



ADDIS ABABA UNIVERSITY
School of Graduate Studies

College of Humanities, Language Studies, Journalism and Communications

**The Gə'əz Acts of Abunä Filəpos of Däbrä Libanos:
Critical Edition and Annotated Translation**

BY
ABBA PETROS SOLOMON

April 19, 2018
Addis Ababa, Ethiopia



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A Dissertation Submitted to Addis Ababa University in Partial Fulfillment of the
Requirements for the award of Degree of Philosophy in Philology.

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Table of Contents

Table of Contents	i
Transcription	iv
Abbreviations	v
Acronym of Journals and Other Publications.....	ix
Signs	x
List of Tables.....	xi
Acknowledgments.....	xii
Abstract	xiv
CHAPTER ONE	1
INTRODUCTION.....	1
1.1 Background of the study.....	1
1.2 Statement of the Problem	8
1.3 Objective of the Study	9
1.3.1 Main Objective	9
1.3.2 Specific Objectives.....	9
1.4 The Scope and Limitations of the Study	9
1.5 Significance of the Study	10
CHAPTER TWO.....	11
REVIEW OF RELATED LITERATURE.....	11
2.1 The contribution of GF in the reconstruction of medieval Ethiopian history.....	12
2.2 Textual history of GF	16
2.3 Birth and death of Abunä Filəpos.....	17
2.4 Ordination.....	18
2.5 The State of the Church in the reign of King Amdä Şəyon and his successor Säyfä Ar‘əd.....	21
2.6 Steadfastness of Abunä Filəpos.....	23
CHAPTER THREE.....	24
RESEARCH DESIGN AND METHODOLOGY	24
3.1 Research Design	24
3.2 Methodology	26

3.3 Tools used and data collection process	27
3.4 Data Gathering	27
3.5 Field work	27
CHAPTER FOUR	29
LIST AND DESCRIPTION OF THE MANUSCRIPTS	29
4.1 British Library 'B' 18 th C (Orient. 728).....	29
4.2 Dima Giyorgis Church 'D', 20 th C	30
4.3 Däbrä Ĥnqw‘ə1 'E', 20 th C	31
4.4 Däbrä Ĥnqw‘ə2 'F' 20 th C	32
4.5 Hagärä Sälam 'H', 19 th C	32
4.6 Däbrä Libanos 'L' (EMML 6771), 19 th C	34
4.7 Miṭaq Täklä Haymanot 'M' (EMML 2142), 19 th C	34
4.8 Vatican Library ‘V’, 16 th C	35
CHAPTER FIVE	37
CONTENT, CONTEXT, PHILOLOGICAL AND LINGUSTIC FEATURES OF THE GÄDL	37
5.1 Philology as textual analysis	37
5.1.1 General Information on the Contents of the Gädl	37
5.1.1.1 Miracles (<i>tä’ammrat</i>)	38
5.1.1.2 Covenant (<i>Kidan</i>)	39
5.1.2 Textual value of GF	40
5.1.3 Historical Aspects.....	41
5.1.4 Administrative and Cultural aspects.....	43
5.1.5 Religious Aspect.....	44
5.2 Biblical Allusions and Other References	46
5.2.1 Biblical Allusions	46
5.2.2 Inter textuality of Gädlä Filəpos.....	47
5.3 Summary of polygenetic errors	48
5.3.1 Transposition	48
5.3.2 Banalization.....	51
5.3.3 Grammatical number	54
5.3.4 Metathesis.....	55

5.4 Other Philological features	55
5.4.1 Omission of a letter	55
5.4.2 Polar Error	56
5.5 Archetype errors	58
5.6 Relationships among the manuscripts or critics of the errors	61
5.6.1 The subarchetype α (mss. BDEF)	61
5.6.2 The subarchetype δ (mss. D and E)	62
5.6.3 The subarchetype ε (mss. B and F)	64
5.6.4 The subarchetype β (mss. HLMV)	65
5.6.5 The subarchetype γ (mss. H and L)	67
5.6.6 The subarchetype η (mss. M and V)	68
5.7 The stemma codicum	70
5.8 Linguistic analysis	73
5.8.1 Phonological problems	73
5.8.2 Morphosyntactic problems	74
Symbolic abbreviations adopted in the critical edition	75
CHAPTER SIX	76
EDITION OF THE TEXT OF GÄDLÄ FILƏPOS	76
CHAPTER SEVEN	173
TRANSLATION	173
7.1 Effigy, <i>Mälk'ə</i> of Abunä Filəpos	269
Effigy, <i>Mälk'ə</i> of Abunä Filəpos	280
CHAPTER EIGHT	293
SUMMARY AND RECOMMENDATIONS	293
8.1 Summary	293
8.2 Recommendations	298
BIBLIOGRAPHY	299
GLOSSARY	308
APPENDIX	311

Transcription

1. Consonants

ሀ h	ረ r	ተ t	አ´	ዝ ž	ጠ ṭ	ፈ f
ለ l	ሰ s	ቸ č	ከ k	የ y	ጨ č	ፐ p
ሐ ḥ	ሸ š	ኀ ḥ	ኸ k̲	ደ d	ጸ Ṗ	ቂ q ^w
መ m	ቀ q	ነ n	ወ w	ጀ ğ	ጸ ṣ	ኸ ḥ ^w
ሠ ś	በ b	ኘ ñ	ዐ ´	ገ g	ፐ ḍ	ኸ k ^w
			ዘ z			ገ g ^w

2. Vowels

1	2	3	4	5	6	7
ä	u	i	a	e	ə or no vowel	o
በ bā	ቡ bu	ቢ bi	ባ ba	ቤ be	ብ bə, b	ቦ bo

3. Numerals

1	2	3	4	5	6	7	8	9	10
፩	፪	፫	፬	፭	፮	፯	፰	፱	፲
20	30	40	50	60	70	80	90	100	1000
፳	፴	፵	፶	፷	፸	፹	፺	፻	፻፱

Abbreviations

AF = Abunä Filəpos

AD = Anno Domini ‘in the year of the Lord’

Add = Addit ‘additional’

BL = British Library

Cent = Century

Cf. = Compare/ Confer

Col. = Column

E.C. = Ethiopian Calendar

ed. = edition

EOTC = Ethiopian Orthodox Täwəḥədo Church

et al. = et alil ‘and others’

etc = et cetera ‘and the rest’

f/ff = folio/ folia

GF = Gädlä Filəpos

GT = Gädlä Täklä Haymanot

Ibid. = Ibidem ‘the same place’

i.e = id est ‘that is to say’

IES = Institute of Ethiopian Studies

Ms/ss Manuscript

NALA = National Archives and Library Agency

NT = New Testament

Om. = Omittit ‘it omits’

OT = Old Testament

r. = recto

St. = Saint

Tr. = translation

V = Verso

Vol. = Volume

Biblical Abbreviations¹

1. Old Testament

Ge. Genesis

Ex. Exodus

Lev. Leviticus

Nu. Numbers

Deu. Deuteronomy

Jos. Joshua

Judg. Judges

Ru Ruth

1 Sa. 1 Samuel

2 Sa. 2 Samuel

1 Ki 1 Kings

2 Ki 2 Kings

1 Chr. 1 Chronicles

2 Chr. 2 Chronicles

Ezr. Ezra

Ne. Nehemiah

Es. Esther

Job Job

Ps. Psalms

Pro. Proverbs

Ec. Ecclesiastes

Song. The Song of Solomon

Isa. Isaiah

¹ Abbreviations for the books of the Bible are adopted in this study according to the King James Version of the Bible, Bible Society, Tyndale House, Dorset Road, London, SW193NN, England. Printed and bound in the European Community 50M/01/06.

Jer.	Jeremiah
Lam	Lamentations
Ezek.	Ezekiel
Dan.	Daniel
Hos.	Hosea
Joel	Joel
Am.	Amos
Ob.	Obadiah
Jon.	Jonah
Mi.	Micah
Na.	Nahum
Hab.	Habakkuk
Zeph.	Zephaniah
Hag.	Haggai
Zech.	Zechariah
Mal.	Malachi

2. The New Testament

Mt.	Matthew
Mk.	Mark
Lu.	Luke
Jn.	John
Ac.	Acts of the Apostles
Ro.	Romans
1 Co.	1 Corinthians
2 Co.	2 Corinthians
Ga.	Galatians
Eph.	Ephesians
Phil.	Philippians
Col.	Colossians
1 Th.	1 Thessalonians
2 Th.	2 Thessalonians

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

Acronym of Journals and Other Publications

AÉ = Annales d' Éthiopie Addis Abeba.

Bo = Bibliotheca Orientalis.

CSCO = Corpus Scriptorum Christianorum Orientalium Louvain.

EAE = Encyclopedia Aethiopica Siegbert Uhlig (ed.), Harrassowitz Verlag Wiesbaden.

EMML = A Catalogue of Ethiopian manuscripts microfilmed for the Ethiopian Manuscripts Microfilm Library, Addis Ababa and for Hill Monastic Microfilm Library, Collegeville.

IUO = Istituto Universitario Orientale.

JA = Journal asiatique.

JAÉ = Aethiopica : International Journal of Ethiopian and Eritrean Studies, Harrassowitz Verlag Weisbaden.

JES = Journal of Ethiopian Studies.

JRGS = Journal of the Royal Geographical Society.

JSS = Journal of Semitic Studies.

MRAL = Memorie della Reale Accademia dei Lincei.

PICES = Proceeding of the International Conference of Ethiopian Studies.

RRAL = Rendiconti della Reale Accademia dei Lincei, classe scienze morali, storiche e filologiche.

RS = Revue Sémitique.

RSE = Rassegna di studi Etiopici.

RSO = Rivista degli Studi Orientali.

Signs

The researcher has used the following signs in his dissertation

[§] Indicates Section

┐ It uses to identify words, phrases of different variants on the edited text.

[1] It uses to separate numbers between the variants in the

Critical apparatus.

‡....‡ it is applied in the case of irremediable corruptions. acronym

List of Tables

Transposition-----	50
Banalization-----	53
Grammatical Number-----	54
Metathesis-----	54
Omission of a letter-----	55
Polar error-----	55
Change of gender-----	56
Verb Change-----	56
Morphosyntax-----	74

Acknowledgments

“Thanks be to God for His indescribable gift” (2 Cor 9:15).

I would like to thank all the people who supported me and played a role in the preparation of this dissertation. I begin by thanking the Ethiopian Orthodox Tāwāḥədo Church (EOTC) for sponsoring this study. His grace Abunā Matewos, archbishop of Wālayta, facilitated the sponsorship process during his tenure as head of the patriarchate office.

My sincere thanks go to Dr. Amsalu Tefera, my advisor from MA to PhD, without whose continuous guidance, scholarly comments and corrections none of my academic work would have been possible. He also facilitated for me the purchasing of two manuscripts from the British Library and the Vatican Library. I deeply thank him for all his time and attention in examining every point of my research over the years. I also thank my prestigious advisor Professor Gianfrancesco Lusini for his scholarly comments and insightful suggestions.

My deepest gratitude goes to my day-to-day mentor and thesis supervisor, Prof. Orin Gensler, my linguistics teacher from the time of my MA study. He spent much time with me at his private home working for hours together with me on translation, textual edition, and philological analysis. At no time did he say, “I feel tired, I can’t work now”; rather, he added to my strength. I will never forget his hospitality, sweet tea, and warm smile. I have learned very much from his comments, critical questions, and insightful suggestions.

I would like to thank my spiritual son Meseret Assefa for helping me in searching reference books and for his computer assistance. My thanks goes to Dn. Daniel Kibret, Dr. Anaïs Wion, Dr. Maija Priess, Dr. Joachim Persoon, Dr. Mersha Alehegne and Dr. Idris Mohammed for their help. I am also grateful to all my family for their encouragement. Last but not least I thank the *Məskayä Həzunan* monastery and school, especially *Mämhər* Gäbrä Yoḥannəs and Deacon

Tesfu, who relieved me of my responsibilities in the same monastery where I am serving during the time of my PhD research.

For all this I praise my Lord God.

Abstract

This dissertation presents a critical edition of Gädlä Filəṗos, which recounts the hagiography of the 14th-century monk, Abunä Filəṗos, the third abbot (፻፸፻፩) of Däbrä Libanos. The gädl (hagiography) was written in the first half of the 15th century. It narrates the turbulent life of Filəṗos from birth to death, including his major theological and political clashes with Kings Amdä Şəyon and Säyfä Ar‘əd. Surprising elements of the gädl are Filəṗos’ religious defiance of his father in childhood, and episodes of nudity in Filəṗos’ confrontation with the king. His miracles and his covenant from God are included, as well as his Effigy (*mälkə*). The narration of the “translation of his relics”, though found in some of the mss, is not included in this edition, as it has already been published by Getatchew Haile. In preparing this edition, the researcher consulted and carefully compared eight manuscripts altogether from various Ethiopian churches and monasteries, and from the British Library and the Vatican Library. After collating the different readings, the variants were summarized in the critical apparatus. The edition includes a careful English translation of the gädl and the Effigy, with numerous annotations, and linguistic and textual discussion. The dissertation is organized in eight chapters.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Ethiopia, as the oldest Christian nation in Africa, is of special importance to the historical study of African religions.² According to traditional sources, paganism and Judaism were practiced side by side in Ethiopia before the introduction of Christianity.³ As is well known, Ethiopia accepted Christianity very early. The Ethiopian Orthodox Tāwəḥədo Church is one of the most ancient Churches, founded in the 4th century.⁴ For Ethiopians, in any case, the introduction of Christianity⁵ began with the conversion of Bakos, the eunuch treasurer of Queen Candace of Ethiopia, who went to Jerusalem to worship the God of Israel in the 1st century A.D.⁶

The Gə'əz⁷ hagiographies,⁸ along with the chronicles of some kings, are of great importance for the reconstruction of the history of medieval Ethiopia.⁹ Regarding this Kinefe-Rigb says:

It is widely recognized that the hagiographical traditions are considered as an important source for the study of the history of Ethiopic literature and for the history of the doctrines

² Cf. Kaplan, 1984,

³ The Church of Ethiopia, A panorama of history and spiritual life, 1970, 1.

⁴ As a national Religion. Chaillot, 2002, 17

⁵ Another piece of evidence for the early introduction of Christianity to Ethiopia is that, according to the tradition, the apostle St. Matthew preached the Gospel in Ethiopia and became a martyr there (Lule Melaku, 2008, 44; E. Ullendorff, 'Ethiopia and the Bible' 1968, 62-68; F.L Cross, 2005, 874).

⁶ Chaillot, Ibid; Ac 8: 26.

⁷ Gə'əz, the classical language of Ethiopia, is also called classical Ethiopic, Old Ethiopic or simply Ethiopic. It was spoken in the kingdom of Aksum. (Weninger, in *EAE*, vol ii, 732)

⁸ Etymologically, the word hagiography is composed of two Greek words, *hagios* 'saint' and *graphia* 'writing'. Thus, hagiography is a writing that speaks about the deeds of saints and martyrs. The Gə'əz word for hagiography is **ገጽል** *gädl*, derived from the verb **ተጋጸለ** *tägadälä*, which means to contend. Hagiography is a term describing literary products related to the veneration of the saints. In Ethiopian context, hagiography encompasses a number of genres, or different types of texts: Vita, or Acts (*Gädl*), Miracles (*Tä'ammər*), Homilies (*Dərsan*), hymns and hymnological compositions of different kinds, accounts about the translation of relics, and a number of smaller texts like monastic genealogies, prayers etc. (Denis Nosnitsin in: *EAE* vol, II, 969).

⁹ The hagiographies which tell of saints from the Aksumite period (4th-9th centuries) were generally not written until the 13th century and are of limited historical value (Kaplan, 1984). The date of the composition of a *gädl* is thus a crucial factor. The hagiographical traditions about a local saint generally consist of four essential parts: these are the story of his life, *kidan* or pact, the miracles attributed both in his life and after death and his *mälk* or the short hymns composed in praise of his holy life (Tadesse, 1972, 3).

and institutions of the Ethiopian church. Moreover, they contain a great deal of materials relating to cultural, social, political and even military history of the country. In addition some information on historical and archaeological geography and economics, or art can be obtained from them. The information thus obtained requires, undoubtedly, thorough checking and critical analysis (Kinefe-Rigb, 1975, 57).

From a more local perspective, as Conti Rossini (1938, 409-10) writes, ‘The more I preoccupy myself with the history of Ethiopia, the more I realize the importance of the study of local traditions. Only when we are a little more informed of these traditions with their accounts of the movements of peoples, with the advent (even if sometimes legendary) of successive chiefs, will we have an accurate idea of the history of Ethiopia.’¹⁰ Taddesse Tamrat confirms the importance of this theme when he writes,

‘A study of the miracles (of saints) offers a useful means of understanding the life and beliefs of the people in the medieval period. They are of special interest since they deal with the day-to-day economic and social problems of the region with which the memory of the saint is associated.’¹¹

Guidi had also the following to say on the subject: ‘A class of sources very important for the history of Abyssinia are the lives of saints who had some influence on the events and the development of the country’.¹²

The introduction of Christianity as the state religion marked a turning point in Ethiopian history. The Nine Saints, who according to tradition came to Aksum about 480 AD, had instituted the earliest monasteries in the Aksumite kingdom. It is apparent that, together with numerous other monastic communities later established in Təgre and Lasta, these ancient monasteries continued

¹⁰ Kaplan, 1984.

¹¹ Taddesse, 1972, 112, no. 1

¹² *MRAL*, ser.5, vol.ii (1896).

to be the cultural centres of Ethiopia. Until the middle of the thirteenth century, they provided the only source of education in the whole of the Ethiopian Christian highlands.

In about 1248, however, a young monk named Iyäsus Mo‘a (c.1211-1292)¹³ came to Ḥayq and opened a small monastic school at the island church of St. Stephen. While still a young boy, he travelled to northern Təgre, and joined the famous monastery of Däbrä Damo.¹⁴ There he studied for many years under the abbot Abba Yoḥanni,¹⁵ who later conferred on him the monastic habit. The school he opened at Ḥayq became famous as the first centre of higher Christian education south of Lasta.¹⁶

One of the most outstanding pupils of Iyäsus Mo‘a was Abba Täklä Haymanot¹⁷ of Šäwa.¹⁸ He spent some nine years with Iyäsus Mo‘a, who gave him his first serious Christian education.

¹³ Abba Iyäsus Mo‘a was the founder and abbot of Däbrä Ḥayq St. Ḥstifanos monastery. He was one of the most eminent personalities of Ethiopian monasticism. Iyäsus Mo‘a was born around 1211 at Daḥna district in Gonder (Bägemdər). His father was Zäkrstos and his mother Egzi‘akəbra both were pious and devoted Christians (Lule Melaku, 2010, 51). Taddesse (1970,20) says ‘Daḥna’ is in northwestern Wällo, Lasta, but Lule Melaku and Stanislaw Kur, Steven Kaplan, and Denis Nosnitsin (in *EAE*, vol, III, 257) say ‘Daḥna’ is in Gonder (Bägemdər). The hagiographer of Iyäsus Mo‘a locates this place in Bägemdər (*Gädlä Iyäsus Mo‘a*, ed. and tr. Kur, S., in *CSCO*, vol, 259, script Aeth., tomes 49, 50 (1965), p. 5).

¹⁴ Däbrä Damo 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 (Tsegay Berhe, in *EAE*, vol II, 17).

¹⁵ Abba Yoḥanni of Däbrä Damo was, according to some medieval Ethiopian sources, an abbot of the monastery of Däbrä Damo and a spiritual teacher of both of the prominent monastic leaders of Ethiopia during the late 13th –early 14th century: Iyäsus Mo‘a of Däbrä Ḥayq Ḥstifanos and Täklä Haymanot of Däbrä Libanos of Šäwa. No hagiographic sources that feature Yoḥanni as the protagonist are known. The only texts that provide information about his life and activities are: the so-called *Homily* in honour of Iyäsus Mo‘a, the *Acts of Iyäsus Mo‘a*, the *Acts of Täklä Haymanot* (the Däbrä Libanos recension) and his commemoration note in the *Sənsar*; and the *Acts of Zämika ‘el Arəgawi*. These sources refer to Yoḥanni mainly in connection with the role allegedly played by him in the monastic investitures of both Iyäsus Mo‘a and Täklä Haymanot (Iosif Fridman, in *EAE*, vol, 5, 87).

¹⁶ Taddesse, *Revival of the Church (1200-1526)*, 1970, 20

¹⁷ Täklä Haymanot means ‘Plant of Faith’. His *gädl* says: እምድእዜሰ፡ ይኩን፡ ስምክ፡ ተክለ፡ ሃይማኖት፡፡ ዝ፡ ብሃል፡ ተክለ፡ አብ፡ ተክለ፡ ወልድ፡፡ ተክለ፡ መንፈስ፡ ቅዱስ፡፡ ‘After this let your name be “Täklä Haymanot”; this means, “the plant of the Father; the plant of the Son; and the plant of the Holy Spirit.” ሰላም ለዝክረ፡ ስምክ፡ ዘጥንተ፡ ፊደሉ፡ መስቀል፡፡ ‘Salutation to the memorial of your Name whose first letter is a cross (ተ)’ (Gädlä Täklä Haymanot, 2004 E.C., 460).

¹⁸ ‘Täklä-Haymanot was born about 1215 at Šilalish in Zoräre, in what is today the district of Bulga’ (Taddesse, 1972, 160). He travelled widely and studied in some of the great monasteries of Ethiopia, and eventually returned to Šäwa and set about establishing a community of evangelizing monks and nuns, based in a cave set in the wall of a great gorge of a river now known as siga wedem, in the district of Grarya on the northern boundary of the Šäwan plateau. Täklä Haymanot is said to have retired in his old age to a solitary existence as a lone ascetic in a cave near his monastery, engaged in endless prayer and self denial until his death around 1313 (Campbell, 2014, 3).

After that Täklä Haymanot decided to visit the ancient monastic centres in northern Ethiopia. He went to Däbrä Damo and other places. Then he returned to Šäwa and, after many years of evangelical work, established the monastery of Däbrä Asbo or Däbrä Libanos. Some traditions also credit him with an important political role during the re-establishment of the Solomonic dynasty by aṣe Yəkunno Amlak.¹⁹

The monastery of Däbrä Libanos (originally Däbrä Asbo²⁰) was founded in the 13th century in Gərarya, a location between the kingdom of Damot²¹ and the Muslim sultanate of Šäwa.²² When the news of Täklä Haymanot's settlement in Gərarya spread among the Christians, many came to join him: 'When they heard his fame, the men who lived in distant areas came to abunä Täklä Haymanot, they took the yoke of monasticism from his hands, and they stayed with him.'²³

Among these people, Abunä Filəpos (AF) was one of those who came to abunä Täklä Haymanot in his youth. According to Gädlä Filəpos (GF), he was eager to enter the monastery of abunä Täklä Haymanot.

ወሶብ፡ ኮነ፡ ከመዝ፡ ሐለየ፡ በልቡ፡ ብፁዕ፡ ፊልጶስ፡ ወይቤ፡ እመሰ፡ ታፈቅረኒ፡
እግዚአ፡ ምርሐኒ፡ ፍኖተ፡ ኀበ፡ አይ፡ መካን፡ አሐውር፡ እስመ፡ ተአምር፡ ከመ፡
አልቦ፡ ውስተ፡ ዛቲ፡ ሀገር፡ ምኒተ፡ መከላከት፡ እሑር፡ ወእኅድር፡ ታሕተ፡
ጽላሎቶሙ፡ ወበይእቲ፡ ሌሊት፡ አስተርአየ፡ መልአክ፡ እግዚአብሔር፡ በሕልም፡
ወጸውየ፡ ሥልሰ እንዘ፡ ይብል፡ ፊልጶስ፡ ፊልጶስ፡ ፊልጶስ፡ ወይቤሎ፡ ነይ፡
እግዚአ፡ ወርእየሰ፡ ኢርእየ ለውእቱ፡ መልአክ፡ ወባሕቱ፡ ሰምዐ፡ ቃሎ፡ ወይቤሎ፡
ዝኩ፡ መልአክ፡ ተንግረክ በጽባሕ፡ ሑር፡ መንገለ፡ ምሥራቅ፡ ምሕዋረ፡ አሐቲ፡
ዕለት፡ እምዝየ፡ ወኅሥሥ፡ በምድረ፡ ግራርያ፡ ሀገር፡ እንተ፡ ትሰመይ፡ አስቦ፡
ወበጸሐክ፡ ህየ፡ ዕርግ፡ ውስተ፡ ጸላዕት ዐቢይ፡ ወበህየ፡ ትረክብ፡ ብእሴ፡
እግዚአብሔር፡ ዘስመ፡ ተክለ፡ ሃይማኖት፡²⁴

¹⁹ Tadesse Tamrat, *ibid.*

²⁰ Däbrä Asbo was located in a pagan area in the province of Šäwa (Lule, 2010, 60), It was renamed Däbrä Libanos by aṣe Zärə'a Ya'eqob in 1445 (Perruchon, 1893). This monastery has four different names, namely Däbrä Asbo, Elam, Gərarya and Däbrä Libanos (Gädlä Täklä Haymanot, 2004E.C, p. iii).

²¹ 'Until the Muslim invasions of the sixteenth century, Damot referred to the region immediately south of the Blue Nile, and west of the sources of the Awash river. Its limits are indefinable, but it may have extended as far west as the Didessa, and as far south as the region of Innarya. To the east, it probably bordered on Hadya, and Conti Rossini thinks that the region of Wälamo may have also been included in it' (Tadesse 1972, 121, note 1).

²² Campbell, 2014, 2

²³ Tadesse (1972,172)

²⁴ Cf. sec 54 and 57

"And when it became like this, the blessed Filəpos thought in his heart and he said, 'If You love me, O Lord, show me the way to the place where I should go. For You know that in this city there is no monastery for monks. Let me go and dwell under their shadow.' And in that night, the angel of the Lord appeared to him in a dream and he called him three times, saying 'Filəpos, Filəpos, Filəpos.' And he said, 'Yes, Lord!' But [Filəpos] did not see this angel at all but only heard his word[s], and that angel said to him, 'Upon awakening in the morning, go a journey of one day from here towards the east, and in the land of Gərarya search for the city which is called Asbo. And arriving there, go up to a great cave and there you will meet a man of God whose name is Təklä Haymanot."

Abunä Filəpos (AF) (1274-1348) was the third abbot of Däbrä Asbo. His father's name was Abreham; his mother's name is not mentioned in the gädl. According to his hagiography, he was born in Zəma²⁵, in the Lät region, the population of which was predominantly pagan. When he decided to become a monk, he went to Däbrä 'Asbo and after three years he received the habit and *askema* from abunä Təklä Haymanot. Soon he was ordained as a priest and succeeded abunä Elsa²⁶ as abbot in 1314. Filəpos had close links to the Metropolitan abunä Ya'əqob²⁷ and assisted in the organization of Ya'əqob's program of missionary activities. 'Like some other monastic leaders, Filəpos is remembered for his clashes with aşə Amdä Şəyon I (1314-44)²⁸,

²⁵ According to Getatchew Haile (1990, 99), this place is in the land of Aräb, apparently in today's Goğğam but Daniel Kibret (2006, 191) opposed the idea and says that it is West of (near to) Däbrä Libanos because Abba Filəpos came from his birth place to Däbrä Libanos only in one day travel; but Heruy, (1921E.C.) in the contrary says that the birth place of Filəpos is in the district of Sälale called Haro. However, the researcher agrees with Daniel's suggestion.

²⁶ Elsa' (ኢሌሳዕ) was the second head of the monastery of Däbrä 'Asbo after abba Təklä Haymanot, the celebrated saint. According to the early 16th century acts of Təklä Haymanot, the saint appointed Elsa' shortly before his death (Budge, 1906). Elsa' held office for three months only before he died. His death was predicted by a certain deacon, who miraculously returned from the dead only in order to bring the message of Təklä Haymanot to his disciples. He was doomed to die and be substituted by Filəppos. The prophecy was fulfilled three days later. for a somewhat different chronology. He is praised for his piety but otherwise almost nothing is known about him. However, the persistent repetition of "the arisen monk's" story in a number of sources suggests that the transferring of the office from Elsa' to Filəppos was an important and possibly turbulent event, the original purpose of the story being seemingly to legitimate Filəpos's abbotship (Denis Nosnitsin, In *Eae*, vol, 2, 266-67);

²⁷ Metropolitan (1337-44). He succeeded abba Yoħannəs and he arrived in Ethiopia before Ewostatewos left for Egypt in the reign of patriarch Benjamin of Alexandria (1327-39) (Taddesse Tamrat 1970, 87). For more information, see (Daniel, 2006 E.C, 78-81).

²⁸ Amdä Şəyon is considered to be one of the most outstanding Ethiopian emperors. It is generally accepted that he was a grandson of aşə Yəkunno Amlak and a son of aşə Wədm Rāad (Taddesse Tamrat, in *PICES* 4, vol. 1, 505). Amdä Şəyon was marked by the growth of a monastic movement (Monasticism). The extension of the territory under Amdä Şəyon's way was followed by the migration of groups of monks from the older Christian regions to the newly conquered areas. During Amdä Şəyon's reign they founded a number of new monastic communities of the

whom he openly reproached for his marital practices and his interference in church matters. Under aṣe Säyfä Ar‘əd (1344-71)²⁹ (in the time of abunä Sälama “the Translator”), he suffered further persecutions: he spent some time in custody at Zəway and was expelled from one province to another. At the age of 74 years and nine months, Filəpos died in exile in Däbrä Ĥnqw‘ə in south Gondär on 28 *Hamle* and was buried there³⁰ (Kaplan, ‘Filəpos’ in *E Ae*, vol II, pp. 538-39).

Gädlä Filəpos, published from a single manuscript³¹ (Turaiev, 1908), is supposed to have been written during the tenure of Yoḥannəs Kāma³² who is mentioned in the colophon. Enrico Cerulli recorded another manuscript of this work (ms. VatCerAeth 167, fol. 3r-74v). EMMML 6771 (19th century) contains still another copy of the Gädlä Filəpos (fol. 3r-74v). Attached to the gädl in

Pachomian order. From there missionary activities were launched among the local rulers and their subjects in the vast southern territories (where the evangelization was co-ordinated by Däbrä Libanos of Šawa), around Lake Ṭana, in Goggam. The impact of this movement could well have been given by the representatives of the Coptic Church in Ethiopia (abunä Ya‘əqob). Many Ethiopian sources also report a serious conflict between the Emperor, on one side, and some prominent monastic leaders, the Metropolitan himself and representatives of the secular clergy, on the other. They accused Amdä Šəyon of polygamy, his having many concubines and an incestuous liaison with his mother. In his turn, Amdä Šəyon persecuted such monastic leaders as Bäšälotä Mika’el, Anorewos, Aron, Filəpos of Däbrä Libanos and others and then exiled them, dispersing them to different parts of the country. The real cause of the conflict, which continued in the time of Amdä Šəyon’s son, aṣe Säyfa Ar‘əd, is still not quite clear (Joanna Mantel-Nieúko – Denis Nosnitsin, in *E Ae*, vol 1, 228-229).

²⁹ Säyfä Ar‘əd (1344-71) ‘was the son and successor of aṣe Amdä Šəyon I. ... The “short chronicles” and the commemoration in the *Šənkəssar* for 21 *Ṭəqəmt* praise Säyfä Ar‘əd for his campaigns against Egypt and Haqqaddin II. ... The texts composed in a monastic context have a less positive view of Säyfä Ar‘əd, whom they accused of polygamy. Säyfä Ar‘əd broke his pact with the metropolitan abunä Ya‘əqob by marrying three women, and thus aroused the opposition of Ya‘əqob (consequently expelled to Egypt) together with the monks Filəppos, Aron and Anorewos’ (Marie-Laure Derat in *E Ae*, vol. iv, 568).

³⁰ Däbrä Ĥnqw‘ə is a mountainous monastery found in south Gondär in the district of Səmada. It was the last destination of abunä Filəpos, who was buried there (Daniel 2006 E.C, 297). Kaplan (1984) says his birth place was in Haqqalit, Təgray; but besides the gädl, the researcher has confirmed from the mouth of the administrator of the church, *gäbāz* (Abba Hayle Maryam), that it was actually in Däbrä Ĥnqw‘ə, as he learned in his field trip to Däbrä Ĥnqw‘ə to find Gädlä Filəpos.

³¹ British Library, Orient. 728, 18th century.

³² Yoḥannəs Kāma was eččäge of Däbrä Libanos in the 15th cent. He was the seventh head of the monastery of Däbrä Libanos of Šawa, successor of Yoḥannəs Səwwər and a contemporary of aṣe Yəšhaq. The tenure of Yoḥannəs Kāma marks an important phase in the development of Däbrä ‘Asbo and its literature. As reported in the *Zəna Däbrä Libanos*, Yoḥannəs Kāma ordered the construction of a church in which the relics of Täklä Haymanot were installed. Besides, he was the first abbot of Däbrä ‘Asbo to accept lands granted from the royal court (Stephane Ancel, in *E Ae*, vol, 5, pp. 81-82). According to Lədätä Abāw (Getatchew, 1982) “He [Yoḥannəs Kāma] was the one who sat on the chair of Abunä Täklä Haymanot”. Kinefe-Rigb (1975, 98) also says that he was Ĥččäge of Däbrä Libanos and was believed to have originally been a Muslim; he first came to Ethiopia as merchant.

EMML 6771 there is the story of the translation of Filəpos' relics to Däbrä Libanos (fol. 77r–87v). It is to be noted that this final quire made of ten folios belonged originally to a different manuscript, much more older than the first part of the codex, and the two parts were bound together in the 19th c.

Many saints' lives available in Ethiopic manuscript collections of European libraries have been published, translated and annotated. Ethiopian hagiographies attracted the attention of scholars somewhat later than the Ethiopic Bible and historiography: the Acts of abba Yoḥanni appear to be the first Vita of an Ethiopian saint entirely edited in its original text and translated into a European language (Basset, 1884). This was soon followed by Jules Perruchon's study of Lalibala's hagiography (Perruchon, 1892), and Ignazio Guidi's publication of Gädlä Arägawi (Guidi, 1896) and Carlo Conti Rossini's publication of Gädlä Täklä Haymanot (Conti Rossini, 1896).

These edited and translated texts made a considerable contribution to the understanding of the history of medieval Ethiopia. Starting from the early twentieth century, the number of editions grew quickly, in particular thanks to the efforts of Turaiev, Guidi, Conti Rossini and other students of Ethiopic hagiography. However, many hagiographies which have not yet been edited and translated are collected and preserved in Ethiopian monasteries, churches and libraries. One of these works is the hagiography of Abunä Filəpos of Däbrä Libanos, a 14th-century saint. The researcher has carried out a critical edition and annotated translation of this hagiography as the subject of his PhD dissertation.

This dissertation comprises eight chapters. The first chapter provides a brief introduction about the topic. A review of related literature, description of the text, philological analysis of Gädlä Filəpos, and edition of the text are provided in the following chapters.

1.2 Statement of the Problem

Gə'əz hagiographic works, in addition to their literary value, constitute by far the largest group of sources for medieval Ethiopia history; Guidi (1903) says, 'Besides their literary value, the Gädls, or the lives of the monks and saints of Ethiopia, are often useful for the study of the political history of the country.'³³ Turaiev (1908), working from a single manuscript and using old methods,³⁴ long ago published the text of GF, but he neither critically edited the text (according to the Neo-Lachmannian method)³⁵ nor translated into English. The church of Daḥəna³⁶ and Daniel Kibret have both independently translated the Gə'əz text into Amharic. In the present work, for the first time, the researcher presents a critical edition and English translation of GF. The study addresses the following research questions:

- ❖ What are the literary sources that found in the gädl and by whom it [the gädl] was composed?
- ❖ What are the descriptions and contents of each text?
- ❖ Who was Abunä Filəpos and what missionary work did he perform?
- ❖ How can we reconstruct the original text of GF and develop the relationship of the mss into a family?
- ❖ How many copies of GF are extant in the various monasteries, churches, archives, foreign libraries and private possession?
- ❖ What are the philological, historical, cultural and theological values of the text?

³³ See also Conti Rossini, 1896, 97; and 1938; Pereira, 1894, 3.

³⁴ It is also called *codex optimus* (the best manuscript). According to this rule, one should choose what seems to be the most correct and clearest of the mss, and print it in his edition exactly, without even correcting evident mistakes; these mistakes will be corrected only in the translation (Marrassini, 2008, 8).

³⁵ The Neo-Lachmannian method identifies manuscript families by their conjunctive errors that could not have been produced independently in more than one mss. On the basis of conjunctive errors, the family of the mss. (*stemma codicum*) can be formed. In the critical apparatus are listed deviations from the reading of the majority of the families. Thus the editor has been able to eliminate the mistakes and reconstruct the original text (Marrassini 2008, 10-12).

³⁶ The church of Daḥəna is found in North Šäwa near to Däbrä Libanos monastery.

1.3 Objective of the Study

1.3.1 Main Objective

The main objective of the study is to introduce the text (of GF) through a critical edition (text reconstruction) and translation.

1.3.2 Specific Objectives

The specific objectives are to:

- Collate the existing versions of GF, and attempt to construct the archetype and critically edit by using the Neo-Lachmannian method.
- Identify the content, structure, and functions of the messages contained in the text.
- Translate the text (Image of GF).
- Show the philological, historical, cultural and theological values of the text.
- Analyze the text from linguistic and philological point of view.

1.4 The Scope and Limitations of the Study

This study is carried out based on eight manuscripts, collected from different parishes, monasteries, archives and foreign libraries. The collection comprises mss from: British Library (orient 728, ff 150r-199r) [1 ms], Vatican Library [1ms], Dima Giyorgis church [1 ms], South Gondär (Däbra Ἐnqw‘ə St. Mary monastery) [2 mss], Hagärä Sälam (Abunä Filəpos Church) [1 ms], National Archives and Library Agency, NALA [1 ms], Miṭaq Täklä Haymanot Church [1 ms]. The British Library manuscript was the one used by Turiaev; Acoordingly the researcher is limited to these eight witnesses for this project; secondly in some but not many manuscripts, the story of the translation of the relics of Abunä Filəpos is also found together with his Gädl; an annotated translation was done by Getatchew Haile (1990). The translation of the relics will not be dealt with in this dissertation.

1.5 Significance of the Study

One of the importances of this study is to show the reconstructed text of GF by restoring the lost readings through a critical edition of the text.

Like all hagiographical writings, the vita of Filəpos deals with the life of the saint, his missionary activities, miracles and other social, political, cultural and historical issues of the period. In politics it tells us how the kings interfered in religion; in historical issues it tells us about the events and experiences of king Amdä Şəyon and king Säyfä Ar'əd; in toponymy it tells us about the names of some old cities and districts, which are completely changed today. Like some other monastic leaders, Filəpos is remembered for his clashes with aş Amdä Şəyon, whom he openly reproached for his marital practices and his interference in church matters. He was tortured, but did not retract his accusations; along with his disciples, he was sent into exile; he preached to the local population and worked miracles. His history occupies an outstanding place in the reconstruction of the religious, cultural and political history of the country in the medieval period.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

The contribution of Gə'əz hagiography is of major importance for the reconstruction of medieval Ethiopian history; this is not only because of the clerical monopoly of the literary art at that time but also because of the intensively religious milieu of medieval Ethiopia. For all that, however, the hagiographical traditions³⁷ transmitted to us over the centuries are still not fully studied. GF is supposed to have been written under the tenure of Yoḥannəs Kāma in the 15th century. The text comprises useful historical, religious, cultural and political issues of the medieval time. An edition of GF was published by the Russian scholar Turaiev in 1908; this, however, is not a critical edition, and although a translation was supplied, it was in Latin, a language which is not accessible to many scholars today. Still needed today are a critical edition, a discussion of the content of the text, and a translation into a modern language, i.e. English. This is the goal of the present PhD dissertation.

Turaiev (1908)³⁸ published the gädl from a single ms and translated it into Latin. The availability of references about the gädl is much less. Many scholars make reference only to the published gädl and to nothing else. Almost all of the few available references are written in foreign languages like Latin, Italian, Russian, etc. A few sources are in English, such as Kaplan's article in the *EAE*, Tadesse Tamrat (1972).³⁹

³⁷ The hagiographical traditions about a local saint generally consist of four essential parts: (a) the story of his life: his evangelical work and/or his monastic pursuits in an isolated hermitage; (b) the Kidan, or pact, which he received from God in return for his endeavours. (c) the miracles attributed to him both in his lifetime and after his death; and (d) his Mälkə', or the short hymns composed in praise of his body parts (Tadesse Tamrat, 1972, 2-3).

³⁸ Turaiev (ed., tr.), *Vitae sanctorum indigenarum*. II. *Acta s. Aaronis et Philippi*, Louvain 1908 (CSCO, vol. 30, 31)

³⁹ Kaplan, 'Filəpos' in *EAE*, vol ii, pp. 538-39, the monastic holy man (1982), Tadesse Tamrat, *Church and State in Ethiopia, 1270-1527*.

2.1 The contribution of GF in the reconstruction of medieval Ethiopian history

GF has many contributions to the reconstruction of medieval Ethiopian history. The reason is that Abunä Filəpos wandered from place to place; the name of these many ancient names of places are incorporated in the gädl. Besides, the state of Church and the role of kings in the 15th century are part of the narration; therefore, the gädl helps us to know Church and state in Ethiopia in that specific century, the geographical settlement of the country, the lost and changed names of ancient places, the substantive culture and custom of the people, the social, economical and historical events of the country.

Kaplan's article reports on the missionary activities of Abunä Filəpos; he says, 'Filəpos had close links to the Metropolitan abunä Ya'eqob and assisted in the organization of his program of missionary activities. The Gädl reports that Filəpos dispatched eleven pupils of abunä Täklä Haymanot – called in the sources 'teachers' (*mämhəran*) or 'hand-appointed' (*nəburanä əd*) – to build new monasteries and spread Christianity in respective regions of Šäwa and provinces further to the south.'⁴⁰

Similarly Taddesse Tamrat (1972, 176) says, 'The disciples among whom Ya'eqob made this arrangement are said to have been twelve in number, including Fīlipos. ... It is however very clear from the geographical setting that the bishop intended to cover all the corners of the province of Shäwa and that he sent his emissaries in different directions from the central plateau.'

The Ethiopian Orthodox Täwəḥədo Church (EOTC) says that, from the 10th to the 15th century, the EOTC made great efforts to restore what had been destroyed in the 9th century.⁴¹ Significant achievements and great progress were made in architecture, which produced churches of

⁴⁰ Kaplan, 'Filəpos' in *EAE*, vol ii, pp. 538

⁴¹ In the 9th century Yodit (Gudit) rose against Christianity and devastated the Ethiopian Orthodox Church, destroying life and property of great religious and historical heritage.

international importance and recognition. The Gospel was preached far and wide in the country. Monastic life was again reorganized, paganism was reduced very greatly; the number of Holy Books were translated from Arabic to Gə'əz.⁴² Between the years 1270-1468 the Ethiopian Church exerted considerable pressure on the non-Christian peoples within the borders of the Solomonic state. Damot, Mugär, Goğğam, and Därra were just a few of the areas which felt the impact of the monastic missionaries.⁴³

Three great monks contributed very much to the development of Ethiopian monasticism in this period: Iyäsus Mo'a, Täklä Haymanot and Abba Filəpos, forming three successive spiritual generations of monastic leaders. Taddesse states that the arrival of Iyäsus Mo'a marked a turning point in the story of the evangelization of Ethiopia.⁴⁴ Abba Iyäsus Mo'a opened a church and a monastic school at Däbrä Ḥayq. When the students graduated and left Däbrä Ḥayq they established their own monastic and educational centers in different areas.⁴⁵ This tradition continued up to Abba Täklä Haymanot and Abba Filəpos of Däbrä Libanos. In the revival of monasticism in Ethiopia Abba Iyäsus Mo'a played an important role, for he was a very hard worker, enthusiastic and devoted in his life. Regarding this Taddesse says, 'Apart from his monastic virtues of humility and pious devotion to the services of the church, emphasized by his late 15th century hagiographer, Iyäsus Mo'a's greatness lay in his considerable learning which was unequalled by any of his contemporaries in Amhara. A living testimony of this is still seen in the precious folios of what is believed to be his own MS of the Four Gospels which is today one

⁴² The Ethiopian Orthodox Täwahədo Church Faith, Order of Worship and Ecumenical Relations, 1996, 8; Kaplan, 1982, 245-60; Taddesse Tamrat, 1972, 107

⁴³ Kaplan, 1984.

⁴⁴ Taddesse Tamrat, 1972, 58.

⁴⁵ Among his most successful students: Abba Bäşälötä Mikael who founded Däbrä Gol in Amhara; Abba Hirutä-Amlak who founded the monastery of Däga Əstifanos on the island of Lake Ṭana; Abba Täklä Haymanot the patron of Ethiopian Church who founded the monastery of Däbrä Libanos; Abba Yoḥannes founder of the monastery of Kəbran Gäbrel on the island of Lake Ṭana; The famous scholar, writer and saint Abba Giyorgis founder of the monastery of Gasəçça in Amhara; likewise Abba Gäbrä Əndryas, Abunä Aaron, Abunä Əstənfasä krəstos and many other can be mentioned (Lule Melaku, 2010, 53)

of the most treasured objects kept at the monastery of Däbrä Ḥayq.⁴⁶ Many hagiographic sources regarding the life of Iyāsus Mo‘a are mentioned by Stanislas Kur, Conti Rossini, Kaplan, Kropp, Cerulli, Samuel and the like.⁴⁷

Many of Iyāsus Mo‘a’s pupils later acquired considerable fame as monastic leaders of the Ethiopian Church. Probably the most outstanding of these was Abba Tāklä Haymanot of Šāwa, who was the spiritual father of Abba Filəpos. He is credited with evangelizing vast regions of central and southern Ethiopia and founding the famous monastery of Däbrä Libanos in Šāwa. Some traditions also credit him with an important political role during the re-establishment of the Solomonic dynasty by aṣe Yəkunno Amlak.⁴⁸ He visited Axum and other monasteries of Təgre, such as Däbrä Damo; some said that he made a pilgrimage to Jerusalem.⁴⁹ Before the middle of the thirteenth century, no independent monastic community had been established outside of Axum and its surroundings. Later St. Tāklä Haymanot was summoned by God to become a missionary. Regarding his calling Gädlä Tāklä Haymanot says the following:

... ወይእኔኒ፡ ለምንት፡ ኮንከ፡ ነዓዌ፡ አራዊት፡ እስመ፡ ዝ፡ ግብር፡ ኢይደሉ፡ ለካህናት፡
 ዘእንበለ፡ ለአሕዛብ፡ እለ፡ አፍኡ፡ ለካህናትሰ፡ ግብርሙ፡ ምህሮ፡ ሃይማኖት፡ ወገሥጾ፡
 ሕዝብ፡ እምይእኔሰ፡ ኢትኩን፡ ነዓዌ፡ አራዊት፡ ወኢመስተጽዕነ፡ ፈረስ፡ አላ፡ ኩን፡ ነዓዌ፡
 ነፍሳተ፡ ሰብእ፡ ለመንገስ፡ እግዚአብሔር፡፡

... And now why do you become a hunter of wild animals? Because this deed is not fitting for priests except for gentiles who are outside [of the faith]. But for priests, teaching of the faith and rebuking of the gentiles are their deeds. And now do not be a hunter of wild animals and horseman, but rather be a hunter of the souls of men (lit. life of people) to [be brought] to God.⁵⁰

⁴⁶ Taddesse Tamrat, The abbots of Däbrä Ḥayq 1248-1535, *JES*, vol 8, 1970, 90

⁴⁷ Stanislas Kur – Steven Kaplan – Denis Nosnitsin, in *EAE*, vol, III, 259

⁴⁸ Denis Nosnitsin, in *EAE*, vol, IV, 831

⁴⁹ Lule Melaku, 2010, 55

⁵⁰ This recalls Jesus’ command to be “fishers of men” (Mt. 4:19).

One of the challenges that Abunä Täklä Haymanot faced during his evangelical activity was the anti-Christian movement undertaken by the pagans in Šäwa. In Täklä Haymanot's gädl and in related hagiographies of the Däbrä Libanos cycle, these pagan activities are said to have been led by the legendary Motälomi, king of Damot.⁵¹ Täklä Haymanot's coming to Ḥayq is of greater significance for the important role that his community of Däbrä 'Asbo would soon play in the expansion of Christianity.⁵² His successful missionary activities secured him the title of 'New Apostle' of Ethiopia,⁵³ because he became bishop and eččäge (head of the Church).⁵⁴ After spending the end of his life in prayer, Abunä Täklä Haymanot died in 1313. He was canonized a saint by the Ethiopian Orthodox Täwähedo Church, and also by the Coptic Church – the only Ethiopian to be canonized by the Coptic Church.⁵⁵ The main source on Täklä Haymanot is his hagiography; the so-called Waldäbba recension owes its name to its editor Conti Rossini (ed. 1896; English tr. also in Budge, 1906).

Like his teacher Abba Täklä Haymanot, Abba Filəpos of Däbrä Libanos also evangelized the pagan inhabitants of Šäwa with his eleven disciples. From his childhood, Filəpos clashed with the people who worshiped rocks, trees, and rivers and with the sorcerers.⁵⁶ The coming of Abba Ya'əqob from Egypt to Ethiopia encouraged Filəpos in the evangelizing of people and organization of the Church. The immediate successor of Abba Ya'əqob, Abba Sälama II, was also famous for his activity in the evangelization of the pagan areas and for promoting monastic life.⁵⁷

⁵¹ Tadesse Tamrat, 1972, 161. Täklä Haymanot baptized and converted king Motälomi to the Christian faith in Damot (Hadya, Wälayta).

⁵² Ibid

⁵³ ሐዲስ፡ ሐዋርያ፡ ሱታፌ፡ ቶማስ፡ ሰማዕት፡፡ በስባረ፡ እግሩ፡ ዘቆመ፡ መጠነ፡ ሰብዕቱ፡ ዓመት፡፡ The New apostle, associated with the martyr Thomas, who stood for seven years on his broken leg (Tesfa, 1984 E.C., 65).

⁵⁴ Lule Melaku, 2010, 60.

⁵⁵ Sergew Hable Sellassie, 1972, 282.

⁵⁶ For details of Filəpos's evangelizing, see his gädl below.

⁵⁷ Lule Melaku, 2010, 62.

2.2 Textual history of GF- Most often a gädl was written some generations after the saint's death. Traditions about his life were collected by his monastic descendants and later compiled into a book under the auspices of the abbot of the monastery. By contrast, the gädl of Abunä Filəpos is said to have been written by divine revelation.

ይቤ፡ ተጎግሜ፡ ዝንቱ፡ ነገር፡ ወሶበ፡ ጎጣእኩ፡ ዘይዜንወኒ፡ በእንተ፡ ገድሉ፡
 ወዐመታቲሁ፡ እመ፡ ሕጽጽ፡ ወውሐድ፡ ዘነበረ፡ እንዘ፡ ይሰደድ፡ እምሀገር፡ ለሀገር፡
 ዝንቱ፡ ብፁዕ፡ አቡነ፡ ፊልጶስ፡ ገባእኩ፡ ውስተ፡ ማኅደርየ፡ እንዘ፡ አሐዝን ወእቴክዝ፡
 በእንተ፡ ዘጎጣእኩ፡ ዜናሁ፡ ሰአልኩ፡ ንቤሁ፡ በአንብዕ፡ ወአስተብቁዕዎ፡ እንዘ፡
 እብል፡ ኦ፡ አባ፡ እስመ አንተ፡ ተአምር፡ ከመ፡ አነ፡ ጎጥእ፡ ወአባሲ፡ አርኢ፡
 ጎረቤተክ፡ ላዕሌየ፡ አኮ፡ እንበይነ፡ ጽድቅየ፡ ዘእስክለክ፡ ከመ ትክሥት፡ ሊተ፡ ንቡእ፡
 ምሥጢራቲክ፡ ወገድላቲክ፡ ወሕማማቲክ፡ ዘተዐገሥክ፡ በእንተ፡ ክርስቶስ፡ ወባህቱ፡
 ጽህቁ ከመ፡ እንብብ፡ በአፉየ፡ ርኩስት፡ ወእጽሐፍ፡ በአጻብዕየ፡ ርሱሐት፡ ወይስምዑ፡
 ቅዱሳን፡ መነኮሳት፡ ወቡሩካን፡ ካህናት፡ ወሰብእ፡ ምእመናን፡ እለ፡ ይጹውዑክ፡
 በአሚን፡ ወዘንተ፡ ብሂልየ፡ ኖምኩ፡ እንዘ፡ እቴክዝ፡ ወሶቤሃ፡ በይእቲ ሌሊት፡
 አስተርአየኒ፡ ዝኩ፡ አብ፡ ብፁዐዊ፡ በራእይ፡⁵⁸

The investigator of this matter [the author of the gädl] said: ‘And when I could not find anyone who could tell me about his combat and his years that this blessed father Filəpos spent, even if short and few, while he was wandering from place to place, I returned to my home, distressed and sorrowful because I could not find any information about him.’ I begged him [Abunä Filəpos, in spirit] in tears and I beseeched him, saying, ‘O father, you know that I am a sinner and transgressor. Show your charity to me. But it is not because of my righteousness that I beseech you to reveal to me your hidden mysteries, your combats and your affliction that you endured for the sake of Christ. Rather, I desire to speak with my impure mouth and to write with my unclean fingers. And let holy monks listen and the blessed priests and believers who call upon you in faith.’ And having said

⁵⁸ Cf. sec. 21.

this, I went sorrowfully to sleep. And at that time, this blessed father appeared to me in that night in a vision.

About the composition of the *gädl*, Getatchew (1990, 76) mentions the following facts:

Turaiev and before him, William Wright (the cataloger of Ethiopic manuscripts in British museum) had rightly argued that the *gädl* was composed during the tenure office of Abunä Yoḥannēs Kāma. In fact, according to the colophon of another copy of the manuscript (*gädl*) preserved in an eighteenth or a nineteenth century manuscript, EMMML 6771, ff 3r-74r was composed during the reign of Yəṣṣāq.

Daniel (2006 E.C., 197) points that, ‘the *gädl* was composed by Yoḥannēs Kāma, who was the seventh abbot of Däbrä Libanos who dictated many books in the 15th century and established the Church of Däbrä Libanos.’

2.3 Birth and death of Abunä Filəpos

The years of birth and death of Abunä Filəpos are not mentioned in his *gädl*, which states only his work and the age of his death: ‘Aged 74 years and nine months, Filəpos died in exile on 28 *Hamle*⁵⁹’; similarly, Heruy (1921E.C.,150) mentions, ‘at the age of 74 years and 9 months he (Filəpos) passed away and was buried in Amhara.’ He does not tell us his birth date but Daniel (2006 E.C., 191) presents very clear calculations in his book:

The *gädl* does not tell us his date of birth, but at the end it discusses his acts in detail and how old he was when he performed each of them: Then Filəpos, the teacher of peace, died in peace at the age of 74 years and 9 months. From his birth to his 15th year he was in his father’s house; then he went to Däbrä Libanos. He spent three years there before becoming a monk and twenty-two years after becoming a monk until becoming an abbot of the monastery. From his promotion until his exile twenty-eight years elapsed. After his exile, he spent three years in Təgray, two years in

⁵⁹ Cf. Sec. 251

Wäläqä,⁶⁰ three months in Dära, ... six months on the island of Zəway and one year in Damot⁶¹.

All his years of exile were six years and nine months in total. – Abunä Filəpos came to Däbrä Libanos in his 15th year and spent 25 years in this monastery (3 years before becoming a monk, 22 years after becoming a monk); he became abbot of the monastery after Abunä Elsaʿ. Abunä Elsaʿ was abbot for three months (from August 31, 1314 to October 30, 1315). Abunä Täklä Haymanot died in August 31, 1314; therefore Abunä Filəpos received this position [of abbot of the monastery] at the end of October in 1315. According to the gädl, at that time he was 40 years old; from this, his date of birth would have been in 1275.

2.4 Ordination

Christ gave the apostles special privileges to preach the gospel which were not given to others.⁶² When sending them off, He promised to be with them even unto the end of the world.⁶³ This promise is of course taken to be valid for their successors also. The patriarchate of Alexandria in Egypt was the nearest Christian center to nominate a bishop for the confirmation of the Church of Ethiopia. Since then the Ethiopia Orthodox Täwəḥədo Church (EOTC) continued to be under the Coptic patriarchate of Alexandria until 1958.⁶⁴ This is because the pseudo-canon of Nicea. This false canon, which prohibited Ethiopians from occupying a hierarchical position (the rank of a bishop) in their Church, was inserted later by the Egyptians.⁶⁵ The insertion, which is found in the book of the Law of the Kings (Fəṭḥä Nägäst), says:

ወሰብኦ፡ ኢትዮጵያ፡ ኢይሢሳ፡ ሳዕሊሆሙ፡ ሊቀ፡ ጳጳሳት፡ እማእምራኒሆሙ፡ ወኢበሥምረተ፡ ርእሶሙ፡፡

⁶⁰ Wäläqä is situated on the northwestern edge of Gonder, 4km from the center of the town.

⁶¹ Until the Muslim invasions of the sixteenth century, Damot referred to the region immediately south of the Blue Nile, and west of the sources of the Awash River. Its limits are indefinable, but it may have extended as far west as the Didessa, and as far south as the region of Innarya. To the east, it probably bordered on Hadya and Conti Rossini thinks that the region of Wälamo may have also been included in it (Taddesse 1972, 121).

⁶² Mt 18:18.

⁶³ Mt. 28:20

⁶⁴ For 1600 years, around 111 bishops came from Egypt to Ethiopia (Abba Gorgorios, the history of EOTC, 1974 E.C., 9

⁶⁵ Lule Melaku, 2008, 51.

The people of Ethiopia do not appoint archbishops upon themselves from their own scholars, by their own wish.⁶⁶

This insertion is also found in the Ethiopian Synaxarium (Sənkəsar).⁶⁷ According to Lule (2008, 51), ‘It was inserted in the Arabic version of Fəṭḥa Nəgäst which was translated into Gə’əz during the time of Emperor Zār’a Ya’əqob. It is not found in the original Greek or Latin versions, where the decisions of the Nicean council were documented.’

In order to bring bishops from Egypt, the Ethiopian king would send messengers to Cairo with magnificent gifts of ivory and gold; this condition continued until 1958. After that the EOTC decided to consecrate her own patriarch, so that the EOTC now became autocephalous. As stated above, in the medieval period, ordination of bishops was performed by the Egyptian patriarch or bishops. In contrast this the ordination of Abunä Täklä Haymanot was by God, regarding this Lule Melaku (2010, 59) says the following,

During the Crusades after the death of Abunä Matewos, it was not possible to get another bishop from Egypt. St. Täklä Haymanot, the abbot of Däbrä Libanos was elected by the clergy and was appointed to be the head and bishop of the the Ethiopian Orthodox Təwəḥədo Church. He was ordained by God, and served the Church until the Egyptian bishop Abunä Yoḥannes came to Ethiopia. Then, he left the bishopric office to Abunä Yoḥannes.

The Waldəbba version of his gädl clearly states that he had already been ordained a priest, and had officiated as such in Šäwa, long before he joined Iyäsus Mo’a in Ḥayq.⁶⁸

⁶⁶ The Law of the Kings (Fəṭḥa Nəgäst), Nicea, Article, 50.

⁶⁷ The text of the Synaxarium reads: When the king of Ethiopia asked Abba Michael to set a bishop over the country of Ethiopia, famine and plague broke out in his land, and the rain was held back, and would not fall on the fields, and great tribulation came upon the people (Synaxarium: The Book of the Saints of the Ethiopian Orthodox Təwəḥədo Church, Miyazia 10 (April 18) p.458).

⁶⁸ Conti Rossini, Gädla Täklä Haymanot, p. 104; the same point is also made in the Däbrä Libanos version which describes his alleged missionary activities even before joining Iyäsus Mo’a. Budge, 1906, p. 25-29.

In the reconstruction of Ethiopian history the ordination of Abunä Filəpos is crucial in the revival of monasticism. Abunä Filəpos decided to become a monk, went to Däbrä Asbo and, after three years of novitiate, received the habit and *askema* from abunä Täklä Haymanot (this is also recalled in Täklä Haymanot's hagiography); soon he was ordained as a priest. Turaiev's text does not tell us how and by whom AF had been ordained as a deacon, but in other versions, we read that 'he was ordained by Abunä Yoḥannəs.'⁶⁹ Abunä Filəpos was appointed as head priest by the metropolitan abba Ya'əqob (1337-1344). Concerning this Getatchew (1982, 29) quotes the following from the gädl:

Abba Ya'əqob inquired about those who had formerly taught and preached in Ethiopia. They said to him, first abba Sälama preached the gospel, and after him the Nine Saints. Then there arose a man, a great Apostle, whose name was Täklä Haymanot; his region was Shoa. He preached in all the regions of Ethiopia and illuminated with his preaching all Ethiopia like the sun. Now he has gone to his repose, but his (spiritual) son, whose name is Filəpos is on his chair. Having heard this information, Abba Ya'əqob gave an order that they should summon abba Filəpos with all his spiritual children. He chose from among them twelve men, including Filəpos, their father. He then said to them, teach and preach the gospel. Divide Shoa into twelve parts, as the apostles divided the world into twelve parts. Their father, Peter, used to go them, to each one where his portion was. Behold in your case too, let Filəpos be for you in the place of Peter. Put everything in his charge; let whatever he says be done.

⁶⁹ ወእምዝ፡ ነሥኦ፡ አቡዮ፡ ለፊልጶስ፡ ወወሰድ፡ ኀበ፡ ጳጳስ፡ አባ፡ ዮሐንስ፡ ዘሀገረ፡ ኢትዮጵያ፡ በመንግሥተ፡ ወድማርድ (sic) ፡ ወረሰዮ፡ ወሄሞ፡ ዲያቆነ፡ ባረኮ፡ ወቀደሶ፡ ወእቱ፡ ጳጳስ፡ አባ ዮሐንስ፡፡ And after this Filəpos's father took him [his son] to abba Yoḥannes of Ethiopia in the reign of Wədmrad, and he ordained him deacon and the bishop Yoḥannes blessed and sanctified him. MS 'H' and MS 'L' fol, 7r^b, (EMML 6771, f8^a). It is also stated in the book of the translation of the relics of Abunä Filəpos of Däbrä Libanos, P, 7.

2.5 The State of the Church in the reign of King Amdä Şəyon and his successor Säyfä Ar'əd

The era of king Amdä Şəyon (1314-44) and king Säyfä Ar'əd (1344-1430) is well known for four important historical events.⁷⁰

1. The expansion of territory
2. The growth of monasticism
3. A conflict between the emperors and some prominent monastic leaders
4. Revival and growth of literature

As Taddesse says, 'Amdä-Şəyon inherited the military and political problems of the turbulent reigns of his immediate predecessors. These included the final consolidation of the powers of the new dynasty in all the Christian provinces; programmes of expansion into the Agäw districts in the north-west, the kingdom of Gojjam⁷¹ in the west, and Damot in the south-west; and the more important struggle with the Muslims in the east and south-east'. This expansion of Amdä Şəyon included the districts of Eritrea in the north, Bale in the south, Innarya in the west, and Harar in the east. King Amdä Şəyon organized the kingdom in administrative regions and appointed governors, and laws were codified. Both Amdä Şəyon and Säyfä Ar'əd united the empire and widened its frontiers.⁷²

There was a serious conflict between the emperors and the prominent monastic leaders. The conflict was not only with these monks but also with the metropolitan bishop who came from Egypt. The reasons for the conflict concerned marrying one's (deceased) father's wife, polygamy and the day of Nativity. Bäşälota Mikael, Anorewos, Aaron, Filəpos of Däbrä Libanos and others

⁷⁰ Daniel, 2006, 13

⁷¹ According to my transliteration, the word should be written as 'Goğğam' but I quoted directly from Taddess's book.

⁷² Taddesse Tamrat, 1972, 132; Lule Melaku, 2010, 82; Daniel Kibret, 2006 E.C., 15; Joanna Mantel-Nieúko – Denis Nosnitsin, in *EAE*, vol, I, p. 229.

were persecuted by the kings.⁷³ Since Abunä Filəpos wanted to become a martyr, he came before the king in Sāwān with a desire to rebuke him. He was tortured, but did not recant his accusations; along with his disciples, he was sent into exile.

In the Zagwe dynasty most kings were religious; they kept and respected the rule of the society and the social ethics, restricting themselves (for example) to only one wife. But during the reigns of Amdä Şəyon and Sāyfä Ar‘əd, the rule was violated and they married more than one wife: this situation distressed Abunä Filəpos, who began to fight with them. Regarding this Cerulli (1956, 59-61, drawing upon the gädl) states the following:

“Arrival on that day, it was announced to the King that Abunä Filəpos should come.

The King said: you should bring him tomorrow. The next day the King stood on his throne and asked him: why do you come to me? The Blessed (Filəpos) said: you have married your father’s wife and what would you have done against the law of the Gospel? So I have heard. The King said: what does it matter if I married her? Ecclesiastical sources in question have told me that if I was not getting married that my kingdom would not be successful. Filəpos replied: You have misled wizards and sorcerers as Satan. When the king heard this, he got very angry and ordered his officers to slap him”.

In the time of king Amdä Şəyon a number of important works appeared, such as the *Kəbrä nägäst*, which established the ideology of the Ethiopian Empire, the *Mäşḥafä məşṭirä sämay wämədr*, the *Zena Īskəndər*, the Life of Hanna, St. Mary’s mother, and a collection of monastic rules attributed to St. Anthony (Şərə‘atä mənkwəsənnā).⁷⁴ Regarding this golden age Chaillot says the following:

⁷³ Ibid.

⁷⁴ Joanna Mantel-Nieúko – Denis Nosnitsin, in *EAE*, vol, I, p. 229).

The golden age and classical period of Gə'əz literature went from the beginning of the 14th to the 16/17th centuries. From the end of the 13th century a new expansion is found in literature which is characterized by translation, not from Greek but from Arabic, though with originals being often in Coptic, Syriac or Greek; the texts are mainly theological works.⁷⁵

2.6 Steadfastness of Abunä Filəṗos- Abunä Filəṗos was a holy man who brought faith and work together in his spiritual life. He was steadfast, dedicated, devoted and enthusiastic for his faith. He opposed the unethical actions of kings and rebuked them without fear. Abba Gorgorios (1974 E.C., 40) compares the steadfastness of Abunä Filəṗos with that of John the Baptist.⁷⁶ For Herod had laid hold of John, and bound him and put him in prison for the sake of Herodias, his brother Philip's wife. For John said unto him, it is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.⁷⁷ At that time John was in jail. Similarly AF wandered from place to place, steadfastly rebuking them (the two kings).

⁷⁵ Christine Chaillot, 2002, 75.

⁷⁶ ገድለ ፊልጶስ ከብረ ነገሥት እንደሚሉት ዐፄ ዓምደ ጽዮን የአባቱን ሚስት የእንጀራ እናቱን ዕቅብት አድርጎ ይዞ ስለነበር አቡነ ፊልጶስ ረድአቸው አኖሬዎስ ዘጽጋጃን አስከትለው ወደ ቤተ መንግሥቱ ገብተው ያባትህን ሚስት ልትይዝ አይገባህም ብለው ገሰዱት። ዮሐንስ ሐሮድስን የወንድምህን ሚስት ልትወርስ አይገባህም ብሎ እንደገሰደው ንጉሡም ተናዶ ከነረድአቸው ገረፏቸው። በዚያም ሌሊት የእነዚህን ቅዱሳን ደም የፈሰሰባት ከተማ በእሳት እንደወደመችና ዕጩን ፊልጶስም ወደ ሰሜን ኢትዮጵያ መሰደዳቸው በሰፊው ተተርጓል። (አባ ኀርኀርዮስ፣ ሊቀ ጳጳስ፣ የኢ/ኦ/ተ/ቤ/ ታሪክ 1974 ዓ.ም ገጽ 40)

As gädlä Filəṗos and Kəbrä Nägäst say, 'When aş Amdä Şəyon married his father's wife (his stepmother), Abunä Filəṗos, followed by his disciple Anorewos of ZäŞəgağa, entered into the palace and rebuked him, saying, 'It is not fitting to marry your father's wife,' as John had rebuked Herod, saying 'It is not fitting to marry your brother's wife.' The king was angered and whipped him with his disciple. On that night the city in which the the blood of those saints was shed burned with fire and Ǝččäge Filəṗos was exiled to north Ethiopia; this is narrated widely. (Abba Gorgorios, (Archbishop), Ethiopian Church History, 1974 E.C., P. 40).

⁷⁷ Mt. 14:1-5

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Research Design

A research design is the set of methods and procedures used in collecting and analyzing measures of the variables specified in the research problem. Based on the variants readings the researcher has composed the *recensio*⁷⁸ by the following steps.

1. Listing all the existing manuscripts, made by consulting all the existent catalogues;
2. Getting (the microfilms or the photographs of) all the manuscripts.
3. Giving an abbreviated indication (a siglum) to each of these manuscripts (usually the initial of the city or the Library in which it is found); for instance ‘D’ for Dima Giyorgis Church, ‘H’ for Hagärä Sälam Church, ‘L’ for Däbrä Libanos monastery, ‘E’ for Däbrä Ἐnqw‘ə, ‘M’ for Miṭaq Church, ‘B’ for British Library, V for Vatican Library. This will also serve to indicate the variant readings in the critical apparatus at the end of the page.
4. Collating all these mss; this operation is usually done by copying whatever of these mss word by word separately (e.g one word, or also one very short sentence under the other, with some space in between), and by comparing the text of the other mss.
5. Grouping of the mss into families, each of them with its ancestor, called archetype or/ and sub-archetype;⁷⁹ studying the tradition of the text and building the *stemma codicum*.
6. The *emendatio* (“emendation, correction” of the errors in the text). It can be done in two ways. These are *emendation ope codicum*, emendation by means of the codices,⁸⁰ and *emendation ope ingenii*, emendation by means of the intelligence.⁸¹

⁷⁸ Recension, in the sense of general examination and evaluation of the evidence of the codices.

⁷⁹ This grouping must be done by the basic criterion of the *conjunctive errors*.

⁸⁰ Making use of all what has been indicated above majority of the families.

This research employs a qualitative methodological approach. Critical edition, analysis of source materials, and critical observations of the manuscript tradition are important aspects of this scientific study.

Modern textual criticism has refined a methodology that has been developing over the centuries. Its principles have now been generally accepted.⁸² The purpose of this dissertation is to reconstruct gädlä Filəpos' original text based on Neo-Lachmannian method. Arguably there are three major methods of critical edition, namely the Lachmannian method,⁸³ the best (or base) text method,⁸⁴ and the Neo-Lachmannian method. For the reconstruction of GF, a complete survey of all the available direct and indirect witnesses of the GF is very important. For the eight manuscripts that were collected by the researcher, a genealogical tree (*stemma codicum*) is established on the basis of conjunctive errors common to the witnesses descending from the same sub-archetype. The text is established through the criterion of the majority of the families as immediate offsprings from the archetype, using technical concept of conjunctive errors. Classification of the manuscripts will proceed through editorial work involving recension (*recensio*) and collation (*collatio*), *eliminatio codicum descriptorum* etc. Last but not least the

⁸¹ When the mechanical criterion is not sufficient, because the error is in the archetype, or the families are two, and so numerically equivalent. In this case the editor has to resort on his own ability and sensibility, making also use of the criterion of the *lectio difficilior*, or of that called *usus scribendi* (the stylistic and linguistic habits of the author).

⁸² Alessandro Bausi, 'Philology' as textual criticism, 2008, 13.

⁸³ The Lachmannian method was for the first time proposed by Karl Lachmannian (1793-1851), a German philologist. It is sometime called historical editing or common error method. He proposed that before critical edition an editor should identify the relation between the manuscripts based on their common errors. He identified two steps in critical edition: *recension* (the process of constructing the stemma) and *emendation*. The *recension* part includes the task of collecting all extant manuscripts, identifying common errors (conjunctive errors), grouping manuscripts into families and reconstructing the stemma based on common errors. This is followed by the emendation of the archetype, where necessary (Saleman, 2000).

⁸⁴ The best (or base) text method favours the presentation of a single text, with minor emendations, which is a historically tangible exemplar among surviving witnesses (Altschul, 2006). The best text approach applies a good manuscript to emend it rather than considering other witnesses. Proponents of this method have commented that the Lachmaniann method appears misleading or even fallacious in the potential establishment of a text which never existed. This method does not necessarily imply the reconstruction of a *stemma codicum* that shows the relationship between the manuscripts (Solomon Gebreyes, 2016).

GF, like all other scientific essay, to be ameliorated in the future and not established once and forever, for the critical edition as ‘a working hypothesis.’

The main objective of critical editing is to produce a text that is as close as possible to the original. Thus a description of the eight manuscripts of GF, linguistic and philological inquiries into the text are considered. The critical apparatus at the bottom of every page presents all variant readings. There are 257 sections in the GF text. Annotated translation is also given to the edited Gādlā Filāpos. GF was edited by Turaiev in 1908 on the basis of only one manuscript (which is found in British Library, orient 728, ff 150r-199r). The present edition, by contrast, has been prepared on the basis of eight manuscripts; therefore, this new edition is expected to yield a more authentic text nearer to the original on the basis of the Neo-Lachmannian method. This includes studying both the internal and external features of the manuscripts thoroughly, studying the tradition of the text and building the *stemma codicum* of the text.

3.2 Methodology

Based on the above research design the appropriate research type is qualitative research method within the framework proposed by the Neo-Lachmannian method: As it is mentioned, the hagiography of Abba Filāpos was edited and translated by Turaiev based on the best text (*Codex Optimus*) approach. In this regard, choosing the Neo-Lachmannian method is undoubtedly appropriate in doing the critical edition. The Neo-Lachmannian method identifies the manuscripts by their conjunctive error that could have been produced independently in more than one manuscript. On the basis of conjunctive errors the family of the mss (*stemma codicum*) can be formed. In the critical apparatus readings are given that deviate from the majority of the families. Thus the editor has been able to eliminate the mistakes and come closer to reconstructing the original text.

3.3 Tools used and data collection process

Consulting catalogues both local and foreign was the primary means for collecting all existing copies of GF, as much as possible. Both primary and secondary data were used.

The primary sources are the manuscripts of Gädlä Filəpos that are available in various monasteries, churches, libraries and microfilms. For this study the researcher visited many places to collect the vita of Gädlä Filəpos. The researcher was able to access the following eight copies. The first is Gädlä Filəpos, which is found in the British Library; the second ms is from Dima Giyorgis. Two mss were found in South Gonder Däbra Ənqw‘ə St. Mary monastery. Another ms is from Vatican Library, other from Hagärä Sälam Abunä Filəpos Church near Däbrä Libanos monastery. A 19th-century ms which is found in NALA, project number, EMLL 6771, is part of the study. The last ms was found in Miṭaq Täklä Haymanot Church, EMLL 2142.

The secondary sources include related books, periodicals and other published materials related to the topic.

3.4 Data Gathering

Since the basic tasks are textual edition, translation and analysis, the primary tools were manuscripts: eight different versions of Gädlä Filəpos were consulted. Other reference materials and related books were also used. Much time was allotted for collecting the manuscripts and for library work.

3.5 Field work

In this study, field work was conducted to collect useful materials and existing copies of the hagiographical manuscript as well as other references to reconstruct the geographical setting of the areas in which the saint operated in his evangelical work. Abunä Filəpos was first buried in South Gondär (Däbrä Ənqw‘ə), and his relics later translated to Däbrä Libanos. Thus these two

places were visited by the researcher including other significant towns and villages related to the study. In order to find additional information from the principal informants the researcher interviewed different informants. However as he heard from the informants a famous scholar who knew about AF passed away before a year ago. Other four people narrated about AF, but their narration is included in the gädl, nothing was new. In the Däbrä Libanos monastery there is a small Church named by Abunä Filəpos. On *Hamle* 28 (Aug. 4), gädlä Filəpos is read in this church; the researcher attended the reading ceremony at Däbrä Libanos.

CHAPTER FOUR

LIST AND DESCRIPTION OF THE MANUSCRIPTS

This chapter presents the eight witnesses the researcher found for the acts of Abunā Filāpos of Däbrä Libanos. The sigla or ‘code’ for every manuscript is usually mnemonic, and is given by taking the initial letter of the parish church or the province where it was found; in a few cases, the siglum was assigned randomly. The following is a list of the eight mss with their sigla:

British Library 'B'

Dima Giyorgis 'D'

Däbrä Ḥnqw‘ə₁ 'E'

Däbrä Ḥnqw‘ə₂ 'F'

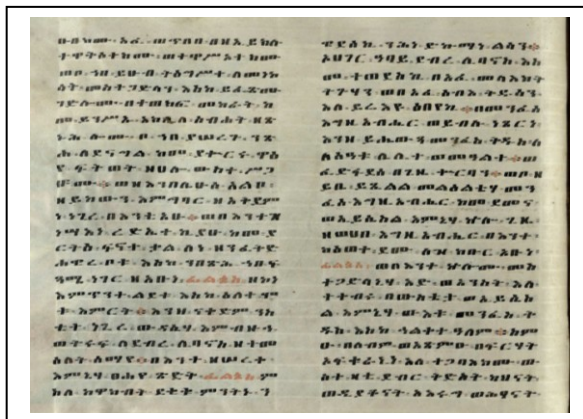
Hagärä Sälam 'H'

Däbrä Libanos 'L'

Mīṭaq Täklä Haymanot 'M'

Vatican Library 'V'

4.1 British Library 'B' (Orient. 728)⁸⁵

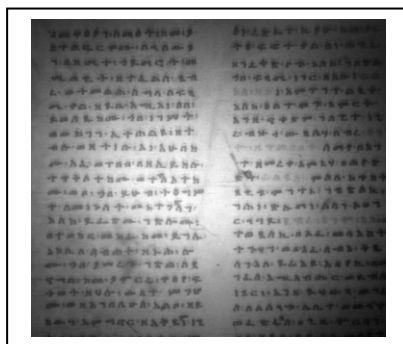


Shelf mark: Or. 728, (Gädlä Täklä Haymanot and Gädlä Filāpos). — Place: British Library, London. — Columns: two. — Language: Gəʾəz. — Size: 13.5in × 11.5in. — Folios: 199ff. One unnumbered blank leaf at the end. The ms

⁸⁵ The researcher purchased this ms online from the British Library for 50 dollars; he would like to thank Dr. Amsalu for facilitating the purchase.

contains two texts: the first part, *The Life and Acts of Täklä Haymanot* (ff. 3-145) was written in a fine hand towards the middle of xviiith cent.; the second part is *The Acts of Philip [Filəpos]* (ff.147r-199r). William, the cataloger says, ‘On f. 147r, is a servie on honour of this saint [Filəpos], with musical notes.’ But the researcher couldn’t find this, even the folio begins from 150r. — No. of lines: 20 to 23. — Material: Vellum. — Binding: Metal covers of copper gilt, both front and back, with three crosses on each. — Date: 18th cent A.D.⁸⁶ — Scribe: Qirqos and Mnase. — Special features: The sections are divided by chapter, not by days; it has 21 chapters. ff.159v^a, f.159v^b, f.164v^a, f.164v^b, f.172v^b, f.184v^b, f.185v^a, f.185v^b, f.190v^b, f.192r^a, and f.192r^b are depicted with bright colors (i.e the narrations are shown in picture). The cataloger did not explain the owner or property of the ms.

4.2 Dima Giyorgis Church 'D'87

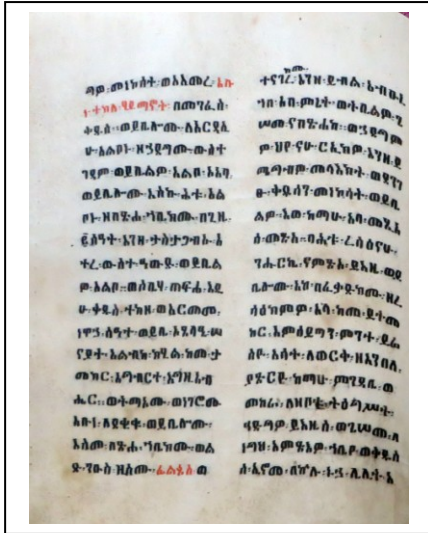


Place: Institute of Ethiopian Studies (IES), No. 10.53. — Columns: two. — Language: Gə’əz. — Size: 24.5× 20 cm. — Folios: 104 (no pagination). — Property: Dima Giyorgis Church. — No. of lines: 22. — Material: Parchment. — Binding: Bound on wooden boards. — Date: 1937 E.C.

[1944/45] Scribe: Mämhər Getu.

⁸⁶ William Wright, *Catalogue of Ethiopic Manuscripts in the British Museum Acquired since the Year 1847*, no, 304, p.196).

⁸⁷The owner is Dima Giyorgis Church. In 1970 E.C. UNESCO photographed this ms on microfilm (No. 10.53 in IES). Because of weak digitalization process, it is hard to read.



4.3 Däbrä Enqw'ə1 'E'

Place: Däbrä Enqw'ə St. Mary Monastery, south Gondär (not yet catalogued). — Columns: two. — Language: Gə'əz. — Size: 25 × 20 cm. — Folios: 70 (no pagination). — No. of lines: 18. — Material: Parchment. — Binding: Wooden boards covered with stamped leather. — Date: 1936 E.C. [1943/44] — Scribe:⁸⁸ priest Abate (Wäldä

Mikael). — (f.67r^a) Colophon:

በ፲፱፻፴፮፡ ዓ.ም፡ ገድለ፡ ፊሊጶስ፡ አባ፡ ገብረ፡ ኢየሱስ፡ ላቀና፡ መምሬ፡ (sic) ጎይሌ፡
ወልደ ማርያም፡ አጽፈው፡ ለደብረ፡ ዕንቁ፡ ማርያም፡ ሰጥተዋል፡፡

In 1936 E.C., Abba Gäbrä Iyäsus Laqä and the priest Ḥayle Wäldä Maryam sponsored the writing of Gädlä Filəpos and donated to Däbrä Enqw'ə Maryam. —Special features: the text is not divided by chapters but is partitioned by days. The first folio begins with the word (ዘእሁድ)⁸⁹ 'Sunday'. Words or names like እግዚአብሔር፡ ማርያም፡ ተክለ፡ ሃይማኖት፡ ፊልጶስ are rubricated in red throughout the gädl. Text is written in a small elegant character.

At the end of the text we read:

ዛቲ፡ መጽሐፍ፡ ዘተወጥነት፡ አመ ፲፱፻ ለወርጎ፡ ሰኔ፡ ተፈጸመት፡ አመ፡ ፳፱፻፳፮፡ ለወርጎ
ሐምሌ፡ ዘውእቱ፡ ድመር፡ ዕለቱ፡ ፵፩፡ ቀን፡፡ በ፲፱፻፴፮፡ ዓ.ም፡ በመዋዕለ፡ መንግሥተ
ክብሩ፡ ለጎይሌ፡ ሥላሴ፡ ወጳጳስ፡ ቄሮሎስ፡ ወእጩ፡ ገብረ፡ ጊዮርጊስ፡ ወጸሐፊሁኒ፡ ወልደ፡
ሚካኤል፡ ወስመ፡ ዓለሙኒ፡ ቄስ፡ አባተ፡ ኦ፡ አበውየ፡ ወአጎውየ፡ ማኅበራን፡ ደብረ ዕንቁ፡
ኢትርስዕኒ፡ በጸሎት፡ ለዓለመ፡ ዓለም፡ አሚን፡፡

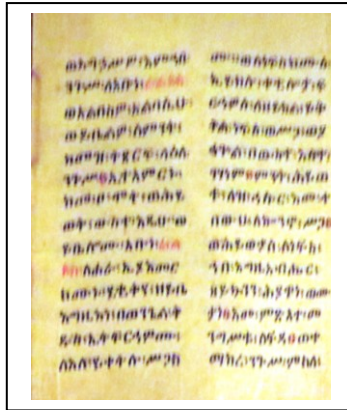
This book began [to be written] on 15th of the month Säne (June), and was completed on 26th of the

⁸⁸ In most cases, at the end of the text we read, 'ወፈድፋደስ፡ ለአቡን፡ ዮሐንስ፡ ከማ፡ ዘአስተሐመመ፡ ለአጽሕፎ፡ ገድልክ፡ 'especially to our father Yoḥannäs Kāma who has taken pains to cause your gädl to be written'.

⁸⁹ The division of the sections are from Sunday to Saturday

month Hamle (July); this adds up to 41 days. In 1936 E.C. [1943/44 AD] in the reign of honorable Ḥaylā Šəlasse, and our bishop Qerlos and Ḥəṣṣäge Gäbrä Giyorgis;⁹⁰ and the scribe was wäldä Mikael, his personal name is priest Abate. O my fathers and my brothers, members of (the Church) Däbra Ḥnqw‘ə, do not forget me in [your] prayers, forever and ever Amen.

4.4 Däbrä Ḥnqw‘ə 'F'



Place: Däbra Ḥnqw‘ə St.Mary Monastery, south Gondär (not catalogued). — Columns: two. — Language: Gə‘əz. — Size: 13 × 11 cm. — Folios: 121. — No. of lines: 14. — Material: Parchment. — Binding: Wooden boards covered with a flowered cloth. — Date: Not dated but its calligraphy is similar to that of ms ‘E’, pointing to the mid-20th century.⁹¹ — Scribe: Abrəham

Colophon:

ዘጸሐፋ፡ አብርሃም፡ ለዛቴ፡ መጽሐፍ፡ በእዲሁ፡፡ (Abrəham who wrote this book in his hand). — Special features: The text has no divisions at all, neither by paragraph number nor by days of the week.

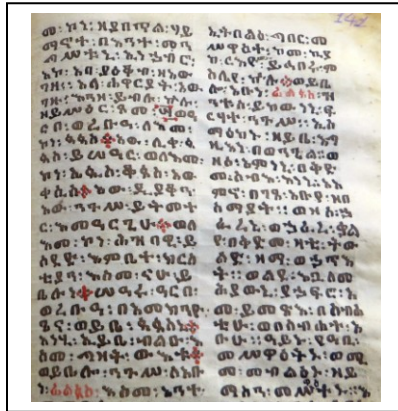
4.5 Hagärä Sälam 'H'⁹²

Place: Hagärä Sälam Abunä Filəpos Church; North Šäwa (not yet catalogued). — Columns: two. — Language: Gə‘əz. — Size: 24.5 × 20 cm. — Folios: 81. — No. of lines: 22-25. — Material: Parchment. — Binding: Wooden boards covered with a flowered cloth. — Date:

⁹⁰ Ḥəṣṣäge Gäbrä Giyorgis became the first patriarch of EOTC after having been renamed Abunä Basləyos in 1951 E.C.

⁹¹ In most mss the scribe and the date are mentioned at the end of the text. But in text ‘F’, after f.116v^b at least one folio has been cut out and some extraneous material has been inserted, apparently unrelated to the gädl and very hard to read. Given these circumstances, the researcher could not find any date.

⁹² Daniel Kibret (2006 E.C. 186) asserts, ‘This ms is found in Amhara Sayənt, Hagärä Sälam Abunä Filəpos Church.’ However, the researcher personally went on a journey to try to find this ms, but discovered that neither the ms (gädlä Filəpos) nor Filəpos’s Church is to be found in Amhara Sayənt. Rather, the ms is actually found in Šäwa.



19th century A.D., based on its calligraphy.⁹³ — Scribe: Wäldä Mikael. — Special features: A round stamp bearing the name ‘Church of Filəpos’ appears on many folios in the gädl. At the end of the text there appears the ‘translation of the relics of Abunä Filəpos’, attached to the gädl; someone mistakenly wrote here in red color ‘ተአምረ አቡነ ፊሊጶስ’ ‘the miracles

of Abunä Filəpos’, which is completely wrong.

Colophon:

በዘመነ ሉቃስ በ፲፪ወ፳፻(sic) ዓመተ ምሕረት ደጃች ተሰማ ለአድባራት ሁሉ ሲሰጡ ፱ ብር በዓመት በዓመት በነሐሴ እስከ አስራ አራት ዓመት ፍቱኝ ብለዋል። ስማቸውም ወልደ ማርያም ነው። እስከ ፲፬ ዓመት ድረስ ይህ እንዳይቀር ቃል አለበት።

In 196() in the time [year] of Luke,⁹⁴ at the time when Däggazmač Täsämma gave 30 birr to all parishes, saying, ‘Every year in the month of Nāḥase (August) [pray for me] the prayers of absolution for fourteen years.’ His [spiritual] name is Wäldä Maryam. For fourteen years this word must not be omitted.

⁹³ Manuscript material belonging to the same period can be divided into securely dated manuscripts and undated manuscripts to which an approximate date may be assigned. In order to construct a palaeographical schema, it is necessary to have a foundation of firmly dated manuscripts (Uhlir, 1990, 19).

⁹⁴ In Church tradition, in every cycle of four years, each year is given the name of one of the four Gospels (Matthew, Mark, Luke, and John) respectively.

4.6 Däbrä Libanos 'L' (EMML 6771)⁹⁵



Property: Däbrä Libanos, Šäwa province and Sälale district. — Columns: two. — Language: Gə'əz. — Size: 24 × 20 cm. — Folios: 88. — No. of lines: 20-23. — Material: Vellum. — Binding: Wooden boards covered with stamped leather. — Date: 19th century A.D.⁹⁶ — Scribe: Ləsanä Giyorgis. — Special

feature: Round stamp at fol. 3^a

4.7 Miṭaq Täklä Haymanot 'M' (EMML 2142), 19th C



Place: IES, Gädlä Filəpos is from (fol. 30v^a-98r^a)⁹⁷. — Property: Miṭaq Täklä Haymanot, Šäwa province and Ankobär district. — Columns: two. — Language: Gə'əz. — Size: 25.5 × 21.5 cm. — Folios: 98. — No. of lines: 23 to 27. — Material: Vellum. — Binding: Wooden boards covered with stamped leather. — Date: 19th century A.D. — Scribe: Wäldä Iyäsus. — Special

features: Folios 34v^a, 35v^a, 36r^b, 66v^a, 72v^a, 74v^a, 74v^b, 75r^a, 75r^b, 79v^a, 79v^b, 80r^a, 80r^b have been ripped and the two pieces have been sewed back together (with needle and thread).

⁹⁵ Attached to the Gädl in EMML 6771 there is the story of the translation of Filəpos's relics to Däbrä Libanos (fol. 77r-87v) which took place some 100 years after Filəpos's death, when aṣe Eskəndər gave his permission to abbot Mārha Krəstos. This "translation" text, commissioned by ʾƏṣṣāge Pētros (1496–1523), is preceded by a summary of Filəpos's life with details absent in the published version of the Gädl (Getatchew Haile 1990:75f.; Cerulli 1943:234ff.). This manuscript EMML 6771 is found in the National Archives and Library Agency (NALA) of Ethiopia.

⁹⁶ Regarding the date, the cataloger of EMML 6771 says that it was written in the 19th century; Steven Kaplan, in *EAE*, vol. 2 p. 538 says that it was written in the 16th century, which is certainly wrong. Probably the confusion is owed to the fact that the last quire of the manuscript is actually 15th-16th cent. old, but the rest of the manuscript, containing the GF, is certainly 19th cent. old.

⁹⁷ The cataloger did not give a title for the first 30 folios. But just before the GF begins, it says, ...**ደምሐረኒ፡ አሜሁ፡ በእንተ፡ አብነ፡ ኅብተ፡ ማርያም**, ... 'At that time may He [God] show mercy upon us regarding Abunä Habtä Maryam.' This implies that the first 30 folios were devoted to Gädlä Abunä Habtä Maryam.

Folios 32v^b, 33r^a, 41v^b, 42r^a, 51v^a, 52r^b, 70v^a, 70v^b, 71ra, 71r^b, 71v^b, 72r^a, 72v^a, 73r^b, 78v^b, 79r^a, 93r^b, 93v^a, 94r^b, 95v^b, 96r^a are pierced (with small holes).⁹⁸ Sometimes the mark for full stop appears, not in the usual form (:), but in the form of seven dots (:::).

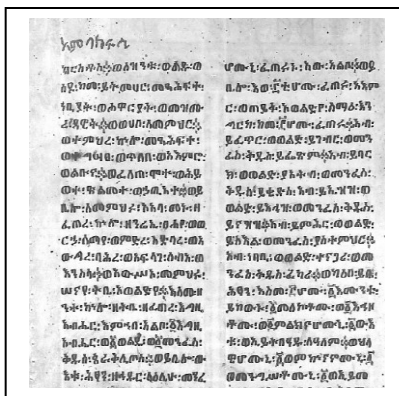
At the end of the text it says:

ተተርጎሞላት፡ ዛቲ፡ መጽሐፍ፡ ወተከሥተት፡ እምድጎረ፡ ብዙኅ፡ ዓመታት፡ ወተጽሕፈት
በ፪ ወ፮፡ ዓመተ፡ ምሕረት፡ በመዋዕለ፡ ንጉሥን፡ ይስሐቅ፡ ዘተሰምየ፡ ገብረ፡ መስቀል፤ ወጳጳስነ አባ፡
በርተሎሜዎስ፡ ወዘምኔትሂ፡ ደብረ፡ አስቦ፡ ዮሐንስ፡ ከማ፡ አበ አእሩግ ብዙኅን ወአበ ደክታም፡
ወነዳዖን፡ ወአበ፡ ብዙኅን፡ ነፍሳት ለዓለመ፡ ዓለም፡ አሜን።

This book was interpreted and discovered after many years, and it was written in 77, Year of Grace,⁹⁹ in the reign of our king Yəshaq,¹⁰⁰ named (spiritual) Gäbrä Mäsqäl, and our bishop Abba Bärtälomewos and of the [abbot of] the monastery of Däbrä Asbo, Yoḥannes Kāma, the father of many old people and the father of orphans and poor people, and the father of many souls, forever and ever, Amen.

4.8 Vatican Library ‘V’,¹⁰¹

Shelf mark: VatCerAeth 167 (Gädlä Filəpos and Anorewos). — Property: It was the property of Däbrä Libanos monastery and the researcher has found at Vatican Library. — Columns:



two. — Language: Gə'əz. — Size: 23 c.m x 19.5 c.m — Folios: 142 (ff. 3r-74v Gädlä Filəpos) — No. of lines: 23 to 27. — Date: 16th cent. — Material: Parchment — Special character: At the beginning of the text we read, **እሎቲ፡ ወበረከቲ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ናዖድ** (Let the prayer and blessing be with his beloved

⁹⁸ This may have been due to an improper slaughtering of the animals.

⁹⁹ Daniel (2006 E.C., 187) says, ‘77 years means: Abunä Sälama, the translator, came in 1340 E.C.; the Ethiopian Christians used this year as a basis for calendric measurement; therefore 1340 +77= 1417; therefore this gädl was written in the 15th century.’

¹⁰⁰ The reign of king Yəshaq was from 1407 to 1423 E.C.

¹⁰¹ Enrico Cerulli, *Inventario dei manoscritti Cerulli Etiopici*, ed by O. Raineri, Roma 2004, p.119.

Na‘od). And at the end it says **ወተተርጎመ፡ ዝንቱ መጽሐፍ፡ አኮ፡ እምልሳነ ዐረብ፡
ወእምልሳነ፡ ቅብጢ፡ ወሮማይስጥ፡ ወጽርዕ፡ አላ፡ እመንፈስ፡ ቅዱስ፡ ውእቱ፡ በልሳነ፡
እሳት**(sic) **ዘኢይተረጎም፡** This book did not translate from the language of Arabic, Coptic, Romance and Greek but [it translated] from the Holy Spirit by the tongue of fire that can not translate. (f. 73r) — Scribe: Wäldä Yoḥannṣ.

CHAPTER FIVE

CONTENT, CONTEXT, PHILOLOGICAL AND LINGUISTIC FEATURES OF THE GÄDL

5.1 Philology as textual analysis

Philology can be defined as the science of establishing primary sources, i.e texts, before they can be utilized by the historian, the linguist, or other specialists.¹⁰² In many cases, by ‘Philology’ is meant ‘Textual Criticism.’¹⁰³ The aim of textual criticism is to provide a solid ground for the written sources exploited by historians and linguists. The aim of the textual criticism does not consist in reconstructing the ‘original’ form of a text in a definitive way; rather, the editor tries to get closer and closer to the ‘original’ form, according to the conditions of the textual tradition. What he eventually produces is a working hypothesis.¹⁰⁴ The literary contributions of GF can be examined through the philological method of textual analysis.

5.1.1. General Information on the Contents of the Gädl

Gädlä Filəpos was written in the 15th century by Yoḥannəs Kāma.¹⁰⁵ The text contains various important historical and religious facts. A dialogue between the young Filəpos and his teacher about the Trinity, Christology, Incarnation, Mariology and God’s creations is included in the text. An episode in the fight against paganism is described as part of his childhood. Later, the ascetic life of Abba Filəpos in Däbrä Asbo for 28 years is also related.

The text also discusses the conflict between Abunä Filəpos and the two kings, Amdä Şəyon and his successor Säyfa Ar‘əd, with regard to unlawful marriage,¹⁰⁶ polygamy and the celebration of Nativity (Gänna). GF also talks about the evangelical missions of Abunä Filəpos to many parts of

¹⁰² Cf. Marrassini, 2008, 4.

¹⁰³ Cf. Bausi, 2006, 532-541.

¹⁰⁴ Lusini (unpublished notes)

¹⁰⁵ During the reign of aṣe Yəshaq (1407-1423 E.C.).

¹⁰⁶ Cf. sec 144. እስመ፡ አውሰብከ፡ ብእሲተ፡ አቡከ፡፡ ‘You have married your father’s wife.’

the country, along with his disciples and with Abunä Ya‘qob. The text records the miracles performed by Abunä Filəṗos. At the end of his life, after many persecutions and exile, God made a covenant with Abunä Filəṗos, whose details are recorded in the gädl.

5.1.1.1 Miracles (*tä’ammrat*)

Tä’ammər is the plural form of Gə’əz *tä’ammrat* meaning ‘sign, indication’ (derived from the verb *ammärä*, ‘to show, indicate’). In its broad sense, it refers to any sign, note, indication or conspicuous feature (cp. Amharic *mälakkät*); in the religious sense, it refers to a phenomenon appearing as a prodigy or omen, indicating the presence or intervention of divine power. It further denotes a happening considered by the beholders as logically inexplicable, violating or reversing the natural course of things (i.e. a miracle) Denis Nosnitsin, 2010. ‘Tä’ammər’ in *EAE*, vol. 4, p.787.

Similarly Taddesse says ‘Another section of the gädl consists of the story of the astonishing miracles attributed to the saint. A miracle is an event, apparently transcending human powers and the laws of nature that is attributed to divine intervention or to supernatural forces. Much attention has been given to miracles in Christianity. These miracles are of two types: those accomplished in the lifetime of the saint and those achieved posthumously. The first type is naturally the more important since it transmits traditions of the saint’s influence within the historical context of the period of his own life. And the second type is an endless affair, a compilation of all available traditions about his posthumous miracles which were open to continues re-edition every time a new manuscript copy of the gädl was made.’ (Taddesse, 1970, 75).

In fact, all the Vitae of Ethiopian saints are expected to contain miraculous accounts which, along with the *kidan*, were considered the main proof of the saint’s sanctity and the main reasons to

venerate and adore him. In many (but not in all) cases, the Vitae were extended by the descriptions of wondrous events which happened after the death of the saint, due to his miraculous intervention. In a few cases they took place when the saint was still alive (for St.Yared, Conti Rossini 1904: 30f.; several such miracles for Märha Krastos, Kur, 1972), but normally all the miracles are posthumous. In the vitae, each account is preceded by an introductory formula, e.g., ተአምሪሁ፡ ለአቡነ[...] ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስሌነ (tä'ammərihu lä'abunä [...] Ṣälotu wäbäräkätu yähallu mäslenä ('The miracles of our father [...] May his prayer and blessing be with us'). In some cases tä'ammər-series count many dozens of stories (Täklä Haymanot); in a few cases, the Vitae are absent, and only the series are available (Alaniqos, Zärə'a Buruk). Denis Nosnitsin, 2010. 'Tä'ammər' in *EAE*, vol. 4, p.787. AF performed his miracles before his death. In most hagiographies the miracles of that saint are found at the end of the vita, but in the vita of AF, the miracles are found in different sections. According to the edited text of GF, from section [§] 126 -127 tells about hard times, §128-129 about a little salt, §164-170 about a widow, § 170-173 about a certain widow who bred hens, § 176-181 about the governor of the land of Tämben, § 213-220 about a pagan who did not believe in Christ, § 223 about a brigand.

5.1.1.2 Covenant (*Kidan*)

According to Taddesse, A covenant or kidan is another part of a gädl. It is a kind of formal pact between God and the saint, in which God promises the saint usually on his death that his monastic achievements on earth will be repaid in heaven; that he has been given powers to intercede on behalf of all sinners who prayed to God and gave alms to the poor in his name; that his monastery has been made holy ground and that whoever made a pilgrimage to it and whoever made land grants or any other donations to it would go straight to heaven on his death; and that God has given the souls of all the inhabitants in and around the monastery into the custody of the

saint and that everything within the sphere of influence of his monastery will be under his special protection. Thus, this section of the gädl was most important for the life of the monastery since it legitimized the sanctity of its patron saints and defined the territorial limits of its monastic sphere of influence ((Taddesse, 1970, 74). GF says, ‘After all combat, struggles, and contending; the Lord made his covenant with abunā Filāpos.’¹⁰⁷

አማንየ፡ እብለክ፡ ኦፍቁርየ፡ ብፁዕ፡ ፊልጶስ፡ ነሉ፡ ጳጳስ፡ ወምንዳቤክ፡ ወስደትክ
 ወትዕግሥትክ፡ ተጽሕፈ፡ ለክ፡ በቀለመ፡ ወርቅ፡ ኀበ፡ ዓምደ፡ ብርሃን፡ በኢየሩሳሌም
 ሰማያዊት፡ በእንተዝ፡ እቤ፡ አነ፡ ኢየሱስ፡ ቃለ፡ ዘኢይሔሱ፡ ነሉ፡ ዘተአመነ፡
 በጸሎትክ ወዘገብረ፡ ተዝካርክ፡ በዕጣን፡ ወበመሥዋዕት፡ ወበቀርባን፡ ወዘአስተየ፡
 ጽዋዕ፡ ማይ ቁሪር፡ አመ፡ ዕለተ፡ ተዝካርክ፡ በእንተ፡ ስምክ፡ አነ፡ አዕስዮ፡ ዕሴተ፡
 ሠናየ፡ በዓለም ሐዳስ፡ ወነሉ፡ ዘይጽሕፍ፡ ወዘይጽሕፍ፡ መጽሐፈ፡ ገድልክ፡
 ዘውእቱ፡ ሕማማቲክ፡ ዘተዐገሥክ፡ በእንቲአየ፡ ወአነ፡ እጽሕፎ፡ ስሞ፡ ኀበ፡ ዐምደ፡
 ብርሃን፡ በኢየሩሳሌም ሰማያዊት፡ ምስለ፡ ነሉሙ፡ ቅዱሳንየ፡ ወሰማዕት፡ለዓለመ፡
 ዓለም፡ አሜን፡፡

O my beloved blessed Filāpos, I say to you truly, “All your hardship, tribulations, exile, and patience have been recorded for you in gold ink on pillars of light in the heavenly Jerusalem.” Because of this I, Jesus, speak a word which does not deceive: Whoever believes in your prayers and performs your commemoration with incense, sacrifice, and offerings, and whoever gives a goblet of cold water to drink on the day of your remembrance in your name, I will give him a good reward in the new [coming] world. And for the one who writes or causes to write the book of your combat [saintly life] which is your suffering and which you endured for me, I will write his name on a pillar of light in the heavenly Jerusalem with all my saints and martyrs forever and ever, Amen.

5.1.2 Textual value of GF

The researcher has already mentioned Gə’əz hagiographies as the largest group of sources for medieval Ethiopian history. This is of course true for Gädlä Filāpos in particular.

¹⁰⁷ See [248]

5.1.3 Historical Aspects

In Ethiopia, even if the inhabitants worshiped the truly God, in some of regions they were ardent worshippers of nature, namely trees, the sea, idols and the like. This was true for Abunä Filəpos' birthplace; he was born in Zəma region at a place called Lät,¹⁰⁸ the inhabitants of which worshipped stones and lakes. The Aksumite period gave way to the Zagwe Dynasty which established a new capital at Lalibela, before giving way to the Solomonic Dynasty in the 13th century. During the Zagwe dynasty, the Ethiopian kings kept their clarity and piety: for this reason the Ethiopia Orthodox Church called them Saints. Churches are consecrated in their name. One of the best examples of these kings is that they married only one wife; they kept the words of the Lord. After the Zagwe dynasty ended, and the Solomonic Dynasty began this holiness reduced, and the kings married more than one wife. One of them is King Amdä Şəyon. He married his father's wife, but AF opposed him. He did not want to accept AF's advice, rather he tortured him and wandered from place to place; this is one historical aspect in the 14th century.

Before the coming of Bishop Ya'əqob, evangelization in Ethiopia had come to a standstill, because many places that were conquered by Amdä Şəyon had reverted to paganism. At the time of Ya'əqob's coming, Amdä Şəyon was at the zenith of his political power. Drawing upon Amdä Şəyon's support and the assistance of Abunä Filəpos, Ya'əqob drew up plans for systematic missionary work in the southern region of Ethiopia. This marked the restoration of evangelization in Ethiopian Church history.

Another historical aspect of GF has to do with the topography of contemporary place names. Many ancient names of places are recorded in the GF; however, some are difficult to identify today. Regarding this Huntingford (1965, 30) says: 'It may be said that place names in Ethiopia

¹⁰⁸ According to Huntingford (1965, 31) Lät was near Lake Aşänge.

have undergone relatively little change in the course of time, much less in fact than most English place-names. Many have disappeared, leaving no trace, especially in the areas occupied by the Oromo since the middle of the sixteenth century, where earlier names have been replaced by Oromo names.’ Some ancient place names are recorded in GF¹⁰⁹ as follows:

ወይቤሎሙ፡ ለእሙንቱ፡ ካህናት፡ አንትሙኒ፡ ተሠየሙ፡ ለለብሔርክሙ፡ ወረሰይዋ፡
ለምድረ፡ ሴዋ፡ ፲ወ፪፡ ክፍለ፡ በክመ፡ ረሰዩ፡ ሐዋርያት፡ ኩሎ፡ አህጉራተ፡ ዓለም፡ ለኅበ፡
፲ወ፪፡ ክፍል፡፡ አሜሃ፡ ሢሞሙ፡ ለእሙንቱ፡ ወረሰዮሙ፡ መምህራን፡ ለአድኅኒ፡ ሢሞ፡
በዳሞት፡፡ ወለአኖሬዎስ፡ በወረብ፡፡ ለኢዮስያስ፡ በወጅ፡፡ ወለማትያን፡ በፈጠጋር፡ ወለዮሴፍ፡
በእናርዕት፡ ወለገብረ ክርስቶስ በድምቤ፡፡ ለታዴዎስ በጽላልሽ፡፡ ወለካልእ፡ አኖሬዎስ፡
በሞረት፡ ወበወግዳ፡፡ ለቀውስጦስ፡ በማገግል፡ ወለዮሐንስ በክልከት፡፡ ወለመርቆሬዎስ፡
በመርሐ፡ ቤቱ፡፡

And he said to those priests, ‘You, be assigned each to your own region, and divide the land of Sewa into twelve parts [dioceses], just as the apostles divided all the lands of the world into twelve parts.’ And then he assigned and appointed them as teachers; he assigned Adḥani¹¹⁰ in Damot,¹¹¹ Anorewos¹¹² in Wārāb,¹¹³ Iyosyas¹¹⁴ in Wāj (Wāḡḡ),¹¹⁵ Matyan¹¹⁶ in Fātāgar,¹¹⁷ Yosef¹¹⁸ in Ḥnarət,¹¹⁹ Gäbrä Krəstos¹²⁰ in Dāmbi,¹²¹ Tadewos¹²² in Šəlaləš,¹²³ the other Anorewos¹²⁴ in Morāt and Wägda,¹²⁵ Qāwəstos in Mahagəl,¹²⁶ Yoḥannəs in Kəl’at,¹²⁷ Märqorewos¹²⁸ in Märhabete.¹²⁹

¹⁰⁹ Cf. section 100.

¹¹⁰ Adḥani was a disciple of St. Täklä Haymanot. He was appointed Nəburä-əd of Damot by the Egyptian bishop Ya‘əqob (1337-44) who lived in the reign of Amdä Šəyon I (1314-44); Ya‘əqob also appointed eleven other monks to different districts, including Filəpos, who was chosen Ḃččäge of Däbrä Libanos and ordained *episcopos* (Kinefe-Rigb 1975, 61).

¹¹¹ Cf. sec 1.1, note 16.

¹¹² Anorewos the elder was a senior disciple of Täklä Haymanot. He was appointed Nəburä-əd of Wārāb by bishop Ya‘əqob (1337-44). He founded the monastery of Däbrä Šəgaga. Traditions attribute to him evangelical activities in Ḥnarya. He was exiled in Wäläqa, Zāngo and Lake Zəway, and he was once flogged by king Amdä Šəyon (Kinefe-Rigb 1975, 63-64). See also (Conti Rossini, 1905, p.110).

¹¹³ Huntingford (1965, 18) says, ‘Arab appears to be an area in Šäwa later called Wārāb.’ Wārāb and Šigaja (Šigaga) were in the district of Indägibṭan (Taddesse Tamrat, 1972, 177, note 8). See also gädlä Abunä Anorewos, EMMML 6799.

¹¹⁴ Iyosyas was one of Abunä Täklä Haymanot’s apostles, who served his teacher very well (Sərgəw 1972, 44)

¹¹⁵ Wāj (Wāḡḡ) ‘was between the Həwaš River and Lake Zəway’ (Huntingford, 1965, 17); ‘Wāj appears to have been the area immediately to the south of the headwaters of the Awash, and west of its upper course, including the northern part of Gurage land’ (Taddesse 1972, 177, note 10).

¹¹⁶ Matyan; the Dima manuscript calls him ‘Matən’. According to Gädlä Zena Marqos his father’s name was Yonas (Gädlä Zena Marqos, f. 5; see also Gädlä Tadewos, EMMML 6679).

¹¹⁷ ‘This area was immediately south of Šilalish on the plateau. ... It included what are today the districts of Minjar, Šhänkora and Ada’ (Taddesse 1972, 176, note 5). See also Gädlä Qāwəstos, ff. 4-5.

¹¹⁸ Yosef was one of the first disciples of Täklä Haymanot (EMML 2782, fol. 10).

¹¹⁹ ‘Inar’it and Inarya seem interchangeable. The upper course of the great Gibe is still called *Gibe Inarta*. A kingdom of Inarya apparently existed immediately to the north of what would later be the famous kingdom of Käfa.

5.1.4 Administrative and Cultural aspects

Chaillot (2002, 17) says ‘The Ethiopian Orthodox Tāwahədo Church is one of the most ancient Churches, founded in the 4th century, after the consecration of its first Bishop by saint Athanasius of Alexandria.’ From the time saint Athanasius ordained Frumentius as the first bishop of Ethiopia in the 4th century, a connection was made with the church of Alexandria endured a split between the partisans of the council, and the oriental churches, among them the Coptic Orthodox Church and its faithful in Egypt, and the Ethiopians. During 10th and 11th cen, for more than hundred and fifty years, no bishop was sent from Egypt. The Coptic Abunā was largely responsible for ordinations and theological issues. The abbot or hegumen of the monastery of Dābrā Libanos in Shoa, called *əččäge*, was responsible for administration and the properties of the Church.¹³⁰

Inarya is the area where Motāлами, the legendary king of Damot, is said to have withdrawn on being conquered by Yəkunno-’Amlak’ (Tadesse 1972, 176-77, note 11). According to Lədātā Abāw, this place extended from Quča to Meča (EMML 7346, f. 33r). Quča is now in Wālayta.

¹²⁰ Gäbrä Krəstos was the one of the first disciples of Täklä Haymanot.

¹²¹ Lədātā abāw says that ‘Dāmbi’ is in Amhara Tabor. In contrast Sərgəw says it might be around Gurage zone (Yä-Amarəña Māzgäbä qalat, vol, 12, p.37).

¹²² Tadewos of Şəlaləş was a relative and disciple of Täklä Haymanot (Kinefe-Rigb, 1975, 91; Gädlä Abunä Tadewos, EMML, 6679).

¹²³ Şəlaləş was a district on the eastern edge of the Şāwan plateau, at a place today known as Etisa. It is the birth place of Abunä Täklä Haymanot (Tadesse, 1975, p. 157).

¹²⁴ Anorewos the younger was a disciple of Zena Markos; his appellation ‘the younger’ is derived from his *gädl*. He was appointed Nəburä-əd of Morat by Bishop Ya’əqob (1337-44) to help the propagation of the Christian faith. Today he is commemorated only at Wägda, 185 km. north of Addis Ababa. He lived in the reigns of Amdä Şəyon and Säyfä Ar’əd (Kinefe-Rigb 1975, 64, no. 18).

¹²⁵ ‘Wägda is still the name of the edge of the plateau overlooking the precipitous districts of Tägulät to the north, and Morät to the South. Morät borders on Insaro to the south, and the river Addabay to the west’ (Tadesse 1972, p.176, note 6).

¹²⁶ Qəwəştos of Mahagəl was a relative and disciple of Abunä Täklä Haymanot. He was one of his twelve disciples, with whom Bishop Ya’əqob (1337-44) made a program of vast evangelization in Ethiopia. (Kinefe-Rigb, 1975, 87, no.127). See also, Gädlä Qəwəştos (EMML, 4490). ‘Särmat was also his district. ... Särmat seems to be an ancient name for what is today the central part of Bulga’ (Tadesse 1972, 176, note 3).

¹²⁷ Kil’at ‘is often mentioned together with Särmat, with which it apparently had common frontiers’ (Tadesse, 1972, 176, note 2).

¹²⁸ Märqorewos was a disciple of Abunä Täklä Haymanot (EMML, 2782, fol.110).

¹²⁹ ‘Märhabite is still the name of the district between the rivers Wānchit and Addabay before they join to form the Jäma in Dära’ (Tadesse, 1972, 176, note 7).

¹³⁰ Chaillot, 2002, p. 38

Even if the *ǣččäge* was responsible for administration, some kings interfered in it. One of the religious clashes between AF and King Säyfä Ar‘əd had the aspect of administrative involvement as well. The king said that ‘We should celebrate the birth date of our Lord Jesus Christ on two days); Tahśaś (December) 28 and 29’ (January 6/7). AF opposed this and said ‘It should be celebrated only on Tahśaś 29, because Jesus Christ was not born on two days’.¹³¹ This incident shows clearly how religious affairs interfered in administration in the medieval history of Ethiopia, and vice versa. The king had the power to dominate the Church administration, including the community of Däbrä Libanos.

According to the *gädl*, AF does not seem to have been favourably treated by the community of Däbrä Libanos. They accepted him only through the intervention of Abunä Täklä Haymanot. They refused to accept him as their abbot when they saw that he was not on good terms with king Säyfä Ar‘əd; they even refused to let him stay in Däbrä Libanos. It is very likely that the community were opposed to his succession to the abbot’s chair.

5.1.5 Religious Aspect

Gädlä Filəpos not only presents the life of Filəpos but also has theological facts. The nucleus of Christian theology is the existence of God and His creations. The dialogue between Filəpos and his teacher about the existence of God, Creation, Trinity, Christology, Mariology and Pneumatology is recorded at the beginning of the text. Regarding the existence of God GF says,

**ወካዕበ፡ ይቤሎ፡ ሕፃን፡ ፈጣሪ፡ ውሕቱ፡ እግዚአብሔር፡ ወሚመ፡ ፈጠረዎ፡ በአይቴ፡
ሀሎ፡ ወእምአይቴ፡ መጽአ፡ ወይቤሎ፡ መምህሩ፡ ኢትጎሥሥ፡ ዘንተ፡ ማዕምቅተ፡**

¹³¹ This controversy still continues today. Once every four years the intercalary month of Pāgume is six days long, not five as usual. Normally the Nativity is celebrated on the 29th of Tahśaś. When Pāgume is six days long, some people orally say the Nativity should be on the 28th of Tahśaś; others say it should always be on the 29th of Tahśaś, because the date of other feasts does not change because of Pāgume.

ነገር፡ አኮ፡ ዘፈጠርዎ፡ ወገብርዎ፡ አላ፡ ለሊዑ፡ ፈጠረ፡ ነሱ፡ ዘበሰማይኒ፡
ወዘበምድርኒ፡ ዘያስተርኢ፡ ወዘኢያስተርኢ፡፡

And again the child said to him, ‘Is God a creator or was He created? Where is He, and where did He come from?’ And the teacher said to him, ‘Do not investigate this deepest thing. It is not that anyone created Him or made Him. But He Himself created everything that is in heaven and that is in the earth, what is visible and what is invisible.’¹³²

GF also discusses the Trinity. According to Christian belief, the Holy Trinity is three in name, in person (*Akal*), and in deed, and one in essence, in divinity, in existence and in will. Three in name: Father, Son and Holy Spirit: Three in deed: the Father is the begetter, the Son is begotten and the Holy Spirit is the one who proceeds from the Father. Three in Person: the Father has a perfect person, the Son has a perfect person and the Holy Spirit has a perfect person.¹³³ From GF we have the following witness. Filāpos’ teacher says to the boy:

አብ፡ ይፈጥር፡ ወልድ፡ ይገብር፡ ወመንፈስ፡ ቅዱስ፡ ይፈጽም፡፡ አብ፡ ይባርክ፡ ወልድ፡
ይባርክ፡ ወመንፈስ፡ ቅዱስ፡ ይባርክ፡፡ አብ፡ ይኤዝዝ፡ ወልድ፡ ይኤዝዝ፡ ወመንፈስ፡
ቅዱስ፡ ይኤዝዝ፡፡ አብ፡ ይምሕር፡ ወልድ፡ ይሣህል፡ ወመንፈስ፡ ቅዱስ፡ ይሰሪ፡፡ አብ፡
ነባቢ፡ ወልድ፡ ነባቢ፡ ወመንፈስ፡ ቅዱስ፡ ነባቢ፡፡ ወካዕበ፡ ይቤሎ፡ ሕፃን፡ ሠለስቲሆሙኑ፡
፩ እሙንቱ፡ ወሚመ፡ ፍሉጣን፡ ዘዘዚአሆሙ፡፡ ወይቤሎ፡ ሠለስቱ፡ ገጻቲሆሙ፡ ወ፩፡
ምልክናሆሙ፡ ወ፩፡ ህላዌሆሙ፡ እንዘ፡ ይትዋሐዱ፡ በመለኮት፡ ይሄለሱ፡ በአካላት፡
ኢይመውቱ፡ ወኢይሰዕሩ፡ አልቦሙ፡ ጥንት፡ ወኢተፍጻሜት፡ ወኢጉልቄ፡ አዝማን፡
ለዓመታቲሆሙ፡ አልቦ፡ አመ፡ ኢሀለዉ፡ ወአልቦ፡ አመ፡ ተጎጥኡ፡፡

The Father creates, the Son performs and the Holy Spirit completes. The Father blesses, the Son blesses and the Holy Spirit blesses. The father commands, the Son commands and the Holy Spirit commands.¹³⁴ The Father has compassion, the Son forgives and the Holy Spirit absolves. The Father is rational, the Son is rational and the Holy Spirit is rational.¹³⁵ And again the child

¹³² Cf. sec. 14

¹³³ EOTC Holy Synod, 1988E.C., pp. 24-25

¹³⁴ This teaching is found in the anaphora of St. Mary: The Father, the Son and the Holy Spirit think (thought like this: Let us create the world). The Father, the Son and the Holy Spirit speak (He spoke and it was done, Ps 33:9) (The Liturgy of the Ethiopian Church, 1999, 78).

¹³⁵ This teaching is similar to the composition of Abba Heryacos. He was an Egyptian ecclesiastic who was a bishop of the province of Behnesa in Upper Egypt. The composition is found in the anaphora of our Lady, mother of God. ‘The Father, the Son and the Holy Spirit examine, the Father, the Son and the Holy Spirit judge, the Father, the Son and the Holy Spirit grant grace, the Father, the son and the Holy Spirit encourage, The Father, the son and the Holy

said to him ‘The three, are they one or distinct (separated) one from the other?’ He [his teacher] said to him, ‘Three in persons, one in dominion and one in existence; they are one in divinity but three in persons. They do not die and are not abrogated, they have no beginning and no ending, and their years are innumerable. There was never a time when they did not exist and there was never a time when they were absent.’¹³⁶

They are called One God but not three gods.¹³⁷ The creation of the world is another religious aspect of GF. The child Filəpos asked his teacher, ‘O father, who created all that I see: the sun, the moon, the stars, heaven, the earth, the mountains, the hill, the sea, the river, mankind and animals?’¹³⁸ The teacher answered and said, ‘O my child, you speak well. For all that you said to me, God created from nothing, [who is] one God, one His Son and one the Paraclete Holy Spirit’.

5.2 Biblical Allusions and Other References

5.2.1 Biblical Allusions

The only source for our knowledge of God is God’s self-revelation to man. According to Christian belief, this revelation of God is contained in the Holy Scripture or Holy Bible. The Ethiopian Orthodox Church has 46 books of the Old Testament and 35 books of the New Testament, bringing the total of canonized books of the Bible to 81. When Filəpos was young he learned many theological teachings from the mouth of his teacher; thus it is not surprising that in his speech many times he used biblical references. The researcher has collected about seventy-five biblical quotes from Filəpos’ gädl; therefore the researcher would like to say that the citations found in hagiographies in general are mostly from the Holy Bible. The biblical references are cited in the translation part.

Spirit purify, the Father, the Son and the Holy Spirit give authority, the Father, the Son and the Holy Spirit complete.’ (The Liturgy of Ethiopian church, translated by Marcos, 1999, page 78)

¹³⁶ Cf. sec 12.

¹³⁷ A human being has three things; a heart (to think), a word (to speak) and a spirit (to breathe). But this doesn’t mean three persons. Faith of the Fathers Ch. 24 part 4 Verse 4.

¹³⁸ These kinds of questions had been raised earlier by Abraham and Moses the black.

5.2.2 Inter textuality of Gädlä Filəpos

The word of God is not contained in the Bible alone; it is also found in tradition. The EOTC accepts both Bible and tradition. Other canonical, historical and theological books are of great importance in the building of the social and spiritual life of the people. Abunä Filəpos not only learned Bible but he also knew the doctrine, canon and order of the church; this is clear because, during his discussions with the two kings and other people, he quoted other canonical books as references. This is true not only for AF himself but also for the author of the gädl, as is clear from the text of the gädl in numerous places. The researcher has searched for non-Biblical sources cited or referred to in the gädl.¹³⁹ There are many; they include: The book of Synaxarium¹⁴⁰ (መጽሐፈ ስንክሳር), the Homily of Angel Gabriel¹⁴¹ (ድርሳነ ገብርኤል), the book of Liturgy¹⁴² (መጽሐፈ ቅዳሴ), the book of the Contending of Täklä Haymanot (ገድለ ተክለ ሃይማኖት),¹⁴³ the Synod of the Apostles (in the first century)¹⁴⁴, the book of Didiache (Didascalia)¹⁴⁵ (መጽሐፈ ዲድሰቅልያ), Abtəlis¹⁴⁶ (አብጥለስ), the Law of the Kings (ፍትሐ

¹³⁹ The similarity is not word by word, but in concept.

¹⁴⁰ Cf. sec 51. Synaxarium or synexarion, pl, synaxaria, Latin: synaxarium; the name given in the oriental Orthodox Church. It is the list of saints arranged in the order of their anniversaries or the summary of the life of saints and martyrs, and a calendar of their particular feasts, over the twelve months of the year. The synaxarion became the collection of lives of saints and accounts of events whose memory is kept, www.definitions.net/synaxarium. 10/06/2017

¹⁴¹ Cf. sec 8, note 149.

¹⁴² Cf. sec 12. The Ethiopian Church has fourteen liturgical books (called anaphoras) for the divine service, namely The Anaphora of the apostles, The Anaphora of the Lord, The Anaphora of John, son of Thunder, The Anaphora of the St. Mary, The Anaphora of St. Athanasius, The Anaphora of St. Basil, The Anaphora of St. Gregory I (Nyssa), The Anaphora of three hundred, The Anaphora of St. Epiphanius, The Anaphora of St. John Chrysostom, The Anaphora of St. Cyril, The Anaphora of St. Jacob of Serugh, The Anaphora of St. Dioscorus and The Anaphora of St. Gregory II (The wonder worker).

¹⁴³ Cf. sec 71

¹⁴⁴ The synod was held in Jerusalem in 50 A.D. (Ac 15:2).

¹⁴⁵ Cf. sec 139, note, 232. The Didascalia is a discourse on Church life and society that was well known in the Christian Church; it was originally composed in Greek, probably in the middle of the third century. The whole work was afterwards, somewhere in the fourth century, incorporated in the Apostolic Constitutions. It has Latin, Arabic and Syriac versions, which differ among themselves and from the Ethiopic version with regard to the subject matter. The Ethiopia Didascalia contains the first seven books of the Apostolic Constitutions and it represents a form intermediate between the shorter Syriac Didascalia and the complete work of Apostolic Constitutions. Briefly, the contents of the document are: Questions of morality, the duty of studying the Scriptures and observance of the Commandments, mutual duties of husband and wife, offices and duties of Christian ministers; the duties of widows; the method of baptism, laymen not to baptize; vows of virginity; the duties of the faithful towards the martyrs;

ነገሥት),¹⁴⁷ the book of Dəgg^wa (መጽሐፈ ድን),¹⁴⁸ the book of the Prayer of St. Mary¹⁴⁹ (መጽሐፈ ጸሎታ ለእግዝእትነ ማርያም፤ የሰኔ ኅልጎታ), the book of the Fathers¹⁵⁰ (ሃይማኖተ አበው), the book of the Covenant¹⁵¹ (መጽሐፈ ኪዳን).

5.3 Summary of polygenetic errors

Of the many differences between the manuscripts, some (conjunctive errors) are of major importance in reconstructing the history of the text while others (polygenetic errors) are relatively trivial. All errors, including polygenetic errors, are shown in the critical apparatus; here some types of common errors (mostly polygenetic errors) will be summarized. It is known that polygenetic errors, which can be committed easily, are frequent; they can appear independently in several witnesses. These include transposition, banalization, etc. The following table shows these features as attested in the mss of GF.

5.3.1 Transposition A copying error in which there is a reversal or alteration of the position or order of words or phrases in GF.

§ Section	Reconstructed text	Transposition	Family/ms/mss
4	ሐዊረ፡ ዘንፈቅድ	ዘንፈቅድ፡ ሐዊረ	D
9	ተግሣፀ፡ ወጥበበ	ጥበበ፡ ወተግሣጸ	β
11	ላዕሌሁ፡ መንፈስ፡ ቅዱስ	መንፈስ፡ ቅዱስ፡ ላዕሌሁ	M
13	ኢይትበዐዱ፡ ወኢይትፈለጡ	ኢይትፈለጡ፡ ወኢይትበዐዱ	β
14	ኢትኅሥሥ፡ ዘንተ	ዘንተ፡ ኢትኅሥሥ፡	H
15	ኩሎሙ፡ ብርሃናት	ብርሃናት፡ ኩሎሙ	V
15	ከመ፡ ለእሳት፡ አልቦቱ	አልቦቱ፡ ከመ፡ ለእሳት	V
16	ኀበ፡ ኢይነብር፡ እግዚአብሔር፡	እግዚአብሔር፡ ኀበ፡ ኢይነብር፡	V

observance of Nativity, Epiphany, Lent, Holy Week and the method of calculating the date of Easter; warning against heresy; respect to be shown to the faithful departed; prayers to be used on specified and unspecified occasions.

¹⁴⁶ Cf. sec 82.

¹⁴⁷ Cf. sec 74.

¹⁴⁸ Cf. sec. 110

¹⁴⁹ Cf. sec 45.

¹⁵⁰ Cf. 233, note 325

¹⁵¹ Cf. sec. 193.

17	ጎቡኝ፡ ወስፈር	ስፈር፡ ወጎቡኝ	β
20	ወዑተበ፡ ብእሲ	ብእሲ፡ ወዑተበ	EMV
24	ባእ፡ ሥልሰ፡	ሥልሰ፡ ባእ	β
24	ውእቱ፡ ማይ	ማይ፡ውእቱ	HV
26	ዘጸገወኒ፡ ሀብተ፡ መንፈስ፡ ቅዱስ	ሀብተ፡ መንፈስ፡ ቅዱስ፡ ዘጸገወኒ	VM
31	ንኡስ፡ በአካል	በአካል፡ ንኡስ	γ
34	አዝዝዎሙ፡ በሕጽር	በሕጽር፡ አዝዝዎሙ	V
36	ውእቱ፡ ካህን፡ ወሀቦሙ	ወሀቦሙ፡ ውእቱ፡ ካህን	.V
37	ቦአ፡ ቅዱስ፡	ወቅዱስ፡ ቦአ	E
37	አውሥኦ፡ እምዕጽብ፡	እምዕጽብ፡ አውሥኦ	V
37	እግዚአብሔር፡ ኀይለ፡ ወጽንዐ	ኀይለ፡ ወጽንዐ፡ እግዚአብሔር	V
40	ይኅልፍ፡ ገመል	ገመል፡ ይኅልፍ	B
40	ይባእ፡ እምባዕል	እምባዕል፡ ይባእ	M
40	ለእመ፡ ቀሠፋኒ፡ ወቀተሉኒ	ለእመ፡ ቀተሉኒ፡ ወቀሠፋኒ	M
41	ገሥጾቶ፡ ኀደገ	ኀደገ፡ ገሥጾቶ	δ
42	እሙ፡ በከየት	በከየት፡ እሙ	V
44	መዓልተ፡ ወሌሊተ	ሌሊተ፡ ወመዓልተ	γ
46	ለገብርኪ፡ ኀጥዕ	ለኀጥዕ፡ ገብርኪ	V
49	ለዐቢይ፡ ወለንኡስ፡	ለንኡስ፡ ወለዐቢይ	MV
50	ቅዱስ፡ ዘንተ፡ ነገረ	ዘንተ፡ ነገረ፡ ቅዱስ	V
53	ይጸልእ፡ እንዘ፡ ያፈቅርዎ፡	ያፈቅርዎ፡ እንዘ፡ ይጸልእ	L
53	ቅዱስ፡ አቡሁ፡	አቡሁ፡ ቅዱስ	γ
56	ኖመ፡ ቅዱስ	ቅዱስ፡ ኖመ	MV
61	ለቅዱስ፡ ህየ	ህየ፡ ለቅዱስ	M
63	ሕትቱ፡ እስኩ፡	እስኩ፡ ሕትቱ	V
65	ቀዊሞ፡ እንዘ፡ ይጸሊ፡	እንዘ፡ ይጸሊ፡ ቀዊሞ	V
66	ዘየአምሮ፡ እምትካት	እምትካት፡ ዘየአምሮ	β
66	እክል፡ አባ	አባ፡ እክል	γ
66	መክፈልተ፡ ወርስተ፡	ርስተ፡ ወመክፈልተ	β
67	ኢይሰቲ፡ ማየ	ማየ፡ ኢይሰቲ	V
74	ወአስተንፈሰ፡ ሥልሰ	ሥልሰ፡ ወአስተንፈሰ	γV
74	አቡነ፡ ተክለ፡ ሃይማኖት፡ ፈነወኒ	ፈነወኒ፡ አቡነ፡ ተክለ፡ ሃይማኖት	V
75	ኦአባ፡ ጎበ፡ ተጸዋዕከ፡	ጎበ፡ ተጸዋዕከ፡ ኦአባ	V
86	ዐቢየ፡ ነገረ፡	ነገረ፡ ዐቢየ	γ
90	ትገብር፡ ከመዝ	ከመዝ፡ ትገብር	HMV
91	ገብር፡ የአብዮ	የአብዮ፡ ገብር	V
94	ትውልድ፡ ዘይመጽኡ	ዘይመጽኡ፡ ትውልድ	V
94	ጳጳሳት፡ እለ፡ ኮኑ፡	እለ፡ ኮኑ፡ ጳጳሳት	V
103	ብዙኀ፡ ንዋየ	ንዋየ፡ ብዙኀ	L
104	በዕጣን፡ ወበቁርባን	በቁርባን፡ ወበዕጣን	L
119	ንጉሥኒ፡ ጳጳስኒ	ጳጳስኒ፡ ወንጉሥኒ	LV

119	ለምንት፡ ትኤቢ	ትኤቢ፡ ለምንት	γ
122	አልባሰ፡ ቀጠንት	ቀጠንት፡ አልባሰ	V
134	ለመኑ፡ተኅድገን፡ ኪያነ፡ አአባ፡	አአባ፡ኪያነ፡ለመኑ፡ ተኅድገን	β
134	ዘከማከ፡ ጌረ፡ ኖላዌ፡	ጌረ፡ ኖላዌ፡ ዘከማከ	M
136	ካህናት፡ ማዕምራን	ማዕምራን፡ ካህናት	γ M
142	እምፍርሃት፡ እሳተ	እሳተ፡ እምፍርሃት	B
142	ሶቤሃ፡ ጸለየ	ወጸለየ፡ ሶቤሃ	γ
143	እደዊሁ፡ ድኅሪተ	ድኅሪተ፡ እደዊሁ	D
144	ሐማት፡ ምስለ፡ መርዓት	መርዓት፡ ምስለ፡ ሐማት	V
148	ትፀርፍ፡ ከመዝ፡	ከመዝ፡ትፀርፍ	V
154	ምንዳቤያተ፡ ወመቅሠፍተ	መቅሠፍተ፡ ወምንዳቤያተ	V
155	አቡክሙ፡ ሰይጣን	ሰይጣን፡ አቡክሙ	M
174	ወረደ፡ አቡነ፡ ፊልጳስ፡	አቡነ፡ ፊልጳስ፡ ወረደ	V
175	ወእግዚአብሔርኒ፡ ይሰምዖ፡	ይሰምዖ፡ እግዚአብሔር	V
177	ኀቤሁ፡ ለአከ፡	ለአከ፡ ኀቤሁ	V
177	ምስኪን፡ ወፈላሲ፡	ፈላሲ፡ ወምስኪን	V
179	ወይከፍል፡ በኀቡእ፡ ለነዳያን፡	ለነዳያን፡ ይከፍል፡ በኀቡእ	γ
184	አምኃ፡ ዘተርፈ፡	ዘተርፈ፡ አምኃ	V
187	አሕዘንኩ፡ መምህርየ	መምህርየ፡ አሕዘንኩ	V
187	እስመ፡ ፈጸመ፡ ፈቃዶ፡ እንዘ፡ ይትፌሣሕ	እንዘ፡ ይትፌሣህ፡ እስመ ፈጸመ፡ ፈቃዶ	δ
188	ተአመነ፡ መምህሩ	መምህሩ፡ ተአመነ	V
189	ወልዱ፡ ሰይፈ፡ አርዕድ፡	ሰይፈ፡ አርዕድ፡ ወልዱ	β
192	እንዘ፡ አንተ፡ ንጉሥ	እንዘ፡ ንጉሥ፡ አንተ	β
199	መናፍቃን፡ ወዕልዋን	ዕልዋን፡ ወመናፍቃን	EFMV
199	በዕለተ፡ ረብዕ፡ ወዐርብ፡ ብልዑ	ብልዑ፡ በዕለተ፡ ረብዕ፡ ወዐርብ	V
200	ዘይቤለክሙ፡ ግበሩ	ግበሩ፡ ዘይቤለክሙ	γ
200	ሰብዐተ፡ ማኅቶተ	ማኅቶተ፡ ሰብዐተ	B
202	ቀደምኩከ፡ አነ	አነ፡ ቀደምኩከ	V
202	ሰዐሞ፡ ለርእሱ	ለርእሱ፡ ሰዐሞ	γ
202	አቡየ፡ ተክለ፡ ሃይማኖት፡፡	ተክለ፡ ሃይማኖት፡ አቡየ	γ
213	ዐቃብያነ፡ ሥራይ፡ ስእኑ	ስእኑ፡ ዐቃብያነ፡ ሥራይ	V
213	ሙቄሕ፡ ፊልጳስ	ፊልጳስ፡ ሙቄሕ	V
215	ሶቤሃ፡ በጽሐ	በጽሐ፡ ሶቤሃ	V
215	ለረከቦ፡ ለወልዱ	ለወልዱ፡ ረከቦ	MV
219	ሃይማኖተ፡ በስሙ	በስሙ፡ ሃይማኖተ	E
224	ለትዝምደ፡ ሰብእ፡ ወሣዕር፡ ለእንስሳ፡፡	ወሣዕር፡ ለእንስሳ፡ ለትዝምደ፡ ሰብእ	V
224	እስመ፡ሤሞ፡ መንፈስ፡ ቅዱስ፡	እስመ፡ መንፈስ፡ ቅዱስ፡ ሤሞ	β
227	ንጉሥ፡ ለፊሊጳስ	ፊሊጳስ፡ ለንጉሥ	δ
236	ዝንቱ፡ ተፍጻሜትየ	ተፍጻሜትየ፡ ዝንቱ	γ

237	ላዕሌሃ፡ ተመዝብሮ	ተመዝብሮ፡ ላዕሌሃ	D
239	ታሰትት፡ ወትረ፡	ወትረ፡ ታሰትት	V
240	ይሴስየኒ፡ እግዚአብሔር፡	እግዚአብሔር፡ ይሴስየኒ፡	HMV
241	እግዚአብሔር፡ ባሕቲቱ	ባሕቲቱ፡ እግዚአብሔር	V
245	አሐውር፡ ለከ፡ ጌሰመ	ጌሰመ፡ አሐውር፡ ለከ	M
246	አባ ሰላማ፡ ጳጳስ	ጳጳስ፡ አባ፡ ሰላማ	E
250	በከየ፡ ጳጳስ፡	ጳጳስ፡ በከየ	V

Table 1: Transposition

5.3.2 Banalization: Many errors are trivial, involving merely alternate spellings, or synonyms, or other small differences. According to Amsalu (2011, 165) ‘Banalization [sometimes] occurs while one makes a text plainer.’ Some copyists may apply it unconsciously. Banal errors can easily be repeated independently. The following are many of the attested banal errors found in GF.

