The lives of Maba Seyon and Gabra Krestos : the Ethiopic texts / edited with an English translation and a chapter on the illustrations of Ethiopic mss. by E.A. Wallis Budge.

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Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934.
Royal College of Physicians of London

Publication/Creation

London : W. Griggs, 1898.

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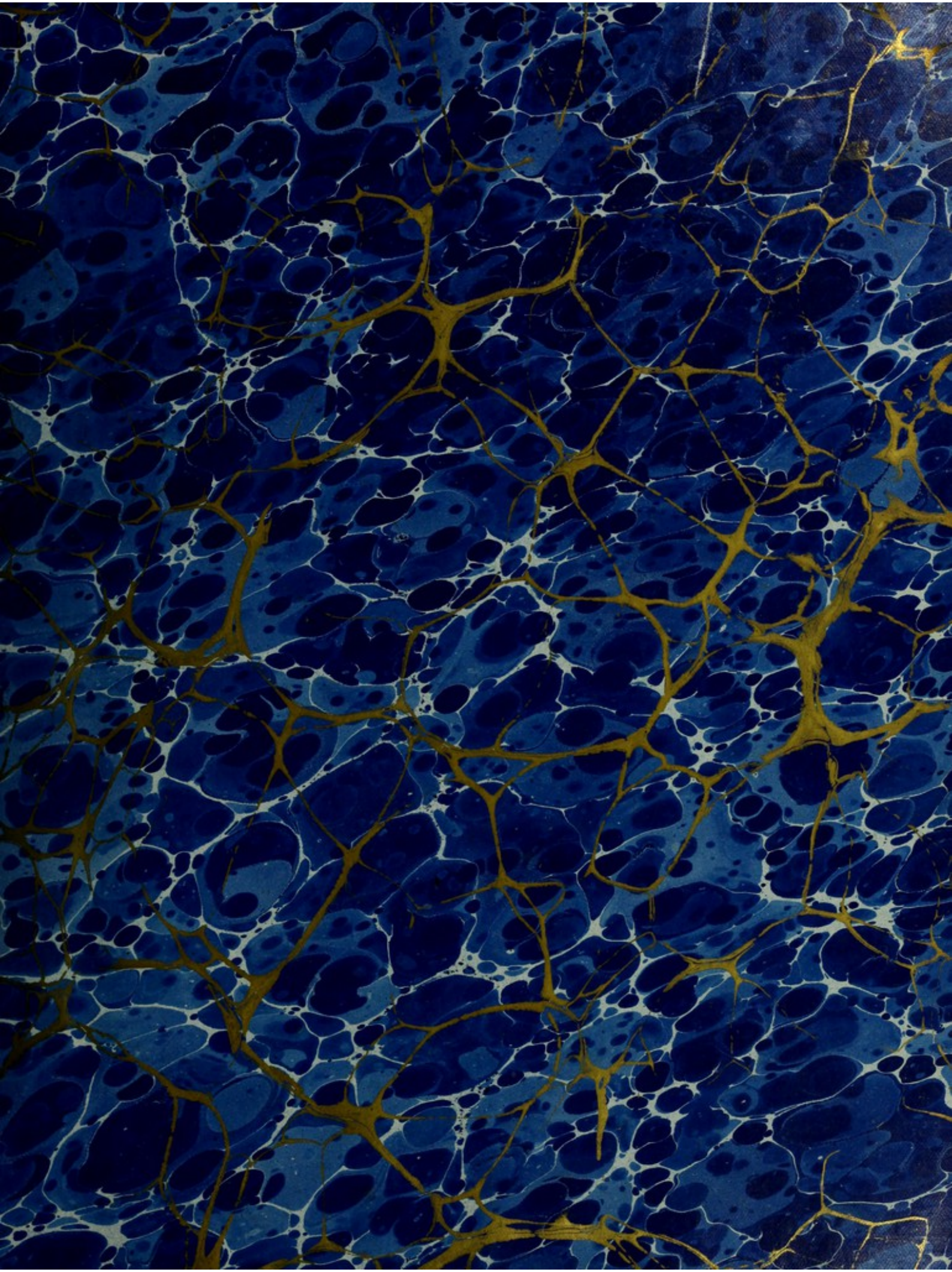

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THE LIVES

OF

MABÂ' ṢĔYÔN

AND

GABRA KRĔSTÔS.

Three hundred copies only, printed for

private circulation, of which this is

No. 214.

LADY MEUX MANUSCRIPT No. 1.

THE LIVES

OF

MABÂ' SĔYÔN AND GABRA KRĔSTÔS.

THE ETHIOPIC TEXTS EDITED WITH AN ENGLISH TRANSLATION AND A CHAPTER ON THE ILLUSTRATIONS OF ETHIOPIC MSS.

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D. LIT., F.S.A.

SOMETIME SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWHITT HEBREW SCHOLAR, KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES IN THE BRITISH MUSEUM.

WITH NINETY-TWO COLOURED PLATES AND THIRTY-THREE ILLUSTRATIONS.

W. GRIGGS,

CHROMO-LITHOGRAPHER TO HER MAJESTY THE QUEEN.

LONDON:

1898.

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PREFACE.

In the possession of Lady Meux of Theobald's Park, Herts, are two valuable Ethiopic vellum manuscripts. The larger and older manuscript consists of about 140 folios, which are inscribed with a selection of the Miracles of the Blessed Virgin Mary, illustrated by numerous coloured pictures; this MS. is a work of the XVth century. On one of the early pages we find, written in Ethiopic, the words, "Belonging to the Holy Redeemer of the World," which shew that the volume came from Maḳdalâ (Magdala), and that it once belonged to Theodore, the late king of Abyssinia. It is well known that for several years before his death he had collected, both by persuasion and force, a large number of manuscripts from the various churches, monasteries, and private houses scattered throughout his country, with the intention of endowing the church which he was about to build at Maḳdalâ in honour of the Holy Redeemer of the World, with a fine library of sacred and profane literature. The manuscript is a small folio, and the large size of the very handsome writing of its pages shews that it was intended to be read from in a church; the archæological value of the pictures is great by reason of their antiquity. More will be said of this volume elsewhere.

The smaller manuscript contains the life of Takla Mâryâm (also named Mabâ' Ṣĕyôn), and the life of 'Abdu'l-Masîḥ (surnamed Gabra Krĕstôs). Takla Mâryâm was a Christian ascetic who lived in the province of Shoa, in Ethiopia, and Gabra Krĕstôs is said to have been a son of Theodosius, the Emperor of Constantinople. In the life of the former saint we have, I believe, a new Ethiopic text; at all events, I can find no other copy of it. It seems to be a translation made in the XVIth century, or early in the XVIIth, from Coptic or Arabic, most probably from the latter language; it is interesting from many points of view, and shows how the Ethiopian ascetic applied Christian dogmas and beliefs to the events of his daily life. Both compositions are profusely illustrated with coloured pictures which are remarkable for their fine state of preservation, and for the variety of the subjects which they help to explain; they were, I believe, painted early in the XVIIth century. We owe this handsome volume to the munificence of Takla Hâyamânôt, who had the works in it copied by the scribe Mekh Gîyôrgîs, and illustrated by "the sinner Ignatius," all of whom beg for God's mercy in the colophon.

Apart from the importance of the texts which they contain, both manuscripts are very valuable on account of the coloured pictures with which they are illustrated. It has been the fashion to consider the pictures in Ethiopic MSS. as monstrosities, and hardly any attention has been paid to them; indeed, the present work is the first in which an attempt has been made to reproduce a complete series of them. Many of the pictures which are to be seen in

modern MSS., and in the churches in Abyssinia, are well known to be nothing but copies made from cheap lithographs and coloured prints which have been taken into the country during the last fifty or a hundred years. In ancient MSS., however, we find for every-day manners and objects the Ethiopian artists copied the familiar things which he saw round about him, and that the birds, the beasts, the reptiles, the dress of the people of his country, &c., represent objects which he knew at first hand. But in illustrating scenes in ancient history he had recourse to the manuscripts written by European scribes and illustrated by European artists, whose works made their way into his country from Spain and Italy by way of North Africa, Egypt, and Nubia. I have examined all the illustrated Ethiopic MSS. in the British Museum,* and I am convinced that anyone who would give the necessary time and trouble to the work could find the prototypes of every object in every picture painted to illustrate some scene in ancient history in the pictures, mosaics, and illuminated and illustrated manuscripts of early Spanish, Italian and Byzantine artists.

When the above facts were submitted to Lady Meux she forthwith decided to publish both manuscripts, with facsimiles of the coloured illustrations, English translations, etc., and the present volume is the first instalment of the work; the second will appear as soon as possible.

* Their numbers are:—481, 488, 492, 503, 507, 508, 509, 510, 515, 516, 520, 533, 536, 537, 538, 574, 584, 590, 594, 595, 602, 605, 609, 611, 614, 615, 616, 620, 622, 626, 629, 631, 633, 634, 635, 637, 639, 640, 642, 644, 645, 646, 648, 649, 650, 651, 652, 654, 655, 657, 679, 680, 681, 695, 701, 714, 715, 718, 721, 722, 723, 728, 750, 790, 791, 805; and Add. 24,184, 24,186, 24,188.

The plan of the volume is as follows:—The Ethiopic texts, printed in the beautiful type of Herr Drugulin of Leipzic, as being of little interest to the general reader, are placed at the end of the book. To the text of the Life of Gabra Krĕstôs I have added all the variants from Brit. Mus. MS. No. 16,198. The translation has been made as literal as possible, but I am not sure that I have always made out what the writer intended to say, for the text is, in places, very obscure; it seems as if the Ethiopian translator was, himself, not always certain of the meaning of the words before him. Interleaved with the translation are the coloured plates, so that the reader may follow the narrative both by word and by picture. The binding of the volume is a careful copy of that of the original manuscript.

In the introductory chapter will be found a series of illustrations of Ethiopian art taken from Ethiopic MSS., in the British Museum, of the XVth, XVIIth, and XVIIIth centuries, together with brief descriptions of the same.

I have to acknowledge, with thanks, the information concerning Greek, Latin, Spanish, and other illuminated MSS., and mosaics which I have received from Sir E. Maunde Thompson, K.C.B., Director and Principal Librarian of the British Museum; and from Mr. G. F. Warner, M.A., Assistant-Keeper in the Department of Manuscripts, British Museum; and from Mr. A. S. Murray, LL.D., Keeper of the Greek and Roman Antiquities in the British Museum. My thanks are also due to Colonel F. R. Wingate, C.B., D.S.O., R.A., for permission to reproduce by photography the wooden panel in his possession, on which is painted the scene of the funeral of

King John of Abyssinia; and to Mr. Griggs for the care and pains which he has devoted to the production of this volume.

To Lady Meux I offer my sincere gratitude for the opportunity she has given me of helping her to publish the valuable manuscripts which she has acquired, and of placing new material in the hands of students of Gĕ'ĕz literature and of the history of Christian asceticism in Ethiopia and Abyssinia.

E. A. Wallis Budge.

London: August 30, 1898.

ON THE ILLUSTRATIONS OF ETHIOPIC MANUSCRIPTS.

THE art of Ethiopia, like the greater part of its literature, is Christian, and is borrowed from various Christian sources, chiefly European. There is no evidence that the Ethiopians during any period of their history produced either statues or pictures as other nations have done, and it is tolerably certain that they would never have illustrated their manuscripts of religious works with coloured pictures if they had not believed them to be in some way necessary for their advance in the spiritual life in this world, and for their benefit in the world to come.

According to a tradition among the Ethiopians, Christianity was introduced into their country by "a man of Ethiopia, an eunuch of "great authority under Candace,[1] queen of the Ethiopians, who had "the charge of all her treasure, and had come to Jerusalem for to "worship."[2] This man, it will be remembered, was sitting in his chariot reading the book of Isaiah the prophet, when Philip the deacon met him, and when the passage (Isaiah liii. 7, 8) had been explained to him by Philip as referring to Christ, he received baptism at his hands, and "went on his way rejoicing." The tradition also

[1] Candace was a title borne by many Ethiopian queens, just as Pharaoh was a title of most of the kings of Egypt.

[2] See *The Acts of the Apostles*, viii. 27

goes on to affirm that when the eunuch returned to Ethiopia he converted his mistress and her whole empire to the Christian faith. If this was true, it would be necessary to assume that Christianity was introduced into Ethiopia during the lifetime of the immediate successors of the Twelve Apostles;[1] that is, however, incredible. "The man of Ethiopia" must, in any case, have been able to read either Hebrew, Greek, or Syriac, for the book of Isaiah was not in existence in the Ethiopic language.[2] We may mention, in passing, the tradition that the Jewish faith and ceremonies were introduced into Ethiopia by Měnyĕlĕk, the son of Solomon (the son of David, King of Israel) and of the Queen of Sheba, but as there is no evidence that those who wrote and painted Ethiopic MSS. borrowed anything from Hebrew MSS. or from other Jewish sources, it does not concern us. Christianity may have existed in Ethiopia during the first three centuries of our era, but no trace of it, up to the present, has been found.

In the Ecclesiastical History of Rufinus (i. 9) is a story, which has been repeated by several writers worthy of belief,[3] and which states that the introduction of Christianity into Ethiopia was due to two noble youths called Frumentius and Aedesius.[4] These young

[1] St. Andrew, St. Matthew, and St. Thomas have all been credited with the conversion of Ethiopia.

[2] The presumption is that the "man of Ethiopia" was a Jew, and that Hebrew was his native tongue.

[3] Socrates, *Hist. Eccles.*, i. 15; Theodoret, *Hist. Eccles.*, i. 22; Sozomen, *Hist. Eccles.*, ii. 23; and see Ludolf, *Hist. Aethiopica*, lib. iii. cap. 2, § 12 ff.

[4] See René Basset, *Etudes sur l'Histoire d'Ethiopie*, p. 220, note 30.

men, who were probably natives of Syria, were taken by their relative Meropius, a merchant of Tyre, on a voyage. Falling short of provisions, the captain of the vessel put into a port on the African coast; whilst here the natives of the country savagely attacked and slew the whole of the ship's crew and the merchant Meropius, but they spared the lives of his two young relatives. When Frumentius and Aedesius were brought into the presence of the king of the country, he treated them with great kindness and gave each of them a position in his household; the former he made his secretary, and the latter his cupbearer. On the death of the king they were set at liberty, but the queen besought them to stay with her to help her to rule the country and to educate her son. Having consented to this, they wrote to all the Christian foreigners in Ethiopia, exhorting them to worship God, and thus the knowledge of the faith of Christ was spread abroad throughout the land. When the prince was old enough to undertake to rule the country, Frumentius and Aedesius left Ethiopia, intending to return to their own land and to their relatives. This Aedesius actually did, but Frumentius went to Alexandria in order to report to Saint Athanasius the progress which Christianity had made in Ethiopia. Athanasius, with the approval of his councillors, straightway decided to annex the infant Church, and having consecrated Frumentius a bishop, he sent him back to Ethiopia; thus it came to pass that for centuries the Abûna, or head of the Ethiopian church, was always appointed by the patriarch of the Coptic Church. The story adds that when Frumentius returned to Ethiopia he was successful in converting

the king and the people of the country to the Christian faith.

Though some of the details of this narrative may be doubtful, there is no reason whatever for refusing to accept the general fact that about the middle of the IVth century Christianity had taken root in Ethiopia, and that the Ethiopian Church was in touch with the Coptic Church.[1] It is important to remember this fact, because it helps to explain the rapid growth of monasticism and of the ascetic life in Ethiopia, and the existence of translations of Greek, Syriac, and Coptic works in Ethiopia, as well as the growth of Monophysite doctrines in Ethiopia in the Vth and VIth centuries. It does not, however, help us to arrive at the beginnings of Ethiopic art; for the Copts had very few, if any, illustrated MSS. at this early period, and all the evidence derived from their pictures tends to shew that they borrowed the elements of their art from early Byzantine sources at a much later period.

Towards the end of the Vth century of our era a large number of monks[2] made their way into Ethiopia, and Christianity spread from

[1] In the Ethiopic Chronicle edited by René Basset (*Etudes sur l'Histoire d'Ethiopie*, p. 97) the conversion of the Ethiopians by Abbâ-Salâmâ is said to have taken place A.D. 333; but Guidi (*Le Traduzioni degli Evangelii in Arabo e in Etiopico*, p. 33) gives the date at about 350.

[2] The names of nine of the most famous of these monks are given by Ludolf, op. cit., iii. 5, § 4; by René Basset, op. cit., p. 97; and by Guidi, op. cit., p. 34. Each of the nine built a church in the province in which he preached Thus Abbâ Alêf was specially revered in the Monastery of Behzâ, Za-Mîkâêl Aragâwî founded the Monastery of Dâmo, Abbâ Ṣehmâ resided at Sedenyâ, Abbâ Afsê built the Monastery of Yahâ to the N.E. of Adowa, Abbâ Garimâ founded the Monastery of Madara, Abbâ Pantaleon resided at Aksum, Abbâ Gûbâ resided near Madara, Abbâ Likânôs dwelt in the Monastery of Quanâsêl, and Abbâ Yem'atâ founded the Monastery of Gar'altâ. Guidi has shewn that the names of the nine have a remarkable likeness to those of famous Syrian monasteries and church provinces.

one end of the kingdom to the other. According to the writer Al-Makîn (died A.D. 1273-74) the monks came from Ar-Rûm, that is to say, from the country of the Byzantine Greeks, whose capital was Constantinople; Geddes, the author of the *Church History of Ethiopia* (London, 1696) thought that Ar-Rûm was Rome, but as Constantinople was Nova Roma or Ῥώμη νέα, the monks were Byzantine Greeks and not Romans. It is tolerably certain that these monks travelled into Ethiopia through Egypt and Nubia, and that in their train there were large numbers of native Egyptian Christian ascetics, who carried with them histories of the martyrs and saints, and MSS. of the Old and New Testaments,[1] and doctrinal books, and works of a religious character. To accommodate these settlers, monasteries and churches were built throughout Ethiopia, and the multiplying of copies of the Ethiopic translations of the foreign works which were being brought into the country went on diligently. It is idle to speculate if such copies were illustrated with coloured pictures, but the strong probability is that they were not; it is, however, right to assume that the copies of works translated into Ethiopic resembled in form the original documents. Of the Ethiopic manuscripts written at this period none has come down to us.

Of detailed history of the Christian Church in Ethiopia for the

[1] Guidi thinks the Bible was translated into Ethiopic at the end of the Vth or at the beginning of the VIth century of our era; the various opinions on the subject are collected by Hackspill in *Zeitschrift für Assyriologie*, Bd. XI. p. 122 ff. See also Conti Rossini, *Sulla versione e sulla revisione delle sacre scritture in Etiopico*, in *Zeitschrift für Assyriologie*, Bd. X. p. 236 f.

next nine hundred years, *i.e.*, from about 500 to 1400, but little can be given. After the Muhammadans had become masters of Egypt, the power of the Christians gradually waned; and as the religion of Muhammad made its way south, following the course of the Nile, through Nubia, and so on into the Sudân, it became little by little the dominant religious power in that portion of Africa. The bishops of Ethiopia, who were always appointed by the Patriarch of Alexandria, had comparatively little communication with their religious superior in Egypt,[1] although they and their congregations clung tenaciously to the faith and doctrines of the Jacobite Church, observing its rules and ceremonies with almost fanatical zeal; and they failed to develop or to govern their Church on progressive lines. An occasional mission from an Ethiopian king to Alexandria or Jerusalem, and the visit of some foreign envoy to Ethiopia, were the chief links which bound Ethiopia to the rest of the world. Notwithstanding its isolation, the Ethiopian Church, through its inherent conservatism, resisted the growing influence of Islam, and kept its hold on the Christian faith in a remarkable manner; its people obeyed their spiritual rulers blindly, and at times the affairs of the State were directed almost entirely by the bishops and priests. One good effect of this was the growth of a wide-spread interest in Christian literature, and a renewed activity in the production of Ethiopic versions of foreign religious and profane works. It is

[1] See Guidi, *Le Traduzioni degli Evangelii in Arabo e in Etiopico*, p. 34, where the dates of the various communications between the two Churches in the Xth, XIth, and XIIth centuries are summarized.

probable that about this time, *i.e.*, in the XIth century, an attempt was made to make a translation of the Old and New Testaments which should be more accurate than the one then in use. Of the works of the period, however, none has come down to us, but we may perhaps assume that illustrated manuscripts of the Bible had found their way into Ethiopia. As the Ethiopians always considered Jerusalem to be the home and source of their religion, it is probable that such manuscripts would come to them from Syria as well as from Egypt; the influence of the Byzantine painters and architects upon their churches, and buildings, and pictures in manuscripts, will thus be explained. As we shall see later on, certain pictures in Ethiopic MSS. are derived almost entirely from manuscripts written in Spain or Portugal, which, I believe, could only have come into Ethiopia, by means of the Portuguese, early in the XVIth century.

It is impossible to say when the Ethiopian scribes began to illustrate their manuscripts with coloured pictures, but, judging by the series which have come down to us, it can hardly have been before the end of the XIVth, or beginning of the XVth century. The manuscripts known to us which have any claim to be considered the work of the XIVth century are extremely few, and those which were copied during the XVth century do not probably exceed twenty in number; as Wright has said (*Catalogue of the Ethiopic MSS.*, p. vi), "the great bulk of our Ethiopic manuscripts are of the XVIIth, XVIIIth, and XIXth centuries."

The Ethiopian artist devoted his artistic skill to the illustration of the narrative of the Old and New Testaments, and he never tired

of painting scenes in the life of our Lord, and in the histories of the martyrs and saints. His palaces are the palaces of Southern Europe; his churches are the churches of Constantinople, Italy, and Spain; the dress of the Virgin Mary is the garb of the European nun; Christ is made to wear crown and robes similar to those of the emperors of the East; the angels are the angels of the mosaics and frescoes of Italy and Spain; in short, everything which the artist could copy from foreign sources he copied. In the earliest period of Ethiopian art the artist made the figures of our Lord and the Virgin Mary to resemble those of his archetypes as closely as possible, but, little by little, both Son and Mother were depicted as Ethiopians—with all the attributes and personal characteristics of the race. The scenery of the pictures is, however, always Ethiopian, and the animals, birds, reptiles, etc., are faithful copies of the creatures with which he was familiar in his daily life. The pictures which illustrate the lives of saints are, moreover, of considerable interest, because they include objects of the shape and form of which we should, otherwise, be ignorant.

The following set of half-tone illustrations, taken from Ethiopic MSS. in the British Museum, will give a general idea of the skill and style of the Ethiopian artist, and enable the reader to compare his work with that of his Byzantine teacher.[1] Two of the MSS. from which these are copied belong to the XVth century; two to the XVIIth century, one being dated in a year=A.D. 1664-5; and five to the XVIIIth century.

[1] A list of the principal works dealing with the history of Byzantine art, and of those which give illustrations of mosaics, paintings, buildings, enamels, manuscripts, etc., will be found in Krumbacher, *Geschichte der Byzantinischen Litteratur*, Munich, 1890, p. 30.



1. "Portrait of St. Mark."

This portrait is taken from Orient. 507, fol. 46*b*; the MS. measures about 13 in. by 10, and was written in the XVth century. It contains the four Gospels, and at the beginning of each Gospel is a portrait of the author. The face of the saint is painted red, the halo about his head is yellow, his under garment is red, and his upper garment is blue. In his right hand he holds the reed or pen (called bĕrĕ'), and in his left a piece of parchment upon which are written

the first two words of the first verse of the first chapter of his Gospel. In the framework of the chair hangs his ink-horn, and close by are the pen box and a water jar. This portrait is, beyond doubt, faithfully copied from some foreign Evangeliarium; with it compare the Burney MS. of the Greek Gospels of the XVth century (British Museum) No. 19, fol. 63*b*. The chair in which the Evangelist sits is, manifestly, of a class quite unknown in Ethiopia. It will also be noticed that the artist has made no attempt to fill up the background and put a border round the picture, as was the custom in later days; the perspective is, as usual in Ethiopic pictures, bad.



2. Ornamental Border.

This border is taken from Orient. 480, fol. 120*a*, col. 2; the MS. measures about 18¼ in. by 14⅛ in., and was written in the XVth century. It contains the Octateuch, i.e., Genesis, Exodus, Leviticus,

Numbers, Deuteronomy, Joshua, Judges, and Ruth, and the beginning of each book, except one, is ornamented with a border in red and black. The interlaced border, of which the above is an excellent example, is found in every country where baskets are made, or where plaited work of any description is done. Here we see that the artist was able to make definite symmetrical patterns out of the interlacings. The cross ✠ in the lower part of the narrow border on the left suggests Coptic influence. Similar red and black borders are found in Orient. 678, a XVth century MS. containing the "Contendings of the Apostles."[1]

[1] I have published the full text of the MS. under this title

Nos. 3—9 are from Orient. 510; this MS. measures about $17\frac{3}{4}$ in. by 16 in., and was written in the thirty-fourth year of the reign of Fâsîladas, A.D. 1667. It contains the four Gospels, each of which begins with a portrait of the Evangelist with his emblem; scattered throughout the volume are several pictures.



3. The Nativity (Orient. 510, fol. 8*b*).

The background of this picture is white; the whole scene is enclosed within roughly drawn double lines. The Christ-Child lies in an oval crib or basket lined with straw; above, in Ethiopic, are the words "Jesus lying in the stable." On the left, dressed in blue and red garments, is the Virgin Mary, and on the right is Joseph; by the side are an ass and an ox, and above, seated on the clouds, are three angels. It will be noticed that the building behind Mary is European in style, and that the faces of Mary and Joseph are not those of Ethiopians.



4. The Slaughter of the Innocents (Orient. 510, fol. 10*b*).

Here the slaughter of the Innocents is being carried out in a courtyard, along one side of which runs a portico supported on arches. The murderers are armed with short, straight swords with cross-bars, and with the long, curved swords which are found all over Southern Europe and Syria in the Middle Ages; they wear close-fitting caps with small shawls bound round them, short-sleeved long tunics fastened round the waist, and shoes. The beheading of the dead seems to suggest Ethiopian, or at least Eastern influence; but the whole scene is full of movement, and unlike the stiff productions of the Ethiopian artist when he draws upon his own imagination.



5. The Temptation of Christ in the Desert (Orient. 510, fol. 12*b*).

Our Lord is seated by the side of a tree with bright green leaves and red fruit, and Satan, in the form of an elderly man with closely-cut hair and pointed beard, is offering a stone to Him. Satan wears a cassock and cloak, painted red and yellow respectively, and has claws to his feet instead of nails. Behind him, with hands raised, is an attendant fiend with horns, wings, tail, and claws; Satan is usually depicted in the form of such a fiend, and his appearance as an elderly man is most unusual. The above scene illustrates the verse, "And when the tempter came to Him he said, If thou be the Son of God, command that these stones be made bread" (St. Matthew, IV. 3). The Ethiopic title is "How Satan tempted our Lord in the desert."



6. Christ's entry into Jerusalem on an ass (Orient. 510, fol. 52*a*).

This scene illustrates the verses, "On the next day much people . . . took branches of palm trees, and went forth to meet him, and cried Hosanna: . . . And Jesus, when He had found a young ass, sat thereon" (St. John, XII. 12-14); "And a very great multitude spread their garments in the way" (St. Matthew, XXI. 8). In the Ethiopic title the Sunday on which this took place is called "The day of Hosanna," i.e., the day when the multitude cried out הוֹשַׁע־נָא "Save, I pray."



7. The Last Judgment (Orient. 510, fol. 62*b*).

Nos. 7 and 8 are intended to form one scene, though they occupy two pages in the manuscript. The central figure in No. 7 is God Almighty seated on a throne with His angels round about Him on the right hand and on the left; in His right hand is a staff with flags attached to it. The Ethiopic text on His right refers to the group of saints below it and reads, "How our Lord will say unto the righteous, 'Come ye to Me, ye blessed of My Father'"; and that on His left refers to the naked and black sinners below it and reads,

"How He will say to the sinners, 'Depart ye from Me, cursed ones'." At His feet, lying upon his back, is the "Devil, the lover of wickedness," with wings, horns, and claws, and a hairy, forked tongue, and a tail, the end of which is in the form of a serpent's head; close by him are two fiends lying prostrate.



8. "Sheol, the dwelling-place of devils" (Orient. 510, fol. 63*a*).

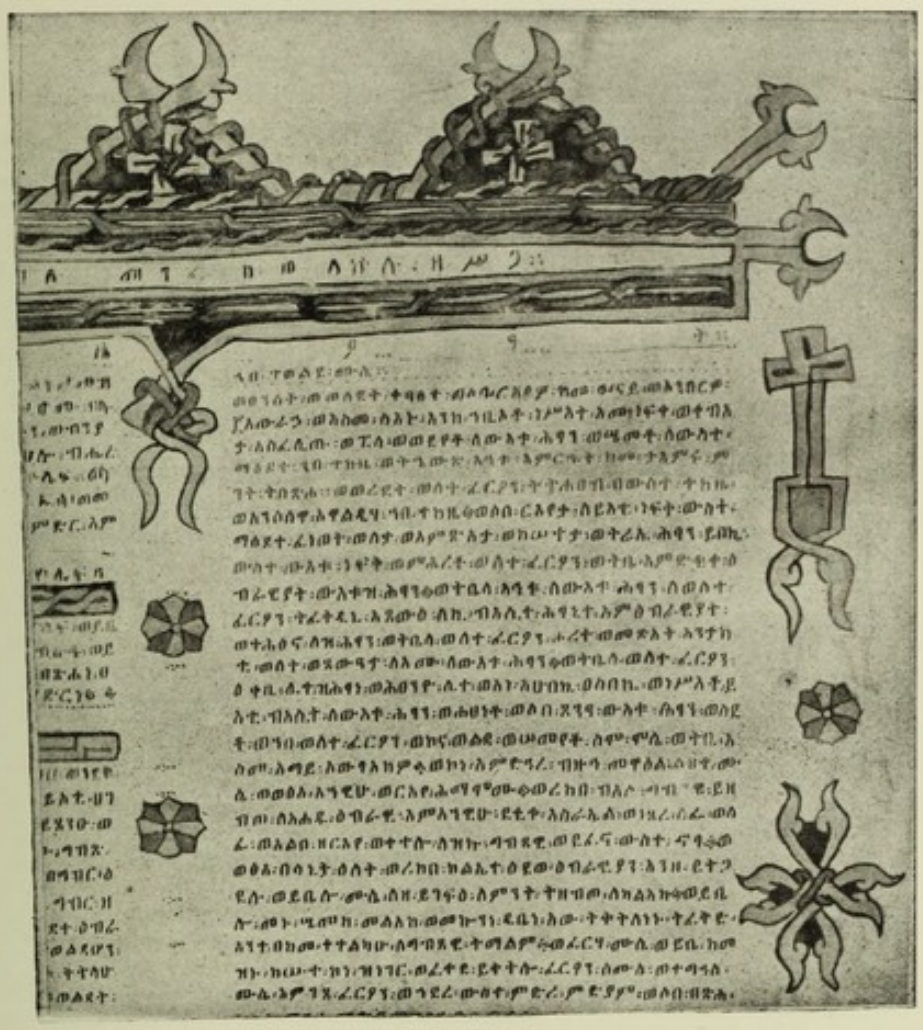
In No. 8 we see how three "fiends draw the souls of sinners with chains of fire to cast them into Gehenna." It is noteworthy that the right leg of each fiend terminates in a claw, and the left in a hoof. The tongues of fire which shoot up from the pit of fire, or Sheol, are coloured light and dark red alternately; Sheol is not the dwelling-place of the Devil, but of the fiends who are intended by God to carry out his behests. The souls of the wicked, as well as those of the righteous, preserve the forms of the bodies in which they lived when upon the earth.



9. The Crucifixion (Orient. 510, fol. 72*a*).

The scene of the Crucifixion is a favourite one with all Ethiopian artists, and usually one copied from the other as far as his ability would allow him to do so. Above the cross, fastened to a peg, is a label intended to represent the legend in Hebrew, Greek, and Latin, which was affixed to it. The two thieves are fastened to their crosses in unusual attitudes. On the right hand of our Lord is the Virgin Mary, and on His left is Saint John. Between the Virgin and the cross stands the soldier Longinus, who pierced our Lord's side as

He hung upon the cross, and spat in His face, and smote Him on His cheek. Tradition asserts that it was he who had lain for eight and thirty years on a bed of sickness, and that Christ, Who saw him waiting to be put into the water of the pool of Bethesda, told him to take up his bed and walk, and so cured him. Afterwards, seeing him in the temple, Christ said unto him, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee" (St. John, V. 1-14). The Crusaders are said to have found the body of Longinus in the church of St. Peter at Antioch at the end of the XIth century.



10. Ornamental borders and marginal decorations.
(Orient. 481, fol. 21*a*).

Nos. 10-12 are from Orient. 481 ; this MS. measures $14\frac{3}{4}$ in. by 14 in., and was written in the latter half of the XVIIth century. It contains the Octateuch, the four Gospels, the Canons of various Councils, and several other documents. The above is a specimen of the border and ornaments, painted in blue, red, green, and yellow,

which adorn the first page of each section, and shews that some foreign influence was at work on the scribes and artists, which caused them to abandon the old plaited-work border which is found in the MSS. of the XVth century. The Ethiopic letters are beautifully formed and very carefully copied.



11. The Baptism of Christ by St. John (Orient. 481, fol. 101*b*).

Here it will be noticed that the background of the picture is filled up, and that it is enclosed within an ornamental border. A space behind our Lord is left blank to show the outline of His halo and Person. The tree is painted a yellowish-brown colour upon a blue background, and the three angels have a background of green; the fish are gray and have yellow eyes, and swim in very blue water. St. John wears short pantaloons as well as the traditional camel's-hair garment.



12. God Almighty, the Ancient of Days (Orient. 481, fol. 110*a*).

The centre figure in this picture is God Almighty, the Ancient of days, and is intended to illustrate the verse in Daniel (VII. 9), "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire." The beings round about Him are intended to be

the "living creatures" seen by Ezekiel, who thus describes them:— "As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." (Ezekiel, i. 10). The pictures in this MS. are unlike any others known to me, and a careful examination of the Spanish MS. No. 11,695, fol. 86*b*, etc., shews that they were undoubtedly taken from Spanish originals. The Spanish MS. referred to is dated A.D. 1109, and is of the greatest importance for the study of the origin of pictures in Ethiopic MSS.



13. The torturing of St. George.

This picture is taken from Orient. 713, fol. 48*a*; the MS. measures 13¾ in. by 12½ in., and was written early in the XVIIIth century. It contains the discourse of Theodotus of Ancyra upon St. George of Cappadocia, the history and martyrdom of the saint, and the seventy-nine miracles which he wrought. The background of the picture is painted green and yellow, and the border is red. In the upper register we see stakes being driven into the body of the saint,

and gashes with knives being inflicted upon him; in the lower register he is being burnt in the fire, and yet through Christ he comes to life again, safe and sound. The scenes are characteristic of the pictures which illustrate the histories of martyrdoms.



14. Outline illustrations.

This group of outline illustrations is from Orient. 647, fol. 140*b*; the MS. measures $14\frac{7}{8}$ in. by 12 in., and was written in the first half of the XVIIIth century. It contains the fifty-nine Miracles of the Blessed Virgin Mary; the spaces for the pictures throughout the volume are blank. The scenes illustrate a miracle which the Virgin works by means of a bird, and the drawing is superior to that usually found in MSS. of the period.



15. The devils flee before Takla Hâymânôt.

Nos. 15-17 are taken from Orient. 728, foll. 56*a*, 149*b* and 181*a*; the MS. measures 13½ in. by 11½ in. The first part of it was written in the reign of King Iyâsû II., who reigned from A.D. 1730 to 1755; the second part was written somewhat later. The volume contains the Life and Acts of Takla Hâymânôt, and twenty of his miracles, and the Acts of Philip of the city of Zemâ. It is remarkable for being bound in covers made of copper-gilt, each



16. The devils which attacked the saint in the fire flee at his rebuke.

cover having three crosses engraved upon it in outline. The illustrations are numerous, but the backgrounds are painted in such a dark red colour that the reproduction of any of them by photography has been a matter of difficulty. The MS. has been much read, and has suffered somewhat by use, but this is hardly to be wondered at when the importance of the saint Takla Hâymânôt is considered. He is said to have introduced the monastic life into Ethiopia early in the VIIth century, and he endeavoured to make it in every respect a copy of the monastic life led by the ascetic Antony



17. (*a*) A red-hot iron being applied to the eye of the saint.
(*b*) The saint visited by two lions.

and his successors in Egypt. He was the first Abbot of the famous Monastery of Libânos. His life is extant in two versions, the one which was current in his own monastery, and the other that of Wâldebba. The latter, which is the older, has been edited and translated by Conti Rossini in *Memorie della Classe di scienze morali, storiche, e filologiche*, Vol. II. Parte 1*a* of the Reale

Accademia dei Lincei under the title *Il Gadla Takla Hâymânot*. For notices of the saint see Basset, *Études sur l'Histoire d'Éthopie*, Paris, 1882, p. 99; Ludolf, *Hist. Aethiop.*, iii. cap. 5. § 15; Conti Rossini, *Appunti ed Osservazioni sui re Zâguê e Takla Hâymânot*, Rome, 1895, p. 33ff; Guidi, *Le Traduzioni degli Evangelii in Arabo e in Etiopico*, Rome, 1888, p. 34; etc.

In No. 15 we see a number of devils mounted on wolves coming to do evil to Takla Hâymânôt, but when the saint exhibits the cross to them they at once take to flight. In No. 16 the saint admonishes the devils from the midst of the fire, and they also take to flight. In No. 17 a red-hot iron is being applied to the eye of a saint in the presence of the king or governor, and below we see him visited by two lions, which, however, do homage to him. It is noteworthy that the same kind of bellows as here represented is in use to the present day in the Sûdân.

The following fourteen illustrations, Nos. 18-31, are taken from Orient. 646, which measures $11\frac{5}{8}$ in. by $9\frac{3}{8}$ in., and was written in the



18. St. George spearing the Dragon (fol. 1*b*).

year of the world 7231 = A.D. 1739. It contains fifty-five miracles of the Blessed Virgin Mary. The volume is illustrated by a large number of carefully coloured pictures, and as they represent scenes which are not found in MSS. of the Old and New Testaments and other works, a liberal selection is here given.

The MS. begins with No. 18, a fairly typical representation of the slaying of the Dragon by Saint George; this picture occurs in the MS. because the Ethiopians believed that St. George was often sent on errands of mercy by the Virgin Mary. He is here mounted on a white horse and armed with a spear, the handle of which terminates in a cross. The Dragon, which is painted green, red, and blue, is depicted in the usual way, with a forked tongue, scaly body, feet and wings and a curly tail; the saint's victory is watched by an angel in a tree.



19. The Virgin and Child (fol. 2*a*).

No. 19 is one of the handsomest pictures in the volume. The Virgin is enthroned with the Child, and two angels, or archangels, hold up behind her drapery made of some costly stuff. Mother and Child are arrayed in flowered silk, the design of which suggests a Persian original. At her feet lies Joseph (?).



20. The Virgin saving the artist (fol. 17*b*).

A painter was once painting pictures in a church, and he drew so terrible a picture of the Devil and Hell that Satan appeared and remonstrated with him; the painter paid no heed to his words. Satan next threatened to throw down the scaffold upon which the painter was seated unless he stopped work, and when no attention was paid to the threat he did so. The painter fell, and would have been dashed to pieces on the ground had not a statue of the Virgin put out its hand and caught him as he was falling. Satan is seen sitting in the top left hand corner of the picture, and near him are three angels.



21. The Virgin and the sick man (fol. 19*a*).

A certain man lay sick in a hospital where, on the east wall, there was a picture of the Virgin Mary. Having wished one day that he could be baptized in the Jordan, the figure of the Virgin stepped out of the picture and carried the sick man to the Jordan, and having been thus baptized he recovered from his sickness, and came back to his own land safe and sound.



22. Zacharias and the Virgin (fol. 22*a*).

A certain man called Zacharias made a journey into the desert, and was followed by thieves who intended to rob and perhaps to kill him. At a certain place the Virgin appears unto him, and he appeals unto her in such terms that each time he speaks a rose falls from his mouth. These flowers the Virgin lays in her bosom.



23. The Shipwreck (fol. 25*b*).

Three men set out in a ship to cross the sea, but, being overtaken by a violent storm, they are in great peril. One of the three makes a vow that if the Virgin Mary delivers them out of their danger he will give to her shrine a camel-load of dates. One of his companions rebukes him for calling upon the Virgin, and as a result the boat is capsized by the wind, and all three are thrown into the sea; the man who made the objection to the appeal to Mary is at once swallowed by a sea-monster, but the other two men escape to a rock and are saved. When they reach the land they fulfil their vow and bring the camel-load of dates to Solomon, the Abbot of the Monastery of Ḳalmân.



24. The Virgin and the sinking monastery (fol. 27*a*).

A certain monk was lying asleep one night, when the Virgin appeared to him and told him to build a house in her name, and in due course he did so. Unfortunately, he built it so near the edge of a river that a portion of it begun to subside slowly into the water, and the whole building would have soon disappeared. One night the Virgin appeared while the monks were asleep, and lifted up the house, and strengthened the foundations of it in such a way that it remained firm ever after.



25. The Virgin and the wounded merchant (fol. 29*b*).

A wealthy merchant, whose ships were plundered frequently by sea-robbers, set out in a ship to do battle with them; he engaged with the pirates, and received a number of wounds from the arrows of his enemies, and a dart pierced one of his eyes and remained fixed therein. The wound in his eye was so serious that he ordered his ship to return to shore, intending to be taken to the Church of the Virgin, which was situated at some distance from the sea; when he reached the shore, however, he was so ill that he could not be carried thither. In these straits they made a waxen figure of the merchant with a dart in his eye, and took it and set it before the picture of the Virgin which was in the inland church dedicated to her name. When prayers had been duly said to her, the figure of the Virgin in the picture put forth her hand and pulled the dart out of the eye of the waxen figure, and at that moment the dart came out of the eye of the merchant who was lying on the sea-shore sick unto death.



26. The Virgin and the scribe's soul (fol. 36*a*).

Two brothers were engaged in writing the life and miracles of the Virgin, but during the course of the work one of them committed a fault which brought him under the power of Satan. Then straightway Satan sent two fiends to carry off the soul of the scribe who had sinned, and as they were in the act of doing so, the Virgin appeared and laid hold upon it and delivered it out of their hands.



27. The Virgin and the prisoner (fol. 38*a*).

A certain man lay bound in fetters in prison for the sake of Christ, and when he appealed to the Virgin she appeared to him in the form of a bird, unbound him, made him lay hold upon her, flew out of the prison with him, and gave him his liberty.



28. The Virgin and the nun (fol. 51*b*).

A certain nun became with child, and the matter was reported to the bishop, who ordered faithful men to enquire into the affair. The nun took refuge at the altar in the Virgin's Chapel, and prayed for hours that she would deliver her out of her trouble. At length from exhaustion the nun fell asleep and dreamed that the Virgin appeared with the archangels Michael and Gabriel, and took the child from her; when she awoke she found that this had been actually done. The child was given to a farmer who reared him, and eventually he became a bishop.



29. The Virgin and the cannibal (fol. 63*b*).

A certain man of Hemer was a cannibal, and he ate up his wife and two children, and seventy-five other people. One day he gave a drink of water to a pilgrim who was half-dead through thirst, because the man asked for it in the name of Mary the Virgin. Shortly after this he died, and was condemned to punishment in hell, but the Virgin appealed to Christ on his behalf, and obtained permission to weigh in a pair of scales the drink of water which he had given to the beggar against the seventy-eight people whom he had devoured. When this was done, the cup of water outweighed the seventy-eight people, and the Virgin thus rescued the soul of the cannibal from the devil and from the flames of Hell.



30. The Virgin and the dog (fol. 71).

One day, when the Virgin Mary and two women were seated talking together in the desert, a thirsty dog came up to them and tried to drink out of the water pot, but the two women drove him away with big sticks. Then the Virgin took the dog away with her to a distance, and having prayed, obtained water from heaven which she gave to the dog to drink in one of her shoes.



31. The Annunciation (fol. 84*a*).

The archangel Gabriel appearing to the Virgin Mary, who has just risen from her knees on the praying-stool, and presenting to her the lily.



32. Saint Simeon receiving our Lord.

This picture is from Orient. 620, fol. 1*a*; the MS. measures 16⅞ in. by 14¾ in., and was written during the reign of Iyâsû II. and his mother Walatta Gîyôrgîs, A.D. 1730-55. It contains the forty-two

miracles of our Lord. The picture here given illustrates St. Luke, ii. 28:—"Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word:" etc. The style of the artist's work is different from anything which we have hitherto seen, and is probably unique. At the end of the XVIIIth and at the beginning of the XIXth century, cheap pictures are said to have been introduced into Ethiopia from Europe, with disastrous effect upon native art.

This series of pictures from Ethiopic MSS. of various periods may be fittingly closed by an excellent reproduction from a painted wooden panel upon which is depicted the funeral of King John.[1] In the upper register are a score of footmen, armed with guns, shields, and swords; and Râs Alula's body-servant, armed like the footmen, and carrying his master's umbrella; these are followed by Râs Alula, King John's commander-in-chief. Next comes King John on horseback, followed by a servant bearing a fly-flapper. After the king rides Bishop Athanasius, and the rear is brought up by a number of horsemen armed after the manner of the footmen. In the middle register are (1) King John's groom, armed like a soldier, leading a spare horse richly caparisoned; (2) King John's servant, also armed; and (3) a company of footmen. In the lower register, mounted on richly caparisoned horses, ride Dastar Tasamma*, Râs Burru, Râs Mîkâêl,* Dastar Tadla, Râs Gabra Rîdan,* and Râs Hagôs.* In the little tablet to the right are thirteen lines of Ethiopic

[1] It was painted by an Abyssinian artist living in Cairo in 1894. King John began to reign in 1868, and was killed in a battle with the Dervishes in 1889.

* Wearing a lion's mane on his head.

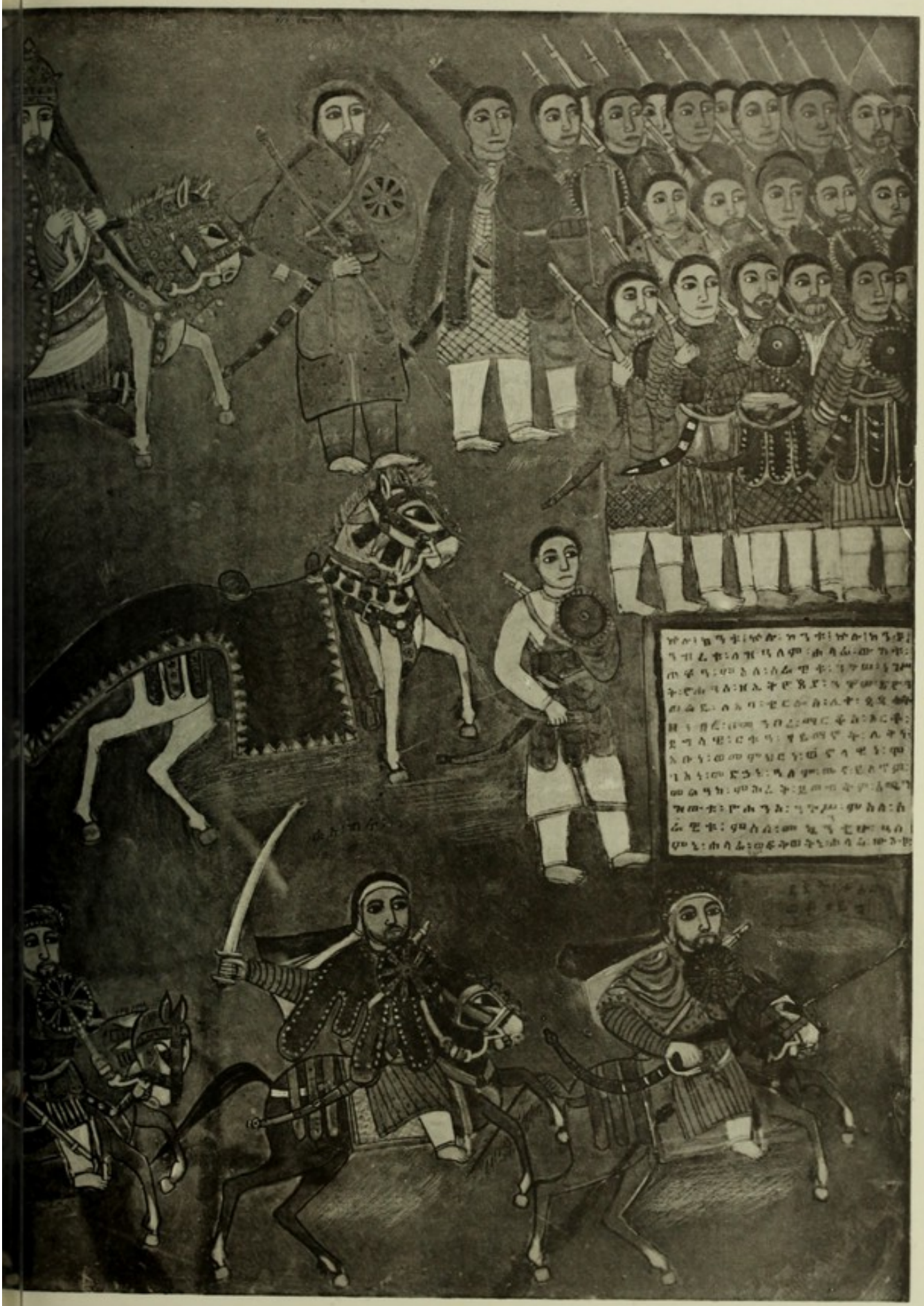
which read, "All is vanity. All is vanity. All is vanity. The abiding in this world is fleeting and passeth quickly away." Then follow the words, "Picture of the soldiers of the King of Kings, John of Ethiopia, the King of Zion, the son of Abbâ Cyril, the Archbishop, who sitteth on the throne of Mark, the orthodox one, our chief, and our father, and our teacher, and our shepherd, and our grace; may the Redeemer of the world receive him, that is to say John the King, and may the angel of mercy cleave unto him. Amen. Picture of his soldiers and governors. The world is a fleeting thing, and the desire [thereof] is fleeting."



THE FUNERAL OF JO

From a painted wooden panel in the

Upper Register: A company of footmen, servant of Râs Alula, Râs A
Bishop Athanasius, and a company of horsemen.
Middle Register: King John's groom leading a spare horse, armed g
Lower Register: King John's generals—Dastar Tasamma, Râs Burrû,
Ethiopic Text: Description of the picture.



IV KING OF ABYSSINIA.
ie of Col. F. R. Wingate, C.B., D.S.O., R.A.
Kir John's Commander-in-Chief, King John and servant with fly-flapper,

an a company of footmen.
fil êl, Dastar Tadla, Râs Gabra Rîdan, and Râs Hagôs, on horseback.

THE

HISTORY OF TAKLA MÂRYÂM

WHO WAS SURNAMED

MABÂ' ṢĔYÔN.

INTRODUCTION.

THE text of the history of Takla Mâryâm printed in this volume is edited from the Lady Meux Manuscript No. 1. The MS. is of vellum, about 12¾ in. by 10¼, and contains 154 leaves. Each page, when not occupied by a picture, contains two columns of fine bold writing. The title and the first few words of each section are written in red. The MS. is bound in stout wooden boards covered with leather stamped with a cross and a border formed of annules; the inside of the boards is not ornamented with brightly coloured silk as usual, but is plain. From the colophon (see fol. 87*a*) we learn that the manuscript was written at the expense of one Takla Hâymânôt, who hoped thereby to obtain the saint's blessing for himself and for his wife Walatta Ṣĕyôn. We may note in passing that the wife's name has been carefully erased throughout, with the exception of one place. The scribe's name was Mekĕḥ Gîyôrgîs ምክሐ ፡ ጊዮርጊስ ፡ and one Ignatius is also mentioned in the colophon; it is probable that the latter was the artist who painted the pictures in the volume. We have no means of ascertaining the exact date when the MS. was written, but there is little doubt that it is the work of the XVIIth century. The words of the Ethiopic text are full of peculiarities of spelling, and in the printed copy of the text I have, with the exception of a few misprints, given them just as I found them. The construction of the sentence is, at times, perplexing,

and it seems as if the history of Takla Mâryâm must have been originally written in Arabic; the narrative is often involved, and I am doubtful if I have grasped the meaning of some passages in it. The life of Takla Mâryâm, surnamed Mabâ' Ṣĕyôn, is illustrated by the following pictures:—

Pl. I. Fol. 4*a*. A priest sitting in the church and reciting the life and miracles of Mabâ' Ṣĕyôn to a congregation of men.

Pl. II. Fol. 7*b*. Mabâ' Ṣĕyôn being nursed by his mother Ṣĕyôn Tekûn.

Pl. III. Fol. 8*a*. 1. Mabâ' Ṣĕyôn shewing the *eikôn* to his father.
2. Mabâ' Ṣĕyôn with the *eikôn* on his breast.
3. Mabâ' Ṣĕyôn learning to read the Book of Psalms.

Pl. IV. Fol. 9*b*. 1. Mabâ' Ṣĕyôn sucking the blood from the wounded toe of the young man who has received the Eucharist.
2. Mabâ' Ṣĕyôn taking in a basin and swallowing what had been vomited by the young man who has just received the Eucharist.

Pl. V. Fol. 13*b*. 1. Gabra Krĕstôs the anchorite and his servant receiving Mabâ' Ṣĕyôn.
2. Gabra Krĕstôs embracing Mabâ' Ṣĕyôn.
3. Gabra Krĕstôs teaching and exhorting Mabâ' Ṣĕyôn.

Pl. VI. Fol. 14*b*. Abbâ Gabriel in his church.
2. Mabâ' Ṣĕyôn receiving the mark of the priesthood from Abbâ Gabriel the Bishop in the presence of the brethren.

Pl. VII. Fol. 16*a*. Mabâ' Ṣĕyôn administering the Eucharist and admonishing the recipients not to bite the bread but to swallow it unbitten, for the Virgin Mary, who has appeared with tears running down her face, has told him that she is greatly moved when the body

of her Son is bitten by the teeth of those who receive the Eucharist.

Pl. VIII. Fol. 16*b*. Mabâ' Ṣĕyôn being blessed by Saint Takla Hâymânôt at the Monastery of Lîbânôs (Dabra Lîbânôs).

Pl. IX. Fol. 18*b*. 1. Saint Takla Hâymânôt giving the bread to Mabâ' Ṣĕyôn before the other members of the congregation.
2. Samuel the Prophet appearing to Mabâ' Ṣĕyôn in a cloud of light.

Pl. X. Fol. 19*a*. Saint Takla Hâymânôt conversing with Mabâ' Ṣĕyôn at the Monastery of Lîbânôs (Dabra Lîbânôs).

Pl. XI. Fol. 22*b*. Saint George riding at the command of Mary the Virgin to gather together the saints to the feast which Mabâ' Ṣĕyôn has made in honour of her nativity.

Pl. XII. Fol. 23*a*. 1. Mabâ' Ṣĕyôn feeding the poor and needy.
2. Mabâ' Ṣĕyôn ministering unto the wants of his companions.
3. Mabâ' Ṣĕyôn, accompanied by Christ and the Virgin Mary, ministering unto the saints whom Saint George has gathered together at the command of the Virgin.

Pl. XIII. Fol. 24*a*. 1. Mabâ' Ṣĕyôn in the desert.
2. Mabâ' Ṣĕyôn and his companion being led by night to the river by a bright star; out of the darkness the Devil appears, hissing like a snake, but he is put to flight by the Lamb of Life Who comes down from heaven in answer to the prayers of the saint.

Pl. XIV. Fol. 29*a*. 1. Mabâ' Ṣĕyôn embracing the Christ-Child on the day of His Nativity.

2. Mabâ' Ṣĕyôn offering to the Christ-Child a portion of his apparel.
3. Mabâ' Ṣĕyôn lending to another man the portion of the apparel in which the Christ-Child arrayed Himself when He came to the earth to visit him.

Pl. XV. Fol. 30*a*. 1. Christ telling the monk in a dream that Mabâ' Ṣĕyôn had lent a portion of His apparel to another man.
2. The monk rebuking Mabâ' Ṣĕyôn.
3. Mabâ' Ṣĕyôn confessing to Abbâ Tîmôn what he had done.

Pl. XVI. Fol. 30*b*. 1. Abbâ Ṭîmôn finds the Virgin and Child in the east end of the church.
2. The Christ-Child addressing Abbâ Ṭîmôn.

Pl. XVII. Fol. 32*b*. 1. Christ, in the form of a young man, appearing to Mabâ' Ṣĕyôn.
2. Christ anointing Mabâ' Ṣĕyôn with the essence of His own body.

Pl. XVIII. Fol. 36*a*. Mabâ' Ṣĕyôn exhorting the priests to celebrate the death of our Lord on the twenty-seventh day of the month Magâbît.

Pl. XIX. Fol. 39*b*. 1. Christ, having taken Mabâ' Ṣĕyôn to Golgotha shews him how He was crucified in the presence of the Virgin Mary and Saint John.
2. Christ conversing with Mabâ' Ṣĕyôn.
3. Mabâ' Ṣĕyôn whilst watching the crucifixion falls prostrate on the ground.

Pl. XX. Fol. 41*b*. 1. Mabâ' Ṣĕyôn grinding corn and the flour falling into a jar.
2. Servant bringing ale or water for the feast.

3. Mabâ' Ṣĕyôn mixing dough for the festival cakes.
4. Mabâ' Ṣĕyôn carrying a bundle of wood for the fire which baked the bread.
5. Servant filling a bottle with ale or water.
6. Mabâ' Ṣĕyôn ministering unto the hungry as they sit at meat.

Pl. XXI. Fol. 44*a*. Mabâ' Ṣĕyôn exhorting the company of priests to keep diligently, and with all honour, the festival of the death of our Lord.

Pl. XXII. Fol. 45*b*. 1. A woman bringing her sick child to Mabâ' Ṣĕyôn.
2. Mabâ' Ṣĕyôn putting a piece of the holy cake into the child's mouth, whereupon he vomits a stone as black as soot and recovers at once.

Pl. XXIII. Fol. 47*b*. 1. A woman bringing her sick child to Mabâ' Ṣĕyôn, who gives him a piece of the holy cake; the child recovers at once, and his mother vows to dedicate him to Christ's service.
2. The woman's house catching fire, one of her children is burnt to death and one of them escapes; but
3. the child who was vowed to Christ's service is found alive and well among the ruins of the burnt house.

Pl. XXIV. Fol. 49*a*. 1. The priests watching the fire in the bowl of flour and honey prepared for the holy cakes.
2. Christ mixing the honey and flour.
3. Mabâ' Ṣĕyôn returning thanks to God.

Pl. XXV. Fol. 50*b*. 1. Mabâ' Ṣĕyôn giving the holy cake to the barren woman.
2. The woman bringing to him two years later the two children whom she had got through his prayers.

Pl. XXVI. Fol. 51*a*. Mabâ' Ṣĕyôn giving the bread of commemoration to one of his sisters.

Pl. XXVII. Fol. 52*a*. 1. Mabâ' Ṣĕyôn with the paten of bread which he gave to his sister.
2. His sister giving the bread to the monk.
3. The monk finding the Virgin and Child in the paten.
4. The monk eating the bread afterwards.

Pl. XXVIII. Fol. 54*a*. 1. A monk eats a second morsel of the holy cake.
2. He falls sick through eating it.
3. He dreams that two devils come and fetter him with chains.
4. He confesses his sin at the grave of the saint and recovers.

Pl. XXIX. Fol. 57*b*. 1. Mabâ' Ṣĕyôn giving one half of his offerings to the poor.
2. The Virgin Mary anointing his eyes.
3. Christ embracing Mabâ' Ṣĕyôn after his self-inflicted scourging.

Pl. XXX. Fol. 58*b*. Mabâ' Ṣĕyôn is taken to the Virgin's bosom.

Pl. XXXI. Fol. 60*b*. Christ addressing Mabâ' Ṣĕyôn.

Pl. XXXII. Fol. 61*b*. 1. Mabâ' Ṣĕyôn sees the Baptism of Christ by Saint John in a vision.
2. Christ baptizing Mabâ' Ṣĕyôn.
3. Christ exhorting Mabâ' Ṣĕyôn.
4. Mabâ' Ṣĕyôn baptizing the saints.

P. XXXIII. Fol. 63*b*. 1. Mabâ' Ṣĕyôn watching the Christ-Child exhorting the saints.
2. Mabâ' Ṣĕyôn embracing the Christ-Child.

3. The Christ-Child placing the golden staff in the hands of Mabâ' Ṣĕyôn.

Pl. XXXIV. Fol. 64*a*. 1. Christ addressing Mabâ' Ṣĕyôn and promising to give to him the souls which he shall bring up from hell.

2. Mabâ' Ṣĕyôn rising from hell with the souls which have "swarmed upon him like bees".

Pl. XXXV. Fol. 65*b*. 1. Christ conversing with Mabâ' Ṣĕyôn.

2. Mabâ' Ṣĕyôn watching Christ going up into heaven.

Pl. XXXVI. Fol. 66*a*. 1. Mabâ' Ṣĕyôn sitting in the market-place.

2. The cloth merchant.

3. The sheep dealer selling his sheep for a bar of salt.

4. The seller of ducks and chickens.

5. The sellers of butter, grain, raisins, &c.

6. Christ appearing to Mabâ' Ṣĕyôn in his sleep and addressing him.

Pl. XXXVII. Fol. 74*a*. 1. Mabâ' Ṣĕyôn addressing the brethren.

2. Mabâ' Ṣĕyôn and the monk conversing.

3. Mabâ' Ṣĕyôn in the desert.

Pl. XXXVIII. Fol. 75*a*. Christ, accompanied by the Virgin Mary and angels, appears to Mabâ' Ṣĕyôn, and promises to shew mercy upon the country.

Pl. XXXIX. Fol. 76*a*. 1. Mabâ' Ṣĕyôn conversing with a company of men who are going to king Zara Yâ'ḳôb.

2. King Zara Yâ'ḳôb addressing the men who had come to him.

Pl. XL. Fol. 77*a*. 1. Mabâ' Ṣĕyôn blessing the company of men who had recently become Christians.

2. The Archangel Michael presenting Mabâ' Ṣĕyôn to Christ.

Pl. XLI. Fol. 78*a*. 1. Angelic incense bearers at the celebration of the festival of Palm Sunday.

2. Christ conferring upon Mabâ' Ṣĕyôn the priesthood of the orders of Saint Stephen, Saint Michael the Archangel, and Saint John.

Pl. XLII. Fol. 79*a*. 1. Mabâ' Ṣĕyôn is shewn two horses in heaven; one is intended for him, and the other for king Zar'a Yâ'ḳob.

2. Christ shewing to Mabâ' Ṣĕyôn the rope with which He was bound upon earth.

Pl. XLIII. Fol. 80*a*. 1. Christ and Mabâ' Ṣĕyôn in the church.

2. The dying vision of Mabâ' Ṣĕyôn.

3. The death of Mabâ' Ṣĕyôn; Christ receiving his soul in the presence of the angels.

Pl. XLIV. Fol. 88*a*. The angel shewing the priest the soul of Mabâ' Ṣĕyôn sitting in the middle mansion of heaven.

Pl. XLV. Fol. 89*a*. 1. The first heaven with the saints thereof mounted on horses.

2. The angel shewing the monk the second heaven with the saints mounted on horses.

Pl. XLVI. Fol. 90*a*. The angel shewing the monk the third heaven, and the man to whom the Lord had given much apparel prostrate before Him and the Virgin Mary.

Pl. XLVII. Fol. 91*a*. 1. Black men leading a serpent.

2. Black and white bull.

3. Archers with bows and arrows.

4. Saint Michael commanding the Lamb to descend

and to visit angels and men; the Lamb is followed by the bull and by the men who lead the serpent.

Pl. XLVIII. Fol. 92*a*. 1. Christ embracing Mabâ' Ṣĕyôn in the presence of the Virgin.

2. The foes of the saint attacking his dwelling.

3. Saint Michael driving away the foes of the saint.

Pl. XLIX. Fol. 93*a*. 1. Christ addressing the saints in heaven.

2. Christ crowning Mabâ' Ṣĕyôn, and bestowing upon him ornaments of gold and precious stones, and arraying him in apparel of light.

From the introductory paragraph of the history of Takla Mâryâm, or Mabâ' Ṣĕyôn, we learn that the work was called the Book of the Commemoration of the Redeemer, and that it was intended to be recited each month in the church to a congregation of men. Following this paragraph is an address to "all Christians", in which the writer exhorts them to celebrate the festival of the commemoration of the death of the Redeemer with all diligence and zeal. Those who celebrate the festival will benefit not only themselves, but also those who may be included among the number of the souls which Christ promised to give Mabâ' Ṣĕyôn each month, and at each Eve of the festival. And moreover, every man who loveth to listen to the history of the saint, or who, wishing to be present in the church on the day of the presentation, accidentally is prevented, shall obtain a blessing from the Lord. The address concludes with a summary of the sufferings of Christ, and with a short prayer on behalf of Takla Hâymânôt and his wife Walatta Ṣĕyôn.

Takla Mâryâm or Mabâ' Ṣĕyôn was the son of wealthy and distinguished parents. His father Habta Ṣĕyôn ሀብተ ፡ ጽዮን ፡ [1] was

[1] *I. e.*, "the gift of Zion".

akin to the family of Rabban Samuel, and came from the province of Andagabṭân, which was probably situated near the country of Shoa: his wife was a lady also of noble family and was called Ṣĕyôn Tĕkûnâ ጽዮን ፡ ትኩና ፡ Having lived together in holy matrimony for several years, and being without a son, they entreated God to give them one, and promised if their prayers were answered, to call him Mabâ' Ṣĕyôn መባዓ ፡ ጽዮን ፡[1] Some little time after God heard their prayers and gave them a son. When the child was still young a priest came to his father's house, and passed the night there, and when he went on his way in the morning he left behind him by accident the picture of the Virgin and Child which he always carried about with him, and which he had hung up over his bed before he went to sleep the night before. Takla Mâryâm found the picture or *eikôn*, and pressing it to his breast, he hugged and kissed it by turns and refused to give it up to his father or to any one else; after a time his father met the stranger, who was, after some conversation on the subject, content to let the child keep it.

When the child was a few years older, and had arrived at the time when he should receive instruction, his father taught him the Psalms and the Pentateuch, and he was made a deacon.[2] Finding that the youth possessed a sweet voice and some natural talent for singing, his father next sent him to the Monastery of Saint John to chant[3]

[1] This name seems to mean "an offering of Zion".

[2] The qualifications required in the man who would be a deacon, and the duties which he was supposed to perform, are all set forth in the seventh section of the first part of the "Fetha Nagast" ፍትሐ ፡ ነገሥት ። which has recently been edited by my friend Ignazio Guidi of Rome (*Il "Fetha Nagast" o "Legislazione dei Re", codice ecclesiastico e civile di Abissinia*, Roma, 1897).

[3] Ludolf has little good to say of Abyssinian music:—"Non multo jucundior est "Musica sacra: insuavi satis voce canunt illorum Canonici, quos ደብተራ ፡ vocant, inter- "strepentibus, veterum Aegyptiorum ritu, crepitaculis, sistris, et crotalis, quae in festis

the Psalms[1] in the Mary Chapel. The Abbot was, at this time, called Mabâ' Ṣĕyôn, and when the youth had come under his care, the brethren decided that it was unseemly for him to be called by the same name as their master; they therefore gave him the name of Takla Mâryâm[2] in the monastery[3]. Under the direction of the monks Mabâ' Ṣĕyôn learned to write and to paint[4], and to fast and to pray systematically.

Whilst living in the Monastery of Saint John Mabâ' Ṣĕyôn gave two proofs of his exceedingly great reverence for the bread and wine of the Eucharist, and of his zeal for the honour of Christ. A certain young man in returning from the church where he had partaken of the bread and wine, struck his toe on the way against a stone, and the blood flowed; Mabâ' Ṣĕyôn, seeing what had happened, followed him to his house, picking up the drops of blood which had fallen in the dust and swallowing them as he went, and when he arrived there he sucked the blood until it ceased to flow from the toe. Mabâ' Ṣĕyôn believed that the Body and Blood of Christ, which

"solennibus, pulsare ipsi magnates honori sibi ducunt. Accedunt tripudia et saltationes, "tanquam imitando Davidi ante arcam foederis salienti, ubi tanto strepitu terram pedibus "pulsant, ut choreas magis, quam Festum Christianum agere videantur" (Lib. iii. cap. 6. § 87—89, and see the Commentary, p. 381, No. LXI ff.).

[1] The Psalter was very highly esteemed among Abyssinians of all classes, and no book of the Bible was in greater use; it was the daily prayer-book of the monks, and girls as well as boys were taught to learn it by heart. See Ludolf, op. cit., Lib. iii. cap. 5. § 35, and Commentary, p. 253.

[2] For examples of names compounded with Mâryâm, see Ludolf, *op. cit.*, IV. 3. 5.

[3] As the boy was called Mabâ' Ṣĕyôn by his parents, according to their vow made before his birth, the monks must have given him the surname Takla Mâryâm; the text is somewhat involved here.

[4] Ludolf thinks (Commentary, p. 562, No. IX. 3) that European children could hardly paint worse than the Abyssinian artists:—"Picturae imperitissimi Habessini, imagines "B. M. Virginis et SS. Apostolorum, quos in libris eorum depictos vidi, tam informes "sunt, ut pueri nostri pejus vix facere possint."

the young man had just received in the church, were being dishonoured by being allowed to fall and be trodden under foot. On another occasion a young man who had just received the Eucharist felt extreme nausea and vomited; Mabâ' Ṣĕyôn quickly caught in a basin what fell from him and straightway swallowed it, believing that the bread and wine had indeed become changed into Christ's own Body and Blood.

Soon after these things the parents of Mabâ' Ṣĕyôn, seeing that their son had arrived at manhood's estate, sought out a maiden who should become his wife; but the young man refused to be betrothed to her, and declared that he had dedicated his manhood to the Christ and to His mother the Virgin Mary. About this time he began to fast, and to pray, and to keep vigils with great diligence, and he made strenuous endeavours to cultivate humility and patience, and the speaking of the truth, and the virtues which become the life of the ascetic. At this time also he embarked upon a life of hardship, for he gave up riding upon a horse or any other animal; he slept upon ashes instead of upon a bed; and whether awake or asleep, or sitting, standing or lying, he carried a huge stone upon him which weighed as much as a man could carry. It is true that on Sabbath days and Festivals he relieved himself of this burden, but then he spent the whole of these days in singing Psalms. Here we see that Mabâ' Ṣĕyôn was imitating the ascetic labours of Coptic and Syrian monks with whose lives he was, no doubt, familiar. The Copt Shenûdi watched frequently all night in prayer, and he ate nothing but bread and salt once a day[1]; Arsenius believed that one hour's sleep a day was sufficient for a healthy monk; Pachomius slept neither by day nor by night, and for fifteen years he rested in the middle of his cell

[1] Amélineau, *Monuments*, Paris, 1888, p. 8.

and leaned not against the wall; and one ascetic never drank once during the course of forty days[1].

One day a messenger came to Mabâ' Ṣĕyôn from the ascetic Gabra Krĕstôs, who lived in the province of Dâmât in Ethiopia, and asked him to return with him to visit him; now Mabâ' Ṣĕyôn lived three days' journey from him, yet he was by Divine agency carried there in one day. When Gabra Krĕstôs had received Maba' Ṣĕyôn he told him that he had already seen him in the spirit in the City of Jerusalem, whither he himself had been borne on the wings of the Spirit, and having shewn him the excellency of the life of an ascetic, he instructed him in all the works of the righteous. On his return to his native city Mabâ' Ṣĕyôn was consecrated a priest by Abbâ Gabriel, and he henceforth ministered at the Eucharist.

When Mabâ' Ṣĕyôn was performing his priestly duties on one occasion, after the priest had gone to read the Gospel, he saw the covering of the paten move, and having gone to it and uncovered it he saw standing there in the place of the bread, a "veritable, white "lamb". Afterwards, when the time for giving the bread to the congregation had arrived, it was found that the lamb had disappeared, and that bread was once more in the paten. This remarkable incident happened on three successive days. On another occasion the Virgin Mary appeared in tears to Mabâ' Ṣĕyôn in the church at the time of the Eucharist, and asked him to beg the people not to bite and chew the bread, because the bread was her Son's living Body, and by crushing it with their teeth her "own bowels were consumed".

From the study of the lives of the ascetics we learn that the spiritual education of a monk was not complete until he had visited the shrines and places of abodes of the great leaders and teachers

[1] See my *Book of Governors*, Vol. I. p. CLIII ff.

of the ascetic life. The monks of Syria and Mesopotamia made pilgrimages to Mount Sinai, Mount Horeb, and other places sanctified by Moses, Elijah and others, and to the Scete desert, and in the IVth century, and later, Christians often made it a duty to visit all the places where Christ had lived, or where any event in His life had taken place. Imitating the ascetics of Egypt and Syria, Mabâ' Ṣĕyôn left his own monastery and went to the ancient Dabra Lîbânôs, where the famous saint Takla Hâymânôt was buried. It will be remembered that Takla Hâymânôt ተክለ ፡ ሃይማኖት ፡ was one of the earliest founders of asceticism in Ethiopia, and that he flourished in the first half of the VIIth century of our era. He was the founder of the famous convent of Lîbânôs[1] or Dabra Libanos, and his life and miracles are extant in two recensions, the one of Dabra Lîbânôs[2], and the other of Wâldebba[3]. His family came from the country of Bâḥr Ḳâgâ, and he was of the tribe of Ḥarb Gâsê. His ancestor left his native land, and passing through Sêwâ, he came to Ṣĕlâles and established himself in Zârârê; Takla Hâymânôt's father and mother were called Ṣagâ-Za'ab ጸጋ ፡ ዘአብ ፡ and Egzî'-Ḥarayâ እግዚእ ፡ ኀረያ ፡ Passing over the details of the life[4] of Takla Hâymânôt, and the influence of the monks who followed his rules and perpetuated his

[1] Dabra Lîbânôs was situated in the middle of the province of Shoa; see Conti Rossini, *Catalogo dei Nomi propri di Luogo dell' Etiopia*, Genova, 1894, p. 36. A list of his successors as Abbot is given by Perruchon, *Zeitschrift für Assyriologie*, Bd. XII, p. 408.

[2] At present unpublished; for the MSS. see Wright, *Catalogue*, p. 194ff.; Dillmann, *Catalogus*, p. 49; Zotenberg, *Catalogue*, p. 204—206.

[3] The text of this recension, which is the older and more important, has been published by Conti Rossini, *Il Gadla Takla Hâymânôt secondo la Redazione Waldebbana*, Rome, 1896.

[4] One of the most important incidents in it is described and discussed by Conti Rossini in *Appunti ed Osservazioni sui re Zâgnê e Takla Hâymânôt*, Rome, 1895.

teaching in his monastery[1], we are concerned only to note that Mabâ' Ṣĕyôn visited the grave of the saint who appeared to him in the form of a man of "comely and venerable appearance", and administered unto him the bread of the Eucharist before all the priests and deacons who were there assembled. Subsequently on the twenty-ninth day of the month Teḳemt[2], the prophet Samuel appeared unto him and encouraged him to persevere in the ascetic life. The following year, in the month of July, the Apostles appeared unto him at dawn and saluted him, and the chief of them, Peter, administered unto him the Eucharist; thus Mabâ' Ṣĕyôn was blessed and comforted by saints of the Old and New Testaments, and by the chief of the saints of his own country.

Mabâ' Sĕyôn next devoted himself to celebrating the festivals of Christ with great care and reverence; he invented festivals for the saints likewise, and made arrangements for priests to celebrate them in relays, and for the furtherance of this object he set aside one third of his substance. On one occasion, when he was celebrating the festival of the Nativity of the Virgin Mary with many priests and deacons, some of them saw Christ and His Mother present at the feast; and the Virgin sent Saint George through all heaven and earth to bring the saints together there to keep the feast with her. Another witness declared that Christ was so pleased at the honour

[1] For an account of some of the troubles which came upon this religious house, see Basset, *Études sur l'Histoire d'Éthiopie*, Paris, 1882, pp. 99, 234; and Ludolf, *Historia Aethiopica*, iii. 3. 27.

[2] The Ethiopic months are:—*Maskarram* መስከረም: September; *Ṭeḳemt* ጥቅምት: October; *Ḥedâr* ኅዳር: November; *Tâḫshâsh* ታኅሣሥ: December; *Ṭer* ጥር: January; *Yakâtît* የካቲት: February; *Magâbît* መጋቢት: March; *Miyâzyâ* ሚያዝያ: April; *Genbôt* ግንቦት: May; *Sanê* ሰኔ: June; *Ḥamlê* ሐምሌ: July; *Naḫassê* ነሐሴ: August; *Pâguemên* ጳጕሜን: the intercalary month.

paid to His mother that He came down from heaven in a cloud of light and embraced and kissed Mabâ' Ṣĕyôn. These marks of honour induced the saint to fast yet more and more, and to increase his self-inflicted tortures. He put bonds and fetters on his legs, he hung iron chains upon his sides, he girt himself about with links of iron, and on the days when he fasted he put on sackcloth. His food consisted of desert herbs, of which he partook once every three days; and the intensity of the pangs of hunger drove him into the river, where his body wasted away. One day Satan appeared unto him out of the darkness, hissing like a serpent, but when the saint had made the sign of the cross over himself a lamb, "red like unto a lion", appeared and drove the devil away.

Soon after these things, a light like that of the moon cleft the heavens, which opened wide, and like the lightning flash Christ came down from heaven in the form of a child and sat in the arms of Mabâ' Ṣĕyôn, and embraced his neck and face. The saint wished to array the Child in some of his apparel, so that he might afterwards wear it and benefit by the virtue which would henceforth be transferred to it from the Child's body; and straightway the Child spat upon the garments and gave them to the saint, promising that He would never forsake him. Mabâ' Ṣĕyôn did not partake of the Eucharist that day, but licked the spittle on his raiment instead.

Soon after these things Mabâ' Ṣĕyôn inadvertently incurred the displeasure of the Christ-Child. A certain monk came to the saint and asked him to lend him some of his apparel, and he did so; but unfortunately among the garments which he lent him was the one in which the Christ-Child had seated Himself when He visited Mabâ' Ṣĕyôn, and on which He had spit. When the Christ-Child saw what had been done, He appeared unto a monk, and ordered

him to go and rebuke Mabâ' Ṣĕyôn for his careless and irreverent behaviour; and when the monk had done as he was bid, the saint went to Abbâ Ṣîmôn, and having confessed his sin, performed the penance which was imposed upon him, and received forgiveness. By this portion of his narrative the writer of the life of Mabâ' Ṣĕyôn intends to shew that Christ was willing to share apparel with him and him only. And as an instance of the closeness of the friendship which existed between the saint and the Mother of Christ he tells the story of how once, when Mabâ' Ṣĕyôn was permitted to sympathize with her about her Son's sufferings when He was crucified, she asked him for the tears which he was shedding on her behalf, and put them in her apparel. But a greater honour was in store for him, for Christ appeared unto him one day, and having anointed him with the essence of His own body, imparted unto him the odour which belonged unto it.

Meanwhile, Mabâ' Ṣĕyôn was pondering in his mind how he could shew love and gratitude to Christ in return for all His love to him; and after much meditation he decided to celebrate with special honour the day of the death of the Redeemer. He contended that the day of the death of each of the Apostles was carefully commemorated, but that the day of the death of Him Who was the Head of them all passed by with comparatively little notice by His followers; and that the day of Christ's death was as worthy of high honour as the day of His resurrection. He therefore directed that the people who followed him should neither buy nor sell, nor perform any work whatsoever on the day set apart for the commemoration of the death of Christ; and he persisted in the observance of the memorial day, which was kept with tears, and grief, and sorrow, notwithstanding the opposition of certain folk, who declared that Mabâ' Ṣĕyôn had neither

the right nor the power to establish memorial days and laws for the keeping of the same at his good will and pleasure.

About four months after Mabâ' Ṣĕyôn had established the memorial days he confided to a certain monk, in strict confidence, that in answer to his petition, Christ had re-enacted for him the scene of the crucifixion. In the twinkling of an eye Mabâ' Ṣĕyôn was transported to Golgotha, where the wooden cross appeared straightway, and Christ ascended it and suffered upon it as in days of old; but the saint could not bear the agony of being a witness of the terrible scene, and sank down half dead upon the earth. Then did Christ come down from the cross and strengthen him, and He promised him to be present in the form of a "gentle child" whenever he kept the day of His death with tears and sorrow.

Soon after Mabâ' Ṣĕyôn had seen these marvellous things the time for the festival of the death of the Redeemer drew nigh, and the saint began to make preparations for the same. He ground the wheat, and baked the bread, and made ale from grain, and filled the water jars, and hewed the wood for the fire and carried it to the place where the bread was to be baked; and on the twenty-seventh day of the month Magâbît (February), he kept the festival with great solemnity and ministered diligently unto the wants of the priests and deacons and those who were present thereat. In a short address he besought those present to commemorate the day of the death of the Redeemer with all honour, and to preserve themselves from the pollution of the world.

The system upon which the keeping of the festival depended is not quite clear, although Mabâ' Ṣĕyôn introduced no abstruse calculations into his reckoning of it. The festival of the death of the Redeemer lasted three days, and the festival of the Resurrection lasted

seven days; from the last day of the latter festival Mabâ' Ṣĕyôn reckoned the days by tens until Easter Eve came round again. On Easter Eve he used to pierce his side and fall down upon his knees in imitation of the sufferings of his Lord, and afterwards he was wont to make scented and ornamental bread-cakes and to break and distribute them among the sick folk who thronged to the place where he was; by these means he wrought many cures and healings.

We have seen above that Mabâ' Ṣĕyôn imitated closely the life which was led by the earlier ascetics in Syria and Egypt, and how his fasts, and vigils, and self-inflicted tortures resembled those of the most earnest among those who sought God in the mountains and fastnesses of the desert. The saints of old discovered that the strenuous labours of the anchorite and recluse endowed them finally with the power of working miracles as well as the gift of healing the sick and of raising the dead at a word. The case of Mabâ' Ṣĕyôn is no exception to the rule, for after he had toiled for some years in the ascetic life, he found that he had the power to work miracles, and his biographer records six which he deems sufficient to prove his spiritual excellence. In the first Mabâ' Ṣĕyôn cures a sick child by means of the Eucharistic bread; in the second a sick child is healed and afterwards saved from a death by fire through the same means; in the third the flour and honey of which the bread-cakes of the Eucharist were made obtain a flavour of "hidden "manna"; in the fourth a barren woman is made to give birth to two sons; in the fifth a piece of one of the Eucharistic bread-cakes is found to have turned itself into figures of Christ and the Virgin Mary; and in the sixth a priest, who, having taken through greediness a second piece of the Eucharistic bread-cake, falls seriously ill, is cured through a prayer addressed to God in the name of Mabâ' Ṣĕyôn.

From the picture which illustrates the story of the last miracle we find that the sick man attributes his sickness to two devils who seize upon him, one at the head and one at the feet, and chain him, and make all his inward parts to burn like fire.

Meanwhile Mabâ' Ṣĕyôn fasted and prayed strenuously, and of the scanty food which he allowed himself he gave always one half to the poor; and on the days in which he commemorated the death of the Redeemer he ate not at all, but only wept and prayed. Now by reason of his excessive weeping he began to suffer pains in his eyes, but when the disease became severe the Virgin Mary brought a vase of ointment and anointed his eyes with it, laying the unguent upon them with her finger, and healed him. And soon after these things the saint caused himself to be scourged severely, and it is said that during the Lenten fast he was beaten with whips one hundred times; once during Passion week ten thousand stripes were laid upon his back in one day, until the blood flowed from a multitude of wounds. As a reward for these sufferings Christ sustained his strength, and the Virgin Mary having healed his wounds, lifted him up into her bosom; the Christ-Child and the saint sat opposite to each other, Christ having the right breast to suck, and Mabâ' Ṣĕyôn the left.

And on one occasion, during the feast of Epiphany, when the saint was baptizing the people according to his wont, suddenly our Lord appeared on the wings of the Spirit, with all His angels, and one part of the water at once turned into fire, wherein Christ first baptized Himself and then Mabâ' Ṣĕyôn. Having partaken of Christ's baptism of fire, the saint was soon after visited by the Christ-Child Who carried a staff in His hands; in the conversation which followed between them the saint entreated Him to shew mercy upon the souls which were in Sheol. In answer to the petition Christ placed His

golden staff or sceptre in the hands of the saint and bade him descend into Sheol and bring up as many souls as he could carry. When Mabâ' Ṣĕyôn arrived in Sheol, the place was rent from one end to the other, and he heard nothing but weeping, and wailing, and crying; but as soon as the souls saw him they clustered about him like bees, and he bore hosts of them up to the place where the Christ-Child stood.

When the people heard of the great spiritual powers which Mabâ' Ṣĕyôn possessed, multitudes of them flocked to him and became his spiritual children, even as he became their spiritual father. His fame spread far and wide, and even monks journeyed distances of three days in order to consult him and to ask his advice. His spiritual success was so great that he made bold to entreat God Almighty to shew mercy upon the various cities of his country, and this act of grace was also shewn unto him.

About this time Mabâ' Ṣĕyôn seems to have become anxious concerning a sect or body of people, whom he calls "Gâfât" ጋፋት፡, and to have wondered whether they would become Christians during his lifetime or after his death. As, however, he was journeying towards Ethiopia, he met a number of them going to king Zara Yâ'ḳôb to receive gifts from him, because they had professed their belief in the name of the Trinity and had been baptized. This statement is of special interest because it, incidentally, gives us an idea of the period in which Mabâ' Ṣĕyôn lived. We know from the Ethiopic Chronicle published by M. René Basset[1] that king Zara' Yâ'ḳôb was the fourth son of David, king of Ethiopia, and that he reigned thirty-four years and two months, i. e., from A. D. 1434 to A. D. 1468; Mabâ' Ṣĕyôn, then, was born probably in the first quarter of

[1] *Études sur l'Histoire d'Éthiopie*, Paris, 1882, p. 102.

the XVth century. In the reign of Zara' Yâ'ḳôb several very bitter religious controversies were carried on between Abbâ George of Saglâ and the Venetian painter Francisco Branca-Leone, which resulted in the production by the former of the famous "Book of "Mystery" መጽሐፈ ምስጢር[1] wherein he sought to refute the opinions of Nestorius and others who held opinions unlike his own. What the particular tenets held by the "Gâfât" were I am unable to say, but it appears from our text that originally they believed neither in baptism nor in the Trinity.

Shortly after Mabâ' Ṣĕyôn's interview with the "Gâfât" the Lord took him up into heaven and shewed him his father ministering with the priests at the altar in the heavenly Jerusalem; in return for this act of grace he tortured himself again. He thought first of all that he would drive nails through the palms of his hands and the soles of his feet, but when he considered that these marks would easily be seen of men, he changed his plan and drove bradawls into his knees with a stone; Christ, however, appeared unto him in his sufferings, and having touched his wounds they were healed straightway. In a vision which appeared unto him at this time Mabâ' Ṣĕyôn also saw those who had said evil things of his king Zara' Yâ'ḳôb being cast into the darkness of the abyss, and two clouds, like unto white horses, whereon he was to ride side by side, and as an equal of his earthly king into the heavenly Jerusalem.

After these things Christ descended from heaven and, coming to Mabâ' Ṣĕyôn, shewed him the rope with which the Jews had bound and scourged Him when He was upon earth. Subsequently He promised to give the saint five thousand souls each month at the celebration of the festival of His commemoration, and three hundred

[1] See Basset, *op. cit.*, p. 12.

and forty souls each eve of the festival of His crucifixion; and afterwards He promised to shew mercy unto five thousand more souls for the sake of the Virgin Mary.

Meanwhile the day of the departure of Mabâ' Ṣĕyôn from this world was drawing nigh, and one day a monk came to him and told him that he had had warnings concerning his death for three months past; the saint received the news with resignation, saying that he had no other object upon earth except the celebration of the festival of the death of the Redeemer. He then gathered together his spiritual children and exhorted them to dwell together in the love of God and to keep His commandments; and having told them that he saw the saints urging him to come to them in the mansions above, his soul departed in peace, on the twenty-first day of the month Ṭeḳemt (October). He was seventy-four years old when he died; he had served as a deacon for forty-seven years and as a priest for nine years, he led the life of a monk or ascetic for nine years, and for nine years he seems to have lived a life of peace.

Following the narrative of the life of Mabâ' Ṣĕyôn comes a description of his abode in heaven, which was built of gold and precious stones, and of certain events which have little apparent connexion with the saint. The visions which are described at the end of the work are inexplicable to me, but they are of considerable interest as revealing ancient, native Ethiopian opinion concerning the abode of the dead, and their state in the life beyond the grave. The central figure of all these is, of course, Mabâ' Ṣĕyôn, who is made to dwell with the saints and to enjoy the closest friendship with the Deity and His saints; his hardships and sufferings upon earth are supposed to have procured for him the highest honours in heaven, where his merits are declared to have been so great that Christ

promises to give him as a personal gift the souls of one half of those who are dead and of those who are alive. It is idle to attempt to judge such a work as the Life of Mabâ' Ṣĕyôn by Western standards, or to compare its excessive anthropomorphism with the spiritual views of Western nations. The composition reflects the religious ideas and thoughts of Christian Ethiopia, and is of the highest value as representing a phase of religious thought which for many centuries existed among a large section of one of the greatest southern branches of the Semitic race.



A priest sitting in the fore-part of a church and reciting to a congregation of men the story of the Life and Miracles of Mabâ' Ṣĕyôn.

TRANSLATION.

THE HISTORY OF TAKLA-MÂRYÂM WHO WAS SURNAMED MABÂ' ṢĔYÔN.

[Fol. 2*a*]. IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY GHOST, ONE GOD, WE WILL NOW WRITE THE BOOK FOR THE COMMEMORATION OF THE REDEEMER, WHICH SHALL BE RECITED EACH MONTH IN THE HOLY PART OF THE CHURCH. HE IT WAS WHO REVEALED TO MABÂ' ṢĔYĈN THE PLANS OF REDEMPTION WHICH WAS TO BE GIVEN UNTO THE BELIEVERS, AND WHICH WOULD BE A STONE OF STUMBLING TO THE HYPOCRITES. WHOSOEVER SHALL PAY HONOUR TO THIS FESTIVAL IN THE POWER OF HIS CROSS SHALL BE PRESERVED; BUT WHOSOEVER SHALL TREAT IT LIGHTLY, AND SHALL HOLD IT IN CONTEMPT, SHALL BE REMOTE FROM THE PORTION WHICH FALLETH TO THE LOT OF THE SAINTS. WHOSOEVER LOVETH OUR REDEEMER LET HIS HELP BE WITH THE SOUL OF THE SINNER HIS SERVANT TAKLA HÂYMÂNĈT, AND WITH HIS BELOVED [WIFE] WALATTA ṢĔYĈN, FOR EVER AND FOR EVER! AMEN.

Hearken now, O all ye who are of the company of Christians, with the ears of the heart, and celebrate the commemoration of the death of our Redeemer Jesus Christ Who died on our behalf, for He was crucified, and suffered, and died that He might redeem us from the service of Satan. [Fol. 2*b*] Have ye never heard how He shall celebrate the commemoration of all the saints, and how He shall reign as king with them in Mount Zion? And besides, he who shall celebrate the commemoration of our Redeemer shall obtain the kingdom

of heaven as an act of grace, "And each month" [the Lord saith] "five thousand souls, and each Eve of the festival [of the commemo-"ration of My crucifixion] three hundred and forty souls, shall be "given as a reward [to Mabâ' Ṣĕyôn] through My crucifixion". And the Lord shall make them beautiful with ornaments of gold, and with precious stones, and with crowns, and with the apparel of light. And the bread which shall be prepared for His commemoration shall become like unto His holy Body, and the wine which shall be in the cup like unto His precious blood. "And whosoever heareth the rumour "of Mabâ' Ṣĕyôn afar off by reason of one saying, 'There is a man "who celebrateth the commemoration of the Redeemer', and the words "please him, and he loveth Him, even though he be not able to go "[and be present at the festival], upon him will I shew mercy", saith the Lord. Praise be unto Him Who revealed Himself unto Mabâ' Ṣĕyôn, not by the things which are produced [Fol. 3*a*] by the mind, nor by discourses, but He Himself spake unto him with His own voice! Praise be unto God Almighty Who hath given Mabâ' Ṣĕyôn power over both angels and men! Moses and Aaron praise Him, and hold converse with Him, and when He speaketh unto them, they accept [what he saith]. He is nigh unto those who call upon him, and He performeth the wish of those who fear him; and He maketh the angels to have the desire to visit Him. He came into the world that He might make Himself known thereunto through the Virgin, and He took upon Himself flesh of the flesh of the holy Virgin Mary, putting it on when He saw [meet so to do.] And John, who spake concerning Him, saying, "I saw the Holy Ghost[1] in the "form of a dove of flesh", baptized Him; and His Father also said,

[1] St. John i. 32. This quotation is probably made from memory, for the Gospel reads, ርኢኩ ፡ መንፈስ ፡ ቅዱስ ፡ ከመ ፡ እንተ ፡ ርግብ ፡ እንዘ ፡ ይወርድ ፡ እምሰማየ ፡ ወነበረ ፡ ዲቤሁ ።

"I am well pleased at Him; this is My Son: whosoever loveth Him "let him hearken unto Him".[1] And He wrought many wonderful things, and performed miracles, as the Evangelists have written concerning Him. And the guards [Fol. 3*b*] of Sapîrâ laid hold upon Him, and they brought Him before Pilate, and the wicked Jews crucified Him, and bound a crown made of thorns upon His head, and they smote His head with a reed staff, and they made Him drink vinegar [mingled] with gall; but He did not curse them, although they cursed Him. And He died on the Eve of the Sabbath to redeem us, and they buried Him in the field of the potter, and on the first day of the week He rose a living Being. And He will make to rise and will vivify those who believe in Him, and He will come again and will punish those who smote Him. So then, praise ye Him Who is thus God, and give thanks unto Him, and sanctify Him, and bless Him, for His Name is holy and blessed. May His help be with the soul of the sinner [His servant] Takla Hâymânôt, [and] with [that of] his beloved wife Walatta Ṣĕyôn, for ever and for ever! Amen.

[1] St. Matthew iii. 17. The Gospel reads, ዝንቱ : ውእቱ : ወልድየ : ዘእፈቅር : ዘቦቱ : ሠመርኩ :

[Fol. 5*a*] GIVE EAR, O YE HOLY FATHERS AND BRETHREN, YE CHILDREN OF THE CHURCH, BOTH MEN AND WOMEN; AND I WILL RELATE UNTO YOU [THE STORY] OF THE CONFLICT OF THE BLESSED TAKLA MÂRYÂM, WHO WAS SURNAMED MABÂ' ṢĔYÔN. MAY HIS BLESSING BE WITH THE SOUL OF THE SINNER HIS SERVANT TAKLA HÂYMÂNÔT, AND WITH HIS BELOVED [WIFE] WALATTA ṢĔYÔN, FOR EVER AND FOR EVER! AMEN.

AND MOREOVER, WE WILL RELATE TO YOU SOME FEW OF THE MIRACLES WHICH MABÂ' ṢĔYON WROUGHT; AND HOW OUR LORD JESUS CHRIST APPEARED UNTO HIM; AND [WE WILL TELL OF] THE GRACE, AND THE GIFTS, AND THE HELP, AND THE AFFECTION, AND THE GRACIOUSNESS, AND THE GOODNESS, AND THE MERCY, WHICH HE BESTOWED UPON HIS SERVANT; AND OF HOW HE, BY DOING GOD'S WILL, OBTAINED POWER WITH THE ALMIGHTY; AND OF HOW THERE IS NO MARVELLOUS THING WHICH HE IS NOT ABLE TO SHEW FORTH BY MEANS OF HIS SAINTS.

Now there was a certain man whose name was Habta Ṣĕyôn, who walked in the right way, and did not stand in the path of the sinful; he sprang from the tribe of Rabban Samuel, a man of high rank, the princely [Fol. 5*b*] star of light, and his country was Anda-gabṭân, and he was of noble family and of high and distinguished birth. And he was a good man in all his ways, and he was gracious in his ministration, and he was at peace with all men by reason of his mildness of manner; and he loved to pray without ceasing. And his wife was a noble lady also, and her name was Ṣĕyôn Tĕkûn; and she was pleasing unto God Almighty in all her ways. And Habta Ṣĕyôn and his wife lived together in love and peace, and in undefiled intercourse according to the laws of olden time. And they



Ṣĕyôn Tĕkûn, wife of Habta Ṣĕyôn, nursing her child Mabâ' Ṣĕyôn.

made supplication unto God that He would give them a beautiful son, and they made vows unto Him, saying, "If we get a son we will certainly call him 'Mabâ' Ṣĕyôn'."

And it came to pass after a few days that God heard their prayers, and He graciously bestowed upon them a son who was both beautiful in form, and fair as a flower in appearance, and altogether lovely; and his kinsfolk rejoiced [Fol. 6*a*] and they gave unto him the name ["Mabâ' Ṣĕyôn"] which they had vowed to give him aforetime.

And it came to pass that when the child had grown a little, a certain priest who was on a journey came to that city, and the child's father received him into his house according as it is written, "[A man] shall make him (*i. e.*, a priest) to dwell in his house". Now the wandering pilgrim had with him a picture of our Lady Mary with her beloved Son, and when he lay down to sleep he placed it above his head; and in the morning he rose up and went away on his journey and forgot the picture. And the child found it, and he pressed it to his breast, and kissed it, and he rejoiced in it exceedingly; and he would not give it up to any person, but hung it about his neck. And when his father saw it he was grieved and said, "Whatever shall I do? If I keep the picture here with me it "will become unto me [an occasion] of sin, inasmuch as it be-"longeth not unto me. Where can I find the man that I may give "it [back] to him?" And it came to pass that one day he met the man, and he said unto him, "Why didst thou leave thy picture in "my house? I have been expecting thee to come back again to "my house [for it]; wherefore didst thou tarry? [Fol. 6*b*] But now "that I have found thee, take thy picture for God Almighty's sake." And the man said unto him, "Who found it?" And he replied,

I. Mabâ' Ṣĕyôn showing the picture of the Virgin and Child which belongs to the sleeping stranger, to his father.



II. Mabâ' Ṣĕyôn, with the picture hanging from his neck, sitting on his father's knees.

III. Mabâ' Ṣĕyôn learning to read the Book of the Psalms which he holds in his hand; near him are his father, or teacher, and his companions at school.

"Now he who found it was [my] little son, who loveth it very dearly. "For, from the time when he found it even until this present, he would "not give it up to any other person; and I could only take it from "him by force to give it unto thee." Then the owner of the picture said unto him, "Though it may be pleasing unto him, yet unto me "would the picture [say] 'Let me not pass out of thy memory'; let "the child whom it hath pleased have it, for through it he shall be "safe in the judgment." So the two men made friendship each with the other, and each returned to his own country; and the father of the child marvelled at the grace which had come upon his son.

And it came to pass that when Mabâ' Ṣĕyôn had come to the age when he ought to receive instruction in doctrine, [his father] taught him the Psalms of David and the Books of the Law; and he was appointed to be a deacon. And when [his father] saw that he was wise and understanding in all his conversation, and that his singing [Fol. 7*a*] was sweet, he stablished him in the Mary Chapel of the Monastery of Saint John that he might learn to chant the Psalms, and to sing [the hymns and service]. Now there dwelt there [an Abbot] who was the teacher and spiritual ruler of all the region of An[da]-gabṭân, and to his care and to that of all the monks did Habta Ṣĕyôn commit his son; and they all loved him. And Abûna Simon and Abûna Abûḳîr said unto him, "What is thy name?" and he said unto them, "Mabâ' Ṣĕyôn". And they said unto him, "It is not meet "that thy name should be like that of the master of all [the monks], "for thou art [only] a child, and thy name shall therefore be 'Takla "Mâryâm'." By his pastors and masters then thus was Mabâ' Ṣĕyôn called, and by his kinsfolk [he was also called] "Takla Mâryâm"; and he became as it were two persons [*literally*, twins]. And he learned to sing and to chant, and he studied books of learning of all kinds,

I. Mabâ' Ṣĕyôn sucking the blood from the wounded toe of the young man who had just received the Sacrament.



II. Mabâ' Ṣĕyôn catching in a vessel and swallowing what had been vomited by a young man who had just received the Sacrament.

and he taught himself discipline by means of fasting and prayer, and [he learned] to become a painter and a writer, and he was perfect [Fol. 7*b*] in all kinds of spiritual work. May his help be with the soul of the sinner [his servant] Takla Hâymânôt, and with his beloved [wife Walatta Ṣĕyôn] for ever and for ever! Amen.

[Fol. 9*a*] And it came to pass one day, as the folk were going forth from the church, that a certain young man, who had partaken of the Eucharist and was returning from the church, struck his foot a violent blow [against a stone]; and the blood ran down from it on the ground. And the youth Mabâ' Ṣĕyôn, who was filled with understanding, saw him and felt his heart beat, and said, "Let my blood "be shed for him"; and he followed after the young man until he arrived at his house. And as he went along he ate up the blood of the young man as it dropped from him, and [in the house] he brought his toe nigh [unto his mouth], and sucked the blood therefrom until it ceased to flow. Now this he did in honour of the Body and Blood of our Lord [which had entered into him]. And when his neighbours saw him swallowing the blood mingled with the dust, some of them laughed, and some of them marvelled at his understanding.

And again it came to pass on a day that a certain young man who had partaken of the Eucharist vomited everything which he had eaten and drunk; and the blessed man, having caught what he had vomited in a basin, ate and drank it up. And through his love for our Lord Jesus Christ [Fol. 9*b*] he left nothing of it whatsoever; and the vessel was [as clean] as if he had washed it with water.

[Fol. 10*b*] Now when the kinsfolk of Mabâ' Ṣĕyôn saw that he had arrived at the estate of manhood, they would have betrothed

to him a maiden according to the custom; but he straightway refused to be betrothed to a maiden, and spake unto them saying, "I do not "desire this thing, and I will not return to the world[1], for I have "dedicated my virginity to my Lady the Virgin Mary and to my "Lord Jesus Christ, so that I may become their servant. What can "I gain in this world except sin? For, as Paul saith,' 'He who "hath married a wife meditateth how he may please her; but he who "is not married to a wife meditateth how he may please God Al-"mighty'."[2] And when they heard the words of the youth they let him alone, and those lovers of righteousness did not force him [to marry]; and they said unto him, "Be thou according to thy desire, "and thou shalt become our guide unto the kingdom of heaven." And straightway they gave thanks unto the God of righteousness because He had given them a handsome son [Fol. 11*a*] who was a lover of Christ and was bold in the faith.

Then Mabâ' Ṣĕyôn made a proclamation concerning himself, and he declared that he would become a dwelling-place of the Holy Spirit; and that righteous voice lied not, for he became even so. And he joined himself unto God Almighty by fasting, and by prayer, and by watching, and by love, and by innocency, and by lowliness, and by patience, and by keeping his lips from vain and evil words, and from calumny, and from lying, even as it saith in the [Book of] Prophecy, "The lips of the priests shall keep the Law and the precept";

[1] This indicates either that Mabâ' Ṣĕyôn had not definitely become a monk for life, or that monks of the lower grades were allowed to marry.

[2] 1 Corinthians VII. 32, 33. The text usually reads: — እስመ : ዘኢይውስበ : ይሔል ዮ : ለእግዚአብሔር : በዘይሠምሮ : ለእግዚአብሔር ። ወዘአውሰበ : ይሄሊ : ንብረቲ : ዝንቱ : ዓለም : በዘይሠም ራ : ለብእሲቱ ።

I. Gabra Krĕstôs the anchorite and his servant receiving Mabâ' Ṣĕyôn.



II. Gabra Krĕstôs embracing Mabâ' Ṣĕyôn.

III. Gabra Krĕstôs teaching and exhorting Mabâ' Ṣĕyôn.

and David [also] saith,[1] "Restrain thy tongue from evil, and thy "lips[2] that they speak not guile."

And it came to pass that from the time when Mabâ' Ṣĕyôn took upon himself the yoke of the monks, he rode upon neither horse, nor ass, nor mule; and he slept neither in a bed nor upon a mattress, but upon ashes strewn upon the ground. And he used to set a stone upon his chest [Fol. 11*b*]. By night he toiled with it [lying] upon his neck, and by day he put it upon his head; when he stood up he would bear it upon his head, and when he bowed himself to the ground in prayer he would set it upon his back. Now this stone was as much as a man could carry. And he used to do this continually except upon Sabbaths and Festival days, throughout which he was wont to sing psalms and spiritual hymns, so that his body might have no peace until the end of the day of the festival.

And it came to pass one day that a certain man was sent unto him from the blessed Saint Gabra Krĕstôs, the anchorite of the city of Dâmât[3], whom God Almighty had visited and had made to know all things by the might of the Holy Spirit. And he whom Gabra Krĕstôs had sent unto Mabâ' Ṣĕyôn said unto him, "Come, "let us foregather, for I have [to tell thee of] a matter of the Spirit "which I have seen concerning thee." And Mabâ' Ṣĕyôn said unto the messenger, "How had Gabra Krĕstôs knowledge of me?" And

[1] Psalm XXXIV. 13.

[2] The ordinary version has ወከናፍሪከኒ : In every other respect this quotation is accurate.

[3] A Province of Goyâm between Agawmidir and Abawi; see Conti Rossini, *Catalogo dei nomi propri*, p. 22; Ludolf, *Hist. Aeth.*, 1. 3. 16.

he replied, "I know not how he knew concerning thee." Then the blessed Mabâ' Ṣĕyôn said, "Let the will of God Almighty be done, "and let Him [Fol. 12*a*] bring me unto Gabra Krĕstôs." And straightway he rose up and set out on the journey, and he arrived at the place where Gabra Krĕstôs was, having travelled in that day three days' journey. And it came to pass when Gabra Krĕstôs the anchorite saw him that he rejoiced, and he embraced him with a spiritual embrace and said unto him, "How hast thou fared, O my son?" And he replied, "Through thy holy prayers, O my father, I have come safe "and sound"; and they discoursed together concerning the things of righteousness. Then Mabâ' Ṣĕyôn said unto Gabra Krĕstôs, "Why "hast thou called me, a sinful man whom thou knowest not, hither?" And he replied, "I both know and have seen thee." And Mabâ' Ṣĕyôn said unto him, "How hast thou known me? Tell me, for "Christ's sake, where thou hast seen me?" And Gabra Krĕstôs spake unto him, saying, "According to that which was usual for me, a bright "cloud came, and bore me along, and brought me into Jerusalem "unto the grave of our Lord. And I drew nigh to the altar to partake "of the Eucharist along with the saints; and when we had partaken "we came back so that each man of us might depart to his own "country; now, some of us were borne along upon the cloud and "some of us upon the wing of the spirit. And thee I saw in the place "where God had made us to assemble [Fol. 12*b*] so that He might "bestow good gifts upon us." And Mabâ' Ṣĕyôn said unto him, "Father, since the matter was thus, why did not I also have knowledge "of thee when I was there?" Then Gabra Krĕstôs made answer unto him saying, "O my son, He turneth back many without making them "known to each other when they come to partake of the Eucharist; "thou wast there at the time [appointed by] Him, and unless the time

I. Abbâ Gabriel in his church.



II. Mabâ' Ṣĕyôn receiving the mark of the priesthood from Abbâ Gabriel the Bishop in the presence of the brethren.

"had been appointed by Him, it would have been impossible for thee "to be there. Listen, then, and I will tell thee. When it is right that "people who are in the world, both men and women, should, by reason "of their good works, partake of the Eucharist before those men who "are monks, He permitteth them to do so; but the saints grieve be- "cause those who are in the world precede them."[1]

And it came to pass that when the blessed Mabâ' Ṣĕyôn heard this he marvelled, and was struck with wonder. Then he asked Gabra Krĕstôs questions concerning the doctrines and the works of righteousness,[2] and concerning the rules of the monks, even as it is written, "Ask thy father and he shall tell thee." And Gabra Krĕstôs taught him and instructed him in all the [Fol. 13*a*] works of righteousness, and he prophesied saying, "Thou shalt become a priest, "and many shall be saved through thy beatitude, and shall be "sanctified through thy words; but first of all, lay firm hold upon the "love of our Lord Jesus Christ." Then he blessed him and sent him away in peace, and Mabâ' Ṣĕyôn returned unto his own country glorifying God Almighty, praised be He! And it came to pass that he went to Abbâ Gabriel the Bishop together with many of the brethren, and he received the mark of the priesthood, and became a priest. And he ministered as priest with the Body and Blood of our Lord, and he lifted up the precious Eucharist even as priests are wont to lift it up. May his help be with the soul of the sinner

[1] Gabra Krĕstôs wishes Mabâ' Ṣĕyôn to understand that God had brought him to Jerusalem to partake of the Eucharist before himself and his brother ascetics because the excellence of Mabâ' Ṣĕyôn's spiritual life was greater than theirs; this being so he was in duty bound to become a monk.

[2] *I. e.*, of the ascetic life.



Mabâ' Ṣĕyôn administering the Sacrament and admonishing the recipients not to bite the bread but to swallow it unbitten, because the Virgin Mary who has appeared unto him with tears running down her face, has told him that she is greatly moved when the bread, which is the Body of her Son Christ, is bitten by the teeth of those who take it in their mouths.

his servant Takla Hâymânôt, and with [that of] his beloved [wife] Walatta Ṣĕyôn for ever and for ever! Amen.

[Fol. 15*a*] And it came to pass on a certain day that a great miracle was made manifest, and Mabâ' Ṣĕyôn who was offering up the incense before the altar saw it, and spake, saying:—"When the "priest had gone forth to read the Gospel, I saw the Offering moving "about hither and thither upon the paten. And when I had lifted up "the covering thereof with my hand so that I might know what had "happened, I saw a veritable white Lamb there; and I was greatly "perturbed, and I covered up the paten as it was before. And when "the priest had ended the reading of the Gospel, and had pronounced "the prayer of consecration, he turned and made the bread ready, "and we all received it, men and women alike. Now this appearance "continued for three days."

"And again it came to pass on a certain day that I was sent "to minister along with another priest, and that at the time when the "Eucharist was being received an awful thing happened. I saw a "woman of august and venerable appearance, shining with light, but "tears were streaming from her eyes, and I was horribly afraid. And "she answered and said unto me, 'Dost thou see how the people are "'crushing the [Fol. 15*b*] beloved Body of my Son with their teeth? "'When I see this my own bowels also are consumed. Is it possible "'that they imagine that my Son is dead, and that they do not know "'that He is alive?'" With such words did our Lady Mary speak to him; and he also wept by reason of her weeping. And Mabâ' Ṣĕyôn spake unto the priests and deacons and unto the men and women of the congregation, saying, "Bite not the bread with your front teeth,



Mabâ' Ṣĕyôn being blessed by Saint Takla Hâyamânôt
at the Monastery of Lîbânôs.

"neither crush ye it with the teeth of your jaws, but [touch it] only "with your tongues and with the roofs of your mouths(?)"; and by reason of these words the people ate it reverently. Now, though some folk paid heed to them others did not, but they derided Mabâ' Ṣĕyôn, saying, "The Lord in the Gospel saith, 'Eat my body'[1], but "this man saith unto us, 'Ye shall not eat [it]'." And it came to pass that when he heard that [some of them] derided him, he said, "I have "only commanded that they shall not eat unto [their own] slaughter; "but let them not imagine that I have spoken unto them on my "own authority. However, I have delivered myself, [Fol. 16*a*] and it "is for each and all of them to know [this]."

[Fol. 17*a*] Then Mabâ' Ṣĕyôn rose up and went to the Monastery of Lîbânôs in order to receive a blessing at the grave of our father Takla Hâymânôt. And one of the saints who was praying in the church on the first day of the week, whilst the priests were chanting the psalms and hymns for the Pentecost festival,[2] on the day of the honourable commemoration of his festival, said to him,[3] "I saw a man of comely and venerable appearance, who was our "father Takla Hâymânôt[4], administering the Eucharist, whilst a multi- "tude of priests and deacons stood round about him. And straightway "he beckoned to Mabâ' Ṣĕyôn, and gave him the bread of the "Eucharist, and held him firmly with his right hand; and after him "he gave [the offering] to the others." And when he heard this he

[1] St. Matthew XXVI. 26. ወይቤ : እንከሙ : በልዑ : ዝውእቱ : ሥጋየ ።

[2] Read በበዓለ :

[3] I. e., to the writer of this history.

[4] Takla Hâymânôt is said to have died on the night of the 27th of August, but he is commemorated on the 24th of August; see the Calender in Ludolf, *Hist. Aeth.*, (Naḥassê 24 th) Commentary, p. 426. According to one authority he died aged 103 years

I. Saint Takla Hâyamânôt giving the sop to Mabâ' Ṣĕyôn
before the other members of the congregation.



II. Samuel the Prophet appearing unto Mabâ' Ṣĕyôn
in a cloud of light.

rejoiced, and gave thanks unto God Almighty; and he returned in peace to his own country.

And it came to pass one day as Mabâ' Ṣĕyôn was standing in the high place, on the twenty-ninth day of the month Ṭeḳemt[1], that he saw above his head a cloud of light, wherein appeared a man [Fol. 17*b*] whose face shone with light; and his beard fell upon his broad breast, and in his hand there was a cross of light. And he said to Mabâ' Ṣĕyôn, "Peace, O my son"; and he replied "Who art "thou?" And the man said unto him, "I am Samuel thy father whom "God hath sent unto thee that I might visit thee and find out what "is thy sorrow by reason of which thou weepest before God Al-"mighty." And Mabâ' Ṣĕyôn said, "My sorrow is great"; and Samuel said unto him, "Sorrow not, neither be cast down in any way, for "God Almighty is with thee." And Mabâ' Ṣĕyôn said unto him, "Remember me in thy prayers"; and Samuel answered and said unto him, "How could I possibly omit thee [from them]? And now, no "evil whatsoever shall befall thee." And saying these words he blessed Mabâ' Ṣĕyôn, and went his way from him. And Mabâ' Ṣĕyôn gave

and 45 days, and according to another, 99 years, 10 months, and 10 days. At one time of his life he ate and drank only once a week, on Sunday, and one of his feet rotted off in consequence, and was buried by his disciples in the church. When he had led this life for seven years, Christ appeared unto him and told him that his end was nigh, and that his body should remain buried for fifty-six years, after which time it should be removed, and a large monastery should be built over the place where it would lie. The translation of his bones took place on the 12th day of the month Gĕnbôt (= 7th of May), in the twenty-fifth year of the reign of Saifa-Ar'âd, i. e., A. D. 1367. See Conti Rossini, *Il Gadla Takla Hâymânot*, p. 46ff.; Basset, *Études sur l'Histoire d'Éthiopie*, p. 101; Ludolf, *Hist. Aeth.*, Commentary, p. 416.

[1] I. e., 26th October, a day of the commemoration of the birth of Christ, ልደ ተ፡ክርስቶስ፡ Samuel the Prophet is commemorated on the 9th of Sanê, i. e., May 3, and on the 27th of Naḥassê, i. e., August 20.



Saint Takla Hâymânôt conversing with Mabâ' Ṣĕyôn at the Monastery of Lîbânôs (?).

thanks unto God Almighty and said, "Let the name of Him Who "hath searched me out in the plenitude of His mercy be blessed."

And again, on the fifth day of the month Ḥamlê[1], at the hour of night, when the sixth day of the week was about to dawn, the Apostles appeared unto him and gave him the salutation of peace; [Fol. 18*b*] and Peter administered unto him the Eucharist. And multitudes of the righteous and of the martyrs used to visit him continually, but if we were to attempt to write down the names of each of them [our] discourse would become inordinately long. And similarly the grace of our Lord visited Mabâ' Ṣĕyôn. May his help be with the sinful soul of Takla Hâymânôt, and with that of his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

[Fol. 19*b*] Then Mabâ' Ṣĕyôn diligently kept with honour the festivals of the Lord, both those of His Nativity[2] and of His circumcision[3], and all the festivals of the Son, as well as [those of] the first day which is the Sabbath. And besides all [these] works of excellence he praised God and sang hymns to Him with music continually [with a voice] like unto thunder; and moreover, he did this also on the festival

[1] I. e., July 29, the day of the commemoration of the Apostles Peter and Paul, and of the "seventy disciples", አርድእት ፡ ሰብዓ ፡

[2] The birth of Christ was commemorated on the 29th of each month.

[3] The Conception of Christ was commemorated on the 29th of Magâbît, i. e., March 25; His Circumcision on the 6th of Ṭĕr, i. e., January 1; His Baptism on the 11th of Ṭĕr, i. e., January 6; His Flight from ሕሳ ፡ to ቍስቋም ፡ on the 6th of Ḥĕdâr, i. e., November 2; His Fasting on the 4th of Jakâtît, i. e., January 29; His Flight to Egypt on the 24th of Gĕnbôt, i. e., May 19; His Entrance into Jerusalem (Feast of Palms) on the 22nd of Magâbît, i. e., March 18; His Transfiguration on the 13th of Naḥassê, i. e., August 6; His Passion of the 27th of Magâbît, i. e., March 23; His Resurrection on the 29th of Magâbît, i. e., March 25; and His Ascension on the 8th of Gĕnbôt, i. e., May 3.

of our Lady, the holy Virgin Mary. Now unto other folk he gave admonition, and exhorted them carefully, saying, "Make ye not the "festivals of the saints like unto the festivals of our Lord." And for the angels he invented festivals, and for the saints he made festivals of sanctification; and he stablished orders of men for the series of the festivals of the Son, and for the festival[s] of her who gave Him birth, the Virgin Mary.[1] And he spake unto them, saying, "Let us neither "eat nor drink, and let us give unto the Lord the portion which is "His, but the portion which belongeth to her who bore Him, the "Virgin Mary, let us give to the poor, and to the needy, and to "those who are with child. And for ourselves we will do nothing "except after [Fol. 20*a*] we have brought in according to their names "those who are gathered together and have given [their portion] unto "them." And they said unto him, "Command us according to thy "wish." And he said unto them, "For my part I desire that we should "give the one half [of what belongeth] to our company; but let us "be satisfied to give less, and we will make one third to be their "share." And all those who were gathered together agreed [to this]. Thenceforward, on all the days of the festivals of the Son, he made the prayer for the gift of good things to come first, and then he divided the offerings of food into portions for three tables; and the portion of one of them he gave to the poor, and the needy, both men and women alike, and to the aged, and to those who were with child, and to the destitute, and to those who were ready to perish.

[1] The conception of the Virgin Mary is commemorated on the 16th of Tâḫshâsh, i. e., December 12; her birth on the 10th of Maskarram, i. e., September 7; her entrance into the Temple on the 3rd of Tâḫshâsh, i. e., November 29; her purification on the 8th of Yakâtit, i. e., February 2; her death on the 21st of Ṭĕr, i. e., January 16; and her ascension into heaven on the 16th of Naḥassê, i. e., August 9. A festival in honour of the Virgin was celebrated on the 21st of each month.



Saint George, by the command of the Virgin Mary, riding to gather together the saints to the feast which Mabâ' Ṣĕyôn has made in honour of her nativity.

And after he had given them both meat and drink, they all gave thanks and cried out, saying, "Praise be unto God Almighty Who hath "created us that we may render service unto Him"; and then Mabâ' Ṣĕyôn made ready a table for himself and those who were with him. And on the day of the festival of the nativity of our Lady Mary, the mother of God, he invited the priests and the deacons, and made a feast for them; and he made them sit down and he himself ministered unto them. [Fol. 20*b*]. And many of the saints said, "And straightway "we saw our holy Lady, the Virgin Mary, going round about along "with him as he went about ministering. And calling unto Saint "George, that star of glory, she said unto him, 'Go and bring to-"'gether the saints who are in heaven, and those who are upon earth, "'from [their] cells and caves, in order that they may be gathered "'together in honour of my nativity to my beloved Mabâ' Ṣĕyôn, for "'I and my Son will keep the feast here'. And straightway Saint "George mounted his horse and did as she had bidden him to do; "and the saints were gathered together, and our Lord came down "[from heaven], and there was great and marvellous glory in that "place. And seventy priests went round about with him burning in-"cense in their censers, but as for the multitudes of people who were "gathered together there, no man knoweth their number except God "Almighty. And preparations were made for celebrating the service "of the Mysteries of the heavenly [Fol. 21*a*] Queen, and the Eucharist "was administered unto those who were gathered together. And the "rejoicing was great among all people, and was continued for three "whole days after the day of the festival had passed."

And again, a certain man who was arrayed in the glory of virginity said, "As I was going to the Mary Chapel on the festival

I. Mabâ' Ṣĕyôn feeding the poor and needy.

II. Mabâ' Ṣĕyôn sitting at meat and ministering unto his companions.



III. Mabâ' Ṣĕyôn, accompanied by Christ and the Virgin Mary, ministering unto the saints whom Saint George had gathered together by the Virgin's orders on the day of the celebration of the festival of her nativity. On the right are priests with censers.

"of her nativity, I found myself in the company of a man who, against "my wish[1], urged me and brought me into his habitation, and I tarried "there. And about the time of midnight I looked out upon the wide "expanse of the country, and behold, it was filled with the saints and "with those who were arrayed in the glory of chastity, and I myself "stood up along with them. And straightway the heavens were rent "asunder, and there was mighty dread [upon them], and a cloud "of light like unto the sun descended, and out from it there came an "august Child, from whom went forth lightning among the saints [that "were there]. And Mabâ' Ṣĕyôn rushed forth and took hold of the "Child, and they embraced each other's neck, and kissed each other. "And the saints marvelled and disputed among themselves for what "reason so great an act of grace had been shewn unto him. [Fol. 21*b*] "And some there were who said, 'It is because Mabâ' Ṣĕyôn celebrateth "'the festival of the nativity of His mother, and the Child is pleased "'thereat'; but in our opinion [his coming was as much as to say], "'I am sorry that I did not come to thee [before]'. And thus indeed "did the Child speak to Mabâ' Ṣĕyôn who, when he heard it, rejoiced, "and in future time celebrated the festival with still greater honour. "And each month[2] he paid honours unto her by reason of the majesty "of her nativity, and on the sixteenth day [of each month] he celebrated "her honourable ascent into heaven. And it came to pass that many "miracles and wonderful things were wrought during the festivals of "our Lady Mary."

And Mabâ' Ṣĕyôn spake continually unto the Virgin Mary, saying, "Look thou upon me, and be not thou ashamed of thy servant."

[1] Read ፈቃድየ ፡ [2] Read ለለወርኁ ፡

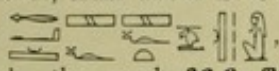
I. Mabâ' Ṣĕyôn in the desert.



II. Mabâ' Ṣĕyôn and his companion are led by night to the river by a bright star; out of the darkness the Devil appears, hissing like a snake, but he is put to flight by the Lamb of Life which comes down from heaven in answer to the prayers of the saint.

And he began to fast with severity in order that he might yoke himself unto God Almighty. And he made bonds and fetters for his legs, and chains for his hands and sides, and for his loins also did he make bonds; and on the days when he fasted he put on sack-cloth beneath his garments in order that men might not know [that he was wearing it]. And he ate [Fol. 22*a*] once every three days of the herbs of the field, and by reason of the exceedingly great pain of his fasting he used to go and stand in the water of the river until the flesh of his body wasted away. And it came to pass one day that a certain man from among those who were with him asked him, saying, "What dost thou see in front of thee when thou goest down "into the river at night time?" And he said unto them, "What shall "I not see in front of me and in front of you?" And our father Mabâ' Ṣĕyôn gave praise unto God Almighty, and said, "Whenever "I go forth from my habitation, a brilliant star appeareth and leadeth "me as I watch it unto the river"; and when we heard [this] we marvelled at the good things which God worketh for His saints.

And it came to pass as they were standing in the river that Satan came forth from out of the darkness, hissing like a serpent; by his wrathful aspect he made them sore afraid, but his speech was not to be understood. And our father Mabâ' Ṣĕyôn said, "Be strong in the strength of our Lord Jesus Christ", and he made the sign of the cross [Fol. 22*b*] over himself. Then suddenly a Lamb[1] descended from heaven with great majesty, and his colour

[1] The lamb here depicted is identical in form and appearance with the lamb which was the type and symbol of Ámen-Rā, the great god of the confraternity of Amen at Thebes, from about B. C. 1700 to B. C. 700. One of the titles of this god is *āā shefsheft*  , and curiously enough, this title is reproduced in the Ethiopic by the words ዓቢይ ፡ ግርማ ፡

was red like that of a lion, and he was furnished with horns; and he stood on the river bank and turned himself about, hither and thither, and by reason of the awful majesty of his appearance Satan the deceiver vanished. Praise and thanksgiving be unto the Lamb of Life Who descended from heaven and delivered His servants by a nod from their adversary, the hater of that which is good; in like manner may He deliver the soul of the sinner Takla Hâymânôt, and [that of] his beloved [wife] Walatta Ṣĕyôn, for ever and ever and ever! Amen.

[Fol. 25*a*] And moreover, I will describe unto you the virtue and the excellence of Mabâ' Ṣĕyôn. He said, "There came to me "an odour of life, and the smell thereof was more beautiful than the "smell of incense; and during the time [I was there in the monastery] "sometimes I was standing up, and sometimes I was sitting down, "and sometimes I was with the brethren; but never even for a moment "did the odour leave me. Then I meditated as to what had come "upon me, and I went to the saints, so that if God Almighty had "shewn them concerning the odour they might tell me. Now when I "arrived I told them all that had happened to me; and when they "had heard[1] they marvelled and blessed the God of mercy." And one said unto the holy and blessed man Mabâ' Ṣĕyôn, "The smell of "this odour of thine is Jesus Christ, and it is His custom to give forth "an odour when He cometh unto His chosen ones; first of all He "bestoweth the gift of His scent upon them, and then He cometh and "sitteth at meat with them. Now take thou heed that thou be prepared "to see Him; and when He breatheth forth the odour upon thee pay "homage unto Him, and know thou that indeed [Fol. 25*b*] He hath

[1] Read ወሰማዒያሙ ፡

I. Mabâ' Ṣĕyôn embracing the Christ-Child on the day of His Nativity.

II. Mabâ' Ṣĕyôn offering the Christ-Child a part of his apparel.



III. Mabâ' Ṣĕyôn lending to another man the part of his apparel in which the Christ-Child arrayed Himself when He came to the earth to visit the saint.

"come unto thee." And when Mabâ' Ṣĕyôn heard this he was greatly troubled, and he said, "What can I say unto Him, for I am a sinner? "But let Him prepare me [to receive Him] according to His good "pleasure"; and the saints who were there said, "Amen". And it came to pass that he abode there for a few days, and that the odour which came forth from him did not leave [him].

And it came to pass on a day, which was the twenty-ninth day of the month Tâkhshâsh[1], that is to say the day of the nativity of our Lord Jesus Christ, that when he went out from his habitation to celebrate the festival, straightway a light [as] of the moon cleft the heavens; and Mabâ' Ṣĕyôn prayed unto God Almighty. Then immediately he saw the doors of heaven open wide. "And there "descended, [he said] behold as it were brilliant lightning before my "sight; and when the lightning drew nigh unto me, it was the Child "[Jesus], and He seated Himself in my arms and embraced my neck. "Then straightway fear and trembling laid hold upon me, and I melted "and became like unto wax. And the Child answered and said unto "me, 'Fear thou not. I am the Child of Mary, Who was born on "'this day'. [Fol. 26*a*] And having said the words He hugged my "face, and by reason of the sweetness of His words, and of that "which dropped from His mouth I ceased to feel that my heart was in "despair. And I brought unto Him as an offering some of my "apparel one day, and when He wished to depart from me I said "unto Him, 'O my Lord, wilt Thou go without a sign that I have satisfied "'Thee?' And straightway He spat His spittle upon my garments, "and said unto me, 'Take [this], and let it be an emblem of hope for

[1] I. e., December 25.

I. Christ telling the monk in a dream that Mabâ' Ṣĕyôn had lent a part of his apparel to another man.

II. The monk rebuking Mabâ' Ṣĕyôn.



III. Mabâ' Ṣĕyôn confessing to Abbâ Ṭîmôn what he had done.

"'thee, and thou shalt comfort thyself therewith. And I will never "'forsake thee, and I will be with thee continually'. And when He "had said this He was caught up into heaven, and I remained kissing "the spittle which had come forth from His holy mouth; and on that "day I did not partake of the Eucharist because I licked the spittle "in the place thereof."

"And it came to pass on a day that a certain man came to "me" [said Mabâ' Ṣĕyôn] "and said unto me, 'Lend me some of thy "'raiment', and I lent him a garment which was a portion of my "apparel. And straightway there came unto me a certain monk from "a distance, and he spake unto me harshly, saying, [Fol. 26*b*] 'I have "'seen a vision concerning thee'. And I said unto him, 'What is it?' "And he said unto me, 'There came unto me a young man of beautiful "'appearance, and he stood at my head, and spake with me in a dream "'saying, Hearken unto me concerning Mabâ' Ṣĕyôn. I came unto "'him, and I embraced him, and I spat my spittle upon his garment[1], "'and I rested myself in confidence therein; but now he has lent the "'garment to another. And I said unto him, Who art thou? And "'he said unto me, He knoweth me. But now, speak [in answer] to "'what I say unto thee'." And it came to pass that when our father Mabâ' Ṣĕyôn heard this he fell upon his face and wept exceedingly. Then he went to the Mary Chapel and came unto our father Ṭîmôn, who was full of the spirit—now Ṭîmôn was his spiritual father—and he said unto him, "Hear, O my father, what hath come upon me"; and he told him everything which had happened. And when Abbâ Ṭîmôn had heard these words from him, he rejoiced and said, "Verily,

[1] Read ዘልሐሁ፡

I. Abbâ Ṭimôn finds the Virgin and Child at the east-end of the church.



II. The Christ-Child addressing Abbâ Ṭimôn.

"my son, thou art he [Fol. 27*a*] in whom the only begotten Son of "Mary is well pleased; be not thou sad, because He hath revealed "His mercy unto thee; if He be about to take vengeance upon thee, "then will He shew His anger unto thee in secret." And Mabâ' Ṣĕyôn said unto Abbâ Ṭîmôn, "Set me a penance, O my father, be- "cause I have sinned against the Child and have lent the garment "unto another"; and he set him a penance according to that which was meet for him. And Abbâ Ṭîmôn said unto him, "Thou shalt "never wash that garment wherein the Child was enfolded and whereon "the son of God Almighty spat; and thou shalt fold it up and shalt "guard with purity that which hath flowed for thee from the mouth "of the Child of the Virgin upon that which was thy covering." And they discoursed together concerning the mighty things of God Almighty.

And Abbâ Ṭîmôn said unto the blessed Mabâ' Ṣĕyôn, "Hearken "unto me and I will tell thee [a thing]. As I was walking in the "eastern part of the church at the time of the third hour after noon, I "met the Child and His Mother; now they were shining with glory "and splendour, [Fol. 27*b*] and straightway I was greatly perturbed. "And I said unto them, 'Peace be unto you', and they replied, 'The "'peace of Christ be upon you'. And I said unto them, 'Who are "'you both? for the sight of you terrifieth me exceedingly'. And the "Virgin answered and said, 'I am the lily of the valley of virginity'. "And then the Child said unto me, 'I am Jesus of Galilee'; and when I "heard [this] I bowed down to His feet in homage. Then the Virgin "raised me up and embraced me, and the Child took my mouth and "kissed me, saying, 'Let there be a sweet odour to the priesthood of "'Ṭîmôn'; [and with these words] they departed from me." And when Mabâ' Ṣĕyôn heard these words, [and knew] that Ṭîmôn should be

sweeter than honey and sugar, he marvelled at the graciousness of the act, and at the beauty of the memorial of the meekness of Ṭîmôn [which had been shewn] by the son of God Almighty, and at the goodness of the spiritual ship[1], our Lady Mary. Then the young man Mabâ' Ṣĕyôn was blessed by his father, [Fol. 28*a*] and he came back in peace to his own country.

And it came to pass after a few days that the blessed man Mabâ' Ṣĕyôn called a certain poor deacon unto him and said, "Art "thou able to keep a matter [secret] if I tell it unto thee?" And he said unto him, "Yea, father." And Mabâ' Ṣĕyôn said unto him, "Wilt thou bind thyself by the power of Peter and Paul that thou "wilt not relate it to any other person during my life? After my "death thou mayest do as thou pleasest." And the deacon said unto him, "Yea. Speak, O father." Then Mabâ' Ṣĕyôn said unto him, "Hearken. One day when I was praying at the time of the third "hour of the day, I wept when I remembered the sufferings and "death of our Lord Jesus Christ, and the grief and sorrow of His "Mother the Virgin. And I said, 'O my Lady, with what feelings of "'agony must thou have gazed on the crucifixion of thine only be-"'gotten Son when He was naked, and on His scourging and nailing "'to the cross, and on the piercing [of the side] of thy beloved One! "'For He was thine only Child, and He had neither brother nor sister, "'O my Lady. [Fol. 28*b*] Oh, how I wish that I had been holding "'the wood of the cross of thy beloved One, and that I had died "'before the soul went forth from the Body of our Lord!' And as

[1] Both the Virgin Mary and the Church are compared unto a ship; see Dillmann, *Lexicon*, col. 75.

"I was weeping and uttering these words there came a glorious light "upon my right hand, and straightway I saw our holy Lady, the "Virgin Mary, and she raised me up, saying, 'O Mabâ' Ṣĕyôn, why "'dost thou weep with so great a weeping at this time? Unto me "'belongeth the weeping, for I saw the nakedness of my beloved One, "'and the scourging of my Child, and the nailing to the cross of my "'Firstborn, and the crucifixion and death of my Only-begotten One; "'but thou didst not see [these things], therefore why shouldst thou "'weep." And as she said these words, I even I, wept with her. And "we ended our weeping, and I committed my soul to her, and she "asked for my tears [and put them] in her apparel; then she departed. "In this wise did she act."

[Fol. 31*a*] And it came to pass at another time that Mabâ' Ṣĕyôn was standing in the church at the third hour of the day, and was praying and saying, "O my Lord and God, O my Redeemer Jesus "Christ, Thou Who art nigh unto those who call upon thee, I entreat "and supplicate Thee most earnestly not to depart from me, for the "sake of those who have been blessed by my hand; for they have "gained consolation from my words, and they have confided in me "and believed that their sins would be pardoned, not knowing that "my similitude of a righteous man is a lie. There is none pure be-"fore Thee except the blessed Mary who bore Thee; but Thou art "merciful, and longsuffering for ever. Amen." And straightway there stood before him a young man of beautiful form, and he had the sign of the cross [upon] his apparel, and a spotless crown upon his head, and he said unto him, "Behold, I have come unto thee to fulfil "thy petition, and to bestow upon thee gifts according to thy word. "I will shew mercy upon him that hath put his trust in thee, or hath

I. Christ appearing to Mabâ' Ṣĕyôn in the form of a young man.



II. Christ anointing Mabâ' Ṣĕyôn with the Essence of His Body.

"taken refuge in thy name, or hath been baptized by thee, or [Fol. 31*b*] "hath been blessed by thy hand, or hath walked in thy precepts, and "even if I hear that he hath heard of the fame of thee afar off I will "be gracious unto him. And this I swear unto thee by Myself. I am "the Son of God Almighty, and the firstborn of the blessed Mary; "My word hath no falsehood in it, and My covenant shall never be "broken. And moreover, I swear unto thee that, when thou in the "future shalt ask of Me whatsoever thou desirest, I will hearken unto "thy petition and I will give thee according to thy wish." And saying these words He brought forth essence from His own Body and said unto Mabâ' Ṣĕyôn, "Come hither to Me." And our Lord anointed him so that his face and the whole of his body might be covered with the essence of Divinity; then He departed from him. And his heart beat with love for Him because of His gift, and his mind was led away captive by His beauty; and the odour which Mabâ' Ṣĕyôn had aforetime did not leave him. May God Almighty have [Fol. 32*a*] mercy upon us in His graciousness, and upon the sinner His servant Takla Hâymânôt, and upon his beloved [wife] Walatta Ṣĕyôn, for ever and ever. Amen.

[Fol. 33*a*] In the Name of the Holy Trinity we will continue [to relate the story of Mabâ' Ṣĕyôn] for him that will read[1], or will listen thereunto with his understanding.

And it came to pass that when God Almighty increased exceedingly His love for Takla Mâryâm [who was surnamed Mabâ' Ṣĕyôn], to such a degree that He visited him to give him the covenant of mercy, and fed him from His breast, Mabâ' Ṣĕyôn meditated in

[1] Read ለሚያነብቡ፡



Mabâ' Ṣĕyôn exhorting the priests to celebrate the death of our Lord
on the twenty-seventh day of the month Magâbît.

his heart and said, "What can I give in return to my Lord God "Jesus Christ, Who hath shewn His love to me so far as to be un- "mindful of my sins? And what festival can I celebrate in return for "His love? I keep with all the honour in my power the festivals of His "Nativity, and Baptism, and Passion, and Resurrection, along with "other folk, but what festival can I celebrate in His honour by myself? "And with what can I please Him?" And having said these words he prayed, saying, "O my Lord and God, reveal Thou unto me a "festival which I may celebrate—one which Thou wouldst wish to be "celebrated—and with which Thou wouldst be well pleased." And the Lord heard his petition, and [considered] his meditation, and [Fol. 33*b*] shewed him by the Holy Spirit that he should celebrate with honour the glorious, and holy, and excellent day wherein they crucified our Lord Jesus Christ for the redemption of the whole world. And he enquired of the priests saying, "On what day was He offered up as "a sacrifice? And on what day did our Lord and God and Redeemer "Jesus Christ rise [from the dead]?" And some said, "On the twenty- "ninth day of the month Magâbît,"[1] and some said, "According to "the Book of the Acts of the Saints[2] He was offered up as a sacrifice "on the twenty-seventh day, and He rose [from the dead] on the "twenty-ninth day; and thus do the Three hundred and eighteen[3] "orthodox [fathers] say in the Book of Khadâr[4]; and thus also doth "the book [containing] the discourse on the Ascension of our Lady "Mary say." And when Mabâ' Ṣĕyôn learnt this he rejoiced that he had found that for which he had great desire[5], namely, a suitable day

[1] I. e., March 25.
[2] I. e., the Synaxarium.
[3] I. e., the 318 bishops who met at Nicæa.
[4] A section of the Synaxarium.
[5] Read ዘተመነየ፡

and one which had not been already adopted as a festival day, and which had not been employed for the commemoration of [any one of] the saints [Fol. 34*a*] or martyrs. This day then did Mabâ' Ṣĕyôn chose, and he loved, and beautified, and exalted and magnified [it]. And all his brethren, and sisters, and children, and relatives were gathered together, and he spake unto them, saying, "Hearken ye unto "me, and I will tell you that I have tried [to learn] how we may find "life everlasting in the kingdom of heaven. For all the saints have "acquired advantage for themselves, some by fasting, and some by "abstinence, and some by leading the life of the recluse, and some "by prayer, and some by kneeling in worship, and some by watching; "but as for us, we are unfaithful folk. Come, let us yoke ourselves "to the work of celebrating the death of our Lord and Redeemer "Jesus Christ, for by this we shall see the face of the Lord, Who "Himself said when He gave them the Mystery of Himself, 'When ye "'celebrate [this feast] do ye it in remembrance of My death'[1], and in "'memory of My resurrection.' Ye shall proclaim the desire that we "have to celebrate His commemoration, [Fol. 34*b*] and let us search "out and see how He Who became the firstborn of life for us may "be well pleased with us. The death of each one of our fathers the "Apostles is commemorated on the day of his festival, whilst the "death of our Lord Jesus Christ, Who Himself created them, and "sanctified them, and chose them, and exalted them, is not commemo-"rated in any way whatsoever; only His life-giving resurrection is "commemorated. If He had not died for us who would have risen "from the dead to give us life? And why should the remembrance[2] "of His death be less esteemed than the remembrance of His resur-

[1] St Luke XXII. 19; 1 Corinthians XI. 24. [2] Read ተዝክረ:

"rection? And moreover, according to that which is meet, I desire "that no manner of work, either of the cultivation of the field, or "selling in the market-place, and no work which is done by the body, "shall be performed on the day of the festival of our Lord and "Redeemer Jesus Christ. And I desire that we celebrate the festival "with weeping, and with grief, and with exceedingly great sorrow "[Fol. 35*a*] because of the crucifixion of our glorious Redeemer. And "now, hearken, and give your assent, O ye who are with me, so that "we may undertake and carry out this thing, whether it be for our "death or for our life." And [the priests] said unto him, "We consent: "let the will of our Lord be done according to what thou hast com- "manded us. And we set thee to be our guide unto the kingdom "of heaven, to which thou thyself art the path of righteousness." And Mabâ' Ṣĕyôn said unto them, "Entreat ye our Lord God that He "may strengthen us."

Now there were certain men who hated[1] us, and they upbraided us, saying, "They have nôt the power to make laws for a festival "and to celebrate it according to their own will." [And Mabâ' Ṣĕyôn said unto his followers,] "Ye shall not fear those who are our enemies, "for we will confront them with the Scriptures; and if we are not able "to answer them, let them crucify me and pierce me with the spear, "for the honouring of the death of our God, and let my death come "in this wise [Fol. 35*b*]. For He, Who died for our sakes (whether "[the festival be celebrated] on the day we name, that is to say, "on the twenty-seventh day of the month Magâbît, or on any other "day, or whether we know the day or not), knoweth our mind; and "He will neither lessen our reward nor restrain us because we know

[1] Read ዘይጸልኡ፡

"not [the day]. Let us, then, be bold in our mind and strong in this "work until the time when our souls shall depart from this fleeting "world." And having said these words he celebrated the festival honourably in peace, together with those men who were his associates and were firm in the faith like unto our father Mabâ' Ṣĕyôn. May the might of his prayer preserve his beloved one Takla Hâymânôt and his beloved [wife] Walatta Ṣĕyôn, always for ever and ever! Amen.

[Fol. 37*a*] And it came to pass that four months afterwards Mabâ' Ṣĕyôn beckoned unto him to whom he had told his affair aforetime, and he brought him into his habitation. And Mabâ' Ṣĕyôn wept bitterly, and his breast heaved with sobs, and straightway the man who was looking at him became terrified, and said unto him, "What aileth thee?" And Mabâ' Ṣĕyôn spake unto him, saying, "I entreated the Lord to shew me how He was crucified, and how "He was nailed to the wood of the cross, saying, 'Shew this unto "'me, so that I may weep and make lamentation for Thy sake when "'I see Thy sufferings, as a memorial of Thy death. O Lord, Thou "'hast said unto me, 'Ask whatsoever thou desirest, and I will give "'[it] unto thee'; shew me now that which I ask of Thee, and treat "'not lightly my expectation, for Thou art my father and my mother, "'and besides Thee I have none other.' And whilst I was praying in "this manner He suddenly appeared[1] unto me and said unto me, 'Dost "'thou wish to look upon My sufferings?' And I said unto Him, "'Yea, O my Lord, [Fol. 37*b*] I do desire [this thing].' And He said "unto me, 'Art thou able to bear the sight of My sufferings?' And

[1] Read አስተርአየኒ ፡

II. Christ conversing with Mabâ' Ṣĕyôn.



I. Christ, having taken Mabâ' Ṣĕyôn to Golgotha, shews him how He was crucified in the presence of the Virgin Mary and Saint John.

III. Mabâ' Ṣĕyôn watching the Crucifixion, falls prostrate to the earth.

"I said unto Him, 'The might which belongeth to Thee will give me "'strength to bear it; only do Thou, O my Lord, be pleased to let "'me see them.' Then He said unto me, 'Come, thou shalt see them.' "Then He bore me in a chariot of light and took me towards the "east, and He brought me in the twinkling of an eye unto Jerusalem; "and He said unto me, 'This is Ḳrânyô, (*i. e.*, Κρανίου τόπος, i. e., "'Golgotha'), the place whereon I was crucified.' And straightway, "in the twinkling of an eye, the wooden cross came and stood up "here as it did in days of old, and the Lord Himself ascended it forth- "with; and He stretched out His holy hands upon the wood of the "cross, and His hands and His feet were nailed thereunto, and He "wore the crown of thorns upon His head, and He looked upon me "with His consoling eyes filled with tears. And straightway when "He had looked upon me my whole frame melted, and I sank down "prostrate to the earth, and became as one dead; and had it not "been for the strength of the Lord my soul must have departed "[Fol. 38*a*] forthwith from my body. And when He had come "down from His cross He said unto me, 'Did I not tell thee that "'thou wert not able to bear the sight of My sufferings?' And I "said unto Him, 'O my Lord, I did not know that Thy death would "'be such a terrifying thing, and such a horribly appalling sight. But "'blessed be Thy Name because Thou hast graciously granted unto "'me my petition and my earnest desire, and because Thou hast ful- "'filled for me Thy loving kindness, O Thou lover of mankind. And "'now, O Lord, bless Thou me, so that I may celebrate the commemo- "'ration of thy death according to my strength, for I am Thy servant "'Mabâ' Ṣĕyôn. And be pleased, O Lord, to let me offer unto Thee

[1] St. Matthew XXVII. 33; St. Mark XV. 22; St. John XIX. 17.

"'a little oblation, and incense, and offerings, in return for the smiting "'of Thy cheeks, and the blows upon Thy head, and the beating of "'Thy back, and the nailing of Thy hands and feet to the cross, and "'the piercing of Thy side, and the wounding of Thy body, and the "'shedding of Thy precious blood. Be Thou graciously pleased [to "'grant] me [this] which I shall love [to do]'."

And it came to pass when our father Mabâ' Ṣĕyôn had said those things unto the Lover of men that the Lord said unto him, "It shall be unto thee as thou wishest, O holy and [Fol. 38*b*] blessed "one, and on the day wherein thou celebratest My commemoration I "will not depart from thee. And not only on the day wherein thou "celebratest my commemoration [will I be with thee], but never at any "time will I leave thee; and each time that thou makest mention of "My name I will not be absent from thee, for as thou hast loved "Me, even so do I love thee. Only, however, choose thou in what "form I am to appear unto thee, whether I am to come as a child, "or as a young man, or in the form in which I have appeared unto "thee in the sufferings of My death."

"And I Mabâ' Ṣĕyôn said unto Him, 'Let it be according to "'Thy good pleasure'. And then a second time He said, 'Do thou "'choose according to thy heart's desire.' And I said unto Him, 'Since "'Thou hast permitted me so to do I will choose; by Thy good "'pleasure unto me the sinner Thy servant Mabâ' Ṣĕyôn, I desire that "'Thou shouldst appear unto me in the form of a gentle child'." And the Lord said unto him, 'I consent'. And straightway the blessed man bowed down to the ground and paid homage unto Him, and gave praise unto Him; then the chariot of light bore him away and brought him to his own country, and our Lord [Fol. 39*a*] covered him with glory indescribable. May his labours guard His servant

I. Mabâ' Ṣĕyôn grinding corn; the flour is running into a jar.

II. Servant bringing water or ale for the feast.

III. Mabâ' Ṣĕyôn mixing dough for the festival cakes.

IV. Mabâ' Ṣĕyôn carrying wood for the bakery fire.



V. Servant filling an earthenware bottle with beer for Mabâ' Ṣĕyôn to take to the table.

VI. The hungry sitting at meat on the day of the festival, and being ministered unto by Mabâ' Ṣĕyôn.

Takla Hâymânôt and his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

[Fol. 40*a*] And it came to pass at that time that Mabâ' Ṣĕyôn persevered the more, and he was eaten up with care for the celebration of the commemoration of the death of our Lord and Redeemer Jesus Christ. And he crushed wheat with his own hands, and prepared ale from grain, and baked bread; and he brought water and poured it unto jars. And he hewed wood and carried it upon his head and shoulders, and thereby he made himself like unto our Lord Jesus Christ, Who bore the wood of His cross that He might redeem His handiwork, saying, "I also will carry [the wood] that I may celebrate "His commemoration, and that I may be His servant." Now he honoured Him with the most humble service, for in the presence of his servants he kindled the fire, and although he was a priest and a teacher he bowed the knee in service; he did not desire to do himself honour with the wine of the love of the Son of Mary nor to be drunk therewith. And he turned not backward but celebrated the festival on the twenty-seventh[1] day of the month Magâbît with praise, and with fasting, along with the priests [Fol. 40*b*] and deacons, and with holiness, and with incense, and with the offering up of prayer, and with the feeding of the hungry, and with the giving of drink to the thirsty, in commemoration of the death of the Redeemer.

And moreover, he stablished an order of priests [to serve] each month, and he appointed each company to its month by lot. And he spake unto them, saying, "Ye shall serve and labour for the com- "memoration of the death of your God until your strength shall fail,

[1] Read ፳ወ፯ለወርኃ ፡



Mabâ' Ṣĕyôn exhorting the company of priests to keep diligently, and with all honour, the festival of the death of our Lord.

"and until the sweat shall fall from you drop by drop, and until your "bones shall crumble to pieces, and until your blood be shed. Hear ye "what our Lord saith in the Gospel[1]:—'Whosoever giveth a cup of "'cold water in the name of My disciple, verily I say unto you, he "'shall not lose his reward.' Whosoever worketh in His name shall "certainly find honour and grace with Him. Toil ye then, and labour "for the sake of the honour of His death, and for the sake of His "mother's weeping, and for the sake of the wonder of His Passion. "And keep ye Him in your minds that ye may do honour to Him to "the utmost, and let the festival of the commemoration of the Son of "God Almighty be greater than the festivals of the saints [Fol. 41*a*] "and righteous men. If ye do these things with the firm endeavour "of your heart, ye shall be judged, but He will judge me for your "sakes; only be ye not disturbed by the talking of the tongue, and "by the rising up of Satan, and keep ye yourselves from the snares "of the world." In this wise did our father Mabâ' Ṣĕyôn, the preacher of holiness, the priest, exhort continually those who were about to celebrate the commemoration of the Redeemer; may his prayer preserve his beloved one Takla Hâymânôt, and his beloved [wife] Walatta Ṣĕyôn like the pupil of the eye for ever and ever! Amen.

[Fol. 42*b*] Now Mabâ' Ṣĕyôn set his mind with zeal and diligence to celebrate the commemoration of [the death of] our Redeemer each year from the day of the Eve of Easter, and no computation was brought into his counting. He celebrated the commemoration of the Redeemer for three days, along with [the commemoration of] His

[1] St. Matthew X. 42. The ordinary text reads ወዘአስተየ : አሐደ : እምእሉ : ንኡሳን : ጽዋዐ : ማየ : ቄሪር : ባሕቲቶ : በስመ : ረድእ : አማን : እብለክሙ : አይሐጕል : ዐሰቦ ።

holy Resurrection in seven days, thus counting the tenth, twentieth, thirtieth, and fortieth day until he came to the Eve of Easter each year, whereby the day of His Crucifixion always arrived, whether with the [first day of the] month, or the second, or the third, according as the month occurred[1]. On this day he celebrated the commemoration of the Redeemer each time in its proper month; but on the day of the Easter Eve he celebrated the festival saying, "On this day our "Lord and God and Redeemer Jesus Christ was crucified for the re- "demption of the whole world, at His own desire and by His good "pleasure; He never committed sin, and no falsehood was ever found[2] "in His mouth; He suffered and died for the sins of many." On this day [Fol. 43*a*], on each Eve [of Easter], for a memorial of His death, Mabâ' Ṣĕyôn used to pierce his own side, and make himself bow the knee. And he used to bake bread-cakes made of the finest wheat flour, and make divination by casting lots [therewith]; now he ornamented [them], and scented [them], and stamped them with the sign of the Cross. And after the Offering he used to break the [remainder] and give them round to the children of the church, and he had the cups filled with drink, and many sick and diseased persons were healed when they ate the bread which had been made in commemoration of the Redeemer. And the folk came from far and near anxiously wishing to eat in faith the bread which Mabâ' Ṣĕyôn had offered[3] up, may his prayer and blessing deliver us and all those who hear from the hosts of the Adversary, and from disputes with the tongue; and may he protect the sinner his servant Takla

[1] I am not certain that I have rightly understood the text of this passage.
[2] Read ወኢተረክበ :
[3] Read ዘአቅረበ :

I. A woman bringing her sick child to Mabâ' Ṣĕyôn.



II. The child having had a piece of the holy cake from the paten put into his mouth, vomits a stone as black as soot, and recovers at once.

Hâymânôt, together with his beloved [wife] Walatta Ṣĕyôn, for ever and ever! Amen.

[Fol. 44*b*]. In the Name of God Almighty the Holy Trinity! Hear, O ye [people], and I will tell you of the miracles which our Lord and Redeemer Jesus Christ wrought by means of the bread of His holy commemoration, and by the hand of His servant Mabâ' Ṣĕyôn, who was filled with the Spirit; may his prayer and blessing protect the sinner, his servant Takla Hâymânôt, together with his beloved [wife] Walatta Ṣĕyôn, for ever and ever! Amen.

I. THE MIRACLE OF THE SICK CHILD.

Now a certain woman came unto him and brought unto him a sick child, whose throat was so much swollen that he could not suck the milk from his mother's breast; and she said unto Mabâ' Ṣĕyôn, "Look, O father, for my child is dying, and heal him for me, "for I put myself under the protection of thy God." And he said unto her, "If I heal him wilt thou give this child to Him as an offering, "that he may celebrate the commemoration of our Redeemer?" And she said, "Yea. It shall be as thou sayest." Then he brought forth a little of the Eucharistic bread, and thrust it into the child's mouth; and the child vomited a stone, which was as black as soot, [Fol. 45*a*], and straightway he became alive and sucked his mother's breast. Now when our father Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn) saw him, he gave thanks unto the Lord for that which He had wrought by his hands. And when the woman saw how her child had become alive she marvelled, and she went unto her own country with joy and gladness. May Mabâ' Sĕyôn make us to live, and may the might of his prayer preserve the sinner his servant Takla Hâymânôt,

I. A woman brings her sick child to Mabâ' Ṣĕyôn, and lays him at his feet; the saint having given the child some of the sacramental cake, cures him of his sickness, and the child is taken home by his mother, who has promised to dedicate him to Christ.



II. The woman's house is on fire, and one of her three children is burnt to death.

III. The child who had been vowed to Christ's service is found alive and well among the ruins of burnt house.

together with his beloved [wife] Walatta Ṣĕyôn, for ever and for ever! Amen.

II. THE MIRACLE OF THE BURNING HOUSE.

[Fol. 46*a*]. The miracle which our Lord and Redeemer Jesus Christ wrought by the hand of His servant Mabâ' Ṣĕyôn; may the ship of His body deliver us from the raging whirlpool for ever and ever! Amen.

And again a certain woman came unto Mabâ' Ṣĕyôn carrying to him a sick child who was very nigh unto death, and she laid him down at his feet, and said unto him, "Take this child, and if thou "canst heal him by thy holy prayers he shall be thy servant." And he said unto her, "To me he may not be a servant, but to our Lord "Jesus Christ he shall be"; and when he had said these words he gave some of bread of commemoration to the child, who straightway became alive. Then Mabâ' Ṣĕyôn said unto the mother, "As soon "as he hath grown a little more bring thou him here, and he shall "abide in the church, and shall celebrate the commemoration of our "Redeemer, since thou hast made of him a votive offering"; and the woman consented, and departed with rejoicing and came to her house.

And it came to pass one night [Fol. 46*b*] whilst she was sleeping along with her husband and three children that a fire broke out, and her house was set in a blaze. And the woman escaped with her husband, but they left behind them two children; now one of the three children was a young man, and as he was much older than the other two he therefore also escaped; and the woman in escaping burnt her body and legs and feet. And there was a great crying and noise of grief because of the two children who were [left] in the burning house. Now when the fire had died out they searched

II. Christ mixing the honey and flour.

III. Mabâ' Ṣĕyôn returning thanks to God.



I. The priests watching the fire in the bowl of flour and honey prepared for the festival-cakes.

through [the ruins] that, peradventure, they might find the bones of the children and bury them. And they found the child who had been vowed as an offering for the commemoration of the Redeemer alive, and neither the hair of his head, nor the garments which were upon him were burned; now this happened that his having been chosen for the commemoration of the Redeemer might be made known, but his brother was consumed by the flames and had become ashes. And one told this to the blessed man, the lover of the Redeemer, and he gave thanks unto the Lord for this miracle which had come to pass through His power. Thus likewise may the Lord deliver us from a horrible death, and from grievous sin, and may He [Fol. 47*a*] bless us in love; and moreover, may His longsuffering and His mercy be with His servant Takla Hâymânôt and with his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

III. THE MIRACLE OF THE BREAD OF COMMEMORATION.

[Fol. 48*a*] The miracle which our Lord and Redeemer Jesus Christ wrought by the hand of His servant Mabâ' Sĕyôn; may His blessing be with the sinner His servant Takla Hâymânôt for ever and ever! Amen.

Now there was a certain vessel (*or* bowl) full of flour which was about to be made into bread-cakes for the commemoration of the Son of God Almighty, our Lord Jesus Christ, and upon the flour there lay some fine, white honey which had been run out from the comb. Now upon the honey a fire, which shot out multitudes of sparks, was burning; and when the folk pressed forward to look at it, the sparks of light which were joined with fire became extinct. But the honey was left standing upon the flour, and the flavour thereof was more wonderful than that of any other honey which had

I. Mabâ' Ṣĕyôn giving the bread of commemoration to the barren woman.



II. The woman bringing to him, two years later, the children which she had got through his prayers.

been run out of the comb. And Mabâ' Ṣĕyôn rejoiced and sang praises, saying, "Blessed be the Lord Who hath been graciously "pleased with this my offering, and Who hath made manifest a "wonderful thing thereby; and moreover, He hath not remembered "my sin, but hath mixed that honey with the flour." And it became a thing to wonder at; by it he gave us [Fol. 48*b*] victory, and fed us with meals of hidden manna through his prayer. May he protect the sinner his servant Takla Hâymânôt, and his wife Walatta Ṣĕyôn for ever and ever! Amen.

IV. THE MIRACLE OF THE BARREN WOMAN.

[Fol. 49*b*] The miracle which our Lord Jesus Christ wrought by the hand of Mabâ' Ṣĕyôn; may the might of his prayer protect his servant Takla Hâymânôt and his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

Now a certain woman came and said unto our father Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn), "Remember me in thy holy prayers. "I have come to many [other] saints [with this request], but I have "not [hitherto] accomplished my desire; and when I heard of the fame "of thee I came to thee straightway that thou mightest help me by "thy prayers." Then Mabâ' Ṣĕyôn said unto her, "I am a sinner and "am unfit to be dust for the feet of the saints [to tread upon]; thinkest "thou that that which thou hadst a difficulty in finding with them thou "wilt find with me? Tell me now, what is thy heart's desire?" And the woman said, "I am a barren woman, and I have never brought "forth a child, although I have lived with my husband for a long "time." Then Mabâ' Ṣĕyôn saith unto her, "If the Lord giveth thee "a son, wilt thou dedicate him to the commemoration of the Redeemer "as an offering?" And the woman said unto him, "Yea. It shall be



Mabâ' Ṣĕyôn giving the bread of commemoration
to one of his sisters.

"as thou [Fol. 50*a*] sayest unto me." Then Mabâ' Ṣĕyôn gave her some of the bread of the commemoration of the Redeemer, and she ate it, and she was blessed by him, and, believing that [the Lord] would shew mercy unto her, she came to her own country. And it came to pass that two years after she went back to Mabâ' Ṣĕyôn, carrying with her two children, and she said unto him, "Behold these "two children to which I have given birth, through thy prayer, O "father." And when Abbâ Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn) looked at them he smiled, and laughed, and rejoiced, and praised God Almighty; and he took them in his hands, and said a blessing over them, and he breathed in the faces of the [two] children. Then he said unto their mother, "If I am alive bring the children to me when "they have grown up, and if I am dead, then give them for the "commemoration of the Redeemer according to thy vow, that the "Lord may not keep anger against thee"; and he gave the children to her, and she took them and departed with rejoicing. So likewise may the Lord make the sinner His servant [Fol. 50*b*] Takla Hâymânôt to rejoice, and his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

V. THE MIRACLE OF TRANSUBSTANTIATION.

[Fol. 51*a*] The miracle which our Lord and Redeemer Jesus Christ wrought by the hand of His servant Mabâ' Ṣĕyôn; may His blessing protect the sinner His servant Takla Hâymânôt and his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

Now there was a certain woman among the sisters of our father Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn), and she asked him to give her some of the bread of the commemoration of our Redeemer; and he gave her two very small pieces. And when she had taken them,

II. His sister giving the bread to the monk.

I. Mabâ' Ṣĕyôn with the bread, some of which he gave to his sister.



III. The monk finding the Virgin and Child in the bread-box.

IV. The monk eating the bread afterwards.

and was going on her way, a certain monk met her and asked her to give him the fragments, and she did so; and he took them and put them straightway into the case until the time of supper. Now when the evening had come he opened the case intending to eat the pieces of bread, but he found therein a figure of our Lady Mary with her beloved Child; and straightway he was greatly perturbed and he covered up the case as it was at first and set [it] down. And when he had waited some time he looked at it again, and then he opened it and found that it contained bread [only]; and he ate it forthwith, and was satisfied with the blessing thereof. And it came to pass in the morning [Fol. 51*b*] that the monk rose up and went to our father Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn), the lover of the Redeemer, and he told him all that had taken place; and our father marvelled, and was silent, and gave thanks unto God Almighty and said, "O my Lord and God, art Thou pleased to make manifest Thy "marvellous work on the bread which was made to commemorate "Thee? Blessed be Thy kingdom for ever and ever!" May His loving kindness and mercy be with the sinner His servant Takla Hâymânôt, and with his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

VI. THE MONK AND THE BREAD OF COMMEMORATION.

[Fol. 52*b*] The miracle which our Lord and Redeemer Jesus Christ wrought by the hands of our father Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn); may His prayer and blessing be with the sinner His servant Takla Hâymânôt, and with his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

And it came to pass on a certain day whilst our father Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn), was giving the bread [to the brethren]

I. A monk eats a second sop, contrary to rule.

III. He dreams that two devils come and fetter him with chains.



II. He falls sick through eating the second morsel.

IV. He confesses his sin to the priest at the grave of the saint and recovers.

with his own hands after the Offering, according to his general custom, that one of them after having swallowed one piece of the blessed bread took a second portion; now Mabâ' Ṣĕyôn did not know the man who had done this thing. Now the man became ill, and the flesh of his body dried up, and he became [as hard as] bones. And when he was asked concerning his sickness, he said unto those who asked him, "When I received the bread which had been made for "the commemoration of the Redeemer by the hands of Mabâ' Ṣĕyôn "I ate it, and afterwards I took a second portion, whereupon I be-"came like this; and when I had swallowed that piece my heart "burned like fire. Then trembling all over I came into my [Fol. 53*a*] "habitation, and fell asleep, and I saw in my dream that chains came "down from heaven [in the hands of devils], who fettered my whole "body, and through this thing I became ill and all my bowels burned "like fire." This is what he said. Now he told the brethren [these things] after our father Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn) was dead, and those who heard him marvelled at the might of our Redeemer, and said unto him, "Go thou to the grave of Mabâ' Ṣĕyôn, and "entreat God Almighty to heal thee through his prayers." And he went and made supplication and prayer through Mabâ' Ṣĕyôn, and he was confessed by the priest; and he recovered straightway from his sickness, and his bonds were loosed, and his whole body which had dried up became sound and healthy. And he said, "I will not "leave the grave of Mabâ' Ṣĕyôn, [but I will become] a monk here"; so he was joined unto the children of the saint. May his longsuffering and mercy be with the soul of the sinner his servant Takla Hâymânôt, and with his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

[Fol. 54*b*] Hear, O ye my fathers and brethren who love Christ. The miracles which Mabâ' Ṣĕyôn wrought were so great [and so many], that if all of them were written down [our] discourse would become inordinately long; therefore, these few must be sufficient for us, and they will serve as salt [for the remainder], even as the Book saith, "To the wise man a single word will be beneficial."[1]

Now the blessed man our father Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn), loved our Redeemer, and he did not collect offerings, and incense, and wine, and oil, and food, and salt, which might be for the commemoration of the Redeemer for festivals other than His; but these things he set aside for Him until he died in hunger. Each day he tasted nothing whatever of the food set apart for the commemoration of our Redeemer, and besides, he gave away as a free-will offering everything which he acquired for the festival of the commemoration of the Redeemer, and the festival of the Nativity, and the festival of the holy Resurrection, and the festival of her who bore Him, the Virgin. And moreover, he made a vow, saying, "Of "everything which I eat, and of everything which forms my food, the "one half thereof shall belong to the poor and the needy; this shall "be the portion [due] to my God. For as men give gifts unto the "kings of the [Fol. 55*a*] various countries in token of their submission "unto them, even so will I also give gifts unto my king and God, "Jesus Christ." And he stablished this rule in his district continually, and he called [the half which he gave away] the "portion of the "Redeemer"; and whether he was dwelling in his own country, or whether he was travelling in another, he never ate his food without first of all giving unto the poor [their portion]. And he never failed

[1] Compare "Verbum sapienti sat est". Plautus, Act IV., Scene VII., 19.

I. Mabâ' Ṣĕyôn giving one-half of his offerings to the poor.

II. The Virgin Mary anointing his eyes.



III. Christ embracing Mabâ' Ṣĕyôn after his self-inflicted scourging.

to do this day by day, and at the same time he looked for the reward of his hope. And when the festival of the Redeemer drew nigh in the various months in which it came[1], he made intercession and supplication for seven days with prayer and fasting, and during these days he never filled his belly; and he never slept at all during that time by reason of [his] abundant weeping and tearful cries, and the very ground was wet with the tears which flowed from his eyes.

And it came to pass one day that our Lady Mary came [to him] holding in her hand a vessel, which was like unto a glass cup, and she said unto him, "Peace be to thee, O my beloved [Fol. 55*b*] "Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn)! Behold, I have come that I may "give thee healing for thine eyes, the pain of which is like unto the "pains of my beloved Son." Then straightway she dipped her finger into the vessel [which contained a substance] like unto an unguent, and she anointed his eyes therewith; and he was healed of his sickness and became as he was aforetime, and from that day onwards the pain never again attacked him. Now of this matter there was a witness, that is to say, a certain excellent woman whom our Lady Mary visited, and she was sitting at a distance from Mabâ' Ṣĕyôn. And it came to pass on a day that she came and said unto him, "Didst thou see our Lady Mary anoint thine eyes with unguent and "heal thee?" And he said, "Yea. I saw [her] even as thou thyself "didst see [her]"; then they gave thanks together unto God Almighty, and unto our Lady the holy Virgin Mary.

[1] It seems as if Mabâ' Ṣĕyôn celebrated the festival of the commemoration of the death of our Lord each month, even as the festival in commemoration of His birth was celebrated.



Mabâ' Ṣĕyôn taken to the Virgin's bosom with the Christ-Child.

Thus Mabâ' Ṣĕyôn served the Lord, and he multiplied his fastings and prayers exceedingly, with smiting of the cheeks, and scourgings of the back with whipcords continually; and he obtained [Fol. 56*a*] help from Him. And during the holy fast of the forty days of Lent he was scourged and beaten with whips one hundred times, and on one day during the Passion he was beaten with as many as ten thousand stripes, which were laid on in great numbers until the blood flowed from the wounds on his back, and until his heart failed him and he fell upon the ground and became [as] one dead. Then straightway the Child of the Virgin raised him up by the might of His voice, and He called and said unto him, "Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn), "rise up"; and He embraced him and lifted him up; and he opened his eyes forthwith, and his heart regained its power of feeling. And His holy mother the Virgin Mary was there, and she touched the wounds on his back, and straightway he recovered and became as if nothing whatever of evil had attacked him at any time. Then the blessed Child said unto him, "Wouldst thou slay thyself with thine "own hand? I was slain by the hands of men of iniquity, the Jews." And straightway Christ held the lips of Mabâ' Ṣĕyôn, and opened his mouth, and breathed [therein] three times, and said unto him, "My holy breath shall restore thy breathing, and thy soul and thy "body shall become blessed and holy; and whatsoever thou breathest "upon shall become blessed and holy." And having said these words the Child and His mother the Virgin embraced him, and she gave the Child her right breast to suck, and to Mabâ' Ṣĕyôn she gave her left breast, whilst the Child looked at Takla Mâryâm (*i. e.*, Mabâ' Ṣĕyôn); and He Who is awful and terrible unto men conversed with him. Then straightway the Virgin smiled and rejoiced by reason of the greatness of his love for her Son.



Christ addressing Mabâ' Ṣĕyôn.

And the blessed Child said unto Mabâ' Ṣĕyôn, "Inasmuch as "thou hast endured suffering because I endured suffering, and hast "died and shed thy blood because of the shedding of My precious "blood, I love thee as thou hast loved Me, and I will never depart "from thee. Whosoever loveth thee loveth Me; and whosoever maketh "an offering unto thee maketh an offering unto Me; and whosoever hateth "thee hateth Me, and is an enemy of Him that sent Me; and as the "Jews who hated Me and who crucified Me even so shall they be "[reckoned]. On the day in which thy soul goeth forth [from thy "body] I will not give it into the hands of any other being, but "I Myself will receive [it from] thee. And I, even I, Jesus Christ, "swear unto thee by Myself and by My mother Mary, that I will "shew mercy upon every one [Fol. 57*a*] who hath come unto thee, "or who hath taken refuge in thy prayer, or who hath been blessed "by thy hand, or who hath called upon thy name, whether he be "near or whether he be far; and of this I give a pledge unto thee, "for My word cannot be gainsaid, and My covenant cannot be broken." And when our father Mabâ' Ṣĕyôn heard these words he rejoiced exceedingly, and he said, "What can I give unto the Lord in "return for all that He hath done for me, a sinner? But blessed "be His name for ever and for ever! Amen."

[Fol. 59*a*] Hear ye now, [O brethren], what the Redeemer saith. "Whosoever celebrateth the festival of My commemoration with a "loaf of bread, or a cup [of water], and whosoever shall give a candle "(*or* lamp) to the church from the depth of his heart, desiring greatly "to commemorate My crucifixion, verily I say unto thee—and My "word cannot be gainsaid—that I will shew mercy unto him even "unto the twelfth generation. And moreover, I will shew mercy,

I. The Baptism of Christ by Saint John, which Mabâ' Ṣĕyôn saw in a vision.



II. Christ baptizing Mabâ' Ṣĕyôn.

III. Christ exhorting Mabâ' Ṣĕyôn.

IV. Mabâ' Ṣĕyôn baptizing the saints.

"even unto the seventh generation, upon him who, lacking food where-
"with to celebrate the festival of My commemoration, hath given that which
"he hath [been obliged] to borrow. And let all of us live in faith, for
"without faith none of the prophets, or apostles, or martyrs could
"have redeemed themselves, and without faith none of them could
"have justified themselves. And now, unto him that is faithful and
"unto him that celebrateth the festival of My commemoration in order
"that he may obtain all these things which I have described, I swear
"by My Father, and by His Son, Myself, and by His Spirit, [which
"is] My Spirit, and by Mary My mother, and not only for the sake
"of Mabâ' Ṣĕyôn but for the sake of My crucifixion, that I will come
"down from heaven and keep the festival with him." And now, [O brethren], keep ye the festival of the commemoration of the Redeemer on [Fol. 59*b*] the twenty-seventh[1] day of each month in which it falleth for ever and ever. Amen.

And again, on the day of Epiphany a stream of water began to flow down in order that our father Mabâ' Ṣĕyôn might baptize the multitude according to his rule; now the day was the first day of the week, and our Lord together with His holy angels came with great [glory], and [stood] in the water. And all the saints were gathered together from the desert, and from the mountains, and from [their] holes and caves, and some of them arrived on a cloud, and some on the wings of the spirit, and some in chariots of gold; and each one of them had the odour which belonged unto him. And there was a mighty assembly, and a mighty deed of grace was wrought; for the water became divided into two parts, one of which

[1] Read ፳ወ፯ ፡

was of fire, and the other was of water. Into the part which was of fire came our Lord Jesus and baptized Himself, and then He baptized Mabâ' Ṣĕyôn (i. e., Takla Mâryâm) and two of the saints of those who had come thither. And as He was going forth [from the fire] He laid His hand upon the head of Takla Mâryâm (i. e., Mabâ' Ṣĕyôn), and commanded [him] to baptize [Fol. 60*a*] the saints who had come [thither]; and this was accomplished by the might of God Almighty. And again He commanded a certain priest to baptize the multitude, both men and women, in the water of that stream, and he made them beautiful with the water of holy baptism, and they went back to their own countries; and the saints, according as it was meet for them, returned to their habitations. But our Lord remained there along with His angels, and He asked him that would have enquired of Him, saying, "Knowest thou these saints?" And he answered Him, saying, "Lord, how could I know so many? There were some whom "I knew, and some whom I knew not"; and [the Lord called] them by their names that he might know them. And again the Redeemer asked them, saying, "Have ye given the gracious gift of baptism to "those who were baptized this day in the water of the stream?" And they said, "Yea, Lord, the gracious gift of purifying baptism hath "been given unto them, and Thy people are cleansed from their sins." And He gave the tithe of them to that poor man (i. e., Mabâ' Ṣĕyôn), and commanded [him] to baptize the saints; may the kingdom [Fol. 60*b*] of our God be blessed for ever and ever! Amen.

[Fol. 62*a*] And again on a certain day whilst our father Takla Mâryâm (i. e., Mabâ' Ṣĕyôn) was praying, and was full of care and anxiety, it came to pass that he saw afar off the Child who was laughing after the manner of children; now He was holding a staff

I. Mabâ' Ṣĕyôn watching the Christ-Child exhorting the saints.



II. Mabâ' Ṣĕyôn embracing the Christ-Child.

III. The Christ-Child placing the golden staff in the hands of Mabâ' Ṣĕyôn.

of gold [in his hand]. Then straightway he meditated and said, "Whose Child is this that hath such a beautiful form? It must be "the Child of a king Who is holding a staff of gold in His hand"; and as he was meditating in this wise the Child turned towards him, and saying unto him, "Arise", He placed the staff in the hands of Mabâ' Ṣĕyôn. And Mabâ' Ṣĕyôn knowing from His voice that He was the Lord Jesus, took the staff and bare it in his hands; and the Child said unto him, "Come back to Me." Then our father Mabâ' Ṣĕyôn bowed to the ground and worshipped the Child, saying, "It is "not meet for me, a sinner and Thy servant, to do this thing, O Lord, "for Thou art the king of heaven and of earth." And the Child said unto him, "Since thou hast obtained the power from Me to do this "thing, what hath happened unto thee?" Then He sat down with him, and held sweet intercourse with him after the manner of children, and He embraced him, and was carried by him upon his shoulders. [Fol. 62*b*] And when Mabâ' Ṣĕyôn saw His loving kindness and gentleness, he besought the Child, saying, "Remember Thy covenant, "O Lord, and shew mercy, for my sake, upon those souls who have "been baptized in Thy name, and have been cast into Sheol." And the Redeemer said unto him, "Pleasant are thy words. Behold, do "thou thyself descend into Sheol, and bring forth therefrom as many "souls as thou art able to carry." And our father Takla Mâryâm (i. e., Mabâ' Ṣĕyôn) said unto Him, "How can I, who am a wretched "man and a needy one, descend into Sheol?" And the Child said unto him, "I will send thee"; then He placed the staff of gold in his hand, and straightway the might of God Almighty lifted him up as [upon] wings, and he came into Sheol, which was rent from one end even unto the other; and Mabâ' Ṣĕyôn heard there crying, and weeping, and wailing, and a mighty uproar. And when the souls who were

I. Christ addressing Mabâ' Ṣĕyôn, and giving to him the souls which he has brought up out of Hell.



II. Mabâ' Ṣĕyôn rising from hell with the souls which have "swarmed upon him like bees."

in Sheol saw him they clustered about him like bees, and one soul mounted upon another until he was heavily laden with them; but the might of God Almighty strengthened him, and by means thereof he mounted upwards until he [came to where he] was aforetime [Fol. 63*a*], and he came to the Child bearing the souls. And the Saviour smiling and laughing said unto him, "Are the souls who are in Sheol as "many as these? Who told thee to bring [them] forth?" And Mabâ' Ṣĕyôn said unto Him, "By what power could I have brought [these] "forth except Thine and that of Thy grace, O Lord? For without "Thy will I am but dust and ashes, and without it how ever could "I have been able to bring forth so many souls?" And the Redeemer said unto him, "Take [them], and let these souls be thy reward, and "bring thou them into the Garden of Joy." Then the Living One Who dieth not unto all eternity departed from him; may His loving kindness and mercy be with the soul of the sinner Takla Hâymânôt [and] with [that of] his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

[Fol. 64*a*] Then our father Takla Mâryâm (i. e., Mabâ' Ṣĕyôn) went to the city of Dâmât for the commemoration of the festival of the blessed and honourable Cross[1], and he himself spake these words saying, "As I was going along the road I saw a multitude of people "in the ..... market, and when I arrived near there I wondered "at their great number, and gave praise unto God Almighty therefor; "then I sat down at the side of the market place so that I might rest "myself a little. And straightway sleep came upon me, and I saw in "a dream which I dreamed, that the Child of the Virgin, my Lord,

[1] His festival is celebrated on the 16th of Maskarram, i. e., September 13.

I. Christ conversing with Mabâ' Ṣĕyôn.



II. Mabâ' Ṣĕyôn watching Christ going up into heaven.

I. Mabâ' Ṣĕyôn sitting under a tree by the market-place.

II. The cloth merchant.

III. The sheep dealer selling his sheep for a bar of salt (?).



IV. The seller of ducks and chickens.

V. The sellers of butter, raisins, nuts, etc.

VI. Christ appears to Mabâ' Ṣĕyôn in his sleep.

VII. Christ addressing Mabâ' Ṣĕyôn.

"came to me, and sat down by my side and embraced me according "to His wont. And forthwith I asked Him, saying, 'If Thy love for "'me, O my Lord, is perfect, shew mercy upon these men for my sake, "'and make a covenant with me'; and He made me no answer what-"soever. At this moment I woke up. And I went on my way with "the Child in my arms, and I arrived at a certain place which was "under His protection, and there, on that night, I saw [a vision], and "a great and glorious act of grace took place at the commemoration "of the festival of the [Fol. 65*a*] honourable Cross. And the angels "came down from heaven, and our Lord took His seat among His "saints, and He set me nigh unto Him. Then there came a certain "woman, who was like unto a sun of light, and stood before Him, "and I enquired, saying, 'Who is this woman?' And they said unto "me, 'She hath come in honour of the festival of the glorious Cross "'which is celebrated this day.' Then the woman did homage unto "Him, and she asked Him, saying, 'O my Lord and God, [is this he] "'who hath come to the commemoration of me, and who hath offered "'incense and oblations in my name, and who having placed his hopes "'on Thee hath belief in Thine handmaiden? Give me now [my] "'reward according to the covenant of old which Thou didst make "'with me.' And the Lord said [unto her], 'Verily I say unto thee, "'thou hast not spoken falsely. Yea, I did make a covenant with "'thee. As thou hast said even so shall it be unto thee, with the "'exception of those who have done wrong yesterday in the ..... "'market.' Then turning to me He said, 'Take all the men for whom "'thou didst ask me yesterday, and they shall be thy reward, with "'the exception of two, for I will not make thee to be put to shame.' "Then straightway I bowed down to the ground and did homage "unto Him, and gave thanks unto Him; and the woman also gave

I. Mabâ' Ṣĕyôn addressing the brethren.

II. Mabâ' Ṣĕyôn and the monk conversing.



III. Mabâ' Ṣĕyôn in the desert.

"thanks unto Him and entreated Him on my behalf. Glory and "honour be to the kingdom of Him Who giveth gracious gifts for "nothing; and may He give us a portion of His mercy for ever and "ever!" And moreover, may His loving kindness and mercy be with the soul of the sinner His servant Takla Hâymânôt and with that of his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

[Fol. 67*a*] Now on that day multitudes of people became his children, and he became their spiritual father. And a certain monk sought anxiously to find him, and he asked the people, saying, "Tell "me for God Almighty's sake, O ye who know him, where is he that "is Takla Mâryâm (i. e., Mabâ' Ṣĕyôn] of the city of Sîwâ (Shoa)?" And those who knew him brought the monk unto him, and he rejoiced exceedingly, and conversed with him. Then our father Mabâ' Ṣĕyôn said [unto him, "Why hast thou sought me out? seeing that "thou knowest me not." And the monk said unto him, "I have come "from the city of Abajîgâya[1] a distance of three days' journey. And "when I enquired of God Almighty concerning the exceedingly great "unquietness of my mind, I heard a voice from heaven which said, "'Go thou to the festival of the commemoration of the honourable "'Cross, for there shalt thou find a priest whose name is Takla "'Mâryâm, and he shall give thee consolation.' For this reason have "I sought thee out, O thou saint of God indeed, Whose word never "faileth; may the name of our God be blessed!" And when the saint Mabâ' Ṣĕyôn [Fol. 67*b*] had heard his words he said unto him, "Tell "me now thy business as God hath commanded thee, and He will

[1] A place situated, probably, on the borders of Shoa. See Pereira, *Chronica de Susenyos*, tomo I, p. 194, l. 115, where it is spelt አበጃጋይ:, and Conti Rossini, *Catalogo dei Nomi propri*, p. 12.



Christ, accompanied by the Virgin Mary and angels, appears to Mabâ' Ṣĕyôn, and promises to shew mercy upon the country.

"forgive thee"; and he told him all his sin, and Mabâ' Ṣĕyôn gave him absolution, and the monk was blessed by him, and he departed to his own country.

Then our father Mabâ' Ṣĕyôn also turned and came back to his own country, and he related [unto us] the works of God Almighty. And he meditated within himself and said, "Everything which I have "asked for from Him hath He given unto me, and my God hath "never put me to shame; why then should I hesitate to ask [for "more]?" And he began to entreat God Almighty with crying and weeping, and said, "Remember, O my Lord, Thy covenant which Thou "hast made with me to give me my desire, and put me not to shame "in the matter of the petition which I now make unto Thee; and shew "Thou mercy unto me because of the festival of the commemoration "of Thy death."[1] Then he repeated the names of the cities [of the land], and made supplication for the people [thereof]. And the Lord hearkened unto his petition and [saw] his vigils, and He came unto him along with her who gave Him birth, the Virgin, being girt about with glory, and He said unto him, "Peace [be to thee], O my chosen "one, behold I have come unto thee that I may fulfil thy petition "[Fol. 68*a*] in the matter of the people who are the inhabitants of "such and such a city; I will shew mercy unto thee and they shall "be unto thee [thy] reward for the festival of the commemoration "of My death. And as for the people of such and such a city, I "will shew mercy unto thee because of the love which My mother "beareth unto thee; and moreover, it shall be for thee to deliver them

[1] I. e., because I have established a festival to commemorate Thy death.

I. Mabâʾ Ṣĕyôn conversing with a company of men who are going to King Zara Yâʿḳôb.



II. King Zara Yâʿḳôb addressing the men who had come to him.

"from the Gâfât[1], and I, even I, will give them unto thee [as thy] "reward." Now when His mother heard [these words] she gave thanks unto Him, and the angels bowed to the ground and worshipped Him, saying, "Glory be to God in the heavens, and peace upon earth unto "those who are well pleased at Him[2]." Now we do not make mention of the names of these cities that the people thereof may not boast themselves thereat, even as it is said by the Prophet, "Some things "shall be revealed, and some things shall be concealed."

Now the blessed man Takla Mâryâm (i. e., Mabâ' Ṣĕyôn), was wondering concerning the Gâfât which God had promised unto him, saying, "When will they believe aright, during my lifetime or after my "death?" Then he rose up and went towards Ethiopia on the twenty-second day of the month Yakâtît[3], on the second day of the week, and there met him on the way multitudes of the Gâfât who, by the good pleasure of God Almighty, were [Fol. 68*b*][4] marching out to king Zar'a Yâ'ḳôb to receive gifts from him because they had been baptized, and had believed in the name of the Trinity in those days[5].

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[1] The Gâfât or Jâfât ጋፋት : were probably the inhabitants of the province of Gâfât which lay to the south of Gôyâm; compare አሐዱ : ጋፋት : and ሖረ : ኀበ : ጋፋት : Pereira, *Chronica de Susenyos*, p. 12, l. 31, and p. 23, l. 98. A number of passages where the name occurs are given by Conti Rossini in his *Catalogo dei Nomi propri*, p. 27. In the map which Perruchon has reproduced at the end of his excellent work *Les Chroniques de Zar'a Yâ'qôb et de Ba'eda Mâryâm*, Paris, 1893, the "Gafates" are marked as inhabiting a narrow strip of country to the south of Gôyâm and west of the district in which Dabra Lîbânôs was situated.

[2] The ordinary text of this passage reads: — ስብሓት : ለእግዚአብሔር : በሰማያት : ወ ሰላም : በምድር : ለእኁለ : እመ : ሕያው : ሥምረቱ :: St. Luke ii. 14.

[3] I. e., February 16.

[4] Read Fol. 68*b* instead of Fol. 98*b*.

[5] From this passage it is clear that Mabâ' Ṣĕyôn was living during the reign of Zar'a Yâ'ḳôb, who died on the 3rd of Pâgwĕmên A. M. 6960, that is to say, on the 26th of August A. D. 1468, after a reign of thirty-four years and two months. See Basset, *Études*,

And when they saw him, they ran to him and pressed forwards eagerly to meet him, and when they came up to him they said unto him, "Give us thy blessing." And he said unto them, "Do ye believe "in Christ my God, so that I may bless you?" And they said unto him, "Yea, we do believe"; and he blessed each one of them. And again they said unto him, "Give us a name, and we want thee to set "a priest over us; baptize us also, and be thou to us a father to give "us consolation." Then Mabâ' Ṣĕyôn said unto them, "Christ shall be "a father unto you. Behold, now that I have blessed you with my "own hand ye have become children unto me"; and this he said because he remembered the covenant which our Lord had made [with him]. Then the Gâfât said unto him, "Shew us thy city so that we "may come unto thee frequently, and that the love of thee may come "back into our hearts"; and he shewed them [the name of] his city and they went on their way rejoicing exceedingly. And the blessed man knew that they were the people of whom our Lord—to Him be praise!—had spoken to him.

And it came to pass that on the twelfth day [Fol. 69*a*] of the month Khĕdâr[1], on the festival of Saint Michael, he prayed that he might know [concerning] the inheritance of his father, and on the fifth day, which is the day upon which Michael, the Archangel, was wont to visit him, he came to him and said unto him, "Peace be unto "thee, O lover of the Redeemer." And Mabâ' Ṣĕyôn said, "Peace be "unto thee, O Archangel, who comest unto me"; and he imagined

p. 102; and Wright, *Catalogue*, p. vii. The chronicle of the life and deeds of Zar'a Yâ'ḳôb has been published by Perruchon under the title, *Les Chroniques de Zar'a Yâ'qôb et de Ba'eda Mâryâm*, Paris, 1893.

[1] I. e., November 8.

I. Mabâ' Ṣĕyôn blessing the company of men who had recently become Christians.



II. The Archangel Michael presenting Mabâ' Ṣĕyôn to Christ.

that he had come to visit him according to his wont. Then the Archangel said unto him, "The Redeemer saith unto thee, 'Come'"; and he was greatly perturbed and said, "Where, O my Lord?" And the Archangel said unto him, "[Come], that thou mayest see that "which thou hast asked, that is to say, how the Lord hath acted "towards thy father." Then the Archangel took him upon his wings and carried him away into the heavenly Jerusalem, the appearance of which cannot be described, wherein our Lord Jesus Christ is enthroned along with her who bore Him, the Virgin. And Mabâ' Ṣĕyôn bowed down in worship before our Lord with fear, and he saw there the saints our fathers, and he saw his father also standing side by side with the heavenly priests; and he rejoiced greatly. And a mighty and most marvellous [Fol. 69*b*] splendour, which it is impossible to describe, burst forth at the time of [making] the heavenly Offering. And the Lord commanded our father Honorius[1] to minister at the altar which was in the midst; the father of Mabâ' Ṣĕyôn was to minister on this side, and on that another also was to minister, but we may not pronounce his name until he hath departed from this fleeting world. Now the other matter which happened to his father, Mabâ' Ṣĕyôn was not able to describe perfectly.

"And it came to pass after the Offering was ended" [saith Mabâ' Ṣĕyôn], "that the Redeemer called me, and set me among the "twenty-four priests of heaven, and He said unto me, 'Thou shalt "'rank with them from this day henceforth and for ever and ever'."

Then Mabâ' Ṣĕyôn strengthened greatly his mind in the love of our Lord, and he meditated how he could suffer because He suffered, and how he could be pierced with nails because He was

[1] I. e., the Emperor Honorius.

I. Angelic incense bearers at the celebration of the festival of Palm Sunday.



II. Christ conferring upon Mabâʿ Ṣĕyôn the priesthood of the orders of Saint Stephen, and St. Michael the archangel, and Saint John.

pierced with nails. And he said unto himself, "If I make [holes] in "the palms of my hands, and in the soles of my feet, men will see "them and know that I am suffering; therefore it will be better for "me to make them in my knees." Then he brought[1] instruments of iron which were made sharp like unto a bradawl, and he drove them into his knees with a stone; and he wept tears because of the intensity of his suffering. And he praised the Lord Christ, Who straightway came unto him and smiling [said unto him], "Did I shed tears thus "when nails were driven into Me? Why didst thou not strengthen "thyself [to bear] the pain thereof?" Then Mabâ' Ṣĕyôn said unto Him, "Thou, O Lord, by Thine own might didst bear [the pain with] "patience, but I am infirm and feeble; how could I bear [the pain] "patiently?" And straightway the Lord drew out the sharp irons from him, and He touched his wounds with His hands, and made him to live [again]. And He said unto him, "Whosoever kisseth and "toucheth these thy knees shall receive redemption, and salvation, and "remission of sins, and thy knees shall redeem many souls; when they "stand still they shall protect [with] loving kindness and mercy, and "when they move about cities and lands shall be sanctified. And be-"hold, I have touched them with Mine own hand that thou mayest be "a participator in My sufferings."

And it came to pass that our Lord Jesus Christ carried him to heaven, and He brought him before the throne; and Mabâ' Ṣĕyôn saw priests and angels round about the throne, and judgments went forth from round about the throne [Fol. 70] of His kingdom. And when a priest said, "Glory be to the Father, and to the Son, and to

[1] Read ወአምጽአ:

"the Holy Ghost", he could not say 'Amen'. And again, when the priest said 'Holy', he could not comprehend that he spake of God the Almighty; and moreover, when the priest said, "Let us worship," he could not say, "The Father, and the Son, and the Holy Ghost"; and when the priest said, "Glory be to God," he could not say "Righteousness is meet for Him, [and] there can be [no] wickedness "in God."

And he saw, moreover, awful and wonderful things, a spacious and a shining city; and again, he saw the darkness of the abyss, and multitudes of men were falling therein. Then he asked him that was with him, saying, ["Who are these?"] And he said unto him, "These "are they who have slandered Zarʿa Yâʿḳôb the king." And moreover, he saw two clouds which were like unto [two] white horses, [and he said unto him that was with him, ["What are these for?"] And he replied, "One is for thee and one is for Zarʿa Yâʿḳôb, that "ye may ride thereon and draw nigh unto Jerusalem." Then Mabâ' Ṣĕyôn said unto him, "In what thing canst thou make me, a sinner, "to be like unto Zarʿa Yâʿḳôb, the sun of the faith, and the king of "righteousness?" And he made answer [Fol. 71 *a*] unto him, "Thou "art like unto him in that thou hast made thy mind to follow after "the love of thy God." And when he had heard these words he gave thanks unto God for the gift of the riches of His grace.

And our father Mabâ' Ṣĕyôn said moreover, "My Lord Jesus "Christ came unto me on the fourteenth day of the month Yakâtît[1] "holding a rope [in His hand, and He said], 'With this I was bound, "'and the wicked Jews fettered Me therewith; I have brought it unto

[1] I. e., February 8.

I. Mabâ Ṣĕyôn is shewn two horses in heaven; one is intended for him, and the other for King Zara Yâ'ḳôb.



II. Christ sheweth Mabâ' Ṣĕyôn the rope with which He was bound upon earth.

"thee that thou mayest see it.' Then straightway I took it, and kissed "it, and hung it round my neck, and I wept when I remembered "that they had bound my Lord therewith; and would have made it "a seal upon my neck and a goad in my side. And He said "unto me, 'Thou art not able to bear it upon thee; I did but bring "it unto thee that thou mightest see it.' Then He lifted me up "with His hand and ascended into heaven. To Him be glory for "ever and ever!"

And then on the twenty-seventh day of the month Magâbît[1] our Lord Jesus Christ came with her who bore Him, the Virgin, and with His holy angels, [Fol. 71 *b*] on the night of the first day of the week, on the day of the holy Hosanna[2], when the priests and the censers were gathered together for the great festival of the commemoration of His death; and he that was on the earth[3] was transformed and became a being of heaven. And our Lord shewed love unto Mabâ' Ṣĕyôn because of the festival of the commemoration of His death, which had become a traditional custom through him. And He made Himself to be a priest, and made the blessed man a priest like unto Stephen, the head of the deacons, and Michael, the chief of the angels, and Saint John, whom He made priests, each in his respective order. And Christ made Mabâ' Ṣĕyôn to be a priest of the three orders of the Offering[4] on three thrones. And as for the deacons who served, "I will make ye to know them forthwith," said Mabâ' Ṣĕyôn.

[1] I. e., March 24. Read ፳ወ፯ :

[2] I. e., Palm Sunday, the festival of which was commemorated on the 22nd of Magâbît, i. e., March 18.

[3] I. e., Mabâ' Ṣĕyôn.

[4] Read ቍርባን :

"And after the Offering was ended," said Mabâ' Ṣĕyôn, "He "called me and set me before Him, and said unto me, 'Once before[1] "'I gave thee a reward, and now again do I give thee a reward. "'And I covenant with thee to shew mercy, for thy sake, on the day "'in which thou shalt celebrate the festival of the commemoration of "'Me every month, upon five thousand souls; and each day of the eve of "'the festival of My crucifixion for thy sake will I shew mercy upon "'three hundred and forty souls. And as for thyself, I will adorn "'thee with raiment of gold set with precious stones, and with a "'brilliant crown which shall shine with light brighter than the sun'"; and [Fol. 72*a*] thus saying unto him He arrayed Mabâ' Ṣĕyôn in most glorious apparel. Then Mabâ' Ṣĕyôn straightway bowed down and worshipped Him, and said unto Him, "O Lord, complete Thou unto "me Thy goodness, and shew mercy unto him that shall flee to me "for refuge, and shall call upon the name of the sinner Thy servant." And the Lord said unto Him, "I will complete [My goodness] unto "thee. Whosoever shall call upon thy name, or shall flee to thee for "refuge, or shall celebrate the commemoration of thee after thy death, "or shall eat the bread of the commemoration of thy death which "thou thyself shalt make, or shall hear afar off of the fame of thee— "if his heart be pleased therewith and he love the same—but who shall "not be able to be present at the commemoration of Me which thou "thyself shalt celebrate, upon him will I have mercy." And when our Redeemer had said these things unto him, He laid His hands upon his body, and swore unto him by His own precious blood [that He would do this thing].

Now when our Lady Mary who gave Him birth heard these

[1] Read ቀዳሚኒ ፡

words she said, "O my Son, What wilt Thou give unto him for my "sake?" And the Lord said unto her, "O My mother, on each day "of thy festival, for thy sake, and through him, will I shew mercy "unto five thousand souls"; then she rose up and kissed His feet and gave thanks unto Him.

And now, let us ask Mabâ' Ṣĕyôn, saying, "Why hath this "[reward] been given unto thee by God? Is it because of thy fasting? "Or is it because of thy prayers?" Then will he say [Fol. 72*b*] unto us, "It is not according to my warring, but according to the "greatness of His mercy that He hath given me[1] the reward of seven "hundred[2] souls on each day of His festival; and moreover, my prayers "were few. And it is because I loved Him, more than because of "all my prayers, that He will bring forth, for my sake, five [thousand] "souls out of hell on each day of His festival. May His kingdom be "blessed for ever and ever!"

Now these things Mabâ' Ṣĕyôn told, not only to the man to whom he spake them, but also to him that wrote this [book]; and not to them only but also to three men, one of whom was a priest, and two were deacons, when they together made enquiries of him concerning these things, for in days gone by he used also to tell the faithful how the Redeemer visited him. And the Gospel saith, "By "the testimony of two or three witnesses everything shall stand[3]." Behold then, multitudes of saints were witnesses of what the Holy Spirit shewed them.

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[1] Read ወወሀበኒ ፡

[2] This number seems to be wrong.

[3] በአፈ ፡ ክልሉ ፡ ወሠለስት ፡ ሰማዕት ፡ ይቀውም ፡ ዅሉ ፡ ነገር ። 2 Corinthians, XIII. 1. See also Deuteronomy XIX. 15.

And it came to pass that when God Almighty wished to take Mabâ' Ṣĕyôn to Himself, and to make him to rest from the toil and labour of this world, a certain monk came unto him and spake unto him, saying, "I have seen beings rejoicing and singing in the air for "three months past, and when they descended to me they were the "saints. And they said unto me, 'Say thou unto Takla Mâryâm (i. e., "'Mabâ' Ṣĕyôn), Prepare, for the day of thy departure from this world "'is nigh'." And when Mabâ' Ṣĕyôn heard this he said, "Let the will "[Fol. 73*a*] of my God be done. For what hope have I upon the "earth except the commemoration of the festival of the death of the "Redeemer? And for my own part, I desire to go to the city of "light, and to enter into the inheritance of the saints." Then he went to the Monastery of Mary[1] and embraced all the saints there and was embraced by them; and he told them all that had taken place, and received consolation from them, and was sent on his way back with salutations of peace. (And it came to pass that the third month of which [the monk] had spoken, wherein he was to take upon himself the form and likeness of the saints drew nigh; now in the first month, on the twenty-second day[2], his death took place). And it came to pass that seven days after he gathered together all his children, and said unto them, "Dwell ye together in the love, and in "the commandment of God Almighty"; and after this he exhorted them with many words of righteousness. Then the heavens were opened [unto him] and he looked in, and his children said unto him, "What

[1] Perhaps the Dabra Mâryâm mentioned in the Chronicle of Zar'a Yâ'ḳôb; see Perruchon, op. cit., p. 28. The country in which this monastery was situated lay to the north of Gôyâm.

[2] I. e., the 22nd of Maskarram (= September 19); but below we are told that he died on the 21st of the second month, which is Ṭeḳemt, that is to say, on October 18.

I. Christ and Mabâ' Ṣĕyôn in the Church.

II. The dying vision of Mabâ' Ṣĕyôn.



III. The death of Mabâ' Ṣĕyôn, and Christ receiving his soul in the presence of angels.

"dost thou see?" And he replied, "I see wonderful and most mar-"vellous habitations, and lamps, and saints shining with brilliant light, "urging me [to come]." And when he had said these and such like things unto them, they wept for the sake of his body, but rejoiced for the sake of his soul, for they knew that the saints would come down to receive it. And again he said, "He Who is within the "heavenly mansion is shining more brightly than the sun"; and as he said these words his face and his whole body shone with light, and [Fol. 73*b*] he yielded up his soul to our Lord Jesus Christ on the twenty-first day of the month Ṭeḳemt. Now his days were seventy-four years[1]; he was deacon for forty-seven years, for nine years he led the life of a monk, for nine years he was a priest, and nine years later he died in peace. May his prayer and blessing be with the sinner his servant, Takla Hâymânôt, and with his beloved [wife] Walatta Ṣĕyôn for ever and ever! Amen.

O my brethren, do not imagine that the [story of the] strife of this righteous man, our father, is false, for he never became foolish. And we have not written everything [about him] which we have seen and heard, but we have omitted the [mention of many of the] wonderful things [which] he spake. God Himself will know how much to take away from that righteous man of God, the blessed one and man of God on whom He shewed mercy, whom He loved, and whose memorial he exalted upon earth. O brethren, may He Who was well pleased with him be well pleased with you for ever and ever! Amen.

[Fol. 81*a*] Then he[2] described the vision of Takla Mâryâm (i. e., Mabâ' Ṣĕyôn) which God Almighty revealed unto him concerning the

[1] Read ፸ወ፬ዓመት፡

[2] I. e., the man who described the vision to the author of this book.

I. An angel giving the key of the divine house to Mabâ' Ṣĕyôn.

II. Mabâ' Ṣĕyôn's mansion in heaven.

III. The three heavenly bulls.



IV. An angel shewing the priest the soul of Mabâ' Ṣĕyôn sitting in the middle mansion in heaven.

manner in which the Lamb allotted habitations unto all the saints, and how his Lord commanded that each habitation should have its own odour, and how the Holy Spirit, the mighty One, is the helper of each one of them; to Him be praise for ever and ever! Amen.

And he saw above the heavens ten mansions that were built of gold and precious stones, and these buildings were exceedingly beautiful, and they shone with brilliant light. And above the mansion which was in the middle was a canopy which was overshadowed by the form of a great cross that shone like the sun, and was fixed in the upper portion of the canopy. From the edges of the canopy a great number of strings of gold like fringe descended, and though they hung close together each was separate from its neighbour; upon each string precious stones were threaded, and these jewels cast their shadow over every portion of the mansion. And moreover, three cords of gold hung down in front of the three windows (?) of the house, and Saint Michael opened the windows (?) by turning the crosses which were attached to the cross. Inside the house was a throne the workmanship of which cannot be described, [Fol. 81 *b*], and that which crowned it was a shining cloud; and upon the throne was a little child [in the garb of] a monk. And he said unto the angel, "Who is this that is seated [here]?" And the angel, "It is the "soul of Mabâ' Ṣĕyôn, and our Lord hath seated him here and fixed "his habitation [here], so that on the day in which He desireth He "calleth unto his soul, and holdeth converse therewith." And when he had seen this thing with the angel which spake unto him, he marvelled at the wisdom of God which no man can know. And, moreover, God set within the house three white bulls which were similar in nature; but these the angel did not explain to the writer. Now the holy sages have given an interpretation of them and say

I. The first heaven and the saints thereof mounted on horses.



II. The angel shewing the monk the second heaven and the saints mounted on horses.



The angel shewing the monk the third heaven, and the man to whom the Lord had given much apparel prostrate before Christ and the Virgin.

that they are the Persons of the Trinity, and some [say] it is their substance .....

Then the Holy Spirit took me, and lifted me up to heaven, and there I saw a wide open space which was like unto a cloud and was white like frost; and upon it were multitudes of the saints riding upon horses, and they were making merry among themselves. And again the Holy Spirit lifted me up above these, and I saw multitudes of the saints who were making merry among themselves, like those I had first seen; and they were beautifully arrayed, [Fol. 82*a*] and their horses were of divers colours and were brilliantly marked with white, and were far more handsome than the horses which I had first seen. And here I saw my father, whom I recognized from having seen him before at the festival of the commemoration of the Redeemer, and I communed with him; and the Lord Himself had given unto him the apparel of light.

Then the Holy Spirit lifted me up to the third heaven which was [like unto] a long and vast cloud, and it was much longer and wider than the first and second heavens, and it shone with brightness greater than that of the sun. And above it I saw our Lord with her who gave Him birth, the Virgin, and it was filled with companies of angels and men. And again I saw a man who rejoiced, and he shone with a light brighter than that of the sun; and our Lord had given him majesty and had arrayed him in His splendid apparel, and with abundance of raiment, saying, "Whatsoever he desireth that give "him." Then straightway that man kissed the feet of our Lord, and paid reverence unto the Child; but he took nothing from Him, because he had already received from our Lord both horses and the apparel of light. And he turned round towards Him, and looked, and our Lord gave unto him a cross [Fol. 82*b*] of light; and [the Child] said

The Vision of the Monk.

III. Archers with bows and arrows shooting at the serpent.

II. Black and white bull.

I. Black men leading a serpent.



IV. Saint Michael commanding the Lamb to descend and visit angels and men ; the black men, and the bull, and the serpent departing.

unto him, "Accept this from Him," and straightway he took [it] from our Lord. And this is He who handed on unto my friend what our Lord spake unto John Sankôrîs.

Then I saw a black serpent which was being dragged along by black men, and behind it there followed a mighty bull, of pleasant aspect, and of the colour of black and white [mixed] together; and behind him there followed black soldiers who held bows and arrows in their hands. And the Lord said unto Michael the Archangel, "Rise up and command the Lamb (*or* ram) to descend to all the "angels who are in the world, and to the men of such and such cities "who are my saints; touch neither [a hair of] their heads nor of their "children, and approach not their city"; now when the Lamb departed the bull also followed him, and the black soldiers. Then there came unto Michael a certain monk, who was an adversary of the Child, and who said unto him, "Send away from me the Lamb and the black "soldiers, and command [them to go] to the [Fol. 83*a*] monks of such "and such cities, with the exception of seven monasteries"; and he went to the monastery[1] and city where the child was. Then was our Lord angry with that envious man, and He made him to be brought to Him and said unto him, "Why didst thou refuse [to receive] the Lamb, since "thou hadst full and certain knowledge that the festival of the com-"memoration of my death was about to be celebrated?" So the Lord departed from that city and commanded that all the fair things thereof should be destroyed. And [Michael] beat that monk with whips until his whole body became like pulp, and afterwards he bound him in chains, and fastened his back and sides with fetters, and dragged him along like a bound captive; and when his children saw him they wept.

[1] Read ደብሩ:

Now these things took place on the first day of the month Maskarram[1], and on the next day when they were arraying the child in apparel of gold, he was overcome with anger and he writhed in his fetters. And it came to pass on the tenth day that our Lady Mary asked him and made him swear that he would never do the like again, and that if he did, all his inheritance and all his children [Fol. 83*b*] should become the property of the Child; [and when he had done so] she unfastened his bonds. And the child fell down before the throne of our Lord and entreated Him to remove from his city every lamb, and every black man, and every bull, saying, "Have mercy upon "Thy handiwork, O Lord." And our Lord said unto him, "I will "shew mercy unto thee because of the festival of the commemoration "of My death which thou dost celebrate." And He commanded them to go forth, and straightway they went forth from the city, the black soldiers which were with the lamb, and the bull, and I know not whither He led them as He hastened them away.

And it came to pass on the following day that the child devoted himself to the preparation of beautiful things for the festival of the commemoration of the eve of the festival according to his wont[2], and our Lord came in the form of a child, and embraced his neck, and He adorned all his body, and took his head [in His hands], and touched his face and his cheeks, and they were very joyful together. Now when she who gave Him birth saw His graciousness, she said unto Him, "Hast Thou anything remaining with Thee which Thou "didst promise by Thy covenant which Thou hast not given unto "him?" And He said unto her, "Yea, there remaineth one thing with "Me; but behold, I will fulfil the [Fol. 84*a*] oath which I sware unto

[1] I. e., the first day of the Ethiopian year.

[2] Read ልማዱ።

I. Christ embracing Mabâ' Ṣĕyôn.

II. The foes of the saint attack his dwelling in heaven.



III. Saint Michael driving away the foes of the saint.

"him before thee, O My mother, for thy sake, and for the sake of "the Passion of My death, and for the sake of the shedding of My "blood." Then straightway He swore by oath many things unto him, saying, "From now and henceforth if any man shall take thought to "make ready fine bread-cakes for any festival of the commemoration "of My death, and shall fully perform the celebration thereof, I will "not depart from him until [his life] be ended. And to him who, "from the time of the coming in of the Offering until it goeth forth, "shall be of ready mind to receive My body and blood, I swear that "three times ten thousand souls shall he cause to go forth from hell; "for the sake of the festival of the commemoration of My death, and "for thy sake, O My mother, shall this be the reward which I will "give him until I, Myself, rise up." Then His mother rising up kissed His feet and gave thanks unto Him.

And whilst one was talking with our Lord, with a hesitating tongue, according to his wont, a bright moon came down from heaven and rested upon the place where the child stood in front of the city, and then that moon went and seated itself upon the child; and our Lord smiled and became a man, and at that moment I knew that that moon [Fol. 84*b*] was my Lady Mary. And she said, "Wilt thou "keep silent, O my beloved one, [whilst] the hosts of darkness gather "round the house of the commemoration of my festival?" And the Lord kept silent whilst He shewed His rejoicing in the child [and whilst He spake unto him] in a gracious voice.

And I saw the hosts of darkness outside, the number of which could not be told, and they had their bows drawn, and their arrows dipped in poison, and they surrounded the house; and it seemed to me that they would leave none of it standing. But whilst I meditated in this wise there came a flash of lightning and consumed them, and

they all disappeared, and that house remained by itself under the tree. And the angel [who] sat in the house wished to close the doors thereof, but Saint Michael made him leave them [open], saying unto him, "Leave them [open], and let the child be slain as he desireth." Now there were with him two angels, and when they had smitten the earth twice, a huge, black serpent of enormous girth put forth his head, which was covered with hair like unto that of a man; and one half of the serpent remained in the ground. And the serpent hissed [Fol. 85*a*] and uttered cries, and he shed his hair in front of the wall of the house from which the child was looking. Then the child went forth from the Lord holding a bow [in his hand], and our Redêemer gave him a panoply of gold and silver wherewith to cover all his body; and the work of this was formed of fire mingled with white and green flowers, and the sign of the cross was thereon. And the child avenged himself, and making the sign of the cross, he shot arrows at the serpent, and straightway the earth was rent asunder, and the serpent was drawn forth in the twinkling of an eye, and flew like a bird and came to the city of the father of the child and fell down there; then the child shot arrows at him again, and he was straightway smitten and destroyed by the might of the divinity of God Almighty, to Whom be glory for ever and ever!

Then they saw our Lord sitting upon His exalted throne, and His mother was sitting on His right hand, and the chosen ones of heaven were singing psalms before Him; and the child stood below His feet. And the Lord commanded that all those unto whom [Fol. 85*b*] He had shewn mercy through the festivals of the commemoration of His death should come [thither], and they came in the twinkling of an eye, and stood below His chariots, and filled the whole of the

I. Christ addressing the saints in heaven.



II. Christ crowning Mabâ' Ṣĕyôn, and bestowing upon him ornaments of gold and precious stones, and arraying him in apparel of light.

empty places of the city; and their number God [only] knoweth. And He adorned[1] them with crowns, and with beautiful diadems, and each one of them was like unto a flower; and some resembled white roses, and some red, and [some] yellow, [*or* gold-coloured], and [some] green. Then they all bowed down [to Him] in worship and cried out, saying, "O God of gods, Who hast shewn mercy unto us through "the festival of the commemoration of Thy death, let Thy kingdom "be blessed. And now, let us hear Thy voice, and give us a father "that he may be unto us [as a] god." Now when they had said these words the Lord brought forth most marvellously ornamented apparel, and He decorated the child therewith; and He put upon his head a diadem set about with roses, and upon the diadem He placed a crown which shone with more brilliance than the sun, and upon his shoulders He placed raiment of gold set with precious stones, [the beauty of which] ravished the eyes. And the Lord holding both sides of the diadem lifted it up [upon the head of the child], and said unto them, [Fol. 86*a*] "Receive ye him in the place of your father, and "remember ye both My death and that ye have received benefits from "him; and let it be a thing that ye will remember for ever." Then they straightway rejoiced and glorified Him and bowed low in worship before Him; and He sent them away and they came [to their place] in peace.

Then many of the saints came and stood before Him, and they said unto Him, "O Lord, Thou Thyself dost know that we have "borne affliction for Thy sake, wouldst Thou then give all the gifts "of Thy grace unto one who hath been victorious in the fight after "us?" And the Lord said unto them, "Are there none who are less

[1] Read ወአሠርገዎሙ ፡

"than you, and [none] who are greater than you? Dwell ye now, all "of you, [in places] according to your strivings, and pass not away "from the company in which I have placed you; ye shall dwell [in "ranks] according to your good works. And [this child] loved Me "and celebrated the festival of the commemoration of My death, whereby "he hath become a witness unto My disciples." Then straightway the father of the monks, Antony, rose up, and said, "O my Lord, it is "meet for Thee to give [gifts unto them] according to Thy desire"; and forthwith the saints were angry with him because he had spoken in this wise. [Fol. 86*b*]. Then the Lord turned towards the child and said unto him, "I sware unto thee by the blows and buffetings "which I received, and by My Passion, and by My Crucifixion, and "by the floods of tears which My mother shed, that because thou "didst celebrate the commemoration of My [death] and didst toil "exceedingly thereat, I would give thee glory, and I would add "unto thee as a gift (*or* reward) the one half [of the souls] of those "who were dead, or who were still alive, and I would shew "mercy unto thee through the festival of the commemoration of My "death. Verily, I say unto thee now that I will not lie unto thee. "And I will make thee strong, and I will set the love of Me in thy "heart, for I will redeem sinners, and I will have compassion upon "them for thy sake." With these words did our Lord Jesus Christ speak unto him with His voice, even as He had before promised him. To Him be praise, and upon us may there be compassion and mercy, both upon earth and in heaven, through the prayers of our father Mabâ' Ṣĕyôn, who was clothed with patience; and through our Lady Mary, the mother of the God of hosts; and through the festival of the commemoration of His death. And to the King be praise! May He Himself [Fol. 87*a*] redeem us from death; may He deliver us

from temptation; and may He give us power to enter into the holy Mount Zion along with the saints and martyrs for ever and ever! Amen, and Amen. May it be! May it be!

Here end the miracles of the Redeemer which were wrought by the hand of Mabâ' Ṣĕyôn; may his prayer and blessing be with the soul of the sinner who loveth him Takla Hâymânôt, and with his beloved [wife] Walatta Ṣĕyôn, and with all of us children of baptism for ever and ever! Amen.

O God of our father Mabâ' Ṣĕyôn, Thou Who art One in Godhead, and in Persons Three, write Thou the name of me the sinner, Thy servant Ignatius, and [that of] his beloved [wife] Walatta [Ṣĕyôn], and [that of] the scribe Mekeh Gîyôrgîs, with honour and praise, upon the pillar of gold [in letters] which cannot be wiped out, side by side with the names of Aaron and Moses for ever and ever! Amen.

THE

HISTORY OF GABRA KRĔSTÔS,

SON OF THE

EMPEROR THEODOSIUS.

INTRODUCTION.

THE History of Gabra Krĕstôs, the son of the Emperor Theodosius, fills about the last third of the Lady Meux Manuscript No. 1., and its composition must date from a period earlier than that of the Life of Mabâ' Ṣĕyôn. In editing the text of it I have added the variants from the ancient manuscript, Brit. Mus. Add. 16,198 (see Dillmann, *Catalogus,* No. XLVIII. 5), which help to explain the text at times; but I thought it unnecessary to print those from Brit. Mus. Orient. 709 (see Wright, *Catalogue,* No. CCLXXXV. 1. p. 188), because they are of no importance. It will be noticed that the text of the work that has come down to us is essentially the same in all the MSS., indeed, it seems as if all were copied from one archetype. In the Lady Meux Manuscript are the following coloured illustrations:—

Pl. L. Fol. 96*b*. 1. Theodosius the Emperor of Constantinople, and Markhêzâ the Empress, praying for a child in the sanctuary at Jerusalem.

2. The Empress Markhêzâ nursing the child whom God has given her, and whom she calls Gabra Krĕstôs.

Pl. LI. Fol. 97*b*. 1. Gabra Krĕstôs learning his lessons.

2. Gabra Krĕstôs learning to ride and to hunt.

Pl. LII. Fol. 99*b*. Theophilus, the Archbishop of Constantinople, performing the marriage ceremony over Gabra Krĕstôs and his bride.

Pl. LIII. Fol. 100*a*. 1. The guests and the musicians bringing Gabra Krĕstôs to the nuptial chamber.

2. Gabra Krĕstôs with his bride in the nuptial chamber.

Pl. LIV. Fol. 102*b*. 1. Gabra Krĕstôs and his bride making a covenant in the nuptial chamber. Outside, under a burning lamp, lies the sleeping attendant.

2. Gabra Krĕstôs and his bride in prayer.

Pl. LV. Fol. 103*b*. 1. Gabra Krĕstôs taking money for the expenses of his journey.

2. Gabra Krĕstôs bidding his bride farewell.

3. Gabra Krĕstôs setting out on his journey by night whilst his kinsfolk are asleep.

Pl. LVI. Fol. 104*a*. 1. Gabra Krĕstôs giving money to the master-mariner.

2. Gabra Krĕstôs setting out with the sailors in the ship to cross the sea.

Pl. LVII. Fol. 107*b*. 1. The Emperor and Empress visiting the bride, who with bitter tears tells them that their son, her husband, has left her.

2. The Emperor and Empress bewailing the flight of their son.

Pl. LVIII. Fol. 108*a*. The bride of Gabra Krĕstôs having her hair cut off in token of her grief at her husband's departure.

Pl. LIX. Fol. 108*b*. 1. The Emperor Theodosius ordering his soldiers to go forth and seek for his son Gabra Krĕstôs.

2. The soldiers of the Emperor, armed with spears and shields, setting out on their journey.

Pl. LX. Fol. 110*a*. Gabra Krĕstôs, giving his apparel to the poor.

Pl. LXI. Fol. 110*b*. Gabra Krĕstôs standing in prayer all night.

Pl. LXII. Fol. 111*a*. 1. Gabra Krĕstôs, having prayed all night standing, goes into the church for morning prayer at daybreak.

2. On the left is the verger striking with stones the two boards which are suspended from a bar, supported on two Y-shaped supports, and which take the place of bells.

Pl. LXIII. Fol. 113*a*. 1. The soldiers of the Emperor Theodosius giving alms to the poor.

2. Gabra Krĕstôs giving to the poor the alms which he had received from his father's soldiers, who left the city without recognizing him.

Pl. LXIV. Fol. 114*a*. Gabra Krĕstôs praying by his abode near the church.

Pl. LXV. Fol. 116*b*. 1. The Virgin Mary appears to a priest in a dream and orders him to bring Gabra Krĕstôs to live in the church.

2. The priest goes to the abode of Gabra Krĕstôs and finds him standing in prayer.

3. Gabra Krĕstôs and the priests conversing in the temple.

Pl. LXVI. Fol. 117*b*. Gabra Krĕstôs saluting the picture of the Virgin Mary, and asking her to guide him in his journeyings.

Pl. LXVII. Fol. 120*b*. Gabra Krĕstôs begging for a passage in the ship.

Pl. LXVIII. Fol. 121*b*. Gabra Krĕstôs arriving in his father's country.

Pl. LXIX. Fol. 122*a*. Gabra Krĕstôs asking the Emperor's permission to have a little hut built for him inside the court yard of his palace.

2. Two of the Emperor's servants are told off to bring meat and drink to Gabra Krĕstôs.

Pl. LXX. Fol. 124*b*. 1. The servants of the Emperor conspiring to drive away by ill-treatment Gabra Krĕstôs, and to injure the two men who waited upon him.

2. A servant smiting Gabra Krĕstôs on the face.

3. A servant smiting Gabra Krĕstôs on the head.

Pl. LXXI. Fol. 125*a*. 1. A servant plucking out his beard.

2. A servant pulling hair out of his head.

3. Servants pouring dirty water upon him through the roof of his hut.

4. A servant emptying the washings of a bowl upon him.

5. Men spitting upon him.

Pl. LXXII. Fol. 126*b*. 1. Dogs leaping upon him to catch the pieces of meat and bones which the servants threw at him.

2. The women of the palace objecting to the presence of Gabra Krĕstôs by reason of his evil smell.

3. Gabra Krĕstôs standing in prayer.

Pl. LXXIII. Fol. 129*b*. Gabra Krĕstôs standing and kneeling in prayer.

Pl. LXXIV. Fol. 130*a*. Christ, and the Seven Archangels, and thousands of angels, come to visit Gabra Krĕstôs.

Pl. LXXV. Fol. 130*b*. 1. David with his harp.

2. Enoch with his book.
3. The Virgin Mary with the Twelve Apostles and the Seventy-two Disciples.

Pl. LXXVI. Fol. 131*a*. 1. Abba Basilicus (?) with his five soldiers.
2. Quiricus and his mother Julitta (?).

Pl. LXXVII. Fol. 136*a*. Christ conversing with Gabra Krĕstôs, and granting all his petitions.

Pl. LXXVIII. Fol. 138*a*. 1. Gabra Krĕstôs sending his servants for the consecrated offerings and for pen and paper.
2. Gabra Krĕstôs writing his life by the aid of the Holy Ghost Who appears to him in the form of a man.

Pl. LXXIX. Fol. 139*a*. Gabra Krĕstôs holding the vessel containing the consecrated bread.

Pl. LXXX. Fol. 141*b*. Gabra Krĕstôs receiving the Eucharist from the hands of the Lord Christ.

Pl. LXXXI. Fol. 142*a*. 1. Gabra Krĕstôs lying dead, clasping in his hands the roll on which he had written the story of his life.
2. Christ receiving his soul in His arms whilst the heavenly host blow their trumpets, and the saints rejoice.

Pl. LXXXII. Fol. 142*b*. The Archbishop of Constantinople praying in the church.

Pl. LXXXIII. Fol. 143*a*. The two servants of Gabra Krĕstôs conversing with the Emperor in the presence of the Empress.

Pl. LXXXIV. Fol. 145*b*. 1. The Emperor conversing with the servants.
2. The mother and bride of Gabra Krĕstôs hurrying out of the palace to see his dead body.

Pl. LXXXV. Fol. 146*a*. The Archbishop Theophilus reading to the Emperor the life of Gabra Krĕstôs which he had, by the help of God, taken from the dead man's hand.

Pl. LXXXVI. Fol. 149*a*. The Emperor Theodosius reading the life of his son Gabra Krĕstôs which he had written before he died.

Pl. LXXXVII. Fol. 149*b*. The Emperor and his Empress Markhêzâ mourning the death of their son.

Pl. LXXXVIII. Fol. 150*a*. The Emperor, with the priests and deacons, going to take his son's body to the church.

Pl. LXXXIX. Fol. 151*a*. The bride of Gabra Krĕstôs bewailing her sad fate, and taking a vow to lead a solitary life.

Pl. XC. Fol. 153*b*. The Archbishop, and the Emperor with his servants, try to take the body of his son to the church, but are prevented by the press of the multitude.

Pl. XCI. Fol. 154*a*. The Emperor Theodosius casting gold and silver coins broadcast before the gates of his palace with the view of drawing away the crowds from the road to the church; the people will not, however, pick them up, but prefer to stay near the body of the saint.

Pl. XCII. Fol. 154*b*. 1. The funeral chest in which the body of Gabra Krĕstôs is to be laid, and the church in which it is to be buried.

2. The body of Gabra Krĕstôs being wrapped in purple linen, and laid in its coffin.

It is difficult to account for the appearance of the history of Gabra Krĕstôs in the same volume as that containing the life of Mabâ' Ṣĕyôn; for there is, apparently, no connexion between them. It will be remembered that the ascetic who induced Mabâ' Ṣĕyôn to adopt definitively the monastic life was called Gabra Krĕstôs, but it can hardly be supposed that the author of the history could make such a mistake as to confound a monk of the XIVth century with the son of an Emperor who reigned in the second quarter of the Vth century.

Our narrative begins with an account of the childless state of the Emperor Theodosius and his wife, who is here called Markhêzâ, and a description of the godly life which they both led. There is no doubt that the Theodosius referred to is the Emperor who was born A. D. 401, and died A. D. 450, for all that we learn of him from the Ethiopic work here printed agrees with what is known of him from Western writers. The name Markhêzâ seems to me but a transcription of the Italian marchesa, i. e., "marchioness", and its appearance here indicates that the life of the saint Gabra Krĕstôs was originally written in one of the languages of Southern Europe. From Socrates, the ecclesiastical historian, we learn (lib. VII, cap. 21) that the wife of Theodosius was Athenais, the daughter of the Athenian philosopher Leontius, and that she changed her name to Eudocia, when she renounced paganism and was baptized into the Christian religion. She was the mother of a daughter called Eudoxia, who married the emperor of the West, Valentinian III, at Constantinople about A. D. 436. Eudocia visited Palestine and gave away there large sums of money, and she brought back to Constantinople the chains of Saint Peter, the right arm of Saint Stephen, and a picture of the Virgin which was said to have been painted by Saint Luke. She quarrelled with

her husband's sister Pulcheria, and subsequently, after a violent dispute with Theodosius himself, she was stripped of her honours, and retired for the last sixteen years of her life to Jerusalem, where she died aged sixty-six years of age. Theodosius was kind and good, "chaste, temperate, liberal, and merciful"; he transcribed religious books in a beautiful hand, and he was skilful in painting and carving. These virtues were, clearly, esteemed by the writer of the work which the Ethiopian translator has preserved by a version written in his own language, but he has not considered the views of the life and character of Theodosius which other historians have held. Thus Gibbon (chap. XXXII) in his summary of this Emperor's character says, "His "mind, enervated by a royal education, was oppressed, and degraded, "by abject superstition: he fasted, he sung psalms, he blindly ac- "cepted the miracles and doctrines, with which his faith was "continually nourished. Theodosius devoutly worshipped the dead "and living saints of the Catholic church; and he once refused to "eat, till an insolent monk, who had cast an excommunication on "his sovereign, condescended to heal the spiritual wound which he "had inflicted."

But to return to our narrative. When Theodosius and Markhêzâ had lived together for several years, and found that they were still childless, they made a pilgrimage to Jerusalem and prayed there, in the sanctuary, for a son who, in due time, was given to them. When the boy was old enough he was placed under the care of a master who instructed him in the Bible and in the Christian literature of the time, and he studied such science as was to be found in the writings of one of the sons of Noah. He also became an expert horseman, and could shoot with the bow, and sling stones, and hunt wild animals successfully. When the lad's education was completed,

his parents betrothed him to the daughter of a noble of the city and, after a time, Gabra Krĕstôs and his bride were married in the Lady Chapel by Theophilus the Archbishop of Constantinople. When the marriage had been performed, and the bridegroom and bride had been escorted to their chamber, Gabra Krĕstôs, instead of remaining with the bride, changed the wedding garment for one made of wool, and, having taken much money, bade her farewell, and set out on a journey to a place where he could live the life of a mendicant recluse. He made his way to the sea-coast, and, having paid a master-mariner certain moneys, he embarked in his ship and set out to cross the sea.

Meanwhile the flight of Gabra Krĕstôs was discovered by the Emperor and Empress when, on the day after the marriage, they came to pay the customary visit to their daughter-in-law, whom they found in tears. The grief-stricken girl told them how he had left her, and Theodosius and Markhêzâ mingled their tears with hers. Then Theodosius gathered together five hundred of his servants, and having provided them with everything necessary he sent them forth, two by two, and ordered them to go into "every city of the world" and to bestow alms upon the poor and needy, hoping thereby to discover his son among the pious mendicants of some country. Among other countries which they visited was Armenia, whither Gabra Krĕstôs had gone. In this country he had led a sternly ascetic life, and no one had succeeded in finding out who he was. He had taken up his abode in the courtyard of a church dedicated to the Virgin Mary, and here he had fasted, and prayed for five years when his father's servants arrived in the city in which the church was situated. The Emperor's servants bestowed alms upon the poor, among whom was Gabra Krĕstôs, and when they had

carried out their orders they left the city without having recognized their master's son.

When Gabra Krĕstôs had lived in the courtyard of the church for fifteen years, the Virgin Mary appeared unto a priest and commanded him to provide a dwelling-place for him in the church which was dedicated to her. In obedience to this command, the priest sought out the saint, and brought him into the church, and gave him a place wherein to dwell; and having pressed him to tell him his history Gabra Krĕstôs did so. Soon after this Gabra Krĕstôs found that his story was being noised abroad in the city, and he decided to depart to another place. He made his way by night to the sea-coast, and having begged a passage in a ship, he set out to cross the "sea "of Barbar"; soon after they had started, however, a storm arose which drove them out of their course and brought them, against their will, to Constantinople, the city where his father reigned. Having made his way to his father's palace, he begged permission to be allowed to live in the courtyard, and to eat the broken meats which came from the Emperor's table; this was granted to him, and not only did his father, who failed to recognize him, give him food, but he told off two servants to wait upon him. When the other servants in the palace saw this, they murmured and determined to make the life of Gabra Krĕstôs as uncomfortable as possible, so that they might drive him out of the place. With this object in view they smote him on the face and head, and plucked out his hair and beard, and spat upon him, and threw the washings of the pots and pans and other dirty water upon him, and they cast pieces of meat and bones upon him so that the dogs might leap upon him in their struggles to get them. Besides these things he was also cursed by his mother's handmaidens, who declared that he polluted the palace with his evil smell.

To these and such like annoyances Gabra Krĕstôs paid no heed, for his Lord Christ, and all the Archangels, and Angels, and Patriarchs, and Prophets, and Apostles, and Disciples, and Martyrs, and the Virgin Mary, came to visit him. About this time, too, he was warned by Christ that his end was near, and, having made a series of petitions that every class and condition of men might be blessed through him, and having written his own life by the help of the Holy Ghost, Who appeared unto him, his soul passed to heaven on the twelfth day of the month Ṭeḳemt (i. e., October 9). When the news of the death of Gabra Krĕstôs was carried to the Emperor, he went to salute the dead body, together with the Archbishop Theophilus, and a great number of priests and deacons bearing books, and censers, and seals. When they arrived they found the dead man lying with a roll of paper clasped tightly in his head, which they found to be impossible to open until the Archbishop had specially prayed that he might be able to draw the roll from it. When the roll had been opened and read, the Emperor knew that Gabra Krĕstôs was his long-lost son, and he, and the Empress Markhêzâ, and their daughter-in-law, wept bitterly. With great care, and much expense the body of the saint was prepared for the grave, but when the day arrived for burying it in the church, it was found impossible for the funeral procession to move by reason of the press of people who filled all the roads which led from the palace to the church. On the advice of the Archbishop the Emperor had money scattered broadcast in the streets with the view of drawing away the crowds from the palace gates, but this had no effect whatever, for the people seeing in the body of the saint a new means of salvation for their souls and of cure for their bodies, determined to follow it to its grave in the

church. At length the body was brought to the church, and after the administration of the Eucharist by the Archbishop, it was put in the chest prepared for it, and then laid in its grave, inside the church. Then the light of heaven descended upon the grave, and many cures were wrought in those who flocked thither to pray for the help of Gabra Krĕstôs, and to ask for his blessing.

TRANSLATION.

[Fol. 94*a*] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD, WE BEGIN TO WRITE, WITH THE HELP OF OUR LORD JESUS CHRIST, THE HISTORY OF THE HOLY AND BLESSED MAN OF GOD GABRA KRÊSTÔS, THE SON OF THEODOSIUS THE EMPEROR OF CONSTANTINOPLE.

Now the Emperor Theodosius was a lover of God and of pilgrims, and he gave gifts to the poor and the needy, and to widows and to those who were wretched and in misery; and he built churches, and gave alms and oblations, and he pleased God Almighty; and his wife was a beautiful and God-fearing woman, whose name was Markhêzâ. Now Theodosius and his wife dwelt together in their kingdom, [Fol. 94*b*] but they grieved because they had no child. And Markhêzâ his wife said unto him, "Rise up, O my lord, and let "us entreat God to give us a child, who shall make us to rejoice, and "who shall inherit our kingdom, and shall give a name to the seed "which shall come after us. Rise up now, and let us go to Jerusalem "and make supplication to Him [there]; and let us vow offerings to "the Lord our God, for He is one Who hearkeneth, and He is mighty." So the king and his wife Markhêzâ rose up and came to Jerusalem and entered into the sanctuary, to the place [called] Krânyô, which is the place [called] Golgotha, where our Lord Jesus Christ, the second

I. The Emperor Theodosius and his wife praying for a child at Jerusalem.



II. The Empress Markhêzâ with her child.

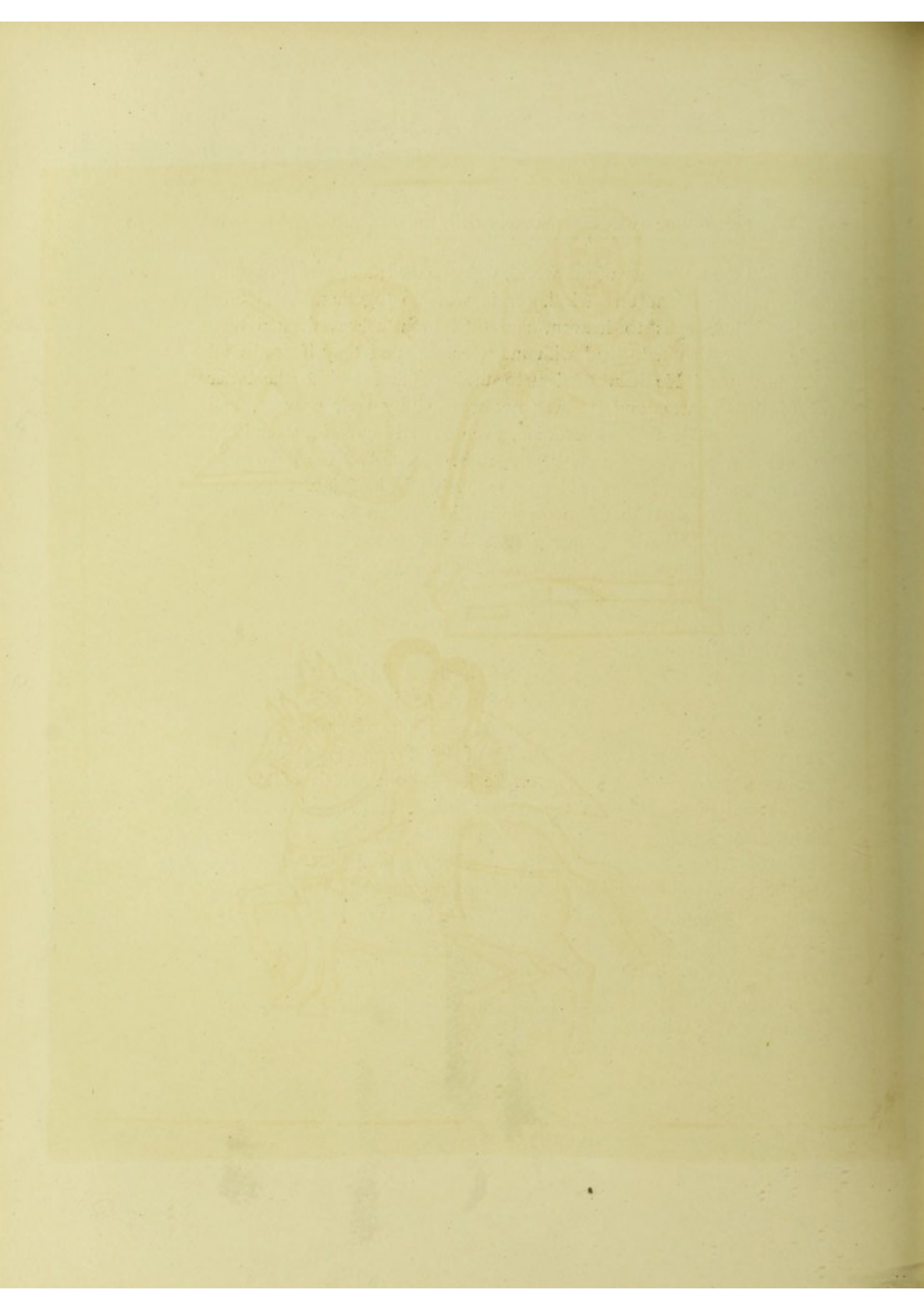
Adam and the Redeemer of the world, was crucified; and here [Fol. 95*a*] did they bow down on their knees in worship together. And they lifted up their eyes to heaven, and their breasts heaved, and they made supplication unto God with much crying, and they blessed God Almighty. And He hearkened unto their petition and to the bitter cry of their hearts, and He was not wearied by their prayers, and He cast not aside their expectation, even as it is written, "The Lord "casteth not away the hope of the righteous." And He gave unto them in the days of their old age a lovely child of joy, the odour of whom was like unto the odour of a field which the God of gods hath blessed; and the Emperor Theodosius called the child Abd el-Masîkh[1], which is being interpreted, "Gabra Krĕstôs[2]." And the Emperor and his wife Markhêzâ the Empress rejoiced, and they gave thanks unto God [Fol. 95*b*], Who had given them a beautiful son, and Who had heard their request.

And it came to pass that when the child had increased in years, and had arrived at the age for [receiving] instruction, his father and mother took counsel together and sent him away to a teacher, with whom he learned all the Books of the Prophets and the interpretations thereof. And, moreover, he learned the words of the holy Gospel, and the writings of the ancient fathers and Apostles, and the interpretations thereof, and he learned the explanation of everything which concerned Christ. And besides this, he acquired profane learning, and discipline, and the knowledge of the computation of the stars which is [found] in [the work of] Niṭôr[3], the son of Noah. Then

[1] I. e., عبد المسيح "Christodoulos".

[2] I. e., "servant of Christ".

[3] Shem, the son of Noah, is usually credited with a knowledge of astronomy; I cannot explain the allusion here.



I. The child Gabra Krĕstôs learning his lessons.



II. Gabra Krĕstôs learning to ride and to hunt.



Theophilus, Archbishop of Constantinople, performing the marriage ceremony over Gabra Krĕstôs and his bride.

after these things he learned to ride the horse and to hunt savage animals, and he learned to use the shield and the spear, and to shoot arrows from a bow and to sling stones with the sling, even as did David[1] the king of Israel; and there was nothing whatsoever which man can do [Fol. 96*a*] that the youth did not learn to do, with the exception of committing sin which putteth a man away from his Creator.

Now when his father and his mother knew that he had completed the whole course of his instruction they rejoiced with an exceedingly great joy, and they gave thanks unto God Almighty. And they took counsel together and said, "Let us give our son a wife during our "lifetime, and let us go into the treasury and give unto him abundant "riches, and rejoice in the days[2] of the marriage of our son." [Fol. 98*a*] And it came to pass that when Gabra Krĕstôs was fifteen years old, [his parents] gave him to wife the daughter of a nobleman of Byzantium; and when they had made ready for the marriage[3], according to their honourable rank and royalty, they brought to him the bride according to the law of the Christians. Then they took the bridegroom and the bride into the sanctuary of Saint Mary, and Theophilus the [Arch]bishop of Constantinople, and priests and deacons along with him, came and entered into the church, and performed the marriage service over the bridegroom and the bride. And Theophilus the Archbishop laid his hand upon the heads of both of them, and prayed the prayer of marriage [over them], and pronounced the benediction, saying, "May God Almighty make your seed to be multitudes, even "as He [Fol. 98*b*] multiplied seed to Jacob by Rachel and Leah, who "made strong the house of Israel; may God Almighty bless you and

[1] 1 Samuel XVII. 50. [2] Read በመዋዕለ : [3] Read ለአብአብ :

I. The guests and musicians bringing Gabra Krĕstôs to the nuptial chamber.

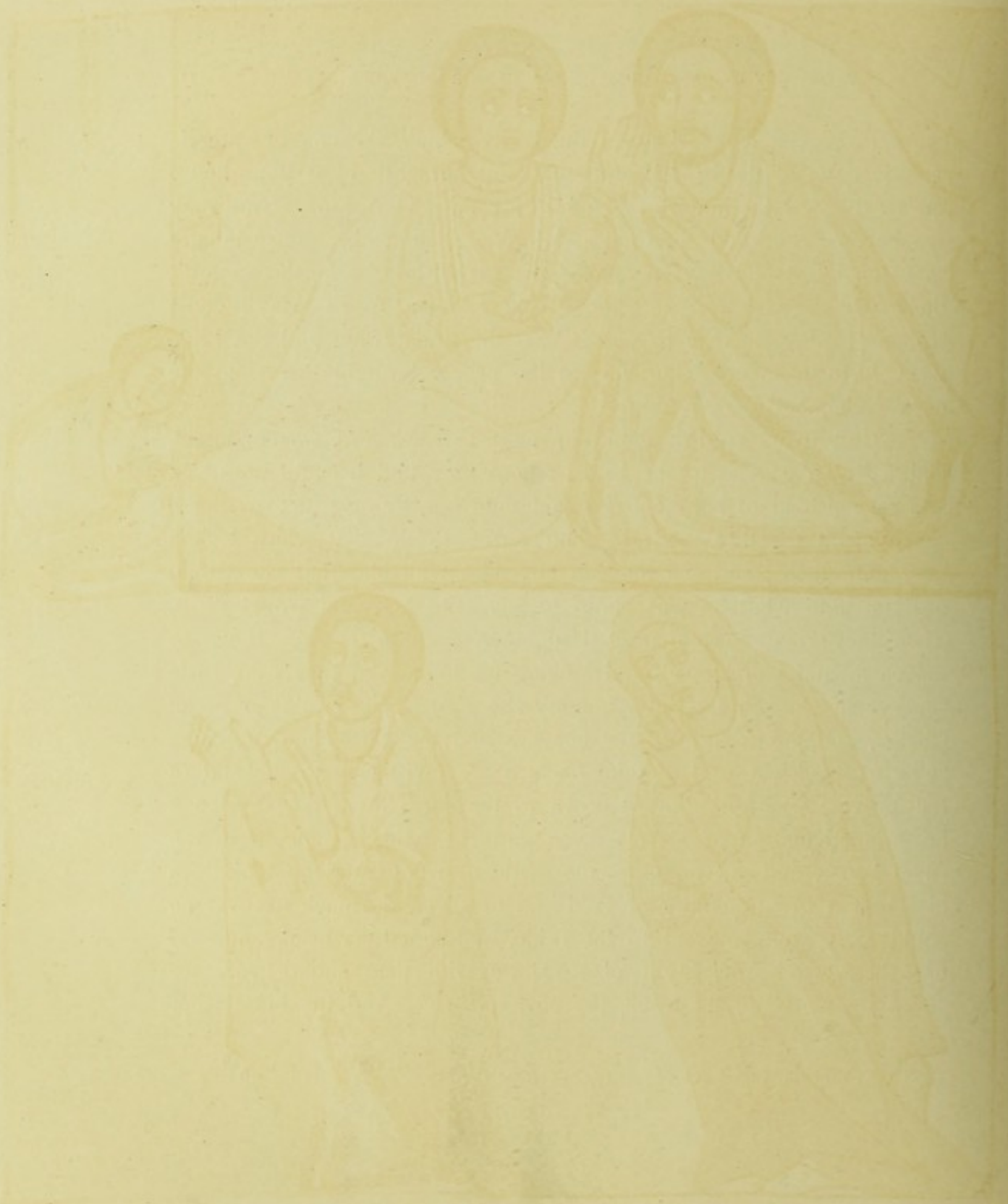


II. Gabra Krĕstôs and his bride in the nuptial chamber.

"your bed, even as He blessed the bed of Noah, the son of Lamech, "in the days of the Flood; and may God Almighty bless your house "as He blessed the house of Abîdârâ[1] for the sake of Zion. And may "ye become thousands of thousands! Ye shall neither suffer hunger "nor thirst." And when Theophilus the Archbishop spake these words, those who were listening [to them] said, "Amen. Amen. May it come "to pass! May it come to pass!" So the bridegroom and the bride went forth from the church, and the people brought them into the nuptial chamber.

[Fol. 101*a*] And it came to pass that when it was midnight, Gabra Krĕstôs came to the bride, whom they had brought unto him, and taking hold of her hand he said unto her, "Come, let us make "a covenant together, and do thou agree to do that which I shall "say unto thee"; and she made a covenant with him that she would hearken unto what he was about to say unto her, and would do it. Then they rose up and prayed together, and they bowed down to the earth and worshipped, and looking up to heaven they said, "We "believe in One God, God Almighty the Father, the Sustainer of all "things, and the Creator of the heavens and the earth, and of things "which are visible, and of things which are invisible"—to the end of the prayer, when he bowed down to the earth three times[2]. Then he stripped himself of his marriage garment, which [came] from the royal house, and put on garments made of wool. And he took from his chest a great quantity of gold and of silver, as much as ever he could carry, and he went to the bride, and kissed her head, and said unto her, "God Almighty [Fol. 101*b*] be with thee and deliver thee "from the works of the Devil, the envious one." And the bride wept

[1] From the Greek Ἀβεδδαρά, see 2 Samuel VI. 12. [2] Read ሥልሰ፡



I. Gabra Krĕstôs and his bride making a covenant together in the nuptial chamber. Without is the sleeping attendant.



II. Gabra Krĕstôs and his bride in prayer.

I. Gabra Krĕstôs taking money for the expenses of his journey.



II. Gabra Krĕstos bidding his bride farewell.

III. Gabra Krĕstôs setting out on his journey by night, whilst his kinsfolk are asleep.

and said unto him, "Whither goest thou, O my lord? and to whom "wilt thou leave me?" And he said unto her, "I leave thee to God "Almighty, my Lord, and my God, and my Redeemer; for the kingdom "of my father and everything which is upon earth are fleeting things. "But do thou remember the covenant which thou hast this moment "made with me." Then was the bride silent, and she had power neither to restrain him nor to speak with him, for she remembered the oath which she had sworn.

And it came to pass that Gabra Krĕstôs went forth at that moment; now it was night, and his kinsfolk, and his friends, and his servants were all asleep, and there was none who saw him, or knew of it, except [Fol. 102*a*] the bride. And he said, "Make Thou straight "my way and my journey, and guide me, O Lord, into the path "wherein I should walk; for I flee unto Thee to hide me. Lead Thou "me, O Lord, to do Thy will, for Thou art my God; and let Thy "Holy Spirit lead me into the land of righteousness." And he said, "Amen". So Gabra Krĕstôs went on his way and arrived at the sea-coast, and he found [there] a ship wherein he wished to sail; now the sailors thereof knew not that he was the son of a king. [Fol. 104*a*] And he said unto them, "Take me with you that I may "travel [with you], and I will give you your hire"; and they took their money, and the merchants brought him on his journey with them in the ship.

[Fol. 105*a*] And it came to pass on the morrow that his father, with some of his nobles, went and entered into the house of the bridegroom and bride with rejoicing, to see his son and to make merry with him; and his mother Markhêzâ came, with a number of her ladies and handmaidens, that she also might rejoice in her son the bridegroom, and in the bride. Now when they had come into the



I. Gabra Krĕstôs paying the master-mariner his hire.

II. Gabra Krĕstôs setting out with the sailors to cross the sea.

I. The weeping bride telling the Emperor and Empress
how their son Gabra Krĕstôs has left her.



II. The Emperor and Empress bewailing the flight of their son.

house they found no one there except the bride, who was alone. And when they had entered the house, they said unto her, "What "has become of our son?" And the bride answered with tears and said unto them, "He came to me in the night, and taking my hand "he said unto me, 'Rise up and let us pray'. So I rose up and I "prayed with him, and after he had finished his prayer he made me "swear an oath, and then commanded me to do that which is good. "[Fol. 105*b*] Then he cast from him the apparel made of cloth of "gold which he had upon him, and having dressed himself in woollen "garments, he kissed my head, and said unto me, 'The Lord be with "'thee; and do thou remember thy oath'. And straightway I became "silent, and I was not able to keep him[1] from leaving me; he went "forth by night and departed, and I have stayed in the house shedding "tears even until now."

And it came to pass that when the Emperor Theodosius, the father of Gabra Krĕstôs, and his mother the Empress Markhêzâ heard her speech, they fell upon their faces, and rent their garments, and put ashes on their heads, and tore their faces with their nails; for their rejoicing was turned into sorrow, and their songs of joy at the marriage were changed into weeping and wailing. Then Theodosius gave orders to five hundred of his servants, and he had them dressed in apparel made of silk wherein gold was woven, [Fol. 106*a*] and he made them put golden girdles around their waists; and to each of them he gave gold, and silver, and raiment of great price in large quantities, and every kind of thing which they would need for the journey. And the Emperor said unto his five hundred servants, "Take "ye [these things and go ye], two by two, into every city of the

[1] Read ወእክህልክ፡





The bride of Gabra Krĕstôs having her hair cut off in token of her grief at his departure.

I. The Emperor Theodosius ordering his soldiers to go and seek for his son Gabra Krĕstôs.



II. The soldiers of the Emperor armed with spears and shields setting out on their journey.

"world. And in every country into which ye shall come give ye "gifts unto the poor and the needy, and unto the widows, and unto "the sons of want and misery; and ye shall seek and search diligently "for tidings of my beloved son, [who is] the light of mine eyes. And "if there be one who shall find my son, I declare unto you by my "faith, that I will give him even unto the half of my kingdom. And "besides this, whosoever shall give me any information concerning "my son him will I appoint unto a position of authority under me, "and I will give him great riches. And behold, from this time forth "and until [Fol. 106*b*] I hear tidings of my son I will not go up to "the bed of my couch, and I will not put on [my] royal apparel, and "mine eyes shall not slumber, and my mind shall not cease from "sorrow until God Almighty shall make me to rejoice through a sight "of my beloved son, [who is] the light of mine eyes." And Markhêzâ the mother of Gabra Krĕstôs put on the apparel of mourning, and she sat down in the ashes, saying, "These shall be my bed through-"out my life, and my place of refuge until I die, or until God Al-"mighty shall put away the sorrow of my heart, and shall bring back "my son to me." Then the bride cast away from her her marriage raiment which was of great price, and she put on the apparel of mourning, and shaved off the hair of her head, saying, "I will not go "forth [Fol. 107*a*] from this house, in which he left me and in which "he made a covenant with me; but I will wait for Christ to shew "me him to whom I became a bride by the law of Christ, when they "set me before the ark with him and crowned us according to the "law of marriage, me and him whom the Lord ordained to be my "husband."

[Fol. 109*a*] Then the soldiers went forth and departed to search for the Emperor's son, whose name was Gabra Krĕstôs, and they





Gabra Krĕstôs giving his apparel to the poor.



Gabra Krĕstôs standing all night in prayer.

sought for him in every city and in every country. Now Gabra Krĕstôs had gone away to a remote country which was one year's journey distant [from Constantinople], and he arrived at a city called Armenia; and in this place there was a church [which had been built] in the name of our Lady Mary. And it came to pass that at the door thereof there were [gathered together] many poor and needy folk, and aged women, and the children of want and misery, and people with impediments in their speech, and widows, for the city was very large, and a law had been established in the city that the folk who desired might dwell in the porch and courtyard of the church [to receive] alms. Now Gabra Krĕstôs had not ceased to give [Fol. 109*b*] alms from the time he crossed the sea until he arrived in that city, and unto all those who were in need he gave away everything which he had taken with him from the house wherein he should have lived after his marriage, until he had nothing left belonging to him. And he gave away his clothes from off his back and dressed himself in rags, and he made himself an abode with the poor and needy in the porch of the church; and he fasted by day and by night, and he tasted food only on the Sabbath day. He passed the whole night long in watching and in prayer in the place where he lived, and he ceased not to remain standing until the dawn of day. And when the board was struck for the morning service he was wont to go into the church with the multitude and take part therein, and when he went forth from the church he used to go back into his dwelling, and pass the whole day in prayer. And he ceased not to do this at any time, both by day and by night.

[Fol. 111*b*] So he dwelt in this way for five years without any man knowing of his vigils. And it came to pass after five years that two of the soldiers of his father came to the city to seek him



I. The servant of the church striking the boards, which serve as bells, to call the people to prayer.



II. Gabra Krĕstôs, having stood up in prayer all night, goes into the church at dawn for the service.

I. The soldiers of the Emperor Theodosius giving alms to the poor.

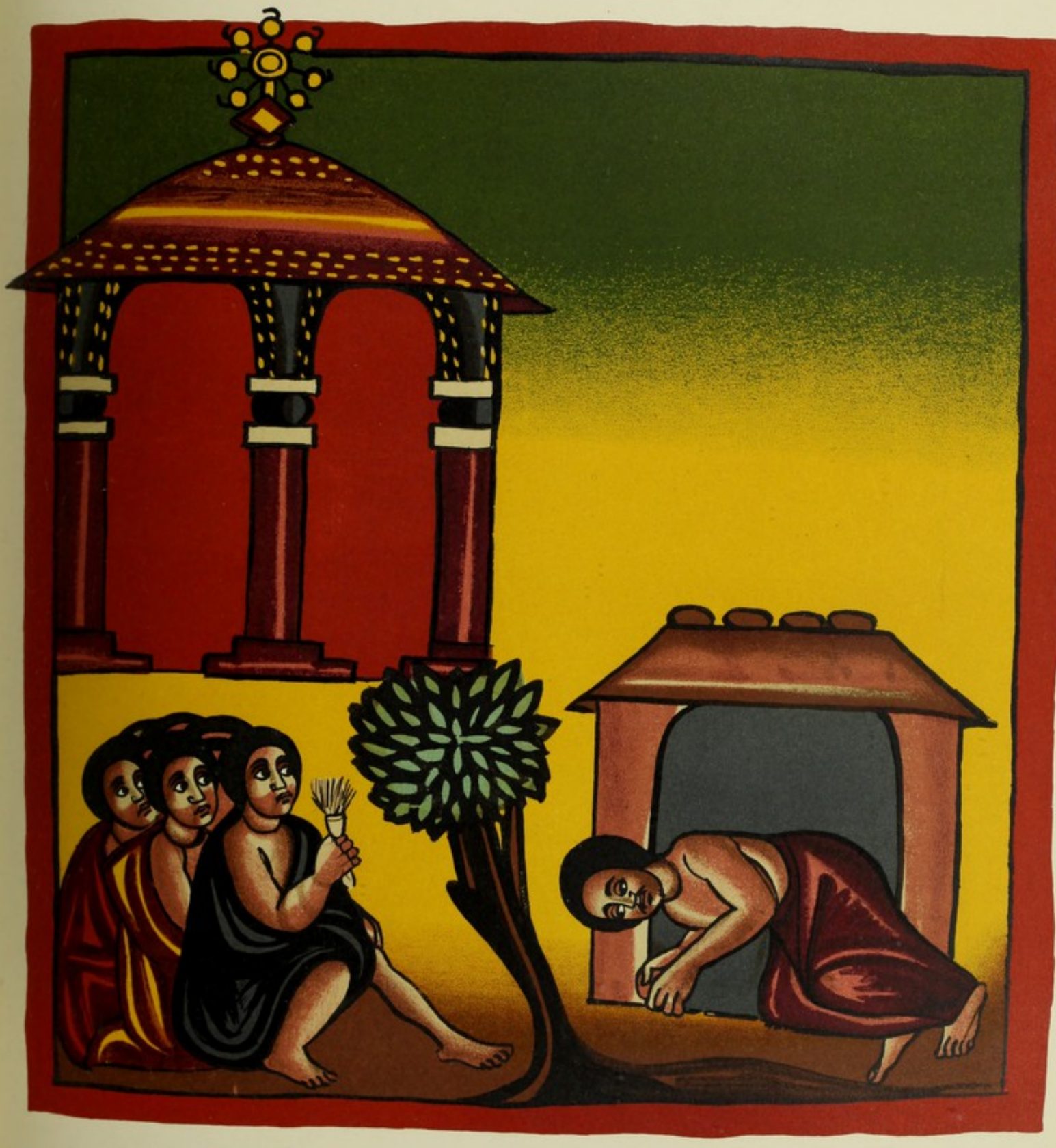


II. Gabra Krĕstôs giving to the poor the alms which he had received from his father's soldiers, who left the city without recognizing him.

out, but they were unable to do so, and they found no trace of him. Then they came into the porch of the church to the poor folk [there], and Gabra Krĕstôs saw the soldiers and recognized them as being servants of his father, but they knew him not, because the beauty of his appearance was changed by reason of his frequent fasts and vigils. And these soldier-messengers gave alms to the poor and needy, and unto all those who were in want among the folk that were in the porch of the church, even as the Emperor Theodosius had commanded them. And it came to pass that when the soldiers of the Emperor gave alms unto Gabra Krĕstôs [Fol. 112*a*] along with those who were poor and needy, he received the gift in his hand and went into his dwelling in tears. And he bowed down with his face to the ground, and looking up into heaven said, "I thank Thee, O Lord God Al-"mighty, Thou Sustainer of the universe, thou holy God of Israel, "Who hast never been conquered by foe, Who alone doest great and "wonderful things, and Who hath given unto me this gift from the "hand of the servants of my father." And after these soldier-messengers of his father had given alms unto all the poor and needy, they departed without having recognized Gabra Krĕstôs or heard of the fame of him. Now after the soldiers of his father had gone forth [out of the city], Gabra Krĕstôs gave the gift which he had received from them unto the other poor and needy folk [Fol. 112*b*].

And after these things the saint dwelt in that city for ten years, and he laboured abundantly in fasting, and in worshipping, and in vigils without ceasing, without any man knowing of the vigils which he kept, and of the labours which he wrought for the sake of God Almighty.

[Fol. 114*a*] And it came to pass after fifteen years that the holy Virgin Mary, who gave birth to God, appeared unto a certain



Gabra Krĕstôs praying by his abode near the church.

I. The Virgin appears to a priest and orders him to bring Gabra Krĕstôs to her in the church.

III. Gabra Krĕstôs and the priest conversing in the temple.



II. The priest goes to the abode of Gabra Krĕstôs and finds him standing in prayer.

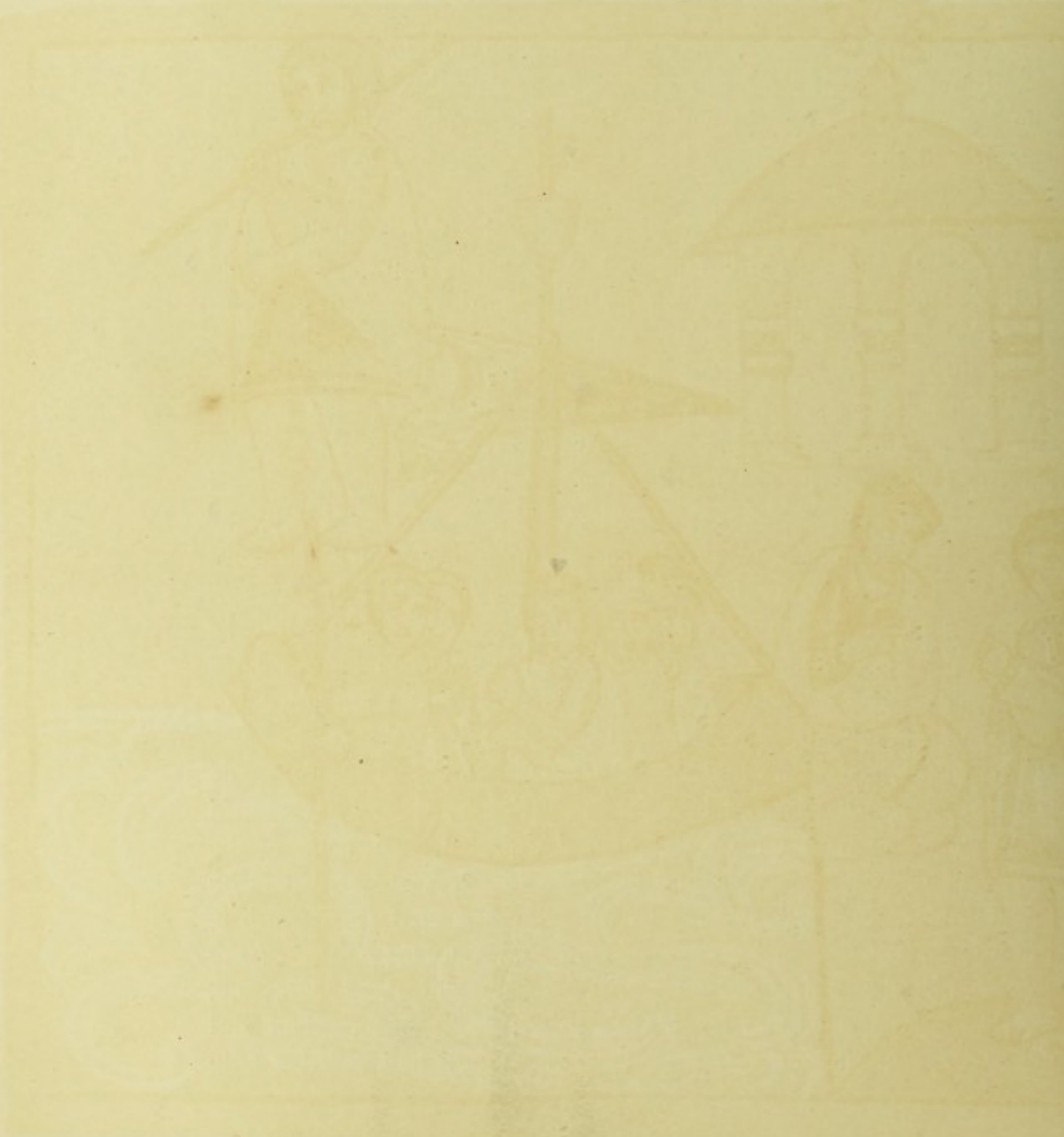
good man who was a priest and a guardian of the church, and said unto him, "At dawn to-morrow go thou to the porch of the "church to the place where the poor abide, and enter thou into the "dwelling of one who resideth there by himself"; and she told him what manner of house it was. Then she said unto him, "Take thou "the man of God [who is there], and bring him to the church wherein "he shall have a new abiding place; and thou shalt not let him dwell "with the poor and needy." Now they had given unto Gabra Krĕstôs the name of "The man of God". And it came to pass that when the day had broken, the priest went to the house which had been shewn unto him, according to the order which our Lady Mary had given unto him, and he entered in, and found Gabra Krĕstôs standing [Fol. 115*a*] in prayer. Then he said unto him, "O man of God, our "Lady Mary calleth thee into her house." And he took him and brought him into the church, and made ready for him his habitation therein. And the priest said unto the man of God, "I will make "thee to swear by Mary, who gave birth to God, the mother of light, "the shining lady, and by the Father, and the Son, and the Holy "Ghost, that thou wilt tell me who thou art, where thy country is, "who thy father is, and for what purpose thou hast come hither." Now when the man of God heard this he refused [to tell him], and he said unto the priest, "What hast thou to do with me, O my father? "And why dost thou weary thyself in searching out the affairs of a "sinner? And why wouldst thou make me to swear so great and "awful [Fol. 115*b*] an oath, which is terrible even to hear? But I "will make thee to swear by that same oath to tell me who hath "related unto thee my business, and who hath made thee to know "me." Then the priest said unto him, "I have no knowledge what-"ever of thee, but our Lady Mary appeared unto me and commanded



Gabra Krĕstôs saluting the picture of the Virgin Mary, and asking her to guide him in his journeyings.

"me to bring thee hither, saying unto me, "Bring forth the man of "'God from his dwelling [with the poor and needy], and make him "'to come into the church, and his habitation shall be therein'. So I "came unto thee and I have brought thee hither, and have informed "thee of these things.

And the man of God hearkened unto the words of the priest, for he feared the oath which he had made him swear, and he told him, therefore, everything which had happened unto him from his childhood unto that day. And it came to pass that when the priest heard [these things,] he was sorry, and tears fell from his eyes, [Fol. 116*a*] and he bowed down to him, and was blessed by him with a blessing. So the man of God dwelt for a few days in the church, but when he learned that the people of the city had heard his history, he swore an oath, saying, "If I dwell in this city, the "people thereof will heap great honours upon me; and if the news "of me shall reach my father, he will come and take me away." Then Gabra Krĕstôs rose up and prayed until midnight, and he saluted the portrait of our Lady Mary, and said, "Thou hast revealed "my hiding-place in this city, and thou knowest that I am afraid be- "cause of it; now, therefore, it is better that I should go to some "place where men know me not. Do thou, O my Lady Mary, guide "me to that place which is best for me." [Fol. 118*a*] And having said these words he went forth by night and departed, and none of the people of the city saw him; and he came to the sea-coast, where he found some people who wished to cross the sea of Barbar, which is towards Arabia. Then the man of God said unto the master of the ship, "Take me with thee, for Christ's sake"; and the sailors said, "Let us take this pilgrim for Christ's sake"; so they took him and departed. And it came to pass that when they had sailed a little





Gabra Krĕstôs begging for a passage in the ship.



Gabra Krĕstôs arriving in his father's country.

way on the sea, God Almighty sent upon them a violent wind, and it drove them into a course which they did not wish to take, and brought them to Constantinople. Now God Almighty had seen the sorrow, and had hearkened unto the cries which the Emperor Theodosius and the [Fol. 118*b*] Empress Markhêzâ had cried for their son, the man of God.

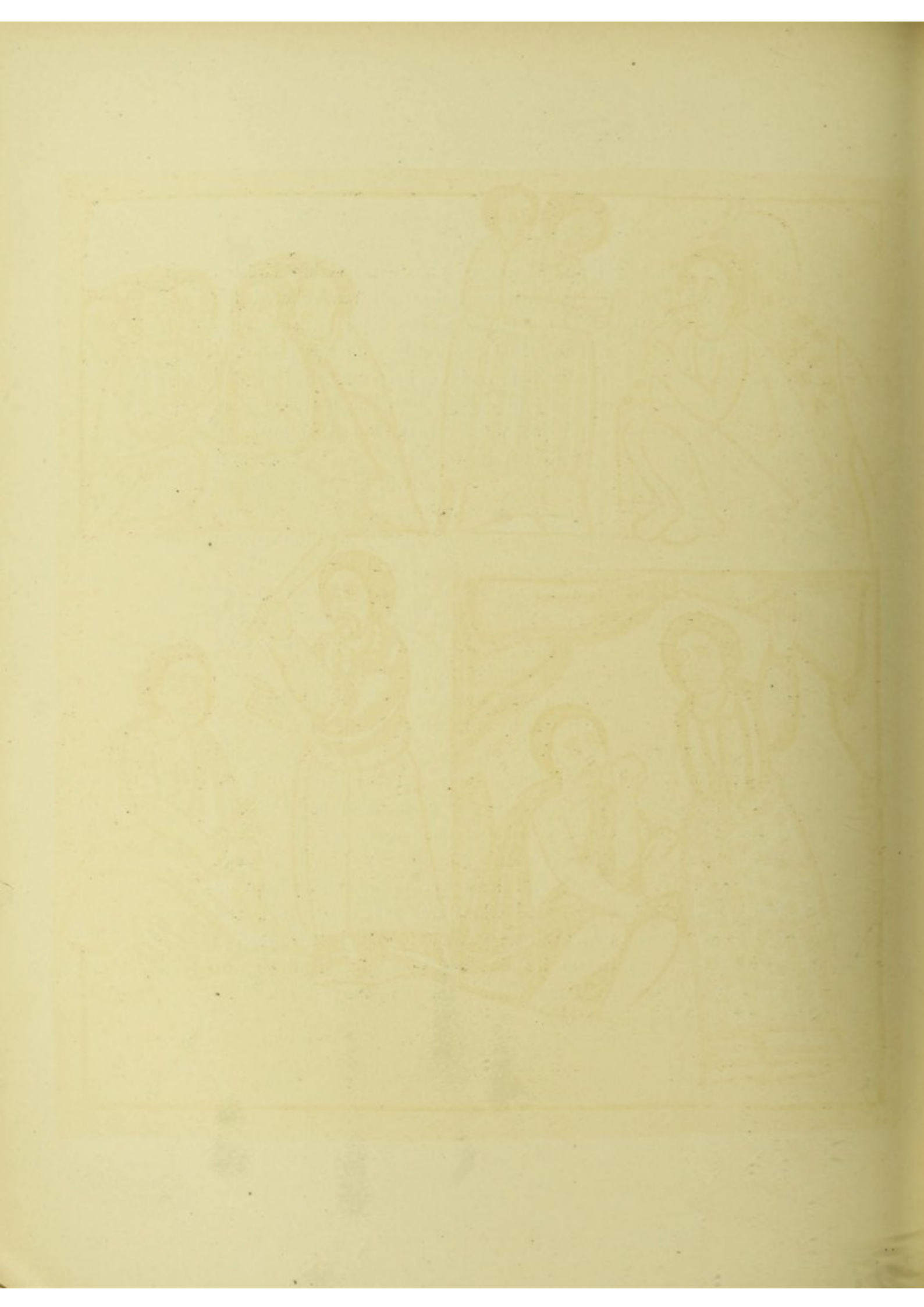
And it came to pass that when the man of God knew he had come to his father's country, he gave thanks unto God Almighty; and he bowed down with his face to the ground and worshipped. And he stretched out his hands, and lifted up his eyes unto heaven, and said, "I give thanks unto Thee, and I praise Thee, and "I exalt Thee, Thou Mighty One, Thou King, Thou God of Israel, "Thou most Holy One, Thou Doer of wonderful things, Who hast "by Thy will brought me out unto the place whither I had no wish "to come, and hast made me to arrive in my father's country. And "now, O my Lord Jesus Christ, reveal not to men my hiding-place, "until Thou art about to take my soul unto Thyself. Let me go to "the door of [Fol. 119*a*] my father's house, for I wish to receive only "what is left on the table of my father's house, whither Thou Thyself "hast brought me, O my Lord, and not the alms of other men." And having said these words he departed and came to the door of his father's gateway, and he saw his father coming forth from his house. And he passed in and bowed down before him, and said unto him, "O my lord, I am a man poor and needy, and a wandering pilgrim; "God Almighty hath brought me to thee. And now, I desire thee "to deal graciously with me for the sake of Christ; let me abide "under thy shadow, and feed me with the crumbs of that which re-"maineth from thy table; thus shalt thou gain thy reward from God." And it came to pass that when the Emperor Theodosius heard [these

I. Gabra Krĕstôs asking the Emperor to have a little hut built for him inside the courtyard of his palace.



II. Two of the Emperor's servants bringing meat and drink to Gabra Krĕstôs.

words], for he stood still and hearkened unto what Gabra Krĕstôs was saying unto him, he straightway [Fol. 119*b*] remembered the wanderings of his beloved son and he wept. And he said unto his servants, "Which of you will deal graciously with this poor and "needy pilgrim, and will succour him, and will keep me [ever] mindful "of this wanderer, in order that I may send unto him his food from "my table? For this would I do in order that God Almighty may "receive my son graciously, wherever he may be?" And his servants held their peace, and answered him never a word. And a second time the Emperor spake and said, "By my truth, I say unto you, "that I will succour this poor and wandering pilgrim, and the remem-"brance of him shall be ever with me; and I will treat him like a "free man, and will give him food to eat until he dieth." Then one of the servants of the Emperor said, "Behold, master, we will do that "which is thy will, and we will succour this wanderer even [Fol. 120*a*] "as thou sayest." And the man of God answered and said, "O master, "command that they make me a little dwelling in front of the inner "part of the doorway through which thou goest forth, so that thou "mayest see me as thou goest forth and comest in, and mayest not "forget me; [this I beg] for Christ's sake." So the Emperor commanded them to make a little dwelling in that place; and the man of God entered into the abode which they had made for him. Now his habitation was like unto a peasant's cottage. And he lived there praying by day and by night, and he never tasted food except on Sabbath days, for he took the food which was given unto him, and pretended to eat it, whilst in truth he gave it unto the poor secretly; and this he ceased not to do by day and by night. And he was wont to keep vigil the whole night long, and [Fol. 120*b*] to stand up and to pray until the day broke.



I. The servants conspiring together to drive Gabra Krĕstôs away, and to injure the two servants who waited upon him.



II. A servant smiting Gabra Krĕstôs on the face.

III. A servant smiting Gabra Krĕstôs on the head.

I. A servant plucks out his beard.

II. A servant pulling the hair out of his head.

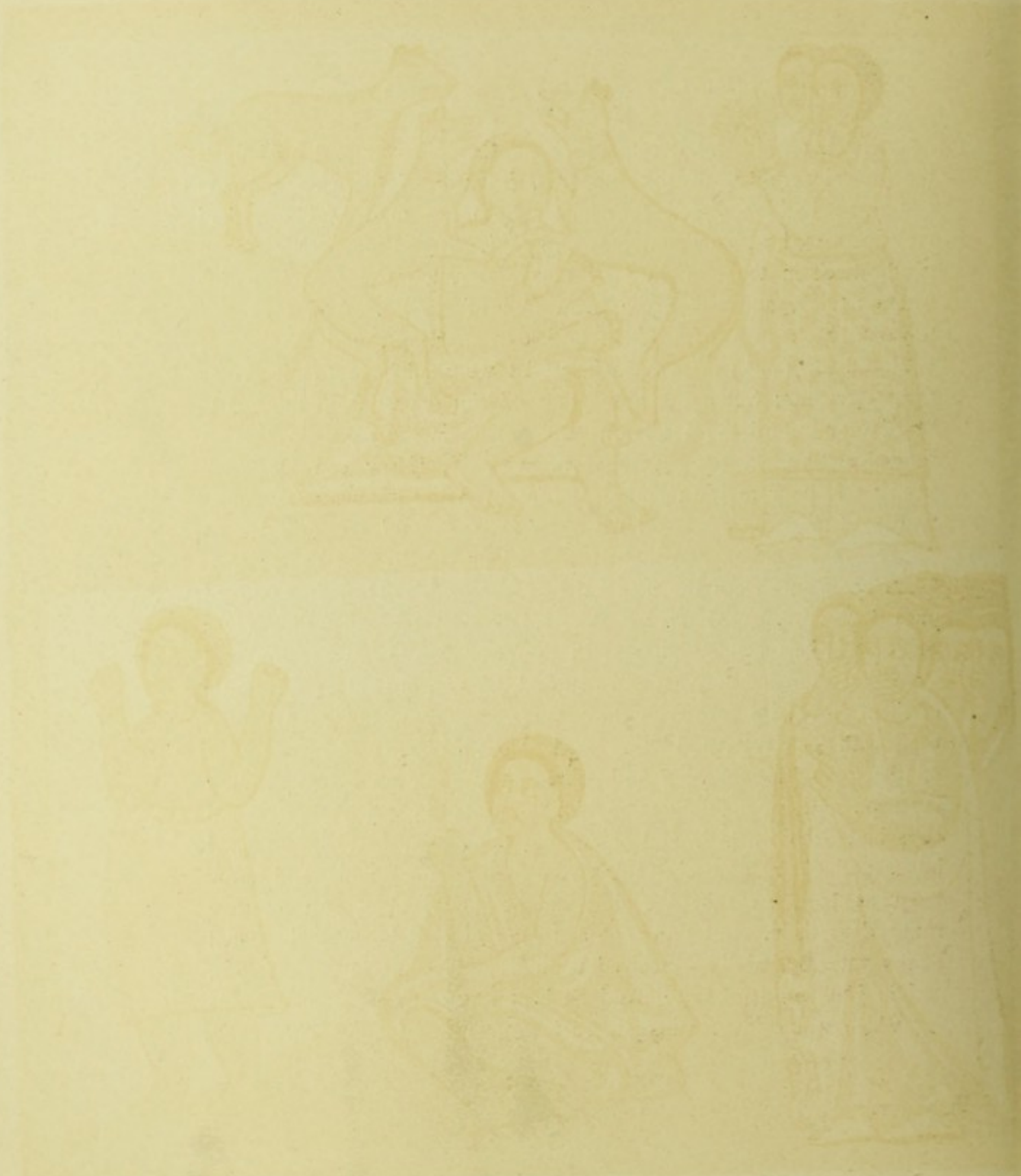


IV. Servants letting filthy water fall upon him through the roof of his hut.

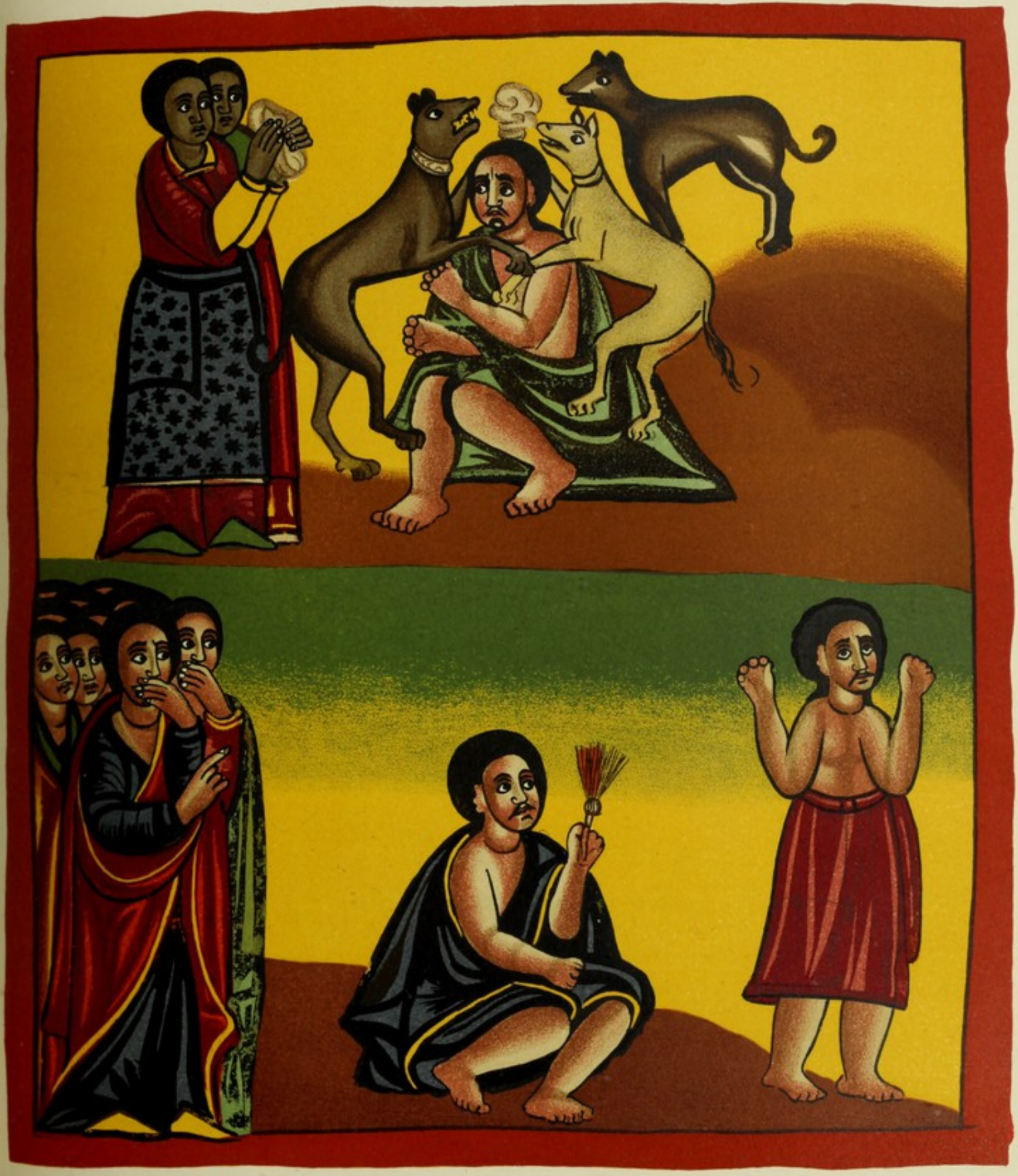
III. A servant emptying the washings of a bowl upon him.

V. Men spitting upon him.

[Fol. 122*b*] And it came to pass that jealousy laid hold upon the [other] servants of the Emperor, because of the two servants whom he had appointed to minister unto the man of God. And they meditated within themselves and said, "If this wandering pilgrim "doth dwell in the courtyard of our master, the Emperor will give "them money, and will make them free of service. And they will "become both men of position and our superiors, and the people "will call them men of high rank, whilst we shall have to remain as "mere servants; but if this wandering pilgrim depart from the court-"yard of our lord those servants will remain in the same position as "ourselves." Then one of the servants said, "How can we drive "away this poor and wandering pilgrim from the gateway (*or* court-"yard) of our lord?" And the other servants said, "Come, let us "inflict great sufferings upon him, and let us entreat him evilly; then "shall he depart from the courtyard of our lord." Thus it came to pass that [Fol. 123*a*] all the Emperor's servant banded themselves together in this evil design against the poor man Gabra Krĕstôs, and from that moment they began to entreat the man of God evilly. Some of them smote his face with their hands, and some beat him on the head with their fists, and some plucked out his beard, and some went on the top of his dwelling and poured filthy water upon him through the roof, and some threw upon him the water in which platters and cups had been washed, and some spat upon him, and some filched bones and pieces of broken meat from the Emperor's table, and threw them at him, so that the dogs might [jump] upon him as they snapped at them. But the saint and man of God bore all these evil things patiently, and he received them as a blessing, in perfect love, and in gladness. [Fol. 123*b*] And he kept in remembrance [his] dwelling which was above, where there is neither death nor sorrow, and



I. The dogs leaping upon Gabra Krĕstôs to catch the pieces of meat and bones which the servants threw at him.



II. The women of the palace objected to the presence of Gabra Krĕstôs in the courtyard on account of his evil smell.

III. Gabra Krĕstôs standing in prayer.



Gabra Krĕstôs standing and bowing in prayer.

he knew that these evils arose through the hostility of Satan; for this reason he bore all these labours and afflictions, and he conquered Satan through Christ.

Now Gabra Krĕstôs dwelt in toil, and in suffering, and in affliction in the courtyard of his father's house for fifteen years; and he endured all things patiently, and did good the more, notwithstanding that the servants of his father continually added unto all the evils and sufferings which they heaped upon him. And moreover, the women, and the children, and the handmaidens of his father and mother cursed him, as they went out and came in, with abundant cursings, and they said [unto the servants], "Take away for us that "filthy pilgrim, so that the smell of the dirt of this strange beggar, "who is an outcast and rejected among men, may [Fol. 124*a*] not "come nigh unto us."

Then the holy, and patient, and mighty man of God made supplication unto the Lord and said, "O my Lord and God, Jesus "Christ, Thou Son of God Almighty, Thou Living One, let not those "who live in my father's house be offended because of me, and let "not sin be imputed unto them for my sake; I desire Thee to take "my soul, which is more sinful and degraded than that of any other "man, for I would come to Thee, where I shall neither be hated nor "rejected." [Fol. 126*a*] Then our Lord and Redeemer Jesus Christ came to him, and with Him there were Michael, and Gabriel, and Rûphâêl[1], and Suryâêl[2], and Sadâkîêl[3], and Saratîêl, and Ananîêl[4], the seven Archangels, and ten thousand times ten thousand[5] angels [in honour

[1] I. e., Raphael. [2] I. e., צוריאל. [3] I. e., צדקיאל. [4] I. e., חנניאל. [5] The Ethiopians distinguish *nine* orders of angels: — (1) መላእክት : angels; (2) ሊቃነ : መላእክት : archangels; (3) አጋእዝት : lords; (4) ስልጣናት : dominions; (5) መናብርት : thrones; (6) ኀይላት : powers; (7) መኳንንት : principalities; (8) ኪሩቤል : Cherubim; and (9) ሱራፌል : Seraphim.



Christ and the Seven Archangels, and thousands of angels
come to visit Gabra Krĕstôs.

of His] majesty and glory which cannot be described. And there came, moreover, our father Adam[1], and Seth[2], and Enos[3], and Mahalaleel[4], the exalted man, and Cainan[5], and Jared[6], and our father Enoch[7] with his book[8], and Methuselah[9], and Lamech[10], and our father Noah[11], and Japhet, and Shem[12]. And after him came Abraham the "friend of God"[13], and Isaac the pure one, the type of Christ, and Jacob the Israelite. And after him came Job the patient[14] man, and Moses the meek[15] man, and Aaron[16] the priest, for whose priestly garb[17] the whole world is insufficient; and among them were Melchisedek[18], the son of Fâlêḳ[19], the priest of God, and Phinehas[20], and Eleazar[21], and Joshua the judge who made the sun to stand still in Gibeon[22]. And, moreover, there came Samuel the prophet and high priest, and Solomon the wise man, the son of David, and Gad[23] the mighty prophet, and Elias[24] the prophet, the priest of Adonijah, and Elisha[25] his disciple. And there came the whole company of the prophets, that is to say, Isaiah and those who were with him. And there came Nathan[26] the prophet, and Sirach[27] the wise man, and

[1] See Genesis V. 1, 2. [2] See Genesis V. 3; and the *Book of Adam and Eve*, (ed. Malan) 11, 2. [3] See Genesis V. 6. [4] See Genesis V. 12. [5] See Genesis V. 13. [6] See Genesis V. 16. [7] See Genesis V. 18. [8] For the Ethiopic text see Dillmann, *Liber Henoch*, Leipzig, 1851; for a German translation of it see Dillmann, *Das Buch Henoch*, Leipzig, 1853; and for an English translation of Dillmann's text see Charles (R. H.), *The Book of Enoch*, Oxford, 1893. [9] See Genesis V. 21. [10] See Genesis V. 28. [11] See Genesis V. 30. [12] See Genesis V. 32. Ham's name is omitted probably on account of the incident recorded in Genesis IX. 22. [13] See 2 Chron. XX. 7; Isaiah XLI. 8; St. James 11. 23. [14] See St. James V. 11. [15] See Numbers XII. 3. [16] See Exodus IV. 14. [17] Read ሬቃረ ፡ [18] See Genesis XIV. 18. [19] In the "Cave of Treasures" he is said to have been the "son of Mâlâkh, the son of Arphaxar, the son of Shem"; and another tradition says that his father was called Harḳlêim, and his mother Shêlâthêil. See my *Book of the Bee*, p. 34. [20] See Exodus VI. 25. [21] See Exodus VI. 23. [22] See Joshua X. 12. [23] See 2 Samuel XXIV. 11. [24] I. e., Elijah; see 1 Kings XVII. 1. [25] See 1 Kings XIX. 16. [26] See 2 Samuel VII. [27] He lived in the second half of the second century B. C.

I. David with his harp.

II. Enoch with his book.

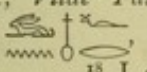


III. The Virgin Mary with the Twelve Apostles and the Seventy-two Disciples.

Jeremiah the prophet, and Daniel, and Ezekiel, and Ezra the prophet and scribe of the ordinances of God Almighty, and Baruch[1] the priest, and Abimelech the Ethiopian. And all the children of the prophets came [Fol. 127*a*], Hosea, and Amos, and Haggai, and Zephaniah, and Nahum, and Joel, and Jonah, and Obadiah, and Habakkuk, and Micah, and Malachi, and Zachariah; and John the Baptist[2], and Simeon the old man[3]. And there came, moreover, the Twelve glorious Apostles, together with the Seventy-two disciples, and the Virgin Mary, the Lady who maketh supplication for mercy. And there came also the three hundred and eighteen[4] orthodox men. And after these there came the company of the saints, Abbâ Paule[5], and Abbâ Antony[6], and Abbâ Macarius[7], and the two Macarii[8], and Abbâ Shenûdi[9], and Abbâ Arsenius[10], and Abbâ Bar-sauma[11], and Abbâ John the Little[12], and John of Kamâ[13], and Abbâ Besa[14], and Abbâ Sisoes[15], and Abbâ Agathon[16]. And there came besides Abbâ Pachomius[17], and Abbâ Tâwĕmîn[18], and Abbâ Aaron[19], and Abbâ Cyrus[20] his father's

[1] See Jeremiah XXXII. 12. [2] See St. Luke I. 13, 16. [3] See St. Luke II. 25. [4] I. e., the 318 Bishops who were present at the Council of Nicaea A. D. 325. [5] I. e., Paul the Theban. He was the first Egyptian monk. He worked miracles and died A. D. 342, aged 113 years; two lions are said to have dug his grave. He is commemorated on June 22. [6] I. e., Antony the Great, born A. D. 251, died Jan. 17, A. D. 356, aged 105 years. His day is October 6. [7] I. e., Macarius, the disciple of Antony, who died towards the end of the IVth century. [8] I. e., Macarius the Alexandrian, and Macarius the Egyptian; the former died A. D. 394, and the latter A. D. 390. [9] He was born A. D. 333, and died A. D. 451. [10] He was born A. D. 354, and died A. D. 449 or 450. [11] I. e., Barsumas the Eutychian; he was present at the Council of Chalcedon A. D. 451, and he died seven years later. [12] His day is October 20. [13] His day is December 25. [14] The disciple of Shenûdi; he died towards the end of the Vth century. [15] He died A. D. 429. [16] See Rosweyde, *Vitae Patrum*, p. 499. [17] He was born at Esneh A. D. 292, and died A. D. 351. [18] Theomen (?). The variant text has Akhreyôs, i. e., Acronius, whose day is June 4. [19] Probably the martyr whose day is July 9. [20] His day is, probably, July 8.

brother, and Abbâ Nabîydû[1], [Fol. 127*b*] and Abbâ Ephraim[2], and Abbâ Maccabaeus[3], and Simeon Stylites[4], and Abbâ Isaac[5] the Syrian, and Abbâ Abkarazûn[6], and Abbâ Theodore[7], and Abbâ Akâwĕh[8], and Abbâ Matthew[9], and Abbâ Jacob[10], and Abbâ Mark of Dabra Tôrmâḳ, and Abbâ Nathaniel[11], and Abbâ Samuel[12], and Abbâ Daniel[13], and Honorius the Emperor[14]. And there came also Maximus and Domitius, the sons of the Emperor, and Abbâ Bachimus, and Abbâ Paphnuda[15], and Abbâ Abu-nâph[16], and Abbâ Poemen[17], and Abbâ Gregorius[18] the worker of miracles, and Abbâ Hilarion[19], and George the Younger[20], and Abraham[21] the Younger, and Abbâ Severus[22], and Abbâ Baṭsûn[23], and Abbâ Dârûdî[24], and Constantine the Emperor of Byzantium[25], and all the saints. And there came besides the holy martyrs [Fol. 128*a*], the holy children who were slain in Bethlehem[26], and George[27], and Abbâ Wadhâbâ[28], and Anicetus[29], and Stephen

[1] His day is January 20. [2] His day is July 15. [3] His day is November 15. [4] Born A. D. 388, died A. D. 460. [5] An Egyptian monk. [6] I. e., Abbâ Karzûn; his day is July 25. [7] See Rosweyde, *Vitae Patrum*, p. 550. [8] His day is January 28. [9] See Rosweyde, *Vitae Patrum*, p. 574. [10] See Rosweyde, *Vitae Patrum*, p. 841. [11] See Rosweyde, *Vitae Patrum*, p. 718, etc. [12] Probably Abbâ Samuel of Kalamon, whose life has been published by Pereira, *Vida do Abba Samuel do Mosteiro do Kalamon*, Lisbon, 1894 (Published by the Sociedade de Geographia de Lisboa). [13] For his life see Pereira and Goldschmidt, *Vida do Abba Daniel do Mosteiro de Scete*, Lisbon, 1897. (Published by the Sociedade de Geographia de Lisboa to commemorate the fourth centenary of the discovery of India). [14] Born 384, died 423 A. D. [15] Abbâ Paphnutius (?), or Abbâ Babnûda. [16] Probably Abu-nafer, i. e., Onuphrius the hermit (Rosweyde, *Vitae Patrum*, p. 99); this name is a corruption of the ancient Egyptian *Un-nefer*  , a name of Osiris. [17] He died in the Scetè desert about A. D. 460. [18] I. e., Gregory Thaumaturgus; his day is November 21. [19] His day is October 24. [20] George the Priest (?), whose day is July 7. [21] The variant text has Ḥadarî. [22] His day is October 2. [23] He is commemorated on June 17. [24] His day is December 25. [25] He was born about A. D. 274, and reigned from 306—337. [26] Read ሰማዕታት: See St. Matthew II. 16. [27] Probably George of Cappadocia. [28] I. e., Abbâ Widhâ; his day is August 6. [29] Probably the martyr who is commemorated in the Ethiopian Church on December 12.

I. Abbâ Basilicus (?) and his five soldiers.



II. Quiricus and his mother Julitta.

Protomartyr[1], and Joseph[2], and Nicodemus[3], and Pilate the judge[4], and Joseph the blacksmith[5], and Cyprian[6], and Cosmas[7], and Damianus[8], and Abîmôs[9], and Leontius[10], and Abrânius[11], and Theodota their mother.

And there came besides the whole company of the martyrs and the whole company of those who had laboured [in the ascetic life],—John Senḥûtâya[12], and Theocritus[13], and Philemon[14], and Maanzer (?), and Arsalêdes the monk[15], and Absâdî[16], and Hellanicus[17], and Paul the Teacher[18], and Gamaliel[19] the Teacher of the Law, and Theodore the Conqueror, and Claudius[20] the Pure, and Stephen of Antioch, and Theodore the captain of the host[21], and Victor [Fol. 128*b*] the son of Mâryâ, and Justus[22], and [his son] Obôlî, and his forty soldiers [who were] holy martyrs[23]. And there came besides Athanasius[24] the martyr, and Abbâ Nôba the soldier of Christ[25], and Abbâ Cyriacus[26], and Abbâ Basilicus[27], and his five soldiers [who were] martyrs, and John the son of the blacksmith, and Quiricus[28] and his mother Julitta[29],

[1] See Acts of the Apostles, VI. 5, 8. [2] Joseph, son of Heli (?) [3] See John III. 1. [4] Governor of Judea; see Luke III. 1. [5] He is referred to in the Gadla Ḥawâryât. [6] His days are October 7, and November 3. [7] His day is June 1. [8] His day is August 23. [9] Epimachus? His day is November 1. [10] His day is January 1. [11] Abracius? His day is December 13. [12] I. e., John Eleemosynarius; his day is May 8. [13] His day is March 17. [14] His day is November 27. [15] His day is December 14. [16] His day is September 20. [17] His day is December 27. [18] Paul of Tarsus? [19] See Acts XXII. 3. [20] Probably Claudius the martyr. [21] He was a general of the emperor Licinius, who reigned A. D. 307—324. [22] He was a friend and companion of Obôlî, the captain of forty soldiers. [23] They suffered martyrdom under the emperor Licinius at Sebaste in Armenia, about A. D. 320. The story of the finding of their relics is told by Sozomen *Hist. Eccles.*, lib. IX. cap. 2. [24] He is commemorated on November 3. [25] His day is June 23. [26] His day is July 19. [27] His day is August 14. [28] His day is January 14. [29] His day is January 16.

and the seven children who hid themselves with their dog[1]. And there came, besides, the seven children who hid themselves in the cave[2], and the saints Mînâs[3], and Mercurius, and Anicetus[4], and Marmehnâm[5].

And there came, besides, the whole company of the prophets, each one according to his tribe; and the company of the Apostles each in his proper order; and the company of the righteous each in his place; and the company of the martyrs[6] each in his place; and the company of the priests each in his order. And David the king came with [Fol. 129*a*] his lyre, and he was singing a song so sweet and lovely that it made a man's bones to melt as he sang his beautiful music, for it was exceedingly beautiful to hear. And he said, "Hallelujah to the Father! Hallelujah to the Son! Hallelujah "to the Holy Ghost! Adoration be to the Father! Adoration be to "the Son! Adoration be to the Holy Ghost! Power, kingdom, and "dominion be to the Father, and to the Son, and to the Holy Ghost! "Might, honour, compassion, and mercy be to the Father, and to the "Son, and to the Holy Ghost! Holiness, lowly thanksgiving, peace, "and salutation be to the Holy Trinity, Father, Son, and Holy Ghost! "Knowledge, and blessings, and sanctifications be to the Father, and "to the Son, and to the Holy Ghost!" And all celestial[7], and all terrestrial beings bowed low, and worshipped, saying, "[This praise] "is meet and right [Fol. 129*a*] for the Holy Trinity, and for Him "Who hath made It to be pleased with man." And it came to pass

[1] Their names are:—Januarius, Felix, Philippus, Sylvanus, Alexander, Vitalis, and Martialis. They are said to have been martyred at Rome about A. D. 150. [2] I. e., the Seven Sleepers of Ephesus; for the text of their history see Guidi, *Testi orientali inediti sopra i Sette dormienti di Efeso*, Rome, 1885. [3] His day is October 7. [4] The friend of Photinus. [5] His day is December 14. [6] Read ሰማዕት: [7] Read ሰማያውያን:



Christ conversing with Gabra Krĕstôs, and promising
to grant him all his petitions.

that when the man of God saw all [these beings], he worshipped God Almighty, and he gave praise to Him and to all the saints, saying, "Hallelujah, Hallelujah, Hallelujah. Amen. May it be! May it be!" May His blessing be with His servant Takla Hâymânôt, and with his wife Walatta Ṣĕyôn!

[Fol. 131*b*] Then our Lord Jesus Christ spake unto Gabra Krĕstôs in the sight of the people, saying, "O man of God, behold "I have heard thy petition, [and I have seen] how great hath been "thy patient endurance. And behold, I will now give thee rest from "toil and affliction, and thou shalt enter into everlasting joy, and into "never-ending gladness; and because thou hast rejected the things "which are in [this] fleeting world, a kingdom of delight hath been "prepared [for thee]. Behold now, I will give thee power to cast out "devils, and to heal the sick, and those who are afflicted, and the "blind and the halt, and the lunatics, and the deaf, and the dumb, "and those who have withered members, and the paralytics, and those "who are lepers, and those who have elephantiasis; and [all] men, "whatsoever be the diseases from which each suffereth, shall live and "be healed, O my beloved servant." And Gabra [Fol. 132*a*] Krĕstôs said, "O my Lord, hearken Thou unto the petition which I make "unto Thee, and give me my reward." Then our Lord said unto him, "O my servant, I say unto thee, O my beloved one, that whosoever "shall put his trust in thy prayer, or shall call upon thy name, or "shall write a history of thee with his own hand, shall sit down with "thee [as one of the] first at the feast of one thousand years which "is prepared for the saints."

And Gabra Krĕstôs said, "Do Thou this likewise for him who "shall have the narrative of my faith written, and also for him

"who hath heard of my faith"; and the Lord said, "It shall be "even so."

And Gabra Krĕstôs said also, "Whosoever shall give wheat, "or wine, or incense, or fuel, or oil, or anything which shall contribute "towards the making gifts on the day of my commemoration, or who "shall give to eat, or who shall eat that which falleth from the crumbs "[thereof], do Thou exalt him in the land"; [and the Lord said], "It "shall be even so." [Fol. 132*b*].

And Gabra Krĕstôs said also, "[Do thus also] even if he be "not present at the celebration of the festival of my commemoration, "and he come hither after the supper is ended and the board [be "cleared]"; and the Lord said, "It shall be even so. If he but lick "the platter and the cup with his tongue, he shall be at the feast of "a thousand years."

And Gabra Krĕstôs said also, "Bless those who brought me "across the sea when I was returning hither"; and the Lord said, "They shall be blessed."

And Gabra Krĕstôs said also, "[Bless] whosoever shall be of "use [by giving] bread, or water, or salt, or a platter, or a cup, or "wood, or straw, or a bed, or who shall give a wandering stranger "a lodging in [his] house, and shall wash his feet on the day of the "festival of my commemoration"; and the Lord said, "It shall be "even so."

And Gabra Krĕstôs said also, "Bless this house in which I "have had my habitation, and these two servants who have ministered "unto me." [Fol. 133*a*] And the Lord said, "This house shall be "blessed like Mount Sinai, and [like] Mount Tabor, and My praise "shall never be wanting therein. In it shall be built a shrine to Me "in thy name, and they shall offer up therein My Body and My Blood

"until My second coming. And these young men shall be blessed, "and they shall rest beneath thy shadow."

And Gabra Krĕstôs said also, "Bless my father, and my mother, "and my bride; who have poured out their blood, and have shed "burning tears by reason of my wanderings, and who have worn "away their eyelashes, and torn into rags their hearts with crying, "and sighing, and wailing"; and the Lord said, "They shall be blessed, "and mercy shall be showered upon them. They shall suffer neither "hunger nor thirst, and they shall not be separated [Fol. 133*b*] from "thee; and they shall sit down with thee at the feast of one "thousand years."

And Gabra Krĕstôs said also, "Bless Thou the servants and "the handmaidens of the house of my father who did evil unto me "when I caused them trouble through my offences. It was not of "their own will that they did it, but Bêlhôr[1] the Adversary made "them to act thus, wishing to make their minds careless in respect "of me, and so he cast the arrow of hatred [of me at them]; do "Thou forgive their transgression." And the Lord said, "I have "forgiven them."

And Gabra Krĕstôs said also, "Let it be, indeed; let it be!"

And Gabra Krĕstôs, the man of God, said, "Bless all my "brethren, the poor, and the needy, and those who are in necessity, "and the aged widows, and the wretched who are ready to die "—both men and women[2]—and old women, and children, and priests[3], "and deacons, and readers, and [Fol. 134*a*] singers, and doorkeepers, "and the priest unto whom our Lady Mary appeared, and all the

[1] I. e., Βελίαρ, a name of Satan; see 2 Corinthians VI. 15.
[2] Read ወእንስት፡
[3] Read ለካህናት፡

"poor and the needy who dwell in the courtyard of the Church of "our Lady Mary in the city of Armenia; O Lord, forget them not." And the Lord said, "The mercy of My Father, and the compassion "of the Holy Spirit shall keep them in memory."

And Gabra Krĕstôs said also, "Bless, O Lord, the Empire of "Byzantium and Constantinople, and the kingdom of Ethiopia, and "the kingdom of Armenia." And the Lord said, "Their cities shall "be blessed, and their countries, and their mountains, and their waters, "and their rivers, and their abysses[1], and their rocks, and their trees, "and their grass, and their growing crops, [Fol. 134*b*] and their grain "harvest, and their cattle, and their sheep, and all their possessions, "and their [arch]bishops, and their patriarchs, and their bishops, and "their priests, and their deacons, and their singers, and their ministrants, "and their royal houses, and their young men, and their virgins, and "their aged folk, and their children, and their poor men, and their "rich men, and their handmaidens, and their vines, and their plantations, "and their fruits, and everything which belongeth unto them." And the Lord said again, "The mercy of the Holy Trinity shall descend "upon those who believe in Me."

And the man of God said [also], "Bless with Thy mercy all "those who are gathered together on the day of the festival of my "commemoration, having their belief [Fol. 135*a*] in Thee, and those "who shall weep and cry when they hear the book[2] of my history "[read], whether it be in the churches, or whether it be in the cities, "or whether it be in the open country." And the Lord said, "It shall "be even as thou sayest. Where thy body shall be laid, and where "thy bones shall be buried, and where the festival of thy commemoration

[1] Read ወቀላዮቲሆሙ : አዕባኒሆሙ : [2] Read መጽሐፈ :

I. Gabra Krĕstôs sending his two servants for the consecrated offerings,
and for pen and paper.



II. Gabra Krĕstôs writing his life by the aid of the Holy Ghost,
Who appears unto him.

"shall be celebrated, and where thy name shall be invoked, and where "the book of thy strivings shall be read, there shall compassion, and "mercy, and life, and redemption with thy love be for ever and for "ever. Amen."

[Fol. 136*b*] And it came to pass when the man of God heard these words he rejoiced. And he called the two servants who were wont to minister unto him, and said unto them, "O my brethren, let "one of you bring me some paper and a pen, and let the other of "you go to the church and bring me the blessed, consecrated offerings"; and they made haste and went and brought them to him even as he had told them. And Gabra Krĕstôs wrote the history of himself with his own hand, and the Holy Ghost, Who had descended unto him from heaven, gave him His help in writing it; and he wrote everything of it, from the beginning thereof even unto the time of his death. And he wrote also the account of his father and of his mother, how they had reared him well with love, and honour, and joy, and how they taught him the books[1] of wisdom, and discipline, and the knowledge [Fol. 137*a*] which is in [the writings of] Niṭâr (?). And after he had finished writing he received the blessed, consecrated offerings.

Then the man of God rose up, and prayed, and cried out upon the names of God Almighty, according to the letters of the alphabet[2]:—

[א] *Aleph.* "Blessed are those whose ways are pure."
[ב] *Bêt.* "Wherewithal shall a young man make straight his way?"
[ג] *Guemêl.* "Reward Thy servant."
[ד] *Dâlêt.* "My soul cleaveth unto the dust."
[ה] *Hê.* "Teach me, O Lord, the way of Thy righteousness."

[1] Read መጻሕፍተ: [2] See the first verse of each section of Psalm CXIX.





Gabra Krĕstôs holding the paten with the consecrated bread in it.



Gabra Krĕstôs receiving the Eucharist from the hands of the Lord Christ.

[ו] *Wâw.* "Let Thy mercy come upon me, O Lord."
[ז] *Zâya.* "Remember Thou Thy word in which Thou hast made Thy servant to trust."
[ח] *Ḥêt.* "God Almighty is my portion."
[ט] *Ṭêt.* "Thou hast wrought good things for thy servant."
[י] *Yôd.* "Thy hands have made me and fashioned me."
[כ] *Kâph.* "My soul departeth in Thy salvation."
[ל] *Lâmêd.* "O Lord, Thy word abideth in heaven." [Fol. 137*b*].
[מ] *Mêm.* "I have loved Thy law greatly, O Lord."
[נ] *Nôn.* "Thy law is a lamp unto my feet."
[ס] *Ṣamketh.* "I have hated evil-doers, but Thy law have I loved."
[ע] *Aên.* "Thou doest judgment and righteousness.
[פ] *Pê.* "The report of Thee is wonderful."
[צ] *Ṣâdhê.* "Righteous art Thou, O Lord, and true are all Thy judgments."
[ק] *Ḳôph.* "I have cried unto Thee with all my heart, hear me, O Lord."
[ר] *Rês.* "Look upon my affliction, and redeem me."
[ש] *Sân.* "Princes have persecuted me without a cause."
[ת] *Tâw.* "Let my petition draw nigh unto Thee, O Lord."

[Fol. 139*b*] And again he said, "Blessed are those who are "undefiled in their ways, and who walk in the law of God Almighty. "Blessed are those who seek after testimony." And he prayed this prayer unto the end, and other prayers also according to his wont; and then he received into his hand [from the Lord] the Eucharist of the Holy Ghost of the blessed and consecrated offerings. And he took the paper [which he had written], and turning his face towards the east, he made the sign of the cross on the right hand and on



I. Gabra Krĕstôs lying dead, clasping in his hands the roll on which he had written the story of his life.

II. Christ receiving his soul into His arms, whilst the heavenly hosts sound their trumpets, and the saints rejoice.

the left, and said, "In the Name of the Father and the Son, and the "Holy Ghost"; and he looked up to heaven, and he fell asleep straightway, and his soul departed [from his body]. Then the Lord took his soul, which was as white as snow, and embraced it with His hands and said unto it, "Come in peace, O my undefiled beloved one." And all the company [Fol. 140*a*] of the angels, and all the companies of the Prophets, and of the Apostles, and of the saints, and of the martyrs, and of the holy monks, said, "Hallelujah". And the angels received him with joy, and gladness, and hymns of praise, saying, "Hallelujah, Hallelujah; he who hath laboured in the world shall now "live for ever"; and they brought him into the heavenly Jerusalem. Now his death took place on the day of the Sabbath of the Christians, on the second hour of the twelfth day of the month Ṭekemt[1], which is the month Bâbî of the months of Byzantium; and a shouting of the angels was heard in the heights above. And God Almighty was sitting in a chariot with the pure soul [of Gabra Krĕstôs] in his hand, and thousands of thousands, and tens of thousands of tens of thousands of angels were saying, [Fol. 140*b*] "Holy, Holy, Holy." And the [angels of] Sûreyâl sounded [their] trumpets, and the seven archangels sang hymns of praise, and the holy prophets, and the righteous apostles and martyrs said, "Hallelujah", until Abbâ Theophilus the Archbishop heard the shoutings of the spiritual hosts as they cried "Hallelujah."

And it came to pass on that day when Abbâ Theophilus the Archbishop was present in the church in order to administer the Eucharist—now there were there both the priests, and the deacons, and all the people of Constantinople also—that the Archbishop heard

[1] I. e., October 9.



Theophilus, the Archbishop of Constantinople, whilst praying in his church, hears the sounds of the trumpets and of the angels rejoicing at the coming of the soul of Gabra Krĕstôs into heaven.

straightway a voice from heaven crying out and saying, "Theophilus, "hearken and perform that which I command thee [to do]. Go thou "into the house of Theodosius the Emperor, and [Fol. 141 *a*] bring "out hither the body of the saint, the man of God, so that thine "Offering may be sanctified." And it came to pass when the people heard these words which a voice cried out and spoke from heaven, that fear and trembling laid hold upon those who were standing there. Then straightway [Theophilus] the Archbishop sent unto the Emperor Theodosius, for the voice [from heaven] had told him that the body of the saint was in the Emperor's courtyard, and he sent a message, saying, "Hast thou in thy courtyard the man of God who "hath died this day and is fit for the kingdom of heaven? For we "have heard a voice from heaven concerning him." And Theodosius the Emperor spake unto his servants, [saying,] "Is there any one "among you who can inform us if there be in the courtyard [Fol. 141 *b*] "a man who hath died this day being fit for the kingdom of heaven?" And they said unto him, "We know not, O master." Then the Emperor said unto them, "Go ye then, and search and enquire diligently "for him."

[Fol. 143 *b*] And at this time two servants came and stood before the Emperor, and said unto him, "O master, the wandering pilgrim "whom thou didst confide to our charge is with us, and we are "witnesses that he is fit for the kingdom of heaven; for he hath "taken the food which thou didst send to him to eat both night and "morning, and hath given it unto the needy in secret, whilst he himself "hath fasted both day and night. And besides this, he hath borne "patiently the hatred which all thy menservants and maidservants have "shewn unto him, as well as the blows and evil things which they "have inflicted upon him, O king. And now, let us go and look for



The two servants of the Emperor, who had ministered unto Gabra Krĕstôs, conversing with Theodosius in the presence of Markhêzâ the Empress.

"him." Then the Emperor said unto them, "Go ye, then, quickly, and "look for him"; and the servants went and found the wandering pilgrim, [Fol. 144*a*] the man of God, [lying] dead; and they told the Emperor [this thing]. And forthwith the Emperor sent unto the Archbishop, [saying,] "Behold now, [the man concerning whom] the voice "from heaven spake unto thee hath been found in my courtyard." Then the Archbishop took the books, and the seals, and the crosses, and the censers, and a number of priests, and they went and took the body of the saint from the house of the Emperor. And the Emperor made ready thrones of gold and silver, whereupon the archbishops, and priests, and deacons might sit, and lamps, the number of which was so great that the light thereof was like unto that of the sun; and they brought the body of the saint into the royal palace. And the Archbishop, and the Emperor, and [Fol. 144*b*] the bishops came to see the body of the saint and to salute him; and they saw a paper grasped tightly in his hand. And they commanded that the paper should be taken from his hand, but they were not able so to do, neither the Emperor, nor the Archbishop. Then the Archbishop said, "Rise up and let us pray unto God Almighty, O my children, "before the body of the saint"; so they prayed a prayer, and they made supplication unto God Almighty, and said, "O Lord Christ, "have mercy upon us", three times. And straightway the hand of the saint was opened by the will of God Almighty, and the Archbishop drew nigh and took the paper [from it] and read it; and he wept bitterly.

[Fol. 146*b*] Then the Archbishop gave the paper to the Emperor; and when he had read it, he knew that the saint was, indeed, his beloved son. And straightway he fell upon his face on the ground, and rolled in the dust, and he buffeted his face with his hands, and

I. The Emperor Theodosius hearing the confession of his servants.



II. The Empress Markhêzâ and the bride of Gabra Krĕstôs
hurrying out of the palace to see his dead body.

wept bitter tears, and he cried out, saying, "Alas, my beloved son, "whom I did call the light of mine eyes, thou heir to my kingdom! "When thou wast a child I reared thee in love, and honour, and joy; "and I taught thee both wisdom and discipline. In thy youth I did "rejoice in thee, but in thy later age thou hast caused me pain and "sorrow; at one time thou didst delight my heart, but afterwards thou "didst destroy my joy, and didst make my fair beauty to perish. "And thou, though knowing that I was thy father, didst endure "patiently the poverty which thou didst set upon thyself of thine own "freewill, and didst become a being who was despised in the court- "yard [Fol. 147*a*] of thy father for fifteen years, the servants of thy "father meanwhile showering blows upon thee and hating thee, and "pouring out upon thee the washings of the platters and dishes."

And it came to pass that when the Empress Markhêzâ his mother heard [these things] she came forth from the palace running like a mad woman, beating her head, and face, and breast. And she came to the saint and took hold of him, and cried out, saying, "O my son, my beloved one, thou light of mine eyes, whom God "Almighty did give unto me when I asked thee of Him! I had great "rejoicing in thee when I brought unto thee [thy] bride, but thou didst "turn my rejoicing into the sorrow which knoweth no consolation. "I have never ceased to hope that God Almighty would shew thee "unto me [once more], and He hath regarded my hope [Fol. 147*b*] "and hath brought thee back unto me. And I was blind in the "matter of thee, and I did not recognize thee when thou wert a "being despised and rejected in the courtyard of thy father and "mother, and when thou wert lightly esteemed as a wandering beggar, "and wert, though my own son, one who was hated. Alas! for "fifteen years we made thee to dwell in all the labour, and affliction,



The Archbishop Theophilus reading to the Emperor the account of his son Gabra Krĕstôs, which he had taken from the dead man's hand.

"and suffering which thou hast endured. But behold, O my son, "from now and henceforth, woe be unto my womb which bare thee "for nine months, and woe be unto my hands which clasped thee, "and woe be unto my breasts which suckled thee, and woe be unto "my heart which was smitten with love for thee, and woe be unto "my soul, even until the end of [my] days. Woe be unto me, woe "be unto me, because the sorrow, for which there is no consolation "for ever and for ever, hath smitten me down."

And the bride [of the saint] came forth also with her garments rent, and with her body torn[1] by her nails, [Fol. 148*a*] and she beat her face and cried out as she shed bitter tears, and made woeful lamentation, saying, "O my master and husband, I was crowned "with thee [in marriage] before the ark, but in the bridal chamber "thou didst cast me away [to live] by myself. Woe be unto me, "woe be unto me; I have lived a solitary life for thirty years be- "cause I made a covenant with thee for the working of that which "was good. Woe be unto me, for sorrow hath filled me, and hath "burned me up like fire, for the death of my husband hath shut me "in on every side. I made supplication unto God Almighty that He "would shew thee unto me, and for this I have waited thirty years; "but He hath turned my petition into weeping and tears, and He "hath revealed me as a bride shut up and sorrowful. Woe be unto "me[2], woe be unto me, for I am a poor and wretched widow, being "at the same time a blessed bride [Fol. 148*b*]. Come then, and weep "with me, O ye children of Byzantium and sorrow-stricken Con- "stantinople! I dwelt in hope in God Almighty, and I trusted [to "see] my husband: but now my hope hath perished, and my ex-

[1] Read ወተሐፍጥ ፡ [2] Read አሌ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡



The Emperor Theodosius reading the life of his son Gabra Krĕstôs,
which he had written before he died.



The Emperor Theodosius and the Empress Markhêzâ mourning
the death of their son Gabra Krĕstôs.

"pectation[1] is blotted out. And from now and henceforth, O ye children "of Byzantium and Constantinople, I will make myself like unto the "turtle-dove, which bird on the death of her mate teareth her face, "and slitteth her tongue, and paireth not again with any other bird "after the death of her mate; but she goeth to the desert, and liveth "in the mountains and hills therein by herself. And when another "dove cometh to her to mate with her she crieth out, and when the "male bird heareth the sound of her voice he knoweth that she is a "widow, and that her tongue is slit, and he leaveth her and goeth "away[2]. [Fol. 149*a*] So likewise shall I be until I die."

[Fol. 151*b*] Then those servants of the Emperor who had evilly entreated the saint came forth, and they wept and cried out, saying, "Woe be unto us, woe be unto us, O our master, in that being thy "servants we continued to treat thee with contempt, and to hate thee, "and to work evil things against thee. Woe be unto us, woe be "unto us, for there are none who were before us who have trans-"gressed as we have done. When the people shall hear the story "of us we shall be lightly esteemed and hated. For besides this the "evil which we have worked upon thee hath never been wrought upon "[any other] man; yet thou, knowing full well that we were thy servants, "didst patiently endure our deeds."

And it came to pass that when the people who were in the country of Constantinople heard that the Emperor had found his son, and that a voice concerning him had come down from heaven, they all came to visit him. And on that day in [Fol. 152*a*] the house of the Emperor Theodosius there were bitter weepings, and cryings, and

[1] Read ተስፋየ ፡

[2] See Lauchert, *Geschichte des Physiologus*, pp. 257, 258; and Hommel, *Physiologus*, p. 23.



The Emperor with the priests and deacons going to take his son's body to the church.



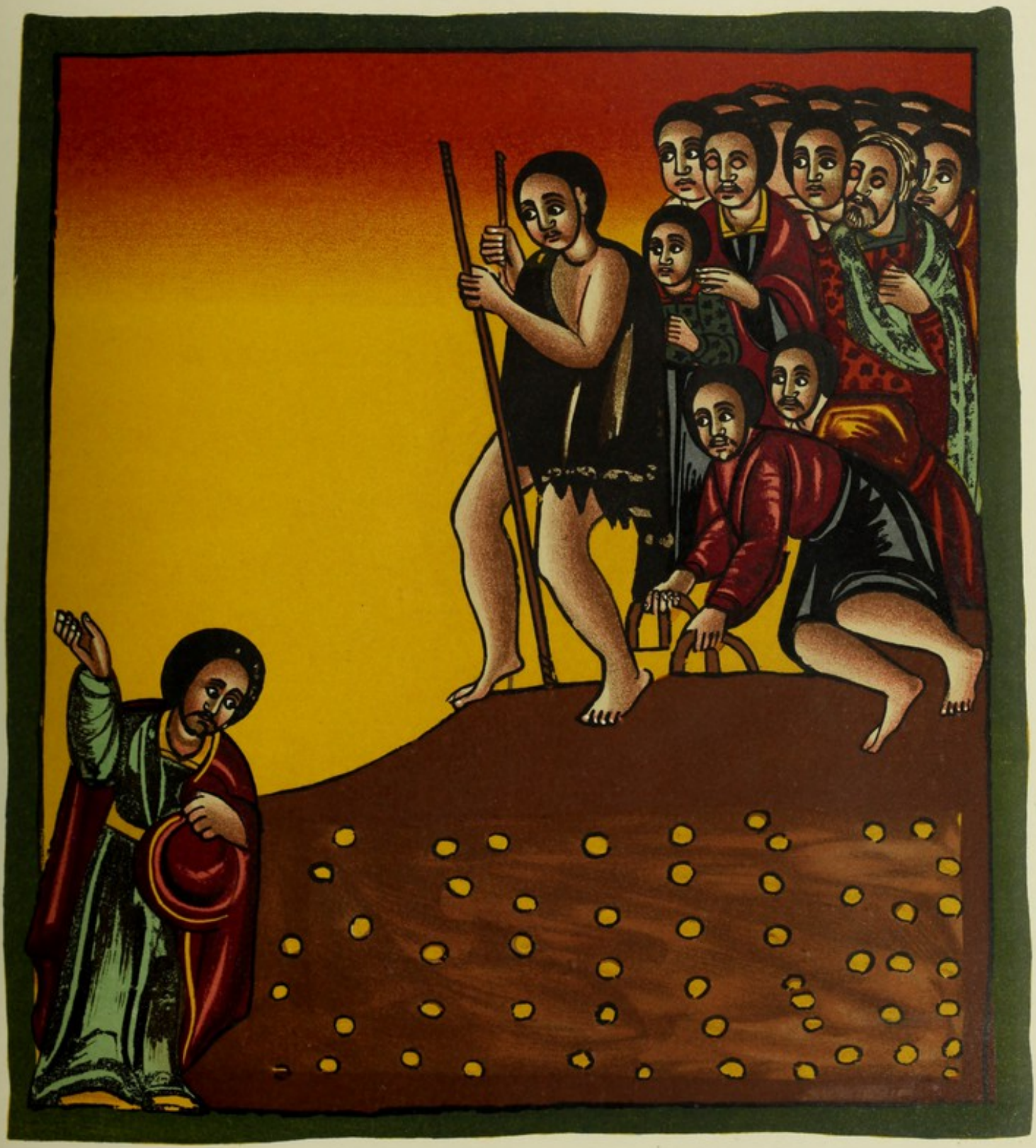
The bride of Gabra Krĕstôs bewailing her sad fate, and taking a vow to lead a solitary life.

tears, because the Emperor's son had dwelt [therein] as one lightly esteemed, and because he had died without the Emperor knowing him. But there was, however, joy and gladness in the house of the Emperor Theodosius, because they had found the body of a saint which would become a means of salvation. And on that day there came multitudes of folk who were sick, and the diseased, and the blind, and the lame, and the dumb, and people with rotting limbs, and people with withered members, and the dumb, and they touched, and saluted the body of the saint, and they were all made whole straightway, and recovered from their sicknesses.

Now there was a mighty crowd gathered together there [on that day]. And the Archbishop commanded the priests and the deacons to take the body of the saint and to place it in the church; but by reason of the great crowd there assembled they were not able to [Fol. 152*b*] deposit the body of the saint therein. Then the Archbishop said unto the Emperor, "Give orders that [thy servants] "bring out from thy treasury much gold and silver, and let them "scatter it before the gate[s of thy palace], so that the people may "depart from here and go and pick up the gold and the silver; for "when all the poor, and the needy, and the multitudes of the people "have departed the press shall be lessened, and we shall be able to "lay the body of the saint" [in the church]. Then the Emperor straightway brought forth much money, and did even as the Archbishop had said; but there was none who departed to pick up the gold or the silver, for they thought that the body of the saint, which would become a means of life and of salvation for them, was much better than the money. And amid great thronging and outcry they brought along the body, and took it into the church; [Fol. 153*a*] and they made ready the Eucharist, and the Archbishop consecrated it, and

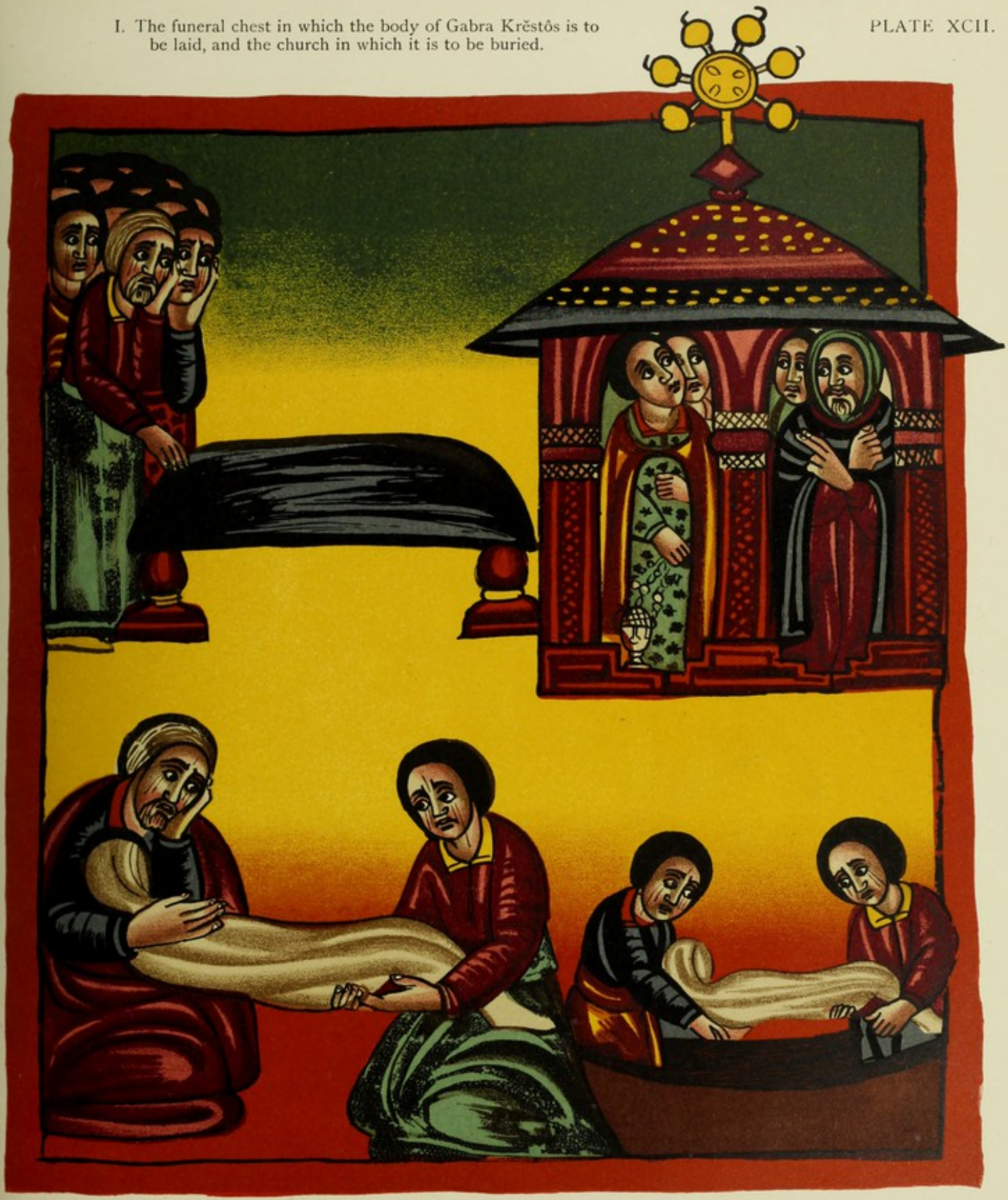


The Archbishop, and the Emperor and his servants trying to take the body of his son to the church, but are prevented from so doing by the multitude.



The Emperor Theodosius casting gold and silver coins broadcast before the gates of his palace, with the view of drawing away the crowds from the road leading to the church; the people, however, will not pick them up, but prefer to stay near the body of the saint.

I. The funeral chest in which the body of Gabra Krĕstôs is to be laid, and the church in which it is to be buried.



II. The body of Gabra Krĕstôs being swathed in fine linen by the Emperor and Empress, and being laid in its coffin.

administered [it] to them. And when the Eucharist was ended they wrapped the dead body of the saint, the man of God, in purple raiment, and they buried it in a chest in the church; and light descended upon his grave which gave life unto all those who were sick and diseased. May the prayer, and the blessing, and the gift of help, and the perfection of the patient endurance of Gabra Krĕstôs be with his beloved Takla Hâymânôt, and with his beloved [wife] Walatta Ṣĕyôn, for ever and for ever! Amen, and Amen; may it be! may it be!

Whosoever shall steal or shall carry away [this book], by the power of Peter and of Paul let him be accursed!

PRINTED BY W. DRUGULIN, LEIPZIG (GERMANY).

THE HISTORY OF TAKLA-MÂRYÂM WHO WAS SURNAMED MABÂ' ṢĔYÔN.

(Fol. 2a.) በስመ ፡ አብ ፡ ወወልድ ፡ ወመን
ፈስ ፡ ቅዱስ ፡ ፩አምላክ ፡ ንጽሕፍ ፡ እንከ ፡
መጽሐፈ ፡ ለተገክረ ፡ መድኀን ፡ ዘይትነብ
ብ ፡ ለለወርኑ ፡ በገጸ ፡ ቅድስት ፡ ቤተ ፡
ክርስቲያን ፡ ዘከሠተ ፡ ለ።ቱ ፡ ለብፁዕ ፡ መባ
አ ፡ ጽዮን ፡ ምክንያተ ፡ ድኂን ፡ ዘተውህበ ፡
ለአማንያን ፡ ወዕብነ ፡ ዕቅፍት ፡ ለመናፍቃ
ን ፡ ዘያከብሮ ፡ ለዝንቱ ፡ በዓል ፡ በኃይለ ፡
መስቀሉ ፡ ዕቁበ ፡ ለይኩን ። ዘሰ ፡ ያሰትቶ ፡
ወዘይጼዕል ፡ ርሑቀ ፡ ለይኩን ፡ እምክፍለ ፡
ቅዱሳን ፡ ዘያፈቅሮ ፡ ለመድኀኒነ ፡ ረድኤቱ ፡
የሃሉ ፡ ምስለ ፡ ነፍሰ ፡ ኃጥእ ፡ ገብሩ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ወምስለ ፡ ፍቅርቱ ፡ ወለተ ፡
ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ስምዑኬ ፡ ኵልክሙ ፡ ማኅበረ ፡ ክርስቲ
ያን ፡ በአእዛነ ፡ ልብ ፡ ወግበሩ ፡ ተገክረ ፡ ሞ
ቱ ፡ ለመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእ
ንቲአነ ፡ ተሰቅለ ፡ ሐመ ፡ ወሞተ ። ከመ ፡ ያ
ድኅነነ ፡ እምቅ (Fol. 2b.) ንየተ ፡ ሰይጣን ፡
ኢሰሚዕክሙኑ ፡ ዘገብረ ፡ ተገክሮሙ ፡ ለ
ኵሎሙ ፡ ቅዱሳን ፡ ዘከመ ፡ ይነግሥ ፡ ምስ
ሌሆሙ ፡ በደብረ ፡ ጽዮን ። እፎ ፡ ዘገብረ ፡
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መንግሥተ ፡ ሰማያት ። ወዓሥራተኒ ፡ ዘለለ
ወርኑ ፡ ፱፻ነፍሳት ፡ ዘይትወሀቦ ፡ ዘለለዕለ
ተ ፡ ዓርብ ፡ ፲፻ወ፱በእንተ ፡ ስቅለትየ ፡ ሠር
ጐ ፡ ዕንቁ ፡ ወወርቅ ። ወአክሊላት ። ወአ
ልባሰ ፡ ብርሃን ፡ ያሠረግውዎ ። ወኅብስት
ኒ ፡ ዘተገብረ ፡ ለተገክሩ ፡ ይክውን ፡ ከመ ፡
ሥጋሁ ፡ ቅዱስ ። ወጽዋዕኒ ፡ ከመ ፡ ክቡር ፡
ደሙ ፡ ዘሰምዓ ፡ ዘኒ ፡ እመርኑቅ ፡ ዜና ። እ
ንዘ ፡ ይብሉ ፡ ሀሎአ ፡ ብእሲ ፡ ዘይገብር ፡ ተ
ገክረ ፡ መድኀን ። ወሰበ ፡ አደሞ ፡ ገነገር ፡
ወአፍቀሮ ። ወለእመ ፡ ኢተክህሎ ፡ ይሑር ፡

መሐርክዎ ፡ ይቤ ፡ እግዚእ ፡ ሎቱ ፡ ስብሐ ት ፡ ዘከሠተ ፡ ሎቱ ፡ ለመባዓ ፡ ጽዮን ፡ አኮ ፡ በጕሥዓተ ፡ (Fol. 3a.) ሕሊና ፡ ወአኮ ፡ በድ ርሳን ። አላ ፡ ለሊሁ ፡ ተናገረ ፡ በቃለ ፡ ስ ብሐት ፡ ለእግዚአብሔር ፡ ዘያመልክዎ ፡ መ ላእክት ፡ ወሰብእ ። ወይሴብሕዎ ፡ ሙሴ ፡ ወ አሮን ፡ ወተናገርዎ ። አመ ፡ ተናገሮሙ ፡ ወ ተሠጥውዎ ፡ ቅሩብ ፡ ውእቱ ፡ ለእለ ፡ ይጼ ውዕዎ ። ወይገብር ፡ ፈቃዶሙ ፡ ለእለ ፡ ይፈ ርህዎ ፡ ዘያፈትዎሙ ፡ ለመላእክት ፡ ከመ ፡ የሐውጽዎ ። አመ ፡ መጽአ ፡ ውስተ ፡ ዓለ ም ፡ ከመ ፡ ያእምርዎ ፡ እምድንግል ፡ ነሥ አ ፡ ተሠጊዎ ፡ ሥጋሃ ፡ ለቅድስት ፡ ድንግ ል ፡ ማርያም ፡ ለቢሶ ፡ ዕበ ፡ ርእይዎ ። ወአ መ ፡ አጥመቆ ፡ ዮሐንስ ፡ ዘይብልዎ ፡ በርእ የተ ፡ ርግብ ፡ ዘሥጋ ፡ ለመንፈስ ፡ ቅዱስ ፡ ነ ጸርዎ ። ወአቡሁኒ ፡ ሥመርክዎ ፡ እንዘ ፡ ይ ብል ፡ ዝንቱ ፡ ውእቱ ፡ ወልድየ ፡ ዘአረቅር ፡ ኪያሁ ፡ ሰምዕዎ ። ወብዙኃ ፡ ተአምረ ፡ ወ መንክረ ፡ ይገብር ፡ ወንጌላውያን ፡ ከመ ፡ ጸ ሐፍዎ ፡ ወሰገራተ ፡ (Fol. 3b) ሰጺራ ፡ አመ ፡ አጎዝዎ ፡ ወቅድመ ፡ ጲላጦስ ፡ አብጽሕዎ ፡ ኣይሁድ ፡ እኩያን ፡ ሰቀልዎ ፡ ወዲበ ፡ ርእ ሱ ፡ አክሊለ ፡ ዘሦክ ፡ አስተቀጸልዎ ። በበት ረ ፡ ሕለት ፡ ርእሶ ፡ ኰርዕዎ ፡ ብሂአ ፡ ዘምስ ለ ፡ ሐሞት ፡ አስተይዎ ። ወኢጸአሎሙ ፡ እንዘ ፡ ይጼእልዎ ። ወሞት ፡ በዕለተ ፡ ዓር ብ ፡ ኪያነ ፡ ለቤዝዎ ፡ ውስተ ፡ ገሪሀተ ፡ ለብ ሐዊ ፡ ቀበርዎ ። ወበዕለተ ፡ እኁድ ፡ ተንሥ አ ፡ ሕያዎ ። ወአንሥአ ፡ አሕይዎ ፡ ለእለ ፡ አምንዎ ። ወካዕበ ፡ ይምጽእ ፡ ይሣቅዮሙ ፡ ለእለ ፡ ወግዕዎ ፡ ለዘከመዝ ፡ አምላክ ፡ ሰብ ሕዎ ፡ ወአእኵትዎ ። ቀድስዎ ፡ ወበርክዎ ፡ እስመ ፡ ቅዱስ ፡ ወቡሩክ ፡ ውእቱ ፡ ስሙ ፡ ረ ድኤቱ ፡ የሃሉ ፡ ምስለ ፡ ነፍስ ፡ ኃጥእ ፡ ተ ክለ ፡ ሃይማኖት ፡ ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 5a.) ስምዑ ፡ አበውየ ፡ ወአኃውየ ፡ ቅዱሳን ፡ ደቂቀ ፡ ቤተ ፡ ክርስቲያን ፡ እድ ፡ ወ አንስት ፡ ጉቡኣን ። እነግረክሙ ፡ ገድለ ፡ ብ ፁዕ ፡ ተክለ ፡ ማርያም ፡ ዘይሰመይ ፡ መባአ ፡ ጽዮን ። በረከቱ ፡ ተሃሉ ፡ ምስለ ፡ ነፍሰ ፡ ኃ ጥእ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወእምዝ ፡ ንነግረክሙ ፡ እምዘ ፡ ገ ብረ ፡ ንስቲተ ፡ ተአምረ ፡ ዘአስተርአዮ ፡ እ ግዚእነ ፡ ኢያሱስ ፡ ክርስቶስ ፡ ጸጋ ፡ ወሀብ ተ ፡ ወረድኤተ ፡ ወአፍቅሮተ ፡ ወየውሃተ ፡ ወኒሩተ ፡ ወምሕረተ ፡ ላዕለ ፡ ገብሩ ። ወገ ባሬ ፡ ሥምረቱ ፡ መባአ ፡ ጽዮን ፡ ይትከሀ ል ፡ በኀበ ፡ እግዚአብሔር ፡ ወአልቦ ፡ ዘይ ሰአኖ ፡ መንክረ ፡ ዘይርኢ ፡ በላዕለ ፡ ቅዱሳ ኒሁ ። ወሀሎ ፡ ፩ ፡ ብእሲ ፡ ዘስሙ ፡ ሀብተ ፡ ጽዮን ፡ ወሖረ ፡ በፍኖት ፡ ንጹሕ ፡ ወኢቆ መ ፡ ውስተ ፡ ፍኖተ ፡ ኃጥአን ፡ ዘሠረፀ ፡ እ ምዘመደ ፡ ሳሙኤል ፡ ረባን ፡ ንቡረ ፡ እድ ፡ ከከበ ፡ (Fol. 5b.) ብርሃን ፡ ቀዳማዊ ፡ ዘብሔረ ፡ አንደገብጣን ፡ እምዘመደ ፡ ክቡራን ፡ ውእ ቱ ፡ ወእምሠናያን ፡ ልደቱ ፡ ኄር ፡ በኵሉ ፡ ፍኖቱ ። ወምዑዝ ፡ በከመ ፡ ክህነቱ ። ወም ስለ ፡ ኵሉ ፡ ሕዝብ ፡ ስንዕው ፡ በተየውሆ ቱ ፡ መፍቀሬ ፡ ጸሎት ፡ ምስለ ፡ ትዕግሥት ።

ወብእሲቱሂ ፡ ኄርት ፡ ይእቲ ፡ ወስማ ፡ ጽዮን ፡ ትኩና ፡ ወታሠምሮ ፡ ለእግዚአብሔር ፡ በኵሉ ፡ ፍኖታ ፡ ወነበሩ ፡ በፍቅር ፡ ወበሰላም ፡ ወበሰብሳብ ፡ ንጹሕ ፡ በከመ ፡ ሥርዓት ፡ እምቅድም ፡ ወይስእሉ ፡ ጎበ ፡ እግዚአብሔር ፡ ክመ ፡ የሀበሙ ፡ ወልዲ ፡ ሠናየ ። ወይትሜነዩ ፡ እንዘ ፡ ይብሉ ፡ ለእመ ፡ ንረክብ ፡ ወልዲ ፡ እምሰመይኖ ፡ መባአ ፡ ጽዮን ። ወእምድኅረ ፡ ኀጸጥ ፡ መዋዕል ፡ ሰምዓ ፡ እግዚአብሔር ፡ ጸሎቶሙ ። ወጸገዎሙ ፡ ወልዲ ፡ ሠናየ ፡ ላህየ ፡ ቀይሕ ፡ አርአያሁ ፡ ወብሩህ ፡ ዅለንታሁ ፡ ወተፈሥሑ ፡ አዝማዲሁ ፡ (Fol. 6a.) ወሰመይዎ ፡ በከመ ፡ በዕዉ ፡ ቀዳሚ ። ወሶበ ፡ ልህቀ ፡ ንስቲተ ፡ ተአንገደ ፡ ፩ ክህን ፡ ኀበ ፡ ውእቱ ፡ ሀገር ፡ ወተወክፎ ፡ ኀቤሁ ፡ አቡሁ ፡ ለውእቱ ፡ ሕፃን ፡ በከመ ፡ ጽሑፍ ፡ አኀደሮ ፡ ወስተ ፡ ቤቱ ። ወሀለዎ ፡ ለውእቱ ፡ እንግዳ ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ምስለ ፡ ፍቁር ፡ ወልዳ ። ወሶበ ፡ ይነውም ፡ አንበራ ፡ ለይእቲ ፡ ሥዕል ፡ መልዕልተ ፡ ርእሱ ። ወበጽባሕ ፡ ተንሥአ ፡ ወሖረ ፡ ወረሰዪ ፡ ለይእቲ ፡ ሥዕል ። ወረከባ ፡ ገኩ ፡ ሕፃን ፡ ሐቀፋ ፡ ወሰዓማ ። ወተፈሥሐ ፡ ባቲ ፡ ፈድፋዶ ፡ ወዓበየ ፡ ውሂበ ፡ ለካልኣን ፡ ወአንቃ ፡ በክሳዱ ። ወነጺሮ ፡ አቡሁ ፡ ኀዘነ ፡ ወይቤ ፡ ምንተ ፡ እገብር ፡ ለእመ ፡ አንበርኩ ፡ ምስሌየ ፡ ይከውነኒ ፡ ኃጢአተ ። ዘኢኮነ ፡ ዘዚአየ ፡ በአይቱ ፡ እረክበ ፡ ከመ ፡ አህበ ። ወአሐተ ፡ ዕለተ ፡ ተራከበ ፡ ምስለ ፡ ውእቱ ፡ ብእሲ ፡ ወይቤሎ ፡ ለምንት ፡ ኃደገ ፡ ሥዕለከ ፡ ውስተ ፡ ቤትየ ፡ ወጸናሕኩከ ፡ እስከ ፡ ትትመየጥ ፡ (Fol. 6b.) ኀቤየ ፡ ለምንት ፡ ገንደይከ ። ወዮኂኬ ፡ ንግእ ፡ ሥዕለከ ፡ በሥምረተ ፡ እግዚአብሔር ፡ ረከብኩ ፡ ለከ ። ወይቤሎ ፡ ውእቱ ፡ ብእሲ ፡ መኑ ፡ ዘረከባ ፡ ወይቤሎ ፡ ዘረከባሰ ፡ ሕፃን ፡ ንዑስ ፡ ውእቱ ። ወአፍቀራ ፡ ፈድፋዶ ፡ ወእመአመ ፡ ረከባ ፡ ኢወሀባ ፡ ለካልኣ ፡ እስከ ፡ ይእዜ ፡ ወነግእየ ፡ እምኔሁ ፡ በግዱድ ፡ እሁበከ ። ወይቤሎ ፡ በዓለ ፡ ሥዕል ፡ ይእቲ ፡ ሠምረት ፡ ሎቱ ፡ ለእመ ፡ ኪያየሰ ፡ ትፈቱ ፡ እምኢተረስዓትኒ ፡ ትኩኖ ፡ ለውእቱ ፡ ሕፃን ፡ ዘሠምረት ። ወሎቱ ፡ ወኩን ፡ ፍቱሐ ፡ በእንቲአሃ ፡ ወተአምኑ ፡ በበይናቲሆሙ ፡ ወገብኡ ፡ በበብሔሮሙ ፡ ወአንከረ ፡ አቡሁ ፡ በእንተ ፡ ዘኮነ ፡ ጸጋ ፡ በላዕለ ፡ ወልዱ ። ወሶበ ፡ በጽሐ ፡ መጠነ ፡ ትምህርት ፡ አኀዘ ፡ ይምሐሮ ፡ መዝሙረ ፡ ዳዊት ፡ ወመጻሕፍተ ፡ ሐግ ። ወተሠይመ ፡ ዲያቆነ ። ወሶበ ፡ ርእዮ ፡ ከመ ፡ ለባዊ ፡ ወጠቢብ ፡ በኵሉ ፡ ፍናዊሁ ፡ ወ (Fol. 7a.) ጥዑም ፡ መዓዛ ፡ ዚማሁ ፡ ወሰዶ ፡ ውስተ ፡ ቤተ ፡ ማርያም ፡ ኀበ ፡ ደብር ፡ ቅዱስ ፡ ዘዮሐንስ ፡ ከመ ፡ ይትመሀር ፡ መዝሙረ ፡ ወቅኔ ። ወነበረ ፡ ህየ ፡ መምህር ፡ ወመስፍን ፡ በኵሉ ፡ አድያመ ፡ አንገብጣን ። ለተክለ ፡ ማርያም ፡ አማኑኤኖ ፡ ኀቤሁ ። ወኀበ ፡ ኵሉሙ ፡ መነከሳት ፡ ለውእቱ ፡ ሕፃን ፡ ወአፍቀርዎ ፡ ኵሉሙ ፡ ወተሰእልዎ ፡ አቡነ ፡ ሰምዖን ፡ ወአቡነ ፡ አቡቂር ፡ ወይቤልዎ ፡ መኑ ፡ ስምከ ፡ ወይቤሎሙ ፡ መባአ ፡ ጽዮን ። ወይቤልዎ ፡ ከመዝሰ ፡ ኢይደሉ ፡ እምኵሉ ፡ መምህር ፡ አላ ፡ ይኩን ፡ ስምከ ፡ ትክለ ፡

ማርያም ፡ እስመ ፡ አንተ ፡ ሕፃን ። ወከመ ዝ ፡ ይጼውዕዎ ፡ እመንገለ ፡ መምህራኒሁ ፡ መባእ ፡ ጽዮን ፡ ወእምአዝማዲሁ ፡ ተክለ ፡ ማርያም ፡ ወከነ ፡ ከመ ፡ መንታ ፡ ወተምህረ ፡ ቅኔ ። ወነሥሎ ፡ መጻሕፍተ ፡ ጥበብ ፡ ወተግሣጸ ፡ ጸመ ፡ ወጸሎተ ፡ ሥዒለ ፡ ወጽሐፈ ። ወከ (Fol. 7 b.) ነ ፡ ፍጹመ ፡ በነሥሉ ፡ ግብሩ ፡ መንፈሳዊ ። ረድኤቱ ፡ የሃሉ ፡ ምስለ ፡ ነፍሰ ፡ ኃጥእ ፡ ተክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 9 a.) ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ይወፅኡ ፡ እምቤተ ፡ ክርስቲያን ፡ ተዓቀፈ ፡ እግሮ ፡ ፩ወልድ ፡ እምድኅረ ፡ ተመይጠ ፡ ቀደርባነ ፡ ወውኅዘ ፡ ደሙ ፡ ዲበ ፡ ምድር ። ወነጸሮ ፡ ሕፃን ፡ ምሉአ ፡ ልቡና ፡ ጐድዓ ፡ ልቦ ፡ ወይቤ ፡ ይትከዓው ፡ ደምየ ፡ ህየንቲሁ ። ወተለዎ ፡ ለወልድ ፡ ድኅሬሁ ፡ እስከ ፡ ቦአ ፡ ቤቶ ፡ እንዘ ፡ ይበልዕ ፡ ደሞ ፡ እምዘ ፡ ነጠበ ፡ ወበጺሖ ፡ አፅባዕቶ ፡ ጠበወ ፡ እስከ ፡ ይነጽፍ ፡ ደሙ ፡ በእንተ ፡ ክብረ ፡ ሥጋሁ ፡ ወደሙ ፡ ለእግዚእነ ። ወሶበ ፡ ርእዩ ፡ አብያጺሁ ፡ እንዘ ፡ ይበልዕ ፡ ደመ ፡ ምስለ ፡ መሬት ። ቦ ፡ እለ ፡ ሰሐቁ ፡ ወቦ ፡ እለ ፡ አንከሩ ፡ በእንተ ፡ ልቡናሁ ። ወካዕበ ፡ አሐተ ፡ ዕለተ ፡ ቂዓ ፡ ፩ወልድ ፡ ነሥሎ ፡ ዘበልዓ ፡ ወዘሰትየ ፡ እምድኅረ ፡ ነሥአ ፡ ቀርባነ ። ወብፁዓዊሰ ፡ ተመጠዎ ፡ በፃሕል ፡ በልዓ ፡ ወሰትየ ፡ ውእተ ፡ ቂዓተ ። ወኢያትረፈ ፡ ምንተኒ ፡ እስከ ፡ ሐፀበ ፡ በማይ ፡ በእንተ ፡ ፍቅሩ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክር (Fol. 9 b.) ስቶስ ።

(Fol. 10 a is blank.)

(Fol. 10 b.) ወሶበ ፡ ርእዩ ፡ አዝማዲሁ ፡ ከመ ፡ አብጽሐ ፡ አካለ ፡ ሐፀዩ ፡ ለሙቱ ፡ ብእሲተ ፡ በከመ ፡ ሥሩዕ ። ወሶቤሃ ፡ ዓበዩሙ ፡ ውእቱ ፡ ወይቤሉሙ ፡ ኢይፈቅድ ፡ ዘንተ ፡ ግብረ ፡ ወኢይገብእ ፡ ውስተ ፡ ዓለም ። አንሰ ፡ በጸዕኩ ፡ ድንግልናየ ፡ ለእግዚእትየ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወለእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ እኩን ፡ ገብሮሙ ። ወምንተ ፡ እረብሕ ፡ በዝዓለም ፡ ዘእንበለ ፡ ኃጢአት ። በከመ ፡ ይቤ ፡ ጳውሎስ ፡ ዘሰ ፡ አውሰበ ፡ ይሔሊ ፡ በዘያሠምራ ፡ ለብእሲቱ ። ወዘሰ ፡ ኢያውሰበ ፡ ይሔሊ ፡ በዘያሠምሮ ፡ ለእግዚአብሔር ። ወሰሚያሙ ፡ ነገሮ ፡ ለሕፃን ፡ ኃደግዎ ፡ ወኢያገብርዎ ፡ እሙንቱኒ ፡ መፍቀርያነ ፡ ጽድቅ ። ይቤልዎ ፡ ኩን ፡ በከመ ፡ ፈቅድከ ፡ ለነኒ ፡ ትኩነነ ፡ መርሐ ፡ ለመንግሥተ ፡ ሰማያት ። ወሰቤሃ ፡ አእኰትዎ ፡ ለአምላክ ፡ ጽድቅ ፡ በእንተ ፡ ዘወሀቦሙ ፡ ኪያሁ ፡ ወልደ ፡ ሠናየ ። (Fol. 11 a.) ወመፍቀሬ ፡ ክርስቶስ ፡ ወጥቡዓ ፡ በሃይማኖት ፡ ወእምዝ ፡ መባዓ ፡ ጽዮን ፡ ተነበየ ፡ በእንቲአሁ ፡ ወይቤ ፡ ከመ ፡ ይከውን ፡ ማኅደረ ፡ ለመንፈስ ፡ ቅዱስ ። ወኢተሐሰወ ፡ ቃለ ፡ ጽድቅ ፡ ወከነ ፡ ከማሁ ። ወአኀዘ ፡ ይፀመዶ ፡ ለእግዚአብሔር ፡ በጸም ፡ ወበጸሎት ። ወትጋህ ፡ ወበፍቅር ፡ በየውሃት ፡ ወትሕትና ፡ ወበትዕግሥት ። ወበዓቂበ ፡ ከናፍር ፡ እምነገረ ፡ ከንቱ ፡ ዘወርቅ ። ወሐሜት ፡ ወእምሐሰት ። በከመ ፡ ይቤ ፡ በትንቢት ፡ ከናፍረ ፡ ክህናት ፡ የዓቅባ ፡ ሕገ ፡ ወሥርዓተ ። ወጸዊት ፡ ይቤ ፡

ክላእ ፡ ልሳነከ ፡ እምእኩይ ፡ ወከናፍሪከ ፡ ከ
መ ፡ ኢይንብባ ፡ ጕሕሉተ ። ወእመአመ ፡ ጸ
ረ ፡ አርዑተ ፡ ምንኵስና ፡ ኢተዕዕነ ፡ ፈረ
ሰ ፡ አው ፡ አድግ ፡ አው ፡ በቅለ ፡ ወኢሰከ
በ ፡ ውስተ ፡ ዓራት ። ወኢውስተ ፡ መንጸፍ ፡
ዘእንበለ ፡ በምድር ፡ ላዕለ ፡ ሐመድ ፡ እንዘ ፡
ይጸውር ፡ በእን (Fol. 11 b.) ግድዓሁ ፡ እብነ ።
አሐተ ፡ ሴሊተ ፡ ይገብር ፡ በክሳዱ ። ወአሐ
ተ ፡ ዕለተ ፡ ያነብር ፡ ዲበ ፡ ርእሱ ። ወሶበ ፡
ይቀውም ፡ ይጸውር ፡ በርእሱ ። ወሶበ ፡ ይሰ
ግድ ፡ የጎዝሎ ፡ በዘባኑ ፡ ውእቱኒ ፡ እብን ፡
መጠነ ፡ ጸረ ፡ ብእሲ ፡ ወከመዝ ፡ ይገብር ፡
ወትረ ፡ ዘእንበለ ፡ በሰንበታት ፡ ወበዓላት ።
ወበውእቶሙ ፡ ይዜምር ፡ ከመ ፡ ኢይጥዓ
ይ ፡ ሥጋሁ ፡ እስከ ፡ ፍጻሜ ፡ በዓል ። ወአሐ
ተ ፡ ዕለተ ፡ ተፈነወ ፡ ጎቤሁ ፡ ብእሲ ፡ እም
ጎበ ፡ ብፀዕ ፡ ወቅዱስ ፡ ገብረ ፡ ክርስቶስ ፡
ባሕታዊ ። ዘሀገረ ፡ ጻሞት ፡ ዘይሔውጸ ፡ እ
ግዚአብሔር ። ወያእምር ፡ ኵሎ ፡ በኃይል ፡
መንፈስ ፡ ቅዱስ ። ወነገሮ ፡ ዘለእኩ ፡ ወይቤ
ሎ ፡ ነዓ ፡ ንትራከብ ፡ እስመ ፡ ሀለወኒ ፡ ነገ
ር ፡ ዘመንፈስ ፡ ዘርኢኩ ፡ በጎቤከ ። ወይቤ
ሎ ፡ ለላእክ ፡ በአይቲ ፡ የአምረኒ ፡ ወይቤሎ ፡
ለእክ ፡ እንዳኒ ፡ የአምረክ ። ወይቤ ፡ ብፁ
ዕ ፡ ፈቃደ ፡ እግዚአብሔር ፡ ለይኩን ፡ ወያ
(Fol. 12a) ብጽሐኒ ፡ ጎቤሁ ። ወበጊዜሃ ፡ ተ
ንሥአ ፡ ወሖረ ፡ ወበጽሐ ፡ ጎቤሁ ፡ በይእቲ ፡
ዕለት ፡ ምሕዋረ ፡ ሠሉሰ ። ወሶበ ፡ ርእዮ ፡ ባ
ሕታዊ ፡ ተፈሥሐ ፡ ወተአምኖ ፡ በአምኃ ፡
መንፈሳዊት ። ወይቤሎ ፡ እፎ ፡ ሀሎከ ፡ አ
ወልድየ ፡ ወይቤሎ ፡ ውእቱኒ ፡ ጸጎነ ፡ ሀሎ
ኩ ፡ አአቡየ ፡ በጸሎትከ ፡ ቅድስት ፡ ወተናገ
ሩ ፡ ነገራተ ፡ ጽድቅ ። ወይቤሎ ፡ ለምንት ፡
ጸዋዕከኒ ፡ ሊተ ፡ ለኃጥእ ፡ ዘኢተአምረኒ ።
ወይቤሎ ፡ አአምረከ ፡ ወርኢኩከ ፡ ወይቤ
ሎ ፡ በአይቲ ፡ ተአምረኒ ፡ ንግረኒ ፡ በእንተ ፡
ክርስቶስ ፡ በጎበ ፡ ርኢከኒ ፡ ወነገሮ ፡ እንዘ ፡
ይብል ፡ ልማድየ ፡ ይመጽእ ፡ ደመና ፡ ብሩ
ህ ፡ ወይጸውረኒ ፡ ወያበጽሐኒ ፡ ኢየሩሳሌ
ም ፡ ጎበ ፡ መቃብረ ፡ እግዚእነ ። ወእቁርብ ፡
ምስለ ፡ ቅዱሳን ። እምድኅረ ፡ ተመጠነ ፡ ቍ
ርባነ ፡ ነሐውር ፡ ለለብሔርነ ። ቦተዕዲኖ ፡
ደመና ፡ ወቦ ፡ በክነፈ ፡ ነፋስ ። ወለከኒ ፡ ር
ኢኩከ ፡ ጎበ ፡ አስተጋ (Fol. 12 b.) ብእነ ፡ እግ
ዚአብሔር ፡ ከመ ፡ ይጸግወነ ፡ ሠናይቶ ፡ ወ
ይቤሎ ፡ አባ ፡ ለእመ ፡ ኮነ ፡ ከመዝ ፡ ለምን
ት ፡ ኢያእመርኩከ ፡ አነ ፡ ወሶበ ፡ ኮንኩ ፡ ሀ
የ ። ወአውሥአ ፡ እንዘ ፡ ይብል ፡ አወልድ
የ ፡ ለብዙኃን ፡ ይመይጥሙ ፡ ዘእንበለ ፡
ያእምሩ ፡ ሶበ ፡ ይቁርቡ ። ወሀለወከ ፡ በጊዜ
ሁ ፡ ዘእንበለ ፡ ዕድሜሁ ፡ ኢይከውን ። ስማ
ዕኬ ፡ እነግረከ ፡ ጎድግስ ፡ በዝ ፡ ወእምሕዝ
ብኒ ፡ እድ ፡ ወእንስት ፡ ሶበ ፡ ይደልዎሙ ፡
ቀዲሙ ፡ ቍርባን ፡ እመኰሳት ፡ በከመ ፡ ስ
ነ ፡ መግባሪሆሙ ፡ ይከውን ። ወሶቤሃ ፡ ጎ
ዘነ ፡ ለቅዱሳን ፡ በእንተ ፡ ዘይቀድምዎሙ ፡
ዓለማውያን ። ወሰሚዖ ፡ ቅዱስ ፡ መባዓ ፡ ጽ
ዮን ፡ ዘንተ ፡ እንከረ ፡ ወተደመ ። ወእምዝ ፡
ተሰአሎ ፡ ትምህርታተ ፡ ወምግባራተ ፡ ጽድ
ቅ ፡ ወሥርዓተ ፡ ምንኵስና ፡ በከመ ፡ ጽሑ
ፍ ። ዘይቤ ፡ ተሰአለ ፡ ለአቡከ ፡ ወይነግረ
ከ ። ወውእቱኒ ፡ መሐሮ ፡ ወመዓዶ ፡ ኵሎ ፡

መ (Fol. 13a.) ግባረ ፡ ጽድቅ ። ወተነበየ ፡ እን
ዘ ፡ ይብል ፡ ሀለወከ ፡ ትኩን ፡ ቀሲስ ፡ ወይ
ድኅኑ ፡ ብዙኃን ፡ በቡራኬከ ፡ ወይትቄደሱ ፡
በቃልከ ። መቅድመ ፡ ጽናዕ ፡ በአፍቅሮቱ ፡
ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወእምዝ ፡
ባረከ ፡ ወፈነዎ ፡ በሰላም ፡ ወተመይጠ ፡ ሀገ
ሮ ፡ እንዘ ፡ ይሴብሖ ፡ ለእግዚአብሔር ፡ ስቡ
ሕ ። ወእምዝ ፡ ሖረ ፡ ኀበ ፡ አባ ፡ ገብርኤል ፡
ጳጳስ ፡ ምስለ ፡ ብዙኃን ፡ አኃው ። ወነሥአ ፡
ሚመተ ፡ ክህነት ፡ ወከነ ፡ ቀሲስ ፡ ወተክህነ ፡
ላዕለ ፡ ሥጋሁ ፡ ወደመ ፡ ለእግዚእነ ፡ ውእ
ቱ ፡ ወአዕረገ ፡ ቍርባነ ፡ ንጹሐ ፡ በከመ ፡ ያዓ
ርጉ ፡ ካህናት ። ረድኤቱ ፡ የሃሉ ፡ ምስለ ፡
ነፍስ ፡ ኃጥእ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡
ወምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ጽዮን ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

(Fol. 15a.) ወአሐተ ፡ ዕለተ ፡ ተከሥተ ፡
ዓቢይ ፡ ተአምር ፡ ወርእየ ፡ ወይቤ ፡ እንዘ ፡
የዓጥን ፡ በቅድመ ፡ ምሥዋዕ ። ወሶበ ፡ ወፅ
አ ፡ ካህን ፡ ለአንብቦ ፡ ወንጌል ፡ ርኢኩ ፡
ቍርባነ ፡ እንዘ ፡ ያንሰሐስሕ ፡ በዲበ ፡ ፃሕ
ል ። ወሶበ ፡ አንሣእኩ ፡ ክዳኖ ፡ በእዴየ ፡ ከ
መ ፡ አእምር ፡ ዘከነ ። ወነጸርኩ ፡ ከዊኖ ፡ በ
ግዓ ፡ ፀዓዳ ፡ ወደንገፅኩ ፡ ወከደንክዎ ፡ በከ
መ ፡ ቀዳሚ ። ወፈጺሞ ፡ ካህን ፡ አንብቦ ፡
ወንጌል ፡ እንዘ ፡ ይቄድስ ፡ ወተመይጠ ፡ ለ
ከዊነ ፡ ኅብስት ። ወተመጠውነ ፡ ዅልነ ፡ እ
ድ ፡ ወአንስት ፡ በዘከመዝ ፡ ተርእየ ፡ ፫ዕለ
ተ ። ወካዕበ ፡ ይትለአክ ፡ ምስለ ፡ ቀሲስ ፡
አሐተ ፡ ዕለተ ፡ በጊዜ ፡ ተመጥዎ ፡ ቍርባ
ን ፡ ክነ ፡ ዓቢይ ፡ ግርማ ፡ ወርኢኩ ፡ ብእሲ
ተ ፡ ግርምተ ፡ ወብርሀተ ። ወታውኀዝ ፡ አ
ንብዓ ፡ እምአዕይንቲሃ ፡ ፈራህኩ ፡ ጥቀ ፡ ወ
አውሥአተኒ ፡ እንዘ ፡ ትብል ። ተሬኢኑ ፡ ዘ
ከመ ፡ የሐይክዎ ፡ ለሥጋ ፡ ፍ (Fol. 15b.) ቁር ፡
ወልድየ ፡ በአስናኒሆሙ ። ወሶበ ፡ ነጸርክዎ ፡
ይትሐወክ ፡ አማዑትየ ፡ ይመስሎሙኑ ፡ ዘ
ሞተ ፡ ወልድየ ፡ ወኢየአምሩኑ ፡ ከመ ፡ ሕ
ያው ፡ ውእቱ ። ወከመዝ ፡ ተናገረቶ ፡ እግዝ
እትነ ፡ ማርያም ፡ ወበከየ ፡ ውእቱኒ ፡ በእን
ተ ፡ ብካያ ። ወይቤሎሙ ፡ ለካህናት ፡ ወለዲ
ያቆናት ፡ ለእድ ፡ ወለአንስት ፤ ኢትሐኩ ፡
በአስናኒክሙ ፡ ወበጥረሲክሙ ፡ ዘእንበለ ፡
በልሳንክሙ ፡ ወበትሕናግክሙ ፡ ወይብልዕ
ዎ ፡ በፍርሃት ፡ በእንተዝ ፡ ቦ ፡ እለ ፡ ተአኀ
ዝዎ ። ወቦ ፡ እለ ፡ ተሳለቅዎ ፡ እንዘ ፡ ይብ
ሉ ፡ እግዚእ ፡ በወንጌል ፡ ብልዑ ፡ ሥጋየ ፡
ይብል ። ወዝንቱኒ ፡ ኢትብልዑ ፡ ይብለነ ።
ወሰማያ ፡ ከመ ፡ ተሣለቁ ፡ ላዕሌሁ ፡ ይቤ ፡
ከመ ፡ ኢይብልዑኒ ፡ ዘአዘዝኩ ፡ ዘእንበለ ፡
ጸእሙ ፡ በመጥባሕት ፡ ኢያስተማሰሉ ፡ ለእ
መ ፡ ኢነገርክዎሙ ፡ እምተኰነንኩ ፤ አነ ፡
እምይእዜሰ ፡ አድኅንኩ ፡ (Fol. 16a) ርእስየ ፡
ለሊሆሙ ፡ ያአምሩ ፡ ኩሎ ።

(Fol. 17a.) ወእምዝ ፡ ተንሢአ ፡ ሖረ ፡ ኀበ ፡
ደብረ ፡ ሊባኖስ ፡ ከመ ፡ ይንግእ ፡ በረከተ ፡
እምቃብረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ። ወይ
ቤሎ ፡ ፮እምቅዱሳን ፡ እንዘ ፡ ይጼሊ ፡ በቤተ ፡
ክርስቲያን ፡ በዕለተ ፡ እኁድ ፤ ወእንዘ ፡ ይትቀ
ነዩ ፡ ካህናት ፡ ቅኔ ፡ በለዓለ ፡ ፯አመ ፡ ዕለተ ፡
በዓሉ ፡ ለክብረ ፡ ተገክሩ ፡ ነጸርኩ ፡ ብእሴ ፡
ሥርግወ ፡ ወግሩመ ። ገው እቱ ፡ አቡነ ፡ ቅ

ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይሠርዕ ፡ ቍርባነ ፡ ብዙኃን ፡ ክህናት ፡ ወዲያቆናት ፡ የዓውድዎ ። ወሶቤሃ ፡ ቀጸበ ፡ ለመበዓ ፡ ጽዮን ፡ ወመጠዎ ፡ ቍርባነ ፡ ወዓቀሞ ፡ በየማኑ ። ወእምድኅሬሁ ፡ ወሀበ ፡ ለካልኣን ፡ ወሰሚያ ፡ ዘንተ ፡ ተፈሥሐ ፡ ወአእኰቶ ፡ ለእግዚአብሔር ። ወተመይጠ ፡ በሰላም ፡ ብሔሮ ። ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ቀዊሞ ፡ በመልዕልት ፡ አመ ፡ ፳ወ፱ለጥቅምት ፡ ርእየ ፡ መልዕልተ ፡ ርእሱ ፡ ደመና ፡ ብሩህ ፤ እምውስተ ፡ ውእቱ ፡ አስተርአየ ፡ ብእሲ ፡ ዘብ
(Fol. 17b.) ሩህ ፡ ገጹ ፡ ወጽሕሙ ፡ ዲበ ፡ እንግድዓሁ ፡ ስፋሕ ፡ ወውስተ ፡ እደዉ ፡ መስቀለ ፡ ብርሃን ። ወይቤሎ ፡ ሰላም ፡ አወልድየ ፡ ወይቤሎ ፡ መኑ ፡ አንተ ። ወይቤሎ ፡ አነ ፡ ሳሙኤል ፡ አቡከ ፡ ዘፈነወኒ ፡ ኀቤከ ፡ እግዚእ ፤ ከመ ፡ አሐውፅከ ፡ ምንትኑ ፡ ኀዘንከ ፡ ዘትበኪ ፡ ቅድመ ፡ እግዚአብሔር ። ወይቤሎ ፡ አአቡየ ፡ ኀዘንየ ፡ ብዙኅ ፡ ወይቤሎ ፡ ኢት ኀዝን ፡ ወኢትቅብጽ ፡ ተስፋ ፤ እግዚአብሔር ፡ ሀሎ ፡ ምስሌከ ። ወይቤሎ ፡ ተዘከረኒ ፡ በጸሎትከ ። ወውእቱኒ ፡ ይቤሎ ፡ ምንተ ፡ አኅደጉከ ። ወይእዜኒ ፡ አልቦ ፡ እኩይ ፡ ዘይረክበከ ፡ ወዘንተ ፡ ብሂሎ ፡ ባረከ ፡ ላዕሌሁ ፡ ወተሰወረ ፡ እምኔሁ ። ወውእቱኒ ፡ አእኰቶ ፡ ለእግዚአብሔር ፡ ወይቤ ፡ ይትባረክ ፡ ስሙ ፡ ዘኅሠሠኒ ፡ በብዝኃ ፡ ምሕረቱ ። ወነሥአ ፡ አመ ፡ ፮ለሐምሌ ፡ በሰዓተ ፡ ሌሊት ፡ ለጸቢሐ ፡ ዓርብ ፡ አስተርአይዎ ፡ ሐዋርያት ፤ ወወሀብዎ ፡ ሰ (Fol. 18b.) ላመ ፡ ወመጠዎ ፡ ጴጥሮስ ፡ ቍርባነ ፡ ወብዙኃን ፡ ጸድቃን ፡ ወሰማዕት ፤ ይሔውዕዎ ፡ ወትረ ፡ ለእመ ፡ ጸዋዕነ ፡ በበአስማቲሆሙ ፡ ይነውህ ፡ ነገር ። ወከማሁ ፡ የሐውጸ ፡ ጸጋሁ ፡ ለመበአ ፡ ጽዮን ፡ ጸጋሁ ፡ ለአምላክነ ። ወረድኤቱ ፡ የሃሉ ፡ ምስለ ፡ ነፍስ ፡ ኃጥእ ፡ ተክለ ፡ ሃይማኖት ፡ ወፍቅርቱ ፡ ወለተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 19b.) ወእምዝ ፡ አኀዘ ፡ ያክብር ፡ በዓላቲሁ ፡ ለእግዚአብሔር ፡ ልደቶ ፡ ግዝረቶ ፡ ወዅሉ ፡ በዓላተ ፡ ወልድ ፡ ከመ ፡ እኁድ ፡ ሰንበት ። ወእምዝኰሉ ፡ ምግባረ ፡ ሠናይ ፡ ያፈደፍድ ፡ ለእግዚአብሔር ፡ ስብሐተ ፡ ወማኅሌተ ፡ ከመ ፡ ነገሥጓድ ። ወከዕበ ፡ በ በዓለ ፡ እግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ከመዝ ፡ ይገብር ። ወለካልኣን ፡ ይ ምዕድ ፡ ወይብሎሙ ፡ ኢታስተዓርዩ ፡ በዓላተ ፡ ከመ ፡ በዓላተ ፡ እግዚእነ ። ለመላእክት ኒ ፡ ውእቱ ፡ ፈጠሮሙ ፡ ወለቅዱሳንኒ ፡ ውእቱ ፡ ቀደሶሙ ፡ ወሠርዓ ፡ ማኅበረ ፡ ለበዓላተ ፡ ወልድ ፤ ወበዓለ ፡ ወላዲቱ ፡ ድንግል ፡ ማርያም ፡ ወይቤሎሙ ፡ ለእለ ፡ ተጋብኡ ፡ ኢንብላዕ ፡ ወኢንስተይ ፤ ወነህብ ፡ ክፍሎ ፡ ለእግዚአብሔር ፡ ወክፍሉ ፡ ወላዲቱ ፡ ድንግል ፡ ማርያም ፡ ለነዳያን ፡ ወለምስኪናን ። ወለእለ ፡ ቦሙ ፡ ተዕናስ ፡ ወኢንግበር ፡ ለባሕቲትነ ፡ እም (Fol. 20a.) ድኅረ ፡ አባዕነ ፡ በስሞሙ ፡ ገቢአነ ፡ ነሀቦሙ ። ወይቤልዎ ፡ አገዘነ ፡ በከመ ፡ ፈቅድከ ። ወይቤሎሙ ፡ ለ ተሰ ፡ እምፈተውኩ ፡ ነህብ ፡ መንፈቀ ፡ ማኅበርነ ፡ አላ ፡ አንክል ፡ ተዓግሥ ። ወበሕቱ ፡ ፫እድ ፡ የአክሎሙ ፡ ወይቤሎሙ ፡ ኑሎሙ ፡ ጉቡአን ፡ አሆ ፡ ይኩን ፡ በዅሉ ፡ በዓላተ ፡

ወልድ ፡ ያቀድም ፡ ጸሎተ ፡ ብራኬ ፡ ወእመ
ዝ ፡ ይክፍል ፡ ሥልሰ ፡ እማዕድ ። ወይሁቦ
ሙ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ለእድ ፡ ወለ
አንስት ፡ ለአዕሩግ ፡ ወለሕፃናት ፡ ለዕቤራት ፡
ወለእጓለ ፡ ማውታ ። ወእምድኅረ ፡ አብል
ያሙ ፡ ወአስተዮሙ ፡ የአኵቱ ፡ ዅሎሙ ፡
ወይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፤ ኪያ
ነ ፡ ለዘፈጠረ ፡ ከመ ፡ ናምልኮ ። ወእምዝ ፡
ይገብር ፡ ማዕደ ፡ ለእሊአሁ ። ወበዓለ ፡ ልደ
ታሂ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አ
ምላክ ፡ ይጼውዕ ፡ ካህናተ ፡ ወዲያቆናተ ።
ወይገብር ፡ በዓለ ፡ ወያረፍቆሙ ፡ ወይትላአ
ክ ፡ ማእከለሙ (Fol. 20b.) ሙ ። ወበጊዜሃ ፡ ብ
ዙኃን ፡ ቅዱሳን ፡ ይብሉ ፡ ርኢናሃ ፡ ለእግዚ
እትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ እንዘ ፡
ታንሰሱ ፡ ምስሌሁ ፡ ኀበ ፡ ሖረ ፡ ለተልእኮ ።
ወጸዊዓ ፡ ትቤሎ ፡ ለቅዱስ ፡ ጊዮርጊስ ፡ ኀከ
በ ፡ ክብር ፤ ሖረ ፡ የዓሥሮሙ ፡ ለቅዱሳን ፡
እለ ፡ ውስተ ፡ ሰማይ ፡ ወምድር ፡ እምነ ፡ ጸ
ማዕት ፡ ወበዓታት ፤ ከመ ፡ ይትጋብኡ ፡ ለክ
ብረ ፡ ልደትየ ፡ ኀበ ፡ ፍቁርየ ፡ መባእ ፡ ጽዮ
ን ፤ አነሂ ፡ ወልድየ ፡ ናብዕል ፡ ዝየ ፡ ወተዕ
ዕነ ፡ በጊዜሃ ፡ ቅዱስ ፡ ጊዮርጊስ ፡ ፈረሶ ፡
ወገብረ ፡ በከመ ፡ አዘዘቶ ፡ ወተጋብኡ ፡ ቅ
ዱሳን ፡ ወወረደ ፡ እግዚእነ ። ወኮነ ፡ ዓቢይ ፡
ወመንክር ፡ ስብሐት ፡ ውስተ ፡ ውእቱ ፡ መካ
ን ፡ ወ፫ካህናት ፡ የዓውድዎ ፡ ወየዓጥኑ ፡
በማዕጠንታት ፡ ወሕዝብሰ ። እለ ፡ ተጋብ
ኡ ፡ አልቦ ፡ ዘየአምር ፡ ኀልቆቶሙ ፡ ዘእን
በለ ፡ ውእቱ ፡ ባሕቲቱ ፡ እግዚአብሔር ፤
ወተሠርዓ ፡ ሥርዓተ ፡ ምሥጢር ፡ ዘመለ

(Fol. 21a.) ኮት ፡ ሰማያዊ ፡ ወተውህበሙ ፡ ለ
ጉበአን ። ወኮነ ፡ ዓቢይ ፡ ፍሥሐ ፡ ለኵሉ ፡
እምድኅረ ፡ ኃለፈ ፡ በዓል ፡ ነበረት ፡ ሀየ ፡ ሠ
ሉሰ ፡ መዋዕለ ። ወካዕበ ፡ ይቤ ፡ ፩ሥርግው ፡
በድንግልና ፡ እንዘ ፡ አሐውር ፡ ቤተ ፡ ማ
ርያም ፡ በበዓለ ፡ ልደታ ፡ ተራከብኩ ፡ ምስ
ለ ፡ ፩ብእሲ ፡ አገበረኒ ፡ ዘእንበለ ፡ ፈቃድየ ።
ወወሰደኒ ፡ ውስተ ፡ ቤቱ ፡ ወኃደርኩ ፡ ሀየ ፡
ወጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ነጸርኩ ፡ ስፍሕ
ተ ፡ ሀገረ ፤ ወምልዕተ ፡ ውስቴታ ፡ ቅዱሳን ፡
ወሥርግዋነ ፡ ነጽሕ ፡ ወቆምኩ ፡ አነሂ ፡ ም
ስሌሆሙ ። ወሶቤሃ ፡ ተሠጠ ፡ ሰማይ ፡ ወኮ
ነ ፡ ዓቢይ ፡ ግርማ ፡ ወወረደ ፡ ደመና ፡ ብሩህ ፡
ከመ ፡ ፀሐይ ፤ ወማእከሌሆሙ ፡ ወፅአ ፡ ሕ
ፃን ፡ ግሩም ፡ ዘይወፅእ ፡ መብረቅ ፡ ማእከለ ፡
እሉ ፡ ቅዱሳን ፡ ቀነጸ ፡ ዝኩ ፡ መባእ ፡ ጽዮ
ን ፡ ወተሠጥዎ ፡ ለሕፃን ፡ ወተሐቅፉ ፡ ክሳ
ውዲሆሙ ፡ ወተሰፃሙ ፡ ወአንከሩ ፡ ወተበ
ሀሉ ፤ በእንተ ፡ ምንት ፡ ተውህቦ ፡ መጠነኃ ፡
(Fol. 21b.) ጸጋ ። ወቦ ፡ እለ ፡ ይቤሉ ፡ እስመ ፡
ይገብር ፡ በዓለ ፡ ልዳታ ፡ ለእሙ ፡ ወሠምረ ፡
ቦቱ ፤ ወዘንተ ፡ ነጺርየ ፡ ኀዘንኩ ፡ በእንተ ፡
ዘኢመጻእኩኡ ፡ ኀቤከ ፤ ወከመዝ ፡ ነገሮ ፡
ወሰሚያ ፡ መባእ ፡ ጽዮን ፡ ተፈሥሐ ፡ ወአ
ፈድፈደ ፡ ገቢረ ፡ በዓል ። ወአክበረ ፡ ላለወ
ርኁ ፡ በእንተ ፡ ዕበየ ፡ ልደታ ፡ ወአመ ፡ ፲
ወ፯በእንተ ፡ ክብረ ፡ ዕርገታ ። ወብዙኅ ፡ ተ
አምራት ፡ ወመንክራት ፡ ይትገበር ፡ በእደ
ዊሁ ፡ አመ ፡ በዓላቲሃ ፡ ለእግዝእትነ ፡ ማርያ
ም ፡ ወይብል ፡ ወትረ ፡ ነጽርኒ ፡ ወኢታስኅ
ፍርኒ ፡ ለገብርኪ ፡ መባዓ ፡ ጽዮን ፤ ወወጠነ ፡

ያግሙ ፡ ሥጋሁ ፡ በጥቡዕ ፡ ልብ ፡ ከመ ፡ ይ
በመዱ ፡ ለእግዚአብሔር ። ወገብረ ፡ መዋቅ
ሕተ ፡ ለአቍያጺሁ ፡ ወሰናስለ ፡ ለአዕጻዊ
ሁ ፡ ወለገበዋቲሁ ፤ ወለሐቋሁ ፡ ገብረ ፡ ከ
መገ ፡ ወበመዋዕለ ፡ አጽዋም ፡ ይለብስ ፡ ሰ
ቀ ፡ መትሕተ ፡ አልባሲሁ ፡ ከመ ፡ ኢያእም
ሮ ፡ ሰብእ ። ወይበል (Fol. 22a.) ዕ ፡በሠሉስ ፡
ዕለት ፡ አቅማሐ ፡ ገጸም ፡ ወየኃድር ፡ በባሕ
ር ፤ እምብዝኃ ፡ ሕማመ ፡ ፃማ ፡ እስከ ፡ መ
ጽለወ ፡ ሥጋሁ ፡ ወተስእሎ ፡ ለዕአሐተ ፡ ዕ
ለተ ፡ እምእለ ፡ ሀለው ፡ ምስሌሁ ፡ ምንተ ፡
ትኔጽር ፡ ቅድሜከ ፡ ሶበ ፡ ትወርድ ፡ ውስ
ተ ፡ ባሕር ፡ ሌሊተ ። ወይቤሎሙ ፡ ምንተ
ኒ ፡ ኢያኔጽር ፡ ቅድሜየ ፡ ወቅድሜክሙ ። ።
ወሰብሖ ፡ አቡነ ፡ ለእግዚአብሔር ፤ ወይቤ ፡
ሶበ ፡ እወዕእ ፡ እግኅደርየ ፡ ይወዕእ ፡ ከከብ ፡
ብሩህ ፡ ወይመርሐኒ ፡ እንዘ ፡ እኔጽር ፡ እ
ስከ ፡ ባሕር ፤ ወዘንተ ፡ ሰሚዓን ፡ አንከርን ፡
ጸጋሁ ፡ ለእግዚአብሔር ። ወዘይገብር ፡ ለቅ
ዱሳኒሁ ፡ ወእንዘ ፡ ሀለው ፡ ቀዊሞሙ ፡ ው
ስተ ፡ ባሕር ፡ መጽአ ። ፡ ሰይጣን ፡ ማእከለ ፡
ጽልመት ፤ እንዘ ፡ ይነቁ ፡ ከመ ፡ አርዌ ፡ ም
ድር ፡ ያደነግጸሙ ፡ በመዓቱ ፡ ዘኢይትዓወ
ቅ ፡ ንባቡ ፡ ወይቤ ፡ አቡነ ፡ ጸንዐ ፡ በኃይ
ለ ፡ እግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ። ወዓተ
በ ፡ በትእምርተ ፡ መስቀል ፡ ላ (Fol. 22b.) ዕ
ሌሁ ። ወግብተ ፡ ወረደ ፡ በግዕ ፡ እምሰማይ ፡
በዓቢይ ፡ ግርማ ፡ ዘኀብሩ ፡ ቅይሕ ፡ ከመ ፡
አንበሳ ፡ ወአቅርንት ፡ ቦቱ ። ወቆመ ፡ በድን
ጋገ ፡ ባሕር ፡ ቅድምሁ ፡ ለጸድቅ ፡ ወተመይ
ጠ ፡ ለፈ ፡ ወለፈ ፡ እምግርማ ፡ ርእየቱ ፡ ተ
ኃጥአ ፡ ውእቱ ፡ መስሕት ፤ ስብሐት ፤ ወአ
ኰቲት ፤ ለበግዓ ፡ ሕይወት ። ዘወረደ ፡ እም
ሰማያት ። ዘአድኀኖሙ ፡ ለአግብርቲሁ ፡ በ
ቅጸበት ። እምተቃርኖቱ ፡ ለጸላኤ ፡ ሠናያ
ት ። ወከማሁ ፡ ያድኅና ፡ ለነፍሰ ፡ ኃጥእ ፡
ተክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ፍቅርቱ ፡ ወለተ ፡
ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ ዓለም ፡ አሜን ።

(Fol. 25a.) ወካዕበ ፡ እነግረክሙ ፡ ጎሩቶ ፡
ለአቡነ ፡ መባአ ፡ ጽዮን ፡ ይቤ ፡ መጽአ ፡ ኅ
ቤየ ፡ መዓዛ ፡ ሕይወት ፡ ሠናይ ፡ ዜናሁ ፤ እ
ምዜና ፡ ስሒን ፡ ወኵሉ ፡ ጊዜ ፤ እመሂ ፡ ቆ
ምኩ ፡ ወእመሂ ፡ ነበርኩ ፤ ወእመሂ ፡ ኮንኩ ፡
ምስለ ፡ ሰብእ ። ወእመሂ ፡ ባሕቲትየ ፡ ኢየ
ኃድገኒ ፡ ወሐለየኩ ፡ ምንት ፡ ኮነ ፡ ላዕሌየ ፡
ወሖርኩ ፡ ኀበ ፡ ቅዱሳን ፤ እመ ፡ አርአዮሙ ፡
እግዚአብሔር ፡ ይንግሩኒ ። ወበጺሐየ ፡ ነገ
ርክምሙ ፡ ኵሎ ፡ ዘኮነ ፡ ላዕሌየ ። ወሰሚዖ
ሙ ፡ አንከሩ ፡ ወባረክዎ ፡ ለአምላክ ፡ ምሕ
ረት ። ወይቤልዎ ፡ ለቅዱስ ፡ ወበዕ ፡ አን
ተ ፡ ወገዚ ፡ ዜና ፡ መዓዛክ ፡ ውእቱ ፡ ኢየሱ
ስ ፡ ክርስቶስ ፤ ወከመዝ ፡ ልማዱ ፡ ሶበ ፡ ይ
መጽእ ፡ ኀበ ፡ ኀሩያኒሁ ። መቅድመ ፡ ያጸግ
ቦሙ ፡ እመዓዛሁ ። ወእምዝ ፡ ይትረዓዮሙ ፡
ወለከኒ ፡ ሀለወክ ፡ ትርአይ ፡ ተደለው ፡ ለነጽ
ሮቱ ። ወሶበ ፡ ይዜንወክ ፡ እምይእዜሰ ፡ ስግ
ድ ። ሎቱ ፡ ወአእምር ፡ ከ (Fol. 25b.) መ ፡ በ
ጽሐ ፡ ኀቤከ ፡ ወሰሚዖ ፡ ደንገፀ ፤ ወይቤ ፡
ምንተ ፡ እብሎ ፡ አነ ፡ ኃጥእ ፡ ጸእሙ ፡ ውእ
ቱ ፡ አስተዳለወኒ ፡ ከመ ፡ በሥምረቱ ። ወይ
ቤሉ ፡ እሙንቱ ፡ ቅዱሳን ፡ አሜን ፡ ወእም
ዝ ፡ ነበረ ፡ ኀዳጠ ፡ መዋዕለ ። ወዜና ፡ መዓዛ

ሁ ፡ እምኔሁ ፡ ኢሰሰለ ። ወአሐተ ፡ ዕለተ ፡ አመ ፡ ፳ወ፱ለታኅሣሥ ፡ በእንተ ፡ ልዱቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ሶበ ፡ ወፅአ ፡ እማኅደሩ ፡ ለገቢረ ፡ በዓል ። አሜሃ ፡ ሀሎ ፡ ብርሃነ ፡ ወርኅ ፡ አንቃዕዲዎ ፡ ሰማየ ፡ ጸለየ ፡ ኀበ ፡ እግዚአብሔር ። ወበጊዜሃ ፡ ርእየ ፡ ኃዋኅወ ፡ ሰማይ ፡ ርኅወ ። ወወረደ ፡ ከመ ፡ እንተ ፡ መብረቅ ፡ ብሩህ ፡ በአንፃርየ ። ወቀሪበ ፡ ኀቤየ ፡ ኮነ ፡ ሕፃነ ፡ ወነበረ ፡ ዲበ ፡ እንግድዓየ ፡ ወሐቀፈኒ ፡ ክሳድየ ። ወበጊዜሃ ፡ አኀዘኒ ፡ ፍርሃት ፡ ወረዓድ ፡ ወተመሰውኩ ፡ ከመ ፡ ሰምዕ ፤ ወአውሥአኒ ፡ ወይቤለኒ ፡ ኢትፍራህ ፡ አነ ፡ ውእቱ ፡ ሕፃነ ፡ ማርያም ፡ ዘተወለድኩ ፡ ዮም ፡ (Fol. 26a.) ወዘንተ ፡ ብሂሎ ፡ አምኃኒ ፡ አፋየ ። ወእምብዝኃ ፡ ጣዕመ ፡ ቃሉ ፡ ወሳዕሳዓ ፡ አፋሁ ፡ ኢያእመርኩ ፡ እስመ ፡ አንበዘ ፡ ልብየ ። ወአቁርኩዎ ፡ በልብስየ ፡ አሐተ ፡ ሰዓተ ፡ ወሶበ ፡ ፈቀደ ፡ ይትነሣእ ፡ እምላዕሌየ ፤ እቤሎ ፡ ተሐውርኩ ፡ አእግዚእየ ፡ ዘእንበለ ፡ እጽግብከ ። ወሶቤሃ ፡ ተፍዓ ፡ ምራቆ ፡ ዲበ ፡ ልብስየ ፡ ወይቤለኒ ፡ ንሣእ ፡ ይኩንከ ፡ ተስፋ ፡ ወተናዘዝ ፡ ቦቱ ። ወአነሂ ፡ ኢየኃድግከ ፡ ወእሄሉ ፡ ወትረ ፡ ምስሌከ ። ወዘንተ ፡ ብሂሎ ፡ ተመሥጠ ፡ ሰማየ ፤ ወነበርኩ ፡ እስዕም ፡ ውእተ ፡ ምራቀ ፡ ዘወፅአ ፡ እምአፋሁ ፡ ቅዱስ ። ወበዕለተ ፡ ኢቁረብኩ ፡ እልሕስ ፡ ኪያሁ ፡ ሀየንተ ፡ ቍርባን ፤ ወአሐተ ፡ ዕለተ ፡ መጽአ ፡ ፩ብእሲ ። ወይቤለኒ ፡ አውሕሰኒ ፡ ልብስከ ። ወአውሐስክዎ ፡ ረሚዕየ ፡ ዘኮነ ፡ በልብስየ ። ወሶቤሃ ፡ በጽሐ ፡ ኀቤየ ፡ ፩መነኮስ ፡ እምርኁቅ ፤ ወይቤለኒ ፡ ዕፁብ ፡ ራእየ ፡ ር (Fol. 26b.) ኢኩ ፡ በእንተአከ ፡ ወእቤሎ ፡ ምንትኑ ፡ ውእቱ ፡ ወይቤለኒ ፡ መጽአ ፡ ኀቤየ ፡ ፩ወፈዛ ፡ ዘሠናይ ፡ ራእዩ ፡ ወቆመ ፡ መልዕልተ ፡ ርእስየ ። ወተናገረኒ ፡ በሕልም ፡ እንዘ ፡ ይብል ፡ ስማዕ ፡ ሊተ ፡ በመባዓ ፡ ጽዮን ፡ ወመጻእኩ ፡ ኀቤሁ ፤ ወተሐቀፍኩ ፡ ዲቤሁ ፡ ወወደይኩ ፡ ምራቀ ፡ በልብሰ ፡ ዚአዙ ። ወአማኅፀንኩ ፡ ቦቱ ፡ ወውእቱ ፡ አውሐሰ ፡ ለካልእ ፤ ወእቤሎ ፡ መኑ ፡ አንተ ፡ ወይቤለኒ ፡ ውእቱ ፡ የአምረኒ ፡ ዳእሙ ፡ ንግር ፡ ዘእቤለከ ። ወሰሚዖ ፡ አቡነ ፡ መባእ ፡ ጽዮን ፡ ወድቀ ፡ በገጹ ፡ ወበከየ ፡ ዓቢየ ፡ ብካየ ፡ ወሐረ ፡ ኀበ ፡ ቤተ ፡ ማርያም ፡ ወበጽሐ ፡ ኀበ ፡ አቡነ ፡ ጢሞና ፡ ምሉአ ፡ መንፈስ ፡ እስመ ፡ አበ ፡ መንፈሱ ፡ ውእቱ ። ወይቤሎ ፡ ስምዓኒ ፡ አአቡየ ፡ ዘኮነ ፡ በላዕሌየ ፡ ወነገሮ ፡ ኵሎ ፡ ዘኮነ ፡ ወሰሚዖ ፡ እምቃሉ ፡ ዘንተ ፡ አባ ፡ ጢሞና ፡ ተፈሥሐ ፡ ወይቤ ፡ በእማን ፡ ወልድየ ፡ አን (Fol. 27a.) ተ ፡ ዘሠምረ ፡ ብከ ፡ ወልዶ ፡ ማርያም ፡ ዋሕድ ፡ ኢትኅገዝ ፡ እንበይነ ፡ ምሕረቱ ፡ ውእቱ ፡ ከሠተ ፡ ለከ ፤ ወእመሰ ፡ ተበቀለከ ፡ ወእምተምዕዓከ ፡ በኀቡኡ ። ወይቤሎ ፡ ሀበኒ ፡ ንስሐ ፡ አአቡየ ፡ በእንተ ፡ ዘረሳዕኩ ፡ ቦቱ ፡ ወአውሐስኩ ፡ ውእተ ፡ ልብሰ ፡ ወውእቱኒ ፡ ወሀበ ፡ ንስሐ ፡ በከመ ፡ ይደሉ ። ወይቤሎ ፡ ኢትሕፅብ ፡ ውእተ ፡ ልብሰ ፡ ለዝሉፉ ፡ ዘተሐቅፈ ፡ ቦቱ ፡ ወወደየ ፡ ምራቀ ፡ ወልዶ ፡ እግዚአብሔር ፤ ወተዓፀፍ ፡ በንጹሕ ፡ ወበውቃቤ ፡ ምንተ ፡ ይሴኒ ፡ ብከ ፡ እምአፋሁ ፡ ለሕፃነ ፡ ድንግል ፤

ዘከነከ ፡ ግልባበ ፡ ወተናገሩ ፡ ዕበያቲሁ ፡ ለእ
ግዚአብሔር ። ወይቤሎ ፡ ጢሞና ፡ ለብፁ
ዕ ፡ መባእ ፡ ጽዮን ፡ ስማዕ ፡ እንግርከ ፡ እንዘ ፤
አሐውር ፡ በምሥራቅ ፡ ቤተ ፡ ክርስቲያን ፡
በጊዜ ፡ ፫ሰዓት ፡ ዘመዓልት ፡ ረክብክዎሙ ፡
ለሕፃን ፡ ወለእሙ ፡ እንዘ ፡ ያንጸበርቅ ፡ ስ
ኖሙ ። ወሶ (Fol. 27b.) ቤሃ ፡ ደንገፅኩ ። ወ
እቤሎሙ ፡ ሰላም ፡ ለክሙ ፡ ወይቤሉኒ ፤ ሰ
ላመ ፡ ክርስቶስ ፡ ይኩን ፡ ላዕሌክ ፡ ወእቤሎ
ሙ ፡ እለ ፡ መኑ ፡ አንትሙ ። ወአፍርሃኒ ፡ ነ
ጽሮትክሙ ፡ ወአውሥአተኒ ፡ ድንግል ፡ ወ
ትቤ ፡ አነ ፡ ጽጌ ፡ ደንግላት ፡ ዘቈላት ። ወ
ካዕበ ፡ ይቤለኒ ፡ አነ ፡ ኢየሱስ ፡ ዘገለላ ፡ ወ
ሰሚዕየ ፡ ሰገድኩ ፡ ታሕተ ፡ እገሪሁ ፡ ለሕ
ፃን ፤ ወአንሥአተኒ ፡ ድንግል ፡ ወአምኃተ
ኒ ፤ ወሕፃንኒ ፡ አኀዘ ፡ አፉየ ። ወሰዓመኒ ፡
እንዘ ፡ ይብል ፡ ምዑዝ ፡ ክህነቱ ፡ ለጢሞና ፡
ወተሰወሩ ፡ እምኔየ ፡ ወሰሚያ ፤ ዘንተ ፡ ነገ
ረ ፡ ዘይጥዕም ፡ እመኃር ፡ ወሥክር ፡ አንከረ ፡
መባእ ፡ ጽዮን ፤ ፍትወ ፡ ምግባር ፡ ዘምስለ ፡
ጢሞና ፡ ሠናየ ፡ ገክር ፡ እምተየውሆቱ ፡
ለወልደ ፡ እግዚአብሔር ፤ ወእምነ ፡ ኀሩታ ፡
ለመንፈሳዊት ፡ ሐመር ፤ እግዝእትነ ፡ ማርያ
ም ፡ ወእምዝ ፡ ተባረከ ፡ ወልድ ፡ እምአ
(Fol. 28a.) ቡሁ ፡ ወአተወ ፡ በሰላም ፡ ብሔር ።
ወእምድኅረ ፡ ኀዳጥ ፡ መዋዕል ፡ ጸውዖ ፡ ብ
ፁዕ ፡ መባዓ ፡ ጽዮን ፡ ለ፩ዲያቆን ፡ ምስኪ
ን ። ወይቤሎ ፡ ትክሉ ፡ ተዓቅብ ፡ ነገረ ፡
እንግርከ ፤ ወይቤሎ ፡ እወ ፡ አባ ፡ ወይቤ ፡
ትትአሠርኑ ፡ በሥልጣነ ፡ ጴጥሮስ ፡ ወጳው
ሎስ ፡ ከመ ፡ ኢትንግር ፡ ለካልእ ፡ በመዋዕ
ለ ፡ ሕይወትየ ። ወእምድኅረ ፡ ሞትየሰ ፡ በ
ከመ ፡ ፈቀድከ ፡ ወይቤሎ ፡ እወ ፡ በል ፡ አ
ባ ። ወይቤሎ ፡ ስማዕ ፡ ወአሐተ ፡ ዕለተ ፡ ሶ
በ ፡ እጹሊ ፡ በጊዜ ፡ ፫ሰዓት ፡ በከይኩ ፡ ተ
ዘከርየ ፡ ሕማማተ ፡ ሞቱ ፡ ለእግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ወሰቆቃወ ፡ እሙ ፡ ድን
ግል ፡ እንዘ ፡ እብል ። ኦእግዚእትየ ፡ ከመ ፡
ምንት ፡ ተንተንኪ ፡ በይእቲ ፡ ሰዓት ፡ ነጸ
ረኪ ፤ ስቅለቶ ፡ ለዋሕድኪ ፡ ዕሩቀ ፡ ወቅሥ
ፈቶ ፡ ቅንዋቶ ። ወርግዘቶ ፡ ለፍቁርኪ ፡ እ
ስመ ፡ ፮ውእቱ ፡ ለኪ ፡ ዘእንበለ ፤ እኁ ፤ ወ
እኅት ፡ ኦእግዚእትየ ፤ ወእም (Fol. 28b.) ተ
መነይኩ ፤ አሜሃ ፡ አሃሉ ፡ እኂዝየ ፡ ጕን
ደ ፡ መስቀሉ ፡ ለፍቁርኪ ፡ እሙት ፡ እምቅ
ድመ ፡ ትፃእ ፡ ነፍሱ ፤ እምሥጋሁ ፡ ለእግ
ዚእነ ፡ እንዘ ፡ እበኪ ፤ ከመዝ ፡ ኮነ ፡ ፀዳለ ፡
ብርሃን ፡ በየማንየ ። ወሶቤሃ ፡ ርኢክዋ ፡ ለ
እግዚእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡
ወአውሥአተኒ ፡ እንዘ ፡ ትብል ፡ አመባዓ ፡
ጽዮን ፡ ለምንት ፡ ታበክየኒ ፡ ብካየ ፡ በይእ
ቲ ፡ ሳዓት ፤ ሊተሰ ፡ ገዓርኩ ፡ ነጺርየ ፡ ዕር
ቃኖ ፡ ለፍቁርየ ፡ ወቅሥፈቶ ፡ ለሕፃንየ ።
ቅንዋቶ ፡ ለቦኑርየ ፡ ወስቅለተ ፡ ሞቱ ፡ ለ
ዋሕድየ ። አንተሰ ፡ ኢነጸረከ ፡ ዘትበኪ ፡
ወዘንተ ፡ እንዘ ፡ ትብል ፡ በከይኩ ፡ አነሂ ፡
ምስሌሃ ። ወፈጸመኒ ፡ ብካየ ፡ አማኅፀንኩ ፡
ነፍስየ ፡ ኀቤሃ ፡ ወኀሠሠት ፡ አንብዕየ ፡ በ
አልባሲሃ ። ወእምዝ ፡ ተሰውረት ፡ እምኔየ ፡
ወዘንተ ፡ ከመዝ ፡ ገብረት ።

(Fol. 31a.) ወካዕበ ፡ እንዘ ፡ ሀሎ ፡ ቀዊሞ ፡
ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ በጊዜ ፡ ፫ሰዓት ፡

ወእንዘ ፡ ይጼሊ ። እንዘ ፡ ይብል ፡ እግዚእ
የ ፡ ወአምላኪየ ፡ ወመድኃንየ ፡ ኢየሱስ ፡
ክርስቶስ ። ቅሩብ ፡ አንተ ፡ ለእለ ፡ ይጼው
ዑከ ፡ እስእለከ ፤ ወአስተበቍዓከ ፡ ኢትርኃ
ቅ ፡ እምኔየ ፡ በእንተ ፡ እለ ፡ ተባረኩ ፡ በእ
ጌየ ። ወተናዘዙ ፡ በቃልየ ፡ ወተማኅፀኑ ፡
ኀቤየ ፡ እንበለ ፡ ያእምሩ ፡ ጊጋየ ፡ ተመሲ
ልየ ፤ ጸድቀ ፡ ከመ ፡ ትስረዮ ፡ ሎሙ ፡ ኃጢ
አቶሙ ። ወአልቦ ፡ ንጹሕ ፡ በቅድሜከ ፡ ዘ
እንበለ ፡ ቡርክት ፡ ማርያም ፡ ወላዲትከ ፡ እ
ስመ ፡ መሐሪ ፡ አንተ ፡ ወመስተሣህል ፡ እስ
ከ ፡ ለዓለም ፡ አሜን ። ወሶቤሃ ፡ ቆመ ፡ ቅ
ድሜሁ ፡ ወሬዛ ፡ ዘሠናይ ፡ ላህዩ ፡ ወትእ
ምርተ ፡ መስቀል ፡ ልብሱ ፡ ወአክሊል ፡ ንጹ
ሕ ፡ ዲበ ፡ ርእሱ ። ወይቤሎ ፡ ነየ ፡ መጻእኩ ፡
ኀቤከ ፡ ከመ ፡ እፈጽም ፡ ስእለተከ ፡ ወእጸ
ገከ ፡ ይኩን ፤ በከመ ፡ ቃልከ ፡ ኵሉ ፡ ዘተ
ማኅፀነ ፡ በከ ፡ ዘተጠምቀ ፤ ወዘ (Fol. 31b.) ተ
ባረከ ፡ በእደከ ፡ ወዘሖረ ፡ በትእዛዝከ ። ወ
ዘንተ ፡ ዜና ፡ ሰሚዖ ፡ እምርኁቅ ፡ ዘተማኅ
ፀነ ፡ በስምከ ፡ ከመ ፡ እምሕሮ ፤ ወአሠረግ
ዎ ፡ መሐልኩ ፡ ለከ ፡ በርእስየ ፡ አነ ፡ ወል
ዱ ፡ ለእግዚአብሔር ፡ ወበኵራ ፡ ለቡርክት ፡
ማርያም ፡ በዘኢይትሔሰው ፡ ቃልየ ፡ ወኢ
ይዔምፅ ፡ ኪዳንየ ። መሐልከ ፡ ለከ ፡ ወሀለ
ወከ ፡ ካዕበ ፡ ዘትስእለኒ ፡ ኵሎ ፡ ዘፈቀድከ ።
ወአነሂ ፡ እስምዓከ ፡ ስእለተከ ፡ ወእሁበከ ፤
በከመ ፡ ፈቀድከ ፡ ወዘንተ ፡ ብሂሎ ፡ አው
ፅአ ፡ እምአባሉ ። ወይቤሎ ፡ ነዓ ፡ ቅረብ ፡
ኀቤየ ፡ ወአጥበዎ ፡ አምላክነ ፡ ከመ ፡ ይትቀ
ላም ፡ አፉሁ ፡ ወኵለንታሁ ፤ በዜወ ፡ መለኮ
ት ፡ ወእምዝ ፡ ተሠወረ ፡ እምኔሁ ። ወተነድ
ፈ ፡ ልቡ ፡ በፍቅረ ፡ ዚአሁ ፡ ወበሐልዮ ፡ ስነ ፡
ዚአሁ ፡ ተፃወወ ፡ ሕሊናሁ ፡ ዘቀዳሚ ፡ መ
ዓዛሁ ። ኢሰሰለ ፡ እምኔሁ ፡ ለመባእ ፡ ጽዮ
ን ፡ ገብሩ ፡ ይምሐ (Fol. 32a.) ረነ ፡ እግዚአ
ብሔር ፡ በጸጋሁ ። ወለኃጥእ ፡ ፍቁሩ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ፍቅርቱ ፡ ወለ
ተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 33a.) በስመ ፡ ሥሉስ ፡ ቅዱስ ፡ ናጤይ
ት ፡ ወንጎግር ፡ ለዘየንብቦ ፡ ወለይስምዖ ፡ በ
ለብዎ ፤ ወሶበ ፡ ፈድፈደ ፡ ፍቁሩ ፡ ለእግዚአ
ብሔር ፡ ኀበ ፡ ተክለ ፡ ማርያም ፡ ሶበ ፡ ሐወ
ጸ ፡ ከመ ፡ የሀቦ ፡ ኪደን ፡ ምሕረት ፡ ወከመ ፡
ያጥብዎ ፡ ጥቦ ፡ ሐለየ ፡ በልቡ ። ወይቤ ፡ ም
ንተ ፡ አዓሥዮ ፡ ለእግዚአብሔር ፡ አምላኪ
የ ፡ ኢየሱስ ፡ ክርስቶስ ፤ ዘመጠነኀ ፡ አፍቅ
ሮትየ ፡ በኢተዘክሮ ፡ ኃጣውዕየ ፡ ወምንተ ፡
በዓለ ፡ እገብር ፡ እምአፍቅሮቱ ። ልደቶ ፡
ጥምቀቶ ፡ ሕማማቲሁ ፡ ወትንሣኤሁ ፡ በከ
መ ፡ ተክህለኒ ፡ ምስለ ፡ ሰብእ ፡ አክበርኩ ፡
በባሕቲትየ ፡ ምንተ ፡ እገብር ፡ በዓለ ። ወም
ንተኑ ፡ ዘያሠምሮ ፡ ለእግዚአብሔር ፡ ወዘን
ተ ፡ ብሂሎ ፡ ሰአለ ፡ ወይቤ ፡ እግዚእየ ፡ ወ
አምላኪየ ፡ ክሥት ፡ ሊተ ፡ ዘታፈቅሮ ፡ ወ
ዘታሠምሮ ፡ ከመ ፡ እግበር ፡ በዓለ ። ወሰም
ዓ ፡ እግዚአብሔር ፡ ስእለቶ ፤ ወሐልዮቶ ፡
(Fol. 33b.) ወአመረ ፡ ሎቱ ፡ በመንፈስ ፡ ቅዱ
ስ ፡ ከመ ፡ ያክብር ፡ ዕለተ ፡ ክብርቱ ፡ ወቅድ
ስተ ፡ ወኀረተ ። እንተ ፡ ባቲ ፡ ሰቀልዎ ፡ ለ
እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለቤዛ ፡ ኵ
ሉ ፡ ዓለም ። ወተስእሎሙ ፡ ለካህናት ፡ ወ

ይቤሎሙ ፡ በአይ ፡ ዕለት ፡ ተሥግ ። ወበአ
ይ ፡ ዕለት ፡ ተንሥአ ፡ እግዚእነ ፡ ወአምላ
ክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወ
በ ፡ እለ ፡ ይቤሉ ፡ አመ ፡ ፷ወ፱ለመጋቢት ፡
ወበ ፡ እለ ፡ ይቤሉ ፡ በመጽሐፈ ፡ ስንክሳር ፡
አመ ፡ ፷ወ፯ተሥግ ፡ ወአመ ፡ ፷ወ፱ተንሥ
አ ፡ ወበመጽሐፈ ፡ ጎዳርኒ ፡ ፫፻፲ወ፰ርቱዓን ፡
ሃይማኖት ፡ ከመ ፡ ይብሉ ፡ ወመጽሐፈ ፡ ዕ
ርገታኒ ፡ ድርሳን ፡ ዘእግዝእትነ ፡ ማርያም ፡
ከማሁ ፡ ይብል ። ወጠየቀ ፡ ዘንተ ፡ ተፈሥሐ ፡
በእንተ ፡ ዘረከበ ፡ ቀዘተመነየ ፡ ዕለተ ፡ ሠናየ ፤
ዘኢያጥረይዎ ፡ ቀደምት ፡ አጥረየ ፡ እምተዝ
ካረ ፡ ጸድቃን ፡ (Fol. 34a.) ወሰማዕት ። ኪያ
ሃ ፡ ኃረየ ፡ ወአፍቀረ ፡ ወአሠነየ ፡ ወአልዓ
ለ ፡ ወአዕበየ ፡ መበአ ፡ ጽዮን ፡ ወአስተጋብ
አ ፡ አኃዊሁ ፡ ወአኀቲሁ ፡ ወሉሎ ፡ ደቂቆ ፡
ወእሊኣሁ ። ወይቤሎሙ ፡ ስምዑኒ ፡ እንግ
ርክሙ ፡ ዘመከርኩ ፡ አነ ፡ በዘንረክብ ፡ ሕ
ይወት ፡ ዘለዓለም ፡ በመንግሥት ፡ ሰማያ
ት ። እስመ ፡ ኵሎሙ ፡ ቅዱሳን ፡ አጥረዩ ፡
በቍሔት ፡ ለነፍሶሙ ፡ ቦ ፡ በጸዊም ፡ ወቦ ፡
በትኅርምት ፡ ወቦ ፡ በፃማ ፡ ወቦ ፡ በጸሎት ፡
ወቦ ፡ በሰጊድ ፡ ወቦ ፡ በትጋህ ። ወንሕነሰ ፡
ከሐድያን ፡ ንዑ ፡ ንፀመድ ፡ ወንግበር ፡ ተ
ገዝካረ ፡ ሞቱ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፤ በገዝቱ ፡ ንሬኢ ፡ ገጸ ፡
ለእግዚአብሔር ። በከመ ፡ ይቤ ፡ ለሊሁ ፡ ለ
አርዳኢሁ ፡ አመ ፡ ወሀቦሙ ፡ ምሥጢረ ፡
ዚአሁ ፡ ዘንተ ፡ እንዘ ፡ ትገብሩ ፡ ተገዝካረ ፡
ሞትየ ፡ ግበሩ ፤ ወተገዝረ ፡ ትንሣኤየ ፡
ትዜንው ፡ መፍትው ፡ ንግበር ፡ ተገዝኮሮ ፡
(Fol. 34b.) ወናስተሐይጽ ፡ በእንተ ፡ ዘሠም
ረ ፡ ብነ ፡ ወከነ ፡ በዝረ ፡ ለሕይወተ ፡ ዚአነ ።
ወለአበዊነሂ ፡ ሐዋርያት ፡ ይትገበር ፡ ተዝ
ካረ ፡ ሞቶሙ ፡ ለለዕለተ ፡ በዓሎሙ ። ወለ
እሉሂ ፡ ውእቱ ፡ ፈጠሮሙ ፡ ወውእቱ ፡ ቀ
ደሶሙ ፤ ወውእቱ ፡ ኃረዮሙ ፡ ወውእቱ ፡
አልዓሎሙ ፡ ወለእግዚእነ ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ ኢይትገበር ፡ ተገዝካረ ፡ ሞቱ ። ዘእ
ንበለ ፡ ትንሣኤሁ ፡ ማኅየዊ ። ወለእመ ፡ ኢ
ሞተ ፡ በእንቲኣነ ። መኑ ፡ እምተንሥአ ፡ ለ
እለ ፡ ያሐይወነ ፡ ለምንት ፡ ይቀልል ፡ ኀዝ
ካረ ፡ ሞቱ ፡ ለእግዚእነ ፡ እመተገዝካረ ፡ ት
ንሣኤሁ ፡ በከመ ፡ ይደሉ ፤ አንሰኬ ፡ እም
ፈተውኩ ፡ ኢይግበሩ ፡ ግብረ ፡ ማሕረስ ፡
ወኢምሥያጠ ። ወኢግብረ ፡ ኵሉ ፡ ዘሥ
ጋ ፡ በዕለተ ፡ በዓሉ ፡ ለእግዚእነ ፡ ወመድ
ኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አላ ፤ ከመ ፡
ንግበር ፡ በዓለ ፡ በብካይ ፡ ወላህ ፡ ወሰ (Fol. 35a.)
ቆታው ፡ ብዙኀ ፡ በእንተ ፡ ስቅለቱ ፡ ለመ
ድኃኒነ ፡ ስቡሕ ። ወይእዜኒ ፡ ስምዑ ፡ አ
ሆ ፡ በሉኒ ፡ እለ ፡ ኮንክሙ ፡ ምስሌየ ፡ ከ
መ ፡ ንትወከፍ ፡ ወንፀወን ፡ ቦቱ ። እመሂ ፡
በሞትነ ፡ አው ፡ በሕይወትነ ። ወይቤሉ ፡
አሆ ፡ ይኩን ፡ ሥምረቱ ፡ ለአምላክነ ፡ በከ
መ ፡ አዘዝከነ ፡ አንተ ። ወወሀበነ ፡ ኪያከ ፡
መርሀ ፡ ለመንግሥተ ፡ ሰማያት ፡ እንተ ፡
ይእቲ ፡ ፍኖተ ፡ ጽድቀ ። ውእቱሂ ፡ ይቤሉ
ሙ ፡ ሰአሉ ፡ ኬ ፡ ኅበ ፡ እግዚእነ ፡ ከመ ፡ ያ
ጽንዓነ ። ወሀለው ፡ ሰብእ ፡ ዘይጸልኑነ ፡ ወ
ይጼእሉነ ፡ እንዘ ፡ ይብሉ ፡ ዘኢተሠርዓ ፡ ሠ
ርው ፡ በፈቃዶሙ ፡ ወያብዕሉ ፤ ኢትፍርሀ

ዎሙኬ ፡ ለጸላእያን ፡ እስመ ፡ ናቀውም ፡ ሎሙ ፡ መጻሕፍተ ፡ ወለእመ ፡ ኢክህልን ፡ ተዋሥኦሙ ፤ ከማሁ ፡ ይስቅሉኒ ፡ ወከማሁ ፡ ይርግዙኒ ፡ በእንተ ፡ አክብሮተ ፡ ሞቱ ፤ ለአምላክነ ፡ በዝ ፡ ይኩን ፡ ሞት (Fol. 35b.) ን ። ወውእቱሂ ፡ ዘሞተ ፡ በእንቲአነ ፡ እመሂ ፡ ኮነ ፡ በከመ ፡ ንቤ ፡ አመ ፡ ፫ወ፯ለመጋቢት ፡ አው ፡ በካልእ ፡ ዕለት ፡ በዕለት ፡ ኢያእመርን ፡ ውእቱ ፡ የአምር ፡ ሕሊናነ ፤ ወኢያሐፅፅ ፡ ዕሤተነ ፡ ወኢይክልአነ ፡ በእንተ ፡ ዘኢያእመርን ፡ ናጥብዕኬ ፡ ሕሊናነ ፤ በዝ ፡ ግብር ፡ እስከ ፡ ትወፅእ ፡ ነፍሰነ ፡ እምዝ ፡ ዓለም ፡ ኃላፊ ። ወዘንተ ፡ ብሂሎ ፡ አኀዘ ፡ ያክብር ፡ በሰላም ፡ ምስለ ፡ እሊዓሁ ፡ ሰብእ ፡ በአሚኖቱ ፡ ጽኑዕ ፡ ለመበአ ፡ ጽዮን ፡ አቡነ ፡ ኃይለ ፡ ጸሎቱ ፡ ይዕቀቦ ፡ ለፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ፍቁርቱ ፡ ወለተ ፡ ጽዮን ፡ በኵሉ ፡ ሳዕ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 37a.) ወእምድኅረዝ ፡ በ፬ወርኅ ፡ ቀጸበ ፡ ለውእቱ ፡ ዘነገሮ ፡ ግብሮ ፡ ቀዳሚ ፡ ወአብአ ፡ ውስተ ፡ ማኅደሩ ። ወበከየ ፡ መሪረ ፡ ወጕድዓ ፡ እንግድዓሁ ፡ ወሶቤሃ ፡ ደንገፀ ፡ ውእቱ ፡ ዘይኔጽሮ ። ወይቤሎ ፡ ምንተ ፡ ኮንከ ፡ ወነገሮ ፡ እንዘ ፡ ይብል ፡ አንሰ ፡ ሰአልክዎ ፡ ለእግዚአብሔር ፡ ከመ ፡ ያርእየኒ ፡ ዘከመ ፡ ተሰቅለ ፤ ወተቀነወ ፡ ዲበ ፡ ዕፀ ፡ መስቀል ፡ እንዘ ፡ እብል ። አርእየኒ ፡ ከመ ፡ እብኪ ፡ ወአስቆቁ ፡ በእንቲአከ ፡ ነጺርየ ፡ ሕማምከ ፡ ለተገከረ ፡ ሞትከ ፤ አእግዚኦ ፡ አንተ ፡ ትቤለኒ ፡ ሰአል ፡ ኵሎ ፡ ዘፈቀድከ ፡ አነ ፡ እሁበከ ። ወይእዜኒ ፡ ዘንተ ፡ ዘሰአልኩከ ፡ አርእየኒ ፡ ወኢታስተጎፍረኒ ፡ እምተስፋየ ፡ አንተ ፡ አቡየ ፡ ወእምየ ፤ እስመ ፡ ዘእንበሌከ ፡ ባዕድ ፡ አልብየ ፡ ወእንዘ ፡ እጼሊ ፡ ከመ ፡ ዝ ፡ ግብተ ፡ ኣስተርአየኒ ፡ ወይቤለኒ ፡ ትፈቅድኑ ፡ ትነጽር ፡ ሕማምየ ፤ ወእቤሎ ፡ እወ ፡ እግዚእየ ፡ (Fol. 37b.) እፈቅድ ፡ ወይቤለኒ ፡ ትክልኑ ፡ ትኔጽር ፡ ሕማምየ ። ወይቤሎ ፡ ኃይለ ፡ ዚአከ ፡ ያጽንዓኒ ፡ ባሕቲ ፡ ሥመር ፡ እግዚኦ ፡ ከመ ፡ ታርእየኒ ። ወእምዝ ፡ ይቤለኒ ፡ ነዓ ፡ ትርአይ ፡ ወመጠቀኒ ፡ በሰረገላ ፡ ብርሃን ፡ ወወሰደኒ ፡ መንገለ ፡ ጽባሕ ፤ ወአብጽሐኒ ፡ በቅጽበት ፡ ኀበ ፡ ኢየሩሳሌም ፡ ወይቤለኒ ፡ ዝንቱ ፡ ቀራንዮ ፡ ወመካን ፡ ኀበ ፡ ተሰቀልኩ ፡ ቦቱ ። ወበጊዜሃ ፡ በጽሐ ፡ ግብተ ፡ ዕፀ ፡ መስቀል ። ወቆመ ፡ ህየ ፡ ከመ ፡ ቀዳሚ ፡ ወዓርገ ፡ ለሊሁ ፡ ሶቤሃ ፡ ወሰፍሐ ፡ እደዊሁ ፡ ቅዱሳት ፡ ዲበ ፡ ዕፀ ፡ መስቀል ፤ ወተቀነወ ፡ እደዊሁ ፡ ወእገሪሁ ፡ ወእክሊለ ፡ ዘሦክ ፡ ዲበ ፡ ርእሱ ፡ ጸዊሮ ፡ ወነጸረኒ ፡ በአዕይንቲሁ ፡ ፍሥሐት ፡ እንዘ ፡ ይጸውር ፡ አንብዓ ። ወሶቤሃ ፡ በነጽሮቱ ፡ ተመስወ ፡ ኵለንታየ ፡ ወተነጸሕኩ ፡ ውስተ ፡ ምድር ፡ ወኮንኩ ፡ ምውተ ። ወሶበ ፡ ኢኮነ ፡ በጽንዓ ፡ እግዚአብሔር ፡ እምተፈልጠት ፡ (Fol. 38a.) ነፍስየ ፡ እምሥጋየ ፤ ወወሬዶ ፡ እምስቀሉ ፡ እንዘ ፡ ይብል ፡ ኢይቤለከኩ ፡ ኢትክል ፡ ነጽሮ ፡ ሕማምየ ፤ ወእቤሎ ፡ ኢያእመርኩ ፡ እግዚኦ ፡ ዘኮነ ፡ ከመዝ ፡ መፍርሀ ፡ ወመደንግፅ ፡ ዕበየ ፡ ሞትከ ፡ ይትባረክ ፡ ስምከ ፡ ዘጸገውከኒ ፡ ስእለተ ፡ ተምኔትየ ። ወተፈጸመ ፡ አፍቅሮትከ ፡ በላዕሌየ ፡ አመፍቀሬ ፡ ሰብእ ።

ወይእዜኒ ፡ እግዚኦ ፡ ባርክ ፡ ሊተ ፡ ከመ ፡ እ
ግበር ፡ ተገክረ ፡ ሞትክ ፡ በከመ ፡ ክህልኩ ፤
አነ ፡ ገብርክ ፡ መበአ ፡ ጽዮን ፤ ሥመር ፡ እ
ግዚኦ ፡ ዘአቁርብ ፡ ለክ ፡ ንስቲተ ፡ መባዓ ፡
ወዕጠነ ፡ ወመሥዋዕተ ፡ በእንተ ፡ ጽፍዓተ ፡
መላትሒክ ፡ ወኵርዓተ ፡ ርእስክ ፡ ወቅሥ
ፈተ ፡ ዘባንክ ። ወበእንተ ፡ ቅንዋተ ፡ እደዊ
ክ ፡ ወእገሪክ ፡ ወርግዘተ ፡ ገቦክ ። ወበእንተ ፡
ጥብሐ ፡ ሥጋክ ፡ ወክዕወተ ፡ ደምክ ፡ ክቡር ፡
ሥመር ፡ ሊተ ፡ ወአፍቅር ። ወሶበ ፡ ይቤሎ ፡
አቡነ ፡ ለመፍቀሬ ፡ ሰብእ ፡ ይቤሎ ፡ ይኩን ፡
ለክ ፡ ቅዱሳ ፡ ወ (Fol. 38b.) ቡሩክ ፡ ወበዕለተ ፡
ትገብር ፡ ተገክርየ ፡ አነሂ ፡ ኢይትፈለጥ ፡
እምኔክ ፡ አክ ፡ በዕለተ ፡ ትገብር ፡ ተገክርየ ፡
ባሕቲቶ ፡ አላ ፡ በኵሉ ፡ ጊዜ ፡ ኢየኃድገክ ፤
ወለለ ፡ ዘከርክ ፡ ስምየ ፡ ኢይሴስል ፡ እምኔ
ክ ፡ በከመ ፡ አፍቀርክኒ ፡ አፈቅረክ ። ወባሕ
ቱ ፡ ጎረይ ፡ በምንትኑ ፡ አምሳል ፡ እትረአ
ይክ ፡ ወሕፃነኑ ፡ ከዊንየ ፡ ወሚመ ፡ ወሬዛ ፡
አው ፡ ከመ ፡ ዮም ፡ ኑ ፡ በሕማመ ፡ ሞትየ ።
ወእቤሎ ፡ በከመ ፡ ሥምረትክ ፡ እግዚእየ ፡
ይኩን ፤ ወደገመ ፡ ወይቤ ፡ አንተ ፡ ጎረይ ፡
ዘከመ ፡ ይዔድሞ ፡ ለልብክ ፤ ወእቤሎ ፡ እ
ምድጎረ ፡ አባሕክኒ ፡ እጎረይ ፡ ወሠመርክ ፡
ሊተ ፡ ለኃጥእ ፡ ገብርክ ፡ መባዓ ፡ ጽዮን ፤
እፈቅድ ፡ ትትረአየኒ ፡ በከዊነ ፡ ሕፃን ፡ እን
ዘ ፡ ትትየዋህ ፡ አሆ ፤ ይቤሎ ፡ እግዚእ ፡ ወ
ሶቤሃ ፡ ሰገደ ፡ ሎቱ ፡ ብፁዓዊ ፡ ታሕተ ፡ እ
ገሪሁ ። ወአእኰቶ ፤ ወእምገዝ ፡ ጸሮ ፡ ሰረገ
ላ ፡ ብርሃን ፡ ወአብጽሖ ፡ ብሔሮ ። ወእግ
(Fol. 39a.) ዚእነ ፡ ተሠወሮ ፡ ሎቱ ፡ ስብሓት ፤
ዘኢይትሐየይ ፡ ተግባሮ ፤ ይዕቀበ ፡ ለገብሩ ፡
ተክለ ፡ ሃይማኖት ፡ ወምስለ ፡ ፍቁርቱ ፡ ወ
ለተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 40a.) ወእምገዝ ፡ ከነ ፡ ያጠብዕ ፡ ፈድፋ
ደ ፡ ወይጽሕቅ ፡ ለገቢረ ፡ ተገክረ ፡ ሞቱ ፡
ለእግዚእነ ፡ ወምድጎኒነ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ወየሐርፅ ፡ በእዴሁ ፡ ወይመገር ፡ ምገ
ረ ፡ ወያበስል ፡ ጎብስተ ። ወየአቱ ፡ ማየ ፡ ቀ
ዲሆ ፡ ወየሐጥብ ፡ ዕፀወ ፡ ወይጸውር ፡ መል
ዕልተ ፡ ርእሱ ። ወዲበ ፡ መትከፍቱ ፡ እንዘ ፡
ያነክሮ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፤
ለዕፀ ፡ መስቀሉ ፡ ዘጸርየ ፡ ከመ ፡ ይቤዙ ፡ ተ
ግባሮ ፡ ወአነሂ ፡ እጸውር ፡ ከመ ፡ እግበር ፡
ተገክሮ ፤ ወከመ ፡ እኩን ፡ ገብሮ ፡ እስመ ፡
ለትሑት ፡ ውእቱ ፡ ያከብሮ ። ወበመቅድ
መ ፡ ደቂቁ ፡ ያነድድ ፡ እሳተ ፡ አስተብሪክ ፡
እንዘ ፡ ቀሲስ ፡ ውእቱ ፡ ወመምህር ፡ ኢፈ
ተወ ፡ ተክብሮ ፡ በወይነ ፡ ፍቅሩ ፡ ለወልደ ፡
ማርያም ፡ ሰኪሮ ፡ ኢተመይጠ ፡ ለተድጎሮ ።
ወገብረ ፡ በዓለ ፡ አመ ፡ ፳ወ፯ለወርኃ ፡ መጋ
ቢት ፡ በስብሓት ፤ ወበጸም ፡ ምስለ ፡ ካህና
ት ፡ (Fol. 40b.) ወዲያቆናት ፤ በንጹሕ ፡ ዕጣ
ን ፤ ወበአዕርጎ ፡ ጸሎት ፤ ወአጽግቦ ፡ ርኁብ
ን ፤ ወአርውዮ ፡ ጽሙዓን ። ለተገክረ ፡ ሞ
ቱ ፡ ለመድጎን ። ወዓዲ ፡ ሠርዓ ፡ ማኅበረ ፡
ለለወርኁ ፡ ወከፈሎሙ ፡ ለእሊአሁ ፡ በዕፃ ።
ወይቤሎሙ ፡ ተገበሩ ፡ ወጸምው ፡ በእንተ ፡
ተገክረ ፡ ሞቱ ፡ ለአምላክክሙ ፡ እስከ ፡ ይ
ደክም ፡ ኃይልክሙ ፤ ወያንጸፈጽፍ ፡ ሐፍክ
ሙ ፡ ወእስከ ፡ ይትቀጠቀጥ ፡ ዓዕምክሙ ፤
ወይትከዓው ፡ ደምክሙ ፡ ስምዑ ፡ በወንጌ

ል ፤ ዘይቤ ፡ እግዚእነ ፡ ዘአስተየ ፡ ጽዋዓ ፡ ማያ ፡ ቈሪረ ፡ በስመ ፡ ረድእየ ፡ አማን ፡ እብ ለክሙ ፡ ኢየሐዕዕ ፡ ዕሤቱ ፡ ዘገብረ ፡ በስ ሙ ፤ እፎ ፡ ይረክብ ፡ ክብረ ፡ ወሞገስ ፡ እም ኀቤሁ ፡ ተገበሩኬ ፡ ወፃምው ፡ በእንተ ፡ ክ ብረ ፡ ሞቱ ። ወበእንተ ፡ ብክያ ፡ ለእሙ ፡ ወ በእንተ ፡ መንክር ፡ ሕማሙ ፡ ሐልይዎ ፡ እ ስኩ ፡ አይ ፡ ይከብር ፤ ወየዓቢ ፡ እምተገዝካ ረ ፡ ቅዱሳን ፡ ወ (Fol. 41a.) ጻድቃን ፡ ወእም ተገዝኩ ፡ ለወልዶ ፡ እግዚአብሔር ። ወዘን ተ ፡ ገቢረክሙ ፡ በጥቡዕ ፡ ልብክሙ ፡ ለእ መ ፡ ተኰነንክሙ ፡ ይኰንኒ ፡ ሀየንቲክሙ ፡ ወባሕቱ ፡ እምባሕለ ፡ ልሳን ፤ ወእምትንሣ ኤሁ ፡ ለሰይጣን ፡ ኢትትሀወኩ ፡ ወእሞገዳ ፡ ለዓለም ፡ ተዓቀቡ ። ወከመዝ ፡ ይምዕዶሙ ፡ ወትረ ፡ ለእለ ፡ ይገብሩ ፡ ተገዝኮ ፡ ለመድ ኀን ። አቡነ ፡ መባዓ ፡ ጽዮን ፡ ሰባኬ ፡ ንጽ ሕ ፡ ካህን ። ጸሎቱ ፡ ይዕቀቦ ፡ ለፍቁሩ ፡ ተክ ለ ፡ ሃይማኖት ፡ ወምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ጽ ዮን ፡ ከመ ፡ ብንተ ፡ ዓይን ፡ ለዓለም ፡ ዓለ ም ፡ አሜን ።

(Fol. 42b.) ወውእቱ ፡ አጥብዓ ፡ ለገቢረ ፡ ተገዝኩ ፡ ለመድኀኒነ ፡ እምዕለተ ፡ ኮነ ፡ ዓ ርበ ፡ ፋሲካ ፡ በበዓመት ፤ ኢይትረከብ ፡ በ ኍልቈ ፡ ሐሳብ ፡ ይገብር ፡ ተገዝረ ፡ መድኀ ን ፡ በሣልስት ፡ ምስለ ፡ ትንሣኤሁ ፡ ቅድስ ት ፡ በ፯ዕለት ፡ በ፲በ፳በ፴ዕለት ፡ እንዘ ፡ ይኁልቍ ፤ እስከ ፡ ይበጽሕ ፡ ኀበ ፡ ዓርበ ፡ ፋ ሲካ ፡ በበዓመት ፤ እንተ ፡ ትመጽእ ፡ ኵሎ ፡ ጊዜ ፡ ዕለተ ፡ ስቅለቱ ። እመኒ ፡ ኮነ ፡ ከመ ፡ ወርኀ ፡ ወእመኒ ፡ አመ ፡ ፪ ። አው ፡ አመ ፡ ፫በዘረከበ ፡ ወርኀ ፡ በይእቲ ፡ ዕለት ፡ ይገብ ር ፡ ተገዝረ ፡ መድኀን ፡ ለለወርኁ ። ወበዕ ለተ ፡ ዓርብሂ ፡ ይገብር ፡ ወይብል ፡ በዛቲ ፡ ዕለት ፡ ተሰቅለ ፡ እግዚእነ ፡ ወአምላክነ ፡ ወ መድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፤ ለቤዛ ፡ ኵ ሉ ፡ ዓለም ፡ በፈቃዱ ፡ ወበሥምረ ፡ ዘኢገ ብረ ፡ ኃጢአተ ፤ ወኢተፈክበ ፡ ሐሰት ፡ ው ስተ ፡ አፉሁ ፡ ሐመ ፡ ወሞተ ፡ በእንተ ፡ ኃ ጢአተ ፡ ሐገዙ ፤ በዛቲ ፡ ዕ (Fol. 43a.) ለት ፡ ዓርብ ፡ ለተገዝረ ፡ ሞቱ ፡ በኵሉ ፡ ዕለት ፤ ይቀንት ፡ ሐቂሁ ፡ ወያስተበርክ ፡ በብረኪሁ ፡ ወያኅብዝ ፡ ኅብስተ ፡ ስንዳሌ ፡ ንጹሐ ፤ ወ ይቀስም ፡ በዜው ፡ ያሜኒ ፡ ወያምዕዝ ፡ ወየ ሐትም ፡ በትእምርተ ፡ መስቀል ። ወእምድ ኅረ ፡ ቀርባን ፡ ይፈትት ፡ ወይሜጥምሙ ፡ ለደቂቀ ፡ ቤተ ፡ ክርስቲያን ፤ ወጽዋዓኒ ፡ ያ ስቲ ፡ ወይትፈውሱ ፡ ብዙኃን ፡ ድውያን ። ወሶበ ፡ ይበልዑ ፡ እምውእቱ ፡ ኅብስት ፡ ዘ ተገብረ ፡ ለተገዝረ ፡ መድኀን ፡ ወይመጽኡ ፡ ሰብእ ፡ እምርኁቅ ፤ ወእምቅሩብ ፡ እንዘ ፡ ይጽሕቁ ፡ በአሚን ፡ ከመ ፡ ይብልዑ ፡ እም ውእቱ ፡ ኅብስት ፡ ዘአቅረከ ፡ መባዓ ፡ ጽዮ ን ፤ ጸሎቱ ፡ ወበረከቱ ፡ ያድኅንነ ፡ እምጸብ ዓ ፡ ጸላኢ ፡ ወባሕለ ፡ ልሳን ፡ ለኵልን ፡ ሰማ ዕያን ። ወይዕቀቦ ፡ ለኃጥእ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ጽዮ ን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 44b.) በስመ ፡ እግዚአብሔር ፡ ሥሉ ስ ፡ ቅዱስ ። ስምዐ ፡ እንግረክመ ፡ ተአምረ ፡ ዘገብረ ፡ እግዚእነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በኀብስተ ፡ ተገዝኩ ፡ ቅዱስ ፤ ዘ

ገበረ ፡ በእዴ ፡ ገብሩ ፡ መባእ ፡ ጽዮን ፡ ምሉ
እ ፡ መንፈስ ። ጸሎቱ ፡ ወበረከቱ ፡ ይዕቀቦ ፡
ለኃጥእ ፡ ገብሩ ፡ ተክል ፡ ሃይማኖት ፡ ምስለ ፡
ፍቅርቱ ፡ ወለተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ወመጽአት ፡ አሐቲ ፡ ብእሲት ፡ ጸ
ዊራ ፡ ሕፃን ፡ ሕሙመ ፡ ዘሐብጠ ፡ ጉርዔሁ ፡
ዘኢይክል ፡ ጠቢወ ፡ ጥባ ፡ ለእሙ ። ወትቤ
ሎ ፡ ለአቡነ ፡ ነጽር ፡ አባ ፡ እስመ ፡ ይመው
ት ፡ ወልድየ ፡ ወፈውሶ ፡ ሊተ ፡ ተማኅፀን
ኩ ፡ በአምላክከ ። ወይቤላ ፡ ለእመ ፡ ተፈወ
ሰ ፡ ዝንቱ ፡ ሕፃን ፡ ትሁቢዮኑ ፡ ብፅዓተ ፡ ከ
መ ፡ ይግበር ፡ ተገዝኮሮ ፡ ለመድኅን ። ወትቤ
ሎ ፡ እወ ፡ ይኩን ፡ በከመ ፡ ትቤ ። ወሶቤሃ ፡
አምጽአ ፡ ኅብስተ ፡ ንስቲተ ፡ ወአፍዓሞ ፡
በአፉሁ ። ወቄዓ ፡ ውእቱ ፡ ሕፃንን ፡ ዕብነ ፡
ጸሊ (Fol. 45a.) መ ፡ ዘይመስል ፡ ሕመተ ፡ ወ
በጊዜሃ ፡ ሐይወ ፡ ውእቱ ፡ ሕፃን ፤ ወጠበወ ፡
ሐሊበ ፡ እሙ ፡ ወነጸሮ ፡ አቡነ ፡ ተክለ ፡ ማ
ርያም ። አእኰቶ ፡ ለእግዚአብሔር ፡ በእን
ተ ፡ ዘገብረ ፡ በእደዊሁ ። ወይእቲ ፡ ብእሲ
ት ፡ አንከረት ፡ ነጸራ ፡ ዘከመ ፡ ሐይወ ፡ ወ
ልዳ ። ወአተወት ፡ ብሔራ ፡ በፍሥሐ ፡ ወበ
ኃሤት ፤ ለነኒ ፡ ያሕይወነ ፡ ወኃይለ ፡ ጸሎቱ ፡
ይዕቀቦ ፡ ለኃጥእ ፡ ገብሩ ፡ ተክል ፡ ሃይማኖ
ት ፡ ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ጽዮን ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

(Fol. 46a.) ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡
ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእዴ ፡
ገብሩ ፡ መባዓ ፡ ጽዮን ። ሐመረ ፡ ሥጋሁ ፡
ያድኅነነ ፡ እምአሥራም ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። ወካዕበ ፡ መጽአት ፡ አሐቲ ፡ ብእሲ
ት ፡ ጸዊራ ፡ ሕፃነ ፡ ሕሙመ ፡ ዘአልጸቀ ፡ ለ
መዊት ። ወገደፈቶ ፡ ታሕተ ፡ እገሪሁ ። ወ
ትቤሎ ፡ ንሣእ ፡ ዘንተ ፡ ሕፃነ ፡ ለእመ ፡ ፈ
ወስክ ፡ በጸሎትክ ፡ ቅድስት ፡ ይኩንክ ፡ ገብ
ረ ። ወይቤላ ፡ ሊተሰ ፡ ኢይኩነኒ ፡ አላ ፡ ይ
ኩን ፡ ገብሮ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስ
ቶስ ። ወዘንተ ፡ ብሂሎ ፡ መጠዎ ፡ ለሕፃን ፡
እምውእቱ ፡ ኅብስት ። ወበጊዜሃ ፡ ሐይወ ፡
ውእቱ ፡ ሕፃን ፡ ወይቤላ ፡ ለእሙ ፤ ወሶበ ፡
ልህቀ ፡ ንስቲተ ፡ አምጽኢዮ ፡ ገዩ ፡ ይንበ
ር ፡ በቤተ ፡ ክርስቲያን ፤ ወይግበር ፡ ተገዝኅ
ሮ ፡ ለመድኅን ፡ በከመ ፡ በፃዕኪዮ ። ወትቤ
ሎ ፡ አሆ ፡ ወሖረት ፡ እንዘ ፡ ትትፌሣሕ ፡ ወ
አተወት ፡ ቤታ ፤ ወእምዝ ፡ በአሐቲ ፡ ሌሊ
(Fol. 46b.) ት ፡ እንዘ ፡ ትነውም ፡ ምስለ ፡ ብእ
ሲሃ ፡ ወ፫ውሉዳ ፡ ወተንሥአ ፡ እሳት ፡ ወአ
ውዓየ ፡ ቤታ ፤ ወወፅአት ፡ ምስለ ፡ ምታ ፡
ወተረፋ ፡ ፪ደቂቃ ፡ ወ፩ወፅአ ፡ እስመ ፡ ወሬ
ዛ ፡ ውእቱ ፡ ዘይልሕቆሙ ። ወሶበ ፡ ትወፅ
እ ፡ ይእቲ ፡ ብእሲት ፡ አውዓያ ፡ ገበዋቲሃ ፡
ወአእጋሪሃ ። ወኮነ ፡ ዓቢየ ፡ ክላሃ ፡ ወአው
ያተ ፡ በእንተ ፡ እሉ ፡ ፪ሕፃናት ፡ እለ ፡ ኮኑ ፡
ማእከለ ፡ እሳት ፤ ወእምድኅረ ፡ ቄረ ፡ እሳት ፡
ኃሠሥዎሙ ፡ ለእመ ፡ ረከቡ ፡ እዕዕምቲሆ
ሙ ፤ ከመ ፡ ይቅብሩ ። ወረከብዎ ፡ ለውእቱ ፡
ሕፃን ፡ ዘተበፅዓ ፡ ለተገዝኅረ ፡ መድኅን ፡ ሕ
ያዎ ፡ እንዘ ፡ ኢያውዒ ፡ ስእርተ ፡ ርእሱ ።
ወኢአልባሲሁ ፡ ከመ ፡ ይትዓወቅ ፡ ዕበዩ ፡
ለተገዝኅረ ፡ ምድኅን ፡ እኁሁሰ ፡ ውዕየ ፤ ወ
ኮነ ፡ ሐመደ ፡ ወነገርዎ ፡ ለብፁዕ ፡ መፍቀ
ሬ ፡ መድኅን ። ወአእኰቶ ፡ ለእግዚአብሔ

ር ፡ በእንተ ፡ ዝንቱ ፡ ተአምረ ፡ ዘከነ ፡ በኃ
ይሉ ፡ ለእግዚአብሔር ፤ ወከማሁ ፡ ለነኒ ፡
ያድኅነነ ፡ እሞተ ፡ ኃሣር ፡ ወእምኃጢአት ፡
መሪር ፤ ወይብ (Fol. 47a.) ርከነ ፡ በፍቅር ። ሣ
ህሉኒ ፡ ወምሕረቱ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡
ትክለ ፡ሃይማኖት ፡[ወ]ምስለ ፡ፍቅርቱ ፡ ውለ
ተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 48a.) ተአምረ ፡ ዘገብረ ፡ እግዚእነ ፡
ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእዮ ፡
ገብሩ ፡ መባዓ ፡ ጽዮን ። በረከቱ ፡ ትኩን ፡
ምስለ ፡ ኃጥእ ፡ ገብሩ ፡ ተክል ፡ ሃይማኖት ፡
ለዓለመ ፡ ዓለም ፡ አሜን ። ወሀሎ ፡ በአስፈ
ሬዳ ፡ ምሉእ ፡ ሐሪፅ ፡ ዘይትገበር ፡ ለኅብስ
ተ ፡ ተዝካሩ ፡ ለወልድ ፡ እግዚአብሔር ፤ እ
ግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፤ ኮነ ፡ በላዕሌ
ሁ ፡ ለሐሪፅ ፡ ጸቃውዓ ፡ መዓር ፡ ፀዓዳ ። ወላ
ዕለ ፡ ጸቃውዕኒ ፡ ይነድድ ፡ እሳት ፡ ዘያንጸበ
ርቅ ፡ ፈድፋደ ። ወሶበ ፡ ተጸዓቱ ፡ ሰብእ ፡ ለ
ነጽሮቱ ፡ ተሠወረ ፡ ንጥረ ፡ መብረቅ ፡ ዘኅ
ብረ ፡ እሳት ፡ ወተረፈ ፡ ጸቃውዕ ፡ በዲቤሁ ፤
ለሐሪፅ ፡ ወጣዕሙ ፡ መንክር ፡ እምጸቃው
ዓ ፡ መዓር ። ወተፈሥሐ ፡ መባዓ ፡ ጽዮን ፡
ወሰብሐ ፡ እንዘ ፡ ይብል ፡ ይትባረክ ፡ እግዚ
አብሔር ፡ ዘሠምረ ፤ መበዕየ ፡ ዘንተ ፡ መን
ክረ ፡ ዘአርአየ ፡ ወኢተዘክረ ፡ ኃጢአትየ ፡
ወደመሮ ፡ ለውእቱ ፡ ጸቃውዕ ፡ ምስለ ፡ ሐ
ሪፅ ። ወከነ ፡ ከመዝ ፡ ፅፀብ ፡ ለነኒ ፡ የሀበነ ፡
(Fol. 48b.) መዊአ ፡ ወያስብጠነ ፡ መና ፡ ኅቡ
እ ፡ በእንተ ፡ ጸሎቱ ፡ ይፅቀቦ ፡ ለኃጥእ ፡ ገ
ብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ምስለ ፡ ብእሲተ ፡
ወለተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 49b.) ተአምረ ፡ ዘገብረ ፡ እግዚእነ ፡
ኢየሱስ ፡ ክርስቶስ ፡ በእዴሁ ፡ ለመባዓ ፡ ጽ
ዮን ፤ ኃይለ ፡ ጸሎቱ ፡ ይፅቀቦ ፡ ለገብሩ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡
[ጽዮን ፡] ለዓለመ ፡ ዓለም ፡ አሜን ። ወመጽ
አት ፡ አሐቲ ፡ ብእሲት ፡ ወትቤሎ ፡ ለአቡነ ፡
ተክለ ፡ ማርያም ፡ ተዘከረኒ ፡ በጸሎትከ ፡ ቅ
ድስት ፤ እስመ ፡ በጸሐኩ ፡ ኅበ ፡ ብዙኃን ፡
ቅዱሳን ፡ ወኢፈጸምኩ ፡ ጸሕቅየ ። ወሶበ ፡
ሰማዕኩ ፡ ዜናከ ፡ መጻእኩ ፡ ከመ ፡ ትርድአ
ኒ ፡ በጸሎትከ ። ወይቤላ ፡ አንሰ ፡ ኃጥእ ፡ ዘ
ኢይከውን ፡ ፀበለ ፡ እገሪሆሙ ፡ ለቅዱሳን ።
ወስዕንኪ ፡ በኅቤሆሙ ፡ ረኪበ ፡ በኅቤየኑ ፡
ትረክቢ ፡ ንግርኪ ፡ ምንትኑ ፡ ጸሕቅኪ ፤
ወትቤሎ ፡ መካን ፡ አነ ፡ ወኢወላድኩ ፡ ለግ
ሙራ ፡ ወነበርኩ ፡ ብዙኃ ፡ መዋዕለ ፡ ምስ
ለ ፡ ምትየ ። ወይቤላ ፡ ለእመ ፡ ወሀበኪ ፡ እ
ግዚአብሔር ፡ ውሉደ ፡ ትሁቢዩኑ ፡ ለተዝ
ካረ ፡ መድኀን ፡ ብዕዓተ ። ወትቤሎ ፡ እወ ፡
ይኩን ፡ በከመ ፡ (Fol. 50a.) ትቤለኒ ። ወአጥ
ዓማ ፡ እምውእቱ ፡ ኅብስተ ፡ ተዝካሩ ፡ ለ
መድኀን ። ወይእቲ ፡ በልዓት ፡ ወተባረከት ፡
እምኅቤሁ ፡ እንዘ ፡ ትትአመን ፡ ዘመሐረ ፡
አተወት ፡ ብሔራ ፤ ወእምድኅረ ፡ ፱ዓመት ፡
መጽአት ፡ ኅቤሁ ፡ ጸዊራ ፡ ፱ሕፃናት ፤ ወት
ቤሎ ፡ ነጽር ፡ ነዮሙ ፡ እሉ ፡ ሕፃናት ፡ ዘወ
ለድክዎሙ ፡ በጸሎትከ ፡ አአባ ፡ ወነጸሮ ፡
አባ ፡ ትክለ ፡ ማርያም ፡ አክሞሰሰ ፡ ወሰሐ
ቀ ፡ ወተፈሥሐ ፡ ወሰብሖ ፡ ለእግዚአብሔ
ር ፡ ወተመጠዎሙ ፡ በእዴሁ ፤ ወበረከ ፡ ላ
ዕሌሆሙ ፡ ወነፍሐ ፡ ውስተ ፡ ገጾሙ ፡ ለሕ

ፃናት ። ወይቤላ ፡ ለእሞሙ ፡ እመ ፡ ሀሎኩ ፡ አነ ፡ አምጽኢዮሙ ፡ ኀቤየ ፡ ሶበ ፡ ልህቁ ፡ እሉ ፡ ሕፃናት ፤ ወለእመ ፡ ሞትኩሂ ፡ ሀቢዮሙ ፡ ለተገክረ ፡ መድኀን ፡ በከመ ፡ ብፅዓት ኪ ፡ ኢይትመዓዕኪ ፡ እግዚአብሔር ። ወእምዝ ፡ መጠዋ ፡ ወነሥአት ፡ ደቂቃ ፡ ወሖረት ፡ እንዘ ፡ ትትፈሣሕ ። ከማሃ ፡ ያስተፍሥሖ ፡ እግዚአብሔር ፡ ለኃጥእ ፡ ገብሩ ፡ (Fol. 50b.) ተክለ ፡ ሃይማኖት ፡ ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 51a.) ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእዴሁ ፡ ለገብሩ ፡ መባዓ ፡ ጽዮን ። ጸሎቱ ፡ ይዕቀቦ ፡ ለኃጥእ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ [ጽዮን ፡] ለዓለመ ፡ ዓለም ፡ አሜን ። ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ እምነ ፡ አሐቲሁ ፡ ለአቡነ ፡ ትክለ ፡ ማርያም ፡ ወሰአለቶ ፡ ከመ ፡ የሀባ ፡ እምኀብስተ ፡ ተገክሩ ፡ ለመድኀኒነ ። ወወሀባ ፡ ፪ፍርፍራተ ፡ ወነሢአ ፡ እንዘ ፡ ተሐውር ፡ ረከባ ፡ ፩መነኮስ ፡ ወሰአላ ፡ ከመ ፡ ተሀቦ ፡ ውእተ ፡ ፍርፋራተ ፡ ይእቲኒ ፡ ወሀበቶ ፡ ወተመጠዎ ፡ ወደዮን ፡ ሶቤሃ ፡ ውስተ ፡ መሶብ ፡ እስከ ፡ ጊዜ ፡ ድራር ። ወመሲዮ ፡ አርኃወ ፡ ይርአይ ፡ ከመ ፡ ይብላዕ ፡ ወረከበ ፡ ከዊኖ ፡ ሥዕለ ፡ እግዝእትነ ፡ ማርያም ፡ ምስለ ፡ ፍቁር ፡ ወልዳ ። ወሶቤሃ ፡ ደንገፀ ፡ ወከደነ ፡ መሶበ ፡ ከመ ፡ ቀዳሚ ፡ ወአንበረ ፡ ወጐንደዮ ፡ ካዕበ ፡ ሐወጸ ። ወአርኃወ ፡ ወረከበ ፡ ከዊኖ ፡ ኀብስተ ። ወበጊዜሃ ፡ በልዓ ፡ ወጸግበ ፡ እምበረከቱ ። ወበጽባሕ ፡ (Fol. 51b.) ተንሥአ ፡ ውእቱ ፡ መነኮስ ። ወሖረ ፡ ኀበ ፡ አቡነ ፡ ተክለ ፡ ማርያም ፡ መፍቀሬ ፡ መድኀን ። ወነገሮ ፡ ኵሎ ፡ ዘከነ ። ወአቡነ ፡ አንከረ ፡ ወተደመ ፡ ወአእኰቶ ፡ ለእግዚአብሔር ፡ ወይቤ ፡ እግዚእየ ፡ ወአምላኪየ ፤ ሠመርከኩ ፡ ከመ ፡ ታርኢ ፡ መንክራተከ ፡ በዲበ ፡ ኀብስት ፡ ዘተገብረ ፡ ለተገክርከ ። ይትባረክ ፡ መንግሥትከ ፡ ለዓለመ ፡ ዓለም ። ሣህሉ ፡ ወምሕረቱ ፡ የሃሉ ፡ ምስለ ፡ ኃጥእ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ [ወ]ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ [ጽዮን ፡] ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 52b.) ተአምረ ፡ ዘገብረ ፡ እግዚእነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእድዊሁ ፡ ለአቡነ ፡ ተክለ ፡ ማርያም ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሃሉ ፡ ምስለ ፡ ኃጥእ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ [ወ]ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ [ጽዮን ፡] ለዓለመ ፡ ዓለም ፡ አሜን ። ወአሐተ ፡ ዕለት ፡ እንዘ ፡ ይሁቦሙ ፡ በእደዊሁ ፡ እምውእቱ ፡ ኀብስት ፡ በከመ ፡ ይሁቦሙ ፡ ዘልፈ ፡ እምድኀረ ፡ ቀሩበን ፡ አቡነ ፡ ተክለ ፡ ማርያም ፡ ወተመጠወ ፡ ፩ብእሲ ፡ እምድኀረ ፡ በልዓ ፡ ከልኡ ፡ ኀብስተ ፡ በረከት ። ወኢያእመሮ ፡ መኑሂ ፡ ዘከመ ፡ ገብረ ፡ ዘንተ ። ወሐመ ፡ ውእቱ ፡ ብእሲ ፡ ወየብሰ ፡ ሥጋሁ ፡ ወከነ ፡ አዕፅምተ ። ወተስእልዎ ፡ በእንተ ፡ ደዌሁ ፡ ወይቤሎሙ ፡ ሶበ ፡ ተመጠውኩ ፡ እምኀብስት ፤ ዘተገብረ ፡ ለተገክረ ፡ መድኀን ፡ በእደዊሁ ፡ ለመባዓ ፡ ጽዮን ። እምድኀረ ፡ በላዕኩ ፡ ከላእ ፡ ኀብስተ ፡ ከመዝ ፡ ኮንኩ ። ወሶበ ፡ ውኀጥክዎ ፡ ነደ ፡ ልብ

የ ፡ ከመ ፡ እሳት ፡ እንዘ ፡ ዕርእድ ፡ ቦእኩ ፡ ውስተ ፡ ማኅ (Fol. 53a.) ደርየ ፡ ወኖምኩ ፡ ወ ርኢኩ ፡ በሕልምየ ፡ ከመ ፡ ወረዱ ፡ ሰናስ ል ፡ እምሰማይ ፤ ወሞቅሑኒ ፡ ኵለንታየ ፡ ቦዝ ፡ ግብር ፡ ሐመምኩ ፡ ወይውዲ ፡ ውሥ ጥየ ፡ ከመ ፡ እሳት ፤ ወዘንተ ፡ ብሂሎ ፡ ነገሮ ሙ ። እምድኅረ ፡ አዕረፈ ፡ አቡነ ፡ ተክለ ፡ ማርያም ፡ ወእለ ፡ ሰምዑ ፡ አንከሩ ፡ ዕበዮ ፡ ለመድኅን ። ወይቤልዎ ፡ ሐር ፡ ኅበ ፡ መቃ ብሩ ፡ ለመባዓ ፡ ጽዮን ። ወሰአል ፡ ቦቱ ፡ ከ መ ፡ ይፈውስ ፡ ከ ፡ እግዚአብሔር ፡ በጸሎ ቱ ። ወሖረ ፡ ወተማኅለለ ፡ ቦቱ ፡ ወአፍተነ ፡ ርእሶ ፡ ለካህን ። ወሐይወ ፡ ዕቤሃ ፡ እምደዌ ሁ ። ወተፈትሐ ፡ መዋቅሕቲሁ ። ወከነ ፡ ኵ ላንቲሁ ፡ ጥዑየ ፡ እንተ ፡ ዘየብሰ ፡ ሥጋሁ ፡ ወበዕዓ ፤ ወይቤ ፡ ኢይወዕእ ፡ እመቃብሩ ፡ ወመንኰሰ ፡ ህየ ፡ ወተደመረ ፡ ምስለ ፡ ደቂ ቁ ፡ ሣህሉ ፡ ወምሕረቱ ፡ የሃሉ ፡ ምስለ ፡ ነ ፍሰ ፡ ኃጥእ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ም ስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ጽዮን ፡ ለዓለመ ፡ ዓ ለም ፡ አሜን ።

(Fol. 54b.) ስምዑ ፡ አበውየ ፡ ወአኀውየ ፡ እለ ፡ ታፈቅርዎ ፡ ለክርስቶስ ፡ ዕበየ ፡ ተአ ምረሁ ፡ ዘተገብረ ፡ ሶበ ፡ ተጽሕፈ ፡ ኵሉ ፡ ይነውኅ ፡ ነገር ። ወባሕቱ ፡ የእክለነ ፡ ወዜ ወ ፡ ዘይከውን ፡ ጎዳጠ ፡ በከመ ፡ ይቤ ፡ መ ጽሐፍ ፡ ለጠቢብሰ ፡ አሐቲ ፡ ቃል ፡ ትበቍ ዖ ፡ ወብዕ·ዕ ፡ አቡነ ፡ ተክለ ፡ ማርያም ፡ ያፈ ቅሮ ፡ ለመድኅኒነ ፡ ወኢይዴምር ፡ ምስለ ፡ ካልኣት ፡ በዓላት ፡ መባዓ ፤ ዕጣነ ፤ ወይነ ፤ ወቅብዓ ፤ ወእክለ ፤ ወዜወ ፡ ዘይከውን ፡ ለተ ገክረ ፡ መድኅን ። ወያነብሮን ፡ በባሕቲቶ ን ፡ እስከ ፡ ይመውት ፡ በረኅብ ፡ ኵሎ ፡ ዕለ ተ ፡ ኢይጥዕም ፡ ምንተኒ ፡ እምእክለ ፡ ተገ ክሩ ፡ ለመድኅን ፤ ወዓዲ ፡ በዕዓ ፡ ከመ ፡ የ ሀብ ፡ ኵሎ ፡ ዘአጥረየ ፡ ለተገክረ ፡ ምድኅ ን ፡ ወለበዓለ ፡ ልደት ፡ ወለትንሣኤ ፡ ቅድስ ት ፡ ወለወላዲቱ ፡ ድንግል ። ወዓዲ ፡ በዕዓ ፡ ወይቤ ፡ እምኵሉ ፡ ዘበላዕኩ ፡ ወተሲሰይ ኩ ፡ ይኩን ፡ መንፈቆ ፡ ለነዳያን ፡ ወለምስ ኪናን ፡ ክፍሎ ፡ ለአምላኪየ ፡ በከመ ፡ ይሁ ብዎ ፡ ለንጉ (Fol. 55a.) ሥ ፡ አህጉረ ፡ መንግ ሥቱ ፡ አምኃ ። ወከማሁ ፡ አነኒ ፡ እሁብ ፡ ለንጉሥየ ፡ ወአምላኪየ ፡ ኢየሱስ ፡ ክርስ ቶስ ። ወሚመ ፡ ዘንተ ፡ ውስተ ፡ ማዕዱ ፡ ወ ትረ ፡ ወሰመዮ ፡ ክፍለ ፡ መድኅን ። እምኒ ፡ በንብረቱ ፡ ወእመኒ ፡ በንግዲቱ ፡ ውስተ ፡ ክልኤ ፡ መክን ፤ ኢይበልዕ ፡ ዘእንበለ ፡ ያቅ ድም ፡ ውሂበ ፡ ለነዳያን ፡ ዘኢያጸርዕ ፡ ለለ ዕለቱ ፡ እንዘ ፡ ይጸንሕ ፡ ዕሤተ ፡ ተስፋሁ ። ወሶበ ፡ ቀርበ ፡ በዓለ ፡ መድኅን ፡ ለለወርኁ ፤ ይትመሐለል ፡ ሰቡዓ ፡ መዋዕለ ፡ በጸመ ፡ ወ በጸሎት ፡ ዘእንበለ ፡ ያጽግብ ፡ ከርሦ ፤ ወኢ ያነውም ፡ ርእሶ ፡ በብካይ ፡ ብዙኅ ፡ ወገዳር ፡ እስከ ፡ ያርኅስ ፡ ምድረ ፡ በአንብዑ ፡ ዘውኅ ዘ ፡ እምአዕይንቲሁ ። ወወረደ ፡ ዲበ ፡ ሰኰ ናሁ ፡ ወእምብዝኃ ፡ አንብዕ ፡ ሐመ ፡ እስከ ፡ ጠፍዓ ፡ አዕይንቲሁ ። ወመጽአት ፡ አሐተ ፡ ዕለተ ፡ እግዚእትነ ፡ ማርያም ፡ እንዘ ፡ ትእ ኅዝ ፡ በእደሃ ፡ ጽዋዓ ፡ ዘይመስል ፡ ማኅ ወ ። ወትቤ ፡ ሰላም ፡ ለከ ፡ አፍቁርየ ፡ ተክ (Fol. 55b.) ለ ፡ ማርያም ፡ ነየ ፡ መጻእኩ ፡ ከመ ፡

አሀብከ ፡ ፈውስ ፡ ለአዕይንቲከ ፡ ዘሐማ ፡ ከ
መ ፡ ሕማማተ ፡ ፍቁር ፡ ወልድየ ። ወሶቤሃ ፡
ጠምዓት ፡ በአፃብዓሃ ፡ እምውእቱ ፡ ጽዋዕ ፡
አምሳለ ፡ ሜሮን ፡ ቀብዓቶ ፡ አዕይንቲሁ ፡
ወተፈወሰ ፡ እምደዊሁ ፡ ወከነ ፡ ከመ ፡ ቀዳ
ሚ ። ወእመአሜሃ ፡ ዕለት ፡ ኢረከበ ፡ ሕማ
ም ። ወለዝንቱሰ ፡ ነገር ፡ ሰምዓ ፡ ከነት ፡ አ
ሐቲ ፡ ብእሲት ፡ ሔርት ፡ ዘትሔውጻ ፡ እግ
ዝእትነ ፡ ማርያም ፡ ወትነብር ፡ ርኅቅተ ፡ እ
ምኔሁ ። ወአሐተ ፡ ዕለተ ፡ መጽአት ፡ ወት
ቤሎ ፡ ርኢክኑ ፡ እንዘ ፡ ትሰሕል ፡ ፈውስ ፡
ለአዕይንቲከ ፡ እግዝእትነ ፡ ማርያም ፡ ወይ
ቤላ ፡ እወ ፡ ርኢኩ ፡ ዘከመ ፡ ነጸርኪ ፡ አንቲ ።
ወአእኰትዎ ፡ ኅቡረ ፡ ለእግዚአብሔር ፡ ወ
ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡
ወእምዝ ፡ ተቀንየ ፡ ለእግዚአብሔር ፡ ወእ
ፈድፈደ ፡ ጸመ ፡ ወጸሎተ ፤ በተጸፍዖ ፡ መ
ላትሕ ፡ ወበተቀሥፎ ፡ ዘባን ፡ በአሥዋጥ ፡
ዘልፈ ። ወይረክብ ፡ ረድኤተ ፡ እም (Fol. 56a.)
ኔሁ ። ወበጸመ ፡ ፵ቅድስት ፡ ይትቀሠፍ ፡ ፪
ጊዜ ፡ ጥብጣቤ ። ወአሐተ ፡ ዕለተ ፡ በሕማ
ማት ፡ ተቀሥፈ ፡ እመጠነ ፡ ፻ ፡ ዘይበዝኅ ፡
እስከ ፡ ውኅዘ ፡ ደም ፡ እምቀኍስለ ፡ ዘባኑ ፡
ወኍጥእ ፡ ልበ ፡ ወወድቀ ፡ ዲበ ፡ ምድር ፡
ወከነ ፡ ምውተ ። ወሶቤሃ ፡ መጽአ ፡ ሕፃነ ፡
ድንግል ፡ ወአንቅሆ ፡ በኍይለ ፡ ቃሉ ፤ ወጸ
ውዖ ፡ ወይቤሎ ፡ ተክለ ፡ ማርያም ፡ ንቃህ ፡
ወሐቀፎ ፡ ክሳዶ ፡ ወአልዓሎ ፡ ሶቤሃ ፡ ተከ
ሥተ ፡ አዕይንቲሁ ፤ ወአእመረ ፡ ልቡ ። ወ
እሙኒ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ሀለ
ወት ፡ ህየ ፡ ወገሠሠት ፡ ቀኍስለ ፡ ዘባኑ ። ወ
በጊዜሃ ፡ ሐይወ ፡ ወከነ ፡ ከመ ፡ ዘኢለክሮ ፡
ምንትኒ ፡ ወይቤሎ ፡ ቡሩክ ፡ ሕፃን ፡ ትትቀ
ተልኑ ፤ በዘዚአከ ፡ እድ ። አንሰኪ ፡ ተቀተ
ልኩ ፡ በእደ ፡ አማዕያን ፡ አይሁድ ። ወሶቤ
ሃ ፡ አኀዘ ፡ ከናፍሪሁ ፡ ወከሠተ ፡ አፉሁ ፡
ወነፍሐ ፡ ሥልሰ ፤ ወይቤሎ ፡ ይሠወጥ ፡ እ
ስትንፋስየ ፡ ቅዱስ ፡ ውስተ ፡ እስትንፋስክ ፤
ወይኩን ፡ ነፍስከ ፡ ወሥጋከ ፡ ቅዱስ ፡ ወቡ
(Fol. 56b.) ሩክ ። ወአንተኒ ፡ ዘነፋሕክ ፡ ይኩ
ን ፡ ቅዱስ ፡ ወቡሩክ ። ወዘንተ ፡ ብሂሎ ፡ ተ
ሐቅፈ ፡ ሕፃን ፡ ኅበ ፡ እሙ ፡ ድንግል ። ወ
እንዘ ፡ ይጠቡ ፡ የማናየ ፡ ጥበ ፡ ለውእቱኒ ፡
አጥበዎ ፡ ጸጋማየ ፡ ጥበ ፡ ነጸሮ ፡ ለብፁዕ ፡
ተክለ ፡ ማርያም ፡ ወተናገሮ ፡ መድምመ ፡
ወግሩመ ፡ ለሰብእ ። ወሶቤሃ ፡ አክሞሰሰት ፡
ድንግል ፡ ወተፈሥሐት ፡ በእንተ ፡ ዕበየ ፡
ፈቅሩ ፡ ለወልዳ ። ወይቤሎ ፡ ቡሩክ ፡ ሕፃን ፡
ለመባእ ፡ ጽዮን ፡ እስመ ፡ ሐመምከ ፡ በእን
ተ ፡ ሕማምየ ፡ ወሞትከ ፡ ወከዓውካ ፡ ደመ
ከ ፡ በእንተ ፡ ክዕወተ ፡ ደምየ ፡ ክቡር ፡ እነ
ኒ ፡ በከመ ፡ አፍቀርከኒ ፡ አፈቅረከ ፡ ወኢይ
ትፈለጥ ፡ እምኔከ ። ዘአፍቀረ ፡ ኪያከ ፡ አፍ
ቀረ ፡ ኪያየ ፡ ወዘአምኃ ፡ ኪያከ ፡ አምኃ ፡
ኪያየ ። ወዘጸልአ ፡ ኪያከ ፡ ጸልአ ፡ ኪያየ ፡
ጸልአ ፡ ለዘፈነወኒ ። ወከመ ፡ አይሁድ ፡ እ
ለ ፡ ጸልኡ ፡ ኪያየ ፡ አመ ፡ ይሰቅሉኒ ፡ ከመ
ሁ ፡ ይኩኑ ፡ በዕለት ፡ እንተ ፡ ትወዕእ ፡ ነፍ
ስከ ፡ ላባዕድ ፡ ኢይሁበከ ፡ አላ ፡ አነ ፡ እት
ሜጠወከ ፡ (Fol. 57a.) ወኵሉ ፡ ዘበጽሐ ፡ ኀ
ቤከ ፡ ወተማኅፀነ ፡ በጸሎትከ ፡ ዘተባረከ ፡
በእዴከ ፡ ወዘጸውዓ ፡ ስምከ ፡ ዘቅሩብ ፡ ወዘ

ርኑቅ ፤ ከመ ፡ እምሕሮ ፡ እምሕል ፡ ለከ ፡ አነ ፡ ኢየሱስ ፡ በርእስየ ፡ ወበማርያም ፡ እምየ ፡ ወእትካየደከ ፡ በዘኢይኔሱ ፡ ቃልየ ፡ ወኢይዔምዕ ፡ ኪዳንየ ። ወዘንተ ፡ ሰሚያ ፡ አቡነ ፡ መባዓ ፡ ጽዮን ፡ ተፈሥሐ ፡ ፈድፋደ ። ወይቤ ፡ ምንተ ፡ አዓሥዮ ፡ ለእግዚአ ብሔር ፡ በእንተ ፡ ኵሉ ፡ ዘገብረ ፡ ሊተ ፡ ለኃጥእ ። ወበሕቱ ፡ ይትባረክ ፡ ስሙ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 59a.) ስምዑኬ ፡ ዘይቤ ፡ መድኅን ፡ ዘገብረ ፡ ተገዝኅርየ ፡ በኀበስት ፡ አው ፡ በጽዋዕ ፡ አው ፡ ዘይሁብ ፡ ማኅቶተ ፡ ለቤተ ፡ ክርስቲያን ፡ እማዕምቀ ፡ ልቡ ፡ ጽሐፎ ። ተዘኪሮ ፡ ስቅለትየ ፡ አማን ፡ እብለክሙ ፡ በዘኢይኔሱ ፡ ቃልየ ፡ እስከ ፡ ፲ወ፪ትውልድ ፡ እምሕር ፡ ሎቱ ። ወዓዲ ፡ ለዘኃጥአ ፡ እክለ ፡ ለገቢረ ፡ ተገዝኅርየ ፡ ዘወሀቦ ፡ ዘአለቅሖ ፡ እስከ ፡ ፯ትውልድ ፡ እምሕር ፡ ሎቱ ፤ ወኵሎ ንኬ ፡ በአሚን ፡ የሐዩ ፡ ዘእንበለ ፡ አሚንሰ ፡ አልቦ ፡ ዘድኅነ ፡ እምነቢያት ፡ ወእምሐዋርያት ፤ ወእምሰማዕታት ፡ ኢጸድቁ ፡ ዘእንበለ ፡ በአሚን ። ይእዜኒ ፡ ተአሚኖ ፡ ዘገብረ ፡ ተገዝኅርየ ፡ ከመ ፡ ይርከብ ፡ ዘንተ ፡ ኵሎ ፡ ዘጸዋዕኩ ፡ መሐልኩ ፡ በአቡየ ፡ ወበወልዱ ፡ ብየ ፡ ወበመንፈሱ ፡ መንፈስየ ፡ ወበማርያም ፡ እምየ ፡ አከ ፡ በእንተ ፡ መባዓ ፡ ጽዮን ፡ አላ ፡ በእንተ ፡ ስቅለትየ ፡ ዘወረድኩ ፡ እምሰማይ ፤ ወአብዓልኩ ፡ ምስሌሁ ፡ ወይእዜኒ ፡ አብዕሉ ፡ ተገዝኅረ ፡ ምድኅን ፡ ለ (Fol. 59b.) ለወርኑ ፡ አመ ፡ ፯ወ፯ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወካዕበ ፡ በዕለተ ፡ ኤጲፋንያ ፡ ወረደ ፡ ባሕረ ፡ ከመ ፡ ያጥምቅ ፡ ሕዝበ ፡ በከመ ፡ ሥሩዕ ፡ አቡነ ፡ መባዓ ፡ ጽዮን ፡ ዕለቱሂ ፡ ዕለተ ፡ እኁድ ። አሜሃ ፡ መጽአ ፡ እግዚእነ ፡ በዕበይ ፡ ምስለ ፡ መላእክቲሁ ፡ ቅዱሳን ፡ ውስተ ፡ ውእቱ ፡ ባሕር ። ወአስተጋብኦሙ ፡ ለኵሎሙ ፡ ቅዱሳን ፡ እምገጸም ፡ ወእምጸማዕት ፡ እምአድባር ፡ ወእምበዓታት ። ወቦ ፡ እምኔሆሙ ፡ ዘመጽአ ፡ በደመና ። ወቦ ፡ በክነፈ ፡ ነፋስ ፡ ወቦ ፡ በአሣዕነ ፡ ወርቅ ፡ ወለኵሎሙ ፡ ዘዘ ፡ ዚአሁ ፡ መዓዛሆሙ ፡ ወከነ ፡ ዓቢይ ፡ እንግልጋ ፡ ወዓቢይ ፡ ጸጋ ። ባሕርኒ ፡ ኮነት ፡ ፱ክፍለ ፡ ፩እሳተ ፡ ወ፩ማየ ። ወውስተ ፡ ውእቱ ፡ እሳት ፡ ቦአ ፡ እግዚእነ ፡ ኢየሱስ ፡ ወተጠምቀ ፡ ለሊሁ ። ወእምዝ ፡ አጥመቆሙ ፡ ለመባዓ ፡ ጽዮን ፡ ተክለ ፡ ማርያም ፡ ወለ፱ቅዱሳን ፡ እምእለ ፡ መጽኡ ፡ ህየ ። ወወፂኦ ፡ አንበረ ፡ እደሁ ፡ በርእሰ ፡ አቡነ ፡ ተክለ ፡ ማርያም ፡ ወአዘዘ ፡ ከመ ፡ ያጥምቆሙ ፡ (Fol. 60a.) ለቅዱሳን ፡ እለ ፡ መጽኡ ፡ ወተፈጸመ ፡ በክሂሎቱ ፡ ለእግዚአብሔር ። ወካዕበ ፡ አዘዘ ፡ ለ፩ካህን ፡ ከመ ፡ ያጥምቆሙ ፡ ለሕዝብ ፡ እደ ፡ ወአንስተ ፡ በውእቱ ፡ ማየ ፡ ባሕር ፡ ወአሠርገዎሙ ፡ በማየ ፡ ጥምቀት ፡ ክቡር ፡ ወአተውኦ ፡ ለለብሔሮሙ ። ወእሉሂ ፡ ቅዱሳን ፡ በከመ ፡ ይደልዎሙ ፡ ገብኡ ፡ ማኅደሪሆሙ ፡ ወእግዚእነሰ ፡ ምስለ ፡ መላእክቲሁ ፡ ቆመ ። ወተስእሎ ፡ ለውእቱ ፡ ዘይሴአሎ ፡ እንዘ ፡ ይብሎ ፡ ተአምሮሙኑ ፡ ለእሉ ፡ ቅዱሳን ፤ ወይቤሎ ፡ እስጥንተ ፡ አአምር ፡ እግዚአ ። ቦ ፡ ሀለው ፡ ዘአእመሮሙ ፡ ወቦ ፡ ዘኢየአምሮሙ ፡ ወጸ

ውዓ ፡ አስማቲሆሙ ፡ ዘየአምሮሙ ። ወካዕ
በ ፡ ተስእሎሙ ፡ መድኅን ፡ ወይቤሎሙ ፡
ተውህቦሙ ፡ ጸጋ ፡ ጥምቀት ፡ ለእለ ፡ ተጠ
ምቁ ፡ ዮም ፡ በዝየ ፡ ባሕር ፤ ወይቤሉ ፡ እወ ፡
እግዚኦ ፡ ተውህቦሙ ፡ ጸጋ ፡ ጥምቀት ፡ መ
ንጽሔ ፡ ወነጽሑ ፡ እምኃጢአቶሙ ፡ ሕዝ
ብከ ። ወወህቦ ፡ ዓሥራተ ፡ ኪያሆሙ ፡ ለው
እቱ ፡ ነዳይ ፡ ዘአዘዘ ፡ ከመ ፡ ያጥምቅ ፡ ቅዱ
ሳን ፡ ይት (Fol. 60b.) ባረክ ፡ መንግሥቱ ፡ ለ
አምላክነ ፤ ለዓለመ ፡ ለዓለም ፡ አሜን ።

(Fol. 62a.) ወካዕበ ፡ በአሐቲ ፡ ዕለት ፡ እን
ዘ ፡ ይጼሊ ፡ ቀዊም ፡ በጽሒቅ ፡ አቡነ ፡ ተ
ክለ ፡ ማርያም ፡ ርእየ ፡ ሕፃን ፡ እምርኁቅ ፡
እንዘ ፡ ይትዋነይ ፡ አምሳለ ፡ ሕፃናት ፡ እኁ
ዘ ፡ በትረ ፡ ወርቅ ። ወሶቤሃ ፡ ሐለየ ፡ ወይቤ ፡
ወልደ ፡ መኑ ፡ ዝሕፃን ፡ ዘሠናይ ፡ ላህዩ ፡ ወ
ልደ ፡ ንጉሥ ፡ ይመስል ፡ ወበትረ ፡ ወርቅ ፡
እኁዝ ፡ ውስተ ፡ እደዉ ፤ ወእንዘ ፡ ይሔሊ ፡
ከመዝ ፡ ተመይጠ ፡ ሕፃን ፡ ኀቤሁ ። ወይቤ
ሎ ፡ ንሣእ ፡ ወፈነወ ፡ ውእተ ፡ በትረ ፡ በእ
ደዉ ፡ ወአእሚሮ ፡ እምቃሉ ፡ ከመ ፡ እግዚ
እ ፡ ኢየሱስ ፡ ውእቱ ፡ ተመይጠ ፡ በትረ ፤
ወጸረ ፡ በእደዉ ። ወይቤሎ ፡ ሕፃን ፡ አግብ
እ ፡ ሊተ ፡ ወሰገደ ፡ ሎቱ ፡ ለሕፃን ፡ አቡነ ፡
መበግ ፡ ጽዮን ፡ ይቤ ፡ ኢይደልወኒ ፡ ከመ
ዝ ፡ እግዚኦ ፡ ለኃጥእ ፡ ገብርከ ፡ እስመ ፡ ን
ጉሥ ፡ ሰማያት ፡ ወምድር ፡ አንተ ፡ ወይቤ
ሎ ፤ እምድኅረ ፡ ተበዋሕከ ፡ እምኔየ ፡ ምን
ት ፡ ሀሎ ፡ ብከ ። ወእምዝ ፡ ነበረ ፡ ምስሌሁ ፡
ወተለሐየ ፡ ከመ ፡ ሕፃናት ፡ ወተሐቅፈ ፡ ወ
ተሐዝለ ፡ ላዕሌሁ ። ወሶ (Fol. 62b.) በ ፡ ርእየ ፡
አፍቅሮቶ ። ወተየውሆቶ ፡ ሰአሎ ፡ ለሕፃን ፡
ወይቤሎ ፡ ተዘከር ፡ ኪዳነከ ፡ እግዚኦ ። ወ
መሐር ፡ ሊተ ፡ እለ ፡ ተጠምቁ ፡ ነፍሳተ ፡ በ
ስምከ ፡ ወተወድዩ ፡ ውስተ ፡ ሲኦል ። ወይ
ቤሎ ፡ መድኅን ፡ ጥዑም ፡ ቃልከ ፡ ናሁ ፡ ረ
ድ ፡ አንተ ፡ ውስተ ፡ ሲኦል ፡ ወአውፅእ ፡
ነፍሳተ ፡ በከመ ፡ ትክል ፡ ጸዊረ ። ወይቤሎ ፡
አቡነ ፡ ተክለ ፡ ማርያም ፡ በምንት ፡ እክል ፡
አነ ፡ ነዳይ ፡ ወምስኪን ፡ ወረደ ፡ ውስተ ፡ ሲ
ኦል ። ወይቤሎ ፡ አነ ፡ እፈንወከ ፡ ወወህቦ ፡
በትረ ፡ ወርቅ ፡ በእደዉ ። ወሶቤሃ ፡ ነሥአ ፡
ኃይለ ፡ እግዚአብሔር ፤ ከመ ፡ ክንፍ ፡ ወበ
አ ፡ ውስተ ፡ ሲኦል ፡ ወተሠጥቀ ፡ ሲኦል ፡
ለፈ ፡ ወለፈ ። ወሰምዓ ፡ በህየ ፡ ገዓረ ፡ ወ
ብካየ ፡ አውያት ፡ ወክላሐ ፡ ዓቢየ ። ወሶበ ፡
ርእይዎ ፡ ነፍሳት ፡ እለ ፡ ውስተ ፡ ሲኦል ፡ ሰ
ረሩ ፡ ላዕሌሁ ፡ በአምሳለ ፡ ንህብ ፡ ወተዕፅነ ፡
ነፍሰ ፡ በዲበ ፡ ነፍስ ፡ እስከ ፡ ከብደ ፡ ጥቀ ።
ወባሕቱ ፡ ኃይለ ፡ እግዚአብሔር ፡ አጽንዖ ፡
ወሰረረ ፡ በኃይለ ፡ እግዚአብሔር ፡ በከመ ፡
ከ (Fol. 63a.) ነ ፡ ቀዳሚ ። ወበጽሐ ፡ ኀቤሁ ፡
እንዘ ፡ ይጸውር ፡ ነፍሳተ ። ወይቤሎ ፡ መድ
ኅን ፡ እንዘ ፡ ያክሞስስ ፡ ወይስሕቅ ፡ ዘመጠ
ነገ ፡ ነፍሳተ ፡ እለ ፡ ውስተ ፡ ሲኦል ፡ መኑ ፡
አውፅእ ፡ ይቤለከ ። ወይቤሎ ፡ በምንት ፡ ኃ
ይል ፡ አውፃዕኩ ፡ አነ ፡ ዘእንበለ ፡ በኃይል
ከ ፡ ወበጸጋከ ፡ እግዚእየ ፡ ሊተሰ ፡ መሬት ፡
ወሐመድ ፡ ዘእንበለ ፡ ፈቃድከ ፤ በምንት ፡
እምክህልኩ ፡ ከመ ፡ አውፅእ ፡ ዘመጠነገ ፡
ነፍሳተ ። ወይቤሎ ፡ መድኅን ፡ ንሣእ ፡ ይኩ
ንክ ፡ እሉ ፡ ነፍሳት ፡ ዓሥራት ፡ ለከ ። ወአ

ብአመ ፡ ውስተ ፡ ገነተ ፡ ትፍሥሕት ። ወእ
ምዝ ፡ ተሠወረ ፡ እምኔሁ ፡ ሕያው ፡ ዘኢይ
መውት ፡ ዘለዓለመ ፡ ዓለም ። ሣህሉ ፡ ወም
ሕረቱ ፡ የሃሉ ፡ ምስለ ፡ ነፍሰ ፡ ኃጥእ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ [ጽ
ዮን ፡] ለዓለመ ፡ ዓለም ፡ አሜን ።

(Fol. 64a.) ወእምዝ ፡ ሖረ ፡ አቡነ ፡ ተክለ ፡
ማርያም ፡ ሀገረ ፡ ጻምት ፡ ኀበ ፡ ተገኝረ ፡
መስቀል ፡ ክብራ ፡ ብፅዕት ፤ በቃሉ ፡ ይቤ ፡
ለሊሁ ፡ እንዘ ፡ አሐውር ፡ በፍኖት ፡ ርኢኩ ፡
ሰብአ ፡ ብዙኃን ፡ በምሥያጥ ፡ ዘወርወር ።
ወበጸሐኩ ፡ ሀየ ፡ ወአንከርኩ ፡ እንበይነ ፡
ብዙኖሙ ፡ ወሰባሕክዎ ፡ ለእግዚአብሔር ።
ወነበርኪ ፡ በአፍአ ፡ ውስተ ፡ ምሥያጥ ፡ ከ
መ ፡ አዕርፍ ፡ ንስቲተ ። ወሶቤሃ ፡ መጽአ ፡
ኀቤየ ፡ ንዋም ፡ ወርኢኩ ፡ በህልምየ ፡ ከመ ፡
መጽአ ፡ ሕፃን ፡ ድንግል ፡ እግዚእየ ፡ ወነበ
ረ ፡ ዲቤየ ፡ ወሐቀፈኒ ፡ ክሳድየ ፡ በከመ ፡
ልማዱ ። ወሶቤሃ ፡ ሰአልክዎ ፡ ወእቤሎ ፡ እ
መሰ ፡ ፍጹመ ፡ ታፈቅረኒ ፡ እግዚእየ ፡ እሎ
ንተ ፡ ሰብአ ፡ መሐር ፡ ሊተ ፡ ወሀበኒ ፡ ኪዳ
ነ ፤ ወኢያውሥአኒ ፡ ወኢምንተኒ ፡ ሊተኒ ፡
ነቃህኩ ፡ ወሖርኩ ፡ እንዘ ፡ ሀሎ ፡ ሕፃን ፡
ዲበ ፡ እንግድዓየ ፤ ወበጸሐኩ ፡ መካን ፡ ይ
ክድና ። ወበህየ ፡ ርኢኩ ፡ በይእቲ ፡ ሌሊት ።
ወኮነ ፡ ዓቢይ ፡ ጸጋ ፡ ወስብሐት ፡ ለተገኝረ ፡
መ (Fol. 65a.) ስቀል ፡ ክብራ ። ወነገዱ ፡ መላ
እክት ፡ እምሰማያት ፡ ወነበረ ፡ እግዚእነ ፡
ማእከለ ፡ ቅዱሳኒሁ ። ወዓቀመኒ ፡ ቅሩበ ፡
ኀቤሁ ፡ ወእምዝ ፡ መጽአት ፡ አሐቲ ፡ ብእ
ሲት ፡ በአምሳለ ፡ ፀሐይ ፡ ብርሃና ፡ ወቆመ
ት ፡ ቅድሜሁ ። ወተስእልኩ ፡ አነ ፡ ከመ ፡
መኑ ፡ ይእቲ ። ወይቤሉኒ ፡ መስቀል ፡ ክብ
ራ ፡ መጽአት ፡ ለክብረ ፡ በዓለ ፡ ዮም ። ይእ
ቲኒ ፡ ሰገደት ፡ ሎቱ ፡ ወሰአለቶ ፡ እንዘ ፡ ት
ብል ፡ እግዚእየ ፡ ወአምላኪየ ፡ ዘመጽአ ፡
ለተገኝርየ ። ወወሀበ ፡ ዕጣነ ፡ ወመባዓ ፡ በ
ስምየ ፡ እንዘ ፡ ይትአመን ፡ በአመትከ ። ወ
እንዘ ፡ ይሴፎ ፡ ኪያከ ፡ ወሀበኒ ፡ ዓሥራት ፡
በከመ ፡ ኪዳን ፡ ዘወሀብከኒ ፡ ቅድመ ፤ ወይ
ቤ ፡ እግዚእ ፡ አማን ፡ እብለኪ ፡ ኢይኔስወ
ኪ ፡ እወ ፡ ወሀብኩኪ ፡ ኪዳነ ። ይእዜኒ ፡ ይ
ኩንኪ ፡ በከመ ፡ ትቤልኒ ፡ ዘእንበለ ፡ ዘወዓ
ሉ ፡ ትግልም ፡ በምሥያጥ ፡ ዘወርወር ። ወ
እምዝ ፡ ተመይጠ ፡ ኀቤየ ። ወይቤለኒ ፡ ን
ሣእ ፡ ይኩኑከ ፡ ዓሥራት ፡ ኵሎ ፡ ዘሰአ
ልከኒ ፡ ትግልም ፡ ዘእንበለ ፡ ፀሰብእ ፡ ኢ
(Fol. 65b.) ያስተጎፍረከ ። ወይእቲ ፡ ጊዜ ፡
ሰገድኩ ፡ ሎቱ ፡ ወአእኰትክዎ ፡ ወይእቲ ፡
ኮነት ፡ አእኰተት ፤ ወአስተብፅዓት ፡ በእን
ቲአየ ። ስብሐት ፡ ወክብር ፡ ይደሉ ፡ ለመን
ግሥቱ ። ለዘይሁብ ፡ ጸጋ ፡ በከንቱ ። ለነኒ ፡
ይክፍለነ ፡ እምሕረቱ ፡ ለዓለመ ፡ ዓለም ።
ሣህሉ ፡ ወምሕረቱ ፡ የሃሉ ፡ ምስለ ፡ ነፍሰ ፡
ኃጥእ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ [ወ]ምስ
ለ ፡ ነፍሰ ፡ ፍቅርቱ ፡ ወለተ ፡ [ጽዮን ፡] ለዓ
ለመ ፡ ዓለም ፡ አሜን ።

(Fol. 67a.) ወበውእቱ ፡ ዕለት ፡ ተወልዱ ፡
ብዙኃን ፡ ሰብእ ፡ ኀቤሁ ፡ ወኮኖሙ ፡ አበ ፡
ዘመንፈስ ፡ ወኃሠሥ ፡ በጸሐቅ ፡ ፩መነኮስ ፡
ወሰአሎሙ ፡ ለሰብእ ፡ እንዘ ፡ ይብል ፡ ንግ
ሩኒ ፡ በእንተ ፡ እግዚአብሔር ፡ እለ ፡ ተአም

ርዎ ፡ ዘይብልዎ ፡ ተክለ ፡ ማርያም ፡ እምሀገ
ረ ፡ ሲዋ ፡ ዘመጽአ ፡ ወእለ ፡ የአምርዎ ፡ አ
ብጽሕዋ ፡ ኀቤሁ ። ወተፈሥሐ ፡ ፈድፋደ ፡
ወተራክበ ፡ ወይቤ ፡ አቡነ ፡ መበግ ፡ ጽዮን ፡
በእንተ ፡ ምንት ፡ ኃሠሥከኒ ፡ ዘኢተአምረኒ ፡
አንተ ። ወይቤሎ ፡ እስመ ፡ አነ ፡ መጻእኩ ፡
እምሀገረ ፡ አበጊጋይ ፡ ምሕዋረ ፡ ፫ዕለት ።
ወሶበ ፡ ሰአልኩ ፡ ኀበ ፡ እግዚአብሔር ፡ በእ
ንተ ፡ ብዝኃ ፡ ጌጋይየ ፡ ሰማዕኩ ፡ ቃለ ፡ እ
ምሰማይ ፡ ዘይብል ፡ ሑር ፡ ኀበ ፡ ተገኪረ ፡
መስቀል ፡ ክብራ ። ወበሀየ ፡ ትረክብ ፡ ካህነ ፡
ዘስሙ ፡ ተክለ ፡ ማርያም ፡ ወይናገዘከ ፡ ው
እቱ ፡ በእንተ ፡ ዝንቱ ፡ ኃሠሥኩከ ፡ አቅዱ
ስ ፡ እግዚአብሔር ፡ በአማን ፡ ዘኢይትኄሰ
ው ፡ ቃሉ ፡ ይትባረክ ፡ ስሙ ፡ ለአምላክነ ።
ወሰሚያ ፡ ነገሮ ፡ ቅዱስ ፡ መበግ ፡ ጽ (Fol. 67b.)
ዮን ። ወይቤሎ ፡ በልኪ ፡ ንግረኒ ፡ በከመ ፡
አዘዘከ ። ወውእቱ ፡ የኃድግ ፡ ለከ ፡ ወነገሮ ፡
ዅሎ ፡ ኃጢአቶ ፡ ወውእቱሂ ፡ ወሀበ ፡ ንስ
ሐ ፡ ወተባረከ ፡ እምኔሁ ፡ ወሖረ ፡ ሀገሮ ፡
ወአቡነ ፡ ተመይጠ ፡ ወአተወ ፡ ብሔሮ ፡ እ
ንዘ ፡ ይነግር ፡ ግብሮ ፡ ለእግዚአብሔር ። ወ
እምዝ ፡ ሐለየ ፡ ወይቤ ፡ ዅሎ ፡ ዘሰአልኩ ፡
ኀቤሁ ፡ ይሁበኒ ፡ ወኢያስተኃፍረኒ ፡ አምላ
ኪየ ፡ ለምንትኬ ፡ እትሐከይ ፡ ስኢለ ፡ አነ ።
ወአኀዘ ፡ ይስአሎ ፡ ለእግዚአብሔር ፡ እንዘ ፡
ይበኪ ፡ ወይላሁ ። ወይብል ፡ ተዘከር ፡ እግ
ዚኦ ፡ ኪዳንከ ፡ ዘተካየድከ ፡ ከመ ፡ ተሀበኒ ፡
ተምኔትየ ፡ ወኢታስተኃፍረኒ ፡ ዘሰአልኩ
ከ ፡ ወመሐር ፡ ሊተ ፡ በእንተ ፡ ተገኪረ ፡ ሞ
ትከ ። ወጸውዓ ፡ አስማቲሆሙ ፡ ለአህጉር ፡
ወሰአለ ፡ በእንተ ፡ ሰብእ ፡ ወሰምዓ ፡ እግዚ
አብሔር ፡ ስእለቶ ፡ ወትጋሆ ፤ ወመጽአ ፡
ኀቤሁ ፡ ምስለ ፡ ወላዲቱ ፡ ድንግል ፡ እንዘ ፡
የዓውዶ ፡ ስብሐት ። ወይቤሎ ፡ ሰላም ፡ ኀ
ሩይየ ፡ ነየ ፡ መጻእኩ ፡ ኀቤከ ፡ ከመ ፡ እፈ
ጽም ፡ ስእለተከ ፡ ለሰብ (Fol. 68a.) አ ፡ እገሌ ፡
ሀገር ፡ መሐርኩ ፡ ለከ ፡ ወይኩንከ ፡ ዓሥራ
ተ ፡ በእንተ ፡ ተገኪረ ፡ ሞትየ ፤ ወለሰብአ ፡
እገሌኒ ፡ ሀገር ፡ መሐርኩ ፡ ለከ ፡ በእንተ ፡
አፍቅሮታ ፡ ለእምየ ። ወሀለወከ ፡ ካዕበ ፡ ዘ
ታድኅን ፡ እምሰብአ ፡ ጋፋት ፡ ወእሁበከ ፡
ዓሥራተ ፡ አነ ፡ ኪያሆሙ ፤ ወሰሚዓ ፡ እ
ሙ ፡ አእኰተቶ ፡ መላእክትኒ ፡ ሰገዱ ፡ ሎ
ቱ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለእግዚአብ
ሔር ፡ በሰማያት ፤ ወሰላም ፡ በምድር ፡ ለዘ
ሠምሮ ፡ ለሰብእ ፡ ወአስማተ ፡ እሉሰ ፡ አሀ
ጉር ፡ ኢንጼውዕ ፡ ከመ ፡ ኢይኩን ፡ ተመክ
ሆ ፡ በኀቤሆሙ ፤ በከመ ፡ ተብህለ ፡ በነቢይ ፡
ቦ ፡ ዘትክሥት ፡ ወቦ ፡ ዘተኃብእ ፡ ወብፁዕሰ ፡
ተክለ ፡ ማርያም ፡ ኮነ ፡ ያነክር ፡ በእንተ ፡ ጋ
ፋት ፡ ዘአሰፈዎ ፡ እንዘ ፡ ይብል ፡ ማእዜኑ ፡
የአምኑ ፡ ወይጠቁ ፡ በሕይወትየኑ ፡ አው ፡
በሞትየ ። ወእምዝ ፡ ተንሥአ ፡ ወሖረ ፡ መ
ንገለ ፡ ጋዕዝእ ፡ አመ ፡ ፸ወ፪ለወርኃ ፡ የካቲ
ት ፡ በዕለተ ፡ ሰኑይ ፡ ወተራክበዎ ፡ በፍኖ
ት ፡ ብዙኃን ፡ ጋፋት ፡ በሥምረቱ ፡ ለእግዚ
አብሔር ፡ እንዘ ፡ ይ (Fol. 98b.) ወዕኡ ፡ ኀበ ፡
ንጉሥ ፡ ዘርአ ፡ ያዕቆብ ፡ ከመ ፡ ይትመዝገ
ኑ ፡ በኀቤሁ ፡ በእንተ ፡ ዘተጠምቁ ፡ ወእም
ኑ ፡ በስመ ፡ ሥላሴ ፡ በውእቱ ፡ መዋዕል ።
ወሶበ ፡ ርእይዎ ፡ ለቅዱስ ፡ ሮጹ ፡ ወተባደሩ ፡

ኀቤሁ ፡ ወበጸሐሙ ፡ ይቤልዎ ፡ ባርክነ ፤ ወ
ይቤሎሙ ፡ አመንክሙኑ ፡ በክርስቶስ ፡ አ
ምላኪየ ፡ ከመ ፡ እባርክሙ ። ወይቤልዎ ፡
እወ ፡ አመነ ፡ ወእምዝ ፡ ባረከሙ ፡ ለለፅኪ
ያሆሙ ፡ ወይቤልዎ ፡ ካዕበ ፡ ይሰመይ ፡ ላዕ
ሌነ ፡ ስመ ፡ ወኃጣእነ ፡ በይሰሚ ፡ ላዕሌነ ፡
ካህነ ፡ አጥምቀነ ፡ ወኩነነ ፡ አበ ፡ ናዛዜ ፡ ወ
ይቤሎሙ ፡ ክርስቶስ ፡ ይኩንክሙ ፡ አበ ፡
ወናሁ ፡ ወለድኩክሙ ፡ እምድኅረ ፡ ባረኩ
ክሙ ፡ በእዴየ ። ወዘንተ ፡ ዘይቤ ፡ ተዘኪሮ ፡
ኪዳነ ፡ ዘወሀበ ፡ እግዚእነ ፡ ወይቤልዎ ፡ አ
ርእየንኬ ፡ ሀገረከ ፡ ከመ ፡ ንብጻሕ ፡ ወትረ ፡
ኀቤከ ፡ ወተሠውጠ ፡ ፍቅርከ ፡ ውስተ ፡ ል
ብነ ። ወአርአዮሙ ፡ ሀገሮ ፡ ወሖሩ ፡ ወተፈ
ሥሑ ፡ ፈድፋደ ፡ ወብፁዕሰ ፡ አእመረ ፡ ከ
መ ፡ ኮኑ ፡ እሙንቱ ፡ ዘይቤሎ ፡ እግዚእነ ፡
ሎቱ ፡ ስብሐት ። ወእምዝ ፡ አመ ፡ ፲ወ፪
(Fol. 69a.) ለወርኃ ፡ ኀዳር ፡ በበዓለ ፡ ሚመቱ ፡
ለሚካኤል ፡ ጸለየ ፡ ከመ ፡ ያእምር ፡ ርስቶ ፡
ለአቡሁ ፡ ወአሜሃሰ ፡ ዕለት ፡ ሐሙስ ፡ ዘው
እቱ ፡ ሊቀ ፡ መላእክት ፡ ሚካኤል ፡ ዘይሔ
ውጽ ፡ ወትረ ፡ በይእቲ ፡ ዕለት ፡ መጽአ ፡ ኀ
ቤሁ ። ወይቤሎ ፡ ሰላም ፡ ለከ ፡ አመፍቀሬ ፡
መድኀን ፡ ወይቤሎ ፡ ሰላም ፡ ለከ ፡ ይብጽ
ሐኒ ፡ አሊቀ ፡ መላእክት ። ወመሰሎ ፡ ዘመ
ጽአ ፡ የሐውፆ ፡ በከመ ፡ ልማዱ ። ወይቤሎ ፡
ነዓ ፡ ይቤለከ ፡ መድኀን ። ወሶቤሃ ፡ ደንገፀ ፡
ወይቤ ፡ አይቴኑ ፡ እግዚእየ ፡ ወይቤሎ ፡ ከ
መ ፡ ትርአይ ፡ ዘሰአልከ ፡ ኀበ ፡ ሀሎ ፡ እግ
ዚእ ፡ ምስለ ፡ አቡከ ፤ ወነሥአ ፡ በክነፊሁ ፡
ወመሠጠ ፡ ውስተ ፡ ኢየሩሳሌም ፡ ሰማያዊ
ት ፡ ዘኢይትከሀል ፡ ለነጊር ፡ ነጽሮታ ፡ ወን
ቡር ፡ ውስቴታ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ ምስለ ፡ ወላዲቱ ፡ ድንግል ። ወሰገ
ደ ፡ ቅድመ ፡ እግዚእነ ፡ በፍርሃት ፡ ወርእየ ፡
በህየ ፡ ለቅዱሳን ፡ አበዊነ ፡ ወለአቡሁ ፡ ነጸ
ሮ ፡ እንዘ ፡ ይቅውም ፡ ደርገ ፡ ምስለ ፡ ካህና
ት ፡ ሰማያውያን ፤ ወተፈሥሐ ፡ ጥቀ ፡ ወኮነ ፡
ዓቢይ ፡ ስብሐት ፡ ወ (Fol. 69b.) መድምም ፡
ዘኢይትከሀል ፡ ለተነግሮ ፡ በጊዜ ፡ ቀኖርባን ፡
ሰማያዊ ። ወአዘዘ ፡ እግዚእ ፡ ከመ ፡ ይትከሀ
ን ፡ በማእከላዊ ፡ ምሥዋዕ ፡ አቡነ ፡ አኖሬ
ዎስ ። ወውእቱሰ ፡ አቡሁ ፡ እንዘ ፡ በለፌ ፡
ወእንዘ ፡ በለፌ ፡ ፅይትካሀን ፡ ወለፅሰ ፡ ኢን
ጼውዕ ፡ ስሞ ፡ ዘእንበለ ፡ ይፍልስ ፡ እምዓ
ለም ፡ ኃላፊ ። ወካልእሰ ፡ ነገር ፡ ዘከነ ፡ ላዕ
ለ ፡ አቡሁ ፡ መባዓ ፡ ጽዮን ፡ ኢይትከሀል ፡
ተናግሮቶ ፡ ወፈጽሞቶ ። ወእምድኅረ ፡ ተ
ፈጸመ ፡ ቀኖርባን ፡ ጸውዓኒ ፡ ይቤ ፡ መድኀ
ን ። ወደመረኒ ፡ ምስለ ፡ ፸ወ፪ካህናተ ፡ ሰማ
ይ ። ወይቤለኒ ፡ ኩን ፡ ደርገ ፡ እምዮኃ ፡ ም
ስሌሆመ ፡ ለዓለመ ፡ ዓለም ። ወእም ፡ ጠብ
ዓ ፡ ፈድፋደ ፡ በፍቅረ ፡ እግዚእነ ፡ ወሐለየ ፡
ይሕምም ፡ በእንተ ፡ ሕማሙ ። ወይትቀነ
ው ፡ በእንተ ፡ ቅንዋቲሁ ። ወይቤ ፡ ሶበ ፡ እ
ገብር ፡ በእራኃ ፡ እደውየ ፡ ወእገርየ ፡ የትረ
ዓይ ፡ ወየአምረኒ ፡ ሰብእ ። ወይኄይስ ፡ እግ
በር ፡ በአብራክየ ። ወጸምጽአ ፡ ሐፃውንተ ፡
በሊሐተ ፡ ከመ ፡ መስፈ ። ወለክፃ ፡ በእብ
ን ፡ ውስተ ፡ አብ (Fol. 70a.) ራኪሁ ። ወእም
ብዝኃ ፡ ሕማሙ ፡ በከየ ፡ ወሳብሖ ፡ ለእግዚ
አብሔር ። ወበጊዜሃ ፡ መጽአ ፡ ኀቤሁ ፡ እን

ዘ ፡ ያክሞስስ ፡ ከመዝአ ፡ እቤ ፡ ሶበ ፡ ተቀነ
ውኩ ፡ ለምንት ፡ ዘኢትጸንዕ ፡ ታስቆቱ ። ወ
ይቤሎ ፡ አንተሰ ፡ እግዚኦ ፡ በጽንዓ ፡ ኃይል
ከ ፤ ጸርከ ፡ ትዕግሥተ ፡ ወአነ ፡ ድኩም ፡ ወ
ስሱዕ ፡ በምንት ፡ እክል ፡ ተዓግሦ ። ወሶቤሃ ፡
አውዕአ ፡ እምኔሁ ፡ ቅንዋቶ ፡ ወገሰሰ ፡ ቀሩ
ስሎ ፡ በእደሁ ፡ ወአሕይዎ ። ወይቤሎ ፡ ዘ
ሰ ፡ ዘሰዓመ ፡ ወዘገሰሰ ፡ እሎንተ ፡ አብራክ
ከ ፡ ለቤዛ ፡ ወለመድኃኒት ። ወለስርያት ፡ ኃ
ጢአት ፡ ወለአድኅኖ ፡ ነፍሳት ፡ ብዙኃን ።
ኅበ ፡ ቆማ ፡ ይክድና ፡ ሣህል ፡ ወምሕረት ።
ወኅበ ፡ አንሶሰዋ ፡ ይትቀደሳ ፡ አህጉራት ፡
ወአዕፃዳት ። ወናሁ ፡ አነ ፡ ገሰስክዎን ፡ በእ
ደየ ፡ ከመ ፡ ይኩና ፡ ሱታፌ ፡ ሕማምየ ። ወ
እምዝ ፡ ነሥአ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስ
ቶስ ፡ መሠጠ ፡ ሰማየ ፡ ወአብጽሖ ፡ ቅድመ ፡
መንበሩ ፡ ወርእየ ፡ በዓውዲ ፡ መንበሩ ፡ ካ
ህናት ፡ ወመላእክተ ፤ ወይወዕእ ፡ ፍትሕ ፡
በዓውዲ ፡ መንበረ ፡ መ (Fol. 70b.) ንግሥቱ ፡
ወሶበ ፡ ይብል ፡ ካህን ፡ ስብሐት ፡ ለአብ ፡ ወ
ወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ዘኢይቤ ፡ አ
ሜን ። ወካዕበ ፡ ሶበ ፡ ይቤ ፡ ካህን ፡ ቅዱስ ፡
ዘኢይትመጠው ፡ ብሂል ፡ እግዚአብሔር ፡
ኃያል ። ወዓዲ ፡ ሶበ ፡ ይብል ፡ ንስግድ ፡ ዘ
ኢይቤ ፡ ለአብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅ
ዱስ ። ወሶበ ፡ ይቤ ፡ ስብሐት ፡ ለእግዚአብ
ሔር ፡ ዘኢይቤ ፡ ርቱዕ ፡ ይደልዎ ፡ ይከውን ፡
ዓማፂ ፡ ለእግዚአብሔር ። ወዓዲ ፡ ርእየ ፡
መንክራት ፡ ወመድምመ ፡ ወሀገረ ፡ ስፍሕ
ተ ፡ ወብርሀተ ፡ ወርእየ ፡ ጽልመተ ፡ ካዕበ ፡
ውስተ ፡ ጸድፍ ፡ ወብዙኃን ፡ ሰብእ ፡ ይወድ
ቁ ፡ ውስቴቱ ። ወተስእሎ ፡ ለዘሀሎ ፡ ምስ
ሌሁ ፡ ወይቤሎ ፡ እለ ፡ ሐመይዎ ፡ ለዘርአ ፡
ያዕቆብ ፡ ንጉሥ ። ወዓዲ ፡ ርእየ ፡ ደመና ፡
ፀበአምሳለ ፡ አፍራስ ፡ ዕዕድዋን ፡ ወይቤሎ ፡
ዕዘዚአከ ፡ ወዕዘዘርአ ፡ ያዕቆብ ፡ ዘትዜንን ፡
በሙ ፡ ወትቀርቡ ፡ ኢየሩሳሌም ። ወይቤሎ ፡
በምንትኑ ፡ አስተዓረይከኒ ፡ ሊተ ፡ ለኃጥእ ፡
ምስለ ፡ ፀሐየ ፡ ሃይማኖት ፡ ወንጉሥ ፡ ራት
ዕ ፡ ዘርአ ፡ ያዕቆብ ። ወ (Fol. 71a.) ይቤሎ ፡ በ
እንተ ፡ ንግደተ ፡ ሕሊናክሙ ፡ ለፍቅረ ፡ አ
ምላክክሙ ። ወሰሚዖ ፡ ዘንተ ፡ አንከረ ፡ ወ
አእኰቶ ፡ እምጸጋሁ ፡ ለብዑለ ፡ ጸጋ ። ወካ
ዕበ ፡ ይቤ ፡ አቡነ ፡ መባዓ ፡ ጽዮን ፡ መጽኡ ፡
ኅቤየ ፡ እግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አ
መ ፡ ፲ወ፪ለወርኃ ፡ የካቲት ፡ እኁዘ ፡ ሐብ
ለ ፡ በዝንቱ ፡ ተዓሠርኩ ፡ ወሐመዩኒ ፡ አይ
ሁድ ፡ እኩያን ፡ አምጻእኩ ፡ ለከ ፡ ከመ ፡ ት
ርእዮ ። ወሶቤሃ ፡ ተመጠውክዎ ፡ ወሰዓም
ክዎ ፡ ወአነቅዎ ፡ በክሳድየ ፡ ወበከይኩ ፡ ተ
ዛኪርየ ፡ ዘሐመይዎ ፡ ቦቱ ፡ ለእግዚእየ ፡ ከ
መ ፡ ይኩንኒ ፡ ማዕተብ ፡ ዲበ ፡ ክሳድየ ፡ ወ
ቅናተ ፡ ውስተ ፡ ሐቋየ ። ወይቤለኒ ፡ ኢይ
ትከሀለክ ፡ ታንብር ፡ በኅቤክ ፤ ወባሕቱ ፡ ከ
መ ፡ ትርአይ ፡ አምጻእኩ ፡ ለከ ። ወእምዝ ፡
ነሥአኒ ፡ እምእደየ ፡ ወተለዓለ ፡ ሰማየ ፡ ሎ
ቱ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ። ወእምዝ ፡
አመ ፡ ፲ወ፯ለወርኃ ፡ መጋቢት ፡ መጽአ ፡
እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ምስለ ፡ ወ
ላዲቱ ፡ ድንግል ። ወምስለ ፡ መላእክቲሁ ፡
ቅዱሳን ፡ በ (Fol. 71b.) ሌሊተ ፡ እኁድ ፡ በዕ
ለተ ፡ ሆሳዕና ፡ ቅድስት ፡ በእንተ ፡ ተገሥረ ፡

ዕበየ ፡ ሞቱ ፡ አስተጋብኡ ፡ ካህናተ ፡ ወማዕ
ጠንታተ ። ወተወለጠ ፡ ዘበምድር ። ወኮነ ፡
ዘበሰማያት ፡ ወአፍቀሮ ፡ እግዚእነ ፡ ለብፁ-
ዕ ፡ መባዓ ፡ ጽዮን ፡ እንበይነ ፡ ተገብረ ፡ ሞ
ቱ ፡ ዘተወፈየ ፡ እምኔሁ ። ወተክህነ ፡ ለሊ
ሁ ፡ ወአክህኖ ፡ ለብፁዕ ፡ ከመ ፡ እስጢፋኖ
ስ ፡ ርእሰ ፡ ዲያቆናት ፡ ወለሚካኤል ፡ ሊቀ ፡
መላእክት ፡ ወለዮሐንስ ፡ ቅዱስ ፡ አክህኖ
ሙ ፡ በበጸታሆሙ ፤ ወኮነ ፡ ፫ጸታ ፡ ቀኍጋባ
ን ፡ ውስተ ፡ ፫መንበር ፡ ወለዲያቆናትኒ ፡ ዘ
ተልእኩ ፡ አሜሃ ፡ አእመርክምዎሙ ፡ ይቤ ።
ወእምድኅረ ፡ ተፈጸመ ፡ ቀሩርባን ፡ ጸውዓኒ ፡
ይቤ ፡ ወዓቀመኒ ፡ ቅድሜሁ ፡ ወይቤለኒ ፡ ቀ
ዳሚነ ፡ ወሀብኩከ ፡ ዓሥራተ ፤ ወይእዜኒ ፡
ካዕበ ፡ እሁበከ ፡ ዓሥራተ ፡ ወኪዳነ ፡ በዕለ
ተ ፡ ትገብር ፡ ተዝክርየ ፡ በሉሶን ፡ አውራ
ኅ ፡ ፶ነፍሳተ ፡ እምሕር ፡ ለከ ፡ ወ፫ወ፯ለ
ለዕለተ ፡ ዓርብ ፡ እንበይነ ፡ ስቅለትየ ፡ እም
ሕር ፡ ለከ ፡ ወለከኒ ፡ አሠረግወከ ፡ በአልባ
ሰ ፡ ዕንቁ ፡ ወወርቅ ፡ ወበአክሊል ፡ ንጹሕ ፤
ወብሩህ ፡ ጥቀ ፡ እምዐሐይ ፡ ወ (Fol. 72a.) ዘ
ንተ ፡ ብሂሎ ፡ አሠርገዎ ፡ ክብረ ፡ ወውእቱ
ኒ ፡ ሰገደ ፡ ሎቱ ፡ ሶቤሃ ፡ ወይቤ ፡ ፈጽም ፡
ሊተ ፡ እግዚአ ፡ ሠናይተከ ፡ ወመሐር ፡ ዘተ
ማኅፀነ ፡ ብየ ፡ ወለዘጸውዓ ፡ ስምየ ፡ ለዕጥ
እ ፡ ገብርከ ። ወይቤሎ ፡ እፈጽም ፡ ለከ ፡ ዘ
ጸውዓ ፡ ስመከ ፡ ወተማኅፀነ ፡ ብከ ፡ ወዘገብ
ረ ፡ ተዝክረከ ፡ እምድኅረ ፡ ሞትከ ፤ ወዘበልዓ ፡
ኅብስተ ፡ እምተዝክረ ፡ ሞትከ ፡ ዘትገብር ፡
አንተኒ ፡ ወዘኒ ፡ ስሚያ ፡ እምርሑቅ ፡ ዜና
ከ ፡ ሶበ ፡ አይም ፡ ለልቡ ፡ ወአፍቀሮ ። ወአ
ተከሀሎ ፡ ይብጸሕ ፡ ኅቤ ፡ ተዝክርየ ፡ ዘትገ
ብር ፡ አንተ ፡ እምሕሮ ። ወዘንተ ፡ ብሂሎ ፡
መድኃኒነ ፡ እጊዘ ፡ ገቦሁ ፡ ወመሐለ ፡ ሎቱ ፡
በደሙ ፡ ክቡር ፡ ወሰሚዓ ፡ እግዝእትን ፡ ማ
ርያም ፡ ወላዲቱ ፡ ትቤሎ ፡ አወልድየ ፡ ም
ንተ ፡ ትሁበ ፡ በእንቲአየ ። ወይቤላ ፡ አእም
የ ፡ ለለዕለተ ፡ በዓልኪ ፡ ፶ነፍሳተ ፡ እምሕ
ር ፡ ሎቱ ፡ በእንቲአኪ ። ወውእተ ፡ ጊዜ ፡
ተንሥአት ፡ ወሰዓመት ፡ እገሪሁ ፤ ወአእኰ
ተቶ ፡ ንሕነኒ ፡ ተስእልኖ ፡ እንዘ ፡ ንብል ፡
በእንተ ፡ ምንት ፡ ተውበከ ፡ ዝንቱ ፡ እምእ
ግዚአብሔር ፡ በእንተ ፡ ጸማከኑ ፤ አው ፡ በ
እንተ ፡ ጸሎትከ ፡ ወውእቱኒ ፡ ይ (Fol. 72b.)
ቤለነ ፡ አከ ፡ በገድልየ ፡ አላ ፡ በከመ ፡ እበየ ፡
ምሕረቱ ፡ ወወሀከኒ ፡ ዓሥራተ ፡ ፶ነፍሳተ ፡
ለለዕለቱ ፡ ወዓዲ ፡ ሀለወኒ ፡ ንስቲት ፡ ጸሎ
ት ፡ ዘአፈቅሮ ፡ አምኵሉ ፡ ጸሎታትየ ፡ ዘበ
እንቲአሁኒ ፡ ያወጽእ ፡ ሊተ ፡ ፶ነፍሳተ ፡ ለ
ለዕለቱ ፡ እምውስተ ፡ ሲኦል ፡ ይትባረክ ፡
መንግሥቱ ፡ ለዓለመ ፡ ዓለም ፡ ለዝነገር ፡ አ
ኮ ፡ ለባሕቲቱ ፡ ዘነገሮ ፡ ለዘጸሐፈ ፡ ዘንተ ፡
አላ ፡ ነገረ ፡ ለ፫እድው ፡ ሶበ ፡ ተስእልዎ ፡ ኅ
በረ ፡ ወእምኔሆሙ ፡ ፩ቀሲስ ፡ ወ፪ዲያቆና
ት ፡ ወእምትክትኒ ፡ ይነግሮሙ ፡ ለምእመና
ኒሁ ፡ ዘከመ ፡ ይሔውጸ ፡ መድኃን ፡ ይቤ ፡
ወንጌል ፡ በሰምዓ ፡ ፪ወ፫ሰማዕት ፡ ይቁም ፡
ኵሉ ፡ ነገር ። ናሁኬ ፡ ብዙኃን ፡ ቅዱሳን ፡
ከንዎ ፡ ሰማዕተ ፡ በከመ ፡ አርአዮሙ ፡ መን
ፈስ ፡ ቅዱስ ። ወሶበ ፡ ፈቀደ ፡ እግዚአብሔ
ር ፡ ይንሥአ ፡ ኅቤሁ ፡ ወያእርፎ ፡ እምፃማ ፡
ዝንቱ ፡ ዓለም ፡ መጽአ ፡ ኅቤሁ ፡ ፩መነኮስ ።

ወይቤሎ ፡ ርኢኩ ፡ በዓየር ፡ እንዘ ፡ ይትዋነ
ዩ ፡ ፫ወርጎ ፡ ወወሪዶሙ ፡ ኅቤየ ፡ ኮኑ ፡ ቅ
ዱሳን ። ወይቤሉኒ ፡ በሎ ፡ ለተክለ ፡ ማርያ
ም ፡ ተደለውአ ፡ እስመ ፡ ቀርበ ፡ ዕለተ ፡ ፍ
ልሰትከ ፡ እምዝንቱ ፡ ዓለም ። ወሰሚዖ ፡ ይ
ቤ ፡ ይኩን ፡ ፈቃ (Fol. 73a.) ዱ ፡ ለአምላኪየ ፡
ምንት ፡ ተስፋ ፡ ሀለወኒ ፡ በዲበ ፡ ምድር ፡ ዘ
እንበለ ፡ ተዝካረ ፡ ሞቱ ፡ ለመድኀን ። ሊተ
ኒ ፡ እፈቅድ ፡ ሀየ ፡ ሐዊረ ፡ ሀገረ ፡ ብርሃን ፡
ውስተ ፡ ርስቶሙ ፡ ለቅዱሳን ። ወእምዝ ፡
ሖረ ፡ ኀበ ፡ ድብረ ፡ ማርያም ፡ ወተአምኖ
ሙ ፡ ለኵሎሙ ፡ ቀዱሳን ፡ ወነገሮሙ ፡ ኵ
ሎ ፡ ዘኮነ ። ወተናዘዘ ፡ እምኔሆሙ ፡ ወተፈ
ነው ፡ በሰላም ፡ ወእምአመ ፡ ኮነ ፡ ዝነገር ፡
ወ፫ወርጎ ፡ እለ ፡ ተመሰሉ ፡ በቅዱሳን ። በ፭
ወርጎ ፡ በ፷ወ፪ዕለት ፡ ኮነ ፡ ዕረፍቱ ፡ ወእም
ድኅረ ፡ ኮነ ፡ በ፯ዕለት ፡ አስተጋብኦሙ ፡ ለ
ኵሎሙ ፡ ደቂቁ ፡ ወይቤሎሙ ፡ ንበሩ ፡ በ
ተፋቅሮ ፡ ወበትእዛዘ ፡ እግዚአብሔር ፤ ወ
እምድኅረ ፡ መዓዶሙ ፡ ብዙኃ ፡ ነገራተ ፡ ጽ
ድቅ ፡ አንቃዕደወ ፡ ወነጸረ ፡ ሰማየ ። ወይቤ
ልዎ ፡ ምንተ ፡ ትሬኢ ፡ ወይቤሎሙ ፡ ዕፀ
በ ፡ ወመንክረ ፡ ተድባባተ ። ወማኅቶተ ፡ ወ
ቅዱሳን ፡ ብርሃናውያን ፡ ይጸዓቁ ፡ በገዩ ። ወ
ሶበ ፡ ይቤሎሙ ፡ ወከመገ ፡ በከዩ ፡ እመንገ
ለ ፡ ሥጋሁ ፡ ወተፈሥሑ ፡ እመንገለ ፡ ነፍ
ሱ ፡ ወአዕመሩ ፡ ከመ ፡ ወረዱ ፡ ለቀበላሁ ።
ወከዕበ ፡ ይቤ ፡ ዘሀሎ ፡ በውሣጤ ፡ ተድባብ ፡
ይበርኅ ፡ እምፀሐይ ፡ ወእንዘ ፡ ይትናገር ፡ በ
ርሃ ፡ ገጹ ፡ ወኵለንታሁ ፡ ወመጠ (Fol. 73b.)
ወ ፡ ነፍስ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
አመ ፡ ፯ወ፩ለወርኃ ፡ ጥቅምት ፡ ወኮነ ፡ መ
ዋዕሊሁ ፡ ፫ወ፩ዓመት ። ወእምዝ ፡ ፵ወ፯ዓ
መተ ፡ ኮነ ፡ ዲያቆን ። ወእምዝ ፡ በ፱ዓመት ፡
ነሥአ ፡ ምንኵስና ። ወእምዝ ፡ ካዕበ ፡ በ፱
ሰዓት ፡ ኮነ ፡ ቀሲስ ። ወእምዝ ፡ በ፱ዓመት ፡
አዕረፈ ፡ በሰላም ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሃ
ሉ ፡ ምስለ ፡ ኃጥእ ፡ ገብሩ ፡ ተክለ ፡ ሃይማ
ኖት ፡ [ወ]ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ [ጽዮን ፡]
ለዓለመ ፡ ዓለም ፡ አሜን ፡

አአኃው ፡ ኢይምስልክሙ ፡ ሐሰተ ፡ ገ
ድለ ፡ ዝንቱ ፡ ጸድቅ ፡ አቡነ ፡ ከመ ፡ ኢይኩ
ን ፡ ዝንጋዔ ፡ ኢጸሐፍነ ፡ ኵሎ ፡ ዘሰማዕነ ፡
ወዘርኢነ ። ወእመ፡ራተሰ ፡ ነገረ ፡ ኃይግነ ፡
ለሊሁ ፡ የአምር ፡ እግዚአብሔር ፡ ምንት ፡
የሐዕያ ፡ ለጸድቅ ፡ ለዘእግዚአብሔር ፡ ምሕ
ሮ ፡ ብፁዕ ፡ ብእሲ ፡ ዘእግዚአብሔር ፡ አፍ
ቀሮ ፡ ወአልአለ ፡ እምድር ፡ ዝክሮ ። አአኃ
ውየ ፡ ይሥመር ፡ ለክሙ ፡ ዘሠምሮ ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

(Fol. 81a.) ራእየ ፡ ነገር ፡ እንበይነ ፡ ተክለ ፡
ማርያም ፡ ዘከሥተ ፡ ሎቱ ፡ እግዚአብሔር ፡
በከመ ፡ አምጣነ ፡ ከፈለሙ ፡ አብያተ ፡ ለ
ኵሎሙ ፡ ቅዱሳን ፡ ፭በግዕ ፡ በከመ ፡ አዘዘ ፡
እግዚኡ ፡ በበእበያቲሆሙ ፡ ዘዘዚአሁ ፡ መ
አዛሆሙ ፡ ወረዳኢሆሙ ፡ ለኵሎሙ ፡ መ
ንፈስ ፡ ቅዱስ ፡ አዘ፫ ፡ ዘሎቱ ፡ ስብሐት ፡
ለዓለመ ፡ ዓለም ፡ አሜን ። ወርእየ ፡ በመል
ዕልተ ፡ ሰማያት ፡ ፲አብያተ ፡ ዘተሐንጸ ፡ በ
ወርቅ ፡ ወበአንቀሩ ፡ ወስነ ፡ ክዋኔሆሙ ፡ ፈ
ድፋደ ፡ ያንጸበርቅ ፡ ለማእከላዊት ፡ ቤት ፡
ኮነ ፡ መልዕልቲሃ ፡ ተድባብ ፤ ወይጼልላ ፡ ቦ

ቱ ፡ በርእስ ፡ ውእቱ ፡ ተድባብ ፡ ትእምርተ ፡ መስቀል ፡ ነዊኅ ፡ ወብሩህ ፡ ከመ ፡ ፀሐይ ። ወእምጽንፈ ፡ ውእቱ ፡ ተድባብ ፡ ይወርድ ፡ ብዙኅ ፡ አዝፋረ ፡ ወርቅ ፡ እንዘ ፡ ይትላጸቅ ፡ ወይርኅቅ ፡ ወሰኩዕ ፡ ዲቤሁ ፡ አዕናቍ ፡ ወ ይጼልላሃ ፡ እማንቱ ፡ አዕናቍ ፡ ለይእቲ ፡ ቤ ት ፡ ዅለንታሃ ። ወዓዲ ፡ ወረዱ ፡ ፫አሕባል ፡ ዘወርቅ ፡ መንጸረ ፡ ፫አናቅጸሐ ፡ ለይእቲ ፡ ቤት ፡ ወይስሕባ ፡ ጉንደ ፡ መስቀል ፡ ዘሀለው ፡ መልዕልተ ፡ መስቀለ ፡ ወአርኃወ ፡ አናቅጸሐ ፡ ቅዱስ ፡ ሚካኤል ፡ ወንቡር ፡ በውስቴታ ፡ መንበር ፡ ዘኢይትአወቅ ፡ ግብረቱ ፤ ወዘ (Fol. 81b.) ይኬልሎ ፡ ደመና ፡ ብሩህ ። ወይነብር ፡ ዲቤሁ ፡ ሕፃን ፡ ንዑስ ፡ መነክስ ። ወይቤሎ ፡ ለመልአክ ፡ መኑ ፡ ዝንቱ ፡ ዘይነብር ። ወይቤሎ ፡ ነፍሰ ፡ መባዓ ፡ ጽዮን ፡ ወ ያንብራ ፡ ዝየ ፡ እግዚእነ ፡ ወረሰየ ፡ ማኅደራ ፡ ወበዕለተ ፡ ፈቀደ ፡ ይጼውዓ ፡ ለነፍሱ ፡ ወይትናገራ ። ወዘንተ ፡ ነጺራ ፡ መልአክ ፡ ዘተናገሮ ፡ አንከረ ፡ ለጥበበ ፡ አምላክ ፡ ከመ ፡ አልቦ ፡ ዘየአምሮ ፡ ወይቀውሙ ፡ ዓዲ ፡ በ ውስተ ፡ ቤት ፡ ፫አስዋር ፡ ዕዕድዋን ፡ ኅቡር ፡ ህላዌሆሙ ፡ ለውእቶሙሰ ፡ ኢፈከረ ፡ ሎቱ ፡ ውእቱ ፡ መልአክ ፡ ጠቢባንሰ ፡ ቅዱሳን ፡ ተርጕሙ ፡ በዝየ ፡ ወይቤሉ ፡ ሥላሴ ፡ ቦ ፡ አካለሙ ። ወከዕበ ፡ አመ ፡ ፭ለጳጕሜን ፡ ወነሥአኒ ፡ መንፈስ ፡ ቅዱስ ፡ ወአዕረገኒ ፡ መንገለ ፡ ሰማይ ። ወበህየ ፡ ርኢኩ ፡ ር ቡበ ፡ ከመ ፡ ደመና ፡ ወዐዳ ፡ ከመ ፡ በረድ ፡ ወዲቤሁ ፡ ብዙኃን ፡ ቅዱሳን ፡ ተዐሚኖሙ ፡ አፍራሰ ፡ ይትዋነዩ ፡ በበይናቲሆሙ ፤ ወአዕረገኒ ፡ ካዕበ ፡ መልዕልቲሆሙ ፡ ወርኢኩ ፡ በህየ ፡ ከማሁ ፡ ይትዋነዩ ፡ ብዙኃን ፡ ቅዱሳን ፤ ወሥርግዋን ፡ (Fol. 82a.) ወአፍራሲሆሙ ፡ ጸዓድ-ሚዳን ፡ ወኰሳኵሳን ፡ ጥቂ ፡ የ ሚንዩ ፡ እምቀዳማውያን ፡ ወበህየ ፡ ርኢክዎ ፡ ለአቡየ ። ወአእምርኩ ፡ እምኒ ፡ ለተዝካረ ፡ መድኅን ፡ ርኢክዎ ፡ ለአቡየ ፡ ቅድመ ። ወይእዜኒ ፡ ተሳተፍኩ ፡ ምስሌሁ ፡ ወወሀቦ ፡ ልብሰ ፡ ብርሃን ፡ ለሊሁ ፡ እግዚእ ፤ ወእምዝ ፡ አዕረገኒ ፡ ውስተ ፡ ሣልስ ፡ መዐርግ ፡ ዘሀለው ፡ ደመና ፡ ርቡብ ፡ ወነዊኅ ፡ ወይርኅብ ፡ እምቀዳማውያን ፡ ወዘይበርህ ፡ እምፀሐይ ፤ ወበላዕሌሁ ፡ ርኢክዎ ፡ ለእግዚእነ ፡ ምስለ ፡ ወላዲቱ ፡ ድንግል ፡ ወምሉእ ፡ ተዓይን ፡ መላእክት ፡ ወሰብእ ። ወርኢኩ ፡ ካዕበ ፡ ብእሴ ፡ ፍሡሐ ፡ ዘይበርህ ፡ እምፀሐይ ፡ ወወሀቦ ፡ እግዚእነ ፡ ዕበየ ፡ ወአልበሶ ፡ ክብረ ፡ ወአልባሰ ፡ ብዙኃ ፡ እንዘ ፡ ይብል ፡ ለዘፈቀድኩ ፡ ሀቦ ። ወሶቤሃ ፡ ሰማዕ ፡ አብራኪሁ ፡ ለእግዚእነ ፡ ውእቱ ፡ ብእሲ ፡ ወወሀቦ ፡ ለሕፃን ፡ ፈርሃ ፡ ወኢነሥአ ፡ እምኔሁ ፡ በእንተ ፡ ዘነሥአ ፡ ቅድመ ፡ እምእግዚእነ ፡ አፍራሰ ፡ ወአልበሰ ፡ ብርሃን ፤ ወተመይጠ ፡ መንገሌሁ ፡ ወርእየ ፡ ወእግዚእነሂ ፡ መጠዎ ፡ መስቀ (Fol. 82b.) ለ ፡ ብርሃን ። ወይቤሎ ፡ እምውእቱ ፡ ተመጠው ። ወሶቤሃ ፡ ተመጠወ ፡ በከመ ፡ ተመጠወ ፡ እምእግዚእነ ፡ ወዝንቱ ፡ መጣዊ ፡ ዓርክየ ፡ ዘይቤሎ ፡ እግዚእነ ፡ ለዮሐንስ ፡ ሰንኮሪስ ። ወእምዝ ፡ ርኢኩ ፡ ጸሊም ፡ አርዌ ፡ እንዘ ፡ ይስሕብዎ ፡ ጸሊማን ። ወይተሉ ፡ ድኅሬሁ ፡ ሦር ፡ ዓቢይ ፡ ወፍሡ

ሕ ፡ ገጸ ፡ ወኀብሩ ፡ ጸሊም ፡ ወጸዓዳ ፡ ወእ
ምድኀሬሁ ፡ ለውእቱ ፡ ሦር ፡ ይተልውዎ ፡
ሥራዊተ ፡ ጽልሙታን ፡ እንዘ ፡ ይእኀዙ ፡
ቀስታመ ፡ ወአኀፃ ። ወይቤሎ ፡ እግዚእ ፡ ለ
ሊቀ ፡ መላእክት ፡ ሚካኤል ፡ ተንሥእ ፡ ወ
አገዝገዝ ፡ በግዓ ፡ ከመ ፡ ይረድ ፡ ኀበ ፡ ኵሎ
ሙ ፡ መላእክት ፡ እለ ፡ ውስተ ፡ ዓለም ፡ ወ
እለ ፡ ሰብአ ፡ እገሌሰ ፡ ሀገር ፡ ቅዱሳንየ ። ኢ
ትልክፍ ፡ ርእሶሙ ፡ ወኢውሉዶሙ ፡ ወኢ
ትብጻሕ ፡ ሀገሮሙ ። ወባሕቱ ፡ ኀበ ፡ ሖረ ፡
በግዕ ፡ ትሉ ፡ ውእተ ፡ ሦረ ፡ ወሠራዊተ ፡
ጸሊማን ። ወእምዝ ፡ በጸሐ ፡ ኀበ ፡ ሚካኤ
ል ፡ ፩መነኮስ ፡ ዘይትቃረኖ ፡ ለሕፃን ። ወይ
ቤሎ ፡ ፈንወኒ ፡ አብእ ፡ በግዓ ፡ ወጸሊማን ።
ወአዘዘ ፡ ኀበ ፡ መ (Fol. 83a.) ነኰሳት ፡ ዘእገ
ሌ ፡ ሀገር ፡ ዘእንበለ ፡ ፪ደብር ። ወሖረ ፡ ኀ
በ ፡ ጸብሩ ፡ ወሀገሩ ፡ ለሕፃን ፡ ውእቱ ፡ ቀና
ዒ ፡ ወተምዓ ፡ ላዕሌሁ ፡ እግዚእን ፡ ወአብጽ
ጽሖ ፡ ለቀናዒ ፡ ወይቤሎ ፡ ለምንት ፡ አባእ
ከ ፡ እንዘ ፡ ተአምር ፡ ወትጤይቅ ፡ ኀበ ፡ ይ
ትገበር ፡ ተገዝረ ፡ ሞትየ ። ወአእተተ ፡ እግ
ዚእ ፡ እምውእቱ ፡ ሀገር ፡ ወአዘዘ ፡ ይስልብ
ዎ ፡ ሠርጣቲሁ ፡ ወይቅሥፍዎ ፡ በጥብጣቤ ፡
እስከ ፡ ይትመሰው ፡ ኵለንታሁ ። ወአሰርዎ ፡
ድኀሬተ ፡ በሰናስል ፡ ወሐመይዎ ፡ ዘባኖ ፡
ወወሰድዎ ፡ እንዘ ፡ ይስሕብዎ ። ወነጸሮሙ ፡
ኪያሁ ፡ በከዩ ፡ ደቂቁ ። ወገዝንቱ ፡ ኮነ ፡ አ
መ ፡ ፩ለመስከረም ። ወበሳኒታ ፡ ካዕበ ፡ ነጸ
ሮ ፡ እንዘ ፡ ያለብስዎ ፡ ለሕፃን ፡ ልብሰ ፡ ወር
ቅ ፡ ተሠጥመ ፡ በመዓት ። ወሜጥዎ ፡ ውስ
ተ ፡ ማእሠሩ ፤ ወእምዝ ፡ በ፲፩ለት ፡ ሰአለ
ት ፡ ለሙቱ ፡ እግዝእትነ ፡ ማርያም ፡ ወአም
ሐለቶ ፡ ከመ ፡ ኢይድግም ፡ ወለእመ ፡ ደገ
መ ፡ ዘንተ ፡ ይኩኖ ፡ ለሕፃን ፡ ኵሉ ፡ ርስቶ ።
ወደ (Fol. 83b.) ቂቀ ፡ ዚአሁ ፡ ወከመዝ ፡ ፈ
ትሐቶ ፡ እማእሰሪሁ ፡ ወእምዝ ፡ ወድቀ ፡ ሕ
ፃን ፡ ቅድመ ፡ መንበሩ ፡ ለእግዚእነ ፡ ወሰአ
ሎ ፡ ከመ ፡ ይእትት ፡ እምሀገሩ ፡ ኵሎ ፡ በ
ግዓ ፡ ወጸሊማን ፡ ወሦረ ፡ እንዘ ፡ ይብል ፡ መ
ሐር ፡ ተግባረከ ፡ እግዚኦ ። ወእግዚእነ ፡ ይ
ቤሎ ፡ መሐርኩ ፡ ለከ ፡ በእንተ ፡ ተገዝረ ፡
ሞትየ ፡ ዘገበርከ ፡ አንተ ። ወአዘዘ ፡ እግዚ
እ ፡ ይፃኡ ። ወሶቤሃ ፡ ወፅኡ ፡ ሠራዊተ ፡ ጸ
ለማን ፡ ዘምስለ ፡ በግዕ ፡ ወሦር ፡ ወኢያእ
መርኩ ፡ ኀበ ፡ ወሰድዎሙ ፡ እንዘ ፡ ያገሥ
ዕዎ ፡ ወእምዝ ፡ በሳኒታ ፡ አስተርከበ ፡ ሕፃ
ን ፡ ከመ ፡ ያሠኒ ፡ ተገዝረ ፡ ዓርብ ፡ በከመ ፡
ሕማዱ ። ወመጽኡ ፡ እግዚእነ ፡ ወሐቀፈ ፡
ክሳዶ ፡ በአርአያ ፡ ሕፃን ፡ ወሥርግው ፡ ኵ
ላንታሁ ፡ ወአኀዘ ፡ ርእሶ ፡ ወገሠሠ ፡ ገጸ ፡
ወመላትሒሁ ፡ ወተዋነዩ ። ወሶበ ፡ ርእየት ፡
ርኀራኄሁ ፡ ትቤሎ ፡ ወላዲቱ ፡ ተረፈተከኑ ፡
ኪዳነ ፡ ዘኢወሀብኮ ። ወይቤላ ፡ እወ ፡ ወተ
ረፈኒ ፡ ናሁ ፡ አፈጹ (Fol. 84a.) ም ፡ ወእምሕ
ል ፡ ለሙቱ ፡ በቅድሜኪ ፤ ኦእምየ ፡ በእንቲ
ኪ ፡ ወበእንተ ፡ ሕማመ ፡ ሞትየ ፡ ወክዕወ
ተ ፡ ደምየ ፡ ወመሐለ ፡ ብዙኃ ፡ ነገረ ፡ ሶቤ
ሃ ። ወይቤ ፡ እምይእዜ ፡ ለእመ ፡ ሐለየ ፡ ከ
መ ፡ ያሠኒ ፡ ኀብስተ ፡ ለኵሉ ፡ ተገዝረ ፡ ሞ
ትየ ፡ ወይገብር ፡ ፍጹመ ፡ ኢይትፈለጥ ፡ እ
ምኔሁ ፡ እስከ ፡ ይትፈጸም ። ወበዊኦ ፡ ቀሩ
በን ፡ እስከ ፡ ይወፅእ ፡ አጥብዓ ፡ ለተመጥዎ ፡

ሥጋየ ፡ ወደምየ ፡ መሐልኩ ፡ ሎቱ ፡ ከመ ፡ ያውዕእ ፡ ፫፻፲፯ነፍሳተ ፡ እምሲኦል ። ወበእንተ ፡ ተገዝረ ፡ ሞትየ ፡ በእንቲአኪ ፡ ኦእም የ ፡ ዘንተ ፡ ዓሥራተ ፤ ወሀብክዎ ፡ እስከ ፡ እ ነሥአ ፡ ጎቤየ ፡ ወተንሢአ ፡ እሙ ፡ ሰዓመ ት ፡ አብራኪሁ ። ወአእኰተቶ ፡ ወአመ፩ለ ቲቶ ፡ እንዘ ፡ ይትናገር ፡ ምስለ ፡ እግዚእነ ፡ በከመ ፡ ልማዱ ። ወረደ ፡ ወርኀ ፡ ንጹሕ ፡ እምሰማይ ፡ ወነበረ ፡ ዲበ ፡ ምቅዋሙ ፡ ለሕ ፃን ፡ በአፍአ ፡ ሀገር ። ወእምዝ ፡ ወርኀ ፡ ነበ ረ ፡ ዲበ ፡ ሕፃን ፡ ወእግዚእነሂ ፡ አክሞሰሰ ፡ ወከነ ፡ ሰብአ ፡ ወውእተ ፡ ጊዜ ፡ አእመርኩ ፡ ከመ ፡ እግ (Fol. 84b.) ዝእትየ ፡ ማርያም ፡ ይ እቲ ፡ ወርኀ ። ወትቤሎ ፡ ታረምምኑ ፡ አፍ ቁርየ ፡ ሠራዊተ ፡ ጽልመት ፡ እንዘ ፡ የዓግ ትዋ ፡ ለቤተ ፡ ተገዝርየ ፡ ወአርመመ ፡ እግ ዚእ ፡ እንዘ ፡ ያስተፈሥሖ ፡ ለሕፃን ፡ በቃ ሉ ፡ ጥዑም ። ወለሠራዊተ ፡ ብድብድ ፡ ርኢ ክምሙ ፡ በአፍአ ፡ ዘኢይትአመር ፡ ጎልቆ ሙ ፡ ወውሱቅ ፡ አቅስጥሮሙ ፡ ወሲሩይ ፡ አሕፃሆሙ ፡ በጎምዝ ። ወከበብዋ ፡ ለይእቲ ፡ ቤት ፡ ወመሰለኒ ፡ ዘኢያትረፈኒ ። ወእንዘ ፡ እሔሊ ፡ መጽአ ፡ ጥብተ ፡ መብረቅ ፡ ወአው ዓዮሙ ፤ ወተመስው ፡ ኵሎሙ ፡ ወተረፈ ት ፡ ይእቲ ፡ ቤት ፡ ባሕቲታ ፡ ባታሕተ ፡ አ ም ። ወነበረ ፡ መልአኩ ፡ ለቤት ፡ ወፈቀደ ፡ ይዕፀዉ ፡ አንቀጻ ። ወአኀደጎ ፡ ቅዱስ ፡ ሚካ ኤል ፡ ወይቤሎ ፡ ጎድግ ፡ ይታዕተል ፡ ሕፃ ን ፡ በከመ ፡ ፈቀደ ፡ ወሀለው ፡ ምስሌሁ ፡ ፪ መላእክት ። ወሠጠቁ ፡ ምድረ ፡ ለ፪ኤ ፡ ወ አውዕእ ፡ ርእሶ ፡ ዓቢይ ፡ ከይሲ ፡ ወጸለም ፡ ጎብሩ ፡ ወጸጕረ ፡ ርእሱ ፡ ከመ ፡ ሰብእ ፡ ወ ገዘፍ ፡ ውእቱ ። ወመንፈቁሰ ፡ ኢወዕእ ፡ እምድር ። ወኮነ ፡ ይነብብ ፡ (Fol. 85a.) ወይኬ ልሕ ፡ ወይላጸ ፡ ፀጕሮ ፡ እመንገለ ፡ ቅጽረ ፡ ቤቱ ፡ ለሕፃን ፡ ይትረአይ ። ወሕፃንኒ ፡ ወዕ አ ፡ እምጎበ ፡ እግዚአብሔር ፡ እንዘ ፡ ይእጎ ዝ ፡ ቀስተ ። ወወሀቦ ፡ መድኀኒነ ፡ ሥርግወ ፡ በወርቅ ፡ ወበብሩር ፡ ኵለንታሁ ። ወሥዑ ል ፡ ግብረቱ ፡ በጎብረ ፡ ነድ ፡ ወጽጌ ፡ ፀዓዳ ፡ ወበሐመልሚል ፡ ወትእምርቱ ፡ መስቀል ፡ ቦቱ ፡ ወተበቀለ ፡ ኪየሁ ፤ ወነዳፎ ፡ ለውእ ቱ ፡ አሕፃ ፡ ትእምርተ ፡ መስቀል ። ወውእ ተ ፡ ጊዜ ፡ ተሠጥቀ ፡ ምድር ፡ ወተመልሐ ፡ ከመ ፡ ቅጽበተ ፡ ዓይን ፤ ወሰረረ ፡ ከመ ፡ እ ንተ ፡ ዖፍ ፡ ወበጽሐ ፡ ሀገረ ፡ አቡሁ ፡ ለሕፃ ን ፡ ወወድቀ ፡ ሀየ ፡ ውእቱኒ ፡ ዱገኖ ፡ ወነደ ፎ ፡ ዳግመ ፡ ወተነጽሐ ፡ ሶቤሃ ፡ ወተሐጕለ ፡ ከመዝ ፡ በኀይለ ፡ መለኮቱ ፡ ለእግዚአብሔ ር ፡ ሎቱ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ። ወእ ምዝ ፡ ርእዮ ፡ ለእግዚእነ ፡ እንዘ ፡ ይነብር ፡ ዲበ ፡ መንበሩ ፡ ልዑል ፡ ወትነብር ፡ እሙ ፡ በየማኑ ፡ ወይዜምሩ ፡ ቅድሜሁ ፡ ሐራ ፡ ሰ ማይ ፤ ወይቀውም ፡ ሕፃን ፡ ታሕተ ፡ እገሪ ሁ ። ወእዘዘ ፡ ይምጽኡ ፡ ኵሎሙ ፤ እለ ፡ (Fol. 85b.) መሐሮሙ ፡ እንበይነ ፡ ተገዝረ ፡ ሞቱ ። ወበጽሑ ፡ ከመ ፡ ቅጽበተ ፡ ዓይን ፡ ወቆሙ ፡ ታሕተ ፡ ሠረገላቲሁ ። ወመልኡ ፡ ስፍሕተ ፡ ሀገረ ፡ እግዚአብሔር ፡ የአምር ፡ ጎልቆሙ ፡ ወአሠገምሙ ፡ በአክሊላት ፡ ወ በቀጸላ ፡ ስን ፤ ዘዘዚአሁ ፡ ጎብሩ ፡ ይመስል ፡ ጽጌ ፤ ወበ ፡ በረድ ፡ ፀዓዳ ፡ ወበ ፡ ቀይሕ ፡ ወ

ርቅ ፡ ወሐመልሚል ። ወሰገዱ ፡ ሉሎሙ ፡ እንዘ ፡ ይኬልሑ ፡ ወይብሉ ፡ እግዚኦ ፡ እግዚኦ ፡ ይትባረክ ፡ መንግሥትከ ፤ ዘመሐርከነ ፡ በእንተ ፡ ተገክረ ፡ ሞትከ ። ወይእዜኒ ፡ አስምዓነ ፡ ቃለከ ፡ ወሀበነ ፡ አበ ፡ ዘይከውነነ ፡ እግዚኦ ። ወሶበ ፡ ይቤልዎ ፡ ከመዝ ፡ አምጽአ ፡ ሥርጋዌ ፡ መንክረ ፡ ወአሠርገዎ ፡ ለሕፃን ፡ እግዚእነ ። ወአንበረ ፡ ዲበ ፡ ርእሱ ፡ ዘጎበረ ፡ በረድ ፡ ቀጸላ ፡ በመልዕልተ ፡ ቀጸላ ፡ አንበረ ፡ አክሊለ ፡ ዘይበርህ ፡ እምፀሐይ ፤ ወስኩዕ ፡ ዲበ ፡ ከተማሁ ፡ አዝፋረ ፡ ወርቅ ፡ ወዕንቁ ፡ ዘየሐይድ ፡ አዕይንተ ፤ ወአንሥአ ፡ እግዚእ ፡ ለይእቲ ፡ ቀጸላ ፡ እኂዘ ፡ እንተ ፡ ክልኤሆን ፡ ገበዋቲሃ ፤ ወይቤ (Fol. 86a.) ሎሙ ፡ ንሥኡ ፡ አበ ፡ ሀየንተ ፡ አቡክሙ ፤ ወተዘከሩ ፡ ሞትየ ፡ ዘተጸገውክሙ ፡ በጎቤሁ ፡ ወይኩንክሙ ፡ ገክረ ፡ እስከ ፡ ለዓለም ። ወተፈሥሑ ፡ ሶቤሃ ፡ ወሰብሕም ፡ እንዘ ፡ ይሰግዱ ፡ ሎቱ ፡ ወፈነዎሙ ፡ ወእተው ፡ በሰላም ። ወመጽኡ ፡ ብዙኃን ፡ ቅዱሳን ። ወቆሙ ፡ ቅድሜሁ ። ወይቤሉ ፡ አእግዚኦ ፡ ለሊከ ፡ ተአምር ፡ እስመ ፡ ብዙኃ ፡ ድካመ ፡ ዘጸርነ ፡ በእንቲኣከ ። ይእዜኒ ፡ ዘንተ ፡ ሉሎ ፡ ሀብታተ ፡ ጸጎከ ፡ ለዘሞአ ፡ እምድኅሬነ ። ወይቤሎሙ ፡ እግዚእ ፡ አልቦኑ ፡ ዘይንዕስ ፡ እምኔክሙ ፤ ወዘየዓብየክሙ ፡ ወሉልክሙ ፡ በበገድልክሙ ፡ ንበሩ ፡ ወኢትትዓደው ፡ ክፍለ ፡ እምዘ ፡ ወሀብኩክሙ ፡ አንትሙኒ ፡ ነበርክሙ ፡ በምግባሪክሙ ፡ ሠናይ ። ወገዚኒ ፡ አፍቀረኒ ፡ ገብረ ፡ ተገክረ ፡ ሞትየ ፡ በእንተ ፡ ዘክነ ፡ ስምዓ ፡ አርዳእየ ። ወሶቤሃ ፡ ተንሥአ ፡ አበ ፡ መነኮሳት ፡ እንጦንዮስ ፡ ወይቤ ፡ እግዚእየ ፡ ይደልዎ ፡ ሀበ ፡ በከመ ፡ ፈቀድከ ። ወውእተ ፡ ጊዜ ፡ ተምዐ ፡ ላዕሌሁ ፡ ቅዱሳን ፡ በእንተ ፡ ዘተናገረ ፤ ከመዝ ፡ ወ (Fol. 86b.) ተመይጦ ፡ እግዚእ ፡ ኀበ ፡ ሀፃን ። ወይቤሎ ፡ መሐልኩ ፡ ለከ ፡ በጽፍኣትየ ፡ ወበቅሥፈታትየ ፡ በሕማምየ ፡ ወበስቅለትየ ፡ ዓዲ ፡ በነጸፍጻፈ ፡ አንብዓ ፡ ለእምየ ፤ ወበእንተ ፡ ዘገበርከ ፡ ተገክርየ ፡ ወጸመውከ ፡ በእንቲኣሃ ፡ ከመ ፡ አሀብክ ፡ ስብሐተ ፤ ወክዕበ ፡ እቤስክከ ፡ ዓሥራተ ፡ እምእለ ፡ ሞቱ ፡ ኃጥኣን ፡ እምእለ ፡ ሀለው ፤ ክዕበ ፡ በሕይወቶሙ ፡ መንፈቀ ፡ እምሕር ፡ ለከ ፡ በእንተ ፡ ተገክረ ፡ ሞትየ ፡ አሜን ፤ እብለከ ፡ ከመ ፡ ኢይኔስወክ ፡ ወአጽናዕኩከ ፡ ወወደይኩ ፡ ፍቅርየ ፡ ውስተ ፡ ልብከ ፡ ከመ ፡ እትቤዘዎሙ ፤ ወእሣሃሎሙ ፡ ለኃጥኣን ፡ በእንቲኣከ ፡ ከመዝ ፡ ይቤሎ ፡ በቃሉ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በከመ ፡ አሰፈዎ ፡ ቀዳማ ፡ ሎቱ ፡ ስብሐት ፤ ወላዕሌነ ፡ ይኩን ፡ ሣህል ፡ ወምሕረት ፡ በምድር ፡ ወበሰማያት ፡ ወበእንተ ፡ ጸሎቱ ፡ ለአቡነ ፡ መባአ ፡ ጽዮን ፡ ለባሴ ፡ ትዕግሥት ፤ ወበእንተ ፡ እግዚእትነ ፡ ማርያም ፡ እመ ፡ ጸባኦት ፤ በእንተ ፡ ተገክረ ፡ ሞቱ ፡ ለንጉሥ ፡ ስብሐት ፡ ያድኅነነ ፡ ለ (Fol. 87a) ሊሁ ፡ እሞት ። ወይባልሐነ ፡ እመንሱት ። ወይክለነ ፡ በዊአ ፡ በደብረ ፡ ጽዮን ፡ ቅድስት ፡ ምስለ ፡ ቅዱሳን ፡ ወሰማዕት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወአሜን ። ለይኩን ፡ ለይኩን ።

ተፈጸመ ፡ በገዛየ ፡ ተአምሪሁ ፡ ለመድኃን ፡ ዘተገብረ ፡ በእደ ፡ መባዓ ፡ ጽዮን ። ጸሎ

ቱ ፡ ወበረከቱ ፡ የሃሉ ፡ ምስለ ፡ ነፍስ ፡ ኃጥ
እ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ምስለ ፡ ፍ
ቅርቱ ፡ ወለተ ፡ [ጽዮን ፡] ወምስለ ፡ ኵልነ ፡
ደቂቀ ፡ ጥምቀት ። ለዓለመ ፡ ዓለም ። አሜ
ን ። አአምላከ ፡ አቡነ ፡ መባዓ ፡ ጽዮን ። ዋ
ሕድ ፡ በመለኮት ፡ ወበአካላት ፡ ሥላሴ ። ጸ

ሐፍ ፡ ስምየ ፡ ለኃጥእ ፡ ገብርከ ፡ አግናጥዮ
ስ ፡ ምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ ..... ወምስ
ለ ፡ ጸሐፊሁ ፡ ምክሐ ፡ ጊዮርጊስ ፡ በክብር ፡
ወበውሳኤ ። ኀበ ፡ ዓምደ ፡ ወርቅ ፡ እንተ ፡
አልቦቱ ፡ ድምሳሴ ። ወኀበ ፡ ሀለው ፡ አሮን ፡
ወሙሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

THE HISTORY OF GABRA KRESTÔS, SON OF THE EMPEROR THEODOSIUS.

(A. fol. 94a.) (B. fol. 96a.) በስመ[1] ፡ አብ ፡ ወ
ወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ። ን
ጽሕፍ ፡ በረድኤተ[2] ፡ እግዚእነ ፡ ኢየሱስ ፡
ክርስቶስ ፡ ዜናሁ ፡ ለቅዱስ ፡ ወብፁዕ ፡ ብእ
ሴ ፡ እግዚአብሔር ፡ ገብረ ፡ ክርስቶስ ፡ ወል
ደ ፡ ቴዎዶስዮስ ፡ ንጉሠ ፡ ቍስጥንጥንያ ። ወ
ውእቱኒ[3] ፡ ንጉሥ ፡ ቴዎዶስዮስ ፡ መፍቀሬ ፡
እግዚአብሔር ፡ ወመፍቀሬ ፡ እንግዳ ፡ ውእ
ቱ ። ወይገብር ፡ ምጽዋተ[4] ፡ ለነዳያን ፡ ወለ
ምስኪናን ። ለዕቤራት[5] ፡ ወለእጓለ ፡ ማው
ታ ። ወሐነጸ ፡ አብያተ ፡ ክርስቲያናት ። ወ
አብአ ፡ መሥዋዕተ[6] ፡ ወቀሩቦነ ፡ ወአሥመ
ሮ[7] ፡ ለእግዚአብሔር ። ወብእሲቱ[8] ፡ ሠናይ
ት ፡ ወፈራሂተ ፡ እግዚአብሔር ፡ ወለይእቲ ፡
ስማ[9] ፡ መርኬዛ ። ቴዎዶስያስኒ ፡ ወብእሲ
ቱ ፡ ነበሩ[10] ፡ በመንግሥቶሙ ፡ እ (A. fol. 94b.)
ንዘ ፡ የኅዝኑ[11] ፡ በእንተ ፡ ዘአልቦሙ ፡ ውሉ
ድ ። ወትቤሎ ፡ ብእሲቱ ፡ መርኬዛ ፡ ተንሢ
አ[12] ፡ አሊቅየ ፡ ንስአሎ ፡ ለእግዚአብሔር ፡
ከመ ፡ የሀበነ ፡ ውሉደ ፡ ዘያስተፈሥሐነ ፡
ወዘይወርስ ፡ መንግሥተነ ። ወይሰመይ ፡ ለነ ፡
ዘርአ ፡ እምድኅሬነ ። ወይእዜኒ ፡ ተንሥእ ፡
ንሑር[13] ፡ ውስተ ፡ ኢየሩሳሌም ፡ ንስአሎ[14] ፡
ወንብፃዕ[15] ፡ ብፅዓተ ፡ ለእግዚአብሔር ፡ አ

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[1] In the following list of variants B. = Brit. Mus. Ms. 16. 198. [2] B. adds እግዚአብሔር ፡ [3] መፍቀሬ ፡ እግዚአብሔር ፡ ውእቱ ፡ ወመፍቀሬ ፡ እንግዴ ፡ [4] B. ም ጽዋተ ፡ ብዙኅ ፡ ለነዳያን ፡ [5] B. omits ለዕቤራት ፡ [6] B. ወአብአ ፡ መባዓ ፡ መሥዋዕተ ። [7] B. omits this word. [8] B. ወብእሲቲሂ ፡ [9] B. ይእቲ ፡ ወስማ ፡ [10] B. ወነበሩ ፡ [11] B. የሐዝኑ ፡ ወይቴክዙ ፡ [12] B. ተንስእ ፡ [13] ንሑር ፡ and omits ውስተ ፡ [14] B. omits this word. [15] B. ወንበጽዕ ፡ ብፅአተ ፡

ምላክነ[1] ፡ እስመ ፡ ሰማዒ ፡ ወከሃሊ ፡ ውእ
ቱ ። ወተንሥኡ[2] ፡ ንጉሥ ፡ (B. fol. 96 b.) ወ
ብእሲቱ ፡ መርኬዛ ፡ ወበጽሑ ፡ ኢያሩሳሌ
ም[3] ፡ ወቦኡ ፡ ውስተ[4] ፡ ቤተ ፡ መቅደስ ፡
መካነ ፡ ቀራንዮ ፡ እንተ ፡ ይእቲ ፡ መካነ ፡ ጎ
ልጎታ ። ዘተሰቅል[5] ፡ ውስቴታ ፡ እግዚእነ[6] ፡
ኢየሱስ ፡ ክርስቶስ ፡ ዳግማይ ፡ አዳም ፡ መ
ድኀኔ[7] ፡ ዓለም ፡ ወበህ (A. fol. 95 a.) የ ፡ ሰገ
ዱ ፡ በብረኪሆሙ ፡ ኀቡረ[8] ። ወአንቃዕደ
ዉ ፡ አዕይንቲሆሙ ፡ ላዕለ[9] ፡ ውስተ ፡ ሰማ
ይ ፤ ወጐድኡ ፡ እንግድዓቲሆሙ ። ወበብዙ
ኀ ፡ ገቦር ፡ ሰአሉ ፡ ወበፅዑ[10] ፡ ለእግዚአብሔ
ር ። ወሰምዓ[11] ፡ ስእለቶሙ ፡ ወዓውያተ[12] ፡
ልቦሙ ፡ ወኢተአንተለ ፡ ጸሎቶሙ ። ወኢ
ገደፈ ፡ ተስፋሆሙ[13] ፡ በከመ ፡ ጽሑፍ ፤ ዘይ
ብል ፡ ኢይገድፍ ፡ እግዚአብሔር ፡ ተስፋሆ
ሙ ፡ ለጻድቃን ። ወወሀቦሙ ፡ በመዋዕለ ፡
ርስዓኖሙ[14] ፡ ውልደ ፡ ፍሥሐ ፡ ዘሠናይ ፡ ፄ
ናሁ[15] ፡ ከመ ፡ ፄና[16] ፡ ገዳም ፡ ዘባረከ ፡ እግዚ
አብሔር[17] ፡ እግዚእ ። ወሰመዮ ፡ ንጉሥ ፡ ቴ
ዎዶስዮስ ፡ ለውእቱ ፡ ወልድ ፡ አብደ ፡ ለመ
ሲሕ[18] ፡ ዘበትርጓሜሁ ፡ ገብረ ፡ ክርስቶስ ፡
ወተፈሥሑ[19] ፡ ንጉሥ ፡ ወብእሲቱ ፡ መር
ኬዛ ፡ ንግሥት ። ወአእኰትዎ ፡ ለእግዚአ
ብሔር ፡ (A. fol. 95 b.) ፡ ዘወሀቦሙ ፡ ወልዶ ፡
ሠናየ ። ወሰምዖሙ ፡ ስእለቶሙ ። ወሶበ ፡
ልህቀ ፡ ውእቱ ፡ ወልድ ፡ ወበጸሐ ፡ ለአም
ጣነ ፡ ትምሕርት ። ተማከሩ ፡ አቡሁ ፡ ወእ
ሙ ፡ ይስደዎ ፡ ኀበ ፡ መምሕር ፡ ወ (B. fol. 97 a.)
ተምሐረ ፡ ኵሎ ፡ መጻሕፍተ ፡ ነቢያት ፡ ወ
ትርጓሜሆሙ ። ወካዕበ ፡ ተምሐረ ፡ ቃላተ ፡
ወንጌል[20] ፡ ቅዱስ ። ወመጻሕፍተ ፡ ለ
አበው ፡ ቀደምት ፡ ሐዋርያት ፡ ወትርጓሜ
ሆሙ[21] ። ወፈክረ ፡ ኵሎ ፡ ዘበእንተ ፡ ክርስ
ቶስ ። ወዓዲ ፡ ተምሐረ ፡ ጥበበ ፡ ወተግሣጸ ፡
ወሐሳበ ፡ ኮዋክብት ፡ ዘበኪሮ ፡ ወልዶ ፡ ኖ
ኀ ። ወእምድኅረ[22] ፡ ተምሐረ ፡ ፈረሰ ፡ ወን
ዒወ ፡ አራዊት ፤ ተምሐረ[23] ፡ ወልታ ፡ ወኵ
ናት[24] ፡ ወደርብዮ ፡ ሐፀ ፡ ወቀስት ። ወወጸ
ፈ ፡ ሞጸፍ[25] ፡ በከመ ፡ ዳዊት ፡ ንጉሥ ፡ እ
ስራኤል ፡ ወአልቦ ፡ ዘኢተምሐረ[26] ፡ እም
(A. fol. 96 a) ዘ ፡ ይገብር ፡ ሰብእ ፡ ዘእንበለ ፡

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[1] B. omits this word. [2] B. ወተንሥኡ ፡ [3] B. ኢየሩሳሌም ፡ [4] B. omits this word. [5] B. ዘተጸልበ ፡ [6] B. omits this word. [7] B. ወመድኀኔ ፡ [8] B. omits this word. [9] B. ውስተ ፡ ሰማይ ፡ ላዕለ ፡ [10] B. በአንብእ ፡ ወበገአር ፡ ብዙኃ ፡ ወሰዓ
ሉ ፡ ወበፅዑ ፡ [11] B. adds እግዚአብሔር ፡ [12] B. ወአውያተ ፡ [13] B. ተስፋሆሙ ፡
እግዚአብሔር ፡ ለጻድቃን ፡ [14] B. ርስእኖሙ ፡ [15] B. ጼና ፡ [16] B. ጽጌያተ ፡
[17] B. እግዚእ ፡ [18] B. አብደል ፡ መሲሕ ፡ [19] B. ወተፈሰሑ ፡ በእንቲአሁ ፡ አቢየ ፡ ፍ
ሥሐ ። [20] B. ወአእኰትዎ ፡ ለእግዚአብሔር ፡ በእንተ ፡ ዘሰምዖሙ ፡ ጸሎቶሙ ፡ ወወሀቦሙ ፡
ውሉደ ፡ ወሶበ ፡ ልህቀ ፡ ውእቱ ፡ ወልድ ፡ ወበጽሐ ፡ አምጣን ፡ ትምህርት ፡ ወተምህረ ፡ ቃለተ ፡
ወንጌል ፡ [21] B. ዘአበው ፡ ሐዋርያት ፡ [22] B. ወእምዝ ፡ ድኅረ ፡ ተምህረ ፡ ንዒወ ፡ አ
ራዊት ። [23] B. ወተምህረ ፡ [24] B. ወቀስተ ፡ [25] B. ወወጽፎ ፡ መጻፍ ፡ [26] B. ዘኢተምህረ ፡

ኃጢአት ፡ ባሕቲቱ ። እስመ ፡ ይእቲ ፡ ታር
ኀቆ ፡ ለሰብእ ፡ እምፈጣሪሁ[1] ። ወሶበ ፡ አእ
መሩ ፡ አቡሁ ፡ ወእሙ ፡ ዘከመ[2] ፡ ፈጸመ[3] ፡
ኵሎ ፡ ትምህርተ ፡ ተፈሥሑ ፡ ዓቢየ[4] ፡ ፍ
ሥሐ ፡ ወአእኰትዎ ፡ ለእግዚአብሔር ። [ወ
ተማከሩ ፡ አቡሁ ፡ ወእሙ ፡][5] ወይቤሉ ፡
ንሕጺ[6] ፡ ሎቱ ፡ ብእሲተ ፡ ለወልድነ ፡ በመ
ዋዕለ ፡ ሕይወትነ[7] ፡ ንእቱ ፡ ውስተ ፡ ቤተ ፡
መዛግብት ፡ ወነሀቦ ፡ ንዋየ ፡ ብዙኃ ፡ ወንት
ፈሣሕ ፡ በመዋዕለ ፡ መርዓሁ ፡ ለወልድነ ። ።
(A. fol. 98 a.) [ወአመ ፡ በጽሐ ፡ ፲ወ፳ዓመ
ት ፡ እምዘ ፡ ተወልደ ፡][8] ሐጸዩ[9] ፡ ሎቱ ፡ ወ
ለተ ፡ ንጉሠ ፡ ሮምያ ። ወእምዝ ፡ አስተዳለ
ዉ ፡ ለካከካብ ፡ በከመ ፡ ዕበየ ፡ ክብሮሙ ፡
ወምንግሥቶሙ ። ወአእተዉ[10] ፡ ሎቱ ፡ [መ
ርዓተ ፡] በከመ ፡ ሕገ ፡ ክርስቲያን ። ወአብ
እዎሙ ፡ ለመርዓዊ ፡ ወለመርዓት ፡ ውስተ[11] ፡
ቤተ ፡ መቅደስ ፡ ዘቅድስት ፡ ማርያም ፡ ወመ
ጽአ ፡ ቴዎፍሎስ ፡ (B. fol. 97 b.) ጳጳስ ፡ ዘቍስ
ጥንጥንያ[12] ፡ ምስለ ፡ ቀሳውስት ፡ ወዲያቆና
ት ፤ ወቦኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወ
ሠርዑ[13] ፡ በከመ ፡ ሕገ ፡ ሰብሳብ ፡ ላዕለ ፡ መ
ርዓዊ ፡ ወመርዓት ። ወቴዎፍሎስ ፡ ሊቀ ፡
ጳጳሳት ፡ አንበረ ፡ እዴሁ ፡ ዲበ ፡ ርእሰ ፡ ክ
ልኤሆሙ ። ወጸለየ[14] ፡ ጸሎተ ፡ ሰብሳብ ። ወ
ባረከ[15] ፡ እንዘ ፡ ይብል ፡ እግዚአብሔር ፡ ያ
ብዝኀ ፡ ዘርአክሙ[16] ፡ በከመ ፡ አብ (A. fol. 98 b.)
ዝኃ ፡ ዘርአ ፡ ለያዕቆብ ፡ እም ፡ ራሄል[17] ፡ ወል
ያ ። እለ ፡ አጽንዓሁ[18] ፡ ለቤተ ፡ እስራኤል ።
ይባርክ ፡ እግዚአብሔር ፡ ኪያክሙ[19] ፡ ወም
ስካቢክሙ ። በከመ ፡ ባረከ ፡ ምስካቢሁ ፡ ለ
ኖኅ ፡ ወልደ ፡ ላሜኅ[20] ፡ በመዋዕለ ፡ አይኅ ።
ይባርክ ፡ እግዚአብሔር ፡ ቤተክሙ[19] ፡ በከ
መ ፡ ባረከ ፡ ቤቶ ፡ ለአቢዳራ ፡ በእንተ ፡ ጽ
ዮን ። ወኩኑ ፡ አእላፈ ፡ አእላፋት ፤ ኢትር
ኀቡ ፡ ወኢትጽምዑ[21] ፤ ወሶበ ፡ ይቤ ፡ ከመ
ዝ ፡ ቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ፡ ይቤሉ ፡ ሰ
ማዕያን[22] ፡ አሜን ፡ አሜን ፤ ለይኩን ፡ ለ
ይኩን[23] ። ወወጽኡ ፡ እምቤተ ፡ ክርስቲ
ያን ፡ ወአብእዎሙ ፡ ውስተ ፡ ቤተ ፡ መር
ዓ[24] ። = ። = ።
(A. fol. 101 a.) ወሶበ ፡ ኮነ ፡ መንፈቀ[25] ፡ ሌ
ሊት ፡ ቦአ ፡ ገብረ ፡ ክርስቶስ ፡ ኀበ ፡ መርዓ
ት ፡ ዘአእተዉ[26] ፡ ሎቱ ፡ ወአኀዛ ፡ (B. fol. 98 a.)

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[1] B. እምነ ፡ ፈጣሪሁ ፡ [2] B. ከመ ፡ [3] B. ፈጸመ ፡ [4] B. አቢየ ፡ [5] B. omits the words in brackets. [6] B. ንሕፄ ፡ [7] B. ሕይወትነ ፡ ወነሀቦ ፡ ወንትፌሣሕ ፡ በመ ርዓሁ ። [8] B. omits the words in brackets. [9] B. ወሐፀዩ ፡ [10] B. ወአዕተዉ ፡ [11] B. ውስተ ፡ ቤተ ፡ ክርስቲያን ። [12] B. ሊቀ ፡ ጳጳሳት ፡ ዘቅስጥንያ ፡ ወምስሌሁ ፡ [13] B. ወ ሰርኡ ፡ [14] B. ላዕሌሆሙ ፡ ወጸለየ ፡ [15] B. ወባረኮሙ ፡ [16] B. ዘርዕክሙ ፡ [17] B. እ መነ ፡ ራሒል ፡ [18] B. አጽንአሁ ፡ [19] B. omits this word. [20] B. ላሜሕ ፡ [21] B. ወ ኢትጽምኡ ፡ [22] B. ሰማያዊያን ፡ [23] B. አሜ (sic) ። ወአሜን ፡ ለይኩን ። [24] B. ወሶበ ፡ ወጹኡ ፡ እቤ ፡ ክርስቲያን ፡ አዕተወዎሙ ፡ ውስተ ፡ ቤት ፡ በብዙኃ ፡ ትፍሥሕት ፡ ወአብእዎሙ ፡ ውስተ ፡ ቤተ ፡ መርዓ ። [25] B. ጊዜ ፡ መንፈቀ ፡ [26] B. ዘአዕተው ፡

እዴሃ ። ወይቤላ ፡ ንዒ ፡ ንትከየድ ፡ ኪዳነ ፡ ወግበሪ[1] ፡ ዘእቤለኪ ። ወተከየደት ፡ ምስሌሁ ፡ ከመ[2] ፡ ትስማዕ ፡ ዘይቤላ ፡ ወትግበር ። ተንሥኡ ፡ ወጸለዩ ፡ ኀቡረ ፡ ወሰገዱ ፡ በገጸሙ ፡ ዲበ[3] ፡ ምድር ። ወአንቃዕደዉ ፡ ሰማየ ። ወይቤሉ[4] ፡ ነአምን ፡ በፌአምላክ ፡ እግዚአብሔር ፡ አብ ፡ አኀዜ ፡ ኵሉ ፡ ገባሬ ፡ ሰማያት ፡ ወምድ[ር] ፡ ዘያስተርኢ ፡ ወዘኢያስተርኢ ፡ እስከ ፡ ተፍጻሜተ ፡ ጸሎት ። ወሰገደ ፡ ሥልዕ ፡ ወአውጽአ ፡ እምላዕሌሁ ፡ አልባሰ ፡ መርዓ ፡ ዘእምቤተ ፡ መንግሥት ። ወለብሰ[5] ፡ ፀምር ፡ ወነሥአ ፡ እምውስተ ፡ ሣዕኑ[6] ፡ ብዙኃ ፡ ወርቀ ፡ ወብሩረ ፡ በአምጣነ ፡ ይክል ፡ ሖረ ፡ ፀዊሮ[7] ፡ ኀበ ፡ መርዓት ። ወሰዓማ ፡ ርእሳ ። ወይ (A. fol. 101b.) ቤላ ፡ እግዚአብሔር ፡ የሀሉ ፡ ምስሌኪ ፡ ወያድኀንኪ ፡ እምገብሩ ፡ ለዲያብሎስ ፡ ቀናዒ[8] ። ወበከየት ፡ ወትቤሎ ፡ አይቲ ፡ ተሐውር ፡ እግዚአየ ፡ ወለመኑ ፡ ተኀድገኒ[9] ። ወይቤላ ፡ አኀድገኪ[10] ፡ ኀበ ፡ እግዚአብሔር ። ወአንሰ[11] ፡ እተልዎ ፡ ለክርስቶስ ፡ [እግዝአየ ፡ ወአምላኪየ ፡ ወመድኀንየ ።][12] እስመ ፡ መንግሥት[13] ፡ ዘአቡየ ፡ [ወኵሉ ፡ ዘበምድር ፡][13] ኃላፊ ፡ ውእቱ ፡ ወአንቲኒ[14] ፡ ተዘከሪ ፡ ኪዳነ[15] ፡ ዘተካየድነ ፡ ይእዜ ። ወይእተ[16] ፡ ጊዜ ፡ አ (B fol. 98b.) ርመመት ፡ ወኢክህለት ፡ ትክልአ ፡ ወኢተናገረት ፡ እስመ ፡ ተዘከረት ፡ መሐላሃ[17] ። ወይእተ ፡ ጊዜ ፡ ወጽአ[18] ፡ በሌሊት ፡ እንዘ ፡ ይነውሙ ፡ አዝማዲሁ ፡ ወአዕርክቲሁ[19] ፡ ወአግብርቲሁ ፡ ወአልቦ ፡ ዘርእዮ[20] ፡ ወአእመሮ[19] ፡ ዘእንበለ ፡ መ (A. fol. 102a.) ርዓት ፡ ይእቲ[21] ። [ወይቤ ፡ አርትዕ ፡ ፍኖትየ ፡ ወሑረ ፡ ትየ ። ምርሐኒ ፡ እግዚእየ ፡ ፍኖተ ፡ እንተ ፡ ባቲ ፡ አሐውር ። እስመ ፡ ኀቤከ ፡ ተማኅፀንኩ ፡ ምርሐኒ ፡ እግዚኦ ፡ ለገቢረ ፡ ፈቃድከ ፡ እስመ ፡ አምላኪየ ፡ አንተ ። ወመንፈስከ ፡ ቅዱስ ፡ ይምርሐኒ ፡ በምድረ ፡ ጽድቅ ። ወይቤ ፡ አሜን ፡][22] ፡ ወሖረ ፡ ወበጽሐ ፡ ኀበ ፡ ጽንፈ ፡ ባሕር ። ወረከበ[23] ፡ ሐመረ ፡ ዘይፈቅዱ ፡ ይንግዱ ፡ ባቲ ። ወኢያእመሩ ፡ ኖትያት ፡ ከመ ፡ ወልደ ፡ ንጉሥ ፡ ውእቱ ።=።=።

(A. fol. 104a.) ወይቤሎሙ ፡ ንሥኡኒ ፡ ምስሌክሙ ፡ ከመ ፡ አንግድ[24] ፡ ወእሁበክሙ ፡ ዓስበክሙ ። ወነሥኡ ፡ ዓስቦሙ ፡ ወአዕደ

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[1] B. ወገባሪ ፡ [2] B. ከመ ፡ ትግበር ፡ ኵሉ ፡ ዘከመ ፡ ይቤላ ፡ ወተንሥኡ ። ሖቡረ ፡ [3] B. ውስተ ፡ ምድር ፡ ወሰፍሕ ፡ እዴሁ ። [4] B. ወይቤ ፡ ፌእግዚአብሔር ፡ አኀዜ ፡ ኵሉ ፡ እስከ ፡ ተፍጻሜቱ ። ወእምድኅረ ፡ ጸለየ ፡ ሰገደ ፡ ወአውጽአ ፡ እምላዕሌሁ ፡ አልበስ ፡ መርዓ ፡ [5] B. ወገደፈ ፡ ወለብሰ ፡ ልብሰ ፡ ፀምር ፡ [6] B. ሣዕን ፡ ወአውጽአ ፡ [7] B. ጸዊረ ፡ ወሖረ ፡ [8] B. እምግብረ ፡ ሰይጣን ፡ [9] B. ተሐድገኒ ፡ [10] B. አሐድገኪ ፡ ኀበ ፡ [11] B. አንሰ ፡ አሓውር ፡ እትልዎ ፡ [12] B. omits the words in brackets. [13] B. መንግሥት ፡ [14] B. ወአንቲሰ ፡ [15] B. ማኅላኪ ፡ [16] B. ወውእተ ፡ [17] B. ማኅላሃ ። ወውእተ ፡ [18] B. ወጽኡ ፡ [19] B. omits this word. [20] B. ዘርእዩ ፡ [21] B. ይእቲ ፡ መርዓት ፡ [22] B. omits the words in brackets, i. e. from ወይቤ ፡ to አሜን ፡ [23] B. adds በሀየ ፡ [24] B. omits ከመ ፡ እንግድ ፡

ውዎ ፡ ምስሌሆሙ ፡ [በሐመር ፡ አሙንቱ ፡ ነጋድያን ።][1] = ። (A. fol. 105 a.) ወሶበ ፡ ጸብሐ ፡ አቡሁ[2] ፡ ሖረ ፡ ምስለ ፡ መኳንንቲሁ[3] ፡ እንዘ ፡ ይትፌሣሕ ፡ ወቦአ ፡ ውስተ ፡ ቤተ ፡ መርዓዊ ፡ ወመርዓት ፡ ከመ ፡ ይርአዮ ፡ ለወልዱ ፡ ወይትፌሣሕ ፡ ምስሌሁ ። ወመጽአት ፡ እሙ[4] ፡ መርኬዛ ፡ ምስለ ፡ ብዙኃት ፡ አንስት ፡ ወአዋልድ ፡ ከመ ፡ ትትፌሣሕ ፡ በወልዳ ፡ መርዓዊ ፡ ወመርዓት ። ወበዊኦ ሙ ፡ ቤተ ፡ ኢረከቡ ፡ መርዓዊ ፡ ዘእንበለ ፡ መርዓት ፡ ባሕቲታ ። ወበዊኦሙ ፡ ይቤልዋ ፡ አይቲ[5] ፡ ሀሎ ፡ ወልድነ[6] ። መትቤሎሙ ፡ (B. fol. 99 a) መርዓት ፡ እንዘ ፡ ትበኪ ፡ ቦአ ፡ ኀቤየ[7] ፡ በሌሊት[8] ፡ ወአኀዘኒ ፡ እደየ ፡ ወይቤለኒ ፡ ተንሥኢ ፡ ንጸሊ ፡ ወአነሂ ፡ ተንሣእኩ[9] ፡ ወጸለየኩ ፡ ምስሌሁ[10] ፡ ወእምድኅረ ፡ ፈጸመ ፡ ጸልዮ[11] ፡ አምሐለኒ ፡ ኪያየ ። ወአዘዘኒ[12] ፡ ገቢረ ፡ ሠናይ ። ው (A. fol. 105 b.) እቱሰ[13] ፡ ገደፈ ፡ እምላዕሌሁ ፡ አልባሰ[14] ፡ ወርቅ ። ወለብሰ ፡ ልብሰ ፡ ፀምር ፡ ወሰዓመኒ ፡ ርእየ ፡ ወይቤለኒ ፡ እግዚአብሔር ፡ የሀሉ ፡ ምስሌኪ ። ወይቤለኒ[15] ፡ ተዘከሪ ፡ መሐላኪ ፡ ወአርመምኩ ፡ ሶቤሃ ፡ ወኢክህልኩ ፡ እክልኦ ። ወወጽአ[16] ፡ በሌሊት ፡ ወሖረ ፡ ወቤትኩ ፡ እንዘ ፡ እበኪ ፡ እስከ ፡ ይእዜ ። ወሶበ ፡ ሰምዑ ፡ ነገራ ፡ ለመርዓት ፡ አቡሁ ፡ ቴዎዶስዮስ ፡ ንጉሥ ፡ ወእሙ ፡ መርኬዛ ፡ ንግሥት ። ወድቁ[17] ፡ (B. fol. 99 b.) በገጸሙ ፡ ወሠጠጡ[18] ፡ አልባሲሆሙ ፡ ወወደዩ ፡ ሐመደ ፡ ዲበ ፡ ርእሶሙ ፡ [ወሰጸሩ ፡ ገጾሙ ፡ በአጽፋሪሆሙ]][19] ። ወተመይጠ ፡ ፍሥሐሆሙ[20] ፡ ውስተ ፡ ኀዘን[21] ። ወማኅሌተ ፡ ክብካበሙ ፡ ውስተ ፡ ብኪይ ፡ ወላህ[22] ። ወአዘዘ ፡ ቴዎዶስዮስ ፡ ፫ተ ፡ ፻ተ ፡ እምአግብርቲሁ[23] ፡ ወአልበሶሙ ፡ አልባሰ ፡ ዘ (A. fol. 106 a.) ዲባጋት[24] ፡ ወርቅ ። ወአቅነቶመ ፡ ቅናተ ፡ ዘወርቅ ። ወወሀቦሙ ፡ ለለ፫ ፡ ብዙኃ ፡ ወርቀ ፡ ወብሩረ ፡ ወአልባሰ ፡ ክቡራተ ። ወነሶሎ ፡ ንዋየ ፡ ዘይትፈቀድ ፡ ለፍኖት ፡ ወይቤሎሙ ፡ ንጉሥ ፡ ለ፫፻ ፡ አግብርቲሁ ፡ ንሥኡ[25] ፡ በበ፫ ፡ ውስ

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[1] B. omits the words in brackets. [2] B. ሖረ ፡ አቡሁ ፡ [3] B. adds ወሕዝቡ ፡ ወአግብርቲሁ ፡ [4] B. እሙኒ ፡ [5] B. ወይቤልዋ ፡ አይቲ ፡ [6] B. adds መርዓዊኪ ። [7] B. ኀቤየ ፡ [8] B. በሌሊት ፡ ወገጹ ፡ እንዘ ፡ ይበርህ ፡ ከመ ፡ ፀሐይ ፡ ወደንገጽኩ ፡ ወወጻቁ ፡ በገጽየ ፡ ዲበ ፡ ምድር ፡ ወአሐዘኒ ፡ እደየ ፡ ወዓንሥአኒ ፡ ወይቤለኒ ፡ ኢትፍርሂ ፡ ተንሥንኢ ፡ [9] B. ወተንሣእኩ ፡ [10] B. ምስሌሁ ፡ ርኢኩ ፡ ዓሥሮ ፡ አጸብኢሁ ፡ እንዘ ፡ ይበርህ ፡ ከመ ፡ እግረ ፡ ፀሐይ ፡ ዘመርሞጻ ፡ ወአዕይንቲሂኒ ፡ ከመ ፡ ወርሕ ፡ ሐዚራ ፡ ዘዕለተ ፡ ገሃሀ ፡ ። [11] B. ጸለየ ፡ [12] B. ወዘዘኒ ፡ [13] B. ወውእተ ፡ ጊዜ ፡ [14] B. ልብሰ ፡ [15] B. ወእቤሎ ፡ አይቲ ፡ ተሐውር ፡ እግዚእየ ፡ ወይቤለኒ ፡ [16] B. ወወፅዐ ፡ እምኔየ ፡ ወሖረ ፡ [17] B. ወደቁ ፡ በገጸሙ ፡ ውስተ ፡ ምድር ፡ [18] B. ወተጠጡ ፡ [19] B. omits the words in brackets. [20] B. ፍሥሐሙ ፡ [21] B. ሐዘን ፡ ወማኅሌተ ፡ [22] B. ወከላሕ ። [23] B. ለ፫፻ ፡ አግብርቲሁ ፡ [24] B. ዲቢጋት ፡ and omits ወርቀ ፡ [25] B. ንሥኢ ፡ ዘንተ ፡ ነሶሎ ፡ ንዋዩ ። ወሕሩ ፡ በበ፫ ፡

ተ ፡ ኵሉ ፡ አህጉረ ፡ ዓለም[1] ፡ ወጎበ ፡ በጸ
ሕኳሙ ፡ ውስተ ፡ ኵሉ ፡ ብሔር ፡ ሀቡ ፡ መ
ጽዋተ ፡ ለነዳያን ፡ ወለምስኪናን ። ለዕቤራ
ት[2] ፡ ወለእጓለ ፡ ማውታ ። ጎሡ ፡ በህየኒ[3] ፡
ወሕትቱ ፡ (B. fol. 100 a.) ዜናሁ ፡ ለወልድየ[4] ፡
ፍቁርየ ፡ ወብርሃነ ፡ አዕይንትየ ። ወእመቦ ፡
ዘረኮቦ ፡ ለወልድየ ፡ እሙንየ[5] ፡ እብለክ
ሙ ፡ አነ ፡ እሁቦ ፡ እስከ ፡ መንፈቀ ፡ መንግ
ሥትየ ። ወዘአይድኅኒ ፡ ዜኔሁ ፡ ለወልድየ[6] ፡
እሁቦ ፡ ሚመተ[7] ፡ እምታሕቲየ ፡ ወብዙኃ ፡
ንዋየ ፡ አሁቦ ። እምይእዜሰ ፡ ናሁ ፡ እስ
(A. fol. 106 b.) ከ ፡ ሶበ ፡ እሰምዕ ፡ ዜናሁ ፡ ለወ
ልድየ ፡ ኢየዓርግ[8] ፡ ውስተ ፡ ዓራተ[9] ፡ ምስ
ካብየ ። ወኢይለብስ ፡ አልባሳ ፡ መንግሥት
የ ። ወኢይነውማ ፡ አዕይንትየ ፡ ወኢየዓር
ፍ ፡ ሕሊናየ ፡ እምኀዘን[10] ፡ እስከ ፡ አመ ፡ ያ
ስተፈሥሐኒ ፡ እግዚአብሔር ፡ በርእየተ ፡
ወልድየ ፡ ወፍቁርየ ፡ ወብርሃነ ፡ አዕይንት
የ ። ወለብሰት ፡ መርኬዛ ፡ እሙ[11] ፡ ልብሰ ፡
ኀዘን ። ወነበረት ፡ ዲበ ፡ ሐመድ ፡ እንዘ ፡
ትብል ፡ ይኩነኒ ፡ መንጸፍየ[12] ፡ በሕይወትየ ፡
ወአመ[13] ፡ ሞትኩ ፡ ምግባእየ ፡ ውእቱ[14] ።
እስከ ፡ ይሬኢ ፡ እግዚአብሔር ፡ ኀዘና[15] ፡ ለ
ልብየ ፡ ወያገብአ[16] ፡ ለወልድየ ፡ ኀቤየ[17] ።
ወይእቲኒ ፡ መርዓት ፡ ገደፈት ፡ እምላዕሌሃ ፡
አልባሰ ፡ መርዓት[18] ፡ ክቡራተ ። ወለብሰት ፡
ልብሰ ፡ ኀዘን[19] ፡ ወቀረጸት ፡ ሥዕርተ ፡ ርእ
ሳ[20] ። ወትቤ ፡ ኢይወ (A. fol. 107 a.) ጽእ ፡ እ
ም (B. fol. 100 b.) ዝንቱ[21] ፡ ቤት ፡ ኀበ ፡ ኀደገ
ኒ ፡ ወተካየድኩ ፡ ምስሌሁ ፡ ኪዳነ ። ወእጸ
ንሖ[22] ፡ ለክርስቶስ ፡ ከመ ፡ ያርእየኒ[23] ፡ ኪየ
ሁ ፡ ዘተመርዓውኩ ፡ ምስሌሁ ፡ በሕገ ፡ ክር
ስቶስ ፡ ወዓቀሙነ[24] ፡ ቅድመ ፡ ታቦት ፡ ወከ
ለሉነ[25] ፡ ኀቡረ ፡ በሕገ ፡ ሰብሳብ ፡ ምስለ ፡
ውእቱ ፡ ዘረሰዩ ፡ ሊተ[26] ፡ እግዚእየ ፡ ወመግ
ምርትየ[27] ። = ። = ።

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[1] B. ዓለም ፡ ወኡዱ ፡ ባሕረ ፡ ወየብሰ ፡ ከመ ፡ ኖትያዊ ፡ ኄር ፡ ወኡዱ ፡ ጽጌ ፡ ወአዕጻ
ዳት ፡ ወመራኅብተ ፡ ከመ ፡ ነጋዲ ፡ ክቡር ። ወእምዝ ፡ ዕርጉ ፡ አንህስተ ፡ ወስርሩ ፡ አድባር ፡ ወ
አውግር ፡ ወደስያተ ። ከመ ፡ ወሬዛ ፡ ሀየል ። ወአፍጠኑ ፡ ረዊጸ ፡ ከመ ፡ ንስር ፡ ስራሪ ። ወኢት
ትመየጡ ፡ ድኅሬክሙ ፡ ከመ ፡ አቅባማ ፡ ብእሲት ፡ ዘኮነት ፡ ሖወልተ ። ወጎበ ፡ በጸሕኳሙ ፡ አ
ህጉረ ፡ ኀቡ ፡ ምጽዋተ ፡ ለነዳያን ። [2] B. ወለግዩራን ፡ [3] B. omits ጎሡ ፡ በህየኒ ፡
[4] B. ወልድየ ፡ ወፍቁርየ ፡ [5] B. እምኔክሙ ፡ እሁቦ ፡ [6] B. omits this word.
[7] B. ሲመተ ፡ ዘእምታሕቲየ ። ወናሁ ፡ አነ ፡ ይእዜ ፡ እስከ ፡ አመ ፡ እስምዕ ፡ [8] B. ኢይአርግ ፡
[9] B. omits this word. [10] B. እምሐዘን ፡ [11] B. እሙኒ ፡ መርኬዛ ፡ ልብሰ ፡ ሐዘን ፡
[12] B. ሐመድ ፡ መንጸፍየ ፡ [13] B. ወእመኒ ፡ [14] B. omits this word. [15] B. ሐዘና ።
[16] B. ወያገብእ ፡ [17] B. ኃቤየ ፡ [18] B. መርዓ ፡ [19] B. ሐዘን ፡ [20] B. ርእስ ፡
[21] B. ዛቲ ፡ ቤት ፡ ዘሐደገኒ ፡ [22] B. ወእጸንሕ ፡ [23] B. ያርእየነ ፡ [24] B. ወእቀመኒ ፡
[25] B. ወከለሉነ ፡ ምቡረ ፡ [26] B. ረሰዩኒ ፡ ሊተ ፡ [27] B. ወመጸሞርትየ ።

(A. fol. 109 a.) ወእምዝ ፡ ወጽኡ ፡ አግብር ት[1] ፡ ወሖሩ[2] ፡ ከመ ፡ ይኅሥሥዎ[3] ፡ ለወ ልድ ፡ ንጉሥ ፡ ዘስሙ[4] ፡ ገብረ ፡ ክርስቶስ ፡ ወይኅሥሡ ፡ ውስተ ፡ ኵሉ ፡ አህጉር ፡ ወበ ሐውርት[5] ። ወገብረ ፡ ክርስቶስ ፡ ሖረ ፡ ር ኅቅተ[6] ፡ ምድረ ፡ መጠነ ፡ ምሕዋረ ፡ ፭ዓመ ት[7] ። ወበጽሐ ፡ ኀበ[8] ፡ ሀገር ፡ እንተ ፡ ስማ ፡ አርማንያ ። ወሀለወት ፡ ህየ ፡ ቤተ[9] ፡ ክርስ ቲያን ፡ ውስተ ፡ ይእቲ ፡ ሀገር ፡ በስማ ፡ ለእ ግዝእትነ[10] ፡ ማርየም ፡ ወሀለዉ ፡ ህየ ፡ ው ስተ[11] ፡ ደኤ ፡ ቤተ[12] ፡ ክርስቲያን ፡ ብዙኃን ፡ ነዳያን ፡ ወምስኪናን ። ዕቤራት[13] ፡ ወእኃለ ማውታ ። ወበለታትሂ[14] ፡ ወመዓስባት ። እስ መ ፡ ዓባይ ፡ ሀገራ[15] ። ወባቲ ፡ ሥርዓት[16] ፡ ዘ ተሠርዓ ፡ ከመ ፡ ይኅድሩ ፡ ባቲ[17] ፡ ውስተ ፡ ደኤ ፡ ቤተ ፡ ክርስቲያን[18] ፡ እለ ፡ ይፈቅዱ ፡ ምጽዋተ[19] ። ውእቱሰ[20] ፡ ገብረ ፡ ክርስቶስ ፡ ኢኀደ (A. fol. 109 b.) (B. fol. 101 a.) ገ[21] ፡ ውሂ በ ፡ ምጽዋት ፡ እምአመ ፡ አደወ ፡ ባሕረ ፡ እ ስከ[22] ፡ በጽሐ ፡ ውስተ ፡ ይእቲ ፡ ሀገር ። ወ ወሀበ[23] ፡ ለኵሎሙ ፡ ዕኑሳን[24] ፡ ኵሎ ፡ ዘነ ሥአ[25] ፡ ምስሌሁ ፡ እምቤተ[26] ፡ መርዓሁ ። ወአልቦ ፡ ዘአትረፈ ፡ እምኔሁ ፡ ወኢአሐተ ኒ[27] ። ወወሀበ ፡ ልብሶሂ ፡ ዘላዕሌሁ ። ወለብ ሰ ፡ አዕርቅተ[28] ፡ ወረሰየ ፡ ማኅደሮ[29] ፡ ምስ ለ ፡ ነዳያን ፡ ወምስኪናን ። ውስተ ፡ ቤተ[30] ፡ ክርስቲያን ፡ እንዘ ፡ ይጸውም[31] ፡ መዓልተ ፡ ወሌሊተ ። ወኢይጥዕም[32] ፡ እክል ፡ ዘእንበ ለ ፡ በሰናብት[33] ። ወይተግሀ ። ኵሉ[34] ፡ ሌሊ ተ ፡ እንዘ[35] ፡ ይጼሊ ። ውስተ ፡ ማኅደሩ ፡ ወ ኢጸርዕ ፡ እንዘ ፡ ይቀውም ፡ እስከ ፡ ኅሀ[36] ። ወሶበ ፡ ጠቅዓ[37] ፡ ለቅኔ ፡ ጽባሕ ፡ ይበውእ ፡ ምስለ ፡ ሕዝብ[38] ፡ ይትቀነይ ። ወሶበ ፡ ወጽ አ ፡ እምቤተ ፡ ክርስቲያን ፡ ይበውእ ፡ ውስተ ፡ ማኅደሩ ፡ ወይውዕል ፡ እንዘ ፡ ይ (A. fol. 110 a.) ጼሊ ፡ ወኢጸርዕ[39] ፡ ሰዓታተ ፡ መዓልተ ፡ ወ ሌሊተ ።

(A. fol. 111 b.) ወነበረ ፡ ፫ዓመተ[40] ፡ እንዘ ፡

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[1] B. እሙንቱ ፡ አግብርት ፡ [2] B. omits this word. [3] B. ይሕሥሥዎ ፡ [4] B. ዘክሙ (sic) ፡ [5] B. ወሐተቱ ፡ ኪያሁ ፡ ውስተ ፡ ኵሉ ፡ በሐውርት ። [6] B. ርሑቀ ፡ [7] B. አሐቲ ፡ ዓመት ፡ [8] B. ኃበ ፡ [9] B. ወሀለወት ፡ አሐቲ ፡ [10] B. omits this word. [11] B. ወይነብሩ ፡ ውስተ ፡ [12] B. ይእቲ ፡ [13] B. ወእቤራት ፡ [14] B. omits this word. [15] B. ይእቲ ፡ ሀገር ፡ [16] B. ስርአት ፡ ከመ ፡ ይሕድሩ ፡ [17] B. omits this word. [18] B. adds ኵሉሙ ፡ ቅዱሳን ፡ ጸኑሳን ፡ [19] B. ለምጽዋት ፡ [20] B. ወውእቱ ፡ [21] B. ኢ ሐደገ ፡ [22] B. ወእስከ ፡ አመ ፡ [23] B. ወበጼሐ ፡ ውስተ ፡ ሀገር ፡ ወወሀቦ ፡ [24] B. ጽኑሳን ፡ [25] B. ዘነሰአ ፡ [26] B. ቤተ ፡ [27] B. ወኢምንተኒ ፡ [28] B. አጽርቀተ ፡ [29] B. ማሕደረ ፡ [30] B. ደኤ ፡ ቤተ ፡ [31] B. ወይጸውም ፡ [32] B. ወኢይጥእም ፡ [33] B. በሰንበታት ፡ [34] B. omits this word. [35] B. ወእንዘ ፡ ይዜምር ፡ [36] B. ወይቀውም ፡ እስከ ፡ ጎሕ ፡ [37] B. ጠቅዐ ፡ [38] B. adds ኀበ ፡ ቤተ ፡ ክርስቲን ፡ ይትቀነይ ፡ [39] B. ወኢያጸርዕ ፡ [40] B. ፲ወ፫ ፡

ኢየአምሩ[1] ፡ ቦቱ ፡ ሰብእ ፡ ትጋሁ[2] ። ወእ
ምድኅረ ፡ ፫ዓመት[3] ፡ በጽሑ ፡ ሀየ ፡ ክልኤ
ቱ ፡ አግብተ[4] ፡ አቡሁ ፡ ወሐተቱ ፡ ኪያሁ[5] ፡
ኃ (B. fol. 101 b.) ጥኡ ፡ ወኢረከቡ ፡ ዜናሁ[6] ።
ወቦኡ ፡ ውስተ ፡ ደኀዬ ፡ ቤተ ፡ ክርስቲያን ፡
ወምስኪናን ፤ ወርእዮሙ ፡ ገብረ ፡ ክርስቶ
ስ ፡ ወአእመሮሙ ፡ ለአግብርተ ፡ አቡሁ ።
እሙንቱሰ[7] ፡ ኢያእመርዎ ፡ እስመ ፡ ተወ
ለጠ ፡ ስነ[7] ፡ ራዕዩ[8] ፡ እምብዝኃ ፡ ትጋህ ፡
ወጾም[9] ። ወወሀቡ ፡ ምጽዋተ[10] ፡ ለነዳያን ፡
ወለምስኪናን ፡ እሙንቱ ፡ አግብርት[11] ፡ ል
ውካን ፡ ወለዙሎሙ ፡ ፅኑሳን ፡ እለ ፡ ሀለዉ ፡
ውስተ[12] ፡ ደኀዬ ፡ ቤተ ፡ ክርስቲያን ፡ በከመ ፡
አዘዘሙ ፡ ንጉሥ ፡ ቴዎዶስዮስ ። ወውእቱ
ኒ[13] ፡ ገብረ ፡ ክርስቶስ ፡ ሶበ ፡ ይሁብዎ[14] ፡ ምጽ
ዋተ ፡ አግብርተ ፡ አቡሁ[15] ፡ ም (A. fol. 112 a.)
ስለ ፡ ነዳያን ፡ ወምስኪናን ፡ ተመጠወ ፡ ው
እተ ፡ ምጽዋተ ፡ በእዴሁ ፡ ወቦአ[16] ፡ ውስተ ፡
ማኅደሩ ፡ እንዘ ፡ ይበኪ ። ወሰገደ ፡ ውስተ ፡
ምድር ፡ በገጹ ። ወአንቃዕደወ[17] ፡ ሰማየ ፡ ወ
ይቤ ፡ አአኵተከ ፡ እግዚኦ ፡ እግዚአብሔ
ር[18] ፡ አኀዜ ፡ ዅሉ ፡ አምላከ ፡ እስራኤል ፡
ቅዱስ ፤ ወንጉሥ[19] ፡ ዘኢትትመዋእ ፡ ለፀር ፡
ወትገብር ፡ ዓቢየ ፡ መንክረ ፡ ባሕቲትከ ። ወ
ሊተኒ[20] ፤ ዘወሀብከኒ ፡ ዘንተ ፡ ምጽዋተ ፡ እ
ምእደ ፡ አግብርተ[21] ፡ አቡየ ። ወእምድኅረ ፡
ወሀቡ ፡ ምጽዋተ ፡ ለዙሎሙ[22] ፡ ጽኑሳን ፡
እሙንቱ[23] ፡ አግብርት ፡ ልዑካን[24] ፡ አቡሁ ።
ወሖሩ ፡ እንዘ ፡ ኢየአምርዎ ፡ ወሰምዖ[25] ፡
ዜናሁ ። ወእምድኅረ ፡ (B. fol 102 a.) ወጽኡ ፡
እሙንቱ ፡ አግብርት ፡ ወሀበ[26] ፡ ዘንተ[27] ፡ ም
ጽዋተ ፡ ለካልኣን ፡ ነዳያን ፡ ዘነሥአ ፡ እም
አግብርተ ፡ አቡሁ ። ወእምድ (A fol. 112 b.)
ኀሬሁ[28] ፡ ነበረ ፡ ውእቱሂ[29] ፡ ቅዱስ ፡ ውስ
ተ ፡ ይእቲ ፡ ሀገር ፡ ፲ዓመት[30] ፤ ምስለ ፡ ብዙ
ኅ[31] ፡ ፃማ ፡ ወሰጊድ ፡ ወትጋህ ፡ ዘእንበለ ፡
ፅርዓት[32] ፡ እንዘ ፡ ኢየአምሩ[33] ፡ ቦቱ ፡ ትጋ
ሁ ፡ ወግብሮ ፡ በእንተ ፡ እግዚአብሔር ።
(A. fol. 114 a.) ወእምድኅረ ፡ ፲ወ፫ዓመት ፡
አስተርአየቶ ፡ ቅድስት ፡ ድንግል[34] ፡ ማርያ

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[1] B. ኢያአምሮ ፡ ሰብእ ፡ [2] B. ትጋሆ ፡ [3] B. ፲ወ፫ ፡ [4] B. ላእካን ፡ እምአግብርተ ፡
[5] B. ኪያሁ ፡ ውስተ ፡ ሀገር ፡ ወሐጥኡ ፡ [6] B. ወኢረከቡ ፡ ውስተ ፡ ደኀዬ ፡ ቤተ ፡ ክርስቲያን ፡
[7] B. omits this word. [8] B. ራእዩ ፡ እምብዙኃን ፡ [9] B. ወጸሙ ፡ [10] B. ምጽዋተ ፡
እሙንቱ ፡ [11] B. አግብርት ፡ ለካልኣን ፡ ለዙሎሙ ፡ [12] B. ኃበ ፡ [13] B. ወውእቱሰ ፡
[14] B. ወሀሉዎ ፡ [15] B አቡሁ ፡ ተመጠወ ፡ ውእቱ ፡ በእዴሁ ፡ [16] B. ወቦኡ ፡ [17] B. ወአ
ንቃእዶወ ፡ ሰማይ ፡ [18] B. እግዚእየ ፡ አምላክ ፡ [19] B. ንጉሥ ፡ ዘኢይመውት ፡ ዘትገብር ፡
ወቢየ ፡ ባሕቲትከ ፡ [20] B. ወሊተኒ ፡ ለገብርከ ፡ [21] B. እምአግብርተ ፡ [22] B. ምስለ ፡
ዙሎሙ ፡ [23] B. ወወጽአ ፡ እሙንቱ ፡ [24] B. ላእካን ፡ and omits አቡሁ ፡ [25] B. ወኢ
ሰምዖ ፡ [26] B. ሖረ ፡ ገብረ ፡ ክርስቶስ ፡ ወወሀበ ፡ [27] B. omits ዘንተ ፡ [28] B. ወሰበ ፡
[29] B. omits ውእቱሂ ፡ [30] B. ፲ወ፫ዓመት ፡ [31] B. ብዙኃ ፡ ጸም ፡ [32] B. ጽርዓት ፡
[33] B. ኢያአምር ፡ ሰብእ ፡ ትጋሁ ፡ ወምግባሮ ፡ ዘእንበለ ፡ ክርስቶስ ፡ [34] B. omits this word.

ም ፡ ወላዲተ ፡ አምላክ ። ለ፩ኄር[1] ፡ ቀሲስ ፡ ዓቃቤ[2] ፡ ቤተ ፡ ክርስቲያን ። ወትቤሎ ፡ ጌ ሠም ፡ ነግሃ[3] ፡ ሑር ፡ ኀበ ፡ ደዴ ፡ ቤተ ፡ ክርስቲያን ። ኀበ ፡ ማኅደረ ፡ ነዳያን ፡ ወባእ[4] ፡ ኀበ ፡ ሀሎ ፡ ፭ዘባሕቲቱ[5] ፡ ማኅደሩ ። ወነገ ረቶ ፡ ትእምርተ[6] ፡ ቤቱሂ ። ወትቤሎ ፡ ን ሥአ[7] ፡ ለብእሴ ፡ እግዚአብሔር ፡ ወአምጽ አ[8] ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወእምዝ ፡ ጸ ግመ ፡ ይኩን ፡ ማኅደሩ ፡ ውሥጠ[9] ። ወአ ትኅድጎ ፡ ይኅድር ፡ ምስለ ፡ ነዳያን[10] ፡ ወም ስኪናን ። ወስምዮ[11] ፡ ስሞ ፡ ብእሴ ፡ እግዚ አብሔር ። ወሶበ ፡ ጸብሐ[12] ፡ ሖረ ፡ ቀሲስ ፡ በከመ ፡ አዘዞ ፡ እግዝእትነ[13] ፡ ማርያም ፡ በ ትእምርተ ፡ (B. fol. 102 b.) ቤተ[14] ፡ ወቦአ ፡ ኀ ቤሁ ፡ ወረከቦ ፡ ቀዊ (A. fol. 115 a) ሞ[15] ፡ እን ዘ ፡ ይጼሊ ። ወይቤሎ ፡ አብእሴ[16] ፡ እግዚአ ብሔር ፡ ጸውዓተከ ፡ እግዝእትነ[17] ፡ ማርያም ፡ ውስተ ፡ ቤታ ። ነሥአ[18] ፡ ወአብአ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወረሰየ ፡ ሀየ ፡ ማኅደሮ[19] ። ወይቤሎ[20] ፡ ውእቱ ፡ ቀሲስ ፡ ለብእሴ ፡ እግ ዚአብሔር ፡ አምሕለከ ፡ በማርያም ፡ ወላዲ ተ ፡ አምላክ ፡ እሙ ፡ ለብርሃን[21] ፡ እግዝእ ትነ ፡ ንጹሕት ። በአብኒ[22] ፡ ወወልድ ፡ ወመ ንፈስ ፡ ቅዱስ ፡ ከመ ፡ ትንግረኒ ፡ መኑ ፡ አ ንተ ፡ ወአይቴ ፡ ብሔርከ ፤ ወመኑ ፡ አቡከ ፡ ወበምንት[23] ፡ ግብር ፡ መጻእከ ፡ ዝየ ። ወሰ ሚያ ፡ ዘንተ[24] ፡ ብእሴ ፡ እግዚአብሔር ፡ ዐበ የ ። ወይቤሎ ፡ ለቀሲስ ፡ ምንት ፡ ብከ[25] ፡ እ ምኔየ ፡ አቡየ ፡ ወለምንት ፡ ትፃሙ ፡ ከመ ፡ ትሕትተኒ ፡ ለኦጥአ[26] ፡ ወታምሕለኒ ፡ በዝን ቱ ፡ መሐላ[27] ፡ ዓቢይ ፡ ወክቡር ፡ (A. fol. 115 b.) ዘዕፁብ ፡ ለሰሚዕ ፤ ወአነሂ ፡ አምሕለከ ፡ በ ውእቱ ፡ መሐላ[28] ፡ ከመ ፡ ትንግረኒ ፡ መኑ ፡ ዜነወከ ፡ ታእምር ፡ ኪያየ ። ወይቤሎ ፡ ቀሲ ስ ፡ አንሰ ፡ ኢያእመርኩ[29] ፡ አላ ፡ ባሕቱ ፡ አስተርአየተኒ ፡ እግዝእትነ ፡ (B. fol. 103 a.) ማርያም[30] ፡ ወአዘዘተኒ ፡ ከመ ፡ አምጽእከ ፡ ዝየ ። ወትቤለኒ ፡ አምጽአ[31] ፡ ለብእሴ ፡ እግ ዚአብሔር ፡ እምውስተ ፡ ማኅደሩ[32] ፡ ወአ ብአ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወይኩን ፡

[1] B. ማርያም ፡ ለ፩ኄር ፡ [2] B. ዐቃቤ ፡ አንቀጸ ፡ [3] B. ነግህ ፡ ሑር ፡ ኀበ ፡ ቤተ ፡ [4] B. ወቦአ ፡ [5] B. ባሕቲቱ ፡ ማኅደረ ፡ ወቦአ ፡ ወነገረቶ ፡ [6] B. ትእምርቶሂ ፡ ወትእ ምርተ ፡ ቤቱ ። [7] B. ንስአ ፡ [8] B. ወአምጽአ ፡ [9] B. ዝየ ፡ ውስጠ ፡ ወኢትሕድጎ ፡ ይሕደር ፡ [10] B. ነዳይ ፡ and omits the next word. [11] B. ወሰመዮ ፡ ብእሴ ፡ [12] B. ወሶቤሃ ፡ ሖረ ፡ ኀበ ፡ ብእሲ ፡ እግዚአብሔር ፡ ውእቱ ፡ [13] B. omits this word. [14] B. በትእምርት ፡ ወቦአ ፡ [15] B. እንዘ ፡ ይጼሊ ፡ ቀዊም ፡ [16] B. አብእስ ፡ [17] B. omits this word. [18] B. ወትቤ ፡ ንስአ ፡ [19] B. ወይረሲ ፡ ማኅደሩ ፡ [20] B. adds ዳግም ፡ [21] B. omits እሙ ፡ ለብርሃን ፡ [22] B. በአብ ፡ [23] B. ወምንት ፡ መጻእከ ፡ ወምንት ፡ ግብርከ ። and omits ዝየ ። [24] B. omits ዘንተ ፡ [25] B. ብከ ፡ አአ ቡየ ፡ ወምንት ፡ ትጼሙ ፡ ወምንት ፡ ሕማምከ ፡ ከመ ፡ [26] B. ለኦጠእ ፡ [27] B. ማሕላ ፡ [28] B. ማኅላ ፡ [29] B. ኢየአምረከ ፡ [30] B. አላ ፡ አስተርአየተኒ ፡ በሌሊት ። ማርያም ፡ እግዝትነ ፡ ወዘንተኒ ፡ ከመ ፡ [31] B. ንስአ ፡ [32] B. ውስተ ፡ ማኅደርከ ፡

ማኅደሩ ፡ ዝየ ፡ ውሥጠ[1] ፡ ወአነሂ ፡ መጻእ
ኩ ፡ ኀቤከ[2] ፡ ወአባእኩከ ፡ ዝየ ፤ ወአይዳዕ
ኩከ ፡ ዘንተ ። ወብእሴ ፡ እግዚአብሔርሂ[3] ፡
ሰምዓ ፡ ነገሮ ፡ ለቀሲስ ፡ እስመ ፡ ፈርሃ ፡ መ
ሐላ[4] ፡ ዘአምሐሎ ፡ ወገነሮ ፡ ኵሎ ፡ ዘኮነ ፡
እምአመ ፡ ንዕሱ ፡ እስከ ፡ ዛቲ ፡ ዕለት[5] ።
ወሶበ ፡ ሰምዓ[6] ፡ ውእቱ ፡ ቀሲስ ፡ በከየ ፡ ወ
አንብዓ[7] ፡ (A. fol. 116a.) ወሰገደ ፡ ሎቱ ፡ ወ
ተበረከ ፡ እምኔሁ ፡ ቡራኬ ። ወነበረ ፡ ብእ
ሴ ፡ እግዚአብሔር ፡ ሕዳጠ ፡ መዋዕለ ፡ ው
ስተ ፡ ቤተ ፡ ክርስቲያን ። ወሶበ ፡ አእመረ ፡
ከመ ፡ ሰምዑ ፡ ሰብአ[8] ፡ ሀገር ፡ ዜናሁ ፡ መ
ሐለ ፡ ብእሴ ፡ እግዚአብሔር ፡ እንዘ ፡ ይብ
ል ፡ ለእመ[9] ፡ ነበርኩ ፡ ውስተ ፡ ሀገር[10] ፡ ያ
መጽኡ ፡ ላዕሌየ ፡ ዕበየ[11] ፡ ክብር ። ወእመ ፡
አኮ ፡ ይበጽሕ ፡ ዜና ፡ ኀበ ፡ አቡየ ፡ ወይመ
ጽእ ፡ ይንሥአኒ[12] ፡ ኪያየ ። ወተንሥአ ፡ ይ
ጸሊ[13] ፡ እስከ ፡ መንፈቀ ፡ ሌሊተ ፡ ወተሳላ
መ[14] ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወይ
ቤ[15] ፡ ናሁ ፡ አንቲ ፡ ከሠትኪ ፡ ኀቡአትየ ፡
ውስተዝ ፡ ሀገር ። ወአንቲ ፡ ተአምሪ ፡ ዘእ
ፈርሀ ፡ አነ ። ወይእዜኒ ፡ (B. fol. 103b.) ይኄ
ይሰኒ[16] ፡ እሑር[17] ፡ ኀበ ፡ ኢየአምረኒ[18] ፡ ሰብ
እ ። ወአንቲኒ ፡ ኦእግዝእትየ ፡ ማርያም[19] ፡
ምርሕኒ ፡ ኀበ ፡ ዘይኄይሰኒ ። (A. fol. 118a.) ወ
ዘንተ ፡ ብሂሎ ፡ ወጽአ ፡ በሌሊት ፡ ወሖረ ፡
ወአልቦ ፡ ዘርእዮ ፡ እምሰብአ ፡ ውእቱ ፡ ሀገ
ር ። ወበጽሐ ፡ ውስተ ፡ ጽንፈ ፡ ባሕር ። ወረ
ከበ ፡ ሰብአ ፡ እንዘ ፡ ይፈቅዱ ፡ በሐመር[20] ፡
ይንግዱ ፡ ብሔረ ፡ በርበር ፡ መንገለ ፡ ዓረ
ብ[21] ። ወይቤሎ ፡ ብእሴ ፡ እግዚአብሔር ፡
ለበዕለ ፡ ሐመር ፡ ንሥአኒ[22] ፡ ምስሌከ ፡ በእ
ንተ ፡ ክርስቶስ ፡ ወይቤሉ ፡ ኖትያት[23] ፡ ንን
ሥኦ ፡ ለዝ ፡ ነዳይ[24] ፡ በእንተ ፡ ክርስቶስ ፡ ወ
ነሥእዎ ፡ ወሖሩ[25] ፡ ወእምድኅረ ፡ ርኅቁ ፡
ሀቀ ፡ እምውስተ ፡ ባሕር ፡ ፈነወ ፡ እግዚአ
ብሔር ፡ ላዕሌሆሙ ፡ ነፋሰ ፡ ጽኑዓ ፡ ወወሰ
ዶሙ[26] ፡ ፍኖተ ፡ ኀበ ፡ ኢፈቀዱ ፡ ወአብጽ
ሖሙ[27] ፡ ቀኑስጥንጥንያ ። እስመ ፡ ርእየ ፡ እ
ግዚአብሔር ፡ ኀዘኖሙ[28] ፡ ወሰምዓ ፡ ገዓሮ
ሙ ፡ ለቴዎዶስዮስ ፡ ንጉሥ ፡ ወ (A. fol. 118b.)
ለመርኬዛ ፡ ንግሥት ። በእንተ ፡ ወልዶሙ ፡

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[1] B ውስጠ ፡ [2] B. omits ኀቤከ ፡ [3] B. እግዚአብሔር ፡ ነገሮ ፡ ለቀሲስ ፡ [3] B. ማኅላ ፡ [5] B. ዘኮነ ፡ እምንእሱ ፡ እስከ ፡ ዛቲ ፡ ዕለት ። [6] B. ሰምዐ ፡ [7] B. አ ንብዓ ፡ and omits መሪር ፡ [8] B. ዜናሁ ፡ ሰብእ ፡ ሀገረ ፡ ሐለየ ፡ በልቡ ፡ ብእሴ ፡ [9] B እመ ፡ [10] B. ዛቲ ፡ ሀገር ፡ [11] B. አቤየ ፡ [12] B. ወይነሥኡ ፡ [13] B. ወጸለየ ፡ [14] B. ወተሣለመ ፡ ሰዕለ ። ለማርያም ፡ [15] B. ወይቤላ ፡ ኦእግዝእትየ ፡ ማርያም ፡ አንቲ ፡ ታ አምሪ ፡ [16] B. ይሔይሰኒ ፡ [17] B. አነ ፡ እሖር ፡ [18] B. እለ ፡ ኢየአምሩኒ ፡ and omits ሰብእ ፡ [19] B. omits ኦእግዝእትየ ፡ ማርያም ፡ [20] B. ወረከበ ፡ ሐመር ፡ ዘይፈቅዱ ፡ ይን ግዱ ፡ ይንግዱ ፡ ባቲ ፡ [21] B. አረብ ፡ [22] B. ንስኡኒ ፡ ምስሌክሙ ፡ [23] B. ኖትያታየ ፡ ለቢጹ ፡ [24] B. ለዝንቱ ፡ ነዳይ ፡ እንግዳ ፡ [25] B. ወሖረ ፡ ወምደኅረ ፡ ረሐቁ ፡ ሕቀ ፡ በውስተ ፡ [26] B. ወወሰዶሙ ፡ [27] B. adds ብሔረ ፡ [28] B. ሐዘኖሙ ፡ ወገዓሮሙ ፡ ወስእለቶሙ ፡

ብእሴ ፡ እግዚአብሔር ። ወሶበ ፡ አእመረ ፡ ብእሴ ፡ እግዚአብሔር ፡ ከመ[1] ፡ በጽሐ ፡ ብሔር ፡ አቡሁ ። አእኰቶ ፡ ለእግዚአብሔር ፡ ወሰገደ ፡ በገጹ ፡ ውስተ ፡ ምድር ፡ ወ (B. fol. 104a.) ሰፍሐ ፡ እደዊሁ[2] ፡ ወአንቃዕደወ[3] ፡ ሰማየ ። ወይቤ ፡ አአኵተከ ፡ ወእሴብሐከ[4] ፡ ወአሌዕለከ ፡ አንተ ፡ ኃያል ፡ ንጉሥ ፡ አምላከ ፡ እስራኤል ፡ ቅዱስ ፡ ቅዱሳን ፤ ወገቢሬ[5] ፡ መንክር ፡ ዘአምጻእከኒ ፡ በፈቃድከ ፡ ኀበ ፡ ኢፈቀድኩ ፡ አነ ፡ ወአብጻሕከኒ ፡ ብሔረ ፡ አቡየ ። ወይእዜኒ ፡ እግዚእየ[6] ፡ ኢየሱስ ፡ ክርስቶስ ፡ ኢትክሥት ፡ ለሰብእ ፡ ኀቡአትየ[7] ፡ እስከ ፡ አመ ፡ ትነሥእ ፡ ምስሌከ ፡ ለነፍስየ ። አንሰ ፡ አሐውር ፡ ኀበ ፡ አንቀጸ ፡ ቤ (A. fol. 119a.) ተ[8] ፡ አቡየ ። ወኢይፈቅድ ፡ እንሣእ[9] ፡ ምጽዋተ ፡ እምካልአን ፡ አላ ፡ እምተረፈ ፡ ማዕደ[10] ፡ ቤተ ፡ አቡየ ፡ ኀበ ፡ አምጻእኪ ፡ አንተ ፡ እግዚእየ ። ወዘንተ ፡ ብሂሎ ፡ ሖረ ፡ ወበጽሐ ፡ ኀበ ፡ አንቀጸ[11] ፡ ደኃሴ ፡ አቡሁ ። ወርእየ[12] ፡ ለአቡሁ ፡ እንዘ ፡ ይወጽእ ፡ እምቤቱ[13] ፡ ወየኀልፍ[14] ፡ ወሰገደ ፡ ሎቱ ። ወይቤሎ[15] ፡ ኦሊቅ ፡ አንሰ ፡ ነዳይ[16] ፡ ወምስኪን ፡ አነ[17] ፡ ወእንግዳ ፤ ወአብጽሐኒ ፡ እግዚአብሔር ፡ ኀቤከ ። ወይእዜኒ ፡ እፈቅድ ፡ ትግበር ፡ ላዕሌየ ፡ ሠናያተ[18] ፡ በእንተ ፡ ክርስቶስ ፡ ወአኀድረኒ[19] ፡ ውስተ ፡ ጽላሎትከ[20] ፡ ወአፍዕመኒ ፡ እፍርፋራት ፡ ዘእምተረፈ ፡ ማዕድከ[21] ። (B. fol 104b) ወትትዓሠይ[22] ፡ ዕሤተ ፡ በኀበ ፡ እግዚአብሔር[23] ። ወሶበ ፡ ሰምዓ[24] ፡ ቴዎዶስዮስ ፡ ንጉሥ ፡ እንዘ ፡ ይቀውም[25] ፡ ውእቱ ፡ ወያጸምዕ ፡ ዘይቤሎ ፡ (A. fol. 119b.) ወውእተ ፡ ጊዜ ፡ ተዘከረ ፡ ንግደቶ ፡ ለፍቁር ፡ ወልዱ ። ወበከየ[26] ፡ እንዘ ፡ ይብል[27] ፡ ለእግብርቲሁ ፡ መኑ ፡ ውእቱ ፡ እምኔክሙ ፡ ዘይገብር ፡ ሠናየ ፡ ላዕለገ[28] ፡ ነዳይ ፡ ወእንግዳ[29] ፡ ወያጸንዖ ፡ ወያዘክረኒ[30] ፡ ሊተ ፡ ለገነቱ ፡ እንግዳ ፡ ከመ ፡ እፈኑ ፡ ሎቱ ፡ ሲሳዮ[31] ፡ እምውስተ ፡ ማዕድየ ፡ ከመ ፡ ይትወከፎ ፡ እግዚአብሔር ፡ ለወልድየ ፡ በኀበ ፡ ሀሎ ። ወእግብርቲሁ ፡ አርመሙ ፡ ወ

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[1] B. ከመ ፡ ብሔሩ ፡ ይእቲ ፡ ሰገደ ፡ በገጹ ፡ ውስተ ፡ ምድር ፡ [2] B. እደዉ ፡ [3] B. ወአንቃዕደዉ ፡ [4] B. adds ወእባርከከ ። [5] B. ቀዱስ ፡ ገባሬ ፡ [6] B. omits እግዚእየ ፡ [7] B. ሕቡአትየ ፡ ዘምስሌከ ፡ አመ ፡ ትንሥእ ፡ ለነፍስየ ፡ ወአነ ፡ [8] B. ዴዴ ፡ [9] B. እንሣዕ ፡ [10] B. ማእደ ፡ አቡየ ፡ [11] B. ዓንጻቀ ፡ [12] B. ወርእዮ ፡ [13] B. እቤቱ ፡ [14] B. ወይሐልፍ ፡ ቀርበ ፡ ወሰገደ ፡ ለአቡሁ ፡ [15] B. ኦሊቅየ ፡ [16] B. እንግዳ ፡ [17] B. omits አነ ፡ ወእንግዳ ፡ [18] B. ሠናየ ፡ [19] B. ወአሕድረኒ ፡ [20] B. ጽላሎት ፡ ዴዴከ ፡ ወአፍእመኒ ፡ እምፍርፋራት ፡ [21] B. ማእደከ ። [22] B. ወትትአሰይ ፡ and omits ዕሤተ ፡ [23] B, እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ [24] B. adds ዘንተ ፡ [25] B. ይቀውም ፡ ወያጸምእ ፡ ኀቤሁ ፡ ውእተ ፡ ጊዜ ፡ [26] B. በከየ ፡ [27] B. ወይቤሎሙ ፡ [28] B. ላዕለ ፡ ዝንቱ ፡ [29] B. እንግዳ ፡ [30] B. ወያዘክረኒ ፡ ዝሉ ፡ ጊዜ ፡ ከመ ፡ እፈኑ ፡ [31] B. ሲሳዮ ፡ ነግሀ ፡ ወሰርክ ፡ እምውስተ ፡ ማእድየ ፡

ኢያውሥእዎ ። ደገመ[1] ፡ ወይቤ ፡ ንጉሥ ፡ እሙንየ ፡ እብለክሙ ፡ ዘአጽንዓ[2] ፡ ለዝን ቱ ፡ ነዳይ ፡ እንግዳ[3] ፡ ወዘከሮ ፡ ሊተ ፡ አነ ፡ እራስዮ[4] ፡ አግዓዚ ፡ ወእሁቦ ፡ ንዋየ ፡ ዘየ አክሎ ፡ እስከ ፡ አመ[5] ፡ ይመውት ። ወይቤ ሎ ፡ ፪እምአግብርተ[6] ፡ ንጉሥ ፡ ነዋ ፡ ንሕነ ፡ ንገብር ፡ ፈቃደከ ፡ ኦሊቅ[7] ፡ ወናጸንዖ ፡ ለ ዝ[8] ፡ እንግዳ ፡ በከ (A. fol. 120 a.) መ ፡ ትቤ ። ወአውሥአ[9] ፡ ብእሴ ፡ እግዚአብሔር ፡ ወ ይቤ ፡ አዝዝ ፡ ኦሊቅ[10] ፡ ይግበሩ ፡ ሊተ ፡ ን ስቲተ ፡ ማኅደረ ፡ ኅበ[11] ፡ ቅድመ ፡ ውሣጤ[12] ፡ አንቀጸ ፡ ሙፃእከ ፡ ከመ ፡ ትርአየኒ ፡ እንዘ[13] ፡ ትወጽእ ፡ ወትበውእ ፡ ወ (B. fol. 105 a.) ከመ ፡ ኢትርስዓኒ[14] ፡ በእንተ ፡ ክርስቶስ ፡ ወአዘዘ[15] ፡ ንጉ[ሥ] ፡ ከመ[16] ፡ ይግበሩ ፡ ህየ ፡ ንስቲተ ፡ ማኅደረ ። ወቦአ ፡ ብእሴ[17] ፡ እግዚአብሔር ፡ ውስተ[18] ፡ ማኅደሩ ፡ ዘገብሩ[19] ፡ ለሎቱ ። ወማ ኅደሩኒ ፡ ከመ ፡ እንተ ፡ ጸኅስ ፡ ይእቲ ። ወነ በረ ፡ እንዘ ፡ ይጼሊ[20] ፡ መዓልተ ፡ ወሌሊተ ። ወኢይጥዕም[21] ፡ እክለ[22] ፡ ዘእንበለ ፡ ከሰንበ ታት ፡ ወሰኑይ ፡ ዘወሀብዎ[23] ፡ ይትሜጠው ፡ ወይመስል[24] ፡ ከመ ፡ ዘይበልዕ ፡ ወይሁብ ፡ ለነዳያን ፡ በኅቡእ[25] ፡ ወኢያጸርዕ ፡ ሰዓታተ ፡ መዓልተ ፡ ወሌሊተ ። ወይተግህ ፡ ነኍላ ፡ ሌ ሊተ[26] ፡ ወይ (A. fol. 120 b.) ጼሊ[27] ፡ ቀዊሞ ፡ እስከ ፡ ነግህ[28] ። ። ። ። ።

(A. fol. 122 b.) ለአግብርተ[29] ፡ ንጉሥሰ ፡ አ ኅዘሙ[30] ፡ ቅንዓት[31] ፡ በእንተ ፡ ፪[32] ፡ አግብ ርት ፡ እለ ፡ አዕቀቦሙ[33] ፡ ንጉሥ ፡ ከመ ፡ ይ ትለአክዎ[34] ፡ ለብእሴ ፡ እግዚአብሔር ። ወ ሐለዩ ፡ እንዘ ፡ ይብሉ[35] ፡ እመ ፡ ነበረ ፡ ዝነ ዳይ[36] ፡ ውስተ ፡ ደኃ ፡ ሊቅነ ፡ ይሁበመ ፡ ን ዋየ[37] ፡ ለእሉ ፡ አግብርት ። ወያግዕዘሙ[38] ፡ እምግብርናት ፡ ወይከውኑ ፡ እሙንቲ[39] ፡ ክ ቡራነ ፡ ወይኔይሱ[40] ፡ እምኔነ ። ወይሰመዩ[41] ፡ አግዓዝያነ ። ወንሕነሰ ፡ ንተርፍ ፡ አግብር ተ ። እመሰ[42] (B. fol. 105 b.) ሐረ ፡ ዝነዳይ[43] ፡ እምደኃ ፡ ሊቅነ ፡ ይተርፉ[44] ፡ ከማነ ። ወይ

[1] B. ወደገመ ፡ [2] B. ለዘአጽንዖ ፡ [3] B. omits this word. [4] B. እሴሰ ዮ ፡ ወእነ ፡ እሁቦ ፡ ንዋየ ፡ [5] B. omits አመ ፡ [6] B. ፪አግብርቲሁ ፡ ለንጉሥ ፡ [7] B. ሊቅየ ፡ [8] B. ለዝንቱ ፡ [9] B. ወአውስአ ፡ [10] B. ለተ ፡ [11] B. omits ኅበ ፡ [12] B. ውስጠ ፡ [13] B. አንተ ፡ እንዘ ፡ ትበውእ ፡ ወትወጽእ ፡ ከመ ፡ [14] B. ኢትርስአኒ ፡ [15] B. ወዘአዘዘ ፡ [16] B. omits ከመ ፡ ይግበሩ ፡ ለሎቱ ፡ [17] B. ወብእሴ ፡ [18] B. ቦአ ፡ ውስተ ፡ [19] B. ዘአግበረ ፡ ለሎቱ ፡ ንጉሥ ፡ ወማሕደሩሰ ፡ ለሎ ቱ ፡ አምሳለ ፡ ደሰ ፡ ይእቲ ፡ [20] B. ይጸውም ፡ [21] B. ወኢይጥእም ፡ [22] B. omits እክለ ፡ [23] B. ሲሳይ ፡ ዘይሁብዎ ፡ ይትመጠ ፡ [24] B. omits this word. [25] B. በሕቡዕ ፡ [26] B. ለሎቱ ፡ ነኍሎ ፡ ሌሊተ ፡ [27] B. ወይጸልይ ፡ እንዘ ፡ ይቀውም ፡ [28] B. ይነግህ ፡ [29] B. ወለአግብርት ፡ [30] B. አሐዘሙ ፡ [31] B. ቅንአተ ፡ [32] B. omits ፪ ፡ [33] B. አቀ ቦሙ ፡ [34] B. ይትለአክዎሙ ፡ [35] B. ወይቤሉ ፡ [36] B. ዝንቱ ፡ ነዳይ ፡ ኅበ ፡ [37] B. ን ጉሥ ፡ ንዋየ ፡ ለዕሉ ፡ [38] B. ፪ወያግእዘሙ ፡ [39] B. omits this word. [40] B. ወይ ሐይሱ ፡ [41] B. ወይከውኑ ፡ [42] B. ወእመሰ ፡ [43] B. ዝንቱ ፡ ነዳይ ፡ [44] B. adds አግብርት ፡

ቤ ፡ ፩እምአግብርት ፡ እፎ ፡ ንክል ፡ አርኅቆ ቆ ፡ ለዝንቱ ፡ ነዳይ ፡ እንግዳ ፡ እምይኤኤ ፡ ሊ ቅነ[1] ። ወይቤሉ ፡ እሙንቱ[2] ፡ አግብርት ፡ ንዑ ፡ ናሕምሞ ፡ በእኩይ[3] ፡ ወናኅስም ፡ ላ ዕሌሁ ፡ ለዝ ፡ ነዳይ ፡ ወየሐውር[4] ፡ እምይኤ ኤ ፡ ሊቅነ ። ወኀበ (A. fol. 123a.) ሩ[5] ፡ ኵሎ ሙ ፡ አግብርተ ፡ ንጉሥ ፡ በዝ ፡ እኩይ ፡ ም ክር ፡ ላዕለዝ ፡ ነዳይ ፤ ወእምይእቲ ፡ ሰዓት ፡ አኀዙ[6] ፡ ያኀሥሙ ፡ ላዕሌሁ ፡ ለብእሴ ፡ እ ግዚአብሔር ። ቦእምኔሆሙ[7] ፡ ዘይጸፍዖ ፡ ገጸ ። ወቦ ፡ ዘይኰርዖ[8] ፡ ርእሶ ። [ወቦ ፡ ዘይ መልጥ ፡ ጽሕሞ ። ወቦ ፡ ዘይስሕቦ ፡ ባሥዕር ተ ፡ ርእሱ ።][9] ወቦ ፡ ዘየዓርጉ ፡ ላዕለ ፡ ማኅ ደሩ ፡ ወይሰይኑ ፡ ስንቶሙ[10] ፡ ወቦ ፡ ዘየሐዕ ብ[11] ፡ ፃሕለ ፡ ወጽዋዓ[12] ፡ ወይክዑ ፡ ላዕሌሁ ። ወቦ ፡ ዘይተፍዕ ፡ ምራቆ[13] ። ወቦ ፡ ዘይነሥ እ[14] ፡ እምኔሆሙ ፡ አዕዕምተ[15] ፡ ወትራፋተ ፡ ሥጋ ፡ እምውስተ[16] ፡ ማዕዱ ፡ ለንጉሥ ። ወ ይቄግሩ[17] ፡ ላዕሌሁ ፡ ወይትናሰኩ ፡ አክል ብት ፡ ላዕሌሁ[18] ፡ (B. fol. 106a.) ውእቱሰ[19] ፡ ቅዱስ ፡ ብእሴ ፡ እግዚአብሔር ፡ ተዓገሠ[20] ፡ ዘየተ ፡ ኵሎ ፡ እኪተ ፡ ወተወክፈ ፡ ከመ[21] ፡ ሠናይ ፡ በፍቅር ፡ ፍጹም ፡ በፍሥሐሂ ፡ ወበ (A. fol. 123b.) ኃሜት ። ወተዘኪሮ ፡ ዘላዕሉ ፡ ማኅደረ ፡ ኅበ ፡ አልቦ ፡ ሞት ፡ ወኅዘን[22] ፤ እ ስመ ፡ አእመረ ፡ ከመ[23] ፡ እምዐብዓ[24] ፡ ሰይ ጣን ፡ ውእቱ ። ወበእንተ ፡ ዝንቱኬ ፡ ተዓገ ሠ[25] ፡ ዘንተ ፡ ኵሎ ፡ ፃማ[26] ፡ ወምንዳቤ[27] ። ወሞአ ፡ ለሰይጣን ፡ በእንተ ፡ ክርስቶስ[28] ፡ ወ ነበረ ፡ በፃማ ፡ ወሕማም ፡ ወምንዳቤ ፡ ውስ ተ[29] ፡ ይኤኤ ፡ አቡሁ ፡ ፲ወ፮ዓመት ። እንዘ ፡ ይትዔገሥ ፡ ወያፈደፍድ ፡ ገቢረ ፡ ሠናይ ። ወአግብርተ ፡ አቡሁኒ[30] ፡ እንዘ ፡ ይቄስኩ ፡ ኵሎ ፡ እክያተ ፡ ወኵነኔያተ ፡ ላዕሌሁ[31] ። ወዓዲ ፡ አንስት[32] ፡ ወአዋልድ ፡ ወአእማተ[33] ፡ አቡሁ ፡ ወእሙ ፡ እንዘ ፡ ይወጽኡ ፡ ወይበ

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[1] B. ፩እምእለ ፡ መክሩ ፡ ላዕሌሁ ፡ በእፎ ፡ ንሰእል ፡ አርሕቆቶ ፡ እምይኤኤ ፡ ሊቅነ ፡ [2] B. omits this word. [3] B. ናሕስም ፡ ላዕሌሁ ፡ ለእኩይ ፡ ግብር ፡ ላዕለዝ ፡ [4] B. እንግዳ ፡ ይሐር ፡ [5] B. ወሐብሩ ፡ ላዕሌሁ ፡ እሙንቱ ፡ አግብርት ፡ በዝ ፡ እኩይ ፡ ግብር ፡ ወምክር ፡ ወእም ይእቲ ፡ [6] B. አሐዙ ፡ ያሕስሙ ፡ [7] B. ወበእምኔሆሙ ፡ [8] B. ዘይኰርዕ ፡ [9] B. omits the words in brackets. [10] B. adds ላዕሌሁ ፡ [11] B. ዘየሐጸብ ፡ ጻሕለ ፡ [12] B. omits this word. [13] B. adds ላዕሌሁ ፡ [14] B. እምኔሆሙ ፡ ዘይነሥእ ፡ [15] B. አዕጸምተ ፡ [16] B. ዘእምውስተ ፡ ማእደ ፡ ንጉሥ ። [17] B. ወይወግሩ ፡ [18] B. በላዕሌሁ ። and adds ወበጊዜ ፡ ወይወግሩ ፡ ላዕሌሁ ፡ ወይመጽኡ ፡ ኵሎሙ ፡ ከለባት ፡ ዘንጉሥ ፡ ወይበዝቱ ፡ ሥጋሁ ፡ እስከ ፡ ይትራአይ ፡ ንዋየ ፡ ውስጡ ፡ [19] B. ወውእቱሰ ፡ ብእሲ ፡ [20] B. ተዐገሠ ፡ [21] B. ኵሎ ፡ በእንተ ፡ እግዚአብሔር ፡ ከመ ፡ ሠናይ ፡ በፍቅር ፡ ፍጹም ፡ በፍሥሐ ፡ ወበሐሴት ፡ ተዘክሮ ፡ [22] B. ወሐዘን ፡ [23] B. omits ከመ ፡ [24] B. እምዐብአ ፡ [25] B. ወው እቱሰ ፡ ተአገሰ ፡ ዘንተ ፡ [26] B. ጻማ ፡ [27] B. omits this word. [28] B. ፍቅረ ፡ ክር ስቶስ ። [29] B. ወነበረ ፡ ምስለ ፡ ዝንተ ፡ ኵሉ ፡ ጻማ ፡ ውስተ ፡ [30] B. አቡሁ ፡ [31] B. ይቄ ስኩ ፡ ላዕሌሁ ፡ እኪተ ፡ ወያፈደፍዱ ። [32] B. አንስተ ፡ [33] B. አእማተ ፡

ውኡ[1] ፡ ይጸርፉ[2] ፡ ላዕሌሁ ፡ ብዙኃት[3] ፡ ጽርፈታተ[4] ። ወይቤሉ ፡ አሰስሉ ፡ ለነ ፡ ዘንተ ፡ ነዳየ ፡ ዕዩዓ ፡ ከመ[5] ፡ ኢያሣሥመነ ፡ ዜና ፡ ሚዓቱ ፡ ለዝ ፡ ግዩር ፡ ወምስኪን ፡ ግዱፍ ፡ ወምኑን ። (A. fol. 124 a.) እምሰብእ ። ብእሴ ፡ እግዚአብሔርሰ ፡ ቅዱስ ፡ ወዕጉሥ ፡ ወኃያል ። ሰአለ ፡ ወይቤ ፡ እግዚእየ ፡ ወአምላኪየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ከመ ፡ ኢይት (B. fol. 106 b.) ዓቀፉ ፡ ላዕሌየ[6] ፡ እለ ፡ ሀለዉ[7] ፡ ውስተ ፡ ቤተ ፡ አበየ ። ወኢይኩኖሙ ፡ ኃጢአተ ፡ በእንቲአየ[8] ። ወአንሰ ፡ እፈቅድ ፡ ትንሥአ ፡ ለነፍስየ ፡ ኃጥእት ፡ ወትሕት ፡ እምኵሉ ፡ ሰብእ[9] ። ወአንሰ ፡ እመጽአ[10] ፡ ኀቤከ ፡ ኀበ ፡ ኢትጸልእ ፡ ወኢትሜንን ። = ። = ።

(A. fol. 126 a.) ወእምዝ ፡ መጽአ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወመድኀኒነ ፡ ወምሕ[11] ስሌሁ ፡ ሚካኤል ፡ ወገብርኤል ፡ ሩፋኤል ፡ ወሱርያል ፡ ሰዳክያል[12] ፡ ወሰራትያል ፡ ወአ ናንያል ፡ [ጊሊቃነ ፡ መላእክት ፡ ዘአእላፈ ፡ አእላፋት ፡ ለዓቢይ ፡ ስብሐት ፡ ዘኢይተረ ፍም ፡][13] ወመጽአ ፡ ካዕበ ፡ አቡነ[14] ፡ አዳም ፡ አቤል ፡ ወሴት[15] ፡ ሄኖክ ፡ ወመላልኤል ፡ ልዑል ፡ ብእሲ ። ቃይናን[16] ፡ ወያሬድ ። ወአቡነ ፡ ሄኖክ[17] ፡ ምስለ ፡ መጽሐፉ ። ማቱሳለ ፡ ወላሜህ[18] ። ወአቡነ ፡ ