነ	ወአዘዘነ
29	97	9	እግዚአብሔር	እግዚእ
30	99	12	በርስእናከ	በርእስናከ
31	126	17	ለእግዝእትነ	ለእግዝትነ
32	128	6	ንካብር	ንክበር
33	131	12	ትትኅሠሠነ	ትትኅሠሠነ
34	137	6	እግዚአብሔር ፡ -----	እግዚአብሔር ፡ ልዑል
35	137	18	ለሰይጣናት	ለሰይጣንት

The second error that appeared in Hiruy's critical text, the wrong presentation of the variant readings in the apparatus that the errors do not directly agree with the correct variants in the four Mss; based on my critical comparison, I tried to identify the following examples. P. 66, line, 7 for the reading **አበየኒ**, the variant reading **አየየኒ** is wrongly put for the Ms. I; however, Ms. I. (58/f.11v) instead read **አበየኒ**. In the same manner, p. 112, line, 4 for the reading **ገደፋ**, the variant reading **ገደፋ** is wrongly given for the Ms. C. (in my sigla); however, Ms. C. (206/f.137r) instead read **ገደፋ**. In the same way, p. 112, line, 12 for the reading **እንጓጮ**, the variant reading **እንቧጮ** is wrongly given for the Mss. C. and D. but, Ms. C. (208/f.137v) and Ms. D. (208/f.53r) instead read **እንጓጮ**. The rest wrongly presented variant readings are listed under the table.

No	No of sections in the current edition	No. of pages in Hiruy's ed.	No. of lines In Hiruy's ed	The readings of the Mss.	Wrongly put in the apparatus	Family / Mss.
1	58	66	7	አበየኒ	አየየኒ	I
2	103	78	9	ትመውት	ትመውት	I
3	125	87	1	ይነብሪ	ይብር	N
4	152	95	12	ትሰብእት	ትሰብእት	CD
5	153	96	1	ኢይቤሉ	ኢይቤሉ	CDI
6	159	97	9	እግዚአብሔር	እግዚእ	DN
7	162	98	8	ወሐዲሰ	ወሐዲሰ	NCD
8	162	98	9	በአሰዋጠ	በአሰዋጠ	CD
9	163	98	12	እጸሊ	ይጸሊ	CD
10	163	98	17	ኅደጠ	ኅዳጠ	CD
11	167	99	17	ስምዑ	ስምዐ	C
12	179	103	13	ኀዘኑ	ኀዘኑት	C
13	180	104	4	ቀልቀል	ዲበ ፡ ቀልቀል	CD
14	187	106	5	ረሰዮ	ረሰዮ	D
15	201	110	4	ይእትው	ይእትዉ	NCD
16	205	111	11	ወጺኦ	ወፂዐ	CD
17	205	111	12	ዘሀለው	ዘሀለዉ	CD
18	205	111	16	ትምሕርትከ	ትምህርትከ	NCD
19	206	112	4	ገደፋ	ገደፋ	C
20	208	112	11	ቸፋይ	ቸፋይ	NCD
21	208	112	12	እንጓጮ	እንቧጮ	CD
22	209	112	16	ወእወሰዶ	ወእወሰዶ	C
23	210	113	4	ኅዲገኑ	ኅዲገኑ	C
24	219	116	12	ትመስለኒ	ትመስለኒ	CD
25	220	116	19	አጐይይ	እጐይይ	C
26	223	117	12	ፈረሰ	ፈረሰ	C
27	225	118	5	አመሩኑ	አእመሩኑ	D
28	245	124	8	አሜናዶብ	አሜናዶብ	C
29	249	125	5	ዘኅረየትከ	ኦኅረየተከ	C
30	255	126	11	ወትግብር	ወትግብር	C

The third group of error that identified by the researcher, the omission variants of the manuscripts in the apparatus; which is another indication that the researcher poor collation work of his edition.

For instance, p. 66, line, 4 for the reading **ዘስንዕው** both Mss. I. and N (57/f.11v and f.13r) based on my sigla read a variant **ዘስዕንው**. However, it is only Mss. C. and D. indicated the variant reading **ዘሥርግው** in the apparatus, and Hiruy for the unknown reason omits the variant reading of N. and I. in the same manner, p. 78, line, 5 for the reading **ወዜነውኒ** Ms. N. (102/f.23v) read a variant **ወዜነውኑ**. Though, Hiruy forget putting the variant reading of manuscript N. in his critical text under the place of the apparatus. Therefore, several such like of the omitting variants are found throughout of Hiruy's critical text. Among the several omitting variants, the following are listed to the following table.

No	No. of sections in the current edition	No. of pages in Hiruy's ed.	No. of Lines in Hiruy's ed.	The emended words	The omitting variants	Mss/families
1	55	65	9	ሥዕልተ	ሥዕልት	N
2	57	66	4	ሰምዕ	ስምዕ	N
3	57	66	4	ዘስንዕው	ዘስዕንው	IN
4	58	66	7	አበዩኒ	አበዩኒ	N
5	62	67	9	ዘሀለዉ	ዘሀለው	INCD
6	77	71	16	ወውእተ	ወውእቱ	I
7	92	75	12	ወይስሐቁ	ወይስሐቁ	N
8	94	76	3	ቅዱስ	ቅድስ	N
9	94	76	3	ወሰሐቅነሰ	ወስሐቅነሰ	N
10	97	76	16	ጠዩቁኒ	ጠዩቁነ	N
11	98	77	7	ወለመነኮሳትሂ	ወለመነኮሳትኒ	N
12	102	78	5	ወዜነውኒ	ወዜነውኑ	N
13	106	79	6	አግቢዖሙ	አግብዖሙ	N
14	107	79	12	ሰንበት	ሰንብት	N
15	107	79	14	ትእዛዙሙ	ትእዞሙ	N
16	107	79	16	ከልዐነ	ካልዓነ	N
17	108	80	7	ጳውሎስ	ጳውሎስ	N
18	109	80	15	አበውዮሰ	አበውሰ	I
19	119	84	12	ሰዶ	ስድዶ	I
20	126	87	6	እግዚአብሔር	እግዚአብሔ	N
21	129	87	18	ቡንዘን	ብዙኃን	N
22	131	88	7	አደዉ	አደው	N
23	131	88	8	ወአደዉ	ወአደው	IN

24	132	88	14	ሰንበት	ሰንብት	N
25	133	88	18	ፈነወ	ፈነው	I
26	133	89	1	መልእክተ	መልእክት	N
27	133	89	3	ሰገድካሙኑ	ሰገድካምኑ	N
28	144	93	2	ኅዋኃት	ኅዋኃተ	N
29	146	94	1	ወእቱ	ወእቱ	N
30	147	94	4	በቃለ	በቃል	N
31	148	94	11	ረከቡ	ረከብዋ	N
32	148	94	15	ለቃለ	ለቃል	N
33	149	94	16	ኃጢአት	ኃአት	N
34	149	94	19	ሰንበት	ሰንብት	N
35	149	95	2	ለረኅበ	ለርኃበ	N

The third philological work was conducted as an entry⁶² by Nosnitsin, Denis in 2010 in EAe Vol. 3. His research work is focused only on the content analysis of the *gädl*. As stated above, his research work did not include the edition and annotated translation of the *gädl*. Therefore, in this study, the researcher tries to include the eleven accessible witnesses of Gädlä Qäwəṣtoṣ.

I also worked my MA thesis on the Biographical and philological analysis of Gädlä Qäwəṣtoṣ for the completion of my master's degree in 2013.⁶³ This certainly helped me to know more about the text, because as I am a Gəʿəz scholar, I realized that a new critical edition based on at least on existing manuscripts is vital. In the meantime, I have found new manuscripts on the same text from various monasteries and churches. Having all these rational elements, I proposed a new critical edition and an English translation.

62 ‘Qäwəṣtoṣ’, *EAe*, III (2010) 266a- 267a (Denis Nosnitsin).

63 Fiseha Eshete 2013, 26.

CHAPTER TWO: CONTENT OF GÄDLÄ QÄWƏSTOS

2.1. The Content of Gädlä Qäwəstos

The hagiography of *Abunä Qäwəstos* is an invaluable source of information about the Ethiopian medieval history in general, and the history of the expansion of Christianity in the 14th century in particular. Therefore, in this part of some selected content Gädlä Qäwəstos, the researcher tries to answer the following related questions. Who was *Abunä Qäwəstos*? Where was he born? What is his family background? What is his contribution to the expansion of Christianity in the fourteenth century? Who did compose his gädl? And who did carry out scholarly works on the gädl?

As mentioned before, the hagiography of *Abunä Qäwəstos* is an invaluable source of information about the Ethiopian medieval history in general and the history of the expansion of Christianity during the reign of King ʿAmdä Šəyon in particular. *Abunä Qäwəstos* is an Ethiopian saint who lived between the thirteenth and the fourteenth century during the reign of King ʿAmdä Šəyon. According to Nosnitsin⁶⁴ he lived between the late 13th to 4th centuries; and is a saint venerated by the Ethiopian Orthodox Täwəḥədo Church. According to his gädl, *Abunä Qäwəstos* was a son of Gälawdewos, the governor of Däwaro, and born from his mother ʾƏmmənä Šəyon, the daughter of Matewos, the governor of Wägədda and Kätäta.

The combat of *Abunä Qäwəstos* is started by introducing the parents of *Abunä Qäwəstos* how his father Gälawdewos had been given alms to the poor people by the name of God and how he married his [Qäwəstos's] mother, ʾƏmmənä Šəyon and that they stayed without having their own son; because, ʾƏmmənä Šəyon was barren.⁶⁵ Finally they have got a handsome son by the announcement of Archangel Michael, Gabriel and St. Mary. Then after King Motälämi has captured his mother ʾƏmmənä Šəyon and her sister ʾƏgziʾ Həräya and the archangel Michael saved

64 'Qäwəstos', *E Ae*, III (2010) 266a- 267a (Denis Nosnitsin).

65 Mersha Alehegne 2015, 149.

‘Egzi’ Hārāya and archangel Gabriel also saved ‘Emmənā Şəyon from the hands of King Motälämi; then, *Abunä* Qäwəştos was born from the royal family Gälawdewos and ‘Emmənā Şəyon who were known for gathering the elderly poor together and providing them with their needs. As clearly revealed in the gädl, the birth of Qäwəştos was preceded by a raid of Motälämi, who captured ‘Emmənā Şəyon and ‘Egzi’ Hārāya [the future mother of Täklä Haymanot]; both were later saved by angels. Let see an example that quoted from the text.

መጽኢ ፡ እጉሁ ፡ ወበጽሐ ፡ ቅድሚሁ ፡ ወይቤሎ ፡ ለሞተላሚ ፡ ብስራት ፡ ለከ ፡ አ ፡ ዓባይ ፡ እጉየ ፡ ንጉሥ ፡ ረከብከዋ ፡ አነ ፡ እጉከ ፡ በዌዋዌ ፡ ለዘተኅሥሣ ፡ ለእምነ ፡ ጽዮን ፡ ብእሲተ ፡ ገላውዴዎስ ፡ ኃያል ፡ ንሣእ ፡ ዛቲ ፡ ይእቲ ፡ እምነ ፡ ጽዮን ፡ ዘይሢኒ ፡ ላህያ ፡ እምአንስተ ፡ ኩሉ ፡ ዓለም ።⁶⁶ (‘And his brother came and stood up before him; and said to Motälämi: ‘O! My great brother I have a revelation to you; I got her, and I your brother had capitulated her whom you investigate ‘Emmənā Şəyon the wife of Gälawdewos. Please take her; this is ‘Emmənā Şəyon whose her beauty is greater than the women in the whole world.’)

After ‘Emmənā Şəyon and her sister ‘Egzi’ Hārāya had saved by the angels returned to their husbands, the two holy children (cf. Täklä Haymanot and Qäwəştos) are born on 24th December and 1st May respectively.

After *Abunä* Qäwəştos was born and become forty days old, his parents Gälawdewos and ‘Emmənā Şəyon went to the church with their child to get him baptized. He was baptized by the priest ‘Endərəyas and Şägga Zä’ab, the father of Täklä Haymanot. According to his gädl, Qäwəştos, he was given by his parents to his uncle Şägga Zä’ab so that he could grow up with *Abunä* Täklä Haymanat. After staying few years, Şägga Zä’ab took them [*Abunä* Täklä Haymanat and *Abunä* Qäwəştos] to *Abba* Həywät Bənä Bäşəyon to let them learn ethics, wisdom and others books of church.

66 Gädlä Qäwəştos fol.5v.

After they had accomplished their education, *Abunä Qäwəṣtoṣ* and *Abunä Täklä Haymanot* went to Təgray to be ordained as deacons from the hand of Archbishop Gerəlos.⁶⁷ Nosnitsin also briefly stated that they were six years and six months old when they were ordained as deacons. After *Abunä Qäwəṣtoṣ* and his father Gälawdewos met, they stayed for three years in the Cathedral of Aksum St. Mary Church. Then, they went to Jerusalem to visit the tomb of Christ and baptized into the river Jordan to get blessing. Then, *Abunä Qäwəṣtoṣ* and his father Gälawdewos stayed for two and half years in the district of ʾƏndinaw and they wanted to live in this; Because, the place was sacred by the tomb of the Martyrs Fiqtor and Gälawdewos; however, Archbishop ʾƏndəranıqos not allowed for them staying in the place and ordered him [Qäwəṣtoṣ] to return to his country Ethiopia and evangelize the peoples and convert them to Christianity.

As briefly stated in Gädälä Qäwəṣtoṣ, after he returned to Ethiopia with his father, he went to Aksum to be ordained (accepted) priesthood from the hand Bishop *Abba Yoḥannəs*⁶⁸. He was 32 years old by the time when he was ordained a priest. After ordination, he went back to his birth place and began to spread the Word of God to his country men and women. After he ordained *Qäsis*, *Abunä Qäwəṣtoṣ* began to preach the Gospel to the people of Wägədda⁶⁹ and performed different miracles before the people; then demolished the Idol which was worshiped by the people and converted them to Christianity, baptizing them (by) the name of the Father, of the Son, and of the Holy Spirit. From there, he started preaching Christianity fighting 'pagan cults' and performing miracles. Let see the extracted paragraph that directly related with the above statement. ወዘንተ ፡ ብሂሎ ፡ ነሥኦ ፡ ለቆርኬ ፡ ጣዖቶሙ ፡ እምላዕለ ፡ ውእቱ ፡ የም ፡ ... ወወፀፎ ፡ ዲበ ፡ ዕብን ፡ ዓቢይ ፡ ወገንጸሎ ፡ እምዲበ ፡ አዕፁቀ ፡ ውእቱ ፡ የም ፡ ወሶቤሃ ፡ ተሰብረ ፡ ከመ ፡ ሐመሐም ፡ ወኮነ ፡ ከመ ፡ ፀበለ ፡ ምድር ፡ በቅድመ ፡ እሉ ፡ ገወቱ ፡ ወማርያኒሁ ፡ ወደንገፁ ፡ እሉ ፡ ሕዝብ ።

67 'Qäwəṣtoṣ', *EAE*, III (2010), 266a-267b (Denis Nosnitsin).

68 Archbishop Yoḥannəs took the authority from *Abba Täklä Haymanot* of Däbrä Libanos in the 14th c during the reign of ʾAgbəʾa Şəyon (1268-1277). Cp . Həruy Wäldä Şəllase 1921, 20.

69 Wägədda is still the name of the edge of the plateau overlooking the precipitous districts of Tägulät to the north and Morät to the south. Cp. Taddesse Tamrat 1972, 168.

(‘...And having said this, he took this idol Qorke from above that tree, where there was the seat of this idol on that dense and tall grove of trees of Acacia. And he broke the idol with a big stone and dragged it from the branch of the tree, then it was destroyed alike the gourd; and became like earth dust in front of those idolaters priests and his sorcerers, and those people were afraid.’)

According to the hagiography of *Abunä Qäwəṣtoṣ*, he baptized and preached the Gospel of Jesus Christ, and built different churches and appointed servants of the church into different places of Šäwa. While serving his people, he began to struggle with the governor of Fäntalle⁷⁰ which ended up being in jail by the soldiers of the governor. According to the hagiography, the governor of Fäntalle released *Abunä Qäwəṣtoṣ* being aware of the grace of *Abunä Qäwəṣtoṣ* and miracles done by him.

Even the governor was converted to Christianity along with the people of his district. The governor’s devotion to the new faith he embraced urged him to fight the rulers of the Muslims in his area.⁷¹ He also built a church at Däbrä Yäy, and baptized the people of Gälan, Gamo, Qäčäma, Zəm, Wälaso and Mähagəl. He established the sanctuary of Nəbge Maryam which still exists in Səlaləš, went to Särmat, and defeated the 'witch' known as Sariti.⁷²

According to the gädl under discussion, Yəkunno ʾAmlak is the half-brother of *Abunä Qäwəṣtoṣ*. Except the hagiography, there is no any concrete evidence to prove this story. Taddesse⁷³ also states that the origins and early life of Yəkunno ʾAmlak still remain very obscure. On his father side tradition makes him a descendent of Dəlnäʾad who is said to have been the last Aksumite king deposed by the Zag^wwe. His mother is nevertheless said to have been a slave of a rich Amhara

70 This place is found near to Lake Mätähara. Cf. Taddesse Tamrat, 1972.

71 Taddesse, 1972, 186

72 Säriti is the wicked and magician female that the people of Särmat and Mähagəl worshiped her during the evangelization time of *Abunä Qäwəṣtoṣ*.

73 Taddesse Tamrat 1972, 66.

chief in Sägarat⁷⁴. Let see the following paragraph extracted from the gädl. The gädl enhances the dramatic character of his martyrdom telling that *Abunä Qäwəṣṭos* was a half-brother of ʾAṣe Yəkunno ʾAmlak whom ʾEmmənä Šəyon was supposed to have born from Täsfa Iyyäsus. **ወእምዝ ፡ ካዕበኒ ፡ ተናገረታ ፡ ከመ ፡ ሰብእ ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ለእምነ ፡ ጽዮን ፡ ወትቤላ ፡ ቀዲሙ ፡ ትወልዲ ፡ ፩ደ ፡ ወልደ ፡ ውእቱ ፡ ወልድ ፡ ኢይከውን ፡ ለኪ ፡ አላ ፡ ሐራ ፡ ሰማያዊ ፡ ንጉሥ ። ወካዕበ ፡ ትወልዲ ፡ እምካልዕ ፡ ብእሲ ፡ እስራኤላዊ ፡ ወይከውን ፡ ንጉሠ ፡ ኩሉ ፡ ኢትዮጵያ ፡ ወአመ ፡ ወለድኪዮ ፡ ስምዱ ፡ ስሞ ፡ ይኩኖ ፡ አምላክ ።** (‘And then, once again, the portrait of our Lady Mary spoke as a person to ʾEmmənä Šəyon: ‘Firstly, you have get birth a son; this child would not belong to you; but, he will be the crowd of the heavenly King. And again you will get birth from the other Israelite person and he will become the King⁷⁵ of the whole Ethiopia. When you will get birth him, you shall call him Yəkunno ʾAmlak’.)

When we see *Abunä Qäwəṣṭos*’s last struggle and imprisonment during the reign of ʿAmdä Šəyon I, many monks, priests, and Gospel preachers were leaving their home and monastery and exiled to other area; few monks were also killed by the soldiers of the king. *Abunä Qäwəṣṭos* was one of these monks. He condemned the King because he was having concubines and also an incestuous liaison with his mother. In the same way, Nosntsin stated that *Abunä Qäwəṣṭos* criticized King ʿAmdä Šəyon I for his marital habits, but was beaten and imprisoned in Bäyyo and was killed in ʾEnsaro on 21 ፳፻፲ (29, January).⁷⁶

Finally, After *Abunä Qäwəṣṭos* preached Gospel, baptized a lot of people and converted them into Christianity, built up several churches, made different miracles and finished his struggle with different governors including King ʿAmdä Šəyon I. while he was in prison; our Lord Jesus Christ appeared to him in a revelation with Myriad of angles, Martyrs, Apostles and St. Mary. Then, our

74 This place is found on the main road of Lake Ḥayq. For more see, Taddesse Tamrat, 1972, 167.

75 ‘Nəguś’, *E Ae*, III (2007), 1162b-1166a (Gianfranco Fiaccadori).

76 ‘Qäwəṣṭos’, *E Ae*, III (2010), 266a-267b (Denis Nosnitsin).

Lord greeted and got pact with him. Finally he was killed by the soldier of Amdä Şəyon in the district of Qänn and buried around Băyyo by the governor of that region (Băyyo).⁷⁷

2.2. The Date of the Composition

Usually researchers particularly studies on the Ethiopian manuscripts are challenged to clearly know the date of the composition of the text. Because, some composers usually didn't put the exact date of composition of the text they are composed. However, they clearly revealed the event [civil war, drought, etc.] the king who reign that country or the pope who appointed to in that country in the text that they are composed. Fortunately we can simply speculate the date of the composition of Gădlă Qăwəştos based on the text as it was composed during the reign of King David II by *Abunä* Măba'a Şəyon the disciple of *Abunä* Qăwəştos into the gădl. In addition, Nosnitsin⁷⁸ also clearly stressed the hagiography of *Abunä* Qăwəştos is composed during the reign of King David II⁷⁹ in the fourteenth century.

Let see the text that extracted from the gădl. **ዝንቱ ፡ መጽሐፍ ፡ ዘተጽሕፈ ፡ በመዋዕለ ፡ መንግሥቱ ፡ ለንጉሥነ ፡ ቈስጠንጢኖስ ፡ ወዓዲ ፡ ተብህለ ፡ ስመ ፡ መንግሥቱ ፡ ዳግማዊ ፡ ዳዊት ፡ ወልደ ፡ ወልዱ ፡ ለዓምደ ፡ ጽዮን ፡ ዘቀተሎ ፡ ለአቡነ ፡ ቀውስጦስ ፡** ('This book has been scribed during the reign of our King Q^wäştäntṭinos or he named by the other his throne name David II the son of his son 'Amdä Şəyon who killed our father Qăwəştos' ...) In addition, the hagiography of the saint also tells that the gădl was composed after *Abunä* Măba'a Şəyon was appointed on the seat of *Abunä* Qăwəştos by the King David II during the pope Sălama III (Fiqtor). **ወሶቤሃ ፡ አጸውዖ ፡ ለአቡነ ፡ መባዓ ፡ ጽዮን ፡ እምሀገረ ፡ እንደግብጦን ፡ ወሢሞ ፡ ንቡረ ፡ እድ ፡ በመንበረ ፡ አቡሁ ፡ ቀውስጦስ ፡ ወበትእዛዘ ፡ ፊቅጦር ፡ ዘተሠይመ ፡ ሣልሳዊ ፡ ሰላማ ፡ ጳጳስ ፡ ወጸሐፈ ፡**

77 Now a day Băyyo is found in the district (wărăda) of Dännäba near to Lămi town.

78 'Qăwəştos', *E Ae*, III (2010), 266a-267b (D.Nosnitsin).

79 *Aşe* Dawit II known by his throne name; Qwäştäntṭinos d. 1413) reigned from ca. 1379/80 till 1413. In fact, he was the first Ethiopian emperor by this name, but the local sources often refer to him as David II (the biblical King David being implied as Dawit I), thus making it difficult to have a consistent reckon of the subsequent emperors with the same name.. 'Dawit II', *E Ae*, III (2007) 112a-113a (Marie-Laure Derat).

ሎቱ ፡ ዘንተ ፡ ዜና ፡ ገድሉ ፡ ወተአምተ ፡ ዕቦዩ ፡ ለአቡነ ፡ ቅዱስ ፡ ቀውስጦስ ፡ ወወሀቦ ፡ ጽሐፊ ፡ አቡነ ፡ መባክ ፡ ጽዮን ፡ ለውእቱ ፡ ዳዊት ፡ ንጉሥ... ('And at that time he had been called *Abunä Mäba'a Šəyon* from the district of 'Ḥndägbṭon'⁸⁰; and he appointed him *Nəburä 'Ed* in the seat of this father Qäwəṣtos and by the order of Patriarch Fiqṭor that has been assigned Sälama III; and he scribed to [Qäwəṣtos] this his news of gädl and his great miracle of our father Saint Qäwəṣtos; and after scribed [the gädl] Abunä Mäba'a Šəyon has given to that King David II.')

According to the Gädl under discussion, Yəkunno 'Amlak was the half-brother of *Abunä Qäwəṣtos*. Except the hagiography, no concrete evidences to prove this story. As mentioned before, Taddesse⁸¹ stated that the origins and early life of Yəkunno 'Amlak still remain very obscure. On his father side tradition makes him a descendent of Dəlnä'ad who is said to have been the last Aksumite king deposed by the Zag^wuwe.

2.3. The Composer of Gädlä Qäwəṣtos

The author of the hagiography of *Abunä Qäwəṣtos* is *Abunä Mäba'a Šəyon*⁸² of 'Ḥndägbṭon. As clearly revealed from the hagiography of *Abunä Qäwəṣtos* among the only there in life his disciples is Mäba'a Šəyon is the one. Therefore, after he appointed on the seat of his father Qäwəṣtos, during the year of the Patriarch Sälama III [cf. Fiqṭor]⁸³ he composed the hagiography of *Abunä Qäwəṣtos*. In this regard, we can see the following extracted text that quoted from the gädl. ወጸሐፊ ፡ ሎቱ ፡ ዘንተ ፡ ዜና ፡ ገድሉ ፡ ወተአምተ ፡ ዕቦዩ ፡ ለአቡነ ፡ ቅዱስ ፡ ቀውስጦስ ፡

80 Now a day we can find this place in the north-east of Damot, between the river Gudär, Abbay and Mugär. For additional information, see. 'Ḥndägbṭon', *EAE*, II (2005), 293a-294a (D. Nosnitsin)

81 Taddesse Tamrat 1972, 66.

82 'Mäba'a Šəyon', *EAE*, III (2007) 614a-615a (Marilyn E. Heldman & Osvaldo Raineri)

83 *Abba* Sälama is known by his other name Fiqṭor and also had nick name, 'Sälama Mätärgwəm' lit. 'The Translator', sometimes called 'Bərhanä 'Azeb', lit. 'The light of the South'. He was Metropolitan of the Ethiopian Orthodox Täwaḥədo Church from 1350 (Conti Rossini) or 1348 (Chaïne), under *aše* Säyfa 'Ar'əd, to 1388 or 1390, respectively. Cp. 'Sälama', *EAE*, IV (2010), 488a-489b (Paolo Marrassini).

ወወሀቦ ፡ ጽሒፎ ፡ አቡነ ፡ መባክ ፡ ጽዮን ፡ ለውእቱ ፡ ዳዊት ፡ ንጉሥ ፡ ርቱዓ ፡ ሃይማኖት ፡ ከመ ፡ ቈስጠንጢኖስ ። ('And he scribed to [him] this combat news and the great miracle of our father Qāwəṣṭos then after *Abunä Mäbaʿa Šəyon* has scribed, gave to [that] King David II for the righteous faith like Q^wäštānṭinos.')⁸⁴

In addition, *Abunä Mäbaʿa Šəyon* also the well knew saint as he composed *Gädlä Tadewos*⁸⁵ of *Däbrä Maryam*. Let see few extracted text from the hagiography of the saint. **ወለዝንቱ ፡ መጽሐፈ ፡ ገድሉ ፡ እንተ ፡ ደረሰ ፡ አቡነ ፡ ክቡር ፡ መብክ ፡ ጽዮን ፡ ወሊተ ፡ ጸሐፍክዎ ፡ አነ ፡ ወልዱ ፡ ዘሚካኤል ፡ በመዋዕለ ፡ መንግሥቱ ፡ ለዳግዎ** (sis) **ዳዊት ፡ ርቱዓ ፡ ሃይማኖት ፡ ከመ ፡ ቈስጠንጢኖስ ፡ ንጉሠ ፡ ጽድቅ ።** ('And for this, the book of his [*Tadewos*] combat that has composed the honor our father *Mäbaʿa Šəyon*; and I his son *Zä-Mikaʿel* has scribed during the reign of David II the right faith like Q^wäštānṭinos the righteous King.')

2.4. Genealogical tree of the Saint based on his *Gädl* and other Sources

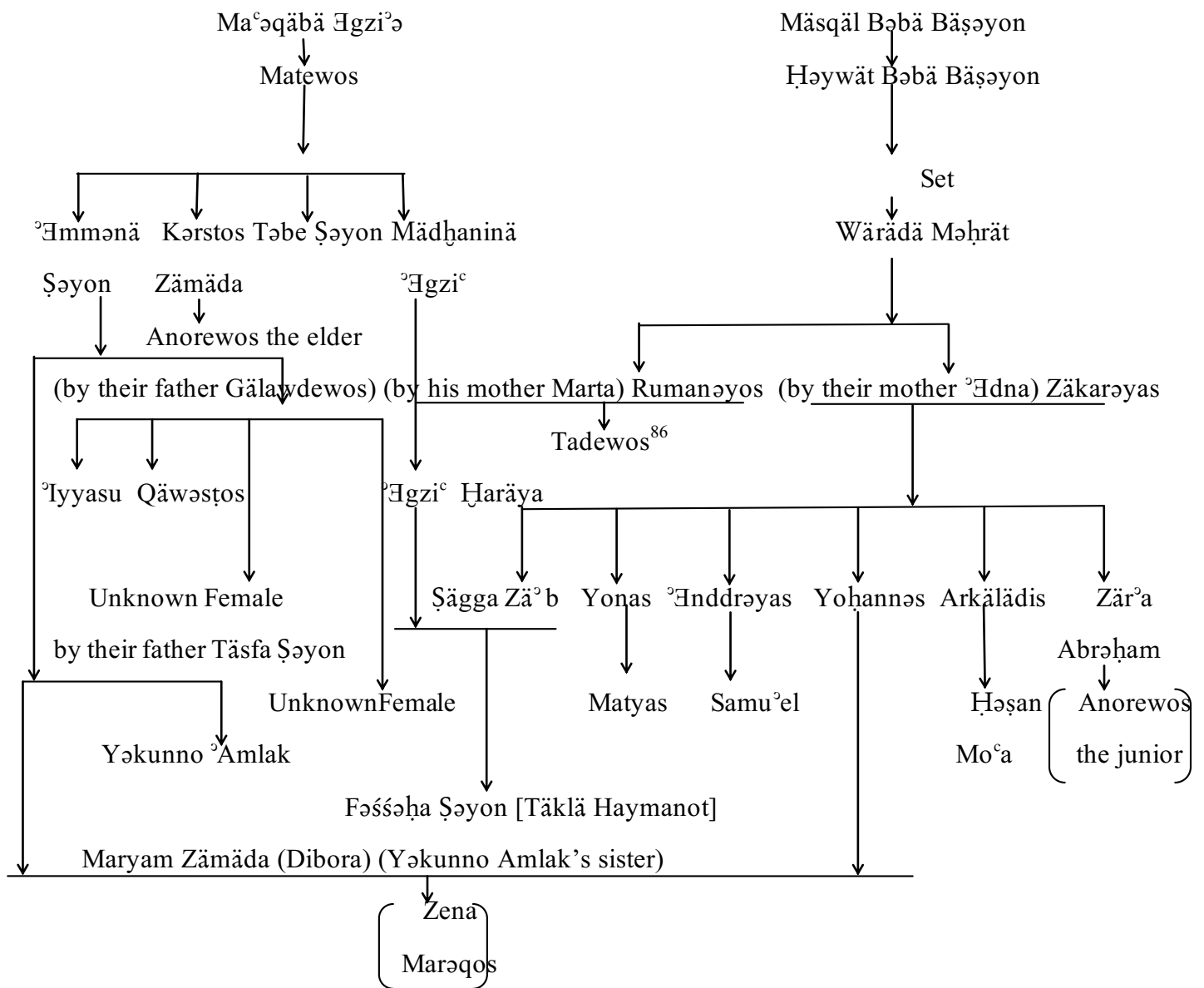
As we understood from the hagiography of *Abunä Qāwəṣṭos*, his combat is tells us a lot about the story of the righteous monk *Abunä Qāwəṣṭos* from his birth up to the end of his life was take away by the soldiers of the Emperor ʿAmdä Šəyon. The hagiography of *Abunä Qāwəṣṭos* mainly teaches us the history of his family, how he was born in the will of God, and how he learned the church teachings with his cousin *Fəśśəḥa Šəyon*; preaching gospel and converting the people to Christianity; performing different miracles by the will of God and his prayer power.

⁸⁴ Qwäštānṭinos is the well known king of Constantinople and the son of Queen Helena (cf. *Elleni*) during the Roman Empire and the first king that converted to Christianity; and he ruled between 306-337AD. He called the First Council of Nicaea in 325, which produced the statement of Christian belief known as the Nicene Creed. He has historically been referred to as the 'First Christian Emperor' and he did favour the Christian Church. While some modern scholars debate his beliefs and even his comprehension of Christianity, he is venerated as a saint in Eastern Christianity. Cp. Harris 2017, 38.

⁸⁵ *Tadewos* is the fourteenth century saint and we know him as the founder of the monastery of *Däbrä Maryam* or *Däbrä Šəqwän* which found in the island of Lake Tana. Cp. 'Tadewos', *EAE*, IV (2014) 812a-813a (*Veronika Six*).

After receiving the rank of deacon and continuing his education, he finally received priesthood, and went to Jerusalem with his father. After returning from Jerusalem, he wanted to live with his father in Egypt, but after he was told that it was not God's will for them to live in Egypt, they returned to their homeland and he stayed there preaching Christianity, building several churches, doing various miracles, and finally he was able to fight seriously with his brother's son King ʿAmdä Şəyon.

Therefore, King ʿAmdä Şəyon ordered his soldiers to take him away and kill him from the place called Qänn, for he forbade him to marry his father's concubine. We can not only understand these facts thanks to his hagiography, but we can also acquire the genealogy of his families and relatives. The following genealogy tree can show us briefly his families and his relatives.



86 Gädlä Tadewos f. 87v.

CHAPTER THREE: METHODS OF THE STUDY AND CRITICAL EDITION OF GÄDLÄ QÄWƏSTOS

3.1. Research Method

The modern textual criticism has advanced a methodology that has been developing over the centuries, particularly during the middle of the 19th century, and passed a crisis and reaction between the ends of the 19th up to the middle of the 20th century.⁸⁷

Textual criticism it is not a sacred mystery. It is purely a matter of reason and of common sense. We exercise textual criticism whenever we notice and correct a misprint and textual criticism is not a branch of mathematics, or indeed an exact science at all. It deals with a matter not rigid and constant, like lines and numbers, but fluid and variable; namely the frailties and aberrations of the human mind, and of its insubordinate servants, the human fingers.⁸⁸ In addition, Textual criticism exists because texts are faulty. This is shown partly by the disagreements between manuscripts, when we possess several manuscripts of the same work, and partly by the unsatisfactory character of the transmitted readings. It is what we should expect in view of the way in which texts have been transmitted, by repeated processes of copying from one manuscript to another. The purpose of textual criticism is to discover what the author wrote, or, since we can in some cases correct an author's slip of the pen, what he intended to write.⁸⁹

Textual criticism aims to restore a lost original text based on younger (hand written or printed) copies of the text. As a tool for text reconstruction, a genealogy or stemma of the existing text

87 Bausi, 2006, 542.

88 Christopher 2004, 1-2.

89 Mackie 1947, 1-2.

copies is indispensable; it displays the mutual relationship between the texts and can be used to trace original text elements.⁹⁰

Therefore, as textual criticism, Philology concentrates on the written documents and seeks to reconstruct the original or oldest form of the text through: analysis of the textual traditions, production of critical editions, and representation of the whole Ms. Tradition and its history. This task is achieved with the help of well-defined auxiliary disciplines - such as codicology, paleography, and Mss. Cataloguing, - and by evaluating all of the available evidence (historical, cultural, literary, linguistic, and stylistic). It is only from this evaluation that the basis of a well-founded analysis of the texts is established.⁹¹ However, the thesis mainly focuses on the critical edition and annotated translation.

A critical edition takes into account all the different known versions of the same text in order to show the differences between any two distinct versions. The construction of a critical edition is a long and, sometimes, tedious work. Some software that helps the philologist in collating manuscripts has been available for a long time for the European languages.⁹² However, such software does not exist yet for the Ethiopic (gəʿəz) language. Therefore, the researcher tries to collate the manuscripts mechanically.

The basic principles of the so called ‘Lachmannian method’ were already solidly led by the middle of the nineteenth century; and the method was for the first time proposed by Karl Lachmann (1793-1851), a German philologist. It is sometime called historical editing or common error

90 Ben 2000, 11.

91 Bausi 2006, 542.

92 Marc 2007, 1.

method. He has proposed that before critical edition an editor should identify the relation between the manuscripts based on their common errors.⁹³

From the practical point of view (that is, apart from its theoretical foundations like the separation between *recentio* (i.e. the complete and systematic examination- and not an occasional one – of the entire manuscript documentation, already recommended in 1771 by Johann August Ernest, in his edition of Tacitus, and followed, in 1795, by Friedrich August Wolf in his *prolegomena ad Homerum*), and *emendatio* (i.e. the correction of the mistakes) from the practical point of view.⁹⁴

The scientific foundation of textual editing has been credited to Karl Lachmann and other classical scholars such as Karl Gottlob Zumpt (1792–1849), Johan Nicolai Madvig (1804–1886) and Friedrich Ritschel (1806–1876). Lachmann himself was active in the fields of Medieval editing, with *Nibelungen lied* (1826), in Biblical studies, with his new edition of the Greek New testament (1831), and in Classical scholarship, with his edition of Lucretius' *De rerum natura* (1850).⁹⁵

However, Johan Albrecht Bengel, for example, had been discussing the notion of a genealogical table in the preface to his 1734 edition of the Greek New testament, and genealogical models were very much in vogue in other areas.

The particular contribution of Lachmann was a strict genealogical analysis of manuscripts. For this genealogical approach Lachmann justly deserves to be remembered as the father of modern textual criticism, but it would be misleading to attach only his name to the method. The genealogical analysis of a manuscript tradition is typically concluded with a stemma, showing the relationship between the manuscripts of the text. In fact, the stemma is often seen as an integral part of a

93 Slomon Gebreyes 2016, 18.

94 Marrassini, 2009, 28.

95 Hougen 2002, 1.

genealogical analysis. Yet the very first stemma was not drawn by Lachmann or any of his colleagues on the Continent.

Lachmann himself, in fact, never published a stemma. This honor goes to Carl Johan Schlyter in his edition – with Samuel Collin – of the Swedish Västgöotalagen in 1827 (cf. Holm 1972). His stemma is complete with original and descendants, and it is noteworthy also by the fact that it tries to place all manuscripts, even the lost ones, along a chronological axis. However, Lachmann's main contribution is his strict recession of the manuscripts.

On the views or critics of the French scholar Joseph Bédier, for a number of years he had been working on an edition of the Old French *Lai de l'Ombre*, and his first edition of this text – in 1890 was done in the manner of Gaston Paris, “sous le signe de Lachmann”, as Bédier put it. The same goes for his second attempt at coming to terms with the manuscript evidence, in his 1913 edition. Finally, in an important article published in Romania in 1928, Bédier discusses his long struggle with this text and his critics that he had on the Lachmann method is goes to the stemmata changed from depending on the context. As long as they were part of the pure and separate recession of manuscripts, they often had three or more main branches. In addition, Hougen⁹⁶ also briefly mentioned that, in this context, the edition as such was not a matter of interest for the critic, only the understanding of the manuscripts and their internal filiation.

Different methods are developed for textual edition in different times. These methods are started by Karl Lachmann and developed after he passed away; and classified into two main branches. The old method and the new method; Again the old method has two criterions.

A) The criterion of the **codex optimus** or the basic manuscript. This is a very old criterion: one manuscript is chosen, which appears to show the most correct and the smoothest text; and the text

96 Hougen 2002, 4.

edited without change; and in the case of an evident error, usually this error is maintained in the edition and it is only corrected in the translation. This criterion was also employed by Rene Draguet in 1977. The other criterion is:

B) The **codices plurimi** ('many codices'); the reading found in the majority of the manuscripts has to be preferred. This is also working by many scholars. Among them, L. Ricci and improved by Albrecht Bengel in 1765.

When we see the second method or the new method, the first beginner of this new method is known as Karl Lachmann (1783-1851). This method is composed by two basic stages: The *recensio* and the *emendation*. 'Recession' it is examined and evaluated the whole Mss. or evidences that are found; the Emendation or correction of the mistake in the text. Then, the philologist tries to reconstruct the original text as much as possible. In addition, Amsalu⁹⁷ also briefly stated quoting (Bausi 2008: 21-22) the neo- Lachmannian method basically focused on: 1) recensio- the necessity of a complete survey of all the direct and indirect witness of the text under examination; 2) stemma codicum- the definition of the relationship, possibly as a genealogical tree common to the witnesses descending from the same sub archetype; 3) the establishment of the text through criterion of the majority of the families of the archetype; 4) the definition of the concepts through technical terms; 5) the individuation of phases and principles of the editorial work (recensio and collation; eliminatio codicum discriptorum; classification of the Mss. in families and establishment of the genealogical trees; recension non detriores; non mechanical criteria (lectio difficillior, usus scribendi); 6) the acceptance of the of the critical edition as a scientific hypothetical reconstruction of the original text as proposed by the editor.

The other new method is the 'best text approach' and the method was developed by French scholar Joseph Bédier, (1864-1938) who favors the presentation of a single text, with minor emendations,

97 Amsalu Tefera, 2011, 145.

which is a historically tangible exemplar among surviving witness the method does not necessarily imply the reconstruction of the stemma codicum that show the relationship between the Mss.⁹⁸

The aim of the thesis is to reconstruct the text closer to the original text of Gädlä Qäwəṣṭos based on the neo-Lachmannian method. The researcher employed eleven witnesses of Gädlä Qäwəṣṭos and collected these manuscripts, grouped into families on the basis of common conjunctive errors; then the critical text is established and finally translated into English. The manuscripts, which the researcher used to prepare the critical edition of Gädlä Qäwəṣṭos, are kept in various Ethiopian monasteries and churches, as well as in the National Archives and Library Agency.

Data Collection Method

The research was carried after collecting all the existent versions of Gädlä Qäwəṣṭos as much as possible. The primary task of the researcher is consulting the catalogue and collecting the existing copies of Gädlä Qäwəṣṭos. Hence, field trip to monasteries and churches such as: Ğärr St. Trinity monastery, Däbrä Libanos, Däbrä Şəlaləş, the monastery of Nəbge, Qänn Maryam church and Bäyyo *Abunä* Qäwəṣṭos and to the National Archives and Library Agency were made to either to digitize the Mss. or copy. In addition, the manuscripts are collated and the stemma codicum is carefully reconstructed, and then the critical text is reconstructed and translated into English with detailed annotation.

In addition, the main activities that will be carried out by the researcher are the careful reading of Gädlä Qäwəṣṭos line by line as well as the reading of various books and research related to the Vita. . The researcher will also conduct field trip to the monastery of Nəbge Maryam, which is said to have been founded by the saint, and other monasteries in order to obtain oral information on the

98 Solomon Gebreyes 2016, 18.

story of Abunä Qäwəṣṭos and briefly analyse the aesthetic life of the saint; as well as the church of Qänn Maryam, the place where *Abunä*Qäwəṣṭos was killed by the troops of King ʿAmdä Ṣəyon I.

3.2. Textual Tradition of Gädlä Qäwəṣṭos

In the process of a critical edition, exploring the textual tradition of the given text is very significant for the reconstruction of the lost witnesses of the families of the manuscripts as it includes the collation of the identified manuscripts from different monasteries, archives and the Institution of the Ethiopian Studies. Therefore, in order to reconstruct the lost readings of the Mss. of Gädlä Qäwəṣṭos, the researchers tried to cross-check different texts having a direct or indirect relationship with Gädlä Qäwəṣṭos.

3.2.1. Direct Textual Tradition

Direct textual tradition is when the manuscripts or printed works found in preserving way either in entirety or fragmented form; or when different texts that composed (rewrite) by the composer or copyists commonly shared messages in their contents or after one text (manuscript) composed or scribed by the scribe, then the other person also tried to compose other text he/she directly took or quote a phrase or paragraph in his/her text; therefore, we can say it this the texts has common direct textual tradition.

A) The MS.G. (The Manuscript of *Abba Gäbrä Mädhən* EMMML No. 7485)

When we see the manuscript G. we count it as a multiple text. Because, the manuscript that the researcher used in the project that found in National Archives and Library Agency in microfilm form and registered in number 7485. As mentioned in the description of the manuscripts, this manuscript is entitled by the name Gädlä Qäwəṣṭos; but, Gädlä Tadewos also scribed with the gädl starting from folio 75 upto the end folios. However, there is no information for what purpose the person commissioned to these two hagiographies of Ethiopian saints collectively was written down. But, the colophon bears the name of the copyist and also the name of the sponsorship:

ዘጸሐፎ ፡ ቀሲስ ፡ መንክረ ፡ ጊዮርጊስ ፡ ወዘአጽሐፎ ፡ አባ ፡ ገብረ ፡ መድኅን ። ('The [person who] scribed, *Qäsis Mänkärä Giyorgis* and it is written under the auspices *Abba Gäbrä Mädhən.*'))

B) The MS.N2. (The Second Manuscript of Nəbge Maryam)

This manuscript is found from the monastery of Nəbge Maryam. This Ms. is not microfilmed and also uncatalogued. The manuscript is not count as a single text. Because, Gädlä Tadewos and the two different Effigeis of Tedewos, King David and Qäwəstos also collectively copied with Gädlä Qäwəstos and formig one manuscript. This manuscript is scribed for the purpose of the church of Nəbge Maryam by the order of teacher (cf. Mämhər) Şəge Maryam of Nəbge.

As said above, unlike the other manuscripts of Gädlä Qäwəstos, there are collectively scribed about four effigies and one combat of Tadewos. As we know, these two saints are relatives each other; and both saints are the disciple of their father, *Abunä Täklä Haymanot* of Däbrä ʾAsbo. But what is strange in this manuscript is that the two different effigies are composed for the same saint. Let us try to see the salutation taken from one of the effigies and that of the other effigy with the same title but with a different content.

ሰላም ፡ ለዝክረ ፡ ስምክ ፡ በሠሌዳ ፡ ሞገስ ፡ ልኩዕ ። ዘይትበጻዕ ፡ ብፅዓተ ፡ በአፈ ፡ መላእክት ፡ ወሰብእ ። ምዑዝ ፡ ምግባር ፡ ታዴዎስ ፡ እምፅጌረዳ ፡ ወቅብዕ ። ሢመክ ፡ ወአልዓለክ ፡ እግዚአብሔር ፡ እግዚእ ። ወውዳሴ ፡ ስምክ ፡ መልዓ ፡ በዓለም ፡ ርቡዕ ። ('Salutation to your reminiscence name that set down in writing on the full grace of board; that it was blessed and honored by the mouth (tongue) of angels and peoples; the fragrance (sweet) deed of Tadewos greater than unction and blossom. God the Lord who appointed and exalted you; the blessing of your name has been filled in the four sided world')

ሰላም ፡ ለዝክረ ፡ ስምክ ፡ እንተ ፡ ይጥዕም ፡ ለአፍ ። ከመ ፡ መዓር ፡ ወምክር ፡ ዘወደሶሙ ፡ መጽሐፍ ። ዕንቁ ፡ ባሕርይ ፡ ታዴዎስ ፡ ዕንላ ፡ ማርያም ፡ ሰደፍ ። ከመ ፡ እንግር ፡ ዜና ፡ ዝክርክ ፡ ውስተ ፡ ዕዝነ ፡ ኩሉ ፡ አጽናፍ ። ላዕሌየ ፡ ይኅድር ፡ ጸጋክ ፡ ትሩፍ ። ('Salutation to your reminiscence name that it sweet to the mouth; alike the honey and sugar the book that it has

blessed them; the child of Mary Tadewos, your comportment is [seems with] the pearl rock; in order to spoke your reminiscence news to the (persons) ears that who lived all over the horizon; that the surplus of your given (grace) inhabited un to me’).

C) The Manuscript of Bāyyo Qāwəstos (MS.B.)

is found at the church of *Abunä Qāwəstos*, located in the Amhara region in the district of Bāyyo near to Lāmi town. The researcher also considers this manuscript as multiple texts. Because the miracle of Saint George and *Abunä Mäba’a Şəyon*, the composer of *Gädlä Qāwəstos* and *Gädlä Tadewos* are collectively copied with *Gädlä Qāwəstos*. Let us look some examples from the miracle of Saint George (cf. *Giyorgis*) and *Mäba’a Şəyon* that extracted from the manuscript.

ተአምራው ፡ ለሰማዕት ፡ ማር ፡ ብፁዕ ፡ ወክቡር ፡ ጊዮርጊስ ፡ በረከቱ ፡ የሃሉ ፡ ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ገብርኤል ፡ ወምስለ ፡ ዓመቱ ፡ ክርስቶስ ፡ ጎረዖ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (‘The miracle

of the martyr *Mar* the gracefull and honorable *Giyorgis* may his benediction be upon with his beloved *Wälättä Gäbrə’el* and with his daughtor *Kərstos Həräya* forever and ever amen.’)

ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ መድኃኔዓለም ፡ ፈጣሪ ፡ ሰማያት ፡ ወምድር ፡ በእደ ፡ ገብሩ ፡ መባዓ ፡ ጽዮን ፡ ወንሕነኒ ፡ ከማሁ ፡ ያድኅኑኒ ፡ በምሕረቱ ፡ (‘The miracle Who

perform our Lord Jesus Christ, the Savior world, the creator of the Earth and the Sky by the hand of his servant *Mäba’a Şəyon* Once again, may his mercifully [will] save us’)

As briefly described in the description of the manuscript, this *gädl* was briefly described (cataloged) in 1993, by Getatchew Haile in the EMMML call no. 4490. The manuscript is copied by the order of the church official *Abba Wäldä Śəllase Śəššəgu* for the service of the church. In addition, the text also tells us about the disciple of *Abunä Qāwəstos*, *Abunä Mäba’a Şəyon* who was appointed as *Nəburä ʾEd* by the *Abuna Sälama III (Fiqtor)* and composed his *gädl* during the reign of King David II.

D) The Manuscript of Cerulli 194 of the Vaticana (MS. C.)

The Ms. of Ethiopian Cerulli 194 of the Vatican Apostolic Library is found in Vatican Apostolic Library. It was previously taken by Enrigo Cerulli from Ethiopia then it may have been donated to the library. The researcher can consider this Ms. as a multiple text, because it is compiled with the Act of Täklä Haymanot starting from f.3r up to f.83r and then followed the Act of Qäwəṣṭos started from f.117v and extended to f.164r. Unlike the other Mss., each chapter of Gädlä Qäwəṣṭos was divided with 12 months of the years: f. 117va: *gənbət*; f. 120va: *säne*; f. 124vb: *hamle*; f. 128rc: *näḥase*; f. 132vb: *mäskäräm*; f. 136vc: *təqəmt*; f. 140va: J: *hədar*; f. 145ra: *taḥśaś*; f. 149ra: *yäkkatit*; f. 152vc: *mäggabit*; f. 157rb: *tərr*; f.161rb: *miyazəya*. However, it is not clear for what purpose these two hagiographies of Ethiopian saints were copied collectively by the copyist. The scribe of the Ms. wrote his name and that of the owner (commissioner's) at the end of the combat of Abunä Qäwəṣṭos. **ዝንቱ ፡ መጽሐፍ ፡ ዘአጽሐ[ክ]ፎ ፡ ወልደ ፡ አረጋዊ ፡ ብእሴ ፡ እግዚአብሔር ፡ ከመ ፡ ይባዕ ፡ ነፍሱ ፡ ውስተ ፡ ገዥ ፡ ትፍሥሕት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ተፈጸመ ፡ በሰላም ፡ ዘእንበለ ፡ ደዌ ፡ ወሕማም ፡ ወምስለ ፡ ጸሐፊሁ ፡ ገብረ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።** (f.164r) ('The book is written under the auspices Wäldä 'Arägawi, man of God, for his soul enters [intersections] the paradise of happiness, for ever and ever, amen. It is finished in peace, without illness and sickness; and be with the scribe Gäbrä Šəllase, for ever and ever, amen.')

E) A Single Text Tradition

The other seven manuscripts of Gädlä Qäwəṣṭos are counted as a single text, as these manuscripts contain only the text of the hagiography of Abunä Qäwəṣṭos and his miracles, including his effigies.⁹⁹ When we try to see Ġärr Saint Trinity manuscript, the researcher assessed and collated it, which is kept in the form of a microfilm registered under number 7182 at the National Archives and Library Agency.

⁹⁹ As I have mentioned in the introductory part, the gädl has three main parts: the first part is the story that covers about the whole life of the saint beginning from his birth to death; the second part is the miracle/s that has performed by the saint and finally, the effigies of the saint; and these three parts count as [one] of the hagiography of the saint.

As mentioned in the description of the manuscript, this manuscript is copied in 1894 A.D. by the copyist Wäldä Giyorgis and given to the monastery of Ġärr by Azzaḡ Wäldä Ṣadəq Mäkuriya in the year of Luke 1903 A.D. The second manuscript is found from the National Archives and Library Agency. In addition, this manuscript is registered as the property of the National Archives and Library Agency. This manuscript does not have a colophon; therefore, the researcher could not describe the date when the manuscript was copied.

The third manuscript that the researcher takes as a single text is the manuscript kept at Institute of Ethiopian Studies in the form of microfilm registered in EMMML No. 6677. The owner of this manuscript is the monastery of Däbrä Ṣəlaləṣ. As briefly noted in the description of the manuscript, it was copied in 1864 by the copyist Ḥaylā Giyorgis ordered by the church official *gäbāz* Gäbrä Maryam for the purpose of the church. The fourth manuscript that was discovered by the researcher from the monastery of Nəbge *Abunä* Qäwəṣtoṣ church together with the other manuscript, mentioned above by siglum M.N2. This manuscript (M.N1.) briefly described under the subtitle of description of the manuscript and it was copied during the reign of King Ḥaylā Ṣəllase I by the copyist Wäldä Amanuʾel. The text reads: ትንብልናሁ ፡ ወኃይለ ፡ ጸሎቱ ፡ የሃሉ ፡ ምስለ ፡ ንግሥትነ ፡ አስካለ ፡ ማርያም ፡ ወምስለ ፡ እግዚእነ ፡ ኃይለ ፡ ሥላሴ ፡ ወምስለ ፡ ጸሐፊሁ ፡ ወልደ ፡ አማኑኤል ። (fol.124r) ('May his [Qäwəṣtoṣ's] intercession and his prayer power be upon with our Queen, Askalä Maryam,¹⁰⁰ and be upon with our king [Lord] Ḥaylā Ṣəllase¹⁰¹ and be

100 Nəgəṣtā Nəgəṣtat Zäwditu (*ዘውዲቱ*, baptismal name Askalä Maryam; b. 29 April 1876, ሸnnäwari, d. 2 April 1930, Addis Abäba) was the Empress of Ethiopia from 1916 to 1930. Zäwditu was the third and youngest child of *aṣe* Mənilək II by one of his consorts, wäyzäro Abčäw (Abəčče) from Wällo. As a child, Zäwditu stayed at her father's court under the care of Bafäna, and then his next wife, Ṭaytu. In 1882, the 6-year-old Zäwditu was married to the 13-year-old ras Arʾaya Ṣəllase, son of *aṣe* Yoḥannəs IV. Cp. 'Zäwditu', *E Ae*, V(2014), 157b-159b (Hanna Rubinkowska).

101 Ḥaylā Ṣəllase is the king of Ethiopia and was born in 23 July 1892 at Eḡḡersägoro near to Ḥarar; and was died in 1975 at Addis Ababa. Ḥaylā Ṣəllase is the last Emperor of Ethiopia and was beyond question the outstanding Ethiopian figure of the 20th cent. He was the son of Ras Mäkännən Wäldä Mikaʾel governor of Ḥarär and the first cousin of *aṣe* Mənilək II, and his wife Yäšimäbet Ali, he was named Täfäri. Cp. 'Ḥaylā Ṣəllase', *E Ae*, II (2007),

upon with the Scriber Wäldä Amanuʾel.ʾ) The researcher also counts this manuscript as a single text; because of it has only the hagiography and miracle of the saint.

The fifth Ms. considered by the researcher as a single Ms. because, like the other Mss., the text has only the hagiography including its miracle and effigy. This Ms. physically is housed in the monastery of Däbrä Libanos; and its copy (in the form of photograph) can only be found in Vatican Apostolic Library registered by the number and title “Ms. Fotografato 207 della Vaticana”. As mentioned in the manuscript description, the owner of the Ms. is Däbrä Libanos Monastery; and it is copied for religious service. It is now in the reading house (hall) in the underground part of the church where various religious books were stored.

The six [M.Q1.] and the seventh [M.Q2.] manuscripts are discovered by the researcher from the district of ʾĒnsaro Qänn Saint Mary church which it believes where *Abunä* Qäwəṣṭos was killed by the troops of King ʿAmdä Šəyon in the 14th century. As stated in the description of the manuscripts just like the other manuscripts, the first manuscript of Qänn is copied in 1900 by Gäbrä Maryam:

ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ሃብተ ፡ ገብርኤል ፡ ወምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ኪዳን ፡ ወጸሐፊው ፡ ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (f.93r) (‘May his prays and benediction be upon with his beloved Habtä Gäbrəʾel and with beloved Wälättä Kidan and with the scribe Gäbrä Maryam forever ever and ever amen. The manuscript is given to the church of Qänn Maryam for the purpose of the church by the following sponsorships.ʾ) **ዝ ፡ መጽሐፍ ፡ ዘአቡነ ፡ ቀውስጦስ ፡ ዘአጽሐፍዎ ፡ ሃብተ ፡ ገብርኤል ፡ ወብእሲቱ ፡ ወለተ ፡ ኪዳን ፡ ወለውሉዱ ፡** (sis.) **ሰይፈ ፡ ሚካኤል ፡ ዘተጽሕፈ ፡ በ፻፪ ፡ ወበ፳፻ ፡ ዓመተ ፡ ዓለም ፡ በ፲፪ ፡ ወ፳፻ ፡ ፲፱፻ ዓመተ ፡ ምሕረት ፡** (f.93v) (‘This book is belongs to *Abunä* Qäwəṣṭos, the person(s) who has been scribed Habtä Gäbrəʾel and his wife Wälättä Kidan and his son Säyfä Mikaʾel which it scribed in 5500 year of creation, in 1900 year of mercy.ʾ)

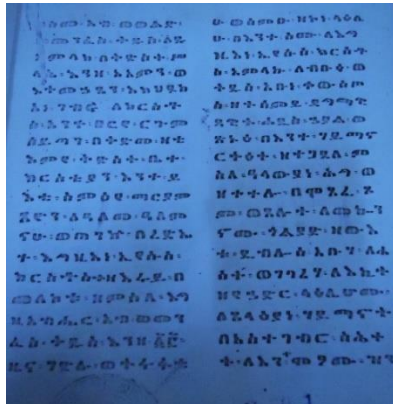
The second manuscript of Qänn Maryam also copied in 1903 by the scribe Wäldä Maryam and by the auspices Wäldä Şadəq and given to the church of Qänn Maryam for the purpose of the church.

3.2.2. Indirect Textual Tradition

It is true that cross checking the indirect textual tradition has valuable just like collation and direct tradition of the text, for the reconstruction of the lost tradition of the witnesses. As Macé¹⁰² clearly stressed in the book entitled ‘An Introduction to Comparative Oriental Manuscript Studies’ the indirect textual tradition proper, if the text is older than the extant direct witnesses has an advantage on the following three points: 1) citation of works in later works, 2) other ressensons of the work and 3) ancient translation of the work in other language. Therefore, based on the above (2174-2195) three points, the researcher tried to find different sources including in Ethiopian *synaxarion*; but, neither ciation of works in later work nor ancient translation of the work in other languages found.

3.2.3. Description of the Manuscripts

A. The Manuscript of National Archives and Library Agency (MS.N.)



The owner of the Ms. is the National Archives and Library Agency; and the dimension of Ms. is 24.9cm. X 17.9cm. The codex is bound with a wood and also covered with decorated leather. Each folio is divided into two columns. This combat is written on a neat parchment and it has 113 folios. The first and the second folios are blank except on the second folio, there is a pen trial with one line: መለዐ ፡ መገፈስ ፡ ቅዱስ ፡ በላዕለ ፡

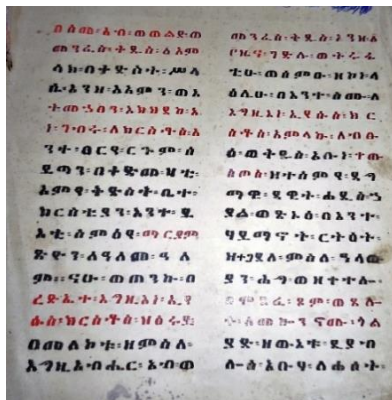
ቀውስጦስ ። (‘The Holy Spirit has filled upon *Abunä Qäwəstos*.’)

102 Macé 2015, 340-341.

All the folios had uniformly 22 lines except the first folio has 20 lines and f. 60v with 9 lines. The combat is divided into weekly readings and the names of each seven weeks are written on the top margin of the text, similarly with the rest two Mss. As we understood from this codex calligraphically different, and also from the two names of copyist, it is written down by two scribes. **ጸሎቱ ፡ ወበረከቱ ፡ የሃሉ ፡ ምስለ ፡ ፍቅርቱ ፡ እኅተ ፡ ማርያም ፡ ወጸሐፊሁ ፡ ገብረ ፡ ወልድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።** (Fol.3v.) ('May his [Qäwəstos's] prayer and benediction will be upon with his beloved ʾEḥətä Maryam and with scribe Gäbrä Wäld forever and ever amen.')

The baptismal names of the second copyist and commissioner are scribed at the end of the text. **ተአምራሁ ፡ ለአቡነ ፡ ቀውስጦስ ፡ ብፁዓዊ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቅሩ ፡ አጽመ ፡ ጊዮርጊስ ፡ ወምስለ ፡ ፍቅርቱ ፡ እኅተ ፡ ማርያም ፡ ወጸሐፊሁ ፡ ኪዳነ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።** (fol.112v) The miracle of his gracious Abunä Qäwəstos; may his prays and benediction be upon with his beloved ʿAṣmə Giyorgis and ʾEḥətä Maryam and the scribe Kidanä Maryam forever and ever Amen.

B. The Second Manuscript of Nəbge (MS.N1)



The owner of this Ms. is the monastery of Nəbge *Abunä* Qäwəstos church and the first [M.N1] that newly discovered by the researcher; and the dimension of the Ms. is 27cm. X 20cm. the codex is bound with hard cartoon and its half part is covered with leather. This Gädl is written on a hard foil and the text has 135 folios. Each folio divided into two columns. Unlike the other Mss., the codex has no colophon. All the folios had uniformly 20

lines except f.112v has 15 lines, f. 108r and f.113r have 17 lines, f.125r. has 18 lines and the last f.135v with 6 lines.

The copyist of this combat mentions the baptismal name of Queen Zäwditu, and Ḥaylä Šəllase I and himself. Therefore, based on this evidence, it can be assumed that the manuscript dates to 20th century (1910-23). This fact is evident from the following text noted in the manuscript.

ትንብልናሁ ፡ ወኃይለ ፡ ጸሎቱ ፡ የሃሉ ፡ ምስለ ፡ ንግሥትነ ፡ አስካለ ፡ ማርያም ፡ ወምስለ ፡ እግዚእነ ፡ ኃይለ ፡ ሥላሴ ፡ ወምስለ ፡ ጸሐፊሁ ፡ ወልደ ፡ አማኑኤል ፡ ወምስለ ፡ ኩልነ ፡ ደቂቁ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (fol.124r) (‘May his intercession and his prayer power will be upon our Queen, Askalä Maryam, and will be upon our king (Lord) Ḥaylä Šəllase and will be upon with the Scriber Wäldä Amanu’el and will be upon with all us his sons forever and ever Amen.’)

C. The First Manuscript of Nəbge (MS.N2.)



The owner of this Ms. is the monastery of Nəbge *Abunä* Qäwəstos church and the second [M.N2] that newly discovered by the researcher. The dimension of the Ms. is 35cm. X 221cm. The codex is bound with hard cartoon and covered with a piece of cloth (*suti*). This combat is written on a paper sheet and it has 163 folios including other texts. The first folio is blank and on the second folio there is the

ex-communication mixing with Gəʿəz and Amharic languages.

የንብሄ ፡ አቡነ ፡ ቀውስጦስ ፡ ወቅድስት ፡ ማርያም ፡ ወሺፈጅ ፡ ቅዱስ ፡ ንብርኤል ፡ ንዳም ፡ መጽሐፍ ፡ ነው ። ማንም ፡ ሰው ፡ እንዳይነካው ፡ ውጉዝ ፡ ለይኩን ፡ በስልጣነ ፡ ጴጥሮስ ፡ ወጳውሎስ ፡ ውጉዝ ፡ ከመ ፡ አርዮስ ፡ የታሰረ ፡ ይሁን ፡ ይሁን ። (‘It is a book of the monastery of Nəbge *Abunä* Qäwəstos, St. Mary and Šifäḡḡ St. Gabriel. It is not allow any one to touch and excommunicated by the authority of Peter and Paul; [if someone wants to touches it] let she or he be excommunicated like Arəyos let him be bound.’)

The copyist also wrote his baptismal name into the text. Let see the sentence. **ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ወጸሐፊሁ ፡ ኃይለ ፡ ጊዮርጊስ ፡ ለዓለም ፡ ዓለም ፡ አሜን ።** (fol.3r) (‘May his prayers and benediction be upon with His belovedand with the scriber Ḥaylä Giyorgis forever and ever Amen.’) The main body of the text begins by introducing the

nature of God; like the other Mss. (The Ġärr and the Bāyyo). He also used black and red ink for the writing of this text. Each folio divided into two columns and it has also unlikely 31, 32 and 33 lines between all the folios except f.89r has 28 lines, f. 90r, 27 lines, f.137v, 8 lines, f.138r, 28 lines and f.143r, 30 lines.

The copyist name also clearly appears on the colophon fol. 87v, and the year when he had scribed the manuscript. **ዝንቱ ፡ መጽሐፍ ፡ ተጽሕፈ ፡ በዘመነ ፡ መንግሥቱ ፡ ለንጉሠ ፡ ነገሥት ፡ ኃይለ ፡ ሥላሴ ፡ መኰንን ፡ እንዘ ፡ አበ ፡ ምኒት ፡ ጽጌ ፡ ማርያም ፡ ዘሀገረ ፡ ንብጌ ። ተጽሕፈ ፡ በዘመነ ፡ ማቴዎስ ፡ በ፲፪ ፡ ወበ፱፻ ፡ ፵ወ፩ ፡ ዓመት ፡ እንዘ ፡ ሀሎ ፡ በደብረ ፡ ጊዮርጊስ ፡ ሰማዕት ፡ ዘጸሐፎ ፡ ኃይለ ፡ ጊዮርጊስ ፡ ስሙ ።** (This book is scribed during the reign of H̱aylā Šəllase I Mäkonnen, King of Kings while Šəge Maryam was the Abbot of the Monastery of Nəbge; and it was written down in the year of Matthew in 1949.; the name of the scribe H̱aylā Giyorgis and written down while there is in the Cathedral of Giyorgis Sämaʿət (lit. martyrdom).)

Unlike the other Mss., Gädlä Tadewos is included in this manuscript into Gädlä Qäwəṣtoṣ which begins from ff. 88r up to ff. 151v including the illustration [cp. *Haräg*] next to the Gädl under discussion. The rest three effigies [of Qäwəṣtoṣ, Tadewos and King David II] runs from ff.151-ff.163. Next to Gädlä Tadewos unlike the other hagiography, the two different Effigies of Tadewos also scribed next to each other.

The Effigy of King David also is scribed next to the Effigies of Tadewos; and finally, the Effigy of Qäwəṣtoṣ also is scribed under the title of Gädlä Qäwəṣtoṣ. The effigy of Abunä Qäwəṣtoṣ is clearly scribed by different hand: **አ ፡ አምላክ ፡ ቀውስጦስ ፡ ዕቀቦ ፡ ወአድኅኖ ፡ እመከራ ፡ ሥጋ ፡ ወነፍስ ፡ ለመምህርነ ፡ ጽጌ ፡ ማርያም ፡ ወምስለ ፡ ጸሐፊሁ ፡ መንክረ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።** ('O! Lord of Qäwəṣtoṣ may you keep and cure the body (flesh) and soul of our teacher Šəge Maryam and the Scribe Mänkärä Giyorgis forever and ever amen. This manuscript, unlike the other Mss. had the image [*mālk*] of Abunä Qäwəṣtoṣ including the image [*mālk*] of Abunä Tadewos and King Dawit II.')



This combat is divided into weekly readings and the name of each seven weeks are written on the top margin of the text and its page numbers are also written around the same place. The combat of Tadewos is also written with Gädlä Qāwəṣṭos next to the Gädl. In addition, there are also the effigies of Qāwəṣṭos, Tadewos and King David II.

D. The First Manuscript of Qänn Maryam (MS.Q1.)



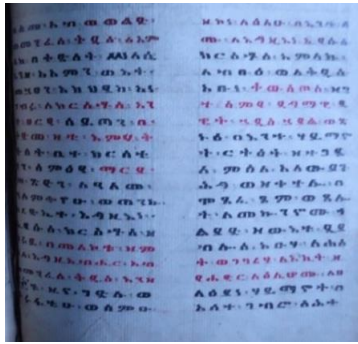
The owner of the Ms. is the church of Qänn Maryam and the third Ms. that newly discovered by the researcher. The dimension of the Ms. is 22cm X 21cm. The date of this Ms. is clearly revealed by the copyist as it is written in 1900.

ዝ ፡ መጽሐፍ ፡ ዘአቡነ ፡ ቀውስጦስ ፡ ዘአጽሐፍዎ ፡ ሃብተ ፡
ገብርኤል ፡ ወበእሲቱ ፡ ወለተ ፡ ኪዳን ፡ ወለውሉዱ ፡ (sis.) ሰይፈ ፡
ሚካኤል ፡ ዘተጽሕፈ ፡ በ፶፫ ፡ ወበ፭፫ ፡ ዓመተ ፡ ዓለም ፡ በ፲፫ ፡

ወ፳፫ ፡ ፺ወ፫ ዓመተ ፡ ምሕረት ፡ በገገው ፡ ነገሥት ፡ ምኒልክ ፡ በአቡነ ፡ ማቴዎስ ፡ ተጽሕፈ ፡
ዘሰረቆ ፡ ወዘፈሐቆ ፡ ውጉዝ ፡ ለይኩን ። ('This book is belonged to *Abunä Qāwəṣṭos*, the person(s) who has been scribed Habtä Gäbrä'el and his wife Wälättä Kidan and his son Säyfa Mika'el which it scribed in 5500 year of creation, in 1900 year of mercy during the reign of Mənilək II and during our father (the patriarch) Matewos is scribed; the one who scratches and steals let be excommunicated (f.93v.)')

The Ms. has 94 folios. Three folios from the beginning and one folio from the last part of the codex are blank. The hagiography of the saint extends from the third folios ends to the 87 folios. The last six folios contain the miracle of the saint. The manuscript is written on parchment and it is bound with wood and stamped with leather; and also is covered with a piece of clothes. (*cf. Suti*). The Ms. has two columns and each folio unlikely has 23 and 24 lines. But the third folio (the beginning of the text) has 22 lines.

E. The Second Manuscript of Qänn Maryam (MS.Q2.)

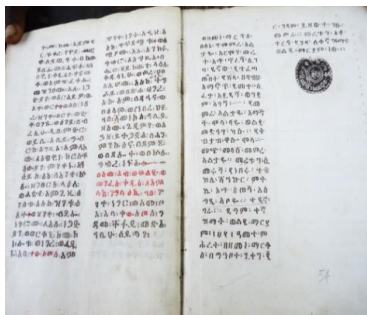


The Ms is also the fourth newly discovered one from the church of Qänn Maryam alike the above manuscripts. Unlike the other Mss., it is written by a crud hand. The dimension of the Ms. is 34cm. X 23cm. The codex is bounded with a wood and covered with a piece of cloth (cf. *suti*). This combat is written on a thick paper and it has 118 folios. The first four folios and the last three folios are blank.

The text extends from the 5th folios up to 107th folios. Each folio is divided into two columns and it has also uniformly 20 lines except the fifth folio (the beginning of the text) has 19 lines. As we clearly shown from the text, the manuscript is composed in the 19th century.

Let see the extracted paragraphs from text. **ዝንቱ ፡ መጽሐፍ ፡ ዘአጽሐፎ ፡ ወልደ ፡ ጳድቅ ፡ ብእሴ ፡ እግዚአብሔር ፡ ከመ ፡ ይባዕ ፡ ነፍሱ ፡ ውስተ ፡ ገነተ ፡ ትፍሥሕት ፡ ወእሐፊሁ ፡ ቅኑይ ፡ ወምስኪን ፡ ወልደ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ተፈጸመ ፡ በሰላም ፡ ዘእንበለ ፡ ደዌ ፡ ወሕማም ፡ በ፲፪ ፡ ወ፳፻ ፡ ፺፬፻ ዓመተ ፡ ምሕረት ፡ ንጉሠ ፡ ነገሥት ፡ ዳግማዊ ፡ ምኒልክ ፡ በነገሠ ፡ በ፴፰ ፡ ዓመት ፡ በዘመነ ፡ ሊቃስ ፡ በወርቅ ፡ ሕዳር ።** ('This book has been written by Wäldä Şadəq the person of God in order to enter his soul into the happiness heavens and the scribe is the lowliest and subjugated Wäldä Maryam forever and ever amen. Without illness and disease, it is finished peacefully in the Year of Mercy 1903 [during the reign of] king of king Mənilək II, since he became a king in 38 years, in the year of Luke and in the month of November.')

F. The Manuscript of Ġärr (MS. Ġ.)



The size of this Ms. is 26cm X 19cm. It is bounded with wood and its folio type is hard paper. The main body of the text begins from fol. 5r ended on fol. 106v. The hagiographer used to write this text with black and red ink. He used the red ink for the Name of God and other holy persons including *Abunä Qäwəstos*.

The text is arranged into two columns. The copyist tasted his traditional pen on the first folio of the Ms. and devoted to a pen trial: **ብርዕ ፡ ሠናይ ፡ ዘፈተነ ፡ ቀለመ ፡ ጸሐፊሁ ፡ ዕገሌ ።** ('A nice pen [by] which [someone] pen trial the ink the writer is somebody'). The second and the third folios are blank; and there is the stamp of the Monastery of Gärr under the margin of the fourth folio.

The hagiographer introduces the text by glorifying the name of God: **በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ በቅድስት ፡ ሥላሴ ፡ እንዘ ፡ አአምን ፡ ወእትመኃፀን ፡ እክህደክ ፡ አነ ፡ ንብሩ ፡ ለክርስቶስ ፡ አንተ ፡ ፀርየ ፡ ሰይጣን...** ('In the Name of the Father, and of the Son, and of the Holy Spirit, One God; I, the servant of Christ, abnegate you Satan, my enemy, believing in and entrusting by the Holy Trinity'). All the folios have uniformly 25 lines except fol. 5r has 22 lines. The hagiographer inserted a colophon on the fol. 54r: **ቀኛዝማች ፡ ወልደ ፡ ማርያም ፡ በ፲፱፻፲ ፡ ዓመተ ፡ ምሕረት ፡ በዘመነ ፡ ማርቆስ ፡ በግንቦት ፡ ፯ ፡ ቀን ፡ ጀር ፡ ገዳም ፡ ይዘውት ፡ ገቡ ፡ መጦሪያ ፡ መሬታቸውን...** ('On Gənbət 7 of the year of Mark, 1918, Qäññazmač Wäldä Maryam has joined in the Monastery of Gärr with his land ...'). There is the stamp of this person below the colophon. The rest fol. 54v, fol. 18r and fol. 94v are blank. The copyist has written his baptismal name and the baptismal name of the owner who sponsored to scribe: **ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ወልደ ፡ ጸድቅ ፡ ወጸሐፊሁ ፡ ወልደ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።** (fol. 5v) (May his [Qäwəṣtoṣ's] prayer and benediction be upon with his beloved Wäldä Şadəq; and with the scribe Wäldä Giyorgis forever and ever amen'). The copyist has finished the combat of *Abunä* Qäwəṣtoṣ revealing the date of its composition in the fol. 106v: **ተፈጸመ ፡ በሠላም ፡ ዘእንበለ ፡ ደዌ ፡ ወሕማም ፡ በ፲፱፻፱ ፡ ፹፻፱ ፡ ዓመተ ፡ ምሕረት ፡ ንጉሠ ፡ ነገሥት ፡ ምኒልክ....** ('Without illness and disease, it is finished in the Year of Mercy 1887 [during the reign of] Mənilək, King of Kings').

There is also a colophon on fol. 107v which describes the name of the person who donated the manuscript to the monastery and the year in which it was donated: **ዝ ፡ መጽሐፍ ፡ ዘውእቱ ፡ አዛዥ ፡ ወልደ ፡ ጸድቅ ፡ ዘወሀቦ ፡ ለገዳም ፡ ጀር ፡ በ፲፱፻፱ ፡ ፲፱፻፱ ፡ ዓመተ ፡ ምሕረት ፡ በዘመነ ፡**

ሉቃስ ፡ ንጉሠ ፡ ነገሥት ፡ ዳግማዊ ፡ ምኒልክ ። ('This book is belonged to Azzaḥ Wäldä Şadəq who gave it to the Monastery of Ġärr in the year of Luke 1895 [E.C.] [during the reign of] Mənilək, King of Kings'). The last folio of the Ms. i.e. Fol.108 is blank.

G. The Manuscript of Abba Gäbrä Mädhən (MS. G. M.)

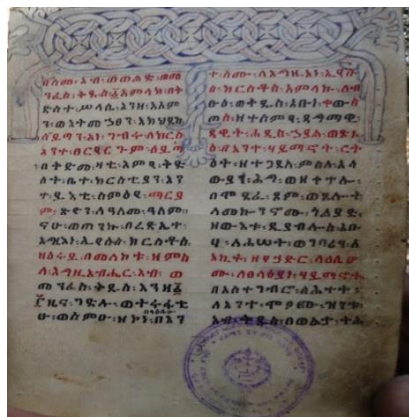


As we have seen from the title, the owner of this Ms. is *Abba Gäbrä Mädhən*, and the size of the Ms. is 32cm X 25cm. It is bound with wood and insulated with leather; and covered with a piece of cloth [*suti*]. This combat is written on paper and it has 153 folios. Each folio divided into three columns and it has uniformly 30 lines except the first folio which has 22 lines. The copyist begins his text with illustration [*häräg*] on the above

margin of the text after which he describes the nature of God just like the other Mss. The copyist used to write this text with black and red ink. He used the red ink to written down the name of God and other holy persons including the saint. **በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ በቅድስት ፡ ሥላሴ ፡ እንዘ ፡ አአምን ፡ ወእትመኃፀን ፡ እክህደክ ፡ አነ ፡ ገብሩ ፡ ለክርስቶስ ፡ አንተ ፡ ፀርየ ፡ ሰይጣን....** In the Name of the Father, and of the Son, and of the Holy Spirit, One God; I, the servant of Christ, abnegate you Satan, my enemy, believing in and entrusting by the Holy Trinity. There is also a colophon that revealed the name of the commissioner and scribe. **ዝንቱ ፡ መጽሐፍ ፡ ተጽሕፈ ፡ በዘመነ ፡ መንግሥት.... ተፈጸመ ፡ በዘመነ ፡ ማርቆስ ፡ በ፲፪ ፡ ወ፱፻ ፡ ዓመተ ፡ ምሕረት ፡ በወርቃ ፡ ኅዳር ። ዘጸሐፎ ፡ ቀሲስ ፡ መንክረ ፡ ጊዮርጊስ ፡ ወዘአጽሐፎ ፡ አባ ፡ ገብረ ፡ መድኅን ፡ ኦ ፡ አምላክ ፡ ቀውስጦስ ፡ የሀቦሙ ፡ ዐስበ ፡ የማሆሙ ፡ ወይክፍሎሙ ፡ ቁመተ ፡ የማን ፡ ምስለ ፡ ጳድቃን ፡ አበዊሆሙ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወአሜን ፡ ለይኩን ፡ ለይኩን ። ስብሐት ፡ ለእግዚአብሔር ፡ ዘአፈጸመኒ ፡ በሰላም ፡ ዘእንበለ ፡ ደዌ ፡ ወሕማም ።** (fol.151v) ('This book is scribed in the reign of Government...It is finished during the year of Mark in 1908 year of amnesty (lit. mercy) on the month of November. The person who scribed Chaplain (Qäsis) Mänkərä Giyorgis and it is written under the auspices of

Abba Gäbrä Mädhən O! The Lord of Qāwəṣtoṣ may He (Lord) will give the wage of their exhaustion and He will forfeit them the right stand with their righteous fathers forever and ever Amen. Praise to my God for I am finished in peace without illness and disease.’)

H. The Manuscript of Bāyyo (MS.B.)



The dimension of this Ms. is 23cm X 16cm. The codex is bound with a thin wood; and also covered with a piece of cloth (*suti*). It had its leather case for keeping it, [*Maḥədär*]. This combat was written on a neat parchment [*Bəranna*] and it has 140 folios. On the first folio, there is a colophon introducing the name of the donor: በወርቃ : ሰኔ : ፪ : ቀን : ፶፰ : ዓ.ም : ከሰይፈ : ሥላሴ : በአትርሱን : የመጣ : ወስመ : ጥምቀቱ : ገብረ :

ማርያም # (fol.1v) (‘It is given; by said to that, ‘be forget not [us]!’ on the month of 2 June, 1965 from Säyfa Šəllase whose baptismal name is Gäbrä Maryam.’) There is also a colophon which warns and ex-communicates the one who attempts to damage and steal the manuscript: ዘሰረቆ : ወዘፈሐቆ : ውጉዝ : በሥልጣነ : ጴጥሮስ : ወጳውሎስ : አባ : ወልደ : ሥላሴ : ሸሸጉ # (fol.1v) (‘The one who scratches and steals this book let be excommunicate by the authority of Peter and Pole, *Abba Wäldä Šəllase Šəššəgu*.’) The copyist used to write this text with black and red ink. He used the red ink for the name of God and other holy persons including *Abunä Qāwəṣtoṣ*.

In addition, the copyist of this gädl also scribed the date when he copied at the end of the text. ዝንቱ : መጽሐፍ : ዘተጽሕፈ : በ፲፪ : ወ፱፻ : ፶፬ ዓ.ም : በመዋዕለ : ጳጳስነ : ብፁዕ : ወቅዱስ : አባ : ባስልዮስ : ፓትርያሪክ : ወለንጉሥነ : ኃይለ : ሥላሴ : ወስመ : አጽሐፊሁ : ቄሰ : ገበዝ : አባ : ወልደ : ሥላሴ : ለመካነ : ተግባሬ : (sic.) አቡነ : ቀውስጦስ : ዝንቱ : ዘተጽሕፈ # (‘This book was scribed in 1962, in the year of amnesty during our Gracious and righteous Bishop *Abba Basləyos* and during the reign our king Ḥaylä Šəllase I and the name of the auspicious *Qesä Gäbäz Abba Wäldä Šəllase* for the place (district) of *Tägbare*? *Abunä Qāwəṣtoṣ* it is written.’)

Each folio is divided into two columns and it has uniformly 20 lines except fol.19r which has sixteen lines. ff. 33r and 88.v are blank. The copyist begins his text with illustration [*ḥārāg*] on the above margin of the text after which he describes the nature of God. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ በቅድስት ፡ ሥላሴ ፡ እንዘ ፡ አአምን ፡ ወእትመኃፀን ፡ እክህደክ ፡ ፡ አነ ፡ ገብሩ ፡ ለክርስቶስ ፡ ፡ አንተ ፡ ፀርዮ ፡ ሰይጣን.... ('In the Name of the Father, and of the Son, and of the Holy Spirit, One God; I, the servant of Christ, abnegate you Satan, my enemy, believing in and entrusting by the Holy Trinity.')

There is also the stamp of the church at the bottom of the text. The Ms. is paginated with pencil in Arabic number. Unlike the other Mss. the scribe of this Ms. wrote one Effigy (Mälk) of Abunä Qäwəṣṭos on fol.19v. ሰላም ፡ ለአዕዳዊክ ፡ በጊዜ ፡ ጸሎት ፡ ዘሰፍሐ ። ወለአብራኪክ ፡ ካዕበ ፡ በሰጊደ ፡ አምላክ ፡ ዘተግሃ ። በዘትትዌክፍ ፡ ቀውስጦስ ፡ እንተ ፡ ላዕሌክ ፡ በጽሐ ። እንዘ ፡ ያርእዩክ ፡ አጽባዕቶ ፡ ቀይሐ ። ወልደ ፡ ማርያም ፡ ነበበ ፡ ኪያክ ፡ ሙቁሐ ። ('Salutation to your hands stretched forth during prayer; And to your knee which is active to prostrate to the Lord; While Qäwəṣṭos may receive it [the torture] arrived upon you; May he [Lord] will see you his mercy [lit. red] hand; The son of Mary talked to you, [while you there] in the prison. The copyist also wrote his name and the owner's (commissioner's) name at the end of the combat of *Abunä* Qäwəṣṭos.')

ጸሎቱ ፡ ወበረኩቱ ፡ የሀሉ ፡ ምስለ ፡ ነፍሰ ፡ ጸሐፊሁ ፡ ተክለ ፡ ወልድ ፡ ወምስለ ፡ ገብሩ ፡ ወልደ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ('May his [Qäwəṣṭos's] prayer and benediction be upon the soul of the scribe, Täklä Wäld; and be with His servant Wäldä Śəllase, forever and ever Amen.')

Unlike the other Mss., this combat of *Abunä* Qäwəṣṭos is divided into weekly readings and the name of each seven weeks is written on the top margin of the text with pencil. Finally, there is the stamp of Abba wäldä Śəllase, below the Fol.3v, 80v, 92v, 114v, 124v, 138v and 140r. The copyist of this Gädl also wrote three miracles of St. Giyorgis and *Abunä* Mäbaʿa Şəyon next to miracle of

Abunä Qāwəṣtoṣ starting from fol.125r-127v and from fol.128r-140r respectively. This gädl was briefly described in 1993, by Getachew Haile in the EMMML, call no. of 4490.

I. The Manuscript of Ittisa (MS. I)



As we have seen from the colophon, the owner of this Ms. is the monastery of Däbrä Şəlaləş. The dimension of this Ms. is 29.5cm. X 23.5cm; and the codex is bound with a wood and covered with a piece of cloth (*suti*). This combat is written on parchment; and it has 107 folios including the blank sheets. Each folio is divided into two columns. There are four blank folios on the first part of the Ms. and also six and half blank folios at the end of the Ms.

The copyist begins his text with illustration [*ḥārāg*] on the above margin of the text. The codex has two stamp of the monastery and stamped at the end of the Ms. All the folios had uniformly 26 lines except f.5r which has 22 lines. According to the given description by the institution of National Archives and Library Agency, the Ms. is copied in the 20th century.

There is also a colophon that revealed at the end of text the date when the gädl is scribed and the name of the donor and scribe. **ዝንቱ ፡ መጽሐፍ ፡ ተጽሕፈ ፡ በዘመነ ፡ መንግሥቱ ፡ ለንጉሥነ ፡ ሣህለ ፡ ማርያም ፡ እንዘ ፡ አበ ፡ ምኒት ፡ ዘወልደ ፡ ማርያም ፡ ወእንዘ ፡ ሊቀ ፡ ካህናት ፡ ኪዳነ ፡ ወልድ ፡ ወጸሐፎ ፡ (sis.) በ፪፻ ፡ ወ፪፻ ፡ ፳፬፻ ፡ ዓመት ፡ በዘመነ ፡ ማርቆስ ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡ ደብረ ፡ ፀጋ ፡ ዘአብ ፡ ወእግዚእ ፡ ኀረያ ፡ መካነ ፡ ሙላዳ ፡ ለተክለ ፡ ሃይማኖት ፡ ወስመ ፡ ጸሐፊው ፡ ይትበሃል ፡ ኃይለ ፡ ጊዮርጊስ ፡ ዘመጽአ ፡ እምደብረ ፡ ሊባኖስ ፡ ወዘአጽሐፎ ፡ ይሰመይ ፡ ስሙ ፡ ገብረ ፡ ማርያም ፡ ገበዘ ፡ ኢቲሳ....**(‘This book has been scribed during the reign of our King Şahlä Maryam, during the administrator of the monastery (*Abä Mənet*) Zä-Wäldä Maryam and during the archpriest Kidanä Wäld and he scribed during the year of Mark 7364; when he was lived in the district of Şägga Zä’ab and ʾĒgziʾ Ḥaräya the birth place of Täklä Haymanot; and the

name of the scribe Ḥaylā Giyorgis that who came from Däbrä Libanos and the person that has been scribed Gäbrä Maryam the priest leader of 'Ittisa').

ትንብልናሁ ፡ ወኃይለ ፡ ጸሎቱ ፡ የሀሉ ፡ ምስለ ንጉሥነ ፡ ሣህለ ፡ ማርያም ፡ ወአቡነ ፡ ዘወልደ ፡ ማርያም ፡ ወወልደ ፡ ሐዋርያት ፡ ወምስለ ፡ እግዚእነ ፡ ኪዳነ ፡ ወልድ ፡ ወገብረ ፡ ማርያም ፡ ወጸሐፊሁ ፡ ኃይለ ፡ ጊዮርጊስ ፡ ወምስለ ፡ ኩልነ ፡ ደቂቁ ፡ ለዓለመ ፡ ዓለም ፡ አሜን # ('May his intercession and his prayers power be with our king Šahlä Maryam and be with our father Zä-Wäldä Maryam and with Wäldä Hawaryat and be with our king (Lord) Kidanä Wäld and Gäbrä Maryam and be with the Scribe Ḥaylā Giyorgis and be with upon all us his sons forever and ever Amen.')

In addition, there is also another short colophon on the first folio of the Ms. **ዝገድለ ፡ ቀውስጦስ ፡ ዘደብረ ፡ ጽላልሽ ፡ ኢቲሳ #** ('This combat of Qäwəṣṭos is belongs to the Cathedral of Šəlaləš 'Ittisa.')

J.The Manuscript of Cerulli 194 of the Vaticana (MS. C.)

The Ms. of Ethiopian Cerulli 194 is kept in the Vatican Apostolic Library and was previously taken by Enrigo Cerulli so that he could donate it to the library. The dimension of the Ms. is 36.5cm x 26cm, and it has 183ff. Each folio is divided into three columns and the Ms. is written in the 19th c. The first and the second (f.1r-f.2r) are blank; the Act of Täklä Haymanot runs from f.3r up to f.83r. f.7v, f.10r, f.17v, f.24r, f.29v, f.36r, f.42v, f.47r, f.62v, f.71r, f.81r and f.83v are blank. F.84r reads about the birth of Täklä Haymanot; and the miracles of Täklä Haymanot extends from f.87r up to f.116r. The Explicit dated 15th year reign of Lebna Dengel reads from f.116r – f.117r. The Act of Qäwəṣṭos begins from f.117v and extends to f.164r and from f.165v to f. 183v is blank. Unlike the other Mss., the Acts of Qäwəṣṭos are divided by reading in the various months of the year: f. 117va: *gənbət*; f. 120va: *säne*; f. 124vb: *hamle*; f. 128rc: *nəḥase*; f. 132vb: *mäskäräm*; f. 136vc: *təqəmt*; f. 140va: J: *ḥədar*; f. 145ra: *taḥśas*; f. 149ra: *yäkkatit*; f. 152vc: *mäggabit*; f. 15 7rb: *tərr*; f.161rb: *miyazəya*. However, when the scribe gives the month of the reading of the *gädl*, it is

not in the exact order of the month, so it is not clear why this happened. Because of the scribe could not clearly explain why he did this.

The scribe of the Ms. wrote his name and the owner's (commissioner's) name at the end of the combat of *Abunä Qäwəṣtos*. **ዝንቱ ፡ መጽሐፍ ፡ ዘአጽሐ[አ]ፎ ፡ ወልደ ፡ አረጋዊ ፡ ብእሴ ፡ እግዚአብሔር ፡ ከመ ፡ ይባዕ ፡ ነፍሱ ፡ ውሰተ ፡ ገዙት ፡ ትፍሥሕት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ተፈጸመ ፡ በሰላም ፡ ዘእንበለ ፡ ደዌ ፡ ወሕማም ፡ ወምስለ ፡ ጸሐፊሁ ፡ ገብረ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።** (f.164r) ('This book is written under the auspices of Wäldä Arägawi, man of God, so that his soul enters the paradise of happiness, for ever and ever, amen. It was finished in peace, without illness or disease. And with his scribe Gäbrä Šəllase, for ever and ever, amen.')

K. The Ms. of Däbrä Libanos (M.S. D.)

The owner of the Ms. of Gädlä Qäwəṣtos is the monastery of Däbrä Libanos and kept in the monastery *gädl bet* (cf. the house of the selected *gädlät* are there). The dimension of *gädl* is 29.5cm x 20.5cm; and the codex is bound and covered (made of cardboard, covered in bulitaded leather, red color). The combat was written on a neat parchment and it has 236 folios. Regarding to the page, an Arabic numeral marked, in the center, below each f. At the bottom of the ff. 1r, 15r, 28r, 107r, 137r, 177r, 189r, 195r, 215r, 229r, 235r, 236r: there is round stamp of the monastery of Däbrä Libanos (diameter 4.5 cm). The Act of Qäwəṣtos begins from f.1r and extends to f.219r and the effigies of the saint runs from f.219v to f.223v and the miracles are extended from f.224r to 236r. The copyist also wrote the name of the owner's name at the end of the combat of *Abunä Qäwəṣtos*. **እሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ወልደ ፡ ስምዖን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።** (f.236r) ('May his [Qäwəṣtos's] prayer and benediction be upon with His beloved Wäldä Šəmə'on, forever and ever Amen.')

3.3. Collation

In producing the new critical edition of Gädlä Qäwəṣṭos, exploring the whole accessible versions of Gädlä Qäwəṣṭos is necessary. The researcher also tried to collate the eleven Mss. of Gädlä Qäwəṣṭos. In order to collate the Mss., the researcher must take one reference text among the eleven manuscripts. Therefore, he chose the Ittisa's version based on its legibility and completeness. When the researcher used the collation sheet, he tried to arrange the reference text (Ms.) in column form, then he paste on word document; then he write the variant readings on the word document sheet including the sigla of the gädl. Finally, the researcher used different shading colors for different variant readings in order to simply distinguish the errors. The following conjunctive errors can simply show the grouping of the witnesses of Gädlä Qäwəṣṭos.

3.3.1. Grouping the Manuscripts

As mentioned above, the project will try to be grouping the manuscripts of Gädlä Qäwəṣṭos based on the shared conjunctive errors starting from the archetype errors that existed (available) among the eleven manuscripts by the researcher. Next to putting the whole manuscripts based on they shared errors, the project will try to grouping the sub archetypes (sub families) of the gädl. Finally, classify the families [stemma codicum] of the Mss. of Gädlä Qäwəṣṭos.

3.3.1.1. Archetype Text

In working of this project, the very exhaustion task is identifying the archetype errors; because, without the archetype errors, we don't think about the kinship of the manuscripts of Gädlä Qäwəṣṭos that derived from the same families. Therefore, in order to identify the conjunctive errors, it needs critically reading the text line by line and also having the knowledge of the grammatical rules of the language and also the language itself. Let see some examples of archetype errors extracted from the text.

1. § 413: 4 All the Mss. (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. Ğ.)(M. I.) Except (M. G.) do have the following reading: **ወአጥመቆ ፡ አቡነ ፡ ጥምቀተ ፡**

ክርስቲና ፡ በስመ ፡ ቅዱስ ፡ ጊዮርጊስ ። ወሰመዩ ፡ ስሞ ፡ ዘጊዮርጊስ ። (‘And our father baptized (him) the Christian baptismal by the name of St. George. And he named him Zä- Giyorgis.’)

When we see in the above sentence the underlined phrase, we simply understood the first sentence is completely distorted. Because, in any Christian culture there is no the clergies or other religious leaders baptized with the name of St. George. M.G. also read as the underlined phrase:

ወአጥመቆ ፡ አቡነ ፡ ጥምቀተ ፡ ክርስቲና ፡ በስመ ፡ ሥሉስ ፡ ቅዱስ ፡ ወሰመዩ ፡ ስሞ ፡ ዘጊዮርጊስ ።

(‘And our father baptized (him) the Christian baptismal by the name of the Holy Trinity.’) When we see this sentence in the EOTC, it is not so often used in this way rather they are used including with the below sentence. Therefore, the correct phrase that fill the gap of the distorted sentence is, might be ‘በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡’

2. § 11:1 All the Mss. (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. G.)(M. Ḡ.)(M. I.) do have the following reading: [ንሥኢ ፡ ዘንተ ፡ ምጽዋተ ፡ በስምኪ ፡ ዘወሃብነ ፡

በስምኪ ፡ ወተወከፊ ፡ ጸሎተነ ፡ ከመ ፡ ተወክፊ ፡ ጸሎቶ ፡ ወምጽዋቶ ፡ ለቆርነሌዎስ ፡ ወልድኪ ፡ ወጸራይቀ ፡ መበለት ፡ ፪ቲ ።] (‘Take this alms by your name that we gave by your name and you

receive our prayer as your son (Lord) received the prayer and alms of Qornälewos and also the two pieces of bread from the nun’). However, all the manuscripts are shared this wrongly reading sentence. The underlined word is wrongly inserted in the sentence. Unless and otherwise the whole

families couldn’t shared from the same archetypal text. The correct sentences are: [ንሥኢ ፡ ዘንተ ፡ ምጽዋተ ፡ ዘወሃብነ ፡ በስምኪ ፡ ወተወከፊ ፡ ጸሎተነ ፡ ከመ ፡ ተወክፊ ፡ ጸሎቶ ፡

ወምጽዋቶ ፡ ለቆርነሌዎስ ፡ ወልድኪ ፡ ወጸራይቀ ፡ መበለት ፡ ፪ቲ ።] (‘Take this alms that we gave by your name and you receive our prayer as your son (Lord) received the prayer and alms of

Qornälewos and also the two pieces of bread from the nun’).

3. § 22:6 In all the Mss. (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. G.)(M. Ḡ.)(M. I.) clearly revealed the following distorted sentence. [ንሣእ ፡ ዛቲ ፡ ይእቲ ፡

እምነ ፡ ጽዮን ፡ ዘይሄኒ ፡ ላህያ ፡ እምአንስተ ፡ ከሉ ፡ ዓለም ፡ ተፈሣሕ ፡ (...) ወአቀማ ፡ ቅድሜሁ]

(‘Take this is ʾEmmənā Šəyon whose her beauty is greater than the women in the whole world;’ saying ‘[you] rejoiced,’ and made her stand in front of him.’) As we have seen from the above

sentence, there is an omitted word in the place of the brackets; in order to fill the gap of the sentence, the following word, i.e. **ብሂሎ** might be the correct word that we can insert appropriately following **ተፈሳሕ**.

4. § 51:3 All the Mss. (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. G.)(M. Ğ.)(M. I.) do have the following misleading reading: **ወአመ ፡ ኮኖ ፡ ፻ ፡ ዕለት ፡ እምአመ ፡ ተወልደ ፡ ጸውዕዎሙ ፡ አቡሁ ፡ ወእሙ ፡ ለአቡነ ፡ ፀጋ ፡ ዘአብ ፡ አቡሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ብእሲሃ ፡ ለእግዚእ ፡ ኀረዖ ፡ ወለተ ፡ እኀሃ ፡ ለእምነ ፡ ጽዮን ፡ እሙ ፡ ለዝንቱ ፡ ሕፃን ፡ አቡነ ፡ ቀውስጦስ]** (And in forty days when he was born, his father and mother called *Abunä Šägga Zä’ab*, the father of *Abunä Täklä Haymanot* and the husband of ‘Ḑgzi’ Ḑaräya the daughter of ‘Ḑmmänä Səyon’s brother the mother of this child *Abunä Qäwəstos*). As we seen the underlined phrases and also the translated phrases, it does not go with the sentence that wrote before and also after the distorted phrases. Because, the sentence describe about the parents of *Abunä Qäwəstos* had called the father of *Abunä Täklä Haymanot*. Hence, inorder to reconstruct the above distorted sentence, the underlined phrase will be deleted like this: [**ወአመ ፡ ኮኖ ፡ ፻ ፡ ዕለት ፡ እምአመ ፡ ተወልደ ፡ ጸውዕዎሙ ፡ አቡሁ ፡ ወእሙ ፡ ለአቡነ ፡ ፀጋ ፡ ዘአብ ፡ አቡሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ብእሲሃ ፡ ለእግዚእ ፡ ኀረዖ ፡** #] (‘And in forty days when he was born, his father and mother called *Abunä Šägga Zä’ab*, the father of *Abunä Täklä Haymanot* and the husband of ‘Ḑgzi’ Ḑaräya.’)

5. § 57:6 the whole Mss. (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. G.)(M. Ğ.)(M. I.) are reads the following wrong sentence: [**ወአዕዳወ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ኮነ ፡ ምስለ ፡ ክሳደ ፡ አባ ፡ ቀውስጦስ ፡ ከመ ፡ ሰምዕ ፡ ርጡብ ፡ ዘሥርግው ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ ዘቦአ ፡** #] (‘And the hands of our father Täklä Haymanot seems with the neck of *Abba Qäwəstos* like the wet wax that has adorned with the nice thread.’) Based on the mistaken sentence, we can simply suppose that the copyist of the archetypal text should be made these errors. Because, the underlined words is not going with the sentence. Therefore, the correct sentence is: [**ወአዕዳወ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ኮነ ፡ ምስለ ፡ ክሳደ ፡ አባ ፡ ቀውስጦስ ፡ ከመ ፡ ሰምዕ ፡ ርጢን ፡ ዘስንእው ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ ዘቦአ ፡** #] (‘And the hands of *Abunä Täklä Haymanot*

seems with the neck of *Abba* Qäwəstos like the glue wax that match each other and blended with thread.’) The correct Gəʿəz words that to fill the gap of the sentence it might be: **ርጢ፡** ‘the glue.’ And **ዘስንእው**: ‘agree or enchant each other ’

6. § 75:1 All the Mss. (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. G.)(M. Ğ.)(M. I.) maintain the following distorted sentence: **እስመ ፡ መፍቀሪት ፡ እግዝእትነ ፡ ማርያም ፡ ይእቲ ፡ እስመ ፡ ዝንቱ ፡ ሕፃን ።** (‘She is a lover of our Lady Mary; because of this child’.) When we see the above sentence, the underlined phrase is unnecessarily copied from the archetypal text. In order to emend the distorted sentence, we can change the distorted phrase with this phrase: **እስመ ፡ መፍቀሪት ፡ እግዝእትነ ፡ ማርያም ፡ ይእቲ ፡ [ለእመ ፡] ዝንቱ ፡ ሕፃን ።** (‘Because, the mother of this child is a lover of our Lady Mary’).

7. § 85:1 All the Mss. (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. G.)(M. Ğ.)(M. I.) are reads the following wrong incomplete sentence: **ወአነሂ ፡ አቡከ ፡ አረጋዊ ፡ (...)
በእንተ ፡ ዝንቱ ፡ ሕፃን ፡ ዘአምጸእከ ፡ ኀቤየ ፡ በትእዛዘ ፡ እግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ።**] (‘And I your elder father about that you have brought this child by the order of my Lord Jesus Christ.’) As we understood from the above sentence, we simply intend as there is a missed phrase in the place of the brackets. This error could occur when the scribe copied the archetype text; inorder to fill the gap I have proposed the following phrases: **[ሀለወኒ ፡ ነገረ ፡ ዘእነግረከ]** (have something to tell you). To emend the distorted sentence, we can insert the above phrase between the words **አረጋዊ** and **በእንተ**.

8. § 92:4 All the Mss. (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. G.)(M. Ğ.)(M. I.) read the following wrong sentence: **ወካዕበ ፡ ጸውዑኒ ፡ ኀቤሆሙ ፡ ወይቤሉኒ ፡ ንበር ፡ ዝየ ፡ ማዕከሌነ ፡ እስመ ፡ መልእክትነ ፡ ኀቤከ ።** when we see the above underlined phrase, it does not correspond to the previous sentence because there is a missing phrase between **መልእክት** and **ኀቤከ**. Therefore, to fill the gaps of this sentence, it needs to add the following phrase: **ሀሎነ ፡ ዘተልእከ**. The corrected sentence might be: **ወካዕበ ፡ ጸውዑኒ ፡ ኀቤሆሙ ፡ ወይቤሉኒ ፡ ንበር ፡ ዝየ ፡ ማዕከሌነ ፡ እስመ ፡ መልእክት ፡ [ሀሎነ ፡ ዘተልእከ] ፡ ኀቤከ ።** (‘And again they are called me

unto them and they having said ‘Sit down here amid us; because, we have a message (letter) that has send to you.’)

9. § 262:7 (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. G.)(M. Ğ.)(M. I.) All the manuscripts shared the following unfinished sentence: **ወሕንፅ ፡ ሊተ ፡ ቤተ ፡ ክርስቲያን ፡ በስምየ ፡ ውስተ ፡ ርስትክ ። ወአነ ፡ (...) ውስቴታ ።** (‘And you built up (to me) a church in your realm with my name; and I reside unto it’.) As clearly seen the second sentence, it has left its verb. Therefore, the missed word (verb) might be: **[አጋድር ፡]** and we insert it in the place of the brackets.

10. § 417:1 Mss. (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. G.)(M. Ğ.)(M. I.) are reads the following distorted sentence **ወእምዝ ፡ አውሥአ ፡ አቡነ ፡ ቀውስጦስ ፡ ወይቤላ ፡ ሚ ፡ ላዕሌኪ ፡ አ ፡ እምየ ፡ እስመ ፡ አቡየ ፡ በእንቲአየ ፡ ኀደን ፡ (...) ዘምስለ ፡ ኩሎ ፡ ንዋየ ።** (And after our father Qāwəṣṭos respond to (her) saying, ‘O! my mother what do I have from you? Because my father had abandoned his whole wealthy and reign due to me.’) When we see the above sentence, we can intend as there is a missed word in the place of the brackets. The next section 419 told us the father of Abuā Qāwəṣṭos (Gelawdewos) abandoned his rule. In order to reconstruct the missed word, it might be inserting the word: **ሢመቶ** in the place of the brackets.

11. § 428:4 All the Mss. (M. N.)(M. N1.)(M. N2.)(M. Q1.)(M. Q2.)(M. B.) (M.C.)(M.D.) (M. G.)(M. Ğ.)(M. I.) do have the following misleading reading: **ወካልዕት ፡ እናታ ፡ ትቤ ፡ ጽዮን ፡ ወለደት ፡ ሠናየ ፡ (...) ከማሃ ፡ እምአርከለዲስ ፡ እኅወ ፡ ፀጋ ፡ ዘአብ ።** (‘And the other her sister Təbe Şəyon gave birth gorgeous from Arkälädis the brother of Şägga Zä’ab’.) The above sentence also shows, there is an omitted word between the word **ሠናየ ፡** and **ከማሃ**.

Based on the above statement we can ask the question what Təbe Şəyon get birth? Is a boy or girl? We can not get an answer; however, we simply hypothesize based on the adjectives ‘gorgeous’ as it was a masculine character. Therefore, to fill the gap of the sentence, we might be adding the word: **ወልደ ፡ [ወካልዕት ፡ እናታ ፡ ትቤ ፡ ጽዮን ፡ ወለደት ፡ ሠናየ ፡ [ወልደ ፡] ከማሃ ፡**

እምክርክለዲስ ፡ እኅወ ፡ ፀጋ ፡ ዘአብ ።] ('And the other of her sister Təbe Şəyon gave birth gorgeous son from ²Arkälädis, the brother of Şägga Zä'ab'.)

3.3.1.2. Sub archetype Text (Hyparchetype Text)

The stemma codicum of Gädlä Qäwəṣtoṣ is a bipartite one. I have grouped the manuscripts into two sub archetype families. These two groups are represented by the Greek letters [α] & [β]. Sub archetype errors are errors that some families of the existed versions of Gädlä Qäwəṣtoṣ commonly shared errors among two or more manuscripts. Therefore, I have identified some of conjunctive errors from the collation sheets. Let us see these conjunctive errors which are shared among the eleven manuscripts in the following table.

No. of Mss.	Conjunctive Errors (1)	Conjunctive Errors (2)
M.N.	ለዓላውያን ፡ ሕጉ ፡ ለአምላኪዮ ። (f.6v)	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወለቱ ፡ (f.2v)
M.N1.	ለዓላውያን ፡ ሕጉ ፡ ለአምላኪዮ ። (f.7v)	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወለቱ ፡ (f.2v)
M.N2.	ለዓላውያን ፡ ሕጉ ፡ ለአምላኪዮ ። (f.5r)	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወለቱ ፡ (f.2r)
M.Q1.	ለዓላውያን ፡ ሕጉ ፡ ለአምላኪዮ ። (f.5v)	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወለቱ ፡ (f.2r)
M.Q2.	ለዓላውያን ፡ ሕጉ ፡ ለክርስቶስ ። (f.7r)	አስተዋስበኒ ፡ ምስሌሃ ፡ ለውእቱ ፡ (f.2v)
M.Ġ.	ለዓላውያን ፡ ሕጉ ፡ ለክርስቶስ ። (f.6r)	አስተዋስበኒ ፡ ምስሌሃ ፡ ለውእቱ ፡ (f.2r)
M.G.	ለዓላውያን ፡ ሕጉ ፡ ለአምላኪዮ ። (f.5v)	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወለቱ ፡ (f.2r)
M.B.	ለዓላውያን ፡ ሕጉ ፡	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወለቱ ፡ (f.2v)

	ለክርስቶስ ። (f.7r)	
M.C.	ለዓላውያን ፡ ሕጉ ፡ ለክርስቶስ ። (f.120r)	አስተዋስበኒ ፡ ምስሌሃ ፡ ለውእቱ ፡ (f.118r)
M.D.	ለዓላውያን ፡ ሕጉ ፡ ለክርስቶስ ። (f.7r)	አስተዋስበኒ ፡ ምስሌሃ ፡ ለውእቱ ፡ (f.2r)
M.I.	ለዓላውያን ፡ ሕጉ ፡ ለአምላኪዮ ። (f.5v)	አስተዋስበኒ ፡ ምስሌሃ ፡ ለውእቱ ፡ (f.2r)

No.of.Mss.	Conjunctive Errors (3)	Conjunctive Errors (4)
M.N.	ወአንበርዎሙ ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.7r)	ብእሲሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.11v)
M.N1.	ወአንበርዎሙ ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.8r)	ብእሲሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.13r)
M.N2.	ወአንበርዎሙ ፡ ለጣዖታት ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.5v)	ብእሲሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.9r)
M.Q1.	ወአንበርዎሙ ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.5v)	ብእሲሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.9r)
M.Q2.	ወአንበርዎሙ ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.7v)	ብእሲትሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.12v)
M.Ġ.	ወአንበርዎሙ ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.6v)	ብእሲትሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.10r)
M.G.	ወአንበርዎሙ ፡ ለጣዖታት ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.6r)	ብእሲሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.9v)
M.B.	ወአንበርዎሙ ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.7v)	ብእሲሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.11v)

M.C.	ወአንበርዎሙ ፡ ለግደታቲሁ ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.121r)	ብእሲሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.121v)
M.D.	ወአንበርዎሙ ፡ ለግደታቲሁ ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.6r)	ብእሲሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.11v)
M.I.	ወአንበርዎሙ ፡ዲበ ፡ አራተ ፡ ወርቅ ፡ (f.6r)	ብእሲሃ ፡ ለእግዚእ ፡ ኀረያ ፡ (f.10r)

No.of.Mss.	Conjunctive Errors (5)	Conjunctive Errors (6)
M.N.	ወተክህነ ፡ እንድርዖስ ፡ በግብረ ፡ ቅስና (f.11v)	ዘስዕንወ ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.13r)
M.N1.	ወተክህነ ፡ እንድርዖስ ፡ በግብረ ፡ ቅድስና (f.13r)	ዘስግወ ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.14v)
M.N2.	ወተክህነ ፡ እንድርዖስ ፡ በግብረ ፡ ቅስና (f.9r)	ዘስዕንወ ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.10v)
M.Q1.	ወተክህነ ፡ እንድርዖስ ፡ በእገ ፡ ቅስና (f.9r)	ዘስዕንወ ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.10r)
M.Q2.	ወተክህነ ፡ እንድርዖስ ፡ በግብረ ፡ ቅስና (f.12v)	ዘስርግወ ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.14v)
M.Č.	ወተክህነ ፡ እንድርዖስ ፡ በእገ ፡ ቅስና (f.10r)	ዘስርግወ ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.11v)
M.G.	ወተክህነ ፡ እንድርዖስ ፡ በግብረ ፡ ቅስና (f.9v)	ዘስንዕወ ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.10v)
M.B.	ወተክህነ ፡ እንድርዖስ ፡ በእገ ፡ ቅስና (f.11v)	ዘስርግወ ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.13r)
M.C.	ወተክህነ ፡ እንድርዖስ ፡	ዘስርግወ ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.122r)

	በሕገ ፡ ቅስፍ (f.121v)	
M.D.	ወተክህነ ፡ እንድርያስ ፡ በሕገ ፡ ቅስፍ (f.11v)	ዘስርግው ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.13r)
M.I.	ወተክህነ ፡ እንድርያስ ፡ በግብረ ፡ ቅስፍ (f.10r)	ዘስዕንው ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ (f.11v)

No.of.Mss.	Conjunctive Errors (7)	Conjunctive Errors (8)
M.N.	አብጻሕኩ ፡ ትምህርተ ፡ ኩሉ ፡ ቤተ ፡ ክርስቲያን ፡ (f.20r)	ውስተ ፡ ቤቱ ፡ ለአቡነ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (f.18v)
M.N1.	አብጻሕኩ ፡ ትእምርተ ፡ ኩሉ ፡ ቤተ ፡ ክርስቲያን ፡ (f.21v)	ውስተ ፡ ቤቱ ፡ ለአቡነ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (f.20v)
M.N2.	አብጻሕኩ ፡ ትምህርተ ፡ ኩሉ ፡ ቤተ ፡ ክርስቲያን ፡ (f.15v)	ውስተ ፡ ቤቱ ፡ ለአቡነ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (f.14v)
M.Q1.	አብጻሕኩ ፡ ትምህርተ ፡ ኩሉ ፡ ቤተ ፡ ክርስቲያን ፡ (f.15r)	ውስተ ፡ ቤቱ ፡ ለአቡነ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (f.14r)
M.Q2.	አብጻሕኩ ፡ ትእምርተ ፡ ኩሉ ፡ ቤተ ፡ ክርስቲያን ፡ (f.21r)	ውስተ ፡ ቤቱ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (f.20r)
M.Č.	አብጻሕኩ ፡ ትምህርተ ፡ ኩሉ ፡ ቤተ ፡ ክርስቲያን ፡ 9f.17r)	ውስተ ፡ ቤቱ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (f.16v)
M.G.	አብጻሕኩ ፡ ትምህርተ ፡ ኩሉ ፡ ቤተ ፡ ክርስቲያን ፡ (f.15v)	ውስተ ፡ ቤቱ ፡ ለአቡነ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (f.14v)
M.B.	አብጻሕኩ ፡ ትምህርተ ፡ ኩሉ ፡ ቤተ ፡ ክርስቲያን ፡ (f.20r)	ውስተ ፡ ቤቱ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (f.19r)
M.C.	አብጻሕኩ ፡ ትምሕርተ ፡ ኩሉ ፡	ውስተ ፡ ቤቱ ፡ ለ..... ሕይወት ፡

	ቤተ ፡ ክርስቲያን ፡ (f.125r)	ብነ ፡ በጽዮን ፡ (f.124vr)
M.D.	አብጻሕኩ ፡ ትምሕርተ ፡ ኩሉ ፡ ቤተ ፡ ክርስቲያን ፡ (f.20r)	ውስተ ፡ ቤቱ ፡ ለ..... ሕይወት ፡ ብነ ፡ በጽዮን ፡ (f.19r)
M.I.	አብጻሕኩ ፡ ትምህርተ ፡ ኩሉ ፡ ቤተ ፡ ክርስቲያን ፡ (17v)	ውስተ ፡ ቤቱ ፡ ለአቡነ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (f.16v)

No. of Mss.	Conjunctive Errors (9)	Conjunctive Errors (10)
M.N.	በመጽሐፈ ፡ መዝሙሩ ፡ ሊያፈድ ፡ ካህነ ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.24r)	መጻሕፍተ ፡ ዝማሬ ፡ ወመሥዋዕት ፡ (f.23r)
M.N1.	በመጽሐፈ ፡ መዝሙሩ ፡ ሊያፈድ ፡ ካህነ ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.25v)	መጻሕፍተ ፡ ዝማሬ ፡ ወመዋሥዕት ፡ (f.24v)
M.N2.	በመጽሐፈ ፡ መዝሙሩ ፡ ሊያፈድ ፡ ካህነ ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.18v)	መጻሕፍተ ፡ ዝማሬ ፡ ወመዋሥዕት ፡ (f.17v)
M.Q1.	በመጽሐፈ ፡ መዝሙሩ ፡ ሊያፈድ ፡ ካህነ ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.17v)	መጻሕፍተ ፡ ዝማሬ ፡ ወመሥዋዕት ፡ (f.17r)
M.Q2.	በመጽሐፈ ፡ መዝሙሩ ፡ ለዳዊት ፡ ካህነ ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.25r)	መጻሕፍተ ፡ ዝማሬ ፡ ወመዋሥዕት ፡ (f.24r)
M.Ġ.	በመጽሐፈ ፡ መዝሙሩ ፡ ለዳዊት ፡ ካህነ ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.20v)	መጻሕፍተ ፡ ዝማሬ ፡ ወመዋሥዕት ፡ (f.19v)
M.G.	በመጽሐፈ ፡ መዝሙሩ ፡ ሊያፈድ ፡ ካህነ ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.18v)	መጻሕፍተ ፡ ዝማሬ ፡ ወመዋሥዕት ፡ (f.17v)
M.B.	በመጽሐፈ ፡ መዝሙሩ ፡ ለዳዊት ፡ ካህነ ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.24r)	መጻሕፍተ ፡ ዝማሬ ፡ ወመዋሥዕት ፡ (f.23r)

M.C.	በመጽሐፈ ፡ መዝሙሩ ፡ ለዳዊት ፡ ካህን ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.126v)	መጻሕፍተ ፡ ዝማሬ ፡ ወመዋሥዕት ፡ (f.126r)
M.D.	በመጽሐፈ ፡ መዝሙሩ ፡ ለዳዊት ፡ ካህን ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.24r)	መጻሕፍተ ፡ ዝማሬ ፡ ወመዋሥዕት ፡ (f.23r)
M.I.	በመጽሐፈ ፡ መዝሙሩ ፡ ሊዮሬድ ፡ ካህን ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ (f.21r)	መጻሕፍተ ፡ ዝማሬ ፡ ወመዋሥዕት ፡ (f.20v)

No.of.Mss.	Conjunctive Errors (11)	Conjunctive Errors (12)
M.N.	አስተጋብዖም ፡ ለኩሎም ፡ ሕዝብ ፡ እስራኤል ፡ (f.27r)	ይትዌከፉ ፡ አድባር ፡ ወእ..... ሰላም ፡ ሕዝብከ ፡ (f.27v)
M.N1.	አስተጋብዖም ፡ ለኩሎም ፡ ሕዝብ ፡ እስራኤል ፡ (f.28v)	ይትዌከፉ ፡ አድባር ፡ ሰላም ፡ ሕዝብከ ፡ (f.29r)
M.N2.	አስተጋብዖም ፡ ለኩሎም ፡ ሕዝብ ፡ እስራኤል ፡ (f.20v)	ይትዌከፉ ፡ አድባር ፡ ወእውግር ፡ ሰላም ፡ ሕዝብከ ፡ (f.20v)
M.Q1.	አስተጋብዖም ፡ ለኩሎም ፡ ሕዝብ ፡ እስራኤል ፡ (f.19v)	ይትዌከፉ ፡ አድባር ፡ ወእውግር ፡ ሰላም ፡ ሕዝብከ ፡ (f.20r)
M.Q2.	አስተጋብዖም ፡ ለኩሎም ፡ ሕዝብ ፡ ጁኤል ፡ (f.27v)	ይትዌከፉ ፡ አድባር ፡ ወእውግር ፡ ሰላም ፡ ሕዝብከ ፡ (f.28r)
M.Č.	አስተጋብዖም ፡ ለኩሎም ፡ ሕዝብ ፡ ጁኤል ፡ (f.22v)	ይትዌከፉ ፡ አድባር ፡ ወእውግር ፡ ሰላም ፡ ሕዝብከ ፡ (f.23r)
M.G.	አስተጋብዖም ፡ ለኩሎም ፡ ሕዝብ ፡ ጁኤል ፡ (f.27r)	ይትዌከፉ ፡ አድባር ፡ ወእውግር ፡ ሰላም ፡ ሕዝብከ ፡ (f.20v)
M.B.	አስተጋብዖም ፡ ለኩሎም ፡ ሕዝብ ፡ ጁኤል ፡ (f.26v)	ይትዌከፉ ፡ አድባር ፡ ወእውግር ፡ ሰላም ፡ ሕዝብከ ፡ (f.23r)

M.C.	አስተጋብሮም ፡ለኩሎም ፡ ሕዝብ ፡ ጽኑል ፡ (f.127v)	ይትዌከፉ ፡ አድባር ፡ ወአውግር ፡ ሰላም ፡ ሕዝብከ ፡ (f.127v)
M.D.	አስተጋብሮም ፡ለኩሎም ፡ ሕዝብ ፡ ጽኑል ፡ (f.26v)	ይትዌከፉ ፡ አድባር ፡ ወአውግር ፡ ሰላም ፡ ሕዝብከ ፡ (f.23r)
M.I.	አስተጋብሮም ፡ለኩሎም ፡ ሕዝብ ፡ እስራኤል ፡ (f.23v)	ይትዌከፉ ፡ አድባር ፡ ሰላም ፡ ሕዝብከ ፡ (f.24r)

No.of.Mss.	Conjunctive Errors (13)	Conjunctive Errors (14)
M.N.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ (f.28v)	ወተንሥአት ፡ ይእቲ ፡ ታቦት ፡ በፈቃድ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥአ ፡ እደ ፡ ሰብእ ፡ (f.31r)
M.N1.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ (f.30r)	ወተንሥአት ፡ ይእቲ ፡ ታቦት ፡ በፈቃድ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥአ ፡ እደ ፡ ሰብእ ፡ (f.31v)
M.N2.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ (f.21v)	ወተንሥአት ፡ ይእቲ ፡ ታቦት ፡ በፈቃድ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥአ ፡ እደ ፡ ሰብእ ፡ (f.22v)
M.Q1.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ፡ እግዚአብሔር ፡ (f.28r)	ወተንሥአት ፡ ይእቲ ፡ ታቦት ፡ በፈቃድ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥአ ፡ እደ ፡ ሰብእ ፡ (f.22r)
M.Q2.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ (f.29r)	ወተንሥአት ፡ ይእቲ ፡ ታቦት ፡ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥአ ፡ እደ ፡ ሰብእ ፡ (f.30v)
M.Ġ.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ፡ እግዚአብሔር ፡ (f.23v)	ወተንሥአት ፡ ይእቲ ፡ ታቦት ፡ ፡ እግዚአብሔር ፡ ዘእንበለ ፡

		ያንሥክ ፡ እደ ፡ ሰብእ ። (f.25r)
M.G.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ (f.21r)	ወተንሥክት ፡ ይእቲ ፡ ታቦት ፡ በፈቃደ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥክ ፡ እደ ፡ ሰብእ ። (f.22v)
M.B.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ፡ እግዚአብሔር ፡ (f.28r)	ወተንሥክት ፡ ይእቲ ፡ ታቦት ፡ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥክ ፡ እደ ፡ ሰብእ ። (f.30r)
M.C.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ፡ እግዚአብሔር ፡ (f.128r)	ወተንሥክት ፡ ይእቲ ፡ ታቦት ፡ በ..... ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥክ ፡ እደ ፡ ሰብእ ። (f.129r)
M.D.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ፡ እግዚአብሔር ፡ (f.28r)	ወተንሥክት ፡ ይእቲ ፡ ታቦት ፡ በፈቃደ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥክ ፡ እደ ፡ ሰብእ ። (f.22v)
M.I.	ወኢየአምሩ ፡ ባዕደ ፡ አምላክ ፡ ዘእንበለ ፡ እግዚአብሔር ፡ (f.25r)	ወተንሥክት ፡ ይእቲ ፡ ታቦት ፡ በፈቃደ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥክ ፡ እደ ፡ ሰብእ ። (f.26v)

No.of Mss.	Conjunctive Errors (15)	Conjunctive Errors (16)
M.N.	ወተንሥክት ፡ ደቂቀ ፡ ነቢያት ፡ ኤርምያስኒ ፡ ወሕዝቅኤል ፡ ዕዝራ ፡ ወዳንኤል ። (f.33r)	ሰገድክሙኑ ፡ ለጣዖታተ ፡ አረማውያን ፡ ወለመላእክተ ፡ ባዕዳን ። (f.33r)
M.N1.	ወተንሥክት ፡ ደቂቀ ፡ ነቢያት ፡ ኤርምያስኒ ፡ ።	ሰገድክሙኑ ፡ ለጣዖታተ ፡ አረማውያን ፡ ወለአማልክተ ፡ ባዕዳን ። (f.34r)

	(f.34r)	
M.N2.	<p>ወተንሥኡ ፡ ደቂቀ ፡ ነቢያት ፡</p> <p>ኤርምያስኒ ፡ ፡</p> <p>ወዳንኤል ። (f.24r)</p>	<p>ሰገድክሙኑ ፡ ለጣዖታተ ፡</p> <p>አረማውያን ፡ ወለአማልክተ ፡</p> <p>ባዕዳን ። (f.24r)</p>
M.Q1.	<p>ወተንሥኡ ፡ ደቂቀ ፡ ነቢያት ፡</p> <p>ኤርምያስኒ ፡ ወሕዝቅኤል ፡ ዕዝራ ፡</p> <p>ወዳንኤል ። (f.24r)</p>	<p>ሰገድክሙኑ ፡ ለጣዖታተ ፡</p> <p>አረማውያን ፡ ወለመላእክተ ፡</p> <p>ባዕዳን ። (f.24r)</p>
M.Q2.	<p>ወተንሥኡ ፡ ደቂቀ ፡ ነቢያት ፡</p> <p>ኤርምያስኒ ፡ ወሕዝቅኤል ፡ ዕዝራ ፡</p> <p>ወዳንኤል ። (f.32v)</p>	<p>ሰገድክሙኑ ፡ ለጣዖታተ ፡</p> <p>አረማውያን ፡ ወለአማልክተ ፡</p> <p>ባዕዳን ። (f.33r)</p>
M.Ġ.	<p>ወተንሥኡ ፡ ደቂቀ ፡ ነቢያት ፡</p> <p>ኤርምያስኒ ፡ ወሕዝቅኤል ፡ ዕዝራ ፡</p> <p>ወዳንኤል ። (f.27r)</p>	<p>ሰገድክሙኑ ፡ ለጣዖታተ ፡</p> <p>አረማውያን ፡ ወለአማልክተ ፡</p> <p>ባዕዳን ። (f.27r)</p>
M.G.	<p>ወተንሥኡ ፡ ደቂቀ ፡ ነቢያት ፡</p> <p>ኤርምያስኒ ፡ ወሕዝቅኤል ፡ ዕዝራ ፡</p> <p>ወዳንኤል ። (f.24r)</p>	<p>ሰገድክሙኑ ፡ ለጣዖታተ ፡</p> <p>አረማውያን ፡ ወለአማልክተ ፡</p> <p>ባዕዳን ። (f.24r)</p>
M.B.	<p>ወተንሥኡ ፡ ደቂቀ ፡ ነቢያት ፡</p> <p>ኤርምያስኒ ፡ ወሕዝቅኤል ፡ ዕዝራ ፡</p> <p>ወዳንኤል ። (f.32r)</p>	<p>ሰገድክሙኑ ፡ ለጣዖታተ ፡</p> <p>አረማውያን ፡ ወለአማልክተ ፡</p> <p>ባዕዳን ። (f.32r)</p>
M.C.	<p>ወተንሥኡ ፡ ደቂቀ ፡ ፡</p> <p>ኤርምያስኒ ፡ ወሕዝቅኤል ፡ ዕዝራ ፡</p> <p>ወዳንኤል ። (f.32r)</p>	<p>ሰገድክሙኑ ፡ ለጣዖታተ ፡</p> <p>አረማውያን ፡ ወለአማልክተ ፡</p> <p>ባዕዳን ። (f.129v)</p>
M.D.	<p>ወተንሥኡ ፡ ደቂቀ ፡ ፡</p> <p>ኤርምያስኒ ፡ ወሕዝቅኤል ፡ ዕዝራ ፡</p> <p>ወዳንኤል ። (f.32r)</p>	<p>ሰገድክሙኑ ፡ ለጣዖታተ ፡</p> <p>አረማውያን ፡ ወለአማልክተ ፡</p> <p>ባዕዳን ። (f.32r)</p>
M.I.	<p>ወተንሥኡ ፡ ደቂቀ ፡ ነቢያት ፡</p> <p>ኤርምያስኒ ፡</p>	<p>ሰገድክሙኑ ፡ ለጣዖታተ ፡</p> <p>አረማውያን ፡ ወለአማልክተ ፡</p>

 ። (f.28r)	ባዕዳን ። (f.28v)
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No. of Mss.	Conjunctive Errors (17)	Conjunctive Errors (18)
M.N.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡ ፡ ኀበ ፡ አበዊነ ። (f.34r)	ወጐየ ፡ መንገለ ፡ ቤተ ፡ መቅደስ ፡ (f.11v)
M.N1.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡ መጽሐ ፡ ኀበ ፡ አበዊነ ። (f.35v)	ወጐየ ፡ መንገለ ፡ ቤተ ፡ መቅደስ ፡ (f.13r)
M.N2.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡ መጽሐ ፡ ኀበ ፡ አበዊነ ። (f.25r)	ወጐየ ፡ መንገለ ፡ ቤተ ፡ መቅደስ ፡ (f.9r)
M.Q1.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡ ፡ ኀበ ፡ አበዊነ ። (f.24v)	ወጐየ ፡ መንገለ ፡ ቤተ ፡ መቅደስ ፡ (f.9r)
M.Q2.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡ ፡ ኀበ ፡ አበዊነ ። (f.34r)	ወጐየ ፡ መንገለ ፡ ቤተ ፡ መቅደስ ፡ (f.12v)
M.Ġ.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡ ፡ ኀበ ፡ አበዊነ ። (f.28r)	ወጐየ ፡ መንገለ ፡ ቤተ ፡ መቅደስ ፡ (f.10r)
M.G.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡ ወጽሐ ፡ ኀበ ፡ አበዊነ ። (f.24v)	ወጐየ ፡ መንገለ ፡ ቤተ ፡ መቅደስ ፡ (f.9v)
M.B.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡ ፡ ኀበ ፡ አበዊነ ። (f.33r)	ወጐየ ፡ መንገለ ፡ ቤተ ፡ መቅደስ ፡ (f.12r)
M.C.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡ ፡ ኀበ ፡ አበዊነ ። (f.130r)	ወጐየ ፡ ወንጌለ ፡ ቤተ ፡ መቅደስ ፡ (f.121v)
M.D.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡ ፡ ኀበ ፡ አበዊነ ። (f.34r)	ወጐየ ፡ ወንጌለ ፡ ቤተ ፡ መቅደስ ፡ (f.24v)
M.I.	ወለዝንቱ ፡ ቃለ ፡ መጽሐፍ ፡ ዘዳንኤል ፡	ወጐየ ፡ መንገለ ፡ ቤተ ፡ መቅደስ ፡

	ወጽኦ ፡ ጎበ ፡ አበዊነ ። (f.29v)	(f.10v)
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No.of.Mss.	Conjunctive Errors (19)	Conjunctive Errors (20)
M.N.	ዘሀገረ ፡ ባቢሎን ፡ ወቂሮስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.35r)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይገብር ፡ ሰዱስ ፡ ዕለተ ። (f.36r)
M.N1.	ዘሀገረ ፡ ባቢሎን ፡ ወፋርስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.36v)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይነብር ፡ ሰዱስ ፡ ዕለተ ። (f.37r)
M.N2.	ዘሀገረ ፡ ባቢሎን ፡ ወፋርስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.26r)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይነብር ፡ ሰዱስ ፡ ዕለተ ። (f.26r)
M.Q1.	ዘሀገረ ፡ ባቢሎን ፡ ወቂሮስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.36v)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይገብር ፡ ሰዱስ ፡ ዕለተ ። (f.26r)
M.Q2.	ዘሀገረ ፡ ባቢሎን ፡ ወቂሮስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.35r)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይገብር ፡ ሰዱስ ፡ ዕለተ ። (f.35v)
M.Č.	ዘሀገረ ፡ ባቢሎን ፡ ወቂሮስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.29r)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይገብር ፡ ሰዱስ ፡ ዕለተ ። (f.29v)
M.G.	ዘሀገረ ፡ ባቢሎን ፡ ወፋርስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.25v)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይገብር ፡ ሰዱስ ፡ ዕለተ ። (f.325v)
M.B.	ዘሀገረ ፡ ባቢሎን ፡ ወቂሮስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.34r)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይገብር ፡ ሰዱስ ፡ ዕለተ ። (f.35r)
M.C.	ዘሀገረ ፡ ባቢሎን ፡ ወቂሮስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.130r)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ዘይገብር ፡ ሰዱስ ፡ ዕለተ ። (f.130v)
M.D.	ዘሀገረ ፡ ባቢሎን ፡ ወቂሮስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.34r)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይገብር ፡ ሰዱስ ፡ ዕለተ ። (f.35r)
M.I.	ዘሀገረ ፡ ባቢሎን ፡ ወፋርስ ፡ ዘጸሐፍዎ ፡ ትሩፋኒሆሙ ። (f.30v)	ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይነብር ፡ ሰዱስ ፡ ዕለተ ። (f.31r)

No. of Mss.	Conjunctive Errors (21)	Conjunctive Errors (22)
M.N.	ወይኪነኒኑ ፡ ወልደ ፡ እኅተየ ፡ አበ ፡ ደምየ ፡ (f.13v)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.12r)
M.N1.	ወይኪነኒኑ ፡ ወልደ ፡ እኅተየ ፡ አበ ፡ ደምየ ፡ (f.15r)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.14r)
M.N2.	ወይኪነኒኑ ፡ ወልደ ፡ እኅተየ ፡ አበ ፡ ደምየ ፡ (f.10v)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.9v)
M.Q1.	ወይኪነኒኑ ፡ ወልደ ፡ እኅተየ ፡ አበ ፡ ደምየ ፡ (f.10v)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.9v)
M.Q2.	ወይኪነኒኑ ፡ ወልደ ፡ እኅተየ ፡ አበ ፡ ደምየ ፡ (f.14v)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.13v)
M.Ġ.	ወይኪነኒኑ ፡ ወልደ ፡ እኅተየ ፡ አበ ፡ ደምየ ፡ (f.12r)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.11r)
M.G.	ወይኪነኒኑ ፡ ወልደ ፡ እኅተየ ፡ አበ ፡ ደምየ ፡ (f.11r)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.10r)
M.B.	ወይኪነኒኑ ፡ ወልደ ፡ እኅተየ ፡ አበ ፡ ደምየ ፡ (f.13v)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.12v)
M.C.	..... ፡ ..... ፡ ..... ፡ አበ ፡ ደምየ ፡ (f.122r)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.122r)
M.D.	..... ፡ ..... ፡ ..... ፡ አበ ፡ ደምየ ፡ (f.11v)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.12v)
M.I.	ወይኪነኒኑ ፡ ወልደ ፡ እኅተየ ፡ አበ ፡ ደምየ ፡ (f.12r)	ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ፡ (f.11r)

No. of Mss.	Conjunctive Errors (23)	Conjunctive Errors (24)
M.N.	#) ፡ ሰብአ ፡ ዘእንበለ ፡ ሕጻናት ፡ (f.82v)	ጐንደይነ ፡ እስከ ፡ ይመውቅ ፡ ፀሐይ ፡ (f.59r)
M.N1.	#) ፡ ሰብአ ፡ ዘእንበለ ፡	ጐንደይነ ፡ እስከ ፡ ይመውቅ ፡

	ሕጻናት ፡ (f.92r)	ፀሐይ ፡(f.61r)
M.N2.	#) ፡ ሰብአ ፡ ዘእንበለ ፡ ሕጻናት ፡ (f.61r)	ጉንደይነ ፡ እስከ ፡ ይመውቅ ፡ ፀሐይ ፡(f.42r)
M.Q1.	#) ፡ ሰብአ ፡ ዘእንበለ ፡ ሕጻናት ፡ (f.65r)	ጉንደይነ ፡ እስከ ፡ ይመውቅ ፡ ፀሐይ ፡(f.43r)
M.Q2.	#) ፡ ሰብአ ፡ ዘእንበለ ፡ ሕጻናት ፡ (f.79r)	ጉንደይነ ፡ እስከ ፡ ይመውቅ ፡ ፀሐይ ፡(f.55v)
M.Ġ.	#) ፡ ሰብአ ፡ ዘእንበለ ፡ ሕጻናት ፡ (f.70v)	ጉንደይነ ፡ እስከ ፡ ይመውት ፡ ፀሐይ ፡ (f.58r)
M.G.	#) ፡ ሰብአ ፡ ዘእንበለ ፡ ሕጻናት ፡(f.58v)	ጉንደይነ ፡ እስከ ፡ ይመውቅ ፡ ፀሐይ ፡(f.40v)
M.B.	#) ፡ ሰብአ ፡ ዘእንበለ ፡ ሕጻናት ፡ (f.86r)	ጉንደይነ ፡ እስከ ፡ ይመውቅ ፡ ፀሐይ ፡(f.56v)
M.C.	#) ፡ ፡ ዘእንበለ ፡ ሕጻናት ፡ (f.150r)	ጉንደይነ ፡ እስከ ፡ ይመውት ፡ ፀሐይ ፡ (f.139v)
M.D.	#) ፡ ፡ ዘእንበለ ፡ ሕጻናት ፡ (f.80r)	ጉንደይነ ፡ እስከ ፡ ይመውት ፡ ፡ (f.50r)
M.I.	#) ፡ ሰብአ ፡ ዘእንበለ ፡ ሕጻናት ፡ (f.72v)	ጉንደይነ ፡ እስከ ፡ ይመውቅ ፡ ፀሐይ ፡(f.49v)

No. of Mss.	Conjunctive Errors (25)	Conjunctive Errors (26)
M.N.	ከመ ፡ ኢፈነውክዋ ፡ አነ ፡ በፈቃድዮ ፡ ለጽላተ ፡ ሕግ ፡ ዘመሴ ፡ (f.31v)	እንተ ፡ አንቀጽ ፡ ሰሜናዊ ፡ (f.26v)
M.N1.	ከመ ፡ ኢፈነውክዋ ፡ አነ ፡ በፈቃድዮ ፡ ለጽላተ ፡ ሕግ ፡ ዘመሴ ፡ (f.32v)	እንተ ፡ አንቀጽ ፡ ሰሜናዊ ፡ (f.38r)
M.N2.	ከመ ፡ ኢፈነውክዋ ፡ አነ ፡ በፈቃድዮ ፡ ለጽላተ ፡ ሕግ ፡ ዘመሴ ፡ (f.23v)	እንተ ፡ አንቀጽ ፡ ሰሜናዊ ፡ (f.26v)

M.Q1.	ከመ : ኢፈነውክዋ : አነ : በፈቃድዮ : ለጽላተ : ሕግ : ዘመ-ሴ : (f.23r)	እንተ : አንቀጽ : ሰሜናዊ : (f.26v)
M.Q2.	ከመ : ኢፈነውክዋ : አነ : በፈቃድዮ : ለጽላተ : ሕግ : ዘመ-ሴ : (f.31v)	እንተ : አንቀጽ : ሰማያዊ : (f.36r)
M.Ġ.	ከመ : ኢፈነውክዋ : አነ : : ለጽላተ : ሕግ : ዘመ-ሴ : (f.129r)	እንተ : አንቀጽ : ሰሜናዊ : (f.29v)
M.G.	ከመ : ኢፈነውክዋ : አነ : በፈቃድዮ : ለጽላተ : ሕግ : ዘመ-ሴ : (f.23r)	እንተ : አንቀጽ : ሰሜናዊ : (f.26r)
M.B.	ከመ : ኢፈነውክዋ : አነ : በፈቃድዮ : ለጽላተ : ሕግ : ዘመ-ሴ : (f.30v)	እንተ : አንቀጽ : ሰሜናዊ : (f.35v)
M.C.	ከመ : ኢፈነውክዋ : አነ : : ለጽላተ : ሕግ : ዘመ-ሴ : (f.129r)	እንተ : አንቀጽ : ሰሜናዊ : (f.130)
M.D.	ከመ : ኢፈነውክዋ : አነ : : ለጽላተ : ሕግ : ዘመ-ሴ : (f.129r)	እንተ : አንቀጽ : ሰሜናዊ : (f.32r)
M.I.	ከመ : ኢፈነውክዋ : አነ : በፈቃድዮ : ለጽላተ : ሕግ : ዘመ-ሴ : (f.27v)	እንተ : አንቀጽ : ሰሜናዊ : (f.31v)

No. of Mss.	Conjunctive Errors (27)	Conjunctive Errors (28)
M.N.	አነ : ውእቱ : እጥሮስ : (f.42r)	ሐዊሮቱ : መንገለ : እጳስ : (f.45r)
M.N1.	አነ : ውእቱ : እጥሮስ : (f.44r)	ሐዊሮቱ : መንገለ : እጳስ : (f.47r)
M.N2.	አነ : ውእቱ : እጥሮስ : (f.30r)	ሐዊሮቱ : መንገለ : እጳስ : (f.32v)
M.Q1.	አነ : ውእቱ : እጥሮስ : (f.30v)	ሐዊሮቱ : መንገለ : እጳስ : (f.33r)
M.Q2.	አነ : ውእቱ : እውሎስ : (f.41r)	ሐዊሮቱ : መንገለ : እጳስ : (f.43v)
M.Ġ.	አነ : ውእቱ : እውሎስ : (f.34r)	ሐዊሮቱ : መንገለ : እጳስ : (f.36r)
M.G.	አነ : ውእቱ : እጥሮስ : (f.30r)	ሐዊሮቱ : መንገለ : እጳስ : (f.31v)
M.B.	አነ : ውእቱ : እውሎስ : (f.41r)	ሐዊሮቱ : መንገለ : እጳስ : (f.44r)

M.C.	አነ፡ ውእቱ፡ ጳውሎስ፡ (f.133v)	ሐዊሮቱ፡ መንገሉ፡፡ (f.134r)
M.D.	አነ፡ ውእቱ፡ ጴጥሮስ፡ (f.37r)	ሐዊሮቱ፡ መንገሉ፡ ጳጳስ፡ (f.45v)
M.I.	አነ፡ ውእቱ፡ ጴጥሮስ፡ (f.36v)	ሐዊሮቱ፡ መንገሉ፡ ጳጳስ፡ (f.38v)

No.of.Mss.	Conjunctive Errors (29)	Conjunctive Errors (30)
M.N.	እምእግዝእትነ፡ ማርያም፡፡ አምላክ፡ (f.36v)	ከመ፡ ኤልያስኒ፡ ወመልክ፡ ጼዴቅ፡ ንጹሐ፡ ክህነት፡ ለይኩን፡ ። (f.43r)
M.N1.	እምእግዝእትነ፡ ማርያም፡፡ አምላክ፡ (f.38r)	ከመ፡ ኤልያስኒ፡ ወመልክ፡ ጼዴቅ፡ ንጹሐ፡ ክህነት፡ ለይኩን፡ ። (f.45r)
M.N2.	እምእግዝእትነ፡ ማርያም፡፡ አምላክ፡ (f.27r)	ከመ፡ ኤልያስኒ፡ ወመልክ፡ ጼዴቅ፡ ንጹሐ፡ ክህነት፡ ለይኩን፡ ። (f.31r)
M.Q1.	እምእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ (f.26v)	ከመ፡ ኤልያስኒ፡ ወመልክ፡ ጼዴቅ፡ ንጹሐ፡ ክህነት፡ ለይኩን፡ ። (f.31v)
M.Q2.	እምእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ (f.36r)	.....፡ ወመልክ፡ ጼዴቅ፡ ንጹሐ፡ ክህነት፡ ለይኩን፡ ። (f.42r)
M.Č.	እምእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ (f.30r)	.....፡ ወመልክ፡ ጼዴቅ፡ ንጹሐ፡ ክህነት፡ ለይኩን፡ ። (f.34v)
M.G.	እምእግዝእትነ፡ ማርያም፡፡ አምላክ፡ (f.26v)	ከመ፡ ኤልያስኒ፡ ወመልክ፡ ጼዴቅ፡ ንጹሐ፡ ክህነት፡ ለይኩን፡ ። (f.30v)
M.B.	እምእግዝእትነ፡ ማርያም፡ እምላዲተ፡ አምላክ፡ (f.36r)	.....፡ ወመልክ፡ ጼዴቅ፡ ንጹሐ፡ ክህነት፡ ለይኩን፡ ። (f.42v)
M.C.	እምእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ (f.130V)	.....፡ ወመልክ፡ ጼዴቅ፡ ንጹሐ፡ ክህነት፡ ለይኩን፡ ። (f.133r)
M.D.	እምእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ (f.30r)፡ ወመልክ፡ ጼዴቅ፡ ንጹሐ፡ ክህነት፡ ለይኩን፡ ። (f.42v)
M.I.	እምእግዝእትነ፡ ማርያም፡	ከመ፡ ኤልያስኒ፡ ወመልክ፡ ጼዴቅ፡

 ፡ አምላክ ፡ (f.31v)	ንጹሐ ፡ ክህነት ፡ ለይኩን ፡ (f.37r)
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No. of Mss.	Conjunctive Errors (31)	Conjunctive Errors (32)
M.N.	ዘእንበለ ፡ ይትማከሮ ፡ ለሐዊር ፡ መንገለ ፡ ጳጳስ ፡ (f.45r)	አላ ፡ ይሬስዮ ፡ ከመ ፡ ረሰዮ ፡ በፈቃዱ ፡ (f.48r)
M.N1.	ዘእንበለ ፡ ይትማከሮ ፡ ለሐዊር ፡ መንገለ ፡ ጳጳስ ፡ (f.47r)	አላ ፡ ይሬስዮ ፡ ከመ ፡ ረሰዮ ፡ በፈቃዱ ፡ (f.50v)
M.N2.	ዘእንበለ ፡ ይትማከሮ ፡ ለሐዊር ፡ መንገለ ፡ ጳጳስ ፡ (f.32v)	አላ ፡ ይሬስዮ ፡ ከመ ፡ ረሰዮ ፡ በፈቃዱ ፡ (f.34v)
M.Q1.	ዘእንበለ ፡ ይትመከር ፡ ለሐዊር ፡ መንገለ ፡ ጳጳስ ፡ (f.33r)	አላ ፡ ይሬስዮ ፡ ከመ ፡ ረሰዮ ፡ በፈቃዱ ፡ (f.35v)
M.Q2.	እንዘ ፡ ኢይትማከር ፡ ለሐዊር ፡ መንገለ ፡ ጳጳስ ፡ (f.43v)	አላ ፡ ይሬስዮ ፡ ከመ ፡ ረሰዮ ፡ በፈቃዱ ፡ (f.46v)
M.Ġ.	..... ፡ ይትማከሮ ፡ ለሐዊር ፡ መንገለ ፡ ጳጳስ ፡ (f.36r)	አላ ፡ ይሬስዮ ፡ ከመ ፡ ረሰዮ ፡ በፈቃዱ ፡ (f.38v)
M.G.	ዘእንበለ ፡ ይትማከሮ ፡ ለሐዊር ፡ መንገለ ፡ ጳጳስ ፡ (f.32r)	አላ ፡ ይሬስዮ ፡ ከመ ፡ ረሰዮ ፡ በፈቃዱ ፡ (f.34r)
M.B.	..... ፡ ዘትማከሮ ፡ ለሐውር ፡ መንገለ ፡ ጳጳስ ፡ (f.44r)	አላ ፡ ይሬስዮ ፡ ፡ ፡ በፈቃዱ ፡ (f.47r)
M.C.	..... ፡ ዘትማከሮ ፡ ለሐዊር ፡ መንገለ ፡ ጳጳስ ፡ (f.134r)	አላ ፡ ይሬስዮ ፡ ከመ ፡ ረሰዮ ፡ በፈቃዱ ፡ (f.135r)
M.D.	..... ፡ ዘትማከሮ ፡ ለሐዊር ፡ መንገለ ፡ ጳጳስ ፡ (f.44r)	አላ ፡ ይሬስዮ ፡ ፡ ፡ በፈቃዱ ፡ (f.40v)
M.I.	ዘእንበለ ፡ ይትማከሮ ፡ ለሐዊር ፡ መንገለ ፡ ጳጳስ ፡ (f.38v)	አላ ፡ ይሬስዮ ፡ ከመ ፡ ረሰዮ ፡ በፈቃዱ ፡ (f.41r)

No.of.Mss.	Conjunctive Errors (33)	Conjunctive Errors (34)
M.N.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ልባ ፡ ጥቀ ። (f.46r)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ዘአጋዘቶሙ ፡ ቀዲሙ ። (f.47r)
M.N1.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ልባ ፡ ጥቀ ። (f.48r)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ወአዘዘቶሙ ፡ ቀዲሙ ። (f.49v)
M.N2.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ልባ ፡ ጥቀ ። (f.46r)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ወአዘዘቶሙ ፡ ቀዲሙ ። (f.34r)
M.Q1.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ልባ ፡ ጥቀ ። (f.33v)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ዘአጋዘቶሙ ፡ ቀዲሙ ። (f.34v)
M.Q2.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ፡ ጥቀ ። (f.44v)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ወአዘዘቶሙ ፡ ቀዲሙ ። (f.45v)
M.Ġ.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ፡ ጥቀ ። (f.36v)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ወአዘዘቶሙ ፡ ቀዲሙ ። (f.37v)
M.G.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ልባ ፡ ጥቀ ። (f.33v)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ወአዘዘቶሙ ፡ ቀዲሙ ። (f.33r)
M.B.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ፡ ጥቀ ። (f.45r)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ወአዘዘቶሙ ፡ ቀዲሙ ። (f.46r)
M.C.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ፡ ጥቀ ። (f.134v)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ወአዘዘቶሙ ፡ ቀዲሙ ። (f.134v)
M.D.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ፡ ጥቀ ። (f.45r)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ወአዘዘቶሙ ፡ ቀዲሙ ። (f.46r)
M.I.	ወሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ነገሮ ፡ ለአባ ፡ ቀውስጦስ ፡ ኀዘክ ፡ ልባ ፡ ጥቀ ። (f.39v)	ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ወአዘዘቶሙ ፡ ቀዲሙ ። (f.40r)

No. of Mss.	Conjunctive Errors (35)	Conjunctive Errors (36)
M.N.	ዮም ፡ በዛቲ ፡ ዕለት ፡ ወሌሊትኒ ፡	እንዘ ፡ ይትጫህር ፡

	ዘእንበለ ፡ ተዋንዮ ። (f.51v)	ወይምህር ፡ ኩሎ ። (f.52v)
M.N1.	ዮም ፡ በዛቲ ፡ ዕለት ፡ ወሌሊትኒ ፡ ዘእንበለ ፡ ተዋንዮ ። (f.54r)	እንዘ ፡ ይትሜህር ፡ ወይምህር ፡ ኩሎ ። (f.55v)
M.N2.	ዮም ፡ በዛቲ ፡ ዕለት ፡ ወሌሊትኒ ፡ ዘእንበለ ፡ ተዋንዮ ። (f.37r)	እንዘ ፡ ይትሜህር ፡ ወይምህር ፡ ኩሎ ። (f.37v)
M.Q1.	ዮም ፡ በዛቲ ፡ ዕለት ፡ ወሌሊትኒ ፡ ዘእንበለ ፡ ተዋንዮ ። (f.38r)	እንዘ ፡ ይትሜህር ፡ ወይምህር ፡ ኩሎ ። (f.39r)
M.Q2.	ዮም ፡ በዛቲ ፡ ዕለት ፡ በመዓልትኒ ፡ ወሌሊትኒ ፡ ዘእንበለ ፡ ተዋንዮ ። (f.49r)	እንዘ ፡ ይትሜህር ፡ ፡ ኩሎ ። (f.50r)
M.Ġ.	ዮም ፡ በዛቲ ፡ ዕለት ፡ በመዓልትኒ ፡ ወሌሊትኒ ፡ ዘእንበለ ፡ ተዋንዮ ። (f.41v)	እንዘ ፡ ይትሜህር ፡ ፡ ኩሎ ። (f.52v)
M.G.	ዮም ፡ በዛቲ ፡ ዕለት ፡ ወሌሊትኒ ፡ ዘእንበለ ፡ ተዋንዮ ። (f.36r)	እንዘ ፡ ይትሜህር ፡ ወይምህር ፡ ኩሎ ። (f.37r)
M.B.	ዮም ፡ በዛቲ ፡ ዕለት ፡ በመዓልትኒ ፡ ወሌሊትኒ ፡ ዘእንበለ ፡ ተዋንዮ ። (f.50r)	እንዘ ፡ ይትሜህር ፡ ፡ ኩሎ ። (f.42v)
M.C.	ዮም ፡ በዛቲ ፡ ዕለት ፡ በመዓልትኒ ፡ ወሌሊትኒ ፡ ዘእንበለ ፡ ተዋንዮ ። (f.136v)	እንዘ ፡ ይትሜህር ፡ ፡ ኩሎ ። (f.136v)
M.D.	ዮም ፡ በዛቲ ፡ ዕለት ፡ በመዓልትኒ ፡ ወሌሊትኒ ፡ ዘእንበለ ፡ ተዋንዮ ። (f.50r)	እንዘ ፡ ይትሜህር ፡ ፡ ኩሎ ። (f.42v)
M.I.	ዮም ፡ በዛቲ ፡ ዕለት ፡ ወሌሊትኒ ፡ ዘእንበለ ፡ ተዋንዮ ። (f.44r)	እንዘ ፡ ይትሜህር ፡ ወይምህር ፡ ኩሎ ። (f.44v)

No. of Mss.	Conjunctive Errors (37)	Conjunctive Errors (38)
M.N.	ፃእ ፡ ከመ ፡ ትትአምኖሙ ፡ ወየሐውጽከ ፡ ወሀለዉ ፡ ። (f.52v)	ወነገርዎ ፡ ሰብአ ፡ ጽላልሽ ፡ ከመ ፡ ኀደገ ፡ ሢመቶ ፡ ለእሙ ፡ መንገለ ፡ ርኑቅ ፡ ብሔር ። (f.61v)
M.N1.	ፃእ ፡ ከመ ፡ ትትአምኖሙ ፡	ወነገርዎ ፡ ሰብአ ፡ ጽላልሽ ፡ ከመ ፡

	<p>..... : ወየሐውጽ-ከ : ወሀለዉ : # (f.55r)</p>	<p>ጎደገ : ሢመቶ : ለእሙ : መንገለ : ርጉቅ : ብሔር # (f.63r)</p>
M.N2.	<p>ፃእ : ከመ : ትትአምኖሙ : : ወየሐውጽ-ከ : ወሀለዉ : # (f.37v)</p>	<p>ወነገርዎ : ሰብአ : ጽላልሽ : ከመ : ጎደገ : ሢመቶ : ለእሙ : ወሐረ : መንገለ : ርጉቅ : ብሔር # (f.43v)</p>
M.Q1.	<p>ፃእ : ከመ : ትትአምኖሙ : : ወየሐውጽ-ከ : ወሀለዉ : # (f.39r)</p>	<p>ወነገርዎ : ሰብአ : ጽላልሽ : ከመ : ጎደገ : ሢመቶ : ለእሙ : መንገለ : ርጉቅ : ብሔር # (f.45r)</p>
M.Q2.	<p>ፃእ : ከመ : ትትአምኖሙ : መጽሐፍ : ወየሐውጽ-ከ : ወሀለዉ : ይጸንሑክ # (f.50v)</p>	<p>ወነገርዎ : ሰብአ : ጽላልሽ : ከመ : ጎደገ : ሢመቶ : ለእሙ : መንገለ : ርጉቅ : ብሔር # (f.57v)</p>
M.Č.	<p>ፃእ : ከመ : ትትአምኖሙ : መጽሐፍ : ወየሐውጽ-ከ : ወሀለዉ : ይጸንሑክ # (f.43r)</p>	<p>ወነገርዎ : ሰብአ : ጽላልሽ : ከመ : ጎደገ : ሢመቶ : ለእሙ : መንገለ : ርጉቅ : ብሔር # (f.49v)</p>
M.G.	<p>ፃእ : ከመ : ትትአምኖሙ : : ወየሐውጽ-ከ : ወሀለዉ : # (f.37r)</p>	<p>ወነገርዎ : ሰብአ : ጽላልሽ : ከመ : ጎደገ : ሢመቶ : ለእሙ : ወሐረ : መንገለ : ርጉቅ : ብሔር # (f.42r)</p>
M.B.	<p>ፃእ : ከመ : ትትአምኖሙ : መጽሐፍ : ወየሐውጽ-ከ : ወሀለዉ : ይጸንሑክ # (f.51r)</p>	<p>ወነገርዎ : ሰብአ : ጽላልሽ : ከመ : ጎደገ : ሢመቶ : ለእሙ : ወሐረ : መንገለ : ርጉቅ : ብሔር # (f.58r)</p>
M.C.	<p>ፃእ : ከመ : ትትአምኖሙ : መጽሐፍ : ወየሐውጽ-ከ : ወሀለዉ : ይጸንሑክ # (f.137r)</p>	<p>ወነገርዎ : ሰብአ : ጽላልሽ : ከመ : ጎደገ : ሢመቶ : ለእሙ : መንገለ : ርጉቅ : ብሔር # (f.140r)</p>
M.D.	<p>ፃእ : ከመ : ትትአምኖሙ : መጽሐፍ : ወየሐውጽ-ከ : ወሀለዉ : ይጸንሑክ # (f.51r)</p>	<p>ወነገርዎ : ሰብአ : ጽላልሽ : ከመ : ጎደገ : ሢመቶ : ለእሙ : መንገለ : ርጉቅ : ብሔር # (f.51v)</p>
M.I.	<p>ፃእ : ከመ : ትትአምኖሙ :</p>	<p>ወነገርዎ : ሰብአ : ጽላልሽ : ከመ :</p>

	<p>..... ፡ ወየሐውጽ-ከ ፡</p> <p>ወሀለዉ ፡ ። (f.54r)</p>	<p>ጎደገ ፡ ሢመቶ ፡ ለእሙ ፡</p> <p>መንገለ ፡ ርጉቅ ፡ ብሔር ። (f.51v)</p>
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No. of Mss.	Conjunctive Errors (39)	Conjunctive Errors (40)
M.N.	<p>ወይዴው-ዎሙ ፡ ለአልሕምቲን ፡</p> <p>ወኩሎ ፡ ንዋያቲን ፡ (f.74r)</p>	<p>ወንሬስዮሙ ፡ ስመ ፡ አምላክን ፡ ወይመስለ-ነ ፡</p> <p>በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ። (f.75r)</p>
M.N1.	<p>ወይዴው-ዎሙ ፡ ለአልሕምቲን ፡</p> <p>ወኩሎ ፡ ንዋያቲን ፡ (f.80r)</p>	<p>ወንሬስዮሙ ፡ ከመ ፡ አምላክን ፡ ወይመስለ-ነ ፡</p> <p>በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ።</p> <p>(f.81r)</p>
M.N2.	<p>ወይዴው-ወ-ዎሙ ፡ ለአልሕምቲ</p> <p>ነ ፡ ወኩሎ ፡ ንዋያቲን ፡ (f.74r)</p>	<p>ወንሬስዮሙ ፡ ከመ ፡ አምላክን ፡ ወይመስለ-ነ ፡</p> <p>በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ። (f.54v)</p>
M.Q1.	<p>ወይዴን-ወ-ዎሙ ፡ ለአልሕምቲን</p> <p>፡ ወኩሎ ፡ ንዋያቲን ፡ (f.57r)</p>	<p>ወንሬስዮሙ ፡ ስመ ፡ አምላክን ፡ ወይመስለ-ነ ፡</p> <p>በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ። (f.57v)</p>
M.Q2.	<p>ወይዴው-ዕዎሙ ፡ ለአልሕምቲን</p> <p>፡ ወኩሎ ፡ ንዋያቲን ፡ (f.70v)</p>	<p>ወንሬስዮሙ ፡ ስመ ፡ አምላክን ፡ ወይመስለ-ነ ፡</p> <p>በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ። (f.71r)</p>
M.Ġ.	<p>ወይዴው-ዕዎሙ ፡ ለአልሕምቲን</p> <p>፡ ወኩሎ ፡ ንዋያቲን ፡ (f.61r)</p>	<p>ወንሬስዮሙ ፡ ስመ ፡ አምላክን ፡ ወይመስለ-ነ ፡</p> <p>በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ። (f.62r)</p>
M.G.	<p>ወይዴው-ወ-ዎሙ ፡ ለአልሕምቲ</p> <p>ነ ፡ ወኩሎ ፡ ንዋያቲን ፡ (f.52r)</p>	<p>ወንሬስዮሙ ፡ ከመ ፡ አምላክን ፡ ወይመስለ-ነ ፡</p> <p>በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ። (f.52v)</p>
M.B.	<p>ወይዴው-ዎሙ ፡ ለአልሕምቲን ፡</p> <p>ወኩሎ ፡ ንዋያቲን ፡ (f.75r)</p>	<p>ወንሬስዮሙ ፡ ከመ ፡ አምላክን ፡ ወይመስለ-ነ ፡</p> <p>በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ። (f.75v)</p>
M.C.	<p>ወይዴው-ዕዎሙ ፡ ለአልሕምቲን</p> <p>፡ ወኩሎ ፡ ንዋያቲን ፡ (f.146v)</p>	<p>ወንሬስዮሙ ፡ ስመ ፡ አምላክን ፡ ወይመስለ-ነ ፡</p> <p>በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ። (f.146v)</p>
M.D.	<p>ወይዴው-ዕዎሙ ፡ ለአልሕምቲን</p> <p>፡ ወኩሎ ፡ ንዋያቲን ፡ (f.61r)</p>	<p>ወንሬስዮሙ ፡ ስመ ፡ አምላክን ፡ ወይመስለ-ነ ፡</p> <p>በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ። (f.75r)</p>

M.I.	ወይዴውዎሙ ፡ ለአልሕምቲነ ፡ ወኩሎ ፡ ንዋያቲነ ፡ (f.64r)	ወንሬስዮሙ ፡ ከመ ፡ አምላክነ ፡ ወይመስለኝ ፡ በቀዳሚ ፡ መዋዕል ፡ ዘኢይመውቱ ። (f.65r)
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No. of Mss.	Conjunctive Errors (41)	Conjunctive Errors (42)
M.N.	አላ ፡ ተሐይዩ ፡ ሕይወተ ፡ ዘለ ዓለም ። (f.76v)	ወበእንተዝ ፡ ይእዘኒ ፡ ውእቱ ፡ ተንባላታዊ ። (f.78r)
M.N1.	አላ ፡ ተሐይዩ ፡ ሕይወተ ፡ ዘለ ዓለም ። (f.83r)	ወበእንተዝ ፡ ይእሳዘኒ ፡ ውእቱ ፡ ተንባላታዊ ። (f.85v)
M.N2.	አላ ፡ ተሐይወ. ፡ ሕይወተ ፡ ዘለ ዓለም ። (f.56r)	ወበእንተዝ ፡ ይእሳዘኒ ፡ ውእቱ ፡ ተንባላታዊ ። (f.57r)
M.Q1.	አላ ፡ ተሐይዩ ፡ ሕይወተ ፡ ዘለ ዓለም ። (f.59r)	ወበእንተዝ ፡ ይእዘኒ ፡ ውእቱ ፡ ተንባላታዊ ። (f.60v)
M.Q2.	አላ ፡ ተሐይወ. ፡ ሕይወተ ፡ ዘለ ዓለም ። (f.72v)	ወበእንተዝኒ ፡ ውእቱ ፡ ተንባላታዊ ። (f.74r)
M.Ġ.	አላ ፡ ተሐይዩ ፡ ሕይወተ ፡ ዘለ ዓለም ። (f.64r)	ወበእንተዝ ፡ ውእቱ ፡ ተንባላታዊ ። (f.66r)
M.G.	አላ ፡ ተሐይወ. ፡ ሕይወተ ፡ ዘለ ዓለም ። (53v)	ወበእንተዝ ፡ ይእሳዘኒ ፡ ውእቱ ፡ ተንባላታዊ ። (f.55r)
M.B.	አላ ፡ ተሐይወ. ፡ ሕይወተ ፡ ዘለ ዓለም ። (f.77v)	ወበእንተዝኒ ፡ ውእቱ ፡ ተንባላታዊ ። (f.79v)
M.C.	አላ ፡ ተሐይወ. ፡ ሕይወተ ፡ ዘለ ዓለም ። (f.147r)	ወበእንተዝኒ ፡ ውእቱ ፡ ተንባላታዊ ። (f.148r)
M.D.	አላ ፡ ተሐይወ. ፡ ሕይወተ ፡ ዘለ ዓለም ። (f.77v)	ወበእንተዝኒ ፡ ውእቱ ፡ ተንባላታዊ ። (f.79v)
M.I.	አላ ፡ ተሐይዩ ፡ ሕይወተ ፡ ዘለ ዓለም ። (f.66v)	ወበእንተዝ ፡ ይእሳዘኒ ፡ ውእቱ ፡ ተንባላታዊ ። (f.68r)

No. of Mss.	Conjunctive Errors (43)	Conjunctive Errors (44)
M.N.	ወጸምዝ ፡ ሐነፁ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባዩ ፡ መልዕልተ ፡ ወመንክር ፡ ግበሪሃ ። (f.81r)	ወይቤሎ ፡ ለውእቱ ፡ መከብንን ፡ አይቱ ፡ ናንብራ ፡ ለዛቲ ፡ ። (f.87r)
M.N1.	ወጸምዝ ፡ ሐነፁ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባዩ ፡ ወልዕልተ ፡ የይ ፡ ወመንክር ፡ ግበሪሃ ። (f.90v)	ወይቤሎ ፡ ለውእቱ ፡ መከብንን ፡ አይቱ ፡ ናንብራ ፡ ለይእቲ ፡ ። (f.98r)
M.N2.	ወጸምዝ ፡ ሐነፁ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባዩ ፡ መልዕልተ ፡ የይ ፡ ወመንክር ፡ ግበሪሃ ። (f.60r)	ወይቤሎ ፡ ለውእቱ ፡ መከብንን ፡ አይቱ ፡ ናንብራ ፡ ለዛቲ ፡ ታቦት ። (f.65r)
M.Q1.	ወጸምዝ ፡ ሐነፁ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባዩ ፡ መልዕልተ ፡ ወመንክር ፡ ግበሪሃ ። (f.63v)	ወይቤሎ ፡ ለውእቱ ፡ መከብንን ፡ አይቱ ፡ ናንብራ ፡ ለዛቲ ፡ ። (f.69r)
M.Q2.	ወጸምዝ ፡ ሐነፁ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባዩ ፡ መልዕልተ ፡ ወመንክር ፡ ግበሪሃ ። (f.77v)	ወይቤሎ ፡ ለውእቱ ፡ መከብንን ፡ አይቱ ፡ ናንብራ ፡ ለዛቲ ፡ ። (f.83r)
M.Ġ.	ወጸምዝ ፡ ሐነፁ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባዩ ፡ ወልዕልተ ፡ የይ ፡ ወመንክር ፡ ግበሪሃ ። (f.69r)	ወይቤሎ ፡ ለውእቱ ፡ መከብንን ፡ አይቱ ፡ ናንብራ ፡ ለዛቲ ፡ ። (f.75r)
M.G.	ወጸምዝ ፡ ሐነፁ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባዩ ፡ ወልዕልተ ፡ የይ ፡ ወመንክር ፡ ግበሪሃ ። (f.57v)	ወይቤሎ ፡ ለውእቱ ፡ መከብንን ፡ አይቱ ፡ ናንብራ ፡ ለዛቲ ፡ ታቦት ። (f.62r)
M.B.	ወጸምዝ ፡ ሐነፁ ፡ ቤተ ፡ ክርስቲያን ፡ ዲበ ፡ መልዕልተ ፡ የይ ፡ ወመንክር ፡ ግበሪሃ ። (f.84r)	ወይቤሎ ፡ ለውእቱ ፡ መከብንን ፡ አይቱ ፡ ናንብራ ፡ ለዛቲ ፡ ታቦት ። (f.93r)
M.C.	ወጸምዝ ፡ ሐነፁ ፡ ቤተ ፡ ክርስቲያን ፡ ዓባዩ ፡ መልዕልተ ፡	ወይቤሎ ፡ ለውእቱ ፡ መከብንን ፡ አይቱ ፡ ናንብራ ፡ ለዛቲ ፡ ።

	ወመንክር : ግበሪሃ ። (f.149v)	(f.152r)
M.D.	ወእምዝ : ሐነፁ : ቤተ : ክርስቲያን : ግባየ : መልዕልተ : የይ : ወመንክር : ግበሪሃ ። (f.84r)	ወይቤሎ : ለውእቱ : መከራንን : አይቱ : ናንብራ : ለዛቲ : ። (f.75r)
M.I.	ወእምዝ : ሐነፁ : ቤተ : ክርስቲያን : ግባየ : ወልዕልተ : የይ : ወመንክር : ግበሪሃ ። (f.71v)	ወይቤሎ : ለውእቱ : መከራንን : አይቱ : ናንብራ : ለዛቲ : ። (f.77r)

No.of.Mss.	Conjunctive Errors (45)	Conjunctive Errors (46)
M.N.	እንዘ : ይብል : : ኀበ : አባ : ቀውስጦስ ። (f.95r)	ሀቦሙ : ይቤለክ : እግዚእን : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ ። (f.95r)
M.N1.	እንዘ : ይብል : : ኀበ : አባ : ቀውስጦስ ። (f.108r)	ሀቦሙ : ይቤለክ : እግዚእን : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ ። (f.108r)
M.N2.	እንዘ : ይብል : ሐር : ኀበ : አባ : ቀውስጦስ ። (f.95r)	ሀቦሙ : ይቤለክ : እግዚእን : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ ። (f.95r)
M.Q1.	እንዘ : ይብል : : ኀበ : አባ : ቀውስጦስ ። (f.75v)	ሀቦሙ : ይቤለክ : እግዚእን : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ ። (f.95r)
M.Q2.	እንዘ : ይብል : : ኀበ : አባ : ቀውስጦስ ። (f.90v)	ወሀቦ : ይቤለክ : እግዚእን : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ ። (f.90v)
M.Ġ.	እንዘ : ይብል : : ኀበ : አባ : ቀውስጦስ ። (f.82v))	ወሀቦሙ : ይቤለክ : እግዚእን : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ ። (f.82v)
M.G.	እንዘ : ይብል : ሐር : ኀበ : አባ : ቀውስጦስ ። (f.68r)	ሀቦሙ : ይቤለክ : እግዚእን : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ ። (f.68r)
M.B.	እንዘ : ይብል : ሐር : ኀበ : አባ : ቀውስጦስ ። (f.102v)	ወሀቦሙ : ይቤለክ : እግዚእን : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ ። (f.102v)

M.C.	እንዘ : ይብል : : ጎበ : አባ : ቀውስጦስ :: (f.155v))	ወሀቦሙ : ይቤለክ : እግዚእነ : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ :: (f.155v)
M.D.	እንዘ : ይብል : : ጎበ : አባ : ቀውስጦስ :: (f.82v))	ወሀቦሙ : ይቤለክ : እግዚእነ : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ :: (f.102v)
M.I.	እንዘ : ይብል : ሐር : ጎበ : አባ : ቀውስጦስ :: (f.85r)	ሀቦሙ : ይቤለክ : እግዚእነ : ኢየሱስ : ክርስቶስ : ለውእቱ : ጸድቅ :: (f.85r)

No. of Mss.	Conjunctive Errors (47)	Conjunctive Errors (48)
M.N.	ወአሐቲ : ወለደት : ሠናየ : :: (f.100r)	ወምንት : ግብር : አንበረክ : ከመ : ትኩን : መነኮስ :: (f.100r)
M.N1.	ወአሐቲ : ወለደት : ሠናየ : :: (f.114v)	ወምንት : ግብር : አንበረክ : ከመ : ትኩን : መነኮስ :: (f.115r)
M.N2.	ወአሐቲ : ወለደት : ሠናየ : ወልደ :: (f.75v)	ወምንት : ግብር : አንበረክ : ከመ : ትኩን : መነኮስ :: (f.76r)
M.Q1.	ወአሐቲ : ወለደት : ሠናየ : :: (f.79v)	ወምንት : ግብር : አንበረክ : ከመ : ትኩን : መነኮስ :: (f.80r)
M.Q2.	ወአሐቲ : ወለደት : ሠናየ : ወልደ :: (f.95v)	ወምንት : ግብር : አንበረክ : ከመ : ትኩን : መነኮስ :: (f.195v)
M.Č.	ወአሐቲ : ወለደት : ሠናየ : :: (f.87v)	ወምንት : ግብር : አንበረክ : ከመ : ትኩን : መነኮስ :: (f.87v)
M.G.	ወአሐቲ : ወለደት : ሠናየ : ወልደ :: (f.71v)	ወምንት : ግብር : አንበረክ : ከመ : ትኩን : መነኮስ :: (f.72r)
M.B.	ወአሐቲ : ወለደት : ሠናየ : ወልደ :: (f.108r)	ወምንት : ግብር : አንበረክ : ከመ : ትኩን : መነኮስ :: (f.108v)
M.C.	ወአሐቲ : ወለደት : ሠናየ :	ወምንት : ግብር : አንበረክ : ከመ :

	ወልደ ። (f.158r)	ትኩን ፡ መነኮሰ ። (f.58r)
M.D.	ወአሐቲ ፡ ወለደት ፡ ሠናየ ፡ ወልደ ። (f.108r)	ወምንት ፡ ግብር ፡ አገበረክ ፡ ከመ ፡ ትኩን ፡ መነኮሰ ። (f.90r)
M.I.	ወአሐቲ ፡ ወለደት ፡ ሠናየ ፡ ። (f.90r)	ወምንት ፡ ግብር ፡ አገበረክ ፡ ከመ ፡ ትኩን ፡ መነኮሰ ። (f.90r)

No.of.Mss.	Conjunctive Errors (49)	Conjunctive Errors (50)
M.N.	ወለእመ ፡ ቈረበ ፡ ንጹሕ ፡ ብእሲ ፡ በውስቴታ ፡ ቀርባኝ ፡ (f.105v)	አርአዮ ፡ እግዚእን ፡ አጽልዕቲሁ ፡ ቀይሐ ። (f.105r)
M.N1.	ወለእመ ፡ ቈረበ ፡ ንጹሕ ፡ ብእሲ ፡ በውስቴታ ፡ ቀርባኝ ፡ (f.123r)	አርአዮ ፡ እግዚእን ፡ አጽልዕቲሁ ፡ ቀይሐ ። (f.121vr)
M.N2.	ወለእመ ፡ ቈረበ ፡ ንጹሕ ፡ ብእሲ ፡ በውስቴታ ፡ ቀርባኝ ፡ (f.80v)	አርአዮ ፡ እግዚእን ፡ አጽልዕቲሁ ፡ ቀይሐ ። (f.80r)
M.Q1.	ወለእመ ፡ ቈረበ ፡ ንጹሕ ፡ ብእሲ ፡ በውስቴታ ፡ ቀርባኝ ፡ (f.84v)	አርአዮ ፡ እግዚእን ፡ አጽልዕቲሁ ፡ ቀይሐ ። (f.84r)
M.Q2.	ወለእመ ፡ ቈረበ ፡ ንጹሕ ፡ ብእሲ ፡ በውስቴታ ፡ ቀርባኝ ፡ (f.101v)	አርአዮ ፡ እግዚእን ፡ አጽልዕቲሁ ፡ ቀይሐ ። (f.100v)
M.Ġ.	ወለእመ ፡ ቈረበ ፡ ንጹሕ ፡ ብእሲ ፡ በውስቴታ ፡ ቀርባኝ ፡ (f.93r)	አርአዮ ፡ እግዚእን ፡ አጽልዕቲሁ ፡ ቀይሐ ። (f.92r)
M.G.	ወለእመ ፡ ቈረበ ፡ ንጹሕ ፡ ብእሲ ፡ በውስቴታ ፡ ቀርባኝ ፡ (f.77r)	አርአዮ ፡ እግዚእን ፡ አጽልዕቲሁ ፡ ቀይሐ ። f.75v)
M.B.	ወለእመ ፡ ቈረበ ፡ ንጹሕ ፡ ብእሲ ፡ በውስቴታ ፡ ቀርባኝ ፡ (f.114v)	አርአዮ ፡ እግዚእን ፡ አጽልዕቲሁ ፡ ቀይሐ ። f.113v)
M.C.	ወለእመ ፡ ቈረበ ፡ ፡ ፡ በውስቴታ ፡ ቀርባኝ ፡ (f.161r)	አርአዮ ፡ እግዚእን ፡ አጽልዕቲሁ ፡ ቀይሐ ። f.160v)

M.D.	ወለእመ ፡ ቁረበ ፡ ፡ ፡ በውስቴታ ፡ ተርባኝ ፡	አርአዮ ፡ እግዚእን ፡ አጽ ልዕቲሁ ፡ ቀይሐ ፡ f.113v)
M.I.	ወለእመ ፡ ቁረበ ፡ ንጹሕ ፡ ብእሲ ፡ በውስቴታ ፡ ተርባኝ ፡ (f.95r)	አርአዮ ፡ እግዚእን ፡ አጽ ዕልቲሁ ፡ ቀይሐ ፡ (f.94r)

No.of.Mss.	Conjunctive Errors (51)	Conjunctive Errors (52)
M.N.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢመጽኡ ፡ እምቅድመዝ ፡(	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወላቱ ፡ እስመ ፡ እምኔሃ ፡(
M.N1.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢመጽኡ ፡ እምቅድመዝ ፡(	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወላቱ ፡ እስመ ፡ እምኔሃ ፡(
M.N2.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢመጽኡ ፡ እምቅድመዝ ፡(	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወላቱ ፡ እስመ ፡ እምኔሃ ፡(
M.Q1.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢመጽኡ ፡ እምቅድመዝ ፡(	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወላቱ ፡ እስመ ፡ እምኔሃ ፡(
M.Q2.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢይመጽእ ፡ እምቅድመዝ ፡	አስተዋስበኒ ፡ ምስሌሃ ፡ ለውእቱ ፡ እስመ ፡ እምኔሃ ፡
M.Ġ.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢመጽኡ ፡ እምቅድመዝ ፡(	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወላቱ ፡ እስመ ፡ እምኔሃ ፡(
M.G.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢመጽኡ ፡ እምቅድመዝ ፡(	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወላቱ ፡ እስመ ፡ እምኔሃ ፡(
M.B.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢይመጽእ ፡ እምቅድመዝ ፡	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወላቱ ፡ እስመ ፡ እምኔሃ ፡(
M.C.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢይመጽእ ፡ እምቅድመዝ ፡	አስተዋስበኒ ፡ ምስሌሃ ፡ ለውእቱ ፡ እስመ ፡ እምኔሃ ፡
M.D.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢይመጽእ ፡ እምቅድመዝ ፡	አስተዋስበኒ ፡ ምስሌሃ ፡ ለውእቱ ፡ እስመ ፡ እምኔሃ ፡
M.I.	ወውእቶሙ ፡ አርአይዎሙ ፡ መጻሕፍተ ፡ ትሩፋን ፡ ዘኢመጽኡ ፡ እምቅድመዝ ፡(	አስተዋስበኒ ፡ ምስሌሃ ፡ ለወላቱ ፡ እስመ ፡ እምኔሃ ፡(

Sub Archetype (Family) of (Q2, Ğ, B, C, D)

In grouping these two families, the researcher tried to select the conjunctive errors that existed in between the families of Gädlä Qāwstos. Therefore, based on the the identification of shared errors, let see the following sub archetype (family) errors of (Q2, Ğ, B, C,D).