§ section	Reconstructed text	Banalization	Family/ms/mss
8	ሀገር	ብሔር	EF
11	ዝንቱ፡ ሕፃን፡	ውእቱ፡ ሕፃን፡	β
12	ወልድ፡ ነባቢ፡	ወልድ፡ ተናጋሪ	β
14	ሀሎ	ሀለወ	LV
16	ወካዕበ፡ ተስእሎ	ወካዕበ፡ ይቤሎ	L
17	ይቤ፡ ነቢይ፡	ይቤ፡ ዳዊት	β
20	በከመ፡ ትቤ፡ ለሊከ	በከመ፡ ትቤ፡ አንተ	VL
20	ይጐይይ፡ እምኔሁ	ይጐይይ፡ እምላዕሌሁ	V
35	እስመ፡ አንተ፡ ተዐቢ	እስመ፡ አንተ፡ ትከብር	V
40	ሕዝበ፡ እስራኤል	ሕዝበ፡ እግዚአብሔር፡	β
40	ለእግዚእነ	ለእግዚአብሔር፡	EF
45	በእግዚአብሔር፡ ወትትዌከል	በእግዚአብሔር፡ ወትትአመን	β
45	ጸሎታ፡ ለእግዝእትነ	ስእለታ፡ ለእግዝእትነ	V
50	ወሀበኒ፡ እግዚአብሔር፡ ደቂቀ	ወሀበኒ፡ እግዚአብሔር፡ ውሉደ፡	LV
50	ለመንግሥተ፡ እግዚአብሔር	ለመንግሥተ፡ ሰማያት	γ
56	ወዘንተ፡ ብሂሎ፡ ኖመ፡	ወዘንተ፡ ብሂሎ፡ ደቀሰ	H
59	ወሶበ፡ ቀርበ	ወሶበ፡ አልጸቀ	V
60	ሠሐቀ	ወአክሞሰሰ	β
61	ዮምሰ	ይእዜሰ	β
63	እንዘ፡ ታስተጋብኡ፡ ዐተረ	እንዘ፡ ትጐንኩ፡ ዐተረ	β
67	ለዝንቱ፡ ወልድ	ለዝንቱ፡ ሕፃን	D
67	አቡነ፡ ፊልጶስ፡	ብፁዕ፡ ፊልጶስ	M
69	ተላዌ፡ አሠረ፡ አቡሁ	ተላዌ፡ ምግባረ፡ አቡሁ	L

69	ዘልፈ: ይኤምኃ	ወትረ: ይኤምኃ	M
74	እመግነዙ	እምግንዘቱ:	M
74	ወፊልጸስ: ይኩን: ህየንቴየ:	ወፊልጸስ: ይሠየም: (D) / ይንበር: (γ) ህየንቴየ	D, γ
75	ውስተ: ትፍሥሐት	ፍስሐ	H
78	ምኔት	ደብር	δ
82	መጽአ	በጽሐ	δ
82	መንግሥተ: ሰማያትኒ	መንግሥተ: እግዚአብሔር	β
82	ወሶቤሃ: አብእዎ: ፍጡነ	ወሶቤሃ: አብእዎ: በጉጉፃ	β
82	አንከረ: ጥቀ:	አንከረ: ፈድፋድ	γ
83	ወጸቢሐ: ተራከቡ	ወጸቢሐ: ተጋብኡ	γ
87	ለንጉሠ: ስብሐት	ለእግዚአብሔር: M; ለእግዚአ: ስብሐት:	δγ
90	ማኅደሪሆሙ	አብያቲሆሙ	β
90	ክልኤሆሙ	ህቡረ	HM
90	መፍትወኑ	ድልወትኑ:	L
92	ለገባሬ: መንክራት	ለእግዚአብሔር:	γ
93	በጊዜ	በእለት	V
100	ለምድረ: ሴዋ	ለብሔረ: ሴዋ	δ
100	ለአኖሬዎስ	ለአኖሬዮስ	V
100	ወለመርቆሬዎስ	ወለመርቆሬዮስ	V
104	ብሔርክሙ	ሀገርክሙ	L
107	እግዚእየ: ኢየሱስ: ክርስቶስ	እግዚአብሔር	DEF
107	ለፍትወተ: ዝንቱ: ዓለም:	ለክብረ: ዝንቱ: ዓለም	V
108	ዳግመ	እምዝ	γ
109	ኢለመድኩ: ነጊደ	ኢነገድኩ	HM
110	በትንብልናከ	በጸሎትከ	LV
111	ወእምዝ	ወእምድኅረዝ	DF
111	አውረዱ: አክሊላቲሆሙ	አንበሩ: አክሊላቲሆሙ	M
114	ዘይበልጎ: እምሰይፍ	ዘይበልጎ: እመላዒ	LM
114	ወይሌሊ: ሥርወ	ወይመትር: ሥርወ	γ
121	አኀውየ	አኀው	V
123	ያግምርዋ: ለምድር	ያግምርዋ: ለዓለም	LV
125	ዓዲ	ወፈድፋደሰ	LV
127	ለይእቲ	ለዛቲ	β
128	ለአቡነ: ፊልጸስ	ለስርግው: ፊልጸስ	L
128	ፍጻሜ: ትእዛዝ	ተፍጻሜተ: ትእዛዝ	D
129	እሉ: ስሐታን	ሐሳውያን	L
130	በእንተ: ስሕተቱ	በእንተ: ዕበዱ	β
130	ወመሰግላን	ጠንቋልያን	γ
130	ከመ: ጴጥሮስ	በአምሳለ: ጴጥሮስ	γ
130	ለኩሉ	ለኩሎሙ	δ
132	በእንተ: ስምከ	በእንቲአከ	B

132	ሕይወተ፡ ዘለዓለም	መንግሥተ፡ ዘለዓለም	V
132	መሣጢ	እኩይ	β
134	ኮነ፡ ዐቢይ፡ ላሕ	ኮነ፡ ዐቢይ፡ ብካይ	γ
135	አምአርዳኢሁ	እምአርድእቲሁ	EF
137	እምላዕለ፡ ርእሱ	እምዲበ	β
137	ለእሉ	ለእሙንቱ	D
138	ዘይለብስ፡ ልብሰ፡ ፍዳ	ወይትዓጸፍ፡ ሞጣሕተ፡ በቀል	LV
138	ይትቤቀሎሙ	ይቀትሎሙ	γ
140	እስከ፡ ሐቋሁ	እስከ፡ ታሕተ፡ ዘባኑ	LV
142	ግማደ፡ ሥጋሁ	ትራፈ፡ ሥጋሁ	M
144	ኅፍረተ፡ ሥጋሁ	ፀጉረ፡ ኅፍረቱ	γ
144	ወዓዲ	ወካዕበ	γ
148	ይርግዞ	ይደርብዮ	γV
148	ወሶቤሃ	ወአሜሃ	L
148	ወአግሐሥዎ	ወአውጽእዎ	H
148	ከመ፡ ቦ	ከመ፡ ቦቱ	γ
149	ለዝ	ለዝንቱ	β
164	እቤር	እቤርት	D
167	ማኅደራ	ቤታ	β
167	ወዮምኒ	ወይእዜኒ	H
171	ዘታረብሕ፡ ዶርሆ	ዘታስተባዝሕ	β
172	አንቄ	ዖፍ	L
175	ይፌውስ፡ ድውያነ	ይፌውሶሙ፡ ለድውያን	EF
176	ወኢትክል	ወኢክህሊት	HM
179	የማናይ፡ እዳ	የማነ፡ እደዊሃ	β
179	የማናይ፡ እግራ	ወየማነ፡ እገሪሃ	β
180	በልብስ	በአፅርቅት	β
188	ወጀሆሙ፡ ኅለዩ፡ ዘበሰማያት	ወጀሆሙ፡ ኅለዩ፡ በእንተ፡ መንግሥተ፡ ሰማያት	V
188	አጥረዩ፡ አሚነ	አጥረዩ፡ ሃይማኖተ	DEF
188	ተነበት፡ ወንጌል፡ በሰማያት	ተነበት፡ ወንጌል፡ በጽርሐ፡ አርያም፡	V
191	ድውያንሆሙ	ህሙማኒሆሙ	EF
192	ብሔሮ	መካኖ	L
192	ብእሲተ	አንስተ	EF
194	ወለአከ	ወፈነወ	β
194	ደቂቀከ	አርዳኢከ	β
197	ዝንቱ	ውእቱ	V
198	ለምጽ፡ ኰሉ፡ ሥጋሁ	ለምጽ፡ ኰሉ፡ አባሉ	DEF
199	እግዚአብሔር	እግዚእየ	V
199	ቤተ፡ ክርስቲያን	ቤተ፡ መቅደስ	D
201	ወተሐቅፋ፡ በበይናቲሆሙ	ወተአንዙ፡ በበይናቲሆሙ	L
201	ወበከዩ፡ ብካየ	ወበከዩ፡ አንብዓ	M

203	ትትሌለየኒ	ተፈለጥከኒ	V
204	ወተአምኑ	ወተሰዓሙ	L
206	አይመውት	አይረክቦ፡ ሞት	DEF
215	ይጌምድ፡ ሥጋሁ	ይነትፍ	γ
215	ቤተ፡ ምእመናን	ቤተ፡ ክርስቲያን	γ V
216	ወበእንተዝ	ወበእንተ፡ ዝንቱ	DEF
219	እንዘ፡ ይትናሰኩ	እንዘ፡ ይትባልፀ	M
220	ለሰብአ፡ ቤቱ	ለውሉዱ	DEF
223	ፈያታዊ	ፈያታይ	L
223	ወበውእቱ፡ ጊዜ	ወሶቤሃ	L
223	ወሶቤሃ፡ ከልሐ	ጸርኝ	β
224	ቤተክርስቲያን	ቤተ፡ እግዚአብሔር	γ
227	ይትመተር፡ እም፡ ሢመቱ	እመዓርጊሁ	LM
233	ጳንጠቄስጤ	ጳንጠቄስቴ	DF

Table 2: Banalization

5.3.3 Grammatical number: In some of the mss of GF, we can see a plural instead of the singular of the original text, or vice versa, or else the form of the plural is different. The following table lists many of these cases:

§ Section	Reconstructed text	Change of singular/plural	Family/mss/ms
3	መከራት	መከራ	D
12	አዝማን	አዝማናት (plural of plural)	β
18	ለእብን፡ ወለፅፅ	ለአዕባን፡ ወለፅፀው	B;V
18	ማዕምቅታተ	ማዕምቀ	β
21	ምሥጢራቲከ	ምሥጢረከ	β
49	ሠናያተ	ሠናየ	β
51	ዘያጸልም፡ አዕይንተ	ዘያጸልም፡ዐይነ	β
55	ግብራት	ግብር	Eβ
68	አልባሰ	ልብሰ	γV
76	አፍላግ	ፈለገ	LM
91	ነዳያንኑ	ነዳይኑ	F
91	ብዑላን	ባዕልኑ	V
117	ብዙኃነ	ብዙኝ	DEF
140	አዕፅምተ፡ ዝቦሁ	አዕመ፡ ዝቦሁ	γ
144	ኃጣውእየ	ኝጢአትየ	β
145	ከልብ	አክልብት	β
146	ምንዳቤ	ምንዳቤያት	γ
151	ሀገር	አህጉር	γ
154	መቅሠፍተ	ወመቅሠፍታተ	L
163	ደቄ	ደቄያት	DF
179	እዳ	እደዊሃ	β

192	ሠለስተ	ሠላሳ	D
212	ተአምራተ፡ ወመንክራተ	ተአምረ፡ ወመንክረ	β

Table 3: Number

5.3.4 Metathesis: The reversal of the order of two sounds or letters in a word, either as a mispronunciation or as a historical development in GF. The following are cited from the critical edition of GF.

§ Section	Reconstructed text	Metathesis	Family/mss/ms
13	ኢይትበዐዱ	ኢይትዐበዱ	H
20	ዘይትሜየን	ዘይትሜነይ	LMV
66	ወበዕርቃን	ወበርዕቃን	M
105	ተሠይመ	ተሠምየ	M
122	በአልባሰ፡ ቀጠንት	በአልባሰ፡ ቀንጠት	B
146	ይንትፍዎ	ይንፍትዎ	E
230	መክብዩ	መብክዩ	δ
236	ፀረብት	ፀበርት	DFβ

Table 4: Metathesis

5.4 Other Philological features: There are also other mechanical errors that are attested in copying the mss of GF. Some of these change the meaning, some do not. Let us examine the following.

5.4.1 Omission of a letter

§ Section	Reconstructed text	Omission of a letter	Family/mss/ms
2	ያስተኘፍርዎሙ	ያስተፍሮሙ	E
3	ይንሥኡ	ይንሠ	D
3	ዘጽኑሕ	ዘኑሕ	D
141	አዘዞሙ	አዞሙ	F
146	ወፍትሕዎሙ	ወፍትዎሙ	F
152	እሕምም	እሕም	D
159	ወአንከሩ	ወአከሩ	D
164	ወሀለወት	ወሀለት	V
168	ወአግብአታ	ወአብአታ	B
174	እሙንቱሰ	እሙንሰ	D
188	እሎንተ	እሎተ	F
188	ሰናፔ	ሰፔ	F
219	አክልብት	አክብት	D
224	ወኢትትዓደው	ወኢትዓደው	δ
234	በሰይፍ	በሰፍ	E

239	ወየሐርስ	ወየሐስ	D
241	ወካዕበ	ወካበ	E

Table 5: Omission of a letter

5.4.2 Polar Error: the copyist writes a word whose meaning is diametrically opposite to what he read in his exemplar. Some of these involve the negative morpheme **አ**; others involve lexical antonyms. In general such errors may be unintentional. The following are some of the polar errors found in GF.

§ Section	Reconstructed text	Polar error	Family/mss/ms
7	አይሄሉ	ይሄሉ	V
37	አንጎ	ንንጾየ	γ
38	ወአይቤሉ	ወይቤሉ	B
47	ዓእ	ባእ	E
58	ዘይሰምዕ	ዘአይሰምዕ	B
73	ለዝሉፉ	አሉተ፡ እለተ	MV
84	አኮነት	ኮነት	β
87	አተሠገወ	ተሠገወ፡	BF
94	አነበረ	ነበረ	B
102	ብዙኅ	ኅዳጠ	β
118	ዘአየአምር	ዘየአምር	H
124	እስመ፡ ተውህበት	አተውህበት	γ
135	ገባእኩ	አገባዕኩ	D
135	ወአንረክብ	ወንረክብ	D
136	አይረትዕ	ይረትዕ	γV
145	ትቀውማ	ተሐውራ	α
153	ይዓእ	ይባእ	D
157	አይክህሉ	ይክህሉ	M
178	ለአአሚኖትየ	ለአሚኖትየ	BF
183	ወበዘይማሰን	ወበዘአይማሰን	γ
189	ከመ፡ አይሐር	ይሐር	B
192	ዘአይፈርህ፡ ንጉሠ	ዘይፈርህ፡ ንጉሠ	B
192	አኮነ	ኮነ	D
193	አንመንን	ንመንን	D
200	አይትፌጸማ	ይትፌጸማ	E
208	አነበርከ	ነበርከ	V
221	ብልዑ	አትብልዑ	δ
227	አነገብር	ነገብር	DEF
233	ወንሐነኒ፡ አንትፈለጥ	ወንሐነኒ፡ ንትፈለጥ	E

Table 6: Polar error

5.4.3 Change of Gender

§ Section	Reconstructed text	Change of gender	Family/mss/ms
7	ደብር፡ ቅድስት	ደብር፡ ቅዱስ	β
44	ርኩሳን	ርኩሳት	D
46	ተነበ፡ ዝንቱ፡ መጽሐፍ	ተነበት፡ ዛቲ፡ መጽሐፍ	β
107	ዐቢይ	ዓባይ	F
110	ሥረዊሁ	ሥረዊሃ	δH
116	ብእሲኒ	ብእሲትኒ	δ
124	ዘታንቀለቅል	ዘያንቀለቅል	V
164	ስብሐተ	ስብሐ	β
189	መንፈሳዊ	መንፈሳዊት	β

Table 7: Change of Gender

5.4.4 Verb Change: The form of the verb may change, in gender, number, tense, and presence/absence of an object suffix. Let us examine some examples from GF.

§ Section	Reconstructed text	Verb Change	Family/mss/ms
10	ዘእሬኢ	ዘንሬኢ (1sg-1pl)	V
27	ዐተበ	ዐተብከ (3msg-2msg)	γ
37	ይቀትሎ	ቀተሎ (impf-perf)	V
42	እሬሲ	ንሬሲ (1sg-1pl)	F
46	ተነበ	ተነበት (3msg-3fsg)	β
46	እምተስፋየ	እምተስፋኪ ((1sg-3fsg)	V
49	ተጽናሶሙ	ተጽናሶን (VN: 3mpl-3fpl)	β
71	ወይጠብሕ	ወይጠባህ (active-passive)	HLM
87	ያግዕዞሙ	ያግዕዞ (3mpl-3msg)	δ
93	ትቤ	ይቤ (3fsg-3msg)	B
99	ዘአሰረ	ዘአሠርከ (3msg-2msg)	D
110	ወአርውያ	ወአርውዮ (3fsg-3msg)	HM
121	እምረሰይክዋ	እምረሰይክዎ (3fsg-3msg)	γ
130	ነሣእክዎሙ	ነሣእክሙ (+/- object suffix)	E
130	ተዛለፍክዎ	ተዛለፍክዎሙ (3msg-3mpl)	B
132	ወረስዮሙ	ወረስዮነ (3mpl-1pl)	B
132	ወዕቀቦሙ	ወዕቀቦ (3mpl-3msg)	B
134	ኢይትከሀለክሙ	ኢይትከሀሎሙ (2mpl-3mpl)	EH
169	ወተፈሣሕኩ	ወተፈሥሐት (1sg-3fsg)	E
202	ይኩን	ትኩን (3msg-3fsg)	DEFV

Table 8: Verb Change

5.5 Archetype errors

The lost ancestor of all the families is called the archetype. The archetype is the starting point, the first manuscript at the very beginning of the whole tradition. It may not be the original text, because it already may contain some mistakes. Its existence can be proved by the following conjunctive errors shared by all the witnesses. Here is the archetype of GF (Gädlä Filəṗos).

[4] α says ወበእንተዝ፡ ነግእነ፡ ረድኤተ፡ ኪያሁ፡ ከመ፡ ያርትዕ፡ ፍኖተ፡ ቃል፡ ለነ፡ ዘንፈቅድ ሐዊረ፡ ቦቱ፡፡ The other manuscripts do not have this piece of text, and in fact have lost a great deal of text at this place. The phrase ረድኤተ፡ ኪያሁ፡ is not grammatical; ኪያሁ can only be the direct object of a verb, but here it is the object of a construct form ረድኤተ. Therefore it must be considered an error, to be corrected as follows:

ወበእንተዝ፡ ነግእነ፡ ረድኤተ፡ ዚአሁ፡ ከመ፡ ያርትዕ፡ ፍኖተ፡ ቃል፡ ለነ፡ ዘንፈቅድ፡ ሐዊረ ቦቱ፡፡¹⁵²

[84] α says: ወዓዲ፡ ኮነት፡ ዛቲ፡ ሀገር፡ ከመ፡ ካልእት፡ አሀጉር፡... እስመ ዛቲ፡ ሀገር፡ ዓባይ፡ ይእቲ፡ እምኹሎን፡ አሀጉር፡፡ Abunä Ya‘əqob spoke to Abba Filəṗos, ‘This country is like other countries... because this country is greater than all [other] countries’, which in context is self-contradictory and does not make sense. The problem is the word ኮነት ‘it is’. What would make sense here is the reverse: ኢኮነት ‘it is not’. The remaining manuscripts (HLMV) also share this error, though the text is rather different. HLMV say: ወሶባ፡ ኮነት፡ ሀገረ፡ ኢትዮጵያ፡ ከመ፡ ካልእት፡ አሀጉር፡ ወአኮ፡ ከመ፡ ሀገረ፡ ግብጽ ወኢ፡ ከመ፡ ሮምያ፡ ወአፍራቅያ፡ ወእስንክድርያ፡ ወኢከመ፡ ኤፌሶን፡ ወእስያ፡ ወፋርስ፡ ወኢቆንዮን፡፡ ‘And since the country of Ethiopia is like other countries, and is not like the country of Egypt and not like Rome and

¹⁵² Daniel Kibret (2006 E.C, 190) translate the phrase ረድኤተ፡ ኪያሁ፡ into Amharic ከእርሱ፡ ረድኤትን አገኘን (we received his help from him) it is completely wrong.

Africa and Alexandria and not like Ephesus and Asia and Fars and 'Iqonyon [?].’ Turaive (1908, 194) did not make correction in his edition. Evidently the text shows an archetype error here. We can tentatively emend the text and reconstruct the reading as follows:

ወዓዲ፡ ኢኮነት፡ ዛቲ፡ ሀገር፡ ከመ፡ ካልእት፡ አህጉር፡፡ A possible motivation for this error is phonetic in nature: if the original text was **ወዓዲ፡ ኢኮነት፡**, then we can speculate that the sequence *i-’i* in the words **ወዓዲ፡ ኢኮነት፡** *wä-’adi ’i-konät* was misheard as simply *-i*, thus causing the crucial negative marker *’i* to disappear.¹⁵³

[126] መምህርየ፡ እንዘ፡ የኅድር፡ ኀጢአ፡ ዘይሰቲ፡ እፎ፡ አነ፡ እሰቲ፡ ወተረግመ ወወሰዳ፡ በጉጉአ፡፡ ወገብአት፡ ይእቲ፡ ጽዋዕ፡ ኀበ፡ ፈናዊሃ፡፡ All the mss share the word *tärägmä* ‘be cursed’, which makes no sense in the context. This is then an archetype error, and can be represented as መምህርየ፡ እንዘ፡ የኅድር፡ ኀጢአ፡ ዘይሰቲ፡ እፎ፡ አነ፡ እሰቲ፡ ‡....‡ ወወሰዳ፡ በጉጉአ፡፡ ወገብአት፡ ይእቲ፡ ጽዋዕ፡ ኀበ፡ ፈናዊሃ፡፡

[186] α says ወአንተ፡ ንሣእ፡ እንዘ፡ ትትዋቀስ፡ ንበር፡ ምስለ፡ ዝንቱ፡ ወንጌል፡፡ β say ወአንተ፡ ንሣእ፡ እንዘ፡ ትዘረከይ፡ In both cases the grammar and the sense are confused. Therefore it should be an error, probably to be corrected as follows: ወአንተ፡ ንሣእ፡ ‡....‡ ንበር፡ ምስለ፡ ዝንቱ፡ ወንጌል፡፡ or ወአንተ፡ ንሣእ፡ ዘንተ፡ ወንጌል...

[203] BEF say ወአንተ፡ ትትሌለይ፡ ካዕበ፡ እምኔየ፡ በሕይወት፡ እምይእዜሰ፡ ኢይረክብ፡ አንሰ፡ ዘይልዕከ፡ ብየ፡ D says ዘይአለክ፡ ብየ፡ H says ዘይትልእክ፡ ሊተ፡ LM say ዘይልእክ፡ሊተ ; V says ዘይከልአ፡ ሊተ፡ ትካዝየ፡ (V has different idea from other mss) In all

¹⁵³ My thanks to my advisor for this suggestion.

versions the sense is not clear; therefore this can be emended as **ወአንተ፡ ትትሉለይ፡ ካዕበ፡ እምኔየ፡ በሕይወት፡ እምይእዜሰ፡ ኢይረክብ፡ አንሰ፡ ተ....ተ፡ ::**

[221] Another archetype error involves a whole section where the content seems incoherent, arguing that the text here is corrupt. Texts BDEF and HLMV have the following:

ወሶቤሃ፡ ወረዱ፡ እሉ፡ ርቱዓነ፡ ሃይማኖት፡ ተቀጺሎሙ፡ ቅራፈ፡ ዕዕ፡ (ትራፈ፡ ዕዕ፡ LE) እንዘ፡ ይብሉ፡ ንሕነ፡ (አነ፡ ወአነ፡ ዘቁኒን፡ ዘእግዚአብሔር፡ HL) (አነ፡ ወአነ፡ ዘንጉሥ፡ ወእለ፡ ዘእግዚአብሔር፡ MV) (ሕዝበ፡ እግዚአብሔር፡ BDEF) ወኮነ፡ ጉልቁ፡ ፲፻፻፻፡ ወሐራ፡ ንጉሥኒ ወረዱ፡ ተቀጺሎሙ፡ ምርዋየ፡ እንዘ፡ ይብሉ፡ ንሕነ፡ ሐራ፡ ንጉሥ፡ ወሐራ፡ ንጉሥኒ፡ ኮኑ ፻፻፻፻፡

‘At that time, these Orthodox fathers went down **taking tree bark**, saying, “We are the people of God.” And their number was **10,000,000**. And the king’s solders went down **taking [their] canteens** (of water), saying, “We are the king’s soldiers.” And the king’s soldiers were **3,000,000**.’

The problems here were discussed in the translation section. The verb *täqäšilomu* (repeated twice) does not make sense in context (the translation ‘taking’ is a guess). The verb *täqäšilomu* goes with crown, hat and the like. The reference to ‘bark’ and ‘canteens’ (and the opposition between them) is very strange in this context and is almost uninterpretable. The numbers 10,000,000 and 3,000,000 are impossibly high. When we look at the other manuscripts the text is just as confusing. **ንሕነ** ‘we’ is instead **አነ፡ ወአነ** ‘I and I’, which is very strange Gə’əz, and the predicate is completely different: instead of **ሐራ፡ ንጉሥ፡** ‘(We are) the king’s soldiers’, mss HL have **(አነ፡ ወአነ፡ ዘቁኒን፡ ዘእግዚአብሔር፡** ‘(I and I are) the Zaquin (?) of God’ and mss MV have **አነ፡ ወአነ፡ ዘንጉሥ፡ ወእለ፡ እግዚአብሔር፡** ‘(I and I are) the king’s, and those of

God were...’. Furthermore, in the next line, texts D and L have **ወሐራ** ‘and they (fem.pl) went’ instead of **ወሐራ** ‘and the soldiers’. With this degree of confusion, it is possible to figure out what the original text might have been. **ወሶቤሃ፡ ወረዳ፡ እሊ፡ ርቱዓነ፡ ሃይማኖት፡ ተቀጸሎሙ፡ ቷ.....ቷ እንዘ፡ ይብሉ፡ ንሕነ፡ ሕዝበ፡ እግዚአብሔር...ወሐራ፡ ንጉሥኒ ወረዳ፡ ተቀጸሎሙ፡ ቷ.....ቷ እንዘ፡ ይብሉ፡ ንሕነ፡ ሐራ፡ ንጉሥ፡፡**

[236] **ንዑ፡ ንሑር፡ ንበ፡ ---ወእሙንቱኒ፡ እመ፡ ይትዌከፋነ፡** All families are corrupted, β say **ንበ፡ ወሻ**; F says **ንበ፡ ጥሰ**; B says **ንበ፡ ዋሻ**; D says **ንበ፡ ሻዋ**; E says **ንበ፡ ሸዋ** Nothing can be reconstructed with confidence, as is expressed by the formulation **ንዑ፡ ንሑር፡ ንበ፡ ቷ.....ቷ ወእሙንቱኒ፡ እመ፡ ይትዌከፋነ፡**

5.6 Relationships among the manuscripts or critics of the errors

The lost ancestors of the individual families are called sub-archetypes. After the evidence of the various sources for the text has been collected and organized, the subarchetypes and archetypes have been reconstructed where possible. In order to reconstruct the *stemma codicum*, the manuscripts of the GF can be gathered in families. Each family derives from a common subarchetype, whose existence can be proved by a series of conjunctive errors.

5.6.1 The subarchetype α (mss. BDEF)

α shares the following conjunctive errors.¹⁵⁴

[143] **ወካዕበ፡ አዘዘ፡ ንጉሥ፡ ይክኢ፡ አልባሲሁ፡ ወያቅምዎ፡፡**

¹⁵⁴ BDEF is one family that is ‘α’ and HLMV is another family that is ‘β’. If the texts are 50:50 (equal), then I can use my own intellect (*ope ingenii*).

The word ይክኡ is not a Gəʿəz word; it must be a spelling mistake. The correct reading is preserved by the rest of the tradition.

ወካዕበ፡ አዘዘ፡ ንጉሥ፡ ይክልእዎ፡ አልባሲሁ፡ ወያቅምዎ፡

[179] **ወዘንተ፡ አምኃ፡ ተመጠው፡ እምእዴየ፡ ለገብርከ፡ ወኅልቄ፡ አምኃኒ፡ ዘአምጽአ፡
ጣሕን፡ ጸረ፡ ፩፡ በቅል፡ ወንሒ፡ እንተ፡ ፩፡ ላህም፡፡**

The word ጣሕን ‘grindstone’ does not make sense in context; one does not send a mule-load of grindstones as a precious gift. The other mss say *təḥn* meaning ‘fine flour’, which must be the correct reading.

**ወዘንተ፡ አምኃ፡ ተመጠው፡ እምእዴየ፡ ለገብርከ፡ ወኅልቄ፡ አምኃኒ፡ ዘአምጽአ፡ ጥሕን፡
ጸረ፡ ፩፡ በቅል፡ ወንሒ፡ እንተ፡ ፩፡ ላህም፡፡**

[222] **ወሶቤሃ፡ ተንሥአት፡ ንግሥት፡ ወቦአት፡ እንዘ፡ ትረውጽ፡ ውስተ፡ ደብተራሁ፡
ወአልባሲሁ፡ ስጡጥ፡፡**

The phrase **ወአልባሲሁ፡ ስጡጥ** does not make sense in context; there is no reason that the king’s clothes should be torn. The correct reading አልባሲሃ ‘her clothes’ is preserved by the rest of the tradition:

**ወሶቤሃ፡ ተንሥአት፡ ንግሥት፡ ወቦአት፡ እንዘ፡ ትረውጽ፡ ውስተ፡ ደብተራሁ፡ ወስጡጥ፡
አልባሲሃ፡፡**

5.6.2 The subarchetype δ (mss. D and E)

δ shares the following conjunctive errors.

[40] **ወተመሰልኮ፡ ለባዕል፡ ዘኢፈቀደ፡ ይቅትልዎ፡ ለእግዚእነ፡ በእንተ፡ አፍቅሮቱ፡ ንዋየ፡፡**

The verb **ይቅትልዎ** ‘they will kill him’ does not agree with the Bible text which is being referred to here (Mt 19:21-22). The correct reading (‘they will follow him’) is preserved by the rest of the tradition.¹⁵⁵

ወተመሰልኮ፡ ለባዕል፡ ዘኢፈቀደ፡ ይትልዎ፡ ለእግዚእነ፡ በእንተ፡ አፍቅሮቱ፡ ንዋየ፡፡

[46] **ወከማሁ፡ አሕይዊዮ፡ ለዝ፡ ወልድ፡ በጸሎትኪ፡ እመናፍቅ፡ ርኩሳን፡፡**

The word **እመናፍቅ** doesn’t make sense in context. The correct reading ‘from evil spirits’ is preserved by the rest of the tradition.

ወከማሁ፡ አሕይዊዮ፡ ለዝ፡ ወልድ፡ በጸሎትኪ፡ እመናፍስት፡ ርኩሳን፡፡

[152] **እስመ፡ ከፈለኒ፡ እሕምም፡ በእንተ፡ ስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ከመ፡ እሰሪ፡ ነጊሠ፡ ምስሌሁ፡፡**

The verb **እሰሪ** doesn’t make sense in context. The correct reading is preserved by the rest of the tradition. **እስመ፡ ከፈለኒ፡ እሕምም፡ በእንተ፡ ስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ከመ፡ እዕሪ፡ ነጊሠ፡ ምስሌሁ፡፡** ‘that I may be like [Him] in reigning with Him’.

[164] **ወሀለወታ፡ ለይእቲ፡ እቤር፡ አሐቲ፡ ላህም፡ ወአልባቲ፡ ምንትኒ፡ ዘእንበሌሃ፡ ወተአስራ፡ ላዕለ፡ ዐራት፡፡**

The preposition፡ **ላዕለ**፡ doesn’t make sense in context; one does not tie up a cow upon one’s bed. The correct reading is preserved by the rest of the tradition.

ወሀለወታ፡ ለይእቲ፡ እቤር፡ አሐቲ፡ ላህም፡ ወአልባቲ፡ ምንትኒ፡ ዘእንበሌሃ፡ ወተአስራ፡ ታሕተ፡ ዐራት፡፡

¹⁵⁵ For the case the rest of the tradition is majority of the family.

[194] ወሠምረ: ንጉሥ: በዝንቱ: ምክር: እኩይ: ወለአከ: ኀበ: ንጉሥ: በጉሕሉት:

The word ንጉሥ: doesn't make sense in context; the king cannot send for the king. The correct reading is preserved by the rest of the tradition. ወሠምረ: ንጉሥ: በዝንቱ: ምክር: እኩይ: ወለአከ: ኀበ: ጳጳስ: በጉሕሉት:: Similarly in section [205], instead of the correct ወይቤሎ: ንጉሥ ለብፁዕ: ግበር: መሥዋዕተ it says wrongly ወይቤሎ: አቡነ: ለንጉሥ: ግበር: መሥዋዕተ; and also in section [206] instead of the correct ወእሉኒ: ወዘትቤ: ኦንጉሥ: ግበሩ: በዓለ: ልደት it says erroneously ወእሉኒ: ወዘትቤ: ፊልጶስ: ግበሩ: በዓለ: ልደት

[222] ወእምዝ: አዘዘ: ያውርድዎ: ሀገረ: ዳሞት: እንተ: ትሰመይ: ገማስቄ: ዘይእቲ: ሀገረ አርማንያ: The word ሀገረ: አርማንያ: 'country of Armenia' doesn't make sense in context. The correct reading 'country of the pagans' is preserved by the rest of the tradition. ወእምዝ: አዘዘ: ያውርድዎ: ሀገረ: ዳሞት: እንተ: ትሰመይ: ገማስቄ: ዘይእቲ: ሀገረ: አረማውያን::

[251] ወእምዝ: አዕረፈ: በሰላም: አቡነ: ፊልጶስ: መምህረ: ሰላም: በ፹ወ፩: ዓመት: The number: በ፹ወ፩: ዓመት: is incorrect in context. The correct reading is preserved by the rest of the tradition. ወእምዝ: አዕረፈ: በሰላም: አቡነ: ፊልጶስ: መምህረ: ሰላም: በ፪ወ፬: ዓመት:: His age was 74 years, not 85 years, as the text makes clear by giving the number of years for each stage of his life. But why should a copyist make such a change??? The full information is found in section [251]

5.6.3 The subarchetype ε (mss. B and F)

ε shares the following conjunctive errors.

[87] ከመ: ያግዕዙመ: ለአዳም: ወለደቂቁ: አላ: ተሠገወ: እምአዋልደ: ነገሥት:: አላ: ተሠገወ does not make sense in context nor from a theological perspective; we need a negative

‘he was not incarnated’, whereas አላ፡ means ‘but rather, to the contrary’. The correct reading is preserved by the rest of the tradition. ከመ፡ ያግዕዝመ፡ ለአዳም፡ ወለደቂቁ፡ ኢተሠገወ፡ እምአዋልደ፡ ነገሥት፡

[167] ወሶበ፡ ሠረቀ፡ ፀሐይ፡ ተንሥኦ፡ ውእቱ፡ ሰራቂ፡ እምውሳጤ፡ ገዳም፡ ወነድኦ ለይእቲ፡ ላህም፡ The verb ሠረቀ፡ doesn’t make sense in context; the thief is in hiding, and only goes out at night, when the sun sets. The correct reading is preserved by the rest of the tradition. ወሶበ፡ የዐርብ፡ ፀሐይ፡ ተንሥኦ፡ ውእቱ፡ ሰራቂ፡ እምውሳጤ፡ ገዳም፡ ወነድኦ ለይእቲ፡ ላህም፡

[215] ወሶበ፡ ሰምኦ፡ ውእቱ፡ ተናባላታዊ፡ ዘንተ፡ ቃለ፡ እምቃለ፡ ጋኔን፡ ረሰየ፡ ለወልዱ፡ እንዘ ይብል፡ እረቅየከ፡ በስመ፡ ኢየሱስ፡ ክርስቶስ፡

The verb፡ ረሰየ ‘he established’ doesn’t make sense. The correct reading is preserved by the rest of the tradition; the same verb ረቀየ ‘exorcise, sprinkle with holy water’ is repeated twice (ረቀየ and እረቅየከ).

ወሶበ፡ ሰምኦ፡ ውእቱ፡ ተናባላታዊ፡ ዘንተ፡ ቃለ፡ እምቃለ፡ ጋኔን፡ ረቀየ፡ ለወልዱ፡ እንዘ ይብል፡ እረቅየከ፡ በስመ፡ ኢየሱስ፡ ክርስቶስ፡

5.6.4 The subarchetype β (mss. HLMV)

β share the following conjunctive errors.

[101] ወለአቡነ፡ ፊልጶስ፡ ሄሞ፡ ርእሰ፡ ለኩሎመ፡ ውስተ፡ መቃብረ፡ አቡሆመ፡ ተክለ ሃይማኖት፡፡ H and L

The word ውስተ፡ መቃብረ፡ does not make sense. The correct reading is preserved by the rest of the tradition; ‘at the sepulcher’, not ‘in the sepulcher’.

ወለአቡነ፡ ፊልጶስ፡ ሄሞ፡ ርእሰ፡ ለኵሎሙ፡ በመቃብረ፡ አቡሆሙ፡ ተክለ ሃይማኖት፡፡

[107] **ወበጺሐ ህየ፡ ሰገደ፡ ወጸለየ፡ እንዘ፡ ይብል፡ ኦአብየ፡ ተክለ፡ ሃይማኖት፡ ቀዳሚኒ፡
ለአከ፡ ምውተ፡ በእንቲአየ፡ እኩን፡ ውስተ፡ ምኔት፡ ዘእንበለ፡ ፈቃድየ፡፡**

The phrase ውስተ፡ ምኔት does not say the right thing in context. Filāpos was not told merely that he should be ‘in the monastery’, but that he should be the head of the monastery, the abbot. The correct reading is preserved by the rest of the tradition.

**ወበጺሐ ህየ፡ ሰገደ፡ ወጸለየ፡ እንዘ፡ ይብል፡ ኦአብየ፡ ተክለ፡ ሃይማኖት፡ ቀዳሚኒ፡ ለአከ፡
ምውተ፡ በእንቲአየ፡ እኩን፡ አበምኔት፡ ዘእንበለ፡ ፈቃድየ፡፡**

[110] **አንሰ፡ ዕፀ፡ ዘይት፡ ልምሉም፡ ዘኢያሥረፀ፡ ቈፅለ፡ ወኢጸንአ፡ ሥረዊሁ፡ እስመ፡
ተተከልኩ ማእከለ፡ ከዋክብት፡፡፡**

The word ከዋክብት ‘I was planted among the stars’ doesn’t make sense in context. The correct reading ‘I was planted among thorns’ is preserved by the rest of the tradition.

**አንሰ፡ ዕፀ፡ ዘይት፡ ልምሉም፡ ዘኢያሥረፀ፡ ቈፅለ፡ ወኢጸንአ፡ ሥረዊሁ፡ እስመ፡
ተተከልኩ፡ ማእከለ፡ አስዋክ፡፡፡**

[114] **በዕጣን፡ ወበቀርባን፡ ምጽኢ፡ ምስለ፡ አምኃክሙ፡፡**

The plural imperative form ምጽኡ ‘(you-pl) come!’ is not correct; Gə’əz uses instead the suppletive form ንዑ. A correct (but different) reading is preserved by the rest of the tradition.

በዕግን: ወበቀርባን: ብጽሑ: ምስለ: አምኃክሙ:

[221] እንዘ: ይብሉ: አነ: ወአነ: ዘንጉሥ: ሐራ: ንጉሥ:: The words አነ: ወአነ: ዘንጉሥ: ‘I and I of the king’ are grammatically very strange and do not really make sense. The correct reading is preserved by the rest of the tradition. እንዘ: ይብሉ: ንሐነ: ሐራ: ንጉሥ::

5.6.5 The subarchetype γ (mss. H and L)

γ shares the following conjunctive errors.

[87] ወእግዚእነሂ: ሶበ: ፈቀደ ከመ: ይልበስ: ሥጋ: ዚአነ: ከመ: ያግዕዞሙ: ለአዳም: ወለደቂቁ: ኢተሠገወ: እምአድዋለ: ነገሥት: ወመኳንንት::

The word እምአድዋለ ‘from the regions’ does not make sense. The correct reading እምአዋልደ: ‘from the daughters’ is preserved by the rest of the tradition; the order of the letters has been mixed up.

ወእግዚእነሂ: ሶበ: ፈቀደ ከመ: ይልበስ: ሥጋ: ዚአነ: ከመ: ያግዕዞሙ: ለአዳም: ወለደቂቁ: ኢተሠገወ: እምአዋልደ: ነገሥት: ወመኳንንት::

[121] ወይእዜኒ: እምኮነት: መካነ ሰብእ: እለ: ያፈቅሩ: እንዘኅሉላን: ወወክሐ: ወዕረፍተ: ሥጋ:: The word እንዘኅሉላን does not exist. The correct reading is preserved by the rest of the tradition, which has ንዝህላለ: ‘idleness, frivolity’. ወይእዜኒ: እምኮነት: መካነ ሰብእ: እለ: ያፈቅሩ: ንዝህላለ: ወወክሐ: ወዕረፍተ: ሥጋ::

[242] መትሊት፡ ተቃተተት፡ ምስለ፡ ምድር፡፡ The rest of the tradition has the reading መንተሊት፡ ተቀሐወት፡ ምስለ፡ ምድር፡፡ ‘A hare argued with the earth’. The present reading is hard to evaluate. መትሊት፡ might possibly be an alternate form of standard መንተሊት፡, and the verb ቀተተ means to wager or bet. But the reading with መንተሊት፡ is clearly the more normal one.

5.6.6 The subarchetype η (mss. M and V)

η shares the following conjunctive errors.

[26] ቀዳሚኒ፡ ዘጸሐፍከ፡ እሙን፡ ውእቱ፡ ወይእዜኒ፡ ጸሐፍ፡ አነ፡ እትኢመር፡ ለከ፡
ውስተ፡ አፉከ፡፡

The verb እትኢመር is ungrammatical and does not make sense (possibly the intention was something like ይትኤመር?). The correct reading is preserved by the rest of the tradition.

ቀዳሚኒ፡ ዘጸሐፍከ፡ እሙን፡ ውእቱ፡ ወይእዜኒ፡ ጸሐፍ፡ አነ፡ እትናገር፡ ለከ፡ ውስተ፡
አፉከ፡፡

[60] ወይቤልዎ፡ አእምር፡ ወለቡ፡ እስመ፡ ዐቢይኒ፡ ዘቦቱ፡ ኀይል፡ ይጐይይ፡ እምኔሆሙ፡
ወአንሰ፡ ሕፃን፡ ተሐውር፡ ኀቤሆሙ፡፡

The word: ወአንሰ does not make sense. The correct reading is preserved by the rest of the tradition: ‘You go’, not ‘I go’.

ወይቤልዎ፡ አእምር፡ ወለቡ፡ እስመ፡ ዐቢይኒ፡ ዘቦቱ፡ ኀይል፡ ይጐይይ፡ እምኔሆሙ፡
ወአንተሰ፡ ሕፃን፡ ተሐውር፡ ኀቤሆሙ፡፡

[90] ወእምዝ ይቤሎ፡ ጳጳስ፡ ለአቡነ፡ ጳጳስ፡ ለእመ፡ አበይከኒ፡ ምንተ፡ እብል፡ ዘፈቀደ፡

እግዚአብሔር ለይኩን፡፡ The first occurrence of the word ጳጳስ does not make sense. The scribe wrote ጳጳስ twice by mistake. The correct reading is preserved by the rest of the tradition.

ወእምዝ፡ ይቤሎ፡ ፊልጶስ፡ ለአቡነ፡ ጳጳስ፡ ለእመ፡ አበይከኒ፡ ምንተ፡ እብል፡ ዘፈቀደ፡
እግዚአብሔር ለይኩን፡፡

[147] ወባረክ፡ ቅዱስ፡ በእደዊሁ፡ ላዕለ፡ ከለባት፡ ወእደዊሁሰ፡ ክልቱፋት፡ ወእሱራት
ድጎሪተ፡ ከመ፡ ኢይክድን፡ ኅፍረቶ፡

በእደዊሁ does not make sense. He had to make the blessing with his feet, because his hands were tied behind his back. The correct reading is preserved by the rest of the tradition.

ወባረክ፡ ቅዱስ፡ በእገሪሁ፡ ላዕለ፡ ከለባት፡ ወእደዊሁሰ፡ ክልቱፋት፡ ወእሱራት ድጎሪተ፡
ከመ፡ ኢይክድን፡ ኅፍረቶ፡

[183] እስመ፡ ንሕነ፡ ንቤ፡ ገደፍነ፡ ነሎ፡ ዓለመ፡ ወይሳለቀነ፡ እግዚአብሔር፡ ዘንተ፡ ነሎ፡
ዘገበርነ፡ ሶበ፡ ንብሎ፡ አቡነ፡ ዘበሰማያት፡፡

The word ዘገበርነ does not have the right meaning in context. The scribe misunderstood the initial ዘ- as if it were a relative pronoun instead of being part of the root z-g-b, which occurs here in its infinitive form zagib-. The correct reading is preserved by the rest of the tradition.

እስመ፡ ንሕነ፡ ንቤ፡ ገደፍነ፡ ነሎ፡ ዓለመ፡ ወይሳለቀነ፡ እግዚአብሔር፡ ዘንተ፡ ነሎ፡
ዘጊበነ፡ ሶበ፡ ንብሎ፡ አቡነ፡ ዘበሰማያት፡፡

5.7 The stemma codicum

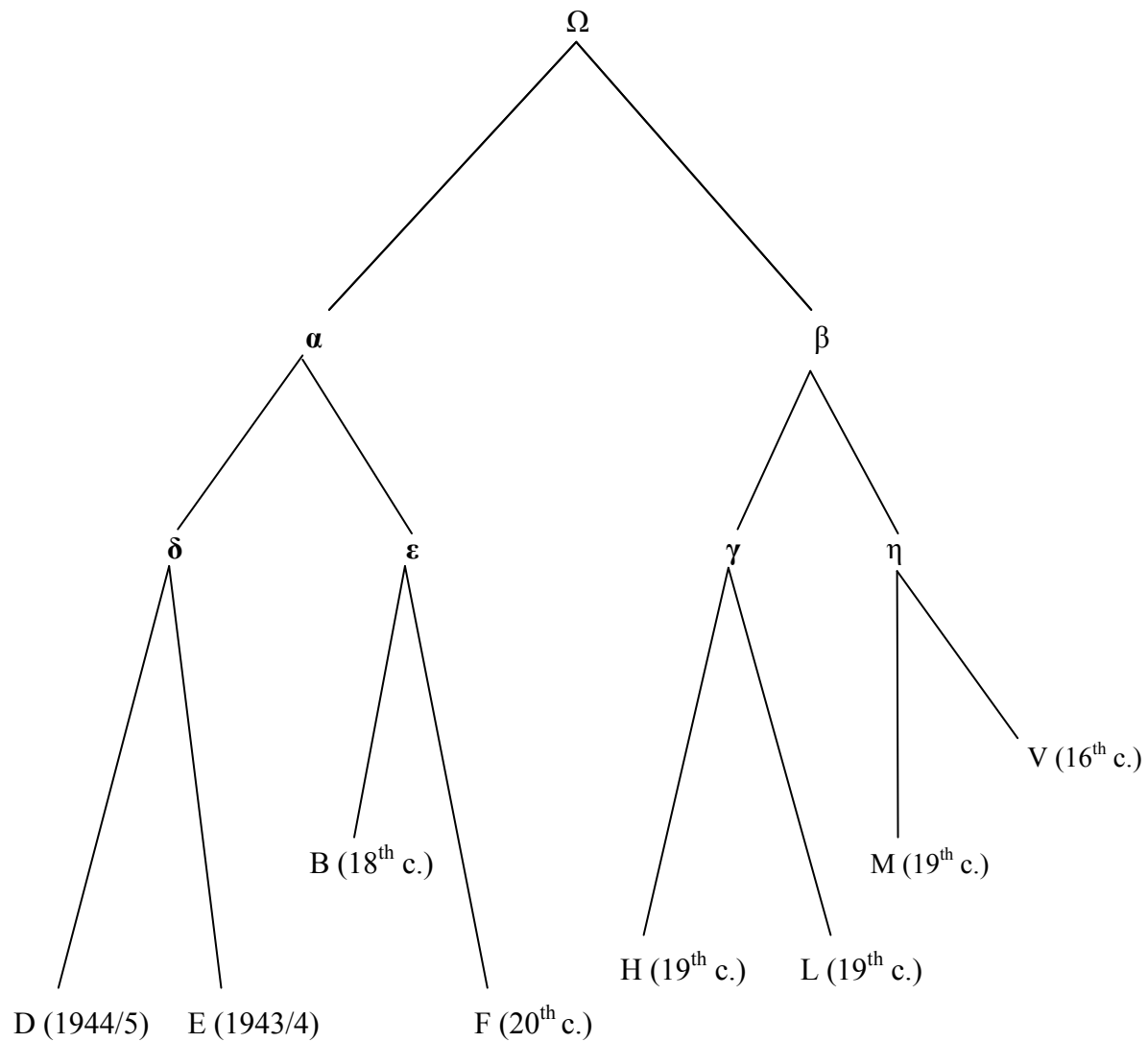
Marrassini (2008, 8) says in textual criticism the basic assumption is that ‘Every text in the process of being copied undergoes a progressive disfiguration because of errors introduced involuntarily by the copyists (or modifications introduced by them deliberately).’ Textual criticism is based on a precise set of rules, named after the German philologist Karl Lachmann. The elimination of the codices plurimi ‘many texts’ in the edition and must be substituted by majority of the families, which was introduced by Johann Albrecht Bengel in 1734 for the first time. The criterion majority the families was later clarified by John August Ernest in 1772 and by the Italian philologist like Domenico Vallarsi (1734) and Bartolomeo Perazzini (1775). As the prerequisite for this criterion, conjunctive errors are means so as to establish the families or stemma codicum.

Bausi (2008, 21-23) lists some definitive and considered principles of Neo- Lachmannian as (a) the necessity of a complete survey of all the direct and indirect witnesses (mss., printed editions, quotations, allusions, etc.) of the text under examination (*recensio*); (b) the definition of their relationship, possibly as a genealogical tree (*stemma codicum*), established on the basis of conjunctive errors (*Leitfehler*) common to the witnesses descending from the same sub-archetype; (c) the establishment of the text through the criterion of the majority of the families-strictly understood as immediate offsprings from the archetype; (d) the definition of concepts through technical terms; (e) the individuation of phases and principles of the editorial work; (f) the acceptance of the critical edition as a scientific hypothetical reconstruction of the original text as proposed by the editor.

The *stemma codicum* is a graphic representation (in the form of a tree diagram) of the genetic relationships among the witnesses of a text. The genetic relationships among the witnesses of a

text can be reconstructed through the evaluation of the shared errors. In the *stemma codicum* both the extant and the lost mss must find their place. GF, the text under the study, is edited according to the Neo- Lachmannian method. The conjunctive errors, attested in eight witnesses of GF are categorized into two major groups, these are archetype and sub-archetypes. The mss themselves are designated by the Latin letters **BDEFHLMV**. The original text or archetype is designated by the Greek letter [Ω] and the sub-archetypes by the Greek letters [α β γ δ ϵ η]. In every error, the erroneous reading will be listed and the possible original reading with the indication of sections in the critical edition will be suggested. Based on the conjunctive errors, witnesses are grouped into families as follows: [α] BDEF, [β] HLMV, [γ] HL, [δ] DE, [ϵ] BF, [η] MV. Finally the genealogical tree or stemma codicum will be illustrated.

Comparison of their readings would give us the following *stemma*.



Stemma codicum of GF

$$\mathbf{\Omega = \alpha + \beta}$$

$$\mathbf{\alpha = \delta + \epsilon}$$

$$\mathbf{\delta = D + E}$$

$$\mathbf{\epsilon = B + F}$$

$$\mathbf{\beta = \gamma + \eta}$$

$$\mathbf{\gamma = H + L}$$

$$\mathbf{\eta = M + V}$$

5.8 Linguistic analysis

5.8.1 Phonological problems

According to Lambdin (1978, 13), ‘The gradual evolution of spoken Gə’əz and its ancient sister dialects into the modern languages of Ethiopia led to the introduction of systematic errors into manuscript copying by scribes who applied their own pronunciation to the ancient language and misspelled accordingly.’ This led to spelling ‘mistakes’, in instances where two distinct letters originally represented two distinct sounds, but the sounds merged together. Such confusions are well known, and they also occur in GF.

	Section	Gloss
1. Confusion of ዐ, አ	[25] ወይቤለኒ ባዕ ¹⁵⁶	
	To mean ወይቤለኒ ባእ	And he said to me ‘enter’
2. Confusion of ሀ, ሐ	[29] አምላክነሰ፡ ንጹሀ፡ ውእቱ	
	To mean አምላክነሰ፡ ንጹሐ፡ ውእቱ	Our Lord is innocent (clean)

When semi-vowels occur in verb roots, they have a special character in Gə’əz. For example:

With final የ :	Perfect	Imperfect	Imperative
	He prayed	He will pray	Let he pray
	ጸለየ	ይጸሊ	ይጸሊ
With initial ወ :	She gave birth	She will give birth	let she give birth
	ወለደት	ትወልድ	ትለድ

In the GF, we can see this behavior of initial w:

¹⁵⁶ See Leslau, 1987, pp. 114 and 405. The possible alteration of sibilants and pharyngeal of Gə’əz scripts (**ሀ፡ ሐ፡ ኀ፡ ወ፡ ሰ፡ አ፡ ዐ፡ ጸ፡ ዐ**) not consulted in the critical apparatus, for as my advisor says ‘It is not mandatory to record the variants of these Gə’əz script, because we cannot make a family tree by their variants but we have to show the correct reading in the edited text.’

ወፃእከ

ትወፅእ

ፃእ

You went out

You will go out

Go out!

But in section [47], the scribe gave an incorrect imperative form with initial *w*, as shown below:

ወፃእከ

ትወፅእ

ውፃእ

In section [226] we can read ‘**ወመጽኡ**’ but the other mss have, ‘**ወበጽሑ**’.

We can assume two possibilities for the case. First, the scribe may have erroneously copied the first consonant ‘**በ**’ instead of ‘**መ**’, so that the difference is happened. The second one can be guessed that since both **መጽኡ** and **በጽሑ** can be used interchangeably in some cases, then the copyist may intentionally alter the lexeme as a characteristics reading, so that the difference is happened. “The cumulative effect of [such] errors can be quite bewildering unless one has a firm grasp of the forms and lexicon of the older language” (Lambdin 1978:14).

5.8.2 Morphosyntactic problems

An example of a morphosyntactic problem involves the expression of possession. Here Gə’əz has several possible constructions, as shown in the following examples, all of which mean ‘the prayer of Filəpos’:

ጸሎቱ፡ ለፊልጶስ (ṣälot-u lä-Filəpos)

ጸሎት፡ ዘፊልጶስ (ṣälot zä-Filəpos)

ጸሎት፡ እንተ ፊልጶስ (ṣälot əntä Filəpos)

ጸሎተ፡ ፊልጶስ (ṣälotä Filəpos). Here are other examples from GF.

§ Section	Reconstructed text	Alternate morphosyntax	Family/ms/mss
107	መርዔተ፡ ክርስቶስ	መርዔቶ፡ ለክርስቶስ	V
110	ሐመረ፡ ነፍስ	ሐመራ፡ ለነፍስ	DEF

169	ቃለ፡ ዛቲ	ቃላ፡ ለዛቲ	MV
175	ይፌውስ፡ ድውያነ	ይፌውሶሙ፡ ለድውያን	EF
246	ሰማዕቱ፡ ለክርስቶስ	ሰማዕተ፡ ክርስቶስ	HLM

Table 9: Morphosyntax

However, we can also find ungrammatical examples which confuse these constructions, e.g. In section [8] ms ‘H’ says በኩሉ፡ መዋዕሉ፡ ሕይወት, other mss keep the correct reading በኩሉ፡ መዋዕሉ፡ ሕይወቶሙ፡፡ In section [7] also we read በመዋዕሉ፡ መንግሥቱ፡ ዐምደ፡ ጽዮን፡፡ Other mss keep the correct reading: በመዋዕሉ፡ መንግሥቱ፡ ለዐምደ፡ ጽዮን፡፡

Symbolic abbreviations adopted in the critical edition

[§] Indicates Section

┐ It uses to identify words, phrases of different variants on the edited text.

[1] It uses to separate numbers between the variants in the

Critical apparatus.

‡....‡ it is applied in the case of irremediable corruptions.

CHAPTER SIX

EDITION OF THE TEXT OF GÄDLÄ FILEĖPOS

[1] በስመ፡ እግዚአብሔር፡¹ አምላክ፡ ቀዳማዊ፡² ዘእንበለ፡ ጥንት፡ ወደኃራዊ፡ ዘእንበለ፡ ተፍጻሜት፡ ዘይሄለስ፡ በአካላት፡ ወይትዋሐድ፡ በመለኮት፡ በከመ፡ ከሠቱ፡ ለነ፡ መጻሕፍት፡ ወተርጎሙ፡ ለነ፡ መግብተ፡ ሃይማኖት፡ ውእቱ፡ በጥበቡ፡ ወምክሩ፡ ፈጣሬ፡ ዓላማት፡ ወሠራዔ፡ አዝማናት፡ ወእ(F3r^a)ምጸኢሆሙ፡ ለእሉ፡ እምነብ፡ ወኢምንት፡ እምቅድመ፡ ጊዜ፡ ወሰዓት፡ እምቅድመ፡ መዋዕል፡ ወዓመታት፡ ሎቱ፡ ይደሉ፡ ስብሐት፡ በምድር፡ ወበሰማያት፡ በባህር፡ ወበቀላያት፡ እምአፈ፡ ኩሉ፡ ፍጥረት፡ ዘኅብእ፡ ወዘክሡት፡ ዘመልዕልት፡ ወዘመትሕት፡ ለዝሰ፡ አምላክ፡ አክሊለ፡ ሰማ(E3r^a)ዕት፡ ወተስፋ፡(F3r^b) መነኮሳት፡ ዘኢያአምን፡ በሥላሴሁ፡ ቅድስት፡ ታወግዞ፡ ቤተክርስቲያን፡ አሐቲ፡ ጉባኤ፡ እንተ፡ ሐዋርያት፡ ለዓለመ፡ ዓ(D1r^a)ለም፡፡³

[2] _aንዌጥን፡ ጽሒፈ፡ ዜናሁ፡ ወትሩፋቲሁ፡¹ ወገድላቲሁ፡ ለብጽዕ፡ (B150r^a) አቡነ፡ ፊልጳስ፡ መፍቀሬ፡ እግዚአብሔር፡ ዘተከለለ፡ ስብሐተ፡ ወክብረ፡ እምእግዚአብሔር፡ አቡሁ፡ በተሊወ፡² ምግባሮሙ፡ አምላካዊት፡³ ለአበዊነ፡ ክቡራን፡ ሐዋርያት ወለመዋእያን ወመስተጋድላን፡ መነኮሳት፡(F3v^a) እንዘ፡ ይረድአነ፡ መንፈስ፡ ቅዱስ፡ ወሀቤ፡ ሀብታት፡ ብዙኅ፡ ወፈጻሚ፡ ኀሠሣ፡ ወጸህቅ፡ ዝንቱስ፡ መንፈስ፡ ቅዱስ፡(E3rb) እንዘ፡ አሐዱ፡ ውእቱ፡ ይትከፈል፡ በምግባር፡ ለኅብ፡ ብዙኅ፡ መክፈልታት፡ ሶ፡ ኀብ፡ ይሁብ፡ ተነብዮ፡ ወሶ፡ ኀብ፡ ያሌቡ፡ ጥያቄ፡ ትምህርት፡⁴ በከመ፡ ይቤ፡ ሐዋርያ፡ ወኢትፍቅዱ፡ መኑሂ፡⁵ ይምህርክሙ፡ አላ፡ መንፈስ፡ ዚአሁ፡ ይሜህረክሙ፡ በእንተ፡ ኩሉ፡ ሶ፡ ኀብ፡ ይከውን፡ አፈ፡ ወጥበበ፡(D1r^b) ለመዋእያን፡ ሰማዕት፡ ከመ፡ ያስተኅፍርዎሙ፡⁶ ለዐላውያን በከሢተ፡⁷ ሃይማኖት፡ መሲሓ(F4r^a)ዊት፡ ዘታፈልስ፡ ደብረ፡ ወትመልኅ፡ ሰግላ፡ ለፍጻሜ፡ _aቃል፡፡⁸

[3] _aዘይቤ፡ እግዚእነ፡ ሶብ፡ ይወስዱክሙ፡ ኀብ፡ ነገሥት፡ ወመኳንንት፡ ኢትሐልዩ፡ ዘትብለ፡ ወዘትነቡ፡ እነ፡ እ(B150r^b)ሁብክሙ፡ አፈ፡ ወጥበበ፡ በዘኢይክሉ፡¹ ተዋቅሶተ(E3v^a)ክሙ ወተዋሥኦተክሙ፡ወሶ፡ ኀብ፡ ይሁብ፡ ትዕግሥተ፡ ለመነኮሳት፡ መስተጋድላን፡ እስከ ይፌጽሙ፡ ገድሎሙ፡ በተወ(F4r^b)ክፎ፡ መከራት፡² ከመ፡ ይንሥኡ፡³ አክሊለ፡ ስብሐት ዘጽኑሕ፡⁴ ሎሙ፡ ሶ፡ ኀብ፡ ያሰረጉ፡ ንጽሐ፡ ለደናግል፡ ከመ፡ ያቀሩር፡ ዋዕየ፡ ፍትወት ዘሀሎ ውስተ _aሥጋሆሙ፡፡⁵

Consulted witnesses (BDEFHLMV)

§ [1]-¹ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡አምላክ፡ ገድል፡ ወስም፡ ዘቅዱስ፡ ወብፀዕ፡ ወክቡር፡ አባ፡ ፊልጳስ፡ ዘሀገረ፡ ኢትዮጵያ፡ ዘደብረ፡ ሊባኖስ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስሌነ፡ β | ² አምላክ፡ ቀዳማዊ፡...ዓለም፡ om. β | ³ አሜን፡ add. δ |

§ [2]-¹ om. D | ² በተሊወ፡ E | ³ እምክዊት፡ D | ⁴ ትእምርት፡ D | ⁵ መነሂ፡ B | ⁶ ያስተፍሮሙ፡ E | ⁷ ወከሢተ፡ E | ⁸ a-a፡ om. β |

§ [3]-¹ om. E | ² መከራ፡ D | ³ ይንሡ፡ D | ⁴ ዘኑሕ፡ D | ⁵ a-a፡ om. β |

[4] a ወዘእንበሌሁሰ፡ አልቦ፡ ዘይከውን፡ እምግባር፡ ዘአቅደምነ፡ ነጊረ፡ በእንጉረኡ፡፡ ወበእንተዝ፡ ነግእ(Div^a)ነ፡ ረድኤተ፡ ዚአሁ፡¹ ከመ፡ ያርትዕ፡ ፍኖ($F4v^a$)ተ፡ ቃል፡ ለነ፡ ፍቁረ፡ ዘንፈቅድ፡² ቦቱ፡ እስከ፡ ንበጽሕ፡ ኀበ፡ ፍጻሜ፡ ነገር፡ ዘአቡነ፡ ፊልጶስ፡ ዘኮነ፡ እምጥንተ፡ ልደቱ፡ እስከ፡ ዕለተ፡ ሞቱ፡ a እም($E3v^b$)ርት፡፡³

[5] a እንዘ፡ ናቀድም፡ ንስቲተ፡ ነጊረ፡¹ ውዳሴሃ፡ ብዙኀ፡² ወትሩ፡³ ለደብረ፡ ሊባኖስ፡⁴ ዘተመሰለት፡ ሰማየ፡ በእንተ፡ ዘሠረቀ፡ እምኔሃ፡ ፀሐየ፡ ጽድቅ፡ ፊልጶስ፡ ምስለ፡ ከ($F4v^b$)ዋክብት፡ ደቂቁ፡፡ ምንትነ፡ ን($B150v^a$)ዌደስኪ፡ ንሕነ፡ ድኩማነ፡ ልሳን፡ አሀገር፡ ዐባይ፡ ደብረ፡ ሊባኖስ፡⁵ እስመ፡ ተወደስኪ፡ በአፈ፡ መላእክት፡ ትጉሃን፡ ወበአፈ፡ ሰብእ፡ ቅዱሳን፡ እለ፡ ይሬእዩ፡ ዕቦየኪ፡ በመንፈስ፡ እግዚአብሔር፡ ወይብሉ፡ ነጻርነ፡ እንዘ፡ ይሔውጻ፡ መንፈስ፡ ቅዱስ፡ ለለሰዓቱ፡ ሌሊተ፡ ወመዓልተ፡ ወ($F5r^a$)ፈድፋደስ፡ በጊዜ፡ a ቅርባን፡፡⁶

[6] a ወቦ፡ ዘይቤ፡ ይጼልል፡ መልዕልቱ(Div^b)ሃ፡ መንፈስ፡ እግዚአብሔር፡ ከመ፡ ደመና፡ ወኢ($E4r^a$)ይሴስል፡ እምኔሃ፡ ነሎ፡ ጊዜ፡ ዘወሀቦ፡ እግዚአብሔር፡ በእንተ፡ ክዕወተ፡ ደሙ፡ ለዝ፡ ክቡር፡ አቡነ፡ ፊልጶስ፡ ወበእንተ፡ ነሎመ፡ መስተጋድላኒሃ፡ ዕድ፡ ወአንስት፡ እለ፡ ተቀብሩ፡¹ በውስቴታ፡² ወኢ($F5rb$)ይሴስል፡³ እምኔሃ፡ ውእቱ፡⁴ መንፈስ፡ ቅዱስ፡ እስከ፡ ኀልቀተ፡ a ዓለም፡፡

[7] ስምዑ፡¹ በለብዎ፡² ወአፅምኡ፡³ በፍርሃት፡ አፍቁራኒነ፡⁴ እለ፡ ተጋባእክመ፡ ውስተ፡ ዛቲ፡⁵ ደብረ፡ ቅድስት፡⁶ ካህናት፡ ወዲያቆናት፡ ፍጹሙ፡ ወሕፃናት፡⁷($B150v^b$) ከመ፡ ትግበሩ፡ ተዝካሮ፡ ለዝንቱ፡ አብ፡ ቅዱስ፡⁸ ወክቡር፡⁹ መስተጋድል፡ ማር፡ ፊልጶስ፡ ዘአቅደመ፡¹⁰($F5v^a$) ስምዐ፡ ከዊነ፡ በሀገረ፡ ሸዋ፡¹¹ በመዋዕለ፡ መንግሥቱ፡ ለዐምደ፡ ጽዮን፡¹² ንጉሠ፡ ኢትዮጵያ፡፡¹³

Consulted witnesses (BDEFHLMV)

§ [4]-¹ ኪያሁ፡ BDEF |² ዘንፈቅድ፡ ሐዊረ፡ D |³ a-a: om. β |

§ [5]-¹ ብዙኀ፡ D |² እምብዙኀ፡ B |³ om. δ |⁴ ለደብረ፡ ዕንቁ፡ δ |⁵ ደብረ፡ ዕንቁ፡ δ |⁶ a-a: om. β |

§ [6]-¹ om. D |² ውስቴታ፡ E |³ ወኢሴስል፡ D፡ ወኢይሴስ፡ E |⁴ om. D |⁵ a-a: om. β |

§ [7]-¹ ስምዐዎ፡ M ስምዐዎ፡ Vγ |² ወለብዎ፡ M፡ ወለብዎ፡ γ |³ ወአፅምዐዎ፡ M፡ ወአፅምዐዎ፡ Vγ |⁴ አፍቁራንዩ፡ β |⁵ om. β |⁶ ቅዱስ፡ β |⁷ om. β |⁸ om. DEF |⁹ ክቡር፡ δ |¹⁰ ዘቀደመ፡ β |¹¹ በሀገረ፡ ሲዋ፡ B፡ om. β |¹² በመዋዕለ፡ መንግሥቱ፡ ዐምደ፡ ጽዮን፡ H |¹³ ስምዐ፡ ወአጽምኡ፡ በትዕግስት፡ አሰማዕያን፡ ወለብው፡ በኀድአት፡ ወበአርምዋ፡ ማዕምራን፡ ጉባዔ፡ እንተ፡ ሐዋርያት፡ ውሉደ፡ ቤተክርስቲያን፡ እለ፡ ተጋባእክመ፡ ዮም፡ ውስተ፡ ዛቲ፡ ቤተክርስቲያን፡ እለ፡ ተጋባእክመ፡ ዮም፡ ውስተ፡ ዛቲ፡ መካን፡ ዘይትነበብ፡ በሰላመ፡ እግዚአብሔር፡ እንዘ፡ ይከድን፡ ለኩሉ፡ አሜን፡፡ add. β |

[8] ስምዑ፡(L3r^a)(E4r^b) ኦኦጎዊን፡¹ እስመ፡ ለዝንቱ፡ አብ፡(D2r^a) ኮነ፡ ሆገረ፡² ሙላዱ፡³ እምሀገረ፡⁴ ዝማ፡⁵ ምትሰመይ፡ ለት፡⁶ ምኮኑ፡ በውእቱ፡ መዋዕለ፡ ሰብአ፡ ይእቲ፡ ሀገር፡⁷ ያመልኩ፡⁸ በእብን፡ ወእመኒ፡⁹ በዕፀው፡¹⁰ አው፡ በባሕር፡ ወኢየአምርዎ፡ ለእግዚአ(F5v^b)ብሔር፡ ዘእንበለ፡ ውጉዳን፡ ሰብእ፡ ወነበሩ፡ እንዘ፡ ይበልፀ፡ ወይሰትዩ፡ ወይዜምዉ፡¹¹ ምክሉ፡ መዋዕለ፡ ሕይወቶሙ፡¹²

[9] ወአቡሁሰ፡ ለዝንቱ፡ ቅዱስ፡ ፊልጶስ፡ ወእመሰ፡¹ ክርስቲያን፡ እመንቱ፡ ወምእመናን፡²(V3r^b) በክርስቶስ፡ ወለዝንቱ፡ ቅዱስ፡³ ወሰዶ፡ አቡሁ፡⁴ ኀበ፡ መምህር፡⁵ ከመ፡ ይትመሀር፡ መ(M30r^b)ጳሕፍተ፡ ነቢያት፡ ወሐዋርያት፡ ወመዝሙረ፡ ዳ(F6r^a)ዊት፡ ምእንዘ፡ ያዐቅብ፡ ቃላቲሆሙ፡⁶ ወ(E4v^a)ተምህረ፡ ክሎ፡(B15lr^a) ምበበ፡ ወተግሣጽ፡⁷ ምስለ፡ አእምሮ፡⁸ ወልቡና፡ ወፈለጠ፡ ሞተ፡ ወሕይወተ፡⁹

[10] ወይቤሎ፡ ምንቱ፡ ቅዱስ፡¹ ለመምህሩ፡ አአባ፡ መኑ፡ ፈጠረ፡²(D2r^b) ዘንተ፡³ ክሎ፡ ዘእፊኢ፡⁴ ፀሐዩ፡ ወወርኅ፡ ወክዋክብተ፡⁵ ሰማይ፡ ወምድረ፡ አድባ(H3v^a)ረ፡ ወአውግረ፡ ባሕረ፡ ወአፍላገ፡ ሰብአ፡ ወእንስሳ፡

[11] አውሥአ፡ መም(F6r^b)ህሩ፡ ወይቤሎ፡¹ ሠናይ፡ ትቤ፡ አወልድዮ፡ እስመ፡ ዘንተ፡ ክሎ፡² ዘትቤለኒ፡³ ፈጠረ፡⁴ እግዚአብሔር፡ እምኀበ፡ አልቦ፡ ፩፡ እግዚአብሔር፡ ወ፩፡ ወልዱ፡ ወ፩፡⁵ መንፈስ፡ ቅዱስ፡ ጳራቅሊጦስ፡ ወይቤሎ፡ ዝንቱ፡⁶ ሕፃን፡ ዘጎዱር፡ ምሳሌሁ፡ መንፈስ፡ ቅዱስ፡⁷ ወቀዳሚሰ፡ ትቤለኒ፡ ፩፡ እግዚአብሔር፡ ፈጠረ፡ ክሎ፡⁸ ወካዕበ፡ ትቤለኒ፡ ፩፡⁹ ወልዱ፡ ወ፩፡¹⁰(F6v^a) መንፈስ፡ ቅዱስ፡(V3v^a) ጳራቅሊ(L3v^a)ጦስ፡ ሠለስቲሆሙ፡¹¹ ፈጠሩ፡ አው፡ አልቦ፡

Consulted witnesses (BDEFHLMV)

§ [8]-¹ ኦፍቁራንዮ፡ HLv; ፍቁራን፡ M | ² ብሔረ፡ EF | ³ ሙላሙዱ፡ D; om. β | ⁴ ብሔረ፡ EF | ⁵ እምብሔረ ግረብ፡ add. β | ⁶ om. β | ⁷ ወነበሩ፡ ሰብአ፡ ይእቲ፡ ሀገር፡ β | ⁸ እንዘ፡ add. β; ወያሰግሉ፡እመኒ፡ add. β | ⁹ om. β | ¹⁰ በዕፅ፡ β | ¹¹ ወተንሥኡ፡ ይዝፍኑ፡ M; ወይዘፍኑ፡ V; ወይትነሥኡ፡ HL; በከመ፡ ይቤ፡ ጳውሎስ፡ ወከመዝ ነበሩ፡ add. β | ¹² በውእቱ፡ መዋዕል፡ ሰብአ፡ ይእቲ፡ ሀገር፡ V; መዋዕሉ፡ ሕይወት፡ H |

§ [9]-¹ ወእመኒ፡ γV; እሙ፡ E | ² ወየአምኑ፡ β | ³ ወልዱ፡ β | ⁴ om. V; ወወሀቦ፡ add. β | ⁵ ለመምህሩ፡ β | ⁶ om. β | ⁷ ተግሣፀ፡ ወጥበበ፡ β | ⁸ ወአእምሮ፡ β | ⁹ ጽልመተ፡ ውኅጢአተ፡ add. β |

§ [10]-¹ om. β | ² ዘፈጠረ፡ L | ³ om. V | ⁴ ዘእፊኢ፡ V | ⁵ om. β |

§ [11]-¹ om. V | ² om. DE | ³ ዘትቤ፡ β | ⁴ ዘፈጠረ፡ V | ⁵ ፬፡ H | ⁶ ውእቱ፡ β | ⁷ መንፈስ፡ ቅዱስ፡ ሳዕሌሁ፡ M; ወይቤሎ፡ add. MV | ⁸ እምኀበ፡ አልቦ፡ add. β | ⁹ ፬፡ H | ¹⁰ ፬፡ H | ¹¹ om. DE; መኑ፡ ፈጠሩ፡ F |

[12] ወይቤሎ፡ መምህሩ፡¹ እው፡ ሠለስቲሆሙ፡ ፈጠሩ፡²(M30v^a) አእምር፡ ወጠይቅ፡ አወልድዮ፡ ወስማዕ፡³ ዘእነግረከ፡⁴ ፍእስመ፡ ሠለስ(H3v^b)ቲሆሙ፡⁵ ፈጠሩ፡ አብ፡(B151r^b) ይፈጥር፡ ወ(D2v^a)ልድ፡ ይገብር፡ ወመንፈስ፡ ቅዱስ፡ ይ(F6v^b)ፌጽም፡፡ አብ፡ ይባርክ፡ ወልድ፡ ይባርክ፡⁶ ወመንፈስ፡ ቅዱስ፡ ይባርክ፡⁷ አብ፡ ይኤዝዝ፡ ወልድ፡ ይኤዝዝ፡⁸ ወመንፈስ፡ ቅዱስ፡ ይኤዝዝ፡⁹ አብ፡ ይምሕር፡ ወልድ፡ ይሣህል፡¹⁰ ወመንፈስ፡ ቅዱስ፡ ይሰሪ፡¹¹ አብ፡ ነባቢ፡ ወልድ፡ ነባቢ፡¹² ወመንፈስ፡ ቅዱስ፡ ነባቢ፡¹³፡፡ ወካዕበ፡ ይቤሎ፡ ሕፃን፡ ሠለስቲሆሙ፡¹⁴ ፩ እሙንቱ፡¹⁵(L3v^b) ፍ(E5r^a)ሉጣን፡ ዘዘዚአ(F7r^a)ሆሙ፡፡¹⁶ ወይቤሎ፡ ሠለስቱ፡ ገጽቲሆሙ፡ ወ፩፡ ምልክናሆሙ፡ ወ፩፡ ህላዌሆሙ፡ እንዘ፡ ይትዋሐዱ፡¹⁷ በመለኮት፡ ይሄለሱ፡ በአካላት፡ ኢይመውቱ፡ ወኢይሰዕሩ፡ አልቦሙ፡¹⁸(H4r^a) ጥንት፡ ወኢተፍጻሚት፡¹⁹ ወኢትፋልቄ፡ አዝማን፡²⁰ ለዓመታቲሆሙ፡²¹ አልቦ፡²² አመ፡ ኢሀለው፡²³(M30v^b) ወአልቦ፡ አመ፡ ተጎጥኡ፡፡

[13] ወይቤሎ፡¹ ሕፃን፡ እመ(F7r^b)ሰ፡² ትቤ፡ እንዘ፡ አሐዱ፡ ሠለስቱ፡³ ዘኢይትበዕዱ፡⁴ ወ(D2v^b)ኢይትፈለጡ፡ በምንትኑ፡⁵ ግብር፡⁶ ወከመ፡ እፎ፡ ይከውኖ፡ አብ፡ ለወልዱ፡ አብ፡ ወከመ፡ እፎ፡ ይከውኖ፡ ወልድ፡ ወ(B151v^a)ልድ፡ ለአቡሁ፡ ፍወከመ፡ እፎ፡ ይከውኖሙ፡ መንፈስ፡ ቅዱስ፡ መንፈስ፡ ለ፪ኤሆሙ፡⁷ ወ(F7v^a)ይቤሎ፡ ስማ(E5r^b)ዕ፡ አወልድዮ፡⁸ ፍአብ፡ ከመ፡ መልክእ፡ ወወልድ፡ ከመ፡ ቃል፡ ወመንፈስ፡ ቅዱስ፡ ከመ፡ እስትንፋስ፡፡ በከመ፡ ኢይትከህሎ፡ ለመልክእ፡ ይትፈለጥ፡ እምቃል፡ ወእምእስትንፋስ፡ ወለቃል፡ እመልክእ፡⁹ ወእምእስትንፋስ፡¹⁰ ወለእስትንፋስ፡ እመልክእ፡ ወቃል፡ ከማሁ፡ ለአብ፡ ወወልድ፡ ወመንፈ(V4r^a)ሰ፡ ቅዱስ፡ ኢይት(F7v^b)ከህል፡¹¹ ይፍልጥሙ፡ እመ፡ ኮኑ፡ ፍሉጣን፡ በአካል፡ ወገጽ፡ እሙንቱ፡ እጉዛን፡ በዕምረት፡፡¹²

Consulted witnesses (BDEFHLMV)

§ [12]-¹ om. β | ² om. EH; አው አልቦ፡ F | ³ ስማዕ፡ γV | ⁴ እንግረከ፡ β | ⁵ ከመ ቲቲሆሙ፡ β | ⁶ ያኢትብ፡ β | ⁷ ይቄድስ፡ β | ⁸ ይእነዝ፡ β | ⁹ ይናዝዝ፡ β | ¹⁰ ይሣህል፡ B; ይስእል፡ β | ¹¹ ያስተምህር፡ β | ¹² ተናጋሪ፡ β | ¹³ ፈካሪ፡ β | ¹⁴ እስመ ሠለስቲሆሙ፡ β | ¹⁵ ይከውኑ ፩፡ መለኮቶሙኒ፡ ወ፩፡ እህዞቶሙ፡ ወ፩፡ ምልክናሆሙ፡ ፩፡ ውእቱ ወኢይትበዕዱ፡ ለዓለም፡ ወህላዌሆሙኒ፡ ፩፡ ወምኩናኒሆሙኒ፡ ፩፡ ወመንግሥቶሙኒ፡ ፩፡ ወኢይመውቱ ወኢይሰዕሩ፡ add. β | ¹⁶ om. L | ¹⁷ ይትወሀደዱ፡ D | ¹⁸ ወአልቦሙ፡ β | ¹⁹ ወኢትፍጻሚት፡ B | ²⁰ አዝማናት፡ β | ²¹ ወኢትፋልቄ፡ መዋዕል፡ ወአቅማር፡ ወኢይብልዎሙ፡ add. β | ²² አልቦሙ፡ E | ²³ አልቦ፡ አመ፡ ሀለው፡ ወአመ፡ ኢሀለው፡ M; አልቦ፡ አመ፡ ሀለው፡ ወአመ፡ ኢሀለው አልቦ፡ H; አልቦ፡ አመ፡ ሀለው፡ ወአመ፡ ኢሀለው፡ አልቦ፡ L ; አልቦ፡ አመ፡ ሀለው፡ አልቦ፡ አመ፡ ኢሀለው፡ H; ወኢይብልዎሙ፡ ዘማእዜ፡ እስከ፡ ይእዜ፡ add. β |

§ [13]-¹ ካዕበ ውእቱ፡ add. β | ² ወእመሰ፡ H | ³ እንዘ፡ ፩፩፡ ወእንዘ፡ ፩፩፡ LMV; እንዘ፡ ፬፬፡ ወእንዘ፡ ፬፬፡ H | ⁴ ኢይትበዕዱ፡ H; ኢይትፈለጡ፡ ዘኢይትበዕዱ፡ β | ⁵ በምንትኑ፡ VL | ⁶ om. β | ⁷ ወከከመ፡ እፎ፡ መንፈስ፡ ቅዱስ፡ β | ⁸ ወእንግረከ ጥዩቀ አብ ወላዲ ወልድ...እሳተ፡ መለኮት፡ ውእቱ፡ add. β | ⁹ om. D | ¹⁰ ወእምእስትንፋስ፡ B | ¹¹ om. D | ¹² om. B |

[14] ወካዕበ፡ ይቤሎ፡¹ ሕፃን፡ ፈጣሪ፡² ፍጥነት፡ እግዚአብሔር፡³ ወሚመ፡ ፈጠርዎ፡ በአይ(M31v^b)፡ቴ፡ ሀሎ፡⁴ ወእምአይ፡ መጽአ፡ ወይቤሎ፡ መምህሩ፡⁵ ፍጥነት፡⁶ ሀሎ፡⁷ ሕፃን፡⁸ ሕፃን፡⁹ ሕፃን፡¹⁰ ወእምአይ፡ መጽአ፡ ወይቤሎ፡ መምህሩ፡¹¹ ሕፃን፡¹² ሕፃን፡¹³ ወእምአይ፡ መጽአ፡ ወይቤሎ፡ መምህሩ፡¹⁴

[15] በከመ፡ ይቤ፡ ዮሐንስ፡ ወንጌ(F8r^b)፡¹ ወእምአይ፡ ያህር፡² ወእምአይ፡ ፍጥነት፡³ ሕፃን፡⁴ ሕፃን፡⁵ ሕፃን፡⁶ ሕፃን፡⁷ ሕፃን፡⁸ ሕፃን፡⁹ ሕፃን፡¹⁰ ሕፃን፡¹¹ ሕፃን፡¹² ሕፃን፡¹³ ሕፃን፡¹⁴ ሕፃን፡¹⁵

[16] ወእምአይ፡¹ ሕፃን፡² ሕፃን፡³ ሕፃን፡⁴ ሕፃን፡⁵ ሕፃን፡⁶ ሕፃን፡⁷ ሕፃን፡⁸ ሕፃን፡⁹ ሕፃን፡¹⁰ ሕፃን፡¹¹ ሕፃን፡¹² ሕፃን፡¹³ ሕፃን፡¹⁴ ሕፃን፡¹⁵

Consulted witnesses (BDEFHLMV)

§ [14]-¹ ይቤ፡ β | ² ፈጣሪ፡ δ | ³ om. β | ⁴ ሀሎ፡ LV | ⁵ om. ሕፃን፡ add. γ | ⁶ ሕፃን፡ H | ⁷ ሕፃን፡ H | ⁸ ሕፃን፡ H | ⁹ ሕፃን፡ H | ¹⁰ ሕፃን፡ H | ¹¹ ሕፃን፡ H | ¹² ሕፃን፡ H | ¹³ ሕፃን፡ H | ¹⁴ ሕፃን፡ H |

§ [15]-¹ om. β | ² ያህር፡ B | ³ om. β | ⁴ ሕፃን፡ V | ⁵ ሕፃን፡ V | ⁶ ሕፃን፡ V | ⁷ ሕፃን፡ V | ⁸ ሕፃን፡ V | ⁹ ሕፃን፡ V | ¹⁰ ሕፃን፡ V | ¹¹ ሕፃን፡ V | ¹² ሕፃን፡ V | ¹³ ሕፃን፡ V | ¹⁴ ሕፃን፡ V | ¹⁵ om. β |

§ [16]-¹ om. D | ² ይቤሎ፡ L | ³ om. L | ⁴ ወካዕበ፡ β | ⁵ መምህሩ፡ add. LV | ⁶ እግዚአብሔር፡ ሕፃን፡ V | ⁷ ያህር፡ V | ⁸ om. β | ⁹ ሕፃን፡ V | ¹⁰ ሕፃን፡ V | ¹¹ om. β | ¹² om. β | ¹³ ሕፃን፡ β | ¹⁴ om. β |

[17] እምቅድመ፡ ይኩን፡ የአምር፡ ኩሎ፡¹ ወእምቅድመ፡ ይግበር፡²($D3v^a$) ይፈጽም፡³($H5r^b$)
 ወበእንተዝ ይቤ፡ ነቢይ፡⁴ መልአ፡ ምድረ፡ ስብሐቲሁ፡⁵ ሎቱ፡ ስብሐት፡ ፀላለመ፡ ዓለም፡⁶ አሜን፡፡
 [18] ወካዕበ፡ አውሥአ፡ ውእቱ፡¹ ሕፃን፡ ወይቤሎ፡² ለእመ፡³ ኮነ፡ ከመዝ፡ ለምንትነ ያመልኩ፡⁴
 ሰብአ፡ ዛቲ፡ ሀገር፡ ወይሰግዱ፡ ለእብን፡⁵($F9r^b$) ወለዕዕ፡⁶ ለባሕ($M31v^b$)ር፡ ወለማርያን፡
 ወለመስተቃስማን፡ ይፈስይዎሙ፡ አምላክ፡ ከመ፡⁷ ይሰግዱ፡ ወይትቀነዩ፡ ሎሙ፡ ኀዲሳሙ፡
 እግዚአብሔርሃ፡ ዘንተ፡ ኩሎ፡ ዘገብረ፡⁸ ነጽሩ፡ ኦአኀው፡⁹ ዘንተ፡ ጥበበ፡ ወልቡና ወእእ($L5r^a$)ምሮ፡¹⁰
 ዘኮነ፡ ላዕለዝ፡ ሕፃ($E6r^b$)ን፡ ከመ፡ ይኅሥሥ፡ ዘንተ፡ ኩሎ፡ ማዕምቅታተ፡¹¹ ነገር፡ ዘስፈር፡
 ለኀልዮ፡¹² ወለተናግሮ፡፡($F9v^a$)($V5r^a$)

[19] ወይቤ፡¹ ፀምህሩ፡ ስማዕ፡² ኦወልድዩ፡ ወዘይሰግዱስ፡ ለማርያን፡ በእንተ፡ ዘይገብር፡³ ሎሙ፡⁴
 ፀደፊእዮሙ፡ ምትሐታተ፡⁵ ከመ፡ ያስሕ($D3v^b$)ቶሙ፡⁶ ፀእመ፡ ኀዱር፡ ውስቴቱ፡⁷ መንፈስ፡⁸
 ሰይጣን፡ ሶበ፡ ይፈእይዎ፡ ነቢይ፡ ማእከለ፡⁹($B152r^b$) እሳት፡ እንዘ፡ ኢያውዕዮ፡¹⁰ ወይእኀዝ፡
 በእዴሁ፡ ጉጠተ፡ ኀዲን፡ ዘልህበ፡¹¹ በእሳት፡ ወያንገረግር፡¹²($M32r^b$) ወይዘፍን፡($F9v^b$) ከመ ዘአኀዝ፡¹³
 ጋኔን፡ ወሶቤሃ፡ ይሰግዱ፡ ሎቱ፡ ሶበ፡ ይፈእዩ፡ ዘንተ፡ ሕስወ፡ ትእምርተ፡¹⁴ እንዘ፡ ይሴአልዎ፡¹⁵
 ፀብሂለ፡ ቃል፡¹⁶ ነሐዩት፡ ብዙኀ፡ ዓመታተ፡ አው፡ ንመውት፡¹⁷ ንብዕልኑ፡ አው፡ ንነዲ፡¹⁸
 ፀደቤሎሙ፡ ውእቱ፡ ማሪት፡ እንዘ፡ ይሔሱ፡¹⁹ እስመ፡ ሐሳ($L5v^a$)ዊ፡ ውእቱ፡²⁰ ለዘይመውት፡²¹
 ዩሐዩ፡²² ወለዘዩሐዩ፡²³ ይመውት፡ ለ($F10r^a$)ዘይብዕል፡ ይነዲ፡²⁴ ወለዘይነዲ፡ ይብዕል፡²⁵ ከመዝ፡
 ይትናገሮሙ፡ ለአስሕቶ፡፡

Consulted witnesses (BDEFHLMV)

§ [17]-¹ om. β | ² ይገብር፡ V | ³ ይፈጽም፡ B | ⁴ ዳዊት፡ β | ⁵ ውስተ፡ ኩሎ፡ በሐውርት፡ መለኮቱ፡ add. β | ⁶ om፡ B |

§ [18]-¹ om. HLM | ² ውይቤሎ፡ B | ³ ሶበ፡ β | ⁴ ባዕደ፡ add. D | ⁵ ለአዕባን፡ β | ⁶ ወያሠግሉ፡ add. β፡ ወለዕዕው፡ V | ⁷
 om. β | ⁸ ዘገብረ ዘንተ፡ ኩሎ፡ δ β | ⁹ om. β | ¹⁰ ሠናዩ፡ add. LMV | ¹¹ ማዕምቅ፡ β፡ ላዕሌሁ፡ add. E | ¹² ወዕፁብ፡
 add. β |

§ [19]-¹ በከመ፡ ይቤ፡ ለሊሁ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አመ፡ ተፈሥሐ፡ አኣኩተክ፡ ሰማይ፡
 ወምድር፡ ዘኀባዕኮ፡ ወሰወርኮ፡ ለዝ፡ እምጠቢባን፡ ወእማእምራን፡ ወእምለባውያን፡ ወከሰትክ፡ ለሕፃናት
 እው፡ አባ፡ እስመ፡ ከማሁ፡ ኮነ፡ ሥምረትክ፡ ከቅድሚክ፡ አልቦ፡ ዘየአምሮ፡ ለአብ፡ ዘእንበለ፡ ወልድ
 ወአልቦ፡ ዘየአምሮ፡ ለወልድ፡ ዘእንበለ፡ አብ፡ ወለዘ፡ ፈቀደ፡ ወልድ...ሰብእ፡ add. β | ² om. HM | ³ እንዘ
 ይገብር፡ M | ⁴ ተዓምራተ፡ add. HM | ⁵ om፡ β | ⁶ ያስሕትዎሙ፡ D፡ ወእቱ፡ ማሪት፡ ይነብር፡ ላዕለ፡ እሳት፡ add.
 LM፡ ውእቱ፡ መሬት፡ add. H | ⁷ ውስቴቶሙ፡ D | ⁸ መንስኤ፡ E | ⁹ om፡ β | ¹⁰ ወአርሲኖሙ፡ ኀዲነ፡ እስክ፡
 ይከውን፡ እሳተ፡ LMV | ¹¹ ወይልሕስ፡ በልሳኑ፡ γ ወይልሕስ፡ በምላሱ M | ¹² ወያገርር፡ H | ¹³ ዘቦ፡ V፡ om. LM |
¹⁴ ትምህርተ፡ δ | ¹⁵ እንዘ፡ ይብልዎ፡ β | ¹⁶ om. M | ¹⁷ ንመውትነ፡ ፍጡነ፡ β | ¹⁸ ዘለርእሱ...ይከውን፡ add. β |
¹⁹ ይሄሉ፡ D | ²⁰ ወአቡሃ፡ ለሐሰት... እሳት፡ add. β | ²¹ ይቤሎ፡ ብዙኀ፡ ዓመታተ፡ add. β | ²² om. L | ²³ ይቤሎ
 ትመውት፡ add. D | ²⁴ ትነዲ፡ ይብሎ፡ L | ²⁵ ይብሎ፡ ትብእል፡ LM |

[20] ወካዕበ፡¹ ይቤሎ፡ ውእቱ፡ ቀሲስ፡ አማንዮ፡ እብለከ፡² በከመ፡ ትቤ፡ ለሊከ፡³ ጥዩቀ ጋኔን፡ ውእቱ፡ ዘይትናገር፡ በአፈ፡ ውእቱ፡ ማሪት፡⁴ ሶበሰ፡ ጠብዐ፡ «ወዑተበ፡ ብእሲ፡⁵ ላዕሌሁ፡ በ(H6r^b)ስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡⁶ እን(V5v^b)ዘ፡ ሀሎ፡ ውስተ፡⁷ እሳት፡ ይጐይይ፡ እም(F10r^b)ኔሁ፡⁸ መንፈስ፡ ሰይጣን፡⁹ «ዘያስሕቶሙ፡ በዊኦ፡ ላዕለ፡ ውእቱ፡ ማሪት፡ ወሶበ፡ ጐዮ፡ ውእቱ፡ መንፈስ፡ ሰይጣን፡ እምኔሁ፡ ይውዒ፡ ውእቱ፡ ማሪት፡ በእሳት፡ እስከ፡(E6v^b) ይከውን ሐመደ፡¹⁰ ወይቤሎ፡ ቅዱ(B152v^a)ስ፡ «ፊልጶስ፡ ለመምህሩ፡¹¹ ሰይጣን፡ ዘትቤ፡ ምንት፡ ውእቱ «ወምንተ፡ ይመስል፡¹² ወይቤሎ፡ ይትአመርኑ፡¹³ ሰይጣን፡¹⁴ ወይቤሎ፡ ቅዱስ፡¹⁵ ሰሚዐሰ፡¹⁶ ሰ(F10v^a)ማዕከ፡ ወባሕቱ፡ ንግረኒ፡ እምነበ፡ መጽአ፡ ወይቤሎ፡¹⁷ ለብፁዕ፡ እስመ አንተ፡¹⁸ «እስከ፡ ይእዜ፡¹⁹ ኢያአመርከ፡ ግብረ፡ ሰይጣን፡²⁰ ዘይትሚየን፡²¹ ላዕለ፡ ሰብእ፡ ወይእዜኒ፡ ይዕቀብከ እግዚአብሔር፡ እምኔሁ፡ በኩሉ፡ መዋዕሊ(M32v^b)ከ፡²²

[21] «ይቤ፡ ተነሣሄ፡ ዝንቱ፡ ነገር፡¹ ወሶበ፡ ኀጣእኩ፡ ዘይዜንወኒ፡ በእንተ፡ ገድሉ ወዓመታቲሁ፡ «እመ፡ ሕጽጽ፡ ወውሐድ፡² ዘነበረ፡ እንዘ፡ ይሰ(F10r^b)ደድ፡ እምሀገር፡ ለሀገር፡(H9r^b) ዝንቱ፡³ ብፁ(E7r^a)ዕ፡ አቡነ፡⁴ ፊልጶስ፡ ገባእኩ፡ ውስተ፡ ማኅ(V8r^b)ደርዮ፡ እንዘ፡ አሐዝን፡ ወእቱክዝ በእንተ፡ ዘነሣእኩ፡ ዜናሁ፡ ሰአ(D4r^b)ልኩ፡ ኀቤሁ፡ በእንብዕ፡ ወአስተብቋዕክዎ፡⁵ እንዘ፡ እብል፡(M35r^a) ኦአባ፡ እስመ፡ አንተ፡ ተአምር፡ ከመ፡ አነ፡ ኃጥእ፡ ወአባሲ፡ አርኢ፡ ጒሩተከ፡ ላዕሌዮ፡ አኮ፡ እንበይነ፡⁶ ጽድቅዮ፡ ዘእስእለከ፡⁷ ከመ፡ ት(F11r^a)ክሥተ፡ ሊተ፡ ገቡኦ፡ ምሥጢራቲከ፡⁸ ወገድላቲከ፡ ወሕማማቲከ፡ ዘተዐገሥከ፡ በእንተ፡ ክርስቶስ፡ «ወባሕቱ፡ ጽህቁ፡ ከመ፡ እንብብ፡⁹ በአፋዮ፡¹⁰ ርኩስት፡¹¹ ወእጽሐፍ፡ በአጽብዕዮ፡(B152v^b) ርሱሓት፡ ወይስም(L8r^b)ዑ፡ ቅዱሳን፡¹² መነኮሳት፡ ወብሩካን፡¹³ ካህናት፡¹⁴ ወሰብእ፡(E7rb) ምእመናን፡¹⁵ እለ፡ ይጼውዑከ፡¹⁶ በአሚን፡ ወዘንተ፡ ብሂልዮ፡ ኖምኩ፡ እንዘ፡ እቱክ(F11r^b)ዝ፡¹⁷

Consulted witnesses (BDEFHLMV)

§ [20]-¹ om. L | ² om. B | ³ አንተ፡ VL ሊተ፡ add. D | ⁴ በአፈ፡ ሰብእ፡ ከመ፡ ያስሕት፡ ሕዝበ፡ ወዘንተ፡ ኩሎ፡ ዘይገብር ሰይጣን፡ ውእቱ፡ ጸራ፡ ለጽድቅ፡ ወማኅነሊሁ፡ ለሰብእ፡ add. HL V | ⁵ ብእሲ፡ ወዑተበ፡ EMV | ⁶ ፩፡ እምላክ፡ add. V | ⁷ ላዕለ፡ B; ላዕሌሁ፡ ወላዕለ፡ እሳት፡ V | ⁸ እምላዕሌሁ፡ V | ⁹ ወይትመሰው...ወይመውት፡ add. β | ¹⁰ om. LMV | ¹¹ om. V | ¹² om. β | ¹³ ኢተአምርኑ፡ V | ¹⁴ ኦወልድዮ፡ add. MV | ¹⁵ om. β | ¹⁶ ሰሚዒሰ፡ B | ¹⁷ መምህሩ፡ add. β | ¹⁸ ዘኢያአመርከ፡ ምግባራቲሁ፡ add. L | ¹⁹ om. L | ²⁰ ምግባራቲሁ፡ ለሰይጣን፡ β | ²¹ ዘይትሚነይ፡ LMV | ²² በዋዕለ፡ ሕይወትከ፡ LM |

§ [21]-¹ om. M; ወይእዜኒ፡ ስማእ፡ እንግርከ፡ ትቤ፡ ቅድስት፡ ኦሪት፡ በቀዳሚ፡ ገብረ፡ እግዚአብሔር፡ ሰማዮ፡ ወምድረ ሀለወት፡ እምትካት፡ ኢታስተርኢ፡ ወመንፈስ፡ እግዚአብሔር፡ ይጼልል፡ መልዕልተ፡ ማይ፡ ወእምዝ፡ ነሥእ እግዚአብሔር፡ መንፈቆ፡ ለማይ፡ ወአዕረኅ፡ ሰማያተ፡ ወእምዝ፡ ፈጠሮሙ፡ እግዚአብሔር...አሚን፡ add. β | ² om. Vγ | ³ om. HM | ⁴ om. β | ⁵ ወአስተብቋዕ፡ Vγ | ⁶ በበይነ፡ γ በዐይነ፡ M | ⁷ ዘሰአልከ፡ D | ⁸ ምሥጢረከ፡ β | ⁹ om. L | ¹⁰ በአጽብዕዮ፡ L | ¹¹ ርሱሓት፡ D | ¹² መሐይምናን፡ add. β | ¹³ ንጽሐን፡ add. L | ¹⁴ ወካህናት፡ ቡሩካን፡ H | ¹⁵ መሐይምናን፡ EF om. H | ¹⁶ እለ ይገብሩ፡ ተዝካረከ፡ γ | ¹⁷ ትኩዝዮ፡ β |

[22] ወሶቤሃ፡ በይእቲ፡ ሌሊት፡ አስተርአየኒ፡¹ ፣ዝኩ፡² አብ፡ ብፁዓዊ፡ በራእይ፡³ እንዝ ይበርቅ፡⁴ አልባሲሁ፡ ፣ወአክሊል፡ ዲበ፡ ርእሱ፡⁵ ዘይበርህ፡ እም፡⁶ ፀሐይ፡ ውብዙኃን፡ እለ በየማኑ፡ ወፀጋሙ፡(*V8v^a*) ይተልውዎ፡ ወይበርህ፡ እምፀሐይ፡ ወአክሊል፡ ዘዲበ፡ ርእ(*D4v^a*)ሶሙ፡ ይመስል፡⁷ ከመ፡ ኮከበ፡ ሰማይ፡⁸ ወሶበ፡ ርኢኩ፡ ዘንተ፡⁹ ደንገፅኩ፡ ወይቤለኒ፡ ዝንቱ፡ አብ፡¹⁰ እንዝ፡ ይነበር፡ ፣ዲበ፡ መንበር፡¹¹ ነዋኅ፡ ወልዑል፡¹² ዘ(*M35r^b*)ምሉእ፡ ብርሃን፡¹³

[23] ፣ወአውሥኦ፡ ወይቤለኒ፡¹ ተአምረኒኑ፡ ወእቤሎ፡ እንዝ፡(*E7v^a*) እርዕድ፡² መኑ፡ አንተ እግዚአብሔር፡ ወይቤለኒ፡³ አነ፡ ውእቱ፡ ፊልጶስ፡ ወእቤሎ፡⁴ ፣እለ፡ መኑ፡⁵ ዘ(*L8v^a*)ምስሌክ፡ ወእክሞሰሰ፡ ቅዱስ፡ ወይቤለኒ፡(*H9v^b*) ኢትቤ(*F11v^b*)ኑ፡ ከዋክብቲሃ፡ ለቅድስት፡⁶ ሀገር፡ ወካዕበ፡ ይቤለኒ ትክልኑ፡⁷ ፈጽሞ፡ ጽሒፈ፡ መጻሕፍቲሁ፡⁸ ወመንክራቲሁ፡ ለእግዚአብሔር፡ ዘገብረ፡ ለቅዱሳንሁ፡ ወእቤሎ፡ በአይቱ፡⁹ እግዚ(*V8v^b*)ኦ፡ ወእንዝ፡ ዘንተ፡ ይቤለኒ፡ ናሁ፡(*B153r^a*) ርኢኩ፡ ባሕረ፡ ጸዕዳ፡ ከመ፡ ሐሊብ፡¹⁰ መትሕተ፡¹¹ መንበሩ፡¹² ለቅዱስ፡ ወይቤለኒ፡ ባእ፡ ውስተ፡ ባሕር፡፡(*F12r^a*) ፈራህኩ፡ ወተሐዘብኩ፡ ከመ፡ እሰጠም፡፡

[24] ወካዕበ፡¹ ይቤለኒ፡ ባእ፡² ወአበይ(*D4v^b*)ክዎ ፈሪህየ³፡ ወሶቤሃ፡ ዐተበ፡ ላዕሌየ፡⁴ እምርሑቅ በትእም(*E7v^b*)ር(*M35v^a*)ተ፡ መስቀል፡ ወበጊዜሃ፡ ተአተተ፡ እምኔየ፡ ፍርሃት፡ ወሶበ፡⁵ ይቤለኒ፡ ባእ፡ ሥልሰ፡⁶ ወኢትፍራህ፡⁷ ወሶቤሃ፡ ሰረርኩ፡ ወተወረውኩ፡⁸ ፣ውስተ፡ ባሕር፡(*H10r^a*) ወተሰጠምኩ፡⁹ ወወፀልኩ፡¹⁰(*F12r^b*) ነዋኅ፡(*L8v^b*) ሰዓተ፡ ወነግእኩ፡¹¹ ነፍስየ፡¹² ወቆምኩ፡ ማእከለ፡ ፣ውእቱ፡ ማይ፡፡¹³

Consulted witnesses (BDEFHLMV)

§ [22]-¹ ቅዱስ ከመ ዘራእየ ሌሊት፡ *add.* β | ² *om.* DV | ³ *om.* β | ⁴ ወይበርቅ፡ β | ⁵ *om.* HD | ⁶ ከመ፡ LMV | ⁷ ይመስሉ፡ ኩሎሙ፡ M | ⁸ ኮከበ፡ ጽባህ፡ ዘይሠርቅ፡ δ; ከዋክብተ፡ ጽባህ፡ ዘይሠርቁ፡ β | ⁹ *om.* VL | ¹⁰ *om.* M ቅዱስ፡ *add.* β | ¹¹ *om.* β | ¹² *om.* β | ¹³ ወይሠርቅ፡ በማዕከለ፡ ከዋክብት፡ ከመ፡ እግረ፡ ፀሀይ፡ ዘመርሙዳ፡ *add.* β |

§ [23]-¹ ወአውሥኦ፡ እንዝ ይብል፡ V | ² ወይቤለኒ፡ ወእደነግጽ፡ *add.* L | ³ ኢትፍራህ፡ *add.* Vγ | ⁴ ወይቤሎ፡ L | ⁵ *om.* HLM; አነ፡ ድኩም፡ መኑ፡ እሙንቱ፡ ዘምስሌክ፡ እለ፡ እሬእዮሙ፡ *add.* VL | ⁶ ለዛቲ፡ β | ⁷ ትኩኑ፡ D | ⁸ *om.* β | ⁹ እክል፡ ኦ፡ እግዚእየ፡ *add.* Vγ | ¹⁰ *om.* γ | ¹¹ እምታህተ፡ L | ¹² ለውእቱ፡ *add.* LV |

§ [24]-¹ ወእምዝ፡ γ; *om.* V | ² *om.* L; ውስተ፡ ባሕር፡ *add.* V | ³ እንዝ፡ እፈርህ፡ Vγ | ⁴ *om.* D | ⁵ ወእምዝ፡ Vγ | ⁶ ሥልሰ፡ ባእ፡ β | ⁷ ወኢትፍራህ፡ M | ⁸ በገጽየ፡ *add.* VHM | ⁹ *om.* D; ውስቱቱ፡ *add.* β | ¹⁰ ወሰአልኩ፡ γ | ¹¹ ወቀበጽኩ፡ *add.* LMV; ወቀጽብኩ፡ *add.* H | ¹² ወሶቤሃ፡ ወጻእኩ፡ *add.* γ | ¹³ ማይ፡ውእቱ፡ HV |

[25] ወመጽአ፡ ጎቤየ፡¹ አሐዱ፡ እምነ፡ ቅዱሳን፡ ቆመ፡² አፍአ፡³ ወይቤለኒ፡ ተጎፀብ ወተጎፀብኩ፡ ኩለንታየ፡⁴ ወተፈሥሐት፡ ነፍስየ፡ ወመሰለኒ፡ ዘተቀባእኩ፡ ቅብአ፡ ቅዱሳ፡ ወሶቤሃ፡ አውዕአኒ፡ ወወሰደኒ፡ ጎብ፡ ቅዱስ፡ ወቆምኩ፡ ቅድሜሁ፡⁵

[26] ወይቤለኒ፡¹(F12v^a) አቡነ፡ ፊልጶስ፡ እንዘ፡ ሀሎኩ፡ አነ፡² ውስተ፡ ቤተ፡ አቡየ፡³ መጠነ፡⁴ ፲ወፎ፡ ዓመት፡ አውፃእክዎሙ፡(E8r^a) ለብዙኃን፡ አጋንንት፡ ወዓዲ፡⁵ ፈወስክዎሙ፡ ለብዙኃን፡⁶ ድውያን፡⁷ በጎይለ፡ እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡(D5r^a) ዘጸገ(B153r^b)ወኒ፡⁸ ሀብተ፡ መ(M35v^b)ንፈስ፡ ቅዱስ፡⁹ ወሶብ፡ ነገርኩክ፡(H10r^b) በበመትልዉ፡¹⁰ ዘገብረ፡ ሊተ፡¹¹ እግዚአብሔር፡ በእደውየ፡ ኢትክል፡ ጸዊረ፡፡(F12v^b) ቀዳሚኒ፡ ዘጸሐፍኩ፡¹² እሙን፡ ውእቱ፡ ወይእዜኒ፡ ጸሐፍ፡ አነ፡ እትናገር፡¹³ ለከ(L9r^a) ውስተ፡¹⁴ አፉከ፡፡ ሶቤሃ፡ ባረከኒ፡¹⁵ ቅዱስ፡ በትእምርተ፡ መስቀል፡ ወአምነኩ፡¹⁶ እገሪሁ ወድጎረዝ፡¹⁷ ተሰወረ፡ እምኔየ፡¹⁸፡፡ ወነቃህኩ፡ ሶቤሃ፡¹⁹ እምንዋምየ፡ ወሰባሕክዎ፡ ለእግዚአብሔር፡ ለገብረ፡ መንክረ፡ ለቅዱሳኒሁ፡²⁰ ሎቱ፡ ስብሐት፡ ለዓለመ፡(F13r^a) ዓለም፡ አሜን፡²¹

[27] እስመ፡ ዝንቱስ፡ ቅዱስ፡ አመ፡ ሀሎ፡(E7r^b) ውስተ፡ ቤተ፡ አቡሁ፡ እንዘ፡ ንኡስ፡¹ ውእቱ፡² ጸንዐ፡³ በሃይማኖተ፡ ክርስቶስ፡ አ(L9r^b)ቡሁ፡⁴፡፡ ወሰብአ፡ ይእቲ፡⁵ ሀገር፡ ኮኑ፡⁶ ያመልኩ ጣዖተ፡፡ ወይቤሎሙ፡ ዝንቱ፡⁷ ቅዱስ፡ ለአቡሁ፡ ወለእሙ፡ ኢያስሕቱክሙ፡ ሰብአ፡ ዛቲ፡ ሀገር፡ በአምልኮ፡ ጣዖት፡⁸ እንዘ፡ ይብሉ፡⁹(V9v^a) ይሁቡ(F13r^b)ነ፡ ክብረ፡ ወብዕለ፡ ወይትቤቀሉ፡¹⁰ ጸላእተነ፡ ለከ ዘይክሉ፡¹¹ ተበቅሎተ፡(B153v^a) (D5r^b) አላ፡ አድጎኖተ፡ ርእሶሙ፡ ኢይክሉ፡ ወይትመሰዉ፡(H10v^b) ከመ፡ ሰምዕ፡ ዘቅድመ፡ ገጸ፡ እሳት፡ ሶብ፡ ዐተብ፡¹² ላዕሌሆሙ፡¹³ ብእሲ፡¹⁴ ለሃይማኖተ፡ ክርስቶስ፡¹⁵

Consulted witnesses (BDEFHLMV)

§ [25]-¹ om. β | ² ወቆመ፡ VL | ³ ውእተ፡ ማየ፡ add. β | ⁴ ኩለንተናየ፡ M | ⁵ om. β |

§ [26]-¹ ሶቤሃ፡ ውእቱ፡ ቅዱስ፡ add. L | ² om. β | ³ ወእምየ፡ add. D | ⁴ እስከ፡ LV | ⁵ om. γ | ⁶ om. β | ⁷ ዱያን፡ D | ⁸ ዘጸወኒ፡B | ⁹ ሀብተ፡ መንፈስ፡ ቅዱስ፡ ዘጸገወኒ፡ VM | ¹⁰ በበትልዉ፡ D | ¹¹ om. β | ¹² ዘጸሐፍኩ፡ M | ¹³ እትኢመር፡ MV | ¹⁴ በውስተ፡ DEFL | ¹⁵ ባርከኒ፡ H | ¹⁶ ወሰዓምኩ፡ β | ¹⁷ om. γ፡ ወእምድጎረዝ፡ D | ¹⁸ እምአእይንትየ፡ HV | ¹⁹ om. β | ²⁰ ወኢተዘከረ፡ ጎጢአትየ፡ አኮ፡ በእንተ፡ ጽድቅየ፡ አላ፡ ዘአስተርአየኒ፡ ከመ፡ ይትከሠት፡ ግብረ፡ እግዚአብሔር፡ ዘገብረ፡ ላዕለ፡ ቅዱሳኒሁ፡ add. V | ²¹ ስምዑ፡ እንግርክሙ፡ ወይእዜኒ፡ ተፈሥሐየ...ጸሎቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ናዖድ፡ ወምስለ፡ ኩልነ፡ ለዓለመ፡ ዓለም፡፡ add. V |

§ [27]-¹ እንዘ ውእቱ ህዓን፡ γ | ² ወአሜሃ፡ add. L | ³ ኢጸንዐ፡ MV | ⁴ እምነተ አቡሁ በክርስቶስ፡ H | ⁵ om. L | ⁶ በምልዎሙ፡ add. γ | ⁷ om. D | ⁸ ጣኦቶሙ፡ LV | ⁹ ሀለወነ፡ add. H | ¹⁰ ለነ፡ add. M | ¹¹ om. δ | ¹² ዐተብከ፡ γ | ¹³ om. D | ¹⁴ om. LV | ¹⁵ በትእምርተ መስቀል፡ L፤ አእምር፡ ኦአቡየ፡ ወጠይቅ፡ ከመ፡ አልቦ፡ በዕድ፡ አምላክ፡ ዘእንበለ፡ እግዚአብሔር፡ ባህቲቱ፡ ወወልዱ ወመንፈስ፡ ቅዱስ፡ ዘገብረ፡ ኩሎ፡ እምነብ፡ አልቦ፡ ወውእቱ፡ ፈጠረ፡ ፀሐየ፡ ወወርኅ፡ በዘያስተባሪ፡ ሌሊተ፡ ወመዓልተ... አሜን፡፡ add. V |

[28] ስምዑ፡ አበውዮ፡ ወአኅውዮ፡¹ ልኅሁ፡ ወጠነ፡ ገዝቱ ቅዱስ፡² ልከዊነ ስም(V11r^b)ዕ፡³ እንዘ፡ ሀሎ፡ ውስተ፡⁴ ቤ(F13v^a)ተ፡ አቡሁ፡፡ ወሀሎ፡ አሐዱ፡ ብእሲ፡ ዘይነብር፡ በጎረ(E8v^a)ቤቶሙ፡ ዘቦ፡⁵ ላዕሌሁ፡ መንፈስ፡ ሰይጣን፡ ወይሰግ(L11r^a)ዱ፡ ሎቱ፡ መጺአሙ፡⁶ እምርሑቅ፡ ወእምቅሩብ፡ ወይኤምኅዎ፡ ወያስሕት፡ ኩሎ፡ ሰብአ፡፡ ወአሐተ፡ ዕለተ፡ ሐረ፡ ኀቤሁ፡⁷ ጽሚተ፡⁸ ዝንቱ፡⁹ ቅዱስ፡ ሶበ፡ ኮነ፡ ምሴት፡ ተኀቢአ፡ አምአቡሁ፡ ውእቱ፡¹⁰ ርእዮሙ፡ ለሰብእ፡ እንዘ፡ ይበ(F13v^b)ውኡ፡ ኀበ፡ ውእቱ፡¹¹ ማሪት፡ ከመ፡ ኢያእምርዎሙ፡ ምእመናን፡¹² ዘይገብሩ፡ በሌሊት፡፡

[29] ወይቤ፡ ብፁዕ፡ አቡነ፡¹ ፊ(M38r^a)ልጳስ፡ ኦጸሊም፡ ወምግባሪከኒ፡² ጽልመት፡ ውእቱ(D5v^a) ወማኅደሪከኒ፡ ገሃነመ፡ እሳት፡ ጸናፊ፡ ጽልመት፡ ውእቱ፡ ወእለኒ፡ ይተልዉከ፡ ገዢውሩ፡ ውስተ፡ ጽልመት፡³ ወለ(B153v^b)አምላክነሰ፡ ንጹሕ፡ ውእቱ፡⁴ ውብርሃን፡⁵ ኩለን(F14r^a)ታሁ(H13r^a) ወ(E8v^b)እለ፡⁶ ይተልዉ፡ ኪያሁ፡ ይበርሁ፡ በብ(V11v^a)ርሃኑ፡፡ ወዘንተ፡ ብሂሎ፡⁷ ገርመመ፡ አቡነ፡፡⁸

[30] ወቦአ፡ ማሪት፡ እንዘ፡¹ ኢያእምርዎ፡ ወሶቤሃ፡ ሰረረ፡ ላዕለ፡ እሳት፡² ዘአንደዱ፡ ብዙኀ ዕፀወ፡ እስከ፡ ያውዒ፡ ሰብአ፡ እምርሑቅ፡ ብዝነ፡³ ነዱ፡፡⁴(L11r^b) ወቅዱስሰ፡ ይፊአ፡ ወያነክር፡ ዘይከውን፡ ወነበረ፡ ውእቱ፡ ዕልው፡ ዲበ፡ መንበር፡ ዐቢይ፡ ማእ(F14r^b)ከለ፡ ውእቱ፡⁵ እሳት፡ ወአኅዘ፡ ያንገርግር፡⁶ ከመ፡ ዘአኅዞ፡ ጋኔን፡፡ ወወጠኑ፡⁷ ከመ፡⁸ ይስግዱ፡ ሎቱ፡ እንዘ፡ ይብሉ፡ ጋድ፡ ጋድ፡⁹ ገወብሂለ፡ ጋድሰ፡ አመነ፡ ብከ፡፡¹⁰ ገወዝብሐተኒ፡¹¹ ያስተፋጥኑ፡¹² ገሎቱ፡ ኩሎሙ፡¹³ ለውእቱ፡ ወልደ፡ ሀጉል፡¹⁴(M38r^b) ፀራ፡ ለጽድቅ፡ ወልዱ፡ ለሰይጣ(E9r^a)ን፡፡¹⁵

Consulted witnesses (BDEFHLMV)

§ [28]-¹ አበዊነ፡ ወአኅዊነ፡ γ; a-a: om. H | ² om. M | ³ om. H | ⁴ ቤ፡ add. L; በቤተ፡ V | ⁵ ዘይነብብ፡ Vγ | ⁶ om. FL | ⁷ om. γ | ⁸ ጽሚምተ፡ β | ⁹ አብ፡ add. L | ¹⁰ om. γ; ሶበ፡ B | ¹¹ ኀቤሁ፡ ለውእቱ፡ L | ¹² ሰብእ፡ LV |

§ [29]-¹ om. LFD | ² እስመ ምግባሪከኒ፡ γ; ምግባሪሁ፡ V | ³ ይጸልሙ፡ በጽልመትከ፡ HV | ⁴ ፍኖቱ፡ γ | ⁵ om. D | ⁶ ወእለኒ፡ L | ⁷ ቦአ፡ ምስለ፡ ሰብእ፡ add. β | ⁸ om. β |

§ [30]-¹ om. D | ² እለት፡ D | ³ እምብዙኀ፡ L | ⁴ ንደቱ፡ β | ⁵ om. D | ⁶ ያንገርግር፡ HLM | ⁷ ሰብእ፡ add. DL | ⁸ om. L | ⁹ ወመንፈቆሙ፡ ያስተፋጥኑ፡ ዝብሐ፡ ለውእቱ፡ β | ¹⁰ om. L | ¹¹ ወዝብሐታተኒ፡ D | ¹² om. M | ¹³ om. L | ¹⁴ ወማኅሳሊ፡ ህዝብ፡ add. γ | ¹⁵ ረካቢሃ፡ ለኩሉ፡ መንሱት፡ add. Vγ |

[31] ወሶቤሃ፡ መልእ፡¹ መንፈስ፡ ቅዱስ፡ ላዕለ፡² አቡነ፡ ፊልጶስ፡ ሐዋርያ፡³ እን(F14v^a)ዘ፡
 ውእቱ፡⁴ ንኡስ፡ በአካል፡⁵(D5v^b) ወከመ፡ ኤልያስ፡ ቀናኢ፡ ለሕገ፡ አምላኩ፡⁶ ሆሆኮ፡ ጸጋ፡
 አምላካዊ፡ ወልህበ፡ ልቡ፡ በፍቅር፡ ሃይማኖት፡⁷ ከ(B154r^a)ልሐ፡ በዐቢይ፡ ቃል፡ ወይቤ፡⁸
 በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡አምላክ፡፡ ወይቤ፡ ይትነሣእ፡ እግዚአብሔር፡
 ወይዘረወ፡ ፀሩ፡ ወይጉይዩ፡⁹ ጸላእቱ፡ እምቅድመ፡ ገጹ፡(L11v^a) ወከመ፡ ይትመሰው፡(F14v^b)
 መዓረ፡ ግራ፡ እምቅድመ ገጸ፡¹⁰ እሳት፡ ከማሁ፡ ተመሰው፡¹¹ አንተ ሰይጣን፡ ርጉም፡ ፃእ፡¹²
 ወረሐቅ፡ እምላዕለ፡ ዝብእሲ፡ ዘይነብር፡ ማእከለ፡¹³ እሳት፡ ወሶቤሃ፡ ጐዩ፡ ሰይጣን፡
 ወተዘርወ፡¹⁴ ከመ፡(M38v^a) ጢስ ሆሆኮ፡ ርእዩ፡ ዘንተ፡¹⁵ ደንገ፡ ሆሎሙ፡ ሰብእ፡¹⁶
 ወኮኑ፡ ከመ፡ በድን፡፡ ወተፈሥሐ፡ አቡነ፡¹⁷ ፊልጶስ፡ በእንተ፡ ዘገብረ፡ ሎቱ፡
 እግዚአብሔር፡ ዘን(F15r^a)(H13v^a)ተ፡ ተአምረ፡፡

[32] ወሶቤሃ፡¹ ይቤሎሙ፡ ቅዱስ፡ በእንተ፡ ምንት፡ ትሰግዱ፡² ለዝ፡ በሃም፡³(V12r^a)
 ዘኢይክል አድኅኖ፡⁴ ርእሱ፡⁵ እፎ፡ ይክ(D6r^a)ል፡ ሆሎሙ፡ ያድኅን፡⁶ ባዕደ ወድኅረዝ፡⁷
 መንፈቆሙ፡ ወዕኡ፡ ፈሪሆሙ፡ ወመንፈቆሙ፡ ይቤልዎ፡ ኢትግበር፡⁸ ወልድነ፡ ከመዝ፡⁹
 ወኢትንግር፡¹⁰ ለሰብእ፡¹¹ ወለአቡከኒ፡¹² ወ(B154r^b)መኮንን(L11v^b)ኒ፡¹³ ለእመ፡¹⁴ ሰምዐ
 ዘንተ፡ ነገረ፡ ያጠፍአን፡¹⁵ ወይቤ(F15rb)ሎሙ፡ አቡነ፡¹⁶ ፊልጶስ፡ ተአምኑ፡ አንትሙ፡¹⁷
 በስመ፡ አምላኪዩ፡ ወኢትመጽኡ፡¹⁸ ምስሌ(E9v^a)ዩ፡ ኀበ፡ ቤተክርስቲያን፡ ከመ፡(M38v^b)
 ትንሥኡ፡ ጸጋ፡¹⁹ እመ፡ ነሳሐክሙ፡ ወተጠመቅሙ፡²⁰ ወይቤልዎ፡ ሆሆ፡ ለቃልክ፡
 እእግዚእነ፡²¹ ወተካየዱ፡²² ኪዳን፡ በዝንቱ፡ ነገር፡²³ ጅወ፬፡ ዕደው፡፡

Consulted witnesses (BDEFHLM)

§ [31]-¹ ኀይለ፡ ተንሥኡ፡ *add.* H | ² ለብፁዕ፡ L | ³ ሐዲስ፡ *add.* γ | ⁴ *om.* L | ⁵ በአካል፡ ንኡስ፡ γ | ⁶ ለሕገ
 አምላኩ፡ ቀናኢ፡ ከመ፡ ኤልያስ፡ γ | ⁷ *om.* H; ወመልዐ፡ ሁከት፡ ዘመንፈስ፡ ቅዱስ፡ ወአውዐዩ፡ ልቦ፡ ከመ
 እሳት፡ *add.* β | ⁸ *om.* M | ⁹ ወይጎዩ፡ M | ¹⁰ *om.* M | ¹¹ ተመሰው፡ B | ¹² ውፃእ፡ MV; ወጉዩይ፡ L | ¹³ ዝንቱ፡ *add.* M
 | ¹⁴ ወተዘርወ፡ B; ወተመሠለ፡ γ | ¹⁵ *om.* L | ¹⁶ *om.* D | ¹⁷ ቅዱስ፡ β |

§ [32]-¹ *om.* LV | ² ሎቱ፡ ወታመልክዎ፡ *add.* β | ³ ብሐም፡ B | ⁴ ያድኅን፡ γ | ⁵ ርእሱ፡ β | ⁶ ያድኅን፡ L | ⁷ *om.* L | ⁸
 ኢትንግር፡ HM | ⁹ *om.* L | ¹⁰ ብኒ፡ *add.* γ | ¹¹ ወኢለመኑሂ፡ M | ¹² ኢለአቡከኒ፡ ይነግር፡ ለመኮንን፡ γ | ¹³ *om.* M;
 ወለመኮንንኒ፡ B | ¹⁴ እምከመ፡ β | ¹⁵ ወይበረብር ንዋየነ፡ *add.* L | ¹⁶ *om.* M | ¹⁷ *om.* M | ¹⁸ ወትመጽኡ፡ DEH;
 ጌሠመ፡ *add.* L | ¹⁹ ንስሐ፡ ወትጠመቁ፡ γ | ²⁰ ወተጠመቅሙ፡ E | ²¹ እው፡ ንመጽእ፡ ምስሌከ፡ ወባህቱ፡
 ኢትንግር፡ γV | ²² በዝንቱ፡ ኪዳን፡ *add.* L | ²³ ኪዳን፡ L |

[33] ወበጽባሕ፡¹ በጽሑ፡(HI3v^b) ብእሲቱ፡ ወደቂቁ፡² ለውእቱ፡ ማሪት፡³ ኀበ፡ አቡሁ፡(FI5v^a) ለቅዱስ ወወውየው፡⁴ ወነገርዎ፡ ነሎ፡ ዘገብረ፡ ወልዱ፡፡ ፍወሰሚያ፡ አቡሁ፡⁵ በከየ፡ ፍእንዘ፡ ይብል፡⁶ ለአመ፡ ኮነ፡⁷ ከመዝ፡ ይቀትልዎ፡ ለወልድየ፡ እስ(VI2r^b)መ፡ ሰብአ፡ ዛቲ፡ ሀገር፡ እኩያን መምለክያነ፡⁸ ጣዖት፡ እሙንቱ፡⁹ ወኢይፈርህዎ፡ ለእግዚአብሔር፡፡ ወእሙኒ፡ በከየት፡ እንዘ ትብ(D6r^b)ል፡ ሶበ፡¹⁰(LI2r^a) ከመዝ፡ ኮነ፡ ይከልአሙ፡ እምአምልኮ፡¹¹ ጣዖት፡ ይቀትልዎ፡ ጸኒሐሙ፡ በፍ(E9v^b)ኖት፡ ምንተ፡ እሬሲ፡(FI5v^b) ወባሕቱ፡ ፈቃድ፡ እግዚአብሔር፡ ለይኩን፡፡ ወትቤሎ፡¹² ለምታ፡¹³ ንገሥጽ፡¹⁴ ፍከመ ኢይግበር፡¹⁵ ዳግመ፡፡

[34] ወቅዱ(BI54v^a)ስሰ፡ ሐረ፡ በጽባሕ፡ ውስተ፡¹ ቤተ፡ ክርስቲያን፡² ምስለ፡ እሙንቱ፡ ዕደው፡³ ወአቅረሰሙ፡ ኀበ፡ ካህን፡ ከመ፡ ይትመጠው፡⁴ ንስሐ፡፡ ወአምኑ፡ ኀጣውኢሆሙ፡⁵ ወአጥመቆሙ፡⁶ በስመ፡አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡⁷ ወተ(FI6r^a)(HI4r^a)ፈሥሐ፡ ነሎሙ፡ ሶበ፡ ነሥኡ፡ ጥምቀተ፡ ክርስቶስ፡⁸ ወይቤሎ፡ ቅዱስ፡ ለካህን፡ አእምርከኑ፡ ዘይቤ፡ እግዚእነ፡(VI2v^a) ኢታስክምዎሙ፡⁹ ጸረ፡ ክቡደ፡¹⁰ ለእሉ፡¹¹ ሕዝብ፡ እለ፡ ተመይጡ፡ ኀቤክሙ፡ ከመ፡ ኢይዕልዉ፡ ወኢይግብኡ፡¹² ድኅሬሆሙ፡ እምሃይማኖት፡¹³ ዳእሙ፡ አዝዝዎሙ፡ በሕጽር፡¹⁴ ከ(EI0r^a)መ፡ ይርሐቁ፡¹⁵ እምዘይዘብሐ፡ ለአማልክት፡ ወማውታ፡ ወደ(D6v^a)ም፡¹⁶(FI6r^b) ወብትክ፡ ወዘይጸልኡ፡ ለርእሶሙ፡¹⁷ ኢይግብሩ፡ ዲበ፡ ቢጸሙ፡፡¹⁸

[35] ወይቤሎ፡ ውእቱ፡ ቀሲስ፡ ለብፁዕ፡ እስመ፡ አንተ፡¹ ተዐቢ፡² ወትከብር፡ እምኔየ በእንተ፡³ ዘተውህበ፡ ለከ፡ ጸጋ፡ እግዚአብሔር፡ ወሀብተ፡ መንፈስ፡ ቅዱስ፡ ወተመሰልኮ ለክርስቶስ፡⁴ ዘአቅረሰሙ፡ ለአዳም፡⁵ ወለደቂቁ፡ ኀበ፡ እግዚአብሔር፡ አቡሁ፡⁶(BI54v^b) ወተፈጸመ፡⁷ ላዕ(FI6v^a)ሌከ፡(HI4r^b) ፍቃለ፡ ወንጌል፡ ዘይቤ፡ ብፁዓን፡⁸ ገባርያነ፡ ሰላም፡ እስመ፡ እሙንቱ፡ ውሉደ፡ እግዚአብሔር፡ ይሰመዩ፡፡⁹(VI2v^b)

Consulted witnesses (BDEFHLMV)

§ [33]-¹ ወበነግህ፡ γ | ² ደቂቁ፡ ወብእሲቱ፡ L | ³ ዘሞተ፡ γ | ⁴ ወዓውየው፡ B | ⁵ om. L | ⁶ om. M | ⁷ ወልዱ፡ add. M | ⁸ ወመምለክያነ፡ L | ⁹ om. V | ¹⁰ ወሶበ፡ ከመዝ፡ ኮነ፡ L | ¹¹ አምልኮሙ፡ D | ¹² እሙ፡ add. L | ¹³ እሙ፡ለቅዱስ፡ γV | ¹⁴ ንገሥጽ፡ ገቢረ፡ ከመዝ፡ β | ¹⁵ om. M |

§ [34]-¹ ኀበ፡ L | ² ቤተ፡ እግዚአብሔር፡ D | ³ ሰብእ፡ γ | ⁴ ይትመጠው፡ BD | ⁵ ኀጣውኢሆሙ፡ L | ⁶ ውእቱ ካህን፡add. L | ⁷ ጅአምላክ፡ add. H | ⁸ ክርስትና፡ DEF | ⁹ ኢታስክምዎ፡ ዲበ፡ አሕዛብ፡ γ | ¹⁰ ዲበ፡ ክሳውዲሆሙ፡add. L | ¹¹ ዲበ እሉ፡ F | ¹² ወአግብኡ፡ E | ¹³ om. L | ¹⁴ om. L; በሕጽር፡ አዝዝዎሙ፡ V | ¹⁵ ኢይርሐቁ፡ D | ¹⁶ ወዳዕሙ፡ MV | ¹⁷ ለቢያሙ፡ M | ¹⁸ ለጸላእቶሙ፡ M |

§ [35]-¹ አንተሁ፡ L | ² ዐቢየ፡ ትከብር፡ γ; ትከብር፡ ዐቢየ፡ V | ³ እስመ፡ L | ⁴ እስመ፡ ተመሰልከ፡ ከመ ክርስቶስ፡ γ | ⁵ ወለኩሎሙ፡ add. L | ⁶ om. L | ⁷ ወተጸመመ፡ F | ⁸ om. H | ⁹ ወይከውኑ፡ add. β |

[36] ወሶቤሃ፡ ውእቱ፡ ካህን፡ ወሀቦሙ፡¹ ንስሐ፡² በበሰባዔ፡³ ወአ(L12v^a)ተዉ፡ «ውስተ፡ አብያቲሆሙ፡⁴ እንዘ፡ ይትፈሥሐ፡ እስመ፡ አድ(E10r^b)ኅኖሙ፡ እግዚአብሔር፡ እም፡አምልኮ፡ ጣዖት፡ በእደ፡ ገብሩ፡ ፊልጰስ፡ ወነገሩ፡ ኩሉ፡(F16vb) አሀዱ፡ አሀዱ፡ ለሰብአሙ፡⁵ ዘከመ፡ ተጠምቁ፡ እሙንቱ፡⁶ ወዘከመ፡⁷ ቀተሎ፡ ለማሪት፡⁸ ገብፅ፡ ፊልጰስ፡ በቃለ፡ እግዚአ(D6v^b)ብሔር፡ ዘይበልህ፡ እምሰይፍ፡⁹ ወይቤሎ፡ እምይእዜስ፡ ነአምን፡¹⁰ ከመ፡ አልቦ፡ ባዕድ፡ አምላክ፡ ዘእንበለ አምላክ፡¹¹ ፊልጰስ፡ ወልደ፡ አብርሃም፡ ዘአድኅነነ፡ እም(M39v^a)እደ፡ ሰይጣን፡፡

[37] ወቦአ፡ ቅዱስ፡¹ ኀበ፡ አቡሁ፡ ወይቤሎ፡ አቡሁ፡(F17r^a) አይቱ፡ ኀደርከ፡ ትማልም፡ ወአይቱ ወዐልከ፡ እንዘ፡ መጠነዝ፡² አኅሥሠከ፡³ ወኢያውሥአ፡ ቃለ፡፡ ወተምዐ፡⁴ አቡሁ፡ ወይቤሎ ይመስለከ፡ ዘኢያእመርኩ፡ ዘ(H14v^a)ገበርከ፡⁵ ለምንት፡ ትቀትል፡ ነፍሰ፡ ወ(E10v^a)ኢያውሥአ፡ ቅዱስ፡⁶ ወኢምንተኒ፡ ወ(B155r^a)(V13r^a)ሶበ፡ አንኅ፡⁷ ተስእሎቶ፡⁸ አውሥአ፡ እምዕጹብ፡⁹ እንዘ፡ ይብል፡ ምንት፡ አነ፡ ከመ፡ እቅትል፡ ነፍሰ፡¹⁰ ባሕቱ፡¹¹(F17r^b) እግዚአብሔር፡ ይቀትሎ፡¹² ለከይሲ፡ በእደ፡ ገብሩ፡¹³ ኃጥእ፡¹⁴ አንሰ፡ እምፈተውኩ፡ የሀበኒ፡ «እግዚአብሔር፡ ኀይለ፡ ወጽንዐ፡¹⁵ ገከመ፡ አህጉሎ፡ ለሰይጣን፡(D7r^a) ወለኩሎሙ፡ ሠራዊቱ፡ ከመ፡ ያዕርፍ፡¹⁶ ዓለም፡ እምአስሕቶቱ፡¹⁷

[38] ወይቤሎ፡ አቡሁ፡ ለቅዱስ፡ ሚላዕሌከ፡ ወባሕቱ፡ ብቋዕ፡ ለርእስከ፡ እስመ፡ አንተ፡ ሕፃን፡ መኑ፡ ሜመከ፡ ላዕለዝ፡ ሀገር፡¹(F17v^a) እስመ፡ ይትፈደይ፡ ኩሉ፡ በከመ፡ ምግባሩ፡፡ ምንትኑ፡² አንተ፡ ቀሲስከ፡ ወሚመ፡ መምህር፡ አው፡ መኰንን፡ «እስመ፡ አልብከ፡³ መባሕት፡⁴ ላዕለዝ፡ ግብ(E10v^b)ር፡ ከመ፡⁵ ትቅትል፡ ማሪተ፡ ተዐገሥኬ፡⁶ እስከ፡ ትሠየም፡⁷ መምህረ፡⁸ ወኢትኩን፡ ፈታዌ፡ ሢመ(M40r^a)ት፡ በፈቃድከ፡ እስመ፡ ገበርከ፡ ዘንተ፡ ከመ፡ ይጌወው፡⁹ ሀገር «ወይጥፋእ፡ በእደ፡ መኰንን፡ በም(F17v^b)ክንያተ፡ ዚአከ፡ ወኢይቤሉ፡¹⁰ በእንቲአከ፡¹¹ መስተዋድያን፡¹² ቀተ(L13r^b)ለ፡ ሰይጣን፡ ወማሪተ፡ አላ፡ ይቤሉ፡¹³ ገቀተለ፡ ሰብአ፡¹⁴ ከመ፡ ያ(B155r^b)ቅትሉ፡ ኪያከ፡¹⁵ እስመ፡ ቀተልከ፡ ማሪቶሙ፡ ዘይነግሮሙ፡ ዘፈቀዱ፡ ኩሎ፡፡

Consulted witnesses (BDEFHLMV)

§ [36]-¹ ወሀቦ፡ DF; ወሀቦሙ፡ ውእቱ፡ ካህን፡ V | ² om. M | ³ በበሰሙን፡ β | ⁴ om. L | ⁵ ለብእሲቱ፡ β | ⁶ om. L | ⁷ om. δ | ⁸ ለመሬት፡ H | ⁹ om. β | ¹⁰ እመነ፡ ወእእመርከ፡ V | ¹¹ ብፁዕ፡ add. V |

§ [37]-¹ ወቅዱስ፡ ቦአ፡ E | ² om. γ | ³ አኅሥሠከ፡ B | ⁴ ወተሰምዐ፡ F | ⁵ ዘገብርከ፡ B | ⁶ om. L | ⁷ ኀንደየ፡ γ | ⁸ ተስእሎተ፡ B | ⁹ እምዕጹብ፡ አውሥአ፡ V | ¹⁰ እስመ፡ ይቤ፡ ሐዋርያ...ነፍሰ፡ add. V | ¹¹ እስመ፡ V | ¹² ቀተሎ፡ V | ¹³ ሊተ፡ add. L | ¹⁴ ለኀጥዕ፡ ገብርከ፡ ወልደ፡ ሚካኤል፡ add. H | ¹⁵ ኀይለ፡ ወጽንዐ፡ እግዚአብሔር፡ V | ¹⁶ ንስቲተ፡ add. L | ¹⁷ እምስሕተቱ፡ EHLV; ወባህቱ፡ ይቤለኒ፡ መድኀኒን፡ በወንጌል፡ ቅዱስ፡ በርዕ፡ ይሠበር፡ ወሠዕኒ፡ ዘይጠይስ፡ ወኢይጠይስ፡ እስከ፡ ሶበ፡ ይገብእ፡ ፍትሐ፡ መዊኦቱ፡ ወኪያሁ፡ ይትዌከሉ፡ኩሎሙ፡ አሕዛበ፡ ምድር፡ add. V |

§ [38]-¹ ግብር፡ β | ² እስመ፡ L | ³ አልብከ፡ V | ⁴ መክበሕት፡ B | ⁵ ተአኀዝ፡ add. γ | ⁶ ንስቲተ፡ add. DFL | ⁷ ትሰመይ፡ M | ⁸ መገሥጸ፡ መስፍነ፡ ወመኮንን፡ L | ⁹ ወይማህርኩ፡ ኪያነ፡ ወአንስቲያነ፡ ወንዋየነ፡ እስመ፡ ሰምአ፡ መኮንን፡ ሀገር፡ ከመ፡ ቀተልከ፡ ነፍሰ፡ add. β | ¹⁰ ወይቤሉ፡ B | ¹¹ በእንቲአከ፡ B | ¹² om. LM | ¹³ እንዘ፡ ያስተዋድዩ፡ ከመ፡ ያጥፍኡነ፡ add. M | ¹⁴ om. β | ¹⁵ ኪያነ፡ LM |

[39] ወዘንተ፡ ብ(D77^b)ሂሎ፡ አዘዘ፡¹ ከመ፡ ይዝብጥዎ፡ ወይቅሥፍዎ፡ ከመ ኢይግበር፡² ዳግመ፡፡³ ወዘበጥዎ፡⁴ እስከ፡ ይውሕዝ፡ ደሙ፡ ዲበ፡ ምድር፡⁵ ወተፈሥሐ፡ ቅዱስ፡ እስመ፡(F18^r) ከፈሎ፡⁶ ከዊነ፡ ስምዕ፡(E11^r) በእደ፡ አቡሁ፡፡ «ወካዕበ፡⁷ ይቤሎ አቡሁ፡⁸ ኢትሕዝን፡ ኦወልድየ፡ እስመ ዘበጥኩክ፡⁹ እምፍርሃተ፡¹⁰ ሰብአ፡ ሣቲ፡ ሀገር፡ ከመ፡(M40^r) ኢይቅትሉክ፡¹¹ ወኢይማህርኩ፡ ንዋየነ፡፡

[40] ወካዕበ፡ ይ(H15^r)ቤሎ፡¹ ቅዱስ፡ አኮ፡ ዘእፈርህ፡² ወአሐዝን፡ በእንተ፡ ሣቲ፡ ንስቲት፡ ቅሥፊት፡ አ(V13^v)ላ፡ አነ፡³ እምተፈሣሕኩ፡ ሶበ፡ ትቀትለኒ፡⁴ ከመ፡ እኩን፡ ሰማዕተ፡ በእንተ ክርስቶስ፡ እስመ፡ ቀናኢኩ፡ ለ(F18^r)እግዚአብሔር፡⁵ ከመ፡ ኤልያስ፡ ዘቀተሎሙ፡⁶ ለ፬፻፡ ዕደው፡⁷ ነቢያተ፡ ሐሰት፡ «እለ፡ አስሐቱ፡ ሕዝበ፡ እስራኤል፡፡⁸ ወእንተ፡ ትብል፡ ቀተልክ፡ ማሪተ፡⁹ «አብዲረክ፡ ንዋየ፡ እምትቅናእ፡ ለእግዚአብሔር፡¹⁰ ወተመሰልኮ፡¹¹ ለባዕል፡¹² ዘኢፈቀደ(D7^v) ይትልዎ፡¹³ ለእግዚእነ፡¹⁴ በ(E11^r)እንተ፡ አፍቅሮቱ፡ ንዋየ፡፡(B155^v) ወበእንተዝ፡ ይቤ፡ እግዚእነ፡¹⁵ ይቀልል፡ «ይኅል(F18^v)ፍ፡¹⁶ ገመል፡¹⁷ እንተ፡ ስቈረተ፡ መርፍእ፡ እምይባእ፡¹⁸ ባዕል፡¹⁹ ውስተ፡ መንግሥተ፡ ሰማያት፡ እስመ፡²⁰ ሊተሰ፡ «ለእመ፡ ቀሠፋኒ፡ ወቀተለኒ፡²¹ ርቡሕ፡ ሊተ፡ ወእግዚአብሔር፡ ረዳእየ፡ ወመድኅንየ፡ እምኾሎሙ፡ ገበርተ፡ ዐመ፡፡

[41] ወአእመረ፡ አቡሁ፡ ከመ፡ ጥቡዕ፡ ውእቱ፡ ለመዊት፡¹ ወበከየ፡ እንዘ፡ ይብል እምይእዜሰ፡ አእመርኩ፡² «ከመ፡ ይቅትልዎ፡³ ለ(F18^v)ወልድየ፡ ወአልቦ፡ ኅሊናሁ፡⁴ ውስተ፡ ፍትወተ፡ ዓለም፡⁵ ወእምዝ፡ «ገሥጽቶ፡⁶ ኅደገ፡፡⁷ ወድኅረዝ፡⁸(L14^r) ቦአ፡ መንፈሰ፡ ሰይጣን፡ ላዕለ፡ ወልደ፡ ዝኩ፡ ማሪት፡(H15^v) ወኮነ፡⁹ ይኬልሕ፡ መዓልተ፡ ወሌሊ(E11^v)ተ፡ ወየሐቂ፡ ስነኒሁ፡፡(M40^v)

Consulted witnesses (BDEFHLMV)

§ [39]-¹ አቡሁ፡ β | ² ወይፍራህ፡ add. Vγ | ³ ወኢይድግም፡ ግብረ፡ add. γ | ⁴ ወዘፀጥዎ፡ H; ለቅዱስ፡ add. VL | ⁵ ውኅደግዎ ዘቢጦሙ፡ add. γ | ⁶ እስመ፡ ወጠነ፡ D | ⁷ om. D | ⁸ om. EF | ⁹ በይነ፡ ዘዘበጥኩክ፡ β | ¹⁰ በእንተ፡ ዘእፈርህ፡ γ | ¹¹ ወከመ፡ add. VM |

§ [40]-¹ አውሥኦ፡ B | ² om. LV | ³ om. L | ⁴ ቀተልክኒ፡ D | ⁵ ላዕለ፡ እግዚአብሔር፡ γ | ⁶ እስመ፡ ቀተሎሙ፡ MV | ⁷ ለ፻፡ ዕደው፡ L; ለ፻፡ ዕደው፡ H; ለምሕራማተ፡ ግልፎ፡ add. LV | ⁸ እለ፡ ያስሕቱ፡ ሕዝበ፡ እግዚአብሔር፡ β | ⁹ መርዔተ፡ E; መሬተ፡ V | ¹⁰ om. β; ወባህቱ፡ አንተ፡ add. β | ¹¹ ከመ፡ ውእቱ፡ add. γ | ¹² ዘይቤሎ፡ ለእግዚእነ፡ እትሉኩነ፡ ኀበ፡ ሐርክ፡ ወይቤሎ፡ እግዚእነ፡ ሑር፡ ወሢጥ፡ ኾሎ፡ ንዋየክ፡ ወሀብ፡ ለነዳያን፡ ወትረክብ፡ መዝገበ፡ ዘበሰማያት፡ ወነዓ ትልወኒ፡፡ ወተከዘ፡ ውእቱ፡ ባዕል፡ በእንተ፡ ንዋየ፡ እስመ፡ ብዙኅ፡ ጥሪቱ...ንዋይ፡ add. V | ¹³ ይቅትልዎ፡ δ | ¹⁴ om. D; ለእግዚአብሔር፡ EF | ¹⁵ እግዚአብሔር፡ DE | ¹⁶ om. V | ¹⁷ ገመል፡ ይኅልፍ፡ B; ገመል፡ M | ¹⁸ ውስተ፡ add. M | ¹⁹ እምባዕል፡ ይባእ፡ M | ²⁰ om. L | ²¹ ለእመ፡ ቀተለኒ፡ ወቀሠፋኒ፡ M |

§ [41]-¹ ወለሕይወትኒ፡ add. LV | ² om. LV | ³ ይቅትልዎ፡ β | ⁴ ኢኮነ፡ add. H; ዝንቱ፡ add. D | ⁵ ውኅደኅ፡ add. HM; ኀላፊ፡ D | ⁶ ገሥዕት፡ B | ⁷ ኀደገ፡ ገሥጽቶ፡ δ | ⁸ om. β | ⁹ om. β |

[42] ወሰሚዓ፡¹ እሙ፡(VI4r^b) በከየት፡² ወነገረቶ፡ ፍለክበ፡ ዝንቱ፡ ብፁዕ፡ ፊልጶስ፡² ወትቤሎ፡ ኦእግዚእየ፡³(D8r^b) ናሁ፡ አብደ፡ ወልድየ፡ ምንተ፡ እ(F19r^a)ፊሲ፡⁴ ወእንተ፡ ባሕቱ፡ አስተብቅኦ፡ ለወልድከ፡ ከመ፡ ይፈውሶ፡⁵ እስመ፡ አምላኩ፡ ዐቢይ፡ አምላክ፡⁶ ውእቱ፡፡ ወይቤላ ፍለብርሃም፡ አበ፡ ቅዱስ፡⁷ እስኩ፡ ንግረኒ፡⁸ ከመ፡ በምንትኑ፡⁹ ቀተ(B155v^b)ሎ፡ ለምትኪ፡ በበትርኑ ወሚመ፡¹⁰ በእብን፡¹¹ ወትቤሎ፡ ስምዕየ፡ አምላኩ፡ ለዝንቱ፡¹² ሕፃን፡ እስመ፡¹³ ኢኮነ፡ በበትር፡ ወኢበኩናት፡ አላ፡ እነግረከ፡ ኦእግዚእየ፡¹⁴ አንደድነ፡(F19r^b) እሳተ፡ ዐቢየ፡ በከመ ልማድነ፡ ወሰረረ፡ ላዕለ፡ ውእቱ፡¹⁵ እሳት፡ ወመጽኡ፡¹⁶(L14r^b) እንዘ፡¹⁷ ይሰግዱ፡ ሎቱ፡ ኩሎሙ፡ ፍመምለክ(E11v^b)ያነ፡ ጣዖት፡¹⁸ ወእንዘ፡ ይሰግዱ፡ ሎቱ፡¹⁹ ከልሐ፡ ወልድከ፡ እንዘ፡ ይብል፡ በስመ፡ አብ፡ ወ(H16r^a)ወልድ፡ ወመንፈስ፡ ቅዱስ፡፡²⁰

