

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
FACULTY OF HUMANITIES
PHILOLOGY PROGRAMME UNIT



GÄDLÄ IYASU ZÄ-ĠÄRR:
CRITICAL EDITION, TRANSLATION AND
ANALYSIS

**The School of Graduate Studies in partial fulfillment of the
Degree of Master of Arts in Philology**

BY: - Pawlos Melke Sellassae

ADVISOR:- Amsalu Tefera (Dr.)

Jun 2012

Addis Ababa

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
FACULTY OF HUMANITIES
PHILOLOGY PROGRAMME UNIT

GÄDLÄ IYASU ZÄ-ĞÄRR:
CRITICAL EDITION, TRANSLATION AND
ANALYSIS

The School of Graduate Studies in partial fulfillment of the Degree
of Master of Arts in Philology

BY: - Pawlos Melke Sellassae

ADVISOR:- Amsalu Tefera (Dr.)

Jun 2012

Addis Ababa

Declaration

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

Name Pawlos Melkeselassae

Signature _____

Place A.A.U

Date of Submission May 2012

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

Confirmed by the advisor:

Dr. Amsalu Tefera

Signature: _____

Date: _____

ACKNOWLEDGMENT

First of all I would like to thank my God who helped me so far in my life and gave me encouragement to accomplish this work.

I'm greatly indebted to Dr Amsalu Tefera , my adviser in writing this thesis, for encouragement I received from him and without whose effort this thesis would have not been completed.

My profound appreciation goes to my family who are inspired me to join the post graduate program and helped me in all the way through my studies.

My indebtedness should also be extended to the department of linguistics for the academic provision made available, and the school of graduate studies for providing me with financial assistance to carry out the research work. Similarly, I'm thankful to the staffs of the library of the institute of Ethiopian studies for their cheerful treatment.

My appreciation should also be forwarded my friends Abebe Dessie and Hagos those who devoted their precious time and energy in reading my paper and forwarding their comments.

Finally, I'm extremely grateful to my family and friends, who offered me material and moral support in time of need

DEDICATION

I dedicate this thesis to the monastery of Ğärr śälasse

Abstract

Iyasu Zä Ğär is born in the western region of Amhara, Northern Shäwa specifically in the town of Wäzo. He is the only son of Täklä Maryam and Maryam Kəbra (born on 13 October, 1468). He has various contributions. He is the author of Gädlä Abba Habtä Maryam and founder of the church of Mäkanä Päraclitos Amlaknä.

We came to know about him from his Gädl, which preserves various historical, theological and religious matters. It mentions Ethiopian Emperors, like Emperors Ėskəndr (1478-94) and Na'od (1494-1508), which were contemporaries of the St. Iyasu. It was edited and translated into Italian by O. Raineri, but his edition didn't include all existent versions of the Gädl.

This thesis aims to present critical edition which includes Raineri's edition and two other new versions (totally three copies: Gr, R, and Z). It also presents translation, where an attempt is done to be loyal with the Ge'ez text. The contributions of Iyasu, the description and list of the three versions of the Gädl with content analysis are also included in this study.

1. Transliteration based on EAE convention

Vowels: - The seven different sounds of Gə'əz letters are respectively represented as follows.

1st	2 nd	3 rd	4 th	5 th	6 th	7 th
ä	u	i	A	e	ə	o
በ = bä	ቡ = bu	ቢ = bi	ባ = ba	ቤ = be	ብ = bə	ቦ = bo

Consonants:-

h ሀ	ከ ኸ
l ለ	ላ ሊ
ḥ ሐ	k ከ
m ሙ	c ሰ
š ሠ	w ሠ
r ረ	z ዘ
s ሰ	ž ዠ
š ሸ	y ሃ
q ቀ	d ደ
b ቡ	ḡ ገ
t ተ	ʔ ገ
č ቸ	t ተ
ḥ ሐ	č ር
n ከ	ḥ ሐ

፩ ጸ	ባ ^w ቈ
፪ ፀ	ዕ ^w ጐ
፫ ፌ	ኣ ^w ከ
፬ ፐ	ገ ^w ጒ

Numbers

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

Abbreviations

AD Anno Domini

Co Colophon

Des. Desinit

EAE Encyclopedea Aethiopica

EC Ethiopian Calander

EMML Ethiopian Manuscript Microfilm Library

EOTC Ethiopian Orthodox Tewahedo Church

EOC Ethiopian Orthodox Church

f/ff. Folio/a

IES Institute of Ethiopian Studies

Inc. Incipit

I. Iyasu

JES Journal of Ethiopian Studies

MRAL Memorie della Real Accademia dei Lincei

Ms/s Manuscript/s

p page

pp Pages

r recto

St saint

V verso

Symbols

- Aстрыс

§ numbers

[*]= indicates a hypothetical word

[^]= half bracket, used to indicate starting of the variants

[|]= bar, applied to separate numbers between the variants in the critical apparatus.

[**S/S**] = indicates section/s

[] = square bracket indication of physical damage and restoration of the corrupted text.

CONTENTS

Pages

Transliteration.....I

Consonants:-

Numbers

Abbreviations

Symbols

Chapter one

1. General Introduction	1
1.1 Background of the study	1
1.2 Statement of the problem	2
1.3 Objectives of the study	2
1.3.1 General Objectives	3
1.3.2 Specific Objectives	3
1.4 Significance of the study	3
1.5 Limitation and Delimitation of the study	3
1.5.1 Limitation	3
1.5.2 Delimitation	4
1.6 Methodology	4
1.6.1 Data collection procedure	4
1.7 Organization	4

Chapter two

2. Iyasu zä-Ĝärr: biography and description	5
2.1 His brief biography	5
2.2 His contributions	7
2.2.1 Writings	7
2.2.2 Founding a Church	8
2.3 His Gädl	9
2.3.1 Historical value	9
2.3.2 Religious value	10

2.3.3 Social and Ethical value	10
2.4 List and Description of the three versions of Gädlä Abba Iyasu	10
2.4.1 The Author of Abba Iyasu	11
2.4.2 The date of composition	12
2.5 Manuscript of Ğärr	13
2.5.1 General description	13
2.5.2 Content and sub-division of Ğärr	14
2.5.3 Incipit and Desinit of Gr	17
2.6 Ranieri`s Edition	18
2.6.1 General Description	18
2.6.2 Contents and sub-division of Ranieri`s edition	18
2.6.3 InciptAnddesinit	20
2.7 Manuscript of (Zəkərä Liqawənt) Z	20
2.7.1 General Description	20
2.7.2 Contents and sub-division of Z	21
2.7.3 Incipit and Desinit of Z	23
Chapter Three	
3 Text	25
Chapter Four	
4 Translation	55
Chapter Five	
5. Conclusion and recommendations	80
5.1 Conclusion	80
5.2 Recommendations	81
Bibliography	82
Appendices	84

CHAPTER ONE

1. GENERAL INTRODUCTION

1.1. Background of the study

It is true that Ethiopia is one of the oldest countries where Christianity was introduced very early. Following this official conversion in the 4th century a big corpus of religious literature such as, Holy Scriptures, theological works, homilies, Chronicles and hagiographies were produced. One among this Gə'əz literature are hagiographies. These hagiographies were directly translated from Greek and Arabic languages to Gə'əz. According to sources at hand reveals the hagiography of Antony the great, "Paul of Thebes, passion of Mark the evangelist etc. are found among works which is translated from Greeks during the Aksumite period" (Bausi 2003:669).

Consequently, the intensive production of hagiographical tradition flourished since the restoration the Solomonic dynasty. The period of the highest development of Gə'əz literature was between the 14th and 15th Century. The vast collection of MSS is still preserved in the Ethiopian monasteries and Churches. However, some of them are scattered outside the country. Most Gə'əz literature is religious in its character but some of them also cover a range of secular subjects like philosophy, Astronomy, history, medicines. On the other hand following the development of Christianity and monasticism the intensive production of local hagiographies must have started in the late 14th and 15th century. These hagiographies were composed for local saints who had contributed for the teaching and expansion of Christianity. Hagiographical traditions are important sources for the study of the history of Ethiopic literature and for the history of doctrine and institutions of the Ethiopian Church. Though their value as source material of course varies greatly from one another and each one should be considered on its own merites, which depend on the date of composition, the relation of the saint to the initial politics of Ethiopia and the royal court, and on the importance of the monastery that he found.

Hagiographies are the researcher concern, and to begin from the name: hagiography is derived from the Greek word 'hagios' and 'graphein' hagios in Greek means 'holy' while 'graphein' means to write. When these two words combine together gives the meaning; book which deal with 'saints'; their life and conflict. Gə'əz hagiographies constitute the largest group of sources for medieval Ethiopian history.

Beside their literary significance Ethiopian hagiographies are very useful for the political history of the country. Concerning their benefit colorfully stated that:-

"Hagiographies is one of the most important sources for the study of the alimentary diet of the various groups, practice of medicine and various illness (including mental) family life and structure trade in the country and in the urban centers) distribution of wealth ,social relations in cities and villages, demography, handicrafts, distribution of churches, history of monasticism and so on." (Marassini, 1982:3)

Ethiopian hagiographies are well studied in Gə'əz literature. This study has been mainly treated from historical and philological point of view. In general, Ethiopian hagiography is indeed a most valuable source providing a large amount of information which is indispensable for the reconstruction of social and political history of the country.

The study of the life of well-known saints such as Abba Iyäsus Mo'a, Abba Täklä Haymanot, Samuel of Waldəbba, Iyasu of Ğärr etc. is very important to enhance our knowledge of history, philology and so on. In this regard; the Ethiopian Orthodox Church is reach and depository of many manuscripts. A critical study of hagiographic traditions and a clear appreciation of their value as an important body of the historical sources only started after the last decade of the nineteen century.

The Ethiopian hagiographies attracted the attention of scholars somewhat later than the Ethiopic Bible and historiography: the Acts of Abba Yohanni of Däbrä Asa appears to be the first vita of an Ethiopian saint entirely edited in its original text and translated in to European language. (Basset 1984:13). Starting from the early 20th century the number of editions was growing quickly in particular thank to the Italian, German and France philologists.

In the science of philology, examining manuscripts is the primary task. For this matter among the many hagiographies the researcher is going to deal with the hagiography of Abba Iyasu of Ğär. He was the 16th century Ethiopian saint and the founder of the monastery of Ğärr sellasse. It was believed that the vita was composed by one of his disciple and edited by Raineri in 1990.

1.2. Statement of the problem

Scholars both foriegn and indigenous have carried out studies on Ethiopic hagiographies. They studied them because of their social, economic, political and historical values.

The researcher will address the following research questions.

- a) Who was Abba Iyasu of Ğärr?
- b) When and by whom was his vita composed?
- c) What is the historical, cultural and theological value of the text?
- d) What is the significance of translating the text in to English?
- e) What is the important of this gädl for Ethiopian studies?
- f) How the text is reconstructed and translated?

1.3. Objectives of the study

The study has the folowing general and specific objectives.

1.3.1. General Objectives

The general objective of this study is, to give a general picture about gädlä Iyasu Zä-Ğärr together with critical edition and translation.

1.3.2. Specific Objectives

The followings are specific objective of this study.

- To introduce the life and career of 'Abba Iyasu of Ğärr Səlasse and to give brief answers to basic questions about him.
- To list out and describe all the existing MSS dealing with his life.
- To translate the text from Gə`əz in to English language.
- To give a critical edition of the text.
- To enables one to have basic knowledge about local hagiographic tradition.
- To analyze both the religious and secular values of the text

1.4. Significance of the study

As it is mentioned, the hagiography of Iyasu of Ğärr and his biography is not known by the modern scholars. In this case, the researcher assumes that this study is significant for the following reasons.

- To create awareness about St. Iyasu of Ğärr.
- It will serve as a source material for any one who wants to study the subject further.
- It serves to introduce an ethical and spiritual significance of this saint and religious value of his hagiography.
- It serves to know about the history and culture in the 16th century

1.5. Limitation and Delimitation of the study

1.5.1. Limitation of the study

Due to financial and time constraints and its vastness the study lacks broader information.

1.5.2. Delimitation of the study

The scope of this study is briefly describing the historical and philological analysis of the hagiography of 'Abba Iyasu of Ğärr Səlasse. The study will cover many religious and secular issues. Since the objective of the study focuses on the historical and philological inquires Here some other points are not presented in detail.

1.6. Methodology

The method that the researcher conducted for this project is a qualitative research methodology. For this matter two types of data sources are used in this particular paper. These are the primary and secondary sources. The primary sources are the hagiography of *Abba* Iyasu which is available in the monastery of Ğärr sellasse and National library, the relevant published and unpublished books, journals and articles consulted as secondary data.

1.6.1. Data collection procedure

The researcher followed the following steps. First he has collected existing MSS from the monastery of Iyasu and National library. Then he collated the manuscripts and finally he translated and annotated the text. For this purpose the researcher has visited many libraries and the monastery of 'Abba Iyasu of Ğärr to accessible the necessary research material like MSS, books etc. which are preserved in the monastery.

1.7. Organization

This study is a critical edition, translation and analysis of gädlä 'Abba Iyasu of Ğärr Səlasse, consists of six chapters. The first chapter comprises the background, statement of the problem, the objective, significance of the study and the methodology employed for the research undertaking. The second chapter deals with biography of 'Abba Iyasu of Ğärr general description of the existing MSS. The edition and translation of the text with some explanatory notes are presented in chapters three and four respectively. Finally, chapter five summarizes the result of the research and draws conclusion and the recommendations.

CHAPTER TWO

2. IYASU ZÄ ĞÄR: BIOGRAPHY AND DESCRIPTION

2.1. His brief biography

Iyasu was born in the western region of Amhara, Northern shäwa specifically in the town of Wäzo¹. He was born on 13 October 1468 of his father Täklä Maryam and his mother Maryam Kəbra (Cf. Raineri 2007:256). They were religious and respected in the society. Iyasu was the only son of the Family. In his 40th day, they brought him to the church for baptism. Then they gave him a name “Iyasu” as baptismal name. Komos Habtä Eyäsus became his God father [§ 7].

The Gädl tells us that Iyasu had got a great sick during his childhood and healed by Holy water. A miracle was done to the baby Iyasu during this time. The text goes:

ወእምድኅረ ኅዳጥ መዋዕል ሐመ ውእቱ ሕፃን ኢያሱ ወወሀብዎ ለጅ መነኩስ ጻድቅ ዘይሰመይ ከባ በጸሎተ ሚካኤል ከበ ምኔት ዘዮፋድ ውእቱ ከመ ያጥምቆ ማየ ጸሎት። ወእንዘ ያጠምቆ ርእየ እንዘ ይጼልሉ መላእክት አክናፊሆሙ መልዕልቱሁ ለሕፃን። አንከረ ወይቤሎሙ ለደቂቁ ዝንቱ ወልድ ኢያሱ ይከውን ማኅደረ ለመንፈስ ቅዱስ ወክፍለ ለመንግሥተ ሰማያት። ወእምደዌሁ ፍጡነ ይትፌወስ ወይቤልዎ ደቂቁ ኦ ከባ በእንተ ምንት ዘንተ ትቤ ወይቤሎሙ ርኢኩ እንዘ አጠምቆ ይጼልሉ አክናፊሆሙ መላእክት ወያወክፉ ማየ ፈውስ እምላዕሉ በዲቤሁ። ከመዝ እኔጽር ዘልፈ እም አመ አምጽእዎ ለሕጻን ኅቤየ። ወበእንተዝ እቤ ዘንተ። ወሰሚያሙ ዘንተ አንከሩ ወተደሙ ጥቀ። ወውእቱኒ ሕፃን ሐይወ ፍጡነ እምደዌሁ በከመ ቃሉ ለአቡነ በጸሎተ ሚካኤል። ወባረኮ በበረከት መንፈሳዊት። ወፈነዎ በሰላም ብሒር።

After some time the child became sick and they gave him for a certain monk called Abba Bäšälötä-Mika’el Abbot of Yofad to pray and sprinkle Holy water on him. While he was baptizing him he saw the Angels were hovering their wings over the child. He wondered and said to his children, this child will be abiding of the Holy Spirit and deserve the Kingdom of Heaven. He will immediately recover from his illness. Then his children said “why you said this Abba?” He said, “I saw Angels were hovering their wings while I was sprinkling holy water on him and they were bringing water of healing on him. I was looking [this] when they brought the child to me. This is why I said this”. Having listened all this they rejoiced and wondered much. Thus, the child was cured immediately from his sickness, as the word of our father Bäšälötä-Mika’el. He blessed him with spiritual blessings and sent him to his home peacefully. [§ 8]

After he was healed from his sickness, Iyasu returned to his home town, and started his first education under the feet of a certain spiritual teacher who was from the tribe of Aaron. His Gädl states:

¹ Dänäba Ğərru, the place which is located around Əttisa.

ወሰብ በጽሐ ንብ ሀገሩ ወሀብዎ አቡሁ ወእሙ ለአሐዱ መምህር ኄር ዘእም ዘመደ አርን ከመ ይትመሀር። ወተምህረ መዝሙረ ዳዊት ወኩሉ መጻሕፍተ ቤተ ክርስቲያን ብሉዮ ወሐዲስ ዘምስለ ዐቂብ ሕጎሙ።

When he arrived at his residence, his father and mother gave him to a certain kind teacher who was the decedent of Aaron to learn. He learnt Psalms and all church books, the Old and New [Testament] with keeping their laws [§ 9].

His parents gave him to a teacher and he mastered hermeneutics and commentary of Scriptures. Then we read from his Gädl [§§10, 17] that he has married and lived with his wife for few time.

Then later, he was ordained a deacon by bishop Yəṣḥaḳ.² Iyasu was attending the monastic life and he was guided by Abba Mārḥa Krəstos [§73] in Däbrä Libanos for about four years. After he lived with his family for brief period Abba Habtä Maryam met him. Afterwards, he became the disciple of Abba Habtä Maryam. Both Abba Habtä Maryam and Iyasu ordained priest on the same day [§47].

During the time of king Ἐσκəndər, Iyasu was exiled and punished by the order of the king with the priests of Wadla. Tadesse (1972: 304) states the case that King Ἐσκəndər had tried to change the traditional practice of Ethiopians, particularly regarding the Sabbath and prohibitions of food. There came order from Ἐσκəndər, king of Ethiopia, asking all priests of the tabernacle of Wadla to be assembled at the court... and the king became angry on a trivial point and he had then flogged. The Gädl also explains that:

ወበውእቱ መዋዕል መጽአ ትእዛዝ እምነብ እስክንድር ንጉሠ ኢትዮጵያ ከመ ይትጋብኡ ኩሎሙ ካህናተ ደብተራ ዘዋድላ። ወተጎዳነዩ አባ ኢያሱ ለፈጽሞ ነገር ዘይቤሎ መልአክ። ወበንስቲት ነገር ተምዓ ንጉሥ ወቀሠፎሙ ለካህናት ወለብፁዕኒ ኢያሱ ቀሰፎሙ ምስሌሆሙ። ወእምዝ ሐመ ፈድፋድ።

On this time an order came from Ἐσκəndər , King of Ethiopia, in order all the clergies of Tabernacle of Wadla be gathered. Abba Iyasu was late in order to fulfill what the angle told him. the king was angry of little thing he torched the Clergies. As for the blessed Iyasu, he also had also torched him together with them. After this, he had fallen sick seriously. [§17]

After he led himself in a fruitful spiritual and monastic life, Iyasu was sick and died. The hagiography mentions about his death and burial as follows:

ወእምዝ ኮነ ለምክንያተ ሞቱ። ለአኩ ንቤሁ አዝማዲሁ ላእክ እምኩርንኔ ንጉሥ። ወበጸሐ ላእክ ንቤሁ ተእኅዘ በሕማመ ብድብድ ወሞተ ወቀበሮ ቅዱስ። ወተእኅዘ ውእቱ ለሊሁ በውእቱ ሕማም። ወመጽአ ደብረ ሊባኖስ ምስለ ታቦቱ ወምስለ ኩሎሙ ማኅበራኑ። ወተቀበልዎ ካህናት ወዲያቆናት፣ ወመነኩሳት ወመነኮሳዩያት በዓቢይ ብካይ ወአንብፅ ወአጎደርዎ በቅሩብ ምኔተ ደናግል። ወበህዩ አፅፈፈ. አመ ፲ወ ፫ ለታስሪን ዘውእቱ አመ ፲ወ፳

² Currently, it is not allowed to be a deacon after marriage. But when we see the book of law (Fəṯha Nägäst), the ordination of deacon shuld be after marriage and befor 25 years old(cf. Fəṯha Nägäst,1992 p 77-78)

ለጥቅምት በበዓለ ፍልሰታ ለእግዚአቲህ ማርያም ንግሥት ለጸቢሐ ቀዳሚት ሰንበት እንዘ ወልደ ፱ ዓመት። ወቀበርዎ ውስተ መቃብረ አቡነ ሀብተ ማርያም በከመ ነገሮ መልአክ ሚካኤል እንዘ ይብል ውኃቱ ጎቡር ሥጋክ ምስለ ሥጋሁ ወነፍስክ ምስለ ነፍሱ።

Then after this it became the reason for his death. His relatives sent a messenger from the court of the King to him. When the messenger reached to him, he has passed away of a plague. And he himself was fallen sick with that disease. He came to Däbrä Libanos with the Ark and his entire congregation. Priests, deacons, monks, and nuns welcomed him with great lamentation and tear. They made him spent the night in a nearby place to the nunnery. He passed away on 13th of Tasrin³, which is 16th of Təqəmt on the feast of the Assumption of Our Lady mary, the Queen; on the eve of Saturday, while he was 40. They buried him in the tomb of Abunä Habtä-Maryam as St. Mika'el said to him “your body will be [placed] with his body and your soul with his soul. [§§109-110].

He lived during the reigns of Ἐσκəndər (1478-1494) and Na‘od (1494-1508) (cf. Tadesse 1972:304). He is one of the saintly monks of EOTC during the 15th century.

2.2. His contributions

Abba Iyasu founded the monastery called, Ğärr səllase. He composed the hagiography of Abba Habtä Maryam. He taught many students. He is one of the canonized Ethiopian Saints. We can summarize his contributions as follows:

1. Writings
2. Founding a church
3. Teachings

The following sections present these contributions in brief.

2.2.1. Writings

According to the hagiography of Abba Habtä Maryam and the quotation of Gädlä Abba Iyasu, the Author of Gdlä Abba Habtä Maryam is Iyasu. We can find a close reading of the preface in the published Gə‘əz and Amharic Gädl of Abba Habtä Maryam. It says:

ይህ የጻፈው የአቡነ ሀብተ ማርያም ገድል በደቀ መዝሙራቸው በብፁዕ አባ ኢያሱ ዘገዳመ ፳፫ ሥላሴ እጅ ተጽፎ በሰሜን ሸዋ ሀገረ ስብከት በደብረ ሊባኖስ አካባቢ ልዩ ስሙ ይሰበይ ደብረ ብፁዓን በሚባለው የአቡነ ሀብተ ማርያም ገዳም ከሺህ ስምንት መቶ ሰማንያ ዓመተ ምሕረት ፪ምሮ በገድላቸው በተጻፈው መሰረት ህሙማንን በመፈወስና ተአምራት በማድረግ እስከ ዛሬ መቆየቱ ግልጽ ነው።

“It is clear that this Hagiography of Abunä Habtä Maryam was written by his disciple St Abba Iyasu from the monastery of Ğär Səllasse, and preserved in Northern Šäwa Diocese around Däbrä Libanos monastery called Däbrä Yəäbäy since 1880 E.C. by healing the patients and doing miracles as it is written in his Gädl”. (cf. Mekonnen 2008:19, translation *mine*).

³ Hebrew and Syrian 7th month (cf. Leslau 1987:581).

From this passage we can assume that the author of Gädlä Abba Habtä Maryam is Abba Iyasu. So we can say that the hagiography of Abunä Habtä Maryam is one of the works of Abunä Iyasu of Ğär Śöllase. In addition to this we can discover an assumption about Iyasu with Habtä Maryam from the ms.

As we can read from his Gädl [§§ 45-47], Iyasu was the only person who was with Abba Habtä Maryam as a disciple and saw all miracles done by him and revelations which were revealed to him. This evidences that the author of Gädlä Abba Habtä Maryam is Abunä Iyasu. His Vita, nevertheless, says that Iyasu caused to write the Hagiography of Abba Habtä Maryam. Let's read:

ወዘንተ ኩሎ ርእዮ ነደ ልቡ ለአባ ኢየሱ በፍቅረ ሀብተ ማርያም።
 ወአጽሐፈ ገድሎ በአስተሐምሞ ብዙኃ።

And after seeing all these, the heart of Abba Iyasu was burned by the love of Habtä Maryam. And he caused to write his Vita with much care. [§108].

2.2.2. Founding a Church

Iyasu founded a rock hewn church called Mäkanä Päraclitos Amlaknä. His Vita says:

ወተክለ ቤተ ክርስቲያን ማዕከለ ጸድፍ ከመ ይገኘዩ እምሰብአ ዓለም በስመ ጳራቅሊጦስ አምላክነ ወሰርዐ ኩሎ ንዋየ መቅደስ።

“And he planted a Church in the center of a precipice in order he may flee away from the people of the world by the name of Päraclitos, our God” [87].

ወእምድኅረዝ ዐደወ ውስተ ገዳሙ ዘተክለ ባቲ ቤተ ክርስቲያነ በስመ ጳራቅሊጦስ አምላክነ።

Afterwards, he crossed to his monastery where he built a church by the name of Päraclitos, our God” [108].

Latter, the name changed to monastery of Ğär Śöllase. It is currently one of the great monasteries of EOTC. It is located to the north-east of Däbrä Libanos (Taddesse 1972:304). Raineri (2005:695) notes that the monastery is far and it is eight hours walk from Däbrä Libanos. The researcher went to there with car via Lämi (a small town), and from Lämi to the monastery on foot 5 hours walk. And there is a small village nearby the monastery, 45 minutes walk until the monastery, is not allowed for women. And it is strictly forbidden for women to enter the monastery.

The monastery was founded before the invasion of Ahmed Grañ, at the time of King Na‘od [1498-1508] by this saint. Since the invasion of Ahmed Grañ, this monastery was abandoned for 247 years. It was reconstructed in 1747 E.C. by Abunä Yosef.⁴ He excavated a cave church, but after 134 years in 1804, the church was collapsed. Consequently, small church was built and

⁴ The Egyptian Bishop of Ethiopia

used for services until the time of Empress Zewditu (1909-1922 E.C.). At the time of Queen Zewditu, the present church was built by the order of the Queen. In 1955 E.C. Emperor Haile Selassie I had covered the roof of the Church by corrugated iron.⁵

The presence of several mss is reported in the monastic library. The monastery is under diocese of North Šäwa in the district of Ənsaro.

2.3. His Gädl

Gädlä Iyasu is important for various disciplines. It preserves historical events and useful for Ethiopian history (cf. Taddesse 1972:304). It contains theological and religious matters. Various ethical teachings are also included in the Vita of Iyasu. This section aims to introduce some of the significances of his Gädl.

2.3.1. Historical value

Gädlä Iyasu is one of the Ethiopian hagiographies, which have its own share in the contribution of Ethiopian hagiographical tradition. The text mentions different historical figures and names of people and kings. Emperors Əskəndr (1478-94) and Na‘od (1494-1508) are mentioned in [§§18 and 51] respectively. It repeatedly cites Abba Habtä-Maryam and other religious figures, such as: ተክለ ሃይማኖት [passim]⁶; መርሐ ክርስቶስ [§§ 22, 23, 26, 60, 94, 96, 97, 100, 101, 104]; አባ ዮሐንስ ከማ [§§ 48, 49, 80, 100]; ሀብተ ኢየሱስ፣ ወለዘመደ አሮን፣ ወለመርቆሬዎስ. [§84]; ሳዊሮስ ዘአስቄጥስ፣ ወአባዲር ዘሐዘሎ [§97]; ኤዎስጣቴዎስ [§§101, 105], etc.

Abba Habtä-Maryam sent Abba Iyasu to Emperor Na‘od with a book explaining the faith in the Holy Trinity. Then the Emperor gave him two crosses (cf. Raineri 2007:256).

Various places are also stated in the Gädl such as: ወዞ (wäzo)⁷, አምሐራ (Amhara)⁸, አጋት (Agat)⁹, ዋፋት (Wifat)¹⁰, ዩፋት (Yəfat)¹¹, አጋት (agat)¹², ደብረ ሊባኖስ (Däbrä libanos)¹³, ሸዋ (Šäwa)¹⁴, ቊትርሕ (qʷətrah)¹⁵ etc ... are indicated. It also helps to know the exact location of the places. For instance:

... ሃገረ ወዞ እንተ አረቢ ላለምሐራ

⁵ Daniel Kibret 2007: 265

⁶ Throughout the text.

⁷ §§6, 84.

⁸ §§ 22, 27, 84.

⁹ § 24.

¹⁰ §§ 19, 20.

¹¹ §20.

¹² § 24.

¹³ §§ 20,21,26,27,30, 60, 61, 66, 73 and 109.

¹⁴ §§ 17, 30, 86, 87.

¹⁵ §§ 30, 44.

The country of wäzo, west of Amhara [§6]

Generally the text is full of historical allusions. They have historical significance in studying medieval Ethiopian history and the history of monastic life.

2.3.2. Religious value

It is a general fact that every hagiography has its own religious value. Saint Iyasu has abandoned marring and joined the monastic life. He led model Christian life for his followers. He conquered devilish temptation including lust, adultery, vanishing wealth and prosperity.

His deeds have religious values for Christians, which are inscribed in his Vita [§15]. Thus, the religious value of his Gädl is immense.

The text also discusses biblical episodes. It talks about history of the desert fathers, the life of Jesus Christ, place names of biblical cities. The following phrase can be a good example:

2.3.3. Social and Ethical value

Saint Iyasu had social interaction with his parents and other relatives. However, he left his parents and joined the monastery. After he lived for some time there with monks, his parents longed him and they insisted him to be with them. Then, he was advised to go and visit them and he did for the sake of his parents. Lastly he secured himself from his parents went to the monastery. He was obedient for other monks when he was beginner. At that time he was very humble and ethical, he speaks softly, and he blames himself as a sinner:

After living, for some time, with the community of the monastery, he became a monk and isolated himself to live alone. He spent his time praying. He was also helping other nuns like Ləya.¹⁶ His social life with Ləya and other monks did not influence his spiritual life. His social and religious lives were not contradicting.

Thus, the life of Iyasu has its own social and ethical values from what he was doing and lived. One who reads his hagiography will have at least, how to manage himself in social world and how to be ethical. Generally, Gädlä Iyasu has various values on social life, religion and ethics.

2.4. List and description of the three versions of Gädlä Iyasu

Several foreign and indigenous scholars such as, August Dillmann (1848), H.Zutemberg (1877) V.Six (1983), William Wright (1877) M. Chaine (1912), Conti Rossini (1914), Erward Ullendorff (1961), S. Strylcin (1953) William Macomber and Getachew Haile have devoted much of their time cataloguing a lot of Ethiopic manuscripts. The hagiography of Iyasu of Ğärr

¹⁶ A woman who welcomed Iyasu to stay her home. And St. Iyasu met Habtä Maryam at her home. He(Iyasu) brought her to Abunä Märha Kərestos in the great Monastery of Däbrä Libanos. And she became a nun by the hand of St Märha Kərestos.

Šəllase is also catalogued under EMMML project number 7022. The researcher lists three different manuscripts of Abba Iyasu which is available in different churches, monasteries and microfilms.

The text is edited and translated into Italian language by Osvaldo Raineri in 1990. He also briefly presented the biography of the saint in EAE (vol.3) and about the monastery in EAE vol. 2. Kinefe Rigb Zeleke (JES.vol.xiii. 78: no.85 1975) introduces 201 local hagiographies with the place where they are collected including a short biography of the saints by referring primary and secondary sources in his work entitled *bibliography of Ethiopic hagiographic traditions*. He also precisely demonstrates the life of Abba Iyasu who was the 16th century Ethiopian saint and the founder of the monastery of Ğär Šəllase. According to Kinefe Rigb, the hagiography of Abba Iyasu is available in the monasteries of Ğär Šəllase But, Kinefe Rigb, in his study, does not consult the hagiography of which is available in the National Library that Taddesse utilizes it as a source of historical data in his book. (Taddese Tamrat 1972. P 304). Sergew (1989:25-26) describes that Iyasu was a monastic father of 15th cent., based on EMMML 7022, which the researcher gives the *sigla* [Z]. His Father was called Täklä Maryam and his mother Maryam Kəbra. Daniel Kibret notes briefly about Ğär monastery. (Daniel kibret 2007:569-570).