A) § 57:6 ወአዕዳወ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ኮነ ፡ ምስለ ፡ ክሳደ ፡ አባ ፡ ቀውስጦስ ፡ ከመ ፡ ሰምዕ ፡ ርጢን ፡ ዘሥርገው ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ ዘቦአ ። ('And the hands of our father Tāklä Haymanot be each other like the glue wax that was adorned with the nice thread with the neck of *Abba* Qāwəstos.') When we see the above sentence, we simply understood as it distorted because of the underlined word not going with the sentence or unwittingly committed by the copyist. Therefore, the right reading word is preserved by the other group of manuscripts (subarehtype) (N, N1, N2, Q1, G, and I like: ዘስንዕው): ወአዕዳወ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ኮነ ፡ ምስለ ፡ ክሳደ ፡ አባ ፡ ቀውስጦስ ፡ ከመ ፡ ሰምዕ ፡ ርጢን ፡ ዘስንዕው ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ ዘቦአ ። ('And the hands of our father Tāklä Haymanot be enchant each other like the glue wax that mix with a nice thread with the neck of *Abba* Qāwəstos.')

B) § 80:5 ወአምጽኦ ፡ ውስተ ፡ ቤቱ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ ቀሲስ ። when we see the above sentence, we can simply understand as there was omitted word between ቤቱ ፡ and ሕይወት. This mistake may inadvertently scribed by the copyist of the archetypal text. However, this missed word is preserves by the other groups (N, N1, N2, Q1, G, and I): ወአምጽኦ ፡ ውስተ ፡ ቤቱ ፡ ለአቡነ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ ቀሲስ ፡ ንጹሕ ፡ አረጋዊ ። ('And you bring (Qāwəstos) in the house of the righteous priest, our father Ḥəyiwät Bənä Bāṣəyon.')

C) § 104:1 በከመ ፡ ተብህለ ፡ በመጽሐፈ ፡ መዝሙሩ ፡ ለዳዊት ፡ ካህነ ፡ ጽድቅ ፡ ዘሀገረ ፡ ጽዮን ፡ ዓቢይ ፡ መዘምር ። When we see the above sentence, it is understandable the underlined word is exchanged by other word (name). Because, the sentence narrates about the clergyman of Aksum Ṣəyon; not about the prophet (king) David. However, the other groups (N, N1, N2, Q1, G, I): preserve the missed name: በከመ ፡ ተብህለ ፡ በመጽሐፈ ፡ መዝሙሩ ፡ ለያሬድ ፡ ካህነ ፡ ጽድቅ ፡

ዘሀገረ ፡ ጽዮን ፡ ዓቢይ ፡ መዘምር ። (‘As it indicated in the hymn of the righteous priest Yared, priest of the city of Zion, the great psalmist and beloved of the Lord’)

D) § 124:4 **ወኢረከባ ፡ ለጽላተ ፡ ሙሴ ፡ ወተንሥኣት ፡ ይእቲ ፡ ታቦት ፡ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥኣ ፡ እደ ፡ ሰብእ ።** the above sentence briefly tells us there is an ometted word btween **ታቦት ፡** and **እግዚአብሔር**. Therefore, in order to reconstruct the missed word, we can find from the the text tradition or from the other groups. Auspiciously, the other groups (N, N1, N2, Q1, G, I) preserve the missed word: **ወኢረከባ ፡ ለጽላተ ፡ ሙሴ ፡ ወተንሥኣት ፡ ይእቲ ፡ ታቦት በፈቃደ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥኣ ፡ እደ ፡ ሰብእ ።** (‘And he did not find the Ark of Moses, and it [she] had been take over by the goodwill of God with out taking the hand of person.’)

The groups of (Q2, B, C, D and Ḡ) also again classified in to two sub groups: (Q2, Ḡ and B) and C and D. Let see the subgroups (Q2, Ḡ, and B) that commonly shared conjunctive errors one by one.

E) § 54: 4 **ወአሜሃ ፡ እመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ።** (And while from the cross Holy ointment on his forehead.) When we see the underlined word from the above sentence, the two words ‘cross’ and ‘Holy ointment’ not going each other. Because of the copyist erroneously scribed the sentence. However, the rest families (Q2, Ḡ and B) are preserved the right sentence. **ወአሜሃ ፡ አመስቀለ ፡ ቅብዓ ትፍሥሕት ፡ መልዕልተ ፡ ፍጽሙ ።** (‘At that time, he anointed his forehead with the Holy ointment in the sign of the cross.’)

F) § 52: 4 **ወጐዩ ፡ ወንጌለ ፡ ቤተ ፡ መቅደስ ።** (‘And he went towards the gospel of the sanctuary.’) As we understood, the above sentence wrongly copied, it completely distorted. Auspiciously, we tried to reconstruct the distorted sentence based on the rest families of (Q2, Ḡ, and B). **ወጐዩ ፡ መንገለ ፡ ቤተ ፡ መቅደስ ።** (‘And he went towards of the sanctuary.’)

Again the sub families of Q2, Ḡ, B, C and D classified in to other sub groups (Q2, Ḡ, B, C) and D. let see them.

G) § 124: 4 **ወተንሥኣት ፡ ይእቲ ፡ ታቦት ፡ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥኣ ፡ እደ ፡ ሰብእ ።** (And the Ark was picked up God without having raised the hand of a

man. When we see the above sentence, we clearly identified as there is omitted word between the two words (‘ታቦት’ ወ ‘እግዚአብሔር’ Ark and Lord). Though, we found the omitted word from the rest families (Q2, Ğ, B, and C) ወተንሥአት ፡ ይእቲ ፡ ታቦት ፡ በፈቃደ ፡ እግዚአብሔር ። በእንበለ ፡ ያንሥአ ፡ እደ ፡ ሰብእ ። (‘And he did not found the Tablet of Moses; and that ark stood up for the will of God without having raised the hand of a man’)

H) § 187: 3 አላ ፡ ይሬስዮ ፡ ፡ ፡ በፈቃዱ ፡ እግዚአብሔር ፡ በውስተ ፡ ከርሥዮ ፡ ዘጎረዮ ። (‘God still knows him..... since the day He has chosen from the moment He was in my womb.’) As we understood from the above sentence, Ms. D. omitted the phrase ‘ከመ ፡ ረሰዮ ፡’ because of this; the right message of the sentence has misled. Therefore, we can reconstruct the missed phrase from the families of (Q2, Ğ, B, and C). አላ ፡ ይሬስዮ ፡ ከመ ፡ ረሰዮ ፡ በፈቃዱ ፡ እግዚአብሔር ፡ በውስተ ፡ ከርሥዮ ፡ ዘጎረዮ ። (‘God still knows him, what has arranged to him since the day He has chosen from the moment he was in my womb.’)

I) § 6:5 አስተዋስበኒ ፡ ምስሌሃ ፡ ለውእቱ ፡ እስመ ፡ እምኔሃ ፡ ሰማዕኩ ፡ ዜና ፡ ሠናዮ ። As we clearly see the above sentence, the underlined word is wrongly scribed by the copyist of the Mss. of (Q2, Ğ). Because, the underlined word is not going to with the sentence. Fortunately, we can simply reconstruct the correct word from the Ms. of B. አስተዋስበኒ ፡ ምስሌሃ ፡ ለወለቱ ፡ እስመ ፡ እምኔሃ ፡ ሰማዕኩ ፡ ዜና ፡ ሠናዮ ። (‘You have get marry me with his (Gälawdewos’s) daughter; in fact I listened a good news about her.’)

J) § 51:2 ጸውዕዎሙ ፡ አቡሁ ፡ ወእሙ ፡ ለአቡነ ፡ ፀጋ ፡ ዘአብ ፡ አቡሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ብእሲትሃ ፡ ለእግዚእ ፡ ጎረዶ ። (they are called his mother and father *Abunä Šäggä Zä’ab* the father of *Abunä Täklä Haymanot* the woman who ‘፻gzi’ Ғaräya.) When we see the above sentence, the underlined word is wrongly copied by the copyist of archetype text. Though, the other groups (N, N1, N2, Q1, G, I) tried to preserve the missed word in right way: ጸውዕዎሙ ፡ አቡሁ ፡ ወእሙ ፡ ለአቡነ ፡ ፀጋ ፡ ዘአብ ፡ አቡሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ብእሲሃ ፡ ለእግዚእ ፡ ጎረዶ ። (they are called his mother and father *Abunä Šäggä Zä’ab* the father of *Abunä Täklä Haymanot* and the husband of ‘፻gzi’ Ғaräya.)

K) § 296:2 ወይጼውዕዎሙ ፡ ለአልሕምቲን ፡ ወኩሎ ፡ ንዋያቲን ፡ ወይቀትሉን ፡ አዝማዲሁ ።
 ('And they are called our cows and the whole our moneys and his relatives are also killed us.')

When we see the underlined word from the above sentence is wrongly scribed by the copyist just like the other distorted sentence, Therefore, the right word is preserve from the Ms. of B. However, the case of Q1 is differs from the whole families. Because, the copyist of Q1 scribed as **ወይዜንወዎሙ** ፡ Let see the the right word with its full translation: **ወይጼውወዎሙ** ፡ **ለአልሕምቲን ፡ ወኩሎ ፡ ንዋያቲን ፡ ወይቀትሉን ፡ አዝማዲሁ ።** ('And they will seize our cows and the whole moneys and his relatives also kill us.')

L) § 308: 2 **አላ ፡ ተሐይዩ ፡ ሕይወተ ፡ ዘለዓለም** ። ('though.....the eternal life.')

When we see the above sentence, the underlined word is meaningless. Because, there is no word form the Gə'əz language such like this. Therefore, the copyist of the Ms. Ḡ wrongly scribed. Fortunately, we reconstruct from the rest families (Q2, and B). **አላ ፡ ተሐይወ. ፡ ሕይወተ ፡ ዘለዓለም** ። ('Though, you will live the eternal life.')

Sub Archetype (Family) of (N, N1, N2, Q1, G, I)

The second sub archytype families of (N, N1, N2, Q1, G, I) also have conjunctive errors that they commonly shared. Let see the conjunctive errors that they commonly shared one by one.

1. § 116:7 **ከመ ፡ ይኩንኖሙ ፡ ለሕዝብክ ፡ ። ወለነዳያኒኪ ፡ በፍትሕ ።** ('As he... reign your people.')

All the MSS. (N, N1, N2, Q1, G, I) omitted the word from the above sentence. Because, the sentence forces us to ask: how he reign His people? We do not know weather he ruled his people desperately or truthfully. However, the others subarchetype (Q2, Ḡ and B) preserve the omitted word like this: **ከመ ፡ ይኩንኖሙ ፡ ለሕዝብክ ፡ በጽድቅ ።** ('As he righteously reign your people.')

2. § 145:1 **እምቅድመ ፡ ይትወለድ ፡ እምእግዝእትን ፡ ማርያም ፡ ፡ አምላክ ።** When we see the above sentence there is omitted word between **ማርያም ፡** and **አምላክ**. We can simply preserve the missed word from the rest groups (Q2, Ḡ and B): **እምቅድመ ፡ ይትወለድ ፡ እምእግዝእትን ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ።** ('Before he (Lord) born from our Lady Mary the mother of God.')

3. § 28:2 **ወትቤ ፡ ይኼይሰኒ ፡ መዊት ፡ በረኅብ ፡ እምእጥዓም ፡ መብልዖሙ ፡ ለዓላውያን ፡ ሕጉ ፡ ለአምላኪያ ።** ('And she had said: 'It would be better for me to die of famine than to eat the meal of the apostaters of my God.'') When we see the underlined word in the above sentence we can see somewhat differs from the other families (Q2, Ĝ and B). Because, the underlined word that appeared in the sentence completely changed by other name. Let see it. **ወትቤ ፡ ይኼይሰኒ ፡ መዊት ፡ በረኅብ ፡ እምእጥዓም ፡ መብልዖሙ ፡ ለዓላውያን ፡ ሕጉ ፡ ለክርስቶስ ።** ('And she had said: 'It would be better for me to die of famine than to eat the meal of the apostaters of Christ.'') Based on the researcher perspective, believers do not have the same understanding on these two names. For Christians, Christ and God at the same time He is a human being and God; but, for other believers, (Islam, Jaws and others.) it is differ. Therefore, we can simply group these two families based on the two names.

Again the groups (N, N1, N2, Q1, G, I) also classified into (N and Q1) and (N1, N2 G and I). The sub groups (N1, N2 G and I) also classified into (N1, N2, and I) and G. the last groups also again classified into (N1 and I) and N2. Let see them one by one.

4. § 99:4 **ወአባ ፡ ኢሳይያሰኒ ፡ መጠወኒ ፡ ፪፻ተ ፡ መጻሕፍተ ፡ ምስለ ፡ ፲ወ፪ ፡ መጻሕፍተ ፡ ዜማ ፣ ፫ ፡ መጻሕፍተ ፡ ድን ፣ ወ፪ተ ፡ መጻሕፍተ ፡ ዝማሬ ፡ ወመሥዋዕት ፣ ወ፩ ፡ መጽሐፈ ፡ ቅዳሴ ።** As we understood the above sentence, we simply intend to the underlined word is wrongly copied. Therefore, due to the exchanging letters the sentence completely distorted. But, the other groups (N1, N2 G and I) preserve the wrongly scribed letters: **መጻሕፍተ ፡ ዝማሬ ፡ ወመዋሥዕት ።** ('And Abba Isayəyyas has returned [to me] two hundred books with twelve books of chant, three books of antiphony of the year (Dəg^wg^wa) two books of song and antiphonal chant.'')

5. § 133:5 **ሰገድክሙኑ ፡ ለጣዖታተ ፡ አረማውያን ፡ ወለመላእክተ ፡ ባዕዳን ።** ('Do you prostrate to the idols of heretics and to the angels of stranger?') When we see the above sentence, the underlined word is changed the correct meaning of the sentence. However, the correct reading is preserved in other groups (N1, N2 G and I): **ሰገድክሙኑ ፡ ለጣዖታተ ፡ አረማውያን ፡ ወለአማልክተ ፡ ባዕዳን ።** ('Do you prostrated to the idols of heretics and to the gods of stranger?')

6. § 182:2 ወነጸራ ፡ ለእግዚእ ፡ ጎረያ ፡ እንዘ ፡ ትጸንሐ ፡ በአፍኦ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ተአጎዞ ፡ እስከ ፡ ይመጽኡ ፡ ላቲ ፡ አግብርቲሃ ፡ ከመ ፡ ይሐሩ ፡ ምስሌሁ ፡ ዘአኃዘቶሙ ፡ ቀዲሙ ። ('And he saw '፻gzi' Hjaräya while she follows him in the outside of the church in order to chase him up to her servants will come as she had chased them and to go with him.') When we understand the above sentence, we simply assume the underlined word wrongly copied by the copyist; because of that we can not take this as the right sentence in the context of the paragraph. Therefore, the correct sentence is given by (N1, N2, G, I): **ወአዘዘቶሙ**. ('And he saw '፻gzi' Hjaräya while she follows him at the outside of the church in order to chase him up to her servants will come as she ordered them and to go with him.') Let see again the other groups (N1, N2 and I) relationship from the conjunctive errors that they commonly shared.

7. § 132:3 ወተንሥኡ ፡ ደቂቀ ፡ ነቢያት ፡ ኤርምያስኒ ፡ ። When we simply see the above sentence, we can guess there is an omitted phrase in the sentence. The researcher assumes that this mistake may occurred due to the copyist carelessly reading and unintentionally jump these prophets names. However, the correct reading appears in the manuscript of G: ወተንሥኡ ፡ ደቂቀ ፡ ነቢያት ፡ ኤርምያስኒ ፡ ወሕዝቅኤል ፡ ዕዝራ ፡ ወዳንኤል ። ('And they stood up the juvenile of prophets 'Erməyas and Həzqə'el, 'Ezra and Danə'el.') (‘And they stood up the juvenile of prophets 'Erməyas and Həzqə'el, 'Ezra and Danə'el.')

8. § 142:7 ከመዝ ፡ ይቤ ፡ እግዚአብሔር ፡ አምላክነ ፡ አንቀጽ ፡ ዘዓፀደ ፡ ውሳጤ ፡ ዘይኔጽር ፡ ጽባሐ ፡ ዕፀወ ፡ ይነብር ፡ ሰዱስ ፡ ዕለተ ። ('Therefore, our Lord God said 'the person who observe the garden that there in the gate will seat the six days.') When we critically see the above sentence, the underlined word can not go to with sentence. Because, the paragraph narrate about the free working day in the week. Therefore, the other manuscript (G) preserves the correct word: **ይገብር ፡ ሰዱስ ፡ ዕለተ** ። ('Therefore, our Lord God said 'The person who will observe the garden that there in the gate will do the six days.')

The last sub families (N1, N2 and I) also again classified into (N1 and I) and N2. These groups also have conjunctive errors that commonly shared each other. Let see the errors one by one.

9. § 308:2 **አላ ፡ ተሐይዩ ፡ ሕይወተ ፡ ዘለዓለም ፡ በዕለተ ፡ ትንሣኤ ፡ ሙታን ።** The underlined word that there in the above sentence can not go with the meaning of the sentence. We simply suggest this problem emerged from inappropriately understand the Gəʿəz verb inflection; due to this, the copyist made this erroneous word in the sentence. However, the manuscript N2 preserves the correct sentence like this: **አላ ፡ ተሐይወ. ፡ ሕይወተ ፡ ዘለዓለም ፡ በዕለተ ፡ ትንሣኤ ፡ ሙታን ።** ('However, you remedied a life of ever at the day of resurrection.')

10. § 31:2 **ወአንበርዎሙ ፡ ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ ዘሥርገው ፡ በቀርነ ፡ ነጌ ፡ ወበቀይሕ ፡ ቀለም ።** When we see the above sentence, we can understand as there is a omitted word in the sentence. Fortunately, we found the omitted word from the manuscript N2. The correct missed word is: **ወአንበርዎሙ ፡ ለጣዖታት ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ ዘሥርገው ፡ በቀርነ ፡ ነጌ ፡ ወበቀይሕ ፡ ቀለም ።** ('And they have been seated the gods on the golden divan that decorated with horn of elephant and with red pigment.')

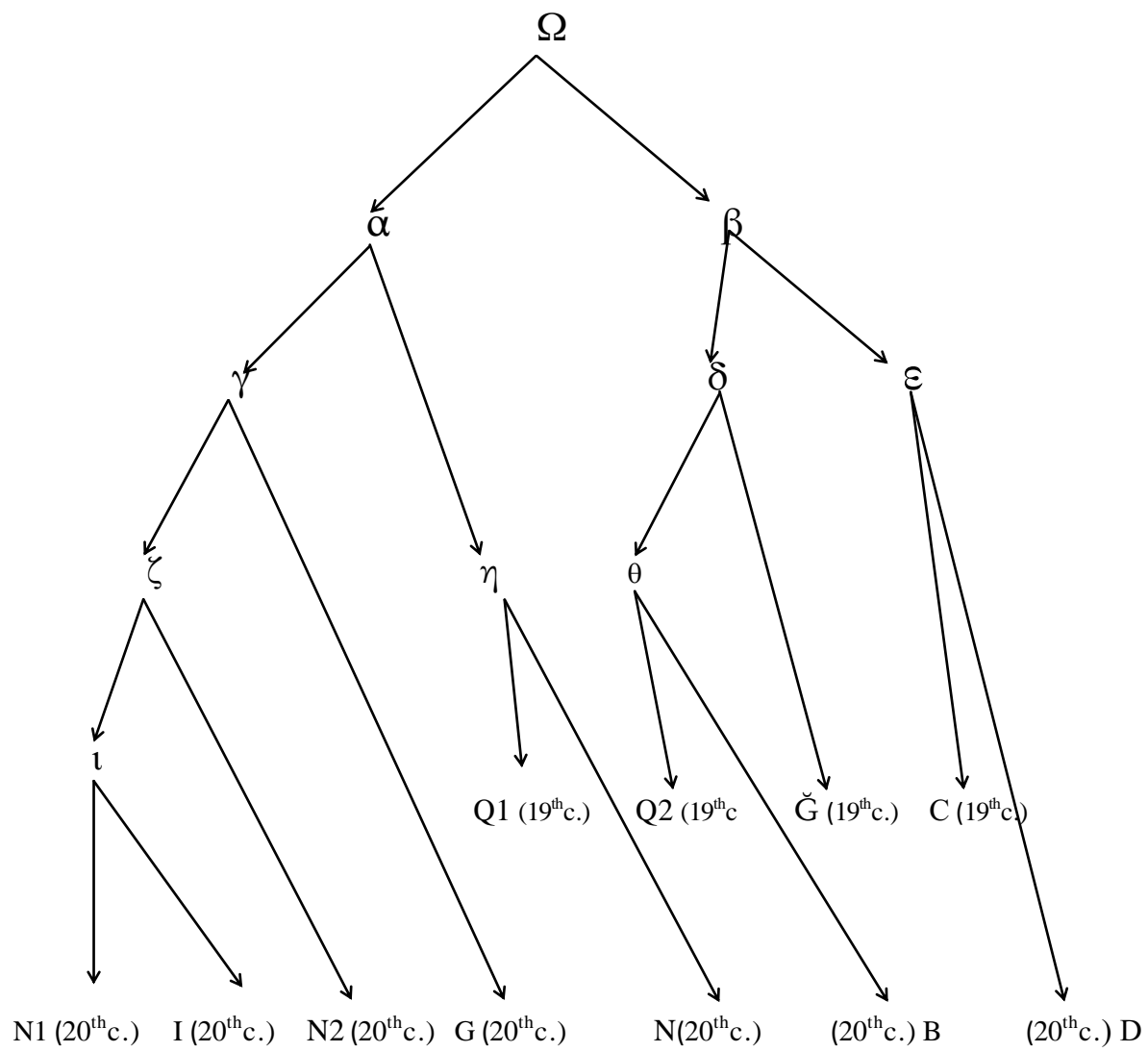
11. § 115:6 **ይትዌከፉ ፡ አድባር ፡ ፡ ሰላም ፡ ሕዝብከ ።** There is also omitted word in this sentence like the previous sentence. The other group (single manuscript) N2 also preserved the missed word: **ይትዌከፉ ፡ አድባር ፡ ወአውግር ፡ ሰላም ፡ ሕዝብከ ።** ('May the heap and the mountain will receive the peace of your people.')

3.3.2. Classification of the Stemma Codicum

In the reconstruction of the stemma codicum of Gädlä Qāwəṣtoṣ the researcher tried to explore eleven versions from different places (monasteries, and in the Institution of Ethiopian Studies) including the Mss. (M.Ġ & M.G) in micro films from from the National Archives and Library Agency. As briefly mentioned step by step above, tried to collate all and identified the conjunctive errors that the nine manuscripts commonly shared, the researcher also grouping the archetype and the sub (hyparchetype) families of Gädlä Qāwəṣtoṣ. There fore, based on the grouping families, the classification of the stemma codicum is present below.

$$\Omega = (\alpha[\gamma\{G + \zeta(N2 + \iota(N1 + I))\} + \eta\{N + Q1\}] + \beta[\delta\{\check{G} + \theta(Q2 + B)\} + \varepsilon\{C + D\}])$$

The above formula will clearly present in the form of family tree next to this page.



CHAPTER FOUR: SOME LINGUISTIC FEATURE OF GÄDLÄ QÄWƏSTOS

4.1. Linguistic Features of Gädlä Qäwəstos

The following section is briefly discusses about some linguistic features that appeared in Gädlä Qäwəstos. These features are included under polygenetic errors and the errors have no significance to classify the stemma codicum of the text of Gädlä Qäwəstos; but, the errors placed under the critical apparatus. These are: characteristic readings (orthographical errors), banalizations, transpositions, metathesis, omissions, vowel change and the like. Let see them one by one.

4.1.1. Banalization

Banal error is an ordinary remark or feature that lacks originality; and simply occurs in several manuscripts independently. These normally occur in Ethiopian manuscript culture. When the scribes tried to copied the text, due to internal dictation, memorization, and synthetic reading he or she make banal errors. Therefore, the following table shows some banalization that occurs in the family of Gädlä Qäwəstos.

No	Section	Original Text	Banal errors	Family/Mss.
1	2	ዘተሰምየ	ዘንተ ፡ ስምየ	Q2
2	2	ላዕሌሁ	ላዕሌሆሙ	N2
3	4	ብእሲ	ብእሲት	Q1
4	4	ለእግዚእነ	ለእግዚአብሔር	G
5	5	ወይቤሎ	ወይቤሎሙ	N
6	6	ለወለቱ	ለውእቱ	Ġ
7	10	ያከሩ	ያከብሩ	Ġ
8	11	ይከን ፡ ለኪ	ይከንኪ ፡ ለኪ	B
9	12	ወልደ	ውሉደ	Q1
10	12	ቡሩከ	ክቡረ	Ġ
11	22	እምአንስተ	ወአንተስ	Q2
12	24	ሠናየ	ሠናይተ	Q2

13	25	ትኩን ፡ ለከ	ትኩንከ	G
14	27	እምትየ	እምነትየ	Q2
15	28	ወኢትሰቲ	ወትሰተይ	N2 And B
16	32	ወገደገቶ	ወገደፈቶ	Q1 and B
17	39	አጠይቃኒ	አጠይቁኒ	G
18	49	ዕፁብ	ብፁዕ	B
19	51	በግብረ	በሕገ	Q1, Ğ and B

4.1.2. Omission

Omission is usually seen like the other errors in Ethiopian manuscripts that who employed by the copyists; and paragraphs, phrases and words left out intentionally or unintentionally in the text. As mentioned before, these errors grouped into polygenetic errors; i.e. they cannot be useful to classify the stemma of Gädlä Qäwəstos. The following errors that cited from the collation sheet of Gädlä Qäwəstos.

No	Section	Original Text	Omissions	Family/Mss.
1	1	ርጉም	_____	Q2 and Ğ
2	1	እምየ ፡ ቅድስት	_____	G
3	9	ወበዕለተ	_____	Q2
4	10	ሰብእ	_____	Ğ
5	12	ከመዝ	_____	B
6	19	ዕለት	_____	N and Ğ
7	20	ኢረከብናሃ ፡ እንዳኢ	_____	Q2
8	23	ኩሎ	_____	Q2 and Ğ
9	27	ዝንቱ	_____	Ğ
10	32	ወወረወቶ	_____	B
11	34	እኣግዚአብሔር ፡ እለ ፡ ቅዱስ	_____	Q2
12	37	ነገረ	_____	N2
13	39	ሰሙኅ	_____	G

14	51	ለአቡነ	_____	N
15	55	ውስተ	_____	Q1
16	57	ከማሁ	_____	G
17	60	ማርያም	_____	G
18	63	ወዘንተ	_____	Q2
19	65	እንዘ ፡ ይብል	_____	G
20	152	እሐድ	_____	All Mss. are omitted

4.1.3. Metathesis

Metathesis is the reversal of the order of two sounds or letters that appeared in a word due to mispronunciations of a given language. On the one hand, these scribes errors is a kind of phonological proses that commonly show in Ethiopic literature. The following table shows metathesis that extracted from the manuscripts of Gädlä Qäwəṣṭos.

No.	Section	Original Text	Metathesis	Family/Mss.
1	57	ዘስንእው	ዘስእንው	G and I
2	83	ርስእናከ	ርእስናከ	All except G,B&N2
3	99	ወመዋሥዕት	ወመሥዋዕት	Q1&N
4	146	ቅጽረታ	ቅርጸታ	I
5	148	ይሥዓራ	ይሥራዕ	Q2
6	164	በርስእናከ	በርእስናከ	Q2
7	217	ለዘይእኅዙክሙ	ለዘእይኅዙክሙ	B
8	300	ኢይንስኩነ	ኢይንክሱነ	Q1
9	311	አዝዕብት	አዕዝብት	All except G
10	416	እሰይመከ	እሰምየከ	N1
11	440	አጽዕልቲሁ	አጽልዕቲሁ	N,Q1,Q2&B
12				

4.1.4. Deletion

Deletion is the act of intentionally removing letters and words from the text by the copyist. In the Gädlä Qäwəṣṭos family of manuscripts, one can see letters removed from words in the text. The following errors are some of these cases.

No	Section	Original Text	deletion	Family/Mss.
1	1	ለክርስቶስ	ለክርስ.....	B
2	1	ዘምስለ	....ምስለ	N2&G
3	3	ይነግርዎሙ	ይነግርዎ	N
4	17	መነሃ	መነ	B
5	25	ያሰግድዋ	ያሰግ.....	Ġ
6	28	ወኢትሰቲ	ወ...ትሰቲ	Q1, Q2, N, &N1
7	43	ምግባርኪ	ም...ባርኪ	Ġ
8	52	እመካነ	...መካነ	Q2
9	53	አ ፡ እንድርያስ	እንድርያስ	B
10	55	ማርያም	ማርያ....	N
11	60	መዋዕል	መዋ...ል	I
12	80	ለፊለገ	ለፊ....ገ	Q2
13	82	በድንጋጌ	በድ.....ጋጌ	Q1
14	93	ትኔጽሩኒ	ትኔጽሩ...	N&Q1
15	107	ትእዛዞሙ	ትእ.....ዞሙ	N
16	112	ወኢይስምዑ	ወኢይስ.....ዑ	B
17	112	ተፈልጦቶሙ	ተፈልጦ...ሙ	G
18	140	ወአንተሂ	ወአን...ሂ	N1
19	181	ዘእንበለ	ዘእ....በለ	B
20	182	እስከ	እ...ከ	Q2

4.1.5. Addition

Addition is the act of adding words or phrases in the text in wrong way. The researcher identifies several words and phrases in the Mss. Gädlä Qäwəṣṭos. Therefore, the researcher believes that these errors can occur (copied by the copyist) for different reasons; filling the gaps between the words or phrases, synthetic reading (eye defect, light) and the like. The following errors are some of the additions that appeared in the manuscripts of Gädlä Qäwəṣṭos.

No.	Section	Original Text	Additions	Family/Mss.
1	1	_____	ሰይጣን	B
2	4	_____	ወይቤሎ	Q2&B
3	17	_____	ኪያሃ : አውሰባ	B
4	31	_____	ይብል	Q1
5	36	_____	ዘንተ	N2
6	38	_____	በትንብልናሁ : ለቅዱስ : ማርቆስ : ወንጌላዊ	Q2
7	51	_____	ወከመ	N2
8	53	_____	ብዙኃን	N1
9	62	_____	ወከመ	Q2
10	62	_____	ይኩኖ : አምላክ	Q2
11	65	_____	ለእግዚእ : ጎረያ	G
12	80	_____	ሀለወት	B
13	85	_____	ዘእነግረከ	N2
14	86	_____	ፍጹማን : ወቅዱሳን	G
15	92	_____	በጽሐ	Q2
16	95	_____	ወእሙንቱኒ	Q2
17	101	_____	አምላኪያ	G
18	102	_____	ቅድስት	N&Q1
19	124	_____	ወተኃብአት	Q2
20	134	_____	ነቢይ	Q1

4.1.1. Word Repetition

Repetition is the act of writing words or phrases again and again into the text. These errors may occur due to unconscious circumstances of the copyist were or may happen to give more emphasis for that words or phrases in the text. In the manuscript of Gädlä Qäwəṣtoṣ, lots of repetitions are written in the text. The following repetitions are extracted from the manuscripts of the Gädlä Qäwəṣtoṣ.

No.	Section	Original Text	Repetitions	Family/Mss.
1	20	ደወል	ደወል	N2
2	26	ወበጽሐ	ወበጽሐ	Ġ
3	53	እምነ	እምነ	N1
4	56	ጋጋ፡ ዘኣብ ፡ ምስለ ፡ ብእሲቱ	ጋጋ፡ ዘኣብ ፡ ምስለ ፡ ብእሲቱ	N2
5	69	መኑ	መኑ	I
6	85	አቡከ	አቡከ	N2
7	85	ዘእንበለ	ዘእንበለ	B
8	87	ዝንቱኒ	ዝንቱኒ	N2
9	89	ሀገረ	ሀገረ	N1
10	92	ንበር	ንበር	Ġ
11	98	ወአነሂ	ወአነሂ	N1
12	101	በቅድመ	ቅድመ	I
13	122	ዓቢይ	ዓቢይ	I
14	136	ሰዱሰ	ሰዱሰ	N1
15	136	ዕለት	ዕለት	B
16	144	መሥዋዕተ	መሥዋዕተ	B
17	149	ቅዱስ	ቅዱስ	N
18	156	ዕለት	ዕለት	N1
19	163	እምቅድሜከ ፡ ወአንተሰ	እምቅድሜከ ፡ ወአንተሰ	B
20	178	ዘእንበሌሁ	ዘእንበሌሁ	N1
21	181	ኩሉ	ኩሉ	N
22	219	አላ	አላ	Q2&Ġ

23	220	እከውን	እከውን	Q1
24	227	ኄር	ኄር	Q2
25	234	ሰላም	ሰላም	I

4.1.2. Transposition

Transposition is the alteration of the positions or order of words or phrases committed by the copyists in that the researcher tried to identify in the nine versions of the manuscripts of Gädlä Qäwəstos. Therefore, among the several traspositions of phrases that identified in the versions let see a few in the table below.

No.	Section	Original Text	Transpositions	Family/Mss.
1	9	እምሥጋሁ ፡ ወደሙ	እምደሙ ፡ ወሥጋሁ	Ġ
2	17	አነ ፡ ድውይት	ድውይት ፡ አነ	G
3	36	ወርቅ ፡ ወሜላት	ሜላት ፡ ወወርቅ	N2&Q2
4	93	ነገረ ፡ እኩዮ	እኩዮ ፡ ነገረ	All except G
5	117	ሐሊበ ፡ ወመግረ	መግረ ፡ ወሐሊበ	I&N2
6	145	ሰንበት ፡ ቀዳሚት	ቀዳሚት ፡ ሰንበት	B
7	146	ሕፁፀ ፡ ይከውን	ይከውን ፡ ሕፁፀ	G
8	149	ኢጉበሩ ፡ ሐዋርያት ፡ ግብረ ፡ እደዊሆሙ	ግብረ ፡ እደዊሆሙ ፡ ኢጉበሩ ፡ ሐዋርያት	G
9	168	ዲያቆናት ፡ ንጹሐን	ንጹሐን ፡ ዲያቆናት	All except G
10	184	አቡሁ ፡ ወእሙ	እሙ ፡ ወአቡሁ	All except B
11	189	ዘአውረዶ ፡ ለአባ ፡ ቀውስጦስ ፡ እምአየር	ለአባ ፡ ቀውስጦስ ፡ እምአየር ዘአውረዶ ፡	All except G
12	192	ዝንቱ ፡ ውእቱ	ውእቱ ፡ ዝንቱ	N2
13	198	ይእቲ ፡ ዕለት	ዕለት ፡ ይእቲ	G&B
14	204	በረ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን	ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ነበረ	G
15	209	እኅዞ ፡ ለወልድነ	ለወልድነ ፡ እኅዞ	B
16	215	እስመ ሀለዉ ፡ ቅድሜክ ፡ ዘየሐውሩ ፡ መንገለ ፡ ትግሬ	እስመ ሀለዉ ፡ ዘየሐውሩ ፡ ቅድሜክ ፡ መንገለ ፡ ትግሬ	Q1

17	243	፩ : ዘተወልደ : በሥጋ	፩ : በሥጋ : ዘተወልደ	G
18	253	ወ፩ : መንፈቆ : ይከፍል	ወ፩ : ይከፍል : መንፈቆ	Q1&N
19	289	ለእሉ : አማፅያን : ፈጣሪክሙ	ለእሉ : ፈጣሪክሙ : አማፅያን	Q1
20	313	በማየ : ጸሎቱ : ደጊሞ	ደጊሞ : በማየ : ጸሎቱ	B
21	315	በልኬ : አባ : ተንሥኢ	በልኬ : ተንሥኢ : አባ	Q1
22	328	እስከ : ሰሙን : ዕለት	እስከ : ዕለት : ሰሙን	G
23	336	ወይቤሎ : ይኩን : ስምክ	ወይቤሎ : ስምክ : ይኩን	G
24	342	መካነ : ሀገርክ : ኮነት : ብዱተ	መካነ : ኮነት : ሀገርክ : ብዱተ	N
25	352	ውእቱ : መልአክ : በፀጋ : እግዚአብሔር	ውእቱ : መልአክ : እግዚአብሔር : በፀጋ :	N

4.2. Figurative Languages

There are different types of figurative languages used by the composer of the hagiographies of *Abunä Qäwəstos*. *Abunä Maba'a Şəyon* used these figurative languages in the text to magnify the grace of the saint; especially, he used for the sake of reverence. As his vita said, *Abunä Maba'a Şəyon* was the composer of the hagiography of the saint. Therefore, there are different figurative languages used in the Vita. These are: simile, metaphor, personification, Hyperbole, Apostrophe, and biblical allusion.

4.2.1. Simile

Simile is a figurative of speech that draws a comparison between two different things or persons; especially, a phrase containing the word 'like' or 'as.' In addition, simile is a form of metaphor that explicitly uses connecting words, though these specific words are not always necessary. While similes are mainly used in forms of poetry that compare the inanimate and the living, there are also terms in which similes and are used for humorous purposes and comparison. However, we found several similes in *Gädlä Qäwəstos*. The following examples demonstrate the above examples:

[§ 57] ወአዕዳወ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ኮነ ፡ ምስለ ፡ ክሳደ ፡ አባ ፡ ቀውስጦስ ፡ ከመ ፡ ሰምዕ ፡ ርጢን ፡ ዘሥንዕው ፡ ምስለ ፡ ፈትል ፡ ሠናይ ፡ ዘቦአ ። ወአዕዳወ ፡ አባ ፡ ቀውስጦስ ፡ ከማሁ ፡ ኮነ ፡ ምስለ ፡ እዴሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ። ('And the hands of *Abunä*Täklä Haymanot be with the neck of *Abba* Qäwəṣtoṣ like the glue wax that match each other and blended with thread; and the hands of *Abba* Qäwəṣtoṣ also be with hand of *Abunä* Täklä Haymanot.') As we understood from the above paragraph the hagiographer of *Abunä* Qäwəṣtoṣ ¹⁰³ compare and contrast the hands of *Abunä* Täklä haymanot and *Abunä* Qäwəṣtoṣ stucked together like the wax be stick with thread.

[§ 174] ሥልጣነ ፡ ሀብት ፡ ተጽጊዎ ፡ እምነብ ፡ እግዚአብሔር ፡ አምላኩ ፡ ውስተ ፡ ከርሠ ፡ እሙ ፡ ጎሪት ፡ ወቅድስት ፡ ከመ ፡ ዮሐንስ ፡ ጎሩይ ፡ እምከርሠ ፡ እሙ ፡ ኤልሃቤጥ ፡ ብዕዕት ። ('The wealth of authority has given to him from his worshipped honored God and the elected of his Mather's womb; as John the Baptist was chosen from the womb of his mother the blessed Elisabeth.') As seen from the above examples, the hagiographer tried to use simile to compare *Abunä* Qäwəṣtoṣ with John and also the womb of his mother [³Ἐμμανῆ ῢῶν] with the womb of Elizabeth, the mother of John. This artistic style of writing can create positive image in the mind of readers as well as listeners of the text. Let see the other paragraph that sited from the text.

[§197] ወይእተ ፡ ጊዜ ፡ አንቃዕደወ ፡ ሰማየ ፡ አባ ፡ ጌርሎስ ፡ ወኢነጸሮ ፡ ለመልአክ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ አባ ፡ ቀውስጦስ ። ወባሕቱ ፡ ሰምዐ ፡ ድምፀ ፡ አክናፊሁ ፡ እንዘ ፡ ያስተጣፍሕ ፡ ወይሰማዕ ፡ ከመ ፡ ድምፀ ፡ ነጐድንድ ፡ ዘመብረቅ ፡ ወሰምዑ ፡ ሕዝብኒ ፡ ዘሀለዉ ፡ ምስለ ፡ አባ ፡ ጌርሎስ ፡ ጳጳስ ፡ አንከሩ ፡ ወርእዩ ፡ ዘንተ ፡ ተአምረ ።

('And at that moment, *Abba* Gerəlos had been deviated his eye towards the sky and he could not saw the angle of God except *Abba* Qäwəṣtoṣ; and heard only the thrill of his wings as he beat them, and he felt the sound of thunder from lightning. And the people who were with the Metropolitan *Abba* Gerəlos heard were astonished and saw this miracle.')

103 The composer of Gädlä Qäwəṣtoṣ is *Abunä* Maba'a ῢῶν the disciple of *Abunä* Qäwəṣtoṣ. Cp. Gädlä Qäwəṣtoṣ ff. 124r.-124v.

As stated above, the hagiographer used similes to compare and contrast the sound of the thunder with the sound of the wings of the angel applauding to. These habits of writing tend to catch up the minds (memories) of the reader or listener. The following example also gives message like the above paragraph.

[§ 201] ወበራብዕት ፡ ዕለት ፡ ባረከሙ ፡ ወአስተፋነዎሙ ፡ ከመ ፡ ይእትዉ ፡ ውስተ ፡ ሀገሮሙ ፡ ወገብዑ ፡ ውስተ ፡ ብሔሮሙ ፡ በሰላም ። ወእግዚእ ፡ ኀረያ ፡ ሶባ ፡ ሰምዓት ፡ ዜና ፡ ምጽአቶሙ ፡ ነሢአሙ ፡ ሢመተ ፡ ዲቁና ፡ ተፈሥሐት ፡ ጥቀ ፡ ወነሥአት ፡ ከበሮ ፡ ከመ ፡ እኅተ ፡ ሙሴ ። ዘፈነት ፡ በስብሐተ ፡ ነቢያት ፡ አበዊሃ ፡ እንዘ ፡ ትብል ፡ ንሴብሐ ፡ ለእግዚአብሔር ፡ ስቡሐ ፡ ዘተሰብሐ ። እስመ ፡ ኪያክ ፡ ይሴብሐ ፡ ኩሉ ፡ ኃይለ ፡ ሰማያት ። ወለክ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ('And on the fourth day, he blessed and let go of them so that they would return to their country; and they return to their land in peace. And '፻gzi' Hārāya, when she hear the news of their arrival after receiving the appointment of deaconate, she feel very glad, and took the drum, she sing like the sister of Moses with the song of praise of his prophets fathers, saying: 'We praise the glorious God who has been glorified, for all the powers of heaven praise you, and to you the glory for ever and ever, amen.') As we see the above paragraph the composer of the gädl, tried to compare and contrast the aunt of Qāwəṣtoṣ with the sister of Moses in praising of God just quoting from the prayer of Moses.

[§ 406] ወዘንተ ፡ ብሂሎ ፡ ርኢናሁ ፡ እንዘ ፡ ይጐይይ ፡ እምላዕለ ፡ ጣዖትነ ፡ ተንሢኦ ። ወገጹኒ ፡ ከመ ፡ ሆባይ ፡ ወአዕይንቲሁኒ ፡ ይመስል ፡ ነበልባለ ፡ እሳት ። ወአውሥኦ ፡ አቡነ ፡ ወይቤሎሙ ፡ ውእቱ ፡ ሰይጣን ፡ ኢጐዩ ፡ እምሀገርኸሙ ። ('And then the Satan said this, we saw him while it fled from our idol. And his face resembled monkey and his eyes also seems to the flammable of fire; and Abunä Qāwəṣtoṣ answered to them said: 'the Satan would not exile from your country.')')

[§ 441] ወበሣኒታሁ ፡ ተንሥኦ ፡ ንጉሥ ፡ ዓምደ ፡ ጽዮን ፡ ወአዘዘ ፡ ያምጽእዎ ፡ ለአቡነ ፡ አኖሬዎስ ፡ ወልደ ፡ እኅተ ፡ እሙ ፡ ለአባ ፡ ቀውስጦስ ። ወቀሠፎ ፡ ዓቢዩ ፡ ቅሥፈተ ፡ ወውኅዘ ፡ ደሙ ፡ ከመ ፡ ነቅዓ ፡ ማይ ፡ ብዙኅ ። ወኮነ ፡ ክዕወተ ፡ ደሙ ፡ ከመ ፡ ነደ ፡ እሳት ፡ ግሩም ፡ ወበልዓ ፡ ኩሎ ፡ ኩተማ ፡ ንጉሥ ። ('And on the next day King °Amdä Şəyon stand forth and ordered them to bring *Abunä* Anorewos his mother's sister [nephew] son. And he [°Amdä Şəyon] strongly whips him and his blood is poured alike the spring of water; and his blood pour became the awesome fire; and ate [burnt out] the whole King's town.')

Abunä Maba'a Şəyon tried to show us in our mind when Anorewos's blood poured out like the spring water on the above paragraph. We understood as Anorewos heavily tortured by King °Amdä Şəyon I and his body badly wounded.

4.2.2. Metaphor

Metaphor is a figure of speech in which a word or phrase applied to changes the things, persons or the body parts of a persons completely in to another thing. In addition, it refers to something as being the same as another thing for rhetorical effect. It may provide clarity or identify hidden similarities between two ideas. The hagiographer of Gädlä Qäwəştos describes the body of *Abunä* Qäwəştos with the flower of *Adäy*¹⁰⁴. He used this figurative speech to vivid the beautifulness of his whole body parts by resembling it with the *Adäy* flower in the mind of the listeners of his Vita or Gädlä Qäwəştos. The following example narrates about this:

[§ 175] እስመ ፡ ልምሉም ፡ ኩለንታሁ ፡ እምቀኑጽለ ፡ ጽጌ ፡ ዘአደይ ፡ ወልደ ፡ እምነ ፡ ጽዮን ፡ ዘርዐ ፡ ነገሥት ፡ ወወልደ ፡ ገላውዴዎስ ፡ ርእሰ ፡ ኩሎሙ ፡ መኳንንት ። ወበእንተዝ ፡ ኀደኅ ፡ ጸጋ ፡ ዘአብ ፡ ወሐረ ፡ በጽሚት ፡ ሌሊተ ፡ ዘእንበለ ፡ ይስማዕ ፡ ዜና ፡ ሐዊሮቱ ፡ መንገለ ፡ ጳጳስ ። ('In fact the son of °Emmənä Şəyon, of the royal lineage, and the son of Gälawdewos head of all

¹⁰⁴ Adäy is a type of flower which we clearly know it by its yellow color. It grows mostly in Ethiopia in the month of September.

the governors was all so tender, more than the petals of *Adäy* flower. And for this Šägga Zä’ab left him and went in secret at night, without hearing the news of his going to the Metropolitan.’)

[§ 368] ወትቤ ፡ አኮ ፡ ዝንቱ ፡ ብእሲ ፡ ዘቦአ ፡ ውስተ ፡ ቤትዮ ፡ ከማነ ፡ ለውሉደ ፡ ሰብእ ። አላ ፡ ውእቱ ፡ ወልደ ፡ እግዚአብሔር ፡ እግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘመጽአ ፡ ውስተ ፡ ዓለም ። ዘተወልደ ፡ እምቅድስት ፡ ድንግልት ፡ በ፪ ፡ ማርያም ፡ ለቤዝዎ ፡ ኩሉ ፡ ዓለም ፡ በደሙ ፡ ቅዱስ ።
(‘And she said: This man who entered my house is not like us, the sons of men, but he is the son of God, my Lord Jesus Christ who came into the world, who born from the twofold Virgin Mary, to redeem the whole world with His Holy blood.’)

[§ 444] ወሶቤሃ ፡ ሰሚዓ ፡ ዘንተ ፡ እምአፈ ፡ ንጉሥ ፡ ተፈሥሐት ፡ ወእዘዙቶሙ ፡ ለአግብርቲሃ ፡ ከመ ፡ ይንጽይዎ ፡ ጽሕሞ ፡ ወነጸይዎ ። ወሶቤሃ ፡ ውኅዘ ፡ እማዕስ ፡ ገጹ ፡ ዘመካነ ፡ ምብቋላ ፡ ለፀጉረ ፡ ጽሕሙ ፡ ወዕሪዙ ። ወኮነ ፡ ውሂዘ ፡ ደሙ ፡ ነደ ፡ እሳት ፡ ወሀሊብ ። ወአውዓዮሙ ፡ ለእለ ፡ ነጻዩ ፡ ጽሕሞ ፡ አግብርቲሃ ። ወኮነ ፡ ሥጋሆሙ ፡ ሐመደ ። (‘And whereas she listen this, from the mouth of the King, she rejoiced; and she ordered her servants to pull out his beard and they extirpated his beard. And a while his blood is poured on his face where his beard and moustache are there. And his blood became as the flame of fire and milk. And it burnt her servants who pulled out his beard; and their flesh is became an ash.’)

4.2.3. Personification

Personification is the attribution of human qualities to an abstracts or the characteristics of human being to an in animate objects.¹⁰⁵ Personification or Anthropomorphism is the attribution of human traits, emotions, or intentions to non-human entities. It is considered to be an innate tendency of human psychology. Personification is the related attribution of human form and characteristics to abstract concepts such as nations, emotions, and natural forces, such as seasons and weather. There are personifications in the hagiography of *Abunä Qäwəṣtoṣ* which were used by the composer of the text. Let’s see the following examples that are obtained from the text.

¹⁰⁵ John. 1984, 22-24.

[§ 14] ወእምዝ ፡ ካዕበኒ ፡ ተናገረታ ፡ ከመ ፡ ሰብእ ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ለእምነ ፡ ጽዮን ፡ ወትቤላ ፡ ቀዲሙ ፡ ትወልዲ ፡ ፩ደ ፡ ወልደ ፡ ውእቱ ፡ ወልድ ፡ ኢይከውን ፡ ለኪ ፡ አላ ፡ ሐራ ፡ ሰማያዊ ፡ ንጉሥ ። ወካዕበ ፡ ትወልዲ ፡ እምካልዕ ፡ ብእሲ ፡ እስራኤላዊ ፡ ወይከውን ፡ ንጉሠ ፡ ኩሉ ፡ ኢትዮጵያ ፡ ወአመ ፡ ወለድኪዮ ፡ ስምዬ ፡ ስሞ ፡ ይኩኖ ፡ አምላክ ።

‘(And then, once again, the portrait of our Lady Mary spoke as a person to ʾĒmmənā Šəyon: ‘Firstly, you have get birth a son; this child would not belong to you; but, he will be the crowd of the heavenly King. And again you will get birth from the other Israelite person and he will become the King of the whole Ethiopia. When you will get birth him, you shall call him Yəkunno ʾAmlak.’)

[§ 43] ወእንዘ ፡ ትጼሊ ፡ ከመዝ ፡ ተናገረታ ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ እንዘ ፡ ትብል ፡ ቀዲሙ ፡ በልሳነ ፡ ሰብእ ። ወትቤላ ፡ ሐራ ፡ ውስተ ፡ ቤትኪ ፡ በሰላም ፡ ወጌሠመ ፡ ሕርዒ ፡ ሥርናየ ፡ ሠናየ ፡ ለበዓለ ፡ ልደትየ ። ወኢትወልዲ ፡ ጌሠመ ፡ ዘእንበለ ፡ ዕለተ ፡ ልደትየ ፡ ከመ ፡ ይኩን ፡ ልደቱ ፡ ለወልድኪ ፡ በዕለተ ፡ ልደትየ ፡ ንቡረ ። (‘And while she was praying, the icon of our Lady Mary, spoke as she did before with the tongue of person, to her: ‘Go to your house in peace, and tomorrow you will grind a good grain for the feast of my Nativity; and you will not give birth tomorrow, but on the day of my Nativity, so that the birth of your child may take place the same day as my Birth.’)

[§ 78] ወእምዝ ፡ ተሰምዓ ፡ ቃል ፡ እምሰማይ ፡ ዘይብል ፡ ፀጋ ፡ ዘአብ ፡ ኢትጸሙ ፡ ለረኪበ ፡ ዝንቱ ፡ መዓር ፡ እስመ ፡ አኮ ፡ ለክ ። አላ ፡ ለሲሳየ ፡ ዝንቱ ፡ ሕፃን ፡ ግብረቱ ፡ እስከ ፡ ለዓለም ። ወኢተገብረ ፡ በክነፈ ፡ አንሕብት ፡ እምድር ፡ ወጽጌያተ ፡ ገዳም ። አላ ፡ ዘኮነ ፡ እምነበ ፡ እግዚአብሔር ፡ በጸሎታ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በእንተ ፡ ፍቅራ ፡ ለእሙ ፡ ለዝንቱ ፡ ሕፃን ። (‘And afterwards a voice heard from heaven saying: ‘Šägga Zäʾab, do not tire yourself to reach that honey, since its preparation will be forever in nourishment of this child, not for you; and it is not produced with the wings of bees from the earth and the flowers of the

countryside, but this comes from the God, through the prayer of our Lady Mary the mother of God, for the sake of the mother of this child.’)

As seen in the above example, the portrait of our Lady Mary talked with ʾĒmmənā Šəyon like a human being or person. This style of writing might be used to catch the mind of the listeners [believers] and also written for the sake of religious zeal.

[§ 405] ወአሜሃ ፡ ወድቀ ፡ እመንበሩ ፡ ወተሰብረ ፡ ወከልሀ ፡ ሰይጣን ፡ ዘይነብር ፡ ላዕሌሁ ፡ ወይቤ ፡ ስምዑኒ ፡ ኦ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡ እስመ ፡ አነ ፡ ሰይጣን ፡ ኢትሰግዱ ፡ ሊተ ፡ አላ ፡ ሰግዱ ፡ ለአምላክ ፡ ቀውስጦስ ፡ ወአምልክዎ ፡ እስመ ፡ ውእቱ ፡ ዘገብረ ፡ ሰማየ ፡ ወምድረ ፡ ምስለ ፡ ኩሉ ፡ ዘሀሎ ፡ ውስቴቶሙ ። ... ኅድጉኒ ፡ ኪያየ ፡ ወኢታምልኩኒ ፡ ከመ ፡ ኢያጥፍአኒ ፡ ውእቱ ፡ ቀውስጦስ ፡ ዘአጥፍአ ፡ በጸሎቱ ፡ ለደብረ ፡ ፈንታሌ ፡ ማኅደረ ፡ ኩልነ ። ወዘንተ ፡ ብሂሎ ፡ ርኢናሁ ፡ እንዘ ፡ ይጐይይ ፡ እምላዕለ ፡ ጣዖትነ... (‘Since it fell from the seat and broken; and the Satan who belong upon it (the idol) howled said to, ‘O! Listen to the people of this country don’t prostrate to (me); because, I am Satan; but, you prostrate for the Lord of Qāwəṣtoṣ; and worshiped; because, he made (created) the earth and the sky with the whole there was in to...left me alone and do not worshiped me; for Qāwəṣtoṣ to wonot vanished me; as, he destroyed the mountain of Fänttalle the dwell of (us).’ After said this, we saw it while exiled upon our idol.’)

4.2.4. Hyperbole

Hyperbole is a style of writing to deliberate an exaggeration used to magnify the Holiness of the saint; or something is presented as better, larger, and more important than the other. The hagiographer of Gädlä Qāwəṣtoṣ also used hyperbole in the text; and the following examples are obtained from text.

[§ 197] ወይእተ ፡ ጊዜ ፡ አንቃዕደወ ፡ ሰማየ ፡ አባ ፡ ጌርሎስ ፡ ወኢነጸሮ ፡ ለመልአክ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ አባ ፡ ቀውስጦስ ፡ ወባሕቱ ፡ ሰምዐ ፡ ድምፀ ፡ አክናፊሁ ፡ እንዘ ፡ ያስተጣፍሕ ፡ ወይሰማዕ ፡ ከመ ፡ ድምፀ ፡ ነጐድንድ ፡ ዘመብረቅ ፡ ወሰምዑ ፡ ሕዝብኒ ፡ ዘሀለዉ ፡

ምስለ ፡ አባ ፡ ጌርሎስ ፡ ጳጳስ ፡ አንከሩ ፡ ወርእዩ ፡ ዘንተ ፡ ተአምረ ። ('And the time of this moment, *Abba* Gerəlos had been devout (his eye) towards the sky and he could not see the angle of God except *Abba* Qäwəṣtos; but he heard the sound of the wings (of the angle) while applause and it was heard like the sound thunder of lighting. The people who there with the bishop *Abba* Gerəlos heard this and they admired to this miracle.')

The hagiographer resembles the applaud sound of wings of the angle with the sound thunder of lightning in the way of exaggerating. The way of expression using figurative speeches in religious books might create positive thinking in the mind of the peoples that they listened to the readers or preachers.

[§ 435] **ወእምዝ ፡ ተጽዕኑ ፡ በሠረገላ ፡ ብርሃን ፡ ኀበ ፡ እሞሙ ፡ ወረኩብዋ ፡ ሐሚማ ፡ ንስቲተ ፡ ወተክህነ ፡ አቡነ ፡ ቀውስጦስ ፡ በቅስና ፡ ወአቡነ ፡ ዜና ፡ ማርቆስ ፡ በዲቁና ፡ ወቀደሱ ፡ ቁርባን ፡ ወመጠውዋ ፡ እምሥጋሁ ፡ ወደሙ ፡ ለክርስቶስ ፡ በሀገረ ፡ እንዠራ ። ወእዕረፈት ፡ በሰላም ፡ ወነሥኡ ፡ በድነ ፡ ሥጋሃ ፡ ቅድስተ ፡ ወጸዑ ፡ ዲበ ፡ ሠረገላሆሙ ፡ ዘብርሃን ፡ ወአኀዙ ፡ ይሐሩ ፡ ደብረ ፡ ሊባኖስ ፡ በክረምት ፡ ወእቱ ፡ ዘመኑ ፡ ዘእዕረፈት ፡ ቦቱ ፡ በዲበ ፡ ሠረገላ ፡ ብርሃን ፡ ሐሩ ፡ ደብረ ፡ ሊባኖስ ፡ በመልዕልተ ፡ ዓየር ፡ በጽሑ ፡ ከመ ፡ ቅጽበተ ፡ ዓይን ፡ ፍጡነ ፡** ('And after they steed on the cart of light and went to his mother; and they found her some sick. And *Abunä* Qäwəṣtos is became as a priest and *Abunä* Zena Marəqos also became as deacon; and they performed the Holy Eucharist; then, offered her the Holy Communion of Christ in the region of ʾĒnžära¹⁰⁶ and she rest in peace. And they grabbed her blessed body; then, loaded [it] on their cart of light then they have been starting to go to Däbrä Libanos. And the time that she was died summer; and they went to Däbrä Libanos with their cart of light on the above of the sky and they quickly arrived alike the blink of an eye.')

106 There is a place that is called by this name around Ġəhur in Amhara region, and the name also represented to the Ethiopian bread.

The hagiographer tried to create an image intentionally using hyperbole in our mind, how the chariot is speedy comparing with the vibration of eye. In addition, the following paragraph also narrates about the blood of Anorewos poured like the source of water and also his blood is completely changed to fire and ate (burnt) the town.

[§ 441] ወበሃኒታሁ ፡ ተንሥኦ ፡ ንጉሥ ፡ ዓምደ ፡ ጽዮን ፡ ወአዘዘ ፡ ያምጽእዎ ፡ ለአቡነ ፡ አኖሬዎስ ፡ ወልደ ፡ እኅተ ፡ እሙ ፡ ለአባ ፡ ቀውስጦስ ። ወቀሠፎ ፡ ዓቢየ ፡ ቅሥፈተ ፡ ወውኅዘ ፡ ደሙ ፡ ከመ ፡ ነቅዓ ፡ ማይ ፡ ብዙኅ ። ወኮነ ፡ ከዕወተ ፡ ደሙ ፡ ከመ ፡ ነደ ፡ እሳት ፡ ግሩም ፡ ወበልዓ ፡ ከሉሎ ፡ ከተማ ፡ ንጉሥ ። ('On the next day, King °Amdä Šəyon awakened and he ordered that to bring *Abunä* Anorewos the son of *Abba* Qäwəstos's mother sister-in-law; and he heavily wiped him; and his [Anorewos's] blood is poured out like the spring water. And the pour of his blood became the awesome fire; and burnt out the town of the King.')

4.2.5. Apostrophe

Apostrophe is the style of writing which is used in a rhetorical passage in which an absent or inanimate entity is addressed directly; and a person talks with inanimate things; but, which cannot give any response. The composer of hagiography of *Abunä* Qäwəstos also used apostrophe in the text. Now let see the following examples that are obtained from the text.

[§ 292] ወአማዕተበ ፡ ላዕለ ፡ ውእቱ ፡ ዕብን ፡ ወይቤ ፡ እኤዝዘከ ፡ አንተ ፡ ዕብን ፡ በስመ ፡ አምላኪየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘተወልደ ፡ እምቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ለመድኃኒተ ፡ ዚአነ ፡ በል ፡ ተሠጠቅ ፡ ወከን ፡ ሥጡቀ ፡ ወቅጥቁጠ ፡ ከመ ፡ ብርዕ ፡ ሰገም ። ወሶቤሃ ፡ ኮነ ፡ በበክፍል ፡ ክፍለ ፡ ለኀበ ፡ ፲ወ፫ ፡ ክፍላት ። ወዐርጉ ፡ እሉ ፡ አክይስት ፡ እምወስተ ፡ ዘነበረ ፡ ቦቱ ፡ ውእቱ ፡ ዕብን ፡ ዓቢይ ፡ ወጽኑዕ ፡ ከመ ፡ ብርተ ፡ ሊባኖስ ፡ ወአኀዘ ፡ ይቀጥቅጥ ፡ ርእሶሙ ፡ ወቀተሎሙ ፡ ለከሉሎሙ ፡ አክይስተ ፡ እኒዞ ፡ [በ]በትረ ፡ መስቀሉ ፡ ለክርስቶስ ። ('And he made the sign of cross upon the stone and said to, 'May I order thee to crack in the name of my Lord Jesus Christ who born from the twofold Virgin Mary the remedy of us; now, [you] crack and smash like the chandelier of arrow.' At the time of this moment, it was cracked in thirteen parts; and the serpents went out from the great and harden stone like the metal of Lebanon; and he begin

to smash the head of all the serpents and killed all of them with the stick of the cross of Christ that he caught.’)

As stated from the above paragraphs, *Abunä Qäwəṣṭos* ordered the stone to be cracked and naked the serpents; and the stone also immediately performed the order of *Abunä Qäwəṣṭos*. This event might not be believed in the real world; but, the hagiographer used to this figurative language [apostrophe] in order to magnify the gracefulness of the saint.

4.2.6. Idioms

An idiom is a phrase or an expression that has a figurative, or sometimes literal, meaning and categorized as formulaic language, an idiom's figurative meaning is different from the literal meaning. There are thousands of idioms, occurring frequently in all languages. It is estimated that there are at least twenty-five thousand idiomatic expressions in the English language.¹⁰⁷

[§ 272] ወአውሥኦ ፡ ወይቤሎሙ ፡ ቀውስጦስ ፡ ኢኮንኩ ፡ አላ ፡ አቡሁ ፡ ገላውዴዎስ ፡ ፈነወኒ ፡ እምኢየሩሳሌም ፡ ከመ ፡ እጠይቅ ፡ ድኅነተ ፡ ውሉዱ ፡ እስመ ፡ ቀዲሙ ፡ ወረድኩ ፡ ኢየሩሳሌም ፡ ዘምስለ ፡ መነኮሳት ፡ አቡየ ፡ ዘሀገረ ፡ ትግሬ ። ወረኩብክዎ ፡ ዘምስለ ፡ ወልዱ ። ወበእንተዝ ፡ መጻእኩ ፡ እምነቤሁ ፡ ወበጻሕኩ ፡ ሀገረ ፡ አክሱም ፡ ውኅበ ፡ ንጉሣ ፡ ለደብረ ፡ ጽዮን ፡ ቦእኩ ። ወአዘዘኒ ፡ ከመ ፡ እሣየጥ ፡ ሎቱ ፡ አባግዓ ፡ ለበዓለ ፡ ልደት ፡ ክቡር ፡ እምሀገረ ፡ ሸዋ ። ወበእንተዝ ፡ ነገር ፡ በጻሕኩ ፡ ንቤክሙ ፡ ወተስእልኩክሙ ፡ ሕይወታ ፡ ለእምነ ፡ ጽዮን ፡ በይነ ፡ ዘአምሐለኒ ፡ ከመ ፡ እጠይቅ ፡ ሎቱ ፡ ምታ ። (‘And he replied them ‘I am not Qäwəṣṭos; but, his father Gälawdewos has send me from Jerusalem in order to ask the safekeeping of his children because of I formerly went and stayed in (Jerusalem) with my father the district of Tigray; and I found him with his son. Thereafter, I came from that he was there and arrived at the district of Təgray and joined with the king of Zion. And he (the king) ordered me to buy a sheeps from the district of Šäwa for the feast of Christmas. Therefore, I arrived at yours and asked you about the alive of ʾEmmənä Şəyon for her husband that has been swearing me to ask about her.’)

107 George 2003, 245-273.

4.2.7. Biblical Allusions

Biblical allusion is the act of making an indirect reference to somebody or something. The hagiographer of *Abunä Qāwəṣtoṣ* also widely used this figurative speech in the text by extracting from different chapters of the Holy Bible. Among these, the following example is taken from the text:

[§ 28] ወእንዘ ፡ ትጼሊ ፡ ነበረት ፡ እንበለ ፡ ትብላፅ ፡ እክለ ፡ ወኢትሰቲ ፡ ማየ ፡ እስከ ፡ ፫ ሰሙን ።
ወትቤ ፡ ይኔይሰኒ ፡ መዊት ፡ በረኅብ ፡ እምእጥዓም ፡ መብልዖሙ ፡ ለዓላውያን ፡ ሕጉ ፡
ለአምላኪየ ። ወበእንተዝ ፡ ኢረኃባ ፡ ወኢጸምዓ ፡ ሥጋሃ ፡ እስመ ፡ ቃለ ፡ እግዚአብሔር ፡ አጽንዓ ።
በከመ ፡ ይቤ ፡ እግዚእነ ፡ በወንጌል ፡ ሶበ ፡ ተመከረ ፡ ምስለ ፡ ሰይጣን ፡ አኮ ፡ ሰብእ ፡ በኅብስት ፡
ዘየሐዩ ፡ አላ ፡ በቃለ ፡ እግዚአብሔር ፡ ሕያው ። በአማን ፡ በጽሐ ፡ በላዕሌሃ ፡ ዝንቱ ፡ ቃል ፡
ወተፈጸመ ፡ ዲቤሃ ። ('And she stayed in praying without eating meal and drinking water upto
three weeks. And she said: 'I would prefer to die of starvation if I eat of those who revel the
treacherous of my God.' Thereafter, her body no longer felt hunger; for the word of God was firm
her. As our Lord said in the Bible while He (Lord) tested by Satan: the person won't live only by
meal (bread); but, by the word (benediction) of the alive Lord. And truly arrived this word
(prophecy) and finished unto her.')

[§ 322] ወጸለየ ፡ ጸሎተ ፡ ንስቲተ ፡ እንዘ ፡ ይብል ፡ ኦ ፡ እግዚእየ ፡ ወአምላኪየ ፡ ኢየሱስ ፡
ክርስቶስ ፡ ዘአንሣእኮ ፡ ለአልዓዛር ፡ በሥልጣነ ፡ መለኮትከ ። ከማሁ ፡ አንሥኦሙ ፡ ለእመ ፡
ዝንቱ ፡ መከራንነ ፡ ዛቲ ፡ ሀገር ፡ ወለእሙንቱ ፡ ገነውተ ፡ አማልክት ፡ ወማርያን ፡ እለ ፡ ሞቱ ፡
በውድቅተ ፡ የም ፡ ላዕሌሆሙ ፡ ከመ ፡ ይሰባሕ ፡ ስምከ ፡ ቅዱስ ። ወይእመኑ ፡ ሰብእ ፡ እለ ፡
ኃረይኮሙ ፡ በእዴየ ፡ በሥምረተ ፡ ዚአከ ። ወአኮ ፡ በፈቃደ ፡ ዚአየ ፡ ገብርከ ፡ ድኩም ። ('And he
prays a little saying: 'O! my Lord God Jesus Christ as You have raised up Eleazar from the dead
by your divine power, and also You raised up the mother of the boss of this district and the priest
of the Idol and the heretics who dead by a falloff tree upon them inorder to be praise Your Holy
name. The people whom will believe that chose by your will but, not by my will your weak
servant.')

[§ 387] ወዘንተ ፡ ብሂሎ ፡ ሜጠ ፡ ገጽ ፡ መንገለ ፡ ምሥራቅ ። ወጸለየ ፡ እንዘ ፡ ይብል ፡
 ዘአውረድከ ፡ እሳተ ፡ እምሰማይ ፡ ወዓውዓይከ ፡ ፀሮ ፡ ለኤልያስ ፡ ገብርከ ፡ ወፍቁርከ ፡ እንተ ፡
 ቀንዓ ፡ በጥፍዓተ ፡ ሕግከ ፡ ዘወሀብከ ፡ ለሙሴ ፡ ገብርከ ፡ ምዕመን ። ወለገምከ ፡ ዝናመ ፡
 በጸሎቱ ፡ ቪተ ፡ ዓመተ ፡ ወጂተ ፡ አውራጋ ፡ በግፍዓ ፡ ናቡቴ ፡ እስራኤላዊ ። ወለውእቱ ፡ ኤልያስ ፡
 አድጋንከ ፡ እምእደ ፡ ኤልሳቤል ። ወአዕረጎ ፡ ውስተ ፡ ገነተ ፡ ተድላ ፡ በሠረገላ ፡ ሕይወት ። ('And
 said this, he had turned his face towards of the east; and he had prayed said to this: 'As [Lord]
 descended fire from the sky and burnt the enemy of your trusted beloved and servant Elias)when
 he has been jealous; since, the command that you had gave was ceased out; and you reined the rain
 for three and half years; since, he prayed for the vexation of Nabuti the Israelite; and that you had
 saved Elijah from the hand of Jezebel and ascended [him] to the suitable of heaven by the light of
 cart.')

ከማሁ ፡ ቀናዕኩ ፡ በእንተ ፡ ግፍዐ ፡ ሕዝብከ ፡ ዘትገብር ፡ ላዕሌሆሙ ፡ እኩየ ፡ ከማሁ ፡ አውርድ ፡
 ላዕሌሃ ፡ እሳተ ፡ መዓትከ ፡ ወለውእቱ ፡ ደብር ፡ ዘቦቱ ፡ ነበረት ፡ ደምስሶ ፡ ከመ ፡ ሰዶም ፡ ወገሞራ ፡
 ዘእንበለ ፡ መከንኑ ፡ ለዝኩ ፡ ደብር ፡ ዘቀሠፈኒ ፡ ኢይኩን ፡ ብየ ፡ ኃጢአተ ፡ ህየንተ ፡ ዘቀሠፈኒ ፡
 እስመ ፡ አንተ ፡ መሐሪ ፡ ወመስተሣህል ።

('Again, I have to be jealous for the vexation of your people that she made wicked upon [them];
 again, let you ascend the fire of rage upon her, and on the territory that she was there vanished like
 Sodom and Gomorra except the governor of that territory who flogged (me), don't count as a sin
 for that he had beaten (me); because, you are merciful and mediator.')

4.3. Page layout and style of the manuscripts

All the manuscripts are formerly havenot page numbers. However, after the Mss. Scribed, the
 administrators of the church (institution) or other persons gave numbers for Ms. of B., Ms. N2.,
 Ms. G., Ms. Q1, and Q2. Ms. C, Ms. D And Ms. G. in Arabic numbers using a pencil or pen. But,
 Ms.N. has given with Gəʿəz number. The Ms.N2. hich is housed at the Nəbge, Bāyyo, and the Ms.
 of the private owner Abba Gäbrä Mädhən which has been microfilmed and registered in NALA.
 have ornaments (Harägat) on the top of the text. The Mss. of Ġärr, and Bāyyo, are stamped with

the stamp of the church administrators. All the manuscripts also have page margins on the left, right, top and bottom of the text. With regard to marginalia, all the Mss. have put in the top of the margin. The text is written continuously with no gaps except some Mss., such like Ms. B. left blank half column spaces in 17r^b-17v^a, and 86r^b-86v^a. The Ms. G. also has left blank space at the end of the text in 106v^b. the Ms. N. also has left blank space on folio 62r. All the Mss. are written in two columns except for Ms. G. is written in three columns.

Unlike the rest Ms., Ms. B. occasionally adds different paragraphs in different places of the text.

Let see the short verse extracted from the text. Folio 17v^b, M.B. reads and it adds about one

column: ሰላም ፡ ለአእዳዊክ ፡ በጊዜ ፡ ጸሎት ፡ ዘሰፍሐ ፣ ወለአብራኪክ ፡ ካዕበ ፡ ለሰጊደ ፡ አምላክ ፡

ዘተግሃ ፣ Folio 38v reads and also adds one column: በስመ ፡ እግዚአብሔር ፡ አብ ፡

ዘነረዩኪ ፡ ከመ ፡ ትኩንዮ ፡ መርዓተ ፣ ወበስመ ፡ እግዚአብሔር ፡ ወልድ ፡ ዘሰምረ ፡ እምኔኪ ፡

ተሰግዎተ ፣ Folio 54v^b. also reads and also adds half column: በስመ ፡ እግዚአብሔር ፡ አብ ፡

ዘአሠርገወኪ ፡ ንጽሐ ፡ ወጽድቀ ፣ ወበስመ ፡ እግዚአብሔር ፡ ወልድ ፡ እምውስተ ፡ ከርሥኪ ፡

ዘሠረቀ Folio 70v. also reads and adds about one column: በስመ ፡ እግዚአብሔር ፡ አብ ፡

ወተናጋሪ ፣ ፩፡ ወቦቱ ፡ ኩሉ ፡ ኮነ ፡ ዘሎቱ ፡ ይገንዩ ፡ ኩሉ ፡ ልሣን ፡ ወኩሉ ፡ አብራክ ፡

Folio 89r^b-89v^a reads and also adds one column: ነዋ ፡ ከሢትዩ ፡ አፋዩ ፡ እነግረክሙ ፡ ለዕለ ፡

ትሰምዑ ፡ በአዕምሮ ፡ ወበለብዎ ፡ ዘኮነ ፡ ከመ ፡ ተናገርኩ ፡ ቀዲሙ ፡ በጥንተ ፡ መጽሐፈ ፡

ገድሉ.....

There are also six columns or one folio adds M.G. unlike the rest Mss. at the end part of the text.

Let see the few sentences that extracted from the text. ወሐረ ፡ ሀገረ ፡ ከፋ ፡ ከመ ፡ ይፅብዖ ፡

ለንጉሠ ፡ ዝንጀሮ(sic.) ፡ ወከፋ ፡ ወአመ ፡ ሐረ ፡ ምስለ ፡ ዓምደ ፡ ጽዮን ፡ ንጉሥ ፡ ወልደ ፡ አኅሁ ፡

ለተፃብዖ ፡ ንጉሥ ፡ ዘሀገረ ፡ ከፋ ፡ ወዓገታ ፡ ለትዕይንተ ፡ ዓምደ ፡ ጽዮን ንጉሥ ፡ በዓቢይ ፡

ቀትል ፡ ወእምድነረ ፡ ሞዖ ፡ ለንጉሠ ፡ ከፋ ፡ ነበረ ፡ በምድረ ፡ ከፋ ፡ ወገብረ ፡ ፪ ፡ አብያተ ፡

ክርስቲያናት.....

4.4. Overall Condition of the Manuscripts

All the manuscripts that were discovered by the researcher are complete. However, the M.G. has left out one column in the text unwittingly in between the dots. (fol.16v.) **ወበውእቱ ፡ ጊዜ ፡ ነበረ ፡ አቡነ ፡ ሕይወት ፡ ብነ ፡ በጽዮን..... ወልደ ፡ ፻ወ፳ ፡ ዓመት ፡**...As we have seen from the above sentences, there is no clear reason how and why the copyist made this mistake. Because of there is no similar endings (Homoeoteuleton) and also similar beginnings (Omoearchon) among the sentences that appeared from the text. The researcher tries to collect eleven manuscripts. Among these eleven manuscripts, manuscript of (M.Q2.) it has become fragmented due to old age and careless handling and bad preserving, the folios are dispersed and collected together in unordered way. Except one manuscript (M.G.), the whole Mss. that found by the researcher are written in two columns. But, M.G. is written in three columns.

CHAPTER FIVE: CRITICAL EDITION

[1] በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። በቅድስት ፡ ሥላሴ ፡ እንዘ ፡ አአምን ፡ ወእትመኃፀን ፡ እክሕደከ¹ ፡ አነ ፡ ገብሩ ፡ ለክርስቶስ² ፡ አንተ ፡ ፀርየ ፡ ርጉም³ ፡ ሰይጣን ፡ በቅድመ ፡ ዛቲ ፡ _aእምየ ፡ ቅድስት⁴_a ፡ ቤተ ፡ ክርስቲያን ፡ እንተ ፡ ይእቲ ፡ ስምዕየ ፡ ማርያም ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ።

[2] ናሁ ፡ ወጠንኩ¹ ፡ በረድኤተ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ (G.1r^a)ዘዕሩይ ፡ በመለኮቱ² ፡ ዘምስለ³ ፡ እግዚአብሔር ፡ አብ ፡ ወ(N1.1r^a)መንፈስ ፡ ቅዱስ ፡ እንዘ ፡ ፩ዱ ፡ ፫ቱ ፡ ዜና ፡ ገድሉ ፡ ወትሩፋቲ(N.1r^a)ሁ ፡ ወስምዑ ፡ (Q2.1r^a)ዘኮነ ፡ (I.1r^a)ላዕሌሁ² ፡ በእን(B.1r^a)ተ ፡ ስ(J1r^a)ሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አምላኩ ፡ ለብፁዕ ፡ ወቅዱስ³ ፡ አቡነ ፡ ቀውስጦስ ፡ ዘተሰምየ⁴ ፡ ዳግማዊ ፡ ዳ(Q1.1r^a)ዊት ፡ ሐዲስ ፡ ኃያል ፡ ወጽኑዕ ፡ በእንተ ፡ ሃይማኖት⁵ ፡ ርትዕት ፡ ዘተጋደለ ፡ ምስለ ፡ ዓላውያን⁶ ፡ ሕ(G.1r^b)ግ ፡ ወዘቀተሎ በሞጸፈ ፡ ጾም ፡ ወጸሎት ፡ ለመከንኖሙ ፡ ጎልያድ ፡ ዘውእ(N2.1r^a)ቱ ፡ ዲያብሎስ⁷ ፡ አቡሃ ፡ ለሐሰት ፡ (N1.1r^b)ወገባሪሃ ፡ ለእኪት ፡ ዘየኃድር ፡ ላዕሌሆሙ ፡ ለጸላዕያነ ፡ ሃይማኖት ፡ በአስተገብሮ⁸ ፡ ስሕተ(Q2.1r^b)ት ፡ ለእንተ ፡ ሞየሙ ፡ ዝን(N.1r^b)ቱ⁹ ፡ አብ ፡ ቅዱስ ፡ በወልታ¹⁰ ፡ ትህ(B.1r^b)ትና ፡ ወየውሃ(I.1r^b)ት ፡ እንዘ ፡ ይገብሩ ፡ ላዕሌሁ¹¹ ፡ እኩየ ። ዝንቱኒ ፡ ይገብ(J1r^b)ር ፡ ለውእቶሙ ፡ ሠናየ ፡ በትእግሥት ፡ ከመ ይፈጽ(G.1r^c)ም ፡ ቃለ ፡ ትእዛዙሙ ፡ ለመጸሕፍት ። ዘኮነ ፡ ወዘተገብረ ፡ በላዕለ ፡ ነቢያት ፡ ወሐዋርያት ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ¹² ፡ (Q1.1r^b) ገብረ ፡ ማርያም ፡ ወጸሐፊሁ ፡ ኃይለ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

[1] 1 ሰይጣን ፡ add. B | 2 ለክርስ (sic.) B | 3 om. Q2Ḡ | 4 a-a om. G

[2] 1 ወጠንኩ ፡ N | 2 በመከለቱ (sic.) C. | 3 ምስለ ፡ GN2 | 2 በላዕሌሁ ፡ add.(s.l) B | 3 ወለቅዱስ ፡ CGN2Q2 ፣ ወቅዱስ ፡ NN1Q1BIḠD | 4 ዘተሰመይ ፡ NQ1; ዘንተ ፡ ስምየ ፡ Q2 | 5 ሃይማኖ ፡ N | 6 ዓላውያን ፡ CDGḠ | 7 ዲብሎስ ፡ N | 8 በእንተዝ ፡ Q2 | 9 ወዝንቱ ፡ G | 10 በወልታ ፡ (sic.) N | 11 ላዕሌሆሙ ፡ N2 | 12 ፍቁሩ ፡ ገብረ ፡ ማርያም ፡ ወጸሐፊሁ ፡ ኃይለ ፡ ጊዮርጊስ ፡ I; ፍቅርቱ ፡ እንተ ፡ ማርያም ፡ ወጸሐፊሁ ፡ ገብረ ፡ ወልድ ። N; ወልድ ፡ ስምየን ፡ D; ወልድ ፡ አረጋዊ ፡ C; ገብሩ ፡ ወልድ ፡ ሥላሴ ፡ ወምስለ ፡ ጸሐፊሁ ፡ ተክለ ፡ ወልድ ፡ B; እግዚእነ ፡ ኃይለ ፡ ሥላሴ ፡ N1; ፍቁሩ ፡ ----- ፡ ወጸሐፊሁ ፡ ኃይለ ፡ ጊዮርጊስ ፡ N2; ፍቁሩ ፡ ወልድ ፡ ጸድቅ ፡ ወጸሐፊሁ ፡ ወልድ ፡ ጊዮርጊስ ፡ Ḡ ፍቁሩ ፡ ገብረ ፡ መድኅን ፡ ወጸሐፊሁ ፡ መንክረ ፡ ጊዮርጊስ ፡ G; ፍቁሩ ፡ ሃብተ ፡ ገብርኤል ፡ ወጸሐፊሁ ፡ ገብረ ፡ ማርያም ፡ Q1; ፍቁሩ ፡ ወልድ ፡ ጸድቅ ፡ ወጸሐፊሁ ፡ ወልድ ፡ ማርያም ፡ Q2

[3] ወነበረ ፡ ፩ዱ ፡ ብእሲ ፡ ወልደ ፡ (N1.1v^a)መኮንን ፡ ዳወሮ ፡ ዘስሙ ፡ ገላውዴዎስ ፡ ፈራሂ¹ ፡ እግዚአብሔር ፡ ወዘ(Q2.1v^a) ይገብር² ፡ ሠናዩ ፡ ለነዳያን ፡ ወለምስኪናን ፡ በእንተ ፡ ስመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ (N.1v^a)አቡሁ ፡ ዘኮነ ፡ ለዝን(G.1v^a)ቱ ፡ አብ ፡ ቅ(N2.1r^b)ዱስ ፡ መም(B.1v^a)ህር ፡ ዓቢይ ፡ ሰላማዊ ፡ አባ ፡ ቀውስጦስ ፡ ወእምድኅረ ፡ ተ(I1v^a)ወልደ ፡ በ፱³ ፡ ዓመት ፡ ይቤሎ⁴ ፡ አቡሁ ፡ ለዝንቱ ፡ ገላውዴዎስ ፡ ኦ ፡ ወልድ(J1v^a)የ ፡ ኅረይ ፡ እምአዋልደ ፡ ሰብአ ፡ ሀገር ፡ ዘትከውነከ ፡ ብእሲተ ፡ ለዘፈቀድከ⁵ ፡ በርእስከ ፡ እስመ ፡ አብጽሐከ ፡ ለ፱⁶ ፡ ዓመት ፡ እግዚአብሔር ፡ ፈጣሪከ⁷ ፡ በን(N1.1v^b)ጽሕፍ ፡ ዘእንበለ ፡ ርኩስ ፡ ለገቢረ ፡ ትእዛዙ ፡

[4] ወአውሥአ ፡ ገላውዴዎስ ፡ ወይቤሎ¹ ፡ (Q2.1v^b)ስምዓኒ ፡ ኦ ፡ አቡየ ፡ እስመ ፡ በ(G.1v^b)ዝንቱ ፡ ዓለም ፡ ሐፀ ፡ ገቢረ ፡ ጽድቅ ፡ በቅድመ ፡ እግዚአብሔር ፡ (Q1.1v^a)እምሰብአ ፡ ዛቲ² ፡ ሀገርከ³ ፡ ዘምስለ ፡ ወለተ ፡ መ(N.1v^b)ኑ ፡ ታስተዋስበኒ ፡ በሕገ ፡ እግዚአብሔር ፡ ወአልቦ ፡ ውስተ ፡ ሀገርከ ፡ ብእሲ⁴ ፡ ጸድ(B.1v^b)ቅ ፡ ዘይጽሕቅ⁵ ፡ ለሕገ⁶ ፡ እግዚአብሔር ፡ አንተኒ ፡ ወእምየ ፡ ሙላድክሙ ፡ እ(I.1v^b)ምዘርዓ ፡ ንጹሐን ፡ መኳንንት ፡ ዘያፈቅርዎ ፡ ለእግዚእነ⁷ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይደሉኑ ፡ (J1v^b) (N2.1v^a)እደመር ፡ ምስለ ፡ ወለቶሙ ፡ ለዓላውያነ ፡ ሕጉ ፡ (N1.2r^a)ለክርስቶስ ፡ ይኄይሰኒ ፡ እንከሰ ፡ መ(Q2.2r^a)ዊት⁸ ፡ አው ፡ ነቢር ፡ በኩሉ ፡ መ(G.1v^c)ዋዕለ ፡ ሕይወትየ ፡ በምንኩስና ፡ እምእደመር ፡ ምስለ ፡ ወለቶሙ ፡ ለሰብአ ፡ ሀገርከ ፡ ዘአልቦሙ ፡ ፈሪሃ⁹ ፡ እግዚአብሔር ፡ ወተዘክሮ ፡ ሞት ፡

[5] ወሶበ ፡ ሰምዓ ፡ ዘንተ ፡ ነገረ ፡ እምአፉሁ ፡ (N.2r^a)ለገላውዴዎስ ፡ አንከረ ፡ አቡሁ ፡ ወሰብሆ ፡ ለእግዚአብሔር ፡ ወአውሥአ ፡ አቡሁ¹ ፡ (B.2r^a)ወይቤሎ ፡ ኦ ፡ ወልድየ² ፡ (Q1.1v^b)ኅሩዩ ፡ ለእግዚአብሔር ፡ አንሰ³ ፡ ኢይደምረከ ፡ ምስለ ፡ ወለቶሙ ፡ ለሰብአ ፡ (I.2r^a) ዛቲ ፡ ሀገርየ ፡ መሐልኩ ፡ በስመ ፡ ክርስቶስ ፡ አምላክ ፡ አበውየ ፡ ቅ(Q2.2r^b)ዱ(N1.2r^b)ሳን ፡ አላ ፡ አስተዋስ (G.2r^a)በከ ፡ ኀበ ፡ ሀለዉ ፡ (J.2r^a)ሕዝብ ፡ ቅዱሳን ፡ ፍቄራነ ፡ እግዚአብሔር ፡ ኦሆ ፡ በሊኒ ፡

[3] 1 ፈራሂ ፡ (sic.) C | 2 ወዘይገብረ ፡ (sic.) Q2 | 3 በ ፱ ፡ C | 4 ይቤሎሙ ፡ N | 5 ዘፈቀድከ ፡ G | 6 ለ ፱፡ C | 7 ፈጣሪከ ፡ add. (s.l.)

[4] 1 ወይቤሎ ፡ add. (s.l.) Q2; om. N | 2 ዛቲ ፡ add. (s.l.) Ḡ | 3 ሀገር ፡ C | 4 ብእሲት ፡ Q1 | 5 ይጽሕቅ ፡ N | 6 በሕገ ፡ Q2 | 7 ለእግዚአብሔር ፡ G | 8 መዊት ፡ (sic.) C; ወመዊት ፡ N | 9 ፈራሃ ፡ C

[5] 1 አቡሁ ፡ add. B | 2 ወይቤሎሙ ፡ N; ወይቤሎሙ ፡ ለወልድየ ፡ Q1 | 3 አንሰ ፡ add. (s.l.) N1 | 4 ወኢትዕቦየኒ ፡ D | 5 እስከ ፡ add. (s.l.) N2 | 6 በንጽሕናከ ፡ N2G | 7 ውርዝውናከ ፡ N2G

ወኢትዕብዮኒ⁴ ፡ እስመ ፡ እፈርሃከ ፡ ከመ ፡ ኢታወስብ ፡ ብእሲተ ። እስመ ፡ ነበርከ ፡ እንበለ ፡ ብእሲት ፡ እስከ⁵ ፡ ፬ ፡ ዓመት ፡ በኩሉ ፡ መዋዕለ ፡ ውርዝ(N2.1v^b)ውና⁶ ፡ በንጽሕና⁷ ።

[6] ወአውሥአ ፡ ገላውዴዎስ ፡ ወይቤሎ ፡ ስማዕ ፡ አ(N.2r^b)አቡየ ፡ አነሂ ፡ እፈርሃከ ፡ ብሂልየ ፡ ታስተዋስበኒ¹ ፡ ምስለ² ፡ ወለ(B.2r^b)ቱ³ ፡ ለዘመናዊ ፡ ንጉሠ ፡ ዳሞት ፡ ሞተለሚ ፡ ዓላዊ ፡ ሕጉ ፡ ለክርስቶስ ፡ ወመምለኬ⁴ ፡ ጣዖት ። እስመ ፡ ውእቱ ፡ ያፈቅረከ ፡ በይ(N1.2v^a)ነ ፡ ዛቲ ፡ (G.2r^b) ሀገርከ ፡ ሠናይት ። (Q2.2v^a)ወሰብአኒ⁵ ፡ ኀ(I.2r^b)ያላን ፡ ለጸብዕ ፡ ወእኩያን ፡ ከማሁ ፡ በነሲተ ፡ ሕጉ ፡ ለክርስ(Q1.2r^a)ቶስ ። እመሰ ፡ ፈቀድከ ፡ አውስቦትየ ፡ በሕገ ፡ ክርስቶስ ፡ (J.2r^b)ምስለ ፡ ወለቱ ፡ ለመኩንን⁶ ፡ ወግዳ ፡ ማቴዎስ ፡ ፍቁረ ፡ እግዚአብሔር ፡ ክርስቲያናዊ ፡ በጽድቅ ። አስተዋስበኒ ፡ ምስሌሃ ፡ ለወለቱ⁷ ፡ እስመ ፡ እምኔሃ ፡ ሰማዕኩ ፡ ዜና ፡ ሠናየ ። ዘትቤ ፡ ኢያወስብ ፡ ብእሲ ፡ ዘኢይገ(N.2v^a)ብር ፡ ትእዛዘ ፡ ወንጌሉ ፡ ለክርስቶስ ፡ ዘእንበለ ፡ ገቢረ⁸ ፡ ፈቃዱ ፡ ለአም (B.2v^a)ላኪየ ፡ መሐልኩ⁹ ፡ በስሙ ፡ ቅዱስ ፡ ዘትቤ ።

[7] ወ(N1.2v^b)አውሥአ ፡ አቡሁ ፡ ወይ(N2.2r^a)ቤሎ ፡ ኢትፍራህ ፡ አ ፡ ወልድየ ፡ ኢያስ(Q2.2v^b) ተዋስ(G.2r^c)በከ ፡ ምስለ ፡ ወለቱ ፡ ለሞተለሚ ፡ ዕልው ። አላ¹ ፡ አመጽእ ፡ ለከ ፡ ዘከመ ፡ ትቤለኒ ፡ ወለቶ ፡ ለማቴዎስ ፡ መኩንን ፡ ወግዳ ። እስመ ፡ ይእቲ² ፡ አነኒ ፡ ዘፈተው(I.2v^a)ክዋ ፡ በልብየ³ ፡ ትኩንከ ። ባሕቱ ፡ አሆ ፡ በለኒ ፡ በጽድቅ ፡ ወኢትሔስወ(J.2v^a)ኒ⁴ ፡ ኪያሃ ፡ አበውዕ⁵ ፡ ለከ ።

[8] ወአውሥአ ፡ ገላውዴዎስ ፡ ወይቤሎ ፡ እወ ፡ ይኩን ፡ በከመ ፡ ትቤለኒ ። መ(Q1.2r^b)ሐልኩ ፡ ለከ ፡ ከመ ፡ ኢይሔሱ ፡ ለእመ ፡ አስተዋስብከኒ ፡ ም(N.2v^b)ስሌሃ ፡ ይኩን ። ወለእመ ፡ (N1.3r^a) ካልዕ(G.2v^a)ተ ፡ ወለተ ፡ አምጸእ(B.2v^b)ከ ፡ ሊተ ፡ እጐይይ¹ ፡ እምኔከ ፡ ወአሐውር ፡ ምድረ ፡ ትግራይ ፡ ወእመነኩ(Q2.3r^a)ሰ² ። ወአሐውር ፡ ኢየሩሳሌም ፡ ወእመውት³ ፡ በህየ ፡ ኀበ ፡ መቃብሪሁ ፡ ለአምላኪየ ።

[9] ወሰሚዖ ፡ አቡሁ ፡ ዘንተ ፡ ነገረ ፡ አንከረ ፤ ወሰብሆ ፡ ለእግዚአብሔር ። ወ¹አምጽእ ፡ ሎቱ ፡ ለወለተ ፡ ማቴዎስ ፡ መኩንን ፡ ዓቢይ ፡ ክርስቲያና(N2.2r^b)ዊ ፡ ዘስማ ፡ እምነ ፡ ጽዮን ።

[6] 1 ታስተዋስበኒ ፡ (sic.) N | 2 ምስለ ፡ del. Q2 | 3 ለውእቱ ፡ ḐQ2 | 4 መምለኬCD | 5 ወሰብአኒ ፡ ICD | 6 ለመኩንን ፡ C | 7 ለውእቱ ፡ Q2ḐCD | 8 ገባሬ C; om. D | 9 መሐልኩ ፡ (sic.) C

[7] 1 አላ ፡ add. (s.l.) Q1 | 2 ሠናይት ፡ add. D | 3 ለልብየ ፡ Q1Q2Ḑ | 4 ወኢተሐስወኒ ፡ D | 5 አበው ፡ C

[8] 1 እጐይየ ፡ (sic.) C | 2 ወእመነኩ (sic.) D | 3 ወመውት (sic.) C

[9] 1 ወእምድኀረዝ ፡ D | 2 በሕገ ፡ β | 3 ለተወክፎ ፡ Q1 | 4 ነግድ ፡ B | 5 ወለአፍቅሮተ ፡ Q1 | 6 ወበወርኑ ፡ C | 7 ወበዕለተ ፡ Q2 | 8 እም ፡ add. (s.l.) N2; እምደሙ ፡ ወሥጋሁ ፡ tra. ḐC

ወአስተዋሰብዎ፡ በሕገ፡ ወንጌል፡ ከመ፡ ሠርዕዎ፡ (G.2v^b)ሐዋርያት፡ ሕገ²፡ (I.2v^b)ሰብሳብ፡ በአ(J.2v^b)ብጥሊሶሙ፡ ወኮኑ፡ ገላውዴዎስ፡ ወእምነ(N1.3r^b)ጽዮን፡ ከመ፡ አብርሃም፡ ወሳራ፡ በተውክፎ³፡ እንግዳ⁴፡ (N.3r^a)በአፍቅሮተ⁵፡ ሰብእ፡ ወበውሂበ፡ ምጽዋት፡ (B.3r^a) ለነዲያን፡ ወለምስ(Q2.3r^b)ኪናን፡ ወይገብሩ፡ ተዝካረ፡ ስማ፡ ለእግዝ(Q1.2v^a)እትነ፡ ማርያም፡ ድንግል፡ በ፪፡ ወላዲተ፡ አምላክ፡ በዕለተ፡ ልደታ፡ በበወርኹ⁶፡ እምዓመት፡ እስከ፡ ዓመት፡ ወበዕለተ⁷፡ በዓሎሙ፡ ለቅዱስ፡ ሚካኤል፡ ወገብርኤል፡ ሊቃነ፡ መላዕክት፡ በበወርኹ፡ (G.2v^c)ከማሁ፡ እምዓመት፡ እስከ፡ ዓመት፡ ወይትመጠዉ⁸ እምሥጋሁ፡ ወደሙ⁸_a፡ ለክርስቶስ፡

[10] ወእምድኅረ፡ ተመጠዉ፡ (N1.3v^a)ቁርባነ፡ እንዘ፡ ይወጽኡ¹፡ እምቤተ፡ ክርስቲያን፡ ጊዜ፡ (J.3r^a)ረከቡ፡ በአፍቅጺሃ፡ ነዲያን፡ ወምስኪናነ፡ ነቢሮሙ፡ ይሁብዎ(B.3r^b)ሙ ምጽ(N2.2v^a)ዋተ፡ እ(N.3r^b)ስ(J.3r^a)ከ፡ (Q2.3v^a)አልባሲሆሙ፡ ኢያተርፉ²፡ ለውሂብ፡ በእንተ፡ ስማ፡ ለእግዝእትነ፡ ማርያም፡ ሶበ፡ ሰአልዎሙ፡ ጽኑሳን፡ በስማ፡ ቅድስት³፡ ወሶበ፡ ይሬእይዎሙ፡ (G.3r^a)ኩሉ፡ ሰብእ፡ ይቤሉ፡ እሉ፡ ሰብእ⁴_a፡ በዕለተ፡ ልደታ፡ ለእግዝእትነ፡ ማርያም፡ ይሁቡ፡ ኩሎ⁵፡ ንዋዮሙ፡ (Q1.2v^b)እስከ፡ አልባሲሆሙ፡ በበወርኹ፡ እምአይቱ፡ ያመጽኡ፡ ካልዓ፡ ልብሰ፡ በካልዑ፡ ወር(N1.3v^b)ኅ፡ ዘይለብሱ፡ ኢይበጽሕ፡ ተፈቲሎ፡ ልብሰ፡ ለክዳነ፡ ሰብእ፡ በአሐቲ ወርኅ፡ ለ፩ዱ፡ ወርኅ፡ በእንተዝ፡ ኩሉ⁶፡ (B.3v^a)ሰብእ፡ ያነክሩ⁷፡ ወያስተዓዕቡ ፤ ግብሮ፡ ለእግዚአብ(Q2.3v^b)ሔር፡ ዘይገብር፡ በላዕለ፡ ቅዱሳኒሁ፡

[11] ወእምድኅረ፡ ወሀቡ፡ ምጽ(N.3v^a)ዋተ፡ በስማ፡ ለእግዝእ(J.3r^b)ትነ፡ ማርያም፡ ካዕበ¹፡ ይጸልዩ፡ ቅድመ፡ ሥዕላ፡ እንዘ፡ ይብሉ፡ [ንሥኢ፡ ዘንተ፡ ምጽዋ(G.3r^b)ተ፡ ዘወሃብነ²፡ በስምኪ³፡ ወ(I.3r^b)ተወክፊ፡ ጸሎተነ፡ ከ(N2.2v^b)መ፡ ተወክፊ፡ ጸሎቶ፡ ወምጽዋቶ፡ ለቆርነሌዎስ⁴፡ ወልድኪ፡ ወጸራይቀ፡ መበለት፡ ፪ቲ⁵፡] እስ(N1.4r^a)መ፡ አልብነ፡ ውሉድ፡ በዝ፡ ዓለም፡ ንዋይነ፡ ይኩን፡ ለኪ⁵፡ ወአልብነ፡ ንግሥት፡ ዘእንበሌኪ⁶፡ ዕቀብኒ⁷፡ በሐ(B.3v^b)ራ፡ ወልድኪ፡ እምኩሉ፡ እኩይ⁸፡ በዝ፡ (Q1.3r^a)ዓለም፡ ወበዘይመጽእ⁹፡ እምእሳተ፡ (Q2.4r^a) ገሐነ (G.3r^c)ም፡

[10] 1 ይመጽኡ፡ CD | 2 ወኢያተርፉ፡ D; ኢያተርፉ፡ NC | 3 ለቅድስት፡ N | 4 እሉ፡ N2; ኩሉ፡ G; ይቤሉ፡ እሉ፡ ሰብእ፡ add. (s.l) I | 5 ኩሉ፡ C | 6 ኩሎሙ፡ B | 5 | 7 ያኩብሩ፡ ፭

[11] 1 ወካዕበ፡ Q2BCD | 2 ዘወሃብነ፡ I | 3 በስምኪ፡ om. N2 | 4 ቆርነሌዎስ፡ N; ኅበ፡ ፪ add D | 5 con. ፪ተ፡ CD | 5 ይኩንኪ፡ ለኪ፡ B | 6 ለእንበሌኪ፡ N2 | 7 ዕቀብኒ፡ Q2፭; ዕቀብነ፡ N | 8 እኩይ፡ N | 9 ወበይመጽእ፡ C

[12] ወአሐተ ፡ ዕለተ ፡ በዕለተ ፡ በዓሉ ፡ ለቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ አመ ፡ ፲ወ፪¹ ፡
 ለወርታ ፡ ታሕሣሥ ፡ እንዘ ፡ ይጸልዩ² ፡ ከመዝ³ ፡ ቅድ(N.3v^b)መ ፡ ሥዕላ ፡ ቀዊሞሙ ፡ መጽሐ ፡
 ኀቤሆሙ ፡ ቅዱስ ፡ ሚካኤል ፡ ወቅዱስ ፡ ገብርኤል ፡ ምስለ ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡
 አምላክ ። ቅዱስ⁴ ፡(J.3v^a)ሚካኤል ፡ ወቅዱስ ፡ ገብርኤል ፡ ተመሲሎ(N1.4r^b)ሙ ፡ በአምሳለ ፡
 ቀሳውስት ፡ ፪⁵ ። ወእግዝእትነ ፡ ማርያም ፡ ቆመት ፡ በየማኖሙ ፡ በአምሳለ ፡ ፩ ፡(G.3v^a)ዲያ
 (N2.3r^a)ቆን ። ወይቤ(I.3v^a)ልዎ(B.4r^a)ሙ⁶ ፡ ሰላም ፡ ለክሙ ፡ አ ፡ ገላውዴዎስ ፡ ወእምነ ፡ ጽዮን ፡
 ምንተ ፡ ተኀሥሡ ፡(Q2.4r^b)ኩሎ ፡ ጊዜ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ማርያም ። እስመ ፡
 ተሰምዓ ፡ ጸሎትክሙ ፡ በቅድመ⁷ ፡ እግዚአብሔር ፡ ከመ ፡ ትርከቡ ፡ ወልደ⁸ ፡ ክቡረ⁹ ፡ ወልዑለ ፡
 በኀበ ፡ እግዚአብሔር(Q1.3r^b)ር ።

[13] ወ(N2.4r^a)እንዘ ፡ ይነግርዎሙ¹ ፡ ከመዝ ፡ እሉ ፡ ሊቃነ ፡ መላእክት ፡ በአምሳለ ፡ ርግብ ፡
 ዕዕዱት ፡ ሠረረት ፡ እምየማኖሙ ። ወዖደቶሙ ፡(N1.4v^a)፫ተ ፡(G.3v^b)ጊዜ ፡ በዲበ ፡ ርእሶሙ ።
 ወባረከቶሙ ፡ በትእምርተ ፡ መስቀል ። ወዓርገት ፡ ውስተ ፡ ሰማያት ፡ ወሊቃ(J.3v^b)ነ ፡ መላዕክት ፡
 ተሠወርዎሙ ።

[14] ወሶቤሃ ፡(B.4r^b)ደንገጹ ፡ ወይቤሉ ፡ ይከውንኑ ፡ ከመ ፡ ንርከብ ፡(Q2.4v^a)ወልደ ፡ እምድሃረ ፡
 ነበርነ ፡ ከዊነነ ፡ መካኖተ ፡ በኩሉ ፡ መዋዕሊነ ። ወእምዝ ፡ ካዕበኒ ፡ ተናገረታ ፡ ከ(N2.3r^b)መ ፡
 ሰብእ ፡ ሥዕለ ፡ እግዝእትነ ፡ ማ(I.3v^b)ርያም ፡ ለእምነ ፡ ጽዮን ። ወትቤላ ፡ ቀዲሙ¹ ፡ ትወልዲ ፡
 ፩ደ ፡ ወልደ ። ውእቱ² ፡ ወልድ ፡ ኢይከውን ፡ ለኪ ፡(G.3v^c)አላ ፡ ሐራ ፡ ሰማያዊ³ ፡ ንጉሥ ።
 ወ(N.4r^b)ካዕበ ፡ ትወልዲ ፡(N1.4v^b)እምካልዕ ፡ ብእሲ ፡ እስራኤላዊ ፡ ወይከውን ፡ ንጉሠ ፡ ኩሉ ፡
 ኢትዮጵያ ። ወአመ ፡ ወለድኪዮ ፡ ስምዩ⁴ ፡ ስሞ ፡ ይኩኖ⁵ ፡ አም(Q1.3v^a)ላክ ።

[12] 1 ፳ወ፪ ፡ ር | 2 ይጸልዩ ፡ D | 3 ከመዝ ፡ om. B | 4 ወቅዱስ ፡ ር | 5 om. C; ቀሳውስተ ፡ D | 6 ወይቤሎሙ ፡ C |
 7 ቅድመ ፡ N1 | 8 ውሉደ ፡ Q1; ውሉደ ፡ ክቡረ ፡ N | 9 ቡሩክ ፡ ር

[13] 1 ይነግርዎ ፡ N [16] 1

[14] 1 ቅድመ ፡ C | 2 ውእቱ ፡ del. I; ወውእቱ ፡ D | 3 ሰማያዊ ፡ (sic.) N | 4 ስምዩዮ ፡ B; ስምዮ ፡ Q2 | 5 ይኩኖ ፡
 C

[15] 1 ተወልዲ ፡ (sic.) G | 2 መነኩሳት ፡ ND | 3 ኩሉ ፡ add. (s.l) Q1 | 4 ወከመ ፡ Q1 | 5 አነሂ ፡ add. (s.l) B | 6
 አፍቅረኪ ፡ (sic.) N

[15] ወምስሌሁ ፡ መንታ ፡ ትወልዲ¹ ፡ ወለተ ፡ ሠናይተ ፡ ይእቲኒ ፡ ትከውን ፡ ፍቅርትየ ፡ ከማኪ ።
 (Q2.4v^b)ወእምይእቲ ፡ ወለትኪ ፡ ይትወለዱ ፡ ብዙኃ(B.4v^a)ን ፡ (J.4r^a)መነኩሳት² ፡ ቅዱሳን ፡ እለ ፡
 ያኩበሩኒ ፡ በውስተ ፡ (G.4r^a)ኩሉ³ ፡ ሀገረ ፡ ኢትዮጵያ ፡ ርስትየ ፡ ዘወሀበኒ ፡ ኢየሱስ ፡ ክርስቶስ ፡
 ወልድየ ፡ ወእምላኪየ ። በከመ⁴ ፡ አንቲ ፡ አፍቅርክኒ ፡ አነሂ⁵ ፡ አፈቅረኪ⁶ ፡ ጥቀ ፡ ከመ ፡ ወልድየ ፡
 ኢየሱስ ፡ ክር(N1.5r^a)ሱቶስ ።

[16] ወዘንተ ፡ ብሂላ ፡ አር(N2.3v^a)መመት ፡ ይእቲ ፡ ሥዕል ። ወእምነ ፡ ጽዮን ፡ ምስለ ፡ ብ (N.4v^a)
 እሲሃ ፡ ሐሩ ፡ ኀ(I.4r^a)በ ፡ ቤቶሙ ፡ እንዘ ፡ ያነክሩ ፡ ነገረ ፡ ዘይእቲ¹ ፡ ሥዕል ፡ ዘተናበበቶሙ ፡
 በልሣነ ፡ ሰብእ ። ወእንዘ ፡ ይሴብህዎ ፡ ለእግዚአብሔር ፡ በእን(G.4r^b)ተ ፡ ዘገብረ² ፡ ላዕሌ(Q2.5r^a)
 ሆሙ ፡ ዘንተ ፡ ነገረ ።

[17] ወእምድኅረዝ ፡ ቀንዓ ፡ ሰይጣን ፡ በእንተ ፡ ሠናይ ፡ ምግባር(Q1.3v^b)ሙ ። ወኀደረ ፡
 በል(B.4v^b)በ ፡ ሞተለሚ ፡ ሕንጉሠ ፡ ዳሞት ። ወአሐተ ፡ ዕለተ ፡ ይቤሎሙ ፡ ለመኳንንቲሁ¹ ፡
 መነሃ² ፡ ብእሲተ ፡ አውሰበ³ ፡ ገላውዴዎስ⁴ ፡ ወልደ ፡ መኩንን ፡ ደ(N1.5r^b)ዋሮ ። ወይቤልዎ ፡
 ለወለተ ፡ ማቴዎስ ፡ መኩንን ፡ ዘሀገረ ፡ (J.4r^b)ወግዳ ፡ ወከተታ ፡ ዘሐፀይካ ፡ አንተ ፡ ዘዓበየተከ⁵ ፡
 ብሂላ ፡ ሐመመኒ⁶ ፡ ሕእስመ ፡ አነ ፡ ድውይት⁷ ፡ በሕማመ ፡ ጋኔን ፡ (N.4v^b)(G.4r^c)ኪያከ ፡
 በጸሊያታ ፡ ወአረማዊ ፡ ውእቱ ፡ ብሂላ⁸ ፡ ኪያሃ ፡ አውሰባ⁹ ።

[18] ወሶበ ፡ ሰምዓ ፡ ዘንተ ፡ ነገረ ፡ ተምዓ ፡ ሞተ(N2.3v^b)ለሚ ። ወአዘዘ ፡ ሠራዊቶ ፡ ወ(I.4r^b)ሐሩ ፡
 ምድረ ፡ ደዋሮ¹ ፡ ወተባብረሙ² ፡ ለገላውዴዎስ ፡ ወለ(B.5r^a)አቡሁ ። ወሞዕ (Q2.5r^b)ዎ³ ፡ በኀይለ ፡
 እግዚአብሔር ፡ ወቀተለ ፡ ገላውዴዎስ ፡ እምሠራዊቱ⁴ ፡ ፪ተ ፡ ፪ ሐራ ። ወኢረከባ ፡ ለእምነ ፡
 ጽዮን ፡ በሀገረ ፡ ደዋሮ⁵ ። (N1.5v^a)እስመ ፡ ኀየት ፡ ኀበ ፡ ሀ(Q1.4r^a)ገረ ፡ እኀሃ ፡ መድኃኒነ ፡
 እግዚእ ፡ ምድረ ፡ ፈጠጋር ።

[16] 1 ይእቲ ፡ N1B | 2 ዘንተ ፡ CD

[17] 1 a-a om. ሸ; ሞተ ፡ ለሚ ፡ add. N | 2 መነ ፡ B | 3 አውሰባ ፡ C | 4 ገላዴዎስ ፡ (sic.) N | 5 ውእቱ ፡ add. Q2 | 6
 ሐመመኒ ፡ Q2 | 7 ድውይት ፡ አነ ፡ tra. G | 8 b-b om. ሸ | 9 ኪያሃ ፡ አውሰባ ፡ om. N

[18] 1 ደወሮ ፡ N; ዳዋሮ ፡ D | 2 ወተባብረሙ ፡ CD | 3 ወሞዕዎሙ ፡ BQ2CD | 4 እምሠራዊቱ ፡ (sic.) N | 5 ደወሮ ፡

[19] ወበእንተዝ ፡ ነገር ፡ ዓገታ ፡ ሞተለሚ ፡ ለምድረ ፡ ፈጠጋር ፡ ወጽላልሽ ። (G.4v^a) ወተዌወወት ፡ እምነ ፡ ጽዮን ፡ እምድረ ፡ ፈጠጋር ፡ እምቤተ ፡ እኑሃ ፡ በ፩ ፡ መካን ። ወእግዚእ ፡ ኀረያ ፡ (N.5r^a) እሙ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በይእቲ ፡ ዕለት¹ ፡ ተዌወወ (J.4v^a)ት ፡ በ፩ ፡ መካን ፡ እምሀገረ ፡ ጽላልሽ ።

[20] ወእምዝ ፡ ተስእ (B.5r^b) ሎሙ ፡ ሞተለሚ¹ ፡ (Q2.5v^a) ለሠራዊቱ ፡ እንዘ ፡ ይብል ፡ ኢተረክበትኑ ፡ ዮምኒ ፡ በዛቲ ፡ ሀገር ፡ እምነ ፡ ጽዮን ። ወይቤልዎ ፡ እወ ፡ (N2.4r^a) ኦ ፡ ዓባይ ፡ ሓ. (N1.5v^b) ረ (I.4v^a) ከብናሃ ፡ እንዳኢ² ፡ በካልዕ ፡ ሀገር ፡ እመ ፡ ተረክበት ፡ ኢነአምር ። እስመ ፡ ይቤሉነ ፡ ሰብእ³ ፡ ይእቲ ፡ ሀ (G.4v^b) ገር ፡ ዘተማህረኩ ፡ ዮም ፡ ነበረት ፡ በዝንቱ ፡ ደወል⁴ ፡ ውስተ ፡ ቤተ⁵ ፡ እኑሃ ፡ መኰንን ፡ ፈጠጋር ። ወባሕቱ ፡ ንህነሰ ፡ ረኩብነ ፡ ሠናይተ ፡ ብእሲተ ፡ (Q1.4r^b) ዘተዓቢ ፡ እምኔሃ ፡ በስና ፡ ወበላህያ ፡ እምሀገረ ፡ ጽላልሽ ፡ ዘትከውን ፡ ለከ ።

[21] ወይእቲ ፡ ብእሲት ፡ ዘዌወወናሃ¹ ፡ ዮ (N.5r^b) ም ፡ እምይእቲ² ፡ ሀገር ፡ እኑሃ ፡ ይእቲ ፡ ለእምነ ፡ ጽዮን ፡ (B.5v^a) ወለተ ፡ እኑሃ ፡ መድኃኒነ ፡ እግ (Q2.5v^b) ዚእ ፡ መኰንን ፡ ዓ (N1.6r^a) ቢይ ፡ ዘምድ (J.4v^b) ረ ፡ ፈጠጋር ፡ ወልደ ፡ መስፍነ³ ፡ ወግዳ ፡ ዘስሙ ፡ ማቴዎስ ፡ አቡሃ ፡ ለእምነ ፡ ጽዮን ፡ ዘተኀሥሣ ፡ አን (G.4v^c) ተ ። ወእምነ ፡ ጽዮን ፡ ውስተ⁴ ፡ ቤተ ፡ መድኃኒነ ፡ እግዚእ ፡ ሀለወት ፡ ብሂሎሙ ፡ ዜነዉነ ፡ ሰብእ ፡ ዛቲ ፡ ሀገር ፡ ዘዌወወናሆሙ ፡ ዮም ። ኢት (I.4v^b) ተርፍ ፡ ይመስ (N2.4r^b) ለነ ፡ ይእዜ ፡ እምነ ፡ ጽዮንሂ ፡ እምኅርካ ፡ ሠራዊትከ ።

[22] እስመ ፡ ወረዱ¹ ፡ ትማልም ፡ እምሠራዊትከ² ፡ ብዙኃን ፡ መኳንንት ፡ ይኅሥሥዎ³ ፡ እምድረ ፡ ፈጠጋር ፡ (N.5v^a) ምስለ ፡ እኑከ ፡ ዘዩባቢ ። ወአጥፍ (B.5v^b) ዕዋ ፡ ለምድረ ፡ ፈጠጋር ፡ ከማ (Q1.4v^a) ከ ፡ እ (N1.6r^b) ንዘ ፡ ይብሉ ፡ ሰ (Q2.6r^a) ማዕነ ፡ ዜና⁴ ። ወእንዘ ፡ ዘንተ ፡ ነገረ⁵ ፡ ይትናገር⁶ ፡ ሞተ ፡ ለሚ ፡ ምስለ ፡ ሠራዊ (G.5r^a) ቱ ፡ መጽአ ፡ እኑሁ ፡ ወበጽሐ⁷ ፡ ቅድሚሁ ። ወይቤሎ⁸ ፡ ለሞተ ፡ ለሚ ፡ ብስራት ፡ ለከ ፡ ኦ ፡ ዓባይ⁹ ፡ እኑየ ፡ ንጉሥ¹⁰ ። ረኩብክዋ¹¹ ፡ ኦነ ፡ እኑከ ፡ በዌዋ (J.5r^a) ዌ ፡ ለዘተኀሥሣ ፡ ለእምነ ፡ ጽዮን ፡ ብእሲተ ፡ ገላውዴዎስ ፡ ኃያል ። [ንሣእ ፡ ዛቲ ፡ ይእቲ ፡ እምነ ፡

[19] 1 om. NN1Q1Ḡ; ዕለት ፡ add. (s.l) I

[20] 1 ሞተ ፡ ሎሚ ፡ (sic.) C | 2 a-a om. Q2 | 3 ሰብእ ፡ D | 4 ደወል ፡ rep. N2 | 5 ቤተ ፡ add. (s.l) B

[21] 1 ዘዌወወናሃ ፡ (sic.) N | 2 እምይእቲ ፡ N | 3 በመስፍነ ፡ N | 4 ወስተ ፡ (sic.) N

[22] 1 om. D | 2 እምሠራዊት ፡ IGNN1N2BQ1Q2; እምሠራዊትከ ፡ BCD | 3 ይኅሥሥዎ ፡ N | 4 ዜናከ ፡ NQ2 | 5 ነገር ፡ N; ነገረ ፡ add; (s.l.) N2 | 6 ይናገር ፡ (sic.) D | 7 በጽሐ ፡ Q2 | 8 ወይቤሎሙ ፡ N1 | 9 ኦ ፡ አቢይ ፡ DN | 10 ንጉሥየ ፡ D | 11 እረኩብክዋ ፡ (sic.) Q2 | 12 ወእንተሰ ፡ Q2 | 13 አቅደማ ፡ Q2 | 14 con.

ጽዮን ፡ ዘይሄኒ ፡ ላህያ ፡ እምአንስተ¹² ፡ ኩሉ ፡ ዓለም ፡ ተፈሣሕ ፡ ብሂሎ ፡ ወአቀማ¹³ ፡ ቅድሚያ¹⁴ ።]

[23] ወሶበ ፡ ነጸራ ፡ ሞተለሚ ፡ አንከረ ፡ ስነ ፡ ገጸ ፡ (N.5v^b)ወይቤሎሙ ፡ (B.6r^a)ለ(I.5r^a)(N1.6v^a)
ሠራዊቱ ፡ እለ ፡ ዔወውዋ ፡ ለእግዚእ ፡ ኀረያ ፡ (N2.4v^a)አንትሙ ፡ ዘአኃዝክም¹ ፡ ት(G.5r^b)
መስልኑ ፡ ኪያሃ ፡ (Q2.6r^b)ለዛቲ ፡ ብእሲት ። ወይቤልዎ ፡ እወ ፡ እግዚእነ ፡ ዓባይ² ፡ ከመ ፡ ዛቲ ፡
ይእቲ ፡ ይመስል ፡ ኩሎ³ ፡ መልክዓ ፡ ሥጋሃ ፡ እምርእሳ⁴ ፡ እስከ ፡ እገሪሃ ፡ (Q1.4v^b) ፩ ፡ ውእቱ ፡
ስነ ፡ ላህዮን ።

[24] ወካዕበ ፡ ይቤ ፡ ኢይመስለኒ ፡ ትትረከብ ፡ ካልዕት ፡ ብእሲት ፡ ከመ ፡ ዛቲ ፡ ዘትመስል ።
እስኩ ፡ አምጽእዋ ፡ ለይእቲኒ ፡ ከመ ፡ ንነጽሮን ፡ ኀቡረ ፡ ለዘተዓቢ¹ ፡ እም፪ሆን ።
ወአምጽእዋ² ፡ (J.5r^b)ለእግዚእ ፡ ኃረያኒ ፡ ወአቀምዋ ፡ ቅድሚያ(N1.6v^b)ሁ ። ወሶበ ፡ ነጸ(N.6r^a)ራ ፡
ተንሥአ ፡ እመንበሩ ፡ ወፈቀደ ፡ ይስዓ(B.6r^b)ማ ፡ በቅ(G.5r^c)ድመ ፡ ጉባዔ ። ወይቤሎሙ ፡
ለሠራዊቱ ፡ በአማን ፡ ረከብክሙ ፡ ሠናይተ³ ፡ አንስተ ፡ ወአነ ፡ እሁበክ(Q2.6v^a)ሙ ፡ ሀገረ ፡
ሠናይተ ። ወእሠይመክሙ ፡ በክብር ፡ ዓቢይ ፡ ላእለ ፡ ኩሎን ፡ መካናትዮ ።

[25] ወይቤሎ ፡ ለእ(I.5r^b)ኑሁ ፡ ይእቲ ፡ (N2.4v^b)ብእሲት ፡ ትኩን¹ ፡ ለከ ፡ ከመ ፡ ዔወውካ ፡
አንተ ። ወአነ ፡ አወስባ² ፡ ለዛቲ ፡ ብእሲት³ ፡ በሕገ ፡ አማልክት ፡ አንጊሥዮ ፡ በዲበ ፡ አንስታትዮ ፡
ኩሎን ። ወዘንተ ፡ ብሂሎ ፡ አዘዘሙ ፡ ለመ(Q1.5r^a)ኳንንቲሁ ፡ ከመ ፡ ይገልብብዋ ፡ በአልባሰ ፡
(N1.7r^a)ወርቅ ፡ መሜላት ፡ እስከ³ ፡ ያሰግድዋ⁴ ፡ (N.6r^b)ለጣያታቲሁ ።

[26] (G.5v^a)ወዘንተ ፡ ብሂሎ ፡ ሐረ ፡ ኀበ ፡ ሀ(B.6v^a)ገሩ ፡ ወበጽሐ¹ ፡ ወቦአ ፡ ውስ(J.5v^a)ተ ፡ ቤቱ ፡
እንዘ ፡ ይትፌሣሕ ። ወእምነ ፡ ጽዮንሂ ፡ ምስለ ፡ እኅታ ፡ እግዚእ ፡ ኀረያ ፡ ትበኪ ፡ (Q2.6v^b)
በመዓልት ፡ ወበሌሊት ፡ እንዘ ፡ ትጼሊ ፡ በልባ ፡ ኀበ ፡ እግዝእትነ ፡ ማርያም ። ወትቤ ፡ አይቱ ፡
ሀሎ ፡ ኀይለ ፡ ወሊዶትኪ² ፡ ንጉሠ³ ፡ ሰማያዊ ፡ ዘያድኅን ፡ እምኩሉ ፡ ምንዳቤ ፡ ኢኮነኑ⁴ ፡ ኀይለ ፡
ወሊዶትኪ⁵ ፡ በመንክር ፡ ግብር ፡ ለአምላኪዮ ፡ በኅቱም ፡ ድንግልናኪ ። ሐሰትኑ ፡ ተአምራተ ፡
ኃይልኪ ፡ ዘገብ(N1.7r^b)(N2.5r^a)ሮን ፡ ወልድኪ ፡ በላዕ(J.5v^a)(G.5v^b)ለ ፡ ቅዱሳን ፡ ፍቁራንኪ⁶ ።

[23] 1 ዘአኃዝክዋ ፡ Q1Q2BGḠN | 2 ዓቢይ ፡ G | 3 ኩሎ ፡ Q2Ḡ | 4 እምእርሳ ፡ (sic.) D

[24] 1 ለዘተዓቢ ፡ (sic.) N | 2 ወአምጽዋ ፡ (sic.) N | 3 ሠናየ ፡ Q2; ሠናያተ ፡ CN2

[25] 1 ትኩንክ ፡ G | 2 እውስባ ፡ (sic.) C | 3 ብእሲቲ ፡ (sic.) N1 | 4 እስከ ፡ add. (s.l.) I | 5 ያሰግ (sic.) Ḡ

[26] 1 ወበጽሐ ፡ rep. Ḡ | 2 ወሊድኪ ፡ D | 3 ንጉሥ ፡ D | 4 ኮነኑ ፡ NN1N2Q1BCQ2GḠ | 5 ወሊዲትኪ ፡ (sic.) D |

6 ፍቁራንኪ ፡ (sic.) N

[27] ለምንት ፡ ገደፈኒ¹ ፡ አም(N.6v^a)ላኪየ² ፡ ወልድኪ ፡ ውስተ ፡ እዴሆ(B.6v^b)ሙ³ ፡ ለነሣትያን ፡ ሕጉ ፡ ርኩሳን ። ፈሊጦ⁴ ፡ እምትየ⁵ ፡ ንጹሕ ፡ ብእሲ ፡ ገባሬ ፡ ሥርዓቱ⁶(Q1.5r^b)ዘተአዘዘ ፡ በሕገ ፡ ወንጌሉ ፡ ቅዱስ⁷ ። ወአይቴ ፡ (Q2.7r^a)ዘአብሰርክኒ ፡ በአፈ ፡ ሥዕልኪ ፡ ዜና ፡ እንዘ ፡ ትቤ(J.5v^b) ልኒ ፡ ትወልዲ ፡ ውሉደ ፡ ሠናያን ። እምአረማዊኑ ፡ ወሊዶትየ ፡ ቅዱሳን ፡ ውሉደ ፡ ይእዜሰ ፡ ኮነ ፡ ቃልኪ ፡ ሐሳዊ ፡ ወነበብክኒ ። ለእመ ፡ ኮንኪ ፡ እመ ፡ አምላኪየ ፡ ሰአሊዮ ፡ ለወልድኪ ፡ ከመ ፡ ይንሥኦ(N1.7v^a)ኒ⁸ ፡ ዮም ፡ በሞት ። (G.5v^c)ከመ ፡ ኢያብአኒ ፡ ዝንቱ⁹ ፡ አረማዊ ፡ ፀረ ፡ አምላኪየ ፡ ዓቢይ ።

[28] ወእንዘ ፡ ትጼሊ ፡ ነበረት ፡ እን(N.6v^b)በለ ፡ ትብላዕ ፡ እክለ ፡ ወኢትሰቲ¹ ፡ ማየ ፡ እስከ ፡ ፫ ሰሙን ። ወትቤ ፡ (B.7r^a)ይኄይሰኒ ፡ መዊት² ፡ በረኅብ ፡ እምእጥዓ(N2.5r^b)ም ፡ መብልዖሙ ፡ ለዓላውያን³ ፡ ሕጉ ፡ ለ(I.5v^b)አምላኪየ⁴ ። ወበእንተዝ⁵ ፡ (Q2.7r^b)ኢርኃባ⁶ ፡ ወኢጸምዓ ፡ ሥጋሃ ፡ እስመ ፡ ቃለ ፡ እግዚአብሔር ፡ አጽንዓ ። በከመ ፡ ይቤ ፡ እግዚእነ ፡ በወንጌል ፡ ሶበ ፡ ተመከረ ፡ ምስለ ፡ ሰይጣን ፡ አኮ ፡ ሰብእ ፡ በኅብስት⁷ ፡ ዘዩሐዩ ፡ (J.6r^a)አላ ፡ በቃለ ፡ እግዚ(N1.7v^b)አብሔር ፡ ሕ(Q1.5v^a)ያው ። በአማን ፡ በጽሐ ፡ በላዕሌሃ ፡ ዝንቱ ፡ (G.6r^a)ቃል ፡ ወተፈጸመ⁸ ፡ ዲቤሃ ። እስመ ፡ ነበረት ፡ ፫ተ ፡ ሱባዔ ፡ ዘእንበለ ፡ መብልዕ ፡ ወስቱ⁹ ፡ እምአመ ፡ ተዔወወት ፡ እስከ ፡ አድኃና ፡ መልዓክ ፡ እግዚአብሔር ፡ እምእዴሆ ፡ ለ(N.7r^a)ሞተ¹⁰ ፡ ለሚ ።

[29] ወንትመየጥ ፡ (B.7r^b)ኀበ ፡ ቃዳሚ ፡ ነገርኀ ። ወሶበ ፡ ቦአ ፡ ሞተለሚ ፡ ውስተ ፡ ቤቱ ፡ አዘዙሙ¹ ፡ ለማ(Q2.7v^a)ርያን² ፡ ወለዝውተ ፡ አማልክቲሁ ፡ ወጣዖታቲሁ ፡ እንዘ ፡ ይብል ፡ ተደለዉ³ ፡ ለጌሠም⁴ ፡ ከመ ፡ ታስተዋስቡ(I.6r^a)ኒ⁵ ፡ በሕገ ፡ አማ(N2.5v^a)ልክትየ ። ወለእኅየ⁶ ፡ ምስለ ፡ አንስት⁷ ፡ እለ ፡ ዔወውናሆን⁸ ፡ እምሀ(N1.8r^a)ገረ ፡ ሸዋ ፡ በኃይለ ፡ አማልክትየ ። ወአሜሃ ፡ ተ (G.6r^b)ፈሥሑ ፡ ዝውተ⁹ ፡ አማልክቲሁ ፡ ወማርያን¹⁰ ።

[27] 1 ገደፍክኒ ፡ Q2 | 2 ወአምላኪየ ፡ B | 3 ዕእዴሆሙ ፡ N | 4 ፈሊጦሰ ፡ N | 5 እምነትየ ፡ Q2 | 6 ሥርዓት ፡ G | 7 ለቅዱስ ፡ N1 | 8 ይንሥኦ ፡ N1 | 9 om. ሄ

[28] 1 ወትሰቲ ፡ Q1Q2NN1; ወትሰቲይ ፡ N2B; ወትሰቲ ፡ ሄC | 2 መዊቲ (sic.) N | 3 ለዓላውያን ፡ C | 4 ለክርቶስ ፡ ሄBQ2 | 5 ወበዝንቱ ፡ ሄ; ወበእንተ ፡ ዝንቱ ፡ Q2 | 6 ኢርኃባ ፡ (sic.) N ኢርኃበ ፡ CD | 7 በሐብት ፡ Q2; ከመ ፡ add. G | 8 ወተፈጸመት ፡ B | 9 ወመስቱ ፡ del. Q2 | 10 ለሞት ፡ N

[29] 1 ወአዘዙሙ ፡ Q2ፄ | 2 ወለማርያን ፡ Q1 | 3 ተደለው ፡ CD | 4 በጌሠም ፡ ሄBCD | 5 ታስተዋስቡ ፡ N | 6 ወለእኅየኒ ፡ Q2 | 7 ብእሲት ፡ Q2 | 8 ዔወውናሃ ፡ Q2 | 9 ዝውተ ፡ (sic.) N | 10 ወማርን ፡ (sic.) C; ወማርያን ፡ N

[30] ወበጽባሕ ፡ አዘዘ ፡ ካዕበ ፡ (J.6r^b) ያምጽእዎን ፡ ለእግዚእ ፡ ኀረያ ፡ ወለእምነ ፡ ጽዮን ፡ እስከ ፡
 ቤተ¹ ፡ ጣዖታቲሁ ፡ እምጽርሕ ፡ ዘሀለዋ ፡ (Q1.5v^b) ቡቱ ። ወውእቱኒ ፡ ቆመ ፡ በአንፃረ² ፡ ቤ (N.7r^b)
 ተ ፡ ጣዖት ፡ ምስለ ፡ ሠራዊቱ ፡ ብዙኃን ፡ ተሠርጊዎ ፡ በንዋየ ፡ ሐቅሉ ፡ ዘወርቅ ፡ ወዘብ (B.7v^a) ሩር
³ ።

[31] ወማርያንሂ ፡ ተ (Q2.7v^b) ሠርገዉ ፡ በአልባሰ ፡ ሜላት¹ ፡ ወወርቅ ። ወአንበርዎሙ ፡
 ለጣዖታት² ፡ ዲበ ፡ አራተ ፡ ወርቅ ፡ ዘሥርገው ፡ በቀርነ ፡ ነጌ ፡ ወበቀይሕ ፡ ቀለም ፡ ወጸለሉ ፡
 ተድባባተ ፡ ወ (N1.8r^b) ርቅ ። ወአሠርገውዎን³ ፡ ለእግዚእ ፡ ኀረያ ፡ ወለ (I.6r^b) እምነ ፡ ጽዮን ፡ (G.6r^c)
 በባዝግና ፡ ወርቅ ፡ ወኅልቀታተ ፡ ወርቅ ፡ ወአሣዕነ ፡ ወር (N2.5v^b) ቅ ፡ ገብሩ ፡ ለእገሪሆን⁴ ።
 ወአቀምዎን ፡ ቅድሜሆሙ ፡ ለጣዖታት ። ወይቤልዋ ፡ ለእምነ ፡ ጽዮን ፡ በሊ ፡ አንቲ ፡ ቀ (J.6v^a)
 ዲሙ ፡ ስግዲ ፡ ለጣዖት ፡ ዓቢይ ፡ ዘንጉሥ ። እስመ ፡ አንቲ ፡ ትልህቂያ ፡ (N.7v^a) በልደትኪ⁵ ፡
 ለእግዚእ ፡ ኀረያ ። ወአንቲ ፡ (Q2.8r^a) ትከውኒ ፡ ብእሲቶ ፡ ለእኅወ ፡ ንጉሥ ፡ ዘዩግብዮ ፡ በልደቱ ።

[32] ወአሜሃ ፡ (B.7v^b) እንዘ¹ ፡ ይትናገርዋ ፡ ዘንተ ፡ ለእምነ ፡ (Q1.6r^a) ጽዮን ፡ ማርያን ፡ ፈትሐት ፡
 አሣዕነ ፡ ወርቅ ፡ ዘአስተሠዓንዎ² ። ወወረወቶ³ ፡ (G.6v^a) (N1.8v^a) መንገለ ፡ ጣዖቱ ፡ ለንጉሥ ።
 ወዘበጠት⁴ ፡ ዓይኖ⁵ ፡ ለሊቀ ፡ ማርያን ። ወነሥአቶ ፡ ለውእቱ ፡ ጣዖት ፡ እምአራተ ፡ መንበሩ ፡
 ዘወርቅ ፡ ወቀርነ ፡ ነጌ ። ወኃደገቶ⁶ ፡ ዲበ ፡ ምድር ፡ ወሰበረቶ ፡ (I.6v^a) ረጊፃ ። ወትቤ ፡
 እመዝሙረ ፡ ዳዊት ፡ ዘጅወጂ ። ይትነሣእ ፡ እግዚአብሔር ፡ ወይዘረው ፡ ፀሩ⁷ ። ወይጉዮ (N2.6r^a)
 ዩ⁸ ፡ ፀላእቱ ፡ እምቅድመ ፡ ገጹ ። ወዘንተ ፡ መዝሙ (N.7v^b) ረ ፡ (Q2.8r^b) ጸለየት ፡ (J.6v^b) እምጥንቱ ፡
 እስከ ፡ ተፍጻሜቱ ፡ እንዘ ፡ ትዌውዕ ፡ ወ (G.6v^b) ታወኪ ፡ ከመ ፡ ኃያል ፡ ብእሲ ፡ ዘ (B.8r^a) ረከበ⁹ ፡
 ምኅርካ ፡ ብዙኃ ።

[33] ወሶበ ፡ ነጸራ ፡ እንዘ ፡ ትዜምር ፡ ዘንተ¹ ፡ መዝሙረ ፡ (N1.8v^b) ወውዋዒሃ ፡ ደንገፀ ፡ ጥቀ² ፡
 ምስለ ፡ ኩሎሙ ፡ ሠራዊቱ ። ወርዕደ³ ፡ ብረኪሁ ፡ ሶበ ፡ ሰምዓ ፡ ቃለ ፡ ጸሎታ ፡ በዝንቱ ፡
 መዝሙር ፡ እንዘ ፡ ትዜምር ። ወእም (Q1.6r^b) ዝ ፡ ነሥአ ፡ ሰይፈ ፡ ጁዱ ፡ ብእሲ ፡ እምነ ፡ ማርያን ፡

[30] 1 ቤተ ፡ del. Q1 | 2 አንቀጽ ፡ Q2 | 3 con.

[31] 1 ሜላተ ፡ C | 2 ለጣዖታት ፡ add. N2G | 3 ወአሠርገውዎን ፡ CD | 4 ለእገሪሁ ፡ Q2 | 5 በልደትኪ ፡ (sic.) N

[32] 1 ይብል ፡ add. Q1B | 2 ወአስተሠዓንዎ ፡ B; ዘአስተሠዓንዎ ፡ N | 3 ወወረወቶ ፡ om. B | 4 ወዘብጠት ፡ N | 5
 ዓይኖ ፡ add. (s.l.) I | 6 ወገደፈቶ ፡ BQ1 | 7 ዩሩ ፡ (sic.) N2 | 8 ወይጉዮ ፡ N | 9 ዘረከበ ፡ Q2

[33] 1 om. N | 2 ጥቀ ፡ om. B | 3 ወርዕዳ ፡ C | 4 ለጣዖት ፡ Q1 | 5 ንጉሥ ፡ add. (s.l.) Q1

ከመ፡ ይምትር፡ ርእሳ፡ በሰይፍ፡ አመ፡ ሰበረቶ፡ ለጣዖተ⁴፡ ንጉሥ⁵፡ ወአሜሃ¹፡ ወረደ²፡
መብረቅ፡ (I.6v^b)እምሰማይ³፡ (Q2.8v^a)ፍጡነ፡ ዘእንበለ፡ ይቅረብ፡ ንቤሃ፡

[34] ወ(G.6v^c)ኮነ፡ ዓቢይ፡ ድልቅልቅ፡ ወወ(N.8r^a)ረዱ፡ ሊቃነ፡ መላእክቲሁ⁴፡
ለእግዚአብሔር፡ እለ፡ ቅዱስ⁵_a፡ ሚካኤል፡ ወገብርኤል፡ (N2.6r^b)ንቤ(J.7r^a)ሆን፡ ወነሥአ፡
አሜሃ፡ ቅዱስ፡ ሚ(B.8r^b)ካኤል፡ ለእግዚእ፡ ንረዶ፡ ወ(N1.9r^a)ዖራ፡ በክነፊሁ⁶፡ ወቅዱስ፡
ገብርኤል⁷፡ ለእምነ፡ ጽዮን፡ ዖራ፡ በአክናፊሁ⁸፡ ወመሰጥዎን፡ እማዕከለ፡ ማርያን⁹፡
ወአዕረግዎን፡ መንገለ፡ ዓዖር፡ እንዘ፡ ይፈኢ፡ ሞተለሚ፡ ምስለ፡ ኩሎሙ፡ ሠራዊቱ፡

[35] ወቅዱስ፡ ሚካኤል፡ ንደጋ¹፡ ውስተ፡ ሀገራ፡ ጽላልሽ፡ ንበ²፡ ሀለወ³፡ ምታ፡ ጸጋ፡
ዘአብ፡ (G.7r^a)ለእግዚእ⁴፡ ንረዶ፡ ወለ(Q1.6v^a)እምነ፡ (Q2.8v^b)ጽዮን፡ ንደጋ⁵፡ ቅዱስ፡
ገብርኤል፡ ውስተ፡ ደዋሮ፡ ንበ⁶፡ ሀ(I.7r^a)ለወ፡ ቦቱ፡ ምታ፡ ገላውዴዎስ፡ እን(N.8r^b)ዘ፡ ሀሎ፡
ምስለ፡ ብዙኃን፡ ሰብእ፡ መኳንንት⁷፡ ኩሎ፡ ሀገረ⁸፡ ሸዋ፡ እለ፡ መጽኡ፡ ንቤሁ፡ ያላቅስዎ፡
በእንተ፡ ጥ(N1.9r^b)ፍአተ፡ ሀገሩ፡ ወበእ(B.8v^a)ንተ⁹፡ ዪዋዌሃ፡ ለይእቲ፡ ብእሲቱ¹⁰፡

[36] ወከመዝ፡ (J.7r^b) እንዘ፡ ሀለወ፡ ምታ፡ ምስ(N2.6v^a)ለ¹፡ ጉባዔ²፡ መብክያን፡ ቦአት፡ እምነ፡
ጽዮን፡ ማዕከለ፡ መብክያት፡ አንስት፡ በጥቃሁ፡ ለምታ፡ ተገልቢባ፡ በአልባሰ፡ ሜላት፡
ወወርቅ፡ ወይቤሉ፡ ሶቤሃ፡ ጉባዔ፡ ኩሎ፡ (G.7r^b)ሕዝብ፡ መኑ፡ ይእቲ፡ (Q2.9r^a)ዛቲ፡
ብእሲት³፡ ሥርጉት፡ በልብሰ⁴፡ ወርቅ፡ ወሚላት⁵_a፡ በዛቲ፡ ዕለት፡ ዕለተ፡ ብካይ፡ ውኅዝ⁶፡
ወእንዘ⁷፡ በበይናቲሆሙ፡ ይትናበቡ⁸_b፡ ጸርሐ፡ ቅዱስ፡ (Q1.6v^b)ገብር(N.8v^a)ኤል፡ ከዊኖ፡
መልዕልተ⁹፡ ወይቤሎሙ፡ (I.7r^b)ይእቲ፡ ዛቲ፡ እምነ፡ ጽዮን፡ እግዝእትክሙ፡ ብእሲቱ፡ ለገላው
(N1.9v^a)ዴዎስ፡ ወዘትከውን፡ በደኅሪ፡ መዋዕል፡ እሞሙ፡ (B.8v^b)ለመምህራን¹⁰፡ ኩሎ፡ ሀገረ፡
ሸዋ፡ ወለንጉሠ፡ ኩሎ¹¹፡ ሰብአ፡ ኢትዮጵያ፡

[34] 1 ወሰሚሃ፡ (sic.) N | 2 ወረደ፡ (sic.) Q1 | 3 እምሰማይ፡ (sic.) N1 | 4 መላእክት፡ Q2 | 5 a-a om. Q2 | 6 በአክናፊሁ፡ Ḡ | 7 ገብርኤል፡ C | 8 በክነፊሁ፡ CD | 9 ማርያ፡ C

[35] 1 ሀደረ፡ Q2 | 2 om. B | 3 ወሀለወ፡ add. B | 4 ወለእግዚእ፡ Ḡ | 5 ሀደረ፡ Q2 | 6 add. (s.l.) N2 | 7 መኳንንት፡ Q2; ወመኳንንት፡ G | 8 om. D | 9 ወእንተ፡ Q1Q2 | 10 ብእሲት፡ Q1

[36] 1 ምስለ፡ add. (s.l.) B | 2 ጉባዔ፡ om. B | 3 ይእቲ፡ del. Q1 | 4 በልሰ፡ (sic.) D; በአልባሰ፡ G | 5 a-a tra. N2Q2 | 6 በብዙኃን፡ Q2 | 7 ዘንተ፡ add. N2 | 8 a-a tra. G; ይትናበብ፡ NQ1 | 9 መልዕልት፡ Q1 | 10 ለመምህራን፡ (sic.) D; ለመምሕራን፡ N | 11 c-c om. CD

[37] ወእምዝ፡ ተባደሩ፡ ጎቤሃ፡(J.7v^a)ጉባዔ፡ ኩሉ፡ ሰብእ፡ ከመ፡ ይነጽርዋ፡ ወይጠይቅዋ፡(N2.6v^b)ዘኩነ፡ ላዕሌሃ። ወቀርቡ፡ ጎቤሃ፡(Q2.9r^b)ወሰዓሙ፡ እደዊሃ፡ ወ(G.7r^c) እገሪሃ። ወጠየቅዋ፡ ዘከመ፡ ድኅነት፡ እምዌዋዌ። ወነገረቶሙ፡ ኩሎ፡ ነገረ¹፡ ዘኩነ፡ ላዕሌሃ፡ ወዘከመ፡ አድኃኖ፡ እምእደ፡ ሞተ፡ ለሚ፡ በእደ፡ መላእክቲሁ፡ ዘምስለ፡ እኅታ፡ እግዚእ፡ ጎረ (N.8v^b)ያ። ወዜነወቶሙ፡ ኩሎ፡ ተአምራቲሁ፡ ዘገብረ፡ ላዕሌሃ፡(N1.9v^b)እምጥንቱ፡ እስከ፡ ተፍ(J.7v^a)ጸሜቱ።

[38] ወለሥርጋዊ፡ ልብስ፡ ዘ(Q1.7r^a)አምጽአቶ፡ እምሀገረ፡ ዳሞት፡ ወሀበቶሙ¹፡ ለነዳያ(B.9r^a) ን፡ ወለምስኪናን፡ ምጽዋተ፡ በእንተ፡ ስማ²፡ ለእግዝእትነ፡ ማርያም። ወእምዝ፡ አፈድፈደት³፡ ገቢረ፡ ሠና(Q2.9v^a)ይ፡ እ(G.7v^a)ምዘቀዳሚሃ፡ ጥቀ። ወእምድጎረ፡ ተመይጠ(J.7v^b)ት፡ እምዌዋዌሃ⁴፡ በ፻⁵፡ አውራጎ፡ አመ፡ ፴ሁ፡ ለወርኃ፡ ሐምሌ። ፀንሰት፡ እምገላውዴዎስ⁶፡ ቀዳሚ⁷፡ ም(N2.7r^a)ታ፡ ወበጽሐ⁸፡ ዕለተ፡ ወሊዶታ፡ ወጸውዓቶን⁹፡ ለመወልዳት።

[39] ወትቤሎን፡ በእስፍንቱ፡ አውራጎ፡ ይ(N.9r^a)ከውን፡ ዕለተ፡ ወሊድ። አንሰ፡ ኮ(N1.10r^a)ነኒ፡ ፱¹፡ አውራኃ²፡ ዘእንበለ፡ ሰሙኑ³፡ ፭⁴። ይተርፍኑ፡ እም፡ ፱ቱ፡ አውራጎ፡ ወሊደ፡ ወልድ፡ እምፀንሰቱ፡ እኒዞ፡ እስ(L.7v^b)ከ፡ ልደቱ። እስኩ፡ አጠይቃኒ⁵፡ ነገረ፡ ፀንሰትከ(G.7v^b)ን⁶። አንሰ፡ ኢየአምር፡ እ(B.9r^b)ስከ፡ ይዕዜ፡ ነበርኩ፡ መካናዊተ።(Q2.9v^b)ወይቤላሃ፡ ለእመ፡ ኮነ፡ ፀንሰ፡ ተ(Q1.7r^b)ባዕታይ፡ ይከውን፡ በ፱፡ ወርጎ፡ ወ፭፡ ዕለታት። ወለእመ፡ ኮነት፡ ብእሲት፡ በ፱፡ ወርጎ፡ በፍጻሜሁ⁷፡ ይከውን፡ ወሊዶትነ⁸።

[40] ወሶበ፡(J.8r^a)ሰምዓት¹፡ ዘንተ፡ ሐለየት፡ በልባ። ወትቤ፡ እፎ፡ እከውን፡ እስመ፡ ጌሠም፡ ውእቱ፡ ፍፃሜሁ፡ ለ፱፡ ወርጎ፡ ወ፭፡ ዕለታት፡ እምዘፀንሰኩ²።(N1.10r^b)ወለእመሰ³፡ ወለ(N2.7r^b) ድኩ፡(N.9r^b)ጌሠመ፡ እከውን፡ ሐራሰ⁴፡ ዘእንበለ፡ እሕርፅ፡ ሰንዳሌ፡ ለኅብስተ፡ ቁርባን፡(G.7v^c)ለበዓለ፡ ልደታ፡ ለማርያም፡ ዘአልመድከዋ፡ ሐሪፀ፡ ሰንዳሌ፡ በእዴየ።

[37] 1 ኩሎ፡ ነገረ፡ add. (s.l.) N2 | 2

[38] 1 ወሀበቶሙ፡ del. N2 | 2 ስማ፡ add. (s.l.) N1 | 3 አፈድፈደት፡ (sic.) D | 4 በትንብልናሁ፡ ለቅዱስ፡ ማርያስ፡ ወንጌላዊ፡ add. Q2 | 5 በ፱፡ NN2Q1 B; በ፱፡ Q2 | 6 እምዘገላውዴዎስ፡ D | 7 ዘቀዳሚ፡ G | 8 በጽሐ፡ C | 9 ጸውዓቶን፡ D

[39] 1 ተሰዓታ፡ (sic.) N1 | 2 አውራኃ፡ Q2N2BG | 3 om. G; ሰሙ፡ (sic.) D | 4 ፱፡ D | 5 አጠይቁኒ፡ G | 6 ፀንሰትከ፡ ር | 7 በተፍጻሜሁ፡ Q2 | 8 ወሊዶታትነ፡ Q1

[40] 1 ሰምዓ፡ Q2 | 2 እምዘጸንሰኩ፡ (sic.) D | 3 ለእመሰ፡ C; ወለእመ፡ D | 4 ሐራ፡ Q2

[41] ወኮነ ፡ ልማ(Q2.10r^a)ዳ ፡ በበወርኑ ፡ ተሐርፅ ፡ ስንዳሌ ፡ (L.8r^a)ለኅብስተ ፡ ቁርባና ፡ ለበዓለ ፡ እግዝእትነ¹ ፡ (B9v^a)ማርያም ፡ በእዴሃ ። እንዘ ፡ ሀለዋ ፡ ብዙኃት ፡ አዕማት ፡ በውስተ ፡ ቤታ ፡ ከመ ፡ ይኩነኒ ፡ ብሂላ ፡ ቅድመ ፡ እግዝእትነ ፡ ማርያም ፡ ክብረ ። ወበእንተዝ ፡ ነገር² ፡ ሐረት ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወጸለየት ፡ (J.8r^b)እን(Q1.7v^a)ዘ ፡ ትብል ፡ ቀዊማ³ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእት(N1.10v^a)ነ ፡ ማርያም ። እፎኑ ፡ እከውን ፡ ሶበ ፡ ተርፈ ፡ ልማድየ ፡ ሐሪፀ ፡ ስንዳሌ ፡ ዘኅ (N.9v^a)ብ(G.8r^a)ስተ ፡ ቀርባን⁴ ፡ ዘበዓለ ፡ ልደትኪ ። ዮምኒ ፡ በዓለ ፡ ልደቱ ፡ ለወልድኪ ፡ ኢይደሉ ፡ ግብረ ፡ ሐ(Q2.10r^b)ሪፅ ፡ በዕለተ ፡ ልደቱ⁵ ፡ ለወልድኪ ፡ አምላኪየ ፡ (N2.7v^a)ክቡር ። ወጌሠምኒ ፡ ኮነ ፡ ጊዜ ፡ ወሊዶትየ ፡ ዘፀነስኩ ፡ ዘወሀብክኒ⁶ ፡ አንቲ ፡ ዘንተ ፡ ፅንሰ ። ወኢይደሉ ፡ በመዋዕ(B.9v^b)ለ ፡ ሕርስና ፡ ሐሪፀ ፡ ስን(L.8r^b)ዳሌ ፡ ለቀርባን⁷ ፡ ወበዊእ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእንበለ ፡ ይኩና⁸ ፡ ፱ ፡ መዋዕል ፡ ለብእሲት ፡ ሐራሳዊት ።

[42] ወበሳኒታሁ¹ ፡ ኮነ ፡ በዓለ ፡ ልደትኪ ፡ ክቡር ፡ መኑ ፡ (N1.10v^b)የሐርፅ ፡ ሊተ² ። ኢትትቁጥዕኒ ፡ ኦ ፡ እግዝእትየ ፡ መሐሪት ፡ (G.8r^b)ወርኅር(J.8v^a)ኅተ ፡ ልብ ፡ እሙ ፡ ለአምላኪየ ፡ መሐሪ ፡ ወርኅቀ ፡ መዓት ፡ ወኄር ፡ ጥቀ ። በእንተ ፡ ዘረሳዕኩ ፡ (N.9v^b) (Q1.7v^b)ገቢረ ፡ ሐሪፅ ፡ ለበዓለ ፡ ልደትኪ ፡ (Q2.10v^a) በከመ³ ፡ ልማድየ ፡ ዘትካት ።

[43] ወእንዘ ፡ ትጼሊ ፡ ከመዝ¹ ፡ ተናገረታ² ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ እንዘ ፡ ትብል ፡ ከመ ፡ ቀዲሙ ፡ በልሳነ ፡ ሰብእ ። ወትቤላ ፡ ሑሪ ፡ ውስተ ፡ ቤትኪ ፡ በሰላም ፡ ወጌሠመ ፡ ሕ(B.10r^a)ርዒ³ ፡ ሥርናየ ፡ ሠናየ⁴ ፡ (N2.7v^b)ለበዓለ ፡ ልደትየ ። ወ(L.8v^a) ኢትወልዲ⁵ ፡ ጌሠመ ፡ ዘእንበለ ፡ ዕለተ ፡ ልደትየ⁶ ፡ ከመ ፡ ይኩን⁷ ፡ ልደቱ ፡ (N1.11r^a) ለወልድኪ ፡ በዕለተ ፡ ልደትየ ፡ ኅቡረ ። ወዕለተ ፡ ዕረፍቱኒ ፡ ይከውን ፡ በዕለተ ፡ ዕረፍትየ⁸ ፡ አመ ፡ ፳፬፻ ፡ ለወርኃ ፡ ጥር ። እስመ ፡ ኀ(G.8r^c)ረዮ ፡ ወልድየ ፡ በውስተ ፡ ከርሥኪ ፡ ከ(J.8v^b)መ ፡ ይኩን ፡ ገብርየ ፡ ኄር⁹ ፡ ወምዕመን ፡ (Q2.10v^b) በጽድቅ ፡ በእንተ ፡ ሠናይ¹⁰ ፡ (N.10r^a)ምግባርኪ¹¹ ፡ ወጸምኪ ፡ ወጸሎትኪ ፡ በንጹሕ¹²_a ፡ ወአፍቅሮትኪ ፡ ኪያየ ፡ በጥቡዕ ፡ ልብ ።

[41] 1 እግዝእት ፡ N | 2 ነገረ ፡ C | 3 ቀዊማ ፡ add. (s.l.) N2 | 4 ቁርባን ፡ ND | 5 ልደቱ ፡ add. (s.l.) B | 6 ዘውብክኒ ፡ (sic.) D | 7 ቁርባን ፡ ND | 8 ይኩና ፡ D

[42] 1 ወበሳኒታሁ ፡ | 2 ሊተ ፡ om. Q2 | 3 ዘከመ ፡ BQ2፳

[43] 1 ከመዝ ፡ om. D፳Q2 | 2 ነገረታ ፡ (sic.) C | 3 ኅርዒ ፡ (sic.) C; ኅሪዒ ፡ D | 4 ሠናይ ፡ NQ1; del. ሠናየ ፡ Q2 | 5 ወኢተወልዲ ፡ D | 6 ልደትየኒ ፡ Q1 | 7 ዕለተ ፡ add. B | 8 ዕረፍትየ ፡ add. (s.l.) B | 9 ኄር ፡ add. (s.l.) N2 | 10 ሠናይ ፡ add. (s.l.) N | 11 ምግባርኪ ፡ (sic.) ፳ | 12 a-a del. Q2

[44] ወእምዝ ፡ ሰሚዓ ፡ ዘንተ ፡ ተአምረ ፡ ቃል ፡ እምአፈ ፡ ሥዕል ። አተወት ፡ ውስተ ፡ ቤታ ፡ እንዘ ፡ ታነክር ፡ (Q1.8r^a)ግብር ፡ ለእግዚአብሔር ፡ ዘይገብር ፡ ላቲ ፡ ኩሎ ፡ ጊዜ ። ወበሣኒታ (I.8v^b)ሁ ፡ (B.10r^b)አመ ፡ ፴ሁ ፡ (N1.11r^b)ለወርታ ፡ ሚያዝያ ፡ ወዓለት¹ ፡ እንዘ ፡ ተሐርፅ ፡ በከመ² ፡ ልማዓ ። ወሶበ ፡ ሐረፅት ፡ ፩ደ ፡ መስፈርተ ፡ ሥርና (N2.8r^a)ይ ፡ ታሕተ ፡ ማሕረፅ ፡ ነበረ (G.8v^a)ት ፡ ዲበ ፡ መንጸፈ ፡ ሐረፅ ፡ ዘቁርባን ፡ ከመ ፡ ትንፈ ፡ ዘሐረፀቶ ።

[45] ወሶቤሃ ፡ ተሐ (Q2.11r^a)ውሰ¹ ፡ ፅንሳ ፡ በውስተ ፡ ማኅፀና ፡ ለፌ ፡ ወለፌ ። ወለከፎ ፡ ከርሣ ፡ ለመንፌ² ፡ ዘሀለወ ፡ (N.10r^b)ቦቱ ፡ ሐሪ (J.9r^a)ፅ ። ወሶቤሃ ፡ ወረደ³ ፡ በረከተ ፡ መንፈስ ፡ ቅዱስ ፡ መልዕልተ⁴ ፡ ውእቱ ፡ መንፌ ፡ ሶበ ፡ ለከፎ ፡ ከርሣ ፡ ዘተፀንሰ ፡ ቦቱ ፡ አቡነ ፡ ቀውስጦስ ። ወመልዓ ፡ ውእቱ ፡ ሐረፅ ፡ እስከ ፡ ከናፍሪሁ ፡ ለ(N1.11v^a)መንፌ ። ወተክዕወ ፡ (I.9r^a)እምኔሁ ፡ ወካዕ⁵ ፡ ወረደ⁶ ፡ ውስተ ፡ መንጸፈ ፡ ሥርናይ ፡ ዘሐረፀ ፡ (B.10v^a)ቁርባን ።

[46] ወሶበ ፡ ነጸረት ፡ ዘንተ¹ ፡ መንክረ ፡ ጸውዓቶ (G.8v^b)ሙ ፡ ለካህናት ፡ ወአርአዮቶሙ ፡ ዘን (Q1.8r^b)ተ ። ወሶበ ፡ ርእይዎ ፡ ከህናት ፡ አንከሩ ፡ ወአምጽኡ ፡ አስፈሬ (Q2.11r^b)ዳተ² ። ወሐፈስዎ ፡ እምላዕለ ፡ ውእቱ ፡ መንጸፍ³ ። ወአብዕዎ ፡ ውስተ ፡ ቀሱታት ፡ (N2.8r^b)ዘመዝገበ⁴ ፡ ሐረፅ ፡ ለኅብስተ ፡ ቁርባን ። ወመልዓ ፡ ፲⁵ወ፪ ፡ (N.10v^a)ቀሱታተ ፡ ወኮነ ፡ ለ፲ወ፪ ፡ ወርኅ ፡ ሐረፀ ፡ ቁርባን⁶ ።

[47] ወበሳኒታሁ ፡ አመ ፡ ፩ ፡ ለወርታ ፡ ግንቦት ፡ ወ(J.9.r^b)ዓለት ፡ (N1.11v^b)እስከ ፡ ፯ ፡ ሰዓት ፡ እንዘ¹ ፡ ታበልዎሙ ፡ ለነዲያን ፡ ወታሉብሶሙ ፡ ለዕሩቃን ። ወጸ(I.9r^b)ውአቶሙ² ፡ ለካህናት ፡ ከመ ፡ ትግበር ፡ ሎሙ ፡ ምሳሐ ፡ ዓቢየ ፡ በእንተ ፡ ተዝካረ ፡ በዓለ ፡ (G.8v^c)ልደታ ፡ ለእመ ፡ (B.10v^b)አምላክ ፡ ማርያም ። ወገብረት ፡ ሎሙ ፡ ኩሎ ፡ ዘይበልዑ ፡ ወይሰትዩ ፡ ወዘፈቀ (Q2.11v^a)ደ³ ፡ ልቦሙ ፡ ኩሎ ፡ መብልዓ ፡ ወመስቲ ፡ ጥዑመ ።

[44] 1 በዕለት ፡ B | 2 ዘከመ ፡ B

[45] 1 ተከውሰ ፡ add. (s.l.) N2 | 2 om. D | 3 ወረደ ፡ add. (s.l.) B | 4 መልዕልቱ ፡ C | 5 ካዕበ ፡ NN1N2IQ1 | 6 ወወረደ ፡ NN1N2IQ1

[46] 1 om. B | 2 ወአስፈሬዳተ ፡ ር; አስፈሬዳት ፡ N; አስፈሬዳተ ፡ C | 3 ምንጸፍ ፡ ርG | 4 በመዝገበ ፡ Q2 | 5 ፲ ፡ Q2 | 6 ቁርባን ፡ Q2

[47] 1 | 1 እንዘ ፡ add. (s.l.) I | 2 ወጸውዓቶ ፡ ር | 3 በዘፈቀደ ፡ D

[48] ወበጊዜ ፡ ፱ ፡ ሰዓት¹ ፡ እንዘ ፡ ሀለዉ ፡ ካህናት ፡ በውስተ ፡ ጽርሐ ፡ ቤታ ፡ ስፉሕ ፡ ለስታዩ² ፡ ሜስ ፡ አኃዛ³ ፡ ሕማመ ፡ ምፅ ፡ ለወሊድ ። ወሶበ ፡ ርእ(N1.12r^a)(Q1.8v^a)ያሃ ፡ መወልዳት ፡ ተንሥኦ ፡ እማዕከለ ፡ (N.10v^b)እሉ⁴ ፡ ዘይሰትዩ ፡ ከመ ፡ ይእኅዛሃ⁵ ። ወዘእ(N2.8v^a)ንበለ ፡ ይቅረባ ፡ ኅቤሃ ፡ ወለደት ፡ ዘእንበለ ፡ ሕማመ ፡ ወሊድ ፡ በዳኅና ፡ ወበሰላም ። ወኢውህዘ⁶ ፡ ደም ፡ እ(I.9v^a) ማኅፀና ፡ (G.9r^a)ከመ ፡ (J.9v^a)ይውኅዝ ፡ በጊዜ ፡ ወሊድ ፡ እማኅፀና ፡ ለብእሲ(B.11r^a)ተ ፡ ዝ ፡ ዓለም ፡ ርኩስት⁷ ። አላ ፡ ወለደት ፡ ንፁሐ ፡ ወልደ ፡ ዘግልቡብ ፡ (Q2.11v^b) በልብስ ፡ ብርሃን ።

[49] ወሶበ ፡ ርእያሁ ፡ ለዝንቱ ፡ ሕፃን ፡ አባ ፡ ቀውስጦስ ፣ አንከራ¹ ፡ መወልዳት² ፡ ግብሮ ፡ ለእግዚአብሔር ፡ ዘይገብር ፡ በላዕለ ፡ (N1.12r^b)ቅዱሳኒሁ ። ወይቤላ ፡ ዕፁብ³ ፡ ወመድምም ፡ ዘዮም ፡ ኮነ ፡ ተአምር ፡ ለእግዝእትነ⁴ ፡ እምነ ፡ ጽዮን⁵ ፡ ፍቅርተ ፡ (N.11r^a)እግዚአብሔር ። እስመ ፡ ኢርኢነ⁶ ፡ ወኢሰማዕነ ፡ እም ፡ አመ ፡ ተወለድነ ፡ እስከ ፡ ይእዜ ፡ ዘእንበለ ፡ (G.9r^b) ሕማመ⁷ ፡ ምፅ ፡ ዘወለደት ፡ ብእሲት ፡ ወልደ ። ወኢነገሩነ ፡ አበዊነ ፡ ወእማቲነ ፡ ዘከ(I.9v^b)መዝ ፡ ነገረ ፡ ወዜና ፡ መንክረ ። (N2.8v^b)ዘእንበ(Q1.8v^b)ለ ፡ ዜና ፡ ወሊድታ ፡ ለ(B.11r^b)እግዝእትነ ፡ (J.9v^b)ማርያ (Q2.12r^a)ም ፡ አምላክ⁸ ፡ በድንግልናሃ ፡ ንጹሐ ። በአማን ፡ ተመሰለታ ፡ ለፍቅርታ⁹ ፡ እግዝእትነ ፡ ማርያም ። ይእቲ ፡ ኅሪት ፡ እ(N1.12v^a)ምነ ፡ ጽዮን ፡ ወመፍቀሪት¹⁰ ፡ ወልደ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ።

[50] ወምንት¹ ፡ ይከውን ፡ በደኅሪ ፡ መዋዕል ፡ ላዕለ ፡ ዝንቱ ፡ ሕፃን ፡ እምነበ ፡ እግዚአብሔር ፡ ሶበ ፡ ልህ(N.11r^b)ቀ ፡ ወበጽሐ ፡ ለመጠነ² ፡ ውርዝውና ፡ ዙጉብረ ፡ በንዕሱ ፡ ዘከመዝ ፡ መንክረ ። ወኮነ ፡ ጊዜ ፡ ልደ(G.9r^c)ቱ ፡ በዕለተ ፡ ልደታ³ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ⁴ ፡ አምላክ ፡ (I.10r^a)መፍቀሪት ፡ እሙ ፡ ብፅዕት ፡ እምነ ፡ ጽዮን ። ወከመዝ ፡ ኮነ ፡ ተአምረ ፡ ልደ (Q2.12r^b)ቱ ፡ ወነገደ ፡ ሙላዱ ፡ እ(B.11v^a)ምነ ፡ ኅሩያን ፡ ሰብእ⁵ ፡ ገላውዴዎስ ፡ (N1.12v^b)ወእምነ ፡ ጽዮን ።

[48] 1 ሰዓት ፡ del. Q2 | 2 በሰቲዩ ፡ Q2; ለስቲ ፡ ር ለሰቲዩ ፡ C; ለሰትዩ ፡ D; ለሰተዩ ፡ (sic.) N | 3 እኒዛ ፡ C | 4 እሉ ፡ add. (s.l.) ር | 5 ይእኅዛሃ ፡ (sic.) D; ይእኅዝሃ ፡ N | 6 ወኢውኅዛ ፡ CD | 7 ርኩስ ፡ D

[49] 1 አንከራ ፡ B | 2 መዋግዳተ ፡ Q2; መዋልደት ፡ (sic.) ርC | 3 ብፁዕ ፡ ር | 4 በእግዝእትነ ፡ G | 5 ጽዮን ፡ (s.l.) N2 | 6 om. D | 7 ሕማመ ፡ N | 8 ለአምላክ ፡ G | 9 ለፍቅርተ ፡ CD | 10 መፍቀሪት ፡ ር

[50] 1 ወምንተ ፡ N | 2 መጠነ ፡ B | 3 ልደቱ ፡ C | 4 ወላዲቱ ፡ | 5 ሰብኦ ፡ Q1

[51] ወካዕበ ፡ ንንግርኸሙ ፡ አ ፡ አ(N2.9r^a)ኃዊነ ፡ (J.10r^a)ፍቁራን ፡ ክርስቶሳውያን¹ ። ስምዑን ፡ ንስቲተ ፡ ዜና ፡ ተአምራቲሁ ፡ ብዙኃን ፡ ከመ ፡ ጥፃ ፡ ባሕር² ፡ ወ(Q1.9r^a)ከዋክብተ³ ፡ ኢዮር ፡ ወሣዕረ ፡ ምድር ፡ ዘይፈደፍድ ፡ ጉልቁ ፡ ነገሩ ፡ በበ፩ ፡ ፩ ፡ ዘኢይትከሃል ፡ ለነገር⁴ ፡ ለአቡ (N.11v^a)ነ ፡ ብፁዓዊ⁵ ፡ ቀውስጦስ ፡ መፍቀሬ ፡ እግዚአብሔር ። (G.9v^a) [ወአመ ፡ ኮኖ ፡ ፵ ፡ ዕለት ፡ እምአመ ፡ ተወልደ ፡ ጸውዕዎሙ ፡ አቡሁ ፡ ወእሙ ፡ ለአቡነ⁶ ፡ ፀጋ ፡ ዘአብ ፡ አቡሁ ፡ ለአቡነ ፡ (I.10r^b)ተክ(Q2.12v^a)ለ ፡ ሃይማኖት ፡ ብእሲሃ⁷ ፡ ለእግዚእ ፡ ኀረያ⁸ ።] ወለእንድርያስ ፡ ቀሲስ ፡ እኅወ⁹ ፡ ዝንቱ ፡ ፀጋ ፡ ዘአብ ፡ ከመ ፡ ያብዕዎ ፡ ክርስትና ፡ በከመ ፡ ሕግ ፡ ዘይደሉ ፡ ዘሠርዕዎ ፡ አበዊነ ፡ ሐዋርያተ ፡ ክርስቶስ ። (N2.9r^b)ወተክህነ ፡ እንድርያስ ፡ በግብረ¹⁰ ፡ ቅስና¹¹ ፡ (J.10r^b) ወፀጋ ፡ ዘአብ ፡ በድቁና¹² ፡ ለአጥምቆቲ¹³ ፡ ለዝኩ ፡ ሕፃን ፡ አቡነ ፡ ቀውስጦስ ።

[52] ወ(G.9v^b)ሶ(N.11v^b)በ ፡ ባረከ ፡ በትዕምርተ ፡ መስቀል ፡ ለማየ¹ ፡ ክርስና ። ሶቤሃ ፡ ርእየ ፡ እንድር(Q1.9r^b) ያስ ፡ ቀሲስ ፡ እንዘ² ፡ ይቶስሕ ፡ እድ ፡ ብርሃናዊ ፡ (N1.13r^b)ቅብዓ ፡ ቅዱስ ፡ (Q2.12v^b)ላዕሌሁ ፡ ለማይ³ ። ደንገፀ ፡ ወፈርሃ ፡ ሶቤሃ ፡ ወኀደ(I.10v^a)ገ ፡ አቲቦቶ ። ወጉዮ ፡ መንገለ⁴ ፡ ቤተ ፡ መቅደስ ፡ እመካነ⁵ ፡ ምጥማቀ⁶ ፡ ማየ⁷ ፡ (B.12r^a)ክርስና ።

[53] ወሶቤሃ¹ ፡ ተሰምዓ ፡ ቃል ፡ እምነበ ፡ ይእቲ ፡ ሥዕለ ፡ እግዝእትነ² ፡ ማርያም ፡ ዘአብሰረታ ፡ ለእምነ ፡ ጽዮን ፡ ዜና ፡ ልደቱ ፡ ለዝንቱ ፡ ሕፃን ፡ አባ ፡ ቀውስጦስ ፡ ብፁዓዊ ። ወትቤሎ³ ፡ ኢትፍራህ ፡ አ ፡ እንድርያስ⁴ ፡ አጥምቆቶ⁵ ፡ ለዝ ፡ ሕፃን ፡ ኀሩይ ። እስመ ፡ ውእቱ ፡ (G.9v^c) እንድር (N.12r^a)ያስ ፡ ሐዋርያ ፡ ክርስቶስ ፡ (N2.9v^a)ዘቶስሐ ፡ ቦቱ ፡ ላዕለ ፡ ማይ⁶ ፡ ቅብ(N1.13v^a)ዓ ፡ ቅዱስ ፡ ተፈኒዎ⁷ ፡ እምነበ ፡ (J.10v^a)እግዝእትነ ፡ (Q2.13r^a)ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ከመ ፡ ይትራድአከ ፡ በሥርዓተ ፡ ጥምቀተ ፡ ክርስና ፡ ከመ ፡ ይትዓወቅ ፡ ፍቅራ ፡ በኀበ ፡ ኩሉ⁸ ፡ ክርስቶሳ (I.10v^b)ውያን⁹ ፡ ዘገብረት ፡ ምስለ¹⁰ ፡ እሙ ፡ ለዝንቱ ፡ ሕፃን ፡ ዘታ(Q1.9v^a)ጠምቆ ። (B.12r^b)

[51] 1 ክርስቲያናውያን ፡ BCD | 2 ወከመ ፡ add. N2 | 3 ወከዋክብት ፡ Q1C | 4 ለነገር ፡ Q1 | 5 ብፁዓዊ ፡ N1 | 6 om. N | 7 ብእሲትሃ ፡ ርQ2 | 8 con. | 9 እኅው ፡ NQ2 | 10 በሕገ ፡ CD፬BQ1 | 11 ቅድስና ፡ N1 | 12 በድቁነ ፡ (sic.) | 13 ወለአጥምቆቲ ፡ ር; ለአጥምቆተ ፡ ዝኩ ፡ B

[52] 1 በማየ ፡ Q2 | 2 om. C | 3 ላዕለ ፡ ማይ ፡ N2 | 4 ወንጌለ ፡ CD | 5 እመካነ ፡ (s.l.) ር; መካነ ፡ Q2 | 6 ምጥማቃ ፡ NQ1 | 7 ለማየ ፡ Q1; ማየ ፡ (s.l.) N2

[53] 1 ወሶቤ ፡ ሃ ፡ (sic.) N; ወሶበ ፡ C | 2 ሥዕላ ፡ ለእግዝእትነ ፡ G | 3 ወትቤላ ፡ I | 4 እንድርያስ ፡ BC | 5 አንጥምቆተ ፡ (sic.) ር | 6 ማይ ፡ (s.l.) N | 7 ዘተፈኒዎ ፡ Q2 | 8 ኩሉ ፡ (s.l.) B | 9 ክርስታናዊያን ፡ (sic.) B | 10 ምስለ ፡ N2 | 11 ብዙኃን ፡ add. N1 | 12 ወእምድኀሬሁ ፡ ር; እምድእኀሬሁ ፡ N; እምድኀረዝ ፡ Q2 | 13 እምነ ፡ rep. N1 | 14 መፍቀሪታ ፡ Q2 | 15 ለእግዝእትነ ፡ Q2

እስመ ፡ ጎረዮ ፡ እግዚአብሔር ፡ በውስተ ፡ ማጎፀን ፡ በይነ ፡ ጽድቆሙ ፡ ለአቡሁ ፡ ወእሙ ።
 ወይከውን ፡ አበ ፡ ብዙኃን ፡ መነኩሳት¹¹ ፡ ቅዱሳን ፡ ወመምሕሮሙ ፡ ለነ(G.10r^a) ገሥተ ፡
 ኢትዮጵያ ፡ ውሉደ ፡ እኑሁ ፡ እም(N1.13v^b)ድጎፊሁ¹² ፡ ዘይትወለድ ፡ እምነ ፡ እሙ ፡ ይእቲ ።
 ዛቲ ፡ ብእሲት ፡ ጎሪት ፡ እምነ¹³ ፡ ጽዮን ፡ መፍ(Q2.13r^b)ቀሪተ¹⁴ ፡ እ(N.12r^b) ግዝእትነ¹⁵ ፡
 ማርያም ፡ ወላዲተ ፡ አምላክ ።

[54] ወሶበ ፡ ሰምዓ¹ ፡ ዘንተ ፡ ቃለ ፡ እምነ(N2.9v^b)በ ፡ ይእቲ ፡ ሥዕለ ፡ እግዝ(J.10v^b)እትነ² ፡
 ማርያም³ ፡ ተመይጠ ፡ እንድርያስ ፡ ቀሲስ ፡ እምቤተ ፡ መቅደስ⁴ ። ወሐረ ፡ ጎበ ፡ መካነ⁵ ፡
 ምጥማቅ ፡ ዘክርስትና ፡ ወ(B.12v^a)አጥመ(I.11r^a)ቆ ። ወእንዘ ፡ ይወጽእ ፡ እምልህኩተ ፡ ምጥማቅ ፡
 ዘክርስትና ፡ ወረደ ፡ ላዕለ ፡ ርእሱ ፡ ርግብ ፡ ፀዓዓ ፡ እምሰማይ ።(N1.14r^a)ወአሜሃ ፡ አመስቀለ⁶ ፡
 ቅብ(G.10r^b)ዓ ፡ ትፍሥሕት ፡ መልዕልተ⁷ ፡ ፍጽሙ ፡(Q1.9v^b)እንዘ ፡ ሀሎ ፡ እኑዘ ፡ ውስተ ፡
 እደዊሁ⁸ ፡ ለእንድርያስ ። ወአብርሃ ፡ ገጹ ፡(Q2.13v^a)ሶቤሃ ፡ እምፀዓለ ፡ ፀሐይ ።

[55] ወእምዝ ፡ ካዕበ ፡ ርእዩ ፡ አቡሁ ፡ ወእሙ ፡ ወኩሎሙ ፡ አዝማዲሁ ፡ እለ ፡ ቆ(N.12v^a)ሙ ፡
 ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ በጊዜ ፡ ቅዳሴ ፡ ለተመጥዎ¹ ፡ ቁርባን ፡ ቅዱስ ፡ ምስሌሁ ። እንዘ ፡
 ትባርኮ ፡ ይእቲ ፡ ሥዕል ፡(J.11r^a)ዘእግዝእትነ ፡ ማርያም ።(N2.10r^a)ዘሀለወት² ፡ ሥዕልተ³ ፡
 በአንቀጸ ፡ ይእቲ⁴ ፡ ቤተ ፡ መቅ(B.12v^b)ደስ ፡ ላዕሌሃ⁵ ፡ ጊዜ ፡ መጠውዎ ፡ እ(N1.14r^b) ምሥጋሁ ፡
 ወደሙ ፡ ለክር(I.11r^b)ስቶስ ። ወአንከሩ⁶ ፡ ዕበያቲሁ ፡ ለአምላክነ ። ወዓተዉ ፡ ውስተ⁷ ፡
 አብያቲሆሙ⁸ ፡ እንዘ ፡(G.10r^c)ይሴብሕዎ ፡ ለእግዚአብሔር ፡ ወይዌድስዋ ፡ ለእግዝእትነ ፡
 ማርያም⁹ ።

[56] ወበሣልስት ፡(Q2.13v^b)ዕለት ፡ እምድጎረ ፡ ነሥአ¹ ፡ ጥምቀተ ፡ ክርስትና ፡ ተንሥኡ ፡
 እንድርያስ ፡ ቀሲስ² ፡ ወእኑሁ ፡ አቡነ ፡ ሐጋ ፡ ዘአብ ፡ ምስለ³ ፡ ብእሲቱ⁴ ፡ እ(N.12v^b)ግዚእ ፡
 ጎረያ ፡ ከ(Q1.10r^a)መ ይሑሩ ፡ ውስተ ፡ ሀገሮሙ ፡ ምድረ ፡ ዞረሬ ፡ እምሀገረ⁵ ፡ አቡሁ ፡ ወእሙ ፡

[54] 1 ሰምዓ ፡ N | 2 እግዝእት ፡ N | 3 ወላዲተ ፡ አምላክ ፡ add. BCDQ1 | 4 በመቅደስ ፡ ሽ | 5 መካነ ፡ N | 6 እመስቀለ ፡ NC; እምስቀለ ፡ D; እመስቀለ ፡ ትፍሥሕት ፡ ወልዕልት ፡ Q1 | 7 ወልዕልት ፡ Q1 | 8 እደሁ ፡ D

[55] 1 ለመጥዎ ፡ Q2 | 2 ወዘሀለወት ፡ B; ዘተሀለወት ፡ Q2 | 3 ሥቅልተ ፡ BN2G; ሥዕልት ፡ INN1Q1Q2። | 4 ይእቲ ፡ (s.l.) N2 | 5 ላዕሌሃ ፡ del. ሽ; om. CD | 6 አንከሩ ፡ CD | 7 ውስተ ፡ om. Q1 | 8 ዕበያቲሆሙ ፡ Q1 | 9 ማርያ (sic.) N

[56] 1 ተንሥኡ ፡ ሽ | 2 a-a (s.l.) Q1; ቀሲስ ፡ (s.l.) | 3 ምስለ ፡ (s.l.) N | 4 a-a N2; ብእሲቱ ፡ (s.l.) ሽ | 5 እምሀገሩ ፡ D; ሀገረ ፡ om. C | 6 እቀርበት ፡ (sic.) Q2 | 7 ግዚእ ፡ (sic.) Q2

ብሔረ ፡ ዳወሮ ። ወእንዘ ፡ ያስተፋንውዎሙ ፡ ወስተ ፡ ፍ(N1.14v^a)ኖ(B.13r^a)ተ ፡ ሀገሮሙ ፡ ቀርቦት⁶ ፡ እምነ ጽዮን ፡ ኀበ ፡ (N2.10r^b)እግዚእ⁷ ፡ ኀረያ ፡ (J.11r^b)ከመ ፡ ትትአምኃ ፡ ወትትመየጥ ፡ ውስተ ፡ ቤታ ።

[57] ወሶበ ፡ ቀርቦት¹ ፡ ኀቤሃ ፡ አኀዘ² ፡ አቡነ ፡ ተ(G.10v^a)ክለ ፡ ሃ(I.11v^a)ይማኖት ፡ ክሳዶ³ ፡ ለብፁዕ ፡ አቡነ ፡ ቀውስጦስ ፡ እንዘ ፡ ኀሎ ፡ በዘባነ ፡ እሙ ፡ እግዚ(Q2.14r^a)እ ፡ ኀረያ ፡ ኀዙለ ። እስመ ፡ በውእቱ ፡ መዋዕል ፡ ነበረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወልደ ፡ ጅቱ ፡ አውራኅ ፡ እምዙተወልደ ፡ ቦቱ ፡ ወርኅ ። ወነበረ ፡ (N.13r^a)በይእቲ⁴ ፡ ዕለት ፡ ኀዙለ ፡ በዘባነ ፡ እሙ ፡ እግዚእ ፡ ኀረያ ። ወአቡነ ፡ ቀውስጦስኒ ፡ አኀዘ⁵ ፡ እዴሁ ፡ የማኖ(N1.14v^b)ዌ ፡ እንዘ ፡ ሀሎ⁶ ፡ ሕቁፈ ፡ ውስተ⁷ ፡ ኀፅነ ፡ እሙ ፡ እምነ ፡ ጽዮን ፡ ዘየማ(B.13r^b)ነ⁸ ፡ እዴሃ ። ወዓበዩ ፡ ከመ ፡ ይፍልጥዎሙ ። (Q1.10r^b)[ወአዕዳወ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ኮነ ፡ ምስለ ፡ ክሳደ ፡ አባ ፡ ቀውስጦስ ፡ ከመ ፡ (G.10v^b)ሰምዕ ፡ ርጢን ፡ ዘሥንዕው¹⁰ ፡ (J.11v^a)ምስለ ፡ (N2.10v^a)ፈትል ፡ ሠናይ ፡ ዘበእ¹¹¹² ።] ወአዕዳወ¹³ ፡ አባ ፡ ቀ(I.11v^b)ውስጦስ¹⁴ ፡ ከማሁ¹⁵ ፡ ኮነ ፡ (Q2.14r^b)ምስለ ፡ እዴሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት¹⁶ ።