[43] ወሶ(VI4v^a)ቤሃ፡ ደንገፅነ፡ ወወደቅነ፡ ወመሰለነ፡ ከመ፡ ነጐድጓድ፡ ወከመ፡ መብረ(M41r^a)ቅ፡ ዘያደነግፅ፡(F19v^a) ወበጊዜ፡¹ ወፅኦ፡² እምአፋሁ፡ ኢያእመርነ፡(D8r^a) ፍለክ፡ ወሰብእ፡ እለ፡ ሀለዉ፡ ምስሊየ፡³ ዘኮነ፡ ላዕለ፡⁴ ምትየ፡ እስመ፡⁵ ተፈጽመ፡⁶ አፋሁ፡ ወኢተሰምዐ፡ ድምፁ፡ በውስተ እሳት፡⁷ ወሶበ፡ ጠፍአ፡ እሳት፡ ነጻርኩ፡ ወኢረከብኩ፡ ምንተኒ፡ ዘእንበለ፡ ንስቲት እምአዕፅምቲሁ፡⁸ ዘኮነ፡⁹ ሐመደ፡ ፍውእቱስ፡ ተፈድየ፡ በከመ፡ ምግባሩ፡⁹ ወባሕቱ አስተብቅኦ፡ ለ(F19v^b)ወልድከ፡¹⁰ ከመ፡¹¹ ኢይትሀየይ፡ ስእለትየ፡¹² ለአመቱ፡፡

[44] ወሶቤሃ፡ ጸውዖ፡ አቡሁ፡¹ ለቅ(B156r^a)(E12r^a)ዱስ፡² ወይቤሎ፡ ኦወልድየ፡ ፍለብረ፡ ሊተ፡³ እስከ ቀሠፍኩከ፡ በከንቱ፡ እንዘ፡ ኢየ(L14v^a)አምር፡ ከመ፡ ጸገወከ፡ እግዚአብሔር፡ ኀይለ፡⁴ ላዕለ መናፍስት፡ ርኩሳን፡⁵ ወይእዜኒ፡ ትስእለከ፡ ዛቲ፡ ብእሲት፡ ከመ፡ ታሕዩ፡ ላቲ፡ ወልዱ፡⁶(VI4v^b) ወትቤ፡⁷ አኀዞ፡ ጋኔን፡⁸(F20r^a) ወይኬልሕ፡ መዓልተ፡ ወሌሊተ፡⁹ ሑር፡¹⁰ ይእዜ፡ ወርቂ፡ ላቲ፡¹¹ ወኢትትሀ(M41r^b)የይ፡¹² ስእለታ፡ በእንተ፡ እግዚአብሔር፡፡

Consulted witnesses (BDEFHLMV)

§ [42]-¹ om. β | ² om. L | ³ በከየት፡ እሙ፡ V | ⁴ እስመ፡ add. β | ⁴ ንፊሲ፡ F | ⁵ እስመ፡ ውእቱ፡ ይክል፡ ፈውሶቶ፡ γ | ⁶ om. δγ | ⁷ om. γ | ⁸ ንግርኒ፡ B | ⁹ በእንተ፡ γ፡ በከመ፡ ምንት፡ V | ¹⁰ ወገሮ፡ add. L | ¹¹ እስኩ፡ ንግረኒ፡ ከመ ምንትኑ፡ ረሰዮ፡ add. L፡ ወገሮ፡ add. V | ¹² ለውእቱ፡ MV | ¹³ ከመ፡ γ | ¹⁴ እስመ፡ add. M | ¹⁵ om. L | ¹⁶ ሰብእ፡ add. β | ¹⁷ ከመ፡ M | ¹⁸ om. L | ¹⁹ ኩሎሙ፡ add. L | ²⁰ አሀዱ፡ አምላክ፡ add. β |

§ [43]-¹ ወሶቤ፡ LV | ² ይወጽእ፡ L | ³ om. β | ⁴ om. M | ⁵ om. L | ⁶ ተፈጽመ፡ MV | ⁷ አፋሁ፡ E | ⁸ አዕፅምቲሁ፡ L | ⁹ ወኮነ፡ V | ¹⁰ om. M | ¹⁰ om. L | ¹¹ om. L | ¹² ስእለታ፡ D |

§ [44]-¹ om. γ፡ ቅዱስ፡ V | ² ወመጽኦ ኀቤሁ፡ add. L | ³ om. D | ⁴ ወሥልጣነ፡ add. L | ⁵ ርኩሳት፡ D | ⁶ ዘአኀዞ ጋኔን፡ add. β | ⁷ እስመ ትቤ፡ L | ⁸ om. M | ⁹ ሌሊተ፡ ወመዓልተ፡ γ | ¹⁰ ይሑር፡ M | ¹¹ ወልዱ፡ add. L | ¹² ወኢተሐየይ፡ H |

[45] ወይቤሎ፡ አቡነ፡¹ ፊልጶስ፡ ለአቡሁ፡ እስመ፡ አንተ፡ ዕቡዮ፡(*D8r^b*) ልብ፡ ዘኢተአምን በእግዚአብሔር፡ ወትትዌክል፡² በንዋይክ፡ ዘይማስን፡³ ወየጎልፍ፡፡⁴ ወለይእቲኒ፡ ብእሲት ይቤላ፡ ተአምኒ፡⁵ በወልደ፡ እግዚአብሔር፡⁶ ከመ፡(*F20r^b*) ያሕዩ፡ ለኪ፡ ወልደኪ፡ ገብከመ፡ ቀተሎ ለምትኪ፡ በዕልወቱ፡፡⁷ ወትቤ፡(*E12r^b*) በኩሉ፡ ልባ፡⁸ አእምን፡ እግዚእየ፡፡⁹ ወሶበ ርእየ፡¹⁰ አሚኖታ፡ ለብእሲት፡ ሐረ፡ ምስሌሃ፡¹¹ ወረ(*L14v^b*)ከቦ፡ ለወልዳ፡ እንዘ፡ ይኬልሕ፡ ወየሐቂ፡ ስነኒሁ፡ ወይነጺ፡ ሥዕርተ፡¹² ርእሱ፡¹³ ዐተቦ፡¹⁴ ላዕሌሁ፡¹⁵ በትእምርተ፡ መስቀል፡ ወአንበቦ፡ መጽሐ(*B156r^b*)ፊ፡ ጸሎታ፡¹⁶ ለእግዝእትነ፡ ማር(*F20v^a*)ያም፡፡(*V15r^a*)

[46] ወሶበ፡ ፈጸመ፡ አንብቦ፡ ጸለየ፡ ወይቤ፡ ኦእግዝእትየ፡ ስምዒ፡¹ ስእለትየ ወኢታስተጎፍርኒ፡ እም(*M41v^a*)ተስፋየ፡² በዛቲ፡ ሰዓት፡³ ገለገብርኪ፡ ኃጥእ፡⁴ አኮ፡ በእንቲአየ፡ አላ በእንተ፡ ኪዳንኪ፡ ዘነገረ፡ ዝንቱ፡⁴ መጽሐፍ፡ እንዘ፡ ይብል፡ ኀበ፡ ተነበ፡⁵ ዝንቱ፡⁶ መጽ(*D8v^a*)ሐፍ፡ ኢይክል፡⁷ በጺሐ፡ ኀቤሁ፡⁸ መንፈስ፡ ርኩስ፡፡ ወከማሁ፡ አሕይዊዮ፡ ለዝ፡⁹ ወልድ፡ በጸሎትኪ፡(*F20v^b*) እመ(*E12v^a*)ናፍ(*H16v^b*)ስት፡¹⁰ ርኩሳን፡፡

[47] ወዘንተ፡ ብሂሎ፡¹ ረቀዮ፡ እንዘ፡ ይብል፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ ፃእ፡² አንተ፡³ መንፈስ፡ ርኩስ፡ እምላዕለዝ፡ ብእሲ፡፡ ወሶቤሃ፡ ነቀ(*L15r^a*)ወ፡ ከመ፡ ከልብ፡ ወወዕኦ እምኔሁ፡⁴ መንፈስ፡ ርኩስ፡ ወሐይወ፡ ውእቱ፡ ወልድ፡ ሶቤሃ፡ በይእቲ፡ ሰዓት፡፡ ወተሰማዐ፡ ዝነገር፡ ውስተ ኩሉ፡⁵ አግዋሪሁ፡ ወአዝማዲሁ፡ ከመ፡ ቀተ(*F21r^a*)ለ፡ ወልደ፡ አብርሃም፡⁶(*V15r^b*) ማሪተ፡⁷ ወዘከመ፡ ፈወሶ ለወልደ፡ ማሪት፡ እምነ፡⁸ጋኔን፡፡ ወበሳኒታ፡⁹ በጽባሕ፡ ወሰዳ፡(*B156v^a*) ለይእቲ፡ ብእሲት፡ ገምስለ ወልዳ፡¹⁰ ኀበ፡ ቤተክርስቲያን፡ ወአጥመቃ፡ ካህን፡¹¹ ምስለ፡ ወልዳ፡ በስመ፡ አብ፡ ወወልድ ወመን(*M41v^b*)ፊስ፡ ቅዱስ¹²፡፡

Consulted witnesses (BDEFHLMV)

§ [45]-¹ *om.* M | ² ወትትአመን፡ β | ³ ኀላፊ፡ γ | ⁴ *om.* L; ወካዕበ ይቤላ፡ *add.* M | ⁵ አንቲ፡ *add.* L | ⁶ ህያው፡ *add.* D | ⁷ *om.* L | ⁸ እወ፡ *add.* β | ⁹ ወባህቱ፡ አሕይዎ፡ ለወልድየ፡ *add.* γ | ¹⁰ ቅዱስ፡ *add.* β | ¹¹ ውስተ ቤታ፡ *add.* γ | ¹² ሥርዓተ፡ H | ¹³ በእደዊሁ፡ *add.* γ | ¹⁴ ዐቀቦ፡ E | ¹⁵ *om.* δ | ¹⁶ ስእለታ፡ V |

§ [46]-¹ ስምዕየ፡ E | ² እምተስፋኪ፡ V | ³ ሊተ፡ *add.* L | ⁴ ለኀጥዕ፡ ገብርኪ፡ V; አግብርትኪ ወልደ ትንሣኤ፡ ወወልደ፡ ጊዮርጊስ፡ ወምስለ፡ ጸሐፊሁ፡ ወልደ፡ ሚካኤል፡ *add.* H | ⁴ ዝ፡ L | ⁵ ተነበት፡ β | ⁶ ዛቲ፡ β | ⁷ ኢይክሐል፡ MV | ⁸ *om.* δ L | ⁹ ለዝንቱ፡ M | ¹⁰ እመናፍስተ፡ B; እመናፍቅ፡ δ |

§ [47]-¹ ቅዱስ፡ *add.* MV | ² ባእ፡ E; ውፃእ፡ B | ³ *om.* L | ⁴ *om.* V | ⁵ በኩሉ፡ M | ⁶ ወካዕበ፡ ዘከመዝ፡ ፈወሶ፡ ለወልደ፡ ማሪት፡ እምነ፡ ዘአህዞ፡ ጋኔን፡ *add.* LV | ⁷ ማሪተ፡ ወልደ፡ አብርሃም፡ M | ⁸ ዘአኀዞ፡ *add.* L | ⁹ ወበጽባሕ፡ β | ¹⁰ *om.* γ | ¹¹ *om.* M | ¹² አሐዱ፡ አምላክ፡ *add.* β; ወኮነ፡ ቅዱስ፡ ፊልጶስ፡ *add.* B |

[48] ወእምዝ፡ ኮ($E12\nu^b$)ነ፡ ቅዱስ፡ ይፌውስ፡ ድውያኒሆሙ፡($D8\nu^b$) ወለኢጋንንት፡ ያወፅአሙ፡ በኅይለ፡ መን($F21r^b$)ፈስ፡ ቅዱስ፡ ዘኅዱር፡ ላዕሌሁ፡¹ ሶበ፡ አንበበ፡ ላዕሌሆሙ፡ ጸሎታ፡ ለእግዝእትነ ማርያም፡ ፍጥረት፡ አምላክ፡² ወየሐይዉ፡ ኩሎሙ፡³ በ($L15r^b$)ፈቃደ፡ እግዚአብሔር፡ ወአኅዞሙ ፍርሃት፡ ለኩሎሙ፡ ማርያን፡ ወለእለ፡ ያሰግሉ፡ በምሕራማት፡⁴ ሜጦሙ፡⁵ ውስተ፡ አእምሮ፡ እግዚአብሔር፡ ወሃይማኖት፡ ርትዕት፡፡

[49] ወይገይስ፡¹ ው($F21\nu^a$)ስተ፡ ቤተ፡ ክርስቲያን፡ ሰርክ፡ ወነግሀ፡($V15\nu^a$) መዓልተ፡ ወሌሊተ፡ ወኮና፡² ለቤተ፡ ክርስቲያን፡ ገመ፡ ዐይን፡ ወእዝን፡ ዓዲ፡ ኮነ፡³ መሥመሬ፡ ለእግዚአብሔር፡ ወለሰብእ፡ ወይቱክዝ፡ በእንተ፡ ኩሉ፡ ፍጥረት፡ ለሰብእ፡ ወለእንስሳ፡ ወይፌጽም፡ ተጽናሶሙ፡⁴ ለእቤራት፡ ወለእንለ፡($H17r^b$) ማውታ፡⁵ ወይገብር፡⁶ ሠና($B156\nu^b$)ያተ፡⁷ በአምጣ ይክል፡⁸ ለዐቢይ፡ ወ($F21\nu^b$)ለንኡስ፡⁹ ለእንዘ ይስእል እምአቡሁ እስመ፡($D9r^a$) ኢያጥረየ፡ ለሊሁ፡¹⁰ ምንተኒ፡ በውእቱ፡ ጊዜ፡ ወለእለ፡ መጽኡ፡ ኀቤሁ፡($M42r^a$) ሕሙማን፡ ይፌውሶሙ፡ ወለትኩዛን፡¹¹ ያሴስል፡ ሐዘኖሙ እንዘ፡ ይትናገሮሙ፡ በትሕትና፡ ወይኤዝዞሙ፡ በየውሃተ፡ ልብ፡ ለወበፍቅር፡፡¹²

[50] ወድኅረ፡ ዝንቱ፡ ተናገሮ፡ አቡሁ፡ ፍጥረት፡ ፊልጶስ፡¹ በእ($F22r^a$)ንተ፡ አውስቦ፡ ብእሲት ወይቤሎ፡ አወልድየ፡ እስመ፡ ናሁ፡ ወሀበኒ፡ እግዚአብሔር፡ ደቂቀ፡² ወአዋልደ ኢተፈሣሕኩ፡ ቦሙ፡³ እስመ፡ አስተፍሣሕከኒ፡ አንተ፡⁴ በኩሉ፡ ግብርክ፡ ወፈድፋደሰ በእንተ፡ ዘኮንከኒ፡ መርሓ፡ ለመንግሥተ፡ እግዚአብሔር፡⁵ እንዘ፡⁶ ወልድየ፡ ኮንከኒ፡⁷ አብ፡⁸($H17\nu^a$) ገመ፡ ቂርቆስ፡ ወልደ፡($F22r^b$) ኢየሱሳ፡ እስመ፡⁹ ለአብጻሕከኒ፡¹⁰ ኀበ፡ ሕይወት፡ ዘይነብር፡ ለዓለም፡፡¹¹ ወይ($M42r^b$)እዜኒ፡ ኦሆ፡ በለኒ፡ በእንተ፡ አውስቦ፡ ብእሲት፡ ከመ፡ ትኩን፡¹² ወራሴ፡ ቤተ፡ አቡክ፡ እስመ፡ ለክ፡ ተውህ($D9r^b$)በ፡ ጸጋ፡ እግዚአብሔር፡ ወሀብተ፡ መ($B157r^a$)ንፈስ፡ ቅዱስ፡ ወሶበ፡ ሰምዓ፡ ቅዱስ፡ ዘንተ፡ ነገረ፡¹³ ኀዘነ፡ ወበከየ፡¹⁴ ወአርመመ፡ ነዋኀ፡ ሰዓተ፡፡

Consulted witnesses (BDEFHLMV)

§ [48]-¹ ወይወጽኡ፡ እንዘ፡ ይኬልሁ፡ ከመ፡ አክልብት፡ አው፡ ወከመ፡ አዝእብት፡ ወከመ፡ ሐራውያ፡ *add.* β | ² *om.* L | ³ ማርያን፡ *add.* HLMV | ⁴ *om.* γ | ⁵ ይመይጦሙ፡ γ |

§ [49]-¹ ወይገይሱ፡ D; a-a *om.* L | ² ወኮነ ከመ ዐይና ወእዝና፡ L | ³ *om.* MV | ⁴ ተጽናሶን፡ β | ⁵ ወይመጽኡ ኀቤሁ... ኀዘኖሙ፡ *add.* V | ⁶ ለኩሉ፡ *add.* M | ⁷ ሠናየ፡ β | ⁸ ኀይሉ፡ *add.* HM | ⁹ ለንኡስ፡ ወለዐቢይ፡ MV | ¹⁰ *om.* D | ¹¹ ኀዘኖን፡ D | ¹² *om.* β; ወይስእል፡ እምአቡሁ፡ ከመ፡ ይግበር፡ ፈቃደሙ፡ ወለዘተከዘ፡ ይሰውቆ፡ ወለዘዐረቀ፡ ያለብሶ፡ ወለዘርህበ፡ ያበልኦ፡ ወለዘጸምዓ፡ ያረውዮ፡ ወይገብር፡ ሠናየ፡ ለኩሉ፡ በአምጣነ፡ ኀይሉ፡ ለንዑስ፡ ወለዓቢይ፡ *add.* V |

§ [50]-¹ *om.* β | ² ውሉድ፡ ተባዕተ፡ ወአንስተ፡ LV | ³ ዘከማክ፡ *add.* DEFL | ⁴ *om.* LV | ⁵ ሰማያት፡ γ | ⁶ አንተ፡ β | ⁷ ካዕቢ፡ *add.* L | ⁸ ወእመ፡ መርሐ፡ ለሕይወት፡ ዘለዓለም፡ *add.* β | ⁹ እስክ፡ δ | ¹⁰ *om.* F | ¹¹ *om.* HLV | ¹² ሊተ፡ *add.* L; ትኩነኒ፡ አንተ፡ V | ¹³ ዘንተ፡ ነገረ፡ ቅዱስ፡ V; እምኀበ፡ አቡሁ፡ *add.* β | ¹⁴ ወገዐረ፡ *add.* M

[51] ወድኅረዝ፡¹ አውሥኦ፡² ወይቤሎ፡³(F22v^a) ለአ(L15v^b)ቡሁ፡⁴ ለምንት፡ ት(E13v^a)ኔሊ፡ ዘንተ፡ ነገረ፡⁵ ዘያጸልም፡ አዕይንተ፡⁶ ወያሐምም፡ ነፍሰ፡ ወያደክም፡ ልቦ፡ ወያሰጥም፡ ኅሊና፡ ወያቄስል ሥጋ፡ እስመ፡፡ ኩሉ፡ የኅልፍ፡⁷ ገበከመ፡ ይቤ፡ ሐዋርያ፡ ዓለሙኒ፡(V16r^a) የኅልፍ፡⁸ ወፍትወቱኒ፡ የኅልፍ፡ ወዘሰ፡ ይገብር፡፡ ፈቃዶ፡ ለእግዚአብሔር፡ ይነብር፡ ለዓለም፡፡⁹

[52] ወጳውሎስኒ፡ ይቤ፡ እለኒ፡¹ አውሰ(F22v^b)ቡ፡ ይከውኑ፡² ከመ፡ ዘኢያውሰቡ፡ እስመ፡ ተድላዝ ዓለም፡³ የኅልፍ፡ ወየኅልቅ፡፡ አካባ፡⁴ አንተሰ፡ ትፈቅድ፡ ታግብአኒ፡ ውስተ፡ ግብራት፡⁵ ወአርዑተ፡ ቅኔ፡ ዘኅጢአት፡፡ አአምር፡ ገአአቡየ፡⁶ እስመ፡⁷ ለ(V16r^b)ኩሉ፡ ዘሥጋ፡⁸ ሞት ይቀንዮ፡⁹ ወሲኦል፡ ትተልዎ፡¹⁰(E13v^b) አይቱ፡ ሀለዉ፡ ነገሥት፡(D9v^a) ወመኳንንት፡ ገአብዕልት፡ ወኅያላን፡¹¹(F23r^a) ገብር፡ ወአግዓዚ፡ ገወሰብአ፡ ሞገስ፡¹² አፍ፡ ነባቢ፡ ወልሳን፡ ተናጋሪ፡¹³ ይትዐጸው፡¹⁴ በሞት፡¹⁵ ሥነ፡ ላሕይ፡ ዘወራዙት፡(H18r^a) ወደናግል፡ ይማስን፡¹⁶ ውስ(B157r^b)ተ፡ መቃብር፡ ወይከውን፡¹⁷ ሲሳየ፡ ለዕዲያት፡(M42v^b) እስመ፡ ኩሉ፡ ገመ፡ ልብስ፡¹⁸ ይበሊ፡¹⁹ ገወይትዌለጥ፡ በምዕር፡ ከመ፡ ባህለ፡ ዳዊት ንጉሥ፡፡²⁰

[53] አንሰ፡ ኢይኔልዮ፡ ለዝንቱ፡ ዓለም፡ ዘየኅልፍ፡¹(F23r^b) ከመ፡ ጽላሎት፡² ወከመ፡³ ዘይሰቲ፡⁴ ጽ(L16r^b)ሙእ፡ ማየ፡ በሕልሙ፡ ወነቂሆ፡ ይረክብ፡ ዘመጽለዋ፡⁵ ከናፍሪሁ፡⁶ ወየብሰ፡ ልሳኑ ወጠግዐ፡ ጉርዔሁ፡ ከማሁ፡ ይከው(E14r^a)ን፡ ጣዕመ፡ ዝንቱ፡ ዓለም፡(V16v^a) ኅላፊ፡⁷ ለቡ፡ አአቡየ፡⁸ ይጸልእ፡ እንዘ፡ ያፈቅርዎ፡⁹ ይርሕቅ፡ እንዘ፡ ይቀርብዎ፡¹⁰ ያነስር፡¹¹ እንዘ፡ ያከብርዎ፡፡¹² ዘንተ፡ ኩሎ፡ ወዘይመስሎ፡ ይቤ(F23v^a)ሎ፡ ገቅዱስ፡ ለአቡሁ፡¹³ ወኢኅደገ፡¹⁴ አቡሁ፡ ኅይጦቶ፡ መ(D9v^b)ዓልተ፡ ወሌ(M43r^a)ሊተ፡ በእንተ፡ አውስቦ፡ ብእሲት፡፡

Consulted witness (BDEFHLMV)

§ [51]-¹ om. HLMV | ² ተናገሮ፡ በእንተ፡ አውስቦ፡ ብእሲት...አአቡየ፡ add. Vγ | ³ om. γ; አቡሁ፡ እንዘ፡ ይብል፡ በጥዑም፡ ነገር፡ add. γ | ⁴ om. E | ⁵ ዘከመዝ ነገር፡ L | ⁶ ዐይነ፡ β | ⁷ ይበሊ፡ V γ | ⁸ om. E | ⁹ ለዓለመ ዓለም፡ HLV |

§ [52]-¹ ወዘሰ፡ አውሰብ፡ V | ² ይሄሊ፡ ንብረተ፡ ዝንቱ፡ ዓለም፡ ወይተብኡ፡ በበይናቲሆሙ፡ በዘያውምራ፡ ለብእሲቱ፡ ወብእስቲኒ፡ ከማሁ፡ ይእቲ፡ በፍቅር፡ ብእሲ፡ ትሄሊ፡ ንብረተዝ፡ ዓለም፡ ወይተብኡ፡ በበይናቲሆሙ፡ ብእሲ፡ ለብእሲቱ፡ ወብእስትኒ፡ ለምታ...ትፈቅድ፡ add. β | ³ om. D | ⁴ አብ፡ F | ⁵ ግብርናት፡ ELM | ⁶ om. LV | ⁷ om. L | ⁸ ከመ፡ add. L | ⁹ ይቅንዮ፡ H | ¹⁰ ትተልዎ፡ H; ትቀትዎ፡ δ | ¹¹ ወዓበይተ ሀገር፡ γ | ¹² om. γ | ¹³ ወናሁ፡ ኩሎሙ፡ add. γ | ¹⁴ ተዐፅዉ፡ γ | ¹⁵ ቀኖት፡ add. M | ¹⁶ ይማስና፡ EF | ¹⁷ ወይከውና፡ EF | ¹⁸ om. L | ¹⁹ ከመ፡ ብልዐ፡ ቁንቁኔ፡ ይማስን፡ γ | ²⁰ om. β |

§ [53]-¹ ኅላፊ፡ HV | ² ከመ ሕልመ ሌሊት ዘኢይትረክብ፡ add. LV | ³ om. D | ⁴ ዘይዕቲ፡ M | ⁵ ዘመጽለው፡ DEF | ⁶ አፉሁ፡ β; ከናፍሪሁ፡ ዘመጽለዋ፡ B | ⁷ ምንት፡ በቋኢት፡ ለዝንቱ፡ ዓለም፡ add. M | ⁸ እስመ ዝንቱ፡ ዓለም፡ add. LV | ⁹ ያፈቅርዎ፡ እንዘ፡ ይጸልእ፡ L | ¹⁰ እንዘ፡ ይዴግንዎ፡ ወየኅሥሥ፡ ይርህቅ፡ add. L | ¹¹ የኅሥሥ፡ E | ¹² እንዘ፡ ይቀርብዎ፡ ይገፍዕ፡ add. M; እንዘ፡ ይሴፈውዎ፡ ይጓጉዕ፡ ለኅሊፍ፡ add. L | ¹³ አቡሁ፡ቅዱስ፡ γ | ¹⁴ ወይኢኅደገ፡ B |

[54] ወሶበ፡ ኮነ፡ ከመዝ፡ ሐለየ፡ በልቡ፡ ብፁዕ፡ ፊልጶስ፡ ወይቤ፡ እመሰ፡ ታፈቅረኒ፡ እግዚአ፡
ምርሐኒ፡ ፍኖተ፡ ኀበ፡ አይ፡ መካን፡ አሐውር፡¹(L16v^a) እስመ፡² ተአምር፡ ከመ፡ አልቦ፡³ ውስተ፡
ዛቲ፡ ሀገር፡ ምኒተ፡ መነኮሳት፡ እሑር፡⁴ ወእግድር፡(F23v^b) ታሕተ፡ ጽላሎቶሙ፡፡ ኦእግዚአ፡
እመሰ፡ ኀበር(B157v^a)ኩ፡⁵ ምስለ፡ አ(E14r^b)ቡየ፡ ወእምየ፡ የኀይጡኒ፡⁶(V16v^b) መንገሌሆሙ፡⁷
ወያገብኡኒ፡ ውስተ፡ ግብርናት፡ ወተፀምዶ፡ ታሕተ፡ አርዑ(H18v^a)ተ፡ ኀጢአት፡ ወለእመኒ፡ ሐርኩ
ባሕቲትየ፡ ኢየአምር፡⁸ ኀበ አይ፡⁹ ፍመካን፡ እበጽሕ፡¹⁰ ለሊከ፡ ተአምር፡ ናእሰ፡ አካልየ፡፡
ወኢየአምር፡ መካን፡¹¹ ዘይነብሩ፡ ቦቱ፡¹² መ(F24r^a)ነኮሳት፡ አግብርቲክ፡፡

[55] ኦእግዚአ፡ ፈኑ፡ ሊተ፡¹ መልአከከ፡ ፍኖተከ፡² በከመ፡ መራ(M43r^b)ሕኮ
ለሙሴ፡ በእደ፡ ሚካኤል፡ መልአከከ፡³ መዓልተ፡ በደመና፡ ወኮሎ፡ ሌሊተ፡ በብርሃነ፡ እሳት፡
ወአድኀንከሙ፡ ለሕዝብከ፡ እስራኤል፡⁴ እምትምልክተ፡⁵(L16v^b) ፈርዖን፡ ወሰራዊቱ፡(E14v^a) ከማሁ፡
አድኀነኒ፡ እግዚአ፡⁶ ለገብርከ፡ ኃጥእ፡ ወምስ(F24r^b)ኪን፡⁷ እስመ፡ ተመንደብኩ፡ በ፪፡ ግብራት፡⁸
እመኒ፡ ሐርኩ፡ ኢየአምር፡ ፍኖቶ፡⁹ ፍመኒ፡ ኢሐርኩ፡¹⁰ አንተ፡ ተአምር፡ ልብየ፡ ከመ
ኢትፈቅድ፡ ነፍስየ፡(V17r^a) ኀዲረ፡(H18v^b) ዝየ፡¹¹ ምስለ፡ አቡየ፡ ወእምየ፡¹² ፍፈጽሞ፡ ቃል፡ ዘለከ፡
እስመ፡ አንተ፡ ትቤ፡ ዘያበድር፡ አባሁ፡ ወእሞ፡ እምኔየ፡ ኢይደሉ፡ ሊተ፡ ወኢይ(B157v^b)ክል
ይጸመደኒ፡፡¹³

[56] ኦእግዚአ፡ ረዳኤ፡ ምንዱባን፡¹ ወመቅለሌ፡ ዕጽብ፡² ኦተ(F24v^a)ስፋ፡ ቅቡጻን፡ ወናዛቤ፡
ሕዙናን፡ ለትሩጽ፡ እግዚአ፡ ምሕረትከ፡ ላዕሌየ፡ በከመ፡ ላዕሌከ፡ ተወከልኩ፡፡ ተለውኩ ስምዐከ፡
እግዚአ፡ ኢታስተኀፍረኒ፡ ወኀሠሥኩ፡(L17r^a) ገጸ(E14v^b)ከ፡ እግዚአ፡ አስተርእየኒ፡³ ፍእስመ፡ ኪያከ፡
ተወከልኩ፡ እግዚአ፡⁴ ተራድአኒ፡፡ ወአቅሞን፡ ውስተ፡ ኩኩሕ፡ ለእገርየ፡⁵ ወአጽንዖን፡
ለመከየድየ፡(D10r^b) ውስተ፡ ፍኖትከ፡⁶ ወዘንተ፡ ብሂሎ፡ ኖመ፡⁷(F24v^b) ቅዱስ፡⁸ እንዘ ይበከ፡፡

Consulted witnesses (BDEFHLMV)

§ [54]-¹ እግዚአ፡ add. MV | ² አንተ፡ add. LV | ³ ከመ፡ ከልብ፡ V | ⁴ ከመ፡ አሐር፡ EM | ⁵ ነበርኩ፡ β | ⁶ የኀይጡኒ፡
BM | የኀጡኒ፡ δ | ⁷ ኀበ፡ ግእዞሙ፡ L | ውስተ፡ MV | ⁸ om፡ β | ⁹ አሐውር፡ እስመ፡ ንዑስ፡ አነ፡ add. L | ¹⁰ om፡ L | ¹¹
መካኖ፡ ወሀገር፡ β | ¹² om፡ M |

§ [55]-¹ መራሄ፡ add. M | ² om. L | ³ መልአከ፡ ምክርከ፡ δβ F | ሰርከ፡ ወነግሀ፡ add. δ | ⁴ om. L | ⁵ እምቀትለ፡ H |
⁶ ለኀጥዕ፡ ወአባሲ፡ ገብርከ፡ ወልደ፡ ሚካኤል፡ add. H | ⁷ ወአባሲ፡ LMV | ⁸ om. D | ግብር፡ E β | ⁹ om. MV | ¹⁰
om. L | ¹¹ om. γ | ነፍስየ፡ ወስጋየ፡ add. V | ¹² በከመ፡ ይቤ፡ ዳዊት፡ ነቢይ፡ ምስለ፡ ጳድቅ፡ ትጸድቅ፡ ምስለ፡
ብእሲ፡ ንጹሕ፡ ንጹሐ፡ ትከውን፡ ወምስለ፡ ኀሩይ፡ ኀሩየ፡ ትከውን፡ ወምስለ፡ ጠዋይ፡ ትጠዊ፡ add. LV | ¹³
om. M |

§ [56]-¹ ምንዱብ፡ E | ² ወመጸንኤ፡ ድኩማን፡ add. γ | ³ ኢታስተኀፍረኒ፡ γ | ⁴ om. γ | ⁵ om. δ | ⁶ ፍኖትየ፡ H |
⁷ ደቀሰ፡ H | ⁸ ቅዱስ፡ ኖመ፡ MV |

[57] ወበይእቲ፡ ሌ(HI9r^a)ሊት፡ አስተርአ(VI7r^b)ዮ፡ መልአከ፡ እግዚአብሔር፡ በሕልም፡ ወጸውዮ፡ ሥልሰ፡ እንዘ፡ ይብል፡ ፊልጶስ፡ ፊልጶስ፡ ፊልጶስ፡፡ ወይቤሎ፡ ነዩ፡ እግዚአ፡¹ ወርእየሰ፡ ኢርእዮ፡ ለውእቱ፡² መልአከ፡ ወባሕቱ፡ ሰምዐ፡³ ቃሎ፡፡ ወይቤሎ፡ ገዝቲ፡ መልአከ፡⁴ ተንሢአከ፡ በጽባሕ፡ ሐር፡ መንገሰ፡⁵ ምሥራቅ፡ ምሕዋረ፡ አሐቲ፡ ዕለት፡ እም(F25r^a)ዝየ፡ ወኅሥሥ፡ በምድረ፡ ግራርያ፡ ሀገር፡⁶ እንተ፡ ትሰመይ፡⁷ አ(M43v^b)ስቦ፡ ወበጺሐከ፡ ህዩ፡ ዕርግ፡ ውስተ፡ ጸላዕት፡ ዐቢይ፡(BI58r^a) ወበህዩ፡ ት(EI5r^a)ረክብ፡ ብእሴ፡ እግዚአብሔር፡ ዘስሙ፡ ተክለ፡ ሃይማኖት፡ እስመ፡ ተክለ፡ ሃይማኖት፡ ብሂል፡ ገነተ፡⁸(L17r^b) አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ብሂል፡፡

[58] ወበህዩ፡¹ ይነብሩ፡² መነኮሳት፡ እለ፡ ኅዱራን፡ «ወዕሙዳን፡ በአርዑተ፡³ ትእዛ(DI0v^a)ዙ፡ ለዝንቱ፡ አብ፡⁴ ብፅዓንኬ፡ እለ፡ ይሰምዑ፡ ቃሎ፡(HI9r^b) ወእለ፡ የሐውሩ፡ በፍናዊሁ፡ እስመ ዘይሰምዕ፡⁵ ቃለ፡ ውእቱ፡ ብእሴ፡(VI7v^a) ቅዱስ፡ «ሰምዐ፡ ቃለ፡⁶ እግዚአብሔር፡፡⁷ ወአንተኒ፡ ሐር፡ ኀቤሁ፡ ወበከመ፡ ይቤለከ፡ ግበር፡ ወትሉ፡ አሠሮ፡፡⁸

[59] ወዘንተ፡ ሰሚዮ፡ አቡነ፡¹ ፊልጶስ፡ አምነ፡² በቃለ፡ እግዚአብሔር፡ ወተንሢአ፡ በጽባሕ፡³ ሐረ፡ ድቡተ፡ ወኢነሥአ፡ ምንተኒ፡⁴ «እምን(F25v^a)ዋየ፡ ዝንቱ፡ ዓለም፡⁵(EI5r^b) ዘእንበለ፡(M44r^a) አልባሲሁ፡⁶ ወሐረ፡ ምሕዋረ፡ አሐቲ፡ ዕለት፡፡⁷ ወሶበ፡(L17v^a) አልጸቀ፡ ለበጺሕ፡⁸ ውስተ፡ ምድረ አስቦ፡⁹ ረከበ፡ ኖሎተ፡ ብዙኃነ፡ እንዘ፡¹⁰ ይፊእዩ፡ መርዔተ፡¹¹(HI9v^a) «ውስተ፡ መርሕብ፡፡¹² ተስእሎሙ፡ እንዘ፡ ይብል፡ አምሩኒ፡ መካነ፡ ኀበ፡ ይነብሩ፡¹³ መነኮሳት፡፡¹⁴ ወይቤልዎ ኖሎት፡¹⁵ ሰማዕነ፡ እንዘ፡ ይብሉ፡ አበዊ(DI0v^b)ነ፡ «እሙንቱሰ፡ መነኮሳ(BI58r^b)(F25v^b)ት፡¹⁶ ይበልዑ፡¹⁷ ሰብአ ወአንተ፡ «በእንተ፡ ምንት፡¹⁸ ተሐውር፡ ኀቤህ(M44r^b)ሙ፡ ትፈቅድኑ፡¹⁹ ከመ ይብልዑከ፡፡

Consulted witnesses (BDEFHLMV)

§ [57]-¹ እግዚእየ፡ β | ² om. L | ³ ይሰምዕ፡ γ | ⁴ om. γ | ⁵ om. L | ⁶ om. γ | ⁷ ኀበ፡ ይሰመይ፡ M | ⁸ ተክለ፡ ገነት፡ β |

§ [58]-¹ ወህዩ፡ δ ወበከዩ፡ M | ² ብዙኀን፡ add. β | ³ ዲቦ፡ ቅንዩት፡ β | ⁴ om. M | ⁵ ዘኢይሰምዕ፡ B፡ እስመ፡ ይሰምእ፡ D | ⁶ om. LV | ⁷ ወተእዘዘ፡ ሎቱ፡ ተእዘዘ፡ ለክርስቶስ፡ add. β | ⁸ መጠኑ፡ ለረድእ፡ እምከመ፡ ኮነ፡ ከመ፡ መምህሩ፡ መጠኑ፡ ለገብር፡ እምከመ፡ ኮነ፡ ከመ፡ ሊቁ፡ ወእግዚአ፡ add. β |

§ [59]-¹ ብፁዕ፡ γ | ² ተአመነ፡ γ | ³ እምንዋሙ፡ add. LV | ⁴ እምኀበ፡ አቡሁ፡ add. L | ⁵ om. L | ⁶ ባህቲቱ፡ add. γ | ⁷ እንዘ፡ ይመርሐ፡ መንፈስ፡ ቅዱስ፡ ኅዱር፡ ሳዕሌሁ፡ add. LMV | ⁸ አልጸቀ፡ ለጸቢሕ፡ B፡ አልጸቀ፡ ለበጺሕ፡ DEFHLMV፡ አልጸቀ፡ ለደብረ፡ አስቦ፡ H | ⁹ om. M፡ ደብረ፡ አስቦ፡ γ | ¹⁰ እለ፡ L | ¹¹ ተዓሊዶሙ፡ add. Vγ | ¹² om. L | ¹³ ቦቱ፡ add. E | ¹⁴ ወበውእቱ፡ መዋዕል፡ ኢያእመሩ፡ መነኮሳት፡ በሀገረ፡ ሴዋ፡ እስመ፡ ሶበ፡ይፊእዩ፡ መነኮሳት፡ በፍኖት፡ ይኅይዩ፡ ኩሎ፡ እመኒ፡ ንዑስ፡ ወእመኒ፡ ዐቢይ፡ ወያለክሩ፡ ራእዮሙ፡ እንዘ፡ ይብሉ፡ ሰብእኑ፡ እሙንቱ፡ ወሚመ፡ አልቦ፡ ወይፊስይዎሙ፡ ከመ፡ አራዊት፡፡ ወለሕፃናትኒ፡ ይቤልዎሙ፡ ኀዩ፡ ከመ፡ ኢይብሉዑክሙ፡ ወበእንተዝ፡ ይብልዎ፡ እሙንቱ፡ ሕፃናት፡፡ add. HLV | ¹⁵ om. M፡ እሙንቱ፡ ሕፃናት፡ β | ¹⁶ om. L፡ መነኮሳት፡ B | ¹⁷ ይበልዑ፡ V | ¹⁸ om. M፡ ወእፎ፡ add. L | ¹⁹ om. BL |

[60] ወይቤሎሙ፡ ቅዱስ፡ በሊዐሰ፡ ለእመ፡ በልዑኒ፡ ወለእመ፡ ኢበልዑኒ፡¹ ሚላዕሌክ(L17v^b)ሙ ዳእሙ፡² አርዩኒ፡ ፍኖተ፡³ ዘያበጽሕ፡ ኅቤሆሙ፡፡ ወይቤልዎ፡ አእምር፡ ወለቡ፡ እስመ፡(E15v^a) ዐቢ(H19v^b)ይኒ፡ ዘቡቱ፡ ኅይል፡ ይጐይይ፡ እምኔሆሙ፡ ወአንተ(F26r^a)ሰ፡⁴ ሕፃን፡ ተሐውር፡ ኅቤሆሙ፡፡ በልኬ፡⁵ ብጻሕ፡ ሎሙ፡ እስመ፡ ይ(V18r^a)ሬስዩክ፡ ፍና፡ ሰርክ፡ ድራሮሙ፡፡ ወሰሚያ፡⁶ ቅዱስ፡ ሠሐቀ፡⁷ በእንተ፡⁸ ነገረ፡ እበደሙ፡ ወይቤሎሙ፡⁹ ፍኖተ፡ ሕዝብ፡ ሊተ፡ ባሕቱ፡¹⁰ ንግሩኒ ፍኖቶ፡፡ ወይቤልዎ ወእመሰ፡ ኢሰማዕክ፡ ቃለነ፡ ዘንቤለክ፡ ሑር፡ እንተ፡ ፍኖተ፡ የማን፡ ወያበጽሕክ፡¹¹ ኅቤሆሙ፡፡

[61] ወሐረ፡ ቅዱስ፡ ፍኖቶ፡ ወ(F26r^b)በጽሕ፡ በፈቃድ፡ እግዚአብሔር፡ ወረ(D11r^a)ከቦ፡¹ መነኮሳተ፡ እንዘ ይነብሩ፡ አፈ፡ በአት፡² ወተአምኖሙ፡³ ቅዱስ፡⁴ በአምኃ፡ መንፈሳዊት፡፡ ወይቤሎሙ፡ አብኡኒ፡ ኅበ፡ አበ፡ ም(E15v^b)ኔት፡፡(L18r^a) ወይቤልዎ፡ ምንተ፡ ትፈቅድ፡፡ ወይቤሎሙ፡ እፈቱ፡⁵ ከመ እኅድ(B158v^a)ር፡ ታሕተ፡ ጽላሎቱ፡፡ ወይቤልዎ፡ ትክልኑ፡ ኅዲረ፡ ምስለ፡ መነኮሳት፡ እንዘ፡ ኢትበልዕ፡⁶ ፍኖተበልዕ፡(F26v^a) ሠናየ፡⁷ ወኢትሰቲ፡ ፍኖቱ፡ ጥዑሙ፡⁸ ወእሙንቱሰ፡ ኮኑ፡(H20r^a) ያስተጋብኡ፡⁹ ዐተረ፡ ፍኖተ፡ ዐውድ፡፡¹⁰ ወይቤልዎ፡ ነጽር፡ ዝሲሳይነ፡ ወስቱነ፡ ማይ ዕራቁ፡፡¹¹ ወይቤሎሙ፡ እመ፡ አክህለኒ፡ እግዚአ(V18r^b)ብሔር፡ እክል፡¹² በጸሎትክሙ፡፡ ወይቤልዎ፡ ጌሰመ፡ ናበጽሐክ፡ ኅበ፡ አበ፡ ምኔት፡ የምሰ፡¹³ መስየ፡ ብሔር፡፡ ወይቤ፡ አሆ፡ ወአተዉ፡ እሙንቱ፡ መነኮሳት፡ ወኅደግ(F26v^b)ዎ፡ ለቅዱስ፡ ህየ፡¹⁴ ወኢተዘከሮ፡¹⁵ አሐዱሂ፡ እምኔ(D11r^b)ሆሙ፡¹⁶(E16r^a) ፍኖተ እስመ አርስዎሙ፡ ጸላኢ፡፡¹⁷

[62] ወሶበ፡ ኮነ፡ ሌሊተ፡¹ ሐለየ፡ በልቡ፡ ወይቤ፡ እስመ፡ ተነበዩ፡ ላዕሌየ፡ ሕፃናት፡²(L18r^b) እንዘ ይብሉ፡ ይበልዑክ፡ መነኮሳት፡ አኮ፡ መነኮሳት፡ ዘይበልዑኒ፡ አላ፡ አራዊት፡³ ይበልዑኒ እመኒ፡⁴ በልዑኒ፡ አራዊት፡ ሚላዕሌየ፡ ወባሕቱ፡ ጸሎቶሙ፡⁵ ለመነኮሳት፡ ወጸሎተ፡ ቅ(F27r^a)ዱስ፡⁶ አቡነ፡ ተክለ፡ ሃይማኖት፡ የሀሉ፡ ምስሌየ፡፡⁷

Consulted witnesses (BDEFHLM)

§ [60]-¹ ኢይብልዑኒ፡ HL | ² ወባህቱ፡ L | ³ ፍኖቶሙ፡ V | ⁴ ወአንሰ፡ MV | ⁵ om. D | ⁶ om. β | ⁷ ወአክሞሰሰ፡ β | ⁸ om. LMV | ⁹ ሚላዕሌክሙ፡ add. H MV | ¹⁰ om. HL | ¹¹ ወታብጽሐክ፡ M |

§ [61]-¹ ወረከሰሙ፡ β | ² አበ፡ ፈዓት፡ E; በአፍአ፡ በአት፡ V | ³ ወተምዖሙ፡ H | ⁴ om. M | ⁵ እፈቅድ፡ β | ⁶ ኢትበሊ፡ M | ⁷ om. γ | ⁸ om. γ | ⁹ ይጐንክ፡ H | ¹⁰ om. β | ¹¹ ማይራቁ፡ F | ¹² እክህል፡ H | ¹³ ይእዜሰ፡ β | ¹⁴ ህየ ለቅዱስ፡ M | ¹⁵ ኅበ፡ ምጐናክ፡ አተር፡ add. L | ¹⁶ ወገብዑ፡ ኅበ፡ ማኅደሪሆሙ፡ add. β | ¹⁷ om. L; ወገብኡ፡ ኅበ፡ ማኅደሪሆሙ፡ add. V |

§ [62]-¹ ወሶበ፡ ጸልመ፡ γ; ፀሐይ፡ add. V | ² ሕፃናት፡ ላዕሌየ፡ V | አራዊተ፡ ገዳም፡ LMV | ³ እመረ፡ E; ከመ፡ ይትፈጸም፡ ትንቢቶሙ፡ ለእሙንቱ፡ ሕፃናት፡ add. β | ⁴ ለእሙንቱ፡ add. MH | ⁵ om. M | ⁶ ወባህቱ፡ አልቦሙ፡ add. γ |

[63] ወሎሙስ፡¹ አልቦሙ፡ አብያት፡ ኀበ፡ የኀድሩ፡ ወኢ(VI8v^a)ምጽላል፡ ኀበ፡ ያጸልሉ፡² እመስቦሙ፡ አብያት፡ እም፡(BI58v^b) አብኡኒ፡ ኪያየ፡³ ወኢያእመረ፡ ከመ፡ ረስዕዎ፡ ወይቤ፡ ቅዱስ፡⁴ መንክር፡ ግብርክ፡ እግዚአ፡⁵ ወእንዘ፡ ዘንተ፡ ይኼሊ፡⁶(LI8v^a) ፑቤተ፡ ኀበ፡ ኀደግዎ፡ መነኮሳት፡⁷ ወአእመረ፡ ቅዱስ፡⁸ አቡነ፡ ተክለ፡ ሃይማ(F27r^b)ኖት፡⁹ በመንፈስ፡ ቅዱስ፡ ወይቤሎሙ፡¹⁰ ለአርዳኢሁ፡ አልቦኑ፡¹¹ ዘኀደግሙ፡ ውስተ፡ ገዳም፡ ወይቤልዎ፡ አልቦ፡(DIIv^a) ኦአባ፡ ወይቤሎሙ፡¹² ሕቱ፡¹³ እስኩ፡¹⁴ አልቦኑ፡ ዘበጽሐ፡ ኀቤክሙ፡ በጊዜ፡ ፪ሰዓት፡¹⁵ እንዘ፡ ታስተጋብኡ፡¹⁶ ዐተረ፡ ፑውስተ፡ ዐውድ፡¹⁷ ወይቤልዎ፡ አልቦ፡(H20v^a) ወሶቤሃ፡ ጠፍሐ ቅዱስ፡¹⁸ እደዊሁ፡¹⁹ ተከዘ፡ ወአርመመ፡ ነዋኀ፡ ሰዓተ(F27v^a) ወይቤ፡ ኦጸላኤ፡ ሠናያት አልብከ፡ ክሂል፡²⁰ ከመ፡(VI8v^b) ታመክር፡ አግብርተ፡ እግዚአብሔር፡²¹ ወትማኦሙ፡²²

[64] ወነገሮሙ፡ ፑአቡነ፡ ለደቂቁ፡¹ ወይቤሎሙ፡ እስመ፡ በጽሐ፡ ኀቤክሙ፡ ወልድ፡ ንኡስ፡ ዘስሙ፡ ፊልጳስ፡ ወ(EI6v^a)ተናገረ(LI8v^b)ከሙ፡ እንዘ፡ ይብል፡ አብኡኒ፡ ኀበ፡ አበ፡ ምኔት፡ ወትቤልዎ ጌሰመ፡ ናበጽሐክ፡ ወኀደግምዎ፡² ህየ፡ ናሁ፡(F27v^b) ርኢኩ፡³ እንዘ፡ ይሜግብዎ፡ መላእክት፡ ወደንገዑ፡ ቅዱሳን፡⁴ መነኮሳት፡ ወ(BI59r^a)ይቤልዎ፡⁵ እወ፡ ከማሁ፡ አባ፡ መጺአስ፡⁶ መጽአ፡⁷ባህቱ፡⁸ ወረሳዕናሁ፡ ንሑርኬ፡ ናምጽአ፡ ይእዜ፡ ወይቤ(DIIv^b)ሎሙ፡ አኮ፡ በፈቃድክሙ፡ ዘረሳዕክምዎ፡ አላ፡ ከመ፡ ይትመክር፡⁹ እምሰይጣን፡ ምንተ፡ ይፊስዮ፡ እሳት፡ ለወርቅ፡ ዘእንበለ፡(H20v^b) ዘያጽርዮ፡¹⁰(F28r^a) ከማሁ፡ ምንዳቤ፡ ወመከራ፡ ፑለዘቡቱ፡ ትዕግሥት፡¹¹ ኀድግዎ፡ ይእዜሰ ወጌሰመ፡¹² በነግህ፡ አምጽእዎ፡ ኀቤየ፡¹³

[65] ወቅዱስስ፡ ኢኖመ፡ በኩሉ፡ ኑኀ፡ ሌሊት፡ አ(EI6v^b)ላ፡¹ ኀደረ፡ ቀዊሞ፡ እንዘ፡ ይጼሊ፡² ወሶቤ፡³ በጽሑ፡⁴(LI9r^a) ረከብዎ፡ ቀዊሞ ኀበ፡⁵ ኀደግዎ፡ ትማልም፡ ወኢተአተተ፡ ኢለየማን ወኢለፀጋም፡ እምዘቆመ፡⁶ ወኢነበረ፡⁷ እ(F28r^b)ስከ፡ ይጸብሕ፡⁸ ወበጺሐሙ፡ ቅዱሳን፡ ነሥእዎ፡ ምስሌሆሙ፡⁹ ከመ፡ ያብእዎ፡ ኀበ፡ አበ፡ ምኔት፡ ዘውእቱ፡ አቡነ፡ ተክለ፡(VI9r^b) ሃይማኖት፡

Consulted witnesses (BDEFHLMV)

§ [63]-¹ om. M; ወባህቱ፡ V | ² ምስለ፡ አራዊትኒ፡ ይነብሩ፡ ወኢይበልዕዎሙ፡ እንጋ፡ add. β; ይሄልዩ፡ E | ³ ሊተኒ፡ B | ⁴ om. L | ⁵ እስመ፡ አስተሰናከውከ፡ አራዊተ ፡ ምስለ፡ ሰብእ፡ add. β | ⁶ ቅዱስ፡ add. M | ⁷ om. M | ⁸ om. EF | ⁹ ፊልጳስ፡ B | ¹⁰ ወጸውዎሙ፡ M | ¹¹ ሰብእ፡ V | ¹² ወይቤልዎሙ፡ M | ¹³ ሕትቱ፡ L | ¹⁴ እስኩ፡ ሕትቱ፡ V | ¹⁵ ፱፡ β | ¹⁶ ትጐንኩ፡ β | ¹⁷ om. L | ¹⁸ om. F | ¹⁹ እደዊሁ፡ በዲበ፡ እዴሁ፡ H | ²⁰ ክሂሎት፡ V | ²¹ እስመ፡ ትትመዋዕ፡ በቅዕበት፡ በሥነ፡ ትዕግስቶሙ፡ add. L | ²² om. MV; እስመ፡ ትትመዋዕ...ትዕግስቶሙ፡ add. β |
§ [64]-¹ om. M | ² ወድግምዎ፡ M; ወኀደግዎ፡ H | ³ ርኢክምዎ፡ EL; ርኢክዎ፡ DH; ርኢኩ፡ M | ⁴ om. L | ⁵ ወይቤሉ፡ β | ⁶ om. M | ⁷ መጽአ፡ ኀቤነ፡ add. β | ⁸ om. β | ⁹ ያመክሮ፡ V | ¹⁰ ያጽርዮ፡ E | ¹¹ om. M | ¹² om. L | ¹³ ወሐሩ፡ ኀበ፡ ማኀደሪሆሙ፡ add. V |

§ [65]-¹ om. γ | ² ይሄሊ፡ M; እንዘ፡ ይጼሊ፡ ቀዊሞ፡ V | ³ ጸብሐ፡ add. β | ⁴ መጽአ፡ መነኮሳት፡ V | ⁵ om. M | ⁶ ትማልም፡ HV | ⁷ ጥቀ፡ L | ⁸ ነጽሩ፡ ኪያየ፡ ኦአኀውየ፡ ዘኮነኒ፡ ከርሥየ፡ አምላክየ፡ ዘጸገወኒ፡ እስመ፡ ሶበ፡ እያግብኡኒ፡ ኀቤሆሙ፡ እምወዳእኩ፡ አተሮሙ...ለመብዕል፡ ጥቀ፡ add. V | ⁹ om. M |

[66] ወሶበ፡ ርእዮ፡ አቡነ፡¹ ይቤሎ፡ ቅረብ፡ ወልድዮ፡ ሰፍሐ፡ እዴሁ፡ ወባረኮ፡ ወሰዐሞ ርእሶ፡ ከመ፡ ዠዩአምሮ፡ እምትካት፡² እስመ፡ አእመረ፡ በመንፈሱ፡ እምቅድመ፡ ይምጸእ ኀቤሁ፡ ወርእ(F28v^a)ዮ፡ ጸጋ፡ እግ(L19r^b)ዚአብሔር፡ ላዕሌሁ፡ ወይቤ(B159r^b)ሎ፡ ትክል፡ ኀዲረ፡³ ም(E17r^a)ስለ፡ መነኮሳት፡ እንዘ፡ ኢትበልዕ፡ ወኢትሰቲ፡ በቋር፡ ወበዕርቃን፡⁴ ወይቤ፡⁵ እወ፡ ፀእክል፡ አባ፡⁶ እንዘ፡ ይረድአኒ፡ እግዚአብሔር፡ በጸሎትከ፡ ወይቤሎ፡ አቡነ፡⁷ ይርዳእከ፡(B159v^a) እግዚአብሔር ለገቢረ፡ ፈቃዱ፡ በኩሉ፡ መዋዕለ፡ ሕይወትከ፡ አወልድዮ፡(F28v^b)(H21r^b) ወይጸጉከ፡ ሞገሰ፡ በቅድሚያሁ፡⁸ እስመ፡⁹ ተጽዋዕከ፡ ወመጸእከ፡¹⁰ ከመ፡ ትትካፈል፡ መክፈልተ፡¹¹(M45v^b) ወርስተ፡¹² ምስለ፡¹³ ቅዱሳኒሁ፡¹⁴(B159v^b)

[67] ወእምድኀረዝ፡¹ ይቤሎሙ፡² አቡነ፡ ተክለ፡ ሃይማኖት፡ ለአርዳኢሁ፡³(V19v^a) ንሥእዎ፡ ለዝንቱ፡ ወልድ፡⁴ ይንበር፡⁵ ኀቤክሙ፡⁶ ወይቤልዎ፡ ኦሆ፡ ውእቱሰ፡⁷ ኢይወፅእ፡ እምበአቱ፡(L19v^a) መዓልተ፡ ወሌሊተ፡⁸ ወኢ(F29r^a)ይጥዕም፡ ምንተኒ፡ እምነ፡ ፍ(E17r^b)ፊያት፡ ዘእንበለ፡ ቈጽል፡ ባሕቲቱ፡ በኩሉ፡ መዋዕለ፡ ሕይወቱ፡⁹ ወእምዝ፡ ኮነ፡ አቡነ፡¹⁰(D12r^b) ፊልጶስ፡ ንጹሐ፡ በምግባሩ፡ ወተዐጋሢ፡¹¹ በኩሉ፡ ሐረቱ፡¹² ወሰላማዊ፡ በቃሉ፡ ወነበረ፡ እንዘ፡ ይትለአከሙ፡ ለቅዱሳን በየውሃት፡ ወበትሕትና፡¹³ ለዐቢይ፡ ወለንኡስ፡ ወያፈቅሮ፡ ኩሉ፡ ዘርእዮ፡¹⁴ ወሲሳ(F29r^b)ዩኒ፡ ዐተር፡¹⁵ ወኢይሰቲ፡ ማዮ፡¹⁶ ዘከመ፡ ረከበ፡ ዘእንበለ፡ መ(V19v^b)ስፈርት፡ ወከመዝ፡ ነበረ፡ እስከ ፫፡ ዓመት፡፡

[68] ወእምዝ፡¹ ተጋብኡ፡ መነኮሳት፡ ኀረይዎ፡ ወ(L19v^b)ይቤሉ፡² ከመ፡ ዘአሃዱ፡ ቃል፡³ ርቱዕ ይደልዎ፡ ለፊልጶስ፡ ይልበስ፡ አልባሰ፡⁴ ምንኩስና፡ ፀእክል፡ ያለብስዎ፡⁵ ወአሜሃ፡⁶ ይቤልዎ፡(M46r^b) ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ርቱዕ፡ ይደልዎ፡ ለብፁዕ፡⁷ ፊልጶስ፡ ከመ፡ ይንሣእ፡⁸ አስኬማ፡ ዘቅድስ(E17v^b)ና፡፡

Consulted witnesses (BDEFHLMV)

§ [66]-¹ om. MV | ² እምትካት፡ ዘዩአምሮ፡ β | ³ አወልድዮ፡ add. β | ⁴ ወበርዕቃን፡ M | ⁵ ቅዱስ፡ add. M | ⁶ አባ፡ እክል፡ γ | ⁷ ተክለ ሃይማኖት፡ add. β | ⁸ በቅድሚያሁ፡ δ | ⁹ እመ፡ γ | ¹⁰ ኀቤሁ፡ add. Vγ | ¹¹ ይክፍለን፡ ምስሌሁ፡ ለኩልን፡ ውሉደ፡ ጥምቀት፡ add. M | ¹² ርስተ፡ ወመክፈልተ፡ β; ወርስተ፡ om. F | ¹³ ኩሎሙ፡ ቅዱሳን፡ add. M | ¹⁴ ለዓለመ፡ ዓለም፡ አሜን፡ add. MV |

§ [67]-¹ om. F; ወእምዝ፡ጸውአሙ፡ V | ² om. β | ³ ወይቤሎሙ፡ V | ⁴ ሕፃን፡ D | ⁵ ይንበር፡ M | ⁶ ምስሌክሙ፡ γ | ⁷ አቡነ፡ ተክለ፡ ሃይማኖት፡ add. β | ⁸ ሌሊተ መዓልተ፡ M | ⁹ ወዘንተ፡ ዘክርን፡ ለክሙ፡ እስከ፡ ንበጽሕ...አሜን፡ add. β | ¹⁰ ብፁዕ፡ M | ¹¹ በቃሉ፡ add. D | ¹² om. L | ¹³ ወበትዕግስት፡ ወኮነ፡ ከመ፡ ዓይን፡ ወእዝን፡ add. L | ¹⁴ በእንተ፡ ጸጋ፡ ዘኀዱር፡ ላዕሌሁ፡ add. γ | ¹⁵ ምልዐ፡ ሕፍን፡add. L | ¹⁶ ማዮ፡ ኢይሰቲ፡ V |

§ [68]-¹ om. M; ወእምድህረ፡ ኮነ፡ ፫፡ዓመት፡ LV | ² ኩሎሙ፡ add. L | ³ አፍ፡ MV | ⁴ ልብሰ፡ γ V; ዘቅድስና ወመላእክት፡ ይቤሉ፡ አሜን...እግዚአብሔር፡ δV | ⁵ om. M | ⁶ om. D | ⁷ om. M | ⁸ ይልበስ፡ ልብሰ፡ ምንኩስና β | ⁹ ዘቅስና፡ D; om. β |

[69] ወሶ(*B160r^a*)ቤሃ፡ ነሥኦ፡ ወአልበሶ፡ አልባሰ፡ ምንኩስና፡¹ ወባረኮ፡ እ(*V20r^a*)ግዚአብሔር፡ በአፈ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወኮነ፡ ዝንቱ፡(*L20r^a*) ብፁዕ፡²(*D12v^a*) ፊልጶስ፡³ ተላቄ፡ አሠረ፡⁴ አቡሁ፡ በፍቅር ወበትሕትና፡⁵ ወበየውሃት፡፡⁶ ወከመዝ፡ ነበረ፡ ብዙኀ፡ ዓመታተ፡ እንዘ፡ ኢይቴክዝ፡⁷ ወኢያሐዝን፡ መነሂ፡⁸ ወኢይረግሞ፡ ወኢያነሥእ፡ አዕይንቲሁ፡ በመዓት፡ ወድፍረት፡⁹ ወበዐይነ፡ ኅሊናሁ፡ ይኔጽር፡¹⁰ መንግሥተ፡ እግዚአብሔር፡ ወይሬእዮ፡¹¹ በመጽሔተ፡¹² መንፈስ፡ ቅዱስ፡¹³ ለንጉሠ፡ ስብሐት፡¹⁴(*M46v^a*) ወዘልፈ፡¹⁵ ይኤምኃ፡ ለኢየሩሳሌም፡ ሰማያዊት፡፡¹⁶

[70] ወእምዝ፡ ፈነዎ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ለብፁዕ፡¹ ፊልጶስ፡ ኀበ፡ ጳጳስ፡ ከመ ይንሣእ፡ ሢመተ፡ እንዘ፡ ኢይሠምር፡ አኮ፡ በአስቲቶ፡ ሢመተ፡ ክህነት፡ ዳእሙ፡² በትሕትና፡³ ይቤ፡ ኦአባ፡ እስመ፡ ኢፈጽምክዋ፡ ለዛቲ፡⁴ ፒመዓርግ፡ ዘሢመተ፡ ዲቁና፡⁵ ወኢያብጻሕኩ፡፡⁶ ወይቤሎ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ አንተ፡⁷ ኢትሐጽጽ፡ እምኔሆሙ፡ በመንግሥተ፡ ሰማያት፡ ፒምእለ፡ ተኀርዮ፡⁸ ዲያቆናት፡⁹ ባሕቱ፡ ሐ(*B160r^b*)ር፡ ወእግዚ(*D12v^b*)አብሔር ይኩን፡ ምስሌከ፡ ፒወወፅኦ፡¹⁰ ሶቤሃ፡¹¹ ወባረኮ፡ መንፈስ፡ ቅዱስ፡ በእደ፡ አቡነ፡ ተክለ፡(*V20v^a*) ሃይማኖት፡¹² ወሐረ፡¹³ በሰላም፡፡¹⁴

[71] ወእምዝ፡ ገብአ፡ ፍጡነ፡ በፈቃደ፡ እግዚአብሔር፡ ነሢኦ፡ ሢመተ፡ ክህነት፡ ወነበረ በፍቅር፡ ወአሠነያ፡ ለግብረ፡ መልእክቱ፡ ፒወእቱ፡ ሢመተ፡ ክህነ(*F30v^a*)ት፡፡¹ ሶበ፡ ይትከህንሂ፡² ይሚግብዎ፡ መላእክት፡ ወወእቱ፡³ ይቀውም፡ ሰረገላ፡ በቅድመ፡ ታቦት፡ ወይጠብሕ፡⁴ በእደዊሁ፡ በግዑ፡ ንጹሐ፡⁵ ዘያኦትት፡ ኀጢ(*E18r^b*)አተ፡ ዓለም፡ ወእምዝ፡ ነሥኦ፡ ሐሚለቶ ዝወእቱ፡⁶ ፍጻሜ፡ ምንኩስና፡ በእደ፡ አቡነ፡⁷ ወአሥመሮ፡ በኩሉ፡ ምግባሩ፡⁸ ወበተአዝዙቱ፡ ሎቱ፡⁹ ፒወእቱኒ፡ ይባርኮ፡¹⁰ ወትረ፡፡¹¹

Consulted witnesses (BDEFHLMV)

§ [69]-¹ አቡነ፡ ተክለ፡ ሃይማኖት፡ወወሀቦ፡ ቅድስና፡ ዘግብረ፡ ምንኩስና፡ *add.* β | ² አቡነ፡ M | ³ ጽኑዑ፡ በቃሉ፡ ወበምግባሩ፡ *add.* β | ⁴ ምግባረ፡ L | ⁵ ወትዕትና፡ D | ⁶ ወበዋሐት፡ L | ⁷ *om.* M | ⁸ ወኢይትመዐዕ፡ *add.* L | ⁹ ዘእንበለ፡ ዘያቴሕት፡ ርዕሶ፡ *add.* L | ¹⁰ *om.* M | ¹¹ ወትረ፡ *add.* V | ¹² በዐይነ፡ γ | ¹³ *om.* E | ¹⁴ ለእግዚአ፡ ስብሐት፡ V | ¹⁵ ወትረ፡ M | ¹⁶ ወዘንተ፡ አእሚሮ፡ ይቤ፡ ነቢይ፡ ርእይዎ፡ ወተአምሳዎ፡ ከመ፡ ሀገሮሙ፡ ይእቲ፡፡ በአማን፡ አእመራ፡ ዝፊልጶስ፡ ወነጸራ፡ በዓይነ፡ መንፈስ፡ ወተአምኀ፡ በስእመተ፡ መንፈስ፡ ቅዱስ፡ *add.* β |

§ [70]-¹ ሥርግው፡ β | ² ወዓዲ፡ M | ³ በትዕትና፡ D | ⁴ *om.* M | ⁵ ወዓርገ፡ ሲመተ፡ ዲያቆናት፡ MV | ⁶ ተልዕኮታ፡ *add.* D፤ በከመ፡ ይደሉ፡ ለግብረ፡ መልእክት፡በከመ፡ ተሰመይኩ፡ በአምሳለ፡ ዲያቆናት፡ እለ፡ ተኀርዮ፡ እምከርሠ፡ እሞሙ፡ ወኢያሠነይኩ፡ ግብረ፡ መልእክቶ፡ በከመ፡ አዘዙ፡ ሐዋርያት፡ *add.* V | ⁷ እስመ፡ H | ⁸ *om.* L | ⁹ ዳቆናት፡ D | ¹⁰ ወመጽኦ፡ D | ¹¹ *om.* LM | ¹² ወወጽኦ፡ *add.* V | ¹³ *om.* D | ¹⁴ በስም፡ D |

§ [71]-¹ *om.* M፤ በወእቱ፡ ተክህኖ፡ *add.* β | ² ወሶበ፡ ይቤ፡ ካህንሂ፡ ለሠሪዓ፡ ቁርባን፡ *add.* β | ³ *om.* L | ⁴ ወይጠባህ፡ HLM | ⁵ በግዕ፡ ንጹሐ፡ L | ⁶ *om.* M | ⁷ ተክለ፡ ሃይማኖት፡ *add.* M | ⁸ *om.* δ | ⁹ ወበሰሚዓ፡ ቃላቲሁ፡ *add.* Vγ | ¹⁰ *om.* M | ¹¹ በአፈ፡ መንፈስ፡ ቅዱስ፡ *add.* V |

[72] ወሶበ፡ በጽ(L20v^b)(F30v^b)ሐ፡¹ ፍለሰተ፡² አቡነ፡ ተክለ፡ ሃይማኖት፡ ተጋብኡ፡(M47r^a) ጎቤሁ፡³ ፍጥነት፡ ዕድ፡ ወአንሰት፡ ዐቢይ፡ ወንኡስ፡ ውስተ፡ በአቱ፡⁴ በከዩ፡ ወይቤልዎ፡ ኦኦብ፡ መኑ፡ ዘይከውን፡ እምድጎሬከ፡ ዲበ፡(D13r^a) መንበርከ፡ ወይቤሎሙ፡⁵ ኤልሳ(B160v^a)ዕ፡ ይኩን፡⁶ ወኢዘከረ፡ ሎሙ፡ በእንተ(L21r^b) ፊልጶስ፡ እስመ፡ የአምር፡ ከመ፡ እግዚአብሔር፡⁷ ሠምሮ፡ ወእምድጎረ፡ ኤልሳዕ፡⁸(F31r^a) ይጸንዕ ዝክረ፡ ስሙ፡ ለትውልድ፡ ትውልድ፡⁹ ወእ(V21r^a)ምዝ፡ አዕረፈ፡ አብ፡ ክቡር፡¹⁰ ተክለ፡ ሃይማኖት፡¹¹ በርሥእ፡¹² ጥሉል፡ በረከተ፡ ጸሎቱ፡ ትኩን፡¹³ ምስሌን፡¹⁴ ለዓለመ፡ ዓለም፡

[73] ወዝንቱሰ፡ ኤልሳዕ፡ ኮነ፡ መሥመሬ፡ ለእግዚአብሔር፡ በኩሉ፡¹ ገድል፡ ወኢይሰክብ፡² በኩሉ፡ መዋዕሊሁ፡³ ወሶበ፡ ፈቀደ፡ ለነዊም፡ ይነ(F31r^b)ብር፡⁴ ዲበ፡⁵ ምፅንጋዕ፡ ወይነውም፡ ንስቲተ፡ ፍጥነት፡ ድካመ፡ ሥጋ፡⁶ ወይቤ፡ ለሊሁ፡⁷ ኢይደልዎ፡(L21r^b) ለመነኮስ፡ አብዝኖ፡ ንዋም፡ እስመ፡ አብዝኖ፡ ንዋም፡ ይወልድ፡ ሕልመ፡ ወያሐምም፡ ነፍሰ፡ ወያደክም፡(E18v^b) መለያልየ፡ ወኢይምላእ፡ ከርሥ፡ መብልዕ፡⁸ ለዝሉ፡⁹ በኩሉ፡ መዋዕለ፡ ሕይወቱ፡

[74] ወእንዘ፡ ከመዝ፡ ሀለዉ፡¹ እንዘ፡ ይላሕዉ፡² በሞተ፡ አቡሆሙ፡(V21r^b) ወናሁ፡ አዕረፈ፡(D13r^b) አህዱ፡ ዲያቆን፡ ወጎፀቡ፡³ በድኖ፡ ወእንዘ፡ ይወስድዎ፡⁴ ይቅብርዎ፡ አንሰሐስሐ፡ በዲበ፡ ዐ(B160v^b)ራቱ ወደንገጹ፡ እለ፡ ርእይዎ፡⁵ ወአንበርዎ፡⁶ ምስለ፡ ዐራቱ፡ ወፈትሕዎ፡ ፍጡን፡⁷ እመግነዙ፡⁸ ወአስተንፈሰ፡ ሥልሰ፡⁹ ወይቤልዎ፡ አጎው፡ ምንተ፡ ትብል፡ ወአይቱ፡ ነበርከ፡ ወይቤሎሙ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡¹⁰ ፈነወኒ፡¹¹ ፍጥነት፡ ይብ(L21v^a)ል፡¹² ኤልሳዕ፡ ይምጸእ፡ ጎቤህ፡ ወፊልጶስ፡ ይኩን፡¹³ ህየንቴየ፡ ዲበ፡¹⁴ መንበርየ፡ እስመ፡ ውእቱ፡ ይከውን፡ አበ፡ ለብዙኃን፡ አሕዛብ፡ ወይሬዕዮሙ፡ ለመርዔተ፡ ክርስቶስ፡ በጽድቅ፡ ወበርትዕ፡ ወዘንተ፡ ብሂሎ፡ ኖመ፡(H22v^a)(M47v^b) ወቀበርዎ፡¹⁵ አጎው፡¹⁶ በክብር፡¹⁷፡

Consulted witnesses (BDEFHLMV)

§ [72]-¹ ወቀርበ፡ *add.* β | ² ፍልሰቱ፡ ወጽኦቱ፡ እምዝንቱ፡ ዓለም፡ V | ³ ኩሎሙ፡ *add.* LV | ⁴ ጎቤ፡ ሀሎ፡ አቡሆሙ፡ እስመ፡ አልቦሙ፡ አብያት፡ ወማጎደር፡ በውእቱ፡ መዋዕል፡ ወያጎድሩ፡ ውስተ፡ ንቅኢታተ፡ ዕብን፡ ወጸላእታት፡ እንዘ፡ ይትሃየዩ፡ ዓለመ፡ ጎላፊ፡ ወበእንተዝ፡ ነበሩ፡ ከመ፡ ነግድ፡ ወፈላሲ፡ በውስተ፡ ምድር፡ ንግባእኬ፡ ጎቤ፡ ቀዳሚ፡ ነገር፡ β | ⁵ ሐይውሰ፡ ኢየሐዩ፡ ብዙኅ፡ ወባህቱ፡ *add.* MV | ⁶ ወይቤሎሙ፡ *add.* D | ⁷ እግዚእ፡ L | ⁸ ይኩን፡ አበ፡ ከማሁ፡ L | ⁹ *om.* D | ¹⁰ መስተጋድል፡ *add.* γ | ¹¹ *om.* M | ¹² መንክር፡ ወበዕርግኖ፡ *add.* L | ¹³ የሀሉ፡ ምስለ፡ ፍቁራኒሁ፡ H | ¹⁴ ምስለ፡ ፍቁሩ፡ ዓዕቀ፡ ሩፋኤል፡ B፡ ምስለ፡ ፍቁራኒሁ፡ ወልደ፡ ትንሣኤ፡ ወወልደ፡ ጊዮርጊስ፡ H |

§ [73]-¹ ሂሩቱ፡ *add.* DEF፡ ጎሩታተ፡ β | ² ለዝሉ፡ LV | ³ በኩሉ፡ መዋዕለ፡ ሕይወቱ፡ β | ⁴ ይነውም፡ D | ⁵ መንበረ፡ *add.* β | ⁶ በከመ፡ ደክመ፡ ሥጋሁ፡ MV | ⁷ እስመ፡ መንፈስ፡ ይፈቅድ፡ ተጊሐ፡ ወሥጋ፡ ይደክም፡ *add.* β | ⁸ ወኢይጸግብ፡ *add.* γ | ⁹ ወኢይጸግብ፡ ለዝሉ፡ አሐተ፡ እለተ፡ MV |

§ [74]-¹ ይላህዉ፡ MV | ² ወይበክዩ፡ *add.* β | ³ ወሐጽብዎ፡ DEF | ⁴ ከመ፡ ይወስድዎ፡ M | ⁵ ይጸውርዎ፡ β | ⁶ ውስተ ምድር፡ *add.* β | ⁷ *om.* L | ⁸ እምዝንቱ፡ M | ⁹ ሥልሰ፡ ወአስተንፈሰ፡ γ V | ¹⁰ ቅዱስ፡ ወጎሩይ፡ ዲያቆን፡ *add.* L | ¹¹ ፈነወኒ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ V | ¹² *om.* D | ¹³ ይሠየም፡ γ፡ ይንበር፡ D | ¹⁴ ውስተ፡ E | ¹⁵ ሶቤሃ፡ *add.* M | ¹⁶ ቅዱሳን፡ L | ¹⁷ በስብሐት፡ ዓቢይ፡ ከመ፡ ሕግ፡ ወሥርዓት፡ β |

[75] ወኤልሳዕኒ፡ አዕ(V2Iv^a)ረፈ፡¹ በ፫፡ ዕለት፡ ወኢያእመሩ፡ እኀው፡ ከመ፡ አዕረፈ፡² ወነጸርዎ፡³ እንተ፡ መስኮት፡ ወርእይዎ፡⁴ ነቢሮ፡⁵ በከመ፡ ልማዱ፡ ወይቤሉ፡ ይእዜሰ፡ ደክመ፡ እምጻማ ብዙኀ፡ ኅድግዎ፡ ያዕርፍ፡ ሕቀ፡ እስመ፡(D13v^a) ልማዱ፡ ወትረ፡ ኢይነውም፡⁶ መዓልተ፡ ወሌሊተ፡⁷ አላ፡⁸ ይተግህ፡ «በቀዊም፡ በጸም፡ ወበጸሎት፡፡⁹ ወሶበ፡ ኀለፈ፡(L2Iv^a) ጊዜ፡ ሠለስቱ፡¹⁰ ሰዓት፡ ወኢወዕኦ፡ ከመ፡ ወት(E19r^b)ር፡ አርኀዉ፡ ፕሃ(B161r^b)ተ፡ በአቱ፡ ወቦሉ፡¹¹ ወረከብዎ፡ በዘአዕረፈ፡፡ ወበከዩ አኀው፡¹² ወይቤሉ፡¹³ ሑርኬ፡ ኦአባ፡ ኀበ፡ ተጸዋዕከ፡¹⁴ እምጻማ፡ ውስተ፡ ዕረፍት፡ እምሐዘን፡ ውስተ፡ ትፍሥሕት፡፡¹⁵ ወቀበርዎ፡ በክብር፡¹⁶ ውስተ፡ መቃብረ፡ አቡሁ፡¹⁷ ተክለ፡ ሃይማኖት፡(M48r^a) አመ፡ ጿወ፫፡¹⁸ ለጥቅምት፡፡ ጸሎ(H22v^b)ቱ፡ ወበ(F32v^a)ረከቱ፡ የሀሉ፡¹⁹ ምስሌኑ፡ «ለዓለመ፡ ዓለም፡²⁰ አሜን፡፡

[76] ወአሜሃ፡ ተሠይመ፡ ብፁዕ፡ አቡነ፡¹ ፊልጳስ፡ በከመ፡ ነገረ፡ ም(V2Iv^b)ውት፡² ወተፈጸመ ትንቢተ፡ አቡሁ፡ አብርሃም፡ ዘተነበዩ፡ እንዘ፡ ይትቃጸቦ፡ አመ፡ ቀተለ፡ ማሪተ፡³ «ወይቤሎ መኑ፡ ሜመከ፡ ከመ፡(L22r^a) ትቅትል፡ ማሪተ፡⁴ ተዐገሥኬ፡⁵ እስከ፡ ትሠየም፡ መም(E19v^a)ህረ ወመገሥጸ፡፡⁶ ወዘይቤሎሰ፡ ዘንተ፡⁶(F32v^b) እ(D13v^b)ንዘ፡ ይጌሥጸ፡ ወኢያእመረ፡ ከመ፡ ሀሎ፡ ጸጋ እግዚአብሔር፡ ላዕሌሁ፡፡ ወናሁ፡ ኮነ፡ መምህረ፡ ወመገሥጸ፡⁷ ወኖላዌ፡ ኀረ፡⁸ ለመርዔተ ክርስቶስ፡ በጽድቅ፡ ወበር(F33r^a)ትዕ፡ በፍቅር፡ ወበሰላም፡ በሃይማኖት፡ ወበምግባር፡ በምህሮ፡(M48r^b) ወበአርትዖ፡ ቃል፡⁹(B161r^b) ዘመንፈስ፡ ቅዱስ፡(H23r^a) ወኮነ፡ ጽኑዕ፡ በቃሉ፡ ወበምግባሩ፡ በሃይማኖት ወበአምልኮ፡ እግዚአብሔር፡ ወኢተግ(E19v^b)ሕሠ፡ እምፍኖተ፡(V22r^a) አቡሁ፡¹⁰ ተክለ፡ ሃይማኖት ኢለየማን፡ ወኢለፀጋም፡ ኢተመይጠ፡ ዓዲ፡¹¹ ወኢገብአ፡ ድኅሪ(F33r^b)ተ፡¹² እምኹሉ፡ ትእዛዘ፡ ወንጌል፡ እስመ፡ ተሰ(L22r^b)ቅዩ፡ እምንእሱ፡ በአርባዕቱ፡ አፍላግ፡ ዘወንጌል፡፡¹³

Consulted witnesses (BDEFHLMV)

§ [75]-¹ አሜሃ፡ እምድኅረ፡ β | ² አባ፡ ኤልሳዕ፡ add. MV | ³ ወይኔጸርዎ፡ V | ⁴ ወይሬእይዎ፡ V | ⁵ ዲቢ፡ መንበሩ፡ add. β | ⁶ ወይተግህ፡ ኹሎ፡ HM | ⁷ ሌሊተ፡ ወመዓልተ፡ M | ⁸ om. LV | ⁹ om. L | ¹⁰ om. MV | ¹¹ om. γ | ¹² om. M | ¹³ ወይቤልዎ፡ V | ¹⁴ ኀበ፡ ተጸዋዕከ፡ኦአባ፡V | ¹⁵ ፍስሐ፡ H | ¹⁶ om. MV | ¹⁷ አቡሆሙ፡ L፡ አበው፡ M፡ አቡነ፡ EF | ¹⁸ ለወርኀ፡ add. L | ¹⁹ ተሃሉ፡ ምስሌኑ፡ F፡ ምስለ፡ ፍቁሩ፡ ዓዕቀ፡ ሩፋኤል፡ B፡ ኀጥዕ፡ ገብሩ፡ ወልደ፡ ኢየሱስ፡ M፡ የሀሉ፡ ምስለ፡ ፍቁራኒሁ፡ ወልደ፡ ትንሣኤ፡ ወወልደ፡ ጊዮርጊስ፡ H | ²⁰ om. DM |

§ [76]-¹ om. M | ² ተንሢኦ፡ እምድኅረ፡ ሞተ፡ M | ³ መሬተ፡ H፡ ተነበዩ፡ ላዕሌሁ፡ እንዘ፡ ይትመዓዖ፡ add. M | ⁴ om. E | ⁵ ንስቲተ፡ add. EM | ⁶ ወኖላዌ፡ ለመርኤተ፡ ክርስቶስ፡ add. V | ⁷ ተነበዩ፡ add. MV | ⁸ om. DHLM | ⁹ om. β | ¹⁰ አብ፡ ክቡር፡ ብእሴ፡ እግዚአብሔር፡ add. LMV | ¹¹ om. M | ¹² ድኅሪሁ፡ H | ¹³ በፈለገ፡ ወንጌል፡ LM |

[77] ወእምዝ፡ ተጋብኡ፡ ብዙኃን፡ መነኮሳት፡ ወመነኮሳይያት፡¹ ኀቤሁ፡ እስከ፡ ስእነ፡² አግምሮቶሙ፡³ ውእቱ፡⁴ መካን፡⁵ ወሐነጸ፡ ሎሙ፡ ዐቢያ፡ ምኒተ፡⁶ ወኮኑ፡ መንፈቆሙ ውስተ፡ ይእቲ፡ ጸላዕት፡⁷ ኀበ፡ ነበሩ፡ ቀዲሙ፡ ውስተ፡ መቃ(F33v^a)ብረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ የዐጥኑ፡⁸ ወይተ(M48v^a)ግሁ፡ ውስ(D14r^a)ቴታ፡(H23r^b) በስብሐታት፡⁹ ብዙኀ፡ ወበተፋቅሮ፡ ንጹሕ፡ ወበተሰናእዎ፡¹⁰(E20r^a) ፍጹም፡፡

[78] ወዘይበዝኑ፡ መነኮሳት፡¹ የኀድሩ፡ ውስተ፡ ይእቲ፡ ምኒተ፡² ምስታት፡³ ይእቲ፡ ጸላዕት፡፡ ወሠርዐ፡⁴(V22r^b) ሰዓታተ፡⁵ በጊዜ፡ ይጸልዩ፡⁶ ለግብረ፡ ቅዱሳን፡⁷ ወለሕንጻ ሥጋሁ፡ ወደሙ፡(B161v^a) ለእግዚእነ፡ ኢየሱስ፡⁸ ክር(F33v^b)ስቶስ፡ ለሎቱ፡ ስብሐት፡⁹ ከ(L22v^a)መ፡ ይብጽሑ፡ በዕሩይ፡ ሃይማኖት፡ ቅድመ፡ ገጹ፡ ምድቁሙ፡¹⁰ መንበረ፡¹¹ ምክኖኑ፡ ወኮኑ፡ ከሎሙ ደቂቁ፡¹² ለፈራህያነ፡ እግዚአብሔር፡¹³ ኄራነ፡ ወመስተጋድላነ፡ ወፍጹማነ፡ በትሕትና፡ ወበተፋቅሮ፡¹⁴ ምንፈሳዊ፡¹⁵ ኢተግሕሡ፡¹⁶ ዓዲ፡ እምፍናዊሁ፡ በኩሉ፡ መዋዕለ፡ ሕይወቶሙ፡፡¹⁷

[79] ወውእቱስ፡¹ ፊልጶስ፡²(F34r^a) ኢይወዕእ፡ እማኅደሩ፡³ በኩሉ፡ ጊዜ፡ ወኮኑ፡⁴ ንብረቱ በዕሙና፡⁵ ምስታት፡⁶ ወበጸሎት፡⁷ በአርምሞ፡ ወበኀሩት፡⁸ ወበፍጹም፡ ተፋቅሮ፡፡ ወከመዝ ኮነ፡ አቡነ፡ ፊልጶስ፡ እንዘ፡ ያዜክራ፡ ለነፍሱ፡ ኀልፈተ፡ ሐውዘ፡⁹ ዓለም፡¹⁰ ወነሢኦ፡ ብዕለ ህላዌ፡ ዘለዓለም፡¹¹ ዘይመጽእ፡፡ ወእምዝ፡ ሶበ፡ አእመረ፡¹² ኀሩቶ፡ ወሃይማኖቶ፡ ርትዕተ ፈቀደ፡ ይወስኩ፡(F34r^b) ክብረ፡ በዲበ፡ ክብር፡ ለዝንቱ፡ አቡነ፡ ፊልጶስ፡ ለፈጽሞ፡ ቃል፡ ዘይቤ እግዚእነ፡ ለዘቦ፡¹³ ይሁብዎ፡ ወይዌስክዎ፡፡¹⁴

Consulted witnesses (BDEFHLMV)

§ [77]-¹ om. L; መነኮሳይያት፡ D; መነኮሳዊት፡ M | ² om. β | ³ እስከ፡ ኢያግመሮሙ፡ መካን፡ add. β | ⁴ om. β | ⁵ እስመ፡ ብዙኀ፡ መነኮሳይያት ዕድ፡ ወአንስት፡ ዐቢይ፡ ወንዑስ፡ add. LV | ⁶ ምኒተ፡ β | ⁷ ወመንፈቆሙ፡ መልዕልተ፡ ምኒተ፡ add. M | ⁸ ወያክቅብ፡ add. HMV | ⁹ በሰላም፡ L; በስብሐት፡ V | ¹⁰ ወበርስዕና፡ β |

§ [78]-¹ om. H ሰብእ፡ MV | ² ደብር፡ δ | ³ ውስተ፡ E | ⁴ ሎሙ፡ add. M | ⁵ ወጸሎታተ፡ add. β | ⁶ በዘይትቀነዩ፡ add. γ | ⁷ ማኅበረ፡ ቅዱሳን፡ V | ⁸ om. L | ⁹ om. β | ¹⁰ om. E | ¹¹ om. M | ¹² ሠናያነ፡ add. γV | ¹³ om. V | ¹⁴ ፍጹም፡ add. β | ¹⁵ መንፈስ፡ ቅዱስ፡ add. D | ¹⁶ እምትእዛዙ፡ ኢለየማን፡ ወኢለፀጋም፡ በኩሉ፡ ጊዜ፡ ወበኩሉ፡ መዋዕለ፡ ሕይወቶሙ፡፡ ወኢይቤሉ፡ ምንተ፡ ንበልዕ፡ ወምንተ፡ ንሰቲ፡ ወምንተ፡ ንትክደን፡ ተዘኪሮሙ፡ ዘይቤ፡ መድኀኒን፡ ክርስቶስ፡ በወንጌል፡ ቅዱስ፡ ኢትተክዙ፡ እንዘ፡ ትብሉ፡ ምንተ፡ የአክለነ፡ ወምንተ፡ ይበቁእነ፡ እስመ፡ ኢያስተዳለውነ፡ ሲሳየነ፡ ወአራዘነ፡ ብዙኀ፡ አላ፡ ኀሡ፡ መንግሥቶ፡ ወጽድቆ...በቅድሚያሁ፡ add. MV | ¹⁷ om. M |

§ [79]-¹ አቡነ፡ add. EF | ² om. M | ³ እምነ፡ ማኅደሩ፡ D | ⁴ om. MV; ወበዐቂበ፡ ልሳን፡ ዘበአርምሞ፡ add. β | ⁵ om. M | ⁶ ምስለ፡ ጸም፡ DF | ⁷ om. M | ⁸ ዘምስለ፡ ተዐግሦ፡ ልቡና፡ ዘምስለ፡ ተፋቅሮ፡ የዋህ፡ ከመ፡ ርግብ፡ ምስለ፡ አእምሮ፡ ወጥበብ፡፡ ወተፈጸመ፡ ላዕሌሁ፡ ቃለ፡ ወንጌል፡ ዘይቤ፡ ኩኑኬ፡ የዋህነ፡ ከመ፡ ርግብ፡ ወጠቢባነ፡ ከመ፡ አርዌ፡ ምድር...አሚን፡ add. MV | ⁹ ዝንቱ፡ BEF | ¹⁰ ኀላፊ፡ add. D | ¹¹ በዓለም፡ DF; ዘዓለም፡ E | ¹² om. D | ¹³ ለዘቦቱ፡ D | ¹⁴ ወለዘሰ፡ አልቦ፡ እለሂቦ(sic)፡ የኀይድዎ፡ ወይነሥእዎ፡ ወለዝንቱስ፡ አቡ፡ ፊልጶስ፡ አእሚሮ፡ ሶበ፡ ርእየ፡ ሥነ፡ ሂሩቱ፡ ወትዕግስቱ፡ ወየውሐቶ፡ ፈቀደ፡ ይወስክ፡ ክብረ፡ በዲ፡ ክብር፡ add. β |

[80] ወቦአ፡¹ ምክረ፡² መንፈስ፡ ቅዱስ፡ ውስተ፡ ልቦ፡ ጳጳስ፡³ አባ፡ ያዕቆብ፡ ዘሀገረ ኢትዮጵያ፡ ወአኅለ(E20v^a)ዮ፡⁴ ከመ፡ ይሢ(B161v^b)ም፡ መምህራን፡ እለ፡ ያጸንዑ፡ ሥርዐታ፡ ለቅድስት፡⁵ ቤተክርስቲያን፡ ወይርዐዩ፡ መርዔተ፡⁶ በሃይማ(F34v^a)ኖተ፡⁷ ክርስቶስ፡ ወኢይትዐደው፡⁸ አሐዱ፡ ወለካልኡ፡⁹ በከመ፡ አዘዙ፡ ሐዋርያት፡ ዘ(H24r^a)እንበለ፡¹⁰ መባሕተ፡¹¹ ዝ(M49r^b)ንቱ፡ አቡነ፡¹² ፊልጶስ፡ ዘመንበረ፡ አቡነ፡¹³ ተክለ፡ ሃይማኖት፡ ርእሰ፡¹⁴(L23r^a) ኩሎሙ፡ ኖሎት፡¹⁵

[81] ወፈነወ፡ ላእካነ፡¹ ከመ፡ ይጸውዕዎ፡ ለአቡነ፡ ማር፡ ስርግው፡² ፊልጶስ፡ ወሶብ፡ በጽሑ ላዕካን፡ ተወክሮሙ፡ በፍቅር፡ ወአኅደሮሙ፡ ውስተ፡ ሠናይ፡ ማኅደር፡³(F34v^b) ወበጽባሕ፡⁴ ጸውዖሙ፡⁵ ኅቤሁ፡ ወቆሙ፡ ቅድሚሁ፡⁶ ወይቤሎ(D14r^a)ሙ፡ ዳኅንነ፡ ወይቤልዎ፡ ዳኅን፡ ፈወይቤሎሙ፡ ዳኅንነ፡ ጳጳስ፡ አቡነ፡ ወይቤልዎ፡ ዳኅን፡ ኦአባ፡⁷ ወይቤል(E20v^b)ዎ፡ ናስተበዕዕ፡ ቅድስናክ፡ እስመ፡ ለአካነ፡⁸ ኅቤከ፡ አቡነ፡ ጳጳስ፡ እንዘ፡ ይብል፡ ነዓ፡ ኅቤየ፡⁹ እስመ፡ ብየ፡¹⁰ ነገር፡ ዘእነግረከአ፡ ዘኮነአ፡ እምነ፡ መንፈስ፡ ቅዱስ፡¹¹(F35r^a)(M49v^a)

[82] ወሰሚያ፡¹ አቡነ፡² ፊልጶስ፡ ይቤ፡ በቃለ፡³ ትሕትና፡ ምንትነ፡ አነ፡ ምስኪን፡ ወምኑን፡⁴ ከመ፡ እትናገር፡ ምስለ፡ ጳጳስ፡⁵ ተንሥአ፡(B162r^a) ሶቤሃ፡ ወሐረ፡ ምስለ፡⁶ ላእካን፡ ፈወሶብ፡ በጽሑ፡⁷ ላእካን፡⁸ ኅብ፡ ጳጳስ፡ ወነገርዎ፡ ከመ፡ መጽአ፡⁹ አቡነ፡ ፊልጶስ፡ ወ(L23v^b)ይቤ ጳጳስ፡¹⁰ አምጽእዎ፡¹¹ ኅቤየ፡ ፍጡነ፡ ኢይደሉ፡ ከመ፡ ይቁም፡ በአፍአ፡ ኅድጉስ፡(F35r^b) ኖኅተ፡ ዚአየ፡ እስመ፡ ኖኅተ፡ መንግሥተ፡ ሰማያትኒ፡¹² ርኅው፡ ሎቱ፡ ወሶቤሃ፡ አብእዎ ፍጡነ፡¹³ ወርእዮ፡ ጳጳስ፡ አንከረ፡ ጥቀ፡¹⁴ በእንተ፡ ብርሃን፡ ዘውስተ፡ ገጹ፡ ወጸጋ እግዚአብሔር፡ ዘኅዱር፡ ላዕሌሁ፡ ወተአምኖ፡ በአምኑ፡ መንፈሳዊት፡(D14v^b) ፈወአዘዘ፡ ከመ ያብእዎ፡¹⁵ ውስተ፡ ማኅደር፡ ሠናይ፡¹⁶

Consulted witnesses (BDEFHLMV)

§ [80]-¹ ወቦ፡ EF | ² om. D | ³ ዘስሙ፡ add. MV | ⁴ om. M; ወሐለየ፡ D; ወአመከሮ፡ መንፈስ፡ ቅዱስ፡ V | ⁵ om. M | ⁶ መርዔቶሙ፡ በጽድቅ፡ ወበሰላም፡ LV | ⁷ ርትዕት፡ add. M | ⁸ ወኢየኅልፍ፡ V | ⁹ ደወለ፡ add. ሃ; ጅኅበ፡ ጅ፡ V | ¹⁰ om. δ | ¹¹ om. MV | ¹² ክቡር፡ add. M | ¹³ om. M | ¹⁴ ላዕለ፡ add. M | ¹⁵ ንግባዕኬ፡ ኅብ፡ ዘቀዳሚ፡ ነገር፡ ወሶብ፡ አመከሮ፡ መንፈስ፡ ቅዱስ፡ ለአባ፡ ያዕቆብ፡ ጳጳስ፡ add. V |

§ [81]-¹ ኅብ፡ ዝኩ፡ አቡነ፡ add. MV | ² om. M | ³ ወሶብ፡ ጽብሐ፡ M; በጽሑ፡ H | ⁴ ተቀበሎሙ፡ β | ⁵ ወአግብአሙ፡ ውስተ ማኅደሩ፡ add. M | ⁶ om. EM | ⁷ ላእካነ፡ H | ⁸ ኅቤከ፡ B | ⁹ ብየኔ፡ M | ¹⁰ ብጽሐኒ፡ ኅቤየ፡ ፍጡነ፡ L |

§ [82]-¹ ወሶብ፡ ሰምዓ፡ β | ² ብፁዕ፡ M | ³ om. M | ⁴ ኢኮነ፡ ድልወትየ፡ add. ሃ | ⁵ በከመ፡ ይቤ፡ እግዚእነ፡ በእንቲአከ፡ ወበእንተ፡ ኩሎሙ፡ እለ፡ ከማከ፡ እለ፡ ያፈቅርዎ፡ ለትህትና...ታሕቲት፡ add. V | ⁶ እሙንቱ፡ add. V | ⁷ om. D | ⁸ በፈቃድ፡ እግዚአብሔር፡ add. M | ⁹ በጽሑ፡ δ | ¹⁰ om. L | ¹¹ አግብእዎ፡ ሃ; አብዕዎ፡ DEF | ¹² መንግሥተ፡ እግዚአብሔር፡ β | ¹³ በጉጉዓ፡ β | ¹⁴ ፈድፋድ፡ ሃ | ¹⁵ om. M | ¹⁶ ወአሠነየ፡ ማኅደር፡ MV |

[83] ወጸቢሐ፡ ተራከቡ፡¹ ጀሆሙ፡² ወ(F35v^a)ነበሩ፡ ውስተ፡ አሃዱ፡ መካን፡ በባሕቲቶሙ፡፡ ወወዐሉ ይእተ፡ ዕለተ፡ እንዘ፡ ይትናገሩ፡ ዕበያተ፡³ እግዚአብሔር፡ እምነግህ፡ እስከ፡ ሰርክ ወአብጽሑ፡⁴ መጽ(M50v^a)ሐፈ፡ ሐዋርያት፡ በበመትልው፡⁵ ወሥርዐተ፡ ቀኖናሆሙ፡⁶ በእንተ፡ ሢመተ፡ ሊቀ፡ ጳጳሳት፡ ወኤጲስ፡ ቆጶሳት፡ በእንተ፡ ቀሳውስት፡ ወዲያቆናት፡ በእንተ፡ እ(H24v^b)ልቆሞሳት፡ ወአናጉንስ(F35v^b)ጢስ፡ ወመዘምራን፡ ፍብእንተ፡ ነሉ፡ ሥርዐተ፡ ቤተክርስቲያን፡⁷

[84] ወእምዝ፡ ይቤሎ፡ አባ፡ ያዕቆብ፡ ጳጳስ፡¹(B162r^b) አማን፡² እብለከ፡ አፍቁርያ፡ ፊልጶስ፡ አንሰ፡³ ኀለይኩ፡ ብዙን፡⁴ ፍመዋዕለ፡ ለአቅሞ፡ ሥርዐት፡ ወሕግ፡ ዘእግዚአብሔር፡⁵ እስመ፡ አነ፡ ባሕቲትየ፡ ውስተ፡ ዛቲ፡(D15r^a) ሀገር፡ ዐባይ፡⁶(M50v^b) እንዘ፡ አልቦ፡ ዘይረድአኒ፡ ለምህሮ፡ ሕዝ(F36r^a)ብ፡⁷ ዘመጠነዝ፡ ብዝኖ(L24r^b)ሙ፡ ሶበሰ፡ ኢኮነ፡ ዘየዐቅቦሙ፡ እግዚአብሔር፡ ለሕዝቡ፡ በጽድቅ ወበርትዕ፡⁸ እፎኑ፡ ይፊሲ፡ ሃይማኖቶሙ፡ ብርሃተ፡ ከመ፡ ፀሐይ፡⁹ ፍእንበለ፡ ዐቢይ፡¹⁰ ምግባሮሙ፡ ለመምህራን፡ ቤተክርስቲያን፡፡ ወዓዲ፡¹¹ ኢኮነት፡¹² ዛቲ፡ ሀገር፡¹³ ከመ፡ ካልእት፡(H25r^a) አህጉር፡(E21v^a) አኮ¹⁴ ባሕቲትየ፡¹⁵ ዘእክል፡ ምሂረ፡¹⁶ አማንየ፡ እብለከ፡ ለእመ፡ ኮነ፡ ከመ፡ ጴጥሮስ፡ ወጳውሎስ ፲ወ፪፡ ጳጳሳት፡ እምኢክህሉ፡ በጺሐ፡¹⁷ መጠነ፡ መንፈቃ፡ ለሀገር፡ እስመ፡ ዛቲ፡ ሀገር፡(M50v^a) ዐባይ፡ ይእቲ፡¹⁸ እምነሎን፡ አህጉር፡፡¹⁹ [85] ወይእዜኒ፡¹ አኮ፡ አነ፡ ዘጸዋዕኩከ፡ ፍአላ፡ መንፈስ፡ ቅዱስ፡ ጸውዐከ፡² ከመ፡ ትኩን፡³ መምህረ፡ ለነሎሙ፡ አሕዛብ፡(H25r^b) አኮ፡⁴ ድልወት፡ ፍሊተ፡ ከመ፡⁵ እኩን፡ ጳጳስ፡⁶ አነ፡⁷ መፍትወስ፡ ለ(D15r^b)ከ፡ እምደለወከ፡⁸ ፍከመ፡ ትኩን፡ ጳጳስ፡ ዛቲ፡⁹ ሀ(F36v^a)ገር፡፡¹⁰

Consulted witnesses (BDEFHLMV)

§ [83]-¹ ተጋብኡ፡ γ | ² በበይናቲሆሙ፡ V | ³ ነገራተ፡ HM | ⁴ ወእምጽኡ፡ L | ⁵ እምሲኖዶስ፡ እስከ፡ ቀኖና፡ add. LV | ⁶ om. V | ⁷ ወነሎ፡ ምሥጢራ፡ ለቅድስት፡ አሐቲ፡ ጉባኤ፡ እንተ፡ ሐዋርያት፡ ቤተክርስቲያን፡ ጽንዕት፡ ወዕቅብት፡ ለኩላ፡ ዓለም፡ በአሚን፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩አምላክ፡ ሎቲ፡ ስብሐት፡ ለዓለመ፡ ዓለም፡ አሚን፡ add. β |

§ [84]-¹ ለዝንቱ፡ ቅዱስ፡ add. β | ² ወይእዜኒ፡ β | ³ om. E | ⁴ ወአስራሕዝዋ፡ ለነፍስየ፡ add. LV | ⁵ om. M፡ ወአስራህዝዋ፡ ለነፍስየ፡ በሀልዮ፡ ብዙህ፡ ሥርዓታተ፡ እስመ፡ አንሰ፡ ኢኮነኩ፡ ባህቲትየ፡ add. HLV | ⁶ ዐባይ፡ሀገር፡ tra. V፡ ኢትዮጵያ፡ add. HMV | ⁷ om. M | ⁸ om. M | ⁹ በአሚን፡ ዚአሁ፡ add. L | ¹⁰ ስራሐ፡ ዐቢየ፡ B | ¹¹ om. HM፡ ሶቢ፡ DEF፡ ኮነት፡ β | ¹² ኮነት፡ α β | ¹³ ኢትዮጵያ፡ add. γ | ¹⁴ ወአኮ፡ ከመ፡ ሀገረ፡ ግብፅ፡ ወኢከመ፡ ሮምያ፡ ወአፍራቅያ፡ ወእስክንድርያ፡ ወኢከመ፡ ኤፌሶን፡ ወእስያ፡ ወፋርስ፡ ወኢቆንያ፡ ወሶበሰ፡ ኮነት፡ ዘከመ፡ እሎን፡ አህጉራት፡ add. β | ¹⁵ om. γ | ¹⁶ ምህሮቶን፡ አፍቁርያ፡ ፊልጶስ፡ add. M | ¹⁷ በጺሐታ፡ H | ¹⁸ ኢትዮጵያ፡ add. γ | ¹⁹ እስመ፡ ድንግል፡ ይእቲ፡ በአሚን፡ ክርስቶስ፡ add. β |

§ [85]-¹ እብለከ፡ ኦፊልጶስ፡ ፍቁርያ፡ በእንተ፡ ዝንቱ፡ ለአኩ፡ ኀቤከ፡ ከመ፡ ትምጻእ፡ ኀቤየ፡ add. γ | ² om. δ፡ ወኀረየከ፡ add. LV | ³ አቢ፡ ወመምህረ፡ add. γ | ⁴ አነ፡ ድልወትየ፡ add. γ | ⁵ om. M | ⁶ ለሀገረ፡ ኢትዮጵያ፡ ዓባይ፡ add. L | ⁷ om. δ፡ እስመ፡ add. V | ⁸ ለዝ፡ ሀገር፡ add. β | ⁹ ለዛቲ፡ α | ¹⁰ om. M |

[86] ወይኤኤኒ፡ አሆ፡ በለኒ፡ ፑፊልጸስ፡ ፍቁርየ፡¹ ከመ፡ ት(B162v^a)ትራድኦኒ፡ በግብር፡² ክህነት፡³ ወበአርትዮ፡ ሃይማኖት፡⁴ ወአንተ፡ ኩን፡ ጳጳስ፡⁵ በዲቦ፡⁶ ሀገር፡ ኢትዮጵያ፡ አማን፡ እብለክ፡ እስመ፡ ለክ፡ ተውህበ፡⁷ መራጉት፡ መንግሥተ፡ ሰማ(M50v^b)ያት፡⁸ ወነግ፡ ተሠየም፡ ኤጲስ፡ ቆጶስ፡ በከመ፡ አዘዙ፡ ሐዋርያት፡ ከ(H25va)መ፡ ታርትዕ፡ ሃይማኖተ፡⁹ ከማየ፡፡ ወ(F36v^b)ሶብ፡ ሰ(M51r^a)ምዕ፡ አቡነ ፊልጶስ፡ ዘንተ፡ ነገረ፡¹⁰ ደንገዐ፡ ዐቢየ፡ ድንጋጌ፡ ወወድቀ፡ ዲቦ፡ ምድር፡ ወሰገደ፡¹¹ ታሕተ እገሪሁ፡፡ ዓዲ፡ በከየ፡¹² ወአውሥአ፡ በአንብዕ፡ እንዘ፡ ይብል፡ ኦአባ፡ ለምንት፡¹³ ከመዝ ረሰይከኒ፡ ኢይሜኒ፡¹⁴ ከመ፡ ትበ(H25v^b)ል፡ ዘንተ፡ ዐቢየ፡ ነገረ፡¹⁵ ዘኢኮነ፡¹⁶ ድልወትየ፡ ሊተ ለኃጥእ፡ ምንትኑ፡¹⁷ አነ መሬት፡¹⁸ ወሐ(V24v^b)መድ፡ ከመ፡ እኩ(F37r^a)ን፡ ላዕለዝ፡¹⁹ ግብር፡ ዕጹብ፡²⁰ ፑወአበየ፡ ምስ(D15v^a)ለዝ፡ ብሂለ፡ ቃል፡፡²¹ ወበከዩ፡ ጀሆሙ፡²² ነዋህ፡ ሰ(E22r^a)ዓተ፡፡

[87] ወእምዝ፡ ይቤሎ፡ አባ፡ ያዕቆብ፡(L25v^b) ኢያእመርከኑ፡¹ ዘይቤ፡ ዳዊት፡ ነቢይ፡ አኅውየሰ ሠናያን፡ ወልሂቃን፡ ወኢሠምረ፡ ቦሙ፡ እግዚአብሔር፡፡ ወእግዚእነሂ፡² ሶብ፡ ፈቀደ ከመ፡ ይልበስ፡³ ሥጋ፡ ዚአነ፡ ከመ፡ ያግዕዞሙ፡⁴ ለአዳም፡⁵(V25r^b) ወለደ(B162v^b)ቂቁ፡⁶ ኢተ(F37r^b)ሠገወ፡⁷ እምአዋልደ፡⁸ ነገሥት፡ ወመኳንንት፡⁹ እለ፡ ስርግዋን፡ በወርቅ፡¹⁰ አባ፡ ተሠገወ፡ እምብእሲት፡ ነዳይት፡ ዘአልባቲ፡ ማኅደር፡(M51v^b) ወሶብ፡ ወለደቶ፡ ኢረከበት፡ መካነ፡¹¹ ኀበ ታነብር፡ ሕፃና፡ ዳእሙ፡¹² አስከበቶ፡¹³ ውስተ፡ ጎል፡¹⁴ ለንጉሠ፡ ስብሐት፡፡¹⁵ ወከማሁ ኪያክ፡¹⁶ ኀረየክ፡ እምኰሎሙ፡¹⁷ ክቡራነ፡ ምድር፡(L25v^b) አኩ፡ አነ፡ ዘኀረይኩክ፡¹⁸ አላ፡¹⁹(F37v^a) ኀረየክ(E22r^b) ፑእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡²⁰ ወሠምረክ፡ አ(D15v^b)ቡሁ፡ ወመንፈስ፡ ቅዱስ፡ ጸውዐክ፡፡

Consulted witnesses (BDEFHLMV)

§ [86]-¹ ፍቁርየ፡ኦፊልጶስ፡ *trans.* V | ² ሂመት፡ γ | ³ ወሥርዓታት፡ *add.* β | ⁴ ወሕጋ፡ ለቤተክርስቲያን፡ ወአንተ፡ ኩን፡ ዲቦ፡ መንፈቀ፡ ሀገር፡ ኢትዮጵያ፡ *add.* β | ⁵ *om.* H | ⁶ መንፈቀ፡ β | ⁷ *om.* M | ⁸ ወአነ፡ እከውን፡ ውስተ፡ ክፍለ፡ ሀገር፡ ዘኢትዮጵያ፡ *add.* β | ⁹ ዘተረፈ፡ ወዘተሠወረ፡ እምኔየ፡ በከመ፡ ይቤ፡ መድኀኒነ፡ አኅው፡ ለአኅው፡ ለእመ፡ ይትራድኡ፡ በበይናቲሆሙ፡ ይቀውም ሀገር፡ ከመ፡ ጽኑዕ፡ ጸወን፡ ወከመ፡ አምድ፡ ጽኑዕ፡ ወትኩል፡ በማዕከለ፡ ሀገር፡ ዘኢይንቀለቀል፡ ጥቅማ ፡ ወመሰረታ፡ ወከመ፡ ገነት፡ ዘኢይነትፍ፡ ማያ...ክርስቶስ፡ *add.* LV | ¹⁰ እምቃለ፡ ጳጳስ፡ አቡነ፡ *add.* M | ¹¹ ሰገደ፡ δ | ¹² ወገዐረ፡ ወአስተንፈሰ፡ ቺ፡ ጊዜ፡ ከመ፡ ዕንስት፡ እንተ፡ አልጸቀት፡ ለወሊድ፡ *add.* L | ¹³ *om.* L | ¹⁴ *om.* L | ¹⁵ ነገረ፡ ዐቢየ፡ γ | ¹⁶ ዘአኮ፡ EF | ¹⁷ ምተኑ፡ D | ¹⁸ መርዔት፡ D | ¹⁹ ለዝ፡ V | ²⁰ ወመንክር፡ ወዲቦ፡ ዝንቱ፡ መልእክት፡ ዐቢይ፡ ዘኢይክል፡ በጺሐታ፡ ለግብር፡ መልእክቱ፡ ለዘመጠነዝ፡ ሂመት...ነገር፡ *add.* V | ²¹ *om.* H | ²² ኀቡረ፡ *add.* M |

§ [87]-¹ ኦፊልጶስ፡ ከመ፡ ነበሩ፡ ጀወጀ፡ ሐዋርያት፡ ጀወጀ፡ አርድእት፡ ከመዝ፡ ነበሩ፡ እንዘ፡ የዐውዱ፡ ኰሎ፡ ሀገረ፡ ወረሰዩ፡ ለጀ፡ ክፍል፡ ኰሎ፡ ዓለመ፡ ወበእንተዝ፡ እብለክ፡ ተራድኦኒ፡ በሂመተ፡ ክህነት፡ ወምህሮ፡ ህዝብ፡ ኢያህዝነክኑ፡ ዘትሬዕየኒ፡ ባህቲትየ፡ ከመ፡ ዕዕ...ባሕቲቱ፡ *add.* V | ² ይቤ፡ *add.* B | ³ *om.* B | ⁴ ያግዕዞ፡ δ | ⁵ ወለኰሎሙ፡ *add.* H | ⁶ እምግብርናተ፡ ዲያብሎስ፡ ወሠራዊቱ፡ *add.* V፡አላ፡ተሠገወ፡ *add.* BF | ⁷ እግዚእ፡ *add.* M | ⁸ አድዋለ፡ γ | ⁹ ወአውስተ፡ አዋልደ፡ አብዕልት፡ *add.* M | ¹⁰ ወያክንት፡ *add.* L | ¹¹ *om.* HM | ¹² ወባህቱ፡ H | ¹³ *om.* DEFH | ¹⁴ ጎል፡ እብን፡ γ | ¹⁵ ለእግዚአብሔር፡ M፡ ለእግዚአ፡ ስብሐት፡ δγ | ¹⁶፡ ለከሂ፡ α | ¹⁷ *om.* LV | ¹⁸ ወጸዋዕኩክ፡ *add.* LV | ¹⁹ ለሊሁ፡ እግዚአብሔር፡ *add.* M | ²⁰ *om.* M |

[88] ኦፊሴል: ፍቁር: ርኢ: ድክትምና: ወንጽር: ፍልሰት: እምብሔር: ግብጽ: ውስተ: ዛቲ: ሀገር:¹(V25v^a) ሊተኒ:² እንዘ: ኢይፈቅድ:³ ረሰዩኒ:⁴ ጳጳስ:⁵ ዘኢድልወት: «ወለከሰ መፍትው: ከመ: ትላዊም:⁶ ኤዲስ: ቆጶስ:⁷ [89] ወአውሥኦ: አቡነ: ፊልጶስ:(F37v^b) እንዘ: ይብል: ኦአቡየ: ጳጳስ: ለምንት: ከመዝ: ታስርሐኒ:¹ ወትሰብረኒ: ልብየ:² በጣዕመ: ነገር: ወዘንተ: ብሂሎ: ይቤሎ:³ ሶቤሃ: ኦአባ: የአምር: ሕይወተ: ነፍስየ: «ወሕይ(M52v^a)ወተ: ነፍስከ:⁴ ከመ: ኢይሠምሮ: ለዝ: ነገር:⁵ አንተ ዘእንበለ:⁶ ታስርሐኒ:⁷ ብዙነ:⁸(B163r^a) ወአነሂ: ተዐበይኩ:(E22v^a) ላዕሌከ: እንዘ: አንተ ጳጳስ: በዓለ:⁹ ዐቢይ: መንበር: «እንዘ:(F38r^a) አነ: ነዳይ: ወምስኪን:¹⁰ ወይእዜኒ: እብለከ: ኦእግዚእየ:¹¹ በእንተ: ምህር: ሕዝብ:¹²(D16r^a) እትኤዘዝ: ለቃልከ:¹³ ወበእንተ:(M52v^b) ሂመተ: ክህነት ከመ: አንተ: ትቤ: እምታግብአኒ: ውስተ:¹⁴ ዛቲ: ግብር: አማን:¹⁵ እብለከ:¹⁶ እፈቱ: አንሰ: ወአበድር: መዋተ: እምሐይው:¹⁷

[90] ወአአመረ: አብ: ክቡር: አባ: ያዕቆብ: ጳጳስ: ከመ: ኢይፈቱ: ብፁዕ: ፊልጶስ:(F38r^b) ክብረ ዝንቱ: ዓለም:¹ ወባሕቱ:² ክብረ: ዘኢየሳልፍ: በዓለም:³ ዘይመጽእ: ይሴፎ:⁴ ወእምዝ ይቤ(M53r^a)ሎ: ፊልጶስ:⁵ ለአቡነ: ጳጳስ:⁶ ለእመ: አበይከኒ: ምንተ:⁷ እብል: ዘፈቀደ: እግዚአብሔር ለይኩን: ወመ(E22v^b)ስየ:⁸ ውእቱ: ዕለት: አተዉ: ኅቡረ:⁹ ውስተ: ማኅደሪሆመ:¹⁰ ወበጽሐ: ጊዜ: ድራር: ረፈቁ: ጀሆመ:¹¹ ወአቅረቡ: ሎመ:(F38v^a) ማእደ: ወባረከ:¹² ጳጳስ: ወእምዝ:¹³ ይቤሎ: ለአቡነ: ፊልጶስ: አነ: ባረኩ: ወአንተ: ፈትት:¹⁴ ወሶቤሃ: ሰገደ: ብፁዕ: ወይቤሎ ለምንት: ትገብር: ከመዝ:¹⁵ ወታሐዝነኒ:(D16r^b) መፍትውኑ:¹⁶ «አነ: ነዳይ:¹⁷(B163r^b) ከመ: እባእ ውስተ:¹⁸ ማዕደ: ጳጳስ: ወእርፍቅ: ምስሌሁ:¹⁹(L27r^b)

Consulted witnesses (BDEFHLMV)

§ [88]-¹ ሀገር: ኢትዮጵያ: ኦፊሴል: add. L | ² አነኒ: M | ³ ዘከማከ: add. L | ⁴ ውስተ: ዛቲ: ሀገር: add. γ | ⁵ om. L | ⁶ ትኩን: DEFγ | ⁷ om. HM; ወባህቱ: ተዘከር: ዘይቤ: በወንጌል: ዘይሚጡ: ነፍሶ: ህየንተ: ቤዛ: ነፍሶ: አልቦ: ዘየዐቢ: እምዝ: ፍቅር: ኩሎ: ሕገ: ፈጸመ: ባቲ: እስመ: ተፋቅሮ: ፍጹም: ሕግ: ውእቱ...ቅዱስ: add. V |

§ [89]-¹ ፈድፋድ: ኦአባ: add. L | ² om. DEF; ወደከመ: መለያልይ...ሂመታት: add. β | ³ በብካይ: ለጳጳስ: add. L | ⁴ om. D | ⁵ ግብር: M | ⁶ ዘእንበለ አንተ: trans. DEF | ⁷ ታስርሐኒ: H | ⁸ ወአነኒ: D; ኢተክህለኒ: እዕብኪ: በእንተ: አንብዕከ: ከመ: ሕፃናት: ላዕለ: አቡሆመ: ወእሞመ: ከማሁ: ኮንከ: ትስእል: በጎቤየ: add. V | ⁹ ውስተ: L | ¹⁰ om. β; ወአንሰ: ዕፄ: ወመሬት: ኮንከ: ውስተ: ዓቢይ: ልዕልና: ወትዝህርት: አኮ: በትዕቢትየ: ዘአስራህኩከ: ኦአቡነ: አላ: እፈርህ: ወእርእድ: በእንተ: ክብረ: ዛቲ: ሂመተ: መልእክት: ዘኢድልወትየ...ይትጎሠሥዎ: add. V | ¹¹ አቡነ: M | ¹² ወበእንተ: ኩሎ: ዘትብለኒ: እገብር: ለከ: add. β | ¹³ ለነ: ቃልከ: D | ¹⁴ om. DEF | ¹⁵ አማንየ: DEF | ¹⁶ ለእመ: ኮንከ: ዘታፈቅረኒ...ዐቢይ: ግብር: add. γ | ¹⁷ እትኤዘዝ: add. M |

§ [90]-¹ ኅላፊ: add. L | ² ይሴፎ: add. FHV | ³ om. H | ⁴ ነጽሩ: አጎው.. ሂመት: add. β | ⁵ ጳጳስ: MV | ⁶ om. DEF | ⁷ እንከ: add. DEF | ⁸ ወሶቤሃ: MV | ⁹ om. M | ¹⁰ አብያቲሆመ: β | ¹¹ ህቡረ: HM | ¹² ውእቱ: add. M | ¹³ ወካዕበ: LM | ¹⁴ ኦፊሴል: add. M | ¹⁵ ከመዝ: ትገብር: HMV | ¹⁶ ድልወትኑ: ሊተ: ለመሬት: L | ¹⁷ om. M | ¹⁸ om. δ; ኅብ: V | ¹⁹ አኮ: ከመ: እፈትት: አነ: ኅጥእ: ህብስተ: ጳጳስ: add. β |

[91] ወካዕበ፡ ይቤሎ፡ ጳጳስ፡ ለምንት፡ ትኤብየኒ፡ በኩሉ፡ ጊዜ፡ ዘእቤለከ፡ ወእ(F38v^b)መሰ፡ ትቤ ገብር፡¹ አነ፡ መፍትወኑ፡² ገብር፡ የአብዮ፡³ ለእግዚአ፡⁴ ወኢረድእ፡ ለመምህሩ፡ በኩሉ፡ ዘይቤሎ፡ እመኒ፡ ሠናይ፡⁵ ወእመኒ፡ እኩይ፡⁶ «ወካዕበ ይቤሎ፡⁷ ኦፊልጳስ፡ ተአዝዞ፡⁸ ትሕትና፡ ወሚመ፡ ኅዲገ፡ ትእዛዝ፡⁹ ንግረኒ፡ እስኩ፡¹⁰ ነዳያን፡¹¹ ይከብሩ፡ በመንግሥተ፡ ሰማያት፡ አው፡(F39r^a) ብዑላን፡¹² [92] «ወሰሚያ፡ ዘንተ፡¹ ሶቤሃ፡² አቡነ፡ ፊልጳስ፡ ነሥአ፡ ኅብ(V27r^b)ስተ፡ ወወሰደ፡ ለጳጳስ፡(H28r^b) ወሰገደ፡ ቅድሚሁ፡ እንዘ፡ ይብል፡ ስረይ፡ ሊተ፡³ ኦአባ፡ እስመ፡⁴ ዐጸበኒ፡⁵ ትሕት(L27v^b)ናከ፡ በልኬ ንፈትት፡⁶ ኅቡረ፡ ወሶቤሃ፡ አንዘ፡ ጳጳስ፡ ኅብስተ፡ ፈተቱ፡⁷ ወበልዑ፡ ኅቡረ፡ ወስብሕዎ፡ ለገባ፡ መንክራት፡⁸(F39r^b)

[93] ወጸቢሐ፡¹ ፈነወ፡ ጳጳስ፡(D16v^a) ላእካነ፡ ኅበ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ፈኑአ፡ ካህናተ ደብተራአ፡ እስመ፡ ዛቲአ፡²(E23r^b) ፍሥሓ፡ ለነአ፡ ወለኩሎሙ፡ አሕዛብአ፡³ አም(B163v^a)ሳለ፡ ሢመቱ ለጴጥሮስ፡ እስመ፡ ረከብነ፡⁴ ምሉአ፡ መንፈስ፡ ቅዱስ፡ ከመ፡ እስጢፋኖስ፡ «ቀዳሚ ሰማዕት፡⁵ ዘስሙ፡ ፊልጳስ፡⁶ ወልደ፡ ተክለ፡ ሃይ(L28r^a)ማኖት፡ ዘኮነ፡(F39v^a) ስምዐ፡ በእንቲአሁ፡ ምውት፡⁷ እንዘ፡ ይብል፡ ፊልጳስአ፡ ይሠየም፡⁸ ኤጲስ፡ ቆጶስ፡ ለብሔረ፡ ሴዋ፡⁹ ወዝ፡ ዘኮነ «አኮ፡ ዘኮነ፡¹⁰ ዘእምኅቤየ፡ አላ፡ «በምክረ፡ መንፈስ፡ ቅዱስ፡¹¹ ወሶቤሃ፡ ፈነወ፡¹² ንጉሥ ካህናተ፡(L28r^b) ደብተራሁ፡ ወይቤ፡ ይኩንአ፡ በከመ፡ ትቤ፡¹³ ወአነሂ፡ ሠመርኩ፡¹⁴(V27v^b) ወሠምሩ፡ ንጉሥ፡ ወጳጳስ፡(H28v^b) ወሕዝብኒ፡ ወሶቤሃ፡ በጽሑ፡ ካህናተ፡ ንጉሥ፡ ኅበ፡(F39v^b) ጳጳስ፡¹⁵

Consulted witnesses (BDEFHLMV)

§ [91]-¹ ትገብር፡ D | ² ድልውኑ፡ HV | ³ የአብዮ፡ ገብር፡ V | ⁴ ወእመ፡ አኮ፡ add. β | ⁵ ሠናየ፡ አው፡ εV | ⁶ እኩየ፡ ወእመ፡ አኮስ፡ ትፈቅድ፡ አንተ፡ ትኩን፡ መልዕልቱየ፡ ኢየአእመርከኑ፡ ኦፊልጳስ፡ ዘይቤሎ፡ እግዚእነ፡ ለጴጥሮስ፡ ሶበ፡ ፈቀደ፡ ይዕብዮ፡ ከመ፡ ኢይሕዕቦ፡ እገሪሁ.ቤተክርስቲያን፡ ቅድስት፡ add. HLMV | ⁷ om. M | ⁸ አዕብዮ፡ በል፡ HV | ⁹ ኢተአዝዝኑ፡ E | ¹⁰ እስኩ፡ ንግረኒ፡ V | ¹¹ ነዳይኑ፡ F | ¹² አው፡ ባዕልኑ፡ ወይቤሎ፡ ፊልጳስ፡ ነዳያን፡ በመንፈስ፡ ይከብሩ፡ ወይቤሎ፡ በአማን፡ አንተ፡ ነዳይ፡ እምብዕለ፡ ዓለም፡ ርኩስ፡ ወብዑል፡ በመንፈስ፡ ቅዱስ፡ add. V |

§ [92]-¹ om. HV | ² ተንስአ፡ add. HV | ³ om. δ | ⁴ ሐጸረ፡ add. D | ⁵ ሕጽበትከ፡ add. β | ⁶ ሕብስተ፡ add. MF | ⁷ ወተካፈሉ፡ ከመ፡ ዘደለውዎ፡ በመዳልው፡ add. LV | ⁸ ለእግዚአብሔር፡ ርእዮ፡(sic) መጠዋ፡ አፍቀሮ፡ እስከ፡ መዕድኒ(sic)፡ ኢይትፈለጥ፡ እምኔሁ፡ ወቤቱ፡ ህየ፡ add. γ |

§ [93]-¹ ወሶበ፡ ጽብሐ፡ M | ² እለትአ፡ F፡ ለትፍሥሕት፡ ለነ፡ δ | ³ ዛቲ፡ እለት፡ ዐባይ፡ በዓልአ፡ add. LV | ⁴ ብእሴ፡ add. L | ⁵ om. LM | ⁶ ዘብሔረ፡ ግራርያ፡ ዘደብረ፡ ተክለ፡ ሃይማኖት፡ ዝንቱአ፡ add. β | ⁷ ተንሢአ፡ እምድሃረ፡ ሞተ፡ ወተገንዘ፡ add. γ | ⁸ ላዕለ፡ ኩሎሙ፡ መርዔትአ፡ ወሕዝብአ፡ ወይእዜኒ፡ add. γ | ⁹ ሺዋ፡ γ | ¹⁰ om. δ | ¹¹ om. M፡ ወአኮ፡ ዘእም፡ ኅቤየ፡ እስመ፡ ኅረዮ፡ እግዚአብሔር፡ ወጸውያ፡ ለዝ፡ ሢመት፡ ከመ፡ ይኩን፡ ንቡረ፡ እድ፡ ላዕለ፡ ኩሎሙ፡ አሕዛብ፡ በከመ፡ አዘዙ፡ ሐዋርያት፡ add. V | ¹² አዘዘ፡ HM | ¹³ ይቤ፡ B፡ አንተ፡ HLV | ¹⁴ በዝ ግብር፡ ዘኅረዮ፡ እግዚአብሔር፡ ይሠየም፡ ላዕለ፡ ኩሎሙ፡ አሕዛብ፡ ወፈነወ፡ ንጉሥ፡ ካህናቲሁ፡ ምስለ፡ ላእካነ፡ ጳጳስ፡ ወሠናየ፡ ኮነ፡ ዝነገር፡ add. β | ¹⁵ ወይቤልዎ፡ በእንተ፡ ምንት ጽዋዕ፡ ኮነ፡ ኦአባ፡ add. β |

[94] ወይቤሎሙ፡¹ አባ፡ ያዕቆብ፡² እስመ፡ ጎብረ፡ ሊተ፡ መንፈስ፡ ቅዱስ፡ በዝ፡ ነገር፡(D16v^b)
 ከመ፡ እሢሞ፡ ለፊልጶስ፡ ኤጲስ፡ ቆጶስ፡(L28v^b) ለሀገረ፡³ ሴዋ፡ ከመ፡ ይትራድአኒ፡
 በሢመተ፡(M54r^b) ክህነት፡ ወበምህሮ፡ ሕዝብ፡ ገአኮ፡ ዘእሠይሞ፡⁴ አነ፡ አላ እግዚአብሔር፡ ሢሞ፡
 ወቀደሶ፡ እምክርሠ፡ እሙ፡ ከመ፡ ኤርምያስ፡ ወዮሐንስ፡ ወረሰዮ፡ አበ(F40r^a) ለብዙኃን፡
 አሕዛብ(V28r^a)ብ፡ ወይቤልዎ፡ እሙንቱ፡ ካህናት፡⁵ ኢትግበር፡ ከመዝ፡⁶ ይከውንኑ፡ ክልኤ፡ ኤጲስ፡
 ቆጶስ፡⁷ በአሐቲ፡ ሀገ(H29r^a)ር፡⁸(B163v^b) እስመ፡ ይትነፈቅ፡⁹ ህዝብ፡ ወለከኒ፡¹⁰ ይጠፍእ፡¹¹ ክብርከ፡
 እስመ መንፈቀ፡ መንግሥት፡ ይእቲ፡ ምድረ፡ ሴዋ፡¹² ለምንት፡ ገትብል፡ ከመዝ፡¹³ ወትውልድሂ፡
 ዘይመጽኡ፡¹⁴ ድጎረ፡¹⁵ ኢይሠምሩ፡ በዝ፡ ነገር፡¹⁶ ወእምቅድሜነ፡ ኢነበ(F40r^b)ረ፡¹⁷ ከመዝ፡¹⁸
 ንሕነሰ፡ ኢንቤ፡ ከመዝ፡ ወኢንገብር፡¹⁹ በኢትዮጵያ፡ ዘኢገብሩ፡ አበዊነ፡ ወጳጳሳት፡ እለ፡ ኮነ፡²⁰
 እምቅድሜነ፡፡²¹

[95] ወሶበ፡ አእመረ፡¹ ጳጳስ፡ ከመ፡ በቅንአቶሙ፡ ይቤልዎ፡ ከመዝ፡² ወይቤሎሙ፡ ጳጳስ፡³(D17r^a)
 ሶበሰ፡⁴ ይቤለኒ፡ ኦሆ፡⁵ ፊልጶስ፡ አኮ፡(L32r^b) ሢመተ፡⁶ ኤጲስ፡ ቆጶስና፡ ገባሕቲቶ፡ ውሂብየ
 እምነደጉ፡ አላ፡⁷ በመንበረ፡ ጵጵስናሂ፡(F40v^a) እምአንበርክዎ፡(V31v^a) ወሰሚያሙ፡⁸ ዘንተ፡⁹
 አርመሙ፡፡¹⁰

[96] ወተንሥአ፡ ጳጳስ፡ ወአስምዐ፡ ሰብአ፡ ምእመናነ፡ ገበከመ፡(E24r^a) ይቤሎሙ፡¹ እግዚአብሔር
 ዓዲ፡² አስተጋብአነ፡ ካልኣነ፡³ እለ፡ ያ(M58r^a)ረትዑ፡ ፍኖተ፡ ቃል፡ ዘበአማን፡ ወረሰየ፡⁴ እሎንተ
 አኖሬዎስሃ፡⁵ ወአድኃኒሃ፡ ወኢዮስያስሃ፡ ወማትያንሃ፡ ዮሴፍሃ፡ ወታዴዎስሃ፡ አኖሬዎስሃ፡ ወገብረ፡
 ክርስቶስ፡ ወ(F40v^b)ቀውስጦስሃ፡ ወዮሐንስሃ፡⁶ እሎንተ፡ ዕደወ፡⁷ ምእመናነ፡ ወሶበ፡ ኢመልኡ፡
 በጉሉል(L32v^a)ቄ፡ ፲ወ፪፡⁸(B164r^a) ሐዋርያት፡ ኀሠሠ፡ ወረከበ፡ ብእሴ፡ ዘስሙ፡ መርቆሬዎስ፡⁹
 እምሀገረ፡ መርሐ፡ ቤቱ፡ ወደመሮ፡ ምስሌሆሙ፡ ወኮነ፡ ፲ወ(V31v^b)፪፡ ምስለ፡¹⁰ አቡነ፡¹¹ ስርግው፡
 ፊልጶስ፡ ዘመንበረ፡ አቡሆሙ፡(D17r^b) ተክለ፡ ሃይማኖት፡፡

Consulted witnesses (BDEFHLMV)

§ [94]-¹ om. M | ² om. β | ³ ላዕለ፡ ሀገረ፡ E | ⁴ እስመ፡ አኮ፡ ንሕነ፡ ዘንሠይሞ፡ V | ⁵ ካህናተ፡ ንጉሥ፡ ለጳጳስ፡ add. MV | ⁶ ኦአቡነ፡ add. M | ⁷ ጳጳስ፡ β | ቆጶሳት፡ δ | ⁸ ኢይትከሀል፡ ከመዝ፡ add. HLV | ⁹ ይጠፍእ፡ ህዝብ፡ በናፍቆ፡ β | ¹⁰ ወለከኒ፡ V | ¹¹ የሐጽጽ፡ V | ¹² ሸዋ፡ D | ¹³ ከመዝ፡ ትብል፡ DF | ¹⁴ ዘይመጽኡ፡ትውልድ፡ V | ¹⁵ እም፡ ድጎሬከ፡ ጳጳሳት፡ add. β | ¹⁶ ግብር፡ MV | ¹⁷ ወኢኮነ፡ β | ነበረ፡ B | ¹⁸ ኢሰማዕነ፡ ወኢርኢነ፡ ወእም፡ አመ፡ ኮነ፡ ቀዳሚ፡ አቡነ፡ አባ፡ ሰላማ፡ ከሳቱ፡ ብርሃን፡ ዘሀገረ፡ ኢትዮጵያ..ክህነተ፡ add. LMV | ¹⁹ ወኢትግበር፡ ወኢትፍጥር፡ ካልኣ፡ ነገረ፡ add. V | ዘኢይገብሩ፡ F | ²⁰ እለ፡ ኮነ፡ ጳጳሳት፡ V | ወኢእንክ፡ ገብር፡ E | ወኢንገበር፡ F | ²¹ እምቅድሜከ..በአሐቲ፡ ሀገር፡ add. V |

§ [95]-¹ አባ፡ ያዕቆብ፡ add. MV | ² om. V | ³ አባ፡ ያዕቆብ፡ β | ⁴ ኮነ፡ add. HLV | ⁵ ኦሆ፡ ይቤለኒ፡ V | ⁶ om. M | ⁷ om. M | እሠይሞ፡ add. V | ⁸ ወሶበሃ፡ β | ⁹ om. V | ¹⁰ ወይቤ፡ አቡነ፡ ጳጳስ፡ ተንሥኡኬ፡ ንግበር፡ ዘአዘዘነ፡ እግዚአብሔር፡ ወሶበ፡ አበየ፡ ለሊሁ፡ የእምር፡ add. β |

§ [96]-¹ ይቤ፡ H | ይቤሎ፡ እግዚአብሔር ለኤርምያስ፡ ነቢይ..በራክዩ፡ add. V | ² ወከማሁ፡ ጎረዮ፡ β | ³ ሰብእ፡ ምእመናነ፡ HM | ⁴ ወረከበ፡ β | ⁵ አኖሬዮስሃ፡ V | ⁶ ወዮናታን፡ M | ወሳሙኤልሃ፡ γ | ወናታን፡ V | ⁷ ረከበ፡ add. L | ⁸ om. γ | ⁹ መርቆርዮስ፡ V | ¹⁰ ዝክ፡ add. L | ¹¹ ፊልጶስ፡ β |

[97] ወሶቤሃ፡ ቀደሰ፡¹(E24r^b) ጳጳስ፡ ቁር(F41r^a)ባነ፡ ወገብረ ፡ቅዳሴ ዘሕገ፡² ኤጲስ ቆጵስና ወኮነ ፡ጳጳስ፡ በአምሳለ፡ ክርስቶስ፡ ወአቡነ፡ ፊ((H33r^a)ልጵስ፡³ በአምሳለ፡ ጴጥሮስ፡ ወእሙንቱኒ፡ በአምሳለ፡ ኩሎሙ፡⁴ ሐዋርያት፡ ወገብሩ፡ ቅዳሴ፡ ቀርባን፡ ወኮነ፡ ፍሥሐ፡⁵ በይእቲ፡ ዕለት፡(M58r^b) ከመ፡ ፍሥሐ፡ ዘተገብረ፡⁶ አመ፡ ዕለተ፡ ሤሞ፡ እግዚእነ፡ ለጴጥሮስ፡ ርእሰ፡ ርኡሳን፡⁷ ወሶበ አንበረ፡ ጳጳስ፡ እዴሁ፡ ላዕለ፡ ርእ(F41r^b)ሰ፡ አቡነ፡ ፊልጵስ፡ ያነብር፡⁸ እዴሁ፡ እግዚእነ፡ ወይባርኮ ወአልበሶ፡ ጳጳስ፡ ልብሰ፡ ክህነት፡ ለአቡነ፡ ፊልጵስ፡ ገበከመ፡ ይለብሱ፡⁹ ጳጳሳት፡ በጊዜ፡¹⁰ ተክህኖ፡ ወአንበረ፡¹¹ አክሊለ፡(E24v^a) ዲበ፡ ርእሱ፡ ወኩፋረ፡¹² ወዝናረ፡ ዘወርቅ፡ ወኩሎ፡ አልባሰ ክህነት፡ ዘይለብስ፡ ለሊሁ፡ በጊዜ፡¹³ ተክህኖ፡¹⁴ ፍተመጠወ፡ በእዴሁ፡ ቀርባን፡¹⁵ ወሤ(F41v^a)ሞ ኤጲስ፡ ቆጵስ፡ ፍከመ፡ ይኩን፡ እምታሕቴሁ፡፡¹⁶

[98] ወባረኮ፡ እንዘ፡ ይብል፡(D17v^a) ዘባ(B164r^b)ረከ፡¹ ወአንበረ፡ እዴሁ፡ ቅዱስ፡ ፍላግ፡ ርእሰ፡ ጴጥሮስ፡² ውእቱ፡³ ይባርከ፡ ወያንብር፡⁴ እዴሁ፡ ላዕሊከ፡⁵ ዘቀደሰ፡ ክህነተ፡(L33r^a) ሙሴ፡ ወአርኑ፡⁶ ይቀድስ፡⁷ ክህነተ(M58v^a)ከ፡ ዘረሰዮ፡ ለጴጥሮስ፡ ከመ፡⁸ ኩኩሕ፡ ሃይማ(B164v^a)ኖቶ፡⁹ ወአወፊዮ፡¹⁰ መራጉተ፡ መንግሥተ፡ ሰማያት፡ ከ(F42v^b)ማሁ፡¹¹ ያጽንዕከ፡ ዲበ፡ ሃይማኖት፡ ርትዕት፡ ፍወያውፊከ፡ ሥልጣኖ፡¹² ለዓለመ፡ ዓለም፡¹³(E24v^b) ማኅበ(V32r^b)ረ፡ መላእክትኒ፡¹⁴ ይቤሉ፡ አሜን፡(H33v^a) ወአሜን፡፡¹⁵(B164v^b)

[99] ወይቤሎሙ፡ ለእሙንቱ፡ መምህራን፡ ፲ወ፩፡¹ ናሁ፡ ሤሞ፡ እግዚአብ(M58v^b)ሔር፡ ፍከመ ይኩን፡² አበ፡ ላዕለ፡ ኩልክሙ፡³ ወአንትሙኒ፡ ትኩኑ፡ ታሕተ፡ ሥልጣኑ፡⁴ ወትሰምዑ፡⁵ እምኔሁ፡ ኩሎ፡ ዘይቤለክሙ፡(F42r^a) ክህነተኒ፡ ለእ(V32v^a)መ፡ አጥፍአ፡ ብእሲ፡ ገበከኑ፡ ከዊኖ፡ ሎቱ አወፍዩ፡⁶ ለእመ፡ ይቤ፡(D17v^b) ፊልጵስ፡ ኢይደልዎ፡ ይሰባር፡ ወለእመ፡ ይቤ፡ ይደልዎ ይትከህን፡ ወምንኩስናሂ፡ ዘጠፍአ፡ አወፍዩ፡⁷ ሎቱ፡ ውእቱ፡ ዘይቤ፡ ይኩን፡ ዘአሰረ፡⁸ በምድር፡ ፊልጵስ፡ ይኩን፡ እሱረ፡(H33v^b) በሰማያት፡ ወዘፊትሐ፡ በምድር፡ ይ(L33v^a)ኩን፡ ፍቱሐ በሰማያት፡፡

Consulted witnesses (BDEFHLMV)

§ [97]-¹ አባ፡ ያዕቆብ፡ add. γ | ² ሢመት፡ add. γ | ³ ኮነ፡ add. H | ⁴ om. δ; ፲ወ፩፡ መምህራን፡ add. L | ⁵ ፍሥ፡ D | ⁶ om. M | ⁷ ወመጠዎሙ፡ ሥጋሁ፡ ወደሞ፡ ለጳጳስ፡ ከመ፡ መጠዎሙ፡ ለሐዋርያት፡ አሜሃ፡add. γV | ⁸ om. D | ⁹ om. D | ¹⁰ ዘበጊዜ፡ D | ¹¹ om. γ | ¹² ወአክፋረ፡ γ | ¹³ በእለት፡ V | ¹⁴ ወወሀሶ ለአቡነ፡ ፊልጵስ፡ add. M | ¹⁵ om. β | ¹⁶ om. M; ወአኮ፡ በሕገ፡ ኤጲስ፡ ቆጵስና..ርኡሳን፡ add. V |

§ [98]-¹ ዘባረኮ፡ β | ² om. L | ³ ወውእቱኒ፡ DEF | ⁴ ወያንብር፡ H; ወደብር፡ D | ⁵ ወይቤሉ፡ ኩሎሙ፡ አሜን፡ add. M | ⁶ ውእቱ፡ add. L; ወውእቱ፡ V | ⁷ ይቀድስከ፡ H | ⁸ om. V | ⁹ ኩኩሕ፡ ሃይማኖት፡ γ | ¹⁰ om. H | ¹¹ om. MV | ¹² om. β | ¹³ አሜን፡ ወይቤሉ፡ ኩሎሙ፡ ማኅበረ፡ ቤተክርስቲያን፡ add. HM | ¹⁴ ቤተክርስቲያን፡ γ | ¹⁵ om. δ; ወሶበ፡ ነበበ፡ ከመዝ፡ መንፈስ፡ ዱስ፡ በአፈ፡ ውእቱ፡ ጳጳስ፡ ማኅበረ፡ መላእክትኒ፡ ይቤሉ፡ አሜን፡ add. V |