The three manuscripts that the researcher utilized are the following..

- Raineri's Edition R
- Gar Sellasie Gr
- Zəkrä Liqawənt Z

The manuscript that the researcher used in the translation corresponds to Gr and available in the National library have given it a *sigla*/abbreviated as Z. According to the catalogue of EMMML this manuscript dated from the 19th century. It was written in Gə'əz or Ethiopic. A researcher found other text from the monastery of Ğär Šəllase which is copied in 20th century and have given it a *sigla* Gr. The copyist has drawn his lines and columns by pressing on the vellum with ruler before writing his text. As all the mss of hagiographies of Ethiopian Orthodox saints, this manuscript also begins by saying, "In the name of the Father and the Son and of the Holy Spirit" in the *incipit*, and also For Ever and Ever Amen in the *desinit*/last of the hagiography.

2.4.1. The Author of Gädlä Iyasu

In his field research of the Gädl's of Abba Iyasu, the researcher found three Mss. Among these, there was one text in Gə'əz and Italian Language edited by Osvaldo Raineri in *Orientalia Christiana Analecta* 235 Rome. There was also text in Gə'əz and Amharic printed under the Authority of Ğär Šəllase. Firstly the researcher founded this text from Zəkrä Liqawənt pictures and promotion. The owner name is called Firew and then the original printed is in the head office EOTC office of Liqawənt gubae. And

there was also one manuscript from the monastery of Ġär Sellase. It was established by Abunä Iyasu. None of the three texts mentioned the name of the author. The name of the hagiographer is not mentioned in the text. Even though there is no information about the writer`s status in identifying, it is clearly known that he was a church educated person, because he repeatedly use the quotations from the Bible and Holy scriptures. So that the writer of the hagiography of Abba Iyasu was most probably a monk may be he was a monk who is from Ġär Sellase monastery which founded by Iyasu.

As it is mentioned in the above, the author of the hagiography of Abba Iyasu was unknown, but the two mss the ms of Gr and R mentioned the name Wäldä Iyäsus as the following

በረከቱ ወሀብተ ሞገሱ የሃሉ ምስለ አቡነ ገብረ ማርያም ወምስለ ጸሐፊው ወልደ ኢየሱስ ለዓለመ ዓለም አሜን።¹⁷ *Let his blessing and good will be with our father Gäbrä Maryam and his writer Wäldä Iyäsus, forever, amen.*

This shows that Wäldä Iyäsus was not Hagiographer but copier of the hagiography and Gäbrä Maryam was the leader of the monastery during the time of scribing the text. So the author of the Gädle is unknown. According to most of the Ethiopian church mss, the hagiographies of the saints mostly were written by their students or disciples. For example , Iyasu was a disciple of Habtä Maryam, and he wrote the hagiography of Abunä Habtä Maryam. ¹⁸ So we may guess that the Gädl of Iyasu was written by his student who was with him when Abba Iyasu was moving from one to other places. The researcher believe that the author of the Hagiography of Abba Iyasu was may be Zära Abrəham. Because he was with him as a disciple and saw so many things that are done by Abba Iyasu such as, when he was tempted by the women, he was with him¹⁹ and he received the monastic habit in Däbrä Libanos. Etc.

2.4.2. The Date of Composition

The date of composition is an extremely important factor in determining the historical and religious and social values of the Gädl for the practical application of the approach is important in undertaking the problem of date composition of the Gädl. Several factors arise as difficulties in the way of such an endeavor, and many texts can only be dated to a general period. The dating of the hagiography is, according to the hagiographer s concerning the circumstance under which the work came to be written is not sure. In this case the Gädle of Iyasu is impossible to

¹⁷ Text. Section 2

¹⁸ Mekonnen Desta 2008 p 19

¹⁹ Text section 61-71

Identify fix the date of composition. But it is reasonable to assume that the Gädle was written in 16th to 17th Century.

As we mentioned in the previous topic, Iyasu was a disciple of Habtä Maryam who was a saint in the 15th century. According to the ms, two Emperors of Ethiopia mentioned as 15th century kings of Ethiopia called king Eskinder and king Naod, it reflects a much later time. Consequently, it seems reasonable to assume that the date of composition was in the early 16th century after the death of the saint.

The Ms is written in a good caliogrphahy. As common in Ethiopian MSS tradition, the names of God, the saints, the angles are written in red ink. The first folio *ff 1r*, there is a ziq (ዘ.ቅ)²⁰. The date of writing is mentioned in Amharic language to the last part of the hagiography²¹, and in *f 63va* the text preserves an interesting colophone: አርሞን፡ የጭፍራን፡ እልቅና፡ ምዝሩ ኮነ፡ በ፬ ፡ ብር ተተክሎበታል፡ 'Armon, the head of the guards Is instituted in wage of four birr

2.5. Manuscript of Ğärr [Gr]

2.5.1. General description

Location :-	In the monastery of Ğärr sélassie (in the church)
Written Language:-	Gə'əz
Year of writing :-	1909 EC
The owner of the Ms:-	Ğär Selassie Monastery
Province :-	North Šäwa
Location:-	South west of Amhara in the district of Ənsaro (dänäba ,Ğərru, Šäwa), north-east of the famous monastery of Däbrä libanos.
Written Material :-	parchment made up of the skin of got
Number of folios :-	63
Number of columns:-	two each recto and verso
Number of line :-	15-17
Size:-	24x8cm
Ordered by:-	EOTC Monastery of Ğärr sélassie
Kinds of writing: -	Bold, net, and attractive

²⁰ Means chant of praise attributed to the St. from the sign of St. Yared.

²¹ በ ፲፱፻፱ ዓመተ ምስራቅ በዘመነ ማቴዎስ ተጻፈ.። It is written in 19 09 E.C during the year of Mattew. (*Ff 62 r*)

Binding and condition of the book:- Old wooden and the binding is cloth

Other book included: - The book of Habtä Maryam

2.5.2. Content and sub division of Gr.

Generally, Gr is 63 ff. From *ff 1va-59vb* the combat of Abunä Iyasu and from *ff 60va-61vb* the mälk of Iyasu (praise). And the rest *ff* are left blank.

The text of Ğär is again subdivided into sections for each day of the week intended to read on daily basis.

From *ff1va-4ra* column a, called Zäsänuy (for Monday), it has two parts, the first part concerns the praise of God and praise of St., the name of his Father and Mother and also talks about his birth and baptism, the name of his spiritual Father, and also narrates as he was sick and healed by the holy water.

The second part covers from *ff4vb- 10ra*. It concerns his education, his parents engaged the woman from noble family, he ordained deacon from Bishop Yəshaq,²² and also talks about God kept him from robbers among his friends, the Angel Michael appeared to him and told him as he kept him on the road from robbers. He met with the great monk Märqorewos.²³

The Ethiopian king Āskändər²⁴ proclaimed an order for the priests of Wädlä²⁵ together, and he became anger to them and kicked, Iyasu was the one among priests.

From *ff 10va-19rb* Zäsälus (For Tuesday) It has three sections the first part from *ff10va-12vb* talks about Iyasu went to Däbrä Libanos²⁶ monastery and he received a monastic habit there from Abunä Märha Kərəstos, the second section from *ff13ra-15rb* talks about hermitic life in the water place Agat, and about his physical appearance how he look like physically. And the third section from *ff 15ra-19rb* talks about Iyasu found Abunä Habtä Maryam²⁷ in the house of Ləya and they loved each other.

²² The Egyptian Bishop of Ethiopia (1482-1500) (Sergew hable sellassie) Amharic dictionary of church vol. 17 p25.

²³ Amonk who was during the time of king Naod, and he was one of Däqiqä Āstīfa (the children of stephen) Ibid
Vol 2 p 36 .

²⁴ King of Ethiopia (1471-1494) was a son of Aṣe Bädämaryam I and one of his wives, Romna. His Empire remained in no better state than it was when he had been proclaimed emperor in 1478 . (sevir chernestov) EAE v.2 p 383.

²⁵ A historical district in Amhara to the south of Lasta. Tradition associates Wadla with the last Zagwe(13c) ruler Yitbarek as the place of his murder. (Evgeniasokoliniskaia) EAE vol 4 p 266 .

²⁶ Originally known as Däbrä Asbo, and renamed Däbrälibanos, by Aṣe Zärṯayaqob in 1445 is a monastery located in Šäwa. The monastery founded by Abunä Täklähaymanot. (Marie-Laure derat p 25).

²⁷ A famous St of EOTC in 15 century , he was born in the place called Yärwəy, which is found in the south eastern part of ethiopia. His father's name was Färe Buruk and his mother's name was Yostena,

From *ff19va-28va* zäräbuə (For Wednesday) has two sections, the first section from *ff19va- 25ra*. The miracle performed by arch angel Mikchael and the witness of the arch angel about the greatness of Abba HabtäMaryam. The section also narrates the forgive of Abba Habtä Maryam to Abba Iyasu, and the gift of Holy Spirit to these fathers and their service in the same monastery, the victory of Abba Habte Maryam over Satan, the service of monkeys for the saint and other wonderful miracles accomplished by the saint. The second section from *ff25rb- 28va* talks About the ordination of Abba Habtä Maryam and Abba Iyasu as a priesthood on the same day, about the meeting with Abba yohannəs Kāma²⁸ and the gift of the holy cross offered by Abba Yohannəs Kāma and the existence of this cross to present. The travel of Abba Iyasu to King Naod²⁹ with the message of Abba Habtä Maryam and the book that narrates about Holy Trinity, and when he came back to the monastery the king gives him two the holy crosses with money, but he refused to take the money and took the crosses.

From *ff28vb-36va* Zāhamus (For Thursday) It covers two sections, and the first section from *ff 28vb-32rb* narrates about the objection of Iyasu the request of king Naod to stay in Palace with him, and Iyasu heard the speech of a certain dog in the palace, as he back to Abunä Habtämaryam and he told him the miracle what he saw on the dog, Habtä Maryam amazed about what he heard from Iyasu. The second section from *ff 32vb-36va* about Abba Iyasu took Ləya to Däbrälibanos, she received the habit of nuns by the hand of Abunä Märha Kərəstos, he took her to home and back to the monastery with his disciple Zära Abrəham and they entered at the whom as a gust, the woman tried to tempted the monk Abba Iyasu, and Zära Abrəham kicked her and she died, Iyasu prayed and bowed down to God.

From *ff36vb-44va* Zä .rəb. The Friday part covers two sections the first from *ff36vb-ff40ra* by his prayer, Iyasu raise a woman from the dead, back to the monastery and entered to the church during the time of liturgy, Iyasu saw miracles, and also talks about his son Zära Abrəham received the Habit of monks by the hand of Abunä Märha

was the first contact with monastery of Abunä Märha Kərəstos and was ordained a deacon by Bishop Yəshaq. He was leading by Archangel Mikael and founded hermitage monastery near to Däbrälibanos of Šäwa. Since he canonized Saint mentioned in Ethiopian Synaxarium, he is commemorated on the dates of December 5 and May 3. (Mekonnen Desta) p 2.

²⁸ The son in Monastic life (Yä qob ləj) of Abunä Täklähawaryat of Däbrä šəmunä. He was A monk from Šäwa. (Seregew Hableselassie) Amharic dictionary of church. Vol 10. Pp101.

²⁹ Anbäsa bäšär(Lion for the enemies)1494-1508. Was the son of Aše Bäə'ədämaryam, and Queen Romna who succeeded his brother Ĕskändər and the latter's son' Amdä Šəyon II to the throne in 1494.(Marie- Laure Derat) vol. 3. p. 1134- 35.

Kərəstos. The second section from *ff40rb-ff44ra* narrates about miraculously, the cross of Abunä Iyasu dropped in the fire after all night he found it in the fire, did not burned, a curtain another women asked him to be his daughter and he also be her father in Holy spirit, he refused, she loved him and sick and became mad in love, Iyasu prayed for her and blessed her with miraculous cross, the evil spirits left her and she has been saved.

From *ff 44vb-ff 52vb Zäqädāmit* (For Saturday) covers three sections the first, from *ff 44vb-47ra* talks about during Sunday, in the day of Easter, a spiritual children of Abba Habtä Maryam came to their Father having lunch of meat, chicken, mess, even though Iyasu didn't want to eat, Abba Habtä Maryam ordered him to eat, when Iyasu said ok to eat, the word came from heaven to stop Iyasu to eat, and talks about Iyasu didn't eat meat and drink mess till he died, in the celebration day of St Mary, November 21 EC. He entered to church and served in the Liturgy, 570 hidden Saints came and received Holy Communion from the hand of Iyasu.

The second section is from *ff47rb-ff47va* narrates about Iyasu back to Šäwa, about the rest of Abba Habtä Maryam also stated , the spirit of Habtä Maryam became up on Iyasu as the spirit of Moses up on Iyasu. The third section from *ff47vb-ff52vb* talks about Iyasu constructed new church called Mäkanä Päraqliṭos Amlakənä, prepared for service assigned priests and deacons to serve, continued his hermit life there, the angels took the Gospel of John when he was reading, ascended to heaven and brought back to him again by covering with gold, Ləya saw the golden gospel and astonished, Jesus Christ appeared to him and gave him testimony, Iyasu prayed Abunä Märha Kərəstos, Jesus showed him and Habtä Maryam with other Saints, at this day Iyasu received holy communion by the hand of Habtä Maryam.

From *ff53ra-59vb Zä əhud* (For Sunday) covers four sections from *ff 53ra-56rb* talks about the revelation Abunä Täklähaymanot to him with hidden monks, the commemoration day of Abunä Täklähaymanot, the angels delivered him to shows his eternal home, he saw his room and crown. The second from *ff 56va-ff 58va* talks about as, the heart of Abba Iyasu was burnt by the love of Abba Habtämaryam, he had his St. Life book written with great effort, the time of Iyasu became near to heaven. The third section is from *ff 58vb-ff 59rb* talks about the sick of Iyasu for the reason of his death; he rested in 16 Ṭəqəmt at the age of 40 and was buried respectfully in the tomb of Habtä

Maryam. The last section 59va and b Conclusion, praise, f 60 a and b is an empty. Nothing is written in it.

From ff 61ra-62ra, Mälkä of the hagiography.

2.5.3. Incipt and Desinit of Gr.

Inc. በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ሥሉስ ዕሩይ ዋሕድ ዘኢይትሌለይ። ዘሰፍሖ ከመ ሐይመት ለሰማይ።ሎቱ ስብሐት ወአጽንኦ ለምድር ዲበ ዘባነ ማይ። ሎቱ ስብሐት እምአፈ ኩሉ ፍጥረት ዘኢይትረኣይ። ወዘይትረኣይ ምስለ አኩቴት ወግናይ ለዓለመ ዓለም አሜን። ናሁ እጽሕፍ ዜናሁ ለብእሲ ብፁዕ ወቡሩክ እንዘ ምድራዊ መልአክ ሰማያዊ ትሩፈ. ምግባር ብፁዓዊ ዘውእቱ አቡነ ብፁዕኢያሱ።በረከቱ ወሀብተ ሞገሱየሃሉ ምስለ አቡነ ገብረ ማርያም ወምስለ ጸሐፊሁ ወልደ ኢየሱ ለዓለመ ዓለም አሜን።(Gr1ra-V1)

In the name of the father and of the Son and of the Holy Spirit one God Who is three and united, never disintegrated. Praise be to Him that He stretched the heaven without any pillar and sustained the earth with on the water, praise be to Him, through the mouth of every creature, visible and invisible, with thank and psalm forever Amen. Now I write the news of the Righteous and praised man who is an earthly Angel and His Acts are heavenly that is Saint Iyasu. Let his blessing and good will is with our father Gäbrä Maryam and his writer Wäldä Iyasus, forever, amen.

Des. ስብሐት ለአብ ለኢያሱ ለዘሰምሮ ወሰጊድ ለወልድ ለዘአፍቀሮ ወእክበሮ አኩቴት ለመንፈስ ቅዱስ ለዘረሰዮ ማኅደሮ ለመሰከተ ሥላሴ ይደሉ ግናይ ወዘምሮ ለዓለመ ዓለም አሜን። ለዘጸሐፎ ወለዘእጽሐፎ ለዘአንበቦ ወለዘተርጎሞ ወለዘሰምዐ ቃሎ ኅቡረ ይክፍለነ እግዚአብሔር ሣህሎ ወያውርሰነ ወብዕሎ። በእንተ ማርያም ሥርጉት በተደንግሎ ወበእንተ አባ ኢያሱ ዘፀረ መስቀሎ ይቀጠቅጥ ታሕተ አገሪነ ሰይጣነ ኩሎ እምኔነ ኢያርጎቅ ሣህሎ ለዓለመ ዓለም አሜን። ወአሜን ለይኩን ለይኩን።(Gr.V58 - V59)

‘Glory to the Father who liked Iyasu and bow down to the Son who loved and honored Iyasu, and Praise to the Holy Spirit who chooses him to be his abide. Forever, and ever Amen. For all who wrote and ordered to be written, who read and translate, and who heard the words, May God give His mercy the words and make to inherit the grace of Him in the name of St. Mary His Virgin Mother, and Abba Iyasu who bear His Cross to

kick and made under foot all the Satan from us and for Our God don't far his mercy from us forever Amen'.

2.6. Raineri`s Edition

2.6.1. General description

Editor	Oswaldo Raineri
Place of publication	Rome
Number of pages;	265
Language ;	Gə'əz with Italian translation
Written material;	Paper
Other Book included	Gädlä Abba Habtä Maryam

2.6.2. Contents and subdivision of Ranier's edition

From p 165-173	General introductions in Italian language
From p 174-260	The combat of Iyasu
From p261 -165	Index

The edition divided into eight main parts and each part divided in to its main chapters. The first part covers from pp 165-173 Introduction of the hagiography in Italian language.

From pp 174-178 covers two chapters and talk about The praise of Holy Trinity and the praise of the saint the prayer of the author of the hagiography, the name of his parents, his birth and baptism, as his baptismal name called Iyasu, as the saint was sick and his parents brought to Abba Bäşälotä Michael to sprinkle him with the holy water and as the monk saw miracle when he sprinkled him with the holy water, foretold about the future life of the baby Iyasu , he was healed from his sickness.

From pp 178-186 It has two chapters and talks about the education, the name of his teacher, he engaged to the women from noble family, about the coming of bishop Yəshaq and as Iyasu ordained deacon from the bishop, the robbers met him on the road with his friends but didn't touch him when they kicked and robed his friends, and as the Angel Mikael appeared to him, talked him as he rescued him from robbers, I. met with

Abba Märqorewos who was a famous Monk in good and saintly life, St Mikael appeared to St. Abba Märqorewos and told him that Iyasu should be a monk, St Mikael again appeared to I. told him to go to Däbrä Libanios, should be a monk, the woman who was engaged married another man.

From pp 187- 199 covers two chapters and talks about the punishment of the priests of Wadla by Ĕskändər the king of Ethiopia, I. was the one who punished, St Mikael appeared to him on 3rd time , went to the famous monastery of Däbrä Libanios, met to Abunä Märha Kərəstos , continued his spiritual act praying in the water called Agat, serving the Church, this part also talks about all physical appearance of St. I. , and he became a monk, stayed four years in the monastery of Däbrä Libanios, back to village and visited his family, went to Šäwa in the place called Qwtrh stayed in the house of Ləya changed his name Yohannəs.

From pp 200-220 covers two chapters' talks about the relation of abba Iyasu with Abunä Habtä Maryam and about the advice of Abuna Habtä Maryam to him, The arch angel St Mikael`s witness about Habtä Maryam, Iyasu and Habtämaryam started to pray together and as so many miracles has done by Habtä Maryam befor St Iyasu, He went to Naod the king of Ethiopia to give the book about Holy Trinity which is prepared by Habtä Maryam and brought two crosses one for him and the other one for Habtä Maryam.

From pp 220-230 covers two chapters which talks about Iyasu went to Däbrä Libanios with Ləya , she became a nun, they back to her home, temptation from some women when he back to the monastery, and he defeated with the great miracle, about he back to monastry if Däbrä Libanos, served the church took the Eucharist.

From pp 232-246 covers three chapters narrates about Iyasu entered to church to serve, saw miracle during the mass, his student Zära Abrəham became a Monk the angels took him to his eternal home, St Marey appeared to him ,he back from Däbrä Libanios to Abunä Habtä Maryam, evil spirit came to him through another woman he defeated by prayer and healed the women, It to narrates about the feast of Easter. During that day the spiritual sons of Abuna Habtä Maryam bring him a meat and Abba Iyasu rejects to eat the food. But by the order and respect of Abba Habtä Maryam he ate the food, at that moment; a word from heaven corrects his action to do not eat. .and this section also states about the rest day of Abunä Habtä Maryam, the construction of the church of Holy Spirit by Iyasu.

From pp246-260 covers two chapters and talk about the celebration of the feast day of our father Täklä Haymanot and the miracle accomplished by the icon of the Savior of the world and the respect of Abba Iyasu to the icon, and about the final days of the saint on this world as he sick and died, and as he was burried in the tomb of Habtä Maryam, his memorial day also mentioned.

2.6.3. Incipit And desinit

Inc. በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ሥሉስ ዕሩይ ዋሕድ ዘኢይትሌለይ። ዘሰፍሖ ከመ ሐይመት ለሰማይ። ወአጽንኦ ለምድር ዲበ ዘባነ ማይ። ሎቱ ስብሐት እምአፈ ኩሉ ፍጥረት ዘኢይትረኣይ። ወዘይትረኣይ ምስለ አኩቴት ወግናይ ለዓለመ ዓለም አሜን።(R. p.174)

In the name of the Father and of the Son and of the Holy Spirit one God. Triune-coequal and one, never disintegrates. Praise be to Him that the one who stretches the heaven like a tent and sustained the earth with on the water. Praise be to Him, through the mouth of every creature, visible and invisible, with praise and glory forever Amen.

Des. ስብሐት ለአብ ለኢያሱ ለዘሠምሮ ወሰጊድ ለወልድ ለዘአፍቀሮ ወአክበሮ አኩቴት ለመንፈስ ቅዱስ ለዘረሠዮ ማኅደሮ ለመለኮተ ሥላሴ ይደሉ ግናይ ወዘምሮ ለዓለመ ዓለም አሜን። ለዘጸሐፎ፣ ወለዘአጽሐፎ፣ ለዘአንበቦ ወለዘተርጎሞ ወለዘሰምዓ ቃሎ ኅቡረ ይክፍለነ እግዚአብሔር ሣህሎ ወያውርሰነ ብዕሎ። በእንተ ማርያም ሥርጉት በተደንግሎ በእንተ ኢያሱ ዘየረ መስቀሎ ወይቀጥቅጥ ታሕተ አገሪነ ሰይጣናተ ኩሎ እምኔነ ኢያርሕቅ ሣህሎ ለዓለመ ዓለም አሜን። ወአሜን ለይኩን (R. p.265)

Glory to the Father who liked Iyasu, and bowing to the Son who loved and honored him, Praise to the Holy Spirit who made him his abide, forever and ever Amen. For all who wrote and caused to be written, who read and translated, and who heard the words, May the Lord give His mercy the words and inherit us His property; about Mary who is adorned in Virginit; about Abba Iyasu who bear His Cross; let him smash the Satan under our feet; let Him do not withdraw His mercy, forever and ever Amen.

2.7. Manuscript of Z (Zəkərä Liqawənt)

2.7.1. General Description

The owner of the MS:- Čärr śelasse Monastery
Written Language: - Ge'ez and Amharic Languages

Year of writing:- 2001 EC
Written Material:- paper
Number of folios: - 94
Kinds of writing: - Computer

2.7.2. Contents and subdivision of Z

- From pp 1-9 = General introductory notes of the hagiographer.
- From pp10-11 His birth of annunciation, his birth, family back ground and his upbringing.
- From pp11-12 About his educational background
- From pp13- 14 About his adulthood. According to their tradition, his mother and father find wife for him but he rejected their idea.
- From pp14-19 About his deacon hood, miracle done by Abba Märqorewos and the revelation of the arch angel Michael to Abba Iyasu and his fasting and prayer.
- From pp 20-21 About the bad deed of King Ēskändər on Abba Iyasu, his sickness because of whipping which is ordered by the King.
- From pp 22-31 About the combat of Abba Iyasu.
- From pp31-36 The relation of Abba Iyasu with Abuna Habtä Maryam and about the advice of Abuna Habtä Maryam to him.
- From pp 36-37 This sub section starts giving the title Wednesday and begins to narrate the Story calling the name of God the Father and the Son and the Holy spirit.
- From pp 37- 42 About the miracle performed by arch angel Mikael and the witness of the archangel about the greatness of Abba Habtä Maryam. The section also narrates the forgiveness of Abba HabtäMaryam to Abba Iyasu, and the gift of Holy Spirit to these fathers and their service in the same monastery.
- From pp 42-43 the victory of Abba Habte Maryam over Satan, the service of monkeys for the saint and other wonderful miracles accomplished by the saint.
- From pp 44-45 About the ordination of Abba Habtä Maryam and Abba Iyasu as a priesthood on the same day, about the meeting with Abba yohannəs Kāma and the gift

of the holy cross offered by Abba Yohannēs Kāma and the existence of this cross to present.

From pp 46-47 About their monastic life and their adaptation with different wild animals and the travel of Abba Iyasu to the King Naod.

From pp 47-50 The travel of Abba Iyasu to King Naod with the message of Abba Habtä Maryam and the book that narrates about the deeds of Jews. States about the stay of Abba Iyasu in the Palace, and when he came back to the monastery the king gives him two the holy crosses with money.

From pp51-54 This sub section states giving the title Thursday and begins the narration calling the name of God the Father, the Son and the Holy Spirit. This part also narrates about a certain dog that corrects the commander through human language, the commander's measure over the dog, and the amazement of Abba Iyasu by this action and the stay of Abba Iyasu in the palace.

From pp 55-56 About the two crosses that he brought from the King and the entrance of Leya in to the monastery of Däbrä Libanos and become nunnery by the hand of Abba Märha Kərəstos

From pp56-61 About temptation of one prostitute to Abba Iyasu during his rest as a guest in her home hood and the death of that women by the punishment of Zära Abrəham and the prayer of Abba Iyasu to raise the prostitute from death.

From pp 62-65 This sub section states to giving the Friday and begins to narrate the story by calling the name of God the Father, the Son and the Holy Spirit. part focuses about the miracle accomplished by Abba Iyasu during the preparation of Mass.

From pp 66- 71 About the opposition of Abba Iyasu against a women who tempts him through guilty conscious ,her madness due to this and the saint's treatment by baptism to cure her. Finally this topic states the punishment of Abba Habtä Maryam to Abba Iyasu.

From pp 72- 75 Like other sub sections this sub section also starts giving the title Saturday and begins to narrate the story by calling the name of God the Father, the Son and the Holy spirit. It narrates about the feast of Easter. During that day the spiritual sons of Abuna Habtä Maryam bring him a meat and Abba Iyasu rejects to eat the food.

But by the order and respect of Abba Habtä Maryam he said ok to eat the food, at that moment, a word from heaven corrects his action to do not eat. .and this section also states about the rest day of Abuna Habte Maryam.

From pp76-78 About the construction of a Church by Abba Iyasu in the name of God the Holy Spirit and the miracle accomplished by the holy cross and the Miracle accomplished by the angels when he read the Gospel.

From pp79- 82 About the celebration of the feast day of our father Täklä Haymanot and the miracle accomplished by the icon of the Savior of the world and the respect of Abba Iyasu to the icon, and about the final days of the saint on this world.

From p 83-90 This sub section also starts giving the title Sunday and begins to narrates the story by calling the name of God the Father, the Son and the Holy spirit. Most of this section narrates the marvelous actions accomplished on the death memorial day of our father Täklä Haymanot on Nehase 24.

From pp 90-92 The combat, prayer, death and respectful burial of Abba Iyasu.

From pp 92-93 Conclusion, praise, and Mälkä of the hagiography.

2.7.3. Incipt and Desinit of Z

Inc. በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ሥሉስ ዕሩይ ዋሕድ ዘኢይትሌለይ።
ዘሰፍሖ ከመ ሐይመት ለሰማይ።ሎቱ ስብሐት ወአጽንኦ ለምድር ዲበ ዘባነ ማይ። ሎቱ
ስብሐት እምአፈ ኩሉ ፍጥረት ዘኢይትረኣይ። ወዘይትረኣይ ምስለ አኩቴት ወግናይ ለዓለመ
ዓለም አሜን። ናሁ እጽሕፍ ዜናሁ ለብሕሊ ብፀፅ ወቡሩክ እንዘ ምድራዊ መልአክ ሰማያዊ
ትሩፈ. ምግባር ብፀፃዊ ዘውእቱ አቡነ ብፀፅኢያሱ።በረከቱ ወሀብተ ሞገሱ ለብፀፅ አባ ኢያሱ
የሃሉ ምስለ ኩልነ ሕዝበ ክርስቲያን ለዓለመ ዓለም አሜን።(Z.P.9)

In the name of the Father and of the Son and of the Holy Spirit one God. Triune-coequal and one, never disintegrates. Praise be to Him that the one who stretches the heaven like a tent and sustained the earth with on the water. Praise be to Him, through the mouth of every creature, visible and invisible, with praise and glory forever Amen. Now I write the news of the glorified and blessed, who is an earthly but [like] a heavenly angel; [he is] glorious and his deeds are superfluous, who is blessed Iyasu, our father. Let his blessings and grace be with our father Gäbrä-Maryam and the scribe [of this Vita] Wäldä-Iyasus, forever, amen.

Des. ስብሐት ለአብ ለኢያሱ ለዘሰምሮ ወሰጊድ ለወልድ ለዘአፍቀሮ ወአክበሮአኩቴት ለመንፈስ ቅዱስ ለዘረሰዮ ማኅደሮ ለመለኮተ ሥላሴ ይደሉ ግናይ ወዘምሮ ለዓለመ ዓለም አሜን። ለዘጸሐፎ ወለዘአጽሐፎ ለዘአንበቦ ወለዘተርጎሞ ወለዘሰምዐ ቃሎ ኅቡረ ይክፍለነ እግዚአብሔር ሣህሎ ወያውርሰነ ጸጋሁ ወብዕሉ። በእንተ ማርያም ሥርጉት በተደንግሎ፤ ወበእንተ አባ ኢያሱ ዘፆረ መስቀሎ ወይቀጥቅጥ ታሕተ አገሪነ ሰይጣነ ኩሎ እምኔነ ኢያርጎቅ ሣህሎ ለዓለመ ዓለም አሜን። ወአሜን ለይኩን ለይኩን።(Z.P.92)

ተፈጸመ ገድለ ቅዱስ ኢያሱ ወስብሐት ለእግዚአብሔር አሜን

Glory to the Father who liked Iyasu, and bowing to the Son who loved and honored him, Praise to the Holy Spirit who made him his abide, forever and ever Amen. For all who wrote and caused to be written, who read and translated, and who heard the words, May the Lord give His mercy the words and inherit us His property; about Mary who is adorned in Virginitiy; about Abba Iyasu who bear His Cross; let him smash the Satan under our feet; let Him do not withdraw His mercy, forever and ever Amen.

The Vita of St. Iyasu is completed, and glory be to the Lord, Amen.