[58] ወአሜሃ ፡ ትቤሎሙ ፡ እግዚእ ፡ ኀረያ ፡ ለአቡሁ ፡ ወእሙ ፡ እፎ ፡ ይኩን ፡ ነገረ ፡ እሉ ፡ ሕፃናቲነ ። ዘሊተኒ ፡ ሕፃንዩ ፡ ሐኒቆ ፡ ክሳደ ፡ ወ(N.13r^b)ልድ(N1.15r^a)ኪ ፡ አበየኒ¹ ፡ ከመ ፡ እፍልጦ ። ወእደ² ፡ ወልድኪ ፡ እኒዞ ፡ እደ ፡ ወልድየ³ ፡ አበየኒ⁴ ፡ ከመ ፡ እፍልጦ⁵ ፡ ወእሌልዮሙ⁶ ። ወአውሥአታ ፡ እምነ ፡ ጽዮን ፡ እንዘ ፡ ትብል ፡ እስኩ ፡ ንሐር ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ንግ(B.13v^a)በር ፡ ምኅላ ፡ ቅ(G.10v^c)ድመ ፡ ሥዕላ ፡ ለእግዝእትነ⁷ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ⁸ ። እስመ ፡ ይእቲ ፡ ዘወሀበተኒ ፡ ዘንተ ፡ ወልደ ፡ አኩ ፡ አልፀቀ ፡ ወ(Q2.14v^a) ልድየ ፡ ለመዊት ፡ ተሐ(J.11v^b)ኒቆ ፡ በእደ ፡ ወልድኪ ።

[57] 1 ቀርቦ (sic.) B | 2 አኀዘ ፡ (s.l.) I | 3 ክሳዶ ፡ (s.l.) N2 | 4 በይእቲ ፡ Q2 | 5 አኀዘ ፡ Q1 | 6 ሀሎ ፡ om. B | 7 ውእቱ ፡ Ḡ | 8 በየማነ ፡ Q1; ዘየማን ፡ C | 9 ዘርጡብ ፡ N2 | 10 ዘሥርግው ፡ BCDQ2Ḡ; ዘስንዕው ፡ G; ዘሥግው ፡ N1 | 11 ዘበ ፡ Q2 | 12 con. | 13 ወአዕዳው ፡ N; ወአዕዳዎ ፡ G | 14 ቀውስጦ ፡ (sic.) N | 15 ከማሁ ፡ om. G | 16 ሃይማኖተ ፡ N

[58] 1 አበየኒ ፡ N | 2 እምእደ ፡ Q2 | 3 ወልደኪ ፡ D | 4 አብየኒ ፡ (sic.) Q2 | 5 እፍልጦሙ ፡ D | 6 ወእንሌልዮሙ ፡ (sic.) B | 7 ለእግዝእነ ፡ (sic.) B | 8 om. D

[59] ወ(I.12r^a)በእንተዝ፡(Q1.10v^a)ሐሩ፡ ጎቡረ፡ እግዚ(N2.10v^b)እ፡ ጎረያ¹፡ ወእምነ፡ ጽዮን፡ ወአቡሁ²፡ ገላውዴዎስ፡ ወአባ፡ ፀጋ፡ ዘአብ፡ ወእንድርያስ³(N1.15r^b)፡ ቀሲስ፡ እኅሁ፡ ጎቡረ፡ ምስሌሆን⁴፡ እ(N.13v^a) ንዘ፡ ሀሎ⁵፡ ሕኑቀ፡ ክሳደ⁶፡ አባ፡ ቀውስጦስ፡ በእደ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወቦሑ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወእንድርያስኒ፡ ወፀጋ፡ ዘአብ፡ ቦሑ፡ ውስተ፡ ቤ(G.11r^a)ተ፡ መቅደስ፡ ወእምነ፡ ጽዮንሂ፡ ወእግዚእ፡ ጎረያ፡ ጎቡረ፡ ቆማ፡ ታሕተ፡ ይእቲ፡ ሥዕለ፡(B.13v^b)እግዝእትነ፡ ማርያም፡ ወትቤ፡ እምነ፡ ጽዮን፡ ሶቤሃ፡ እንዘ፡ ትበኪ፡ በዓቢ(Q2.14v^b)ይ፡ ጎዘን፡ ኦ፡ እግዝእትየ⁷፡ ቅድስት፡ ወድንግልት⁸፡ በ፪፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ለምንት፡ ወሀበኒ፡ ወልድኪ፡ ዘንተ፡(I.12r^b)(N1.15v^a)ወልደ፡(J.12r^a)በስእለተ፡ ዚአኪ፡ ዘይከውን፡ ለኃጉል፡ ወዘይመውት፡ ተሐኒቆ፡ በእደ፡ ወልዳ፡ ለእኅትየ፡(N2.11r^a)_aወይ (N.13v^b) ከኅኒኑ፡ ወልደ፡ እኅትየ_a⁹፡ አበ፡ ደምየ¹⁰፡ ፈቀድኪኑ¹¹፡ ከ(Q1.10v^b)መዝ፡ ላዕሌየ፡ ይኩን፡

[60] ወእንዘ፡ ትጼሊ¹፡(G.11r^b)ከመዝ፡ አሜሃ፡ ተሰምዓ፡ ቃል፡ እንዘ፡ ይብል፡ እምነበ፡ ይእቲ፡ ሥዕል፡ ዘእግዝእትነ፡ ማርያም²፡ ስምዒ፡ ኦ፡ ብፀዕት፡ እምነ፡ ጽዮን፡ ዝንቱ፡ ሕፃን፡ ዘለኪ፡ አኮ፡ አላ፡ ዳዕሙ፡ ይ(B.14r^a)ከውኖ፡ ወልደ፡ በደጎሪ፡ መዋዕል³፡(Q2.15r^a)ለዝኩ፡ ሕፃን፡ እጓለ፡ እግዚእ፡ ጎረያ፡ እኅትኪ፡ በመንፈ(N1.15v^b)ስ⁴፡ ወኢይትፈለጥ፡ እምኔሁ፡ በኩሉ⁵፡ ሕይወቱ፡ እስመ፡ ፈቀደ፡ እግዚአብሔር፡ _aስመ፡ ይኩን_a⁶፡ ንብረቶሙ፡ ጎቡረ⁷፡ ጎድጊዮ፡ ይሑ(I.12v^a)ር፡ ምስለ፡ እኅትኪ፡(N.14r^a)እግዚእ፡ ጎረያ፡(J.12r^b)ወፀጋ፡ ዘአብ፡ ምታ፡ በጎቤሆሙ፡ ይጎፅንዎ፡ ምስለ፡ ሕፃኖሙ፡

[61] (G.11r^c)ወለኪስ፡ ሀለዉ፡ ፬ቱ፡ ውሉድ፡ በማጎፀንኪ፡ ዘይትወ (N2.11r^b)ለዱ፡ እምድጎሬሁ፡ ፪ቱ፡ እምዝንቱ፡ ገላውዴዎስ፡ ምትኪ፡ ዘዮም፡ ወበደጎሪ¹፡ መዋዕል፡ ትወልዲ፡ ፪ተ፡ ውሉድ፡ እምካልዕ፡ ብእሲ፡ እስራኤላዊ፡ ፩፡ ዘይከውን፡ ንጉሠ፡ ኩ(Q2.15r^b)ሉ፡ ኢትዮጵያ፡ ዘ(N1.16r^a)ይኳንን፡ ኩሎ፡ ዓለ(B.14r^b)መ፡ በምክረ፡ እሉ፡ ሕፃናት፡ ጎሩ(Q1.11r^a)ያን፡ ነጊሦ፡ በሕገ፡ ኩሉ፡ ትእዛዙ፡ ለእግዚእአብሔር፡ ዘተሠርዓ፡ በመጽሐፈ፡ ኦሪት፡ ወወንጌላት፡

[59] 1 ጎረያ፡ (sic.) B | 2 ወአቡነ፡ D | 3 ወእንድርያስኒ፡ Q1N1BI | 4 ምስሌሆሙ፡ C | 5 ሀሎ፡ (s.l.) Q1; om. D | 6 ክሳድ፡ BQ2 | 7 እግዝእትየ፡ (sic.) Ḡ | 8 ድንግል፡ BCDQ2; ወድንግል፡ Ḡ | 9 a-a om. CD | 10 ደምየኒ፡ C | 11 ፈቃድኪኑ፡ C

[60] 1 ይጼሊ፡ Q2 | 2 om. Ḡ | 3 መዋል (sic.) ḠI | 4 ቅዱስ፡ add. G | 5 መዋዕል፡ add. B | 6 a-a om. B | 7 ጎቡረ፡ (s.l.) Q1

[61] 1 በደጎሪ፡ CB | 2 ወልድ፡ C

[62] ወአሐቲ፡ ወለትኪ፡ ዘትወልዲያ፡ ምስሌሁ¹፡(N.14r^b) መንታ፡ ይእቲኒ፡ ኅሪት²፡ እማኅፀንኪ፡ በኀበ፡ እግዚአብሔ(G.11v^a)ር።(I.12v^b)ወይእቲ³፡ ትወልድ፡ ወልደ፡ ዘይከ(J.12v^a) ውን፡ ሐዋርያ፡ ሐዲስ፡ ምስለ⁴፡ እሉ፡ ሕፃናት⁵፡ ከመ፡ ጴጥሮስ፡ ወጳውሎስ⁶፡ ማርቆስኒ⁷፡ ወንጌላውያን⁸፡ በኩሉ፡ ምድረ፡ ኢ(N2.11v^a)ትዮጵያ። ወይስማዕ፡ ዜና፡ ስብከቶሙ⁹፡ ወ (N1.16r^b)ጽንዓ፡ ሃይማኖቶሙ¹⁰፡ እምአጽናፊ፡ ም(Q2.15v^a) ድር፡ እስከ፡ ጽንፈ፡ ደ(B.14v^a) ሴታተ፡ ግብፅ፡ ሮምያ፡ ወቀላየ፡ ባሕር፡ ዘሀለዉ¹¹፡ ቅዱሳን፡ ጳጳሳት። ወኤጲስ¹²፡ ቆጶሳት¹³፡ የዓብዮ¹⁴፡ በሃይማኖት፡ ወበክብር፡ በዝንቱ¹⁵፡ ወልድኪ¹⁶፡ በዘመነ¹⁷፡ ዕብራቱ፡ ወበዘመነ፡ መንግሥቱ¹⁸፡ ለዘትወልዲያ፡(N.14v^a)ወልድ¹⁹፡ ከዋላ፡ እምድኅረ፡ ዝንቱ፡ ሕፃንኪ፡(G.11v^b) ዘሐቀፍኪዮ።

[63] (Q1.11r^b)ወዘንተ¹፡ ብሂሎ፡ አርመመ፡ ቃል፡ ዘይትናገራ፡ ወተ(I.13r^a)ሰወረ፡ እምኔሃ። ወዘነገራሰ²፡ ዘንተ³፡ ነገ(J.12v^b)ረ፡ ቅዱስ፡ ገብርኤል፡ ውእቱ፡ ሊቀ፡ መላእክት፡ ዘአብሰራ፡ (N1.16v^a)ለእግዝእትነ ማርያም፡ ልደተ፡ እግዚእነ፡ ኢየሱስ⁴፡ ክርስቶስ። ወዘንተ፡ ተአምረ፡ ሰሚያን⁵፡ ዓር(N2.11v^b)ጋ፡ እም(B.14v^b)ቤ (Q2.15v^b)ተ፡ ክርስቲያን፡ እግዚእ፡ ኅረያ⁶፡ ወእምነ፡ ጽዮን፡ ምስለ፡ አምታቲሆን⁴፡ መንገለ፡ አፍአ፡ ዘቅጽረ⁵፡ ቤተ⁶፡ ክርስቲያን።

[64] ወእምዝ፡ ሶቤሃ፡ አቡሁ፡ ገላውዴዎስ፡ አምጽአ፡ አሐተ፡ ዕቤረ፡ እምአዝማዲሁ፡ ዘኮነት፡ (N.14v^b)(G.11v^c) ወዘስማ¹፡ ዕሌኒ፡ ምስለ፡ ፪፡ አግብርት፡ ወአዕማት። [ወይቤሎ፡ ለአቡነ፡ ጸጋ፡ ዘአብ²፡] ንሥኦ፡ ለወልድየ³፡ ምስሌከ፡ ይሐር፡ ከመ፡ ትሕፅኖ፡ ምስለ፡ ወልድከ⁴፡ በጥበብ፡ ወበተግሣፅ፡ ወበፈሪሃ፡ እግዚአብሔ(I13r^b)ር። አማኅፀንኩከ፡(N1.16v^b)ካዕበ፡ በስማ፡ ለእግዝእትነ፡(J.13r^a)ማርያም⁵። ትምሐር፡ ኩሎ፡(Q1.11v^a)መጸሕፍተ፡ ቅዱሳተ፡ በሠ(Q2.16r^a)

[62] 1 ለይኩኖ፡ አምላክ፡ ኅሪት፡ add. Q2 | 2 ኅሪት፡ del. Q2 | 3 ወይእቲኒ፡ N | 4 ዘምስለ፡ CD | 5 ተክለ፡ ሃይማኖት፡ ወቀውስጦስ፡ add. Q2 | 6 ወከመ፡ add. Q2 | 7 መማርቆስኒ፡ N1N2 | 8 ወንጌላዊ፡ Q2 | 9 ስብከቱ፡ Q2 | 10 ሃይማኖቱ፡ Q2; om. D | 11 ዘሀለው፡ (sic.) IN | 12 ቦቱ፡ add. Q2; ወኤጵስ፡ (sic.) N1 | 13 ወአልቦ፡ ዘ add. Q2 | 14 የዓብዮ፡ N | 15 ለዝንቱ፡ BḠ; ወልደ፡ ወለትኪ፡ add. Q2 | 16 ይኩኖ፡ አምላክ፡ add. Q2 | 17 ዘመነ፡ NN1N2Q1I | 18 ቀውስጦስ፡ add. Q2 | 19 om. CD

[63] 1 ወዘንተ፡ om. Q2 | 2 ወዘተናገራሰ፡ D | 3 om. C | 4 ኢየሱስ፡ (sic.) N | 5 ሰሚያሙ፡ INN1N2Q1 | 6 ኅርያ፡ (sic.) B | 4 አምታቲሆን፡ (sic.) Q2 | 5 ዘቅጽራ፡ ለቤተ፡ Q1

[64] 1 ወዘስማ፡ IN1 | 2 ወይቤ፡ ገላውዴዎስ፡ ለአቡነ፡ ቀውስጦስ፡ add. N2; ወይቤሎ፡ ለአቡነ፡ ጸጋ፡ ዘአብ፡ add. C | 3 ወልድየ፡ Q2 | 4 ወልድኪ፡ N | 5 ማርያም፡ del. Ḡ | 6 አምላክ፡ Q1 | 7 ዘ፡ C | 8 ዘኮነ፡ G | 9 እመ፡ add. N2G | 10 ወእግዚአብሔር፡ BQ2 | 11 ላዕሌሁ፡ Q1

ናይ ፡ አምልኮ⁶ ። እስመ ፡ ዝ⁷ ፡ ኩሉ ፡ ነገር ፡ ዘኮነ ፡ ላዕሌነ ፡ አኮ ፡ (B.15r^a)ዘኮነ ፡ በፈቃድኑ ። አላ ፡ ኮነ⁷ ፡ ዝ ፡ ኩሉ ፡ ተአምራት ፡ ላዕለ ፡ ዝንቱ ፡ ወልድዮ ፡ በጸሎታ ፡ ለእግዝእትነ ፡ ማርያም ፡ እመ⁹ ፡ እግዚ(G.12r^a)አብሔር¹⁰ ፡ አምላክነ ። ዘከመ ፡ ፈቀ(N2.12r^a)ደ ፡ ለሊሁ¹¹ ፡ ገብረ ፡ ላዕሌነ ።

[65] ወእምድኅረዝ ፡ (N.15r^a) ነሥኦ ፡ አቡነ ፡ ፀጋ ፡ ዘአብ ፡ ለአባ ፡ ቀውስጦስ ፡ ወኅዘለቶ ፡ እሌኒ¹ ፡ እኅተ² ፡ አቡሁ ። ወሐረ ፡ ሀገረ ፡ ጽላልሽ ፡ ወቦኦ ፡ ውስተ ፡ ቤተ ፡ እግዚእ ፡ ኅረያ ፡ እኅተ ፡ እሙ ። ወተ(N1.17r^a)ሐፅነ ፡ ምስለ ፡ አቡነ³ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ተኃዝሎ⁴ ፡ እሌኒ ፡ ወየኅድር ፡ ምስሌሃ ። ወአሐተ ፡ ዕለተ ፡ አዘዛ ፡ አቡ(L.13v^a)ነ ፡ ፀጋ ፡ ዘአብ⁵ ፡ እንዘ ፡ ይብ (Q2.16r^b) ል⁶ ፡ (J.13r^b)ኦ ፡ እኅተየ ፡ ኅርዱ ፡ እምነ ፡ ቀፈዋትነ ፡ ዘይገብር ፡ ፀዓዓ ፡ መዓር⁷ ፡ ዘይከ(G.12r^b) ውን ፡ ለሲሳየ ፡ ዝንቱ ፡ ሕፃ(B.15r^b)ን ፡ ወልደ ፡ እኅትኪ ፡ ቀውስጦስ ፡ እስመ ፡ ይደልዎ ፡ በ (Q1.11v^b)ሊዓ ፡ መዓር⁸ ፡ ምስለ ፡ ሀሊብ ፡ ዘቱሱሕ ፡ ምስለ ፡ ፃዕፊ⁹ ፡ ወይን ፡ ጥሉል¹⁰ ፡ ለወልደ ፡ (N.15r^b)መኮንን¹¹ ፡ ዳወሮ ፡ ገላውዴዎስ ።

[66] ወአውሥአቶ ፡ እግዚእ ፡ ኅረያ ፡ እንዘ ፡ ትብል ፡ እስመ ፡ ዛቲ ፡ ይእቲ ፡ ሐፃኒቱ ፡ እሌኒ ፡ መካና(N2.12r^b)ዊት ፡ ይእቲ¹ ፡ ወኢያዓ (N1.17r^b)ርግ² ፡ እምአጥባቲሃ ፡ ሀሊበ ፡ ጥብ ፡ ለጠቢው ። ወአነሂ ፡ እመ³_a ፡ ወሀብክዎ ፡ ፩ደ ፡ እምአጥባቲየ⁴ ፡ ምስለ ፡ ወልድዮ ፡ ፍሥሐ ፡ (Q2.16v^a)ጽዮን ፡ ኢይጠ(G.12r^c)ቡ ፡ አጥባቲየ⁵ ። ባሕቱ ፡ እኒዞ ፡ ጥብየ⁶_b ፡ ፩ደ ፡ በእደዊሁ ፡ ይትዋነይ ፡ ምስለ ፡ ወልድ(L.13v^b)የ ፡ ዝንቱ ፡ እንዘ ፡ ይስሕቅ⁷ ፡ መልዕልተ ፡ አብራክየ ፡ ነቢሮ ፡ ወአ(J.13v^a)ነክር⁸ ፡ በልብየ ፡ ለባሕቲትየ ፡ ግብሮ ፡ ለእግዚአብሔር ። እስመ ፡ ኢ(B.15v^a)የአምር ፡ ዘይትዋነዮ ፡ ለወልድዮ ፡ ኩሎ ፡ ዘከመ ፡ ይትዋነዮ ፡ እንዘ ፡ ይስሕቁ ፡ (N.15v^a)በበይናቲሆሙ⁹ ። ወይሌትት ፡ አፋሆሙ ፡ ከመ ፡ ልማደ ፡ ሕፃናት ፡ ወአልቦ ፡ ዘአአምር ፡ ንባበ ፡ ልሳ(N1.17v^a)ኖሙ ።

[67] (Q1.12r^a)ወሶቤሃ ፡ እመ ፡ እኔጽሮሙ ፡ እስአሳ ፡ ለዛቲ ፡ ሐፃኒቱ¹ ፡ ነገረ ፡ ሲሳዩ² ። ወትቤ(G.12v^a)ሰኒ ፡ እኅተየ ፡ ኢየ(Q2.16v^b)ኃሥሥ³ ፡ ምንተኒ ፡ እመሂ ፡ ሀሊበ ፡ ወኢ(N2.12v^a)

[65] 1 ወየኅድር del. N1 | 2 እኅተሙ ፡ (sic.) N | 3 አቡሁ ፡ D | 4 ተኃዝሎ ፡ (s.l.) Q1 | 5 ለእግዚእ ፡ ኅረያ ፡ add. G | 6 እንዘ ፡ ይብል ፡ om. G | 7 መዓረ ፡ ሸ | 8 መዓረ ፡ CD | 9 ጸዕፊ ፡ (s.l.) ሸ; አጸዕፊ ፡ (sic.) N2 | 10 ጥብሉል ፡ Q2 | 11 መኮንን ፡

[66] 1 ይእቲ ፡ N | 2 ወኢይአርግ ፡ N | 3 a-a (s.l.) B | | 4 እምአጥባቲየ ፡ N | 5 አጥባቲየ ፡ N | 6 a-a (s.l.) N | 7 om. D | 8 ወአንከረ ፡ N | 9 በበይቲሆሙ ፡

[67] 1 ዘኅዘለቶ ፡ Q2 | 2 ሲሳዩ ፡ Q2 | 3 ኢየሥሥ ፡ (sic.) D | 4 እነግሕ ፡ B; ይነቅህ ፡ Q2 | 5 ውእተ ፡ Q2 | 6 ግብረ ፡ Q2

እክለ ። ባሕቱ ፡ ጊዜ ፡ ይከውን ፡ መንፈቀ ፡ ሌሊት ፡ እረክብ ፡ ፀዓዳ ፡ መዓረ ፡ ዲበ ፡ አፋሁ ፡ ጊዜ ፡ እነቅሕ⁴ ፡ እምንዋምዮ ። ወሶበ ፡ እፈቱ ፡ ከመ ፡ እንሣእ ፡ እም(I.14r^a)አፋሁ ፡ ውእቱ⁵ ፡ መዓረ ፡ ይትኃብዓኒ ፡ እምኔሁ ። ወአንሰ ፡ አነክር ፡ በእንተ ፡ ዝንቱ ፡ ነገር ፡ ግብሮ⁶ ፡ (J.13v^b)ለእግዚአብሔ (B.15v^b)ር ፡ ዘይገብር ፡ ለቅዱሳኒሁ ፡ ኩሎ ፡ ጊዜ ።

[68] ወሶበ ፡ ሰም (N.15v^b)ዓ ፡ ፀጋ ፡ ዘአብ ፡ ዘንተ ፡ ነገረ ፡ እምአፈ ፡ ብ(N1.17v^b)እሲቱ ፡ እግዚእ ፡ ኀረያ ፡ ሐረ ፡ (G.12v^b)ኀበ ፡ ሐፃኒቱ ። ወርእዮ ፡ ለውእቱ ፡ ሕፃን ፡ አባ ፡ ቀውስጦስ ፡ ይድኅክ ፡ በእደ (Q2.17r^a)ዊሁ ። ወይትዋነይ ፡ ወይቄድስ ፡ ፩ደ¹ ፡ ጊዜ ፡ ለሥሉስ ፡ ቅዱስ ፡ እንዘ ፡ ይብል ፡ ቅዱስ ፡ ቅዱስ ፡ ቅዱስ ፡ እግዚአብሔር ፡ ፀባዖት ፡ ፍፁም ፡ (Q1.12r^b)ምሉዕ ፡ ሰማያተ ፡ ወምድረ ፡ ቅድሳተ ፡ ስብሐቲክ ።

[69] ወአሐተ ፡ ጊዜ ፡ እንዘ ፡ ይሌትት ፡ በአፈ ፡ ሕፃናት ፡ ይሬእዮ¹ ፡ ከመ ፡ (N2.12v^b)ዘኢፈትሐ ፡ አፋህሙ² ። ወአሜሃ ፡ ይቤ ፡ ፀጋ ፡ ዘ(I.14r^b)አብ ፡ ዝስ ፡ ግብረ ፡ ስባሔ³ ፡ ዘመንገለ ፡ እምከ⁴ ፡ ቅዱሳ(B.16r^a)ን ፡ ሰብእ ፡ ወ(N1.18r^a)ኀሩያን⁵_a ፡ በኀበ ፡ እግዚአብሔ (G.12v^c)ር⁶ ። ባሕቱ ፡ (N.16r^a)አንተ ፡ እምአይ(J.14r^a)ቱ ፡ አምጸእኮ ፡ ዘእንበለ ፡ ትልህቅ ፡ ወትትመሐር ፡ ዘንተ⁷ ፡ ቅዱሳተ ፡ እምአፈ ፡ መምሕ(Q2.17r^b)ራን ፡ መኑ⁸ ፡ መሐረክ ።

[70] ወዘንተ ፡ ብሂሎ ፡ ነሥኦ ፡ እመርኀበ ፡ ምድር ፡ ዘይትዋነይ ፡ ቦቱ ፡ ወሐቀፎ ፡ ወሰዓም ። ወይቤሎ ፡ ኦ ፡ ሕፃን ፡ ምንተ ፡ ታፈቅር¹ ፡ ዘትበልዕ² ፡ ንግረኒ ፡ እስኩ ፡ ከመ ፡ እሁብከ³ ፡ ዘታፈቅሮ ፡ ለመብልዕ ፡ እምኩሎ ፡ መዓረኑ ፡ እሁብከ ፡ አው ፡ ሀሊበ ፡ ኀብስተ ፡ ወወይነ ፡ ወሥጋ ፡ በግዕ ፡ ስቡሐ ። ወሶቤሃ⁴ ፡ ሰፍሐ ፡ እዴሁ⁵ ፡ ውእቱ ፡ ሕ (N1.18r^b)ፃን⁶ ፡ አባ ፡ ቀውስጦስ ፡ እንዘ ፡ ሀሎ ፡ ኀ(G.13r^a)ቁ(I.14v^a)ፈ⁷ ፡ ዲበ ፡ አብራኪሁ ፡ (B.16r^b)(Q1.12v^a)ለአቡነ ፡ ፀጋ ፡ ዘአብ ፡ መንገለ ፡ ፍኖተ ፡ (N.16r^b)ሀገር ፡ ዘከመ ፡ ይቤ ፡ ሰደኒ⁸ ፡ ወ(N2.13r^a)ቀነጸ ፡ እመልዕልተ ፡ አብራኪሁ ፡ ዲበ ፡ ምድር ፡ አም(Q2.17v^a)ሢ(J.14r^b)ጦ ፡ እምእዴሁ ፡ ዘሐቀፎ⁹ ። ወሐረ ፡ እንዘ ፡

[68] 1 ፫) ፡ Q2

[69] 1 ይሬእይዎ ፡ ሸ | 2 አፋሁ ፡ B | 3 ስብሔ ፡ N | 4 ስምክ ፡ B | 5 a-a (s.l.) Q1 | 6 ውእቱ ፡ add. CD | 7 ኩሎ ፡ add. N | 8 መኑ ፡ rep. I

[70] 1 ፩ ፡ add. Q2 | 2 ለዘትበልዕ ፡ NN1N2Q1I | 3 እሁብኩ ፡ (sic.) D | 4 ወሶበ ፡ Q2 | 5 እደዊሁ ፡ D | 6 ፩ ፡ add. Q2 | 7 ኀቁፍ ፡ Q2 | 8 ሰዱነ ፡ Q2; ሰዱኒ ፡ CD | 9 ዘቀሰፎ ፡ ሸ | 10 ወደንገዐ ፡ ኀፃኒት ፡ Q2; ኀፃኒት ፡ ሸ; ወደንገዐ ፡ C | 11 ወአብያ ፡ (sic.) N | 12 ወበኪያ ፡ NQ1

ይድገክ፡ እኒዞ፡ ፍኖተ፡ አሐቲ፡ ሀገር ። ^aወደንጊዓ፡ ሐፃኒቱ¹⁰_a፡ ተንሥአት፡ እምንባራ፡ ከመ፡ ተአጋዞ፡ ወአበያ¹¹፡ ወበከዩ¹²፡ ጥቀ ።

[71] ወይቤላ፡ አቡነ፡ ፀጋ፡ ዘአብ፡ ጎድጊዮ፡ ይሐር፡ ጎበ፡ ዘፈቀደ¹ ። እስኩ፡ ንርአይ፡ ጎበ፡ የሐውር፡ እንዘ፡ አነ፡ እጸንዕ²፡ እምኔሁ፡ አምሠጠ፡ እምእደውዮ³ ። ወቀነጸ፡ (N1.18v^a)ወወረደ፡ ዲ(G.13r^b)በ፡ ምድር፡ ከመ፡ ወሬዛ፡ ኃያል ። እንዘ፡ ንዑስ፡ ሕፃን፡ ውእቱ፡ ወልደ፡ ፪፡ ዓመ(B.16v^a)ት፡ (N.16v^a)ዘሀሎ፡ ነገር፡ ይመስለኒ፡ (I.14v^b)ዘንሬእዮ፡ እምጎበ፡ እግዚአብሔር ። እስመ፡ እምጊዜ፡ ፈጠሮ፡ እስከ፡ (Q2.17v^b)ዛቲ፡ ዕለት፡ ሀሎ፡ በተአምራት⁴፡ ዘምስሌሁ ።

[72] ወእምዝ፡ ጎደገዮ፡ ሐፃኒቱ፡ ወአጎዘ፡ ይሐር ። ወተለዎ፡ አቡነ፡ ፀጋ፡ ዘአብ፡ (J.14v^a) ወሐፃኑቱኒ፡ እንዘ፡ ትረው(Q1.12v^b)ፅ፡ (N2.13r^b)በየማኑ፡ ጎቡረ ። ወውእቱኒ፡ እንዘ፡ ይድገክ፡ ቅድሚሁ¹፡ ወይበድሮሙ፡ በረዊፅ ። በጽሑ፡ ውስተ፡ ፈለገ፡ ቡልል ። ወዓደወ፡ ማያቲሁ፡ እንዘ፡ ምሉዕ፡ (N1.18v^b)ሀሎ፡ እምጽን(G.13r^c)ፉ፡ አስከ፡ ጽንፉ፡ በፈቃደ፡ እግዚአብሔር፡ አምላኩ ። እስመ፡ መዋዕለ፡ ዝናም²፡ ውእቱ፡ በ(N.16v^b)ውእቱ³፡ ጊዜ፡ ዘ(B.16v^b) ኮነ ።

[73] ወዓርገ፡ ሀገረ፡ ዝም፡ ለባሕቲቱ ። ወፀጋ፡ ዘአብሰ፡ ደንጊዖ፡ ቆመ¹፡ በድንጋጋ (Q2.18r^a)ቲሁ፡ ^aለማየ፡ (I.15r^a)ቡልል ። ወሐፃኒቱሂ²_a፡ ሶቤሃ³፡ ትቤ፡ ይኒይሰኒ፡ መዊት፡ በስጥመተ፡ ባሕር፡ እምርአይ፡ ሞተ⁴፡ ዝንቱ፡ ሕፃን ። ወዘንተ፡ ብሂላ፡ ቦአት፡ ውስተ፡ ምልዓተ፡ ማይ ። ወሶበ፡ ርእዮ⁵፡ ዘንተ፡ ነገረ፡ አቡነ፡ (J.14v^b)ፀጋ፡ ዘአብ፡ ጎዘነ፡ ወአስቈቀወ፡ ጥቀ፡ እንዘ፡ ይብል⁶ ። ለምንት፡ ገደፍ(N1.19r^a)ከኒ፡ እግዚአ፡ ዮም⁷፡ ኦ⁸፡ አም(G.13v^a)ላኪየ፡ ኄር፡ ወረሰይከኒ፡ ሰላቀ፡ ለ(N2.13v^a)ሰብእ፡ በይነ፡ ጥፍዓቱ፡ ለዝ፡ ሕፃን፡ በምልዓቱ፡ ለማይ፡ ም(N.17r^a)ስለ፡ ሐፃኒቱ ። በኃጢአትዮኑ፡ ዘኮነ፡ ዝንቱ፡ ነገር፡ አው፡ በካ(B.17r^a)ልዕ፡ ነ(Q1.13r^a) ገር ። ምንተ፡ እዜኑ፡ ወምንተ፡ አየድዕ፡ ለእሙ፡ ወለአቡ(Q2.18r^b)ሁ፡ በእንተ፡ ሞቱ፡ ለዝ፡ ሕፃን፡ ዘአማጎፀኑኒ፡ በስምከ⁹፡ ሕያው፡ ዘኢይመውት፡ ለዓለመ፡ ዓለም፡ (I.15r^b)አሜን¹⁰ ።

[71] 1 ፈቀደ፡ B | 2 እፀነዕ፡ (sic.) C | 3 ወአመስጥ፡ እምእዱርየ፡ (sic.) B | 4 ተአምራት፡ D
 [72] 1 ቅድሚሁሙ፡ D | 2 ለዝናም፡ add. N | 3 በወእቱ፡ (sic.) D
 [73] 1 ደንገፀ፡ ወቆመ፡ B; ቆሙ፡ C | 2 a-a om. B | 3 ወሶቤሃ፡ B | 4 ሞት፡ N | 5 ርእዮ፡ (s.l.) Q2 | 6 እንዘ፡ ይብል፡ (s.l.) I | 7 የም፡ D | 8 om. D | 9 በስምኪ፡ N | 10 አሜን፡ om. G

[74] (B.17r^b)ወዘንተ፡ እንዘ፡ ይብል፡ ወያስቈቁ፡ አባ፡ ፀጋ፡ ዘአብ፡ ሶቤሃ¹፡ አስተርአዮ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ በአምሳለ፡ ጅዱ፡ ቀ(N1.19r^b)ሲስ፡ ዘዩአምሮ²፡ እም (B.17v^b)ት (G.13v^b)ካት፡ ወይቤሎ፡ በሀክ፡ ኦ፡ አቡዮ፡ ፀጋ፡ ዘአብ፡ (J.15r^a)ለምንት፡ ታስቈቁ፡ ዘመጠነዝ፡ በብዙኅ፡ ብካይ፡ ወንዘን፡ ኢኅደ(N.17r^b)ዝ፡ እግዚአብሔር፡ ፈጣሪክ፡ እምአመ፡ ፈጠረክ፡ እስክ፡ ዮም፡ ጊዜ³፡ እስኩኬ፡ ተዘከር፡ ዘከመ፡ አድኃነክ፡ እምቅ (Q2.18v^a)ትለተ⁴፡ ሐራሁ፡ ለሞተ፡ ለሚ፡ ወእምስጥመተ፡ ባሕር፡ ቀዳሚ፡ ዘኮነ፡ ለክ፡ (N2.13v^b)እምነበ፡ አምላክክ፡ በይነ፡ ዘሀሎ፡ ዘርዕ፡ ቡሩክ፡ ፍሥሐ፡ ጽዮን፡ ወልድክ፡

[75] ወይእዜኒ፡ ሀሎ¹፡ ምስሌክ፡ ውእቱ፡ አምላክከ²፡ ባዕ፡ (I.15v^a)ውስተ፡ ምልዓተ፡ ማ(Q1.13r^b)ይ፡ ወኢትፍ(N1.19v^a)ራህ፡ (G.13v^c)ወትልዎ፡ ለሕፃን፡ ወትሬኢ፡ ዓቢዮ፡ ተአምረ፡ ዘይከውን፡ እምነበ፡ እግዚአብ (B.18r^a)ሔር፡ በእንተ፡ አፍቅሮተ፡ እሙ፡ ለዝ፡ (N.17v^a)ሕፃን፡ ዘይገብር³፡ ኩሎ፡ [እስመ፡ መፍቀራተ፡ እግዚእትነ፡ (J.15r^b) ማርያም፡ ይእቲ፡ ለእመ⁴፡ ዝንቱ፡ ሕፃን⁵፡] ወዘንተ፡ ብሂሎ፡ ቅዱስ፡ ሚካኤል፡ ዓተቦ፡ በትእም(Q2.18v^b)ርተ፡ መስቀል⁶፡ ለማይ፡ ወተከፍለ⁷፡ ማይ፡ ላዕለ፡ ወታሕተ፡ ከመ፡ በሕረ፡ ኤርትራ፡ ተከፍለ፡ ወቆመ፡

[76] ወእምዝ፡ ተሠወረ፡ ቅዱስ፡ ሚካኤል፡ ወዓርገ፡ ውስተ፡ ሰማይ፡ ወአቡነ፡ ፀጋ፡ ዘአብኒ፡ ዓደወ፡ እምፈ(G.14r^a)ለገ¹፡ ቡልል፡ ወ(N1.19v^b)ዓርገ፡ ሀገረ፡ ዝም፡ በፍሥሐ፡ ወበሰላም፡ ወረከ (I.15v^b)ቦ፡ (N2.14r^a) ለውእቱ፡ ሕፃን፡ አቡነ፡ ቀውስጦስ፡ ነቢሮ፡ ታሕተ፡ አሐቲ፡ ጸድፍ፡ ዘእምሀገረ²፡ ዝም³፡ ሶቤሃ፡ (N.17v^b)ነሥኦ፡ ለሕፃን፡ ወሐቀፎ፡ በእደዊሁ፡ ወአ (B.18r^b)ንበሮ⁴፡ መልዕልተ፡ አብራኪሁ፡ ወይቤ፡ ዕፁብ፡ ግብርክ፡ አምላክ⁵፡ አበውዮ፡ (Q1.13v^a) ዘትገ (Q2.19r^a)ብር፡ በላዕለ፡ ውእቱ፡ (J.15v^a)ሕፃን፡

[77] ወዘንተ፡ እንዘ፡ ይብል፡ አቡነ፡ ፀጋ፡ ዘአብ፡ አንሥኦ¹፡ ሕፃን²፡ እዴሁ፡ ጅደ፡ እንዘ፡ ሀሎ፡ በአብራኪሁ፡ ነቢሮ፡ ወአኃዘ፡ ጽሕሞ፡ (G.14r^b)ወአንቃዕደወ፡ መንገለ፡ ይእቲ፡ ጸድፍ፡

[74] 1 om. C | 2 ዘኢይአምሮ፡ B | 3 ጊዜ፡ om. G | 4 እምትለተ፡ D

[75] 1 ሀሎ፡ (sic.) N | 2 om. D | 3 ዘይነብር፡ D | 4 እስመ፡ NI; እምዝንቱ፡ C; እሙ፡ ለዝንቱ፡ D | 5 con. | 6 መስቀል፡ (s.l.) G | 7 ተከፍለ፡ D

[76] 1 እምአፍላገ፡ NQ1 | 2 ዝምሀገረ፡ (sic.) Q2 | 3 ዝም፡ (s.l.) Q1 | 4 ወንበሮ፡ D | 5 አምላክክ፡ C

[77] 1 ተንሥኦ፡ G ነሥኦ፡ INN1N2BCQ1Q2GḠ | 2 ሕጻን፡ om. Ḡ | 3 በልተተ፡ C | 4 ወጅደ፡ G; በአጃዱ፡ N; om. Q2 | 5 ዘእምሀገረ፡ ዝም፡ del. N1 | 6 መዓረ፡ N1 | 7 ቺ፡ (s.l.) Q2 | 8 ወበውእቱ፡ BCD; ውውእቱ፡ INN1Q1; ወበይእቲ፡ Q2 | 9 እመንበሩ፡ Ḡ

ወአኃዘ ፡ ይትሌተት ፡ ከመ ፡ ሕፃ(N1.20r^a)ናት ፡ ዘይትናገሩ ፡ በልታቱ³ ፡ ወአንጸረ ፡ መንገለ ፡ ጸድፍ ፡ በአሐዱ⁴ ፡ እዴሁ ፡ ወአርአዮ ። ወሶቤሃ ፡ አንሥአ ፡ አዕይንቲሁ ፡ አቡነ ፡ ፀጋ ፡ ዘ(I.16r^a) አብ ። ወርእ(N.18r^a)የ ፡ ዲበ ፡ ይእቲ ፡ ጸድፍ⁵ ፡ ኅብስተ ፡ መዓር⁶ ፡ ጸዓዳ ፡ ፫⁷ ። ወውእተ⁸ ፡ ጊዜ ፡ ኅደጎ ፡ ለሕፃን ፡ ዲበ ፡ (B.18v^a)ምድር ። ወተንሥአ ፡ እ(N2.14r^b)ምንባሩ⁹ ፡ ከመ ፡ ያውር (Q2.19r^b)ዶ ፡ ለመዓር ፡ እምላዕለ ፡ ይእቲ ፡ ፀድፍ ። ወርኅቆ ፡ ወኮነ ፡ ስቁለ ፡ እምኔሁ ።

[78] ወእምዝ ፡ ተሰምዓ ፡ ቃል ፡ እምሰማይ ፡ ዘይብል ፡ ፀጋ ፡ ዘአብ ፡ ኢት(J.15v^b)ጸሙ ፡ ለረኪ (G.14r^c)በ¹ ፡ ዝንቱ ፡ መዓር² ፡ እስመ ፡ አኮ ፡ ለከ ። አላ ፡ ለሲሳየ ፡ ዝንቱ ፡ ሕ(N1.20r^b)ፃን ፡ ግብረቱ ፡ እስከ ፡ ለዓለም ። ወኢተገብረ ፡ በክነፈ³ ፡ አንሕብት ፡ እም(Q1.13v^b)ድር ፡ ወጽጌያተ⁴ ፡ ገዳም ። አላ ፡ ዘኮነ ፡ እምነበ ፡ እግዚአብሔር ፡ በጸሎታ ፡ ለእግዝእ(N.18r^b)ትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ⁵ ፡ በእንተ ፡ ፍቅራ ፡ ለእሙ ፡ ለዝንቱ⁶ ፡ ሕፃን ።

[79] ወበደኅሪ ፡ መዋዕ(I.16r^b)ል ፡ ይከውን ፡ ዝንቱ ፡ መዓ(B.18v^b)ር ፡ ምግበ ፡ ኩሎሙ ፡ ቅዱሳን ፡ ዘይትወለዱ ፡ እመንፈ(Q2.19v^a)ስ ፡ ቅዱስ ፡ በጸሎቱ¹ ፡ ለዝንቱ ፡ ሕፃን ፡ ወበስእለተ ፡ ውእቱኒ ፡ ወልድከ ፡ ፍሥሐ ፡ (G.14v^a)ጽዮን ። ወዘይጥዕምሂ ፡ እም(N2.14v^a)ዝንቱ ፡ መዓር ፡ ተአሚኖ ፡ በጸሎተ ፡ (N1.20v^a)ዝንቱ ፡ ኢይጥዕሞ ፡ ለሞተ² ፡ ኃጢአት ። አላ ፡ (J.16r^a)ይከውን ፡ ከማሁ ፡ ንጹሐ³ ፡ እምኃጢአት ። እስመ ፡ ኅረዮ ፡ እግዚአብሔር ፡ እምከርሠ ፡ እሙ ፡ በጸሎተ ፡ እግዝእትነ ፡ ማርያም⁴ ፡ ወላዲተ ፡ አምላክ⁵ ከመ ፡ ይኩን ፡ ቤዛ ፡ (N.18v^a)ኃይለ ፡ ጸሎቱ ፡ ለአብአ ፡ ኩሉ⁶ ፡ ኢትዮጵያ ።

[80] ይእዜኒ ፡ ስማዕ ፡ እንግርክ ፡ ሑር ፡ ቤተ¹ ፡ እምሔውከ ፡ ሕይወት² ፡ ብነ ፡ በጽዮን³ ፡ ቀሲስ ። ወኅድ(B.19r^a)ጎ⁴ ፡ በዝየ ፡ ለዝንቱ⁵ ፡ (Q1.14r^a)ሕፃን ፡ ምስለ ፡ ወልድከ ፡ ከመ ፡ ይሕፅኖሙ ፡ ውእ (I.16v^a)ቱ ፡ በጥበብ⁶ ፡ (G.14v^b)ወበፈሪሃ ፡ እግዚ(Q2.19v^b) አብሔር ። ወለዕሌኒሂ⁷ ፡ ሐፃኒቱ⁸ ፡ ኢቀተላ ፡ ሥ(N1.20r^b)ጥመተ ፡ ማይ ፡ በምልዓቱ ። አላ ፡ ሀለወት⁹ ። እስመ ፡ አድኃኖ¹⁰ ፡ በእንቲአሁ ፡ እግዚአብሔር ። ወትረክባ ፡ ውስተ ፡ ሀገረ ፡ ሚጣቅ¹¹ ፡ ውስተ ፡ ድንጋጋ ፡ ለፈለገ¹² ፡

[78] 1 ለረክበ ፡ (sic.) N1 | 2 ፩ ፡ add. Q2 | 3 በክንፈ ፡ CD | 4 ወዕፄያተ ፡ Q2 | 5 አምላክ ፡ (s.l.) B | 6 ወለዝንቱ ፡ B

[79] 1 በጸሎተ ፡ (s.l.) N | 2 ለሞ (sic.) Q1 | 3 ንጹሐ ፡ G | 4 ማርያም ፡ om. Ḡ | 5 ወላዲተ ፡ አምላክ ፡ add. G | 6 ኩሎሙ ፡ B

[80] 1 ቤተ ፡ (s.l.) Ḡ | 2 ሕይወት ፡ (s.l.) Q2 | 3 om. All except CD | 4 ወኅድጎ ፡ (s.l.) Ḡ; ወኅድጎ ፡ Q2 | 5 ለንቱ ፡ (sic.) B | 6 በጥበቡ ፡ N | 7 ወላዕሌሃኒ ፡ Q2 | 8 ሐፃኒቱ ፡ (s.l.) N; ሐፃኒቱ ፡ (sic.) C | 9 om. All except BCD | 10 አድኃኖ ፡ om. B | 11 ምጣቅ ፡ (sic.) B | 12 ለፈገ ፡ (sic.) Q2 | 13 om. BCD

ከሰም ። ወአምጽኦ ፡ ውስተ ፡ ቤ(J.16r^b)ቱ ፡ ለአቡነ¹³ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (N2.14v^b)ቀሲስ ፡
ንጹሕ ፡ አረጋዊ ፡ (N.18v^b)ከመ ፡ ትሕፅኖ ፡ ምስሌሁ ።

[81] ወእምድኅረዝ ፡ ወረደ¹ ፡ አቡነ ፡ ፀጋ ፡ ዘአብ ፡ እምሀገረ ፡ ይእቲ ፡ ፀድፍ ፡ ዘመካነ² ፡ ውእቱ ፡
መዓር ፡ ውስተ ፡ ቤቱ ፡ ለአቡነ³ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ እኒዞ⁴ ፡ ውእተ ፡ ሕፃነ ፡
ቀውስጦስሃ⁵ ። (G.14v^c)ወቦአ ፡ ኀቤ(B.19r^b)ሁ ፡ ወተአምኖ ። ወበውእቱ ፡ ጊዜ ፡ ነበረ⁶ ፡ አቡነ ፡ ሕ
(Q2.20r^a)ይወ(N1.20v^a)ት ፡ (I.16v^b)(J.16v^a)ብነ ፡ በጽዮን ፡ (M.s.B. Omitted one column) ወልደ ፡
ጀወጁ⁷ ፡ ዓመት ፡ ብእሲ⁸ ፡ እምአመ ፡ ተወልደ ። እስከ ፡ ውእቱ ፡ መ(Q1.14r^b)ዋዕል ፡
ወአዕይንቲሁኒ ፡ ከብዓ ፡ ወበልዩ ፡ እምርእይ⁸ ።

[82] ወሶበ ፡ ቦአ ፡ ኀቤሁ ፡ አቡነ ፡ ፀጋ ፡ ዘአብ ፡ እኒዞ ፡ ውእተ¹ ፡ ሕፃነ² (N.19r^a)ቀውስጦስሃ³ ፡
በርሃ ፡ ወተከሥታ⁴ ፡ አዕይንቲሁ ፡ ለርእይ⁵ ። ወኮና ፡ ከመ ፡ ሰራጌ ፡ ቤዝ ፡ ዘጽባሕ⁶ ።
ወተንሥአ ፡ እምላዕለ ፡ ዓራቱ ፡ ከመ ፡ ሕፃን ፡ ወልደ ፡ ፯ ፡ ዓ.ም⁷ ፡ ዘይትነሣእ ፡ እምነ⁸ ፡ ክቡድ⁹ ፡
ንዋሙ ፡ በድ(N2.15r^a)ንጋዊ¹⁰ ። ወይቤሎ ፡ (G.15r^a) ለአቡነ ፡ ፀጋ ፡ ዘአብ ፡ እምአይቱ ፡ መጻእከ¹¹ ፡
ኀቤዩ ፡ ዮምስ ፡ (N1.20v^b)እስመ ፡ ኮነ ፡ ብ(B.19v^a)ዙጋ ፡ መዋዕለ ፡ እምዘኅደገኒ ፡ ለኃውዖ (Q2.20r^b)
ትዩ ። ወምንት¹² ፡ ነገር ፡ ዘአብ(I.17r^a) ጸሕከ ፡ ኀቤዩ ፡ ይእዜስ ።

[83] ወአውሥአ ፡ (J.16v^b)አቡነ ፡ ፀጋ ፡ ዘአብ ። ምጽአትዩስ ፡ አኮኑ ፡ ለኃውዖትከ ፡ ዮምኒ ፡
(N.19r^b)እምሀገርዩ ፡ ምድረ ፡ ዞዘሬ ፡ እስከ ፡ ሀገረ ፡ ርስእናከ¹ ፡ ሀገረ ፡ ዝም² ። አላ ፡ ኮነ ፡ በትእዛዘ ፡
እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አምላክከ ። (Q1.14v^a)ተሊእክዩ ፡ ኀቤከ ፡ ከመ ፡ እንግርክ ፡
ወእዜኑከ³ ፡ ዜና ፡ ተአምር ፡ ዘኮነ ፡ እምኀበ ፡ እግዚአብሔር ፡ በጸሎ(G.15r^b)ተ ፡ እግዝእትነ ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ።

[84] ወዘንተ ፡ (N1.21r^a)ብሂሎ ፡ ነገሮ¹ ፡ ኩሎ ፡ ዘኮነ ፡ ተአምረ ፡ እግዝእትነ ፡ ማርያም ፡
(B.19v^b)በላዕለ ፡ ዝንቱ ፡ ሕፃን ፡ አባ ፡ (Q2.20v^a)ቀውስጦስ ፡ እምጥንተ² ፡ ጽንሰቱ³ ፡ እስከ ፡

[81] 1 ወረደ ፡ (s.l.) B | 2 እመካነ ፡ BQ2 | 3 ለአቡነ ፡ om. ḠQ2B | 4 እኒዞሙ ፡ Q1 | 5 ቀውስጦስሃ ፡ om. DḠ | 6 ነበረ ፡ (s.l.) B | 7 ጀወጁ ፡ Ḡ; ወጀወጁ ፡ N1N2 | 8 እስከ ፡ del. Q2

[82] 1 ውስተ ፡ Q2 | 2 ሕፅኑ ፡ B; ሕፃን ፡ Q2 | 3 ቀውስጦስ ፡ D Q2 | 4 ወተከስተ ፡ C | 5 ለርእይ (sic.) D | 6 ዘበጽሐ ፡ Q1 | 7 ዓመት ፡ N1; ዓምት ፡ B | 8 om. C | 9 ክቡድ ፡ Q2 | 10 በድጋዊ ፡ (sic.) Q1 | 11 መጽአከ ፡ (sic.) N | 12 ወለምንት ፡ ḠB

[83] 1 ርእስናከ ፡ NN1Q1Q2ḠI | 2 ሰም ፡ D | 3 ወእዜኑ ፡ CB

[84] 1 ነገሮ ፡ C | 2 እምጥንቱ ፡ C | 3 ፅንቱ ፡ (sic.) N2 | 4 ለአምላክነ ፡ N | 3 ኃጥአን ፡ N

(N2.15r^b)ፍጻሜ ፡ ይእቲ ፡ ዕለት ። ወእም(L17r^b)ዝ ፡ አውሥአ ፡ አባ ፡ ሐይወት ፡ ብነ ፡ በጽዮ
(N.19v^a)ን ። ወይቤሎ ፡ ለአቡነ ፡ ፀጋ ፡ ዘአብ ፡ ስማ(J.17r^a)ዕ ፡ ኦ ፡ ወልድዮ ፡ ዜና ፡ ጊሩቱ ፡
ወተአምረ ፡ ሣህሉ ፡ ለአምላክ⁴ ፡ አበዊነ ፡ ጌር ፡ ርጉቀ ፡ መዓት ፡ ወብዙኃ ፡ ምሕረት ፡ ወጸድቅ ፡
ዘያፈቅር ፡ ጸድቃነ ፡ ወይሣሃል ፡ ኃጥአነ⁵ ፡ እስመ ፡ ለዓለም ፡ ምሕረቱ ፡ ወእስከ ፡ ለዓለም ፡(G.15r^c)
ዘሎቱ ፡ ስብሐት ፡ አሜን ።

[85] [ወአነሂ ፡ አቡ(N1.21r^b)ከ¹ ፡ አረጋዊ ፡ ሀለወኒ ፡ ነገረ ፡ ዘእነግረከ²_a ፡ በእንተ ፡ ዝንቱ ፡ ሕፃን ፡
ዘአምጸ (Q1.14v^b)እከ³ ፡ ጎቤዮ ፡ በትእዛዘ ፡ እግዚእዮ⁴ ፡ ኢየሱስ ፡ ክርስቶስ⁵ ።] ወአጽምዓኒ⁶ ፡
በኅድዓት ፡(B.20r^a)ዘ(Q2.20v^b)እንበለ⁷ ፡ ዝንጋኤ ። እስመ ፡ ግብረ ፡ እግዚአብሔር ፡ ውእቱ ፡ ዕፁብ
(N.19v^b)ኬ⁸ ፡ ወመንክር⁹ ፡ ዝንቱ ፡ ዘእነግረከ ። ወአመ ፡ ወ(L17v^a)ለደኒ ፡ አቡዮ ፡ መስቀል ፡ ብነ ፡
ሊተኒ ፡ መጠወኒ¹⁰ ፡ ለመምሕር ፡ ዓቢይ ፡ ኢ(N2.15v^a)ሳይያስ ፡ ዝበዘ ፡ አክሱም ፡ ዘታቦተ ፡ ጽዮን ፡
ከመ ፡ ይምሐረኒ ፡ ኩሎ ፡ ሥርዓተ ፡(J.17r^b)ቤተ ፡ ክርስቲያን ። እስመ ፡ ማዕምረ ፡ ኩሉ¹¹ ፡ መ
(G.15v^a)ጸሕፍት ፡ ቅዱሳት ፡ አባ ፡ ኢሳይያ(N1.21v^a)ስ ፡ እምኩሎሙ ፡ መምሕራን ፡
ዘኢትዮጵያ ።

[86] በውእቱ ፡ ሐመዋዕል ፡ ጊዜ ፡ ንዕስዮ ፡ ወነበርኩ ፡ በውእቱ¹_a ፡ ጊዜ ፡ አመ ፡ መጠወኒ² ፡
ለመምሕርዮ ፡ ኢሳይያስ ፡ አቡዮ ፡ መስቀል ፡ ብነ³ ፡ ወልደ ፡ ፯ ፡ ዓመት ።(Q2.21r^a)ወበ፫ ፡ ዓመት⁴ ፡
አብጸ(B.20r^b)ሕኩ⁵ ፡ ትምህርተ⁶ ፡ ኩሉ⁷ ፡ ቤተ ፡ ክርስ(N.20r^a)ቲያን ፡ ወነገረ ፡ ኩሎን ፡
መጸሕፍት ፡ ምስለ ፡ ኩሉ ፡ ትርጓሜሆ(Q1.15r^a)ን⁸ ። ወእምዝ ፡ ፈነወኒ ፡(L17v^b)አባ ፡ ኢሳይያስ ፡
እምሀገረ ፡ አክሱም ፡ ጎበ ፡ ሀገረ ፡ መደራ⁹ ፡ ደብረ ፡ አባ ፡ ገሪማ ፡ ጸድቅ ፡ ከመ ፡ እትመሀር ፡ ህዮ ፡
ነገረ ፡ ዜማ ። እስመ ፡(G.15v^b)በሀገረ ፡ መደራ¹⁰ ፡ ሀለዉ ፡(N1.21v^b)ብዙኃን ፡ መዘምራን¹¹ ፡
ወመነኩሳት ፡ ቅዱሳን¹² ።(N2.15v^b)በውእቱ ፡(J.17v^a) መዋዕል ፡ ጊዜ ፡ ንዕስዮ ፡ ከመ¹³ ፡
ይምሐሩኒ ፡ ነገረ ፡ ዜማ ፡ ወአጽናዕኩ ፡ መጸሕፍተ ፡ ዜማ ፡ በ፩ ፡ ዓመት ፡ ኩሎ ፡ ዘይትበሃል ፡
በጎቤሆሙ ። ወአንከሩ ፡ በእንተዝ ፡ ኩሎሙ ፡(B.20v^a)ካህና(N.20r^b) (Q2.21r^b)ተ ፡ ትግራይ¹⁴ ።

[85] 1 አቡከ ፡ rep. N2 | 2 ዘእነግረከ ፡ add. N2; a-a all. | 3 ዘመጸእከ ፡ D | 4 እግዚአብሔር ፡ N1Q1; እግዚእ ፡ N |
5 con. | 6 ወአጽምዓኒ ፡ del. Q2 | 7 ዘእንበለ ፡ (s.l.) ዘእንበለ ፡ rep. Q1; B | 8 ዕፁቤኬ ፡ (sic.) B | 9 ወመንክ ፡ (sic.) N | 10
ወመጠወኒ ፡ Q2 | 11 ኩሎሙ ፡ B

[86] 1 a-a (s.l.) N | 2 መጠኒ ፡ (sic.) CḠ | 3 እንዝ ፡ (s.l.) Q2 | 4 ወበ፫ ፡ ዓመት ፡ (s.l.) N2; ወበ፫ ፡ ዓመት ፡ (s.l.)
Q1 | 5 አብጽሕኩ ፡ (sic.) N | 6 ትእምርተ ፡ N1Q2 | 7 ኩሎ ፡ D | 8 ትርጓሜሆሙ ፡ N1Q1 | 9 መደራ ፡ Ḡ | 10
መንደራ ፡ Q1 | 11 መምህራን ፡ D | 12 ፍጹማን ፡ ወቅዱሳን ፡ add. G | 13 ከመ ፡ (s.l.) B | 14 ትግራ (sic.) Q2

[87] ወተሰምዓ ፡ ዝንቱኒ¹ ፡ ነገር ፡ እምድረ ፡ ትግሬ ፡ ወአምሐራ ፡ እስከ ፡ ጐዢም ፡ ወሀገርዮ ፡ ዛቲ² ፡ ምድረ³ ፡ ሸዋ ። ወሶበ ፡ ሰምዓ⁴ ፡ አቡዮኒ ፡ መስቀል ፡ ብነ⁵ ፡ ተፈሥሐ ፡ ጥቀ ፡ ሰብሐ ፡ ወአዕ(I.18r^a)ኩቶ ፡ ለእግዚአብሔር ። ወመጽአ ፡ ጎበ ፡ ኢሳይያስ ። (G.15v^c) ወይ(N1.22r^a)ቤሎ ፡ አባ ፡ ሀበኒ ፡ ወልድዮ ፡ ዘአማዕቀብኩከ ፡ ከመ⁶ ፡ ይኩ(Q1.15r^b)ን ፡ መምህረ ፡ ለብሔረ ፡ ሸዋ ። እስመ ፡ አልቦ ፡ በዝ ፡ መዋዕል ፡ መምህረ ፡ ሕግ ፡ ዘይሜህር ፡ በጽድቅ ፡ ከመ ፡ አበዊነ ፡ ሌዋውያን ፡ በሀገረ ፡ ሸዋ ።(J.17v^b)

[88] ወይቤሎ ፡ አባ ፡ ኢሳ(N.20v^a)ይያስ ፡ እወ ፡ ይኩን ፡ እስመ ፡(N2.16r^a)ፈቃ(B.20v^b)ድዮ ፡ ውእቱ ፡ ሊተ ፡ ዝ ፡ ነገር ፡ ዘትቤለኒ ፡ አንተ ።(Q2.21v^a)እስመ ፡ አነሂ ፡ ሰማዕኩ ፡ እምአፈ ፡ ቅዱሳን ፡ መነኮሳት ፡ ዘገዳመ ፡ ኩሉ¹ ፡ ትግራይ ፡ ጊዜ ፡ አጽንዓ ፡ ኩሎ ፡ ትእዛዘ ፡ መጻሕፍት ፡ በ፩ቱ ፡ ዓመት ፡ ከመ ፡ ይከውን² ፡ መምሕረ ፡ ኩሉ ፡(G.16r^a)ሰብእ³ ፡ ሸዋ ። ወ(N1.22r^b) ይትወለዱ ፡ እምኔሁ ፡ ብዙኃን ፡ ቅዱሳን ፡ ካህናት ፡(I.18r^b)ወመነኮሳት ፡ ለመንፈስ ፡ ቅዱስ⁴ ፡ ወበትምህርተ ፡ መጻሕፍት ፡ ቅዱሳት ።

[89] ወዘንተ ፡ ብሂሎ ፡ ጸውዓኒ ፡ እምድብረ ፡ መደራ ፡ አባ ፡ ኢሳይያስ ። ወሐርኩ ፡ ሀገረ ፡ አኩስም ፡ ጎቤሁ ፡(N.20v^b)ወይቤለኒ ፡ ንሣዕ ፡ ፪ተ¹ ፡ ፫ተ ፡ መጻሕፍተ² ፡ ሐር ፡ ሀገረ³ ፡(Q1.15v^a) ሸዋ ፡ ወመሐር ፡ ኩሎ ፡ ሰብእ ፡ ምስለ ፡ አቡከ ፡ በእላ ፡ መጻሕፍት ።(B.21r^a)እስመ ፡ ጎረዳከ ፡ እግዚአብሔር(Q2.21v^b)(J.18r^a)ር ፡ ከመ ፡ ትኩን ፡ መምሕረ ፡ ቅዱሳኒሁ ፡ ዘሸዋ ። ወእቤ ፡(N2.16r^b) አሜሃ ፡ እወ ፡ ይኩን ፡ በከመ ፡ ትቤለ(G.16r^b)ኒ ። ባሕቱ ፡ ተ(N1.22v^a)ዓገሠኒ ፡ እስከ ፡ እመጽእ ፡ ሐዊርዮ² ፡ ደብረ ፡ መደራ ፡ እትመዋጥ ፡ ጎቤከ ። ወአሐውር ፡ ምስለ ፡ አቡዮ ፡ ብሔረ ፡ ሸዋ ፡ ነሂእየ ፡ ቡራኬ ፡ እመምህራንዮ ፡ ዘ(I.18v^a)ሀገረ ፡ መደራ⁴ ።

[90] ወሶቤሃ ፡ ይቤ ፡ እወ ፡ ይኩን ፡ አ ፡ ወልድዮ ።(N.21r^a)ወተመዋጥ¹ ፡ ፍጡነ ፡ ነሂአከ ፡ በረከተ ፡ እምአበው ፡ ቅዱሳን ፡ ዘመደራ ፡ ከመ ፡ ትሐር ፡ ሀገረ² ፡ ሸዋ ፡ ምስለ³ ፡ አቡከ ፡ ዘእንበለ ፡ ይብጻሕ ፡ ወርኃ ፡ ጸም ፡ ዐቢይ ። ለእስመ ፡ ዝንቱ ፡ ወርኃ ፡ ጥ(Q2.22r^a)ር ፡ ውእቱ ፡ ወአልጸቀ ፡ ጸም ፡ ዐቢይ⁴ ፡ እስመ ፡ ውእቱ ፡ በወርኃ ፡ የካቲ(G.16r^c)ት ፡ በዓቱ ፡ ለጸም⁵ ፡(N1.22v^b)ቅድስት ።

[87] 1 ዝንቱኒ ፡ rep. N2; ዝንቱ ፡ N | 2 ምድ ፡ (sic.) D | 3 ዛቲ ፡ (s.l.) B | 4 ሰምዓ ፡ (s.l.) N2 | 5 ብነ ፡ (s.l.) N2 | 6 om. D

[88] 1 ኩሎ ፡ D | 2 ይከውን ፡ IN1 | 3 ሰብእ ፡ D | 4 በመንፈስ ፡ ቅዱስ ፡ (s.l.) B

[89] 1 ፫ተ ፡ D | 2 መጻሕፍት ፡ C | 3 ሀገረ ፡ rep. N1 | 4 ሐውርዮ ፡ (sic.) B | 3 መንደራ ፡ Q1; መንደራ ፡ N

[90] 1 ወተመዋጥ ፡ (sic.) D | 2 ሀገረ ፡ (s.l.) B | 3 ምስለ ፡ (sic.) D | 4 a-a om. B | 5 ለጸመ ፡ ርN1

[91] ወእምዝ፡(B.21r^b)ተንሢእየ፡እምሀገረ፡አክ(Q1.15v^b)ሱም፡በጽባሕ፡በጻሕኩ፡በጊ(J.18r^b)
 ዜ፡፫ቱ፡ሰዓት፡ሀገረ፡መደራ¹፡ወኢተዓወቀኒ²፡ሐዊረ፡(N2.16v^a)ፍኖት፡እስመ፡አስከረኒ፡
 ሐልዮ፡ዝኒ፡ነገር³፡ከመ፡ዓዕፈ፡ወይን፡እንዘ⁴፡ይብል፡ልቡናየ፡ለምንት፡አ(I.18v^b)
 ሐውር፡ሀገረ፡ሸዋ፡ብ(N.21r^b)ሔረ፡አሕዛብ፡ከዊኖ፡ዘኢየአምርዎ፡ለእግዚአብሔር፡
 ኃዲግየ፡ሀገረ፡ትግራይ፡ብሔረ፡መነኮሳት፡ቅዱሳን⁵፡ወለመኑ፡እነግሮ፡(Q2.22r^b)
 ለዙተመሐርክዎ፡ኩሎ⁶፡መጻሕፍተ፡ሕግ፡ዘእግዚአብሔር፡

[92] (G.16v^a)ወዘንተ፡እንዘ፡ይብል፡(N1.23r^a)ልብየ፡በጻሕኩ፡ጊዜ፡፫ቱ፡ሰዓት፡ኀብ፡
 መነኮሳት፡ዘመደራ፡ወረኩብክዎሙ፡ኀብረ፡ለኩሎሙ፡ነቢሮሙ፡ወስተ፡ቤተ፡ክር
 (B.21v^a)ሰቲያን፡እንዘ¹፡ይበክዩ፡፩፡ጊዜ፡ወ፩፡ጊዜ፡እንዘ፡ይትፌሥሐ፡ምስለ²፡
 መነኮሳት፡ባዕዳን፡ዘኢየአምሮሙ³፡(J.18v^a)እንዘ፡ይኔጽሩ⁴፡መንገሌየ፡ወይስሕቁ፡ብየ፡
 [ወካዕበ፡ጸውዑኒ⁵፡ኀቢሆሙ፡(N.21v^a) ወይቤሉ(Q1.16r^a)ኒ⁶፡(I.19r^a)ንበር⁷፡ዝየ፡(N2.16v^b)
 ማዕከሌን⁸፡እስመ፡መልእክት⁹፡ሀሎን፡ዘተልእክ፡ኀቢከ¹⁰፡]

[93] ወአውሣእክዎሙ፡ም(Q2.22v^a)ንት፡ብየ፡ለነቢር፡ማዕከሌክሙ፡እስመ፡አ(G16v^b)ነ፡
 ሕፃን፡ወልደ፡፲ወ፩፡(N1.23r^b)ዓመት፡ወኢኮንኩ፡ልሂቀ፡ከማክሙ፡ወለምንት፡ትበክዩ፡
 ይእዜ፡ወትትፌሥሐ፡ዓዲ፡ወትስሕቁ፡ካዕበ፡እንዘ፡ትኔጽሩኒ¹፡ምንተ፡_aዕኩየ፡ነገረ²_a፡
 ገበርኩ፡ላዕሌክሙ፡አበውየ፡እስኩ፡ንግሩኒ፡ዘገበርኩ፡በእንተ፡እግዚአብሔር፡(B.21v^b)
 አማኅጸንኩክሙ፡

[94] ወእምዝ፡አውሥሑኒ¹፡እንዘ፡ይብሉ፡ብካይነስ፡በእንተ፡ተፈልጦትከ፡እም(N.21v^b)ኔነ፡
 ወእምሀገርን²፡ወፍሥሐነ፡በእንተ፡ተኀርዮትከ፡በቅድመ(J.18v^b)እግዚአብሔር³፡ከመ፡
 ትኩን፡አበ፡ቅዱ(I.19r^b)ሳኒሁ፡(Q2.22v^b)ዘኀረዮሙ፡ዘ(N1.23v^a)እምዘር(G.16v^c)ዕከ፡ወእምት

[91] 1 መንደራ፡ del. N; መንደራ፡ Q1 | 2 ወኢተዓወቀኒ፡ (sic.) N | 3 ነገረ፡ N | 4 om. N | 5 ቅዱሳት፡ C | 6 ኩሎ፡ G

[92] 1 እንዘ፡ (s.l.) N | 2 om. Q2 | 3 ዘኢየአምሮሙ፡ ND | 4 ይኔጽሩ፡ (sic.) D | 5 ፀውዓኒ፡ Q2B; ፩፡ add. D | 6 ወይቤሉኒ፡ C | 7 ንበር፡ rep. Ḡ; ንበሩ፡ N | 8 ማእከሌኒ፡ C | 9 መልእክትኒ፡ N2 መልእክትነ፡ NN1Q1Q2ḠGBI; add. በጽሐ፡ Q2 | 10 con.

[93] 1 ትኔጽሩ፡ Q1N | 2 ነገረ፡ እኩየ፡ tra. G

[94] 1 አውሥሑ፡ D | 2 እምሀገርን፡ CD | 3 እግዚአብሔ፡ (sic.) D | 4 እመንስ፡ (sic.) N | 5 እመንፈስከ፡ቅድሰ፡ (sic.) BN | 6 ስሐቅነስ፡ NQ1

ምህርትከ ፡ በፀጋ ፡ እመንፈስ⁴ ፡ ቅዱስ⁵ ። ወሰሐቅነሰ⁶ ፡ አኮ ፡ በእንቲአከ ። አላ ፡ በእ(N2.17r^a)ሉኒ ።
መነኮሳት ፡ የዋ(Q1.16r^b)ሃን ፡ ዘተፈነዉ ፡ ኀቤነ ፡ ወበጽሑ ፡ ትማልም ፡ በእንቲአከ ።

[95] ወበእንተዝ ፡ ንስሐቅ ፡ እስመ ፡ ይቤሉነ ፡ አኮ ፡ ዝንቱ ፡ ሕፃን ፡ ሕይወት ፡ ብነ ፡ በጽዮን¹ ፡
ዘሰማዕነ ፡ ዜናሁ² ፡ ቅዱስ³ ፡ እምአፈ ፡ መልአኩ ፡ ለእግዚአብሔር ። ትማልም ፡ ጠየቁነ ፡
እ ፣ (B.22r^a)ን(N.22r^a)ዘ ፡ ይብሉ ፡ አይቱ ፡ ሀለወ⁴ ፡ ሕይወት ፡ ብነ⁵ ፡ ብእሲ ፡ ዘሀገረ ፡ ሸዋ ።
ወንቤሎሙ ፡ ሐረ ፡ ኀበ ፡ ኢሳይያስ ፡ ሊቀ ፡ ካህናት ፡ ዘሀገ(G.17r^a)(Q2.23r^a)ረ ፡ አክሱም ።
(N1.23v^b)ጌሠመኒ⁶ ፡ ይትመየዋ ፡ ኀቤነ ፡ እመ⁷ ፡ ንቤሎሙ ፡ ኀደሩ⁸ ፡ በ(I.19v^a) ፍሥሐ ። (J.19r^a)
ወበጽባሕ ፡ ተጋባዕነ ፡ ውስተ ፡ ዛቲ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ንስማዕ⁹ ፡ ነገረ ፡ መልእክቶሙ ።
ወወሀቡ¹⁰ ፡ ጠማረ ፡ ጳጳስነ ፡ አባ ፡ ማቴዎስ¹¹ ። ወአንበብነ¹² ፡ እሉ ፡ ፫ ፡ ላዕካነ ፡ ጳጳስነ ።
ወእሙንቱኒ ፡ ፫ ፡ መነኮሳት ፡ ዘደብረ¹³ ፡ (N2.17r^b)_aዳሞ ፡ ውእቱ ፡ መልእክቶሙ ። ወ፫ቱኒ ፡
መነኮሳት ፡ (Q1.16v^a)ዘእምደብረ¹⁴ _a ፡ ዓባይ ፡ ውእቱ ። ወ፫ ፡ እም(N.22r^b)ገዳመ ፡ ዋሊ ፡ ውእቱ ።
ወኮነ ፡ ፩ደ ፡ ጽሕፈተ ፡ ንባቡ ፡ ለ፩ ፡ ጠማሮሙ ፡ ከመ ፡ ጽሕፈተ¹⁵ ፡ (G.17r^b)ቃሉ ፡
ለጠማረ¹⁶ ፡ (Q2.23r^b)አባ ፡ ማቴዎስ ፡ ጳ(B.22r^b)ጳስነ ፡ (N1.24r^a)ወዕሩይ ፡ ቃለ ፡ ነገሩ ። ወእንዘ ፡
ናነክር ፡ ዘንተ ፡ ነገረ ፡ መጻእከ ፡ አንተ ። ወአርአይኖሙ ፡ ኪያከ ፡ ለሊከ¹⁷ ፡ ከመ ፡ አንተ ፡
ውእቱ¹⁸ ፡ ሕይወት ፡ ብነ ።

[96] ወእምዝ ፡ ይ(I.19v^b)ቤሉነ ፡ አኮ ፡ ዝንቱ ፡ ሕፃን ፡ ሕይወት¹ ፡ ብነ ፡ በጽዮን ። ወንሕነ ፡
ንብል² ፡ ውእቱ ፡ ዘክላም(J.19r^b)ሮ³ ፡ ሕይወት ፡ ብነ ፡ አልቦ ፡ ካልዕ ፡ ዘክላምሮ⁴ ፡ በሀገርነ ።
በልኬ ፡ አንተ ፡ በሎሙ ፡ አነ⁵ ፡ ሕይወት ፡ ብነ ፡ ከመ ፡ ያእምሩከ ። ንሕነሰ ፡ ቈሰልነ⁶ ፡ በሰሐቅ ፡
እንዘ ፡ (N.22v^a)ያደክሙነ ፡ በጥያቄ⁷ ፡ ዚአከ ፡ ወበይዋሄ ፡ ልቦሙ ።

[97] ወእምዝ ፡ ጠየቁኒ¹ ፡ እንዘ ፡ ይብሉኒ² ። ጽድቅ(G.17r^c)ኑ ፡ ዘ(Q2.23v^a)ከመ ፡ ኮንከ ፡
ሕይወት ፡ ብነ ፡ ወ(N1.24r^b)ልደ ፡ መስ(B.22v^a)ቀል ፡ ብነ ፡ ካህን ፡ ዓቢይ ፡ ወ(N2.17v^a)ንጹሕ ፡

[95] 1 በጽዮን ፡ (sic.) Q2 | 2 ቅዱስ ፡ (s.l.) N2 | 3 ዜናናሁ ፡ (sic.) ር | 4 ሀለዉ ፡ N | 5 ብነ ፡ (s.l.) I | 6 ጌሠመኒ ፡
(sic.) D | 7 እስመ ፡ C | 8 ወነፈሩ ፡ ኀደሩ ፡ (s.l.) D | 9 ትስማዕ ፡ Q2 | 10 ወወሀቡ ፡ B | 11 ወእሙንቱኒ ፡ add. Q2 | 12
om. G | 13 ዘእምደብረ ፡ G | 14 (s.l.) a-a N2 | 15 ንባብ ፡ D; om. N | 16 ለጠማር ፡ Q2 | 17 ለሊከ ፡ del. I | 18 ውእቱ ፡
(s.l.) N

[96] 1 ሕይወትነ ፡ D | 2 ብል ፡ (sic.) C | 3 ዘክላምር ፡ DQ2 | 4 ዘክላምር ፡ D | 5 አነ ፡ om. B | 6 ቈሰልነ ፡ (sic.)
ቈሰነ ፡ C; (sic.) D | 7 በጥያቄ ፡ (sic.) C; በጥያቄ ፡ (sic.) D

[97] 1 ጠየቁነ ፡ NQ2 | 2 ይብሉነ ፡ Q2 | 3 እምኀበ ፡ (s.l.) B | 4 ተሰእሉኒ ፡ (sic.) B

ዘ(Q1.16v^b)ሀገረ ፡ ሸዋ ፡ ዘሰማዕነ ፡ ዜናከ ። ወተፈነውነ ፡ እምነብ³ ፡ ቅዱሳኒሁ ፡ ለእግዚአብሔር ፡
ልዑል ። ወእመኒ ፡ ተስእለኒ⁴ ፡ ስምዩ ፡ ኢያውሳእክምሙ ፡ አሐተኒ ፡ ቃ(I.20r^a)ለ ፡ አላ ፡
አርመምክምሙ ፡ ከመ ፡ ዘኢይሰምዕ ፡ ደንጊፅዩ ።

[98] ወእምዝ ፡ አውሥአ¹ ፡ አባ ፡ ገብረ ፡ ኢየሱስ ፡ ሊቀ ፡ ካህናት ፡ ዘሀገረ ፡ መደራ ፡ እንዘ ፡
ይብል ።(N.22v^b)ነገርኩክሙ² ፡ አ(J.19v^a)ነ ፡ ከመ ፡ ዝን(G.17v^a)ቱ ፡ ውእቱ ፡ ዝ ፡ ሕፃን³ ፡
ሕይወት ፡ ብነ ፡ ወልደ ፡ መስቀል ፡ ብነ ፡ ዘሀገረ ፡ ሸዋ ፡ ካህን ፡ ዓቢይ ። ወአነሂ⁴ ፡ ርኢኩ ፡
መልአክ ፡ እግዚአብሔር(Q2.23v^b)ሔር ፡(N1.24v^a)በህልምዩ ፡ ወነገረኒ ፡ ዜና ፡ ጊሩቱ ፡ አመ ፡ ሳምን ፡
ዕለት ። አንትሙ(B.22v^b)ኒ ፡ መጻእክሙ ፡ ትማልም ፡ ወነገርኩክሙ ፡ ወኮነ ፡ እሙነ ፡ ነገሩ ፡
ከመ ፡ አስተርአየኒ ፡ መልዓክ ፡ እግዚአብሔር ፡ በይነ ፡ ዝንቱ ፡ ሕፃን ። ወአኮ ፡ ለባሕቲትዮ⁵ ፡
ዘነገረኒ ፡ አላ ፡ ለኩሉ ፡ ዘይከውን ፡ እምድጎሬ(N2.17v^b)ነ ፡ (Q1.17r^a)ከመ ፡ ይ(I.20r^b)ትወለዱ ፡
እምኔሁ ፡ ብዙኃን ፡ ካህና(N.23r^a)ተ⁶ ፡ ጽድ(G.17v^b)ቅ ፡ ወመነኮሳት ፡ ፍጹማን⁷ ፡ በሃይማኖት ።
ንዑኬ⁸ ፡ ርእይዎ ፡ ለመሃረ ፡ ጳጳስነ ፡ አባ ፡ ማቴዎስ ፡ ወለመነኮሳትሂ⁹ ፡ ዘገዳመ¹⁰ ፡ ዋላ ፡
ወዘደብረ ፡ ሃሌ ፡ ሉ(J.19v^b)ያ ፡ ዙተልእክ ፡ ኀቤነ¹¹ ።

[99] ወእ(Q2.24r^a)ምድጎረዝ ፡ አንቡብዋ ፡ ለመሃረ ፡ አባ ፡(N1.24v^b)ማቴዎስ ፡ ጳጳስነ ፡
ወለመነኮሳትኒ¹ ፡ ዘነገርኩክ ። ወኮነ ፡ እሙነ ፡ ነገ(B.23r^a)ሩ ፡ ለዘአሐቲ² ፡ ቃል ፡ ኀቡረ ።
ወተመየጥኩ ፡ ሀገረ³ ፡ አኩስም⁴ ፡ ኀብ ፡ አባ ፡ ኢሳይያስ ፡ ነሢእየ ፡ ጸሎተ ፡ ቡራኬ ፡ እምአበው ፡
ቅዱሳን ፡ ዘመደራ ። ወአባ⁵ ፡ ኢሳይያስኒ⁶ ፡ መጠወኒ ፡ ፪፻ተ ፡ መጻሕፍተ⁷ ፡ ምስለ⁸(N.23r^b)፲ወ፪ ፡
መጻ(G.17v^c)ሕፍተ ፡ ዜማ ፣ ፫ ፡ መጻሕፍተ ፡ ድን ፣ ወ፪ተ ፡ መ(I.20v^a)ጻሕፍተ⁹ ፡ ዝማሬ ፡
ወመዋሥዕት¹⁰ ፣ ወ፪ ፡ መጽሐፈ ፡ ቅዳሴ ።

[100] ወመጻእ(Q1.17r^b)ኩ ፡ እምሀገረ ፡ ትግራይ ፡ ወበጸሕኩ ፡ ዘምስለ ፡ አቡዮ ፡ ሀገረ ፡
ሸዋ ፡(N2.18r^a)ምድረ ፡ ዞረ(Q2.24r^b)ሬ ። ወነበርኩ ፡ እንዘ ፡ እነግር ፡ መጻሕፍተ¹ ፡ ጽድቅ ፡
ወነገረ ፡ ዜማ ፡ ፱² ፡ ዓመተ ።(N1.25r^a)ወኮነኒ ፡ ፳³ ፡ ዓመተ ፡ እም(J.20.r^a)አመ ፡ ተወለድኩ ።

[98] 1 አውሥአነ ፡ N | 2 ነገርኩክሙ ፡ (sic.) D | 3 ሕጻን ፡ B | 4 ወአነሂ ፡ rep. N1 | 5 ለባሕቲት ፡ D | 6 ካህናት ፡
BCQ2 | 7 ፍጹማን ፡ Q2 | 8 ንዑ ፡ D | 9 ወለመነኮሳትኒ ፡ N | 10 በገዳመ ፡ BQ2 | 11 ኀቤሁ ፡ BCDḠQ2

[99] 1 ወለመነኮሳትሂ ፡ D | 2 በአሐቲ ፡ Q2 | 3 በሀገረ ፡ Q1 | 4 አኩስም ፡ CD | 5 ወአበ ፡ Q2 | 6 ኢሳይያስ ፡
CDḠQ2 | 7 መጻሕፍት ፡ Q1 | 8 ምሳለ ፡ (sic.) N | 9 መጻሕፍ ፡ (sic.) N | 10 ወመሥዋዕት ፡ Q1N

[100] 1 መጻሕተ ፡ (sic.) B | 2 ፬ተ ፡ N | 3 ፩ ፡ C | 4 ወአጸየ ፡ Q1; ወሐፀየነ ፡ C | 5 ዛቲ ፡ om. ḠQ2CD | 6
መኮንን ፡ N

ወሐፀየኒ⁴ ፡ አቡዮ ፡ ብእሲተ ፡ እምአዋ(B.23r^b)ልደ ፡ ዛቲ⁵ ፡ ሀገረ ፡ ዝም ፡ ወለተ ፡ ፩ ፡ መኰንን⁶ ፡
ዓቢይ ፡ ውኔር ፡ መፍቀሬ ፡ እግዚአብሔር ።

[101] ወወለድኸዎ ፡ እምኔሃ ፡ ለሴት ፡ አበ ፡ አቡከ ፡ ዘካ(G.18r^a)ርያስ ፡ (N.23v^a)በፂወ፤ ፡ ዓመትዮ ፡
እምአመ ፡ ተወለድኩ ፡ ቦቱ ፡ ዓመት ። ወውእቱኒ ፡ ሴት ፡ ወልድዮ ፡ በ፳ ፡ ዓመቱ ፡ እምአመ ፡
ተወልደ ፡ ወለ(I.20v^b)ዶ ፡ ለአቡከ ፡ ዘካርያስ ፡ በ፳ወፂቱ ፡ ዓመቱ ። ሞተ ፡ ብዩ ፡ ወልድዮ ፡ ሴት ፡
ዘእንበለ ፡ ዶ(Q2.24v^a)ብጻሕ ፡ በ፴ ፡ ዓመት ፡ በአቅመ ፡ አዳም ፡ አቡነ¹ ። ወበእንተዝ ፡ ኅዘንኩ² ፡
ጥቀ ፡ ወበከይኩ ፡ በቅድመ³ ፡ እ(N1.25r^b) ግዚአብ(Q1.17v^a)ሔር ፡ አምላክ⁴ ፡ አቡዮ ።

[102] ወእምዝ ፡ እንዘ ፡ እጼሊ ፡ ቀዊምዮ ፡ ውሱተ ፡ ቤተ ፡ ክርስቲ(N2.18r^b)ያን¹ ፡ ዘቅዱስ ፡
ሚካኤል ፡ ሊቀ ፡ መ(B.22v^a)ላእክት ፡ መጽአ ፡ (J.20r^b)(G.18r^b)ኀቤዮ ፡ በአምሳለ ፡ ፩ ፡ ቀሲስ ፡
ብእሲ ፡ ብሩህ² ። ወዜነወኒ³ ፡ እ(N.23v^b)ንዘ ፡ ይብል ፡ አኮ ፡ ወልድከ ፡ ሴት ፡ ዘሞተ ፡ ዘኢተለወ ፡
ከማከ ፡ ሕገ ፡ አበዊከ ፡ ክርስቶሳውያን ። አላ ፡ ውእቱ⁴ ፡ ዘካርያስ ፡ ወልዱ ፡ ዘርዕ⁵ ፡ ቡሩክ ።
ወዘካርያስኒ ፡ ኢይከውን⁶ ፡ መምሕረ ፡ (I.21r^a)ጽድቅ ፡ ከማከ ። አላ ፡ ውሉዶ ፡ (Q2.24v^b)
ውሉዱ⁷ ፡ ይከውኑ ፡ ቅዱሳን⁸ ፡ መነኮሳተ ፡ መምህራን ፡ ኩሉ ፡ አህጉራተ ፡ ኢትዮጵያ ፡ ከመ ፡
፲ወ፪ ፡ ሐዋርያተ ክርስ(N1.25v^a)ቶስ ፡ አምላክከ ፡ ወዘከመ ፡ ፸ወ፪ ፡ አርድዕቱ⁹ ፡ ለዘፈጠረከ ።

[103] ወአንተ ፡ ትነብር ፡ ብዙኃ ፡ ዓመታተ ፡ ዘእንበለ ፡ ት(G.18r^c)ሙት¹ ፡ እስከ ፡ ትበጽሕ ፡
ትርአዮሙ ፡ ለእለኒ ፡ ደ(N.24r^a)ቂቅ ፡ ውሉ(B.23v^b)ዶ ፡ ውሉዱ ፡ ለወልደ ፡ ወልድከ ፡ ዘካርያስ ።
ኢትኅዝን ፡ (Q1.17v^b)አ ፡ ሕይወት ፡ ብነ ፡ በሞተ² ፡ (J.20v^a)ወልድከ ፡ ወሬዛ ፡ (N2.18v^a)ሴት ።
እስመ ፡ ኢየህድጋ³ ፡ አምላክከ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወኢየህድጋ ፡ ለምድር ፡ ዓዲ ፡
ዘእንበለ ፡ ካህና(Q2.25r^a)ት ፡ ወነቢያተ ፡ ጽድቅ ።

[104] በከመ ፡ ተብህለ ፡ በመጽሐፈ ፡ መዝሙሩ ፡ ሊያ(I.21r^b)ሬድ¹ ፡ ካህን² ፡ ጽድቅ ፡ ዘሀገረ ፡
ጽዮን³ ፡ ዓቢይ ፡ መዘምር⁴ ፡ ወፍቁረ ፡ እግ(N1.25v^b)ዚአብሔር ፡ አምላክ ፡ አበዊነ ፡ ቅዱሳን ።
ዘይቤ ፡ ኢየህድጋ⁵ ፡ ለ(G.18v^a)ምድር ፡ እንበለ ፡ ካህናት ፡ ወነቢያት ፡ አመ ፡ ወደሳ ፡ ለጽዮን ፡

[101] 1 አበውዮ ፡ D | 2 ኅዘንኩ ፡ (sic.) Q2 | 3 ቅድመ ፡ rep. I | 4 ወአምላክ ፡ G

[102] 1 add. ቅድስት ፡ NQ1 | 2 ኅሩዮ ፡ Q2 | 3 ወዜነወኒ ፡ NQ1 | 4 ውእቱ ፡ (s.l.) B | 5 ዘር ፡ (sic.) B | 6 ይከውን ፡
Q2 | 7 ውሉዶ ፡ ወልዱ ፡ | 8 ቅዱሳተ ፡ C | 9 om. B

[103] 1 ትመውት ፡ NCD | 2 በሞት ፡ ፎር | 3 ኢየህድጋ ፡ D

[104] 1 ለዳዊት ፡ ፎርBQ2 | 2 ካህን ፡ CQ2; om. D | 3 om. D | 4 መዝምር ፡ (sic.) N; ወመዝምር ፡ D | 5
ኢህድጋ ፡ NQ1; ኢየህድጋ ፡ C | 6 አምላክከሙ ፡ I | 7 ለአበዊነ ፡ Q2

ታቦተ፡ አምላ(N.24r^b)ከሙ⁶፡ ለአበዊከ⁷፡ ነቢያት፡ ቅዱሳን፡ ወሐዋርያት፡ አምላክከ፡ ንጹሐ
(B.24r^a)ን፡ እለ፡ ተወልዱ፡ እምዘርዓ፡ ኅሩያን፡ ካህናት፡ ውሉደ፡ ሌዊ፡ ዘርዓ፡ አብርሃም፡
ወይስሐቅ፡ ወያዕቆብ፡ ኅሩያን፡ ወቡሩካን።

[105] ወዘንተ፡ ብሂሎ፡ በቅድሜየ፡ ተሠወረ(J.20v^a)ኒ፡ እምኔየ፡ እንዳዲ፡(Q2.25r^b)
ኢያእመርክዎ፡ በጊዜሁ፡ ዘከመ፡ ኮነ፡ መልአከ፡ እግዚአብሔር፡ አው፡ ሰ(Q1.18r^a)ብአ፡
ዘከማነ። ወ(N2.18v^b)አመ¹፡ ወለደክሙ²፡ ዘካርያስ፡ ወልድየ፡ ለከኒ፡ ወ(N1.26r^a) ለእ(I.21v^a)
ንድርያስ፡ ቀሲስ፡ ወለዮና(G.18v^b)ሰኒ³፡ እኑከ፡ ወለዮ(N.24v^a)ሐንሰ⁴፡ ለዘርዓ፡ አብርሃምኒ⁵፡
ወለአርከለዲስ፡ ለሣድስክሙ፡ ደቂቁ። ወጊዜ፡ ኮንክሙ፡ ካህናተ፡ እግዚአብሔር፡ ከመ⁶፡
ዘርዓ፡ ካህናት፡ ሌዋውያን፡ ተዘከርክዎ⁷፡(sic. C)ለዝ፡ ኩሉ፡ ነገር፡ ዘኮነ። ወተፈሥሐ፡ ጥቀ፡
ልብየ፡ በእን(B.24r^b)ተዝ።

[106] ወአመ፡ ጼወዋ፡ ለብእሲትከ፡ ሞተ፡ ለሚ፡ ዘምስለ፡ እሙ፡ ለዝ፡ ሕፃን፡ ወተማኅረከ¹፡
ሰብአ፡(Q2.25v^a)ዛቲኒ፡ ሀገር። ኅደጉኒ፡ አግብርትየ፡ አግቢዖሙ²፡ ውስተ፡ ውሳጤ፡ ጸላዕት³፡
ዘሀለወ⁴፡ እምታሕተ፡ ዛቲ፡ ሀገርየ፡ ላዕለ⁵፡ ፀድፋቲሃ፡(J.20v^b)ወጉዮ።(N1.26r^b)ወዓዲ (N.24v^b)
መ፡ ኀዘንኩ፡ ጥቀ፡ ከመ፡ ቀዲሙ፡(G.18v^c)_aበእንተ፡(I.21v^b)ተዌውዎትክሙ⁶_a፡ ለከኒ፡
ወለብእሲትከ፡ ወለመጸሕፍተ፡ አበውየ፡ ቅዱሳን፡ ወታቦታቲሆሙ፡ ዘአምጽእዎሙ⁷፡(Q1.18r^b)
እምሀገረ፡(N2.19r^a)ዓባይ፡ ወቅድስት፡ ደብረ፡ ጽዮን፡ ወሐውዚን፡ ጊዜ፡ ቦኡ፡ ውስተ፡ ዛቲ⁸፡
ሀገረ፡ ሸዋ። እስመ፡ ረሲያ፡ እግዚ(B.24v^a)እነ፡ ኢየሱስ፡ ክርስቶስ⁹፡ በእንተ፡ እኩያን¹⁰፡
ካህናት፡ እለ፡ አማሰኑ፡ ሕገ፡ አበዊነ፡ ካህናት፡ ንጹሐን። እንዘ፡ ይብሉ፡ በም(Q2.25v^b)
ክንያተ¹¹፡ ጽሕፈቱ፡ ለጳውሎስ፡ ሐዋርያ¹²፡ ለሰብአ፡ ሮሜ፡ ዘይቤ፡(N.25r^a)ተገዛሮሂ¹³፡
ኢይበቁዕ፡ ወኢያሰልጥ፡ በዝ፡ ቃል፡ ስሕ(N1.26v^a)ቱ፡ ወተዋሥኡ¹¹፡ ምስሌየ።

[105] 1 አመ፡ N1 | 2 ወለድክዎ፡ ለዘካርያስ፡ Q2 | 3 ወለዮናስ፡ GBN2 | 4 ወለዮሐንሰኒ፡ ND | 5 አብርሃምኒ፡
Q2ḠBN | 6 ዘከመ፡ G | 7 ተዘከርክዎ፡ Q2ḠBCD

[106] 1 ወተመሐርከ፡ Q2 | 2 አግብዖሙ፡ NBQ1Q2 | 3 ጸላእቱ፡ D | 4 ዘሀለወ፡ Q2 | 5 ላዕለ፡ (s.l.) B | 6 a-a om.
Q2 | 7 ወአምጽእዎሙ፡ C | 8 ዛቲ፡ (s.l.) B | 9 መዝበረ፡ add. NI | 10 (s.l.) እኩያን፡ Q1 | 11 በነምክንያተ፡ (sic.) C | 12
ሐርያ (sic.) Q2 | 13 ትግዛሮሂ፡ (sic.) DQ1 | 11 ወተዋሥኡ፡ (sic.) B

[107] ወይቤሉ¹ ፡ ኢናኩብራ ፡ ለዕለተ ፡ ሰንበት² ፡ ወዛ(I.22r^a)ቲኒ ፡ ምክንያተ³ ፡ ስሕተቶሙ ፡
 ከመዝ ፡ ውእቱ ፡ ኢትዕቀቡ ፡ ወኢ(J.21r^a)ትጠናቀቁ ፡ ሰንበታቲክሙ ፡ ከመ ፡ አይሁድ ። ለዝኒ ፡
 ቃል ፡ አምጺአሙ ፡ ዘእምነበ⁴ ፡ ቃለ⁵ ፡ ትእዛዙ⁶ ፡ ለአበው⁷ ፡ ቅዱሳን ፡ ፫፻፲(B.24v^b)ወ፰
 ርቱዓነ ፡ ሃይማኖት ፡ እለ ፡ በኒቅያ ፡ ተጋብው ። ወሶበ ፡ ይቤሉ ፡(G.19r^a)ከመዝ ፡ አነሂ ፡
 አውሣእክዎሙ ፡ ወእቤ ፡ ለእ(N2.19r^b)መ ፡ ካ(Q1.18v^a)ልአነ⁸ ፡(Q2.26r^a)ጳውሎስ ፡ ኅሩዩ ፡
 ለክርስቶስ ፡ አምላክነ⁹ ፡ ተገዝ(N.25r^b)ሮ ፡ ዘተረክበ ፡ በመጽሐፈ ፡ ሕጎሙ¹⁰ ፡ ለአብርሃም ፡ ፍቁረ ፡
 እግዚአብሔ(N1.26v^b)ር ፡ ወለሙሴ ፡ ገብሩ ። ለምንትኬ ፡ አዘዙነ ፡ ፲ወ፪¹¹ ፡ ሐዋርያት ፡
 በአብጥሊሶሙ ፡ ዘምስለ ፡ ቀሌምንጦስ¹² ፡ ረድአ ፡ ጴጥሮስ ፡ ሊቀ ፡(I.22r^b)ኩሎሙ ፡ ሐዋርያት ፡
 ከመ ፡ ናኩብር ፡ ፪ተ ፡ ሰንበታተ ። ወንግዝር ፡ ሕፃናቲነ ፡ ሰላምን ፡ ዕለት ፡ እምአመ¹³_a ፡ ተወልዱ ፡
 በከመ ፡(B.25r^a)ሕጎሙ ፡ ለአብርሃም ፡ ወለ(J.21r^b)ሙሴ ። አኮኑ ፡(G.19r^b)ጳውሎስ ፡ አርከሙ ፡
 ለሐዋርያት ፡ ወ፩ ፡ እምኔሆሙ ፡ ለሐዋርያት ፡ ዘሠርዓ ፡ ምስሌሆሙ ፡ ሥርዓተ¹⁴ ፡ ሕጋ ፡
 ለመጽሐ(N.25v^a)ፈ ፡ አብጥሊሳት ፡ ወለትእ(Q2.26r^b)ዛዘ¹⁵ ፡ ኩሉ ፡ ሕዝበ¹⁶ ፡ ክርስቶስ ።

[108] ወአሜሃ ፡ አውሥአኒ ፡ በ(N1.27r^a)እምነት¹ ፡ ንጉሥ ፡ ዘነግሠ ፡ እምነገደ ፡ ሄሴጳ ፡ ዘቤተ ፡
 ዛጌይ² ። እስመ ፡ የአምን ፡ በሃይማኖተ ፡ ሮሜ ፡ ዘከመ ፡(N2.19v^a)ይቤ ፡ ልዮን ፡ ዘአውገ
 (Q1.18v^b)ዞ ፡ አብ ፡ ዲዮስቅሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘያዕቆባውያን ። ኢኮነኑ ፡ ጳውሎስ³ ፡(I.22v^a)
 ዘዩዓቢ ፡ እምኩሎሙ ፡ ሐ(G.19r^c)ዋርያት ፡ ወምድር⁴ ፡ ዘተዓ(B.25r^b)ቢ ፡ ሮሜ ፡ ወመንበርሂ⁵ ፡
 መንበረ ፡ ጴጥሮስ ፡ ውእቱ ። እምአይቱ ፡ አምጸእከ ፡ ለመጽሐፈ ፡ አብጥሊስ ፡ ነገሮ ። እስመ ፡
 አልቦ ፡ በሀገረ ፡ ሮሜ⁶ ፡ መጽሐፈ ፡ አብ(N.25v^b)ጥሊሳት ፡ ወመጽሐፈ ፡ ኩፋሌ ፡(Q2.26v^a)
 ወኔኖክ ፡(J.21v^a)ወዳንኤልሂ ፡ ዘእንበለ ፡ ፬ ፡ ማኅተም ። ወአልቦ ፡(N1.27r^b)በመንበረ ፡ ጴጥሮስ ፡
 ርእሰ ፡ ሐዋርያት⁷ ፡ ዘእንበለ ፡ ፬ ፡ ወንጌላት ። ዘሰበክዎ ፡ ማቴዎስ ፡ ወማርቆስ ፡ ሉቃስ⁸ ፡
 ወዮሐንስ ፡ ወቃለ ፡ ጳውሎስ ፡ ሐዋርያ ፡ ፲ወ፬ ፡ ማኅተሙ⁹ ፡ ዘጴጥሮስ ፡ ወይ(G.19v^a) ሁዳ ፡

[107] 1 ወይቤሉ ፡ (s.l.) I | 2 ሰንበት ፡ NQ1 | 3 ምክንያተ ፡ (sic.) D | 4 እምነበ ፡ N | 5 om. D | 6 ትእዛሙ ፡ (sic.)
 N | 7 ለአበውየ ፡ Q2 | 8 ከልአነ ፡ B; ከልዓነ ፡ N | 9 በአምላክነ ፡ B | 10 ሕጉ ፡ Q2 | 11 ፲ወ፪ (s.l.) N2 | 12 ቀለምንጦስ ፡
 (sic.) C | 13 a-a om. Q2 | 14 ሥዓተ ፡ (sic.) Q2 | 15 ወትእዛዘ ፡ D | 16 ሕዝብ ፡ N

[108] 1 በእምነት ፡ N1N2I | 2 ዘንይ ፡ G | 3 ጳውሎስ ፡ N | 4 ወእምር ፡ (sic.) B | 5 ወመንበርሂ ፡ Q2 | 6 ሮሜ ፡ (s.l.)
 N1 | 7 ሐርያት ፡ (sic.) N | 8 ወሉቃስ ፡ N | 9 ማሕተም ፡ B; ማሕተም ፡ Q2 | 10 አርድእት ፡ NḠ | 11 ይቀድሙክሙ ፡
 NQ1

ምስለ ፡ ዮሐንስ ፡ አቡቀለምሲስ ። አንተ፡ ተዓቢ ፡ እምእሉ ፡ አርድዕ(B.25v^a)-ተ¹⁰ ፡
ክር(I.22v^b)ሱቶስ ፡ እምእለ ፡ ይቀድሙከ¹¹ ፡ በሰብከተ ፡ ወንጌል ።

[109] ወአሜሃ ፡ ውእተ ፡ አሚረ ፡ አው(N2.19v^b)ሣእክዎ ፡ እንዘ ፡ እብ(Q1.19r^a)ል ፡ ስማዕኬ ፡ አ ፡
ንጉሥ ፡ ለእመ ፡ ኢቀደምክ(N.26r^a)ዎሙ ፡ ለሐዋርያት ፡ አነ ። አበውየሰ¹ ፡ (Q2.26v^b)ይቀድሙ ፡
እምሐዋርያት ፡ ለእመ² ፡ ትቤለኒ³ ፡ አንተ⁴ ፡ ለ(N1.27v^a)ምንት⁵ ፡ ይቀድሙከሙ⁶ ፡ እምነ ፡
ሐዋርያት ። ስማዕ ፡ ወአጽምኢ⁷ ፡ በኅድዓት ፡ ወበሉብዎ⁸ ፡ ሠናይ ። አበውየሰ ፡ መጽሐ ፡
እምኢየ(J.21v^b)ሩሳሌም ፡ በ(G.19v^b)ዘመነ ፡ መንግሥቱ ፡ ለሰሎሞን ፡ ንጉሠ ፡ ጽዮን ፡ ወልደ ፡
ዳዊት ፡ ዓቢይ ፡ ንጉሥሙ ፡ ለእስራኤል⁹ ፡ ዘርዓ ፡ አብርሃም ፡ ፍቁሩ¹⁰ ፡ ለእግዚአብሔር ። እንዘ ፡
ሊቀ ፡ ካህናት ፡ (B.25v^b)ሀ(I.23r^a)ሎ ፡ ሳዶቅ ፡ ዘተወልደ ፡ እምዘርዓ ፡ አሮን ፡ ወሙሴ ፡ ኅሩያን ፡
ካህናቲሁ ፡ ለእግዚአብሔር ፡ ዘምስለ ፡ ወልዱ ፡ (N.26r^b)ለሰሎሞን¹¹ ።

[110] ወበጽሑ ፡ ምድረ ፡ አዜብ ፡ ወበህየ ፡ ሐነፀ ፡ ምክራብ ፡ በአርዓያ ፡ ደ(Q2.27r^a)ብረ ፡ ጽዮን ፡
ዘሐ(N1.27v^b)ገረ ፡ ኢየሩሳሌም ። ወሳዶቅኒ ፡ ፈነዎ ፡ ለወልዱ ፡ አዛርያስ ፡ ዘምስለ ፡ (Q1.19r^b)
ጽላተ ፡ ሙሴ ፡ ዘሕግ ፡ በትእዛዘ ፡ ሰሎ(G.19v^c)ሞን¹ ፡ ዘምስለ ፡ ወልዱ ፡ ዕብነ ፡ ሐ(N2.20r^a)
ኪም ። ወካዕበ ፡ አስተጋብአሙ ፡ ሰሎሞን ፡ ለሕዝበ ፡ እስራኤል² ። ወይቤሎሙ³ ፡ አምጽሐ ፡
እም(J.22r^a)ደቂቅክሙ ፡ ፩፩ ፡ በበ፩ ። እመሂ ፡ ኮነ ፡ ሕፃነ ፡ እደ⁴ ፡ ወእመሂ ፡ ኮነት ፡ ወለተ ፡ ከመ⁵ ፡
እፌንዎሙ⁶ ፡ ውስተ ፡ ሀገረ ፡ (B.26r^a) ኢትዮ(I.23r^b)ጵያ⁷ ። ወሰሚያሙ ፡ ሰብአ ፡ እስራኤል ፡
ዓበይዎ ፡ ለሰሎሞን ።

[111] ወ(N.26v^a)ሶቤሃ ፡ ሐሩ¹ ፡ ኀበ ፡ ሳዶቅ ፡ ሊቀ ፡ ካህናት ። ወይቤልዎ ፡ እስመ ፡ ንጉሥነ ፡
ሰሎሞን ፡ አዘዘነ ፡ ዘኢኮነ ፡ በዘ(N1.28r^a)መነ ፡ አቡሁ ። ወኢተገብረ ፡ (Q2.27r^b)በመዋዕሊሁ ፡
ለሳሙኤል ። ወኢተአዘዘ ፡ በኦሪተ ፡ ሙሴ ፡ ዓ(G.20r^a) ቢይ ፡ ነቢይ ፡ ከመ ፡ ነሀቦ ፡ ደቂቅነ ፡
ወአዋልድነ ፡ ለግብርናተ² ፡ ወልዱ ። ወለሰብአ³ ፡ አዜብ ፡ ደቂቀ ፡ ካም ፡ ርጉማን ፡ እንዘ⁴ ፡ ንሕነ ፡
አግዓዝያን ፡ ውሉደ ፡ አግዓዚ ፡ ዘእምግብረ ፡ ኃጢአት ።

[109] 1 አበውዕ ፡ Q1Q2B | 2 በከመ ፡ G | 3 ትቤለኒ ፡ BCDQ2 | 4 ትቀድም ፡ add. B | 5 om. CD | 6 a-a (s.l.) N2; a-a om. B; ይቀድሙ ፡ C | 7 ወአጽምኒ ፡ (sic.) D | 8 ወበዎ ፡ (sic.) D; ወበሉብዎ ፡ (sic.) N | 9 ለጳጳሌ ፡ G ለእጳሌ ፡ (sic.) C | 10 ፍቁረ ፡ እግዚአብሔር ፡ Q2 | 11 ሰሎሞን ፡ D

[110] 1 ሰሎን ፡ (sic.) D | 2 ለጳጳሌ ፡ G | 3 ወይቤሙ ፡ (sic.) D | 4 እደ ፡ (s.l.) N | 5 እመ ፡ B | 6 እፌንዎሙ ፡ N1N2Q2IGČ | 7 ኢትዮጵያ ፡ (sic.) D

[111] 1 ሐረ ፡ CČ | 2 ለአግብርተ ፡ Q2 | 3 ወለሰአ ፡ (sic.) D | 4 እንዘ ፡ (s.l.) N

[112] ወሰ(Q1.19v^a)ሚያ : ሳዶቅ : እምኔሆሙ¹ : ዘንተ : ነገረ : ቦአ : ምስለ : ፩ : ደቂቀ² : ሌዋው
(J.22r^b)ያን : ዓበ(N2.20r^b)ይት³ : ኀበ : ሰሎሞን ። ወይቤሎ : (B.26r^b)ለም(N.26v^b) (I.23v^a)ንት :
ገበርከ : ላዕለ : ደቂቀ : እስራኤል⁴ : ዘያምዕያሙ⁴ : እኩየ : ነገረ : ዘኢይከውን : ቡክሌሆሙ :
ወኢይስምዑ⁵ : ዮም ። መጽሐ : ኀ(N1.28r^b)ቤየ : ወይቤሎኒ : ለእመ : ይገብር : ዘንተ :
ምክረ : (Q2.27v^a)ሰሎሞ(G.20r^b)ን : ኢንትቀነይ : ሎቱ : ወናነግሥ : ካልዓ : ንጉሠ : እምነ :
አኃዊሁ⁶ ። ወእመ : አኮሰ : ኢንሰግድ : ለታቦተ : ጽዮን : አላ : ናቀውም : አማልክተ : ባዕድ :
በእንተ : ተፈልጦቶሙ⁷ : ለደቂቅነ⁸ : እምሀገረ : ጽዮን⁹ : ርሱተ : አቡነ : አብርሃም : ከመ :
ይሑሩ¹⁰ : ሀገረ : አዜብ¹¹ : ርግምት ።

[113] (N.27r^a)ወአሜሃ : አውሥአ : ሰሎሞን : ለሳዶቅ : ወይቤሎ¹ : ሐር : (J.22v^a)
አስተጋብረሙ : (B.26v^a)ለኩሎሙ : ሰብአ : እስራኤል² : (I.23v^b)ውስተ : ደብረ : መርሳባቲሃ³ ።
ወበሎሙ : (Q1.19v^b)ጽንሐኒ : እስከ : እመክር⁴ : ወእስከ : እመ(N1.28v^a)ጽእ : ውስተ : ጉባዔ :
ኀቤክሙ : በሣልስት : ዕለ(N2.20v^a)ት ። (G.20r^c)ወሶቤሃ : ሳዶቅ : ሐረ : ኀበ : (Q2.27v^b)ደቂቀ :
እስራኤል⁵ ። ወነገሮሙ : ዘንተኒ : ወሰሎሞንሂ : ጸለየ : ብዙኃ : ጸሎተ : ውስተ : ቤተ :
መቅደሱ : ለእግዚአብሔር ። ወወጽአ⁶ : ኀቤሆሙ⁷ : ውስተ : ጉባዔ : እስራኤል⁷ :
በሣል(N.27r^b)ስት : ዕለት ።

[114] ወእምድኀረዝ¹ : ኮነ : ወይቤሎሙ : አ : ደቂቀ : እስራኤል² : ስምዑኒ : አጠይቀክሙ³ :
አሐተ : ነገረ : በእግዚአብሔር⁴ : ሕያው : አምላክ : አበዊነ : ትንቢተ : መዝሙሩ : ለዳዊት :
አቡየ : (I.24r^a)እም(B.26v^b)ኀበ : ሰብእኑ : (J.22v^b)አው : እምኀበ : እግዚአብሔር ። ወ(N1.28v^b)
አውሥእዎ : እንዘ : ይብሉ : ዘእም (G.20v^a)ኀበ : እግዚአብሔር : ውእቱ : ወበቃለ⁵ : መንፈሱ⁶ :
ለእግዚአብሔር : ተነበየ⁷ ። ወ(Q2.28r^a)አውሥአ : ሰሎሞን : ወይ(Q1.20r^a)ቤሎሙ⁸ : ይበጽሕኑ⁹ :

[112] 1 እምአቡሆሙ : Q2 | 2 ደቂቅ : Q1 | 3 ዓበየት : (sic.) N | 4 ለጄኤል G; ጄል B | 4 ዘያመምዕያሙ : NN1N2Q1Q2BCDḠ; ዘያመምዕያሙ : ḠBNQ1Q2 | 5 ወኢይስዑ : (sic.) B | 6 አበዊሁ : Q2 | 7 ተፈልጦሙ : G | 8 ለደቂቅ : CḠ; ለደቂቀ : Q2 | 9 ጸዮን : (s.l.) Ḡ | 10 ይሑሩ : Q2 | 11 አሕዛብ : BD

[113] 1 ወይቤሎሙ : Q2 | 2 ጄኤል : ḠGBQ2 | 3 መራኀብቲሃ : (sic.) G; መርሳባቲሃ : (sic.) B; መርኀብቲሃ : N1 | 4 እመር : (sic.) C | 5 ጄኤል G; ጄኤል Q2; ጄል; B; | 6 መመጽአ : DG | 7 ኀቤሆሙ : (s.l.) I | 7 G; ጄኤል B ጄል

[114] 1 ወእምድኀረ : B | 2 ለጄኤል : G; ጄኤል : Q2; ጄል : B | 3 አጠይቀ : (sic.) N; አጠየቀ : Q1; አጠይክሙ : (sic.) C | 4 ዘእግዚአብሔር : C | 5 ወበቃለ : N | 6 መንፈሱ : (s.l.) N2 | 7 ተነበየ : (sic.) ḠQ2 | 8 ወይቤሎሙ : (s.l.) N | 9 ይበጽሐኒ : (sic.) Q1; ይብጽሕኑ : CD | 10 a-a (s.l.) N | 11 በቃለ : N

ኩሉ ፡ ዘተናገረ ፡ ሰባትን(N.27v^a)ቢቱ ። ወይቤልዎ ፡ እወ ፡ ይከውን ፡ ኩሉ ፡ እስመ ፡ ተናገረ¹⁰ ፡
ወተነበየ ፡ በቃለ¹¹ ፡ መንፈሱ ፡ ለእግዚአብሔር ።

[115] ወአውሥአ ፡ ሰሎሞን¹ ፡ ወይቤሎሙ ፡ ለእመ ፡ ኮነሰ ፡ እ(N.20v^b)ሙነ ፡ ነገሩ ፡ ለአቡየ ፡
ወአነሂ ፡ እነግረክሙ ፡ እመዝሙረ ፡ ትንቢቱ² ፡ ንሱቲተ ። አጽም(B.27r^a)ዑኒ³ ፡ ዘይቤ ፡ እግዚአ ፡
ኩነኔከ⁴ ፡ ሀቦ ፡ ለንጉሥ ። ወጽድቀከኒ ፡ ለወ(I.24r^b)ልደ ፡ ንጉሥ ። ከመ ፡ (N1.29r^a)ይኩንኖሙ ፡
ለሕዝብከ ፡ በጽድቅ ። ወለ(J.23r^a)ነዳያኒከኒ⁵ ፡ በፍትሕ ። ይት(G.20v^b)ዌከፉ⁶ ፡ አድባር ፡ (N.27v^b)
ወአውግር⁷ ፡ ሰላመ ፡ ሕዝብከ⁸ ። ኩንን ፡ በጽድቅ ፡ (Q2.28r^b)ነዳያነ ፡ ሕዝብከ⁹ ። ወአድኅኖሙ ፡
ለደቂቀ ፡ ምስኪናኒከ¹⁰ ። ወአጎሥሮ¹¹ ፡ ለዕቡይ ። ወይጽናሕ ፡ ምስለ ፡ ፀሐይ¹² ። (Q1.20r^b)
ወእቅድመ ፡ ወርኅ ፡ ለትውልደ¹³ ፡ ትውልድ ። ወይወርድ ፡ ከመ ፡ ጠል ውስተ ፡ ፀምር ።
ወከመ¹⁴ ፡ ነጠብጣብ ፡ ዘያንጠበጥብ ፡ ዲቦ ፡ ምድር ። ወይሠር(B.27r^b)ፅ¹⁵ ፡ ጽድቅ ፡ መዋዕሊሁ ።
ወብዙኅ ፡ ሰላም ፡ እስከ ፡ የኃልፍ ፡ ወርኅ ። ወይኳንን¹⁶ ፡ እምባሕር ፡ እስከ ፡ ባሕር ።
ወእምአፍላግ ፡ እስከ ፡ (N.28r^a)አ(N1.29r^b)ጽናፈ ፡ ዓለም ። ይገንዩ ፡ ቅድ(I.24v^a)ሜ(N2.21r^a)ሁ ፡
ኢትዮጵያ ። ወጸላ (G.20v^c)እቱሂ ፡ ሐመደ ፡ ይቀምሑ ። ሰገሥተ ፡ ተርሴስ ፡ ወደስያት ፡ አምኃ ፡
ያበውዑ¹⁷ ። ነገስተ ፡ ሳባ ፡ (J.23r^b)ወዓረብ ፡ ጋዳ ፡ ያመጽ(Q2.28v^a)ኡ ። ወይሰግዱ ፡ ሎቱ¹⁸ ፡
ኩሎሙ¹⁹ ፡ ነገሥተ ፡ ምድር ። ወይትቀነዩ ፡ ሎቱ ፡ ኩሎሙ ፡ አሕዛብ ። እስመ ፡ አድኃኖ ፡
ለነዳይ ፡ እምእደ²⁰ ፡ ዘይትዔገሎ²¹ ። ለምስኪን ፡ ዘአልቦ ፡ ረዳኢ ። ወይምሕክ ፡ ነዳየ ፡ ወምስኪነ ።
ወያድኅን ፡ ነፍሰ ፡ ነዳያን ። እምርዴ ፡ ወእምትእ (Q1.20v^a)ግል(B.27v^a)ት ፡ ያድኅና ፡ ለነፍሶሙ ።
ወክቡር ፡ ስሙ ፡ በኅ(N.28r^b)ቤሆሙ²² ። ወዘልፈ ፡ ይጸልዩ²³ ፡ በእንቲአሁ²⁴ ። ወይከውን ፡
ምስማክ²⁵ ፡ ለኩሉ ፡ ምድር ። ውስተ ፡ አ(G.21r^a)ርእስ(N1.29v^a)ተ ፡ አድባር ፡ ነዋኃት²⁶ ።
ወይነውኅ ፡ እም(I.24v^b)አርዝ ፡ ፍሬሁ ። ወይበቁሉ²⁷ ፡ ውስተ ፡ ሀገር²⁸ ፡ ከመ ፡ ሣዕረ ፡ ምድር ።
ወይከውን ፡ ቡሩ(J.23v^a)ከ ፡ ስሙ ፡ ለዓ(Q2.28v^b)ለም ።

[115] 1 ሰሎሞን ፡ (sic.) N1 | 2 ትንቢቱ ፡ (sic.) C | 3 አምጽኡኒ ፡ Q2 | 4 ኩነኔከ ፡ (sic.) D | 5 ወለነዳያኒከ ፡ D
| 6 ይትወክፉ ፡ (sic.) C; ይትዊክፉ ፡ (sic.) N | 7 om. NN1I | 8 ሕዝብከ ፡ (sic.) D | 9 ሕዝብከ ፡ Q2N | 10 ምስክናኒከ ፡
(sic.) N1 | 11 ወአጎሥሮ ፡ B | 12 ፀሐይ ፡ (sic.) N | 13 ለትውልድ ፡ D | 14 ወከመ ፡ (s.l.) Ḡ | 15 ወይሠርፀ ፡ (sic.) N | 16
ወይኳንን ፡ (sic.) C; ወይኩንን ፡ N | 17 a-a add. N2G; ተርሴስ ፡ (s.l.) B | 18 ሎቱ ፡ om. Ḡ | 19 ኩሎሙ ፡ (s.l.) Q1 |
20 እምእድ ፡ Q2 | 21 ዘይትዔገሎ ፡ Q2 | 22 በቅድሚያሆሙ ፡ BGN2 | 23 ይጸልዩ ፡ B | 24 በእንቲአሆሙ ፡ B | 25
ምስማክ ፡ (s.l.) Q1 | 26 ነዋኃት ፡ om. N | 27 ወይበቁል ፡ B | 28 ሀገሩ ፡ C

[116] ወካዕበ ፡ ስምዑኒ ፡ ዘይቤ ፡ ይ(N2.21r^b)ቤሎ ፡ እግዚእ ፡ ለእግዚእየ ፡ ንበር ፡ በየማንየ ።
 እስከ ፡ አጉበአሙ ፡ ለጸላእትከ ፡ ታሕተ ፡ መከየደ¹ ፡ እገሪከ ። በትረ ፡ ኃይል² ፡ ይፌኑ ፡ ለከ³ ፡
 እግዚአብሔ(N.28v^a)ር ፡ እምጽዮን ። ወትኳንን ፡ በማዕከለ⁴ ፡ (B.27v^b)ጸላዕትከ ። እግዚአ ፡ ኩነኒከ ፡
 ሀቦ ፡ ለንጉሥ ፡ ዘይቤ⁵ ፡ በእንቲአየ ፡ ውእቱ⁶ ፡ ወበእንቲአሁኒ ፡ ወበእንተ ፡ ውሉዱሂ⁷ ። ዓዲ ፡
 ወጽድቀከኒ ፡ ለወልደ ፡ ንጉሥ ። ከመ ፡ ይኩ(G.21r^b)ንኖሙ ፡ ለሕዝ (N1.29v^b)ብከ ፡ በጽድቅ⁸ ።
 ወለነዳያኒ(Q1.20v^b)ከኒ⁹ ፡ በፍትሕ ። ዘይቤ ፡ በእንተ ፡ ሰብአ ፡ አዜብ ፡ (I.25r^a)ውእቱ ።

[117] እስመ ፡ ሰብአ ፡ አዜብ¹ ፡ ይነብሩ ፡ በኃጢአት² ፡ ነቢይ ፡ ወካህናተ ፡ (Q2.29r^a)ጽድቅ³ ።
 ዘይሜህሮሙ ፡ ሕገ ፡ እግዚአ(J.23v^b)ብሔር ፡ ዘተአዘዘ ፡ በኦሪተ⁴ ፡ ሙሴ ፡ ጸ(N.28v^b)ድቅ ።
 ወበእንተዝ ፡ ይቤ ፡ በእንቲአየ ። ኩንን⁵ ፡ በሃይማኖተ ፡ እግዚአብሔር ፡ ከመ ፡ አብርሃም ፡
 ይስሐቅ⁶ ፡ ወያዕቆብ ፡ አበዊነ ፡ እለ ፡ ኩ(B.28r^a)ነኑ⁷ ፡ በጽድቅ ። ወወ(N2.21v^a)ረሱ ፡ ምድረ ፡
 ዘታውሃዝ ፡ መዓረ ፡ ወሀሊብ⁸ ። ወኢየአምሩ⁹ ፡ ባዕደ ፡ አምላክ ፡ ዘእንበ(G.21r^c)ለ¹⁰ ፡
 እግዚአብሔር¹¹ ፡ ዘይሁብ ፡ ሲሳየ ፡ ለኩሉ ፡ ፍጥረት ። ወአድኅኖሙ ፡ ለደቂቀ ፡ ም(N1.30r^a)
 ስኪናኒከ ። ዘይቤ ፡ በእንተ ፡ እሉ ፡ ውሉደ ፡ አበው ፡ ፫ ። እለ ፡ ኮኑ¹² ፡ ነዳያነ ፡ ወምስኪናነ ፡ በእን
 (I.25r^b)ተ ፡ ሃይማኖተ ፡ ጽድቁ ፡ (N.29r^a) ለእግዚአብሔር ፡ ሕያው ፡ አምላክ ፡ (Q2.29r^b)ጽድቅ¹³ ።

[118] ወይዌከፉ ፡ (Q1.21r^a)አድባር ፡ ወአውግር ፡ ሰላመ ፡ ሕዝብከ ። ኩንን ፡ (J.24r^a)በጽድቅ¹ ፡
 ነዳያነ ፡ ሕዝበከ² ። ዘይቤ³ ፡ በእንተ ፡ ሰብአ ፡ አድባረ⁴ ፡ ኢትዮጵያ ፡ ወአውግረ ፡ አዜብ ። እስመ ፡
 አልቦሙ ፡ ጸድቅ ፡ ንጉሥ ፡ ዘይ(B.28r^b)ኳንኖሙ⁵ ፡ ከመ ፡ አቡዮ⁶ ፡ በፍትሕ ፡ (G.21v^a)ጽድቅ⁷ ፡
 ወበሕገ ፡ አብርሃም ፡ ወሙሴ ፡ የዋሃን ፡ ወንጹሐን ፡ እምኃጢአት ። ኩንን ፡ በጽድቅ ፡ ነዳያነ ፡
 ሕዝበከ⁸ ። ዘይቤ⁹ ፡ በእንተ ፡ እሉ ፡ ሰ(N1.30r^b)ብአ ፡ አዜብ ። እ(N.29r^b)ስመ ፡ ኮኑ¹⁰ ፡
 ነዳያነ ፡ (N2.21v^b)በኃጢአት¹¹ ፡ ካህነ¹² ፡ ጽድቅ ። ወመጽኡ ፡ ኀቤየ ፡ ምስለ ፡ ንግሥቶሙ¹³ ፡ ከመ ፡

[116] 1 መከየደ ፡ (s.l.) I | 2 ኃይል ፡ (s.l.) Q1 | 3 ለከ ፡ om. CDG | 4 ማዕከለ ፡ N | 5 ወዘይቤ ፡ Q2 | 6 ወእቱ ፡ (sic.) C
 | 7 ወልዱሂ ፡ N | 8 በጽድቅ ፡ om. | 9 ወለነዳያኒ ፡ (sic.) N

[117] 1 አዜብ ፡ ር | 2 በኃጢአት ፡ C ር Q2 | 3 ጸድቅ ፡ N | 4 በትእዛዝ ፡ ኦሪተ ፡ (sic.) ር BCD | 5 ይኩንን ፡ C;
 ኮንን ፡ N | 6 ወይስሐቅ ፡ IQ2CNN1G ር | 7 ኮነኑ ፡ N | 8 a-a tra. ር | 9 ወኢየሩሌም ፡ Q2 | 10 እንበለ ፡ om. Q2;
 ዘእንበለ ፡ om. ር B | 11 ዘእግዚአብሔር ፡ a-a C | 12 ኮኑ ፡ (s.l.) B; አላ ፡ ኮነ ፡ Q2 | 13 ጽድቅጽድቅ ፡ (sic.) ር

[118] 1 በጽቅ ፡ (sic.) D | 2 ሕዝብከ ፡ N | 3 ወዘይቤ ፡ Q1N | 4 አድባረ ፡ (s.l.) ር | 5 ዘይኩንኖሙ ፡ N;
 ዘይኳንኖሙ ፡ (sic.) C | 6 አበውየ ፡ N | 7 ጽድቀ ፡ D | 8 ሕዝብከ ፡ GQ1N | 9 ወይቤ ፡ B | 10 ኮኑ ፡ (s.l.) B | 11 add. B
 | 12 ካህን ፡ C ር Q2; ካህናተ ፡ B | 13 ነገሥቶሙ ፡ NQ1 | 14 ወይትምሐሩ ፡ D | 15 ፈትሐ ፡ NQ1 | 16 (sic.) ለአብሃም ፡
 N

ይስምዑ ፡ ወይትመሐሩ¹⁴ ፡ ጥ(I.25v^a)በበ ፡ እግዚአብሔር ፡ ወፍትሐ¹⁵ ፡ (Q2.29v^a)ጽድቅ ፡ ወሕገ ፡
አራቶሙ ፡ ለአብርሃም¹⁶ ፡ ወለሙሴ ፡ ፍቁራኝ ፡ አምላክኝ ፡ ሕያው ፡ ወጸድቅ ።

[119] ወአንሰ ፡ በፈቃድ ፡ እግዚአብሔር ፡ ወ(Q1.21r^b)(J.24r^b)ለድኩ ፡ እምኔሃ ፡ ለንግሥቶሙ¹ ።
ወአ(B.28v^a)ንትሙኒ ፡ መጸእክሙ ፡ ኀቤየ ፡ ወትቤሉኒ ፡ ሰዶ² ፡ (G.21v^b)ይሑር³ ፡ ኀበ ፡ ሀገረ ፡
እሙ ፡ ኢይንበር⁴ ፡ ምስሌክ ። እስመ ፡ ኢአዘዘ ፡ ንትቀነይ⁵ ፡ ለ፪ ፡ ነገሥት ፡ (N.29v^a)ዘእንበለ ፡
፩ ፡ ነገሥ ፡ አቡክ ፡ ዳዊት ፡ ወሳሙኤል⁶ ፡ ሊቀ ፡ ካህና(N1.30v^a)ቲሁ ፡ ለአምላክኝ ። ወእቤ ፡ እወ⁷ ፡
ይኩን⁸ ፡ ዘትቤሉኒ⁹ ። ወይእዜሰ ፡ ዓበይክሙ ፡ አንትሙ ፡ አንሰኬ ፡ ኢየዓቢ ፡ ዘትቤሉኒ ፡
አንትሙ ። ወቃለ ፡ እግዚአብሔር ፡ ዘተአዘዘ ፡ በአራተ ፡ ሙሴ ፡ ወሳ(Q2.29v^b)ሙ(I.25v^b)ኤል ፡
ከመ ፡ ዳዊት ፡ ወአብርሃም ፡ (N2.22r^a)አበወየ ። ሙሴኒ ፡ አዘዘኒ ፡ እንዘ ፡ ይብል ፡ በሥርዓተ ፡
ሕጉ ፡ አክብር ፡ አባክ ፡ (B.28v^b)ወእመክ ። ወኢታምልክ ፡ ባዕደ ፡ አምላክ ፡ ዘእንበሌየ ፡
ይቤ ፡ (G21v^c)ፀባዖ(J.24v^a)ት ፡ አዶናይ ።

[120] አብርሃምኒ ፡ ነሥአ¹ ፡ ወልዶ ፡ (N.29v^b)በእንተ ፡ ት(Q1.21v^a)እዛዘ ፡ እግዚአብሔር ።
ወኢኀዘኝ ፡ በእንተ ፡ ተሠውዖተ ፡ ወልዱ ፡ በመጥባሕት ፡ ከመ ፡ በግዕ ። ወሶበ² ፡ ርእየ ፡ (N1.30v^b)
እግዚአብሔር ፡ ጥብዓተ³ ፡ እምነቱ ፡ ፈነወ ፡ መልአኩ⁴ ፡ ወተቤዘዎ ፡ በበግዕ ። ወሊተኒ ፡
ኢይምሕኮ ፡ ለወልድየ ፡ ከመ ፡ አብርሃም ፡ አላ ፡ እሰድዶ⁵ ፡ ለወልድየ ፡ ዋህድ ፡ ውስተ ፡ ሀገ
(Q2.30r^a)ረ ፡ እሙ ፡ ከመ ፡ ይኳንን⁶ ፡ በጽድቅ ፡ በሕገ ፡ አብርሃም ፡ ወ(B.29r^a)ሙሴ ። አ (I.26r^a)
ንትሙኒ ፡ ለእመ ፡ ኮንክሙ ፡ ሕዝበ ፡ እግዚአብሔር ፡ ህያው ፡ ወጸድቃኝ ፡ አምጽኡ ፡
ውሉደክሙ⁷ ፡ ከ(N.30r^a)መ ፡ (G.22r^a)አብርሃም ፡ ከመ ፡ ይኩኑ ፡ መሥዋዕተ ፡ ለአምላክክ
(N2.22r^b)ሙ ፡ ከመ⁸ ፡ ይምሐርዎሙ ፡ ሕገ ፡ እግዚአብሔር ፡ ወአራተ ፡ ሙሴ⁹ ፡ ለ(J.24v^b)
ሰብአ¹⁰ ፡ አዜብ ።

[121] ወበውእቱ ፡ ጊዜ ፡ መንፈቆሙ ፡ ዓ(N1.31r^a)በዩ ፡ መጥወተ¹ ፡ ውሉዶ(Q1.21v^b)ሙ² ፡
ወመንፈቆሙ³ ። ወሀቡ⁴ ፡ ደቂቆሙ ፡ ለሰሎሞን ፡ ሳዶቅኒ ፡ ሳዶቅኒ ፡ ዘየዓቢ ፡ ፩ደ ፡ ወልዶ ፡

[119] 1 ነገሥቶሙ ፡ N | 2 ስድዶ ፡ IN1N2 | 3 ይሑር ፡ ND | 4 ኢይነብር ፡ Q2 | 5 ንትቀይ ፡ D | 6 ወሳሙኤል ፡
IN2 | 7 እወ ፡ (s.l.) B | 8 እከውን ፡ NQ1 | 9 ዘትቤሉኒ ፡ I

[120] 1 ተንሥአ ፡ ይሁዖ ፡ Q2 | 2 ወሳበ ፡ (sic.) N | 3 ጥብዓት ፡ Q2 | 4 መልአክ ፡ NQ2 | 5 እሰደዶ ፡ (sic.) N | 6
ይኩንን ፡ G | 7 ውሉድክሙ ፡ Q2 | 8 ከመ ፡ om. ḠQ2B | 9 ሙሴ ፡ (s.l.) B | 10 ሰብአ ፡ Q2

[121] 1 መጠወተ ፡ N | 2 ውሉዱሙ ፡ B | 3 ወመንቆሙ ፡ (sic.) B | 4 ወሀቡ ፡ (s.l.) Q1 | 5 እምወልዱ ፡ G | 6
ወእደቂቀ ፡ (sic.) B | 7 ርቤ ፡ (sic.) C | 8 ዕደው ፡ N | 9 #6 ፡ C | 10 አዋልድ ፡ Q2

አዛርያስሃ ፡ ዘዩዓቢ ፡ እምውሉዱ⁵ ፡ ወሀበ ። ወእምደቂቀ⁶ ፡ ሮቤል⁷ ፡ (Q2.30r^b) ወሀቡ ፡ ፱፻ ፡ ዕደወ ፡
 ዘኢ(B.29r^b) ያውሰቡ ፡ ብእሲተ ። ወ፫፻ ፡ አዋልደ ፡ ዘኢያውሰባ ፡ ዕደወ ። ወእምነገደ ፡ ይሁዳኒ ፡
 (N.30r^b)፬፻ ፡ ዕደወ⁸ ፡ ወ፪፻ ፡ አዋልደ ፡ (I.26r^b)ከማሆሙ ፡ ወሀቡ ። ወእምቤተ ፡ (G.22r^b)ሌዊኒ ፡
 ፫፻፲ወ፰ ፡ ደቂቅ ፡ ፴ወ⁹ ፡ አዋልደ¹⁰ ፡ ወሀቡ ።

[122] ወከማሁ ፡ ኮነ ፡ እምነ ፡ ሮቤል ፡ እስከ ፡ ነገደ ፡ ብንያም ፡ ቦ ፡ ዘወሀበ ፡ በበ፪፻ ። ^aወቦ ፡
 ዘወሀበ ፡ (N1.31r^b)በበ፩፻¹ _a ፡ ወ፯ ፡ እምነ ፡ ደቂቁ ፡ ወአዋልዲሁ² ፡ ለሰሎሞን ። ወአዘዘ ፡ ከመ ፡
 ያምጽኡ ፡ አልባስ ፡ (J.25r^a)ክህ(N2.22v^a)ነት ፡ ወመጸሕፍተ ፡ ሕግ ፡ ዘኡብርሃም ፡ ወሙሴ ።
 ወአምጽኡ ፡ ውሉደ ፡ አሮን ፡ ወሙሴ ፡ አሪተ ፡ ሙሴ ፡ ወ(Q2.30v^a)ዘፍጥረት³ ፡ ወ(B.29v^a)
 ዙጉልቄ አበው ፡ ዘፀዓትኒ ፡ (N.30v^a)ወዘሌዋውያን ፡ ወዘዳግ(Q1.22r^a)ምሂ ፡ ወዘኢያሱ ፡ ወልደ ፡
 ነዌ ፡ ዘሳሙኤልሂ⁴ ፡ ወመዝሙረ ፡ ዳዊት ፡ ነቢይ ፡ ወንጉሥ ፡ ዓቢይ⁵ ፡ በኀበ ፡ እግዚአብሔር ፡
 ዘኮነ ፡ ኅሩዮ ። (I.26v^a)

[123] ወ(G.22r^c)አዘዘ ፡ ለሳዶቅ ፡ ሰሎሞን ፡ ከመ ፡ የሀ(N1.31v^a)ቦ ፡ ለወልዱ ፡ እምጽላተ ፡ ሙሴ ፡
 ዘእም፪ሆን ፡ አሐተ ። ወቦአ ፡ ሳዶቅ ፡ ውስተ ፡ መቅደስ¹ ፡ ወነሥአ ፡ ለአሐቲ² ፡ ጽላት ።
 ወለአሐቲ ፡ ጽላት³ ፡ ኢረከባ ፡ እስመ ፡ ይቤሉ ፡ እስራኤላውያን⁴ ፡ ናቀውም ፡ ባዕደ ፡ አምላክ ፡
 ኀዲኀሙ ፡ ትእዛዘ ፡ ሙ(J.25r^b)ሴ ፡ ዘይቤ ። ኢታምል(B.29v^b)ክ ፡ ባዕደ ፡ አ(N.30v^b)ምላክ ፡
 ዘእንበለ ፡ እግዚ(Q2.30v^b)አብሔር ፡ አምላክ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ።

[124] ወአመ ፡ (N2.22v^b)ተኀብአቶ¹ ፡ ለሳዶቅ ፡ ጽላተ ፡ ሙሴ² ፡ ይቤሎ ፡ ለአዛርያስ ፡ ወልዱ ።
 ወልድየ ፡ ባዕ ፡ ውስተ ፡ ወሳጤ ፡ መንጦላዕት ፡ ከመ ፡ ትኅሥሦ ፡ ለጽላ(Q1.22r^b)ተ ፡ ሙሴ ፡
 እ(I.26v^b)ስመ ፡ ተኀብአት ፡ እም(G.22v^a)ኔየ ። ወቦአ ፡ ሶቤሃ ፡ ውስተ ፡ ወሳጤ ፡ መ(N1.31v^b)
 ንጦላዕት ፡ አዛርያስ³ ። ወኢረከባ⁴ ፡ ለጽላተ ፡ ሙሴ ፡ ወተንሥአት ፡ ይእቲ ፡ ታቦት ፡ በፈቃደ⁵ ፡
 እግዚአብሔር ፡ ዘእንበለ ፡ ያንሥአ⁶ ፡ እደ ፡ ሰብእ ። ወተኀዘለት ፡ ዲበ ፡ ዘባኑ ፡ (B.30r^a)
 ለአዛርያስ ፡ (N.31r^a)ካህን ። እስመ ፡ እግዚአብሔር ፡ ሠምረ ፡ ሐዊሮታ⁷ ፡ እምሀገረ ፡ ኢየሩሳሌም ፡

[122] 1 a-a om. B | 2 ወአዋልዲሁ ፡ (s.l.) N; ወእምአዋልዲሁ ፡ NQ1 | 3 ወዘፈጠረት ፡ Q2 | 4 ወዘሳሙኤልሂ ፡ ር |
 5 ዓቢይ ፡ add. N11

[123] 1 መቅደስ ፡ (s.l.) B | 2 ለአሐቲ ፡ om. Q1; ወለአሐቲ ፡ ዕላት ፡ om. CDQ2 | 3 ጅኤላውያን ፡ ርG

[124] 1 ተኀብአቶሙ ፡ NQ1 | 2 ሙሴ ፡ om. CDGQ2 | 3 ወተኀብአት ፡ add. Q2 | 4 om. Q2 | 5 om. NDGQ2B | 6
 ያንሥእ ፡ N; ያነሥእ ፡ C | 7 ፀዊሮታ ፡ Q2 | 8 ትምጽእ ፡ (sic.) Q2; ትምጽአ ፡ (sic.) D | 9 ይእቲ ፡ D | 10 ወትእዛዝተ ፡
 (sic.) N | 11 ወአኃዘ ፡ Q2

ከመ ፡ ትምጻጸ⁸ ፡ ው(Q2.31r^a)ስተ ፡ ሀገርነ ፡ ዛቲ ፡ ምድ(J.25v^a)ረ ፡ ኢትዮጵያ ። ወአዛርያስኒ ፡
 ወጽአ ፡ እምሀገረ ፡ ኢየሩሳሌም ፡ እኒዞ ፡(N1.32r^a) ይእተ⁹ ፡ ጽላተ ፡ ሙሴ ፡ ዘሕግ ፡
 ወዘትእዛዛተ¹⁰ ፡ ጽድቅ ፡ ዘሀሎ ፡ ጽሑፍ ፡ በውስቴታ ። አክብሩ ፡ ሰንበታትየ ፡ ይቤ ፡ ፀባዖት ፡
 አዶናይ ፡ ወአኒዘ¹¹ ፡ይሑር ፡ ፍ(I.27r^a)ኖተ ፡ ኢትዮጵ(G.22v^b) (N2.23r^a)ያ ።

[125] ወሶቤሃ ፡ ኮነ¹ ፡ ነፋስ ፡ አውሎ ፡ ዓቢይ ፡(Q1.22v^a)ወድልቅልቅ ፡ ውስተ ፡ ኩሉ ፡ ሀገረ² ፡
 ኢየሩሳሌም ፡ ወደንገጹ ፡ ሰብአ ፡(B.30r^b)እስራኤል³ ። ወእምዝ ፡ ሐ(N..31r^b)ሩ ፡ ኀበ ፡ ሰሎሞን ፡
 ነጉሥ ። ወይቤልዎ ፡ አ ፡ ንጉሥ⁴ ፡ አእመርከኑ ፡ ዘኮነ ፡ ነገር⁵ ፡ በእንተ ፡ ነፋስ ፡ ወድልቅልቅ⁶ ፡
 ዐቢይ ፡ ዘኮነ⁷ ። ወአውሥአ⁸ ፡ ወይቤሎሙ ፡ ኢያእመር(N1.32r^b)ኩ ፡(Q2.31r^b) አላ ፡ ባሕቱ ፡
 አኒዘኒ ፡ ፍርሀት ፡ ዐቢይ ፡ በእንተ ፡ ነፋስ ፡ አውሎ ። ወእሬኢ ፡ እንዘ ፡ ይወርዱ ፡ አዕዋፍ ፡
 (J.25v^b)ፀዓድዒዳን⁹ ፡ ወቀይሃን ። ወቦ ፡ ዘይመስል ፡ እምኔሆሙ ፡ ፍሕመ¹⁰ ፡ እሳት ፡ ገጹ ።
 ወይጸይሑ ፡ ፍኖቶሙ ፡ ለደቂቅነ ፡(G.22v^c)ዘወሀብኖሙ¹¹ ፡ ለሰብአ ፡ ኢትዮጵያ ። ለልዩ¹² ፡
 (I.27r^b)እኔጽር ፡ በአዕይንትየ ፡ ከመ ፡(B.30v^a)ሕልም ፡ እንዘ ፡ እነብር¹³ ፡ ላዕለ ፡ አራት ። እንዳዒ ፡
 እግ(N.31v^a)ዚአብሔር ፡ የአምር ፡ ዘይከውን ፡ ነገር ፡ በላዕሌነ ፡ ሊተሰ ፡(Q1.22v^b)ኢየአምር ።

[126] (N2.23r^b)ወይቤሉ ፡ ሶቤሃ ፡ እስራኤ(N1.32v^a)ል¹ ፡ ንሕነሰ ፡ አእመርነ ፡ ከመ ፡ አንተ ፡
 ፈነውካ ፡ ለታቦተ ፡ አምላክ ፡ ውስተ ፡ ምድረ ፡ ኢትዮጵያ ፡ ምስለ ፡ ወልድከ ፡ በ(Q2.31v^a)ኀቡዕ ፡
 ዘእንበለ ፡ ንስማዕ ፡ ተማኪረከ ፡ ምስለ ፡ ሳዶቅ ፡ ሊቀ ፡ ካህናቲሁ ፡ ለእግዚአብሔር ። ሙኑ ፡
 ይረድአከ ፡ በውስተ ፡ ፀብእ ፡ ወሙኑ ፡ ያድኅነከ ፡ ዮምኒ ፡ እመዓተ² ፡ ነፋ(J.26r^a)ስ ፡ ዘአውሎ ።
 እስኩ ፡(G.23r^a)ነጽር² ፡ ዘኮነ ፡ ላዕሌከ ፡ መዓተ ፡ እግዚአብሔር³ ፡ ምስሌከ⁴_a ፡ ንመውት ፡ በመቅሠ
 (B.30v^b)ፍተ ፡ አምላክነ ።

[127] ወ(N.31v^b)አውሥአ¹ ፡ ሰሎ(I.27v^a)ሞን ፡ ወይቤሎሙ ፡ ሕያው ፡ እ(N1.32v^b) ግዚአብሔር ፡
 አምላክ ፡ አብርሃም ፡ ጸድቅ ፡ ስምዕየ ፡ ከመ ፡ ዘኢፈነውከዋ² ፡ አነ ፡ በፈቃድየ³ ፡ ለጽላተ ፡ ሕግ ፡
 ዘሙሴ ። አላ ፡ በፈቃዱ ፡ ለእግዚአብሔር ፡(Q1.23r^a)አምላክክሙ ፡ ትማልም ፡ መጽአ ፡ ኀቤየ ፡

[125] 1 ኮነ ፡ (s.l.) B | 2 ውግረ ፡ (sic.) Q2 | 3 ጽኢል ፡ ḠGBQ2 | 4 om. D | 5 ወድልቅል ፡ (sic.) Q2N | 6 ነገረ ፡ N | 7
 ዘኮነ ፡ del. I; om. N1N2 | 8 ወአሥአ ፡ (sic.) N | 9 ፀዓድኢድን ፡ N; ፀዓድዒድ ፡ Q1; ፀዓድን ፡ Q2 | 10 አፍሐመ ፡ N2 |
 11 ዘወሀቦሙ ፡ C | 12 በልብየ ፡ D | 13 ይነብሪ ፡ N; ይነብራ ፡ Q1

[126] 1 ጽል ፡ B; ጽኢል ፡ ḠGQ2 | 2 እምዓተ ፡ (sic.) D | 3 እነጽር ፡ N | 3 እግዚአብሔ ፡ (sic.) N | 4 a-a om. CDḠ

[127] 1 ወአሥአ ፡ (sic.) N | 2 ዘፈነውከዋ ፡ NQ1 | 3 በፈቃድየ ፡ om. CDḠ

መልአክ ፡ ወነገረኒ ፡ እንዘ ፡ ይብል ። ተሐውር ፡ ጽላተ ፡ ሙሴ ፡ (N2.23v^a)^ም (Q2.31v^b)ሰለ ፡
 ወልድከ ፡ ሀገረ ፡ ኢትዮጵያ ፡ ኢትድንግፅ ፡ ይቤለኒ ።

[128] ወሶበ ፡ ነጸርኩ¹ ፡ ግርማ ፡ ገጹ ፡ ወደቁ ፡ ው(G.23r^b)ስተ ፡ ምድር ፡ እመንበረ ፡ መንግ (B.31r^a)
 ሥትዮ ። ወአንሥአኒ ፡ ውእቱ ፡ መልአክ² ፡ ወውስተ ፡ ሰማይ³ ፡ ዓርገ ፡ (N1.33r^a) እንዘ⁴ ፡
 (N.32r^a)እኔጽሮ ፡ በአዕይንትዮ ። ወእም(J.26r^b)ጉንዱይ⁵ ፡ ሰዓት ፡ ሰሰለ⁶ ፡ ፍርሃት ፡ እምላዕሌዮ⁷ ።
 ወፈነውኩ ፡ መልእክተ ፡ ኀበ ፡ (I.27v^b)ሳዶቅ ። ወመጽአ ፡ ኀቤዮ ፡ ፈጡነ ፡ ወነገርክዎ ፡ ዘንተ ።
 ወሶቤሃ ፡ ቦአ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ ወኢረከባ ፡ ለጽላተ ፡ ሙሴ ።

[129] ወእምድኅረዝ ፡ ምስሌክሙ ፡ ከዊንዮ ፡ አስተፋነውክዎሙ ፡ ለደቂቅክሙ¹ ፡ ወለወልድዮኒ² ፡
 በቅድሜክሙ ። ወ(Q1.23r^b)ተመዋጥኩ ፡ ምስ(G.23r^c)ሌክሙ ፡ ውስተ ፡ ቤት(Q2.32r^a)ዮ ።
 እንዳዒ³ ፡ (B.31r^b)ኢየአምር ፡ ከመ ፡ ነሥአ ፡ ወልዱ ፡ ለሳዶ(N1.33r^b)ቅ ፡ በኀቡእ ። ወወሰዳ ፡
 ምስሌሁ ፡ እግዚአብሔር ፡ የአምር⁴ ፡ ሊተሰ(N.32r^b)ዘወሰዳ ፡ ኢይመስለኒ ፡ ወኢ(N2.23v^b)
 ለበውክዎ ፡ እንዘ ፡ የሐውር⁵ ። እስመ ፡ ሀለውኩ⁶ ፡ ማዕከለ ፡ ብዙኃን ፡ ሰብእ ፡ እንዘ ፡ ንትፈለጥ⁷ ፡
 እምኔሁ ፡ በኀ(J.26v^a)ዘን⁸ ። ወዓገተኒ ፡ አንብዕ ፡ ለነጽሮ ፡ አዕይንትዮ ። ይእዜኒ ፡ ኢርገ(I.28r^a)ቁ⁹ ፡
 እምሀገርነ¹⁰ ፡ ደቂቅነ ፡ እስመ ፡ ትማልም¹¹ ፡ ተንሥኡ ፡ እምኀቤነ ። ወኢየሐውሩ ፡ ርኑቀ ፡
 ፍኖተ ፡ ንዴግኖሙ¹² ። (G.23v^a)_aወፀዓኑ ፡ አፍራስ ፡ ወሠረገላተ¹³ ፡ ፍጡናነ¹⁴_a ።

[130] ሶቤሃ¹ ፡ ወተለውዎሙ ፡ ሰ(N1.33v^a)ብአ ፡ እስራኤል² ፡ ዘምስለ ፡ ሰሎሞን ፡ ንጉሥ ።
 ወሳዶቅ ፡ ሊቀ ፡ ካህናት ፡ (B.31v^a)ለአ(Q2.32r^b)በዊነ ። ወአበዊነሂ ፡ (N.32v^a)እንዘ ፡ የሐ(Q1.23v^a)
 ውሩ ፡ በቅድሜሆሙ ፡ ወእንዘ ፡ ይተልውዎሙ ፡ ሰብአ ፡ እስራኤል³ ፡ ዘምስለ ፡ ሰሎሞን⁴ ፡
 በአፍራስ ፡ ወበሠረገላት ፡ ወለአበዊነሂ ፡ እንዘ ፡ ያረውዎሙ⁵ ፡ ነፋስ ፡ አውሎ ፡ በሠረገላት ።
 በጽሑ ፡ እስከ ፡ ባሕረ ፡ ኤርትራ ፡ በአሐቲ ፡ ዕለት ፡ እምኢየሩሳሌም ፡ በፈቃደ ፡ አምላኩ ፡
 (N2.24r^a)ለጸድቅ ፡ አብርሃም ።

[128] 1 ነጸርኩ ፡ C | 2 መልአክ ፡ (s.l.) I | 3 በሰማይ ፡ Q2 | 4 om. NQ1 | 5 ወእምጉንድይ (sic. C | 6 ላዕለ ፡ Q2 | 7
 om. Q2

[129] 1 ለደቂቅክሙ ፡ (s.l.) B | 2 ወለወልድዮኒ ፡ (sic.) N | 3 ለእንዳዒ ፡ C | 4 om. ḠBCD | 5 አሐውር ፡ Q2; የሐር ፡
 (sic.) N | 6 ዓለውክሙ ፡ (sic.) Q1 | 7 ትፈለጥ ፡ (sic.) Q1 | 8 ብዙኃን ፡ N | 9 ኢይርገቁ ፡ ND | 10 እምሀገርነ ፡ N | 11 om.
 B | 12 ንድግኖሙ ፡ (sic.) B | 13 ወበሠረገላት ፡ NQ1; a-a om. BCDQ2Ḡ | 14 ዋጡናነ ፡ (sic.) N

[130] 1 ኀቤሃ ፡ Q2 | 2 ጅል ፡ B; ጅኤል ፡ ḠGQ2 | 3 ጅል ፡ B; ጅኤል ፡ Ḡ | 4 om. D | 5 ይረውዎሙ ፡ (sic.) C

[131] ወ(I.28r^b)ባሕረ ፡ ኤርት(G.23v^b)ራኒ ፡ ተከፍ(J.26v^b)ለት¹ ፡ ሎሙ ፡ ለአበዊነ ፡ ከመ ፡ ተከፍለ (N1.33v^b)ት ፡ ቀዲሙ ፡ አመ ፡ አደዉ² ፡ እስራኤል³ ፡ ምስለ ፡ ሙሴ ፡ ነቢይ ፡ በዲቤሃ ፡ ከመ ፡ የብስት⁴ ፡ ምድር ፡ እምዝናማ ፡ ለ(B.31v^b) ሰማይ ፡ (N.32v^b)ወአደዉ⁵ ፡ አበዊነ ፡ ምድረ ፡ ት (Q2.32v^a)ግራይ ፡ ምስለ ፡ ታቦተ ፡ ጽዮን ፡ ወማያኒ⁶ ፡ ለባሕረ ፡ ኤርትራ ፡ ገብዓ ፡ ውስተ⁷ ፡ ምዕላዲሁ ፡ ወሰሎሞንሂ ፡ ተመይጦ⁸ ፡ እምጽንፈ ፡ ባሕረ ፡ ኤርትራ ፡ መንገለ ፡ ኢየሩሳሌም ፡ (Q1.23v^b)ወቦአ ፡ በ፫⁹ ፡ አውራግ¹⁰ ፡ ወበ፲ወ፪ ፡ ዕለት ፡ እምሕዋሩ ፡ ዘአሐቲ¹¹_a ፡ ዕለት ፡ ወበፈቃደ ፡ እግዚ(G.23v^c)አብሔር ፡ ተመይጦ ፡

[132] ወእምድንረዝ¹ ፡ ነበሩ ፡ አ(N1.34r^a)በዊነ ፡ በሕገ ፡ ሙሴ ፡ እንዘ ፡ ያከብሩ ፡ ሰንበታቲሁ ፡ ለእግዚአብሔር ፡ ዘተኣዘዘ ፡ በኦሪተ ፡ ሙሴ ፡ ወደ(I.28v^a)ቂቀ ፡ እስራኤል² ፡ ዘሀለዉ³ ፡ ውስተ ፡ ኢየሩሳ(J.27r^a)ሌ(N.33r^a)ም⁴ ፡ (B.32r^a)ሰአርዋ⁵ ፡ ለዕለተ ፡ ሰንበት⁶ ፡ ወተንሥኡ ፡ ደቂቀ ፡ ነቢያት⁷ ፡ ኤርምያስኒ ፡ ወሕዝቅኤል ፡ ዕዝራ ፡ ወዳንኤል⁸_a ፡ ወገሠ(N2.24r^b) ዕዎሙ ፡ በትእዛዘ ፡ አሪት ፡ ዘሙሴ ፡ ወአ(Q2.32v^b)በይዎሙ⁹ ፡ ወበእንተዝ ፡ አምጽአ ፡ ዓቢያ¹⁰ ፡ መቅሠፍተ ፡ እግዚአብሔር ፡ ወተዌወዉ ፡ ሰብአ ፡ እስራኤል¹¹ ፡ በእደ ፡ ሰብእ ፡ ነኪራን ፡ (G.24r^a) ዘኢኮኑ ፡ እምነበ ፡ አምላክነ ፡ በገቢረ ፡ (N1.34r^b)ጽድቅ ፡ ወተመዝበረት ፡ ሀገረ ፡ ኢየሩሳሌም ፡ ወኮነት ፡ ማንደረ ፡ አ(Q1.24r^a)ራዊት ፡

[133] ወበውእቱ ፡ መዋዕል ፡ ጊዜ ፡ ጠፍአት ፡ ኢየሩሳሌም ፡ ፈነዉ¹ ፡ አበዊነ ፡ ጎበ ፡ ዘተዌወዉ ፡ ዛቲ ፡ ምድር² ፡ (B.32r^b)ደቂቀ ፡ እስ(N.33r^b) ራኤል³ ፡ እንዘ ፡ ይብሉ ፡ መልእክተ⁴ ፡ እፎኑ ፡ ኮኑ ፡ መጻሕ(I.28v^b)ፍተ ፡ ነቢያት ፡ ዘአበዊነ ፡ ወዘአበዊክሙ ፡ ውእያኑ⁵ ፡ አመ⁶ ፡ ዌዋዌ⁷ ፡ በ(J.27r^b) እሳት ፡ አው ፡ ድጉናተ⁸ ፡ ሀለዋ ፡ ወእፎ ፡ ሀለውክሙ ፡ አንት(Q2.33r^a)ሙ ፡ ደቂቀ ፡ ነቢያት ፡

[131] 1 ጁል ፡ B; ጁኤል ፡ ርGQ2; እስራል ፡ (sic.) I | 2 አደው ፡ (sic.) Q1N | 3 ተከፍለት ፡ D | 4 ይብስት ፡ Q2 | 5 ወአደው ፡ (sic.) Q1N | 6 ወማይኒ ፡ G | 7 ውስተ ፡ om. CDQ2 | 8 ተመይጦ ፡ B | 9 ፫ ፡ CDQ2 | 10 አውራግ ፡ D | 11 ዘአሐተ ፡ CD፭; ለአሐቲ ፡ Q2; a-a om. N2

[132] 1 ወእምድንረዝ ፡ (sic.) D | 2 ጁል ፡ B; ጁኤል ፡ ር; እስራኤል ፡ N2 | 3 ዘሀለዉ ፡ C | 4 ኢየሳሌም ፡ (sic.) N | 5 ሰርዕዋ ፡ N2 | 6 ሰንበት ፡ (sic.) N | 7 ነቢያት ፡ add. IN1 | 8 a-a del. I; a-a om. N1N2 | 9 ወአበይዎሙ ፡ IN1N2D | 10 ዓብየ ፡ Q1 | 11 ጁል ፡ B; ጁኤል ፡ ርG

[133] 1 ፈነው ፡ (sic.) I | 2 ምድረ ፡ Q2 | 3 ጁል ፡ B; ጁኤል ፡ ርG | 4 መልእክት ፡ N | 5 ውእያኑ ፡ (sic.) Q2 | 6 እስመ ፡ Q1 | 7 ተዌወዉ ፡ B | 8 ድጉናት ፡ N | 9 ሰገድክምኑ ፡ ND | 10 ለጣያታት ፡ Q2 | 11 ወለመላእክተ ፡ NQ1

ሰገድክሙኑ⁹ ፡ ለጣዖታተ¹⁰ ፡ አረማውያን ፡ (N1.34v^a) ወለአማልክተ¹¹ ፡ ባዕዳን ። (G.24r^b) ወእፎ ፡
ኮንክሙ ፡ ሰዓርክሙኑ ፡ ሰንበታቲሁ ፡ ለእግዚአብሔር ።

[134] (N2.24v^a) ወእምድኅረዝ¹ ፡ ሶበ ፡ ሰምዑ ፡ ዘንተ ፡ መልእክተ ፡ ዘአበዊነ ፡ አንከሩ ፡ ወይቤሉ ።
ንህነሰ ፡ ሀለውኑ² ፡ በዳህና ፡ በጸሎተ ፡ ዳንኤል³ ፡ ወአናንያ ፡ (B.32v^a) ወአዛርያ ፡ ወሚሳኤል⁴ ፡
እንዘ ፡ የዓቅበነ ፡ አምላክ ፡ አብርሃም ፡ (N.33v^a) ይስሐቅ ፡ ወያዕቆብ ፡ አበ(Q1.24r^b) ዊነ ፡
ወአበዊክሙ⁵ ። አንትሙኒ ፡ ዓሪገክሙ⁶ ፡ ኅሥሥዎን⁷ ፡ ለመጻህፍተ ፡ ሕግ ፡ ዘሙሴ ፡ ወዘክቢያ
(I.29r^a) ት ። ወንሕነሰ ፡ ሀለውኑ ፡ ሀገረ ፡ ዌዋዌ ፡ ወአንት(N1.34v^b) ሙሰ ፡ ውስተ ፡ (Q2.33r^b) (J.27v^a)
ሀገረ ፡ ሣህል ፡ ወዛኅን⁸ ፡ በዳኅና⁹ ። ወ(G.24r^c) ባሕቱ ፡ ንሥኡ¹⁰ ፡ ዘንተ ፡ መጽሐፈ ፡ ዘኮነ ፡
እምነበ ፡ እግዚአብሔር ፡ ኀበ ፡ ዳንኤል ፡ (N.33v^b) ነቢይ ፡ ዓቢይ¹¹ ። ወዘይቤ ፡ ዘንተ ፡ ነገረ ፡
መጽአ ፡ ኀቤሆሙ ፡ ለአበዊነ¹² ፡ እመጽሐፈ¹³ ፡ ትንቢቱ ፡ ለዳንኤል ፡ በእደ ፡ ፩ዱ¹⁴ ፡ ተንባላታዊ ፡
ዘተፈነወ ፡ እ(B.32v^b) ምንጉሠ ፡ ኢትዮጵያ ፡ አይሹር¹⁵ ፡ ኀበ ፡ ዳርዮስ ፡ ንጉሠ ፡ ሜዶን ። ዘይቤ ፡
ዳንኤል ፡ ነቢይ ፡ እንዘ ፡ እገብር¹⁶ ፡ ጸሎተ ፡ (N2.24v^b) ወእትነኃይ¹⁷ ፡ ጌጋይ¹⁸ ፡ ቅድመ ፡
እግዚአብሔር ።

[135] መጽአ ፡ ኀቤየ¹ ፡ ገብ(N1.35r^a) ርኤል ፡ መልአከ² ፡ እግዚአብሔር ፡ ወይቤለኒ ፡ መጻእኩ ፡
ይእዜኒ ፡ አለቡከ ፡ ወእዜ(G.24v^a) ኑከ ፡ ጥበበ ፡ በቀ(Q1.24v^a) ዳሚ ፡ ዘ(I.29r^b) መን ፡ (Q2.33v^a)
ወጽአ³ ፡ ቃል ። ወመጻእኩ⁴ ፡ አለቡከ ፡ ወእዜኑከ ፡ እስመ ፡ ብእሲ ፡ ፍትወት ፡ አንተ⁵ ። ወሐ
(J.27v^b) ልዮ ፡ ለነገርከ ፡ ወለቡ ፡ ዘእቤለከ⁶ ፡ ወስማዕ ፡ ሰንበታተ ፡ አድሞሙ⁷ ፡ ለሕዝብከ ፡
ወለሀገርከ⁸ ፡ ቅድስት ፡ ከመ ፡ ትሠለጥ⁹ ፡ ኃጢአተ¹⁰ ፡ (B.33r^a) ወይትሐኃተም¹¹ ፡ ጌጋይ ፡
ወይጥፋዕ ፡ ወይደምሰስ ፡ አበሳ ። ወትሠረይ ፡ ዓመፃ ፡ ወትምፃእ¹² ፡ ጽ(N1.35r^b) ድቅ ፡ (N.34r^a)
እስከ ፡ ለዓለም ። ወይትኃተም ፡ ራእየ ፡ ነቢያት ፡ ወይትቀባዕ ፡ ቅድስተ ፡ ቅዱሳን ፡ ወተአምር¹³ ፡

[134] 1 ወእምድኅረዝ ፡ (sic.) D | 2 ሀለውኑ ፡ N1 | 3 ነቢይ ፡ add. Q1 | 4 ወምሳኤል ፡ (sic.) B; a-a om. D | 5
አበዊክሙ ፡ N1 | 6 አረክሙ ፡ Q1 | 7 ለኅሥሥዎን ፡ B | 8 ወዛኅና ፡ (sic.) N; om. Q1 | 9 ወዳኅና ፡ Q1; om. N | 10
ተንሥኡ ፡ ḠBC; ተነሥኡ ፡ D | 11 ዓቢይ ፡ Q2 | 12 ለአዊነ ፡ (sic.) Ḡ | 13 አመጻሕፍተ ፡ (sic.) Q2; እመጻሕፍተ ፡ D |
14 ፩ሂ ፡ Q1 | 15 አቶሹር ፡ (sic.) B | 16 ይገብር ፡ ḠQ2BC | 17 ወተነኃይ ፡ (sic.) CQ2; ወትነሐይ ፡ D | 18 ጌጋየ ፡ N

[135] 1 ኀብየ ፡ (sic.) Q2 | 2 መልአከ ፡ IN1 | 3 መጽአ ፡ D | 4 ወመጽእኩ ፡ Q2 | 5 አንተ ፡ (s.l.) I | 6 ዘእንበሌከ ፡
Q2N1 | 7 አድሞሙ ፡ (sic.) N | 8 ወሀገርከ ፡ (sic.) D | 9 ኢትሠልጥ ፡ B; ትሠልጥ ፡ Q2 | 10 ኃጢአተ ፡ DQ1 | 11
ወኢይትኃተም ፡ DB; ኃጢአት ፡ ወይትሐትም ፡ (sic.) a-a N; | 12 ወትምፃእ ፡ D | 13 ወተአምር ፡ (s.l.) N | 14
እምጽአተ ፡ NQ1Q2 | 15 ዘተወሥኦ ፡ (sic.) Q1 | 16 ፯ ፡ ሰንበተ ፡ BCD; ፪ ፡ ሰንበታተ ፡ N2; ፫ ፡ G | 17 a-a om. B

ወትሌቡ ፡ እምፀዓተ¹⁴ ፡ ቃሉ ፡ ዘታወሥኦ¹⁵ ። ወትትሐነፅ ፡ ኢየሩሳሌም ፡ እስከ ፡ (G.24v^b)ክርስቶስ ፡
ንጉሥ ፡ ፩ተ ፡ (N2.25r^a)ሰንበታተ¹⁶ ፡ አድሞሙ ፡ ፰(Q2.33v^b)ወጀተ ፡ _aወይትመየጡ ። ወይትሐነፅ ፡
መርኅባ ፡ ወአረፋቲሃ ፡ ወይትከ(I.29v^a)ዓው ፡ መዋዕል¹⁷_a ።

[136] ወእምድኅረ¹ ፡ ፰ወጀ ፡ መዋዕል ፡ ሰንበታተ² ፡ ወዝንቱ³ ፡ ቃለ⁴ ፡ መጽሐፍ ፡ ዘዓ(Q1.24v^b) ን
(J.28r^a)ኤል ፡ ወጽኦ⁵ ፡ ኀበ ፡ አበዊነ ፡ እምሀገረ ፡ ዓርዮስ ፡ ንጉሠ ፡ ሜዶን ፡ በመዋዕል ፡ አይሹር⁶ ፡
ንጉሠ ፡ ኢትዮ(N1.35v^a)ጵያ ። ወደመርዎ ፡ ለመጽሐፈ ፡ ዝ(B.33r^b)ኒ ፡ ነገር⁷ ፡ ምስለ ፡ መጽሐፈ ፡
አሪት ፡ ዘ(N.34r^b)ሙሴ ፡ ዘመጽኦ ፡ እምኢየሩሳሌም ፡ በዘመነ ፡ ሰሎሞን ፡ ምስለ ፡ አበዊነ⁸ ፡
ቀደምት ። ወምስለ ፡ አሪተ ፡ (G.24v^c)ሙሴ ፡ ዘይቤ ፡ ሰዓሳ⁹ ፡ ዕለተ ፡ ተገበር ፡ ግብረክ ፡
ወበሣብዕ¹⁰ ፡ ዕለት¹¹ ፡ ተአርፍ ፡ ከመ ፡ ያእርፍ ፡ ላሕም ፡ ወከመ ፡ ያስተናፍስ ፡ ወልደ ፡ ዓመት ፡ ወ
(Q2.34r^a)ግድር ፡ ወኩሎ ፡ ዘነበብኩ¹² ። ዕቀብ ፡ ወስሞሙ¹³ ፡ ለአማልክተ ባዕድ ፡
ኢትዝክሩ ፡ ወኢትትናገሩ¹⁴ ፡ በአፉክ(N2.25r^b)ሙ ፡ (I.29v^b)ወኢትብልዑ ፡ በውስተ¹⁵ ፡ አድባር ፡
ወኢትርኩሱ ፡ ወኢትጠረዩ¹⁶ ፡ በዖፍ ። ወኢት (J.28r^b)ግበሩ ፡ (N1.35v^b)ቈናዝሰተ ፡ እምነ ፡
ስእርተ ፡ ርእስክሙ ፡ (B.33v^a)ወጽሕምክሙ ።

[137] ወእመቦ ፡ ዘሞተ ፡ (N.34v^a) (Q1.25r^a)መላላ ፡ ኢታቅርቡ¹ ፡ ውስተ ፡ ሥጋክሙ ።
ወኢትፍጥሩ ፡ ለክሙ ፡ ዘፈጠርኩ² ፡ እስመ ፡ አነ ፡ እግዚአብሔ(G.25r^a)ር ፡ አምላክክሙ ።
ወኢታርኩስ ፡ ወለተከ³ ፡ ወኢታዘምዋ ፡ ወኢትምላዕ ፡ ምድር ፡ ዓመፃ ። ወዕቀቡ ፡ ሰንበትየ ፡
ወፍርሁ ፡ እምነ ፡ ቅዱሳንየ ። እስመ ፡ አነ⁴ ፡ እግዚአብሔር ፡ ፈጣሪክሙ⁵ ፡ (Q2.34r^b) ወአሪትኒ ፡
ዘሌዋውያን ፡ ዘትቤ ። እስመ ፡ አነ⁶ ፡ አምላክክሙ ፡ ወዕቀቡ ፡ ሰንበትየ ፡ ወፍርሁ ፡ እምቅዱሳንየ ።
እስመ ፡ አነ ፡ እግዚአብሔር ፡ ለእመ ፡ (I.30r^a)(N1.36r^a)ሐርክሙ ፡ በትእዛዝየ ፡ ወዓቀብክሙ ፡
ቃልየ ፡ ወኩነኔየ ፡ ወገበርክምዎ⁷ ፡ እሁበክሙ ፡ (B.33v^b) ዝናመ ፡ (N.34v^b) በ(J.28v^a)በዘመኑ ። ወ
(N2.25v^a)ምድርኒ ፡ ትሁብ ፡ እክለ ፡ ወዕፀወ ፡ ገዳምኒ ፡ ይሁቡ⁸ ፡ ፍሬሆሙ ። ወይትረከብ⁹ ፡

[136] 1 ወእምድረ ፡ C | 2 ለሰንበታተ ፡ Q1 | 3 ወለዝቱ ፡ (sic.) D | 4 ቃል ፡ Q2 | 5 ወጽኦ ፡ (s.l.) I; om. NBCDQ1Q2፤ መጽኦ ፡ add. N1N2 | 6 አሹር ፡ (sic.) B | 7 ሀገር ፡ B | 8 አበው ፡ Q2 | 9 rep. N1 | 10 ወበሳብዕት ፡ GN2; ወበሣልስ ፡ D | 11 rep. B | 12 ዘነበብኩ ፡ | 13 ወኢትስምዎሙ ፡ (sic.) B | 14 om. D | 15 ውስተ ፡ ፤ | 12 ወኢትጠረዩ ፡ (sic.) NQ1 ወኢትጣረዩ ፡ (sic.) N; ወኢትጤረዩ ፡ (sic.) D; ወኢጠረዩ ፡ (sic.) B ወኢወረዩ ፡ (sic.) Q2

[137] 1 ኢታቅርቡ ፡ Q2 | 2 ዘፈጠርኩ ፡ CQ2 | 3 ወለትከ ፡ CN | 4 om. CD; እነግረክሙ ፡ add. B | 5 om. B | 6 om. ፤ GBQ2 | 7 ወገበርክምዎ ፡ Q2; ወገበርክም ፡ (sic.) INN1N2 | 8 ይሁብ ፡ CQ2 | 9 ወኢይትረከብ ፡ C | 10 እክልክሙ ፡ N | 11 በጸጋ ፡ Q2 | 12 ሰናብቲሃ ፡ G | 13 መዋዕል ፡ Q2

ማዕረር ፡ ምስለ ፡ ቀስም ፡ ብዙኅ ፡ ወ(G.25r^b)ይትረከብ ፡ ዘርዕ ፡ ወትበልዑ ፡ እክለክሙ¹⁰ ፡
(Q1.25r^b)ለጽጋብ¹¹ ፡ ይእተ ፡ አሚረ ፡ ይኤድማ ፡ ለምድር ፡ ሰናብዕቲሃ¹² ፡ በኩሉ ፡ መዋዕለ¹³ ፡
ሙስናሃ ።

[138] ወአንትሙኒ ፡ ትሔልዉ ፡ (Q2.34v^a)ምድረ ፡ ጸላእትክሙ ፡ ወይኤድማ¹ ፡ ለምድር ፡
ሰናብዕቲሃ ፡ በኩሉ ፡ መዋዕለ ፡ ሙስናሃ ፡ ትሰነብት² ፡ ከመ ፡ ኢሰ(N1.36r^b)ንበተት³ ፡
በሰንበትክሙ ፡ አመ ፡ ሀለውክሙ⁴ ፡ ትነብሩ ፡ ውስ(B.34r^a)ቴታ ። ወለእለ ፡ ተርፉ ፡ እምኔክሙ ፡
(N.35r^a)አመጽእ⁵ ፡ (I.30r^b)ድንጋጌ ፡ ውስተ ፡ ልበሙ ፡ በምድረ⁶ ፡ ርስቶሙ ።

[139] ወእምዝ ፡ ድኅረ ፡ መጽአ ፡ ዝቃለ¹ ፡ ዳንኤል ፡ ነቢይ ፡ (J.28v^b)ለአበዊነ ፡ ተሐንፀት ፡
ኢየሩሳሌም ፡ በዘመነ ፡ ዘሩባቤል²_a ። ወተመ(G.25r^c)ይጡ ፡ ዌዋ³ ፡ እስራኤል⁴ ፡ ውስተ ፡
ሀገሮሙ ። ወበውእቱ ፡ መዋዕል ሐሩ⁵ ፡ (N2.25v^b)አበዊነ ፡ ኀበ ፡ ኢየሩሳሌም ፡ እስመ ፡ ለአከ ፡
ዘሩባቤል ፡ እንዘ ፡ ይብል ፡ ኀበ ፡ ንጉሥ ፡ ዘኢትዮጵያ ። ሰላመ ፡ እግዚአብሔር ፡ የሀሉ ፡
ምስሌ(Q2.34v^b)ከ ፡ (N1.36v^a)ስምዓኒ ፡ በይ(Q1.25v^a)ነ⁶ ፡ እግዚአብሔር ፡ ዘሰአልኩከ ።

[140] ወፊኑ ፡ ሊተ ፡ በቅዱስ ፡ ስሙ ፡ ለአምላ(B.34r^b)ከ ፡ አበዊነ ፡ እስራኤላውያን¹ ። (N.35r^b)
አማኅፀንኩከ ፡ እስመ ፡ መጽሐፈ ፡ ኦሪት ፡ ዘሙሴ ፡ በጽሐ ፡ ውስተ ፡ ሀገርከ ፡ እ(I.30v^a)ምቅድመ ፡
ጥፍዓታ ፡ ለኢየሩሳሌም ፡ በእደ² ፡ እምሔውከ ፡ ወልደ ፡ ሰሎሞን ፡ ንጉሠ ፡ ሳሌም ። አነኒ ፡
እፌኑ ፡ ለ(G.25v^a)ከ ፡ ዘኮነ ፡ እምነበ ፡ እግዚአብሔር ፡ መጻሕፍተ ፡ ነቢያት ፡ ዘበሀገረ³ ፡
ባቢሎን⁴ ፡ ወፋርስ⁵ ፡ ዘጸሐፍ(J.29r^a)ዎ ፡ ትሩፋኒሆሙ ፡ ለነቢያተ ፡ ቀደምት ። ወአንተሂ⁶ ፡ ፊኑ ፡
ሊተ⁷ ፡ እመ(N1.36v^b)ጻሕፍተ ፡ ነቢያት⁸_a ፡ እለ ፡ ይቀድሙኒ⁹ ፡ ወእምቅድመ ፡ ጥፍዓታ ፡
ለኢየሩሳሌ(Q2.35r^a)ም ፡ ዘነበሩ ፡ እመናብርተ¹⁰ ፡ አበዊከ¹¹ ፡ ከመ ፡ ይኩነ(N2.26r^a)ነ¹² ፡ ተስፋ ፡
በኀበ ፡ እግዚአ(N.35v^a)ብሔ (B.34v^a)ር ፡ አምላክ ፡ አበዊነ ፡ ቅዱሳን¹³ ፡ ሊተሂ¹⁴ ፡ ወለከ ።

[138] 1 ወኢይኤድማ ፡ B | 2 ትሰነብት ፡ (sic.) CD | 3 ዘኢሰንበተት ፡ N2G; ኢሰንበታት ፡ C; om. D | 4 ሀለውክሙ ፡ INN1Q1Q2BḠ | 5 አመጽአ ፡ Q2 | 6 በምሂረ ፡ Q1

[139] 1 ዝቃል ፡ NBQ1 | 2 a-a (s.l.)B; a-a om. G | 3 እምዌዋ ፡ add. N2 | 4 ጃኤል ፡ ḠG; ጃል ፡ BQ2 | 5 ሐረ ፡ C | 6 ብይነ ፡ (sic.) N

[140] 1 ጃኤላውያን ፡ ḠBQ2G | 2 ወልደ ፡ CḠ; ወልድ ፡ B | 3 ዘሀገረ ፡ D | 4 ባብሎን ፡ B | 5 ወፋርስ ፡ GN1N2I; ወቂርስ ፡ ḠQ1Q2BN | 6 ወአንሂ ፡ (sic.) N1; ወአንቀጸ ፡ Q1 | 7 om. B | 8 a-a (s.l.)B | 9 ይቀድሙ ፡ ḠBCDQ2 | 10 እመናብርቲ ፡ (sic.) C | 11 አበዊነ ፡ add. C | 12 ይኩነን ፡ C | 13 ቅድሳን ፡ (sic.) Q2 | 14 ሊተኒ ፡ N2G

[141] ወዘንተኒ፡(Q1.25v^b)ሰሚያ¹፡ ዘለን²፡ ንጉሠ፡ ኢትዮጵያ፡ ጸውዖሙ፡ ለአበዊነ፡ ወይቤሎ (I.30v^b)ሙ፡ ንሥኡ፡ መጽሐፈ፡ ኦሪት፡ ዘሙሴ፣ ወኢያሱ፣ ወሳሙኤል፣ ወዘመሳፍንት፣ ወመ(G.25v^b)ዝሙረ፡ ዳዊት፡ ንጉሥ፣ ወምስለ፡ መጽሐፈ፡ ነገሥት፣ ወመጽሐፈ፡ ወልዱ፡ ሰሎሞን³፡ ሐሩ⁴፡ ሀገረ፡(N1.37r^a)ኢየሩሳሌም፡ ኀበ፡ ዘሩባቤል፡ ወአንትሙኒ⁵፡ ጽሒፈክሙ፡ አምጽኡ፡ ሊተ፡ እመጸሕፍተ⁶፡ ነቢያት፡ ቅዱሳን፡(J.29r^b) ዘኢመጽኡ፡ ኀቤነ፡ ቀዲሙ፡ በዘመነ፡ አበዊነ፡ ንሥ(Q2.35r^b)ኡ፡(B.34v^b)ጅወ፪፻፣ ዲናረ፡ ወር(N.35v^b)ቅ፡ ለስንቅክሙ፡ ወ፪፻ተ፡ ዲናረ⁵፡ ወርቅ⁶፡ ይኩንክሙ፡ አምኃ፡ ንጉሥ፡ ዘሩባቤል፡ ከመ፡ ትርከቡ፡ ሞገሰ፡ በቅድሚያው⁷፡ ወ፪፻፣ ለስንቅክሙ፡ ይኩን።

[142] ወእምዝ፡ ነሢአሙ፡(N2.26r^b)አበዊነ፡ ሐሩ፡ ሀገረ፡(I.31r^a) ኢየሩሳሌም፡ ወበጽ (G.25v^c) ሐ¹፡ ኀበ፡(Q1.26r^a)ዘሩባቤል፡ ንጉሥ፡ ወተራከቡ፡ ምስለ፡ ደቂቀ፡ ነቢያ (N1.37r^b)ት፡ ትሩፋን፡ ለወአርአይዎሙ፡ መጸሕፍተ፡ ነቢያት²፡ ዘመጽኡ³፡ ውስተ፡ ሀገርነ፡ እምቅድመ፡ ዘሩባቤል፡ ወውእቶሙ⁴፡ አርአይዎሙ፡ መጸሕፍተ⁵፡ ትሩፋን፡ ዘኢመጽኡ⁶፡ እምቅድመዝ፡ ወአምጽኡ⁷፡ እምትንቢተ፡ ሕዝቅኤል፡ ነቢይ፡ ወመ(N.36r^a) ጽሐፈ፡ ኢሳይያስ፡(B.35r^a)ዓቢይ፡ ነቢይ፡ ወልዑለ፡ ቃ(Q2.35v^a)ል⁸፡ ዘይብል፡ መጽሐፈ፡ ትንቢቶሙ፡ ከመዝ፡ ይቤ፡ እ(J.29v^a) ግዚአብሔር፡ አምላክነ፡ አንቀጽ፡ ዘዓፀደ፡ ውሳጤ፡ ዘይኔጽር፡ ጽባሐ⁹፡ ፅፀወ¹⁰፡ ይገብር¹¹፡ ሰዱሰ፡ ዕለተ።

[143] ወበዕለተ፡ ሰ(N1.37v^a)ንበት፡ ይትረኃ(G.26r^a)ው፡ ወበዕለተ፡ ሠር(I.31r^b)ቅ፡ ወይባእ፡ ንጉሥ፡ እንተ፡ ፍኖተ፡ ኤላም¹፡ እምጽናፌ፡ ዴዴ፡ ወይቁም፡ ጥጎት፡ ወይግበሩ፡ ካህናት፡ መሥዋ(N2.26v^a)ዕተ፡ መድኃኒት፡ ወይ(Q1.26r^b)ሰግዱ²፡ ውስተ፡ መድረክ፡ ጥጎት፡ ወይፃኡ፡ ወይትዓፀው፡ እስከ፡ ሠር(B.35r^b)ከ፡ ወይሰግዱ፡ አሕዛበ፡ ምድር፡ ቅድ(N.36r^b)መ፡ ይእቲ፡ ታቦት፡ በበሰንበት³፡ ወበሠርቅ⁴፡ ወርኅ፡ ቅድመ፡ እግዚአብሔር፡ ወያ(Q2.35v^b)ብእ⁵፡ ንጉሥ፡

[141] 1 ሰሚዓ፡ B | 2 ወለከ፡ C | 3 ለሰሎሞን፡ BQ2 | 4 ሐሩ፡ Q1 | 5 አምጽኡ፡ add. Q | 6 እመጽሐፍተ፡ D | 7 ድናረ፡ (sic.) N1 | 6 a-a (s.l.) B | 7 በቅድሚያው፡ Q2

[142] 1 ወጽሐ፡ (sic.) Q2 | 2 a-aom. CDQ2 | 3 ዘአምጽኡ፡ GN2; ዘወጽኡ፡ N1; ዘመጽኡ፡ C | 4 ወውእቶሙኒ፡ D | 5 መጽሐፍተ፡ D | 6 ዘኢይመጽኡ፡ Q2BCD | 7 ወአምጽኡ፡ I | 8 ወልዑል፡ ቃል፡ NQ1 | 9 ጽባሕ፡ NQ1 | 10 ፅፀው፡ CQ1N | 11 ዘይገብር፡ B; NḠ; ይገብር፡ IN1N2

[143] 1 ኢየሩሳሌም፡ B | 2 ወይሰግዱ፡ B | 3 በሰንበት፡ BQ2 | 4 ወበበሠርቅ፡ G | 5 ወያበውዕ፡ NQ1; ወይበዕ፡ (sic.) Q2 | 6 ዘአልቦሙ፡ N2 | 7 ንጽሕ፡ N | 8 ወእተ፡ (sic.) D | 9 ይመጽኡ፡ Q2; ይወጽኡ፡ D

መሥዋዕተ ፡ ለእግዚአብሔር ፡ በዕለተ ፡ ሰንበት ፡ ፩ ፡ አባግዓ ፡ ወ፩ ፡ ሐራጊ(N1.37v^b)ተ ፡ ዘአልቦ⁶ ፡
ነውር ። ወበዕለተ ፡ ሠርቅ ፡ ላህመ ፡ ዕጓለ ፡ ንጹሐ⁷ ፡ ወያብእዎ ፡ እንከ ፡ ፍኖተ ፡ ኤላም ፡
ወእንተ⁸ ፡ (J.29v^b)ህየ ፡ ይወጽእ⁹ ።

[144] ወሶበ ፡ (G.26r^b)ይበውኡ ፡ አሕዘበ¹ ፡ (I.31v^a)ምድር ፡ ቅድመ ፡ እግዚአብሔር ፡ በበዓላት² ፡
ዘይበውእ ፡ እንተ ፡ አንቀጽ³ ፡ ሰሜናዊ⁴ ፡ ወእንተ ፡ ውእቱ⁵ ፡ ፍኖት ፡ ይወጽእ⁶ ፡ (B.35v^a)
ወይገብዕ ። ወንጉሥሂ ፡ ይበውዕ ፡ በማ(N.36v^a)ዕከሎሙ ፡ በበሰናብት ፡ ወበበዓል⁷ ፡ ወያበ
(Q1.26v^a)ውዕ⁸ ፡ መሥዋዕተ⁹ ፡ መድኃኒት ፡ በከመ ፡ ይገብር¹⁰ ፡ በዕለተ ፡ ሰንበታት ።
ወይትዓፀው ፡ ጥኃት¹¹ ፡ በ(N2.26v^b)(N1.38r^a) (Q2.36r^a)ማኅስዓ¹² ፡ ዘዓመት ፡ ይግበር¹³ ፡
መሥዋዕተ ፡ ለእግዚአብሔር ፡ ኩሎ ፡ አሚረ ፡ በበነግህ ፡ ይግበር¹⁴ ።

[145] ወዘንተ ፡ መጽሐፈ ፡ ትንቢት ፡ እኒዞሙ ፡ አበዊነ ፡ ተመይጡ ፡ እምሀገረ ፡
ኢየሩሳሌም ፡ (G.26r^c)በዘመነ ፡ መንግሥቱ ፡ ለዘሩባቤል ፡ እምቅድመ ፡ ይትወለድ ፡ እምእግዝእት
(I.31v^b)ነ ፡ ማርያም¹ ፡ (B.35v^b) አምላክ ፡ ወእግዚአ ፡ ኩሎ ፡ ሰንበታት ፡ በእንተ ፡ ኃጢአትነ² ፡
ዘተሰቅለ ፡ (N.36v^b)ዲበ ፡ ዕፀ ፡ መስቀል ፡ ከመ ፡ ያውጽአነ ፡ እምግብርና(J.30r^a)ተ ፡ ኃጢአት ፡
ወሞተ³ ፡ ሲኦ (N1.38r^b)ል ፡ እምቅድመ ፡ ይሰብክዎ ፡ ሐዋርያት ፡ ሊቃለ⁴ ፡ ወንጌል⁵ ። ሰበኩ ፡
አበዊነ ፡ ክብራ⁶ ፡ ለዕለተ⁷ ፡ ሰን(Q2.36r^b)በ(Q1.26v^b)ት⁸ ፡ ቀዳሚት⁹_a ፡ በትንቢተ¹⁰ ፡ ሙሴ ፡
ወሕዝቅኤል ፡ በኢሳይያስ ፡ ወዳንኤል ። ወነበሩ ፡ በሰላ ም ፡ ወጥዲና¹¹ ፡ እንዘ ፡ ትሁቦሙ¹² ፡
ሀገራትነ ፡ ኢትዮጵያ¹³ ፡ እክለ ፡ በረ(G.26v^a)ከት¹⁴ ፡ ወሣህል¹⁵ ፡ እምፀጋ ፡ እግዚአብሔር ፡ ልዑል ፡
አምላኩሙ ፡ ኄር ፡ እስመ ፡ ለዓለ(N2.27r^a)ም ፡ ምሕረ(B.36r^a)ቱ ፡ ለውሉደ¹⁶ ፡ እስራኤል¹⁷ ።

[144] 1 አሕዛብ ፡ N | 2 በበዓላት ፡ B | 3 አንቀጽ ፡ Q2BCD | 4 ሰማያዊ ፡ Q2 | 5 ውስጠ ፡ del. N2 | 6 ዘይወጽእ ፡ Q2
| 7 om. CDḠQ2 | 8 ወያውዕ ፡ (sic.) Ḡ; ወይበውዕ ፡ NQ1 | 9 om. Q1; መሥዋዕተ ፡ rep. B | 10 የገብር ፡ (sic.) N | 11
ጥኅት ፡ BQ2; ጥኃት ፡ N | 12 ወማኅስዓ ፡ C; ወማኅስዓ ፡ (sic.) D | 13 ይገበር ፡ (sic.) N1; ይገብር ፡ NQ1 | 14 om.
BCDQ2; ይግብር ፡ (sic.) NQ1

[145] 1 እምላዲተ ፡ (sic.) add. B; ወላዲተ ፡ add. CDḠQ1Q2 | 2 om. B | 3 ወሞት ፡ NB; ወእሞተ ፡ Q1 | 4 በቃለ ፡
ḠB; በቀለ ፡ (sic.) N | 5 ወንጌሉ ፡ D | 6 ክቡራን ፡ Q2 | 7 ለዕለቱ ፡ N | 8 ሰንበቱ ፡ N; | 9 a-a tra. B | 10 በሰንበተ ፡ Q2 | 11
ወበጥዲና ፡ B | 12 ተሀቦሙ ፡ Q2 | 13 (s.l.) IN2 | 14 ወበረከት ፡ CQ2 | 15 ወሣህል ፡ C | 16 ለውልደ ፡ (sic.) B | 17
ጳጴል ፡ GḠ

[146] ወአመ ፡ ተሠገወ ፡ እግዚእነ ፡ (N.37r^a)ቃለ ፡ እግዚአብሔር ፡ (N1.38v^a)ፀባያት ፡ ኢሠ(I.32r^a)
 ዓረ ፡ ክብራ ፡ ለዕለተ¹ ፡ ቀዳሚት ፡ አላ ፡ አክበራ ፡ ወአልዓላ ፡ በቃላተ ፡ ወንጌሉ² ፡ ዘዜነወ ፡
 ማቴዎስ ። ኢይምስልክሙ ፡ ዘመጸእኩ³ ፡ እሥዓሮሙ⁴ ፡ ለአሪት ፡ ወለነቢያት⁵ ፡ ዘእንበለ ፡
 ዳዕሙ ፡ ከመ ፡ እፈጽሞሙ ። አማን ፡ እብለክ ሙ ፡ (Q2.36v^a)እስከ⁶ ፡ ሰማይ ፡ ወምድር ፡ የውጣ ፡
 እንተ ፡ አሐቲ ፡ ሐቅርጸ(J.30r^b)ታ⁷ ፡ ወአሐቲ⁸ ፡ ሕርመ(G.26v^b)(Q1.27r^a)ታ ። ኢተነልፍ ፡
 አምኦሪት ፡ ወእምነቢያት ፡ እስከ ፡ ዝ ፡ ኩሉ ፡ ይከውን ፡ (N1.38v^b)ዝኬ ፡ ፈትሐ⁹ ፡ አሐቲ ፡ ቃለ ፡
 እም(B.36r^b)(N.37r^b)እሉ ፡ ትእዛዛት¹⁰ ፡ እንተ ፡ ተነፅፅ ፡ ወይሚሕር ፡ ለሰብእ ፡ ከመዝ ፡ ሐጽፀ ፡
 ይከውን¹¹ ፡ በመንግሥተ ፡ ሰማያት ፡ ዘየአምር ፡ ይገብርሂ ፡ ወይሚሕር ፡ ውእቱ¹¹ ፡ ይከ(I.32r^b)
 ውን ፡ ዓቢያ¹² ፡ በመንግሥተ ፡ ሰማያ(N2.27r^b)ት ።

[147] ወናሁ¹ ፡ እብለክሙ ፡ እመ ፡ ኢፈድፈደ² ፡ ግብረ ፡ ጽድቅክሙ ፡ እምነ ፡ ጸሐፍት ፡
 ወፈሪሳውያን ፡ ኢትበውዕዋ³ ፡ ለመንግሥተ⁴ ፡ ሰማያት⁵ ። ወካዕበ ፡ ይብል ፡ እግዚእነ ፡ ኢየሱስ ፡
 ክርስቶስ ፡ በቃለ⁶ ፡ ወንጌ(Q2.36v^b)ሉ ፡ ዘዜ(G.26v^c)ነወነ⁷ ፡ ሉቃስ ፡ አን(N1.39r^a)ትሙስ ፡
 ትጼደቁ⁸ ፡ ለዓይነ ፡ ሰብእ ፡ ወእግዚአብሔር⁹ ፡ የአ(N.37v^a)ምር ፡ ልብክሙ¹⁰ ። እስመ ፡ ዘበኀበ ፡
 ሰብእ ፡ ዓቢይ ፡ ወበቅድመ ፡ (J.30v^a)እግዚአብሔር ፡ ት(B.36v^a) ሐት ፡ ወርኩስ ፡ ውእቱ ።
 ኦሪትኒ ፡ ወነቢያትኒ¹¹ ፡ እስከ ፡ ዮሐንስ ፡ እም(Q1.27r^b)ትካት ፡ ሰበኩ ፡ በእንተ ፡ መንግሥተ ፡
 ሰማያት ።

[148] ወእምአሜሃ¹ ፡ ተሰብከት ፡ መንግሥተ ፡ እግዚአ(I.32v^a)ብሔር ፡ ወኩሉ ፡ ይትገፋዕ ፡
 በእንቲአሃ² ። ወባሕቱ ፡ ይቀልል ፡ ሰማይ ወምድር ፡ የኃልፍ³ ፡ እምትደቅ ፡ አሐቲ ቃል ፡

[146] 1 በዕለተ ፡ C | 2 እንዘ ፡ ይብል ፡ add. N2; እንዘ ፡ ይብል ፡ በቃለ ፡ ወንጌሉ add. INN1Q1 | 3
 ዘመጸእኩሙ ፡ (sic.) B | 4 እምእሥዓሮሙ ፡ Q2 | 5 ወለነቢያት ፡ rep. N2 | 6 የኃልፍ ፡ add. N1N2G | 7 ቅጽረታ ፡
 CDGĜ | 8 የኃልፍ ፡ (s.l.) I; | 9 ፈተሐ ፡ (sic.) D | 10 ትእዛዛተ ፡ C | 11 ሐትሐ ፡ (sic.) N | 12 ዓቢይ ፡ CDG
 [147] 1 ናሁ ፡ B | 2 እመ ፡ ፈድፈደ ፡ B | 3 ሐትሐ ፡ B | 4 በመንግሥተ ፡ B | 5 ሐትሐ ፡ Q1 | 6 በቃሉ ፡ B; በቃል ፡ N | 7
 ዘዜነወ ፡ B; ዜነወነ ፡ D | 8 ትጼደቁ ፡ Q1N; ትጸደቁ ፡ B | 9 ወበእግዚአብሔር ፡ del. Q2 | 10 ልብክሙ ፡ N | 11
 ወነቢያት ፡ D

[148] 1 ወአሜሃ ፡ BN | 2 በእንቲአሃ ፡ D | 3 ይኃልፍ ፡ CDN1N2IQ2 | 4 እምኦሪት ፡ BCNQ1 | 4 ወእምነቢያት ፡
 BCD | 5 ቅድመኒ ፡ (sic.) D | 6 ወኦሪተ ፡ G | 7 ወኤርምያስ ፡ | 8 ሐሳውያን ፡ NQ1 | 9 መጽሐፍት ፡ (sic.) N1D | 10
 መጽሐፍ ፡ (s.l.) Q1 | 11 ረከቡ ፡ N1N2I; ረከብዋ ፡ BNQ1; ረከብዋ ፡ Q2 | 12 ለበዓላ ፡ C | 13 ኦሪት ፡ B | 14 ወነቢያት ፡
 NBQ1Q2 | 15 ይቤሉ ፡ N1; ኢይቤሉ ፡ I; ኢይበሉ ፡ Q1 | 16 እለ ፡ Q1 | 17 እፈጽሞን ፡ G | 18 ወንጌል ፡ IBNN1N2Q1; |
 19 ወንጌል ፡ ቅድሳት ፡ Q2 | 20 ሊቃል ፡ NQ1 | 21 ቦኡ ፡ Q1; | 22 ይሥራዕ ፡ Q2

እምኦሪትኒ⁴ ፡ ወእምነቢያ(N1.39r^b)ትኒ⁵ ። ቅድመኒ⁶ ፡ ተሰብከ ፡ ክብረ ፡ በዓላ ፡ ለቀዳሚ (N2.27v^a)
ት ፡ ሰንበት ፡ በኦሪተ⁶ ፡ (G.27r^a)ሙቤ ፡ ወትንቢተ ፡ (Q2.37r^a) ኢሳይያስኒ ፡ ወሕዝቅ (N.37v^b)ኤል ፡
በኤርምያስ⁷ ፡ ወዳንኤል ። ዘከመ ፡ አይዳዕኩከ ፡ በመጽሐፈ ፡ ት(B.36v^b) ንቢቶሙ ፡ ለእሉ ፡
ነቢያተ ፡ ጽድቅ ፡ እለ ፡ ይቤሉከ ፡ ሰብእ ፡ ሐሳውያን⁸ ፡ መጻሕፍት⁹ ፡ ወመተርጉማን ፡
ዘተጽሕፈት ፡ ጽድቅ ፡ በሐሰት ። እምኦይቱ ፡ ቃለ ፡ መጽሐፍ¹⁰ ፡ ረከቡ¹¹ ፡ ሥዒረ ፡ በዓላ¹² ፡
ለዕለተ ፡ ቀዳሚት ፡ ሰንበት ፡ እመጽሐፈ ፡ ኦሪትኑ¹³ ፡ (I.32v^b)ወእምነቢያ (J.30v^b)ትኑ¹⁴ ፡ ከመ ፡
ኢይ(N1.39v^a)ቤሉ¹⁵ ። እስመ ፡ (Q1.27v^a)ይቤ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በቃለ ፡ ፬ቱ ፡
ወንጌላውያን ፡ ከመ ፡ ነገርኩከ ፡ ኢይመጽእ ፡ ወልደ ፡ እግዚአብሔር ፡ ይሥዓሮን ፡ ለትእዛዛተ ፡
ኦሪት ፡ ወ(N.38r^a)ነቢያት ፡ አላ¹⁶ ፡ (G.27r^b)ከ(B.37r^a)መ ፡ ይፈጽሞን¹⁷ ፡ በቃለ ፡ ወንጌሉ¹⁸ ፡
ቅድስት¹⁹ ፡ ዘእ(Q2.37r^b)ንበለ ፡ ከመ ፡ ይሥዓር ፡ መርገማ ፡ ለቃለ²⁰ ፡ ኦሪት ። እስመ ፡ ትቤ ፡
ርጉም ፡ ዘስቁል ፡ በዕፅ ፡ ቦአ²¹ ፡ ወተሰቅለ ፡ ዲበ ፡ (N2.27v^b)ዕፅ ፡ መስቀል ፡ ይሥዓራ²² ፡
በመስቀለ ፡ ሞቱ ፡ ለመርገመ ፡ ኃጢአት ።

[149] በከመ ፡ ይቤ¹ ፡ ጳውሎስ ፡ ልሳነ ፡ (N1.39v^b)ዕፍረት ፡ ቦአ² ፡ መርገማ³ ፡ ለኦሪት ፡ ከመ ፡
ይሥዓራ ፡ ለመርገመ ፡ ኃጢአት ፡ ወሞት⁴ ። ወተሰቅለ⁵ ፡ በሥጋ(I.33r^a)ሁ ፡ ዲበ ፡ ዕፅ ፡ መስቀል ፡
ቅዱስ⁶ ፡ ከመ ፡ ያሕየወነ ፡ በመለኮቱ ፡ ማኅየዊ ፡ ኩሉ ፡ ፍጥረት ። (B.37r^b)ወገብረ ፡ (N.38r^b)
ሰላመ ፡ በመስቀሉ ። ወ(Q1.27v^b)ሠር(G.27r^c)ዓ ፡ ሰንበተ ፡ ለዕረፍት ። እስመ ፡ እግዚአ ፡ ሰንበት⁷ ፡
ወለእመኒ ፡ ከመ ፡ ኢይ(J.31r^a)በሉ ፡ ሠዓራ ፡ በቃሉ ፡ ዘበወንጌል ፡ ወበምክንያ(Q2.37v^a) ተ⁸ ፡ ዝኒ ፡
ነገር ። በከመ ፡ በልዑ ፡ በሰንበት ፡ ሰዊተ ፡ ሐዋርያት ፡ ኢገብሩ ፡ ሐዋርያት⁹ ፡ ግብረ¹⁰ ፡
እደዊሆሙ¹¹ ፡ (N1.40r^a)ለረኅበ¹² ፡ ሥጋሆሙ ። አላ ፡ በልዑ ፡ ሰዊተ ፡ ዘእንበለ ፡ ይቅጥፉ ፡
እምዕፅ ፡ ፍሬሁ ፡ ለአጽንዖ ፡ ሥጋሆሙ ፡ በሰብከተ ፡ ወንጌሉ ፡ ቅዱስ¹³ ።

[150] ዘከመ ፡ ይቤ ፡ እግዚእነ ፡ በእንተ ፡ ረኅቡ ፡ ለዳዊ(N2.28r^a)ት ፡ ወኢትትገደፍ ፡ ወለተ ፡ አብር
(N.38v^a)ሃም¹ ፡ በደዌ ፡ ኃጢአ(I.33r^b)አት ፡ (B.37v^a)ከመ ፡ አን(G.27v^a)ትሙ² ። ኢትግድፍዎሙ³ ፡
ለአንሥኦተ ፡ እንሰሳክሙ ፡ ዘወድቁ ፡ በዕለተ ፡ ሰንበት ። ወለእመ ፡ ይቤሉኒ ፡ በምክንያተ ፡ ዝኒ ፡

[149] 1 ይቤ ፡ (s.l.) I | 2 ወቦአ ፡ Q2; add. ውስተ ፡ D | 3 ወረገማ ፡ Q2 | 4 ወሞተት ፡ Q1N | 5 ወተሰቀለ ፡ (sic.) D |
6 ቅድስ ፡ (sic.) Q | 7 ለሰንበት ፡ Q1; ሰንበት ፡ (sic.) NQ2 | 8 በምክንያተ ፡ D | 9 om. B | 10 አግብረ ፡ (sic.) D | 11 a-a
tra. G | | 12 ለርኃበ ፡ (sic.) N | 13 ቅዱስ ፡ rep. N

[150] 1 አርሃም ፡ (sic.) N | 2 አንትሙ ፡ (s.l.) N | 3 ኢትገድፍዎሙ ፡ IBCDN2 | 4 አቡየ ፡ ḠBCDQ2 | 5 ቅፍሩ ፡
(sic.) B

ነገር ፡ ዘይቤ ፡ እግዚእን ፡ በወንጌለ ፡ ዮሐንስ ፡ ፍቅሩ ። አቡዮሂ⁴ ፡ እ(N1.40r^b) ስከ ፡ ይእዜ ፡ ይገ
(Q1.28r^a)ብር ፡ ለምንትኬ ፡ ጸ(Q2.37v^b)ሐፈ ፡ ለነ ፡ ዮሐንስ ፡ እምትራፈ ፡ ወንጌሉ ፡ ዘተአምራተ ፡
እግዚእን ፡ ዘ(J.31r^b)ይሠመይ ፡ እልተዓ ፡ ቀፍሩ⁵ ፡ ዘይቤ ።

[151] (B.37v^b)(B.38r^b)ወአመ ፡ ወፈረ ፡ እግዚእን¹ ፡ ውስተ ፡ ገራህት ፡ ለሐኒፀ ፡ ቅዱስ ፡ ሃይማኖት ፡
ይቤሎሙ ፡ ለአርዳኢሁ ፡ አክብሩ ፡ ሰንበታትዮ² ፡ ወኢይቤ ፡ (G.27v^b)ሰንበትዮ ፡ (N.38v^b)ለሰንበተ ፡
ክርስቲያን ፡ ባሕቲታ³ ። አላ⁴ ፡ ይቤሎሙ ፡ አክብሩ ፡ ሰንበታትዮ⁵ ። ውበሂሎ(I.33v^a)ቱ ፡
ለእግዚእን ፡ አቡዮሂ⁶ ፡ ይገብር ፡ እስከ ፡ ይዕዜ ፡ በከመ ፡ ገብረ ፡ ቀዲሙ ፡ ምድ(N1.40v^a)ረ ፡
ወሰማያተ⁶ ፡ ዘምስለ ፡ አቡሁ ።(N2.28r^b)

[152] ወእምዝ ፡ አዕረፈ ፡ በዕለተ ፡ ሰንበት ፡ እምኩሉ ፡ ግብሩ ፡ ከመ ፡ ያጠይቀነ¹ ፡ ዘንተ ፡ ኩሎ ፡
ግብረ ፡ አቡሁ ፡ (Q2.38r^a)ዘከመ ፡ ገብረ ፡ ሰማያተ ፡ ወምድረ ፡ ምስለ ፡ አቡሁ² ። ገብረ ፡ ግብረ ፡
ትስብዕት³ ፡ ፈጸሞ ፡ ዘእንበለ ፡ ኃጢአት ፡ (B.38v^a)ባሕቲታ ፡ በእንተ ፡ ዘረሰዮሙ ፡ ዕሩፋነ ፡
(G.27v^c)እምደ(Q1.28r^b)ዌ ፡ ኃጢአት⁴ ፡ (N.39r^a)ወሞ(J.31v^a)ት ። ወተሰቅለ ፡ በዕለተ ፡ ዓርብ ፡
ዲበ ፡ ዕፀ ፡ መስቀል ፡ ቅዱስ ፡ ከመ ፡ አዕረፈ ፡ እምኩሉ ፡ ግብሩ ፡ በዕ(N1.40v^b)ለተ ፡ ዓርብ ፡
ውእቱ ፡ ሞተ ፡ በዕለተ ፡ ዓርብ ። ወአዕረፉ⁵ ፡ ነፍሳት⁶ ፡ ሲኦል⁷ ፡ እለ ፡ ነበሩ ፡ (I.33v^b)በሥቃይ ፡
ወበገዝነመ ፡ እሳት ፡ በዕለተ ፡ ሰንበት ፡ ቀዳማዊት⁸ ። ወበዕለተ ፡ እሑድ⁹ ፡ ተንሥኦ¹⁰ ፡ እሙታን ።
ወአብአሙ ፡ ውስተ ፡ ገነት ፡ ዳግመ ፡ በክብር ፡ በትንሣኤሁ ። በእንተዝ¹¹ ፡ አቡዮሂ¹² ፡ (Q2.38r^b)
እስከ ፡ ይእዜ ፡ ይገብር ፡ ዘይቤ ፡ እስመ ፡ ዘንተ ፡ ኩሎ ፡ በ(B.38v^b)ፈቃደ ፡ አቡሁ¹³ ፡
ወበሥምረተ ፡ መንፈ(N2.28v^a)ሱ¹⁴ ፡ ቅዱስ ፡ ጳራ(G.28r^a)ቅሊ(N.39r^b)ጦስ ።

[153] ወለእመ¹ ፡ ኢይበሉ² ፡ ሠዓርዋ ፡ አርድዕተ ፡ እግዚእን³ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በበሊያቶሙ⁴ ፡
ሰዊተ ፡ በሰንበ(N1.41r^a)ት ። ለምንትኬ ፡ አዘዙነ ፡ በሲኖዶሶሙ⁵ ፡ ትእዛዛተ ፡ ከመ ፡ ናክብር ፡

[151] 1 እግዚእ ፡ GN2; እግዚእን ፡ (s.l.) N | 2 ሰንበታትዮ ፡ (sic.) N | 3 ባሕቲታ ፡ (sic.) N | 4 እለ ፡ Q2 | 5
ሰንበታተ ፡ Q1 | 6 አቡዮሂ ፡ C | 7 ወሰማያተ ፡ B

[152] 1 ይጠይቀነ ፡ N1 | 2 አሁ ፡ (sic.) Ḡ | 3 ትስብእት ፡ N | 4 om. D | 5 ወአዕረፈ ፡ NQ1Q2 | 6 ነፍሳት ፡ B | 7
እምሲኦል ፡ B | 8 ቀዳሚት ፡ G; ቀዳሚዊት (sic.) D | 9 እሑድ ፡ add. G | 10 ተንሥኦ ፡ (sic.) Q1 | 11 ወበእንተዝ ፡ G | 12
አቡሂ ፡ D | 13 አቡዮ ፡ Q2 | 14 መንፈሱ ፡ N1N2I

[153] 1 ለእመ ፡ N | 2 ኢይበሉ ፡ del. I; CD; ይቤሉ ፡ N1; ኢይበሉ ፡ (sic.) Q1 | 3 ለእግዚእን ፡ Q2 | 4 በበሊያቶሙ ፡
(sic.) D | 5 om. B; በሲኖዶስ ፡ D | 6 ዘአዕርፎ ፡ Q2 | 7 ስንተ ፡ (sic.) B | 8 ኩሎሙ ፡ BG | 9 ይትመዩጡ ፡ (s.l.) N2 | 10
አግብርቲሆሙ ፡ N1 | 11 መሐረነ ፡ N1Q2; መሐሩነ ፡ B; መሐረነ ፡ ቀደዎሙ ፡ (sic. Q1; መሐርነ ፡ D

፪ተ፡ ሰንበታተ፡ በ(Q1.28v^a)አብጥሊሶ(J.31v^b)ሙ፡ እንዘ፡ ይብሉኝ፡ በትእዛዙሙ፡ ፰ወ፩፡ በእንተ፡ አ(I.34r^a)ዕርፎ⁶፡ ፪ቱ፡ ሰንበታት፡ ። ወያዕርፉ፡ ሰንበተ⁷፡ እሑደ፡ ኩሉ⁸፡ ምዕመናኒሃ፡ ወምዕመናት፡ ይትመዋጡ⁹፡ ኀበ፡ ግብራቲሆሙ¹⁰፡ በከመ፡ መሐረን¹¹፡ ቀዲሙ፡ ።

[154] ወአዘ(Q2.38v^a)ዝነ¹፡ ከመዝ፡ ውስተ፡ መልእክትነ²፡(B.39r^a)አንትሙ፡ ወአግ(N.39v^a) ብርቲክሙ፡ ወነባሪክሙ፡ ። ሐ(G.28r^b)ሙሰ፡ መዋዕለ፡ ግበሩ፡ ግብረክሙ፡ በሰ(N1.41r^b) ንበትሂ³፡ ወበእሑድ፡ ኢትግበሩ፡ ቦቶን፡ ወኢምንትኒ⁴፡ እምግብር፡ ወባሕቱ፡ አስተርእዩ፡ በቤተ፡ ክርስቲያን፡ ለትምህርተ⁵፡ አምልኮ፡ እግዚአብሔር፡ ወትምህርተ፡ መንፈስ፡ ቅዱስ፡ እንተ፡ ታወርስ፡(N2.28v^b)መንግሥተ፡ ሰማያት፡ ። በዝኒ፡ ዓለም፡ ወበዘይመጽእ፡ እንተ⁶፡ (Q1.28v^b) ተዓቅቦሙ፡ በ(I.34r^b)ብዙኀ፡ ክብር፡ ወበረከታት፡ እለ፡ ይፈርህዎ፡(J.32r^a) ለእግዚአብሔር፡ ወለእለ፡ ያክብሩ⁷፡ ሰንበታቲሁ፡(Q2.38v^b)ወያዕርፉ⁸፡ ቦቶን፡ ።

[155] እስመ¹፡(N.39v^b)በዕለተ፡ ሰንበት፡ አዕረፈ²፡(G.28r^c)እግዚአብ(N1.41v^a)ሔ(B.39r^b)ር፡ እምኩሉ፡ ግብሩ፡ አመ፡ ይገብሮ፡ ወይፈጽሞ³፡ ለሰማይ፡ ወለኩሉ፡ ዘውስቴቱ⁴፡ ወለምድርኒ፡ ወለኩሉ⁵፡ ዘውስቴታ፡ ለሌሊትኒ⁶፡ ወለመዓልት፡ ለፀሐይኒ፡ ወለወርኅ⁷፡ ለከዋክብትኒ፡ ወለአዝማናት፡ ወለሐሳባት፡ ወአመ፡ ይትጋብኡ፡ ውስተ፡ ምዕላዳቲሆሙ⁸

[156] ወአመ፡ ዘንተ፡ ኩሎ፡ ገብረ፡ በኩሉ፡ ዕለታት፡ ። ወፈጺሞ፡ ግብሮ፡ አዕረፈ፡ በዕለተ፡ ሰንበት፡ እግዚአብሔር¹፡ ሰመያ፡ ሰንበተ፡ ወቀ(I.34v^a)ደሳ፡ ወአዕበያ፡ እምኩሉ፡ ዕለታት፡ ወባረካ፡ ።(N1.41v^b)(N.40r^a)ወርእዩ²፡ ወለብወ፡ ከመ፡ ተ(N2.29r^a)ዝካረ፡(Q2.39r^a)ስብ(Q1.29r^a) ሀ (G.28v^a)ቲሁ፡ ወተዝ(B.39v^a)ካረ፡ ግብሩ፡ ረሲያ፡ ለዕለት፡ ቅድስት³፡ ወይቤ፡ አዕረፈ፡ እግዚአብሔር፡ አርአያሁ፡ ከመ፡ የሀበነ፡ ከመ፡ ንሕነኒ፡(J.32r^b)ናክብር⁴፡ ወንበል፡ ዘእምኩሉ፡ ፍጥረት⁵፡ ፈጢሮ፡ ወፈጺሞ፡ አዕረፈ፡ በዛቲ፡ ዕለት⁶፡ ሳብዕት⁷፡ ወረሲያ፡ ሰንበተ፡ ቅድስተ፡ ክብርተ⁸፡ ወንጽሕተ፡ ።

[154] 1 ወአዘ-ዝነ፡ (sic.) D | 2 መልእክት፡ CDQ1 | 3 ወበሰንበትሂ፡ G | 4 ወኢምንትኒ፡ ND | 5 በትእምርተ፡ Q2 | 6 አንተ፡ Q2 | 7 ያክብሩ፡ C | ይክብሩ፡ D | 8 ወአዕርፉ፡ N

[155] 1 እስመ፡ N1 | 2 አረፈ፡ (sic.) C | 3 ወይፈጽሞ፡ ḠBQ2 | ወፈጽሞ፡ N2 | ወፈጽሞ፡ (sic.) N | 4 ዘውስቴታ፡ | 5 ወለኩላ፡ B | 6 ለሊትኒ፡ (sic.) G | 7 ወለወርኅ፡ ḠG | 8 ያንብዑ፡ Q2

[156] 1 እግዚአብሔር፡ D | 2 ወርእዩ፡ Q2 | 3 ቅዱስት፡ (sic.) Q2 | 4 ናክብር፡ N | 5 ፍጥረታት፡ Q2 | 6 ዕለት፡ rep. N1 | 7 ሰንበት፡ B | 8 ወክብርተ፡ CD

[157] ወበእንተዝ፡ ይቤ፡ በኦሪት፡ ዘፍጥረት፡ ወባረካ፡ እግዚአብሔር፡ ለዕለት¹፡ ሳብዕት²፡ እንተ³፡ ይእቲ፡ ሰንበት፡ ቀዳሚት፡ ወቀደሳ። እስመ፡ ባቲ፡ (N1.42r^a)አዕረፈ፡ እምኩሉ፡ ግብሩ፡ ዘአ(N.40r^b)ኃዘ፡ (I.34v^b)ይግበር⁴፡ እግዚአብሔር፡ ወርእዮ⁵፡ (G.28v^b)ከመ፡ ለእግዚአብሔር⁶፡ ቅድስተ⁷፡ (Q2.39r^b)ትሰመይ፡ (B.39v^b)ሰንበተ፡ ዕረፍተ፡ ስምዑ፡ ወእእምሩ፡ ክብራ፡ ለሰንበት፡ ከመ፡ ኢኮነት፡ ዘእምኑበ፡ ሰብእ፡ ዘቀደመት⁸፡ ተኩብሮ⁹፡ ሰንበት፡ አላ፡ እምኑበ፡ እግዚአብሔር፡ (Q1.29r^b)ፈጣ(N2.29r^b)ሪሃ፡ ተኩብረት፡ ወውእቱ፡ አክበራ፡ ወባረካ፡ ወተሠርዓት፡ እረፍተ፡ ለሰብእ¹⁰፡ ወለእንስሳ።

[158] ወፈድፋደሰ፡ በእንተ፡ ተዝካረ፡ ስብሀቲሁ፡ ወምግባሩ፡ ከመ፡ ይ(J.32v^a)ትአመር¹¹፡ ከመ፡ (N1.42r^b)ውእቱ፡ ፈጣሬ፡ ኩሉ፡ ወገባሬ¹²፡ ኩሉ፡ ውእቱኒ፡ (G.28v^c)ይቤ፡ አክብሩ፡ ሰንበታትዮ¹፡ ወኢይቤለነ፡ አክ(N.40v^a)ብሩ፡ ሰንበትዮ²፡ ለአሐቲ፡ ሰንበት፡ ባሕቲ(I.35r^a)ታ። አላ³፡ ለ፪ቱ⁴፡ ሰንበታት⁵፡ ለነ⁶፡ ለሐዋ(B.40r^a)ርያቲሁ፡ (Q2.39v^a) እስመ፡ ትእምርትዮ፡ ውእቱ፡ በኀቤዮ፡ ወበኀቤክሙ⁷፡ ወበትውልድክሙ፡ ከመ፡ ታእምሩ፡ ከመ፡ አነ፡ ውእቱ⁸፡ ዘእቂድስክሙ⁹። እስመ፡ ዕለተ፡ እኑድ፡ ዕለተ፡ ትንሣኤሁ፡ ለክርስቶስ፡ ይእቲ፡ ወተሰመዮት፡ እሐድ¹⁰፡ ሰንበተ፡ ወ፪ሆን፡ ተሰምያ፡ ሰንበ(N1.42v^a)ታተ፡ በኦሪትኒ፡ ወበነቢያትኒ¹¹፡ ከመ፡ ለ፪፡ ሰንበታተ¹²፡ (Q1.29v^a)ዝሃደ፡ ይነግር።

[159] ወይብል፡ ሰን(G.29r^a)በታትዮ፡ አክብሩ፡ ወተዓገሡ፡ (N.40v^b) በሥርዓትዮ። ከመዝ፡ ይቤ፡ እግዚአብሔር፡ (N2.29v^a)ለእለ፡ ገብኡ፡ ኀበ፡ እግዚአብሔር፡ እምካልዓን፡ ሕዝብ፡ ወተቀንዩ፡ ሎቱ፡ ወአፍቅሩ¹፡ ስመ፡ እግዚአ(B.40r^b)ብሔር²። ወይኩኑኒ፡ (I.35r^b)አግ(J.32v^b) ብር(Q2.39v^b) ተ፡ ወአዕማተ፡ ወኩሉ³፡ እለ⁴፡ ዮዓቅቡ፡ ሰንበታትዮ። ወይትዔገሡ⁵፡ በሥርዓትዮ⁶፡ ወኢያርኩስ⁷፡ ትእዛዝዮ፡ አበውያሙ⁸፡ ውስተ፡ ደብረ፡ መቅደስዮ፡ ወአስተፌሥ(N1.42v^b)

[157] 1 ለዕለተ፡ BDQ2G | 2 ሰንበት፡ B | 3 ዕለተ፡ D | 4 ይግብር፡ D | 5 ወርእዮ፡ Q1Q2 | 6 እግዚአብሔር፡ Q1Q2 | 7 ቅድሳተ፡ | 8 ዘቀደመት፡ D; ዘቀደመት፡ አክብሮተ፡ B | 9 ተዘክሮ፡ | 10 ሰብእ፡ BNN1Q1Q2Ḡ | 7 ይትእመር፡ (sic.) Ḡ ይትመሐር፡ CD | 12 ወገባሬ፡ ኩሉ፡ (s.l.) N2

[158] 1 ሰንበትዮ፡ Q1ND | 2 ሰንበታትዮ፡ N1; አክብሩ፡ ሰንበትዮ፡ (s.l.) N2 | 3 አላ፡ (s.l.) N2 | 4 ለክልዔቱ፡ N1 | 5 ሰንበታትነ፡ Q2 | 6 om. Q2 | 7 ወበኀቤሆሙ፡ D | 8 om. Q2 | 9 አይቂድስክሙ፡ (sic.) N | 10 ወተሰመዮት፡ ህሀደ፡ (sic.) D | 11 ወበነቢያት፡ B | 12 ሰንበታት፡ G

[159] 1 ወአፍቅሩ፡ Ḡ; ወአፍቅራ፡ N | 2 እግዚእ፡ C | 3 ወለኩሎሙ፡ GN2 | 4 እለ፡ (s.l.) B | 5 ወይትዔገሡ፡ (sic.) Q2; ወይዔገሡ፡ (sic.) D | 6 om. CDQ2 | 7 ወኢያርኩስ፡ N; ወኢያረኩስ፡ Q1 | 8 አብውያሙ፡ (sic.) CD | 9 ወአስተፌሥሐሙ፡ Q2 | 10 በበተ፡ (sic.) Q2

ሐሙ⁹ ፡ በቤተ¹⁰ ፡ ጸሎትዮ ። ወይከውን ፡ ጎሩዮ ፡ መሥዋዕትዮ ፡ ወቁርባንዮ ፡ ወቤትዮኒ ፡ ቤተ ፡ ጸሎት ፡ ይሰመይ ።

[160] ይቤ ፡ እግዚአብሔር ፡ አሕዛ(N.41r^a)ብ ፡ ለእመ¹ ፡ ዓ(G.29r^b)ቀቡ ፡ ሰንበታትዮ² ፡ ወአብደሩ ፡ ዘአነ ፡ እፈቅድ³ ፡ ወተዓገሡ ፡ በሥርዓትዮ ፡ እሁቦሙ⁴ ፡ ቤተ ፡ ጸሎትዮ ፡ (Q1.29v^b) ወበዓፀድዮ ፡ መካነ⁵ ፡ ዘይሰመይ⁶ ፡ ይኄይስ⁷ ፡ እምውሉድ⁸ ፡ ወአዋልድ ። ወእሁቦሙ ፡ (B.40v^a)ሥልጣነ ፡ ዘለዓለም ፡ ዘኢየሩሳሌም⁹ ፡ ወዘኢየሩሳሌም ። ጠ(Q2.40r^a)ይቅ ፡ ወለቡ ፡ ሶባ ፡ ይብል ፡ አክብሩ ፡ ሰን(N2.29v^b)(I.35v^a)በታትዮ¹⁰ ፡ ይብል ፡ ወሶባ ፡ ይ(N1.43r^a)ብል ፡ እለ ፡ ጉብኡ ፡ (J.33r^a)እምካልዕ ፡ ሕዝብ¹¹ ፡ በእንተ ፡ ሕዝብ ፡ ዘክርስቲያን¹² ፡ ወአኮ ፡ ለእስራኤል¹³ ፡ ባሕቲቶሙ ።

[161] ወበእንተዝ ፡ ፪ኤሆን¹ ፡ ክርስቶስ ፡ ረሰዮ² ፡ ወአክብሩ ፡ ፪ኤሆን ፡ በተጠና(G.29r^c)ቅቆ ፡ ወፈጺመ(N.41r^b)ክሙ ፡ ኩሎ ፡ ሕገ³ ። ወትረክቡ ፡ ክብረ ፡ ወስብሐተ ፡ ወበረከታተ ፡ ዘአስተዳለወ⁴ ፡ ለእለ ፡ ያፈቅርዎ ፡ በዝ ፡ ዓለም ፡ ወበዘይመጽእኒ ። ከመዝ ፡ መሐሩነ ፡ ሐዋርያት ፡ እንዘ ፡ ይብሉ ፡ በሲኖዶሶሙ ፡ (B.40v^b)ወበአብጥሊሳት⁵ ፡ ወበነቢያትኒ ፡ በሕገ ፡ ኦሪት ፡ አክብሮ ፡ ፪ሆን ፡ ሰን(Q2.40r^b)በ(N1.43r^b)ታት ። (Q1.30r^a)እምአይቱ ፡ ያመጽኡ⁶ ፡ ቃለ ፡ መጻሕፍት ፡ መምሕራነ⁷ ፡ እከይ ፡ ወሐሰት ፡ ከመ ፡ ተሥዕረ ፡ ክብረ ፡ በዓላ ፡ ለዕለተ⁸ ፡ ቀዳሚት ፡ ሰንበት ፡ (I.35v^b)ዘተነግረ ፡ በዓለ ፡ ክ(J.33r^b)ብራ ፡ በአፈ ፡ ነቢያት⁹ ።

[162] ወካዕበ¹ ፡ በአፈ² ፡ ቅዱሳን ፡ ሐዋርያት ፡ በዘከመዝ ፡ ሥርዓት ፡ (G.29v^a)(N2.30r^a) አክብርዎ³ ፡ (N.41v^a)ነቢያት⁴ ፡ ወአዕበይዎ ፡ ሐዋርያትኒ ፡ በቃለ ፡ ግዘት ፡ ለዘይሥዕር ፡ ዕለተ ፡ ሰንበት⁵ ፡ ክብራ ፡ ቅድስተ⁶ ፡ እምሐምስ ፡ ዕለታት ። እንዘ⁷ ፡ ይብሉ⁸ ፡ አልቦ ፡ ንስሐ ፡ ኃጢአት ፡ ለዘይሥዕር ፡ ብእሲ ፡ ዕለተ ፡ ሰንበታቲሁ ፡ ለእግዚአ(N1.43v^a)ብሔር ፡ ዘእንበለ ፡ ሞቱ ፡ በኃጢአ (B.41r^a)ት ። ወሶባ ፡ ሰምአ ፡ ዘን(Q2.40v^a)ተ ፡ ኩሎ ፡ ነገረ ፡ ፪ሆን ፡ ዘእምቃለ ፡ መጽሐፈ ፡

[160] 1 እስመ ፡ B | 2 ሰንበታትዮ ፡ (sic.) Q | 3 እፈቅዱ ፡ N1 | 4 እሆቦሙ ፡ (sic.) I | 5 ወበዓፀድ ፡ መካነዮ ፡ (sic.) D | 6 ዘሰመይ ፡ (sic.) Q1 | 7 ይኄይስ ፡ (s.l.) N | 8 እምውሉድዮ ፡ NQ1 | 9 ዘኢየሩሳሌም ፡ (sic.) D | 10 ሰንበትዮ ፡ NQ1 | 11 ሕዝብ ፡ Q1 | 12 ክርስቲያን ፡ B; ቤተ ፡ ክርስቲያን ፡ (sic.) Q2 | 13 ለጁል ፡ del. BQ2

[161] 1 ክልዔሆሙ ፡ ይቤ ፡ D; ሰንበታት ፡ add. G | 2 ረሰዮን ፡ N2G; ረሰዮ ፡ አሐደ ፡ add. N2 | 3 ሕገ ፡ (s.l.) Q1 | 4 እግዚአብሔር ፡ add. B | 5 ወበአብጥሊሶሙ ፡ B | 6 ያመጽኡ ፡ B; ይመጽኡ ፡ Q2 | 7 መምህራን ፡ Q2 | 8 በዕለተ ፡ ፄQ2 | 9 om. CD

[162] 1 ወካዕበ ፡ (s.l.) N | 2 om. NQ1; a-a om. C | 3 አክብርዎ ፡ Q1 | 4 ለነቢያት ፡ N | 5 ሰንበት ፡ add. G | 6 ቅድስት ፡ DQ2 | 7 እዝ ፡ (sic.) N | 8 a-a om. B | 9 ብሊተ ፡ C | 10 ወሐዲስ ፡ NCD | 11 ዘንይ ፡ CD; ዛንይ ፡ N | 12 በአስዋጠ ፡ (sic.) CD | 13 ወበሄሞታት ፡ G; ወቢሄሞታት ፡ I | 14 አሜን ፡ Q1

ብሊት⁹፡ ወሐዲስ¹⁰፡ ንጉሠ፡ ዛገፍ¹¹፡ በእምነት፡ አዘዘ፡ ይዝብጡኒ፡ አግብርቲሁ፡ በአስዋጦ¹²፡ አነዳ፡(Q1.30r^b)ዘላክም፡ ወቢሔሞታት¹³፡ ይቡሳት፡ ወገብሩ፡ ላዕሌየ፡ እኩየ፡ (G.29v^b)ወበእንተዝ፡ ኃዘንኩ፡ ጥቀ፡(N.41v^b)አሜ(J.33v^a)ሃ¹⁴፡ በይእቲ፡ ሰዓ(I.36r^a)ት፡

[163] ወእምዝ፡ መጽአ፡ ኃቤየ፡ መልአከ፡ እግዚአብሔር፡ እንዘ፡ እጼሊ¹፡ ኀበ፡ አምላኪየ፡ ከመ፡ ነገርኩከ፡ ቀዲሙ፡ ወይቤለኒ²፡ ጽናዕ፡ ወ(N1.43v^b)ኢትፍራህ፡ እመዓቲ፡ ለበእምነት³፡ ንጉሥ⁴፡ እስ(N2.30r^b)መ፡ ውእቱኒ፡ ይመውት፡ እምቅድሜከ፡ ወአንተሰ⁵_a፡ ኢትመውት⁶፡ ዘእንበለ⁷፡(B.41r^b)ትርአይ፡ ውሉደ፡(Q2.40v^b) ውሉድከ፡ ቅዱሳን፡ እለ፡ ያኩብርዋ፡ ለዕለተ⁸፡ ክብርን፡ ለ፪ሆን፡ ሰንበታት፡ ኀቡረ፡ በዕሪና፡ ወዮምኒ⁹፡ በዛቲ፡ ሌሊት፡ እንዘ፡ እጼሊ፡ ለአምላኪየ፡ ደክምኩ፡(G.29v^c)_bወአኃዘኒ፡ ንስቲተ፡ ድቃሰ፡ ወኖምኩ¹⁰_b፡ ኀዳጦ¹¹፡

[164] ወመጽአ¹፡ ኀቤየ፡ በሕ(N.42r^a)ልምየ፡ ፪ቱ፡ ካህናት፡(Q1.30v^a)ቅዱሳን፡ ፩ዱ፡ ነዋህ፡ ቆሙ፡ ወስነ፡ ገጹ፡ ቀይህ፡ ወርእሱ(J.33v^b)ኒ፡ በራ(I.36r^b)(N1.44r^a)ህ²፡ ወለ፩ዱ³፡ ርእሱኒ፡ ከመ፡ ውእቱ፡ በራህ፡ ወቀዳሚሁሰ፡ ውእቱ፡ አረጋዊ፡ ውእቱ፡ ዳይቤለኒ፡ አነ፡ ውእቱ⁴_a፡ ስምዖን፡ ነቢይ፡ እስመ፡ ኮንከ፡ በሕገ፡ ኦሪት፡ ናሁ፡ እግዚአብሔር፡ ረሰየከ፡ ከመ፡ ትርአይ፡ ከማየ⁵፡ በርስእናከ⁶፡ ሕዓነ⁷፡ ኀሩየ፡ ዘይመጽእ፡(B.41v^a)ኀቤከ፡ በጊዜ፡ ጽባሕ፡ ወዘንተ፡ (Q2.41r^a)ብሂሎ፡ ተሠ(N2.30v^a)ወረኒ⁸፡

[165] ወካልዑኒ፡ ይቤ፡ ከ(G.30r^a)ማሁ፡ አነ፡ ውእቱ፡ ጴጥሮስ¹፡ እስመ፡ ኮንከ²፡ ከማየ፡ ለገቢረ³፡ ጽድቅ፡ በትእዛዙ⁴፡ ወንጌሉ፡ ለእግዚእየ⁵፡ ኢየሱስ፡ ከ(N.42r^b)ርስቶስ፡ ናሁ፡ ረሰየከ፡ ውእቱ፡ አምላኪየ፡(N1.44r^b)ከመ፡ ትርአይ፡ ሕዓነ⁶፡ ንጹሐ፡ እምኃጢአት⁷፡ ዘይመጽእ፡ ኀቤከ፡ ገዜ፡ ይጽብሕ፡ እንተ፡ ዮም፡ ሌሊት፡ (Q1.30v^b)ዘ(I.36v^a)ይርኢ፡ ውእቱ፡ ሕዓን፡ ከመ፡ ትጉህ፡ ኖላዊ፡ አባ(J.34r^a)ግዓ፡ ወንጌሉ፡ ለክርስቶስ፡ ለዘመጠወኒ፡ ሊተ፡ ወዘንተ፡ ብሂሎ፡ ተሠወረኒ⁸፡

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[163] 1 ይዲሊ፡ C | 2 ወይበለነ፡ ሸ; ወይቤለነ፡ CQ2 | 3 ለዘእምነት፡ GN2; ለዘእምነት፡ del. Q2 | 4 በንጉሥ፡ CQ2 | 5 a-a rep. B | 6 ኢይመውት፡ C | 7 ዘእበለ፡ (sic.) B | 8 ለሰንበት፡ D | 9 ወደከመኒ፡ Q1 | 10 a-a (s.l.) N | 11 ኀዳጦ፡ (sic.) CD

[164] 1 ወመጽአ፡ C | 2 በራነ፡ (sic.) Q2 | 3 ወለ፩ዱኒ፡ ሸ | 4 a-a (s.l.) B | 5 ከማይ፡ (sic.) N; ከመ፡ ማይ፡ Q1 | 6 በርእስናከ፡ (sic.) Q2 | 7 ሕዓነ፡ (sic.) N | 8 ተሠወረ፡ Q2 |

[165] 1 እውሎስ፡ ሸQ2CD | 2 om. Q2 | 3 በገቢረ፡ Q2 | 4 በትእዛዙ፡ (sic.) B | 5 ለእግዚእ፡ BQ2 | 6 ሕዓን፡ CሸQ2 | 7 እምኃጢአት፡ N | 8 ተሰውረኒ፡ (sic.) D

[166] ዓዲ¹ ፡ ወሥልስ ፡ መጽአ ፡ ጎቤየ ፡ አረጋዊ ፡ ብእሲ ፡ ወዲበ ፡ ርእሱ ፡ አክሊል ፡ ብሩህ ፡ እም(B.41v^b)ዋካ ፡ ፀሐይ ፡ ዘይፀድል ፡ ስነ ፡ ቀጸ(G.30r^b)ላሁ² ፡ ወትእምርተ ፡ መስ(Q2.41r^b)ቀል ፡ ውስተ ፡ እዴሁ ፡ ዘህሎ ። ወራብዕ ፡ ብእሲ ፡ ወሬዛ ፡ ዘይመስል ፡ (N.42v^a)እምደቂቀ ፡ ነገሥት ፡ ስነ ፡ ገጹ ፡ ተፅዒኖ³ ፡ ዲበ ፡ ፈረስ ፡ ፀዓዓ ። ወሐምስ ፡ ብእሲ ፡ መነኮስ ፡ ዓቢይ ፡ (N2.30v^b) በአልባ(N1.44v^a)ሰ⁴ ፡ ክብር⁵ ፡ ዘተሠርገወ⁶ ፡ ከመ ፡ ጳጳስ ፡ ወይቤለኒ ፡ ዘቀዲሙ ፡ ብእሲ ፡ አረጋዊ ፡ አነ ፡ ውእቱ ፡ ቴዎዶጦስ ፡ ዘእንቆራ ፡ ፩⁷ ፡ እም፫፫ ፡ ፲ወ፰ ፡ ኤጲስ ፡ ቆጶሳት⁸ ፡ ረቱዓነ ፡ ሃይማ(Q1.31r^a)ኖት ። ናሁ ፡ እግዚአብሔር ፡ (I.36v^b)ረሰየክ ፡ ከመ ፡ ትርአይ ፡ ከማየ ፡ በርስእኖክ ፡ ሕፃነ ፡ (J.34r^b)ንፁሰ ፡ ኅሩየ ፡ ዘይከውን ፡ ሊቀ ፡ ጉ(G.30r^c)ባዔ ፡ በአሚነ ፡ ጽድቅ ፡ ለብዙኃን ፡ ኖሎት ፡ ከመ ፡ (B.42r^a)ዲዮስቆሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ወርቱዓ⁹ ፡ ሃይማኖት ፡ በሕገ ፡ ሐዋርያት ፡ (N.42v^b)ንጹሐን ።

[167] ወራብ(Q2.41v^a)ዑኒ ፡ ወሬዛ ፡ ብእ(N1.44v^b)ሲ ፡ ዘእርክዎ ፡ ይቤለኒ¹ ፡ አነ ፡ ውእቱ ፡ ማር ፡ ጊዮርጊስ ፡ ዘልዓ ። እስመ ፡ ናሁ ፡ ፈነወኒ ፡ አምላኪየ ፡ ኢየሱስ ፡ ክርስቶስ² ፡ መጻእኩ ፡ ጎቤክ ፡ እምዲበ ፡ ሰማይ ፡ ከመ ፡ አብስርክ ፡ ዜና ፡ ምጽአቱ ፡ መንገሌከ³ ፡ ለ፩ ፡ ሕፃን ፡ ንፁሰ ፡ ዘዩዓቢ ፡ ገድለ ፡ ስምዑ⁴ ፡ እምኩሉ ፡ ሰማዕተ ፡ ጽድቅ ፡ ዘይመውት ፡ ከማየ ፡ በ(N2.31r^a) ከዊነ ፡ ስምዓ ፡ (G.30v^a)ጽድቅ ። ወዩዓቢ ፡ ክብሩ ፡ እምክብረ ፡ (Q1.31r^b)ንጹሐን ፡ መላእክት ።

[168] ወዘን(I.37r^a)ተ ፡ እምድጎረ ፡ ይቤ ፡ ተሠወረኒ ፡ ወይቤለኒ ፡ ውእቱ ፡ መ(J.34v^a)ነኮስ ፡ አነ ፡ ውእቱ ፡ መቃ(B.42r^b)ርስ¹ ፡ እስ(N.43r^a)ክንድራዊ ፡ ወሰማዕተ ፡ (N1.45r^a) ጽድቅ ፡ ዘክርስቶስ² ፡ ሐራዊ ፡ ትጉሕ ። መጻእኩ ፡ ጎቤክ ፡ ከመ ፡ እንግ(Q2.41v^b)ርክ ፡ ዜና ፡ ሕፃን ፡ ንፁሕ ፡ ዘይመጽእ ፡ መንገሌክ ፡ በጊዜ ፡ ጽባሕ ። ዘሰማዕኩ ፡ ነገረ ፡ ዚአሁ ፡ እምጎበ ፡ አምላክክ ፡ እንዘ ፡ ትብል ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግልት³ ፡ በ፪ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ⁴ ፡ እምአፉሃ ። ዝ ፡ ውእቱ ፡ ሕፃን ፡ ዘዩሐውር⁵ ፡ ጎበ⁶ ፡ ሕይወ(G.30v^b)ት ፡ ብነ ፡ በጽዮን⁷ ፡ ካህን ፡ ከመ ፡ ይትመሐር ፡ ሕገ ፡

[166] 1 om. C | 2 ቀጸለሁ ፡ (sic.) Q2 | 3 ተዲዒኖ ፡ (sic.) B | 4 ወአልባሰ ፡ G; በአልባ ፡ (sic.) C | 5 ክቡር ፡ ር; በአልባሰ ፡ ክቡር ፡ Q2; ክቡር ፡ NBQ1 | 6 ዘተሠገወ ፡ C | 7 ፩ዱ ፡ N2 | 8 ቆጶስ ፡ C | 9 ወርቱዓነ ፡ B; ርቱዓነ ፡ NQ1 Q2

[167] 1 ይቤለኒ ፡ Q2 | 2 (sic.) ክርስ ፡ ር | 3 ለመንገሌክ ፡ NQ1 | 4 ስምየ ፡ Q2; ስምዐ ፡ C

[168] 1 መቃርዮስ ፡ BCDQ2 | 2 እስክድራዊ ፡ (sic.) Q1; ጽድቅ ፡ (s.l.) Q2; a-a (s.l.) N2 | 3 ድንግል ፡ Q2 | 4 አምክ ፡ (sic.) N | 5 ዘይሐውር ፡ (sic.) N | 6 ጎበ ፡ del. Q2 | 7 በጽዮን ፡ (s.l.) Q1; ጽዮን ፡ N | 8 ሕገ ፡ N | 9 ኅሩያን ፡ ርBCD | 10 ወመጥቀ ፡ (sic.) N; ወመጥምቅ ፡ C | 11 om. D | 12 ወርእስ ፡ (s.l.) BN2 | 13 እሲጢፋኖስ ፡ (sic.) D | 14 a-a tra. G | 15 ሐዋርያት ፡ Q2 | 16 ከመ ፡ ኤልያስኒ ፡ add. INN1N2Q1G | 17 ካህናት ፡ NQ1 | 18 ለኩን ፡ (sic.) Q1

ጽድቅ ። እስመ ፡ ውእቱ ፡ ወልደ⁸ ፡ ፍቁራንዩ ፡ ገላውዴዎስ ፡ ወእምነ ፡ ጽዮን ፡ ጎሩያነ⁹ ፡ ወልድዮ ፡ ይከውን ፡ ንፁሐ ፡ ክ(N.43r^b)ህነ(N1.45r^b)ት ፡ ከመ ፡ ዮሐ(Q1.31v^a)ንስ ፡ ወንጌላዊ ። ወመ(I.37r^b) ጥም(B.42v^a)ቀ¹⁰ ፡ መለኮት ፡ ወልድዮ¹¹ ፡ ወልደ ፡ ዘካርያስ ፡ ወርእስ¹² ፡ ኖሎት ፡ ከመ ፡ ጴጥሮ(N2.31r^b)ስ ፡ ወልሣነ ፡ እፍረት ፡ (J.34v^b)ከመ ፡ ጳውሎ(Q2.42r^a)ስ ። ወከመ ፡ እስጢፋኖስ¹³ ፡ ሊቀ ፡ ንጹሐን ፡ ዲያቆናት¹⁴_a ፡ ወከመ ፡ ሐዋርያተ¹⁵ ፡ ወልድዮ ፡ ቅዱሳን ። ወከመ ፡ ኩሎሙ ፡ ነቢያት ፡ እለ ፡ ተነበዩ ፡ በእን(G.30v^c)ቲአዩ ፡ በጽድቅ¹⁶ ፡ ወመልክ ፡ ጼዴቅ ፡ ንጹሐ ፡ ክህነት¹³ ፡ ለይኩን¹⁴ ።

[169] ወእንዘ ፡ ትባርከ ፡ ሰማዕኩ ፡ በሰማያት ፡ ወመላእክት ፡ እንዘ ፡ ይብሉ ፡ አሜን ፡ ለይኩን ፡ ሎቱ ፡ ለውእቱ¹ ፡ ሕ(N1.45v^a)ዓን ፡ በረከተ ፡ ወልድኪ ፡ ቃለ ፡ ብ(N.43v^a)ርሃን ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ ላዕሌሁ ፡ አሜን ። _aበአማን² ፡ አማን³_a ፡ ለይኩን⁴ ፡ ለይ(Q1.31v^b)ኩን ፡ ስብሐቲሁ ፡ ለ(B.42v^b)አምላክነ ፡ ፍርቃን⁵ ። አ ፡ አባ ፡ እኑዮ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ ዕቀቦ ፡ ለዝንቱ⁶ ፡ ሕዓን ፡ እስመ ፡ (I.37v^a)ውእቱ ፡ (Q2.42r^b)ክቡር ፡ በኀብ ፡ እግዚአብሔር ፡ አምላክ ፡ አበዊ(G.31r^a)ከ ፡ እለ ፡ አብርሃም⁷ ፡ ይስሐቅኒ⁸ ፡ ወያዕቆብ ፡ ምዕመናን ። ወሕፅኖ ፡ በቃለ ፡ ሰ(N2.31v^a) ላም ፡ እንዘ ፡ (J.35r^a)ታጠብዎ ፡ እምአፋከ ፡ ሀሊበ ፡ አሜን ፡ እንዘ ፡ ፈልፈለ ፡ እሙሐዘ ፡ ወንጌል ፡ ዘሐዋርያት ፡ ንጹሐን ፡ ወፈለገ ፡ ኦሪት ፡ ሕ(N1.45v^b)ገ ፡ ነቢያት ፡ ቅዱሳን⁹ ።

[170] ወዘንተ ፡ ብሂሎ ፡ ውእ(N.43v^b)ቱ¹ ፡ ተሠወረ ፡ እምኔዮ ፡ ወአንስ ፡ ተንሣእኩ ፡ እምንዋምዮ ። ወለከኒ ፡ ሰማዕኩ ፡ ድምፀከ² ፡ በአፍአ ፡ ቤትዮ ። ወተ(B.43r^a)መልዓ ፡ ኃይለ ፡ ድካመ³ ፡ ርስእናዮ ። ወረከብኩ ፡ ጽንዓ ፡ (Q1.32r^a)ለሐዊር ። ወለአዕይትዮ ፡ በርሁ ፡ ለርእዮትከ⁴ ፡ ወለዝኩ ፡ ሕዓን ፡ ከመ ፡ ነገሩኒ ፡ እሉ ፡ ቅዱሳን ፡ በሕል(G.31r^b)ምዮ ። ወዘንተ ፡ (Q2.42v^a)ብሂሎ ፡ አሜሃ ፡ ተወክፎ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ ለሕዓን⁵ ፡ እም(I.37v^b)እደ ፡ አቡነ ፡ ፀጋ ፡ ዘአብ ።

[171] ወአቡነ ፡ ፀጋ ፡ ዘአብኒ ፡ ነገሮ ፡ ዘኮነ ፡ ተአምረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘላዕለ ፡ (N1.46r^a)ዝኩ ፡ ሕዓን ፡ አባ ፡ ቀውስጦስ ። ወለ(J.35r^b)ይእቲኒ ፡ (N.44r^a)እሌኒ ፡ ሐዓኒቱ ፡ ድኒና ፡ እምነ ፡ ምሉዕ ፡ ማይ ፡ ዘፈለገ ፡ ከሰም ፡ ረከ(N2.31v^b)ባ¹ ፡ አባ ፡ ፀጋ ፡ ዘአብ ፡ በሐገረ² ፡

[169] 1 ውእቱ ፡ Q2 | 2 አሜን ፡ Q1 | 3 a-a om. C | 4 om. D | 5 ለመሊሁ ፡ add. G | 6 በዝንቱ ፡ Q1N | 7 አብርሃምኒ ፡ N2Q1 | 8 ይስሐቅ ፡ N2Q2 | 9 ውእቱ ፡ add. B

[170] 1 om. Q2 | 2 ድምፀከ ፡ (sic.) N | 3 ድካምዮ ፡ Q2 | 4 ለርእዮት ፡ Q1 | 5 ወለሕዓንዮ ፡ Q1 ለሕጽዮን ፡ (sic.) N

[171] 1 ረከቦ ፡ Q2 | 2 ሀገረ ፡ N | 3 ምጣቅ ፡ (sic.) N1B | 4 ሕይት ፡ (sic.) N | 5 om.D

ሚጣቅ³ ፡ በእንተ ፡ አቡነ ፡ ቀውስጦስ ። ወአምጽአ ፡ ኀበ ፡ አባ ፡ ሕይወት⁴ ፡ ብ(B.43r^b)ነ ፡ በጽዮን ። ወሐጸነቶ ፡ ዘምስለ ፡ አቡነ⁵ ፡ ተክለ ፡ ሃይማኖት ፡ በውስተ ፡ ቤቱ ፡ ለዝንቱ ፡ መምሕር ፡ (G.31r^c)ሕይወት ፡ ብነ ፡ በጽዮን ።

[172] ወውእቱኒ ፡ አኃዘ ፡ ይሚሕሮሙ ፡ ሥርዓተ ፡ ኩሉ ፡ መጻሕፍት ፡ ዘነቢያት ፡ ወዘ (Q1.32r^b)ሐዋርያት¹ ። (Q2.42v^b)ወአብጽሐ² ፡ ኩሎ ፡ ትምህርተ ፡ ቤተ ፡ ክርስቲያን ፡ በ፯³ ፡ ዓመ (N1.46r^b)ት ፡ ሕምአመ ፡ ተወልዱ⁴ ፡ አባ ፡ ቀውስጦስ ። ወአቡነ ፡ ተክ(I.38r^a)ለ ፡ ሃይማኖት ፡ ኀቡረ ፡ (N.44r^b)ተሐዲኖሙ ፡ እምነበ ፡ አባ⁵ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ በሀገረ ፡ ዝም ፡ ዘርስተ ፡ አበዊሆሙ ፡ ምድረ ፡ ዞረሬ ።

[173] ወ(J.35v^a)እምድኅረዝ ፡ እምአመ ፡ ኮነ ፡ መዋዕለ¹ ፡ ዓመቱ ፡ ለአባ ፡ ቀውስጦስ ፡ ፯ተ ፡ ዓመተ ፡ ወአባ ፡ ተክለ ፡ ሃይማኖትኒ² ፡ ፯³ ፡ ዓመተ ፡ (B.43v^a)ወ፯⁴ ፡ አውራኃ ፡ አእረፈ ፡ አባ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ (N2.32r^a)በ፻ ፡ ወ(G.31v^a)፻ወ፫ ፡ ዓመት ፡ በርስእና⁵ ፡ ሠናይ ፡ ወበሰላም ፡ ብዙኅ ። ወእምርስእናሁ⁶ ፡ ተሐደሰ⁷ ፡ ፯ ፡ ዓመተ ፡ ነቢሮ⁸ ፡ ሕንዝ ፡ ይ(N1.46v^a)ነግሮ⁹ ፡ መጻሕፍተ¹⁰ ፡ ነቢያት ፡ ወሐዋ(Q2.43r^a)ርያት ፡ ለአባ ፡ ቀውስጦስ ። ወውእቱኒ ፡ እንዘ ፡ ያጸንዕ¹¹ ፡ በአሐቲ ፡ ጊዜ ፡ (N.44v^a)፩¹² ፡ ዘ(Q1.32v^a)ነገሮ ፡ ኩሎ ፡ ለለኩሉ ፡ እምቃለ ፡ ኩሎሙ ፡ መጻሕፍት ፡ ፍጡነ ፡ በአሐቲ¹³ ፡ ዕለት ፡ ምስለ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ። (I.38r^b)

[174] ወእምድኅረዝ¹ ፡ አዕረፈ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ መምሕሩ ። ወአኀዘ² ፡ ይምሐር ፡ ምሂረ ፡ ምሥጢረ ፡ ኩሉ ፡ መጻሕፍት ፡ ወትርጓሜሆሙ ፡ እምአመ ፡ ተ(J.35v^b) ወልደ³ ፡ በ፱⁴ ፡ ዓመት ። (B.43v^b) ወእምዝ ፡ እንዘ⁵ ፡ ያነክርዎ⁶ ፡ ለም(G.31v^b)ሒሮቱ ፡ እለ ፡ ርእይዎ⁷ ፡ ሰብእ⁸ ፡ ዘሀገሩ ፡ ካህ(N1.46v^b)ናት ። ወካልዓን ፡ ህዝብ ፡ መጽሐ ፡ ኀቤሁ ፡ ከመ ፡ ይትመሐሩ ፡ ወይርእዩ ፡ ዘንተኒ ፡ ምሒሮቶ ፡ በ፱ቱ ፡ ዓመት ። እስ(Q2.43r^b)መ ፡ አ(N2.32r^b)ብጽሐ ፡ ነገረ ፡ ኩ(N.44v^b)ሉ ፡ ዘመጽሐፈ ፡ ወንጌል ፡ ወኦሪት ፡ ወትርጓሜሆሙ ለመጻሕፍተ⁹ ፡ ሊቃውን(Q1.32v^b)ት ። ሥልጣነ ፡

[172] 1 ወሐዋርያት ፡ B | 2 ወአብጽሐ ፡ Q2 | 3 በ7ቱ ፡ N2 | 4 a-a del. N; a-a om. G | 5 አባ ፡ (s.l.) N2

[173] 1 om. G | 2 ሃይማኖት ፡ B | 3 om. Q2 | 4 ወ፯አውራኃ ፡ B; ፯ተ ፡ C | 5 በርእስና ፡ D | 6 በርስእናሁ ፡ Q1; ወእምርስናሁ ፡ (sic.) D | 7 ተሐደሰ ፡ (sic.) CDQ1 | 8 ነቢሮ ፡ B | 9 a-a om. ḠBCD; ይነግሮ ፡ GN2; እንዘ ፡ ይሚህሮ ፡ (s.l.) Q2 | 10 መጽሕፍተ ፡ | 11 (sic.) Q2 ይጸንዕ ፡ Q1 | 12 ፩ ፡ add. I | 13 ለአሐቲ ፡ Q1

[174] 1 ወእምድኅረ ፡ I | 2 del. ወአኀዘ I | 3 ተወልዱ ፡ NQ1 Q2 | 4 በተሰዓቱ ፡ N1 | 5 om. Q2 | 6 ያነክርዎ ፡ (sic.) CNN1 N2 | 7 ርእዮ ፡ Q2 | 8 ለሰብእ ፡ Q2 | 9 ለመጽሐፈ ፡ DQ2

ሀብት ፡ ተጸጊዎ ፡ እምነበ ፡ እግዚአብሔር ፡ አምላኩ ፡ ውስተ ፡ ከርሰ ፡ እሙ ፡ ጎሪት ፡
ወቅድስት ፡ ከመ ፡ ዮሐንስ ፡ ጎሩይ ፡ እምከርሠ ፡ እ(I.38v^a)ሙ ፡ ኤልሳቤጥ ፡ ብፅዕት ።

[175] ወእምአመ ፡ ተወልደ ፡ ዝንቱ ፡ ሕፃን ፡ አቡነ ፡ ቀውስጦስ ፡ በ፯ ፡ ዓ(N1.47r^a)መት ፡
(G.31v^c)ወ፯ተ¹ ፡ አውራጋ ፡ ወለአባ ፡ (B.44r^a)ተክለ ፡ ሃይማኖት ፡ ጊዜ ፡ ኮኖ² ፡ ጁተ ፡ ዓመተ ፡
ወሰዶ³ ፡ አቡሁ⁴ ፡ ፀጋ ፡ ዘአብ ፡ ኀበ ፡ አባ ፡ (J.36r^a)ጌርሎስ ፡ ጳጳስ ፡ ምሉዓ ፡ ፀጋ ፡ በመንፈስ ፡
ቅዱስ ፡ ይንሣእ ፡ እም(N.45r^a)እዴሁ ፡ ሢመተ ፡ ዲቁና ። ወኀደ(Q2.43v^a)ኀ ፡ ለአባ⁵ ፡ ቀውስጦስ ፡
ውስተ ፡ ሀገረ⁶ ፡ ዝም ፡ በቤተ ፡ አባ ፡ ህይወት ፡ ብነ ፡ በጽዮን ፡ ዘእንበለ⁷ ፡ ይትማከሮ⁸ ፡ ለሐዊር⁹ ፡
መንገለ ፡ ጳጳስ ። እስመ ፡ ውእቱ¹⁰ ፡ ኢይክል ፡ (Q1.33r^a)ብሂሎ¹¹ ፡ ሐዊረ ፡ ፍኖት ፡ በዋዕ
(N2.32v^a)የ ፡ ፀሐይ ፡ ወቁረ ፡ ሌሊት¹² ። እስመ ፡ ልምሉም ፡ ኩለንታሁ¹³ ፡ (N1.47r^b)እምቈጽለ ፡
ፅጌ ፡ ዘአደይ¹⁴ ፡ ወልደ¹⁵ ፡ እምነ ፡ ጽዮን ፡ ዘርዓ ፡ ነገሥት ፡ (G.32r^a)ወወልደ ፡ (I.38v^b)
ገላውዴዎስ¹⁶ ፡ ርእሰ ፡ ኩሉ¹⁷ ፡ መኳንንት ። ወበእንተዝ ፡ ኀደኀ ፡ ፀጋ¹⁸ ፡ ዘአብ ፡ ወሐረ ፡ በ
(B.44r^b)ጽሚት ፡ ሌሊተ ፡ ዘእንበለ ፡ ይስማዕ ፡ ዜና ፡ ሐዊሮቱ ፡ መንገለ ፡ ጳ(N.45r^b)ጳስ¹⁹ ።

[176] ወእምዝ ፡ በጽሐ ፡ አቡነ ፡ ፀጋ ፡ ዘአብ ፡ ምስለ ፡ ወልዱ¹ ፡ አቡነ ፡ ብፁዕ² ፡ ተክለ ፡
ሃይማኖት ፡ ኀበ ፡ ጳጳስ ፡ አባ ፡ ጌርሎ(J.36r^b)ስ ። ወይ(Q2.43v^b)ቤሎ ፡ ጳጳስ ፡ ለአባ ፡ ፀጋ ፡ ዘአብ ፡
አይቱ ፡ ገደኀ ፡ ለቀውስጦስ ፡ ጎሩይ ፡ እምነበ ፡ ሥሉስ ፡ ቅዱስ ፡ አ(N1.47v^a)ማልክተ ፡ ኩሉ ፡
ፍጥረታት ፡ ፈሊጠከ ፡ እንዘ ፡ ትመጽእ ፡ ኀቤየ ፡ እምወልድከ ፡ ፍሥሐ ፡ ጽዮን ፡ ክቡር ፡ ሕፃን ፡
እምነበ ፡ እግዚአብሔር ፡ (Q1.33r^b)አምላክ ፡ ዘበአማን ። ወ(G.32r^b)ሶበ ፡ ሰምዓ ፡ ዘንተ ፡ ነገረ ፡
አባ ፡ ፀጋ ፡ ዘአብ ፡ እምአፈ ፡ ጳጳስ ፡ (N2.32v^b)አባ ፡ ክቡር ፡ ጌርሎስ ፡ ደንገጸ ፡ ወአኀዞ³ ፡ ፍርሃት ፡
ወአን(I.38r^a)ከ(N.45v^a)ረ ፡ ጥቀ ።

[177] ወአውሥአ ፡ ለጳጳስ ፡ (B.44v^a)በትህትና ፡ ቃል ። ወይቤሎ ፡ መኑ ፡ ነገረከ ፡ ኦ ፡ አባ ፡
ክቡር ፡ ለቀውስጦስ ፡ ሕፃን ፡ ወስመ¹ ፡ ወልድየ ፡ ፍሥሐ² ፡ ጽዮን ። ሰማዕኩ ፡

[175] 1 6 ፡ D | 2 ኮነ ፡ Q2 | 3 ወሰደ ፡ B | 4 አቡነ ፡ G | 5 ለአ (sic.) N1 | 6 om. D | 7 om. ḠQ2B | 8 ዘተማከር ፡ (sic.) Q2; ዘተማከሮ ፡ (sic.) B | 9 ለሐውር ፡ B | 10 በውእቱ ፡ del. B | 11 ብሂል ፡ CD | 12 ሌሊተ ፡ CD | 13 ኩለታሁ ፡ (sic.) N | 14 አዲይ ፡ NB; ዘአዲበ ፡ (sic.) N | 15 ወልደ ፡ Q1N | 16 ገላጋዴዎስ ፡ (sic.) C | 17 ኩሎሙ ፡ B; ኩሉ ፡ (s.l.) Ḡ | 18 ፀጋ ፡ (s.l.) Q1 | 19 ጳጳስ ፡ (s.l.) Q2; om. ḠC

[176] 1 om. D | 2 om. ḠBCDQ1Q2 | 3 ወአኀዝ ፡ Q1

[177] 1 ወስመ ፡ (s.l.) B | 2 ጸፍሥሐ ፡ (sic.) N1 | 3 እምቅመ ፡ (sic.) N1 | 4 ጎሩየ ፡ Q2 | 5 ዘመንፈስ ፡ Q1 | 6 ወኀዲገተከ ፡ (sic.) NC | 7 ቀውስጦስ ፡ CQ2; ቃውስጦስሃ ፡ (sic.) B | 8 ሕፃን ፡ Q2

እምቅድመ፡(Q2.44r^a)ዛቲ፡ ዕለት፡ ዘዮም፡ እምአፈ፡ ሰብእ፡(N1.47v^b)ካልዓን፡ ዜና፡ እሉ፡ ሕፃናት፡(J.36v^a)እምቅድመ³፡ እዜኑከ፡ አነ። ወአውሥአ፡ አባ፡ ጌርሎስ፡ ጳጳስ፡ ወይቤሎ፡ አኮ፡ ዘሰማዕኩ፡ አንሰ፡ እምአፈ፡ ካልዓን። አላ፡ ነ(G.32r^c)ገረኒ፡ መልአከ፡ እግዚአብሔር፡ በዛቲ፡ ሌሊት፡ ዜና፡ ምጽአትከ፡ ጎቤየ፡ ምስለ፡ ዝንቱ፡ ወልድከ፡ ፍሥሐ፡ ጽዮን፡ ጎሩይ⁴፡ በመንፈ(N.45v^b)(Q1.33v^a)ሰ⁵፡ ቅዱስ። ወጎዲጎተከ⁶፡ ቀውስጦስሃ⁷፡ ሕፃን⁸፡ ንዑስ፡ ወበቅድመ፡ እግዚአብሔር፡ ክቡር፡ ወዓቢይ።

[178] ወበውእቱ፡ መ(B.44v^b)ዋዕል¹፡ ሶበ፡ ሰምዓ፡ አባ፡(I.39r^b)ቀውስጦስኒ²፡ ዜና፡ ሐረቶሙ፡(N2.33r^a)ለፀጋ፡ ዘአብ፡ ወለወልዱ፡ ፍሥሐ፡ ጽዮ(N1.48r^a)ን፡ መ(Q2.44r^b) ንገለ³፡ ጳጳስ⁴፡ ጎዘነ፡ ጥቀ። ወሐረ፡ እምሀገረ፡ ዝም፡ ጎበ፡ ምድረ፡ ጽላልሽ፡ ጎበ፡ እግዚእ፡ ጎረይ፡ ወይቤ። ለምንትኬ፡ ጎደገኒ፡ እግዚእየ፡ ምት(G.32v^a)ኪ⁵፡ እንዘ፡ የሐውር፡ ጎ(J.36v^b)በ፡ ጳጳስ። ኢኮንኩኑ⁶፡ አነኒ፡ ከመ፡ ወልዱ፡ ፍሥሐ፡ ጽዮን፡ ወልዶ⁷፡ በመንፈስ፡ ቅዱስ፡ ዘኢየሐምር፡ ካልዓ፡ አበ⁸፡ ወእመ፡(N.46r^a) ዘእንበሌሁ⁹፡ ወዘእንበሌኪ። ነጽሪ፡ ዘንተ፡ ግፍዕየ፡ በእንተ፡ ዘፈለጠኒ፡ እምወልድኪ፡ እኑየ።

[179] (Q1.33v^b)ወሶበ፡ ሰምዓት፡ ዘንተ¹፡ ነገሮ፡ ለአባ፡ ቀውስጦስ፡ ጎዘነ፡ ልባ²፡ ጥቀ። ወትቤሎ፡ አ፡ ወልድ(B.45r^a)የ፡ ኢት(N1.48r^b)ጎዝን፡ በእንተዝ፡ ነገር። አነ፡ እጎትከ³፡ እፌንወከ፡ ጎበ፡ ጳጳ(Q2.44v^a)ስ፡ ምስለ፡ አግብርት፡ ፪ቱ፡ ፅዒንየ፡ ስንቀከ፡(I.39v^a)በአዕዱግየ፡ ፫ቱ፡ እርጎን፡ ለከ፡ ሠናየ⁴፡ በቅለ፡ ዘተሐውር፡ ቦቱ። ሰማዕኩ፡ ከመ፡ የሐውሩ⁵፡(G.32v^b) ካልዓን፡ ውሉደ፡ ካሠናት፡(N2.33r^b)አብያጺከ፡ ምስሌሆሙ፡ ተሐውር። ኢትብኪ፡ ወልድየ፡ እግዚአብሔር፡ የአም(N.46r^b)ር፡ ለከ፡ ዘጎረየከ፡ (J.37r^a)እምከራሠ፡ እምከ⁶፡ በዘስምረቱ⁷፡ ቅዱስ። ንበር፡ ይእዜ፡ ቅድሚየ⁸፡ ወብላዕ፡ እክለ፡ እስመ፡ ደከምከ፡ በሐዊረ⁹፡ ፍኖት፡ እንዘ፡ ትበ(N1.48v^a)ኪ።

[178] 1 መንገለ፡ (s.l.)N | 2 ቀውስጦስ፡ N | 3 በንገለ፡ (sic.)D | 4 ምጳጳስ፡ (sic.)N | 5 ምንትኪ፡ (sic.)Q2 | 6 ኢኮንኩ፡ N2 | 7 ወልዶ፡ (s.l.)N2 | 8 አባ፡ Q1; ወአበ፡ Q2 | 9 ዘእንበሌሁ፡ rep. N1; ወዘእንበሌኩ፡ (sic.)N

[179] 1 ዘንተ፡ (s.l.)B; om. N | 2 om. ḠBCDQ2 | 3 እምከ፡ B | 4 ሠናይ፡ CD | 5 የሐውሩ፡ Q1 | 6 እምከ፡ (s.l.)B | 7 ዘስረቱ፡ (sic.)D | 8 ቅድሚየ፡ (sic.)N | 9 በሐውረ፡ (sic.)N1

[180] ወአውሥ(Q1.34r^a)አ : ወይቤ¹ : ኢይበልዕ : እምነ : ቤትኪ² : ምንተኒ : ሙብልዓ : እስከ³ : እሰምዕ : ፍትሐ : እምነበ : እ(B.45r^b)ግዚአብሔር : አምላኪየ ። ወእነግራ : ለ(Q2.44v^b)ሥዕለ⁴ : እግዝእትየ⁵ : ማርያም : ከመ : ትርአይ : ዘንተ : ግ(G.32v^c)ፍዕየ ። ወዘንተ : ብሂሎ : ሮፀ : እምቅድሜሃ⁶ : ፍጡነ : ወ(I.39v^b)ኢየአምር : ዘኮነ : ልቡናሁ : ከመ : ዘኢየአምር⁷ : ሰብእ : እቡደ⁸ : ልብ⁹ : እስመ : ሰክረ¹⁰ : (N.46v^a)በእንተዝ¹¹ : ነገር ። ወእግዚእ : ኀረያኒ : ተንሥአት : እምንባራ¹² : ወትቤሎሙ¹³ : ለአግብርቲሃ : ፀዓኑ : አፍራስ¹⁴ : ወ(J.37r^b) በቅለ¹⁵ : (N1.48v^b) ወአዕዱግ¹⁶ : ለፀዊረ : ስንቅክሙ : ወ(N2.33v^a)ትልወኒ ፤ አነኒ : እተልዎ : ከመ : ኢይባዕ : ዲበ¹⁷ : ቀልቀል : እስመ : ነደ : ልቡ : በእሳት¹⁸ : ኀዘን ። እስመ : ተፈልጦቱ : እምነ : ወልድየ : እንዘ : የሐውር : (Q1.34r^b)መንገለ : ጳጳስ ።

[181] ወዘንተ : (B.45v^a)ብሂላ¹ : ዴገኑቶ : (G.33r^a)ድኅሬሁ : ተፀዒና : ዲበ : በቅል : (Q2.45r^a) ረዋሂት ። ወውእቱኒ : እንዘ : ይረውፅ : በቅድሜሃ : በጽሑ : ፍጡነ : በአሐቲ : ሰዓት : ውስተ : ቤተ : ክርስቲያን : ዘ፬ቱ² : እንስሳ : (N.46v^b)ኀበ : ሀገረ : ዝም ። ወቆመ : ቅድመ³ : ሥዕላ : ለእ(I.40r^a)ግዝእትነ : ማርያም : (N1.49r^a)ወላዲተ : አምላክ ። ወአኀዘ⁴ : ይጼሊ : እንዘ : ይብል⁵ : አ : እግዝእትየ : ድንግልት⁶ : በ፪ኤ : ማርያም : ወላዲተ : አምላክ ። ኢተሰብአ : (J.37v^a) ወኢተሠገወ : እምኔኪ : ወልደ : እግዚአብሔር : ሕያው : ለቤዛ⁷ : ኩሉ⁸ : ፍጥረት ። ለእመ ኢያብጻሕኪ⁹ ። ኀበ : ጳጳስ : ለባሕቲትየ¹⁰ : ዘእንበለ¹¹ : በቅል : ወስንቅ¹² : ከመ : እንሣእ¹³ : (G.33r^b)ሢመተ : ዲቁና¹⁴ : (B.45v^b)ምስለ : እ(N2.33v^b)ኀየ : ፍሥሐ : ጽዮን : ኀቡረ¹⁵ : በአሐቲ : ዕለት ። ወለው(Q2.45r^b) እቱ(Q1.34v^a)ኒ : ለእመ : ኢያንግደይኪዮ : ከመ : ይንጽሐ(N.47r^a)ኒ : ደኪሞ : በፍኖት : እስከ¹⁶ : እበጽ(N1.49r^b)ሕ : ኀቤሁ : ዘእንበለ : መዊት ። ኢይሰምየኪ : እመ¹⁷ : አምላክ : ሕያው : ወመድኃኔዓለም : መሐልኩ : በሰሙ : ቅዱስ¹⁸_a ።

[180] 1 ወይቤ : (s.l.) N2 | 2 ቤተኪ : C | 3 ወእስከ : del. N | 4 ለሥዕል : N | 5 እግዝእት : Q2; እግዝእትነ : G | 6 ቅድሜየ : Q2; እምቅዲሃ : (sic.) D | 7 ዘኢይአምር : (sic.) N1 | 8 ዕበደ : NQ1 | 9 ልብ : (s.l.) I | 10 ሰክር : N; del. Q1 | 11 በእንተ : D | 12 እምንባራሃ : B; እምንባራ : Q2 | 13 ትቤሎሙ : Q2 | 14 አፍራስ : Q2 | 15 ወአብቅልተ : Q2 | 16 ወአዕዱግ : Q2 | 17 om. ḠBCDQ2 | 18 በእሳት : Q1

[181] 1 ብሂሎ : Q2 | 2 ዘአ፬ : Q1 | 3 ቅድመ : (s.l.) N2 | 4 ወእንዘ : D | 5 ይብል : (s.l.) Ḡ | 6 ድንግል : Q2 | 7 ለቤዛ : (sic.) N | 8 ኩሉ : rep. N | 9 ኢያብጻሕኪ : Q2 | 10 ለባሕቲትየ : (sic.) B | 11 ዘእንበለ : (sic.) B | 12 ወፅንት : (sic.) CD | 13 ትሰማዕ : Q1 | 14 om. All except D | 15 ኀበረ : (sic.) Q2; ኀበረ : D | 16 እስከ : (s.l.) N2 | 17 om. N | 18 a-a del. N2; a-a om. G

[182] ወዘንተ፡ ብሂሎ፡ ወጽኦ፡ እምቤተ፡ ክርስቲያን ። ወነጸራ¹፡ (I.40r^b) ለእግዚእ፡ ጎረያ፡ እንዘ፡ ትጽንሖ²፡ በአፍኦ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ተኣኅዞ³፡ እስከ⁴፡ ይመጽኡ፡ ላቲ፡ አግብርቲሃ፡ ከመ፡ ይሑሩ፡ ምስሌ (J.37v^b) ሁ፡ ወአዘዘቶሙ⁵፡ ቀዲሙ፡ ወውእቱኒ፡ ሶበ፡ ነጸራ⁶፡ (G.33r^c) ጐየ፡ እምኔሃ⁷፡ ውስተ፡ ውእቱ⁸፡ ሀገር፡ ይእ (B.46r^a) ቲኒ፡ ከልሃት፡ በዓቢይ፡ ቃል ። ወትቤሎሙ፡ ለካህና (N.47r^b) ት⁹፡ (N1.49v^a) ይእቲ¹⁰፡ ቤተ፡ ክርስቲያን ። (Q2.45v^a) ተንሥኡ፡ ትልውዎ፡ ሊተ¹¹፡ ለቀውስጦ (Q1.34v^b) ስ፡ ወልድየ፡ እስከ፡ ይመጽኡ፡ አግብርትየ¹²፡ ከመ፡ ይሑር፡ ምስሌ (N2.34r^a) ሆሙ፡ ጎቡረ፡ ጎበ፡ ጳጳስ ።

[183] ወሶበ፡ ሰምዑ፡ ዘንተ¹፡ ነገራ፡ ፪ቱ፡ ቀሳውስት፡ ውርዝዋን²፡ ዴገንዋ³፡ ከመ፡ የኣኅዝዎ፡ ወዘእንበለ፡ ይቅረቡ፡ ጎቤሁ ። ወረደ፡ መልአከ፡ እግዚአብሔር፡ እምሰማያት፡ ወመዘጎ፡ ላዕለ፡ ወዓርገ፡ (I.40v^a) መንገለ፡ አየር ። ወእግዚእ፡ ጎረያኒ፡ ትኔጽሮ⁴፡ ወት (G.33v^a) ቤሎሙ፡ ለእሉ፡ ቀሳውስት፡ ንዑ፡ ተመ (N1.49v^b) የጡ፡ ኢጋእዝትየ ። እንከ (J.38r^a) ሰኬ፡ ኢትረክብዎ፡ ለዝኩ፡ ሕፃን፡ (B.46r^b) ወ (N.47v^a) ኢነአምር፡ ዘኩ፡ ወረሰየ⁴፡ አምላክነ፡ እስመ፡ መሰጦ⁵፡ መልአክ፡ መንገለ፡ ሰማይ ። ወ (Q2.45v^b) ዘንተ፡ ብሂላ፡ ተመይጠት፡ መንገለ፡ ሀገራ፡ እንዘ፡ ታነክር፡ ምስለ፡ ፪ቱ፡ ካህናት፡ እለ፡ ነ (Q1.35r^a) በሩ፡ ምስሌሃ ።

[184] ወተሰምዓ፡ ዝ፡ ነገር¹፡ ውስተ፡ ኩሉ፡ አህጉረ²፡ ሸዋ፡ እስከ፡ ብሔረ፡ አቡሁ፡ ዳወሮ³ ። ወመጽኡ፡ ጎበ፡ እግዚእ፡ ጎረያ፡ ወጠየቅዋ፡ ወነገረቶሙ⁴ ። ወሶቤሃ፡ (N2.34r^b) ይቤልዋ፡ ሰብኦ፡ ጽላልሽ፡ ለእግዚእ፡ ጎረያ፡ እ (N1.50r^a) ስመ፡ መጽ (G.33v^b) ኦ፡ አቡሁ፡ ለቀውስጦስ ። ንዒ፡ ንፃእ⁵፡ ምስሌኪ⁶፡ (J.38r^b) ው (I.40v^b) ስተ፡ መርኅብ፡ ለተቀብሎቱ፡ ከመ፡ ንብኪ፡ ምስሌ (N.47v^b) ሁ ። እስመ፡ ዝንቱ፡ መካን⁷፡ ጸባብ⁸፡ ወኢያገምር⁹፡ ብዙኃ፡ ሰብኦ፡ እለ፡ (B.46v^a) መጽኡ፡ ዘምስለ፡ እሙ፡ ወአቡሁ¹⁰ ። ለሰቄቃው¹¹ ።

[182] 1 ወነጽራ፡ (sic.) D | 2 ትጽንሖ፡ Q1Q2 | 3 ተኅዞ፡ (sic.) D | 4 እከ፡ (sic.) Q2 | 5 ዘእኃዘቶሙ፡ NQ1; ዘእዘቶሙ፡ (sic.) D | 6 ነጽራ፡ (sic.) D | 7 እምኔሃ፡ (s.l.) Q2 | 8 ውእተ፡ D | 9 ካህናት፡ Q1 | 10 ሀገር፡ add. N2 | 11 om. Q2BCD; ሊተ፡ (s.l.) N2 | 12 አግብርቲየ፡ (sic.) B

[183] 1 om. Q2 | 2 ውጉዛን፡ Q2 | 3 ዴገንዎ፡ N | 4 ትኔጽሮ፡ CD | 5 ወረሰየ፡ Q2 | 5 om. B

[184] | 1 ዝነገር፡ C | 2 ኢሕጉረ፡ B; om. CDḠQ2 | 3 ዳወሮ፡ D | 4 ወነገቶሙ፡ (sic.) D | 5 ንባዕ፡ Q1 | 6 om. D | 7 om. B | 8 ጸባብ፡ (s.l.) Q1 | 9 ወኢያምር፡ (sic.) B | 10 a-a tra. B | 11 ለሰቄቃው፡ (sic.) B

[185] ወዘንተ ፡ ብሂሎሙ ፡ ዓርጉ ፡ እም(Q2.46r^a)ሀገረ ፡ ጽላልሽ ፡ መንገለ ፡ መርጎብ¹ ፡ ዛይ² ።
 ወጸንሕዎሙ ፡ አቡሁ ፡ ወእሙኒ ፡ ዲበ ፡ ይእቲ ፡ መርጎበ ፡ ዛይ ። ወሶበ ፡ ርእይዎሙ ፡ ሰብአ ፡
 ጽላልሽ ፡ እንዘ ፡ ይበክዩ ፡ ተብሃሉ ፡ በበይናቲሆሙ ።(Q1.35r^b) ለ(N1.50r^b)ምንትኑ ፡ ኢይበከዩ³_a ፡
 ሰብአ ፡(G.33v^c)ዳወሮ⁴ ፡ በእንተ ፡ ጥፍአተ⁵ ፡ ወልደ⁶ ፡ መኮንኖሙ ፡ ወእንዘ ፡ ይብሉ⁷ ፡ ከመዝ ፡
 በጽሑ ፡ ጎቤሆሙ ፡ ወእ(J.38v^a)ግዚእ ፡ ጎረያሰ⁸ ፡ በጽሑት ፡ እንዘ ፡ ትበኪ ፡(I.41r^a)ጎቤ (N.48r^a)
 ሆሙ ።

[186] ወሶበ ፡ ነጸራ ፡ ገላውዴ(N2.34v^a)ዎስ ፡ ይቤላ ፡ እሙነኑ ፡ ጠፍአ ፡ ወልድነ ። ወትቤሎ ፡
 እወ ፡ እግዚአ ፡ ባሕቱ ፡ እግዚአብሔር ፡ የአምር ፡ ለእመ¹ ፡ ኮነ ፡ ሕያወ² ፡ አው ፡
 መዊቶሂ ።(B.46v^b)እስመ ፡ ዓቢይ ፡ ንስር ፡ ፀዓዳ ፡ ክነፊሁ³ ፡(Q2.46r^b)ወከመ ፡ ሰብእ⁴ ፡ እደዊሁ⁵ ፡
 ወእገሪሁ ፡ ወቅኑት ፡ ሐውቋሁ⁶ ፡ በዝናር ፡ ዘያንጸበርቅ ፡ አዕይንተ ፡(N1.50v^a)ወመሰጠ ፡
 እምቅድሜየ ፡ ወዓርገ ፡ ውስተ ፡ ሰማይ⁷ ።

[187] ወሶቤሃ¹ ፡ ትቤ ፡ እምነ ፡ ጽዮን ፡ ወላ(G.34r^a)ዲቱ ፡ በይነ² ፡ ዝኑ ፡ ነገር ፡ ብካይኪ ፡ ጥዩቀ³ ፡
 አ ፡ እንትየ ፡ የዋሂተ⁴ ፡ ልብ⁵ ፡ ከመ ፡ ርግብ ። ረሳዕኪኑ ፡ ዘኮነ ፡ ቀዳሚ ፡ ጊዜ ፡(Q1.35v^a)ተ
 (J.38v^b)ወልደ⁶ ፡ ዝንቱ ፡(N.48r^b)ሕፃን ፡ እምነበ ፡ አምላኩ ። ዮምኒ ፡ ኢጎደጎ⁷ ፡ ለኃጉል ፡(I.41r^b)
 አላ ፡ ይሬስዮ⁸_a ከመ ፡ ረሰዮ⁸_a ፡ በፈቃዱ⁹ ፡ እግዚአብሔር ፡ በውስተ ፡ ከርሥየ ፡ ዘጎረዮ ። ዮምስ ፡
 ምጽአትየ ፡ ጎቤኪ ፡ እሙነ¹⁰ ፡ ሞተ¹¹ ፡ ብሂልየ ፡ ከመ ፡ እጠይ(B.47r^a)ቅ ፡ ነበረ¹¹ ፡ ከመ ፡
 ይእዜስ ፡ ሠናየ¹² ፡(N2.34v^b)ኮነ ። ንዒ ፡ ንሑር ፡ ውስተ ፡(Q2.46v^a)ቤትኪ ፡(N1.50v^b)ከመ ፡
 ንጎድር ፡ ወጌሠመ ፡ ነሐውር ፡ መንገለ ፡ ሀገርነ ፡ በሰላም ፡ ወፍሥሐ ።

[188] ወዘንተ ፡ ብሂላ ፡ በሣኒታሁ ፡(G.34r^b)ዓተወት ፡ እሙ ፡ ዘምስለ ፡ አቡሁ ፡ ውስተ ፡ ብሔራ ።
 ወመልአከ ፡ እግዚአብሔርሰ¹ ፡ ዘአዕረጎ ፡ መንገለ ፡ ዓደር ፡ ላዕለ ፡ አብጽሐ ፡ ለአባ ፡ ቀው

[185] 1 መርህብ ፡ N | 2 ዛይ ፡ NN1Q1 | 3 a-a (s.l.) B | 4 ዳወሮ ፡ D | 5 om. N1 | 6 om. C | 7 ይቤሉ ፡ Q2 | 8 ጎረያ ፡ Q2

[186] 1 ለእመካነ ፡ Q2 | 2 አጎያወ ፡ (sic.) B | 3 ክነፊሁ ፡ (sic.) B | 4 om. Q2 | 5 እደደዊሁ ፡ (sic.) D | 6 ሐቋሁ ፡ DGN2Q2 | 7 ሰማያት ፡ Q2

[187] 1 ወሶቤሂ ፡ Q2 | 2 በየነ ፡ (sic.) B | 3 ጥቀ ፡ B | 4 የዋሂት ፡ NQ1 | 5 የዋሂት ፡ ልልብ ፡ (sic.) D | 6 ነገረ ፡ (s.l.) ወልደ ፡ Q2 | 7 አጎደጎ ፡ Q1 | 8 a-a om. DB | 9 በፈቃዱ ፡ Q1Q2BD; በፈቃዱ ፡ (s.l.) N | 10 እሙነኑ ፡ ḠBCDQ2 | 11 ሞት ፡ Q2 | 11 ነገረ ፡ G | 12 ሠናይ ፡ CD

[188] 1 እግዚአብሔር ፡ B | 2 ሀሎ ፡ GN2; ሀለው ፡ CQ2 | 3 በእይእቲ ፡ D | 4 ዘመሰጠ ፡ | 5 om. D | 6 B a-a (s.l.) N2 | 7 ሀለዉ ፡ Q1 | 8 b-b om. N

(N.48v^a)ሰጦስ ፡ ጎበ ፡ ሀለወ² ፡ አባ ፡ ልጅ(J.39r^a)ሎስ ፡ ጳጳስ ። በይጹቲ³ ፡ ዕለት ፡ ጊዜ ፡ (Q1.35v^b)
 ፱ቱ ፡ ሰዓት ፡ ዘመሰጠ⁴ ፡ ባቲ ፡ ሌጅንዘ ፡ ውስተ⁵ ፡ ጉባዔ⁶ ኩሉ ፡ ሀለወ⁷ ፡ አባ ፡ ጌርሎስ ፡ ጳጳስ ፡
 ዘምስለ ፡ ካህናት⁸ ፡ (I.41v^a)ብዙኃን ፡ ወሊቃናተ ፡ ይእቲ ፡ ሀገር ፡ ዘጳጳስ ።

[189] ወእንዘ ፡ ይትናገር ፡ ዘምስ(N1.51r^a)ለ ፡ አቡነ ፡ ፀጋ ፡ ዘአብ ፡ (B.47r^b) በእንተ ፡ ዘኮነ ፡ ጊዜ ፡
 ልደቱ ፡ ለአባ ፡ ቀውስጦስ ፡ ውእቱ¹ ፡ ተአምር ፡ ዘኮነ ፡ እምእግዚአብሔር ፡ (Q2.46v^b)(G.34r^c)
 ዘነገርናኸሙ² ፡ ቀዳሚ ፡ ነገረ³ ፡ ዝኒ⁴ ፡ ሕፃን ። ውጎደጎ ፡ ማዕከለ ፡ ጉባዔ ፡ ጳጳስ ። ወዐርገ ፡ ሰማየ ፡
 ውእቱ ፡ (N2.35r^a)መልአክ ፡ እግዚአብሔር ። ወሶበ ፡ ርእየ ፡ አ(N.48v^b)ባ ፡ ጌርሎስ ፡ ጳጳስ ፡
 ዘንተ ፡ ተአምረ ፡ ደንገፀ ፡ ወፈርሃ ፡ እስመ ፡ ወረደ⁵ ፡ እምስ(J.39r^b)ማይ ፡ ማዕከለ ፡ ውእቱ⁶ ፡
 ጉባዔሁ ፡ አባ ፡ ቀውስጦስ ። ወሰምዓ ፡ ከመ ፡ ድምፀ ፡ (Q1.36r^a)ነጎድጓድ ፡ ዘአሜ⁷ ፡ ክረምት ፡
 እንዘ ፡ ያስተጣፍሖ⁸ ፡ አክናፊሁ ፡ ው(N1.51r^b)እቱ ፡ መልአክ ፡ እግዚአብሔር ፡ ልአባ ፡
 ቀውስጦስ ፡ ዘአውረደ⁹ ፡ እምአየር¹⁰ ፡ (I.41v^b)ማዕከሌሁ ።

[190] (B.47v^a)ወእምዝ ፡ ይቤሎ አባ ፡ ጌ(G.34v^a)ርሎስ ፡ ለአባ ፡ ቀውስጦስ ፡ እምአይቱ ፡ መጻእክ ፡
 ጎበያ¹ ፡ ወወረድክ ፡ እምአየር² ፡ ሰማይ ፡ ወ(Q2.47r^a)ቆምክ ፡ ማዕከለ ፡ ዝንቱ ፡ ጉባዔ³ ። አ ፡
 ሕጻን ፡ ፍሡሕ ፡ ዘትመስ(N.49r^a)ል ፡ ከመ ፡ ፩ ፡ እምደቂቀ ፡ ነገሥታት ። ወአይቱ⁴ ፡ ሀገርክ ፡
 ወመኑ ፡ ስምክ ፡ ወመኑ ፡ አዕረገክ ፡ ውስተ ፡ አየረ ፡ ሰማይ ፡ (J.39v^a) ወአውረደኸ⁵ ፡ ማዕከሌነ ፡
 ልእንዘ ፡ ከማነ⁶ ፡ ሰብእ ፡ አርአያክ ፡ ከመዝ ፡ ኑመ⁷ ፡ ዐረገ⁸ ፡ መ(N2.35r^b)ልዕልተ ፡ ዓየር ።
 እስኩኬ ፡ አጠይቀ(N1.51v^a)ኒ⁹ ፡ ነገረ ፡ ተፈጥሮትክ ፡ እምውሉደ¹⁰ ፡ ሰብእኑ ፡ ፍጥረትክ ፡ አው ፡
 እምነገደ¹¹ ፡ መ(Q1.36r^b)ላእኩቲሁ ፡ ለእግዚአብሔር ፡ አምላክነ ።

[191] ወእምዝ ፡ (G.34v^b)አሜሃ ፡ አ(B.47v^b)ውሥኦ¹ ፡ በድንጋዔ² ፡ ቃል ፡ ወፍርሃት ፡ ለአባ³ ፡
 ጌርሎስ ፡ አባ ፡ ቀውስጦስ ፡ እን(I.42r^a)ዘ ፡ ይብል ። አነሂ ፡ ወልደ ፡ መዋቲ ፡ ሰብእ ፡ ወኢኮ
 (N.49r^b)ነ ፡ ፍጥረትየ ፡ (Q2.47r^b)እምነገደ ፡ መላእኩቲሁ ፡ ለእግዚአብሔር ፡ እሳታውያን⁴ ፡

[189] 1 om. BCDGČ | 2 ዘናገርናኸሙ ፡ (sic.) N | 3 ነገረ ፡ Q2 | 4 om. N; ዝንቱ ፡ G | 5 ወረደ ፡ Q1 | 6 ኩሉ ፡ N2 |
 7 ዘአሜሃ ፡ del. Q2 | 8 ያስተጣፍሖ ፡ Q2; ያስተጣፍ ፡ (sic.) G | 9 ዘአውረደ ፡ Q2; ወአውረደ ፡ N | 10 a-a tra. G

[190] 1 ጎበየ ፡ (sic.) Q2 | 2 እምአየር ፡ N1 | 3 ጉባዔነ ፡ CD; ጉባዔኒ ፡ N | 4 ወይእቲ ፡ N | 5 ወአውረድክ ፡ CNQ1 |
 6 a-a om. | 7 ከመዝኑ ፡ CQ2 | 8 ወዓርገ ፡ C; ዓርገ ፡ N | 9 አጠየቀኒ ፡ (sic.) N | 10 እምሉደ ፡ (sic.) I | 11 እመንገለ ፡ Q2;
 እምነገድ ፡ N

[191] 1 ወአውሥኦ ፡ | 2 በድንዔ ፡ (sic.) N | 3 ለኦ ፡ (sic.) Q2 | 4 እሳታውን ፡ (sic.) N | 5 ኃጢአት ፡ Q2 | 6
 ወሀገር ፡ C | 7 ይእቲሃ ፡ NQ1 | 8 ገላውዴዎስ ፡ ወእምነ ፡ ጽዮን ፡ add. Q2

ዘኢይመውቱ ፡ ዘከማየ ፡ ጎጥእ⁵ ፡ ገብርከ ። ወሀገረ⁶ ፡ አቡዮስ⁷ ፡ ወእምየ ፡ እምአድያመ ፡ ሸዋ ፡ ው
(J.39v^b)እቱ ፡ ዘትትበህል ፡ ምድረ ፡ ዞረሬ ፡ ርስተ ፡ ካህናት ፡ ይእቲሂ⁸ ፡ (N1.51v^b)ሀገርየ ።

[192] ወምጽአትየስ¹ ፡ ጎቤከ ፡ በተአምረ ፡ ጸሎታ ፡ ለእግዝእትነ ፡ ቅ(G.34v^c)ድስት ፡ ድንግልት² ፡
በ፪³ ፡ ማርያም ፡ ወለዲተ ፡ አምላክ ፡ ውእቱ ። ስማዕ ፡ አ ፡ አባ ፡ ቅዱስ ፡ ዘእነግረከ ፡ ንስቲተ ፡
ነገረ ፡ (N2.35v^a)ወተአምረ ፡ ዘኮነ ፡ ላ(B.48r^a)ዕሌየ ፡ አኮ ፡ ዘኮነ⁴ ፡ በእንቲአየ ፡ ጎ(Q1.36v^a)ጥእ⁵ ።
አላ ፡ በብዝኃ⁶ ፡ አፍቅሮታ ፡ ለእመ ፡ አም(N.49v^a)ላክከ⁷ ፡ አቡየ ፡ ወእምየ ፡ ዘኮነ ፡ ውእቱሂ ፡
ተአምር⁸ ፡ እምኔሃ ። ወአጽምእ ፡ ዮም ፡ በዛቲ ፡ (I.42r^b)ዕለ(Q2.47v^a)ት ፡ ጊዜ ፡ ጽባሕ ፡ ሖርኩ ፡
ጎበ ፡ እምየ ፡ ዘሐፀነተኒ ፡ እኅተ⁹ ፡ እምየ ፡ ዘኮነት ፡ ብእሲተ ፡ ዝንቱ ፡ ካህን ፡ ዓቢይ ፡ ዘቆመ ፡ በቅ
(N1.52r^a) ድሜ(J.40r^a)ከ¹⁰ ፡ ዘምስለ¹¹ ፡ ወልዱ ፡ ቅድመ ፡ ገጽከ ፡ (G.35r^a)ዘሀለወ ፡ ሀዝንቱ ፡
ውእቱ¹²_a ፡ ካህን ፡ ምታ ፡ ለይእቲ ፡ ብእሲት ፡ ዘእነግረከ ።

[193] ወጊዜ ፡ ተንሥኡ ፡ እምሀገርነ ፡ ከመ ፡ ይምጽኡ ፡ ጎቤከ ፡ ዘምስለ ፡ ወልዱ ፡ ዝንቱ¹ ፡ ካህን ፡
አቡየ² ፡ ጸጋ ፡ ዘአብ ። ጎደጉኒ³ ፡ ለባሕቲትየ ፡ እንዘ ፡ ይመጽኡ ፡ ጎቤከ³ ፡ ዘእንበለ ፡ እስማዕ ፡
ዜና ፡ ሖ(B.48r^b)ረቶሙ ፡ መንገ(N.49v^b)ሌከ ፡ ለነሢአ ፡ ክህነት ፡ እምኔከ ፡ ነዊምየ ፡ በሌሊት⁴ ፡ ተ
(Q1.36v^b)ንሥኡ⁵ ፡ በኅቡዕ ፡ ወመጽኡ ፡ ጎቤከ ። ወእምድኅረ⁶ ፡ ተንሥኡ ፡ በ፫ ፡ ሰሙን ፡
ሰማዕኩ ፡ (N2.35v^b)ዘንተ ፡ ነገረ ፡ ሖረቶሙ ፡ ተኅቢአሙ⁷ ፡ እምኔየ ፡ ወ(N1.52r^b)ትማልም⁸ ፡
ነገረኒ ፡ (Q2.47v^b)፩ ፡ ብእሲ ፡ ዘ(J.40r^b)ሀገርየ ፡ (I.42v^a) ዘ(G.35r^b)ንተ ፡ ነገረ ። ወዮም ፡ በጊዜ ፡
ጽባሕ ፡ ሖርኩ ፡ ጎበ ፡ ብእሲቱ ፡ ለዝ ፡ ካህን ፡ አቡየ ፡ ወነገርክዎ⁹ ፡ ከመ ፡ ተኅብኡ ፡ ወመጽኡ ፡
ጎቤከ ። ወይእቲኒ¹⁰ ፡ ትቤለኒ¹¹ ፡ ኢትኅዝን ፡ ወልድየ ፡ ተሐውር ፡ ምስለ ፡ አግብርትየ ፡ ጎበ ፡
ጳጳስ ፡ ተፅዒነከ ፡ በበቅል ፡ ወአፀዊረከ¹² ፡ ስንቀከ ፡ (N.50r^a)በአዕዱግየ ።

[194] ወሶበ ፡ ሰማዕኩ ፡ ዘንተ ፡ ነገራ¹ ፡ አበይክዎ ፡ እ(B.48v^a)ንዘ ፡ እብል ፡ አንሰ ፡ ኢየሐውር ፡
ዘምስለ² ፡ አግብርትኪ³ ፡ መንገለ ፡ ጳጳስ ። እስመ ፡ ተኅብኡኒ ፡ እንዘ ፡ የሐውሩ ፡ ምትኪ ፡

[192] 1 ወምጽአት ፡ C | 2 ድንግል ፡ CIN1 | 3 om. C | 4 ዘኮነ ፡ (s.l.) B | 5 ለኃጥእ ፡ C | 6 በብዙኃ ፡ N | 7 አምላክ ፡
N1; አምላክከ ፡ del. N2; አምክከ ፡ (sic.) D | 8 ተአምረ ፡ NQ1 | 9 እኅተ ፡ (s.l.) N | 10 ቅድሜከ ፡ N2 | 11 ዘምስለ ፡
(sic.) N | 12 a-a tra. N2

[193] 1 om. Q2 | 2 አቡነ ፡ N2 | 3 ጎቤየ ፡ del. N | 4 በሌሊት ፡ (sic.) D | 5 om. Q2 | 6 እምድረ ፡ Q2 | 7 om. Q2 |
8 ትልም ፡ (sic.) D | 9 ወነገርክዎ ፡ NBQ2 | 10 ወይእቲ ፡ CQ2 | 11 om. N | 12 ወአጽዊረከ ፡ (sic.) BQ2; ወእጽዊረከ ፡ C

[194] 1 ነገረ ፡ N2 | 2 ምስለ ፡ Q2 | 3 አግብርቲከ ፡ N | 4 ወልድኪ ፡ NQ1 | 5 ሥዕለ ፡ Q2 | 6 ወጸለይኩከ ፡ del. B
ወጸለየኩ ፡ (sic.) N; ወጸለይከ ፡ D | 7 እብል ፡ (s.l.) Q2 | 8 ወረኩበክዎ ፡ BQ2 | 9 ተአኃዙኒ ፡ (sic.) C; ትአኃዘኒ ፡ (sic.)

ወወልድኪ⁴ ፡ መን(N1.52v^a)ገለ ፡ ጳጳስ ፡ አንሰ ፡ (Q1.37r^a)ለባሕቲ(G.35r^c)ትዩ ፡ አሐውር ፡ ኀቤሁ ፡
ለጳ(J.40v^a)ጳስ ። ወዘንተ ፡ ብሂልዩ ፡ ወጸእኩ ፡ እምቤታ ፡ ወሐር(Q2.48r^a)ኩ ፡ ኀበ ፡ ቤተ ፡
ክርስቲያን ። ወቦእኩ ፡ ቅድመ ፡ ሥዕላ⁵ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ (I.42v^b)አምላክ ፡ ድን
(N2.36r^a)ግል ፡ በ፪ ፡ ወጸለይኩ⁶ ፡ በቅድሜሃ ፡ እንዘ ፡ እብል⁷ ። ኦ እግዝእትዩ ፡ አርትዒ ፡
ሐዊሮትዩ ፡ ኀበ ፡ ጳጳስ ፡ (N.50r^b)ወወጸእኩ ፡ እምቤተ ፡ ክርስቲያን ። ካዕበ ፡ ረከብከዋ⁸ ፡ ለእምዩ ፡
ይእቲ ፡ እንዘ ፡ ትጸንሐኒ ፡ ከ(B.48v^b)መ ፡ ትእኀዚ⁹ ፡ ወትእሥረኒ¹⁰ ፡ ወተኀድግኒ¹¹ ፡ ሐዊሮትዩ ።
[195] ወሶበ ፡ ነጸርከዋ ፡ ከመ ፡ ትጸንሐኒ ፡ (N1.52v^b)ኀዩይኩ ፡ እምኀቤሃ ። ወአ(G.35v^a)ኀዝኩ ፡
እሩዕ ፡ መንገለ ፡ ዓቀብ ፡ ዘሀገረ ፡ ፍኖቶሙ ፡ ለሰብአ ፡ ብ(J.40v^b)ሔርዩ ። ወይእቲኒ¹ ፡ ከልሃት² ፡
ወአዘዘቶሙ ፡ ለ፪ቱ ፡ ካህናት ፡ ከመ ፡ ዮኀዘኒ ። ወበይእቲ³ ፡ (Q2.48r^b)ጊዜ ፡ ወረደ ፡ ንስር ፡
ዓቢይ ፡ ወ(Q1.37r^b)ፀዓዳ ፡ እምዲበ ፡ ሰማይ ፡ ወአኀዚ ፡ ወዐረኒ ፡ በክነፊሁ ፡ ወሠረረ ፡ መንገለ⁴ ፡
ዓዩር ። ወ(I.43r^a)ደንገ(N.50v^a)ፅኩ ፡ ጥቀ ፡ እስመ⁵ ፡ ኢርኢኩ ፡ እምቅድመ ፡ ዝኒ ፡ ዕለት ፡
ዘይመስል ፡ ወእተ ፡ ንስረ⁶ ፡ እምአመ ፡ ተወለድኩ ፡ እስከ ፡ ዛቲ ፡ ዕለት ።
[196] ወወእቱ(N2.36r^b)ሰ ፡ ይትናበበኒ ፡ በ(B.49r^a)ልሳነ ፡ ሰብእ¹ ፡ እንዘ ፡ ይ(N1.53r^a)ብል ፡
ኢትፍርሃኒ ፡ አነ ፡ ኢዩሐ(G.35v^b)ሰም ፡ ላዕሌከ ፡ ምንተኒ ። እስመ ። ተፈነውኩ ፡ እምእግዝእትነ ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ኀቤከ ፡ ከመ ፡ አብጽሕከ² ፡ ቅድመ ፡ ጳጳስ ፡ ዮም ፡ ፍጡ(J.41r^a)ነ ፡
በዛቲ ፡ ዕለት ። ወእንዘ ፡ ይብል ፡ ወይትናገረኒ ፡ ሐቂፎ ፡ በአክናፊሁ³ ፡ አብጽሐ(Q2.48v^a)ኒ ፡
ኀቤከ ። ወኀድግኒ ፡ ማዕከሌነ⁴ ፡ ወዓርገ ፡ ሰማየ ፡ ኢት(N.50v^b)ኔጽሮኑ⁵ ፡ ኦ ፡ አባ ፡ ዘዩሐውር ፡
ወዩዓርግ ፡ ሰማየ ፡ ዘእምኀበ⁶ ፡ ዓዩር⁷ ፡ ኀለፈ⁸ ፡ መንገለ ፡ ሰማይ ፡ ዓርገ⁹ ።
[197] (Q1.37v^a)ወይእተ ፡ ጊዜ ፡ አንቃዕደወ¹ ፡ ሰማየ ፡ አባ ፡ (I.43r^b)ጌርሎስ ፡ ወኢ(G.35v^c) ነጸሮ ፡
ለመልአ(N1.fol.53r)ከ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ አባ ፡ ቀውስጦስ ። ወባ(B.49r^b)ሕቱ ፡ ሰምዐ ፡
ድምፀ ፡ አክናፊሁ ፡ እንዘ ፡ ያስተጣፍሕ ፡ ወይሰማዕ ፡ ከመ ፡ ድምፀ ፡ ነጐድንድ ፡ ዘመብረቅ ።

Q2D;ተአጋዘኒ ፡ IBNN1N2Q1 | 10 ወተአሥርኒ ፡ (sic.) ር; ወተአሥረኒ ፡ Q1B; ወትአሥረኒ ፡ (sic.) Q2 | 11
ወተኀድግኒ ፡ N; ወታሕድግኒ ፡ Q1Q2N1C

[195] 1 ወይእቲኒ ፡ (sic.) N | 2 ከልሐሃት ፡ (sic.) D | 3 ወበይቲ ፡ (sic.) N | 4 መገለ ፡ (sic.) N | 5 እስመ ፡ (s.l.) N |
6 ንስር ፡ Q2

[196] 1 om. B | 2 አብጸሕከ ፡ CD | 3 በክነፊሁ ፡ BQ2 | 4 ማዕከሌዩ ፡ Q2 | 5 ኢትኔጽሮ ፡ ኢትኔጽሮን ፡ Q2; | 6
ዘእምኀቤዩ ፡ Q2BCD | 7 om. BCDQ2 | 8 ወኀለፈ ፡ CDB | 9 ወዓርገ ፡ BCD

[197] 1 ወአንቃዕደወ ፡ Q2 | 2 ዘተስእልኩ ፡ INN1N2Q1Q2G; ዘሰአልኩከ ፡ B | 3 ስመ ፡ N

ወሰምዑ ፡ ሕዝብኒ ፡ ዘሀለዉ ፡ ምስለ ፡ አባ ፡ ጌርሎስ ፡ ጳ(N2.36v^a)ጳስ ፡ አንከሩ ፡ ወርእዩ ፡ ዘንተ ፡
 ተአምረ ። ወእምዝ ፡ ተመይ(J.41r^b)ጠ ፡ ጳጳስ ፡ መንገለ ፡ ሀሎ ፡ አቡነ ፡ ፀጋ ፡ ዘአብ ፡ ወይቤሎ ፡
 ዝኑ ፡(Q2.48v^b) (N.51r^a)ሕፃን ፡ ዘተስእልኩከ² ፡ ቀዲሙ ፡ ስሞ³ ፡ ዘኮነ ፡ ቀውስጦስ ፡ ስሞ ።
 [198] ወአውሥአ ፡ ፀጋ ፡ ዘአብኒ¹ ፡ ወይቤሎ ፡ እወ ፡ አብ ፡ ውእቱ² ፡ ዝንቱ ፡(G.36r^a) ሕፃን ፡
 ቀ(N1.53v^a)ውስጦስ ፡ ዘጠየቀኒ ፡ ቅድመ ፡ ነገሮ ፡ ዘእንበለ ፡ ይረድ³ ፡ ቅድመ ፡ ገጽከ ፡ እምአየር ፡
 ማዕከሌነ ። ወአባ⁴ ፡ ፀጋ ፡ ዘአብኒ⁵ ፡ ነ(Q1.37v^b)ገሮ ፡ ለጳጳስ ፡ ዘኮነ ፡ በላ(L.43v^a)ዕለ⁶ ፡(B.49v^a)አባ ፡
 ቀውስጦስ ፡ ወዘገብረ ፡ ተአምረ ፡ እግዚአብሔር ፡ እምፅንስቱ ፡ ወልደቱ ፡ እስከ ፡_aይእቲ ፡ ዕለት⁷_a ፡
 ዘቀርበ ፡ ባቲ ጎበ ፡ ጳጳስ ። ወሰሚዖ ፡ ዘንተ ፡ ኩሎ ፡ ተአምረ⁸ ፡ ተንሥአ ፡ ውእቱ ፡ ጳጳስ ፡
 እመንበረ ፡ ክብሩ ፡ ወቀርበ ፡ ጎበ ፡ አባ ፡ ቀው(N.51r^b)ስጦስ ፡ ወሰገ(J.41v^a)ዱ⁹ ፡ ቅድሚሁ ።
 [199] ወይ(Q2.49r^a)ቤ ፡ በአማን ፡ አሜን¹ ፡ አንተ ፡ ውእቱ ፡ ቀውስጦስ ፡ ክብር ፡ ሕፃን ፡ በቅድ
 (N1.53v^b)መ ፡ እግዚአብሔር ፡ አም(N2.36v^b)(G.36r^b)ላክ ፡ ሰማይ ፡ ወምድር ፡ ከመ ፡ ነገረኒ ፡
 ብርሃናዊ ፡ መልአኩ ፡ ለእግዚአብሔር ፡ በዛቲ ፡ ሌሊት ። ስመከኒ² ፡ ወንጽሐ³ ፡ ሥጋክ ፡
 ረከብኩከሂ ፡ ከመ ፡ ነገረኒ⁴ ፡ ኩሎ ፡ ነገረ ፡ ዜናከ⁵ ። ወእምዝ ፡ ገብረ⁶ ፡ ሎቱ ፡ ሢመተ ፡
 ዲያቆናት ፡ ዘምስለ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ። ወ(B.49v^b)ወሀቦሙ⁷ ፡ ሢመተ ፡(L.43v^b)
 ዲያቆናት ፡ በአሐቲ ፡ ዕለት ፡ ጎ(Q1.38r^a)ቡረ⁸ ።
 [200] ወአንበሮሙ ፡ በጊዜ ፡ ድራር ፡ ለአባ ፡ ተክለ ፡ ሃይማኖት ፡ በየማኑ¹ ፡ ወለአባ² ፡ ቀውስጦስ ፡
 በፀ(N.51v^a)ጋሙ ። ወጎደረ ፡ ጎቡረ³ ፡ ምስሌሆሙ ፡ እንዘ ፡ ይ(N1.54r^a)ትዋነዮሙ ፡ ወይስእሎ
 (J.41v^b)ሙ ፡ ነገረ ፡ ሃይ(Q2.49r^b)ማኖት ፡ ከ(G.36r^c)መ ፡ ዓበይት ፡ መምሕራን ። ወውእቶሙኒ⁴ ፡
 እንዘ ፡ ይጤይቅዎ⁵ ፡ ነገረ ፡ ኩሎሙ ፡ መጻሕፍት⁶ ፡ ወሕገ ፡ ቤተ ፡ ክርስቲያን ፡ ቅድስት ።
 ወእንዘ ፡ ይትዋነዩ ፡ ዘእንበለ ፡ ንዋም ፡ ጎደሩ ፡ ወኢተዓውቆሙ ፡ ኑጋ ፡ ሌሊት ። ወ(N2.37r^a)

[198] 1 ዘአብ ፡ B | 2 ዝንቱ ፡ (s.l.) N | 3 ይረድ ፡ (s.l.) Q2 | 4 ወአባ ፡ Q2 | 5 ዘአብ ፡ B | 6 ላዕለ ፡ N2; በዕንተ ፡
 (sic.) D | 7 ዕለት ፡ (s.l.) Ḡ; a-a tra. INN1N2Q1Q2Ḡ | 8 ተአምረ ፡ (s.l.) B | 9 ወሰገዱ ፡ N |

[199] 1 አሜን ፡ del. Ḡ; om. BQ2 | 2 ስመከኒ ፡ Q1N; እስማዕከኒ ፡ (sic.) B | 3 ወንጽሐ ፡ (sic.) G | 4 ነገርከኒ ፡ D | 5
 ዚአክ ፡ | 6 ገብብረ ፡ (sic.) | 7 ወወሀቦ ፡ Q2 | 8 ጎበረ ፡ (sic.) N

[200] 1 በየማኑ ፡ (s.l.) Ḡ | 2 ለአባ ፡ D | 3 ጎቡረ ፡ (s.l.) Q2 | 4 ወውእቶሙ ፡ B | 5 ይጤይቅዎ ፡
 INN1N2Q1Q2DGBḠ | 6 መጻሕፍ ፡ (sic.) N | 7 ወጸቢሐ ፡ ḠBQ2; ወጸብሐ ፡ Q1G; ወጽብሐ ፡ (sic.) N | 8 ወዓሉ ፡ BCD
 | 9 om. CD | 10 ሎቦሙ ፡ (sic.) del. Q1 | 11 አልባነ ፡ Q2 | 12 በመዓልትኒ ፡ add. ḠQ2BCD | 13 ወበሌሊትኒ ፡ BQ2 | 14
 ተንብዮ ፡ (sic.) N

ጸብሐ⁷ ፡ ብርሃነ ፡ መዓልት ፡ ወወዓሉ⁸ ፡ በኩሉ ፡ ሰዓተ ፡ መዓልት ፡ ዘእንበለ ፡ ሙብል(B.50r^a)ፅ ፡
 ወመስቲ⁹ ፡ ወመስዩ ፡ ቦሙ¹⁰ ። ወሕዝብኒ ፡ እንዘ ፡ ይብሉ ፡ አልቦኑ¹¹ ፡ ካልፅ ፡ ነገ(I.44r^a)ር ፡
 በጎበ ፡ ጳጳስነ ፡ ዮም ፡ በዛቲ ፡ ዕለት¹² ፡ ወሌሊትኒ¹³ ፡ ዘእን(N.51v^b)በ(N1.54r^b)ለ ፡
 ተዋንዮ¹⁴ ፡(Q1.38r^b)ምስለ ፡ እሉ ፡ ሕፃናት ፡ ወተኃዘብዎ ፡ እንዘ ፡(G.36v^a)ይብሉ ።
 [201] ወበራብዕት ፡(Q2.49v^a)ዕለት ፡ ባረከሙ ፡ ወአስተፋነዎሙ ፡ ከመ ፡ ይእትዉ ፡ ውስተ ፡ ሀገሮ
 (J.42r^a)ሙ ፡ ወገብፁ ፡ ውስተ ፡ ብሔሮሙ ፡ በሰላም ። ወእግዚእ ፡ ጎረያ ፡ ሶበ ፡ ሰምዓት¹ ፡ ዜና² ፡
 ምጽአቶሙ ፡ ነሢአሙ ፡ ሢመተ ፡ ዲቂና ፡ ተፈሥሐት ፡ ጥቀ ፡ ወነሥአት³ ፡ ከበሮ ፡ ከመ ፡ እኅተ ፡
 ሙሴ ። ዘፈነት ፡ በስብሐተ ፡ ነቢያት ፡ አበዊሃ ፡ እንዘ ፡ ትብል ፡ ንሴብሐ ፡ ለ(B.50r^b)
 እግዚአብሔር ፡ ስቡሐ ፡ ዘተሰብሐ ። እስመ ፡ ኪያከ ፡ ይሴብሐ ፡ ኩሉ ፡ ኃይለ ፡ ሰማያት ።
 ወለከ ፡(N1.54v^a)ስብሐት ፡(N2.37r^b)ለዓለመ ፡ ዓለም⁴ ፡ አሜ(I.44r^b)ን ።
 [202] (N.52r^a)ሃሌ ፡ ሉያ ፡(G.36v^b)ለእግዚአብሔር ፡ ለዘረድአነ ፡ እምእለ ፡ አበዊነ ፡ እኒዞ¹ ፡
 እስከ ፡ ለነ ፡ አግብ(Q2.49v^b) ርቲሁ² ፡ ስብሐተ ፡ ንፌኑ ፡(Q1.38v^a)ለዘፈለጠ ፡ ብርሃነ ። ወአነኒ ፡
 እምነኪራን ፡ ሕዝብ ፡ ዘረሰ(J.42r^b)ዩነ ፡ ፍሉጣነ³ ፡ ለአምልኮተ ፡ ዚአሁ ፡ ከመ ፡ አበዊነ ፡ ቅዱሳን ፡
 ውሉደ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ። ይረድአነ ፡ አምላክነ ፡ ወመድኃኒነ⁴ ። አምላክነሰ ፡
 አምላክ ፡ አድጎኖ ፡ አምላክ ፡ አሕዛብ ፡ ዕብነ ፡ ወዕፀ ፡ ኪነት⁵ ፡ ኢኮነ ። ስብሐት ፡ ለአብ ፡
 ስብሐት ፡ ለወልድ ፡(B.50v^a) ስብሐት ፡ ለመንፈስ ፡ ቅዱ(N1.54v^b)ስ ። አእኩቶ⁶ ፡ ወእሴብሐ ፡
 ወአሌዕሎ ለን(G.36v^c)ጉሠ ፡ ስብሐት ። እስመ ፡ ጽድቅ ፡ ቃሉ ፡ እሙ(N.52r^b)ን ፡ ነገሩ ፡ ወርቱፅ ፡
 ኩሉ ፡ ፍናዊ(I.44v^a)ሁ⁷ ። ወመንክር ፡ ተአምረ ፡ ግብሩ ፡ ዲበ ፡ ኩሉ ፡ ጸድቃኒ(Q2.50r^a)ሁ ።
 መንግሥቱ ፡ ዘለዓለም⁸ ፡ ወምኩናኑኒ ፡⁹(N2.37v^a) ፡ ለትውልደ¹⁰ ፡ ትውልድ ። ወበዝ ፡ ኩ(Q1.38v^b)
 ሉ ፡ ስብሐተ¹¹ ፡(J.42v^a)አበዊሃ ፡ ተቀበለቶሙ ፡ በውስተ ፡ ፍኖተ¹² ፡ ሀገሮሙ ፡ እንዘ ፡ ትዜምር ፡
 ወትዮብብ ፡ ለውሉዳ¹³ ፡ አባ ፡ ቀውስጦስ ፡ ወተክለ ፡ ሃይማኖት ።

[201] 1 ሰምዓት ፡ (s.l.) N2 | 2 om. D | 3 ወተኃሥአ ፡ Q2 | 4 om. N2

[202] 1 አኒዞ ፡ Q1 | 2 አግብርትሁ ፡ (sic.) B | 3 ፍሡሐነ ፡ Q1 | 4 ወመድኃኒኒ ፡ (sic.) D | 5 ኪነተ ፡ Q2 | 6 አእኩቶ ፡ (sic.) CD; አእኩቶ ፡ N2Q2B | 7 ፍናዊሁ ፡ GNB | 8 ዘለዓም ፡ (sic.) N | 9 ወምኩናኒሁ ፡ INN1 | 10 ለትውልድ ፡ N | 11 ስብሐት ፡ Q1 | 12 ፍኖተ ፡ (s.l.) Q2 | 13 ለውሉደ ፡ I

[203] ወእምድጎረዝ፡ ነበረ፡ አባ፡ ቀውስጦስ፡ ምስለ፡ አባ¹፡ ፀጋ፡ ዘአብ፡ እንዘ፡ ይትሜህር²፡ (N1.55v^a)ኩሎ፡ ሥርዓተ፡ ቤተ፡ ክርስቲያን፡ ቅድስት³፡ ወ(B.50v^b)እምዝ፡ እንዘ፡ ሀለዉ⁴፡ አቡነ፡ ተክ(G.37r^a)ለ፡ ሃይማኖት፡ ወልደ፡ ፲ቱ፡ ወ፱ቱ፡ (N.52v^a)ዓመት፡ ወ፯፡ አውራጎ፡ ወአባ፡ ቀውስጦስ፡ ወልደ፡ ፲ቱ፡ ወ፱ቱ፡ ዓመት፡ አዕረፉ፡ ፀጋ፡ ዘአብ፡ ወእግዚእ፡ ጎረዶ፡ (Q2.50r^b)ወጊዜ፡ ዕ(I.44v^b)ረፍቶሙ፡ መጽሐ፡ አቡሁ፡ ወእሙ፡ ለአባ፡ ቀውስጦስ⁵፡ ከመ፡ የሐውጽዎ፡ ወያላቅስዎ፡ ለአባ፡ ተክለ፡ ሃይማኖት፡ በእን(J.42v^b)ተ፡ እረፍተ፡ አቡሁ፡ ወእ(Q1.39r^a)ሙ፡ ።

[204] ወበውእቱ፡ መዋዕል፡ ሐውስተ፡ ቤተ፡ (N2.37v^b)ክርስቲያን፡ ነበረ¹፡ ጎበ፡ መቃብሪሆሙ፡ ለእሉ፡ ቅዱሳን፡ ዘመጽአ²፡ (N1.55r^b)እምሀገረ፡ ዝም፡ ወሕዝብኒ፡ ዘይትሜሐሩ፡ ወያጸምዑ³፡ እምነገረ፡ መጻሕፍት፡ ፍካሬ፡ እምቃሉ፡ ዘይነግ(N.52v^b)ሮሙ፡ ወይእተ፡ ጊዜ፡ ይቤልዎ፡ ነዋ፡ ይቀው(B.51r^a)ሙ⁴፡ አቡ(G.37r^b)ከ፡ ወእምከ፡ አፍአ፡ ሐውስተ፡ ክርስቲያን⁵፡ ፃእ፡ ከመ፡ ትትአምኖሙ⁶፡ ወመጽአ⁷፡ ወየሐውጹ(Q2.50v^a)ከ⁸፡ ወሀለዉ⁹ ይጸንሐከ¹⁰፡ ወሰሚዖ፡ ዘንተ፡ ይቤሎሙ፡ ለእለ፡ ነገርዎ፡ ሰብእ¹¹፡ አቡየስ፡ ወእምየ፡ (I.45r^a)አምላኪየ፡ እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ወእግዝእትየ¹²፡ ቅድስት፡ ድንግልት¹³፡ በ፪፡ ማርያም፡ እሙ፡ ወእሉኒ፡ ሕዝብ¹⁴፡ (J.43r^a)እለ¹⁵፡ ይሰምዑ¹⁶፡ ወይትመሀሩ¹⁷፡ እምኔየ፡ (N1.55v^a)ነገረ፡ ጽድቁ¹⁸፡ ወቃለ፡ ሃይማኖቱ¹⁹፡ ለአምላኪየ፡ ።

[205] ወዘንተ፡ ነገረ¹፡ ብሂሎ፡ ዓበየ²፡ ወጺአ³፡ (Q1.39r^b)እምቤተ፡ ክር(N.53r^a)ሰቲያን፡ ወአኃዘ፡ ይምሐሮሙ፡ ለእሉ፡ ሕዝብ፡ ዘሀለዉ⁴፡ ምስ(N2.38r^a)ሌሁ፡ ይሰምዑ፡ ሃይማኖቶ⁵፡ ወተስእልዎ፡ እሉኒ፡ (G.37r^c)ሰብእ፡ ወይቤልዎ፡ ኦ፡ አባ፡ (B.51r^b)ፃእ፡ ተአምኖሙ፡ ለአዝማዲከ፡ እስመ፡ መጽሐ፡ እምርጉቅ፡ ሀገሮሙ፡ ከመ፡ የሐውጹከ፡ ሐእንተ፡ (Q2.50v^b)

[203] 1 om. D | 2 ወይምህር፡ add. NN1N2Q1H G | 3 ፲ወ፤፡ ዓመተ፡ add. Q2 | 4 ሀለወ፡ B | 5 ቀውሶስ፡ (sic.) N

[204] 1 | 1 a-a tra. G | 2 መጽአ፡ Q2; መጽአ፡ (sic.) D; መጺአ፡ C; ዘመጽአ፡ N | 3 ይጸምኡ፡ Q2; ያጸምኡ፡ B; ያጽምዑ፡ CD | 4 ይቀወሙ፡ (sic.) N | 5 a-a (s.l.) Q1 | 6 ተአምኖሙ፡ Q2 | 7 om. INN1N2Q1G; መጽሐ፡ ፎB; መጽአ፡ add. Q2 | 9 የሐውጹከ፡ B | 10 om. INN1N2Q1G | 11 ሰብእ፡ CD | 12 ወእግዝእት፡ B | 13 ድንግል፡ B | 14 ሕዝ፡ (sic.) Q2 | 15 እለ፡ (s.l.) N2 | 16 ሰምዑ፡ Q2 | 17 ወይትሜህሩ፡ (sic.) CD | 18 ጽድቅ፡ Q1 | 19 ሃይማኖት፡ NQ1

[205] 1 ነገረ፡ (s.l.) B | 2 ዓበዩ፡ G | 3 ወጺአ፡ BCDQ1 | 4 ዘሀለዉ፡ (sic.) CD | 5 ሃይማኖቱ፡ Q2 | 6 a-a (s.l.) B | 7 እምሔውከ፡ N | 8 በጽዮን፡ add. Q2 | 9 ወለነ፡ ND | 10 በዘከላ፡ C | 11 መዋዕል፡ D | 12 ኢያኃልቅ፡ (sic.) N | 13 ትምሕርትከ፡ NCD | 14 ዳኅነ፡ (s.l.) Q2

ዘጋደጉከ ፡ ዕጓለ ፡ ማውታ ፡ ከዊነከ ፡ እለ⁶_a ፡ ሐጸኑከ ፡ ሰብእ ፡ ፀጋ ፡ ዘኣብ ፡ ወእምሐውከ⁷ ፡
 ሕይወት ፡ ብነ⁸ ፡ ወእግዚእ ፡ ኀረያ ፡ ብ(I.45r^b)እሲቱ ፡ ዘአልሀቀተከ ።(N1.55v^b)ወለነሰ⁹ ፡ ትነግረን ፡
 ድ(J.43r^b)ኀረ ፡ በከዋላ¹⁰ ፡ መዋዕለ¹¹ ፡ ዕለት ፡ እስመ ፡ ኢየሁልቅ¹² ብነ ፡ ት(N.53r^b)ምህርትከ¹³ ፡
 ኩለሄ ፡ በኩሉ ፡ ዕለት ፡ ለእመ ፡ ዳኅነ¹⁴ ፡ ኮንከ ፡ ዘእንበለ ፡ ሞት ፡ ትነግረን ።

[206] ወአውሥአ ፡ ወይቤሎሙ¹ ፡ ኢሰማዕክሙኑ ፡ ዘይቤ ፡ በቃ(Q1.39v^a)ለ ፡ ወንጌል ፡ አመ ፡
 ይቀው(G.37v^a)ሙ ፡ እሙኒ² ፡ እግዝእትነ ፡ ማርያም ፡ ወአኅዊሁ ፡ ዙተናገረ ፡ እንዘ ፡ ይብል ፡
 ከማየ ። አቡዩሰ ፡ ወእምየኒ³ ፡ እለ ፡ ይገብሩ ፡ ፈቃዶ ፡ ለአቡየ ፡ ወዘ(N2.38r^b)ይ(B51v^a) (Q2.51r^a)
 ቤ ፡ ዘኀደገ ፡ አባሁ⁴ ፡ ወእሞ⁵ ፡ ወብእሲቶሂ ፡ ወውሉዶ ፡ ወገራህቶ⁶_a ፡ ናሁ ፡ ይሰምዓኒ⁷ ፡ ቃልየ ፡
 ወይ(N1.56r^a)ተልወኒ⁸ ። ወዘሰ ፡ ገደፋ⁹ ፡ ለነፍሱ ፡ በእንቲአየ ፡ ወፆረ ፡ መስቀ (J.43v^a)ለ ፡ ሞትየ ፡
 ውእቱ ፡ ይ(N.53v^a)ተልወኒ ፡ ወዘኢገደፋ¹⁰ ፡ ለነፍሱ ፡ በእንቲአየ ፡ ኢይ (I.45v^a)ረክባ¹¹ ፡ በደኃሪ ፡
 መዋዕል ።

[207] ወአንትሙኒ¹ ፡ ትቤሉኒ² ፡ እጓለ ፡ ማውታ ፡ በእንተ ፡ ዕረፍቶሙ ፡ ለእለ³ ፡ ሐፀኑኒ ፡
 በሃይማኖቶሙ ። ውእቱኒ ፡ ይሁቦሙ⁴ ፡(G.37v^b)ዐስበ ፡ ፃማሆሙ ፡ በመንግሥተ ፡ ሰማያት ፡
 እስመ ፡ ኢይ(Q1.39v^b)ትሔሰው ፡ ቃሉ ፡ ዘነበበ⁵ ፡ ለቅዱሳኒሁ ። ወሊተሰ ፡ ሀለወኒ ፡ ውእቱ ፡
 አብ ፡ ለእጓለ ፡ ማውታ ፡ ወመኮንኖን ፡ ለዕቤራት ፡ ውእቱ ፡ የ(Q2.51r^b)ዓቅበ(N1.56r^b)ኒ ፡ እስከ ፡
 መዋዕል ፡ በዳኅና ፡ ወበሰላም ።

[208] ወ(B.51v^b)ዘንተ ፡ ብሂሎ ፡ ተኃብአ ፡ ውስተ ፡ ውሳጤ¹ ፡ ቤተ ፡ ክርስቲያን ፡ በይ(N.53v^b)
 ዕቲ ፡ ዕለት ። ወበይእ(N2.38v^a)ቲ ፡ ሌሊት ፡ ጊዜ ፡ ነቀወ ፡ ዶር(J.43v^b)ሆ ፡ ተንሥአ ፡ እምውሳጤ ፡
 ቤተ ፡ ክርስቲያን ፡ በብርሃነ ፡ ወርኅ ፡ ወጽአ ፡ ወበ፫ ፡ ሰዓት ፡ በጽሐ ፡ ውስተ ፡ ሐቅለ ፡
 ገዳም ፡ ዘሀ(I.45v^b)ገረ ፡ ቸፋይ² ፡ ወቦአ ፡ ውስቴታ ። ወአኀዘ ፡ ይጼሊ ፡(G.37v^c)በኩሉ ፡ ሰዓት ፡
 እንዘ ፡ ይሴሰይ³ ፡ እምቈጽለ⁴ ፡ ገዳም ፡ እፀ ፡ እንቧጮ⁵ ፡ ወሥርወ ፡ ሢዴር⁶ ፡ እንቧይ⁷ ።

[206] 1 ወይቤሎ ፡ N | 2 om. Q2 | 3 ወእሙየኒ ፡ (sic.) C | 4 አቡሁ ፡ Q1N | 5 ወእሙ ፡ Q1; ወእመ ፡ Q2 | 6 a-a
 (s.l.) B | 7 ይሰማኒ ፡ (sic.) N | 8 ይትለወኒ ፡ (sic.) D | 9 ገደፋ ፡ (sic.) C | 10 ወዘገደፋ ፡ ሸBQ2; ወዘገደፋ ፡ (sic.) C | 11
 ይረክባ ፡ ሸQ1Q2BCD

[207] 1 ወእንትሙኒ ፡ (sic.) N | 2 ትብሉኒ ፡ (sic.) Q1 | 3 ለአለ ፡ ሸ | 4 ይሆቦሙ ፡ (sic.) G | 5 ዘበለ ፡ (sic.) B

[208] 1 ውሳጤ ፡ (s.l.) G | 2 ቸፋይ ፡ Q1NCD | 3 ይሴሰየ ፡ (sic.) N | 4 እምቆጸለ ፡ (sic.) N | 5 እንጓጮ ፡ (sic.) C | 6
 ሢዴር ፡ BQ1; om. D | 7 እንጓይ ፡ (sic.) C

[209] ወእምዝ ፡ ሶበ ፡ ርእየ ፡ አቡሁ ፡ ገላውዴዎስ ፡ መኰንን ፡ ይቤ(N1.56v^a)ላ ፡ ለእሙ ፡ እምነ ፡ ጽዮን ፡ ኦ ፡ እግዝእትየ ፡ ሐራ ፡ (Q2.51v^a)(Q1.40r^a)ውስተ ፡ ሀገርን ፡ ዘምስለ ፡ ኩሎሙ ፡ ሠራዊትነ ። ወአነ ፡ እት(N.54r^a)ኃባዕ ፡ ከማሁ ፡ ውስተ ፡ (B.52r^a)ቤተ ፡ ክርስቲያን ፡ ለባሕቲትየ ፡ _aእስከ ፡ ይወጽእ_a¹ ፡ እንዘ ፡ ይብል ፡ ሐሩ ፡ አቡየ ፡ ወእምየ ፡ _aለወልድነ ፡ _bእኅዞ_a² ፡ ወእ(J.44r^a) ሞቅሔ_b³ ፡ በሰናስል ። ወእወስዶ⁴ ፡ ኀበ⁵ ፡ ሀገርየ ፡ ወእሬስዮ⁶ ፡ ከማየ ፡ መኰንን ፡ ዳወሮ⁷ ፡ አው ፡ መስፍነ ፡ ዘሀገረ⁸ ፡ አቡኪ ፡ ማቴዎስ ፡ በምድ(N2.38v^b)ረ ፡ ወግዳ ፡ በፈቃደ ፡ ንጉሥ ።

[210] (G.38r^a)ወአው(I.46ra)ሥአት ፡ ወትቤሎ ፡ ለምታ ፡ አቡሁ¹ ፡ _aእምነ ፡ ጽዮን_a² ፡ ኦ ፡ እግዚእየ³ ፡ እመስ ፡ ትሰምዕ ፡ ምክርየ ፡ ን(N1.56v^b)ሐር ፡ ውስተ ፡ ሀገርን ፡ ኃዲን⁴ ፡ ዘንተ ፡ ነገረ ፡ ወልድነ ፡ ቀውስጦስ ። እስመ ፡ ኢንረክቦ ፡ ዘእንበለ ፡ (Q2.51v^b)ፈቃደ ፡ እግዚአ(N.54r^b) ብሔር ፡ እስመ ፡ ኀደረ ፡ ለአምላኩ ፡ በኃዲን ፡ ነፍሱ ፡ ወኢይሔ(Q1.40r^b)ልያ ፡ በልቡ ፡ ለሢመተ ፡ ዛቲ ፡ ዓለም ፡ (B.52r^b)ዘተኃልፍ ፡ ከመ ፡ ጽላሎት ፡ ወህልም ። ወእመሂ ፡ ኢትሰምዓኒ⁵ ፡ ዘ(J.44r^b)ንተ ፡ ምክርየ⁶ ፡ ግበር ፡ አንተ ፡ ዘትፈቅድ ፡ አንሰ ፡ ኢያጽሕቀኒ⁷ ፡ ነገረ ፡ ወልድየ ፡ ኩሉ⁸ ። እስመ ፡ ኀረዮ ፡ አምላኪየ⁹ ፡ ከመ ፡ ፈቀደ ፡ ይረስዮ¹⁰ ፡ በውስተ ፡ ከርሥየ ። ኢተዘክርኩ¹¹ ፡ ዘኮነ ፡ ወዘገብ(G.38r^b)ረ ፡ ላዕሌሁ ፡ ኩሎ ፡ ተአምረ ፡ ቀ (N1.57r^a)ዳሚ ፡ (I.46r^b) እግዚአብሔር ።

[211] ወእምድነረ ፡ ተፈልጦ¹ ፡ እምኔነ ፡ በተአምራቲሁ ፡ አምላክነ² ፡ ወሀበነ³ ፡ (ካል(N.54v^a)ዓነ⁴ ፡ ውሉደ ፡ (N2.39r^a)ህየንቲሁ ። ለምንትኬ⁵ ፡ ነኃሥሥ ፡ ለቀውስጦ(Q2.52r^a)ስ ፡ እሉ ፡ ሕፃናት ፡ ይበቁዑነ ፡ ዘወለድኖሙ ፡ እምድነሬሁ ። ወሰሚያ ፡ ዘንተ ፡ ምክረ ፡ ብእሲቱ ፡ ካዕበ⁶ ፡ ይቤላ ፡ ለእሙ ፡ አቡሁ ፡ (J.44v^a)ገላውዴ(B.52v^a)ዎስ ፡ ለአባ ፡ ቀውስጦስ ። በሊ ፡ ስምዕኒ ፡ (Q1.40v^a) አንቲ ፡ ዓዲ ፡ ምክርየ ፡ አነ ፡ እተልወኪ⁷ ፡ እስከ ፡ ዕለተ ፡ ሰኑይ ። ወአንቲስ ፡ ሐራ ፡ ቀዲሙ ፡

[209] 1 om. INN1N2Q1GĜ | 2 a-a tra. B; ለወልድየ ፡ NQ1 | 3 አኢኃዞ ፡ ወአሞቅሐ ፡ a-a (sic.) D | 4 እወሰዶ ፡ (sic.) C | 5 ኀበ ፡ (s.l.) B | 6 ወእትሬስዮ ፡ del. Q1 | 7 ዳዋሮ ፡ D | 7 om. C

[210] 1 ገላውዴዎስ ፡ add. G | 2 a-a om. G | 3 እግዚእየ ፡ Q1 | 4 ኀዴንን ፡ (sic.) C | 5 ትሰምዓኒ ፡ N1 | 6 ምክርየ ፡ (sic.) Q1 | 7 ኢያስሕቀኒ ፡ (sic.) Q2 | 8 ኩሉ ፡ (s.l.) B | 9 አምላክነ ፡ N | 10 ይስዮ ፡ (sic.) D | 11 ኢተዘክርኩ ፡ (sic.) Q1B

[211] 1 ተፈልጦ ፡ (sic.) I | 2 ለአምላክነ ፡ D | 3 om. BDQ2G; del. ወሀበነ ፡ N2 | 4 ካለዓነ ፡ (sic.) B | 5 ለምንቲክ ፡ N1 | 6 ወካዕበ ፡ N1 | 7 እተለወኪ ፡ B | 8 ረክቦ ፡ (sic.) N2 | 9 እመእ ፡ (sic.) N2 | 10 መክርክኒ ፡ Q2 | 11 ረክብክዎ ፡ Q1 | 12 አሐተኒ ፡ N; አሐቲ ፡ D | 13 ርእተ ፡ (sic.) D | 14 om. C | 15 ዳዋሮ ፡ D | 16 ብእሲሁ ፡ Ğ

በዕለተ ፡ ረቡዕ ፡ አው ፡ እመ ፡ እረክቦ⁸ ፡ እመጽእ⁹ ፡ ኀቤኪ ፡ ኀዲግዩ ፡ ከ(N1.57r^b)መ ፡ መከርክኒ¹⁰ ። ወለእመ ፡ ኢረከብክዎ¹¹ ፡ እመጽእ ፡ እ(G.38r^c)ስከ ፡ ቺቱ ፡ ሰሙን ፡ ኃሢሥዩ ፡ ዘ (N.54v^b)ተኃብዓ ፡ ቦቱ ፡ መካነ ፡ (I.46v^a)እስመ ፡ አፍተወኒ ፡ አሐተ¹² ፡ ጊዜ ፡ ርእየተ¹³ ፡ ገጹ ፡ ንስቲተ ። ወዘንተ ፡ ብሂሎ ፡ አቡሁ ፡ ነበረ ፡ ሀገረ¹⁴ ፡ ጽላልሽ ፡ (Q2.52r^b)ንስቲተ ፡ መዋዕለ ። ወእመሰ ፡ ሐረት ፡ ሀገረ ፡ ዳወሮ¹⁵ ፡ ምስለ ፡ ሥራዊተ ፡ ብእሲሃ¹⁶ ።

[212] ወእምዝ ፡ በ፲ወ፪¹ ፡ ዕ(N2.39r^b)ለት ፡ ድኅረ ፡ ሐረት ፡ እምነ ፡ ጽዮን ፡ ውስተ ፡ (J.44v^b)ሀገራ ፡ ወገላ(B.52v^b)ውዴዎስ ፡ እምሀገረ ፡ ጽላልሽ ፡ ተንሥኦ ፡ በሌሊት ፡ ወፀዓነ ፡ ፈረሶ ፡ ዘእንበለ ፡ ይስምዑ ፡ በጽሚት ፡ (N1.57v^a)ወዓልያኒሁ ፡ ነዊሞሙ² ፡ ተድኅ(Q1.40v^b)ለ ፡ እምነቤሆሙ ። ወመካነ ፡ ዓለመ³ ፡ ወሐረ ፡ ምድረ ፡ (N.55r^a)ትግራይ ። ወእንዘ ፡ የሐውር ፡ ጊዜ ፡ በጽሐ ፡ ሀገረ ፡ መንዝህ ፡ ረከበ⁴ ፡ ህዩ ፡ (G.38v^a)ብእሲ ፡ ሕሙመ ፡ ዘይድኅክ⁵ ፡ በእደዊሁ ፡ ወአሐቲ ፡ እገሪሁ⁶ ፡ (I.46v^b)ይብስት ፡ በደዌ ፡ ንዳድ ። ወይቤሎ ፡ ውእቱ ፡ ድውይ ፡ በእንተ ፡ ስማ ፡ (Q2.52v^a)ለእግዝእትነ ፡ ማርያም ፡ ድንግል ፡ በ፪ኤ ፡ መጥወኒ⁷ ፡ ዘንተ ፡ ፈረሰከ ፡ ዘትዌዓን⁸ ፡ ቦቱ ፡ እስመ ፡ አነ ፡ ድውይ ፡ ዘአልብዩ⁹ ፡ እግር ፡ ለሐዊር ። ወአንተ ፡ (J.45r^a)(B.63r^a)ህያው ፡ ወመኰንን ፡ ዙብከ ፡ ካልዕ ፡ ፈ(N1.57v^b)ረስ ፡ ወንዋያት ፡ ብዙኅ¹⁰ ። ወአ(N2.39v^a)ነ ፡ ነዳይ ጥቀ ፡ እምኰሉ ፡ ሰብእ ።

[213] ወሶበ ፡ ሰ(N.55r^b)ምዓ ፡ ዝክረ ፡ ስማ ፡ ለእግዝእትነ ፡ ማርያም ፡ እስመ ፡ መፍቀሬ ፡ ምጽዋት ፡ ውእቱ ፡ በእንተ ፡ (Q1.41r^a)ስማ ፡ ወረደ ፡ እምዲበ ፡ ፈረሱ ፡ ወወሀቦ ፡ ለነዳይ ፡ ምስለ ፡ (G.38v^b)ኰሉ ፡ ንዋያተ ፡ ፈረስ ፡ ወሐረ ፡ ፍኖቶ ፡ መንገለ ፡ ትግራይ ። ወእንዘ ፡ የሐውር¹ ፡ ጊዜ ፡ በጽሐ ፡ ሀገረ ፡ አንጎት ፡ ተንሥ(I.47r^a)ኦ ፡ ቦቱ ፡ ዓቢይ ፡ አርዌ ። ወእንዘ ፡ ይጐይይ ፡ እምውእቱ ፡ አርዌ ፡ ወግዖ ፡ (Q2.52v^b)ሶክ ፡ ለእገሪሁ ፡ ወደወዩ² ፡ በዕለተ ፡ በዓለ ፡ ልደቱ ፡ ለእግዚእነ ። ኃደግዎ ፡ ሰብእ ፡ እለ ፡ የሐውሩ ፡ (N1.58r^a)ምስሌሁ ፡ ሀገረ ፡ ሮ(J.45r^b)ሐ ። ወተርፈ ፡ (B.53r^b)ባሕቲቱ ፡ (N.55v^a)ውስተ ፡ ገዳመ ፡ ብርቋቋ³ ።

[212] | 1 ዘበ፲ወ፪ ፡ Q1 | 2 ነውሞሙ ፡ (sic.) Q2 | 3 ዓለም ፡ Q2 | 4 ረከቦ ፡ D | 5 ዘይድኅክነ ፡ (sic.) Q2 | 6 እግሩ ፡ GN2; | 7 መጠወኒ ፡ Q1N | 8 ወዌዓን ፡ (sic.) D | 9 ዘኢ--- ፡ D | 10 ብዙኅ ፡ D

[213] 1 om. B; የሐው ፡ (sic.) N1 | 2 ወእደወዩ ፡ (sic.) N | 3 ብርቋቋ ፡ B

[214] ወውእቱ¹ ፡ ጊዜ ፡ ወረደት² ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ኀቤሁ ፡ እምዲበ ፡ ሰማይ ፡ ዘምስለ ፡ ሚካኤል ፡ ወገብርኤል ፡ ዘምስለ ፡ ቅዱስ ፡ ጊዮርጊስኒ³ ፡ ወገ(N2.39v^b) ላውዴዎ (G.38v^c)ስ ፡ ሰማዕታተ⁴ ፡ ወልዳ⁵ ፡ ገባሬ⁶ ፡ ተአምራት ፡ ወመንክራት⁷ ፡ ለአምሳለ ፡ ንግሥት⁸ ፡ (Q1.41r^b) ምድራዊት⁹ ፡ ወውእቶሙኒ¹⁰ ፡ መላእክትኒ ፡ ወሰማዕታት ፡ ተመስሎሙ¹¹ ፡ ሰብአ ፡ ሀገር ፡ ዓበይት¹² ፡ ወትቤሎ¹³ ፡ አንተ ፡ ብእሲ ፡ እፎ ፡ ሀለውከ ፡ ወይቤላ¹⁴ ፡ (Q2.53r^a)(I.47r^b) ሰላመ ፡ አግዚ(N1.58r^b)አብሔር ፡ የሁሉ ፡ ምስሌኪ ፡ አይቲ ፡ ተአምርኒ ፡ አ ፡ እግዝእትየ ፡ እ(N.55v^b)ስመ ፡ አንቲ ፡ ንግ(J.45v^a)ሥት ፡ ወአንሰ¹⁵ ፡ ነዳይ ፡ ወፈላሲ ፡ ዘእምርኑቅ¹⁶ ፡ ምድር ፡

[215] ወአው(B.53v^a)ሥአት¹ ፡ ወትቤሎ ፡ አንሰኬ² ፡ አአምረከ ፡ በቤተ ፡ ንጉሥ³ ፡ ትካት ፡ ዘስሙ ፡ ሞተ ፡ ለሚ ፡ አመ ፡ ነበርከ⁴ ፡ ምድረ ፡ ዳወሮ ፡ ምስለ⁵ ፡ መኰንን ፡ ዓቢይ ፡ ወዮምሰ ፡ ሶበ ፡ ነ (G.39r^a)ጸርኩከ ፡ በርኑቅ⁶ ፡ ሐሚመከ ፡ እግረከ⁷ ፡ እንዘ ፡ ትስእል ፡ ረድኤተ ፡ ወምጽዋተ ፡ በሰማ ፡ ለማርያም ፡ ወላዲተ ፡ አምላክ ፡ በእንተዝ ፡ መጻእኩ ፡ ከመ ፡ እርዳ(N2.40r^a)አከ⁸ ፡ ንስቲተ ፡ ነአኬ ፡ ይእኬ⁹ ፡ ንሑር ፡ (Q1.41v^a)ህ(N1.58v^a)ቀ ፡ እስመ ፡ ሀለወ¹⁰ ፡ ሐቅድሜከ ፡ ዘየሐውሩ¹¹ ፡ መን (N.56r^a)ገለ ፡ ትግ(Q2.53r^b)ራይ ፡ ነጋድያን¹² ፡ ለአምጽአ ፡ ጼው ፡ ዘምስሌሆሙ ፡ (I.47v^a) ተሐውር ፡

[216] ወዘንተ ፡ ብሂላ ፡ ገሠ(J.45v^b)ሠት ፡ እግሮ ፡ ዘሐብጠ¹ ፡ በውግዓተ ፡ ሶክ ፡ ወሀይወ ፡ ሶቤሃ ፡ ወሐረ ፡ ምስሌሃ ፡ እንዘ ፡ ት(B.53v^b)ትናገር ፡ ከመ ፡ ሰብእ² ፡ ዘይትዋነይ³ ፡ ምስለ ፡ አርኩ ፡ ወበጽሐ⁴ ፡ ኀበ ፡ ነጋድያን ፡ እንተ ፡ ነገረቶ ፡ ቀዲሙ ፡ ዜና ፡ ሐረቶሙ ፡ ወትቤሎ (G.39r^b)ሙ ፡ ለእሉ ፡ ነጋድያን⁵ ፡ አ ፡ አኃውየ ፡ እስመ ፡ ዝንቲ⁶ ፡ ብእሲ ፡ ፍቁርየ ፡ ውእቲ ፡ አንሰ ፡ አአምሮ ፡

[214] | 1 ወይእቱ ፡ B; ወውተ ፡ (sic.) D | 2 ወረደተ ፡ (sic.) N | 3 ጊዮርጊስ ፡ CNQ1Q2 | 4 ወሰማዕት ፡ Q2 | 5 ልዳ ፡ Q1N; ወልዳ ፡ Q2; ወልዳ ፡ N1N2I | 6 ገባርያነ ፡ G | 7 om. D | 8 ነገሥት ፡ NQ1 | 9 a-a (s.l.) B | 10 ወውእቶሙ ፡ NQ1; ወውቶሙኒ ፡ (sic.) B | 11 ተመስሎሙ ፡ I; ተመስሎሙ ፡ N1 | 12 ዓበይተ ፡ Q1 | 13 ወትቤሎ ፡ (sic.) N2 | 14 ወይበላ ፡ (sic.) Q2 | 15 ወአነ ፡ DG | 16 እምርኑቅ ፡ B

[215] 1 ወአውሥአቶ ፡ D | 2 አንሰኬ ፡ (sic.) Q1 | 3 om. Q2 | 4 ነበረከ ፡ (sic.) NQ1 | 5 om. INN1N2Q1G | 6 እምርኑቅ ፡ Q1 | 7 እግረከ ፡ (sic.) C | 8 ርድአከ ፡ (sic.) Q1; አርየከ ፡ (sic.) Q2 እርደከ ፡ (sic.) C; እርድአከ ፡ (sic.) ND | 9 ይእኬኬ ፡ (sic.) NQ1 | 10 ሀለወ ፡ (s.l.) B | 11 a-a tra. NQ1 | 12 ነጋዲያን ፡ (sic.) B

[216] 1 ዘሐመ ፡ D | 2 ምስሌሁ ፡ እንዘ ፡ add. B | 3 ይትዋነይ ፡ B; ዘይትዋይ ፡ (sic.) C | 4 ወበጽሐ ፡ B | 5 ነጋድያ ፡ (sic.) Q2 | 6 ውእቲ ፡ N | 7 ወውእቲ ፡ CDQ2; ውእቲ ፡ N | 8 ኢየአምርኒ ፡ (sic.) N | 9 ዘበፈቀደ ፡ CD; ዘይፈቅድ ፡ N | 10 እረድእ ፡ Q1 | 11 om. Q1; ፍኖት ፡ BCD | 12 (s.l.) ረድኤተ ፡ N2

እምትካት ፡ በውስተ ፡ ሀገሩ ። ወወእቱሰ⁷ ፡ ኢየአምረኒ⁸ ፡ እን(N1.58v^b)(N.56r^b)ዘ ፡ ሐለውኩ ፡
 ኩለሌ ፡ በቤተ ፡ ንጉሥ ፡ ዘበሔሩ ። እንዘ ፡ እረድኦ⁹ ፡ በኩሉ ፡ ዓሕቁ ፡ በኅበ ፡ ውእቱ ፡ ንጉሥ ፡
 ዘይ(Q2.53v^a)ፈቅድ¹⁰ ፡ ልቡናሁ ። ይእዜኒ ፡ ረከብክዎ ፡ በውስተ ፡ ፍኖተ¹¹ ፡
 ዓፀ(Q1.41v^b)ባ ፡ (J.46r^a)ጥ(I.47v^b)ቀ ፡ ሐሚመ ፡ (N2.40r^b)ባሕቲ ፡ ነቢሮ ፡ ማዕከለ ፡ ገዳም ፡ ዘምስለ ፡
 አራዊት ፡ እንዘ ፡ ይስእል ፡ (B.54r^a)ረድኤተ⁹ ፡ እምወላዲተ ፡ አምላክ ፡ ማርያም ።

[217] ወበእንተዝ ፡ ኅዘክ ፡ ልብዩ ፡ ወመጸእኩ ፡ ኅቤክሙ ፡ ከመ¹ ፡ ትሰድዎ ፡ ምስሌክሙ ፡
 ወየሐውር ፡ ኅበ ፡ (G.39r^c)ፈቀደ ፡ ልቡናሁ ፡ ብሔር ፡ በእንተ ፡ ስሙ ፡ ለወልደ² ፡ እግዚአብ
 (N.56v^a)ሔር ። አማኅፀንኩክሙ ፡ እስመ ፡ አንት(N1.59r^a)ሙ ፡ ሕዝበ ፡ ክርስቲያን ፡ ፍቁራኝ³ ፡
 ክርስቶስ ። አንሰ ፡ አሐውር ፡ ኅበ ፡ ንጉሥ ፡ ዓቢይ ፡ እስመ ፡ ብዩ ፡ ካልዕ ፡ ነገር ፡ ወእትመየጥ ፡
 ሐዊርየ ፡ ኅቤክሙ ፡ እስከ⁴ ፡ ሀገረ ፡ አኩስም⁵ ። (Q2.53v^b)ጽንሐኒ ፡ እስከ ፡ እ(J.46r^b)ረክበክሙ ፡
 በህየ ፡ ወአነሂ ፡ በህየ⁶ ፡ እጸንሐክሙ ፡ ወትረከረቡኒ⁷ ፡ በውስ(I.48r^a)ተ ፡ ፍኖት ፡ ዘረከብክሙ ፡
 ዲናረ ፡ ወርቅ ፡ ዘኩ(B.54r^b)ልቆን⁸ ፡ ፰ ፡ መዳልው⁴(Q1.42r^a)እስመ ፡ ውእቱ ፡ ወርቅ ፡ ዘዚአሁ ፡
 ንዋይ ፡ ውእቱ ፡ ዘተኅድገ¹⁰ ፡ እምአግብርቲሁ ። ወበ(N2.40v^a)እንተ ፡ ዘንቱ ፡ ወርቅ ፡ (N.56v^b)
 ለእመ ፡ መጽአ ፡ ካልዕ ፡ ብእሲ ፡ (G.39v^a)ዘይእኅዝክሙ ፡ አነ ፡ አኃልፍ¹¹ ፡ (N1.59r^b)
 ለክሙ፡በቅድመ ፡ መኳንንተ ፡ ሀገር ፡ ለዘይእኅዝክሙ¹² ። ወዘንተ ፡ ብሂላ ፡ እምኅቤሆሙ¹³ ፡
 ሐረት ፡ መንገለ¹⁴_a ፡ አንጸረ ፡ ፍኖቶሙ¹⁵ ፡ ወተሠወረት ። (B.54v^b)

[218] ወእምዝ¹ ፡ ጠየቅዎ ፡ ወተሰእልዎ ፡ እሉ ፡ ነጋድያን ፡ ለገላውዴዎስ ፡ ወይቤ(J.46v^a)ልዎ ።
 አ² ፡ እግዚእን³ ፡ (Q2.54r^a)አይቱ ፡ ውእቱ ፡ ሀገርክ ፡ ወአይቱ ፡ ሀገራ⁴ ፡ ለይእቲ ፡ እግዝእት ፡ ዓባይ ፡
 ወክብርት ። እስኩኬ ፡ አጠይቀን⁵ ፡ ነገራ ፡ ወለከኒ ፡ ግብረ ፡ ሐዊርትክ ፡ እስከ ፡ ዝ(I.48r^b)የ ፡
 መካን ፡ እምሀ(N.57r^a)ገርክ ። ወንሐነኒ ፡ ንነግረከ⁶ ፡ ድኅረ ፡ ነገረ ፡ ረኪቦትነ ፡ ዘንተ ፡ ወርቀ ፡
 ዘዜነወተነ ፡ ከመ ፡ ዚአከ ፡ ው(Q1.42r^b)እቱ ፡ ዛቲ ፡ እግዝእት ። (N1.59v^a)መኑ ፡ ነገ(G.39v^b)ራ ፡
 ከመ ፡ ረከብኖ ፡ ለወርቅ ፡ ዘጠፍዓ ፡ እ(B.55r^a)ምኔክ ። ወረከብኖ ፡ ንሐነ ፡ እስመ ፡ ኢነአምራ⁷ ፡

[217] 1 ከመ ፡ (s.l.) Q1 | 2 ወልደ ፡ D | 3 ፍቁራን ፡ C | 4 እስመ ፡ B; om. G | 5 አኩስም ፡ D | 6 om. D | 7
 ትረክበኒ ፡ Q2 | 8 ዘኩልቆን ፡ N | 9 በመዳልው ፡ B | 10 ዘኅድገ ፡ Q2 | 11 አኃልፍ ፡ (sic.) B | 12 ለዘእይእኅዝክሙ ፡
 (sic.) B | 13 እምኔሆሙ ፡ B | 14 a-a (s.l.) Q1 | 15 ፍኖት ፡ Q2

[218] 1 ወእእምዝ ፡ N | 2 om. D | 3 እግዚእን ፡ N | 4 ብሔራ ፡ N | 5 አጠይቀኒ ፡ Q2; አጠየቀነ ፡ C | 6 ንነግርክ ፡
 (sic.) N | 7 እምቅድመ ፡ add. Q2

ወኢርኢናሃ ፡ ዘእንበለ ፡ ዛቲ ፡ ዕለት ፡ ለ(N2.40v^b)ይእቲ ፡ እግዝእት ። አንተኑ ፡ ተአምራ ፡ እምቅድመ ፡ ዝኒ ፡ ዕለት ፡ ትካት ።

[219] ወአውሥአ ፡ ገላውዴዎስ ፡ ወይቤሎ(J.46v^b) (Q2.54r^b)ሙ ፡ አኮ¹ ፡ ዘአአምራ ፡ ቀዲሙ ፡ በሀገርዮ ፡ ዘእንበለ ፡ ዛቲ ፡ ዕለት ። አላ ፡ ዳዕሙ ፡ ትመስለኒ² ፡ በይነ ፡ ነገራ ፡ ዘነገ(N.57r^b) ረተክሙ³ ፡ ዘኩሎ⁴ ፡ ምሥጢረ ፡ ልቡናሃ ፡ ዙተፈነወት ፡ ብእሲት ፡ እምነበ ፡ እሙ ፡ ለአምላኪዮ ፡ እስመ ፡ ይእቲ⁵ ፡ እመ ፡ አምላክ ፡ (I.48v^a)ወመፍቅሪተ ፡ ብእሲትዮ ፡ ወወልድዮ⁶ ። (N1.59v^b) (G.39v^c)ወበእንተዝ ፡ ይመስለኒ ፡ ዝኩሎ ፡ ነገር ፡ ዘኮነ ፡ እምነበ ፡ እግዚአብሔር ። ወኢጠፍአኒ ፡ ወር(B.55r^b)ቅ ፡ እምንዋይዮ⁷ ፡ አላ⁸ ፡ መነንኩ ፡ (Q1.42v^a)ዓለመ ። ወኅደጉ ፡ ቤትዮ ፡ ወብእሲትዮ ፡ በእንተ ፡ ወልድዮ⁹ ፡ ዘአጽሐበኒ ፡ እስመ ፡ ወልድዮ ፡ ኅዲጎ¹⁰ ፡ ግብረ ፡ ዚአዮ ፡ ኅደረ ፡ ለአምላኩ ፡ ዘእን(J.46v^b)በለ ፡ ፈቃድ(Q2.54v^a)ዮ ።

[220] ወበእንተዝ ፡ ነገር ፡ ተዘከርኩ ፡ ዕለ(N.57v^a)ተ ፡ ሞትዮ ፡ እንዘ ፡ እብል¹ ፡ ዝንቱ ፡ ሕ (N2.41r^a)ዓን ፡ በንእሱ ፡ ተዘከሮ ፡ ኅልፈተ ፡ ዓለም ፡ ዝንቱ ፡ ኅደጉ² ፡ ግብረ ፡ ዚአዮ³ ፡ ወተለወ ፡ ነገረ ፡ አምላኩ ፡ እፎኑመ ፡ እከውን⁴ ፡ ሊተ ፡ በቅድመ ፡ አምላኪዮ ። ተንሣእኩ ፡ በሌሊት ፡ ወመጻእኩ ፡ እስ(G.40r^a)ከ ፡ ዝዮ⁵ ፡ ትማልም ፡ አርዌ ፡ (I.48v^b)ተንሥአ ፡ ላ(N1.60r^a)ዕሌዮ ፡ እንዘ ፡ እጐይይ⁶ ፡ እምኔሁ ፡ ወግዓኒ⁷ ፡ ሶክ ፡ ዓቢዮ ፡ ወኅብጠ⁸ ፡ ኩሎ ፡ አ(B.55v^a)ባልዮ ። ወበከይኩ ፡ ኅበ ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ከመ ፡ ታድኅነኒ ። ወእንዘ ፡ ዕበ(Q1.42v^b)ኪ ፡ ወእግዕር ፡ በሕማም ፡ መጽአት ፡ ኅቤዮ ፡ ይእቲ ፡ ዛቲ ፡ (N.57v^b)እግዝእት⁹ ፡ ወትቤለኒ ። ተንሥእ ፡ አ ፡ አኅ(J.47r^a)ው¹⁰ ፡ ከመ ፡ ትሑር ፡ ም(Q2.54v^b)ስለ ፡ ነጋድያን ።

[221] ወይእተ ፡ ጊዜ ፡ አመ ፡ ትቤለኒ ፡ ዘንተ ደንገጽኩ ፡ ጥቀ ፡ ወተንሣእኩ ፡ እምንባርዮ¹ ። ወሐየውኩ ፡ እምሕማምዮ ፡ ወተለውክዋ ፡ በድኅሪሃ² ፡ ወመጻእኩ ፡ ኅቤክሙ³ ፡ ዘከመ⁴ ፡ ትሬእዩኒ⁵ ። ወኢይትና (N2.41r^b)ገር⁶ ፡ ምስሌሃ ፡ እስመ ፡ አኅ(G.40r^b)ዘኒ ፡ ፍርሃት ፡ ወድንጋዔ ፡

[219] | 1 አኮ ፡ Q2 | 2 ትመስለኒ ፡ (sic.) CD | 3 ዘነገተክሙ ፡ (sic.) Q1 | 4 ዘከሎ ፡ (sic.) N | 5 ለመፍቀሬ ፡ add. Q1 | 6 ወልድዮ ፡ C | 7 om. Q2 | 8 አላ ፡ rep. ḠQ1 | 9 ውሉድዮ ፡ C | 10 ኅዲጎ ፡ C

[220] | 1 ይብል ፡ INN1Q1Q2GC; (sic.) ዮብል ፡ N | 2 ኃዲጎ ፡ N | 3 ዚአሁ ፡ N2G | 4 እከውን ፡ rep. Q1 | 5 ዚዮ ፡ (sic.) B | 6 አጐይይ ፡ (sic.) C | 7 ወወግዓኒ ፡ Q2 | 8 እምኔዮ ፡ del. N | 9 እግዝእትነ ፡ D | 10 እኑ ፡ B; እኅወ ፡ del. Q2; እኅው ፡ IN2; አኃውዮ ፡ D

[221] | 1 እምንዋምዮ ፡ Q1; እምንባርዮ ፡ BCDQ2 | 2 ወድኅሪሃ ፡ Q1N; ወበድኅሪሃ ፡ B | 3 ኅቤክሙ ፡ del. B | 4 ዘ ፡ D | 5 ትሬእዩ ፡ Q2 | 6 ወኢይትገር ፡ (sic.) B | 7 ቃል ፡ D | 8 እመ ፡ Q2 | 9 ነጻርክዋ ፡ DQ2 | 10 ከማሃ ፡ Q1

ለአውሥ (I.49r^a)አ(N1.60r^b)ተ፡ ቃል⁷ ። እስመ⁸ ፡ ያፈርህ ፡ ርእየተ ፡ ገፃ ፡ ዘከመ ፡ ነጸርክምዋ⁹ ፡ አንትሙኒ ፡ ከማየ¹⁰ ።

[222] ወእምዝ ፡ አውሥእዎ ፡ ወይቤልዎ ፡ እሉኒ ፡ (B.55v^b)ነጋድያን ፡ አንተኑ ፡ ገላውዴዎ (N.58r^a) ስ ፡ መኰንን ፡ ዘሀገረ ፡ ዳወሮ¹ ። ወአውሥአ ፡ ወይቤ ፡ እንዳኢ ፡ መኑ ፡ ነገረክሙ² ፡ ወይቤልዎ ፡ ይእዜስ ፡ አእመ(Q1.43r^a)ርናከ ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ ገላውዴዎስ ፡ (Q2.55r^a) ቀዲሙስ ፡ ኢ(J.47r^b)ነአምረከ ። አላ ፡ አእመርናከ³ ፡ ይእዜስ ፡ በትእምርተ ፡ ነገራ ፡ ለይእቲ ፡ ብእሲት ፡ ወበትእምርተ ፡ ዝንቱ ፡ ነገር ፡ ዘነገርከነ⁴ ። ይእዜ ፡ ስማዕኬ ፡ ዘንዜንወከ⁵ ፡ ዜና ፡ ዘኮነ ፡ በኀቤነ ። ሖርነ⁶ ፡ በቀዳሚ ፡ ወር(G.40r^c)ኅ ፡ እምዝንቱ ፡ ዘአኃዝና ፡ መዋዕል ፡ (N1.60v^a)እኒዘነ ፡ ዪወነ ፡ ከመ ፡ ንሢጥ⁷ ፡ ወንቅኒ ፡ አፍራስ ፡ (N.58r^b)ወበቅ (I.49r^b)ለ⁸ ፡ እምሀገርነ⁹ ።

[223] ወረከብነ ፡ ብዙኃ(N2.41v^a)ነ ፡ ሰብአ ፡ አፍራስ ፡ በፍኖትነ ፡ እንዘ ፡ የኃሥሡ ፡ ሰብአ ፡ (B.56r^a)እምአድባር ፡ ወስተ ፡ አድባር¹_a ፡ ወእምአህጉራተ ፡ ሸዋ ። ወይቤሉነ² ፡ ወርኢክሙኑ ፡ መኰንን ፡ ዓቢየ ፡ እንዘ ፡ የሐውር ፡ ወስተ ፡ ፍናዊክሙ ፡ ተጽዒኖ³ ፡ በዲበ ፡ ፈረስ⁴ ፡ ፀዓዳ ፡ ሐመልማላዊ⁵ ። ወንቤ ፡ (Q2.55r^b)ኢረከብነ ፡ ወውእቶሙ ፡ ተመይጡ ፡ (J.47v^a) (Q1.43r^b)መንገለ ብሔሮሙ ፡ ዘእንበለ ፡ ይርከቡ ፡ ኪያሁ ። ወንሕነስ ፡ ረከብነ ፡ ፰ ፡ ዲናረ ፡ ወር(N.58v^a)ቅ⁶ ፡ ወዲቆ ፡ ዲበ ፡ ፍኖትነ⁷ ፡ ዘሀገረ ፡ ተጉለት ። ወረከብነ ፡ (G.40v^a)ጦማረ ፡ ምስሌሁ ፡ ዘይቤ ፡ ዝንቱ ፡ ወርቅ ፡ ዘገላ(N1.60v^b)ውዴዎስ ፡ መኰንን⁸ ፡ ዳወሮ ፡ ዘነበረ ፡ በእደ ፡ ገብረ ፡ ዋህድ ፡ ገብሩ ።

[224] ወይእተ¹ ፡ ጊዜ ፡ አኃዝነ ፡ እስከ ፡ ይመጽእ ፡ በዓለ ፡ ዝወርቅ ፡ አር(I.49v^a)አይነ² ፡ ለሰብአ ፡ ይእቲ ፡ ሀገር ። ወይቤሉነ ፡ ሰብአ³ ፡ ይእቲ ፡ ሀገር⁴_a ፡ (B.56r^b)ሑሩ ፡ ንሕነ ፡ ሰማዕትክሙ ፡ ሀብዎ ፡ ለንጉሠ ፡ ሮሐ ፡ ዘአንጐት⁵ ፡ እስመ ፡ ው(N2.41v^b)እቱ ፡ ላዕሌነ ፡ ንጉሥ ፡ በዝ ፡ መዋዕል ። ወገ(N.58v^b)ላውዴዎስስ⁶ ፡ በዓለ ፡ ወርቁ ፡ ሖረ ፡ (Q2.55v^a)ኅዲኅ ፡ ሢመቶ ፡ መኒኖ ፡

[222] | 1 ዳዋሮ ፡ D | 2 ነገረከ ፡ ḠNN1Q1Q2C | 3 አእመናከ ፡ (sic.) D | 4 ዘነገር ፡ ኮነ ፡ Q1N; ዘርከነ ፡ (sic.) Q2 | 5 ዘንዜወከ ፡ (sic.) B | 6 ሖረ ፡ Q2 | 7 ግሢጥ ፡ (sic.) C | 8 ወአባቅልተ ፡ Q1N; ወአቅለ ፡ (sic.) C | 9 እምሀገርነ ፡ Ḡ; እምሀገር ፡ N

[223] | 1 a-a (s.l.) B | 2 ወይቤሉኒ ፡ Q2 | 3 ተፀዒዕኖ ፡ (sic.) D | 4 ፈረስ ፡ C | 5 ሐመልማላዊ ፡ CDN1 | 6 ወርቅ ፡ (s.l.) Q2 | 7 በፍኖትነ ፡ C | 8 መኰንን ፡ C

[224] | 1 ወይእቲ ፡ Q2 | 2 አርእይነ ፡ (sic.) D | 3 del. ለሰብአ ፡ N1 | 4 a-a om. D | 5 ዘአንጐት ፡ D | 6 ገላውዴዎስ ፡ N1 | 7 ወኢነምር ፡ (sic.) D | 8 om. D | 9 ወመጽአነ ፡ (sic.) C | 10 አንጐት ፡ N

ዓለመ ። ወኢነአምር⁷ ፣ ሀገሮ ፣ ዘሀለወ ፣(J.47v^b)ቦቱ ፣ ዮም ። ወዘንተ ፣ ሰሚዓነ ፣ ነሣእነ ፣ ውእተ⁸ ፣
ወርቀ ፣(Q1.43v^a)ወመጸእነ⁹ ፣ እስከ ፣ ዝየ ፣ ከመ ፣ ነሀቦ ፣ ለንጉሠ ፣ አንጉት¹⁰ ።

[225] ወበሣልስት ፣ ዕለ(G.40v^b)ት¹ ፣ እምድኅረ ፣ ረ(N1.61r^a)ከብነ ፣ ዘንተ ፣ ወርቀ ፣ ረከብነ ፣
በሀገረ ፣ መንዝሃ ፣ ፩ደ ፣ ብእሲ ፣ ነዳየ ፣ እኒዞ ፣ ፈረስ ፣ ፀዓዳ ፣ ዘከመ ፣ አመሩነ² ፣ እሉ ፣ ሰብእ ፣
ፀጉረ ፣ ትእምርቱ ፣ ለዝ ፣ ፈረስ ። ወቀረብነ ፣ ኀበ ፣ ውእቱ ፣(N.59r^a)ነዳ(I.49v^b)ይ ፣ ወጠየቅኖ ፣
ነገሮ ፣(B.56v^a)ለፈረስ ። ወነገረነ ፣ ውእቱኒ ፣ ከመ ፣ ወሀቦ³ ፣ ምጽዋተ ፣ ገላውዴዎስ ፣ መከንንን ።
ወበጸሕነ ፣ ትማልም ፣ ኀበ ፣ ዛቲ መካን ። ውኅድርነ⁴ ፣ ዝየ ፣ በጊዜ ፣(Q2.55v^b)ጽባሕ ፣ እንዘ ፣ ንብል ፣
ንሑር ፣ ኀበ ፣ ንጉሥ ፣ ከመ ፣ ነሀብ ፣ ዘንተ ፣ ወርቀ ፣ ጉንደይነ ፣ እስከ ፣ ይመው
(J.48r^a)ቅ⁵ ፣(N2.42r^a)ፀሐይ⁶ ።

[226] ወእምዝ ፣ መጸእከ ፣ አንተ ፣ ኀቤነ ፣ ዘምስለ ፣ ይእቲ ፣ እግዝእት ፣ ዓባይ ፣
(G.40v^c)ወክብርት ።(N1.61r^b)ወበእን(Q1.43v^b)ተዝ ፣ ትእምርት ፣ አንተ ፣ መሰልኮ¹ ፣ ለውእቱ ፣
ገላው(N.fol.59r)ዴዎስ ፣ ዘሰማዕነ² ፣ ዜናሁ ፣ በሀገረ ፣ ሸዋ ። ወዝንቱኒ ፣ ወርቅ ፣ ዘረከብኖ ፣
ዘዚአከ ፣ መሰለነ³ ። እስከ⁴ ፣ ንግረነ ፣ ወኢትኅብአነ ፣ ኩሎ ፣ ነገረከ⁵ ። አማኅፀናከ⁶ ፣ በእግዝእትነ⁷ ፣
ማርያም ፣ ወላዲተ ፣(B.56v^b)አምላክ ።

[227] ወአውሥአ ፣ ገላውዴዎስ ፣ ወይቤሎ(I.50r^a)ሙ ፣ አንሰኬ ፣ አመሐልኩክሙ ፣ በእግዝእትነ ፣
ማርያም ፣ ከመ ፣(Q2.56r^a)ኢትንግሩ ፣ ብየ ፣ ለካልዕ ፣ ሰብእ ፣ ዘእንበሌክሙ ፣ ኢያእምሩኒ ፣
ሰብእ ፣ ካልዓን ፣ ከመ ፣ ኢይኩን¹_a ፣ ብየ ፣ ተወድሶ² ፣ ከንቱ³ ፣(J.48r^b)_bበኀቤሆሙ ። ዝ(N.59v^a)
ንቱ ፣ ኩሎ ፣ ነገር ፣ ዘኮነ⁴ ፣ በላዕሌ(N1.61v^a)የ ፣ እስመ ፣ ተወድሶ⁵_b ፣ ከንቱ ፣ በኀብ ፣ እ(G.41r^a)
ግዚአብሔር ፣ ምኑን ፣ ውእቱ ፣ ወዘኢይበቁዕ⁶ ፣ ዘያፈቅር⁷ ፣ ው(N2.42r^b)ዳሴ ፣ ከንቱ ፣ ብእሲ⁸ ፣
ለብእሲ⁹ ፣ ለመንግ(Q1.44r^a)ሥተ ፣ ሰማያት ፣ ወየሐጉል¹⁰ ፣ ነፍሶ¹¹ ፣ በአስበ ፣ ውዳሴ ፣ ከንቱ¹² ።

[225] 1 om. B | 2 አእመሩ ፣ B; አእመርነ ፣ Q2; አእመሩነ ፣ C | 3 ወሀቦ ፣ N | 4 ውኅድርነ ፣ (sic.) N | 5 ይመውት ፣
CDG | 6 om. D

[226] 1 መሰልከ ፣ Q2 | 2 ዘሰማዕኩ ፣ Q2 | 3 ምስሌነ ፣ Q2; መሰለኒ ፣ C | 4 እስከ ፣ Q1 | 5 ነገረ ፣ NQ1; ነገርከ ፣ Q2 |
6 አማኅፀናከ ፣ Q2; አማጸናከ ፣ N | 7 በእግዝእት ፣ Q2

[227] 1 a-a om. Q2 | 2 ትወድሶ ፣ (sic.) Q2 | 3 ምኑን ፣ add. D | 4 b-b om. G | 5 om. Q2 | 6 om. Q2 | 7 ወያፌቅር ፣
(sic.) B; ወዘኢያፈቅር ፣ Q2 | 8 ብእሲ ፣ (s.l.) Q2; ለብእሲ ፣ N | 9 om. Q2; ብእሲ ፣ B | 10 ወያኃጉል ፣ (sic.) D | 11
ነ ፍሶ ፣ (s.l.) B | 12 ከንቱ ፣ (s.l.) B | 13 ወነ ዳይኒ ፣ D; አነ ፣ ውእቱ ፣ add. Q2 | 14 አምላክ ፣ G | 15 ኄር ፣ rep. Q2 | 16
አብርዎ (sic.) N

አነ፡ ውእቱ፡ ገላውዴዎስ፡ ወለነዳይኒ¹³፡ ዘወሀብኩ፡ ምጽዋተ፡ ለዘሰአለኒ፡ በእንተ፡ ስማ፡ ለ(B.57r^a)እመ፡ አምላክ¹⁴፡ ጌር¹⁵፡ እስመ፡ ለዓለም፡ ምሕረቱ፡ ለደቂቀ፡ አብርሃም¹⁶፡ እስከ፡ ለዓለመ፡ ዓለም።

[228] ወባሕቱ፡ አ(N.59v^b)ርእዩኒ፡ (I.50r^b)ውእቱ፡ ወርቀ፡ ለእመ፡ ኮነ፡ እምንዋይየ፡ አእምር፡ ወእትዌከፈክሙ¹_a። ወለእ (Q2.56r^b)መ²፡ ኢኮነ³፡ እምንዋይየ፡ አኃድኅ፡ ወትሁብ (N1.61v^b)ዎ⁴፡ ለን(J.48v^a)ጉሥ፡ ከመ፡ ኢይምዓኒ⁵፡ ፍቅረ፡ ንዋይ፡ እስመ፡ ፍቅረ፡ ንዋይ⁶_b፡ ሥርዋ፡ ለኃጢ (G.41r^b)አት፡ በከመ፡ ይቤሉ⁷፡ መጻሕፍት፡ ዘአበዊነ፡ ቅዱሳት⁸፡ ቀደመት⁹። ወእምዝ¹⁰፡ ፈትሑ፡ መዝገቦሙ¹¹፡ እሉ፡ ነጋድያን፡ ወአርአይዎ፡ ውእተ፡ ወርቀ¹²። ወሶበ፡ ነጸ(Q1.44r^b)ረ፡ ዘንተ፡ ወርቀ፡ ወድቀ፡ በገጹ፡ ወ(N.60r^a)(N2.42v^a)ሰገደ፡ በብረኪሁ፡ ዲበ፡ ምድር። ወይቤ፡ ዓቢይ፡ ግ(B.57r^b)ብርክ፡ እግዚአ፡ አምላኩሙ፡ ለአበዊነ፡ ክርስቶሳውያን¹³። ምንተኑ፡ አስየከ¹⁴፡ ለከ፡ በእንተ፡ ኩሉ፡ ዘገበርክ፡ ላዕለ፡ ወልድየ፡ እምሂዜ፡ ፅንሰቱ፡ እስከ፡ ዝንቱ¹⁵፡ ዕለት።

[229] ወዘንተ፡ (N1.62r^a)ብሂሎ፡ ነ(Q2.56v^a)ገሮሙ፡ (I.50v^a) ለእሉ፡ ነጋድያን፡ ወወርቁኒ፡ ከመ፡ ኮነ፡ ሎቱ። ወነገ(G.41r^c)ረ፡ ወልዱኒ¹፡ አባ፡ ቀውስጦስ፡ እም(J.48v^b)ጥንተ፡ ነገሩ፡ እኒዞ፡ እስከ፡ ተፍጻሜቱ። ወሰሚያሙ²፡ እሉ፡ አን(N.60r^b)ከሩ፡ ግብሮ፡ ለእግዚአብሔር፡ ዘይከውን፡ ላዕለ³፡ ቅዱሳኒሁ። ወሐረ፡ ምስሌሆሙ፡ እስከ፡ ሀገረ⁴፡ ትግራይ፡ ወበጽሐ፡ ሀገረ፡ አኩስም⁵፡ በዳጎና፡ ወበሰላም። ወነበረ፡ ጎ(N.60v^a)የ፡ ጎበ፡ (Q1.44v^a)፩፡ መነኮስ፡ ዓቢይ፡ ዘስሙ፡ አባ⁶፡ (B.57v^a)ጌዴዎን። ወአኀዘ፡ ይትጋደል፡ በሕገ፡ ምንኩስና፡ በጸምሂ⁷፡ ወበጸሎት፡ ወበኩሉ⁸፡ ግብረ፡ ነፍሱ⁹። (N1.62r^b)(N.60v^b)(Q2.56v^b)(N2.42v^b) ለዓለመ፡ ዓለም፡ አሜን¹⁰።

[230] (G.41v^a)በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡ አምላክ። ንግባዕኬ፡ ጎበ፡ ጥንተ፡ ነገር፡ ወአመ፡ ቦአ፡ አባ፡ ቀውስጦስ፡ ገዳመ፡ ችፋይ፡ መጽአ፡ ኀቤሁ፡ ሰይጣን፡ (I.50v^b)(J.49r^a)ተፅዒኖ ዲበ፡ ዓቢይ፡ ዝዕብ፡ ወእንዘ፡ ያበኩህ¹፡ እሳተ፡ በእዴሁ።

[228] 1 a-a om. Q2; ወእትዌከፍክሙ፡ (sic.) N1 | 2 ለእመ፡ NQ1 | 3 አኃድኅ፡ እምንዋይየ፡ tra. Q2 | 4 ወኢትሁብዎ፡ Q2 | 5 ኢይመዓኒ፡ (sic.) N1B | 6 b-b om. BCDQ2 | 7 ይቤሉ፡ (s.l.) B | 8 ቅዱሳን፡ Q2; ቅዱን፡ (sic.) N | 9 ቀደመት፡ (sic.) NQ2 | 10 ሰፍሑ፡ Q1 | 11 መዝገቦሙ፡ (sic.) D | 12 ውእተ፡ ወርቀ፡ Q1 | 13 ክርስቶሳውያን፡ (sic.) N | 14 አዕስየከ፡ (sic.) C; አአስይከ፡ (sic.) D; አአስየከ፡ N | 15 om. Q2

[229] 1 ወልዱ፡ B | 2 ወሰሚያ፡ Q2 | 3 በላዕለ፡ Q2 | 4 ሀገረ፡ (s.l.) Ḡ | 5 አኩስም፡ CD | 6 አባ፡ add. B | 7 በጸምሂ፡ G | 8 ወኩሎ፡ D | 9 ነፍሱ፡ B | 10 ለዓለመ፡ ዓለም፡ አሜን። add. Q2

[230] 1 ያበኩሁ፡ Q2

ወበእንተዝ ፡ ፈርሃ ፡ ጥቀ ፡ ልቡናሁ ፡ እስመ ፡ ኢርእዮ ፡ ለሰይጣን ፡ እምቅድመ ፡ ዝንቱ ፡ ዕለት ።
 ወይቤ ፡ ኦ ፡ እግዝእትዮ ፡ እመ ፡ እግዚእየ ፡ ወአምላኪየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ርድእኒ ፡
 ወአ(N1.62v^a)ድኅንኒ ፡ እምዝንቱ ፡ ግርማ ፡ አርዌ ፡ ዘመ(B.57v^b)ጽኦ ፡ ኀቤየ ።

[231] ወውእተ¹ ፡ ጊ(Q1.44v^b)ዜ ፡ ወረዱ ፡ መላእክቲሁ² ፡ ለእግዚአብሔር ፡ እምሰማያት ፡
 ወሰደድዎ ፡ ለውእቱ ፡ (G.41v^b)ሰይጣን ። (Q2.57r^a)ወዝዕቡኒ ፡ ሞተ ፡ (N.61r^a)እንዘ ፡ ይወርድ ፡
 እምደብረ ፡ ገዳመ ፡ ችፋይ³ ። ወይቤልዎ ፡ ለአባ⁴ ፡ ቀውስጦስ ፡ እሉ ፡ መላእክተ ፡ እግዚአብሔር ፡
 ትቤለክ ፡ እግዝእተ ፡ ኩልነ ፡ (I.51r^a) ማርያም ፡ ወላዲተ ፡ (N2.43r^a)አምላክ ፡ ረድ ፡ እምደ(J.49r^b)
 ብረ ፡ ችፋይ ፡ እስመ⁵ ፡ ኢኮነ ፡ ክፍልክ ። አላ⁶ ፡ ደብረ⁷ ፡ ዠንበር ፡ ወሀ (N1.62v^b)ገረ ፡ ሰርማት ፡
 ወጋይ ፡ ምድረ ፡ ንብጌ ፡ ወሀገረ ፡ ዝም ።

[232] ወባሕቱስ ፡ በደሃሪ ፡ መዋዕል ፡ ተሐንፅ ፡ ሊተ¹ ፡ በታሕተ ፡ ዝንቱ ፡ ደብር² ፡ ዘትንዕስ ፡
 እመጠነ³ ፡ ይእቲ ፡ ደብር ፡ ክብብት ፡ ፀድ(B.58r^a)ፋኒ ፡ ንዑስ ፡ ወመርኅባኒ ፡ ንስቲት ፡ ዝየ ፡
 አጋድር ፡ (G.41v^c)እስመ ፡ ኀረይክ(Q1.45r^a)ዋ⁴ ፡ እምኩሎን ፡ አድባራት ፡ ዘሀገረ ፡ ዝም ።
 ወበእንተ ፡ አቡከሂ ፡ ኢትኅዝን⁵ ፡ እስመ ፡ አነ ፡ (Q2.57r^b)አማዕቀብክዎሙ ፡ ለቅዱስ ፡
 ጊዮርጊስ ፡ (N.61r^b)ወለኅሩይ⁶ ፡ ገላውዴዎስ ፡ ከመ ፡ ይርድእዎ ፡ በኩሉ ፡ ፍኖቱ⁷ ፡ በዳኅና ፡
 ወበሰላም ። እስመ ፡ እሉ⁸ ፡ ሰማዕታተ ፡ ወልድየ ፡ ኢየሱ(N1.63r^a)ስ ፡ ክርስቶስ ፡ ይዕቀብ(I.51r^b)
 ዎ ፡ እስከ ፡ መዋዕል ፡ ዕረፍ(J49v^a)ቱ ፡ በእንተ ፡ ፍቅርትየ ፡ እምከ ፡ ወበእንቲአከ ፡ መፍቀሬ ፡
 እግዚአብሔር ፡ ዘኮንከ ፡ በንዕስ(N2.43r^b)ከ ። ወዘንተ ፡ ብሂሎሙ ፡ ተሰወርዎ ፡ ወዓርጉ ፡ ውስተ ፡
 ሰማያት⁹ ።

[233] ወእምዝ ፡ ወ(G.42r^a)ረደ ፡ እምደብረ ፡ ችፋይ¹ ፡ ወቦአ ፡ ሀገረ ፡ ዝም ፡ (B.58r^b)ወጠየቀ ፡ ዜና ፡
 አቡሁ ። ወነገርዎ ፡ ሰብአ ፡ ጽላልሽ ፡ ከመ ፡ ኀደገ ፡ ሢመቶ ፡ ለእሙ ፡ ወሐረ² ፡ (Q1.45r^b)መንገለ ፡
 ርኅቅ ፡ ብሔር ፡ ወተኅጥአ ፡ መካኑ ፡ ዘሀለወ ፡ ቦቱ ። ወበእንተዝ ፡ (Q2.57v^a)ነገር ፡ ቦአ ፡ ገዳመ ፡
 ንብጌ ፡ ወአኀዘ ፡ ይጼሊ³ ፡ ወ(N.61v^a)ይጸውም⁴ ። ወእንዘ ፡ ይጼሊ ፡ ቀዊሞ ፡ መዓ (N1.63r^b)ልተ ፡

[231] 1 ውእተዜ ፡ (sic.) B; ውእቱ ፡ C | 2 መላእክቲሁ ፡ (sic.) N1 | 3 ችፋይ ፡ Q1 | 4 አባ ፡ Q2 | 5 om. D | 6 እላ ፡ B |
 7 እለ ፡ add. GN1N2

[232] 1 om. DN | 2 om. Q2 | 3 አምጠነ ፡ (sic.) IG; አምጣነ ፡ CD | 4 ኀረክዋ ፡ (sic.) D | 5 ኢትኅን ፡ (sic.) D | 6
 ወኅሩይ ፡ Q2 | 7 ፍኖት ፡ Q2 | 8 om. B | 9 ሰማይ ፡ N2G

[233] 1 ችፋይ ፡ Q1 | 2 ወሐረ ፡ add. BN2G | 3 ይጸሊ ፡ (sic.) | 4 ወይጸውም ፡ (s.l.) I | 5 a-a om. CD | 6
 ወአልፂቀ ፡ (sic.) D | 7 ጸመ ፡ ወጸሎተ ፡ N | 7 እቆጽለ ፡ Q2; እምቄጸለ ፡ (sic.) C | 9 ወማይ ፡ Q1N

ወሌሊተ⁵፡ ዘእንበለ፡ ንዋም፡ ወአልጸቀ⁶፡ ለመዊት፡ እስመ፡ አብዝኃ፡ ጸመ፡ ወጸሎተ⁷፡
 ወየኃድር፡ ጽውመ፡ እስከ፡ ፫ቱ፡ ዕለት፡ እንዘ፡ ይሴሰይ፡ ጥራዮ፡ እምቄጽ (J.49v^b)ለ⁸፡ (I.51v^a)
 ገዳም፡ ዘኢበሰለ፡ በእሳት፡ ወበማይ⁹፡

[234] ወበ፵ወ፪¹፡ ዕለት፡ እምዘኮነ፡ ዝንቱ፡ አስተርአዮ፡ ቅዱስ²፡ ገብ(G.42r^b)ርኤል፡
 በአምሳለ³፡ (B.58v^a)ሰብእ፡ ወይቤሎ፡ ሰላም⁴፡ ለከ፡ ኦ፡ ጎሩይ፡ ናሁ፡ ተሰምዓ፡ (N2.43v^a)
 ጸሎትከ፡ ወስእለትከ፡ ጎበ፡ እግዚአብሔር፡ ሑር፡ እምዝዩ፡ ምድረ፡ ትግራይ፡ በህዩ፡ ትረክቦ፡
 ለአቡከ፡ ወትመጽእ⁵፡ በደኃሪ፡ መዋዕል፡ ምስ(Q2.57v^b) (Q1.45v^a) ሌሁ፡ ጎበ፡ ዝዩ፡
 ሀገርከ፡ (N1.63v^a)ወትከውን፡ ጌረ፡ ኖላዌ፡ ወትጉሃ፡ ለአ(N.61v^b)ባግዓ፡ ወንጌል፡ ቅዱስ፡
 ዘምስለ፡ ፍሥሐ፡ ጽዮን፡ እኑከ፡ ወተሐን፡ ቤተ፡ ክርስቲያን⁶፡ በስመ፡ እግዝእትከ⁷፡
 ማርያም፡ ወላዲተ፡ አምላክ፡ በዛቲ፡ መካን፡

[235] ወአማዕተበ፡ ላዕሌሃ፡ ወይቤሎ¹፡ እስከ፡ ዝዩ፡ ይኩን፡ መሠረተ፡ መቅደሳ፡ (I.51v^b)_a
 ወእስከ²፡ ዝ³፡ መ(J.50r^a)ካነ⁴፡ መዘምራኒሃ⁵_a፡ (B.58v^b) ወእስ(G.42r^c)ከ፡ ዝኒ⁶፡ ይኩን⁷፡ መካነ⁸፡
 መነኮሳት፡ ወመካነ፡ መነኮሳይያት፡ በፈለገ፡ ጽንፋ፡ ለማየ፡ ቡልል፡ ዛቲ፡ ይእቲ፡ ክፍልከ፡
 እስከ፡ ለዓለም፡ ዘመሀበከ፡ አምላክከ፡ ወለውሉደ፡ ውሉድከ፡ በሕገ፡ ምንኩስና፡ ወዘንተ፡ ብሂ
 (Q2.58r^a)ሎ፡ ባረኮ፡ በትእምርተ፡ መስቀል⁸፡ ቅ(N1.63v^b)ዱስ፡ ወቀደሳ፡ ለይእ(N2.43v^b)ቲ፡
 ሀገር⁹፡ ወተሠወረ፡ እምኔሁ፡ (Q1.45v^b) ወዓር(N.62r^a)ገ፡ ውስተ፡ ሰማያት፡

[236] ወበውእቱ፡ መዋዕል፡ ነበረ፡ ፩፡ ርእሰ፡ መኳንንት¹፡ ውስተ፡ ትግራይ፡ ዘስሙ፡ ንዋዩ፡
 ክርስቶስ፡ ዘያፈቅራ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወአዘዘሙ፡ ለካህናት፡
 ዘአድባራተ፡ ኩሉ፡ ምድረ²፡ (B.59r^a)ትግራይ፡ (G.42v^a)እንዘ፡ ይብል፡ ጽንሐኒ፡ ሐዊረክሙ፡
 (I.52r^a)ሀገረ፡ አክሱም፡ (J50r^b)ተጋቢአክሙ፡ አሐተኒ³፡ ጉባዔ፡ ከዊነክሙ፡ እስመ፡ በህዩ፡
 እገብር⁴፡ በደብረ፡ ጽዮን፡ በዓለ፡ ልደታ፡ ለእግዝእትየ⁵፡ ማርያም፡ በከመ፡ ልማድ(N1.64r^a) ዩ፡

[234] | 1 ወ፵፡ NQ1 | 2 ለቅዱስ፡ del. ርQ2 | 3 በአምሳለ፡ (sic.) Q2 | 4 ሰላም፡ rep. I | 5 ትመጽእ፡ Q2 | 6 ክርያስቲያን፡ del. N2 | 7 ወእግዝእትነ፡ Q1Q2N2

[235] 1 ወይቤሎ፡ del. B | 2 ወስከ፡ (sic.) B | 3 ወእስከዘ፡ N2G | 4 om. B; መካነ፡ (sic.) Q2 | 5 መዘምራኒሂ፡ (sic.)D; a-a om. N1 | 6 ወእስከ፡ ዝኒ፡ BCDQ2; ወእስከኒ፡ (sic.)INQ1; ወእስከ፡ ዝ፡ GGN2N1 | 7 om. N1 | 8 መካነ፡ (s.l.) N2 | 9 om. Q2

[236] 1 መኰንን፡ D | 2 ምድረ፡ (s.l.) N2 | 3 አሐተ፡ (sic.) C | 4 እንበር፡ N1 | 5 ለእግዝእትነ፡ Q2 | 6 አፍድፍድ፡ (sic.) N1 | 7 ለውሂበ፡ Q2 | 8 ወሀብተኒ፡ (sic.) N1 | 9 ወልዳ፡ N2G

የምስ : አፈደፍድ⁶ : እምነ : ቀዲሙ : ዓ(Q2.58r^b)መት : ግብረ : በዓላ : በውሂብ⁷ : ምፅዋት ።
 እስመ : ወሀበተኒ⁸ : ኃይለ : ወመዊዓ : ላዕለ : ጸላእትየ : ወፀረ : ወል(N.62r^b)ደ⁹ : አምላኪየ : ዲበ :
 እኩያን : ነገሥ(Q1.46r^a)ተ : ተንባላት : ዘሀገረ : ሳባ : ወናግራን ።

[237] ወበእንተዝ : ነገር : ተጋብው : ኩሎሙ : መምሕራን : ወካህናት : ቅዱ(N2.44r^a)ሳን :
 ዘሀገረ : ትግራይ : መልዕልተ : ሀገረ¹ : አኩስም² : ወኮነ : ዓቢ(B.59r^b)ይ : ጉባዔ ። ወበ (G.42v^b)
 ውእቱ : መዋዕል : ተንሥኦ : አቡነ : ቀውስጦስ : (I.52r^b)እምገዳመ : ንብጌ : ለባሕቲቱ : ዘእንበለ :
 ሰብእ : ከመ : ይ(N1.64r^b)ሐር³ : ምድረ : ትግሬ⁴ : ለኅሢሠ⁵ : አቡ (J.50v^a)ሁ ። ወበጽሐ :
 በዳጎና⁶ : ወበሰላም : እንዘ : ይመርሕዎ : ፍኖቶ : ዘኢያአም(Q2.58v^a)ሮሙ : ሰብእ : ረኪቦ :
 በፍኖተ : ተጉለት : እንዘ : የሐውሩ : መንገለ : ምድረ : ትግራይ ። ወበአ : በዕለተ : መጎትወ⁷ :
 በዓለ : ልደታ⁸ : ለእግዝእትነ⁹ : (N.62v^a)ለማርያም : ወጎደረ : በቅጽረ : ቤተ : ክርስቲያን :
 ዘደብረ¹⁰ : ጽዮን : ዘእንበለ : ይርከቦ : ለአቡሁ ።

[238] ወበጊዜ : (G.42v^c)ጽባሕ : ዓርጉ : እምቤተ : (Q1.46r^b) ክርስቲያን : ዘአክሱም : ኩሎሙ :
 ካህናቲ(B.59v^a)ሃ : መንገለ : መርጎብ¹ : ምሥያጥ : ከመ : ይዑድዋ : ለሥዕለ : እግዝእትነ :
 ማርያም : በ(N1.64v^a)ማዕጠንት : ወበማሕሌት : (I.52v^a)ሐዋዝ : (N2.44r^b)_a ዘከመ : ሥርዓቶሙ² :
 ለካህናተ³ : ጽዮን : በነገረ : ዜማ : ዘቅዱስ⁴ : ያሬድ ። ወአኃዙ : ይዜምሩ⁵ : ላቲ : ወይሴብህዋ⁶ :
 ለእግዝእት(J.50v^b)ነ : ማርያም : እንዘ : (Q2.58v^b)ይብሉ⁷ : በዜማ : ዕዝል : ተመየጢ : ተመየጢ :
 አ : ሰላመ⁸ : ሰጣዊት : ወንርአይ : ብኪ : ሰላመ ።

[239] ወውእተ : ጊዜ : ሀለወ : አቡሁ : ዘምስለ : አባ : ጌዴዎን : መምሕሩ : ወምስ
 (N.62v^b)ለ : (G.43r^a)ውእቱ : ርእሰ : መኳንንት¹ : ጉብረ : ዋህድ : እግዚእነ : ዓቢይ : እንዘ² :
 ይገብሩ : ግብረ : ማኅሌቶሙ : _a ለካህና(B.59v^b)ተ : አክሱም³_a ። ወይቤሎ⁴ : ጉብረ : ዋህድ :
 ለአባ : ጌዴዎን : ይትረከቡኑ : (N1.64v^b)ወይትወለድ : እም(Q1.46v^a)ካልዕ : ሀገር : አው :

[237] 1 om. B | 2 እንኩስም : (sic.) B | 3 ይሐሩ : Q2 | 4 ትግራይ : G | 5 ኃሢሠ : Q2 | 6 ዳጎና : C | 7 ማጎትዎ :
 NQ1; ማጎተወ : D | 8 om. Q2 | 9 እግዝእትነ : B | 10 በደብረ : Q1

[238] 1 መርጎባ : Q1; መርጎብ : | 2 Q2 om. D | 3 ለካህናት : N | 4 በቅዱስ : Q1 | 5 ይዘምሩ : G; ወይዜምሩ : del.
 N2 | 6 ይሴብህዋ : Q1; ወይሴብህዋ : G; ወይሴብህዋ : B | 7 ይብልዋ : GN2 | 8 ሰላመ : rep. Q1

[239] 1 ንዋየ : ክርስቶስ : add. Q1 | 2 እንተ : Q1 | 3 a-a (s.l.) N2 | 4 ወይቤሎሙ : del. Q1 | 5 እም : D | 6
 ደቂቅ : NQ1 | 7 ዘይሴብሁ : rep. ḠI; ይሴብሁ : GQ2 | 8 ዚማ : (sic.) N1

እምዝዩ ፡ ከመዝ ፡ (I.52v^b)ዘይኤድም ፡ ካህን ፡ እምነ⁵ ፡ እሉ ፡ ደቂቀ⁶ ፡ ካህናት ፡ ፬ቱ ፡ ዘይሴብሐ⁷ ፡
ወይዜምሩ ፡ በሐዋዝ ፡ ዜማ⁸ ፡ ለስመ ፡ እግዝእትነ ፡ ማርያም ።

[240] ወአውሥአ ፡ አባ ፡ ጌዴዎን ፡ ኢርኢኩ ፡ አነኒ ፡ ኮማ(N2.44v^a)ሆሙ ፡ ዘይሢ(J.51r^a)ኒ ፡ በዝ ፡
መ(Q2.59r^a)ዋዕል ። ባሕቱስ ፡ በቀዳሚ ፡ ዘመን ፡ በመዋዕለ ፡ አበውየ ፡ አመ ፡ ንዕስየ ፡ ሀለውኩ ፡
ነበረ ፡ ፩¹ ፡ መዘምር ፡ ካህን ፡ (G.43r^b)ዘይመጽእ ፡ ለበዓለ ፡ ጽዮን² ፡ ዝዩ ፡ እምሀገረ³ ፡ ሸዋ ፡
በበ፬ ፡ (N.63r^a)ዓመት ። እስመ ፡ ውእቱ ፡ ነበረ ፡ እምዘርዓ ፡ ካህናት ፡ ዘቤተ ፡ ሌዊ ፡ ወሀገረ ፡ አክሱ
(B.60r^a)ም ፡ ወመምሕር ፡ (N1.65r^a)ዓቢይ ፡ ነበረ ። ወአልቦ ፡ ዘይትማሰሎ ፡ በነገረ ፡ ዜማ ፡
ወበሃይማኖት ፡ ለእመ ፡ ሞተሂ ፡ ኢየአምር⁴ ፡ አው⁵ ፡ ሀለው ። (I.53r^a)እስመ ፡ ውእቱ ፡ አረ
(Q1.46v^b)ጋዊ ፡ ከዊኖ ፡ ነበረ ፡ ውነደገ ፡ ምጽአቶ ፡ ኀቤነ ፡ ወጃወጂ⁶ ፡ ዓመተ⁷ ፡ ኮኖ ፡ እምከመ ፡
በጽሐ ፡ ዝዩ ፡ ወዘእንበሌሁስ ፡ አልቦ ፡ ዘይመስሎሙ ፡ ለእሉ ፡ ፬ቱ ፡ ደቂቀ ።

[241] ወአውሥአ ፡ ወይቤሎ ፡ ሊተስ ፡ ኢይመስለኒ ፡ ዘዩዓቢ ፡ እም(Q2.59r^b)ኔሆሙ ።
ወአውሥአ ፡ አባ ፡ ጌዴዎን¹ ፡ ወይቤ(G.43r^c)ሎ ፡ አንስ ፡ አመጽእ ፡ ለከ ፡ ስም(J.51r^b)ዓ ፡
በእንቲአሁ² ፡ እስ(N2.44v^b)መ ፡ ሀሎ ፡ ፩ ፡ ብእሲ ፡ ዘመጽአ³ ፡ ኀቤየ⁴ ፡ እምሀገረ ፡ ሸዋ ፡ ለውእቱ ፡
እጤይ(N1.65r^b)ቆ⁵ ፡ በቅድ(N.63r^b)ሜከ ፡ ነገረ ፡ ውእቱ ፡ አረጋዊ ፡ እስመ ፡ እምደወለ⁶ ፡ ሀገሩ ፡
መጽአ ፡ ኀቤየ⁷ ፡ (B.60r^b)ዘየአምር⁸ ፡ ይመስለኒ ።

[242] ወዘንተ ፡ ብሂሎ¹ ፡ ጸውዖ² ፡ ለገላውዴዎስ ፡ ወይቤሎ ፡ በቅድመ ፡ ውእቱ ፡ ርእሰ³ ፡
መኳ(I.53r^b)ንንት ። ኢተአምርኑ⁴ ፡ በሀገርኩ⁵ ፡ ለአባ⁶ ፡ ሕይወት ፡ ብነ ፡ በጽዮን ፡ ካህን ፡ ዓቢይ ፡
ሞተኑ ፡ አው ፡ ዳኅነ ፡ ሀለው⁷ ። ወኢወለደኑ⁸ ፡ ወልደ ፡ ዘከማሁ ፡ መዘምር ፡ ሠና(Q1.47r^a)ይ⁹ ፡
ዘይኤድም ፡ እምሢሁ ። እስኩ¹⁰ ፡ አጠይቆ ፡ ዜናሁ ፡ ለዝ(G.43v^a)ንቱ ፡ ርእሰ ፡ መ(Q2.59v^a)
ኳንንት ፡ እስመ ፡ አንተ ፡ ኮንከ ፡ እምሰብአ ፡ ሀገሩ ።

[240] 1 ፩ዱ ፡ N2 | 2 ጸዮን ፡ (sic.) N | 3 እምሀገረ ፡ (sic.) N | 4 ኢያአመረ ፡ Q2; ኢያአምር ፡ C | 5 አው ፡ (s.l.) I |
6 ፳ወጂ ፡ N | 7 ዓመት ፡ Q2

[241] 1 del. ገላውዴዎስ ፡ ጌዴዎን ፡ (s.l.) Q2; | 2 በእንተአሁ ፡ (sic.) N1 | 3 ዘይመጽእ ፡ Q2 | 4 ኀቤየ ፡ (s.l.) B | 5
አጠይቆ ፡ N1I; እጤይቆ ፡ N2BN; አጠየቆ ፡ (sic.) Q1 | 6 እደወለ ፡ (sic.) N | 7 ሐቢየ ፡ (sic.) Q2 | 8 ዘየአምሩ ፡ N;
ዘየአምር ፡ Q1

[242] 1 om. D | 2 om. B | 3 del. ርእሰ ፡ G | 4 ኢተአምርኑ ፡ (sic.) N2; om. NQ1 | 5 om. D | 6 አባ ፡ C | 7
ሀለው ፡ (sic.) Q2 | 8 ኢወለደኑ ፡ NQ1 | 9 ሠናየ ፡ D | 10 እስከ ፡ Q1

[243] ወአውሥኦ ፡ ገላውዴዎስ¹ ፡ (N1.65v^a) ወይቤ ፡ እወ ፡ አነ² ፡ አአምሮ ፡ ለአባ ፡ ሕይወት ፡ ብነ ፡ በጽዮን³ ። እስመ ፡ አነ ፡ እምሰብኦ ፡ ሀገሩ ፡ ዘተወለድኩ ፡ አልቦ ፡ ካህን ፡ ዘ(J.51v^a)ከማሁ ፡ ይመስል⁴ ፡ (N.63v^a) እምአህጉረ ፡ ኢትዮጵ(N2.45r^a)ያ ። ወኢ(B.60v^a)ርኢኩ ፡ በአዕይትየ ፡ መዘምረ⁵ ፡ ካህን⁶ ፡ ዘከማሁ ፡ እምንዕስየ⁷ ፡ እስከ ፡ ይእዜ ። ወዮምሰ ፡ አዕረፈ ፡ በርስእና⁸ ፡ ሠናይ⁹ ፡ ወኮኖ ፡ (I.53v^a)እምአመ ፡ ሞተ ፡ ፲ተ ፡ ወ፭ተ ፡ ዓመተ ። ወተወልዱ ፡ እምውሉደ ፡ ውሉዱ ፡ ፪ቱ ፡ ደቂቅ ፡ ዘይመስሉ¹⁰ ፡ ኪያሁ ፡ ልጁ ፡ በሥጋ ፡ ዘተወልደ¹¹ ፡ (G.43v^b)እምወልደ¹² ፡ ውሉዱ¹³ ። ወ፩ዱ ፡ ወልድ ፡ ዘወለደ¹⁴ ፡ በመንፈስ ፡ ቅዱስ ፡ ወበትምህርተ ፡ መጻሕፍ(N1.65v^b)ት ። ወአል (Q2.59v^b)ቦ¹⁵ ፡ ዘይትማሰሎ ፡ (Q1.47r^b)በዝ ፡ ዓለም ፡ ለእሉ ፡ ፪ቱ ፡ ደቂቅ ፡ በነገረ ፡ ዜማ¹⁶ ፡ ወበሃይማኖት ። እስመ ፡ ተወልዱ ፡ እምከርሠ¹⁷ ፡ እሞሙ ፡ በተአምሪሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወ(B.60v^b)ላዲተ¹⁸ ፡ አምላክ ፡ ወበሥምረተ ፡ ወልዳ¹⁹ ፡ እግዚእ²⁰ ፡ ኢየሱስ ፡ ክርስቶስ ። (N.63v^b)

[244] ወእንዘ ፡ ይትናገሩ ፡ ዘንተ ፡ ይቤሎ ፡ ፩¹ ፡ ብእሲ ፡ ለውእቱ ፡ ርእሰ ፡ (J.51v^b)መኳንንት ፡ አ ፡ እግዚእየ ፡ ስምዔ ፡ እስኩ ፡ ሊ(N2.45r^b)ተ ፡ ዘእነግ(I.53v^b)ረከ ፡ ህቀ ። (G.43v^c)አንሰ ፡ ሰማዕኩከ ፡ እንዘ ፡ ትብል ፡ ኢትርኩብ² ፡ ከመ ፡ እሉ ፡ ደቂቅ ፡ ካህን ። ወአንሰ ፡ ኢነጸርኩ ፡ በአዕይትየ ፡ እምአመ ፡ ተወለድኩ ፡ እስ(N1.66r^a)ከ ፡ ዮም ፡ ዘከመዝ ፡ ወሬዛ ፡ ዘቆመ ፡ በጽንፈ ፡ ጉባዔነ ። ወ(Q2.60r^a)ርኢክዎ ፡ በደብረ ፡ ኢየሱስ ፡ አመ ፡ በዓለ ፡ ልደቱ ፡ ለአምላክነ ፡ በወርኃ ፡ ሚያዝያ³ ፡ ዘትማል(Q1.47v^a)ም ፡ ቅድመ ፡ ዕለት⁴ ፡ ዝኒ ፡ ዕለት ፡ እ(B.61r^a)ንዘ ፡ ይዜምር⁵ ፡ በመወድስ ፡ ዘዕለተ ፡ ሰንበት ፡ ወአልቦ ፡ ዘይትማሰሎ⁶ ። ፀውያ ፡ ኀቤከ ፡ ወአብያ ፡ ማዕከለ ፡ እሉ ፡ ካህናት ፡ ከመ ፡ ትርኣዮ⁷ ፡ እንዘ ፡ ይሴብሕ ፡ ወይዜምር ፡ (N.64r^a)ላቲ ፡ ለእግዝእትነ⁸ ፡ (G.44r^a) ማርያም ። ወትኔጽር ፡ ብየ ፡ አው ፡ ሐሰት ፡ ወአው ፡ ጽድቅ ፡ ነገርየ⁹ ።

[243] 1 ለገላውዴዎስ ፡ N1 | 2 አላ ፡ D | 3 ጽዮን ፡ N | 4 ዘይመስል ፡ B | 5 መዘምረ ፡ (sic.) B | 6 ካህን ፡ Q2 | 7 እምንሰየ ፡ (sic.) Q1 | 8 በርዕስና ፡ (sic.) ḠQ1Q2BN; በርስእናሁ ፡ N2G | 9 ሠናይ ፡ (s.l.) N2 | 10 ዘይመስል ፡ NQ1 | 11 a-a tra. G | 12 እምውሉደ ፡ Q2; እምወልሉደ ፡ (sic.) N1 | 13 ውሉዱ ፡ Q2 | 14 ወለደ ፡ BQ2; ዘተወልደ ፡ Q1 | 15 አልቦ ፡ rep. B | 16 ዚሚ ፡ (sic.) Q2 | 17 እምከርሠ ፡ rep. Q1 | 18 ወለዳተ ፡ (sic.) Q2 | 19 ወልዱ ፡ N1 | 20 እግዚእነ ፡ NG; እግዚአብሔር ፡ N2

[244] 1 ፩ዱ ፡ N2 | 2 ኢትረኩብ ፡ N; ኢትርኩብ ፡ Q1 | 3 ማያዛ ፡ (sic.) B | 4 ዕለተ ፡ B | 5 ይዜምር ፡ (sic.) N1 | 6 ዘትማሰሎ ፡ (sic.) N | 7 ትርኣዮ ፡ (sic.) G | 8 ለእግዝእትነ ፡ N | 9 ነገር ፡ Q1N

[245] ወውእተ፡ ጊዜ፡ አጸውዖ¹፡(I.54r^a)እምአፍአ²፡ ጉባዔ፡(J.52r^a)ጎቤሁ፡ ወወሀቦ፡ ልብስ³፡
 ሠናየ፡ ወጽናጽለ፡ ወ(N1.66r^b)ርቅ፡ ወምቅዋመ⁴፡ ብሩር⁵። ወአብዖ፡ ማ(N2.45v^a)ዕከለ፡ እሉ፡
 ፬ቱ፡ ደቂቅ፡ ካህናት፡ ዘይሴብሐ⁶፡ በቃለ፡ ሰላም፡ ዘውዳሴ፡ እግዝእትነ፡(Q2.60r^b)ማርያም፡
 ወላዲተ፡ አምላክ፡ ወአኃዘ፡ ይዜምር⁷፡ በዓቢይ፡ ቃል። ወሶ(B.61r^b)በ፡ ሰምዑ፡ ድምጽ፡ ቃሉ፡
 ወጥዕጡዓ፡ ልሳኑ፡ ተደሙ፡ ኩሎሙ⁸፡ ካህናት⁹።(Q1.47v^b)ወመኳንንትኒ፡ በዓይነ፡ ጉባዔ፡
 ሕዝብ¹⁰፡ አንከሩ፡ ወካህናት፡ ኃደጉ፡ ዘምሮቶሙ፡ ወቆሙ፡(G.44r^b) ይኔጽርዎ። ወሶበ፡ ይቤ፡
 በጣእመ፡ ዝማሬ¹¹፡ እምስብሐተዝ፡ ሰላም፡ ሐረታቲሃ፡ ዘበ(N.64r^b)ስን¹²፡ ለወለተ፡
 አሚናዳብ¹³።

[246] ሶቤ(N1.66v^a)ሃ፡ ጸለለ፡ ላዕሌሁ፡ ደመና፡ ብሩህ፡ ከመ¹፡ አክናፈ፡ ንስር፡ ሳቢይ። ወ
 (I.54r^b)ከደና²፡ ለይእቲ፡ ሥዕለ³፡ እግዝእትነ፡ ማርያም። ወአክናፈ፡ ደመናሂ፡ (J.52r^b)እንዘ፡
 ሳይዘፍን⁴፡ ወያንሶሱ⁵፡ ለፌ፡ ወለፌ፡ ቅድመ፡ ይእቲ፡ ሥዕል፡ ጸሊሎ፡ በላዕሌሁ፡ ለአባ⁶፡
 ቀውስጦስ፡ የሐውር፡ ወያ(B.61v^a)ንሶሱ⁷። ወእዴሃ⁸፡ ለይ(Q2.60v^a)እቲ⁹፡ ሥዕል፡(N2.45v^b)
 አስተርአየ¹⁰፡ ሳእንዘ፡ ይባርኮ፡ በአርአያ¹¹፡ ትእምርተ፡ መስቀል፡ ፫፡ ጊዜ፡ አመ፡ ያወርድ፡
 ክሳዶ¹²፡(G.44r^c)ለዘፈነ¹³፡ ውዳሴሃ፡ ወያጸንን¹⁴፡ መንገለ፡ ለፌ፡ ወለፌ፡ በይምኑሂ¹⁵፡
 ወበጸጋሙ።

[247] ወእምድጎረ፡(N1.66v^b)ቦኡ¹፡(Q1.48r^a)እምዕዋዶሙ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ይቤ፡
 አባ፡ ጌዴዎን፡ ነፃ፡ አ፡ ወልድየ፡ ንባዕ²፡ ውስተ፡ ቅዳሴ፡ ቊርባን³። አነሂ፡ እትከሃን⁴፡
 በቅስና⁵፡ ወአንተ፡(N.64v^a)በዲቁና፡ ኩን፡ ሊተ፡ እስ(I.54v^a)መ፡ አደመኒ፡ ጣዕመ፡ ውዳሴሃ፡
 ለእግዝእትነ፡ ማርያም፡ በዲበ፡ አፉከ፡ ጥቀ። ወአውሥአ፡ አባ፡ ቀውስጦስ⁶፡ ወይቤሎ፡ አነ፡

[245] 1 አውጽአ፡ ር| 2 እምአፈ፡ ፩| 3 ልሳነ፡ Q2 | 4 ወተቅዋመ፡ G | 5 ዘብሩር፡ N2G | 6 ዘሴብሁ፡ (sic.) N; ይሴብሁ፡ Q2; ዘይሴብህዎ፡ GN2 | 7 ይዘምር፡ (sic.) G | 8 ኩሎሙ፡ (s.l.) B | 9 ካህናትኒ፡ B | 10 ጎቤሁ፡ del. N | 11 ዝማሬኒ፡ Q2 | 12 om. Q2 | 13 ለወለወተ፡ (sic.) Q2; ለወለወተ፡ አሚናዳብ፡ (sic.) ር; አሚናዳብ፡ (sic.) Q2; አሚናደብ፡ (sic.) C; አሚናብ፡ (sic.) N

[246] 1 om. Q1 | 2 a-a ዓበይ፡ መከደና፡ (sic.) N | 3 ሥዕል፡ C | 4 ይዜፍን፡ (sic.) N | 5 ይዜፍን፡ ወያንሶሱ፡ a-a (sic.) N | 6 ለአብ፡ ርQ2 | 7 ወየንሶሱ፡ (sic.) D | 8 om. NQ1 | 9 ሊይእቲ፡ (sic.) Q1; ወይእቲ፡ N | 10 አስተርዓዮ፡ NQ1; አስተርዓየት፡ Q2 | 11 a-a om. NQ1; በአርአየ፡ (sic.) C | 12 ክሳዳ፡ B | 13 ለዘፈነ፡ N2G | 14 ወያጸንዓ፡ B; ወያጸንን፡ (s.l.) N2 | 15 በይማኑሂ፡ (sic.) ር

[247] 1 ቦኡ፡ Q2 | 2 ባዕ፡ CD | 3 ቊርባን፡ (sic.) C | 4 እትከሃለኒ፡ B | 5 በቅድስና፡ D | 6 ቀውስጦ፡ (sic.) Q1 | 7 ኢይትከለኒ፡ (sic.) D | 8 እፎ፡ ኑመ፡ N1

እንግዳ፡ ብእሲ፡ እፎኑመ⁷፡(J.52v^a)(B.61v^b)አአምር፡ በሀገረ፡ ባዕድ፡ ቅዳሴ፡ ቁርባን፡
ኢይትከሃለኒ⁸፡ ዝንቱ፡ (G.44v^a)ነገር፡ ለገቢር፡

[248] ወይቤሎ፡ አባ፡ ጌዴዎን፡ እምአ(Q2.60v^b)ይቱ፡ ሀገር፡ ነገድከ¹፡ ኦ፡ ወልድዮ፡ ጎሩይ፡
ብእሲ፡ ለ(N1.67r^a)ምንት፡ ተዓብየኒ፡ እንዘ፡ ታፈቅረከ²፡ እግዝእትነ፡ ማርያም፡ (N2.46r^a)
ርኢኩ፡ ዮምሰ³፡ በእደ፡ ሥዕላ፡ እንዘ፡ ትባርከከ⁴፡ አኮ፡ ባሕቲትዮ⁵፡ ዘርኢከዋ፡ ለዛቲ፡ ሥዕል፡
እንዘ፡ ትባርከከ፡ አላ፡ ነጻርዋ⁶፡ ዓይነ፡ ኩ(Q1.48r^b)ሉ፡ ጉባዔ፡ ሕዝብ፡

[249] ወበእንተዝ፡ ኢየሩድገከ፡ እንዘ፡ እበውዕ፡ ውስተ፡ ቅ(N.64v^b)ዳሴ፡ ኦ(I.54v^b)ወልድዮ፡
ኢትጎብአኒ፡ ኩሎ፡ ነገረ፡ ምሥጢርከ¹፡ በይነ፡ እግዝእትነ፡ ማርያም፡ ዘነረየተከ²፡ መኑ፡ ስም
(B.62r^a)ከ፡ ወመኑ፡ ስመ፡ ኦ(G.44v^b)ቡከ፡ ወእምከ፡ ወአይቱ፡ ሀገርከ፡ አይድዓኒ፡ እስኩ፡
በስመ፡ ኢየሱስ፡ ክርስቶስ፡ ኦ(N1.67r^b)ማጎፀንኩከ³፡

[250] ወአውሥአ፡ አባ፡ ቀውስጦስ፡ ወይቤሎ፡ ለእመ፡ (J.52v^b) አማጎፀንከኒ፡ በስመ፡
አምላኪየ(Q2.61r^a)ሰ፡ ወእሙ፡ ይትገኝሡ¹፡ ኩሉ፡ ሰብእ፡ አንሰ፡ ለባሕቲትከ፡ ምሥጢረ፡
ነገርዮ፡ ኩሎ፡ እነግረከ፡ ወኢየሩድገከ²፡ ወይቤሎ፡ አባ፡ ጌዴዎን፡ ዘእንበለ፡ ዝንቱ፡ ርእሰ፡
መኳንንት፡ ይትገኝሡ³፡ ለከ፡ ኩሉ፡ (N2.46r^b)ሕዝብ፡ በልኬ፡ ንግረኒ፡

[251] ወአውሥአ¹፡(Q1.48v^a)ወይቤሎ፡ አነ፡ ስምዮ፡ ቀውስጦስ፡ ው(G.44v^c)እቱ፡ ወዘሀገ
(N.65r^a)ርዮ፡ ሸ(I.55r^a)ዋ፡ ወስመ፡ አቡዮኒ²፡ ገላውዴዎስ፡ ወ(B.62r^b)ዘመንፈስ፡ ቅዱስ፡
አቡዮስ²፡ ሕይወት፡ ብነ፡ በጽ(N1.67v^a)ዮን፡ ውእቱ³፡ ወዘእምዮስ፡ እምነ፡ ጽዮን፡ ይእቲ፡
ወምጽአትዮስ፡ በእንተ፡ ጎሣሣ⁴፡ አቡዮ፡ ውእቱ⁵፡ እስመ፡ አቡዮ⁶፡ በሥጋዮ⁷፡ መነነ፡ ዓለመ፡
ውነደገ፡ ሢመቶ፡ በእንቲአዮ፡ ወመጽአ፡ ንቤክሙ፡ ዝዮ፡ ይቤሉኒ፡ ወኢረከብከዎ፡ በይነዝ፡
መጻእኩ፡ ንበ፡ ዛቲ፡ ሀገር፡ (Q2.61r^b)እምብሔርዮ፡

[248] 1 ነገደከ፡ D | 2 ታፈቅፈከ፡ (sic.) N | 3 ዮምሰ፡ (s.l.) Q2 | 4 ትባርከ፡ (sic.) Q2 | 5 ለባሕቲትዮ፡ Q2 | 6 del.
ነጻርከዋ፡ B; ነጽርዋ፡ DN

[249] 1 ምሥጢረ፡ Q1 | 2 አነረየቲከ፡ (sic.) B; ዘነረየትከ፡ (sic.) C; | 3 አማጎፀንከከ፡ (sic.) D

[250] 1 ይትግገሡ፡ N; ይትገኝስ፡ D | 2 ወኢዮብ፡ (sic.) C; ወኢየሩድገከ፡ (sic.) D | 3 ይትግገሡ፡ N

[251] 1 ወአሥአ፡ (sic.) B | 2 አቡዮ፡ D | 3 አቡዮ፡ Q2 | 3 om. Q1 | 4 ኃሢሠ፡ B | 5 ውእቱ፡ B | 6 a-a om. D | 7
በሥጋ፡ B

[252] ወሶበ ፡ ሰምዓ ፡ ዘንተ ፡ አባ ፡ ጌዴዎን ፡ ከልሀ ፡ ወይቤ ፡ (J.53r^a)በአማን ፡ አንተ ፡ ውእቱ¹
 ወልዱ ፡ ለአባ ፡ ሕይወት ፡ ብኒ ፡ በጽዮን ፡ ቀሲስ ፡ በመንፈ(G.45r^a)ስ ፡ ቅዱስ ። ወአቡከስ ፡
 ገላውዴዎስ ፡ ሀሎ ፡ ምስሌየ ፡ ዝዩ² ፡ ወጸዎ ፡ ለገ (B.62v^a) ላውዴዎስ ። ወይቤሎ ፡ ነዋ ፡
 ወ(N1.67v^b)ልድክ ፡ ወ(Q1.48v^b)ሶቤሃ ፡ ተራከ(N.65r^b)(N2.46v^a)ቦ ፡ ለአቡሁ³ ፡ ወተአምኑ ፡
 በበይናቲ(I.55r^b)ሆሙ ።

[253] ወበይእቲ ፡ ዕለት ፡ ቦአ ፡ ውስተ ፡ ቅዳሴ ፡ ቁርባን ፡ በግብረ ፡ ዲቁና ፡ ዘምስለ ፡ አባ ፡
 ጌዴዎን ። ወአንከሩ ፡ ሰብአ ፡ ምድረ ፡ ትግራይ ፡ ነገረ ፡ ጣዕሙ ፡ እንዘ ፡ ይሴብህ ፡ ወይዜምር ፡
 በጸሎተ ፡ ቅዳሴ¹ ፡ ዘቁርባን² ። ወነበረ ፡ በውስተ ፡ ሀገረ ፡ አኩስም ፡ ዘምስለ ፡ አቡሁ ፡ ብዙኃ³ ፡
 መዋዕለ⁴ ፡ እንዘ ፡ ይትጌበር ፡ በእደዊሁ ፡ አዝርዕተ ፡ ወተከለ ፡ ወይነ⁵ ፡ ወፈረዖ⁶ ፡ ሎቱ ፡ በበፂዩ
 ዕልፈ⁷ ። (Q2.61v^a)ወይጸፍር ፡ (G.45r^b)ቁጽለ ፡ ደጓዕሌ⁸ ፡ ከመ ፡ መነኮ(B.62v^b)ሳት ፡ ለምን (N1.68r^a)
 ጸፍ⁹ ፡ ወይሠይጦ ። ወይሁብ ፡ መንፈቀ ፡ ሤጡ ፡ ለነዳያን ፡ ወ፩ ፡ መንፈቆ ፡ ይከፍል¹⁰_a ፡ ለኀበ ፡
 ፪ቱ ፡ ክፍል ። ወ፩ደ ፡ ዕደ ፡ ይሁብ¹¹ ፡ ለመ(J.53r^b)ብዓ¹² ፡ ቤተ ፡ ክርስቲያን ። ወለ፩ ፡
 እድ ፡ (N.65v^a)ይሬስዮ ፡ ለሲ(I.55v^a)ሳዩ ፡ ዘምስለ ፡ አቡሁ ፡ ወለድራረ ፡ አናግድ ፡ እለ ፡ (Q1.49r^a)
 ይመጽኡ ፡ ለተአምኖ ፡ ደብረ ፡ ጽዮ(N2.46v^b)ን ፡ ዘሀገረ ፡ አክሱም ።

[254] ወበ፫ ፡ ዓመት¹ ፡ ወረደ ፡ ኢየሩሳሌም ፡ እንዘ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘእስክንድርያ² ፡ አባ ፡
 እንድራኒቆስ³ ፡ ፩ዱ⁴ ፡ እምሊቃነ ፡ ጳጳሳት ፡ ዘእስክንድርያ⁵ ፡ እለ ፡ ነበሩ ፡ በመንበረ ፡ ማርቆስ ፡
 ወንጌላዊ ፡ (G.45r^c)ወዘኢየሩሳሌም ፡ አባ ፡ (B.63r^a)ቁርሎስ ፡ (N1.68r^b)ርቱዓ ፡ ሃይማኖት ። ወተባረከ⁶ ፡
 እምኔሆሙ ፡ ወሐረ ፡ ኀበ ፡ ፈለገ ፡ ዮርዳኖስ ፡ ወተጠም(Q2.61v^b)ቀ ፡ በውስቴቱ ። ወተመይጦ ፡
 እምህየ ፡ ወወረደ ፡ ምድረ ፡ ግብፅ ፡ ዘምስለ ፡ አቡሁ ፡ ቦአ ። ወበጽሐ ፡ ሀገረ ፡ እንዲናው ፡ ኀበ ፡
 መቃብረ⁷ ፡ ሰማዕታት ፡ ፊቅጦር⁸ ፡ ወገላውዴዎስ⁹ ፡ ገ(I.55v^b)ብዓ ፡ ወተአምኃ ፡ ወኀደረ ፡ ህየ ።

[252] 1 ወእ ቱ፡ add. G | 2 om. Q2 | 3 አ ቡሁ፡ Q2

[253] 1 om. Q2 | 2 om.D | 3 del. ብብዙኃ ፡ (sic.) B | 4 መዋዕል ፡ CḠ | 5 ወይን ፡ CDḠQ2 | 6 ወፈረዮ ፡ DN | 7
 ዕልፍ ፡ C | 8 ደጓዕሌ ፡ (sic.) C | 9 ለምጸፍ ፡ (sic.) Q1N; ለምን ዳፍ ፡ (sic.) C | 10 a-a tra. NQ1 | 11 ለመይሁብ ፡ (sic.)
 Q2 | 12 መባዓ ፡ B

[254] 1 om. NQ1 | 2 ዘእለ ፡ እስክንድርያ ፡ Q1N2; እለ ፡ ነበሩ ፡ add. C | 3 እንዲራኒቆስ ፡ (sic.) C | 4 ፩ዱ ፡ N2 | 5
 ዘእለ ፡ እስክንድርያ ፡ Q2 | 6 ወተራከበ ፡ NQ1 | 7 ቃብረ ፡ (sic.) B | 8 ፊቂጦር ፡ (sic.) ND | 9 ወለገላውዴዎስ ፡ N1

[255] ወፈ(N.65v^b)ቀደ ፡ ይንበር ፡ ጎበ ፡ ሀገረ ፡ እንዲናው¹ ። እስመ ፡ በሀገረ ፡ እ(J.53v^a)
ንዲናው²_a ፡ ሀለወት ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡(Q1.49r^b) ዘትትናገር ፡
bከመ ፡ ሰብ(G.45v^a)እ³_b ። ወትገብ(N1.68v^a)ር⁴ ፡ ተአምረ ፡ ነኪረ⁵ ፡ ወብዙኃ ። ወመቃብረ⁶ ፡
ሰማዕታት ፡ ቅ(B.63r^b)(N2.47r^a)ዱሳን ፡ ዘቅዱስ ፡ ፊቅጦር⁷ ፡ ወገላውዴዎስ ፡ ውእቱ ፡ ሀገረ ፡
እንዲናው ፡ ዘተባረከ ፡ በክዕወተ ፡ ደሞሙ ፡ በእንተ ፡ ስመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ።
ወበኪደተ ፡ እገሪሃ ፡ ለእግዝእትነ⁸ ፡ ማርያም ፡(Q2.62r^a)እሙ ፡ አመ ፡ ጎየት ፡ ውስተ ፡ ምድረ ፡
ግብፅ ፡ እምኢየሩሳሌም ፡ በእንተ ፡ ፍርሃቱ ፡ ለሄሮድስ⁹ ፡ ንጉሠ ፡ ገሊላ ።

[256] ወበእንተዝ ፡ ፈቀደ ፡ ይንበር¹ ፡ ውስቴቱ ። ወአ(L.56r^a)ኃዘ ፡ ይትጋደል² ፡ ህየ ፡ በሕገ ፡
ምንኩስና³ ። ወእ(N1.68v^b)ምዝ ፡ ነበረ ፡ ህ(N.66r^a)የ ፡ ፪ተ ፡ ዓመተ ፡ ወ፯ተ⁴ ፡ አውራኃ ።(G.45v^b)
ወሶቤሃ ፡ ፀውዖ ፡ አባ ፡ እንድራኒቆስ ። ወይቤሎ ፡ ሑር⁵ ፡ ሀገረክ ፡ ብሔረ⁶ ፡(B.63v^a) ኢትዮጵያ ፡
እስመ ፡ ይእቲ⁷ ፡(J.53v^b) ክፍልክ ፡ ሀገረ ፡ ኢትዮጵያ ፡(Q1.49v^a) ወኢኮነ⁸ ፡ ሀገረ ፡ እንዲናው ።
ወበዝንቱ ፡ ሰሙን ፡ በእኩ⁹ ፡ ውስተ ፡ ጽሙና¹⁰ ፡ ወአጸውኩ ፡ አንቀጸ¹¹ ፡ ቤትየ ። ወአኃዝኩ ፡
እጼሊ ፡ ቅድመ ፡ ሥዕላ ፡ ለ(N2.47r^b)እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በእንተ ፡ ካልፅ ፡
ነገር ፡ ዘመፍቅደ ፡(Q2.62r^b)ነፍስየ ።

[257] ወበ፫¹ ፡ ሰባፄ ፡ አስተርአየኒ ፡ መልአከ² ፡ እግዚአብሔር ፡ ወደንገፅ(N1.69r^a)ኩ ፡ ወወደቁ³ ፡
ውስተ ፡ ምድር ፡ በእንተ ፡ ግርማ ፡ ራእዩ ፡ ለመልአከ ፡ እግዚአብሔር ። ወአሜ(L.56r^b)ሃ ፡
አኃዘኒ ፡ የማነ ፡ እዴ(G.45v^c)የ ፡ ወአንሥአኒ ፡ እምድቀትየ ፡ ወአቀመኒ ፡ በእገ(N.66r^b)ርየ⁴ ።
aወይቤለኒ ፡ ስ(B.63v^b)ማፅ⁵_a ፡ ወትቤለኒ ፡ እግዝእትነ ፡ ማርያም ፡ ሁር ፡ ሀገረ ፡ እንዲናው ፡ ጎበ ፡
ቀውስጦስ ፡ ወአቡሁ ። ወበሎሙ ፡ ሑሩ ፡ ሐገረክሙ ፡ ብሔረ ፡ ኢትዮጵያ ። [258] ወአንተኒ ፡
አስተፋንዎሙ ፡ በሰላም ፡(Q1.49v^b)ነሢአሙ ፡ በረከተክ ። ይእዜኒ ፡ ን(J.54r^a)ሣእ¹ ፡ ህንክ² ፡
መስቀለ ፡ ወርቅ ፡ ዘውስተ³ ፡ እዴየ ። ወባርኮሙ⁴ ፡(N1.69r^b)ቦቱ ፡ ለሕዝበ⁵ ፡ ኢትዮጵያ ፡ እለ ፡

[255] 1 እዲናው ፡ (sic.) N | 2 a-a tra. N2 | 3 b-b (s.l.) B; ሰብአ ፡ C | 4 ወትግብር ፡ C | 5 መንክረ ፡ B; ኪሩ ፡ Q1 |
6 መቃብረ ፡ NN2 | 7 ፊቅጦር ፡ del. Ğ; ወፊቂጦር ፡ (sic.) ND | 8 ለእግትነ ፡ (sic.) N1 | 9 ፍርሃተ ፡ ሄሮድስ ፡ B

[256] 1 ይንበር ፡ Q2 | 2 ይትጋደል ፡ (sic.) D | 3 ምኩስና ፡ (sic.) N | 4 ወ፯ተ ፡ C | 5 ጎበ ፡ add. Q1N | 6 om. N | 7
om. B | 8 ክፍልክ ፡ add. N2 | 9 በእኩ ፡ Q2 | 10 ጽሙዓ ፡ Q1 | 11 አናቅጸ ፡ N

[257] 1 ወ3 ፡ NQ1 | 2 ለመልአክ ፡ (sic.) Q1; መልአክ ፡ D | 3 ወወድቁ ፡ (sic.) C | 4 በእግርየ ፡ N2G | 5 a-a om. G

[258] 1 ንሣእ ፡ rep. Q2 | 2 እንክ ፡ NQ1 | 3 በውስተ ፡ Q1 | 4 ወባረከሙ ፡ CNQ1; (sic.) ወበርከሙ ፡ D | 5
ለሕዝብ ፡ N | 6 ታመንኩስ ፡ D | 7 ካዕበ ፡ (s.l.) N2 | 8 ፍጽም ፡ (s.l.) B; ፍጽም ፡ (sic.) Q2

ይመጽኡ፡ ጎቤከ፡ በሃይማኖት፡ ለነሢ(Q2.62v^a)አ፡ ምንኩስና። ወአነ፡ ሄምኩከ፡ ከመ፡ ታመንኩ(N2.47v^a)ሰ⁶፡ ዘመጽኡ፡ ጎቤከ። ወወሀቦ፡ መስቀለ፡ ወርቅ፡ ዘውስተ፡ እዴሁ፡ ወባረከ። ወይቤ(G.46r^a)ሎ፡ ካዕበ⁷፡ ሐር፡ ጎበ፡ ጳጳስከ፡(I.56v^a)አባ፡ ዮሐንስ፡ ዘኢትዮጵያ፡ ዘአ(B.64r^a)ነ፡ ሄምክዎ፡ ወወልድየ፡(N.66v^a)ፍጹም⁸፡ በምንኩስና፡ ወበሢመተ፡ ጵጵስና፡ ወእምኔሁ፡ ንሣእ፡ ሢመተ፡ ቅስና።

[259] ወእምዝ፡ ሐረ፡ እምጎየ፡ መንገለ፡ አቡሁ፡ ሀገረ፡ እንዲናው። ወነገሮ¹፡ ዘአ(N1.69v^a)ዘዞ፡ ሊቀ፡ ጳጳሳት፡ ለአቡሁ፡ ዘንተ። ወሶበ፡ ሰምዓ፡ ዘንተ²፡ ነገረ፡ ይቤሎ፡ ለአባ፡ ቀውስጦስ፡ ሐርአ³፡ አንተ፡ ዘከመ፡ ይቤለከ፡ ሊቀ፡ ጳጳ(Q1.50r^a)ሳት፡ ግበር፡ ወኢትትዓደው⁴፡ ቃሎ። እስመ⁵_a፡ ቃለ፡ ሊቀ፡ ጳጳ(J.54r^b)ት፡ ግዘት⁶፡ ውእቱ። ወአንሰኬ⁷፡ ኢየሐውር፡ ውስተ፡(Q2.62v^b)ሀገርየ፡ አላ፡ እነብር⁸፡ ውስተ፡ ዛቲ፡ ሀገር። ወሶበ፡(G.46r^b)ሞትኩ፡ እትቀበር፡ ጎበ፡ መቃብረ፡ ቅዱስ፡ ገላውዴዎስ፡ ሰማዕተ፡ ክ(B.64r^b)ርስቶስ፡ ዘበአ(I.56v^b)ማን። እስመ፡ ውእቱ⁹፡ መኩሴየ¹⁰፡ በስምየ፡ ውእቱ፡ ወያድኅነኒ፡(N1.69v^b)እምኃጢአ(N.66v^b)ት፡ ሃዘበ(N2.47v^b)ርኩ፡ በመዋዕለ፡ ሢመትየ¹¹_b፡ በዓመዓ¹²።

[260] ወዘንተ፡ ብሂሎ፡ አቡሁ¹፡ ቦአ፡ ውስተ፡ መቃብረ፡ ቅዱስ፡ ገላውዴዎስ፡ ሰማዕት²። ወዓፀወ፡ ጥጎቶ³፡ ወአኀዘ፡ ይጼሊ፡ ቀዊሞ፡ ቅድመ፡ ሥዕሉ። ወሶበ፡ ኮነ፡ ጊዜ፡ መንፈቀ፡ ሌሊት፡ አስተርዓይዎ፡ ሰማዕታተ፡ ክርስቶስ፡ ቅዱስ⁴፡ ገላውዴዎስ፡ ዘምስለ፡ ፊቅጦር⁵፡ ወአቦሊ፡ ወቴዎድሮስ፡ ወቅዱ(Q1.50r^b)ስ፡ ጊዮርጊስ፡ ዘም(G.46r^c)ስለ፡ ቂርቆስ፡ ወኢየሉጣ፡ እሙ።

[261] ወይቤልዎ፡(Q2.63r^a)እሉ፡ ሰማዕታት፡ (B.64v^a) ሰላም፡ ለከ፡ አ¹ ገላውዴዎ(J.54v^a)ስ፡ (N1.70r^a)ጎሩይ²፡ ዘምስለ፡ ወልድከ፡ ቀውስጦስ፡ ብፁዕ፡ በጎበ፡ አምላክነ፡ (I.57r^a) ልዑል። ለምንት፡ ዓበይኮ፡ ለወልድከ፡ ሐዊረ፡ ኢትዮጵያ። እስመ³፡ ንሆነ፡ ፈቀድነ፡(N.67r^a) ሐዊረ፡ ምስሌክሙ፡ ውስተ፡ ሀገረ፡ ኢትዮጵያ፡ ጎበረ፡ ንነብር⁴፡ ምስለ፡ ወልድከ። እስመ፡ ጎረየቶ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡(N2.48r^a) አምላክነ⁵፡ ከመ፡ ይኩን፡ ሐዋርያ፡ ሀዲስ፡ ለብሔረ፡

[259] 1 ወነገረ፡ B | 2 om. D | 3 ሐር፡ D | 4 ወኢትትዓደው፡ (sic.) Q2 | 5 a-a (s.l.) B; om. D | 6 ግዘተ፡ CD | 7 አንሰኬ፡ N | 8 እንበር፡ C | 9 om. NQ1 | 10 መንኩስ፡ Q1 | 11 b-b tra. Q2 | 12 በዓመዓ፡ N2; ዓመት፡ G

[260] 1 om. D | 2 ሰማዕ፡ N | 4 ጥጎተ፡ D | 4 om. CD | 5 ምፊቅጦር፡ (sic.) Q2

[261] 1 om. C | 2 om. CD | 3 1፡ add. D | 4 ንንበር፡ B | 5 አምላክ፡ ḠG | 6 ኩሉ፡ (s.l.) Ḡ | 7 እስመ፡ rep. B | 8 om. NQ1; ሀገርክሙ፡ (sic.) C | 9 ኢየርስቶስ፡ D

ኩሉ⁶ ፡ ኢትዮጵያ ፡ ከመ ፡ ትትባረክ ፡ በመዋዕለ ፡ ሢመቱ ። እስመ⁷ ፡ ይእቲ ፡ ሀገርክሙ⁸ ፡ ክፍለ ፡
ርስታ ፡ ዘወሀባ ፡ እግዚ(N1.70r^b)እነ ፡ ኢየ(G.46v^a)ሱ (B.64v^b)ስ ፡ ክርስቶስ⁹ ፡ አምላክነ ።

[262] ወበእንተዝ ፡ ንሕነኒ¹ ፡ ንመጽእ² ፡ ንቤክሙ ። ወአንትሙኒ ፡ ተ(Q2.63r^b)ሐንፁ ለ
(Q1.50v^a)ነ ፡ ቤተ ፡ ክርስቲያን ፡ በስምኑ ። በመዋዕለ ፡ መንግሥቱ ፡ ለእኅወ ፡ ወልድክ ፡
ዘይትወለድ ፡ እምነ ፡ እሙ ፡ እምካልዕ ፡ (I.57r^b) ብእሲ ፡ እስራኤ(J.54v^b)ላዊ ። ሐር ፡ አንተኒ ፡
ምስለ ፡ ወልድክ ፡ ሀገረ ፡ ኢትዮጵያ ፡ ወኢትዕበይ ። ወቅዱስ ፡ ገላውዴዎስኒ³ ፡ ወይቤሎ ፡
አ ፡ (N.67r^b)መኩሴየ ፡ ለእመ ፡ አፍቀርከኒ⁴ ፡ ኪያየ ፡ ሐር ፡ ሀገርክ⁵ ። [ወሕንፅ ፡ ሊተ ፡ ቤተ ፡
ክርስቲያን ፡ በስምየ ፡ ውስ(N1.70v^a)ተ ፡ ርስትክ ። ወአነ ፡ አኃድር ፡ ውስቴታ⁶ ።] ለእመ ፡
ሞ(B.65r^a)ትኩ ፡ በሥጋየ⁷ ፡ በእንተ ፡ ስሙ ፡ ለክርስቶስ ። ኢሞትኩ ፡ በመንፈስ(G.46v^b)የ ፡ አዓቅበ
(N2.48r^b)ከ⁸ ፡ በኩሉ ፡ መዋዕለ ፡ ሕይወትክ ። ወጊዜ ፡ ዕረፍትክ ፡ አነ ፡ እመጽእ ፡ ምስለ ፡ እሉ⁹ ፡
አኃውየ ፡ ሰማዕታተ¹⁰ ፡ ክርስቶስ¹¹ ፡ ወንኩበበክ ፡ ከመ ፡ ኢያደንግፀክ¹² ፡ መ(Q1.50v^b) (Q2.63v^a)
ልአክ ፡ ሞት ። ወተዓርግ ፡ ነፍስክ ፡ ምስሌነ ፡ ውስተ ፡ ኢየሩሳሌም ፡ ሰማያዊት ። ወውእተ ፡ ጊዜ ፡
ወትነግሥ ፡ ምስ(I.57v^a)ሌነ⁷ ፡ በማዕከላ ።

[263] ወዘንተ ፡ ሐብሂሎሙ ፡ ባረክዎ¹ ፡ ወዓርጉ ፡ ውስተ ፡ ሰማያ(N1.70v^b)ት ። ወውእተ ፡ ጊ
(J.55r^a)ዜ ፡ በጊዜ ፡ ጽባሕ ፡ ፀውዖ ፡ ገላውዴዎስ² ፡ ለወልዱ ፡ ቀውስጦስ ። ወ(N.67v^a)ይ (B.65r^b)
ቤሎ ፡ ወልድየ ፡ እስመ ፡ ፈቃዱ³ ፡ ለአምላክነ ፡ ከመ ፡ ንሐር⁴ ፡ እምዝን(G.46v^c)ቱ ፡ ሀገር⁵ ፡
መንገለ ፡ ብሔርነ ። ተንሥእ ፡ ንሐር ፡ ወንሣእ⁶ ፡ እመሬተ⁷ ፡ ሐበሉ⁸ ፡ ለመቃብረ⁹ ፡ ሰማዕታት ፡
ዘቅዱስ ፡ ገላውዴዎስ ፡ ወፊቅጦር¹⁰ ፡ እኅሁ ፡ ከመ ፡ ይኩነነ ፡ ተስፋ ።

[264] ወይቤሎ ፡ አባ ፡ ቀውስጦስ ፡ እወ ፡ ይኩን ፡ በከመ¹ ፡ ትቤ ፡ (N2.48v^a)አንተ ። ወባሕቱ ፡
ነሢኦትነ² ፡ መሬተ ፡ ይኩን ፡ በፈቃደ ፡ ኤጲስ ፡ ቆጶስ ፡ ሐይእቲ ፡ ሀገር ፡ ከመ ፡ ኢ(N1.71r^a)
ይኩን³ ፡ ብነ ፡ ሰሪቅ⁴ ። ወዘንተ ፡ ብሂሎሙ⁵ ፡ (Q1.51r^a)ሐሩ ፡ ንበ⁶ ፡ (I.57v^b)ኤጲስ ፡ ቆ(Q2.63v^b)

[262] 1 ንሕነኒ ፡ (sic.) DN | 2 ንመጽመእ | 3 ገላውዴዎስ ፡ ḠBCDG | 4 አፍቀርከኒ ፡ (sic.) C | 5 ሀገርክ ፡ CB | 6
አኃድር ፡ con | 7 በሥየ ፡ (sic.) D | 8 ዓቅበክ ፡ (sic.) Q2; (sic.) አዓቀበክ ፡ B; | 9 እለ ፡ D | 10 ሰማዕተ ፡ N | 11 ክርስቶስ ፡
(s.l.) B | 12 ኢያደንግፀክ ፡ (sic.) N1; ኢያደንግፀክ ፡ N | 13 ምስሌነ ፡ (s.l.) B

[263] 1 ባረከ ወዓርግ ፡ a-a D | 2 ገላውዴዎዴዎስ ፡ (sic.) G | 3 ፈቀድኩ ፡ Q2 | 4 ንሐር ፡ (s.l.) Q1 | 5 om. G | 6
om. Q1 | 7 እመሬት ፡ ḠQ2 | 8 ጸበሎሙ ፡ Q1 | 9 ሐበሉ ፡ እመቃብረ ፡ (sic.) a-a D | 10 ወፍቂጦር ፡ (sic.) N

[264] 1 በከመ ፡ del. Q2 | 2 ነሢኦተነ ፡ D | 3 ይኩን ፡ CḠ | 4 ሠሪቀ ፡ NB | 5 ብሂሎ ፡ BN | 6 a-a om. Q2 | 7
አብሐነ ፡ del. B | 8 አንድራኒቆስ ፡ (sic.) C

ጳስ ፡ ዘስሙ ፡ አባ ፡ ሚካኤል ። ወይቤልዎ ፡ አ ፡ አባ ፡ በእንተ፡(B.65v^a)ስሙ ፡ ለአምላክከ ፡
 አብሐነ⁷ ፡ ንንሣእ ፡ ንስቲተ ፡ መሬተ ፡ እመ(G.47r^a)ቃብረ ፡ ሰማዕታት ፡ ከመ ፡ ይኩነነ ፡ ተስፋ ።
 እስመ ፡ አዘዘ ፡ ሊቀ ፡ ጳጳሳት ፡(N.67v^b)አባ ፡ እንድራኒቆስ⁸ ፡ ከ(J.55r^b)መ ፡ ንትመየጥ ፡ ውስተ ፡
 ሀገርን ።

[265] ወአውሥአሙ ፡ ውእቱ¹ ፡ ኤጲስ ፡ ቆጶስ ፡ አባ ፡ ሚካኤል ፡ ዘሀገረ ፡ እንዲናው ።
 ወይቤሎሙ ፡ ሊተኒ ፡ አዘዘኒ ፡ ሰማዕታተ ፡ ክርስቶስ ፡ በዘዮም ፡ ሌሊት² ፡ መጽአሙ ፡(N1.71r^b)
 በሕልምየ ፡ አኮ ፡ ዘእሁበክሙ ፡ ባሕቲቱ³ ፡ እመሬተ ፡ መቃብሪሆሙ ፡ አላ ፡ እምአዕፅሞቲሆሙኒ ፡
 ንስቲተ ፡ በኅዳጥ ። ወባሕቱ ፡ አኮ ፡ ዘትወ(B.65v^b)ስዱ ፡ እምአዕፅሞሙ ፡ በዝ ፡ መ(I.58r^a)ዋ
 (N2.48v^b)ዕል ፡(Q2.64r^a)አላ ፡ በደኃሪ ፡ መዋዕል⁴_a ፡ ይነግሥ ፡ ንጉሥ ፡ እምሀገርክሙ⁵ ፡ ዘዓቢይ ፡
 ሃይማኖቱ⁶ ፡ እም(G.47r^b) ነገ(Q1.51r^b)ሥታተ ፡ ኩሉ⁷ ፡ ዓለም ፡ ወበውእቱ ፡ መዋዕል ፡
 ለዘይመጽአ ፡ እሁቦሙ ፡ በፈቃደ ፡ እግዚአብሔር ፡ ይእዜስ ፡ ሐሩ ፡ ሀገረክሙ ፡(N.68r^a)
 ነሢአክሙ ፡ እምፀበለ ፡ መቃብሪሆሙ ፡(N1.71v^a)ለቅዱሳን ፡ ሰማዕታተ ፡ ክርስቶስ ።

[266] ወዘንተ ፡ ብሂሎ ፡ አባ ፡ ሚ(J.55v^a)ካኤል ፡ ኤጲስ ፡ ቆጶስ ፡ ዘሀገረ ፡ እንዲናው ፡ ወወሀቦሙ ፡
 ቅብዓ ፡ ሜሮን ፡ ቅዱስ ፡ ምሉዓ¹ ፡ ፫ቱ ፡ ቢረሌያት ፡ ጽሩዖ² ። ወይቤሎሙ ፡(B.66r^a) ንሥአ ፡
 ዘንተ³ ፡ ሜሮን ፡ እስመ ፡ ኢይትረከብ ፡ በሀገርክሙ⁴ ፡ ሜሮን ፡ ቅዱስ ፡ ዘእንበለ ፡ ሀገርን ፡ ብሔረ ፡
 እንዲናው ፡ ከመ ፡(Q2.64r^b)ይኩን ፡ ለቅዳሴ ፡(G.47r^c)ቤተ ፡ ክርስቲያን ፡ ዘስ(I.58r^b)ማዕታተ ፡
 ክርስቶስ⁵ ፡ ዘይትገበር⁶ ፡ በመዋዕሊክሙ ፡ ውስተ ፡ ሀገርክሙ ።(N1.71v^b) ወዘንተ ፡ ብሂሎ ፡
 ባረኮሙ ፡ ወአስተፋንዎሙ⁷ ፡ በ(N2.49r^a)ሰላም ፡ ወወሀቦሙ ፡ ስንቆሙ ፡ ዘይ (Q1.51v^a)በቁዕ ፡
 እስከ⁸ ፡ ሀገሮሙ ፡ ለፍኖቶሙ ፡ ኩሎ⁹ ።

[267] ወእምዝ ፡ ዓደዉ¹ ፡ ባሕረ² ፡ በዳኅና ፡ እንዘ ፡ ይ(N.68r^b)መርሁ ፡ ሎሙ ፡ ሐመረ ፡ ከመ ፡
 ኖትያት ፡ ቅዱስ ፡ ገላውዴዎስ ፡ ወቅዱስ ፡ ፊቅጦር³ ። ወበጽሑ ፡ በዳኅና ፡ ሀገረ ፡ አክሱም ፡ ኀበ ፡
 አባ ፡(B.66r^b)ጌዴዎን⁴ ፡ ወነገርዎ ፡ ዘንተ ፡ ነገረ ። ወአውሥአሙ ፡(J.55v^b)አባ ፡ ጌዴዎን ፡ እንዘ ፡

[265] 1 om. N | 2 ሌሊተ ፡ N | 3 ባሕቱ ፡ Q1; ባሕቲቱ ፡ (sic.) B | 4 a-a (s.l.) Q1; a-a om. D | 5 እምሀገርሙ ፡
 NQ1; እምሀገርክም ፡ (sic.) Q2 | 6 ሃይማኖት ፡ Q2 | 7 ኩሉ ፡ (sic.) N

[266] 1 ምሉዓን ፡ B | 2 ጽሩይ ፡ Q2 | 3 om. N | 4 በበሀገርክሙ ፡ N | 5 ክርስቶስ ፡ (s.l.) B | 6 ዘይትገበር ፡ (sic. D |
 7 ወአስተፋንዎሙ ፡ (sic.) N | 8 ውእስከ ፡ del. Q2 | 9 ኩሉ ፡ CD

[267] 1 አደዉ ፡ Q2 | 2 om. B | 3 ፊቂጦር ፡ (sic.) DN | 4 ጌዴዎስ ፡ (sic.) Q2 | 5 ለምጽአተክሙ ፡ Q2 | 6
 እምድኅረ ፡ N1 | 7 om. D

ይብል ፡ አነኒ ፡ ረከብክዎ ፡ ለምጽአትክሙ⁵ ፡ እ(G.47v^a)ምኢየሩሳሌ(N1.72r^a)ም ፡ ኀቤየ ፡ እ
 (Q2.64v^a)ምኀበ ፡ እግዚአብሔር ። እስመ ፡ ውእቱ ፡ ምጽአትክሙ ፡ በፈቃዱ ፡ ለአምላክነ ፡
 ነገረኒ ፡ መ(I.58v^a) ልአከ ፡ እግዚአብሔር ፡ ተመይጦተክሙ ፡ እምድረ⁶ ፡ ግብፅ ፡ መንገለ ፡
 ሀገሪትነ ፡ ኢትዮጵያ ። ዮምኒ ፡ ይእዜ ፡ ተንሥኡ ፡ ወሐሩ ፡ ኀበ ፡ ዮሐንስ ፡ ጳጳስ ፡ አነኒ ፡
 አሐውር ፡ ምስሌክሙ ፡ ኀቤሁ⁷ ። እስመ ፡ ብየ ፡ መልእክት ፡(Q1.51v^b)ቡኀቤሁ ፡ በእንቲአክ
 (N2.49r^b)ሙ ፡ እምኀበ ፡ እ(B.66v^a)ግዝእት(N.68v^b)ነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ።

[268] ወእምዝ ፡ ተንሥኡ ፡ ወሐረ¹ ፡ አባ ፡ ጌዴዎን ፡ ኀበ ፡ ጳ(N1.72r^b)ጳስ ። ወይቤሎ ፡ ኦ ፡ አባ ፡
 ክቡር ፡ ስምዕየ ፡ ውእቱ ፡ እግዚአብሔር ፡(G.47v^b)ዘተወልደ ፡ እምኔሃ ፡ ከመ ፡ ትቤለከ ፡
 እግዝእትነ² ፡ ማርያም ፡ ከመዝ ፡ ለዝ ፡ ብእሲ ፡ ወሬዛ ፡ ሠናይ³ ፡ ዘመጽአ ፡ ወቆመ ፡(J.56r^a)
 (Q2.64v^b)ቅድሜክ ፡ ምስሌየ ። ሀቦ ፡ ሢመተ ፡ ቅስና ፡ ወይሐር⁴ ፡ ውስተ ፡ ብሔሩ ፡ ሀገረ ፡ ሸዋ ።
 እስመ ፡ ፈቃ(I.58v^b)ደ ፡ ወልድየ ፡ ከመ ፡ ትትባረክ⁵ ፡ በሢመቱ⁶ ፡ ይእቲ⁷ ፡ ሀገረ ፡ ሸዋ ፡ መካነ⁸ ፡
 መክፈልትየ ፡ ዘወሀበኒ⁹ ፡ በእንተ ፡ ፍቅረ ፡ እሙ ፡ ፍቅርትየ ፡ እምነ ፡(B.66v^b)ጽዮን ፡ ኀሪት ፡
 ዘታፈቅረኒ ፡(N1.72v^a)እምነፍሳ ፡ ወእምበሊዓ¹⁰ ፡ እክል ፡ ወስቱ ።

[269] ወአውሥኡ¹ ፡ አባ ፡ ዮሐንስኒ ፡ ጳጳስ ፡(N.68v^b)ወይቤሎ ፡ ኦ ፡ ወልድየ ፡ ጌዴዎን ፡
 ኢትምሐል² ፡ እስመ ፡ ጽድቅ ፡(Q1.52r^a)ውእቱ ፡(G.47v^c)ነገር ፡ ዘነገርከኒ ፡(N2.49v^a)በእንተ ፡
 ዝንቱ ፡ ብእሲ ። ወሊተኒ ፡ ነገረኒ ፡ ከማከ ፡ በእንቲአሁ ፡ መልአከ ፡ እግዚአብሔር ፡ ተፈኒዎ ፡
 እምኀቤሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወእምኀበ³ ፡ ወልዳ ፡ ጌር ፡ ኢየሱስ ፡ ክ(Q2.65r^a) ርስቶስ ፡
 እስመ ፡ ለዓለም⁴ ፡ ምሕረቱ ፡ ለሰብእ ፡ በእንቲአሃ ። ወይገብር⁵ ፡(J.56r^b)ኩሎ ፡ ጊዜ ፡ ተአምረ ፡
 ዕው(N1.72v^b)በ ፡ ለቅዱሳ(B.67r^a) ኒ(I.59r^a)ሁ ። ወዘንተ ፡ ብሂሎ ፡ ሢሞ ፡ ሢመተ ፡ ቅስና ፡
 በ፴ወ፪ቱ⁶ ፡ ዓመቱ ፡ እምአመ ፡ ተወልደ ።

[270] ወእምዝ ፡ ተንሥኡ ፡ እምኀበ ፡ ጳጳስ ፡ ወመጽአ ፡ መንገለ ፡ ምድረ ፡ ሸዋ ፡ እምሀገረ ፡
 ትግራይ ። ወበጽሐ ፡ ሀገረ ፡ ወግዳ ፡ ወተስእለ ፡(N.69r^a)ዜ(G.48r^a)ና ፡ እሙ ፡ እምሰብአ ፡ ወግዳ ፡

[268] 1 ወሐሩ ፡ Q2 | 2 እግዝትነ ፡ (sic.) N | 3 ሠናየ ፡ N1 | 4 om. B | 5 ትትባረክ ፡ B | 6 በሢመተ ፡ DB | 7 ውእቱ ፡
 IBCDNN1Q1Q2N | 8 om. D | 9 ዘወሀኒ ፡ (sic.) N; ዘወሀበኒ ፡ rep. ḠI | 10 እምብሊዓ ፡ (sic.) D

[269] 1 አውሥኡ ፡ D | 2 ኢትምሐል ፡ (sic.) NQ2 | 3 እምኀበ ፡ C | 4 ለዓም ፡ (sic.) Ḡ | 5 ይገብር ፡ N; ወዘይገብር ፡
 Q2 | 6 በ፻ወ፪ ፡ C

[270] 1 ሜቱዎስ ፡ (sic.) D | 2 ብሔር ፡ NQ1 | 3 ለቢሶ ፡ (s.l.) Q2 | 4 ዘብድወ ፡ G; ዘብድወ ፡ ጠሊ ፡ B | 5 በል ፡
 (sic.) NQ1; በልብስ ፡ (s.l.); በልፀ ፡ del. B; በልፀ ፡ CD | 6 om. BCDN2Q2Ḡ | 7 ሜል ፡ (sic.) B | 8 ተገሊ ፡ (sic.) C;

ሀገረ ፡ አቡሃ ፡ ማቴዎስ¹ ፡ እግዚእ ፡ ዓቢይ ፡ ከዊኖ ፡ ከመ ፡ አናግድ ፡ ዘርጉቅ ፡ ሀገር² ፡ ለቢሶ³ ፡
 ልብስ ፡ ዘብድወ ፡ ጠሊ⁴ ፡ ዘቦኦ ፡ በልፀ⁵ ፡ ዕፀ⁶ ፡ ሚል⁷ ፡ ወ(Q1.52r^b)ጽጌ ፡ ደንጎላት ፡ ዘምስለ ፡
 አቡሁ ፡ ተገልቢቦ⁸ ፡ ገ(N1.73r^a)ጽ⁹ ፡ በቀጸላ ፡ ቆብዕ ፡ ከ(N2.49v^b)መ ፡ መነኮሳት ፡ እስ(Q2.65r^b)
 መ ፡ ኢነ(B.67r^b)ሥኦ¹⁰ ፡ ቆብዓ¹¹ ፡ እምቅድመ ፡ ዝኒ ፡ መዋዕል ፡ ተገልቢቦ¹² ፡ በልብስ ፡ ቀጸላ ፡
 አርኢያ ፡ ክብሶን¹³ ፡ ለቅዱሳት ፡ አንስት¹⁴ ፡ (I.59r^b) ዘኢየሩሳሌም ፡ አኮ ፡ ከመ¹⁵ ፡ ቀጸላ ፡ አንስት ፡
 ዘሀገረ ፡ ኢትዮጵ(J.56v^a)ያ ።

[271] ወአቡሁሰ ፡ ጎብኦ ፡ ገጽ ፡ በቆብዐ ፡ ተገልቢቦ¹ ፡ እስከ ፡ ቀራንብተ ፡ ዐይኑ ፡ እስመ ፡
 ነሥኦ ፡ ቆብዓ ፡ እምደብረ ፡ ዳሞ ፡ (G.48r^b)ዘደብረ ፡ አባ ፡ አረጋዊ ፡ ጸድቅ ፡ ጊዜ ፡ ወረዱ² ፡
 መንገል ፡ ኢየሩ(N.69r^b)ሳሌም ፡ ወይቤልዎ ፡ ሰብኦ ፡ ወግዳ ፡ ለምንት ፡ (N1.73r^b)ተነሥሠን³ ፡
 ወተሐትተነ⁴ ፡ ዜና ፡ እምነ ፡ ጽዮን ፡ እግዝእትነ ፡ ወለተ⁵ ፡ ማቴዎስ ፡ መከራንን ፡ እግዚ (B.67v^a)
 እነ⁶ ፡ አንተኑ ፡ ወልደ⁷ ፡ ቀውስጦስ ፡ ዘመነነ ፡ ዓለመ ፡ ዘምስለ ፡ አቡሁ ፡ ወሐረ ፡ ኢየሩሳ
 (Q2.65v^a)ሌም ፡ እስመ ፡ ይመስላ ፡ አዕይንቲኸ⁸ ፡ ከመ⁹ ፡ አዕይንቲሃ ፡ (Q1.52v^a) ወአዕጋሪከኒ¹⁰ ፡
 ከመ ፡ አዕጋሪሃ¹¹ ፡ እስከ- ፡ ንግረነ ፡ አንተ ፡ ኦ ፡ ወልድ ፡ ክቡር ፡ እንግዳ ፡ እስመ ፡ ልብነ ፡
 ናፈቀከ¹² ፡ (N2.50r^a)በትእምር(I.59v^a)ተ¹³ ፡ መልክዕከ ፡ ወበ(G.48r^c)ሐታተከ ፡ እግዝእትነ¹⁴ ፡ እምነ ፡
 ጽዮን ፡ ትመስለነ¹⁵ ።

[272] ወአውሥኦ ፡ ወይቤሎሙ ፡ ቀውስጦስ ፡ ኢ(J.56v^b)ኮ(N1.73v^a)ንኩ¹ ፡ አላ² ፡ አቡሁ ፡
 ገላውዴዎስ ፡ ፈነወኒ ፡ እምኢየሩሳሌም³ ፡ ከመ ፡ እጠይቅ ፡ ድጎነተ⁴ ፡ ውሉዱ⁵ ፡ እስመ ፡ ቀዲሙ ፡
 ወረድኩ ፡ ኢየሩ(N.69v^a)ሳሌም ፡ ዘምስለ ፡ መነኮስ⁶ ፡ (B.68r^b)አቡዮ⁷ ፡ ዘሀገረ⁸ ፡ ትግሬ ፡
 ወረከብክዎ⁹ ፡ ዘምስለ¹⁰ ፡ ወልዱ ፡ ወበእንተዝ ፡ መጸእኩ ፡ እምነቤሁ ፡ ወበጸሕኩ ፡ ሀገረ ፡
 አክሱም ፡ ውጎበ ፡ ንጉሣ ፡ ለደብረ ፡ (Q2.65v^b)ጽዮን ፡ ቦእኩ ፡ ወአዘዘኒ ፡ ከመ ፡ እሣየጥ ፡ ሎቱ ፡

ተገልቦበ ፡ (sic.) D | 9 ገጽ ፡ B | 10 ኢነሥኦ ፡ (sic.) B | 11 om. NQ1 | 12 ተልገበበ ፡ (sic.) D; ተገልበበ ፡ C | 13 ክሶን ፡
 (sic.) D | 14 om. B | 15 ከመ ፡ (s.l.) N2

[271] 1 ተገልበበ ፡ B | 2 ወረዱ ፡ N | 3 ትትኃሠሠን ፡ (sic.) C | 4 ተኃትነ ፡ (sic.) D | 5 ወላዲተ ፡ N1 | 6 om. D | 7
 ወልደ ፡ Ḡ | 8 አዕይንቲሃ ፡ NQ1; አዕይንትከ ፡ (sic.) B | 9 a-a om. N; ከመ ፡ (s.l.) Q2 | 10 ወአዕጋሪከ ፡ GN1N2;
 ወአዕጋሪሃኒ ፡ Q2 | 11 a-a om. N1 | 12 ናፈቅረከ ፡ B | 13 በበትእምርተ ፡ ḠQ2 | 14 እግዝእትነ ፡ (sic.) B | 15 ትመስለነ ፡
 add. N2

[272] 1 ኢኮንኩንኩ ፡ (sic.) Q1 | 2 አላ ፡ rep. NQ1 | 3 እምኢየሩሳም ፡ (sic.) N | 4 ድጎነት ፡ Q1 | 5 ወልዱ ፡ G;
 ወልዱ ፡ (sic.) N | 6 መነኮሳት ፡ INN1N2Q1GḠ | 7 አበውዮ ፡ N2G | 8 ዘምድረ ፡ N | 9 ወረከብርክዎ ፡ (sic.) B | 10
 ዘምስለ ፡ rep. N; om. CD | 11 ልድት ፡ (sic.) N1 | 12 ወተስልኩክሙ ፡ (sic.) N | 13 ዘአመሐሲኒ ፡ (sic.) N

አባግዓ ፡ ለበዓለ ፡ ልደት¹¹ ፡ ክቡር ፡ እምሀገረ ፡ ሸዋ ። ወበ(G.48v^a)እንተዝ ፡ ነገር ፡ በጻሕቡ ፡ ኀቤ
(N1.73v^b)ክሙ ፡ ወተስእልኩክሙ¹² ፡ ሕይወታ ፡ ለእምነ ፡ ጽ(Q1.52v^b)ዮን ፡ በይነ ፡ ዘእምሐለኒ¹³ ፡
ከመ ፡ እጠይ(I.59v^b)ቅ ፡ ሎቱ ፡ ምታ ።

[273] ወአውሥእዎ ፡ ሰብአ ፡ ወግዳ ፡ እንዘ ፡ ይብሉ ፡ ይእዜሰ ፡ አእመርናከ ፡ ወኢተሐስወነ ፡
እስመ ፡ አንተ¹ ፡ ወ(N2.50r^b)ልዳ² ፡ ዝንቱኒ ፡ (B.68v^a)ብ(J.57r^a)እሲ ፡ ዘምስሌከ ፡ ሀሎ³ ፡ ምታ ፡
ውእቱ ፡ ንሕነ ፡ ዘክምሮ ፡ እምትካት ፡ እምቅድመ ፡ ትትወለድ ፡ አን(N.69v^b)ተ ፡ እስመ ፡
እግዚእነ ፡ ውእቱ ። ወለከኒ ፡ አእመርናከ ፡ በትእምርተ ፡ ነገርከ ፡ ዝኒ ፡ ዘትቤ ፡ እሣየጥ ፡ አዘዘኒ ፡
ንጉ(Q2.66r^a)ሠ ፡ ጽዮን ፡ (N1.74r^a)ከመዝ ፡ ፍካፊሁ ፡ ለነገርከ⁴ ፡ አባግዓ ፡ ሸ(G.48v^b)ዋኒ ።
ንሕነኒ⁵ ፡ ሰብአ ፡ እምከ ፡ ክርስቶሳውያን ፡ ንጉሠ ፡ ጽዮንሰ⁶ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
አምላክነ ፡ ውእቱ ፡ ዘአርአየነ ፡ ገጸከ ፡ ከመ ፡ ሰማዕነ ፡ ዜና ፡ ገድልከ ፡ በእንቲአሁ ፡ ዘታበዝን⁷ ፡
ይትባረክ ፡ ስመ ፡ ስብሐቲሁ ፡ ቅዱስ ። ስቡሕኒ⁸ ፡ (I.60r^a) ውእ(B.68v^b)ቱ ፡ ወልዑልኒ ፡ ውእቱ ፡
ለዓለም ።

[274] (Q1.53r^a)ወዘንተ ፡ ብሂሎሙ ፡ ከልሁ ፡ በይባቤ ፡ ወወድቁ ፡ በገጸሙ ፡ ቅድሜሁ ፡
ወተአምነዎ ፡ በፍሥሐ¹ ። ወነገርዎ ፡ ሶቤሃ ፡ (N1.74r^b)እንዘ ፡ ይብሉ ፡ እምድኅ(J.57r^b)ረ ፡ ሐርከ ፡
አንተ ፡ ወተኃባ(N.70r^a)እከ ፡ እምሀገረ² ፡ (N2.50v^a)ዝም ፡ ንሕነኒ ፡ (G.48v^c)ሐርነ ፡ ሀገረ ፡ ዳወሮ ፡
ኀበ ፡ እምከ ፡ ከመ ፡ ና(Q2.66r^b)ስተላቅሳ³ ፡ በእንተ ፡ ጥፍአትከ⁴ ። ወረከብናሃ ፡ እንዘ ፡ ትበኪ ፡
ተጸቢዓ ፡ ዘምስለ ፡ አኃዊሁ ፡ ለአቡከ ። ወተቃተልነ ፡ ምስሌሆሙ ፡ ኩልነ⁵_a ፡ ሰብአ⁶ ፡ ወግዳ ፡
ወጽሕጋ ፡ ወከተታ ፡ ወሰርማት⁷ ።

[275] ወሞዕኖሙ¹ ፡ በኃይለ² ፡ እግዚአብ(B.69r^a)ሔር ፡ በይነ ፡ ኂሩታ ፡ ለእምከ ። ወአንበርኖ³ ፡
ለእኑከ ፡ ኢየሱስ ፡ ዲበ ፡ መንበረ ፡ ሢመቱ ፡ (N1.74v^a)ለአቡከ ። ወለእኅትከ ፡ ዘተወልደት⁴ ፡
ምስሌከ ፡ አውሰባ⁵ ፡ ወልደ⁶ ፡ መኰንን⁷ ፡ ዊፋ(I.60r^b)ት⁸ ። ወይእቲኒ ፡ (Q1.53r^b)ወለደት ፡ ሎቱ ፡

[273] 1 om. DN | 2 ወልደ ፡ BQ1; ወልድ ፡ G | 3 om. G | 4 ወነገርከ ፡ Q1 | 5 ንሕነ ፡ D | 6 ጽዮን ፡ Q2 | 7
ዘታበዝን ፡ Q2; ዘታበን ፡ (sic.) D | 8 ስቡሕቡኒ ፡ N

[274] 1 በስፍሐ ፡ (sic.) C | 2 ምድረ ፡ N | 3 ታስተላቅሳ ፡ N | 4 om. D | 5 a-a (s.l.) B | 6 om. D | 7 ወሰርማት ፡
(sic.); ወሳርማት ፡ (sic.) B

[275] 1 ወሞዕኖሙ ፡ C | 2 በኃለ ፡ (sic.) N1 | 3 ወአንበርኖ ፡ (sic.) B | 4 ዘተወልደት ፡ (sic.) Q1; ዘተወልደት ፡
(sic.) N1 | 5 ወአውሰባ ፡ B | 6 ወልደ ፡ (s.l.) BQ1 | 7 መኰንነ ፡ (sic.) D | 8 ዊፋት ፡ (sic.) N | 9 ወልደ ፡ Q1 | 10 ኀበ ፡
add. GN2 | 11 ሃይማ ፡ (sic.) N | 12 እስከ ፡ rep. Q1

ውሉደ⁹ ። ወአጥመቆሙ ፡ ወአ(G.49r^a)ብአሙ¹⁰ ፡ ክርስና ፡ አባ ፡ ተክለ ፡ ሃይማኖት¹¹ ፡ ወልደ ፡ እግዚእ ፡ ኀረያ ፡ እኅተ ፡ እምከ ። ወአምኑ ፡ ሰብአ ፡ ዊፋት ፡ (Q2.66v^a)እስከ¹² ፡ ኤፍ(N.70r^b) (J.57v^a)ራታ ፡ በእደዊሁ ።

[276] ወእምድኀረዝ¹ ፡ ሐረ ፡ ኀበ ፡ ሀገረ ፡ ዳሞት ፡ ወእናርያ ፡ ወአምኑ² ፡ ሞተለሚ ፡ ንጉሥ ፡ በእግዚእነ ፡ ኢ(N2.50v^b)የሱስ ፡ ክርስቶስ ። ወኮነ ፡ (B.69r^b)ክርስቲያናዊ ፡ ዓቢዮ³ ፡ በእ (N1.74v^b) ደዊሁ ። ወኮነ ፡ ፍሥሐ ፡ ዓባይ ፡ ውስተ ፡ ሀገር⁴ ፡ እስመ ፡ ተሐንዓ⁵ ፡ አብያተ ፡ ክርስቲያናት ፡ በምድረ ፡ ከተታ ፡ ወዳወሮ ፡ እስከ ፡ እናርያ ፡ ወሀገረ ፡ ዊፋት ፡ በእደ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት⁶ ፡ እኅከ ፡ ዘእንበለ ፡ ምድረ ፡ ሰርማት ፡ ወመሐግል ፡ ባሕቲቶሙ ። ባሕቲ ፡ አምኑ ፡ በእ(G.49r^b) ግዚእነ ፡ ኢየሱ(Q1.53v^a)ስ⁷ ፡ ከመ ፡ ተ(I.60v^a)ወልደ ፡ እምቅድስት ፡ ድንግል ፡ ማርያም ። እስመ ፡ መሐሮሙ ፡ (Q2.66v^b)አባ⁸ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ⁹ ፡ ተአምረ ፡ ይገብር ፡ በሀገረ ፡ (N1.75r^a) ከተታ ።

[277] ወሐረ ፡ ዘእንበለ¹ ፡ ይሕንፅ ፡ ሎ(B.69v^a)ሙ ፡ ለሰብ(N.70v^a)አ ፡ ሰርማት ፡ ወመ(J.57v^b) ሐግል² ። ወእምከ ፡ ሀለወት ፡ ውስተ ፡ ሀገረ ፡ መኘት³ ፡ ወሊዳ⁴ ፡ ፪ተ ፡ ውሉደ ፡ አሐተ ፡ ወለተ ፡ ወአሐደ⁵ ፡ ተባዕተ ። ወለወለታኒ ፡ አውሰባ ፡ ዮሐንስ ፡ እኀወ ፡ ፀጋ ፡ ዘአብ ፡ ወሀለወት ፡ በዳኀና⁶ ፡ እስከ ፡ ዮም ። ወይእኬኒ ፡ ለሰርማት ፡ ወመሐግል⁷ ፡ ህየን(N2.51r^a)ተ ፡ ተክለ ፡ ሃይማኖት⁸ ፡ ለሊከ ፡ መጻእከ ፡ እስመ ፡ ተክለ ፡ ሃይማኖት⁹ ፡ (G.49r^c)ይቤ ፡ በእንቲአከ ፡ እስመ ፡ ዛቲ ፡ ሀገረ ፡ ሰርማት ፡ ወመሐግል ፡ ክፍ(N1.75r^b)ለ ፡ ቀውስጦስ ፡ እኅዮ ፡ ይእቲ ፡ በደኃሪ ፡ መዋዕል¹⁰ ፡ ይመጽእ¹¹ ፡ ወያጠምቀክሙ¹² ። ጽንሕዎ ፡ እ(I.60v^b)ስከ ፡ ይ(Q2.67r^a)መጽእ ፡ እምኀበ ፡ ዘሐረ ፡ ቦ(Q1.53v^b) (B.69v^b)ቱ¹³ ፡ ሀገር ፡ በዘፈቀደ¹⁴ ፡ ጊዜ ፡ እግዚአብሔር ፡ አምላክ¹⁵ ። ዮምኒ ፡ እስመ ፡ በጽሐ ፡ ቃለ ፡ ነገሩ ፡ ነአኬ ፡ ሕንፅ ፡ ሎሙ ፡ ቤተ ፡ ክርስቲያን ። ወአጥመቆሙ¹⁶ ፡ (N.70v^b)ለሰብአ ፡ ሰርማት ፡ ወመሐግል ።

[276] 1 ወእምዝ ፡ NN1Q1 | 2 ዓቢይ ፡ Q2; ዓበየ ፡ (sic.) N1 | 3 ዓቢይ ፡ GQ2N1B | 4 ሀገር ፡ BQ2 | 5 ተሐንጸ ፡ Q1 | 6 ሃይማኖት ፡ del. Q2 | 7 om. N | 8 አቡነ ፡ NQ1 | 9 ዘእንዝ ፡ Q2

[277] 1 ከመ ፡ NQ1 | 2 መሃሐግል ፡ (sic.) B | 3 መኘት ፡ (sic.) B | 4 ወወሊዳ ፡ NQ1 | 5 ወአሐደ ፡ I | 6 በዳኀና ፡ rep. Q2 | 7 ወመሐግል ፡ add. GN2 | 8 ሃይማኖ (sic.) N | 9 ሃይማኖ (sic.) N | 10 መዋል ፡ (sic.) N1 | 11 a-a om. B | 12 ወይጠምቀክሙ ፡ (sic.) C | 13 ቦቱ ፡ (s.l.) N2; ሎቱ ፡ Q1 | 14 በዘፈቃደ ፡ Q1 | 15 አምላክነ ፡ (s.l.) B | 16 ወአጥቆሙ ፡ (sic.) N; ወአጥመቆሙ ፡ C

[278] ወሰሚያ ፡ ዘንተ ፡ ነገረ ፡ አንከረ ፡ ግብሮ ፡ ለአምላክ(J.58r^a)ነ ። ወነገርዋ ፡ ለእሙ ፡ ከመ ፡ መጽአ ፡ ወልዳ ፡ ቀውስጦስ ፡ እምኢየሩሳ(N1.75v^a)ሌም ። ወመ(G.49v^a) ጽአት ፡ እምድረ ፡ መኘት¹ ፡ ውስተ ፡ ላዕላይ ፡ ምድረ ፡ ወግዳ ። ወሶበ ፡ በጽሐት ፡ ኀቤሁ ፡ ተሠወረ ፡ እምኔሃ ፡ ወቦአ ፡ ውስተ ፡ ጸማዕተ² ፡ ማጢ ። ወኀደረ ፡ ምስለ ፡ አቡ(N2.51r^b)ሁ ፡ እን(B.70r^a)ዘ ፡ ይጽሊ³ ፡ ኩላ ፡ ሌሊተ ፡ ዘእንበለ ፡ ንዋም ።

[279] ወሶበ ፡ ኮነ ፡ ፲ወ፩ ፡ ሰዓተ ፡ ሌሊት ፡ ዘእንበለ ፡ ይጽባሕ ፡ በይእ(I.61r^a)ቲ ፡ ጊዜ ፡ መጽአት ፡ ኀቤሁ¹ ፡ (Q2.67r^b)እግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወ(Q1.54r^a) አስተርአየቶ ፡ ገሃደ ፡ እንዘ ፡ ሀሎ² ፡ ቀዊሞ³ ፡ ወተናገረቶ ፡ ከመ ፡ ሰብእ ፡ እንዘ ፡ ትብል ። ሰላ(N1.75v^b)ም ፡ ለክ ፡ አ ፡ ወልድየ ፡ ብፁዕ ፡ በኀበ ፡ ወልድየ ፡ ወአምላኪየ ፡ (G.49v^b)(N.71r^a)ክቡር ፡ ቀውስጦስ ። እስመ ፡ ተሰምዓ ፡ ጸሎታ ፡ ወስእለታ⁴ ፡ ለእምክ ፡ እምነ ፡ ጽዮን⁵ ። ኢትጉሃይ⁶ ፡ (J.58r^b)በእንተ ፡ እግዚአብሔር ፡ እምኔሃ ። አላ ፡ ተራከባ⁷ ፡ ወቅረብ ፡ ኀቤሃ ፡ ለእ (B.70r^b)ምክ ።

[280] ወሕንፅ ፡ ሊተ ፡ ቤተ ፡ ክርስቲያን ፡ በስምየ ፡ ዲበ ፡ ሀገረ ፡ ሰርማት ፡ ወንብጌ¹ ፡ ወበስመ ፡ ገላውዴዎስ ፡ ሰማዕተ² ፡ ወልድየ ፡ አምላክክ ፡ ኄር ። ግበር ፡ ሎቱ ፡ ቤተ ፡ ክርስቲያን ፡ መልዕልተ ፡ የይ ፡ ቴዎድሮስኒ³ ፡ ላዕለ ፡ ደብ(N1.76r^a)ረ⁴ ፡ መንዲዳ ፡ ወለጊዮርጊስኒ ፡ ፍቁ (N2.51v^a)ርየ ፡ ውስተ ፡ (I.61r^b)ሀገ(Q2.67v^a)ረ ፡ ደጎማ ፡ ወለፊቅጦርኒ⁵ ፡ ውስተ ፡ ሀገረ ፡ ሎሚ ፡ ዘትሰመይ⁶ ፡ (Q1.54r^b)ደብ(G.49v^c)ረ ፡ ዲባናው ። እስመ ፡ በእሎን ፡ አድባራት ፡ ፈቀደ ፡ አምላክክ ፡ ከመ ፡ ትሕንፅ ፡ አብያተ ፡ ክርስቲያናት ፡ በስመ ፡ እሉ ፡ ሰማዕታቲሁ ፡ ቅ(B.70v^a) ዱሳን ። ወዘንተ ፡ ብሂላ ፡ ተ(N.71r^b)ሠወረቶ ።

[281] ወእምዘ ፡ በሣኒታሃ ፡ ለይእቲ ፡ ዕለት ፡ ተራከባ ፡ ለእሙ¹ ። ወአቡሁ ፡ ተርፈ² ፡ ባሕቲቶ ፡ (J.58v^a)ውስተ ፡ ውእቱ ፡ ምዕተ ፡ ማጢ ፡ ከመ ፡ ኢይርአይ³ ፡ ገጸ ፡ ለእምነ ፡

[278] 1 መጥት ፡ (sic.) B | 2 ጸማዕት ፡ Q1 | 3 om. Q2

[279] 1 ሀቤሁ ፡ (s.l.) N2 | 2 ሀሎ ፡ om. NN1N2Q1IGČ | 3 ይቀውም ፡ N2 | 4 ወስእለታ ፡ (s.l.) N2 | 5 ጽዮ ፡ (sic.) N | 6 ኢትጉሃይ ፡ (sic.) N | 7 ትረከባ ፡ Q1; ታራከባ ፡ (sic.) B

[280] 1 ወንብጌ ፡ (sic.) D | 2 ሰማዕት ፡ Q2 | 3 ወለቴዎድሮስኒ ፡ GN2; ወቴዎድሮስኒ ፡ NQ1 | 4 ምድረ ፡ Q1 | 5 ወለፊቅጦርኒ ፡ (sic.) N | 6 om. D

[281] 1 ምስለ ፡ እሙ ፡ G | 2 ተረፈ ፡ N1 | 3 ኢይርአይ ፡ del. Q1 | 4 ወተራከቶ ፡ (sic.) D | 5 አ ፡ ወልድየ ፡ (sic.) N1 | 5 ሠናይ ፡ Q2; ሠናየ ፡ (s.l.) N2 | 6 ነገረ ፡ B | 7 እምክ ፡ add. እመስ ፡ del. B | 8 ረከብክ ፡ D | 9 a-a om. B; ወግር ፡ (sic.) C; | 10 አምላክ ፡ N2Q1; con. | 11 ዘአርአየተነ ፡ Q1 | 12 እሞትየ ፡ IQ1NN1Č; እምሞትየ ፡ (sic.) N1; እም ፡ ሞትየ ፡ (sic.) IB | 13 ወገሀረ ፡ (sic.) D | 14 አንበኩ ፡ (sic.) D | 15 እምንዋይየ ፡ D | 16 በዑቀ ፡ (sic.) C

ጽዮን፡(N1.76r^b) ብእሲቱ። እስመ፡ ኮነ፡ መነኮስ፡ ዓቢየ፡ በስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወሶበ፡ ርእየቶ፡ ወተራከቡቶ⁴፡ እሙ፡ ኅሪት፡ ትቤሎ፡ አ፡ ወልድዮ⁵፡ ቀውስጦስ፡ ስም(G.50r^a)ዓኒ፡ አሐተ፡ ነገረ፡ እመ፡ ኢረከብኩከ፡ በዝ፡ ዓለም፡ ከንቱ፡ ሠና(Q2.67v^b)የ⁵፡ ይከውን፡(I.61v^a)ነበረ⁶። እመሰ⁷፡ ረከብኩከ⁸፡ በፈቃደ፡ አምላክክ፡ ስማዕ፡ ሐር፡ ሀገረ፡ ንብጌ፡ ወግበር፡ ከመዝ፡ ግበር⁹፡ ቤተ፡ ክርስቲያን፡ በስመ፡ እ(N2.51v^b)ግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክነ¹⁰። ዘአርአየተኒ¹¹፡ ገጸክ፡ እምቅድመ ሞትየ¹²፡(N1.76v^a)ወበሀገረ¹³፡ ዝም፡(N.71v^a) ውስተ፡ ቤተ፡ ሕይወት፡ ብነ፡ በጽዮን፡ አቡክ፡ በመንፈስ፡ ቅዱስ። አንበርኩ¹⁴፡ ለክ፡ ቪተ፡ ጀተ፡ ዲናረ፡ ወርቅ፡ ለገቢረ፡ ተዝካርክ፡ እ(J.58v^b) ምንዋየ¹⁵፡ አቡክ፡ በውቀተ¹⁶፡ እኑክ፡ ኢያሱ።

[282] ወሀሎ፡ ውእቱ¹፡ ሀገረ፡ ዝም፡ ንሣእ፡ እም(G.50r^b)ኔሁ፡ ከመ፡ ታስተሐን፡ ቦቱ³፡ ቤተ፡ ክርስቲያን። እስመ፡ ውእቱ፡ ገቢረ፡ ተዝካረ⁴፡ ስምከ⁵፡ ኅንፅተ⁶፡ ቤተ፡ ክርስቲያን፡ በስመ፡ ቅዱሳኒሁ፡(B.71r^a)ለአምላክክ። ወለ(Q2.68r^a)መነኮስኒ፡ ዓለሙ⁷፡ ምሕሮ፡ ሕጎ⁸፡ ለሕዝበ፡(I.61v^b)ክር (N1.76v^b)ስቶስ። ወሶበ፡ ስምዓ፡ ነገረ፡ እሙ፡ ዘንተ፡ አንከረ፡ ጥቀ፡ ወሰብሐ፡ ወነገራ፡ ምጽአተ፡ አቡሁ፡ እምኢየሩሳሌም፡ ምስሌሁ። ወይእቲኒ⁹፡ አንከረ (Q1.54v^b)ቶ፡ ለአምላክነ፡ ወሰብሐቶ።

[283] ወአኃዘት፡ ግብረ፡ መነኮሳይያት¹፡(N.71v^b)ወኩነት²፡ እመ፡(N2.52r^a)ምኔታት³፡ ዘአድባረ፡ ሸዋ። ወአቡሁኒ፡ ገብረ፡ ቤተ፡ ክርስቲያን፡ በስመ፡ ገላውዴዎ(G.50r^c)ስ፡ ውስተ፡ ደብረ⁴፡ የይ። ወአኃዘ፡ ይትጋደል⁵፡ ምስለ፡ መኳ(J.59r^a)ንንተ⁶፡ ሰይጣን። ወሞያሙ፡ በጸሎተ፡ ወልዱ፡ ቀውስጦስ፡(B.71r^b)ወበረድኤተ፡ ገላውዴዎስ።

[284] ወአዕረፈ፡(N1.77r^a)በሰላም፡ አመ፡ ፲ወ፩¹፡ ለወርኃ፡ ሰኔ፡ በዕለተ፡ በዓለ፡ ዕረፍቱ፡ ለውእቱ፡ ገላውዴዎስ፡ መኩሣሁ፡ ወፍቁሩ፡ ወተ(Q2.68r^b)ቀብረ፡ በውእቱ²፡ ደብረ³፡ የይ።

[282] 1 om. D | 2 ያስተሐን፡ B | 3 ቦቱ፡ del. Q2 | 4 ተዝካርክ፡ Q1 | 5 እምከ፡ Q2 | 6 ኅንፅተ፡ D | 7 ዓለው፡ (sic.) G | 8 ሕጉ፡ (s.l.) B | 9 ወይእቲ፡ Q1; ወይእቲኒ፡ del. Q2

[283] 1 መነኮሳይያተ፡ N | 2 ወኩነ፡ C | 3 ምኔት፡ N1 | 4 ምድረ፡ N1 | 5 a-a om. Q1 | 6 መኳንን፡ (sic.) ር; መኳንተ፡ (sic.) G; መኩንን፡ C

[284] 1 ፲ወ፩፡ D | 2 በውስተ፡ G | 3 om. CD | 4 ውስተ፡ BN1 | 5 ፍቁርክ፡ አጽመ፡ ጊዮርጊስ፡ ወምስለ፡ ፍቅርቱ፡ እኅተ፡ ማርያም፡ ወምስለ፡ ጸሐፊሁ፡ ኪዳነ፡ ማርያም፡ a-a N; ፍቁሩ፡ ወልደ፡ ሥላሴ፡ ወምስለ፡ ገብሩ፡ ወልደ፡ ቂርቆስ፡ a-a B; ፍቁራኒሁ፡ ዘወልደ፡ ማርያም፡ ወልደ፡ ሐዋርያት፡ ወኪዳነ፡ ወልድ፡ ገብረ፡ ማርያም፡

ወቦአ ፡ ውስተ ፡ (I.62r^a) መንግሥተ ፡ ሰማያት ፡ ምስሌሁ ፡ ወውስተ⁴ ፡ ኢየሩሳሌም ፡ ሰማያዊት ።
በረከቱ ፡ ትኩን ፡ ምስለ ፡ ፍቁራኒሁ ፡ ዘወልደ ፡ ማርያም ፡ ወልደ ፡ ሐዋርያት ፡ ወኪዳነ ፡ ወልድ ፡
ገብረ ፡ ማርያም ። ወምስለ ፡ ጸሐፊሁ ፡ (N.72r^a) ኃይለ ፡ ጊዮርጊስ⁵ ፡ ለዓለመ ፡ ዓለም ፡ አሜ
(Q1.55r^a)ን ፡ ወአሜን ። (N1.77r^b) (G.50v^a) (B.71v^b)

[285] በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። ንግባዕኬ ፡ ኀበ ፡ ጥንተ ፡
ነገርነ ። ወእምድኅረ ፡ ተመይጦ¹ ፡ እምኢ (N2.52r^b) የሩሳሌም ፡ ነበረ ፡ ኀዳጦ ፡ መዋዕለ ፡ ውስተ ፡
ምድረ ፡ ወግዳ ። ወተንሥኦ² ፡ እምያማዕተ ፡ ማጢ ፡ ወዓርገ ፡ ቀዳሚ ፡ ደብረ ፡ የይ³ ። ወረከቦሙ ፡
ለሰብአ ፡ ደብር ፡ (B.72r^a) እ (J.59r^b) ንዘ ፡ ያመልክዎሙ ፡ ለሰይጣን ፡ ታሕተ ፡ ዕፀ ፡ ከብል⁴ ፡
ነቢሮሙ ፡ እንዘ⁵ ፡ ይበልዑ ፡ ወይሰትዩ⁶ ፡ ወይትዋነዩ ፡ (I.62r^b) በዘፈነ⁷ ፡ ተንባላት ። ወያ (Q2.68v^a)
በኩሐ ፡ እሳተ ፡ በእዴ (N1.77v^a) ሆሙ ፡ ወይትፈዳሙ⁸ ፡ አፍሐመ ፡ እሳት ፡ በውስተ ፡ አፋሆሙ ፡
እኒዞሙ ፡ እንዘ ፡ ይዘፍኑ ። (N.72r^b) ወይብሉ ፡ ርእዩ⁹ ፡ ሰብአ ፡ ገላን¹⁰ ፡ ወየይ ፡ ዘይገብር ፡
አምላኮሙ ፡ ዘስ (G.50v^b) ሙ ፡ ቆርኬ ፡ እንዘ ፡ ያድኅነነ¹¹ ፡ እምነደ¹² ፡ እሳት ። ወኢይውዒ¹³ ፡ ልሳ
(Q1.55r^b)ንን ፡ በአፍሐመ ፡ እሳት ፡ በኃይሉ ፡ ለውእቱ ፡ ቆርኬ ፡ እግዚእክሙ ።

[286] ወይሰግዱ ፡ ሎቱ ፡ ኩሎሙ ፡ (B.72r^b) በጊዜ ፡ ጽባሕ ፡ ወሠርክ ፡ ወለለዕለቱ¹ ፡ ያመጽኡ ፡
ሎቱ² ፡ ፪ተ ፡ አልሕ (N1.77v^b) ም (N2.52v^a) ተ ፡ ስቡሐን³ ። ወፎተ ፡ አባግዓ ፡ ወፎተ ፡ አጣሌ ፡ ወ፳⁴ ፡
መሶበ ፡ ኀብስተ ፡ ሰንዳሌ⁵ ፡ ፀዓዳ ፡ ወይሴስይዎ ፡ ዝውተ ፡ አማልክት⁶ ። ወሕ (J.59v^a) ዝብሰ ፡
የሐውሩ ፡ ዘእንበለ ፡ ይብልዑ⁷ ፡ ምስለ ፡ ነዳያነ ፡ ጽውማ (I.62v^a) ኒሆሙ⁸ ። ወለእመ ፡
ኢያበውዑ⁹ ፡ ዘንተ ፡ ግብረ¹⁰ ፡ አምልኮ ፡ ጣዖት ፡ ጊዜ ፡ ምሴት ፡ በበአብያ (N.72v^a) ቲሆ (Q2.68v^b)

ወምስለ ፡ ጸሐፊሁ ፡ ኃይለ ፡ ጊዮርጊስ ፡ a-a I; ፍቁራኒሁ ፡ ----- ፡ N1; ፍቁራኒሁ ፡ ---- ፡ ወምስለ ፡ ጸሐፊሁ ፡
ኃይለ ፡ ጊዮርጊስ ፡ N2; ፍቁሩ ፡ ወልደ ፡ አረጋዊ ፡ C; ፍቁሩ ፡ ወልደ ፡ ስምያን ፡ D; ፍቁሩ ፡ ገብረ ፡ መድኅን ፡ G;
ፍቁርክ ፡ ሃብተ ፡ ገብርኤል ፡ ወምስለ ፡ ፍቅርትክ ፡ ወለተ ፡ ኪዳን ፡ ወምስለ ፡ ጸሐፊሁ ፡ ገብረ ፡ ማርያም ፡ Q1;
ፍቁሩ ፡ ወልደ ፡ ጻድቅ ፡ Q2; ፍቁሩ ፡ ወልደ ፡ ጻድቅ ፡ ወጸሐፊሁ ፡ ወልደ ፡ ጊዮርጊስ ፡ ር

[285] 1 ተመየጥነ ፡ Q2 | 2 ወእንሥኦ ፡ Q2 | 3 ደብረ ፡ (s.l.) I | 4 ኩብል ፡ (sic.) C | 5 ይትዋነዩ ፡ add. NQ1 | 6
ወይሴትዩ ፡ (sic.) ር | 7 በዘፈነ ፡ (s.l.) B | 8 ወይትፈሐሙ ፡ Q2 | 9 ርእዩ ፡ (s.l.) N | 10 ጋላን ፡ (sic.) Q2 | 11 እንዘ ፡
ኢያድኅነነ ፡ N1 | 12 እምእደ ፡ CD፩ | 13 ወኢይኢ ፡ (sic.) D

[286] 1 ወለለዕቱ ፡ (sic.) N | 2 ሎሙ ፡ (sic.) N | 3 ስቡሐ ፡ Q1N; ስቡሐን ፡ N1 | 4 ወ፳1 ፡ D | 5 ስዳሌ ፡ (sic.) N | 6
አምልኮት ፡ Q2; አምልክት ፡ (sic.) N1I | 7 እንዘ ፡ ይበልዑ ፡ Q1N | 8 ወጽሙዓን ፡ del. N | 9 a-a om. Q2;
ኢያበው ፡ (sic.) D | 10 ግብር ፡ ር; ገብረ ፡ CD | 11 ያፈርህዎሙ ፡ G

ሙ ፡ ምትሐተ ፡ አጋንንት ፡ (G.50v^c) እንዘ ፡ ይትሜሰሉ ፡ ተመናተ ፡ ወአክይስተ ፡ እሉ ፡ ንውተ ፡ አማልክት ፡ ወያ(B.72v^a)ፈርህዎሙ¹¹ ።

[287] ወሶበ ፡ ርእየ ፡ አባ ፡ ቀውስጦስ ፡ ዘንተ ፡ ግብሮሙ ፡ (N1.78r^a)ቀንዓ ፡ ቅንዓተ ፡ መንፈሳዊ¹ ። (Q1.55v^a)ወዓርገ ፡ መልዕልተ ፡ ውእቱ² ፡ የመ ፡ ግራር ፡ ዘካሂደ ፡ ቆሙ ፡ ጥቀ ፡ እምአዕዋመ ፡ ገዳም ። ወንውተ ፡ አማልክትኒ ፡ ተጋቢያሙ ፡ ነበሩ ፡ ታሕቲሁ ፡ ለውእቱ ፡ የም ። ወሕዝብኒ ፡ ብዙኃን ፡ አምጽኡ ፡ በከመ ፡ ልማዶሙ ፡ ፳ ፡ መሶበ ፡ ዘኅብስተ ፡ ስንዳሌ ፡ (N2.52v^b)አባግዓኒ ፡ ወአልሕምተ ፡ ወአጣሌ ፡ (I.62v^b)በከመ ፡ ንቤ ፡ ቀዳሚ³ ። (J.59v^b) ወአኃዙ ፡ ይብልዑ ፡ ንውተ ፡ አማልክት ፡ ወማርያን ።

[288] ሐወይእተ ፡ ጊዜ ፡ ከልሀ ፡ (B.72v^b)አቡ(N.72v^b)ነ¹፡፥ (G.51r^a) ውስጦስ ፡ ወይቤልዎሙ ፡ ሀብዎሙ² ፡ (N1.78r^b)(Q2.69r^a)እመባልዕክቲክሙ³ ፡ ዘአምጽኡ⁴ ፡ ሱብአ ፡ ይእቲ ፡ ሀገር ፡ ለነዳያን ፡ እስመ ፡ ኢይደሉ ፡ ለባሕቲትክሙ ፡ ዘእንበለ ፡ ነዳያን ፡ በሊዕ⁵ ፡ ዘመጽአ⁶ ፡ መብልዓ ፡ እግዚአብሔር ፡ ዘገብረ ፡ ሰማየ ፡ ወምድረ ፡ ወያመጽእ ፡ ዝናመ ፡ በበዓመቱ ፡ ለኩሉ ፡ ፍጥረታቲሁ ፡ ለስብእኒ ፡ ወለእንስሳ ፡ ዘይሁቦሙ⁷ ፡ በበጊዜሁ⁸ ።

[289] ወተመይጦ ፡ (Q1.55v^b)መንገለ ፡ ሕዝብኒ ፡ ዘአምጽኡ ፡ ዘንተ ፡ ግብረ ። ወይቤሎሙ ፡ ለምንትኬ ፡ ታመጽኡ ፡ ሎሙ ፡ ለዕሉ¹ ፡ አማፅያን² ፡ ፈጣሪክሙ³ ። (B.73r^a) (N1.78v^a) ወእሉ ፡ (I.63r^a)ኢይሁቡክሙ⁴ ፡ ዝናመ ፡ ለገራህትክሙ ፡ ወኢይቀትሉክሙ ፡ ዘእንበለ ፡ ፈቃደ ፡ እግ (N2.53r^a)ዚአብሔር ፡ እምላ(N.73r^a)ክክ(J.60r^a)ሙ ። በሉኬ⁵ ፡ (G.51r^b)አንሥኡ ኅብስተክሙ⁶ ፡ ወአልሕምተክሙ ፡ ወኩሎ ፡ ንዋ(Q2.69r^b)ያቲክሙ⁷ ፡ እምቅድሜክሙ ፡ ወሀብዎሙ⁸ ፡ ለነዳያን ። እስኩ ፡ እሬኢ ፡ ዘይሬስየኒ⁹ ፡ አምላኮሙ ፡ ቆርኬ ፡ ወንውታቲሁ ።

[287] 1 መንፈሳዊት ፡ N1 | 2 om.D | 3 ቀዳሚ ፡ C

[288] 1 a-a om. Q1 | 2 ወሀብዎሙ ፡ N1 | 3 መባልዕክቲክሙ ፡ Q1 | 4 ዘአምጽኡ ፡ Q2 | 5 ለበሊዕ ፡ N | 6 ዘአምጽኡ ፡ GN2 | 7 ዘይሁብክሙ ፡ B | 8 በበጊዜ ፡ D

[289] 1 ለዕለ ፡ C | 2 a-a tra. Q1; አማፅያን ፡ G | 3 om. N | 4 ኢይሁብክሙ ፡ NQ1; ኢይሁክሙ ፡ (sic.) D | 5 በሉኬ ፡ Q1 | 6 ኅብስተክሙ ፡ Q2 | 7 ነዋያቲክሙ ፡ (sic.) Q2 | 8 ወሀብዎሙ ፡ (sic.) N1 | 9 ዘይሬስየኒ ፡ Q1

[290] ወዘንተ ፡ ብሂሎ ፡ ነሥኦ ለቆርኬ ፡ ጣዖቶሙ ፡ እምላዕለ ፡ ውእቱ ፡ ያመ ፡ (ግራር¹) ።
 እስመ ፡ ውእቱ ፡ መንበሩ² ፡ ለዝንቱ ፡ ጣዖቶሙ ፡ መልዕልተ³ ፡ (N1.78v^b) ውእቱ ፡ ያመ ፡ ግራር ፡
 ጽፉ(B.73r^b)ቅ⁴ ፡ ወነዊህ ። ወወፀፎ ፡ ዲበ ፡ ዕብን ፡ ዓቢይ ፡ ወገንጸሎ⁵ ፡ እምዲበ ፡ አዕፁቀ⁶ ፡
 ውእቱ ፡ ያም⁷ ። ወሶ(Q1.56r^a)ቤሃ ፡ ተሰብረ⁸ ፡ ከመ ፡ ሐመሐም ። ወ(I.63r^b)ኮነ ፡ ከመ⁹ ፡ ፀበለ¹⁰ ፡
 ምድር¹¹ ፡ በቅድመ ፡ እሉ ፡ ገነውቱ¹² ፡ ወማርያኒሁ ፡ ወደንገፁ¹³ ፡ እሉ¹⁴ ፡ ሕዝብ ።

[291] ወአሜሃ ፡ ዓር(N.73r^b)ጉ ፡ እም(G.51r^c)ታሕተ ፡ ከኩህ ፡ ወእምታ(J.60r^b)ሕተ ፡ ዕፅ ፡ ፻ት¹ ፡
 ወ፴ ፡ አክይስት ፡ ዓቢያን ። ወወረደ ፡ አባ ፡ ቀውስ(N2.53r^b)ጦስ ፡ እ(Q2.69v^a)ምላዕለ ፡ ውእቱ ፡
 ያም ። ወነሥኦ² ፡ በትረ³ ፡ መስቀሉ⁴ ፡ ወቀጥቀጦ⁵ ፡ ለ፩⁶ ፡ ከይሲ ፡ ወጐዩ ፡ ካልዓኒሁ ። ወቦኡ ፡
 ውስ(N1.79r^a)ተ ፡ (B.73v^a) ንቅዓተ ፡ ዕብን ፡ ዘሀሎ ፡ በአንፃረ ፡ ውእቱ ፡ ያም ፡ መንገለ ፡
 ምሥራቀ⁷ ፡ ፀሐይ ፡ ወዴገኖሙ ። ወጸለዮ⁸ ፡ ላዕሌሁ ፡ ለውእቱ ፡ ዕብን ፡ መዝሙረ ፡ ዳዊት ፡ ፯ ፡
 ዘይቤ ፡ ዘዩኃድር ፡ በረድኤተ ፡ እግዚአብሔር⁹ ፡ እስከ ፡ ተፍጻሜቱ ።

[292] ወአማዕተበ ፡ ላዕለ¹ ፡ ውእቱ ፡ ዕብን² ። ሐወይቤ ፡ እኤዝዘከ³ ፡ አንተ ፡ ዕብን⁴_a ፡ በስመ ፡ አም
 (I.63v^a)ላ(Q1.56r^b)ኪያ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘተወልደ ፡ እምቅድስት ፡ ድ(G.51v^a) ንግልት⁵ ፡
 በ፪ ፡ ማርያም⁶ ፡ ለመ(N.73v^a)ድኃኒተ ፡ ዚአነ ። በል ፡ ተሰጠቅ⁷ ፡ ወኩን ፡ ስጡቀ ፡ ወቅጥቁጠ ፡ በ
 (N1.79r^b)ከመ ፡ ብርዓ ፡ ሰገም ። (J.60v^a)

[293] ወሶቤሃ ፡ ኮነ ፡ በበክፍ(Q2.69v^b)ል ፡ ክፍለ ፡ (B.73v^b)ለኅበ¹ ፡ ፲ወ፫ ፡ ክፍላት ። ወዓርጉ ፡ እሉ ፡
 አክይስት ፡ እም(N2.53v^a)ውስተ ፡ ዘነበሩ² ፡ ቦቱ ፡ ውእቱ ፡ ዕብን ፡ ዓቢይ ፡ ወፅኑዕ ፡ ከመ ፡ ብርተ ፡
 ሊባኖስ ። ወአኃዘ ፡ ይቀጥቅጥ³ ፡ ርእሶሙ ፡ ወቀተሎሙ ፡ ለኩሎሙ ፡ አክይስት⁴ ፡ እኒዞ ፡ በትረ ፡
 መስቀሉ ፡ ለክርስቶስ ። ወአልስሐ ፡ ኅምዞሙ ፡ በዘክሮ⁵ ፡ ስሙ ፡ ለአምላክነ⁶ ፡ ወኢያሕሰሙ ፡
 ላዕሌሁ ፡ ፩ ፡ እምነ ፡ እሉ ፡ አክይስት ።

[290] 1 ያመ ፡ ግራር ፡ G | 2 መንበሩ ፡ (s.l.) N | 3 መልዕተ ፡ (sic.) N1 | 4 ጽፉቀ ፡ D | 5 ወገንጸሎ ፡ N | 6 አዕፁቀ ፡
 CQ1 | 7 om. NQ1 | 8 ተሠወረ ፡ N | 9 om. Q2 | 10 ፀበለ ፡ C | 11 ምድር ፡ Q2 | 12 ገነውተ ፡ Q1 | 13 ወደንገፁ ፡ (sic.) Q1 |
 14 ኩሉ ፡ B

[291] 1 ወ ፡ CIN1 | 2 ወአንሥኦ ፡ G | 3 ውበትረ ፡ (sic.) Q1 | 4 መስቀሎ ፡ C | 5 ወቀጥቀጦ ፡ (sic.) N1 | 6 om. B | 7
 ምሥራቅ ፡ Q1 | 8 ወጸለዮ ፡ B | 9 ልዑል ፡ GBCN2Q2

[292] 1 በላዕለ ፡ Q2 | 2 ዕብን ፡ (s.l.) N | 3 a-a (s.l.) B | 4 እኤዝዘከሙ ፡ Q2 | 5 ድንግል ፡ IQ2 | 6 ወላዲተ ፡
 አምላክ ፡ add. NQ1 | 7 ተሰጠቀ ፡ C

[293] 1 ቦኅበ ፡ NBQ1 | 2 ዘነበረ ፡ C | 3 ይቀጥቅጥ ፡ Q1Q2BDNG | 4 አክይስተ ፡ ፄ | 5 በዘክሮተ ፡ Q2BCD | 6
 ለአምላክነ ፡ (s.l.) B

[294] ወእምድጎረዝ፡ እምነ፡ (N1.79v^a) ጉንዱይ፡ ሰዓት፡ ነቢሮሙ፡ በድንጋዬ¹፡ ተንሥ (I.63v^b)
 ኡ፡ ወአኃዝዎ፡ (Q1.56v^a) ገ(G.51v^b) ነውተ፡ አማልክት፡ ወማ(B.74r^a) ርያን። ወዘበጥዎ፡ (N.73v^b)
 ጥቀ፡ በአብትረ፡ መጽርይ፡ ዘቡቱ፡ ሦክ፡ ብዙሕ፡ ሠጠቁ፡ ዘባኖ²፡ ወውኅዝ፡ ደመ፡ ዘባኑ፡
 ከመ፡ (J.60v^b) ማይ፡ ብዙ(Q2.70r^a) ጎ። ወገደፍዎ፡ ታሕተ፡ ውእቱ፡ የም፡ ወሰብአ፡ ሀገርሰ፡
 ጉዩ፡ ጊዜ፡ ቀሰፍዎ፡ ማርያን። ወቦኡ³፡ አብያቲሆሙ፡ ወአጸዉ፡ አናቅጺሆሙ⁴፡ በጽኑዕ፡
 ማዕሠር። ወኃደሩ፡ ዘእንበለ፡ ንዋም፡ ወ(N2.53v^b) ኢደቀሰ⁵፡ መኑሂ፡ እምነ፡ ሕፃናት፡ ወአን
 (N1.79v^b) ሰት፡ በይእቲ፡ ሌሊት፡ እስመ፡ ፈርሁ፡ ጥቀ። ወመሰሎሙ፡ በከመ፡ ልማዶሙ፡ ይ
 (G.51v^c) መጽኡ፡ ገነውተ፡ አ(B.74r^b) ማልክት፡ ወያፈርህዎሙ⁶፡ በምትሐቶሙ። ወኃደሩ፡
 በዳጎና⁷፡ እስመ⁸፡ አሠሮሙ፡ አቡነ፡ ቀውስጦስ፡ በጸሎቱ፡ ለሰይጣ(I.64r^a) ናት፡ ከመ፡
 ኢይቅረቡ⁹፡ ጎቤሆሙ።

[295] ወሶበ፡ ጸብሐ፡ (N.74r^a) ወሠረቀ፡ ፀሐይ፡ አርኃዉ፡ (Q1.56v^b) አናቅጸ¹፡ ቤቶሙ፡
 ወኢረከቡ፡ ምንተኒ፡ እምግብረ፡ ጎሱም²፡ ምትሐት፡ (J.61r^a)(Q2.70r^b) ዘአጋንንት³። አሜሃ፡
 ጸርሐ⁴፡ ፩ዱ፡ ብእሲ፡ እምአበይተ፡ ሀገር፡ ቀዊ(N1.80r^a) ሞ፡ ላዕለ⁵፡ ደብረ፡ የይ፡ ተፅዒኖ፡
 ላዕለ፡ ፈረስ፡ ዓቢይ፡ ወረዋዒ። ወይቤ፡ ንዑ፡ ከልክሙ፡ ሰብአ፡ ሀገር፡ ከመ፡ ንሐር፡ ጎበ፡
 መኰንን⁶፡ ሀገ(B.74v^a) ርኒ። ወንዜንዎ፡ ነ(G.52r^a) ገረ፡ ዝንቱ፡ ብእሲ፡ ዘቀተለ፡ ኩሎ፡
 አክይስተ። ወለውእቱ፡ ቀተልዎ⁷፡ ማርያን፡ በአብትር፡ እስመ፡ ው(N2.54r^a) እቱ፡ ብእሲ፡
 ኢኮነ፡ ፈላሴ፡ ዘነኪር፡ ሀገሩ። አላ፡ ውእቱ⁸፡ ወልዶሙ⁹፡ ለመኳንንተ፡ ኩሎ፡ ብሔረ፡ ሸዋ፡
 ዘወግዳኒ¹⁰፡ ወዘፈጠ(I.64r^b) ጋር፡ ዘሀገረ፡ ዳወሮሂ¹¹፡ ወዘከተታ፡ መኰንን፡ ዛቲ(N.74r^b) ኒ¹²፡
 ሀገር፡ ታሕተ፡ (N1.80r^b) ምኰናኖሙ¹³፡ ለአኃዊሁ።

[296] ወበእንተዝ፡ ደሙ፡ ላዕሌነ¹፡ ይከውን፡ ወይመዘብርዋ፡ ለሀገርኒ፡ አዝ(Q1.57r^a) ማዲሁ። ወ
 (Q2.70v^a) ይጸውዎሙ²፡ ለአልሕምቲነ፡ ወኰሎ³፡ ንዋያ(J.61r^b) ቲነ፡ ወ(B.74v^b) ይቀትሉነ፡

[294] 1 በድንጋዬ፡ (sic.) Q2 | 2 ዘባኖሙ፡ del. Q2 | 3 ውስተ፡ add. G | 4 አናቅጺሆሙ፡ N1N2GB | 5 ወኢድቃስ፡ B; ወኢድቃስ፡ C | 6 ወየፈርህዎሙ፡ (sic.) C | 7 ወበሰላም፡ add. G | 8 እስመ፡ (s.l.) B | 9 ይሐሩ፡ D

[295] 1 አንቀጸ፡ ND | 2 ጎሱም፡ (sic.) Q1; እምገረ፡ ሕሰም፡ (sic.) D | 3 አጋንንት፡ (sic.) D | 4 ጸርሐ፡ Q1 | 5 om. NQ1 | 6 መኰንን፡ B | 7 ቀተዎ፡ (sic.) D | 8 ውእቱ፡ rep. I; ውእቱ፡ (s.l.) ḠN | 9 ወለዶሙ፡ N1; ወልዶሙ፡ (sic.) B | 10 ዘወግዳኒ፡ CD | 11 ዳወሮ፡ CD | 12 ዛቲ፡ N | 13 ምኰናኖሙ፡ (sic.) D

[296] 1 ይከውን፡ (s.l.) B; ላዕሌነ፡ D | 2 ወይጸውዕዎሙ፡ CD ḠQ2; ወይዜንዎሙ፡ Q1; ወይጸውዎሙ፡ NI | 3 ወለኰሎ፡ G; ወበኰሎ፡ N2 | 4 ጎዳጥ፡ NQ1; ጎዳጣነ፡ Q2

አዝማዲሁ ። እስመ ፡ አዝማዲሁ ፡ ኃያላን ፡ ወኢንክል ፡ ተባብዖቶሙ ፡ ወንሕነ ፡ (G.52r^b)ጎዳጣን⁴ ፡
ሕዝብ ። ናሁ ፡ ናንሥእ ፡ በድኖ ፡ ወንቅብሮ ፡ በክብር ፡ ዓቢይ ።

[297] ወከመዝ ፡ ብሂሎ ፡ ሖረ ፡ እንዘ ፡ ይረውፅ ፡ ዲበ ፡ ፈረሱ ፡ ኀበ ፡ መኰንን ፡ ይእቲ ሀገር ።
ወነገሮ ፡ ዘንተ ፡ ኩሎ ፡ እምጥንቱ¹ ፡ እስከ ፡ ተፍ(N1.80v^a)ጸሜቱ ። ወሰሚያ ፡ አንከረ ፡ መኰን
(I.64v^a)ን ፡ ወተንሥእ ፡ ሶቤሃ ፡ ወ(N2.54r^b)አፅዓነ ፡ ኩሎ² ፡ አፍራሰ ፡ ወአብቅልተ ፡ ወ(N.74v^a)
አስተጋብአሙ ፡ ለሠራዊቱ ። ወሖረ ፡ ኀበ ፡ ውእቱ ፡ ያመ ፡ ግራ(B.75r^a)ር ፡ ወሰብአ ፡ ይእቲ³ ፡
ሀገርኒ ፡ አንገለጉ ፡ ውስተ ፡ መካን ፡ አሐቲ ፡ ቆሙ ። ወመኰንንኒ ፡ ምስለ ፡ ሠራዊቱ ፡ (Q2.70v^b)
ቀርበ ፡ ኀበ ፡ ውእቱ ፡ (Q1.57r^b)ያም ።

[298] ወረከቦ ፡ ለአቡነ ፡ ቀውስጦስ ፡ (G.52r^c)እንዘ ፡ ይጼሊ ፡ ታሕተ ፡ ያም ። (J.61v^a)ወፈርሃ ፡
ቀሪቦቶ¹ ፡ ዝ ፡ መኰንን ፡ ኀበ ፡ ቀውስጦስ ። እስመ ፡ ርእየ ፡ አብድንቲሆሙ² ፡ ለአክይስት ፡
ከዊኖ ፡ ግ(N1.80v^b)ዱፈ ፡ ወአፅዋፈ ፡ ሰማይኒ ፡ እንዘ ፡ ይበልፅዎሙ³ ። ወከልሃ ፡ አቡነ ፡
ቀውስጦስ ፡ ወይቤሎ ፡ ለመኰንን ፡ መጺአከ⁴ ፡ ኀቤየ ፡ ለምንት ፡ ቆምከ ፡ እምርጉቅ ፡ (I.64v^b)አነ ፡
ለባሕቲት(B.75r^b)የ ፡ ሀሎኩ ። ለምንተኬ ፡ ትፈርሃኒ ፡ አልብዩ ፡ መጥባሕት ፡ ለቀኒተ ፡ ሐው
(N.74v^b)ቋየ⁵ ፡ ወኩናት⁶ ፡ ለእዴየ ። ነዓ ፡ ቅረበኒ ፡ ወአኃዘኒ ፡ እመሰ⁷ ፡ ት(N2.54v^a)ፈቅድ ፡
ትቅትል⁸ ፡ ኢይፈርሃከ⁹ ። እስመ ፡ አምላኪየ ፡ ሀሎ ፡ ዘምስሌየ ፡ ከመ ፡ ትማ(G.52v^a)ልም¹⁰ ፡
አንሥአኒ¹¹ ፡ እመዊት ። (Q2.71r^a)ዘከመ ፡ አንሥአ ፡ ለአልዓዛር¹² ፡ እመቃብር ፡ በሃልስት¹³ ፡
(N1.81r^a)ዕለት ፡ እምአመ ፡ ሞተ ፡ ወተ(Q1.57v^a)ቀብረ ፡ በራብዒት ።

[299] ወእምዝ ፡ አሜሃ ፡ (J.61v^b)ውእተ ፡ አሚረ ፡ ከልሃ ፡ ውእቱ ፡ መኰንን ። ወይቤሎ ፡ አኮአ ፡
ዘመጸእኩ ፡ ከመ ፡ እቅት(B.75v^a)ልከ¹ ። አላ ፡ እስመ ፡ ነገረኒ ፡ ዝንቱ ፡ ብእሲ ፡ ስዩመ² ፡ ዛቲ ፡
ሀገር ፡ እምታሕቴየ ፡ ኩሎ ፡ ዜናከ ፡ ወሞትከ³ ፡ ይቤለኒ ፡ በ(I.65r^a)እደ ፡ ማርያን ። በእንተዝ ፡
መጸእኩ ፡ እምቤትየ ፡ እስከ ፡ ዝየ ፡ ከመ ፡ እንሣእ⁴ ፡ በድነከ ፡ (N.75r^a)ወእቅብርከ⁵ ። እስመ ፡
ይደልዎ ፡ ለመኰንን ፡ ሀገር ፡ ቀቢረ ፡ ምውት ፡ ዘከኪር ፡ ሀገሩ ።

[297] 1 እምጥንታ ፡ B | 2 om. D | 3 ይእቲኒ ፡ G

[298] 1 ቀርቦቱ ፡ C | 2 አብድንቲሆ ፡ Q2 | 3 ይብልፅዎሙ ፡ NN1Q1 | 4 መጽአከ ፡ (sic.) Q2 | 5 ሐቋየ ፡ (sic.) G |
6 ወኩይናት ፡ (sic.) Q2 | 7 እስመ ፡ N | 8 ትቅትለኒ ፡ G | 9 ወኢይፈርሃከ ፡ C | 10 ትማል ፡ (sic.) Q2 | 11 ያንሥአኒ ፡
N2Q2ḠB | 12 ለአልዓዛር ፡ (sic.) Q2 | 13 በ፫ት ፡ Q2

[299] 1 እቅትለከ ፡ C | 2 ስዩም ፡ N1 | 3 ወሞት ፡ Q2 | 4 አንሥእ ፡ Q1 | 5 ወእቅብርከ ፡ (s.l.) B; ወእምቅብርከ ፡ C

[300] ወሶበ ፡ ርኢኩኩ¹ ፡ ፈራህኩ² ፡ (N1.81r^b) (G.52v^b) ቀሪቦተከ ፡ እስመ ፡ ያፈርህ ፡ ስነ ፡ ገጽከ ።
 ወሶበ ፡ ነጸርኩ ፡ አብድንቲሆ(Q2.71r^b)ሙ³ ፡ (N2.54v^b) ለአክይስት ፡ ዘቀተልኩሙ ፡ እንዘ ፡ ንሕነ ፡
 ንፈርሆሙ ፡ ከመ ፡ ኢይንስኩነ⁴ ፡ ቀዲሙ ። ወንሬስዮሙ ፡ ከ(B.75v^b)ሙ⁵ ፡ አምላክነ ፡
 ወይመስሉነ ፡ በቀዳሚ ፡ መዋዕል ፡ ዘ(Q1.57v^b)ኢይመውቱ ። ዮምስ ፡ ቀጥቀጥከ ፡ አ(J.62r^a)
 ርእሱቲሆሙ ፡ ወሞቱ ፡ በኃይለ ፡ አምላክከ⁶ ። ወይእዜኒ ፡ አባ ፡ አምሕለከ ፡ በስመ ፡ አምላክከ⁷ ፡
 ቅረበኒ ፡ በሰላም ፡ ወኢትቅትለኒ⁸ ፡ ከማሆሙ ። ወአ(I.65r^b)ነሂ ፡ ምስለ ፡ ሠራዊትዮ ፡ አአምን⁹ ፡
 በአም(N1.81v^a)ላክከ¹⁰ ።

[301] ወእምዝ ፡ አውሥ(N.75r^b)አ ፡ አቡነ ፡ ቀውስጦስ ፡ ወይቤሎ ፡ ኢመጸእኩ¹ ፡ ከመ ፡
 እቅትልከ² ። አ(G.52v^c)ላ ፡ አብጽሐኒ ፡ ኀበ ፡ ሀገርከ ፡ ፈቃደ³ ፡ አምላኪዮ ፡ ኢየሱስ ፡ ክርስቶስ ፡
 ከመ ፡ ያድኅንከ ፡ እ(B.76r^a)ምኩሉ ፡ እኩይ ፡ ዘሰይጣናት⁴ ፡ እስ(Q2.71v^a)መ ፡ ውእቱ⁵ ፡ ኄር ፡
 ለውሉደ ፡ ሰብእ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ። ወይእዜኒ ፡ ቁም ፡ ኀበ ፡ ዘሀሎከ ፡ መካን⁶ ፡ እስከ ፡
 ትሬኢ ፡ ኃይለ ፡ አምላኪዮ ፡ ቅዱስ ፡ ወ(N2.55r^a) ልዑል ፡ እምኩሎሙ ፡ አማልክተ ፡ ባዕድ ፡
 ዘወርቅ ፡ ወዘብሩር ፡ ግብረ ፡ (Q1.58r^a)እደ ፡ ሰብ(J.63r^b)እ ።

[302] እን(N1.81v^b)ዘ ፡ ቦሙ ፡ አፍ ፡ ኢይትናገሩ ። ወእዝን ፡ ቦሙ ፡ ወኢይስምዑ¹ ። ወእግር ፡
 ቦሙ ፡ ወኢየሐውሩ ። ወእድ ፡ ቦሙ ፡ ወኢይገሥሡ² ። ርአዮ ፡ ለቆርኬ ፡ ጣዖትከ ፡ (I.65v^a)
 ዘትሬስዮ³ ፡ አምላከ ፡ ምንተ ፡ (N.75v^a)ኮነ ፡ እስመ ፡ (B.76r^b) ተቀጥቀ(G.53r^a)ጦ ፡ በእደ ፡ ዚአዮ ፡
 ድኩም ፡ በኃይለ ፡ አምላኪዮ ፡ ጽኑዕ ፡ ዘኢይደክም ። ይትቀጠቀጥኑ⁴ ፡ አምላከ ፡ በእደ ፡ ሰብእ ፡
 አንተኬ ፡ ሰብእ ፡ አብደ ፡ ኮንከ ፡ እንዘ ፡ ወልደ ፡ አዳም ፡ አንተ ፡ ዘተገብረ ፡ በአርአያ ፡ ሥሉስ ፡
 ቅዱ(Q2.71v^b)ስ ፡ አማልክቲከ ፡ እለ ፡ ገብሩ⁵ ፡ ሰማየ ፡ ወምድረ ፡ ዘምስ(N1.82r^a)ለ⁶ ፡
 ዘውስቴቶሙ⁷ ፡ ኩሎ ፡ ፍጥረታተ ፡ ዘየአምሩ⁸ ፡ ከዋኒሆሙ⁹ ።

[300] 1 ርኢኩኩ ፡ | 2 ፈራህኩ ፡ Q1 | 3 አብድንቲሆሙ ፡ (sic.) N | 4 ኢይንስኩነ ፡ (sic.) Q1; ኢይንስኩኒ ፡ Q2 | 5
 ስመ ፡ Q1Q2N | 6 አምላክከ ፡ (s.l.) B; | 7 አምላከ ፡ N | 8 ወኢትቅትለኒ ፡ Q1 | 9 አአምን ፡ (sic.) D | 10 አምላክከ ፡ CD
 [301] 1 እመጸእኩ ፡ (sic.) B | 2 እክትከ ፡ (sic.) D | 3 ፈቃደከ ፡ del. N1 | 4 ዘሰይጣን ፡ Q2 | 5 om. D | 6 መካነ ፡ Ḡ
 [302] 1 ኢይስምዑ ፡ N | 2 ኢይገሡ ፡ Q1B | 3 ዘትሬስዮ ፡ N | 4 ይትቀጠቀጡ ፡ አማልክቲከ ፡ Q1; ይትቀጠቀጡ ፡
 N | 5 ትገብሩ ፡ Q1; ይገብሩ ፡ C | 6 ምስለ ፡ G; ዘምስለ ፡ del. N2 | 7 ውስቴቶሙ ፡ Q1Q2B | 8 ዘኢየአምሩ ፡ Q2 | 9
 ከዋኒሆ ፡ D

[303] ወዘንተ ፡ ብሂሎ ፡ አንቃዕደወ ፡ ሰማየ ፡ አዕይንቲሁ¹ ፡ ወሰፍሐ ፡ አዕዳዊሁ ፡ ወጸለየ ፡ ጸሎተ ፡ ወንጌ(N2.55r^b)ል ፡ (Q1.58r^b)(J.63v^a)ቅዱስ ። ወእምዝ ፡ ጸለየ ፡ (B.76v^a)ሊጦን ፡ ዘነግሠ ፡ ወሶበ ፡ ይቤ² ፡ እምውእቱ ፡ ቃለ³ ፡ ሊጦን ፡ መልአክከ ፡ ኄረ ፡ መራኄ ፡ ፈኑ ፡ ለነ ፡ ወተሣሃ(I.65v^b)ለነ ። ወሶቤሃ⁴ ፡ (G.53r^b)ወረደ ፡ ቅዱስ ፡ ገብርኤል ፡ ሊቀ ፡ መላእክት ፡ እምሰማይ ፡ ዘእምነበ⁵ ፡ (N.75v^b) እግዚአብሔር ፡ አምላኩ ። ወአኃዮ⁶ ፡ ለሰይጣን ፡ በእዴሁ ፡ ዘዮኃድ(N1.82r^b)ር ፡ በላዕለ⁷ ፡ ውእቱ ፡ ጣዖት ፡ ቆርኬ ።

[304] ወክልሃ ፡ በዓቢይ ፡ ቃል ፡ ወይቤ ፡ አምህለከ ፡ በአምላክከ¹ ፡ መሐሪ ፡ ኦ ፡ ቅዱስ ፡ ገብር (Q2.72r^a)ኤል ፡ ሊቀ ፡ መላእክቲሁ² ፡ ለአምላክ³ ፡ ዝኩ ፡ ብእሲ ፡ ቀውስጦስ⁴ ፡ እኅወ ፡ ፍሥሐ ፡ ጽዮን ፡ ዘነበረ ፡ ውስተ⁵ ፡ ሀገረ⁶ ፡ ከተታ ። ወሰደደኒ ፡ (B.76v^b) እመንበረ⁷ ፡ ክብርየ⁸ ፡ ምድረ ፡ ጋሞ ፡ ወዮምኒ ፡ መጽአ ፡ ዝየ ፡ ዝኩኒ ፡ ከመ ፡ (J.63v^b) ይሰድደኒ ፡ እመካነ ፡ ምክኑንየ ።

[305] ወእም(Q1.58v^a)ድኅረዝ¹ ፡ ኢይበጽሕ ፡ ኀበ² ፡ ሀሎ³ ፡ ዝንቱ ፡ ብእሲ ፡ መፍቀሬ ፡ እግዚአብሔር ፡ (G.53r^c)(N1.82v^a)እ(N2.55v^a)ምኩሎሙ ፡ ሰብእ ። ኀድገኒ⁴ ፡ እሑር⁵ ፡ ኀ (I.66r^a) በ ፡ ጽናፌ ፡ ጽልመት ፡ እስከ ፡ ለዓለም ፡ ውስቴቱ⁵ ፡ እነብር ፡ ምስለ ፡ አብያጽየ⁶ ። ወኢበጽሕ⁷ ፡ ውስተ ፡ ዝ ፡ ዓለም ፡ እስ(N.76r^a)ከ ፡ ይመውት ፡ ሊተ ፡ ዝኩ ፡ ብእሲ ፡ ዘየአክየኒ ፡ እምኩሉ ፡ ውሉደ ፡ ሰብእ ፡ ከመ ፡ ኩሎሙ ፡ አዝማ(B.77r^a)ዲሁ ፡ ውሉደ ፡ ጽድቃን ፡ ኦ(Q2.72r^b)ግብርተ ፡ እሙ⁸ ፡ ለዓቢይ⁹ ፡ አምላክ ።

[306] ወዘንተ ፡ ብሂሎ ፡ ውእቱ ፡ ሰይጣን¹ ፡ ርእይዎ ፡ ኩሉ² ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡ እንዘ ፡ ይጐይይ³ ፡ ኃዲኅ ፡ መንበሮ ። ወለው(N1.82v^b)እቱ ፡ የም ፡ አዘዞ ፡ አቡነ ፡ ቀውስጦስ ፡ ከመ ፡ ይደቅ ። ወይእተ ፡ ጊዜ ፡ ወድ(J.64r^a)ቀ ፡ ፍጡነ ፡ እምቅዋሙ ። ወበውእቱ ፡ ጊዜ ፡ ነበሩ ፡ እምኀውተ ፡ ኦ(G.53v^a)ማልክት ፡ ጅቱ ፡ እደው ፡ ወእማርያን ፡ ቪ ፡ ሰ(Q1.58v^b)ብእ ፡ ወአሐቲ ፡ ብእሲት ፡ ማሪት ። ወሶበ ፡ (I.66r^b)ወድቀ ፡ ውእቱ⁴ ፡ የም ፡ ኢነከየ ፡ ዘእንበለ⁵ ፡ ፱ ፡ እለ ፡ ማርያን ፡

[303] 1 አዕንቲሁ ፡ (sic.) D | 2 ይቤ ፡ (s.l.) N | 3 ቃል ፡ Q2 | 4 ወሶቤሃ ፡ (s.l.) B | 5 እምነበ ፡ D | 6 ወአኅዘ ፡ Q2 | 7 ላዕለ ፡ D

[304] 1 ለአምላክከ ፡ Q1 | 2 መላእክቲሁ ፡ Q2 | 3 ለአምላክ ፡ N | 4 ቀውስጦስ ፡ del. Q2 | 5 om. Q1 | 6 ሀገረ ፡ (s.l.) B | 7 እመንበረ ፡ (sic.) D | 8 ክብር ፡ Q1

[305] 1 ወእምድኅረዝ ፡ N2G | 2 ኀበ ፡ rep. N | 3 om. D | 4 ኀድገኒ ፡ Q2 | 5 ሑር ፡ N | 6 ውስተ ፡ Q1 አብያብያጽየ ፡ (sic.) Ḡ | 7 ወኢበጽሕ ፡ (sic.) N | 8 om. NQ1 | 9 እሙ ፡ ለዓቢይ ፡ B

[306] 1 ጠፍዓ ፡ add. B | 2 om. D | 3 የጐይይ ፡ (sic.) N | 4 ውስተ ፡ del. N | 5 ዘእንበለ ፡ (sic.) N

ወማ(B.77r^b)ሪት ፡ እምነ ፡ ኩ(N2.55v^b)ሎሙ ፡ ጉባዔ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡ እንዘ ፡ ሀለዉ ፡
(N.76r^b)በታሕተ ፡ ውእቱ ፡ ያም ።

[307] ወሶበ ፡ ርእዩ ፡ ዘንተ ፡ ተአምረ ፡ ዘገብረ¹ ፡ አቡ (N1.83r^a)ነ ፡ ቀውስጦስ ፡ ኩሎ² ፡ ከልሀ³ ፡
በዓቢይ ፡ ቃል ። ወይቤሉ ፡ አመነ ፡ በአምላክከ፡(Q2.72v^a)አ ፡ አቡነ ፡ ጌር ፡ ቅዱሱ⁴ ፡
ለእግዚአብሔር ፡ ወኢተደመርነ⁵ ፡ ምስለ መሠርያን ፡ ለቀቲሎትከ⁶ ፡ ንሕነ ። ኢትፍድየነ⁷ ፡ ሞተ ፡
ከማሆሙ ፡ እስመ ፡ ንጹሐን ፡ ንሕነ ፡ እምደምከ ፡ ንጹሕ ፡ ዘተክዕወ⁸ ፡ በስመ ፡ (G.53v^b)አምላክከ ፡
ጌር ፡ ወመሐሪ⁹ ። አላ ፡ (J.64r^b)መሐረነ ፡ ሕጎ ፡ (B.77v^a)ወሥርዓቶ ፡ ለአምላክከ ።

[308] ወአውሥአ ፡ አቡነ ፡ ቀውስጦስ ፡ ወይቤሎሙ¹ ፡ እምከመስ ፡ አ(N1.83r^b)መንክሙ ፡ በስመ ፡
አምላኪየ ፡ ኢትመውቱ ፡ በኃጢአትከ (I.66v^a)ሙ ። አላ ፡ ተሐይወ² ፡ ሕይወተ ፡ ዘለ(Q1.59r^a)
ዓለም ፡ በዕለተ ፡ ትንሣኤ ፡ ሙታን ። ወትነግሡ ፡ በኢ(N.76v^a)የሩሳሌም ፡ ሰማያዊት ፡ ምስለ ፡
ቅዱሳኒ(N2.56r^a)ሁ ፡ በዘኢይማስን ፡ ወኢይበሊ³ ፡ መንግሥቱ ።

[309] ወእምዝ ፡ ይቤሎ ፡ መኰንነ ፡ ይእቲ ፡ ሀገር ፡ ለአቡነ ፡ ቀውስጦስ፡(Q2.72v^b)ነዓ ፡ አባ ፡
ንሐር ፡ ውስተ ፡ ቤትየ ፡ ወጎድር ፡ ምስሌ(G.53v^c)የ ፡ (B.77v^b)ወመስየ ፡ ብየ¹ ፡ እስመ ፡ ርኑቅ ፡
ውእቱ ፡ መካነ² ፡ ማጎደርየ ። ነዓ ፡ ተፀዓን ፡ ዲበ ፡ ፈ(N1.83v^a)ረስየ ፡ ንሐር ፡ ፍጡነ ፡ ተንሥእ ።
ወአውሥአ ፡ ወይቤሎ ፡ አንስ ፡ ኢየሐውር ፡ ይእዜ ፡ ኀበ ፡ ቤትከ ። አላ ፡ አሐውር ፡ (J.64v^a)
በካልዕ ፡ ጊዜ ፡ ዮምስ ፡ አኃድር ፡ ውስተ ፡ ሐቲ ፡ ሀገር³_a ፡ ምስለ ፡ እሉ ፡ ሰብእ ፡ ዘኩ ፡ ማጎደረ ፡
አጋንንት ፡ በኢያእምሮቶሙ⁴ ፡ አምላክ⁵ ፡ ዓቢየ⁶ ። አንተስ ፡ ዮም ፡ ሐዊረከ⁷ ፡ ውስተ ፡ ማጎደ
(I.66v^b)ርከ ። ነዓ ፡ ኀቤየ⁸ ፡ በጊዜ ፡ ጽባሕ ፡ ዘምስለ ፡ አቡከ⁹ ፡ ሕሙመ ፡ (Q1.59r^b)ከር(N.76v^b)ሥ ፡
ወብእሲትከ ፡ መካናዊት ።

[307] 1 ዘገብረ ፡ add. IN2 | 2 ኩሎሙ ፡ GN2; ኩሎሙ ፡ del. Q1 | 3 ከልሀ ፡ C | 4 ቅዱስ ፡ Q2 | 5 ወኢተደምረነ ፡
ČN2GQ2; ወኢተደምርነ ፡ (sic.) C | 6 ለቀትሎትከ ፡ (sic.) B | 7 ኢትፈድየነ ፡ NQ1; ኢንፈድየነ ፡ (sic.) Q2 | 8
ዘተክዕዎ ፡ (sic.) N; ዘተክወ ፡ (sic.) Q2 | 9 መሐሪ ፡ NQ1

[308] 1 ወይቤሎ ፡ Q2 | 2 ተሐይወ. ፡ BCDQ2N2G; ተሐይዩ ፡ (sic.) IN; ተሐዩ ፡ Q1 | 3 ወኢዘይበሊ ፡ Q1;
ወዘኢይበሊ ፡ Q2

[309] 1 ብየ ፡ om. Č | 2 መካን ፡ N1 | 3 ሀገረ ፡ Q2; a-a (s.l.) B | 4 እንዘ ፡ ሀሎ ፡ add. Q2 | 5 አምላክ ፡ N2 | 6
ዓቢይ ፡ BQ2 | 7 ሐረከ ፡ (sic.) Q2 8 ኀቤየ ፡ G | 9 አቡነ ፡ C

[310] ወአውሥአ ፡ መ(B.78r^a)ከግንን ፡ ወይቤሎ ፡ ለአቡነ ፡ ቀ(G.54r^a)ውስ(N1.83v^b)ጦስ ፡ እፎኑ ፡ አእመርካ ፡ ለብእሲት(Q2.73r^a)የ ፡ (N2.56r^b)ከመ ፡ ኮነት ፡ መካናዊት¹ ፡ ወለአቡየኒ ፡ ሕመም² ፡ በደዌ ፡ ከርሥ ፡ ወፈጸንት ። አንተኑ³ ፡ አምላክ⁴ ፡ ሰማይ⁵ ፡ ዘይብልዎ⁶ ፡ ኢየሱስ ፡ ዘይሜሕሮሙ ፡ ለሰብአ ፡ ፈጠጋር ፡ ተክለ ፡ ሃይማኖት⁷ ፡ ወልደ ፡ ፀጋ ፡ ዘአብ ፡ ዘሀገረ⁸ ፡ ዞረሬ ፡ ተመሲለክ ፡ ሰብአ ፡ ዘመጸእከ⁹ ፡ ውስተ ፡ ሀገርየ ፡ ከመ ፡ ታድ(J.64v^b)ኅኅኒ ፡ በብዝሃ ፡ ጊሩትክ ።

[311] ወአውሥአ ፡ አቡነ ፡ ቀውስጦስ¹ ፡ ወይቤሎ አንሰ ፡ ኢኮንኩ² ፡ አምላክ³ ፡ ኢየሱስሃ ፡ አላ ፡ ገብሩ ፡ (N1.84r^a)ወልደ⁴ ፡ ዓመቱ ፡ ዘመ(B.78r^b)(I.67r^a)ጸእኩ ፡ በፈቃዱ ፡ ከመ ፡ እምሀር⁵ ፡ ሀገረክ⁶ ፡ በቃለ ፡ ወንጌል ፡ ቅዱስ ። ወውእቱ⁷ ፡ ነገረኒ ፡ (N.77r^a)ሕማ(Q1.59v^a) መ ፡ አቡክ ፡ በአፈ ፡ መል (G.54r^b)አኩ ፡ ትማልም ፡ ጊዜ ፡ ቀሠፋኒ⁸ ፡ ማርያን ፡ በእንተ ፡ ስሙ ፡ (Q2.73r^b) ቅዱስ ። ወኅደጉኒ ፡ ለአፍራሲሆሙ ፡ አዝዕብት⁹ ፡ ርኩሳን ፡ ከማሆሙ ፡ ርኩሳን ፡ እምኩሉ ፡ ፍጥረት ።

[312] ወሶበ ፡ (N2.56v^a)ሰምዓ¹ ፡ ዘንተ ፡ ነገረ ፡ አንከረ² ፡ መከግንን³ ። ወይቤሎ ፡ ለአቡነ ፡ ቀውስጦስ ፡ ፍጹመ ፡ አመንኩ ፡ በኩሉ ፡ ልብየ ። እስመ ፡ ኩሉ ፡ ይትከ (N1.84r^b)ሃለክ ፡ ከመ ፡ አምላክክ ፡ ፈውሶ⁴ ፡ በጸሎትክ ፡ ለአቡየ ። ወአውሥአ⁵ ፡ አቡነ⁶ ፡ ወይቤሎ ፡ እ(B.78v^a)ምከመሰ ፡ አመንከ⁷_a ፡ በስመ ፡ አምላኪ(J.65r^a)የ ፡ ይድኅን ፡ ለክ ፡ አቡክ ፡ እምሕማሙ ፡ በቃሉ ፡ ወበኃ (I.67r^b)ይሉ⁸ ፡ ለአምላኪየ ፡ ማኅዩዊ ፡ ኩሉ ።

[313] ወእምዝ ፡ ሐ(G.54r^c)ረ ፡ መከግንን ፡ (N.77r^b)ተፅዒኖ¹ ፡ ፈረሰ² ፡ መንገለ ፡ ቤቱ ፡ እንዘ ፡ ያነክር ፡ ዕፁብ³ ፡ ግብሮ ፡ ለእግዚአብሔር ። ወአቡነ ፡ ቀውስጦስ ፡ ኀደረ ፡ ው(Q1.59v^b)ስተ ፡ ቤቱ ፡ ለውእቱ ፡ ብእሲ ፡ ሥዩመ ፡ ይእቲ ፡ ደብር⁴ ፡ ዘታሕተ ፡ ውእ(Q2.73v^a)ቱ ፡ መከግንን ። (N1.84v^a) ወሰብአ ፡ ሀገረኒ ፡ አምጽኡ ፡ በይእቲ ፡ ዕለት ፡ በጊዜ ፡ ተሰዓቱ⁵ ፡ ሰዓት ፡ ኩሎ ፡ ድውያን ። ወፈወሰ ፡ ሎሙ ፡ ለመየ ፡ ጸሎ(B.78v^b)ቱ ፡ ደጊሞ⁶_a ፡ መጽሐፈ ፡ ቅዳሴ ፡ ዘእግዚእነ ፡ ወመ

[310] 1 መካናዊት ፡ CDQ2 | 2 ሕማሙ ፡ Q2 | 3 አንተኑ ፡ rep. Q1 | 4 አምላክ ፡ BCD | 5 om. ḠBCDQ2 | 6 ዘይቤልዎ ፡ Q2 | 7 ሃይማኖ ፡ (sic.) NI | 8 በሀገረ ፡ Q1 | 9 መጽእክ ፡ (sic.) Ḡ

[311] | 1 ቀውስጦስ ፡ (sic.) N | 2 ኢኮንኩ ፡ Q2 | 3 አምላክ ፡ Q1 | 4 ወልደ ፡ B | 5 እምሀገር ፡ NDQ1 | 6 ሀገረክ ፡ B | 7 ውእቱ ፡ CD | 8 ተስፋኒ ፡ (sic.) N; ቀስፋኒ ፡ (sic.) BQ2; ተሳተፋኒ ፡ (sic.) Q1 | 9 አዝብዕት ፡ (sic.) BQ2; አዕዝብት ፡ (sic.) ḠNN1N2Q1I

[312] 1 ሰምዓ ፡ (s.l.) B | 2 አንክ ፡ (sic.) Q1 | 3 መከግንን ፡ D | 4 ፈወሶ ፡ Q2 | 5 ውአውሥአ ፡ (sic.) B | 6 አቡነ ፡ (s.l.) B | 7 a-a om. Q2 | 8 በኃይሉ ፡ N

[313] 1 ተዒዒኖ ፡ (sic.) N | 2 ፈረሰ ፡ B; ፈረሰ ፡ N1 | 3 እሁቦ ፡ Q1 | 4 ሀገር ፡ N2G | 5 ተሰዓቱ ፡ I | 6 a-a tra. B | 7 ወመጸሐፈ ፡ (sic.) ND | 8 ወንጌሉ ፡ del. N | 9 ለእግዚእነ ፡ B

(N2.56v^b)ጽሐፈ⁷ ፡ ኪዳናት ፡ ዘቃለ ፡ ወንጌሉ⁸ ፡ ለአምላክነ⁹ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
 ዘነገሮሙ ፡ ለአርዳኢሁ ።

[314] ወሶቤሃ ፡ (I.67v^a)ድኅኑ ፡ እምሕማ(J.65r^b)ሞሙ¹ ፡ ፫፻ ፡ ዕደው ፡ ወ፪፻ ፡ አንስት ፡ ፪፻ ፡
 (G.54v^a)ሕፃናት ፡ ወራዙት² ፡ ወ፪(N.77v^a)፻ ፡ አዋልድ ። ወከነ ፡ ጉልቆሙ ፡ ፱ተ ፡ ፻ተ ፡ ሰብአ³ ፡
 እለ⁴ ፡ አጋንንት ፡ ወነገርጋር ፡ ወ(N1.84v^b)ሕሙማነ ፡ አዕይንት ፡ ወሐንካሳን⁵ ፡ በደዌ ፡ ሕበጥ⁶ ፡
 ዘዩብስ ፡ ቁስለ⁷ ፡ ሥጋሆሙ ፡ ወኮኑ ፡ ድጉናነ ። ወአበ ፡ ውእቱ ፡ መኰ (B.79r^a)ንን ፡ (Q1.60r^a)
 ሐይወ ፡ እምፈጸንቱ ፡ በይእ(Q2.73v^b)ቲ ፡ ዕለት ፡ በጊዜ ፡ ይቤሎ ፡ ይድኅን ፡ ለከ⁸ ፡ በስመ ፡
 አምላኪየ ፡ ሕያው ።

[315] ወመጽአ ፡ በሳኒታሁ ፡ መንገለ ፡ ሀሎ ፡ አቡነ ፡ ቀውስጦስ¹ ፡ ወወድቀ ፡ በገጹ ፡ ወሰገደ ፡
 ቅድሜሁ ። ወይቤሎ ፡ ዘምስለ ፡ ወልዱ ፡ ለአቡነ ፡ ቀውስጦስ² ፡ በልኬ ፡ ሐባ³ ፡ ተንሥእ⁴ ፡
 አጥምቆ ፡ ለወልድየ ፡ (I.67v^b)መኰንነ ፡ ዛቲ ፡ (N2.57r^a) ሀገር ፡ ጥ(N1.85r^a)ምቀተ ፡ ክርስትና⁵ ።
 እስመ ፡ ክርስ(J.65v^a)ቲያናዊ ፡ አነ ፡ ነበርኩ ፡ (G.54v^b) ጊዜ ፡ ሀሎኩ ፡ በሀገረ ፡ ፈ(N.77v^b)ጠጋር ፡
 በቀዳማዊ ፡ ዘመንየ ። በደኃሪ ፡ መዋዕልስ ፡ ረስየኒ⁶ ፡ ፩ዱ ፡ መ(B.79r^b)ኰንነ ፡ ተንባላት ፡ እኒዞ ፡
 በምኅርካ ፡ እንዘ ፡ ሀሎ⁷ ፡ መዋዕልየ⁸ ፡ ወልደ ፡ (Q2.74r^a)፫ ፡ አመት ፡ ጊዜ ፡ መዋዕሊሁ ፡ ለንጉሠ ፡
 ዳሞት ፡ ሞተለሚ⁹ ።

[316] ወአውሰባ ፡ ለእምየ ፡ ወልደ ፡ ፩ ፡ መኰንን ፡ ዘደወ(Q1.60r^b)ለ¹ ፡ ዛቲ ፡ ሀገር ፡ ወአብጽሐኒ ፡
 ውስተ ፡ ዛቲ ፡ ሀገር ። ወወሀበኒ² ፡ እኅቶ ፡ ከመ ፡ ትኩነኒ ፡ ብእሲተ ። ወወለድክዎ ፡ ለዝንቱ ፡
 መኰንን ፡ እምኔሃ ። ወሜ(N1.85r^b)መኒ ፡ ላዕለ ፡ ሰብአ ፡ ዝንቱ³ ፡ ሀገር⁴ ። ወእምየስ ፡ እስመ⁵ ፡
 ክርስቲያናዊት⁶ ፡ መሀ(I.68r^a)ረተ(G.54v^c)ኒ ፡ በኅቡዕ⁷ ፡ ሕገ ፡ ክርስቲያን ። አንሰኒ⁸ ፡ ነበ (B.79v^a)
 ርኩ ፡ በኅቡዕ ፡ እንዘ ፡ እገብር ፡ ሕግ⁹ ፡ ክርስቲያናዊ ፡ ወገሃደ ፡ ሕገ ፡ (J.65v^b) ተንባላት ። ወእ
 (N2.57r^b)ምየ ፡ ጊዜ ፡ ዕረፍታ ፡ ጸውዓተኒ ፡ ወትቤ ፡ አ ፡ ወልድየ ፡ ስ(N.78r^a)ማዕ ፡ ነገረ ፡ እምከ ፡
 ኃጥእት ፡ እስመ ፡ አነ ፡ እምከ¹⁰ ፡ ነበርኩ ፡ ቀዲሙ¹¹ ፡ ወለተ¹² ፡ ሰብእ ፡ ክርስቶሳውያን ።

[314] 1 እምሕማሙ ፡ Q1; እምሕማሞ ፡ Q2 | 2 ወወራዙት ፡ NQ1 | 3 ወሰብአ ፡ Q2; ወ& ፡ B | 4 ነበሩ ፡ add. N | 5
 ወሐንካሳነ ፡ Q1 | 6 ኅብጥ ፡ (sic.) N1 | 7 ቁስለ ፡ (s.l.) N | 8 om. Q2; ለከ ፡ (s.l.) B

[315] 1 ቀውስጦ ፡ (sic.) N | 2 om. D | 3 አ ፡ አባ ፡ B | 4 a-a tra. Q1 | 5 ክርስቲና ፡ (sic.) B | 6 ረስየኒ ፡ N;
 ተንባላታዊ ፡ add. GN2 | 7 ሀሎኩ ፡ BC | 8 በመዋዕልየ ፡ BCDQ2 | 9 ሞተለሚ ፡ ḠI

[316] 1 ዘደጠለ ፡ (sic.) B | 2 ወወሀኒ ፡ (sic.) C | 3 om. N | 4 om. B | 5 ስመ ፡ D | 6 ክርስቲያናዊት ፡ | 7 በኅቡዓዕ ፡
 (sic.) D | 8 አንሰኒኒ ፡ del. N1 | 9 om. D | 10 om. INN1N2Q1Q2Ḡ | 11 እምቀዲሙ ፡ N | 12 ውስተ ፡ D

ወበደኃሪ፡ መዋዕል¹፡ ኮንኩ፡ ብእሲተ፡ ተ(N1.85v^a)ንባላዊ²፡ በእንተ፡ ፍርሃቶሙ፡ ለመኳንንተ፡ ተን(Q2.74r^b)ባላት³።

[317] (Q1.60v^a)ወተከዝኩ⁴፡ ጥቀ፡ በይነ፡ ጥፍአታ፡ ለአረባነ፡ ክርስትና⁵። መዓልተ፡ እውዕል⁶፡ በሰሐቅ፡ ምስለ፡ ለብእሲተ፡ ተን(B.79v^b)ባላት⁷፡ ወሌሊ(G.55r^a)ተ፡ አኃድር፡ እንዘ፡ እበኪ፡ ወአኃዝን። ወበእንተዝ⁸፡ ይእዝ(L.68r^b)ኒ⁹፡ ውእቱ፡ ተንባላታዊ፡ ወይዘብጠኒ¹⁰፡ እስከ፡ እመውት፡ ወይትራከበኒ፡ በግዱድ፡ አከ፡ ተራክቦት¹¹፡ ምስሌሁ፡ በእንቲአየ፡ ፈሪህየ፡ ሞተ፡ አላ፡(N1.85v^b)በእንቲአከ፡ ከመ፡ ኢይቅ(J.66r^a) ትልከ¹²፡ እስመ፡ የኃዝነኒ፡ ስነ፡ ላህይ(N.78r^b)ከ፡ ሶበ፡ ርኢኩከ፡ ወሐለይኩ፡ ነገረ፡ ሞትከ።

[318] ወእንዘ፡ እትወላወል¹፡ ከመዝ፡ በ(N2.57v^a)ጸሕኩ፡ እስከ፡ ለሞት፡ ወበጽሐ፡ ዕረፍትየ፡ ወለእመ፡ ሞትኩ፡ እመ፡ ትክል²፡ ሰዶ፡ ለበድንየ፡ ኀበ፡ መቃብረ፡ (B.80r^a) ክርስቲያን።(Q2.74v^a)ወለእመ፡ ኢ(Q1.60v^b)ትክል፡ ኢትቅብረኒ፡ ኀበ፡ መቃብረ፡ ተንባላት፡ ከመ፡ ኢት (G.55r^b)ርኩስ³፡ ሥጋየ፡ ዘተመጠወት፡ እምሥጋሁ፡ ቅዱስ⁴፡ ለአ(N1.86r^a)ምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘኀ(L.68v^a)ሥአ፡ እምሥጋ፡ ማርያም፡ ቅድስት። አላ⁵፡ ኀድኀ፡ ለበድንየ፡ ውስተ፡ ፀድፍ፡ ዓቢይ፡ ከመ፡ ኢይልክፍዋ፡ አዕዳወ፡ ካህናቲሆሙ፡ ለተንባላት፡ ርኩላን። ወዘንተ፡ ብሂላ፡ ሞተት፡ (J.66r^b)እምየ።

[319] ወእምዝ፡ ፈሪህየ፡ ሕዝበ¹፡ ተንባ(N.78v^a)ላት፡ ቀበርክዋ፡ ለባሕቲትየ፡ ታሕተ፡ ዘሀሎኩ፡ ምድር²፡ ምስካበ፡ አልሕ(B.80r^b)ምት፡ ዘኢኮነ፡ መቃብሪሆሙ፡ ለተንባላት። ወበኀዝነ፡ እምየ፡ በበሊ(N1.86r^b)ዓ³፡ ሥጋ፡ ላሕም፡ ዘተኃርደ፡ በእደ፡(Q2.74v^b)ተንባላት፡ ለተዝካረ⁴፡ እምየ። አሜሃ፡ ሐመ፡(G.55r^c) ከርሥ(N2.57v^b)የ፡ በሕማመ፡ ፈጽንት። ወአምሐሉኒ⁵፡ ካህናተ፡ ተ (Q1.61r^a)ንባላት፡ እንዘ፡ ይብሉ፡ አይቱ፡ ወሰድኮ⁶፡ ለበድነ፡ እምከ፡ እምኒነ፡ ወአይቱ፡ (L.68v^b) ቀበርኮ።

[317] 1 መዋዕል፡ C | 2 ተንባላታዊ፡ IN1N2Q2D; ተንባላዊተ፡ B | 3 ተንብለት፡ Q2 | 4 ወተከዙ፡ CḠQ2 | 5 ክርስቲናየ፡ (sic.) Q2 | 6 ወእውዕል፡ del. N1 | 7 ብእሲትየ፡ ተንባላታዊ፡ Q2 | 8 ወበእንተዝነ፡ BCDḠQ2 | 9 om. Q2BCDḠ; ይእዜኒ፡ Q1 | 10 ይዘብጠኒ፡ CD | 11 መተራክቦትየ፡ Q1 | 12 ይቅትልከ፡ (sic.) Q1

[318] 1 እትወላወል፡ Q1 | 2 ትክብል፡ (sic.) B | 3 ኢትርኩስ፡ (sic.) NC | 4 ቅዱስ፡ B | 5 አላ፡ (s.l.) Q1

[319] 1 ሕዝቦ፡ CḠ | 2 ምድር፡ Q2 | 3 ለበሊዓ፡ Q1; በበልዓ፡ (sic.) D | 4 ለተዝካረ፡ (sic.) N | 5 ወአማሐሉኒ፡ (sic.) D | 6 ወሰደኮ፡ (sic.) D

[320] ወእቤ ፡ እንዳኢ ፡ ኢየአምር ፡ ከመ ፡ ሞተት ፡ እምየ ። አላ ፡ ጠፍአት ፡ እምቤትየ ፡ ወረከብኩ ፡ ልብሳ ፡ ለባሕቲቱ ፡ ወዲቆ ፡ ታሕተ ፡ ፀድፍ ፡ ምስለ ፡ ደም ፡ ዘጠበ(N1.86v^a)ጠበ ፡ መል(B.80v^a)ዕልተ ፡ አዕባን ፡ ከመዝ¹ ፡ ብ(J.66v^a) ሂልየ² ፡ መሐልኩ ። ይእዜሰ³ ፡ ለእመ ፡ አምጸእከ⁴ ፡(N.78v^b)አምላክ⁵ ፡ ኃቤነ ፡ ነአ ፡ አርእየከ ፡ መቃብራ ፡ ከመ ፡ ትሕንጽ ፡ ቦቱ ፡ ቤተ ፡ ክርስቲያን ፡ መንገለ ፡ ጥቃሁ ፡ ለመቃብራ⁶ ። ወአጥም(G.55v^a)ቆሙ⁷ ፡ ለሰብአ ፡ ይእቲ⁸ ፡ ሀገር ፡ እስመ ፡(Q2.75r^a)እምድኅረ ፡ ዝኒ⁹ ፡ ኢንፈርህ¹⁰ ፡ ሞተ ፡ ዘበእደ ፡ ተንባላት ፡ እስመ ፡ የዓቅባነ ፡ ኃይለ¹¹ ፡ ጸሎትከ ።

[321] ወእምዝ ፡ ሶበ ፡ ሰምዓ ፡ ዘንተ ፡ ነገረ ፡ እምቃሉ ፡ ለአበ ፡ ውእቱ ፡ መ(N1.86v^b)ከን (I.69r^a) ን ፡ አንከረ ፡(Q1.61r^b)ጥቀ ፡ አቡነ ፡ ቀውስጦስ¹_a ፡ ወሰብሐ ፡ ለእግዚአብ(B.80v^b) (N2.58r^a) ሔር ፡ አምላኩ ፡ ስቡሕ ። ወመሐርሙ ፡ ለሰብአ ፡ ይእቲ ፡ ሀገር ፡ ሃይማኖተ ፡ ሥሉስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ። ወአምኑ ፡ በቃለ² ፡ ሥላሴ ፡ ዋህደ ፡ ዘበ፩³ ፡ ህላዌ ፡ ክብረ ፡ መንግሥቶሙ ፡ ፍጽምተ ። (J.66v^b)ወባሕቱ ፡ እማዕከለ ፡ ጉባዔ ፡ ሕዝብ ፡ ዘይሜ(N.79r^a) ህሮሙ ። ተንሥአ⁴ ፡ ወቆመ ፡ ቅድሜሁ ፡ ለአቡነ⁵ ፡ ቀውስጦስ ፡ ብፁዓዊ ። ወይቤ(G.55v^b)ሎ ፡ አንሰ ፡ ኩሎ ፡ ዘትቤለኒ ፡ ወዘመ(N1.87r^a)ሀር(Q2.75r^b)ከኒ⁶ ፡ ሃይማኖተ ፡ ክርስቲያን⁷ ፡ አአምን ። ወባሕቱ ፡ ትንሣኤ ፡ ሙታንሰ ፡ ሐሰት⁸ ፡ ይመስለኒ ፡ እመ ፡ ኢርኢኩ⁹ ፡ እንዘ ፡ ይትነሥኡ¹⁰ ፡ ኩሎ (B.81r^a)ሙ ፡ ምውታን ፡ አዝማድየ ፡ እምነ ፡ ሞቶሙ ፡ ወክዋኒሆ(I.69r^b)ሙ ፡ መሬተ ።

[322] ወእምዝ ፡ አውሥአ¹ ፡ አቡነ² ፡(Q1.61v^a)ቀውስጦስ ፡ ለእመ³ ፡ ኢይትነሥኡ⁴ ፡ ሙታን ፡ እመቃብር ፡ ኢትሰምየኒ ፡ ሐራሁ ፡ ለክርስቶስ ። ወዘንተ ፡ ብሂሎ ፡ ተንሥአ⁵ ፡ እምንባሩ⁶ ፡ ወቆመ⁷ ፡ ማዕከሎ(N2.58r^b)ሙ⁸ ፡ ለ(N1.87r^b)ኩሎሙ ፡ ጉቡዓን ። ወጸለየ ፡ ጸሎተ ፡ ንስቲተ ፡ እንዘ ፡ ይብል⁷ ፡(J.67r^a)ኦ ፡ እግዚእየ ፡ ወአምላኪየ ፡(G.55v^c)ኢየሱስ ፡ ክ(N.79r^b)ርስቶስ ፡ ዘአንሣእኮ ፡ ለአልዓዛር¹⁰ ፡ በሥልጣነ ፡ መለኮት(Q2.75v^a)ከ ። ከማሁ ፡ አንሥኦሙ ፡ ለእመ ፡

[320] 1 ከመዝ ፡ rep. B | 2 ብሂልየ ፡ (s.l.) Q1 ብሂልየ ፡ C | 3 ይእዘሰ ፡ (sic.) N1 | 4 አምጸእከ ፡ Q1Q2N | 5 አምላክ ፡ Q1 | 6 om. D | 7 ወአጥመቆሙ ፡ ḠQ2B | 8 om. NQ1 | 9 ዝንቱ ፡ C | 10 ኢይፈርህ ፡ D | 11 በኃይለ ፡ ḠBCD
 [321] 1 ውእቡነ ፡ ቀውስጦስ ፡ (sic.) N; ቀውስጦስ ፡ del. Q2 | 2 በቃሉ ፡ N | 3 በ1 ፡ D | 4 add. ፩ዱ ፡ G; አሐዱ ፡ N2 | 5 አቡነ ፡ Q1 | 6 ዘመሐርከኒ ፡ N2Q1 | 7 ክርስቲያን ፡ (sic.) Ḡ | 8 ሐሰተ ፡ N2 | 9 ኢርኢከ ፡ C | 10 ይትነሥኡ ፡ (s.l.) N1
 [322] 1 N አውሥኦ ፡ rep. | 2 አቡነ ፡ (s.l.) N1 | 3 እመ ፡ IN | 4 ኢተንሥኡ ፡ N2 | 5 ተሥኦ ፡ (sic.) N2 | 6 እምንባሩ ፡ N1 | 7 ወቆሙ ፡ C | 8 ዕማዕከሎሙ ፡ N1 | 9 እብል ፡ N1 | 10 እመቃብር ፡ add. NQ1 | 11 om. Q2 | 12 ዓለ ፡ አሜ ፡ (sic.) G

ዝንቱ፡ (B.81r^b) መኰንን፡ ዛቲ፡ ሀገር፡ ወለእሙንቱ፡ ገውተ፡ አማልክት፡ ወማርያን፡ እለ፡ ሞቱ፡ በውድቅተ፡ የም፡ ላዕሌሆሙ፡ ከመ፡ ይሰባሕ፡ ስምከ፡ ቅዱስ፡ ወይእመኑ፡ ሰብእ፡ እለ፡ ኃረይኮሙ፡ በእዴየ፡ በሥምረ(N1.87v^a)ተ፡ ዚአከ፡ ወአኮ፡ በፈቃደ፡ ዚ(I.69v^a)አየ፡ ገብርክ፡ ድኩም፡ እስመ፡ ለከ፡ ስብሐት፡ ወክብር፡ ወኃይል¹¹፡ (Q1.61v^b)እስከ፡ ለዓለመ፡ ዓለም፡ አሜን¹²።

[323] ወዘንተ፡ ብሂሎ፡ ከልሃ፡ በዓቢይ፡ ቃል¹፡ ወይቤ፡ ተንሥኡ፡ እለ፡ ሞትክሙ፡ ሰብእ፡ ወተቀ(B.81v^a)በርክሙ፡ (G.56r^a)ውስተ፡ ዛቲ²፡ (J.67r^b)መካን፡ በሥልጣነ፡ መለኮቱ፡ ወኃይሉ፡ ለአ(N.79v^a)ምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአንሥኦ፡ ለአልዓዛር፡ (N2.58v^a)እምከርሠ፡ መቃብር፡ ወይእተ፡ ጊዜ፡ ተን(Q2.75v^b)ሥኣት፡ ቀዲ(N1.87v^b)ሙ፡ እሙ፡ ለአበ፡ ውእቱ፡ መኰንን፡ እመቃብር³፡ ወዓዲ፡ ካልዓን፡ ምውታን፡ እምሰብእ፡ ተንባላት፡ ጌቱ፡ ወእሉኒ፡ እለ፡ ሞቱ፡ ማርያን⁴፡ በውድቅተ፡ የም፡ ላዕሌሆሙ፡ ተንሥኡ፡ ወቆሙ፡ ማዕከለ፡ ገባዔ፡ ሕዝበ፡ ዛቲ፡ ሀገር፡ ወደንገጹ፡ ሕዝ(I.69v^b)በ፡ ተንባላት፡ እለ፡ (B.81v^b)ሀለዉ፡ ማዕከለ፡ እሉ፡ ገብዓን፡ እስመ፡ መጽኡ፡ ምስለ፡ ውእቱ፡ መኰንን፡ ከመ፡ ይርአዩ፡ (Q1.62r^a) ወይስምዑ⁵፡ ለነገረ⁶፡ አቡነ፡ (G.56r^b)ቀውስጦስ⁷፡ ፍጻሜሁ⁸።

[324] ወሶ(N1.88r^a)ቤሃ፡ ጸርሁ፡ እንዘ፡ ይብሉ፡ ኦ፡ አባ፡ ቅዱስ፡ (J.67v^a)አልቦ፡ ባዕድ፡ አምላክ፡ ዘእንበለ፡ አምላክከ፡ አመነ፡ በአምላክከ¹፡ ኃያል²፡ ወጽኑዕ፡ ዘይክ(N.79v^b)ል፡ ኩሎ፡ ወአልቦ፡ ዘይሰዓኖ³፡ (Q2.76r^a)አምላክነሰ፡ አምላክ፡ ተንባላት፡ ዘአበዊነ⁴፡ ሐሳዊ፡ ውእቱ፡ ምስለ፡ ነቢዮሙ፡ መሐመድ⁵፡ ሐሳዊ፡ ዘኢ(N2.58v^b)ይክል⁶፡ አኅይዎ⁷፡ ወቀቲለ⁸። ወአሜሃ፡ (B.82r^a)ጸውዖሙ፡ ለምውታን፡ ውእቱ፡ መኰንን፡ ወአቅረቦሙ፡ ታሕቴሁ፡ ወይቤሎሙ፡ ሀሎኑ፡ ኩነ(N1.88r^b)ኔ፡ እምድኅረ⁹፡ መዊት¹⁰፡ በሰማያት፡ (I.70r^a)በከመ፡ ይቤለነ፡ ዝኩ፡ መነኮስ¹¹፡ እንግዳ።

[323] 1 በዓቢል፡ (sic.) D | 2 om. D | 3 እመቃር፡ add. (sic.) Ḡ | 4 ማርያን፡ (s.l.) I | 5 ወይስምዑ፡ N1Q1 | 6 ነገረ፡ DG; ለነገረ፡ Q2 | 7 ቀውስጦ፡ (sic.) N | 8 ፍጻሜሁ፡ (sic.) Ḡ

[324] 1 a-a (s.l.) N; om. D | 2 ኃይል፡ Q2 | 3 ዘይዓኖ፡ (sic.) C | 4 ዘአበነዊነ፡ (sic.) N1 | 5 መሐድ፡ (sic.) D | 6 ዘኢይክክል፡ (sic.) N; ዘይክል፡ Q2 | 7 አኅይወ፡ (sic.) G | 8 ወቀቲሎ፡ C | 9 እምድረ፡ C | 10 መዋተ፡ (sic.) Q2 | 11 መነኮስ፡ N1; ቅዱስ፡ አቡነ፡ add. B

[325] ወአውሥ(G.56r^c)እዎ፡ እለ፡ ተንሥኡ፡ ምውታን¹፡ ተንባላት፡ እንዘ፡ ይብሉ²፡ ኩሉ፡ ዘኢየሐምን³፡ በአምላክ፡ ዝ፡ ብእሲ፡ ይወ(Q1.62r^b)ርድ፡ ውስተ፡ ገሐነመ፡ እሳት፡ ዘኢይጠ (J.67v^b)ፍዕ፡ ዋዕየ፡ ነዱ፡ ዘፍጹም፡ በጽልመት፡ ውስቴቱ፡ ወለሕዝበ፡ ክርስቲያንሰ፡ ያወጽእዎሙ፡ በዕለተ፡ በዓላ⁴፡ ለ(B.82r^b)እግዝ(Q2.76r^b)እትነ፡ ማርያም፡ ወላዲተ፡ (N.80r^a) አምላክ፡ ወይሁብ(N1.88v^a)ዎሙ፡ ፴፻ተ፡ ፻፩⁵፡ በበወርኹ፡ ወለነሰ፡ ለሕዝበ⁶፡ ተንባላት፡ አልብነ፡ ዕረፍት፡ እምኩነኔ፡ ደይን፡ ወአልብነ፡ ተስፋ⁷፡ ሕይወት፡ ለዓለም⁸፡ ወተመይጡ፡ ምውታን⁹፡ ኀ(N2.59r^a)በ፡ አቡነ፡ (ቀውስጦስ¹⁰)፡ ወይቤልዎ፡ አማኅፀናክ፡ በእግዝእትከ¹¹፡ (G.56v^a)_aወላዲተ፡ አምላክ¹²_a፡ ማርያም፡ ቅድስት፡ (I.70r^b)ከመ¹³፡ ኢንረድ¹⁴፡ ውስተ፡ ገሐነመ¹⁵፡ እሳት፡ ዳግመ፡ እስመ፡ አረግነ፡ እምኔሁ፡ በጸሎትክ፡ ቅድስት፡ ።

[326] _aወእምዝ፡ አውሥኦ¹_a፡ አቡነ፡ ቀውስጦስ²፡ (N1.88v^b)ወይቤሎሙ³፡ ኢይረክበ (B.82v^a)ክ (J.68r^a)ሙ፡ እምዝ፡ ዳግመ፡ (Q1.62v^a)ገሐነመ፡ እሳት፡ እስመ⁴፡ ዓረግሙ⁵፡ እምኔሁ፡ በሥምረተ፡ ሥልጣኑ፡ ወኃይሉ⁶፡ ለአምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ ወንሥኡ፡ ጥምቀተ፡ (Q2.76v^a)እምእዴ (N.80r^b)የ፡ ከመ፡ ኢይርከብክሙ⁷፡ ኩነኔ፡ ሲኦል፡ ወደይን፡ ወአማዕተበ፡ ላዕለ፡ ማይ፡ ወአጥመቆሙ⁸፡ ።

[327] በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡ አምላክ፡ ወይቤላ፡ ለእመ¹፡ ውእቱ²፡ መኰንን፡ (G.56v^b)ሐሪ፡ አ³፡ እግዝእትየ፡ በሰላ(N1.89r^a)መ፡ እግዚአብሔር፡ ውስተ፡ (I.70v^a) መንግሥተ፡ ሰማያት፡ እስመ፡ ተኃረይኪ፡ (B.82v^b)እመንፈስ፡ ቅዱስ፡ ድ(N2.59r^b)ኅረ፡ ሞትኪ፡ ለመንግሥተ፡ ሰማያት፡ በእምነተ፡ ዝንቱ፡ ወልድኪ፡ ብፁዕ፡ ብእሲ፡ ወእሉኒ፡ (J.68r^b)ነፍሳተ፡ ተንባላት፡ ይባኡ፡ ምስሌኪ፡ እስመ፡ ተራከቦሙ፡ ዕለተ⁴፡ ምሕረቱ፡ ለአምላኪየ⁵፡ ኢየሱስ፡ ክርስ(Q1.62v^b)ቶስ፡ መሐሪ፡ ወመስተሣህል፡ ።

[325] 1 ምውታን፡ Q2; እምውታን፡ (sic.) N2G | 2 om. Q2 | 3 ዘኢየሐምን፡ (sic.) B | 4 በዓለ፡ Q2 | 5 ዕልፈ፡ N2G | 6 ሕዝበ፡ B | 7 ተስፋ፡ (sic.) I | 8 ዘለዓለም፡ Q2N2 | 9 om. B; ሙታን፡ N | 10 ቀውስጦስ፡ add. G | 11 እግዝእትነ፡ Q2B | 12 a-a (s.l.) ሸ | 13 ከመ፡ (s.l.) Q1 | 14 ረድ፡ ኢንረድ፡ (sic.) N1; ኢረድ፡ (sic.) C | 15 ገሐነም፡ DḠ

[326] 1 a-a om. Q2 | 2 ቀውስ፡ (sic.) N | 3 ወይቤሎሙ፡ (sic.) N1 | 4 እስመ፡ (s.l.) N2 | 5 አረግክሙ፡ NCDQ1 | 6 ወአኃይለ፡ (sic.) N | 7 ኢይረክበክሙ፡ Q2 | 8 ወአጥመቆሙ፡ (sic.) B

[327] 1 ለእሙ፡ C | 2 om. B; add. IBCNN1N2Q1Q2GḠ | 3 om. ሸQ2 | 4 እ፡ ዕለተ፡ (sic.) N | 5 ኢ፡ ለአምላኪየ፡ (sic.) N

[328] ወይቤልዎ ፡ እለ ፡ ተንሥኡ ፡ እ(Q2.76v^b)ሙታን¹ ፡ ንሕነሰ² ፡ ነበርነ ፡ (N.80v^a)እስከ ፡
 ላሰሙን ፡ ዕለት³_a ፡ ውስተ ፡ ጽንፈ⁴ ፡ ሲኣል ፡ ጊዜ ፡ ቀተለ(N1.89r^b)ነ⁵ ፡ ውድቀተ⁶ ፡ ዝ(G.56v^c)
 ንቱ⁷ ፡ ያም ፡ ዘናመልኮ ። ለ(B.83r^a) ምንትኑ ፡ ትፈልጠነ ፡ እምነፍሳተ ፡ እሉ ፡ ተንባላት ፡
 ወዓረግነ ፡ በጸሎትከ ፡ እምባሕረ ፡ ጽልመት ፡ ምስሌሆሙ ። (I.70v^b)

[329] ወአውሥኦ ፡ አቡነ ፡ ቀውስጦስ¹ ፡ ወይቤሎሙ ፡ አንትሙስ² ፡ ኢትጌይሱ³ ፡ በግብረ ፡
 እከይ ፡ ወኃጢኣት ፡ እምግባረ⁴ ፡ ኩሎሙ⁵ ፡ ተንባላት ። እስመ ፡ ህዝበ ፡ ተንባላት⁶_a ፡
 ኢይሰግዱ⁷ ፡ ለግዖት ፡ ግብረ ፡ እደ ፡ ሰብእ ፡ ዘወር (J.68v^a)ቅ ፡ ወዘብሩር ፡ ወዘዕዕዋት⁸ ፡ ዘእንበለ ፡
 ቃለ ፡ ሐመጽሐ(N2.59v^a)ፋ⁹ ፡ ለነቢዮሙ¹⁰_b ፡ ሐ(N1.89v^a)ሳዊ ፡ ዘአስሐቶሙ ፡ በሥራዩ ፡ ለሰብእ ፡
 ዓረብ ፡ (B.83r^b)ከማክሙ ፡ (Q2.77r^a)ሐሳዊ ፡ ወባሕቱ ፡ እ(Q1.63r^a)ስመ ፡ መሐረክ(G.57r^a)ሙ¹¹ ፡
 አምላኪያ¹² ፡ በብዝኃ ፡ ሣህሉ ። ሐሩኬ ፡ አንትሙ ፡ ወባ(N.80v^b)ኡ ፡ ውስተ ፡ መንግሥተ ፡
 ሰማያት ፡ እስከ ፡ ዕለተ ፡ ትንሣኤ ፡ ሙታን ። ንበሩ ፡ ውስተ ፡ መቃብረ ፡ ክርስቲያን ፡ ከመ¹³ ፡
 አምላክክሙ ፡ ተሣላክሙ¹⁴ ፡ በዕበየ ፡ ም(I.71r^a) ሕረቱ ፡ ዘለዓለመ ፡ ዓለም ፡ ወለውሉደ ፡ ሰብእ ።

[330] ወዘንተ ፡ ብሂሎ¹ ፡ [ብሂሎሙ] አዕረፉ ፡ እሉኒ ፡ ነፍሳተ ፡ ተንባላት ፡ ወማርያን ፡ ወቦኡ ፡
 (N1.89v^b)በተአምረ ፡ ጸሎቱ ፡ ለአቡ(B.83v^a)ነ ፡ ቀውስጦስ² ፡ ውስተ ፡ መንግሥተ ፡ ሰማይ³ ።
 ወተመይጦ ፡ መንገለ ፡ እሉ ፡ ሰብ(J.68v^b)ኦ ፡ ሀገር ። ወይቤሎሙ ፡ ርኢክሙኑ ፡ ተአምረ ፡
 መለኮቱ ፡ ለአምላኪያ ፡ ዘገብረ ፡ በላዕሌያ⁴ ። ይእዜኒ⁵ ፡ (G.57r^b)ግ(Q2.77r^b)በሩ ፡ ቤተ ፡ ክርስቲያን ፡
 በስሙ⁶ ፡ ወተጠመቁ⁷ ፡ ከመ ፡ ትድኃኑ ፡ (Q1.63r^b)እምኃጢኣት ፡ ወእምባሕረ ፡ (N2.59v^b)እሳት ፡
 ዘሰማዕክም(N.81r^a)ዎ ፡ ዜናሁ ፡ እምአፈ ፡ ምውታን⁸ ። እለ ፡ ሞቱ ፡ እምትካት⁹_a ፡ ወእለ ፡ ሞቱ ፡
 ማርያን ፡ ዮም ።

[328] 1 እምውታን ፡ G | 2 ንሕነ ፡ (sic.) C | 3 a-a tra. G; ዕለት ፡ ር | 4 ጽንፈ ፡ G | 5 ቀተልነ ፡ CN1, ተቀተልነ ፡ B
 | 6 በውድቀተ ፡ B | 7 ዝንቱ ፡ (s.l.) N2

[329] 1 ቀውስ ፡ (sic.) N | 2 አንትሙ ፡ C | 3 ትጌይሱ ፡ Q1 Q2 NBC | 4 እምግባረ ፡ (sic.) Q2; እምግብረ ፡ BN1;
 እምግረ ፡ (sic.) D | 5 om. N; ኩሎሙ ፡ (s.l.) B; ኩሎ ፡ Q2 | 6 a-a (s.l.) N2 | 7 ወዘዕዕዋት ፡ (sic.) C | 8 ኢይሰግዱ ፡ N1 |
 9 መጻሕፍት ፡ Q2; መጽሐፉ ፡ del. ር; መጻሐፍ ፡ (sic.) C; መጽሐፈ ፡ D | 10 መጽሐፈ ፡ ነቢዮሙ ፡ a-a B | 11
 መሐክሙ ፡ (sic.) D; መሐሪክሙ ፡ C | 12 ለአምላኪያ ፡ Q1 | 13 om. B; እስመ ፡ N2 G | 14 ተሣላክሙ ፡ (sic.) D

[330] 1 ብሂሎ ፡ All Mss. | 2 ቀውስጦ ፡ (sic.) N | 3 ሰማያት ፡ BQ1 G | 4 በላሌያ ፡ (sic.) B | 5 ይእዜኒ ፡ (sic.) N1 |
 6 በስሙ ፡ (sic.) ር | 7 ወተጠመቁ ፡ (sic.) CD ር | 8 ሙታን ፡ NQ1 | 9 a-a om. G

[331] ወአክብሩ ፡ ሰንበታቲሁ ፡ ለእግ(B.83v^b)ዚ(N1.90r^a)አብሔር ፡ እለ ፡ ሠ(I.71r^b)ርዕዎሙ ፡ አርድዕቲሁ ፡ ለአምላኪየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በሲኖዶሶሙ¹ ። ዘአክበረ ፡ ዕለተ ፡ ሰንበታት ፡ ይድገን ፡ እሞተ ፡ ኃጢአት ። ወቦ² ፡ ሕይወት ፡ ዘለዓለም³ ፡ ከመ ፡ ዘአምነ ፡ በወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ኢየሱስ ፡ ክርስ(J.69r^a)ቶስ ፡ ወወልደ ፡ ማርያም ፡ ሥግው ። ወአውሥእዎ⁴ ፡ ኩ(G.57r^c)ሎሙ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ። እወ ፡ አባ ፡ ይኩን ፡ በ(Q2.77v^a) ከመ ፡ ትቤለነ ፡ አንተ ፡ ኩሎ ፡ ንሕነ ፡ እስመ ፡ ወሀበነ⁵ ፡ ኪያክ ፡ ፀወነ ፡ አምላክክ ፡ ኄር ፡ ወ (B.84r^a) መ (N1.90r^b)ስተሣህል⁶ ።

[332] ወእምዝ ፡ ሐነፁ ፡ (Q1.63v^a)ቤተ ፡ ክርስቲያ(N.81r^b)ን ፡ ዓባየ¹ ፡ ወልዕልተ² ፡ ወመንክር³ ፡ ግበሪሃ ። እስመ ፡ አዕባኒሃ ፡ ለደብረ ፡ የይ ፡ ሠናያን ፡ ወድሉ(I.71v^a)ላን ፡ ወስፉሐን ። (N2.60r^a)ቦ ፡ ዘይትረከብ ፡ እምአዕባኒሃ ፡ ፪ ፡ በእመተ ፡ ሰብእ ፡ ቆሙ ፡ ወሰፍሐ ፡ ፩⁴ ፡ እመተ ፡ አው ፡ ስዝረ ፡ ወፈጺሞ⁵ ፡ ሐኒዖታ ፡ በ፯ቱ⁶ ፡ አውራጎ ። ወአብዓ ፡ ታቦተ⁷ ፡ አምላክ ፡ ዓቢይ ፡ በስመ ፡ ገላውዴዎስ ፡ ሰማ(G.57v^a)ዕተ ፡ ጽድቅ ፡ ወብርሃን ። ወቀደ(J.69r^b)ሳ⁸ ፡ አመ ፡ ፲ወ፩ ፡ ለወርቃ⁹ ፡ ሰኔ¹⁰ ፡ በክብር ፡ ዓቢይ ፡ (B.84r^b)ወስብሐት¹¹ ፡ ብዙኅ¹² ፡ በ(N1.90v^a)ዕለተ ፡ ዕረፍቱ ፡ ለዝንቱ ፡ ሰማዕት ፡ ዓቢይ ፡ ዘክር(Q2.77v^b)ስቶስ ፡ ቅዱስ ።

[333] ወበውእቱ ፡ ጊዜ ፡ መጽሐ ፡ ብዙኃን ፡ ካህናተ ፡ ሀገሩ ፡ ዘምድረ ፡ ዝም ፡ ወፈጠጋር ፡ ወምድረ¹ ፡ ወግዳኒ ። ወሠርዓ² ፡ ቁርባነ ፡ ምስሌሁ³ ፡ ቦ ፡ እምእሉ ፡ ካህናተ ፡ ፈጠ(N.81v^a)ጋር ፡ ወሀገረ ፡ ዝም ፡ ዘመሐሮ(Q1.63v^b)ሙ ፡ መጽሐፈ⁴ ፡ (I.71v^b)መዝሙር ፡ ወትርንሜ ፡ መጻሕፍት⁵ ፡ ዘኪያት ፡ ወዘሐዋርያት ፡ ወነገረ ፡ ዜማ⁶ ፡ ዘቅዱስ ፡ ያፌድ ፡ እመ⁷ ፡ ሀሎ ፡ (G.57v^b)ቀዳሚ ፡ በቤተ⁸ ፡ ሕይ(B.84v^a)ወት ፡ ብነ ፡ በጽዮን ፡ መምሕሩ ።

[331] 1 በሲኖዶስ ፡ D | 2 ወቦቱ ፡ Q2 | 3 ዘለዓለም ፡ (sic.) N | 4 ወአውሥኡ ፡ Q2; ሰብአ ፡ add. NQ1 | 5 ሀበነ ፡ Q1 | 6 ወመስሣሕል ፡ (sic.) N

[332] 1 ዓባየ ፡ C; ዲበ ፡ add. B | 2 መልዕልተ ፡ N2GNBCD; ወልዕልተ ፡ N1I; የይ ፡ (s.l.) I; om. NQ1 | 3 መንክር ፡ NQ1 | 4 አሐደ ፡ B | 5 ወኢፈጺሞ ፡ N | 6 በ6 ፡ N | 7 ሊታቦተ ፡ G | 8 ወቀደስ ፡ B | 9 በወርቃ ፡ Q2 | 10 ሰኔ ፡ (sic.) N1 | 11 ወስብሐት ፡ B | 12 ብዙኃን ፡ Q2

[333] 1 ወእድጎረ ፡ (sic.) N1 | 2 ሠርዑ ፡ G | 3 ምስሌሁሙ ፡ ሸ | 4 መጻሐፈ ፡ (sic.) B | 5 መጽሕት ፡ (sic.) N | 6 ወዜማ ፡ N | 7 ከመ ፡ Q1; ኀበ ፡ Q2 | 8 በቤተ ፡ Q1

[334] ወሶበ ፡ ሰምዑ ፡ ዜና ፡ ም(N1.90v^b)ጽ(N2.60r^b)አቱ ፡ እምኢየሩሳሌም¹ ፡ መጽሐ፡ ጎቤሁ ፡ እስከ ፡(J.69v^a)ደብረ ፡ የይ ። ወረኩብዎ ፡ እንዘ ፡ የሐንፅ ፡ ቤተ ፡ ክርስቲያን ፡ ወኮንዎ ፡ አርድእተ ። ወተፈሥሐ፡ በተመይጦቱ ፡ መንገለ ፡ ሀገ(Q2.78r^a)ሮሙ ፡ አድያመ ፡ ሸዋ ። ወበውእቱ ፡ ጊዜ ፡ ሢመ² ፡ እምኔሆሙ ፡ ጅወ፬ተ ፡ ቀሳውስተ³ ፡ ጅወ፬ተ ፡ ዲያቆናተ ፡ ፎወ፬ተ ፡ መዘምራነ ፡ ላዕለ ፡ ውእቱ ፡ ደብረ ፡ የይ ፡ ዘቤተ ፡ ገላውዴዎስ ፡ ሰማዕት ።

[335] ወበሳኒታሁ ፡ በዕለ(B.84v^b)ተ ፡ በዓ(N.81v^b)ሉ ፡ ለቅዱስ ፡ ሚካኤ(G.57v^c)ል ፡ ሊቀ ፡ መላእክት ፡ አመ ፡ ፲ ፡ (N1.91r^a)ወ፪ ለወርኃ ፡ ሰኔ ።(I.72r^a)ሐረ ፡(Q1.64r^a)ውእቱ ፡ ነቅዓ ፡ ቀጨማ ፡ እኒዞ ፡ ቅብዓ ፡ ሚሮን ፡ እንተ ፡ አምጽአ¹ ፡ እምሀገረ² ፡ ግብፅ ፡ እምአባ ፡ ሚካኤል ፡ ዘወሀቦ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘሀገረ ፡ እንዲናው ፡ ከመ ፡ ተናገርነ ፡(J.69v^b)ቀዲሙ ። ወቀደሳ ፡ ለማየ ፡ ቀጨማ ፡ በውእቱ ፡ ሚሮን ፡ ቅዱስ ። ወአጥመቆሙ ፡ በህየ ፡ ለሰብእ³ ፡ የይ ፡ ወመሐ (Q2.78r^b) ግል ፡ ወገላን ፡ ወለ(N2.60v^a)ሰብእ ፡ ጋሞ⁴ ፡ ወወላሶ⁵ ፡ ወቀጨማ ።

[336] ወሰመየ ፡ ስሞ ፡ ለመኰ(B.85r^a)ንነ ፡ ይእቲ ፡ ሀገር ፡ መርሐ ፡ ክርስቶስ ፡ ወለብእሲቱ¹ ፡ ክርስቶስ ፡(N1.91r^b)ኃረያ² ። ወለአቡሁኒ ፡ እስመ ፡ ቀዳማዊ³ ፡ ኮነ⁴ ፡ ክርስቲያናዊ ፡ ለ(G.58r^a) ባሕቲቱ ፡ አጥመቆ⁵ ፡ በማየ ፡ ቄዳር ፡ በእንተ ፡ ክህደቱ ፡ ሕገ ፡ ክርስቲያን ፡ ወበእንተ ፡ በዊኦቱ⁶ ፡ ውስተ ፡(N.82r^a)ሀገ ፡ ተንባላት ። ወወሀቦ⁷ ፡ ቀኖና ፡ ንስሐ ፡(I.72r^b)ዘ(Q1.64r^b)ይደሉ ፡ በመጽሐፈ ፡ ሲኖዶስ ፡ ዘሐዋርያት⁸ ። ወሰመየ ፡ ስሞ ፡ ባሕቲቶ ፡ ዘእንበለ ፡ ጥም(J.70r^a)ቀተ ፡ ክርስና ፡ ዘ፱ ፡ ዕለት ፡ ወይቤሎ_aይኩን ፡ ስምከ⁹_a ፡ ዓ(B.85r^b)ምደ ፡ ሚካኤል ።

[337] ወለሰብእ¹ ፡ ሀገርኒ² ፡ እስመ ፡ ብዙኃ³ ፡ ኮነ ፡ ጉልቆሙ ፡ ወአውጽአ ፡ አስማቲሆሙ ፡ ለበ፬፩፩ ፡ ለባሕቲቶሙ ፡ ሢመ⁴ ፡ ሎሙ ። ወሀቦ(N1.91v^a)ሙ ፡ አስማቲሆሙ⁵_a ፡ ጽሒፎ ፡ በሰሌ (Q2.78v^a)ዳ ፡ ሠናይ ፡ ዘኢይጠፍፅ ፡ ለርእሶሙ⁶ ። አኃዙ⁷ ፡ ጽሕፈተ ፡ ስሞሙ ፡(G.58r^b) በበእደዊሆሙ⁸ ፡ ወጊዜ ፡(N2.60v^b)ወረዱ ፡ ውስተ ፡ ማየ ፡ ጥምቀት ፡ አንበርዎ ፡ ለጽሕፈተ⁹ ፡

[334] 1 ለኢየሩሳሌም ፡ Q2 | 2 ሲሞ ፡ Q2 | 3 ውስተ ፡ D

[335] 1 om. B | 2 እምሀረ ፡ (sic.) D | 3 ሰብእ ፡ CD | 4 ጋም ፡ (sic.) N1B | 5 ወወላሶ ፡ (sic.) B

[336] 1 ስመያ ፡ add. GN2 | 2 ኀርያ ፡ (sic.) B; ኀርያም ፡ (sic.) Q2 | 3 ቀዳሚ ፡ N | 4 om. Q2 | 5 አጥመቆሙ ፡ BQ2; ወአጥመቆሙ ፡ ND | 6 በውያቱ ፡ (sic.) B | 7 ወወሀቦሙ ፡ B | 8 ሐዋርያት ፡ D | 9 a-a tra. G

[337] 1 ወሰብእ ፡ N | 2 ኮነ ፡ add. NQ1 | 3 ብዙኃን ፡ NQ1 | 4 ወሢመ ፡ G | 5 a-a om. Q2 | 6 ለርእሶሙ ፡ NQ1 | 7 ዘኢይጠፍፅ ፡ add. Q1 | 8 በእደዊሆሙ ፡ D | 9 ለለጽሕፈተ ፡ B | 9 ወተጠመቁ ፡ Q1 | 11 ቃል ፡ (s.l.) N | 12 ሠለስቱ ፡ C; ዘለሠቱ ፡ (sic.) D

ስሞሙ ። ወተጠምቁ¹⁰ ፣ ኩሎሙ ፣ በአሐቲ፣ ቃል¹¹ ፣ እንዘ ፣ ይብሉ ፣ ንሕነ ፣ ንጠመቅ ፣ በስመ ፣
(B.85v^a)አ(N.82r^b)ብ ፣ ወወልድ ፣ ወመን(N1.91v^b)ፈስ ፣ ቅ(I.72v^a)ዱስ ፣ ፩ ፣ አምላክ ፣(Q1.64v^a)
ሥላሴ ፣ ዋህደ ፣ ነአምን ፣ ዘበሠለስቱ¹² ፣ ግፃዌ ።

[338] ወአው(J.70r^b)ሥአ¹ ፣ ውእቱኒ ፣ አቡነ ፣ ቀውስጦስ ። ወይቤ ፣ አንሰኒ² ፣ አጠምቀክሙ³ ፣
በስመ ፣ አብ ፣ ወወልድ ፣ ወመንፈስ ፣ ቅዱስ ፣ ፩ዱ ፣ አምላክ ፣ ኅቡረ ፣ በአሐቲ⁴ ፣ ቃል ።
ወእምዝ⁵ ፣ ዓርጉ ፣ እማይ ፣ ወቀብዖሙ ፣ በውእቱ⁶ ፣ ሜሮን ፣ ዘአምጽኦ ፣ እምሀገረ⁷ ፣ እንዲናው ።
ወመጠዎ(Q2.78v^b)ሙ ፣ እምሥጋሁ ፣ ወደሙ ፣ ለክርስቶስ ። ወኢያእመር⁸ ፣ ጉል(G.58r^c)ቆሙ ፣
ለእለ ፣ ተጠምቁ ፣ በይ(B.85v^b)እቲ ፣ ዕለት ፣ እስመ ፣ ኮኑ ፣ ብዙኃነ ። ባሕቱ ፣ ኮነ⁹ ፣ ሰሌዳሁ¹⁰ ፣
ዙተጽሕፈ ፣ ቦቱ ፣ አስማቲሆሙ ፣ ፰ወ፬ተ ። ወቦ ፣ ዲበ ፣ ፩ ፣ ሰሌዳ ፣ አስማ(N2.61r^a)ተ ፣ ፲ ፣
ሰብእ ፣ ወበጃወ፩ ። ወቦ ፣ ፴ ፣(N.82v^a)ወ፵ወ፶ ፣ ወቦ¹¹ ፣(I.72v^b)%ወ፫ ፣ እስከ ፣ ፹ ፣ ወ፯ ፣ ወ፻¹² ፣
ከመ ፣ ሰብእ ፣ ቤቱ ።

[339] ለለ፩፩ ፣ ብእሲ ፣ መጠ(N1.92r^a)ነ ፣(J.70v^a)ዓቅሙ ፣ አው ፣(Q1.64v^b)፫ወ፬ ፣ ወ፭ሂ ፣ እስከ ፣
፲ ፣ ሰብእ ፣ ዘምስለ ፣ ወልዱ ፣ ወደቂቁ ፣ አዋልዲሁኒ¹ ፣ ወዓልያኒሁ ፣ አግብርቲሁኒ ፣
ወአዕማቲሁ ፣ እስመ ፣ ተጠምቁ² ፣ በአሐቲ ፣ ዕለት ። ወዓዲ ፣ ኢያ(B.86r^a)ዕረፈ ፣ እስከ ፣ በዓተ³ ፣
ክረምት ፣(G.58v^a)እንዘ ፣ ያጠም(Q2.79r^a)ቅ ፣ በበዕለቱ ፣ በአሐቲ ፣ ዕለት ፣ ፪፻ተ ፣ አው ፣ ፫ተ ፣
፪ተ ፣ አው ፣ ፬ተ ፣ ፪ተ ፣ አው ፣ ፭ተ ፣ ፪ተ ፣ አው⁴ ፣ ወ፮ተ⁵ ፣ ፪ተ ፣ አው ፣ ፯ተ ፣ ፪ተ⁶ ። ወበዕለተ ፣
በዓላ ፣ ለእግዝእትነ⁷ ፣ ማርያም ፣ አጥመቀ ፣ አመ ፣ ፳ወ፩ ፣ ለወርኃ ፣ ሰኔ ፣ ፵፪ ፣ ሰብእ⁸ ፣ ዘእንበለ ፣
ሕፃናት ። ወእምድኅረ⁹ ፣ ሐነፀ ፣ ካልዓ¹⁰ ፣ ቤተ ፣ ክርስቲያን ፣ በስመ ፣(N1.92r^b)ቅዱስ ፣ ሚካኤል ፣
ሊቀ ፣(N.82v^b)፫.73r^a)መላእክት ፣ ው(N2.61r^b)ሰተ ፣ ሀገረ ፣(J.70v^b)መሐግል ። ወአጥመቆሙ ፣
ለሰብእ ፣ ይእቲ ፣ ሀገር¹¹ ፣ ውሰተ ፣ ፈለገ ፣ ^aጨ(B.86r^b)ንጊ ፣ ፶፪ተ ፣ ወ፯ተ¹² ፣ ፪ተ ፣ ዕደወ¹³ ፣
በአሐቲ ፣ ዕለት ። ወሣ፤(Q1.65r^a)መ ፣ ሎሙ ፣ ፳ወ፬ተ ፣ ካህናተ ።

[338] 1 ወአውሥአ ፣ rep. Q1 | 2 አንሰኒ ፣ N1 | 3 አጠምቀክሙ ፣ N1B; አጥምቀክም ፣ (sic.) Q2 | 4 በሐቲ ፣
(sic.) N | 5 ወእምድኅረዝ ፣ B | 6 ለውእቱ ፣ B | 7 ዘሀገረ ፣ Q1 | 8 ወኢያእመር ፣ (sic.) Q1; ወኢያእመሩ ፣ D | 9 om. C |
10 ስንዳሌሁ ፣ Q2 | 11 om. NQ1B | 12 ፪ ፣ N

[339] 1 አዋልድያኒሁ ፣ C | 2 ምጠቁ ፣ (sic.) C | 3 በዓት ፣ C | 4 om. IBCDN1N2GČ | 5 ፯፻ተ ፣ N1 | 6 om. B | 7
ለእግዝእት ፣ N | 8 om. CD | 9 ወእምድረ ፣ N | 10 om. N | 11 om. NQ1 | 12 ወ6 ፣ C | 13 ዕደወ ፣ B

[340] ወእምዝ ፡ ዓርገ ፡ ደብረ ፡ (G.58v^b)መንዲዳ ። ወበላዕሌሃ ፡ ሐነፀ ፡ ቤተ ፡ ክርስቲያን ፡ በስመ ፡ ቅዱስ ፡ (Q2.79r^b)ቴዎድሮስ¹_a ፡ ሰማዕት² ፡ ምሥራቃዊ ። ወቀደሳ³ ፡ አመ ፡ ፲ወ፪ ፡ ለወርቃ ፡ ጥር ፡ ወአጥመቆሙ ፡ ለሕዝባ⁴ ፡ ውስተ ፡ ሰከሩ ። ወሢመ ፡ ላዕሌሃ ፡ ፵ወ፱ተ⁵ ፡ ካህናተ⁶ ። ወእምድጎረዝ⁷ ፡ ሐነፀ ፡ ቤተ ፡ ክር(N1.92v^a)ስቲያን ፡ ውስተ ፡ ቢለት⁸ ፡ መልዕልተ ፡ ደጎማ⁹ ፡ በስመ ፡ ቅዱስ ፡ ማር¹⁰ ፡ ጊዮርጊስ ፡ (B.86v^b)ሰማዕተ ፡ ልዳ ። ወሢመ ፡ ላዕሌሃ ፡ ፸ወ፯ተ ፡ (J.71r^a) ካህናተ ።

[341] ወእንዘ ፡ ሀሎ ፡ ውስተ ፡ ሀገረ ፡ (I.73r^b)ቢለት ፡ ነ(N.83r^a)ገርዎ ፡ እንዘ ፡ ይብሉ¹ ፡ ካህናተ ፡ ሀገሩ ። አ ፡ አባ ፡ (G.58v^c)ክቡር ፡ ሀለወት ፡ ውስተ² ፡ ሰርማት ፡ አሐቲ ፡ (N2.61v^a)ብእሲት ፡ መሠርይት ፡ ዘታስህቶሙ ፡ ለ(Q1.65r^b)ሰብእ ፡ በሥራያ³ ፡ እምሀገረ ፡ ሰርማ(B.87r^a)ት ፡ እስከ ፡ ሀገረ⁴ ፡ ንብጌ ፡ ወምድረ ፡ ዝም ። ወሰብእ ፡ ጎርፎኒ ፡ ወቅዱስጌ⁵ ፡ ይሰግዱ ፡ ላቲ ፡ በጎቡዕ ፡ (Q2.79v^a)_aወይወስዱ ፡ ላቲ⁶_a ፡ ተያፍን⁷ ፡ ፀዓዳ ፡ ፀጉሩ ፡ ወ፫ተ ፡ ቅብዓ ፡ ላሕም ፡ ምሉዓነ ፡ ቀሰት⁸ ። ወትሁቦሙ⁹ ፡ ሥራዩ ፡ ለሰ(N1.92v^b)ሊበ¹⁰ ፡ ሀሊብ ፡ ወአዝርዕት¹¹ ፡ ወመዓርኒ ፡ ወለመዝገበ ፡ እክል ።

[342] ወበእንተዝ ፡ መካነ¹ ፡ ሀገርክ ፡ ኮነት² ፡ ብዱተ³ ፡ ወሰብአኒ⁴ ፡ ተሰዱ ፡ ብሔረ⁵ ፡ ዊፋት ፡ ወተጉለት⁶ ። ወቦኡ ፡ ብሔረ ፡ አረሚ⁷ ፡ (J.71r^b)ወተንባላት ፡ በእንተ ፡ ረጎብ(G.59r^a)ሙ ፡ ኮኑ ፡ አረማው(B.87r^b)ያነ ፡ ወተደመ (N.83r^b) ፡ ፋ ፡ ምስ(I.73v^a)ለ ፡ ተንባላት ። ነዓ ፡ ንሑር ፡ ጎቤሃ ፡ ከመ ፡ ታጥፍዕ ፡ ሥራያ ፡ በጸሎትኸ⁸ ፡ እስመ ፡ ኃይለ ፡ እግዚአብሔር ፡ ዘኃደረ ፡ ላዕሌከ ፡ (Q1.65v^a) ይረድአከ⁹ ፡ በይነ ፡ ኩሉ ፡ ሰብእ ፡ ሀገርከ¹⁰ ፡ ክርስቶሳውያን¹¹ ፡ ወአዝ (N2.61v^b)ማዲከ ፡ እምቅዱሳኒሁ ፡ ዘተወልዱ ።

[340] 1 a-a rep. B; ቴዎድሮስ ፡ rep. Q2 | 2 ሰማዕተ ፡ N | 3 ወቀደሰ ፡ B | 4 ለሕዝቦ ፡ Q2; ለሕዝቦ ፡ B | 5 ፸ወ፱ተ ፡ G | 6 ካናተ ፡ (sic.) N1 | 7 ወእምድረዝ ፡ (sic.) D | 8 በለተ ፡ (sic.) Q1; ቢለተ ፡ (sic.) B | 9 ዳጎማ ፡ B | 8 ማሪ ፡ INN1Q1Q2CG፬

[341] 1 ይብሉ ፡ (s.l.) B | 2 ውስተ ፡ (s.l.) B | 3 በሥራይ ፡ Q1 | 4 ሀገርክ ፡ INN1N2Q1G | 5 ወቅዱሳን ፡ Q2 | 6 a-a om. N1 | 7 ወተያፍያነ ፡ N; ተያፍያነ ፡ Q1; ተያፍን ፡ (sic.) Q2 | 8 ቀሰት ፡ (sic.) C | 9 ወተውቦሙ ፡ (sic.) Q2 | 10 ለሰሊብ ፡ CG; ላዕ ፡ ሊበ ፡ (sic.) N1 | 11 ወአዝዕርት ፡ (sic.) D

[342] 1 ኮነት ፡ N | 2 om. N; መካን ፡ Q2 | 3 ብዱት ፡ N; ብድወ ፡ B; ብዱተ ፡ (sic.) CD | 4 ወሰአብአኒ ፡ (sic.) B | 5 ሀገረ ፡ N | 6 ወትጉለት ፡ (sic.) C | 7 አረማውያን ፡ ፬N1 | 8 በጸሎት ፡ CNQ1Q2 | 9 ዘይረድአከ ፡ NQ1; ይረድአ ፡ (sic.) C | 10 ሰብእ ፡ ዘሀገረ ፡ N; ዘሀገረ ፡ Q1 | 11 ክርስቶሳውያን ፡ (sic.) N1

[343] ወአውሥአ ፡ አቡነ ፡ (N1.93r^a) ቀውስጦስ ፡ ወይቤሎሙ¹ ፡ እወ ፡ ይኩ (Q2.79v^b)ን ፡ ከመ ፡ ፈቀደ ፡ አምላክነ ፡ ይከውን ፡ ኩሉ ። ወእምዝ ፡ ይቤሎሙ² ፡ ለአርዳኢሁ ፡ ንዑ ፡ ተንሥኡ³ ፡ ንሐር ፡ ጎበ ፡ ይእቲ ፡ መሠሪ (B.87v^a)ት ፡ ከመ ፡ ነገርክሙኒ ፡ ታርእዩኒ⁴ ፡ ማጎደረ⁵ ፡ ዓፀዳ ። እስመ ፡ ፈቀደ ፡ እግዚአብሔር ፡ አምላክነ ፡ አጥፍዖ (J.71v^a)ታ ፡ ወተሣህለ ፡ ሕዝቦ ፡ ከ (G.59r^b)መ⁶ ፡ በእዴ (I.73v^b)የ ፡ ከመ ፡ ይሥርዋ ። ወአንትሙ (N.83v^a)ኒ ፡ ፁሩ⁷ ፡ ታቦተ ፡ አምላክ ፡ ዘእምሀገረ ፡ አበዊነ ፡ ነሢአክሙ ፡ ዘተቀደሰት⁸ ፡ በመዋዕለ ፡ ጵጵስናሁ ፡ ለአባ ፡ ጌርሎስ⁹ ፡ ዘሢመኒ¹⁰ ፡ ሲመተ ፡ ዲቁና ። እስመ ፡ አንበራ¹¹ ፡ አቡነ ፡ ፀጋ ፡ ዘአብ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሀገረ ፡ አ (Q1.65v^b)በቡት ፡ ጊዜ ፡ አም (N1.93r^b)ጽአ ። ወተባረከት¹² ፡ በእደ ፡ ውእ (B.87v^b)ቱ ፡ ጳጳስ ፡ ከመ ፡ ትኩነኒ ፡ ሊተ¹³ ። ወትልወኒ¹⁴ ፡ እስመ ፡ በህየ ፡ ውስተ ፡ (N2.62r^a) መካነ¹⁵ ፡ ይእቲ ፡ (Q2.80r^a)መሠሪት ፡ ትከውን ፡ ሕንፃሃ¹⁶ ።

[344] ወአኩኑ ፡ አይድዓኒ¹ ፡ መልአክ ፡ እግዚአብሔር ፡ በዛቲ ፡ ሌሊት ፡ ነገረ ፡ ዝኒ² ፡ ሕንፀተ³ ፡ ቤተ ፡ ክርስቲያን ፡ ዲበ ፡ ዓፀዳ ፡ ለይእቲ ፡ መሠ (J.71v^b)ሪ (G.59r^c)ት ፡ ዘነገርክሙኒ⁴ ፡ ዜና ፡ እከያ ፡ አ (I.74r^a)ንትሙኒ ። ወአሜሃ ፡ አምጽእዋ ፡ ሎቱ ፡ ለይእቲ ፡ ታቦት ፡ ረኪቦሙ ፡ ውስተ⁵ ፡ አ (N.83v^b)በቡት ። ወወእቱኒ ፡ ተንሥኡ ፡ ወሐረ ፡ መንገለ ፡ ሀ (B.88r^a)ገራ⁶ ለመሠሪት ፡ ዘስማ ፡ ሠራት⁷ ። ወዓደወ ፡ ፈለገ ሰርማት ፡ ወረከባ ፡ በጽንፈ ፡ ማይ ፡ እንዘ ፡ ትገብር ፡ ሥራያ ።

[345] (N1.93v^a)ወሶቤሃ ፡ ቆመ ፡ በአንፃሪሃ¹ ፡ ወካህናትኒ² ፡ ፀዊሮሙ ፡ ይእተ ፡ ታቦተ ፡ በድጎሬሁ ። ወአኃዘ ፡ ይጼሊ³ ፡ ጸሎተ ፡ ቅዳሴ ፡ (Q1.66r^a)ዘእግዚእነ ፡ ወሶበ ፡ ይቤ ፡ ፃማ⁴ ፡ ለይሰስል⁵ ፡ ሐባሊ⁶ ፡ ለይትነጸሕ ። ወይዘርዘር ፡ ኩሎ⁷ ፡ ፍጥረ (Q2.80r^b)ታተ⁸ ፡ ሕምዝ ። ውእተ⁹ ፡ ጊዜ ፡ ወረደ¹⁰ ፡ መልአክ ፡ (G.59v^a)እ (N2.62r^b)ግዚአብሔር ፡ እምሰማይ¹¹ ። ወዘረወ ፡ ኩ (J.72r^a) ሎ ፡ ሥራያ¹² ። ወ (B.88r^b)ደንገፀት ፡ እምቃሉ ፡ ወአጽአንዋ¹³ ፡ አግብርቲሃ ፡ ዲበ ፡ ፈረስ ፡ ልዑ (I.74r^b)ል ። ወጐዩ ፡

[343] 1 ወይቤሎሙ ፡ (sic.) N1; ወይቤሎ ፡ (sic.) Q2 | 2 ወይቤሎቤሎሙ ፡ (sic.) N1 | 3 ተንሥኡ ፡ (s.l.) N2 | 4 ታርእዩ ፡ NQ1 | 5 ማጎደረ ፡ B | 6 om. B | 7 ፆሩ ፡ C | 8 ተቀደሰት ፡ NQ1; ዘተቀደሰ ፡ Q2 | 9 ቄርሎስ ፡ CD | 10 ሲመኒ ፡ Q2 | 11 a-a del. Q2 | 12 ወተባረከት ፡ (sic.) B | 13 ረዳኢተ ፡ add. B | 14 ወትልወኒ ፡ N1 | 15 መካነ ፡ Q2 | 16 ሕንፃሃ ፡ C
[344] 1 አድአኒ ፡ (sic.) N | 2 ዝንቱ ፡ ḠBCDQ2 | 3 ሐነፃቲ ፡ (sic.) Q2; ሕንፀት ፡ C | 4 ዘነገርክሙ ፡ C | 5 ሀገረ ፡ add. G | 6 ሀገረ ፡ Q1 | 7 ሠራቲ ፡ Ḡ

[345] 1 በአንጻራሃ ፡ (sic.) B; በአንቀጺሃ ፡ (sic.) Q2 | 2 ወካህናትኒ ፡ N; ካህናትኒ ፡ N1 | 3 ይጸሊ ፡ (sic.) N | 4 ፂማ ፡ C | 5 ለይሰስል ፡ (sic.) CD | 6 ሐሊባ ፡ CDḠ | 7 ኩሎ ፡ D | 8 ዘፍጥረታተ ፡ Q1BNN2G | 9 ወውእተ ፡ Q1NG; ውእቱ ፡ C | 10 om. ḠNQ1Q2; ወረደ ፡ (s.l.) I | 11 om. D | 12 ንዋያ ፡ B | 13 ወጸዓንዋ ፡ B | 14 ምስለ ፡ አግብርቲሃ ፡ add. B | 15 መንገለ ፡ ቤተ ፡ እኑሃ ፡ ለበዊዕ ፡ B | 16 መልአክ ፡ (s.l.) Q2

ምስሌሃ¹⁴ ። ለመንገል ፡ ቤቱ ፡ ለበዋ ፡ አጉሃ¹⁵ ። ወለአቡነ ፡ ቀው(N.84r^a)ስጦስ ፡ አፅዓኖ ፡ ውእቱ ፡ መልአክ¹⁶ ፡ በሠረገላ ፡ ብርሃን ። ወደዔ(N1.93v^b)ገኖሙ ።

[346] ወሶበ ፡ በጽሐት¹ ፡ ጎበ ፡ ቤተ ፡ ለእጉሃ ፡ በዋ ፡ ይቤላ² ፡ እጉሃ ፡ ኢትምጽኢ ፡ ጎቤየ³ ፡ እስመ ፡ እሬእየኪ ፡ ከዊኖ ፡ ላዕሌኪ ፡ ከይሲ ፡ ፀሊም ፡ ከመ ፡ ይብልዓኒ⁴ ፡ አፉሁ ፡ አብቂዎ ። ወአውሥአቶ ፡ እንዘ ፡ ትብል ፡ አኮ ፡ ዘይበልዓክ⁵ ፡ ዝንቱ ፡ ከይሲ ፡ ዘሀሎ ፡ ላዕሌየ ።(B.88v^a) እስመ⁶ ፡(Q1.66r^b)ልማዱ ፡ ነቢር ፡ ላዕሌየ ፡(G.59v^b)ለአፍርሆ ፡ ኩሉ ፡ ሰብእ ፡ ዘኢይሰም (Q2.80v^a) ዑ ፡ ቃለ ፡ ትእዛዝየ ፡ እስመ ፡ አሠርክዎ ፡ በሥራ(J.72r^b)ይየ ። ወባሕቱ ፡ ዮም ፡ መጽአ ፡ ከመ ፡ ያጥፍዓን⁷ ፡ ውእቱ ፡ ብእሲ ፡ ቀውስጦስ⁸ ፡ ዘሰማዕናሁ ፡(N2.62v^a) ዜና ፡ እንቲአሁ ፡(I.74v^a) በደብረ ፡ የይ ፡ ዘገብረ ፡ ላዕለ ፡(N1.94r^a)አክይስተ ፡(N.84r^b)መሰግላን ፡ ፅኩየ ፡ ሞተ ።

[347] ወሶበ ፡ ሰማዕኩ ፡ ንባበ ፡ መጽሐፉ ፡ አጎደኒ ፡ ገቢረ ፡ ሰገልየ ። ወደንገዕኩ¹ ፡ ጥቀ ፡ አንተኒ² ፡ ነዓ ፡ ተንሥእ ፡ ፍጡነ ፡ ወትልወኒ³ ፡ ከመ ፡ ኢይቅትልክ ፡ ጉየይ ፡ ምስሌየ ። ወንረድ ፡ እምዘ(B.88v^b)ንቱ ፡ ሀገር ፡ መንገል ፡ ደብረ⁴ ፡ ፈ(Q2.80v^b)ንታሌ ፡ ወንነብር⁵ ፡ ላዕሌሁ ፡ ከመ ፡ ኢ(G.59v^c)ይርክበነ⁶ ። ወሶበ ፡ ሰምዓ ፡ ዘንተ ፡ ነገረ ፡ እጎቱ ፡ በዋ ፡ እጉሃ ፡ ዓቢይ ፡ ብእሲ ፡ መሠግል ፡ ደንገዐ ። ወተንሥአ ፡ ፍጡነ ፡ ወጐየ ፡ ምስሌ(Q1.66v^a)ሃ ፡ መንገል ፡ ደብረ⁷ ፡ ፈንታሌ ፡ ማጎደረ ፡ አጋንንት ፡ ኃዲነ ፡ ቤቶ ፡ ወን(J.72v^a)ዋያቲሁ ፡ ወቁሳቁስ ፡ ቤቱ ።

[348] ወ(N1.94r^b)ሶቤሃ¹ ፡ ቦአ ፡ አቡነ ፡ ምስለ ፡ ውእቱ ፡ መልአክ² ፡(J.72v^b)እ(I.74v^b)ግዚአብሔር ፡ ውስተ ፡ ቤቱ ፡(N.84v^a)ወፈቀደ ፡ ለነቢር ፡ ህየ ፡ ውስተ ፡ ዓፀዱ ። ወይቤሎ³ ፡ ውእቱ⁴ ፡ መልአ (N2.62v^b)ክ⁵ ፡ ለአባ ፡ ቀውስጦስ ፡ ኢኮነ ፡ ዝንቱ ፡ መካን ፡(B.89r^a) መካነ ፡ ክፍልክ ። አላ ፡ ሑር ፡ መንገል ፡ ምሥራቃ ፡ ለፀሐይ ። ወሕንፅ ፡ ላዕለ⁶ ፡ ለመርጎባ ፡ ለሀገረ ፡ ሰርማ(G.60r^a)ት⁷ ፡ ቤተ ፡ ክርስቲያን ። ወአብአ ፡ ለይእቲ⁸ ፡ ታቦተ ፡ እግዝእትነ⁹ ፡ ማርያም ፡ ወላዲተ¹⁰ ፡ አምላክ ።

[346] 1 በጽሐ ፡ B | 2 a-a om. CD | 3 ጎቤየ ፡ (sic.) B | 4 ይብልዓኒ ፡ ር | 5 ዘእበልዓክ ፡ Q1 | 6 እስመ ፡ rep. B | 7 ያጥፍዓን ፡ (sic.) Q1 | 8 ቀውስጦ ፡ (sic.) N

[347] 1 ወኢደንገዕኩ ፡ Q2; ወደንጽኩ ፡ (sic.) D | 2 አንተ ፡ N; አንም ፡ (sic.) Q1 | 3 ወትልወነ ፡ Q2; ወትልወኒ ፡ C | 4 om. D | 5 ወንነብር ፡ DG; ወንነብር ፡ (sic.) B | 6 ኢይረክበነ ፡ C ር; ኢርክበነ ፡ (sic.) Q2 | 7 ደረብ ፡ (sic.) ር

[348] 1 ወወሶቤሃ ፡ (sic.) N; ወሶበ ፡ B | 2 መልአክ ፡ ር | 3 ወይቤሎ ፡ I; ወይቤሎሙ ፡ ር | 4 ወእቱ ፡ (sic.) G | 5 መላአክ ፡ (sic.) B | 6 ላዕሌሃ ፡ N | 7 a-a om. N | 8 ለይቲ ፡ (sic.) N | 9 እግዝእት ፡ N | 10 ወላዲት ፡ Q2 | 11 ጎቤክ ፡ del. B | 12 ወለከመ ፡ (sic.) Q2 | 13 መላክት ፡ (sic.) B | 14 ጎቤሁ ፡ add. ር | 15 መካነ ፡ B | 16 om. B | 17 እስመ ፡ Q1 | 18 ዝብር ፡ (sic.) Q2

ወይመጽኡ፡ ጎቤከ¹¹፡ ብዙኃን፡ መነኮሳት፡ ከመ፡ ይ(N1.94v^a)ትመጠዉ፡ ቆብዓ፡ ወአስኬማ¹²፡ መላእክት¹³፡ እምእዴከ። ወይገብሩ¹⁴፡ ላዕሌሁ፡ ብዙኃ፡ (Q2.81r^a)ማጎደረ፡ ወትሰመይ፡ ይእቲ መካን¹⁵፡ ደብረ¹⁶፡ እለ¹⁷፡ ዠንበር¹⁸። (Q1.66v^b)

[349] በደኃሪ፡ መዋዕል፡ አመ፡ ይነግሥ፡ ወልዳ፡ ለእምከ፡ ዘወለደቶ¹፡ እምተስፋ፡ (J.73r^a) ኢየሱስ፡ እስራኤላዊ²። (B.89r^b)ወበደወለ፡ ሀገርሰ³፡ ሀለወት፡ (I.75r^a)አሐቲ፡ ሀ(N.84v^b)ገር፡ ዘአፈቅራ⁴፡ ሕንፅ፡ ሊተ፡ ቤተ፡ ክርስቲያን፡ በስምየ። ወአነ፡ አሐድር፡ ውስቴታ፡ ወእትራድአከ፡ በሠናይ፡ ረድኤት፡ ለገቢረ፡ (G.60r^b) ፈቃ(N2.63r^a)ድከ፡ እስመ፡ አነ፡ መልአከ፡ ዑቃቤ(N1.94v^b)ከ። ወሢም፡ ስማ፡ በስምየ፡ ብሂለከ፡ ገብርኤል።

[350] እስመ አነ፡ ገብርኤል፡ ዘአብሰርክዋ፡ ለእግዝእትነ፡ ማርያም፡ ልደተ¹፡ አምላክ፡ እምኔሃ። ወውእቱ፡ ፈሪሳዊ²፡ ዘሀሎ፡ ምስሌከ፡ ቅዱስ፡ አቦሊ፡ ውእቱ³። ሎቲኒ፡ ግበር፡ ቤተ፡ ክርስቲያን፡ ውስተ፡ ጽንፈ፡ ፈ(B.89v^a)ለገ፡ ሠሪት⁴፡ ዘሀለወት፡ ደብር፡ ወበል፡ ስማ፡ ሰገሌ⁵። እስመ፡ አጎደገ፡ ሥጋሌሃ⁶፡ ለይእቲ፡ (Q1.67r^a)ብእሲት፡ መሠሪት፡ ዘስማ፡ ሠራቲ። (Q2.81r^b) በውእቱ፡ መካን፡ ዘትገብ(J.73r^b)ሮ፡ ለእኩያን፡ መፍ(N.85r^a)ቀርያነ፡ ሥራይ፡ ወሰ(N1.95r^a) ሊበ፡ ን(G.60r^c)ዋየ፡ ባዕድ። ወ(I.75r^b)ዝንቱ፡ ሰማዕት፡ ቅዱስ፡ አቦሊ፡ እስመ፡ የዓቅበከ፡ እምኩሉ፡ እኩይ⁸፡ በጸሎቱ፡ ወበገድሉ። ኢትፍልጥ፡ ፍቅሮ፡ እምነ፡ አኃዊሁ፡ ሰማዕታተ፡ ክርስቶስ፡ ቴዎድሮስኒ፡ ወፊቅጦር⁹፡ (N2.63r^b)ወገላውዴዎስ። አላ፡ ከማሆሙ፡ ግበር፡ ሎቲ፡ ቤተ፡ ክር(B.89v^b)ስቲያን፡ በስሙ።

[351] ወእምከኒ፡ ዘከመ፡ ትቤለከ፡ ግበር፡ ቤተ፡ ክርስቲያን፡ ውስተ፡ ሀገረ፡ ንብጌ፡ በስመ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ። ወንበር፡ ውስቴታ፡ እ(N1.95r^b)ስከ¹፡ አመ፡ ይመጽእ²፡ ቅዱስ፡ እኁከ፡ ተክለ፡ ሃይማኖት። ወትነሥእ፡ እምኔሁ፡ ቆብዓ፡ ወአልባ (Q1.67r^b) ሰ፡ ኩሉ፡ (G.60v^a)መነኮሳት። ወይትወለዱ፡ ለከ፡ (Q2.81v^a)እመንፈስ፡ ቅዱስ፡ ብ(N.85r^b) ዙኃን፡ ቅዱሳን፡ በው(J.73v^a)ስቲያን፡ በከመ፡ ዜነውክዎ፡ ለአባ፡ ፀጋ፡ ዘአብ፡ ቀዲሙ፡ አመ፡

[349] 1 ዘወለደቶ፡ Q1 | 2 ጽኤላዊ፡ G | 3 ሀገራስ፡ N1; ሀገር፡ Q2 | 4 ዘአፍቀራ፡ BQ1

[350] 1 ወላዲተ፡ NQ1 | 2 ፈረሳዊ፡ (sic.) Q2 | 3 ውእቱኒ፡ C | 4 ሠራቲ፡ D | 5 ሰገሊ፡ (sic.) Q1 | 6 ሥጋሃ፡ C | 7 ዝንቱኒ፡ NQ1; ወዝንቱኒ፡ rep. Q2 | 8 om. Q1N | 9 ወፊቂጦር፡ (sic.) D

[351] 1 እስመ፡ Ḡ | 2 ወልብስ፡ Q2 | 3 በንስእከ፡ (sic.) D | 4 ተናገሮ፡ D | 5 ወዜንዎ፡ (sic.) CD | 6 ሰማይት፡ (sic.) Q2

ልደትከ ፡ ጊዜ ፡ ሀሎከ ፡(I.75v^a) በንእስከ³ ። ወዘንተ ፡ ተናጊሮ⁴ ፡(B.90r^a) ወዜነዎ⁵ ፡ ተሠወሮ ፡
 ውእቱ ፡ መልአክ ፡ ቅዱስ ፡ ገብርኤል ፡ ወዓርገ ፡ ውስተ ፡ ሰማይ⁶ ።

[352] ወእምድኅረዝ ፡ ተመይጠ ፡ አቡነ ፡ ቀውስጦስኒ¹ ፡ እምድረ² ፡ በዋ ፡ መንገለ ፡(N1.95v^a)
 ፈለገ³ ፡ ሠራት⁴ ፡ በው(N2.63v^a)እቱ ፡ ሠረገላ ፡ ብርሃን ። ዘወሀቦ ፡ ውእቱ ፡ መልአክ ፡ በፀጋ ፡
 እግዚአብሔር⁵_a ፡ ዘይሁብ ፡ ሠናይቶ ፡ ለውሉደ ፡ ሰብእ ፡ ጸድቃኒሁ⁶ ፡ እስከ ፡ ለዓለም ፡
 ምሕረቱ ። ወረከቦሙ⁷_b ፡ አቡነ ፡ ቀውስጦስ⁸ ፡ ለአርዳ(G.60v^b)ኢሁ ፡ በፈለገ⁹ ፡ ሠራት¹⁰ ፡
 በድንጋጊሁ ፡ ድንጉዓኒሆሙ ፡ ነቢሮሙ ፡ ህየ ፡ ፍዙዛኒሆሙ ። እስመ ፡(B.90v^b) (Q1.67v^a)
 ደንገፀ¹¹ ፡(N.85v^a)ጊዜ ፡(Q2.81v^b)መሰጠ¹² ፡ ውእቱ¹³ ፡ መልአክ ፡ እግዚአብሔር ፡ በሠረገላ ፡
 ብርሃን ፡ ወጊዜ ፡ ጐየት¹⁴ ፡ ይእቲ ፡ መሠራት ፡(J.73v^b) ዘስ(N1.95v^b)ማ ፡ ሠራ(I.75v^b)ት¹⁵ ።

[353] ወይቤሎሙ ፡ ሶቤሃ ፡ አቡነ ፡ ቀውስጦስ ፡ ብሥራት ፡ ለክሙ ፡ አ ፡ ደቂቅየ ፡ ርእዩ ፡
 ዘወሀቦኒ ፡ አምላኪያ ፡ ዘንተ ፡ ሠረገላ ፡ ብርሃን ፡ ከመ ፡ እሑር ፡ ቦቱ ፡ ኀበ ፡ ዘፈቀድኩ ፡ ሀገር¹ ፡
 ፍጡነ ፡ ዘመጠወኒ ፡ በእደ ፡ መልአኩ ፡ ብርሃናዊ ፡ ዘስሙ ፡ ገብርኤል² ።(G.60v^c)ንኡኬ ፡
 ተንሥኡ ፡ ይእዜኒ ፡ ንሑር ፡ ኀበ ፡ መኰንነ ፡ ዛቲ³ ፡ ሀገር ።

[354] ወሶቤሃ ፡(N2.63v^b)ተንሥኡ ፡ እሉኒ ፡ አርዳኢሁ ፡ ሐዊሮሙሃ ፡(B.91r^a)ለይእቲ ፡ ታቦት¹_a ።
 ወአቡነ ፡ ተፅዒኖ ፡ በውእቱ² ፡ ሠረገላ³ ፡ ተለዎ(N1.96r^a)ሙ ፡ እንዘ ፡ የሐውር ፡ ላዕለ ፡ እምዲበ ፡
 ምድር ። ወውእቶሙኒ⁴ ፡ ደቂቁ ፡ (Q2.82r^a)እንዘ ፡ የሐውሩ ፡ በዲቦ⁵ ፡(N.85v^b)ፍኖተ ፡ ምድር ።
 በጽሑ ፡ እስከ ፡ መርጎ(Q1.67v^b)ባ ፡ ለሀገረ ፡ ሰርማት⁶ ፡ ኀበ ፡(I.76r^a)ዴዴ ፡ ቤቱ ፡ ለመኰንነ ፡
 ሀገረ ፡ ሰርማ(J.74r^a)ት ። ወሶበ ፡ ርእዮሙ ፡ መኰንነ ፡ ይእቲ ፡ ሀገር ፡ እንዘ ፡ ይመጽኡ ፡
 መንገሌሁ ፡ ወፈነወ ፡ ፩ ፡ ብእሲ ፡ እምወዓልያኒሁ ፡ ኀቤሆሙ ፡ ለደቂቀ ፡ አቡነ⁷ ፡ ቀውስጦስ ፡
 እንዘ ፡ ይብል ፡(G.61r^a)ምንትኑ ፡ ኦንትሙ ፡ ዘትመጽኡ⁸_b ፡ ኀቤየ ፡ ፀዊረ(B.91r^b)ክሙ ፡ ታ
 (N1.96r^b)ቦተ ፡ በሎሙ ፡ እምቅድመ ፡ ይብጽሑ⁹ ፡ ኀቤየ ።

[352] | 1 ቀውስጦስ ፡ G | 2 ምድረ ፡ N | 3 om. BQ1 | 4 ሃሪት ፡ (sic.) Q2 | 5 a-a tra. N | 6 ቅዱሳኒሁ ፡ Q2 | 7 b-b tra. Ḡ | 8 om. Q1N | 9 በፈለገ ፡ N1Q2 | 10 ሠራቲ ፡ D | 11 ደንፀ ፡ (sic.) B | 12 መሰጠ ፡ B | 13 om. Q1 | 14 በጐየት ፡ (sic.) D | 15 መሠራቲ ፡ (sic.) Q2; ሠራቲ IND

[353] | 1 ሀገረ ፡ Q2 | 2 ገብርኤል ፡ (sic.) N | 3 om. G; ይእቲ ፡ N

[354] | 1 ጸዊሮሙ ፡ ይእተ ፡ ታቦተ ፡ N2; ጸዊሮሙ ፡ BQ2 | 2 በውስተ ፡ B | 3 ሠረላ ፡ (sic.) N | 4 ወውእቶሙ ፡ D | 5 ዘዲበ ፡ N | 6 እስከ ፡ add. Q2 | 7 አቡነ ፡ (sic.) N1 | 8 አንተ ፡ መጽኡ ፡ (sic.) Q1 | 9 ይብጽሑ ፡ (sic.) N1

[355] ወሶቤሃ¹ ፡ ሮፀ² ፡ ውእቱ ፡ ላዕክ³ ፡ ወበጽሐ ፡ ፍጡነ ፡ ወተአምኖሙ ፡ ወጠየቀ ፡ ዜና⁴ ፡ ምጽአቶሙ ፡ መንገለ ፡ እግዚአብሔር ፡ ወይቤልዎ ፡ አር(N2.64r^a)ድእተ⁵ ፡ አቡነ ፡ ቀውስጦስ⁶ ፡ በሎ ፡ ለእግዚእክ ፡ ተደለው ፡ ለገቢረ ፡ ሠናይ ፡ እስመ ፡ መጽአ ፡ (Q2.82r^b)ኀቤክ ፡ (N.86r^a)አቡነ ፡ ቀውስጦስ⁷ ፡ ዘሰደዳ ፡ በኃይለ ጸሎቱ ፡ ወበጽንዓ ፡ አምላኩ ፡ ለሠራቲ ፡ ዘታማስን ፡ ሀገ(I.76r^b) ረከ ፡ (Q1.68r^a)በሥራያ⁸ ፡ በሰሊበ ፡ እክል ፡ (J.74r^b)ወሀሊበ ፡ ላሕምክ ፡ ወመዓረ ፡ ምክኖናኒክ⁹ ፡ ወንሕነ ፡ ንጸንሐክ¹⁰ ፡ ዝየ ፡ አንተ ፡ (B.91v^a)ፍ(N1.96v^a)ጡነ ፡ ሑር ፡ ወንግሮ ፡ ዘንተ ፡ (G.61r^b)ነገረ ፡ ምጽአቱ ፡ ለአቡነ ፡ ቀውስጦስ¹¹ ፡ ወነዓ ፡ ኀቤነ ፡

[356] ወሶቤሃ ፡ ተመይጦ¹ ፡ ኀበ ፡ እግዚአብሔር ፡ ውእቱ ፡ ላዕክ ፡ ወነገሮ ፡ ዘንተ ፡ ነገረ ፡ ወሶበ ፡ ሰምዓ ፡ ውእቱ² ፡ መኰንን ፡ ይቤ ፡ ዝሰ ፡ ነገር ፡ ሐሰት ፡ ይመስሊኒ ፡ ሊተ ፡ ባሕቱ ፡ ንፁ ፡ ንሑር ፡ ከመ ፡ ንጠይቅ ፡ ነገረ ፡ ሠራቲ ፡ ለእመ ፡ ኮነ ፡ ጥፍዓታ ፡ ጽዱቅ³ ፤ ወለእመ ፡ ኮነ ፡ ሐሰተ ፡ ወለእመ ፡ እቤ ፡ ሐሰት⁴_a ፡ ውእቱ ፡ ዝ ፡ ነገር ፡ አልቦ ፡ ዘይሰአኖ ፡ (N2.64r^b)ነገር ፡ ለአባ⁵ ፡ ቀውስጦስ⁶ ፡ (N.86r^b)እስመ ፡ ሰማዕነ ፡ ዜናሁ ፡ ዘገብረ ፡ (Q2.82v^a)በላዕለ ፡ መ(B.91v^b)ሠርያን ፡ ዘሀገረ ፡ መሐግል ፡ ወደብረ ፡ የይ ፡ ከመ ፡ (N1.96v^b)አጥፍዎሙ ፡ በጸሎ(I.76v^a)ቱ ፡ ወለ(Q1.68r^b) እመ ፡ እብል⁷ ፡ (G.61r^c)አጥፍዓ ፡ እስመ ፡ ርኢክዋ ፡ (J.74v^a)ለሠራቲ ፡ ውስተ ፡ መካና ፡ እንዘ ፡ ትሠራ⁸ ፡ በከመ ፡ ልማዳ ፡ በጽንፈ ፡ ማየ ፡ ፈለግ ፡ ወፈራህክዋ ፡ ወመጸእኩ⁹ ፡ መንገለ¹⁰_b ፡ ቤትየ ፡ እንዘ ፡ እበኪ ፡ በኀብዕ ፡ ወኃደርኩ ፡ እንዘ ፡ አስተዳሉ ፡ ሰንቅየ ፡ ለሐዊር ፡ መካነ ፡ ርኑቀ ፡ ሀገረ ፡ ኃዲግየ ፡ ዘንተ ፡ ሀገርየ ፡ ለይእቲ ፡ መሠራት ፡ እስመ ፡ ኢተርፈ ፡ እምንዋየ ፡ ቤትየ ፡ ምንትኒ ፡ ህቀ ፡ እስመ ፡ ወሰደቶ ፡ በሥ(B.92r^a)ራያ ፡ ሰሊባ ፡ ኩሎ ፡

[357] ወበእንተዝ ፡ ኃደርኩ ፡ በኃዘን ፡ ብዙኀ ፡ ከመዝኩ ፡ ደፈ(N1.97r^a)ረ ፡ ሰዲዶታ ፡ ለሠራቲ ፡ ወተ(N.86v^a)ሣሃለኒኑ¹ ፡ ወአምላክ² ፡ (G.61v^a)ውእቱ_a ፡ አባ ፡ ቀውስጦስ³ ፡ ወዘንተ ፡ ነገረ ፡ ብሂ (N2.64v^a)ሎ⁴ ፡ ፈ(Q2.82v^b)ነወ ፡ ዓዲ ፡ መንገለ ፡ ዓፀደ ፡ ማኅደራ⁵ ፡ ፩ ፡ ብእሲ ፡ ላዕክ ፡ አፅዲኖ ፡ በፈረስ⁶ ፡ ረዋሂ ፡ (I.76v^b)ከመ ፡ ይጠይቅ ፡ ጽድቀ ፡ ወለውእቱ ፡ ላ(Q1.68v^a)ዕክ ፡ (J.74v^b) ፈነዎ ፡

[355] 1 ወሶቤሃ ፡ (sic.) Q2 | 2 ሮፀ ፡ (s.l.) B | 3 ላዕክ ፡ Q1 | 4 om. B | 5 አርደእተ ፡ (sic.) D | 6 ቀውስጦ ፡ (sic.) N | 7 ቀውስ ፡ (sic.) N | 8 በሥራይ ፡ C | 9 ወምክኖናኒክ ፡ Q2 | 10 ንጸንሐክ ፡ (sic.) CQ1 | 11 ቀውስጦ ፡ (sic.) N

[356] 1 om. N; ተመይጦ ፡ (s.l.) Q1 | 2 ውእቱ ፡ rep. Ḡ | 3 ጽድቅ ፡ B | 4 a-a om. CQ2 | 5 ለአቡነ ፡ N2 | 6 ቀውስጦ ፡ (sic.) N | 7 om. N | 8 ትሠርይ ፡ GN2 | 9 መጸእክ ፡ D | 10 tra. Ḡ

[357] 1 ወተሣለኒኑ ፡ (sic.) D | 2 አምላክ ፡ ውእተ ፡ B; አምላክ ፡ Q2 | 3 ቀውስጦ ፡ N | 4 ብሎ ፡ (sic.) N | 5 ማኅራ ፡ (sic.) Q2 | 6 ፈረስ ፡ D | 7 ቀውስጦስ ፡ add. C | 8 a-a tra. CDḠQ2 | 9 በኀበ ፡ B | 10 ዓፀደ ፡ Q1 | 11 om. G

ካዕበ ፡ መንገለ ፡ አርድእቱ ፡ ለአቡነ ፡ ቀውስጦስ ፡ እንዘ ፡ ይብል ፡ ጽንሐኒ ፡ ኦ ፡ አበውየ⁷ ፡
ንስቲተ ፡ ሰዓተ ፡ እስከ ፡ _bእመጽእ ፡ ኀቤክሙ⁸_b ፡ ነቢረክሙ ፡ ኀበ⁹ ፡ ሀለውክሙ ፡ ዓ (B.92r^b)
ፀድ¹⁰ ፡ እስመ ፡ ብየ¹¹ ፡ ኀዳጥ ፡ ነገር ፡ በውስተ ፡ ቤትየ ።

[358] ወእምዝ¹ ፡ (N1.97r^b)ሐረ ፡ _aዘለአኮ ፡ ብእሲ²_a ፡ ኀበ ፡ መካና ፡ ለመሠራት ። ወረከሮሙ ፡
ለአብያተ ፡ ዓፀዳ ፡ ከዊኖሙ ፡ ውዑያነ ፡ ከመ ፡ ዘደ ፡ ሐቅለ³ ፡ ገዳ(G.61v^b)ም ፡ በነልባለ ፡ እሳት ፡
ወኮነ ፡ (N.86v^b)ሐመደ ። እስመ ፡ መልአከ ፡ እግዚአብሔር ፡ ደምሰሶ⁴ ፡ ለከተማሃ ፡ ወዘርዘረ ፡
ኩሎ ፡ ንዋያ ፡ ሶበ ፡ ጸለየ ፡ ጸሎተ ፡ ቅ(Q2.83r^a)ዳሴ ፡ ዘኪዳነ ፡ እግዚእ ፡ ጊዜ ፡ አንበበ ፡
በቅድሜሃ ። ወእምዝ ፡ ርእዮ ፡ ውእቱ ፡ ላዕከ ፡ መ(N2.64v^b)ከንን ፡ ተ(I.77r^a) መይጠ ፡ ፍጡነ ፡
ኀቤሁ ፡ (J.75r^a)ወነገረ ፡ ኩሎ ፡ ድምሳ(B.92v^a)ሴ⁵ ፡ ቤታ ፡ ለሠራቲ⁶ ።

[359] ወአሜሃ ፡ (N1.97v^a)ተንሥኦ¹ ፡ ወ(Q1.68v^b)ሐረ ፡ ምስለ ፡ ሠራዊቱ ፡ ውእቱ ፡ መከንን ፡
ኀበ ፡ አርዳኢሁ ፡ ለአባ ፡ ቀውስጦስ² ፡ ወወድቀ³ ፡ በገጹ ፡ ቅድሚሆሙ ። ወይቤሎሙ⁴ ፡ ንዑ ፡
ተንሥኦ ፡ አበውየ⁵ ፡ ቅዱሳ(G.61v^c)ን ፡ ወእትዉ ፡ ውስተ ፡ ቤትየ⁶ ። እስመ ፡ ተፈሥሐ⁷ ፡ ልብየ ፡
ወርኀስ ፡ ከርሥየ ፡ በቅብዓ⁸ ፡ ዜናክሙ ፡ ዘደ ፡ በእሳት⁹ ፡ ምንዳቤሃ ፡ ለሠራቲ ። ወአይቱ ፡ ሀሎ ፡
አቡክ(N.87r^a)ሙ ፡ ወእምኔክሙኑ¹⁰ ፡ ፩ዱ ፡ መኑአ ፡ ውእቱ ፡ አባ ፡ ቀውስጦስ ፡ ክቡር ፡ ብእሲ ።
ወይቤልዎ¹⁰ ፡ ኢሀሎ ፡ (B.92v^b)ዝየ ፡ ኀቤነ ፡ _aባሕቱ¹¹ ፡ ይ(Q2.83r^b)መጽእ¹²_a ፡ ኀቤነ ፡ ድኅ
(N1.97v^b)ረ ፡ በላዕሌነ ፡ እምዳረ ፡ ሰማይ ። ይእዜስ ፡ ንሐር ፡ (I.77r^b)መንገለ ፡ ቤትከ ፡ ንሕነ ፡
ዘምስሌከ ።

[360] ወሶቤሃ ፡ ተንሥኦ ፡ ወአኃዙ ፡ ይሐሩ¹ ፡ (J.75r^b)አርዳ(N2.65r^a)ኢሁ ፡ ለአቡነ ፡ ቅድሚሁ ፡
ለመከንን ። ወውእቱኒ ፡ ምስለ ፡ ሠራዊቱ ፡ ተለዎ(G.62r^a)ሙ ፡ ከቢቦ² ፡ ከመ ፡ ዘንጉሥ ፡
ሐዊሮ(Q1.69r^a)ት³ ። ወበጽሐ ፡ ኀበ ፡ መርኀበ ፡ ዓውዱ ፡ ለመከንን ። ወሶበ ፡ በጽሐ ፡ ኀበ ፡
አንቀጸ ፡ ከተማሁ ፡ ወወረደ ፡ አቡነ ፡ ቀውስጦስ⁴ ፡ እማዕከሎሙ ፡ እመልዕልተ ፡ ዓየረ ፡ ሰማይ ፡

[358] 1 ወእምድኅረዝ ፡ Q2 | 2 a-a tra. NQ1 | 3 ሐቅል ፡ D | 4 ደምሰሶ ፡ Q2 | 5 ደምሳሴ ፡ D | 6 ለሠራተ ፡ (sic.) Q2

[359] 1 ተንሥ ፡ (sic.) N | 2 ቀውስ ፡ (sic.) N | 3 ወወድቁ ፡ Q1 | 4 ውእቱ ፡ add. BQ2 | 5 አቡየ ፡ D | 6 ቤትየ ፡
(s.l.) B | 7 ተፈሥሐ ፡ (sic.) Q2 | 8 ለቅብዓ ፡ Q2 | 9 በእሳተ ፡ CD | 10 ወእምኔክሙ ፡ NQ1 | 11 ወይቤልዎ ፡ (sic.) Q2 |
12 ባሕቱ ፡ del. G | 12 om. Q1

[360] 1 om. D | 2 ከቢየ ፡ (sic.) Q2 | 3 ሐዊሮቱ ፡ N1 | 4 ቀውስጦ ፡ (sic.) N | 5 ወይቤሎ ፡ (s.l.) Q1 | 6 ለይእቲ ፡
N1; ታቦት ፡ add. BN2G | 7

በውእቱ ፡ ሠረገላ ፡ ብርሃን ፡ (B.93r^a)ዘወሀቦ ፡ አምላኩ ። ወቆ(N.87r^b)መ ፡ ቅ(N1.98r^a) ድመ ፡ ይእቲ ፡ ታቦት ፡ ወይቤሎ⁵ ፡ ለውእቱ ፡ መኰንን ፡ አይቱ ፡ ናንብራ ፡ ለዛቲ⁶ ።

[361] ወአውሥአ ፡ ውእቱ ፡ መኰንን ፡ ወይቤሎ ፡ አንተኑመ¹ ፡ አባ ፡ ቀውስጦስ ፡ (Q2.83v^a)ገባሬ ፡ መንክራት ። አው ፡ ካልዕ ፡ ፍጥረቱ ፡ ለአም(I.77v^a)ላክ ፡ ሰማይ ፡ መላእክቲሁ ፡ ዘመጸእከ² ፡ በመልእክተ³ ፡ እሙ ፡ ዘይብልዎ⁴ ፡ ማርያም ፡ ገባራተ ፡ (G.62r^b)ተአምር ፡ ዓቢይ ፡ (J.75v^a)ለሰብአ ፡ ክርስቲያን ፡ ወኢት(N2.65r^b)መስል ፡ ከመ ፡ ሰብእ ። እስመ ፡ ወረድከ ፡ እምላዕለ ፡ ዓየረ ፡ ሰማይ ፡ ማዕከሌን⁵ ። ወይ(Q1.69r^b)ቤሎ ፡ አቡነ ፡ እወ ፡ አነ ፡ ቀው(B.93r^b)ሰጦስ⁶ ፡ ገብረ ፡ (N1.98r^b) እግዚአብሔር ፡ ዘከማከ ፡ ሰብእ⁷ ፡ ኮነ ፡ ፍጥረትዩ ። ወኢኮንኩ ፡ መልአክ ፡ እግዚአብሔር ፡_a እስመ ፡ መላእክተ ፡ እግዚአብሔር ፡ እሳታው(N.87v^a)ያን⁸_a ፡ እሙንቱ⁹ ።

[362] ወኢኮነ ፡ አርአያሆሙ ፡ ከማነ¹ ፡ ባሕቱ ፡ አመ ፡ ይትፌነው² ፡ ኀቤነ ፡ እምኃቤሁ³ ፡ ለአምላክክ ፡ ያስተርእዮ⁴ ፡ በአርአያ ፡ ዚ(Q2.83v^b)አነ ። ወቦሙ⁵ ፡ አክናፍ ፡ ዘከመ ፡ አዕዋፍ ፡ በገባዊቲሆሙ⁶ ፡ (G.62r^c)ዘእሳት ፡ ብርሃን ፡ (I.77v^b)ክዋኔሁ ።_aወቦሙ ፡ ዘዘዚአሆሙ⁷_a ፡ አዕጋር ፡ ወአዕዳውሂ⁸ ፡ አፍሂ ፡ ወከናፍር ፡ አንፍ ፡ ወአዕዛን(N1.98v^a)ሂ ፡ ወቀራ(J.75v^b)ንብ(B.93v^a)ት ፡ ዘምስለ ፡ አዕይንት ፡ ዘከመ ፡ ሰብእ ፡ አርአያ ፡ ዘቦ ፡ በፍጥረቶሙ ፡ ረቂቅ ። ኦ ፡ ወልድዩ ፡ ኀድግ ፡ ዘንተ ፡ (N2.65v^a) ነገረ ፡ ይእዜሰ ፡ ድኅረ ፡ እነግረከ ፡ ኩሎ ፡ ግብረ ፡ አምላክ(Q1.69v^a) ነ ። ወባሕቱ ፡ አርእየኒ⁹ ፡ መካነ ፡ ዘአነብራ¹⁰ ፡ ቦቱ ፡ ለዛቲ ፡ ታቦተ¹¹ ፡ አምላክ ፡ ዓቢይ ።

[363] ወእምዝ ፡ ይቤሎ ፡ ውእቱ ፡ መኰንን¹ ፡ አባ² ፡ ኀረይ ፡ (N.87v^b)መካነ ፡ እምሀገርዮ ፡ ኩሉ ፡ እስመ ፡ አነ ፡ ኢይክልዓከ³ ። እስመ ፡ አንተ⁴ ፡ መጸእከ ፡ እምኀበ ፡ አምላ(G.62v^a)ክከ⁵ ፡ ዓቢይ ፡ ከመ ፡ (Q2.84r^a)ታድኅን ፡ ሀገርዮ⁶ ፡ እምነ ፡ ይእቲ ፡ መሠራት⁷ ፡ እ(N1.98v^b)ኪት ። እስመ ፡ ወሀ (B.93v^b)በኒ ፡ አ(I.78r^a)ምላክክ ፡ ልዑል ፡ እምልዑላን ፡ አማልክት ፡ ኪያከ ፡ አበ⁸ ፡ ዘታድኅን ፡

[361] 1 አይቱኑመ ፡ NQ1 | 2 ዘመጸእከ ፡ Q1 | 3 በመልእክት ፡ Q1 | 4 ዘይብልዎ ፡ Q1; ለይብልዎ ፡ (sic.) Q2 | 5 ወማዕከሌን ፡ D | 6 ቀውስጦ ፡ (sic.) N | 7 ሰብእ ፡ rep. Q1 | 8 a-a om. Q1 | 9 እመንቱ ፡ D

[362] 1 ካማነ ፡ (sic.) B | 2 ይትፌነውሱ ፡ (sic.) N; ይትፌሰው ፡ (sic.) Q2 | 3 እምኀቤክሙ ፡ N | 4 ያስተርእዮ ፡ N | 5 ወሀቦሙ ፡ B | 6 በገባዊቲሆሙ ፡ (sic.) N1 | 7 a-a rep. N1 | 8 ወአፍዕዳው ፡ (sic.) N1 | 9 አርአየኒ ፡ BN | 10 ዘአንበራ ፡ Q2ND; ዘአንበረ ፡ Q1 | 11 ታቦት ፡ BQ2

[363] 1 ዓቢይ ፡ add. Q2 | 2 ኦ ፡ አባ ፡ B | 3 ኢመጸእኩ ፡ ኢይክል ፡ ኀርዮ አንተ ፡ Q2 | 4 om. D | 5 አምላክ ፡ B | 6 ማርዮ ፡ (sic.) B | 7 መሠርይት ፡ Q2 | 8 አባ ፡ Q2 | 9 ምንዓቤሁ ፡ C | 10 ይወርድ ፡ NQ1 | 11 ሰማ ፡ Q2 | 12 ወበእንተዝ ፡ Q2 | 13 ዘወሀበነ ፡ N1B | 14 በበኀልቄ ፡ D | 15 ለነቢሮ ፡ (sic.) CD

ሰብአ : እምኩሉ : ምንዳ (J.76r^a)ቤ⁹ : ወበከመ : ሰምዓ : አዕዛንዩ : ዜና : ተአምሪክ ። ከማሁ :
 ርእይኩክ : በአዕይንትዩ : እንዘ : ትወርድ¹⁰ : እምዓረ : ሰማይ¹¹ : ወበእንተ¹² : ዘወሀበኒ¹³ :
 ኪያክ : አበ : አምላክክ : መሐሪ : ወኔር ። አነኒ : ወሀብኩክ : ፻ : ገራህተ : መሬት : ስፉሕ : በቡጉ
 (N2.65v^b)ልቁ¹⁴ : አህጉርዩ : (Q1.69v^b)ለዓፀደ : ዛቲ : ታቦት : ከመ : ትንበር : ለነቢር¹⁵ : ምስለ :
 ካህናቲሃ ።

[364] ሰማ(N1.99r^a)ዕ : አ : አባ : (G.62v^b)እስመ : (N.88r^a)አበውዩ : መኳንንተ¹ : (B.94r^a)ዛቲ :
 ሀገር : ነበሩ : በቀዳሚ : ዘመን : ክርስቶሳውን ። ወትቤለኒ : (Q2.84r^b)እምዩ : አረጋዊት : በደኃሪ :
 መዋዕል : መ(I.78r^b)ጽአ : ኀቤነ : ንጉሠ : ዳሞት : ሞተ : ለሚ : ወአጥፍዓ : አህጉረ ።
 ወተዪወዉ : ካህናቲ(J.76r^b)ነ : ክርስቶሳውያን : ዘምስለ : ታቦታቲሆሙ² ።

[365] ወዘንተ : ብሂላ : አርአየተኒ : መካነ : ቤተ : ክርስቲያን ። ወጠፍዓ : ዓይና : ወዮም :
 ሀለወት : በቤታ¹ : ከዊና² : ዕውርተ : ወአረጋዊተ : ወኮነኒ : ትቤ : ፻ተ : ወ፯ተ : ዓመተ : እምአ
 (N1.99r^b)መ : ተወለድኩ ። ነዓ : ንሑር : ኀቤሃ : ከመ : ትርአይ : ወ(B.94r^b)ትኔጽር : ክዋኔሃ ።
 ባዕ : ው(G.62v^c)ስተ : ቤታ : ወእሉ : ካህናት : ደቂቅክ : ይንበሩ : ዝዩ : ዓውደ : ዴዴዩ : ወ
 (N.88r^b)በሃይመትዩ : ይኅድሩ : ምስለ : ታ(N2.66r^a)ቦት : ቅድስት ። (Q1.70r^a)ወበሐይመቱ :
 ኃደሩ : ካህናቲሃ : ለታቦተ : አ(I.78v^a)ቡነ : ውእቱኒ : አቡነ : ቦአ³ : ምስለ⁴ : (Q2.84v^a)ውእቱ :
 መኩንን : ውስተ : ቤታ : ለይእቲ : አራጊት : እመ : ውእቱ : (J.76v^a)መኩንን : ዘኮነ⁵ : መዋዕለ :
 ሕይወታ : ፻ወ፯ : ዓመታ ። ወጠዩቃ⁶ : አቡነ : ቀውስጦስ : መካነ : ቤተ : ክርስቲያን : ዘነበ
 (N1.99v^a)ረ : በቀዳሚ⁷ : ዘመን ።

[366] ወአውሥአቶ : እንዘ : ት(B.94v^a)ብል : ከመ : ኢያርእየክ : መካነ : ኩሉ¹ : ክርስቲያን :
 ደክማ² : አዕይትዩ : እምብዝኃ : መዋዕልዩ³ ። (G.63r^a)ምንተ : ይኩን⁴ : ወኢይክል : ተንሥአ :
 እምንባርዩ : እስመ : ኮነ : ዘመንዩ : ፻ተ : ወ፯ : ዓመተ ። ወሶበ : ትቤሎ : ለአቡነ : ዘንተ :
 ተንሥአ : እመንበሩ : ወቆመ : ኀ(N.88v^a)በ : ዓምደ : ቤታ ። ሰፍሐ⁵ : አዕዳ(I.78v^b)ዊሁ : ጸለዩ⁶ :
 ኀበ : እግዚአብሔር : አምላኩ : አንቃዕዲዎ : (J.76v^b)ሰማዩ⁷ : አዕይንቲሁ⁸ ። (N2.66r^b) እንዘ :

[364] 1 መኳንንተ : N1 | 2 ታቦታቲሆሙ : (sic.) N; ታቦታቲሆሙ : (sic.) N1; om. C

[365] 1 ለቤታ : Q2 | 2 ከውና : (sic.) N | 3 om. Q2 | 4 በአምሳለ : Q2 | 5 ወዘኮነ : Q1 | 6
 ወተጠዩቃ : NN1N2BCDQ2IGČ | 7 በቃዳሚ : (sic.) Q1

[366] 1 ቤተ : add. B | 2 ደክመ : Q2 | 3 መዋዕል : Q2 | 4 ይከውን : N2 | 5 ስፉሕ : C | 6 ወጸለዩ : N | 7 a-a om.
 Q1 | 8 አዕይቲሁ : (sic.) D | 9 ቅዱስ : (s.l.) N2 | 10 ወጊቱ : Q1 | 11 እመ : Q2 | 12 ውስተ : NQ1

ይብል ፡ አ ፡ እግዚእየ ፡ (Q1.70r^b)ወአምላኪየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘከሠ(N1.99v^b) ት(Q2.84v^b)ከ ፡
 አዕይንቲሁ ፡ ለዘዕው(B.94v^b)ሩ ፡ ተወልደ ፡ እምከረሠ ፡ እሙ ፡ በምራቀ ፡ አፋከ ፡ ቅዱስ⁹ ።
 ወለ፪ቱ¹⁰ ፡ ዕውራን ፡ በዕለተ ፡ ሆሣዕና ፡ አመ¹¹ ፡ ሰአሉከ ፡ በውስተ¹² ፡ ፍኖት ፡ ከመ ፡ ታብርህ ፡
 አዕይንቲሆሙ ።

[367] ከማሆሙ ፡ አብርህ¹ ፡ አዕይንቲሃ ፡ ለሃቲ ፡ አረጊት² ፡ በሥልጣነ ፡ (G.63r^b)መለኮትከ ፡
 ወበብዝኃ ፡ ጊሩትከ ። እስመ ፡ አንተ ፡ ጌር³ ፡ ወመሐሪ ፡ አስከ ፡ ለዓለም ፡ ከመ ፡ ይሰባሕ ፡ ስምከ ፡
 ቅዱስ⁴ ፡ ውስተ ፡ ኩሉ ፡ አድያመ ፡ ሸዋ ፡ ዘወሀብከኒ ፡ በብዝኃ ፡ ምሕ(I.79r^a)(J.77r^a)ረትከ ።
 ኢይትኃጎሉ⁵ ፡ (N.88v^b)ሕዝብከ ፡ በፀብዓ⁶ ፡ አጋንንት ፡ ጸላ(N1.100r^a) እያኒከ ። (B.95r^a)ወዘንተ ፡
 ብሂሎ ፡ ነሥአ ፡ ማየ ፡ ጸሎቱ ፡ ወረቀያ⁷ ፡ ለይእቲ ፡ አረጊት ።

[368] ወሶቤሃ¹ ፡ ተከስታ² ፡ አዕይንቲሃ ፡ ወበርሃ ፡ እምብርሃ³ ፡ ከዋክብት⁴ ፡ ወአፅዳለ ፡ ስኖ
 (N2.66v^a)ን ። ወነ(Q1.70v^a)ጸረቶ ፡ (Q2.85r^a)ለአቡነ ፡ ቀዊሞ ፡ ኀበ ፡ ዓምደ ፡ ቤታ ። ወተንሥአት⁵ ፡
 እምነ ፡ ድካም⁶ ፡ ዘእንበለ ፡ ሕማም⁷ ፡ ፍጡነ ። ወቀነጸት ፡ (G.63r^c)እምስካባ ፡ ከመ ፡ ኃያል ።
 ወወጽአት ፡ አፍአ ፡ ቤታ ፡ ወከልሃት ፡ በዓቢይ ፡ ቃል ፡ ወየበበት ፡ እንዘ ፡ ታንፈርዕ⁸ ፡ እመርኅብ ፡
 ውስተ ፡ መርኅብ ። ወትቤ ፡ አኮ ፡ ዝንቱ ፡ ብእሲ ፡ ዘቦአ ፡ ውስተ ፡ ቤትየ ፡ ከማነ ፡ (N1.100r^b)
 ለውሉደ⁹ ፡ ሰብእ ። (B.95r^b)አላ ፡ ውእቱ ፡ ወልደ ፡ እግ(J.77r^b)ዚ (I.79r^b)አብሔር ፡ እግዚእየ ፡
 ኢየሱስ ፡ ክርስቶስ ፡ ዘመጽ(N.89r^a)አ ፡ ውስተ¹⁰ ፡ ዓለም ። ዘተወልደ ፡ እምቅድስት ፡ ድንግልት¹¹ ፡
 በ፪ ፡ ማርያም¹² ፡ ለቤዝዎ ፡ ኩሉ ፡ ዓለም ፡ በደሙ ፡ ቅዱስ ።

[369] ወእንዘ ፡ ትብል ፡ ወትየብብ¹ ፡ ምስለ ፡ ሰብአ ፡ ቤታ ፡ ኃደረት ፡ በፍሥሐ ፡ ኩሎ ፡ ሌሊተ ።
 ወኢተዓወቃ² ፡ ኑ(G.63v^a)ኃ³ ፡ ሌሊት ፡ ምንትኒ ፡ ህቀ ። ወጸ(Q2.85r^b)ብሐ⁴ ፡ ዘእንበለ ፡
 ይትዓወቃ ፡ (Q1.70v^b)ሰዓተ ፡ መዓልት⁵ ፡ በጽሐ⁶ ፡ ባቲ ። ወ(N2.66v^b)ወልዳ ፡ ኀደረ ፡ እንዘ ፡
 ይዘፍን ፡ እስከ ፡ ሠ(N1.100v^a)ረቀ ፡ ፀሐይ ። ወበጊዜ ፡ ፫ቱ ፡ ሰዓተ ፡ መዓልት ፡ (B.95v^a) ተጋብአ ፡

[367] 1 om. D | 2 አረጊቲ (sic.) Q2 | 3 om. Q2 | 4 ክቡር ፡ NQ1 | 5 ይትኃጎሉ ፡ Q1 | 6 በፀውዓ ፡ (sic.) B | 7
 ረቀያ ፡ C

[368] 1 ወሶሃ ፡ (sic.) N; ወሶሃ ፡ (sic.) D | 2 ተከሥተ ፡ Q2 | 3 እምብርሃነ ፡ Q1 | 4 ወከዋክብት ፡ Q2 | 5
 ወነሥአት ፡ Q2 | 6 ድካማ ፡ NN1Q1 | 7 a-a om. D | 8 ታንፈርዕዕ (sic.) D | 9 ወለልደ ፡ (sic.) N1 | 10 ውስተ ፡ del. Q1
 | 11 ድንግል ፡ NBQ1 | 12 ማርያም ፡ (sic.) B

[369] 1 ወትኢብብ ፡ (sic.) Q2 | 2 ወኢተዓወቃ ፡ (sic.) I; ወኢተዓወቃ ፡ (sic.) CD | 3 ኖሐ ፡ (sic.) Q2 | 4 ወጸበሐ ፡
 (sic.) D | 5 መልት ፡ (sic.) Q2 | 6 om. D | 7 om. N | 8 ወነጸር ፡ (sic.) B | 9 አረጋዊት ፡ Q2

ኩሎሙ⁷ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡ ሰሚያሙ ፡ ዘንተ ፡ ተአምረ ፡ አቡነ ፡ ቀውስጦስ ፡ ኀበ ፡
 ዓውደ ፡ ውእቱ ፡ መኩንን ። ወነጸርዋ⁸ ፡ ለይ(I.79v^a)እቲ ፡ አረጊት ፡ እመ ፡ መ(J.77v^a)ኩንኖሙ ፡
 እንዘ ፡ ይፊእያ ፡ አዕይንቲሃ ። ወትቀንፅ ፡ ላዕለ ፡ (N.89r^b)ሰማይ ፡ እስመ ፡ አረጋዊተ⁹ ፡ ነበረት ።
 [370] ወበእንተዝ ፡ አንከሩ¹ ፡ ጥቀ ፡ መንክራቲሁ ፡ ለአምላክ² ፡ ዘይገብር ፡ በላዕለ ፡ ቅዱሳኒሁ ።
 ወአምጽኡ ፡ (G.63v^b)ካዕበ³ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡ ድውያኒሆሙ ። ወፈወሶሙ ፡ (N1.100v^b)
 ለ፪፻ት ፡ ሰብእ ፡ እምነ ፡ ዕውራን ። ወ፪፻ ፡ (B.95v^b)እለ⁴ ፡ ኢጋንንት ፡ ወ፵ዕደው ፡ ወ፳አንስት ፡
 እለ ፡ (Q2.85v^a)ሐንካሳን ። ወሕሙማነ ፡ ከርሥ ፡ በፀኒሰ ፡ (Q1.71r^a)ማውቄ⁵ ፡ እምሰይጣናት ፡
 ልቡሳነ⁶ ፡ ሥጋ ፡ ከማነ ፡ በኃጢአት ፡ እለ ፡ ተወለጠ ፡ ጠባይዓ ፡ ፍጥረ(N2.67r^a)ቶሙ ፡ ዘእሳት ፡
 ወነፋስ ።
 [371] ወኮነ¹ ፡ ከማነ ፡ በኃጢአተ² ፡ አቡነ³ ፡ አዳም ፡ አመ ፡ ተዓደወ⁴ ፡ ት(I.79v^b)እዛዘ ፡ ፈጣሪሁ ።
 ወበልዓ ፡ እምዕፅ ፡ ዘኢተገብረ ፡ ሎ(J.77v^b)ቱ ። ወበውእቱ ፡ መዋዕል ፡ ኮነ ፡ (N.89v^a)ዓቢይ⁵ ፡
 ፍሥሐ ፡ በውስተ ፡ ኩሉ⁶ ፡ ሀገረ ፡ ሰርማት⁷ ። ወአርአየቶ⁸ ፡ ይእቲ ፡ (G.63v^c)(N1.101r^a)አረጊት ፡
 እመ ፡ ውእቱ⁹ ፡ መኩንን ፡ መ(B.96r^a)ካነ ፡ ቤተ ፡ ክርስቲያን¹⁰ ፡ ዓባይ ፡ ዘንህለት¹¹ ፡ አመ ፡
 ዪወዌ¹² ። ወነሰታ¹³ ፡ ለሀገረ ፡ ሰርማት ፡ ሞተ ፡ ለሚ ፡ ንጉሠ ፡ ዳሞት ።
 [372] ወረከበ¹ ፡ አቡነ ፡ በውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዘተነስተት ፡ በውሳጤ² ፡ ሕንፃሃ ፡
 ውዑይ ፡ በእሳት ፡ ታሕተ ፡ ሐመዳ ፡ በውስጣ ፡ (Q2.85v^b)ለሕንፃ³ ፡ አዕማዲሃ ፡ ዓቢያን⁴ ።
 ወእምማማደሙ ፡ ውዑይ ፡ ዘተርፈ ፡ (Q1.71r^b)እምነደ ፡ እሳት ፡ ወዲቆ ፡ ዲበ ፡ አዕባነ ፡ ሕንፃሃ ፡
 ዓቢያን⁵ ፡ ወእመሳክዊሃ⁵ ፡ ስፋሐን ፡ ወኢውዕዮ⁶ ። ወ(I.80r^a)ወድቁ ፡ ዲበ ፡ መርኅ(N2.67r^b)ባ ፡
 ተፀዊኖሙ ፡ በዕ(N1.101r^b)ብን⁷ ፡ ን(J.78r^a)ድቃ ፡ (B.96r^b)ለቤተ ፡ መ(N.89v^b)ቅደስ ፡ ወቅኔ ፡ ማኅ
 (G.64r^a)ሌታ ።

[370] 1 አንከረ ፡ Q1 | 2 አምከነ ፡ (sic.) Q1 | 3 om. N | 4 እለ ፡ rep. Q1; እምነ ፡ እለ ፡ N2 | 5 ማውተ ፡ N2 | 6 ልሳነ ፡ Q2

[371] 1 ወኮነ ፡ D | 2 በኃጢአ ፡ Q1 | 3 rep. አቡነ ፡ B | 4 ተዓደዎ ፡ N | 5 ዓቢያ ፡ N | 6 a-a om. D | 7 ሳርማት ፡ (sic.) B | 8 ወበዐአርአየቶ ፡ (sic.) N1 | 9 ውእቱ ፡ rep. Q1 | 10 ክርስቲያን ፡ (sic.) N | 11 ዓቢይ ፡ ዘንህለት ፡ (sic.) Q1 | 12 ዪወዌ ፡ (sic.) IN | 13 ወነሰታ ፡ (sic.) I

[372] 1 ወረከበ ፡ Q1 | 2 በውስተ ፡ NQ1 | 3 ለሕንፃሃ ፡ N | 4 ዓቢያን ፡ (sic.) N; ዓቢያነ ፡ C | 5 ወእመሳክዊሁ ፡ Q2; ወእመሳክውሃ ፡ (sic.) B | 6 ዘኢውዕዮ ፡ Q2 | 7 በዕብነ ፡ C

[373] ወውእተ፡ ጊዜ፡ እስመ፡ አዘዞሙ፡ ለሰብአ፡ ይእቲ፡ ሀገር፡ ይክርዩ¹፡ ሐመዳ²፡
 ወያውጽኡ፡ ውዑዮ፡ ሕንፃሃ፡ ወያስተሣንዩ፡ ንሕለታ፡ ከመ፡ ይርከቡ፡ መሠረታ፡ ለቤተ፡
 ክርስቲያን፡ ወዘረከቦሙሰ³፡ በውስቴታ፡ ዝውእቲ፡ መስቀል፡ ዓቢይ፡ ዘወርቅ፡ ወጽዋዓ፡
 ወርቅ፡ ወዓህል⁴፡ ዘብሩር፡ ዘቅብዕት፡ በወርቅ፡ ፅሩይ፡ አፍዓ፡ ዓውዳ፡ ወማዕከላ፡ ዘተሠርገወት፡
 በአርዓያ፡ መስ(N1.101v^a)(Q2.86r^a)ቀል፡ ዘካር፡ ግብሩ⁵፡ በወርቅ፡ ጽሩይ፡ ዘተሠርገወ፡
 ወመጽ(B.96v^a)ሐፈ⁶፡ ወንጌል፡ ረከበ፡ ዘኢውዕዩ⁷፡ በእሳት፡ ጊዜ፡ ነደት⁸፡ ቤተ፡ ክርስቲያን፡
 ከዊኖ፡ ድጉነ፡ ።

[374] ወ(I.80r^b)ከሠተ¹፡ ፍፃሜ፡ ጽሕፈ(J.78r^b)ቱ፡ ለውእቲ፡ ወረከበ፡ (G.64r^b)በ(N.90r^a)
 ውስቴቱ²፡ ጽሕፈተ፡ ዘይብ(Q1.71v^a)ል፡ ዝንቱ³፡ መጽሐፈ፡ ወንጌል፡ ዘአብርሃ⁴፡ ወ(N2.67v^a)
 አጽብሃ⁵፡ ነገሥተ፡ ኢትዮጵያ፡ ዘወሀብዋ፡ ለቤተ፡ ክርስቲያን፡ ዘኢጥሮስ፡ ወጳውሎስ፡ ዘሀገረ፡
 ሸዋ፡ ወሶበ፡ አንበባ፡ ረከባ፡ ለይእቲ፡ ጦማረ፡ ስመ፡ ነገሥት⁶፡ አ(N1.101v^b)ብርሃ፡
 ወአጽብሃ⁷፡ ውስተ፡ መጽሐፈ፡ ወንጌል፡ ዘረከበ⁸፡ ተፈሥሐ፡ ጥቀ፡ ወሰብሐ፡ ለአ(B.96v^b)
 ምላኩ፡ ።

[375] እንዘ፡ ይብል፡ ይትባረክ፡ ስመ፡ ስብሐቲክ፡ አምላክ፡ አበውዮ፡ ስቡሕኒ፡ ውእቲ፡
 ወልዑልኒ¹፡ ው(Q2.86r^b)እቲ፡ ለዓለም፡ ዘንረይከኒ፡ በፈቃድክ፡ እምከርሠ²፡ እምዮ፡ ሊተ፡
 ለገብርከ³፡ ነዳይ፡ ወረሰይክ(G.64r^c)ኒ፡ ከመ፡ ጅዱ፡ (J.78v^a)እምቅዱሳኒከ⁴፡ ክቡራን፡ ዘእንበለ፡
 ዓቅም(N.90r^b)ዮ፡ በብዝሕ፡ (I.80v^a)ኒሩትክ፡ ዘኢይትዌ(Q1.71v^b)ሰን፡ ወኢያሐልቅ፡ ባሕረ፡
 ሣህልከ⁵፡ እስከ፡ ለዓለመ፡ ዓለም፡ አ(N1.102r^a)ሜን⁶፡ ይእዜኒ⁷፡ ወዘልፈኒ፡ አሜን፡ ።

[376] ወእምዝ¹፡ አስተሐደሰ፡ ሕንፃሃ²፡ ለይእቲ³፡ ቤተ፡ ክርስቲያን፡ ዘተነሥተት፡ ወኮነ⁴፡
 ሕንፃሃ፡ ሠ(N2.67v^b)ናዮ፡ ወንኩ(B.97r^a)ረ⁵፡ ለርእይ፡ እስመ፡ አዕባኒሃ፡ ሠናያን⁶፡ ለሕንፃ፡

[373] | 1 ይክርዩ፡ I | 2 ሐመዱ፡ Q1 | 3 ወዘረከቦሙ፡ B; ወዘረከብዎሙሰ፡ N2 | 4 ወዓሕለ፡ Q2 | 5 ሕግብሩ፡
 (sic.) B | 6 በመጽሐፈ፡ NQ1 | 7 ዘኢበውዕዩ፡ (sic.) ዘኢውዮ፡ (sic.) Q2; B | 8 ነደ፡ Q2; ንደተ፡ N1

[374] | 1 ከሰተ፡ Q1 | 2 በውስቴቱ፡ N1Q2 | 3 ዝ፡ N | 4 ዘብርሃን፡ Q2 | 5 ወአብጽሐ፡ C | 6 ነገሥታት፡ Q2 | 7
 ወአብጽሃ፡ C | 8 ዘረከበ፡ CQ2

[375] | 1 ወውዑልኒ፡ (sic.) C | 2 እምከርሠ፡ (sic.) D | 3 ለገርክ፡ (sic.) B | 4 እምቅዱሳኒሁ፡ Q1N | 5 ወዘየጎልቅ
 ባሕረ፡ ሣህል፡ D | 6 om. B | 7 ይእዜ፡ D

[376] | 1 ወእም፡ D | 2 ሕንፃሃ፡ B | 3 om. B | 4 om. Q2 | 5 ወመንክረ፡ B | 6 ሠናያን፡ C | 7 ወአብጽሐ፡ C | 8 om.
 Q2 | 9 ማርያ፡ (sic.) Q1 | 10 ተነሥአት፡ Q2

ዘተገብረ ፡ በእደ ፡ ጠበብቶሙ ፡ ለአብርሃ ፡ ወአጽብሃ⁷ ፡ ነገሥት ። ወአብዓ ፡ ለይእቲ ፡ ታቦት ፡ ውስቴታ ፡ አመ ፡ ፲ወ፮ ፡ ለወርቃ ፡ የካቲት ፡ በዕለተ⁸ ፡ ኪዳና ፡ ለእግ(G.64v^a)ዝእትነ ፡ ማርያም⁹ ፡ እንተ ፡ ነሥአት¹⁰ ፡ ባቲ ፡ ምሕረተ ፡ ኃጥአን ፡ እምወልዳ ፡ (Q2.86v^a)መሐሪ ፡ ለሰብአ ፡ ክርስቲያን ።

[377] ወካዕ(N1.102r^b)በ ፡ አም(N.90v^a)ጽአ ፡ ታቦተ ፡ ዘተባረከ ፡ በስመ ፡ ጴጥሮስ ፡ ወጳውሎስ ። ቀደሶ¹ ፡ ወደመሮ² ፡ ምስለ ፡ ይ(J.78v^b)እቲ ፡ ታቦ(L.80v^b)ተ ፡ እግዝእትነ ፡ ማርያም ፡ አመ ፡ ፭ ፡ ለሐምሌ ፡ በዕለተ ፡ ዕረፍቶ(B.97r^b)ሙ ፡ ለእሉ³ ፡ ሐዋርያተ⁴ ፡ ክርስቶስ ፡ ክቡራን ። ወስመያ ፡ ለይእቲ⁵ ፡ ቤተ ፡ ክርስቲ(Q1.72r^a)ያን ፡ ደብረ ፡ እለ ፡ ዠንበር ። ወትርጓሜ⁶ ፡ ዛቲኒ ፡ ደብር ፡ ከመዝ⁷ ፡ ብሂል ፡ እስመ ፡ ጴጥሮስ ፡ ወጳውሎስ ፡ ተሰምዩ⁷ ፡ ብርሃናተ ፡ በቃላተ⁸ ፡ መ(N2.68r^a) ጸሕፍት ፡ ቅዱሳት ፡ ወፍካሬ ፡ እሉ ፡ ነገሥት⁹ ፡ አብ (G.64v^b)ርሃ ፡ ወአጽብሃ ።

[378] ወ(N1.102v^a)ኮኑ¹ ፡ ብርሃናተ ፡ ኢትዮጵያ ፡ ሀገራትነ ፡ ቅድስት ፡ ለእግዝእትነ ፡ ማርያም ፡ ዘወሀባ ፡ አሥራተ ፡ ወልዳ ፡ ቃለ ፡ አብ² ፡ ወመንፈስ ፡ ቅዱስ³ ፡ ገባርያነ ፡ (Q2.86v^b)ኩሉ ፡ (N.90v^b) ብርሃናት ። ወርቱዕ ፡ ውእ (B.97v^a)ቱ ፡ ሃይማኖቶሙ ። ወፍትሐ ፡ ጽድቆሙ ፡ ብሩህ ፡ ከመ ፡ ፀሐይ ። ወስብከተ ፡ አቡነ ፡ ቀውስጦስኒ⁴ ፡ በሃይማኖተ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክ(L.81r^a) ርስቶስ ፡ እስመ ፡ አብርሃ ፡ (J.79r^a)ቃለ ፡ ነገሩ ፡ ከመ ፡ ፀሐይ ። ወስመ ፡ ፀሐይኒ ፡ በነገረ⁵ ፡ ብሔርዩ ፡ ሸዋ⁶ ፡ ዠንበር ፡ ውእቱ ።

[379] ወበእንተዝ ፡ ተሰምዩት ፡ ደብረ ፡ (N1.102v^b)እለ ፡ ዠንበር¹ ። ወአቡነ ፡ ቀውስጦስኒ ፡ (G.64v^c) በዲቤሃ² ፡ (Q1.72r^b)ሠርዓ ፡ እምነ³ ፡ ደቂቄ ፡ በሃይማኖት ፡ ዘወለደሙ ፡ ፲ተ ፡ ፪ተ ፡ ካህናተ ፡ ፪፪ተ ፡ መነኮሳተ⁴ ፡ ወ፪፪ተ ፡ ቀሳውስተ ፡ ወ፪፪ተ ፡ ዲያቆናተ⁵ ፡ (N2.68r^b) ዘይነብ(B.97v^b)ሩ⁶ ፡ በብእሲት ፡ በሕጎሙ⁷ ። ወ፪፪ተ ፡ መዘምራነ ፡ እምነ⁸ ፡ መነኮሳት ፡ ለቅዳሴ ፡ ቁርባን ፡ (N.91r^a)ወማዕጠንተ ፡ ዕጣን ። ሠርዓ ፡ (Q2.87r^a)፪ተ ፡ ወ፪ ፡ ዘአውሰበ ፡ ብእሲተ ፡ ፪ወ፶⁹ ፡ ለዝማሬ ፡ ኩሉ ፡ ቤተ ፡

[377] 1 ቅዱስ ፡ B | 2 ወደመሮ ፡ N | 3 ላዕለ ፡ Q2 | 4 ሐዋርያት ፡ Q1 | 5 ታቦት ፡ add. Q2 | 6 ወትርጓሜሁ ፡ (sic.) Q1; ወትርጓሜሁ ፡ NN1 | 7 ከመ ፡ Q1N | 7 | 8 ተሰመዩ ፡ (sic.) NQ1 | 9 ነገሥተ ፡ N1

[378] 1 ኮኑ ፡ CD | 2 ወወልድ ፡ add. Q2 | 3 om. Q2 | 4 ቀውስጦስኒ ፡ del. Q2; ቀውስጦስ ፡ Q1 | 5 ወነገሩ ፡ Q1 | 6 ውእቱ ፡ del. NQ1

[379] 1 ዠንበር ፡ (sic.) Q2 | 2 om. N1 | 3 እምነ ፡ B | 4 መነኮተ ፡ (sic.) B; መነካሳተ ፡ (sic.) D | 5 ዲያቆናተ ፡ (sic.) B | 6 ዘይነብሩ ፡ rep. B | 7 በብእሲተ ፡ ሕጎሙ ፡ Q2 | 8 ወእምነ ፡ D | 9 2ወ፪ ፡ (sic.) D | 10 ወአሐቲ ፡ D | 11 ቅዱሳን ፡ Q2

ክርስቲያን ፡ ዘኮነ ፡ ንብረቶሙ ፡ በአሐቲ¹⁰ ፡ ብእሲት ፡ በሥርዓተ ፡ መጽሐፍ ፡ (N1.103r^a) ዘበሕግ ፡ ቅዱስ¹¹ ።

[380] ወካዕበ ፡ ሠርዓ ፡ ቤተ¹ ፡ ነዳያን² ፡ ወአብያተ ፡ ዘማውያን³ ፡ (I.81r^b)_bበ(J.79r^b) አፍዓ ፡ ይእቲ ደብር⁴_b ። ወአኃዘ ፡ ይሴስዮሙ ፡ ለነ(G.65r^a)ዳያን⁵ ፡ እምገራህተ ፡ መኰንን ፡ ዘወሀበ ፡ ፶⁶ ፡ ገራውሃ ፡ እምድሩ ፡ ወእምጉልተ⁷ ፡ (B.98r^a)ሀገሩ ፡ ዘረከበ ። ወአመ ፡ ነግሠ⁸ ፡ ወልደ ፡ እሙ ፡ ይ(Q1.72v^a)ኩኖ ፡ አምላክ⁹ ፡ ንጉሥ ፡ እኅሁ ፡ ወሰከ¹⁰ ፡ ሎቱ ፡ ፲ተ ፡ ወ፪ተ ፡ ጉልተ ፡ ሀገር ። ወበደብረ¹¹ ፡ ሰገሌ ፡ ከመ ፡ ነገሮ ፡ መልአከ ፡ እግዚአብሔር ፡ ቅዱስ ፡ ገብርኤል ፡ ገብረ¹² ፡ ቤተ ፡ ክርስቲያን ፡ (N.91r^b)በስመ¹³ ፡ ቅዱስ ፡ አቦሊ ፡ ሰ(N1.103r^b)ማዕት ፡ ዓቢይ ። ወኮነ ፡ ዓቢይ ፡ ተ(N2.68v^a)አምር ፡ ው(Q2.87r^b)ስተ ፡ ይእቲ ፡ በተ ፡ ክርስቲያን ። በተፈውሶ¹⁴ ፡ ኩሎሙ ፡ ዱያን ፡ እለ ፡ ውስተ ፡ ሀገረ ፡ ሸዋ ፡ ይነብሩ ።

[381] ወዓዲ ፡ ሐነፀ ፡ ቤተ ፡ ክርስቲያን ፡ በታሕተ ፡ ሀገረ ፡ በዋ¹ ፡ በስመ ፡ ቅዱስ ፡ ገብርኤል ፡ (B.98r^b)ሊ(G.65r^b)ቀ ፡ መላእክት ። ወሰመዩ² ፡ ስመ ፡ ሀገራ ፡ ገብርኤል ። ወኮነ ፡ ይ(I.81v^a)ት(J.79v^a)በሀል ፡ ስማ ፡ ገብርኤል ። ወአፈልፈለ ፡ በጸሎቱ ፡ ነቅዓ ፡ ማይ ፡ ጽሩይ ፡ ወብዙኅ ፡ ፈልፈለ ፡ ነቅዑ ፡ ወኮነ ፡ ፈውሰ³ ፡ ለሕሙማኑ⁴ ፡ ሰብእ ። ወሰብአ ፡ ሀገራኒ⁵ ፡ ኮኑ⁶ ፡ ያስትይ(N1.103v^a)ዎ⁷ ፡ ለገራህቶሙ⁸ ፡ እማያቲሆሙ⁹ ። ወረከቡ ፡ ብዙኃ ፡ እክለ ፡ እምገራዊሆሙ¹⁰ ።

[382] ወተብህለ ፡ ስሞሙ ፡ (Q1.72v^b)አድዋለ ፡ ይእቲ ፡ (N.91v^a)ኩሉ ፡ እስከ ፡ ደብረ ፡ ችፋይ ፡ ዘቦአ¹ ። ወዓርገ ፡ ቦቱ ፡ ቀዲሙ ፡ አመ ፡ ኀደገ ፡ ቤተ ፡ አቡሁ ። ወጊዜ ፡ መነ(Q2.87v^a)ነ ፡ ዓለመ ፡ ወሐረ ፡ ሀገረ ፡ ትግሬ ። (N2.68v^b) (B.98v^a)ወተብህለ ፡ እስከ ፡ ሀገረ ፡ ቅ(G.65r^c)ዱስጌ² ፡ ሀገረ ፡

[380] 1 ማኅደረ ፡ D | 2 ነዳይ ፡ Q1N | 3 a-a del. I | 4 b-b (s.l.) N2 | 5 ለነያን ፡ (sic.) Q1; om. D | 6 om. C | 7 ወእምሀጉልተ ፡ (sic.) N1; ወእምልጉተ ፡ (sic.) C | 8 ነግሠ ፡ (sic.) D | 9 om. Q1N | 10 ወወሰከ ፡ B | 11 ወበብረ ፡ (sic.) Q2 | 12 ገብሩ ፡ Q1; ግብር ፡ B | 13 በስሙ ፡ B | 14 ወተፈወሱ ፡ BQ2

[381] 1 ሸዋ ፡ N1 | 2 ወስመ ፡ Q1N | 3 ፈውሶ ፡ C | 4 ሕሙማን ፡ B | 5 ሀገርኒ ፡ DQ2 | 6 om. B; ኮነ ፡ NQ1 | 7 ይስትይዎ ፡ N | 8 ለገራህቲሆሙ ፡ (sic.) Q2 | 9 እማያቲሆሙ ፡ NQ1; እማያቲሃ ፡ N2 | 10 እምገራውሂሆሙ ፡ N2B; እምገራዊሂሆሙ ፡ Q2

[382] 1 ወቦአ ፡ Q2 | 2 ቅዱሳን ፡ Q1 | 3 መርፈታ ፡ Q2 | 4 om. NQ1 | 5 ፈርዮ ፡ (sic.) DI | 6 om. N | 7 መሠሪት ፡ Q1N | 8 a-a tra. NQ1

መስኖ ፡ ወመርፈታ³ ፡ እስመ ፡ ውእቱ ፡ ሀገር⁴ ፡ ፈረዖ⁵ ፡ እክለ ። ወረከበ ፡ ናህዩ ፡ እምድጎረ ፡
አጥፍዓ ፡ ለይእቲ ፡ ብእሲት⁶ ፡ ሠራቲ⁷ ፡ ሰላቢተ ፡ እክል ፡ በሥራዎ⁸_a ።

[383] ወእምድጎረዝ ፡ ወረደ¹ ፡ ምድረ ፡ (N1.103v^b) (I.81v^b) ያግሙ ፡ ወሰምዓ ፡ ነገረ ፡ ይእቲ ፡
(J.79v^b) ብእሲት ፡ ሠራቲ ፡ ከመ ፡ ሀለወት ፡ ዲበ ፡ መልዕልቱ ፡ ለደብረ ፡ ፈንታሌ² ። ረከቦ³ ፡
መኰንን⁴ ፡ ውእቱ ፡ ደብር ፡ ወአኃዞ ፡ ወቀሰፎ⁵ ፡ እንዘ ፡ ይብል ፡ መጻእኩ ፡ ከመ ፡ ትሰድደኒ ፡
እምሀገርዮ ፡ ከመ ፡ ሠራቲ ፡ ፍቅርትዮ⁶ ። ነዓ ፡ ንረድ ፡ ሀ(B.98v^b) ገረ ፡ አግብር(N.91v^b)ትዮ ፡
እምዝንቱ ፡ ደብርዮ ። (G.65v^a) ወበሀገረ⁷ ፡ አግብርትዮ ፡ እሞቅሐክ ፡ በጽኑዕ ፡ መዋቅሕት ።
ወእሁበከ⁸ ፡ ለተመናት ፡ በህ(Q2.87v^b)ዮ ፡ ከመ ፡ (Q1.73r^a) ኢታማስን ፡ ደብርዮ ።

[384] ወዘንተ ፡ ብሂሎ ፡ ፈነወ¹ ፡ አሢ(N2.69r^a)ሮ ፡ ጎበ ፡ ሀ(N1.104r^a) ገረ ፡ አግብርቲሁ² ።
_a ወለአክ ፡ መልእክተ ፡ ጎበ³ ፡ አግብርቲሁ⁴_a ፡ እንዘ ፡ ይብል ፡ ለእመ ፡ በጽሐ ፡ ጎቤክሙ ፡
ዝብእሲ ፡ ውግርዎ ፡ ውስተ ፡ ግብ ፡ ዘተመናት ፡ ቀሲፈክሙ ፡ በአስዋጦ ፡ ሐ(I.82r^a)ዒን ።
ወእምዝ⁵ ፡ ፈነ(J.80r^a)ዎ⁶ ፡ ጎበ ፡ አግብርቲሁ ፡ ምስለ ፡ ወዓልያኒሁ ፡ ጽኑዓን ። ወሶበ ፡
በጽሐ ፡ (B.99r^a) ጎበ ፡ አግብርቲሁ ፡ ይቤሎሙ ፡ አቡነ ፡ ተዓገሡኒ ፡ አሐተ ፡ ሰዓተ ፡ በእንተ⁷ ፡
ዘፈጠረክሙ ፡ (G.65v^b) አምላክ ፡ ሰማይ ፡ ወምድር ፡ እስከ ፡ ትሰም(N.92r^a)ዑ ፡ ወትሬእዩ⁸ ፡
ፍትሐ ፡ ጽድቅ ፡ እምጎቤሁ ፡ ለአምላኪዮ ፡ በእንቲ(N1.104r^b)አዩ⁹ ፡ ወበእንቲአክሙ¹⁰ ፡ ዘገብረ ፡
እኩዮ ፡ እግዚእክሙ ፡ ወግፍዓ ፡ ዘኮነ ፡ ላዕ(Q2.88r^a)ሌዮ ፡ ወላዕሌክሙ ።

[385] ወአውሥእዎ ፡ እሉ¹ ፡ አግብርት ፡ ወይቤልዎ ፡ መኑ ፡ ነ(Q1.73r^b) ገረከ ፡ ግፍዓ ፡ ዚአነ ፡
ዘኮነ ፡ እምጎበ ፡ እኩይ ፡ እግዚእነ ። ወ(N2.69r^b) አውሥእ² ፡ ወይቤሎሙ ፡ ለግፍዕክሙ ፡ ከመዝ³ ፡
ውእቱ ፡ ነገሩ ። እስመ ፡ አሐቲ⁴ ፡ (B.99r^b) መሠሪት ፡ መጽአት ፡ ጎበ ፡ እግዚእክሙ ፡ ዘትሰል
(J.80r^b)ብ ፡ እክለ ፡ ኩ(I.82r^b)ሉ ፡ ሀገር ። ወበእንተዝ ፡ ተኃጥአ ፡ (G.65v^c) እክል ፡ እመዝገቡ ፡
ለእግዚእክሙ ፡ ወቀሠፈክሙ ፡ በእንተ ፡ ዝ(N1.104v^a)ንቱ ፡ ነገር ። ወሊተኒ ፡ በእንቲአሃ ፡

[383] 1 አቡነ ፡ ቀውስጦስ ፡ add. N2 | 2 ወሐረ ፡ ጎቤሃ ፡ አቡነ ፡ add. D | 3 ረከቦ ፡ C; ወረከበ ፡ D | 4 መኰንን ፡ C |
5 ወአጎዝ ፡ B | 6 ወይቤሎ ፡ add. N2 | 7 በሀገረ ፡ CD | 8 ወእሀበከ ፡ (sic.) N

[384] 1 ፈነዎ ፡ NQ2 | 2 አግብርቲሁ ፡ (sic.) N | 3 ጎበ ፡ (s.l.) Q2 | 4 a-a om. D | 5 ወእም ፡ (sic.) Q2 | 6 ፈነወ ፡
NBQ1 | 7 በጎተ ፡ (sic.) B | 8 ወትርአዩ ፡ INN1N2Q1Q2BCGḠ | 9 በእንቲአዩሙ ፡ (sic.) N | 10 ላዕለ ፡ add. D

[385] 1 እሉ ፡ (s.l.) B | 2 አቡነ ፡ ቀውስጦስ ፡ add. N2 | 3 ከመዝ ፡ rep. N1 | 4 ውእቱ ፡ del. N1 | 5 አግርት ፡ (sic.)
D

ቀሠፈኒ ፡ ወፈነወኒ ፡ ጎቤክሙ ። ወይቤልዎ ፡ እሉ ፡ አግ(N.92r^b)ብርት⁵ ፡ ወንሕነኒ ፡ ሰማዕነ ፡
ከመ ፡ ኮነት ፡ ሰላቢተ ፡ እክል ፡ ወመዓር ፡ በሀገራ ።

[386] ^aወይቤሉነ ፡ ነጋድያነ¹ _a ፡ ሀገራ² ፡ ተሰዲዳ ፡ መጽአት ፡ እመካና ፡ በጸሎተ ፡ ፩ ፡ ብእሴ ፡ እ
(Q2.88r^b)ግዚአብሔር ። አንተነ² ፡ አባ ፡ ዘሰደድካ ፡ እምሀገራ ፡ በእኩያ ። ወይቤሎ(B.99v^a) ሙ ፡
እወ³ ፡ አነ ፡ በዘኃይለ ፡ አምላኪያ ፡ አጎይያ ፡ መልአከ ፡ ምሕረቱ ።(Q1.73v^a)ወዮምኒ ፡ ትሬእዩ ፡
እንዘ ፡ ያጠፍዓ ፡ በግፍዓ ፡ ዚ(G.66r^a)አየ ፡ እግዚአብሔር ፡ በእደ ፡(N2.69v^a)መል(N1.104v^b)አኩ ፡
ኃያል ።

[387] ወዘንተ ፡ ብሂሎ ፡(I.82v^a)ሜጠ ፡ ገጸ ፡ መንገለ ፡ ም(J.80v^a)ሥራቅ ። ወጸለየ ፡ እንዘ ፡
ይብል¹ ፡ ዘአውረድከ² ፡ እሳተ ፡ እምሰማይ ፡ ወዓውዓይከ ፡ ፀሮ ፡ ለኤልያስ ፡ ገብርከ ፡ ወፍቁርከ ፡
እንተ ፡ ቀንዓ ፡ በጥፍዓ(N.92v^a)ተ ፡ ሕግከ ፡ ዘወሀብከ ፡ ለሙሴ³ ፡ ገብርከ ፡ ምዕመን ። ወለጎምከ ፡
ዝናመ ፡ በጸሎቱ⁴ ፡ ፫ተ ፡ ዓመተ ፡ ወ፭ተ ፡ አውራኃ ፡ በግፍዓ ፡ ናቡቴ⁵ ፡ እስራኤላዊ ። ወለው
(B.99v^b)እቱ ፡ ኤልያስ ፡ አድኃንከ ፡ እምእደ ፡ ኤል(Q2.88v^a)ዛቤል ። ወአዕረጎ ፡ ውስተ ፡ ገነተ ፡
ተድላ ፡ በሠረገላ ፡ ሕይወት ። ከማሁ ፡ ቀናዕኩ ፡(G.66r^b)በ(N1.105r^a)እንተ ፡ ግፍዓ ፡ ሕዝብከ ፡
ዘትገብር⁶ ፡ ላዕሌሆሙ ፡ እኩየ ። ከማሁ ፡ አውርድ ፡ ላዕሌሃ ፡ እሳተ ፡ መዓትከ ።

[388] ወለውእቱ ፡ ደብር ፡ ዘቦቱ¹ ፡ ነበረት ፡ ደምስሶ ፡ ከመ ፡ ሰ(I.82v^b)(J.80v^b)ዶም ፡(Q1.73v^b)
ወገሞራ ፡ ዘእንበለ² ፡ መኩንኑ ፡ ለዝኩ ፡ ደብር ፡ ዘ(N2.69v^b)ቀሠፈኒ ። ^aኢይኩን ፡ ብየ ፡
ኃጢአተ³ ፡ ህየንተ ፡ ዘቀሠፈኒ⁴ _a ፡ _bእስመ ፡ አንተ ፡ መሐሪ⁵ _b ፡ ወ(N.92v^b)መስተሣህል ። ወጊዜ ፡
ፈነውኮ ፡ ለወልድከ ፡ ጎቤነ ፡ ለቤዝዎ ፡ ኩሉ ፡ ዓለም ፡ ቀሠፍዎ⁶ ፡(B.100r^a)አይሁድ ፡
ወኢተቀየሞሙ ፡ አላ ፡ አስተሥረየ ፡ ኃጢአቶሙ ።

[389] ወእምዝ ፡ አ(N1.105r^b)ሜሃ ፡ ዘእንበለ¹ ፡ ይፈጽም ፡ ዘንተ ፡ ቃለ ፡ ጸሎቱ ፡ ወረደ² ፡ እሳት ፡
(G.66r^c)ግሩም ፡ እም(Q2.88v^b)ሰማይ ። ወደምስሶ ፡ ለውእቱ ፡ ደብር ፡ ዘምስለ ፡ አጋንንት ፡
እኩያን ፡ ዘነበሩ ፡ ዲቤሁ ። ወአድለቅለቀት ፡ ኩላ ፡ ምድረ ፡ ሸዋ ። ወእምዝ ፡ ፈትሕዎ ፡ ለአቡነ ፡

[386] 1 ወይቤልዎ ፡ ነጋድያን ፡ NQ1; ነጋድያን ፡ N1 | 2 ከመ ፡ add. D | 3 አንተነ ፡ rep. Q1 | 4 እወ ፡ (s.l.) B

[387] 1 ኦ ፡ አምላኪያ ፡ add. N2 | 2 ዘአውረድከ ፡ (sic.) C | 3 ለኤልያስ ፡ N2; ለሙሴ ፡ del. ኤልያስ ፡ (s.l.) I | 4
ለኤልያስ ፡ add. Q2 | 5 እስመ ፡ add. NQ1 | 6 ዘገብረት ፡ ሠራቲ ፡ መሠሪት ፡ N2

[388] 1 om. N | 2 ዘእበለ ፡ (sic.) Q1 | 3 ኃጢአት ፡ D | 4 a-a om. Q1 | 5 b-b tra. NQ1 | 6 ዓላውያን ፡ add. D

[389] 1 ከመ ፡ NQ1 | 2 ወወረደ ፡ N | 3 ኦ ፡ አባ ፡ (s.l.) Q2 | 4 ምስሌሆሙ ፡ B | 5 ኢትደምረነ ፡ NQ1; ኢተደምረነ ፡
(sic.) N1 Q2; ኢተደምረነ ፡ (sic.) | 6 በክብሩ ፡ Q2 | 7 ለእግዚነ ፡ (sic.) D | 8 ንወግረከ ፡ (sic.) N | 9 ንውግር ፡ ለከ ፡ B

ቀውስጦስ፡(I.83r^a)እሉ፡ አግብርት። ወይቤልዎ፡ ኦ፡ አባ³፡ ኢትደምረነ፡ ምስለ⁴፡ እግዚእነ፡ እስመ፡ ኢተደመርነ⁵፡ በምክሩ⁶፡(J.81r^a)ለእግዚእነ⁷፡ ከመ፡ ንግበር፡ እኩየ፡ ላዕሌከ። አላ፡ (B.100r^b)ለአከከ፡(N.93r^a)ኅቤነ፡ ከመ፡ ንሕነ፡ ለንውግርከ⁸፡ (ለከ⁹_a)ው(N1.105v^a)ሱተ፡ ግበ፡ ተመናት። ወአንተ፡ ቀደ(N2.70r^a)ምከ፡ በአርእዮ፡ ተ(Q1.74r^a)አምር፡ ዘገብሮ፡ እግዚእከ፡ በላዕለ፡ መኩንን፡ እኩይ፡ ብእሲ።

[390] (G.66v^a) ወእምዝ፡ ወድቀ፡ አቡነ፡ ዲበ፡ ምድር፡ በገጹ፡ ወአንሥኦ፡ ዕብነ፡ ወጐድዓ፡ እንግድቲሁ¹፡ እ(Q2.89r^a)ንዘ፡ ይረግረም²፡ ርእሶ። ወይቤ፡ ኦ፡ እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ አንተ፡ መሐሪ፡ ወመስተሣህል፡ ወርኑቀ³፡ መዓት፡ ወብዙኃ፡ ምሕረት። ወአነ፡ ኃጥእ፡ ወእኩይ፡(I.83r^b)ለገቢረ፡ ሠናይ። ሚጥ፡ እግዚአ፡ መዓተከ⁴፡ እምላዕ(B.100v^a)ለ፡ ዝንቱ፡ ደብር፡ ዘደምሰ(N1.105v^b)ሰከ፡ በእንቲአየ። እስመ፡ ፈርሁ፡ በድምሳሴሁ፡ ለዝ፡ ደብር፡ ሰብእ፡ ዘመ(N.93r^b)ሐኩኒ፡ እመዓተ፡ እግዚአሙ⁵፡ እኩይ፡ ብእሲ። ወአድ(J.81r^b)ለቅለቀት⁶፡ ኩላ⁷፡ ምድር፡ ዘሀገረ፡ ፍቁራኒከ፡(G.66v^b) አድያመ፡ ሸዋ። ወደንገ፡ ልበ፡ ኩሎሙ፡ ቅዱሳኒከ። ወእንዘ፡ ይብል፡ ወይሰግድ⁸፡ ደክመ፡ ወሐፈወ፡ ወአል(N2.70r^b)ጸቀ፡ ለመዊት። ወ(Q1.74r^b) ኢየብስ፡ ቁሰሊሁ⁹፡ ዘቀሠ፡ (Q2.89r^b)ውእቱ፡ መኩንን፡ ዘውእቱ፡ ደብር።

[391] ወእምዝ¹፡ ውእተ፡ ጊዜ፡ ወረደ፡ መልአከ፡ እግዚአብሔር፡ ኅቤሁ፡ እምሰማይ። ወዖሮ፡ በአክና(N1.106r^a)ፊሁ²፡ ወአዕረጎ፡ ሰማያተ፡ ወአ(B.100v^b)ብጽሐ፡ ቅድ(I.83v^a)መ፡ መንበሩ፡ ለአምላክነ። ወተርእዮ³፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በሥላሴሁ⁴፡ ምስለ፡ አብ፡ ወወልድ⁵፡ ወመንፈስ፡ ቅዱስ፡(N.93v^a)እንዘ፡ በዋህድ፡ ዕሪና፡ ነቢሮ፡ መልዕልተ፡(G.66v^c)ኪሩቤል፡ ወጂወ፬ቱ፡ ካህናተ፡ ሰማይ⁶፡ ይቀውሙ፡ ዓውዶ። ወየዓጥኑ፡ መንበሮ፡ ወይሴብሕዎ፡ አዕላፈ፡ አዕላፋት፡ መላእክተ፡ ብርሃን።

[392] ወእምዝ፡ ይቤሎ፡ እግዚእነ¹፡ (J.81v^a) ኢየሱስ፡ ክርስቶስ፡ ለምንት፡ አጸመውከ፡ ነፍሰከ፡ ቀዲሙ፡ ለጥፍዓተ²፡ ደብረ³፡ ፈንታሌ፡(N1.106r^b)እንዘ፡ ትስእለኒ⁴፡ በብዙኅ፡ ስ(Q2.89v^a)

[390] 1 እንግዳቲሁ፡ (sic.) N | 2 ይትረግም፡ (sic.) I; ይረግም፡ N2 | 3 ርኑቀ፡ N | 4 መዓትከ፡ CD | 5 እግዚአሙ፡ (sic.) D | 6 ወአድለቅለቀ፡ CD | 7 ኩሉ፡ N1 | 8 ይሰግድ፡ B | 9 ቁሰሊሁ፡ (s.l.) I

[391] 1 om. Q2 | 2 በክነፊሁ፡ GN2BQ1 | 3 ወተርእዮ፡ (sic.) N; ወትርእዮ፡ Q2; ወትሬእዮ፡ Q1; ወአስተርእዮ፡ N2G | 4 ሥላሴ፡ D | 5 ወወልድ፡ add. NQ1; ወወልድ፡ del. IQ2 | 6 om. D

[392] 1 om. Q1 | 2 ለጥፍኦ፡ (sic.) B | 3 ደብር፡ NQ2 | 4 ትስእለኒ፡ (sic.) B; ትስእለኒ፡ Q1 | 5 አጥፋዕክዎ፡ G | 6 እመይጥ፡ Q2; እመይጦ፡ (s.l.) N | 7 ድምሳሴ፡ D

ባሔ ። ወይእኬኒ ፡ ዘትስእለኒ ፡ እስመ ፡(N2.70v^a) አጥፋክ(B.101r^a)ዋ⁵ ፡ በእንተ ፡ ግፍዓ ፡
 ዚአክ ።(Q1.74v^a)ወደምስስክዎ ፡ በመዓትየ ፡ ከመዝ ፡ እመይጦ⁶ ፡ እምነ ፡(I.83v^b) ድምሳሴሁ⁷ ።
 እክልኑ ፡ አድኅኖቶ ፡ ከመ ፡ ቀዲሙ ፡ ይኩን ፡ ደብረ ፡ ልዑለ ።

[393] ወአ(G.67r^a)ውሥአ ፡ አቡነ ፡ ቀውስጦስ ፡ ወይቤሎ ፡ እወ ፡ ትክል ፡(N.93v^b) ወአልቦ ፡
 ዘይሰአነክ ፡ አድኅኖ ። እስመ ፡ ገበርክ ፡ ኩሎ¹ ፡ ዓለመ ፡ አምጺአከ² ፡ በሥላሴከ³ ፡ እምነበ ፡
 አልቦ ፡ ኀበ ፡ ቦ ። ወለአዝርዕትኒ ፡ ለሥርናይኒ ፡ ወለ(N1.106v^a)ሰገም⁴ ፡ ወለኩሉ⁵ ፡ ፍሬያተ⁶ ፡
 ዕዕ ፡ እምድኅረ ፡ ማሰኑ ። ወኮኑ⁷ ፡ መሬተ ፡ ትሔድሶሙ ፡ ወታበቁሎሙ⁸ ፡ በበዘመዶሙ ፡
 ወይፈርዩ ፡ ከመ ፡ ዘቀዳሚ ፡ ስነ ፡ ፍጥረቶሙ ፡ ይ(B.101r^b)ከውኑ ።(J.81v^b)

[394] ለዘከመዝ ፡ ትገብር ፡ አምላክ ፡ ይሰዓነኩ¹ ፡ አድኅኖቶ ፡(Q2.89v^b)ለዝ ፡ ደብር ፡
 ወለዘአንሣእከ² ፡ ለአልዓዛር³ ፡ እመቃብር ፡ እምድኅረ ፡ ሞተ⁴ ፡(I.84r^a)ወዚአ ፡ ኢትክልኑ ፡
 አንሥአቶ ፡ እም(N2.70v^b)(G.67r^b)ድቀ(Q1.74v^b)ቱ ። አ ፡ እግዚእየ⁵ ፡ ኢትበል ፡ ዘንተ ፡
 ሐሰ ፡(N.94r^a)ለክ ፡ አመሐልኩክ ፡ በእግዝእትየ⁶ ፡ ማርያም ፡ ወላዲትከ⁷ ፡ ወበፍጹም ፡ ሥለሴክ ፡
 ዘገ (N1.106v^b)በርክ ፡ ዓለመ ። መሐር ፡ ሐዝበክ ፡ ኩሎ ፡ ወአድኅን ፡ ርስተክ ፡ ብሔረ ፡ ሸዋ ፡
 ዘወሀብኩሙ ፡ ለቅዱሳን ፡ አበውየ ፡ አግብርቲክ ፡ በጽድቅ ።

[395] ወእምዝ ፡ ይቤ ፡ እግዚእነ¹ ፡ አ ፡ ርኅሩኃ² ፡ ልብ ፡ ከመ ፡ ልበ ፡ እግዝእትክ ፡ እምየ ፡ ቅ
 (B.101v^a)ድስት³፡ ማርያም ። መሐርኩ⁴ ፡ ለክ ፡ በእንተ ፡ ርኅራኄ ፡ ልብክ ፡ ዘንተ ፡ ደብረ ።
 ወይኩን ፡ ድኑነ ፡ ወአቁረርኩ ፡ መዓትየ⁵ ፡ እምላዕሌሁ ፡ በእ(J.82r^a)ንቲአክ ። ወሀብኩ⁶ ፡ ለክ ፡
 ርስተ⁷ ፡ ወ(Q2.90r^a)ለውሉደ ፡ ውሉድከ⁸ ፡ እለ ፡ ወለድ (I.84r^b)ከ(G.67r^c)እመንፈስ ፡ ቅዱስ ፡
 (N.94r^b)ጳራቅሊጦስ ፡ በትህም(N1.107r^a)ርተ⁹ ፡ ሃይማኖት¹⁰ ፡ መንፈስ ፡ አቡየ ፡ መሐሪ ፡
 ወመንፈስ¹¹ ፡ ዚአየ¹² ፡ ማኅየ(Q1.75r^a)ዊ¹³ ።

[393] 1 om. D | 2 አምጺአክ ፡ (sic.) C; አምጸእክ ፡ D | 3 om. Q2 | 4 ወለሰገምኒ ፡ Q2 | 5 ለኩሉ ፡ CQ2 | 6 ምድር ፡
 add. N | 7 ኩኑ ፡ CD | 8 ትሔድሶሙ ፡ ወታበቁሎሙ ፡ (sic.) a-a C

[394] 1 ይሰዓነኩ ፡ Q2; ይሰዓነኩኑ ፡ (sic.) N | 2 ዘአንሣእክ ፡ G | 3 ለአላዓዛር ፡ (sic.) Q2፤ 4 om. Q1N | 5 እግዚእ ፡
 C | 6 በእግዝእትኑ ፡ Q1 | 7 ወላዲተ ፡ አምላክ ፡ BNQ1

[395] 1 ቀውስጦስ ፡ add. N2 | 2 ርኅሩኃ ፡ Q2 | 3 a-a (s.l.) N2 | 4 om. Q1 | 5 መዓተክ ፡ C | 6 ወሀብኩክ ፡ N2 | 7
 እርስተ ፡ (sic.) Q2 | 8 ውሉድኩ ፡ (sic.) D | 9 ወበትእምርተ ፡ NQ1 | 10 ሃይማኖትየ ፡ ND | 11 ወመስተሣህል ፡ Q1 | 12
 ዚአክ ፡ N | 13 እስትንፋሳዊ ፡ Q2

[396] ወካዕበ ፡ አዘዞ ፡ ለቅዱስ ፡ ገብርኤል¹ ፡ ሊቀ ፡ መላእክቲሁ ፡ ወይ(N2.71r^a)ቤሎ ፡ ሑር ፡ ዓውደ ፡ ኀበ ፡ እሉ ፡ አግብርተ² ፡ መኰንን ፡ ዘውእቱ ፡ ደብር ። ወለቅዱስ ፡ ሚካኤልኒ ፡ ሊቀ ፡ መላእክት ፡ ይቤሎ ፡ አንተኒ ፡ ሑር ፡ (B.101v^b)ኀበ ፡ ዝ³ ፡ ደብር ፡ ወአንሥእ ፡ እሳተ ፡ መዓትየ ፡ እመልዕልቲሁ⁴ ። ወለውእቱ ፡ መኰንን ፡ ዝንቱ ፡ ደብር ፡ እስመ ፡ አማዕቀብክዎ⁵ ፡ ለሰማዕተ ፡ ጽድቅየ ፡ ቅዱስ ፡ ጊዮርጊስ ፡ ወአብያጺሁ ፡ ገ(N1.107r^b)ላውዴዎስ ፡ ወማማስ⁶ ፡ (G.67v^a) ወኩሎሙ ፡ ሰ(I.84v^a)ማዕታትየ ፡ ምስ(N.94r^b)ለ ፡ ይእቲ ፡ ብእሲ (J.82r^b)ት⁷ ፡ መሠ(Q2.90r^b) ሪት ። ሀቦ ፡ ለፍቁርየ ፡ ቀውስጦስ ፡ ወሲደክ ፡ ኀበ ፡ ሀሎ ፡ መካን ። እስመ ፡ አድኃንክዎ⁷ ፡ ለይእቲኒ⁸ ፡ መሠሪት ፡ እመዓትየ ፡ አእሚርየ ፡ ከመዝ ፡ ይቤለኒ ፡ እምድኅረ ፡ ቀተልክዎ⁹ ፡ በመዓትየ¹⁰ ። መሐራ ፡ በነፍሳ¹¹ ፡ ለእመ ፡ ሞተት ፡ በ(Q1.75r^b)መዓትክ ፡ በ(B.102r^a) ሥጋሃ ፡ ዝንቱ ፡ ቀውስጦስ ፡ ልቡ ፡ የዋህ ፡ ከማሃ ፡ ለእምየ ፡ ሰ(N2.71r^b)ማያዊት ፡ ርግብ ።

[397] ወእምዝ ፡ አሜሃ ፡ ወረደ ፡ ቅዱስ ፡ ሚካ(N1.107v^a)ኤል ፡ እምሰማያት ። ወአሰሰሎ ፡ ለውእቱ ፡ እሳት ፡ ዘወረደ ፡ መልዕልተ ፡ ውእቱ ፡ ደብር ። ወድኅነ¹ ፡ ደብሩኒ ፡ ወኮነ ፡ መጠኑ ፡ በዓቅም ። (G.67v^b)እስመ ፡ በቀዳሚ ፡ ዘ(I.84v^b)መን ፡ ኑኑ ፡ ነበረ ፡ ልዑለ ፡ እም(N.94v^b)ነ ፡ ደብረ ፡ ሐዘሎ ፡ ወዝቋላ ፡ አብያጺሁ ፡ ልዑላን ፡ አድባራት ።

[398] ወረ(Q2.90v^a)ከቦሙ ፡ ቅዱስ ፡ (J.82v^a)ሚካኤል ፡ ለሰማዕታተ ፡ ክርስቶስ ፡ እኒዞሙ ፡ መኰንን¹ ፡ ውእቱ ፡ ደብር² ፡ ዘምስለ ፡ ሠራዊቱ ። ወለይእቲ ፡ ብእ(B.102r^b)ሲት³ ፡ መሠሪት ፡ ዘምስለ ፡ እኑሃ ፡ በዋ ፡ ወአግብርቲሃ ። ወኢተደ(N1.107v^b)ምስሱ ፡ ሰብአ ፡ ውእቱ ፡ ደብር ፡ ኩሎሙ ፡ ዘእንበለ ፡ አጋንንት⁴ ፡ ዘነበሩ ፡ ዲቤሁ ፡ ፵ወ፯ ፪ወ ፫፻ ፡ ሰይጣናት ፡ እለ ፡ ነበሩ⁵ ፡ ያስሕቱ⁶ ፡ (Q1.75v^a)ሰብአ ፡ ኩሉ ፡ ብሔረ ፡ ሸዋ ፡ ዘምስለ ፡ እሉ ፡ (N2.71v^a)መሠርያን⁷ ፡ ወማርያን ፡ ተደሚሮሙ ። እስመ ፡ ሐቅ(G.67v^c)ዱስ⁸ ፡ ማር⁹ ፡ ጊዮርጊስ ፡ ሰማዕት ፡ ነሥአሙ ፡ (I.85r^a) ለሰብአ ፡ ዝ፡ደብር ፡ ዘምስለ ፡ አብያጺሁ ፡ ለሰማዕታት ፡ እምቅ(N.95r^a)ድመ ፡ ይረድ ፡ መዓቱ ፡ ለእግዚአብሔር ፡ ድኅኑ ፡ በጸሎተ¹⁰ ፡ አቡነ ፡ ቀውስጦስ¹¹ ።

[396] 1 ገብርኤል ፡ (sic.) N | 2 አግብርት ፡ C | 3 ዘ ፡ D | 4 እምመላልዕቲሁ ፡ (sic.) N; እመላልዕቲሁ ፡ Q1; እመልዕልቲሁ ፡ C | 5 ለቅዱስ ፡ ጊዮርጊስ ፡ add.N1; አማዕቀብክዎም ፡ NQ1 | 6 ወመርቆሬዎስ ፡ add. GN2 | 7 ብእሲተ ፡ D | 8 አድኃንክዎ ፡ B | 8 ለይእቲ ፡ B; ለይእቲኒ ፡ N | 9 ቀተልክዎ ፡ B | 10 እመዓትየ ፡ B | 11 ለነፍሶ ፡ B

[397] 1 ወአድኃን ፡ B

[398] 1 መኰንን ፡ Q2 | 2 ደብረ ፡ Q2 | 3 om. NQ1 | 4 ለአጋንንት ፡ D | 5 ነብሩ ፡ (sic.) N1 | 6 om. Q2 | 7 መሠርያ ፡ N1 | 8 om. Q2 | 9 om. GN1N2 | 10 በጸሎቱ ፡ ለአቡነ ፡ CDG | 11 ቀውስ ፡ (sic.) N | 11

[399] ወአዘዞ፡ ቅዱስ፡ ሚካኤል፡ ለቅዱ(N1.108r^a)ሰ¹፡ ጊ(J.82v^b)(B.102v^a)ዮርጊስ²፡ እንዘ፡ ይብል፡(Q2.90v^b)ሐር³፡ ኀበ⁴፡ አባ፡ ቀውስጦስ⁵። እስመ፡ ሀሎ፡ በየማነ፡ መልዕልተ፡ ዝንቱ⁶፡ ደብር፡ ለዘሀሎ፡ ሀገር። ሀቦሙ፡ ለእሉ፡ ሰብእ፡ ዘኀሃእኮሙ⁷፡ ወአድኃንኮሙ፡ እመዓተ፡ አምላክነ፡ መሐሪ፡ በጸሎተ፡ ውእቱ፡ ጸድቅ፡ አባ፡ ቀውስጦስ፡ ብፁዕ። ሀቦሙ⁸፡ ይቤለክ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ለውእቱ፡(G.68r^a)ጸድቅ።

[400] ወዘንተ፡ ብሂሎ፡ ዓርገ፡ ቅዱስ፡ ሚካኤል፡ ሰማየ። ወለ (Q1.75v^b)አቡነ(I.85r^b)ሂ፡ ጊዜ፡ አውረዶ¹፡ ቅዱስ፡ ገብርኤል፡ እምቅድመ፡ ሥ(N2.71v^b) ሉስ፡ ቅዱ(N1.108r^b)ስ፡ ኀደኀ፡ ኀበ፡ ዴዴሆሙ፡(N.95r^b)ለእሉ፡ አግብርተ²፡ ውእቱ፡ መኰንን፡ ዘ(B.102v^b)ውእቱ፡ ደብር። ወቅዱስ፡ ጊዮርጊስ፡ ይቤሎሙ፡ ለእሉ፡ ሰብአ፡ ውእቱ፡ ደብር። ንዑ፡ ትልወኒ፡ ከመ፡(J.83r^a)እሰድክሙ፡ ኀበ፡ ሀሎ፡(Q2.91r^a)አባ፡ ቀውስጦስ³፡ እስመ፡ መሐረክሙ፡ አምላክነ፡ መሐሪ፡ እመዓቱ፡ በጸሎቱ፡ ለዝንቱ⁴፡ ጸድቅ፡ ፍቁሩ፡ ወሀበክሙ⁵፡ ለውእቱ፡ ከመ፡ ትኩኑ⁶፡ ውሉዶ⁷። ወይምሃርክሙ⁸፡ ፍኖተ፡ ሕጉ፡ ለእግዚአብሔር፡ ወአድኃነ(G.68r^b)ክሙ፡ ዘበ (N1.108v^a)እንቲአሁ፡ እመቅሠፍቱ⁹፡ ዘእሳት፡ አማዕቂቦ፡ ኪያክሙ፡ ለሰማዕታቲሁ።

[401] ወዘንተ፡ ብሂሎ፡ ቅዱስ፡ ጊዮርጊስ፡ አኀዘ፡ ይ(I.85v^a)ምርሐሙ¹፡ ፍኖተ²፡ ኀበ፡ ዘሀለወ፡ ቦቱ፡(B.103r^a)አቡነ፡ ሀገር³፡ ተፅዒኖ፡ ዲበ፡ ፈረ(N.95v^a)ሱ⁴፡ ፀዓዳ፡ እምጽንፈ፡(Q1.76r^a)ፈለጉ፡ ለባሕረ፡ ማየ፡ ሐዋሲ⁵፡ እስከ፡ ኀበ፡ አቡነ።(N2.72r^a)መርሐሙ፡ ቅዱስ፡ ጊዮርጊስ፡ ፍኖተ፡ ወአብጽሐሙ፡ ኀበ፡ ሀሎ፡ አቡነ፡ ቀውስጦስ። ወሶበ፡ በጽሐ፡ ዴዴሆሙ፡ ለእሉ፡ አግብርት። ወተሠወረ፡(Q2.91r^b)እምቅድሜ(N1.108v^b)ሆሙ፡ ወዓርገ፡ ውስተ፡ ሰማያት።

[402] ወእምዝ፡ ቦኡ፡ ውእቱ፡ መ(G.68r^c)ኰንን፡ ወሠራዊቱ፡ ወሠራቲ፡ ወእኑሃ፡ በዋ¹። ወረኩብዎ²፡ ለአቡነ፡ ቀዊሞ እንዘ³፡ ይጼሊ፡ ታሕተ፡ ጽላሎተ⁴፡ አም፡ ዘሀሎ፡ በአንቀጸ፡ ዴዴሆሙ፡ ለእሉ፡ አግብርት።(J.83r^b)ወድቁ፡ በገጽሙ፡ ዲ(B.103r^b)በ፡ ምድር፡ ወሰገዱ⁵፡

[399] 1 ወለቅዱስ፡ CQ2 | 2 ሚካኤል፡ N1 | 3 ሐር፡ (s.l.) I; om. ḠNN1Q1Q2 | 4 ኀበ፡ add. N1 | 5 ቀውስጦ፡(sic.) N | 6 ውእቱ፡ N | 7 ዘአኀሃእኮሙ፡ NQ1 | 8 ወሀቦሙ፡ ḠBCD; ወሀቡ፡ Q2

[400] 1 om. D | 2 አግብርት፡ Q1Q2 | 3 ቀውስጦ፡(sic.) N | 4 ለዝንቱ፡ (s.l.) B; ለውእቱ፡ NQ1 | 5 ወወሀብክሙ፡ Q2 | 6 ትኩኑ፡ Q2 | 7 ውሉዶ፡ B | 8 ወይምሃርክሙ፡ N2; ወይመርሐክሙ፡ CD | 9 እመዓቱ፡ N1

[401] 1 ይመሐረክሙ፡ (sic.) N; ይመርሐሙ፡ B; | 2 ሀገር፡ add. G | 3 om. B | 4 ፈረስ፡ N2 | 5 ሐዋሽ፡ B

[402] 1 ባዋ፡ (sic.) D | 2 ወረኩብዋ፡ Q2 | 3 እንዘ፡ (s.l.) I | 4 ጽላሎት፡ C | 5 ወሰዱ፡ D | 6 አምላክ፡ Q2 | 7 ቀውስ፡ (sic.) N; ቀውስጦ፡ (sic.) Q1

ሎቱ ። ወከልሁ ፡ በዓቢይ ፡ ቃ(I.85v^b)ል ፡ እንዘ ፡ ይብሉ ። አማን ፡ በአማን ፡ አልቦ ፡ አምላክ ፡
 ዘእንበለ ፡(N.95v^b)አምላክ⁶ ፡ አባ ፡ ቀውስጦስ⁷ ። ንኡ ፡ ኩልክሙ ፡ ሰብአ ፡ ዛቲ ፡ ሀገር ፡ ን
 (N1.109r^a)ስግድ ፡ ወንሰብሕ ።

[403] ወአሜሃ¹ ፡ ተጋብሉ ፡ ኩሎሙ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡ ወሰገዱ ። ወይቤሉ ፡
 ይሴባሕ ፡(Q1.76r^b)ወይትአኩት ፡(N2.72r^b)ስሙ ፡ ለአምላክክ ፡ ዘወሀበነ² ፡ ኪያክ ፡(G.68v^a)ቡሩክ ፡
 ወቅዱሰ ። ወአር(J.83v^a)አየነ³ ፡ ገጸክ ፡ ስቡሐ⁴ ፡ ዘሰማዕናሁ ፡ በእ (Q2.91v^a)ዘኒነ ፡ ዜናክ ፡ ከማሁ ፡
 አርአየነ ፡ ተአምረ ፡ ጸሎትክ ።

[404] ወወረደ ፡ በዛቲ ፡ ሌሊት ፡ በረከተ¹ ፡ እግዚአብሔር ፡(B.103v^a)አምላክከ² ፡ በኃይለ ፡
 ጸሎትክ ፡ ውስተ ፡ ኩሉ ፡ አብያቲነ ። ነዓ ፡ አባ ፡ ሕንፅ ፡ ለነ ፡ ቤተ ፡(N1.109r^b)ክርሰቲያን ፡ ላዕለ ፡
 ቤተ ፡ አምልኮ³ ፡ ጣዖት⁴ ፡ ዘይነብር ፡ በሀገርነ ። እስመ ፡ ትማል(I.86r^a)ም⁵ ፡ ተሰብረ ፡ ጣዖ
 (N.96r^a)ትነ ፡ በእደ ፡ ደቂቅክ ፡ ፪ቱ ፡ ወራዙት⁶ ፡ ዘመጽኡ ፡ ኀቤነ⁷ ፡ እንዘ ፡ የኃሥሐክ ። ወነገሩነ ፡
 ዜናክ ፡ ወአሰርኖሙ ፡ በሰናስል ፡ ውስተ ፡ ቤተ ፡ ጣዖትነ ።

[405] ወአሜሃ ፡ ወድቀ ፡ እመንበሩ ፡ ወተሰብረ ። ወከልሃ ፡ ሰይጣን ፡ ዘይነብር ፡(G.68v^b) ላዕሌሁ ።
 ወይቤ ፡ ስምዑኒ ፡ አ ፡ ሰብአ ፡ ይእቲ ፡ ሀገር ፡ እስመ ፡ አነ ፡ ሰይጣን ፡ ኢትሰግ(N2.72v^a)ዱ
 (B.103v^b)ሊተ ።(J.83v^b)አላ ፡ ስ(N1.109v^a)ግዱ¹_a ፡ ለአምላክ ፡ ቀውስ(Q1.76v^a)ጦስ ፡ ወአምልክዎ ።
 እስመ ፡ ውእቱ ፡(Q2.91v^b)ዘገብረ ፡ ሰማየ ፡ ወምድረ ፡ ምስለ ፡ ኩሉ ፡ ዘሀሎ ፡ ውስቴቶሙ ።
 ወበዝንቱ² ፡ ሰሙን ፡ ዘደምስሶ ፡ ለደብረ ፡ ፈንታሌ ፡ በጸሎተ ፡ አቡሆሙ ፡ ለእሉ ፡
 ወራዙት ፡ ዘውእቱ ፡ አምላክ³ ፡ ውእቱ⁴ ። ኀድጉኒ ፡ ኪያየ ፡ ወኢ(N.96r^b)ታምልኩኒ ፡ ከመ(I.86r^b)
 ኢያጥፍዓኒ ፡ ውእቱ ፡ ቀውስጦስ ፡ ዘአጥፍዖ ፡ በጸሎቱ ፡ ለደብረ ፡ ፈንታሌ ፡ ማኅደረ ፡ ኩልነ ።

[406] ወዘንተ¹ ፡ ብሂሎ ፡ ርኢናሁ ፡ እንዘ ፡ ይጐይይ ፡ እምላዕለ ፡(N1.109v^b) (G.68v^c)
 (B.104r^a)ጣዖትነ ፡ ተንሢኦ ። ወገጹኒ ፡ ከመ ፡ ሆባይ ፡ ወአዕይንቲሁኒ ፡ ይመስል² ፡ ነበልባለ³ ፡
 እሳት ። ወአውሥኦ ፡ አቡነ ፡ ወይቤሎሙ ፡ ውእቱ ፡ ሰይጣን ፡ ኢጐየ ፡ እምሀ(J.84r^a) ገርክሙ ።

[403] 1 ወአሜሃ ፡ (sic.) Ḡ | 2 ዘወበነ ፡ (sic.) D | 3 ወአርአየክ ፡ NQ1 | 4 ስቡሐ ፡ Q1

[404] 1 በበረከተ ፡ N | 2 om. D | 3 a-a tra. N; ቤተ ፡ (s.l.) Ḡ | 4 ጣዖት ፡ (sic.) Q2 | 5 om. N1 | 6 መራጉት ፡ Q1 | 7
 ኀቤየ ፡ Q1

[405] 1 I a-a rep. | 2 om. Q1 | 3 አ ምእክ ፡ G | 4 om. NQ1

[406] | 1 ወንተ ፡ (sic.) Q1 | 2 ከመ ፡ add. NQ1 | 3 ነበልለ ፡ (sic.) Q1 | 4 ወወድቀ ፡ Q2; ወወዲቆ ፡ Q1 | 5 ሀገር ፡
 Q1 | 6 ደብረ ፡ (s.l.) N2 | 7 ትርኢይዎ ፡ BCD; ትርኢይዎ ፡ (sic.) Q2; ወትርኢይዎ ፡ I | 8 om. Q1 | 9 om. B

አላ፡ ቀሠፎ፡ መልአክ፡ በመብረቀ፡ እሳት፡ ወሞተ፡ ወውዱቀ⁴፡ ሀሎ፡ በሐቅ (N2.72v^b)ለ፡
ሀገርክሙ⁵፡ ጌዑ፡ ትልወኒ፡ ኦ፡ አ(Q2.92r^a)ንትሙ፡ ሰብአ፡ ደብረ⁶፡ ፈንታሌ፡ ወ(Q1.76v^b)
ትሬእይዎ⁷፡ ለበድነ፡ ውእቱ፡ ሰይጣን፡ ተንሥኦ፡ (N.96v^a)ወአኃዘ⁸፡ አቡነ፡ ፍኖተ፡ መንገለ⁹፡
ዘሀሎ፡ በድነ፡ ሰይጣን፡ ወአርአዮሙ፡ (N1.110r^a) በድኖ፡ ።

[407] ወ(I.86v^a)ሶበ፡ ርእይዎ፡ ይቤሉ፡ በበይ(B.104r^b)ናቲሆሙ፡ ከመዝኑ፡ እኩይ፡ ውእቱ፡
መልክዓ፡ ሰ(G.69r^a)ይጣን፡ ወይቤልዎ፡ ለአቡነ¹፡ ቀውስጦስ²፡ ነዓ፡ ንሑር፡ ጎበ፡ ዘነገርናከ³፡
ቤተ፡ ጣዖት፡ ንሥራዕ፡ ዘአዘዝከ⁴፡ ኩሎ⁵፡ ወይቤሎሙ፡ እወ፡ ይኩን፡ ዘከመ፡ ትቤሉኒ⁶፡
አንትሙ⁷፡ ወእምዝ፡ ቦአ⁸፡ ቀውስጦስ⁹፡ ውስተ¹⁰፡ ቤተ፡ ጣዖት፡ ወርእየ፡ ኩሎ፡ ቅጽራ፡ ።
ወአንከረ፡ (J.84r^b)ሰራሬሃ¹¹፡ ለቤተ፡ ጣዖት፡ እስመ፡ ሕንዓሃ፡ ንኩር፡ ወመንክር፡ ወአዕማዲሃኒ፡
ልቡጣን፡ በቀለመ¹²፡ ኒል፡ (N1.110r^b) ወጎጉጉሬ፡ ወግጃር፡ ወሥርጉት፡ በኩሉ፡ ሠርጎ፡
ሠናይ፡ ።(Q2.92r^b)

[408] ወይቤሎሙ¹፡ ለሰብአ፡ ይ(N.96v^b)እቲ፡ ሀገ(B.104v^a)ር፡ በዘመነ፡ (N2.73r^a)መኑ፡ መስፍነ፡
ሀገርክሙ፡ (I.86v^b)ተሐንፀት፡ ይቤሉክሙ፡ አበዊክሙ፡ ዛ(Q1.77r^a)ቲ፡ ቤት²፡ ሠናይት፡ ።
ወይቤል(G.69r^b)ዎ፡ በመስፍነ፡ ክርስቲያን፡ ዘስሙ፡ ዮሐንስ፡ መልአክ፡ ምክሩ፡ ለነአኩቶ፡
ለአብ፡ ንጉሠ፡ ላስታ፡ ።(B.104v^b)

[409] ወእምዝ፡ ጊዜ፡ ሞተ፡ ውእቱ፡ መኰንን፡ እስመ፡ አልቦ፡ ወልድ¹፡ ወራሲ፡ ቤቱ፡
ወንዋዩ፡ መጽአ፡ ይቤሉነ፡ ፩፡ ባዕል፡ ብእሲ፡ ነሢኦ፡ (N1.110v^a)ሢመቶ፡ እምንጉሠ፡
መሠርያን፡ ዘሀገረ፡ አፍርንጊ፡ ወረሰዎ፡ ይቤሉነ፡ ቤተ፡ ጣ(J.84v^a)ዖቱ²፡ ወእምዝ፡ አውሥኦ፡
አቡነ፡ ቀውስጦስ፡ ወይቤሎሙ፡ እንከስ፡ ኢየሁሥሥ³፡ ካልዕተ፡ ሕንዓ፡ ለቤተ⁴፡ ክርስቲያን፡ ።
እስመ፡ ተሐንፀት፡ በንዋዩ⁵፡ ዮሐንስ⁶፡ (N.97r^a)ክርስቲያ(Q2.92v^a)ና(B.104v^b)ዊ፡ ዛቲ፡ ቤት፡ ።
ወነጸ(G.69r^c)ርኩ፡ (I.87r^a)በዲበ፡ መሳክዊሃ፡ ጽሕፈተ፡ ጦማር፡ ወአንበብክዎ⁷፡ ለቀለሙ፡ ።

[407] 1 Q2 | 2 ቀውስ፡ (sic.) N | 3 ዘነገርናከ፡ NQ1 | 4 ቤተ፡ ክርስቲያን፡ add. B | 5 om. B | 6 ይቤሉኒ፡ NQ1 | 7
አንትሙኒ፡ B | 8 ሰብአ፡ Q1; ሶአ፡ N | 9 ቀውስጦስ፡ (s.l.) ሰይጣን፡ del. B | 10 om. Q1 | 12 ሰራሬሃ፡ (sic.) CD | 11
ዘቀለመ፡ Q1

[408] 1 ይቤሎሙ፡ NQ1 | 2 ቤተ፡ N

[409] 1 ወልድ፡ (s.l.) Q2 | 2 ውእቱ፡ add. N2 | 3 ኢየሁሥሥ፡ NQ1 | 4 ቤተ፡ Q2 | 5 ንዋዩነ፡ D | 6 ዮንስ፡ (sic.)
B | 7 ወአንበብክዎ IBC | 8 ጸድቅ፡ C; ጽደቅ፡ (sic.) D

ወይቤ ፡ ዛቲ ፡ ቤት ፡ ዘዮሐ(N2.73r^b)ንስ ፡ መስፍን ፡ ሸዋ ፡ መልአከ ፡ ምክሩ ፡ ለነአኩ(N1.110v^b)ቶ ፡
ለአብ ፡ ንጉሠ ፡ ጽድቅ⁸ ፡ (Q1.77r^b)በከመ ፡ ነገርክሙኒ ፡ አነኒ ፡ ረኩበኩ ፡ ነገረ ፡ ዚአሃ ።

[410] ወእምዝ ፡ ይቤሎሙ ፡ ለእሉ ፡ ፪ቱ ፡ ወራዙት ፡ አርዳኢሁ ፡ ሑሩ ፡ ጎበ¹ ፡ ደቂቅዩ ፡ ዘሀገረ ፡
ሰርማት ። ወበልዎሙ ፡ ንዑ² ፡ ጎቤዩ ፡ እኒዘክሙ³ ፡ ፪ተ ፡ ታቦታተ ፡ አሐቲ ፡ ዘእግዝእትነ ፡
ማርያም ፡ ወ፩ ፡ ታቦት ፡ ዘእግ(J.84v^b)ዚእነ⁴ ፡ ኢየሱስ ፡ ክርስቶስ ። እስመ ፡ ሀለዉ ፡ ፪ቱ ፡ ፅላት ፡ እ
(G.69v^a)ለ ፡ አብዎሙ ፡ ሕይወት ፡ ብነ ፡ ውስተ ፡ (B.105r^a)መቅደሳ ፡ ለቤተ ፡ (N.97r^b)
እግዚአብሔር ፡ ዘሀገረ ፡ ዝም ፡ ዘቤተ ፡ ታቦተ⁵ ፡ ፪ቱ ፡ እንስሳ ። (Q2.92v^b) ወ(N1.111r^a) እም
(I.87r^b)ዝ ፡ ሑሩ ፡ ወራዙት ፡ ወነገርዎሙ ፡ ለካህናተ ፡ እለ ፡ ደብረ⁶ ፡ ዠንበር⁷ ።

[411] ወነሥእዎን ፡ ለዕላ ፡ ፪ቲ ፡ ጽላት ፡ ወወረዱ¹ ፡ ጎበ ፡ አቡነ ፡ ቀውስጦስ² ። ወቀደሳ ፡
ለአሐቲ³ ፡ ታቦት ፡ በስ(N2.73v^a)መ ፡ እግዝእትነ ፡ ማርያም ። ወአብአ ፡ ውስተ ፡ ይእቲ ፡ ቤት ።
ወሰመዩ⁴ ፡ ስማ ፡ ለይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ቤተ ፡ በረከት ። ወስመ ፡ ብሔራ ፡ (Q1.77v^a)
ተብህለ ፡ በረከት ። ወሄሞሙ⁵ ፡ ላዕሌሃ ፡ ለእሉ ፡ ወራዙት ፡ ፪ቱ ፡ ስዩማን⁶ ፡ ካህናትሂ⁷ ። ወአዘ
(G.69v^b)ዘሙ⁸ ፡ ይንሥኡ ፡ ሢ(B.105r^b)መተ ፡ ቅስና ፡ እምነ⁹ ፡ (J.85r^a)ዮሐንስ ፡ ጳ(N1.111r^b)ጳስ ፡
ወሑሩ ፡ ጎበ¹⁰ ፡ ሀገረ¹¹_a ፡ አኩስም ።

[412] ወነሥኡ ፡ እምነ ፡ ውእቱ ፡ ጳጳስ ፡ ሢመተ ፡ ቀሳውስት ። (N.97v^a) ወኮነ ፡ ከመ ፡ አቡነ ፡
ቀውስጦስ ፡ በምሒረ ፡ (Q2.93r^a)ሃይማኖት ፡ ወተአጋውዎ¹ ፡ በገድል ። ወኮነ² ፡ ጳድቃነ ፡ (I.87v^a)
ከማሁ ፡ በአርትዖ ፡ ሃይማኖት ፡ ለሕዝበ ፡ ይእቲ ፡ ሀገር ። ፩³ ፡ ስሙ ፡ ዮሐንስ ፡ ዘሀገረ⁴ ፡ በረከት ፡
ወለ፩ ፡ ስሙ ፡ ያዕቆብ ፡ ዘሀገረ ፡ ወሲል ።

[413] ወእምዝ ወረደ ፡ እምሀገረ ፡ በረከት ፡ ወዓርገ ፡ ደብረ ፡ ፈንታሌ ። ወቀደሶ ፡ ለውእ (G.69v^c)
ቱ ፡ ታ(N2.73v^b)ቦት ፡ በስመ ፡ እግዚ(N1.111v^a)እነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወበላዕሌሁ ፡ ሣረረ ፡
ቤ(B.105v^a)ተ ፡ ክርስቲያን ፡ ውእቱ ፡ መኰንን ። [ወአጥመቆ ፡ አቡነ ፡ ጥምቀተ ፡ ክርስትና¹ ፡
በስመ² ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ³ ።] ወሰመዩ ፡ ስሞ ፡ ዘጊዮርጊስ ። ወወ (J.85r^b)

[410] 1 om. N1 | 2 ነዑ ፡ (sic.) C | 3 እኒዘክሙ ፡ (sic.) C | 4 እግዚእነ ፡ CḠ | 5 ታቦት ፡ D | 6 om. NQ1 | 4
ዠንበር ፡ (sic.) Q2

[411] |1ወወረደ ፡ Q2 | 2 ታዴዎስ ፡ G | 3 ለይእቲ ፡ B | 4 ወሰመዩ ፡ N2 | 5 ወሲሞሞ ፡ (sic.) Q2 | 6 ለስዩማን ፡ N2G |
7 ካህናት ፡ B | 8 ወአዘዘሙ ፡ G | 9 ወእምነ ፡ Q2 | 10 om. G | 11 a-a om. Q1

[412] 1 ወተቀጋውዎ ፡ (sic.) B | 2 om. D | 3 ለ፩ ፡ NC ዘሀረ ፡ (sic.) D

[413] 1 ክርስቲና ፡ (sic.) B | 2 ሥሉስ ፡ add. N2G | 3 con. | 4 መኰንን ፡ N1 | 5 አዋሽ ፡ BQ1 | 6 ቀውስ ፡ (sic.) N

እቱኒ ፡ መኰንን ፡ ፈንታሌ⁴ ፡ ዓደወ ፡ ባሕረ ፡ አዋሲ⁵ ። ወተባብያሙ ፡ ለመኳንንተ ፡ ተንባላት ።
 ወሞያ(Q2.93r^b)ሙ ፡ (N.97v^b)በኃይለ ፡ ጸሎተ ፡ አቡነ ፡ ቀውስጦስ⁶ ፡ ወለምኩራቦሙ ፡ አመዝበራ ።
 [414] ወሐ(I.87v^b)ነፀ ፡ ካልዕተ¹ ፡ ቤተ ፡ ክርስቲያን ፡ በስመ ፡ ቅዱስ ፡ ጊዮርጊስ ፡
 ሰማዕት ።(N1.111v^b)ወቀደሳ² ፡ አቡነ ፡ አመ ፡ ጅወ፫ ፡ ለ(G.70r^a)ሚያዝያ ፡ በዕለተ ፡ ዕረፍቱ ።
 ወኮኑ ፡ በውስቴታ ፡ ብዙኃን³ ፡ ተአምራት ፡ ለሕመማን ። ወአምኑ ፡ ብዙኃን ፡ ተ(B.105v^b)
 ንባላት ፡ ወኮኑ⁴ ፡ ክርስቲያነ ፡ በእደ ፡ አቡነ ፡ ቀውስጦስ⁴ ። ወመሐሮሙ ፡ አሚነ ፡ ሥሉስ ፡ ቅዱስ ፡
 ፩ ፡ አም (N2.74r^a)ላክ ።

[415] ወእምዝ ፡ ተመይጦ ፡ ኀበ ፡ ሀገሩ ፡ ምድረ ፡ ዝም ። ወሐነፀ ፡ በደብረ¹ ፡ ንብጌ ፡ ዓባዩ² ፡ ቤተ ፡
 ክርስቲያን ፡ በስመ ፡ እግዝእትነ ፡ ማርያም ፡ (J.85v^a)ወላዲተ ፡ አምላክ ። ወመጽአ ፡ እኅሁ ፡
 ኢያሱ ፡ መኰንን ፡ ዓወ(Q2.93v^a)ሮ³ ፡ (Q1.78r^a)ዘተ(N1.112r^a)ወልደ⁴ ፡ እምድጎሬሁ ፡ እምአቡ
 (N.98r^a)ነ ፡ ገላውዴዎስ ። ወተራከቡ ፡ ምስሌሁ ፡ እሙ⁵ ፡ እም(G.70r^b)ነ ፡ ጽዮን ።
 ወእኅቱኒ⁶ ፡ (I.88r^a)ዘተወልደት ፡ ምስለ ፡ ኢያሱ⁷ ፡ ወእኅቱኒ ፡ እስመ⁸ ፡ ወለደት ፡ ወልደ ፡ ሠናዩ ፡
 እመኰንን ፡ ፈጠጋር ። መጽአት⁹ ፡ እኒዛሁ ፡ ለውእቱ ፡ ወልድ ፡ ከመ ፡ ያ(B.106r^a) ጥምቅ ፡ ላቲ ፡
 ጥምቀተ ፡ ክርስትና ።

[416] ወትቤሎ ፡ እሙ ፡ አ ፡ ወልድዮ ፡ ቀውስጦስ ፡ እስመ ፡ አንተ ፡ በኩሩ ፡ ለአቡከ ። ንሣእ ፡
 እምንዋያተ¹ ፡ አቡከ ፡ ፻ተ ፡ ወ፹ ፡ ድርጎመ² ፡ ወርቅ ፡ ወ፻፻ተ³ ፡ ወ፻፻ተ ፡ አባጣዓ ፡ (N1.112r^b)
 ወ፻፻ተ ፡ አልሕምተ ። ወጉልተ ፡ ሀገር ፡ (N2.74r^b)፲ተ ፡ አህጉረ ፡ እምአድያመ ፡ ዓወሮ⁴ ፡ ንሣ
 (J.85v^b)እ ፡ እምእደ ፡ እኅከ ።

[417] [ወእምዝ ፡ አውሥአ ፡ አቡነ ፡ ቀውስ(Q2.93v^b)(G.70r^c)ጦስ ፡ ወይቤላ ፡ ሚ ፡ ላዕሌኪ ፡ አ ፡
 እምዮ ፡ እስመ ፡ አቡዮ ፡ በእንቲአ(N.98r^b)ዮ¹ ፡ ኀደገ ፡ ሢመቶ ፡ ዘምስለ² ፡ ኩሎ³ ፡ ንዋዮ⁴ ።]
 ወመነነ⁵ ፡ ዓለመ ፡ ዝኒ ፡ ከንቱ ፡ ወኀደረ ፡ ለአምላኩ ።(I.88r^b)ወኮነ ፡ መነኩስ ፡ ዓቢዩ ፡ ዘ(Q1.78r^b)

[414] 1 ካልዕተ ፡ (s.l.) N2 | 2 ወቀደሰ ፡ ḠCDQ1Q2; ወቀደሰ ፡ B | 3 ብዙኃነ ፡ D | 4 ወኮነ ፡ Q2 | 4 ቀውስ ፡ (sic.) N
 [415] 1 om. D | 2 ዓቢዩ ፡ ḠBCD | 3 ዓውሮ ፡ N1 | 4 ወተወልደ ፡ Q2 | 5 om. C | 6 ወእቱኒ ፡ NQ1 | 7 om. D | 8
 እስመ ፡ (s.l.) G | 9 መጽአት ፡ BD

[416] | 1 እምነዋየተ ፡ (sic.) Q2 | 2 ድርጎመ ፡ (sic.) D | 3 om. Q1 | 3 ዓውሮ ፡ DN1

[417] 1om. N1 | 2 om. BCDQ2 | 3 ዘኩሎ ፡ B | 4 con. | 5 መነነ ፡ NQ1 | 6 መሀሊዮ ፡ (sic.) Q2BDN1 | 7
 መነኮሳት ፡ D | 8 ኢትጽሓቁ ፡ (sic.) C; ኢትጽሕቁ ፡ (sic.) D | 9 አለ ፡ (sic.) Q2 | 10 om. B | 11om. Q2 | 12 ወለተኪ ፡ N1 |
 13 ይመጥወኪ ፡ Q2 | 14 ይኩነነ ፡ D

አልቦቱ ፡ ጥሪት ፡ ከማዩ ። ወ(B.106r^b)ዮምስ ፡ ሀለወ ፡ ለኪ ፡ ደብረ ፡ የይ ፡ ወሀቢዮ⁶ ፡ ንዋዮ ፡ ለእመ ፡ ይቤለኪ ፡ አሆ ፡ ሊተሰ ፡ ኢይመስለኒ ፡ ዘይትዌከፈኪ ፡ ንዋዩ ፡ (N1.112v^a)እስመ ፡ ኮነ ፡ ዓቢየ ፡ ወኢይትዌከፋ ፡ መነኮሳት ፡ እምድጎረ ፡ ኮኑ ፡ መነኮሳት⁷ ። ኢትጸሐቂ⁸ ፡ አ ፡ እምየ ፡ ለነገረ ፡ ዝኒ ፡ ንዋይ ፡ አላ⁹ ፡ ዝርዊዮ ፡ ለነዳያ(G.70v^a)ን¹⁰ ። ወባሕቱ¹¹ ፡ ሀቢዮ ፡ ለብእሲ ፡ ወለትኪ¹² ፡ እኅትየ ፡ ከመ ፡ ይመጥወኒ¹³ ፡ ወልደ ፡ ዘወለዶ ፡ (J86r^a)እምእኅትየ ፡ ዛቲ ፡ ከመ ፡ ይከነኒ¹⁴ ፡ ተስፋ ፡ ውእቱ ፡ ሕፃ(N2.74v^a)ን ።

[418] ወእ(Q2.94r^a)ምዝ ፡ ይቤሎ ፡ ምታ ፡ ለእኅቱ ፡ ስማዕ¹ ፡ (N.98v^a)አ ፡ አባ ፡ አነ ፡ እሜጥወከ² ፡ ወልድየ ፡ ዝከኑ ፡ ዘእንበለ ፡ አስበ³ ፡ ንዋይ ። እስመ ፡ ወልደ ፡ እኅ(B.106v^a)ትከ ፡ ውእቱ ፡ ወሊተኒ⁴ ፡ ት(L.88v^a)ወልድ⁵ ፡ ካ(N1.112v^b) ዕበ ፡ በጸሎትከ ፡ ሠናዮ⁶ ፡ ወልደ⁷ ። ይእዜሰ ፡ ተንሥእ ፡ ወአጥምቆ⁸ ፡ ጥምቀተ ፡ ክርስትና ፡ በእንተዝ ፡ እስ(Q1.78v^a)መ ፡ መጻእነ ፡ ኀቤከ ። ወሶበ ፡ ሰምዓ ፡ ዘንተ⁹ ፡ ተፈሥሐ ፡ ጥቀ ። ወ(G.70v^b)አጥመቆ ፡ ለውእቱ ፡ ወልድ ። ወስመየ¹⁰ ፡ ስሞ ፡ ተስፋ ፡ ሕፃን ።

[419] ወእምዝ ፡ ይቤሎ ፡ ለእኅቱ¹ ፡ ኢያሱ ፡ አንተ ፡ ንበር ፡ በመንበረ ፡ አቡከ ፡ እንዘ ፡ ትኳንን ፡ ሀገረ ፡ አቡከ ፡ በፍትሕ ፡ ሠናይ ፡ ወበርትዕት ፡ ሃይማኖት ። (J.86r^b)ወለእኅትከ ፡ ሀባ ፡ ፲ተ ፡ ጉልተ ፡ ህየንተ ፡ ክፍልየ² ። ወአውሥአ ፡ እኅቱ³ ፡ (Q2.94r^b)ኢያሱ ፡ ወይቤ(N1.113r^a)ሎ ፡ ስማዕ ፡ እስ(N.98v^b)መ ፡ አ(B.106v^b)ንተኒ ፡ አቡየ ፡ ህየንተ ፡ አበ ፡ ኩልነ ። አነ ፡ እሰምዕ⁴ ፡ ኩሎ⁵ ፡ ዘትቤለኒ ፡ ወእት(N2.74v^b)ዌከፍ ፡ ነገረከ ፡ ወኢይትዓደው⁶ ፡ ትእዛዘከ⁷ ፡ (L.88v^b)እስመ ፡ እምታሕተ⁸ ፡ እግዚአብሔር ፡ አንተ ፡ (G.70v^c)ውእቱ ፡ እግዚእነ ።

[420] ወእምዝ ፡ ሖረ ፡ ኢያሱ ፡ ምስለ ፡ እሙ ፡ ወእኅቱ ፡ ሀገረ ፡ ዳወሮ¹ ። ወመጠዋ ፡ ፲ ፡ ጉልተ ፡ በከመ ፡ ይቤሎ² ፡ አቡነ ። ወነበሩ ፡ በሰላም³ ፡ ወበአሐቲ ፡ ፍቅ(Q1.78v^b)ር⁴ ፡ እንዘ ፡ ይገብሩ ፡ ፈቃደ ፡ እግዚአብሔር ። ወውእቱ ፡ ሕፃን ፡ ተሐፅነ ፡ በኀበ ፡ አቡነ ፡ ወአልሀ (N1.113r^b)ቀቶ⁵ ፡ አሐቲ ፡ ዕቤር ፡ እኅተ ፡ እሙ ፡ እምነ ፡ ጽዮን ። (J86v^a)

[418] 1 ስማ ፡ (sic.) Q2 | 2 እሜጠወከ ፡ (sic.) D | 3 አበሰ ፡ Q2; አሳህ ፡ (sic.) Ḡ; አሳበ ፡ (sic.) CD | 4 ወሊተሰ ፡ B; ወለትኒ ፡ Q2 | 5 ተወልደ ፡ CD | 6 ሠናይ ፡ B; ለዝ ፡ add. B | 7 ወልድ ፡ B | 8 ወጥምቆ ፡ (sic.) Q2 | 9 ዘንተ ፡ (s.l.) Q2 | 10 ወሰየ ፡ (sic.) D

[419] 1 እኅቱ ፡ NQ1 | 2 ኩልየ ፡ (sic.) Q1; ክልየ ፡ (sic.) N | 3 ውእቱ ፡ B | 4 እስመዕ ፡ (sic.) B; እስማዕ ፡ CD | 5 om. CD | 6 ወእትዓደው ፡ (sic.) C | 7 እምትእዛዘከ ፡ Q2 | 8 ሀገርከ ፡ add. NQ1

[420] 1 ዳውሮ ፡ D | 2 ይቤሎ ፡ Q2 | 3 ለሰላም ፡ (sic.) DN | 4 ፍቅር ፡ (s.l.) B | 5 ወአልሐተቶ ፡ (sic.) N

[421] ወእምዝ ፡ እምድጎረ ፡ ሐነፀ ፡ ቤተ ፡ ክርስቲያን ፡ በ፫ ፡ ዓመት ፡ ውስተ ፡ ገዳመ ፡ ን (B.107r^a)
 ብጌ ፡ መጽአ ፡ (Q2.94v^a)አቡነ ፡ (N.99r^a)ተክለ ፡ ሃይማኖት¹ ፡ ኀበ ፡ ጽላልሽ ፡ ሀገሩ ። ወባሕቱ ፡
 ኢቦአ ፡ ውስተ ፡ ቤተ ፡ አቡሁ ፡ ጸጋ ፡ ዘአብ ። አላ ፡ ቦ(I.89r^a)አ ፡ ውስተ ፡ (G.71r^a) ገዳመ ፡ ንብጌ ፡
 ኀበ ፡ ሀለወ ፡ ቦቱ ፡ አቡነ ፡ ቀውስጦስ² ። ወተራከቦ ፡ ወተሐቀፉ³ ፡ በ(N2.75r^a) ክሣውዴሆሙ⁴ ።
 ወበከዩ ፡ ጥቀ ፡ እስመ ፡ ኢተራከቡ ፡ እምድጎረ ፡ ሞተ ፡ አባ⁵ ፡ ጸጋ ፡ ዘአብ ።
 [422] እስመ ፡ አቡነ ፡ ቀውስ(N1.113v^a)ጦስ¹ ፡ ሐረ ፡ በካልዕ ፡ ፍኖት ፡ መንገለ ፡ ትግሬ ፡
 ወኢየሩሳሌም ። ወተመይጦ² ፡ ውስተ ፡ ሀገሩ ፡ በ፩ ፡ ፍኖት³ ። ወአቡነ ፡ ተክለ ፡ ሃይማ (Q1.79r^a)
 ኖትኒ⁴ ፡ እስመ ፡ ሐረ ፡ በ፩ ፡ ፍኖ⁵ ፡ ለፌ ፡ መንገለ ፡ ምድረ ፡ ከተታ ፡ ለምሕሮ ፡ ወንጌል ።
 ወካዕበ ፡ (J.86v^b)ሀገረ ፡ ዊፋት ፡ ወሥልስ ፡ ኀ(B.107r^b)በ ፡ ሀገረ ፡ ሞተ ፡ ለሚ ። ወራብዓዩ⁶ ፡ ኀበ ፡
 አባ ፡ በጸሎ(Q2.94v^b)ተ ፡ ሚካኤል ። ወበህዩ ፡ ነበረ ፡ (N.99r^b)፲ ፡ ዓመተ ። ወበ(I.89r^b)ደሴተ ፡
 ባሕረ ፡ ሐይቅኒ ፡ ነበረ ፡ ፲ ፡ ዓመተ ፡ (G.71r^b)ወበደብረ ፡ ዳሞኒ ፡ ነበረ ፡ ፲ወ፪ተ ፡ ዓመተ⁷_b ።
 [423] ወእምዝ ፡ ወረደ ፡ (N1.113v^b)ኢየሩሳሌም ፡ ፫ተ ፡ ጊዜ ። ወእምዝ¹ ፡ ተመይጦ ፡ እምሀገረ ፡
 ግብፅ ፡ በትእዛዘ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘእስክንድርያ ፡ ከመ ፡ ይኩን ፡ አበ ፡ ኩሉ ፡ ሰብአ ፡
 ኢትዮጵያ ፡ በምንኩስና ። (N2.75r^b)ወበእንተዝ ፡ ተመይጦ² ፡ ውስተ ፡ ሀገሮሙ³ ፡ ተራከቡ ፡
 እምድጎረ ፡ ተፈልጡ ፡ በ፱ወ፭ ፡ ዓመት ። (Q1.79r^b)ወእምዝ ፡ ይቤሎ ፡ አቡነ ፡ ተክለ ፡
 ሃይማኖት⁴ ፡ ለአቡነ ፡ ቀውስጦስ⁵ ፡ አ ፡ እኑዩ ፡ ልበስ⁶ ፡ አስኬ(J.87r^a)ማ ፡ መላእ(B.107v^a)ክት ፡
 ዘውእቱ ፡ ልብስ ፡ አበው⁷ ፡ ቅዱሳን ፡ መነኮሳት⁸ ፡ ዘአባ ፡ እንጦንዮስ⁹¹⁰ ፡ ወመቃ(N1.114r^a)ርስ¹¹ ፡
 ወቆ(G.71r^c)ብዓ ፡ ክብ(Q2.95r^a)ሮሙ ። (I.89v^a)ንሣእ ፡ እስመ ፡ አዘዘኒ ፡ (N.99v^a)መልአክ ፡
 ለእግዝእትከ¹² ፡ ቅዱስ ፡ ገብርኤል¹³ ፡ ከመ ፡ እኩንክ ፡ አበ ፡ በምንኩስና ።

[421] 1 ሃይማ (sic.) N | 2 ቀውስጦ (sic.) N | 3 ወተሐቀፉ (sic.) NQ1Q2 | 4 በክሳውዴሆሙ (sic.) ር | 5 አቡነ ፡ G

[422] 1 ቀውስ (sic.) N | 2 ወተመይጦ (sic.) D | 3 ውስተ ፡ ሀገሩ ፡ add. ርQ2I | 4 ሃይማኖት ፡ ርBCD | 5 ፍኖት ፡ D | 6 ወራብዓዩ (sic.) N | 7 b-b (s.l.) N2

[423] 1 ወእምድጎረዝ ፡ N | 2 ተመይጦ ፡ GN1 | 3 ሀገሩ ፡ BCD | 4 ሃይማኖት ፡ (sic.) N | 5 ቀውስጦ (sic.) N | 6 ልብስ ፡ Q2 | 7 አብው ፡ (sic.) N; አበው ፡ (s.l.) B | 8 ወመነኮሳት ፡ B | 9 እንጦንዮስ ፡ BQ1 | 10 ወአባ ፡ add. Q1 | 11 ወመቃርዮስ ፡ N1 | 12 እግዝእትነ ፡ ማርያም ፡ Q2 | 13 ገብርኤል (sic.) N

[424] ወእምዝ ፡ ተንሥኡ ፡ ወወረዱ ፡ ደብረ ፡ ሊባኖስ ፡ ወነሥኦ ፡ እምእዴሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ልብስ ፡ ምንኩስና ። ወእምዝ ፡ እምድጎረ ፡ ወረዱ ፡ ለበ፩ ፡ ዓመት¹ ፡ ወእምዝመ² ፡ ተወልዱ³ ፡ በ፪ ፡ ዓመት ። ለወከዊኖ ፡ ወልደ ፡ ሰብዓ ፡ ዓመት⁴ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት⁵ ። ወአቡነ ፡ ቀውስጦስ ፡ ከዊኖ⁶ ፡ ወ(N2.75v^a)ልደ ፡ ጽወ፱ ፡ ዓመት ፡ ወ፭(N1.114r^b)አውራጎ ። ነግ (Q1.79v^a)ሠ ፡ ይኩኖ ፡ አ(B.107v^b)ምላክ ፡ እኅሁ ፡ ለአባ ፡ ቀውስጦስ⁷ ፡ ተ(J.87r^b)ቀቢያ ፡ ቅብዓ ፡ መንግሥት⁸ ፡ በእደ ፡ አቡነ ፡ (G.71v^a)ተክለ ፡ ሃይማኖት⁹ ።

[425] ወበውእቱ¹ ፡ መዋዕል ፡ ነበ(I.89v^b)ረ ፡ አቡነ ፡ ዜና ፡ ማርቆስ² ፡ ወልደ ፡ እኅቶሙ ፡ (Q2.95r^b) ለአባ ፡ ቀውስጦስ ፡ ወለይኩኖ ፡ አምላክ ፡ ወለአቡነ ፡ ተክለ ፡ ሃ(N.99v^b)ይማኖት ፡ ወልደ ፡ እኅወ ፡ አቡሁ ። ወበእንተዝ ፡ ነሥኦ ፡ ቅብዓ ፡ ወአስኬማ ፡ እምእደ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በመዋዕለ³ ፡ ንዕሱ ፡ እንዘ ፡ ሀሎ ፡ በ፴ወ፭ ፡ ዓመቱ ። እስመ ፡ ይቤሎ ፡ እኅ (N1.114v^a)ወ ፡ እሙ ፡ ይኩኖ ፡ አምላክ ፡ ኢትንሣእ ፡ ልብስ ፡ መነኮሳት⁴ ፡ ከመ⁵ ፡ አኃውየ ፡ እለ ፡ ቀውስጦስ ። እስመ ፡ (B.108r^a)አንተ ፡ ወልደ ፡ እኅትየ ፡ ዘተወልደት⁶ ፡ ምስሌየ ፡ መንታ ።

[426] ወበእንተዝ ፡ እ(G.71v^b)ሰይመከ¹ ፡ ርእሰ ፡ መኳንንት ፡ ውስ(J.87v^a)ተ ፡ ኩሉ ፡ ደወለ ፡ መ (N2.75v^b)ንግ(Q1.79v^b)ሥት² ፡ ከመ ፡ ትርድኦኒ ፡ በግብረ³ ፡ መንግሥት ። (I.90r^a) ወእምየ ፡ ቀዲሙ ፡ ወለደት ፡ ውሉደ ፡ ለእደ⁴ ፡ ፪ተ⁵ ፡ ወ፪(Q2.95v^a)ተ⁶ ፡ አንስተ ፡ እምገላውዴዎስ ፡ መኩንነ ፡ ዳወሮ⁷ ። ወበኩራ ፡ ለአባ ፡ ቀውስጦስ⁸ ፡ ኮነ ፡ (N1.114v^b)መነኮስ ፡ (ከማሁ⁹ ለ) ። ራወ (N.100r^a)ወለታ¹⁰ ፡ አሐቲ¹¹ ፡ ኮነት ፡ ብዩ¹² ፡ መካናዊተ ፡ ዘኢትወልድ ። ወአሐቲ ፡ ወለደት ፡ ሠናየ ፡ ወልደ¹³ ። ወረሰዩ¹⁴ ፡ አባ ፡ ቀውስጦስ¹⁵ ፡ ከማሁ ፡ መነኮስ ፡ በንዕሱ ፡ እንዘ ፡ ወልደ ፡ ለ፭¹⁶ ፡ ዓመት¹⁶ ፡ ከዊኖ ። ወለእምየኒ¹⁷ ፡ (B.108r^b)ኃደጋ ፡ ምታ ፡ እም(G.71v^c) አመ¹⁸ ፡ ተወልደ ፡ አባ ፡ ቀውስጦስ¹⁹ ፡ በ፲ወ፱ ፡ ዓመት ፡ ወ፭ ፡ አውራጎ²⁰ ።

[424] 1 om. G | 2 ወእምዝ : Q2 | 3 ተወልደ : DQ2 | 4 b-b om. Q2 | 5 (sic.) ሃይማ : NQ1 | 6 ቀውስጦ : (sic.) Q1 | 7 om. D | 8 በ፴ወ፭ ፡ ዓመት ፡ ወ ፡ ፭ አውራጎ ፡ add. Q2 | 9 ሃይማ ፡ (sic.) Q1

[425] 1 ውእቱ ፡ D | 2 ማርቆ ፡ (sic.) N | 3 በማዋዕለ ፡ (sic.) B | 4 ምንኩስና ፡ ḠQ2 | 5 ከመ፡ rep. N1 | 6 ዘተወልደት ፡ N

[426] 1 እስምየከ ፡ N1 | 2 መንግሥትየ ፡ DG | 3 om. B | 4 እደወ ፡ GN2 | 5 a-a tra. NQ1 | 6 ወ2ተ ፡ (s.l.) B | 7 ዳውሮ ፡ D | 8 ቀውስጦ ፡ (sic.) N | 9 b-b om. Ḡ | 10 ወወለት ፡ Q2B | 11 ወአሐቲ ፡ (s.l.) N2; ወወለታ ፡ አሐቲ ፡ tra. N2 | 12 c-c tra. G | 13 ወልደ ፡ add. GN2B | 14 ወረሰዩ ፡ Q1N | 15 ቀውስ ፡ (sic.) N | 16 ወ፭ ፡ Q2 | 17 ወለእሙኒ ፡ B | 18 ወእምዝመ ፡ Q2 | 19 ቀውስጦ ፡ (sic.) N | 20 አውራጎ ፡ Q1

[427] ወእምድጎረዝ ፡ ተራከባ¹ ፡ አቡዩ ፡ ወወለደት ፡ ሎቱ ፡ እመ ፡ ዚአከ ፡ ወኪያየ ፡ በአሐቲ ፡ ፅለት² ፡ መንታ ። ወበ፲ወ፩ ፡ ዓመት ፡ ወለደ(N1.115r^a)ት ፡ ኪያከ³ ፡ በጊሩተ ፡ አምላኪያ ፡ ከመ ፡ (Q2.95v^b)ትኩነኒ ፡ እጎ(I.90r^b)ወ ፡ ወሀ(Q1.80r^a)በኒ ፡ ኪያከ ፡ እምነ ፡ (J.87v^b)እጎወ ፡ አቡ (N2.76r^a)ሁ ፡ ለአባ ፡ ተክለ ፡ ሃይማኖት ። ለምንትኬ ፡ ተኃድገኒ ፡ ሰማዕ ፡ ኦ ፡ ወልድየ ፡ ወምንት⁴ ፡ ግብር ፡ አገበረከ⁵ ፡ ከመ ፡ ት(N.100r^b)ኩን⁶_a ፡ መነኮሰ ። ኢተአምርኑ⁷ ፡ ካልአ ፡ ግብረ ፡ ዘእንበለ ፡ ከዊን⁸ ፡ መነኮሰ⁹ ፡ ዘርዓ ፡ ሙ(B.108v^a)ላዳ ፡ ለእ(G.72r^a)ምየ ፡ ወለተ ፡ ማቴዎስ ፡ ዓቢይ ።

[428] ወለአሐቲ ፡ እጎታ ፡ ለእምየ ፡ አውሰባ ፡ ዘርዓ ፡ አብርሃም ። ወወለደ ፡ ወል(N1.115r^b) ደ ፡ ሠናየ ፡ እምኔሃ ። ወኮነ ፡ መነኮሰ ፡ ዘስሙ¹ ፡ አኖሬዎስ ። [ወካልዕት² ፡ እጎታ ፡ ትቤ ፡ ጽዮን ፡ ወለደት ፡ ሠናየ ፡ ወልደ ፡ ከማሃ ፡ እምአርከለዲስ ፡ እጎወ ፡ ፀጋ ፡ ዘአብ³ ።] ወወእቲኒ ፡ ሕፃን ፡ (Q2.96r^a)ሞዓ ፡ ኮነ ፡ መነኮሰ ፡ ደብረ ፡ እለ ፡ ዠንበር ፡ በዊዖ ፡ (J.88r^a)ሀሎ ። ወኩሎ(I.90v^a)ሙ ፡ አኃዊሃ ፡ ለእምየ ፡ ኮኑ ፡ መ(Q1.80r^b) ነኮሳተ³ ። ወምስለ⁴ ፡ ሙኑ ፡ እኳንን ፡ ዘወሀበኒ ፡ አምላኪያ ፡ መንግሥተ ፡ ኢትዮጵ(N2.76r^b)ያ ፡ ለእመ ፡ ትከው(B.108v^b)ን ፡ አንተ(N.100v^a)ኒ ፡ ከመ ፡ አኃዊሃ ፡ ለእም(N1.115v^a)የ⁵ ፡ እመትር ፡ ርእ(G.72r^b)ሰከ ፡ በሰይፍ ።

[429] ወአውሥአ ፡ አቡነ ፡ ዜና ፡ ማርቆስ¹ ፡ ወይቤሎ ፡ አነ ፡ ኢይመነኩስ ፡ እንዘ ፡ ሀሎከ ፡ አንተ ፡ መልዕልተ ፡ መንበረ² ፡ መንግሥት ። አላ ፡ እከውን ፡ ርእሰ ፡ መኳንንት ፡ በዘመንከ ፡ ወአስተዋስበኒ ፡ ምስለ ፡ ወለተ ፡ ፩ ፡ መኩንን ፡ ዓቢይ ፡ ከመ ፡ ፈቃድከ³ ። ወዘንተ ፡ ብሂሎ ፡ ለአቡነ ፡ ዜና ፡ ማርቆስ ፡ (Q2.96r^b)ወጽአ⁴_a ፡ እምነቤሁ ። ወተድጎለ ፡ እምከተማሁ ፡ ለይኩኖ ፡ አምላክ ፡ ወወረ(J.88r^b)ደ ፡ መንገለ ፡ ደብረ ፡ ሊ(I.90v^b)ባኖ(N1.115v^b)ስ ። ወበጽሐ ፡ በሰላም ፡ ወ (Q1.80va) በ(B.109r^a)ዳጎና ፡ ጎቤሁ ፡ ለአቡነ ፡ ቀውስሎስ ። ወነገሮ ፡ ኩሎ ፡ (G.72r^c)ዘይቤሎ⁵ ፡ ንጉሥ ።

[427] 1 አእመራ ፡ add. ተራከባ ፡ del. Q2 | 2om. N1 | 3 ኪያየ ፡ N | 4 በምንት ፡ Q1N | 5 አንበረከ ፡ (sic.) I | 6 ለከ ፡ ከመ ፡ ኢትኩን ፡ Q2 | 7 ኢተአምርኑ ፡ C | 8 ከዊኖ ፡ N | 9 መነኮሳት ፡ Q2

[428] 1 በስመ ፡ Q1 | 2 ወካልዕተ ፡ Q1; ወለካልዕት ፡ Q2 | 3 መነኮሳት ፡ (sic.) D; መነኮሳት ፡ C | 4 ወምስለ ፡ rep. B | 5 ወለእመ ፡ ትቤ ፡ እእቢ ፡ (sic.) add. N2

[429] 1 ማርቆ ፡ (sic.) N | 2 መንበረ ፡ del. G | 3 ፈቀድከ ፡ Q2B; ፈቀደከ ፡ (sic.) C | 4 a-a tra. Q1N | 5 ዘይቤሎሙ ፡

[430] ወተፈሥሐ ፡ አቡነ ፡ ቀውስጦስ¹ ፡ ወይቤሎ ፡ ሠናዩ ፡ ገበርከ ። አ ፡ ወል(N.100v^b)ድዮ ፡ ጥዑም ፡ እስመ ፡ ለዝንቱ ፡ ነገ(N2.76v^a)ረ ፡ ንጉሥ ፡ እኑነ ፡ በመንፈስ ፡ ቅዱስ ፡ ከሰተ ፡ ለከ² ፡ ምሥጢር ። ይእዜኒ³ ፡ ነፃ ፡ ኀበ ፡ አባ ፡ ተክለ ፡ ሃይማኖት ፡ ንፃዕ ፡ ከመ ፡ ያልብስከ⁴ ፡ ከማየ ፡ ልብስ ፡ መነኩሳት ፡ ከመ ፡ ትትጋደል ፡ ቦቱ ፡ ምስለ ፡ ሰይጣን ። ወከመ ፡ ትማየ⁵ ፡ በልብ (N1.116r^a)ሰ ፡ ዝኒ ፡ ዘመነኩሳት ፡ እስመ ፡ ሢመከ ፡ እግዚእነ ፡ (Q2.96v^a)ኢየሱስ ፡ ክርስቶስ ፡ ሐዲስ ፡ ሐ(B.109r^b)ዋርያ ፡ ከመ ፡ ጴጥሮስ ፡ ወጳውሎስ ፡ ለብሔረ ፡ እንደ ፡ ግብጦን ፡ (G.72v^a) ወሀገረ⁶ ፡ (J.88v^a)ምሐር ። ሐ(I.91r^a)ር ፡ ውስተ ፡ ውእቶን ፡ አህጉር ፡ ወስብክ⁷ ፡ ወንጌሎ⁸ ፡ ለቃለ⁹ ፡ እግዚእነ ፡ ኢየሱ(Q1.80v^b)ስ ፡ ክርስቶስ ።

[431] ወበውእቶን ፡ አህጉራት ፡ ይሠምር ፡ ለከ ፡ ቃለ ፡ እግዚአብሔር ፡ ወ(N.101r^a)የአምኑ ፡ ሕዝብ ፡ በቃለ ፡ ትምህርትከ¹ ። ወኢታስተርኢ ፡ በመዋዕለ² ፡ ዝንቱ ፡ ንጉሥ ፡ (N1.116r^b) እስከ ፡ የሐልፍ ፡ ዘመኑ ፡ በዓድያመ ፡ ሸ(N2.76v^b)ዋ ፡ ዘእንበለ ፡ ሀገረ ፡ ምሐር ። ወከመዝ ፡ ተነበየ³ ፡ በመንፈስ ፡ ቅዱስ ፡ ለአቡነ ፡ ዜና ፡ ማርቆስ⁴ ፡ ወኮነ ፡ ሎቱ ። ወነበረ ፡ እንዘ ፡ ይሔውዖ ፡ እስከ ፡ ሀለፈ ፡ (B.109v^a)ዘመነ⁵ ፡ መንግሥቱ ፡ ለይኩኖ ፡ አም(G.72v^b)ላክ ። (Q2.96v^b)ወይነብር⁶ ፡ ምስለ ፡ አቡነ ፡ ዜና ፡ ማርቆስ⁷ ፡ ሐዊሮ ፡ በሠረገላ ፡ ብርሃን ፡ ውስተ ፡ ምሐር ፡ ፳ ፡ አውርጋ ፡ አው ፡ (J.88v^b)፱ ፡ መዋዕለ ፡ እንዘ ፡ ይትዋነዩ⁸ ፡ ነገረ ፡ እግዚአብሔር(I.91r^b)ር ።

[432] ወይት(N1.116v^a)መየጥ ፡ ኀበ ፡ ገዳመ ፡ ንብጌ ፡ በሠረገላ ፡ ብርሃን ። ወሰፈፈት ፡ ሃይማኖተ¹ ፡ ክርስቶስ ፡ እምጽንፋ ፡ እስከ ፡ ጽንፋ ፡ ምድራ² ፡ (Q1.81r^a)ለብሔረ ፡ ኢ(N.101r^b)ትዮጵያ ፡ በመዋዕሊሆሙ ፡ ለእሉ ፡ አጋው ፡ አቡነ ፡ ዜና ፡ ማርቆስ ፡ ወአባ ፡ ቀውስጦስ³ ፡ እኅወ ፡ እሙ ። ወይእቲኒ ፡ መሠሪት ፡ ኮነት ፡ በእዴሁ ፡ መነኩሳይ (G.72v^c)ተ ፡ ምስለ ፡ (B.109v^b) እኑሃ ፡ በዋ ። ወሢማ⁴ ፡ እመ ፡ (N2.77r^a)ምኔት ፡ ዘደብረ ፡ እለ ፡ ዠንበር ፡ ላዕለ ፡ ደናግል ። ወኮነት ፡ ጥብዕተ ፡ ለገቢረ ፡ ሠናይ ፡ ወሃ(Q2.97r^a) ይማኖ(N1.116v^b)ት ።

[430] 1 ቀውስጦ ፡ (sic.) Q1 | 2 ለነ ፡ Q2 | 3 ይእዜ ፡ Q2 | 4 ልብስከ ፡ B | 5 ትማየሙ ፡ (sic.) G | 6 ወገረ ፡ (sic.) D | 7 ወንጌሎ ፡ C | 8 ወትሰብክ ፡ Q2; ወሰበክ ፡ DNN1Q1 | 9 በቃለ ፡ Q2; om. N1

[431] 1 ትእምርትከ ፡ NQ1 | 2 በማዋዕለ ፡ (sic.) B | 3 add. N2 | 4 ማርቆ ፡ (sic.) N | 5 ዘመኑ ፡ D | 6 ወነበረ ፡ Q2 | 7 ማርቆ ፡ (sic.) N | 8 ይትዋዩ ፡ (sic.) D

[432] 1 ሃይማኖት ፡ D | 2 ምድረ ፡ ኩላ ፡ B; om. G | 3 ቀውስጦ ፡ (sic.) Q1 | 4 ወስማ ፡ Q1

[433] ወአዕረፈት፡ በሰላም፡ ወቦአት፡ ውስተ፡ መንግሥተ፡ ሰማያት¹፡ ዘኢየሖልፍ²፡ ወእጉሃ፡ በዋ ተሰይመ፡ ላዕለ፡ ደብ(J.89r^a)ረ³፡ ገብርኤል⁴፡ ሊቀ፡ ከህናት፡ በትእዛዘ፡ አቡነ፡ ቀውስጦስ⁵፡ ወኮነ⁶፡ በጸሎቱ፡ ዓቢየ፡ ጳድቀ፡ ከመ፡ እኅቱ፡ ቦአ፡ ውስተ፡ መ(I.91v^a) ንግሥተ፡ ሰማያት፡ ወእምድኅረ፡ ኅለፈ፡ ይኩኖ⁷፡ አምላክ፡ መጽአ፡ አቡነ፡ ዜና፡ ማርቆስ፡ እ(N.101v^a)ምሀገረ፡ ምሐር⁸፡ ወይቤ(G.73r^a)ሎ⁹፡ ነፃ፡ አቡየ፡ ንሑር፡(Q1.81r^b)ኀበ፡ እምክ፡ እስ(N1.117r^a)መ፡ በጽሐ፡ ዕረፍታ፡ ወ(B.110r^a)ንቅብራ፡ ኀበ፡ መቃብረ፡ አባ፡ አቡነ፡ ተክለ፡ ሃይማኖት¹⁰፡ እጉሃ፡

[434] ወአነ፡ መጻእኩ፡ ውስተ፡ ሞረት¹፡ ሀገርየ፡ እስመ፡ ኅለፈ፡ ሊተ፡ ዘመነ²፡ እድሜ(N2.77r^b)ሁ፡ ለእጉክ፡ በከመ፡(Q2.97r^b)ትቤለኒ፡ አንተ³፡ አድሊወከ⁴፡ እምነ፡ ወልደ፡ እምክ፡ ሊተ፡ እስመ፡ ኄር፡ ወመምሕር⁵፡ ኢያደሉ፡ ለእኅወ፡ ሥጋሁ፡ አላ፡ ውእቱ፡ ለነገደ፡ ነፍሱ፡ ወበእንተዝ፡ አዕበየክ፡ በቅድመ⁶፡ (J.89r^b)እግዚአብሔር፡ እምነ፡ ቅዱሳኒሁ⁷_a፡ ኩሎ(N1.117r^b)ሙ፡

[435] ወእምክ፡ ተፅዕኑ፡ በሠረገላ፡ ብርሃን፡ ሐሩ¹፡ ኀበ²፡ እሞሙ፡ ወረከብዋ³፡(G.73r^b) ሐሚማ፡ ንስቲተ፡ ወተክህነ፡ አቡነ፡ ቀውስጦስ⁴፡ በ(I.91v^b)ቅስኖ⁵፡ ወ(N.101v^b)አቡነ፡ ዜና፡ ማርቆስ⁶፡ በዲቁና፡ ወቀደሱ፡ ቁ(B.110r^b)ርባነ፡ ወመጠውዋ፡ ቁርባነ፡ እምሥጋሁ፡ ወደሙ፡ ለክርስቶስ፡ በሀገረ፡ እንዠራ፡ ወአዕረፈት፡ በሰላም፡ ወነሥኡ፡ በድነ፡ ሥጋሃ፡(Q1.81v^a) ቅድስተ፡ ወፀዓኑ፡ ዲበ፡ ሠረገላሆሙ፡ ዘብርሃን፡ ወአኀዙ፡ ይሑሩ⁷፡ ደብረ፡ ሊባኖ (Q2.97v^a) ስ፡(N1.117v^a)_aወክረምት፡ ውእቱ፡ ዘመ(N2.77v^a)ኑ፡ ዘአዕረፈት⁸፡ ቦቱ፡ በዲበ፡ ሠረገላ፡ ብርሃን፡ ሐሩ፡ ደብረ፡ ሊባኖስ_a⁹፡ በመልዕልተ፡ ዓደር፡ በጽሑ፡ ከመ፡ ቅጽበተ፡ ዓይን፡ ፍጡነ¹⁰፡

[433] 1 ሰማያት፡ N1 | 2 ዘኢየሖልፍ፡ (sic.) D | 3 om. NQ1 | 4 ገብርኤል፡ (sic.) D | 5 ወኮነ፡ (s.l.) I | 6 ቀውስጦ፡ (sic.) N | 7 ይኩኖ፡ (sic.) B | 8 ሙሐር፡ (sic.) B | 9 ወይሎ፡ (sic.) C; አቡነ፡ ቀውስጦስ፡ add. N2 | 10 ሃይማ፡ (sic.) Q1N

[434] 1 መሬተ፡ B | 2 ዘመነ፡ C | 3 አንተ፡ rep. Q1 | 4 አዲወክ፡ (sic.) C | 5 መምህር፡ C; መምህሮ፡ D | 6 ቅድሚሁ፡ N2 | 7 እምቅዱሳኒሁ፡ G

[435] 1 ወሐሩ፡ ḠQ2BCD; om. Q1N; ሐሩ፡ (s.l.) I | 2 ኀበ፡ (s.l.) G | 3 ወረከብዋ፡ B | 4 ቀውስጦ፡ (sic.) N | 5 በቅስኖ፡ (sic.) Q1; በቅድስኖ፡ Ḡ | 6 ማርቆ፡ (sic.) N | 7 ወሐሩ፡ D | 8 ወአዕረፈት፡ Q1B | 9 a-a om. D | 10 om. N1

[436] ወአቡነ¹ ፡ ፊልጶስኒ ፡ ወጸኢ² ፡ እማ(J.89v^a)ኅደሩ² ፡ ተቀበሎሙ³ ፡ (G.73r^c)በስባሔ⁴ ፡
 ወበማኅሌት ። እስመ ፡ ዝንቱ ፡ ዕለት ፡ ዕለተ⁵ ፡ ዕረፍቱ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት⁶ ፡ ተፈሥሐ ፡
 ጥቀ ። ወቀበራ ፡ ኀበ ፡ አቡ(N.102r^a)ሁ ፡ ታ(B.110v^a)ሕተ⁷ ። ወይቤ ፡ ሥጋ ፡ ዛቲ⁸ ፡ በድን ፡
 ቅድስት ፡ ይእቲ ፡ ከመ ፡ እጉሃ ፡ ከመ⁹ ፡ ሥጋ ፡ ተክለ ፡ (I.92r^a)ሃ (N1.117v^b)ይማኖት ።

[437] ወሠርዑ ፡ ሥርዓተ¹ ፡ በህየ² ፡ ዝንቱ ፡ ጸድቅ ፡ አረጋዊ ፡ አባ ፡ ቀውስጦስ³ ፡ ወዜና ፡
 ማርቆስ⁴ ፡ ንፁሕ ። ወንጉሥነ ፡ ይኩኖ⁵ ፡ አምላክ ፡ ርቱዓ ፡ ሃይማኖት ። ወይቤ(Q2.97v^b)ሎ⁶ ፡
 አክብርዋ ፡ ለመቃብራ ፡ ስመ ፡ መቃብረ⁷ ፡ አቡክሙ ፡ ተክለ ፡ ሃይማኖት⁸ ፡ ቅዱስ ። (Q1.81v^b)
 ወግበሩ ፡ ተዝካራ⁹ ፡ በ(N2.77v^b)ሰብሐት ፡ ዓቢይ ፡ እ(G.73v^a)ስመ ፡ ኀብረ ፡ ዕለተ¹⁰ ፡ ዕረፍታ ፡
 ምስለ ፡ ዕለተ ፡ እረፍቱ¹¹ ፡ ዝክሩ ፡ ሰማ ፡ በጸሎተ ፡ ቅዳሴ ፡ ምስሌሁ ። አ¹² ፡ ሰብአ ፡ ደብረ ፡ ሊ
 (N1.118r^a)ባኖስ ፡ ወቀበ(J.89v^b)ርዋ ፡ በክብር ፡ ዓቢይ ። ወቦአት ፡ ውስተ ፡ መንግሥተ ፡ ሰ
 (B.110v^b)ማይ¹³ ፡ በጸሎተ ፡ ወልዳ ፡ ቀውስጦስ¹⁴ ፡ ዳግማዊ ፡ ዮ(N.102r^b)ሐንስ ፡ ቃለ ፡ ዓዋዲ ፡
 ሰባኬ ፡ ልደቱ ፡ ለእብኖዲ ፡ ኃይለ ፡ ጸሎቱ ፡ ይባልሐነ ፡ እምስይጣን ፡ ረዋዲ ፡ ለዓለመ ፡ ዓለም ፡
 አሜን¹⁵ ፡ ወዓዲ¹⁶ ።

[438] ወእምድኅረዝኒ ፡ ነግሠ ፡ ዓምደ¹ ፡ ጽዮን ፡ ንጉሥ ፡ ወልደ ፡ ይኩኖ ፡ አምላክ ፡ ወሄሞ ፡
 ንቡረ ፡ እድ ፡ በ(Q2.98r^a)ፈቃደ ፡ (I.92r^b)ያዕቆብ ፡ (G.73v^b)ጳጳስ ፡ ላዕለ ፡ ሀገረ ፡ ሰር(N1.118r^b)
 ማት ፡ ወመሐግል ፡ ወወሰከ ፡ ሎቱ ፡ ፲ ፡ ጉልተ ፡ ሀገር ። ወሐረ ፡ ሀገረ ፡ ከፋ ፡ ወፀብዖ ፡ ለንጉሠ ፡
 ሻንጃሮ ፡ ወከፋ ፡ ወሞዖ ፡ በኃይለ ፡ ጸሎቱ ። ወሐ(N2.78r^a)ረ² ፡ ኀበ ፡ (B.111r^a) ምድረ ፡ ከ
 (Q1.82r^a)ፋ ። ወገብረ ፡ ፪ ፡ አብያተ ፡ ክርስቲያን ፡ ወቀደስ ፡ ሎቱ ፡ አባ³ ፡ ያዕቆብ ፡ ወ(J.90r^a)
 ሰበክ ፡ ሃይማኖተ ፡ ክርስቲያን⁴ ። (G.73v^c)ወእንዘ ፡ ሀሎ ፡ ው(N.102v^a)ስተ ፡ ሀገረ ፡ ከፋ ፡ ሰምዓ ፡
 ከመ ፡ አውሰባ ፡ ለዕቅብተ⁵ ፡ አቡሁ ፡ ዓምደ ፡ ጽዮን ፡ ወከመ ፡ ሰደደሙ ፡ ለአቡነ ፡ ፊልጶስ ፡

[436] 1 ወአቡ ፡ (sic.) D | 2 መጽአ ፡ Q2 | 2 እምድብሩ ፡ B | 3 ተቀበሎሙ ፡ (sic.) Q2 | 4 በስባሐት ፡ N1 | 5 om. Q1 |
 6 ሃይማ ፡ (sic.) N | 7 om. N1 | 8 ዛቲ ፡ rep. GN2 | 9 om N

[437] 1 ሥርዓተ ፡ (s.l.) ሸ | 2 በህየ ፡ (s.l.) N | 3 ቀውስጦ ፡ (sic.) Q1 | 4 ማርቆ ፡ (sic.) N | 5 ይኩኖ ፡ rep. ሸ | 6
 ወይቤሉ ፡ (s.l.) N | 7 a-a (s.l.) ሸ | 8 ሃይማ ፡ (sic.) N | 9 ተዝካረ ፡ Q1 | 10 ዕለተ ፡ rep. Q1 | 11 b-b om. Q2; ዕረፍተ ፡ D |
 12 om. | 13 ሰማያት ፡ GDN2 | 14 ቀውስጦ ፡ (sic.) N | 15 አሜን ፡ add. GN2 | 16 om. D

[438] 1 ዓም ፡ (sic.) Q2 | 2 ወከፋ...ወአመ ፡ ሐረ...በምድረ ፡ ከፋ ፡ ወገብረ ፡ add. G | 3 አብ ፡ B | 4 ክስቲያን ፡
 (sic.) N | 5 ለዕቅብተ ፡ (sic.) D | 6 ቀሲስ ፡ (s.l.) N2

ወእንድርያስ ፡ ቀሲስ⁶ ፡ ወአባ ፡ ሳሙኤል ፡ ጸድቃን ፡ እ(N1.118v^a)መናብርቲሆሙ ፡ ወክህደ ፡ ነገሮሙ ።

[439] ወእምዝ ፡ (Q2.98r^b) ተንሥኦ ፡ በጉጉዓ ፡ እምሀገረ¹ ፡ ከፋ² ፡ ወተፅዕነ³ ፡ ዲበ ፡ ሠረገላ ፡ ፈረሱ ። ወበጽሐ ፡ በ፩ ፡ ዕለት ፡ ኀበ ፡ ትዕይንቱ⁴ ፡ ለዓምደ ፡ ጽዮን ፡ ንጉሥ ። ወሶበ ፡ ርእየ ፡ ምጽአቶ ፡ ውእቱ ፡ ንጉሥ ፡ ዓ(B.111r^b)ፀወ ፡ ጥጥተ ፡ ቤቱ ። ይቤሎ(I.92v^a)ሙ ፡ ለዓ(G.74r^a) ቀብት⁵ ፡ ኢታብጽሕዎ ፡ ኀቤየ ፡ ለዝንቱ ፡ እኅወ⁶ ፡ አቡየ⁷ ። እስመ ፡ መጽአ⁸ ፡ ከመ ፡ ያውግዘኒ⁹ ፡ ወ(N2.78r^b)ይተምዓኒ ፡ እመኒ ፡ ቀሠፍክዎ ፡ ከመ ፡ ካል(Q1.82r^b)(N.102v^b)ዓኒ (N1.118v^b)ሁ ፡ መ(J.90r^b)ምሕራን ፡ ይትህወኩ¹⁰ ፡ ብየ ፡ ኩሉ ፡ ሰብአ ፡ ቤትየ ፡ እስመ ፡ እኅወ¹¹ ፡ ንጉሥሙ ፡ ዝንቱ ።

[440] አንትሙ¹ ፡ ሰድዎ² ፡ ውስተ ፡ ካልዕ³ ፡ ምኩራብ ። ወበልዎ ፡ ኖመ ፡ ንጉሥ ፡ እስመ ፡ ሐመ ፡ (Q2.98v^a)በደዌ ፡ ከርሥ ፡ ወሰትየ ፡ ዕፀ ፡ ፈውስ⁴ ፡ ዝየ ፡ አዕርፍ ፡ ብሂለክሙ ። እስርዎ ፡ በጽንዓ⁵ ፡ መዋቅሕት⁶ ፡ ወኢይብጻሕ⁷ ፡ ኀቤሁ ፡ መኑሂ ፡ እምሰብአ ፡ ቤትየ ። እመሂ⁸ (B.111v^a) እመኳንንት⁹ ፡ እምሠራዊትየ ፡ ዘእ(G.74r^b)ንበለ¹⁰ ፡ አርባዕቲክሙ ፡ አግብርት(N1.119r^a)የ¹¹ ፡ ዓቀብተ¹² ፡ አናቅጽየ ፡ እስከ ፡ እመክር ፡ ዘይከውን ፡ በላዕሌሁ ።

[441] ወእምዝ ፡ ዘንተ ፡ ሰሚያሙ¹ ፡ እሉ ፡ አግብርት ፡ ዓቀብተ² ፡ ጥጥቱ ፡ ገብሩ ፡ ላዕሌሁ ፡ ዘ (I.92v^b)ከመ ፡ ይቤሎሙ ። ወወ(N.103r^a)ሰድዎ³ ፡ ኀበ ፡ ካልዕ ቤተ ፡ ሞቅሕ ፡ አሠርዎ⁴ ፡ ው (N2.78v^a)ሰተ ፡ ግብ ፡ ዘጽልመት ፡ ኅቱም ፡ ዘኢበጽሕ ፡ ቦቱ ፡ እ(J.90v^a)ግረ ፡ ሰ(Q1.82v^a)ብእ ፡ ምንትኒ⁵ ፡ ኀቤሁ ። ወበሣኒታሁ ፡ ተንሥኦ ፡ (Q2.98v^b)ንጉሥ ፡ ዓምደ ፡ ጽዮን ፡ ወአዘዘ⁶ ፡ ያምጽእዎ ፡ ለአቡነ ፡ አኖሬዎስ ፡ ወልደ ፡ እኅተ⁷ ፡ እሙ⁸ (N1.119r^b)ለአባ ፡ ቀውስጦስ⁹ ።

[439] 1 እምሀገር ፡ N1 | 2 ከፋ ፡ (s.l.) ḠQ1I; om. NN1 | 3 ወተፅዕነ ፡ (sic.) D | 4 ትዕይንቱ ፡ (sic.) D | 5 ለዓቀብተ ፡ ቤቱ ፡ Q1 | 6 እኅወ ፡ rep. Q1 | 7 a-a om. D | 8 om. N; መጽአ ፡ (s.l.) Q1 | 9 ያውግዘኒ ፡ Q2 | 10 ይትዓወኩ ፡ (sic.) C | 11 እኅወ ፡ (sic.) B

[440] 1 አንቱሙ ፡ (sic.) N | 2 ሰድዎ ፡ NN1Q1 | 3 om. N | 4 ወፈወስ ፡ Q2 | 5 ለጽንዓ ፡ Q2 | 6 መዋቅሕት ፡ (sic.) D | 7 ወኢይብጻሕ ፡ B | 8 a-a om. D | 9 መኳንንት ፡ N2; መኳንንተ ፡ B | 10 ዘሀገረ ፡ B | 11 አግብርትየ ፡ C | 12 ዓቀብት ፡ (sic.) Q2

[441] 1 ሰሚያ ፡ N | 2 ዓቀብት ፡ (sic.) Q2 | 3 ወወሲዶሙ ፡ B; ወወሲዶሙ ፡ I | 4 ለአባ ፡ ቀውስጦስ ፡ add. N2 | 5 ምንትኒ ፡ N | 6 ወአዘዘሙ ፡ N | 7 እኅቶሙ ፡ B | 8 om. B | 9 ለአቡነ ፡ Q1; ለአቡነ ፡ ቀውስጦስ ፡ (sic.) N | 10 ቅሥተ ፡ (sic.) B | 11 ደሙ ፡ (s.l.) B; ደም ፡ Q2

(B.111v^b)ወቀሠፎ፡ ዓቢያ፡ ቅሥፈተ¹⁰፡ ወውኅዝ፡ (G.74r^c)ደሙ¹¹፡ ከመ፡ ነቅዓ፡ ማይ፡ ብዙኅ።
 ወኮነ፡ ክዕወተ፡ ደሙ፡ ከመ፡ ነደ፡ እሳት፡ ግሩም፡ ወበልዓ፡ ኩሎ፡ ከተማ፡ ንጉሥ።
 [442] ወእምዝ፡ አፈድፈደ¹፡ ንጉሥ፡ እከዮ፡ እምቀዳሚ²፡ እስመ፡ አጽንዓ፡ ልቦ፡ ሰይጣን፡
 ከመ፡ ዕብን፡ ይቡስ፡ በመንፈስ፡ ዝ(N.103r^b) ሙት። ወአዘዘ፡ ያምጽእዎ፡ ለአባ፡ ቀውስጦስኒ፡
 በእንተ³፡ ውዕየተ⁴፡ ከተማሁ፡ በደመ፡ (I.93r^a)አኖሬዎስ፡ ጸድቅ። ወአዘዘሙ⁵፡ ለአባ፡ ቀ
 (N1.119v^a)ውስጦስኒ⁶፡ ይቅሥፍዎ⁷_a፡ በዓቢይ፡ ጥብጣቤ⁸። ወቀሠፍዎ፡ (Q2.99r^a) ፪ተ፡ ፫ተ፡
 (N2.78v^b)ጊዜያት⁹። ወእንዘ፡ ይቀሥፍዎ¹⁰፡ ይቤ፡ በዓቢይ፡ ቃ(J.90v^b)ል፡
 ውጉዝ፡ (B.112r^a)ኩን¹¹፡ በሥልጣነ፡ (Q1.82v^b)ሥሉስ፡ ቅዱስ፡ ፩፡ አምላክ፡ ወበ(G.74v^a)ዘወሀቦ፡
 እግዚእ¹²፡ ኢየሱስ፡ ክርስቶስ፡ ለጴጥሮስ፡ መራጉተ፡ ሥልጣን። ኩን፡ እሱረ፡ እስመ፡
 አውሰብክ፡ ዘኢይትደልወክ¹³፡ ብእሲተ፡ አንተ፡ እኩይ፡ ንጉሥ።
 [443] ወእምዝ፡ አዘዘ፡ ከመ፡ ያምጽእዎ፡ ለይእቲ፡ ዘማ፡ ውስተ¹፡ ዓውደ²፡ ምኩናን። ወመ
 (N1.119v^b)ጽአት፡ ወአቀማ፡ ቀድመ፡ ገጹ። ወይቤላ፡ (N.103v^a)ንሥኢዮ፡ ለዝ፡ መነኮስ።
 ወረስይዮ፡ ዘከመ³፡ ፈቀደ፡ ልብኪ፡ ለእመሂ፡ ቀተልኪዮ⁴_a፡ ወቀሥፍኪዮ፡ አልብኪ፡ ዕዳ፡
 እስመ⁵፡ አነ⁶፡ ነበርኩ፡ ዘአ(Q2.99r^b)ኃሥሥ፡ ደሞ⁷፡ እስመ፡ ውእቱ፡ እኅወ፡ አቡ(B.112r^b)የ።
 ወባሕቱ⁸፡ በእንቲአኪ፡ ተፃብዓኒ፡ (G.74v^b)እንከ(I.93r^b)ሰ፡ አልብየ፡ ዘመድ፡ ዘእንበሌኪ። በሊ፡
 እዝዚዮሙ⁹፡ ለአግብርትኪ፡ ከመ፡ ይቀ(N2.79r^a)ጥቅጡ¹⁰፡ ርእሶ፡ በቅ(J.91r^a)ድሜኪ፡ ከመ፡
 ይትፈሣሕ፡ ልብኪ። እስመ፡ አን(Q1.83r^a)ቲ፡ (N1.120r^a)ፍቅርትየ፡ እምኔሁ፡ ጥቀ¹¹።
 [444] ወሶቤሃ፡ ሰሚዓ፡ ዘንተ፡ እምአፈ፡ ንጉሥ፡ ተፈሥሐት፡ ወአዘዘቶሙ፡ ለአግብርቲሃ፡
 ከመ፡ ይንጽይዎ¹፡ ጽሕሞ፡ ወነጸይዎ²። ወሶቤሃ³፡ ውኅዝ፡ እማዕሰ⁴፡ ገጹ፡ ዘመካነ፡ ምብ
 (N.103v^b)ቋላ⁵፡ ለፀጉረ፡ ጽሕሙ፡ ወዕሪዙ። ወኮነ፡ ውሂዞ⁶፡ ደሙ፡ ነደ፡ እሳት፡ ወ(Q2.99v^a)

[442] 1 om. B | 2 እምቀዳሚ፡ rep. B; በዝኃ፡ add. B | 3 ወእንተ፡ G | 4 om. B | 5 ወአዘዘ፡ ርQ2; ወአዘዘ፡ NQ1 Q2
 | 6 ቀውስጦስ፡ N1; ይቤ፡ add. N1 | 7 ይቅሥዎ፡ (sic.) N; a-a tra. N2GB | 8 ጥብጣቤ፡ (sic.) D | 9 ጊዜያት፡ D | 10
 ወአመ፡ አዘዘ፡ ይቅሥፍዎ፡ D | 11 ይኩን፡ BCD | 12 ወበዘወሀቦ፡ እግዚአብሔር፡ D | 13 አትደልክ፡ (sic.) N

[443] 1 ውስተ፡ (sic.) N2 | 2 om. D | 3 በከመ፡ B | 4 a-a tra. G | 5 አስመ፡ rep. Q2 | 6 አነ፡ (s.l.) N2 | 7 ደመ፡ Q2
 | 8 በወሕቱ፡ (sic.) N | 9 አዝዚዮሙ፡ (sic.) D; አዝዚዮሙ፡ (sic.) C | 10 ይቀጠቅጡ፡ BQ2 | 11 om. N1

[444] 1 ይንጽይዎ፡ (sic.) D | 2 ወነጸይ፡ (sic.) N | 3 ሶቤሃ፡ Q2 | 4 እማዕሰ፡ (sic.) Q2 | 5 ብቋላ፡ (sic.) Q1N | 6
 ውሂዞተ፡ (sic.) B; ውኅዝ፡ CD | 7 መሐመድ፡ G

ሀሊብ ። ወአውዓዮሙ ፡ ለእለ ፡ ነጸዩ ፡ ጽሕዋ ፡ አግብርቲሃ ። (B.112v^a)ወኮነ ፡
ሥጋሆሙ ፡(G.74v^c)ሐመደ⁶ ።

[445] ወእምዝ¹ ፡ አዘዘ ፡ ከመ ፡ ይደይዎ ፡ ውስተ ፡ ቤተ² ፡ ሞቅሕ ፡ ወ(N1.120r^b)አብዕዎ ።
ወአምጽኡ ፡ ማዕዖ ፡ ስፋሐ ፡ ወአሠርዎ ፡ አዕጋሪሁ ፡ በመዋቅሕት ፡ ክቡዳት ። ወአስከብዎ ፡
መልዕልተ ፡ ውእቱ ፡ ማዕዖ³ ፡ በዘባኑ ። ወሠቁርዎ ፡ ለማዕ(I.93v^a)ዎ ፡ ኀበ ፡ ሰከበ ፡(N2.79r^b)
ክሳዱ⁴ ፡(J.91r^b)መንገለ ፡ ስቁረት ። ወአምጽኡ ፡ ፈትለ ፡ ቀርሜሎስ ፡ ድሉል ፡ ፍተሊሁ ።
ወአብዕዎ⁵ ፡ ውስ(Q1.83r^b)ተ ፡ ስቁረተ ፡ ማዕዖ ፡ ወክሳዱ⁶ ። ወቆለፍዎ ፡ በመስቀቅ⁷ ፡(N.104r^a)
ዘእንበለ ፡ ያጥብቅዎ⁸ ። ወአሠሩ⁹ ፡ አዕዳዊሁ ፡ ለፌ ፡ ወለፌ ፡(N1.120v^a)ሰፊሆሙ ፡ ፩ደ ፡
እዴሁ ፡(Q2.99v^b)መንገለ ፡(G.75r^a)የማን ፡ ወ፩ዱኒ ፡ መንገለ ፡ ጸጋም ፡(B.112v^b)በካልዕ ፡ ሐብል ፡
አሠርዎ ፡ ዲበ ፡ ዕፀ ፡ ዓምድ ።

[446] ወይቤልዎ¹ ፡ አ ፡ አባ² ፡ ፍታህ ፡ ግዘዮ ፡ ለንጉሥ ፡ ለእመ ፡ ኢፈታሕኮ ፡ ንቀትለከ ፡ ሐኒቀነ ፡
ክሣደከ ፡ በዝንቱ ፡ ፈትለ ፡ ቀርሜሎስ³ ። ምክር ፡ እምልብከ ፡ እመ ፡ ኮነ ፡ ዘይኔይሰከ ፡ በዝንቱ ፡
መዋቅሕት ፡ ወበዝ ፡ ሀብል ፡ ተሐኒቀከ ፡ ትሙት ። _aወእመ ፡ አኮስ⁴_a ፡ ከመ⁵ ፡ ትሰደድ ፡ ከመ ፡
አኖሬዎስ ፡ ዘትማልም ፡ ተቀሥ(N1.120v^b)ፈ ፡ ወሰደ(J.91v^a)ዶ⁶ ፡ ሀገረ ፡ ጽጋዳ⁷ ፡ ወትሙት ፡
በስደት ። ለነሰ ፡ ይመ(N2.79v^a)ሰለነ ፡ ይኔይሰከ⁸ ፡ ትሰደድ⁹ ፡ ብሔረ ፡(I.93v^b)ር (G.75r^b)ኀቀ ፡
(N.104r^b)በከመ ፡ ትቤ ፡ አንተ ፡ እንዘ ፡(Q1.83v^a)ትሜሕረነ ፡ በወንጌ (Q2.100r^a)ል ። ለእመ¹⁰ ፡
ይሰድ(B.113r^a)ዱክሙ¹¹ ፡ እምአሐቲ¹² ፡ ሀገር ፡ ጐዩ ፡ ኀበ¹³ ፡ ካልዕታ ፡ እስመ ፡ ኢይትፌጸማ ፡
አህጉረ ፡ እስራኤል¹⁴ ።

[447] ወእምዝ አሜሃ ፡ አውሥአ ፡ ወይቤሎሙ ፡ ዝንቱ ፡ ምክር ፡ ዘነገርከሙኒ ፡ አኮ ፡
ዘዚአክሙ ። አላ ፡ ውእቱ ፡ ምክረ ፡ ንጉሥከሙ¹ ፡ ከመ ፡ ኢይበልዎ ፡(N1.121r^a)ቀተሎ ፡
ንጉሥነ ፡ ለእኀወ ፡ አቡሁ ። ሊተሰ ፡ ይኔይሰኒ² ፡ መዊት ፡ _aበውስተ ፡ መዋቅሕት³_a ፡ ወበሐኒቀ ፡
ሐብል ። እስመ ፡ ሞቱ ብዙኃን ፡ ሰማዕታተ⁴ ፡ አምላኪየ ፡ በሕንቀተ⁵ ፡ ክሣድ ፡ ወሙቃሔ ። ወረ

[445] 1 ወእም ፡ B | 2 ቤተ ፡ (s.l.) Ḡ | 3 ማዖ ፡ (sic.) D | 4 ክሳደ ፡ D | 5 ወአዕዎ ፡ (sic.) D | 6 ክሳዱ ፡ del. N | 7
በመስቅ ፡ (sic.) Q2 | 8 (sic.) ያጥብዎ ፡ Q2; ያጥብዕዎ ፡ NN1N2GḠIQ1 | 9 ወአሠርዎ ፡ N1

[446] 1 ወይቤል ፡ (sic.) I; ወይቤ ፡ N | 2 አቡነ ፡ BCDQ2 | 3 ቀርሞሎስ ፡ (sic.) Q2 | 4 ወእምኮስ ፡ (sic.) B | 5 om.
Q1N | 6 om. Q2B; ወሰደ ፡ N1 | 7 ጽጋጃ ፡ N1N2G; ጽጋጅ ፡ N; ጽጋድ ፡ B | 8 ይኔይሰነ ፡ N | 9 ትሰድድ ፡ CDḠQ2 | 10
ለእመ ፡ (s.l.) G | 11 ይስደዱክሙ ፡ (sic.) NQ1 | 12 እምሐቲ ፡ (sic.) D | 13 ውስተ ፡ GN2 | 13 ጃኤል ፡ G

[447] 1 ንጉሥ ፡ Q1Q2 | 2 ይኔይሰነ ፡ N1B | 3 a-a rep. Q2 | 4 ሰማዕታት ፡ C | 5 በንንቀተ ፡ (sic.) Q2

(G.75r^c)ከቡ ፡ መንግሥተ ፡ ሰማያት ። በሉኬ ፡ ሕንቄኒ ፡ ወሰህብዎ ፡ ለመስቀቀ ፡ (Q2.100r^b)
(B.113r^b)ሀ(J.91v^b)ብል ፡ ወ(N.104v^a)አስተጣጣው ፡ ክሣድዩ ፡ ምስለ ፡ ማዕደሁ ፡ ከመ ፡ ትፃዕ ፡
ነፍሱዩ ፡ (N2.79v^b) ፍጡነ ።

[448] ወሶበ ርእዩ ፡ ጥብዓተ ፡ ልቡ ፡ አሰርዎ(Q1.83v^b)እደዊሁ ፡ ወእ(I.94r^a)ገሪሁ ፡ በጽኑዕ ፡
(N1.121r^b)ማዕሠር ። ወባሕቱ ፡ ኢያጽንዑ ፡ ማዕሠረ ፡ ክሣዱ ፡ በሀብል ፡ ከመ ፡ ኢይሙት ፡
ፍጡነ ። ወሐሩ ፡ ነሢገሙ ፡ በጽኑዕ ፡ አንቀጸ ፡ ቤተ ፡ ሞቅሕ ። ወሶበ ፡ ኮነ ፡ ጊዜ ፡ መንፈቀ ፡
ሌሊት ፡ ሐመ ፡ ጥቀ ፡ ወአልጸቀ ፡ ለመዊት ፡ ወጸለዩ ፡ ሰኪቦ ፡ ዲበ ፡ ማዕደ ፡ በሙቃሔ ። ወይቤ ፡
አ ፡ እግዚእዩ¹² ፡ ክ(Q2.100v^a)ርሱቶስ ፡ አእርፈኒ³ ፡ ፍጡነ ፡ እ(G.75v^a)ስመ ፡ ጸንዓ ፡ ብዩ ፡ ሥቃ
(B.113v^a)ዩ ፡ ቅሥፈት ።

[449] ወሶበ ፡ ይቤ ፡ ዘንተ ፡ መጽአ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስ(N1.121v^a)ቶስ ፡ ኀቤሁ ፡ ዘምስለ ፡
እግዝእትነ ፡ ማርያም ፡ እሙ ። ነቢያትኒ ፡ (N.104v^b)ወሐዋርያትኒ ፡ ዘምስሌሁ ፡ ወአዕላፈ ፡
አዕላፋት ፡ መላእክት ፡ (J.92r^a)ወሊቃነ ፡ መላእክት ፡ እንዘ ፡ ይሴብህዎ ፡ ወቀርበ ፡ ኀ(N2.80r^a)
ቤሁ¹ ። ወይቤሎ ፡ ሰላም ፡ ለከ² ፡ አ ፡ ፍቁርዩ ፡ ለምንት ፡ ፈራህከ ፡ መዊተ ፡ በእንተ ፡ ስምዩ ፡
በ(Q1.84r^a)መዋቅሕት ። እስመ ፡ አነኒ ፡ ሞትኩ ፡ በተቀንዎ³ ፡ እደውዩ ፡ ወ(I.94r^b)እገርዩ ፡ ርአ ፡
ከመ ፡ ቀነዉኒ ፡ አይሁድ⁴ ፡ እደውዩ ፡ ወእገርዩ ። ከማከ ።

[450] (G.75v^b)ወዘንተ ፡ ብ(N1.121v^b)ሂሎ ፡ አርአዮ ፡ እግዚእነ ፡ አጽዕል(B.113v^b)ቲሁ¹ ፡ ቀይሐ ።
ወይቤሎ ፡ ጽናዕ ፡ ወኢትፍራህ ፡ መዊተ ፡ ዘበምድር ፡ ወአነ ፡ አነ(Q2.100v^b)ሥአከ ፡ ወአነግሠከ² ፡
በሰማያት ። ወንጉሠ ፡ ምድርኒ ፡ ወልደ ፡ እኑከ ፡ አስተዳለወ ፡ ለከ ፡ አፍራስ ፡ ከመ ፡ ይፈንወከ³ ፡
ኀበ ፡ ካልዕ ፡ መካን ፡ ይቅትሉከ ፡ በርግዘተ ፡ ኩና(N.105r^a)ት⁴ ፡ ከመ ፡ ኢይርአይዎ⁵ ፡ ሠራዊቱ ፡
እንዘ ፡ ይረግዙከ ፡ ይቅትሉከ⁶ ። ወአነሰ⁷ ፡ አስተዳለ(J.92r^b)ውኩ ፡ ለከ ፡ መንግሥተ ፡ ዘዓይን ፡
ኢርእዩ⁸ ፡ ወእዝን ፡ (N1.122r^a) ኢሰምዐ⁹ ፡ ወመ(N2.80r^b)ንበረ ፡ ዓቢዩ ።

[448] 1 እግዚእዩ ፡ NQ1 | 2 ኢየሱስ ፡ add. GN2 | 3 አዕርፈኒ ፡ del. N2

[449] 1 እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ add. N2 | 2 እለከ ፡ (sic.) Q2 | 3 በተቀንዎ ፡ rep. Q1 | 4 om. N1

[450] 1 አፅዕልቲሁ ፡ (sic.) NCBQ1Q2 | 2 ወአነግሠከ ፡ del. Q2 | 3 ይፈንወከ ፡ (sic.) BCD | 4 ኩይናት ፡ (sic.)
Q2 | 5 ኢይርአይዎሙ ፡ N2 | 6 ይረግዙከ ፡ ወይቅትሉከ ፡ ዓቀብ ፡ add. N2; ወይረግዙከ ፡ add. G | 7 ወአነሰ ፡ G; ወአሰ ፡
(sic.) N; ወአንሰ ፡ BCD | 8 ኢርእዩ ፡ INC | 9 ኢሰምዓ ፡ INCQ1Q2

[451] ወ፯ተ፡ አክሊላተ፡ ብርሃ(G.75v^c)ን፡ ዘዓይን፡ ኢነጸራ፡ ወታወኪ፡ ፯፡ እደ፡ እምብርሃን፡ ፀሐይ፡ ምክዕቢተ፡ ፪ቲ¹፡ በእንተ፡ ንጽሐ፡ (Q1.84r^b)ክህነትከ፡ (B.114r^a)ከመ²፡ ንጽሐ፡ ኤልያስ፡ ወሳሙኤል፡ (I.94v^a)ወ፪፡ በእንተ፡ ስብከተ፡ ወንጌልየ፡ ከመ፡ ጴጥሮስ፡ ወጳውሎስ፡ ወ፪ በእንተ፡ (Q2.101r^a)ጽንዓ፡ ገድልከ፡ ወትዕግሥትከ፡ ከመ፡ ቅዱስ፡ ጊዮርጊስ፡ ወፊቅጦር³፡ ወልደ፡ ጎርማኖስ፡ እስመ፡ ለፊቅጦር⁴፡ አቡሁ፡ አጽንዓ፡ ልቦ፡ ለቀቲ(N1.122r^b)ሎቲ፡ ^aበእንቲአየ፡ ^bወለከኢ^a⁵፡ እስመ፡ ጽንዓ፡ ብከ፡ ልቦ፡ ዓምደ፡ ጽዮን፡ ወልደ፡ እኅከ፡ ከመ፡ ይቅትልከ፡ በእንቲአየ⁶፡ ወአሐ(G.76r^a)ቲኒ፡ አክሊል፡ በእንተ⁷፡ ርኅራኄ፡ ልብከ፡ ይእቲ፡ እስመ፡ ርኅራኅ፡ ልብከ⁸፡ ለኀዘ(N.105r^b)ነ፡ ሰብእ፡ በጊዜ፡ ምንዳቤሆሙ፡ (J.92v^a)ለስኢለ፡ ምሕረት፡ እምኔየ፡ ከ(B.114r^b)መ፡ (N2.80v^a)ርኅርኅተ⁹፡ ልብ¹⁰፡ ይእቲ፡ ማርያም፡ እምየ፡

[452] ወበእንተዝ፡ ዘትነሥእ፡ ባቲ፡ ምድር፡ ስምዓ፡ መዊት፡ በእንቲአየ፡ (N1.122v^a)ቡርክተ¹፡ ትኩን²፡ ከመ፡ ሀገረ፡ (Q2.101r^b) ኢየሩሳሌም፡ ሀገረ፡ ዳዊት፡ ወዘሂ³፡ ነገደ፡ ኀቤሃ፡ ይኩን፡ ከመ፡ ዘነገደ፡ ኢየሩሳሌም፡ (I.94v^b)መካነ፡ መቃብርየ፡ ወዘቦ፡ ዓቢይ፡ ኀጢአት፡ ብእሲ፡ (G.76r^b)ወገብረ፡ እኩየ፡ ብዙኃ፡ ለእመ⁴፡ ኀዳጠ፡ ምጽ(Q1.84v^a)ዋተ፡ ወሀቦ⁵፡ በዲቦ፡ ዛቲ⁶፡ ሀገር፡ በስምከ⁷፡ አነ፡ እደመስስ፡ ኃጢአቶ፡ ወመጽሐፈ፡ ጌጋዩ⁸፡ በማየ፡ ይእቲ፡ ሀገር፡ እስመ፡ ባቲ፡ ይትከዓው⁹፡ በላዕሌሃ፡ ውኒዘ፡ ደምከ፡ ንጹሕ¹⁰፡ ዘተረ(N1.122v^b)ግዘ፡ በእንቲአየ፡

[453] ወ(B.114v^a)ዘአብእ፡ ሥርኖየ፡ ለቁርባን፡ ው(N.105v^a)ስተ፡ ቤተ፡ ክርስቲያና፡ በዕለተ፡ ዕረፍትከ፡ አው፡ ወይነ፡ አው፡ እጣነ፡ አነ፡ እሬስዮ(J.92v^b)ከመ፡ ቆረቦ¹፡ ሥጋየ፡ ወደምየ፡ ንጹሕ²፡ ብእሲ፡ ኃጥእ፡ ወለእመ፡ ቆረቦ፡ ^aንጹሕ፡ ብእሲ^a³፡ (N2.80v^b)በውስ(G.76r^c) ቲታ፡ (Q2.101v^a)ቁርባነ፡ አኮ⁴፡ ለባሕቲቱ፡ ዘያድኀን፡ ርእሶ፡ አላ፡ ያድኀን፡ ባዕዳነ⁵፡ ሰብእ⁶፡ እምአብያጺሁ⁷፡ ^aወዘንተ፡ ኪዳነ⁸_a፡ ውሂቦ፡ ለአቡነ፡ ቀውስጦስ፡ ዓርገ፡ እግዚእነ፡ (N1.123r^a) ውስተ፡ ሰማያት፡

[451] 1 ተ፡ D | 2 om. C | 3 ወፊቅጦስ፡ (sic.) D; ወፊቂጦር፡ (sic.) N | 4 ለፊቂጦር፡ N | 5 a-a om. Q1 | 6 a-a om. N | 7 በእን፡ (sic.) B | 8 c-c om. NQ1 | 9 ርኅርተ፡ (sic.) D | 10 ልቦ፡ B

[452] 1 ቡርክት፡ C | 2 ትኩን፡ (s.l.) I | 3 om. Q1N | 4 ወሀቦ፡ add. GN2 | 5 om. INN1N2 | 6 ይእቲ፡ IQ1NN1N2 | 7 በስም፡ N | 8 ወተጠምቀ፡ add. Q1 | 9 ይትከው፡ (sic.) BD | 10 ንጹሐ፡ C

[453] 1 ዘቁረቦ፡ D | 2 ንጹሐ፡ C | 3 | a-a om. CD | 4 ኮነ፡ N; ኢኮነ፡ Q1 | 5 ባዕደ፡ NQ1; ለባዕዳነ፡ Q2 | 6 ነሣሕያን፡ add. Q2 | 7 እምአብያጺሁ፡ (sic.) N | 8 a-a tra. G

[454] ወእምድ(I.95r^a)ጎረዝ¹፡ አዘዘ፡ ንጉሥ፡ ይሠድዎ፡ በሌሊት፡ ውስተ፡ ሀገረ²፡ እንሣሮ፡ወበህየ³፡ ይቅትልዎ፡ ዘእንበለ፡ ይስምዑ፡ ሠራዊቱ፡ ወ(B.114v^b)ዘእንበለ⁴፡ ይትነሥኡ⁵፡ ሰብአ፡ ቤቱ፡ እምን(Q1.84v^b)ዋሞሙ፡ ወሶቤሃ፡ ነሥእዎ፡ ፲ወ፯፡ አግብርቲሁ፡ ለበሌሊት፡ አውረድዎ⁶_a፡ እመርጎበ፡ ሀገረ⁷፡ በዮ፡ መንገለ፡(N.105v^b) ሀገረ፡ እንሣሮ፡(G.77r^a)ወአብዕዎ፡ ውስተ፡ ውሣጤ፡ ገዳም፡

[455] ወበህየ፡ ረገዝዎ፡ ገበዋቲሁ¹፡ በኩናት፡ በሊህ፡ ወ(N1.123r^b)ውህዘ፡ ደ(J.93r^a)መ²፡ ዋካ፡ ቀ(N2.81r^a)ይሕ፡ ወአብርሃ፡ አድዋለ፡ ይእቲ፡ ሀገር፡ እስመ፡(Q2.101v^b) አልቦ፡ በይእቲ፡ ሌሊት፡ ብርሃነ፡ ወርጎ፡ አስተርአየ፡ ተአምረ፡ ዋካ፡ እምክዕወተ፡ ደሙ፡ ወአብርሃ፡ ኩሎ፡ ወኮነ፡ ከመ፡ መዓልት፡ ጥቃ፡ ሌሊት፡ ወወረዱ፡ መላእክተ፡ ሰማይ፡(B.115r^a)በበነገዶሙ፡ ወነሥእዋ፡ ለነፍሱ³፡ ለክብር፡ ዓቢይ⁴_a፡ ወእግዝእትነ፡ ማርያም፡ ተቀ(I.95r^b)በለታ፡ በማዕከለ፡ ዓየር፡ ወሐቀፈታ፡ ለነፍሱ⁵፡ በአ(N1.123v^a)ጽፋ⁶፡

[456] ወ(G.77r^b) ይቤልዋ¹፡ መላእክተ፡ ሰማይ፡ ንሕነ፡ ነሐቅፎ²፡ ወንጸው(N.106r^a)ሮ³፡ በአክናፊነ፡ አንቲ፡ ጎድጊ፡ ሐቂፎታ፡ ለነፍሱ፡ እስመ፡ አንቲ፡ እመ፡ አምላክነ፡ ክብር (Q1.85r^a)ት፡ ወአውሥአቶሙ፡ ወትቤሎሙ⁴፡ ለመላእክት፡ እስመ፡ ጥቀ፡ ፍቁርየ፡ እምነ፡ ኩሎ፡ ሰብእ፡ ኢይፀውሮ⁵፡ ዘእንበሌየ፡ ወከመ፡ አፈ(N2.81r^b)ቅሮ፡(Q2.102r^a)አነኒ፡ አኃዝላ፡ (J.93r^b)ከመ⁶፡ ወልድየ፡ ለነፍሱ⁷፡ እስከ፡ ትበውዕ፡ ውስተ⁷፡ መንግሥተ፡ ሰማይ⁸፡ ወትነ (B.115r^b)ብር፡ ነ(N1.123v^b)ፍሱ፡ ምስለ፡ ነፍሱ፡ እሙ፡ ፍቅርትየ፡ እስመ፡ ኢይከውን፡ ነብረተ፡ ነፍሱ፡ በካልዕ፡ መካ(G.77r^c)ን፡ ዘእንበለ፡ ገነትየ፡ ዘወሀበኒ፡ ወልድየ፡

[457] ወኮነ፡ ጊዜ፡ ዕረፍቱ፡ ለበዕለተ፡ ዕረፍትየ¹_a፡ አመ፡ ፳ወ፩፡ ለወርኃ፡ ጥር፡ ወበይእቲ፡ ዕለት፡ እወርድ፡ ጎበ፡ መቃብሩ፡ በበዓመት፡(N.106r^b)ወእባርኮሙ²፡ በበረከተ፡ ወል(I.95v^a)

[454] 1 ወእድጎረዝ፡ (sic.) N | 2 ሀገረ፡ (s.l.) Ḡ | 3 በህየ፡ IQ1NN1N2 | 4 ወዘእንበለ፡ (s.l.) Q1 | 5 ይትነሥኡ፡ (s.l.) Q2 | 6 a-a tra. NQ1 | 7 ሀገር፡ N

[455] 1 ወገባዋቲሁ፡ (sic.) N | 2 ደሙ፡ D | 3 ነፍሱ፡ D | 4 | a-a tra. N | 5 ለፍሱ፡ (sic.) Q2; ለነፍሱ፡ (s.l.) | 6 አጸፋ፡ Q2

[456] 1 ወይቤልዎ፡ BI | 2 ነሐቅፎ፡ D | 3 ነሐቅፋ፡ ወንፀውራ፡ G | 4 ወትቤሎ፡ Q2 | 5 ካልዕ፡ add. N2 | 6 በከመ፡ N2 | 7 ነፍሱ፡ N ለነሱ፡ (sic.) D | 8 ውስተ፡ (s.l.) B | 9 ሰማያት፡ GN1Q1

[457] 1 a-a (s.l.) N2 | 2 ወእባርኮሙ፡ (sic.) CD | 3 om. GB | 4 b-b tra. B | 5 ወለዕለ፡ ይጸውፀ፡ add. B | 6 በሰብት (sic.) N | 7 ወኢትዊከፎሙ፡ (sic.) B

ድዮ ፡ ቅዱስ ፡ ለእለ ፡ ይገብሩ ፡ ስብእ³ ፡ ተዝካሮ⁴_b ። ወይዴውዑ⁵ ፡ ስሞ ፡ በስብሐት⁶ ፡
 ወበውዳሴ ። ወእትዌከፎሙ⁷(N1.124r^a)ቀሩርባኖሙ ፡ ወአበውዕ ፡ ሎሙ ፡ ቅድመ ፡ ወልድዮ ፡ ወአ
 (Q1.85r^b)ቡሁ ፡ ወመንፈስ ፡ ቅዱስ ። (Q2.102r^b)ወይሰርዮ ፡ ኃጢአቶ ፡ ለዘይ(B.115v^a)ገብር ፡
 ተዝካሮ ፡ ብእሲ ፡ ኃጥዕ ።

[458] ወዘንተ ፡ ብሂላ ፡ ያረቶ ፡ (N2.81v^a)እግዝእ(J.93v^a)(G.77v^a)ትነ¹ ፡ ማርያም ፡ በዘባና ።
 ወአብጽሐቶ ፡ ቅድመ ፡ እግዚአብሔር ፡ በፍሥሐ ፡ ወበሰላም ። ወቦአ² ፡ ውስተ ፡ መንግሥተ ፡
 ሰማይ ፡ ምስሌሃ ። ወበሣኒታሁ ፡ ወረደ ፡ ፩ ፡ መከራንን ፡ እምነበ ፡ ውእቱ ፡ ንጉሥ ፡ ምስለ ፡
 ሠራዊቱ ፡ ወነሥአ³ ፡ ሥ(N1.124r^b)ጋሁ ። ወቀበረ⁴ ፡ ሥጋሁ⁵ ፡ በክብር ፡ ዓቢይ ፡ እስ(N.106v^a)
 መ ፡ ይእቲ ፡ ሀገር ፡ ዘሞተ ፡ ባቲ ፡ እምታሕተ ፡ ምክርናኑ ፡ ይእቲ ። ወርእዮ⁶ ፡ ተአምረ ፡ ደሙ ፡
 እንዘ ፡ ይበርህ ፡ ከመ ፡ ፀሐይ ፡ በሌሊት ። ወሰመያ ፡ ለይእቲ ፡ ሀገር ፡ (I.95v^b)ስማ ፡ ቀ(B.115v^b)
 (G.77v^b)ን ፡ እስመ ፡ ኮነ ፡ ጽልመተ ፡ ሌሊት ፡ (Q2.102v^a)ብርሃነ ፡ በይእቲ ፡ ዕለት ።

[459] ትንብልናሁ ፡ ወኃ(Q1.85v^a)ይለ ፡ ጸሎቱ ፡ የሀሉ ፡ ምስለ ፡ ልንጉሥነ ፡ ሣህለ ፡ ማርያም ፡
 ወአቡነ ፡ ዘወልደ ፡ ማርያም ፡ ወወልደ ፡ ሐዋርያት ፡ ወምስለ ፡ እግዚእነ ፡ ኪዳነ ፡ ወልድ ፡ ወገብረ ፡
 ማርያም ፡ ወጸሐፊሁ ፡ ኃይለ ፡ (N2.81v^b)ጊዮርጊስ ፡ ወምስለ ፡ ኩልነ ፡ ደቂቁ¹_a ፡ ልዓለመ ፡
 ዓለም²_b ፡ አሜን ።

[458] 1 እግዝእ ፡ (sic.) D | 2 om. C | 3 ወአንሥአ ፡ Q2 | 4 ወቀበሮ ፡ N2G | 5 om. N2GQ1 | 6 ወሶበ ፡ ርእየ ፡ Q1;
 ወርእየት ፡ G

[459] 1 ንጉሥነ ፡ ሣህለ ፡ ማርያም ፡ ወአቡነ ፡ ዘወልደ ፡ ማርያም ፡ ወወልደ ፡ ሐዋርያት ፡ ወምስለ ፡ እግዚእነ ፡
 ኪዳነ ፡ ወልድ ፡ ወገብረ ፡ ማርያም ፡ ወጸሐፊሁ ፡ ኃይለ ፡ ጊዮርጊስ ፡ ወምስለ ፡ ኩልነ ፡ ደቂቁ I; ፍቁርከ ፡ ዓጽመ ፡
 ጊዮርጊስ ፡ ወምስለ ፡ ፍቅርትከ ፡ እኅተ ፡ ማርያም ፡ ወጸሐፊሁ ፡ ኪዳነ ፡ ማርያም ። N; ወልደ ፡ ስምያን ፣ D; ወልደ ፡
 አረጋዊ ፣ C; ገብሩ ፡ ወልደ ፡ ሥላሴ ፡ ወምስለ ፡ ፍቁሩ ፡ ወልደ ፡ ቂርቆስ ፡ ወምስለ ፡ ነፍስ ፡ ጸሐፊሁ ፡ ተክለ ፡ ወልድ ፡
 B; ምስለ ንግሥትነ ፡ አስካለ ፡ ማርያም ፡ ወምስለ ፡ እግዚእነ ፡ ኃይለ ፡ ሥላሴ ፡ ወምስለ ፡ ጸሐፊሁ ፡ ወልደ ፡
 አማኑኤል ፡ ወምስለ ኩልነ ፡ ደቂቁ ፡ N1; ምስለ ፡ ንጉሥነ ፡ ኃይለ ፡ ሥላሴ ፡ ወለአቡነ ፡ ጽጌ ፡ ማርያም ፡ ወጸሐፊሁ ፡
 ኃይለ ፡ ጊዮርጊስ ፡ ወምስለ ፡ ኩልነ ፡ ደቂቁ ፡ N2; ፍቁሩ ፡ ወልደ ፡ ጸድቅ ፡ ወጸሐፊሁ ፡ ወልደ ፡ ጊዮርጊስ ፡ ር ፡ ፍቁሩ ፡
 ገብረ ፡ መድኅን ፡ ወጸሐፊሁ ፡ መንክረ ፡ ጊዮርጊስ ፡ G; ፍቁርከ ፡ ሃብተ ፡ ገብርኤል ፡ ወምስለ ፡ ፍቅርትከ ፡ ወለተ ፡
 ማርያም ፡ ወጸሐፊሁ ፡ ገብረ ፡ ማርያም ፡ Q1; ምስለ ፡ ንጉሥነ ፡ ምኒልክ ፡ ወምስለ ፡ ፍቁሩ ፡ ወልደ ፡ ጸድቅ ፡ Q2 | 2
 om. Q2

[460] 1 om. N | 2 አጽልዕቶ ፡ INN1N2Q1C; አጽእልቶ ፡ D | 3 a-a om. Q2 | 4 ወወልደ ፡ N | 5 ነባቤ ፡ D | 6 b-b om.
 B; ሞቅሐ ፡ (sic.) Q2

[460] _bሰላም ፡ ለአዕዳዊክ ፡ በጊዜ ፡ ጸሎት ፡ ዘሰፍሐ ፤ ወለአብራኪክ ፡ ካዕበ ፡ በሰጊደ ፡
አም(J.93v^b)ላክ ፡ ዘተግሃ ፤ በዘትትዌከፍ ፡ ቀውስጦስ ፡ እንተ¹ ፡ ላዕሌክ ፡ በጽሐ ፤ _aእንዘ ፡
ያርእየክ ፡(N.106v^b)አጽልዕቶ² ፡ ቀይሐ_a³ ፤ ወልደ⁴ ፡ ማርያም ፡ ነበበ⁵ ፡ ኪያክ ፡ ሙቁሐ_b⁶ ።

CHAPTER SIX: TRANSLATION AND ANNOTATION

[1] In the Name of the Father, and of the Son, and of the Holy Spirit, One God; I, the servant of Christ, abnegate you Satan, my enemy, believing in and entrusting to the Holy Trinity before my Holy Mother church and my testimony Zion¹⁰⁸ Mary for ever and ever.

[2] Now I began with the benedict of our Lord Jesus Christ, who is equal in his divinity with God the Father and the Holy Spirit [God] one and three, the story of his agon and His merits and of His martyrdom, which happened to him, for the name of our Lord Jesus Christ, the God of the blessed and holy our father Qäwəstos; He was called the second David, the new and valiant hero for the right faith, who fought against the law breakers to overcome them and who killed, with the sling of fasting and praying, their leader, Goliath, who is the devil, the father of lies, and the doer of evil, And he dwells in the enemies of faith; making those he has subjected to practice error. This Holy Father, with the shield of humility and meekness, while they did him harm, he instead constantly did them good to put into practice the word of the commandment of the scriptures, which was fulfilled and which was implemented from the prophets and the apostles. May his prayer and benediction be upon with his beloved Gäbrä Maryam¹⁰⁹ and with the scribe Həylä Giyorgis¹¹⁰ forever and ever amen?

108 The concept of Şəyon is one of the most complex and multi-leveled in Ethiopian Orthodox Christian thought. It condenses multiple meanings and expresses ideas connected with natural, architectural and celestial space, human and divine existence and sacred time (Time and space). Thus, Zion refers to an ever expanding series of locations in the Holy Land from Mount Zion to the Temple; to the city of Jerusalem as a whole (and its heavenly counterpart); all of Judea and the entire land and people of Israel. It is used to refer to the royal city of Aksum, its church, Aksum Şəyon, which is believed to hold the original *tabot* of Zion. Furthermore, it refers to every ordinary *tabot* in the Orthodox churches of the country. Based on the symbolism of the Church as a 'womb', Zion often refers to the Blessed Virgin Mary. 'Şəyon', *EAE*, V (2014), 189b-190a (Steven Caplan).

109 Gäbrä Maryam is the administrator of the church that there while the Act of the saint was copied in Däbrä Şəlaləş.

110 Həylä Giyorgis is the person who scribed the Act of the saint.

[3] And there was a man: son of the governor of Däwaro¹¹¹ whose name is Gälawdewos, the fretfulness of Lord and he made prosperity for the needy and penurious in the name of our Lord Jesus Christ: He was the father of this holiness, peaceful, master and great teacher *Abba* Qäwəṣtoṣ; And thirty year after he was born, his father said to this Gälawdewos: ‘O! my son, choose who shall be your wife from among the daughters of the inhabitants of the province, according to your own will, since God, your creator has made you reach thirty years in chastity, without impurity, to fulfill his commandment.’

[4] And Gälawdewos answered and said to him: ‘Listen to me, my father: since in this world the practice of justice in the presence of God has failed, who of the inhabitants of this country of yours will have a daughter that you can give me in marriage according to the law of the God And in your country there is not a just man who is solicitous of the law of the God. As for you and my mother, your families belong to a progeny of honest noblemen who love our Lord Jesus Christ. Is it perhaps convenient for me to unite with a daughter of transgressors of the law of Christ? It would be better for me to die or to live all the days of my life in the monastic life, rather than uniting myself with a daughter of the inhabitants of your city, who do not have the fear of God nor the memory of death!’

[5] And when he heard this talk from the mouth of Gälawdewos, his father was astonished and glorified the God, and he replied and said to him: ‘O! my son, the chosen one by the God, as for me I will not unite you with a daughter of the inhabitants of the city of mine, but I swore, in the name of Christ, the God of my holy fathers, to let you marry where holy people, beloved of the God. Tell me and say me yes and do not oppose me, because I fear that you will not marry

111 Däwaro was one of the seven Muslim trading states in southern Ethiopia which belonged to the belt of Muslim states, fittingly called by the Egyptian courtier al-Umari the “Muslim fringe” (aṭ-ṭirāz al-islāmi). As a major Muslim community of the southern region, the existence of the Däwaro kingdom, in which *Abba* Täklä Haymanot reputedly had some influence through missionary activity about 1300, is confirmed both by Ethiopic and Arabic sources. ‘Däwaro’, *EAc*, II (205), 109b-110a (Franz-Christoph Muth).

(anyway) any woman, since you lived without a woman, in chastity, up to thirty years, for the whole time of your youth.’

[6] And Gälawdewos answered saying: ‘O! Listen to me my father I am afraid you to marry me with the fornicator Motlämi’s¹¹² daughter, king of Damot the opponent of the law of Christ and the idolater; for he loved you for you nicely manage his country. And the peoples are intense for fight and bad; yet again the antagonist of the creed of Christ. If you want to marry me in the creed of Christ with the daughter of the governor of Wägädda¹¹³ Matewos truly the beloved of God; you have marry me with his daughter that I heard nice news about her. I heard about what she had said: ‘I would not get marry the man that did not perform the commandment of Christ except the manner of God, I swear by His Holy name.’

[7] And his father answered saying: ‘O! My son, do not be afraid, I will not marry you with the daughter of the infidel Motälämi. But, as you said, I have brought to you the daughter of Matewos the governor of Wägädda; that I loved in my heart to be for you. But tell me about her with sincerity and do not lie to me, and I will bring her to you.’

[8] And Gälawdewos answered and said to him: ‘I will, how you tell me; I swear to you that if you marry me, I will not fail in my promise; both! But if you bring me another young woman, I will flee from you and go to the land of Təgray¹¹⁴ and become a monk and go to Jerusalem, and I will die there, near the sepulcher of my Lord.’

112 Motälämi is the name of the half-legendary, mighty 13th/14th-cent. ruler of Damot. The first part of the name (motä-) probably derives from the old south-Ethiopian title *mooti*, to which a personal name of the ruler was attached. Täklä Haymanot’s mother ʾƏgzi ʾHaräya was taken prisoner by M. but saved by Archangel Michael. Later, the Saint came to Damot and converted Motälämi. Cp. ‘Motälämi’, *E Ae*, III (2007), 1035b, (Nosnitsin Denis).

Wägädda is still the name of the edge of the plateau overlooking the precipitous districts of Tägulät to the north and Morät to the south. Gädlä Filəppos, f.10b.

113 Wägädda is still the name of the edge of the plateau overlooking the precipitous districts of Tägulät to the north and Morät to the south. Gädlä Filəppos, f.10b.

114 Təgray is a historical region and province of Ethiopia. It encompasses most of the territories of Tigrinya-speakers (and a few minority groups closely linked with them) in Ethiopia; and it far from Addis Ababa about 700 km. ‘Təgray’, *E Ae*, III (2007), 887b-894b, (Wolbert Smidt)

[9] And having heard this talk, his father was astonished and glorified God and brought him the daughter of a great Christian authority Matewos, whose name was ʾĒmmənä Şəyon. And he had him married according to the law of the gospel, as the Apostles¹¹⁵ prescribed in the Apostles are established in the book of their canon. And Gälawdewos and ʾĒmmənä Şəyon became alike Abraham and Sarah offering and loving peoples and giving alms to the neediness and pitiable. And they had performed the commemoration birth day of our Lady Mary the twofold virgin the mother of God from year to year; and the feast day of the archangels Saint Michael and Saint Gabriel monthly as well as from year to year. And they also received the Eucharist of Christ.

[10] And after they received the Eucharist went out from the church, and they found the penurious and poor having sat down at the gate of the church, and they have given alms and their clothes to the needy peoples. They did not spare even one for themselves, when the needy asked them in her holy name. And when all the people saw it, those people said: ‘On the day of the Nativity of our Lady Mary, they give all their money, even their clothes, every month; where do they get another dress to wear next month? In fact, one does not arrive from month to month to weave the cloth of a person’s robe.’ And for this reason, all the people marveled and were astonished the effort of God that He performed unto His saints.

[11] And after giving alms in the name of our Lady Mary, they were still praying before her image, saying: ‘Accept, by your name, the alms we give in your name, and welcome our prayer, like the Son that accept the prayer and the alms of Cornelius¹¹⁶ and the two pennies of the widow¹¹⁷. Since we have no children in this world, our goods are for you; and we have nothing but you as queen:

115 Senodos is a Gəʿəz term of Greek origin which indicates an article of the ecclesiastical laws. The Holy Synod (Qəddus Sinodos) is the leading body of the Ethiopian Orthodox It comprises the highest Church leaders (archbishops and bishops). The synod is responsible for religious matters and is chaired by a Patriarch, who pastors the Church. Cp. Bausi 1994, 24-28, Getnet Tamene 1998, 96.

116 Qornälewos (Gəʿəz: ቅርኅ ሉዎስ) Cornelius (Greek: Κορνήλιος, romanized: *Kornélios*; Latin: *Cornelius*) was a Roman centurion who is considered by Christians to be the first Gentile to convert to the faith, as related in Acts of the Apostles. The baptism of Cornelius is an important event in the history of the early Christian church. Cp. Bromiley 1979, 297.

117 Luk 21; 2-3

protect us with the militias of your Son from every evil in this world, and, in what will come, from the fire of hell.’

[12] And on the 12th December in the commemoration day of Saint Michael as they prayed standing upright in front of her image, Saint Mikael and Saint Gabriel; came with our Lady Mary the mother of Lord, Saint Michael and Saint Gabriel appeared to him alike the two clergies. And our Lady Mary stood up at their right side alike a deacon. And they said to him: ‘O! Gälawdewos and ʾĒmmənä Şəyon peace be to you; what do you ask every day from the portrait of our Lady Mary? Now your prayer was heard before God that you will find [get birth] an honorable and graceful son from the Lord.’

[13] And while those archangels so spoke to them, a form of white dove flying from their right and circled three times over their heads and blessed them with the sign of the cross and ascended into heaven and the archangels disappeared from them.

[14] And then they were astonished and said, ‘Will it happen that we will have a son, after we have been barren for all our lives?’ And then, once again, the portrait of our Lady Mary spoke as a person to ʾĒmmənä Şəyon: ‘Firstly, you have get birth a son; this child would not belong to you; but, he will be the crowd of the heavenly King. And again you will get birth from the other Israelite person and he will become the King of the whole Ethiopia. When you will get birth him, you shall call him Yəkunno ʾAmlak.’¹¹⁸

[15] ‘And with him you will get birth a twin, a beautiful daughter: she will indeed be my beloved, like you. And from that daughter of yours many holy monks will be born who will honor me in all the land of Ethiopia, my feud that Jesus Christ, my Son and my God, gave me as a gift. Since you love me, I too, like my Son Jesus Christ, love you very much.’

118 Yəkunno Amlak is a well known King in Ethiopian history, is considered to have (re-) established the rule of the Solomonic dynasty, having overthrown the last Zagwe king in 1270. He was an Ethiopian king who reigned from 1270-1285 A.D. ‘Yəkunno Amlak’, *EAc*, V (2014), 43b-46b (Denis Nosnitsin – Marie-Laure Dera), see more Taddesse Tamirat 1972, 66.

[16] And after the portrait said this, keep silence. And ʾĒmmənā Šəyon including her husband, they went to their house while they were admired for the words of that image that had spoken to them alike the human language, and glorified the God because he had performed this event un to them.

[17] And after this, Satan feels jealous for their good deed; and he dwell in the heart of Motälämi the King of Damot. And one day he [Motälämi] said to his governors: ‘Whose daughter has got married the son of the governor of Däwaro?’ And they said to him: ‘he has got married the daughter of Mathew the governor of Wägədda¹¹⁹ and Kätäta that formerly engaged by you;’ but she refuses you, saying: ‘I am sick, because I have been struck by the evil of a demon.’ Having she spoken for her aversion that you are pagan, [Gälawdewos] married her.’

[18] And while he heard this, Motälämi was angered; and he ordered his soldiers and they went to the land of Däwaro and he fought them with Gälawdewos and his father. But, they [Gälawdewos and his father] had defeated them by the power of God; and Gälawdewos killed twenty thousand troops from his [Motälämi’s] side; and he [Gälawdewos] could not be found ʾĒmmənā Šəyon in the land of Däwaro for she had fled to the land of her brother Mādhaninä ʾĒgzi’s¹²⁰ land of Fätägar.¹²¹

119 Wägədda is one of the *woredas* in the Amhara Region of Ethiopia. Part of the Debub Wollo Zone, Wegde is bordered on the south by the Walaqa River which separates it from the Oromia Region, on the west by the Abay River which separates it from the Misraq Gojjam Zone, on the north by Debre Sina, on the northeast by Legambo, and on the east by Kelala. The major town in Wegde is Mahdere Selam. Cp. Hans: 1994.

120 Mādhaninä ʾĒgziʾ was an Ethiopian saint, a disciple of abba Täklä Haymanot, who lived during the reigns of Wädəm Rāʾad, ʿAmdä Šəyon, and Säyfä Arəʾəd. In monastic genealogies he is mentioned among the very first disciples of the Šəwan Saint. ‘Mādhaninä ʾĒgziʾ’, *EAE*, IV (2010), 624b (Osvaldo Raineri).

121 Fätägar is the sultanete of Arababni was a small Gurage Islamic sultanate located in the region southeast of the modern capital Addis Ababa. Founded around the 12th century, it was the smallest and weakest of the Muslim kingdoms described by the Islamic geographer’s al-Umari and al-Makrizi. Cp. Gori. 2005, 227–234.

[19] And for this reason, Motälämi grabbed the land of Fäṭägar and Šəlaləš.¹²² And ʾEmmənä Šəyon¹²³ was capitulated in the land of her brother on the one place, and ʾƏgziʾ Həräya the mother of Abunä Täklä Haymanot¹²⁴ in this day was also capitulated in one of the place in the land of Šəlaləš.

[20] And after this, Motälämi asked his troops saying this: ‘Cannot be found ʾEmmənä Šəyon in this place today?’ and they replied: ‘O! Yes indeed! Our boss we could not find her; but, we know moreover if he is in the other city, because the inhabitants of that city who were captured, have told us: ‘Today she was around here, in the house of her brother, the governor of Fäṭägar. And yet we found a beautiful woman that greater in her beauteous and attractive than [ʾEmmənä Šəyon] in the region of Šəlaləš and she deserved to you.’

[21] ‘And the woman that we captured today in that city is the sister of ʾEmmənä Šəyon; the daughter of her brother, Mädhəninä ʾƏgziʾ the great governor of Fäṭägar the son of Matewos the chief of Wägədda and the father of ʾEmmənä Šəyon that you will be find.’ And the peoples that were capitulated today told us, ‘there was ʾEmmənä Šəyon at the house of Mädhəninä ʾƏgziʾ; and we will have hope ʾEmmənä Šəyon has been seized by your troops.’

[22] ‘Because of that, among your troops numerous leaders went down yesterday to inspect ʾEmmənä Šəyon in the land of Fäṭägar with your elder brother; we heard news while they said: ‘they destroyed the land of Fäṭägar.’ And after Motälämi exchanged this news with his troops, his brother came and stood up before him; and said to Motälämi: ‘O! My great brother I have a

122 Šəlaləš is a historical place which is well known by the birthplace of *Abunä* Täklä Haymanot; now we know the place by its name Ittisa and is located in the Amhara region in the north east of Bulga.

123 ʾEmmənä Šəyon is the future mother of *Abunä* Qäwəstos.

124 Takla-Haymanot is a well-known 14th century saint and was born about 1215 at Šəlaləš in Zorare, in what is today the district of Bulga. As we have seen above, tradition derives his origin from an ancient clerical family who had settled in Šäwa for over ten generations. His own father is presented as having been a priest who served in the church of Šəlaləš. He is also said to have given Takla Haymanot his first religious instruction and to have even taken him to the court of the Egyptian bishop, Qerəlos, for ordination as a deacon while still a young boy. See, Tadesse Tamrat, 1972, 160.

revelation to you; I got her, and I your brother had capitulated her whom you investigate ʾĒmmənā Šəyon the wife of Gälawdewos. Please take her; this is ʾĒmmənā Šəyon whose her beauty is greater than the women in the whole world;’ saying me ‘I rejoiced,’ and made her stand in front of him.

[23] And when Motälämi looked at her, he admired the beauty of her appearance and told to his troops who captured ʾĒgziʾ Hāräya: ‘The woman that you captured, does she seem to be the same to this woman?’ And they said to him: ‘Yes, our lord, and as big as this, she resembles to her all the figure of her body, from her head to toe; and an identical to their appearance and beauty.’

[24] And he said again: ‘I do not think another woman like her has been found; now bring her in order to see both of them and identify the one from the other.’ And they have been brought ʾĒgziʾ Hāräya and made her stand in front of him. When he saw her, he stand up from his seat and wanted to kiss her in front of the assembly. And he said to his troops: ‘Truly, you have found beautiful women, and I will give you a beautiful country and I will appoint you with a great honor for all my territories.’

[25] And he said to his brother: ‘This woman will be for you as your booty; and I will marry that woman according to the law of our gods, constituting her queen over all my wives.’ And having said this, he ordered his dignitaries to enclose and decorate her with the silk and gold clothes in order to ready her and prostrate for his idols.

[26] And having said that, he went to his country and arrived joyfully then, entered his home. And ʾĒmmənā Šəyon, with her sister ʾĒgziʾ Hāräya, was crying day and night, while she was praying in her heart to our Lady Mary and she said to her: ‘Where is the power of your Son, the heavenly king who saves from all tribulation? May it be got birth my God from your virgin womb in marvelous act? Are the miracles of your power a lie that hour’s Son has worked for your beloved holy saints?’

[27] ‘Why my God your Son, left me in the hands of the profane the destroyers of his law separating (me) from my husband, a pure man, executor of his order, who has commanded in the law of his holy gospel? And where is the revelation that you announced to me by the mouth of your portrait, telling me: ‘you will give birth beautiful children.’ Does I give birth a holy children

from a pagan? is it your word that your say indeed has now become a lie? If you are the mother of my God, pray to your Son to welcome me today with death, so that this pagan, the enemy of my great God, will not take me away.’

[28] And a while she has been praying, she stayed without eating food or drinking water for three weeks, and said: ‘It is better for me to die of hunger, rather than to eat the food of those who transgress the law of Christ.’ And for this, her body was not hungry or thirsty, for the word of the Lord gave it strength. As our Lord said in the Gospel when he was tempted by Satan: ‘Man does not live (only) by bread, but by the word of the living God’¹²⁵ And truly arrived this prophecy is fulfilled unto her, for she remained three weeks without food or drink, since she was taken prisoner, until the angel of God released her from the hands of Motälämi.

[29] And then we come back to the former issues, And a while Motälämi back to his home, he ordered the sorcerers and his idol priest saying: ‘Let be weigh your selves tomorrow for the celebration of my wedding, according to the law of my gods, and also for my brother, with women who we have captured in the region of Šäwa, by the power of my gods.’ And then the priests of his idols and sorcerers rejoiced.

[30] And on the next day, he ordered them to have been bringing ʾĒgziʾ Ḥaräya and ʾĒmmänä Šəyon to his idols house. And he stood up in front of the house of the idol before his entire troops, decorated (him self) with his gold and silver weapons.

[31] And the sorcerers (an idol priests) decorated themselves with the necklace of purple and gold, and settled his idols on a throne of gold, adorned with ivory and red color, and golden canopies cast a shadow. And they adorned ʾĒgziʾ Ḥaräya and ʾĒmmänä Šəyon with jewels of gold and gold rings and placed gold sandals at their feet, and made them stand before the idols, and said to ʾĒmmänä Šəyon: ‘You speak first: you venerate the great idol of the king, for your birth you are greater in the age of ʾĒgziʾ Ḥaräya, and you will then become the bride of the king's brother, of whom he is older for his birth.’

125 Matt. 4: 4.

[32] And then, while the sorcerers said this to ʾĒmmənā Šəyon, she has taken off the gold sandals that had made her fit and threw them against the king's idol. And she has beaten the eye of the chief of the magician. And she took that idol from the seat of his throne of gold and ivory and left him then trampling it on the ground and cut it to pieces, and she said from the psalm of David chapter 68: 'May the Lord rise and his enemies be scattered and his adversaries flee before his presence'¹²⁶ And after she prayed this psalm roaring and thriving too, like the tough man that found a lot of captive from starting to the end.

[33] And when he saw her, while she was reciting this psalm and shouting, he became very frightened with all his troops, and his knees faltered when he heard the words of her prayer as she recited this psalm. And a man of sorcerers had taken the sword to cut off her head with the sword when she broke the idol of the king. And at that time, the thunder instantly descended from the sky without close to her.

[34] And then the great traumatism was happened. And the archangels of God Saint Michael and Saint Gabriel descended to them. And a while, Saint Michael took and holds ʾĒgziʾ Həräya by his wings and Saint Gabriel also holds ʾĒmmənā Šəyon with his wings. And made them climb through the air, while Motälämi watched this with all his troops.

[35] And Saint Michael has left ʾĒgziʾ Həräya in her own land Šəlaləš where her husband Šägga Zäʾab was there. And Saint Gabriel has left ʾĒmmənā Šəyon in Däwaro where her husband Gälawdewos was there, while he was with many men, dignitaries from all over the Šäwa region who had come to him to mourn with him the destruction of his city and the capture of his wife.

[36] And so, while her husband was with the multitude that scream each other, she had entered to amongst the women that awful covering herself with the silken and golden clothes. And a while the entire peoples are said each other: 'who is the woman that decorated herself by the silken and golden clothes in this sorrow and sadness day?' and while they said this, Saint Gabriel is shouting

126 Ps. 68:1

at them and told to them: ‘this is ʾĒmmənā Šəyon that your mistress and the wife of Gälawdewos; in the meantime she will be the mother of the teachers of the land of Šäwa and the king of the peoples of Ethiopia.’

[37] Then after, the whole people hasten to see and ask her that what happened on her. And they came to her and they kissed her hand and feet; and they asked how she freed from the surrender. And she told them the whole thing that was happened unto her and how He [Lord] saved her from the hands [grab] of Motälämi by His angels including her sister ʾĒgziʾ Həräya. And she told them the whole miracles that done unto her from beginning to end.

[38] As for the sumptuous cloths which she had brought from the region of Damot, she gave it to the poor and indigent, alms, in the name of our Lady Mary. And later she multiplied her good deeds, much more than before. And after her imprisonment, she returned after four months, on the 30th of the month of July, conceived from Gälawdewos her first husband. And the day of her birth came, and she called the midwives.

[39] And she asked them: ‘In how many months will the day of the birth be? In my opinion, it is nine months minus five weeks; perhaps it is left other days on the nine months to give birth to a baby, from the beginning of its conception until its birth. Instruct me a little about your pregnancies. Because, I do not know the exact get birth day up to now for I am stayed in infertile.’ And they said to her: ‘If it was the conception of a male, our birth takes place nine months and five days, if it was the conception of a female; it will happens our get birth at the end of the ninth month from its conception.’

[40] And when she heard this, she thought in her heart and said, ‘How shall I be? Since tomorrow is the completion of nine months and five days since I conceived. If indeed I am giving birth tomorrow, I will be a new mother and I will not be able to grind the flour that I usually grind with my hands for the bread of the Eucharist, for the feast of the Nativity of Mary.’

[41] And it was her custom every month to grind wheat for the bread of the Holy Eucharist for the feast of Our Lady's with her hands, while there were many servants in her house. She did it herself because it became an honor for her in the presence of our Lady Mary. And for this fact, she went to

church and prayed, standing before the iportrait of our Lady Mary, and said: ‘How shall I be, if I break my custom of grinding the flour of the bread of the Eucharist of the feast of your Nativity? Today indeed it is the feast of the Nativity of your Son, it is not lawful to grind in the day of the Nativity of your Son, my glorious God; tomorrow then will be the time of my birth, of the one I conceived, of that conception that you have granted me, and it is not lawful for the new mother cannot be grind wheat for the Holy Communion and cannot be entered to the church except she has filled forty days or eighty days.’

[42] And the next day is your honored commemoration birthday; who will grind the wheat to me?’ ‘O! Do not anger at me my Lady the merciful and the upright heart the mother of my God the merciful, generous and demolisher of disaster for I am discounting the grinding work for your commemoration birthday as I do have before.’

[43] And while she was praying, the image of our Lady Mary, spoke as she did before with the tongue of person, to her: ‘Go to your house in peace, and tomorrow you will grind a good grain for the feast of my Nativity; and you will not give birth tomorrow, but on the day of my Nativity, so that the birth of your child may take place the same day as my birth. And also the day of his departure he will take place on the day of my departure, on the 21st of the month of *ṭərr*. In fact, my Son has chosen him in your womb to become my good servant and faithful in righteousness, for your good work and your’s fasting and your prayer in purity and your love for me, with a persevering heart.’

[44] And after she heard this miracle word from the mouth of the image, she came back to her house, while she was admiring for the work that God performed for her every moment. And the next day in the thirteenth of the month of April she had stayed while she was grinding wheat as her custom. And when she had ground a measure of grain under the millstone, she sat on the mat of the Eucharist’s flour to sift through what she had ground.

[45] And then her conception moved in her lap, on one side and on the other, and her belly touched the sieve where the flour was. And the blessing of the Holy Spirit descended upon that sieve, as soon as her womb touched her, where our father Qāwəṣṭos had been conceived; and that flour grew

to the edge of the sieve and overflowed from it and also descended on the mat of the wheat [ground for] the flour of the Eucharist.

[46] And when she noticed this miracle, she called the priests and showed them this fact, and as soon as the priests saw him, they marveled and brought a basket and they picked it up from that mat and put it in the containers of the flour storage for the bread of the Eucharist and filled twelve vessels, and it spared for twelve months the flour of the Eucharist for the Holy Communion.

[47] And on the next day on the first May, she fed the needy and dressed the poor up to seven hours; and she had called the priests after she have been preparing a great lunch for them in the name of the feast day of the mother of God. And she prepared for them all that they ate and drank and what their heart desired, every tasty food and drink.

[48] And at the time of the ninth hour, while the priests were in her wide chamber and they have been drinking mead¹²⁷ she felt a grabby pain to get birth. And after the women saw her stood up amidst from those who were drinking to take care of her without being they closed to her, she got birth in peace and safe without illness; and the blood did not flow from her womb as it flows from the womb of a woman of this world But, she got birth a pure child, who was wrapped in a garment of light.

[49] And a while they saw this child, *Abba*Qāwəṣtoṣ, the midwives marveled the work of God that accomplished in his saints, and said: ‘it is amazed and wonderful that the miracle happened today for our mistress ʾĒmmənā Šəyon, the beloved of God. We have not seen and heard from the time our birth until then the woman who gets birth without a grabby pain. And also our fathers and mothers did not tell us about such story and miracle news except our Lady Mary get birth God in unadulterated Virgin. Truly she looks like her beloved our Lady Mary. ʾĒmmənā Šəyon is a chosen and the beloved of Jesus Christ.’

127 Ṭäḡḡ is an alcoholic beverage (Drinks) produced by the fermentation of honey and consumed throughout Ethiopia and Eritrea. The use of Ṭäḡḡ in Ethiopia is believed to go back to Aksumite times and certainly, by the 16th cent. Ṭäḡḡ was being used to honor warriors, as when aṣe Šäršä Dəngəl let the hero ʿAqba Mikaʿel drink Ṭäḡḡ in his presence. Cp. ‘Ṭäḡḡ’, *EAc*, IV (2010), 817b (Kim Dammers), Lichine, 1987, 328.

[50] ‘And even this miracle was performed at his childhood, what will happen in the meantime unto this child from God when he grow up and become adulthood? And his birthday coincides with the birthday of our Lady Mary, the mother of God and the lover of his mother the blessed ʾĒmmənā Šəyon. And it was like this the miracle of his birth. And the descendant of his families was from chosen person Gälawdewos and ʾĒmmənā Šəyon.’

[51] ‘And again we spoke to you, O! our brothers the beloved Christians listen a little from his numerous miracles like the sand of the sea, the stars of the sky, and the grass of the earth; that it could not to be spoke separately (one by one) the blessed Qäwəṣṭos, the lover of Lord. And when he was forty days since he was born, his father and mother called our father *Abunä Šägga Zäʾab*, the father of *Abunä Tāklä Haymanot* and the husband of ʾĒgziʾ Hārāya. And priest ʾĒndərəyas, the brother of Šägga Zäʾab, introduced him Christianity according to the law that our fathers, the apostles of Christ had established. And ʾĒndərəyas become as priest and Šägga Zäʾab also as deacon for the baptismal of that child *Abunä Qäwəṣṭos*.’

[52] And when he blessed the baptismal water with the sign of the cross, at that moment priest ʾĒndərəyas saw a luminous hand while infusing the holy oil in the water; he was frightened instantly and was afraid and stopped blessing and from the place of the baptismal font, escaped to the sanctuary.

[53] And then the voice was heard from that portrait of our Lady Mary who had announced to ʾĒmmənā Šəyon the good news of the birth of this blessed child *Abunä Qäwəṣṭos*, and said to him: ‘O! ʾĒndərəyas Do not be afraid, to baptize this elected child, since ʾĒndərəyas, the apostle of Christ, who infused with his hand the holy oil into the water, having been sent by our lady Mary, the mother of God to assist you in the administration of baptism, so that it may grow her love for all Christians. She worked with the mother of this baptizing child, because the God elected him in the womb because of the justice of his father and mother, to become the father of many holy monks and masters of the kings of Ethiopia, his brother's sons, who will born after him of his mother; ʾĒmmənā Šəyon that an elected woman, and the lover of our lady Mary, the mother of God.’

[54] And a while he heard this word from the portrait of our Lady Mary, priest ʾĒndərəyas returned from the sanctuary, and went to the place of the baptismal font and baptized him. And as he came out of the place of the baptismal font, a white dove descended upon his head from the sky, and immediately blessed him with the sign of the cross by the oil of the gladness on his forehead while he was held in the hands of ʾĒndərəyas, and his face then shone more than the splendor of the sun.

[55] And furthermore, after this, his father and mother and all the family members, who were in the church during the Mass to receive Holy Communion with him, saw that image of our Lady Mary which was painted on the door of that sanctuary which blessed him, when they gave him the blood and flesh of Christ. And they wondered the almighty of God; then they back their homes, praising the God and glorifying our Lady Mary.

[56] And on the third day after he was baptized, priest ʾĒndərəyas and *Abunä Šägga Zäʾab* with his wife ʾĒgziʾ Həräya departed from the city of his father and his mother to go to their country, to the district of Zoräre¹²⁸, from the land of Däwaro. And a while they accompanied them on the road to their country, ʾĒmmənä Šəyon approached to ʾĒgziʾ Həräya to greet her at the surrounding of her house and return to her home.

[57] And when she approached her, our father Täklä Haymanot took the neck of our blessed father Qäwəstos, while he was carried on the back of his mother ʾĒgziʾ Həräya. In fact at that time our father Täklä Haymanot was a child of five months old after he was born and in this day and he was there at his mother's back. And *Abunä* Qäwəstos also took the right hand of [Täklä Haymanot] while he was there in his mother's lap, and they could not detach them. And the hands of *Abunä* Täklä Haymanot seems with the neck of *Abba* Qäwəstos like the glue wax that match each other and blended with thread; and the hands of *Abba* Qäwəstos also seems like with the hands of *Abunä* Täklä Haymanot.

[58] And then ʾĒgziʾ Həräya said to his mother and father: 'what shall we do about our children? my child is hangs the neck of your child and refuse me to leave his neck; and your child also take

128 Genet Abera 2014, 2.

over my child's hand and I could not to detached each other.' And 'Emmənä Şəyon replayed saying: 'Let's go to church in order to beseech before our Lady Mary the mother of God. Because of she gave me this son; but, now he is going to die hanging by your child hand.'

[59] Therefore, 'Egzi' Hārāya, 'Emmənä Şəyon and his father Gälawdewos, *Abba Şägga Zä'ab* and his brother, priest 'Endərəyas went together to the church while the neck of *Abba Qäwəstos* hang on by the hand of *Abunä Täklä Haymanot* and they entered to the church. And 'Endərəyas and Şägga Zä'ab entered into the sanctuary; and 'Emmənä Şəyon and 'Egzi' Hārāya stand together under the portrait of our Lady Mary. As that time, 'Emmənä Şəyon has strongly mourning in a deep sorrow saying: 'O! My Lady Mary the blessed Virgin in two fold the mother of God; why yours Son had offered me this baby in your appeal that he has going to die hanging by my sister's son? Is it your will that my niece be my vindicate that this happened at me?'

[60] And while she was praying like this, at that moment, a voice was heard from that image of our Lady Mary saying: 'Listen, oh blessed 'Emmənä Şəyon listens to this issue; this baby is not yours; but, in the meantime he belongs to the spirit son of your sister 'Egzi' Hārāya. And he will not separate with 'Egzi' Hārāya in his life; because, since the Lord will favor him to become their property; let abandon him to go with your sister 'Egzi' Hārāya and her husband Şägga Zä'ab; that they will rear him with their child [*Täklä Haymanot*].'

[61] 'And in the meantime, four children will get birth from your womb; and now, you will have get birth two children from (this) your husband Gälawdewos. In the future time, you will have get birth two children from the other Israelite man. Among these two children, the one will become the king of Ethiopia and he will reign the world with the support of these children; then, he will become king by the regulation of God as it mentioned before into the Pentateuch and the Gospel.'

[62] 'And the one your daughter that you will get birth from the Israelite man was blessed from your womb by the good will of God. And the son that she will get birth will become the new Apostle alike Peter and Paul, Mark the Evangelist in the whole land of Ethiopia. And it will be hear the announcement of their preaching and the strength of their faith will be heard from the ends of the earth to the ends of the islands of Egypt and Rome and on the shores of the sea. They will

become holy metropolitans and bishops; and, for this reason your son, in the time of the succession and in the time of his reign, by faith and honor, they will be greater than what you will get birth later.’

[63] And having said this, the voice that had spoken to her was silent and hidden from her. And he who had told her this was St. Gabriel the Archangel who had announced to our Lady Mary the birth of our Lord Jesus Christ. Hearing this prodigy ʾĒgziʾ Ḥaräya and ʾĒmmənä Şəyon went up from the church, with their husbands, to the outside of the church enclosure.

[64] And after a while his father Gälawdewos brought an old woman named ʾĒlleni from his relatives to grow him including with two servants and said to our father Şägga Zäʾab: ‘Take my son and he will go with you in order to grow up with your son in wisdom, discipline and glorification of God. And again I also entrust you to the name of our Lady Mary: teach him all the sacred books, with good religion, because everything that happens to us, is not for our will, but all these wonders happen to this my son, for the prayer of the our lady our Mary; and the Lord our God works on us as he wants.’

[65] And after this *AbunäŞägga Zäʾab* take off *Abba Qäwəştos* and ʾĒlleni the sister of his father has hold him; and he went to the region of Şəläləş and he come into to the house of his sister ʾĒgziʾ Ḥaräya. He was grew up with *Abunä Täklä Haymanot* while ʾĒlleni holding him and also asleep with her. And one day *AbunäŞägga Zäʾab* has ordered her saying this: ‘O! my sister, choose the hives that make white honey, that is the nourishment of this child, the son of your sister, Qäwəştos, for it is convenient eats honey with milk, that the son of Gälawdewos, the governor of Däwaro, mixed with the generous wine must.’

[66] And ʾĒgziʾ Ḥaräya answered him saying: ‘Indeed his sitter ʾĒlleni is barren and the milk of her breast for breastfeeding does not come out of her nipples. And when I gave him one of my breasts, with my son Fəśśəḥa Şəyon, he did not suck my breasts, but only, taking with his hands one of my breasts, he played with my son, laughing while he was sitting on my knees. And, I lonely admired the work of God in my heart! Because, he did not know at all that he played for my

son. So they played among themselves, laughing, and their mouths stammered as children do, and no one understood the words of their language.’

[67] And immediately, when I saw him, I asked his nurse about his nutrition, and she said to me: ‘My sister, seek nothing, neither milk nor food, but at the moment when a midnight, when I wake from my sleep, I find white honey on his mouth. And if I want to take that honey from his mouth, he hides from me, how much; I am astonished at this fact, the work of the God who treats his saints every moment.’

[68] ‘And when Šägga Zä’ab heard this speech from his wife ʾĒgziʾ Hārāya, he went to his nurse and saw that baby *Abba* Qäwəṣṭos, while crawled with his hands and played and praised at the same time the Holy Trinity, saying: ‘Holy, Holy, Holy the Lord of hosts, the heavens and the earth are full of holiness of your glory.’

[69] And once time, he saw him while he [Qäwəṣṭos] has stammer as the child that could not spoke. And at that time, Šägga Zä’ab said; ‘this indeed is a work of praise from your mother, (how) the holy and chosen men (address) to the God: but you from where did you learn? Who instructed you, without you growing up and having learned these holy things from the mouth?’

[70] And, having said this, he raise him from the ground the child that was playing on the earth, and he embrace and kiss him and said to him: ‘O! Boy: what do you want to eat? So that I can feed you what you prefer most of all. Will I give you honey or milk, bread and wine, and fat lamb meat?’ And then that boy, *Abba* Qäwəṣṭos, while he was crouched on the knees of our father Šägga Zä’ab, stretched his hands towards the street of the town, as he said: ‘Lead me!’ And jump, from above his knees on the ground, escaping from his hand that held him. And walking on his all four legs, he went into the street of a village. And the nurse has frightened; then, got up from her seat to take him, but he refused her and cried a lot.

[71] And our father Šägga Zä’ab said to her: ‘Let left him and go where he wants. Let we see where he goes. Although I was stronger than him he escaped from my hands and he run then slope to the ground like a bold young man, despite being a little boy of two years. I think that is what we see from God's good will, and he has been in existence by miracles since from his birth up to now.’

[72] And then, his guardian left him and he begins to walk. And *Abunā Šägga Zä'ab* follows him and his guardian also together ran at the right side of him. And he creeps before him and he fastens than them; finally, they arrived at the river Buləl. And he crossed the river by the aspiration of Lord of his God that was filled from shore to shore; In fact the time was the rainy season when this incident was happened.

[73] And he lonely ascended to the region of Zəm.¹²⁹ And *Šägga Zä'ab* has been astonished, stood on the bank of the river Buləl, and then his nurse said: 'It is better for me to die submerged by the river than to see the death of this child.' And having said that, she entered into the full of water. And when our father *Šägga Zä'ab* saw this fact, he was saddened and made much lamentation saying: 'Because you have forsaken me today, O! Lord, my good God, and you have made me scrape off men because of the loss of this boy with his nurse, into the full of river? Perhaps for my sins, this thing happened or for another reason? What will I say and what will I tell to his mother and his father about the death of this child who entrusted me? While they are appeal me about their son in your immortal name for ever and ever amen!'

[74] And while *Abba Šägga Zä'ab* said this and made the lamentation, St. Michael the Archangel appeared to him, in the guise of a priest he had known for a long time, and said to him: 'Greetings, oh my father, *Šägga Zä'ab*; why do you moans so much, with great tears and sadness? The Lord your creator has never abandoned you since He created you until today. Now, remember how he saved you from the killing of the soldiers of Motälämi and from the submersion of water, before you had got from your God, This is because of your blessed son *Fəśśəha Šəyon*.'

[75] 'And even now, that your God is with you, let enter to this full flume and do not be afraid and follow the child and you will see the great miracle that will come from the God who does everything for the love of the mother of this child. In fact the mother of this child is a lover of our Lady Mary.' And after having told him this, Saint Michael blessed the water with the sign of the

129 Zəm is the place (district) which is located west of Däbrä Libanos. Cp. Taddesse Tamirat 1972, 179.

cross, and the water was divided above and below as the river of Eritrea¹³⁰ finally separated and stopped.

[76] And then Saint Michael disappeared and ascended to the heaven. And *Abunä Šägga Zäʾab* crossed the Buləl River. And he ascended to the region of Zəm in peace and happiness. And Šägga Zäʾab find this child then took out our father Qäwəstos, while he was under a ravine that there in the district of Zəm. And he has hugged and sat on his bow; and he said: ‘God of my fathers, admirable and your work that you did for this child.’

[77] And then *Abunä Šägga Zäʾab* said this, took out the child and having sat on his knees, raised his hand and took his beard, and looked up at that cliff and began to stammer like the children who were talking, and turned his gaze to the cliff and pointed it out with his hand. And then our father Šägga Zäʾab raised his eyes and saw above that cliff three loaves of white honey, and at that moment he left the child on the ground and got up from his seat to pick the honey from that cliff, but it was far from him and suspended.

[78] And afterwards a voice heard from heaven saying: ‘Šägga Zäʾab, do not tire yourself to reach that honey, since its preparation will be forever in nourishment of this child, not for you; and it is not produced with the wings of bees from the earth and the flowers of the countryside, but this comes from the God, through the prayer of our Lady Mary the mother of God, for the sake of the mother of this child.’

[79] ‘And in the future times this honey will be dispensed to all the saints who will have been got birth by the Holy Spirit for the prayer of this child and also for the prayer of your son Fəśśəha Šəyon. And whoever tastes of this honey, trusting in his prayer, will not taste the death of sin, but it will be free from sin, since the Lord chosen him from the womb of his mother, for the prayer of our Lady Mary, so that the power of his prayer may be the worth of redemption for all the inhabitants of Ethiopia.’

130 Eritrea is situated in the Horn of Africa. It is bordered to the north-east and east by the Red sea, to the west and north-west by the Sudan, to the south by Ethiopia. Cp. ‘Eritrea’, *E Ae*, II (2005), 355b-359b (Haggai Erlich).

[80] ‘Now, listen what I tell you: go to your ancestor's house, priest Həywät Bənä house; and leave this child with your son in order to rear them in wisdom and grateful of God. And also ʾĒlleni his guardian did not killed by the filled of the water. In fact the God has saved her for him and you will find her in the village of Miṭaq¹³¹ at the bank of the river Käsäm.¹³² And you bring him in the house of the wholesome elder priest *Abunä Həywät Bənä Bäṣəyon* to rear Qāwəṣtos with Fəśśəha Ṣəyon.’

[81] And after this, *Abunä Ṣägga Zäʾab* descended from the land of that cliff from the place where the honey was there to the house of *Abunä Həywät Bənä Bäṣəyon* with this child Qāwəṣtos, and entered to his house and had greeted him. And during this time *Abunä Həywät Bənä Bäṣəyon* was one hundred twenty years old man. Due to this long time, his eye was declining to see clearly.

[82] And a while *Abunä Ṣägga Zäʾab* joined him with this child Qāwəṣtos his eye is brighten and ready to see; and his eye become like flash light of dawning star. And he instantly woke up from his bed the deep sleep like a child seven years old. And he said to *Abunä Ṣägga Zäʾab*: ‘From where you come to today? Because, it was a long period of time that you has left me; and what is the reason that arrived you at me today?’

[83] And *Abunä Ṣägga Zäʾab* replied: ‘Indeed, today my coming from my country the land of Zoräre,¹³³ to the country of your prefecture, the land of Zəm, none to visit you, but my come to you

131 Miṭaq is a place was found in the Amhara region in the north east of the country around the district of Tägülät and Bulga. The place is well known by the church of Amanuʾəl; and revered in a town near the town of Ankober, about 36 km away from Dabra Berhan.

132 Käsäm is a river, which is set in a deep gorge and was impossible to cross during the rainy season, is a major tributary of the northern Awaš River. The Käsäm begins with the name Gärmäma river and has its source 30 km north-east of Addis Ababa. Käsäm was an important landmark in Ethiopian historical geography. The river was doubtless familiar to *ase*ʿAmdä Ṣəyon, who was born nearby, as well as to all the kings of Šäwa, who, however, never established themselves beyond it. ‘Käsäm’, *EAE*, (2007), 352a- 352b. (Richard Pankhurst).

133 Zoräre is the other name of Ittisa the area situated in *Bulga, Šäwa*; and known by its other monastic name Däbrä Ṣəlaləš. It is located 13 kilometers south of *Alältu*, on the road to Däbrä Bərhan and encompasses also the sister monastery of Qay Däbrä Maryam 2 km to the south. Local tradition refers to ʾĒttisa as the place where (in 1215) ʾĒgziʾ Həräya gave birth to Fəśśəha Ṣəyon, who grew up to become the great saint Abunä Täklä Haymanot, thus identifying with Ittisa. ‘Zoräre’, *EAE*, III (2007), 446b-447a (Joachim Persoon).

by order of our Lord Jesus Christ, your God, that I was sent to tell and speak to you that the miracle is done by God and by the prayer of our Lady Mary the mother of God.’

[84] And then he said this, he told to him the whole miracle of our Lady Mary that ended unto this child Qāwəṣtoṣ from his birth to now. And after this, *Abunä* Həywät Bənä Bāṣəyon replayed and said to *Abunä* Šägga Zä’ab: ‘O! Listen my son the news of his virtue and the miracle of his plead that our fathers God the righteous the eliminator of fury and the multiple of mercy who loves the righteous and has compassion of the sinners, for eternally his mercy is forever; praise to him, amen.’

[85] And I your elder father have something to tell you about that you have brought this child by the order of my Lord Jesus Christ. And you carefully listened without negligible; because, the one that the awesome and wonder I tell you being from Lord. And when my father Həywät Bənä begotten me, he gave me to the great teacher of *Gäbāzä*¹³⁴ Aksum ʾIsayəyyas the Ark of Zion to teach me the whole law of church; Because of *Abba* ʾIsayəyyas has the knowledge of the whole sacred books than the teachers that there in Ethiopia.

[86] And at that time, when my father Mäsqaḥ Bənä entrusted me to my teacher ʾIsayəyyas, I was a child of seven years, and for three years I learned every ecclesiastical instruction and the content of all the books with all their interpretation. Therefore *Abba* ʾIsayəyyas, from the city of Aksum, he send me to the region of Mādora¹³⁵ in the mount of the righteous *Abba* Gärima¹³⁶ in order to learn the chant. Because of there were many holy masters and monks to teach me the practice of singing.

134 *Gäbāz* is the Archpriest appears between the priest and the bishop in the hierarchy. He is more responsible to protect the *tabot*, the church, and church properties including the land. Cp. Getnet Tamene 1998, 98.

135 Mādora is an historical place especially regarding with *Abba* Gärima the one from the nine saints; and is found to the east of *Adāwa*. Cp. Sergew Hable Sillassie 1972, 118.

136 *Abba* Gärima is one of the nine saints and he founded a monastery in a place called Mādora; he is credited with a predilection for the performing of miracles and wonders. Although he is said to have lived in Mādora for twenty-three years, the site has revealed no visible archaeological remains. The site has revealed no visible archaeological remains. However, as the name corresponds to a South-Arab place name, it can be tentatively assumed that it was one of the centers of the Sabeans immigrants in Ethiopia. Cp. Sergew Hable Sellassie 1972, 118.

And I learned the singing books in a year, everything that was taught by them. And all the priests of Təgray marveled at this.

[87] And this news spread from the land of the Təgray, Amhara, Gožim¹³⁷ up to my region Šäwa. And when my father Mäsqał Bənä had heard with great joy, he praise and thank the God, and went to *Abba* ʾIsayəyyas, and said to him: ‘Abba, give me back my son whom I entrusted to you, so that he may become a master for the land of Šäwa, since at this time, in the region of Šäwa, there is no master of the law who teaches righteously like our Levite fathers.’

[88] And *Abba* ʾIsayəyyas replied: ‘Yes! I am accepted the issue that you raised before; I previously listened from the speech of the holy monks of the whole hermitages of Təgray that in the period of four years he learned all the precepts of scriptures to become master of all the inhabitants of Šäwa, and many holy priests and monks will be begotten of him, in the Holy Spirit and in the teaching "the sacred books.’

[89] And *Abba* ʾIsayəyyas said this, called me from Däbrä Mädära. And I went to the district of Təgray and he said to me: ‘take these two hundred books and go to your region Šäwa and teaches the whole peoples with your father with these books. Because, God chosen you to become the teacher of the blessed people of Šäwa.’ And at that time, I said to him: ‘Yes! I accept your idea as you have said; but wait me a minute until I get back to Mädära; and I will go Šäwa with my father after I have blessed by my teachers that there in the region of Mädära.’

[90] And then he said to me: ‘So be it my son: go and return immediately after receiving the blessing from the holy fathers of Mädära, for you go to the region of Šäwa with your father, before the month of the great fast has come, for this is the month of ɾərr and the great fast is approaching, in fact the beginning of the holy fast and in the month of February.’¹³⁸

137 Goğgam is the well-known region of central-western Ethiopia. And it is a major region of Ethiopia, immediately to the south of Lake Ṭana. It is separated from the rest of the country in the north-east, east and south by the immense curve of the Abbay, or Blue Nile, which takes its source around the lake and, after running ca. 1,000 km in the deep gorge, crosses the Sudanese boarder. Cp. ‘Goğgam’, *EAc*, II (2005), 825a (Denis Nosnitsin).

138 February is the sixth month of the Ethiopian calendar and is known locally as ‘Yäkkatit’.

[92] ‘And while my heart said this, at the third hour, I came to the monks of Mādāra and found that they were all gathered in the church, while they were crying a little and rejoicing a little, with other monks whom I did not know who watched towards me and they laughed at me. Then they called me to them and said to me: ‘Stay here amid us; because, we have a message (letter) that has sent to you.’

[93] And I spoke to them: ‘Why am I seating among you? Because, I am a teenage eleven years old; and I am not adult alike you. Why you wept once and again be happy looked at me? What worse thing was I have done to you? Please tell me my father I plead you in the name of God what have I done?’

[94] Then they answered, saying: ‘Indeed we cry for your separation from us, from our country, and we rejoice in your election before God, so that you may become the father of His saints whom God has elected from your descendants and from your teaching, by the grace of the Holy Spirit. And also we rejoice not for you, but for those meek monks who have been sent to us and arrived yesterday for you.’

[95] For this we rejoice, for they have told us: ‘This child is not Ḥəywät Bənä, of whom yesterday we heard the edifying story from the mouth of the angel of God?’ They asked us, saying: ‘Where is Ḥəywät Bənä, the inhabitant of Šäwa region?’ And we answered them: ‘He went to ʾIsayəyyas, the chief of the priests of the city of Aksum, but tomorrow he will return to us’; in fact we told them: ‘They spent the night in gladness; and at dawn we gathered in this church to hear the words of their missive. And they gave us the letter of our metropolitan Abba Mathew, and those three servants of our Metropolitan read. And the letter was from those three monks of Däbrä Damo; and three monks were from Däbrä Abbay;¹³⁹ and three were from Gädamä Wali.¹⁴⁰ Only one was

139 Däbrä Abbay is an important monastery connected to the Waldəbba complex. It lies in the Šire North Gondär Zone of the Amhara between May Šäbri and ʾĒnda Abba Guna, close to where the Tākkäze River formed the Tigray–Bägemdr border. Cp. ‘Däbrä Abbay’, *EAE*, II (2005), 7a-8a (Joachim Persoon – Denis Nosnitsin).

140 Waldəbba is a historical region in the north-west of Ethiopia (Sämen awragga, Šällämt wäräda), separated from Šire by the River Tākkäze in the north and bordered by the rivers Zärema and Tənsaʾe from the other sides. Lying in the lowlands, the area is characterized by an unhealthy, hot climate (cp. qwälla) and malaria is widespread. However

writing the text of their letter, such as writing the words of the letter of Abba Matewos, our metropolitan, and the word of his speech was high. And while we were amazed at this fact, you came, and we pointed out to you, that you are Ḥəywät Bənä.’

[96] And then they told us: ‘this child is not Ḥəywät Bənä Bäsəyon.’ And we replied to them: ‘and we said that is Ḥəywät Bənä Bäsəyon who we know; there is no another (person) that we know in our country. Therefore, let you speak and tell them: ‘I am Ḥəywät Bənä Bäsəyon,’ so that they will recognize you. As for us, we laughed out loud when they bothered us with questions about you and their ingenuity.’

[97] Then they asked me: ‘Is it true that you are Ḥəywät Bənä, the son of the great and pure priest Wäldä Mäsqäl Bənä of the region of Šäwa? We have heard your story, and we have been sent by the saints of God. And, if they asked me for my name, I did not answer them a single word, but I was silent, like one who could not hear, such was my fright.’

[98] And then the High Priest *Abba* Gäbrä ʾIyyäsus from the region of Määdära replied saying: ‘I told you this child is Ḥəywät Bənä the son of the great priest Wäldä Mäsqäl Bənä from the region of Šäwa. I myself have seen the angel of the God in my dream, and I reveal to myself the fame of his virtue, eight days [now]. You came yesterday and I spoke to you, and it is true that the angel of the God appeared to me about this child. It is not only had told for me, but for anyone who will become the father to the whole that the righteous and wholeness clergies and monks will birth [from him] in faith. Therefore, look at the letter of our metropolitan Abba Matewos, who was sent by him to the monks of the monastery of Wali and Däbrä Halle Luya.’¹⁴¹

Waldəbba is most important due to its tradition of monasticism, and especially because of its hermits. Cp. ‘Waldəbba’, *E Ae*, IV (2010), 1112b-1114a (Denis Nosnitsin).

141 Däbrä Halleluya was an important monastery in the district of Addi Arba ʾətä (Torat, Tigray), about 30km north-west from the city of Aksum, on a hill overlooking the Märab river (s. map for Däbrä Damo). It is believed to have been founded by abunä Samuel (d. 1375), a spiritual son of the monk ʾEnṭons of Däbrä Tämbuk, sometime in the late years of ʿaše Amdä Şəyon (1314–44) or during the reign of his successor ʿaše Säyfä Arad. Cp. ‘Däbrä Halleluya’, *E Ae*, II (2005), 22a-b (Denis Nosnitsin).

[99] And then, they read the letter that sent from our Metropolitan Abba Matewos to the monks I told you before about his speech was true, of a unanimous voice. Then, I came back to the district of Aksum after having received the blessing from the holy fathers of Mādāra, then *Abba* ʾIsayəyyas gave me two hundred books including twelve hymn (cp. *Zema*¹⁴²) books, three books of antiphonary of the year (*dəgg^wa*),¹⁴³ two hymn (antiphonary) books and one book of anaphora.

[100] And I left the country of Təgray, and I arrived with my father in the region of Šäwa, in the land of Zoräre, and I stayed there for nine years, explaining the holy books and performing the singing of the chant. And, at the age of twenty year, my father had chosen a young woman from the city of Zəm, the daughter of a noble, remarkable and pious, lover of the God.

[101] and from her I had got Set the father of your father Zakkarəyas, in my thirty-third years old; then, from that son of mine, at his age of twenty four years old Set had born your father Zakkarəyas. Therefore, my son Set was died at his twenty-four years, without reaching thirty, in the right age of our father Adam. And this made me very sad and I cried before the Lord, my father's God.

[102] And then, whereas I was praying while standing in the church of St. Michael the Archangel, a luminous man came to me, in the likeness of a priest, and talked to me, saying: ‘None your son Set, who is dead which did not follow the law of your Christian fathers like you, but his son the blessed inheritor Zäkkarəyas. And Zäkkarəyas indeed will not become a teacher of justice like you, but the children of his children will become holy monks and teachers of all the lands of Ethiopia

142 *Zema* (Gəʿəz ኔጵ) is a generic term used to refer the vast heritage of the liturgical music of the Ethiopian Orthodox (Täwaḥədo) Church. Traditionally, it is contrasted with *zäfān*, secular music (cp. song). According to tradition, *Zema* was discovered and established by the 6th-cent. Saint Yared was inspired by the Holy Spirit. ‘*Zema*’, *E Ae*, V (2014), 174a-b (Anne Damon-Guillot).

143 *Dəgg^wa* is the liturgical book of the Ethiopian Church which contains the hymns and troparies for the Divine Office; it is arranged in calendar order and divided according to the seasons of the liturgical year (Calendar). The book provides the orders of service for various celebrations – the daily Divine Office, the feasts, Sundays, the saints, the martyrs, the angels – as well as for special occasions. Cp. ‘*Dəgg^wa*’, *E Ae*, II (2005), 123a. (Habtemichael Kidane).

like the twelve apostles of Christ your creator Lord and like the seventy two disciples of the one who created you.’

[103] ‘And you will live many years before you die, until you come to see your grandchildren’s of Zäkkarəyas’s son. O! Həywät Bənä do not be sorrow for the death of your young son Set. Because, your’s God, our Lord Jesus Christ, will not leave you alone. And besides, he will not leave the country without just priests and prophets.’

[104] As it indicated in the hymn of the righteous priest Yared¹⁴⁴, priest of the city of Zion, great psalmist and beloved of the Lord, the God of our holy fathers, who says: ‘I do not leave the land without priests and prophets, when I commend Zion, the Ark of your fathers, the holy prophets and the pure apostles of your God who were generated from the seed of the chosen priests, sons of Levi, seed of Abrəham, Yəshaq and Yaʿəqob, the chosen and the blessed.’

[105] and having said this disappear before my face; ‘I do not know him at that moment, if he was an angel of the Lord or a man like us. And then my son Zäkkarəyas begets you, and priest ʾƏndərəyas, and Yonas your brother, and Yoḥannəs, Zärʾa Abrəham, and Arkälädis the six his children. And therefore you became priests of the Lord as descendants of Leviticus priests remembering all this that had happened; my heart is very fond of it.’

[106] And when Motälämi took your wife as prisoner with the mother of this child, and the inhabitants of this city were also taken prisoner, my servants had left me into the cave that there in the country above its precipices; then, they fled, and therefore I was very saddened, as before by your capture of you and your bride, and of the books of my holy fathers and of their *tabots*¹⁴⁵

144 Yared also known as maḥletawi or maḥletay, (the melodious’) is a highly venerated saint of the Ethiopian Orthodox (Täwaḥədo) Church, with many churches dedicated to him, and frequent representation of him in paintings. Yared is priest who lived in the 6th cent. during the reign of the Aksumite king Gäbrä Mäsqäl. Yared is credited with the invention of Ethiopic sacred music and hymnody (hymns; cp. zema). Yared is commemorated in the Sənkəssar on 11 Gənbət (ColSyn XIII, 243ff.). ‘Yared’, *EAE*, V (2014), 26b-28b (Antonella Brita).

145 Tabot is considered to have been borrowed into Gəʿəz from Jewish Aramaic (tēḇūṭā) according to Nöldeke (191037, 42); Rodinson suggests that it was borrowed from the Arabic of the Jews of Medina (1960–63: 64. ff.; not from their Aramaic, as in LesCD 570). In Ethiopic, the term has two meanings, referring both to the altar tablet

which they had taken away from the holy city of Däbrä Şəyon¹⁴⁶ and Hawzen¹⁴⁷ while they entered the country of Şäwa. In fact our Lord Jesus Christ had treated her for the bad priests who had corrupted the law of our fathers' pure priests, saying: 'Because of the writings of the apostle Paul to the Romans which says: 'Circumcision is not enough and will not be purified.' Due to this, they missed and disputed with me.'

[107] and they said: 'we do not honor the day of Saturday for this reason of their mistakes; How and those do not celebrate and diligently observe the days of your Sabbaths as the Jews?' And they have brought this order of the law from the three hundred eighteen saint fathers the right faith while they are gathered in Nicaea.¹⁴⁸ And when they said so, I answered them and said: 'If Paul, the chosen one of Christ our God, forbids us the circumcision that is found in the books of the law of Abraham, the beloved of the Lord, and of Moses, his servant, because therefore the twelve apostles in their Abṭəlis together with Qäleməntṭos, the disciple of Peter, head of all the apostles ordered us to celebrate the days of the two Saturdays and to circumcise our children the eighth day from their birth, according to the law of Abraham and Was it not Paul, a friend of the same

or slab that rests upon the altar chest (mänbärä tabot); occasionally, it may designate also the altar chest itself. Cp. 'Tabot', *E Ae*, IV (2010), 802a-807a (Emmanuel Fritsch), Pawlikowski 1971, 178–199, Amsalu Tefera 2011, 51.

146 The name of Däbrä Şəon is used to refer to the royal city of Aksum, its church, Aksum Şəyon, which is believed to hold the original *tabot* of Zion. Cp. 'Däbrä Şəon', *E Ae*, V (2014), 189b-190a (Steven Kaplan). In addition, Däbrä Şəon ('Mount Zion') is one of the central elements in the Ethiopian version of the millenarian doctrine (Dagm məş'atu läkrstos; Eschatology), accepted by the Ethiopian Orthodox Täwəḥədo Church. Cp. 'Däbrä Şəon', *E Ae*, II (2005), 43a-44a (Getatchew Haile).

147 Hawzen is the place which found in the west Təgray Zone. In the past, the Hawzen plain was part of the historical region of Gär'alta, an area important for its cultural heiritage. 'Hawzen', *E Ae*, II (2005), 1054a-1055a (Gianfrancesco, Lusini).

148 Nicaea is the ancient city is located within the modern Turkish city of İznik (whose modern name derives from Nicaea's), and is situated in a fertile basin at the eastern end of Lake Ascanius. The council of Nicaea was the first council held in 325, and it is the ecumenical council of the Christian church. It was convened by the emperor Constantine to resolve the controversy of Arianism, a doctrine that held that Christ was not divine but was a created being; and the council also held in Nicaea in Bithynia (in present-day Turkey), convoked by the Roman Emperor Constantine I in 325, was the first ecumenical conference of bishops of the Christian Church, and most significantly resulted in the first uniform Christian doctrine. Cp. Carl 1911, 640-642.

apostles and one of the apostles, who arranged with them the order of the law of the book of Abṭəlisat and of the precepts and of all the people of Christ?’

[108] ‘and then, king Bāʿəmnät the reigning king from the lineage and the house of Heseṗṗa spoke to me. Because, he believed in the faith of Rome when Pope Leo¹⁴⁹ announced, Father Diyoſqoros the Archbishop of the Jacobean has condemned him. ‘Paul is perhaps not the greatest of all the Apostles and the earth; in fact, his seat is the seat of Peter. Where did you bring the words of the book of these canonical books? In the city of Rome there is not the book of Abṭəlis in the book of Jubilees neither of Enoch nor of Daniel, except for four parts.¹⁵⁰ And there are not in the Seat of Peter, head of the apostles, but the four Gospels who preached Matthew, Mark, Luke and John, and the word of Paul the Apostle, his fourteen letters, (those) of Peter and Judas, with the Apocalypse of John. Are you perhaps greater than those Disciples of Christ, than those who preceded you with the preaching of the gospel?’

[109] and in that day I answered to him, saying: ‘O! Listen king; if I did not precede the apostles, my fathers’ instead preceded the apostles. If you tell me that they were before the apostles, listen. And I listen quietly and with benevolent attention. The son of Solomon ʿƏbna Ḥakim¹⁵¹ My fathers indeed came from Jerusalem, at the time of the reign of Solomon king of Zion, son of David the great king of the Israelites, the descendant of Abraham, the lover of the Lord, while he was the highest priest Sadoq, who was got birth from the descendants of Aaron and of Moses, the elected priests of the God, who was with the son of Solomon.’

149 Leo I (c. 400 – 10 November 461), also known as Leo the Great, was Bishop of Rome from 29 September 440 until his death. ... He is also a Doctor of the Church, most remembered theologically for issuing the Tome of Leo, a document which was a major foundation to the debates of the Ecumenical Council of Chalcedon.

150 The parts of Daniel are probably to be understood here, not including those so-called "deuterocanonical" (Dn 3, 24-90: Canticle of the three children; 13: Susanna; 14: Bel and the dragon).

151 Mənilək I is known by his other name ʿƏbnä Ḥakim. According to tradition, Mənilək I is the legendary first emperor of Ethiopia (fl. 10th cent. B.C.?), is the son of the Queen of Sheba (Makədda) and the King Solomon of Israel, and the founder of the Solomonic dynasty. Cp. ‘Mənilək I’, *EAE*, III (2007), 921a-922a (Gianfranco Fiaccadori).

[110] ‘and they came to the land of ʾAzeb, and they built a synagogue similar to the mount Zion of the city of Jerusalem. And Sadoq then sent his son ʾAzarəyas with the plates of the Law of Moses, by order of Solomon, including his son ʾĒbnä Ḥakim. And again Solomon gathered together the peoples of Israel. And he said to them: ‘Let bring your first children one by one, so much see a boy child, as if and a girl that I send them to the country of Ethiopia.’ But, after listening, the Israelites did not want to obey Solomon.

[111] And then they went to Sadoq to the chief of the priests, and they said to him: ‘Our king Solomon has ordered us what did not happen in the time of his father and was not done in the days of Samuel and was not ordained in the law of the great prophet Moses, that we give him our sons and daughters as the servant of his son and the inhabitants of ʾAzeb, for the cursed sons of Cam; while we are free the sons of the liberate and also free from sin.’

[112] And Sadoq having heard this dispute from them, he enters with the sons of the five great Levites to the house of Solomon and said to him: ‘Why did you do the evil that made them afraid, which did not happen to them, and did not hear against the children of Israel? They had come today from me and they said: ‘If Solomon carries out this deliberation, we will not serve him and we will make another king reign among his brothers. If our children go to ʾAzeb, a cursed country will separate from the city of Zion, inherits from our father Abraham, we will not venerate the ark of Zion, then we will raise foreign divinities.’

[113] and then Solomon replied to Sadoq and said to him: ‘Go and gather all the inhabitants of Israel into Däbrä Märsäbat¹⁵² and tell them: ‘Wait for me, so that I can advise you and come back to you at the third day at the assembly.’ and he went to the sons of Israel and told this to them. And Solomon prayed much in the sanctuary of God, and after three days from when he had come, he went to the assembly of Israel.

[114] and after this happened he said to them: ‘O! The Children of Israel hear me and pay attention by the name Lord the living God of our fathers; is the prophecy of the psalm of David my father

152 Anachronistic mention the famous monastery of Mar Saba, founded in the valley of Cedron near Jerusalem by saint Saba (439-532). Raineri 2004, 112.

from the people or from God?’ And they answered to him, saying: ‘And from the God; the prophecy came with the word of the Spirit of the God.’ And then, Solomon answered and said to them: ‘Do perhaps reach the prophecy that he had song?’ They said, ‘Yes, everything will happen; because, he speaks with the word of the Spirit of the God.’

[115] And Solomon answered and said to them: ‘If the word of my father is realized, I tell you a little from the psalm of his prophecy; listen therefore to what he said: ‘O! Lord, your right you grant the king and your righteousness to the son of the king, so that he may uphold your people with justice and your poor with righteousness. The mountains and hills will welcome the peace of your people; carry your poor people with justice and save the children of your poor; and humiliate the proud and will last as long as the sun and before the moon from generation to generation. And it will descend like dew on the fleece and like drop that oozes on the earth and justice and great peace will flourish in its day, until the moon goes out. And he will rule from sea to sea and from rivers to the ends of the world, and Ethiopia will prostrate before God and his enemies will eat the dust. The kings of Saba and Arabia will bring gifts and all the kings of the earth will be bowed down and all the nations will serve him, for he will deliver the poor from the hand of the oppressor and the poor without help. And he will have compassion on the poor and the needy and will save life the poor from usury and abuse, will save their life, and his name will be honored by them. They will always pray for him, and will be the support of the whole earth; on the peaks of the high mountains the fruit of cedar will extend, and (the crops) will grow in his country like the grass of soil. His name will be blessed forever.’

[116] and listen again to what he said: ‘The Lord said to my Lord: Sit at my right hand, until I set your enemies as your footstool. The God will extend the scepter power from Şəyon in order to dominate among your enemies. ‘O! Lord, grant the king your right’, he said it for me and also for Lord and also for his children. ‘And your righteousness to the king's son, so that he may uphold your people with righteousness and your poor with righteousness, he said to those inhabitants of ʿAzeb.’

[117] ‘Because of the inhabitants of ʿAzeb lived in sin, the prophet and the priests of justice taught them the law of the God, with the precepts of the Law of Moses the just.’ And for this he said for me: ‘Let governed in the faith of the God, like our fathers Abrəham, Yəshəq and Yaʿəqob who ruled with justice and inherited the earth where milk and honey flow, and they knew no other God than the Lord, which gives nourishment to all creatures. And save the children your poor ones, he said for those children the three patriarchs who were poor and miserable by the faith of the justice of the living Lord, the God of justice.’

[118] ‘Let the mountains and the hills will welcome the peace of your people. ‘Righteously treat the poor of your people’, he said for the inhabitants of Ethiopian mountains and the hills of ʿAzeb, since they did not have a just king who like my father governed them with the right of justice and with the law of Abraham and Moses, innocent and pure from sin. ‘Judge the poor of your people with justice’, he said for those inhabitants of ʿAzeb, for they were poor for the lack of a just priest. And they came to me with their queen, to hear and learn the wisdom of the God, and the right of justice, and the ordering of the law of Abraham and Moses, the beloved of our living and just God.

[119] How much to me, by the God's will, I have begotten son from their queen. And you come to me and you quarrel: ‘sent him to go to his mother's town and not stay with you, for Samuel, the chief of the priests of our God did not command us to serve two kings, but only one king your father David. And I said: ‘And I admit that you said.’ Now indeed you deny, while I do not deny that you quarrel and the word the God has ordained in the Law of Moses and Samuel. Like our fathers David and Abraham, Moses also commanded me, saying in the commandment of his law: ‘Honor your father and your mother and do not worship another god except me’, said Šäbaʿot Adonay.

[120] ‘And Abraham took his son by the order of the God and was not saddened because his son had to be immolated with the knife, as a lamb. And when God saw the firmness of his faith, He sends an angel and redeems him with a ram. Neither do I, like Abraham, save my son, but I send my only son into the land of his mother so that he may govern with justice, according to the law of Abraham and Moses. You too, if you are the people of the living God, and just, send your children

as Abraham did, so that they may be a sacrifice for your God, to teach them the law of the God and the Law of Moses to the inhabitants of ʿAzeb.’

[121] and then parts of them refused to offer their sons and part of them gave their children to Solomon; Sadoq also gave the eldest his son; he gave Azariah¹⁵³ who was the oldest of his children. And the children of Robel gave nine hundred youngsters that could not be married wife and three hundred daughters who could not be married husband. From the clan of Judea they gave four hundred youngsters and two hundred daughters like the other. And from the house [Cf. clan] of Levant they gave three hundred eighteen youngsters and thirty six daughters.

[122] And so it happened from Robel to the tribe of Benyamin the one provide to Solomon two hundred, the other one hundred fifty from the youngsters and daughters and he order that they bring the priestly garments and books of the law of Abraham and Moses, and the sons of Aaron and Moses brought [the books of] the law of Moses and Genesis and the Numbers, the fathers, of the Exodus and of Leviticus, and the Deuteronomy and of Joshua the son of Nun and of Samuel and the Psalms of David, the prophet and the great king who had been elected by the God.

[123] And Solomon ordered Sadoq¹⁵⁴ in order to provide the one Ark of the Covenant of Moses from the two. And Sadoq go into the sanctuary and he takes the one Ark. But, he could not found the other Ark in fact the Israelites had said: ‘We will constitute another divinity!’ They turned away from the commandment of Moses that proclaims: ‘Do not be worship the pagan cult without Lord the God of Abrəham, Yəshəaq and Yaʿəqob.’

[124] since, the Tablet [of Moses] remained hidden in Sadoq, he said to his son Azariah: ‘My son, enter the interior of the curtain to look for the tablet of Moses, since it remained hidden from me.’ And then Azariah entered into the tent and he did not found the Tablet of Moses; and that ark stood

153 Azariah (Hebrew: עֲזַרְיָה 'Āzaryāh, "Yah has helped") is the name of several people in the Hebrew Bible and Jewish history, including: Abednego, the new name given to Azariah who is the companion of Daniel, Hananiah, and Mishael in the Book of Daniel (Daniel 1:6–7)

154 Zadok (or Zadok HaKohen, also spelled Sadok, Sadoc, Zadoq or Tzadok; Hebrew: צִדְקָה הַכֹּהֵן, meaning "Righteous, Justified") was a Kohen (priest), biblically recorded to be a descendant from Eleazar the son of Aaron (1 Chron 6:4–8). He was the High Priest of Israel during the reigns of David and Solomon (2 Samuel 8:16–18)

up for the will of God without having raised the hand of a man, and it embraced on the back of the priest Azariah, for God agrees that it should go from the city of Jerusalem to reach our country the land of Ethiopia, and Azariah from the city of Jerusalem, having taken that the Ark of Moses, as it was written into the law and the righteous commandments Šäba^cot Adonay had said: ‘Honor my Sabbaths’, and he began to set out for the road to Ethiopia.

[125] and then there was a strong powerful wind, and an earthquake in the whole city of Jerusalem, and the inhabitants of Israel were terrified. And they went to King Solomon, and said to him: ‘O! King do you know why this happened and the wind and the great earthquake was there?’ And he answered and said to them: ‘I do not know, but it only took me a great fear for the strong wind. And I saw whitish and red birds coming down, and some of them in appearance resembled burning coals, and they prepared the way for our children, the ones that we had given to the inhabitants of Ethiopia. I saw with my eyes like a dream, while I was seat on my bed. I do not know; only God knows what has happened to us.’

[126] Then the Israelites said: ‘We indeed know that you sent the ark of God into the land of Ethiopia with your son secretly without having heard us by agreeing with Sadoq, the chief of the priests of God. Who helps you with the shipment? And who saves you today from the violence of the strong wind? O! Look the calamity that happened to you; we will die for the punishment of our God.’

[127] And Solomon answered and said to them: ‘The living God, the God of the righteous Abraham is my witness, that I did not send the Ark of the Law of Moses. But by the will of the Lord your God; an angel came to me yesterday and spoke to me, saying: ‘Do not worry, the Tablet of Moses will go with your son to the land of Ethiopia.’ He said to me.