§ [99]-¹ ፲ወ፩፡ D; ፲ወ፩፡ መምህራን፡ V; በአምሳለ፡ ፲ወ፩፡ ሐዋርያት..ይደልዎ፡ add. β | ² om. M | ³ ከመ፡ ትኩኑ፡ M | ⁴ ውስተ፡ ትእዛዙ፡ add. MV | ⁵ ወሰምዑ፡ β | ⁶ om. H | ⁷ አወፍዩ፡ EF; | ⁸ ዘአሠርከ፡ D |

[100] ወይቤሎሙ፡¹(F42r^b) ለእሙንቱ፡ ካህናት፡² አንትሙኒ፡ ተሠየሙ፡ ለለብሔርክሙ፡ ወረሰይዋ፡ ለምድረ፡³ ሴዋ፡⁴ ፲ወ፪፡ ክፍለ፡ ሸክሙ፡⁵ ለሰላም፡ አህጉራተ፡⁶ ዓለም፡ ለጎበ፡ ፲ወ፪፡ ክፍል፡⁷ አሜሃ፡ ሜሞሙ፡ ለእሙንቱ፡⁸ ሸክሙ፡ መምህራን፡⁹ ለአድጎኒ፡ ሜሞ፡ በዳሞት፡¹⁰(M59r^a) ወለአኖሬዎስ፡¹⁰ በወረብ፡ ለአሁንደስ፡ በወጅ፡ ወለማ(F42v^a)ትያን፡¹¹ በፈጠጋር፡ ወለ(B165r^a)ዮሴፍ፡ በእናርዕት፡¹² ወለገብረ፡ ክርስቶስ በድምቢ፡¹³፡ ለታዴዎስ፡ በጽላ(H34r^a)ልሸ፡ ወለካልእ፡¹⁴ አኖሬዎስ፡ በሞረት፡¹⁵ ወበወግዳ፡¹⁶ ለቀውስጦስ፡ በማጎግል፡¹⁷(L33v^b) ሸክሙ፡¹⁸ ወለመርቆሬዎስ፡¹⁹ በመርሐ፡ ቤቴ፡²⁰

[101] ወለአቡነ፡ ፊልጶስ፡ ሜሞ፡¹(E25r^b) ርእሰ፡ ለኩሎሙ፡¹ በመቃብረ፡² አቡሆሙ፡ ተክለ ሃይማኖት፡ ወ(F42v^b)እምዝ፡ ይቤሎሙ፡ ጳጳስ፡³ ለኩሎሙ፡ ወአውገዙሙ፡ በግዙተ፡ ሐዋርያት፡ ከመ፡ ሠርዑ፡ በሲኖዶሶሙ፡⁴ ከመ፡ ኢይጎልፍ፡ አሐዱ፡ ወለካልኡ፡⁵ ወሶቤሃ፡ ያደ፡ ዐ(H34v^a)ዋዲ እንዘ፡ ይብል፡ ሜምክዎኦ፡ ለፊልጶስአ፡ ኤጲስ፡ ቆጶስአ፡⁶ እምታሕቴየአ፡⁷ ዘኢይትኤዘ(L34r^b)ዝ(M59v^a) ሎቱ፡ ወኢሰምዐ፡⁸ ቃሎ፡ ሞተ፡ ለይሙት፡ ወይቤሎ፡ ኩሎሙ፡⁹ አሜን፡

[102] ወእ(F43r^a)መ፡¹ ፈቀደ፡ ጳጳስ፡ ይሥራዕ፡ ከህነተ፡ ይመጽእ፡² ጎበ፡ አቡነ፡ ፊልጶስ፡ የጎሪ፡³ ወይሁቦ፡ ለጳጳስ፡ እንዘ፡ ይብል፡ ለዝ፡ ይደልዎ፡⁴ ወከመዝ፡ ነበሩ፡ በፍቅር፡ ብዙጎ፡⁵ መዋዕለ፡ ወይቤሎ አቡነ፡ ፊልጶስ፡ ለጳጳስ፡(E25v^a) እምይእዜስ፡ ፈንወኒ፡⁶(M59v^b) እእቱ፡ ብሔርየ፡ ወይቤ(B165r^b)ሎ፡ ሠናየ፡ ትቤ፡ አንሰ፡ እምፈተውኩ፡ ከመ፡ ኢትትፈለጥ፡ እምኔየ፡ በኩሎ፡⁷(F43r^b) መዋዕለ፡(D18r^b) ሕይወትየ፡⁷ ወባሕቱ፡ ሑር፡ ጎበ፡ ንጉሥ፡⁸ ወይቤሎ፡ አቡነ፡ ፊልጶስ፡ ምንትነ፡ አነ፡ ምስኪን፡ ከመ፡ እሑር፡ ጎበ፡ ንጉ(V33v^b)ሥ፡ ወይቤሎ፡ ጳጳስ፡⁹ እስመ፡ ተሠየምከ፡ በቅድመ፡ ካህናቲሁ፡¹⁰ ኢይደሎ፡¹¹ ትሑር፡ ጽሚተ፡¹²

Consulted witnesses (BDEFHLMV)

§ [100]-¹ ካዕለ፡ add. β፡² እደው፡ ናሁ፡ MV |³ ለብሔረ፡ δ |⁴ ሸዋ፡ H |⁵ ዓለመ፡ ወ፪፡ ክፍለ...ይኩን፡ add. β |⁶ አሕጉረ፡ D |⁷ a-a፡ om. β |⁸ እደው፡ H |⁹ om. HMV |¹⁰ ለአኖሬዎስ፡ V፡ በጽጋጃ፡ ዘውእቱ፡ ወረብ፡ add. V |¹¹ ወለማትን፡ E |¹² በእናርት፡ H፡ በዕጥርእት፡ DEF |¹³ በድብይ፡ HMV፡ በደምቢያ፡ δ፡ በድቢ፡ F፡ ወለሳሙኤል፡ በወገግ፡ HV |¹⁴ om. HM |¹⁵ ዘሞረት፡ M |¹⁶ ወበግዳ፡ B |¹⁷ ወዘሰርማት፡ ወዘጽህጋ (sic) add. V |¹⁸ om. HMV |¹⁹ ወለመርቆሬዎስ፡ V |²⁰ ወዘወለቃ፡ add. V፡ ወሳሙኤል፡ በወገግ፡ add. H |

§ [101]-¹ በላዕለ፡ ኩሎሙ፡ በምድረ፡ ግራርያ፡ add. β |² ውስተ፡ መቃብረ፡ β |³ አባ፡ ያዕቆብ፡ add. M |⁴ በሲኖዶሙ፡ D |⁵ ደወለ፡ ካልዑ፡ E፡ ዘእንበለ፡ ፊልጶስ፡ ባህቲቱ፡ ዘወሀቦ፡ ክርስቶስ፡ መራኅተ፡ መንግሥተ፡ ሰማያት...እመንፈስ፡ ቅዱስ፡ add. LV |⁶ ሊቀ፡ ካህናት፡ ላዕለ፡ ሀገረ፡ ሴዋ፡ γ |⁷ om. H |⁸ ወኢይሰምዐ፡ EF |⁹ om. DEF፡ ውሉደ፡ ጥምቀት፡ ወሀዘበ፡ ክርስቲያን፡ አሜን፡ ወአሜን፡ ርቱዕ፡ ይደልዎ፡ ሶቤሃ አግብእዎ...መዋዕለ፡ add. β |

§ [102]-¹ ወሶበ፡ γ |² ይወጽእ፡ HMV |³ እምሕዝብ፡ add. MV |⁴ ዘንተ፡ ሢመት፡ add. M |⁵ ጎዳጠ፡ β |⁶ አባ፡ β |⁷ ሕይወትኩ፡ γ |⁸ ወእምዝ፡ ግባእ፡ ጎቤየ፡ ከመ፡ እፈኑክ፡ add. β |⁹ om. V |¹⁰ ወበቅድመ፡ ሐራሁ፡ add. γ |¹¹ ወኢይደሎ፡ MV |¹² ጽምሚተ፡ β |

[103] ወሶቤሃ፡ ሐረ፡ ኀበ፡ ንጉሥ፡ ወንጉሥኒ፡¹ ተወክፎ፡ በፍቅር፡²(H35r^a) ወወሀቦ፡ ብዙኀ፡ ንዋየ፡³ ወአበየ፡ ነሢአ፡ ንዋይ፡⁴ ወይቤ(F43v^a)ሎ፡ ንጉሥ፡ ለምንት፡ ትኤብየኒ፡⁵ ነሢአ፡ ወይቤሎ፡ አቡነ(L34v^b) ፊልጶስ፡ ለምንት፡⁶ ሊተ፡ እስመ፡ አነ፡⁷ ነዳይ፡⁸ መነኮስ፡⁹ ወይቤሎ፡ ንጉሥ፡ ለእመ፡ አበይከኒ፡ ነሢአ፡¹⁰ ንዋይ፡¹¹ ንሣእ፡ ዘንተ፡ ጥብጣቤ፡ እስመ፡ ሊቀ፡ ካህናት፡ አንተ፡ ወመሀር¹² ሃይማኖተ፡ ውስተ፡ ነሐ፡ ምድር፡ ገዢቀኒ፡ አነ፡¹³ ወወሀቦ ጀጥብጣቤ፡¹⁴(M60r^a) ወእምዝ፡ ፈነዎ በሰላም፡ ወገብአ፡ ኀበ፡(F43v^b) ጳጳስ፡ ወባረኮ፡ ጳጳስ፡ በኩሉ፡ በረከት፡ መንፈሳዊት ወአስተፋነውዎ፡ በሰላም፡ ይእቱ፡ ብሔር፡(D18v^a)(V34r^a)

[104] ወወዕአ፡ ስርግው፡ ፊልጶስ፡ እምነበ፡ ጳጳስ፡ ወተለውዎ፡ እሙንቱ፡ ፲ወ፩፡ መምህራን፡¹(B165v^a) ወይቤሎሙ፡ አቡነ፡ ፊልጶስ፡² ንዑ፡³ ግብኡ፡ ለለብሔርክሙ፡⁴ ወይቤልዎ፡ ኢነነድገክ፡⁵ በፍኖት፡ ዘእንበ(H35r^b)ለ፡ ናብጽሕክ፡⁶ ው(F44r^a)ስተ፡ ብሔርክ፡ ወይቤሎሙ፡ አንትሙ፡ አኮ፡⁷(E26r^a) ዘተአዘዝክሙ፡ ከመ፡ ታብጽሑኒ፡ ውስተ፡(L35r^a) ብሔርየ፡ አላ፡ አነ፡ ተአዘዝኩ፡ ከመ፡ አብጽሕክሙ፡ ለለአሐዱ፡⁸ ውስተ፡ ብሔርክሙ፡⁹ አንሰ፡ ዘኢድልወትየ፡ ኮንኩ፡ ከመ፡ ጴጥሮስ፡ ርእሰ፡¹⁰ ነሐሙ፡ ሐዋርያት፡¹¹ ወአንትሙኒ፡ ኮንክሙ፡ ከመ፡ ፲ወ፩፡¹² ሐዋርያት፡

[105] ወይቤሎ፡¹ አድኃኒ፡(F44r^b) ኢያእመርከኑ፡ አአቡነ፡ ፊልጶስ፡ በአይቱ፡ ተሠይመ፡² ጴጥሮስ ርእሰ፡ ነሐሙ፡³ ልኡካን፡ ወይቤሎ፡ በቂሳርያ፡ ኀበ፡ ተገብረ፡ ሕንጻተ፡ ቤታ፡ ለእግዝእትነ፡ ጥቅድስት፡ ድንግል፡⁴ ማርያም፡⁵(D18v^b)(V34r^b) ወይቤሎ፡⁶ አባ፡⁷ አድኃኒ፡ በአይቱ፡ ተካፈሉ አህጉ(H35v^a)ረ፡ ዓለም፡ በኀበ፡ ተሠይመኑ፡ ጴጥሮስ፡ ወይቤ(E26r^b)ሎ፡(M60r^b) ገአቡነ፡ ፊልጶስ፡ አኮ፡ በኀበ ተሠይመ፡ አ(F44v^a)ላ፡⁸ በኢየሩሳሌም፡ ተጋቢአሙ፡ ኀበ፡ ደብረ፡ ዘይት፡ ወይቤሎ፡ አባ አድኃኒ፡⁹ ኢኮነትነ፡ በአምሳለ፡ ኢየሩሳሌም፡(L35r^b) መቃብረ፡ አቡነ፡ ተክለ፡(B165v^b) ሃይማኖት፡ እስመ፡ ወሀበነ፡ እግዚእ፡ በጸሎቱ፡ ዘንተ፡ ሢመተ፡ ዐቢየ፡ መፍትሔኑ፡ ከመ፡ ንእቱ፡ ውስተ፡ አብያቲነ፡ ዘእንበለ፡ ንስግድ፡ ኀበ፡ መቃብሩ፡

Consulted witness (BDEFHLMV)

§ [103]-¹ om. δ | ² ሶበ፡ በጽሐ፡ add. β | ³ ንዋየ፡ብዙኀ፡ L | ⁴ om. DEF | ⁵ ተኤብየኒ፡ DEH | ⁶ ይከውነኒ፡ add. V | ⁷ አንተ፡ M | ⁸ ወምስኪን፡ add. V | ⁹ ወሶቤሃ፡ add. β | ¹⁰ om. M | ¹¹ ንዋይየ፡ H | ¹² ወስብክ፡ ውስተ፡ ነሐ፡ ምድር፡ ሴዋ፡ LV | ¹³ om. γV | ¹⁴ ዘእነዳ፡ ላህም፡ add. β |

§ [104]-¹ መምህራን፡ ፲ወ፩፡ tra. HML; መምራን፡ E | ² om. D | ³ om. β | ⁴ om. E | ⁵ አኮ፡ ዘነነድገክ፡ LV; እሉ፡ add. DEF | ⁶ ናብጽክ፡ D | ⁷ om. D; አኮ፡ አንትሙ፡ tra. V | ⁸ ለለ፩፩፡ V | ⁹ ሀገርክሙ፡ L; ውስተ፡ ሀገሩ፡ V | ¹⁰ ላዕለ፡ ኩልክሙ፡ add. γ | ¹¹ om. β | ¹² ፲ወ፬፡ H |

§ [105]-¹ አባ፡ add. DEF | ² ተሠምየ፡ M | ³ om. DEFV | ⁴ om. L | ⁵ በ፫፡ አዕባን፡ እንዘ፡ ይለመልማ ከመሰምዕ፡ ወይሰብሕዎን፡ ላዕለ፡ ወታሕተ፡ የማነ፡ ወጸጋመ፡ add. β | ⁶ ካዕበ፡ add. V | ⁷ om. HV | ⁸ om. γ | ⁹ om. V; ፊልጶስ፡ D |

[106] ወይቤሎ፡ አቡነ፡ ፊልጶስ፡(F44v^b) ኦአድኃኒ፡ እግዚአብሔር፡ ይባርክ፡¹ ላዕሌከ፡ ወጸሎተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ያሠኒ፡ ፍኖተክ፡² አንተ፡ ወኢዮስያስ፡³(M60v^a) ሑሩ፡⁴ እምዝየ፡ ውስተ ብሔርክሙ፡ እስመ፡ ርሑቅ፡ ውእቱ፡(E26v^a) ወእግዚአብሔር፡ ይኩን፡⁵ ምስሌክሙ፡ ወባሕቱ(D19r^a) ብጽሑ፡ ለተዝካ(H35v^b)ረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡፡ ወይቤልዎ፡ አሆ፡ ወሐሩ፡ ፍኖቶሙ፡፡

[107] ወውእቱኒ፡(F45r^a) አተወ፡¹ ብሔር፡² ኀበ፡ መቃብረ፡ አቡነ፡³ ተክለ፡ ሃይማኖት፡(L35v^a) ፀበጺሐ ህየ፡ ሰገደ፡⁴ ወጸለየ፡ እንዘ፡ ይብል፡ ኦአብየ፡ ተክለ፡ ሃይማኖት፡⁵ ቀዳሚኒ፡ ለአከ፡ ምውተ፡ በእንቲአየ፡ እኩን፡ አበምኔት፡⁶ ዘእንበለ፡ ፈቃድየ፡ ወይእዜኒ፡(B166r^a) ረሰይከኒ፡⁷ ኀበ፡⁸ ዘየዐቢ፡ ነሢአ፡⁹ ሢመተ፡ ኤጲስ፡ ቆጶስና፡ ዘኢድልወትየ፡ እመሰ፡ ኩነ፡ ዝግብር፡ በፈቃድክ፡¹⁰ ወበሥምረተ፡¹¹(F45r^b) እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡¹² ኦአባ፡ ለከ፡ እብለከ፡ ቀዳሚኒ፡ አንተ ሀለው(V34v^b)ከ፡ እንዘ፡ ትሬዒ፡ መርዔተ፡ ክርስቶስ፡¹³ በጽድቅ፡ ወበርትዕ፡ ወይእዜኒ፡ በሞትከ፡ አ(H36r^a)ንተ ኩን፡ ዐቃቤ፡¹⁴ ላዕለዝ፡ ሢመት፡ ዐቢይ፡፡¹⁵(M60v^b) አኮ፡ በምድር፡ ዘትሠየም፡¹⁶ ፀይእዜ፡ አምሳለ ሥጋውያን፡ ዘይጸንሐሙ፡ ሞት፡¹⁷ ናሁ፡¹⁸(D19r^b) ተሠየምከ፡¹⁹ በመንግሥተ፡ ሰማያት፡ ኀበ ኢይበሊ፡ ወኢይማስን፡ ወኀበ፡ ኢይመውቱ፡²⁰ እም(F45v^a)ዝ፡²¹ ዳግመ፡ እስመ፡ መነንከ፡²² ወገደፍከ፡²³(L35v^b) ፍትወተ፡²⁴ ዝንቱ፡ ዓለም፡²² ኀላፊ፡፡

[108] ኦአባ፡ አኮ፡ ዘእብለከ፡¹ ከመ፡ ትሠየም፡² ዳግመ፡³ በሥጋ፡ ዝሰ፡⁴ ኢይከውን ድኅረዝ፡⁵ ወባህቱ፡ ይሠየም፡ ጸሎትከ፡፡ ኦአባ፡ ወአንሰ፡ ገብርከ፡ አትለእከ፡⁶ ከመ፡ አሐዱ እመርዔትከ፡ ዘአነ፡ ኢተገሠጽኩ፡⁷ በምግባረ፡ ሠናይ፡(E27r^a) ወበፈሪሃ፡ እግዚ(H36v^a)አብሔር፡ እፎ፡⁸ እሚህር፡⁹(V35r^b) ባዕደ፡፡(B166r^b)

Consulted witnesses (BDEFHLMV)

§ [106]-¹ om. δ | ² ወባህቱ፡ ለከ፡ እስመ፡ ርሑቅ፡ ብሔር፡ ተሐውር፡ add. MV | ³ ወኩልክሙ፡ እለ፡ መንገለ ዝየ፡ ተሐውሩ፡ add. β | ⁴ እምዝየ፡ ውስተ፡ ብሔርክሙ፡ እስመ፡ ርሑቅ፡ ውእቱ፡ add. V | ⁵ om. D |

§ [107]-¹ በጽሑ፡ በፈቃድ፡ እግዚአብሔር፡ γ | ² ውስተ፡ ሀገሩ፡ ወበጽሑ፡ ውስተ፡ ደብሩ፡ add. LV | ³ om. D | ⁴ om. L | ⁵ እስመ፡ add. β | ⁶ ውስተ፡ ምኔት፡ β | ⁷ ረሰየኒ፡ DHL | ⁸ ውስተ፡ L | ⁹ ነሢአ፡ D; om. L | ¹⁰ በፈቃድየ፡ F; ፈቃድከ፡ V | ¹¹ ወስምረትከ፡ L | ¹² እግዚአብሔር፡ DEF | ¹³ መርዔቶ፡ ለክርስቶስ፡ V | ¹⁴ om. γ | ¹⁵ ዓባይ፡ F | ¹⁶ ዘትሠየም፡ δ | ¹⁷ om. β | ¹⁸ አንተሰ፡ add. β | ¹⁹ ተሰየምኩ፡ E | ²⁰ ኢይመውቱ፡ L | ²¹ om. L | ²¹ ክብረ፡ L | ²² መነንከ፡ V | ²³ ገደፍከ፡ ለክብረ፡ ዝንቱ፡ ዓለም፡ V | ²⁴ om. DF |

§ [108]-¹ እብለከ፡ D | ² ዮም፡ add. L | ³ እምዝ፡ γ | ⁴ om. L | ⁵ ከመዝ፡ L | ⁶ ኀበ፡ ዘመራሕከኒ...ምህር፡ add. V | ⁷ በኩሉ፡ add. H | ⁸ ወአኮ፡ LV | ⁹ እሚክር፡ E |

[109] አላባ፡¹ እስመ፡² ሐዲስ፡ ተክል፡³ አነ፡(F45v^b) ዘኢለመድኩ፡ ተወክፎ፡⁴ ሐሩረ፡ ሐጋይ፡ ወኢያእመርኩ፡ ከመ፡ ምንት፡ ውእቱ፡⁵ ኢለመድኩ፡ ነጊደ፡⁶ በፍ(L36r^b)ኖተ፡ ባሕር፡ ወኢያእመርኩ፡ ዘከመ፡⁷ ይትነሥኡ፡ መዋግዲሃ፡ ወማዕበላቲሃ፡⁸ ለባሕረ፡ ዓለም ኢተመንደብኩ፡ እማዕበለ፡⁹ ነፋሳት፡ ወኢወዕልኩ፡ አሐተ፡ ዕለተ፡ እንዘ፡ እጸብት፡ ውስተ ቀላ(D19v^a)ይ፡ ኢተ(M61r^b)ሰብረ፡ ሐመርየ፡ እስከ፡ ይእዜ፡፡

[110] አላባ፡ ናሁ፡ ተደለውኩ፡ ለነጊደ፡ ባሕ(F46r^a)ር፡ ዕቀብ፡¹ ሐመርየ፡ እመዋግዲሃ፡ ዘውእቶሙ፡² አጋንንት፡³ እለ፡ ይሰቀሩ፡ ሐመረ፡ ነፍስ፡⁴ በኅይለ፡⁵ ኀጢአት፡ አንሰ፡ ዕፀ ዘይት፡ ልምሉም፡ ዘኢያሥረጸ፡⁶ ቁጽለ፡ ወኢጸንዐ፡(H36v^b) ሥረዊሁ፡⁷ እስመ፡ ተተክልኩ፡⁸ ማእከለ፡ አሥዋክ፡⁹ አንተ፡ አ(V35v^a)ባ፡ አጽንዕ፡ ሥረዊሃ፡ ውስተ፡ ዕመቀ፡ መሬት፡ ወአርውያ፡¹⁰ እማየ፡ ገነት፡ ወዕቀብ፡ ቁጽላ፡¹¹ እምሐሩረ፡ ነፋስ፡፡ አላባ፡ ትርድኦ(L36v^a)ኒ፡¹²(F46r^b) ወትባርከኒ፡ ወትምርሐኒ፡¹³ ኀይለ፡¹⁴ ጸሎትኩ፡፡ ወሀገርከኒ፡ ዕቀብ፡¹⁵(B166v^a) በትንብልናከ፡¹⁶ እስከ፡ በጸሎተ፡ ጻድቅ፡ ትድኅን፡ ወኢትማስን፡ ሀገር፡፡¹⁷ ወእምድኅረ፡ ጸለየ፡ ዘንተ፡¹⁸ ሰምዐ፡¹⁹ ቃለ፡²⁰ እግዚአብሔር፡ ዘይብል፡²¹ አሜን፡፡²²

[111] ወእምዝ፡¹ ነበረ፡ አቡነ፡ እንዘ፡ ይፊዕዮሙ፡ ለመርዔቱ፡ በሠናይ፡፡² ወሶበ፡ በጽሐ ተዝካረ፡(D19v^b) አቡነ፡³ ተክለ፡ ሃይማኖት፡ ተጋብኡ፡(F46v^a) ፲ወ፩፡ መምህራን፡ በከመ፡ ዐ(E27v^a)ደሞሙ፡ ዝንቱ አብ፡፡⁴ ወሶበ፡ ቀርቡ፡⁵(M62r^a) ውስተ፡ ደብረ፡ አስቦ፡ አውረዱ፡⁶ አክሊላቲህሙ፡⁷(V36r^b) ፲እመልዕልተ ርእስ፡⁸ ከመ፡ ኢይትራከብዎ፡ ምስለ፡ አክሊላት፡ እስመ፡ ንቡር፡⁹ ውእቱ፡¹⁰ ዲበ፡ መንበረ፡ አቡሆሙ፡ ፲ተክለ፡ ሃይማኖት፡፡¹¹

Consulted witness (BDEFHLMV)

§ [109]-¹ አባ፡ አባ፡ አባ፡ (sic). β | ² አንተሰ፡ add. L | ³ ተክል፡ ሐዲስ፡ tra. V | ⁴ om. LV | ⁵ ፀሐይ፡ add. β | ⁶ ወኢነገድኩ፡ HM | ⁷ ከመ፡ δ | ⁸ ወማዕበላቲሃ፡ M | ⁹ እምኀይለ፡ HM |

§ [110]-¹ እተብ፡ M | ² ዘውእቶን፡ ኀይለ፡ አጋንንት γ | ³ ርኩሳን፡ add. LV | ⁴ ሐመራ፡ ለነፍስየ፡ DEF | ⁵ በኀብለ፡ ኀጢአት፡ MV | ⁶ ዘኢሠረየ፡ L; ዘኢሠረዐ፡ HV | ⁷ ሥረዊሃ፡ δH | ⁸ ተክልኩ፡ H | ⁹ ከዋክብት፡ β | ¹⁰ ወአርውያ፡ HM | ¹¹ ቁጽሎ፡ HV | ¹² ጸሎትኩ፡ add. L | ¹³ om. H; ወትምሐረኒ፡ δ | ¹⁴ om. L | ¹⁵ ዕቀብ፡ ሀገርከ፡ tra. V | ¹⁶ በጸሎትኩ፡ LV | ¹⁷ ወዘንተ፡ add. DEF; ሀገር፡ ወኢትማስን፡ γ | ¹⁸ om. D | ¹⁹ ቅዱስ፡ add. LV | ²⁰ እምሰማይ፡ add. β | ²¹ እንዘ፡ ይብል፡ L | ²² ወሶቤሃ፡ ወጽኦ፡ ቅዱስ፡ ወነበረ፡ ወተእምኅዎ፡ ነሎሙ፡ ቅዱሳን፡ በአምኅ፡ መንፈሳዊት፡፡ ወእምዝ፡ ወረደ፡ ውስተ፡ ምኒት፡ ወዜነዎሙ፡ ዳኅናሁ፡ ለአቡነ፡ አባ፡ ያዕቆብ፡ ጳጳስ፡ በእንተ፡ ፍቅሩ፡ ወትህትናሁ፡ ወዘከመ፡ ረሰዮ፡ አብ፡ ለብዙኀን.አሜን፡ add. LV |

§ [111]-¹ ወእምድኅረዝ፡ DF | ² ውስተ፡ ሠናይ፡ ምርዓይ፡ add. β | ³ አብ፡ ክቡር፡ add. β | ⁴ om. δV | ⁵ ለሀገር፡ አፍኦ፡ አናቅጺሃ፡ ለደብር፡ add. β | ⁶ አንበሩ፡ M | ⁷ ውስተ፡ ሙዳይ፡ add. γ | ⁸ om. LV | ⁹ በኩሮሙ፡ add. L | ¹⁰ ወነበረ፡ ውስተ፡ add. β | ¹¹ om. V |

[112] ወእምአሜሃ፡ እስከ፡ ዮም፡ እለ፡ ተሠይሙ፡¹ መምህራን፡² ኢይበውኡ፡ ምስለ አክሊላት፡ ውስተ፡ ምኒተ፡³(F46v^b) አቡሆሙ፡ እስመ፡ ትሑታነ፡ ልብ፡ እሙንቱ፡ በእንተ፡⁴ ዘተወልዱ፡ እምቀናቱ፡⁵ ትዕግስት፡ ወለባሴ፡ ትሕትና፡⁶ አቡነ፡ ተክለ፡ ሃይማኖት፡⁷(M62r^b) ወመንበረሂ፡ ኢያጸውሩ፡⁷ ከመ፡ ይንበሩ፡ ቦቱ፡ ወባሕቱ፡ ለሊ(B166v^b)ሆሙ፡ ይጸውሩ፡ መንበሮ፡ በፍቅር፡ ለዝኩ፡ አቡነ፡ ፊልጶስ፡⁸ ዘኮነ፡ ርእሰ፡ ኩሎሙ፡፡ «ወገብሩ፡ ተዝካረ፡ አቡሆሙ፡⁹(F47r^a) በክብር፡ ወስ(D20r^a)ብሐት፡፡⁹

[113] «ወእምዝ፡ ተጋብኡ፡ ኩሎሙ፡¹ ወይቤልዎ፡ እምይእዜሰ፡ ፈንወነ፡ አባ፡² ውስተ ብሔርነ፡፡ ወይቤሎሙ፡³ እግዚአብሔር፡⁴ ይኩን፡ ምስሌክሙ፡ ወባሕቱ፡ ስምዑኒ ዘእቤለክሙ፡፡⁵ ወይቤልዎ፡ በል፡ አባ፡ እስመ፡ እሙንቱሰ፡⁶ ኮነ፡ ይፈርህዎ፡ ወያፈቅርዎ ወእምብዝነ፡ አዕብዮቶሙ፡⁷ ኪያሁ፡⁸(F47r^b) ቦ፡⁸ ዘይጸውር፡ መንበሮ፡ ወቦ፡ በትሮ፡ ወቦ፡ አሣእኖ፡ ወቦ፡ እምኔሆሙ፡ ዘይእኅዝ፡ እ(H38r^a)ዴሁ፡⁹ ወቦ፡ ዘይመርሐ፡ ወይጸይሕ፡ ሎቱ፡ ፍኖተ፡¹⁰ ዘንተሰ ዘይገብሩ፡¹¹ እንዘ፡ ይዴግኑ፡¹² ትሕትና፡ ወይቤሎሙ፡ አቡነ፡ ፊልጶስ፡ ይእዜኒ፡ እብለክ(E28r^a)ሙ፡ ኢጋእዝትየ፡ አንትሙ፡ ተአምሩ፡ ከመ፡ ኢኮነት፡ ሥምረትየ፡¹³ ለነሢአ፡¹⁴ ዛ(F47v^a)ቲ፡ ሢመት፡ አላ፡ በፈቃድ፡ እግዚአብሔር፡ «ሎቱ፡ ስብሐት፡፡¹⁵

[114] ወአነሂ፡ ከመ፡ ገብር፡ በቅድሚክሙ፡ እለ፡ እኤዝዘክሙ፡¹(D20r^b) አኮ፡ ዘ(B167r^a)እምንቤየ፡² አላ በቃለ፡ እግዚአብሔር፡ ዘይበልገ፡ እምሰይፍ፡³ ዘ፪፡⁴(M62v^b) አፋሁ፡ ወይፈልጥ፡⁴ ነፍሰ፡ እምሥጋ፡⁵ ወይሌሊ፡⁶ ሥርወ፡ እምሌሊት፡፡ ወከማሁ፡ አነሂ፡ እብለክሙ፡ ለኩልክሙ፡⁷ ትምጽኡ፡ «ከመ፡ ዮም፡ ለ(F47v^b)ለዓመት፡⁸ ትግበሩ፡ ተዝካሮ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ በዕጣን፡ ወበቀርባን፡⁹ ብጽሑ፡¹⁰ ምስለ፡ አምኃክሙ፡ ከመዝ፡ ይኩን፡ ለትውልድ፡ ትውልድ፡፡ ወይ(L38r^b)ቤልዎ፡¹¹ አሆ፡ ለቃልክ፡¹²(E28r^b)

Consulted witnesses (BDEFHLMV)

§ [112]-¹ እስመ፡ ተሠይሙ፡ ሊቀ፡ γ | ² በቤቶሙ፡ *add.* LV | ³ ውስተ፡ ዛቲ፡ ቤተ፡ አቡሆሙ፡፡ንቤሁ፡ *add.* H | ⁴ እስመ፡ ተወልዱ፡ *add.* H | ⁵ እምለባሴ፡ γ | ⁶ እመንፈሳዊ፡ ዘውእቱ፡ ተክለ፡ ሃይማኖት፡ L | ⁷ አላ፡ ለባሲሆሙ፡ ይጸውሩ፡ *add.* MV | ⁸ *om.* D; ሥርግው፡ V | ⁹ *om.* V |

§ [113]-¹ *om.* β | ² ንዕቱ፡ *add.* LV | ³ እውሥኡ፡ LV | ⁴ ሠናየ፡ ትቤሉ፡ *add.* L | ⁵ ነገረ፡ β | ⁶ ንሕነ፡ ንሰምዓክ፡ በኩሉ፡ ዘትቤለነ፡ V | ⁷ ዕበዮቶሙ፡ D | ⁸ እምኔሆሙ፡ *add.* DEF | ⁹ እድ፡ EF; እድ፡ D | ¹⁰ ፍኖቶ፡ D | ¹¹ ዘይንብሩ፡ *add.* E | ¹² ፍኖተ፡ *add.* DEF | ¹³ ዘኮነኩ፡ ላዕለ፡ ሢመት፡ *add.* L | ¹⁴ ሥም፡ *add.* E | ¹⁵ *om.* L; እስመ፡ ይቤሎሙ፡ እግዚእነ፡ ለአርዳኢሁ፡ ዘይፈቅድ፡ እምኔሆሙ፡ ይኩን፡ ሊቀ..ዘትዕቢት፡ *add.* V |

§ [114]-¹ ወእብለክሙ፡ *add.* LV | ² ዘእምንቤየሙ፡ B | ³ እመላዊ፡ LM | ⁴ ወይበልጥ፡ E | ⁵ ነፍሰ፡ ወሥጋ፡ δ | ⁶ ወይመትር፡ γ | ⁷ ለለዓመት፡ ከመ፡ ትምጽኡ፡ γ | ⁸ *om.* γ | ⁹ በቁርባን፡ ወበዕጣን፡ L | ¹⁰ ወምጽኡ፡ β ; ወበጽሑ፡ F | ¹¹ ወይቤሉ፡ ኩሎሙ፡ HL | ¹² *om.* L; ወካዕበ፡ ይቤሎሙ፡ *add.* V |

[115] ወይእኬኒ፡ እብለክሙ፡¹ ለለአሃዱ፡² ከመ፡ ትፈንዉ፡³ በበዕብሬትክሙ፡ ፍጹምነ፡ ሀገርክሙ፡⁴ ቀላውስተ፡⁵(V37r^b) ከመ፡ ይዕጥኑ፡(H38v^b) መቃብረ፡ አቡነ፡(F48r^a) ተክለ፡ ሃይማኖት፡፡⁶ ወይቤሉ ኩሎሙ፡⁷ ፍክመ፡ ዘበአሐዱ፡ አፍ፡ ኩሎ፡ ዘትቤለነ፡⁸ ንስምዕ፡ ወሶቤሃ፡ ተካፈሉ፡ በበ፩፡ ወርኅ፡ ከመ፡ ይዕጥኑ፡ መቃብረ፡ አቡሆሙ፡⁹ ወይቤሎሙ፡ አቡነ፡¹⁰ ፊልጶስ፡ ዝሥ(D20v^a)ርዕት ይኩን፡ ምስለ፡ ግዘት፡ ዘሐዋርያት፡ ለዘይመጽእ፡ ትውልድ፡ ዘሰ፡ አበዩ፡ ወ(H39r^a)ሰዐረ፡ ዘንተ፡ ሥር(V37v^a)ዐተ፡¹¹ በቃለ፡ እግዚአ(F48r^b)ብሔ(B167r^b)ር፡ ይቁም፡¹² ወበግዘተ፡¹³ ሐዋርያት፡፡ ወ፩፡ እምኅልቄ ፲ወ፩፡¹⁴ ቤት፡ ዘተሠይመ፡ እለ፡ እምድኅሬክሙ፡¹⁵ ለእመ፡ አበዩ፡ ይኩን፡ ውጉዘ፡ ወውፁኡ፡¹⁶ እምርስተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡(E28v^a) ለዓለመ፡ ዓለም፡ ወይቤሎ፡ ኩሎሙ፡ አሚን፡፡¹⁷

[116] ወእምዝ፡ ፈነዎሙ፡ በሰላም፡ ይእትዉ፡¹ ብሔሮሙ፡²(M63r^b) ወከመ(F48v^a)ዝ፡ ነበሩ፡ እንዘ፡ የዐጥኑ በበእብሬቶሙ፡ ወይገብሩ፡³ ተዝካሮ፡፡⁴(L38v^b) ወድኅረዝ፡⁵ ኀደጉ፡ ዐጢነ፡⁶ በመዋዕለ፡ አቡነ፡⁷ ቴዎድሮስ፡⁸(H39r^b) ወገቢረ፡ ተዝካሮሂ፡⁹ በመዋዕለ፡ አቡነ፡¹⁰ ዮሐንስ፡ ከማ፡ ሀይደሙ፡¹¹ ቃለ፡¹² ግዘት፡፡¹³ ወውእቱሰ፡ አቡነ፡ ፊልጶስ፡¹⁴ ኮነ፡ እንዘ፡ የዐውድ፡ ሀገረ፡ ከመ፡ ጴጥሮስ ወጳውሎስ፡¹⁵ ለሰቢክ፡¹⁶ ወንጌል፡ ቅዱስ፡¹⁷ ወያ(F48v^b)ጸውር፡¹⁸ ፪፡ ጥብጣቤ(D20v^b) ፍዘዐሀቦ፡ ንጉሥ፡¹⁹ ወዘአበዩ፡ ተመይጦ፡²⁰ በቃለ፡ እግዚአብሔር፡²¹ ይዘብጦሙ፡ ፍጹምነ፡ ወይጌሥጸሙ በቃሉ፡²² ከመ፡(L39r^b) ይትመየጡ፡ ውስተ፡ አሚን፡ ሥላሴ፡፡²³ ለወለብእሲ፡ ዘ(B167v^a)ሞተት፡²⁴ ብእሲቱ፡ ይኤዝዞ፡ ከመ፡ ኢያውስብ፡²⁵ ለብእሲትኒ፡ ዘሞተ ምታ፡ ይኤዝዛ፡ ከማሁ፡ ብእሲኒ፡²⁶ ኢያውስብ፡ ብእሲተ፡ እኅሁ፡ ወኢትትወሰብ፡²⁷(F49r^a) ብእሲትኒ፡ ለእኅወ፡ ምታ፡²⁸ ወለምተ፡ እኅታ፡ ዘንተ፡ ይሜህሮሙ፡ ከመ፡ ቀኖና ሐዋርያት፡፡ ወለእለ፡ አበዩ፡ ይገብሩ፡²⁹ ቦሙ፡ ከመ፡ ቅድመ፡ ንቤ፡ እስክ፡ ይትመየጡ፡ እምፍኖተ፡ ለሰላምተት፡፡³⁰

Consulted witnesses (BDEFHLMV)

§ [115]-¹ ከመ፡ ይኩን፡ እምኔክሙ፡ *add.* LV | ² ለለ፡ ፩፩፡ እምነ፡ ሀገሩ፡ LF፡ ለለ፡ ፪፪፡ እምነ ሀገሩ፡ M፡ ለለ፩፩፡ እምነ፡ ሀገሩ፡ HV | ³ ትፈንዉ፡ DFV | ⁴ *om.* M | ⁵ ወዲያቆናተ፡ *add.* V | ⁶ እስመ፡ ንሕነ፡ ተኖለቅነ፡ በ፲ወ፪፡ ሐዋርያት፡ ደቂቀ፡ ዚአሁ፡ እስመ፡ ናሁ፡ ረከብነ፡ ጸጋ፡ ዐቢዩ፡ በጸሎቱ፡ *add.* V | ⁷ አቡነ፡ *add.* δ፡ አማን፡ ረከብነ፡ ዘንተ፡ ዐቢዩ፡ ሀብተ፡ በጸሎቱ፡ ወባህቱ፡ ኩሎ፡ ዘትቤለነ፡ በእንቲአሁ፡ *add.* β | ⁸ *om.* MV | ⁹ ተክለሃይማኖት ወእምዝ፡ β | ¹⁰ ብፁዕ፡ L | ¹¹ ዘተአዘዘ፡ *add.* γ፡ ዘተሠርዓ፡ *add.* MV | ¹² *om.* β | ¹³ በግዘተ፡ E | ¹⁴ ፲ወ፪፡ L፡ ፲ወ፫፡ M | ¹⁵ በበመትልው፡ ለዘይመጽእ፡ ትውልድ፡ *add.* β | ¹⁶ ወወፅኡ፡ M | ¹⁷ ለይኩን፡ *add.* LV |

§ [116]-¹ ይእትው፡ D | ² ወተአምሕዎ፡ ወሐሩ፡ *add.* LV | ³ ወይግበሩ፡ F | ⁴ ተጋቢያሙ፡ በፍቅር፡ *add.* LV | ⁵ *om.* β | ⁶ *om.* M | ⁷ *om.* L | ⁸ ኀደጉ፡ *add.* β | ⁹ ኀደጉ፡ *add.* γ | ¹⁰ *om.* M | ¹¹ ሐይጸሙ፡ E | ¹² *om.* L | ¹³ በትዕቢቶሙ፡ ወበጸሊኦሙ፡ ለአቡነ፡ ዮሐንስ፡ ከማ፡ አኮ፡ ኪያሁ፡ ዘጸልኡ፡ አላ፡ ርእሶሙ፡ ጸልኡ፡ ንግባእኬ፡ ኀበ፡ ቀዳሚ፡ ነገር፡ *add.* V | ¹⁴ *om.* L | ¹⁵ *om.* E | ¹⁶ ወይሰብክ፡ L | ¹⁷ *om.* L | ¹⁸ ውእተ፡ *add.* L | ¹⁹ *om.* V | ²⁰ ተመይጦ፡ F | ²¹ በስብከተ፡ ወንጌል፡ ይጠበጥቦሙ፡ γ | ²² *om.* L | ²³ በከመ፡ ገብረ፡ እግዚእኒውስተ፡ በመቅሠፍቱ፡ *add.* MV | ²⁴ ዘሞት፡ D | ²⁵ ኢውስብ፡ E | ²⁶ ብእሲትኒ፡ δ | ²⁷ ወኢትወሰብ፡ F | ²⁸ ለእመ፡ ምታ፡ D | ²⁹ ደብር፡ ቦሙ፡ D | ³⁰ a-a፡ *om.* γ |

[117] ወከመዝ፡ ነበረ፡ እንዘ፡ ይሰብክ፡ ውስተ፡ ኩሉ፡ አህጉር፡¹ ፀወለደ፡ በመንፈስ፡² ብዙኃን፡³ መነከሳተ፡ ወመነከሳይያተ፡⁴ ወኮነ፡ ወትረ፡⁵ ይምዕደሙ፡ ወያረውዮሙ፡ (F49r^b) እምነቅዕ፡ ወንጌል፡⁶ ወይከውን፡ ሎሙ፡ (M64r^b) ለዐቢይ፡ ከመ፡ ዐቢይ፡ ወለንኡስ፡ ከመ፡ ንኡ (D21r^a)ስ፡ ፀመ_a ይትመሰሎ፡ ለጳው (E29r^a)ሎስ፡ ዘይቤ፡ ወኮንክምሙ፡⁷ ለደቂቅ፡ ከመ፡ ደቂቅ፡ ወኩሎ፡⁸ በግዕዝ፡ ኩሉ፡ ለተሎኩ፡⁹ ወኢይቤ፡¹⁰ ለዝ፡ አፈቅሮ፡ ወለዝ፡ እጸልኦ፡¹¹ አላ፡ በዕሩይ፡ ያፈቅሮሙ፡¹² ከመ፡ አብ፡ ወእም፡፡

[118] ወሶበ፡ ለብስ፡¹ (H40v^a) የውሃተ፡ ይትሚሰል² ከመርግብ፡³ ወለእለ፡⁴ ይገብሩ፡ መ (B167v^b) ሃይምናን፡ (F49v^a) ከብካበ፡⁵ ለውሉደሙ፡⁶ ፀተክህና፡ ይኤዝዝ፡⁷ ከመይጽርዎሙ፡⁸ ወይወስድዎሙ፡⁹ በማሕሌት፡¹⁰ ፀእንዘ፡ ይትፌሥሐ፡¹¹ ውእቱኒ፡ ይወፅእ፡ ለቢሶ፡¹² ልብስ፡ ስርጋዌ፡¹³ ከመ፡ መርዓዊ ፀይወጽእ፡ እምጽርሐ፡¹⁴ ፀርእዩኬ፡ ይዋሂሁ፡¹⁵ ሶበኒ፡ ይትየዋህ፡ ይመስል፡¹⁶ ዘኢየአምር፡¹⁷ ትግርምተ፡¹⁸ ሶበ፡ ይትጌረም፡ ይትሚሰል፡¹⁹ ዘኢየአምር፡ የውሃተ፡ እስከ፡²⁰ ኢይክል፡ መኑሂ፡ ቀሪበ፡²¹ ንቤሁ፡²² (F49v^b) ወይነብር፡ ባሕቲቱ፡ እንዘ፡ ይትናገር፡ ምስለ፡ አምላኩ፡፡ ወያመጽኡ፡ ንቤሁ፡ እምኩሉ፡ በሓወርተ፡ ሲዋ፡ ካህን፡²³ ዘ (D21r^b) አጥፍአ፡ ከህነቶ፡ ፀአው፡ መነኮስ፡²⁴ ወይናዝዞሙ፡ እንዘ፡ ያቤይን፡ ሎሙ፡ ለድኩማን፡ ይ (H41r^b) ጸውሮሙ፡ ወለሕዙናን፡ ይናዝዞሙ፡²⁵ ለዕሩቃን፡ ያለብሶሙ፡ ለርኑባን፡ ያበልዖሙ፡ ለዝኑራን፡ ይመውአሙ፡ በትዕግሥት፡²⁶ ወከመዝ፡ ኮነ፡ አቡነ፡²⁷ ፊልጳስ፡ በ (F50r^a) ኩሉ፡ መዋዕለ፡ ሕይወቱ፡²⁸

[119] ወዘንተ፡ ኩሎ፡ አእሚሮ፡¹ ይቤሎሙ፡² ለእለ፡ ይቤልዎ፡³ ሥራዕ፡ ለነ፡ ከህነተ፡ (B168r^a) እስመ ንረየከ፡ እግዚአብሔር፡ ወሄመከ፡ ርእሰ፡ ርኡሳን፡ እስመ፡ ንጉሥኒ፡ ወጳጳስኒ፡⁴ (L41r^b) አብሐከ፡ ከመ፡ ትሢ (E29v^a) ም፡⁵ ቀሳውስተ፡ ወዲያቆናተ፡ ወአንተ፡ ለምንት፡ ትኤቢ፡⁶ ኦአቡነ፡፡

Consulted witnesses (BDEFHLMV)

§ [117]-¹ ወእምዝ፡ ይትመየጥ፡ ወይገብእ፡ ውስተ፡ ምኔቱ፡ *add.* LV | ² *om.* D | ³ ብዙኃን፡ DEF | ⁴ ወመበለታተ፡ LV | ⁵ *om.* L | ⁶ ወትረ፡ *add.* β | ⁷ ወኮንዎሙ፡ B | ⁸ ወለኩሉ፡ E | ⁹ a-a፡ *om.* β | ¹⁰ ወይቤ፡ D | ¹¹ ወኢይቤ፡ ለዝ፡ እሁቦ፡ ወለዝ፡ እከልዖ፡ L | ¹² ያፈቅሮ፡ D | ለኩሎሙ፡ *add.* V |

§ [118]-¹ ይለብስ፡ L | ² ይከውን፡ β | ርእዩ፡ መጠነ፡ የውሃቶ፡ *add.* V | ⁴ ወለለ፡ DF | ወሶበ፡ V | ⁵ ከህነት፡ *add.* β | ⁶ ከብካበ፡ በፍስሃ፡ γ | ⁷ *om.* V | ⁸ ወይፀውርዎሙ፡ ለሕጻናት፡ እምዝየ፡ እስከ፡ ደብረ፡ አንሰት፡ በማኅሌት፡ ወበፍሥሐ፡ ወይወጽእ፡ ውእቱኒ፡ ወይለብስ፡ አልባሲሁ፡ ወይሰረገው፡ ወየዋሐቱ፡ L | ⁹ *om.* L | ¹⁰ ወበፍስሃ፡ *add.* L | ¹¹ *om.* M | ¹² ወይለብስ፡ አልባሲሁ፡ L | ¹³ ወይሠረገው፡ L | ¹⁴ *om.* β | ¹⁵ *om.* LV | ¹⁶ ይከውን፡ LMV | ¹⁷ ዘየአምር፡ H | ¹⁸ ወሶበ፡ ያረምም፡ *add.* L | ¹⁹ ይመስል፡ DEF | ²⁰ *om.* L | ²¹ ቀሪቦቶ፡ L | ²² *om.* H | ²³ *om.* H | ²⁴ *om.* L | ²⁵ ወለሕመማን፡ ይሔውዖሙ፡ γ | ወለድኩማን፡ ይፀውሮሙ፡ H | ²⁶ ወለምዑዳን፡ የሃድአሙ፡ *add.* L | ²⁷ ብፀዕ፡ L | ²⁸ ወበእንተዝ፡ ንቤ፡ እምተጋብአት፡ ኢይኩን፡ ጋእዝ፡ *add.* V |

§ [119]-¹ አእሚሮሙ፡ V | ² ይቤልዎ፡ H | ³ ሕዝብ፡ *add.* γV | ⁴ ጳጳስኒ፡ ወንጉሥኒ፡ LV | ⁵ ከመ፡ ትፍታሕ፡ ወትስአር፡ γ | ትስአር፡ ትፍታሕ፡ V | ⁶ ትኤቢ፡ ለምንት፡ γ |

[120] ወይቤሎሙ፡ ቅዱስ፡ ሠለስቱ፡ ግብር፡ የዐጽቡኒ፡ ወይቤልዎ፡ ምንትኑ፡¹ አባ፡² ወይቤሎሙ፡³ በእንተ፡(F50r^b) ዘኢኮንኩ፡ ድልወ፡ ለዝ፡⁴ ሢመት፡ ከመ፡ አሀብ፡⁵ ክህነተ፡ ወካልእታኒ፡ እስመ፡ ነበረ፡ አቡነ፡ ተክለሃይማኖት፡ እንዘ፡ ይፈልስ፡ እምአድባር፡ ውስተ፡(H42r^a) አድባር፡ ወረከበ፡⁶ ይእተ፡⁷ ጸላዕ(D21v^a)ተ፡ እንዘ፡ ይመርሖ፡⁸ መንፈስ፡ ቅዱስ፡ ወባረክ፡ ሎቱ፡ ዘንተ፡(V40r^b) በአተ፡ ወፈጸመ፡ ገድሎ፡ በውስቴታ፡ ወተቀብረ፡⁹ በረከተ፡¹⁰ ጸሎቱ፡ ፍተህሉ፡ ምስሌነ፡ እስከ፡ ለዓለም፡¹¹(F50v^a)

[121] ¹ኢያእመርክሙኑ፡ አኅውየ፡² ከመ፡ ውእቱ፡ አበየ፡ ዘንተ፡ ግብረ፡ ሶብ፡ ሢሞ፡ አባ የሐንስ፡ ጳጳስ፡ ወአበየ፡ ሢመተ፡ ክህነት፡ ወባሕቱ፡ ነበረ፡ ፍእንዘ፡(L41v^a) የዓይል፡ አድባራተ፡ ከመ፡ ያፍ፡³ አነ፡ ለእመ፡ ሠመርኩ፡⁴ ፍከመ፡ አሀብ፡⁵ ክህነተ፡⁶ እምረሰይክዋ፡⁷ ለመቃብሬ፡⁸ መ(B168r^b)ድበለ፡ ማኅበር፡ ለዐቢይ፡ ወለንኡስ፡⁹ ወእምይትጋብኡ፡¹⁰ ፍባቲ፡ ሠናያን፡ ወእኩያን፡¹¹ እለ፡ የኀሥ(F50v^b)ሠ፡¹² ክህነተ፡ ፍእስከ፡ ይከውን፡ በውስቴታ፡ ጸዕቅ፡ ዐቢይ፡¹³ ወእለ፡ የ(H42r^b)ኅድሩ፡ ቅዱሳን ኀቤሃ፡¹⁴ እምኢረከቡ፡ ዕረፍተ፡¹⁵ መዓልተ፡ ወሌሊተ፡¹⁶ ወይእዜኒ፡¹⁷ እምኮነት፡ መካነ ሰብእ፡¹⁸ እለ፡ ያፈቅሩ፡ ንዝህላለ፡¹⁹ ወወክሐ፡ ወዕረፍተ፡ ሥጋ፡(D21v^b)

[122] ኢተአምሩኑ፡ ሰብአ፡¹ ፍእለ፡ ይነብሩ፡² ውስተ፡ ቤተ፡ ነገሥት፡³ እለ፡ ይትጋየጽ፡⁴ በአ(E30r^a)ልባሰ፡ ቀጠ(F51r^a)ንት፡⁵(L42r^a) ወበተሰርግዎ፡⁶ ወርቅ፡ ወብሩር፡ ዘይበሊ፡ ወይማስን፡⁷ ወዝኑራን፡ ጥቀ፡ እሙንቱ፡ ወበዝንቱ፡ እፈርህ፡ ከመ፡ ኢይረሲ፡⁸ ፍዘንተ፡ ምኔተ፡ አቡነ ተክለሃይማኖት፡⁹ መካነ፡ ተውኔት፡ ወትፍግዕት፡ በተጋብኡ፡¹⁰ ነገሥት፡ ወመኳንንት፡¹¹ ውስቴታ፡ እስመ፡ ለዛቲ፡ መካን፡ አኮ፡¹² ዘየኅድርዋ፡ ዝኑራን፡ ዘእንበለ፡ ሠናያን፡¹³ ወኔራን፡¹⁴ እስመ፡(F51r^b) ይትወለዱ፡¹⁵ ብዙኃን፡ ባቲ፡¹⁶ ከመ፡ ጥጻ፡ ባሕር፡ እለ፡ ይከው(B168v^a)ኑ፡ በዲበ ምድር፡ ከመ፡ መላእክት፡ ወበእንተዝ፡ አአቢ፡ ከመ፡ አሀብ፡ ክህነተ፡

Consulted witnesses (BDEFHLMV)

§ [120]-¹ ውእቱ፡ β | ² አቡነ፡ D; om. L | ³ አሐዱ፡ add. β | ⁴ ለዝንቱ፡ L | ⁵ ወእንሣእ፡ add. MV | ⁶ እስከ፡ ረከበ፡ V; ወካዕበ፡ E | ⁷ ዘንተ፡ δ; ዘንተ፡ ጸላዕተ፡ δ | ⁸ በከመ፡ መርሆ፡ β | ⁹ ኀቤሃ፡ ወአዕረፈ፡ በህየ፡ add. LV | ¹⁰ om. L | ¹¹ om. L |

§ [121]-¹ ወይቤሎሙ፡ አቡነ፡ ፊሊጳስ፡ add. β | ² አኅው፡ V | ³ ይሰብክ፡ ውስተ፡ ኰሉ፡ አድያማተ፡ ሲዋ፡ ወባህቱ፡ add. LV | ⁴ ሠራዕኩ፡ γ | ⁵ om. L | ⁶ በዝየ፡ add. HV | ⁷ እምረሰይክዋ፡ γ | ⁸ ለመቃብሩ፡ V | ⁹ እመኒ፡ ዘሰናይ፡ ወእኩይ፡ ወኰሉ፡ add. β | ¹⁰ ወእምኮነት፡ ዛቲ፡ መካን፡ ጸዕቀ፡ በእንተ፡ ሰብእ፡ add. β | ¹¹ om. L | ¹² ዘንተ፡ add. V | ¹³ om. L | ¹⁴ om. γ | ¹⁵ om. HL | ¹⁶ ሌሊት፡ ወመዓልት፡ LV | ¹⁷ om. LV; እመ፡ ኢረከቡ፡ መካነ፡ ኀብ፡ ይገብሩ፡ ጸሎተ...መፍቀርያነ፡ ጽሙፍ፡ add. V | ¹⁸ om. L | ¹⁹ እንዘኅሉላን፡ γ |

§ [122]-¹ om. γ ; ለሰብእ፡ D | ² om. D | ³ ወጳጳሳት፡ ሰብእ፡ ዝኑራን፡ እሙንቱ፡ add. E; ንጉሥ፡ V | ⁴ እለ፡ ይትጋብኡ፡ B | ⁵ ቀንጠት፡ B; ቀጠንት፡ አልባሰ፡ V | ⁶ om. γ | ⁷ ወዘይማስን፡ δ; እለ፡ ይሰረገውዎን፡ ከንቱ፡ በከመ፡ ይቤ፡ ነቢይ፡ እሙንቱስ፡ ውስተ፡ ከንቱ፡ ከመ፡ add. β | ⁸ ውስተ፡ ዝንቱ፡ መካነ፡ ጽሙፍ፡ add. L | ⁹ om. L | ¹⁰ እምኀበ፡ add. L | ¹¹ እብለክሙ፡ add. LV | ¹² om. D | ¹³ om. β | ¹⁴ ወዝኑራን፡ D | ¹⁵ ላቲ፡ add. EL | ¹⁶ om. L |

[123] ዓዲ፡ እነግረክሙ፡ ወሣልሱሂ፡¹ ዘእፈርህ፡ በደኃሪ፡ መዋዕል፡ ይመጽኡ፡ ሰብእ፡ ምእመናን፡ ወሰብእ፡ ጎቡላን፡² ለምእመናን፡³ ፣ ይፌስይዎሙ፡ ጎቡላን፡ ወ(E30r^b)ለጎቡላን፡⁴ ይፌስይዎ(D22r^a)ሙ ምእመናን፡ ወዓዲ፡⁵ ኃጥ(F51v^a)እን፡ ይትሚሰሉ፡ ጻድቃን፡⁶ ወእሉ፡ ያነውርዎሙ፡ ለጻድቃን፡⁷ ወመምህራን፡⁸ ኢይሠየሙ፡ ተጎርዮሙ፡ እምነበ፡ እግዚአብሔር፡ አላ፡ ይሠየሙ በሕልያን፡⁹ ወበነቢብ፡¹⁰ ዐመዓ፡(L42v^a) ወኢይሠየሙ፡ እለ፡ የአምሩ፡¹¹ መጻሕፍተ፡ ዳእሙ፡¹² ይሠየሙ፡ እለ፡ የአምሩ፡ ነገረ፡(H43r^b) በሐውርት፡¹³ ወእሉ፡¹⁴ ኢየዐርፉ፡ አስተዋድዮ፡¹⁵ ኅበ ነገሥት፡ ወመኳንንት፡ እስከ፡(F51v^b) ያገብኡ፡ ሢመተ፡ በዐመዓ፡ እንዘ፡¹⁶ ይፈቅዱ፡ ያግምርዎ፡ ለምድር፡¹⁷ ባሕቲቶሙ፡¹⁸ ወመነኮሳትኒ፡ ይውዕሉ፡ ውስተ፡ መድበለ፡¹⁹ መኳንንት፡²⁰ እንዘ ይትፋትሉ፡²¹ ምስለ፡ ሰብእ፡ ዓለም፡²²

[124] ፣ወእመ፡ ተገብረ፡ ዘከመዝ፡ ግብር፡ በውስቴታ፡ በዛቲ፡ ም(E30v^a)ኔት፡¹(B168v^b) እመ፡ አንቀልቀለት፡² ጥቀ፡ እምሁከቶሙ፡³ ለመፍቅርያነ፡ ሢመት፡ ወአኮ፡ ዘታንቀለ(F52r^a)ቅል፡ ዛቲ፡ መካን፡⁴ ለእሉኒ፡⁵ ይፈቅዱ፡⁶ ያንቀልቅልዎ፡⁷(D22r^b) በከንቱ፡ ያጠፍአሙ፡⁸ ፣ጎይል፡ አምላካዊ፡⁹ እስመ፡ ተውህበት፡¹⁰ ፣ላቲ፡ ዐቢይ፡ ሀብት፡¹¹ እምነበ፡ እግዚአብሔር፡ በጸሎተ፡ አቡነ፡ ተክለ ሃይማኖት፡¹² ፣ከመዝ፡ ተነበየ፡ ዝንቱ፡ ቅዱስ፡ ዘይከውን፡ አእሚር፡ ድኅረዝ፡ በመንፈስ፡ ቅዱስ፡ ዘኅዱር፡ ላዕሌሁ፡¹³

[125] ወእምዝ፡ ነበረ፡ አቡነ፡ ፊልጶስ፡ እንዘ፡ ይሚህሮሙ፡¹(H43v^b) ወይከውኖሙ፡(V42r^a) አርአያ፡ በቃሉ፡ ወበምግባሩ፡² ዓዲ፡³ ይ(M66r^b)ኤዝዞሙ፡ ያፍቅሩ፡ ቢጸሙ፡ ወይግበሩ፡ ሠናየ፡ ለእለ፡ ይፃረርዎሙ፡⁴ ወዘአፍቀረ፡ ቢጸ፡ ነሎ፡ ሕገ፡ ፈ(E30v^b)ጸሙ፡ ወበእንተዝ፡ ይኤዝዞሙ፡ እንዘ፡ ይብል፡ ሀቡ እምዘብክሙ፡⁴ ፣ለዘአልቦቱ፡ ወእሙንቱኒ፡⁵ ያምጽኡ፡ ኅቤክሙ፡⁶ አምጣነ፡ ተክህሎሙ፡ ወይክፍል፡⁷ ውእቱ፡ ለእድ፡ ወለእንስ(F52v^a)ት፡ እለ፡ ቦሙ፡ ተጽናስ፡⁸

Consulted witnesses (BDEFHLMV)

§ [123]-¹ om. α | ² ጎቡላን፡ H; om. V | ³ om. L | ⁴ om. H; ለጎቡን፡ E; ወዝሉፋነ፡ ወለሐሳውያን፡ ይፌስይዎሙ፡ ሰብእ፡ ምእመናን፡ ሐሳውያን፡ V | ⁵ ካዕበ፡ እብለክሙ፡ ጎዳጠ፡ L | ⁶ ወለጻድቃን፡ β | ⁷ om. L | ⁸ እለ፡ ይትሐከኩ፡ እዘኒሆሙ፡ L | ⁹ አብሊሆሙ፡ ልሳኖሙ፡ L | ¹⁰ om. DEF; አብሊሆሙ፡ ልሳኖሙ፡ በአመዓ፡ በከመ፡ ይቤ፡ ነቢይ፡ እለ፡ አብልሉ፡ ልሳኖሙ፡ ከመ፡ አርዌ፡ ምድር፡ ወወሰቁ፡ ቀስቶሙ፡ ለገቢረ፡ መሪር..ወቅንዓት፡ add. V | ¹¹ ነገረ፡ add. γ | ¹² om. L | ¹³ በልሳኖሙ፡ add. L | ¹⁴ om. L | ¹⁵ እንዘ፡ ያስተዋድዮ፡ L | ¹⁶ om. L | ¹⁷ ለዓለም፡ LV | ¹⁸ ወሶበ፡ የጎርዩ፡ መምህራን፡ ይብሉ፡ ተጋቢአሙ፡ የአምር መጻሕፍተ፡ ወእገሌ፡ የአምር፡ በነገረ፡ በሐውርት..ወትሴኩስ፡ ፍቅር፡ add. β | ¹⁹ ማህበር፡ L | ²⁰ ጎዲጎሙ፡ ጽሞናሆሙ፡ V | ²¹ ይትፋረዱ፡ በበይናቲሆሙ፡ L | ²² ወፈድፋደስ፡ ለእመ፡ አግኅድኩ..በዘከመዝ፡ ሢመት፡ add. V |

§ [124]-¹ om. L | ² መካን፡ እምነ፡ ጋዕዞሙ፡ add. γ | ³ እምነ፡ ሁከቶሙ፡ EF | ⁴ ዘያንቀለቅል፡ ዛቲ፡ መካን፡ V | ⁵ ለእለ፡ E | ⁶ om. L | ⁷ ያንቀልቅል፡ ወይትሐወኩ፡ L | ⁸ ጠፍዑ፡ በከንቱ፡ tra. H | ⁹ om. L | ¹⁰ ኢተውህበት፡ γ | ¹¹ om. β | ¹² ለዓለመ፡ ዓለም..በከመ፡ አዘዘክ፡ እግዚአብሔር፡ add. β | ¹³ om. V |

§ [125]-¹ ወይጌስዎሙ፡ add. LV | ² ወምግባሩ፡ F | ³ ወፈድፋደስ፡ LV | ⁴ ለእመ፡ ኮነ፡ ረሀቢ..ፈጸመ፡ add. β | ለቢጽሙ፡ L | ⁵ om. L | ⁶ om. γ | ⁷ ወሶቤሃ..አድልዎ፡ add. L | ⁸ ወከመዝ፡ ይገብር፡ ወይሚሕር፡ add. LV |

[126] ወአ(B169^{r^a})ሐተ፡ ዕለተ፡¹ በመዋዕለ፡ ዐጸባ፡² አምጽኡ፡ ሎቱ፡ ለአቡነ፡ ፊልጶስ፡(L43^{v^a}) ምዝረ፡³ ፩ ጽዋዕ፡ ከመ፡ ይስተይ፡፡⁴ ወይቤ፡ አነ፡ እንዘ፡⁵ እሰቲ፡ እገሌ፡⁶ ይበይት፡⁷ ገጠኢ፡ ስቴ፡⁸ ሐሩ፡ ሰዱ፡ ሎቱ፡፡ ወሶበ፡ ወሰዱ፡⁹ ሎቱ፡¹⁰ ውእተ፡ ምዝረ፡ አውሥኡ፡¹¹ ለሊሁ፡¹² ከመ ዘይሰቲ፡ ወወሰደ፡ ለካልኡ፡ ለወካልኡ፡¹³ ለካልኡ፡፡ ወበጽሐት፡ ይእቲ፡(V42^{v^a}) ጽዋዕ፡ ኀበ፡ ፲ወ፪፡ ቤ(F52^{v^b})ት፡ እንዘ፡ ይፌንዋ፡¹⁴ አሐዱ፡ ለአሐዱ፡ ገለፈጽዋ፡ ትእዛዝ፡ ዘፍቅር፡ እስመ፡ ይእቲ ተዐቢ፡ እምኩሉ፡ ትሩፋት፡¹⁵ ወተፍጻሜተ፡ እሉ፡፡ ወሰዳ፡ ፩፡ እንዘ፡ ይብል፡(M66^{v^b}) መምህርየ እንዘ፡¹⁶ የኀድር፡ ኀጢኢ፡¹⁷ ገዘይሰቲ፡ እፎ፡ አነ፡ እሰቲ፡፡¹⁸ ቷ.....ቷ፡¹⁹ ወወሰዳ፡ በጉጉኡ፡፡ ወገብአት፡ ይእቲ፡ ጽዋዕ፡ ኀበ፡ ፈናዊሃ፡፡²⁰

[127] ወሶበ፡(L43^{v^b}) ርእየ፡ ዘንተ፡ አቡነ፡ ፊልጶስ፡ አእኩቶ፡ ለእግዚአብሔር፡ ዘወ(F53^{r^a})ሀበሙ፡¹ ዐቢየ፡² ሀብተ፡ ወፍቅረ፡ መንፈስ፡ ቅዱስ፡ ወሶቤሃ፡ ሰትየ፡ ወወሀበሙ፡ ለማኅበራኑ፡፡³ ወሰትዩ፡⁴ ኩሎሙ፡ (D22^{r^b})ወረወዩ፡ እምይ(H44^{v^a})እቲ፡⁵ ጽዋዕ፡ ገአሐቲ፡ ዘኢትበቃዕ፡ ዘእንበለ፡(B169^{r^b}) ፩፡ ብእሲ፡⁶ እስመ በጸሎቱ፡ ባረካ፡⁷ እግዚአብሔር፡ ወይቤሎሙ፡ ለደቂቁ፡ አእመርክሙኑ፡⁸ ምሥጢረ፡ ዝንቱ ነገር፡ እስመ፡ ቀዳሚ፡ ለእመ፡ ሰተይክዋ፡ ለይእቲ፡⁹(F53^{r^b}) ጽዋዕ፡ እምወዳእክዋ፡ ባሕቲትየ፡ ወናሁ፡ ገርእዩ፡ ዘከመ፡¹⁰ አጽገበት፡ ለዘመጠነዝ፡(V42^{v^b}) ሰብእ፡ እስመ፡¹¹ ኩሉ፡ ሰብእ፡¹² ዘይገብር በጥብዓት፡¹³ ወበምናኔ፡ ገወሰሚያሙ፡^a ዘንተ፡¹⁴ ጉቡአን፡ እለ፡ ሀለዉ፡ ህየ፡¹⁵ አስተዐጸቡ፡¹⁶ ጥቀ፡ ወይቤሉ፡ መንክር፡ እግዚአብሔር፡¹⁷ ለቅዱሳኒሁ፡፡¹⁸

[128] ወበአሐዱ፡ ዕለት፡ እምዕለታት፡¹ አ(L44^{r^a})ምጽኡ፡ ሎቱ፡ ለአቡነ፡² ፊልጶስ፡ ንስቲተ፡ ጼወ፡³ ወአ(F53^{v^a})ሜሃኒ፡ ይቤ፡ ሰዱ፡⁴ ለእገሌ፡ እስ(D23^{r^a})መ፡⁵ እበልዕ፡ መብልዕ፡⁶ ቅሱመ፡⁷ እንዘ፡⁸ ውእቱ፡⁹ ልሱሐ፡¹⁰(H44^{v^b}) ምንተ፡ ናመከኒ፡ ሶበ፡ ይብለነ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አይቴ ሀሎ፡ ፍቅር፡¹¹ ዘትገብሩ፡¹² ላዕለ፡ ቢጽክሙ፡ ከመ፡ ነፍስክሙ፡¹³ ዝውእቱ፡ ፍጻሜ፡¹⁴ ትእዛዝ፡¹⁵፡፡

Consulted witnesses (BDEFHLMV)

§ [126]-¹ እመዋዕል፡ ኮነ፡ L | ² ወረሃብ፡ add. L | ³ om. β | ⁴ ሲዋ፡ add. V | ⁵ om. DL | ⁶ ወእገሌ፡ ይቤት፡ እንዘ ኢይሰቲ፡ ይበይት፡ γ | ⁷ ይበቲ፡ M | ⁸ እንዘ ፡ ኢይሰቲ፡ β | ⁹ አብጽሐ፡ β | ¹⁰ ርእዩ፡ መጠነ፡ ፍቅሩ፡ኮነ፡ ከመ፡ አግዚኡ፡ እንዘ፡ ይበልእ፡ ሥጋሁ..ውእቱኒ፡ ነሥኡ፡ add. V | ¹¹ ኀበ፡ ፈነወ፡ ወሶቤሃ፡ ነሥኡ፡ L | ¹² አንሥኡ፡ DEF | ¹³ a-a፡ om. LV | ¹⁴ ወሰደ፡ add. γ | ¹⁵ እምነ፡ ብዝነ፡ ፍቅሮሙ፡ add. β | ¹⁶ om. V | ¹⁷ እምብዝነ፡ ፍቅርሙ፡ add. L | ¹⁸ om. D | ¹⁹ ወተረግመ፡ α β | ²⁰ ኀበ፡ ፍናዊሃ፡ DEF |

§ [127]-¹ ለደቂቁ፡ add. γ | ² ዘንተ፡ L | ³ ለመምህራኑ፡ E | ⁴ om. γV | ⁵ ንስቲት፡ L | ⁶ om. LV | ⁷ ባረካ፡ DEFV | ⁸ አእምሩ፡ ዘንተ፡ LV | ⁹ ለሃቲ፡ β | ¹⁰ om. γ | ¹¹ om. DEF | ¹² om. EFH | ¹³ እምነ፡ ጥብዓት፡ γ | ¹⁴ om. δ | ¹⁵ ዘንተ፡ add. δ | ¹⁶ አስተብዕዑ፡ δ | ¹⁷ በላዕለ፡ add. E | ¹⁸ a-a፡ om. β፡ ወበዝኒ፡ ያርኢ፡ እግዚአብሔር፡ ተዓምራቶ፡ ወበደኀሪኒ፡ ይሁብ፡ ዘዐይን፡ ኢርእየ፡ ወእዝን ኢሰምዓ፡ ውስተ፡ ልበ፡ ሰብእ፡ ዘኢተሐለየ፡ add. β |

§ [128]-¹ om. β | ² ለስርግው፡ L | ³ መጠነ፡ ሀብት፡ β | ⁴ ሎቱ፡ D | ⁵ አነ፡ add. L | ⁶ om. γ | ⁷ በፂው፡ add. V | ⁸ om. γ | ⁹ ይበልዕ፡ add. DEF | ¹⁰ ዘእንበለ፡ ጼው፡ β | ¹¹ om. D፡ ፍቅርክሙ፡ LV | ¹² om. L | ¹³ እስመ፡ ይቤሎሙ፡ ለአርዳኢሁ፡ ለእመ፡ ተፋቀርክሙ፡ አማን፡ አርዳእየ፡ አንትሙ፡ add. β | ¹⁴ ተፍጻሜተ፡ D | ¹⁵ om. DEFV |

[129] ወዘንተ፡ ብሂሎ፡ ፈነወ፡(V43r^a) ሎቱ¹ ለ፩፡ እኅጉ፡² ወውእቱኒ፡ ፈነ(E31v^a)ወ፡³ ለካልኡ፡⁴(F53v^b) እስከ፡ በጽሐ ኀበ፡ ፲ወ(B169v^a)፪፡⁵ ቤት፡⁶ ምስ፡ ቅድመ፡ ንቤ፡ በእንተ፡ ምዝር፡⁷ ወከመዝ፡⁸ ነበረ፡ እንዘ፡ ይሚህሮሙ፡ ብዙኀን፡ ዓመታት፡፡ ወእንዘ፡⁹ ሀሎ፡ አቡነ፡¹⁰ ፊልጶስ፡ ምዝመዝ፡ ግብር፡¹¹ ናሁ፡¹² አስሐትዎ፡¹³ ለንጉሥ፡ ሰብእ፡¹⁴ ምእለ፡ የአምሩ፡ ሰገለ፡¹⁵ ወይቤልዎ፡¹⁶(M67v^a) ለንጉሥ ዘስሙ፡¹⁷ ዐምደ፡ ጽዮን፡ ንሣእ፡ ብእሲተ፡ አቡከ፡ ምላሳዕሌከ፡ እመ፡ አውሰብከ፡¹⁸(F54r^a) ዘኢ(H45r^b)ወለደተከ፡ ወባሕቱ፡¹⁹ ንሕነ፡ አእመርነ፡ ከመ፡ ትቀውም፡ መንግ(D23r^b)ሥትከ፡ እመ፡ አውሰብከ፡ ኪያሃ፡²⁰ ምእመ፡ አኮሰ፡ ኢትቀውም፡²¹ ወሰሚያ፡²² ንጉሥ፡ ምክረ፡ እሉ፡ ስሐታን፡²³ አውሰበ፡²⁴ ብእሲተ፡ አቡሁ፡²⁵(M67v^b) ወበእንተዝ፡²⁶ ተህውኩ፡ ምእመናን፡ እለ፡ በክርስቶስ፡ ወመጽኡ፡ ኀበ፡ አቡነ፡²⁷(E31v^b) ፊልጶስ፡ ወነገርዎ፡ ዘከመ፡ ገብረ፡ ንጉሥ፡፡(F54r^b)²⁸

[130] ወይቤ፡ አቡነ፡ ፊልጶስ፡ ሶበሰ፡ ከፊለነ፡ እግዚአብሔር፡¹ ከዊነ፡ ስምዕ፡ ምእመኑ ሰማዕተ፡፡ ወድኅረዝ፡² ይቤ፡ ምንተ፡ እፊሲ፡ እ(V43v^b)ግዚአ፡ በእንተ፡ እሉ፡³ አባግዕ፡ ዘውሀብከኒ፡⁴ እመኒ፡ ነሣእክዎሙ፡⁵ ምስለየ፡ ኢይክሉ፡ ተዐግሦ፡ ምእተወክፎ፡ ሕ(B169v^b)ማም፡⁶ ወቦ፡⁷ እምኔሆሙ ዘኢይክል፡ ሐዊረ፡ ፍኖት፡ ወሶበኒ፡ ኀደግዎሙ፡ ዘአልቦ፡⁸ ኖላዊ፡ ይ(F54v^a)ከውነኒ፡⁹ ዕቅፍተ በኀበ፡ እግዚአብሔር፡¹⁰ ምእመ፡ አኮሰ፡ ኢይፈርህ፡(D23v^a) ተቀሥፎ፡ ወተሞቅሐ፡ ወተሰዶ፡¹¹ ሶበ ተዛለፍክዎ፡¹² ለንጉሥ፡ በእንተ፡ ስሐተቱ፡¹³ ወበእንተ፡ ሰብእ፡ እኩያን፡¹⁴ ወመሰግላን፡¹⁵ እለ፡(L45r^a) መሀርዎ፡¹⁶ ነገረ፡ ዘኢያሠምሮ፡¹⁷ ለእግዚአብሔር፡ አ(E32r^a)ንሰ፡¹⁸ ተሠየምኩ፡¹⁹ ከመ ጴጥሮስ፡²⁰ ምእቀ፡ ሐዋርያት፡²¹ እኩኖሙ፡ መርሐ፡ ኀበ፡ ፍኖተ፡ አሚን፡ ለኩሉ፡²²(F54v^b) አሕዛብ፡(M68r^a) በከመ ይቤ፡ ለሊሁ፡ ወኩንዎሙ፡ አርአያ፡²³ ለመርዔቱ፡ ለእግዚአብሔር፡²⁴

Consulted witnesses (BDEFHLMV)

§ [129]-¹ om. B | ² ለእኅጉሙ፡ L; ለእኅጉ፡ V; ለእኅጉጉ፡ γ | ³ om. D | ⁴ በከመ፡ ቀዳሚ፡ γ | ⁵ ፲ ወ ፩፡ ቤት፡ δ V | ⁶ አኀው፡ V | ⁷ om. V; ወእምዝ፡ ገብአት፡ ኀበ ፍኖዊሃ.ኦአኀውየ፡ ፊልጶስከመ፡ add. β | ⁸ ወእምዝ፡ γ | ⁹ ከመዝ፡ add. L | ¹⁰ ብፁዕ፡ β | ¹¹ om. L | ¹² om. D | ¹³ ሰብእ፡ ጠንቋልያን፡ add. L | ¹⁴ om. δ | ¹⁵ om. L; በከመ፡ አስሐትዎ፡ ለአክአብ.በሐሰት፡ add. β | ¹⁶ እሉ፡ ጠንቋልያን፡ እለ፡ ይትነብዩ፡ በሐሰት፡ ወይቤሎ፡ በሐሰት፡ add. LV | ¹⁷ om. L | ¹⁸ om. H | ¹⁹ om. L | ²⁰ ወደረትዕ፡ መንግሥትከ፡ በዐሊወ፡ ትዕዛዝ፡ እግዚአብሔር፡ ኦአላዊያነ፡ ሃይማኖት.አቡሃ፡ ለሐሰት፡ add. V | ²¹ om. β | ²² ወሰምዓ፡ L | ²³ ሐሳውያን፡ L | ²⁴ ወነሥእ፡ γ | ²⁵ ወአውሰባ፡ add. L | ²⁶ om. β | ²⁷ ሥርግው፡ LV | ²⁸ ወዘከመ፡ አውሰበ፡ ብእሲተ፡ አቡሁ፡ add. β |

§ [130]-¹ እምከፊለነ፡ በዝየ፡ add. β | ² om. LMV | ³ ዝንቱ፡ β | ⁴ om. LV | ⁵ ነሣእክሙ፡ E | ⁶ om. L | ⁷ እስመ፡ ቦ፡ L | ⁸ እንዘ፡ አልቦ፡ D | ⁹ ይከውኑ፡ H | ¹⁰ በኀበ፡ እግዚእየ፡ DEF; እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ γ | ¹¹ om. β | ¹² ተዛለፍክዎሙ፡ B | ¹³ ዕበዱ፡ β | ¹⁴ ወበእንተ፡ ሐሳውያን፡ ነብያት፡ ጠንቋልያን፡ እለ አስሐትዎ፡ እስመ፡ ኢይፈርሕ፡ በእንተ፡ ተቀስፎ፡ ወተሰዶ፡ add. L | ¹⁵ ጠንቋልያን፡ γ | ¹⁶ አስሐትዎ፡ ኢይፈርህ፡ በእንተ፡ ተቀስፎ፡ ወተሰዶ፡ L | ¹⁷ ዘኢያሠምሮ፡ EF | ¹⁸ እስመ፡ L | ¹⁹ ሊቀ፡ ካህናት፡ add. MV | ²⁰ በአምሳለ፡ ጴጥሮስ፡ γ | ²¹ ሊቀ፡ ካህናት፡ በላዕለ፡ ኩሎሙ፡ አሕዛብ፡ ወነገሥታተ፡ ምድር፡ γ | ²² ለኩሎሙ፡ δ | ²³ አርአድ፡ BF | ²⁴ om. V |

[131] ወእግዚእነሂ፡¹ ይቤ፡ በወንጌል፡² ኢትፍርህዎሙ፡ ለእለ፡ ይቀትሉ፡ ሥጋክሙ ወለነፍስክሙ፡ ኢይክሉ፡ ቀቲሎታ፡ ወባሕቱ፡ አንተ፡ እግዚአብሔር፡ ተአምር፡ ኅሊናዩ፡ ወሶበ፡(V44r^a) ሐርኩ፡ ኅበ፡ ነገሥት፡³ ወመኳንንት፡ ኢይፈርህ፡ ከመ፡ እኩን፡ ስምዐ፡⁴(F55r^a) በእንተ፡ ስምክ እመኒ፡ ነበርኩ፡⁵ በትእዛዝክ፡⁶ ምስለ፡ እሉ፡⁷ አባግዕ፡ ዘወ(D23v^b)ሀብከኒ፡⁸ ኢይናፍቅ፡ በእንተ ከዊኒ፡ ስ(B170r^a)ምዕ፡⁹ ወለእመኒ፡ ሐርኩ፡¹⁰ ወከዐውኩ፡ ደምዩ፡ በእንተ፡ ስምክ፡ ሠናይ፡¹¹ ውእቱ አንተ፡ እግዚአብሔር፡ ም(E32r^b)ርሐኒ፡ ፍ(H46r^a)ኖተ፡¹² በዘእረብሐ፡ ለነፍስዩ፡¹³(L45r^b)

[132] ወዳግመ፡ ጸለዩ፡¹ አቡነ፡ ፊልጳስ፡ ኅበ፡ እግዚአብሔር፡² ወይቤ፡³ ኦእግዚእዩ ኢየሱስ፡(F55r^b) ክርስቶስ፡ እመ፡⁴ ኮነ፡ ሥምረትክ፡⁵ ከመ፡ እትኅለቀኑ፡ ምስለ፡ ሰማዕታት፡⁶ ቅዱሳን፡⁷ እለ፡ ከዐዉ፡ ደሞሙ፡⁸(V44r^b) በእንቲአከ፡ ወወረሱ፡ ሕይወተ፡⁹ ዘለዓለም፡¹⁰ ወናሁ፡ አነኒ እፈቱ፡ ከመ፡ እከዐው፡ ደምዩ፡ በእንተ፡ ስምክ፡ ቅዱስ፡¹¹ ወለአሉኒ፡ አባግዕ ከኖመ፡¹² ኖላዊ፡¹³ ወዕቀቦሙ፡¹⁴ እምተኩላ፡ መሣጢ፡¹⁵ ወእምትንሣኤ፡(F55v^a) ፀር፡¹⁶ ዘነቡእ፡ ወዘገሃድ፡¹⁷ ወእመሰ፡ እቤ፡ ሚላዕሌዩ፡¹⁸(V44v^a) እስመ፡¹⁹ ናሁ፡ ተሠየምኩ፡ ኤጲስ፡ ቆጶስ፡²⁰ ወሶበ፡ ኢገሠጽክዎ፡ ለንጉ(D24r^a)ሥ፡ «በእንተ፡ ዕልወቱ፡²¹ እመ፡ ርእዩ፡²² ሕዝ(E32v^a)ብ፡ ይከውኑ፡²³ ከመ ንጉሦሙ፡²⁴ ወባሕቱ፡ እፈርህ፡ በእንተ፡ አባግዕ፡ ከመ፡ ኢይምሥጦሙ፡ ተኩላ፡²⁵ ዕቀቦሙ፡ እግዚአብሔር፡²⁶ በፍቅርክ፡ «ወተማሕዕኖሙ፡ በኒሩትክ፡²⁷ ወረስዮሙ፡²⁸ ድልዋነ፡ ለመንግሥ(B170r^b)(F55v^b)ትክ፡ ለዓለመ፡ ዓለም፡²⁹ «ወሶበ፡ ፈጸመ፡ ዘንተ፡ ጸልዮ፡³⁰ ስምዐ፡ ቃለ፡ እምሰማይ፡ ዘይብል፡ ፒ፡ ጊዜ፡³¹ አሜን፡ አሜን፡ አሜን፡

Consulted witnesses (BDEFHLMV)

§ [131]-¹ እግዚአብሔር፡ V | ² ቅዱስ፡ add. β | ³ ንጉሥ፡ V | ⁴ om. L | ⁵ በዝዩ፡ add. HL | ⁶ በትእዛዝክ፡ ነበርኩ፡ trans. EF; ዘእዕቀብከኒ፡ add. L | ⁷ om. MV | ⁸ om. β | ⁹ om. L | ¹⁰ ነበርኩ፡ በዝዩ፡ β | ¹¹ ስምዕ፡ ውእቱ፡ H | ¹² እንተ፡ ትሄይስ፡ add. β | ¹³ ወነበረ ብፁዕ፡ ፊልጳስ፡ ሕዳጠ፡ መዋዕለ፡ እንዘ፡ ዘንተ፡ ይሄሊ፡ ወአግሃድ፡ ንጉሥ፡ በነሂአ፡ ብእሲተ፡ አቡሁ፡ ወረሰዮ፡ ንግሥተ፡ add. β |

§ [132]-¹ ወሶቤሃ፡ ሀለዩ፡ β | ² እግዚአብሔር፡ እንዘ፡ ይብል፡ LV | ³ om. L | ⁴ እመኒ፡ δ | ⁵ ወረሰይከኒ፡ add. DF | ⁶ ሰማዕታትክ፡ δ | ⁷ ቅዱሳን፡ ሰማዕታት፡ tra. γ | ⁸ ወመጠዉ፡ ነፍሶሙ፡ ለቀትል፡ β | ⁹ መንግሥተ፡ ዘለዓለም፡ DEF; መንግሥተ፡ ሰማያት፡ EL | ¹⁰ በተሳትፎ፡ ኪያክ፡ በሕማመ፡ ቀትል፡ እስመ፡ አንተ፡ እግዚአብሔር፡ ኮንክ፡ ሰማዕተ፡ በመዋዕለ፡ ጲላጦስ፡ ጳንጤናዊ፡ ለአዳም ወለደቂቁ፡ እምግብርናት፡ add. V | ¹¹ በእንቲአከ፡ B | ¹² አንተ፡ ኩን፡ ምስሌሆሙ፡ እግዚአብሔር፡ γ; አንተ፡ ኩን፡ ሳዕሌሆሙ፡ M | ¹³ ኖላዊ፡ V | ¹⁴ ወዕቀቦ፡ B | ¹⁵ እኩይ፡ እስመ፡ አንተ፡ ኖላዊ፡ ጽኑዕ፡ ወአድኅኖሙ፡ add. γ | ¹⁶ om. D | ¹⁷ ኦእግዚአብሔር፡ አንተ፡ ተአምር፡ ከመ፡ ኢኮንኩ፡ ድልወ፡ ለዝንቱ፡ መልእክት፡ መዓርገ፡ ሢመታት፡ በሥምረትዮ፡ አላ፡ አንተ፡ ጸዋዕከኒ፡ ውስተ፡ ዝንቱ፡ ግብር፡ add. β | ¹⁸ በእንተ፡ ንጉሥ፡ ወበእንተ፡ ህዝብ፡ add. L | ¹⁹ om. L | ²⁰ ወሊቀ ካህናት፡ በአምሳለ፡ ጴጥሮስ፡ ዘኢድልወትዮ፡ add. LMV | ²¹ om. HV | ²² ሶበ፡ ርእዩ L; እስመ፡ ርእዩ E; ለእመ፡ ርእዩ፡ V | ²³ ዕልዋነ፡ β | ²⁴ ወያመከኒ፡ ሳዕሌዩ፡ ጸላኢ፡ እንዘ፡ ይብል፡ እስመ፡ አንስ፡ ተሠየምኩ፡ ምህረ፡ ወንጌል፡ ወመገሰጸ፡ ወኢገሰጸኩ፡ ለንጉሥ፡ በእንተ፡ ዕልወቱ፡ ወፈራህኩ፡ ምንዳቤ፡ ወስደት፡ በእንተ፡ ስምክ፡ ቅዱስ፡ add. β | ²⁵ ወከመ፡ ኢይምስን፡ ቁንዕል፡ ዓፀደ፡ ወይንዩ፡ add. L | ²⁶ om. DEF | ²⁷ om. L | ²⁸ ወረስዮነ፡ B | ²⁹ አሜን፡ add. L; ድልዋነ፡ ምስለ፡ ኅጥአን፡ ወአባሲ፡ ሕርቱም፡ ወልደ፡ ኢየሱስ፡ add. M | ³⁰ om. β | ³¹ om. L |

[133] ወእምድኅረዝ፡¹ አስተጋብአሙ፡ ፊልጶስ፡² ለደቂቁ፡ ወይቤሎሙ፡ አደቂቅዮ፡³ እስመ ናሁ፡ አበዮ፡⁴ ንጉሥ፡ ትእዛዘ፡ እግዚአብሔር፡ ወለእመ፡ አርመምነ፡ ዘእንበለ፡ ንጉሥ፡⁵ ይከውነን፡⁶ ኅፍረተ፡ ወንሰመይ፡⁷ ፈራህያ(F56r^a)ነ፡ ኩነቴ፡⁸ ሥጋዌ፡^a ዘአዘዘ፡ እግዚእነ፡ ከመ ኢይፍርሁ፡ ኪያሁ፡ በብሂሎቱ፡ ኢትፍርሁ፡⁹ ለእለ፡ ይቀትሉ፡¹⁰ ሥጋክሙ፡ ወለነፍስክሙሰ ኢይክ(D24r^b)ሉ፡ ቀቲሎታ፡፡ ወተግሣጸ፡ ዚአነ፡¹¹ እመ፡ ሰምዐ፡ ንጉሥ፡ አድኅነ፡ ርእሶ፡¹² ወባልሐ ነፍሶ፡ እምኩነቴ፡ ምድልው፡ ለኃጥአን፡¹³ ወለእመ፡ ኢሰምዐ፡ ጥቃለነ፡ ዘባቲ፡ ሕይወት፡¹⁴ ንሕነ፡ አድኅነ፡ ርእሶነ፡(F56r^b) ወደሞ፡ ይትኅሠዎ፡ እግዚአብሔር፡ እምእዴሁ፡¹⁵ እስመ፡ ሊተ ረሰየኒ፡ እግዚአብሔር፡ ሰብአ፡ ዐይን፡ ለኩሉ፡ በሓውርት፡¹⁶ ዘይቀንዮሙ፡ ወበእንተዝ፡¹⁷ አሐውር፡¹⁸ ኅቤሁ፡ ምድልው፡ እገሥ(B170v^a)ጸ፡¹⁹ እመ፡ ፈቀደ፡²⁰ እግዚአብሔር፡ እገብእ፡²¹ ወእመኒ፡ ሞትኩ፡ በሥምረቱ፡²² ወተሰደድኩ፡²³ ርቡ(L46r^b)ሕ፡ ሊተ፡፡²⁴

[134] ወይቤልዎ፡ ለመኑ፡ ተኅድገነ፡ ኪያነ፡ ኦአባ፡¹ ምእመ፡ አ(F56v^a)ልቦ፡ ይከውነን፡ ተስ(E33r^a)ፋ፡² በአይቱ፡ ንረክብ፡(M69r^b) ዘከማክ፡ ኄረ፡ ኖላዌ፡³ ዘይሜጡ፡ ነፍሶ፡ ቤዛ፡ አባግዲ(V45r^b)ሁ፡፡⁴ ምዕቤሃ፡ ሰምዐ፡ እምኔሁ፡ ዘይቤ፡ አቡነ፡ ፊልጶስ፡⁵ ኮነ፡ ዐቢይ፡ ላሕ፡⁶ ምድኅነ፡ ት(D24v^a)ካዝ፡⁷ ላዕለ፡⁸ ካህናት፡ ወዲያቆናት፡ ላዕለ፡ አእሩግ፡ ወሕፃናት፡⁹ እንዘ፡ ይክዑ፡ አንብዖሙ፡ ከመ፡ ማይ፡¹⁰ አኒዞሙ፡ ብረኪኑ፡፡¹¹ ወይቤሉ፡ ኦአባ፡¹² ንሕነ፡ ፍጡነ፡ ንሙት፡ ህየንቴ(F56v^b)ከ፡ እምንርአይ፡ ሞተ፡ ዚአከ፡፡ ወሶበ፡ ይብልዎ፡ ከመዝ፡ አንብዐ፡¹³ ውእቱኒ፡ ወይቤሎሙ፡ ለምንት፡ ከመዝ ትገብሩ፡ ወታሐዝኑ፡¹⁴ አኮነ፡¹⁵ በፈቃደ፡(V45v^a) እግዚአብሔር፡ አሐውር፡ ምእነ፡ ኅበ፡ ዘአሐውር፡¹⁶ ወእመሰ፡ ኮነ፡¹⁷ በሥምረተ፡ እግዚእ፡ ሐረትዮ፡ ለምንት፡ ትበክዩ፡ ከመዝ ወለእመ፡ ሐርኩ፡ በሥምረተ፡ ልብዮ፡ ምንተ፡ እምገበርክሙ፡ ይትከሃለኒ፡(F57r^a) እኅድግ ትእዛዘ፡¹⁸ እግዚአብሔር፡(B170v^b) ዘእንበለ፡ እብጻሕ፡ ኅበ፡ ውእቱ፡ ዘጸውዐኒ፡¹⁹ ለክሙኒ፡ ኢይትከህለክሙ፡²⁰ ከመ፡ ትከልኡኒ፡ (M69v^a)ትእዛዘ፡ እ(D24v^b)ግዚአብሔር፡፡²¹

Consulted witnesses (BDEFHLMV)

§ [133]-¹ ወሶቤሃ፡ LV | ² om. L | ³ አኅድገነ፡ β | ⁴ አለው፡ γ | ⁵ ገሥዎ፡ M | ⁶ ሥነ፡ L ; ለነ፡ add. M; ብነ፡ add. V | ⁷ ወንሠዮም፡ M | ⁸ ወመቅሰፍት፡ እም፡ ኅበ፡ ንጉሥ፡ ወመኳንንት፡ add. V | ⁹ ኢትፍርህምሙ፡ D | ¹⁰ ይቀትሉክሙ፡ B | ¹¹ a-a. om. β | ¹² ነፍሶ፡ E | ¹³ om. M; ወለእመ፡ ኢሰምዓነ፡ ናድኅን፡ ርእሶነ፡ add. V | ¹⁴ om. HV | ¹⁵ በከመ፡ ይቤሎ፡እግዚአብሔር፡ ለነቢይ.. ረሰይኩ፡ ለዝንቱ፡ ሕዝብ፡ add. LV | ¹⁶ ለብሔረ፡ ሲዋ፡ β | ¹⁷ ወይእኬኒ፡ L | ¹⁸ እገብእ፡ ኅቤክሙ፡ γ | ¹⁹ om. L | ²⁰ እፈቅድ፡ H | ²¹ om. L | ²² በእንቲአሁ፡ L | ²³ om. γ | ²⁴ ኩሎ፡ ዘፈቀደ፡ እግዚአብሔር፡ ለይኩን፡ add. HL; ለይግበር፡ V |

§ [134]-¹ ዘአልቦ፡ ኖላዊ፡ ውስተ፡ እደ፡ ተኩላ፡ መሳጢ፡ add. β; ኦአባ፡ኪያነ፡ለመኑ፡ ተኅድገነ፡ β | ² om. LV | ³ ኄረ፡ ኖላዌ፡ ዘከማክ፡ M | ⁴ በአይቱ፡ ንረክብ፡ ዘከማክ..ወያለብስ፡ ዕሩቃኒነ፡ add. V | ⁵ om. β | ⁶ ብካይ፡ γ | ⁷ om. β | ⁸ እምኅበ፡ LV | ⁹ ወእም፡ ኅበ፡ መነኮሳት፡ ወመነኮሳይያት፡ L | ¹⁰ ከመ፡ ማየ፡ ክረምት፡ D | ¹¹ እስከ፡ ብረኪሁ፡ γ | ¹² ረሰየነ፡ ቤዛነ፡ አመ ዕለተ፡ ሞትኩ፡ add. L | ¹³ እም፡ አዕይንቲሁ፡ add. β | ¹⁴ ወትሰብሩኒ፡ ልብዮ፡ L | ¹⁵ ኢኮነኒ፡ L | ¹⁶ om. LV | ¹⁷ om. D | ¹⁸ ትካዝ፡ E | ¹⁹ ተጽዋዕኩ፡ L | ²⁰ ኢይትከህለሙ፡ EH | ²¹ ተአዘዝኩ፡ add. γ; እምትእዛዘ፡ እግዚእየ፡ ዘተአዘዝኩ፡ V |

[135] ወባሕቱ፡ ለእመ፡ ገባእኩ፡¹ «ወለእመ፡ ኢገባእኩ፡² እመኒ፡ ተሰደድኩ፡ ወእመኒ ሞትኩ፡ ፈቃድ፡³ እግዚአብሔር፡ እስከ፡ ይከውን፡ ናሁ፡ ይኩንክሙ፡ ሕዝቅያስ፡⁴ አበ ህየንቴየ፡(F57r^b) ወሶቤሃ፡ በከዩ፡ ነሎሙ፡ ወይቤሎ፡ ሶበሰ፡ ኮነ፡⁵(L46v^b) «ሐረቱ፡ በፈቃድ፡ ሰብእ፡⁶ እምኢነደገነ፡⁷ አቡነ፡ እስከ፡ ንመውት፡ ወእመሰ፡ ኮነ፡ ሐረቱ፡⁸ በፈቃድ፡ እግዚአብሔር፡⁹ አልቦ፡ ዘይክል፡ ከሊኦቶ፡¹⁰ ወሶቤሃ፡ ተንሥኦ፡¹¹ አቡነ፡¹² ፊልጶስ፡ ወሐረ፡ ፍኖቶ፡¹³ ወአስተፋ፡(V45v^b)ነውዎ፡ ዕድ፡ ወአንስት፡ እንዘ፡ ይብሉ፡¹⁴ ወይ፡ ለነ፡ አአቡነ፡ አምይእዜ፡ ኢንሬኢ፡ ገጸከ፡ ወኢንሰ(H48r^a)ምዕ፡ ቃለከ፡ ወኢንረክብ፡¹⁵ ጌረ፡¹⁶ ኖላዌ፡ ዘከማከ፡¹⁷ ረወአበ፡ መናዝዘ፡¹⁸ ወተለውዎ፡ ብዙኃን፡ አምአርዳኢሁ፡¹⁹ ወአባ፡ አኖሬዎስ፡²⁰ ዘብሔረ፡ ወረብ፡ ወሐረ፡²¹(M69v^b) በጉጉኦ፡ ረምሕዋረ፡ ፫፡ ዕለት፡²² ወበጽሐ፡²³ ምድረ፡ ሰወን፡²⁴ ኀበ፡(L47r^a) ህሎ፡ ንጉሥ፡ ወበጽሐ፡²⁵ ወውእተ፡ አሚረ፡ ዜነውዎ፡ ለንጉ(D25r^a)ሥ፡ ከመ፡ አቡነ፡(B171r^a) ፊልጶስ፡²⁶ በጽሐ፡ ወይቤ ንጉሥ፡(F57v^b) ጌሰመ፡ አም(H48r^b)ጽእዎ፡ ኀቤየ፡

[136] ወበሳኒታ፡¹ ነበረ፡ ን(V46r^a)ጉሥ፡ ዲበ፡ መንበረ፡ መንግሥቱ፡² ወይቤ፡ ንጉሥ፡³ አምጽአዎ፡ ለአባ፡⁴ ፊልጶስ፡ «ሊቀ፡ ካህናት፡⁵ ወሶቤሃ፡⁶ ወአቀምዎ፡ ቅድሚሁ፡⁷ ወይቤ፡ ንጉሥ፡(E33v^b) ምንትነ ምክንያት፡⁸ ዘአምጽአከ፡ ኀቤየ፡⁹ ወይቤሎ፡ ብፁዕ፡¹⁰ ፊልጶስ፡¹¹ ከመ፡ እጠይቅ፡ እምኔከ ፩ቃለ፡¹² ለእመ፡ እሙን፡ ውእቱ፡ አው፡¹³ አልቦ፡(F58r^a) ወይቤሎ፡ ንጉሥ፡ ምንት፡ ውእቱ፡¹⁴ ወይቤሎ፡ ብጽዕ፡¹⁵ እስመ፡ ሰማዕኩ፡ ከመ፡ አውሰብከ፡ ብእሲተ፡ ኡቡከ፡ ወ(M70r^a)ገበርከ፡ ዘእንበለ ሕግ፡ ወይቤሎ፡¹⁶ ንጉሥ፡¹⁷(L47r^b) ሚላዕሌከ፡¹⁸ ለእመ፡ አውሰብከ፡ ዘኢወለደተኒ፡ እስመ ይቤሉኒ፡ ካህናት፡ ማዕምራነ፡¹⁹ ነገር፡ ለእመ፡ ኢያውሰብከ፡²⁰ ኪያሃ፡ ኢይረትዕ፡²¹ መንግሥትከ፡(H48v^a)

Consulted witnesses (BDEFHLMV)

§ [135]-¹ ኢገባዕኩ፡ D; ገባእክሙ፡ E | ² om. D | ³ ዘፈቀደ፡ γ | ⁴ ሕዝቅያስ፡ ይኩንክሙ፡ trans. E | ⁵ እምነበ፡ ሰብእ፡ add. L | ⁶ om. L; እምነበ፡ እግዚአብሔር፡ add. V | ⁷ ኢነደገነ፡ δH | ⁸ om. L | ⁹ እግዚእ፡ γ | ¹⁰ ለእግዚአብሔር፡ ወውእቱ፡ ዘፈቀደ፡ ይኩን፡ add. L | ¹¹ ተንሥኦ፡ ሶቤሃ፡ tra. V | ¹² om. D | ¹³ om. L | ¹⁴ ይበክዩ፡ β | ¹⁵ ወንረክብ፡ D | ¹⁶ om. L | ¹⁷ ወይለነ፡ አሌለነ፡ አቡነ፡ ወዘንተ፡ ብሂሎሙ፡ በከዩ ዓቢያሙ፡ ወንፁሶሙ፡ add. L | ¹⁸ om. L | ¹⁹ እምአርድእቲሁ፡ EF | ²⁰ አኖሬዎስ፡ L; ወአቡነ፡ አኖርዮስኒ፡ V | ²¹ ምስሌሁ፡ add. γ; ምስሌሆሙ፡ ወሐረ፡ ብፁዕ፡ ፊልጶስ፡ እንዘ፡ ይትፌሣህ፡ ከመ፡ ዘተጸውአ፡ ውስተ፡ በኣለ፡ ከብካብ፡ β | ²² om. L | ²³ በ፫ዕለት፡ ኀበ፡ ህሎ፡ ንጉሥ፡ add. β | ²⁴ በኀበ፡ ኮነ፡ ስምዓ፡ ብፁዕ፡ በጸሎተ፡ ሚካኤል፡ add. γ | ²⁵ om. DEFV | ²⁶ ሊቀ፡ ካህናት፡ EL |

§ [136]-¹ om. FL; ወሶበ፡ በጽሐ፡ H; ወሶበ፡ ጸብሐ፡ LV | ² ውስተ፡ መንበረ፡ L | ³ om. DFV | ⁴ om. δ | ⁵ om. L | ⁶ አምጽአዎ፡ δF | ⁷ ለንጉሥ፡ add. γ | ⁸ om. L | ⁹ ዮም፡ add. γ | ¹⁰ አቡነ፡ add. D | ¹¹ መጻእኩ፡ ኀቤከ፡ add. β | ¹² ነገረ፡ H | ¹³ ወለእመኒ፡ L | ¹⁴ ነገሩ፡ አይድአኒ፡ እስከ፡ add. β | ¹⁵ ፊልጶስ፡ add. L | ¹⁶ ወአውሥኦ፡ ንጉሥ፡ L | ¹⁷ om. H | ¹⁸ ላዕሌየ፡ DL | ¹⁹ ምዕመናን፡ γ; ማዕምራን፡ ካህናት፡ γM | ²⁰ አውሰብከ፡ γV | ²¹ ይረትዕ፡ γV; ኢረትዕ፡ D |

[137] ወይቤሎ፡¹ አቡነ፡ ፊልጶስ፡²(F58v^a) እስመ፡ አስሐቱከ፡ ሰብእ፡³ ጠንቋልያን፡
 ወመሠ(D25r^b)ርያን፡⁴ ዘከመ፡ መሀሮሙ፡ ሰይጣን፡ አቡሃ፡⁵ ለሐሰት፡⁶(E34r^a) ወሶበ፡ ሰምዐ፡
 ንጉሥ፡ ዘንተ፡ ነገረ፡⁷ ተምዐ፡ ፈድፋድ፡ ወአዘዘ፡⁸ ወዓልያኒሁ፡ ይጽፍእዎ፡ እፉሁ፡⁹ ለአቡነ፡
 ፊልጶስ፡ «ወሶበ፡ ጸፍዕዎ፡ እሙንጉ፡ ወ(B171r^b)ዓልት፡ እለ፡ ተበውሐ፡ እምነበ፡ ንጉሥ፡¹⁰(F58v^a)
 ወድቀ፡ አክሊሊ፡ እምላዕለ፡¹¹ ርእሱ፡ ዲበ፡ ምድር፡¹² ወነሥአ፡ አባ፡ አኖሬዎስ፡ ወሰዐሞ፡¹³
 ለውእቱ፡ አክሊል፡ ወነበቦሙ፡ ለእሉ፡¹⁴ ወዓልያን፡ እንዘ፡ ይብል፡ ሀለወክሙ፡¹⁵ እግዚአብሔር፡
 ይጸፍእ(L47v^a)ክሙ፡¹⁶ በመቅሠፍተ፡ መዓቱ፡¹⁷(H48v^b)(M70r^b)

[138] ወሶቤሃ፡¹ መልአ፡ መንፈስ፡ ቅዱስ፡ ላዕለ፡ አቡነ፡² ፊልጶስ፡ «ወይቤሎ፡ ለንጉሥ፡³(F58v^b)
 ኢይምሰልከ፡ ዘያደሉ፡ እግዚአብሔር፡ ለገጸ፡ ሰብእ፡ ኢለንጉሥ፡ ወኢለባዕል፡⁴ ወስሙኒ፡⁵ መኰንነ፡
 ጽድቅ፡ ው(E34r^b)እቱ፡⁶ «ዘይለብስ፡ ልብሰ፡ ፍዳ፡⁷ ወይትሞጣሕ፡ ሞጣሕት፡ በቀል፡ ከመ፡
 ይትቤቀሎሙ፡⁸ ለጊጉያን፡⁹ በዕለተ፡ ደይን፡ ዓዲ፡¹⁰ ይቀንት፡ ርትዐ፡¹¹ ከመ፡ ይፍታሕ
 ሎ(D25v^a)ሙ፡ በጽድቅ፡¹² ለእለ፡ ተገፍዑ፡ እምነገሥት፡ ገፋዕያን፡¹³(F59r^a) «ለፈጽሞ፡ ቃል፡
 ዘተብህለ፡ ውእቱ፡ ይኳንና፡ ለዓለም፡ በጽድቅ፡ ወለአሕዛብኒ፡ በርትዕ፡¹⁴

[139] «ኢሰማዕከኑ፡ ኦንጉሥ፡ ዘከመ፡¹ አዘዘ፡ ሐዋርያት፡ «ዘይቤሎሙ፡ እግዚእነ፡ ዘኪያክሙ
 ሰምዐ፡ ኪያየ፡ ሰምዐ፡ ወዘለክሙ፡ አበየ፡ ሊተ፡ አበየ፡ ይቤሉ፡ እሙንጉ፡² ለእ(B171v^a)መ፡ ኮነ፡³
 ውሉደ፡ ጥምቀት፡ ኢያውስቡ፡(M70v^b) ዘእ(V47r^a)ንበለ፡ አሐቲ፡ ብእሲት፡ ወእመ፡ ሞተት፡ ያወስብ
 አሐተ፡⁴ ለእመ፡ ኢክህለ፡⁵ ተዐግሞ፡ ወለእመ፡⁶ አውሰበ፡ ሠለስተ፡ እንዘ፡ ኢይትኼለቀ፡ ምስለ፡
 ክርስቲያን፡⁷ ውስተ፡ መርዔቱ፡ ለክርስቶስ፡ ዘንተኒ፡ ይቤሉ፡⁸ ለብእሲ፡ ዘሞተት፡ ብእሲቱ፡
 ወለብእሲትኒ፡ ዘሞተ፡ ምታ፡⁹፡ ወእንተሰ፡ ገበርከ፡¹⁰ ዘእንበለ፡ ሕግ፡ እንዘ፡ ነሐዝን፡¹¹ በእንተ፡¹²
 አብዝኖ፡¹³ ብእሲት፡ ገበርከ፡ ዘየአኪ፡ እምዝ፡¹⁴ ወኮንከ፡ ከመ፡ ነኪር፡(D25v^b) በአውስቡ፡(F59v^a)
 እምከ፡፡

Consulted witnesses (BDEFHLMV)

§ [137]-¹ ብፁዕ፡ add. D | ² ኦጎርቱም፡ ወእቡድ፡ ዘአልብከ፡ ልብ፡ add. γ | ³ om. β | ⁴ ወይ፡ ለከ፡ ወሎሙሂ፡ add. L | ⁵ አቡሆሙ፡ L | ⁶ ወናሁ፡ ርስትክሙ፡ ገሃነመ፡ እሳት፡ add. L | ⁷ እም፡ እፉሁ፡ ለአቡነ፡ ፊልጶስ፡ add. LV | ⁸ ወሶቤሃ፡ ጸፍዎ፡ ወዓሌ፡ ንጉሥ፡ ለብፁዕ፡ ፊልጶስ፡ β | ⁹ om. DEF | ¹⁰ om. β | ¹¹ እምዲበ፡ β | ¹² ውስተ፡ ምድር፡ V | ¹³ እምድር፡ ወሰዐማ፡ ለአክሊል፡ ወረገሞ፡ ለውእቱ፡ ወዓሊ፡ ንጉሥ፡ add. β | ¹⁴ ለእሙንጉ፡ D | ¹⁵ om. β፡ ሀለወ፡ ይጸፍአክሙ፡ DEF | ¹⁶ ይጸፍአከ፡ β | ¹⁷ ወይቤሎ፡ ንጉሥ፡ ለአቡነ..ኢታስተበቁዕ፡ ለንጉሥ፡ add. V |

§ [138]-¹ om. LV | ² ብፁዕ፡ V | ³ om. H | ⁴ ወኢለነዳይ፡ ኢይፈርሆ፡ ለንጉሥ..በከመ፡ ምግባሩ፡ add. β | ⁵ ለእግዚእየ፡ add. V | ⁶ om. γ | ⁷ ወይትዓጽፍ፡ ሞጣሕተ፡ በቀል፡ LV | ⁸ ይቀትሎሙ፡ γ | ⁹ እለ፡ ከማከ፡ add. L | ¹⁰ om. H | ¹¹ ኢያድልዎ፡ add. LV | ¹² om. V | ¹³ ዕልዋን፡ ወይቤሎ፡ ንጉሥ፡ አኮ፡ ዘገበርከ፡ በዝሙትየ..ከመ፡ አረሚ፡ add. β | ¹⁴ om. β |

§ [139]-¹ om. β | ² om. MV | ³ om. D | ⁴ om. L | ⁵ ኢይክል፡ M | ⁶ om. E | ⁷ om. D፡ ውእቱ፡ add. B | ⁸ ዘንተ፡ ይቤሉኒ፡ E | ⁹ ከመዝ፡ ይኤዝዞሙ፡ add. D | ¹⁰ ገበርከ፡ F | ¹¹ ኀዝን፡ add. H | ¹² om. L | ¹³ አብዛሕከ፡ D | ¹⁴ እምዝገበርከ፡ D፡ ገበርከ፡ add. L |

[140] ወሶቤሃ፡ ተምዐ፡¹ ንጉሥ፡ ወአዘ(L48r^b)ዘ፡ ይዝብጥዎ፡ ለአቡነ፡ ፊልጳስ፡² «ወሶቤ፡ ዘበጥዎ፡³ ውሕዘ፡ ደም፡ እምአፋሁ፡ ወእምእእናፊሁ፡⁴ ወተፈሥሐ፡ ቅዱስ፡ እስመ፡ ቀደመ፡⁵ ከዊነ፡ ስምዕ፡⁶ በሀገረ፡ ኢት(V47r^b)ዮጵያ፡⁷ ወአዘዘ፡ ንጉሥ፡⁸ ይቅሥፍዎ፡ በጥብጣቤ፡ «ዘሐብል፡ ለአቡነ ፊልጳስ፡⁹ ወቀሠፍዎ፡(E34v^b) እስከ፡ ይትረአይ፡ አዕዕምተ፡¹⁰ ገቦሁ፡ ወተዝሕቀ፡ አነዳ፡ ሥጋሁ እምክሣዱ፡ እስከ፡ ሐቋሁ፡¹¹(F59v^b) ወእምዝ፡ ሶቤ፡ ኀደግዎ፡ ዘቢጠ፡¹² ውሕዘ፡ ደሙ፡(D26r^a) ከመ ማይ፡ ወመጽኡ፡ አርዳኢሁ፡ ወነሥእዎ፡(B171v^b) «ውስተ፡ ማኅደሪሆሙ፡ ዘሀሎ፡ በታዕካ፡¹³ ወደሙ፡ ለቅዱስ፡¹⁴ ኮነ፡ እሳተ፡ ወአንበልበለ፡¹⁵ ወዓዲ፡¹⁶ አዘዘ፡ ንጉሥ፡¹⁷ ይቅሥፍዎሙ፡ ለአርዳኢሁ፡፡

[141] ወይቤልዎ፡ ሐራ፡¹ ለምንት፡ ትቀሥፎሙ፡² ወለምንት፡ አዘዝከነ፡³ ናሁ፡ ለአቡሆሙ፡⁴ ዘተቀሥፈ፡ ኮነ፡ ደሙ፡⁵ እሳተ፡ ወጎዩይነ፡(F60r^a) ከመ፡ ኢያውዕየነ፡⁶ ወኀበ፡ ነጥብ፡ ደሙ፡ ይ(V47v^a)ከውን፡ እሳተ፡ ወሶቤሃ፡ አዘዘሙ፡⁷ ንጉሥ፡⁸ ለሠራዊቱ፡ ከመ፡ ያጥፍኡ፡ ውእተ፡ እሳተ፡⁹ «ወይከዐጢ፡ ውስቱ(E35r^a)ቱ፡ ማየ፡¹⁰ ወወዕኡ፡ ሠራዊተ፡ ንጉሥ፡¹¹ ጸዊሮሙ፡¹² ብዙኀ፡ ቀሠታተ ወከዐጢ፡ ማየ፡¹³ ሳዕሌሁ፡ ወኢጠፍአ፡ እሳት፡ ባሕቱ፡¹⁴(M71r^b) ተለዐለ፡ ከመ፡ ዘወጥሐ፡¹⁵ ዕፀ፡ ይቡሰ፡ ወሣእረ፡¹⁶ ወማይኒ፡ ኮነ፡ እሳተ፡ «ከመ፡ ዘተገብረ፡ ለኤልያስ፡ ነቢይ፡ አመ፡ በ(F60r^b)ልዐ መሥዋዕቶ፡¹⁷ ወጎዩ፡ ነኩሎሙ፡ ሰራዊተ፡ ንጉሥ፡ ወዜነውዎ፡ ለንጉሥ፡ «ከመ፡ ኮነ፡¹⁸

[142] ወተንሢኦ፡¹ ንጉሥ፡ ሐረ፡² ህየ፡ ምስለ፡ ሠራዊት፡ ብዙኀ፡³ ወርእየ፡ እሳተ፡⁴ እንዘ ይነድድ፡⁵ «ወሶቤ፡ ነጻረ፡ ዘንተ፡⁶ አዘዘ፡ ይኅድግዎሙ፡ ለቅዱ(B172r^a)ሳን፡ ዘቢጦተ፡⁷ ወውእቱኒ፡⁸ ጎዩ፡ እምፍርሃተ፡ እሳት፡⁹ ወሶቤሃ፡ ጸለየ፡¹⁰ አቡነ፡ ፊልጳስ፡ ኀበ፡ እግዚአብሔር፡ ከመ ይጥፋእ፡ እሳት፡(L48v^b)(H49v^b) እ(F60v^a)ንዘ፡ ይብል፡ አእግዚኦ፡ ናሁ፡ አርአይከ፡ ተአምራቲከ፡ ሳዕለ፡ ቅዱሳኒከ ወይእዜኒ፡ አዝዝ፡(V47v^b) ከመ፡(D26r^b) ይጥፋእ፡ እሳት፡ ወሶቤሃ፡ ጠፍአ፡ ወአርዳኢሁሰ፡¹¹ ለብፁዕ፡¹² አስተጋብኡ፡ ግማደ፡¹³ ሥጋሁ፡ ወደሙ፡¹⁴ ከመ፡ ይኩን፡ ፈውሰ፡ ወበረከተ፡¹⁵

Consulted witnesses (BDEFHLMV)

§ [140]-¹ ተምዕዐ፡ V | ² ለቅዱስ፡ HLV | ³ om. β | ⁴ om. V | ⁵ ተደመ፡ M | ⁶ ስምዕ፡ከዊነ፡ tra. V | ⁷ እስመ፡ እስጢፋኖስ፡ ቀደመ፡ ስምዓ፡ በኢየሩሳሌም፡ ወእስጢፋኖስኒ፡ ወልደ፡ ፋሲለደስ፡ በአንጾኪያ፡ ወዝንቱስ፡ አቡነ፡ ፊልጳስ፡ በኢትዮጵያ፡ ወእምዝ፡ add. β | ⁸ በቁጥአ፡ add. L | ⁹ om. LV | ¹⁰ አዕመ ገቦሁ፡ γ | ¹¹ እስከ፡ ታሕተ፡ ዘባኑ፡ LV | ¹² om. H | ¹³ om. γ | ¹⁴ om. LV | ¹⁵ ወነበልባል፡ β | ¹⁶ ወሶቤ፡ β | ¹⁷ om. L |

§ [141]-¹ መኳንንት፡ γ | ² ትኤዝዝ፡ β | ³ ትኤዝዘነ፡ δ | ⁴ om. β | ⁵ ደሙ፡ ኮነ፡ V | ⁶ እሳቱ፡ add. V | ⁷ አዞሙ፡ F፡ አዘዘ፡ V | ⁸ om. HL | ⁹ om. L፡ እሳተ፡ ውእተ፡ B | ¹⁰ om. γ | ¹¹ om. γ | ¹² om. β | ¹³ በአሐቲ፡ ጊዜ፡ በበፎ፡ ምዕት፡ add. HV | ¹⁴ ዳዕሙ፡ γ | ¹⁵ ዘይወድዩ፡ ቦቱ፡ HLM፡ ዘወድዩ፡ V | ¹⁶ om. L | ¹⁷ om. β | ¹⁸ om. β |

§ [142]-¹ እመንበሩ፡ add. L | ² ወበጽሐ፡ add. γ | ³ ብዙኀን፡ D | ⁴ ዘተለዓለ፡ እስከ፡ ደመና፡ add. DFLH | ⁵ እሳት፡ add. D | ⁶ om. D | ⁷ ዘቢጦሙ፡ γ | ⁸ ወንጉሥኒ፡ L | ⁹ እሳተ፡ እምፍርሃት፡ B | ¹⁰ ወጸለየ፡ ሶቤሃ፡ γ | ¹¹ ወወሰድዎ፡ አርዳኢሁ፡ L | ¹² ፊልጳስ፡ ወቅራፊ፡ ሥጋሁኒ፡ ወደሙኒ፡ አውኪፎሙ፡ በአጽርቅት፡ ወሰዱ፡ LM | ¹³ ወትራፊ፡ M | ¹⁴ ወዳዕሙ፡ DEF | ¹⁵ ለፈውስ፡ ወለበረከት፡ DEF፡ ከማሁ፡ ይኩኖ፡ ለፍቅሩ፡ ለዓለመ፡ ዓለም፡ ለፍቅሩ፡ ወልደ፡ ጊዮርጊስ፡ add. F |

[143] ወበሳኢታ፡¹ ገብአ፡ ንጉሥ፡ እምነበ፡ ገዢ፡ ወነበ(F60v^b)ረ፡ ዲበ፡ መንግሥቱ፡² ወአዘዘ ያምጽእዎ፡ ለአቡነ፡ ፊልጶስ፡³ ወአምጽእዎ፡ አሲሮሙ፡ እደዊሁ፡⁴ ድኅሪተ፡⁵ ወአቀምዎ፡ ቅድሜሁ፡ ለንጉሥ፡፡ (M71v^a) ወካዕበ፡⁶ አዘዘ፡ ንጉሥ፡⁷ ይክልእዎ፡⁸ አልባሲሁ፡ ወያቅምዎ፡⁹ ፒእንዘ፡ ዕሩቅ፡ ውእቱ፡፡¹⁰ ወይቤሎ፡¹¹ ንጉሥ፡ አንተ፡ መነኮስ፡ ኅፈር፡ ወይቤሎ፡ አቡነ፡ ፊልጶስ፡ ኅፈርስ አንተ፡ ኅፈር፡¹² ዘታወስብ፡ እ(E36r^a)መከ፡ ከመ፡ እንስሳ፡¹³ እለ፡ አል(F61r^a)ሰሙ፡ ልብ፡፡ ሊተሰ ይደልወኒ፡ ከመ፡ እቁም፡¹⁴ ዕራቅየ፡¹⁵ መሬት፡ ቅድመ፡(H50v^a) መሬት፡ እስመ፡¹⁶ ለእግ(L49r^a)ዚእነሂ፡¹⁷ ፒንጉሠ፡ ስብሐት፡ አዕረቅዎ፡ አል(B172r^b)ባሲሁ፡ አይሁድ፡ ዐማፅያን፡¹⁸ ወሰቀልዎ፡¹⁹(D26v^a) ዲበ፡ ዕፀ፡ መስቀል፡ ገመ፡ እቡስ፡፡ ወባሕቱ፡ ኢይምሰልከ፡²⁰ ዘአኅፍር፡²¹ አነ፡ አላ፡ እትሐሠይ፡ ወእትፌሣሕ፡(V48r^a) ፒጥቀ፡ እስመ፡ ጸርኩ፡ ታሕጻጽ፡ ሕማሙ፡ ለክርስቶስ በሥጋየ፡፡²² ኅፈርስ፡ አን(F61r^b)ተ፡ ዘትቀውም፡ ዕራቀክ፡ ቅድመ፡ ምኾናኑ፡ ለክርስቶስ፡ ወቅድመ፡ አእላፍ፡²³ መላእክቲሁ፡²⁴ አንሰ፡ ኢየኅፍር፡ እስመ፡ ዘሀሎ፡ ኅቤየ፡²⁵ ሀሎ፡ ኅቤከ፡ ወዘሀሎ፡ ኅበ፡ አዋልድየ፡²⁶ መነኮሳይያት፡²⁷ ኅበ፡ አንስቲያክ፡ ሀሎ፡ ዘኮንክ፡ ላዕሌሆን፡²⁸ ገመ፡ ሐርጌ፡ ወጠሊ፡፡²⁹

[144] ወሶቤሃ፡ ተምዐ፡¹ ንጉሥ፡² ወአዘዘ፡ ከመ፡ ይንጽዩ፡ ኅፍረተ፡ ሥጋሁ፡፡³ ወይቤሎ ብፁዕ፡⁴ ፊልጶስ፡ ሠናየ፡ ገበርክ፡ እስመ፡⁵ ከላእከ፡ ር(F61v^a)ስሐተ፡ ኃጣውእየ፡፡⁶ ወዓዲ፡⁷ አዘዘ ንጉሥ፡⁸ ያዑድዎ፡⁹ ውስተ፡ ታዕካሁ፡¹⁰ ለአቡነ፡ ፊልጶስ፡ እንዘ፡ ዕሩቅ፡(M71v^b) ውእቱ እምልብስ፡¹¹ ከመ፡ ይነጽርዎ፡ በትዕይንት፡ ዕድ፡ ወአንስት፡(H50v^b) ወዕቁባቲሁ፡¹² ለንጉሥ፡፡(B172v^a) ወእምዝ፡¹³(D26v^b) ወሰድዎ፡ አሲሮሙ፡ ድኅ(L49r^b)ሪተ፡ ከመ፡ ሰራቂ፡ ወወዐለ፡ ይእተ፡ ዕለተ፡ እንዘ የዐውድዎ፡ ወበከዩ፡ ኰሎሙ፡ መሃይምናን፡ ሶበ፡ ር(V48r^b)እዩ፡¹⁴ ዕርቃኖ፡ ለ(F61v^b)አቡነ፡ ፊልጶስ፡፡ ወሶበ፡ አብጽሕዎ፡ ኅበ፡ አንስቲያ፡ ንጉሥ፡ ይቤላሁ፡ ለብፁዕ፡ ኅፈር፡ አመነኮስ፡፡ ወብፁዕ ይቤሎን፡¹⁵ ኅፈራስ፡ አንስት፡ አንትን፡(E36r^a) ምስለ፡ ምትክን፡ አውሳቤ፡ እሙ፡¹⁶ ፒወተዐዳዌ፡ ሕግ ወንጌላዊ፡፡ ካዕበ፡ ይቤሎን፡¹⁷ ኅፈራስ፡ አንትን፡¹⁸ ዘትትወሰባ፡¹⁹ ለ፩፡²⁰ ምት፡ ሐማት፡ ምስለ፡ መርዓት፡፡²¹

Consulted witnesses (BDEFHLMV)

§ [143]-¹ ወሶበ፡ ጸብሐ፡ β | ² ውስተ፡ መንበረ፡ መንግሥቱ፡ L | ³ om. D | ⁴ om. EH | ⁵ ድኅሪተ፡ እደዊሁ፡ D | ⁶ om. δ γ | ⁷ om. B | ⁸ ይክሉ፡ BDEF; ይክልኡ፡ V | ⁹ ወያዕርቅዎ፡ E; ወአቀምዎ፡ ከመ፡ ሕፃን፡ V | ¹⁰ om. L | ¹¹ ወአውሥኡ፡ β | ¹² om. DEF | ¹³ ከመ፡ ነኪር፡ γM | ¹⁴ ወአንስ፡ ቆምኩ፡ LM | ¹⁵ om. D | ¹⁶ om. γ | ¹⁷ ሰቀልዎ፡ ዕራቆ፡ ዲበ፡ ዕፅ፡ add. M | ¹⁸ om. L | ¹⁹ ዕራቆ፡ add. L | ²⁰ ይመስለከ፡ DEF | ²¹ om. V | ²² om. β | ²³ om. β | ²⁴ አማሃ፡ add. V | ²⁵ ረዳኤ፡ ምንዱባን፡ ክርስቶስ፡ add. D | ²⁶ ውስተ፡ አሐትየ፡ V | ²⁷ om. β | ²⁸ ላዕሌሆሙ፡ LV | ²⁹ ከመ፡ ፈረስ፡ β

§ [144]-¹ ተምዕዓ፡ F | ² om. β | ³ ፀጉረ፡ ኅፍረቱ፡ ለቅዱስ፡ γ | ⁴ om. E | ⁵ om. L | ⁶ ኅጢአትየ፡ β | ⁷ ወካዕበ፡ γ | ⁸ om. D | ⁹ ለቅዱስ፡ ዕራቆ፡ add. L | ¹⁰ ቅድመ፡ ትዕይንት፡ ወቅድመ፡ አንስቲያሁ፡ γ | ¹¹ እምልብ፡ DEF | ¹² ቅድመ፡ ትዕይንቱ፡ ወቅድመ፡ አንስቲያሁ፡ β | ¹³ om. D | ¹⁴ ርእዩኬ፡ δ | ¹⁵ ወይቤላሆን፡ γ; ለእማንቱ፡ አንስትያ፡ add. MV | ¹⁶ ከመ፡ ይሁዳ፡ add. β | ¹⁷ om. β | ¹⁸ ዘትሐውራ፡ add. H | ¹⁹ ከመ፡ አንስትያ፡ ፈረስ፡ add. γ; ከመ፡ አንትን፡ ፈረስ፡ M | ²⁰ ለ፩፡ DH | ²¹ መርዓት፡ ምስለ፡ ሐማት፡ V |

[145] ወእማንቱኒ፡ መበለታት፡ ፀሐ፡ የሐውራ፡ ዕራቃቲሆን፡ ም(F62r^a)ስለ፡ አቡሆን፡¹
 ወይቤላሆን፡² ለንግሥታት፡ ጎፈራ፡ አንስት፡³ አንትን፡⁴(H51r^a) እስመ፡ ንሐነሰ፡ ተሐፀይነ፡
 ፀሐ፡ ምት፡ ድንግል፡ ክርስቶስ፡⁵ ወለሊክን፡ ተሐውራ፡ በዝሙት(L49v^a)ክን፡ ንበ፡
 ፩ብእሲ፡(M72r^a) ፀሐ፡ አንትን፡ ፲ወ፩፡ ፍቅድ፡⁶ ከመ፡ አዋልደ፡ ቃየን፡፡ ወዘትሬእያ፡
 ንፍረተ፡ አቡ(V48v^a)ነ፡ ሀሎ፡ ንበ፡ ምትክን፡⁷ ወዘትሬእያ፡ ንፍረተ፡ ዚአነ፡⁸ ሀሎ፡
 ንበክን፡፡(D27r^a) ወባሕቱ፡ ለእመ፡ ኢሀሎ፡ ንበክን እምተጎፈ(F62r^b)ርነ፡⁹ አንትን፡ እስመ፡
 ትቀውማ፡¹⁰ ዕራቃቲክን፡ ቅድመ፡(E36r^b) መኰንን፡¹¹ ኰሉ፡ ፍጥረት፡ በፍ(B173r^a)ርሃት፡
 ወበረዓድ፡፡ ወበውእቱ፡ ጊዜ፡¹² አውፅእዎሙ፡¹³ ለሰማዕታት፡ እንዘ፡ ይስሕብዎሙ፡ ከመ፡
 ከልብ፡፡¹⁴

[146] ወ(H51r^b)ብፁዕስ፡ አቡነ፡ ፊልጳስ፡ ይትፌሣሕ፡ በአንተ፡ ኰሉ፡ ምንዳቤ፡¹ ዘበጽሐ፡²
 ላዕሌሁ፡ እንዘ፡ ይብል፡ ስብሐት፡ ለከ፡ እ(F62v^a)ግዚኦ፡ እስመ፡ ከፊልክኒ፡ ዘንተ፡³ ዐቢየ፡
 ሀብተ ከመ፡ እሕምም፡ በአንተ፡ ስምከ፡ ቅዱስ ፡ወባሕቱ፡ ረ(L49v^b)ሲ፡ ሊተ፡⁴ ዘንተ፡⁵
 ለስርየተ፡ ኃጣውእየ፡፡⁶ ወሶበ፡ ኮነ፡ ጊዜ፡⁷ ምሴት፡ አዘዘ፡ ንጉሥ፡ ያምጽኡ፡⁸ ከለባተ፡ እለ፡⁹
 ይእንዘ፡ አናብስተ፡¹⁰ ወለብፁዕሂ፡ አቡነ፡ ፊልጳስ፡ አብጽሕዎ፡ ወአቀምዎ፡¹¹ ቅድሜሁ፡ እንዘ፡
 ዕሩቅ፡ ውእቱ፡¹² ወእሱር፡(M72r^b) እደዊሁ፡(F62v^b) ድጎሪተ፡፡¹³ ወይቤሎ፡ ንጉሥ፡¹⁴
 ተጎፍርኑ፡¹⁵ ይእዜ፡፡ ወይቤሎ፡ አቡነ፡ ፊል(D27r^b)ጳስ፡ አጎፋር፡¹⁶ ምንተ፡ ኮንኩ፡
 ብሂ(H51v^a)ልየ፡ አጎፋር፡ አነ፡ ጎፈርስ፡ አንተ፡ እስመ፡ ተመዋእከ፡ በ፩፡ መነኮስ፡¹⁷ ምውት፡
 ወነዳይ፡ ወተምዐ፡ ንጉሥ፡ ወይቤ እመስ፡ ሞእክኒ፡ ትሬእየኒ፡፡ ወይቤ፡ ንጉሥ፡¹⁸ አይቱ፡
 ሀለዉ፡ ከለባት፡ ዘእቤ አምጽእዎ(F63r^a)ሙ፡፡ ወይቤልዎ፡¹⁹ ነዮሙ፡ እግዚእ፡፡ ወይቤ፡
 ጎድግዎሙ፡²⁰ ወፍትሕዎሙ፡²¹ እማእሰር፡²² ከመ፡ ይንትፍዎ፡²³ ምስለ፡ ቀሳሲሁ፡፡²⁴
 ፀግብሩ፡(B173r^b) ወዓልት፡ በከመ፡ አዘዘ፡፡ ወሐሩ፡ ንበሁ፡²⁵ እንዘ፡ ይረውጽ፡፡

Consulted witnesses (BDEFHLMV)

§ [145]-¹ om. D | ²: ይቤሎን፡ B | ³ om. DFH | ⁴ ወሕሰራ፡ γ | ⁵ ለመርዓዊ፡ ሰማያዊ፡ add. β | ⁶ om. L | ⁷ om. H; ንበ፡
 D | ⁸ ንፍረተ፡ ኪያነ፡ V | ⁹ እምጎፈርነ፡ DFV; እም ተጎፈርነ፡ ወእመስ፡ ዘሀሎ፡ ሀቤነ፡ ሀሎ፡ ንበክን፡ ምንት፡
 ያሀፍረነ፡ ጎፈርስ፡ ራቀ ቀዊም፡ ቅድመ፡ እግዚአብሔር፡ ወአንትን፡ ተሐፍራ፡ add. LM | ¹⁰ ተሐውራ፡ BDEF | ¹¹
 ምኩናነ፡ DF; መኰንን፡ ጽድቅ፡ V | ¹² ወሶቤሃ፡ MV | ¹³ አውፅእዎ፡ M | ¹⁴ አክልብት፡ አሲሮሙ፡ ድጎሪተ፡ β |

§ [146]-¹ ምንዳቤያት፡ γ | ² ዘኮነ፡ β | ³ om. D | ⁴ om. D; እግዚኦ፡ add. LV | ⁵ om. β | ⁶ ንጢአትየ፡ γ | ⁷ om. D | ⁸
 ያውጽኡ፡ γ | ⁹ እንዘ፡ E | ¹⁰ ወአናምርተ፡ V; ወአምጽእዎሙ፡ ወካዕበ፡ አዘዘ፡ ያምፅእዎ፡ ለአቡነ፡ ፊልጳስ፡
 ሰማዕት፡ add. V | ¹¹ ወአቅምዎ፡ F | ¹² አሲሮሙ፡ ድጎሪተ፡ γ | ¹³ አቀምዎ፡ ዕሩቅ፡ አሲሮሙ፡ ድጎሪተ፡ በከመ፡
 አውዓልዎ፡ add. β | ¹⁴ om. L | ¹⁵ ኢጎፈርክነ፡ V; ጎርቱም፡ add. β | ¹⁶ አጎፈርክነ፡ LV | ¹⁷ om. H | ¹⁸ om. L | ¹⁹
 ወይቤ፡ E; ሐራሁ፡ add. V | ²⁰ ሰዱ፡ ይንትፍዎ፡ ወሰደድዎሙ፡ β | ²¹ ወፍትዎሙ (sic)፡ F | ²² om. M | ²³ ከመ፡
 ይንፍትዎ፡ E | ²⁴ ወሰደድዎሙ፡ ለእሙንቱ፡ ከለባት፡ ወመጽኡ፡ add. L | ²⁵ om. β |

[147] ወባረ(*L50r^a*)ከ፡ ቅዱስ፡¹ በእገሪሁ፡² ፋዕለ፡ ከለባት፡³ ወእደዊሁ፡ ክልቱፋት፡⁴ ወእሱራት ድኅሪተ፡ ከመ፡ ኢይክድን፡ ኅፍረቶ፡⁵(*V49r^a*) ቦቶን፡⁵ ወበእ(*F63r^b*)ንተዝ፡ ባረከ፡⁶ በእገሪሁ፡⁷ ወሶበ ርእይዎ፡ ፋለኩነ፡ ፊልጶስ፡⁸ እሙንቱ፡ ከለባት፡⁹(*H51v^b*) አንገርገሩ፡¹⁰ ታሕተ፡ እገሪሁ፡ ዘከመ ይኤምኅዎ፡፡ ወገብኡ፡ ውስተ፡ መካናቲሆሙ፡ እንዘ፡(*M72v^a*) አልቦ፡ ዘይነክይዎ፡¹¹ ወኢምንትኒ፡¹² ወይቤሎ፡(*D27v^a*) ፋብፀ፡ አቡነ፡ ፊልጶስ፡¹³ ለንጉሥ፡¹⁴ ፋፈር፡ ኦንጉሥ፡¹⁵ እኩየ፡ አሚን፡¹⁶ እስመ፡ ናሁ፡ ተመዋእከ፡ ምስለ፡ ከለባቲከ፡ በኅይለ፡(*F63v^a*) እግዚእየ፡ ኢየሱስ፡ ክርስቶስ ፋሎቱ፡ ስብሐት፡¹⁵ ምንተ፡ ትብል፡ ይእዜ፡፡

[148] ወሶቤሃ፡ ተምዐ፡¹ ንጉሥ፡ ወኮነ፡ ከመ፡ ስኩር፡ እስከ፡ ፈቀደ፡ ይርግዞ፡²(*L50r^b*) በኩናት፡፡ ወተንሥአት፡ ንግሥት፡³ ወሠጠጠት፡ አልባሲሃ፡ አኅዘቶ፡ ለንጉሥ፡ ወትቤሎ፡ ለምንት ትትበእስ፡ ምስለ፡ ዝንቱ፡(*V49r^b*) መነኮስ፡(*E37r^a*) ውእቱስ፡ ይፈ(*H52r^a*)ቅድ፡ ያግብእ፡⁴ ነፍሶ፡ ውስተ፡ እይከ፡፡ ወሶቤሃ፡⁵ ነሥእዎ፡ ሐራ፡(*F63v^b*) ወአግሐሥዎ፡⁶ እምነበ፡ ንጉሥ፡⁷ ለአቡነ፡ ፊልጶስ፡ ወአልበስዎ፡⁸(*B173v^a*) አልባሲሁ፡፡ ወይቤልዎ፡ ለምንት፡ ትፀርፍ፡⁹ ከመዝ፡¹⁰ ፋዕለ፡ ንጉሥ፡¹¹ ኢተአምርኑ፡ ከመ፡ ቦ፡¹² ሞት፡ ወሕይወት፡ ውስተ፡ እዴሁ፡፡

[149] ወይቤሎሙ፡ አቡነ፡¹ ፊልጶስ፡ ለሐራ፡² ኢያእመርከሙኑ፡ ደ(*M72v^b*)ቂቅየ፡ ዘይቤ፡ እግዚእነ፡³ በወንጌል፡ ቅዱስ፡⁴ ኢትፍርህዎሙ፡⁵ ለእለ፡ ይቀት(*D27v^b*)ሉ፡⁶ ሥጋክ(*F64r^a*)ሙ፡ ወለነፍስክሙስ፡ ኢይክሉ፡ ቀቲሎታ፡ ፋርህዎስ፡ ለዘይክል፡ ይቅትል፡ ነፍሱ፡ ወሥጋ፡ ወያህጉል፡ በውስተ ገሃነም፡⁷ ምንት፡ ሕይወቱ፡ ለዝ፡⁸ ኅሱር፡፡ እመ፡ ተውህበ፡⁹ ለኰንኖ፡ ሥጋ፡¹⁰ ወሕይወታስ፡ ለነፍሱ፡ ኅበ፡ እግዚአብሔር፡¹¹ ዘይኬንን፡(*L50v^a*) ሕያዋነ፡ ወሙታነ፡ አመ፡ ምጽአተ፡ መንግሥቱ፡ ለፍዳ፡፡¹²

Consulted witnesses (BDEFHLMV)

§ [147]-¹ *om.* M | ² በእደዊሁ፡ ክቱፋት፡ β | ³ ቅድመ፡ ከለባት፡ M; *om.* H | ⁴ ክቱፋት፡ γ | ⁵ *om.* L; ወእንዘ፡ ይመስሎሙ፡ ዘየሐፍር፡ *add.* HV | ⁶ ቦረከ፡ (sic) V | ⁷ በእደዊሁ፡ቅድመ፡ አክልብት፡ MV | ⁸ *om.* γ | ⁹ አክልብት፡ L | ¹⁰ እንገርገሩ፡ E | ¹¹ ዘይፊስይዎ፡ V | ¹² ምንተ፡ ዘይፊስይዎ፡ ወተምዓ፡ ንጉሥ፡ ወጥህረ፡ ከመ፡ አንበሳ፡ ወሶበ፡ ርዕዮ፡ ብፀ፡ ፊልጶስ፡ አክሞሰስ፡ *add.* L | ¹³ *om.* DEF β | ¹⁴ አቁልቢን፡ V; ኦቁጥቢጥ፡ γ | ¹⁵ *om.* β | ¹⁶ ወእኩየ፡ ሚን፡ V | ¹⁷ *om.* γ |

§ [148]-¹ ተምዐዐ፡ B | ² ይደርብዮ፡ γV | ³ ሶቤሃ፡ *add.* L | ⁴ ያግብእከ፡ E; ከመ፡ ያግብእ፡ V | ⁵ ወአሜሃ፡ L | ⁶ ወአውጽእዎ፡ H | ⁷ እምገጸ፡ ንጉሥ፡ L | ⁸ *om.* H | ⁹ ትጸርፎ፡ ለንጉሥ፡ γ | ¹⁰ *om.* L; ከመዝ፡ትፀርፍ፡ V | ¹¹ ለንጉሥ፡ β | ¹² ከመ፡ ቦቱ፡ γ |

§ [149]-¹ ብፀ፡ V | ² *om.* β | ³ እግዚእየ፡ B | ⁴ *om.* DEF | ⁵ ኢትፍርህዎሙ፡ H | ⁶ ይቀትሉክሙ፡ B | ⁷ *om.* L; እሳት፡ *add.* DEF | ⁸ ለዝንቱ፡ β | ⁹ ተውህበሁ፡ E; ተውህበ፡ D; ተብውሐ፡ BF | ¹⁰ እስመ፡ ሥጋ፡ ይኬንን፡ γ | ¹¹ ኅበ፡ እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ β | ¹² *om.* L; ወእንከ፡ ነሎሙ፡ ሶበ፡ ርእዩ፡ ጽንዓ፡ ሃይማኖቶ፡፡ ወፈድፋደ፡ ያንክፋ፡ ወዘንተ፡ ነሎ፡ ተቀሢፎ፡ እስከ፡ ይትርእይ፡ አዕፅምተ፡ ገበዋቲሁ፡ ወየሐውር፡ ከመ፡ ዘኢለከፎ፡ ምንተኒ፡ *add.* β |

[150] ወተማከረ፡ ንጉሥ፡¹ ምስለ፡(F64r^b) እሊአሁ፡² አሜሃ፡³ አስሐትዎ፡ እሊ፡ በምክሮሙ፡⁴ እንዘ፡ ይብሉ፡ ምንተ፡ ትትጋደል፡ ምስለ፡ ዝንቱ፡⁵ መነኮስ፡ ወባሕቱ፡⁶ ይሰደድ፡⁷ እምሀገርክ፡ ወይሙት፡ በህየ፡ እስመ፡⁸ ኢይገርር፡ ለትእዛዝክ፡⁹ ወበዝምክር፡¹⁰ ሠምረ፡ ንጉሥ፡ ወሶበ፡ ጸብሐ፡ ፈነወ፡¹¹ ላእካን፡ ኀበ፡ ዝኩ፡ ብፁዕ፡ አቡነ፡¹² ፊልጶስ፡ እንዘ፡ ይብል፡ ተሰደድ፡(M73r^a) እምሀገርየ፡¹³ ወእምይእዜስ፡ ኢትሬ(B173v^b)ኢ፡ ገጽየ፡(F64v^a) ወበጽሑ፡ ላእካን፡(H52v^a) ወዜነውዎ፡ ለብፁዕ ሰማዕት፡ አቡነ፡¹⁴(D28r^a) ፊልጶስ፡ ኩሉ፡(L50v^b) ዘይቤ፡ ንጉሥ፡፡

[151] ወይቤሎሙ፡ አቡነ፡¹ ለላእካን፡² በልዎ፡ ለንጉሥክሙ፡³(V49v^b) ሠናየ፡ ገበርክ፡ ላዕሌየ፡ ረሰይከኒ፡⁴ ከመ፡ እፈጽም፡ ዘይቤ፡ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ ዘእንተ፡ አለውኩ፡⁵ ሶበ፡ ይሰድዱክሙ፡ እምዛቲ፡ ሀገር፡ ጐዩ፡ ውስተ፡ ካልእት፡ ሀገር፡⁶ በእንተዝ፡⁷ እሰደድ፡ አንሰ፡ እምሀገርክ፡⁸ ወአን(F64v^b)ተ፡ ምስለ፡ አንስቲያክ፡⁹ ለምስለ፡ ሰብእ፡ እሊ፡ ከማክ፡¹⁰ አሜሃ፡ ትሰደዱ፡ እመንግሥቱ፡ ለእግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ ለወኪያየሰ፡ ያርሕቀኒ እምግባሪክ፡¹¹ እኩይ፡ ወእምርእየ፡ ገጸት፡¹² ለምሉእ፡ መዓተ፡¹³ ወዘትቤለኒ፡¹⁴ ኢትሬኢ ገጽየ፡ ለእም(H52v^b)ይእዜስ፡ እሙነ፡¹⁵ ተነበይክ፡ ላዕለ፡ ርእስክ፡ እንዘ፡ ይመስለክ፡ ዘትጌርመኒ ለእምር፡ ወለቡ፡ ቃልየ፡¹⁶ ናሁ፡¹⁷ በ፫፡ ዓመት፡(F65r^a) ትመውት፡ ወይሁብ፡ መንግሥተክ፡ ለወልድክ፡ ሰይፍ፡ አርዕድ፡¹⁸

[152] ሐመዝ፡ በልዎ፡ ይቤሎሙ፡ ብፁዕ፡¹ ፊልጶስ፡ ወዓዲ፡ ዜንውዎ፡ ለእግዚእክሙ፡(D28r^b) ንጉሥ፡ ነገረ፡ ኀቡአ፡ ዘይከውን፡ ድ(B174r^a)ኅረዝ፡ አንሰ፡² ተወከፍኩ፡ እምኔክ፡ ብዙኀ፡ ኩነኔ፡³ ካዕበ፡ ሀለወኒ፡ በዘመነ፡ ወልድክ፡ ሰይፍ፡ አርእድ፡ እትወከፍ፡ ሕማማተ፡ በእንተ ሃይማኖት፡ ርትዕት፡(F65r^b) ከመ፡ አበውየ፡ ሐዋርያት፡ ወበዝ፡ ኢየሐዝን፡ ዳእሙ፡ እትመላእ ፍሥሐ፡ እስመ፡ ከፈለኒ፡ እሕምም፡⁴ በእንተ፡ ስመ፡ እግዚእን፡⁵ ኢየሱስ፡ ክርስቶስ፡ ከመ እዕሪ፡⁶ ነገሠ፡ ምስሌሁ፡ ለፊጽሞ፡ ቃል፡ ዘይቤ፡ ሐዋርያ፡ እመ፡ ዐረይነ፡ ሕማመ፡ ንዔሪ፡ ነገሠ፡ ወለእመ፡ ዐረይነ፡ ሞተ፡ ንዔሪ፡ ሕይወተ፡፡ ዘንተ፡(E38r^a) ቃለ፡ ወዘይመስሎ፡ ይቤሎሙ፡ አቡነ፡ ፊልጶስ፡ ለላ(F65v^a)እካን ወእሙንቱ፡ ላእካን፡ ዜነውዎ፡ ለንጉሥ፡፡⁷

Consulted witnesses (BDEFHLMV)

§ [150]-¹ om. γ | ² መማክርቲሁ፡ LV | ³ om. γ | ⁴ በዕልውቶሙ፡ ወአሜሃ፡ አስሐትዎ፡ L | ⁵ om. L | ⁶ አላ፡ D | ⁷ ስድዶ፡ β | ⁸ መስተቱ፡ ውእቱ፡ add. β | ⁹ ወኢየኅብር፡ ምስለ፡ ንጉሥ፡ γ | ¹⁰ ወበዝንቱ፡ L | ¹¹ ንጉሥ፡ add. MV | ¹² ኀበ፡ ዝንቱ፡ ሥርግው፡ add. L | ¹³ እምሀገርክ፡ H | ¹⁴ om. V |

§ [151]-¹ ፊልጶስ፡ L | ² ለላዕካን፡ ንጉሥ፡ LV | ³ አመስሐቲ፡ አውሳቤ፡ እሙ፡ add. β | ⁴ ረሰይከኒ፡β | ⁵ ትእዛዛቲሁ፡ ይቤ እንዘ፡ ይሚህሮሙ፡ ለአርዳኢሁ፡ add. L | ⁶ ካልእታ፡ አህጉር፡ γ | ⁷ ወናሁ፡ አኑ፡ add. L | ⁸ በልዎ፡ add. V | ⁹ መንቋልያን፡ እሊ፡ አሰሐቲክ፡ add. δV | ¹⁰ om. β | ¹¹ om. β፡ እምግብርክ፡ γ፡ እምብሩርክ፡ E | ¹² ገጽክ፡ δ | ¹³ om. L | ¹⁴ ወዘትቤለኒ፡ E | ¹⁵ om. γ፡ በከመ፡ ይቤ፡ ሐዋርያ፡ ለእመቦ፡ እምውስቴትክሙ..እኩይ፡ add. β | ¹⁶ om. H፡ ኪያየ፡ ወበከመ፡ ትቤ፡ add. L | ¹⁷ እምድህረ፡ L | ¹⁸ ሰይፈ፡ ረዓድ፡ M፡ ሰይፈ፡ አርዓድ፡ β፡ ሰይፈ፡ ዓራድ፡ EF፡ ሰይፈ፡ አርድ፡ D፡ ከመዝ፡ ይቤሎሙ፡ ለላእካን፡ ንጉሥ፡ ወዜነውዎ፡ ለንጉሥ፡ ዘንተ፡ ወተምዓ፡ ሶቤሃ፡ ወይቤ፡ ለመነኮሳትሰ፡ አልቦሙ፡ ልብ..ወተምዓ፡ ንጉሥ፡ add. β |

§ [152]-¹ አቡነ፡ D | ² በከመ፡ δ | ³ እምኔክ፡ add. DF | ⁴ እሕም፡ D | ⁵ እግዚእየ፡ EF | ⁶ እሰሪ፡ DE | ⁷ a-a፡ om. β |

[153] ፍጥረት፡ ሰምዐ፡ ንጉሥ፡ ዘንተ፡ ነገረ፡¹ አዘዘ፡ ሐራሁ፡² ወይቤሎሙ፡ አብጺሐክሙ
ምድረ፡(L51v^a) ቁርቋራ፡³ ፍጥረት፡ መነኮሰ፡⁴ ወአውጂአክሙ፡ አንቀጽ፡ ፈንወዎ፡ ይረድ፡
ም(V50v^a)ድረ ትግሬ፡ ወእዘዝዎ፡ ለዐቃቤ፡ አንቀጽ፡ ሀገር፡ እን(D28v^a)ዘ፡ ትብሉ፡⁵ ለእመ፡
መጽአ፡⁶ ንቤከ ድኅረዝ፡⁷ ዝንቱ፡ መነኮሰ፡ ዐላዌ፡ ንጉሥ፡ ፍጥረት፡ ይትመ(F65v^b)የጥ፡ ሀገር፡
ኢትኅድኅ፡⁸ ይፃእ፡⁹ ወለእመ፡ ኅደኅ፡¹⁰ እመትር፡ ርእሰክ፡፡

[154] ወተአዚ(B174r^b)ዞሙ፡ ሐራ፡ መጽአ፡ ኅበ፡ አቡነ፡ ፊልጶስ፡¹ ወይቤልዎ፡ እሙንቱ፡
ሐራ፡² ነፃ፡ ተንሥእ፡ ተሰደድ፡ ይቤለክ፡ ንጉ(M73v^b)ሥ፡፡ ወካዕበ፡³ ይቤልዎ፡(E38r^b) እሙንቱ፡
ሐራ፡ እንዘ፡ ይሳለቅዎ፡ ዕቡይ፡ መነኮሰ መኑ፡ አገበረክ፡⁴ ትምጻእ፡⁵ ዝየ፡ እመካንክ፡⁶ ወመኑ፡
ኅሠ(H53v^a)ሠክ፡⁷ እምሀገርክ፡⁸ አኮኑ፡⁹ አን(F66r^a)ተ በፈቃድክ፡ አምጻእክ፡ ለርእሰክ፡ ዘንተ፡
ኩሎ፡ ምንዳቤያተ፡ ወመቅሠፍተ፡፡¹⁰

[155] ወይቤሎሙ፡¹ አቡነ፡ ፊልጶስ፡ ሰማዕቱ፡ ለክርስቶስ፡ አዕልዋን፡ ፍጥረት፡ ሰው፡²
እስኩኬ፡ ንግሩኒ፡ መኑ፡ አገበረ፡³ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወረደ(L51v^b) እምሰማይ፡
ከመ፡ ይትወለድ፡⁴ እምድንግል፡⁵(V50v^b) ወመኑ፡ አጽሐቦ፡⁶ እስክ፡ ሰቀልዎ፡⁷ አይሁድ፡
ወቀተልዎ፡(D28v^b) ሰ(F66r^b)ቂሎሙ፡ ዲበ፡ ዕፁ፡ መስቀል፡⁸ ወቀበርዎ፡ ውስተ፡ መቃብር፡፡
ፍጥረት፡ ውእቱ፡⁹ ተንሥእ፡ እሙታን፡ ፍጥረት፡ መለኮት፡¹⁰ አመ፡ ሣልስት፡ ዕለት፡¹¹
ወአግዐዙ፡(E39r^a) ለአዳም፡ ወለደቂቁ፡¹² ፍጥረት፡ ለጸላኢ፡¹³ ወከማሁ፡ ለነኒ፡ አዘዘነ፡
ንኩን፡ ሰማዕተ፡ በጽድቅ፡¹⁴ አንትሙሰ፡ ትኤብሱ፡¹⁵ በግብር፡ እምኅበ፡(H53v^b) አቡክሙ፡
ሰይ(B174v^a)ጣን፡¹⁶ ወንሐነሰ፡ ንከውን፡ ሰማዕተ፡ እንዘ፡ አልቦ፡ ዘያ(F66v^a)ጌብረነ፡ በከመ፡
መሀረነ፡ አቡነ፡ ሰማያዊ፡ ከመ፡ ንርከብ፡ ስርየተ፡ ኃጣውኢነ፡¹⁷ በቅድሚታ፡፡

Consulted witnesses (BDEFHLMV)

§ [153]-¹ om. β; ተም፡ add. γ | ² ከመ፡ ይሐሩ፡ add. γV | ³ እስክ፡ ምድረ፡ ቁርቋራ፡V; ቁርቋራ፡ H | ⁴ om. L | ⁵
ወበልዎ፡ L | ⁶ ወጽእ፡ β | ⁷ ድኅረ፡ ዝንቱ፡ E; om. L | ⁸ om. H | ⁹ ይፃእ፡ D | ¹⁰ om. V |

§ [154]-¹ ሰማዕት፡ add. L | ² ንጉሥ፡ add. H | ³ om. L | ⁴ አንበረክ፡ H | ⁵ አምጻእክ፡ D; እምጽእክ፡ E | ⁶ እመካንክ፡ M |
⁷ ኅሠሥክ፡ H | ⁸ እም፡ ኅበርክ፡ D | ⁹ እስመ፡ M; om. H | ¹⁰ ወመቅሠፍተ፡ L; መቅሠፍተ፡ ወምንዳቤያተ፡ V |

§ [155]-¹ ወይቤሎ፡LV | ² om. D | ³ አንበረ፡ HLM | ⁴ ወተወለደ፡ β | ⁵ ማርያም፡ add. D; ዘእንበለ፡ ዘርእ፡ ብእሲ፡ add.
β | ⁶ አገበረ፡ β | ⁷ ኮነንዎ፡ አይሁድ፡ ወቀተልዎ፡ ሰቂሎሙ፡ EFMV | ⁸ om. D | ⁹ om. LV | ¹⁰ om. L | ¹¹ om. DH | ¹²
ወለኩሎሙ፡ደቂቁ፡ እለ፡ ቀነሮሙ፡ ሰይጣን፡ ወኮነ፡ ሰማዕተ፡ በመዋዕለ፡ ጲላጦስ፡ ጳጌ፡ እንዘ፡ አልቦ፡
ዘያጌብር፡ add. β | ¹³ om. β | ¹⁴ ዘእንበለ፡ ግብር፡ β | ¹⁵ በእኩይ ግብር፡ add. D | ¹⁶ እምኅበ፡ ሰይጣን፡ አቡክሙ፡ M |
¹⁷ ኅጢአት፡ D |

[156] ወሶበ፡ ሰምዑ፡ ሐራ፡ ዘንተ፡ ነገረ፡ አንከሩ፡ እምጣዕመ፡¹ ቃሉ፡ ወእምብርሃነ፡ ገጹ
 ወይቤልዎ፡ ተማሕፀ(V51r^a)ነ፡ በጸሎትከ፡(L52r^a) ወ፩፡² እምኔሆመ፡ ገሠሠ፡³ በአጽባዕቱ፡
 መግለ፡⁴ ቅሥፈቱ፡⁵ ለቅዱስ፡⁶ ፍቀብአ፡⁷ ዐይኖ፡ የማናየ፡⁸ ዘኮነ፡ ዕውረ፡ ሐይወ፡
 ወ(F66v^b)ርእየ፡ በጊዜሃ፡⁹ ፍቀብ፡ ርእዩ፡ ዘንተ፡¹⁰ አንከሩ፡ ኩሎመ፡ ወይቤሉ፡¹¹ አማን፡
 ገብረ፡ እግዚአብሔር፡ አንተ፡ ዘትትኳ(D29r^a)ነን፡ በግፍዕ፡¹² ወይቤሎመ፡ አቡነ፡ ፊልጶስ፡¹³
 ምንተ፡ ታነከሩ፡ አኮ፡ ዘፈወሰ፡¹⁴ መግለ፡ ዚአየ፡ አላ፡¹⁵ እግዚእየ፡ በእንተ፡¹⁶ አሚኖቱ፡
 ፈወሶ፡¹⁷ በምልኡ፡¹⁸ ንሑር፡ ኀበ፡ አዘዘ፡¹⁹(H54r^a) ንጉሥክመ፡፡

[157] ወሶቤሃ፡ ነሥእዎ፡¹(M74r^b) ከመ፡ ይሰድዎ፡² ወመጽኡ፡(F67r^a) አርዳኢሁ፡³ አንስት፡
 ፍእለ፡ ኮና፡ ምስሌሁ፡⁴ ወይቤሉ፡ ኩሎመ፡⁵ ንሕነኒ፡⁶ ፍንሰደድ፡ ምስሌከ፡ መምህርነ፡⁷
 ወይብሉ፡ ሐራ፡ ኢይትከሀለነ፡ ንሰድ፡⁸ ኪያክመ፡ ዘእንበለ፡ መባሕተ፡(V51r^b) ፍንጉሥ፡፡
 ፍቀ(B174v^b)ዘንተ፡ ብሂሎመ፡⁹ ገብኡ፡ ወነገርዎ፡¹⁰ ለንጉሥ፡ ኩሎ፡ ዘይቤሉ፡¹¹ ቅዱሳን፡
 ሰማዕት፡ ወይቤ፡ ንጉሥ፡ ዘይፈቅዱ፡¹² ሐዊረ፡ ይሑሩ፡ ምስሌሁ፡ ወባሕቱ፡¹³(F67r^b)
 ለተባዕትኒ፡¹⁴ ወለአንስት፡¹⁵ ፍክትመ፡ ገጸመ፡ ወእደዊሆመ፡ ለትእምርት፡¹⁶ ከመ፡(E39r^a)
 ኢይክሀለ፡¹⁷ ወጊአ፡ እምሀገር፡፡¹⁷

[158] ወሶቤሃ፡¹ መጽኡ፡ ሐራ፡ ኀበ፡ ስርግው፡ ፊልጶስ፡ ወይቤልዎመ፡² ፍለደቂቁ፡ ዕድ
 ወአንስት፡ ኀድጉ፡ ሐዊረ፡ ወግብኡ፡ ብሔረክመ፡፡³ ወይቤልዎመ፡⁴ ቅ(D29r^b)ዱሳን፡ ኢንገብእ
 ንሕነሰ፡⁵ ድኅሬነ፡፡ ወይቤልዎመ፡ ሐራ፡ እመሰ፡ አበይ(F67v^a)ክመ፡⁶ ተመይጦ፡⁷ አዘዘ፡
 ንጉ(H54r^b)ሥ፡ ከመ፡ ትትከተመ፡፡ ወይቤሉ፡⁸ ኩሎመ፡⁹ ፍቅዱሳን፡ በአሐዱ፡ ቃል፡ አኮ፡
 ዘነኀድግ ተሊዎተ፡ አቡነ፡ በፈሪሀ፡ ክትመት፡ ንሕነሰ፡ እምተፈሣሕነ፡ ጥቀ፡ ሶበ፡ ይኤዝዝ፡
 ንጉሥ፡ ይቅትሉነ፡፡¹⁰

Consulted witnesses (BDEFHLMV)

§ [156]-¹ እጣዕመ፡ D | ² ወ ፩፡ እምኔሆመ፡ M | ³ ገሠሠ፡ B; ቅስፈቶ፡ ለቅዱስ፡ *add.* V | ⁴ መቀግለ(sic)፡ E | ⁵
 ቅሥፈቶ፡ M | ⁶ *om.* D | ⁷ ወተቀብኖ፡ M; እመግለ፡ በአዕባዕቱ፡ ወሶቤሃ፡ ቀብዖ፡ ለአይነ፡ እንተ፡ የማን፡ ዘከረ፡
 ዕውረ፡ H | ⁸ ቀብኖ፡ ለዐይነ፡ እንተ፡ የማን፡ β | ⁹ ወሶቤሃ፡ ተፈወሰ፡ ወርእየ፡ β | ¹⁰ *om.* L | ¹¹ ወይቤልዎ፡ D | ¹²
 ዘበግፍዕ፡ ትትኳንን፡ V; ዘትኳንን፡ F | ¹³ *om.* D | ¹⁴ ዘፈወሰ፡ D; ዘፈወሰ፡ እግዚእየ፡ ዘበአሚኖቱ፡ ኢታንክሩ፡ V;
 መንገለ፡ ዚአየ፡ ዘሀጥእ፡ HLM | ¹⁵ ዘኀጥእ፡ *add.* L | ¹⁶ ፈወሶ፡ *add.* L | ¹⁷ ኢታንክሩ፡ *add.* L | ¹⁸ መልኡ፡ B | ¹⁹
 በከመ፡ አዘዘ፡ L |

§ [157]-¹ ሐራ፡ *add.* β | ² ይሰድድዎ፡ β | ³ ወእምኑ፡ *add.* L | ⁴ *om.* L | ⁵ *om.* D | ⁶ ኢንኀድግ፡ መምህርነ፡
 ወንሰደድ፡ ምስሌሁ፡*add.* LV | ⁷ *om.* M | ⁸ ንዕድ፡ M | ⁹ *om.* β | ¹⁰ ሐራ፡ *add.* δ | ¹¹ ዘይሉ፡ D; ዘይቤሎመ፡ E | ¹² እለ
 ይፈቅዱ፡ δL | ¹³ እመኒ፡ L | ¹⁴ ወእመኒ፡ አንስት፡ L | ¹⁵ ለአንስትኒ፡ F | ¹⁶ *om.* β | ¹⁷ ይክሀለ፡ M | ¹⁸ እም፡ አንቀጽ፡
 ሀገር፡ DEF |

§ [158]-¹ ወጽኡ፡ ተአዚዞመ፡ ሐራ፡ ኀበ፡ ሀሎ፡ ሥርግው፡ ፊልጶስ፡ ምስለ፡ አርድእቱ፡ *add.* β | ² ኀድጉ፡
 ግብኡ፡ LMV | ³ *om.* L | ⁴ ወይቤልዎ፡ D | ⁵ *om.* V | ⁶ ገቢኡ፡ *add.* β | ⁷ *om.* γ | ⁸ ወይቤልዎመ፡ B | ⁹ ወሶብኒ፡
 ትቤሉነ፡ ትትቀተሉ፡ እምተፈሣሕነ፡ *add.* V | ¹⁰ *om.* β; ወባህቱ፡ ምንት፡ በቁዔቱ፡ ለዝ፡ ግብር፡ ተአዘዙ፡
add. β |

[159] ወአንከሩ፡¹ ሐራ፡ ሰበ፡ ርእዩ፡² ጥብባቶሙ፡ ወአካቡ፡(M74v^a) ይክትምዎሙ፡³ ወይሚጥዉ፡⁴ ለሊሆሙ፡⁵ ገጸሙ፡⁶ ወመዝራዕቶሙ፡ ምእንበ(F67v^b)ለ፡ ግጋዬ፡⁷ ወለቅዱስስ፡(V51v^a) ከተምዎ፡⁸ ፍጽሞ፡ ወመዝራዕቶ፡⁹ ወእንግዳ(L52v^a)ሁ፡¹⁰ እምጥርዔሁ፡ እስከ፡ ከርሡ፡¹¹ ምቀዳሚት፡ ዕለት፡ አመ ቀሥፍዎ፡¹² ወኮነ፡ ጥልቆሙ፡ ለእለ፡ ተከትሙ፡ ጽወ፬፡ መነኮሳት፡ ወአንስት፡(BI75r^a) ቅዱሳት ፲ወ፬፡¹³ ወእምዝ፡ ተንሥኡ፡ ሐራ፡¹⁴ ከመ፡ ይስድድዎ፡¹⁵ ለብፁዕ፡¹⁶ ፊልጶስ፡¹⁷(H54v^a) እምሀገር፡¹⁸ ምስለ፡ ዕድ፡¹⁹ ወአንስት፡(F68r^a) ዘዘከርነ፡²⁰ ቅድመ፡ በጥልቀ፡፡(D29v^a)

[160] ሐወካህነ፡ ንጉሥኒ፡ ዘስሙ፡ ዘርአ፡ ክርስቶስ፡ ዘሀገረ፡ አንጎት፡ ዘትሰመይ፡ ጉማት፡ ኮነ፡ ሰማዕተ፡ ምስለ፡ ዝንቱ፡¹ አቡነ፡ ሶበ፡ ሆከቶ፡ ፍቅር፡ አምላካዊት፡ ምእስመ፡ እንዘ፡² ትግርምተ፡ ንጉሥ፡ ቀሊለ፡³ ይሬሲ፡ በጎቤሁ፡⁴ ኢፍርሀ፡ ተቀሥፎ፡ ወተሞቅሐ፡ ወኢፈርሀ፡⁵ ተዐርቆ፡⁶ እንዘ፡ ይዘከር፡ ዕርቃኖ፡ ለእግዚእነ፡ ዘመልዕልተ፡ መስ(F68r^b)ቀል፡⁷ ዘእምርት፡ ዕለት፡ ዘይእቲ፡ ዕለተ፡ ዐርብ፡ አመ፡ መዋዕለ፡ ጲላጦስ፡ መስፍነ፡ ሮም፡ ወአመ፡ ሢመተ፡ ሊቃናተ፡⁸ ካህናተ፡ ኦሪት፡ ቀያፋ፡ ወሐና፡፡ ዝንቱ፡ ዘርአ፡ ክርስቶስ፡ ኢጎደገ፡ ተሰዶ፡ በእንተ፡ ሃይማኖት፡ እስከ፡ ፈጸመ፡ በድሮ፡ በውስተ፡ ስድቱ፡፡ ረድኤተ፡ ዝንቱ፡ ሰማዕት፡ መዋኢ፡⁹ ይኩነነ፡ ማኅፈደ፡ ጽኑዐ፡ ቅድመ፡ ገጸ፡ ጸላኢ፡¹⁰(F68v^a) ሐሚን፡፡¹¹

[161] ምንግባእኬ፡ ጎበ፡ ነጊረ፡ ዜናሁ፡ ለአቡነ፡ ፊልጶስ፡¹ ወእለ፡ ተርፋ፡ መነኮሳት፡ ወመሃይምናን፡ ምእመ፡ ስደ(D29v^b)ቱ፡² ተካፈሉ፡ አነዳ፡ ሥጋሁ፡³ ምስተሌለየ፡ እምነ፡ አባሉ፡ ከመ ቅራፊ፡ ዕፅ፡ ገቢሮሙ፡⁴ በበንስቲ፡(BI75r^b)ት፡⁵ ምንግዳ፡ ልብስ፡ ንጹሕ፡ ዘተጠምዐ፡ መግለ ቅሥፈታቲሁ፡⁶(F68v^b)(E40v^b) ከመ፡ ይኩን፡ ፈውስ፡ ለድውያን፡⁷ ወእመቦ፡ ዘአካቡ፡ ጋኔን፡ ያነብሩ፡ ላዕሌሁ፡ ውእተ፡ አነዳሁ፡ ለቅዱስ፡ እንዘ፡ ይብሉ፡ ሕዩው፡⁸ በጸሎተ፡ አቡነ፡⁹ ፊልጶስ ሰማዕቱ፡ ለክርስቶስ፡ ሶቤሃ፡ የሐዩ፡¹⁰(V51v^b) በቅጽበት፡፡(M75r^a)

Consulted witness (BDEFHLMV)

§ [159]-¹ ወአከሩ፡ D | ² ጥቀ፡ add. L; om. β | ³ ይትከተሙ፡ V | ⁴ ወሚጥው፡ D; ወይሚጥዎ፡ M | ⁵ om. D | ⁶ om. L | ⁷ om. γ | ⁸ አሚሁ፡ ቀዳሚሁ፡ ዕለት ዘአሚሁ፡ ቀሰፎ፡ ከተምዎ፡ add. V | ⁹ መዝራዕቶ፡ ወፍጽሞ፡ EV | ¹⁰ ፈጸመ፡ እንግዳሁ፡ እኒዞሙ፡ MV | ¹¹ ከተምዎ፡ V; om. L; ክሳዱ፡ D | ¹² om. β; ወእምዝ፡ ከተምዎሙ፡ ለእድ፡ ወለአንስት፡ add. β | ¹³ ፲ ወ ፪፡ እምቅዱሳት፡ አንስት፡ M; ፲ ወ ፫፡ E | ¹⁴ om. DL | ¹⁵ ወወሰድዎ፡ H | ¹⁶ አቡነ፡ add. D | ¹⁷ ለብፁዕ፡ ፊልጶስ፡ ከመ፡ ይስድድዎ፡ V | ¹⁸ ወእለ፡ ተርፋ፡ መነኮሳት፡ ወመሃይምናን፡ ተካፈሉ፡ አነዳ፡ ሥጋሁ፡ ዘተርፈ፡ ገመድዎ፡ በበንስቲት፡ add. β | ¹⁹ om. L | ²⁰ ዘዘከርነ፡ F |
 § [160]-¹ om. D | ² om. DF | ³ እንዘ፡ ትሬሲ፡ ትግርምተ፡ ንጉሥ፡ add. DF; በጎቤሁ፡ add. E | ⁴ ትሬሲ፡ በጎቤሁ፡ F; om. δ | ⁵ ወኢጎፍረ፡ F | ⁶ ተዓርቆተ፡ F | ⁷ ዘኮነ፡ add. DEF | ⁸ ሊቃነ፡ EF | ⁹ መዋዔ፡ F | ¹⁰ ወከማሁ፡ ይኩኖ፡ ለፍቁሩ፡ ወልደ፡ ጊዮርጊስ፡ ለዓለመ፡ ዓለም፡ add. EF; ከማሁ፡ ይኩኖ፡ ለፍቁሩ፡ አሚን፡ D | ¹¹ a-a፡ om. β |
 § [161]-¹ om. DV | ² om. LV | ³ ዘተቀርፈ፡ ገመድዎ፡ add. β | ⁴ om. HM; ገመድዎ፡ add. β | ⁵ ወደሞኒ፡ ወመግሎኒ፡ ዘአውከፋ፡ add. γ | ⁶ ቅስፈቱ፡ D; om. L | ⁷ ለዱያን፡ D | ⁸ om. H | ⁹ om. DF | ¹⁰ የሐይው፡ DEF; ከሎሙ፡ add. V |

[162] ወዝንቱ፡ አቡነ፡ ተመስሎ፡ ለቶማስ፡¹ በተዝሕቆ፡ አነዳሁ፡² ፀበውእቱ፡ አነዳ፡³ ፈወሰ ድውያነ፡⁴ ወመግለጹ፡ ኮነ፡⁵ ይከሥት፡ አዕይንተ፡(F69r^a) ዕውራን፡⁶ ወበሃማንኒ፡ ይትናገሩ፡⁷ ፀብ፡ ይትቀብሩ፡ እምኔሁ፡⁸ ጽሙማን፡ ይሰምዑ፡ ወሐንካሳን፡⁹ የሐውሩ፡ ወእለ፡ ለምጽ፡ ይነጽሉ፡፡ ወቀህለ፡ ቅሥፊቱሂ፡ ለፊልጶስ፡¹⁰ ኢጸመ፡ ወነበረ፡ እስከ፡ ብዙኅ መዋዕል፡ እንዘ፡ ይገብር፡ ኀይለ፡ ወኮነ፡ ከመ፡ ጳውሎስ፡ ሐዋርያ፡ ዘነበረ፡ እንዘ፡ የሐምም፡ በዝብጠተ፡ ርእስ፡ ወጐግጥተ፡ ሥ(D30r^a)፡፡ ሶበኒ፡(F69r^b) ሰአለ፡ ኀበ፡ እግዚአብሔር፡ ሥልሰ፡ ጊዜያተ፡ ከመ፡ ይሰስሉ፡¹¹ እሉ፡¹² ደዌያት፡ እምነ፡ ሥጋሁ፡ ኢፈቀደ፡ እግዚአብሔር፡ ወኢሠምረ፡ ከመ፡ ያዕርፍ፡ ዝኩ፡¹³ ሐዋርያ፡ እምሕማማት፡ ዘያሰርሉ፡ ሥጋ፡፡

[163] ወባሕቱ፡ ጸገዎ፡ ጸጋ፡ ዐቢየ፡ ከመ፡ የሀብ፡ ሀብታተ፡ መንፈስ፡ ቅዱስ፡ በብዙኅ፡ ጸታ ወኀይለ፡(B175v^a) ፈውስ፡ ለአሰስሎ፡ ደዌ፡¹ ዘሥሉጥ፡ ላዕለ፡ ነሎሙ፡ ሥ(F69v^a)፡፡ ደውያን፡ እለ፡ መጽሐ፡ ኀቤሁ፡² በአሚን፡፡ ወከማሁ፡ አቡነ፡ ፊልጶስ፡ እንዘ፡ ሕሙም፡ ውእቱ፡³ በደጎጻት፡⁴ ፀውእቱ ቀህል፡⁵ ኮነ፡ ይፌውስ፡ ካልአነ፡ ለከሢተ፡ ኀይል፡ አምላካዊ፡⁶ ወክሉ፡ ዘተአመነ፡ በጸሎቱ፡⁷ ይድኀን፡⁸ እመኒ፡ ዘጠፍአ፡ ንዋዩ፡ ሶበ፡ ይብል፡ አምላክ፡ ፊልጶስ፡ ኢታጥፍእ ብየ፡ ይረክብ፡ ንዋዩ፡ ወእመኒ፡ ተኀጥአ፡ በቅሉ፡ አው፡ አ(F69v^b)ድጉ፡ አው፡ ላህሙ፡ አው፡ በግዕ፡⁹ ወጠሊ፡¹⁰ አው፡ አፍራስ፡ ወአግማል፡¹¹ ሶበ፡ ያወግዝዎሙ፡(V52r^b) ለአራዊት፡ እንዘ፡ ይብሉ፡ በጸሎተ፡ አቡነ፡ ፊልጶስ፡ ኢትሂዱ፡¹² ንዋየነ፡(L53r^b) የ(D30r^b)ኀድሩ፡ እለ፡ ዘከርኖሙ፡ እንስሳ፡ ምስለ፡ አራዊት፡ መሣጥያን፡ እንዘ፡ ይትናድዑ፡¹³ በበይናቲህሙ፡¹⁴ ወሰራቂኒ፡ እመ፡ ተጸውዐ፡¹⁵ ቦቱ፡ ስመ፡ አቡነ፡(M75r^b) ፊልጶስ፡ ኢይትከሃሎ፡ ከመ፡ ይስርቅ፡፡¹⁶

[164] ፀስ(F70r^a)ምዑ፡ አኀውየ፡ ዘገብረ፡ አቡነ፡ ተአምረ፡ እምቅድመ፡ ይሙት፡፡¹ ወሀለወት፡² አሐቲ፡ እቤር፡³(H55r^b) በሀገረ፡(E41v^a) ዝማ፡ ዘይእቲ፡ ሀገረ፡ ሙላዱ፡፡⁴ ወሰምዐት፡ ዘንተ፡ ተአምረ፡ ዘይትገበር፡ በጸሎቱ፡ ለአቡነ፡⁵ ፊልጶስ፡ ወሀለወታ፡ ለይእቲ፡ እቤር፡ አሐቲ፡ ላህም፡⁶ ወአልባቲ፡ ምንትኒ፡ ዘእንበሌሃ፡ ወተአስራ፡ ታሕተ፡⁷ ዐራት፡፡⁸ ወኮነት፡ ይእ(B175v^b)ቲ፡ ላህም፡ ስብሕተ፡⁹(F70r^b) ፊድፋድ፡፡

Consulted witnesses (BDEFHLMV)

§ [162]-¹ ወተሰምየ፡ መንታ፡ ከመ፡ ቶማስ፡ V | ² አነዳ፡ DF; በዝሕቀተ፡ ሥጋሁ፡ L; በዝቀሐተ፡ ሥጋሁ፡ H | ³ om. DF; ቅራፊ፡ ሥጋሁ፡ ኮነ፡ ዘያወፅእ፡ አጋንንተ፡ add. L | ⁴ በውእቱ፡ አነዳ፡ ዘተዝሕቀ፡ ያወጽእ፡ አጋንንተ፡ add. DFV | ⁵ om. D | ⁶ ወበዝንቱ፡ በሐማን፡ ይትናገሩ፡ add. D | ⁷ ያነብሎሙ፡ ሃ | ⁸ ያሰትይዎሙ፡ መራተ፡ ሐፊሶሙ (sic) በጽቢጸሙ፡ በማይ...ይፌውስ፡ ዱያነ፡ V | ⁹ om. D | ¹⁰ ርቱዓ፡ add. D | ¹¹ ይሰስሉ፡ BF | ¹² om. D | ¹³ ዝንቱ፡ D |

§ [163]-¹ ደዌያት፡ DF | ² om. D | ³ om. D | ⁴ ሥጋ፡ add. D | ⁵ om. D | ⁶ አምላካዊት፡ D | ⁷ ወዘጸውዓ፡ ስምየ እምዳቤያት፡ ዘበጽሐ፡ add. L | ⁸ om. H | ⁹ በግዑ፡ DEF | ¹⁰ om. DEF | ¹¹ አው፡ ገመሉ፡ DEF | ¹² ኢትሂዱ፡ BF | ¹³ እንዘ ይትናድሉ፡ F; ይትንድሉ፡ V | ¹⁴ ወእመኒ፡ ሠራቂኑ፡ add. L | ¹⁵ እምከመ፡ ተጸውዐ፡ L | ¹⁶ ሰሪቅ፡ ሃ |

§ [164]-¹ om. : β | ² ወሀለት፡ V | ³ እቤርት፡ D | ⁴ ሀገረ፡ አቡሁ፡ L | ⁵ በጸሎተ፡ አቡነ፡ V | ⁶ ዘትሴሰይ፡ እምነ፡ ግብንታ፡ add. β | ⁷ ላዕለ፡ DE | ⁸ ወታሰትያ፡ ስንታ(sic)ወታብልዓ፡ እምነ፡ ሲሳይ...ትሰቲ፡ ላህም β | ⁹ ስቡሐ፡ β |

[165] ወበአሐቲ፡ ዕለት፡¹ ርእያ፡(L53v^a) ሰራቂ፡² ለይእቲ፡³ ላህም፡⁴ ወሶበ፡ መስየ፡ ተለዋ ለላህም፡⁵ ሽመ፡ ያእምር፡⁶ ኀበ፡ ዘተኀድር፡⁷ ወወፅአት፡ ይእቲ፡⁸ እቤር፡ በከመ፡ ልማዳ ውተ(H55v^a)ቀበለታ፡⁹ ወሶበ፡ ርእያ፡ ጸላኢ፡¹⁰ ለእቤር፡ ተፈሥሐ፡¹¹ እስከ፡ አእመረ፡ ከመ፡ አልባቲ ምት፡¹² ወኢወልድ፡¹³ ዘእን(M75v^a)በለ፡ ባሕቲታ፡¹⁴ ወሶበ፡(D30v^a) ኮነ፡ ሌሊተ፡¹⁵ አርኀው፡ ፕ(F70v^a)ኀተ፡ ቤት፡ ቦኣ፡ ወለጐመ፡¹⁶ አፉሃ፡ ለላህም፡¹⁷ ወወሰዳ፡ ወሐረ፡ እስ(E41v^b)ከ፡ ይጸብሕ፡፡ ወሶበ፡ ሠረቀ፡ ፀሐይ፡ ተኀብአ፡ ውስተ፡ ገዳም፡ ከመ፡ ኢይርአዮ፡ ሰብእ፡፡¹⁸

[166] ውተንሥአት፡ ይእቲ፡ እቤር፡ በከመ፡ ልማዳ፡ወርእየታ፡(V52v^b) ውኀጥአታ፡ ለላህም፡ እመካን፡¹ ሽመካን፡² ሽመካን፡³ ሰቤሃ፡⁴ እንዘ፡ ትብል፡ ኦአምላክ፡⁵ ፊልጶስ አቡዮ፡⁶ ርድአኒ፡⁷ እስመ፡(F70v^b) አንተ፡ ተአምር፡ ከመ፡ አልብየ፡ ምንትኒ፡ ዘእንበሌከ፡⁸ ወነበርኩ፡ እንዘ፡ እሴሰይ፡⁹(H55v^b) እምኔሃ፡ ወእትኤረዝ፡፡ ኦአቡነ፡ ፊልጶስ፡ ኢታስተኀፍረኒ፡¹⁰(L53v^b) እስመ፡ ሰማዕኩ፡ ተአምራቲከ፡፡¹¹ ወዘንተ፡ ብሂላ፡ ወዐለት፡ ይእተ፡ ዕለተ፡ ሽንዘ ተሐዝን፡፡¹²

[167] ወሶበ፡ የዐርብ፡¹ ፀሐይ፡ ተንሥአ፡ ውእቱ፡ ሰራቂ፡ ሽምውሳጤ፡ ገዳም፡² ወነድኣ ለይእቲ፡³ ላህ(E42r^a)ም፡ ከመ፡ ይሐር፡⁴ ፍኖተ፡⁵ እን(B176r^a)(F71r^a)ተ፡ ኀበ፡ መጽአ፡⁶ እንዘ፡ ይመስሎ(D30v^b) ዘየሐውር፡⁷ ውስተ፡ ቤቱ፡ ሶበ፡ ጠፍአ፡ ልቡ፡፡ ወሶበ፡ በጽሐት፡⁸ ላህም፡ ኀበ፡ ማኅደራ፡⁹ ዘቀዳሚ፡¹⁰ ቆመት፡¹¹ ወመሰሎ፡ ለሰራቂ፡¹² ከመ፡ በጽሐ፡ ኀበ፡ ቤቱ፡ ወሶቤሃ፡ ጸውዐ ስመ፡¹³ ብእሲቱ፡ ወይቤላ፡¹⁴ አርኀውኒ፡፡ ወሶበ፡ ሰምዐት፡ ይእቲ፡ እቤር፡ ሽምፀ፡ ውእቱ ሰራቂ፡¹⁵ ደንገጸት፡ ወትቤ፡ ትማልም፡ ነሣእከ፡ ላህምየ፡ ወየምኒ፡¹⁶ መ(H56r^a)ጸእከ፡ ከ(L54r^a)መ ትቅትለኒ፡¹⁷ ወሰሚዓ፡ ላህም፡ ቃለ፡ እግዝእታ፡¹⁸ ከልሐት፡¹⁹ ወበውእቱ፡ ጊዜ፡ አርኀውት፡²⁰ ኖሳታ፡²¹ ሽመካን፡ እቤር፡²² ወርእየታ፡ ለላህም፡ ወለውእቱ፡ ብእሲ፡ እንዘ፡ ይቀውም፡ ወገብአት፡(E42r^b) ላህም፡ አእሚራ፡ ማኅደራ፡፡²³

Consulted witnesses (BDEFHLMV)

§ [165]-¹ om. β; እምነ፡ እለታት፡ β | ² ጉሕልያ፡ β | ³ om. L | ⁴ ላህመ፡ እቤር፡ L | ⁵ om. H | ⁶ om. L | ⁷ ኀበ፡ ትኀብእ፡ β | ⁸ om. γ | ⁹ ወእግብአታ፡ ውስታ(sic)፡ L | ¹⁰ ሠራቂ፡ γ | ¹¹ ጥቀ፡ add. DEF | ¹² ሞት፡ M | ¹³ ወውሉድ፡ L | ¹⁴ ወላህማ፡ add. H | ¹⁵ ነዊማ፡ ዕቤር ተንሥአ፡ ጉህልያ፡ add. V | ¹⁶ ወለኀመ፡ ላህመ፡ M | ¹⁷ ከመ፡ ኢትኬልህ፡ V; ወወጽአ፡ add. β | ¹⁸ እንዘ፡ ይብል መስየ፡ አሐውር፡ add. β |

§ [166]-¹ እመካን፡ D | ² om. β | ³ አውአት፡ M | ⁴ om. β | ⁵ om. δM | ⁶ om. L | ⁷ በጸሎትከ፡ add. δMV | ⁸ om. M; ዘእንበሌሃ፡ D; ዘእንበሌሃ፡ ኢውሉድ፡ add. L | ⁹ ዘእሴሰይ፡ ቦቱ፡ LM | ¹⁰ ተራድአኒ፡ γ | ¹¹ ወኢይትኀፍረኒ፡ እንከ፡ add. γ | ¹² om. β |

§ [167]-¹ ሠረቀ፡ BF | ² om. H | ³ om. LM | ⁴ ሐረ፡ ኀበ፡ እንተ፡ መጽአ፡ D | ⁵ ወቀደመቶ፡ ይእቲ፡ ላህም፡ add. β | ⁶ መጽአት፡ ፍኖታ፡ L | ⁷ ይሐር፡ E | ⁸ ይእቲ፡ add. δ | ⁹ ውስተ፡ ቤታ፡ β | ¹⁰ om. L | ¹¹ ወሎቱሰ፡ add. L | ¹² om. L | ¹³ ከመ፡ E | ¹⁴ እንዘ፡ ይብል፡ እገሊት፡ እገሊት፡ ተንሥኢ፡ H | ¹⁵ om. L | ¹⁶ ወይእኬኒ፡ H | ¹⁷ ኪያየ፡ add. M | ¹⁸ አእመረታ፡ add. L | ¹⁹ ነቀውት፡ δβ ε | ²⁰ ሠረረት፡ γ | ²¹ ፕኀተ፡ ቤታ፡ D | ²² om. β | ²³ እንዘ፡ ትነቁ፡ add. B |

[168] ወሶቤሃ፡¹ ከልሐት፡ ይእቲ፡ ብእሲት፡² ወአእኩተቶ፡³ ለእግዚአብሔር፡ ለሎቱ፡ ስብሐት፡⁴ ዘረድ(F71v^a)አ፡ በጸሎቱ፡ ለአቡነ፡ ፊልጶስ፡ ሰማዕት፡⁵ ወመጽሐ፡⁶ አግዋሪሃ፡ ወይቤልዋ፡ ምንተ፡ ኮንኪ፡ ወትቤሎሙ፡ ነጽሩ፡(M76r^a) ዘንተ፡ ተአምረ፡ ዘገብረ፡ ሊተ፡ እግዚአብሔር፡ በጸሎቱ፡ ለአቡነ፡ ፊልጶስ፡⁷(V53r^b) እስመ፡ ትማልም፡⁸(H56rb) ሰረቀኒ፡⁹ ወዮም፡¹⁰ አግብአ፡ ሊተ፡¹¹ ወርእዩ እመንቱ፡ ሰብእ፡ ውእቱ፡ ሰራ(L54r^b)ቂ፡ እንዘ፡ ይቀ(F71v^b)ውም፡ ውስተ፡ ዴዴሃ፡ ለይእቲ፡ እቤር፡¹² አንዝዎ፡¹³ ወይቤልዎ፡ ለምንት፡ ነሣእከ፡ ላህማ፡ ለዛቲ፡¹⁴ እቤር፡¹⁵ ወይቤ(B176r^b)ሎሙ፡ እስመ ርኢክዋ፡ ለዛቲ፡(E42v^a) ላህም፡ ለእንዘ፡ ትትረዐይ፡ ሣዕረ፡ ውስተ፡ ሐቅል፡¹⁶ ፈተውክዋ፡¹⁷ ወወዐልኩ፡ እንዘ፡ እጸንሐ፡¹⁸ ለመ፡ አእምር፡ ኀበ፡ አይ፡¹⁹ ተነድር፡²⁰ ሶበ፡ ተቀበለታ፡ ዛቲ እቤር፡ ወአግብአታ፡²¹ ለውስተ፡ ቤታ፡²² ተፈ(F72r^a)ሣሕኩ፡ አእሚርዮ፡ ብሕታዌሃ፡²³ ለእቤር፡ ወዓዲ፡²⁴ ሰማዕክዋ፡ እን(H56v^a)ዘ፡ ትብል፡ ለእምቅድመ፡ ትኑም፡²⁵ አአቡነ፡²⁶ ተማሕዐንኩ በጸሎትከ፡ ኦፊሊጶስ፡ እስመ፡ ባሕታዊት፡²⁷(M76r^b) ለኀነ፡ ለዛቲ፡ ላህምዮ፡ ዘወሀበኒ፡ እግ(D31r^b)ዚአብሔር አድኅን፡ ሊተ፡ በጸ(L54v^a)ሎትከ፡ እምሀያዲ፡ ወእምሰራቂ፡²⁸

[169] ወዘንተ፡ ብሂላ፡ ኖመት፡ ወተፈሣሕኩ፡¹ ፈድፋድ፡ ሶበ፡ አእመርኩ፡ ከመ፡ አልቦ ዘይረ(F72r^b)ድኣ፡² ወበዊእዮ፡ ለውስተ፡ ቤት፡³ አውዓእክዋ፡ ለላህም፡⁴ ሐርኩ፡ ወ(E42v^b)በጻሕኩ፡ እስከ፡ መንፈቀ ሀገርዮ፡ ለወሀዮ፡ ወዐልኩ፡ በዊእዮ፡⁵ ውስተ፡ በድው፡ ለእስከ፡ ጸብሐ፡ ብዮ፡⁶ ወመስዮ፡⁷ ተንሣእኩ፡ ከመ፡ እእቱ፡⁸ ቤትዮ፡⁹ ወቀደመተኒ፡ ይእቲ፡ ላህም፡ ለወሐረት፡ ውስተ፡ ፍኖት ዘይእቲ፡ ተአምሮ፡ እንዘ፡ አነ፡ እተልዋ፡¹⁰ ወኢያእመርኩ፡ ኀበ፡ አይ፡ አሐውር፡(F72v^a) ወሶበ በጻሕኩ፡ ዝዮ፡ መሰለኒ፡ ለበጻሕኩ፡ ውስተ፡ ቤትዮ፡¹¹ ውእተ፡ ጊዜ፡ ጸዋዕክዋ፡ ለብእሲትዮ፡¹² ወሰሚዕዮ፡(H56v^b) ቃለ፡ ዛቲ፡¹³ ብእሲት፡ ደንገዕኩ፡¹⁴ ወናሁ፡¹⁵ ሀሎኩ፡¹⁶ በከመ፡ ትሬእዩኒ፡

Consulted witnesses (BDEFHLMV)

§ [168]-¹ om. LMV | ² ላህም፡ B | ³ ወአእኩተ፡ H | ⁴ om. LM | ⁵ ከማሁ፡ ይርድኦ፡ ለፍቁሩ፡ ወልደ፡ ጊዮርጊስ፡ አቡነ፡ ፊልጶስ፡ add. F | ከማሁ፡ ይርድኦ፡ ለፍቁሩ፡ ኩልነ፡ ሰማዕያን፡ ለዓለመ፡ ዓለም፡ አሜን፡ δ | ⁶ በጽባሕ፡ add. V | ⁷ om. D | ⁸ om. β | ⁹ ተሠርቀተኒ (sic)፡ V | ዘተሠፈቀኒ (sic)፡ ዘተሠረቀኒ ፡ L | ተወረተኒ (sic)፡ M | ¹⁰ om. HL | ¹¹ አግብአ፡ ሊተ፡ ወዮም፡ V | አግብአኒ፡ ሊተ፡ F | በጸሎቱ፡ አቡዮ፡ add. β | ¹² om. L | ወኮነ፡ ልቡ፡ ከመ፡ ዕብን፡ እምብዝኀ፡ ድንጋዬ፡ LV | ¹³ ወአግብእዎ፡ γ | ¹⁴ ለይእቲ፡ DEF | ¹⁵ ወሶቤሃ፡ ገብአ፡ ልቡ፡ ከመ፡ ይንግር፡ ኀጢአቶ፡ add. β | ¹⁶ om. L | ¹⁷ ከመ፡ እብላዕ፡ add. L | ¹⁸ እጸንሐ፡ ወርኢኩ፡ እንዘ፡ ትገብእ፡ add. β | ¹⁹ መካን፡ add. δ | ²⁰ om. β | ²¹ ወአብአታ፡ B | ²² om. L | ²³ ሶበ፡ ርኢክዋ፡ ባህቲታ፡ γ | ²⁴ ወሶበ፡ ትነውም፡ add. L | ²⁵ om. L | ²⁶ ፊልጶስ፡ δ | ²⁷ ነዳይት፡ ወአልብዮ፡ ምት፡ ወኢውሉድ፡ ወኢአዝማድ፡ አንተ፡ ኩነኒ፡ ረዳኢ፡ ወለዛቲ፡ ላህምዮ፡ እግዚአብሔር፡ በጸሎትከ፡ አድኅን፡ ሊተ፡ እምሐያዲ፡ ወእም፡ ተአጋሊ፡ add. V | ²⁸ om. β |

§ [169]-¹ ወተፈሣሕኩ፡ E | ² ዘይረድኣኒ፡ E | ዘይዴግነኒ፡ V | ³ om. γ | ⁴ om. B | አውዓዕኩ፡ እንዘ፡ አልቦ፡ ዘይከልኣኒ፡ add. L | ⁵ om. om. β | በዋእዮ፡ F | ⁶ om. L | ⁷ ወሶበ መስዮ፡ MV | ⁸ እሑር፡ γ | ⁹ ውስተ፡ add. F | ¹⁰ om. LM | ¹¹ om. β | ¹² ወሶበ፡ ጸዋዕኩ፡ ብእሲትዮ፡ L | ¹³ ቃላ፡ ለዛቲ፡ MV | ¹⁴ ወፈራሕኩ፡ add. γV | ¹⁵ አነ፡ DEF | ¹⁶ om. BHLM |

[170] «ወሶበ፡ ሰምዑ፡ ዘንተ፡ ነገረ፡ አንከሩ፡ እ(B176v^a)ሉ፡ ሰብእ፡¹ ወአእኩትዎ፡ ለእግዚአብሔር ዘገብረ፡ ዘንተ፡ ተአም(V53v^b)ረ፡ በጸሎቱ፡ ለአቡነ፡ ፊልጶስ፡² ወይቤል(D31v^a)ዎ፡ ለውእቱ፡ ሰራቂ፡³ ሐር፡⁴(L54v^b) «ዳግመ፡(F72v^b) «ኢተአብ(E43r^a)ስ፡ ከመ፡ ኢትኩን፡ ውፁኣ፡ እምጽድቅ፡⁵ ወነበረት፡ ይእቲ፡ ብእሲት፡⁶ እንዘ፡ ተአኩቶ፡ ለእግዚአብሔር፡ ዘረድኣ፡ በጸሎቱ፡ ለአቡነ፡ ፊልጶስ፡⁷ ረድኤቱ፡ ትኩን፡⁸ ምስሌነ፡⁹ «ለዓለመ፡ ዓለም፡¹⁰ አሜን፡፡

[171] ወካዕበ ስምዑ፡ «ካልኣ፡ ተአምረ፡ ዘገብረ፡ ዝንቱ፡ አቡነ፡ ፊልጶስ፡ እንዘ፡ ሀሎ በሥጋ፡¹ ወሀለወት፡(F73r^a) አሐቲ፡ መበለት፡ ዘታረብሕ፡² ዶርሆ፡ ወትሣየጥ፡ ባቲ፡³ ሲሳያ፡ ወአሐተ፡ ዕለተ፡ መጽኣ፡ አንቄ፡⁴ ወነሥኣ፡ አሐደ፡⁵ ዶርሆሃ፡⁶ ወአምሐለቶ፡⁷ «ይእቲ፡ መበለት፡⁸ እንዘ፡ ትብል፡ በጸሎተ፡ አቡነ፡ ፊልጶስ፡ ሰማዕተ፡ ክርስቶስ፡⁹(H57r^a) ከመ፡ ታግብእ፡ ሊተ፡⁹ «ዶርሆየ፡ ዘነሣእከ፡ እምኔየ፡¹¹ ወዘንተ፡ ብሂላ፡ ወዐለት፡¹² እንዘ፡ ትትአመን፡¹³ በጸሎቱ፡¹⁴ ወው(F73r^b)እቲ፡ አንቄ፡¹⁵ ኢደፈረ፡¹⁶(E43r^b) ከመ፡ ይብላዕ፡ ባሕቱ፡ ተመይጠ፡ ለፌ፡ ወለፌ፡ «እንዘ፡ ይጸውር፡ ውእተ፡ ዶርሆ፡፡¹⁷

[172] ወሶበ ኮነ፡¹ ጊ(L55r^a)ዜ ሰርክ፡²(M76v^b)(V54r^a) ነበረ፡ ውስ(D31v^b)ተ፡ ምድር፡ «ውእቱ፡ አንቄ፡³ ኀበ፡ ነሥኣ፡ ዶርሆ ወነጸረት፡ ይእቲ፡ መበለት፡ ወትቤ፡⁴ ዝአንቄ፡⁵ ዘመሠጠ፡⁶ ዶርሆ፡ ዚአየ፡ እንዳሂ፡ ለእመ አሰሮ፡ አቡነ፡⁷ በጸሎቱ፡ ከመ፡ ኢይብላዕ፡⁸ በይእቲ፡ ጊዜ፡(F73v^a) ተንሥኣ፡ አን(B176v^b)ቄ፡⁹ ኀዲኀ፡ ዶርሆ፡ ዘመሠጠ፡ ወነሥኣት፡¹⁰ ይ(H57r^b)እቲ፡¹¹ ውእተ፡ ዶርሆ፡ ወረከበቶ፡¹² ሕያዎ፡¹³ ወኢተነክየ፡¹⁴ ምንትኒ፡¹⁵ ወነገረቶሙ፡ ለአግዋሪሃ፡ ነሎ፡ ዘኮነ፡ ወአእኩታሁ ለእግዚአብሔር፡ ዘገብረ፡ ዘንተ፡ ተአምረ፡ በጸሎቱ፡ ለአቡነ፡ ፊልጶስ፡¹⁶ ትንብልናሁ፡¹⁷ ትኩን፡ ምስሌነ፡¹⁸ ለዓለመ፡ ዓለም፡(E43v^a) አሜን፡፡

Consulted witnesses (BDEFHLMV)

§ [170]-om. M | ² በጸሎተ፡ ቅዱሳኒሁ፡ LMV | ³ ብእሲ፡ β | ⁴ ሐር፡ ይፍዲክ፡ እግዚአብሔር፡ በከመ፡ ምግባሪክ፡ L | ⁵ om. β | ⁶ እቤርት፡ V | ⁷ om. D፡ ሰማዕቱ፡ ለክርስቶስ፡ add. MV | ⁸ በረከተ ጽድቁ፡ የሀሉ፡ L፡ በረከቱ፡ ጽድቁ፡ የሀሉ፡ ምስለ፡ ገብሩ፡ ወልደ፡ ኢየሱስ፡ ወምስለ፡ ኩሎሙ፡ ውሉደ፡ ጥምቀት፡ add. M፡ በረከተ፡ ጸሎቱ፡ የሀሉ፡ ምስሌነ፡ አሜን፡ V | ⁹ ምስለ፡ ኩልነ፡ አሜን፡ D፡ ምስለ፡ ወልደ፡ ጊዮርጊስ፡ F | ¹⁰ om. LV |

§ [171]-¹ om. LV | ² ዘታስተባዝሕ፡ β | ³ ቦቱ፡ LM | ⁴ ያፈ፡ ሊሎ፡ LM፡ ያፈ፡ ኪሎ፡ V | ⁵ እምነ፡ add. DEF | ⁶ ዶርሆ፡ B | ⁷ ወአውግዝቶ፡ β | ⁸ om. L | ⁹ አመሐልኩክ፡ add. γV | ¹⁰ ወኢትብላዕ፡ add. β | ¹¹ om. L | ¹² om. HV | ¹³ ተአመነት፡ γ | ¹⁴ በጸሎተ፡ ፊልጶስ፡ β | ¹⁵ ያፈ፡ ሊሎ፡ M፡ ያፈ፡ ሲሎ፡ ፀዊሮ፡ ይእተ፡ ዶርሆ፡ ወኢትጥዕም፡ ወወዓለት እንዘ፡ ትሰርር፡ V | ¹⁶ ኢደፈረክ፡ E | ¹⁷ om. γ |

§ [172]-¹ om. F | ² መጽኣት፡ መበለት..ትሠርር፡ add. LV | ³ om. L | ⁴ ናሁ፡ add. EF | ⁵ ዝኩአንቄ፡ EF | ⁶ ዘተመሰጠ፡ F | ⁷ ፊልጶስ፡ add. δ | ⁸ ወአግብዓ፡ ሊተ፡ add. β | ⁹ om. DF፡ ያፍ፡ L | ¹⁰ ወመጽኣት፡ ይእቲ፡ add. HLM | ¹¹ om. E፡ መበለት፡ add. F | ¹² ወረከበታ፡ γ | ¹³ ሕያውታ፡ LMV | ¹⁴ ወኢተነክየት፡ LM | ¹⁵ እስከ፡ ፀጉራ፡ ወነገረቶን፡ add. L | ¹⁶ መስተጋድል፡ add. γ | ¹⁷ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ L፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ገብረ፡ እግዚአብሔር ወወልደ፡ ኢየሱስ፡ ወምስለ፡ ኩሎሙ፡ ውሉደ፡ ጥምቀት፡ add. M | ¹⁸ ምስለ፡ ፍቁር፡ ወልደ፡ ጊዮርጊስ፡ add. F |

[173] ፲_aወእምዝ፡ ተሰምዐ፡ ዜናሁ፡(F73r^b) ውስተ፡ ነሱ፡¹ በሓውርት፡ ወነሱ፡ ዘተአመነ፡ በጸሎቱ፡ ለአቡነ፡ ፊልጶስ፡ ይትገበር፡ ሎቱ፡² ልቃዳቲሁ፡³ ነሱ፡ ፲እመኒ፡ ብእሲ፡⁴ አው፡ ብእሲት፡ ሶበ፡ ኀሠሠ፡⁵ ያብስሉ፡ ኀብስተ፡ ያምሕልዎ፡⁶ ለእሳት፡ ከመ፡ ኢያሕርር፡ ኀብስተ፡ እስከ ይትመየጡ፡ በጸሐሙ፡ ኀበ፡ ፈቃዱ፡(D32r^a) በስሙ፡⁷ ይትገበር፡⁸ ሎሙ፡ ወነሱ፡ ተአምራተ፡ ዘአርአየ፡ እግዚአ(F74r^a)ብሔር፡ በእደዊሁ፡ ሶበ፡ ጸሐፍነ፡ በበ፩፡⁹ ፲እምኢያብጻሕነ፡ ኀበ፡ ፍጻሜ ዳእሙ፡ ኀደግነ፡ ከመ፡ ኢይኩን፡ ዝንጋዔ፡ ወሀኬት፡ ለሰማዕያን፡¹⁰

[174] ንትመየጥኬ፡ ኀበ፡ ዘቀዳሚ፡ ነገርነ፡¹ ወሶቤሃ፡ ነሥእዎ፡ ሐራ፡ ንጉሥ፡ ለብ(H57v^b)ፀዕ፡² ፊልጶስ፡³ ወአብ(E43v^b)ጽሕዎ፡ እስከ፡ ምድ(V54v^a)ረ፡ ቈርቋራ፡⁴ ወአውዒአሙ፡⁵ ፲እምአንቀጸ፡ ይእቲ ሀገር፡⁶ ኀደግዎ፡ ወነገርዎ፡⁷ ለዐቃቤ፡ አንቀ(F74r^b)ጽ፡⁸ በከመ፡ አዘዘ፡ ንጉሥ፡ ወይቤ፡ ኦሆ፡ ወተመይጡ፡⁹ ላእካነ፡ ንጉሥ፡ ወእምዝ፡(B177r^a) ወረደ፡ አቡነ፡ ፊልጶስ፡¹⁰ እንተ፡ ምድረ፡ ዘላን፡ ወእሙንቱስ፡¹¹ አረማውያን፡¹² ይቀትሉ፡ ሰብአ፡ ነሱ፡¹³ ዘረከቡ፡ ለብፀዕስ፡¹⁴ አድኀኖ፡ እግዚአብሔር፡ ወኀለፈ፡ እንተ፡ ማእከሎሙ፡ ወበጽሐ፡¹⁵ ሀገረ፡¹⁶ ትግሬ፡¹⁷ አመ፡¹⁸ መኰንና፡ ለምድረ፡ ትግሬ፡ ዘይብልዎ፡¹⁹ ተራድአነ፡ እግዚእ፡

[175] ወተ(L55v^b)ፈጸመ፡ ላዕሌ(H58r^a)ሁ፡ ቃለ፡ ወንጌል፡ ዘይቤ፡ ብ(F74v^a)ፀዓን፡ እ(M77v^a)ለ፡ ይሰደ(D32r^b)ዱ፡¹ በእንተ፡ ጽድቅ፡ እስመ፡(V54v^b) ሎሙ፡² ይእቲ፡ መንግሥተ፡ ሰማያት፡ ወነበረ፡³ እንዘ፡ የኀሪ፡⁴ መካነ፡ ፅሙና፡ ወኀደረ፡ ህየ፡⁵ ወኮነ፡ ብፀዕ፡ ፊሊጶስ፡⁶(E44r^a) ይፌውስ፡ ድውያነ፡⁷ ወሕሙማነ፡⁸ በኀይለ፡ ጸሎቱ፡⁹ ወእግዚአብሔርኒ፡ ይሰምዎ፡¹⁰ ጸሎቶ፡¹¹ ወይገብር፡ ሎቱ፡ ተአምራተ፡ ወመንክራተ፡ ፲_aአኮ፡¹² ለባሕቲቱ፡ አላ፡ ለዘይጼውዕ፡ ስሞ፡ ልበአሚን፡¹³

Consulted witnesses (BDEFHLMV)

§ [173]-¹ om. L | ² ነሱ፡ add. E | ³ ፈቃዱ፡ D; a-a: om. V | ⁴ om. L | ⁵ ፈቀዱ፡ ይሐፍ፡ ያውግዝዎ፡ ለእሳትኒ፡ ወለሕብስትኒ፡ እንዘ፡ ይብሉ፡ አወግዘክ፡ በጸሎተ፡ አቡነ፡ ፊልጶስ፡ ኢታኀርር፡ ኀብስተየ፡ ወሶቤሃ፡ ኢታኀርር፡ እስከ፡ ይበጽሕ፡ በጸሐ.ለዓለመ፡ ዓለም፡ አሜን፡ add. β | ⁶ ያውግዝዎ፡ L | ⁷ ለአቡነ፡ ፊሊጶስ፡ add. DEF | ⁸ ይከውን፡ EF | ⁹ በ፩፡ B | ¹⁰ om. β |

§ [174]-¹ ቀዳሚ፡ ነገር፡ V | ² አቡነ፡ D | ³ om. HLM; ከመ፡ ይሰድድዎ፡ add. β | ⁴ ቱርቱራ፡ M | ⁵ አብጸሐሙ፡ አናቅጺሃ፡ γ | ⁶ om. L | ⁷ ወይቤልዎ፡ L | ⁸ ይቤለክን፡ ንጉሥ፡ ለእመ፡ ወጽአ፡ ዝንቱ፡ መነኮስ፡ ዓላዌ፡ ንጉሥ፡ አመትር፡ ርእሰክ፡ በሰይፍ.ወተሰደ፡ አቡነ፡ ፊልጶስ፡ add. V | ⁹ ወገብኡ፡ γ | ¹⁰ አቡነ፡ ፊልጶስ፡ ወረደ፡ V | ¹¹ እሙንስ፡ D; om. HM | ¹² አረሚያን፡ EF | ¹³ ነሱ፡ ሰብአ፡ tra. FV | ¹⁴ om. E | ¹⁵ ፊሊጶስ፡ add. HM | ¹⁶ እስከ፡ ሀገረ፡ add. H | ¹⁷ ምድረ፡ D | ¹⁸ እሙ፡ F | ¹⁹ om. BDEF |

§ [175]-¹ ይሰድድዎሙ፡ M | ² ነሱሙ፡ DE | ³ ወኀረየ፡ ወነበረ፡ M | ⁴ እንተ፡ የሐሪ፡ β | ⁵ ወአሜሃ፡ M | ⁶ om. B | ⁷ om. D; ይፌውሶሙ፡ ለድውያን፡ EF | ⁸ ወለሕሙማን፡ E | ⁹ ክብርት፡ add. γ | ¹⁰ ይሰምዎ፡ እግዚአብሔር፡ V | ¹¹ ስዕለቶ፡ በቅጽበት፡ add. L | ¹² ሎቱ፡ γ | ¹³ ይትገበር፡ ሎቱ፡ ተዓምር፡ add. L | ¹³ a-a: om. β |

[176] ወበውእቱ፡ መ(F74v^b)ዋዕል፡ ሀሎ፡ መኰንን፡ ሀገር፡ ዘተንቤን፡¹ ዘይሰመይ፡ ተአማኒ በእግዚአብሔር፡ ወኮነት፡ ሎቱ፡ ወለት፡ ላሕይት፡(H58r^b) ፈድፋድ፡ ወኮነ፡ የማናይ፡ እዳ ወየማናይ፡² እግራ ዕውሰ፡³ እምአመ፡ ተወልደት፡ ወኢትክል፡⁴ አንቀልቅሎ፡⁵ እስመ ብዙኃን፡ መኳንንት፡⁶ የሐፅይዋ፡⁷ ሶበ፡ ርእዩ፡(V55r^a) ላሕየ፡ ገጻ፡⁸ መአድመ፡⁹ ወሥነ፡ ላሕያ፡ እንዘ፡ ኢያእምሩ፡ ደዌሃ፡¹⁰ ወሶበ፡ ጠየቁ፡(F75r^a) ደዌሃ፡¹¹(M77v^b) የኅድግዋ፡ ወእለ፡ ነፀሩ፡ ኪያሃ፡ አቡሃ፡ ወእማ፡ ይበክ(E44r^b)ዩ፡ ጥቀ፡¹² እንዘ፡ ይብሉ፡ ኦወለትነ፡ ለእመ፡ ኮንኪሰ፡ ፍጹመ፡(D32v^a) ከመዝ እ(B177r^b)ምበቋዕኪ ለነገሥት፡¹³ ዘንተ ወዘይመስሎ ይቤሉ፡¹⁴፡ ወሶበ ነገርዎ፡¹⁵ ፀለአበ ይእቲ ወለት፡¹⁶ ዜናሁ፡ ለ(H58v^a)ክቡር፡¹⁷ ፊልጳስ፡ ወይቤልዎ፡ ሰማዕነ፡ በእንተ፡ አሐዱ፡ መነኮስ፡¹⁸ እስመ፡ ተዋሥኦ፡ ለንጉሥ፡ ወንጉሥኒ፡ ሰደዶ፡ እምነ፡ ሸዋ፡¹⁹ እስከ፡ ዝየ፡(F75r^b) ወናሁ፡ ይፌውስ፡ ዱያነ፡²⁰ ወእመ፡ ትፈቅድ፡ አንተ፡ ፈውስ፡ ዚአሃ፡²¹ ሰዳ፡²² ኀቤሁ፡ ወውእቱ፡ ይፌውስ፡ ለከ፡ ፍጡነ፡፡²³

[177] ወሶበ፡ ሰምዐ፡ ዘንተ፡ መኰንን፡ ሀገር፡¹ ዘንተ፡ ነገረ፡ ተ(L56r^b)መልእ፡ ፍስሐ፡² ወይቤ፡ እመ፡ ይፈውስ፡³ ኪያሃ፡ እምወሀብክዎ፡⁴ መንፈቀ፡ ንዋይየ፡ እስመ፡ ውእቱ፡⁵ መኰንን፡ ባዕል፡ ጥቀ፡⁶ ወውእተ፡ ጊዜ፡ ተንሥኦ፡(V55r^b) ወአጸረ፡⁷ ወለቶ፡⁸ አምኃ፡ ብዙኀ፡⁹ ወኀሠ(E44v^a)ሠ ኀበ፡ ሀ(F75v^a)ሎ፡ አቡነ፡ ፊልጳስ፡¹⁰ ወይቤልዎ፡¹¹ ናሁ፡¹² ፀንቡር፡ ኀበ፡ መካነ፡¹³ ዕሙና፡ ዘኀረየ፡¹⁴ ለሊሁ፡፡¹⁵ ወሶበ፡ በጽሐ፡ መኰንን፡¹⁶ ኀቤሁ፡ ለአከ፡¹⁷ እመነኮስ፡¹⁸ ኀበ፡ አቡነ ፊልጳስ፡ እንዘ፡ ይብል፡ አብሐኒ፡¹⁹ ፀሐባ፡ እብጻሕ፡ ኀቤከ፡²⁰ እስመ፡ አነ፡ ገብርክ(D32v^b) ዘመጻእኩ፡ እምርሑቅ፡²¹ ወነገርዎ፡ ላእካን፡²² ለአቡነ፡ ክቡር፡²³ ፊልጳስ፡ ወይቤ፡ በአይቱ፡ የአምረኒ፡ እስመ፡ አነ፡ ነዳይ፡²⁴ ወምስኪን፡ ወፈ(F75v^b)ላሲ፡²⁵ ለእመስ፡ ኪያየ፡ የኀሥሥ፡²⁶ አምጽእዎ፡፡²⁷

Consulted witnesses (BDEFHLMV)

§ [176]-¹ ዘተቤን፡ BF | ² ወጸጋማይ፡ γ | ³ ዕውሰት፡ B | ⁴ ወኢክህሊት፡ HM | ⁵ የማናየ፡ እደዊሃ፡ ወእገሪሃ፡ እስመ ተወልደት፡ ፅብሰታ፡ add. β; አንስሐስሐ፡ D | ⁶ መኳንንተ፡ ምድር፡ ወአብዕልት፡ add. LV | ⁷ ሐበይዋ፡ M | ⁸ ስነ ራእየ፡ ገጻ፡ β | ⁹ om. L | ¹⁰ ወሶበ፡ የአምሩ፡ ነውረ፡ ሥጋሃ፡ የኅድግዋ፡ add. L | ¹¹ ነውረ፡ ሥጋሃ፡ DEF | ¹² በእንተ፡ ስና፡ ወላህያ፡ L | ¹³ በዘከመዝ፡ ስንኪ፡ ነገሥታተ፡ ምድር፡ እምፈሐሩኪ፡ add. L | ¹⁴ ወነበሩ፡ እንዘ፡ የሐዝኑ፡ በዝ ግብር፡ add. M | ¹⁵ ወአሚሃ፡ ነገርዎ፡ L | ¹⁶ om. L | ¹⁷ ለብጽዕ፡ አቡነ፡ D | ¹⁸ በእንተ፡ ውእቱ፡ ብእሲ፡ HV | ¹⁹ ሴዋ፡ γ | ²⁰ ድውያነ፡ γ | ²¹ ዚአየ፡ D | ²² ሰድ፡ LV | ²³ om. β |

§ [177]-¹ om. EFMV | ² ተፈሥሐ፡ β | ³ ሊተ፡ add. M; ፊወሰ፡ ሊተ፡ F | ⁴ እምሀብክዎ፡ V | ⁵ ከመ፡ ውእቱ፡ E | ⁶ ወብዙኀ፡ ጥራቱ፡ add. β | ⁷ ወእጋረ፡ H ወጸረ፡ M | ⁸ ወኀሥኦ፡ ምስሌሁ፡ አምኃ፡ ለብእሴ፡ እግዚአብሔር፡ ወመጽኦ፡ እንዘ፡ የኀሥሥ፡ add. H | ⁹ ለብእሴ እግዚአብሔር፡ add. γ | ¹⁰ ዘሀገረ፡ ሴዋ፡ ዘተሰደ፡ እምኀበ፡ ንጉሥ፡ በእንተ፡ ሃይማኖተ፡ ክርስቶስ፡ ወበጽሐ፡ add. β | ¹¹ ነዋ፡ ውእቱ፡ DF; ነዋ፡ ዝየ፡ ደብረ፡ እገሌ፡ ወሶቤሃ፡ መጽኦ፡ መኮንን፡ ወቆመ፡ አፍኦ፡ ኖኅት፡ add. V | ¹² om. D | ¹³ ኀቤነ፡ ውስተ፡ መካነ፡ add. D | ¹⁴ ዘሀሎ፡ F | ¹⁵ om. β | ¹⁶ ወቆመ፡ አፍኦ፡ ኖኅት፡ add. MV | ¹⁷ እስከ፡ D; ለአከ፡ ኀቤሁ፡ V | ¹⁸ መነኮሳተ፡ እንዘ፡ ይብል፡ MV | ¹⁹ አብጽሐኒ፡ እግዚአብሔር፡ ኀቤከ፡ H | ²⁰ om. H | ²¹ ብሔር..ለገብርክ፡ add. V | ²² om. D | ²³ ብፁዕ፡ add. M; ዘንተ ነገረ፡ add. β | ²⁴ om. γ | ²⁵ ፈላሲ፡ ወምስኪን፡ V | ²⁶ ይፈቅድ፡ γ | ²⁷ ወሶቤሃ፡ አግብዕዎ፡ ለመኮንን፡ add. β |

[178] ወሶበ፡(B177v^a) ርእዮ፡¹ መኰንን፡² ሰገደ፡ ታሕተ፡³ እገሪሁ፡⁴ ለአቡነ፡ ፊልጶስ፡ ወይቤሎ ኦአባ፡ ፊላሲ፡⁵ አንተነ፡ ዘሀገረ፡ ሸዋ፡⁶ ዘ(H59r^a)ተሰደድከ፡ በእንተ፡(M78r^b) ክርስቶስ፡ ዘትሰመይ ፊልጶስ፡ ወይቤሎ፡ በትሕትና፡ መንፈስ፡⁷ በስምዕስ፡ አነ፡ ውእቱ፡ ወባሕቱ፡ አንተ፡⁸(E44v^b) ምንተ፡ ትፈቅድ፡ እምነቤየ፡ ወይቤሎ፡ ውእቱ፡ ብእሲ፡⁹ ትርክበ(F76r^a)ኒ፡ ምሕረትከ፡ ወይቤሎ አቡነ፡ ፊልጶስ፡¹⁰ ምንተ፡ ትብል፡ ወይቤ፡ ውእቱ፡ ብእሲ፡ እስመ፡ አነ፡¹¹ ሰማዕኩ፡ በእንቲአከ፡ ከመ፡ አንተ፡ ትፌውሶሙ፡ ለድውያን፡¹² ወለኩሎሙ፡ ሕሙማን፡ ወትጼግዎሙ፡ ጽንዑ፡ ለድኩማን፡ በጸሎት(L56v^b)ከ፡ ወተሰጥዎ፡ አቡነ፡ ፊልጶስ፡ ምንት፡ አነ፡ ኃጥእ፡ ዘእፌውስ፡ ወይቤ፡ መኰንን አንትሙሰ፡ ቅዱሳን፡ እመኒ፡ ምውተ፡¹³ አንሣከ(D33r^a)(F76r^b)ከሙ፡ ወድውየ፡ ፈወስከሙ፡ ከመዝ ልማድክሙ፡¹⁴ ታኅሰሩ፡ ርእሰክሙ፡ ወታዕብዩ፡ ቢጸክ(M78v^a)ሙ፡ ወባሕቱ፡ ተማሕፀንኩ፡¹⁵ አነ፡ በጸሎትከ፡ ርድኦ፡ ለኢሚኖትየ፡¹⁶ በከመ፡ ጸገወከ፡ እግዚአብሔር፡ ሥልጣነ፡ ወይቤሎ፡ አቡነ፡ ፊልጶስ፡ ይርዳእከ፡ እግዚአብሔር፡ በከመ፡ አሚኖትከ፡¹⁷ ወባሕቱ፡ ምንተ፡ ትፈቅድ ይግበር፡(L57r^a) ለከ፡ እግዚአብሔር(F76v^a)ር፡ ፑበእደ፡ ገብሩ፡፡¹⁸

[179] ፑወይቤ፡(B177v^b) ውእቱ፡ መኰንን፡¹ እስመ፡ ወሀበኒ፡ እግዚአብሔር፡ ወለተ፡ ሠናይተ ወአዳም፡ ሥነ፡ ላሕያ፡ ወባሕቱ፡ ፑማናይ፡ እዳ፡² ፑወማናይ፡ እግራ፡³ ዕውስ፡⁴ ወኢትክል አንስሐስሐተ፡ እምአመ፡ ተወልደት፡⁵ ወ(H59v^a)ብዙኃን፡ መኳንንት፡ ይፈቅዱ፡⁶ ወይፈትዉ፡ ከመ ትኩኖሙ፡ ብእሲተ፡⁷ በእንተ፡ ደዌሃ፡⁸ የኀድግዋ፡⁹ ወ(F76v^b)ነያ፡ ዝየ፡ አምጸክከዋ፡¹⁰ በዘትክል ርድኦኒ፡ ኦአባ፡ እስመ፡ ተአመንኩ፡ በጸሎትከ፡ ወዘንተ፡ አምኃ፡ ተመጠው፡(D33r^b) እምእዴየ ለገብርከ፡፡¹¹ ወኅልፌ፡¹² አምኃኒ፡¹³ ዘአምጽኦ፡ ጥሕን፡¹⁴ ጸረ፡ ፩፡ በቅል፡ ወንሒኅ፡ እንተ፡ ፩፡ ላህም፡ ወሐሪ፡ ጸረ፡ ፪፡ በቅል፡ ወመዓር፡(M78v^b) ጸረ፡ ፫፡ በቅል፡ ወአክለሂ፡ ጸረ፡ ፬፡ ወ፩፡ አኡዳግ፡ ዘንተ፡ ኩሎ፡¹⁵ አምጽኦ፡ ሎቱ፡¹⁶ ውእቱሰ፡ ፑአቡነ፡ ፊልጶስ፡¹⁷ ይነ(L57r^b)(F77r^a)ሥእ፡ ከመ ዘይበል፡ ወይከፍል፡ በኀብእ፡ ለነዳያን፡¹⁸ ወአዘዙ፡ ለረድኡ፡¹⁹ ከመ፡ ይትመጡ፡²⁰ አም(H59v^b)ኃሁ ለመኰንን፡፡

Consulted witnesses (BDEFHLMV)

§ [178]-¹ ውእቱ፡ *add.* F; ለብፁዕ፡ *add.* M | ² *om.* β | ³ ኀበ፡ γ | ⁴ ተባረከ፡ ወቆመ፡ ቅድሚሁ፡ *add.* β | ⁵ *om.* E; ወይቤሎ፡ ኦአባ፡ ፊላሲ፡ F | ⁶ ሴዋ፡ EL | ⁷ *om.* β | ⁸ *om.* H | ⁹ ኦ አባ፡ *add.* H; ኦ አሃ፡ *add.* M | ¹⁰ ብፁዕ፡ *add.* M | ¹¹ *om.* D | ¹² *om.* DEF; ወትረደረኦሙ፡ ለምንዱባን፡ በጸሎትኩ..በእንተ፡ ስመ፡ ክርስቶስ፡ *add.* V | ¹³ ሙታነ፡ L | ¹⁴ ከመዝ፡ ትብሉ፡ L | ¹⁵ አነ፡ ተአመንኩ፡ γ | ¹⁶ ለአሚኖትየ፡ BF; *om.* V | ¹⁷ ሃይማኖትኩ፡ D | ¹⁸ *om.* V |

§ [179]-¹ *om.* L | ² የማነ፡ እደዊሂ፡ β | ³ ወየማነ፡ እገሪሂ፡ β | ⁴ ዕውስት፡ L; ዕቡስት፡ M | ⁵ እስከ፡ የም፡ *add.* MV | ⁶ በእንተ ላህያ፡ ወራእያ፡ ገጻ፡ *add.* β; ይፈቅድዋ፡ DL | ⁷ በእንተ፡ ስነ፡ ላህያ፡ *add.* γ | ⁸ በእንተ፡ ላህየ፡ ገጻ፡ ወሶበ፡ ርእይዋ፡ ከመ ዕውስት፡ ይእቲ፡ DF | ⁹ ወሶበ፡ አእመሩ፡ ከመ፡ ፀውስት፡ የኃድግዋ፡ L | ¹⁰ ጸዊርየ፡ L | ¹¹ እምእደ ገብርከ፡ F | ¹² *om.* H | ¹³ አምኀነሁኒ፡ F | ¹⁴ ጣሕን፡ BDEF | ¹⁵ አምኀ፡ *add.* M | ¹⁶ ለእብሴ፡ እግዚአብሔር፡ *add.* LV | ¹⁷ *om.* H | ¹⁸ ለነዳያን፡ ይከፍል፡ በኀብእ፡ γ | ¹⁹ በኪሞስ፡ *add.* D | ²⁰ ይትመጠው፡ D |

[180] «ወለውእቱ፡ መኰንን፡¹ ወሀቦ፡ አቡነ፡² ገሢዎ፡³ በልብስ፡⁴ መግለ፡ ቅሥፊቱ፡⁵ ወይቤሎ፡ ንሣእ፡⁶ ወቅብአ፡ ለወለትከ፡ እንዘ፡ ትብል፡ ተፈውሲ፡ በስሙ፡ ለእግዚእነ፡⁷ ኢየሱስ፡ ክርስቶስ፡ «ወልደ፡ እግዚአብሔር፡ ሕያው፡⁸ ዝመግል፡ ዘእቀብአኪ፡(B178r^a) (F77r^b)አነ፡⁹ ደመ ቅሥፊት፡ ውእቱ፡¹⁰ ዘሃይማኖት፡ ዘተክዕው፡¹¹ በእንተ፡ ስምዐ፡ ክርስቶስ፡ ወዘንተ፡ ብሂሎ መጠዎ፡¹² ወሶቤሃ፡ ወፅአ፡¹³ ውእቱ፡ ብእ(E45v^a)ሲ፡ እንዘ፡ ይትአመን፡¹⁴ በኩሉ፡ ልቡ፡ «ወበኩሉ፡ ኅሊናሁ፡¹⁵ ወቀብአ፡ ለ(M79r^a)ወለቱ፡¹⁶ በከመ፡ መሀሮ፡ «አቡነ፡ ፊልጶስ፡¹⁷ ወበጊዜሃ፡ ጸንዐ፡(L57v^a) እደዊሃ፡(D33v^a) ወእገሪሃ፡¹⁸ ወቆመት፡¹⁹ «ርቱዐ፡ ዘእንበለ፡ ሙስና፡ ወይቤላ፡ ሑሪ፡ «እት(F77v^a)ዊ በሰላም፡²⁰ ወሐረት፡ ይእቲ፡ ወለት፡ ርቱዐ፡ «በእገሪሃ፡ ወእደዊሃ፡ ኮነ፡ ከመ፡ ካልኡ፡²¹ ወአእኩቶ፡²² መኰንን፡²³ ለእግዚአብሔር፡²⁴ በእንተ፡ ዘሐይወት፡²⁵ ወለቱ፡²⁶

[181] ወበጺሐ፡¹ ተአምኖ፡² ወሰገደ፡ «ታሕተ፡ እገሪሁ፡³ «ለአቡነ፡ ፊልጶስ፡⁴ እንዘ፡ ይብል ናሁ፡⁵ አሕየዎ፡ እግዚአብሔር፡ ለወለትየ፡⁶ በጸሎትከ፡ ወበስእለትከ፡⁷ ወይቤሎ፡ አቡነ ፊልጶስ፡ አኮ፡ በጸሎትየ፡ ወ(F77v^b)በስእለትየ፡⁸ ዘተፈወሰት፡ አላ፡ በእንተ፡ ሥነ፡ ሃይማኖትከ፡⁹ ወካዕበ፡¹⁰ ይቤሎ፡¹¹(H60r^b) መኰንን፡ ኦአባ፡ ፈንዎ፡¹² (E45v^b)¹³ ምስሌየ፡¹⁴ ከመ፡ ያምጽእ ዘእፌኑ፡ ለከ፡ አምኑ፡¹⁵ ወይቤሎ፡ አቡነ፡¹⁶ ፊልጶስ፡ ለምንት፡ ሊተ፡ የአክለኒ ዘትማልም፡ ወሶበ፡ አጽሐቦ፡ ጥቀ፡¹⁷ ፈነዎ፡ ለረድእ፡ ዘስሙ፡¹⁸ በኪሞስ፡ ወበዝንቱ፡¹⁹ ተፈሥሐ፡ መኰንን፡ ወነሢአ፡²⁰ ወለቶ፡²¹(F78r^a) ሑሪ፡ ምስ(B178r^b)ለ፡ ውእቱ፡ ረድእ፡²² ወሶበ፡(D33v^b) በጽሐ ሀገሮ፡ ተቀበልዎ፡ አግብርቲሁ፡ ወርእ(H60v^a)ይዎ፡ ለወለት፡ እንዘ፡ ተሐውር፡²³ ወዜነውዋ፡ ለእማ፡²⁴ ወፅአት፡ ወተቀበለታ፡ ወሐቀፈታ፡²⁵ ወሰዐመታ፡ ወኮነ፡ ዐቢይ፡²⁶ ፍሥሐ፡ ውስተ ውእቱ፡ ቤተ፡ መኰንን፡²⁷ «ወሶበ፡ ሰምዐ፡ ከመ፡ ሐይወት፡ ወለቱ፡ ለመኰንን፡²⁸ መጽኡ ብዙኃን፡ ሰብእ፡ ወገብሩ፡²⁹ «በዓ(L58r^a)ለ፡ ዐቢየ፡³⁰ ለነዳያ(F78r^b)ን፡ ወለምስኪናን፡ ወለውእቱኒ፡ ረድእ፡ አብኦ፡ ውስተ፡ ማኅደር ሠናይ³¹፡፡

Consulted witnesses (BDEFHLMV)

§ [180]-¹ om. E | ² om. H | ³ ኅሥዮ፡ DEF; ኃሢዎ፡ BV | ⁴ om. δ; በአፅርቅት፡ β | ⁵ እስከ፡ አሜሃኒ፡ ኢተፈወሰ፡ ቁሰሊሁ፡ በእንተ፡ ብዙኅን፡ ድውያን፡ ዘይትፌወሱ፡ ተቀቢአሙ፡ መግሎ፡ ወኮነ፡ ከመ፡ ጳውሎስ፡ add. V | ⁶ ዘንተ፡ add. DEF | ⁷ በስመ፡ እግዚእነ፡ V | ⁸ om. γ | ⁹ om. H | ¹⁰ om. γ | ¹¹ om. L | ¹² መጠወ፡ M; መጠዋ፡ V; መጠዎ፡ γ | ¹³ om. LM | ¹⁴ ተአሚኖ፡ L | ¹⁵ om. L | ¹⁶ እንዘ ይብል፡ γ | ¹⁷ om. H | ¹⁸ ቅዱስ እዴሃ፡ ወእግራ፡ B; ወይቤላ፡ ሑሪ፡ ቁሚ፡ ወቆመት፡ add. β | ¹⁹ om. L | ²⁰ om. β | ²¹ ወሐረት፡ ርቱዓ፡ ኮነት፡ ከመ ካልእታ፡ add. DFE; om. V | ²² ወሶቤሃ፡ አእኩቶ፡ γ | ²³ om. L | ²⁴ ዘጸገዎ፡ ፈውሰ፡ ለወለቱ፡ β | ²⁵ ዘሐወት፡ D | ²⁶ በደመ ሰማዕቱ፡ ቅዱስ፡ add. γ |

§ [181]-¹ወሶበ፡ ጽብሐ፡ መጽኡ፡ መኰንን፡ ኅበ፡ ሥርግው፡ add. β | ² ለአቡነ፡ ፊልጶስ፡ add. E | ³ኅበ፡ H | ⁴ om. E | ⁵ om. D | ⁶ om. D | ⁷ om. L | ⁸ om. β | ⁹ አላ፡ አሚናትከ፡ L | ¹⁰ om. D | ¹¹ ውእቱ፡ add. D | ¹² ፈነዋ፡ H | ¹³ በኪሞስ፡ add. D | ¹⁴ om. L | ¹⁵ ከመ፡ እፌኑ፡ አምኅከ፡ β | ¹⁶ ማሪ፡ L | ¹⁷ om. L | ¹⁸ om. L | ¹⁹ om. H | ²⁰ ወነሥኦ፡ β | ²¹ ወለውእቱኒ ረድእ፡ ነሥኦ፡ ምስሌሁ፡ add. L | ²² በኪሞስ፡ D | ²³ በእገሪሃ፡ add. L | ²⁴ ወሰረረት፡ add. L | ²⁵ ከሳዳ፡ add. L | ²⁶ om. D | ²⁷ መጽኡ፡ ብዙኅን፡ ሰብእ፡ ሀገር፡ add. HV | ²⁸ om. β | ²⁹ ወገብረ፡ L | ³⁰ tra. L | ³¹ አሠነየ፡ ማኅደሮ፡ በክብር፡ H |

[182] ወሶበ፡ ጸብ(M79^a)ሐ፡¹ ወሀቦ፡ ፶፡ አልህምተ፡ ወሐሪ፡ ወእክለ፡ ወመዓረ፡ በከመ፡ ቀዳሚ፡ «ፈነዎ፡ በሰላም፡² ወአዘዙ፡ ለ(V57^a)አግብርቲሁ፡ ይንድኡ፡³ ሎቱ፡ ላህመ፡ ለውእቱ፡ ረድእ፡⁴ እስከ፡ ይበጽሑ፡⁵ ኀበ፡ ማኅደሩ፡ ለአቡነ፡ ፊልጶስ፡ ወሶበ፡ አልጸቀ፡ «ውእቱ፡ ረድእ ለበጺሑ፡⁶ «ኀበ፡ ሀገር፡⁷ ቦሕ፡ ኀበ፡ ምሥደጥ፡ ወረከ(F78^a)በ፡ ብእሴ፡ ዘይሠይጥ፡ ወንጌለ፡ ወርእየ ከመ፡ ሠናይ፡ ውእቱ፡ ወይቤሎ፡ ለውእቱ፡ ብ(D34^a)እሴ፡⁸ ንግረኒ፡⁹ ሄጦ፡ «ለዝንቱ፡ ወንጌል፡¹⁰ ከመ፡ አሁብከ፡ ወይቤ፡ በዓለ፡ ወንጌል፡ ፶፡ ላህም፡ ሄጡ፡

[183] ወኀለየ፡ ውእቱ፡¹ ረድእ፡² እንዘ፡ ይብል፡ ምንት፡ ለነ፡ ዝ(L58^b)ኩሉ፡³ ንዋይ፡⁴ እምከመ ወሀበነ፡ እግዚአብሔር፡(B178^a) ሲሳየነ፡ ወዐራዘነ፡ ዘየአከለነ፡⁵ «እስመ፡ ንሕነ፡⁶ ንቤ፡ ገደፍ(E46^b)ነ፡ ኩሎ ዓለመ፡⁷ ወይ(F78^b)ሳለቀነ፡⁸ እግዚአብሔር፡ ዘንተ፡ ኩሎ፡ ዘጊበነ፡⁹ ሶበ፡ ንብሎ፡ አ(H61^a)ቡነ ዘበሰማደት፡ ሲ(M79^b)ሳየነ፡ ዘለለዕለትነ፡ ሀበነ፡ ዮም፡(V57^b) ወዘንተ፡¹⁰ ብሄሎ፡ ረድእ፡¹¹ ይቤሎ ለውእቱ፡ ብእሴ፡ ነዓ፡ ከመ፡ አሁብከ፡ ወሶቤሃ፡ ወሀቦ፡ ፶፡ ላህመ፡ ወውእቱኒ፡ ነሥኡ፡¹² ወንጌለ፡ ወበዝንቱ፡¹³ ተፈሥሐ፡ እንዘ፡ ይብል፡ እስመ፡ በኀላፊ፡ ረከብኩ፡ ዘኢየህልፍ፡ ወበዘይማስን፡¹⁴ ዘኢይማስን፡

[184] ወሶቤ(F79^a)ሃ፡ ነሥኡ፡ አምኃ፡ ዘተርፈ፡¹ ወአወፈዮ፡² ለመምህሩ፡³ ወይቤሎ፡ አልቦነ፡ ካልአ፡ ዘወሀበከ፡ ዘእንበለዝ፡⁴ እስመ፡ ኩሎ፡ የአምር፡ በመንፈሱ፡ ወይቤሎ፡ ረድኡ፡ ውሂበሰ ወሀበኒ፡(D34^b) ፶፡ ላህመ፡⁵ ወነጺርየ፡⁶ እሎንተ፡ አልህምተ፡ ኀለይኩ፡ እ(V57^a)ንዘ፡ እብል፡ ለ(E46^a)ምንት፡ ለነ፡ ከመዝ፡ ኩሉ፡ እስመ፡ ንሕነ፡ ነዳደን፡⁷ ወእንዘ፡ ሕእኔሊ፡⁸ ዘንተ፡ ረከብኩ፡ ወንጌለ፡ «በምሥደጥ፡(F79^b) ወተሣየጥክዎ፡ ለውእቱ፡ ወንጌል፡፡⁹

Consulted witnesses (BDEFHLMV)

§ [182]-¹ ፈነወ፡ ወወሀቦ፡ አልህምት፡ ብዙነ፡ እስከ፡ ይከውን፡ *add.* MV | ² *om.* H | ³ ይንድኡ፡ ንዋዮ፡ ወይሑሩ፡ ምስለ፡ ውእቱ፡ ረድእ፡ *add.* HV | ⁴ በኢሞስ፡ *add.* D | ⁵ ይጸብሑ፡ E | ⁶ *om.* M | ⁷ ሀገር፡ D | ⁸ በል፡ ሃ | ⁹ *om.* M | ¹⁰ *om.* M |

[183]-¹ ብፁዕ፡ *add.* M | ² በኢሞስ፡ *add.* D | ³ ዝንቱ፡ DF | ⁴ *om.* M | ⁵ *om.* L | ⁶ *om.* δ | ⁷ ውኩሉ፡ ዘውስቴታ፡ *add.* β | ⁸ ከመ፡ ይትቃጸበነ፡ ሃ | ⁹ ዘገበርነ፡ MV | ¹⁰ ኩሎ፡ ዘገበርነ፡ M | ¹¹ በኢሞስ፡ *add.* E | ¹² ውእት፡ ሃ | ¹³ *om.* H | ¹⁴ ወበዘኢይማስን፡ ሃ |

[184]-¹ ዘተርፈ፡ አምኃ፡ V | ² ወአወፈዮ፡ D; a-a: *om.* L | ³ ወለአግብርተ፡ መኮንን፡ ፈነዎሙ፡ በሰላም፡ ወይቤሎ፡ ማሪ፡ ፊልጶስ፡ ለረድኡ፡ *add.* β | ⁴ *om.* β; እስመ፡ አእመረ፡ በመንፈሱ፡ ከመ፡ ሄጦ፡ አልህምተ፡ ወአባግአ፡ ወአግብአ፡ ወንጌለ፡ ወይቤሎ፡ ውእቱ፡ ረድእ፡ *add.* V | ⁵ ወፀበበኒ፡ ሰማይ፡ ወምድር፡ *add.* L | ⁶ ሶበ፡ ርኢኩ፡ β | ⁷ *om.* D | ⁸ *om.* L | ⁹ *om.* ሃ; ወሀብከ፡ ኩሎ፡ ለውእቱ፡ ወንጌል፡ *add.* V |

[185] ወይቤሎ፡¹ አቡነ፡ ፊልጶስ፡ ዘኢመፍትወ፡ ገበርክ፡ ዘእንበለ፡ መባሕተ፡ ዚአየ፡² አበኪሞስ፡ እንዘ፡ ሀሎክ፡ ምስሌየ፡ ዘመጠነዝ፡ መዋዕል፡ ለምንት፡³ ኢያእመርክ፡⁴ ኅ(H61v^a)ሊናዬ፡ ወድኅረዝ፡⁵ ይቤሎ፡ እ(L58v^b)ስኩኬ፡ አምጽእ፡⁶ ወንጌ(B178v^b)ለ፡ ምስተሣየጥክ፡ ወአርእየኒ፡⁷ ወአምጽእ፡ «ውእቱ፡ ረድእ፡⁸ ወንጌለ፡ ወአርአየ፡ ወይ(F79v^a)ቤ፡ ብፁዕ፡⁹ ፊልጶስ፡ ወንጌልሰ፡ ሠናይ፡ ውእቱ፡ ወባሕቱ፡ ነዓ፡ አርአከ፡¹⁰ «ወዘንተ፡ ብሂሎ፡ ከሠተ፡¹¹ ወንጌለ፡ ወረከበ፡ ኀበ፡ ይብ(M80r^b)ል ርኅብኩ፡ ወኢያብላዕክሙኒ፡፡

[186] ሐስማዕ፡ አበኪሞስ፡ ከመ፡(E46v^b) ኢይቤ፡ እግዚእነ፡ ኢ(V57v^b)ተሣየጥክሙ፡ ወንጌለ፡¹ አላ፡ ይቤ፡² ርኅብኩ፡ ወኢያብላዕክሙኒ፡³ ጸማእኩ፡ ወኢያስተይክሙኒ፡⁴ «ወመትልወ፡(D34v^a) ዝንቱ፡ ቃል፡⁵ ሐወአንተ፡ ን(F79v^b)ሣእ፡ ቷ...ቷ⁶ ንበር፡ ምስለ፡ ዝንቱ፡ ወንጌል፡ ምዘንተ፡ እምድኅረ፡ ብሂሎ፡⁷ ይቤሎ፡ አምጽእ፡ ሊተ፡ ንዋይየ፡⁸ ወአግብአ፡ ሎቱ፡⁹ ለውእቱ፡ ረድእ፡፡

[187] ወሶቤሃ፡(H61v^b) ነሥአ፡ «በኪሞስ፡ ወንጌለ፡¹ ወሐረ፡ ውስተ፡ ምሥያጥ፡ እንዘ፡ የሐዝን፡ ወይብል፡ አሕዘንኩ፡ መምህርየ፡² በኢያእምሮትየ፡(L59r^a) ኦእግዚእየ፡ «ኢየሱስ፡ ክርስቶስ፡³ ርድአኒ፡⁴ በዛቲ፡ ሰዓት፡⁵ ወዘንተ፡ ብሂሎ፡⁶ ቦአ፡ «ውስተ፡ ምሥያጥ፡⁷ ወረከበ፡⁸ ዘየኅሥሥ፡ ወንጌለ፡ ከመ፡ ያጥሪ፡ ወኅ፡(E47r^a)ልቄ፡⁹ ፱፡¹⁰ ላ(M80v^a)ህም፡ ወይቤሎ፡ በኪሞስ፡ ብየ፡ ወንጌል ዘአጥረይክዎ፡¹¹ ቀዳሚ፡ በመጠነ፡¹² ሃምሣ ላህም፡ ከመ፡ አንተ፡ ትቤ፡፡ ወተሰናአዉ፡ ፪ሆሙ ወወሀቦ፡ ለበኪሞስ፡(B179r^a) ውእቱ፡ ብእሲ፡ ፱ላህመ፡ ወበኪሞስኒ፡ ወሀቦ፡ ወንጌለ፡ ወነሢአ፡ ላህመ፡ ተመይጠ፡ ኀበ፡ መምህሩ፡ «እስመ፡ ፈጸመ፡ ፈ(D34v^b)ቃዶ፡ እንዘ፡ ይትፌሣሕ፡፡¹³

Consulted witnesses (BDEFHLMV)

§ [185]-¹ ማሪ፡ *add.* M | ² ወከመዝ፡ አንተ፡ ኀለይክ፡ በካልዕ፡ ግብር፡ ወአንሰ፡ ዘይሄሊ፡ ኢያእመርክ፡ *add.* β | ³ *om.* β | ⁴ ኢተአምር፡ LMV | አእመርክ፡ E | ⁵ ወእምዝ፡ γ | ⁶ ሊተ፡ DLMV | ⁷ *om.* L | ⁸ *om.* δ፡ ሎቱ፡ ወተመጠወ፡ እም፡ እዴሁ፡፡ ወርእየ፡ ከመ፡ ጥዑጥ(sic) ነፍሰንታሁ፡ ወሠናይ፡ ግብራቲሁ፡ *add.* V | ⁹ አቡነ፡ *add.* D | ¹⁰ አርአይክ፡ ወገንጳላ፡ *add.* β | ¹¹ *om.* L |

§ [186]-¹ *om.* V | ² *om.* DEF; a-a፡ *om.* LM | ³ ወዘይመስሎ፡ ለዝንቱ፡ *add.* V | ⁴ አረቁ፡ ወኢያልበስክሙኒ፡ ወዘይመስሎ፡ ለዝንቱ፡ *om.* LM | ⁵ *om.* V | ⁶ እንዘ፡ ትትዋቀስ፡ α፡ እንዘ፡ ትዘረከይ፡ β | ⁷ *om.* DEFV | ⁸ ወዘንተ፡ ብሂሎ፡ ወሀቦ ውእቱ፡ ወንጌለ፡ *add.* L | ⁹ ወንጌለ፡ *add.* D |

§ [187]-¹ *om.* γ | ² መምህርየ፡ አሕዘንኩ፡ V | ³ *om.* β | ⁴ ርድአ፡ ለገብርክ፡ DEF | ⁵ ለዓለም፡ ዓለም፡ አሜን፡ *add.* D | ⁶ *om.* L | ⁷ ኀበ ምሥያጥ፡ LV | ⁸ ብእሲ፡ *add.* β | ⁹ ወበኅልቁ፡ E | ¹⁰ ፱፡ L | ¹¹ ዘአጥረይክ፡ D | ¹² *om.* B | ¹³ እንዘ፡ ይትፌሣህ፡ እስመ ፈጸመ፡ ፈቃዶ፡ δ |

[188] ነጽሩ፡ ዘንተ፡ ተአምረ፡ ኦፍቄራንዮ፡¹ ዘገብረ፡ እግዚአብሔር² ለቅዱሳን፡³(V58r^a) እስመ፡ ቀዳሚ፡ ጎለዮ፡ ረድእ፡ በእንተ፡ ኢዘገብ፡ ንዋይ፡⁴ ወመምህሩ፡⁵ በእንተ፡ ነዳያን፡⁶ ወጀሆሙ፡ ጎለዮ፡ ዘበሰማያት፡⁷ አኮ፡ ዘበምድር፡⁸ ወድጎረዝ፡⁹ ተአመነ፡ መምህሩ፡¹⁰ በእግዚአ(F80v^a)ብሔር፡¹¹ ከመያግብእ፡ ሎቱ፡ ፍእሎንተ፡¹² አልህምተ፡¹³ ወረድኡ፡ ኢ(L59r^b)(E47r^b)ናፈቀ፡(M80v^b) እስመ፡ ጀሆሙ፡ አጥረዮ፡¹⁴ አሚነ፡¹⁵ ዘትትሚስል፡¹⁶ በጎጠተ፡ ሰናፔ፡¹⁷ ታፈልሰ፡ ደብረ፡ ወትመልኅ፡ ሰግላ፡ ወሶቤሃ፡ ከፈለ፡ አቡነ፡¹⁸ በጸሎቱ፡¹⁹ እሎንተ፡ አልህምተ፡ ለነዳያን፡ ወለምስኪናን፡ ወድጎረዝ፡²⁰ ይቤሎ፡(F80v^b) ለረድኡ፡²¹ አእምር፡ ኦወልድዮ፡ ይእዜ፡ ተነበት፡ ወንጌል፡ በሰማያት፡²² በአፈ፡ መንፈስ፡ ቅዱስ፡ ማእምረ፡ ጎቡአት፡፡

[189] ወከመዝ፡ ነበረ፡¹ አቡነ፡ ፊልጳስ፡² ሠለስተ ዓመተ፡ ፍውስተ፡(D35r^a) ይእቲ፡ ሀገር፡ ዘተሰደ፡ ባቲ፡፡³ ወተሰ(L59v^a)ምዐ፡ ዜናሁ፡ ውስተ፡ ነሉ፡⁴ አድያማተ፡ ትግሬ፡ ወእምድጎረ፡ ፫፡ዓመት፡ ሞተ፡ ዓምደ፡ ጽዮን፡⁵ ንጉሥ፡⁶ ወነግሠ፡⁷ ወልዱ፡(H62v^a) ሰይፈ፡ አርዕድ፡⁸ ወአሜ(F81r^a)ሃ፡ ተካየደ፡ ንጉሥ፡ ሰይፍ፡ አርዕድ፡⁹ ምስለ፡(B179r^b)(V58v^a) አባ፡ ያዕቆብ፡ ጳጳስ፡¹⁰ ሐመ፡ ኢይሐር፡¹¹ በፍኖተ፡ ሐቡሁ፡¹² ወከመ፡ ይቁም፡¹³ በአሐቲ፡ ብእሲት፡ ወሠናዮ፡ ኮነ፡ ዝነገር፡ ፍብጎብ፡ ጳጳስ፡¹⁴ ወባረኮ፡¹⁵ በነሉ፡ በረከት፡ መንፈሳዊ፡፡¹⁶

[190] ወሶቤሃ፡ ይቤሎ፡ ጳጳስ፡ ለንጉሥ፡ እምይእዜሰ፡¹ ስምዐኒ፡ ፩፡ ነገረ፡ ዘእነግረከ፡፡² ወይቤሎ፡ ንጉሥ፡³ እስኩ፡ ንግረኒ፡፡⁴ ወይቤሎ፡ ጳጳስ፡⁵ ስምዐ፡(F81r^b) ዘእነግረከ፡⁶ በእንተ፡ አቡነ፡⁷ ፊልጳስ፡⁸ ዘሰደዶ፡ አቡከ፡ ሶበ፡ ዘለፎ፡ ከመ፡ ኢያውስብ፡ ብእሲተ፡ አቡሁ፡፡⁹ ወይእዜኒ፡ ለአከ፡ ያምጽ(M81r^b)እዎ፡¹⁰ እስመ፡ ጽንዐ፡ ሀገር፡ ውእቱ፡፡ ወይቤሎ፡ ንጉሥ፡¹¹ ፍይኩን በከመ፡ ትቤ፡፡¹² ወተፈሥሐ፡ ጳጳስ፡ ጥቀ፡¹³ በእንተዝ፡፡¹⁴

Consulted witnesses (BDEFHLMV)

§ [188]-¹ ኦአሐውዮ፡ LM; ኦፍቄራንዮ፡ DF | ² om. B | ³ በላዕለ፡ ቅዱሳኒሁ፡ L; ለቅዱሳኒሁ፡ D | ⁴ ወሶበ፡ ርእዮ፡ አልህምተ፡ መሰሎ፡ ከመ፡ ኩስሕ (sic) ወሴጠ፡ መምህሩ፡ add. β | ⁵ ሀለዮ፡ add. γ | ⁶ ወድጎረዝ፡ add. D | ⁷ በእንተ፡ መንግሥተ፡ ሰማያት፡ V | ⁸ ጎላፈ፡ D | ⁹ om. L | ¹⁰ መምህሩ፡ ተአመነ፡ V | ¹¹ om. β | ¹² እሎተ፡ F | ¹³ om. LM | ¹⁴ ጎብሩ፡ γ | ¹⁵ ሃይማኖተ፡ DEF; ወእነሂ፡ መሰልክምሙ፡ ከመ፡ አባ፡ ጳንጠሌዎን፡ መምህሩ፡ add. V | ¹⁶ ዘትሚስል፡ E | ¹⁷ ሰፔ፡ F; ወሃይማኖትሰ፡ እመኮነት፡ በብእሲ፡ መጠነ፡ ጎጠተ፡ ሰናፔ፡ add. δ | ¹⁸ ፊልጳስ፡ DEF | ¹⁹ om. δ | ²⁰ ይእዜኒ፡ D | ²¹ በኪሞስ፡ add. D | ²² በመንግሥተ፡ ሰማያት፡ D; በጽርሐ፡ አርያም፡ ወአንባቢሃኒ፡ ፳ወ፬፡ ካህናተ፡ ሰማይ፡ add. V |

§ [189]-¹ ነበሩ፡ D | ² ብፁዕ፡ β | ³ om. γ | ⁴ om. D | ⁵ om. γ | ⁶ በከመ፡ ተነበዮ፡ ብፁዕ፡ ፊልጳስ፡ add. L | ⁷ ህዩንቴሁ፡ add. γE | ⁸ ሰይፈ፡ አርዕድ፡ ወልዱ፡ β | ⁹ ዳግማዊ፡ ወአሜሃ፡ ተካየደ፡ add. D | ¹⁰ ዘኢትዮጵያ፡ add. D | ¹¹ ይሐር፡ B | ¹² om. L | ¹³ ንጉሥ፡ add. M | ¹⁴ በቅድመ፡ ጳጳስ፡ DEF; በቅድሚሁ፡ ለጳጳስ፡ L | ¹⁵ ለንጉሥ፡ add. γ | ¹⁶ መንፈሳዊት፡ β |

§ [190]-¹ ወይእዜኒ፡ LM | ² om. M | ³ om. β | ⁴ በል፡ add. LM | ⁵ ንግረኒ፡ L | ⁶ om. L | ⁷ ጳጳስ፡ L | ⁸ እብለከ፡ add. EF | ⁹ በእንተዝ፡ ነገር፡ ሰደደ፡ add. L | ¹⁰ ከመ፡ ያምጽእዎ፡ DEF | ¹¹ እግበር፡ ለከ፡ ኩሎ፡ ዘትቤለኒ፡ add. L | ¹² om. L | ¹³ በእንተ፡ ፍቁር፡ ፊልጳስ፡ add. H | ¹⁴ om. β |

[191] ወሶቤሃ፡ ሐሩ፡ ላእካን፡ ዘንጉሥ፡¹ ወበጽሑ፡² ኀበ፡ ሀሎ፡ አቡነ፡³ ፊልጶስ፡ ወነሥ(E47v^b)እዎ፡ ላእካን፡ ዘንጉሥ፡ እ(F81v^a)ምኀበ፡ ነበረ፡ ወወሰድዎ፡⁴ ወበከዩ፡ ኩሎሙ፡ ሰብአ፡⁵ ሀገር፡(V58v^b) እስመ፡ ሐረ፡⁶ ጥቅመ፡ ሀገሮሙ፡ ወፈዋሴ፡ ድውያንሆሙ፡⁷ ወሶቤሃ፡ አብጽሕዎ፡ ኀበ፡ ጳጳስ፡ ለአቡነ፡ ፊልጶስ፡⁸(D35r^b) ፒተንሥኣ፡ ጳጳስ፡⁹ ወሐቀፎ፡ ክሳዶ፡¹⁰ ወሰዐሞ፡¹¹ ወበከዩ፡ ፪ሆሙ፡¹² ነዋኀ፡ ሰዓተ፡¹³ ወይቤ፡ ጳጳስ፡ ስብሐት፡ ለእግዚአብሔር፡¹⁴ ዘአርአየኒ፡ ኪያክ፡¹⁵(F81v^b) በሥጋነ፡ እምቅድመ፡ ፍልሰትየ፡(M81v^a) ፒኦፊልጶስ፡¹⁶ ወነበሩ፡¹⁷ ኀዳጠ፡ መ(B179v^a)ዋዕለ፡ እንዘ፡ ይትናገሩ፡ ዕበያቲሁ፡¹⁷ ለእግዚአ(H63r^a)ብሔር፡ ወዜነዎ፡ ጳጳስ፡(L60r^a) ከመ፡ ተካየደ፡ ምስለ፡ ንጉሥ፡ ከመ፡ ይቁም፡ በአሐቲ፡ ብእሲት፡ ወይቤሎ፡ አቡነ፡¹⁹ ፊልጶስ፡ ሠናየ፡ ትቤ፡ ወባሕቱ፡(E48r^a) ይመስለኒ፡²⁰ ኢይትፊጼም፡²¹ ቃሉ፡²²

[192] ወድኅረዝ፡ ፈነዎ፡ ጳጳስ፡ ለብፁዕ፡¹ ፊልጶስ፡ ይ(V59r^b)እቱ፡ ብሔሮ፡² ወ(F82r^a)አተወ፡ አቡነ፡³ በፍስሐ፡ ፒወበሥምረተ፡ እግዚአብሔር፡⁴ በጽሐ፡⁵ ፒውስተ፡ ምኔቱ፡⁶ መቃብረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡(D35v^a) ፒወእቱ፡ አቡሁ፡ በጸጋ፡⁷ ወተፈሥሑ፡ ደቂቁ፡ ሶበ፡ ርእይዎ፡ ወመሰሎሙ፡ ዘተንሥኣ፡ እሙታን፡⁸(H63r^b) ወእምድኅረ፡ ኀዳጥ፡ መዋዕል ተንሥኣ፡ ፩፡ብእሲ፡⁹ ዘይሰመይ፡ ዘአማኑኤል፡ ፒተጸውዖ፡ ስም፡ ባሕቲቱ፡ ወአኮ፡ በምግባር፡¹⁰ እስመ፡ አስሐቶ፡ ለንጉ(F82r^b)ሥ፡ እንዘ፡ ይብል፡ ኢትክል፡ ነቢረ፡¹¹ በአሐቲ፡ ብእሲት፡ ፒእንዘ፡ አንተ፡ ንጉሥ፡¹² ወለንጉሥኒ፡ እዙዝ ሎቱ፡ ያውስብ፡ ሠለስተ፡¹³ ብእሲተ፡ ሐወትእዛዘ፡ አማኑኤልስ፡ አምላክነ፡ ኢኮነ፡ ከመዝ፡ እስመ፡ ጽ(E48r^b)ድቅ፡ ወእቱ፡ ቃሉ፡ ወርቱዕ፡ ኩሉ፡ ፍናዊሁ፡ ወአልቦ፡ ዐመዓ፡ በኀቤሁ፡፡ዝንቱስ፡ ዘአማኑኤል፡ ጸዋሬ፡ ስሙ፡¹⁴ ለአምላክነ፡ በተሰምዮ፡ ወመናኔ፡(F82v^a) ትእዛ(D37r^a)ዙ፡ ዘአማሕፀነ፡ ለሊሁ፡ እግዚእነ፡ ለሐዋርያቲሁ፡ ዘረሰ(B179v^b)ዮሙ፡ አዕርክተ፡ ሎቱ፡ ወመዋርስተ፡ ፒእንዘ፡ ይብል፡¹⁵ እመሰ፡ ታፈቅሩኒ፡ ዕቀቡ፡ ትእዛዝየ፡ ወሶበሰ፡ ኢኮነ፡¹⁶ መናኔ፡ ትእዛዙ፡ ዝብእሲ፡ ለእግዚእነ፡ እምኢያብሐ፡ ከመ፡ ያውስብ፡ ሠለስተ፡¹⁷ ብእሲተ፡¹⁸ በ፩፡ ጊዜ፡ እንዘ፡ ይብል፡ እዙዝ፡¹⁹ ለንጉሥ፡ ወኢይቤ፡ ለኩሉ፡ ወረሰዮ፡ በዝየ፡ ገ(F82v^b)ጽ፡ ለእግዚአብሔር፡ ዘኢይፈርህ፡²⁰ ንጉሠ በእንተ፡ መንግሥቱ፡ ወይሜንን፡ ነዳየ፡ በእንተ፡ ንዴቱ፡ ሐሰ፡ ሎቱ፡ እምዝንቱ፡ ሐአምላክነ፡²¹

Consulted witnesses (BDEFHLMV)

§ [191]-¹ ላእካነ፡ ንጉሥ፡ V | ² ትግሬ፡ add. LV | ³ ማሪ፡ H | ⁴ ወአምጽዕዎ፡ L | ⁵ ይእቲ፡ add. β | ⁶ ተንሥኣ፡ V | ⁷ ህሙማኒሆሙ፡ EF | ⁸ ለሥርግው፡ ፊልጶስ፡ ወሶበ፡ ርእዮ፡ add. H | ⁹ om. δF | ¹⁰ om. B | ¹¹ om. L | ¹² ህቡረ፡ add. L | ¹³ እስመ ተራከቡ፡ γ | ¹⁴ om. L | ¹⁵ ርእኩከ፡ D | ¹⁶ om. HM | ¹⁷ ወከመዝ፡ ነበሩ፡ L | ¹⁸ በነገረ፡ እግዚአብሔር፡ γ፡ ዕበያተ፡ F | ¹⁹ ብፁዕ፡ L | ²⁰ om. β | ²¹ ኢይፊጼም፡ V | ²² ወይቤሎ፡ ጳጳስ፡ ወአነሂ፡ እፈርህ፡ ያስሕትዎ፡ ጠንቋልያን፡ add. V |
§ [192]-¹ አቡነ፡ D | ² መካኖ፡ L፡ ወንጉሥኒ፡ ሰምረ፡ add. β | ³ om. L | ⁴ om. EL | ⁵ om. LV | ⁶ ደብረ፡ ሊባኖስ፡ D | ⁷ በመንፈስ፡ ቅዱስ፡ δ | ⁸ እምወታን፡ H፡ በረከቱ ይዕቀብን፡ ለኩልነ፡ አሜን፡ add. D | ⁹ በከመ፡ ይቤ፡ ሐዋርያ፡ ወይመጽኡ...ወመንፈስ፡ ቅዱስ፡ አልቦሙ፡ add. β | ¹⁰ ወናሁ፡ ኮነ፡ ዘብርያል፡ H | ¹¹ om. β | ¹² እንዘ፡ እንዘ፡ D፡ እንዘ፡ ንጉሥ፡ አንተ፡ β | ¹³ ሠላሳ፡ D | ¹⁴ om. D | ¹⁵ om. D | ¹⁶ ኮነ፡ D | ¹⁷ ሠላሳ፡ D | ¹⁸ አንስተ፡ EF | ¹⁹ ወእቱ፡ add. δF | ²⁰ ዘይፈርህ፡ B | ²¹ a-a፡ om. β |

[193] ^aእምአይቱ፡ ረከበ፡ ዘአማኑኤ(*E48va*)ል፡ ዘይቤ፡ እዙዝ፡ ውእቱ፡ ለነገሥት፡¹ ከመ፡ ያውስቡ፡
 ፫፡² አንስተ፡ ድኅረ፡ አስተርእዮተ፡ ሕግ፡ መሲሐዊት፡ እመጽሐፈ፡ ኪዳንን፡ ወእምወንጌልን፡
 እመልእክተ፡ ሐዋርያት፡ ወ(*F83r^a*)እምቃለ፡ ጳውሎስ፡ ሱታፌሆሙ፡ ዘተሰምየ፡ ልሳነ፡ ዕፍረት፡
 እምዲድስቅልያን፡ ወእምመጽሐፈ፡ ሲኖዶስን፡ ዘተወክፈቶሙ፡ ቤተክርስቲያን፡ ቅ(*D37r^b*)ድስት፡
 ወሶበ፡ ኀሠሥነ፡ ዘንተ፡ ትእዛዘ፡³ በውስተ፡ መጻሕፍት እለ፡ ይሜህራ፡ ትሩፋተ፡ ወይነግራ፡ ቃላተ፡
 ጽዱቃተ፡ ኢረከብነ፡ ከመ፡ ኢንመንን፡⁴ ትምህርቶ፡ ወበእንተዝ፡ ሰመይኖ፡ ዘአማ(*F83r^b*)ኑኤል፡⁵
 ጸዋሬ፡ ስመ፡ አምላክነ፡ ወመናኔ፡ ትእዛዙ፡ ተሊወነ፡ ቃለ፡ ዮሐንስ፡ ሐዋርያ፡(*B180r^a*) ዘይቤ፡ ዘሰ፡
 ይብል፡ አፈቅሮ፡ ለእግዚአብሔ(*E48v^b*)ር፡ ወኢየሶቅብ፡ ትእዛዛ፡⁶ ሐሳዊ፡ ውእቱ፡⁷ ወብዙኀ፡ ስምዐ፡
 እምአምጻእን፡⁸ በእንተዝ፡ ነገር፡ «እምብሉይ፡ ወሐዲስ፡⁹ ወባህቱ፡ ኀደግነ፡ ከመ፡ ኢይኑኀ፡
^aነገር፡፡¹⁰

[194] ^aንትመየጥኬ፡ ኀበ፡ ጥንተ፡ ነገር፡ ዘአምከሮ፡ ዘአማኑኤ(*F83v^a*)ል፡ ለንጉሥ፡¹ ወለቡ፡ ይቤሎ
 ዘአማኑኤል፡ ለንጉሥ፡ ድልው፡ ለከ፡ አውስቦ፡ ^aብእሲት፡፡² ወይቤሎ፡ ንጉሥ፡ ምንተ እገብር፡³
 «እስመ፡ ተካየድኩ፡⁴ ከመ፡ ኢያውስብ፡ ዘእንበለ፡ አሐቲ፡ ብእሲት፡፡⁵ ወይቤሎ ውእቱ፡ መናኔ፡
 ትእዛዝ፡⁶ ኢትሐዝን፡⁷ እስመ፡ አነ፡ እትዋሃእ፡⁸ «ምስለ፡ ጳጳስ፡⁹ ውእቱኒ ኢይበቀ፡
 ለጵጵስ(*D37v^a*)ና፡ ወበእንተዝ፡¹⁰ እረት(*F83v^b*)ዕ፡¹¹ ለከ፡ ወሠምረ፡¹² ንጉሥ፡ በዝንቱ፡ ምክር እኩይ፡
 ወለአከ፡¹³ ኀበ፡ ጳጳስ፡¹⁴ በጉሕሉ(*M82r^a*)ት፡ እንዘ፡ ይብል፡(*E49r^a*) ነዓ፡ ተዋሃእ፡¹⁵ ወተዋቀስ፡¹⁶
 ምስለ፡ ቢጽከ፡¹⁷ ብእሲ፡ ዘይብለከ፡ ኢትበቀ፡ ለጵጵስና፡፡¹⁸ ወሶበ፡ ሰምዐ፡¹⁹ ጳጳስ፡ ገዐረ ወበከየ፡
 ጥቀ፡²⁰ ወይቤ፡ ናሁ፡ ተፈጸመ፡ ትንቢተ፡ ፍቁርየ፡ ፊልጶስ፡ ወለአከ፡ «አባ፡ ያዕቆብ፡ ጳጳስ፡ ኀበ፡
 ንጉሥ፡²¹ እንዘ፡ ይብል፡ ጽንሐኒ፡ እስ(*F84r^a*)ከ፡ ፵፡ ጽባሕ፡ ወእምዝ፡ እመጽአ፡ ኀቤ(*H63v^b*)ከ፡፡
 ወፈነወ፡ ጳጳስ፡ ኀበ፡ አቡነ፡²² ፊልጶስ፡ መልእክተ፡²³ እንዘ፡ ይብል ብጻሕ፡²⁴ ኀቤየ፡(*B180r^b*)
 በጉጉአ፡ ነሢአከ፡ ደቂቀከ፡፡²⁵ እሎንተ፡²⁶ ፲ወ፩፡ መ(*V59v^a*)ምህራነ፡ ከመ ንትማከር፡²⁷ በእንተ፡
 ሃይማኖት፡ እስመ፡ ናሁ፡ ተንሥአ፡ ፩፡ ብእሲ፡ እምጠንቋልያን፡ ወአስሐቶ ለንጉሥ፡ በአውስቦ፡
 ብእሲት፡²⁸ ፫፡ «ወበሊዐ፡(*F84r^b*) ረቡዕ፡ ወዐርብ፡፡²⁹(*M82r^b*)

Consulted witnesses (BDEFHLMV)

§ [193]-¹ ለንጉሥ፡ D | ² ሠላሳ፡ D | ³ om. E | ⁴ ንመንን፡ D | ⁵ ለዘአማኑኤል፡ δ | ⁶ ትእዛዛቲሁ፡ δ | ⁷ om. B | ⁸ አምጻእን፡ δF; እመጻሕፍት፡ add. D | ⁹ om. F | ¹⁰ a-a፡ om. β |

§ [194]-¹ om. D | ² a-a፡ om. β | ³ እግበር፡ EV; ምስለ፡ ጳጳስ፡ add. EFV | ⁴ ተካየድኩ፡ V | ⁵ om. H | ⁶ መስሐቲ፡ β | ⁶ om. β | ⁷ ኢትሐዝን፡ V | ⁸ እትዋሃእ፡ HL | ⁹ om. β | ¹⁰ ወበዝንቱ፡ ነገር፡ β | ¹¹ አርትዕ፡ V | ¹² ውኀብረ፡ LMV | ¹³ ወፈነወ፡ β; ወፈነዎ፡ L | ¹⁴ ንጉሥ፡ δ | ¹⁵ ተባሕል፡ L; ተብሐል፡ HVM | ¹⁶ om. β | ¹⁷ om. δF; ብእሲ፡ β | ¹⁸ ወነገሮዎ ዘንተ፡ ነገረ፡ β | ¹⁹ om. H | ²⁰ om. β | ²¹ om. β | ²² ሥርግወ፡ FL | ²³ om. V | ²⁴ ብጻሕኒ፡ M | ²⁵ አርዳኢከ፡ β | ²⁶ om. HVM | ²⁷ ዘይበቁዕነ፡ ለርዕስነ፡ add. DL | ²⁸ አንስት፡ δ; ብዙኀ፡ add. V | ²⁹ ወበበሊዓ፡ ዕለተ፡ ጌና፡ ረቡዕ፡ ወዐርብ፡ ወናሁ፡ ተፈጸመት፡ ትንቢትከ፡ ዘትቤ፡ ኢይትፌጸም፡ ቃሉ፡ β |

[195] ወሶቤሃ፡ አስተጋብአሙ፡ ለአቡነ፡ ፊልጶስ፡¹ ለ፲ወ፩፡ መምህራን፡ ወሐረ፡ በጉጉአ ወበ(E49r^b)ጽሐ፡ ኀበ፡ ጳጳስ፡ ወተአ(D37v^b)ምጉ፡ በአምጉ፡ መንፈሳዊት፡፡ ለወዜነ(H64r^a)ዎ፡ ጳጳስ፡ ለአቡነ ፊልጶስ፡² ሁሉ፡ ዘይቤሎ፡ ንጉሥ፡³ ለወውእቱኒ፡ ከመ፡ ሚጠ፡ ሎቱ፡ ለንጉሥ፡ እንዘ፡ ይብል ጽንሐኒ፡⁴ እስከ፡ ጊዜ፡ እመር፡፡ ወሶበ፡ ሰምዑ፡ አቡነ፡ ፊልጶስ፡ ወ፲ወ፩፡ መ(F84v^a)ምህራን፡ ዘንተ ቃለ፡ እምአፈ፡ ጳጳስ፡ ይቤሉ፡ ናቅድም፡⁵ ጸሎተ፡⁶ ኀበ፡ እግዚአብሔር፡ እስመ፡ ውእቱ፡ አዘዘነ፡⁷ ጸልዩ፡ ከመ፡ ኢትባኡ፡ ውስተ፡ መንሱት፡ እስመ፡ ጸሎትሰ፡ መሠረተ፡ ግብር ወማኅለቅተ፡ ግብር፡፡ ወኀብሩ፡ በዝ፡ ምክር፡ ከመ፡ ይግበሩ፡ ጸሎተ፡ ኀበ፡ እግዚአብሔር እስከ፡ ሿ፡ ለጽባሕ፡፡⁸

[196] ለወሶበ፡ ተፈጸመ፡¹ ሿ፡ ዕለት፡² ነበረ፡ ንጉሥ፡(F84v^b) ለዲበ፡ መንበረ፡³ መንግሥቱ፡ ወለብሰ፡ ልብሰ፡ መንግሥት፡(E49v^a) ለወእምዝ፡ አዘዘ፡⁴ ያምጽእዎ፡⁵ ለጳጳስ፡ ምስለ፡ ስርግው፡(B180v^a) ፊል(V59v^b)ጳጳስ፡ ወኮነ፡⁶ ጉባኤ፡⁷ ብዙኀ፡ እምሠራዊተ፡ ንጉሥ፡(D38r^a) ወጳጳስ፡ ወእምሥዩማን፡ ካህናት፡⁸ ለመምህራነ፡ ቤተክርስቲያን፡⁹ ወሶቤሃ፡ ተንሥኡ፡¹⁰ ለመናኔ፡ ትእዛዝ፡ ዘውእቱ፡ ዘእማኑኤል፡¹¹ ወይቤ፡ አንተ፡ አባ፡ ያዕቆብ፡ ኢትበቀዕ፡(F85r^a) ለሢመተ፡ ጽጽስና፡ ለዘሀገረ፡ ዐባይ ኢ(L61r^a)ትዮጵያ፡¹² ወከመዝ፡ ይቤሎ፡ ሥልሰ፡ ወእር(H64r^b)መመ፡ ለአባ ያዕቆብ፡¹³ ጳጳስ፡ ነዋጉ፡ ሰዓተ፡፡

[197] ወእምዝ፡ ተንሥኡ፡¹ ወአውሥኡ፡ በመንፈስ፡ ቅዱስ፡ ለውእቱ፡ ጳጳስ፡² ወይቤሎ ለንጉሥ፡³ ኀረይ፡ ፩እም፤ ግብር፡፡ ወይቤ፡⁴ ምንት፡ ውእቱ፡፡ ወይቤሎ፡ ቅዱስ፡⁵ አንሰ ኢይትናገር፡ ምስለ፡ ዝንቱ፡⁶ ለዐላዊ፡ ትእዛዝ፡⁷ ዘአንበረ፡ ውስተ፡ ሰማይ፡ አፋሁ፡(E49v^b) ወአንሶሰወ ውስተ፡ ምድር፡ ልሳኑ፡ ወአብደረ፡⁸ ዓዲ፡ ለመ፡ ያድሉ፡⁹ ለሰብእ፡ እምያድሉ ለእግዚአብሔር፡ እንዘ፡ የኀሥሥ፡ ክብረ፡ ለርእሱ፡ ኀረይ፡ ዘእቤለከ፡ ኦ፡ ንጉሥ፡ ለአመ ትቀውም፡¹⁰ በኪዳን፡¹¹ ዘማእከሌየ፡ ወማእከሌከ፡ በነሢኦ፡ አሐቲ፡ ብእሲት፡¹² ወእመ፡ አበይከ፡(D38r^b) ዘንተ፡ ትዕዛዝ፡ ቅትለኒ፡ በሰይፍ፡(V60r^a) ለወእመ፡ አኮ፡ ሰደኒ፡ ለውስተ፡ ሀገርየ፡፡¹³

Consulted witnesses (BDEFHLMV)

§ [195]-¹ om. L | ² om. β | ³ ወነገሮ፡ ለፍቁሩ፡ ፊልጶስ፡ ወነበሩ፡ እስከ፡ ሿ፡ ጽባሕ እንዘ፡ ይጸልዩ፡ ኀበ፡ እግዚአብሔር፡ add. HMV | ⁴ ጽንሐኒ፡ D | ⁵ ናቅድም፡ E | ⁶ ጸልዩ፡ E | ⁷ እንዘ፡ ይብል፡ add. δ | ⁸ a-a፡ om. β |

§ [196]-¹ om. H | ² ጽባሕ፡ V | ³ ውስተ፡ መንበረ፡ HM | ⁴ om. γ | ⁵ ወመጽኦ፡ γ | ⁶ ብዙኀ፡ እምሠራዊተ፡ ንጉሥ፡ add. β | ⁷ om. β፡ ጉጋኤ፡ D | ⁸ ወነበሩ፡ ንጉሥኒ፡ ወጳጳስኒ፡ ወሊቀ፡ ከሀናትኒ፡ አቡነ፡ ፊልጶስ፡ ውስተ፡ መካን፡ add. β | ⁹ om. V | ¹⁰ ውእቱ፡ ተንሥኡ፡ ወጸርሐ፡ በቅድመ፡ ጉባኤ፡ እንዘ፡ ይብል፡ አንተ፡ አባ፡ ያዕቆብ፡ ለኢትዮጵያ፡ ለጽጽስና፡ ኢትበቀዕ፡ add. β | ¹¹ om. γ | ¹² om. β | ¹³ om. β |

§ [197]-¹ ተዋሥኡ፡ D | ² om. γ | ³ om. H | ⁴ ንጉሥ፡ add. DL | ⁵ ውእቱ፡ add. L | ⁶ ውእቱ፡ V | ⁷ ከይሲ፡ አላ፡ አንተ፡ ኀረይ፡ አላ፡ እምትቁም፡ በትእዛዝየ፡ በአሐቲ፡ ብእሲት፡ በከመ፡ ኪዳንየ፡ ወ፩፡ እምትሰድደኒ፡ ውስተ፡ ሀገርየ፡ ወአሀዱ፡ እምትቅትለኒ፡ በሰይፍ፡ add. β | ⁸ om. δ | ⁹ ያድሉ፡ LM | ¹⁰ እም፡ ትቁም፡ γ | ¹¹ በትዕዛዝየ፡ L | ¹² በከመ፡ ኪዳንየ፡ add. H | ¹³ om. β፡ ሀገርየ፡ D |

[198] «ወድኅረ፡ ይቤሎ፡ ዘንተ፡(F85v^a) ለንጉሥ፡¹ ረገሞ፡² ፍላገ፡ ያዕቆብ፡ ጳጳስ፡ ለዘአማኑኤል፡³ ወ(B180v^b)አውገዞ፡ በግዘተ፡ ሐዋርያት፡⁴ ወተንሥኡ፡⁵ ሶቤሃ፡ «መናኔ፡ ትእዛዝ፡⁶ ወይቤሎ፡ ለንጉሥ፡ በሎ፡ እምክር፡ ለከ፡ ወሶቤሃ፡ ይቤሎ፡ ንጉሥ፡ ለጳጳስ፡⁷ ጌሰመ፡ እነግረከ፡ ዘመከርኩ፡ ዮምሰ፡ እቱ፡ ውስተ፡ ማኅደርክ፡⁸ ወድኅረዝ፡⁹ ተንሥኡ፡¹⁰ ጳ(E50r^a)ጳስ፡ ወፊልጳስ፡ ወኩሎሙ ካህናት፡ አተዉ፡¹¹ ውስተ፡ ማኅደሪሆሙ፡ ወአመከር፡¹²(F85v^b) ለንጉሥ፡¹³ ውእቱ፡ ብእሲ፡¹⁴ «ፀራ፡ ለጽድቅ፡¹⁵ «ከመ፡ ይፈንዎ፡¹⁶ ለጳጳስ፡¹⁷ ውስተ፡ ሀገሩ፡ «ወለእለ፡ ኅብሩ፡¹⁸ መምህራን፡¹⁹ ምስሌሁ፡ ይሰድድዎሙ፡²⁰ እመናብርቲሆሙ፡²¹ ወሠምረ፡²² ንጉሥ፡ «በዝንቱ፡ ምክር፡²³ ወበይእቲ፡²⁴ ሌሊት፡ እስከ፡ ይጸብሕ፡ ሐመ፡ ውእቱ፡ ርጉም፡ «መምከሬ፡ ንጉሥ፡²⁵ ወኮነ፡²⁶ ለምጽ፡ ኩሉ፡²⁷ ሥጋሁ፡²⁸ ወ(D38v^a)ሞተ፡ በግዘቱ፡ ከመ፡ ኦርዮስ፡ እንዘ፡ ይብል፡ ያዕቆብ፡ ወፊልጳስ፡(F86r^a) ወግኡኒ፡ በመስቀሎሙ፡

[199] ወሶ(V60r^b)በ፡ ጸብሐ፡ መጽአ፡ ጳጳስ፡ ወይቤሎ፡ ለንጉሥ፡ «ምንተ፡ መከርከ፡ ሊተ፡¹ ወይቤሎ፡ ንጉ(H64v^b)ሥ፡ ተሰደድ፡ እምሀገርየ፡ ወግባእ፡ ውስተ፡ ሀገርክ፡² ወይቤ፡ ጳጳስ፡³ ሠናይ፡(M83r^a) መ(E50r^b)ከርክ፡⁴ ላዕሌየ፡ አንሰ፡⁵ እምፈተውኩ፡ «ከመ፡ ትቅትለኒ፡⁶ «እምእግባእ፡ ውስተ፡ ሀገርየ፡⁷ ወባሕቱ፡ ፈቃደ፡ እግዚአብሔር፡⁸ ለይኩን፡ ወሶቤሃ፡ ነሥ(L61v^a)ኦ፡ ለስርግው፡ ፊል(B181r^a)ጳስ ወለኩ(F86r^b)ሎሙ፡ ማኅበረ፡ ቤተ፡ ክርስቲያን፡ ወለእሉሂ፡ ፲ወ፩፡ መምህራን፡ ወቦሑ፡ ኅበ፡ ቤተ፡ ክርስቲያን፡⁹ ወይቤሎሙ፡ ጳጳስ፡ ናሁ፡ ኮነ፡ ዐቢይ፡ ሰደት፡ ላዕሌነ፡ እምነበ፡ «መናፍቃን፡ ወዕልዋን፡¹⁰ ወይእዜኒ፡ ምንተ፡ ትብሉ፡ ትሰምዑኑ፡ ቃልየ፡ «ወትትዌክፉ፡¹¹ ምክርየ፡¹² አው፡ አልቦ፡ ወይቤሉ፡ ኩሎሙ፡ «ከመ፡(D38v^b) ዘ፩ቃል፡¹³ አይቱ፡ ነሐውር፡ እምትእዛዝክ፡ ኦአባ፡¹⁴ እ(F86v^a)መኒ፡ ተሰደድነ፡ ወእመኒ፡ ሞትነ፡¹⁵(V60v^a) ዘትቤለነ፡ ኩሎ፡¹⁶ ንጉብር፡¹⁷ ወይቤሎሙ «አባ፡ ያዕቆብ፡ ጳጳስ፡¹⁸ ኢትኅበሩ፡(E50v^a) ምስለ፡ ዕልዋን፡ ወመናፍቃን፡¹⁹ እለ፡ ይብሉክሙ በዕለተ፡ ረብዕ፡ ወዐርብ፡ ብልዑ፡²⁰ በአመክንዮ፡²¹ ጌና፡²² ወድኅረ፡ ይቤሎሙ፡ ዘንተ፡²³ አዘዞሙ፡ ከመ፡ ያኅትዉ፡²⁴ ፯፡ መኅትው፡

Consulted witnesses (BDEFHLMV)

[198]-¹ om. β | ² ለውእቱ፡ ዕልው፡ LV | ³ om. β | ⁴ ወእሚሃ፡ add. L | ⁵ ተንሥኡ፡ β | ⁶ om. γ; ውእቱ፡ መስሐቲ፡ DV | ⁷ አነ፡ እመክር፡ ለከ፡ ለእመ፡ እፈንወከ፡ ወለእመ፡ አልቦ፡ add. β | ⁸ om. γ; ቤትከ፡ D | ⁹ ወሶቤሃ፡ V | ¹⁰ ተንሥኡ፡ E | ¹¹ ወእተው፡ H; አተው፡ HLM | ¹² om. L | ¹³ ወይቤሎ፡ add. γ | ¹⁴ ዓላዊ፡ D; መስሐቲ፡ γ | ¹⁵ om. L | ¹⁶ ይፈንዎ፡ L | ¹⁷ om. H | ¹⁸ ወእለ፡ የኅብሩ፡ γ | ¹⁹ om. L | ²⁰ ይሰደዱ፡ M; ይሰድዶሙ፡ DF | ²¹ om. L | ²² ወእደሞ፡ ለንጉሥ፡ ዝነገር፡ L | ²³ ዝነገር፡ β | ²⁴ ወበአሐቲ፡ L | ²⁵ om. H | ²⁶ ወለብሰ፡ γ | ²⁷ ኩለንታሁ፡ LV | ²⁸ አባሉ፡ DEF |

[199]-¹ om. L | ² ብሔርክ፡ M | ³ om. γ | ⁴ ገበርክ፡ γ | ⁵ om. H | ⁶ ትቅትለኒ፡ D; ሶበ ቀተልከኒ፡ γ | ⁷ እምሀገየ፡ እግባእ፡ δ | ⁸ እግዚእየ፡ V | ⁹ ቤተ፡ መቅደስ፡ D | ¹⁰ ዕልዋን፡ ወመናፍቃን፡ EFMV | ¹¹ ወትትወክፍ፡ EF | ¹² om. β | ¹³ ቃልየ፡ δ; ምክር፡ E | ¹⁴ om. L | ¹⁵ በቃልክ፡ ወኩሎ፡ add. L | ¹⁶ om. FL; በቃልክ፡ ወኩሎ፡ ዘትቤለነ፡ tra. V | ¹⁷ ንግግበር፡ H | ¹⁸ om. H | ¹⁹ ባህቱ ብልዑ በዕለተ፡ ዐርብ፡ ወረብዕ፡ ለእለ፡ ተራከበ፡ ቦሙ፡ በዓለ፡ ጌና፡ ዘውእቱ፡ ልደት፡ እግዚእነ፡ add. D | ²⁰ om. δ; ብልዑ፡ በዕለተ፡ ረብዕ፡ ወዐርብ፡ V | ²¹ ለእለ፡ ተራከበ፡ ቦሙ፡ በዓለ፡ add. E | ²² ዘውእቱ፡ ልደት፡ እግዚእነ፡ E | ²³ om. D | ²⁴ ወአኅትው፡ HM |

[200] ወይቤሎሙ፡ ቅድመኒ፡¹ ሤምክዎ፡ ለፊልጶስ፡ ርእሰ፡ ላዕለ፡ ኩልክ(F86v^b)ሙ፡ በአምሳለ ጴጥሮስ፡(L61v^b) ወይእዜኒ፡² አነ፡ እሰደድ፡ ለፊጽሞ፡ ቃል፡ ዘይቤ፡ እግዚእነ፡ ሶበ፡ ይሰድዱክሙ፡³ እምሀገር፡⁴ ጐዩ፡ ገነበ፡ ካልእታ፡⁵ እስመ፡ ኢይትፌጸማ፡⁶ አህጉረ፡⁷ እስራኤል፡፡ ወሶበ፡ ተሰደድኩ፡ አነ፡ ፊልጶስ፡ ይኩንክሙ፡ ህየንቴየ፡ ወኩሎ፡ ዘይቤለክሙ፡ ግበሩ፡⁸ ለእመ፡ ተዐደውክሙ፡⁹ ቃልየ፡¹⁰ ወእምቃለ፡ ፊልጶስ፡ ፍቁርየ፡ ስመ(F87r^a)(E50v^b)ዝ፡ ማኅቶት፡ ጥፋኡ፡¹¹(B181r^b)(D39r^a) ይረሲክሙ፡ እግዚአብሔር፡¹² ለዘንተ፡ ብሂሎ፡¹³ አጥፍኡ፡¹⁴ ሰብዐተ፡ ማኅቶት፡¹⁵ ወይ(H65r^b)ቤሎ፡ ኩሎሙ፡ አሜን፡፡

[201] ወእምዝ፡ ካዕበ፡¹ አኅተዉ፡ ሰብዐተ፡ ማኅቶት፡ ወአጥፍኡ፡ ጿ፡ ጊዜ፡² ለወአውግዞሙ ለኩሎሙ፡ ከመ፡ ኢይትፊለጡ፡ ወአብአሙ፡³ ኅበ፡ ታቦት፡⁴ ከመ፡ ይምሐሉ፡ ዳግመ፡⁵ ለድኅረ፡⁶ ገብረ፡ ዘንተ፡⁷ ተንሥኡ፡ ጳጳስ፡⁸ ወአኅዘ፡ ክሳይ፡ ለፊልጶስ፡(F87r^b)(M83r^a) ወተሐቅ፡⁹ በበይናቲሆሙ፡ ወበከዩ፡¹⁰ ብካዩ፡¹¹ መሪረ፡ ነዋኅ፡ ሰዓተ፡ እስከ፡ ያነክሩ፡ ኩሉ፡ ዘርእዩ፡ እምብዝኅ፡ ብካይ፡¹² ዘኮነ፡ ኅቤሆሙ፡፡¹³

[202] ወእምዝ፡¹ ሰዐሞ፡ ርእሶ፡ ሸላ፡ ያዕቆብ፡ ጳጳስ፡ ለአቡነ፡ ፊልጶስ፡² እንከ፡³ አፍቁርየ እምይእዜሰ፡ ኢንትረ(E51r^a)አይ፡ ዳግመ፡ በሥጋ፡ ዘእ(L62r^a)ንበለ፡ በመንግሥተ፡ ሰማያት፡፡ ወባሕቱ፡⁴ ለእመ፡ ቀደምከኒ፡ እስተብቀሶ፡ በእን(F87v^a)ቲአየ፡ ከመ፡ እምጻእ፡ ኅቤከ፡ ወለእመ፡ ቀደ(D39r^b)ምኩከ፡ አነ፡⁵ እስእ(H65v^a)ል፡ በእንቲአከ፡ ከመ፡ ትምጻእ፡ ኅቤየ፡፡ ወዘንተ፡ ብሂሎ፡ ሰዐሞ፡ ለርእሱ፡⁶ ወአዕይንቲሆ፡፡ ወይቤሎ፡ አቡነ፡⁷ ፊልጶስ፡ እንዘ፡ ያውሕዝ፡ ሸላንብያ፡ ወየኅፅብ፡⁸ አልባሲሆ፡ ኦአቡየ፡ ጳጳስ፡⁹ ዝንቱ፡ ቀለመ፡¹⁰ አንብዕ፡¹¹ ይኩን፡¹²(V61r^a) ጽሑፈ፡¹³ ውስተ፡(M83v^b) ልብከ፡¹⁴ ከመ፡ ትዘክረኒ፡ ወትረ፡ መዓልተ፡(F87v^b) ወሌሊተ፡፡(B181v^a) እስእለከ፡¹⁵ ኦአቡየ፡ ወእሰነአለከ፡¹⁶ እስመ፡ ኮንከኒ፡ አበ፡ ወመምህረ፡ ህየንተ፡ አቡየ፡ ተክለ፡ ሃይማኖት፡፡¹⁷

Consulted witnesses (BDEFHLMV)

§ [200]-¹ እስመ፡ ትካትኒ፡ add. β | ² ወአነ፡ ናሁ፡ L | ³ om. L | ⁴ om. D | ⁵ ውስተ፡ ካልእታ፡ L | ⁶ ይትፌጸማ፡ E | ⁷ አህዚ፡ E | ⁸ ግበሩ፡ ዘይቤለክሙ፡ γ | ⁹ ወሶበ፡ ተዐደውክሙ፡ LMV | ¹⁰ እምቃልየ፡ D | ¹¹ ከመ፡ ዘማኅቶት፡ γ | ¹² om. H | ¹³ om. γ | ¹⁴ ጿ መኅትወ፡ add. L | ¹⁵ ማኅቶት፡ ሰብዐተ፡ B |

§ [201]-¹ om. HV | ² om. γ፡ ካዕበ፡ ወይቤሎ፡ አሜን፡ add. V | ³ om. H | ⁴ ወተማሐሉ፡ በዝኪዳን፡ ኅበ፡ ታቦት፡ add. β | ⁵ ከመ፡ አይድግሙ፡ D | ⁶ ወእምዝ፡ V | ⁷ om. V | ⁸ om. γ | ⁹ ወተአኅዘ፡ L | ¹⁰ ላዕሌሆሙ፡ add. δ | ¹¹ አንብዓ፡ M | ¹² ብካዩሙ፡ LV | ¹³ ወኮነ፡ ከመ፡ ሕፃናት ዘኅደጉ፡ ጥበ፡ እሞሙ፡ β |

§ [202]-¹ om. L፡ | ² om. V | ³ እንዘ፡ ይብል፡ add. DV፡ ወይቤሎ፡ add. EF | ⁴ om. HL | ⁵ om. γ፡ አነ፡ ቀደምኩከ፡ V | ⁶ ለርእሱ፡ ሰዐሞ፡ γ | ⁷ ማር፡ γ | ⁸ ወየሐሥሥ፡ አልባሲሆ፡ DEF፡ ወየኅሥሥ፡ በአልባሰ፡ ጳጳስ፡ L | ⁹ om. β | ¹⁰ om. γ | ¹¹ አንብዐ፡ ደምየ፡ L | ¹² ትኩን፡ DEFV | ¹³ ቅሱመ፡ L፡ ቅሉመ፡ H፡ ጽሕፈተ፡ DEF | ¹⁴ ውስተ፡ ልብስከ፡ β፡ ውስተ፡ ሰሌዳ፡ ልብከ፡ F፡ ሰሌዳ፡ δ | ¹⁵ እስነአለከ፡ β | ¹⁶ om. β | ¹⁷ ተክለ፡ ሃይማኖት፡ አቡየ፡ γ |

[204] ወእምዝ፡ ተጻገዉ፡¹ ሰላመ፡ በበይናቲሆሙ፡ «ወተኣምኑ፡ በአምኃ፡ መንፈሳዊት፡² ወድኅረዝ፡³ አስተፋነውዎ፡⁴ በሰላም፡ «ለአባ፡ ያዕቆብ፡^(F88r^a) ጳጳስ፡ አቡነ፡ ፊልጶስ፡⁵ «ወ፲ወ፩ መምህራን፡⁶ «ይሐ(B181v^b)ር፡ ብሔሮ፡⁷ ወበፈቃድ፡ እግዚአብሔር፡ ተመይጠ፡⁸ «ውስተ፡ ምድረ ግብጽ፡⁹ ወበጸሐ፡¹⁰ አርኀው፡ ሞተ፡¹¹ ቤቱ፡ ቦአ፡ ወረከበ፡ በ፯ዓመት፡ ፍሕመ፡ ብቁጸ፡^(M84r^b) «እንዘ፡ ኢይጠፍእ፡¹² ዘደፈነ፡ ውእቱ፡¹³ አመ፡ ይመጽእ፡¹⁴ ምድረ፡¹⁵ ኢትዮጵያ፡^(V61v^a) ጸሎቱ፡¹⁶ «ወኀይለ፡ ሐረድኤቱ፡¹⁷ ለዝንቱ፡ ጻድቅ፡¹⁸ ይትኖልወነ፡¹⁹ ለለጊዜ፡ ንወፍር፡²⁰(F88v^b) ወንእቱ፡ ለዓለመ፡ ዓለም፡ ሐሜን፡²¹(E51v^b)

§ [203]⁻¹ *om.* EFL | ² አሌ: ሊተ: L | ³ ተፈልወኒ: H | ⁴ *om.* DEF | ⁵ ካዕበ: δ | ⁶ ትትሊለየኒ: M; *om.* L; ተፈለጥከኒ: V | ⁷ *om.* δ; ተፈለጥከኒ: በአይወት: ወይ: ሊተ: *add.* M | ⁸ ዘከማክ: *add.* M | ⁹ ዘይልእክ: ሊተ: LM; ዘይትልእክ: ሊተ: H; ዘይክልኦ: ሊተ: ትካዛየ: V; ዘይልእክ: ብየ: BEF; ዘይአለክ: ብየ: D | ¹⁰ እብላዕ: ኅብስትየ: በገፃር: MV | ¹¹ ውስተ መሬት: *add.* γV | ¹² *om.* L | ¹³ ኩዮሐ: አግልዕት: MV | ¹⁴ ማዕከለ: አሥዋክ: δV | ¹⁵ *om.* γ; ሹሎ: V | ¹⁶ እንዘ: ይብሉ: ፩: ለካልዑ: H | ¹⁷ *om.* L | ¹⁸ በመንግሥተ: ሰማያት: β | ¹⁹ እስመ: አንተ: HL | ²⁰ ኩሎ: *add.* F; በኩሉ: ወባህቱ: γ | ²¹ ወአንብዓ: L | ²² የሀለ: H | ²³ ለዓለመ: ዓለም: አሜን: *add.* β |

149

[205] 「ወአስተፋኒዎ፡ ዘንተ፡ ጳጳስ፡¹ ገብአ፡ ፊልጶስ፡ ኀበ፡ ንጉሥ፡ ወይቤሎ፡ ንጉሥ ለብፁዕ፡² ግበር፡ መሥዋዕተ፡(H66r^b) በጽባሕ፡ በዐርብ፡ ወበረብዕ፡ ለለተራከበ፡ ቦሙ፡³ በዓለ፡⁴ ጌና፡ ወይቤሎ፡ አቡነ፡⁵ ብፁዕ፡⁶ ምን(L62v^b)ትኑ፡⁷ ምክንያት፡ ከመ፡ እግበር፡ ዘንተ፡ ወይቤ ንጉሥ፡⁸ እስመ፡ ዮም፡⁹ ዕለተ፡ ልደቱ፡(F89r^a) ለእግዚእነ፡¹⁰ ወይቤሎ፡ ብፁዕ፡¹¹ ፪ቱኑ፡ ዕለተ፡ ልደቱ፡ ለእግዚእነ፡ ንሕነሰ፡ ኢንቤ፡¹² ተወልደ፡ ፪፡ ዕለተ፡ ዘእንበለ፡ አሐቲ፡ ዕለት ዘእምርት፡ ይእቲ፡ በኀበ፡ ነሎሙ፡ ምእመናን፡¹³(D40r^a) ዘውእቱ፡ ጳወ፱፡ ወአኮ፡ ጳወ፰፡ ሊታኅሣሥ፡ ወዘንገብርሂ፡ በዓለ፡ ልደት፡ በበዓመት፡ አኮ፡ ዘንገብር፡ እ(E52r^a)ንዘ፡ ንብል ይትወለድ፡ በበዓመት፡ አላ፡ ከመ፡ ኢይትረሳ(F89r^b)ዕ፡ ተዝካረ፡ ልደቱ፡ ለእግ(B182r^a)ዚእነ፡ ኢየሱስ ክርስቶስ፡ እምእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ በሥጋ፡ ለመድኃኒተ፡ አዳም ወዘርኡ፡ በፍጻሜ፡ ፶፻ወ፭፻፡ ዓመት፡ እምፍጥረተ፡ ዓለም፡ አመ፡ ምግብ፡ አውግስጦስ ቄሣር፡ ንጉሠ፡ ሮም፡ ዘፍካሬ፡ ስሙ፡ ጸዳል፡ ወአመ፡ መዋዕሊሁ፡ ለሂሮድስ፡ ዘነግሠ፡ በኢየሩሳሌም፡ እንዘ፡ ውእቱ፡ ወይቤሎ፡¹⁴(F89v^a)

[206] ወተዝካረ፡ ጥምቀቱ፡¹ ለእግዚእነ፡² ከመዝ፡ ትገብር፡ ቤተ፡ ክርስቲያን፡ ምዕረ፡ ለለዓመት፡ ከመ፡ ኢይትረሳዕ፡ ለትውልድ፡³ ዘይመጽአ፡ ወእመ፡ አኮስ፡ ጥምቀቱ፡ ለእግዚእነ፡ አ(D40r^b)ሐቲ፡⁴ ይእቲ፡ ዘኮነት፡(E52r^a) አመ፡ ፲ወ፭፡ ዓመተ፡ መንግሥቱ፡ ለጢባርዮስ፡⁵ ቄሣር፡⁶ ወሂሮድስ፡ ሣልስ፡ ንጉሥ፡ ዘገሊላ፡ ወአመ፡ ቀያፋ፡ ወሐና፡ ሊቃነ፡ ካህናት፡ ከመ ይደምስስ፡ መጽሐፈ፡ ዕ(F89v^b)ዳነ፡ ወየሐድስ፡ ብሉየ፡ ፍጥረተነ፡ በተወልደትነ፡ እምኔሃ ወእመንፈስ፡ ቅዱስ፡ ተዝካረ፡ ስቅለቱሂ፡ ወሞቱ፡ ወትንሣኤሁ፡ ለእግዚእ፡ እመ፡ ገበርነ፡⁷ ለለዓመት፡ አኮ፡ ዘይሰቀል፡ ወይመውት፡ ወይትነሣእ፡ በበዓመት፡⁸ አላ፡ ምዕረ፡ ተሰቅለ፡ ወሞተ፡ ወተንሥአ፡ ወእምዝ፡ ዳግመ፡ ኢይመውት፡⁹ በከመ፡ ተብህለ፡ እስመ፡ ኢይክል እኒ(B182r^b)ዞቶ፡ ሞት፡ ወ(F90r^a)ባሐቱ፡ ንገብር፡ ከመ፡ ናዘክሮሙ፡ ለእለ፡ ይመጽኡ፡ እምድኅሬነ፡¹⁰ ኩነተ፡ ነገር፡ እሙን፡ ዘከመ፡ ተወልደ፡ ወተጠ(D40v^a)ምቀ፡ ወተሰቅለ፡ ወሞተ፡ ወተንሥአ፡ ወእሉኒ፡ ወዘትቤ፡ ኦንጉሥ፡¹¹ ግበሩ፡ በዓለ፡ ልደት፡ በመኃትወ፡ ወልደት፡

Consulted witnesses (BDEFHLMV)

§ [205]-¹ ወእምዝ፡ β | ² አቡነ፡ ለንጉሥ፡ δ | ለማር፡ ፊልጶስ፡ V | ³ om. V | ⁴ በዕለተ፡ β | ⁵ ንጉሥ፡ δ | ⁶ ፊልጶስ፡ add. H | ⁷ በምንት፡ ትገብር፡ L | በምንት እገብር፡ ዘንተ፡ MV | እገብር፡ D | ⁸ ብፁዕ፡ D | om. V | ⁹ ተወልደ፡ እግዚእነ፡ add. E | ¹⁰ ወአውስአ፡ ብጽዕ፡ ፊልጶስ፡ ክሊእኑ፡ ዕለተ፡ ተወልደ፡ ወሚመ፡ ኢሰማዕከኑ፡ ይቤ፡ ሐዋርያ፡ አሐቲ፡ ልደት፡ ወአሐቲ፡ ጥምቀት፡ ወአሐቲ፡ ትንሣኤ፡ ዓባይ፡ ፋሲካ፡ ዕለተ፡ ትንሣኤሁ፡ ለወልድ፡ ወይቤሎ፡ ንጉሥ፡ እስመ፡ አንተ፡ መስተቲ፡ ለንጉሥ፡ ወትረ፡ ወበምንት፡ ይቤ፡ መጽሐፍ፡ ዮም፡ ተወልደ፡ add. MV | ¹¹ ንጉሥ፡ δ | ¹² ከመዝ፡ add. D | ¹³ መሐይምናን፡ D | ¹⁴ a-a፡ om. β |

§ [206]-¹ ጥምቀቱሂ፡ F | ² om. D | ³ ለትውልድ፡ ትውልድ፡ add. EF | ⁴ እለት፡ add. D | ⁵ ለጢባርዮስ፡ E | ⁶ ንጉሥ፡ E | ⁷ አመ፡ ነበርነ፡ E | ⁸ በበዓት፡ B | ለለዓመት፡ D | ⁹ አይረክቦ፡ ሞት፡ DEF | ¹⁰ እምድኅሬሆሙ፡ DEF | ¹¹ ፊልጶስ፡ δ | ¹² a-a፡ om. β |

[207] ልወላቱ፡ ጌና፡ በገቢረ፡ ቊርባን፡ ጊዜ፡ ነግህ፡ ወተፈሥሐ፡ በመባልዕት፡ ጥሉላት
 ወመጽሐፍ፡ ሐዋርያዊት፡^(F90r^b) ትኤዝዝ፡ ጸመ፡ ወተግሕሦ፡ እምበሊዕ፡ ሥጋ፡ ወስታዩ፡ ወይን
 ፍዕርገተ፡ ቊርባን፡¹ ከመ፡ መዋዕለ፡ አጽዋም፡ በ፵፡ ቅድስት፡ በዛቲ፡ ዕለት፡ ወበማኅተው፡²
 ጥምቀት፡ ከመዝ፡ አዘዘት፡ አንሰ፡ ኢይገብር፡ ትእዛዘክ፡ ኅዲግዩ፡ ፍትእዛዘ፡ ልመጽሐፍ፡³

[208] ፍወይቤሎ፡ ንጉሥ፡ እስመ፡^(M84v^a) አንተ፡ ታሰትት፡¹ ወትረ፡^(E52v^b) ቃለ፡ ንጉሥ፡²
 ወበምንት፡ ይቤ፡ መጽሐፍ፡ ዮም፡ ተወልደ፡ ወለ፡^(F90v^a)እመ፡ ኢኅበርክ፡³ ምስሌዩ፡⁴ ትሰደድ፡⁵
 እምሀገርዩ፡⁶ ወለእመ፡ ኅበርክ፡⁷ ምስሌዩ፡⁸ አክብረክ፡ ወይቤ፡^(V61v^b)ሎ፡ አቡነ፡⁹ ፊልጳስ፡
 አንጉሥ፡¹⁰ ፍብረህ፡ ተወልደኑ፡¹¹ ትፈቱ፡¹² ትብላዕ፡¹³ እንዘ፡ ኢትሌቡ፡ ፍካሬ፡ ወእመሰ፡
 ኢትፈቅድ፡¹⁴ ታእምር፡ ኅይለ፡ ነገር፡¹⁵ ብላዕ፡ ጸመ፡ ዐርብኒ፡ ወረቡዐ፡ ወእምዝ፡^(B182v^a) ትጸውም፡
 አንሰ፡ ክብረክኒ፡¹⁶ ኢይፈቱ፡ ወቃለክኒ፡ ኢይሰምዕ፡ እስመ፡ አንተ፡ ሀያዲ፡¹⁷^(F90v^b) ቃለ፡ መሐላ፡
 ወዐመዕክ፡ ኪዳነክ፡¹⁸ ዘትቤ፡ ኢያወስብ፡ ዘእንበለ፡ አሐቲ፡ ብእሲት፡^(M84v^b) ወናሁ፡ አውሰብክ፡
 ብዙኅ፡ ወሐሰውኮ፡ ለእግዚአብሔር፡ ወአኮ፡ ለሰብእ፡ ወበአንተ፡ በሊዕሂ፡ በጌና፡ ኢይሠምር
 ወኢየኅብር፡ ይኔይሰኒ፡ ስደት፡ ፍብእንተ፡ ሃይማ፡^(H66v^b)ኖት፡¹⁹ ዘፈቀድክ፡ ግበር፡ ላዕሌዩ፡

[209] ወአዘዘ፡ ንጉሥ፡¹ ከመ፡ ይሰድድዎ፡ ወሰደድዎ፡² ምስለ፡ ፍገወጂ፡ መ፡^(F91r^a)ምሀ፡^(D41r^a)ራን፡
 ደቂቁ፡³ ውስተ፡ ምድረ፡ አረሚያት፡ ወኅደግዎ፡⁴ ህዩ፡ ወነበረ፡ ምስለ፡ አርዳኢሁ፡ እንዘ፡ ይበልዑ፡
 ሣዕረ፡ ፍከመ፡ እንስሳ፡⁵ እስክ፡ ፫፡ አውራኅ፡ ወአሐተ፡ ዕለተ፡ ወሰቀ፡ ቀስቶ፡ ፩ ተንበላታዊ፡⁶ ከመ፡
 ይንድፎ፡⁷ ለአቡነ፡ ፊልጳስ፡ ወይቅትሎ፡ ወሰፍሐት፡ እደዊሃ፡⁸ አሐቲ፡ መበለት፡ ወትቤ፡ ኅድኅ፡⁹
 ለመምህርዩ፡ ወሶቤሃ፡ ገብአ፡¹⁰ ሐጽ፡^(F91r^b) ወወግአ፡^(M85r^a) መዝራዕተ፡ እደዊሃ፡¹¹ ወሞተት፡¹²
 ቅድስት፡ ወተፈጸመ፡ ላዕሌሃ፡ ዘይቤ፡ መድኅኒኒ፡ ዘይሜ፡^(E53r^b)ጡ፡ ነፍሶ፡¹³ ቤዛ፡ ቢጽ፡¹⁴
 ወለውላቱ፡ ተንበላታዊ፡ ረገሞ፡ ቅዱስ፡¹⁵ ወሶቤሃ፡ ተሠጥቀ፡¹⁶ ወሞተ፡

Consulted witnesses (BDEFHLMV)

§ [207]-¹ om. DEF | ² ወማኅተው፡ B | ³ ቃለ፡ መጽሐፍ፡ δ | ⁴ a-a: om. β |

§ [208]- መስተቲ፡ γ | ² om. β; ቃለ፡ መጽሐፍ፡ δ | ³ ኢያኅበርክ፡ MV | ⁴ om. FH; በዝነገር፡ ግዙተ፡ አወግዘክ፡
 ወለእመ ኅበርክ፡ አክብረክ፡ E; በዝምክር፡ D | ⁵ ተሰደድ፡ V | ⁶ om. LV | ⁷ ኢኅበርክ፡ V | ⁸ om. β | ⁹ ንጉሥ፡ D;
 ማር፡ γ | ¹⁰ ኦኅርቱም፡ HV | ¹¹ እስመ፡ ዮም፡ ተወልደ፡ L | ¹² om. V; በምክንያተ፡ ዝንቱ፡ add. β | ¹³ ናሁ፡ ይብለክ፡
 ሐዋርያ፡ እስመ፡ ፲ወጂ፡ ዓመት፡ ከመ፡ አሐቲ፡ ዕለት፡ በኅብ፡ እግዚአብሔር፡ ወናሁ፡ ብላዕ፡ ጸመኒ፡ ፵፡
 ወዕለተ፡ ዐርብ፡ ወረቡዕ፡ እስክ፡ ፲፪፡ ዓመት፡ add. β | ¹⁴ ትፈቅድ፡ D | ¹⁵ om. L | ¹⁶ ለክብርክ፡ γ | ¹⁷ በላዲ፡ E | ¹⁸
 ኪያነ፡ E | ¹⁹ ሃይማኖት፡ LV |

§ [209]-¹ om. DEFL | ² ወአውረድዎ፡ β | ³ ፲ወጂ፡ አርዳኢሁ፡ ወአብጽሕዎ፡ ሀገረ፡ ዳራ፡ ማዕከለ፡ ተንበላት፡ add.
 L | ⁴ om. L; አብጸሐሙ፡ ማዕከለ፡ ተንበላት፡ ወነበረ፡ ህዩ፡ add. β | ⁵ እንስሳ፡ H | ⁶ ተንበላታይ፡ β | ⁷ ወነደፈ፡
 ላዕለ፡ H | ⁸ እዲሃ፡ V | ⁹ ኅድግዎ፡ D | ¹⁰ ሣረረ፡ H | ¹¹ እዲሃ፡ D | ¹² ይእቲ፡ γ | ¹³ ህዩንተ፡ add. L | ¹⁴ አባግኢሁ፡ B;
 ነፍሰ፡ ቢጽ፡ EF; በእንተ፡ ቤዛ፡ መምህራ፡ V | ¹⁵ ፊልጳስ፡ L | ¹⁶ እማዕከሉ፡ ወኮነ፡ ፪፡ ክፍለ፡ ወሞተ፡ add. β |

[210] ወእምድኅረ፡ ፫፡ አውራኅ፡ ዜነውዎ፡ ለንጉሥ፡(B182v^b) በእንተ፡ እለ፡ ተቀትሉ፡ መነ(L63v^a)ከሳት ወመነከሳይያት፡፡ ወአዘዘ፡ ንጉሥ፡ ያምጽእዎ፡¹ ለፊልጳስ፡ እንዘ፡ ያወፅእ፡(D41r^b) ኢጋንንተ፡ ፈረከብዎ፡ ለፊልጳስ፡² ወሶቤሃ፡³ ነሥዕዎ፡⁴ ምስለ፡ ፲ወ፩፡ መምህራን፡ ደቂቁ፡⁵ ወአብጽሕዎ፡⁶ ኅበ፡ ንጉሥ፡፡ ፈረከብ፡ በጽሐ፡ ኅበ፡ ንጉሥ፡⁷ ይቤሎ፡⁸ ይእዜኒ፡ ኢትሰም(M85r^b)ዕኑ ቃልየ፡⁹ በእንተ፡ ጌና፡፡ ፈረከብ፡ ፊልጳስ፡¹⁰ ኢሰማዕከኑ፡ ዘይቤ፡ መጽሐፍ፡ ኢትኅበሩ፡ ምስለ፡(H67r^b) አሕዛብ፡ እለ፡ ይብሉ፡ ፍብላዕ፡ ወንስተይ፡ ጌሰመ፡ ንመ(F91v^b)ውት፡፡¹¹

[211] ወካዕበ፡ ይቤ፡ ትግሁ፡¹ ወኢትሰዕሩ፡ ጸመ፡(V62v^a) በአመክንዮ፡² በዓላት፡³(E53r^b) እስመ፡ ቀዳሚኒ፡ ዘተሰደድኩ፡⁴ አነ፡ ውእቱ፡ ፈረከብ፡ በእንተ፡ ዝንቱ፡ ነገር፡⁵ ወአንተሂ፡ ዘሰደድከኒ፡ በእንተ፡ ሃይማኖት፡ ወኢተመየጥከ፡⁶ እምስሕተትከ፡ ወአነሂ፡ ኢወለጥኩ፡⁷ እምሃይማኖትየ ፈረከብ፡ ወእምግዕዝየ፡ ዘቀዳሚ፡⁸ ዘፈቀድከ፡ ግበር፡ ላዕሌየ፡፡ ወሶቤሃ፡(F92r^a) አዘዘ፡ ንጉሥ፡ ይ(H67v^a)ሰድዎ፡⁹ ለብፁዕ፡¹⁰ ፈረከብ፡ ወእምታዕካሁ፡ ወያንብርዎ፡¹¹ ፈረከብ፡ ደሴት፡¹²(D41v^a) ዘሀለውት፡¹³ ፈረከብ፡ ባሕረ፡¹⁴ ዝዋይ፡¹⁵ እስከ፡ ይትመየጥ፡ ፈረከብ፡ ዘፈቀድ፡ ንጉሥ፡፡¹⁶ ፈረከብ፡ ኢሰምዐ፡¹⁷ ትእዛዝ ንጉሥ፡¹⁸ ይመት፡¹⁹ በህየ፡ ፈረከብ፡ ሞተ፡፡²⁰

[212] ወእምዝ፡¹ ነሥእዎ፡² ለአቡነ፡ ፊልጳስ፡³ ወአብጽሕዎ፡⁴ ህየ፡⁵ ወሞቅ(B183r^a)ሕዎ በመዋቅሕት፡⁶ ወነበረ፡ ህየ፡⁷ ፈረከብ፡ መቁሕ፡⁸(F92r^b) ፮፡ አ(E53v^b)ውራኅ፡ ወገብረ፡⁹ ፈረከብ፡ ወእምኢብሔር፡ ዲበ፡ እደዊሁ፡¹⁰ ተአምራተ፡¹¹ ወመንክራተ፡¹²(V62v^b) እስከ፡ ነሐ፡¹³ ዘጸውዐ፡ ስሞ፡ ወተአመነ፡ በጸሎቱ፡ ፈረከብ፡ እምነሐ፡ ደዌሁ፡¹⁴ ወእምተአምራቲሁ፡ ወመንክራቲሁ፡ ለአቡነ፡ ፊልጳስ፡ ዘገብረ፡ እንዘ፡ ሀሎ፡ በዝዋይ፡፡¹⁵

Consulted witness (BDEFHLMV)

§ [210]-¹ ያምጽእዎ፡ V | ² ወረከብዎ፡ ለማሪ(sic): β; ወረከብዎ፡ ለአቡነ፡ DF | ³ om. D | ⁴ ላዕካነ፡ ንጉሥ፡ ምስለ፡ ኩሎሙ፡ አርዳኢሁ፡ add. β | ⁵ om. γ | ⁶ ወአብጽዎ፡ M | ⁷ om. L | ⁸ አቡነ፡ ፊልጳስ፡ add. DLV | ⁹ ወኢይትኅብር፡ ምስሌየ፡ add. γ | ¹⁰ om. DEF | ¹¹ ንስዐር፡ ዘተሠርዐ፡ በዐላተ፡ add. δ; እስመ፡ ነበረ፡ እኩይ፡ ግእዘ፡ ሠናየ፡ ያማስን፡ ትግሁ፡ ለጽድቅ፡ ወኢትሰሐቱ፡ add. β |

§ [211]-¹ om. V | ² ዘእንበለ፡ በዓለ፡ ልደት፡ δ | ³ በዓለ፡ ጥምቀት፡ ወልደት፡ add. δ; ወካዕበ፡ ይቤ፡ ትግሁ፡ አልቦሙ፡ ለመነከሳት፡ ዘእንበለ፡ ጸሐተ፡ ነፍሶሙ፡ እስመ፡ ትቤለኒ፡ ወይእዜኒ፡ ኢትሰምዓኒ፡ ቃልየ፡ add. β | ⁴ om. V | ⁵ በእንተዝ፡ β | ⁶ ወኢተወለጥከ፡ γV | ⁷ ኢተወለጥከ፡ γV; ተወለጥከ፡ E | ⁸ om. L | ⁹ ያውርድዎ፡ β | ¹⁰ ለቅዱስ፡ ውስተ፡ ደሴት፡ β | ¹¹ om. L | ¹² ውስተ፡ ደሴት፡ δ | ¹³ om. V | ¹⁴ ማዕከለ፡ ባህር፡ β | ¹⁵ ዞይ፡ B | ¹⁶ ኅበ፡ ሃይማኖተ፡ ንጉሥ፡ LV | ¹⁷ ኢተሰምዓ፡ γ | ¹⁸ om. V | ¹⁹ ሞተ፡ ይመት፡ በህየ፡ L | ²⁰ om. β |

§ [212]-¹ በህየ፡ γ; om. V | ² om. L | ³ ለሥርግወ፡ LV | ⁴ ወአብጽሕዎ፡ B | ⁵ om. L | ⁶ ፪ ሆን፡ እገሪሁ፡ add. β | ⁷ እስከ፡ ስድስቱ፡ አውራኅ፡ add. V | ⁸ om. M | ⁹ ወይገብር፡ V; እንዘ፡ ይገብር፡ L | ¹⁰ om. γ | ¹¹ ተአምረ፡ β | ¹² ወመንክረ፡ β | ¹³ ለነሐ፡ γ | ¹⁴ ዘሀሎ፡ ኅብሁ፡ add. DEF | ¹⁵ om. β |

[213] ወሀሎ፡ በአንቀጽ፡ ይእቲ፡ ባሕር፡¹ ፩፡² ተንባላታዊ፡ ዘኢየሐምን፡³ በክርስቶስ፡(F92v^a)
 「ወሀለዎ፡ ፩፡ ወልድ፡⁴ ዘአኅዞ፡ ጋኔን፡ ወጥቀ፡⁵ ያክብዶ፡⁶ ወብዙኃን፡⁷ 「ዐቃ(M85v^b)ብያነ፡ ሥራይ፡⁸
 ስእኑ፡⁹ ፈ(D41v^b)ውሶቶ፡ 「ወአሐተ፡ ዕለተ፡¹⁰ ጸርጎ፡ ጋኔን፡ በአፈ፡ ውእቱ፡ ወልድ፡ እንዘ፡ ይብል
 ለእመ፡ ኢመጽአ፡ ሙቁሕ፡ ፊልጶስ፡¹¹ ኢይወፅእ፡ 「ወሶበ፡ ሰምዐ፡ ዘንተ፡ ቃለ፡ እምአፈ፡ ውእቱ፡
 ወልድ፡¹² ተንሥአ፡ አቡሁ፡¹³ ተንባላታዊ፡ 「ለውእቱ፡ ወልድ፡ ዘአኅዞ፡ ጋኔን፡¹⁴ ወኅሠሠ፡¹⁵ ኀበ፡
 ሀሎ፡ አቡነ፡ ፊልጶስ፡ ወረከቦ፡ ለቅዱስ፡ እንዘ፡ 「ሙቁሕ፡ እገሪ(V63r^a)ሁ፡¹⁶ 「በመዋቅሕተ፡
 ኀጺን፡¹⁷ ወይቤሎ፡ ተንባላታዊ፡¹⁸ ርድኣኒ፡ ኦኣባ፡ ወነዓ፡(L64r^b) ምስሌየ፡¹⁹ እስመ ለወልድየ፡²⁰
 አኅዞ፡ ጋኔን፡ ወያክብዶ፡²¹ ወይቤሎ፡ አቡነ፡ ፊልጶስ፡ ኢይክል፡ ሐዊረ እስመ፡ ሙቁሕ፡(H68r^a)
 አነ፡ ወይቤሎ፡ ተንባላታዊ፡(F93r^a) ለእመሰ፡ ኢመጻእክ፡ ምስሌየ፡²²(B183r^b) ይመውት ወልድየ፡

[214] ወይቤሎ፡ አቡነ፡ ፊልጶስ፡¹ መጺእየኒ፡ ለእመ፡ ኢአመንክ፡² 「በሃይማኖተ፡ ክርስቶስ፡³
 ኢይትፌወስ፡ ወልድክ፡⁴ ወይቤ፡⁵ ተንባላታዊ፡ 「ሶበስ፡ ተፈወሰ፡⁶ 「ወልድየ፡ በጸሎትክ፡⁷ እገብር፡⁸
 ዩ፡(E54r^b)ሎ፡ ዘትቤለኒ፡ ወሶቤሃ፡⁹ ነሥአ፡ ቅዱስ፡ ማየ፡ ወተኅፅበ፡ እደዊሁ፡ 「ወወሀቦ፡ ለውእቱ
 ተንባላታዊ፡¹⁰ ወይ(F93r^b)ቤሎ፡ ሑር፡¹¹ ርቅዮ፡ ለወልድክ፡ እንዘ፡ ትብል፡ በስመ፡¹²(V63r^b)
 ክርስቶስ፡ ወልደ እግዚአብሔር፡ ሕያው፡¹³ ዘተወልደ፡ እምቅድስት፡ ድንግል፡ ማርያም፡¹⁴ ፃእ፡
 አ(L64v^a)ንተ፡ ጋኔን ይቤለክ፡ ፊልጶስ፡ ሙቁሕ፡ በ(M86r^b)እንተ፡ ስሙ፡ ቅዱስ፡¹⁵ ወበጊዜ፡¹⁶
 ሐይወ፡ 「ውእቱ፡ ሕፃን፡¹⁷ ነዓ፡ ኀቤየ፡ ከመ፡ ትጠመቅ፡ 「በ(H68r^b)ስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡
 ቅዱስ፡¹⁸ 「ምስለ፡ ውእቱ ወል(F93v^a)ድክ፡ ወብእሲትክ፡ ወዩሉ፡ ሰብአ፡ ቤትክ፡¹⁹

Consulted witness (BDEFHLMV)

§ [213]-¹ ወኖሁ፡ ኮነ፡ ውስተ፡ ይእቲ፡ ሀገር፡ በአንጻረ፡ ይእቲ፡ ባህር፡ ሀሎ፡ β | ² om. β | ³ በኢየሱስ፡
 add. D | ⁴ om. β | ⁵ om. L | ⁶ ወአዕበደ፡ γ | ⁷ om. L | ⁸ ሥራይ፡ E | ⁹ ወስንእዎ፡ H; ስእኑ፡ ዐቃብያነ፡
 ሥራይ፡ V | ¹⁰ om. β | ¹¹ ዘዴሴተ፡ ዝዋይ፡ ዘተሞቅሐ፡ በእንተ፡ ሃይማኖተ፡ ክርስቶስ፡ ወለእመሰ፡
 ኢመጽአ፡ add. γ; ፊልጶስ፡ ሙቁሕ፡ V | ¹² om. β | ¹³ ውእቱ፡ M | ¹⁴ om. L | ¹⁵ ኀበ፡ የኀድር፡ ማዕከለ፡
 ደሴታ፡ ለባህር፡ γ | ¹⁶ ሙቁሐ፡ ለክርስቶስ፡ L | ¹⁷ ኀጺን፡ M; ወዜነውዎ፡ እንዘ፡ ይብሉ፡ ኖሁ፡
 ውእቱ፡ የኀድር፡ ማዕከለ፡ ደሴታ፡ ለባህር፡ ወበጽሐ፡ እንዘ፡ የሐሥሥ፡ add. LM | ¹⁸ om. M | ¹⁹ እስከ
 ቤትየ፡ add. LM | ²⁰ om. L | ²¹ ወጸርሐ፡ እንዘ፡ ይብል፡ ለእመ፡ ኢበጽሐ ፊልጶስ፡ ኢይወጽእ፡ add.
 M | ²² ኖሁ፡ add. HM |

§ [214]-¹ ቅዱስ፡ add. β | ² ለእመ፡ ኢአመንክ፡ መጺእየኒ፡ V | ³ በክርስቶስ፡ β | ⁴ ለክ፡ add. E; ወይቤ፡
 ተንባላታዊ፡ ወእመ፡ ፈወስክ፡ ሊተ፡ ወኹሎ፡ ዘትቤለኒ፡ እምገበርኩ፡ add. MV | ⁵ ወይቤሎሙ፡ B | ⁶
 ለእመ፡ ተፈወሰ፡ D; እመሰ፡ ተፈወሰ፡ L; ፈወስክ፡ ሊተ፡ H | ⁷ om. L | ⁸ እምገበርኩ፡ H | ⁹ om. β | ¹⁰ om. β |
¹¹ om. DHL | ¹² ኢየሱስ፡ add. MV | ¹³ om. DLM | ¹⁴ om. DL; እም፡ ማርያም፡ቅድስት፡ ድንግል፡ V | ¹⁵
 ክርስቶስ፡ D | ¹⁶ ወሶበ፡ γ | ¹⁷ om. LM; ወልድክ፡ H; ወልድክ፡ በርቅየተ፡ ዝንቱ ማይ፡ add. DEF | ¹⁸
 በስመ፡ ክርስቶስ፡ β | ¹⁹ om. L |

[215] ወሶበ፡ በጽሐ፡¹ ተንባላታዊ፡² ኀበ፡ ማኅደሩ፡ ረከቦ፡ ለወልዱ፡³ እንዘ፡ ይጌምድ፡⁴ ሥጋሁ፡ በአእባኝ፡⁵ ወሶበ፡ ርእዮ፡ ውእቱ፡ ወልድ፡⁶ ለአቡሁ፡ ጸዊሮ፡ ማየ፡ «ወተኀፅበ ቦቱ፡⁷ ቅዱስ፡ ጸርኀ፡ «ውእቱ፡ ጋኔን፡ በአፈ፡ ውእቱ፡ ወልድ፡⁸ እንዘ፡ ይብል፡ ኦፊልጳስ እስመ፡ አውፃእከኒ፡(D42r^b) ቅድመ፡⁹ እምወልደ፡ ማሪት፡¹⁰ «ወሶበ፡ ሰደድከኒ፡ እ(F93v^b)ምኔሁ፡¹¹ ኀደጉ፡ ለከ ውእተ፡(B183v^a) ሀገረ፡ ወየጐይኩ፡ እስከ፡ ዝየ፡ ወጐይየ፡¹² አኩ፡ ዘቦእኩ፡ ውስተ፡ «ቤተ ምእመናን፡¹³ አላ፡ ቦእኩ፡ ውስተ፡ ቤተ፡ ተንባላት፡ «ምንተ፡ እብል፡¹⁴ ባሕቱ፡ ኢታውዕየኒ በእሳተ፡(L64v^b)(V63v^a) ጸሎትከ፡¹⁵ ለልየ፡ እወፅ(M86v^a)እ፡ ለከ፡ ፍጡኑ፡¹⁶ «ወሶበ፡ ሰምዐ፡ ውእቱ፡ ተንባላታዊ፡ ዘንተ፡ ቃለ፡ እምቃለ፡ ጋኔን፡¹⁷ ረቀዮ፡¹⁸ ለወልዱ፡ እንዘ፡ ይብል፡ እረቅየከ፡ በስመ፡(F94r^a) ኢየሱስ፡ ክርስቶስ፡ ዘይሰብክ፡ ቦቱ፡ ፊልጳስ፡¹⁹ «ወሶቤሃ፡ ወፅአ፡ ጋኔን፡ እምውእቱ፡ ወልድ፡²⁰ እንዘ፡ ያንበለብል፡ አምሳለ፡ እሳት፡ ወድኅረዝ፡ ጠፍአ፡²¹ ከመ፡ ጢስ፡ ወድኅረ፡ ነቅሀ፡ ወወሀብዎ፡ ዘይበልፅ፡²² ወሐይወ፡ በይእቲ፡²³ ሰዓት፡፡

[216] ወሶበ፡ ፈቀደ፡ «ውእቱ፡(F94r^b) ተንባላታዊ፡¹(D42v^a) ከመ፡ ይጠመቅ፡² «ምስለ፡ ነሱ፡ ሰብአ፡ ቤቱ፡³ መጽሐ፡ አዝማዲሁ፡ ወይቤልዎ፡ በምክንያተ፡ ዝንቱ፡⁴ «ንስቲት፡ ግብር፡⁵ ለምንት፡⁶ ተኀድግ፡⁷ ሃይማኖተከ፡⁸ ወበእንተዝ፡⁹ ኀደጉ፡ ሐዊረ፡ ኀበ፡ አቡነ፡ ወኢአምነ፡¹⁰ በክርስቶስ፡ ወሶበ፡ ርእዮ፡ ሰይጣን፡ «ዘንተ፡ ነገረ፡¹¹ ከመ፡ ኢአምነ፡ በክርስቶስ፡ «ውእቱ ተንባላታዊ፡¹² ነሥአ፡ ፯፡ ኢጋንንተ፡ የአክዩ፡እለ፡ እምቀዳሚ፡ ውኀደሩ፡ ላዕለ፡ ወልዱ ውብእ(B183v^b)(E55r^a)ሲ(L65r^a)ቱ፡ ወነሱ፡(M86v^b) ሰብአ፡ ቤቱ፡¹³ ወበከየ፡ ውእቱ፡ ተንባላታዊ፡¹⁴ እንዘ፡ ይብል፡ ሶበኒ፡ ሐርኩ፡ ኢይትዌከፈኒ፡ እስመ፡ ኢገብርኩ፡¹⁵ ትእዛዞ፡ ዘይቤለኒ፡ ንሣእ፡ ጥምቀተከ በክርስቶስ፡ ውኀሠሠ፡ ምክንያተ፡ ካልአ፡ ከመ፡ ያምጽእ፡ እንዘ፡ ይብል፡ ውእቱ ተንባላታዊ፡¹⁶ አሐውር፡¹⁷ ወእበሎ፡ አበየ፡(H68v^b) ውእቱ፡ ጋኔን፡ ከመ፡(F94v^b) ይኅድኅ፡ ለወልድየ፡ ኀድግስ ከመ፡ ይፃአ፡ እምኔሁ፡ «ብእሲትየኒ፡ ኮነት፡ እብድተ፡¹⁸(D42v^b) ወነሱመ፡ ሰብአ፡ ቤትየ፡ «ወነሢኦ ዘንተ፡ ምክረ፡ ዘኢኮነ፡ እሙኑ፡¹⁹ ሐረ፡ ኀበ፡ ቅዱስ፡ ፊልጳስ፡ ውእቱ፡ ተንባላታዊ፡ ወይነዎ፡ ዘከመ፡ ንቤ፡ ቅድመ፡፡

Consulted witnesses (BDEFHLMV)

§ [215]-¹ በጽሐ፡ ሶቤሃ፡ V | ² om. β | ³ ለወልዱ፡ረከቦ፡ MV | ⁴ ይነትፍ፡ γ | ⁵ በስነኒሁ፡ β | ⁶ ፊልጳስ፡ LM | ⁷ om. HL | ⁸ om. DEFV | ⁹ ቀዳሚ፡ V | ¹⁰ መሬት፡ V | ¹¹ om. M | ¹² om. β፡ ወነበርኩ፡ ዘንተ፡ ነሱ፡ መዋዕለ፡ add. MV | ¹³ ቤተ፡ ክርስቲያን፡ γ V | ¹⁴ om. L V | ¹⁵ om. V | ¹⁶ om. V | ¹⁷ om. L | ¹⁸ ረሰየ፡ BF | ¹⁹ om. δV | ²⁰ om. H | ²¹ ጠፍኑ፡ γ | ²² ይብላዕ፡ L | ²³ እምይእቲ፡ MV |

[216]-¹ om. β | ² ይሐር፡ add. LM | ³ om. M | ⁴ በምክንያተ፡ ምንት፡ ነአምን፡ ኢትኀድግ፡ ሕገ፡ አቡከ፡ HM | ⁵ om. L | ⁶ om. DL | ⁷ ኢትኀድግ፡ β | ⁸ ሕገ፡ አቡከ፡ L | ⁹ ወበእንተ፡ ዝንቱ፡ DEF | ¹⁰ ወኢይአምን፡ E | ¹¹ om. HM | ¹² om. γ | ¹³ ወኮነ፡ ይትባልፅ፡ በበይናቲሆመ፡ add. LMV | ¹⁴ ብእሲ፡ L | ¹⁵ ወአመክነየ፡ እንዘ፡ ይብል፡ ይእዜስ፡ አሐውር፡ ወእብሎ፡ ዓበየኒ፡ add. HV | ¹⁶ om. DL | ¹⁷ እሐር፡ B | ¹⁸ ብእሲት፡ እብድት፡ B | ¹⁹ om. D |

[217] ወሶቤሃ፡¹ አእመረ፡ በመንፈስ፡ ቅዱስ፡¹ አቡነ፡ ፊልጶስ፡ ዘኅዳር፡ ላዕሌሁ፡ ወይቤሎ ለው(F95r^a)እቱ፡ ተንባላታዊ፡(E55r^b) ለምንት፡ ትትናገረኒ፡ «በኒጣነ፡ ነገር፡² ወበቃል፡³ እንዘ፡ ትሔሱ ይመስለከኑ፡ ዘኢየአምር፡ ብከ፡ እስመ፡ ኀቤየ፡ ሀሎ፡ መንፈስ፡ እግዚአብሔር፡ ዘየአምር፡ ኀቡአተ፡⁴ «ወይከሥት፡ ኩሎ፡⁵ ዘልብ፡ ሰማዕ፡ «አወልደ፡ ሀጉል፡⁶ ኢይ(L65r^b)ቤሉከኑ፡ አዝማዲከ፡ በምክንያተ፡ ዝንቱ፡ ንስቲት፡ ነገር፡⁷ ለምንት፡⁸ ተኅድግ፡ ሕገ፡ አቡከ፡(V64r^a) «ወሶበ፡ ሰማዕከ፡⁹ ዘንተ፡ ቃለ፡ እምኔሆሙ፡ «ኅደገ፡(B184r^a) መጺአ፡¹⁰ ኀቤየ፡ ወበእንተዝ፡¹¹ አብሐሙ፡ እግዚአብሔር፡ ለአጋንንት፡¹² ይኅድሩ፡¹³ ውስተ፡ ቤትከ፡ «እስመ፡ ኩሎ፡ ይትፈደ(D43r^a)ይ፡ በከመ፡ ምግባሩ፡¹⁴

[218] ወሶበ፡ ሰምዐ፡ ዘንተ፡ ቃለ፡¹ «ውእቱ፡ ተንባላታዊ፡² ወድቀ፡ በ(H69r^a)ገጹ፡³ ወሰገደ፡ ቅድሚሁ፡ ለአቡነ፡ ፊልጶስ፡⁴ ወይቤሎ፡ ሰረይ፡ ሊተ፡ ኦአባ፡ አንሰ፡(E55v^a) አበስከ፡⁵ ወኢያእመርከ፡⁶ ከመ፡ አንተ፡ ተአምር፡ ኩሎ፡(F95v^a) «አምሳለ፡ እግዚአብሔር፡⁷ ዘየአምር፡⁸ ኀቡአተ፡ ዘሀሎ፡ ውስተ፡ ልበ ሰብእ፡ ወባሕቱ፡ ግበር፡ ላዕሌየ፡ ምሕረተ፡ እምይእዜሰ፡ ኩሎ፡ ዘትቤለኒ፡ እገብር «ወኢይትዐደው፡ እምትእዛዝከ፡⁹

[219] ወይቤሎ፡ አቡነ፡¹ ፊልጶስ፡² «ለውእቱ፡ ተንባላታዊ፡ እፎ፡ ታስተማስለኒ፡ ከመ እግዚአብሔር፡³ ለዘከማከ፡⁴ ሰብእ፡ እስመ፡ አነ፡ መሬት፡ ወሐመድ፡⁵ ዘተሞቃሕከ፡(F95v^b) በእንተ፡(V64r^b) ክርስቶስ፡⁶ እንዘ፡ እሰብከ፡ «ሃይማኖተ፡ በስሙ፡⁷ ወባሕቱ፡(L65v^a) ዑቅ፡ ርእሰከ፡ ቀዳሚ፡⁸ ሐሰውከ፡ ኢተአብስ፡ ዳግመ፡⁹ ከመ፡ ኢይርከብከ፡¹⁰ ዘየአኪ፡ እምዝ፡ «ወዘንተ፡ ብሂሎ፡¹¹ ነሥአ ማየ፡¹²(D43r^b) ወተኅፅበ፡ እደዊሁ፡ ወእገሪሁ፡¹³ ሙቁሐ፡¹⁴ ወይቤሎ፡ ሑር፡ ርቅዮ፡¹⁵ ከመ ቀዳሚ፡ ነሢአከ፡ ማየ፡ ወሐረ፡ ውእቱ፡ ተንባላታይ፡¹⁶ በፍሥሐ፡ ወ(F96r^a)ረከበሙ፡ ለብእሲቱ ወለውሉዳ፡ ወለሰብእ፡ ቤቱ፡(B184r^b) እንዘ፡ ይትናሰከ፡¹⁷ «ከመ፡ አክልብት፡¹⁸ በበይናቲሆሙ፡

Consulted witnesses (BDEFHLMV)

§ [217]-¹ ወሶበ፡ በጽሐ፡ V | ² ማር፡ add. L | ² om. β | ³ om. δ | ⁴ ኩሎ፡ DEF | ⁵ ኀቡአተ፡ ልብ፡ DEF | ⁶ ኀርቱም፡ add. L; ሐሳዊ፡ ወትብል፡ የዓብየኒ፡ ወዲዓ፡ በምንት፡ ትሔሱ፡ add. LM | ⁷ ግብር፡ EF | ⁸ om. M | ⁹ ወዘንተ ሰማእከ፡ HM | ¹⁰ ኢመጸእከ፡ M | ¹¹ በዝንቱ፡ ነገር፡ L | ¹² ከመ፡ ይዓኡ፡ ወይኅድሩ፡ add. M | ¹³ ወይባኡ፡ LV; ይዓኡ፡ γ | ¹⁴ ገብሩ፡ B; om. V |

§ [218]-¹ ነገረ፡ V | ² om. LM | ³ ዲበ፡ ገጹ፡ δ | ⁴ ለቅዱስ፡ β | ⁵ አበድከ፡ LV | ⁶ ከመ፡ እግዚእ፡ እንዳኢ ለእመ፡ አንተ፡ add. M | ⁷ ወልደ፡ እግዚአብሔር፡ LM | ⁸ ዘተአምር፡ ዘልበ፡ ሰብእ፡ β | ⁹ om. MV; ወይቤሎ፡ ብፁዕ፡ ፊልጶስ፡ ኢትሀሊ፡ ዘንተ፡ ነገረ፡ add. MV |

§ [219]-¹ ብፁዕ፡ V | ² ኢተሀሊ፡ V; ሀሊ፡ H | ³ om. β | ⁴ እለ፡ ከማከ፡ ሰብእ፡ M | ⁵ ወባህቱ፡ add. L; ወባህቱ፡ ሙቁሐ፡ ለክርስቶስ፡ add. HM | ⁶ ዘተሞቃሕከ፡ በእንተ፡ ሃይማኖት፡ M | ⁷ በስሙ፡ ሃይማኖተ፡ E | ⁸ እስመ፡ ቀዳሚኒ፡ add. M | ⁹ እምይእዜ፡ add. DF | ¹⁰ ኢርከብከ፡ E | ¹¹ om. M; አቡነ፡ ፊልጶስ፡ add. DF | ¹² om. δ; ወረቀዮ፡ add. M | ¹³ om. L | ¹⁴ ምስለ፡ መዋቅቲሁ፡ L | ¹⁵ ቅርትዮ፡ D | ¹⁶ ተንባላታዊ፡ δ | ¹⁷ እንዘ፡ ይትባልሑ፡ L; እንዘ፡ ይትባልዑ፡ M | ¹⁸ አክብት፡ D; om. LM |

[220] «ወቆመ፡ ኀበ፡ አንቀጸ፡ ቤቱ፡¹ ወአቅደመ፡ ጸውዖ፡ እንዘ፡ ይብል፡ በስመ፡ አብ ወወልድ፡
 ወመንፈስ፡(M87v^a) ቅዱስ፡² ዘየአምን፡ ቦቱ፡ ፊልጶስ፡ አነኒ፡ አመንኩ፡ ቦቱ፡ ዓኡ፡ እምቤትየ፡
 አመናፍስት፡ ርኩሳን፡ ወዘንተ፡ ብሂሎ፡ ረቀዮሙ፡ ለኩሎ(V64v^a)ሙ፡ ወሶቤሃ፡³ ጐ(F96r^b)ዩ
 ሰይጣ(L65v^b)ናት፡⁴ እምኔሆሙ፡ ወኮነ፡ ዛሕን፡⁵ ውስተ፡ ውእቱ፡ ቤት፡⁶ ወእምድኅረዝ፡⁷
 ነሥኦሙ፡⁸(H69v^a) «ውእቱ፡ ተንባላታዊ፡⁹ ለብእሲቱ፡ ወለደቂቁ፡ ወለኩ(E56r^a)ሎሙ፡ «ሰብአ፡
 ቤቱ፡¹⁰ ወሐረ፡¹¹ ኀበ፡ አቡነ፡¹² ፊልጶስ፡ «ወሶብ፡ በጽሑ፡ ኀቤሁ፡ አምኑ፡ በእግዚእነ፡¹³
 ወአጥመቆሙ፡¹⁴ ለኩሎሙ፡ ወአዘዞሙ፡¹⁵ ከመ፡ ይተመጠዉ፡ ሥ(D43v^a)ጋሁ፡ ወደሞ፡
 ለክርስቶ(F96v^a)ስ፡¹⁶ ወተመጢዎሙ፡ ቊርባነ፡¹⁷ አተዉ፡ በሰላም፡ «ውስተ፡ አብያቲሆሙ፡¹⁸ ወነበሩ፡
 እስከ፡ ዕለተ፡ ሞቶሙ፡ በአሚነ፡ ክርስቶስ፡ ወእምድኅረ፡ ጌቱ፡ አውራኅ፡¹⁹ አብእዎ፡ ውስተ፡
 ደሴተ፡ ዝዋይ፡ ወሶብ፡ ተፈጸሙ፡ ጌቱ፡ አውራኅ፡ እንዘ፡ ሙቂሕ፡ ውእቱ፡(B184v^a)

[221] ወፈነወ፡ ንጉሥ፡ ላእካነ፡ ከመ፡ ያምጽ(M87v^b)እዎ፡ ለአቡነ፡ ፊልጶስ፡¹ ወሶብ፡ አብጽሕዎ፡²
 ይቤሎ፡ ንጉሥ፡ ይእዜኒ፡ ኢተኀብር(F96v^b)ኑ፡ ምስሌየ፡ ወይቤ፡³ በምን(V64v^b)ት፡ ምክንያት፡
 አኀብር «ምስለ፡ ዘትቤ፡⁴ ብልዑ፡⁵ ረቡዕ፡ ወዐርብ፡⁶ እምእኅበር፡ ምስሌከ፡ «እንዘ፡ ሀሎከ፡ በዘከመዝ
 ግብር፡⁷ ይኔይሰኒ፡ መዊት፡ ወሰሚዖ፡ ንጉሥ፡⁸ ተምዐ፡ ላዕለ፡ ፊልጶስ፡⁹ ወላዕለ ኩሎሙ፡ ሰብእ፡¹⁰
 ርቱዓነ፡ ሃይማኖት፡ እለ፡ ኀብሩ፡ ምስለ፡ አቡነ፡¹¹ ወአዘዘ፡ ንጉሥ፡ «ከመ፡ ይትሌለዩ፡¹² ወይቤ፡
 ረዱ፡¹³(F97r^a) ሐራ፡ ዚአየ፡ እምእሉ፡ ሰብእ፡ እለ፡ የኀብሩ፡(D43v^b) ምስለ ዝ፡¹⁴ መነኮስ፡ ከመ፡
 ንትቃተል፡ ምስለ፡ እሉ፡ ሰብእ፡ ዘኮኑኒ፡ ዕድወ፡ በምክረ፡ ዝንቱ፡ መነኮስ፡ ወሶቤሃ፡ ወረዱ፡¹⁵ «እሉ፡
 ርቱዓነ፡ ሃይማኖት፡¹⁶ ተቀጺሎሙ፡ ቊ...ቊ¹⁷ እንዘ፡ ይብሉ፡ ንሕነ፡¹⁸ ሕዝብ፡ እግዚአብሔር፡ ወኮነ፡
 ኀልቄ፡ ፲፻፻፻፻፡ ወሐራ፡¹⁹ ንጉሥኒ ወረዱ፡ ተቀጺሎሙ፡ ቊ...ቊ²⁰ እንዘ፡ ይ(F97r^b)ብሉ፡ ንሕነ፡²¹
 ሐራ፡ ንጉሥ፡(E56v^a) ወሐራ፡ ንጉሥኒ፡ ኮኑ(L66r^b) ፫፻፻፻፻፡ ወአዘዘ፡ ንጉሥ፡ ያምጽኡ፡ ሎቱ፡
 ፈረሰ፡ ከመ፡ ይጸዐን፡²² ለተቃትሎ፡፡

Consulted witnesses (BDEFHLMV)

§ [220]-¹ ወሶብ፡ ቊርባነ፡ ሞኅተ፡ ቤቱ፡ β | ² አሃዱ፡ አምላክ፡ add. V | ³ om. D | ⁴ ወጠፍኡ፡ ከመ፡ ጢስ፡ add. LV |
⁵ ካህን፡ F | ⁶ om. B | ⁷ ወሶቤሃ፡ M | ⁸ ለኩሎሙ፡ add. L | ⁹ om. L | ¹⁰ ወለውሉዱ፡ DEF | ¹¹ ውእቱ፡ ብእሲ፡ add. M | ¹²
 ማሪ፡ M | ¹³ om. M | ¹⁴ ወአጥመቆ፡ ሎቱ፡ ወለወልዱ ወለኩሎሙ፡ ሰብአ፡ ቤቱ፡ ወአምኑ፡ በእግዚእነ፡ add. M | ¹⁵
 ወአዘዘ፡ ሎሙ፡ β | ¹⁶ እምኅበ፡ አበምኔት፡ add. M | ¹⁷ om. D | ¹⁸ om. L | ¹⁹ ፈነወ፡ ንጉሥ፡ ላእካነ፡ ከመ፡
 ያምጽእዎ፡ ለአቡነ፡ ፊልጶስ፡ ሰማዕት፡ ወነሥእዎ፡ ለቅዱስ፡ ወወሰድዎ፡ add. M |

§ [221]-¹ ሰማዕት፡ ነሥኦዎ፡ ወወሰድዎ፡ add. β | ² ኀበ፡ ንጉሥ፡ add. V | ³ አቡነ፡ add. δ; ቅዱስ፡ add. L | ⁴
 ምስሌከ፡ β | ⁵ እምዘትብልዑ፡ ጹሙ ወጸልዩ፡ ወትቤ፡ ብልዑ፡ ኢሰማዕከኑ፡ ዘይቤ፡ ጳውሎስ፡ ከርሥኒ፡
 ለመብልዕ፡ ወመብዕልኒ፡ ለከርሥ፡ γV; ኢትብልዑ፡ δ | ⁶ በአመክንዮ፡ ጌና፡ add. E | ⁷ om. β | ⁸ om. D | ⁹
 ወእለዘቁኒ፡ ሕዝብ፡ γ | ¹⁰ om. D | ¹¹ ዝ መነኮስ፡ ወእለ፡ ሐራ፡ add. L | ¹² እንዘ፡ ይትሌለዩ፡ EF | ¹³ ይረዱ፡ D; ወረዱ፡
 EF | ¹⁴ ዝንቱ፡ δ | ¹⁵ ሐሩ፡ D | ¹⁶ ቅዱሳን፡ add. D | ¹⁷ ቅራፊ፡ ዕዕ፡ αβ; HM | ¹⁸ ኣነ፡ ወኣነ፡ ዘቁኒን፡ ዘእግዚአብሔር፡
 add. HL; ኣነ፡ ወኣነ፡ ዘንጉሥ፡ ወእለ፡ እግዚአብሔር፡ ኮኑ፡ ፲፻፻፻፻፡ MV; ንሕነ፡ ሕዝብ፡ እግዚአብሔር፡ BDEF
 | ¹⁹ ወሐራ፡ DL | ²⁰ ምርዋየ፡ αβ | ²¹ ኣነ፡ ወኣነ፡ ዘንጉሥ፡ HLMV | ²² ሎቱ፡ add. HV |

[222] ወሶቤሃ፡ ተንሥአት፡ ንግ(H70^a)ሥት፡ ወሶአት፡ እንዘ፡ ት(B185^r)ረውጽ፡ «ውስተ፡ ደብተራሁ፡¹ ወስጡጥ፡ አልባሲሃ፡² ወአኅዘቶ፡³ ወትቤሎ፡ እሙንኑ፡⁴ ትቤ፡ እትቃተል፡ ምስለ፡(F97^v) ሕዝበ፡ እግዚአብሔር፡ «ኢይሣኢ፡ ዝንቱ፡ ነገር፡⁵ ወሶቤ፡ ትቤሎ፡ ዘንተ፡⁶ ኅደገ፡ ወምንተ፡ እገብር፡ ዘንተ፡ መነኮስ፡ እመኒ፡ ኅደግዎ፡ ያስሕት፡ ኩሎ፡⁷ ሕዝበ፡ «ወይመ(D44^r)ይጠሙ መንገሌሁ፡⁸ አላ፡⁹ ይሰደድ፡(M88^r) ወኢይንበር፡ «ውስተ፡ ታዕካየ፡¹⁰ «ወምኔታተ፡¹¹ ዚአሁ፡¹² ወእምዝ፡ አዘዘ፡ ያውርድዎ፡ ሀገረ፡ ዳሞት፡ እንተ፡ ትሰመይ፡(E56^v) ገማስቄ፡ ዘይ(F97^b)እቲ፡ ሀገረ አረማውያን፡¹³ ወይቤ፡ አብጺሐክሙ፡ ዝየ፡¹⁴ ቅትልዎ፡¹⁵ ወናዕርፍ፡ እምኔሁ፡¹⁶ ወወሰድዎ ለቅዱስ፡ ፊልጶስ፡¹⁷ «በጊዜ፡ አዘዘ፡ ንጉሥ፡ ኅበ፡ ይእቲ፡ ሀገር፡ ዘቅድመ፡ ዘከርነ፡ ስማ፡¹⁸ ወነበረ፡ ህየ፡ ፩፡ ዓመተ፡ እንዘ፡ ይሰብክ፡ «ውስቴታ፡ ቃለ፡ ሃይማኖት፡¹⁹

[223] ወአሐተ፡ ዕለተ፡¹ ፊልጶስ፡ ብፁዕ፡ ረእንዘ፡ የሐውር፡² ሙራደ፡ ዐቀብ፡ ዘገማ(F98^r)ስቄ፡³ ተዳደቆ፡ አሃዱ፡ ፈያታዊ፡⁴ እምነ፡ ጸሊማነ፡ ገጽ፡ አረማውያን፡ ወነሢኦ፡ ኩናተ፡ ወወልታ ወመጽአ፡⁵ እንዘ፡ ይሰርር፡ ወቀርበ፡ አንጻረ፡⁶ ቅዱስ፡ ፊልጶስ፡ ወሶቤሃ፡ ባረከ፡⁷ ላዕሌሁ፡ ቅዱስ፡⁸ በት(M88^v)እምርተ፡ መስቀል፡ እንዘ፡ ይብል፡ እግዚአብሔር፡ ያኅስርከ፡⁹ ወይረሲከ፡¹⁰(E57^r) ለ፪፡ ክፍል፡ ወበው(B185^r)እቲ፡ ጊዜ፡¹¹ ሰረረ፡ ውእቱ፡ ጸ(F98^r)ሊም፡ ወፈቀደ፡ ከመ፡ ይደርቢ፡ ኩናቶ፡(D44^r) ላዕለ፡ ቅዱስ፡ እንዘ፡(H70^v) ይወርድ፡ ተክፍለ፡ ለ፪፡¹² እንዘ፡ እኑዝ፡¹³ ኩናት፡ በየማን፡ እዴሁ፡¹⁴ ወ(L66^v)ወልታ፡ በፀጋም፡ እዴሁ፡ ተሰቅለ፡ ላዕለ፡ መንፈቀ፡ ሥጋሁ፡ ወመንፈቀ፡ ሥጋሁ፡ ምስለ አእጋሪሁ፡¹⁵ ተኅድገ፡¹⁶ ዲበ፡ ምድር፡ ወሶቤሃ፡ ከልሐ፡¹⁷ ውእቱ፡ ርጉም፡¹⁸ እንዘ፡ ይብል፡ ኅለይኩ፡ እኅሥሥ፡ ሞተ፡ ላዕለ፡ ቅዱስ(F98^v)ስ፡ እግዚአብሔር፡ ረከበኒ፡ ዝኩሉ፡ ወዘንተ፡ ብሂሎ ተነፅኅ፡ ወሞተ፡ ወፈርሁ፡ ኩሎሙ፡ መሃይምናን፡ እለ፡ ርእዩ፡¹⁹ ወሰምዑ፡ ወሰብሕዎ ለእግዚአብሔር፡ ዘይገብር፡ ተአምረ፡ ወመንክ(M88^v)ረ፡ በእደ፡ ገብሩ፡ ቅዱስ፡²⁰ አቡነ፡ ፊልጶስ፡²¹(B185^v)

Consulted witnesses (BDEFHLMV)

§ [222]-¹ om. β | ² ወአልባሲሁ፡ ስጡጥ፡ BDEF | ³ ለንጉሥ፡ add. LV | ⁴ ተዓብድኑ፡ γ; አብድኑ፡ MV | ⁵ om. L; ለእመ፡ ፈቀድከ፡ ስድዶ፡ እምሀገርከ፡ ወለእመ፡ ኢፈቀድከ፡ ኅድኅ፡ add. V | ⁶ ወይቤ፡ add. D | ⁷ om. H | ⁸ om. L | ⁹ ወባህቱ፡ L | ¹⁰ ውስተ፡ ዕከየ፡ DEF | ¹¹ ወበምኔተ፡ δ | ¹² ወበመአተ፡ ዚአሁ፡ F | ¹³ አርማንያ፡ δ | ¹⁴ ህየ፡ EF | ¹⁵ ይቅትልዎ፡ β | ¹⁶ እምዝክሩ፡ β | ¹⁷ ወኅደግዎ፡ ህየ፡ አብጽሐሙ፡ ውስተ ምድረ አረሚ፡ add. γV | ¹⁸ om. L | ¹⁹ ውስተ ምድረ ዳሞት፡ γ |

§ [223]-¹ እንዘ፡ የሐውር፡ ቅዱስ፡ ከመ፡ ይሰብክ፡ ውስተ፡ ኩሉ፡ አድያማተ፡ ዳሞት፡ add. β | ² ይወርድ፡ V | ³ ደማስቄ፡ B | ⁴ ፈያታይ፡ L | ⁵ መንገሌሁ፡ add. β | ⁶ ኅበ፡ D | ⁷ ረከበ፡ E | ⁸ om. L | ⁹ በጽንዎ ሃይለ፡ add. DF | ¹⁰ ወይክፍልከ፡ H | ¹¹ ወሶቤሃ፡ L | ¹² እማዕከሉ፡ L | ¹³ ይእህዝ፡ δ; እሂዞ፡ ኩናቶ፡ H | ¹⁴ በእዱ ዘከመ፡ ቀለበ፡ ደርብዮ፡ L | ¹⁵ እገሪሁ፡ E | ¹⁶ ውዱቅ፡ HL | ¹⁷ ጸርኅ፡ β | ¹⁸ ጸሊም፡ L | ¹⁹ ርእዮሙ፡ H | ²⁰ ሰማዕቱ፡ L | ²¹ ጸሎቱ፡ ወበረከቱ፡ ያድኅነነ፡ እምዲያቢሎስ፡ እመስገርቱ፡ ለፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ወለኅጥእ፡ ገብሩ፡ ወልደ ኢየሱስ፡ ወለኩሎሙ፡ ውሉደ፡ ጥምቀት፡ አሜን፡ add. M; ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ አግብርቲሁ፡ ወልደ፡ ትንሣኤ፡ ወወልደ፡ ጊዮርጊስ፡ ለዓለመ፡ ዓለም፡ አሜን፡ add. H |

[224] ወእምድኅረ፡ ፩፡¹ ዓመት፡ መጽሐ፡ ጳጳስ፡ እምብሔረ፡ ግብጽ፡ ዘይሰመይ፡(H70v^b) አባ፡ ሰላማ፡፡ ወበጺሐ፡²(F98v^b) አስተጋብአሙ፡ ለኩሎሙ፡³ ሥዩማነ፡ ገብተክርስቲያን፡⁴ ወይቤሎ፡⁵ ለንጉሥ፡ አይቱ፡ ሀሎ፡(L67r^a) ጳጳስ፡⁶ ሊቀ፡ ካህናት፡ ወቀዳሜ፡ ሰማዕት፡ እስመ፡ ዜነወኒ፡ መን(V65v^b)ፈስ፡ ቅዱስ፡ ጊሩተ፡ ዚ(D44v^a)አሁ፡ በአፈ፡ አባ፡⁷ ያዕቆብ፡ ጳጳስ፡⁸ እንዘ፡ ይብል፡ ትረከብ፡ ገብእሴ እግዚአብሔር፡⁹ ዘስሙ፡ ፊልጶስ፡ ዐምዳ፡ ወድዳ፡ ለቤተ፡ ክርስቲያን፡ ቅድስት፡ ዘበእንቲ(F99r^a)አሁ፡ ይወ(M89r^a)ርድ፡ ዝናም፡ ዲበ፡ ምድር፡ ወይሁብ፡ ፍሬ፡ ዕፀወ፡ ገዳም፡ ወይትወሀብ በረከት፡¹⁰ ሐሊብ፡ ወመዓር፡ ወእክል፡ ለትዝምደ፡ ሰብእ፡ ወሣዕር፡ ለእንሰሳ፡¹¹ ወእመሰ፡ ኢሀሎ፡ ዝንቱ፡ ብእሲ፡ ውስቴታ፡ ገለብሔረ፡ ኢትዮጵያ፡¹²(H71r^a) እምማሰነት፡ ኩላ፡ ሀገር፡፡ ወባህቱ፡ ጸሎተ፡ ዚአሁ፡¹³ ገወክፍት፡ ከመ፡ ዕጣን፡ ቅድመ፡ እግዚአብሔር፡ ተአቅባ፡¹⁴ እመናስው፡(F99r^b) አንተኒ፡ አንጉሠ፡¹⁵ ኩሉ፡ ዘይቤለከ፡¹⁶ ግበር፡ ወኢትትዐደው፡¹⁷ እምቃሉ፡ እስመ፡ ሢሞ፡¹⁸ መንፈ(L67r^b)ስ፡ ቅዱስ፡¹⁹ ከመ፡ ጴጥሮስ፡²⁰ ገርእስ፡ ሐዋርያት፡²¹ ርእስ፡ ርኡሳን፡፡

[225] ወሊቀ፡ ጳጳስኒ፡ ይቤለኒ፡ ብፁዕ፡ አንተ፡ ዘተሐውር፡ ከመ፡ ትትራከቦ፡ ለቅዱስ፡¹ እግዚአ(V66r^a)ብሔር፡ ፊልጶስ፡ እስመ፡ እሬኢ፡(B186r^a) ወትረ፡ ዘለለሰዓቱ፡² ገእንዘ፡ ይወርድ፡³ ላዕሌሁ፡⁴ መንፈስ፡ ቅዱስ፡ ወ፫፡ አ(F99v^a)ክሊላት፡⁵ እንዘ፡ ያነብሩ፡ መ(D44v^b)ላእክት፡⁶ ሓዲበ፡ ርእሱ፡ ብፁዕ፡ ውእቱ፡ ዘረከበ፡ ክፍለ፡ ከመ፡ የአምኅ፡ እደዊሁ፡ ሓወእገሪሁ፡፡⁷ አይቱ፡ ሀሎ፡ ጽንዑ፡ ሀገር፡⁸ ወጥቅመ ሃይማኖት፡ ወፈዋሴ፡(H71r^b) ዱያን፡⁹ አይቱ፡ ሀሎ፡¹⁰ ጽንዑ፡ ድኩማን፡ ወናዛዜ፡ ሕዙናን፡ አይቱ፡ ሀሎ፡ አ(E57v^b)በ፡ እንለ፡ ማውታ፡ ወፈጻሚ፡ ተጽናሶን፡¹¹ ለእቤራት፡¹² ወፈታሒ፡¹³ በጽድቅ፡¹⁴ ወበርትዕ፡¹⁵ ለግፋዕ፡፡ ዘንተ፡ ኩሎ፡(F99v^b) ወዘይመስሎ፡ ገሶበ፡ ይቤሎ፡¹⁶ ጳጳስ፡ ለንጉሥ፡ ደንገፀ፡ ወተደመ፡፡ወእምዝ፡¹⁷ ይቤ(L67v^a)ሎ፡ ገንጉሥ፡ ለጳጳስ፡¹⁸ ገሶበ፡ ኮነ፡¹⁹ ውእቱ፡ ፊልጶስ፡ ተዋሃኤ፡ በነገር፡ ወአበየ፡ ትእዛዝየ፡²⁰ አነ፡ ሰደድክዎ፡ ገእመንበሩ፡ ወአዘዝኩ፡ ያንብርዎ፡ ውስተ፡ ካልእ፡ ሀገር፡ ዘሀለወት፡ ታሕተ፡ ቅኔየ፡፡²¹

Consulted witnesses (BDEFHLMV)

§ [224]-¹ ወእምዝ፡ እምድኅረ፡ ፩፡ ዓመት፡ V; ፪፡ ዓመት፡ DH | ² om. β | ³ om. D | ⁴ ቤተ፡ እግዚአብሔር፡ γ | ⁵ ጳጳስ፡ DLV | ⁶ ፊልጶስ፡ γ | ⁷ om. D | ⁸ በአፈ፡ አባ፡ ያዕቆብ፡ ጳጳስ፡ ጊሩተ፡ ዚአሁ፡ V | ⁹ om. H | ¹⁰ ኩሉ፡ በረከተ፡ ምድር፡ add. L | ¹¹ ወሣዕር፡ ለእንሰሳ፡ ለትዝምደ፡ ሰብእ፡ V; እስመ፡ ናሁ፡ ነገርኩክ፡ add. LV; እስመ፡ ናሁ፡ ነገርኩክሙ፡ H | ¹² om. D | ¹³ የዓቅባ፡ አንተኒ፡ γ | ¹⁴ om. DMV | ¹⁵ om. β | ¹⁶ ውእቱ፡ add. DEF | ¹⁷ ወኢትትዐደው፡ δ | ¹⁸ om. DF | ¹⁹ እስመ፡ መንፈስ፡ ቅዱስ፡ ሢሞ፡ β | ²⁰ በአምሳለ፡ ጴጥሮስ፡ β | ²¹ om. LV |

§ [225]-¹ ቅዱስ፡ L | ² ዘለለሰላቱ፡ MV | ³ ይወርድ፡ β | ⁴ ሎቱ፡ add. HV | ⁵ አካላት፡ E | ⁶ ወመኑ፡ እምወሀበኒ፡ ሊተ፡ እኤምኅ፡ እገሪሁ፡ ወአንተሂ፡ ዑቅ፡ ኢትትአደው፡ እምቃሉ፡ ወዘንተ፡ ኩሎ፡ ሰማዕኩ፡ በእንተ፡ ውእቱ፡ ብእሲ፡ add. β | ⁷ a-a፡ om. MV; ወእንገሪሁ፡ F | ⁸ ወአይቱ፡ ሀሎ፡ add. γ | ⁹ ህመማን፡ D; ድውያን፡ H | ¹⁰ om. L | ¹¹ ተዕናሶሙ፡ H | ¹² አይቱ፡ ሀሎ፡ add. M | ¹³ ፈታሒ፡ L | ¹⁴ om. γ | ¹⁵ ወመጽደቄ፡ ጎጥእ ወምስካየ፡ L | ¹⁶ ይቤሎ፡ L | ¹⁷ om. β | ¹⁸ om. γ | ¹⁹ እስመ፡ ኮነ፡ H | ²⁰ ትእዛዝ፡ ንጉሥ፡ β | ²¹ om. V |

[226] ወይቤ፡ ጳጳስ፡ አን(V66r^b)፡ ኢይትከሀለኒ፡ ሠሪዐ፡ ግብር፡¹ ዘክህነት፡ ዘእንበለ፡ ይብጻሕ ፊልጳስ፡² ወሶቤሃ፡ ፈነ(M89v^a)ወ፡(F100r^a) ንጉሥ፡ ላእካነ፡(D45r^a) ከመ፡ ያ(H71v^a)ምጽእዎ፡፡ ወረከብዎ፡ ላእካነ፡³ ቦሀገረ ደማስቄ፡⁴ እንዘ፡ ይሚህር፡ ሕዝብ፡ ወነሥእዎ፡ ለቅዱስ፡ ፊልጳስ፡ ላእካነ፡ ንጉሥ ወአብጽ(E58r^a)ሕዎ፡ ገብ፡ ታዕካሁ፡⁵ ወንጉሥኒ፡ ለአከ፡ ገብ፡ ጳጳስ፡ ከመ፡ ይምጻእ፡ ገብሁ፡ ለተራክቦ፡⁶ ወመጽኡ፡⁷ ጳጳስኒ፡⁸(B186r^b) ወሥደማነ፡ ቤተክርስቲያን፡⁹ ወተራክቦ፡¹⁰ ለአቡነ፡ ፊልጳስ ወተአምኖ፡¹¹ በአምኃ፡ መንፈሳዊት፡(F100r^b) ወድኅረዝ፡¹² ገብሩ፡¹³ ጉባኤ፡ ዐቢዮ፡፡ ወይቤሎሙ፡¹⁴ ጳጳስ፡ ለአቡነ፡ ፊልጳስ፡¹⁵ ወለኩሎሙ፡¹⁶ ሥደማን፡ ኩሎ፡ ዘአሰረ፡ አባ፡ ያዕቆብ፡ ፈትሐ፡ ሊተ፡ ውእቱ፡፡

[227] ወይእዜኒ፡ ገብሩ፡¹ ምስለ፡ ንጉሥ፡ በሕገ፡ ሃይማኖት፡ ርት(V66v^a)ዕት፡ ወተንሥእ፡ ብፁዕ፡² ፊልጳስ፡ ወይቤሎ፡ ለጳጳስ፡³ ለእመ፡ ኮነ፡ ርቱዐ፡ ሃይማኖት፡ ነገብር፡⁴ ወለእ(H71v^b)መ፡ ኮነ፡ ዘያበጥል፡ ሃይማኖተ፡ በእንተ፡ ፍርሃተ፡⁵ መንግሥቱ፡ ኢ(F100v^a)ነገብር፡⁶(M89v^b) ወግዘተኒ፡⁷ አባ፡ ያዕቆብ(D45r^b)ብ አኮ፡ ዘአውዝ፡(E58r^b) ባሕቲቱ፡⁸ አባ፡ ለምቅድመ፡ ያዕቆብ፡ ጳጳስ፡⁹ አውዝ፡ ሐዋርያት፡ እንዘ ይብሉ፡ ኩሉ፡ ዘይስዕር፡ ጸመ፡፶ ወረቡዕ፡ ወዐርብ፡¹⁰ ለእመ፡ ኮነ፡ ጳጳስ፡¹¹ አው፡ ሊቀ ጳጳሳት፡¹² ይሰዐር፡ እምዓርጊሁ፡¹³ ወለእመ፡ ኮነ፡ ኤጲስ፡ ቆጶስ፡ አው፡ ቀሲስ፡ አው፡ ዲያቆን፡ አው፡ ንጉሥ፡¹⁴ ይትመተር፡ እምሢመቱ፡¹⁵ ወለእመ፡ ኮነ፡ ሕዝባዊ፡ ይሰደድ ለእ(F100v^b)ምቤተክርስቲያን፡¹⁶ እስመ፡ ናሁ፡ ይቤለን፡¹⁷ ንጉሥ፡¹⁸ ሰዐሩ፡ ረቡዐ፡ ወዐርብ በአመክንዮተ፡ ጌና፡¹⁹ ወይቤ፡ ጳጳስ፡ ዘንተሰ፡²⁰ ኢይቤ፡ አነኒ፡ ብልዑ፡²¹ እስመ፡ ግዘት(L68r^a) ውእቱ፡፡ ወይቤሎ፡ ለንጉሥ፡ ለፊልጳስ፡²² እስመ፡(B186v^a) አምጻኤ፡²³(V66v^b) ነገር፡(H72r^a) አንተ፡ ወተቃዋሚ፡ ንጉሥ፡ ለእመ፡ ኀደገ፡²⁴ መብልዐ፡²⁵ ግብር፡ መሥዋዕተ፡ ከመ፡ ርእዮሙ፡ ኪያከ፡ ይኅበሩ፡²⁶ ምስሌክ፡²⁷ ኩሉ፡ ሰብእ፡²⁸

Consulted witnesses (BDEFHLMV)

§ [226]-¹ ክህነት፡ EF | ² ወይቤ፡ ንጉሥ፡ ኦሆ፡ እልእክ፡ ከመ፡ ያምጽእዎ፡ *add.* β | ³ *om.* LV | ⁴ ሀገረ፡ ዘደማስቄ፡ F; ደማስቄ፡ D | ⁵ ገብ፡ ንጉሥ፡ β | ⁶ *om.* γ | ⁷ ወመጽኡ፡ B | ⁸ ወኩሎሙ፡ *add.* DEF | ⁹ ቤተ፡ እግዚአብሔር፡ γ | ¹⁰ ወተራክብዎ፡ H; ወተራክብዎ፡ L; ወረክቦ፡ B | ¹¹ ወተአምኅዎ፡ γ | ¹² *om.* β | ¹³ *om.* δ | ¹⁴ ወይቤሎ፡ M | ¹⁵ *om.* L | ¹⁶ *om.* H |

§ [227]-¹ ገብሩ፡ H | ² ማሪ፡ L | ³ *om.* γ | ⁴ ናኃብሮ፡ H; ንበር፡ DEF | ⁵ *om.* H | ⁶ ነገብር፡ DEF | ⁷ *om.* L | ⁸ *om.* L | ⁹ *om.* H | ¹⁰ ረቡዐ፡ ወዓርብ፡ ዘእንበለ፡ ጌና፡ ወጥምቀት፡ *add.* δ | ¹¹ ሊቀ፡ ጳጳስ፡ D | ¹² ጳጳስ፡ D | ¹³ *om.* β | ¹⁴ ንጉሡ፡ D | ¹⁵ እመዓርጊሁ፡ LM | ¹⁶ *om.* L | ¹⁷ ይቤሉነ፡ H | ¹⁸ *om.* γ | ¹⁹ ኢየህብር፡ ምስሌክሙ፡ δ; በዕለተ፡ ጌና፡ D | ²⁰ *om.* EL | ²¹ ኢትብልዑ፡ δ | ²² ፊልጳስ፡ ለንጉሥ፡ δ | ²³ እስመ፡ አንተ፡ መምጽኤ፡ ነገር፡ ለእመ፡ ኢትብልዑ፡ ግብር፡ መስዋዕተ፡ ከመ፡ ርእዮሙ፡ ኪያከ፡ *add.* v; መምጽኤ፡ β | ²⁴ ዘንተ፡ ግዘተ፡ አወግዘከ፡ *add.* γ | ²⁵ ኢትብልዑ፡ β | ²⁶ ይግበሩ፡ M; ኢይኅበሩ፡ E | ²⁷ ምስሌዮ፡ γ | ²⁸ *om.* β |

[228] ወይቤሎ፡¹ አቡነ፡(F101r^a) ፊልጶስ፡ ዝንቱስ፡ ይኸውነኒ፡² ፍርሃተ፡ ንጉሥ፡ ኢሰማኢ(M90r^a)ከነ፡ ዘይቤ፡ እግዚእነ፡ በወንጌል፡³ ዘሰ፡ አምነኒ፡ በቅድመ፡⁴ ሰብእ፡⁵ አነኒ፡ አአምኖ፡ በገጽ፡ አቡየ፡ ዘበሰማያ(D45v^a)ት፡ ወዘኒ፡ ጎፍረኒ፡ ወጎፊረ፡ ቃልየ፡ በቅድመ፡ ዛቲ፡ ትውልድ፡ ዘማ ወኃጥእት፡ ወልደ፡ እንለ፡ እመሕያውኒ፡ የጎፍሮ፡⁶ አመ፡ ይመጽእ፡ በስብሐቲሁ፡ ወበስብሐተ፡ አቡሁ፡ አይነ፡⁷ የዐቢ፡ መሥዋዕተ፡ ጽድቅነ፡⁸(F101r^b) ወሚመ፡ መብልዕኑ ዘይማስን፡⁹ ወይቤሎ፡ ገንጉሥ፡ ለአቡነ፡ ፊልጶስ፡¹⁰ ግበር፡ መሥዋዕተ፡ በጽባሕ፡ መብልዕኒ፡ ረሲ፡ በጊዜ፡ ዘይከውን፡¹¹ ገመዋዕለ፡ አጽዋም፡¹² ገወይቤ፡ አቡነ፡ ፊልጶስ፡¹³ እፎ፡ ትኤዝዝ፡ አንጉሥ፡¹⁴ መሥዋዕተ፡ እግበር፡ በእንተ፡ ልደት፡(H72r^b) ወመብል(L68r^b)ዐኒ፡ ገመ፡ እኅድግ፡¹⁵ ዝሰ፡ ነገር፡ ነገረ፡ እበድ፡¹⁶ ውእቱ፡¹⁷

[229] ወሶብ፡¹ ይቤ፡² ገዝተ፡(F101v^a) አቡነ፡ ፊልጶስ፡³ ተንሥኡ፡ ካህናት፡ ዘደብተራ፡⁴ ወይቤል(V67r^a)ዎ ለጳጳስ፡⁵ ኢተአምርነ፡ አአቡነ፡⁶ እስመ፡⁷ በሐሳብ፡ ዕብራውያን፡⁸ ወበሐሳብ፡ ጽርዕ፡ ይኸውን፡ ልደት፡(M90r^b) አመ፡ ጳውጅ፡⁹ ለታኅሣሥ፡(B186v^b) ወበሐሳብ፡¹⁰ ግብጻውያን፡¹¹(D45v^b) ወበግዕዝ፡ ይኸውን፡ ልደት አመ፡ ጳውጅ፡¹² ለታኅሣሥ፡¹³ ወበእንተዝ፡¹⁴ ንቤ፡ ንግበር፡ በዓለ፡ በዕለተ፡ ጌና፡ ወይቤ፡ አቡነ፡¹⁵ ፊልጶስ፡ ዘንተስ፡ ዘትቤሉ፡ ዕብራውያ(F102v^b)ን፡ ወሮማውያን፡ ይገ(E59r^a)ብሩ፡ አመ፡ ጳውጅ፡¹⁶ ወኢይገብሩ፡ አመ፡ ጳውጅ፡¹⁷ ገምድህረ፡ ጎለፊ፡ ልደት፡¹⁸ ወዘንተኒ፡ ለእመ፡ ገብሩ፡ ዕብራውያን፡ ወሮማውያን፡ ኢይገብሩ፡ ፪፡ ዕለተ፡¹⁹ ዘእንበለ፡ አሐቲ፡ ዕለት፡²⁰ ገበከመ፡ ትቤሉ፡ አንትሙ፡²¹ ንሕነኒ፡ ወግብጻውያን፡²² ንገብር፡ በከመ፡ ሐሳብ፡ ዚአነ፡ እንዘ አንትሙ፡ ትከውነ፡ ስምዐ፡ ለነ፡ አመ፡ ጳውጅ፡ ወኢን(H72v^a)ገብር፡ አመ፡ ጳውጅ፡ ለታኅሣሥ፡²³ ዘእንበለ፡ ይብጻሕ፡ ዕለተ፡ ልደት፡²⁴ ገወእሉኒ፡(L68v^a) ዘዘከርክዎሙ፡²⁵ ኢይገብሩ፡ ዘእንበለ፡ አሐቲ፡ ዕለት፡ ወንሕነኒ፡ ኢንገብር፡ ዘእንበለ፡ አሐቲ፡ ዕለት፡

Consulted witnesses (BDEFHLMV)

§ [228]-¹ ወይቤ፡ ዳግመ፡ δ | ² ይመስለኒ፡ D | ³ om. L | ⁴ በገጽ፡ DF | ⁵ አብሰብአ፡ E | ⁶ ሰ ጎፍሮ፡ E | ⁷ አየነ፡ E | ⁸ om. β | ⁹ መሥዋዕተነ፡ እገብር፡ በእንተ፡ ልደት፡ ወመብልዕኒ፡ እጸውም፡ ከመ፡ ተንባላት፡ ዝሰ፡ ነገር፡ እበድ፡ ውእቱ፡ ወሶቤሃ፡ ተንሥኡ፡ ካህናተ፡ ደብተራ፡ ወይቤልዎ፡ ለጳጳስ፡ ኢተአምርነ፡ add. β | ¹⁰ ወይቤሎ፡ ፊልጶስ፡ ለንጉሥ፡ δ | ¹¹ በዓለ፡ ልደት፡ ወጥምቀት፡ በረቡዕ፡ ወይቤሎን፡ δ | ¹² om. D | ¹³ ወይቤሎ ንጉሥ፡ ለአቡነ፡ ፊልጶስ፡ δ | ¹⁴ አቡነ፡ E | ¹⁵ ከመ፡ ተንባላት፡ E | ¹⁶ ክበድ፡ L | ¹⁷ a-a፡ om. β |

§ [229]-¹ ወሶቤሃ፡ F | ² om. DFV | ³ om. D | ⁴ ካህናተ፡ ደብተራ፡ V | ⁵ ለንጉሥ፡ δ | ⁶ አ ንጉሥ፡ δ | ⁷ ከመ፡ HL | ⁸ ወሮማውያን፡ add. δ | ⁹ ለ ፱፡ δ | ¹⁰ ወሐሳብ፡ F | ¹¹ ጽርዕ፡ D፡ ወግብ፡ E | ¹² ፪ውጅ፡ δ | ¹³ ለእመኮነ፡ ጳጉሜን፡ ፪ተ፡ add. δF | ¹⁴ ለዝንቱ፡ ንቤ፡ M፡ ወበእንተ፡ ዝንቱ፡ DEF | ¹⁵ ማሪ፡ γ፡ ንጉሥ፡ E | ¹⁶ ፳ው፱፡ E | ¹⁷ ፪ውጅ፡ δ | ¹⁸ om. E | ¹⁹ ፸፡ ልደት፡ β | ²⁰ ንሕነኒ፡ ንግበር፡ አመ፡ ፳ው፱፡ ወኢንገብር፡ አመ፡ ፪ውጅ፡ ዘእንበለ፡ ይብጻሕ፡ ልደት፡ ወእሙንቱኒ፡ ኢይገብሩ፡ ዘእንበለ፡ አሐቲ፡ እለት፡ ወንሕነኒ፡ ኢይገብር፡ ዘእንበለ፡ አሐቲ፡ዕለት፡ β | ²¹ om. L | ²² om. H | ²³ om. EM | ²⁴ በዓለ፡ ልደት፡ δ | ²⁵ ወይቤ ፡ንጉሥ፡ add. D |

[230] በእፎ፡ ትብሉ፡ «አንትሙ፡ ንገብር፡¹ ፪፡ ዕለተ፡ እስ(V67r^b)መ፡ ኢተወልደ፡ እ(M90v^a)ግዚእነ፡
 «፪፡ ዕለተ፡ ዘእንበለ፡ አሐቲ፡ ዕለት፡² ወሚመ፡ ትትጎበሉኑ፡³ ከመ፡ ትብሉ፡ ፪፡ ዕለተ፡⁴ ተወልደ፡
 ወበዝ(D46r^a)ንቴሰ፡ ኢያበ(E59r^b)ውሐክሙ፡⁵ እግዚእ፡ ወሶ(F102r^b)በ፡ ይቤ፡ ዘንተ፡ አቡነ፡⁶
 ተምዐ፡⁷ ንጉሥ፡⁸ ወይቤሎ፡ ለቅዱስ፡⁹ አንተ፡ ተቃዋሚ፡¹⁰ ለእመ፡ ንበርከ፡¹¹ ንበር፡ ወለእመ
 ኢንበርከ፡¹² ተሰደድ፡¹³ «እስመ፡ ልማድ፡ ለከ፡ ተሰደ፡¹⁴ ከመ፡ ኢታ(B187r^a)ስሕት፡¹⁵ ካልአነ፡¹⁶
 ወእምዝ፡ ተንሥአ፡ ርሱይ፡ ፊልጶስ፡ «እምታዕካ፡ ንጉሥ፡¹⁷ ወበጽሐ፡¹⁸ ፫ምድረ፡ ኮሶጌ፡¹⁹ እንተ፡
 ይእቲ፡ «ምድረ፡ ጽላልሽ፡²⁰ ምስለ፡ ፪፡ አዋልዲሁ፡ መነኮሳ(F102v^a)ይያት፡ ዘስሞን መክብዩ፡²¹
 ወኦርኒ፡ እስመ፡ ይእቲ፡ ሀገር፡ ሀገረ፡ ሙላዶን፡ ለእማንቲ፡ ቅዱሳት ዘተፍኅራ፡ ለ፩፡ ምት፡
 ድንግል፡ ክርስቶስ፡ ንጹሕ፡ ወበምክንያተ፡ እሎን፡ አዋልዲሁ በመንፈስ፡ ፈቀደ፡ ይንበር፡ አቡነ፡
 ፊልጶስ፡ ኅዳጠ፡ መዋዕለ፡ ውስቴታ፡ እስከ፡ ይ(E59v^a)በጽሕ፡ ንበ፡ ሀገር፡ ዘፈቀደ፡ እግዚአብሔር፡
 ይፈጽም፡ ባቲ፡ ልበድሮ፡²²

[231] ልወእምዝ፡ ን(F102v^b)ለየ፡ አቡነ፡ ፊልጶስ፡ ከመ፡ ይፍልስ፡ እምይእቲ፡ ሀገር፡ ወይብጻሕ፡ ንበ
 አዘዞ፡ እግዚአብሔር፡ ጸውዖን፡ ለመክብዩ፡¹ ወለኦር(D46r^b)ኒ፡ አዋልዲሁ፡ ወተሰነአሎን፡ «እንዘ
 ይብል፡² አንሰ፡ አሐውር፡ ከመ፡ እፈጽም፡ ፈቃደ፡ አምላካዊት፡³ ወአንትንሰ፡ ትተርፋ፡ ወበዝ መካን፡
 ትከውና፡ ሰማዕተ፡ ወትፌጽማ፡ በድረክን፡ አኮ፡ ባሕቲ(F103r^a)ትክን፡ ዘትከውና፡⁴ አላ፡ ሰብእ፡
 ብዙኃን፡ ወሶበ፡ ሆከቶም፡ ፍቅር፡⁵ አምላካዊት፡ ይክዕዉ፡⁶ ደሞሙ፡ ምስሌክን፡ እስከ፡ ይውሕዝ፡
 ከመ፡ ፈለግ፡ ዘወርኅ፡ ክረምት፡ ዘንተ፡ እንዘ፡ ይብሎን፡⁷ ለቅዱሳት አንስት፡(B187r^b)
 መክብዩ፡⁸(E59v^b) ወኦርኒ፡ እስመ፡ የአምር፡ ዡሎ፡ እምቅድመ፡ ይኩን፡ በመንፈስ ቅዱስ፡ ዘኅዱር፡
 ላዕሌሁ፡ ወዘንተ፡ ብሂሎ፡ አቡነ፡(F103r^b) ፊልጶስ፡ ሐረ፡ ፍኖቶ፡ ወአስተፋነዋሁ መክብዩ፡ ወኦርኒ፡
 እንዘ፡ ያውሕዝ፡ አንብዐ፡ ወድኅረ፡ ሐረ፡ አቡነ፡ ፊልጶስ፡ እምህየ፡ ወሶበ፡ ሰምዐ፡ ንጉሥ፡ ከመ፡
 ነበረ፡ ቅዱስ፡ ምድረ፡ ኮሶጌ፡⁹ እንዘ፡ ይሚህር፡ ቃለ ሃይማኖት፡ ተመልአ፡ መዓተ፡¹⁰ ወፈነወ፡
 ሐራሁ፡ ከመ፡ ይቅትሉ፡ ዡሎ፡ ሰብአ፡ ከሶጌ፡ ዕደ፡ ወአን(D46v^a)ስተ፡ አእሩገ፡ ወሕፃናተ፡
 ወበ(F103v^a)ጸሐሙ፡ እሉ፡ ሐራ፡ አስተጋብኡ፡ ዡሎ፡ ሰብአ፡ ኮሶጌ፡ ሀገር፡ ወነገርዎሙ፡ ቃለ፡
 ዘአዘዘ፡ ልንጉሥ፡¹¹

Consulted witness (BDEFHLMV)

§ [230]-¹ om. L | ² om. γ | ³ ትደፍሩኑ፡ γV; ትተሉኑ፡ DEF | ⁴ om. DEF | ⁵ ኢያብሐክሙ፡ V | ⁶ ፊልጶስ፡ add. F | ⁷
 ተምዕዐ፡ V | ⁸ አቡነ፡ ፊልጶስ፡ δ | ⁹ ለንጉሥ፡ δ | ¹⁰ ነገር፡ γ | ¹¹ ተጎብር፡ γ | ¹² ኢታጎብር፡ M; ኢተጎብር፡ EF | ¹³ om.
 δ; አወግዘከ፡ add. F | ¹⁴ om. γ; በግዘት፡ ተዓስሮ፡ δ | ¹⁵ ኢታስትት፡ E | ¹⁶ om. L | ¹⁷ ቀዲሙ፡ add. L | ¹⁸ ወዘንተ፡
 ብሂሎ፡ ነሠተ፡ አውዶ፡ ወተንሥኡ፡ ንጉሥኒ፡ ወጳጳስኒ፡ ወአተዉ፡ ዡሎሙ፡ β | ¹⁹ መካነ፡ ፀበርት፡ MV | ²⁰
 ጽላልሽ፡ DF | ²¹ መብክዩ፡ δ | ²² a-a፡ om. β |

§ [231]-¹ ለመብክዩ፡ δ | ² om. D | ³ እግዚአብሔር፡ DEF | ⁴ ሰማዕተ፡ add. D | ⁵ om. D | ⁶ ይዕክው፡ E; ይክዕው፡ F |
⁷ ይብላሎን፡ B | ⁸ መብክዩ፡ δ | ⁹ ኮሶጌ፡ E | ¹⁰ om. DEF | ¹¹ a-a፡ om. β |

[232] _aወሶበ፡ ሰምዓ፡ ቅዱሳት፡ አንስት፡ መክብዩ፡¹ ወኦርኒ፡ ተባደራ፡ አሐቲ፡ ወአሐቲ ወአጥብዓ፡ ልቦን፡ ከመ፡ ይ(E60r^a)ኩና፡ ሰማዕተ፡ ወይሑራ፡² ኀበ፡ ክርስቶስ፡ ዘአፍቀራሁ ወአፍቀሮን፡ ወቆማ፡ ቅድመ፡ ሐራ፡ እለ፡ ተአዘዙ፡ ለቀቲል፡ እምነበ፡ ንጉሥ፡፡(F103v^b) ወይቤላ ንሕነ፡ አማንያት፡³ በክርስቶስ፡⁴ ወበሃይማኖተ፡ ብፁዕ፡ ፊልጶስ፡ ርትዕት፡ ዘአንበርዋ፡ አበዊነ፡ ሐዋርያት፡ ወንዋይ፡ ኅሩይ፡ ጳውሎስ፡ ዘአንበረ፡ ሥልጣነ፡ ግዘት፡ ለትውልድ ዘይመጽእ፡ ከመ፡ ኢይትወከፉ፡ ካ(B187v^a)ልአ፡ ትምህርተ፡⁵ ዘእንበለ፡ ትምህርቶሙ፡⁶ ዘሠምረ፡ ባቲ፡ መንፈስ፡ ቅዱስ፡ ኀድጉስ፡ ሰብእ፡ መልአከሂ፡ ለእመ፡ መሀ(F104r^a)ረ፡ ከመ፡ ኢይትወከፉ አዘዘ፡ _aወአውገዘ፡፡⁷

[233] _aሃይማኖተ፡ ንጉሥስ፡ ኢይትዌከፍ፡¹ እስመ፡ ጸነት፡² ኀበ፡ ፍቅረ፡ መብልዕ፡³ በኀዲገ ጸም፡ ዘዐርብ፡ ወረቡዕ፡ ወበኀዲገ፡⁴ ግዘት፡ ዘሐዋርያት፡ ወዘኮሎሙ፡ መምህራን፡ ዘቤተ ክርስቲያን፡ ከመ፡ ኢይብልዑ፡⁵ ቦቶን፡ በእላ፡⁶ ዕለታት፡ ረቡዕ፡ ወዐርብ፡ ፣በአመክንዮ በዓላት፡⁷ ዘእንበለ፡ በዓለ፡ ልደት፡(F104r^b) ስቡሕ፡⁸ ዘውእቱ፡⁹ ጄወ፱፡ ለታህሣሥ፡¹⁰ ወበዓለ ጥምቀት፡¹¹ ዘውእቱ፡ አመ፡ ፲ወ፩፡ ለጥር፡ ወበመዋዕለ፡ ጳንጠቄስጤ፡¹² ከመ፡ ይኩን፡ ተውሳከ፡ ፋሲካ፡ ዘውእቱ፡ ትንሣኤሁ፡ ለእግዚእነ፡¹³ ወዘተርፈስ፡ እምእላ፡ ዕለታት፡¹⁴ ዘዘከርኖ፡¹⁵ እመ፡ ሰዐሩ፡ ጸመ፡ በአመክንዮ፡ በዓላት፡ ግዘት፡ ውእቱ፡ ወእምንሳተፍ፡ ንሕነ በሃይማኖት፡ ም(F104v^a)ስለ፡ ንጉሥ፡ ፣ሀያዴ፡ ግዘት፡¹⁶ ይኼይሰነ፡ መዊት፡ ወዘንተ፡ እንዘ፡ ይብላ ሶበ፡ አግሀዳ፡ ሃይማኖቶን፡ ቅዱሳት፡ አንስት፡ መክ(E60v^a)ብዩ፡¹⁷ ወኦርኒ፡ ተንሥኡ፡ ሐራ፡ ንጉ(D47r^a)ሥ፡ በመዓት፡ ወመትሩ፡ አርእስቲሆን፡ በሰይፍ፡ ለእላ፡ ኄራት፡ ዘጸንዓ፡ ከመ፡ ዕደው፡ እንዘ ድኩማት፡¹⁸ እማንቱ፡፡ ወሰብአ፡ ይ(B187v^b)እቲ፡ ሀገር፡ ሶበ፡ ነጸሩ፡ ኪያሆን፡ ከመ፡(F104v^b) አጥብዓ፡¹⁹ መዊተ፡ በአፈ፡ መጥባሕት፡ ወንሕነኒ፡ ኢንትፈለጥ፡²⁰ እምኔሆን፡²¹ በሞት፡ ወበሕይወት፡ እስመ፡ እሉ፡ ሱቱፋኒነ፡ በሃይማኖት፡ ዘመሀረነ፡ አቡነ፡ ፊልጶስ፡ እንዘ፡ ይብል፡ ኢትኀድጉ፡ ዛተ፡ ሃይማኖተ፡ ርትዕተ፡ እስከ ትበጽሑ _a ለሞት፡፡²²

Consulted witnesses (BDEFHLMV)

§ [232]-¹ መብክዩ፡ δ | ² ወደሐራ፡ δ | ³ አማንያን፡ E | ⁴ ክርስቶስ፡ DEF | ⁵ ትኅምርተ፡ D | ⁶ ትኅምርቶሙ፡ D | ⁷ a-a፡ om. β |

§ [233]-¹ ኢንትወከፍ፡ δ | ² om. F | ³ ወሃዲገ፡ F፡ ካልዓን፡ add. δ | ⁴ ትእዛዛት፡ ወበመንኖ፡ add. δ፡ ወበመንኖ፡ F | ⁵ ይግበሩ፡ δ | ⁶ በአለ፡ D | ⁷ om. E | ⁸ om. D | ⁹ አመ፡ add. E | ¹⁰ ወለእመ፡ ኮነ፡ ጳጉሜን፡ ፯፡ ዓመተ፡ ጄወ፱ ለታህሣሥ፡ add. δ | ¹¹ om. F፡ ትምቀት፡ D | ¹² ጳንጠቄስቱ፡ DF | ¹³ ለመድኀኒነ፡ D | ¹⁴ በዓላት፡ D | ¹⁵ ዘዘከርኖ፡ DEF | ¹⁶ om. D | ¹⁷ መብክዩ፡ δ | ¹⁸ ድመራት፡ δ | ¹⁹ አጥፍዓ፡ E | ²⁰ ንትፈለጥ፡ E | ²¹ om. δ | ²² a-a፡ om. β |

[234] _aውእተ፡ ጊዜ፡ መተሩ፡ እርእስቲሆሙ፡ እሙንቱ፡ ሐራ፡(F105r^a) በሰይፍ፡¹ ዘእንበለ፡ ይኅድጉ ዕድ፡ ወእንስተ፡ እእሩገ፡ ወሕፃናተ፡ ወኅሉልቄ፡ ሰብእ፡ ዘቀተሎ፡ ሐራ፡ እኒዞሙ፡² እምአመ ፫፡ ለጥቅምት፡ ዘውእቱ፡ ዕ(E60v^b)ለተ፡ ሞቶን፡ ለብፁዕት፡ መክብዩ፡³ ወለቅድስት፡ ኦርኒ፡ ዘኮና መርሐ፡ ኀበ፡ ፍኖተ፡ ሕይወት፡ እስከ፡ አመ፡ ፳ወ፫፡ ለመጋቢት፡ የአክሉ፡ ፶፻፪ ወ፯፻ ወ፪ወ፯፡⁴ አኮ፡ ባሕቲቶሙ፡ ሰብእ፡ ኮሶጌ፡ ዘ(F105r^b)የአክሉ፡ ዘንተ፡ አላ፡(D47r^b) መጽሐ፡ በተደምሮ ለነሢአ፡ አክሊል፡ ዘስምዕ፡ እምባሊ፡⁵ ወእምደዋሮ፡ ወእምፈጠጋር፡ እምወጅ፡ እምዳሞት ወእምሸዋ፡ ወእምአምሐራ፡⁶ ወእምዊፋት፡ ወእምግድም፡ ወእምአንጎት፡ ወእምትግሬ ወእምካልኣት፡⁷ አህጉር፡ አስተጋብአሙ፡ ኀይል፡ አምላካዊት፡⁸ ከመ፡ ይትፈጸም፡ ቃል፡⁹ ዘተነበየ፡ አቡነ፡(B188r^a)(F105v^a) ፊልጶስ፡ አመ፡ ዜነዎን፡ ለብፁዕት፡¹⁰ መክብዩ፡¹¹ ወለቅድስት፡ ኦርኒ፡ ጊዜ ይትፈለጥ፡ _aእምኔሆን፡¹²

[235] _aወድኅረዝ፡ ኀደጉ፡(E61r^a) ሐራ፡ ቀቲለ፡ በትእዛዘ፡ ንጉሥ፡፡ ዝኾሉ፡ ዘኮነ፡¹ በምክንያተ አቡነ፡ ፊልጶስ፡ ርእሰ፡ እሉ፡ ማኅበረ፡ ሰማዕት፡፡² ቅድመኒ፡ አመ፡ ሰደዶ፡ ለአቡነ፡ ፊልጶስ ዓምደ፡ ጽዮን፡ ንጉሥ፡ ሶበ፡ ነጸሩ፡ ብዙኀ፡ ኀይለ፡ ዘይትገበር፡ በእደዊሁ፡(F105v^b) ወደመ ቅሥፈቱሂ፡ ዘኮነ፡ እሳተ፡ እስከ፡ አውዐየ፡ ደብተራሁ፡ ለንጉሥ፡ ብዙኃን፡ ሰብእ፡ ፈጸሙ ስምዖሙ፡ በአፈ፡ ሰይፍ፡ ወኮናት፡ ውስተ፡ ሀ(D47v^a)ገር፡ ዘትሰመይ፡ ሰወን፡፡ ንዜኑ፡ በዝየ፡³ እምዜናሆን፡ ንስቲተ፡ ለብፁዕት፡ መክብዩ፡⁴ ወለቅድስት፡ ኦርኒ፡፡ ቅድመኒ፡ ተወክፋ፡ ስደተ፡ ምስለ፡ አቡነ፡ ፊልጶስ፡ ወገብራ፡ ተአምራተ፡ በ(F106r^a)ምድረ፡ ደዋሮ፡ ዘትሰመይ፡ ዳራ በህየ፡ ቀተላ፡⁵ ሰብእ፡ ዘአሕሠሙ፡ ላዕሌሆን፡ ወድኅረ ፡አንሥአሙ፡⁶ ለእሉ፡ በስእለቶን እስከ፡ ለበዉ፡⁷ ሰብእ፡ ጽንዕ፡ ኀይል፡ ዘሎቶን፡፡ ፲ወዓዲ፡ ድኅረ፡ ተመይጦቶን፡⁸ አምስደት፡ አንቅዕ፡ ማየ፡ በኮሶጌ፡ እምኩኩሕ፡ ይቡስ፡ ከመ፡ ይኩን፡ ፈውሰ፡ ለድውያን፡ ወእስከ፡ ይእዜ፡ ሀሎ፡ እንዘ፡ ያርኢ፡ ኀይለ፡ ይት(F106r^b)ረቀዩ፡ ወይስትዩ፡ እምኔሁ፡ በአሚን፡፡ በጸሎተ፡ እላ፡(B188r^b) ቅዱሳት፡ አንስት፡ መክብዩ፡⁹ ወኦርኒ፡ ወበስእለተ፡ ኄራን፡ ሰማዕታት፡ ዘቀዳሚ፡ ወዘደኃሪ፡ በእንተ፡ ስሙ፡ እምሐይው፡¹⁰ ሞተ፡ ዘኀረዩ፡¹¹ ይባልሐን፡ እግዚአብሔር፡ እምእከዩ፡ ለሰይጣን፡¹² ለዓለመ፡ ዓለም፡ _aአሚን፡፡¹³

Consulted witnesses (BDEFHLMV)

§ [234]-¹ በሰፍ፡ E | ² om. DFE | ³ መብክዩ፡ δ | ⁴ ፶፻፶፱ወ፯፻፸ወ፯፡ F፡ ፯፻፸ወ፯፡ E | ⁵ አባሊ፡ D | ⁶ ወእም፡ አምሐራ፡ B | ⁷ ወእምካልኣት፡ E | ⁸ መንፈሳዊት፡ D | ⁹ om. D | ¹⁰ om. D | ¹¹ መብክዩ፡ δ | ¹² a-a: om. β |

§ [235]-¹ om. D | ² ኮነ፡ add. D | ³ om. D | ⁴ መብክዩ፡ δ | ⁵ ቀተለ፡ B | ⁶ አንስሆሙ፡ D | ⁷ ለበዉ፡ F | ⁸ om. D | ⁹ መብክዩ፡ δ | ¹⁰ om. DEF | ¹¹ ዘየሐዩ፡ DF | ¹² ለገብር፡ F | ¹³ a-a: om. β |

[236] ገንግባዕኬ፡ ኀበ፡ ዜና፡ ገድሉ፡ ለአብ፡ ትሩፍ፡(F106v^a) ውበጽዕ፡ ፊልጶስ፡¹(D47v^b) ወእንዘ፡ ይሰደድ፡² አቡነ፡ ፊልጶስ፡ እምንጉሥ፡ በጽሐ፡³ መካነ፡ ፀረ(E61v^a)ብት፡⁴ ገደቀደ፡ ይንበር፡ ኀዳጠ፡ መዋዕለ፡⁵ ወይቤልዎ፡ ለአባ፡⁶ ደቂቁ፡⁷(H72v^b) ለእመ፡ ነበርከ፡ ዝየ፡ ንፈርህ፡ እምንጉሥ፡⁸(L68v^b) ከመ፡ ኢይትሐነ፡⁹ በእንቲአከ፡ ገእሰመ፡ ሰማዕነ፡ ዘገብረ፡¹⁰ እምቅድም፡¹¹ ወይቤሎሙ፡ ብፁዕ፡ ፊልጶስ፡¹² እመሰ፡ ትፈርህ፡¹³ አሐውር፡(F106v^b) ለክሙ፡ ወእምዝ፡¹⁴ ተንሥአ፡¹⁵ ወይቤሎሙ፡ ገለእለ፡ ምስሌሁ፡¹⁶ ን(V67v^a)ዑ፡ ንሑር፡ ኀበ፡ ተ...ተ፡¹⁷ እሙንቱኒ፡¹⁸ እመ፡ ይትዌከፋነ፡ ወለእመሰ፡ ኢተወክፋነ፡ እሰነአሎ፡¹⁹ ገለአቡየ፡ ተክለ፡ ሃይማኖት፡²⁰ ገወእኤምኀ፡ መቃብሮ፡²¹ እሰመ፡ ዝንቱ፡ ተፍጻሜትየ፡²² ወዘንተ፡ ብሂሎ፡ ሐረ፡ ወበጽሐ፡ ገደብረ ሊባኖስ፡²³ ወእሙንቱኒ፡ ይቤልዎ፡ ገከመ፡ ቀዳሚ፡²⁴

[237] ወይ(F107r^a)ቤሎሙ፡ ብፁዕ፡ ፊልጶስ፡¹ ኢትሕዝኑ፡ ወለመቃብረ፡ አቡየሂ፡ ኢይበጽሕ፡ ገላዕሌሃ፡(E61v^b) ተመዝበሮ፡² ገአሐውር፡(B188v^a) ለክሙ፡³(D48r^a) ወባ(H73r^a)ሕቱ፡ ተዐገሡኒ፡⁴ ዘንተ፡ ክረምተ፡ እስከ፡ ዮሐንስ፡(M91r^a) ወድኅረዝ፡⁵ አሐውር፡ ወይቤልዎ፡⁶ ገአአቡነ፡ ኢይኩን፡ ከመዝ፡⁷ ገእሰመ፡ ንፈርህ፡⁸ ጥቀ፡⁹ ለእመ፡ ለአከ፡ ንጉሥ፡¹⁰ ዮም፡ አው፡ ጌሰመ፡¹¹(V67vb) ገወሰሚዖ፡ ዘንተ፡¹² ሶቤሃ፡ ተንሥአ፡ አቡነ፡(F107r^b) ፊልጶስ፡ ኀበ፡ መቃብረ፡ አቡነ፡ ተክለሃይማኖት፡ ወጐድጐደ፡¹³ መቃብሮ፡ ወይቤ፡ አአባ፡ እሰመ፡ ናሁ፡¹⁴ ፈጸምኩ፡¹⁵ በድርየ፡ ወአብጻሕኩ፡ መልእክትየ፡¹⁶ ወበጽሐኒ፡ ዕድሜየ፡ ለአዕርፎ፡ ወይእዜኒ፡ ተፈለጥኩ፡ እምኔከ፡ ከመ፡ ኢይትፈለጥ፡¹⁷ ሥጋየ፡¹⁸ ምስሌከ፡¹⁹ ወባሕቱ፡ ትብጽሐኒ፡ በረከትከ፡ ወኢታርሕቀኒ፡(H73r^b) እምሕረትከ፡²⁰ ወዘ(F107v^a)ንተ፡ ብሂሎ፡(E62r^a) ሰዐመ፡ መቃብሮ፡ ገለአቡነ፡ ተክለ፡ ሃይማኖት፡²¹ ወዕኡ፡(L69r^b) ወሐረ፡ ወይቤሎሙ፡ ለደቂቁ፡ እለ፡ ተርፋ፡ በደብር፡ እምይእዜስ፡ ኢትፊእዩ፡(M91r^b) ሥጋየ፡²² ወዘንተ፡ ብሂሎ፡ ሐረ ወበጽሐ፡²³ ደብረ፡ አባ፡ ግንድና፡²⁴ ውኅደረ፡ ህየ፡ እሙንቱሰ፡ ኢተቀበልዎ፡ ወኢወሀብዎ፡(D48r^b) ምንተኒ፡ እንዘ፡ ገይበልዑ፡ ወይሰትዩ፡²⁵ ገቢሮሙ፡ ከብካበ፡

Consulted witnesses (BDEFHLMV)

§ [236]-¹ om. β | ² ይወርድ፡ D | ³ ቀዳሚ፡ γ | ⁴ ፀበርት፡ DFβ | ⁵ om. L | ⁶ om. LV | ⁷ አአባ፡ add. L; ደቂቁ፡ ለአባ፡ tra. V | ⁸ ንጉሡ፡ L | ⁹ ኢያግዕዘነ፡ γV; ያግዕዘነ፡ M | ¹⁰ om. δM | ¹¹ β | ¹² om. M | ¹³ ለልየ፡ β | ¹⁴ om. γ | ¹⁵ ወሐረ፡ add. L | ¹⁶ om. LV | ¹⁷ ወሻ፡ β; ጥሰ፡ F; ዋሻ፡ B; ሻዋ፡ D; ሸዋ፡ E | ¹⁸ om. L | ¹⁹ እሰዓሞ፡ L; እሰዓም፡ HM; እሰነአሎ፡ V | ²⁰ ለመቃብረ፡ አቡየ፡ ተክለ፡ ሃይማኖት፡ add. β | ²¹ om. V | ²² ተፍጻሜትየ፡ ዝንቱ፡ γ | ²³ ደብረ፡ አስቦ፡ β | ²⁴ ከማሁ፡ እንዘ፡ ይብሉ፡ ኢያኅድገከ፡ ንጉሥ፡ ትንበር፡ ዝየ..ወአንትሙኒ፡ ኢትሰደዱ፡ add. β |

§ [237]-¹ om. M | ² ተመዝበሮ፡ ላዕሌሃ፡ D; ኢይትመዘበር፡ ወአንትሙሂ፡ ኢትሰደዱ፡ β | ³ om. L | ⁴ እክርም፡ add. M; እክረም፡ γ | ⁵ ወሶቤሃ፡ β | ⁶ ክረመሰ፡ እምክረምከ፡ add. L | ⁷ om. L | ⁸ ባህቱ፡ ንፈርህ፡ γ | ⁹ om. L | ¹⁰ om. H | ¹¹ ወይቤሎሙ፡ ብፁዕ፡ ኢትዝሕኑ፡ አሐውር፡ ለክሙ፡ አነ፡ add. β | ¹² om. H | ¹³ ወቦኡ፡ add. γ | ¹⁴ om. H | ¹⁵ ግብርየ፡ ወበድርየ፡ add. γ | ¹⁶ ዘአዘዝከኒ፡ L | ¹⁷ ከመ፡ ኢይትቀበር፡ β | ¹⁸ ሥጋከ፡ B | ¹⁹ እምኔከ፡ δ | ²⁰ እመንፈስከ፡ γ | ²¹ om. L | ²² በሥጋ፡ D; ገጽየ፡ MV | ²³ ኀበ፡ add. D | ²⁴ ደብረ፡ ማንድን፡ γ | ²⁵ om. V; ወይትፌሥሑ፡ add. β |

[238] ወሶበ፡ ጸብሐ፡¹ ወዕኦ፡(F107v^b) አቡነ፡² ፊልጶስ፡ ገብ፡ ጥጥጥ፡³ ወቀዊሞ፡⁴ አፍኦ፡⁵(V68r^a) ሰፍሐ፡ እደዊሁ፡ ወጸርጎ፡ እንዘ፡ ይብል፡ ነጽር፡(H73v^a) እግዚአብሔር፡ ዘንተ፡ ግፍዐ፡ ገዝብሩ፡ ላ(B188v^b)ዕሌየ፡⁶ እስመ፡ መንፈቁ፡ ማይ፡ ወመንፈቁ፡ እክል፡ እምዝ፡ ነሱ፡⁷ ኢወሀቡኒ፡⁸ ገእንዘ፡ ይበልዑ፡⁹ ወይሰትዩ፡ በፍሥሓ፡ አኮ፡ በእንተ፡ ናፍቆ፡ መብልዕ፡ ዘእቤለከ፡¹⁰ እግዚአብሔር፡ ወዘንተ፡ ብሂሎ፡(F108r^a) ጸውዖን፡ ለአታቲሁ፡¹¹ መበለታት፡ እለ፡ ኢተደመራ፡ ውስተ፡ ግፍዐ፡ ዚአሆሙ፡¹² ግኦ፡¹³ ፍጡነ፡ ኢትንበራ፡ ዝየ፡ እስከ፡(L69v^a) ሰ(M91v^a)ሙን፡ ዕለት፡ ወእመሰ፡ ነበርክን፡¹⁴ ዑቃ፡ ገላዕለ ርእስክን፡¹⁵ ወዘንተ፡ ብሂሎ፡ ቅዱስ፡ ሐረ፡¹⁶ ፍኖቶ፡ ወእምድኅረ፡ ሰሙን፡ መዋዕል፡¹⁷ ገእምዘሐረ፡¹⁸ መጽአ፡ ብድብድ፡ ውስተ፡ ይእቲ፡ መካን፡ ወቀተለ፡¹⁹ ፻ወ፫፡ መነኮሳተ ዘእንበለ፡ አ(F108r^b)ንስት፡ ወደቅ፡፡

[239] ወብፁዕሰ፡ አቡነ፡ ፊልጶስ፡ ነበረ፡ ገምድ(D48v^a)ረ፡ ወለቃ፡¹ ገብ፡(V68r^b) ሐነጸ፡ መካነ፡² አመ ቀዳሚ፡ ስደቱ፡ ወእምዝ፡ ጎሣዎ፡ ንጉሥ፡ ለአቡነ፡³ ወይቤ፡ አይቱ፡ ሐረ፡ ውእቱ መነኮስ፡ ወይቤልዎ፡ ሀሎ፡ ገበምድረ፡ ወለ(E62v^a)ቃ፡⁴ ወይቤ፡ ንጉሥ፡⁵ ሐሩ፡ አምጽእዎ ወአብጽሕዎ፡⁶(H73v^b) ሶቤሃ፡⁷ ወይቤሎ፡ ንጉሥ፡ አይቱ፡ ነበርከ፡ ወይቤ፡ ቅዱስ፡ ፊልጶስ፡(F108v^a) ኢሰማዕከኑ፡ ዘይቤ፡ ዳዊ(M91v^b)ት፡ ለእግዚአብሔር፡ ምድር፡⁸ በምልአ፡ ወይቤሎ፡ ንጉ(L69v^b)ሥ ምድረሰ፡⁹ ወሀበኒ፡ እግዚአብሔር፡ ሊተ፡ ወአኮ፡ ለከ፡¹⁰ ወይቤሎ፡ ቅዱስ፡¹¹ አቡነ፡¹² ፊልጶስ፡ አኮ፡ ለባሕቲትከ፡(B189r^a) ዘወሀበከ፡¹³ እግዚአብሔር፡ አላ፡ ለኩልነ፡ ወሀበ፡¹⁴ በከመ፡ ይቤ፡ ዳዊት፡ ወምድርሰ፡ ወሀበ፡ ለእንለ፡ እመሕያው፡ ወእምዝ፡ ይቤሎ፡ ንጉሥ፡ ለአቡነ፡(F108v^b) ፊልጶስ፡ ለምንት፡ አንተ፡ ታሰትት፡(V68v^a) ወትረ፡¹⁵ ትእዛዝየ፡¹⁶ እስመ፡ ነሱሙ፡ ሥዩማነ፡ ቤተክርስቲያን፡¹⁷ ገብሩ፡ ምስሌየ፡ ወአንተሰ፡¹⁸ ተረፍከ፡¹⁹ ገዘኢትትዌከፍ፡ ትእዛዝየ፡²⁰(D48v^b) ወይቤሎ፡(E62v^b) ቅዱስ፡²¹ እመሰ፡ ኪያከ፡ ፈሪሃየ፡ እስዕር፡ ሕገ፡²² እምኮንኩ፡²³ በከ፡ ዘቀዳሚ፡ ገድልየ፡ አልቦ፡(L70r^a) ዘይእኅዝ፡ ዕርፈ፡ ወየሐርስ፡²⁴ ድኅሪተ፡²⁵ ሊተሰ፡ ይኄይሰ(F109r^a)ኒ፡ መዊት፡ እምይትበሀነኒ፡²⁶ ምዝጋፍ፡²⁷ ወዘንተ፡ ብሂሎ፡ ተግሕሠ፡²⁸ እምገጸ፡ ንጉሥ፡፡

Consulted witnesses (BDEFHLMV)

§ [238]-¹ በጽሐ፡ H | ² ሥርግው፡ LM | ³ እምጥጥ፡ HM | ⁴ om. L | ⁵ om. D | ⁶ om. L | ⁷ እንዘ፡ ይትፌስሐ፡ add. L | ⁸ ወኢወሀቡኒ፡ HM | ⁹ እሙንቱ፡ add. E | ¹⁰ ኦፍቁራ፡ ለነፍስየ፡ እግዚአብሔር፡ አላ፡ ከመ፡ ትነጽር፡ ግፍቶየ፡ add. β | ¹¹ ለአሐቲሆን፡ E | ¹² ግፍዐ፡ ዚአሁ፡ L | ¹³ ባዕ፡ E | ¹⁴ ወእምድኅረ፡ ሰሙን፡ add. H | ¹⁵ ለርእስክን፡ L | ¹⁶ om. B | ¹⁷ om. β | ¹⁸ om. γ | ¹⁹ ወሞቱ፡ γ |

§ [239]-¹ ወለቃ፡ L | ² ቀዳሙ፡ add. β | ³ ለፊልጶስ፡ E | ⁴ ብሔረ፡ ወለቃ፡ HM | ⁵ om. M | ⁶ ወአምጽእዎ፡ B | ⁷ ለቅዱስ፡ ፊልጶስ፡ ገብ፡ ሀሎ፡ ንጉሥ፡ add. M | ⁸ om. B | ⁹ እስመ፡ ሊተ፡ add. γ | ¹⁰ ዘወሀበ፡ add. L፡ ወሀበከ፡ LM | ¹¹ ማሪ፡ DEF | ¹² om. L | ¹³ ዘወሀበ፡ DEF | ¹⁴ om. D | ¹⁵ ወትረ፡ ታሰትት፡ V | ¹⁶ ትዕዛዝ፡ ንጉሥ፡ γ | ¹⁷ ቤተ፡ እግዚአብሔር፡ D | ¹⁸ ባህቲትከ፡ add. β | ¹⁹ መስተቱ፡ ንጉሥ፡ add. β | ²⁰ om. V | ²¹ መስተጋድል፡ add. β | ²² ትዕዛዝ፡ ንጉሥ፡ DEF | ²³ እምኮን፡ DEF | ²⁴ ወየሐስ፡ D | ²⁵ ኢኮነ፡ ከማሁ፡ β | ²⁶ እምይትበሀነኒ፡ B፡ እምይትበሐነን፡ H | ²⁷ ብዝጋፍ፡ LV | ²⁸ ወጽአ፡ D |

[241] ፣፡ ወዘንተ፡¹ ሰሚያ፡ አቡነ፡ ፊልጳ(F109v^a)ስ፡ ዘንተ፡ ቃለ፡ ይቤሎሙ፡ ለላእካን፡² ብልዎ
ለንጉሥ፡³ ኢሰማዕከኑ፡⁴ ዘይቤሎሙ፡ እግዚአብሔር፡⁵ ለደቂቀ፡ እስራኤል፡ ወርቅክሙኒ፡
ተምያን፡ ወለብሩርክሙኒ፡ ፀር፡ ይበልዖ፡ ካዕበ፡⁶ ይቤሎሙ፡⁷ እመኒ፡ አምጻእክሙ፡ ስብሐ፡⁸
ሐራጊት፡⁹ ወአልህምት፡ ኢትሠም(V69r^a)ሮ፡ ነፍስየ፡ ለእመ፡ ኢዐቀብክሙ፡
ዘእቤለክሙ፡(F109v^b) ወአንተ፡ ትቤ፡ ንጉሥ፡ አነ፡¹⁰ ፣እንዘ፡ ኢትዐቅብ፡¹¹ ትእዛዘ፡ ፣እስመ
ንጉሥሰ፡¹² ውእቱ፡ እግዚአብሔ(H74v^a)(E63r^b)ር፡ ባሕቲቱ፡¹³ በሰማይ፡ ወበምድር፡
ወገብኡ፡(M92v^a) ላእካን፡¹⁴ ወዜነውዎ፡ ለንጉሥ፡ ፣ዘከመ፡ ይቤሎሙ፡¹⁵ አቡነ፡¹⁶ ወይቤሎሙ፡
ንጉሥ፡ ለእሙንቱ ላእካን፡ ግብኡ፡ ጸዊረክሙ፡¹⁷ ኀቤሁ፡ ዘንተ፡ ንዋየ፡ ወገዲፈክሙ፡ ፣ታሕተ፡
እግሩ፡¹⁸(F110r^a) ተመየጦ፡¹⁹ ወከመዝ፡ ገብሩ፡²⁰ ፣ሠለስተ፡ ጊዜ፡ ወቅዱስሰ፡²¹ ተንሥኡ፡
ወኀደገ፡ ውእተ፡²² ንዋየ፡ ከመ፡ ይንበር፡²³ ውስተ፡ ካ(D49r^b)ልእ፡ ገጽ፡ ወዜነውዎ፡ ለንጉሥ፡
ከመ፡ አበየ፡²⁴ ነሢኦ(L70v^a) ንዋይ፡ ወከመ፡ ፈቀደ፡ ይሑር፡፡

§ [240]⁻¹ ሎቱ: *add.* β | ² ለላእካን: ወይቤሎ: ንግእ: *add.* D | ³ *om.* D | ⁴ *om.* D; ወአልባስ: ክቡራተ: *add.* MV | ⁵ ሎቱ: *add.* D | ⁶ ለከ: *add.* D | ⁷ *om.* D | ⁸ ለዝንቱ: E | ⁹ *om.* DEF | ¹⁰ a-a: *om.* β; ለንጉሥ: *add.* δ | ¹¹ እስመ: እግዚአብሔር: ይሴስየኒ: H MV | ¹² ወይእኬኒ: V | ¹³ ለዕካኑ: ለንጉሥ: L | ¹⁴ ወይዜንወዎ: F | ¹⁵ *om.* β | ¹⁶ እስመ: ኩሉ: *add.* β | ¹⁷ *om.* L | ¹⁸ ከመ: ዘካኒ: M; ኢኮነኑ: ዘንጉሥ: ዘአንግሠኒ: እግዚአብሔር: በዲበ: ምድር: ወይቤልዎ: ለቅዱስ: ዘንተ: ነሎ: β |

166

[242] ወይቤሎሙ፡ ንጉሥ፡¹ ሐሩ፡ በልዎ፡ «ለዝንቱ፡ መነኮስ፡² መንተሊት፡³ ተቀሐወት፡⁴ ምስለ፡ ምድር፡⁵ እንዘ፡ ትብል፡ እበጽሕ፡⁶ ኅበ፡ ኢህሎኪ፡⁷ አንቲ፡ ወትቤላ፡ ምድር፡ እስኩ፡(F110r^b) ብጽሒ፡ «እመ፡ ትክሊ፡⁸ በጺሐ፡ ኅበ፡ ኢ(B189v^a)ህሎ(V69r^b)ኩ፡⁹ አነ፡¹⁰ «ወወጠነት፡ ረ(E63v^a)ዊጽ፡¹¹ ይእቲ፡¹² መንተሊት፡ «እንዘ፡ ይመስላ፡ ዘትበጽሕ፡ ኅበ፡ ኢህለወት፡ ምድር፡ ወረዊጽ፡ ለለበጽሐት፡¹³ ትቤላ፡(M92v^b) ምድር፡ ዝየኒ፡ አነ፡¹⁴ ወዝየኒ፡ አነ፡¹⁵ «ወእምጽንዐ፡ ረዊጽ፡¹⁶ «ሞተት ከዊና፡ ሕምምተ፡ ልብ፡¹⁷

[243] ወአንተነ፡¹ ትክል፡² «ከማሃ፡(H74v^b) በጺሐ፡ ኅበ፡ ምድር፡³ ዘኢይቀኒ፡⁴ አነ፡ ወ(F110v^a)ለእመ፡ ትረክብ፡ ሀገረ፡⁵ ዘኢይቀኒ፡ አነ፡⁶ «እስኩ፡ ብጻሕ፡⁷ ወአነ፡ እሬኢ፡ «ማኅለቅቶ፡ ለነገር፡⁸ ወይቤሎ፡⁹ ዘንተ፡ ቃለ፡ ንጉሥ፡ ለአቡነ፡¹⁰ «ወይቤሎሙ፡ ቅዱስ፡ ለላእካን፡¹¹ በልዎ፡ ለንጉሥ፡ ለምንት፡ ትዜኅር፡¹² በእከይክ፡ ከመዝ፡ ወታነብር፡ አፉክ፡ ውስተ፡ ሰማይ ኢሰማዕከን፡¹³ ለዘይቤ፡ እ(D49v^a)ግዚእነ፡ ዘአዕበየ፡ ርእሶ፡ የኅስር፡ ወዘአትሐ(F110v^b)ተ፡ ርእሶ፡ ይከብር፡ ወበ(E63v^b)ዝ፡ ቃልክ፡ ኮንክ፡ ተቃዋሜ፡ ምስለ፡ እግዚአብሔር፡ ዘይቤ፡ ዳዊት፡ በእንቲአሁ፡ ዘአከ፡ ውእቲ፡¹⁴ ሰማያት፡ ወእንቲአከ፡ ይእቲ፡ ምድር፡ ዓለመኒ፡ በምልኡ፡ አንተ፡ ሣረርክ፡ ወካዕበ፡ ይቤ፡ እስመ፡ እንቲአሁ፡ ይእቲ፡ ባሕር፡ ወውእቲ፡ ሣረራ፡ ወለየብስኒ፡ እደዊሁ ለገብራ፡¹⁵

[244] ለወአንስ፡ አአምር፡ ከመ፡(F111r^a) ኮነት፡ ምድር፡ ለእግዚአብሔር፡ ወአኮ፡ ዘዚአከ፡ ወባሕቱ እትዌከፍ፡ ስደተ፡ ከመ፡ እትመሰሎሙ፡ ለአበውየ፡ ሐዋርያት፡ በፈጽ(B189v^b)ሞ፡ ቃል፡ ዘይቤ ወንጌል፡¹ ብፁዓን፡ እለ፡ ይሰደዱ፡ በእንተ፡ ጽድቅ፡ እስመ፡ ሎሙ፡² ይእቲ፡ መንግሥተ ሰማያት፡ ወሰሚዖ፡ ንጉሥ፡ ቃለ፡ ዘይቤ፡ አቡነ፡ ፊልጶስ፡ አርመመ፡ «ሶበ፡ ኅጥአ፡ ሚጠተ ቃል፡³ ወቅዱስስ፡(F111r^b)(E64r^a) ተንሥኡ፡ ወይቤሎሙ፡ ለአርዳኢሁ፡ ለእምይእዜሰ፡⁴ ምልዑ፡⁵ ንሑር፡⁶ ከመ፡(D49v^b) እትቀበር፡ በእደ፡ መ(M93r^a)ምህርየ፡ አባ፡ ሰላማ፡⁷ ተንሥኡ፡ ወሐረ፡⁸ እንተ፡ «መንገለ ጉደም፡⁹ ውስተ፡ ምድረ፡ አምሐራ፡ ወበጽሐ፡ ኅበ፡ አሐቲ፡ መካን፡ ወአዕረፈ፡ ህየ፡ ሰሙነ፡ መዋዕለ፡፡

Consulted witnesses (BDEFHLMV)

§ [242]-¹ om. L | ² om. H | ³ መንተሊት፡ γ; እስመ፡ መተሊት፡ M | ⁴ ተቃተተት፡ γ; ተቃተተየት፡ M; ተቃተተ፡ V | ⁵ ወትቤላ፡ ለምድር፡ add. L | ⁶ አነ፡ add. E | ⁷ ህሎኪ፡ F; ኢህለውኪ፡ V | ⁸ እመ፡ ትበጽሒ፡ M | ⁹ ኢአለውኪ፡ M | ¹⁰ ብጻሒ፡ γ | ¹¹ ወሮጸት፡ መንተሊ፡ V; om. γ | ¹² om. L | ¹³ om. β | ¹⁴ ውእቲ፡ add. L | ¹⁵ ወሶበ፡ በጽሐት፡ ኅቤሃ፡ በጺሐ፡ ትቤላ፡ አነ፡ ውእቲ፡ β | ¹⁶ ወእምብዝነ፡ ረዊጽ፡ γ | ¹⁷ ወሀበጠ፡ ልባ፡ እምብዝነ፡ ረዊጽ፡ ወሞተት፡ β |

§ [243]-¹ ወአንተነ፡ ከማሁአ፡ ኅበ፡ አነ፡ ዘኢገዛእኩ፡ ምድረ፡ add. V | ² ትክልኑ፡ DF | ³ om. β | ⁴ ዘኢገዛዕኩ፡ ምድር፡ ለእመ፡ ትበጽሕ፡ add. L | ⁵ ዘአነ፡ ኢይቀንያ፡ F | ⁶ om. E | ⁷ om. L | ⁸ om. γ | ⁹ ወዘንተ፡ ቃለ፡ ይቤሎ፡ M | ¹⁰ ለቅዱስ፡ M; ፊልጶስ፡ E | ¹¹ om. H | ¹² ለምንት፡ ትትኤየር..እምይእዜሰ፡ V | ¹³ ኢሰማዕከን፡ B | ¹⁴ አማን፡ E | ¹⁵ a-a፡ om. β |

§ [244]-¹ በወንጌል፡ F | ² om. E | ³ om. β | ⁴ a-a፡ om. β | ⁵ መልዑ፡ B | ⁶ om. E; ኅበ፡ ደብረ፡ ዕንቁ፡ add. D | ⁷ ዳግማዊ፡ add. D | ⁸ ፍኖተ፡ add. D | ⁹ ኅበ፡ ገዳም፡ E; ገዳም፡ B |

[245] ወመጽአ፡¹ አበ፡ ውእቱ፡² ምኒት፡ ጎቤሁ፡³ ወይቤሎ፡ ኦአባ፡ ክቡር፡ አንሰ፡ እፈ.(F111v^a)Cህ
 ፣እስመ፡ አ(H75r^a)ንተ፡⁴ ውእቱ፡ ኤጲስ፡ ቆጶስ፡ ዘተሰምዐ፡ ዜናክ፡ ውስተ፡ ነሉ፡ ዓለም፡ ለእመ
 ነበርክ፡ ዝየ፡ ኢይትፈቀድ፡⁵ አነ፡ እስመ፡ አነ፡ ፣ከመ፡ ወኢምንት፡⁶ በጎቤክ፡ ወይቤሎ ቅዱስ፡⁷
 ፊልጶስ፡ ኢትሕዝን፡ በእንተዝ፡ ነገር፡ እስመ፡ ፣አሐ(L71r^a)ውር፡ ለክ፡ ጌሰመ፡፡⁸

[246] ወሶቤሃ፡ ተንሥአ፡ በጽባሕ፡¹ ወሐረ፡ እስክ፡ በጽሐ፡ ሀገረ፡ ጌርጌሳ፡² ጎበ፡ ሀሎ፡ ፣አባ ሰላማ፡
 ጳጳስ፡³ ወነገ(F111v^b)ርዎ፡ ለጳጳስ፡ ከመ፡ በጽሐ፡ ብፁዕ፡⁴ ፊልጶስ፡ ሰማዕቱ፡ ለክርስቶስ፡⁵(V69v^b)
 ተፈሥሐ፡ ጳጳስ፡ ወይቤ፡(M93r^b) አ(B190r^a)ግብእዎ፡⁶ ጎቤየ፡ ወሶበ፡ ርእዮ፡⁷ ተንሥዐ፡ ወሐቀፎ፡
 ክሣዶ፡ ወሰዐሞ፡፡(D50r^a) ወተአምኑ፡ በበይናቲሆሙ፡ በአምኃ፡ መንፈሳዊት፡፡ ወእምዝ፡ ይቤሎ፡⁸
 ለአቡነ ዘንተ፡ ተናከርኩ፡⁹ ለዓለም፡ ወተለውኮ፡ ለክርስቶስ፡ በፍቅር፡ ወበሃይ(F112r^a)ማኖት፡ ከመ፡
 ትኩን፡ ወራሴ፡ መንግሥተ፡ ሰማያት፡፡ ወይቤሎ፡ ማር፡¹⁰ ፊልጶስ፡(H75r^b) ምንት፡¹¹ አነ፡¹²
 ብፁዓንሰ፡ እለ፡ ፈጸሙ፡ ገድሎሙ፡ ወነስኡ፡ አክሊ(L71r^b)ለ፡ ስምዕ፡¹³ በመንግሥተ፡ ሰማያት፡፡
 ወይቤሎ፡ አባ ሰላማ፡ አማን፡ እብለክ፡ እንተ፡ ኢተሐጽጽ፡ እምነሆሙ፡¹⁴ በመንግሥተ፡
 ሰማያት፡፡¹⁵ ወእምዝ፡ ፣ነበሩ፡ እንዘ፡ ይ(E64v^b)ትናገሩ፡ ነገራተ፡ እግዚአ(M93v^a)ብሔር፡፡¹⁶(V70r^a)

[247] ወእምድኅረ፡(F112r^b) ጎዳጥ፡ መዋዕል፡¹ ፍልሰተ፡²(M94v^a) ክቡር፡ አቡነ፡³ ፊልጶስ፡ ቀርቦ፡
 ወመዋኢ ዘኮነ፡ ስምዐ፡ በመንግሥተ፡ ዓምደ፡ ጽዮን፡⁴ ወበወልዱ፡ ሰይፈ፡ አርዕድ፡⁵ ሕገሥተ
 ኢትዮጵያ፡⁶ እንዘ፡ ይትዌከፍ፡ ቅሥፈተ፡ ወሙቃሔ፡ ወስደታተ፡ እምሀገር፡ ለሀገር፡ ምስለ ቃለ፡
 ጽዕለት፡ ብዙኅ፡ ወዓዲ፡(D50r^b) እንዘ፡ ይትዌገሥ፡ ረጎበ፡ ወጽምአ፡ ሕወዕቃነ፡⁷ ወሶቤሃ ጸውያ፡
 ቃል፡ እም(F112v^a)ሰማይ፡⁸ ፣እንዘ፡ ይብል፡⁹ ነዓኬ፡ አፍቁርየ፡ ፊልጶስ፡ እስክ፡ ፈጸምክ በድረክ፡
 ወሰለጥክ፡ ገድለክ፡ ወዓዲ፡ ጸመውክ፡¹⁰ ብዙኅ፡¹¹ ወተዐገሥ(B190r^b)ክ፡ ምንዳቤ፡¹² በእንቲአየ፡
 እንዘ፡ ትትጼዐል፡ ወትትቀሠፍ፡ ትትሞቃሕ፡(E64v^b) ከመ፡ ሰራቂ፡ ወፈያት፡¹³ ወትሰደድ፡ ብፁዕ፡
 ለክ፡፡

Consulted witnesses (BDEFHLMV)

§ [245]-¹ ጎቤሁ፡ *add.* D | ² *om.* γ | ³ *om.* DM | ⁴ ወአንተ፡ V | ⁵ ኢይፈቀድ (sic)፡ β | ⁶ ወኢ፡ ከመ፡ ምንት አነ፡ L |
⁷ ብፁዕ፡ L | ⁸ ጌሰመ፡ አሐውር፡ ለክ፡ M |

§ [246]-¹ *om.* δ | ² ጌርጌስ፡ δ | ³ ጳጳስ፡ አባ፡ ሰላማ፡ E | ⁴ ሥርግው፡ γ፡ አቡነ፡ D | ⁵ ሰማዕተ፡ ክርስቶስ፡ HLM | ⁶
 ወአግብእዎ፡ ለቅዱስ፡ *add.* L | ⁷ ርእይዎ፡ B | ⁸ ጳጳስ፡ ለብፁዕ፡ *add.* E፡ ጳጳስ፡ ለአቡነ፡ D፡ ብፁዕ፡ ጳጳስ፡ እንተ፡
 በአማን፡ L | ⁹ ዘተናርክ፡ E | ¹⁰ አቡነ፡ β | ¹¹ ብንት፡ E | ¹² ጎጥእ፡ ወአባሲ፡ *add.* γ | ¹³ *om.* DEF | ¹⁴ *om.* δ | ¹⁵ *om.* D |
¹⁶ ወነበሩ፡ በከመዝ፡ ግብር፡ *add.* β |

§ [247]-¹ በጽሐ፡ ወቀርቦ፡ *add.* β | ² አብ፡ *add.* L | ³ መስተጋድል፡ ማር፡ L | ⁴ ንጉሠ፡ ኢትዮጵያ፡
 ዘነበረ፡እንዘ፡ ይሰደድ፡ እምሀገር፡ ለሀገር፡ በመንግሥተ፡ ወልዱ፡ሰይፈ፡ አርዕድ፡ *add.* DEFV | ⁵ ወወልድ፡
 ሰይፍ፡ ዓርዓድ፡ E፡ በወልዱ፡ ሰይፈ፡ አርዕድ፡ D፡ እስመ፡ ናሁ፡ ፈጸምክ፡ ገድለክ፡ አገብር፡ ሔር፡ ዘበውሁድ፡
 ምዕመነ፡ ኮንክ፡ ዲበ፡ ብዙኅ፡ እሰይመክ፡ ተሰየም፡ ኦረዋዊ፡ ዘኢትደክም..ለዓለመ፡ ዓለም፡ አሜን፡ *add.* β | ⁶
om. δ | ⁷ a-a፡ *om.* β | ⁸ *om.* V | ⁹ ዘይብል፡ δ | ¹⁰ ዘጸመውክ፡ β | ¹¹ *om.* L | ¹² በስደት፡ *add.* β | ¹³ ወፈያታዊ፡ B |

[248] አማንዮ፡ እብለከ፡ አፍቁርዮ፡ ብፁዕ፡¹ ፊልጶስ፡ ነሱ፡² ጸማከ፡ ወምንዳቤከ፡² ወስደትከ ወትዕግ(F112v^b)ሥትከ፡ ተጽሕፈ፡ ለከ፡ በቀለመ፡ ወርቅ፡ ኀበ፡ ዓምደ፡ ብርሃን፡ በኢየሩሳሌም፡ ሰማያዊት፡³ በእንተዝ፡ እቤ፡ አነ፡ ኢየሱስ፡ ቃለ፡ ዘኢይሔሱ፡ ነሱ፡ ዘተአመነ፡ በጸሎትከ፡ ወዘገብረ፡ ተዝካረከ፡ በዕጣን፡ ወበመሥዋዕት፡ ወበቀኑርባን፡ ወዘአስተየ፡ ጽዋዕ፡ ማይ፡ ቈሪር፡⁴ አመ፡ ዕለተ፡ ተዝካርከ፡ በእንተ፡ ስምከ፡ አነ፡ አዕስዮ፡⁵ ገድሴተ፡ ሠናየ፡⁶ በዓ(F113r^a)ለም ሐዳስ፡⁷ ወነሱ፡ ዘይጽሕፍ፡ ገወዘያጽሕፍ፡ መጽሐፈ፡⁸ ገድልከ፡ ዘውእቱ፡⁹ ሕማማ(D50v^a)ቲከ ዘተዐገሥከ፡ በእንቲአየ፡ ወአነ፡ እጽ(H76r^a)ሕፍ፡ ስሞ፡(M94r^b) ኀበ፡ ገዐምደ፡(L72r^a)(E65r^a) ብርሃን፡¹⁰ በኢየሩሳሌም፡ ሰማያዊት፡ ምስለ፡ ነሱ፡ ቅዱሳንዮ፡¹¹ ወሰማዕት፡¹² ለዓለመ፡ ዓለም፡ አሜን፡

[249] ወለከሰ፡¹ ናሁ፡ አስተዳሎኩ፡ ለከ፡ ሰብዐተ፡ አክሊላተ፡ ፩፡ በእንተ፡ ድንግልናከ፡ ወ፩፡ በእንተ፡ ስምዕከ፡²(F113r^b) ወ፩፡ በእንተ፡ ዘሜጥከ፡ ሕዝበ፡ እምስሕተት፡ ኀበ፡ አምልኮትየ በትምህርተ፡ ወንጌልየ፡ ወ፩፡ በእንተ፡ ስደትከ፡ እምሀገ(B190v^a)ር፡ ለሀገር፡ በምንዳቤ፡ ወበጳዕር፡ ወ፩፡ በእንተ፡ ዘመነንከ፡ አክሊለ፡ ክብር፡ ኀላፊ፡³ ወ፩፡ በእንተ፡ ዘቀተልኮ፡ ለማሪት፡ አመ፡ ንእስከ፡ ወኢፈራህከ፡(M94v^a) ሞተ፡ በእንተ፡ ስምየ፡ ወ፩፡ በእንተ፡ ከህነትከ፡ ንጹሕ፡⁴ ወምንኩስናከ፡⁵ ፍጹ(F113v^a)ም፡⁶ ከመ፡ እንጦንዮስ፡⁷(H76r^b) ገመዳርዮስ፡⁸ ወዝንቱ፡ ሥጋከ፡⁹ ኀበ፡ ተቀብረ፡ እፌኑ፡(E65r^b) ሣህልየ፡ ወምሕረትየ፡ ወኢይወርድ፡¹⁰ ውስቴታ፡ በረድ፡ ወአስሐትያ፡ አንበጣ፡ ወደጎብያ፡ ገወዘንተ፡ ኪዳነ፡(B190v^b) እምድጎረ፡ ወሀቦ፡¹¹ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዐርገ በስብሐት፡¹² ውስተ፡ ሰማያት፡¹³ ወተፈሥሐ፡ ቅዱስ፡ ሶበ፡ ሰምዐ፡(M94v^b) ዘንተ፡ መሰሎ፡ ከመ ዘኢጻመ(F113v^b)ወ፡¹⁴ ወአእኩቶ፡ ለእግዚአብሔር፡ ወእምዝ፡ ሐመ፡ ቅዱስ፡¹⁵ ከመ፡ ነሱ፡ ሰብእ ወሶበ፡ ሰምዐ፡ ዘንተ፡ ከመ፡ ሐመ፡ ቅዱስ፡ እንዘ፡ ይፈቅድ፡¹⁶ ጳጳስ፡ ሐዊረ፡ ሐቃሊተ፡ እምጌርጌሳ፡ ወእንበለ፡ ይብጻሕ፡ ለአከ፡ ቅዱስ፡¹⁵(H76v^a) ኀበ፡ ጳጳስ፡ ከመ፡ ይምጻእ፡ ኀቤሁ፡

Consulted witness (BDEFHLMV)

§ [248]-¹ om. DEF | ² ሰብእ፡ ዘተአመነ፡ በጸሎትከ፡ ወዘገብረ፡ ተዝካረከ፡ በዕጣን፡ ወመሥዋዕት፡ ወቁርባን፡ ወዘአስተየ፡ ጽዋዕ፡ ማይ፡ ቀሪር፡ ለነዳይ፡ አመ፡ ዕለተ፡ ተዝካርከ፡ በእንተ፡ ስምከ፡ አነ፡ አሰትዮ፡ በዓለም፡ ሐዳስ፡ ዘይመጽእ፡ ወነሱ፡ ዘጸሐፈ፡ ወዘአጽሐፈ፡ ገድልከ፡ ወሕማማቲከ፡ ዘተአገሥከ፡ በእንተአየ፡ አነ፡ እጽሕፍ፡ ስሞ፡ add. β | ³ ሰማያት፡ E | ⁴ ለነዳይ፡ add. β | ⁵ አሰትዮ፡ HM | ⁶ om. L | ⁷ ዘይመጽእ፡ add. γ | ⁸ om. L | ⁹ om. L | ¹⁰ ዓምደ፡ ወርቅ፡ β | ¹¹ ቅዱሳንኒከ፡ B | ¹² ኢይፍልጠነ፡ ምስሌሆመ፡ ለአጽሐፊሁ፡ ተክለ፡ ሃይማኖት፡ ወለጸሐፊሁ፡ ወልደ፡ ኢየሱስ፡ ወለኩሎመ፡ ውሉደ፡ ጥምቀት፡ add. M |

§ [249]-¹ ወለነሱ፡ B | ² ስምከ፡ D | ³ ዘበምድር፡ add. β | ⁴ ላዕለ፡ ሥጋየ፡ ወደምየ፡ ዘገሠሥከ፡ በቅዱሳት፡ እደዊከ፡ add. β | ⁵ ወ፩፡ በእንተ፡ ምንኩስናከ፡ γ | ⁶ om. γ | ⁷ እንጦንስ፡ ወበእንተ፡ አፍቅሮትከ፡ ሰብእ..ከመ፡ ርግብ፡ β | ⁸ om. γ | ⁹ ቅዱስ፡ add. M | ¹⁰ ወኢይረድ፡ DEF | ¹¹ ለቅዱስ፡ ፊልጶስ፡ ይትባረክ፡ ስመ፡ ለእግዚአብሔር፡ add. β | ¹² ወዘእንተ፡ ነሱ፡ ኪዳነ፡ እምድጎረ፡ ወሀበ፡ ለቅዱስ፡ ፊልጶስ ይትባረክ፡ ስመ፡ ለእግዚአብሔር፡ ዓረገ፡ በስብሐት፡ add. M፤ ሎቱ፡ ስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን፡ L | ¹³ ሎቱ፡ ስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን፡ add. V | ¹⁴ አሐተ፡ ሰዓተ፡ add. β | ¹⁵ om. L | ¹⁵ ይሑር፡ ሐቃሊተ፡ add. D | ¹⁶ ፊልጶስ፡ add. HL |

[250] ወሶበ፡ መ(V71v^a)ጽአ፡ «ጳጳስ፡ ኀቤሁ፡¹ ይቤሎ፡ ቅዱስ፡(L72v^a) ለመኑ፡ ተኀድገኒ፡
 «ትፈቅድኑ፡(E65v^a) ሐዊረ፡² ዘእን(F114r^a)በለ፡ ትቀብረኒ፡³ «ወእመ፡ ትጐጐእ፡ ሐዊረ፡ እምዝየ፡⁴
 ንሥአኒ፡ ምስሌክ፡ ከመ፡ ትቀብረኒ፡ «ኀበ፡ ሐቃሊት፡፡⁵ «ወሰሚዖ፡ ዘንተ፡ ቃለ፡ አምአፈ፡ ቅዱስ፡⁶
 በከየ፡ ጳጳስ፡ እንዘ፡ ይብል፡ ትመውትኑ፡(M95r^a) ኦሊቀ፡ ካህናት፡⁷ ወአበ፡ መነኮሳት፡ ትመውትኑ፡
 ኦፊልጳስ፡ ጥቅመ፡ ሃይ(D51r^a)ማኖት፡ ዐምዳ፡ ወድዳ፡ ለቤተክርስቲያን፡፡⁸ ትመውትኑ፡
 ኦፊልጳስ፡(F114r^b) ርእሰ፡ ኤጲስ፡ ቆጶሳት፡ ትትዐጸውኑ፡⁹ በሞት፡ ኦፊልጳስ፡¹⁰ ሣእሣእ፡ ልሳን፡
 «ለእሙት፡ ቤዛክ፡¹¹ ወለእመ፡ ኢኮነ፡ ዮም፡ በዝየ፡ አትልወኒ፡ ጌሰመ፡ እምድጎሬክ፡፡ ዘንተ፡ ነሎ፡
 ወዘይመስሎ(B191r^a) በከየ፡ ጳጳስ፡¹² በላዕለ፡ ፍ(V71v^a)ቁሩ፡(H76v^b) ፊልጳስ፡ ወእምዝ፡ ነ(E65v^b)ሥኦ፡
 ወጸሮ፡ በዐራቱ፡ ወወሰዶ፡ «ደብረ፡ ሐቃሊት፡¹³ እምነ፡ ጌርጌሳ፡፡

[251] ወእም(L72v^b)ዝ፡ አዕረፈ፡ በሰላም፡ አ(F114v^a)ቡነ፡¹ ፊልጳስ፡ መምህረ፡ ሰላም፡ በፎወ፬፡²
 ዓመት፡ «ወ፱፡ አውራጎ፡፡³ «እምዕለተ፡ ልደቱ፡⁴ ፲ወ፭፡⁵ ዓመተ፡ ነበረ፡ በቤተ፡ አቡሁ፡፡ ወእምዝ፡
 ቦአ ደብረ፡ ሊባኖስ፡ ወበዊኦ፡ «ውስተ፡ ደብር፡⁶ ነበረ፡ ፫፡ዓመተ፡ እምቅድመ፡ ይመንኩስ
 ወእምአመ፡ መንኩስ፡ እስከ፡ ይከውን፡ ሊቀ፡ ምኔት፡ ፳ወ፪፡ ዓመት፡፡ ወእምአመ፡ ተሠይመ፡
 እስከ፡ ይሰደድ፡ ፳ወ፰፡ ዓመት፡፡(F114v^b) ወእምድጎረ፡ ስደቱ፡ ፫፡ዓመተ በትግሬ ወ፪፡ዓመተ፡
 በወለቃ፡(D51r^b) ወበዳራ፡ ፫፡አውራጎ፡⁷ «ዘይእቲ፡ ደዋሮ፡⁸ ወበደሴተ፡ ዝዋይ፡⁹ ፮፡አውራጎ፡
 ወ፩፡ዓመተ፡ በዳ(E66r^a)ሞት፡፡ ወነሉ፡ ዓመታተ፡ ስደቱ፡ ኮነ፡ ፮፡ ዓመተ¹⁰ «ወ፱፡ አውራጎ፡፡¹¹

[252] «ወእምዝ፡ አዕረፈ፡¹ አመ፡ ፳ወ፰፡ ለወርጎ፡ ሐምሌ፡፡ ወወረዱ፡ ለቀበላሁ፡²
 መላእክት፡³(H77r^a) ሐትጉሃ(F115r^a)ን፡ ነቢያት፡ ቅዱሳን፡ ወሐዋርያት፡ ንጹሐን፡ ወሰማዕት፡
 መዋዕያን ወጻድቃን፡ ፍጹማን፡ ወመነኮሳት፡ ሐጌራን፡⁴ ምስለ፡ አክሊላት፡ ወመኃትው፡ ዘአልቦ፡
 ጉልቀኑ፡ ወአዕረጉ፡ ነፍሶ፡ «ውስተ፡ ሰማያት፡⁵ እንዘ፡ ይብሉ፡⁶ ስብሐት፡ ለእግዚአብሔር፡(V71v^b)
 በሰማያት፡⁷ ለዘሠ(B191r^b)ምሮ፡ ለሰብእ፡ ዘጸመወ፡ በዓለም፡ የሐዩ፡ ለዝሉ(L73r^a)ፋ፡፡⁸(M95v^a)

Consulted witnesses (BDEFHLMV)

§ [250]-¹ om. β | ² ዘትፈቅድ፡ DEF; om. β | ³ ተሐውር፡ ወባህቱ፡ ንሥአኒ፡ ምስሌክ፡ ከመ፡ ትቀብረኒ፡
 ሐቃሊት፡ add. β | ⁴ om. β | ⁵ ሐቃሊት፡ E; ሐቃሊት፡ γ; ደብረ፡ ዕንቁ፡ δ | ⁶ om. LV | ⁷ ፊልጳስ፡ DEF | ⁸
 ቅድስት፡ add. D | ⁹ ትትአደውኑ፡ M | ¹⁰ ፍቁርየ፡ ረስየኒ፡ ቤዛክ፡ ከመ፡ እቅድምክ፡ add. γ | ¹¹ ለእመ፡
 ትቤዘክ(sic)፡ E | ¹² ጳጳስ፡ በከየ፡ V | ¹³ ደብረ፡ እንቁ፡ γ;

§ [251]-¹ አእረቡነ፡ B; ማሪ፡ γ | ² በ፹ወ፭፡ ዓመት፡ δ | ³ om. β | ⁴ እም፡ ልደተ፡ ልደቱ፡ F | ⁵ ፳ወ፭፡ ዓመት፡
 እምቅድመ፡ ይሠየም፡ ፲ወ፭፡ ዓመት፡ ወእም፡ ቅድመ፡ ነበረ፡ ፳ወ፰፡ ዓመተ፡ LMV | ⁶ om. δ | ⁷ በደራ፡
 add. δ | ⁸ om. H | ⁹ ዚይ፡ E | ¹⁰ ፪ወ፱፡ ዓመት፡ H | ¹¹ ወ፪፡ አውራጎ፡ HV; ወበፍፃሜ፡ ስደቱ፡ ቦአ፡ ደብረ፡
 ዕንቁ፡ ወነበረ፡ ውስቴቱ፡ ፲ወ፭፡ ዓመት፡ አስተነበረ፡ ኩሎ፡ ሥርዓታተ፡ ወህግጋቲሃ፡ ለምድረ፡ ደብረ፡
 ዕንቁ፡ δ |

§ [252]-¹ om. β | ² ለቀበላ፡ ጻድቅ፡ MV | ³ እም፡ ሰማያት፡ add. β | ⁴ a-a፡ om. β | ⁵ ሰማያት፡ V | ⁶ ሃሌ፡ ሉያ፡
 add. MV | ⁷ ወሰላም፡ በምድር፡ add. βE | ⁸ ወዘንተ፡ ነሎ፡ ርእየ፡ ወኮነ፡ ሰማዕተ፡ add. β |

[253] ^aወ(D51v^b)በጊዜ፡ አዕ(F115r^b)(E66r^b)ረፈ፡ አቡነ፡ ፊልጶስ፡ ሐሩ፡ ላእካን፡ ከመ፡ ይዜንውዎ፡ ለአባ፡ ሰላማ፡ ጳጳስ፡ ዕረፍቶ፡ ለአቡነ፡ እስመ፡ ውእቱ፡ ኮነ፡ «ነበ፡ ካልእ፡¹ ቤት፡ በውእቱ፡ ጊዜ፡ ወእንዘ ሀሎ፡ ጳጳስ፡ ህየ፡ ተባህሉ፡ ደቂቁ፡ ኢይደሉ፡ ወኢይሜኒ፡ ከመ፡ ንግንዝ፡² ^aንሕነ፡³ «ወአእሚሮ፡ ጳጳስ፡ በመንፈስ፡⁴ ዕረፍቶ፡⁵ ለቅዱስ፡ እንዘ፡ ይመጽእ፡ ረከበሙ፡⁶ ^aለላእካን፡ እለ፡ ተፈነ(F115v^a)ዉ፡ ኀቤሁ፡ ከመ፡ ይዜንውዎ፡ ወእምቅድመ፡ ^aይንግርዎ፡⁷ ይቤሎሙ፡ ጳጳስ፡ አእመርኩ፡⁸ «ከመ፡ አዕረፈ፡ መዋኢ፡ ፊልጶስ፡⁹

[254] «ወበጺሐ፡ ጳጳስ፡¹ ወድቀ፡ ላዕ(H77r^b)ሌሁ፡ ወበከየ፡ ብካየ፡² መሪረ፡³ ወድኅረዝ፡ ገነዞ፡⁴ ከመ፡ ይገንዝዎሙ፡⁵ ለጳጳሳት፡ ወሶበ፡ ይቤልዎ፡ ^aሰብእ፡ ኅድግ፡ ወኢትግስስ፡(L73r^b) በድነ፡⁶ እስ(E66v^a)መ አንተ፡ ጳጳስ፡(M95v^b) ወይቤሎሙ፡(F115v^b) አባ፡ ሰላማ፡(D51v^b) ምንትኑ፡ አነ፡ ከመ፡ እኩን፡ ጳጳስ፡ ጳጳስሰ፡ ነዋ፡ ፊልጶስ፡ ዘሜሞ፡ መንፈስ፡ ቅዱስ፡⁶ «ከመ፡ ይርዕይ፡⁷ ቤተ፡ ክርስቲያን፡ እንተ፡ አጥረያ ክርስቶስ፡ በደሙ፡ ዘውእቱ፡ ኅሊና፡ አብ፡⁸ ወቀበሮ፡ በማሕሌት፡ ወበዝማራ፡ ወበዐቢይ፡ ^aስብሐት፡⁹(V72r^a)

[255] ወዘንተ፡ ነሎ፡ ርእዮ፡(B191v^a) አባ፡ ሰላማ፡ ጳጳስ፡ ሰምዐ፡ ከመ፡ መጽአ፡ ማኅበረ መላእክት፡(F116r^a) ወነቢያት፡¹ ወሐዋርያት፡ ወመነኮሳት፡ ለቀበላ፡ ነፍሱ፡ እስመ፡ ተመሰሎሙ፡ ለነሎሙ፡ በነሎ፡ ጾታ፡ ግብር፡ ተመሰሎሙ፡ ለመላእክት፡ በአጥርዮ፡ ንጽሕ፡ ወለነቢያት፡ በአእምሮ፡ ነገር፡ ኅቡእ፡(E66v^b) ወለሐዋርያት፡ ተመሰሎሙ፡ በሰቢክ፡ ሃይማኖት፡ ወለሰማዕታትኒ፡ በተወክፎ፡ ሥቃያት፡ ተመሰሎሙ፡ ለጻድቃን፡(F116r^b) በገቢረ፡ ትሩፋት፡ ወዓዲ፡ ተመሰሎሙ፡ ለደና((D52r^a)ግል፡ በመዊእ፡ ፍትወታት፡ በእንተ፡ ዝንቱ፡ ጽህቁ፡ ወአጥብዑ፡ ለተቀብሎቱ፡ እንዘ ይብሉ፡² ክቡር፡ ሞቱ፡ ለጻድቅ፡ በቅድመ፡ እግዚአብሔር፡ ወናሁ፡ ጸሐፍነ፡ ለክሙ ኦኦነው፡ ፍቁራን፡³ በአኅጽሮ፡ ቃላት፡ ከመ፡ ኢይኩን፡ ሀኬተ፡ ለሰማዕያን፡ ወባሕቱ እግዚአብሔር፡ ወጣኒ፡ ወፈጻሚ፡ ከዳ(F116v^a)ኒ፡ ወረዳኢ፡⁴ የሀሉ፡ ምስለ፡ ነሎክሙ፡ ለዓለመ፡ ዓለም፡ አሜን፡(H78v^a)

Consulted witnesses (BDEFHLMV)

§ [253]-¹በካልእ፡ F | ² ንግዝ፡ DEF | ³ a-a: om. β | ⁴ በመንፈስ፡ ቅዱስ፡ add. δ | ⁵ ወአእመረ፡ ከመ፡ አዕረፈ፡ወመጽአ፡ ከመ፡ ይግንዝ፡ለቅዱስ፡ መንፈቀ፡ ሌሊት፡ β | ⁶ በፍኖት፡ add. DEF | ⁷ a-a: om. β | ⁸ አነ፡ add. E; ወርኢኩ፡ ማኅተወ፡ ብዙኀ፡ ዘአልቦ፡ ኀልቁ፡ β | ⁹ om. β |

§ [254]-¹ ወሶበ፡ ረከቦ፡ በዘአዕረፈ፡ β | ² አንብዓ፡ γ | ³ ወይቤ፡ ወይ፡ ልየ፡ ወይ፡ ሊተ..ይበኪ፡ ጳጳስ፡ add. β | ⁴ በክብር፡ ወበዘዚአሁ፡ አልባስ፡ add. L | ⁵ ከመ፡ ይትገነዙ፡ ሊቃነ፡ ጳጳሳት፡ ወቀበርዎ፡ በብዙኀ፡ ስብሐት፡ L | ⁶ ወይቤ፡ ምንት፡ አነ፡ ጳጳስ..ምስለ፡ ፍቁሩ፡ ኖየድ፡ v; ምስለ፡ አግብርቲሁ፡ ወልደ፡ ትንሣኤ፡ ወወልደ፡ ጊዮርጊስ፡ ወምስለ፡ ጸሐፊሁ፡ ወልደ፡ ሚካኤል፡ H | ⁷ ይትርአይ፡ D | ⁸ ወእምዝ፡ add. HM | ⁹ ታህተ፡ እግረ፡ መንበር፡ ዘደብረ፡ ዕንቁ፡ add. δ; a-a: om. β |

§ [255]-¹ምስለ፡ ነቢያት፡ DEF | ²ይተሉ፡ EF | ³ ኢትትዐከዩ፡ ሰማየተ፡ ቃሉ፡ add. L | ⁴ ለፍቁሩ፡ ፊልጶስ አሜን፡ add. E; ለፍቁሩ፡ ተክለ፡ መድኅን፡ add. D |

[256] አአባ፡¹ ባርክ፡ ወቀድስ፡² ወአጽንዕ፡ ድዳ፡ ወመሠረታ፡³ ፲ለመካነ፡ እምከ፡ ደብረ ሊባኖስ፡ ሚጥ፡ ዝርወ(E67r^a)ተ፡⁴ ደቂቅክ፡ ወጸሀቅ፡ ለሕንጻ፡ ምዝባሪሃ፡ ሕፅን፡ ድክታሚሃ፡ ወዕቀብ፡ ወራዙቲሃ፡ ሐድ(B191v^b)ስ፡ አእሩጊሃ፡ ፲ወባርክ፡ ካህናቲሃ፡⁵ ወፈድፋደስ፡ ለአቡነ፡ ዮ(F116v^b)ሐንስ፡ ከማ፡⁶ ፲ዘአስተሐመመ፡ ለአጽሕፎ፡⁷ ገድልክ፡(D52r^b) በእንተ፡ ፍቅረ፡ ዚአክ፡⁸ በብዙኅ፡ መዋዕል፡ እምድኅረ፡ ተረስዐ፡፡⁹

ይጽሐፍ፡¹⁰ ስሞ፡ እግዚእ፡ በቀለመ፡ ወርቅ፡

ወያርፍቆ፡¹¹ በሐዳስ ምርፋቅ፡¹²

^aወለፍቁርክ፡¹³ ይባልሐ ፡ እመከራ፡ ዘመን፡ ወድልቅልቅ፡

ወያብኦ፡ ውስተ፡ ሰማ(B192r^a)(F117r^a)ያዊት፡ ንድቅ፡

አመ፡ እምዕጽብ፡ ይድኅን፡¹⁴ ጻድቅ፡

፲ምስለ፡ ኅሩያን ደቂቅ፡¹⁵

ውእቱ፡ አምላክ፡ ሰርጐ፡ ዓለም፡ በፍሥሐ፡¹⁶ ^aዘኢየህልቅ፡፡¹⁷

[257] ለዘጸሐፎ፡ ወለዘአጽሐፎ፡ ለዘአንበቦ፡ ወለዘተርጎሞ፡ ወለዘሰምዐ፡¹ ቃላቲሁ፡ ኅቡረ ይምሐሮሙ፡ እግዚአብ(E67r^b)ሔር፡ ፲በመንግሥተ፡ ሰማያት፡² ለዓለመ፡ ዓለም፡ አሜን፡(F117r^b) ወአሜን፡፡(B192r^b), (L74v^b)(D52v^a)

Consulted witnesses (BDEFHLMV)

§ [256]-¹ተተርጎመት፡ ዛቲ፡ መጽሐፍ፡ ወተከስተት፡ በብዙኅ፡ ዓመታት፡ ወተፈጸመት፡ ወተጽሕፈት፡ በ፪ወ፯፡ ዓመተ፡ ምሕረት፡ በመዋዕለ፡ ንጉሥነ፡ ይስሐቅ፡ ዘተሠምየ፡ ገብረ፡ መስቀል፡ ወጳጳስነ፡ አባ፡ በርተሎሜዎስ፡ ወዘምኔትሂ፡ ዘደብረ፡ አስቦ፡ አባ፡ ዮሐንስ፡ ከማ፡ አበ፡ አዕሩግ..አሜን፡ β | ² አሜን፡ add. V | ³ ወዕቀብ፡ ምኔታ፡ ወአብዝኅ፡ ደቂቃ፡ ወአጽንዕ፡ ወራዙታ፡ ወሐድስ፡ አዕሩጊሃ፡ አሜን፡ add. H | ⁴ om. β | ⁵ ወመካነ፡ ዝክርክ፡ ደብረ፡ ዕንቁ፡ δ | ⁶ ዘአጽሐፈ፡ መጽሐፈ፡ ገድልክ፡ add. γV | ⁷ ለአጽሕፎ፡ B | ⁸ አስተሐማሚ፡ add. β | ⁹ በብዙኅ፡ መዋዕል፡ እምድኅረ፡ ተረስዐ፡ V; ወረሰዮ፡ ድልወ፡ ይርአይ፡ add. β | ¹⁰ እንዘ፡ ይጽሕፍ፡ L | ¹¹ ወለጸሐፊሁ፡ እንዘ፡ ይብል፡ ርፍቅ፡ ምስሌሁ፡ β | ¹² ዮሐንስ፡ ከማ፡ መነኮስ፡ ረድእ፡ አቡነ፡ ፊልጶስ፡ በምንዳቤ፡ እጉስ፡ በአርምሞ፡ ውዱስ፡ add. β | ¹³ ወለወልዱ፡ ዓዕቀ፡ ሩፋኤል፡ B; ወለፍቁርክ፡ ወልደ፡ ጊዮርጊስ፡ F; ወለፍቁርክ፡ ወልደ፡ ትንሣኤ፡ ምስለ፡ ወልዱ፡ ወልደ ጊዮርጊስ፡ H; ወለፍቁርክ፡ ሠርፀ፡ ሚካኤል፡ L; om. M | ¹⁴ om. δ | ¹⁵ om. δ | ¹⁶ ፍልሥ፡ D | ¹⁷ a-a: om. β |

§ [257]-¹ om. γ | ² om. E; በጸሎታ፡ ለማርያም፡ ወላዲተ፡ ህይወት፡ ወበጸሎቱ፡ ለፊልጶስ፡ ድንግል፡ ወሰማዕት፡ ለዓለመ፡ ዓለም፡ አሜን፡ አሜን፡ add. E |

CHAPTER SEVEN

TRANSLATION

[1] In the Name of the Lord God, the First without beginning and the Last without end, Who being three in person is united in Divinity¹⁵⁷. As the scriptures have revealed to us and the guardians of the faith have explained to us, He is the creator of the ages and the maker of the seasons, having brought them out of non - existence before time and hours, before days and years, through His wisdom and His counsel. Praise is fitting for Him out of the mouths of all creation in Heaven and on earth, in the seas and deeps, [both] that which is hidden and that which is manifest, the exalted and the lowly. The one apostolic church anathematizes those who do not believe in the Holy Trinity [of this God], the crown of the martyrs and the hope of monks, forever and ever.

[2] We shall begin to write the history, the virtuous deeds and struggles of our blessed father Filāpos, the lover of God who was crowned with glory and honor by his father God by following the godly deed[s] of our glorious fathers, the apostles and the victorious ascetics, the monks, as the Holy Spirit, the giver of many gifts, the fulfiller of desire and the ender of concern, help us. This is the Holy Spirit; though He is one, He is divided by deed [s] into many divisions. There are those to whom He gives prophesy, and there are those to whom He gives understanding of education. As the apostle said, ‘Do not seek anyone to teach you, but His spirit shall teach you about everything’.¹⁵⁸ There are those for whom He becomes mouth and wisdom, [i.e.] for

¹⁵⁷ The Father, the Son and the Holy Spirit, One God.

¹⁵⁸ 1Jn 2: 27

combatant martyrs, to put the non-believers to shame through the revelation of the messianic¹⁵⁹ faith which removes mountain[s]¹⁶⁰ and plucks out fig tree[s] through the perfection of the Word.

[3] Our Lord said ‘When they bring you to kings and governors, do not think about what you will say and what you will speak.’ I will give you mouth and wisdom in which they cannot dispute and answer.¹⁶¹ There are those who give patience to the combatant monks until they complete their combat, undergoing sufferings so that they will accept the crown of glory which awaits them. There is a time to adorn the chastity of virgins, to cool the heat of lust which is inside their flesh.

[4] And without Him, nothing would have existed of the deed[s] that we have already related about him. And so we received His help to make straight for us the way of the Word, that we may walk in it until we attain the culmination of the thing of Abunā Filāpos which he was [engaged in] from the very beginning of his birth till the known day of his death.

[5] But first let us relate a little of the many and glorious praise[s] of [Monastery] Debre Libanos, which is like heaven because from it there arose the righteous sun, Filāpos, together with the stars, his disciples. What [how] do we the weak in tongue, praise you, O great city [Monastery] Debre Libanos? For you are praised with the mouth of watchful angels and with the mouth of holy men who have seen your greatness with the spirit of God, saying, ‘We have observed the Holy Spirit visiting her at all times day and night and especially at the time of Eucharist.’

[6] And there are those who say ‘The spirit of God casts shade upon it like a cloud’. And it never departs from it at any time, [this shade] which God gave for the spilling of the blood of this our

¹⁵⁹ It belongs to Christ, in Gəʾəz መስከ (Mäsiḥə) is anointed one, haymanot mäsiḥwīt is faith of the unctionists, see Hammerschmidt, in Assfalg-kruger 60, (Leslau, 1987)

¹⁶⁰ Mt 17: 20

¹⁶¹ Mt 10: 19

honorable father Filəpos and for all the combatants, male and female, who are buried in it; and the Holy Spirit will not depart from it until the end of the world.

[7] Hear attentively and listen with fear, O our beloved, who are gathered in this holy monastery, priests, deacons, elders and children, so that you will commemorate the remembrance of this father, the holy and blessed combatant, reverend Filəpos, who first began to bear witness in the country of Shoa during the days of Amdä Şəyon, king of Ethiopia.

[8] O our brothers, listen, the birthplace of this father is the town of Zəma,¹⁶² which is called Lät. And in those days the people of this country used to worship stone[s] and even trees or the sea. And none of them know God except a few people. And they were eating and drinking and committing adultery all the days of their life.

[9] And the father of this saint Filəpos and his mother were Christians and faithful to Christ. His father took this saint to a teacher to learn the scriptures of prophets and apostles and the psalm[s] of David, keeping to their words; and he learned all wisdom and instruction with knowledge and intellect, and he discerned death and life.

[10] This saint said to his teacher, ‘O father, who created all this that I see, the sun, the moon, the stars, heaven, the earth, the mountains, the hills, the sea, the rivers, man and animal[s]?’

[11] And his teacher answered and he said, ‘O my child, you speak well. For all that you said to me, God created from nothing, [who is] one God, one His Son and one the Paraclete Holy Spirit.’

And this child upon whom was the Holy Spirit said to him, ‘First of all, you said to me, one God

¹⁶² In the translation of the relics of Abunä Filəpos, Zəma is in the land of Aräb, and Getatchew Haile said, ‘Apparently in today’s Gojam.’ But in place of Aräb it may be to say ‘Wäräb, it is in Shoa. Abunä Filəpos arrived after one day walk (from Zəma to Däbrä Libanos). (Getatchew Haile, The Translation of the Relics of Abunä Filəpos of Däbrä Libanos of Shoa, 99). Daniel (2006) says, ‘Lät may be between Mugär and Gojam.’ In the hagiography of Täklä Haymanot, in this city Abunä Täklä Haymanot taught a sorcerer and his wife and returned them to Christian faith. (EMML 1834, fol 102).

created everything; but then you said to me, one His Son and one the Paraclete Holy Spirit. Did all three of them create, or not?’

[12] And the teacher said, ‘Yes, all three of them created, my child. Know, understand and listen to what I tell you; for all three of them created. The Father creates, the Son performs and the Holy Spirit completes. The Father blesses the Son blesses and the Holy Spirit blesses. The father commands, the Son commands and the Holy Spirit commands.¹⁶³ The Father has compassion, the Son forgives and the Holy Spirit absolves. The Father is rational, the Son is rational and the Holy Spirit is rational.’ And again the child said to him ‘The three, are they one or distinct (separated) one from the other?’ He [his teacher] said to him, ‘Three in persons, one in dominion and one in existence; they are one in divinity but three in persons. They do not die and are not abrogated, they have no beginning and no ending, and their years are innumerable. There was never a time when they did not exist and there was never a time when they were absent.’¹⁶⁴

[13] And the child said, ‘If you said [that] even though they are one, they are [also] three that cannot be distinguished and separated, [then] by what thing and how does the Father become father for His Son and how does the Son become son for His Father and how does the Holy Spirit become spirit for both of them?’ And he said to him, ‘My child, listen. The Father is like a body and the Son is like a word and the Holy Spirit is like breathing. Just as it is impossible for the body to be separated from the word and from the breathing, and the word from the body and the breathing, and the breathing from the body and the word, in the same way, it is impossible to

¹⁶³ This teaching is found in the anaphora of St. Mary: The Father, the Son and the Holy Spirit think (thought like this: Let us create the world). The Father, the Son and the Holy Spirit speak (He spoke and it was done, Ps 33:9) (The Liturgy of the Ethiopian Church, 1999, 78).

¹⁶⁴ The composer of the anaphora of St. Mary, Abba Həryaqos gave a clue in his explanation, ‘It is not with the Deity as it was Abraham who gave commands to Isaac, or with Isaac who gave orders to Jacob, but the Father, being father does not give order to the Son; and the Son, being Son, is not exalted; and the Holy Spirit is equal. But the divine Father, Son and Holy Spirit are one God, one kingdom, one authority and one government. (The Liturgy of the Ethiopian Church, 1999, 77).

separate the Father, the Son and the Holy Spirit. Even if they are separated in body and person, they are connected in union.’

[14] And again the child said to him, ‘Is God a creator or was He created? Where is He, and where did He come from?’ And the teacher said to him, ‘Do not investigate this deepest thing. It is not that anyone created Him or made Him. But He Himself created everything that is in heaven and that is in the earth, what is visible and what is invisible, as I said to you before. There is no other god except Him and He Himself knows where he exists and where he came from. He Himself knows His divinity and He made the darkness his secret place. But there is no darkness with Him.

[15] As the evangelist John said, the darkness does not approach Him and does not find Him,¹⁶⁵ for He is wholly the light of divinity. As the fire has no right and left, no back and front, because it is wholly light, in the same way our God is the light of divinity. Because all lights are His shield, and He Himself created them for His glory. ‘He made darkness his secret place’¹⁶⁶ as I said to you; for the essence of being of the Creator is hidden from [His] creatures. Thus his teacher said to him.

[16] And then again the child asked his teacher, ‘Does God dwell only in heaven or everywhere?’ And he (the teacher) said to him, ‘My child, there is nowhere where He does not dwell and there is nowhere where He does not exist, in heaven above and in the earth below. And nothing is hidden which is not revealed before His eyes, even if it is in the sea and in the depths that it exists. Nothing is hidden or concealed from Him; rather, He is hidden and concealed from all. Nothing whatsoever [lit. no deed of the deeds] is impossible for Him.

¹⁶⁵ 1Jn 1: 5

¹⁶⁶ Ps. 18: 11

[17] He knows everything before it happens. And he completes before he does. And so the prophet said, “The earth is full of His glory”.¹⁶⁷ Glory be to Him forever and ever Amen!’

[18] And again that child replied and said to him, ‘If it is like this, why do the people of this country worship and bow down to stones and trees, the sea and the sorcerers and diviners, and they make for themselves gods to bow down to and serve, abandoning God who made all of this.’ O brothers, behold this wisdom and intellect and knowledge which are upon this child, to inquire into all these deepest things which are hidden from thinking and from speaking.

[19] The teacher said, ‘O my child, listen: those who bow down to sorcerers because of what he [the sorcerer] does for them and he shows them phantasms to deceive them because the spirit of Satan dwells in him; when they see him sitting in the fire without it burning him, holding an iron pitchfork which is blazing with fire and he is [like] an epileptic and dances and sings as if a devil possessed him; [when this happens] then they bow down to him when they see this false sign, asking him: “Will we live many years or will we die? Will we become rich or will we become poor?” And this sorcerer says to them, lying because he is liar, [he says] to the one who will die that he will live and to the one who will live that he will die, and to the one who will be rich that he will become poor and to the one who will be poor that he will become rich. Thus he speaks to them to lead [them] into error.’

[20] And this priest said again, ‘I say to you truly, as you yourself have said, surely it is a devil who is speaking through the mouth of this sorcerer. When a person makes the sign of cross upon him in the name of the Father, the Son and the Holy Spirit, when he [the sorcerer] is in the fire, [then] the spirit of Satan who leads them astray by entering into that sorcerer will depart from him. And when this spirit of Satan departs from him, this sorcerer burns with fire until he

¹⁶⁷ Ps 33: 5

becomes ashes.’ And Saint Filəpos said to his teacher, ‘Satan whom you mentioned, what is he and what is he like?’ And he [Filəpos] said to him, ‘Is Satan known?’ And the saint said to him, ‘I have indeed heard such hearing; but tell me, where did he come from?’ And he [the teacher] said to the blessed [Filəpos], ‘Indeed, until now you have not known the work of Satan that deceives people. And now may God protect you from it in all your days.’

[21] The investigator of this matter [the author of the gād] said: ‘And when I could not find anyone who could tell me about his combat and his years that this blessed father Filəpos spent, even if short and few, while he was wandering from place to place, I returned to my home, distressed and sorrowful because I could not find any information about him.’ I begged him in tears and I beseeched him, saying, ‘O father, you know that I am a sinner and transgressor. Show your charity to me. But it is not because of my righteousness that I beseech you to reveal to me your hidden mysteries, your combats and your affliction that you endured for the sake of Christ. Rather, I desire to speak with my impure mouth and to write with my unclean fingers. And let holy monks listen and the blessed priests and believers who call upon you in faith.’ And having said this, I went sorrowfully to sleep.

[22] And at that time, this blessed father appeared to me in that night in a vision, and his clothes were flashing and the crown on his head which was shining more than the sun. And many who were on his right and his left were following him. And they were shining more than the sun and the crown that was on their head was like a star of the sky. When I saw this I was terrified. And this father spoke to me, sitting on a high and exalted throne which was full of light.

[23] And he replied and said to me ‘Did you know me?’ And I said to him, trembling. ‘O lord, who are you?’ And he said to me, ‘I am Filəpos’; and I said to him, ‘Who are those who are with you?’ And the saint smiled and he said to me, ‘Do not you say the stars of the holy city?’ And

again he said to me, ‘Can you accomplish the writing of the books and marvels of God that he performed for His saints?’ And I said to him, ‘How, Lord?’ And while he was saying this to me, behold I saw the white sea like milk below the throne of this saint, and he said to me, ‘Enter into the sea.’ I was afraid, and feared lest I sink.

[24] And again he said to me, ‘Enter’ and I refused, being afraid. And then he made the sign of the cross upon me from a distance. Whereupon fear departed from me, and when he said to me for the third time ‘Enter and do not be afraid’, then I flew and I was thrown into the sea, and I sank and I stayed [below] a long time. I lost my soul and I stood in the middle of that water.

[25] And one of the saints came to me, and he stood outside and said to me, ‘Wash,’ and I washed my whole body and my soul rejoiced and it seemed to me that I was anointed with holy oil. Then he brought me out and he took me to the saint and I stood before him.¹⁶⁸

[26] And Abunā Filāpos said to me, ‘While I was in my father’s house for 15 years, I cast out many devils and also I healed many sick people through the power of my Lord, Jesus Christ who bestowed upon me the gift of the Holy Spirit. And if I were to tell you in succession what God performed for me through my hands, you could not bear it. First it is true what you have written; and now write [what] I say to you into your mouth.’ Then the saint blessed me with the sign of the cross, and I kissed his feet. And after this he disappeared from me, whereupon I awoke from my sleep and I praised God who performed miracles for His saints. Glory be to Him forever and ever, Amen!

¹⁶⁸ It is important to note that Gādlāt were usually composed many years and even decades or centuries after the death of their saintly protagonists. The sources are found from the one who knows his/her saintly life or from other documents collected from different monasteries and churches, and also by revelation like gādāl Filāpos.

[27] When this saint was living in his father's house, though he was young he was steadfast in the faith of Christ, his Father. And the people of this city were worshiping idols. This saint said to his father and his mother, 'Do not let the people of that city lead you astray by worshiping idols, saying they will give us glory and wealth and will take revenge on our enemies. No; they are not able to take revenge, and indeed they cannot protect themselves. When a man makes the sign of the cross upon them in faith in Christ, they melt like wax before fire.'

[28] My fathers and my brothers, listen! Now this saint began to be a witness while he was [still] in his father's house. There was a man who was living with their neighbors upon whom there was the spirit of Satan; coming from far and from near, they bowed down to him and they revered him and he led everyone astray. And one day this saint went to him secretly when it was evening, hiding himself from his father. He saw the people entering to the sorcerer; they did [this] by night, so that the believers would not know them.

[29] And our blessed father Filēpos said, 'O dark! And your deeds are also darkness, and your dwelling is also the hell of fire, uttermost darkness, and those who follow you go into the darkness; but our Lord is pure and all of His being is light and those who follow him will shine with His light.' And having said this, Abunā felt silent.

[30] And the sorcerer entered while they did not know him. And at that time he flew over the fire (for) which they had set afire much wood, until the greatness of its flame burned people far away. And the saint was looking and marveling at what was happening. And this wicked man sat on a great chair in the midst of that fire and he began to twitch like an epileptic as if a devil possessed him. And they began to bow down to him saying 'gad, gad'; and the meaning of 'gad' is 'We

believe in you'.¹⁶⁹ And they all hurried to sacrifice to that son of perdition, enemy of righteousness, the son of Satan.

[31] And then the Holy Spirit [came down] and filled Abunä the apostle Filəṗos, while he was [still] young in body, and like Elijah he was zealous for the law of his God.¹⁷⁰ And divine grace stirred him up, and his heart flamed with the love of faith. He called out in a great voice, saying, 'In the name of the Father and the Son and the Holy Spirit, one God.' And he said, 'The Lord shall rise up and His enemies will be dispersed, and those who hate Him will flee from before His countenance.'¹⁷¹ And [as] the honeycomb melts in the face of the fire, so you, accursed Satan, melt, and go out, and depart far away from this man who is sitting in the midst of the fire.' Whereupon Satan fled and was dispersed like smoke. And when they saw this, all of the people were terrified and were like a corpse. And Abunä Filəṗos rejoiced because God performed this miracle for him.

[32] And at that time, the saint said to them, 'Why do you bow to this mute creature, who cannot protect himself; [then] how can he protect others?' And after this, half of them went out, afraid; and [the other] half of them said to him, 'Do not do like this, our son, and do not speak to the people and to your father [in this way]; if the judge hears, he will destroy us.' And Abunä Filəṗos said to them, 'Do you believe in the name of my God, and [yet] you don't come with me to the church to receive grace, if you repent and you are baptized?' And they said to him, 'Yes indeed to your words, O our lord.' And they made a covenant regarding this matter, 24 men.

¹⁶⁹ Some scholars say that 'gad' may have been a term taken from the pre-Semitic stratum of Ethiopia; in the Cushitic language Qemant the word means 'presage' (Huntingford 1965: 10).

¹⁷⁰ Elijah was zealous for the law of his God, once upon a time he came near to all the people and said, 'How long will you go limping with two different options? If the Lord is God, follow him; but if Baal, then follow him. At the time of the offering of the oblation, the prophet Elijah came near and said, 'O Lord God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, that I am your servant; then the fire of the Lord fell and consumed the burnt offering, the wood, the stones and the dust, and even licked up the water that was in the trench. When all the people saw it, they fell on their face and said, 'The Lord indeed is God; The Lord indeed is God.' (1Ki 18: 20).

¹⁷¹ Ps 68: 1

[33] And in the morning, this sorcerer's wife and children came to the father of the saint and they lamented and told him everything that his son had done. And listening, his father wept, saying, 'If it is so, they will kill my son, because the people of that city are wicked and idol worshipers and they do not fear God.' And his mother wept, saying 'If he forbids them to worship idols, they will kill him lying in ambush on the road; so what shall I do? But let God's will be done!' And she said to her husband, 'Let us warn him not to do [it] again.'

[34] And the saint went in the morning into the church with those men and he brought them to the priest so that they might do repentance. And they confessed their sins and he baptized them in the name of the Father and the Son and the Holy Spirit. And they all rejoiced when they received the baptism of Christ. And he [Filēpos] said to the priest, 'Do you know what our Lord said, "Do not place a heavy burden on those people who have returned to you, so that they will not disobey and will not turn back from their faith; but order them briefly to stay away from this, [namely] from sacrificing to idols and from corpses and blood and from an animal that has been torn apart."¹⁷² And what they abhor for themselves, let them not do to their fellow-man."

[35] And this priest said to him, 'Indeed you are greater and more honorable than I, because there has been given to you the grace of God and the gift of the Holy Spirit. And you are like Christ, who brought Adam and his children near to God his Father. And the word of the Gospel is fulfilled in you which says, "Blessed are the peacemakers, for they shall be called the children of God."¹⁷³

¹⁷² According to Gorgorios (Abba), in the 1st century, there was a dispute between the Christians people (that came from the Jewish faith and from the gentiles). Therefore the apostels made the first council (Synod) in Jerusalem; the Chairman was Jacob, *Episcopos*: they declared three things, these are:- abstain from what has been sacrificed to idols, abstain from corpses and blood and animal that has been torn apart and abstain from fornication. (የቤተክርስቲያን ታሪክ በዓለም መድረክ, World Church history, 1978 E.C., 30).

¹⁷³ Mt 5: 9

[36] And at the time this priest accepted their repentance, each in his own *suba* 'e [retreat],¹⁷⁴ and they entered into their houses, rejoicing because God saved them from worshiping idols through the hand of his servant Filāpos. And every one of the people spoke about how they were baptized and about how the blessed Filāpos killed the sorcerer through the word of God, which is sharper than the sword. And he said to him [i.e. they said], 'From now on, we will believe that there is no other god except the God of Filāpos, the son of Abraham, Who protected us from the hand of Satan.'

[37] And the saint came in to his father and his father said to him, 'Where did you spend yesterday? And where were you staying while I was searching for you for such a long time?' And he did not answer a word, and his father became angry and said to him, 'Does it seem to you that I did not know what you did? Why do you kill a soul [i.e. a person]?' And the saint said nothing. And when he [the father] persisted in asking him, he answered reluctantly, saying, 'What am I, that I should kill a soul? But God kills the serpent through the hand of his sinful servant. As for me, I would have wished that God might give me the power and strength to destroy Satan and all his hosts, so that the world may find relief from his deceiving.'

[38] And his father said to the saint, 'What's with you? [lit. what is upon you?] Rather, look out for your own advantage, for you are a child. Who appointed you over this city? For everyone is repaid according to his deeds. Who are you, a priest or a teacher or a judge? For you have no authority [to do] this deed, that you should kill a sorcerer. Be patient until you are appointed as a teacher, and do not have a craving for appointment [to office]. It was of your own accord that you did this, and so the city will be made captive and be destroyed by the governor because of

¹⁷⁴ In EOTC tradition, there is a confidential discussion between the spiritual father and spiritual son/daughter. During the discussion, their father accepts/hears their private sin and finally he ordered them like to pray or to bow down or to give some money for the needy. Therefore according to this context, 'Subae', it might be to say, 'Ordering the people to pray seven times a day.'

you. And the accusers will not say about you, “He killed Satan and a sorcerer”, but rather they will say, “He killed a man”; and so they will have you killed because you killed their sorcerer who tells them everything they want.’

[39] And having said this, he ordered them to beat him and hit him so that he should not do it again, and they beat him until his blood poured out on the earth. And the saint rejoiced, because it was granted to him to be a martyr through the hand of his father. And his father said again to him, ‘O my son, do not be sorrowful, for it was out of fear of the people of that city that I beat you, so that they should not kill you and plunder our property.’

[40] The saint answered him, saying, ‘It is not that I feared and became sorrowful because of this little beating of yours. But I would have rejoiced if you had killed me so that I would be a martyr for Christ. Because I became jealous for God like Elijah who killed four hundred men, the false prophets that deceived the people of Israel.¹⁷⁵ And you said, “You killed a sorcerer”, preferring property [rather than] being jealous for God. And you resemble the rich man who did not want to follow our Lord due to his love of money. And about this our Lord said: “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.”¹⁷⁶ Indeed, if they were to beat me and kill me, it would be a benefit for me. And God is my helper and my savior from all evildoers.’

[41] And his father knew that he was ready for death and he wept, saying, ‘From now on I know that they will kill my son and his mind is not towards the desires of the world.’ And then he stopped rebuking him. And after this the spirit of Satan entered into the son of that sorcerer and he would cry out by day and by night and gnash his teeth.

¹⁷⁵ 1Ki 18: 16

¹⁷⁶ Mt 19: 24

[42] And hearing [this], his mother wept and she told it to the father of this blessed Filāpos and she said to him, ‘O my lord, now my son has gone mad; what shall I do? But you beseech your son to heal him, because his God is a great God.’ And Abraham, the father of the saint, said to her, ‘Please tell me, by what killed your husband [the sorcerer]? Was it by a stick, or by a stone?’ And she told him, ‘My witness is the God of this child! It did not happen by a stick nor by a spear. But I will tell you, O my lord: we set a great fire as is our custom and he flew over this fire, and all the idol worshipers came bowing down to him; and while they were bowing down to him your son cried out, saying, “In the name of the Father and the Son and the Holy Spirit.”

[43] And at that time we were terrified and we fell to the ground, and it seemed to us like terrifying thunder and lightning. And when [something] came out of his mouth, I and the people who were with me did not know what was happening to my husband, because his mouth was shut up and his voice was not heard within the fire. And when the fire was extinguished, I looked but I found nothing except a bit of his bones that had become ash. As for him, he was repaid according to his deeds. But beseech your son not to neglect the entreaty of his maidservant.’

[44] Then his father called the saint and said to him, ‘O my son! Forgive me that I beat you for no reason, not knowing that God has given you power over evil spirits. And now that woman is begging you to heal her son. And she said, ‘A demon has possessed him, and he is crying out day and night.’ Now go and do exorcism [by sprinkling holy water] for her, and do not neglect her entreaty, for the sake of God.’

[45] And Abunā Filāpos said to his father, ‘You are proud of heart, [you] who do not believe in God and who trust in your money (property), which will perish and pass away.’ And he said to this woman, ‘Do you believe in the Son of God, that He can heal your son for you, as he killed your husband for his disobedience?’ And she said with her whole heart, ‘I believe, my lord.’

When he saw the faith of the woman, he went with her, and he found her son shouting and gnashing his teeth and tearing out the hair of his head. He made the sign of the cross upon him and recited the book of prayer of our Lady Mary.¹⁷⁷

[46] When he finished reciting, he prayed, saying, ‘O my Lady, hear my entreaty, and do not put me to shame at this moment, Your servant the sinner, regarding my hope. Not for my sake but for the sake of Your covenant which this book tells of, saying, “Whenever this book is read, the evil spirit cannot reach him”; so in the same way, heal this boy from evil spirits with Your prayer.

[47] And having said this, he exorcised him, saying, ‘In the name of the Father and the Son and the Holy Spirit, come out, you evil spirit, from this person.’ Whereupon he cried out like a dog and the evil spirit came out of him. And at that moment he was healed. This thing was heard of by all his neighbors and his relatives, that the son of Abraham had killed the sorcerer and healed the son of the sorcerer from a demon. And on the next day, in the morning, he took this woman with her son to the church. And the priest baptized her together with her son in the name of the Father and the Son and the Holy Spirit.

[48] The saint would heal the sick and cast out demons by the power of the Holy Spirit which dwelt upon him, when he recited over them the prayer of our Lady Mary the mother of God; and all of them were healed by the will of God. And fear seized all the sorcerers and those who practiced forbidden magic, and he returned them to the knowledge of God and to the true faith.

[49] And he would go into the church early in the morning and in the evening, by day and by night, and he became like an eye and ear for the church. Moreover, he became pleasing to God and to people; and he was concerned for all creatures, for humans and for animals, and he filled the need(s) of old women and orphans, and he did good deeds as much as he could, for the great

¹⁷⁷ Daniel (2006, 203) says, ‘this book should be ‘Yāsāne Golgota’ because in this book there is a covenant, “Whenever this book is read, the evil spirit cannot reach him.” Golgota is the place where Jesus Christ was buried; in the month of Sāne 21 (June 28) St Mary prayed to her Son in Golgota and finally she received this covenant.

and for the small, requesting [assistance] from his father because he himself did not possess anything at the time. He healed those who came to him sick and from the sorrowful he removed their sorrow, speaking to them with humility and instructing them with meekness of heart and with love.

[50] And after this, his father told the blessed Filēpos to marry a woman and he said, ‘O my son, behold, God has given me [other] sons and daughters, but I did not rejoice in them; for [rather] you caused me to rejoice in all your deeds, and in particular because you became for me a guide to the kingdom of God. While you are my son, you have become for me a father like Cyriacus, the son of Julitta,¹⁷⁸ for you brought me to Life Eternal. And now, say to me “Yes indeed” regarding marriage to a woman so you will be the heir of yAbunā’s house. For to you have been given the grace of God and the gift of the Holy Spirit.’ And when the saint heard this thing, he became sorrowful and he cried and he became silent for a long time.

[51] And after this, he replied and said to his father, ‘Why do you think this thing, that darkens the eyes and sickens the soul and weakens the heart and drowns the mind and wounds the flesh? Because all will pass away, as the apostle said, “The world will pass away and lust will pass away. But he that does the will of God will exist for ever.”¹⁷⁹

¹⁷⁸ This story is found in the homily of angel Gābrāel and in the synaxarium. Both Julitta and Cyriacus, were martyrs in the 3rd century. At that time Cyriacus, the son of Julitta was three years old. The governor of that country worshipped idol. One day the governor ordered them to worship the gods. He said, I may honor you, and give you money.” And the boy said to him, “Get you far from me, O messenger of Satan, and enemy of righteousness.” And when the governor heard this he became exceedingly angry, and he commanded the soldiers to carry him away and to beat him with fifty stripes; [and they did so] until his blood flowed like water. When his mother feared, he said her ‘Do not fear my mother; the one who saved Shadrach, Meshach and Abednego will save us.’ When Saint Julitta saw the endurance of her son she gave thanks to God. Finally they took them into fire, fortunately the angels Gābrāel came down and had saved them. This day celebrates on Hamle 19 (July 26). መጽሐፈ ስንክሳር ጥር 15 ቀን (The book of Synaxarium of January 22; the homily of Gābrāel).

¹⁷⁹ 1Jn 2: 17

[52] And Paul said, “Those who have married will become like those who are unmarried. Because the enjoyment of this world will pass away and will perish.”¹⁸⁰ O father, you want to deliver me into the deeds and the yoke of subjugation which are sin. O my father, understand, everyone that is flesh, death will subjugate him and hell will follow. Where are the kings and the governors, the rich and the mighty, the slave and the freeman and people of grace? The speaking mouth and the conversing tongue will be shut up in death. The beauty of the complexion of youths and virgins will be corrupted in the grave and will become food for worms. For everything will be worn out like a garment and will be changed in an instant, according to the word of King David.¹⁸¹

[53] And I do not think [well of] this world, which passes away like a shadow. And just as a thirsty man drinks water in his dream, and when he awakens he finds his lips withered and his tongue dry and his throat adhering to itself, so in the same way the flavor of this world passes away. O my father, think: When people love it [the world], it becomes hateful; when people approach it, it goes far away; and when people esteem it, it is abased.’ The saint said all of this and the like to his father. But his father did not leave off urging him, day and night, to marry a woman.

[54] And when it became like this, the blessed Filēpos thought in his heart and he said, ‘If You love me, O Lord, show me the way to the place where I should go.’¹⁸² For You know that in this city there is no monastery for monks. Let me go and dwell under their shadow. O Lord! if I [continue to] associate with my father and my mother, they will urge me to [stay with] them and will deliver me up to servitude and devotion beneath the yoke of sin. And if I go alone, I do not

¹⁸⁰ 1Co 7: 30

¹⁸¹ Ps 102: 26

¹⁸² Ps 143: 8

know what place I will arrive at. But You know my youth [lit. the smallness of my body], and I do not know the place where the monks, Your servants, live.

[55] O Lord, send me Your good angel, who will lead me in Your way as You led Moses with the hand of Your angel Michael, by day with a cloud and every night with the light of the fire.¹⁸³

And You saved Your people Israel from the dominion of Pharaoh and his hosts. In the same way, save me, Your servant, the miserable sinner. For I am troubled by two things. If I go, I do not know the way; and if I do not go, You know my heart, that my soul does not want to reside here with my father and my mother. [This is] to fulfill Your word, as You said, He who prefers his father and his mother to Me is not worthy of Me and cannot be bound to Me.¹⁸⁴

[56] O Lord, helper of the troubled and reliever of the distressed, O hope of the despairing and comforter of the sorrowful, O Lord, let Your mercy run to me,¹⁸⁵ as I have trusted in You. I have followed Your testimony, O Lord; do not put me to shame. O Lord, I have searched for Your face; show [it] to me, because I have trusted in You,¹⁸⁶ O Lord. Help me, and make my feet stand on the rock and strengthen my sole upon Your road.¹⁸⁷ And having said this, the saint fell asleep, weeping.

[57] And in that night, the angel of the Lord appeared to him in a dream and he called him three times, saying ‘Filəpos, Filəpos, Filəpos.’ And he said, ‘Yes, Lord!’¹⁸⁸ But [Filəpos] did not see this angel at all but only heard his word[s], and that angel said to him, ‘Upon awakening in the morning, go a journey of one day¹⁸⁹ from here towards the east, and in the land of Gərarya search

¹⁸³ When the Israel people returned to their home land the Lord had helped them. He divided the sea, and caused them to pass through; and he made the water to stand as an heap. In the day time also he led them with a cloud, and all the night with alight of fire. Ps 78: 13

¹⁸⁴ Mt 10: 37

¹⁸⁵ Ps 33: 22

¹⁸⁶ Ps 119: 31

¹⁸⁷ Ps 40: 2

¹⁸⁸ 1Sa 3: 6

¹⁸⁹ According to Richard Pankhrust, a journey of one day in Shoa is equal to 50k.m. Other church scholars say, a journey of one day is equal to 32.19 k.m. (R.Pankhrust, 1969, in *JES*, vol.7, no.2)

for the city which is called Asbo.¹⁹⁰ And arriving there, go up to a great cave and there you will meet a man of God whose name is Tāklā Haymanot.¹⁹¹ Tāklā Haymanot means the garden of the Father, the Son, and the Holy Spirit.

[58] And there are monks there who are living and serving under the yoke of the commands of this father.¹⁹² Blessed are those who listen to his words and those who walk in his paths. For those who hear the words of this man have heard the words of God. And you, go to him and do as he tells you, and follow in his footsteps.’

[59] And having heard this, Abunā Filāpos believed in the word of God and arising [waking up] in the morning and he went away quietly, and he did not take [with him] anything of the wealth of this world except his clothes. And he went a journey of one day. And when he drew near to arriving at the land of Asbo, he met many shepherds tending the flock in the field. He asked them, saying, ‘Show me the place where the monks live.’ And the shepherds said to him, ‘We heard Abunās saying, “Those monks eat humans!”’¹⁹³ And you, why do you go to them? Do you want them to eat you?’

[60] And the saint said to them, ‘Whether they eat me or they do not eat me, what is it to you? But rather show me the way that leads to them.’ And they said to him, ‘Know and understand:

¹⁹⁰ It was a frontier area on the eastern edge of the plateau overlooking the river basin of the Awash and the vast desert low lands beyond. The whole of this area had long been exposed to a very slow process of Muslim expansion. According to Gädlä Tāklā Haymanot, Tāklā Haymanot obtained the site of his monastery with the help of a local chief recently converted by him. This was done in the face of serious opposition by the pagan inhabitants of Garāya. The main significance of the tradition is that the site was in a pagan area. Its general location and the physical characteristics of the surrounding region indicate that Tāklā Haymanot had a definite reason for his choice of the place. Dābrā Asbo was directly north-west of his native district of Šəlaləš. Dābrā Asbo later called Dābrā Libanos. In Tāklā Haymanot’s gädl, and in related hagiographies of the Dābrā Libanos cycle these pagan activities are said to have been led by the legendary Motälomi, king of Damot. (Taddesse Tamrat, 1972, 169)

¹⁹¹ He was born about 1215 at Šəlaləš in Zorare, in what is today the district of Bulga. His father name is Šāga Zāabə and his mother name called Əgzi Harāya. His father and his mother had no child; owing to this they were not happy. By the intercession of the angel Michael, they bore a child.

¹⁹² Tāklā Haymanot’s reputation also followed him to Dābrā Asbo, and when the news of his settlements in Garraya spread among the Christians many came to join him: ‘When they heard his fame, the men who lived in distant areas came to Abunā Tāklā Haymanot, they took the yoke of monasticism from his hands and they stayed with the holy Abunā’ (Taddesse Tamrat, 1972, 172).

¹⁹³ Because there was no direct experience of monastic life before but there was a serious opposition by the pagan people.

For [even] the great who are powerful flee from them. And you, a child, you are going to them!! Reach them, and they will make you into their dinner toward evening.’ And hearing (this), the saint laughed at their foolishness. And he said to them, ‘Do not be sorrowful for me. But tell me the way.’ ‘If you will not heed our words that we say to you, [then] take the way to the right and it will lead you to them.’

[61] And the saint went his road and he arrived by the will of God, and he found the monks sitting at the mouth of the cave. And the saint greeted them with a spiritual greeting. And he said to them ‘Bring me to the abbot of the monastery.’ And they said to him, ‘What do you want?’ And he said to them, ‘I desire to live under his shadow.’ And they said to him, ‘Can you live with the monks, not eating good food and not drinking a tasty drink?’ And they used to gather peas in the field, and they said, ‘See, this is our food, and our drink is plain water.’ And he said to them, ‘If God gives me strength [lit. if God gives me the ability], I can [live in this way], with your prayers.’ And they said to them, ‘We will lead you to the abbot tomorrow. Today evening has come.’ And he said ‘Yes indeed’, and those monks went in and they left the saint there. And none of them remembered him, because the Adversary made them forget.

[62] And when night fell, he thought in his heart and he said, ‘The children prophesied about me saying, “The monks will eat you.” But it is not the monks that will eat me, but the beasts will eat me. If the beasts eat me, what is it to me? But may the prayers of the monks and the prayers of St. Täklä Haymanot be with me.

[63] As for them [the monks], they do not have houses where they live nor any shady place where they can take shelter. If they had houses, they would have let me in.’ And he did not know that they had forgotten him; and the saint said, ‘O Lord, your doings are marvelous.’ And thinking this, he spent the night where the monks had left him. And Abunä, Saint Täklä Haymanot, knew [about Filəpos] through the Holy Spirit and he said to his disciples, ‘Isn’t there

somebody you left in the monastery?’ They said to him, ‘No one, O father.’ And he said to them, ‘Please, go search, isn’t there anyone who arrived at the time of 2 o’clock [8:00 pm], while you were gathering peas in the field?’ And they said, ‘No one.’ And at that time the saint clapped his hands. He became sorrowful and he kept silent for a long time. And he said, ‘O enemy of virtues, you do not have the ability to tempt the servants of God and to overcome them.’

[64] And Abunä spoke to his disciples, saying, ‘A young boy whose name is Filəpos came to you and he spoke to you, saying, “Bring me to the abbot of the monastery,” and you said to him, “We will bring you tomorrow”; and you left him there. Behold, I saw the angels feeding him.’ And the saintly monks were terrified and they said to him, ‘O father, yes indeed, it is that way, he did come, but we forgot him. Now let us go and bring him.’ And he said to them, ‘It is not by your [own] will that you forgot him, but so that he would be tempted by Satan. What does the fire do to the gold, except to purify it? In the same way, trouble and temptation are [i.e. they act in the same way] to the one who has patience. And now leave him and tomorrow at dawn bring him to me.’

[65] And the saint did not sleep the whole night long, but rather he spent the night standing and praying. And when they arrived, they found him standing where they had left him the day before, and he had not moved neither to the right nor to the left from where he stood, and he did not sit down until it was morning. And when the saints arrived, they took him with them to bring him to the abbot, who is Abunä Täklä Haymanot.

[66] When Abunä saw him, he said to him, ‘Come near (to me), my son.’ He stretched out his hand and he blessed him and he kissed him on the head as if he had known him from the beginning; for he knew [him] in his spirit before he came to him and he saw the grace of God upon him. And he said to him, ‘Can you stay overnight with the monks, not eating and not drinking, with cold and nakedness?’ And he said, ‘Yes I can, father, while God is helping me in

your prayers.’ And Abunä said to him, ‘May God help you to fulfill His will in all the days of your life. O my son, may He give you grace before Him. For you were called, and you came to share the portion and inheritance with His saints.’

[67] And after this, Abunä Täklä Haymanot said to his disciples, ‘Take this boy to live with you.’ And they said to him, ‘Yes indeed. He shall not come out of his cave day and night and he shall not eat anything of the fruits except the leaves alone, in all the days of his life.’ And then Abunä Filəpos became pure in his conduct, and patient in all his ways, and peaceful in his speech. And he lived serving the saints with meekness and humility, both the elder ones and the younger. All who saw him loved him. His food was peas and he did not drink water [freely] as he found it, unless it was measured [such as one cup]. And in this way he lived for three years.¹⁹⁴

[68] And then, the monks assembled, they selected him and they said with one voice, ‘Truly, it is fitting for Filəpos to wear the clothes of the monastic life.’ And then they dressed him, and at that time they said to Abunä Täklä Haymanot, ‘Truly, it is fitting for the blessed Filəpos to accept the *askema* [monastic garb] of holiness.’¹⁹⁵

[69] And at that time, he took him and he clothed him with the clothes of monasticism, and God blessed him through the mouth of Abunä Täklä Haymanot. And this blessed Filəpos followed in the footsteps of his father [Täklä Haymanot] with love and with humility and with meekness. And he lived in this way for many years without being sad or sorrowful and no one cursed him, and he did not raise his eyes in anger or boldness. And he beheld the kingdom of God with the

¹⁹⁴ It is a novice that someone who has entered a religious order but has not taken final vows. In the monastic life usually there is a three year noviciate, adaptable according to the particular candidate, especially for elder people or those with ecclesiastical status. (Christine, 2002,154).

¹⁹⁵ The habit consists of a long cloak (*qāmis*), a leather gridle (*qənat*) and the central piece, a round cap (*qob*). There is a tradition of a higher level of monastic distinction called the *askema*, (indicating by giving a type of scapular also called the *askema*: this is associated with certain monasteries, and is given only to very few monks. (Christine, 2002,155).

eye of his mind and he saw the king of glory in the mirror of the Holy Spirit and he was continually greeting the heavenly Jerusalem.

[70] And then Abunä Täklä Haymanot sent the blessed Filəpos to the bishop to take ordination. And he [Filəpos] did not rejoice; but it was not out of disregard for the ordination of priesthood, but rather out of humility. He said, ‘O father, I have not fulfilled [even] the level of ordination as a deacon, and I have not attained [it].’ And Abunä Täklä Haymanot said to him, ‘You are not inferior in the kingdom of Heaven to those who have been chosen as deacons. But go now and may God be with you.’ Whereupon he went out and the Holy Spirit blessed him through the hand of Abunä Täklä Haymanot and he went in peace.

[71] And then he returned quickly by the will of God having been ordained as a priest, and he lived in love and performed well the duty of his ministry, that is, the ordination as a priest. While he was being ordained, the angels fed him as a chariot stood on before the Ark of the covenant and slaughtered with his [own] hands a pure lamb which takes away the sin of the world. And then he took from the hand of Abunä his head cloth which is the ultimate fulfillment of monasticism, and he [Filəpos] pleased him in all his deeds and in his obedience to him; and he [Täklä Haymanot] blessed him continually.

[72] And when the departure [death] of Abunä Täklä Haymanot came near, the monks, men and women, the elder and the younger, gathered together in his cave and they cried and they said to him, ‘O father, who will succeed you on your throne?’ And he said to them, ‘Let it be Elsa’.¹⁹⁶ And he did not remind them of Filəpos, because he knew that God [had chosen] him, and that after Elsa his fame would abide from generation to generation. And then the honorable father Täklä Haymanot rested at a ripe old age. May the blessing of his prayers be with us forever and ever.

¹⁹⁶ Elsa’ is the Gə’əz form of “Elisha”.

[73] And this Elsa‘became pleasing to God with all [his] struggle(s). And he did not lie down in all his days, and when he wanted to sleep, he would sit down in [his] place of repose and would sleep [just a little] due to the weakness of the flesh. And he himself said, ‘Abundance of sleeping is not fitting for a monk: it engenders dreams and sickens the soul and weakens the parts of the body; and he should not fill up his belly with food, for all the days of his life.’

[74] And while they were living like this, mourning the death of their father, behold one deacon¹⁹⁷ passed away and they washed his body.¹⁹⁸ And while they were taking him to bury him, he moved on his bier; and those who saw him were terrified and they sat him up on his bier and they released him immediately from his shroud. And he breathed three times. And the brothers said to him, ‘What were you saying, and where were you?’ And he said to them, ‘Abunä Täklä Haymanot sent me saying, “Let Elsa‘come to me and let Filāpos take my place on my throne. For he will be the father of many nations and he will keep the flock of Christ in righteousness and truth.”’ And having said this, he slept and the brothers buried him with glory.

[75] And Elsa‘ passed away on the third day [after that] and the brothers did not know that he had passed away, for they beheld him through the window and they saw him sitting as was his usual habit. And they said, ‘Now he is weakened from great exhaustion. Leave him to rest for a short time. For his habit is always not to sleep day or night but rather to be awake, standing, in fasting and in prayer.’ And when three o’clock had passed and he did not go out according to his usual habit, they opened up the door of his cave and entered and they found him in the place where he had passed away. And the brothers wept and they said, ‘O father, now go where you are called, from exhaustion to rest, from sorrow to joy.’ And they buried him with glory in the grave

¹⁹⁷ He is the son of Abunä Täklä Haymanot’s sister (nephew), (Getatchew Haile, The monastic genealogy of the line of Täklä Haymanot of Shoa”. *Rassegna di Studi Etiopici* 29, 7-38).

¹⁹⁸ According to the church tradition, if somebody passes away, he should wash his body and shroud with cloth. (The Law of kings, article 784)

of his father, Täklä Haymanot on *Təqəmt* 23 [October 30]. May his prayers and blessing be with us forever and ever, Amen.

[76] And at that time, the blessed Filəpos, Abunä, was appointed [just] as the dead man had said, and the prophecy of his father Abraham was fulfilled that he prophesied pointing him, when he killed the sorcerer and he said, ‘Who appointed you to kill the sorcerer? Now be patient until you are appointed to be a teacher and a corrector.’ And he [Abraham] said this while he was correcting him. He did not know that the grace of God was upon him. And behold, he became a teacher and a corrector and a good shepherd for the flock of Christ, in righteousness and truth, in love and peace, in faith and deeds, by teaching and by establishing the word of the Holy Spirit. And he was strong in his words and his deeds, in faith and in worship of God. And he did not turn away from the way of his father Täklä Haymanot, neither to the right nor to the left. He did not turn away again and he did not return back from all the commandments of the gospel. For he used to drink since his childhood from the four rivers of the gospel.

[77] And then many monks and nuns came together to him until that place was unable to hold them. And he built for them a great monastery, and half of them were [lived] in this cave where they had lived before, at the grave of Abunä Täklä Haymanot, burning the incense and being diligent in it, with many glories and in pure love and perfect harmony.

[78] And many monks lived in this monastery which was built below this cave. And he settled hours for the times they should pray for the deeds of the saints and for the house of the flesh and blood of our Lord Jesus Christ, glory be to Him, so that they should arrive at the same faith in His presence and stand at the throne of His judgment. And all his children were fearful of God, good and combatants and perfect in humility and spiritual love. And they did not depart again from his way all the days of their life.

[79] And this Filəpos did not go out from his home at any time, and his life was [filled] with quiet, with fasting, with prayer, with silence, with goodness and with perfect love. And Abunä Filəpos was [constantly] reminding his soul of the transitoriness of the delights of [this] world, and to partake in the wealth of the eternal existence which is to come. And then when He knew his [Filəpos's] goodness and his right faith, He wished to add honor upon honor to this Abunä Filəpos, to fulfill the word that our Lord said, 'For to everyone who has shall be given, and he shall have abundance.'¹⁹⁹

[80] And the counsel of the Holy Spirit entered into the heart of the bishop Abba Yaəqob²⁰⁰ of the country of Ethiopia, and He [the Holy Spirit] reminded him to appoint preachers who would strengthen the order of the holy church and would shepherd the flock through faith in Christ. And they did not trespass from one territory to another [i.e. each kept to his own territory] as the apostles had commanded, except the authority of Abunä Filəpos, [the authority] of the throne of Abunä Täklä Haymanot, the head of all shepherds.²⁰¹

[81] He [the bishop] sent messengers to summon Abunä, the adorned Mar Filəpos. When the messengers arrived, he received them with love and he lodged them in a fine house. In the morning he called them and they stood before him. He said to them, 'Are you well?', and they said, 'We are well'; and he said to them, 'Is Abunä, the bishop well?', and they said 'O father, he

¹⁹⁹ Mt 25: 29

²⁰⁰ His name is first mentioned in a contemporary note of 1339/40 at the library of the island monastery of Ḥayq, and he apparently came to Ethiopia in 1337. (Tadesse Tamerat, 'The Abbots of Däbrä Ḥayq,' notes 56 and 57). From the traditions we have about him, he emerges as a more than average gift for organization. He was also fully committed not only to ensuring a more rigorous application of the rules of the church, in the daily life of the Christians, but also to evangelizing the non-christians provinces of the kingdom. His attempts were made much simpler by the work already done by Iyäsus Mo'a and Täklä Haymanot in the provinces of Amhara and Shoa.

²⁰¹ Contrary to what the text of the monastic genealogy claims, the conversation between the metropolitan and those who answered his inquiries is not recorded in his gädl. Abba Yaəqob asked, 'Who was the first apostle in Ethiopia and the founder of monasticism?' They said to him, 'The first apostle was Abba Sälama. After him there were the Nine saints. After the Nine saints there rose a great man whose name was Täklä Haymanot. He was the apostle in all Ethiopia. From Damot to Təgre; his homeland however was Shoa. Presently, there is his spiritual son, the officer Abunä Filəpos, whose appointment a dead man rose and proclaimed. (The monastic genealogy of the Line of Abunä Täklä Haymanot of Shoa' *RSE*, vol. 29 (1982-83), pp7-38, and The Translation of the relics of Abunä Filəpos, pp 81-82)

is well.’ And they said to him, ‘We esteem your holiness, for Abunā, the bishop sent us to you, saying, “Come to me, because I have something to tell you which is from the Holy Spirit.”’

[82] Hearing [this], Filāpos said in a voice of humility ‘What am I, miserable and despised, that I should speak with the bishop?’²⁰² Then he arose and went with the messengers. When the messengers arrived to the bishop, they told him that Abunā Filāpos had come. And the bishop said ‘Bring him to me quickly. It is not fitting that he should stay outside; rather, leave [him] at my gate, for the gate of the kingdom of heaven shall open for him.’ Whereupon they brought him in quickly. And seeing him, the bishop was greatly astonished at the light that was on his face and the grace of God that was dwelling upon him. And he [the bishop] greeted him with a spiritual greeting and he ordered them to bring him in to a fine house.

[83] And in the morning, the two of them met together and they sat alone in one place and passed that day talking [about] the greatness of God from dawn to dusk. And they expounded on the book of the apostle in succession and the order of their canon, about the consecration of archbishops, bishops and *episqōpos*, about priests and deacons, about head priests²⁰³ and lay readers²⁰⁴ and church singers, and about all the order of the church.

[84] And then the bishop Abba Ya’qob said to him, ‘I say to you truly, O my beloved Filāpos, I have thought for many years to establish the order and law of God. [But] I am alone in this great country, while there is no one to help me to teach so many people. If it had not been God who kept His people with justice and righteousness, how the church scholars established their faith as bright as the sun, without great deeds of them? And again this country is not like other countries. I cannot teach alone. I say to you truly, if there had been twelve bishops like Peter and Paul, they

²⁰² Abtils article 81 says, *episqōpos*, the soldier of the heavenly Lord should not be ruled by the governor.

²⁰³ The Gə’əz text says, ‘*əlqomosat*’, is appointed by the bishop to help a bishop. He can not give an ordination and blessing the arc. But he can perform other activities with a bishop.

²⁰⁴ It is called ‘*Anagunṣṭis*’, this appointment is given for those that read the holy scripture during the liturgy.

would not have been able to reach the half part of the country, because this country is greater than all countries.

[85] And now it is not I who has called you but the Holy Spirit has called you to be the teacher of all the nations. It is not fitting for me to be bishop. It is worthy of you, it would have been fitting for you to be the bishop of this country.

[86] And now, O my beloved Filəpos, say to me “Yes indeed” that you will help me with the act of ordination by establishing faith. And you [Filəpos] be the bishop of this country, Ethiopia. I say to you truly, you are given the keys of the kingdom of heaven. Come and be appointed as *episcopos* as the apostles commanded, to strengthen the faith like me.’ And when Abunā Filəpos heard this thing, he was terrified with a great terror and he fell to the ground and he bowed down at his feet. He wept again and he burst into tears saying ‘O father, why did you appoint me like this? It is not appropriate for me that you should say this great thing, which is not fitting for me the sinner. What am I [but] dust and ashes, that I should undertake this stupendous deed!’ And he refused him in this way, saying this word [these words], and both of them wept for a long time.

[87] And then the bishop Abba Ya’qob said to him, ‘Did not you know that David the prophet said, “My brothers were good and older [than me] but God was not pleased with them”?’²⁰⁵ And our Lord, when He wished to take on our flesh to set free Adam and his children, he was not incarnated from the daughters of kings and princes, who are adorned with gold; but He was incarnated from a poor woman who had no home. And when she bore Him, she did not find a place to put her baby, but she laid the king of glory in a manger.²⁰⁶ In the same way, He [Jesus] chose you from all the great ones of the earth. It is not I who chose you, but our Lord Jesus Christ chose you and His Father was pleased with you and the Holy Spirit called you.

²⁰⁵ I couldn’t find in the English holy Bible, but in the Gə’əz text, it is found in ‘Psalms 151.’

²⁰⁶ Lu 2: 7

[88] O my beloved Filāpos, see my seclusion and behold my migration from the country of Egypt into this country; and I, although I did not want it, they appointed me bishop, which is not fitting for me. But you are worthy to be appointed as *episqōpos* .’

[89] And Abunā Filāpos replied, saying, ‘O my father bishop why do you weary me and why do you break my heart with the sweetness of your words?’ And having said this, he then said to him, ‘O father, the life of my soul and the life of your soul know that I do not like this thing, except that you wore me out completely; and I magnified myself over you, while you are a bishop, the possessor of the great throne, and I am poor and miserable. And now, I say to you, O my lord, as for teaching the people, I will be obedient to your word; and as for the act of ordination, as you said, if you force me to that deed, I say to you truly, I desire and prefer to die than to live.’

[90] And the honored father and bishop Abba Ya’qob understood that the blessed Filāpos did not desire the honor of this world but rather he was looking forward to the honor which is eternal in the world to come. And then [he {Filāpos} said] to Abunā the bishop, ‘If you oppose me, what shall I say? Let it be as God wills.’ And when it became evening on that day, they came together into their house. And dinner time came and they both sat down, and they [the servants] brought the meal for them. The bishop said the blessing, and then he said to Abunā Filāpos ‘I have blessed [the bread], and you, break [the bread].’ Thereupon the blessed [Filāpos] bowed down and said to him ‘Why do you act like this and distress me? Is it proper for me, the needy, to come to the meal of the bishop and to sit with him?’

[91] And the bishop said again to him, ‘Why do you refuse me every time that I speak to you? If you say “I am a servant”, is it fitting that a servant should refuse his lord, or a disciple his teacher, in anything that he tells him, whether good or evil?’, And the bishop said again, ‘O Filāpos is obedience humility, or disobedience? Please tell me, who will be honored in the kingdom of heaven, the poor or the rich?’

[92] Having heard this, at that time Abunā Filəpos took the bread and brought [it] to the bishop. And he bowed down before him and saying, ‘O father, forgive me, for your humility has overwhelmed me; let us break [the bread] together.’ The bishop took the bread and they broke [it] into pieces and they ate together, and they praised the Doer of miracles.

[93] Early in the morning, the bishop sent messengers to the king, saying, ‘Send the dābtāra priests,²⁰⁷ because this gladness for us and for all nations is, like the appointment [as bishop] of Peter. We have found a man whose name is Filəpos, the son of Tekle Haymanot, filled with the Holy Spirit like Stephen the first martyr.²⁰⁸ [Even] a dead man was a witness about him [Filəpos], saying, “Filəpos will be appointed as *episqōpos* in the land of Sewa [Shoa].” This which happened did not happen through me, but through the design of the Holy Spirit.’ And then the king sent his dābtāra priests and said, ‘Let it be as you say; I too am pleased.’ The king, the bishop, and the people were pleased. Whereupon the priests of the king arrived to the bishop.

[94] And Abba Ya’qob said to them, ‘The Holy Spirit supported me in this matter, to assign Filəpos as *episqōpos* in Shoa, to help me in ordaining the priesthood and in teaching the people. I would not ordain him, except that God has appointed him and sanctified him from the womb of his mother, like Jeremiah and John,²⁰⁹ and established him as the father of many peoples.’ And those priests said to him, ‘You shall not do like this; can there be two *episqōpos* in one country?’²¹⁰ Because the people might be divided and you, your honor might disappear, for the land of Shoa is half of the kingdom; [so] why did you say like this? The coming generation will

²⁰⁷ a “priest of the tabernacle” one of the clergy at the royal court. The term **Dābtāra** comes from the Greek word, δῖφθέρᾱ, skin or leather [used as a tent] or it means tabernacle [Heb 9:11], sanctuary, [royal] tent, camp. and by extension and commonly refers to a group of un ordained clergy. The *Dābtāras* are the most educated clerics. (Kaplan, ‘Dābtāra’ in *EAE*, vol ii, p. 53).

²⁰⁸ Ac 7: 55

²⁰⁹ Jer 1: 4, Lu 1: 44

²¹⁰ It is written in the Law of kings, Article 171.

not be pleased with this; it was not like this before us, we did not speak like this, and we will not do in Ethiopia what our forefathers and the bishops who were before us did not do.’

[95] When the bishop understood [that] they were speaking to him out of their jealousy, the bishop said to them ‘If Filəṗos had said to me ‘Yes indeed’, I would not have stopped with ordination as *ēpīsqōṗos* , but I would have seated him on my throne.’ Having heard this, they became quiet.

[96] And the bishop arose and spoke to the believing people as God had said to them, ‘We have also gathered others who will make straight the way of the Word which is true.’ And he appointed Anorewos, Adhani, Iyosəyas, Matyan, Yosef, Tadewos, Anorewos, Gäbrä Krəstos, Qāwəṣṥos and Yoḥannəs, these are the male believers. When they did not fill up the number of the twelve apostles, he searched and found a man named Märqorewos from the land of Märha Bete and added him to them. Thus they became twelve along with Abunä the adorned Filəṗos, [inheritors] of the throne of their father Täklä Haymanot.

[97] At that time the bishop celebrated the Holy Communion and he performed the liturgy of the law of the episcopacy. And the bishop was like to Christ, and Abunä Filəṗos was like to Peter, and they [the rest] were like to all the apostles; they performed the liturgy of the Holy Communion. And the gladness on that day was like the gladness that happened when our Lord appointed Peter as the chief of chiefs. When the bishop laid his hand upon Abunä Filəṗos, our Lord [also] laid His hand and blessed him [simultaneously]. And the bishop placed the clothing of priesthood upon Abunä Filəṗos, such as the bishops wear during [their] ministration of priesthood. He set the crown on his head, the *kufar* [the vestment of *ēpīsqōṗos*] and the golden belt and all the garments of priesthood that he himself would wear during the service of

priesthood. And he received the Eucharist from his hand and he [the bishop Abba Ya'qob] appointed him as *episqopos* to serve after him.²¹¹

[98] And he blessed him, saying, 'The one who blessed and put His holy hand on the head of Peter, may He bless you and put His hand on your head. The one who sanctified the ordination of Moses and Aaron, may He sanctify your ordination. He who made Peter like the rock of faith and gave him the keys of the kingdom of heaven, may He likewise make you firm in the right faith and may He give you His authority forever and ever. May the host of angels say amen and amen!'

[99] And he said to the eleven teachers, 'God has chosen him [Filəpos] to be the father over all of you and you must be under his authority and hear everything he tells you. If a man offends against the priesthood in any way whatsoever, send him to him [Filəpos]. If Filəpos says he is not fitting, let him be dismissed; and if he says he is fitting, let him [continue to] be a priest. And if there is an offense against [the practice of] monasticism, you shall send to him, and let it be as he says. And whatever Filəpos shall bind on earth shall be bound in heaven; and whatever he shall loose on earth shall be loosed in heaven.'²¹²

[100] And he said to those priests, 'You, be assigned each to your own region, and divide the land of Sewa into twelve parts [dioceses], just as the apostles divided all the lands of the world into twelve parts.' And then he assigned and appointed them as teachers; he assigned Adḥani in Damot, Anorewos in Wārāb, Iyosyas in Wāj, Matyan in Fäṭägar, Yosef in ʿEnarət, Gäbrä Krəstos in Dāmbi, Tadewos in Šəlaləsh, the other Anorewos in Morāt and in Wādda, Qāwəstos in Mahagəl, Yoḥannəs in Kəl'at, Märqorewos in Märhabete.'²¹³

²¹¹According to Daniel (2006, 223), Abba Ya'əqob was come in 1330 E.C., therefore the appointment of Abunä Filəpos should be in 1331E.C. And his exile was in 1335E.C. that means he served only for four years in his throne.

²¹²Mt 16: 19

²¹³Cf. sec 5.1.3

[101] And Abunā Filəpos, he [the bishop] appointed him as head over all of them at the sepulcher of their father Abba Tāklā Haymanot. After this the bishop Abba Ya‘qob spoke to them and charged them²¹⁴ with the charge of the apostles as they had decreed in their synod, that one must not trespass into the other’s territory. Then a herald went around saying, “I [the bishop] assigned Filəpos as *episcopos*²¹⁵ under me.” He who does not obey him and does not heed his word, let him die a death.’ And they all said Amen.

[102] And if a bishop wants to do the service of priesthood, he shall come to Abunā Filəpos and he [Filəpos] should select and bring [him] to the bishop, saying ‘He is fitting.’²¹⁶ And they lived like this a long time in love. And Abunā Filəpos said to the bishop, ‘Now send me so that I can return to my home.’ And he said, ‘You have said well; [but] I do not like you to separate from me all the days of my life; but [now] go to the king’. And Abunā Filəpos said to him, ‘What am I, miserable me, that I should go to the king?’ And the bishop said to him, ‘You were appointed before the priests, so it is not fitting that you should go silently.’

[103] Then he went to the king, and the king received him with love and gave him much wealth, but he refused to accept the wealth. Then the king asked, ‘Why did you refuse to accept [the wealth]?’ Then Abunā Filəpos said to him, ‘Why [do you give] to me, the needy monk?’ Then the king said to him, ‘If you refuse to accept the wealth, then accept this whip; for you are the chief of the priests, [so] you shall teach the faith in every land where I govern.’ And he gave him two whips and he sent him forth in peace. And he entered into the bishop and the bishop blessed him with all spiritual blessings, and they sent him off peacefully to return to his home.

²¹⁴ The word used is *awgaza*, lit. ‘excommunicate.’

²¹⁵ The Gə‘əz has **ሄምከዎክ ለፊልሶስ** ‘**h**’ according to Dillman ‘**h**’ is employed whenever the exact words messages, letters and generally speaking, utterances of a third person are quoted in narration and which is then appended to every single word of such a quotation, however long it may be, the particle invariable relating its own accent. Numb 20: 14 (Dillman, 1907, 382-83).

²¹⁶ According to Ceruli, Abunā Filəpos was not a bishop, for, if he was a bishop, he himself would appoint or perform the service of priesthood, but he was acting like *episcopos* or as a chief priest (*Liqā Kahānat*). (Ceruli, Gli abbati di dābrā Libanos, 1943, p.245)

[104] And the adorned Filəpos went out from the bishop, and the eleven teachers followed him. Then Abunā Filəpos said to them, ‘Come! Let you go in, each to your own diocese.’ And they said to him, ‘We will not leave you on the way without bringing you into your country.’ Then he said to them, ‘You have not been commanded to bring me to my country, but rather I have been commanded to bring each of you to your diocese. I am like Peter the head of all the apostles, though I am not worthy of it, and you are like the eleven apostles.’

[105] And Adhani said to Filəpos, ‘O Abunā Filəpos, do you not know where Peter, the head of all the apostles, was assigned?’ And he answered saying, ‘In Qisarya,²¹⁷ where the construction of the church of Our Lady, the holy Virgin Mary, was carried out.’ And Abba Adhani said to him, ‘Where did they [the apostles] go about dividing up the lands of the world? Was it [in the place] where Peter was assigned?’ And Filəpos said to him, ‘It was not where Peter was assigned, but rather in Jerusalem, when they gathered at the Mount of Olives.’ And Abba Adhani said to him, ‘Was not the tomb of Abunā Täklä Haymanot in the likeness of Jerusalem? For Abunā the master [Abunā Täklä Haymanot] gave us this great appointment in his prayers. Is it fitting that we should come into our houses without bowing at his tomb?’

[106] And Abunā Filəpos said to him, ‘O Adhani, may God bless you, and may the prayers of Abunā Täklä Haymanot make your way prosper. You and Eyosyas, go from here to your homeland for it is far away, and may God be with you; but return for the commemoration-ceremony of Abunā Täklä Haymanot.’ Then they said to him ‘Yes indeed’, and they went on their way.

[107] And he [Filəpos] returned to his homeland, near the tomb of Abunā Täklä Haymanot. Having arrived there, he bowed down and prayed, saying, ‘O my father Täklä Haymanot, at the

²¹⁷ In the Church tradition, the first church was founded in the 1st century at Qisarya.

beginning, you sent a dead man [to prophesy] about me, that I should be an abbot without my desiring [it]; and now you have appointed me to the great elevation of ordination as *episqopos*, which I am not worthy of. If this thing happened by your desire and by the will of my Lord Jesus Christ, O father, I say to you, formerly you shepherded the flock of Christ in justice and righteousness; and now, at your death, [continue to] be the guardian over this great appointment. It is not on earth that you are appointed now, like the mortals whom death awaits. Behold, you have [now] been appointed to the kingdom of heaven, which does not perish or decay and where [the faithful] do not die again, for you have renounced and cast aside the pleasures of this transitory world.

[108] O father, I am not saying to you that you shall be appointed again in the flesh, for this will not come to pass after this, but rather your prayer shall be appointed [i.e. shall be accomplished]. O father, I, your servant, will serve like one of your flock; if I could not be taught by good deeds and fear of God, how [can] I instruct others?

[109] O father, I am the new plant [*tākl*] and not trained to resist the burning heat of the dry season, and I do not know what it is like. I have not learned to travel on the paths of the sea,²¹⁸ and I do not know how the wave and the flood of the world's sea are raised. I have not suffered from the flood [caused by] the wind,²¹⁹ and I have not spent even one day swimming in the ocean. Until now my ship has not been broken.²²⁰

[110] O father, I am ready to travel on the sea; protect my ship from its waves, which are demons who pierce the ship of the soul through the power of sin. I am the olive tree which is verdant [i.e. ready to bloom] but does not put out leaves and its roots are not strong, because I have been

²¹⁸ 1Cor 11: 26

²¹⁹ Ac 27: 14

²²⁰ Ac 27: 41

planted in the midst of thorns. You, O father, strengthen its roots in the depths of the earth, and water it with the water of paradise, and protect its leaves from the burning heat of the wind. O father, may the power of your prayer help me, bless me and guide me. And protect your country through your intercession, for by the prayers of the righteous the country will be saved and will not be destroyed.²²¹ Then, after he prayed this, he heard the voice of God saying, Amen.

[111] From there, Abunā lived shepherding his flock diligently. When the commemoration-day of Abunā Täklä Haymanot arrived, the eleven teachers gathered as their father had appointed them. And they took off their crowns from upon their heads when they reached Däbrä Asbo so that they would not go to meet him [Abunā Filəpos] with their crowns on, because he was seated on the seat of their father Täklä Haymanot.

[112] And from that time until today, those who are appointed as teachers do not enter the monastery of their father with their crown on, because they are humble of heart, and they were born [as disciples] to one who is girded with patience and garbed in humility, [namely] Abunā Täklä Haymanot. And they did not have their chairs carried so as to sit in them [while traveling], but rather they themselves carried in love the chair of Abunā Filəpos, who was their head. And they celebrated the commemoration of their father in glory and praise.

[113] Then, they all gathered and said to him, ‘Abba, from this time onwards, send us to our homelands [dioceses]’. And he said to them, ‘May God be with you; but listen to me, what I say to you’. And they said to him ‘Abba, speak’; for they feared and loved him. And due to the greatness of their reverence for him, there was one who carried his chair, one his stick, one his shoes, and among them there was one who held his hand, and there was one who guided him and smoothed his way. They did this in pursuit of humility. And Abunā Filəpos said to them, ‘Now

²²¹ Mäṣḥafä Dəgg^wa zä ḥədar Michael

let me say to you, my masters; you know that it was not my wish to accept that appointment, but rather it was by the will of God, praise be to Him.

[114] And I for my part, I am like a servant before you, you whom I am ordering, not from myself but by the word of God, which is sharper than a double-edged sword and separates the soul from the flesh and cuts off the sinew from the limbs. And I say to all of you, “Like today you shall come every year with incense and offerings [*qurban*] to perform the commemoration of Abunä Täklä Haymanot. And come with your gifts; let it be like this from generation to generation.” And they answered saying, ‘Yes indeed to your word’.

[115] And now I say again to you, ‘Each one of you in turn shall send priests from your country [diocese] to burn incense at the tomb of Abunä Täklä Haymanot.’ And they all said as one man [lit. with one mouth], ‘All that you say, we shall hear/obey.’ And at that time they divided up the months among themselves to burn incense [in turn] at the tomb of their father.²²² And Abunä Filəpos said to them, ‘Let this rule be [applied] with the anathema of the apostles for the coming generation; he who refuses and breaks this rule, let it [the rule] stand [endure] by the word of God and by the anathema of the apostles. And anyone who is appointed after you from the eleven houses, if he refuses, let him be anathematized and cast out from the legacy of Abunä Täklä Haymanot²²³ forever and ever.’ And they all said, Amen.

²²² According to Sergew, these twelve disciples divided up the months among themselves to burn incense in turn at the tomb of their father. Abba Matyas in September, Abba Märqorewos in October, Abba Adəhani in November, Abba Samuel in December, Abba Iyosyas in January, Abba Tadewos in February, Abba Qəwəstos in March, Abba Gäbrä Krəstos in April, Abba Filəpos in May, Abba Anorewos the great in June, Abba Anorewos in July, Abba Yosef in August. (Amarəña Məzgäbä qalat, vol, 10, p. 145)

But Belaten Geta Heruy said, Adəhani in September, Yosef in October, Anorewos ZäMorät in November, Iyosyas in December, Gäbrä Krəstos in January, Samuel in February, Qəwəstos in March, Tadewos in April, Filəpos in May, Matyas in June, Anorewos Zä-Wäräb in July, Märqorewos in August. (Wazema, 2001, p.147). According to the Däbrä Libanos tradition Sergew’s order is more correct said Daniel (2006, 236)

²²³ Even Abba Filəpos said this, but it can’t continue until today.

[116] Then he sent them in peace to go to their city. Thus they lived, burning incense turn by turn and making his commemoration. But later during the time of Abunā Tewodros they discontinued the burning of incense, and during the time of Abunā Yoḥannēs Kāma they discontinued making his commemoration, flouting the word of the anathema. [But] Abunā Filəṗos went around the country to preach the holy gospel like Peter and Paul. And he carried two rods that the king had given to him. And anyone who refused to return to the word of God, he would whip them with the rod and rebuke them by his word in order that they should return to belief in the Trinity. And for a man whose wife died, he [Abunā Filəṗos] commanded him not to marry, and for a woman whose husband died, he commanded her in the same way. Likewise, a man was not to marry his [deceased] brother's wife and a woman [not to marry] her husband's brother or her sister's husband; he taught them this, like the apostle's canon. But those who refuse this, let them be treated as we have said above, until they return from the way of error.

[117] He lived like this, preaching [the gospel] in all the cities. And in the spirit he engendered many monks and nuns, and he would constantly counsel them and he would quench their thirst with [water from] the spring of the gospel. And for the elders he was like an elder, and for the younger ones he was like a young person, so as to be like Paul, who said 'To the weak I became weak, so that I might win the weak; I have become all things to all people.'²²⁴ He [Filəṗos] did not say 'I love this one [but] I hate that one', but rather he loved them [all] equally, as father and mother.

[118] When he wore humility, he looked like a dove. And when the faithful would perform a wedding for their children of the priesthood, he [Filəṗos] ordered to carry them and bring them forth with song and rejoicing. He [Filəṗos] would come out wearing the clothing of adornment,

²²⁴ 1Cor 9: 22

like a bridegroom who comes out from his wedding chamber.²²⁵ Behold his meekness! When he became meek, he was like one who did not know terror, and when he became terrifying, he was like one who did not know meekness, until no one was able to approach him. He lived alone, speaking with his God. And from all over the provinces of Shoa, they would bring him a priest who had lost his ordination, or a monk; and he comforted them and passed judgment on them. He carried the weak, comforted the sorrowful, clothed the naked, fed the hungry, and overcame the proud with patience. And Abunä Filəpos did like this all the days of his life.

[119] After observing all this, he said to those who had said to him, ‘Ordain priests [lit. priesthood] for us; for God chose you and He made you the head of heads, and the king and bishop empowered you to appoint priests and deacons; so why do you refuse, O Abunä?’

[120] The saint answered them, ‘Three things strike me.’ And they said to him, ‘What are those?’ He replied saying, ‘[First], I am not fitting for this position to give ordination. Second, Abunä Täklä Haymanot was wandering from mountain to mountain and he found this cave through the help of the Holy Spirit. He [the Holy Spirit] blessed this cave for him, and he completed his combat and was buried [there]. May the blessing of his prayers be with us forever.

[121] O brethren, do you not know that he refused this thing [the ordination of bishops] when the bishop Abba Yoḥannəs appointed him?²²⁶ And he refused to give ordination, but just lived wandering over the mountains like a bird. And I, if I consent to give ordination, I will make my sepulcher into a gathering place for throngs of the old and the young. And if those who seek ordination gather there, both the good and the bad, until it becomes a great crowd, [then] the

²²⁵ Ps 19: 5

²²⁶ Regarding the appointment of Abunä Täklä Haymanot, There are two arguments; the first is, he was appointed by the Almighty God and the second, by Abba Yoḥannəs. (EMML 2134, f86-89)

saints who will dwell in it will not find rest day or night. Then it will become a place of people who love frivolity, uproar and ease of the body.

[122] Do you not know how very arrogant are the people who live in the royal palace, who show off in their soft robes and gold and silver ornamentation which are worn out and tarnished? And for this reason I am afraid lest this monastery of Abunä Täklä Haymanot be made into a place of entertainment and pleasure due to the gathering of kings and governors in it. For it is not the arrogant who shall dwell in this place but rather the virtuous and the good. And many shall come forth from it, as numerous as the sands of the sea, who will be like angels upon the earth. And for this reason I refuse to give ordination.

[123] Again I say to you the third thing what I am afraid of: in the later years, many faithful and arrogant people will come; the faithful will be considered arrogant and the arrogant will be considered faithful. And again sinners will be like the righteous, and they will disparage the righteous. And abbots will not be chosen and appointed by God, but rather they will be appointed through bribes and through unjust talk. And it is not those who know the Scripture who will be appointed, but rather those who know secular matters. And they will not stop spreading slander amongst the kings and governors until they get [their] appointment unjustly. They alone will want to have power over all the earth. The monks will pass their time in the company of governors, engaging in legal cases with worldly people.'

[124] If such events took place in this monastery, that place [the monastery] would be greatly shaken by the turmoil of people who love appointment; but it shall not be shaken. For those who seek to shake it in vain, divine power will destroy them; because by the prayer of Abunä Täklä Haymanot a great gift was given to it from God.' This holy one [Filəpos] prophesied like this, knowing what is to come through the help of the Holy Spirit that dwelt upon him.

[125] After this, Abunā Filəpos lived teaching and being a role model for them through his words and his deeds. He would command them to love their neighbor and to do good unto their enemies. For he who loves his neighbor fulfills the whole Law. And in this regard he commanded them saying, ‘Give from what you have to those who do not have.’ And they brought to him²²⁷ as much as they could. And he distributed it to the men and women who were in need.

[126] One day during hard times, they took a goblet filled with *bərz* [honeyed water]²²⁸ to Abunā Filəpos to drink. And he said, ‘While I drink, this man [lit. so-and-so] will remain without drink. Go, take it to him.’ When they took to him that *bərz*, the man responded that he had already drunk, [so] he took it to the next man, and he to the next one, [until] the goblet reached all twelve houses²²⁹; they kept passing it to one another in fulfillment of the commandment of love, for it [love] is greater than any other virtue and the culmination of them. One [of them] took it, saying ‘How can I drink, when my master does not have anything to drink?’²³⁰ †....† He took it quickly and the goblet returned to its sender [Filəpos].

[127] When Abunā Filəpos saw this, he praised God who had given them a great gift and the love of the Holy Spirit. Then he drank and gave to all the members of the assemblage. And they all drank and were satisfied from that one goblet which was only enough for one person, for by his prayer [of Abunā Filəpos] God blessed the goblet. To his disciples he said, ‘Do you understand the mystery of this thing? If I had drunk this goblet before, I would have finished it alone; [but] now, look how it has satisfied so many people! This is because everyone acted with earnestness

²²⁷ Turaiev’s edition erroneously says ‘to you (plural)’.

²²⁸ The Gə’əz text (Turaiev’s edition) has *məzr*, normally ‘beer’, but in this context probably meaning *bərz*.

²²⁹ The reference here is to the twelve people.

²³⁰ Here all the Gə’əz text (all families) has the word *tärägmä* ‘be cursed’, which I do not understand.

and self-abnegation.’ Having heard this, those who were assembled there marveled greatly, saying ‘Wonderful is the Lord in His holiness.’²³¹

[128] Then one day, they brought a little salt to Abunā Filāpos. Whereupon he said, ‘Take [it] to someone else [lit. so-and-so], because I have eaten tasty food while he [has eaten something] flavorless. What excuse can we give when our Lord Jesus Christ says to us “Where is all the love that you should manifest to your neighbors like yourselves?” which is the ultimate commandment?’²³²

[129] And saying this, he [Abunā Filāpos] sent [the salt] to one of the brothers, who sent it on to another person, until it reached all twelve houses, as we have related before about the *bārz*. In this way, he lived teaching them for many years. And as Abunā Filāpos was living in this manner, behold, people who know about magic led the king into error. They said to the king, whose name was Amdā Šəyon, ‘Take [in marriage] the wife of your [deceased] father; what is it to you if you marry [a woman] who did not give birth to you? For we know that if you marry her, your kingdom will thrive; but if not, it will not [thrive].’ Heeding the advice of those misguided people, he married the wife of his father. And the believers in Christ were perturbed at this, and they came to Abunā Filāpos and they told him what the king had done.

[130] And Abunā Filāpos said, ‘If God has assigned us to be martyrs, let us be martyrs.’ But then he said, ‘O Lord, what shall I do about these sheep that you have given me? If I take them with me, they cannot bear the suffering. There are those amongst them who cannot handle the journey. And if I leave them without a shepherd, it will be an impediment to me before God. When I rebuke the king about his transgression and about the wicked magicians who taught him that which is not pleasing to God, I do not fear beating, imprisonment or exile. Like Peter I have been

²³¹ Ps 68: 35

²³² Mt 5: 43

appointed a leader of apostles, to be a guide along the road of faith for all peoples, as he himself [St. Peter] said, “Be an example to the flock of God.”²³³

[131] Our Lord said in the Gospel “Do not fear those who kill you, for they cannot kill your soul.”²³⁴ But, O Lord, you know my conscience; when [I go] before the kings and officers I do not fear to be a martyr in Your name. If I live by Your commandments with these sheep that You have given me, I will not hesitate to be a martyr in Your name. And if I go and shed my blood in Your good name, O Lord, guide me along the way in which I shall profit my soul.’

[132] And again Abunā Filāpos prayed to God, saying, ‘O my Lord Jesus Christ, if it is your pleasure that I should be counted among the holy martyrs who have shed their blood for You and inherited eternal life, behold, I desire to shed my blood for You. And as for these sheep, You be the shepherd for them, and keep them safe from the rapacious jackal and from the rising of an enemy, both covert and overt. If I say, “What is it to me?”²³⁵ For I have been appointed as *episqōpos* . If I do not rebuke the king about his iniquity, and if the people see it [his iniquity], they will be like their king. But I fear lest the sheep be snatched by the jackal. O Lord, keep them safe in Your love and take them in trust in Your kindness. And make us worthy of Your kingdom forever and ever.’ And when he finished this prayer, he heard a voice from heaven saying three times, ‘Amen, amen, amen.’

[133] Then, Abunā Filāpos gathered his children and he said to them, ‘O my children, behold, he [the king] has rejected God’s commandment. If we keep silent and do not rebuke him, it will be a shame upon us and we will be called ‘fearful of temporal judgment’ — which our Lord commanded not to fear, saying, ‘Do not fear those who kill your flesh, for they cannot kill your

²³³ 1Pet 5: 3

²³⁴ Mt 10: 28

²³⁵ The sense is not clear to me.

soul.²³⁶ If the king heeds our rebuke, he will save himself and he will free his soul from the judgment which is fitting for the sinners. But if he does not heed our word which has life, then we must save ourselves. And God will require his blood from his hand;²³⁷ for God has established me sentinel over all countries that he rules.²³⁸ Therefore, I will go to him to admonish him. If God allows me, I will return; and if I die or am exiled by His will, it will be to my benefit.'

[134] And they replied to him, 'O father, and us, to whom will you leave us? For there is no one [except you] who can be our hope. Where will we find a good shepherd like you who devotes himself to the redemption of his sheep?' When they heard what Abunā Filāpos said, there was great mourning and long sadness among the priests, deacons, elders, and children, pouring out their tears like water and holding on to his knees. And they said, 'O father, father, we [prefer] to die quickly in place of you rather than beholding your death.' And he wept and said to them, 'Why do you act like this and sadden me? Is it not by the will of God that I go where I go? So, since my journey is by the will of God, why do you weep like this? [Even] if I were to go by my own will, what would you do? Can I ignore the Lord's command, and not go where he has called me? You, too, you cannot dissuade me [from following] the Lord's command.'

[135] But whether I return or not, whether I am exiled or I die, [the result will be that] God will's shall be done. Behold, let Həzqyas be [your] father in my place.' Whereupon they all wept and said, 'If his journey was by the will of man, our father would not leave us until we die. But if his journey is by the will of God, no one can dissuade him.' And thereupon Abunā Filāpos got up and went on his way. Men and women bade him farewell, saying, 'O our father, alas for us! After this we will not see your face; we will not hear your voice and we will not find a good shepherd

²³⁶ Mt 10: 28

²³⁷ Ezek 3: 18

²³⁸ Ezek 33: 6

and a comforting father like you.’ And then many of his disciples followed him, and also Abba Anorewos from the land of Wārāb. He made the three-day journey quickly and he arrived at the land of Sāwān where the king was staying. As soon as he arrived, they informed the king that Abunā Filāpos had arrived. And the king replied, ‘Bring him to me tomorrow.’

[136] And the next day the king sat on his throne and said ‘Bring the chief of the priests, Abba Filāpos.’ Whereupon they brought him before him. The king said, ‘What is the reason that brought you to me?’ The blessed Filāpos replied, ‘Let me ask one thing of you, as to whether it is true or not.’ The king said to him, ‘What is it?’ And the blessed [Abunā Filāpos] replied, ‘I heard that you married the wife of your father and you acted unlawfully.’ And the king replied, ‘What is it to you if I marry [a woman] who did not give birth to me? For priests who are knowledgeable in the matter said to me, “If you do not marry her, your kingdom will not prosper.”’

[137] And Abunā Filāpos said to him, ‘Diviners and sorcerers have misled you as the devil taught them, [who is] the father of lies.’²³⁹ When the king heard this, he became very furious and he ordered his servants to strike Abunā Filāpos’s mouth. When those servants who received permission from the king struck him, his crown fell off his head to the ground. Abunā Anorewos picked up the crown and kissed it, and he told those servants, ‘God will strike you with the punishment of His anger.’

[138] At that time, the Holy Spirit filled Abunā Filāpos and he said to the king, ‘Do not imagine that God shows partiality amongst people,²⁴⁰ whether it be a king or a rich man; for His name is ‘judge of righteousness’. At the Day of Judgment, He will be dressed in the clothing of punishment and will be clothed in the garment of revenge to take revenge upon the guilty. And

²³⁹ Jn 8: 44

²⁴⁰ Ro 2: 11

also He will be girded in righteousness to acquit or render judgment in sincerity for those who have been oppressed by oppressor kings to fulfill the word which is said “He judges the world with righteousness, and the people with equity.”²⁴¹

[139] O king, did you not hear what the apostles commanded, that our Lord said to them: “He who hearkens to you hearkens to me, and he who rejects you rejects me”?²⁴² If they are the children of baptism [Christians], let them marry only one wife, and if she dies then let him [sic] marry [another] one if he cannot live celibately. But as a Christian, if he marries three wives, let him not be counted among the flock of Christ.²⁴³ They [the apostles] said this for a man whose wife has died, and for a wife whose husband has died. But you have acted unlawfully, and we grieve because of [your] multiple wives. You have done greater evil than this, and you have become like a stranger by marrying your mother.’

[140] Whereupon the king became angry and commanded that Abunā Filəpos be beaten. When they beat him, blood flowed out of his mouth and his nostrils. And the holy man rejoiced because he was the first to be a martyr in the country of Ethiopia.²⁴⁴ Then the king commanded that they whip Abunā Filəpos with a whip of rope. And they whipped him until his ribs were visible, and the skin of his flesh was stripped off from his neck to his hip. And then, when they had finished beating him, his blood flowed like water. And his disciples came and took him to their lodging, which was in the palace. And the blood of this holy man became fire and blazed up. And then the king ordered his disciples to be whipped [too].

[141] And the soldiers asked him, ‘Why do you whip them? And why do you command us [to do this]? Behold, when their father was whipped, his blood became fire. And we ran away so that it

²⁴¹ Ps 10: 8

²⁴² Mt 10: 40

²⁴³ The book of Didascalia, art 19

²⁴⁴ This does not seem to be literally true,

would not burn us. Wherever his blood drips, it becomes fire.’ Then the king ordered his troops to extinguish that fire and to pour water on it. The king’s troops went out carrying many water pots and they poured the water upon it. And the fire did not go out, but rather rose up high as if they had heaped up dry wood and grass. And the water [itself] turned into fire just as it had happened for the prophet Elijah when it [the fire] consumed his offering.²⁴⁵ And all the king’s troops ran away and told him what had happened.

[142] The king stood up and went there with [his] many troops and he saw the fire burning. When he saw this, he commanded the troops to stop beating the holy men,²⁴⁶ and he himself ran away for fear of the fire. Then Abunā Filəpos prayed to God that the fire should go out, saying, ‘O Lord behold, you have shown your miracles concerning your holy people. Now [please] command the fire to go out.’ Whereupon it went out. And the blessed man’s disciples collected pieces of his flesh and his blood²⁴⁷ for healing and blessing.

[143] The next day, the king returned from where he had run away and sat on his throne and commanded them to bring Abunā Filəpos. And they brought him, having tied his hands behind him, and they had him stand before him [the king]. He again commanded them to strip off his clothes and have him stand naked. The king said to him, ‘You monk, be ashamed.’ And Abunā Filəpos said to him, ‘You be ashamed, you who married your own mother like animals which have no understanding. It is fitting for me to stand naked, dust before dust. Because our Lord, the king of glory, the wicked Jews stripped Him of his clothes and crucified Him on a wooden cross like a criminal. But do not think that I am ashamed; rather, I greatly exult and rejoice, for I have borne on my body a little bit of the passion of Christ. It is you who should be ashamed, who will stand naked before the judgment of Christ and before His myriad angels. I will not be ashamed,

²⁴⁵ 1Ki 18: 35

²⁴⁶ Abunā Filəpos and his disciples.

²⁴⁷ Turaiev’s edition has *wāda ’əmu* ‘verily’ instead of *wā-dāmu* ‘and his blood’. This seems to be a mistake.

for what is upon me is also upon you,²⁴⁸ and what is upon my daughters the nuns is also upon your wives, whom you are upon [i.e. lie upon?] like rams and goats.’

[144] Whereupon the king became angry and he commanded to pluck out his genitals. And the blessed Filəpos said to him, ‘You have done well, because you have removed the impurity of my sins.’ And again the king commanded that they should lead Abunā Filəpos around in his palace while he was naked and without clothes, so that the assembled company – men, women and the king’s concubines – should look at him. After this they took him, tying [his hands] behind him like a thief. And he spent that day with them taking him around. And all the faithful wept at the sight of Abunā Filəpos naked. And when they took him to the king’s wives, they said to the blessed man, ‘O you monk, be ashamed.’ And the blessed man said to them, ‘You women, you be ashamed, along with your husband who married his mother and transgressed against the law of the gospel.’ Again he said to them, ‘You be ashamed, you who married one husband–[both] mother-in-law [i.e. stepmother] and daughter-in-law [at the same time].’²⁴⁹

[145] And the widows who were walking naked with their father [Abunā Filəpos]²⁵⁰ said to the queens, ‘You women, you be ashamed; for we have been betrothed to one virgin husband, [who is] Christ.²⁵¹ But you, you [all] went and fornicated with a single man, while you are fourteen in number like the daughters of Cain. The genitals that you see on our father [Abunā Filəpos] are also on your husband. And the genitals that you see on us are also on you. If they [genitals] were not present on you, then we might have been ashamed. [Rather,] it is you who should be

²⁴⁸ ‘What is upon me’ = my natural body.

²⁴⁹ When Amdä Şəyon married his father’s wife, this one woman was both the stepmother (of Amdä Şəyon himself) and the daughter-in-law (of Amdä Şəyon’s father). What is confusing, however, is that this speech is not addressed to this one woman, but to all of the king’s wives together.

²⁵⁰ The text does not explain why the widows are naked. Plausibly, they undressed out of solidarity with Abunā Filəpos.

²⁵¹ 2Cor 11: 2

ashamed. For you will go naked when you stand before the Judge of all creatures in fear and trembling.’ Whereupon they took out the martyrs, dragging [them] like dogs.

[146] But the blessed Abunā Filāpos rejoiced about all the tribulation that befell him, saying, ‘Praise be to You, O Lord, for bestowed upon me this great gift, that I should suffer for Your holy name. And make this the remission for my sins.’ When it was dark, the king commanded them [his servants] to bring dogs that could hold off lions. And they brought the blessed Abunā Filāpos and made him stand before them naked and with his hands bound behind him. And the king said to him, ‘Now are you ashamed?’ And Abunā Filāpos replied, ‘O you shamed person, why would I say that I am ashamed? You be ashamed, for you have been defeated by a single mortal [lit. dead] and poor monk.’ And the king became angry and said, ‘If you have [really] defeated me, look at me [now].’ And the king said, ‘Where are the dogs I commanded you to bring?’ And they said to him, ‘O lord, here they are.’ And the king said, ‘Release them from their bonds so they will bite him on his sores.’ And the servants did as he ordered them. And the dogs went running to him [Abunā Filāpos].

[147] And the holy man [Filāpos] made the sign of the cross upon the dogs with his feet; his hands were bound and tied behind him so that he could not cover his genitals with them, and for this reason he signed with his feet. And when those dogs saw Abunā Filāpos, they rolled around at his feet as if to greet him. And they returned to their kennel without harming him one bit. And the blessed Abunā Filāpos said to the king, ‘Be ashamed, O king of evil faith! Behold, you have been defeated together with your dogs by the power of my Lord, Jesus Christ, praise be to Him. What do you say now?’

[148] Then the king became angry and was like a drunken man, and he even wanted to stab him [Abunā Filāpos] with a spear. And the queen stood up, tore her clothes, and seized him, saying,

‘Why do you do violence to this monk? He wants to deliver himself into your hands.’ Whereupon the troops took Abunā Filāpos and removed him from the king’s presence and dressed him in his clothes. And they said to him, ‘Why do you insult the king like this? Do you not know that life and death are in his hands?’

[149] And Abunā Filāpos said to the troops, ‘O my children, do you not know that my Lord says in the holy gospel, “Do not fear those who kill your flesh, for they cannot kill your soul”; instead, fear Him who is able to kill both soul and body and to destroy in hell.²⁵² For this despised [king], what is his life? Even if he has authority over the judgment of the flesh, the life [of the soul] is with God, who judges for punishment over the living and the dead at the coming of His kingdom.’

[150] And the king took counsel with his associates [his counselors], after they had misled him with their counsel, and they said, ‘Why do you quarrel with this monk? Let him be exiled from your country and let him die there; for he does not obey your commands.’ The king was pleased with this counsel. When it was morning, he sent his messengers to this blessed Abunā Filāpos, saying ‘You are [hereby] exiled from my country, and after this you will not see my face [again].’ The messengers arrived and informed the blessed martyr Abunā Filāpos all that the king had said.

[151] And our father said to the messengers, ‘Tell your king, “You have done well to me; for you have enabled me to fulfill what our Lord Jesus Christ said, whom you have rejected: ‘When they persecute you in this city, flee to another city.’²⁵³ For this reason, I will go into exile from your country. And you, and your wives, and the people who are with you, will be exiled from the kingdom of our Lord Jesus Christ. And me, He will remove me far away from your evil actions

²⁵² Mt 10: 28

²⁵³ Mt 10: 23

and from the sight of [your] face full of anger. And as for what you said me ‘After this, you will not see my face,’ you have prophesied truly regarding yourself, when it seemed to you that you were terrifying me. Know and understand my words. Behold, you will die in three years. And He will give your kingdom to your son Säyfä Ar‘əd.”

[152] ‘Tell him like this,’ said the blessed Filəpos to them, ‘and again inform your lord the king of the unrevealed events that will take place after this. I have received much punishment from you; and again, in the time of your son Säyfä Ar‘əd, I will receive suffering for the sake of the Orthodox faith, like my fathers the apostles. And in this, I will never be sad, but rather I will be filled with joy. For He has vouchsafed to me to suffer in the name of our Lord Jesus Christ, that I may be like [Him] in reigning with Him, to fulfill the word that the apostle said, “If we have been like [Him] in suffering, we will be like [Him] in reigning; and if we have been like [Him] in death, we will be like [Him] in [eternal] life.”’²⁵⁴ This word and the like Abunä Filəpos told the messengers. And those messengers told [it] to the king.

[153] When the king heard this, he gave orders to his soldiers and said to them, ‘After you have brought this monk to the land of [Mount] Qorqora²⁵⁵ and have put him outside its gate, send him off to go down to the land of Tigray.²⁵⁶ And you order the gatekeeper of the country²⁵⁷, saying, “If this monk who has rebelled against the king comes to you after this to return to his country, do not give him leave to go. If you give him leave, I will cut off your head.”’

²⁵⁴ 2Tm 2: 11

²⁵⁵ It is found In Angot. Angot was was the name of an area south of Təgray, east of Lasta and north of Lake Ḥayq, embracing more or less the present districts of Qobbo, Yäggü and Wəčale but excluding that of Ambassal, which was part of the province of Amhara. (Merid Wolde Aregay, 2003, vol .1, p. 268).

²⁵⁶ Many Ethiopian sources also report a serious conflict between the Emperor, on one side, and some prominent monastic leaders, the Metropolitan himself and representatives of the secular clergy, on the other. They accused Amdä Şəyon of polygamy, his having many concubines and an incestuous liaison with his mother. In his turn, Amdä Şəyon persecuted such monastic leaders as Bāşälota Mikael, Anorewos, Aron, Filəpos of Däbrä Libanos and others and then exiled them, dispersing them to different parts of the country. (Denis Nosnitsin, in *E Ae*, vol I, 228-229).

²⁵⁷Unclear. Why would they put him outside the gate of Qorqora? And if he has already been put outside of Qorqora, then what “gate” is being referred to?

[154] As they had been commanded, the soldiers came to Abunā Filəpos, and those soldiers said to him, ‘The king has said to you, “Come, get up and go into exile.”’ And again those soldiers said, mocking him, ‘You arrogant monk, who forced you to come here from your place? And who impelled you [to leave] your country? Did you not bring all these troubles and afflictions upon yourself by your [own] will?’

[155] And Christ’s martyr Abunā Filəpos said to them, ‘O you iniquitous people, and your king is iniquitous too – [tell me,] who caused our Lord Jesus Christ to come down from heaven when he was born from the Virgin [Mary]? And who constrained Him until the Jews crucified and killed Him, crucifying Him on the wooden cross, and buried Him in the tomb? However, by His divine authority and power, He was raised from the dead on the third day. And He set free Adam and his children from the bondage of the Adversary. And likewise, He commanded us to be martyrs in righteousness.²⁵⁸ But you, you are sinning, [doing] the work of your father Satan; but we will be martyrs without any compulsion, as our Heavenly Father has taught us, so that we may receive remission of our sins before Him.’

[156] When the soldiers heard this, they marveled at the sweetness of his words and the brightness of his face. And they said to him, ‘We put our trust in your prayers.’ One of them touched with his finger the pus from the flogging of the holy man and smeared [with it] his [own] right eye, which was blind, whereupon he became cured and started to see. When they saw this, they all marveled. They said, ‘Truly, you are a servant of God who has been judged unjustly.’ And Abunā Filəpos said to them, ‘Why do you marvel at this? It is not my pus that healed [him], but rather it is my Lord who healed him completely because of his faith. [Now] let us go where your king has commanded.’

²⁵⁸ Mt 10: 32

[157] Then they seized him to take him away. His disciples and the women that were with him came and they all said, 'Our teacher, we will be exiled with you.' The soldiers said, 'We cannot take you all without the king's permission.' And having said this they went back and told the king everything that the holy martyrs had said. The king replied, 'Those who want to go, let them go with him.' But they made an incision on the face and hands of the men and women, as a sign that they could not leave the country.²⁵⁹

[158] At that time the soldiers came to the adorned Filāpos and said to his [spiritual] children, both men and women, 'Leave off traveling and go back to your country.' The holy ones replied, 'We will not turn back.' Then the soldiers said to them, 'If you refuse to turn back, the king has commanded that you be incised [on your body].' And then all of the holy ones said with one voice, 'We will not leave off following our father for fear of incision; we would have been very happy even if the king had commanded you to kill us.'

[159] And the soldiers marveled when they saw their stoutness of heart. And they started to incise them. And they presented their faces and arms without flinching. As for the holy man, they incised his forehead, arms, and breast, from his throat to his belly, on the first day when they whipped him. And the number of people who were incised was twenty-four monks and fourteen holy women. After that, the soldiers arose to seize the blessed Filāpos and exile him from the country with the men and women whose numbers we mentioned above.

[160] And the king's priest²⁶⁰ who was named Zārə'a Krəstos, from the country of Angot which is called Gumat, became a martyr along with our father when divine love stirred him. For, with little terror of the king upon him, he did not fear whipping and imprisonment and he did not fear nakedness, remembering the nakedness of our Lord upon the cross on the appointed day which

²⁵⁹ This seems to contradict what was just said, that he did give them permission.

²⁶⁰ Unordained but highly educated and trained clergyman (Kahənātā Dābtāra)

was Friday, at the time of Pilate, the Roman governor, and during the tenure of the high priests of the Law, Caiaphas and Annas. This Zärə‘a Krastos did not stop being persecuted for the sake of the faith until he completed his life in exile. May the blessing of this victorious martyr be a mighty fortress to us before our enemy, Amen.

[161] Let us return to relating the story of Abunä Filəpos. And the monks and the faithful who were remaining at the time of his persecution divided up the skin of his flesh that came off of his body like the bark of a tree, doing it little by little, and [they divided up] pieces of [his] pure clothing that were soaked in the pus from his floggings, to be a remedy for the sick. And if there was a man possessed by a demon, they would place upon him [pieces of] the holy man’s skin, saying ‘Be healed by the prayers of Abunä Filəpos, martyr of Christ,’ whereupon he would be healed in a moment.

[162] And this our father [Filəpos] resembled the apostle Thomas²⁶¹ in his skin being stripped off [from the bone]; and by this skin he [Filəpos] cured the sick. And his pus opened the eyes of the blind, and the dumb would speak when they were anointed with it, the deaf would hear, the lame would walk, and lepers would be cleansed. And the sores from Abunä Filəpos’ whipping did not scab over. And he [Filəpos] lived for a long time doing mighty deeds [miracles]. And he was like the apostle Paul, who lived with headache and pain [scabs?]²⁶² of the flesh; and at that time he prayed three times to God that those diseases would depart from his flesh. [But] God did not permit and did not grant that this apostle should find relief from the pains that exhaust the flesh.

²⁶¹ On this day (Ginbot 26/ June 02) Saint Thomas the apostle and martyr, who was called “Didymus,” that is to say “Twin,” became a martyr, after he had preached in the country of India and Kantara. And when the governor heard this (teaching about Christ) he commanded the soldiers to lay him down on the ground, and to tie his hands and feet together with ropes, and to drag him along on the lower part of his back, and to tie him by these ropes to a stake, and to cut off his skin with knives, and to fill the inside of his body with salt, and vinegar, and the dust of burnt bricks. Everyone who was sick, no matter what the sickness was, he laid his skin, and he became healed straightway (Wallis Budge:(trans) The Ethiopian Synaxarium, P.536)

²⁶² The Gə‘əz has *g“āṣag“əṣatā ṣəga*, using a root which Leslau translates as ‘rough(ness)’ . But cf. 2Cor 12: 7, where Paul is described as suffering from ‘a thorn in the flesh’.

[163] But He bestowed upon him [Paul] the great grace to give the gifts of the Holy Spirit of many different kinds, and the healing power to remove sickness that has power over all fleshly people, who would come to him in faith.²⁶³ Thus, even while Abunā Filāpos was sick from the piercing of this wound, he could heal others, revealing godly power, and everyone who believed in his prayers would be healed. And someone who lost his money, if he would say, ‘O God of Filāpos, don’t let it be lost from me’, he would find his money. [The same is true] if his mule, his donkey, his cow, sheep or goats, horses or camels would wander off. When they [the people] would lay a ban on the wild beasts, saying, ‘By the prayers of Abunā Filāpos, do not ravish our wealth,’ then the animals we mentioned along with the beasts of prey would pass the night together [peacefully] intermingling with each other. And if the name of Abunā Filāpos is invoked, no robber can steal.

[164] O my brethren, listen to the miracle that he [Filāpos] performed before his death. There was a widow in the country of Zōma, which is his [Filāpos’] birth place. She heard about the miracle that had been performed by the prayers of Abunā Filāpos. This widow had a cow, and she had nothing else except it. She would tie the cow next to [lit. ‘under’] her bed. And this cow was very fat.

[165] One day, a thief saw this cow. When it became evening, he followed the cow to know where it passed the night. As usual, the widow came out and took her in. When the hostile [thief] saw the widow, he became happy for he knew that she had no husband or children, [no one] except herself. When night came, the thief opened the door of the house, went inside, and bridled the cow’s mouth. And he took it and kept going till morning. When the sun rose, he hid in a wild place so that nobody would see him.

²⁶³ Ac 19: 11

[166] When the widow got up as usual, she looked for her cow, [but] she did not find it in the place where it passed the night. Whereupon she cried out, saying, ‘O God of Filəpos, my father, help me, for you know that I have nothing except you. I used to gain food and clothing from it [the cow]. O Abunā Filəpos, do not put me to shame, for I have heard of your miracles.’ After saying this, she spent that day in sorrow.

[167] When the sun went down,²⁶⁴ that thief came out of the wild place. Then he drove that cow back down the [same] road that he had come, and it seemed to him that he was going to his own house but he was confused [lit. lost his heart]. When the cow arrived at her original house, she stopped, and it seemed to the thief that he had arrived at his own house. At that point, he called out his wife’s name and said to her, ‘Open [the door] for me’. When the widow heard the voice of the robber, she was terrified and said: ‘Yesterday you took my cow and today you have come to kill me.’ When the cow heard the voice of its mistress, it mooed. Whereupon the widow opened the door and saw the cow and the man standing [there]. Then the cow, knowing its own home, entered the house mooing.

[168] Then the widow cried out and praised God, glory be to Him, who had helped [her] through the prayers of the martyr Abunā Filəpos. And her neighbors came and asked her, ‘What happened to you?’ She said to them, ‘Behold the miracle God has done through the prayers of Abunā Filəpos! Yesterday he robbed me and today he returned [it] to me!’ And those people saw the thief standing inside the widow’s courtyard. They seized the thief and said to him, ‘Why did you take this widow’s cow?’ He said them, ‘I saw this cow eating grass in the field. And I wanted it, and I spent the day keeping watch so as to know where it passed the night. When the widow took it [the cow] and brought it into her house, I was happy, [because] I understood that

²⁶⁴ Mss ‘B & F’ say *šārāqā* ‘rose’, which makes no sense, but the rest mss *yä‘arb* ‘set or went down’

the widow lived alone. And again I heard her saying before she fell asleep, “O father Filəpos, I put my trust in your prayers; protect this cow that God gave me from robbers and thieves, for I am alone.”

[169] Having said this, she went to sleep. And I was very happy because I knew that there was no one who could help her. And entering the house, I took it out [the cow] and I went halfway to my city. And when dawn came, I passed the day there in a deserted place. And when it was evening, I got up to go to my house, with the cow walking before me. And it took the road that it knew, so I followed and I didn’t know where I was going. When I arrived here, I thought I had arrived at my own house, whereupon I called out to my wife. [But] when I heard the voice of that woman [the widow], I was terrified. And now here I am, as you see me.’

[170] When those people heard this thing, they marveled. And they praised God who had done this miracle through the prayers of Abunā Filəpos. And they said to the thief, ‘Go and sin no more, do not stray from righteousness!’²⁶⁵ And the woman continued praising God, who helped her by the prayers of Abunā Filəpos. May his help be with us, forever and ever, Amen.

[171] And now, listen again to another miracle that this Abunā Filəpos performed when he was alive [lit. when he was in the flesh].²⁶⁶ There was a certain widow who bred hens and she supported herself by selling them. One day, a hawk came and took a hen. Then the widow adjured it [the hawk], saying, ‘By the prayers of Abunā Filəpos, the martyr of Christ, return my hen that you took from me.’ And having said this, she spent the day trusting in his prayer. And the hawk did not dare to eat [it], but went this way and that way carrying the hen.

²⁶⁵ Jn 5: 14

²⁶⁶ Sometimes saints can perform different miracles after their death.

[172] When it became evening, the hawk alit on the ground where it had taken the hen. Then, the widow observed [it] and said, ‘This hawk that snatched my hen –perhaps our father has bound it in his prayers so that it should not eat [the hen].’ At that moment, the hawk arose, leaving behind the hen it had snatched. And she took the hen and found it alive without any harm. And she told her neighbors all that had happened. And she praised the Lord who had made a miracle through the prayers of Abunä Filəpos. May his intercession be with us forever and ever, Amen.

[173] And then, his reputation spread among all the nations, and anyone who believed in the prayers of Abunä Filəpos would get all his desires, whether man or woman. When they wanted to make bread, they would adjure the fire not to burn the bread till they returned back after arriving wherever they wanted; by his name it happened to them. If we were to write down one by one all the miracles that God revealed through his [Abunä Filəpos’] hands, we would never reach an end; rather,²⁶⁷ we have omitted them in order not to be senseless and idle for the listeners.

[174] Now let us return to our earlier topic. Then the king’s soldiers took the blessed Filəpos, and brought him to the land of Qorqora (Qorqwara).²⁶⁸ And after putting him outside of the gate of the city, they left him, and they spoke to the gatekeeper as the king had commanded. And he said ‘Yes, indeed.’ And the messengers of the king returned. Then Abunä Filəpos went down to the land of the nomads, and they are nonbelievers who kill everyone they find; however, God saved the blessed one and he passed through the middle of them. And he arrived in the land of Tigray when Tärädə’annä ’Əgzi’ə was the governor of Tigray.

²⁶⁷ Jn 21: 25

²⁶⁸ Taddesse(1972, 82) indicates, Filəpos of Däbrä Asbo was banished to Tigre in 1341 along this route, of which the identity seems quite secure by the mention of the pass of Qorqwara, which is also appears in in the 1454 map *Egyptus Norelo* at precisely the same spot: the country of the nomads who were pagans and killed all men(they were the people of Doba). (Alvarez, the Prester John of Indies, 1961, pp.186-187; The momads people were lived in the place where today’s North east Amhara and south east Tigray. (Kibrom, 2005E.C., 23)

[175] And there was fulfilled upon him the word of the gospel which says: ‘Blessed are those who are persecuted for righteousness’ sake; for theirs is the kingdom of heaven.’²⁶⁹ And choosing a place of silence to live in, he dwelt there. And the blessed one used to heal the sick and the ill through the power of his prayers. And the Lord would hear his prayers and would perform miracles and wonders not only to him but also to those who called upon his name in faith.

[176] And in those days the governor of the land of Tāmben,²⁷⁰ named Tā’amani bā-’Ēgzi’abəher²⁷¹ had a very beautiful daughter whose right hand and right leg had been crippled since the time she was born and she could not move about. And many noblemen wanted to be betrothed to her when they saw the beauty of her face and the charm and excellence of her beauty, so long as they did not know of her sickness; but when they found out about her sickness, they left her. And her father and mother who saw her wept greatly, saying, ‘O our daughter, if you were perfect like this [i.e. like your beauty], you would be fit for kings.’ This and the like they said. And they [people] told the father of that daughter about the reputation of the honored Filəpos, saying: ‘We have heard about a certain monk, that he disputed with the king, and the king exiled him from Shoa to here. And behold, he heals the sick; and if you wish her to be healed, take her to him and he will heal [her] for you quickly.’

[177] When the governor of that land [the girl’s father] heard this speech, he was filled with joy and said, “If he heals her, I will give him half of my wealth”; for the governor was very rich. Whereupon he got up and carried off his daughter and many gifts. And he looked for the place

²⁶⁹ Mt 5: 10

²⁷⁰ Early history of Tāmben to 17 century, (ᐱᐱᐱᐱ present official spelling, but also ᐱᐱᐱᐱ ‘Tāmben’, certainly the etymological, and previously current form, as attested in chronicles, documentary texts, and scholarly studies, cp. Praetorius 1874, Littmann 1902) is a historical province in the region of Central Təgray. Enno Littmann, “Tigriña-Texte von Tanbên”, (Alessandro Bausi, Tāmben in *EAE*, Vol iv, p.853)

²⁷¹ Believer in God

where Abunä Filəpos was and [the people] told him, ‘Now he is living in a place of silence that he himself has chosen.’ When the governor arrived there, he sent one of the monks to Abunä Filəpos saying, ‘O Abba, allow me to approach you, for I am your servant who has come from far away.’ And the messengers told [this] to the honored Abunä Filəpos, and he responded, ‘How does he know me? For I am poor, miserable and a stranger. However, if it is me he is looking for, bring him.’

[178] And when the governor saw him, he bowed down to the feet of Abunä Filəpos and said to him, ‘O stranger Abba, are you the one from the country of Shoa who was exiled for the sake of Christ and who is named Filəpos?’ And he responded in humility of spirit, ‘Yes I am, by name; but what do you want from me?’ And that man [the governor] said, ‘May your mercy come upon me.’ Abunä Filəpos said to him, ‘What are you saying?’ And the man said ‘I have heard about you, that you heal the sick and all those who are ill and bestow strength upon the weak through your prayers.’ And Abunä Filəpos responded: ‘Who am I, a sinner that I should heal?’ Then the governor said, ‘You holy men – although you may raise the dead and heal the sick, it is your habit to disparage yourselves and magnify others. However, I beseech through your prayers “Help my unbelief!”²⁷² according to the power the Lord has bestowed upon you.’ And Abunä Filəpos said to him, ‘May the Lord help you according to your belief – but what do you want the Lord to do for you through the hand of His servant?’

[179] The governor responded, ‘The Lord gave me a beautiful daughter, and the excellence of her beauty is charming, but her right hand and right leg are crippled and she has not been able to move about since she was born. And many noblemen wanted her to be their wife, but due to her sickness they left her. O Abba, behold, I have brought her here, and help me however you can,

²⁷² Thus Mark 9: 24. Turaiev’s edition, however, says ‘Help my belief’, with the word ‘belief’ repeated two lines later. It is possible that one of two successive *alifs* (‘i- ‘un-‘) may have been accidentally deleted here or not.

for I trust in your prayers; and accept this gift from the hand of your servant.’ The numbers of gifts that he brought [were] one mule-load of fine flour,²⁷³ one cow-load of *nug*-seed, two mule-loads of flour, three mule-loads of honey, fourteen donkey-loads of cereals; all these he brought for him. But Abunā Filāpos would take [only] what he could eat and secretly distributed it to the poor, and he ordered his servant to give back his gifts to the governor.

[180] And Abunā gave the governor the pus from his flogging, searching for it in [his] dress. And he said to him, ‘Take and anoint your daughter saying, “Be cured in the name of our Lord Jesus Christ, the Son of the Living God; this pus with which I anoint you is the blood of the whipping of faith that was shed as a witness of Christ.”’ Having said this, he gave it to him. Whereupon the man went off, trusting with his whole heart and his whole mind. And he anointed his daughter as Abunā Filāpos had instructed him. Whereupon her hand and leg became strong and she stood upright unharmed. And he said to her, ‘Go and return home in peace.’ And the daughter walked upright on her foot, and her hand became like the other one. And the governor praised the Lord because of the healing of his daughter.

[181] Then [the governor] arrived, greeted him and bowed down to the feet of Abunā Filāpos, saying ‘Behold, the Lord has saved my daughter through your prayers and entreaty.’ But Abunā Filāpos said to him ‘It is not because of my prayers and my entreaty she was healed, but rather because of your good faith.’ The governor said again, ‘O Abba, send your disciple with me to bring a gift which I will send to you.’ Then Abunā Filāpos said to him, ‘Why? It is enough for me what [you gave me] yesterday.’ But when he [the governor] importuned him extremely, he sent a disciple called Bākimos.²⁷⁴ And the governor was happy at this and, taking his daughter,

²⁷³ ‘BDEF’ say *ṭaḥn*’ meaning ‘grindstone’ but it is impossible, the rest mss say *ṭaḥn*’ meaning fine flour.

²⁷⁴ He is the founder of Dima Giyorgis Church. According to a local legend, he drove away a female demon Ḥmāwēlad and performed many miracles, including one involving a super natural heavenly light, hence his name Tākāstā Bārhan (light has been revealed.). He evangelized the area and founded a church dedicated to St. Mary in a

he went off with the disciple. When he reached his country, his servants welcomed him. And they saw the daughter walking; and they told her mother, and she [the mother] went out and welcomed her and embraced and kissed her. And there was great rejoicing in the house of the governor. When they heard that the governor's daughter had been healed, many people came and made a great feast for the poor and the miserable. And as for the disciple, he [the governor] led him to a beautiful dwelling.

[182] And early in the morning, after giving him fifty cows, flour, cereals and honey as before, he [the governor] sent him off in peace. And he commanded his servants to drive the cows of the disciple till he reached the dwelling place of Abunā Filəpos. When the disciple arrived at the city, he entered a market and found a man who was selling a gospel and he saw how beautiful it was. And he said to that man, 'Tell me the price of this gospel, so that I may give [the price] to you.' And the owner of the gospel said, 'Its price is fifty cows.'

[183] And the disciple thought, saying [to himself], 'What do all these possessions matter to us, if the Lord has given us our food and clothing which is sufficient to us? For we say, "We have discarded the entire world"; but the Lord will laugh at us in light of all this hoarding of ours, when we say, "Our father who are in heaven, give us today our daily bread."'²⁷⁵ Having thought [lit. said] this, the disciple said to the man, 'Come, so that I will give you [the price].' Whereupon he gave him fifty cows and took the gospel. And he rejoiced at this, saying: 'With the transitory I have found the non-transitory, and with the perishable the non-perishable.'

cave at Dima, which was raised to the status of a *gādam* by *aše* Dawit II in 1395. The position of Dima Giyorgis was changed to that of a *däbr* (cp. Cerulli 1943:1f; Gli Atti di Täklä Alfa., *Annali IUO* 2, 1943, 1-85.); (Joachim Persoon, Dima Giyorgis in *EAE*, Vol II. P.162)

Taddesse (1972,202) also said, 'The tradition about Tākästā Bərhan, founder of Dima derive his origin from Däbrä Asbo. He is said to have followed Filəpos in exile to Tigray whence his master sent him to Gojjam. Here his original name is given as Bäkimos which also appears in the text edited by Turaiev, pp222-3. Basset's short text mentions one Tākästā Bərhan of Däbrä Sot as Filəpos's fellow exile. He is said to have been still active in the reign of of Dawit. (R. Basset, *Etudes sur l'histoire d'Ethiopie*, p.10)

²⁷⁵ Mt 6: 11

[184] Then he took those gifts that remained and presented [them] to his teacher. His teacher asked him, ‘Isn’t there anything else besides this that he gave you?’ because he knew everything in his [own] spirit. And his disciple said to him, ‘Actually, he did give me fifty cows, but looking at those cows I thought, “Why all this for us, because we are [supposed to be] poor?” While I was thinking this, I found the gospel in the market and I bought that gospel with them [the cows].’

[185] And Abunā Filəpos said to him, ‘It is not fitting what you did without my permission, O Bākimos; having lived with me all this time, why do you not know my mind?’ After this he said to him, ‘Come now, bring the gospel that you bought and show [it] to me.’ And the disciple brought the gospel and he showed [it to] him. The blessed Filəpos said, ‘The gospel is fine; but come I will show you!’ Having said this, he opened the gospel and he found the place where it says, ‘For I was hungry and you did not give me [anything] to eat.’²⁷⁶

[186] ‘O Bākimos, listen! Our Lord did not say, “Do not buy the gospel,” but rather he said, “For I was hungry and you did not give me [anything] to eat, and I was thirsty and you did not give me [anything] to drink.” Following this word, [Filəpos said], ‘And you, take [it], †....† stay with this gospel.’²⁷⁷ After this he said to that disciple, ‘Bring back my property to me, and return it [the gospel] to him [the man you bought it from].’

[187] Whereupon Bākimos took the gospel and went to the market, grieving. He said, ‘I have unknowingly brought grief to my teacher. O my Lord Jesus Christ, help me at this hour.’ Having said this, he entered the market. He found somebody who was looking for a gospel, to purchase it for the amount of fifty cows. Bākimos said to him, ‘I have a gospel which I purchased before for the [same] number of cows that you [just] said.’ Then the two of them made an agreement with

²⁷⁶ Mt 25: 42

²⁷⁷ The grammar and the sense are not clear.

each other. And the man gave fifty cows to Bäkimos, and Bäkimos gave him the gospel. And taking the cows he [Bäkimos] returned to his teacher rejoicing, for he had accomplished his [teacher's] wish.

[188] O my beloved ones, behold this miracle that He did for the holy people. For at the beginning the disciple thought about not collecting the money, and his teacher [thought] about the poor; both of them were thinking about heaven and not about the earth. After this his teacher trusted in the Lord for returning those cows to him. And the disciple also did not hesitate, for both of them had purchased the faith that is similar to a mustard seed, which can move mountains and uproot fig trees.²⁷⁸ At that time Abunā distributed those cows to the poor and the miserable through his prayers. After this, he said to his disciple, 'O my child, understand [this], now the gospel has been read in heaven through the mouth of the Holy Spirit, who knows the hidden things.'

[189] In this way Abunā Filəpos lived three years in that country where he was exiled. And his fame was heard of throughout all parts of Tigray. After three years, King Amdä Şəyon died,²⁷⁹ and his son Säyfä Ar'əd²⁸⁰ succeeded his father. Then King Säyfä Ar'əd made a compact with the bishop Abba Ya'əqob not to go in his father's way and to stay [i.e. marry] with [only] one woman. This thing was good to the bishop, and he blessed him with all spiritual blessings.

[190] And at that time the bishop said to the king, 'Now listen to me, to a thing which I will tell you.' The king said to him, 'Please tell me.' The bishop said to him, 'Listen to what I tell you

²⁷⁸ Mt 17: 20

²⁷⁹ In 1344

²⁸⁰ 1344-1371, some text say, 'Säyfä Ar'əd.' His regnal names Nəwayä Krəstos, Q^wäştāntinos [Constantine]; he was the son and successor of *ase* Amdä Şəyon I. Säyfä Ar'əd' broke his pact with the metropolitan Abunä Ya'əqob by marrying three women, and thus aroused the opposition of Ya'əqob (consequently expelled to Egypt) together with the monks Filəpos, Aron and Anorewos (Turaiev 1908: 224, 137 [text]). Subsequently, the conflict with the monks took another turn. The quarrel with Filəpos was about the feast of the Nativity (*Ləḏāt*), to be celebrated on 29 *Təḥəšaš* (Turaiev 1908: 237f., cp. 229f. [text]). (Marie-Laure Derat, 'Säyfä Ar'əd' in *EAE*, vol iv, p.568)

about Abunä Filəpos, whom your father persecuted when he rebuked him that he should not marry his father's wife. And now send [messengers] to bring him, for he is the strength of the country.' The king said, 'Let it be as you have said.' And the bishop rejoiced greatly over this.

[191] Whereupon the messengers of the king went out and they arrived at the place where Abunä Filəpos was, and the messengers of the king fetched him and took him from where he was living. And all the people of the country wept, for the bulwark of their country and the healer of their sick was departing. Then they brought Abunä Filəpos to the bishop. The bishop arose and embraced and kissed him, and they both wept for a long time. And the bishop said, 'Praise be to the Lord who has let me see you in the flesh before my departure [my death], O Filəpos.' They stayed [together] a few days talking about the greatness of the Lord. And the bishop sent him to make a compact with the king that he should stay with [only] one wife. And Abunä Filəpos said to him, 'You have spoken well, but it seems to me that he will not keep his word.'

[192] After this the bishop sent the blessed Filəpos to return to his country. And Abunä [Filəpos] returned with gladness, and by the good will of the Lord he arrived at his monastery, at the tomb of Abunä Täklä Haymanot who was his spiritual father. And his servants rejoiced when they saw him, and it seemed to them that he had risen from the dead. And after few days, a man called ZäAmanuel rose up. This ZäAmanuel was so called only in name, but not in deeds. For he misled the king, saying, 'You cannot remain with one wife; for you are a king, and a king is commanded to marry three wives.' But [actually] the command of our Lord Amanuel [Jesus] is not like this. For His word is righteous and all His ways are straight,²⁸¹ and there is no injustice with Him.²⁸² This ZäAmanuel [was the] bearer of the name of our God in name [but] rejecter of His commandments, which our Lord himself entrusted to His apostles whom he appointed as His

²⁸¹ Jn 17: 17

²⁸² Ps 92: 15

brothers and inheritors, saying, ‘If you love Me, keep My commandments.’²⁸³ If this man had not been a rejecter of our Lord’s commandments, he would not have permitted him [the king] to marry three wives at the same time, saying, ‘[It is] commanded to the king, but not to everybody.’ And in this he set himself up as a personification of God,²⁸⁴ and he did [not] fear²⁸⁵ His kingdom, and he rejected the poor because of their poverty. And let this be far from our God!

[193] [But] where did ZäAmanuel get [this idea], that ‘Kings are commanded to marry three wives?’ After the revelation of a messianic law? Is it from the book of the covenant?²⁸⁶ or from the gospel? or from the epistle of the apostles? or from the words of their companion Paul who is called the ‘tongue of perfume’ [epithet of Apostle Paul] Is it from [the book] of Didəsqəlyā [Didache], or from the book of Sinods,²⁸⁷ which are accepted by the holy Church? When we searched for this commandment in books which teach about virtuous deeds and which speak righteous words, we did not find that we should reject his teachings. That is why we called ZäAmanuel ‘bearer of the name of our God [but] rejecter of His commandments’, following the

²⁸³ Jn 14: 15

²⁸⁴ Partly because he bears the same name as God.

²⁸⁵ The Gə’əz has *zä-yəḥərrəh* ‘who fears’, which however might graphically represent *zä-’i-yəḥərrəh* ‘who does not fear’.

²⁸⁶ The EOTC has accepted 81 canonical books; 46 are books of the Old Testament and 35 are books of the New Testament. Among the 35 books of the New Testament eight of them are called ‘The books of the Church Order’: these are, The Order of Zion (1), The Commandment (Təzaz)(1), Gəṣw (1), Abṭəlis (1), Books of Covenant (2), Clement (Qäləməntos) (1) and Didache (Didəsqəlyā) (1). The books of covenant have two parts; the first part has 59 articles, and the second part has no articles and it narrates about priesthood and eschatology. Didache, comes from the Greek word ‘Didāki’ meaning ‘Teaching’. It also known as ‘The Teaching of the Twelve Apostles.’ It was written in the 1st and 2nd centuries and has 43 articles. Sinods contains the four books, these are, The Commandment (Təzaz), Gəṣw, Abṭəlis and The Order of Zion. This book has 71 articles. (The EOTC Faith, Order of Worship and Ecumenical relations, 1996, pp. 46-47; and Daniel, 2006E.C, p.269)

²⁸⁷ Sinodos’, probably the older form, from Greek, *synodo*”, ‘assembly, meeting, council’) is the most important canonico-liturgical collection of the Ethiopian Orthodox (Täwəhədo) Church. It includes a large body of writings dealing with various aspects of ecclesiastical practice, such as appointment and functions of the hierarchy (from the reader to the patriarch), liturgy (esp. baptism and mass), prayer, Biblical canon, moral teachings and disciplinary rules, often attributed to the authority of the Apostles (these texts of the Sinodos together with the *Didəsqəlyā* and the Testamentum Domini [*Kidan Zäəgzianä Iyäsus Krəstos*], constitute the “Pseudo-Apostolic literature”) or to influential characters, such as St. Clement (*Qäləməntos*, a disciple of St. Peter), or Hippolytus of Rome. The S. also comprises writings of Church fathers and canons of ecumenical councils and regional synods of the 4th cent. (Alessandro Bausi, ‘Senods’ in *EAE*, vol IV, p. 623)

words of the apostle John who said, ‘Whoever says, “I have loved the Lord,” but does not obey His commandments, is a liar.’²⁸⁸ We could have brought many witnesses about this matter from the Old and the New [Testament]; however, we have left it, so that the matter may not be too long.

[194] Let us return to the previous point, [regarding] what ZäAmanuel advised the king. When ZäAmanuel said to the king, ‘It is fitting for you to marry three wives,’ the king replied, ‘What shall I do, for made a compact to marry only one woman?’ And this disdainful person said to him, ‘Do not despair, I will discuss with the bishop; he is not fitting to be a bishop, and in this cause I will justify you.’ The king was pleased by this wicked counsel and he summoned the bishop deceitfully, saying, ‘Come, respond and argue a case against this fellow of yours who said to you, “You are not fitting to be a bishop.”’ When the bishop heard this, he cried out and wept extremely, and said, ‘Now the prophecy of my beloved Filəpos is fulfilled.’ And the bishop Abba Ya‘əqob sent to the king, saying, ‘Wait for me for forty days, and then I will come to you.’ And the bishop sent a message to Abunä Filəpos, saying, ‘Come to me quickly bringing your disciples, those eleven teachers, so that we will take counsel together about the faith; for a man has arisen among the sorcerers and he has led the king astray as regards marrying three wives and eating on Wednesday and Friday.’²⁸⁹

²⁸⁸ 1Jn 2: 4

²⁸⁹ There has been no previous mention of fasting on Wednesday and Friday. However Historical traces have remained of struggles around fasting on Christmas Eve. The Acts of *abunä* Filəpos report a discussion between the Saint and *aše* Amdä Şəyon I and his clergy: the Emperor’s party was against fasting, but in favor of a two-day feast, on 28 and 29 *Tahəsaś*, corresponding to 28 and 29 for the celebration of Christmas in the Coptic Church (cp. Conti Rossini 1940:93f. and n. 4). The reasons behind that, only alluded to in the discussion held by Filəpos and his adversaries, are more explicit in the *Sənkəssar*: on account of both the exact time of Christ’s birth (“... for the Nativity took place in the last part of the night of the 28th day, and in the first part of the 29th day”) and of the difference between regular and leap years (two feast days were in fact argued for by “our fathers and doctors of the Church.” (Steven Kaplan – Emmanuel Fritsch – Gianfranco Fiaccadori, ‘Ləḏāt’ in *EAE*, vol, 3, p.539). But it is wrongly recorded as the discussion between the Saint and *aše* Amdä Şəyon I, during that time the king was already died, it should be his son king Səyfa Ar‘əd). Carlo Conti Rossini, “Sulle mission domenicane in Etiopia nel secolo XIV”, *Atti della R. Accademia d’Italia. Rendiconti* ser. 7a, 1, 1940, 71–98,

[195] Whereupon Abunä Filəpos called the eleven teachers and went quickly and arrived to the bishop. Then they saluted in a spiritual salutation. And the bishop informed Abunä Filəpos of everything that the king had said. And he also [told him] how he had put off the king, saying, ‘Wait for me until the appointed day.’ When Abunä Filəpos and the eleven teachers heard these words through the mouth of the bishop, they said, ‘First let us pray, because He [Jesus] commanded us, “Pray so that you enter not into temptation;”²⁹⁰ for prayer is the foundation of action and the end of action’’. Then they agreed on this counsel, to pray to God for forty days.

[196] When the forty days passed, the king sat on his throne of state dressed in his robe of state. And then he commanded to bring the bishop with the adorned Filəpos. And there was a great assembly of the troops of the king, the bishop, the appointee priests and the teachers of the church. Whereupon there arose the disdainer of the commandment, ZäAmanuel, and he said, ‘You Abba Ya‘əqob, you are not fitting for appointment as bishop of the great country of Ethiopia.’ And he said this to him three times. And the bishop, Abba Ya‘əqob, became silent for a long time.

[197] And then he [the bishop] arose and replied through the Holy Spirit, and he said to the king, ‘Choose one of three actions’; and he replied, ‘What is this?’ And the holy man said, ‘I do not speak with this rebel against the commandments, who puts his mouth on the sky [lit. insults the holy people], and moves [his] tongue to and fro on the earth,²⁹¹ and also prefers being partial to man rather than to God, seeking honor for himself. Choose as I have said to you, O king; keep the covenant between me and you, by marrying one wife; or if you refuse this command, kill me by the sword or else exile me to my country.’

²⁹⁰ Mt 24: 41

²⁹¹ Ps 73: 9

[198] After saying this to the king, the bishop Abba Ya‘əqob cursed ZäAmanuel and he anathematized him with the anathema of the apostles. Whereupon the disdainer of the commandment arose and said to the king, ‘Say to him [the bishop], “Let me counsel you [i.e. think again].”’ Whereupon the king said to the bishop, ‘Tomorrow I will tell you what I counsel; but today go in to your dwelling.’ After this the bishop, Filəḥos and all the priests returned to their dwelling. Then this man, the enemy of righteousness [ZäAmanuel], counseled the king to send the bishop to his country; and for those teachers that were allied with him, he should exile them from their position. And the king was pleased by this counsel. And in that night before dawn, this cursed counselor of the king fell ill and all his flesh became leprous and he died in his anathema like Arius,²⁹² saying, ‘Ya‘əqob and Filəḥos have pierced me with their cross.’

[199] And in the morning the bishop came and said to the king, ‘What do you counsel for me?’ The king replied, ‘You are [hereby] exiled from my country, and return to your country.’ Then the bishop said, ‘You counseled well upon me. I would have desired that you kill me rather than to return to my country, but let God’s will be done.’ Then he took the adorned Filəḥos and all the congregation of the church and those eleven teachers, and they entered into the church. Then the bishop said to them, ‘Behold, a great persecution has come upon us from the heretics and the rebels. And now what do you say? Will you heed my word? Will you accept my counsel? Or not?’ And they all said in one voice, ‘O Abba, where shall we go by your command? Whether we are exiled or we die, we will do everything that you tell us.’ Then the bishop Abba Ya‘əqob said to them, ‘Do not associate with rebels and heretics who say to you, in case of Christmas, ‘Eat on Wednesday and Friday.’ After saying this he commanded them to burn seven lamps.

²⁹² According to the church tradition he was condemned as a heresy by 318 Orthodox Church fathers in 335 in Nicea and finally he died when his intestine was tipped out.

[200] And he said to them, ‘Earlier I appointed Filəpos the head over all of you, like Peter, and now I am going into exile to fulfill the word of our Lord that says, “When they exile you from one city, flee to the next; for the cities of Israel will not be used up.”²⁹³ When I am in exile, let Filəpos be for you in my place. And everything he tells you, do [it]. If you transgress my word and the word of my beloved Filəpos, may God make you like lost ones.’ And saying this, he extinguished the seven lamps. And they all said Amen.

[201] And then they again lit the seven lamps and extinguished them, seven times.²⁹⁴ And he adjured all of them under threat of excommunication not to separate from each other. And he had them enter into the presence of the arc of the covenant for them to swear again. And after doing this the bishop arose and took hold of Filəpos’ neck and they embraced each other and wept bitterly for a long time, until all those who were with them and who saw [it] marveled at their great weeping.

[202] And then the bishop Abba Ya‘əqob kissed Filəpos on the head, [saying] ‘So then, O my beloved, henceforth we shall not see one another again in the flesh but rather in the kingdom of heaven. However, if you get there before me, intercede for me, so that I will come to you; and if I get there before you, I will entreat for you, so that you will come to me.’ And saying this, he kissed his head and his eyes. Then Abunā Filəpos said, with his tears pouring down and washing his clothes. ‘O my father bishop, let this ink of tears be written in your heart to remember me always, day and night. O my father, I beseech you and I take leave of you, for you have been for me a father and teacher in the place of my father Tāklā Haymanot.’

²⁹³ Mt 10: 23

²⁹⁴ The EOTC uses lamps or candels during the liturgy time, but it is not clear why the bisop lit and extinguished the seven lamps seven times.

[203] And he [Filəpos] said to him, ‘Woe unto me! for he [Täklä Haymanot] was separated from me by death, and now you in turn will be separated from me in life. Henceforth I shall no longer find anyone ቷ...ቷabout faith. Woe unto me! henceforth I will eat bread with tears, for I will have buried two priceless precious pearls [i.e. two fathers], one in death and one in life. O my father pray, for me, for you have sown me in stony ground that has no soil, and you have planted me among thorns and thistles.’ And Abunä Filəpos wept, saying this and the like. And then Abba Ya‘əqob said to him, ‘O my beloved, do not fear; even if we cannot meet in the flesh, we will meet in spirit in the kingdom of heaven. And you will conquer in the combat against the Adversary through the prayers of Abunä Täklä Haymanot and through the entreaty of the saints of old who will be with you forever.’

[204] And then they gave peace to each other and saluted in a spiritual salutation. After this Abunä Filəpos and the eleven teachers sent off the bishop Abba Ya‘əqob to go to his country in peace, and by the will of God he returned to the land of Egypt. And when he arrived he opened the door of his house, and he entered and found that the heaped-up coals, which he had covered over when he came to the land of Ethiopia, had not gone out for seven years. Let his prayers and the power of his help watch over us whenever we go out and come back, forever and ever Amen.

[205] And having sent off this bishop, Abunä Filəpos went to the king. And the king said to the blessed one, ‘Perform the sacrifice in the morning on Friday and Wednesday, whenever the feast of Gena²⁹⁵ comes together with them [i.e. falls on Friday or Wednesday].’²⁹⁶ And our blessed father said to him, ‘What is the reason that I should do this?’ And the king said, ‘Because today is our Lord’s birthday.’ And the blessed one replied, ‘Is our Lord’s birthday two days? We do not

²⁹⁵ The word Gäna comes from the Greek word, ‘Gena’ meaning Ləḏāt (Nativity); Many documents in the EOTC say ‘Taḥəśās 28’ is the feast of Gena and ‘Taḥəśās 29’ is Christmas (Daniel, 2006 E.C, 273).

²⁹⁶ Wednesday and Friday are normally fasting days; the king says that if Nativity comes on one of these days, then the Nativity feast should occur, taking precedence over the fast.

say that He was born on two days, but rather on one day. And this date is known by all the faithful, which is the 29th of Taḥṣāś, not the 28th [January 7th, not 6th]. When we celebrate His birthday every year, we do not celebrate saying ‘He was born in every year,’ but rather [we celebrate] so as not to forget the commemoration of the birth in flesh of our Lord Jesus Christ [who was born] from our Lady, the holy virgin Mary, to save Adam and his seed. And [His birth date was] after the completion of 5500 years since the creation of the world, at the time of the reign of Augustus Caesar,²⁹⁷ king of Rome, whose name means ‘brightness’ [Gə’əz šādal],²⁹⁸ and at the time of Herod the Edomite who reigned in Jerusalem.

[206] Likewise, the church also celebrates the commemoration of our Lord’s baptism at a certain time every year so that the next generation will not forget [about Christ’s baptism]. If our Lord’s baptism were not one²⁹⁹ – which was in the fifteenth year of the reign of Tiberius Caesar,³⁰⁰ and when Herod the Third was king of Galilee, and when Caiaphas and Annas were the high priests – so that our document of sin might be erased (Blotting out the handwriting of ordinances)³⁰¹ and our old creation would be renewed through our [re]birth from Her [Mary] and from the Holy Spirit.³⁰² [Even though] we celebrate the commemoration of the crucifixion, death, and resurrection of the Lord every year, it is not that He is crucified, dies, and is resurrected every year. Rather, he was crucified once, died, and was resurrected. And after this He will not die again, as it has been said, ‘Death cannot hold him.’³⁰³ But we shall act so as to commemorate, for those who come after us, the existence of a true thing, [namely] that He was born, baptized,

²⁹⁷ Lu 2: 1

²⁹⁸ Actually the Latin word *augustus* means ‘consecrated, dignified’.

²⁹⁹ There seems to be no ‘then’-clause to accompany this ‘if’-clause.

³⁰⁰ Lu 3: 1

³⁰¹ Col 2: 14

³⁰² The original birth of Adam is said to have been accompanied by a ‘document of sin’, which is now erased by the second birth, from Mary. The ‘old creation’ is our existence before the coming of Christ; it is ‘renewed’ when we are reborn to become a new creation.

³⁰³ Ro 6: 9

crucified, died, and was resurrected, for those who are after us.³⁰⁴ But you said, O king, ‘Celebrate the feast of Christmas on the Eve of Christmas,

[207] which is Gena, by administering the Eucharist at dawn and by rejoicing in the eating of fat foods.’ But the Book of the Apostles commands fasting [on Christmas Eve?], and abstaining from eating meat and drinking wine, and offering of the Eucharist as [is done] on fasting days³⁰⁵ and in the 40 holy days [of Lent] and on the day that is the eve of [Christ’s] baptism.³⁰⁶ Therefore I do not accept your command, for me to abandon the command of the book.’

[208] And the king said to him, ‘You always disregard the king’s word. So, in what way does the book say that He [Jesus] was born on this day? If you will not agree with me, be exiled from my country. But if you agree with me, I will honor you.’ And Abunā Filəpos said to him, ‘O king, by saying “He was born,” do you want to eat without understanding the meaning? If you don’t want to understand the power of this thing, eat during the 40 fasting [days], Friday and Wednesday, and after that you will fast. But I do not want your honor and I shall not hear your words. For you have violated the word of [your] oath and you have broken your covenant whereby you said, ‘I will only marry one woman’; but now you have married many and you have told a lie before God, not man. And I will not consent or agree about eating on Christmas. I would rather be exiled for the sake of the faith. Do with me as you wish.’

[209] The king commanded him to be exiled. And they exiled him along with the eleven teachers, his disciples, to the land of the Arāmayat [gentile], and they left him there. And he [Abunā Filəpos] stayed there with his students for three months eating grass like an animal. One

³⁰⁴ This phrase ‘for those who are after us’ appears to be a repetition of what was just said in the text.

³⁰⁵ On fasting days and Lent the Eucharist is not administered in the morning.

³⁰⁶ Haymanotā Abāw Zā šālāstu mət (The Faith of the Fathers of 318)

day a pagan³⁰⁷ drew his bow to shoot Abunā Filəḥos and kill him. A widow stretched out her hand and said, ‘Leave my teacher’; whereupon the arrow entered and pierced her arm and the holy woman died. And the word was fulfilled that our savior said, ‘He who gives up his life for his friend.’³⁰⁸ And the holy man cursed the pagan, whereupon he split [in two] and died.

[210] After three months, they told the king about the monks and nuns that had been killed. The king commanded [his servants] to bring Filəḥos. And they found him casting out demons, whereupon they took him along with the eleven teachers, his disciples, and brought him in to the king’s presence. When he arrived to the king, he [the king] said to him, ‘Do you [still] not heed my word about Christmas?’ And Filəḥos responded, ‘Have you [still] not heeded the word of the Book that says, “Do not collaborate with the gentiles who say ‘Let us eat and drink, [for] tomorrow we die’”?’³⁰⁹

[211] And he said again ‘You [all], be watchful and do not break the fast in case of holidays. Because of this matter, I have already been exiled before. [But] you, you who exiled me for the sake of faith, you have not turned aside from your error, and I have not changed my faith and my previous stance. Do with me as you wish.’ At that time the king commanded [his servants] to take the blessed one from his palace and set him in the middle of an island that is found in Lake Zəway³¹⁰ until he would recant [and agree] with the king’s will. And if he would not heed the king’s command, let him die an evil death there.

[212] And after this they took Abunā Filəḥos and brought him there and bound him in chains. And he stayed there chained for six months. And God performed miracles and wonders through

³⁰⁷ The Gə’əz text said, ‘Tānbalatawi’; and according to Getatchew Haile translation, he was ‘Muslim’ (Getatchew Haile, *The Translation of the Relics of Abunā Filəḥos of Shoa*, p.104)

³⁰⁸ Jn 15:13

³⁰⁹ 1Cor 15:32

³¹⁰ The copiest said sometimes ‘Zoy’ and sometimes ‘Zəway’

[lit. upon] his hands, until all who called upon his name and believed in his prayers were healed from all their illness[es]. And among the miracles and wonders of Abunā Filāpos that he performed while he was at Ziway [are the following]:

[213] At the gate of the seashore, there was a pagan who did not believe in Christ. And he had one child who was possessed by a demon, and it drove him [the child] very mad. Many magicians were unable heal [him]. One day [that evil spirit] shouted through the mouth of this child, saying, ‘If the chained Filāpos does not come, I will not come out.’ When the pagan father of this boy heard these words from the mouth of this boy who was possessed by a demon, he arose and searched for [the place] where Abunā Filāpos was. And he found the holy one with his leg bound in iron chains. And the pagan said to Abunā Filāpos, ‘O father, help me. Come with me; for [the evil spirit] has possessed my son and has driven him mad.’ And Abunā Filāpos said to him, ‘I cannot go, for I am chained.’ And the pagan replied, ‘If you do not come with me, my child will die.’”

[214] Abunā Filāpos replied, ‘Even if I come, if you do not believe in the faith of Christ, he will not be healed.’ And the man said to him,³¹¹ ‘If my son is healed by your prayers I will do everything you tell me.’ Then the holy man took water and washed his hands, and he gave the pagan [the water] and he said to him, ‘Go and sprinkle your son, saying, “In the name of Christ, the Son of the living God, who was begotten from the holy virgin Mary, you demon, depart! says to you the chained Filāpos for the sake of His holy name.” And when the child is healed, come to me together with this son of yours, your wife and all the people of your household, to be baptized in the name of the Father and the Son and the Holy Spirit.’

³¹¹ Turaiev’s edition has ‘said to them’.

[215] When that pagan arrived to his house, he found his son cutting his flesh with stones. When the demon saw his father holding the water with which the holy [Filəpos] had washed, the demon yelled through the mouth of the child, saying, ‘O Filəpos, first you cast me out from the son of Marit. And when you cast me out from him, I left that country because of you, and I fled here. And fleeing, I did not enter a house of the faithful, but rather I entered the house of a pagan. So, what shall I say? Only do not burn me with the fire of your prayers; because of you, I will depart quickly.’ When the pagan heard those words of the demon, he sprinkled his son, saying, ‘I sprinkle you in the name of Jesus Christ, about whom Filəpos preaches.’ Whereupon the demon departed from the child, burning like fire, and then he disappeared like smoke. Soon after, the child woke up and they gave him something to eat. And at that time he was healed.

[216] When the pagan wanted to be baptized with all the people of his household, his relatives came and said to him, ‘Why do you abandon your faith by reason of this little deed?’ Because of this, he decided not to go to our father and he did not believe in Christ. When Satan saw this thing, that the pagan did not believe in Christ, he brought seven other demons that were more evil than the first. And they entered and they took possession of his child, his wife, and all the people of his household. Then this pagan wept saying, ‘If I were to go [to him], he would not accept me, for I did not obey his command that he said me, “Take Christ’s baptism.”’ The pagan sought to offer another reason, saying, ‘Let me go and say that the demon refused to leave my child, let alone to come out from him, and [from] my wife who is crazy,³¹² and from all the people of my household.’ And adopting this plan which is false, the pagan went to the holy Filəpos, and he told him what we have said earlier.

³¹² Turaiev’s edition says ‘‘Əmnehu bəsit ‘Əbdt’ Come out from him, the crazy woman’, which makes no sense. Either ‘Come out from him, the crazy man’ or ‘Come out from her, the crazy woman’.

[217] At that time the holy Filəpos understood through the Holy Spirit that dwelt upon him, and he said to the pagan, ‘Why do you lie and tell me deceptive things and words? Do you think that I do not see through you? For the spirit of God is upon me, who knows the hidden [things] and reveals everything of the heart. O son of destruction, listen, O son of destruction, didn’t your relatives say to you, “Why do you abandon the law of your fathers by reason of this little deed?” And when you listened to those words, you decided not to come to me. And for this reason, God allowed the demons to dwell in your house. For everyone is repaid according to what he has done.’

[218] When this pagan heard these words, he fell on his face and bowed down before Abunā Filəpos. And he said to him, ‘O father, forgive me. I did wrong and I did not know that you are omniscient [all-knowing] like God who knows the hidden things which are inside the heart of man. But have mercy upon me. After this, I will do everything that you tell me, and I will not transgress your commands.’

[219] And Abunā Filəpos said to that pagan, ‘How can you compare me, a person such as yourself, to God? For I am dust and ashes, who is chained for the sake of Christ, preaching the faith in His name. But, know yourself. You lied once. Do not sin anymore so that nothing worse will befall you.’ And saying this, he took the water and washed his [own] bound hands and feet. And he told him, ‘Go, taking water, and sprinkle him [to do exorcism] like before.’ And that pagan went off joyfully. And he found his child, wife, and the people of his household biting each other like dogs.

[220] And he stood at the gate of his house, and first he called out, saying, ‘In the name of the Father, and the Son, and the Holy Spirit that Filəpos believes in, I too believe in Him. O you evil spirits, leave my house.’ And having said this he sprinkled them all. Whereupon the demons fled

from them. And it was quiet in that [house]. Then that pagan took his wife, his children, and all the people of his household and went to Abunā Filāpos. When they arrived to him, they believed in our Lord. And he baptized them all, and he commanded them to partake of Christ's flesh and blood. And after partaking of the Eucharist they went in peace to their homes. And they continued to believe in Christ until the day of their death. And afterwards they brought him to the island of Ziway, and six months went by and he was [still] chained.

[221] And the king sent messengers to bring Abunā Filāpos. When they brought him the king said, 'Now, will you not collaborate with me?' And he replied, 'For what reason should I collaborate with what you say, "Eat on Wednesdays and Fridays"?' If I collaborate with you when you are doing things like this, it is better for me to die.' When the king heard this, he became furious³¹³ at Filāpos and at all the Orthodox fathers or who were of the Orthodox faith³¹⁴ who had been cooperating with our father. The king ordered them to be separated. He said, 'My soldiers, go down from these people who are cooperating with this monk, so that we may fight with those [other?] people who have become an enemy to me through the advice of this monk.' At that time, these Orthodox fathers went down taking³¹⁵ tree bark, saying, 'We are the people of God.' And their number was 10,000,000.³¹⁶ And the king's soldiers went down taking [their] canteens (of water), saying, 'We are the king's soldiers.' And the king's soldiers were

³¹³ Here the text has 'and he said', which does not seem to make sense.

³¹⁴ The Gə'əz says 'Rəṭuanā Haymanot'; The book of the translation of the relics of Abunā Filāpos narrates the following, 'When they saw Abunā Filāpos exiled to one land after another all the (army called) Əllā Zāq^wnin who were of the Orthodox faith, shouted saying, 'What is the crime of the blessed Abunā Filāpos that they exile him to one land after another? We too, will die with him by the death he will suffer.' When the king heard this, he gave an order that the Əllā Zāq^wnin and his private soldiers be separated from each other. At that time the Əllā Zāq^wnin came down, bonneted with barks of trees (and) saying 'We are the Əllā Zāq^wnin who do not celebrate the Nativity of Christ on two days, as Abunā Filāpos has objected.' (Getatchew Haile recorded, The Translation of the Relics of Abunā Filāpos of shoa, p.105). Getatchew Haile says these 'Əllā Zāq^wnin' are probably levies who came from different regions.

³¹⁵ The verb is *tāqṣilomu*, a gerund from *tāqāṣṣälä*, whose meaning is not clear in this context. It must be possible to *tāqāṣṣälä* both tree bark and a canteen of water, since the same verb form occurs twice; this suggests the translation 'take', but this meaning does not appear in the dictionary. It is also not clear what is meant here by 'go down'.

³¹⁶ In Gə'əz, we would read this as *tə'əlfīt*; (Kidanewold Kifle says this number ሺህ፡ አልፍ or አልፍ፡ ሺህ) Getatchew Haile translates as 1000 myriads.

3,000,000.³¹⁷ And the king commanded them to bring him a horse for him to mount to fight [against those people].

[222] Whereupon the queen arose and ran into his royal tent. And her clothes were torn;³¹⁸ and she took hold of him said, ‘Is it true that you said “I will fight with the people of God”? This is not a good idea.’ And when she said this to him, he abandoned [this idea]. And [he said], ‘What should I do with this monk? If I leave him, he will misguide all the people and he will turn them toward him. Rather, let him be exiled and let him not dwell in my palace or in his monastery.’ And then, he commanded them to take him [Abunä Filəpos] down to a town in Damot called Gāmasqe,³¹⁹ which was a town of pagans. And he said, ‘After you deliver him there, kill him and we will be rid of him.’ And at the moment that the king commanded [this], they took the holy Filəpos to that town whose name we have just mentioned. And he stayed there for one year preaching the word of the faith.

[223] One day when the blessed Filəpos was on the downhill road of Gāmasqe, there came upon him a brigand among the black-faced pagans, and taking [his] spear and shield, he came rushing [upon him]. And he approached face-to-face with Abunä Filəpos. At that time the holy man cursed him with the sign of cross, saying, ‘May God bring you low and split you into two parts.’ At that time that black person rushed upon him, wanting to throw his spear at the holy man. But while he was rushing down, he split in two, holding the spear in his right hand and the shield in his left hand; one half of his body remained suspended above, while the other half of his body together with his legs remained on the ground.³²⁰ Whereupon this accursed person cried out, saying, ‘I considered bringing death upon God’s holy man, [and so] all this has befallen me.’

³¹⁷ In Gə’əz, we would read this as *śālāstu a’əlafat*, which Getatchew Haile translates as 300 myriads. These numbers are surely enormously exaggerated.

³¹⁸ In other mss we read ‘his clothes’ but it is not explained why the king’s clothes are torn.

³¹⁹ The text sometimes mistakenly says “Damascus”.

³²⁰ Was he split in half vertically or horizontally? The text seems to imply both things.

And saying this, he collapsed and died. And all the faithful who saw and heard [this] were afraid, and they praised God who works miracles and wonders through the hand of His servant, the holy Abunā Filəpos.

[224] After one³²¹ year, a bishop named Abba Sälama³²² came from the land of Egypt. Upon arriving there, he assembled all the dignitaries of the church and said to the king, ‘Where is the bishop, the high priest and the first martyr? For the Holy Spirit [told me] of his virtue through the mouth of the bishop Abba Ya‘əqob, saying, “You will find a man of God named Filəpos, who is the pillar and the foundation of the holy church. For his sake the rain falls on the earth, and the trees of the forest give fruit, and the blessing of milk, honey, and grain is given to mankind, and the grass to animals. If he is not to be found in the land of Ethiopia, the whole country will perish. But his prayer is accepted like incense before God, to protect her [Ethiopia] from

³²¹ Ms ‘D’ and ‘H’ say əmdəhrä ‘ḫ’ ‘amät (after four years), but the rest mss say əmdəhrä ‘ḥ’ ‘amät (after one year) this difference maybe happened by calligraphically.

³²² Abba Sälama (also known as Sälama *Mätärgʷəm*, ‘Sälama the Translator’, sometimes *Bərhanä Azeb*, lit. ‘the light of the South’, or Sälama . II) was Metropolitan of the Ethiopian Orthodox Täwəḥədo Church from 1350 (Conti Rossini) or 1348 (Chaïne), under aṣe Säyfä Ar‘əd, to 1388 or 1390, respectively (for a date before 13 August 1388, Fiacadori 1989: 151, 163). He succeeded abunä Ya‘əqob, who had been expelled in 1344, and was followed by abunä Bärtalomewos. At the very beginning of his career, Sälama was involved in protecting abunä Filəpos of Däbrä Libanos of Šäwa from the exile to which he had been condemned by Säyfä Ar‘əd; this fact, in turn, must be viewed in the framework of the tie established between Däbrä Libanos and the Coptic Church, in an anti-Ewostatean (anti-Sabbath) function. Sälama’s predominantly “Egyptian” activity, amply demonstrated by his restless activity as translator or promoter of translations of texts from Egyptian Arabic into Gə‘əz (which brought him his nickname *Mätärgʷəm*), should be considered in the same perspective. Apart from a great number of translations from Arabic into Gə‘əz, Sälama is credited with one original writing, the “Homily on the deceased” This is read over the dead, after the prayer upon them). It was first published by Conti Rossini (1904: 248–52, no. 18). This work is inserted in all copies of the *Mäṣḥafä gənzät*. Among the most important activities of Sälama is the revised translation of the Gə‘əz Old Testament. This revision, called since Dillmann the “Vulgar recension”, was made during the 14th cent. on the basis of an Arabic text, which itself was revised after the Syriac version (*Pšitta*) and therefore gives a false impression of original “Syriac” readings (cp. Bible translation; Syrian influences). The translations ascribed to Sälama are Hagiographies, Homilies, *Mäṣḥafä gəbrä həmamat*, *Filkəsyus* and the like. (Paolo Marrassini, ‘Sälama’ in *EAE* vol. IV, pp.488-89; Carlo Conti Rossini, 1904, *RRALm* ser. 5a, 13; Taddese, 1970, *JES* 8).

affliction.” And you, O king, do all that he tells you and do not trespass against his words, for the Holy Spirit has appointed him, like Peter, [to be] the head of apostles and the head of heads.’³²³

[225] And the archbishop [Abba Ya‘əqob] said to me, ‘You are blessed, you who go to meet God’s holy one, Filəpos; for I always see the Holy Spirit descending upon him time and again, and the angels placing three crowns on his head. Blessed is he whose lot it is [lit. who receives the lot] to salute his hands and feet. Where is [the one who is] the country’s strength, the bulwark of the faith, the healer of the sick? Where is the strength of the weak, the consoler of the brokenhearted? Where is [the one who is] a father to the orphan [lit. child of a dead person], and who ends the troubles of the elderly, and who judges the oppressed with truth and righteousness?’

When the bishop said all this and the like to the king, the king was terrified and dumbfounded. And then the king spoke to the bishop [saying], ‘When this Filəpos disputed my words and disobeyed my commands, I exiled him from his seat and I commanded him to be settled in another town which is under my authority.’

[226] Then the bishop said, ‘Unless Filəpos is present here, I cannot perform the service of priesthood.’ Whereupon the king sent messengers to bring him. And the messengers found him in the town of Gāmasqe, teaching the people. And the king’s messengers brought the holy Filəpos to his palace. And the king sent for the bishop to come to him for a meeting. And the bishop and the dignitaries of the church came, and he met Abunä Filəpos and he greeted him

³²³ The Gə‘əz text says, ‘*rə’əsä rə’usan, ‘atradəmas’, ‘liqä liqawənt*’ (Getatchew Haile, *Genealogy*, p.15). The abbot of the monastery of Märṭulä Maryam bears this title (Claire Bosc-Tiesse, ‘Märṭulä Maryam’ in *EAE*, Vol.III, p.801) ; but unlikely Berry (1976, 300) said, ‘Ras’ was the second highest rank and title (after *nəguś*) in the feudal-military hierarchy of the Ethiopian empire. The exact time of its introduction is unknown. Like many other Ethiopian titles, it could be of military origin, with reference to a supreme commanding position (Berry, 1976. PhD thesis, Boston University).

with a spiritual greeting. After this, they held a great convocation. And the bishop said to Abunā Filəpos and to all the dignitaries, ‘Whatever Abba Ya‘əqob bound, he has loosed to me.’³²⁴

[227] And now, collaborate with the king according to the rule of the orthodox faith.’ And the blessed Filəpos arose and said to the bishop, ‘If he is upright in [his] faith, we will collaborate [with him]; but if he is going to abrogate the faith for fear of his kingdom, we will not collaborate. And the anathema of Abba Ya‘əqob was not something which he alone anathematized, but even prior to bishop Ya‘əqob the apostles had anathematized, saying, “Anyone who violates the fast of the 40 [days] and of Wednesday and of Friday, if he is a bishop or archbishop, he shall be dismissed from his rank. And if he is an *episqōpos* or priest or deacon or king, he shall be removed from his position. And if he is a layman he shall be exiled.”’³²⁵ And now look, the king commands us, “Violate [the fast] on Wednesdays and Fridays by reason of Christmas”!’ Then the bishop said, ‘I do not say “You eat [i.e. ignore fasting],” for this is forbidden.’ And the king spoke to Filəpos, saying, ‘You are the one who has brought about [this] thing and who defies the king. And if you have renounced eating, then [at least] make a sacrifice, so that, seeing you, all the people will cooperate with you.’³²⁶

[228] And Abunā Filəpos said to him, ‘This would [indeed] be fear of the king to me! Did you not hear that our Lord said, “Everyone who acknowledges me in the presence of men, I also will acknowledge him before my Father who is in heaven. And whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when

³²⁴ Daniel (2006E.C, 283) said, ‘According to the law of the kings, a bishop can not loose the anathema of another bishop who is alive (The law of the kings, article 61, about the bishop), but the direct meaning of the Gə’əz translation would ‘Whatever Abba Ya‘əqob bound, he has loosed to me’, who is he? If we say, ‘he’ is for the king, a king can not bound and loose (spiritually).

³²⁵ The Law of the Kings, article 589 (about fasting).

³²⁶ According to Ceruli (1943, 244), ‘The idea of the king was, if the Nativity of Christ would fall on Wednesday or Friday, it should pass to the next day.’but unlikely Belaten Geta Heruy said, the debate between the king and Filəpos was, the king had ordered to celebrate the Nativity of Christ on the 28th and the 29th of Taḥəšaś together (i.e. in both days); and also he ordered, ‘If the 28th of Taḥəšaś would fall on Wednesday or Friday, the liturgy would be performed in the morning (Wazema, 1921E.C.)

He comes in His glory and in the glory of His Father.”³²⁷ Which is greater: righteous sacrifice or food that is perishable?’ Then the king replied to Abunā Filəpos, ‘Perform sacrifice in the morning and provide food in times of fasting.’ Abunā Filəpos replied, ‘O king, how can you command that I should perform sacrifice on Christmas, and that I should permit [eating of] food? This is a foolish thing.’

[229] When Abunā Filəpos said this, the priests of the royal camp [*kahənatä däbtära*] arose and said to the bishop, ‘O our father, do you not know that in the Hebrew calendar and the Greek calendar, Christmas (*lədät*)³²⁸ is on Taḥəsaś 28 [January 6], but in the Egyptian and Gə’əz [calendar], Christmas (*lədät*) is on Taḥəsaś 29 [January 7]? For this reason, we say, “Let us celebrate the holiday on the day of Christmas (*gena*).”’ Then Abunā Filəpos said, ‘What you say, that the Hebrews and the Romans [Greeks] celebrate on the 28th, but not on the 29th after Christmas (*lədät*) has passed – [even] if the Hebrews and the Romans do as you say, they only celebrate for one day and not two days. As you have said, “We and the Egyptians celebrate according to our own calendar – and you are witnesses to us – on the 29th of Taḥəsaś, and we do not celebrate on the 28th of Taḥəsaś, when the day of Christmas (*lədät*) has not [yet] arrived. And [even] those whom I have mentioned, they only celebrate it for one day. And we too, we will not celebrate it for more than one day.

[230] Why do you say we should celebrate it for two days, when our Lord was not born on two days but on one day? Or are you so arrogant as to say, “He was born on two days”? God does not give you authority [to do] this.’ When our father said this, the king became angry and said to the saint, ‘You defiant one, if you are going to cooperate, then cooperate; but if you are not going to cooperate, then you will be exiled, for exile is your custom instead of misleading others.’ And

³²⁷ Mt 10: 32

³²⁸ In this passage two words for Nativity appear, *lədät* (literally ‘birth’) and *gena*.

then the adorned Filəpos departed from the king's palace. And he arrived in the land of Kosoge which is the land of Şəlaləş,³²⁹ together with two of his spiritual daughters named Mäkbəyu and Orəni, for that country is the birthplace of those women saints who were betrothed to one virgin man, the pure Christ.³³⁰ Because of his spiritual daughters, Abunä Filəpos wanted to stay there for a few days before he would arrive at the country where God desired that he should finish his race [i.e. his life].

[231] And then Abunä Filəpos thought to depart from this country and to arrive where God had commanded him. He called over his children, Mäkbəyu and Orəni, and he took leave of them, saying, 'I go to fulfill the will of my God, but you [two] will stay, and in this place you will be martyrs and finish your race. You will not be alone, but rather [among] many people. When divine love stirs them, they will shed their blood with you until it pours out like a river in the rainy season [*kərämt*].' And he [Abunä Filəpos] told this to these women saints Mäkbəyu and Orəni, for he knew everything before it happened, through the Holy Spirit that dwelt upon him. And saying this, Abunä Filəpos went on his way, and Mäkbəyu and Orəni bade him farewell, flowing with tears. Then Abunä Filəpos went away from there. And when the king heard that the saint was in the land of Kosoge teaching the word of the faith, he was filled with anger, and he sent his soldiers to kill all the people of Kosoge, men, women, old people and children. And when these troops arrived, they assembled all the people of the land of Kosoge and they told them what the king had commanded.

[232] When the women saints Mäkbəyu and Orəni heard of this news, they raced with one another to prepare their hearts to be martyrs and to go to Christ whom they loved and who loved

³²⁹ Täklä Haymanot was born about 1215 at Şəlaləş in Zorare, in what is today the district of Bulga. (Taddesse, 1972, p.160).

³³⁰ 2Cor 11:2

them. And they stood before the soldiers who had been commanded to kill by the king. And the saints spoke, ‘We are believers in Christ and in the orthodox faith of the blessed Filəṗos, which was established by our fathers the apostles and [by] Paul, the Chosen Vessel, who established the authority of anathema for the coming generation, that they should not accept any other teaching except their [the apostles’] teaching, which was pleasing to the Holy Spirit. Whether³³¹ a man or an angel teaches [it], he [Paul] commanded and anathematized that it not be accepted.

[233] We [lit. “I”] shall not accept the king’s religion. For it inclines to the love of food by discarding the Friday and Wednesday fast, and by discarding the anathema of the apostles and all the teachers of the church not to eat on those days, Wednesday and Friday, [not even] because of feasts, except for the feast of glorious Christmas that is on Taḥəsaś 29, the feast of Epiphany that is on Ṭər 11 [January 19] and at the time of Pentecost, and additionally on Easter³³² which is the resurrection of our Lord. And leaving out those days that we have mentioned, if anyone breaks the fast because of feasts, it is an anathema. We would rather die than be companions in faith with a king who violates the anathema.’ When the women saints Mäkbəyu and Orəni said this and proclaimed their faith, the king’s soldiers arose in a fury and cut off their heads with a sword, these good women who were strong like men although [being women] they were weak. And when the people of that country saw them [the two saints] courageously accept death by the edge of the sword [they said], ‘We shall not separate from them dead or alive, for they are our companions in faith. Just as Abunä Filəṗos has taught us, saying, “Do not leave this straight faith until you come upon death.”’

³³¹ The Gə’əz has here *ḥədəgu-ssä*, which should mean ‘let alone, not to speak of’, not ‘whether’. But from the holy Bible we have, ‘If any man preach any other gospel unto you than that you have received, let him be accursed. Gal 1:9

³³² The grammar is not clear; however, this teaching is found in the Law of the Kings, (article about fasting), number 561 and in the faith of fathers, Haymanotä Abāw (of the 318), 1986, p.57

[234] At that time those soldiers cut off their heads with sword, not sparing men, women, old people, or children. And the number of people that the soldiers killed starting from Ṭəqmət 3 [October 10], which was the death day of the blessed Mäkbəyu and the saint Orəni who were leaders on the path of life, until Mägabit 23 [March 30] was equal to 900,777. And it was not only the people of Kosoge who made up that [number], but [others] came as well to take up the crown of martyrdom – from Bali,³³³ Däwaro,³³⁴ Fäṭägar, Wäḡ, Damot, Šäwa, Amhara, Wifat,³³⁵ Gədm, Angot, Təgray and from other towns the divine power gathered them to fulfill the word that Abunä Filəpos had prophesied, when he spoke to the blessed Mäkbəyu and the saint Orəni at the time when he separated from them.

[235] After this, by the king's command, the soldiers stopped killing. All this happened by reason of Abunä Filəpos, the head of that company of martyrs. Earlier, too, when King Amdä Şəyon exiled Abunä Filəpos and when they [the people] saw the numerous miracles performed through his hands and the blood of his whipping that became fire until it burned the king's tent, many people had fulfilled their martyrdom by the edge of the sword and spear in the town called Säwän.³³⁶ Let us tell here a few of the stories about the blessed Mäkbəyu and the saint Orəni.

Earlier they had accepted exile with Abunä Filəpos and they performed miracles in the land of

³³³ The name Bali (also Bale, Baalee) comes from the historical Muslim state of Bali, located in the northern part of the present administrative region of Bali. The medieval state of Bali was bordered by the medieval Muslim states of Dawaro and Šarka in the north, Hadiyya in the west, 'Adal and Dawaro in the east and the huge grazing-ground of Oromo pastoralists in the south. Like other Muslim states in southern Ethiopia, such as Šawa, Ifat, Däwaro, Fäṭägar, Hadiyya, Waj, 'Adal, and Harar. Bale came into existence sometime between the 11th and the 13th cent. (Mohammed Hassen, Bale, in *EAE*, Vol, 1, p.458)

³³⁴ It was one of the seven Muslim trading states in southern Ethiopia. This series of Muslim states, namely Ifat, Däwaro, Arabäbni, Hadiyya, Šarḥa, Bale and Darä, grew up along the coast and inland as far as the lakes, thus, encircling the east and south of the Ethiopian massif. As one of the buffer-states, Däwaro itself, corresponding roughly to the present-day Arsi region in southern Ethiopia, was a long, narrow territory, only five days' journey in length by two days' in width, as described by al Umarī in the first half of the 14th cent. Bordering upon the Bale sultanate in the south, D. was separated from it by the Wabi Šäbälle river and bordered on Ifat on the right bank of the river Awaš. In the east, it reached the edge of the Afar lowlands, in the south-west, it bordered on the small principalities of Šarḥa and Arabäbni. (Taddesse, 1977, *The Cambridge History of Africa*, Ethiopia), Place Names in Ethiopian History', *JES* 24, 1991).

³³⁵ Huntjinford, 1989; Merid Wolde Aregay, Poetical Geography of Ethiopia at the beginning of 16th C, pp622-23

³³⁶ Säwän was the place where King Amdä Şəyon was living.

Däwaro which is called Dara.³³⁷ There they killed people who did evil to them and then raised them [from death] by their entreaty, until the people understood the strength of their power. And again after they returned from exile, they made water gush out from dry rock in Kosoge, so that it would be a cure for the sick. And still today it [the gushing water] exists, revealing power [to those] who sprinkle and drink from it in faith. By the prayers of those women saints Mäkbəyu and Orəni, and by the entreaty of the excellent martyrs, the first and the last, who in His name preferred death over life, may God save us from the evil of Satan, forever and ever Amen.

[236] Let us return to the story of the life of the blessed and virtuous father Filəpos. After Abunä Filəpos had been exiled by the king, he arrived at a place called Şäräbt.³³⁸ And he wanted to stay there for a few days. His disciples said to the father, ‘If you stay here, we fear that the king might kill us because of you, for we have heard what he did before.’ And the blessed Filəpos said to them, ‘If you are afraid, I will go for your sake.’ And then he arose and said to those who were with him, ‘Come, let us go to ቷ....ቷ, if they will accept us. If they will not accept us, I will bid farewell to my father Täklä Haymanot and I will salute his tomb, for it is my last time.’ And saying this, he went off and arrived at Däbrä Libanos. And they [his companions] spoke to him as before [expressing their fear].

[237] The blessed Filəpos said to them, ‘Don’t be sad; and as for my father’s tomb, no destruction will come upon it. For your sake I will go. Only bear with me patiently this rainy season [*kərämt*] until Yoḥannəs [early September]. After that I will go.’ And they said to him, ‘O our father, let it not be like this. For we are very afraid lest the king send [his troops] today or tomorrow.’ And then, hearing this, Abunä Filəpos arose [and went] to the tomb of Abunä Täklä

³³⁷ A region south-east of Däwaro and west of Bale belonging to the Muslim belt. Daniel said, ‘Dara was between Däwaro and Bale, that is why it was grouped under the part of Däwaro’ (Daniel, 2006 E.C, 289).

³³⁸ It is not mentioned where it is found, but Daniel said, ‘It may be found in North Shoa, Mänz (Daniel, 2006 E.C, 289).

Haymanot, and he knocked on his tomb and said, ‘O father, behold, I have completed my race. And I have delivered my message, and my time to rest has come. And now I separate from you, so that my flesh will not separate from you;³³⁹ but let your blessing come to me, and do not let me be far from your mercy.’ And saying this, he kissed Abunä Täklä Haymanot’s tomb and he went out and left. And he said to those of his disciples who remained in the monastery, ‘From this time forth, you will not see my flesh.’ And saying this, he went off and arrived at Abba Gəndəna.³⁴⁰ He spent the night there. But they did not welcome him and did not give him anything, even while they were eating and drinking and preparing a wedding.

[238] And when it was morning, Abunä Filəpos went out the door. And standing outside, he stretched out his hands and cried out, saying, ‘O Lord, look at this iniquity they have done to me. Half is water, half is food, but of all this they did not give me any, while they were eating and drinking and making merry. But it is not out of longing for food that I say this to You, O Lord.’ And saying this, he called out to his sisters, the widows who were not participating in their iniquity, ‘Leave, quickly! Do not stay here [even] for a week! But if you do stay here, take heed for yourselves.’ And saying this, the saint went on his way. And a week after he left, a pestilence came to this place and killed fifty-three monks, not including women and children.

[239] But the blessed Abunä Filəpos stayed in the land of Wäläqa where he had built a place before his exile. And then the king was looking for our father, and he said, ‘Where did that monk go?’ And they said to him, ‘He is in the land of Wäläqa.’ And the king said, ‘Go and bring him,’ and they brought him. And the king said to him, ‘Where were you?’ And the holy Filəpos said,

³³⁹ The corpses (flesh) of Abunä Filəpos and Täklä Haymanot will be united in death.

³⁴⁰ The researcher has found the ‘Hagärä Sälam’ manuscript from Gəndəna. This place is found nearer to Däbrä Libanos monastery and a special name called *Daḥəna*. According to [their] tradition, ‘The people who lived in this place were cruel, they did not want to give food and drink to abunä Filəpos, in this case many people killed by pestilence and it stayed for many years. In order to solve this problem the people had built a church in the name of abunä Filəpos, and still today the church is there.’

‘Have you not heard what David said, “The earth is the Lord’s and the fullness thereof?”’³⁴¹ And the king replied, ‘God gave the land to me, to me and not to you.’ And the holy Abunā Filəpos said, ‘God did not give it only to you, but He gave it to all of us: as David said, ‘And the earth He gave to mankind.’”³⁴² And then the king said to Abunā Filəpos, ‘Why do you always disregard my commands? All the church dignitaries collaborate with me. You are the [only] one left who does not accept my commands.’ The saint replied, ‘If I were to disobey the law for fear of you, my earlier combat would become null and void. For no one puts his hand to the plow and plows backwards.’³⁴³ I would prefer death rather than having the [promised] reward rendered void.’ Having said this, he departed from the king.

[240] At that time the king sent many precious things, and the king’s messengers brought [them] to the saint. And they told him, ‘Take this, the king says it is for you.’ But the king did this in order to deceive him, because he thought that he [Abunā Filəpos] would be defeated in this way. And the saint said to the king’s messengers, ‘Tell him, what can your goods do for me? For God will feed me and clothe me.’ And the messengers went in to the king and informed him [of what he had said]. And again, he sent the messengers [to Abunā Filəpos], saying, ‘Why do you refuse to accept the king’s goods? Don’t you know that everything that you eat and wear is as if it were the king’s?’

[241] Hearing this speech, Abunā Filəpos said to the messengers, ‘Say to the king, have you not heard what God said to the children of Israel, “Your gold is false [gold], and enemies will eat your silver?”’³⁴⁴ And again He said to them, “If you bring fat rams and cows [burnt offerings],

³⁴¹ Ps 24:1

³⁴² Ps 115:16

³⁴³ This is from Luke 9:62. But the Gə’əz version of Luke 9:62 differs from the Greek, which says, ‘No one, after putting his hand to the plow and **looking** back, ...’

³⁴⁴ Isa 1:22

My soul does not delight, if you have not observed what I have commanded you.”³⁴⁵ O king, you say “I am king” without keeping His commandments. But God is the only king in heaven and earth.’ The messengers entered and informed the king of what our father had said to them. Then the king said to those messengers, ‘Enter to him carrying property and after throwing it down at his feet, come back.’ And thus they did three times. However, the saint would get up, leaving that property, and sit somewhere else. And they informed the king how he [Filōpos] had refused to take the property and how he wished to leave.

[242] The king said to them, ‘Go and say to this monk: “A hare argued with the earth saying, ‘I am going to a place where you are not present.’” And the earth said, “Well! Go ahead and go to where I am not present, if you can get to a place where I am not present.” And the hare started to run, thinking that she could go somewhere where the earth was not present. But wherever she would run to, the earth said to her, “Here I am here, and here I am.” And from running so hard, she died of heart failure.

[243] And you, like her [the hare], can you get to a place where I do not govern? Please, arrive [there], and I would like to see the end of this thing.’ And the king said this thing to our father, and the saint said to the messengers, ‘Tell the king, “Why do you boast of your wickedness like this, and put your mouth on the sky [i.e. insult the holy people]?”³⁴⁶ Have not you heard what our Lord said, ‘He who magnifies himself will be humbled, and he who lowers himself will be exalted?’³⁴⁷ By this word of yours, you defy God. David has said about Him, ‘The heavens are Yours, and the earth also is Yours; the world and its fullness, You have established [them].’³⁴⁸

³⁴⁵ Isa 1:11-13

³⁴⁶ Ps 73:9

³⁴⁷ Lu 18:14

³⁴⁸ Ps 102:25

And also he said, ‘The sea is His, for He has established it; and the dry land, His hands have formed it.’³⁴⁹

[244] And so I know that earth is God’s and not yours. But I will accept persecution so that I may be like my fathers the apostles, in fulfillment of the word of the gospel that says, ‘Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.’”³⁵⁰

When the king heard the words that Abunā Filəpos said, he became silent, for he could find no word of response. And the saint arose and said to his apostles, ‘Let us go quickly so that I may be buried by the hand of my teacher, Abba Sālama.’ He arose and went to a monastery in the land of Amhara. And he arrived at a place, and he stayed there for a week.

[245] Then the abbot of the monastery came to him and said to him, ‘O honored father, I am afraid. For you are that *episqopos* whose fame has been heard of throughout the world; [and] I do not like you to stay here, for I am like nothing before you.’ The saint Filəpos responded to him, ‘Do not be sad about this, for I will leave you tomorrow.’

[246] And then he got up early in the morning, and he went until he reached the land of Gergesa,³⁵¹ where Abba Sālama was. And they told the bishop that the blessed Filəpos, the martyr of Christ, had come. The bishop rejoiced and said, ‘Bring him in to me.’ When he saw him, he arose and embraced him on the neck and kissed him. They greeted each other in spiritual greetings. And then he [the bishop] said to our father, ‘You have renounced the world and have followed Christ with love and faith, so that you will be inheritor of the kingdom of heaven.’ And Mar Filəpos said to him, ‘What am I? The blessed are those who have completed their combat [saintly lives] and who have received the crown of martyrdom in the kingdom of heaven.’ And

³⁴⁹ Ps 95:5

³⁵⁰ Mt 5:10

³⁵¹ It is found in South Gonder; today Gergesa called ‘*Hagärä Gerges*’ or ‘*Mägäsge*’

Abba Sālāma responded to him, ‘Truly I tell you, “You will not be found wanting in the kingdom of heaven.”’ And then they sat talking about the things of God.

[247] After a few days, there drew near the departure of the respected Abunā Filāpos, the victor, who was a martyr during the reign of Amdā Šəyon and his son Säyfā Ar‘əd, kings of Ethiopia, accepting whipping, imprisonment and exile from town to town with many words of reproach, and enduring hunger, thirst and nakedness. At that time a voice from heaven called out to him, saying, ‘Come, O My beloved Filāpos. For you have completed your race and you have finished your combat [saintly life]. And again you have borne many hardships and you have endured tribulation for My sake, suffering insults, whipping and imprisonment. And like a robber and a bandit you have been persecuted. Blessings upon you!

[248] O my beloved blessed Filāpos, I say to you truly, “All your hardship, tribulations, exile, and patience have been recorded for you in gold ink on pillars of light in the heavenly Jerusalem.” Because of this I, Jesus, speak a word which does not deceive: Whoever believes in your prayers and performs your commemoration with incense, sacrifice, and offerings, and whoever gives a goblet of cold water to drink on the day of your remembrance in your name, I will give him a good reward in the new [coming] world. And for the one who writes or causes to write the book of your combat [saintly life] which is your suffering and which you endured for me, I will write his name on a pillar of light in the heavenly Jerusalem with all my saints and martyrs forever and ever, Amen.

[249] And behold, I have prepared seven crowns for you: one for your virginity; one for your martyrdom; one because you turned back the people from wrongdoing to my worship through preaching my gospel; one for your exile from town to town in tribulation and affliction; one because you rejected the crown of transitory glory; one because in my name you killed Marit

while you were a child and you did not fear death; [and] one for your pure priesthood and your perfect monastic life, like Antonius and Makarios.³⁵² I will send my compassion and mercy to the place where your flesh is buried. And no hail, frost, locust, or cricket shall come into it.’ And after our Lord Jesus Christ gave him this covenant, He ascended in glory into heaven. And the saint rejoiced when he heard this; it seemed to him that he was not wearied, and he glorified the Lord. And then the saint fell ill, like all people. When the bishop heard that the saint was ill, he was intending to go from Gergesa to Haqalit,³⁵³ but before he arrived, the saint sent for the bishop to come to him.

[250] When the bishop came to him, the saint said to him, ‘To whom will you leave me? Do you want to go without burying me? But if you are in a hurry to go from here, take me with you so that you will bury me in Haqalit.’ And hearing these words from the mouth of the saint, the bishop wept, saying, ‘O high priest and father of monks, are you going to die? O Filāpos, bulwark of the faith, the pillar and foundation of the church, are you going to die? O Filāpos, head of the *episqōpos*, are you going to die? O eloquent-tongued Filāpos, will you be closed up in death? Let me die instead of you. And if not here today, then cause me to follow after you tomorrow.’ [Saying] all this and the like, the bishop wept over his beloved Filāpos. And then, lifting him up, he carried him in his bed and took him from Gergesa to Dābrā Haqalit.

[251] And then the teacher of peace, Abunā Filāpos, went to his rest in peace at the age of seventy-four years and nine months. From his birth to age fifteen he lived in his father’s house. And then he went to Dābrā Libanos. And after coming to Dābrā [Libanos] he lived for three years before becoming a monk, and twenty-two years after becoming a monk until he became the

³⁵² Egyptian monks who established the ascetic life of monks in the desert of Egypt.

³⁵³ A mountainous dābr found in South Gonder, Səmada district. It has only one gate. In order to arrive there, [you have to go] from Dābrātabor to Wāgda (the capital city of Səmada), then Yāq^wuasa, from Yāq^wuasa to Haqalit at least two days journey on foot (Daniel, 2006E.C, 298).

head of the monastery. And from his appointment until he was exiled, [it was] twenty-eight years. After his exile [there were] three years in Tigray, two years in Wäläqa, three months in Dara which is Däwaro, six months on the island of Zəway, and one year in Damot. And all the years of his exile were six years and nine months.

[252] And then he went to his rest on Hamle 28 [August 6]. And the diligent angels, the holy prophets, the pure apostles, the victorious martyrs, the perfect saints and the excellent monks descended from heaven to welcome him with crowns and lights without number. Then they raised up his soul into heaven, saying, ‘Glory to God in the heavens, to the One who has granted favor to man; he who has suffered on earth shall live forever,’³⁵⁴

[253] When Abunä Filəpos passed away, messengers went to inform the bishop Abba Sälama of the death of our father, for at that time he was [living] in another house. And when the bishop was [still] there, his [Filəpos’s] disciples said to each other, ‘It is not fitting or appropriate that we should be the ones who enshroud [him].’ When the bishop came [to his house], knowing in spirit about the saint’s death, he found the messengers who had been sent to him to inform him. And [even] before they told him, the bishop said to them, ‘I know, I know that the victorious Filəpos has died.’

[254] And arriving there, the bishop fell upon him and wept bitterly, and then he enshrouded him as bishops are enshrouded. When the people said to him, ‘Leave [it], do not touch the corpse, for you are a bishop,’ then Abba Sälama said to them, ‘Who am I to be a bishop? Behold, the bishop is Filəpos, whom the Holy Spirit appointed to be the shepherd of the church which Christ

³⁵⁴ Ps 49:8-9

purchased with His blood,³⁵⁵ who is the conscience³⁵⁶ of the Father.’ And he buried him with songs, hymns and great glory.

[255] And seeing all this, the bishop Abba Sālama heard the assembly of the angels, prophets, apostles and monks coming to welcome his [Filəpos’] soul. For he is like them all, in all manner of things. He is like the angels in obtaining purity, and the prophets in knowing hidden things, and he is like the apostles in preaching the faith, and the martyrs in accepting torture, and he is like the saints in doing virtuous deeds, and again he is like the virgins in conquering desire. Because of this, they wished and were determined to welcome him, saying, ‘Precious before the Lord is the death of his faithful ones.’³⁵⁷ And behold, O beloved brothers, now we have written [this account] for you in brief words so as not to be boring for the listeners. For God alone is the first and the last, the protector and the helper. May He be with you forever and ever, Amen.

[256] O father, bless, sanctify and strengthen the base and the foundation of your mother place, Dābrā Libanos. And return the scattering of your children, strive diligently to build up her ruins, nurture her orphans, preserve her adults, renew her old people and bless her priests, especially our father Yoḥannəs Kāma who has taken pains to cause your gädl [saintly life] to be written after it had been forgotten for many years, for the sake of your love.

Let God write his name in golden ink,³⁵⁸

And seat him in a new seat.

And his son Aṣqā Rufael, from the tribulations of time and violent agitation

Save him, and bring him into the heavenly house.

³⁵⁵ Ac 20:28

³⁵⁶ In the Trinity, Jesus is normally called the ‘Word.’

³⁵⁷ Ps 116:15

³⁵⁸ The following seven lines are a poem; each line ends with *q*.

When the righteous one delivers from difficulties

With the selected children.

He is God who adorned the world with endless joy.

[257] And for the one who wrote [this gädl], and caused it to be written, and the one who reads it and interprets it, and for the one who hears its words all together, may God have mercy upon them in the kingdom of heaven, forever and ever, Amen and Amen.

7.1 Effigy, *Mälk'ä* of Abunä Filäpos³⁵⁹

1. እወጥን፡ ስብሐተ፡ ለስብሐቲክ፡ ወአስተዋድድ፡ መዝሙረ፡፡

ለቃለ፡ መሰንቆ፡ ጸጋክ፡ እንዘ፡ ይከውኖ፡ አውታረ፡

ተራድአኒ፡ ፊልጶስ፡ እስክ፡ ፍጻሜ፡ ቃል፡ ድኅረ፡

እመሰ፡ ኢፈጸምኩ፡ ወኢኅተምኩ፡ ነገረ፡

ቅድመ፡ ጠቢባን፡ ደቂቅክ፡ ኢይከውን፡ ዝክረ፡፡

2. ሰላም፡ ለዝክረ፡ ስምክ፡ መፍቀሬ፡ አምላክ፡ ስሙ፡

በርእሰ፡ ቀዳማይ፡ ፊልጶስ፡ እንተ፡ ነበረ፡ ቀዲሙ፡

ፊልጶስ፡ ኅቲም፡ ለሙሴ፡ በማኅተሙ፡

እስራኤል፡ ሕዝብክ፡ አእላፈ፤ አእዛን፡ ከሎሙ፡

መና፡ ውዳሴክ፡ በትፍሥሕት፡ ይጥዕሙ፡፡

3. ሰላም፡ ለሥዕርተ፡ ርእሰክ፡ ዘተረሰየ፡ ቅብፀ፡፡

አምሳለ፡ ብእሴ፡ ወሬዛ፡ ውስተ፡ ቤተ፡ መርዓት፡ መርዓ፡

ሐዋርያ፡ ፊልጶስ፡ ከመ፡ ትትራድአኒ፡ ነዓ፡

እመሰ፡ እምልብክ፡ ተራድኦ፡ ነገር፡ ተኅጥኦ፡

መንግሥተ፡ አምላክ፡ ይከውን፡ ዜና፡ ግብር፡ ዘአፍኦ፡፡

4. ሰላም፡ ለርእሰክ፡ እስክ፡ ይትሀወክ፡ ናላሁ፡

ዘአፈድፈድክ፡ ሰጊደ፡ ለአምልክ፡ በሥላሴሁ፡

ፊልጶስ፡ ወልድክ፡ ለአንቀጸ፡ እዝንክ፡ በአፍኦ፡ ጽርሑ፡

ጊዜ፡ ገዐረ፡ በብካይ፡ እስክ፡ ይትሌዐል፡ ጽራኑ፡

ከመ፡ ፈሪሳዊ፡ ምኩሕ፡ ኢኩን፡ ጻማሁ፡፡

5. ሰላም፡ ለገጽክ፡ በነቅፀ፡ ማየ፡ ሀፍ፡ ዘተኅፅበ፡

³⁵⁹ The text of the Effigy is transmitted only by mss. B and H. Since the pages of H are not redable, I edited the text from ms. B.

ጊዜ፡ አፍለስክ፡ ሰጊደ፡ ወጊዜ፡ ተጋደልክ፡ ካዕበ፡

ፊልጶስ፡ ዕስየኒ፡ ዘውዳሴክ፡ ንባበ፡

ካህናት፡ ማኅበራኒክ፡ ኀበ፡ ረሰዩ፡ ምኾራበ፡

ቦቱ፡ ይስብኩ፡ ወያስም፡ ሕዝበ፡፡

6. ሰላም፡ ለቀራንብቲክ፡ በማየ፡ አንብእ፡ እለ፡ ርሕሳ፡

እምነ፡ ቤቶን፡ ወርስቶን፡ እስከነ፡ ፈለሳ፡

አንበሳ፡ ፊልጶስ፡ ወእንለ፡ ጽኑዕ፡ አንበሳ፡

እስመ፡ ተወልደት፡ እምኔክ፡ ለማየ፡ ዮርዳኖስ፡ እምከርሣ፡

ለካልእት፡ ሲና፡ ቤትክ፡ አሠኒ፡ ሞገሳ፡፡

7. ሰላም፡ ለአዕይንቲክ፡ እለ፡ ርዕያ፡ በነጽሮ፡

በዐይነ፡ ሕሊና፡ ዘውስጥ፡ ለዓለመ፡ ጽልመት፡ ወተዐውሮ፡

ፊልጶስ፡ ነዓ፡ መንገሌየ፡ በተፋቅሮ፡

ከመ፡ እትሉ፡ በድኅሬክ፡ እንዘ፡ እዜምር፡ ዘምሮ፡

ለቤተ፡ አምላክ፡ እሰክ፡ እሬኢ፡ ግብሮ፡

8. ሰላም፡ ለአእዛኒክ፡ ምስማዓተ፡ ነሉ፡ ዓለም፡

ሶበ፡ ጸለየ፡ ኀቤክ፡ በቃለ፡ ሕማም፡

ፊልጶስ፡ ዮሐንስ፡ ዘንብረትክ፡ ገዳም፡

መኑ፡ ከማክ፡ ፍቁርየ፡ ዘንበለ፡ መስፈርት፡ ወዐቅም፡

ቅድመ፡ ገጸ፡ አምላክ፡ ዘብዕለ፡ በጸሎት፡ ወጾም፡፡

9. ሰላም፡ ለመላትሂክ፡ እንተ፡ ዲቤሆን፡ ዘወረደ፡

ምንኅረ፡ አንብዕ፡ ላዕሌሆን፡ እስክ፡ ረሰየ፡ መንገደ፡

ፊልጶስ፡ ፈኑ፡ እምአርዳኢክ፡ አሐደ፡

ከመ፡ ይምርሐኒ፡ ኀበ፡ ልብየ፡ ፈቃደ፡

እስመ፡ ረድአ፡ መፍቅደ፡ አልብየ፡ ወካልአ፡ ወልደ፡

10. ሰላም፡ ለአእናፊክ፡ እለ፡ አጼነዋ፡ መዐዛ፡

በአንፈ፡ ኅሊና፡ ዘውስጥ፡ እምሥጢረ፡ ቅድስት፡ ጠረጴዛ፡

ዘቂሳርያ፡ ፊልጶስ፡ ዘብሔረ፡ ጋዛ፡

ርድአኒ፡ በረድኤትክ፡ ለድኩመ፡ ባሕርይ፡ ወሬዛ፡

ወለሠናይትክ፡ እንሣእ፡ እምሠናይ፡ ግዕዛ፡፡

11. ሰላም፡ ለከናፍሪክ፡ እለ፡ መሀራ ተግሣጽ፡፡

ጊዜ፡ እም፡ ሃይማኖት፡ ነትገ፡ ወጊዜ፡ እምግባር፡ ሐጸ፡

ጊዜ፡ ጎድጎድክ፡ ፊልጶስ፡ ታርኅወኒ፡ አንቀጸ፡

እለ፡ መርሐ፡ ክርስቶስ፡ ወጴጥሮስ፡ አኅዊክ፡ እንዘ፡ ይክውኑክ፡ ቢጸ፡

በራሕቦ፡ ልብዩ፡ ግበሩ፡ ምርዋጸ፡፡

12. ሰላም፡ እብል፡ ዘዚአክ፡ አፈ፡፡

ውስተ፡ እዝነ፡ አብዳን፡ ሕዝብ፡ እንተ፡ ሰበክ፤ መጽሐፈ፡

ፊልጶስ፡ ሀበኒ፡ እምክንፈ፡ ረድኤትክ፡ ክንፈ፡

እንዘ፡ እተለ፡ ድኅሬክ፡ ከመ፡ ታዕድወኒ፡ ጸድፈ፡

እስመ፡ በዝንቱ፡ እበኪ፡ ወአስቆቁ፡ ዘልፈ፡፡

13. ሰላም፡ ለአስናኒክ፡ ዘኢፈተዋ፡ አክሞስሶ፡

ወኢፈቀደ፡ ፍሥሐ፡ ምስለ፡ ፍሱሐን፡ በተከንሶ፡

ነባቤ፡ መለኮት፡ ፊሊጶስ፡ ጼና፡ አንክሶ፡

ለምኔትክ፡ ግሸና፡ ዘደመ፡ መለኮት፡ ቀደሶ፡

ለሊቀ፡ ማኅበር፡ ወልድክ፡ አሠኒ፡ ሞገሶ፡፡

14. ሰላም፡ ለልሳንክ፡ ልሳነ፡ ጳራቅሊጦስ፡ ኀይሉ፡

ዕፀወ፡ ኀጢአት፡ ወጌጋይ፡ ዘያውዒ፡ እሳተ፡ ቃሉ፡

ሥጋዊ፡ ፊልጶስ፡ ወመልአክ፡ ዘላዕሉ፡

እንተ፡ ፈጸምክ፡ በድረክ፡ በሠናይ፡ እንዘ፡ አሠሮ፡ ትተሉ፡

ለተክለ፡ ሃይማኖት፡ ጻድቅ፡ ዘትሩ፡ ገድሎ፡፡

15. ሰላም፡ ለቃልክ፡ ቃለ፡ ወልደ፡ አምላክ፡ ነባቢ፡

ጊዜ፡ ፈቀደ፡ ነሣኢ፡ ወጊዜ፡ ሠምረ፡ ወሃቢ፡

መምህር፡ ፊልጶስ፡ ወበላዕለ፡ አዕላፍ፡ ወሃቢ፡

ረምሃ፡ በቃል፡ ላዕለ፡ ከርሠ፡ ፀርየ፡ ደርቢ፡

ወበረከተክ፡ ላዕሌየ፡ አዕቢ፡፡

16. ሰላም፡ ለእስትንፋስክ፡ ዘይፌውስ፡ ጢሱ፡

እለ፡ በሕማም፡ ደወዩ፡ ወእለ፡ በጌጋይ፡ ረኩሱ፡

ፊልጶስ፡ ፍቁር፡ ለተክለ፡ ሃይማኖት፡ ባሕርየ፡ ከርሱ፡

አእጋረ፡ ልብየ፡ መንገሌክ፡ ጌሱ፡

እምርስተ፡ ቤትክ፡ በጸጋ፡ ይረሱ፡፡

17. ሰላም፡ ለጉርጌክ፡ ዘተናበበ በዜማ፡

ቃለ፡ ማሕሌት፡ ሠናየ፡ እስክ፡ ይደምፅ፡ መልዕልተ፡ ራማ፡

ፊልጶስ፡ ስርግው፡ በዐጽፈ፡ ብፅዓን፡ ወበአስኬማ፡

መኑ፡ ከማክ፡ እምሥጋዊ፡ ዘተክለለ፡ በግርማ፡

እንበለ፡ ጳውሊ፡ ግሑስሥ፡ ወምስኪን፡ በርሶማ፡፡

18. ሰላም፡ ለክላድክ፡ ባዝግና፡ ሃይማኖት፡ ዘዐነቀ፡

ለዐይነ፡ ፍትወት፡ አኮ፡ ብሩረ፡ ወወርቀ

እምንጦኒ፡ ፊልጶስ፡ እስመ፡ አፈድፈድክ፡ ጽድቀ፡

ዜና፡ ዝክርክ፡ መንፈሳዊ፡ ኀበ፡ ውስተ፡ ኩሉ፡ ተዐውቀ፡

እስክ፡ ደቂቅክ፡ በዙኑ፡ ወፈድፈዱ፡ ጥቀ፡፡

19. ሰላም፡ ለዘባንክ፡ ዘተሞጥሐ፡ ትህትና፡

እንዘ፡ ወልደ፡ ንጉሥ፡ አንተ፡ ወልዑል፡ በስፍሐ፡ ምልክና፡

ሐዋርያ፡ ፊሊጶስ፡ ዘበቀሳክ፡ ምድረ፡ ግሼና፡

ድኅረ፡ ተሰብረ፡ እምጸላኢ፡ ዘአልዐልከ፡ ቀርና፡

ወድኅረ፡ እሞት፡ ዘአንሣእከ፡ በድና፡፡

20. ሰላም፡ ለመታክፍቲከ፡ መስቀለ፡ ትሕትና፡ ዘጸረ፡

እምቤተ፡ መንግሥት፡ ብዕል፡ አመ፡ ፍና፡ ንዴት፡ ሐረ፡

ፊልጳስ፡ ቅድሚከ፡ እመ፡ እግዚአብሔር፡ ሠምረ፡

እቀውም፡ ቅድመ፡ ገጽከ፡ እንዘ፡ እተሉ፡ አሠረ፡

ወምስለ፡ ጻድቃን፡ ደቂቅከ፡ እገብር፡ ማኅበረ፡፡

21. ሰላም፡ ለእንግድኣከ፡ ለማየ፡ አእምሮ፡ ምእላዱ፡

እንተ፡ እምውስቴቱ፡ ይትቀዳሕ፡ ለዘጽህቀ፡ ዐቅመ፡ ፈቃዱ፡

ፊልጳስ፡ ፍቁር፡ ለፊልጳስ፡ ባሕርየ፡ ወልዱ፡

ያስተበዕዑከ፡ ገዳመ፡ ትሕትና፡ ዘፆዱ፡

ወይዌድስከ፡ በልሳኑ፡ ፩፩፡፡

22. ሰላም፡ ለሕፅንከ፡ ምርፋቀ፡ ንዴት፡ ወምንዳቤ፡

እንዘ፡ ለለሰዐት፡ ትትዌከፍ፡ በስብሐት፡ ወበይባቤ፡

ለባሴ፡ ትዕግሥት፡ ፊልጳስ፡ ልሳኑ፡ መጽሐፍ፡ በከመ፡ ይቤ፡

ነፍስየ፡ ትትአመነከ፡ እንዘ፡ ትከውና፡ መጋቤ፡

ውስተ፡ ቤተ፡ ነፍስከ፡ ትኅድር፡ ዘይምዕዝ፡ እምከርቤ፡፡

23. ሰላም፡ ለአእዳዊከ፡ እንዘ፡ ያጸንዓ፡ መስቀለ፡

ጊዜ፡ ይሰፍሕ፡ እደ፡ ወጊዜ፡ ይገብራ፡ ኀይለ፡

ፊልጳስ፡ ኀይለከ፡ ዐቅመ፡ ልብየ፡ ተልዕለ፡

አውርድ፡ ሊተ፡ እምሰማይ፡ ከመ፡ ትምጥቀኒ፡ ሐብለ፡

እስመ፡ ጸድፈ፡ ጌጋይ፡ ከልኣኒ፡ ከዊኖ፡ ማዕበለ፡፡

24. ሰላም፡ ለመዛርኢከ፡ መዛርዐ፡ ጌጋይ፡ እለ፡ ቀጥቀጣ፡

ጊዜ፡ ሰበከ፡ በስሙ፡ ለኖኅተ፡ ቤት፡ ወስመ፡ የውጣ፡

ነጋዲ፡ ፊልጶስ፡ ለመንግሥተ፡ ሰማይ፡ ዘተሣየጣ፡

አስተበቀዐክ፡ ለማሕሌትየ፡ ተውላጣ፡

ርስሐተ፡ ነፍስየ፡ ታንጽሕ፡ አፍአሃ፡ ወውስጣ፡፡

25. ሰላም፡ ለኩርናዕክ፡ እምኩርናዕ፡ ዳዊት፡ ክቡድ፡

ዘይቀጠቅጦ፡ ለሰይጣን፡ በኀይለ፡ ሰጊድ፡

ሐዋርያሁ፡ ፊልጶስ፡ ለወልድ፡ ዋሕድ፡

እስከለክ፡ ትክድነኒ፡ በአክናፈ...

አመ፡ ሳዐ፡ ፍዳ፡ ግሩም፡ ወመፍርህ፡ ዐውድ፡፡

26. ሰላም፡ ለእራሐቲክ፡ ለረድኤተ፡ ስግደት፡ እለ፡ አውተራ፡

እንዘ፡ ያጸንዓ፡ ምድረ፡ በቅድመ፡ መስቀል፡ ዘሊቶስጥራ፡

ወልደ፡ ነገሥታት፡ ፊልጶስ፡ ወመግረሬ፡ አእላፍ፡ ሐራ፡

ኀዲገክ፡ ብዕለ፡ ፍሥሐ፡ ከመ፡ ትትወከፍ፡ መከራ፡

ለወለተ፡ ዳዊት፡ ማርያም፡ ተሎክ፡ አሠራ፡፡

27. ሰላም፡ ለአጻብዐ፡ እዴክ፡ እለ፡ ስርግዋት፡ በአጽፋር፡

ዘሕበሪሆን፡ ይመስል፡ ጽዕዳዌ፡ ሐሊብ፡ ወፀምር፡

ሐዋርያ፡ ፊልጶስ፡ ሰባኬ፡ ትሕትና፡ ወፍቅር፡

ከመ፡ ታድኀነኒ፡ ሥመር፡

እስመ፡ ለእግዚእ፡ ምሕረት፡ ወስሕተት፡ ለገብር፡፡

28. ሰላም፡ ለገቦክ፡ ዘኢፈተወ፡ መንጸፈ፡

ንጉሠ፡ ኀሊና፡ ልብክ፡ ሶበ፡ ተድላ፡ ዓለም፡ ገደፈ፡

ፊልጶስ፡ እግርክ፡ ሶበ፡ ፍና፡ ገዳም፡ ኀለፈ፡

ሕማም፡ ሐመ፡ በሕማምክ፡ ወሀፈወ፡ ሀፈ፡

እስክ፡ መልአክ፡ ሞት፡ ተኀፍረ፡ ወተሰደ፡ ጽንፈ፡፡

29. ሰላም፡ ለከርሥክ፡ እንተ፡ ከላእኮ፡ ሲሳየ፡

ወኢረከበ፡ ፈቃድ፡ በጊዜ፡ ኀለየ፡

አበ፡ አእላፍ፡ ፊልጶስ፡ ወበጸጋ፡ ክርስቶስ፡ አቡየ፡

እማሕፀንክ፡ ወላዲት፡ እስመ፡ ወለድክ፡ ኪያየ፡

ለአምላክ፡ ተዐብየ፡ ነባቢት፡ ነፍስየ፡፡

30. ሰላም፡ ለልብክ፡ ከመ፡ ልበ፡ ዳዊት፡ ርኅሩኅ፡

ወከመ፡ ሙሴ፡ የዋህ፡

ዳግማይ፡ ፊልጶስ፡ ሐዋርያ፡ ክርስቶስ፡ መሲሕ

ከመ፡ ወለደቶ፡ መቅደስ፡ ቅዳሴ፡ ወንጽሕ፡

ማርያም፡ ምክሐሙ፡ ለሄኖስ፡ ወኖኅ፡፡

31. ሰላም፡ ለኩልያቲክ፡ በከውረ፡ ትሕትና፡ እለ፡ ተፈትኑ

እመንግሥተ፡ ዓለም፡ ምድራዊ፡ አመ፡ ተድላ፡ ዓለም፡ መነኑ፡

ፊልጶስ፡ ጳውሎስ፡ ዘተንሣእክ፡ ድኅረ፡ ዘመኑ፡

ሕማምኑ፡ መጥባሕትኑ፡

አኅድኅተ፡ ክርስቶስ፡ ፍቅርክ፡ ዘይክለክ፡ መኑ፡፡

32. ሰላም ለኅሊናክ ዘይኔሊ ሠናያተ

ኩሎ፡ ዕለተ፡ ወኩሎ፡ ሰዓተ፡

ፊልጶስ፡ አቡየ፡ እስኢለክ፡ ስኢለተ፡

ኀበ፡ ተፈኖኩ፡ ትሠርሐኒ፡ ፍኖረ፡

ወኀበ፡ ኀደርክ፡ ታጽልለኒ፡ ቤተ፡፡

33. ሰላም፡ ለአማዑቲክ፡ ዘኢተወድየ፡ ውስቴቱ፡

መብል፡ እንስሳ፡ ሥጋዊ፡ ፀቅመ፡ ሥጋክ፡ ይፈቱ፡

ፊልጶስ፡ አቡየ፡ አስተበፅዐክ፡ ለለሰዓቱ

እስመ፡ ነብብክ፡ ወትቤ፡ ቅድመ፡ ገጸ፡ ዓለም፡ ዝንቱ፡

ኀላፊ፡ ንብረቱ፡ ማሳኒ፡ ፍትወቱ፡ ወኩሊ፡ ዓለም፡ ኀላፊ፡ ውእቱ፡፡

34. ሰላም፡ ለንዋጠየ፡ ውስጥክ፡ እምንዋየ፡ ዓለም፡ ፍላጥ፡

ሲሳየ፡ ሕይወታ፡ ለነፍስ፡ እንተ፡ በውስቴቱ፡ ስውጥ፡

ፊልጶስ፡ ዕንቁሩ፡ ዘኢትትረከብ፡ በሤጥ፡

ከርሥየ፡ እመ፡ ሠጠጡ፡ ጠቢባነ፡ ጽርዕ፡ ወቅብጥ፡

እምተረክበ፡ ከመ፡ ወርቅ፡ ፍቅርክ፡ በውስጥ፡፡

35. ሰላም፡ ለሕንብርትክ፡ ምግብ፡ ተስፋ፡ ሥጋ፡ ዘተብህለ፡

ወሲሳየ፡ ሕፃን፡ በማሕፀን፡ እስከ፡ ይመልእ፡ አካለ፡

ፊልጶስ፡ አቡየ፡ አመ፡ አፈድፈድክ፡ ገድለ፡

ሰይጣን፡ ተንፍረ፡ እምቅድሜክ፡ ወእምድኅሬክ፡ ተድሕለ፡

እስከ፡ እም፡ አምላክ፡ አጥረይክ፡ ምሕረተ፡ ወሃህለ፡፡

36. ሰላም፡ ለሐቋክ፡ ዘተናቀወ፡ በሕቁ፡

ቁመት፡ ወስግደት፡ አመ፡ አዕዕምቲሁ፡ አድቀቁ፡

ሐዋርያ፡ ፊልጶስ፡ ለክርስቶስ፡ መልአክ፡ ጽድቁ፡

እስከ፡ ማእዜኑ፡ እግዚኦ፡ በጌጋይየ፡ አስቆቁ፡

ወበአበሳየ፡ ለለ፡ ጊዜ፡ ከመ፡ ርግብ፡ እነቁ፡

37. ሰላም፡ ለአቁሥያጺክ፡ አዕማደ፡ አባላት፡ በምልኡ፡

ዲበ፡ ከተማሆን፡ ዘልፈ፡ እንዘ፡ ይጸንፀ፡

ሐዋርያ፡ ፊልጶስ፡ ለእግዚአብሔር፡ በኀይለ፡ ጽንፁ፡

በዐውደ፡ መስቀል፡ ከመ፡ ተሰቅለ፡ በግፁ፡

ወከመ፡ አይሁድ፡ ርእሶ፡ በኀለት፡ ከርፁ፡፡

38. ሰላም፡ ለአብራኪክ፡ እለ፡ ስግድተ፡ አዝለፉ፡

እስከ፡ እምገጽክ፡ ውኀዛ፡ አምሳለ፡ ሕብረ፡ ደም፡ ሀፉ፡

ሰባኬ፡ ፊልጶስ፡ ለተክለ፡ ሃይማኖት፡ ሱታፉ፡

ረድእ፡ ኤልሳዕ፡ ለመምህሩ፡ ከመ፡ ዐደወ፡ ማየ፡ በዐጽፉ፡

አዕደወኒ፡ እምቀላይ፡ ዘነዊኅ፡ ጽንፉ፡፡

39. ሰላም፡ ለአእጋሪክ፡ በመካነ፡ ጸሎት፡ ዘቆማ፡

ለነፍሰ፡ ኀጥእት፡ ቢጹ፡ እንዘ፡ ይፊኢ፡ ሕማማ፡

ጊዜ፡ ፈለስክ፡ ፊልጶስ፡ እምዓለመ፡ ሕማም፡ ወጸማ፡

እንዘ፡ ይጸርኑ፡ ቃል፡ ተሰምዐ፡ በራማ፡

በመሰንቆ፡ ዳዊት፡ ወመልአክ፡ በዜማ፡፡

40. ሰላም፡ ለሰኳንዊክ፡ ዘኢተፃረሮን፡ አፈ፡ ከይሲ፡

ወኢለከፎን፡ ሕቀ፡ አባለ፡ ብእሲት፡ ወብእሲ፡

ዘውገ፡ ሰማዕታት፡ ፊልጶስ፡ ወዘውገ፡ እኑሁ፡ ለኤሲ፡

አባ፡ ስምዓኒ፡ ጸሎትየ፡ ጊዜ፡ እስኢል፡ አባሲ፡

አባ፡ አባ፡ መና፡ ፍቅርክ፡ ለነፍሰየ፡ ሴሲ፡፡

41. ሰላም፡ ለመከየድክ፡ ዘኢለመዳ፡ ተሀውኮ፡

እምጽንዐ፡ ድካም፡ ያንሶሱ፡ ውስተ፡ ቤተ፡ መቅደስ፡ ጊዜ፡ ባርኮ፡

እመ፡ ተለውኩ፡ ፊልጶስ፡ ለፍና፡ መስቀል፡ ከመ፡ ተለውኮ፡

አኮ፡ አኮ፡ ዘአስተበቀላላክ፡ አኮ፡

በዲበ፡ ብዕልየ፡ ብዕለ፡ ታፈደፍድ፡ ወስኮ፡፡

42. ሰላም፡ ለአጸብዐ፡ እግርክ፡ ምስለ፡ አጽፋሪክ፡ ደርገ፡

እለ፡ አፍጠና፡ ሩጽተ፡ ጊዜ፡ ብዕለ፡ መንግሥት፡ ኀደገ፡

ፊልጶስ፡ አቡየ፡ ከመ፡ ትምህረኒ፡ ሕገ፡

ገሥጸኒ፡ በበትረ፡ ወልድ፡ እስከ፡ አከውን፡ ድግዱገ፡

መቅሠፍተ፡ ባዕዳንሰ፡ በነነዌ፡ ተኀድገ፡፡

43. ሰላም፡ ለቆምክ፡ እንበለ፡ ይሰቀይ፡ ወይነ፡

በማየ፡ ገዳም፡ ዘልህቀ፡ ጊዜ፡ ብዕለ፡ መንግሥት፡ መነነ፡

ፊልጶስ፡ መምህር፡ ወበጸጋ፡ ክርስቶስ፡ አቡነ፡

በጾም፡ ወበጸሎት፡ እመ፡ ቤዞካ፡ ኪያነ፡

ብስራተ፡ ፍሥሐ፡ ንዜኑ፡ ወንሰብክ፡ ዳኅነ፡፡

44. ሰላም፡ ለመልክእከ፡ እንተ፡ መጽለወ፡ ላሕዩ፡

እስመ፡ ኮነ፡ ሎቱ፡ እምሣዕረ፡ እንስሳ፡ ሲሳዩ፡

ፊልጶስ፡ አቡዩ፡ ለወልድከ፡ ንንግር፡ ዕበዩ፡

ዘወለደኒ፡ በጸጋ፡ እስከ፡ በጸጋሁ፡ አሐዩ፡

ውዳሴ፡ ይደሉ፡ ለዕበዩ፡፡

45. ሰላም፡ ለመልክእከ፡ በአምሳለ፡ ሥኑ፡ ወራእዩ፡

ለክርስቶስ፡ አምላክ፡ ዘአዳም፡ ሥነ፡ ላሕዩ፡

ሐረሳዊ፡ ፊልጶስ፡ መላኤ፡ ሥርናይ፡ ውስተ፡ ሙዳዩ፡

አመ፡ ይወጽእ፡ ቃል፡ በግርማሁ፡ ወዕበዩ፡ ዕበይ፡ ዕበዩ፡

ፀረ፡ ሕይወትዮ፡ ቅትል፡ ወኪያዮ፡ አሕዩ፡

46. ሰላም፡ ለፀአተ፡ ነፍስከ፡ በከመ፡ ልማድ፡ ወሥርዓት፤

እንበለ፡ ይርከብ፡ ላዕሌከ፡ አበሳ፡ መልአክ፡ ስሕተት፡

ጊዜ፡ ነጻርከ፡ ፊልጶስ፡ ለቤተ፡ ገነት፡

እፎ፡ እፎ፡ አንፈርዐጽከ፡ በጽንዐ፡ ዐቢይ፡ ትፍሥሕት፡

ኀበ፡ አልባቲ፡ ሐዘን፡ ወርሕቅት፡ እሞት፡፡

47. ሰላም፡ ለበድነ፡ ሥጋከ፡ በድነ፡ ክርስቲያናዊ፡ ቅዱስ፡

ዘርሑቅ፡ እምሠሥዖ፡ ወእምነ፡ ጌጋይ፡ ግሑሥ፡

ሐዋርያ፡ ፊልጶስ፡ መትልወ፡ ፊልጶስ፡

አንጽሐኒ፡ በቅዳሴከ፡ ለብእሴ፡ አበሳ፡ ወርኾስ፡

እስከ፡ ኀብረ፡ ብሩር፡ ይመስል፡ እምኹሉ፡ ደነስ፡፡

48. ሰላም፡ ለግንዘተ፡ ሥጋከ፡ በአእዳወ፡ አርድእት፡ ኄራን፡

እንዘ፡ ይወድዩ፡ ቦቱ፡ መፀዛ፡ ዕጣን፡

ጊዜ፡ ፈለስክ፡ ፊልጶስ፡ እምዐጸደ፡ ዝንቱ፡ መካን፡

መላእክት፡ ጸርኹ፡ አሜሃ፡ በብሂለ፡ ዝንቱ፡ ልሳን፡

ክቡር፡ ሞቶሙ፡ ለጻድቃን፡፡

49. ሰላም፡ ለመቃብሪክ፡ በመካነ፡ ቅድስት፡ አፅንቆ፡

ለክርስቶስ አምላክ፡ ድኅረ፡ ፈጸምከ፡ ጻህቆ፡

ኦፊልጶስ፡ ጳውሎስ፡ ዘደማስቆ፡

እዜምር፡ ለከ፡ እግዚአብሔር፡ በልሳነ፡ ሠናይ፡ መሰንቆ፡

እስመ፡ እመአምላክ፡ ኀሠሥከ፡ መንግሥቶ፡ ወጽድቆ፡፡

50. አመ፡ ትቀውም፡ በሥልጣንክ፡ እግዚአብሔር፡ ፈጣሪ፡

እምዓለመ፡ አበው፡ ቀደምት፡ እስከነ፡ ምጽኢትክ፡ ዘደኅሪ፡

ክበደ፡ ጌጋዩ፡ ወንጽሑ፡ እንዘ፡ ለለርእሱ፡ ያጠሪ፤

ኦመሐሪ፡ ወወልደ፡ አምላክ፡ መሐሪ፡

በእንተ፡ ፊልጶስ፡ ረድእ፡ አበሳዩ፡ ስሪ፡፡

51. ስብሐት፡ ለከ፡ ኢየሱስ፡ እምአፈ፡ አርድእት፡ ልኡካን፡

ስብሐት፡ ለከ፡ ኢየሱስ፡ እምአፈ፡ ጻድቃን፡

ስብሐት፡ ለከ፡ ኢየሱስ፡ ንጉሠ፡ ግሼና፡ መካን፡

ስብሐት፡ ለከ፡ ኢየሱስ፡ እምአፈ፡ አበው፡ ገዳማውያን፡

ስብሐት፡ ለከ፡ እምአፈ፡ ንጌራን፡

ይነግር፡ ስብሐቲክ፡ ፊልጶስ፡ ካህን፡፡

7.2 Translation

Effigy, *Mālkə*³⁶⁰ of Abunā Filəpos

1. I shall begin to praise for your praise, and I shall accompany the song

With the sound of the, your grace,

Help me Filəpos, up until the final completion of the word³⁶¹

If I do not complete and conclude the matter

Before the wise men, your children, it shall not be a memory.

2. Salutation to the memorial of your name, (you) whose name is lover of God,

At the primeval origin, Filəpos, which existed at the beginning

Filəpos, sealed for Moses with his seal

Israel, your people, all of them myriads of ears,

They shall taste the manna of your praise with joy.

3. Salutation to the hair of your head, which was provided with a *qob*‘ (skullcap)

Like a youth in the bride’s house at a marriage³⁶²

Apostle Filəpos, come to help me

If you fail to give any help from your heart,

The kingdom of God will be external news of a deed.

4. Salutation to your head, until its brain is disturbed,

You who bowed down (so) many times to God in His Trinity

³⁶⁰Etymologically the term *Mālkə*‘ derives from *lākə*‘ which means resemblance and likeness (Dillmann, 1864, 51). ‘Likenesses’ (also called ‘effigies’) are hymns in honor of saints in which the various parts of the saint’s body (from head to feet) are recounted one by one, each in a separate stanza (Harden, 1926, 29-30). As Amsalu (2011, 64) says, ‘There is no agreement on the question of when *Mālkə*‘ was started.’ The researcher could not find out when and by whom the *Mālkə*‘ of abunā Filəpos was written, neither from the colophon nor from any other source. This *Mālkə*‘ is not found in all mss of GF (only in mss ‘B’ and ‘H’). The *Mālkə*‘ has many errors in grammar and word construction. These have usually not been corrected in the critical edition. In the translation, the researcher has tried to render the text literally while still giving good sense.

³⁶¹ The final completion of the word is to say the Last judgment or judgment day. In Christian belief, it is the final and eternal judgment by God of the people in every nation resulting in the glorification of some and the punishment of others. www.en.m.wikipedia.org/wiki/Last_Judgment. 19/06/2017

³⁶² Ps 18 (19): 5

Filēpos, your (spiritual) child at the gate of your ear, outside of the chamber

When he (the child) moaned, weeping, until his cry was raised up

Let his toil not be like (that of) a hypocritical Pharisee.³⁶³

5. Salutation to your face, which was washed in watery fountains of sweat

When you bowed down (so) many times and when you contended (yet) again,

Filēpos, reward me with the utterance of your praise

The priests, your associates, where they establish the temple,

There they will praise, and make the people hear.

6. Salutation to your eyelashes which were wet with the water of tears

From their house and their estate (i.e. the eye) until they departed.

Lion, Filēpos, and the strong child of a lion

For the water of the Jordan was born from you, from within it (the eye)

And your house, a second Sinai, adorn (it) with its grace.

7. Salutation to your eyes, which saw with vision

The world of shadow and blindness, with the eye of the mind which is internal,;

Filēpos, come to me with love

That I may follow after you while singing a song

To the house of God, until I see His deed.

8. Salutation to your ears, hearers of the whole world

When he prayed to you with a voice of affliction;

Filēpos, Yoḥannēs, you whose dwelling is in the wilderness;

Who is like unto you, my beloved, without measure or limit,

Before the face of God, who (Filēpos) is rich in prayer and fasting?

9. Salutation to your cheeks, upon which there falls

³⁶³ Luk 18: 9-14

The flow of tears upon them³⁶⁴, until it builds a road.

Filəpos, send one of your disciples

So that he would lead me to the desire of my heart³⁶⁵

For I have no aid to [my] desire nor any other child.

10. Salutation to your nostrils, which smell a sweet odor

From the secret of the holy table, with the nose of the mind which is internal.

Filəpos, from Caesarea, the land of Gaza,³⁶⁶

Help me with your help, for the precious weak youth,

And raise up for your good things from its beautiful essence.³⁶⁷

11. Salutation to your lips, which taught rebuke

When there was a lessening of faith and when there was a diminishing of (good) deeds.

When I knock, O Filəpos, may you open the door for me

The associates of Mārḥa Krəstos³⁶⁸ and Pətroš,³⁶⁹ your brothers, when they will be your companions

In the broad spaces of my heart, perform your (pl.) race

12. Salutation, I say, to your mouth,

Which preached the Book in the ears of the foolish people

Filəpos, give me a wing from the wing(s) of your help

When I follow after you, so that you bring me across the chasm;

For I weep over this, and I lament always.

³⁶⁴ The Gə'əz text has "upon them" twice.

³⁶⁵ The Gə'əz text has a grammatical error.

³⁶⁶ Ac 8: 26. Caesarea is actually far to the north of Gaza.

³⁶⁷ The Gə'əz is unclear.

³⁶⁸ Mārḥa Krəstos was the ninth abbot (cp. *Ḥḫäḡe*) of Däbrä Libanos of Šawa. According to his Acts (a valuable early 16th-cent. source, ed. Kur 1972), he was born in ʿĪnarāqan in the district of Waḡ. He was entrusted as disciple to the priest Tomas Against the will of his family, he left the worldly life and came to Däbrä Libanos of Šawa where he received the monastic habit and name Mārḥa Krəstos from Yoḥannəs Kāma. The Acts report about Mārḥa Krəstos's activities in Mugär, destruction of "pagan cults" and a clash with a certain ʿEṣṭifanos (unlikely the 15th-cent. leader of the Stephanites) and his followers at Däbrä Sänkwa (Kur 1972:52ff.). Stanisław Kur, in *EAE*, vol. 3, p. 782. The relics of the translation of Abunä Filəpos was performed during Abunä Mārḥa Krəstos.

³⁶⁹ Pətroš (1489-1516 E.C.) was an abbot of Däbrä Libanos.

13. Salutation to your teeth, which did not desire to smirk,
 And did not desire joy among the joyful in the assembly³⁷⁰
 Speaker of divinity³⁷¹, Filəpos, aroma of myrrh,
 To your monastery of Gəšāna,³⁷² which the blood of divinity sanctified,
 To the head of the congregation, your child, adorn (it) with its grace.

14. Salutation to your tongue, the tongue of the Paraclete, its power,
 The wood of sin and transgression which the fire of its voice [of the tongue] burns up.
 Mortal Filəpos, and an angel who is above
 You have completed your race excellently, while following the footsteps of
 Täklä Haymanot, the saint, whose contending was outstanding.

15. Salutation to your voice, the voice of a child of God, speaker (i.e. which spoke),
 When the taker desired and when the giver was pleased;
 Teacher Filəpos, and [appointed] over myriads, giver,
 Hurl the spear with (your) voice at the belly of my enemy
 And magnify your blessing upon me.

16. Salutation to your breath, whose smoke (vapor) heals
 Those who are afflicted with sickness and those who are unclean in sin
 Beloved Filəpos, of the same nature as Täklä Haymanot's body;³⁷³
 The legs of my heart, when they go toward you,

³⁷⁰ Perhaps *fäqqädä* "he desired" should be corrected to *fäqqäda* "they desired", referring to the *teeth*? Or else the line refers to Filəpos; but if so, the word "and" at the beginning of the line is strange.

³⁷¹ In the tradition, 'Speaker of divinity' is a name for John the Evangelist. Another name for John is *q'əṣurä gäṣṣ* 'ill tempered, sullen'. This is because John alone, of all the disciples, was present at the crucifixion and witnessed it (John 19:26); as a consequence he was sullen and ill-tempered for the rest of his life (70 years). Like John, Filəpos's face did not express joy.

³⁷² Gəšāna is in south Gondär in Ḕste at a place called 'Andabet', where a monastery called 'Gəšāna Täklä Haymanot' is to be found.

³⁷³ Literally, 'perfect belly of Täklä Haymanot'. This phrase is also found in the *Mälkə* of Jesus, where the text reads **ኢየሱስ፡ ከርስቶስ፡ ለዳዊት፡ ባሕርያ፡ ከርሁ፡** 'Jesus Christ (You are of the same) nature as David's body'. The holy Bible narrates the genealogy of Jesus Christ as follow, 'The book of the generation of Jesus Christ, the son of David, the son of Abraham,' Mt 1: 1. This shows Christ is in the line of David. Similarly, **ፊልሶስ፡ ፍቁር፡ ለተክለ ሃይማኖት፡ ባሕርያ፡ ከርሁ፡** shows the chronological succession of abunä Filəpos after his spiritual father abunä Täklä Haymanot, and says he is of the same bodily nature.

They shall inherit from the inheritance of your house, with grace.

17. Salutation to your throat, which recited melody,

Beautiful voice of song, until it resounded over the Rama (Third Heaven).

Adorned Filəpos, in a robe of the blessed and an *askema*,

Who is like unto you among mortals crowned with majesty,

Except for Pāwli the hermit and poor Bārsoma?³⁷⁴

18. Salutation to your neck, which bears the collar of faith

For the eye of lust, which (the collar) is not silver or gold,

Antonius, Filəpos, for you were great in righteousness;

Spiritual news of your memory [spread], to where it was known to everybody

Until your disciples multiplied and were very many.

19. Salutation to your back, which was clothed in humility,

When you were the son of a king, and a prince of vast dominion;

Apostle Filəpos, you who were beneficial to the land of Gəšena,³⁷⁵

Her horn [i.e. of Gəšena] which you elevated after it was broken by the Adversary,

And afterwards her body which you raised up from death.

20. Salutation to your shoulder, which carried the cross of humility

When it took the path of poverty from the house of kingship,

Filəpos, when the Lord is pleased, I shall stand

Before you, before your face, when I am following the track;

And with the saints, your disciples, I will make a congregation.

21. Salutation to your chest, receptacle of the water of knowledge

From within which water was drawn for the one who yearned [for it], to the limit of his desire.

Beloved Filəpos, perfect child of Philip,³⁷⁶

³⁷⁴ Pāwli, Bārsoma and Antonius were Egyptian monks of the third century.

³⁷⁵ Cf. sec 13.

They make you happy in the wilderness of humility which they wandered
And each will praise you with his tongue, one by one.

22. Salutation to your bosom, seat of poverty and tribulation

When hour by hour it receives (or: you receive), with praise and jubilation;

Wearer of patience, Filəpos, tongue (of patience) as the book says,³⁷⁷

My soul shall trust in you when you are her guardian,

She shall dwell in the house of your soul, which is more fragrant than myrrh.

23. Salutation to your hands, when they fortify the cross

When they stretch forth a hand and when they exercise power

Filəpos, the limits of my heart are elevated to you

Bring down to me from heaven a rope, so that you may raise it up for me

For the chasm of sin hinders me, being a flood-wave.

24. Salutation to your arms, which smashed the arms of sin,

When he preached in his name at the gate, and (in) the name of iota (i.e. Jesus),

Filəpos, merchant, who purchased the kingdom of Heaven,³⁷⁸

I beseech you to exchange my songs;

May you purify the impurity of my soul, (both) without and within.

25. Salutation to your elbows, more honored than the elbows of David,

Which crushed Satan with the power of worship,

Filəpos, Apostle of the One Son [Jesus Christ].

I ask you to protect me in the wings of [two words illegible]

At the hour of terrible and fearful retribution, the Judgment.

26. Salutation to your palms, which were assiduous in giving assistance to prostration,

When they strengthened the earth before the cross of Litoștra;³⁷⁹

³⁷⁶ The name Filəpos is repeated here, clearly referring to a different (Biblical) person.

³⁷⁷ The grammar of the 2nd and 3rd lines of this stanza seems strange.

³⁷⁸ Mt 13: 45.

Son of kings, Filəpos, and subduer of myriads of troops,
 When you left the feast of joy to receive tribulation,
 You followed in the footsteps of Mary, the daughter [i.e. descendant] of David.

27. Salutation to the fingers of your hand, which are adorned with fingernails,
 Whose complexion is like the whiteness of milk and wool;
 Apostle Filəpos, preacher of humility and love,
 Be pleased to redeem me,
 For mercy (is) the Lord's, and error (is) the servant's (i.e. belongs to mortal man).

28. Salutation to your flank, which desires no bed;
 Your heart (was) king of the intellect when it rejected the pleasure of the world;
 Filəpos, your foot, when it passed along the path of the wilderness,
 It (the foot) suffered suffering in your suffering, and sweated sweat³⁸⁰
 Until the angel of death was put to shame and was banished to the (farthest) extremity.

29. Salutation to your belly, to which you refused nourishment,
 And (which) did not get permission when it thought (about eating);
 Father of myriads, Filəpos, and my father, by the grace of Christ,
 For from your (spiritual) womb, the begetter, you begot me;
 My soul, the speaker, magnifies God.³⁸¹

30. Salutation to your heart, which is gentle like David's heart
 And meek like Moses;
 The second Philip (Filəpos) , apostle of Christ, the Messiah,
 As she bore Him, the sanctuary of holiness and purity,
 Mary, the pride of Enosh and Noah.³⁸²

³⁷⁹ See John 19:13.

³⁸⁰ The line contains two *figurae etymologicae*, which should be syntactically parallel. To create this parallelism, and to make sense of the line, the word *ḥəmam* should be emended to *ḥəmamā* (accusative, parallel to *ḥafā*): “to suffer a suffering, and to sweat a sweating”.

³⁸¹ Cf. Luk 1: 47. One of the traditional attributes of the soul is that it is the “speaker”.

31. Salutation to your kidneys, which were tried in the furnace of humility
 From the earthly dominion of the world, when they renounced the pleasures of the world;
 Filəpos, Paul who was re-raised up after his time (i.e after the time of the original Paul),
 Who can separate you from Christ, your beloved?
 (Is it) affliction, (or) a sword?³⁸³
32. Salutation to your mind, which thinks fine things
 Every day and every hour;
 My father Filəpos, I entreat you an entreaty:
 Wherever I am sent, you will make my way prosper,
 And wherever I dwell, may you shelter my house.
33. Salutation to your gut, to which there is not added
 Any fleshly meal of animals - it (the gut) desires a limit to your flesh;
 My father Filəpos, you (may) consider yourself blessed, hour by hour,
 For you have spoken and said, before this world,
 “Its state is transitory, its lust is corrupt, and the whole world is transitory.”³⁸⁴
34. Salutation to your bowels (lit. “vessel of interior”), distinguished from the vessels
 (i.e. property) of the world,
 Nourishment of the life of the soul, which is mixed within it (i.e. the bowels),
 Filəpos, my pearl, who is not to be gotten by purchase;
 My belly, if the wise men of Greece and Egypt cut (it) open,³⁸⁵
 Your love would be found (to be) like gold within (it).
35. Salutation to your navel, food for the hope of the flesh which was spoken,³⁸⁶

³⁸² The connection between Mary and the early ancestors Enosh and Noah requires interpretation. Mary is supposed to have existed before all mankind, hence also before Enosh and Noah, who thus could be “proud” of Her. Gen 5: 1

³⁸³ The last two lines are a paraphrase of Romans 8:35, 39. The order of the lines has been reversed in the English translation for clarity.

³⁸⁴ 1 Jn 2: 17

³⁸⁵ This seems to be a reference to the process of preparing a body for mummification as practiced by the Egyptians, and perhaps also to the pearl which is found inside the oyster.

And nourishment for the child in the womb until he completes (his) body,
My father Filəpos, if you struggle in abundance,
Satan will be ashamed before you, and he will flee from you
Until you have gotten mercy and kindness from God.

36. Salutation to your loins, which cracked very much,
When standing and prostration crushed their bones (i.e. of the loins);
Apostle Filəpos, Christ's messenger of righteousness,
Until when, O lord, shall I wail in my sin
And in my iniquity, time and time again, cry out like a dove?

37. Salutation to your thighs, pillars of your limbs, fully,
Constantly at their top (i.e. of the limbs), while they strengthened (them);
Apostle Filəpos, to God in the power of his strength,
As His lamb was crucified in the precinct of the cross
And as the Jews beat His head with a rod.

38. Salutation to your knees, which were constantly bowing down,
Until it (water) poured from your face,³⁸⁷ and sweated like a spot of blood.
Filəpos, preacher,³⁸⁸ companion of Täklä Haymanot;
Just as Elsa' (Elisha),³⁸⁹ helper of his teacher, crossed the water by (the help of) his mantle,
So you (Filəpos), bring me over the abyss whose border is long.

39. Salutation to your legs, which stood up in the place of prayer,
Companion of the sinful soul, when he (Filəpos) saw her sickness (i.e. of the soul),
When you departed, Filəpos, from the world of sickness and strife,

³⁸⁶ Unclear.

³⁸⁷ Syntax unclear. Emend *waḥaza* to *waḥazä*?

³⁸⁸ The Gə'əz text says *säbake* "preacher", which would be either a construct form or an accusative. Neither makes sense here. Emend to *säbaki*.

³⁸⁹ The author is apparently referring to two different people named Elsa' here: the successor of Täklä Haymanot and predecessor of Filəpos as abbot of Däbrä Libanos; and the Biblical prophet Elisha (in Gə'əz Elsa'), disciple of Elijah. Elisha crossed the Jordan River with the help of Elijah's mantle (2 Kings 2:13-14).

When they (i.e. angels) called, a voice was heard in heaven,
David with (accompanied by) the *mäsānqo* (one-stringed fiddle), and an angel with song.

40. Salutation to your heels, to which the serpent's mouth was not hostile,³⁹⁰

And which did not at all touch the limb(s) of woman and man;³⁹¹

Filəpos, companion of martyrdom, and companion of its brother (*la*) 'esi,³⁹²

O father, hear my prayer when I, a sinner, entreat (you),

O father, O father, feed my soul with the manna of your love.

41. Salutation to your sole(s), which were not accustomed to distraction

In intense exhaustion going back and forth in the Sanctuary at the time of blessing;

If I follow, O Filəpos, the road of the cross as you followed it,

There is nothing, nothing that I ask you for, nothing;

Above my wealth you augment increasing (of) wealth.

42. Salutation to the toes of your feet, together with your (toe)nails,

Which hurried, running, when he abandoned the wealth of dominion;

My father Filəpos, as you teach me the law,

Rebuke me with the rod of the Son (Christ) until I become emaciated;

(And) as for the chastisement of other (nations) in Nineveh, it was abandoned.³⁹³

43. Salutation to your stature, without being given wine to drink,

Which grew up by the water of the wilderness, renouncing the wealth of dominion;

Filəpos, teacher and by the grace of Christ our father

If you redeem us, with fasting and prayer,

We will proclaim the good news of gladness, and preach safety.

³⁹⁰ A reference to Gen 3:15, where the serpent "bruises the heel" of mankind.

³⁹¹ Or does it mean "which the limbs of woman and man did not touch"? It seems this should somehow be connected to the same passage in Genesis that was just cited; but the sense is not clear in context. Normally one would never think of heels as either "touching limbs" or as "being touched by limbs".

³⁹² The word *la'esi* or 'esi is unknown to me (is it a proper name?), and the interpretation of the line is unclear.

³⁹³ Probably a reference to Jonah 3:10, where God abandons His intention to punish Nineveh.

44. Salutation to your effigy, whose beauty withered away

For its nourishment was (only) from the grass of animals.

O Filəpos, my father, tell His greatness³⁹⁴ to your son,

(Of) the one Who engendered me with grace, until I live in His grace;

Praise is fitting to His greatness.

45. Salutation to your effigy, in the image of the beauty and likeness of

Christ, God, the excellence of Whose beauty is pleasing.

Farmer Filəpos, who fills wheat into its basket,

If a voice calls out in its (awesome) majesty, His greatness is the greatness of greatness,

Slay the enemy of my life, and keep me in life.

46. Salutation to the departure of your soul, in conformity to custom and order

Without the angel of error finding upon you (any) sin.

When you looked, Filəpos, at the house of paradise,

How greatly, how greatly, did you skip about in the great strength of joy,

Where there is no sorrow, and it (paradise) is far from death.

³⁹⁴ The Gə'əz has *nəngər* 'let us tell', which is hard to make sense of in context. Emend to *nəgər*, the imperative 'Tell'.

47. Salutation to the corpse of your flesh, the corpse of a saintly Christian,
Which is far from greed, and removed from sin;

Apostle Filəpos, follower of Philip (Filəpos)

Purify me with your holiness, (me) the man of sin and filth,
Until it will take on the appearance of (white) silver, (different) from all defilement.

48. Salutation to the shrouding of your body, at the hands of the good disciples,

While they add to it the (sweet) aroma of incense;

When you departed, Filəpos, from the precincts of this place,

The angels called out at that time, speaking these words:

Precious is the death of the righteous.³⁹⁵

49. Salutation to your sepulcher, in the place of holy A‘ənqo³⁹⁶

After you (Filəpos) finished striving for Christ, God;

O Filəpos, Pāwlos (Paul) from Damascus,

O lord, I will glorify you in song in the language of the good *māsānqo* (one-stringed fiddle),

For you have sought the kingdom of God and His righteousness³⁹⁷

50. When You arise in Your dominion, O God, creator,

From the world of the forefathers until Your second coming;

When every man purchases for himself (either) the heaviness of his iniquity or his purity,

O merciful one, and the Son of merciful God ,

For the sake of Filəpos , the disciple, absolve my sin.

51. Glory to You, Jesus, from the mouth of the disciples, messengers;

Glory to You, Jesus, from the mouth of the righteous;

Glory to You, Jesus, the King of the place (called) Gəšena;

Glory to You, Jesus, from the mouth of the desert fathers;

³⁹⁵ Ps 116: 15.

³⁹⁶ A‘ənqo is another name for Däbrä Ēnq^{w’}ə, the final destination of Abunä Filəpos, where he is buried.

³⁹⁷ Mt 6: 33.

Glory to You, from the mouth of the good;
Filəpos, the priest, will recite Your Glory.³⁹⁸

³⁹⁸ The rhyme in this final stanza is in *-an*, except for the final line, which ends in the word *kaḥən* ‘priest’. If the ‘h’ was not pronounced or was not clearly audible in chanting, the result would be that this final line, too, would now end in *-an*.

CHAPTER EIGHT

SUMMARY AND RECOMMENDATIONS

8.1 Summary

Hagiography is a genre that speaks about the deeds of saints and martyrs. It encompasses a number of different types of texts: Vita, or Act (*Gädl*), Miracle (*Tä'ammär*), Homilies (*Därsan*), hymns and hymnological compositions of different kinds, accounts about the translation of relics, and a number of smaller texts like monastic genealogies, prayers etc. These edited and translated texts have made a considerable contribution to the understanding of the history of medieval Ethiopia.

As we read from the *gädl*, Abunä Filəpos was an enthusiastic and devoted spiritual father. He fearlessly opposed the immoral doings of the kings. For this, he suffered exile and had to wander from place to place. At the age of 74 years and nine months, Filəpos died in exile in Däbrä Ənqw'ə in south Gondär on 28 *Hamle* and was buried there.

Gädlä Filəpos, published from a single manuscript (Turaiev, 1908), is supposed to have been written during the tenure of Yoḥannəs Kāma who is mentioned in the colophon. *Gädlä Filəpos*, which was written in the 18th century, has a significant contribution to make for historians studying the medieval history of Ethiopia. It narrates about the state and Church conditions, the geographical setting of the land, names of ancient places, cultures and customs of the people, and the like.

The *gädl* is rich in Biblical quotations and refereeing of other Gə'əz literatures. The researcher has collected about seventy-five Biblical quotes from Filəpos's *gädl*. He also cited many non-Biblical sources from the *gädl*; they include: The book of Synaxarium, the Homily of Angel Gabriel, the book of Anaphora, the book of the Contending of Täklä Haymanot, the Synod of

For each mss (8 mss) the researcher has recorded the description of the mss; the place where the mss are found, the size of the mss, the number of columns, the language which the scribe used, in which material the mss covered by, how many folios have the mss, the number of lines of each folios, the date and the special features including the colophons.

Copying errors are of major importance in reconstructing the history of the text. In this regard, transposition, banalization, metathesis and omission of letters are discussed under polygenetic errors. The edition of GF is based on the Lachmannian method; instead of choosing one manuscript as the ‘best manuscript’, at each point in the text all eight witnesses are consulted to reconstruct the original text. Through examination of conjunctive errors, a stemma codicum (a genealogical tree of the manuscripts) was built. Elimination of mistakes and establishment of the original text are a salient point of this research.

294

ሀሎ፡ ላዕለ፡ እሳት፡ instead of ውስተ እሳት፤ p. 180. በጎረ፡ ቤቶሙ፡ instead of በጎረቤቶሙ፤ p. 209 ዘአምጽእከ፡ instead of ዘአምጻእከ፤ p. 205. ወእሙን፡ቴኒ፡ ይምጽኡ፡ ንቤክሙ፡ instead of ንቤሁ፤ p. 210. በጸሎትከ፡ ርድኦ፡ ለአሚኖትዮ፡ instead of ለኢአሚኖትዮ፡ and so on.

After collating the different readings, the variants were summarized in the critical apparatus. The translation of GF into English is an original work of the researcher; it will help to spread ideas and information across cultures and to open a door for readers who do not know Gə'əz and Amharic. In addition, the image or Effigy (*mälkä*) of Abunä Filəpos which is found at the end of the gädl (only in ms 'B') is a beautiful piece of poetry and gives additional information about Abunä Filəpos.

The researcher would like to summarize his findings and concluding remarks as follows.

1. Abunä Filəpos (1274–1348) was born in Zəma, the population of which was predominantly pagan. He received the habit and *askema* from *abunä* Täklä Haymanot soon he was ordained as a priest. He was the third abbot of Däbrä Asbo, succeeded Abbot Elsa‘ in 1314.

2. Abunä Filəpos had close relations to the Metropolitan *abunä* Ya‘əqob and assisted in the organization of his program of missionary activities in the medieval period. He preached the local population and worked miracles. He dispatched eleven pupils of *abunä* Täklä Haymanot to build new monasteries and spread Christianity.

3. Like some other monastic leaders, Abunä Filəpos is remembered for his clashes with *aše* Amdä Şəyon I (1314-44) and his son King Säyfä Ar‘əd (1344-1430) whom he openly reproached for their marital practices and interference in church matters. He was tortured, along with his disciples, he was sent into exile, finally he buried in Däbrä Ənqw‘ə monastery.

4. This study is carried out based on eight manuscripts, collected from different parishes, monasteries, archives and foreign libraries. The collection comprises mss from: British Library (B) (18th c.), Vatican Library (V) (16th c.), Dima Giyorgis church (D) (1944/5c.), two mss from South Gondär Däbra Ənqw‘ə St. Mary monastery (E and F) (19 and 20th c.), Hagärä Sālam Abunä Filəpos Church (H) (19th c.), Däbrä Libanos monastery (L) (19th c.), Miṭaq Täklä Haymanot Church (M) (19th c.). Geographically the mss can be grouped into northern and southern parts of Ethiopia, i.e mss DEF from south Gondär, mss HLMV from North Šäwa.

5. After critical reading of the text the researcher has identified the lost ancestors of all families, i.e the archetype. Its existence can be proved by the conjunctive errors shared by all the witnesses. The researcher has identified the archetype errors in sections 4, 84, 126, 186, 203, 221 and 236. In order to reconstruct the *stemma codicum*, the manuscripts of the GF can be gathered

in families. Each family derives from a common subarchetype, whose existence can be proved by a series of conjunctive errors.

6. α shares the same conjunctive errors 3 times in sections 143, 179 and 222. The subarchetype δ shares the same conjunctive errors 7 times in sections 40, 46, 152, 164, 194, 222, 251. The subarchetype ϵ shares the same conjunctive errors 3 times in sections 87, 167 and 215. β shares the same conjunctive errors 5 times in sections 101, 107, 110, 114 and 221. The subarchetype γ shares the same conjunctive errors 3 times in sections 87, 121, 242. The subarchetype η shares the same conjunctive errors 5 times in sections 26, 60, 90, 147, 183. Based on of the genetic relationships among the witnesses of a text, the family tree or the stemma codicum is formed. All manuscripts shared eight common errors. This indicates that they are derived from the same common source or ‘archetype’, designated by the Greek letter $[\Omega]$. The *stemma* is reconstructed as a *bipartite stemma*; the primary divisions are called α and β .

8.2 Recommendations

Having closely read and studied Gädlä Filəṗos from beginning to end, the researcher would like to present the following recommendations:

- ❖ Digital publications are a significant part of tomorrow's heritage of digital information in the preservation and accessibility of the material. However, three of the mss of GF (ms 'H' from Hagärä Sälam and mss 'E' and 'F' from Däbrä Enq^{wə}) have not been digitalized. The researcher recommends that these three mss should be digitalized.
- ❖ According to the gädl, AF preached the gospel in different parts of the country, also wandering from place to place during his exile. The problem is that some of the ancient names of cities have changed over time, and others cannot be identified precisely. This may create misunderstandings and differences among historians. Therefore the researcher recommends that the Ethiopian Culture and Heritage Ministry should give more attention to reconstructing ancient names of cities and places.
- ❖ As noted, Gädlä Filəṗos is a significant source for the medieval history of Ethiopia. However, Church scholars, historians, philologists and other researchers have typically not used the gädl as a reference for their work. Now, with the preparation of the present critical edition, GF has become more accessible.
- ❖ Most of the religious and historical books in the EOTC, including GF, are written in the Gə'əz language. Therefore, scholars should take the responsibility to keep the Gə'əz language alive.
- ❖ Turaiev edited GF from a single ms; The researcher has tried to establish and correct the errors which are not discussed by Turaiev. He recommends, if any new version of GF should appear or any other tradition emerges, that the critical edition and the stemma be revised.

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GLOSSARY

Abba = Title of ecclesiastic meaning ‘father’

Abunä = ‘Our father’, Patriarch, Bishop. It is a title of the leader of the Ethiopian Church. Sometimes it is used as a courtesy prefix for the most senior clerics.

Abṭlis = Canons of Ecumenical Councils.

Anagonṣtis = One who has attained the first stage of diaconate.

Askema = Scapular of monks with 12 crosses.

Apparatus Criticus = also called ‘Critical apparatus’ an apparatus which shows variant readings/ additions committed by various families with the same page of the critical edition.

Archetype = the hypothetical manuscript from which all other mss of the same text –type derive. It is the lost ancestor of all the families.

Betä Kərstiyan = Church

Bäal = Feast, saint’s day.

Bipartite Stemma = the family tree is branched into two.

Codex optimus = the best Codex.

Collation = Careful comparison of mss and list of their differences.

Colophon = an end note of a manuscript, usually presenting facts relating to its production.

Conjunctive error = an error such as two or more copyists could not be able to produce it independently. It is a monogenetic error and can only be inherited. Nowadays, Conjunctive errors are also called ‘Shared Innovation.’

Corrupted reading = A reading that departs from the original text due to a copyist’s mistake or alternation.

Däbr (pl. adbar) = mountain, region where there is a monastery; a parish church next to Gädam in rank.

Dəgg^wa = Hymn book of sain Yared; general name for Church music.

Ἠḫčäge = the title given to the abbot of Däbrä Libanos monastery in Shoa. At present the patriarch holds this post as well.

Eliminatio codicum descriptorum = Elimination of derivative manuscripts.

Emendatio = ‘emendation’ an attempt to reconstruct an original reading that has not survived among extant witnesses.

Episqopos = ‘episcopos’ an ecclesiastic below a full bishop; he is a vicar of Bishop and he exercises some functions of a Bishop. At present the word uses interchangeably with Bishop.

Fasika = end of the hudade (lent) fast, Easter.

Fəṭḥa Nāgāst = the book of the Laws of the kings, a secular and ecclesiastical book which, inter alia, deals with such items as the Canonical Books, Baptism, Patriarchs, Bishops, Priests, Deacons, and other orders of the clergy, the Liturgy, the Eucharist, Fasting, Almsgiving, Martyrs, confessors etc.

Folio = leaf/ leaves of the ms.

Gänna/Genna, Lədät = feast of celebrating the birth of Christ; Christmas.

Gənzät = A book read during funeral service.

Gəzät = excommunication i.e cutting of a person from the membership and communication of the church.

Hagiography = literature about the lives and legends of saints. The equivalent Gə’əz terem is ‘Gädl’ and, the equivalent Latin terem ‘Vita’

Haymanot = religion, creed, faith

Homoeoteleuton = a result of copying error involving a loss of texts when identical or similar sequences of letters at the end of two words or phrases are read as one.

Haymanotä Abāw = the book of the faith of the fathers.

Lectio difficilior = the more difficult reading.

Liqä Kahənat = head of ecclesiastic, high priest with disciplinary and judiciary ecclesiastical function.

Liqä pāpas = Archbishop

Mälkə = ‘Effigy’, ‘image’, ‘resemblance’, likeness, etc. It is one of the EOTC poetical praise categoris.

Māṣḥafä Kidan = ‘The book of the covenant’ containing Christ’s teachings to the Apostles during the 40 days following His Resurrection.

Nəburanä əd = preachers/māmhəran

Recensio = ‘Recension’ a general examination and evaluation of the evidence of the codices.

Recto = the front part of a folio.

Sic = ‘thus’ or ‘so’ used within brackets to indicate that what precedes it is written intentionally or is copied verbatim from the original, even if it appears to be mistake.

Sigla = code given to ms/s.

Sənkसार = ‘Synaxarium’ Ordo, calendar, a liturgical book that contains the lives of the saints which are read upon their respective days.

Sinodos = ‘A book recognized as part of the New Testament by the Ethiopian church which is. Church Law or Canons, corpus Juris Ecclesiastic

Stemma Codicum = ‘Genealogical tree,’ shows the relationship of the surviving witnesses based on their common innovation.

Täwähədo = Literally it means ‘Unity;’ in church terminology it is a school of theological thought of those who are the orthodox churchmen, the believers in miaphysis, the *Täwähədo* Church.

Text transmission = the process by which a text was transmitted over the years by repeated copying.

Tənsae = Easter, Resurrection.

Təmqät = Epiphany, feast of Baptism.

Textual witnesses = the various sources that represent different forms of the text.

Transposition = a copying error involving an exchange in the position of two or more letters within a word.

Variant reading = any difference between two or more mss of the same text.

Verso = the back side of a folio.

Vorlage = a manuscript or a text from which a scribe copied and/or translated a text.

Wazema = A day of some rejoicing before a feast.

Wängel = Gospel.

Yä –tammänä = Faithful.

Zəmut = Fornication.

APPENDIX-a



Fig. 1 The picture of Abunā Filāpos (from Dābrā Libanos Monastery).

Appendix- b



Fig. 2 South Gondär Däbrä Ἐἵἡἡἡἡ St. Mary Church, where Abunā Filāḡos was buried in.



Fig. 3 Abunā Filōpos whipped by the order of the King. The servants of Abunā Filōpos whipped him until his ribs were visible, and the skin of his flesh was stripped off from his neck to his hip. And then, when they had finished beating him, his blood flowed like water. And his disciples came and took him to their lodging, which was in the palace. And the blood of this holy man became fire and blazed up; see section 240. (from ms 'B' f.176)

Appendix-d



Fig. 4 Miracles. In the mid night the thief robbed the widow's cow, though by the prayer of Abunä Filəpos he returned her cow; see section 165.(from ms 'B' f.181)



Fig. 5 Covenant. God said to Abunä Filāpos, I have prepared **seven crowns** for you: one for your virginity; one for your martyrdom; one because you turned back the people from wrongdoing to my worship through preaching my gospel; one for your exile from town to town in tribulation and affliction; one because you rejected the crown of transitory glory; one because in my name you killed Marit while you were a child and you did not fear death; [and] one for your pure priesthood and your perfect monastic life, like Antonius and Makarios; see section 249. (from ms 'B' f. 199).

Appendix- f

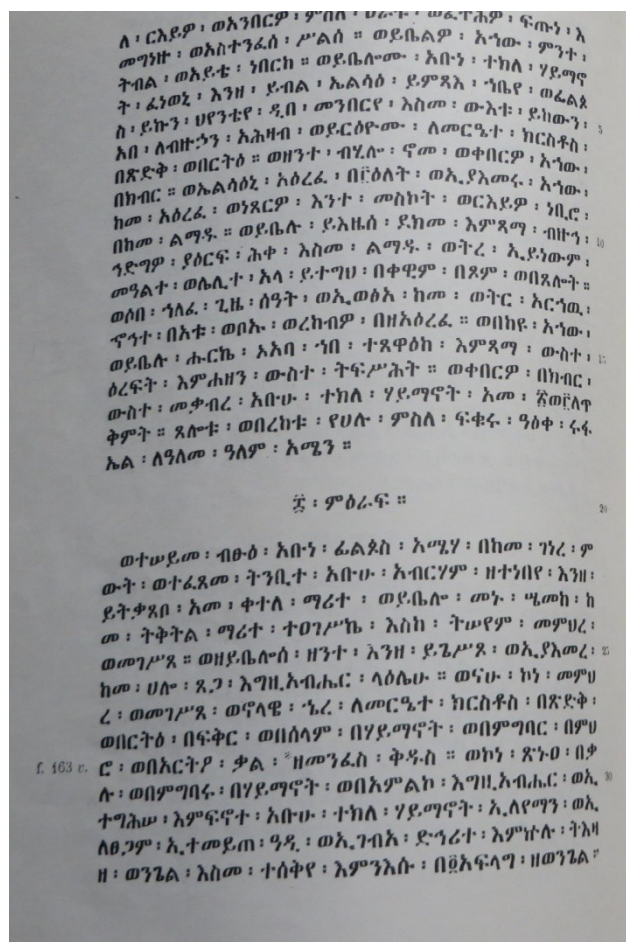


Fig. 6 Turaiev's edition

Appendix - g

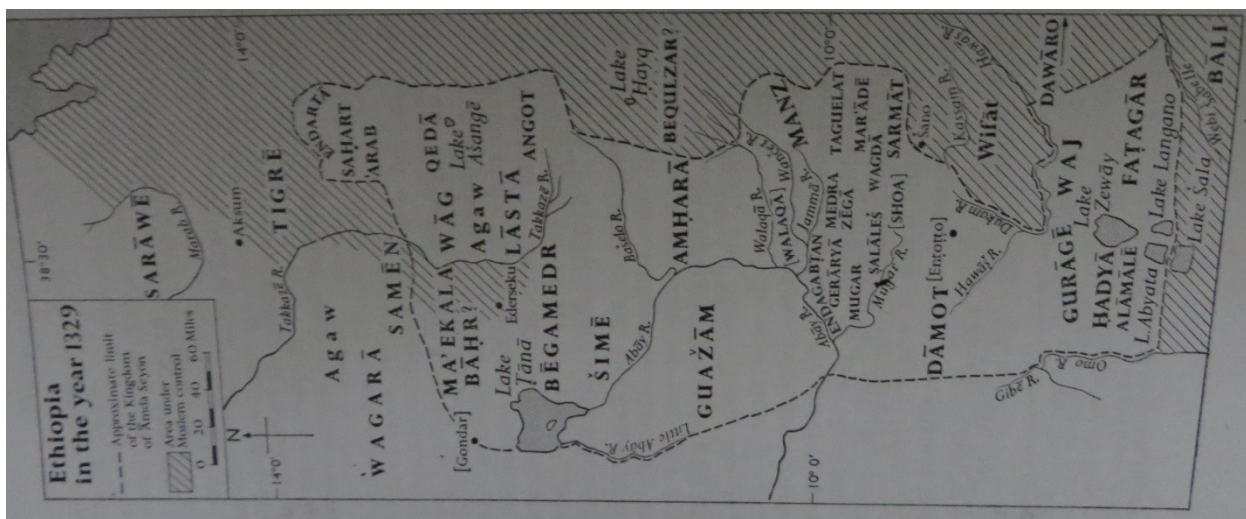


Fig. 7 A map of Ethiopia in the year 1329. Abunā Filāpos (1274-1348) wandered from place to place for his mission.

DECLARATION

This dissertation is my Original work and has not been presented for a degree in any other University, and that all sources materials used for the dissertation have been duly acknowledged.

Abba Petros Solomon

April 19, 2018
Addis Ababa, Ethiopia