CHAPTER TREE

3. TEXT

ዘሰኑይ*

[1] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩¹ አምላክ። ሥሉስ ዕሩይ ዋሕድ ዘኢይትሌለይ። ዘሰፍሖ ከመ ሓይመት ለሰማይ። ሎቱ ስብሐት² ወአጽንኦ ለምድር ዲበ ዘባነ ማይ። ሎቱ ስብሐት እምኣፈ ኩሉ ፍጥረት ዘኢይትረኣይ ወዘይትረኣይ ምስለ አኩቱት ወግናይ። ለዓለመ ዓለም አሜን።

[2] ናሁ¹ እጽሕፍ ዜናሁ ለብእሲ ብፁዕ² ወቡሩክ³ እንዘ ምድራዊ መልእክ ሰማያዊ⁴ ትሩፈ ምግባር ብፁዓዊ⁵ ዘውእቱ አቡነ ብፁዕ⁶ ኢያሱ። በረከቱ ወሀብተ ሞገሱ⁷ የሃሉ ምስለ አቡነ ገብረ ማርያም ወምስለ ጸሐፊሁ ወልደ ኢየሱ[Gr.v1]ስ ለዓለመ ዓለም አሜን።

[3] ርድኣኒ እግዚእየ ኢየሱስ ክርስቶስ ወልደ እግዚአብሔር ሕያው ወወልደ ማርያም ሥግዑ¹ ምንፈስክ ቅዱስ² ፈኑ ላዕሌየ። ክሥት እግዚአ[Z8] ክናፍርየ ወአፋየ። ወንብብ በልሳንየ። ወአይድዕ ውስተ ልብየ ዘመፍትው ወዘርቱዕ ወዘጽድቅ ወዘይደሉ ከመ እዜኑ ንስቲተ ዕበያቲክ ዘገበርኮ³ በላዕለ ገብርክ ብፁዕ ኢያሱ። ወኢትመንነኒ በእንተ ጌጋይየ። አኮበኣፈ ጸድቃን ባሕቲቶሙ⁴ ዘይትነገር⁵ ምስጢራቲክ አላ በኣፈ ኃጥኣንሂ ይትነገር⁶ እስመ⁷ ፈቀድክ በቀዳሚኒ መዋዕል።

[4] ብዙኃን ሰብእ¹ ተናገሩ ምስጢረ ዚኣክ በኢድልወቶሙ በለዓ[Gr.v2]ም² ወልደ ቢኦር³ ውእቱ ተናገረ ምስጢረ ልደትክ ወይቤ ይሠርቅ ኮከብ እምያዕቆብ ዘንተ ዘይቤ አኮ ዘእምንቤሁ አላ እምንቤክ ውእቱ። ወናቡከደነዖር ንጉ[R174]ሠ ባቢሎን አመ ተወድዖ⁴ ፫ቱ ደቂቅ ውስተ እቶነ እሳት ተናገረ ወይቤ ወገዱ ለራብዓይ⁵ ወልደ እግዚአብሔር ይመስል። ዝኒ አኮ እምዚአሁ አላ እምዚአኮ⁶ ውእቱ።[Z9] ወቀያፋኒ ሊቀ ካህናት ከማሁ ተነበየ በእንተ ሞተ ዚኣክ ለቤዛ ዓለም።

* om : Z: [ክፍል:፩]: R.

[1] አሐዱ: Z | om: R.

[2] ¹ om : R | ² om: R & ብዕዕ: Gr | ³ ቡሩክ: R | ⁴ om : R | ⁵ om R | ⁶ አቡነ አባ: R, ለብፁዕ አባ: Z |

ምስሌነ ያንሰሱ: R, የሃሉ ምስለ ኩልነ ሕዝበ ክርስቲያን Z .

[3] ¹ ሰማው: Gr | ² መንፈስክ ቅዱስ: R | ³ ዘገበርኮሙ: R | ⁴ ባሕቲቱ: R | ⁵ ዘትትናገር: R | ⁶ ትትናገር: R | ⁷ ለእመ: R.

[4] ¹ ሰብኣ: Gr | ² በልዓም: Gr | ለኢር: Gr | ³ ተወድዖ: Gr | ⁴ ለራብዓይ: Gr | ⁵ አኮ እምንቤኑ አላ እምንቤክ: R.

[5] ወሊተሂ ኢትዮጵያ ተሰባሳቢ ልሳነ ጥበብ ከመ አእምሮ ዘኢነብብ ወእንግር ገሃደ¹ ጎዳጠ እምትሩፋቲሁ ብዙጎ ለዝንቱ ገብርክ ብፁዕ ወክቡር² ኢያሱ[Gr.r3] ዘገብረ እምንእሱ እስከ ትወዕእ ነፍሱ።

[6] * ¹ጥንተ ሙላዱ ፍጥነቱ ቅዱስ አባ ኢያሱ² ሀገረ ወዞ እንተ³ አረቢህ ለአምሐራ። ወሀሎ ህዋ⁴ ብእሲ ጻድቅ ወፈራሄ እግዚአብሔር ዘስሙ ተክለ ማርያም ወስመ ብእሲቱ ማርያም ክብራ። አብዕልት እሙንቱ ወክቡራን ጥቀ ወመሃይምና⁵ በክርስቶስ። ወወለዱ ዘንተ ወልደ ቡሩክ ዘይበቀሶ ለመንግሥተ ሰማያት።[Z10]

[7] ወእምድጎረ ፍጥነቱ ወእቱ ሕፃን ወሰድዎ¹ ጎበ ካህናት ከመ የሀብዎ ስመ ወይትወለድ እመንፈስ ቅዱስ በከመ ጽሑፍ ወሰመይዎ ስሞ ኢያሱ ዘበትርጓሜሁ² መድኅን ሕዝብ። ወተሀበዮ³ አቡነ ሀብተ ኢየሱስ[Gr.v3] ቆሞስ ዘውእቱ ገበዘ ቀሲሳን ዘሀገረ አምሐራ።

[8] ወእምድጎረ ጎዳጥ መዋዕል ሐመ ወእቱ¹ ሕፃን ኢያሱ ወወሀብዎ ለጅ መነኩስ ጻድቅ ዘይሰመይ አባ በጸሎተ ሚካኤል አበ ምኔት ዘዮፋድ² ወእቱ ከመ ያጥምቆ ማየ ጸሎት። [R176] ወእንዘ ያጠምቆ ርእየ እንዘ ይጸልሉ መላእክት አክናፊሆሙ መልዕልቱሁ ለሕፃን። አንከረ³ ወይቤሎሙ ለደቂቁ ዝንቱ ወልድ ኢያሱ⁴ ይከውን ማጎደረ ለመንፈስ⁵ ቅዱስ ወክፍለ ለመንግሥተ ሰማያት ወእምደዌሁ ፍጡነ ይትፈውስ። ወይቤልዎ ደቂቁ ኦ አባ⁶ በእንተ ምንት ዝንተ ትቤ⁷። ወይቤሎሙ ርኢኩ እንዘ አጠምቆ[Gr.r4] ይጸልሉ አክናፊሆሙ መላእክት ወያወክፉ ማየ ፈውስ እምላዕሉ በዲቤሁ። ከመዝ እኔጽር ዘልፈ እምአመ አምጽእዎ ለሕጻን ጎቤዮ⁸። ወበእንተዝ እቤ ዘንተ። ወሰሚዎሙ ዘንተ⁹ አንክሩ ወተደሙ ጥቀ¹⁰። ፍጥነቱኒ ሕፃን¹¹ ሐይወ¹² ፍጡነ እምደዌሁ በከመ ቃሉ ለአቡነ በጸሎተ ሚካኤል። ወባረኮ በበረከት መንፈሳዊት። ወፈነዎ በሰላም ብሔር¹²።

[5] ¹ om. R | ² om. R.

*[ክፍል:፪።]

[6] ¹ተብህለ : R | ²om. R | ወዘእንተ: R | ⁴ om. R | ⁵ ወመሐይምናን: Gr.

[7] ¹ወለድዎ ወሰድዎ ለሕፃን: R | ²ዘትርጓሜሁ: R | ³ ወተሐበዮ: Z.

[8] ¹ Om. R | ²ዘዮፋድ: R | ³ ወአንከረ: R | ⁴ om. R | ⁵ መንፈስ: R | ⁶ አባ: Gr | ⁷ ትቤ ዘንተ: R | ⁸ ኃቤዮ: R | ⁹ om. R | ¹⁰ om. R | ¹¹ om R | ¹² om R.

[9] * ወሶበ በጽሐ ኅበ¹ ሀገሩ ወሀብዎ አቡሁ ወእሙ ለአሐዱ መምህር ኔር ዘእም² ዘመደ ኦሮን ከመ ይትመሀር³:: ወተምህረ መዝሙረ ዳዊት ወኩሎ⁴ መጻሕፍተ ቤተ ክርስቲያን ብሉዮ ወሐዲስ ዘምስለ ዐቂበ ሕ[Gr.v4]ጎሙ::[Z12]

[10] ወእምድኅረ ዝንቱ ሐፀዩ ሎቱ ብእሲተ ወለተ ፩ እምክቡራነ ሀገር ወአብኡ ሎቱ በክብር ወበዕባይ በከመ ሕገ ብሔሮሙ:: ወነበረ ምስሌሃ ኅዳጠ መዋዕለ እመ አእመራ ወኢያእመራ እንዳዲ እግዚአብሔር የአምር ባሕቱ ዘሰማዕነ ንነግር ወበዘርኢነ¹ [R178] ሰማዕተ ንከውን:: ባሕቱ ኢያጥረዩ ወልደ ወእንዘ ከመዝ ሀሎ² መጽአ ጳጳስ ኅሩይ ዘስሙ አባ ይስሐቅ ወሐረ ብፁዕ አባ ኢያሱ ምስለ ኩሎሙ አጋዊሁ ኅበ ጳጳስ ከመ ይንሣእ ሢመተ ክህነት³:: ወበጽሐ ኅበ ጳጳስ ወተባሪኮሙ እምኔሁ እንዘ ይትመየጡ ሀገሮሙ ፒከቡ በፍኖት ብዙኃነ ፈያተ⁴:: ወዘ[Gr.r5]በጥዎሙ ለእለ ምስሌሁ ሀለው:: ወሰለብዎሙ አልባሲሆሙ:: ወሎቱስ ኢቀረብዎ⁵ ጥቀ:: ወኢምንተኒ:: ወይቤልዎ አጎዊሁ በእንተ ምንት አምሰጥካሆሙ ለእሉ ፈያት ለእለ ዘበጡነ ወሚመ ኢርኢዩከነ:: ወይቤሎሙ ብፁዕ ኢያሱ ጥበቡ ለአምላኪየ ሰወረኒ እምኔሆሙ:: ወሶበ አእመረ ዕበሰ ኃይልየ ከመ ኢያንስእ ሥጋየ ክበደ በትር ወአስተዐፀቡ ጥቀ በእንተ ዝንቱ:: [Z13]

[11] ወበይእቲ ሌሊት እንዘ ይነውም መጽአ ኅቤሁ መልአክ ዘብሩህ ገጹ:: ወይቤሎ ሰላም ለክ ኦ ብፁዕ ወክቡር ኢያሱ ገብረ እግዚአብሔር¹ ወአውሥኦ ወይቤሎ መኑ አንተ[Gr.v5] እግዚእየ:: ወመኑ ስምክ ወምንት ግብርክ:: ዘአስተርአይከኒ በዝ ራእይ² ግሩም:: ወይቤሎ አነ ውእቱ መልአክ እግዚአብሔር ዘሰወርኩክ እምዝብጠተ ፈያት ትማልም ወዘዐቀብኩክ ዘልፈ እምንእስክ እስክ ይእዜ ወአዲ ዐአቅበክ እስክ ፍጻሜ ወይእዜኒ ስምዓኒ እንግርክ ኩን መነኮሰ:: ግብረ ዓለምስ ኢኮነት ክፍልክ ወጎበ ዘበጡ ፈያት አሐዱ እምኦጎዊክ አቀመ ለክ ሰይጣን ጽኑአ መሥገርተ ባሕቱ ተዐቀብ እስክ ዕለተ ሞትክ ወአጥሪ ንጽሐ በኩሉ መዋዕለ ሕይወትክ ወዘእንበለ ንጽሕሰ አልዐ ዘይሬእዮ ለእግዚአብሔር:: ወዘንተ[R180] ብሂሎ ተሰወረ[Gr.r6] እምኔሁ መልአክ::[Z14] ወነቂሐ³ እምንዎሙ አነከረ በእንተ ዘርእየ ዘንተ:: ወኢነገረ ወኢለመኑሂ እስክ በጽሐ ሀገሮ::

* [ክፍል:፫::]

[9] om. Z| om Z|ይትመሐር: Gr| 4 ወኩሎሙ: R.

[10] ወዘርኢነ R| ሀሎ ከመዝ: R| ወተከህኑ ከህነተ መንፈሳዊተ: Z|ረከብዎሙ በፍኖት ፈያት: Z| ኢቀርብዎ: Z.

[11] ገብሩ ለእግዚአብሔር: R| ራዕይ: R|³ ወነቂሆ: R.

[12] ወበጸሐፊ ውስተ ሀገሩ ነገሮ ለአባ መርቆሬዎስ ዓቢይ መነኩስ ወካህን¹ ዘከመ ርእዮ፤ ወበከመ አስተርአዮ መልአክ እግዚአብሔር በፍኖት ወበከመ አድጎኖ እምዝብጠተ ፈያት ወዘከመ ይቤሎ እምጥንቱ እስከ ተፍጻሜቱ። ወሶበ ሰምዓ አባ²መርቆሬዎስ ዘንተ ነገረ እምኔሁ አንከረ። ወይቤሎ እስኩ ግበር ምሕላ በጽኑዕ ለእመ ይደግም ዝንተ ራእዮ³ ወለእመ አልቦ። ወአነሂ እተመሐለል ለክ እስመ ይቤ ሰሎሞን ጠቢ.[Gr.v6]ብ እኅው ለእኅው ዘይትራዳዕ ከመ ሀገር ጽንዕት።

[13] ወወሀቦ አቡነ መርቆሬዎስ ለብፁዕ አባ ኢያሱ መስቀለ ዘወርቅ¹[Z15] ከመ ይትመሐለል² ቦቱ። ወድጎረኒ ኢነሥእ እምኔሁ አላ ኅደገ ሎቱ። ወነበረ እንዘ ይገብር ውእቱ መስቀል ኅይለ በዙኃ። ወኅይላትስ ዘገብረ ሎቱ ድጎረ ንነግረክሙ በገጸ መካኑ።

[14] * ወባሕቱ ናቀድም ነገረ ዘከመ ተማሕለሉ¹፪ቱ አኃው ኅቡራነ ቅኔ በበይናቲሆሙ። ወእምይእቲ ዕለት አኃዙ ይትመሀለሉ ፣በጸምዎ ብዙኅ² አባ መርቆሬዎስ በቀደመ ማያት። ወበተቀሥፎ በዕፁ ሰርቶ። በነገረ ብሔርሙስ ይብልዎ ሳማ³ ዘይመስል ዋዕያ ከመ እሳት[Gr.r7] ወበጸደም በበ፪ቱ ወበበ፫ቱ መዋዕል⁴ እንዘ ኢይጥዕሙ ምንተኒ። ወስትዮ ምዝርስ ወበሊዓ መባልዕት ጥሉላት ኅደጉ እስክ አመ ይረክቡ ነገሮ ለብፁዕ አባ ኢያሱ በእንተ ምንኩስናሁ።

[15] ወብፁዕ¹ ኢያሱ ይጸውም ዘልፈ ወይገይሥ ኅብ ቤተ ክርስቲያን መዓልተ ወሌሊተ። ወይሰግድ ከመ[Z16]መንኩራኩር። ወያነብዕ ዘለፈ። ወይተግህ ለጸልዮ ወለዘምሮ ዳዊት በበ፫ቱ ጊዜ ወበበ፩ ዕለት ወእንዘ[R182] ከመዝ ሀለወ በ፵² ዕለት ጊዜ ቀትር አስተርአዮ መልአክ እግዚአብሔር ለአባ መርቆሬዎስ እንዘ ሀሎ ቀደሞ ለጸሎት። ወይቤሎ በእንተ ምንት ትተግሁ በዓማ ብዙኅ።[Gr.v7] ወይቤሎ መኑ አንተ። ወይቤሎ አነ ውእቱ ማካኤል ዘእቀውም ቅድመ እግዚአብሔር።

[12]¹om. RI²Om.RI³ ዝ ራእይ፡ R.

[13]¹ዘእቱ፡ RI² ይትማሀለል፡ R፡ ይትመለል፡ Z.

*[ክፍል፡፱፡።]

[14]¹ ተማሀለሉ፡ RI²በዓማ ብዙኅ፡ RI³ስማ፡Gr & RI4 ዕለት፡ R.

[15]¹ ወብፁዕኒ፡ RI² ፪፡ R.

[16] ወይቤሎ አባ መርቆሬዎስ እመሰ ሚካኤል አንተ በልኬ አርእየኒ ትእምርተ መስቀል ዘእዴክ ወይአተ ጊዜ በረቀ ኩለንታሁ በአርእየ ትእምርተ መስቀል። ወወድቀ ሶቤሃ አባ መርቆሬዎስ በገጹ ውስተ ምድር እምብዝኅ ፍርታት ዘላዕሌሁ። ወይቤሎ ቅዱስ ሚካኤል አንሰ አስተርአይኩክ በአምሳለ ብእሲ ከመ ኢትፍራህ። አንተሰ ሰአልከኒ[Z17] አስተርአኪ በአምሳለ¹ ልማድየ። ወይእዜኒ ተንሥእ ወቁም በእገሪክ ወስምዐኒ ዘእቤለከ² ወተንሥእ ሶቤሃ መርቆሬዎስ እንዘ ድ[Gr.r8]ንጉፅ³ ወርኡድ⁴ እም ዘርእየ ወቆመ ርቱዓ።

[17] ወይቤሎ ቅዱስ ሚካኤል እስመ ሰራህክ ብዙኃ በእንተ ፍቅረ ቢጽክ በእንተ¹ ዝንቱ ተአኩተ ግብርክ በገጸ ልዑል። ወብፁዕኒ ኢያሱ ድልው ድልው ድልው ውእቱ ለምንኩስና። ወይቤሎ አባ መርቆሬዎስ ኦብሐኒ እትናገር ቅድሜክ እግዚእየ። ወይቤሎ እስኩ በል²[R184] ወይቤ እመሰ ድልው ኢያሱ ለምንኩስና አስተርአ ሎቱ ዘከመ አስተርአይከኒ ሊተ ወንግሮ ዘነገርከኒ ወይቤ ኦሆ እስመ በዲበ ሠናይቱ ለሰብእ ተአዛዚ ውእቱ ሚካኤል ወብፁዕሰ ኢያሱ ይጼሊ በካልእ ገጸ መካን ባሕቲቱ³ ዘውእቱ መቅደስ[Gr.v8] ሚካኤል፡ ዘበዛ ወበይእቲ ዕለት አስተርአየ[Z18]ወይቤሎ ሰላም ለክ ብፁዕ ኢያሱ መኑ አንተ እግዚእየ። ወይቤሎ አነ ውእቱ ሚካኤል ዘአስተርአይኩክ ቀዳሚ በምድረ ሸዋ⁴ ወእቤለክ ኩን መነኩሰ። ክፍለ እግዚአብሔር አንተ ወይእዜኒ ሑር ውስተ ቤተ ተክለ ሃይማኖት። እስመ ተሐይደት ብእሲትክ ወተውህበት ለካልዕ ዘአውሰበሰ ይሄሊ በዘያሰምራ ለብእሲቱ ወዘሰኢያውሰበ ይሄሊ በዘያሰምሮ ለእግዚአብሔር። ወይቤሎ ብጹዕ አባ ኢያሱ ኦሆ እግዚእየ ወአነኒ ነበርኩ እንዘ አኃሥሥ ዘንተ ዘትቤለኒ እ[Gr.r9]መሰ እሙን ውእቱ ዝንቱ ዘአስተርአይከኒ ቅድመ። እምይእዜሰ እገብር ኩሎ ዘትቤለኒ ወእንዘ ይብል ዘንተ ተሰወረ እምኔሁ ሚካኤል።[Z19]

[18] ወእምድኅረዝ ተራከቡ አባ መርቆሬዎስ ወብፁዕ አባ ኢያሱ ወተዚያነዉ ነገራተ መልአክ ዘርእዩ ወዘሰምዑ ሰብሕዎ ወአእኮትዎ ለእግዚአብሔር በእንተ ዘወሀቦሙ መፍቅደ ልቦሙ።* ወበውእቱ መዋዕል መጽአ ትእዛዝ እምነበ እስክንድር ንጉሠ ኢትዮጵያ ከመ ይትጋብኡ ኩሎሙ ካህናተ ደብተራ ዘዋ[R186]ድላ። ወተኅዳነየ¹ አባ ኢያሱ ለፈጽሞ ነገር ዘይቤሎ መልአክ። ወበንስቲት ነገ[Gr.v9]ር ተምዓ ንጉሥ ወቀሠፎሙ ለካህናት ወለብፁዕኒ ኢያሱ ቀሰፎሙ² ምስሌሆሙ ወእምዝ ሐመ ፈድፋድ። ወእንዘ ይሰክብ በይእቲ ሌሊት አስተርአየ

[16]¹በከመ፡ R²om. Gr³om. R⁴C0ድ፡ R.

[17]¹በበይነ፡ R²በል እስኩ፡ R³ብሕቲቶ፡ Z⁴ሌዋ፡ R.

*[ክፍል፡፭።]

[18]¹ ወዘጉንዳ፡ R²om. Z¹

መልአክ ዘግሩም ርእየቱ ወእምብርሃነ ፅባዩ ዋክየት ሀገር ወይቤሎ ዓባይክ ገቢረ ዘእዘዘክ አምላክክ እመሰ ኢሰማዕክ ቃለ እግዚአብሔር ዘነገረክ በዓውደ መልአኩ ይረክበክ ዘየዓቢ እምዝ መቅሰፍት ወእምድኅረ ይቤሎ ዘንተ ተሠወረ እምኔሁ ወሶቤሃ ተንስአ እምስካቡ ብፁዕ አባ ኢያሱ ወአስተጣፍኦ[Z10] እደዊሁ ወይቤ ደለወኒ እግዚአብሔር ዘአሕመምከኒ ከመ አእምር ኩነኔክ። [Gr.r10][Z21]³

ዘሠሉስ**

[19] ¹ወሶበ ጸብሐ ረከቦ ፩ መነኮስ ፕንግዳ ለአባ ኢያሱ² ተሰጥዎ ወይቤሎ ሰላም ለክ። ወይቤሎ ብፁዕ አባ ኢያሱ ሰላም እግዚአብሔር³ የሃሉ ምስሌክ። ወይቤሎ እምአይቱ አንተ። ወይቤሎ ውእቱ መነኮስ በእንተ ምንት ትሴአሰኒ ወይቤሎ ብፁዕ ⁴ኢያሱ ለእመ ኮንክ ወልደ ተክለ ሃይማኖት እፈቅድ ትሰደኒ ኅበ ደብርክ ወአፍቀሮ ውእቱ መነኮስ ወይቤሎ ኦሆ። ወልድስ በአማን ወልደ ተክለሃይማኖት አነ። ወባሕቱ ደብርየ ዊፋት ውእቱ። ነዓ ንሑር ምስሌየ። በጸሐነ ኅበ ደብርየ እወስደክ ኅበ ደብረ ሊባኖስ⁴። ወሶቤሃ ተንሥኦ ወሐረ አባ ኢያሱ[Gr.v10] ምስለ ውእቱ ብእሲ።

[20] ፕንግዳ ለአባ ኢያሱ² ተሰጥዎ ወይቤሎ ሰላም ለክ። ወይቤሎ ብፁዕ አባ ኢያሱ ሰላም እግዚአብሔር³ የሃሉ ምስሌክ። ወይቤሎ እምአይቱ አንተ። ወይቤሎ ውእቱ መነኮስ በእንተ ምንት ትሴአሰኒ ወይቤሎ ብፁዕ ⁴ኢያሱ ለእመ ኮንክ ወልደ ተክለ ሃይማኖት እፈቅድ ትሰደኒ ኅበ ደብርክ ወአፍቀሮ ውእቱ መነኮስ ወይቤሎ ኦሆ። ወልድስ በአማን ወልደ ተክለሃይማኖት አነ። ወባሕቱ ደብርየ ዊፋት ውእቱ። ነዓ ንሑር ምስሌየ። በጸሐነ ኅበ ደብርየ እወስደክ ኅበ ደብረ ሊባኖስ⁴። ወሶቤሃ ተንሥኦ ወሐረ አባ ኢያሱ[Gr.v10] ምስለ ውእቱ ብእሲ።

[21] ወተአምሑ በበይናቲሆሙ። ወይቤሎ ብፁዕ¹ኢያሱ ለውእቱ መነኮስ እምአይቱ አንተ አባ ወይቤሎ እምደብረ ሊባኖስ ምኔተ² አባ ተክለሃይማኖት። ወይቤሎ ብፁዕ አባ ኢያሱ እመሰ እሙን ውእቱ ቃልክ ሰደኒ ኅበ ደብርክ። ወይቤሎ ነዓ ትልወኒ። ወሐረ ወተለዎ ወበጸሑ ኅቡረ ውስተ ደብረ ሊባኖስ።

³ ወስብሐት ለእግዚአብሔር ወከያነሂ ይምሐረነ በጸሎቱ ለአባ ኢያሱ። ጸሎቱ ወበረከቱ ለብፁዕ አባ ኢያሱ የሀሉ ምስለ ኩልነ ሕዝበ ክርስቲያን ለዓለመ ዓለም አሜን።Z.

**om. R.

[19]¹በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ አሜን። ZI ²om. RI³አምላክ። RI⁴አባ። Gri ⁴እሰድክ ብሔርየ ወደብሩስ ለውእቱ ብእሲ። R.

[20]¹om. RI² ምስሌሆሙ። R.

[21]¹አቡነ። Gri² እምኔተ። Z.

[22] ወበዊኦሙ¹[Gr.r11] ውስተ ደብር መጠዎ ዝንቱ መነኩስ ለ፪ ቀሳውስት እለ ቅሩባን ኅበ ንቡረ እድ። ውእቶሙኒ መጠውዎ ለእቡነ መርሐ ክርስቶስ ወሶበ ርእዮ እቡነ መርሐ ክርስቶስ ተፈሥሐ ጥቀ ወአፍቀሮ ፈድፋደ፤ ወይቤሎ እምአይቱ አንተ ወልድዮ። በእንተ ምንት ግብር [Z23] መጻእክ ዝዮ። ወይቤሎ ብፁዕ አባ ኢያሱ ብሔርየስ ብሔረ እምሐራ ምጽአትየኒ ኅቤክ። ከመ ታልብሰኒ ልብሰ ምንኩስና ኦ አባ ክቡር ወዘንተ እንዘ ይብል ይርዕድ ኩላንታሁ። እስመ ግሩም ውእቱ እቡነ መርሐ ክርስቶስ ኸመ ኃያል² አንበሳ። ወተሰጥዎ በቃለ ሰላም ዘምሉዕ ርኅራኄ እንዘ ይብል ትክልኑ[Gr.v11] ፀዊረ ክበደ ሳማሆሙ ለመነኩሳት። ናሁ እሬእየክ አንተ ሠናዩ ላሕይ ወሬዛ፤ ዘኢመጽለወ ሥጋክ በጸም ወበጸሎት።

[23] ወዘንተ ዘይቤ እንዘ ያማክሮ ወውእቱስ የአምር ግዕዞ ከመ ጻድቅ ውእቱ በምግባረ ሠናይ ፍጹም ወአውሥኦ ብፁዕ አባ¹ ኢያሱ ወይቤሎ አንስ ኢይክል። ወባሕቱ ጸሎትክ ከሀሊት ወገባሪተ ኅይል² ትርድኦኒ ወታጽንኦኒ ለጸዊረ ሳማ ቅዱሳን ዘትቤለኒ። ወይቤሎ እቡነ መርሐ ክርስቶስ በል እስኩ ጽንሐኒ ንስቲተ ኅበ እሉ ቀሳውስት[Z24]ዘአምጽኡክ ኅቤዩ ወአ[R190]ማሕፀኖ ኅቤሆሙ። ወይቤሎሙ አንትሙ መሀርዎ መጻሕፍተ ወአነ እሁ[Gr.r12]ቦ መፍቅደ ሥጋሁ።

[24]ወእምድኅረ ኅዳጥ መዋዕል አልበሶ ልብሰ ምንኩስና ዘውእቱ አርአያ መላእክት። ወኮነ ፍጹመ በኩሉ ምግባረ¹ ሠናይ። በጥበብ ወኒሩት በትሐትና ወበየውሀት በፍቅር ወበትዕግሥት በጸም ወበጸሎት በሰጊድ ወበአንብዕ ወዘምሮ ዳዊት ሌሊተ ይቀውም በማይ ዘስማ አጋት። ወበበመዓልት ይትቀነይ ምስለ አኅው በጸሎተ ሰዓታት ወይትቀሠፍ በሐብል እስክ ያንጠበጠብ ደሙ ዲበ ምድር ወይለብስ ሰቀ ወይሰክብ ውስተ ሐመድ።

[25]ወሶበ ይትቀነይ¹ በእስተርክቦ ማሕሌት ዘቤተ ክርስቲያን ምስለ አጋው ኩሉ ይኔጽር[Gr.v12] ኅቤሁ ዘርኅቅኒ [Z25]ይቀውም ወዘሂ² ወዘቅሩብ³ ሀሎ እስመ ጥቀ አዳም ወፍሉጥ ተቀንዮቱ እምአጋው ወያነክር ኩሉ ዘርእዮ ኢያሁ ወተሰምዐ ዜናሁ ውስተ ኩሉ። ወከመዝ ውእቱ መጠኑ ለብፁዕ አባ ኢያሱ መልክዑ ጥቀ አዳም ስእርተ ርእሱ ድሉል ወጸሊም ከመ ቋዕ ወገጹ ብሩህ አዕይንቲሁ ዘርግብ መላትሒሁ ከመ ጽኔረዳ አንፉ ቅውም አፉሁ ጥዑም ከናፍሪሁ ሥእሁእ ወንባቡ ጥቀ ጥዕጡዕ መናቅዕተ ክሣዱ ከመ አርማስቆስ አባብዐ_____

[22]¹ወበጸሎት። R¹፡ኃያል ከመ፡ R.

[23]¹om. R²ጥቀ፡ R.

[24]¹በምግባረ፡ R.

[25]¹ይቀውም፡ R¹ om. R² ወዘቅሩብ፡ R.

እደዊሁ ወእገሪሁ ርቱጎት ወቆሙ ነዋኅ ወላህዩ ፍሁሕ ወሥርግው ኩለንታሁ በሞገስ ወበፈሪሀ እግዚአብ[Gr.r13]ሔር።

[26]ወአፍቀሮ ጥቀ አቡነ መርሐ ክርስቶስ ወኢረከበ ዘከመዝ ወልደ ወኮነ ይሴስዮ ዘልፈ ወያሉብሶ[Z26]ወአኃውኒ ኩሎሙ ያፈቅርዎ። ወኮንዎ ከመ አብ ወእም ወይገበሩ ሎቱ ኩሎ ዘፈ.[R192]ቀደ። እስመ ለፈራጎያነ እግዚአብሔር ከመዝ ወእቱ ልማዶሙ ይትኤዘዝ ሎሙ ኩሎ። ጎድግስ ሰብአ አዕዋፈ ሰማይኒ ወአራዊት ይትለአክዎሙ ወነበረ ብፁዕ ወክቡር አባ ኢያሱ በደብረ ሊባኖስ ፬ ዓመተ እንዘ መስመሪ ለእግዚአብሔር ወመፈቀሬ ሰብአ ከዊኖ።

[27] * ወሰሚያሙ ፣ከመ መንኮስ¹ ሰብአ ሀገሩ አቡሁ ወእሙ በከዩ ብዙኃ መዋዕለ በከበሮ ወበእንዚራ በበዕዛ ወበቃለ ቀርን ወከመዝ ይበክዩ ዘ[Gr.v13]ልፈ ለዘሞተሂ። እስመ ሰብአ አምሐራ ወሰብአ ኬልቂዶን ጎቡራነ ግዕዝ ብብካይ እሙንቱ²። ወባህቱ ሃይማኖቶሙ ሊሉይ ወእምድጎረ³ ኮኖ ፬ ዓመተ መጽኡ ጎቤሁ አቡሁ ወእሙ ወአባ መርቆሬዎስ ደብረ ሊባኖስ ወብዙኃን ካልዓን እምአጎዊሁ ምስሌሆሙ። ወበጸሐሙ ደብረ ሊባኖስ ተናገርዎ በእንቲአሁ ለአቡነ መርሐ ክርስቶስ[Z27] ከመ ይሰድዎ ብሔሮሙ።

[28] ወሰሚያ አቡነ ተምዐ ላዕሌሆሙ አቡነ ወይቤሎሙ ትፈቅዱኑ ትሚጥዎ ጎበ ዘኃደገ ዓለመ ፣ወግብሮ ወታጠፍዑ¹ ምንኩስናሁ። አንሰ ኢይሁብክሙ ኪያሁ። ሑሩ ወተመየጡ ሀገረክሙ። ወበከዩ[Gr.r14] በዙኃ በቅድሜሁ እንዘ ይብሉ እመስ አበይከነ ነቢረ ውስተ ብሔሩ አብሐ ለነ ለኢያሱ በጸሐ ሀገሮ ፈጡነ ይትመየጥ ጎቤክ። ኦ አባ ክቡር። ወበፈቃደ እግዚአብሔር ወሀቦሙ ወሑሩ ወበጸሐ ሀገሮ ኢጎደገ ዘትካት ገብሮ። አላ ኮነ ይቀውም ውስተ ባሕር። ወይትቀሠፍ በሐብል ወይለብስ² ሠቀ ወይሰግድ በበ፱፻ [R194]ዝ ኩሎ ግብሩ ዘሌሊት፡

[29]ወበመዓልት ሰብአ¹ ወንጌለ ዮሐንስ ወራእዩ ወተቀንዮ ዘወትር ወአንቀጸ ብርሃን በበጊዜሁ በኩሎ ሰዓት ዘአዘዙ ሐዋርያት አበዊነ[Z.28]። ወመዝሙረ ዳዊት ኢያጸርዕ ኢበመዓልት ወኢባ[Gr.v14]ሌሊት። ወስሕክ ሥጋሁ በበዙኃ ዓማ። ወእንዘ በዘከመዝ ህላዌ መጽኦ ጎቤሁ ሕሊና ዘይብል ለምንት ትነብር ማእከለ አዝማዲክ ዓዕ እምብሔርክ ወሑር ጎበ ካልዕ ሀገር ከመ ትሕሥሥ ቅዱሳነ።

[27] * [ክፍል፡፮፡፡] ¹ om: Rl²እሙንቱ በብካይ: Rl³ወእምድጎረዝ: R.

[28]¹ወግብሮ ወታጠፍዑ: Rl 2 ዝሊፈ: Gr.

[29]¹አንብቦ: Z.

[30] ወዘንተ እንደ ይህ፡ አስተርአዮ መልአክ እግዚአብሔር ወይቤሎ ሠናዩ ሐለዩ ልብክ አልቦ ዘይእንዝ ዕርፈ ወየሐርስ ድኅሪተ ርትዕት ይእቲ መንግሥተ እግዚአብሔር ወአመሮ ፍኖተ እንተ ባቲ የሐውር። ወወፅእ እምሀገሩ ወሐረ መንገሉ ምሥራቅ ለምድረ ሸዋ¹። ወበጽሐ ውስተ ሀገር እንተ ስማ ቍትርሕ። ወእምቅድመ ይባእ ሀገረ ርእየት በንዋማ[Gr.r15] አሐቲ ብእሲት ዘስማ ልዩ ድክምት በሥጋ ወጽንእት በመንፈስ ቅዱስ ወከመዝ ራዕያ ውእቱ ይቤላ ብእሲ ዘግሩም ራእዩ[Z29] ናሁ አነ እፌኑ መልአክዩ ኅቤኪ ዘይትለአክኪ በኩሉ መፍቅድኪ ወስሙ ዮሐንስ ወብፁዕስ አባ ኢያሱ ሀሎ ይነብር ውስተ ዴዴሃ ለይእቲ ብእሲት ኅሪት እስመ ቅሩብ ቤተ ክርስቲያን ትነብር ወጎድጎደ አንቀጸ እንደ ይብል አውሎግሶን።

[31] ወወጽኡ ሰብእ ኅቤሁ ወይቤልዎ እምአይቱ አንተ ወይቤሎሙ አምደብረ ሊባኖስ። ወቦኡ ወነገርዎ ለይእቲ በእሲት ወይቤ[Gr.v15]ልዎ ሀሎ ዝዩ ሠናይ መነኮስ እምደብረ ሊባኖስ ወሰሚኣ አስተጣፍአት¹ እራጋቲሃ ወትቤ በጽሐ ነገረ ራእይ ዘርኢኩ በሕልምዮ። ወይቤልዎ ም[R196]ንተ ርኢኪ ወትቤሎሙ ርኢኩ ብእሲ ዘግሩም ራእዩ። ወይቤላኒ ናሁ አነ እፌኑ መልአክዩ ኅቤኪ ዘይትለአክኪ በኩሉ ጸሕቅኪ። ወስሙ ዮሐንስ እስኩ ተስእልዎ ስሞ እመ እሙን ውእቱ ነገሩ። ወወፅኡ ኅቤሁ ወተስእልዎ ስሞ በከመ ትቤሎሙ ልዩ። ወሐለዩ አባ ኢያሱ ወይቤ ሶበ ነገርክዎሙ ስምዩ ለእሱ ሰብእ ይመጽኡ ማእምራንዩ ወይወስዱኒ እስመ[Gr.r16] እፈቅድ እንበር ውስተ ዛ ሀገር እዌልጣ² እንክስ ስምዩ[Z.30] ወወለጠ ስሞ ወይቤሎሙ ዮሐንስ ስምዩ።

[32] ወሮጽ ውስተ ቤት ከመ ይንግርዎ ለልዩ ወዜነውዎ ወነገርዎ ወይቤልዎ ለልዩ ከመ ዮሐንስ ውእቱ ወተፈሥሐት ፈድፋደ ወትቤሎሙ አምጽኡ ሊተ ዘወሀበኒ እግዚአብሔር አምላኪዩ ጸዋሬ ለድካምዮ። ወአብእዎ ለቅዱስ ኅቤሃ ወተንሥአት ፍጡነ ወሐቀፈት ክሣዶ ወሰዓመቶ ወአንበረቶ ውስተ ሠናይ መካነ ምንባር ወትቤሎ ዳኅንኑ አባ ሠናይ ምጽአትክ ኅቤዮ። ኦ አባ ክቡር በፈ[Gr.ገ16]ቃደ እግዚአብሔር ከመ ትኩነኒ ሰዋቀ ለድካምዮ ወይቤላ ቅዱስ ወብፁዕ ኢያሱ በአይቱ ተአምርኒ ወበእንተ ምንት ዘንተ ትቤልኒ¹።

[33] ወትቤሎ ልዩ ርኢኪ[Z31] ምጽአተክ ኅቤዮ። ወነገረቶ ራእያ እምጥንቱ እስክ ተፍጻሜቱ። ወአንክረ ብፁዕ አባ ኢያሱ በእንተ ዝንቱ። ወይቤ ፈቃደ እግዚአብሔር ለይኩን። እመ እክል ተልእኮተኪ ያጽንአኒ አምላኪዮ። ወነበረ እነዝ ይትራድኣ በኩሉ ግብር ዘፈቀደት እስክ አመ

[30]¹ሺዋ:GrI ሴዎ: R.

[31]¹አስተጣፍአ: Gr: ወአስተጣፍአት R² እዌልጣ: R.

[32]¹ትቤልኒ: R.

አዕረፈት።[R198] ወእንዘ ሀሎ ምስሌሃ ተራክቦ አቡነ ሀብተ ማርያም ረከቤ ጎቡኣት።
ወተፋቀረ ምስሌሀ። ወ[Gr.r17]ኮነ ይቀንት ሎቱ¹ ሐቋሁ ከመ ገብር ኄር ወዘይተልዎ።

[34] ወእምዝ¹ አዘዞ እግዚአብሔር እግዚእ ለሀብተ ማርያም² ገሃደ ወይቤሎ ኩሎ ነገረ
ዘነገርኩክ ቅድመ ወዘእነግርክ ድኅረ ንግሮ ለኢያሱ እስመ አፈቅሮ ዘከማክ እስመ ኃደገ
በእንቲአየ አቡየ³ አበ ወእመ ወፍቅረ ዘመድ ወተአርኮ አኃው እለ ተወልዱ ምስሌሀ⁴ በመንፈስ
ቅዱስ። ወፈድፋደሰ እስመ ይትለአካ ለልያ [Z32]ድክምት በእንተ ፍቅረ ዚአየ⁵ ዘእንበለ ኒስ
ወተአንትሎ ወለከሂ ይከውነከ ባቁ።⁶

[35] ወሰሚያ አቡነ ሀብተ ማርያም ቃለ እግዚእነ¹ ዘይቤሎ ሰገደ ወይቤ ኦሆ። ወጸውዎ
አቡ[Gr.v17]ነ ሀብተ ማርያም ለብፁዕ አባ ኢያሱ² ወይቤሎ ስማዕ ቃለ እግዚአብሔር አምላክክ
ዘአዘዘኒ እንግርክ። ወነገሮ ኩሎ ጎቡኣተ ሰማይ ወስውራነ ነገር ዘኮነሂ፤ ወዘይከውን፤ ወሶበ
ሰምዓ አባ ኢያሱ ነገረ ግሩመ እምአፉሁ ለቅዱስ ተደመ ጥቀ። ወይቤ በልቡ በምንት እንክ
ይትከሀል ለእንለ እመሕያው ከመዝ ከዊን። ወአስተሐቀሮ ፈድፋደ በሕሊናሁ እንዘ ይብል ዝ
መነኩስ ይነብብ ጽሩአ ነገረ ሕስው³ ዘኢተረከበ በውስተ መጻሕፍት። አእሚሮ⁴ አባ ሀብተ
ማርያም ከመ አስተሐቀሮ በሕሊናሁ። ወይቤሎ ኦ ወልድየ ለምንት ቦአ ውስተ ልብክ
[Z33]ሕሊና[Gr.r18] እኩይ። አንሰ ኢፈቀድኩ ነገሮትክ ምስጢራተ አምላክ ጎቡእ።⁵

[36] ወባሕቱ ውእቱ አዘዘኒ ከመ እንግርክ ኩሎ ዘይቤለኒ ቅድመ ወዘይቤለኒ ድኅረ ወእመሰ
ኮንክ[R200] መነኩስ አእምሮ ነገሮየ ለእመ እሙን ውእቱ ወለእመ ሕስው። ወተምአ ሳዕሌሁ
ብዙኃ ወይቤሎ አባ ኢያሱ አንሰ ኢያስተሐቀርኩክ ወባሕቱ እቤ በምንት ይትከሀል ለእንለ
እመሕያው አእምሮ ዝንቱ ምስጢረ¹ ነገር። ወይቤሎ ቅዱስ አቡነ ሀብተ ማርያም² አንሰ
ኢይነብብ ነገረ ሐሰት ዘኢነገረኒ አምላኪየ³ አኮ በራእይ⁴ ዘርኢኩ ዘእቤለክ ዳእሙ ገሃደ
ዘ[Gr.v18]ተናገረኒ ከመ ዘይትናገር አርክ ምስለ አርኩ⁵። ወነገርሰ ሕስው ሀሎ በጎቤክ እስመ
ትብል ኢያስተሐቀርኩክ ዘአስተሐቀርከኒ በልብክ ልበ ኩሎ የአምሮ እግዚአብሔር ዘአዕዋፈ
ሰማይኒ ወዘምድር ዘሀሎሂ[Z34] መልዕልተ ሰማያት ወዘሀሎ መትሕተ ቀላያት ወኩሎ ስጡሕ
ቅድመ አዕይንቲሁ።

[33]1 om. R.

[34]¹ለአቡነሀብተማርያም፡ Z, om. R² om. R³ om. R⁴ om. R⁵በእንተ ፍቅር ፡ R⁶ባቆአ፡ Z.

[35]¹እግዚአብሔር፡ R²ለኢያሱ R³ነገረሕስው⁴አእመሮ፡ Z⁵ጎቡዓ፡ R.

[36]¹om R²om. R³ ዘኢኮነ እም አምላኪየ፡ R⁴ አኮ በሕልምየ R⁵ አርክለአርክ፡ Z.

[37] ኅድግሰ ልቦ ዘክክ ድኩም ወአንተሰ ወልድ እምትካትከ ወነገሮ ኩሎ ዘገብረ ኃጣውአ እምንእሱ¹ እስከ ይአቲ ዕለት። ወይቤሎ ዘንተ ነገርከ ለቀሲስ ወዘንተ ኢነገርከ። እስመ ተረስኦከ ወገደፈክ ድኅሬክ ቃለ ኪዳን ዘይቤ እመቦ[Gr.r19] ዘውድቀ በኃጢአት ኢይርሳእ እስመ ዘኢይትረሳእ። ወበእንተ ዘተረስኦከ ጌጋይ ቦኣ ፀላዒ ውስተ ልብከ ከመ ተሐስዎ ለመንፈስ ቅዱስ እስኩ ጠይቅ ነገርየ ኢያሱ ለእመ እሙን ውእቱ አው አልቦ።

[38] ወእርመመ ኢያሱ። ወፈደፋደ ኮነ መንክረ እምዝንቱ ነገር ዕፁብ። ወኅጥአ ዘይነብብ ተንሥኦ ወጸነን ሎቱ። ወይቤሎ መሐረኒ በእንተ እግዚአብሔር ኦ አባ¹ ክቡር[Z35] እስመ እምእኦኩከ በጌጋይየ። ወይቤሎ አቡነ ሀብተ ማርያም መሐረኒ በሎ ለእግዚአብሔር አምላክከ እስመ ሐሰውካሁ ቃሎ ዘነበበ። ወይእዜኒ እቱ ቤ[Gr.v19]ተከ ከመ ኢትኅዝን[R202] ላዕሌየ ልያ ድክምት ወጌሠመ ነዓ ከመ ትንግረኒ ዘከመ ኅደርከ።²[Z36]

ዘረቡዕ *

[39] ¹ ወሐረ አባ ኢያሱ እምኔሁ። ወቦኣ ቤቶ። ወይቤላ ለልያ ምንተ ይቤልዎ በሀገርክሙ ለአባ ሀብተ ማርያም። ወትቤሎ ልያ ይቤልዎ ለአቡነ ሀብተ ማርያም ረአዩ ኅቡዓት ዓቢይ መነኮስ ጻድቅ² ወፈራኔ እግዚአብሔር። ወይትናገር ምስለ ፈጣሪሁ አፈ በአፍ።³ ወይትናጸር ገጸ በገጽ። ወየአምር ኩሎ ዘይመጽእ ከመ ዘኅለፈ⁴ ወዘይከውን ከመ ዘኮነ። ወኢአምነ ነገራ ለልያ።

[40] ወባሕቱ ጸንፀ ኑፋቄ ውስተ ልቡ እንዘ ይብል ዝንቱ ነገር ኢኮነ[Gr.r20] እምእግዚአብሔር አላ እምነበ ሰይጣን ውእቱ። ወኢበልፀ እክለ በይአቲ ዕለት ወኢምንተኒ። ወቆመ ከመ ይግበር ንዎመ ጸሎት። ወእንዘ ይጸሊ ሶበ በጽሐ¹ ዘይብል[Z.37] ይትመሐፀናነ እለ ሐቀፋሁ አብራክኪ ወእለ ሐፀናሁ አጥባትኪ፤ አመ ዕለተ መርዓ ነሀሉ ምስሌኪ። ውእተ ጊዜ በረቀ መብረቅ በቅድመ ገጹ ወአድለቅለቀት ምድር ኅበ ሀሎ ይቀውም ውስቴቱ። ወፈርሀ ጥቀ ወወድቀ ፍውስተ ምድር።² ወኮነ ከመ በድን ወቤተ ኩላ ሌሊተ ውዱቄ ውስተ ምድር በገጹ እንዘ ይሰምዕ ነገረ ዘኢየአምር። ኮነ ዕርበተ ሌ[Gr.v20]ሊት እንተ አፈ ጽባሕ ይቤሎ ቃል ተንሥኦ ኢያሱ። ወአኃዞ በእደዊሁ ወአቀሞ በእገሪሁ ወአጽንዓ ወይቤሎ በል እስኩ ርኢ ዕበየ ግርማሁ ወኅይሉ³ ለአምላክከ⁴ ዘበጽሐከ በእንተ አስተሐቅሮቱ ለሀብተ ማርያም።

[37] ¹ እምንዕሱ፡ R.

[38]¹ om RI²ወስብሐት ለእግዚአብሔር ወኪያነሂ ይምሐረነ በጸሎቱ ለአባ ኢያሱ። ጸሎቱ ወበረከቱ ለብፁዕ አባ ኢያሱ የሀሉ ምስለ ኩልነ ሕዝበ ክርስቲያን ለዓለመ ዓለም አሜን።Z.

*Om. R.

[39]¹ በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ አሜን Z²om. Gr³ ወይትናጸር ምስለ ፈጣሪሁ ገጸ በገጽ⁴ ዘየአምር ዘሀለፈሂ ወዘይመጽእ Z

[40]¹ ኅበ፡ RI²om. RI³ om R I⁴ ለአምላክ R.

[41] ወይይቱን እመን ኩሉ ነገር ዘይቤለክ እስመ ሥጋክ ወንፍስክ ኢይትፈለጡ ምስሌሁ ኅቡረ ለዓለመ ዓለም። ወአስተርአዮ ገሀደ ወይቤሎ አነ[R.204] ውኛቱ ሚካኤል ዘአስተርአይኩክ ቅድመ¹ በሕልም። ይእኤሰ አዘዘኒ[Z18] አምላኪያ ከመ² አስተርአይ ለክ ገሀደ ወእትናገርክ። እስመ³ አምላክ ፍጹም ኢፈቀደ⁴ [Gr.r21] ፍጹም አጠፍአክ⁵ ወእምፈነው ኅቤክ መላእክት⁶ መዐቱ እለ ድልዎን ለአማስኖ። ወባሕቱ ኪያ⁷ ፈነውኒ ኅቤክ ከመ እትናብክ በሰላም። ስማዕ ኦ ብፁዕ⁸ ኢያሱ እስመ ብዙኃን ይትኃጉሉ በእንተ⁹አስተሐቅሮቱ ለቅዱስ ሀብተ ማርያም። ወብዙኃን ይድንኑ በጸውዖ ስሙ ለሀብተ ማርያም። መሐላ መሐላ እግዚአብሔር በርእሱ¹⁰ ከመ ኢይምሕርሙ ለእለ አስተሐቅሮዎ። ወኢይምኔንኖሙ ለእለ አፍቀሮዎ። ወዘንተ ብሂሎ መልአክ ኅለፈ እምኔሁ።

[42] ወተንሥኦ ፍጹም አባ¹ ኢያሱ ወሐረ ኅብ አቡነ ሀብተ ማርያም። ወበጸሐ ኅቤሁ ወድ[Gr.v21]ቀ ታሕተ እገሪሁ ወአንገርገረ ከመ እቡድ። ወይቤሎ መሐረኒ ወመሐከኒ² አስተባቅሶ ቅድስናክ ኦ አባ ክቡር እስመ ረከበኒ በእንቲአክ በዛቲ ሌሊት ጽኑእ[Z.29]ተግሣጽ። ተሰሃለኒ አባ እስመ አበስኩ ለክ። ወዘንተ እንዘ ይብል ያውንዝ አዕይንቲሁ አንብዐ ውዑዮ። ወይቤሎ ቅዱስ ምንት በጽሐ ላዕሌክ ወልድዮ። ወነገሮ ኩሎ ዘተገብረ³ ላዕሌሁ ዘከመ በረቀ መብረቅ ወአውደቆ ወዘከመ አስተርአዮ ሚካኤል ሊቀ መላእክት ወዘከመ ይቤሎ ኩሎ።

[43] ወይቤሎ አቡነ ሀብተ ማርያም ኦ ወልድዮ በምንት አርአያ ርኢካሁ ለቅዱስ [Gr.r22] ሚካኤል። ወምንተ ይመስል ወተሰጥዎ¹ ፍጹም አባ² ኢያሱ ርኢክዎ ለቅዱስ ሚካኤል ሊቀ መላእክት እንዘ ውስተ እዴሁ³ በትረ ወርቅ ወጽሑፍ ውስቴቱ ስመ ሥላሴ ዘውኛቱ ምስጢረ አምላክ ጽኑእ ወአክናፊሁ አርአያ ትእምርተ መስቀ[R.206]ል። ወተፈሥሐ አቡነ ሀብተ ማርያም በእንተ ዘአስተርአዮ ሚካኤል ፍጹም ኢያሱ⁴ ወይቤሎ በአማን⁵ ርኢኮ ለቅዱስ ሚካኤል[Z.40]። ወአንሥኦ እምንብ ዘውደቀ ወሐቀፎ ክሣዶ ወሰዐም ወአፋሁ ወይቤሎ ይሥረይ ለክ ኅጢአተክ ኩሎ⁶ እግዚአብሔር። ጽድቀ ኅለዩ ልብክ ወ[Gr.v22]ጽድቀ ነበበ አፋክ እስመ ይቤ ላእክ አንዊነ ኢትእመንዎ ለኩላ መንፈስ ⁷ለእመ ኢኮነት እምንብ እግዚአብሔር ወኩሎ ዘተጽሕፈ ለተግሣጽ ዚአነ ተጽሕፈ። እስመ ሶበ ኢያስተሐቅርከኒ እም ኢያስተርአዮ ለክ ቅዱስ ሚካኤል እምኢተኔረወ ልብክ። ወከመዝ ብሂሎ አንደጎ⁸ ብካዮ።

[44] ወይቤሎ ብፁዕ ኢያሱ ትማልም ዘነገርከኒ ኅጣውእየ እለ ተረስዓ እምኔየ ቅድመ ለመኑ እነግር አባ። ወይቤሎ ኢኮነኑ ስምክ ዮሐንስ¹ ወይቤሎ እወ አባ ክቡር። እስመ ነበርኩ እስክ ይእቲ ዕለት እንዘ ይትበሀ[Gr.r23]ል ዮሐንስ። ወነገሮ ስም ለአቡነ ሀብተ ማርያም በከመ ሰመዮ

[41]¹om. RI²om. R |³እመሰ: RI⁴እመ ፈተወ |⁵እም አጥፍአተ: R |⁶መልአክ: ZI⁷መስተሣህለ: RI⁸ om. RI⁹ om. RI¹⁰om: R.
 [42]¹ om. RI²መሐከኒ RI³ ዘኮነ Gr.
 [43]¹ ወተሰጠዎ: ZI² om. RI³ እዱ: RI⁴ om. RI⁵አማን: RI⁶ኩሎ ኃጢአተክ: RI⁷አላአእመርክዎ: RI⁸ንደጎ: R.
 [44]¹ ኢያሱ:

ርእሶ ለሊሁ[Z.41]አመ በጽሐ ምድረ ቊትርሕ:: ወይቤሎ አባ ሀብተ ማርያም ሑር ንግሮ ለዘካርያስ ቀሲስ ኩሎ ንግድኢክ ወዘከመ² ወለጥክ ስመክ:: ወሑረ ብፁዕ አባ³ ኢያሱ:: ወነገሮ ኩሎ ጌጋዮ:: ለዘካርያስ ካህን:: ዘውእቱ ልደ ቤቱ ለአቡነ ሀብተ ማርያም ወወሀቦ ቀሲስ ንስሓ በከመ ይደሉ::

[45] ወእምይእቲ ዕለት ኮነ ብፁዕ አባ ኢያሱ እንዘ ይጸመዶ ለአቡነ ሀብተ ማርያም በተጋንዮ:: እመኒ ይነግሮ ክርስቶስ ምሥጢረ ሥላሴ ወእመኒ ይስዕሞ አፉሁ ሀሎ ምስሌሁ ወእመኒ ትትናገ[Gr.v23]ሮ እግዚእትነ[R.208] ማርያም ወይትአጋውዎ እለ ሱራፊል ሀሎ ምስሌሁ አመኒ ይሔውጽዎ ሐዋርያት ወእመኒ ይባርክዎ ጻድቃን ወሰማዕታት ሀሎ ምስሌሁ::ወእመኒ ያንሶሱ[Z.42] አድባረ ወእመኒ ይገብር ተአምረ ሀሎ ምስሌሁ ወእመኒ ይገይሥ ገዳመ::

[46] ወእመኒ ይትኬነስ ኤላመ¹ ሀሎ ምስሌሁ:: አመኒ ያፍ ትብኪ ቅድሜሁ ሀሎ ምስሌሁ² ወእመኒ ይትዐየኑ ዓውደ ትጉሃን ከተማሁ ሀሎ ምስሌሁ:: ወእመኒ አስጠሞሙ ለጅቱ ሰይጣናት ታ[Gr.r24]ሕተ ሲኦል:: ወእመኒ ንደጎ ለጅ ሰይጣን ውስተ ደብር ጥሉል³ ሀሎ ምስሌሁ:: አመኒ ይትራከብ ምስለ ስውራን ወእመ ይትናገር ቃለ መለኮት ርሱን ሀሎ ምስሌሁ:: አመኒ ይሰምዕ ቃለ እግዚእ ወእመኒ ይትኔበይ ለዘይመጽእ ሀሎ ምስሌሁ ወእመኒ ይሰርር በአክናፍ ወእመኒ ጠለ ምሕረት ይነፈንፍ ዲቤሁ ሀሎ ምስሌሁ ወእመኒ ስምዕ⁴ ነገረ ማይ በከመ ንገሮ ለሄኖክ⁵ ማየ ናጌብ ወእመኒ ይገብሮ ለዕፁብ ሀሎ ምስሌሁ::

[47] አመኒ¹ ብድብደ[Z.243] ይጌሥጽ ወእመኒ ድውያነ ይሔውጽ[Gr.v24] ሀሎ ምስሌሁ እንዘ የሐውር ቅድሜሁ ወይተሉ ድጎሬሁ ወኢትፈልጥ እምኔሁ ዘእንበለ ጥምረተ ዚአሁ:: ወዘንተ ኩሎ ርእዮ ብፁዕ አባ ኢያሱ ኮነ ይፈርህ እምገጸ ሀብተ ማርያም ወይነግሮ ኩሎ ዘይነገሮ ወዘይሄሊ:: ወእቱሂ ይቤሎ:: ንግሮ ለቀሲስ ወየሀብክ ቀኖና በከመ ይደሉ እስመ እስከ² አሜሃ³ ኢተሠይመ አባ ሀብተ ማርያም ሢመተ ቅስና:: ወበውእቱ መዋዕል ነሥኡ ክልኤሆሙ⁴ ሢመተ ክህነተ⁵ ቅ[Gr.r25]ስና::⁶ በአሐቲ ዕለት በትእዛዘ እግዚአብሔር::

[48] ወአብአ አባ ሀብተ ማርያም ለቅዱስ ኢያሱ ውስተ ውሳጤ ገዳም ንበ ይነብሩ [R.210] ስውራን:: ወበዙጎን ቅዱሳነ ልዑል ወበዙጎ ኅልቆሙ እም ፲፫ እለ ይብልዎሙ አባ የሐንስ ከማ ወአባ ሳሙኤል ወአባ ቴዎድሮስ ወለኩሎሙስ ንጸውዕ አስማቲሆሙ ኢይትከሀል::

Rl²ወዘ:Rl³om. R.

[46]¹ om. Z, ኤላመእስመ: R l² om. Rl³ :ልዑል: Zl⁴ om. Rl⁵ ሄኖክ ነገረ: R.

[47]¹ወእመኒ: Rl² ይእዘ: Grl³ዓዲl⁴ጅኤሆሙ: Zl⁵ ክህነት: Rl⁶om. R.

ባሕቱ ይብጽሐን[Z.44] ጸሎቶሙ አሜን¹። ወሶበ ርእይዎ ለአባ ኢየሱስ አፍቀርዎ ጥቀ። ወወሀበ አባ ዮሐንስ ከማ መሰቀለ ዘሥዑል በእዴሁ ሥዕለ እግዝእትነ ወዘእግዚ[Gr.v25]እነ ኢየሱስ ክርስቶስ። ወዝንቱ መስቀል እስከ ዮም ሀሎ ውስተ ቤተ ክርስቲያን ዘሐንጸ አባ ኢየሱስ² በስመ ጳራቅሊጦስ አምላክ[Z.45]ነ። ወአባ ኢየሱስ ወሀበ ለአባ ዮሐንስ ከማ መምህረ ስውራን ብዙኃ አምኑ። ወባረኮ አባ ዮሐንስ ከማ ለአባ ኢየሱስ በኩሉ በረከተ ጻድቃን።

[49] ገናገራተ ጽድቅ ወነገሮ ምሥጢረ¹ መድምመ ዘኢይክውኖ ለእንለ እመሕያው ይንብብ። ወእምብዝኃ ምስጢርስ ዘነገሮ ናየድዐክሙ ንስቲተ። ወይቤሎ ለአባ ኢየሱስ ዛቲ መካን ትጼዋዕ በስምክ ወይትገበር ተዝካርክ ውስቴታ። ወትክውን እስከ ሕልቀተ ዓለም መድ[Gr.r26]ብለ ቅዱሳን ወአንተኒ ትሰምያ መካነ ጳራቅሊጦስ አምላክነ ወዘንተ ተነበየ አባ ዮሐንስ ከማ ለአባ ኢየሱስ። ወዘነገሮስ ካልኣን ኢይትክሃል ለነገር በከመ ንቤ ቀዳሚ።²

[50] ወነበረ ብዙኃ መዋዕለ እንዘ ይበውእ ንቤሆሙ ቦ አመ ይበውእ ምስለ ሀብተ ማርያም። ወቦ አመ ይበውእ ባሕቲቱ እስመ ልማዶሙ ለቅዱሳን ኢይበውእ ንቤሆሙ ኩሉ ከመ ዘረከበ። ዘእንበለ ዳእሙ በአስተሐምሞ ብዙኃ ወበገቢረ ጽድቅ¹ ጽነእ። እስመ የዐቅቡ ንዋጎሞሆሙ አናብስት ግሩማን ወአናምርት መፍርሃን። ወይክልዑ በዊእ [Gr.v26]ለዘኢይደልዎ ከመ ይባእ በፈቃደ እግዚአብሔር። ወለአባ ኢየሱስ ኮንዎ ማእምረ እሙንቱ አራዊት።

[51] ወሶበ ይበጽሕ ህየ ለበዊእ ይገርሩ ሎቱ ወሶቤሃ ይቤሎሙ¹ ሰስሉ[Z46] ይሴስሉ ወይበውእ ሶቤሃ ወያበውእ ዘፈቀደ ዘአአመረ ስነ² ምግባሩ።[R212] * ወእምዝ ለአኮ አባ ሀበተ ማርያም ለቅዱስ አባ ኢየሱስ ንበ ንጉሥ ናየድ ከመ ይሰድ ሎቱ መጽሐፈ እንተ ይነገር ሃይማኖተ ሥሉስ ቅዱስ ዘመሀሮ ኢየሱስ ክርስቶስ ሎቱ ስብሐት። ወከመ ይነገር ግብሮሙ ለአይሁድ ወካልአተሂ ምስጢራተ[Gr.r27] ብዙኃ። ወበጽሐ ንበ ዴዴ ንጉሥ ወነገሮ ለ፩³ እመሳፍንት ዘከመ ለአኮ ቅዱስ። ወእቲሂ ነገሮ ለንጉሥ ወሰሚያ ንጉሥ ከመ ሀሎ ኢየሱስ በአፍኣ። ወአብእ ፍጡነ ወይቤሎ በትሕትና ምንትነ አምጽአክ ዝየ ንቤየ ኦ ገብረ እግዚአብሔር ኢየሱስ እስመ ኮነ ይሰምዕ ነገሮ እምትካት። ወአፍቀሮ ወይቤሎ ብፁዕ አባ ኢየሱስ ለአከኒ ንቤክ ቅዱስ ሀብተ ማርያም ወይቤለኒ ንሣእ ሀቦ ዘንተ መጽሐፈ ሃይማኖተ ሥሉስ ቅዱስ። ወሀቦ ለንጉሥ ወካዕበ ይቤለክ[Z47]ቅዱስ። ሀብተ ማርያም ሀለዉ አይሁድ በዴዴክ እለ

[48]¹ om. R²om R.

[49]¹ ነገራተ ጽድቅ ምስጢረ፡ R²om፡ R.

[50]¹ምህላ፡ R.

* [ክፍል፡፩፡]፡ R

[51]¹ወይቤሎሙ፡ R² om. R³ለአኮ፡ R.

ይትከሀዱ[Gr.v27] ልደተ ክርስቶስ አስስል ረሲግነ እምቅድመ ገጽከ ወእርትዕ በጽድቅ መንበረከ ወዓዲ ካልአኒ ነገረ አይድዖ ዘኢይትከሀል ነገሮቹ። እስመ መፍትው እንከ ነገረ ምስጢረ ንጉሥ ይትኅባእ።

[52] ወሰሚያ ንጉሥ¹ ነገሮ ለቅዱስ ኢየሱ ወይቤሎ ኣሆ ለቃልከ ኦ አባ። ወተመጠወ መጽሐፈ ሥላሴ ወእንበበ ወእንከረ እምነገሩ ወይቤሎ ለቅዱስ ኢትርስአኒ በጸሎትከ ወበሎ ለአቡነ ሀብተ ማርያም ተዘከረኒ አባ በጸሎትከ ቅድስት። ወወሀቦ ፪ መስቀለ ኸሐደ ለከ ወአሐደ ለአባ ሀብተ ማርያም።² ወንዋየኒ ብዙኃ ወሀቦ [Gr.r28] ወባሕቱ ኢፈቀደ ነሚኦቶ። ወአፍቀሮ ንጉሥ ፈደፋደ እምዘያፈቅሮ ቅድመ በሰሚዐ ዜናሁ።[z48] [R214]ወይቤሎ በጸሐከ ንበ አባ ሀብተ ማርያም ተመዖጥ ፍጡነ ኅቤዩ ከመ ትንበር ምስሌነ ትርአይ ገጸነ። ወትስማዕ ቃለነ ዘልፈ። ቀዳሚኒ ሰማዕነ ከመ አንተ እምካህናት።

[53] ወይቤሎ ቅዱስ ኢየሱ ምንት አነ ነዳይ መነኮስ ከመ እንበር ምስለ ንጉሥ ወእርአይ ገጸ ወእስማዕ ቃሎ። አንሰ እፈቱ ፍትሁ ቤተ እግዚአብሔር ነቢር¹ ወኃዲረ ውስተ ጸርሐ መቅደሱ እርአይ ገጸ ብ[Gr.v28]ሩሃ ወእስማዕ ቃሎ ፍሡሐ ለኢየሱስ ክርስቶስ ንጉሠ ነገሥት እንዘ ይብል ንዑ ኅቤዩ ቡሩካኑ ለአቡዩ ትረሱ መንግሥተ ሰማያት። እመስ ነበርኩ ምስሌከ እበልዕ ጥሉላተ ወእለብስ ቀጠንተ ወአጠሪ ትውዝግተ። ከመዘኑ ከዊንዮ እሴፎ በዊአ መንግሥተ ሰማያት።² ኅድገኒኅድገኒ አሀሉ በዘቀዳሚ ግብርየ። ወሶበ ርእየ ንጉሥ ጽንዑ ነገሩ ለብፁዕ አባ ኢየሱ ፈቀደ ሎቱ ይሑር በሰላም ብሔር።³

ዘሐሙስ*

[54] ¹ወቤተ በይአቲ ዕለት ቤተ መኮንን። ወንደረ ኩላ ሌሊተ በአውትሮ ጸሎት በከመ ልማዱ። [Gr.r29] ወበሳኒታ በጽባሕ ቦኡ ዐበይተ መንግሥት ወኩሎሙ መሳፍንተ ኢትዮጵያ ንበ ውእቱ መኮንን ከመ ይንግርዎ ትካዞሙ እስመ ውእቱ ይሠይሞሙ። ወአሰለጠ¹ ሎሙ ለለ፩፣ ፩ መፍቅዶሙ ወኃሠሣሆሙ ወይቤሎሙ ንበሩ ከመ ንምሳሕ ወንትፈጋዕ በመዋዕሊነ ወአብኡ ማዕዳተ ብዙኃ ወአኃዙ ይብልዑ ወይሰትዩ።

[52]¹ om. R² ጳሎቱወ፩፣ Gr.
[53]¹ ነቢረ ውስተ ቤተ እግዚአብሔር፣ R¹ እስመ ይቤ ሐዋርያ በብዙኅ ግማ ሀለወነ ንባእ ውስተ መንግሥተ ሰማያት፣ ZI
³ ወስብሐት ለእግዚአብሔር ወኪያነሂ ይምሐረነ በጸሎቱ ለአባ ኢየሱ። ጸሎቱ ወበረከቱ ለብፁዕ አባ ኢየሱ የሀሉ ምስለ ኩልነ ሕዝበ ክርስቲያን ለዓለመ ዓለም አሜን። Z.

*om. R.

[54]¹ በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ አሜን። ZI² ወያሰልጥ፣ R.

[55] ወቅዱስስ አባ ኢያሱ ሀሎ ይቀውም በገቦ ሐይመቱ ለመኩንን ከመ ይግበር ጸሎተ ቱቱ¹ ሰዓት ወመጽእ ጩ² ከልብ እምውስተ ዓውደ መርኅብ። ወቆመ ቅድመ ገጸ [Gr.v29] መኩንን ወከልሃ ቦቱ። ወይቤ በቃለ[Z51] ሰብእ አብድ አንተ መኩንን ዘኢተአምር ዘይመጽእ ግብር ላዕሌከ። ስምዐኒ እንግርከ። ይመጽአከ ዐቢይ ም[R216]ንዳቤ ወሕማም ብዙኅ ወመከራ ጽኑእ እስመ ኢለበውከ ትእዛዘ እግዚአብሔር አምላክከ። ዘይቤ ጻድቀ ወንጹሐ ኢትቅትል።

[56] ወአንተሰ¹ ከዐውከ² ደመ ቅዱሳን ወአስተይካሆሙ ለከለባት³ ደሞሙ በከመ ከዐውከ ደመ ሰብእ⁴ በከንቱ ለከሂ ይትከዓዉ ደምከ በከመ ከዐውከ ወገደፍከ ሥጋሆሙ ለአራዊት። ለከሂ ይልሕሱ ደምከ ከለባት ወይትሐጸቡ ቦ[Gr.r30]ቱ ዘማት ወእሙንቱስ ኢይሰምዑ ነገር። ወይመስሎሙ ዘከንቶ ይነብሕ። ወይቤሎሙ መኮንን ለጋላቲሁ አሰስሎ ዘንተ ከልበ ወአንፍጽዎ ከሀ። ኢትሰምኡኑ ከመ ይነብህ ቅድሜነ። ወሰደድዎ⁵ ፍጡነ ለውእቱ ከልብ እንዘ ይዘብጥዎ በእእባን። ወቅዱስ አባ ኢያሱ ይሰምዕ ዘንተ ወያስተዐዕብ ፈድፋድ።[Z52]

[57] ወእምቅድመ ይእቲ እለት ኢሰምዓ ዘከመዝ ነገር። ወእምይእቲ ዕለት ለብዎ ነቃዎ አእዋፍ ወአራዊት ወጉንድዮ ሕቀ መጽአ¹ ውእቱ ከልብ ኅበ ²መኮንን። ወቆመ ቅድሜሁ ከመ [Gr.v30] ቀዳሚ ወይቤሎ አንሰ በሐም ወኅፁዕ ወርኩስ እምኩሎ ፍጥረት። ወባሕቱ ፈነወኒ እግዚአብሔር ከመ እዝልፍከ። ወእቁም ቅድመ ገጽከ ወአስተኅፍር በጌጋይከ ወበከመ ዘለፎ አድግ ለበለዓም ዘአፍቅራ ለአስበ አመዓ ወይቤ መኮንን አሰስሎ ዘንተ ከልበ እምቅድሜየ³ እስመ ኢየአምር ዝልፈቶ⁴ ወይመስል ዘከንቶ ይነብብ⁵ ወይኬልሕ⁶ ወሰደድዎ ለከልብ።

[58] ወሐረ ኅበ አባ ኢያሱ ወይቤ¹ ስማዕ ሊተ ብፁዕ አባ ኢያሱ ሶበ² ዘለፍክዎ በትዕዛዘ እግዚአብሔር ለዘንቱ አብድ [Gr.r31] ሃሎ በአብትር ወበአዕባን ዘይሰድደኒ ወአንተኒ ተአቀቦ ከመ ኢይትማላዕከ እስመ ኢያመስጥ ጻድቅ እምዳሕፈ ኅጥእ።³ ወዘንተ ብሂሎ[Z53] ከልብ ሐረ እምኔሁ[R218] ኢያሱ በከየ በዙኃ። ወዐስ ኅበ ውእቱ መኩንን። ወገሠጸ ወመዓዶ በእንተ ሕይወተ ነፍሱ።ነገራተ ከልብሰ ኢነገሮ እስመ ይፈርህ ውዳሴ ከንቱ። ዘያጠፍዕ ነፍሳተ ብዙኃን።

[59] ወይቤሎ መኩንን ኦሆ ወባሕቱ ንግረኒ ፈቃደከ እግበር ለከ። ወይቤ¹ ሊተሰ ፈቃድዮ ወእቱ ከመ ትግበር ትእዛዘ እግዚአብሔር ዘእቤለከ።²[Gr.v31] ወእምድኅረ ኅዳጥ በጽሐ³ ለመኩንን ኩሎ ነገረ ከልብ። ወተንሥእ አባ ኢያሱ። ወሐረ ወበጽሐ ኅበ አባ ሀብተማርያም ወነገሮ ኩሎ ዘኮነ ነገረ ንጉሥ። ወነገረ መኩንን ወነገረ ከልብ ዘሰምዕ፣ ወይቤሎ ቅዱስ አማን

[55]¹ ሠለስቱ፡ Z | ²አሐዱ፡ Z.
[56] ¹ om. RI² om. RI³ om. RI⁴ ሰብዕ፡ Gr | ⁵ወሰደድዎ፡ R.
[57] ¹ መዕከ፡ Gr²ውእቱ፡ Gr³ቅድሜየ፡ RI⁴ካላሐ፡ Z⁵om. RI⁶ይኬሌሕ፡ R.
[58] ¹ መንገሰ ኢያሱ ወይቤሎ፡ RI | ²ሊተ አባ ሶበ Gr | ³om. R.
[59] ¹om. Z | ²እቤለከ፡ RI³በጽሐ፡ R.

በአማን መነኩስ አንተ ነገሠ ትሰመይ በሰማይ ወልደሂ ድክምት ዘአንተ ትጸውራ ንግሥት ይእቲ። ብፀዓን ለክሙ እስመ ተውህበክሙ አክሊል⁴ ዘይበርህ ትዕሥርተ እምፀሐይ። ወአንተሰ ሀለወክ ትርአዮ[Z54] በአይንቲክ። እምቅድመ ሞትክ። ወይእዜኒ ሰዓ ለልዩ ደብረ[Gr.r32] ሊባኖስ ከመ ትመንኩስ በህዮ።

[60] ወወሀቦ አባ ኢያሱ መስቀለ ዘአምጽአ እምነብ ንጉሥ * ወበእንተ ትእዛዘ እግዚአብሔር አምጽአ ለልዩ ደብረ ሊባኖስ ወነገር ኩሎ ኂሩታ ለአቡነ መርሐ ክርስቶስ ወተፈሥሐ ባቲ አቡነ ወይቤሎ ምንተ ትፈቀድ ይእዜ ዘመጽአት ዝዮ። ወይቤሎ ከመ ትመነኩስ በእደዊክ ቅዱሳት ኦ አባ ክቡር። ወአልበሳ አልባሰ¹ ምንኩስና ፍጹመ። ወአፈድፈደት ገቢረ ሠናይ እምቀዳሚ[R220] ወነገረ ኂሩታሰ ሀሎ ጽሑፈ² ውስተ መጸሐፈ ዜናሃ።

[61] ወይቤሎ አቡነ መርሐ ክ[Gr.v32]ርስቶስ ለብፀዕ አባ ኢያሱ ወልድዮ ሚጣ ለዛቲ ወለት ንብ ዘነበረት ቅድመ ወድኅረ ትትመዮጥ በፈቃደ[Z55]እግዚአብሔር ወተባሪኮሙ ሐሩ ክልኤሆሙ። ወአብጺሐ ኪያሃ ውስተ ሀገራ ወእምድኅረዝ ተመይጠ ደብረ ሊባኖስ ወእምቅድመ ይብጻሕ ንብ ደብረ ሊባኖስ ሶበ መስዮ ቦቱ¹ ቦአ ውስተ ቤተ አሐዱ ብእሲ ምስለ ደቁ። ከመ ይኅድር ወኢረክብዎ ለብእሲ አላ ረክብዎ ለብእሲቱ ወተወክፈቶሙ ይእቲ ብእሲት። ወአከበረቶሙ ወነጸፈት ዘርቤተ ወሐጸበት እግርሙ ወአምጽአት ብዙኅ መባልዕተ። ወወ[Gr.r33]ሀቦቶሙ ወኢፈቀደ ይብላዕ አባ ኢያሱ። እስመ አእመረ በመንፈስ ቅዱስ ከመ ተፈቅድ አስሕቶቶ።

[62] ወለይእቲሰ ብእሲት ኮነ ልማዳ¹ ከመዝ ወታጠፍዕ መነኮሳተ² ። ወኮነት ትስዕም እደዊሁ ወእገሪሁ። ምዕረ ትበውዕ ወምዕረ ትወዕእ እምቤት። ወተሐውክ ኩሎ አባላ እምርእየተ ገጹ አዳም ወትፈቅድ ተአንዞ ወትስክብ ምስሌሁ። ወባሕቱ[Z56] ንስቲት ፍርሃት³ ሀሎ ውስተ ገባ ወልባሰ ይውዲ በእሳተ ዝሙት። ወሰደደት ኩሎ አግብርቲሃ ወአእማቲሃ ወለወልደ አባ ኢያሱ ምስሌሆሙ እ[Gr.v33]ንዘ ትብል ሀለወኒ ኑዛዜ ንብ አባ ኢያሱ ወተንሥአት ሶቤሃ በተሐብሎ ወሐቀፈት ክሣይ ወሰዕመቶ አፋሁ⁴።

[63]ወተዕዕነት ላእለ አብራኪሁ። ወትቤሎ ስክብ ምስሌዮ። ወለእመ አበይከኒ እኬልሕ ወእጼውአሙ ለሰብአ ቤትዮ ወእብሎሙ ዝንቱ መነኮስ ፈቀደ አውስቦትዮ ወአኃዘኒ ወምቅሕዎ በጽኑእ። ወሰድዎ ንብ ምትዮ ውስተ ኩርንኔ ንጉሥ። ሐሊ እስኩ ሚመጠን ሐሣር ዘይረክበክ በይእቲ ዕለት። ወዘንተ ኩሎ እንዘ ትብሎ ወው[R222]እቲሰ ይጸሊ በልቡ ወይበኪ በሕሊናሁ።[Gr.r34] [Z57]

⁴አክሊል: R.
[60] * [ክፍል:ፀ:] |¹ አቡነ ልብስ: R |² ጽሑፍ: Gr.
[61] om. R.
[62] ¹ ልማደ: R |² ብዙኅ መነኮሳተ: R |³ ፈሪሕ: Z |⁴ om. R.

[64] ጠከመ ይቤ ነቢይ ጸርሑ ጻድቃን ወእግዚአብሔር ስምዖም። ወእምኩሉ ምንዳቤሆሙ አድጎኖሙ ቅሩብ¹ ወእግዚአብሔር² ዘኢየሩሳሌም ለእለ ተወከሉ ቦቱ ይብል³። አንሥኦ መንፈስ ቅዱስ ላዕለ ወልዱ ወሬዛ ዘስሙ ዘርዐ አብርሃም ዘውእቱ ወልዱ ለብፁዕ አባ⁴ ኢያሱ። ወቦኦ ሶቤሃ ውስተ ቤት። ወረከባ እንዘ ትነብር ላዕለ⁵ አብራኪሁ ለቅዱስ። ወኢተክህላ ትረድ። እስመ ርከፀት ፈደፋደ እምጽንዖ ፀብኦ ዝሙት ዘሆሎ ላዕሌሃ ወይቤላ ዘርዐ አብርሃም ብእሲት እኪተ መዋዕል ትፈቅዲኑ አማስኖት ለአቡዮ ዘሥርግው በቅድስና ወጸፍኦ በኃይል። ወአውደቃ ውስተ ምድር ወረገጸ[Gr.v34] በእገሪሁ ልባ። ግምተት ይእቲ በእሲት በምክንያተ ተረግጾተ ልባ።⁶ ወመሠጡ ነፍሳ መላእክተ ጽልመት። ወሰብኦ ቤታሰ ኢያእመሩ ዘኮነ ላዕሌሃ እስመ ቦኩ ውስተ ቤተ⁷ ካልእ[Z58]። ወአፀዉ ጥጎተ ወኮኑ ይዛውፀ ነገረ መሐደምት ወይኬልሑ ወይትቆናደዩ።

[65] ወሰይጣን ጸላኤ ሠናያት መሰጠ ነፍሳ። ወምተት ይእቲ ብእሲት በምክንያተ ረገፀ ልባ። ወደንገጸ ሶቤሃ ወልዱ ዘርዐ አብርሃም ሶብ ርክዮ ሞታ ለይእቲ ዘማ። ወይቤሎ ብፁዕ አባ ኢያሱ ወልድዮ አስተንፈሰካ ለልብዮ ገምገዘን ጽኑእ ኢትፍራህ ወልድዮ።¹ ዘኢጎደገነ ቅድመ ንማስን ፍጹመ²። ወይእኬኒ ኢየጎደገነ አም[Gr.r35]ላክነ ከመ ያጎዘነን ጸላዒ ወዛቲሰ ብእሲት በከመ ምግባራ ተፈድየት።

[66] ወዘንተ ብሂሎ ተንሥኦ አባ ኢያሱ ወሰገደ ጠከመ ልማዱ¹ እስከ ዮሐፉ። ወአንቃዕደዉ ላዕለ ወጸለዮ። ወይቤ እግዚእዮ ኢየሱስ ክርስቶስ ዘበእንቲአከ ጎደጉ አበ ወእመ ወአብያተ ወአኃወ ወአኃተ። ወፈድፋደሰ ለደብረ ሊባኖስ ፍቅርትዮ ወለአፍርቲ[R224]ሃ እለ ይመስሉ ጽጌያተ ገዳም በዘዘዚአሁ ኅቢሮሙ ወጽድቆሙ ወዘዘዚአሁ[Z59] ስነ ፍቅርሙ። ጎደጉ ማእምርዮ ከመ ትኩነኒ ማእምረ² ጎደጉ ሀገርዮ³ ከ[Gr.v35]መ ትኩነኒ ሀገረ ጽኑአ።

[67] ወይእኬኒ ስምዐኒ እግዚእዮ በእንተ ዛቲ ብእሲት ከመ ኢይበሉ ሰብእ ቀተላ መነኩስ። አኮ ሊተ እግዚአ አኮ ሊተ። ለስመ ዚአከ ነሀብ ስብሐተ። ወርኢ ድንጋዬሁ ለወልድዮ ዘተቤዘወኒ እመከራሁ ለሰይጣን ወአንሥኦ ሊተ ሕያዋ ለዛቲ ኅርትምት። እስመ ለከ ስብሐት ወአኮቴት ለዓለመ ዓለም።

[68] ግወዛቲ ዕለት¹ አስተርክዮ ሚካኤል² ሊቀ መላእክት። ወይቤሎ ሰላም ለከ ኢያሱ ፍቁርዮ ወፍቁረ እግዚአብሔር ዘሞፅካሁ ለሰይጣን ወአጎዮይካሆሙ ለአጋንንት ርኩሳን ወዝንቱ ው[Gr.r36]እቱ ነገር ዘእቤለከ ቀዳሚ አመ ንእስከ ኅብ[Z60] ዘበጥዎሙ ፈያት ለአኃዊከ ህዮ

[64]¹ om. RI² እግዚአብሔር: ZI³ om. ZI⁴ om. RI⁵ መልዕልተ: RI⁶ om. RI⁷om. R.
 [65]¹ om. ZI² ንማስን ፍጹመ እምጋዘን ጽኑእ ኢትፍራህ ወልድዮ: Z.
 [66]¹ om. ZI² ኦርክ: RI³ om. Z.
 [68]¹ ወበጊዜሃ: RI² ቅዱስ add. Z I.

አቀመ ለከ ሰይጣን ጽኑ አ መሥገርተ ለአእጋሪክ መሥገርትሰ ዛቲ ብእሲት እኪት እንተ ሞእካሃ። ወባሕቱ ኅይሱ ለልዑል ዘሀሎ ምስሌክ ውእቱ ዐቀበክ። እስመ ኩሉ ዘተወልደ እምእግዚአብሔር ኢይክል የአብስ። እስመ ዘርዐ ዚአሁ ውእቱ። ወኩሉ ዘተወልደ እም እግዚአብሔር የዐቅብ ርእሶ ወእኩይኒ ኢይስሕጦሙ ወይእኬኒ ንሣእ መሰቀለከ ዘውስተ እደዊክ። ወአንብር ውስተ ገጸ ለዛቲ ዘማ። ወተሐዩ ለከ ወ[Gr.v36]ገብረ ብጹዕ አባ³ ኢያሱ በከመ አዘዞ መልአከ እግዚአብሔር። ወተንሥኣት ፍጡነ እንበለ ሙስና ወተሰወረ መልአከ እምኔሁ።

[69] ወይቤላ ቅዱስ አባ ኢያሱ አይቱ ነበርኪ ብእሲቶ ወትቤሎ ነበርኩ ዕሙቅ [R226] ግብ ዘግልቡብ በጽልመት ወኩሎሙ ነፍሳተ ተውኔት¹ ህየ ተወድዩ ወአንዘ ሀሎኩ[Z61] ውስቲታ ቦአ ኅቤየ ዝንቱ መስቀል ዘውስተ እደክ ወአብርሀ ወመጠቀኒ በአክናፊሁ ብኃይለ ረደኤቱ² ወአብጽሐኒ ዝየ።³

ዘአርብ*

[70] ¹ወሰብአ ቤታሰ ይብሉ ዛቲ ብእሲት ረከበት ወሬዛ መነኮስ ወኃደረት ምስሌሁ ብእንዘ ትት[Gr.r37]በሐይ² ወኢያእመሩ ዘበጽሐ ላዕሌሃ። ወዘርዐ አብርሃምስ ወልዱ ለአባ ኢያሱ ተፈሥሐ ጥቀ በዘርእየ ተአምረ። ** ወጌሁ በጽባሕ አባ ኢያሱ ወወልዱ ወበጽሐ ደብረ ሲባኖስ። ወጸመ አባ ኢያሱ ሰቡአ መዋዕለ እንዘ ኢይጥዕም³ ምንተኒ ወበላምኒት⁴ ዕለት ቦአ ውስተ ቤተ ክርስቲያን ከመ ይትቁረብ ቍርባነ። ወቆመ ውስተ ቤተ⁵ መቅደስ ኅበ ሥዕለ እግዚእነ ዘሀሎ በጸጋመ ዳቤር እንዘ ያወርዱ ሥጋሁ ሐራ ጲላጦስ እምዲበ[Z62] መስቀል ቅዱስ። ወይሜጥውዎሙ ለዮሴፍ ወኒቆዲሞስ እስመ ህየ ም[Gr.v37]ቅዎሙ ዘዘልፍ ወይበኪ በጊዜ ቍርባን እንዘ ይብል ሕጽበኒ እግዚእየ እምርስሐትየ በዝናመ አንብዕ ዘተክዕወ እምአዕይንትየ ከመዝ ልማዱ⁶ ወትረ።

[71] ወይእተ ዕለተ እንዘ ይበኪ ብጽሐ ጸሎተ ቅዱስ¹ ኅበ ይብል ፈኑ ጸጋ መንፈስ ቅዱስ ላዕሌነ። ውእተ ጊዜ ወረደ ብርሃን እምሰማይ ወቆመ ቅድመ ምሥዋዕ። ወጠፍአ ኩሉ መሐትው እምቅ[R228]ድሜሁ። ወነበበ ውእቱ ሥዕለ እግዚእነ ወይቤሎ እስኩ ጠይቅ ብጹዕ አባ² ኢያሱ ምንትዝ። ወሰበ ጠየቀ ናሁ ብእሲ ቅድሜሁ ሥርግው በሜላተ³

³ om. R.

[69]¹ ነፍሳተ ኃጥአን፡ R¹ በአክናፊሁ፡ R³ ወስብሐት ለእግዚአብሔር ወኪያነሂ ይምሐረነ በጸሎቱ ለአባ ኢያሱ። ጸሎቱ ወበረከቱ ለብጹዕ አባ ኢያሱ የሀሎ ምስል ኩልነ ሕዝበ ክርስቲያን ለዓለመ ዓለም አሜን። Z.

* om. R

[70]¹ በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ አሜን፡ Z² ትትሐለይ፡ R¹ [ክፍል፡፲፡] I³ om. R⁴ ወበላኒታ፡

[71]¹ በጽሐ ጊዜ፡ R² om. R³ ወሜላተ፡

ብርሃን ፀዓዳ[Gr.r38] ወአክሊሊ ብርሃን ዲባ⁴ ርእሱ ዘይበርህ ትዕሥርተ እም ፀሐይ። ወባሕቱ ኢየአምር ዘኮነ ወይቤሎ እግዚእነ ነፍስከ ይኣቲ ዛቲ⁵። ወዘሀሎስ⁶ ለከ ክቡር በሰማያት ሶበ ርኢከ እም ኢክህላ ዓለም ጸዊሮቶ።[Z63] ወይቤሎ ኢያሱ ለከ ስብሐት እግዚእየ ወለከ ይደሉ ኣኩቴት አምላኪየ ወተመጠወ ቀርባነ ወአተወ ቤቶ።

[72] ወበሳኒታ ቦኣ ውስተ ቤተ ክርስቲያን ወቆመ በጸጋመ ገቦሁ ኅበ አንጻረ ሥዕለ እግዚእነ ዘይሜጥዎ ጽላተ ለሙሴ ወ፪ ቀሳውስት ቅውማን እንተ ድኅሬሁ ወእን[Gr.v38]ዘ ይጻሊ በህየ መጽሐ መነኩሳት¹ ምስለ ፪ አቅራይ እምሥራቀ ቤተ ክርስቲያን ወርእዮ ቅዱስ ደንገጸ። ወዐተበ ገጸ በትእምርተ መስቀል። ወነበቦ ገከ ሥዕል ዘእግዚእነ ወይቤሎ ኢትደንገጸ ኢያሱ። እሉ ፪ አቅራይ ዘርኢከ አጋንንት እሙንቱ እለ ይነብሩ ምስለ እሉ² ዘርኢካሆሙ ወሶበ ተፈጸመ ጊዜ ጸሎት ወጽኦ አፍኦ ወተለውዎ እሉ ቀሳውስት በድኅሬሁ። ወተስእልዎ እንዘ ይብሉ ምንት አደንገጸከ ኦ አባ ቅድመ በጊዜ ጸሎት ወዐተብከ ገጸከ እንዘ ትኬልካ[Gr.r39, Z64]ወይቤሎሙ አልቦ ዘእእመርኩ አጋእዝትየ ኅድጉኒ እሉር ቤት። ወሶበ አጽሐብዎ በብዙኅ ሐተታ አምሐሎሙ ከመ ኢይንግሩ ወኢለመኑሂ ዘእንበለ እምድኅረ ሞቱ ወነገሮሙ ኩሎ ዘርእየ።

[73] ወካዕበ አሐተ ዕለተ ርእየ አሐደ¹ ቀ[R.230]ሲስ ቦኣ ውስተ ተልዕኮ ምሥጢር² ወኮነ ለሊሁ ንፍቀ ወገብርኤል ሊቀ መላእክት ይትራድኦ ወጢሰ ዕጣን ዘይወፅእ እማዕጠንት እንዘ ይትሜጦ በእክናፊሁ ወየዐርግ ሰማየ ርእየ³ ወነገሮ ለውኣቱ ቀሲስ ዘንተ ወሰሚያ አንከረ። ወአሜሃ መንኩ[Gr.v39] ሰ ዘርዐ አብርሃም ወልዱ ለኢያሱ በእደ አቡነ መርሐ ክርስቶስ። * ወሐረ አባ ኢያሱ እም ደብረ ሲባኖስ ወበጽሐ ኅበ ሀብተ ማርያም ወተስእሎ ቅዱስ ወይቤሎ ኢርኢከኑ አክሊሊከ ኢያሱ ወይቤሎ⁴ ዘኮነ ላዕሌሁ አይድያ እምቅድመ ይንግሮ። ወእም ኢያሱ ኅለፈ አንክሮ እስመ ኮኖ ወልዱ ወበጸሐ ኅበ ቤቱ አንደደ ሎቱ እሳተ ከመ ይስሐን።

Ri⁵ om. Ri⁶ ወከመዝ ልማዱ፡ Z, ከመ ልማዱ፡ R.

Ri⁴ ውስተ፡ Ri⁵ ዛቲ ይኣቲ፡ Ri⁶ ዘሀሎ፡ Z.

[72]¹ ፪ ቀሳውስት² እለ ምስለ እሉ፡ Z , እለ ይነብሩ ምስለ መነኩሳት፡ R.

[73]¹ ፩ዱ፡ Ri² ምስጢር፡ Gr |³ om. Ri * [ክፍል፡፲፩፡፡] ⁴ om. Z.

[74] ወእምድጎረ ፍጻሜ¹ ማዕድ ተንሥኦ ነብሱን ብፁዕ² ኢያሱ ለገቢረ[Z65] ጸሎተ ንዋም። ወወድቀ ውእቱ መስቀል ዘእንሥኦ ቦቱ ምውተ መልዕል[Gr.r40]ተ እሳት ዘብዙጎ ፍሕሙ እምሕፅነ ለቅዱስ ወውእቱስ³ ኢያእመረ ወደቂቂኒ ኢያእመሩ ወኢርእዮ ወፈጸሞ ጸሎተ እንዘ ይሰክብ ንሥሠ መስቀለ ከመ ይዕተብ ቦቱ ወጎጥኦ ወኢረከበ ወመሰሎ ዘተገድፈ በቤተ አቡነ ሀብተ ማርያም ወቤተ ኩላ ሌሊተ እንዘ የኃዘን በእንተ መስቀል። ወጸቢሖ ርእዮ ለመስቀል ዲበ አፍሐመ⁴ እሳት ወኢለከፎ ምንተኒ ሕሱም ወእሳቱኒ⁵ ኢጠፍዐ። ኅድግሰ መስቀለ ልብሶሂ ለመስቀል ኢለከፈ ወኢያውዐየ።

[75] ወሰገደ ብፁዕ አባ ኢያሱ ወ[Gr.v40, R.232]አውፅኦ¹ እምውእቱ እሳት ወሰዐም ብዙኃ² ስዕመተ ወኮነ ያፈቅሮ ፈድፋደ ወያኩብሮ በአስተሐምም ብዙጎ። ወእምዘ መጽአት አሐቲ ብእሲት ወትቤሎ እፈቅድ እንሰ ከመ ትኩነኒ አበ። ወበሰኒ አንተሂ ኩንኒ ወለተ። ወይቤላ ውእቱኒ ለእመ ዐቀባኪ[Z.67]ትዕዛዘ እግዚአብሔር ዘመሀሩነ አበዊነ ሐዋርያት ውእቱ ጊዜ ትኩነኒ ወለተ። ወትቤሎ ይእቲኒ ኮሆ እገብር ኩሎ ዘትቤላኒ በእንተ ፍቅረ ዚአከ ወትመጽእ ንቤሀ ዘልፈ። ወትንሥኦ አንቃሰ እምአልባሲሀ ወትወድዮ ውስተ ልብሳ እንዘ ትብል ይ[Gr.r41]ኩነኒ ለተስፋ።

[76] ወአጠየቀቶ ብዙኃ ዕለተ ነገረ ዘኢይክሉ ነገሮቶ ወአእመረ አባ ኢያሱ በመንፈስ ቅዱስ ዘላዕሌሁ። ከመ ይእቲ ትፈቅድ አስሕቶቶ ወአግበረ ሎቱ ጋጋ ዘጎጸን ዘቦቱ ቅንዋት ብዙኃ ዘያንሰጥጥ አባለ ወቀነተ ውስተ ሐቋሁ ወኢያውጽኦ እምኔሁ ዘእንበለ ዕለተ ሞቱ። ወይቤላ ምንተ ትፈቅዲ እምኔየ ኦ ብእሲት። ወትቤሎ አንሰ¹ እመውት በፍቅረ ዚአከ እምዕለተ² ርኢኩከ ንዋመ ጥቀ ኢረከብኩ ወዘልፈ እሄሊ ኢያከ ሶበኒ እነብር ወሶበኒ እትነሣእ ሶበኒ እበልዕ ወሶበኒ እሰቲ ወ[Gr.v41]ሥዑል³ መልክአ⁴ ገጽከ ቅድመ [Z67]አዕይንትየ።

[77] ወይቤላ ቅዱስ ብእሲቶ ከመ ሕምዝ¹ መሪር እፊእየኪ ወውስተ ማእሰረ አመፃ ሀሎኪ ወምሉፅ² ጉሕሎት ሀሎ ውስተ ልብኪ ኅድጊ እከየ ምግባርኪ። ወተመየጢ ንበ እግዚአብሔር ዘኢይፈቅድ ለጎጥእ ሞቶ አላ ሚጠተ ወሕይውተ። ወትቤሎ ንጢአትሰ አ[R234]ልብየ ወኢምንተኒ ዳዕሙ ያሰርሐኒ ፍቅረ ዚአከ። ወይውዲ ከርሥየ በእሳቱ አፍቅረኒ አባ በከመ አፈቅረከ እመሰ አበይከኒ አፍቅሮትየ እብደ እከውን ወአንጎጉ ውስተ መራሕብት። ወ[Gr.r42]ሐረት እንዘ ታነብዕ ብዙጎ ወእምቅድመ ትብጻሕ ቤታ ቦአ ላዕሌሃ መንፈስ ሰይጣን ወኮነት እብደተ በከመ ቃላ ወአሰርዋ በመዋቅሕት ወበሰናስል ወአብእዋ ቤታ።[Z68]

[74]¹ om. RI² om. RI³ ወቅዱስሰ፡ RI⁴ ፍሕሙ፡ RI⁵ እሳትኒ፡ Z.
 [75]¹ ወአውጽኦ፡ Z² ብዙጎ፡ Gr.
 [76]¹ om. RI² አመ ዕለት፡ Z³ ወስኩል፡ RI⁴ መልክ፡ Gr.
 [77]¹ ኅምዝ፡ RI² ወብዙጎ፡ Z.

[78] ወነገርዎ ለቅዱስ በእንቲአሃ ወሰሚያ አርመመ። ወኢሐረ ኅቤሃ ወኮኑ አዝማዲሃ ይበክዩ በእንቲአሃ ፣ ወይእቲኒ ኮነት¹ ትኬልሕ ወትቤ ለእመ ኢጸለየ አብ ዮሐንስ በእንቲአሃ ኢይትፌወስ እምዝ² ደዌ። እሰክ ይእዜ ይትባሃል አባ ዮሐንስ ለሊሁ በከመ³ ሰመየ ርእሶ በሀገሩስ አባ ኢያሱ ዳእሙ ተጸውኦ በከመ [Gr.v42]ሰመየ ርእሶ አመ ንግደቱ።⁴ ወመጽኡ ሰብአ ቤታ ወኩሎሙ አዝማዲሃ ወነገርዎ ዘከመ ትቤ ወአስተብቁዕዎ ለቅዱስ ወወሰድዎ ከመ ያጥምቃ በማየ ጸሎት።

[79] ወበጸሐ ህየ ርእየ እንዘ ያጸምዋ ጋኔን። ወተሠሃላ ላዕሌሃ። ወይቤላ ብእሲቶ አኮኑ ዘንተ ፈራህኩ ለኪ። ወዘንተ በሃሎ ባረካ በውእቱ መስቀል ዘቤተ ውስተ እሳት። ወወዕኦ እምኔሃ ጋኔን ተመሲሎ ተመነ ወገዮ ፍጡን። ወሐይወት ይእቲ ብእሲት ወኮነት በዓልተ ቤት * ወእምዝ ወጠነ [Z69] አባ¹ ኢያሱ ጸመ ግ ቅድስተ። ኢበልዐ እክለ ወኢለ[Gr.r43]ትየ [R236] ማየ። ወበሰናብት ይቀምሕ ሐሪጸ ወጉሕያ። ወፈጸመ ፣ ጸመ በዘከመዝ ግብር² ወእምዝ አፍቀረ³ ከመ ይንበር ፣ ገበ ዛቲ ገዳም⁴ እንተ ባሕቲቱ ዘርእያ ቅድመ አመ ቦኦ ምስለ ሀብተ ማርያም ከመ ይትራኩብ ምስለ ሥውራን በከመ ነገርናክሙ ቀዳሚ።⁵

[80] ፣ ወነበረ እንዘ ይትሜነያ እምዘርእያ በከመ አቡነ ዮሐንስ ከማ አሰፈዎ¹ ወአጥረየ ታቦተ ጳራቅሊጦስ መንፈስ ጽድቅ ወአስተሐመመ ለንዋየ መቅደስ። ወረከበ ኩሎ ወኢተመቄስ እምዘነሠሠ ወኢያጥኦ አምላኩ እምዘፈቀደ [Gr.v43] እስመ ሰርሐ ውእቱ ፍኖቶ ወእንዘ ያስተሐምም ለቤተ እግዚአብሔር ለአኮ ለወልዱ ገበ ፩ዱ² መኩንን እንዘይብል ፈኑ ሊተ መጽሐፈ ግብረ ሕማማት ወፈነወ ሎቱ።[Z70]

[81] ወበይእቲ ዕለት ክልሐ ቃል እምሰማይ እንዘ ይብል ወቅብኦ ኃጥአንሰ ኢይትቀባዕ ርእሰየ። ወሰምዐ አባ¹ ሀብተ ማርያም ዘንተ። ወይቤሎ ምንተ ኮነ እግዚእየ። ወይቤ ቃል ኢያሱ² ተቀብዓ ቅብዓ ኃጥአን። ወነገር ዘከመ ተመጠወ እምነ ባዕል መጽሐፈ ግብረ ሕማማት ወጸውየ አባ ሀብተ ማር[Gr.r44]ያም ለቅዱስ አባ ኢያሱ ገሠጸ ወተምዐ ላዕሌሁ። ወይቤሎ እንዘ ትፈቅድ ትኩን ገዳማዊ አምጸእከ ብዙኃ ጌጋየ ላዕሌኮ³ ወይቤሎ ምንተ ኦ አባ ክቡር። ወነገር ኩሎ ቃለ አምላክ ዘሰምዐ ወሜጠ ሎቱ መጽሐፈ ለመኩንን።⁴ [Z71]

[78]¹¹ ወይእቲ ኮነ፡ Z² እምዘንቱ፡ R³ om. R⁴ ጥምቀቱ፡ R.

[79] * [ክፍል፡፲፪፡፡] ¹ ቅዱስ፡ R² ዘንተ ወእምዝ፡ R³ ስነ ገዳም፡ R⁴ om. R⁵ om. R.

[80]¹ om. R² አሐዱ፡ Z.

[81]¹ አቡነ፡ R² om. R³ ለርእስክ፡ R⁴ ወስብሐት ለእግዚአብሔር ወኪያነሂ ይምሐረነ በጸሎቱ ለአባ ኢያሱ። ጸሎቱ ወበረከቱ ለብፁዕ አባ ኢያሱ የሀሉ ምስለ ኩልነ ሕዝበ ክርስቲያን ለዓለመ ዓለም አሜን። Z

ዘቀዳሚት *

[82] ¹ወካዕበ ጠዕለተ ፋሲካ² እንተ ይኣቲ ትንሣኤሁ ለእግዚእነ ወሀለወ ይነብሩ ለበሊዐ ምሳሕ አባ ሀብተ ማርያም ወአባ ኢያሱ። ወአምጽኡ መሐይምናን ሥጋ ዶርሆ ለአባ ሀብተ ማርያም እስመ ኮነ ይጥዕም ንስቲተ በእንተ ክብረ በዓል ወይቤሎ [Gr.v44] ለአባ ኢያሱ ንስቲተ ሥጋ ብላዕ በእንተ ክብረ ፋሲካ። ወይቤሎ ሊተሰ አዘዘኒ አቡዮ መ[R238]ርሐ ክርስቶስ ከመ ኢይብላዕ ሥጋ ወኢይስተይ ሜስ³ እምአፍቀርኩ አንሰ እብላዕ። ወባሕቱ ትእዛዘ አቡዮ ይከልዕኒ ወይቤሎ ቅዱስ አባ ሀብተ ማርያም። ይቤሎ ሐዋርያት እመቦ እምክርስቲያን ዘኢበልዐ ሥጋ ወኢስትዮ ሜስ⁴ በበዓላተ እግዚእነ ለእመ ኮነ ካህን ይሰዐር ወለእመ ኮነ ሕዝባዌ ይትከላዕ እምቍርባን⁵።[Z72]

[83] ወሰሚያ ቃለ ነገሩ ለአባ ሀብተ ማርያም ፀነ¹ ልቡ ለአባ ኢያሱ ከመ ይብ[Gr.r45]ላዕ በእንተ ፍርሀተ አባ ሀብተ ማርያም። ውእቱ ጊዜ ተሰምዐ ቃል እምሰማይ ዘይብል ኢይብላዕ ኢያሱ ሥጋ ወኢይስተይ ሜስ እስመ ሥርዐቱ ለተክለ ሃይማኖት ውእቱ። ወሰምዑ ዘንተ ጄኤሆሙ ወአንክሩ ወጸንዐ ልቡ ለአባ ኢያሱ በሃይማኖተ አበዊሁ። ኢበልዐ ሥጋ ወኢስትዮ ሜስ እስከ ዕለተ ሞቱ። ኅድግሰ ውእቱ ለባዕዳንሂ ያጸውሞሙ እንበለ ፈቃዶሙ።

[84] * ወእምድኅረ ዝንቱ አደወ¹ ብሔረ አምሐራ ንበ ምድረ ሙላዱ ዘስማ ሀገረ ወዞ² እንተ ይኣቲ መካነ አጽሞሙ ለሀ[Gr.v45]ብተ ኢያሱስ ወለዘመደ አሮን ወለመርቆሬዎስ ወበጸሐ ህዮ ቦኦ ቤተ ክርስቲያን ወአምኃ። ወይቤላ በሐኪ³ ቅድስት ቤተ ክርስቲያን ማኅደረ መለኮት። ወትቤሎ ይኣቲ በሐክ ኢያሱ ማኅደረ መንፈስ ቅዱስ።[Z73]ወእም ይእ[R240]ቲ ዕለት ኮነት ትትናገሮ ቤተ ክርስቲያን ወበዕለተ ተዝካሮሙ ለሀብተ ኢያሱስ ወለዘመደ አሮን እንተ ይኣቲ ኅዳር አመ ፳ወ፩ በበዓለ ጽዮን ቦኦ ለተልእኮ ምስጢር ወቀደሰ ቅዳሴ አባ ኢያሱ።

[85] ወሶበ በጽሐ ንበ ይብል ኦ¹ አዓብዕ እለ ይፈትታሁ ለዝንቱ ኅብስት² ሰ[Gr.r46]ምዐ_ቃለ እም ውእቱ ኅብስት ዘንቡር³ መልዕልተ ጻሕል ዘይብል አንተ ፈትነኒ ሠመርኩ ብከ። ወፈተተ እንዘ ያነብዕ በከመ ልማዱ ወኮነ ይሜግብዎ ሚካኤል ወገብርኤል እምየማኑ ወእምጸጋሙ ወእግዝእትነ ማርያም ትጽልል አክናፊሃ ላዕሌሁ ከመዝ ልማዱ ወትረ።

* om. R.
[82]¹በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ አሜን ZI² ዕለተ ሰንበት ፋሲካ፣ RI³ om. ZI⁴ ወይነ፣ RI⁵ ቍርባነ፣ R.
[83]¹ ጸንዓ፣ R.
* [ክፍል፡፳፫፡።]
[84]¹ አውደ ኢያሱ፣ ZI² ኢያሱ፣ rI³ om. Z.
[85]¹ አይ፣ RI² om. RI³ ዘሰከብ፣ R.

[86] ወመጽኑ በይእቲ ዕለት ለተመጥዎ ቊርባን እምእደዊሁ ፭፻ወ፪ ስውራን ቅዱሳን ልዑል።
ቦ እምኔሆሙ እለ ይጼዐኑ ደመናተ[Z74]ወቦ¹ እለ ²ቦሙ አክናፍ ወአሐዱ እምኔሆሙ አባ
[Gr.v46] ሀብተማርያም ውእቱ ወተመጠወ ኩሎሙ ቊርባን በእደዊሁ ወአተወ ብሔሮሙ
ወተናገረቶ ይእቲ ቤተ ክርስቲያን ወትቤሎ አእምር ኢያሱ ክፍልከ ምድረ ሸዋ ይእቲ
ወመቃብሪክ ደብረ ሊባኖስ።

[87] ወሰሚያ ብፀዕ¹ አባ ኢያሱ ቃለ አፍጠነ ወጸኢ እምህየ። ወተመይጠ ብሔረ ሸዋ ወበጽሐ
ቤቶ። ወበውእቱ መዋዕል አዕረፈ አቡነ ሀብተ ማርያም ወለሐወ አባ ኢያሱ ዐቢየ ላሐ።
ወገብኣ መንፈስ አቡነ ሀብተ ማርያም ላዕለ አባ ኢያሱ ፣በከመ ገብዐ መን[Gr.r47]ፈስ ሙሴ
ላዕለ ኢያሱ ወመንፈስ ኤልያስ ላዕለ ኤልሳዕ² ወአእመረ ኩሎ ኅቡዓተ። ወጠየቀ ከመ ቀርቦ
ጊዜሁ ወአስተፋጠነ ወዒኢ ውስተ ዛቲ ገዳም ዘአይዳዕናክሙ ቅድመ። መንገለ አንጻረ ምሥራቀ
ደብረ[Z75]ሊባ[R242]ኖስ። ወተከለ ቤተ ክርስቲያን ማዕከለ ጸድፍ ከመ ይገኖይ እምሰብኣ
ዓለም በስመ ጳራቅሊጦስ አምላክነ ወሰርዐ ኩሎ ንዋየ መቅደስ ወፈጸመ ተምኔቶ እንዘ ይብል
አኮ ዘእነብር ውስቴታ አላ ነበርኩ እንዘ እትሜነያ እምንእስየ ረከብክዋ ይእዜ
ወተ[Gr.v47]ፈሥሐ ባቲ። ወአንበረ ቀሳውስተ ወዲያቆናት ወሀለው እስከ ይእዜ። ወሠርዐ
ቦህየ በዓለ ጳራቅሊጦስ አምላክነ። አመ ሐሙሱ ለለወርኑ በአስተሐምሞ ብዙኃ።

[88] ፣ወይእቲ ጥንተ ዕለት ዘወረደ ባቲ ጳራቅሊጦስ መንፈስ ጽድቅ ለቅዱሳን ሐዋርያት
በጽርሐ ጽዮን¹ ወቆመ ዝ ገቢረ በዓል በቤቱ እስከ ዮም ወኮነ ይጸውም ሠለስተ አርብዓ
ለለዓመት እንዘ ኢይጥዕም ምንተኒ። ወእንዘ ሀሎ ውስተ ዛቲ ገዳም መጽኢ ኅቤሁ ዐቢየ
ተመን ወለውለው ልሳኖ። ወፈቀደ የኃጦ ወአንስኣ መስቀለ[Z76] ዘውስተ እዴሁ ዘወዕኣ
እምውስተ እሳት ወዐተቦ ላዕሌሁ ወሞተ።

[89] ናሁ አብጻሕነ ለክሙ ነገረ [Gr.r48] መስቀል ዘወሀበ አባ መርቆሬዎስ ለቅዱስ አባ ኢያሱ
ዘአሰፈውናክሙ¹ በርእስ መጽሐፍ² እንዘ ንብል ወኃይለ ብዙኃ ዘገብረ ሎቱ ንነግረክሙ ድኅረ
ነገርናክሙ ኩሎ ከመ አንሥኦ ዘሞተት ወፈወሰ ዘሐርበደት ወከመ ወዕኣ ለሊሁ እምእሳት
ወቀተለ ከይሴ ዓቢየ ተመነ ዝ ውእቱ መስቀል።

[90] ወኮነ አሐተ ዕለተ እንዘ ያነብብ ወንጌለ ዮሐንስ በከመ ልማዱ መሠጡ መላእክት ወንጌለ
እምእደዊሁ። ወአዕረጉ ውስተ ሰማይ ወአስተአጸበ አባ ኢያሱ ወይቤ [Gr.v48] በእንተ ምንት

[86]¹ እምኔሆሙ። RI² ይጼኦኑ አናብስት ወቦ እምኔሆሙ እለ። R.

[87]¹ om። RI² ወገብኣ መንፈስ አቡነ ሀብተ ማርያም ላዕለ ኢያሱ። R.

[88]¹ om. R.

[89]¹ ዘአሰፈውናክሙ። RI² om.

ኮነ ዝ ነገር ኦ እግዚአ ወእምድኅረ ሕቅ አምጽኡ ሎቱ እሙንቱ መላእክት ውእተ ወንጌለ እንዘ ልቡጥ ኩ[R244]ለንታሁ በወርቅ[Z.77]ቀይሕ። ወተመጠወ አባ ኢያሱ እምአደዊሆሙ ወአንበበ ከመ ቀደሚ።

[91] ወካዕበ ፍለሐቲ ዕለት¹ እንዘ ያነብብ ውእተ ወንጌለ ርእየት ልያ ሕልቀታተ ወርቅ ስኩዓን በአስሮን አጸብኢሁ ወአውቃፋተ ወርቅ ውስተ እደዊሁ። ወኅብሮሙ ይመስል ፀሐየ ወዋከየ ኩሉ ገዳማተ ሐቅል እምብርሃኑ ወርአያ አንከረት ፈድፋደ። ወውእቱስ ኮነ ይ[Gr.r49]ጸውም ዘልፈ ወይሔውጽ ድውያነ እመሂ ብድብድ ወእመሂ ፈጸንት ወእመሂ ከንፈርተ ወእመሂ ሌንዎን ኢይፈርሆ እስመ ውኩል በስመ ፈጣሪሁ ወይበውእ ኅቤሆሙ ወይሰአሎሙ ኃጣውኢሆሙ²። ውእቱሂ ይኔስሕ ህየንቱሆሙ ወይናዝዞሙ³ ወመፍቅደ ሥጋሆሙኒ ኩሎ ይገብር ሎሙ። ወይፌጽም ጸሕቆሙ። ወኩሉ ግብሩ በሃይማኖተ እግዚእነ ኢየሱስ ክርስቶስ ወዝንቱ ግብሩ እምንእሱ እስከ አመ አዕረፈ።[Z78]

[92] ፍለሐቲ ዕለት¹ * ወዕአ እምገዳሙ ደብረ [Gr.v49]ሊባኖስ ለተገዛረ አቡነ ተክለ ሃይማኖት። ወቦአ ቤተ መቅደስ ወቆመ ቅድመ ሥዕለ እግዚእነ ኢየሱስ ክርስቶስ ዘሁሎ በድኅረ ጠረጴዛ እምየማነ ምሥዋዕ ዘይቤሎ ለአባ ሰላማ ቅዳሕ ሎሙ ደመ መድኃኒት እምገቦየ ርጉዝ። ወይቤ ኢያሱ ሰላም ለከ እግዚእየ ወመድኃኔ ዓለም። ወይቤ ውእቱኒ ሰላምየ ወሰላመ አቡየ[R246] ወሰላመ መንፈስ ቅዱስ የሁሉ ምሰሌክ ኢያሱ። ወሰገደ ሎቱ ኢያሱ። ወይቤ እሰግድ ለክብርከ ወለመንግሥትከ ኦ አምላኪየ ወእሴብሕ ለኒሩ[Gr.r50]ትከ ኦ ንጉሥየ ዘተናገርከኒ ሊተ ለጎጥእ እምዲበ ዝንቱ ሥዕልከ። ወዘንተ ይብል እንዘ ድኑን ገጹ ውስተ ምድር ኅበ እግረ ሥዕል።[Z79]

[93] ወዳግመ ይቤሎ ውእቱ ሥዕል ተንሥእ ኢያሱ ወስምዐኒ ዘእቤለከ ሰጊድሰ የአክለከ በከመ አፍቀርከኒ አፈቅረከ። ወበከመ አክበርከኒ አከብረከ። ወበሰማያት አነግሠከ ምስለ ሀብተ ማርያም አቡከ። ብስራት ለከ እስመ ቀርቦ ፍልሰትከ እምግማ ውስተ ዕረፍት እምጽልመት ውስተ ብርሃን እምንዘን ውስተ ፍሥሐ ዘለዓለም።[Z.80]

[94] ወይቤ[Gr.v50]ሎ ቅዱስ አባ¹ ኢያሱ እመሰ ረከብኩ ሞገሰ በቅድሚክ እግዚእየ² አብሐኒ ትካዝየ እንግርከ። ወይቤሎ እግዚእነ³ በል እስኩ⁴ ፍቁርየ ወይቤሎ እግዚእነ በል እስኩ ፍቁርየ ወይቤሎ አባ ኢያሱ⁵ ሊተሰ ንፋቅ ኮነ ልብየ በእንተ አቡየ መርሐ ክርስቶስ በእንተ ዘኢያእመርኩ እመ ረከበ ምሕረተ ወለእመ አልቦ ወባሕቱ አባ ሀብተ ማርያም ነገረኒ ከመ ረከበ

[91]¹ በ፩ እመዋዕል፡ RI² ወይናዝዞሙ፡ RI³ om. R.

[92]¹ om. RI* [ክፍል፡፲፱፡].

[94]¹ om. RI² om. RI³ ሊቅነ፡ RI⁴ om. RI⁵ om. R.

ሞገሰ በቅድሚካ። ወወሀብኮ ቫተ አክሊላተ ወጸገውኮ ርስተ በቅሩበ ርስቱ ለጸንጠሌዎን ዘጸማዕት። ወአንሰ እፈቅድ እርአዮ እመ እሙን ውኡቱ ዝንቱ ነገር።[Z.80]

[95] ወነገሮ እግ[Gr.r51]ዚእ¹ በቃለ ገንሖ። ወይቤሎ ሐሳዊኑ ትሬስዮ ለፍቁርዮ ፕሀብተ ማርያም አንተኒ ኅበርክ ምስለ እለ ያስተሐቅርዎ ሰብእ አማን እብለክ ጽድቀ ርእዮ² ሀብተ ማርያም በእንተ አቡኩ። ወጽድቀ ነገርክ በእንቲአሁ ወአንተሂ ሀለወክ ትርአዮ በአዕይንቲክ እምቅድመ ጸአትክ እምዝንቱ ዓለም ኅላፊ። ሐር ቁም ኅበ ምቅዎምክ ዘዘልፈ ከመ ትስማዕ ቅዳሴ [R.248] ፕወዘንተ ብሂሎ ሰላመ ወሀቦ³ ወአርመመ።

[96] ወሐረ አባ ኢያሱ ኅበ ምቅዎመ። ወርእዮ ለአቡነ ሀብተ ማርያም በዊኦ ገሃደ¹ ውስተ ተልእኮ ም[Gr.v51]ስጢር። አባ ተክለ ሃይማኖት ወአባ መርሐ ክርስቶስ ይቀውሙ እምየማኑ ወእምጸጋሙ ወይትራድእዎ ወሶበ ይወርድ አእዳወ ቀሚስ መንገለ እራጋቲሁ ይእኅዙ ሎቱ ህየንተ አክማም። ወብፀ-ዕ ኢያሱ ኮኖ መንክረ እምርእዮተ ዝንቱ ወሶበ በጽሐ ጊዜ[Z81]ቀርባን ጸውዖ አቡነ መርሐ ክርስቶስ በስሙ ወይቤሎ ኢያሱ ቅድም ወሪደ ውስተ ቀርባን እስመ ሀለውክ ትርአይ ምስጢረ እግዚአብሔር ግሩም።

[97] ወይቤ አቡነ ተክለሃይማኖት ሳዊሮስ ዘአስቁጥስ ወአባዲር ዘሐዘሎ ይቀ[Gr.r52]ድምዎ ወሪደ እስመ ነግዳን¹ እሙንቱ። ወኢያሱ ይኩን ሃልሶሙ። ወይቤ አቡነ መርሐ ክርስቶስ ኦሆ እግዚእዮ። ወሐረ መንገለ ምንባረ ዕጣን። ወረከሰሙ ለክልኤሆሙ ወአኅዙሙ እደዊሆሙ ወአምጽአሙ።

[98] ወለኢያሱኒ ምስሌሆሙ። ወተመጠወ ቀርባነ እም አቡነ ሀብተ ማርያም እንዘ ይታለወ ፕሐዱ ድኅረ አሐዱ¹። ሳዊሮስ ቅድመ ወአባዲር ዳግመ ወኢያሱ ሃልሶሙ በከመ አዘዘ አቡነ ተክለ ሃይማኖት። ወብዙጋን ስውራን እለ ኢይትአመር ኅልቆሙ ተመጠወ ቀርባነ[Gr.v52] በሃቲ² ዕለት በእደ አቡነ ሀብተ ማርያም።[Z82]³

[95]¹ እግዚእነ፡ ZI² om. RI³ ወወሀቦ ሰላመ፡ R.

[96]¹ ገሀደ፡ R.

[97]¹ ነጋድያን፡ Z.

[98]¹ ፩ዱ ድኅረ ፩ዱ፡ RI² በይእቲ፡ RI³ ወስብሐት ለእግዚአብሔር ወኢያነሂ ይምሐረነ በጸሎቱ ለአባ ኢያሱ። ጸሎቱ ወበረከቱ ለብፀ-ዕ አባ ኢያሱ የሀሉ ምስለ ኩልነ ሕዝበ ክርስቲያን ለዓለመ ዓለም አሜን።Z

ዘእሑድ*

[99] ¹ወእምድጎረ ተፈጸመ ተመጥዎ ፍርባን መጽእ አሐዱ² መነኮስ እምዓውደ መንበር ግሩም ጥቀ ራእዩ ወመንክር ልብሰቱ ወብዙኃን መነኮሳት ይተልውዎ ወይቤሎ አቡነ ተክለ ሃይማ[R250]ኖት ተቀነይ ቅኔ³ ወስገደት ውእቱ መነኮስ ለአቡነ ወይቤ ኦሆ። ወተቀንዮ መድምመ ማኅሌተ⁴ ወወረዱ ብዙኃን ሐራ ሰማይ ለተቀንዮ ውእተ ማኅሌተ ወፈጸሞ መልእክቶ አባ ሀብተ ማርያም ወይቤሎ ሰላም ለከ። ኢያሱ ወጸነን ርእሶ አባ ኢያሱ። ወተባረከ እምኔሁ[Gr.r53] ከመዘኑ አባ ትመጽእ ዘልፈ⁵ ውስተ ቤተ ክርስቲያን። ወይቤሎ ቅዱስ እወ እመጽእ[Z83] ዘልፈ። እስመ ሤመኒ ልዑል ከመ ዕቀባ።

[100] ወይቤሎ አባ ኢያሱ እሱ ቅዱሳን ዘቀደሙኒ ወሪደ ቁርባን ምንት ግብርሙ። ወአይቱ ምንኩስናሆሙ። ወይቤሎ ቅዱስ ስውራን እሙንቱ እምገጸ ሰብእ ወለከ ለባሕቲትከ ከሠቶሙ እግዚአብሔር ወምንኩስናሆሙ ዝዮ። ውእቱ¹ ሳዊሮስ ዘአስቁጥስ መንኮስ በእደ አቡነ ፊልጶስ። ወአባዲር ዘሐዘሎ መንኮስ በእደ አቡነ መርሐ ክርስቶስ ምስሌክ በአሐቲ ዕለት ወ[Gr.v53]ይቤሎ ፍጡሶ አባ² ኢያሱ አስተባባሪ ቅድስና ለአቡዮ። ካዕበ ንግረኒ መነኮስ ግሩም ዘተቀንዮ እጣነ ሞገር³ መኑ ወይቤሎ ዮሐንስ ከማ ውእቱ። ሐናጼ ዛቲ ምሥዋዕ። ወጌሠመ ትሬኢ ዘዮበ። እምዘ ወዘንተ ብሂሎ ተሰወረ እምኔሁ።

[101] ወአተወ ኢያሱ ውስተ ማኅደሩ ወኢበልዐ ወኢምንተኒ እስመ ልማዱ ውእቱ። ወጎንድዮ ሕቀ ወተመይጦ ውስተ ቤተ ክርስቲያን ወረከበ ብዙኃን¹ [Z84] እንዘ ይትቀነዩ ለእግዚአብሔር² ። እስመ በዓል ይእቲ³ አመ ጳውጳስ ለነሐሴ ዕረፍተ አቡነ ሃይ[Gr.r54]ማኖት ይእቲ ወሢመተ አቡነ መርሐ ክርስቶስ ወሐለፈ መንገለ ምሥራቅ ወቆመ ኅበ አንጻረ መቃ[R252]ብሩ ለአቡነ ተክለ ሃይማኖት ፍጡሶ አባነ መርሐ ክርስቶስ ወሐለፈ መንገለ ምሥራቅ ወቆመ ኅበ አንጻረ መቃብሩ ለአቡነ ተክለ ሃይማኖት⁵ በእግረ ሥዕሉ ለኤዎስጣቴዎስ ሰማዕት።

* om. R.

[99] ¹በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ አሜን። ZI አምጽኦ ፩ዱ። RI² እጣነ ሞገር። RI³ ቅኔ። Z I⁴ ወይቤሎ ከመዘኑ ዘልፈ አባ ትመጽእ። R. I

[100]¹ om። RI² om. RI³ ቅኔ። R.

[101]¹ om. RI² እግዚአብሔር። RI³ ዓቢይ በዓል ውእቱ። RI⁵ om. R.

[102] ወእንዝ ይጸሊ በህየ ነሥእዎ መላእክት ወአዕረግዎ ውስተ ሰማያት ወአብጽሕዎ ውስተ ሠለስቱ አብያት እለ ሕነጻት በአዕባነ ባሕርይ ወመጽአ ፩¹ መነኮስ እምነ ማዕከላይ ቤት። ወይትአጸፍ ሞጣሕተ ግሩመ ወአምኖ ወይቤሎ ሰላም ለከ ብፁዕ ኢያሱ ፍቁረ አምላክ ወይቤሎ ቅዱስ ፊ[Gr.v54]ላመ አምላክ የሃሉ ምስሌክ ኦ አባ² ቅዱስ እስእለክ ንግረኒ ስመክ ከመ እስእለክ እሎንተ አብያተ ሥርግወ ወርሱያተ በክብር ወበዕባይ ወይቤሎ ስምየሰ ሆጽ ወልደ ጳንጠሌዎን ወእሎንቱሂ አብያት ማእከላይ ቤት ዘአቡየ[Z85] ወየማናይ ቤት ዘአቡክ ጳጳስ ዘኢትዮጵያ ወዘጸጋማይ ለከ ውእቱ።

[103] ወይቤሎ¹ አባ ኢያሱ መኑ ውእቱ ጳጳስ ዘኢትዮጵያ። ወይቤሎ አባ ሆጽ። አንትሙ ትብልዎ አበ ምኔት ዘደብረ ሊባኖስ። ወንሕነ ንብሎ ጳጳስ ዘኢትዮጵያ ዝ ውእቱ አቡነ መርሐ ክርስቶስ። ወካዕ[Gr.r55]በ² አስተብቁዎ ወይቤሎ፤ አብኣኒ ንቤሁ። ወእንዝ እዴሁ ወወሰዶ ወአብእ ውስተ ቤት።

[104] ወርእዮ ለአቡነ መርሐ ክርስቶስ ይነብር ዲበ መንበረ ልዑል ወአክሊላት ሠላስ ንቡራት ዲበ ርእሱ። ሚናስ ቀሲስ ይቀውም በየማኑ ወአሥራተ ማርያም ዲያቆን ይቀውም በጸጋሙ ወብዙኃን እምደቁቁ ዕድ ወአንስት ሀለው ህየ። ወይቤሎ አቡነ መርሐ ክርስቶስ ወልድየ ኢያሱ ምንት አምጽአክ ዝየ እንበለ ይብጻሕ ጊዜክ፡በከመ ኃሥሥክ ሕይወተ አቡክ ከማሁ ይኅሥሥ ለክ[R254] ሠናያተ አ[Gr.v55]ምላኪየ።[Z86]

[105] ወእምዝ ወሰድዎ መላእክት ወአብጽሕዎ ውስተ ቤተ ጸጋማይ ወግሩም ራእዩ ጥቀ። ወመንበር ነዊህ ሀሎ በማእከሉ ወአክሊል ባሕቲቱ ንቡር ዲቤሁ ወኢሀሎ ሰብእ ውስቱቱ። ወይቤሎሙ አባ ዘመኑ ገዝ ቤት¹ ወይቤልዎ መላእክት² ዘዚአክ ውእቱ ዝንቱ ማኅደር እስክ ለዓለም። ዝኒ መንበር ወዝኒ አክሊል ዘዚአክ ውእቱ ወይቤሎሙ አባ ኢያሱ ምስለ መኑ እነብር ንበ መጠነዝ ቤት ስፉሕ። ወይቤልዎ ምስለ ዘይንብር ተዝካረክ። ወይትመሐፀን በጸሎትክ ፊደጽሕፍ[Gr.r56] ወዘያጽሕፍ መጽሐፈ ገድልክ ወዘይነብር በዛቲ በአትክ እንተ ሐነጽካ በስመ ጳራቅሊጦስ አምላክን³ ወዘንተ እንዝ ይብልዎ ሜጥዎ ንበ ቀዳሚ ምቅዎሙ። ታሕተ እግረ ሥዕሉ ለኤዎስጣቴዎስ ወረከበ እንዝ ይጠቅዑ መጥቅዓ ወበአ⁴ ቤተ መቅደስ ከመ ይዕጥን እንዝ የዐውድ ቤተ ክርስቲያን በማዕጠንት። ወበጽሐ ውስተ ወቃብረ አቡነ ሀብተ[Z87] ማርያም። ወረከበ በህየ መንጠላዕተ እሳት እንጡልዕ⁵ ወዓምደ ብርሃን ትኩል ዲቤሁ። ወፈርሀ አባ ኢያሱ ወሠረረ ላዕለ[Gr.v56] መሠረተ ሕንጻ ሣልሳይ ወተጸግዐ በማእዘንት ወነለፈ።

[102]¹ አሐዳ፡ ZI² om. R.

[103]¹ om. RI² Om. R.

[105]¹ ዝቤት፡ RI² om. ZI³ om. RI⁴ om. Gri⁵ እንጡልዓ፡ R.

[106] ወሰበ በጽሐ ሰዓተ ቊርባን ርእየ ቅዱስ እንዘ ትመጽእ እግዝእትነ ማርያም ሚካኤል¹ ወገብርኤል ህልዋነ ምስሌነ ነቢያት ወሐዋርያት ወሰማዕታት ይቀውሙ በየማና ወበጸጋማ። ወአምጽእዎ ለአቡነ² ተክለ ሃይማኖት። ወአቀምዎ ቅድሜሃ ወትቤሎ እግዝእትነ አምጽእ እምደቂቅክ ዘይበውእ ለተልእኮ ምሥጢር። ወአምጽኦ ለአቡነ መርሐ ክርስቶስ።

[107] ወይቤላ ገዝ ወልድየ¹ ይባእ። ወኢያሱ ይኩን ንፍቀ[R256] ወሚናስ ይትቀነይ ቅኔ² [Gr.r57] ወአነ ወሀብተ ማርያም ንሠርዕ ሕዝበ። ከመ ኢይጸአቁ በበይናቲሆሙ። ወትቤሎ እግዝእትነ ይኩን በከመ ትቤ ፍቁርየ³። ወዐኩ[Z88] እሉ ለተልእኮ ምስጢር። ወኮነ ዓቢይ ግርማ በይእቲ ዕለት ዘኢይክል ልሳነ መዋቲ ይትናገር መጠኖ። ወመጽኦ ፯፻፸፱ ወ፯ ስውራን ለተመጥዎ ቊርባን ወይቤሎ አባ ሀብተ ማርያም ለአባ ኢያሱ ኢየዐቢኑ ዕባየ ግርማ እምትማልም ዘየም ወይቤሎ አባ ኢያሱ አማን በአማን የዐቢ።

[108] ወዘንተ ኩሎ ርእየ ነደ ልቡ ለአባ ኢያሱ በፍቅረ ሀብተ ማርያም። ወአጽ[Gr.v57]ሐፈ ገድሎ በአስተሐምሞ ብዙኃ¹። ወእምድኅረዝ ዐደወ² ውስተ ገዳሙ ዘተክለ ባቲ ቤተ ክርስቲያነ በስመ ጳፊቅሊጦስ አምላክነ³። ገደምዝ ጉጉዐ⁴ ከመ ይሐር ኅዝበ ዘርእየ ማኅደረ ሰማያዊ። ወይበኪ ዘልፈ እንዘ ይብል ዘነበርኩ ውስተ ሰማይ ገደድኩ ውስተ ምድር⁵። ወይቤሎ ለ፩ዱ ቀሲስ አንስ እፈቅድ እሙት በፈቃደ ልዑል ወይቤሎ ኢትግበር አባ ከመ ኢይሣለቁ⁷ ሰብእ ላዕሌክ።[Z89] እንዘ ይብሉ ዝ ብእሲ አንዘ ይሕንጽ ማኅፈደ ወስእነ ፈጽሞ። ወይቤሎ አባ ኢያሱ ጠቢብ ብእሲ ትትናገር ከመ አ[Gr.r58]ብዳን። መኑ ዘፈጸመ ትእዛዘ እግዚአብሔር። ወባሕቱ አንስ ፈጸምኩ⁸ ተምኔትየ ኩሎ።

[109] * ወእምዝ ኮነ ለምክንያተ ሞቱ። ለአኩ ኅቤሀ አዝማዲሀ ላእክ እምኩርንኔ ንጉሥ። ወበጸሐ ላእክ ኅቤሀ ተእኅዘ በሕማመ¹ ብድብ[R258]ድ ወሞተ ወቀበሮ ቅዱስ። ወተእኅዘ ውእቱ ለሊሀ በውእቱ ሕማም። ወመጽኦ ደብረ ሊባኖስ ምስለ ታቦቱ ወምስለ ኩሎሙ ማኅበራኑ። ወተቀበልዎ ካህናት ወዲያቆናት፣ ወመነኩሳት ወመነኩሳይያት በዓቢይ ብካይ ወአንብዕ ወአኅደርዎ በቅሩበ ምኔተ ደናግል።

[106]¹ ወሚካኤል: Rl² አቡነ አባ: R.

[107]¹ ዝወልድየ: Rl² እጣነ ሞገር: Rl³ ኦ ፍቁርየ R.

[108]¹ ብዙኅ: Rl² ወዓደወ: Rl³ om. Rl⁴ ወጉጉኦ: Rl⁵ እወርድኑ ውስተ ምድር: Rl⁶ አሐዱ: Zl⁷ ኢይስክቁ: Rl⁸ om. Z.

[109] * [ክፍል:፲፭:]¹ በሕማም: R.

[110] ወበህየ[Gr.v58] አዕረፈ አመ ፲ወ፤ ለታስሪን ዘውእቱ አመ ፲ወ፮ ለጥቅምት በበዓለ ፍልሰታ ለእግዝእትነ ማርያም ንግሥት[Z90] ለጸቢሐ ቀዳሚት ሰንበት እንዘ ወልደ ፱¹ ዓመት። ወቀበርዎ ውስተ መቃብረ አቡነ ሀብተ ማርያም በከመ ነገሮ መልአክ ሚካኤል እንዘ ይብል ውእቱ ኅቡር ሥጋክ ምስለ ሥጋሁ ወነፍስክ ምስለ ነፍሱ።

[111] ጸሎቶሙ ወጸጋ ረድኤቶሙ ምስሌነ ያንሶሱ ወይቀበነ እምዘመነ መንሱት ዘይቀትል ወይመንሱ ለዓለመ ዓለም አሜን¹።

[112] ስብሐት ለአብ ለኢያሱ ለዘሰም[Gr.r59]ሮ ወሰጊድ ለወልድ ለዘአፍቀሮ ወአክበሮ። አኩቴት ለመንፈስ ቅዱስ ለዘረሰዮ ማኅደሮ። ለመለኮተ ሥላሴ ይደሉ ግናይ ወዘምሮ። ለዓለመ ዓለም አሜን።[Z91]

[113] ለዘጸሐፎ ወለዘአጽሐፎ ለዘአንበቦ ወለዘተርጎሞ ወለዘሰምዐ ቃሎ ኅቡረ ይክፍለነ እግዚአብሔር ሣህሎ ወያውርሰነ ወብዕሎ። በእንተ ማርያም ሥርጉት በተደንግሎ። ወበእንተ አባ ኢያሱ ዘጋረ መስቀሎ። ወይቀጠቅጥ ታሕተ አገሪነ ሰይጣነ ኩሎ። እምኔነ ኢያርኅቅ ሣህሎ ለዓለመ ዓለም አሜን።[Gr.v59] ወአሜን ለይኩን ለይኩን።

ተፈጸመ ገድለ ቅዱስ ኢያሱ ወስብሐት ለእግዚአብሔር አሜን¹።[Z92]

[110]¹ አርብአ፡ Z.
[111] ¹ om. R.
[112]³ om. Gr & Z.

CHAPTER FOUR

4. TRANSLATION

MONDAY

[1] In the name of the Father and of the Son and of the Holy Spirit one God. Triune-coequal and one, never disintegrates. Praise be to Him that the one who stretches the heaven like a tent and sustained the earth with on the water. Praise be to Him, through the mouth of every creature, visible and invisible, with praise and glory forever Amen.

[2] Now I write the news of the glorified and blessed, who is an earthly but [like] a heavenly angel; [he is] glorious and his deeds are superfluous, who is blessed Iyasu, our father. Let his blessings and grace be with our father Gäbrä-Maryam and the scribe [of this Vita] Wäldä-Iyasus, forever, amen.

[3] My Lord Jesus Christ, the Son of the living Lord³⁰ and the incarnated Son of Mary, help me and send me your Holy Spirit. Oh Lord opens my lips and my mouth and speaks through my tongue. Reveal the justice, upright, righteous and suitable into my heart so that I speak slightly about your greatness expressed upon your servant blessed Iyasu. And please don't despise me about my fault. It is not only through righteous people that your mysteries are spoken but through the sinners for you allowed it in the former epoch.

[4] Many people talked your mystery unknowingly BäläYam³¹, son of Beor foretold the mystery of your birth, and a star will rise from Jacob. What he said is from yours, but not from his. When the three children were thrown to a furnace fire, Nabukädänäšor,³² king of Babylon talked and said the face of the fourth person looks like the Son of God. This is not also from him but from you. The Chief priest of Caiaphas also prophesied like him about your death for the salvation of the world.

[5] And as for me, I beseech you to give me a tongue of wisdom in order to know and speak publicly a little from much of superfluous deeds of your servant the blessed and honorable Iyasu, what he did from his childhood until his soul was gone out.

[6]The original birth place of Saint, Abba Iyasu is [called] the country of Wäzo³³, which is western Amhara. At that time there was a man, who is righteous and fears God,

³⁰ Here in this translation, the researcher used the terms 'God' for አ ምላ ክ : and 'Lord' for አግዲሳብሔር:.
Cf. Amsalu 2010:21, note 7.

³¹ Balaam, cf. Numbers 22.

³² Nebuchadnezzar, cf. Daniel 3.

³³ The place where around Etisa. today unknown

named Täklä-Maryam,³⁴ and his wife is called Maryam-Kəbra.³⁵ They were rich, respected and the people of Christ. They gave birth to this blessed son who is deserves to the paradise.

[7] After the child was born they took him to the priests in order they give him a name and he would born from the Holy Spirit, as it was written. They named him Iyasu, means “savior of the people”. Abunä Habtäeyäsus, chief priest of Amara became his god father.

[8]After some time the child became sick and they gave him for a certain monk called Abba Bäşälotä-Mika’el Abbot of Yofad to pray and sprinkle Holy water on him. While he was baptizing him he saw the Angels were overshadow their wings over the child. He wondered and said to his children, this child will be abiding of the Holy Spirit and deserve the Kingdom of Heaven. He will immediately recover from his illness. Then his children said “why you said this Abba?” He said, “I saw Angels were hovering their wings while I was sprinkling holy water on him and they were bringing water of healing on him. I was looking [this] when they brought the child to me. This is why I said this”. Having listened all this they rejoiced and wondered much. Thus, the child was cured immediately from his sickness, as the word of our father Bäşälotä-Mika’el. He blessed him with spiritual blessings and sent him to his home peacefully.

[9] When he arrived at his residence, his father and mother gave him to a certain kind teacher who was the decedent of Aaron to learn. He learnt Psalms and all church books, the Old and New [Testament] with keeping their laws.

[10] Then after, they arranged him a fiancé from the noble families like their tradition, they made him a wedding ceremony. Few months later the elected pope whose name is Yəşhaq³⁶ came; Abunä Iyasu went to the Bishop Yəşhaq with his friends to be ordained. They approached to the pope and were ordained as a priest. When they return to their residence vagabonds met them. They kicked his friends, took their clothes but not him. “How did you scope from them? Or didn’t they see you?” said his friends for him. My Lord knows that I am not strong enough to resist, so his wisdom covered their naked eyes. Thus, they really appreciated that.

[11] At the middle of that night, when he slept, an angle whose face is bright came to him and said pope and the servant of God, greeting for you. He answered and said. My

³⁴ Meaning ‘the plant of Mary ‘

³⁵ Meaning ‘Mary is Her honor’

³⁶ The English ‘Isaac’.

Lord who are you? What is your name? What do you do that you should me a wandering revelation? Then he said, “It is me, an Angel of God who saved you from the vagabonds, and who saved you from your childhood; I will also you forever. Now listen me, be a monk, but secular job is not your fate one of your friends who were in the accident put a snare or an hindrance, on your way, like the devil, but be careful till you die. Be loyal in your whole life without loyalty no one can see the Lord God. Saying this, the angle disappeared from him. He was awaken from his sleep he alarmed about what he saw told to no one till he arrived his home.

[12] When he arrived at his residence, he told for respected monk, Abba Märqorewos³⁷ that he saw a dream, the angle of God on his way, saved him from an accident, and everything that the angle of God told him from begging to the end. AbbaMärqorewos admired after he heard all this, and said now pray whether this dream comes again or not and I will pray for you as well. Solomon a man of wisdom says that if a brother helps another brother, he will be like strong country. And Abba Märqorewos gave him a cross of gold to pray on later on he didn’t take it back, rather left it for him. He lived doing lots of miracles with this cross. We will tell you the miracles that he did later on.

[13] And Abba Märqorewos gave a golden cross to Abba Iyasu in order to be safeguarded by it. Later, he did not take it but he left it to him. And the cross used to live doing much power. The power what it did, we shall tell you in its place.

[14] However, we shall begin telling about two brothers for helping each other. From that day on wards Abba Märqorewos and Abba Iyasu started fasting and praying without having food and drink for about two or three days, starting in water, slapping themselves with a skink locally called sama³⁸ until they understand the monk hood of Abunä Iyasu they gave up eating delicious food and drinking alcohol like Ṭäla³⁹ Abunä Iyasu used to fast and goes to church every day and night, he used to bow like the rolling track.

[15] Abba Iyasu fasted much and went to the church day and night. He was active to pray psalms three times per day. In pray the 40th day, at the middle of the day, an angle of God appeared to AbbaMärqorewos why are you tired a lot? Said the angle who are you? Said Märqorewos I am the one who stand in front of God, St. Mikael.

³⁷ A famous Monk who was during the time of King Naod. (Sirgiw Hableselassie Amharic dictionary of church vol.2 p.36)

³⁸ The plant which is painful and impossible to touch with hand traditionally it called ‘yä ankober qitäl’ the leaf of Annkober.

³⁹ The Ethiopian traditional alcohol drink.

[16] And Abba Märqorewos said, “if you are St. Mikael, show me the sign of the cross on your hand,” right away, every part of his body reflects like the cross on that time Abba Märqorewos felt down to the ground for he is afraid. I appeared to you like a person before, but you asked me to appear to you as usual said St. Mikael. Now stand up and listen me. On that moment, Abba Märqorewos stood up in right position shaking.

[17] St Mikael said, “Because you are tired of brother hood love, your job is therefore, thank full in front of God,” but Abba Iyasu is ready to be a monk said to him and Abba Märqorewos said that, my Lord allow me to speak in front of you, “say what you want” If Abba Iyasu is ready to be a monk, appear to him as you appeared for me, and tell him everything that you told me. And he said ok. Because he is sociable but Abba Iyasu was praying in another place alone that is the temple of St Mikael. On this day, St Mikael appeared to him and said “greeting for you Iyasu” “who are you?” said Abunä Iyasu. I am St Mikael who appeared to you in Šäwa and ordered you to be a monk because that is your fate even now go to church of St Täklähaymanot, because your fiancée is given to another. One who married is loyal to his wife and one who is not married is loyal to God. “Lord I want what you told me”. When he was saying this, St. Michel disappeared from him.

[18] After this, Abba Märqorewos Abba Iyasu met together and talked everything that they saw and heard each other. They thanked the Lord for the fulfillment of the personal interest. On this time an order came from Āskändər , King of Ethiopia, in order all the clergies of Tabernacle of Wadla be gathered. Abba Iyasu was late in order to fulfill what the angle told him. the king was angry of little thing he torched the Clergies. As for the blessed Iyasu, he also had also torched him together with them. After this, he had fallen sick seriously. when he was sleeping the angle again appeared to him angrily. The whole area was covered with light; you said no what your Lord told you to do, said the angle. If you don't listen the word of God what the angle told you, you will be in danger more than this moment, Abunä Iyasu, a waking from his sleeping clap his hands and said, Oh my Lord, I deserve to have this suffering in order that I know your judgment, glory.

TUESDAY

[19] When the day become morning, a certain monk met Abba Iyasu, talked to him and greeted him. Abba Iyasu said let peace of God be with you, and asked him “Where are you from?” Why do you ask me?” Said the monk. If you are the son of St.Täklähaymanot, I want you to take me to the monastery, said Iyasu. That monk became happy and said ok. Of course I am the son of St.Täklähaymanot, but my residence is Wifat, come on let us go together. I will take you to the monastery after we went to my village on that moment; Abba Iyasu went with that person.

[20]Then he went 5 km to reach to Wifat. By the will of the Lord, a certain monk who was from the house of Täklähaymanot reach there. Both of them were met on the road.

[21] They greeted each other. Father, “where are you from?” Said Abba Iyasu “I am from St.Täklähaymanot monastery” said the monk. If your word is truth, let me enter to your monastery. “Follow me he said to him. He followed him. And they entered together to the monastery.

[22] When they entered to the monastery, that monk gave him to two priests who are friends of Nəburäṣd⁴⁰ and they gave him to Abunä Märhakərəstos.⁴¹ When Abunä Märhakərəstos saw him, he admired him and loved him very much. “You my son where are you from? And why did you come here? Said Märhakərəstos .Father Iyasu said, I am from Amhara your honorable and I like you to put a priestly sacerdotal vestment on me, when he was talking this he was terrifying, because St Märhakərəstos was wonderful like a brave Lion. I observe from you that your body is not tired in praying and fasting, you are young enough, how could you resist monks life? Asked him peacefully.

[23] He said this for temptation, but he knows that he is a perfect and righteous monk. “I can’t I can’t” Abba Iyasu answered. But only your prayer, which has a power and can save, will help and strengthen me to resist the hardship life of saints that you speak

⁴⁰ Lit. the one in whom the hands are(have been laid) ‘placed’ a traditional Ethiopian ecclesiastic title, usual said to refer to the senior administrator of Aksum. (Denis Nosnitsin EAE p. 1161-62 vil 3 2007)

⁴¹ A famous saint who was 9th Echege of the great monastery of Däbrälibanos from the time of king Zärayaəqob – king Naod. He served the monastery for 33 years of 3 month and of 3 days from 1462-1496. He canonized as a saint of EOC. His memorial day is January 24 (Sergew Hableselassie Amharic dic. Of Church v 2 . p 18-23)

about Abunä Märhakərəstos said “wait me here for a while so that I will ask the priests to help you” then he said “you please teach him about scriptures I will help him on what eat and cloth.

[24] Few months later, he let him a priestly religious vestments. This is the parable of angles. He became perfect in good deeds, wisdom and loyalty, politer and peace, fasting and prayer, bow and confession, and praying of psalm. At night he used to pray within the water area called Agat. At day time, he used to pray timing prayer with his brothers in Christ. He used to whip his body with rope till to bleed and he used to sleep on the dust particles.

[25] When he was giving a service with his brothers in the church everybody concentrate at him from near and distant. Because, his service is extremely attractive and different from his brother. Everybody admires him and his good news is disseminated everywhere. His physical appearance looks like this, he is handsome, his hair is black like the eagle, his face bright his eyes like the dove, his cheeks like the flower, his nose is straight, his mouth is sweet, his lips are lovely, his words interesting, his neck like Armasqos, his fingers are straight; he is tall, and happy with his majesty and with fear of God.

[26] Abunä Märhakərəstos loved him very much, he didn't found any body like him, he feeding and buying cloths to him, and all his brothers loved him, they became like his father and mother, they do everything for him, because this is a custom for the people who have fear of God. All people used to serve him, not only people but also birds from the sky, and animals. A respected St. Abba Iyasu used to serve God and lived in the monastery of Däbrälibanos for about four years with the people who loved him.

[27] When his father, mother and neighbors heard that he became monk, they cried for many days just like the people of Amhara used to cry for a person who died. It is their tradition. After four years, his father, mother, Abba Märqorewos, and his brother came to Däbrälibanos. When they reached there, they asked Abunä Märhakərəstos to take him with them.

[28] Our father heard this and became angry at them. “Do you like to take him back to the world that he left and to leave his monk hood? I will not allow you him. Go back to

your residence” said to them. “If you don’t allow us to take Iyasu to his residence, allow him to go once to visit his parents and be back soon,” said this and cried in front of him. He allowed them by the will of God, and they went, he arrived at his residence he didn’t forget his usual activity he used to stand with in the water etc. He used to this at night.

[29] In addition to his usual activities, he use to read the gospel of John and revelation, he used to pray Anqäšä Bərhan (meaning the gate of Light that is the prayer which praise St Mary) he used to pray a prayer that Our fathers Apostles ordered us to do, he didn’t stop reading psalm day and night. After manly trial, he became skim when he is in this situation; he got some idea saying, to himself. Why do you live with you relatives? Go out of your village look for St. Fathers.

[30] when he thinks, this the angle of God appeared to him and said to him, “your heart thought well.” “The kingdom of God is bright,” said to him and showed the way to go. He left his village he went east ward from Šäwa he reached at the place called Qutrəh⁴² before he interred to the town a certain women named Ləya who is weak in flesh and strong in spirit Šäwa dream. I send you; his name is John, said for her. But Abba Iyasu sit outside of her selected place knocked the door; saying is there anybody around the church?

[31] People came to him and “where you are from?” said to him, from Däbrälibanos, he said. There is a monk from Däbrälibanos, they said for her entering. She clapped her hands and said, it occurred what I saw in my dream. What did you see? They Said for her. He said to me “I send you a messenger for your problem, his name is Yohanəs.”⁴³ Anyhow ask him his name to prove, she ordered. They came to him and asked him his name as she said. Abba Iyasu thought this and said, if I tell my name for these persons, people who know me, may take me. I want to live this place, so I don’t have to tell my name said. My name is Yohanəs, said changing his name. They Abba Iyasu to Ləya`s house.

[32] They run to tell for Ləya, they told her that his name is Yohanəs , she became happy, bring me whom my God has given me to share my burden; she said for them they took the saint to her, she kissed him hugging. She gave him a sit and said on

⁴² The place where Iyasu established the monastery (Sergew Hableselassie Amharic dic. Of Church v 17 . p 25-26)

⁴³ The Amharic term of the English John

respected father, in the will of God, you came to help me that is very good.” Where do you know me and how did you say this/ said St. Abba Iyasu for her.

[33] And Ləya said “I saw you were coming to me”. She told him her dream from beginning up to the end. So, he was amazed. Let it be the will of God, let God help me to obey you. He used to help her till he died. When he was with her, he met Abba Habtä-Maryam⁴⁴ who knows the secret of hidden things. They loved each other and he used to be strong like an active servant and he was following him.

[34] Then the Lord God clearly ordered Habtä-Maryam, and said this, “Tell for Iyasu what I told you before, and I will tell you the next, I love him like you. I love him because, he left his father and mother, the love of his relatives, the love of his brothers who were born from the Holy Spirit, especially, he served Ləya without any frustration about my love.” Then Abba Habtä-Maryam kneel down to the word of our Lord and said ok. Abunä Habtä-Maryam said to Abba Iyasu, “listen to the word of God what God has ordered me.” He told him what was happened, what would happen and the secret of the heaven.

[35] When Abba Iyasu heard a surprising word from the st mouth, he admired very much. How could it be possible for human being to be like this? Said in his heart. He thought in his feeling that this monk talks unnecessary words. Abba Habtä-Maryam said, my son why did this wrong feeling enter to you? I didn't like to tell you the secret of my Lord.

[36] However, he ordered me to tell you the past and the future if you are a monk prove whether my saying is right or wrong; he became angry at him. “I didn't degrade you but I said, how could it be possible to know for human being this secret? Said Abba Iyasu, I didn't tell you what my Lord didn't tell me, said St Abba Habtä-Maryam that is what I saw in my dream. It is just like a friend tells the secret clearly to another friend, you said I didn't degrade you, you degrade me by your heart God knows every body's heart. He knows bird's f the sky and the earth, and everything above the sky and below the earth.

[37] Forget about your antennal weakness, but you are perfect from the very beginning. He told him every sin starting from child hood. You might have told to a priest or not, but if you don't tell, there is a covenant, which says, “If someone committed sin, he/she has not to forget, because it should not be forgotten” If you forget your sin, an enemy

will enter to your heart, and you will lie to the Holy Spirit. No please know whether I lied or not.

[38] Abba Iyasu kept quiet. He said nothing for this surprising thing. He stood up and kneel down for him. And said, “Forgive me Father in the name of God. Don` t be upset on me” “say ‘Forgive me’ to your Lord God” answered Abba Habtä-Maryam You lied what he said. Now enter to your home in order that Ləya not sad on me come back tomorrow you will tell me about the night.

WEDNESDAY

[39] And Abba Iyasu went away from him, and entered to his home, in your village, what do people say Abba Habtä-Maryam? asked for Ləya, she said, “ They said the one who knows the invisible things, who is afraid of God, speak with his creator mouth to mouth, and be face to face. He is a monk who knows the past, the present and the future as it is.” However, he didn` t trust her still.

[40] Heresy dwelled in his heart and said, “This thing was not from God, father, but from the Devil.” He didn't eat anything this day. While he was praying and got the point " your hands that hold him and your blasts that feed him to be with you in the wedding ceremony, let them take us" on that time, thunder bolt lights in front of him. On that moment, the earth quack happened. He was afraid and felt dawn, and he became incentives. He stayed the whole night bowing to the ground and listening what he doesn` t know, when it was dawn, at the end of the night, a word came to Iyasu saying, “stand up” let him stand holding his hands, advised him to be strong and said, “enviously look at the power and the glory, because you degraded Abba Habtä-Maryam, you faced this difficulty.”

[41] Now believe what he tells you, because your flesh and soul will never be separated from him forever. He said, I am St. Mikael who appeared for you in dream before. But today, my Lord ordered me that I appear for you impression. If the Lord hadn't allowed, I would have destroyed you. He would have sent the angels to you, who are ready for this. However, he sent me to talk to you peacefully Oh St Iyasu, listen, Many disappeared because they degrade St. Habtä-Maryam but many become cured because

they call his name. God himself promised that he would ignore the one who degrades him, bless the one who loves him. After saying this, the angel disappeared from him.

[42] St Abba Iyasu stood up and went to Abba Habtä-Maryam. When he reached there, he fell down to his feet and prostrated himself on the ground like a mad person. “Your holiness forgives me, help me, I am asking your forgiveness. This night, I got a serious reproof about you oh; my father forgive me. I committed to you a mistake. “At this time, his eyes were dropping a hot like tear. “What happened to you my son?” said the saint. He told him that everything that happened to him, thunder, bolt lights and made him down, St Mikael appeared to him and everything that he told him.

[43] My son, “What image have you seen St. Michele in? And what does he look like?” Said Abba Habtä-Maryam I saw St. Mikael, answered Abba Iyasu, There is a gold stick in his hand, and the name of Holy trinity was written upon it. It was a powerful Lord's secret. His wings have a symbol of cross. Abba Habtä-Maryam became happy because St. Mikael appeared to Abba Iyasu. Of course you have seen St. Michel and he picked him up and kissed him hugging his neck. Let God forgive your whole sin. Your heart thinks the truth, your mouth speaks the truth our brother said that, unless it is from God, don't trust every spirit. Everything is written for our advice. If you hadn't degraded me, St. Mikael wouldn't have appeared to you, and your heart wouldn't have been fine.

[44] “Father who do I first tell to my forgotten sins that you told me yesterday?” Said Abunä Iyasu. “Isn't your name Yohanäs?” Said him “yes your holiness,” said to him. “I was called Yohanäs till this day. He told to Abba Habtä-Maryam that he named himself Yohanäs when he reached in the place called Quträh. Go to Abba Zäkaräyas and tell him your sin, and that you have changed your name, Abba Habtä-Maryam said obviously the priest gave him a confession. He is the son of Abba Habtä-Maryam, Then he confessed.

[45] From that day on, Abba Iyasu was with Abba Habtä-Maryam serving him effectively, when Christ told him the secret of Holy Trinity and kissed him, he was with him, When our mother ST. Mary talked to him and seraphim made him a friend, he was with him, when angels and prophets visited him, and St. Fathers thanked him, he was

with him. When he moves from monastery to monastery and did miracles, he was with him when he goes to every monastery, he was with him.

[46] When a monkey gives him a service, he was with him, when a bird cries in front of him, he was with him, when guards stand around the town he was with him when he made the two devils sunk in to water and left one of the devils above the hill, he was with him, when he met the wider ones and speaks the burning divine word, he was with him, when he hears to the word of God and speaks the future, he was with him, when he flies with his wings and a merciful rain drop on him, he was with him, when he told to Henok⁴⁵ about the water of when he heard of the water, when he did the amazement, he was with him.

[47] When he condemn starvation, saved patients. He wouldn't have been alone without his permission. Observing all this, Abba Iyasu is afraid of Abba Habtä-Maryam in terms of his perfection. He told him everything that he did and Abba Habtäaryam told him, “Tel to the priest, and he will give the canonical punishment”, because till to that time he was not ordained as a priest. By the will of god, both of them ordained as a priests, one day in that month.

[48] Abba Habtä-Maryam let Abba Iyasu enter in to the monastery where St. Fathers are found. Their number was, more than thousands. Like Abba Yohanə käma, Abbar Samuel, Abba Tewodros. It is impossible to remind all their names. However, let their prayer be with us. When they saw abba Iyasu, they loved him, and Abba Yoḥannəs Käma gave him a cross, on which there is the image of Jesus Christ and his mother drawn on it. That cross is still in the church where Abba Iyasu built by the name of Holy Spirit. And Abba Iyasu again gave many gifts for Abba Yohanəs käma who leads saints life, and Abba Yohanə käma blessed Abba Iyasu by the blessing of saint fathers.

[49] He told him a surprising secret, which is not told for human kind. We shall tell you same of the secrets. This place will be named in your name your commemoration will be done in it. It will be saints commemoration until doomsday. You call this place the place of Holy Spirit, said Abba Yohanə käma to Abba Iyasu. Like we said before, it is impossible to tell everything.

⁴⁵ The Amharic term of the English Enoch

[50] Abba Iyasu lived for many years entering to where the hidden saints are. Sometimes he entered with Habtäaryamand sometimes alone. This is their custom, because every one doesn't enter easily to there, rather by doing right; lions and tigers keep their doors.

[51] They don't allow to whom it don't deserve, but they allow for the one who deservers by the will of God. However, these animals know father Joshua and act as a friend. When he is there to enter, they serve him, when he says them go away, they leave the place. On that time he entered then Abba Habtäaryam sent him to king Naod to give him a book that Jesus Christ had taught, talks the faith of Holy Trinity, to the Jews and others many mysteries. He reached to the gate of the king. He told to one of the leaders that he was sent from a Saint and the leader told to the king. The king knew that Iyasu is outside and he let him in immediately. The king politely said, "Iyasu the servant of God, why did you come to me?" He loved him because he always heard everything about him Abba Habtä-Maryam sent me here, said Abba Iyasu. He told me to give you this religious book of Trinity. He gave him to the king and again St. Habtä-Maryam told you "There are some Jews who don't believe in Jesus Christ. Clash them away correct your throne in right way," and he told him other things which are not clear, because it is obvious to hide kings secret.

[52] The king heard bba Iyasu said oh father I am ok for your word. He received the book of trinity and read. He was amazed of the story. "Don't forget me in your prayer" said to the saint, and say to Abba Habtä-Maryam. "Don't forget me in your prayer." He gave him two crosses, "One for you the other for Abba Habtä-Maryam" he gave him much money, but he was not willing to take. The king loved him a lot after the information. "As you reached to Abba Habtä-Maryam come back to me to live with us, to see our living, to hear our words firstly we know that you are from the priest's side."

[53] Abba Iyasu said, who am I to live with the king to see his face, to hear his word? I am a poor monk father I would like to live with God, in his place, to see the face of Jesus Christ the king of kings, to hear his lovely words. However, if I live with you, I eat delicious food, wear fashionable closes, and behave badly. As the apostle said, we

get the kingdom of God by our effort, let me do my own, please leave me alone. When the king observed the strength of Iyasu, he let him go to his residence.

THURSDAY

[54] On that day he passed the night of the leader's home obviously he passed the night praying. On the next day, early in the morning, government officials, even Ethiopian leaders went to the king's palace to tell him everything. Because, he appointed them and fulfilled their interest, "sit down let us have some food and enjoy together," said the leader. They present much amount of food and started eating and drinking.

[55] But Abunä Iyasu was standing a side to pray at 9:00pm a certain dog came out of the garden and stood in front of the leader, barked at him and articulated like this "you lazy leader who don't know the happening, listen me, you will face a great problem, you don't obey the rule of God that says, "Don't kill a righteous person.

[56] However, you shaded the blood of St. fathers you gave their blood for dogs to drink like you shaded the human blood will be shaded, like you gave their flesh, to animals, your blood will be drank by dogs prostitute ladies will be washed" but they don't hear it, it seems to bark with nothing. Send him out; it is barking at with nothing, the leader said to the guards. They sent that dog out kicking with stone, but Abba Iyasu heard and admired this.

[57] He didn't hear that king he started realizing birds singing and animals shouting. After a moment, that dog came back to the leader and stood in front of him like before "from all creations, I am unable to talk and devilish acting, but as Bäläṣm`^s⁴⁶ donkey condemn him, God ordered me to condemn you for your mistake!! Said the dog, and the leader said, send this dog out of here, I don't understand it's barking. It simply bark and it has nothing to do with me, and they sent the dog away.

[58] It went to Abba Iyasu and said, Abba Iyasu listen me, when I condemn this lazy man in the will of God, they send me away with a stick and stone but take care of

⁴⁶ Amharic term of the biblical name of the English Balaam

yourself not to be punished because of his sin. A righteous person can't escape from sinners. After saying this, the dog went away from him, and father Joshua cried a lot. He entered to that leader; he preached and advised him about his soul survival. But he didn't tell him about the dog because he didn't like to be appreciated.

[59] The leader said, ok and what shall I do for you? I want you do the will of God. After a moment everything that the dog said happened on the leader. Abba Iyasu went and reached where Abba Habtä-Maryam was told him everything that happened on the king really you are a monk you will be a king in the heaven, and Ləya whom you help is going to be a queen. You are given a crown that is as bright as the sun. You can even see it in your naked eyes before you die. Now take Ləya to Däbrälibanos to be a nun.

[60] Abba Iyasu gave him the cross that he brought from the king. He took Ləya to Däbrälibanos by the will of God, and he told to Abunä Märhakərəstos about her kindness. Our father become happy of her why did she come here? He asked. Oh father she came to be appointed in your hands, he said. He did as he was told to do she did better than before. Her righteousness has been written in books.

[61] Abunä Märhakərəsto said to Abba Iyasu that take her back to her residence and she will be blessed and went. He accompanied her to her village and returned to Däbrälibanos. Before he arrived at Däbrälibanos in the evening, he entered to a certain person's home with the son at the night but they didn't have the man. They got a woman and she welcomed them, respected them and she put carpent she washed their leg. She gave them much food but Abba Iyasu was not interested to eat because he has known by means of Holy Spirit that she was tempting him.

[62] She had, his kind of habit she used to mislead monks. She was kissing his hands and his feet, and walking here and there. By observing his physical appearance, her body feels hot. She wants to have him and sleep with him, but the Holy Spirit in him didn't allow her. Her heart feels hot sexually. She sent her servants away. And she also sent the son of father Joshua by saying, "I have to confess to Abba Iyasu." She immediately stood up, hag his neck by force and kissed his mouth.

[63] She sat on his knees, and she said, “Sleep with me,” she said if you say no, I will cry and call my parent. I would say this monk wanted to sleep with me and held me, soaccuse him and take him to my husband. You can imagine that how much trouble you get this day. When she says all this, he was praying and crying internally.

[64] As the prophet said, saints cried and God is always there for those who have good manner and polite in spirit. He will never leave them aside. Holy Spirit encouraged the son of father Joshua whose name is ZäraYbrəham he immediately entered to home he met her sitting on saint’s legs. She was unable to stand up, because she was unconscious and hot sexually, ZäraYbrəham kicked her saying you are the one who makes bad thing every time, do you like to hurt my father who is righteous? He threw her to the ground and kicked her heart by his leg and she died because of she was kicked her hearts.

[65] Then Satan, the adversary of virtues, took her soul. But her parents didn’t know what happened to her for they entered another person’s home. They closed the door and talked stories each other. The son, ZäraYbrəham shocked when he saw her died. My son you made me happy, said Abba Iyasu. Now don’t be afraid. We can escape from here and our lord will never leave us alone of course she deserved this saying this.

[66] Abba Iyasu stood and bow till he sweet. He prayed concentrating to the sky and said “Oh my Lord Jesus Christ, I left all what I have my father and mother, parents, my brother and sister, especially my lovely place Däbrälibanos my Lover and her fiancés which look like flowers of desert, their color, their right work and their love. I left my lover in order that you be a lover for me. I left my friend, in order that you be my friend, and I left my residence in order that you be residence for me.

[67] Now listen to me my Lord. Give respect to your name people should not say a monk has killed her. t is not for me, it is not for me. My Lord looks at my son shocking who protected me from devil temptation. Get this miserable a live, for yours is the power, the glory forever.

[68] On that time St. Mikael appeared to him. Oh Iyasu you are the one who defended the devil, avoided bad spirits, greeting for you, said the angle. This is what I have told you in childhood that when rebels kicked your brothers and devil tempted you. She is one of those temptations and you defeated her. But the power of the Lord which is with

you saved you. The one who is born from God will never be hurt. Because he is from God, he take care of himself, and now take the cross from your hand and put in front of that prostitute lady, she will be resurrected Abba Iyasu did as the angle of God ordered him she rese with nothing and the angel disappeared from him.

[69] Where have you been lady? Said Abba Iyasu. I was in a deep hell, which is covered by darkness; she said souls of the whole sinners were in there. When I was in it, the cross in your hand become light, and it brought me here by its merciful force.

FRIDAY

[70] However, her parents didn't know what had happened on her. ZäraYbrəham⁴⁷ the son of Abba Iyasu is very happy on the miracle that he saw. Abba Iyasu and his son, early in the morning, went to Däbrälibanos. Abba Iyasu fasted for a consecutive days without any food. On that day he went to church to take the Holy Communion. And he stood in the temple to the picture of Our Lord [showing] the troops of Pilate are descending the body [of the Lord] from the Cross, which is found in the left of the Sanctuary. This is his usual standing place. He cried and said 'Oh, Lord please wash me from my trespasses by the rain of tear coming from my eye'.

[71] On that day, when he was crying and got the prayer of mass that says "Send upon us the Holy spirit" the light come down from the sky. He stood up in front of our Lords Image, in the left side, which shows that troops of Pilatos⁴⁸ bringing him down from the cross and giving his body to Joseph and Nicodemus, because he always stand there, he was crying at the time of Holy communion saying "wash me my Lord from sin" the Image of the Lord talked to him "want is this? When he understood, there was a certain man who wears a white dress in front of him. There was a crown on his head ten times as bright as the son. But he didn't know what has happened. And this is your Soul, our Lord said, but the other one is for your respect in the heaving. And Iyasu said, "my Lord glory be to you; and let you be the praised is for you." He went to home after taking the Holy Communion.

⁴⁷ A Geez name meaning 'the seed of Abraham'

⁴⁸ The Amharic term for Biblical name pilate

[72] The next day, he entered to church. He stood up in the left side of the picture which shows our Lord gives the arc of covenant to Moses. There were two priests standing behind him. When he was praying, monks came from the eastern part of the church with two devil spirits. And the saint was shacked looking at them. He sign crossed his face and the image of our Lord speaks to him, saying “Iyasu don’t be afraid because of the devils who are with whom you have seen. When the praying time was over, he went out, these priests followed him, and they asked him saying, “Oh father, what made you shacked and why did sign crossed your face shouting?”

[73] Again on another time, he saw a certain priest entered to strive in the mystery. He became an assistant priest, there was angle Gabriel to help him. He saw while he received the fame that evaporates from the fames of incense by means of his wings. He told this for that priest and he admired on that moment Zäraʾbrəham the son of Abba Iyasu become a monk in the hands of Märhakərestos and Abba Iyasu went out of Däbrälibanos and reached in to Habtäaryam “haven’t you seen your crown?” Habtäaryam, asked, and told him before he had told what happened on him. When he arrived at his home, he burnt fire for him, because he became the son for him.

[74] After the end of the dinner our Abba Iyasu stood up to pray the night prayer. The cross that he made the dead to raise was dropped on the fire, but he didn’t know. Neither did the children. When he finishes his prayer, he failed to find the cross in order to sign cross his face. He thought that he lost with Abba Habtäaryam`s home; he passed the night thinking of the cross. In the morning he saw the cross on the fire, but nothing happened on it, and the fire was on progress. Not only the cross but also the cross of cloth wasn’t burnt.

[75] And St. Abba Iyasu bowed for it taking out of the fire he kissed it again and again loved it and respected it. He used to keep it attentively. And then a certain women came to him and said, I want you to be a father for me and you as a son. If you obey the rule of God, as our Apostle fathers thought us, on that time, you would be my daughter, he said. I will do whatever you said for the sake of you love, she said to him she used to come to him every day.

[76] She told him everything which is unable to for tell anybody. Father Joshua knew that mislead him by the help of Holy Spirit, which is upon him. He prepared an iron chain which has much thorn and makes the body shacked. He tied his west. He didn’t

take it off except the time of his death. Oh lady what do you want from me? He said since I have seen you, I am in love with you, I don't sleep well, always, I think about you; when I sit and stand, eat and drink, I always think about you, your face is pictured upon my face and I am about to die, she said to him.

[77] The saint said that I saw you become a soul poison. You are in a grate obstacle and there is much amount of fault in your heart. Leave your devilish act. Turn to God who doesn't want the death of a sinner rather his confession, said to her and she said I am not sinful but your love makes me crazy and my internal part will be burnt, father love me as I love you. If you refuse my love, I will be mad. She went to her home with much sorrow. Before she arrived at her home, a devil spirit entered in to her she became mad as she said. They tied her with chain and let her in.

[78] They told to the saint about her. He kept quiet and didn't go to her. Her relatives were crying of her and she shouted in loud voice. And she said that if father John doesn't pray for me, I will not be cure from disease. He called Yohanəs/John until this time as he call himself. But he is Iyasu around his residence. For he is called when he is stronger, her parents and relatives told him as she said. They brought him in to her residence so that he would baptize her by the holy water.

[79] While they reached there, he saw her in which the devil weakening her and he forgave her. He said to her, didn't I tell you about this? Saying this, he blessed her with that cross which was in the fire, and the devil went out like a snake. He moved away from her and she became ok, and became the owner of the house. Then Abba Iyasu started the holy fast lent, He did not eat and drink except in weekends, he eats little food. He ends up his fasting in this condition. Then as we told you before, when he enters to meet the hidden ones with Habtämareyam, he wanted to live in that monastery that he saw.

[80] He sat in the monastery, which he missed it since he saw as Abba Yohanəs Käma gave him hopes. He wears the Holy Spirit. He used to be active in a temple service. He got everything and his Lord didn't let him to lose anything. Because he made his way

safe. He sent his son to the leader to bring him the book. Gebrä Həməmat.⁴⁹ And he sent it for him.

[81] On that day, a word was announced from the heaven saying that, “I will never drop an oil of sinners up on me,” and Abba Habtä-Maryam heard this. What happened my Lord? said. And the word said, Iyasudropped the oil of sinners upon him. He told him that he has taken the book of Gebrä Həməmat from a rich man. Abba Habtä-Maryam called St. Abba Iyasu and rebuked him. While you want to be a man of monastery, you created a problem on yourself, he said to him. Your holiness, what is this? He said to him. He told him everything what he heard. He gave the book back to the leader.

SATURDAY

[82] Again Abba Habtä-Maryam and Iyasu sat to have lunch on the Easter day. There was chicken that believers brought to him. He used to test for the sake of celebration. He said to Abba Iyasu have little meat for the sake of celebration. Even if I like to eat and drink, Abunä Märhakərestos ordered me not to eat meat and drink alcohol. So I must obey his rule, he said. And Abba Habtä-Maryam said to him, if there is anybody who doesn't eat meat, drink mess/alcohol, on the celebration of our Lord, if he is a priest, let him be impeached if he is ordinary person, he/she hasn't have the holy communion.

[83] When he heard the word of Abba Habtä-Maryam,he was about to eat to respect him. On that moment, the word is heard from the heaven that says don't let Iyasu eat meat and drink alcohol. Because it is the custom of Täklähaymanot. Both of them heard this and admired, and the heart of Abba Iyasu became strong religiously. He didn't eat meat and drank alcohol till he died. Not only himself, but he also make other to fast without their interest.

[84] After this, Iyasu went to his resident called Wäzo which is found in the Amhara region. It is the place where the corpus of Habtäeyäsus, Zämädä Aron and Märqoriwos is found when he reached in the church in there, he cross signed his face and bow

⁴⁹ 'Acts of passion' lit. service of the sufferings' gəbr meaning here 'liturgical service' usually designates the liturgical book with the readings for the holy week. This book embraces the ordinary of the whole Holy week from the palm Sunday vigil to the 12th hour of the Easter Sunday (Ugo Zanetti p 725-28)

entering to the church and said, “the church the place of Devine oh, Iyasu the place of the Holy Spirit, greeting for you, said the church to him. From that day onwards, the church used to talk with him. On the commemoration day of Abba Habtäyäsus and Zämädäaron that is November 21, on the celebration day of St. Mary, he entered to give a service.

[85] While he reached there, fingers can which hold this Holy Communion, a word from that Holy Communion in the dish was heard, again it says prepare me, I have loved you. He prepared, crying as he did before St. Mikael and Gäbräel were helping him on his right and left side, and our mother St. Mary was involving upon him. This is her usual activity.

[86] On this day five hundred and seventy hidden saints came to take the Holy Communion from his hand. Some of them were traveled through cloud, others on the back of lions, and there were who have wings. Abba Habtä-Maryam was among them. All of them have had the Holy Communion from him, and they returned to their home. That church talked to him and said like this to Abba Iyasu, “You know, your fate is around Šäwa and your tomb is at DäbräLibanos”.

[87] Listening this, Abba Iyasu was in a hurry to come out from there. He returned to Šäwa, and he arrived at his home on that day; Abba Habtä-Maryam has passed away. And Abba Iyasu became in deep sorrow. As the spirit of Moses was upon Joshuwa/Iyasu, Eləyas’s to Elsa?; the spirit of Abba Habtä-Maryam became upon Abba Iyasu. He knew the hidden secrets. He understood that his time of death was approaching. He was in a hurry to go to that monastery where we have already told you. He built a church in the eastern part of DäbräLibanos between the two mountains by the name of Holy Spirit to be far away from secular life. He prepared materials of the temple. Then he said, “It is the place where I want to live. I wish to live in it since my childhood.” He finished his wish and said, “I got it.” He was happy with it. He assign priests and deacons. They are still in there. He celebrated a holyday of the Holy Hpirit in the fifth day of consecutive months.

[88] This was the day on which the Holy Spirit appeared upon the St. Apostles at Šərha Šəyon. This celebration is still done in that place. He used to fast for four or three years the lent. without any food. While he was in this monastery, a certain serpent came to

him. It moved his tang. It wanted to swallow him. He picked his cross from his hand, and he sign crossed towards the serpent, then died..

[89] We presented you about the cross that Abba Mäqoriwos gave to Abba Iyasu. We also gave a hope about this cross that it arises the dead, saved the patient, killed the huge snake, after saying this, we will tell you its power.

[90] Once upon a time when he reads the gospel of John, angels took the Bible and went to heaven. Abba Iyasu admired, and said, “Oh my Lord, why is happened this?” After a moment, those angles brought that Bible back by decorating it whole part with gold. Abba Iyasu took it from their hand read like before.

[91] One day, while he read that gospel again, Ləya saw the gold rings that are stickled to his fingers, and expensive materials. They shine like the sun. Because of the light, the whole surrounding became bright she saw and admired. But he always used to fast. He visits percents. He is not afraid weather it is transmitted diseases, Jiaridea and devil spirit. Because he believes in the name of his creator. He used to enter to them, ask their sin, confess on behalf of them stabilize them, fulfill their interest, and solve their problems. He did all these in the faith of Jesus Christ. This kind of behavior is from his birth up to hisdeath.

[92] Once upon a time, he went to DäbräLibanos for the commemoration of St. Täklähaymanot, and entered to the temple, stood up in front of the picture of Jesus Christ, which is on the right back side of the table. The picture said to him; “fetch the savior blood which is from, my nailed ribb to Abba Sälama. And Iyasu said Glory be to you my peace, the peace of my father. “The holy spirit be with you,” again said to him. Iyasu worshiped to him and said, “Oh my Lord; I worship for your glory and kingdom, Oh!myking who talked to me, the sinner.

[93] On this picture, “Iyasu stand up, listen to me, and I will make you a king in the heaven like your Abba Habtä-Maryam You got good news. Now it is time for you to come to rest from tiresome, bright from darkness and happiness from sad.”

[94] St. Abba Iyasu said to him, “Your honor, if you may, allow me to tell you my interest? Our Lord said him, “my dear, say it.”Abba Iyasu said to him, I like to know

whether my Abba Habtä-Maryam got mercy or not, I got confusion on this. Of course, Abba Habtä-Maryam told me that he got grease from you, you gave him three crowns, and gave him a distinguished place near the garden of Pântlewon if that is true, I want to see it myself.

[95] Our Lord talked to him angrily and said, Are you going to consider my dear Abba Habtä-Maryam a liar? Did you cooperate with those arrogant people? I tell you the truth. Really Habtä-Maryam saw about your father the truth, and talked the truth about him. And You will also see it with your naked eye before you die. Go to your usual standing place to listen the blessing. After saying this he gave him greeting, and he kept quiet

[96] And Abba Iyasu went to his standing place. He saw Abba Habtä-Maryam inside the spiritual service there were father Tâkelâhaymanot and Abunä Märhakərəstos on his right and left sides. They assist him in different activity. When father Joshua saw this, he became surprised when the time of Holy Communion approached, Abunä Märhakərəstos called him in his name, and said to him, “Iyasu be fast to the holy communion, you will see the secrete of God.”

[97] However, father Tâkelâhaymano said let Sawiros of Asəqetros and Abadir of Hazälo go first, because they are strangers, Iyasu the third, he said ok said ok, so did Abunä Märhakərəstos . He went to the Holy Communion and found both of them.

[98] And he brought Abba Iyasu with them. They had the Holy Communion one after the other, Sawiros first Abadir second Iyasu third as father Tâklâhaymanot ordered countless hidden saints took the Holy Communion through the hand of father Abba Habtä-Maryam

SUNDAY

[99] After partaking of the Holy Communion is over, a certain monk who is handsome, wears attractively came out of the throne. Number of monks was following him and Tâklâhaymanot ordered him to compose poetry. Many came down from the sky to compose his poetry. When Abba Habtä-Maryam finished his service, greeted for Abba Iyasu and, Abba Iyasu turned his face and was blessed. Oh father do you often come to church like this? Yes, because the Lord appointed me to keep.

[100] And Abba Iyasu said, what is the job of these saints who first went to Holy Communion? Where is their monk hood? And the saint said, “these are hidden from person’s sight, but God showed them in person, only for you. Their monk hood is from here. Sawiros of the Asəqəṭəros became a monk in a hand of Abba Filipos Abadiir of Ḥazälo became a monk in the hand of our Abunä Märhakərəstos in the similar day with you. Moreover, Abba Iyasu said, tell me again the amazing monk who composed the poetry”. Yohanəs Käma is the one who constructed this place of sacrifices. He answered “Tomorrow you will see more than this.” Saying this, he disappeared,

[101] And Iyasu entered to his home. He ate nothing; as usual he went to church. He found many serving God. He went to eat food in front of picture of Ewosəṭṭewos, because Nahase 24 is the commemoration day of Təkəläḥaymanot’s death.

[102] When he was praying in there, angles took him to the heaven. They arrived him to the three rooms, which were constructed by diamond. A certain monk came out from the middle one. He was worn an wonderful cloth, and he greeted him. (he gave him greeting) he said “Abba Iyasu, the lover of Lord, greeting for you”. And saint Iyasu responded, “the peace of Lord be with you. Oh St. Father, I intercede you to tell me about this beautiful and lovely rooms, your name too “He responded, my name is Oş the son of Pänṭälewon . One of those rooms which is the middle one is of my father. The right sided is the Ethiopia’s pope, and the left one is yours.

[103] Abba Iyasu said who is the Ethiopian’s pope, ? And Abba Oş “you call him the Abbot of Däbrälibanos, but we call him the Ethiopian bishop. The one whom we call the Ethiopian pope is Father Märhakərəstos He interceded him again, “ Take me in to it “, he said, then he took and let him inter to the room.

[104] He saw Abunä Märhakərəstos sitting in a great throne. having three crowns on his head. Priest Minas has stood on his right side, and deacon Asratämaryam on his left side. There were also many of his male and female children. Abunä Märhakərəstos Said to him, my son Iyasu, why you came here before your time approached? As you are researching for your father’s life, likewise, let my creator gives you every good thing.

[105] And then angles delivered him to the homes which is found on the left side. It was with grace. There was a long throne in the middle. No one was there Iyasu asked “whose rooms is this? ” This room is yours for ever, he answered to him and this throne and this crown are yours. and Abba Iyasu said to him, “ whom do I live within this wider room? “ “With anyone who makes your commemoration and believes your prayer, writes the book of your saintly life, lives in the church where you built in the name of the Holy Spirit;” he said. Saying this, he took him back under the picture of Ewostatewos He found them ringing the bell. After moving round the church, he entered to the temple fumigating. He went to Abba Habtä-Maryam he

found a bright enetral pillar, which is planted and covered with a fire curtain, and Abba Iyasu is afraid he passed by the third floor and he approached to the corner.

[106] He saw our mother St. Mary coming, when the time is for Holy Communion. There were St. Michel and Gäbræel with Her. There were also prophets and Apostles in Her right and left side. They brought father Täklähaymanot and make him stood in front of her. And our lady ordered him to bring some of his children who deserve for mysteries service. She brought Abunä Märhakərəstos

[107] This is my Son let him in, and Iyasu be an assistant, Minas compose a poem, and I and Habtä-Maryam look after the people not to be disturbed each other, he said to her. My dear, do as you said, our lady replied. Thus, they entered for preparation of Holy Communion. It was amazing. On that day, seven thousand seventy seven hidden saints came to take the Holy Communion. Abba Habtä-Maryam said to Abba Iyasu “isn’t today graceful than yesterday?” “Really it is “. He replied

[108] And after seeing all these, the heart of Abba Iyasu was burned by the love of Habtä Maryam. And he caused to write his Vita with much care. Afterwards, he crossed to his monastery where he built a church by the name of Päracritos, our God. Later on he was age to go to heavenly home where he has already seen. He used to cry saying that “I came down to the earth from the heaven”. He said to a certain monk “ I want to die in the will of God ”. Father doesn’t do this; don’t set the people to say “this man is unable to finish what he has started to build the house, who foolish man has fulfilled the rule of God? I also fulfilled my interest”, said the wise Abba Iyasu to him.

[109] Then after this it became the reason for his death. His relatives sent a messenger from the court of the King to him. When the messenger reached to him, he has passed away of a plague. And he himself was fallen sick with that disease. He came to Däbrä Libanos with the Ark and his entire congregation. Priests, deacons, monks, and nuns welcomed him with great lamentation and tear. They made him spent the night in a nearby place to the nunnery.

[110] He passed away on 13th of Tasrin⁵⁰ , which is 16th of Təqəmt on the feast of the Assumption of Our Lady mary, the Queen; on the eve of Saturday, while he was 40. They buried him in the tomb of Abunä Habtä-Maryam as St. Mika’el said to him “your body will be [placed] with his body and your soul with his soul.

⁵⁰ Hebrew and Syrian 7th month (cf. Leslau 1987:581).

[111] The prayer and Grace of benedictions up on us and keep us from the temptation of the time which kill and destroy, forever and ever Amen.

[112] Glory to the Father who liked Iyasu, and bowing to the Son who loved and honored him, Praise to the Holy Spirit who made him his abide, forever and ever Amen.

[113] For all who wrote and caused to be written, who read and translated, and who heard the words, May the Lord give His mercy the words and inherit us His property; about Mary who is adorned in Virginitv; about Abba Iyasu who bear His Cross; let him smash the Satan under our feet; let Him do not withdraw His mercy, forever and ever Amen.

The Vita of St. Iyasu is completed, and glory be to the Lord, Amen.

CHAPTER FIVE

5. CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

In the long history of Ethiopian studies much of Ethiopian texts either religious or secular have been edited, translated and annotated into many European languages. Some of these literary texts are hagiographies. It is clear that hagiographies play significant role in the reconstruction of medieval Ethiopian history. One among these texts is *Gädlä Abba Iyasu Zä-Ġärr*.

Gädlä Iyasu Zä-Ġärr is a product of 16-17th century. The text was edited with Italian translation by O. Raineri in 1990. As Raineri bases on two MSS, he had no chance to consult important versions.

The thesis has primarily focused on collecting and collating the manuscripts on St. Iyasu and text edition with translation is followed. The edition is done in consultation with two MSS (*Ġär Šéllase* [Gr] and *Zäkrä Liqawənt* [Z]) and one printed text called - Raineri's Edition [R]. The critical edition is presented in 113 sections. The English translation is also done accordingly.

It also presents general analysis on the text. It answers basic questions on the person and listed various contributions of Abba Iyasu. Major contributions of the man, Iyasu: writings (such as the *Vita* of Abba Habtä Maryam); founding a church (*Mäkanä Päraclitos Amlaknä*, the current *Ġärr* monastery); various doctrinal and ethical teachings are also discussed. In the *Gädl* we read that Abba Iyasu was confronted with two Ethiopian Emperors: king *Éskéndér* and king *Na'od*, respectively. Hence, its historical significance is unquestionable.

5.2 Recommendations

The following are recommendations posed by the researcher:

- ❖ The main advantage of translation of the ancient texts of the Ethiopian Orthodox Church is to make them accessible for contemporary readers. The people have to know the knowledge repositories of its fathers if a generation gap has to be avoided.
- ❖ Comparing and contrasting the analyses of different kinds of mss should be made to authenticate authoritative forms.
- ❖ Developing social, religious and historical values should assist in the area of philological research.
- ❖ Publishing ancient books and making them available for the interested would be highly useful..
- ❖ Generally, its contribution is very important for giving the researchers to have the interest to study such untouched resources.

BIBLIOGRAPHY

A, Unpublished Ethiopic sources (Available IES microfilm)

Gädlä Abba Iyasu, EMMML 7022, = Given *sigla* Z

Gädlä Abba Iyasu, From the monastery of Ğär Sellasie

Mekonnen Desta, 2008, Historical and Textual Analysis of Gädlä Abba Habtä Maryam,

B, Publications

Amsalu Tefera, 2010, “Gädlä Bəştawros” in *Aethiopica* an international journal of Ethiopia and Ertrian studies, published in Hiob Ludolf center, university of Hamburg, Harrassowitz: weisbaden. Pp 7-45.

Appleyard, David .*Ethiopian Manuscripts*. London, 1993.

Basset ,Rene “Vie d’ Abba Yohanni,” *Bulletin de correspondance Africaine*,1884.

Bausi, Alessandro. 2007, ‘Hagiography’ In: Uhilg Siegbert (ed.) *Encyclopaedia Aethiopica (EAE)* Vol, 3 pp. 970-971. Otto Harrassowitz Verlag: Wiesbaden,.

Belaynesh W/Michael and S.Chognaclei 1975, (eds). *Dictionary of Ethiopian Biography*..

Bibliothecae Bodleianae Oxoniensis .Paris,.

Budge, E.A.W. 1906 (ed.& trans.) *The Life and Miracles of Täklä Haymanot*. London,.

Ceruili, Enrico, 1962, Monaco ethiopico del sec.XI collectanea vaticana in honorem Anselmi M.card.Albareda a Bibliotheca Apostolica edita (Studie Testi, no 219p.195, Rome,.

Chaine ,M. 1913, *Catalogue des manuscrits ethiopiens de la collection Antoine d’ Abbadie*. Paris,.

Conti Rossini, 1912, *Notice sur les manuscrits ethiopiens de la collection d’ Abbadie*. Paris,.

D’Abbadie, Antoine. 1859, *Catalogue raisonne des manuscrits ethiopiens apartment* Paris,.

Daniel Kibret, 1999 E.C. (Amharic) Yäbetä Kəṛəstian mārājawoč Addis Ababa

Dillmann August, 1844, *Catalogus Codicum Manuscriptorum Orienta Museo*

Fitha Nägäst- (Geez and Amharic version)1992 Addis Ababa

Grebaut,sylvain. 1941, *Catalogue des manuscritis ethiopiens de la collection Griaule*.Tome second,Sections VII-IX.Paris,.

Guidi,Ignazio. *Il Gädlä Aragawi*. MRAL, Ser.5, Vol.IIpart I pp 54-96, 1896.

- Hammerschmidt, Ernst. 1968, *Illuminierte Athiopische Handschriften*. Wiesbaden,.
- Kaplan, Steven. 1984, *The Monastic Holy Man and the Christianization of Early Solomonic Ethiopia*. Wiesbaden: Franz Steiner Verlag,.
- Kinäfä Rigb Zeleke. 1975, ‘‘Bibliography of the Ethiopic Hagiographical Traditions.’’ *JES* , Vol..XIII,2 Pp 57-102 ,Addis Ababa,.
- Löfgren, Oscar. 1974, *Katalog uber die äthiopischen Handschriften in der univarsitats Bibliothek*. Uppsala,.
- Macomber, William Fand Getatchew Haile 1987, *ACatalogue of Ethiopian Manuscripts Micro Film Library Addis Ababa and for the Hill Monastic Manuscript Librar.*, vol,9,Project Number EMMML, 1500-2000 Collegevill (Minnesota).
- Pereira, Esteves 1884. *Vida do Abba Samuel*. Lisbonne ,.
- Perruchon, Jules. 1892, *Vie de Lalibela, roi d’Ethiopia*,.
- Raineri , Osvaldo, 1990, *Atti Di Abba Iyasu dell’eremo di Ĝär Sellase*, Rome
- Sergew Hable Sellassie. 1970, *Book making in Ethiopia*. Addis Ababa,.
- Sergew Hable Sellassie. 1972, *Ancient and Medieval Ethiopian History*.
- Sergew Hable Sellassie. Iyasu (Īadəq) in Amharic church dictionary 1989, vol 7 pp 25-26
- Six, Veronika. 1994, *Athiopische Handschriften Deutscher Bibliotheken und Privatbesitz*.
- Strelcyn, Steven . 1976, *Catalogue des manuscrits ethiopiens de l’Accademia Nazionale dei Lincei*, Rome,.
- Taddesse Tamrat. 1972, ‘‘Hagiographies and the Reconstruction of Medieval Ethiopia.’’ *Rural Africa* , .
- Taddesse Tamrat. 1972, *Church and State in Ethiopia 1270 to 1527* .Oxford,.
- Ullendorff ,Edward. 1951, *Catalogue of Ethiopic Manuscripts in the Bodleian Library*.Oxford,.
- Leslau, Wolf, 1991, *Comparative dictionary of Gəəz*, OTTO HARRASSOWITZ . WIESBADEN
- Wright, William. 1877, *Catalogue of the Ethiopian Manuscripts in the British Museum acquired since the year 1874*.London,.
- Zotenberg, H. 1877, *Catalogue des manuscrits ethiopiens de la collection (gheez et Amharique) de la Bibliotheque Nationale*. Paris,.