[128] And when I admired the majesty of his appearance, I fell to the ground from my royal throne, and that angel rose up me and ascended into heaven, as I contemplated it with my eyes. And after a long time, the fear moves away from me. And I sent a letter to Sadoq, and he came immediately to me, and I told him this; and then he entered the sanctuary and cannot find the table of Moses.

[129] and then, being with you, I send your children, and my son before you, so I returned with you to my house. I do not know how Sadoq's son took the Ark and took with him in secret; and God knows it. I did not believe that he had taken it away and I did not notice when he was walking, for I was in the midst of many men when we separated from him with sadness. My eyes could not see because they were covered by tears. Now our children are not far from our city, because they left us yesterday and did not go a long way. 'Let's chase them; taking the fast chariot and horses.'

[130] Then the Israelites, with King Solomon, and Sadoq, the chief of the priests, pursued our fathers, and our fathers preceded them, and the Israelites with King Solomon followed them with horses and with chariots. While an impetuous wind was pressing our fathers in one day, from Jerusalem with wagons, they reached the Red Sea, for the will of the God of Abraham the just one.

[131] Then the Red Sea broke apart before our fathers as it had once been divided, when the Israelites with the prophet Moses passed over it as if it were dry land [for lack of it] of the rain of heaven. And our fathers crossed the land of Təgray with the Ark of Zion; then the water returned to the bed of the Red Sea, and Solomon from the shore of the Red Sea, returned to Jerusalem and arrived there in three months and twelve days, while it had taken him one day to reach it, and he returned by will of the God.

[132] After that our fathers lived according to the law of Moses, celebrating the days of the Sabbaths of God which he had commanded in the law of Moses; and the children of Israel who were in Jerusalem violated the Sabbath day. And the sons of Jeremiah and of Ezekiel, Ezra and Daniel arose, and admonished them with the precept of the Law of Moses, but they did not want it, and for this God caused a great scourge to come. And the Israelites were made slaves by foreign men who did not live according to our God in the practice of justice; and the city of Jerusalem was destroyed, and became the home of wild animals.

[133] And in those days Jerusalem fell into ruin, and our fathers sent a letter to the land where the sons of Israel were made slaves, asking: 'What about the books of the prophets of our fathers and your fathers at the time of the capitulation were they burned with fire or were they saved? And

how do you live the children of the prophets? Do you worship the idols of the pagans and foreign gods? And you have perhaps abolished the Saturdays of God?’

[134] And later, when they heard this missive of our fathers, they marveled and said: ‘As for us, we live in good health for the prayer of Daniel, ʾAnanəya, ʾAzarəya and Misaʾel, while our fathers and your fathers God of ʾAbrəham, Yəshəq and Yaʿəcob, keep up of us. But you go up to Jerusalem and look for the books of the Law of Moses and the prophets. We indeed live in the land of servitude, while you [state] in the land of clemency and quiet, in good health. Therefore take this book which was inspired by God to the prophet Daniel, and which says: ‘This speech came to our fathers from the book of Daniel's prophecy, to the hands of an infidel who had been sent by the king of Ethiopia, Ayšur King of Ethiopia to Darius¹⁵⁵ the king of Mede [Medon].¹⁵⁶ Daniel said: ‘while I was praying and confessing my faults before God.’

[135] the angel of God Gabriel came to and said to me: ‘I come now to teach you and to expound the wisdom of ancient times and I came to tell you the wisdom word that previously noticeable and think about it; and I have come to tell you and inform you that you are the man of predilection. And mind your word and pay attention to what I tell you and observe the days of the Sabbaths, summon your people and your holy city, in order to remove the deed sin to let subdue the guilty and cleared the disaster, the iniquity and justice forever. And the vision of the prophets will be completed and the saint of saints will be anointed and you will know and understand, from the emission of his word that you have spoken, that Jerusalem will be rebuilt until Christ the King within six weeks; within sixty two years. They will return, and their square and walls will be rebuilt, and the time will be completed.’

155 Darius the Mede is mentioned in the Book of Daniel as king of Babylon between Belshazzar and Cyrus the Great, but he is not known to history, and no additional king can be placed between the known figures of Belshazzar and Cyrus. See Coleman, 1990, 23.

156 The Medes is an ancient Persian (*Māda-*, Ancient Greek: Μῆδοι, Hebrew: מְדַי *Madai*) who spoke the Median language and inhabited an area known as Media between western and northern Iran. Cp. Kuz'mina 2007, 303.

[136] And after a period of sixty-two weeks, according to this word the book of Daniel will return to our fathers from the city of Darius the king of Mede in the year of ʿAyšur the king of Ethiopia. And they mixed the book of this discourse with the book of the law of Moses which came out of Jerusalem in the time of Solomon with our patriarchs, and with the law of Moses which says: ‘For six days you will work and on the seventh day you will rest and so will the cattle also rest, and so that the servant and the stranger can take a breath.’ And he observes all that I say: ‘Do not mention the name of the foreign and undefined deities with your mouth and do not eat on the heights and do not contaminate and do not wish with the flight of the birds. And do not curl your head's hair or your beard.’

[137] and if someone dies, do not make incisions on your body with the razor, and do not engrave letters on your body, which I have created, for I am the Lord your God. And do not profane your daughter or prostitute her, and the country will not be filled with turpitude; and keep my Sabbath and fear my saints, for I am God your creator.’ The book of Leviticus commands: ‘Since I am your God, keep my Sabbath and fear my saints, for I am God. If you walk in my commandments and you will observe my word and my right, and you will practice it, I will give you rain in every season, and the earth will give the wheat, and the plants of the countryside will give their fruits, and at the harvest there will be an abundant harvest. And there will be the harvest, and at that time you will eat your food to satiety, and its Sabbaths will recreate the earth at all times of its devastation.’

[138] ‘And then you will live in the land of your enemies, and the Sabbaths will recreate the earth at all times of its devastation; when you lived in it, on your Saturdays you spent the Sabbaths as if they were not Saturdays. And to those of you who have remained, the tribulation will come in their hearts for the land of their inheritance.’

[139] Then, after this voice of the prophet Daniel reached our fathers at the time of Zerubbabel, Jerusalem was rebuilt, and the exiles of Israel fell in their city, and in those days our fathers went to Jerusalem. In fact Zerubbabel sent a letter to the king of Ethiopia, saying: ‘the peace of God will be upon to you; listen to me I plead you in the name of God.’

[140] ‘And I urge you for the holy name of God our fathers Israelites. I commend myself to you, for the book of the law of Moses came into your city, before the destruction of Jerusalem, by the hand of your ancestor, the son of Solomon the king of Salem; I send to you those who come from God, the books of the prophets who they were in the city of Babylon¹⁵⁷ and Cyrus, which the rest of the ancient prophets wrote for him. You then send me the books of the prophets who were there before the destruction of Jerusalem, that your fathers were kept in the homes of our fathers, so that we may have hope in Lord, the God of our holy fathers, for us, for me and for you.’

[141] And having heard this from us, the king of Ethiopia convoked our fathers and said to them: ‘Take the book of the law of Moses and of Joshua and of Samuel and the Judges and of the psalter of King David, with the book the King and the book of his son Solomon, go to the city of Jerusalem, to Zerubbabel. And after you transcribe then bring me the books of the holy prophets who did not come to us before, at the time of our fathers. Take this two thousand two hundred gold Dinar¹⁵⁸ for your food and two hundred gold Dinars for the gift of King Zerubbabel in order to get grace before him; and two thousand also for your journey.’

[142] ‘Then our fathers after having taken all, went to the city of Jerusalem, and came to King Zerubbabel, and met with the rest children of the prophets who had come to our city before Zerubbabel. And they showed them the other books that had not come first. They brought the prophecies of the prophet Ezekiel and the book of the great prophet Isaiah and the sublime word

157 Babylon was the capital city of the ancient Babylonian empire, which itself is a term referring to either of two subsequent empires of the Mesopotamian area. These two empires achieved regional dominance between both the 19th and 15th centuries BC, and again between the 7th and 6th centuries BC. The city was built along both banks of the Euphrates River, with steep embankments to contain the river's seasonal floods. The earliest mention of Babylon as a small town can be found in a clay tablet from the reign of Sargon of Akkad (2334–2279 BC) of the Akkadian Empire. Cp. Tertius 1987, 45.

158 The dinar (/dɪˈnɑːr/) is the principal currency unit in several countries near the Mediterranean Sea, and its historical use is even more widespread. The modern dinar's historical antecedents are the gold dinar, the main coin of the medieval Islamic empires, first issued in AH 77 (696–697 CE) by Caliph Abd al-Malik ibn Marwan. The word "dinar" derives from the silver "denarius" coin of ancient Rome, first minted about 211 BCE. Cp. Friedberg 2009, 7.

that resounds in the book of their prophecy; Thus said the Lord our God: ‘the porch of the inner atrium that looks to the east [will remain] closed the six days it works.’

[143] ‘and it will be open on Saturday. And on the day of the new moon the king will enter the passage of the vestibule of the end of portico and will stop the door, and the priests will make the sacrifice of salvation and prostrate themselves on the threshold of porch, then they will exit, and [the porch will not] be closed until sunset. And the people of the country prostrates himself before that ark every Saturday and the day of the new moon before God. And the king will offer God, in the Sabbath, the sacrifice of seven sheep and seven rams without defect [adulterated] and on the first day, let them offer a pure calf at the direction of Elam; then, the king will go out of it.’

[144] ‘And then in the solemnities, the people of the land will enter the presence of God through the atrium of the north. It will come out and walk back that way. And the king will then enter among them every Saturday and offer the sacrifice of salvation, as he does in the days of the Sabbaths, and the door will be closed. And every day, every morning, will make the sacrifice to God.’

[145] And our fathers, having taken this book of prophecy, returned from city of Jerusalem at the time of the reign of Zerubbabel, before the God and the Lord of all Sabbaths was born of our Lady, the mother of God. He who was crucified on the wood of the cross for our sins, so that he would bring us out of the slavery of the sin and death of the idiot Before the apostles announced it with the word of the gospel, our fathers announced the glory of the first Saturday Sabbath in the prophecy of Moses and Ezekiel, Isaiah and Daniel, and they lived in peace and good health, while our nation, Ethiopia, gave them nourishment and blessing and benevolence from the grace of the Most High God their good God, for eternally and his mercy for the children of Israel.

[146] And a while our Lord, the Word of the Šäba°ot God, incarnate, not abolish the celebration of the first day [Saturday], but He honor and exalt it in the words of his Gospel that Mathew exposed us: ‘Do not think that I have come to abolish the law and the prophets, but to fulfill them. In truly I say to you, until [heaven has passed] the earth and the heaven, there will not pass an idea which is a sign of a single apex will not pass the law and the prophets without all this being accomplished.

Therefore, who will transgress a single word of those precepts, even the least, and will teach men as well, will be the minimal in the kingdom of heaven; but whoever indicates, observes and teaches, that will be great in the kingdom of heaven.'

[147] and here I say to you: 'if the work of your justice is not superior to the scribes and Pharisees, you will enter the kingdom of heaven.' Our Lord Jesus Christ again said in the word of his gospel that Luke told us: 'As for you, you will be also righteous before men; but God knows your heart, for what for men is great, before God and cowardly and unclean.' From ancient times, the law and the prophets up to John have announced regarding the kingdom of heaven.

[148] from that time the kingdom of God is announced, and because of it, everything suffers violence. In truth, it is easier for heaven and earth to pass, instead of a word from the law and the prophets. From the antiquity, the celebration of the feast of the first Sabbath was proclaimed in the Law of Moses and in the prophecy of Isaiah, Ezekiel, Jeremiah and Daniel. As I told you in the book of prophecy of those prophets of justice, those men falsifiers of books and interpreters of sacred scripture with lies, who spoke to you, in which words of the write have they found the abolition of the feast of the first Saturday day? From the book of the law and the prophets, they have never said. Since, as I have told you, our Lord Jesus Christ with the word of the four evangelists he affirm that the Son of God did not come to abolish the precepts of the law and the prophets, but to fulfill them with the word of his holy gospel, without to abolish the curse of the word of the law, for he said: 'Cursed beholds from the wood' He entered and was crucified on the wood of the cross, to abolish the curse of sins with the cross of his death.

[149] as Paul the balsamic sweet tongue said: 'With in the curse of the law to abolish the curse of sin and death.' And he was crucified with his body on the wood of the holy cross, so that he might quicken us with his divine savior of every creature. And he made peace with his cross and established Saturday for rest, for he is the Lord of the Sabbath. And so that they would not say that he abrogated it with his own Gospel word from this passage, the apostles ate the wheat bran, the work of their hands, on the Sabbath; in truth for the hunger of their body, but they ate the wheat

bran without removing the fruit from the plant, to strengthen their body for the preaching of the holy gospel.

[150] As our Lord said about the hunger of David, and that he should not remain a daughter of Abraham in the sickness of sin, as you do not give up raising your animals that have fallen on the day of Saturday. And if they had told me, because of this talk, what our Lord said in the beloved Gospel of John: 'My Father still works now' so why John wrote us in his other gospel of the Miracles of our Lord, at the end of his gospel?

[151] and when our Lord walked through the countryside to build holy faith, he said to his disciples: 'Do honor my Sabbaths?' and did not tell us: 'My Saturday', only the Sabbath of Christian, but he said to them: 'Honor my Sabbaths.' And the affirmation of our Lord: 'My Father still works now', as the earth and the heavens had done with his Father in the old days.

[152] And afterwards he rested from all his work on the Sabbath day, that he might create heaven and earth with his father, and that he might teach us the work of his father; He did the work of human being without sin in order to save human-being from illness and death of sin. Just as he rested on his work on Friday, he died on this day, crucified on a Holy Cross. The souls who are tormented in hellfire rest on the first day of the week; on the first day of the Sabbath and on the day of the resurrection from the dead, he made them enter heaven again into glory, with his resurrection. Therefore, 'My Father still works now', for all this is for want of my father and the blessing of the Holy Spirit Paraclete.

[153] and if they do not say: 'The disciples of our Lord Jesus Christ abolished it in eating the wheat bran of Sabbath; because then, in the Abt̃elis of their Synod, give us of your precepts so that we celebrate the two Saturdays? They said that in their sixty five commandments about the honorability of the two Sabbath?' All believers' men and women rest on Saturday and Sunday, then they will return to their work.

[154] As we have already taught and arranged in the letter, you and your servants and the inhabitants for five days you will do your work, while on Saturday and Sunday you will not do any work, but only will you show yourself in church for learning; worship of God, and the teaching of

the Holy Spirit, who inherits the kingdom of heavens, who guards in this world and in what will come, with much honor and blessings those who fear God and those who honor his Sabbaths and rest on them.

[155] For in the Sabbath the Lord rests from all his works, when he had done and completed heaven and all that is in it, and the earth and all that is in it, the night and the day and the sun and the moon and the stars and the seasons and the computations; and when they were established in their receptacles.

[156] and when he had done all this in each day and had accomplished his work, God rested on the Sabbath day and called it 'Sänbätä' and the sanctifier and exalted it more than every day and blessed it. See and understand that he made the holy day a remembrance of his glory and his work. And he says: 'God had rest', to give us His example, so that we too [Him] celebrates and says that He was superior to every creature he had created. After He made and finished His deed, He rest on the seventh day; and He made Sabbath as elevated and glorified.

[157] and for this, He said in the book of Genesis: 'And God had blessed the seventh day which is the first Sabbath and the sanctifying one. For in it God had ceased all his work which he had begun to do.' And you saw that, for God the Sabbath of rest had been called holy. Listen and understand the glory of Sabbath, as the celebration of Sabbath did not begin with man, but the celebration of Sabbath was honored by God the creator and for the animals.

[158] And more for the memory of his glory and his work, so that it was known that he is the creator of everything and the doer of everything, and he himself who said to us Apostles: 'Honor my Sabbaths', and did not tell us: 'Honor my Sabbath, only the one Sabbath, but the two Sabbaths; for this, the sign between me and you and for your descendants, so that you may know that I am the one who sanctifies you.' Since the Sunday and the day of the resurrection of Christ and is called the first day of the week, and the two are called Sabbaths also in the law and in the prophets that speaks manifestly Sabbaths.

[159] And He says: 'Honor my Sabbaths and keep to my commandment.' Thus God said to those who had converted to God from other peoples and to him they submitted and loved the name of

God and had become His servants and daughters. And all those who will celebrate my Saturdays and they will persevere and not violate my precept, I will introduce them to the mountain of my sanctuary and gladden them in the house of my prayer, and my sacrifice and my offer will be chosen, and my house will be called the house of prayer.’

[160] And God Says to the people: ‘If the peoples guard my Sabbaths and love my will and persevere in my order, I will give them the house of my prayer and a place in my dwelling, which is worth more than their sons and daughters. And I will give them the eternal power that will not fail and will not pass away. Know and understand’, when he says: ‘Honor my Sabbaths’ and a while He says: ‘Those who will be converted by another people for the people of the Christians and not only for the Israelites.’

[161] And for this Christ made them two, and honor them all two diligently and do all the law and you will find the honor and praise and blessings he has prepared for those who love in this world and in what will come. Thus the apostles taught us, expressing themselves in their Synod and in their Abṭəlis, and even the prophets in the Moses law to honor the two Sabbaths. The masters of evil and lies, where they draw the word of the scriptures the Saturday celebration have been abolished? Whose feast was proclaimed by the mouth of the holy Apostles?

[162] And again by the mouth of the holy Apostles for this order, the prophets honored him and the apostles magnified him with the word of excommunication for those who had violated the day of his holy celebration, beyond the five working days, saying: ‘There is no penance of the sins for the man who abolishes the day of the Sabbath of God, except his death for sins.’ And when he heard all this talk of the two Saturdays, which came from the word of the Old and New Testament, the king of Zagwe¹⁵⁹ Bāʿəmnät, ordered his servants to beat me with lashes of dried cowhide and hippopotamus, and they hurt me. And for this I was very saddened at that hour.’

159 Zagwe dynasty (Gəʿəz: **ዛጔ ሥርወ መንግሥት**) was a dynasty centered on around in North Africa in present-day of northern Ethiopia in Early Middle Ages. The kingdom itself was perhaps called Begwena, after the historical name of the Lasta province. Centered at Lalibela, it ruled large parts of the territory from approximately 900

[163] and afterwards, the angel of the Lord came to me, while I was praying to my God, as I told you before, he told me: 'Be strong and do not fear the anger of King Bă'əmnät. In fact, he will also die before you. But you will not die without seeing the holy children of your children, who will celebrate the feast day of the two Saturdays equally together.' And today this night, while I was praying to my God, I was tired, and I was rather sleepy, and I fell asleep a little.

[164] And two holy priests, one tall in stature, came to me in my dream, with a fair-skinned face, while his head was bald, and the other also had his head like the bald one. And the first man, who was old, said to me: 'I am the prophet Simon; because, you live in the Moses law; now behold, God will grant you like me in your old age to see an elected child who will come to you in the time of dawn.' And having said this, he disappeared from me.

[165] And the other also said: 'I am Paul; for you are like me for the practice of justice in the precepts of the Gospel of my Lord Jesus Christ, behold, that my God will grant you to see a pure child from the sins that will come from you at the hour of this night's dawn. He is the child who feeds, like a vigilant shepherd, the sheep of the gospel of Christ, whom he entrusts to me.' And having said this, he disappeared from me.'

[166] And again the third an elder man came to me, who had on his head a luminous crown, the beauty of whose diadem was brighter than the splendor of the sun, and there was the sign of the cross on his hands. And the fourth young man, who for the beauty of his face was similar to the children of the king, he rode a white horse. And a fifth man, a great monk with magnificent clothes, who had been parried as a bishop. And the old man of the first told me: 'I am Theodosius of Ancyra [ʔƏnqora],¹⁶⁰ the one among the three hundred eighteen bishops of right faith. Here God has allowed you to see like me, in your old age, the little elected child who will become head of the

to 1270, when the last Zagwe King Za-Ilmaknun was killed in battle by the forces of the Abyssinian King Yekunno Amlak. See, Marie-Laure, 2010: 172, Huntingford 1968, 8.

¹⁶⁰ ʔƏnqora or Ancyra (mod. Angöra, *q.v.*), an ancient city of Galatia in Asia Minor, situated on a tributary of the Sangarius. Originally a large and prosperous Phrygian city on the Persian Royal Road, Ancyra became the centre of the Tectosages, one of the three Gaulish tribes that settled permanently in Galatia about 232 B.C. Cp. Kiminas, 2009.

community, with the faith of justice, for many pastors, as Dioscorus¹⁶¹ the head of the bishops and of the right of faith according to the law of the pure apostles.’

[167] And the fourth man, young, whom I had seen, said to me: ‘I am Saint George of Leda¹⁶² Here, since he sent me my Lord Jesus Christ, I came to you from heaven to give you the happy announcement of the coming to you of a little boy, whose agony of martyrdom will be greater than that of all the martyrs of justice. He will die like me to become a martyr to justice, and his glory will be greater (than that) of pure angels.’

[168] and while he said this, he disappeared from me. And that monk said to me: ‘I am Macarius the Alexandrian, the witness of Christ's righteousness, vigilant centurion; I have come to tell you the story of the pure child who will come to you at the time of the dawn, of which I have heard the narration of the story from your Lord, while, our mistress twofold Virgin Lady Mary the mother God said to me: ‘This child went to priest Ḥəywät Bənä Bāšəyon to learn the law of justice, for he and the son of my beloved Gälawdewos and ʾEmmənä Šəyon will be my son, pure in the priesthood, like John the Evangelist and the baptizer of my Divine son and the shepherd alike Peter and the odor [sweet] speaker alike Paul and wholesome deacon like Stephen, the chief of the pure deacons, and a son of mine like the holy apostles and like all the prophets who prophesied for me with justice, and will become pure in the priesthood like Mälkä Šedeq.’¹⁶³

[169] And a while she blessed him, I heard in the skies the angels who said: ‘Amen, for him, for that child, the blessing of your Son, will upon to him, for ever and ever, on him, amen, be it, be it the glorification of our God, salvation. O! My brother *Abba* Ḥəywät Bənä Bāšəyon, protect this

161 Pope Dioscorus I of Alexandria was the 25th Pope of Alexandria and Patriarch of the See of St. Mark. He was deposed by the Council of Chalcedon in 451 but was recognized as Patriarch by the Coptic Church until his death. He died on the Island of Gangra, Paphlagonia, in September 454. He is venerated as a saint by the Coptic and other Oriental Orthodox churches. Cp. Bright 1911, 1.

162 Saint George (Greek: Γεώργιος, d. 23 April 303), also George of Lydda, was a Christian who is accepted as a saint in Christianity. According to traditional rumors, he was a soldier in the Roman army. His parents were Christians of Greek origin. His father, Gerontius, was a Cappadocian serving in the Roman army. See, Collins 2018, 129.

163 Mälkä Šedeq is well known as a blessed priest and also the king of Salem. Cp. Gen. 14:18

child, for he is honored with the Lord, God of your faithful fathers: ʾAbrəham, Yəṣḥaq and Yaʿəqob. And nourish him with the word of peace, making him suck from your mouth the milk of faith that springs from your mouth, from the bed of the gospel of the pure apostles and from the river of the Moses law, the law of the holy prophets.’

[170] ‘And having said this, he disappeared from me, while I awoke from my sleep and heard your voice outside my house; and the weakness of my old age was strengthened, and I found the strength to walk, and my eyes shone on seeing you and that child, as those saints had told me in my dream.’ And Ḥəywät Bənä Bāṣəyon having said this, he received the child from the hands of *Abunä Šägga Zäʾab*.

[171] And then our father Šägga Zäʾab told him of the miracle of our Lord Jesus Christ which had happened to that boy, *Abba Qäwəṣṭos*, and to that nurse ʾƏlleni, who she was saved from the full river of Käsäm.¹⁶⁴ Abba Šägga Zäʾab found her in the country of Mitaq; and he brought him to Ḥəywät Bənä Bāṣəyon; then, she reared him with *Abunä Täklä Haymanot* in the house of the teacher Ḥəywät Bənä Bāṣəyon.

[172] And then he began to teach them the order of all the books of the prophets and the apostles, and they learned every teaching of the church in seven years, since they were born *Abba Qäwəṣṭos* and *Abunä Täklä Haymanot*, also reared with him in the house of *Abba Ḥəywät Bənä Bāṣəyon* in the region of Zəm at the inheritance of their fathers *Zoräre*.

[173] And later, when Abba Qäwəṣṭos had reached the age of seven and had Täklä Haymanot of seven years and seven months, *Abba Ḥəywät Bənä Bāṣəyon* passed away at 153 years, in beautiful old age and with much peace. And renewed from his old age, he lived seven years teaching them

¹⁶⁴ Käsäm River, which is set in a deep gorge and was impossible to cross during the rainy season, is a major tributary of the northern Awaš River. The Käsäm begins with the name Gärmämar river and has its source 30 km north-east of Addis Ababa. Käsäm was an important landmark in Ethiopian historical geography. The river was doubtless familiar to *aṣe ʿAmdä Šəyon*, who was born nearby, as well as to all the kings of Šäwa, who, however, never established themselves beyond it. Cp. ‘Käsäm’, *EAc*, III (2007), 352a-352b, (Richard Pankhurst).

the books of the prophets and the apostles to Abba Qāwəṣṭos. And he takes root in all this who had imparted to him solicitously the words of all the books together with our father Täklä Haymanot. [174] And after his master Həywät Bənä Bäṣəyon had died, he began to learn the teaching of the mystery of all books and their interpretation, nine years after he was born. And so, while the inhabitants of his city, who saw him, marveled at his education, the priests and other people came to him to learn and admired this learned in nine years. In fact he explained every part of the book of the gospel and of the Moses law and the interpretation of the books of the scholars. The wealth of authority has given to him from his worshipped honored God and the elected of his Mather's womb; as John the Baptist was chosen from the womb of his mother the blessed Elisabeth.

[175] And when this boy, our father Qāwəṣṭos, was seven years and seven months after his birth, while the age of *Abba* Täklä Haymanot was eight years, his father Şägga Zä'ab led him to the full of grace and of the Holy Spirit, metropolitan *Abba* Gerəlos, to receive from him the appointment of Deacon. And he leave *Abba* Qāwəṣṭos instead in the city of Zəm in the house of *Abba* Həywät Bənä Bäṣəyon without advising him to go to the metropolitan, who thinking that he could not make the journey, because of the ardor of the sun and the cold of the night. In fact the son of ʾĒmmənä Şəyon, of the royal lineage, and the son of Gälawdewos head of all the governors was all so tender, more than the petals of *Adäy* flower. And for this Şägga Zä'ab left him and went in secret at night, without hearing the news of his going to the Metropolitan.

[176] Then our father Şägga Za'ab with his blessed son our father Täklä Haymanot came from the metropolitan *Abba* Gerəlos.¹⁶⁵ And the metropolitan said to *Abba* Şägga Za'ab: 'Where did you

165 *Abunä* Qerəllos was an Ethiopian metropolitan (Pappas). The historicity of Qerəllos, seems to be proved by a charter from the 'Golden Gospels' of Däbrä Libanos of Ham issued by *aṣe* Yəkunno Amlak in ca. 1270 (CRDLib no. 11). The beginning of Qerəllos's tenure (after Giyorgis'?) remains unknown; but a few Arab authors quote a letter the Mamluk sultan Barsbay (1260–77) received from an Ethiopian king in ca. 1274–75, with the request to send a new metropolitan (MHAlex i, 195–99), likely because the one in charge probably Qerəllos, himself had died. In terms of chronology, the Ethiopian ruler must have been *aṣe* Yəkunno Amlak; however, it seems that a new metropolitan from Egypt did not arrive during his reign. These documents are further supported by a few Ethiopian hagiographic sources, like a brief Sənkəsar commemoration of *Abunä* Täklä Haymanot, who is said to have been consecrated deacon by *Abunä* Qerəlos. Cp. 'Qerəllos', *EAc*, IV (2010), 290a (Denis Nosnitsin).

leave Qāwəṣṭos an elected by the Holy Trinity, God of all creatures? In fact, while you were coming to me you separated him from your son Fəśśəḥa Şəyon; a child honored by the Lord, the true God.’ And a while *Abba* Şägga Za’ab heard these words from the mouth of the metropolitan, the reverend *Abba* Gerəlos, became terrified and began to fear and was greatly perplex.

[177] and he replied to the metropolitan in a humble voice and said to him: ‘Who told you, O! My honored, the name of the child Qāwəṣṭos and my son’s name is Fəśśəḥa Şəyon? Did you hear the story of those children before this day? And today from the mouth of a foreigner, before I told you?’ And the Metropolitan *Abba* Gerəlos answered and said to him: ‘No, I have not heard from the mouth of strangers, but tonight the angel of God gave me the news of your arrival with me with this son Fəśśəḥa Şəyon, an elected by the Holy Spirit, and you left the little boy Qāwəṣṭos, who is honored and great before God.’

[178] And on that day, when *Abba* Qāwəṣṭos had heard the news of Şägga Za’ab and his son Fəśśəḥa Şəyon outward journey towards of the metropolis, is very saddened; and from the city of Zem went to the land of Şəlaləş where ʾEgziʾ Həräya was there and said to her: ‘Now, why did my lord, your bridegroom, go to the metropolitan and leave me? Am I not also like his son Fəśśəḥa Şəyon, his son in the Holy Spirit, who knows no other father or mother except him and except you? Consider this wrong right away for what has separated me from your son, my brother.’

[179] and when she heard this speech from *Abba* Qāwəṣṭos, she was very sad, and said to him: ‘O! my son, do not be saddened by this fact; I, your sister, will send you to the metropolitan with two of my servants, loading your provisions on three donkeys, and as for you, I will make you prepare a beautiful mule on which you will travel. I have heard that there are other sons of priests, your companions, you will go with them. Do not cry, my son; God has manifested to you that he chose you from the womb of your mother for his holy benevolence; now sit in front of me and take a food because while you awful the journey has tired you.’

[180] and he replied to her saying: ‘I will not eat any food of your house, until I have justice from the Lord my God and I appealed to the image of our Lady Mary, so that to see my suffering.’ Having said this, he ran away from his presence quickly, and did not know what his thought was,

as a man with an insipid heart has no knowledge, for he was intoxicated because of this fact. And ʾĒgziʾ Hārāya rose from his seat and she said to his servants: ‘Prepare the horses and the mule and the donkeys to bring your provisions and follow me; I too will follow him, so that he will not enter a precipice, for he burns his heart with the fire of sadness at the separation from my son, while going to the metropolitan.’

[181] And having said this, she went after him, riding on a mule running, while he ran ahead of her; and they came quickly in an hour, to the church of Arbaʿattu ʾĒnsəsa [Cp. Kirubel],¹⁶⁶ in the city of Zəm. And he stood before the portrait of our Lady, the mother of God, and began to pray, saying: ‘O! my lady, the twofold Virgin Mary, the mother of God; Did not the living God become man and not fall on you for the redemption of all creatures? How will I receive ordination together with my brother Fəssəḥa Şəyon, if you do not let me arrive in the same day to the metropolitan alone, without the mule and the provisions, and if you do not delay him too to wait for me? In fact I am tired for the journey and I won't reach him without dying. I swear by his holy name that I will not call you the mother of the living God and Savior of world [if you do not listen to me].’

[182] And having said this, he left the church and saw ʾĒgziʾ Hārāya as she waited outside the church to take him until her servants had come to her, those to whom she had already commanded them to go with him. And when he saw her, he fled from her to that city; and she cried aloud and told the priests of that church; ‘Arise and pursue my son Qāwəstos, until my servants have come to go with him to the metropolitan.’

[183] and when they had heard these words of her, the two young priests pursued him to take him without reaching him. They saw from heaven an angel of God and drew him up and ascended into the sky and ʾĒgziʾ Hārāya saw him and said to those priests: ‘Come gentlemen and come back; now you will not find that child. And you do not know what happened and what our God had done.

166 Chapters 1 and 10 of the book of Ezekiel describe the ‘four living creatures’ (Ezekiel 1:5) as the same beings as the cherubim (Ezekiel 10). Each had four faces—that of a man, a lion, an ox, and an eagle (Ezekiel 1:10; also 10:14)—and each had four wings.

In fact, an angel has snatched him away to the sky.’ And having said this, she returned with astonishment to her city, with the two priests who had remained with her.

[184] and this news were heard throughout Šäwa till the region of his father Däwaro. And they came to ʾĒgziʾ Hārāya and interrogated her, and she told them, what happened? And then, the inhabitants of Šəläləš told to ʾĒgziʾ Hārāya: ‘Now, the father of Qäwəṣtoṣ had come; come on, let’s go out with you to the square to welcome him, so that we may cry with him, for this place is narrow and will not contain many people who came with his mother and his father for the lament.’

[185] and having said this, they went up from the village of Šəläləš toward the direction of Zay;¹⁶⁷ and waited for his father and mother on the plain of Zay. And when the inhabitants of Šəläləš saw that they were not crying, they said to each other: ‘Why do the inhabitants of Däwaro not cry for the loss of their governor?’ And as they said so, they came to them, and even ʾĒgziʾ Hārāya came to them crying.

[186] And when Gälawdewos saw her, he said, ‘Does our son really disappeared?’ And she said to him: ‘Yes sir; only God knows if he is alive or dead for a great eagle with white wings, with hands and feet like men and hips encircled with a band that dazzled the eyes has snatched him away before me and ascended into heaven.’

[187] and then his mother ʾĒmmənä Šəyon said: ‘Perhaps you cry publicly for this reason, my sister meek as a dove? Have you perhaps forgotten what your God did in the past when this child was born? Even today he has not abandoned him for extinguishing; because, God will there with him now, as He previously elected him from my womb. My coming to you today is in order to asking if he was truly dead; but now, it is good that we go to your house to stay overnight, and tomorrow we will go to our city in peace and joy.’

[188] And having told her this, his mother came back with her father to her land, and the angel of God, who had snatched him away and made him ascend into the air, led *Abba* Qäwəṣtoṣ [in the place] where the metropolitan Gerəlos was on that day, in the ninth hour when he was snatched

167 The Zay are a small ethnic group of about 15,000 people in Ethiopia. ‘Zay’ comes from a Hebrew word, Zayin, one of the twenty-two names for God.

away while everyone was in the gathering, there was *Abba* Gerəlos with many priests and scholars of that city Metropolitan.

[189] And while he was talking with our father Şägga Zä'ab about what happened during the birth of *Abba* Qäwəştos, of the miracle performed by God of which we have already spoken about this child, that angel of God has leave him in the middle to the metropolitan assembly, and the angel ascended again in heaven. And when the Metropolitan *Abba* Gerəlos saw this prodigy, he marveled and feared, for *Abba* Qäwəştos had descended from heaven in the midst of that assembly of his, and heard how the noise of thunder as in the rainy season, while that angel of God who had made *Abba* Qäwəştos descend from the air in the midst of his assembly beat his wings.

[190] and afterwards, *Abba* Gerəlos said to *Abba* Qäwəştos: 'From where did you come to me and descended from the heavenly ether and stand in the midst of this assembly of ours, or the cheerful child who looks like the son of a king? And where is your country and what is your name? And who made you ascend into the celestial ether and made you come down among us, while your appearance, human like ours, and thus ascended high in the ether? So tell me the kind of your nature, if your origin belongs to the sons of man or to the kind of angels of the Lord our God?'

[191] Then *Abba* Qäwəştos replied in a troubled voice and fear to *Abba* Gerəlos, saying: 'I am indeed the son of a mortal man, your sinful servant, and my nature is not of the kind of the angels of God, of fire which unlike me they are immortal. As for the country of my father and my mother, it is from the region of Šäwa and is called the land of Zoräre. That my city and fief of priests.'

[192] 'and my coming is, for a miracle of the prayer of our lady, the holy Virgin Mary, the mother of God. Listen, oh Holy Father, a little of the discourse, I address to you; the miracle that took place on me, it did not happen because of me a sinner, but for the very love of my father and my mother to the parent of your Lord; that miracle was performed by her. And listen: today, in this day, at the time of the dawn, I went to my mother, she who was my nurse, my mother's sister, to the wife of this great priest who stands before you with his son, at your presence, that which is this priest, the husband of that woman of whom I speak to you.'

[193] When this priest, my father Šägga Zäʿab, leave our city to come to you with his son, he leave myself alone, while they came to you to receive the ordination, without my knowing they made of their coming to you. While I slept at night, they left in secret and came to you. And when they had departed for three weeks, I heard this news of their departure, having concealed themselves from me; and yesterday a man of my city told me this fact, and today, at the time of the dawn I went to the bride of this priest, my father, and I told her how they had come to you secretly. And she said to me: ‘Do not be distracted, my son; you will go with my servants to the Metropolitan, riding on a mule, while my donkeys will bring you your provisions.’

[194] and when I heard this affirmation, I refused my assent, saying: ‘How much to me, I will not go to the metropolitan with your servants; for your husband and your son have gone to the metropolitan in secret, I will go to the metropolitan alone.’ And having said this, I left her home and entered the church and went before the image of our Lady Mary, the twofold Virgin, the mother of God, and I prayed before her, saying: ‘O! my Lady, lead my way to the metropolitan. Then I left the church, and again I found my mother waiting for me to take me and force me and make me leave my journey.’

[195] ‘And when I saw her waiting for me, I fled from her and began to run towards the ascent of the city, the road of the inhabitants of my country, and she cried and ordered the two priests to take me. And at that moment a great white eagle came down from the heights of the sky, and took me and carried me on his wings and flew toward the ether. And I was very frightened, since I had not seen anything like that eagle since I was born until that day.’

[196] ‘And for it, he speak to myself in the human language, saying: ‘Do not be afraid of me, I will not do you any harm, for I have been sent to you by our Lady, the Mother of God, to bring you immediately to the metropolitan; today, in this day. And as he continued to talk to me, hugging me with his wings, he led me to dates and left me in front of him and rose to heaven. O! Abba, do you not see him, as he goes and ascends into heaven, what was with me, and is gone towards heaven and is ascended?’

[197] And at that moment, *Abba* Gerəlos had been deviated his eye towards the sky and he could not saw the angle of God except *Abba* Qäwəṣṭos; and heard only the thrill of his wings as he beat them, and he felt the sound of thunder from lightning. And the people who were with the Metropolitan *Abba* Gerəlos heard were astonished and saw this prodigy. And after the metropolitan return where our father Šägga Zäʾab was and said to him: ‘And perhaps this is the boy whose first name I asked you, who is Qäwəṣṭos?’

[198] And *Abba* Šägga Zäʾab answered and said to him: ‘Yes! *Abba*, this and the child Qäwəṣṭos of which before when he had not yet come down from the air in front of your presence, in our midst, you asked me his history.’ And *Abba* Šägga Zäʾab told to the metropolitan what had happened to *Abba* Qäwəṣṭos, and the miracle that God had done since his conception, and his birth until that day when he approached the metropolitan. And having heard this entire miracle, that metropolitan rose from his glorious seat and approached *Abba* Qäwəṣṭos and bowed before him.

[199] And he said: ‘Truly you are Qäwəṣṭos, the child honored before the Lord, God of heaven and earth; like the luminous angel of the Lord on this night has told me your name and the purity of your body, I found you, just as he told me every detail of your story.’ And thus he conferred the order of the diaconate, with our father Täklä Haymanot, and gave them the order of the diaconate together, on the same day.

[200] and at the time of the supper he seated *Abba* Täklä Haymanot to his right, and *Abba* Qäwəṣṭos to his left, and remained with them, as he cheered and entertained them with speeches of faith, as great masters, and they asked for the contents of all the scriptures and the law of the holy church. And they remained delighting, without sleeping, and did not notice the length of the night, having come the morning light. And they spent the whole day without eating or drinking and it was evening for them, while the people said: ‘Our metropolitan today has no other commitments, at the day and night, except to spend time with those children?’ And they doubted them while they were talking.

[201] and on the fourth day, he blessed and let go them so that they would return to their country; and they return to their land in peace. And ʾEgziʾ Həräya, when she hear the news of their arrival

after receiving the appointment of deaconate, she feel very glad, and took the drum, she sing like the sister of Moses with the song of praise of his prophets fathers, saying: ‘We praise the glorious God who has been glorified, for all the powers of heaven praise you, and to you the glory for ever and ever, amen.’

[202] Halleluya¹⁶⁸ [Hallelujah] to God who helped us, beginning with those of our fathers to us his servants, who today send praise to the one who separates the light [from darkness] and us from foreign peoples, the one who made us consecrated to his God like our holy fathers, the sons of Abraham, Isaac and Jacob. Our God and our Savior, our very God, helped us. The God of salvation, the God of the Gentiles, is not an artifact of stone and wood. Glory to the Father, glory to the Son, glory to the Holy Spirit: I give thanks and glorify and exalt the king of glory, for justice and his word. True, and his message and his every course is right, and the wonder of his work is marvelous for all his righteous; his kingdom and eternal and his power (lasts) from generation to generation. And with all this glorification of her fathers, she went to meet them on the way to their city, singing and rejoicing for her children, *Abba Qäwəṣṭos* and *Täklä Haymanot*.

[203] and later, *Abba Qäwəṣṭos* stayed with *Abba Šägga Zäʾab* while he learned every order of the holy church. And later, when our father *Abunä Täklä Haymanot* was nineteen and six months old, and *Abba Qäwəṣṭos* nineteen years old, *Šägga Zäʾab* and ʾĒgziʾ Ḥaräya passed away, and at the time of their departure, *Abba Qäwəṣṭos* his father and mother came to visit *Abba Täklä Haymanot* and to join him in mourning the death of his father and mother.

[204] and on that day he remained in the church near the tomb of those saints, having come from the city of Zəm. and the people learned and listened to the explanation of the interpretation of the scriptures from his words which he said to them, and at that moment they said to him: ‘Here, your father and your mother are outside the church; go out to greet them; they have come to see you and

168 Hallelujah is an interjection and the way of expressing a strong emotion of surprising and the like. It is a transliteration of the Hebrew phrase הַלְלוּ (Modern Hebrew hallūyāh, Tiberian haləlūyāh), which is composed of two elements: הַלְלוּ (second-person imperative masculine plural form of the Hebrew verb hillel: an exhortation to 'praise' addressed to several people. Cp. Page 1959, 169.

are waiting for you.’ And, having heard this, he said to those people who had called him: ‘My father and my mother indeed are my God Jesus Christ and my lady, the twofold Virgin Mary my mother, and those people there who listen to and learn from me the discourse of his justice and the word of the faith of my Lord.’

[205] And having said this thing, he refused to leave the church and begin to teach those people who were with him to listen to his doctrine. And those people spoke to him and said to him: ‘O! *Abba*, go out and say greetings to your family, as they have come from their far country to visit you, because those people your ancestor Šägga Zä’ab and his wife ʾĒgziʾ Ȩaräya, and your grandfather Ȩäywät Bənä Bäṣəyon who fed you while they left you an orphan. How much to us, you will talk to us later, after a few days, since not all your teaching will come for us; if you will be well and you will not die, you will be able to teach us every day.’

[206] and he answered and said to them: ‘you did not hear what he said [the Lord in] the words of the gospel, when his mother, our lady Mary and her brothers were, and like me said: ‘my father and my mother indeed are those who do the will of my Father?’ And what he said again: ‘He who leaves his father and his mother and his bride and children and his fields, behold, he hears my voice and follows me, and he who loses his soul for me and brings [embrace] the cross of my death, and he follows me, and who loses his soul for me, he may will not see the death at the end of time.’

[207] ‘and you tell me that I am an orphan because those who raised me in their faith are dead? He will then give them the reward of their tribulations in the kingdom of heaven, for he is not lying to his word that God promised for his holy people. He is the father of the orphans and he is the judge of the widows, and he protects me in time in health and in peace.’

[208] and having said this, he hid himself inside the church on that day and that night. while the cock it has screeched out, he rose from the inside of the church by the light of the moon he went out, and at the third hour he arrived in the countryside of the hermitage of the country of Čəfay¹⁶⁹

169 Nowadays there is no village that bears this name.

to us.’ And having heard this advice from his wife, Gälawdewos the father of *Abba* Qäwəṣṭos, still said to his mother: ‘Let me listen again my opinion; I will follow you to Monday; but, you go first; I will come on Wednesday, or when I find him and leave it as you advised me. And if I have not found him, I will come in three weeks, after having looked for him in the place where it was hidden, since I wish to see once his face for a while.’ And having said this, his father remained in Šəlaləš a few days, while his mother went to the town of Däwaro with her husband's troops.

[212] And a while after twelve days, ʾĒmmənā Šəyon went to her city, and Gälawdewos left the village of Šəlaləš, at night and took his horse without them secretly, and being his guards asleep, turn away from them and repudiate the world and went to the land of Təgray. And while he was traveling, he arrived in the village of Mänzəḥ¹⁷² and he found a sick man who crawled with his hands while he had a paralyzed leg for malarial fever disease. And the sick man said to him: ‘By the name the twofold Virgin of our Lady Mary, the mother of God, give me this horse of yours on which you ride, for I am sick and without legs to walk, but you are healthy and governor and you have another horse and many goods, while I am much poorer than all men.’

[213] And when he had heard the mention of the name of our Lady Mary, because he was a lover of alms giving for her name, he went down from his horse and gave it to the poor man with all the harness of his mount, and continues on his way to Təgray. And a while he was traveling, he once arrived in the city of Angot,¹⁷³ and a great serpent rose against him. And while fleeing from that serpent, a thorn wounded his foot, and was sick on the day of the feast of the Nativity of our Lord;

172 Mänzəḥ is a region in north-eastern Šäwa. It is a remote and rugged, cool and windswept highland plateau with an elevation of ca. 3,100–3,600 m A.S.L., bounded by a mountain range in the east and crosscut by steep river gorges. Mänzəḥ is an area with a share in the old tradition of the Ethiopian Orthodox Church. It has many legends related to the origins and spread of Christianity in the region, offering one of the highest densities of churches and monasteries in the country. Cp. ‘Mänzəḥ’, *E Ae*, III (2007), 752a. (Ronald A. Reminick – Evgenia Sokolinskaia).

173 Angot was the name of an area south of Təgray, east of Lasta and north of Lake Hayq, embracing more or less the present districts of *Qobbo*, *Yäğgu* and *Wəčale* but excluding that of *Ambassäl*, which was part of the province of *Amhara*. A. is mentioned in such a source on the early Solomonic Ethiopia as the *Chronicle of ʿAmdä Šəyon* as well as in many hagiographic works. Cp. ‘Angot’, *E Ae*, I (2003), 268a (Merid Welde Aregay), Taddesse Tamirat 1972, 66.

the people who went with him to the city of Roha abandoned him, and remained alone in the hermitage of Bərq^waq^wa.

[214] And at that time, our Lady the mother of God, descended from heaven, with Michael and Gabriel with Saint George and Saint Gälawdewos, the martyrs of her Son, the performers of miracles and wonders. She looked like an earthly queen, while those angels and martyrs resembled important city men. And she said to him, ‘You man, how you are?’ And he replied: ‘The peace of God will be upon with you; where did you know me, my lady? Since, you are a queen, while I am poor and a pilgrim from a distant land.’

[215] And she answered and said to him: ‘Indeed, in the past I knew you in the house of the king called Motälämi, when you lived in the land of Däwaro with a great governor, and today, when I saw you from a far with your foot infirm, as you asked help and alms in the name of Mary, the mother of God, I came to help you a little. Come on; let's walk a little, because there are those merchants who have set off before you towards the Təgray to get the salt and you will go with them.’

[216] And having said this, she touched his foot which had swollen from the prick of a thorn, and healed immediately; then, he went with her, as she spoke to him like a human person who is pleased with a friend of his. And he arrived at the wayfarers she had first told him about a journey, and she said to those pilgrims: ‘O! my brothers, this man and a beloved one, for I have previously known him in his city, but he did not recognize me while I was everywhere in the house of the king in his country, helping me in every need, with that king, in what his mind desired. And now I found him on the way very distressed in sick, and left alone in the middle of the desert with the beasts, while asking for help from Mary, the mother of God.’

[217] ‘And for this my heart was saddened and I came to you to take him with you, and go to the country where he desires his heart; for the name of the Son of God, I trust you, for you are Christian people, the lover of Christ. As for me, I will go to the great king, for I have another task and have returned to come to you to the city of Aksum; wait for me until you are here and I will wait for you here and you will find me, and on the way you will find gold coins, the quantity of

which is the sixty gold dinar. Since that is gold of his property, which was left by his servants, and if because of this gold another man came to take you, I will leave him for you before the magistrates of the city, to whom you have taken him.’ And having said this, she move away from them, on the opposite side to their direction, and disappeared.

[218] and then those pilgrims looked at him and questioned him and said to Gälawdewos: ‘O! our lord, where your city is, and where is the city of that great and honored lady? So please tell us about her facts and about your journey from your city to this place? We will then tell you about how we found this gold that that lady told us was yours. Who told her that we found the gold that had disappeared from you and that we found it? Since we do not know that lady, we have seen her except this day; instead have you known her before this day?’

[219] And Gälawdewos answered and said to them: ‘I did not know her before in my city, but only on this day; however, because of her speech in which she opened the secrets of her heart, she seemed to me a woman sent by her mother of my God, because the mother of God and lover of my husband and my son. And for this reason it seems to me that this whole event has been accomplished by the God. I did not lose any of my riches, but I despised the world and left my home and my wife because of my son who disagreed with me. In fact my son refused to follow my career and gave himself to God without my consent.’

[220] ‘and for this, I thought of the day my death, when I saw that this boy in his young age, understood the fugacity of this world, he discarded my office and followed the word of his God. And I asked myself: ‘What will happen to me in the presence of my God?’ I got up at night and got here; yesterday a serpent rose up against me while I was escaping from it, and a big thorn stung me and my whole body swelled, and I wept for our Lady Mary, the mother of God to heal me. And while I was crying and moaning from my grief she came, that Lady and said to me: ‘Get up, brother, in order to go with the pilgrims.’

[221] ‘And at that moment, when she said this, I was very surprised and got up from my seat and I was healed by my illness and I followed her, and I came to you, as you saw me, and I did not talk

to her. In fact I was afraid of answering a word, because the aspect of her face is frightening to look at her, both to you and to me.'

[222] and afterwards, those wayfarers answered him and said to him: 'Are you Gälawdewos, the governor of the province of Däwaro?' And he answered and said, 'I do not know who told you.' And they said to him: 'Now we know for sure that you are Gälawdewos; before we had not really known you, but now we recognize you, for the signals of that woman's speech and the sense of these words that you told us. Now, listen to what we tell you, the fact that happened to us; on the first of the month, of this period that we started to go from our country, taking our salt to sell and buy horses and mules.'

[223] 'and we found many men riding on our way looking for mountain to mountains and in the Šäwa countries.' And they said to us: 'Did you not see a great governor on his way who riding a shining white horse?' And we answered: 'We have not found.' Then they returned to their country without having found him; and a while we found sixty gold pieces fallen on our way in the province of Tägulät,¹⁷⁴ and we found a letter together with it, which said: 'this gold is from Gälawdewos, the governor of Däwaro, who was in the hand of his servant, Gäbrä Waḥəd.'

[224] and then we took it, until the owner of this gold arrived and we showed it to the inhabitants of that city. And the inhabitants of that city said to us: 'Go, we are your witnesses; give it to the king of Roha of Angot, since he is our king at this time, while Gälawdewos, the owner of the gold had left leaving his kingdom, having despised the world, and we do not know in what city he is today.' And having heard this, we took that gold and came here to give it to the king of Angot.

[225] And on the third day, after that we found this gold, we met in the region of Mänzəḥ a poor man who held a white horse, and the color of that horse was so as those inhabitants had told us, and we approached that poor man and knew the history of the horse, and he then, he told us how

174 Tägulät is an area north of Däbrä Bərhan in northern Šäwa. The Tägulät lowlands are crosscut by a number of rivers, tributaries to the Mofär and the Bäressa, and travel is generally difficult. In everyday speech 'Tägulät' tends to cover all the area west of Tarma Bär, i.e. south of Mänz and north of Däbrä Bərhan. Cp. 'Tägulät', *E Ae*, IV (2010), 819a-b (Svein Ege).

governor Gälawdewos had given him alms, and we came to this place yesterday and we spent the night here and at dawn we said: 'Let's go to the king to give him this gold.' we are delayed to until heat the sun.

[226] 'And after you came to us with that great honored lady, and by this miracle, you resemble that Gälawdewos of which we have heard the story in the region of Šäwa, and this gold which we have found seems to us yours; please, tell us and do not hide the whole your story; we trust you, for our lady Mary, the mother of God.'

[227] And Gälawdewos answered and said to them: 'I urge you, for the name of our Lady Mary, that you do not speak of me to other people, except you, so that other men do not recognize me and all that has happened to me is not for me a reason for vainglory with them. In fact, the vainglory for God is abominable. And for the kingdom of skies it does not profit to the man to love the vainglory and to lose his own soul in exchange for the vainglory. It is I, Gälawdewos, who gave the poor alms that he had asked me in the name of the mother of our good God, for eternally and his mercy for the children of ʾAbrəham forever and ever.'

[228] And though, let show me the gold, if it was my property, I would have known it and given your consent; but if it had not been my goods, I would have left it and you would have given it to the king so that the hook would not win me king of riches, is the root of the sins, as our ancestors' scriptures say, 'Love of money is a sin.' And when those travelers opened their coffers and showed him that gold, and when he looked at that gold, he fell on his face and bent his knees to the ground and said: 'Great is your work, O! Lord the God of our father the Christian your work is great; what will I do to you for all that you have done for my son, from the time of his conception until this day?'

[229] And having said this, he tell to those travelers how that gold belonged to him and the story of his son *Abba Qäwəṣṭos*, beginning from his life to the end. And they having heard, were astonished at the work of God had done for his saints. And he went with them to the region of Təgray and arrived to the city of Aksum in health and peace, and he stayed at a great monk of his

name *Abba* Gedewon and began to fight in the law of the monastic with fasting and prayer and all the commitment of his soul.

[230] In the name of the Father, and of the Son, and of the Holy Spirit, one God; Let us return to the beginning of the discourse; when *Abba* Qāwəṣṭos went to the monastery of Čəfay, Satan came to him riding a big hyena, while he emitted fire from his hands. And for this reason his soul is very frightened, for he had never seen Satan before that day, and he said: ‘O! My Lady the mother of my Lord and my God Jesus Christ let help and treat me from this terrible fiery that had come me.’

[231] and in that moment, the angels of God came down from the heavens and chased away that Satan, and also the hyena has falling from the mountain of the hermitage of Čəfay and died. And those angels of God said to *Abba* Qāwəṣṭos: ‘The lady of us all, Mary, the mother of God, says to you: Come down leave from Däbrä Čəfay, for it is not your part, but the mount of Žänbär, and the country of Särmat and Gay, and of Nəbge and the district of Zəm is your right place.’

[232] ‘And only after some time will you build a church for me under this mountain which is as small as that round mountain, and its ravine small and small is its clearing; I will settle in it, since I prefer it to all the mountains of the town of Zəm. How much to your father, do not become constricted, since I entrust him to Saint George and to the elected Gälawdewos, so that they help him throughout his journey in health and in peace; in fact those martyrs of my Son Jesus Christ will guard him until the day of his departure, for my beloved your mother, and for you, that you are lover of the Lord from your childhood.’ And, having said this, they disappeared from him and ascended into the heavens.

[233] And afterwards he came down from Däbrä Čəfay and entered the land of Zəm and asked for news of his father, and the inhabitants of Şəlaləş told him how he had left his kingdom to his mother and fled, from the place where he lived, to a distant country, and for this reason he entered the hermitage of Nəbge and began to pray standing upright, day and night without sleep, and he reach to die, for he had multiplied fasting and prayer and fasted up to three days, feeding on the raw leaves of the countryside that he ate without (cooking) them with fire and water.

[234] and after forty-two days after this happened, St. Gabriel appeared to him under the appearances of a man, and he said: 'Peace be to you, O! an elected one; behold, it has been extorted having heard your prayer from God; let depart from here to the land of Təgray, where you will find your father, and after some time you will come here with him to your country, and you will become a good shepherd and guard the sheep of the holy gospel with Fəśśəḥa Şəyon your brother and you will build a church in this place, in the name of your lady Mary, the mother of God.'

[235] And after he made a sign of cross on it, he said to him: 'So far the foundations will be its sanctuary, and up to here the place of the psalmists, and so far it will be the place of the monks and the place of the nuns, on the water bank of river Buləl. This will be your part forever that your God has given ate to your children's children in the law of monasticism.' And having said this, he blessed him with the sign of the holy cross and sanctified that country and disappeared from him and ascended into heaven.

[236] And at that time there was in the region of Təgray a leader of governors named Nəwayä Kərstos who loved our lady Mary the mother of God, and he order the priests of the monasteries of all the land of Təgray, saying: 'Prepare to go to the city of Aksum; you will gather and be an assembly, since I will celebrate at Däbrä Şəyon, the feast of the Nativity of my lady Mary as my costume. Today then more than the previous year, the apparatus of her feast will increase with the donation of alms, for she gave me the power and the victory over my enemies and over the adversary of the son of my God, over the evil kings of Muslims from the city of Saba¹⁷⁵ and Nagran.'

[237] and then the entire teachers of the church and blessed clergies of the region of Təgray gathered together at the district of Aksum and became a great conference. And at that time our father *Abunä Qāwəştos* start to go from the hermitage of Nəbge, alone without another person to

175 Saba is the best known kingdom of pre-Islamic south Arabia is assuredly the kingdom of Saba, also known on account of its famous queen (cp. Makədda) who, legend claims, travelled to visit King Solomon. Cp. 'Saba', *EAE*, IV (2010), 427a-429b (Alessandra Avanzini), Cp. Sergew Hable Sillassie, 1972, 26.

go to the land of Təgray to look for his father, and he arrive in good health and in peace, while he was taught on his way the people whom he did not know that he had found on the road of Tägulät, while they went to the land of the Təgray. And by the day of the feast of the Nativity of our Lady Mary and he spent in the enclosure of the church of Däbrä Şəyon without finding his father.

[238] And at the time of the dawn all the priests of the church of Axum went up to the market square to go around the image of our Lady Mary with incense burners and sweet hymns, according to the custom of the priests of Şəyon with the words of the sacred song [cp. *zema*]¹⁷⁶ of the holy Yared, and they began to sing to her and to glorify our Lady Mary, saying with the appropriate melody: ‘Return, return, O! The possessor of peace and we can see peace upon yours.’

[239] And at that moment there was his father with his master *Abba* Gedewon and with him the chief of governors, Gäbrä Waḥəd, our great lord, while performing the songs of the priests of Aksum. And Gäbrä Waḥəd said to *Abba* Gedewon: ‘Is he born in another city or is he the priest who is more pleasant than those children of the four priests who glorify and praise with sweet song the name of our Lady Mary?’

[240] And *Abba* Gedewon replied to him: ‘Indeed I have not seen another that it is as pleasant as they are in this age. But in the past, at the time of my fathers, when I was a child, there was a cantor priest who came here for the festival of Şəyon, from the region of Šäwa, every four years; in fact he was one of the priestly lineage of the house of Levi and of the city of Axum, and he was a great teacher, and there was no one who resembled him in the words of the *zema* and in faith. I do not know if he is dead or alive, for he would be old; he will have stayed at home and stopped coming to us, and twenty-six years have passed since he came here. And then, except for him, there is no one who looks like those four young men.’

176 *Zema*, (Gəʼəz **ዘማ**) is a generic term used to designate the extensive heritage of the liturgical music of the Ethiopian Orthodox (Täwaḥədo) Church. Traditionally, it is contrasted with *zäfän*, secular music (cp. Songs). According to tradition, *Zema* was discovered and established by the 6th-cent. ‘*Zema*,’ *EAc*, V(2014), 174a-b (Anne Damon-Guillot).

[241] He answered and said to him: ‘To me in truth does not seem to be superior to them.’ And *Abba* Gedewon answered and said to him: ‘Indeed I bring you a testimony about him, for there is a man, come to me from the region of Šäwa; in front of you I ask him about the events of that old man. In fact he came to me from the parts of his city; it seems to me that he knows it.’

[242] and having said this, he call Gälawdewos in front of the chief governor said to him: ‘Do not know in your country that *Abba* Həywät Bənä Bäsəyon, the great priest? I don't know whether he's dead or healthy. And he had not he given birth to a son, a good singer like him, or rather more liked than him by grace, tell him the stories of this ruler, for you are the inhabitants of his city.’

[243] And Gälawdewos answered and said: ‘I know *Abba* Həywät Bənä Bäsəyon, for I was born of the inhabitants of his city; there is no priest who resembles him in the lands of Ethiopia, and from my childhood until to date I have not seen with my own eyes a cantor priest like him; but now he died in beautiful old age, and there is fifteen years since he was died. And the two children whom born from his grandchild that resembled him just got birth from his grandchildren. And the one that begotten from him in Holy Spirit and the teachings of books; and there is no other person in this world alike these two children in the teachings of sacred chant and religion. In fact, they are born from their mothers with the miracle of Our Lady Mary the Mother of God and by the goodwill of Her Son, Lord Jesus Christ.’

[244] and a while they are talking about this, one man begins to talk to the chief of the governor saying: ‘O! My lord, please listen me a few; I had listened when you spoke. There is no great persons found like these clergy's children; and I did not see in my eyes beginning from my birth to now like this adult who stood before our assembly. And I saw him yesterday on the April month, in the mount of Jesus at the birthday date of our Lord on Sunday while he sang a sacred song and I do not see the person who has beauteous voice like him. Call him to and invite him to get into the church and led him with the clergy and listen him while he praised with the sacred song for the name of our Lady Mary and you can hear his beautiful voice weather my speech is false or true.’

[245] And a while he joined him out of the conference and gave him a nice dress with Ethiopian sistrum [Cp. Ṣānaṣəl]¹⁷⁷ and the truncheon made from silver and he had joined him a midfielder of four children of priests who blessed with sacred song of our Lady Mary and he began loudly singing a song. And then they have been listened him his attractive voice; then, the whole priests are wondered. And the governor marveled by his elegant voice and the priest that there in the church has stopped their singing a song and looked through him. And while he sweetly sings: ‘Let be praise the daughter of Aminadab for surpasses the splendor of this peace.’

[246] And now immediately a luminous cloud cast a shadow over him, like the wings of a great eagle, and covered that image of our Lady Mary. And the wings of the cloud is dancing here and there in front of that image, casting a shadow over *Abba* Qāwəṣṭos who walked and moved, and the hand of that portrait of Mary is shown three times while blessing him with the sign of the cross, when he bent his head in the dance of his praises and the cloud bent to one side and the other, at his left and right side.

[247] And after they came back to the church after the turn, *Abba* Gedewon said: ‘Come my son; then, we join for the celebration of the Mass, and I will be a priest, and you will be a deacon for me, for I am very glad of the sweetness of your voice for the praises of our Lady Mary over your mouth.’ And *Abba* Qāwəṣṭos answered and said to him: ‘I am a foreigner; how can I know the ritual of celebrating the Eucharist in peculiar country? I doubt to perform this.’

[248] And *Abba* Gedewon said to him: ‘O! My son, an elected man, from what city you come? Why do not you want, since our Lady Mary prefers you? Today, in fact, I saw that she blessed you through her image; and it is not only I who saw this image while blessing you, but the eyes of the whole assembly of the people has admired it.’

[249] Therefore, I do not leave you when I am going for the Holy mass; my son, I urge you by our lady Mary for who elected you, do not hide everything your secret from me. What is your name

¹⁷⁷ Ṣānaṣəl is the word used already in the Ethiopian Bible to render either Gr. *kwvdwne*”, ‘bells’, or Κουμπάλα, ‘cymbal’; probably related to Hebrew *selselim*, Syr. *sisla*, ‘cymbals’, which may be further connected to Gr. *sei'stron* ‘sistrum’. Cp. ‘Ṣānaṣəl’, *Eae*, IV (2010), 521a-522a (Anne Damon-Guillot).

and what is the name of your father and your mother, and where is your city? Tell me therefore, in the name of Jesus Christ; I trust you.

[250] And *Abba* Qäwəṣṭos answered and said to him: ‘If you have begged me in the name of my God and his mother; do not let anyone go away; indeed I will tell you only the secret of all my things and will not you hide it.’ And *Abba* Gedewon said to him: ‘Except this the head of the governors, they will go away; speak to me; then, tell me.’

[251] And he answered and said to him: ‘My name is Qäwəṣṭos and my country’s name is Šäwa; and my father’s name is Gälawdewos and my holy spiritual father’s name is Ḥəywät Bənä Bäṣəyon and my mother’s name is ʾEmmənä Ṣəyon; My coming is to look for my father who was abandoned his position and left out the secular world because of me and I came here to you. Since, I had not found him; I came from my country to this city.’

[252] and when *Abba* Gedewon heard this, he shouted and said: ‘Are you really the spiritual son priest *Abba* Ḥəywät Bənä Bäṣəyon? And your father Gälawdewos also here;’ then, he called Gälawdewos and said to him: ‘Here is your son.’ And immediately he find his father and they greeted each other.

[253] And in that day he performed the celebration of the Holy mass as deacon with *Abba* Gedewon, and the inhabitants of Təgray region were astonished at his sweet word, while praising and he sang in the prayers of the celebration of the Holy mass. And he stayed in the land of Aksum with his father for a long period of time, while he farmed grain and cultivated grapefruit and the grape had given to him thousands of seeds; and he also weaved the palm leaves alike the monks were done; then, he sold it. And he gave a half of the proceeds to the poor pilgrims and divided the other into two parts, and gave one as an offer to the church and one used it for his and his father's maintenance and for the nourishment of pilgrims who came to kiss Däbrä Ṣəyon the city of Aksum.

[254] And on the third year he went down to Jerusalem, while the patriarch of Alexandria *Abba* ʾEndəranīqos [Andronicus],¹⁷⁸ one of the patriarchs of Alexandria who sat down on the seat of the

178 Pope Andronicus of Alexandria is the 37th Pope of Alexandria and Patriarch of the See of St. Mark. He was from a rich family of great influence and his cousin was the chief of the imperial court at Alexandria, Egypt. He

evangelist Mark, and the patriarch of Jerusalem *Abba* Qerəlos the right faith, and he was blessed by them. And he went to the Jordan River and baptized into it and returned from there and descended into the land of Egypt; then, entered with his father, and came to the city of ʾĒndinaw near the tomb of the martyrs Fiqṭor and Gälawdewos; then, he kissed it and dwelled there.

[255] and he wanted to stay in the city of ʾĒndinaw. In fact, in the city of ʾĒndinaw there was the image of our lady Mary, the mother of God, who spoke like a human being and did many wonderful miracles, and there is the tomb of holy martyrs Saint Fiqṭor and Gälawdewos. And the city of ʾĒndinaw which was blessed by the shedding of their blood, by the name of our Lord Jesus Christ, and by the passage of the feet of our lady Mary His Mother, when she flee to the land of Egypt from Jerusalem for fear that King Herod of Gälila.

[256] and that is why he wanted to remain in it and begin the spiritual fight according to the law of the monastic. And so he lived two years and six months, when he forsakes *Abba* ʾĒndəranīqos call him and he said to him: ‘Go to your country, the land of Ethiopia, because that is your part, the country of Ethiopia and not the city of ʾĒndinaw.’ And in that week I went into retreat and cleaned the doors of my house and began to pray in front of the image of our lady Mary, the mother of God for the other needs of my soul.

[257] and in the third week the angel of the God appeared to me, and I was frightened and fell into the ground in fear of the vision of the angel of the God. And immediately he took my right hand and rose me from my fall and made me stand up and said to me: ‘Listen to what our lady Mary told me; Go to the city of ʾĒndinaw from *Abba* Qäwəṣṭos and his father and said to them; Go to your city, the land of Ethiopia.’

[258] and then you will send them in peace, having taken your blessing. Then, *Abba* ʾĒndəranīqos said to him: ‘Now take the golden cross which is in my hand and bless with it the people of Ethiopia who will come to you with faith to receive the monastic customs, And I appointed you to

was very well educated and he studied the Holy Scriptures and excelled in their interpretation. Because of his knowledge, his righteousness and his charity toward the poor, he was ordained a deacon. By consensus he was chosen to be patriarch. Cp. Meinardus 2002.

perform the principle of monkhood to the person who came to you;’ then said this, he gave the golden cross in his hand and blessed him and said again: ‘Go to your metropolitan, *Abba* Yoḥannəs of Ethiopia, which I have ordained, my perfect son, in the monk and in the episcopal order, and take from him the order of the presbyterate.’

[259] and then he went away from his father in the city of ʿĒndinaw and told his father what the patriarch had ordered him. And when he heard this speech, he said to *Abba* Qäwəstos: ‘Go, do as the patriarch told you, and do not break his word; because, for breakdown of the word of the patriarch is abomination. As for me, however, I will not go to my city, but I will remain in this city, and when I die, I will be buried at the tomb of Saint Gälawdewos, martyr of Christ, since he is my namesake; he has healed me from the sins while I had wrongly committed during my position.’

[260] and having said this, his father entered the tomb of Saint Martyr Gälawdewos and closed his door and began to pray standing in front of his image. And when it was midnight, the martyrs of Christ appeared to him, Gälawdewos [Claudius]¹⁷⁹ with Fiḳtor [cp. Victor]¹⁸⁰ and Aboli¹⁸¹ and Tewodəros [Theodore]¹⁸² and Saint Giyorgis with Qirqos [Cyrillus]¹⁸³ and his mother ʿIyyäluṭa [Jullitta].

179 Saint Claudius is commemorated in Coptic and Ethiopian Orthodox church as a martyr. He was the son of Ptolemy (Abtelmawos), who was Emperor Numerianus' brother. He was loved by the people of Antioch for his courage and good appearance. Because they loved him so greatly, they painted a picture of him on the doors of the city of Antioch. When Diocletian reneged the faith and incited the persecution against the Christians, this Saint agreed with St. Bector (Victor) Ebn Romanus to be martyred for the sake of the Name of Christ. Cp. Henry 1877.

180 Victor the Moor (in Latin: Victor Maurus) (born 3rd century in Mauretania; died ca. 303 in Milan) was a native of Mauretania and a Christian martyr, according to tradition, and is venerated as a saint. Victor, born into a Christian family, was a soldier in the Roman Praetorian Guard. After he had destroyed some pagan altars, he was arrested, tortured, and killed around 303. Cp. Gölz 2019, 2-13.

181 Saint *Abba* ‘Aboli, is also commemorated in Coptic and Ethiopian Orthodox Church and became a martyr during the reign of King Diocletian. Cp. Synaxsarium of August 7.

182 According to the Book of the Saints of the Ethiopian Church, Saint Theodore the Martyr was a captain of the soldiers of the city of Setb, in the province of Asyut in Upper Egypt. A church was dedicated to him, and great signs and wonders took place through his body. Cp. Budge 1928, 210.

[261] And those martyrs said to him: ‘Peace to you, Gälawdewos with your son Qäwəṣṭos, blessed with our most high God; why did you refuse your son to go to your country, Ethiopia? In fact we want to come with you to the country of Ethiopia, stay together with your son, because our Lady Mary the mother of God, chose him to be the new apostle of the whole country of Ethiopia, so that she may be blessed in the time of his position, since your country is the part of her inheritance, and our Lord Jesus Christ, our God, has given it to her.’

[262] ‘And for this, we too will come to you, and you will build us a church in our name, during the reign of your son's brother who was born from his mother to another Israelite man. You go with your son to the country of Ethiopia and not refuse.’ And Saint Gälawdewos said to him: ‘O! My namesake if you truly love me, go to your city and build me a church in my name in your estate, and I will be there in it. If in fact I died with my body for the name of Christ, I did not die with my spirit, and will protect you for the whole time of your life, and at the time of your death I will come with those my brother martyrs of Christ, and we will stay around you so that the angel of death will not terrify you, and your soul will go up with us in the heavenly Jerusalem, and at that moment you will reign with us in the center of it.’

[263] and having said this, they blessed him and ascended to heaven. And at that moment, at dawn, Gälawdewos called his son Qäwəṣṭos and said to him: ‘My son, because of our God will, that we leave this city for our land; get up, let's go and take some dust from the earth of the sepulcher of the martyrs Saint Gäladewos and his brother Fiqṭor, so that they may be hope for us.’

183 Cyricus (Greek: Κήρυκος, Amharic: ቂር ቆስ, Aramaic: ܩܪܝܩܘܣܐ, *Mar Quriāqos Sahada*; also Cyriacus, Quiriac, Quiricus, Cyr), and his mother, Julitta (Greek: Ἰουλίττα, Amharic: ጃሮ ሉጣ, Aramaic: ܕܝܠܝܬܐ, *Yolītha*; also Julietta) are venerated as early Christian martyrs. According to tradition, they were put to death at Tarsus in AD 304. According to one version of their martyrdom, Julitta and her three-year-old son Cyricus had fled to Tarsus and were identified as Christians. Julitta was tortured and Cyricus, being held by the governor of Tarsus, scratched the governor's face and was killed by being thrown down by some stairs. Julitta did not weep but celebrated the fact that her son had earned the crown of martyrdom. Cp. Farmer 2011, 43.

[264] And *Abba* Qäwəṣṭos said to him: ‘Yes, let it be as you say; but we will take the dust only with the consent of the bishop of this city so that it will not be a theft for us.’ And having said this, they went to the bishop, named *Abba* Michael, and said to him: ‘O! *Abba*, we beg you in the name our God please allow us to take a little soil from the tomb of the martyrs, so that there may be hope, because the patriarch *Abba* ʾĒdranīqos has ordered us to return to our country.’

[265] and that bishop *Abba* Michael of the city of ʾĒndinaw answered and said to him: ‘The martyrs of Christ tonight appeared to me in a dream and they ordered me not only to give you the soil of their tomb, but also a little of their bones. Only you will not bring the relics of their bones at this moment. But in the future, a king will reign in your country, of great faith, more than all ire of the world, and I will give to those who will come at that time, by the will of God. Now, go to your country, having taken the soil from the graves of Saint Martyrs of Christ.’

[266] And having said this, *Abba* Michael, bishop of the city of ʾĒndinaw, gave them the ointment of the sacred chrism, three full bottles pure crystal, and said: ‘Take this chrism, for the sacred chrism is not drawn into the your country except in our city, the land of ʾĒndinaw, for it to be for the consecration of the church of the martyrs of Christ that it will be built in your days in your country.’ And having said this, he blessed them and sent them in peace, and gave them sufficient sustenance for their journey.

[267] And after they crossed the river in safety while Saint Gälawdewos and Fiqṭor guiding as a shipmaster of the ship, they arrived at Aksum in peace and they went to *Abba* Gedewon and told him this issue. *Abba* Gedewon replied to them saying, ‘I have heard from God that you came to me from Jerusalem, for your departure was by the will of our God. The angel of God announced to me your return from the land of Egypt in our country of Ethiopia today. Now get up and go to the metropolitan *Abba* Yoḥannəs, and I will come with you to him, since I have a letter for him about you from our lady Mary the mother of God.’

[268] and then, *abba* Gedewon rose and went to the metropolitan and said to him: ‘O! honored *abba*, I am witnessed by God who was born of her, whom our Lady Mary tells you about this young good man, who came and stands before you with me: ‘let grant him the order of the

priesthood, and go to his land, the region of Šäwa, for it is the will of my Son that you bless that region with his ordination of Šäwa, the place of my part that gave me for his mother's sake, my beloved an elected ʾĒmmənä Šəyon, who loves me more than her soul and eating food and drinking.'

[269] and the metropolitan *Abba* Yoḥannəs said to him, 'O! my son Gedewon, do not swear, for it is true how much you told me of this man. The angel of God spoke to me as He sent to our lady Mary and from her Good Son Jesus Christ. May her mercy be for ever and ever for human being and she performs in all time marvelous wonders for his saints.' And having said this, he confessed to him the order of the priesthood, in the thirty-second year since he was born.

[270] And after *Abba* Qäwəṣṭos starting to go from the metropolitan and the region of Təgray then, went to the land of Šäwa, and arrived in the city of Wägədda and inquired of his mother to the inhabitants of Wägədda the city of her father Matewos who was a great lord as pilgrims from a distant country, dressed the arid land goat's skin and eating the bushwood and sun flower [lily flower] with his father who covers himself with monks headband [cf. *qob*] like the monks; because, he had not received the monastic cap before this time; he veils himself with the folded cloth, like the holy nun of Jerusalem dressed themselves with the dress of crown, not like the headdress of the women of the country of Ethiopia.

[271] and his father hide his face and covered up to his eyelid by the headband; because, he took this headband from the Däbrä Damo while they went to Jerusalem. And the people of Wägədda said to him: 'why did you ask and have examined us about the daughter of our lord chief Matewos and our mistress ʾĒmmənä Šəyon's and your mother's new?' Are you perhaps her son Qäwəṣṭos who renounced the world with his father and went to Jerusalem? In fact, your eyes resemble her eyes, and your feet are like her feet. Tell us then, son of the illustrious guest, for our hearts have doubts about you, for the features of your appearance and for the fact that you are looking for our mistress ʾĒmmənä Šəyon.

[272] And Qäwəṣṭos answered and said to them: 'It is not me; but his father Gälawdewos sent me from Jerusalem so that he would inform me of his health about his sons, since he had previously

gone down to Jerusalem with the monk my spiritual father from the region of Təgray, and I found him with his son. And for this, I left him and came to the city of Aksum and went to the rector (king) of Däbrä Şəyon, and ordered me to buy him sheep for the feast of the glorious Nativity from the region of Šäwa. And for this deal I came to you and asked you about the life of ʾĒmmənä Şəyon, because her husband made me swear that I would look for him.’

[273] and the inhabitants of Wägədda answered him, saying: ‘Now we recognize you, and we were not mistaken, for you are the son of that man who was with you, her husband. We have known him for a long time, before you were born, because our lord and we also recognize you, for the indications of those words of yours you said: ‘I make purchases the rector of Zion has ordered me. Such is the meaning of your speech. The sheep of the Šäwa then we are your fellow citizens of your mother, the Christians. And the king of Şəyon and our Lord Jesus Christ our God, who showed us your face, when we heard the story of your agon you multiplied for him while you lessed be the name of his glorification; holy, glorious and lofty and for ever and ever.’

[274] And having said this, they cried with trills of jubilation and fell upon their faces before him and greeted him with joy and spoke to him at once, saying: ‘After you departed and concealed from the land of Zəm, we went to the city of Dəwaro to your mother, to comfort her because of your disappearance, and we found her crying, having fought with the brothers of your father. And we waged war against them, all of us the inhabitants of Wägədda, Şəḥəga,¹⁸⁴ Kätäta and Särmat.’

185

[275] and we won them, with the strength of God, for the virtue of your mother, and we placed your brother Iyasu on the seat of your father's position, while your sister who was born with you married the son of the governor of Yəfat.¹⁸⁶ And she gave birth two children for him, and baptized

184 Cp. Taddesse Tamirat, 1972, 181.

185 Särmat and Mäḥagəl is an ancient place name which found in the district of Bulga, especially around Nəbge.

186 ʾIfat (Wifat in Gəʿəz sources) was a historical region and sultanate in central Ethiopia. An integral part of the Rift Valley, the area of ʾIfat served for millennia as a point of contact between the pastoral/nomadic economic formations of the eastern lowlands and the ancient agricultural societies of the Ethiopian highlands. The growth of the

them and made them and converted to Christianity *Abba* Täklä Haymanot, the son of ʾĒgziʾ Hārāya, the sister of your mother, and they believed the inhabitants of Wifat upto Efrata¹⁸⁷ in his hand.

[276] And after this, in the region of *Damot* and ʾĒnnarəya and King Motälämi believed in our Lord Jesus Christ and became a great Christian through his work, and there was great rejoicing in the land, as churches were built in the land of Kätäta and Däwaro up to Ēnnarya and the Wifat region by your brother *Abba* Täklä Haymanot, except only in the land of Särmat and Mäḥagəl. Only (those) believed in our Lord Jesus Christ, who was born of the holy Virgin Mary, for he taught them *Abba* Täklä Haymanot while performing wonders in the land of Kätäta.

[277] and he went without making buildings of churchs for the inhabitants of Särmat and Mäḥagəl. Your mother, on the other hand, lived in the city of Mäññät, having given birth two children, a girl and a boy. And Šägga Zäʾab's brother, Yoḥannəs marrying her daughter who lives in good health until today. And now she was in Sarmat, in place of Täklä Haymanot, you will go yourself, for Täklä Haymanot said of you: 'This region of Mäḥagəl and Särmat are part of my brother Qäwəṣtos. In future time, he will come and baptize you; wait for him until he comes back from he does for wanting of the Lord our God. Today indeed the word of his speech is fulfilled; come therefore, build for them the church and baptize the inhabitants of Särmat and Mäḥagəl.'

[278] and having heard these words, he was astonished of the work of our God. And they told his mother how her son Qäwəṣtos had come from Jerusalem, and she departed from the city of Mäññät to the upper city of Wägədda; and when she came to him, he hid himself from her and he enter the cave of *Maṭi*¹⁸⁸ and stay with his father, praying all night without sleep.

power of ʾIfat came to a halt in the 14th cent. The strategic importance of ʾIfat placed it against the Christian state consolidated by the rulers of the Solomonic dynasty, whose ambition was to control the caravan trade to the Red Sea and the Indian Ocean. Cp. 'ʾIfat', *E Ae*, III (2007), 118a-118b (Ahmed Hassen Omer – Denis Nosnitsin).

187. Efrata and Gidim is one of the woredas in the Amhara Region of Ethiopia. It is named after two historic districts that were part of the former autonomous kingdom of Šäwa, Efrata and Gädəm. Part of the Semien Šäwa Zone, Efrata Gädəm is bordered on the south by Qäwet, on the southwest by Menz Mam Midir, on the west by Mänz Gera Mədr, on the north by Anşokiya and Gämza, and on the east by the Oromia Zone.

188 *Maṭi* is a big hill and a cave that found near to the monastery of Nəbge *Abunä* Qäwəṣtos church.

[279] And when it was eleventh hour of the night, without dawn yet, our Lady Mary the mother of God came to him, and manifested to him while he was standing and she speak to him as a human being, saying: ‘peace be to you, O! My blessed son Qäwəṣtos the honored man before my Son and my God; since your mother’s prayer and plea heard unto God that you do not flee from your mother by the name of Lord; however, let approach and join with your mother.’

[280] ‘And build for me a church in my name, in the land of Nəbge and Särmat, and in the name of Gälawdewos, the martyr of my Son, your kink God; do to him a church over Yäy, also to Tewodros in Däbrä Mändida, and to my beloved George in the city of Dägoma, and to Fiqtor in the city of Lomi,¹⁸⁹ which is called ‘Däbrä Dibanaw’, since in these monasteries your God wants you to build churches in the name of his holy martyrs.’ And having said this, she disappeared from his view.

[281] And in the aftermath of that day, he met his mother, while his father remained alone in that cave of Maṭi so as not to see the face of his wife ʾƏmmənä Şəyon, since he was a great monk for the name of Our Lord Jesus Christ. And when his beloved mother saw him and met him, she said to him: ‘O! My son Qäwəṣtos, listen me and I tell you something: if I had not met you in this vain world, it would have been not good to remain. If instead I met you at the behest of our God, do so, obey, go to the land of Nəbge and build a church in the name of our Lady Mary the mother of our God, who made me see your face before my death. And in the city of Zəm, in the house of the Həywät Bənä Bəşəyon, your father the Holy Spirit, I have placed three hundred denar gold for you, to do your commemoration from your father's possessions, from your brother ʾIyyasu.’

[282] ‘and there is the gold dinar in the district of Zəm then, take the money and build the church by it. Infact, the church that was built, in the name of your God Saints, it will be commemorate in your name, and for the monk to live consists in the teaching of his law to the people of Christ.’ And, when he listen this speech from his mother, he was very astonished and praised God and he

189 Lomi is found in the Oromiya region to the left of the Awaš River southeast of Addis Ababa.

tell her about his father's came back from Jerusalem with him; then, she admired our God and glorified him.

[283] And she begin the life of the nuns, and became abbess of the monasteries of *Šäwa*. And also his father Gälawdewos made a church in the name of St. Gälawdewos at Däbrä Yäy, and began to fight against the principles of Satan, and won them with the prayer of his son Qäwəṣtoṣ and with the help of martyr Gälawdewos.

[284] And Gälawdewos died in peace on eleventh of the month of June, on the day of the passing of Gälawdewos his namesake and his beloved, and was buried in that monastery of Yäy and entered the kingdom of heaven with him and in the heavenly Jerusalem. May his benediction be upon with his lovers Zäwäldä Maryam, Wäldä Həwaryat and Kidanä Wäld, Gäbrä Maryam and also be upon with the scribe Həylä Giyorgis for ever and ever amen.

[285] In the name of the Father, and of the Son, and of the Holy Spirit, one God; Let us return to the beginning of our story. And after he came from Jerusalem, he remained some time in the land of Wägədda then, departure from the hermitage of Maṭi. first he arise from Däbrä Yäy and he find the inhabitants of the mountain who worshiped the devils under a kobal tree, while they were eating and drinking and dancing with the dances of the Heretics; and blowing the fire with their hands and swallowing embers of fire taking it in their mouths. As they danced, the men of Gälan¹⁹⁰ and Yäy saw what our god was doing, called Qorke,¹⁹¹ and they said, ‘While it saves us from the flammable fire, our tongue does not burn with the embers of the fire, for the power of that Qorke your’s lord.’

[286] and they all revered him in the morning and evening, and every day they brought to him two splendid cows and five sheep and five goats and twenty baskets of white bread, and the idolaters’ priests fed him. As for the people while fasting, they went with the poor without eating. And if they did not perform this work of worship to idols, in the evening, each of them, in their own

190 Gälan is a special administration of Oromiya Region and is located about 30 km east of Addis Ababa.

191 The name of Qorke indicates and represents the name of the idol that existed at that time and worshipped by the inhabitants of the region.

home, was terrified by the specter of demons, while those idolaters' priests resembled dragons and snakes.

[287] and when *Abba Qäwəṣṭos* saw their work, he became enlightened with spiritual zeal. And then he clambered at the longest *Acacia* [cp. *Gərar*]¹⁹² tree that much higher than the trees of the countryside. And the priests of the idols are gathered together, stood under that grove, and many people as was their custom, carried twenty baskets of fine flour bread and sheep and oxen and goats, as we have said before, and the idolater priests and witch doctors begin to eat.

[288] and at that moment, our father *Qäwəṣṭos* shouted and said: 'Let give from your food to the needy people who had brought; this food is not only for you; but, for the needy people. That is why God has made the heavens and the earth, and the fountains of the rain that keep the season fresh for all creatures, including human and animal and gives all the rain-fed weather for them.'

[289] And he return to the people who had brought these foodstuffs and said to them: 'why do you bring food for the opponent of your creator? They do not give you rain for your fields, and they will not be able to kill you without the pleasure of the Lord your God. Now take your bread and your oxen and all your possessions from the sight of them and give them to the poor. Here, I will see what thier god *Qorke* and their priests will do unto me.'

[290] and having said this, he took this idol *Qorke* from the bove [of that] tree, where there was the seat of this idol on that dense and tall grove of tree of *Acacia*. And he broke the idol with a big stone and dragged it from the branch of the tree, then it was destroyed alike the gourd; and became like earth dust in front of those idolaters priests and his sorcerers, and those people were afraid.

[291] And then, one hundred and thirty big snakes come out from under the scrape and from under the plant, and *Abba Qäwəṣṭos* came down from that tree and took the stick of its crace and struck a snake, and the others flee and enter into a fissure of the rock that stood in front of that tree towards the rising of the sun, And he prayed towards the cracked stone and recited on that stone from the

192 *Gərar* or *Acacia* tree is known by its sharp thorn; mostly grow in temprate and semi desert zone.

psalms of David Number ninety that says: ‘Who dwells with benediction in the shelter of God’ until the end.

[292] And he trace the sign of the cross on that stone and said: ‘I order to you stone, in the name of my Lord Jesus Christ who was born of the twofold holy Virgin Mary for our redemption; Let be break and be divided and shattered like a barley stalk.’

[293] And immediately it was cut into pieces, in thirteen parts, and those serpents came out from where they stood in that big hard stone as the oricalchum, and he begin to beat their heads and killed all the serpents, holding the staff of the cross of Christ. And he made their poison harmless with the mention of the name of our Lord, and none of those snakes brought any harm to him.

[294] And after this, the magicians having remained seated for a long time in fear, the priests of the idols and the sorcerers rose and took Qāwəṣṭos and beat him a lot with crocus shrubs in which there were many thorns; they caused him incisions on his back, and his back blood poured like a great water, and they abundant him under that tree. And when the sorcerers flogged him, the inhabitants of the city fled and returned to their homes and closed their doors with strong ties, and on that night they remained without sleep and no one of the women and their children are not asleep for they had much fear, and believed that the priests of idols came, as was their custom, and they frightened them with their ghosts; but they remained healthy, for our father Qāwəṣṭos had bound the devils with his prayer so that they would not approach them.

[295] and when the sun rose up and started, they opened the doors of their house and found nothing of the work of the foul ghosts and the demons. At that moment, one man who was from the great region called the people who was in Däbrä Yäy, riding by a fastest big horse, and shout and said: ‘Come all of you, the inhabitants of the city, so that we may go to the governor of our city and tell him the fact of this man who killed all the snakes; as for him, the sorcerers killed him with the sticks. In fact, this man is not a foreigner, who came from a foreign country, but he is the son of the entire region of Šäwa, Wägədda, and Fäṭägar, and the regions of Dawäro and Kätäta, and also the governor of this city, under the government of his brothers.’

[296] ‘And for this, his blood will be upon us, and his family will destroy our city and they capitulate or loot of our cows and all our possessions, and his family will kill us, because his family are strong and we will not be able to fight them, since we are few people. Here, we take his corpse and bury it with great honor.’

[297] and having said that, he went running on his horse to the governor of that city, and he reported all this from beginning to end. And the governor hearing him has wondered and immediately got up and made all the horses and mules ride and gather his guards and went to that hierarch acacia tree, and the inhabitants of that city also raged and stopped in a town. Then the governor with his armies approached that tree.

[298] And he found our father Qāwəṣṭos while praying under the tree; but that governor was afraid to approach Qāwəṣṭos, for he had seen the carcasses of the snakes that were being abandoned and also the birds of the sky that ate them. And our father Qāwəṣṭos shouted and said to the governor: ‘Since you came to me, why do you stay away? I am alone; so why are you afraid of me? I have no sword encircled my hips, throws it into my hand; come, approach me and take me. If you want kill me; I am not afraid of you, because my Lord is with me; as yesterday he raised me from the dead, in the same way he had raised Alazar from the tomb on the third day since he was buried and in the fourth since he died.’

[299] and then, on the same way, that governor shouted and said to him: ‘I did not come to kill you, but because the chief of this region who positioned under my title had told me as you was killed by the magicians. Therefore, I came from my home to bury you, since it is a custom of the governor of a city bury a dead man from another country.’

[300] ‘and when I saw you, I was afraid to get close to you, because your appearance so scared. And when I noticed the carcasses of the snakes that you killed, we first feared that they were biting us and we proclaimed them the name of our Lord, and it seemed to us, at first that they had not died, while today you broke their heads, and they died by the power of your God. And now, *abba*, I urge you in the name of your God. Please close me in peace and do not kill me alike them; I will believe in your God.’

[301] And afterwards, our father Qäwəṣṭos answered and said to him: ‘I did not come to kill you, but the will of my God Jesus Christ led me to your city to save you from every evil of the devils, because it is good for the children of man, for ever and ever. And now stop in the place where you are, until you have seen the power of my holy God and most high above all the work of the hand of man of gold and silver.’

[302] ‘and a while they have mouth and do not speak and have ears and do not hear and have feet and do not walk, see that Qorke your idol that made you god? He was broken with my weak hands by the power of my powerful God, who is not weak. Perhaps a God can be broken by human hands? You have therefore become a foolish man, while you are Adam's son, you who have been made in the likeness of the holy Trinity your God, who created heaven and earth with all the creatures that are in them, that know their nature.’

[303] and having said this, he turned his eyes to heaven and raised his hands and recited the prayer from the holy gospel. And then he recite the Liṭon of morning from the words of that said: ‘Send us your good angel, your guide, and have mercy on us’, And then, immediately the Archangel St. Gabriel came down from heaven, and from the Lord his God, and he took Satan with his hand, who was dwelling in that idol Qorke.

[304] and he loudly shouted then said: ‘O! Saint Gabriel the Archangel, I urge you in the name of the kind your God, [save me from] this man, Qäwəṣṭos, the brother of Fəśśəḥa Şəyon, that there in the region of Kätäta, and drove me from the throne of my glory, from the land of Gamo. And even today, he came here to chase me away from the place of my domain.’

[305] ‘And later I will not go where this man lives, the lover of Lord more than all men. Allow me to go into thick darkness for eternity in order to dwelt with my fellows and I will not more come to this world as long as it is died for me this man who is the worst of all the children of man, like all his peers, the children of the righteous, the servants of his mother of the great God.’

[306] and having said this Satan, all the inhabitants of that city looked at him as he fled leaving his home. And our father Qäwəṣṭos ordered that tree to collapse. And at that moment it immediately

fell from his height. And at that time there were five men priests of idols, and three men of sorcerers and a witch woman; and when that tree collapsed of all the crowd of the inhabitants of that city were under the tree, and did not perish those people except the nine sorcerers and the witch woman.

[307] and when they saw this prodigy of our father Qäwəṣṭos, all they loudly shouted and said: ‘We believe in your God, our good father, holy of the Lord. Do not count us on those who plotted to kill you; do not hand us over to death like them, for we are innocent of your pure blood poured into the name of your good and merciful God; rather teach us the law and the ordering of your God.’

[308] And our father Qäwəṣṭos answered and said to them: ‘If you believe in the name of my God, you will not die in your sins, but you will live the eternal life at the day of resurrection; and you will reign with His saints in His heavenly kingdom, where there is no corruption or aging.’

[309] And after the govematore of that city said to our father Qäwəṣṭos: ‘let *Abba*, we go to my house, and stay with me; it was evening at my place; in fact, the place of my house was far away; come and stand on my horse, let's go immediately.’ And he answered and said to him: ‘How much to me, I do not come to your house now, but I will come again, today I remain in this city with those people who were dwelling the demons for not having known the great God But you, after going to your dwelling today, come to us at dawn with your father, who was sick his stomach, including your wife who was barren.’

[310] then, the governor answered and said to our father Qäwəṣṭos: ‘How do you know my wife was barren and my father also sick by the disease of dysentery? Are you perhaps the one who calls Jesus, the God of Täklä Haymanot the son of Šägga Zäʾab of the city of Zorare, who instructed the inhabitants of Fäṭägar? Did you come under the guise of a man in my city to save me with the abundance of your mercy?’

[311] And our father Qäwəṣṭos answered and said to him: ‘Indeed I am not the God Jesus, but one of his servants and son of his servant, who came by the goodwill God, to preach the word of holy gospel in your city for your people He revealed to me yesterday as your father was sick through the

mouth of his angel, when sorcerers beat me for his holy name, and left me for their profane hyenas the impured more than any creature.'

[3 12] and a while the governor heard these words, he wondered and said to our father Qāwəṣṭos: 'I firmly believe, with all my heart, that you can do everything like your God; let heal my father with your prayer.' And our father answered and said to him: 'If you believe in the name of my God, He will save your father for you from his evil sick, with the word and power of my healer God of all.'

[3 13] And after the governor has riding his horse towards his house, while admired for the surprising work of God; and our father Qāwəṣṭos dwells in that man's house, the prefect of that mountain that was subjected to that governor. The inhabitants of the city on that day at the ninth hour, brought all the sick, and he cured them with water blessed by his prayer, having recited the Anaphora of our Lord and the book of the Testament of word of the gospel of our God and our Redeemer Jesus Christ, who had told to his disciples.

[3 14] and immediately three hundred men and two hundred women, two hundred young boys and two hundred girls cured of their illnesses, and their total number was nine hundred. And the people those possessed by the diseases of the Demons, the Epilepsy, and the disease of the eye, the disabled, and the people were damaged by the disease of wounding became healthy. And on that day the father of that governor recovered from his dysentery, in the instant when Qāwəṣṭos said to him: 'He will heal for you in the name of my living God.'

[3 15] And the next day, he came back with his son where our father Qāwəṣṭos was and fell on his face and bowed down before him, and said to our father Qāwəṣṭos: 'Let *Abba*, get up then, baptize my son the governor of this city the baptism of Christ, since I was already a Christian when in the past I was in the city of Fäṭāgar; later he made me a Muslim a magistrate of Muslims, who had captured me, while I was ten years old, at the time of the king of Damot, Motälämi.'

[3 16] 'and the son of a ruler of the land of this region married my mother, and brought me into this city and gave me her sister to marry me, and I begot this governor by her; and he appointed me for the inhabitants of this city. And my mother therefore, since she was a Christian, secretly taught me the law of the Christians, and I lived observing secretly the Christian law, and publicly the Muslim

law. And my mother at the time of her departure, she calls me and said: ‘O! My son, listen to the words of your mother, a sinner, for I am your mother; previously, I was the daughter of Christians and later I became the wife of a Muslim for my fear of the Caliph of Islam.’

[317] ‘And I was very sad about the loss of the value of my Christianity, I spent the day in smile with the Muslim's wife, while I spent the night crying and saddened, and for that, that Muslim man beat me until death and rape me with violence. I did not fear the death of myself that I got in touch with him, because I do not want to let him kill you, but because I was so excited about your good looking face and while I think about your death; I am so worried.’

[318] ‘When I was in confusion like this, I behold my deadly moment approached. And when I die, if you will be possible, put my corpse in a Christian tomb, and if it is not possible, do not bury me in a Muslim tomb; because, in order to not sum my corpse with the profane bodies; because of that my body has received the holy body of my God Jesus Christ who becomes incarnate from the body of the holy Mary. However, you have put my corpse under the big hill in order to not touch my body the hands of the profane priests of Muslims; and having said this, my mother rest in peace.’

[319] ‘And afterwards, for I was afraid of the Muslim people, I buried her alone under a land where I lived the cows' enclosure, which was not the tomb of the Muslims, and during my mother's mourning, while we have eating the cow's meat that had been slaughtered by the hand of the Muslims for the commemoration of my mother, my belly fell ill with dysentery, and the priests of Muslims implored me, saying: ‘Where did you place the corpse of your mother from us, and where did you bury her?’

[320] And I said: ‘I do not know how my mother died, but she disappeared from my house, and I found only her dress, quickly fall under a precipice, with the blood that dripped over the stones. I said this and swore. But now, if God will lead you to us behold, I will show you her tomb, until you build a church near her tomb, and you will baptize the inhabitants of that city; in fact, after this, we are not afraid of death by the hands of the Muslims, since the power of your prayer protects us.’

[321] And later, when he heard this speech from the voice of the governor's father, our father Qäwəṣṭos marvels greatly and praise the Lord his glorious God and he instructs the inhabitants of that city the faith of the Holy Trinity one Lord. And they believed in the oneness of Trinity that universally lived and to the glory of their perfect kingdom. And a while our father Qäwəṣṭos has taught amid the people he has stood before the grace of our father Qäwəṣṭos. And he said to him, 'I am convinced of all that you have taught me the Christian faith. And I thought the resurrection of the dead seems to me a lie, unless I see all of my deceased family members who have become dust come back from their death.'

[322] and afterwards, our father Qäwəṣṭos replied: 'If the dead are not raised from the grave, you will not call me a soldier of Christ.' And having said this, he rise from his seat and stood in the midst of all the people gathered. And he prayed a few: 'O! God and my Lord Jesus Christ, as you awakened Alazar from death by your divine authority, to be rekindled your name has been blessed by them, you have awakened the mother of this chief, and the priest idols, and the magicians who were died when the tree has fell on them. And those who choose them will believe by your good will, not by my desire, your weakest servant. Let is praise, honor and power to you ever and ever.'

[323] And having said this he aloudly shouted and said: 'Let resurrect your men who have died and are buried in this place with His power; and of His divinity and by virtue of my God Jesus Christ who raised Alazar from the belly of the tomb.' And in that instant, the mother of the father of that govemator had risen from the grave and then the seven other Muslim men who previously died. And even those sorcerers, who had died by the fall of the tree on them, were resurrected and stood in the midst of the assembly of the people of this city; and the Muslim people who were in the midst of those gathered came to be frightened, for they had come with that governor to see and hear the fulfillment of the words of our father Qäwəṣṭos.

[324] and then they cried, saying: 'O! the honored *Abba*, there is no other god except your God, we believe in your powerful and strong God, who can do everything, and nothing is impossible while our god, the god of our Muslim fathers, and the liars with their mendacious prophet Muhammad,

who cannot let live and kill.' And immediately that governor called the dead, and he brought them near him and said to them: 'Is there a judgment in death in heaven, as this strange monk told us?' [325] and those dead Muslims who had risen answered him, saying: 'All those who do not believe in the God of this man, fall into the hell the unquenchable fire, in the blaze of its flames, in its thick darkness. While the Christian people bring her portrait out on the day of the feast of our Lady Mary the mother of God, they offered three hundred thousand gold dinars to her; nonetheless, we Muslims, on the other hand, have no rest from the torture of condemnation and we do not have the hope of 'eternal live.' And the dead who returned from our father Qāwəṣṭos and they said to him: 'We beg you, in the name of your lady Mary the mother of God, so that we do not go down again in the fire hell, since we have come up from it for your holy prayer.'

[326] then, our father Qāwəṣṭos answered and said to them: 'The hell of fire shall not again be upon you, for it has gone up by the benevolence of the power and strength of my God Jesus Christ. Now receive the baptism from my hands, so that you will not find the condemnation of the hell and the torture.' And then he blessed the water in the sign of the cross and baptized them.

[327] In the name of the Father, and of the Son, and of the Holy Spirit, one God; And he said to the mother of the governor: 'Let go my lady with the peace of God in the kingdom of heaven, for you have been elected by the Holy Spirit, after your death, for the kingdom of heavens, for the faith of this your son blessed man. And those souls of Muslims will enter with you, since the day is the mercy of my kindhearted God Jesus Christ visited them.'

[328] and those who had risen from the dead said to him: 'We remained until the eighth day in the extremity of the skies when the fall of this tree we worshiped killed us. Why have you separated us from the souls of those Muslims, and we went up with them for your prayer, from the sea of darkness?'

[329] And our father Qāwəṣṭos answered and said to them: 'In doing evil and sin, you are better than the way of behaving of all Muslims in fact the Muslim people do not worship idols, the work of the hand of men of gold and silver and of wood, except only for the word of the book words of their untruthful prophet that led them to error with the spell of the lying Arab man like you. Since

my God has had mercy on you in His very clemency, therefore you go and enter the kingdom of heavens. Until the day of the resurrection you will die and remain in the grave of Christians, for your God, in His great mercy has had pity on you and for the children of men, for ever and ever.’

[330] and having said this, those souls of Muslims and sorcerers rested for the miracle of the prayer of our father Qāwəṣṭos, and they entered the kingdom of skies. And he returned to those inhabitants of the city and said to them: ‘Did you see the miracle of His Divine of my God worked for me? Now make a church in his name and be baptized in order to save you from sin and from the sea of fire of which you heard the story from the mouth of the dead who died in ancient times and those sorcerers who died today.’

[331] ‘And let honored the Saturdays of God, those that the disciples of my God Jesus Christ decreed with their Synod. Who honors the days of the Sabbaths will be saved from the death of sin and will have eternal life, like one who believes in the Son of the living God Jesus Christ and the incarnate Son of Mary.’ And all the inhabitants of that city answered him: ‘All right, according to all that you say to us, for your good and merciful God has given us you as protector.’

[332] and after, they built a great and miraculous artifact church; because, the stone found at the mount Yäy is so good-looking, curved and widened. It was also found from the stone about two cubits of person length and one cubit or span of width and it ended with in seven months. And he introduced the Ark of the Covenant of the great God, with the name of the martyr of the bright and righteous Gälawdewos. And he celebrated on 11th June at the commemoration day of this blessed and great martyr of Christ.

[333] And in this moment, the clergy of his country Zəm, Fäṭägar and Wädədda had came towards him and performed the Holy Eucharist with him the clergies that previously he taught them the psalm, the commentaries of Prophets and Apostles and the teachings of the singing of Saint Yared early while he was there at the house of his teacher Ḥəywät Bənä Bäṣəyon.

[334] And when they heard the news of his coming from Jerusalem, they came to him to Däbrä Yäy and found him building the church and being his disciples and rejoiced for his return to their city the territory of Šäwa. And at that time he appointed twenty-four priests were among them,

twenty-four deacons, seventy-two psalmists for that monastery of Däbrä Yay, of the house of the martyr Gälawdewos.

[335] And the following day, on the day of the feast of St. Michael the archangel, on 12th June went to the spring of Qäčäma, with the ointment of the chrism that he had brought from the country of Egypt who had given him that bishop of the city of Endinaw Abba Michael, as we have said before; and he consecrate the water of Qäčäma with that sacred chrism and baptized the inhabitants of Yäy, Mäḥagəl, and Gälan, and the people of Gamo and Wälaso and Qäčäma.

[336] And he named the governor of that city Märḥha Kərstos and to his bride Kərstos Ḥaräya, while to his father, since he was already Christian, he perform to him only baptism with the water of penance (cp. *qedär*),¹⁹³ for his apostasy from the Christian religion and for he converted to the Muslims religion. And he gave him a penance to be performed which the apostles prescribe in the book of the Synod, and imposed on him only his name, without the Christian baptism given forty days [after his birth], and said to him: ‘Let be your name is Amdä Michael.’

[337] and to the inhabitants of the city instead, since their number was large to give the names individually, to each one's own name. And he gave them their names written on a beautiful indelible tablet to each of them; and they began to write their name on the hand of each of them, and when they went down into the baptismal water they showed him the writing of their name, and all they were baptized with one voice, while they said: ‘We baptize in the name of Father, and of the Son, and of the Holy Spirit, one God, we believe in the unity of Trinity with the three manifestations.’

[338] and that our father Qäwəstos answered and said: ‘I baptize you in the name of the Father, and of the Son, and of the Holy Spirit, one God,’ and then, they repeat together with one voice. And then they came out of the water, and he anointed with that chrism that he had brought from the city of ʾEndinaw and he gave them from the Holy Eucharist of Christ; and we do not know their numbers who were baptized in this day, for they were many, but only the tablet on which

193 Qedär is well known book in the Ethiopian Orthodox Church that is used to perform the rite for the person who has treasoned his religion and welcomed him into his former faith.

sixty-four their names had been written. And there were on a tablet the names of ten people, and another had twenty-five and others thirty and forty and fifty and another sixty and seventy, up to eighty and ninety and a hundred, according to the quantity of people of every families.

[339] To the one household number is three or four and five to tenth including his sons, daughters, farmers and servants became ten for they were baptized in one day. Moreover, until the beginning of the rains, he did not cease to baptize every day; in a single day he baptized two hundred or three hundred or four or five or six hundred or seven hundred, and on the feast day of Our Lady Mary, on the 21st of the month of June, he baptized four thousand, without counting the children. And later he built another church in the name of the Archangel St. Michael in the city of Măhagəl, and baptized the inhabitants of that city in the river Čängi, five thousand six hundred men in one day, and he appointed twenty-four priests for them.

[340] And afterwards he went to Däbrä Mändida and built a church there in the name of the holy martyr Tewodros the Oriental, and he consecrated the church on 12th November and baptiaized the people of Säkorru;¹⁹⁴ and he appointed fourty four clergies for them. And then he built a church in Bilät, on the above of Dägoma in the name of the martyr Ləda Saint *Mar* George; then, he appointed seventy seven clergies for the church.

[341] and a while he was there in the city of bilät, the priests of his city spoke to him, saying to him: ‘O! honored *Abba*, there is in Särmat an enchanting woman who perverts with the spell the inhabitants of the city of Särmat to the city of Nəbge to the land of Zəm. And the inhabitants of Gorfo and Qədusge also prostrate themselves to her in secret and they bring her white bull and three containers full of cow's butter. And she gives them the spell to steal milk and grains and honey and the store of food.’

[342] ‘and for this, the place of your city has become a desert, and the inhabitants have been led into the land of Wifat and Tägulät, and have entered the land of the pagans and Muslims; because of their starve they became the heretics and collaborated with Muslims. Let us therefore go to her

194 Säkorru, Bilät and Dägoma are still existing districts (places) in the country. Cp. Taddesse Tamirat 1972, 179.

to destroy her spell with your prayer, for the Power of God who dwells upon you, and it will help you for the inhabitants of his city, the Christians and your family members who were born of his saints.'

[343] and our father Qāwəṣṭos answered and said to them: 'So it realized, everything happens as our God wants.' And then he said to his disciples: 'Behold get up, let us go to that enchantress as you told me; let me see the Witch dwelling, since the Lord our God [of it] wants to abolish and has clemency of his people, so that through my work it is destroyed. And you bring the Ark of God that you took from the city of our fathers and that was consecrated at the time of the metropolitan *Abba Gərəlos* that will give me the order of the diaconate.' And our father Šägga Zä'ab kept it in the church that there in the district of *Abäbut* and it blessed by the bishop in order to become my tenure. And follow me; we build it here where this magician woman there.

[344] And it is not that the angel of God speak to me this night about the building of the church in the enclosure of that woman of whom you referred the fame of her perversity? Then they brought him that Ark of Covenant, having found them in Abebut; and he got up and went to the town of the sorceress whose name is Säriti. And he cross the river of Särmāt and found her at the bank of the river, while perform her spell.

[345] and a while he stood in front of her, while the priests carried the tabot behind him, and began to pray the Anaphora of our Lord. And after he said: 'The tribulation swoons, the fraudulent is struck down and every poisonous creature is scattered', at this moment the angel of God descend from heaven and scattered all her spell, and she frightened by his word, and her servants made her get on a high horse and fled with her to Bāwwa's house, her brother. And the angel mounted our father Qāwəṣṭos on a light cart, and he chased them.

[346] and a while she arrived in the house her brother Bāwwa, her brother said to her: 'Do not come to me, because I saw a serpent on you, with its mouth wide open to devour me.' And she replied saying: 'The serpent that is upon me will not devour you, for he is used to remaining on me to frighten all the people who do not obey the word of my commandment, for I have bound him

with my spell; but, today, that man Qāwəštoš came to destroy us who we have listen the news about him in Däbrä Yäy as he has done an evil death to the snakes of the spellcasters.’

[347] ‘And a while I heard the reading of his book, it left me the deed of my magic and I am very surprised and frightened; as for you, hurry up, get up early, and follow me so they do not kill you. Escape with me and we descend from this city towards the mount of Fäntalle,¹⁹⁵ and we will remain on it so that they do not find us.’ And a while Bāwwa, her elder brother listened these words of his sister, he escaped towards the mount of Fäntalle from the abode of demons, leaving his home and his possessions and the furnishings of his house.

[348] And then, our father enters with that angel of God in his house and wanted to stay there in his enclosure, and that angel said to *Abba* Qāwəštoš: ‘this place is not the place of your part, but go towards the rising of the sun and build a church on the plain of the city of Särmat and entered the Ark of our lady Mary the mother of God. And many monks will come to you to receive the cap [monastic garb] and the scapular of angels from your hands, and they will make many houses on it, and that place will be called Däbrä ʾĒllä Žānbār.’¹⁹⁶

[349] ‘In the previous time, when your mother’s son reigns that he will have begotten from the Israelite man Täsfa ʾIyyäsus; In the territory of the region there is the place that I like and you build church in my name; and I stayed in it; and I will support you in willingness for the accomplishment of the church; because, I your guardian angel. And let the church call in my name Gabriel.’

[350] ‘Since, I am Gabirel, who announced the birth of God to my lady Mary, and that knight [Färrisawi]¹⁹⁷ St. Aboli with you. You also built a church for him that the mount there in the bank of the river Särīt, and called it Sägäle, since Aboli tore the magic from that enchantress woman named Särīt; because of her spell doing has absent from the wicked woman who knons as Särīti. And from the place where she practiced it for the perverse lovers of the spell and undressing the

195 Fäntalle is a broad volcanic cone, which culminates at 2, 600m A.S.L. overlooking, more than 1, 000m above, the depression of the middle-Awaš. Long black scoriaceous lava flows spread between the course of Käsäm, to the north, and the Awaš, to the south. ‘Fäntalle’, *EAE*, II (2005), 490b (Alain Gascon).

196 Däbrä ʾĒllä žānbār is the other name of Nəbge.

197 Mt. 23:26, Luk. 7:36, Job. 5:34, 32:6, 26:5

goods of others; In fact martyr St. Aboli will protect you from all evil with his prayer and his spiritual combat. Do not separate him among his brothers Tewodros, Fiqtor and Gälawdewos the martyrs of Christ; though like them, you build a church in his name. ’

[351] ‘And your mother also tell you, let build a church in the city of Nəbge, in the name of our lady Mary, the mother of God, and stay in it until your holy brother Täklä Haymanot comes, and you will receive from him the cap [cp. Monk garb] and all the garments of monastic; and many saints will begot in the holy spirit from you, as I told to *Abba Şägga Zä’ab* in the past at the time of your birth, when you were a child.’ And having told and manifested this, that angel St. Gabirel disappeared from him and ascended to heaven.

[352] And then, our father Qäwəṣṭos came back from the land of Bāwwa towards the river of Särit with the cart of light that the angel had given him with the grace of God, who had given his mercy to the righteous of his people for ever. And our father Qäwəṣṭos found his disciples in the bank of the river Särit, while they are very scared there and bothered; because of they were frightened at the time of snatching (him) that angel of God on the cart of light, and a while that enchantress, her name is Särit was flee.

[353] And a while our father Qäwəṣṭos said to them: ‘Revelation to you, my children, see that my God has gave me this cart of light in order to going quickly where I want, Who [God] that has returned me with the hand of His luminous angel, his name Gabriel. So, get up; now, let’s go from the governor of this city.’

[354] And a while those disciples stood up carrying that Ark of Covenant while our father mounted [them] with that cart of light, followed them traveling over the surface of the earth; his disciples on the other hand, walking down to earth, reached the square of the city of Särmat, near the gate of the house of the governor of Särmat. And the governor of that city saw them while they are coming towards him; and he sent a man of his guards for the chidrens of our father Qäwəṣṭos, saying: ‘why do you come to me carrying the tabot? Talk to them before they arrived at me.’

[355] and immediately that servant ran and quickly then arrived and greeted them and asked the reason for their coming from his lord. And the disciples of our father Qäwəṣṭos said to him: Tell

your lord ‘prepare to do good, for our father Qāwəṣṭos has come from you who has driven out with the power of his prayer and with the power of his God, the enchantress who corrupts your country with her spell, removing the food and milk of your cows and the honey of the territory of your jurisdiction. We will wait for you here; you go immediately and report this fact of the coming of our father Qāwəṣṭos, then come back to us.’

[356] and a while that servant came back to his lord and told him this speech. And after that governor had listened, he said: ‘this speech indeed seems to me a lie; however come, let us go and see the fact of Sāriti, if indeed its destruction has taken place, and if it is false. And if I say this is the false, there is nothing hinders *Abba* Qāwəṣṭos to do such works. In fact, we heard his story of what he worked on the sorcerers of the city of Māḥagəl and Däbrä Yäy, how he destroyed them with his prayer. In fact I saw Sāriti in this place, while she was casting spells, according to her custom, riding the river water, and I was afraid of her and I came to my house crying secretly and I stayed while preparing which enough provisions for a long distance traveling in order to left my country for the sake of this wicked woman. And there was not even a little of the assets of my house, because she took them away with her spell, stripping everything.’

[357] ‘and for this, I remained with much sadness. Who dared so much, drive out Seriti? And will the God of that *Abba* Qāwəṣṭos have pity on me?’ And having said this speech, he still sends a servant to the enclosure of her house, riding a fast horse, to know the truth. And he sent again that servant to the disciples of our father Qāwəṣṭos, saying: ‘Wait for me a few hours, my fathers in the enclosure where you are, until I come to you; for I have few things in my house.’

[358] And then, the man who had sent (by him) went to the place of the sorceress, and he find the great fence that was burned as a plain field burns with the flames of fire and had become ashes. In fact, the Lord’s angel had destroyed her camp and dispersed all her possessions when [the saint] recited the prayer of the Anaphora of Lord, when he read it in front of her. And after seeing, that servant of the governor he immediately returned to him and narrated all the destruction of the house of Sāriti.

[359] And then that governor got up and went with his guards to the disciples of *Abba Qäwəṣṭos* and bowed on his face in front of them, and he said to them: ‘Let come and get up my holy fathers and entered to my house, for my heart and my bowels was gladdened and have been oleaginous with the balm of your news that the house of Säriti is burned with fire. And where is your father? Is there the honored man *Abunä Qäwəṣṭos* is from the one you? And they answered to him saying: ‘there is no here; but, he will come after a while with the wind of the sky above of us. Now, we will go with you to your house.’

[360] And then the disciples of our father rose up and began to go before the governor, and he followed them, with his guards who stood around him, like the gait of the king; and they came to the square of the governor’s fence. And when he arrived at the entrance of his position, our father *Qäwəṣṭos* descended among them, from the celestial ether, with that chariot of light that his God had given him. And he stood before that tabot and said to that governor: ‘Where do we place this [Ark]?’

[361] And that governor replied and said to him: ‘Is it you *Abba Qäwəṣṭos*, the performer of miracles, or another creature of the God of heaven, of the two angels, who came by mandate of his mother named Mary, the performer of great miracles for Christians? And you do not look like a man, because you came down among us from the celestial ether.’ And our father answered him: ‘Yes, I am *Qäwəṣṭos*, the servant of the Lord: my nature and that of a man like you, and I am not an angel of Lord since the angels of the Lord are being fire.’

[362] ‘And their appearance is not like ours, but when they are sent to us by your God they appear with the aspect of human being and have at their sides wings like birds and they are being of bright fire, and they have feet and also hands, mouth and lips, nose and ears and eyelashes with eyes. With their subtle nature, they have a human aspect. O! my son, leave this speech for now; then I will tell you all the work of our God, only let me see the place where to place this Ark of the great God.’

[363] and after that the governor said to him: ‘O! *Abba*, choose a place from all my city, for I do not prevent you; for you have come from your great God to save my city from that wicked

sorceress, for your God, superior to the exalted divinity, has given us as a father, that you have freed my people from every magician starving. And as my ears heard the fame of your miracle, so I saw you with my eyes while you descend from the celestial ether. And because your's merciful and good God has given you for us as a Father, I also give you fifty large land fields, corresponding to the number of each of my cities, for the fence of this Ark, and also for the clergies in order to generate their income.'

[364] 'O! *Abba* listen, in fact, my fathers, the governors of this city, in the ancient times were Christians; and my old mother told me, and in later times the king of Damot, Motälämi, came to us and destroyed the cities and led them prisoners Our Christian priests with their Ark.'

[365] 'And having said this, she show me the place of the church there; then now her eyes darkened, and blind; and she become an old age; today she lives in her house, and she told me she had hundred and seven years old. Let we go to her, so that you can see her condition; let enter her home, and those priests your children remain around my entrance, stay in my tent with the sacred tabot.' And the priests of our father's stayed with the Ark in his tent while our father entered with that governor into the house of that elderly mother of the governor, who was hundred and seven years old; and our father Qäwəṣṭos asked for about the place where the church was in ancient times. [366] and she replied, saying: 'I cannot show you the place of all the Christians and the church due to my eyes are weaked and served me for many years; I cannot get up from my seat, for my age of a hundred and seven years.' And when she had said this to our father, he [Qäwəṣṭos] rose from his seat and stood nearby the Column of her house, and stretched out his hands and praying to his Lord God raising his eyes to heaven; then, he said: 'O! my Lord and my God Jesus Christ, who opened the eyes of the blind person from the womb of his mother to this day with the saliva of your holy mouth, and of the two blind, on the day of the palms, when they prayed to you on the way for you to enlighten their eyes.'

[367] 'So light up the eyes of this old woman, with the power of your divinity and for your great goodness, for you are good and merciful forever, so that you may praise your holy name in all the districts of Šäwa that you gave me in your great mercy. Do not perish your people for the battle of

your enemies.’ And having said this, he took the water blessed from his prayer and sprinkled the old woman.

[368] and immediately her eyes opened and they shone more than the Light that did stars, and their splendor shone. And she saw our father standing at the Column of her house, and promptly without pain, rise up of the infirmity, and rose from her couch like a vigorous man, and went out of her house and shouted with a loud voice and jubilation, jumping from one square to another and said: ‘This man who entered my house is not like us, the sons of men, but he is the son of God, my Lord Jesus Christ who came into the world, who born from the twofold Virgin Mary, to redeem the whole world with His holy blood.’

[369] And she spent in joy all night, talking and rejoicing with the people of her house, and did not notice the length of the night at all, and dawned without her noticing the time of the day had came, and her son spent the night dancing until sunrise. And when it was the third hour of the day, all the inhabitants of that city, having heard this miracle of our father Qäwəstos, gathered at the walls of that governor’s fence, and observed that old mother of their governor, while her eyes saw and she rushed towards the sky, despite being old.

[370] for this reason they were greatly admired by the wonders that our God works on his saints. And again, the inhabitants of that city led their sick, and two hundred people among the blind and two hundred possessed by Demon and forty men and twenty women were disabled. And the other women were sick their womb by the disease of *Mawqe* that possessed from the devils early that belonged from human being; but, through out a time, their manner had being of fire and wind due to fall under sin.

[371] and they became like us, for the sin of our father Adam, when he break the commandment of his creator and eat from the tree that had not been made for him. And in that day there was great joy in all that city of Särmat, and that old mother of that governor showed him the place of the great ruined church, when Motälämi, king of Damot, pillaging and devastating the city of Särmat.

[372] And our father found that church that had been destroyed, in the interior of the building burned by fire, under the ashes, inside the contraction, it’s great columns and their burnt parts that

had remained from the flames of the fire, having fallen above the large stones of the building, and its wide windows that did not burn and fell to the floor, being sheltered by the stone of the sanctuary wall and the Qəne Maḥlet.¹⁹⁸

[373] and in that time, in fact, he order the men of that city to dig the ash and take it outside [from the burned building] and repair its ruins, so that they could find the foundations of the church. And they find in it a great golden cross and a golden chalice and a silver ampoule for the ointment, with pure gold on the outside, around and internally, with which it was decorated, in the shape of a cross, it had been embellished with pure gold. And they find the book of gospel, which was not burned in the fire at the time when the church was burned out, having been saved.

[374] and discover at the end of his writing, and he found in it a writing that said: ‘this book of gospel belongs to Abrəha and Aṣḃəha, king of Ethiopia, who gave it to the church of Peter and Paul of the region of Šäwa.’ And when he read the letter that had found that the inscription of the name of the kings Abrəha and Aṣḃəha in the book of the gospel that he had discovered, he greatly rejoiced and glorified his God.

[375] saying: ‘Blessed be the name of your glory, God of my fathers, glorious and very eternally; you who, by your will from the womb of my mother, have chosen me, your poor servant, and you have made me into one of your glorious saints, without my merit, because of your great goodness that he does not have border. And the sea of your clemency never ceases, amen, now and forever, amen.’

[376] And after restoring the building of that church that had been destroyed, and became a beautiful building, admirable to behold, since the stones of the construction that was made by the experts of the kings Abrəha and Aṣḃəha¹⁹⁹ were beautiful. And he introduced that tabot on the 16th

198 Qəne maḥlet is according to EOTC, is the first part of the church that accessible to the laity. ‘Qənemaḥlet’, *E Ae*, I (2003), 737a-740a (Marilyn E. Heldman).

199 Abrəha and Aṣḃəha are usually linked with each other, and the two are revered in Ethiopian legend, as expressed in ‘king lists’ and chronicles, as the joint rulers of Aksum and brothers who adopted Christianity under Frumentius’s influence (Abunä Sälama Käsate Bərhan) around 333 A.D. ‘Abrəha and Aṣḃəha’, *E Ae*, I (2003), 45b (Stuart Munro-Hay).

of the month of February, on the day of the covenant of our Lady Mary, in which she obtained, from her merciful son towards Christians, mercy for sinners.

[377] And again, he bring another Ark that has blessed in the name of Peter and Paul then, sanctified and belonged to the Ark of our mistress Mary on 5th July at the commemoration day of these distinguished Apostles of Christ. And he renamed the church Däbrä ʾĪllä Žānbär. And the name of this interpretation means: (the sun). In fact, in the words of the sacred books, Peter and Paul were called the lights, and such the meaning (of the name) of those kings Abrəha and Aṣbəḥa.

[378] and they became lights of our sacred country, Ethiopia that her son, the expression of the Father and of the Son, and of the Holy Spirit, factors of all the lights, gave as a tithe to our Lady Mary. And their faith is right and their justice correct as bright as the sun. And the preaching of our father Qäwəṣtoṣ, with the faith of our Lord Jesus Christ, in fact his teaching enlightens as the sun, and the name of the sun in the language of my country, Šäwa, is Žānbär.

[379] And for this he was called Däbrä ʾĪllä Žānbär, and on it our father Qäwəṣtoṣ constituted from his sons that he got birth according to the faith a thousand ecclesiastics, two hundred monks, two hundred priests and three hundred deacons who lived with the bride according to their law, and three hundred singers monks, for the Eucharistic celebration. And for The thuribles of incense constitute one hundred and fifty ministrants to whom he had a wife, hundred and fifty singers who had wives as it was indicated under the rule of the sacred book for the song [Zəmmare]²⁰⁰ of the whole church.

[380] Furthermore, he set up the house of the poor and the houses of the fornicators outside that monastery. And he begins to feed the poor with the products of the countryside that the governor had given him among the fields of his land that had found in his city. And when his mother's son,

200 Zəmmare is one of the five books of liturgical chant (Zema) used in the Ethiopian Orthodox Täwaḥədo Church (Amməstu šäwatəwä zemawočč). The other four books are the Dəggwa, the Šomä daggwa, the Mäwasəʾət and the Məʾəraf. The Zəmmare hymns are sung in one of the three modes, gəʾəz, ʾəzəl and araray, depending on the mode in which the Qəddase is sung. The Zəmmare hymns are dedicated to the Holy Eucharist. 'Zəmmare', *E Ae*, V (2014), 175b-176b (Habtemichael Kidane).

Yəkunno ʿAmlak, his brother became king, he added for him twelve fiefs of the plough land. And in Däbrä Sägäle, as the angel of the Lord St. Gabriel had told him, he made a church in the name of the great martyrdom Aboli, and a great miracle took place in that, and the all people who sick and lived in the region of Šäwa are healed.

[381] And he also built a church under the city of Bāwwa, in the name of St. Gabriel the archangel, and he call the city the name of Gabriel. And it came to pass that name of it was called Gabriel, and with his prayer he caused a spring of holy water to flow, and his fountain sprouted abundantly and became a remedy for the sick, and the inhabitants of his city irrigated their fields with its waters, and drew many commodities from their fields.

[382] and the entire surroundings to Däbrä Čəfay was called by that name, and he had entered and gone up in the past, when he had left his father's house after having repudiated the world and went to the Təgray region. And he was called the district of Mäsno and Märfāta to the region of Qəduşəge; since that region produced grain. And he find calm after the destruction of that Sərit woman, the predator of food with her enchantment.

[383] And then he went down to the land of Yagəmu and heard the story of that Səriti, as she had lived on the top of Mount Fäntalle; And then the governor of that mountain and took it and beat him, saying: 'Have you come to drive me out of my city like my beloved Seriti? Let's go down to the land of my servants from this mountain of mine. In the land of my servants I will bind you with strong stocks, and I will give you to the snakes, there, so that you do not destroy my mountain.'

[384] and having said this, he send him, bound in the land of his servants, and send a letter to his servants, saying: 'If this man comes to you, throw him into the shaft of the serpents, after having struck him with iron rods.' And then he send him to his servants with his strong garrison, and when he came to his servants, our father Qäwəstos said to them: 'Wait for me for an hour for the one who created you, the God of heaven and earth, until you hear having regard to the right of justice on the part of my God towards me and yours, the evil that your lord has done and his torture was done to me and to you.'

[385] and his servants answered and said to him: ‘who told you of the oppression we underwent at the hands of our wicked lord?’ And he answered and said to them, ‘So is the fact of your punishment; from your lord came a sorceress who plundered the grain of the whole city. And for this reason it was less wheat than your lord's warehouse and for this reason it struck you; because of her he beat me and has sent me to you.’ And that servant said to him: ‘we also knew that she was a predator of wheat and honey in her city.’

[386] ‘And the merchants of his country told us that she had come after having been cast out of her place, for the prayer of a man of God; are you perhaps *Abba* that you drove her from her city for her mischief?’ And he said to them: ‘Yes, I am the angel of his mercy, that with the Power of my God I put it to flight. And even today you will see how the Lord will destroy it with my strength, through the work of his powerful angel.’

[387] And having said this, he turned his face toward sunrise and prayed, saying, ‘You brought down the stream from the sky and burned the enemy of Elijah your servant and your beloved, for the zeal and cause of the loss of your law that you had given and Moses your faithful servant; and you held back the rain, for his prayer, three years and six months, with the punishment of Naboth Israelite. And you released the same Elijah from the hands of Jezabel, and made him ascend in the garden of delights with the chariot of life. Thus, I burn with zeal for the punishment of your people, the evil *Säriti* that she did to them. In the same way let drop the fire of your anger upon her.’

[388] ‘and on that mountain in which she dwelt, destroy it like Sodom and Gomorrah, except the governor of this mountain that struck me, it does not happen that I have a sin for the fact that he has struck me, for you are the merciful and mediator, and when you sent your son to us for the redemption of the whole world, the Jews struck him and did not take revenge on them, but atone for their sins.’

[389] And then, immediately, without having finished his prayer, a terrible fire came down from heaven and destroyed that mountain with the evil demons that dwelt above it, and shook all the land of *Šäwa*. Therefore, the servants had released *Abunā Qāwəṣṭos*; and said to him: ‘O! *Abba* please do not belong us with our lord; Because of we accepted the advice of our lord to be acting

bad thing to you. However, he sent us to put you into the pit of snacks, and you began showing us the miracle that your's Lord has worked against the governor, a bad man.'

[390] and then our father fell to the ground on his face and took a stone and struck his chest, cursing himself and said: 'O! my Lord Jesus Christ, for you are merciful and gracious and far from anger and much mercy, while I am a sinner and wicked to do good, lift your anger from this mountain that you destroyed because of me, for the men who have spared me from the wrath of their evil man, are afraid of destroying this mountain. And the whole territory of your region has been shaken, the lands of the Šäwa, and the heart of all your saints is frightened.' And since he said and prostrating, he exhausted and sweated then reached to death. And his wounded body that had been attacked by the local ruler did not recover.

[391] And after that time, the angel of the Lord came down from heaven to him and carried him with his wings and led him up into the heavens and led him before the throne of our God, and our Lord Jesus Christ appeared to him in his Trinity, with the Father and of the Son, and of the Holy Spirit while they are equal in uniqueness, sitting on the hindmost of Cherubim. And the twenty four Celestial Priests, stood around and incensed his throne, and glorified him thousands of myriads of angels of light.

[392] and afterwards, our Lord Jesus Christ said to him: 'why did you keep silent, before the destruction of Mount Fänttale, while praying to me with much praise? And pray to me now after you destroyed it for the violence you suffered and in my anger I erased it to reconstitute it from its destruction. Can I possibly save it, so that the high mountain is as before?'

[393] and our father Qäwəṣṭos answered and said to him: 'Yes, you can, and there is no salvation impossible for you, for you have made the whole world, with your Trinity you have brought from nonexistence to existence. And also the seeds and the wheat the barley, all the fruits of the plants, after they are rotted and become earth, renew them and make them germinate according to their own single species, and sprout like the ancient beauty of their nature.'

[394] 'And You can do these and more like; after Alazar was dead and buried, you resurrected him; is it hard for you to recover the place from its destruction? O! My Lord does not say this

faulty reaction; I urge you in my mistress Mary your mother's name, and by your absolute Trinity that you had created this world. Let be cure your all people and protect your occupied region of Šäwa that had gave to your righteous servants my honored fathers.'

[395] and afterwards, our Lord said: 'O! The gentle heart, like the heart of your lady, my mother, the blessed Mary, I forgive to you this mount about your sympathetic heart; may this mountain be saved, and my wrath be appeased against of it for your love. And I give as a feud to you and to the children of your children that you will generate, with the doctrine of faith, from the Holy Spirit Paraclete, the Spirit of my merciful father and my life-giving Spirit.'

[396] And furthermore he order to Saint Gabriel, his archangel, and said to him: 'go around, where are those servants of the head of that mountain.' And to Saint Michael the archangel, he said: 'Instead, go to this mountain and it arouses the fire of my anger against it and that head of this mountain because I have entrusted him to the martyr of my justice Saint George and to his companions Claudius and Mamas and to all my martyrs, with that woman enchantress. Allow my beloved Qäwəstos to lead you to where the place is, on my indication, for I saved that enchantress of my anger. After I had killed her in my anger, this Qäwəstos, the kindheart like that of my mother, the heavenly dove, begged me and asked me like: 'Have mercy of her soul, if she dies with her body for your anger.'

[397] and immediately afterwards St. Michael came down from the heavens and removed that fire which had descended upon that mountain, and the mountain was saved and immediately recovered,

since its height was elongated like the grace mountains of its groups [friends] Ḥazälo²⁰¹ and Zəq^wala.²⁰²

[398] And St. Michael found the martyrs of Christ who held the head of that mountain with his troops and that enchantress woman with her brother Bāwa and his servants. And none of the inhabitants of that mountain was destroyed, except the demons that dwelt on it, four hundred seventy thousand three hundred devils that induced to sin the inhabitants of all the land of Šäwa, who had mingled with those spellcasters and magicians. In fact the holy martyr Mar George, with his fellow martyrs, had taken the inhabitants of this mountain before he echoed the wrath of the Lord, and they were saved by the prayer of our father Qäwəṣṭos.

[399] And Saint Michael ordered Saint Geogre saying: ‘Let go to *Abba* Qäwəṣṭos; because he live on the right side of the mountain of this region. Give these people who were taken and cured from the wrath of the merciful God for the prayer of righteous and blessed *Abba* Qäwəṣṭos. Our Lord Jesus Christ said that: ‘Let them give to this blessed man [*Abba* Qäwəṣṭos].’

[400] And having said this, Saint Michael ascended into heaven; and after Saint Gabirel come back our father from Saint Trinity, left him at the gate of the servants of the governor that there in the

201 Azälo (Ayelu; 10°05'N, 40°42'E) is a mountain situated east of the main Addis Abäba-Asäb asphalt road and to the south of the town of Gawwane in the Afar Depression. It is known to the Afar of the region as Ayyalu and to the Oromo of northeast Šäwa and north-western Haräрге as Maḡit or Hayyalu. The Ethiopian chronicles have also mentioned it as mount Hazälo. Upon this mountain there is a huge crater lake. Both local Muslims Afar tradition and Christian legends indicate that there was, on this mountain, an orthodox Christian church or monastery. It may have been for the Christian Ethiopian soldiers who used to settle in this area and play the role of an advance guard to check possible raids from the vast lowlands around it. Cp. ‘Azälo’, *EAE*, V (2014), 415a (Ahmed Hassen Omer).

202 Zəqwala (ገዳላ, Orom. Tulluu Čuqqaalaa, 8.32'N, 38.52'E; 2,989 m A.S.L.) is an extinct volcano and religious site located ca. 40 km southwest of Bišoṭtuu (Däbrä Zäyt) in the former Yärär-Kärräyyu wäräda of Šäwa province. Today, the area belongs to the Libän-Zəqwala wäräda (Oromo: Liiban Čuqqaalaa), Məṣraq Šäwa zone, Oromiyaa Regional State. Zəqwala is not to be confused with a wärädä by the same name in the northern Amhara region. Mount Zəqwala is one of the most important religious sites in southern-central Ethiopia. The lake and the caldera area are considered sacred by Ethiopian Orthodox Christians as well as by adherents of the traditional Oromo religion (cf. Waaqa). Cp. ‘Zəqwala’, *EAE*, V (2014), 181a-181b, (Dirk Bustorf–Denis Nosnitsin–Yaroslav Aliev-Gutgarts).

region. And Saint George said to the people of this region: ‘Let me follow, you and I will send you where *Abba* Qäwəṣtoṣ there; because, our God forgave you from His wrath due to this beloved [Qäwəṣtoṣ] prayer and He [God] provide you to become his disciples; and he will teach you the way of the Lord and again, God preserved you from His fiery anger because of His martyrs.’

[401] and then, Saint George having said this, he led them the way where our father there riding by his white horse towards the bank of the river Ḥawasi²⁰³ where our father there. Saint Geogre has show them the way and he arrived where *Abunä* Qäwəṣtoṣ there; and a while he has reached the servants at the gate of the house; he disappeared before them and ascend to heaven.

[402] And then the governor, his troops and Säriti and her brother Bāwwa reached; then, they found him [Qäwəṣtoṣ] while stood up and praying under the shadow tree that found at the nearby of the door of the servants. And they fell on the earth in their faces and prostrated him. And they loudly shouted then saying: ‘truly and surely there is no other god except the God of *Abba* Qäwəṣtoṣ; come the whole people of this country in order to bow and praise God.’

[403] And afterwards the people of that country are gathered and prostrated; then, said this: ‘Let be praise the name of our Lord for He gave us the honored and blessed Qäwəṣtoṣ for us; and also for He revealed your blessed face [for us] as we formerly listened about your news with our ears; again, the Lord had shown us your prayer miracle.’

[404] ‘and the blessing of your creator Lord will be to our house including your prayer power. Please come and let build the church for us on the house of the idol that there in our country; because of our idol was destructed by the two your adult children that came to us inorder to find you. And after they told us about you, we tied them by the chain in the house of our idol.’

203 Awaš is an Ethiopian river and it has Over 1,200km long, the Awaš River with its 14 main tributaries, drains 70,000km². The basin ranges in altitude from 3,000m A.S.L. (west of Addis Abäba) to 250m A.S.L. on the shores of Lake Abbayya near the Djibouti border. The upper basin (3,000–1,600m A.S.L.) is part of the western highlands, which are densely farmed by the Tuulama Oromo. The lower A. basin covers a vast area which includes the part of the Ethiopian Rift Valley known as the Afar Triangle. Cp. ‘Awaš’, *EAc*, I (2003), 400b. (Alain Gascon).

[405] and a while it was failed on its seat; then, it broken. And the Satan that has dwelt on it shouted. And it said: ‘Let listen me the people of this country, in fact I am Satan, do not bow to me; but, you will bow to the Lord’s of Qäwəṣṭos and worshiped Him. Because, He is the creator of the heaven and the earth, including the whole creatures, that found into it. And the God of these young men and the God of Qäwəṣṭos who destroyed Mount Fäntelle during this period. Please leave me and do not worship me; as Qäwəṣṭos destroyed Däbrä Fäntalle our dwell for us all, just he may destroy me also.’

[406] and then the Satan said this, we saw him while it fled from our idol. And his face resembled monkey and his eyes also seem to the flammable of fire; and *Abunä* Qäwəṣṭos answered to them said: ‘the Satan would not exile from your country; but, the angel of the Lord struck him with a lightning fire, and it was died; its corpse also found under the hill of your country. O! The people of Fäntalle let follow me; I show you the corpse of the Satan.’ And our father began to walk towards the corpse of the Satan; then, he finally showed them.

[407] and a while they saw the face of Satan, they talked to each other saying: ‘is it really ugly the face of Satan?’ And they asked our father Qäwəṣṭos: ‘Let us go to the house of the idol that formely told you before, in order to do the whole that you ordered us.’ And he replayed to them: ‘Let it be as you had said.’ And after Qäwəṣṭos entered to the house of the idol; then, he saw the exterior of the house; and he wondered by its foundation, because of the building so much good-looking and charming. And its pillars are fortified by the ink of blue, red and green and it was decorated by the whole attractive colors.

[408] and then, he asked the people of this country: ‘Did you hear the people said that ‘when this beautiful house was built and during the reign of King?’ and they said to him: ‘it was built during the Christian ruler John and the mentor of Näṣṣäṭo Läṣab²⁰⁴ King of Lasta.’²⁰⁵

204 Lasta The historical region of Lasta is located in north-western Wällo. It is a generally lowland region within the Täkkäze drainage system characterized by rugged mountain ranges. The highest mountain ranges include Abbuye Meda (3,900 m A.S.L.), Abunä Yosef and Sela Asfarre. ‘Lasta’, *E Ae*, III (2007), 505b-507a (Wudu Tafete Kassu).

[409] And after the king passed away, because he had no successor of him and his property, the one wealthy man who came from the rude king of France became his successor of his position and he made this house for his own idol temple. And after *Abunä Qäwəṣṭos* replied to them saying: ‘Now I have no other place to search for the building of the church; in fact, this house constructed by the property of John the Christian; and I saw letter that has been written on its drawing and I read it that saying: ‘As you told me earlier, I find it just as it was this house belongs to John the governor of Šäwa, the mentor of the righteous King Näʾkk^wto Lăʾab.’

[410] And after, he told to his two adult disciples: ‘let go to my childrens that there in the district of Särmat; and said to them: ‘let bring the two Arks, the one by the name of our mistress Mary and the other by the name of our Lord Jesus Christ; because of there are the two Tablets that Həywät Bənä Bäṣəyon had kept it into the sanctuary of God that there in the district of Zəm in the church of ʿArbaʾətu ʿƏnsəsa [cf. cherubim].²⁰⁶ And after the adults are gone to the place where the priests are there; then, told to the priests of Däbrä ʿƏllä Žänbär.’

[411] and they had taken the two Tablets; then, they went down to the place where Qäwəṣṭos was. And he consecrated the one Ark in the name of our mistress Mary; then, he saw off the Ark into the chamber. And he renamed [called] the church: ‘the house of blessing;’ then, the name of that district called ‘blessing.’ And he appointed the two adults the head of that church. And he ordered them to be receiving priesthood from the hand of Pope John; then they went to the country of Axum.

[412] and after wards they received the priesthood position from the hand of the Pope. And then, they become like *Abunä Qäwəṣṭos* in preaching religion and they also became his partner in combating. And they became the leaders of the righteous religion for the people of the country like

205 Näʾakkwəto Lăʾab was born around 1203/04?, d. 1250?) was a 13th-cent. Ethiopian ruler from the Zagwe dynasty, believed to have succeeded king ʿĒlālibāla to the throne. As to the precise relationship between the two rulers, the Acts of Näʾakkwəto Lăʾab (ed. and tr. Conti Rossini 1943) are ambiguous. According to the hagiography, Näʾakkwəto Lăʾab was the son of Lālibāla’s brother ‘Gäbrä Mäsqäl’ and a certain Märkeza. Cp. ‘Näʾakkwəto Lăʾab’, *EAE*, III (2007), 1090a- 1093a (Marie-Laure Derat).

206 Cp. Hzek. 1:5-28

him. The name of the one is John [appointed at] the district of blessing, and the other name is [who was appoint] James to the district of Wäsil.

[413] and after he went down in Bäräkät, then he ascended to Fäntalle. And he consecrated the Ark by the name of Jesus Christ; and the governor of that place has built a church; then, our father baptized him the Christian baptismal in the name of the Father, and of the Son, and of the Holy Spirit; and he renamed him Zägiyorgis. And the governor of Fäntalle crossed the sea of Awasi; and he fought with the Muslims Nobles; then, defeated them by the prayer power *Abunä*Qäwəṣṭos and [he] destroyed their Mosques.

[414] and he built other church in the name of the martyr Saint George. And our father consecrated on 30th April [cp. 23rd Miyazəya] in the commemoration day of St. George. And many miracles were performed in the church for the illnesses; then, numerous Muslims were converted to Christianity by the hand of *Abunä*Qäwəṣṭos. And he preached them the faith of the Three Holiness and one God.

[415] and a while he came back from his country the land Zəm; then, he built a great church at the mount of Nəbge in the name of our mistress Mary the mother of God. And his brother who was born next to him from his father Gälawdewos came; then, he and his mother ʾĒmmənā Səyon are joined him. And his sister who was born with Iyyasu and had got birth a son from the governor of Fäṭägar also had brought her baby in order to baptize her son by the hands of *Abunä* Qäwəṣṭos the Christian baptism.

[416] and his mother said to him: ‘O! my son Qäwəṣṭos you are the eldest son of your father; let be take the property of your father, one hundred and eighty gold coins, five thousands four hundred sheeps, four thousands cows, ten different types of land from the surroundings of Däwaro, [that there] take from your brother hand.’

[417] and after our father Qäwəṣṭos answered to her saying: ‘O! My mother what do I have from you? Because my father abandoned his whole wealthy and reign due to me.’ And he despised this vain world and belonged to his Lord. And he became a great monk who did not have any property alike me; because, today, he was there at Däbrä Yäy; you have give his property for him; if he will

be accept; but, I have doubt accepting the property; because, he became a great man and the monk would not receive money after they became monk. Do not worry my mother about this property; but, you benefit it to the needy peoples. Or it is better to give it to my sister's husband, to give me his son who got birth from my sister that he may give me his Son as a hope.

[418] and a while her husbad said to him: 'O! My father I will give you my son without the replacement of money; because of he is your sister's son and also I will get birth other son with your blessed prayer. Now let me baptized my son the Christian baptismal; that is why we come to you.' And a while he heard this, strongly delighted; then, he baptized the son and called him Täsfa Həṣan.

[419] and after he said to his brother Iyyasu: 'Let be seat on the reign of your father in order to be judge and lead your father's country with the right justice and the right faith. And let give ten different lands to your sister from my share. And his brother Iyyasu replied to him saying: 'Because of you and my father are all our fathers; therefore, I accept the whole that you are said and tried to achieve it. And I did not violet your order; because, you are our lord under the Lord.'

[420] and afterwards Iyyasu went to Däwaro with his mother and his sister. And he gave ten different lands to her as our father asked him. And they stayed each other in love while they perform the will of Lord. And the son was reared under our father while the one old lady, his mother's sister nurtured him.

[421] And after he build a church and stayed three years in the monastery of Nəbge, our father Täklä Haymanot came from his region Şəlaləş; before he did not only visit his father Şägga Zä'ab's house; but, he visit our father Qäwəştos in the monastery of Nəbge where he was there. And he joined him; then, they greet each other touching their shoulder; and they greatly sobbed; because of they are syated separating after *Abba Şägga Zä'ab* was rest in peace.

[422] Because, *Abunä* Qäwəştos went to the other side towards Təgray and Jerusalem; and he returned to his country in other way. And *Abunä* Täklä Haymanot went to the other side towards Kätäta to preach Gospel; again [he] went to the place Wifat; thirdly, [he] went to the region Motälämi, fourthly, [he went] to the place of *Abba* Bäşälotä Mika'el; and he stayed ten years in

this place; and he stayed ten years in the Island of Ḥayq; and in the mount of Damo, he also stayed twelve years.

[423] And after he went to Jerusalem three times; then, he came back to the country of Egypt by the order of the archbishop of Alexandria in order to be monastic father for the whole people of Ethiopia. And after he came back to his country, they joined each other after they are separating thirty five years. And a while *Abunä Tāklä Haymanot* said to *Abunä Qāwəṣṭos*: ‘O my brother let be dress the costumes of angels that it is the dress of the blessed father monk *Abba ʾĒntonəs*; because, the angel of your mistress Saint Gabriel ordered me in order to be I your monk father.’

[424] And then they begin going to Däbrä Libanos; and he received the dress of garb from the hands of Tāklä Haymanot. And after they stay two years, it takes time seventy years, our father Tāklä Haymanot became seventy years old. And our father Qāwəṣṭos became sixty nine years and five months, Yəkunno ʾAmlak the brother of *Abba Qāwəṣṭos* is became a King anointing the ointment of Kings by the hand of *Abunä Tāklä Haymanot*.

[425] And in the mean time there is *Abunä Zana Marəqos*²⁰⁷ the son of *Abba Qāwəṣṭos* and Yəkunno ʾAmlak’s sister and there is also our father Tāklä Haymanot the son of his father brother. And then, he received the sacred hat and monk garb from the hand of our father Tāklä Haymanot in his youngest thirty five years old. At that time, his mother’s brother Yəkunno ʾAmlak said to him: ‘do not receive the garb of monks alike my brother Qāwəṣṭos; because you are the son of my twin sister that was born with me.’

[426] ‘Therefore, I will appoint you the head of governors in my all kingdom to support me administering the region; and my mother got birth two sons and two daughters from Gälawdewos the governor of Däwaro. And her elder son *Abba Qāwəṣṭos* became a monk; again, her daughter

207 Zena Marqos was a 14th-cent Ethiopian saintly monk who was born from Šāwa (cf. Morät). He is locally commemorated on 3 Taḥśās, the day of his death; however, there is no commemoration note for him in any published Sənkəssar. According to his gädl, Zena Marqos was born to Zärʾa Yoḥannəs, a brother of Šägga Zäʾab who was the father of Tāklä Haymanot, and Maryam Zämäda, a sister of *Abba Qāwəṣṭos* (the family connection between Zena Marqos and Tāklä Haymanot is also mentioned in the Acts of the latter saint, s. Budge 1906:81). Cp. ‘Zena Marqos’, *EAE*, V (2014), 178a-178b (Osvaldo Raineri).

also became barren; and the other her daughter had got birth a handsome son, and *Abba* Qäwəṣtoṣ also make him a monk in his seven years at his youngest age alike him. And my mother's husband abandoned her after *Abba* Qäwəṣtoṣ became nineteen years old and five months.'

[427] 'And after my father married her; then, she gave him twins' child, your mother and me. When she was born at the age of eleven, by the grace of God, she had got birth you to be my brother from *Abba* Täklä Haymanot's uncle. Why you want to leave me? Please listen my son; what is it that forces you to become a monk? Do not you know the other tasks except the monkhoodness of the descendants of my mother the daughter of great Mathew?'

[428] 'And the other my aunt became a wife of Zär'a ʾAbrəham.²⁰⁸ And he got birth a handsome son from her; and he became a monk and his name is ʾAnorewos. And the other her Sister Təbe Şəyon also got birth a handsome son from Arkälädis the brother of Şägga Zä'ab. And this Həṣan Mo'a²⁰⁹ also became a monk after he entered Däbrä ʾƏllä Žānbär. And the whole my mother's brothers were became monks. With whom will I exercise the authority of the Ethiopian government that has given me from God? If you want to be a monk like my mother's brothers, I will behead your neck with sword.'

[429] and our father Zena Marəqos answered to him saying: 'As long as you are in the power of the government, I will not receive the monk garb. However, I want to be the head of the governors in your reign time; then, let marry me with the one great governor daughter as you want.' And then he said this, our father has left him. And he fled from the town of Yəkunno ʾAmlak towards Däbrä Libanos. And he arrived in peace and joined *Abunä* Qäwəṣtoṣ; and he told the whole what the king had said to him.

208 Zär'a Abrəham (ዘርአ ፡ አብርሃም; fl. 15th cent.) was a saintly monk of the spiritual lines of abba Anorewos 'the Elder' of Wägäḡ. The main source of information on Zär'a Abrəham is his short Gädl, known from a 19th-cent. Copy prepared for Antoined'Abbadie (BN d'Abbadie 161, CRAbb 228–48 no. 63). Cp. 'Zär'a ʾAbrəham', *EAE*, V(2014), 144a (Steven Kaplan).

209 Həṣan Mo'a: (also known as Gäbrä Əgzi'abəḥer, fi. Underaşe Bä'dä Maryam 1468-78) was a holy monk. He was the son of Arkälēdis and his wife Təbe Şəyon from the small village of Därdärre, in Tägulāt. Cp. 'Həṣan Mo'a', *EAE*, III (2007), 21b (Steven Kaplan).

[430] And *Abunä*Qäwəṣṭos rejoiced and said to him: ‘you done fine; O! my lovely son the Holy Spirit appeared His mystery to you about our brother concern; now, let me go to *Abba* Täklä Haymanot in order to dress you the monk garb a like me, and you will fight with Satan. And you will be defeat him with this monk garb; because, our Lord Jesus Christ appointed you the new apostle like Paul and Peter in the region of ʾĒndägəbṭon and Məḥur.²¹⁰ Let go these regions and preach the gospel and the word of our Lord Jesus Christ.’

[431] ‘And you shall successful in all these countries in the word of God and several people will believe by the word of your preach. Do not look [show yourself] during the time of his reign until the end of his reign [time] in all the cities of Šäwa, unless in the district of Məḥur; and it is reached his prophecy led by the Holy Spirit upon *Abunä*Zena Marəqos as he previously predicted. And he stayed while visit him upto the end of the reign of Yəkunno ʾAmlak. And he stayed with *Abunä* Zena Marəqos in *Məḥur* six months or fourty days after he went by the chariot of light while they play each other.

[432] And he will come back to the monastery of Nəbge with the chariot of light; and the faith of Christ has settled from corner to corner in the land of Ethiopia during the abbot of these brothers *Abunä*Zena Marəqos and his mother’s brother *Abba* Qäwəṣṭos. And the wicked woman became nun in his hand with her brother Bāwwa. And he appointed her head of nuns over the virgins’ nuns that there in the monastery of Däbrä ʾĒllä Žänbär. And she became robust for good deeds and religious zeal.

[433] And she was rest in peace then entered to not passed away the eternal heaven; and her brother Bāwwa was appointed the head of priests at Däbrä Gäbrəʾel [the mount of Gabriel] by the good will of *Abunä*Qäwəṣṭos; then, he became the righteous man with his prayer alike his sister then he was entered to heaven. And after Yəkunno ʾAmlak passed away, *Abunä* Zena Marəqos

210 Məḥur is one of the woredas in the Southern Nations, Nationalities, and Peoples' Region of Ethiopia. This woreda is named after the sub-group of the Sebat Bet Gurage, the Muher. Part of the Gurage Zone, Məḥur Na Aklil is bordered on the south by ʾƏza, on the northwest by Kābena, on the north by Kokir Gedebano, and on the east by Meskane. It was part of former Ezhana Wolene woreda. Məḥur is well known by the monastery of Məḥur ʾIyyāsus and this monastery was founded by *Abunä*Zena Marəqos during the reign of Emperor Yəkunno ʾAmlak.

came back from the region of *Məḥur*. And he said to him: ‘please come to me my brother and we go to your mother; because, the time of her death will reach; and we will bury her at the cemetery place of her brother *Abba Abunä Täklä Haymanot*.’

[434] ‘that is why I came from my country Morät; since, as you previously told me that: ‘the time of the reign of your brother had passed away and you favor to your brother more than me.’ However, the kind heart and teacher do not favor for his brother; but, he favor to his soul. Therefore, he honored you before God above all other saints.

[435] and after they steed on the cart of light and went to his mother; and they found her some sick. And *Abunä Qäwəṣṭos* is became as a priest and *Abunä Zena Marəqos* also became as deacon; and they performed the Holy Eucharist; then, offered her the Holy Communion of Christ in the region of ʾEnzära and she rest in peace. And they grabbed her blessed body; then, loaded [it] on their cart of light then they have been starting to go to Däbrä Libanos. And the time that she was died summer; and they went to Däbrä Libanos with their cart of light on the above of the sky and they quickly arrived alike the blink of an eye.

[436] and then, *Abunä Filəppos* come out of his home and received them with praise and commendation. Because, the day is, the commemoration day of our father Täklä Haymanot that is why he strongly rejoiced. And they buried her near the cemetery of his father. Then, he said: ‘her corpse is blessed just like her Brother Täklä Haymanot’s flesh.

[437] and they made canon in this the righteous elders *Abba Qäwəṣṭos*, and the wholesome Zena Marəqos; and also [who had] the right faith our King Yəkunno ʾAmlak had said: ‘let be honor her grave alike the grave of your father Saint Täklä Haymanot; and perform her commemoration with great praising; because, her commemoration day is fit with the commemoration day of Täklä Haymanot and her name also called during the Holy mass with his name. O! The people of Däbrä Libanos’ they buried her with a great honor. And she entered to heaven by the prayer of her son Qäwəṣṭos [of] John II [Dagəməwi Yoḥannəs] the word of the rover the preacher of ʾƏbnodi [cp.Lord] may his prayer power will safe us from enemy Satan for ever and ever amen again.

[438] And after was reigned King °Amdä Şəyon, the son of Yəkunno °Amlak, had appoint him [Qäwəstos] *Nəburä ʾEd*²¹¹ by the good will of Pope Ya°əqob in the district of Mäḥagəl and Särmat and he added to him ten different lands. And he went to Kāfa²¹²; then, [Qäwəstos] fought with the king of Žəngäro and Kāfa; then, he defeated him with his power prayer; and he [Qäwəstos] went to Kāfa. And built seventy churches and *Abba* Ya°əqob sanctified [these churches] to him and he preached the Christian faith. And a while he was there in the region of Kāfa, he [Qäwəstos] has listened for °Amdä Şəyon had married his father's concubine and he [°Amdä Şəyon] cause to fled the righteous *Abunä* Filəppos and priest ʾEnddrəyas and *Abba* Samuʾel from their hermetic place and [from thier] formal diocese and he denied their advice.

[439] and then, he [Qäwəstos] quickly went out from the region of Kāfa then rode on the [his] horse of cart. And he arrived after five days in the city of King °Amdä Şəyon. When the King recognize as he came to him, he closed the gate of his house. And said to his guards: 'do not let come my father's brother. Because, he came too condemned and annoyed me, even if I beat him like the other teachers, I am afraid to worry the whole my family; because, he was their king's brother.'

[440] 'Let took him to the other courtyard; and said to him that 'the King was sleep; because, he was sick by the sickness of stomach and was thirst the herbal medicine; you said to him, stay here.' And after they had told to him this, they chained him with a foot iron; no one come back to him among my families even from my governors and my troops except [you] the four my house guards untill I discussed what I do on behave of him.

211 *Nəburä ʾEd* is an important title offered by the bishop through laying hands on the head of recruits who are supposed to lead the temple of Mary in Axum and the church of Addis Alām in Šäwa. Deacon is a person who assisting the whole church services and his position comes at the bottom of the hierarchy. Cp. Getnet Tamene 1998, 98.

212 Kāfa was a province on the southwestern side of Ethiopia; its capital city was Bonga. It was named after the former Kingdom of Kāfa. The etymology of Kāfa is thought to be from the Arabic *qahwah* meaning 'a drink from berries' The English word coffee is derived from the same root. Kāfa was bordered on the west by Sudan, on the northwest by Illubabor, on the north by Walega, on the northeast by Šäwa, on the east by Sidamo, and on the southeast by Gamu-Gofa. Cp. Wilhelm and Heinz 1961, 23.

[441] and after the servants, his guards of the gate had listened, they are done unto him what the King has told them. And they took him to the other prison; then, they bound him in a closed pit where no one person's foot could reach him. And on the next day King °Amdä Şəyon stand forth and ordered them to bring *Abunä* Anorewos²¹³ his mother's sister [nephew] son. And he [°Amdä Şəyon] strongly whips him and his blood is poured alike the spring of water; and his blood pour became the awesome fire; and ate [burnt out] the whole King's town.

[442] and after this, the king did more his evil deed more than ever; because, Satan has hardened his heart like a hard wood and his heart filled by the spirit of fornication. And he ordered [his servants] to bring *Abba* Qäwəştos because of his city was burnt out by blood of the righteous Anorewos. And he ordered them strongly beat him by the whip. And they whipped him four hundred times. And a while they strongly whip him, he loudly said: 'let [you] condemn by the authority of the Three Trinity one Lord; as our Lord Jesus Christ had given the authority key to Peter, let you bound; for you have married the woman who is not worthy to be you a rude king.'

[443] and after he ordered them to let bring the fornicate woman at the court of Justice; then, she came and he [°Amdä Şəyon] stopped her before his face. And he said to her: 'let be take this monk if you want to whip him or to kill him, you can do whatever you want with your heart; because, he is my father's brother, and I am the one who will judge his blood. Because he detested me because of you, I have no relative besides you. Let be order your servants to bruise his head before you in order to make your heart rejoice for you are my beloved even more than him.'

[444] and whereas she listen this from the mouth of the King, she rejoiced; and she ordered her servants to pull out his beard and they extirpated his beard. And a while his blood is poured on his face where his beard and moustache are there. And his blood became as the flame of fire and milk. And it burnt her servants who pulled out his beard; and their flesh is became an ash.

213 Anorewos: sometimes nicknamed 'the Elder' to distinguish him from Anorewos 'the Younger', according to his hagiography, was born in Mugär into a noble family. His birth can be dated to the late 13th or early 14th cent. At a young age, he decided to become a monk and joined Däbrä ʾAsbo, the monastic community of Täklä Haymanot. Cp. 'Anorewos', *EAE*, I (2003), 277b (Samuel Wolde Yohannes).

[445] and after the King ordered to embed him into the prison; then, they embedded him. And they brought a big carved wood, then they tied him with a heavy chain; and they lied down him on the carved wood by his shoulder; and they bring rope of lush forest that actually curled. And they entered his neck through the burrow of the carved door; and they locked without steadfast. And they tied his hands with the other rope by stretching his one hand to the right side, and the other hand with the left side, and fasten him on a pole.

[446] and they [the servants of the King] said to him: ‘O! *Abba* let discharge your condemnation from the King; if you do not want to discharge (him) we will kill you hanging your neck by the rope of the lush forest. Let heartily discussed the best thing with yourself before you die hanging by this rope or as Anorewos was whipped in the morning and have been driven away by the king, you will be banished and will die in exile. As you had taught us mentioned the gospel, ‘when they persecute you in this city, flee into another; for you shall not have gone over the cities of Israel.’ [We think that it is better for you to flee far away.]

[447] and a while he replied for them saying: ‘the suggestion that you told me not yours; but, arose from your king; because, for fear that the king the people might not gossip him saying that ‘our king has killed his father’s brother. It is better for me to die with a rope while in prison; because, the whole martyrs of my Lord were dead in prison hanging by a rope. And they have inherited the kingdom of heaven. Let hang me, just pull the rope nearby to my neck into the wood in order to let my soul go faster.’

[448] When they saw the strength of his heart they bound his hands and his feet by the strong fasten; however, they did not steadfast the rope on his neck in order to might not die quickly. And they locked the door of prison by a strong bar. When it became midnight, he strongly sick then reached out to die; and He prayed lying down on the stake saying: ‘O! My Lord Christ let give me rest quickly; because, the pain of the scourge has persisted unto me.’

[449] when he said this; our Lord jesus christ came to him with our mistress Mary his mother; there are Prophets and Apostles with Him, though the archangels and myriad angels praising Him, He has nearby to him and said to him: ‘O! My dear, peace be to you; why you fear death in prison

in my name? Because, I was dead nailed my hands and feet? Look at the Jews who pierced my hands and feet alike you.'

[450] and then He said this, He showed his sore wounded to him; and then, He said to him: 'let be strong and do not fear the death of this world, I awakened and then appointed thee in heaven. And the King of the Earth your nephew has prepared a horse to send you to another place in order not to see his army while you are killed here with a spear. And I have prepared a great seat for you that no human ear can hear and no human eye can see.'

[451] 'And I prepared to you seven graceful crowns no human eye can see and its brightness seven times greater than the sun. And the two for your righteous priesthood just like the righteous ʾEləyas and Samuʿel; and the two for your preaching my Gospel alike Peter and Paul; and the two for your patience and the strong martyred alike Saint George and Fiqtōr the son of Hərmanos; because, the father of Fiqtōr who strength his heart to kill him because of me. As a result your nephew, ʿAmdā Şəyon, had strength his heart in order to kill you because of me. And the one crown for your kindhearted; since, your heart is compassionate while the people can ask plea in my name during their torment alike the kindheart of my mother Mary.'

[452] 'And after the land which you stood up died as a martyr, let be glorify just like the land of David Jerusalem; may the one who pilgrims to the land of your martyr place, let be alike Jerusalem, the place where my grave was found. If a man who commits a serious sin and bad deeds came to here and gives some alms in your name, I will erase the record of his sins by the holy water of this country; because, your sacred blood was poured unto the land pierced [your bow] because of me.'

[453] 'and the one who offers wheat or wine or incense for the Holy Communion in your church on your commemoration day, I will make him free from sin, alike the transgressor person who obtains my flesh and my blood became free. The one who the wholesome person receives the Holy Eucharist into it [the church] he or she will be not only cured him; But, he will save the stranger person among his friends.' And after He [the Lord] gave him this pact to *Abunā Qāwəştos*, our Lord ascended to heaven.

[554] and after the King ordered his seventeen soldier, to take him in the night to the region of ʿĒnsaro²¹⁴ to kill him there without listened his soldiers and also without wake up of his families from their sleep. And a while his seventeenth servants took him and go down him towards on the way of the field of Bāyyo to the district of ʿĒnsaro; then, they entered him into the forest.

[455] and there they pierced his bow with a sharp sword; and his blood poured became red sparkles. And it lightened the territory of this country; because, there is no the light moon in this night and from its blood pour was appeared the miracle of light. And it brightened along the whole [place] in this night. And the angels of heaven are descended based on their tribes. And they took his soul with a great honor and our mistress Mary also received his soul amid of the air and she embraced his soul by [her dress] edge.

[456] and the angels of heaven said to her: ‘we will hold and carried by our wings; let abandoned holding of his soul, because you are the honored mother of Lord.’ And she replied to the angels saying: ‘because he is my beloved person among the other people; because of I love him so much, no one will carry him except me. I will embrace his soul just like my Son until [she] enter into heaven. And his soul will stay with my beloved his mother’s soul; because of his soul would never stay anywhere else without Heaven that my Son has given me.’

[457] ‘and his bereavement day fit with my bereavement day on the month of 21st ʿtərr. And in this day, I will go to his bury place every year. And I blessed by the benediction of my Holy Son the people whom performed his commemotation. And the one who glorifies and praise his name, I will accept their communion and present them before my Son, and to his Father, and to the Holy Spirit. And they forgive his sin the person who performs his commemoration for the sinner person.’

[458] and our mistress Mary said this, she grasped his soul by her shoulder, and she brought him in peace and contentment before God; then, he entered to heaven with her. And on the next day, one

214 ʿĒnsaro is a small district with in the former *awrağğa* of Šāwa, bordered by the rivers of Zega Wādāb and Bārsāna. The area is situated at the altitude 2,700 m. A.S.L. and characterized by numerous flap-top mountains. Its proximity to the Dābrā Libanos monastery gave the region some importance with in the local monastic tradition. Cp. ‘ʿĒnsaro’, *EAc*, II (2005), 315b (Denis Nosnitsin).

governor that there under the King went down with his troops and took his body; then, buried him with a great honor; since, the place where he [*AbunäQäwəṣṭos*] was killed under his rule. And he saw his blood miracle while brightened the night alike the sunny day. And he renamed the district, Qän; because, the dark night is became brightened in this day.

[459] May his intercession and his prayer power be with our king Šahlä Maryam²¹⁵ and be with our father Zä-Wäldä Maryam and with Wäldä Ḥawaryat and also be with our king Kidanä Wäld and Gäbrä Maryam and be with the Scriber Ḥaylä Giyorgis and be with upon all us his children forever and ever Amen.

[460] Salutation to your hands stretched forth during prayer; And to your knee which activated to prostrate for the Lord; While Qäwəṣṭos may receive it [the torture] arrived upon you; May he [Lord] will see you his mercy [lit. red] hand; The son of Mary talked to you, [while you was there] under prison.

215 Šahlä Maryam is the baptismal name of King Menilk II.

CHAPTER SEVEN: SUMMARY AND CONCLUSION

7.1. Summary and Conclusion

The hagiography of *Abunä Qäwəṣtoṣ* is an important source of information about the Ethiopian medieval history in general, and the history of the expansion of Christianity during the reign of King ʿAmdä Šəyon in particular. As the hagiography of the saint briefly tells us, it was composed during the reign of King Dawit II²¹⁶ by his disciple *Abunä Mäbaʿa Šəyon* of ʾƏndägbṭän.²¹⁷

The hagiography of the saint briefly states his birth is full of blessing for his parents whom they found after several years of appeal towards God.²¹⁸ According to the gädl, not only his birth, but also his childhood and period of upbringing were mainly marked by the miracles of Mary’s mistress and our God, the Lord. Because during his childhood the Lord saved him from the Terrifying river in Bulel and when *Abba Säggä Zäʿab* left him at home while his son Fəśśəḥa Šəyon led Archbishop Gerəlos to consecrate deacon, his Lord sent his angel to him and brought him to the archbishop’s assembly with him in one day and finally he got the position of deacon together with his brother or cousin Tāklä Haymanot.

As mentioned in chapter two, *Abunä Qäwəṣtoṣ* began his monastic life at the age of , after he went to Aksum; then, he met his father and stayed a few years cultivating grape fruits and waving monastic garbs. Then, they made a pilgrimage to Jerusalem to visit the holy places, including the tomb of Jesus Christ. Finally, they also visited the ancient monasteries of Egypt and the tombs of

216 ‘Qäwəṣtoṣ’, *EAE*, III (2010) 266a- 267a-267b (Denis Nosnitsin), Hiruy Ermias, 2014, 5.

217 Tadesse Tamirat 1972, 174.

218 ሰላም ፡ ለክሙ ፡ አ ገላውዴዎስ ፡ ወእምነ ፡ ጽዮን ፡ ምንተ ፡ ተጎሥሠ ፡ ኩሎ ፡ ጊዜ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዚእትነ ፡ ማርያም ፡ እስመ ፡ ተሰምዓ ፡ ጸሎትክሙ ፡ በቅድመ ፡ እግዚአብሔር ፡ ከመ ፡ ትርከቡ ፡ ወልደ ፡ ክቡረ ፡ ወልዑለ ፡ በጎበ ፡ እግዚአብሔር ፡ (‘O! Gälawdewos and ʾƏmmənä Šəyon peace be to you; what do you ask every day from the portrait of our Lady Mary? Now your prayer was heard before God that you will find [get birth] an honorable and graceful son from the Lord.’). Cp. The critical text, section [12].

saints and martyrs such as Gälawdewos and Fiḳtor. And after staying about two years and seven months in Egypt, they went back to their country.

Abunä Qäwəṣtoṣ started also the evangelization activities fighting pagan cults at Däbrä Yäy and other places including the serpents, the idol Qorke, the magician woman known as Säriti by scattered their magical deed and destroying them and, converting to Christianity the people of Yäy, Säkorru, Gamo, Mäḥagəl; Gälan; Gamo; Wälaso; Qäčäma; Säkorru; Mändida; Bilät; Särmät; Nəbge; Zəm; Gorfo; Qəddusge; Miṭaq; Zay; Mäsno and Yagmu.

Abunä Qäwəṣtoṣ had founded his own monastery and monastic communities in 14th century, and also built more than seventy churches around Fäntalle²¹⁹ area and other places including Däbrä ʾƏllä Žänbär [cf. Nəbge²²⁰]. In addition, his hagiography also states about his matrydom at the place of Qänn²²¹ for he disagreed with his brother's son King Amdä Şəyon regarding for he has get married his father concubine; then, finally has killed him in the district of ʾƏnsaro²²² around Qänn.

As mentioned before in chapter one, the main reason why the study needed to be done the previous editions has their own short comings. Such as, the two researchers [Raineri and Hiruy] had used the recent and few manuscripts [three and four] of Gädlä Qäwəṣtoṣ among the old and eleven accessible Mss; and the researchers also improperly collate those three [or four] Mss. Hence, the new critical edition tried to include the most accessible eleven Mss. deeply callate, identifying the

219 Fäntalle is known by its volcanic cones which surrounds to north by Käsäm River and to the south by the Rver Awaš. Cp. *EAc*, II (2005), 490b (Alain Gascon); Gädlä Qäwəṣtoṣ section [438] also reads, *Abunä Qäwəṣtoṣ* has build about seventy churches around the region of Fäntalle.

220 Nəbge is now well known by the name of Šifäḡḡ St. Gäbrəʾel and St. Mary monastery; and found in the region of Amhara at the district (cf. Wäräda) of Tägulät. The two Mss. (Ms. N1. and N2.) newly discovered from this monastery.

221 According to the hagiography of *Abunä Qäwəṣtoṣ*, Qänn is the place where the garrison (soldier) of King Amdä Şəyon has killed the saint.

222 ʾƏnsaro is known as the distric (Wäräda) that there in the Amhara region in the North-East of the country and it's town is Lämi.

archetype and sub archetype errors and emending based on the Neo-Lachmannian methods. Thus, the findings [the classification of the *stemma codicum*] of the study also completely changed [deconstructed] the previous edition of Hiruy’s work and some of are listed as follows.

7.1.1. Textual History

As described in chapter three, mss. (Ġ), (Q1), (C) and (Q2) are the earliest copies and based on their colophon to be composed in 19th century AD. Through regarding to the textual arrangement of Gädlä Qäwəṣtoṣ, the eleven Mss. can be grouped into two:

1. The Mss. G., N2. C. and B has taken as a multiple text. Because, in the same way, in Mss. G. and N2. Primarily scribed Gädlä Qäwəṣtoṣ next to Gädlä Tadewos. Again, in Ms.N2. additionally had the effigy of King David II²²³ and the two different effigies are composed for the same saint (Tadewos)²²⁴. In Ms. C. Gädlä Täklä Haymanot is firstly composed next to Gädlä Qäwəṣtoṣ. The last Ms. B. also has taken as multiple texts. Because, next to Gädlä Qäwəṣtoṣ, the miracle of Saint George and the miracle of *Abunä* Mäba‘a Šəyon (the disciple of *Abunä* Qäwəṣtoṣ) are respectively composed.

223 ሰላም ፡ ለዝክረ ፡ ስምክ ፡ ዘተፀውዓ ፡ እምቅድም ፡ ወሰላም ፡ ካዕበ ፡ ለስእርተ ፡ ርእስክ ፡ ፀሊም ፡ ዳዊት ፡ ወልዱ ፡ ለተክለ ፡ ሃይማኖት ፡ ፍፁም ፡ ያስተበፀውክ ፡ ልዑላኝ ፡ ዝክር ፡ ወስም ፡ ዘበኅቤሆሙ ፡ ተእርፍ ፡ ሰላም ፡ (f. 173r)

224 ሰላም ፡ ለዝክረ ፡ ስምክ ፡ እንተ ፡ ይጥዕም ፡ ለእኛ ፡ ከመ ፡ መዓር ፡ ወሦከር ፡ ዘወደሶሙ ፡ መጽሐፍ ፡ ዕንቁ ፡ ባሕርይ ፡ ታዴዎስ ፡ ዕንላ ፡ ማርያም ፡ ሰደፍ ፡ ከመ ፡ እንግር ፡ ዜና ፡ ዝክርክ ፡ ውስተ ፡ ዕዝነ ፡ ኩሉ ፡ አጽናፍ ፡ ላዕሌየ ፡ ይጎድር ፡ ጸጋክ ፡ ትሩፍ ፡ (f.151r) (‘Salutation to your reminiscence name that it sweet to the mouth; alike the honey and sugar the book that it has blessed them; the child of Mary Tadewos, your comportment is [seems with] the pearl rock; in order to spoke your reminiscence news to the (persons) ears that who lived all over the horizon; that the surplus of your given (grace) inhabited un to me’). ሰላም ፡ ለዝክረ ፡ ስምክ ፡ በሠሌዳ ፡ ሞገስ ፡ ልክዕ ፡ ዘይትበጸዕ ፡ ብፅዓተ ፡ በአፈ ፡ መላእክት ፡ ወሰብእ ፡ ምዑዝ ፡ ምግባር ፡ ታዴዎስ ፡ እምፅጌረዳ ፡ ወቅብዕ ፡ ሢመክ ፡ ወአልዓለክ ፡ እግዚአብሔር ፡ እግዚእ ፡ ወውዳሴ ፡ ስምክ ፡ መልዓ ፡ በዓለም ፡ ርቡዕ ፡ (f.157r) (‘Salutation to your reminiscence namethat set down in writing on the full grace of board; that it was blessed and honored by the mouth (tongue) of angels and peoples; the fragrance (sweet) deed of Tadewos greater than unction and blossom. God the Lord who appointed and exalted you; the blessing of your name has been filled in the four sided world’). Cp. Gädlä Qäwəṣtoṣ (Ms.N2).

2. The rest Mss. Ḑ., Q1., Q2., N., N1., I. and D. has taken as a single text. Because, except the hagiography of the saint including his miracles and effigies [cf. *mālk*] the gādl has no other text (s).

7.1.2. The Attested Mss

As the Neo-Lachmannian principle obviously stated that, the three stages of textual criticism: *recentio*, *examinatio* and *emendatio* are completely applied in my edition work. As stated above, the edition is done based on eleven manuscripts, which are collected from different monasteries, archives and institutions. The sigla and identification of the eleven manuscripts are:

[N] = Obtained from National Archives and Library Agency. (EMML No. 1513)

[N1] = Obtained from Nəbge *Abunä* Qāwəṣṭos monastery. (Newly discovered)

[N2] = Obtained from Nəbge *Abunä* Qāwəṣṭos monastery. (Newly discovered)

[Q1] = Obtained from Qänn, Saint Mary Church. (Newly discovered)

[Q2] = Obtained from Qänn, Saint Mary Church. (Newly discovered)

[Ḑ] = Obtained from the monastery of Ḑärr Saint Trinity. (EMML No. 7182)

[G] = Obtained from the private hand *Abba* Gäbrä Mädhən. (EMML No. 7485)

[B] = Obtained from Bäyyo *Abunä* Qāwəṣṭos church. (EMML No. 4490)

[I] = Obtained from the monastery of Ittisa Täklä Haymanot. (EMML No. 6677)

[C] = Obtained from Vatican Apostolic Library. (Code No. Cerulli etiopico 194)

[D] = Obtained from the monastery of Däbrä Libanos. (It's photocopy found in Vatican Apostolic Library)

7.1.1. Bipartite Stemma

As we have clearly understood from the list of archetype errors, all families have commonly shared errors. This tells us that they are derived from the same source, known as 'archetype', represented by the Greek letter [Ω] and the *stemma* has two branches 'α' and 'β' and forms bipartite one. Again, the two branches also produce the following sub families:

$N+Q1 = \eta$; $N1+I = \iota$; $N2+ \iota = \zeta$; $G+\zeta = \gamma$

The sub archetype (γ) and (η) form the family [α], which is the left wing of the stemma codicum. Again, the other sub families are formed:

$C+D =$; $Q2+ B = \theta$; $\check{G}+ \theta = \delta$. Finally, the sub archetype (ϵ) and (δ) form the family [β] is the right wing of the stemma codicum.

As mentioned before in the *apparatus criticus*, the critical edition of Gädlä Qäwəṣṭos is filled with different errors (additions, omissions, metathesize of sounds, transpositions, *supra linium*, including the cojunnnctive errors). Therefore, the dissertation tried to follow the above principles based on the Neo-Lachmannian method. Finally, the classification of the *stemma codicum* completely changed from the previous edition and became a bipartite one.

7.2. Conclusion

The Hagiography of *Abunä* Qäwəṣṭos is invaluable source of information on the Ethiopian medieval history in general, and on the history of the expansion of Christianity during the reign of King ʿAmdä Ṣəyon I in particular. Therefore, the study attempted to explore the existing eleven Mss.. The study also clearly has dealt with the biography of the saint, the saint's monastic life and his matrydom that was accomplished at the district of ʿĪnsaro the village of Qänn by the soldier of King ʿAmdä Ṣəyon I.

Gädlä Qäwəṣṭos is one of the Ethiopian hagiographical literatures that were cpmposed in 14th century during the reign of King Dawit II by his disciple *Abunä* Mäbaʿa Ṣəyon. The hagiography of *Abunä* Qäwəṣṭos briefly mentions various place names, including the location of several villages, country towns, districts, rivers, seas, mountains, caves and trees. The gädl therefore has an important role to play in learning more about the names of historical places, rivers, mountains, etc. that are used in ancient medieval Ethiopia.

The hagiography of *Abunä* Qäwəṣṭos is also one of the best sources of information how the Ark of the Covenant was taken from Jerusalem to Ethiopia during the reign of King Mənilək I by the Holy priest Azarəys²²⁵. Furthermore, the study clearly tells us that after the Ark was taken, Jerusalem

225 2 Kings 14-27; 2 chron. 6-10.

was destroyed and burned to the ground by the children of Judah. From a theological point of view, this is the best material concerning the history of the Sabbaths and it will help to learn more about the controversy that took place between the two religious sects.

The composer of *Gädlä Qäwəṣṭos*²²⁶ provides figurative languages to magnify the grace of the saint; especially, he used for the sake of reverence. Therefore, there are different figurative languages used in the Vita. These are: simile, metaphor, personification, Hyperbole, Apostrophe, and biblical allusion. In addition, some linguistic features: such as, orthographical errors, banalizations, transpositions, metathesis, omissions, vowel change, etc. are also briefly presented.

Therefore, *Gädlä Qäwəṣṭos* has theological, historical, and linguistic values. It has also a significant philological feature. Due to the research includes the whole available [eleven Mss.] witnesses, the critical edition and annotated translation of *Gädlä Qäwəṣṭos* therefore has enormous contribution for various research areas.

226 *Abunä Mäbaʿa Şəyon*.

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Gädlä Qäwəstos, [N2] a Ms. found from the Monastery of Nəbge *Abunä* Qäwəstos Church.

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Gädlä Qäwəstos, [Q2] a Ms. found from Qänn Maryam Church.

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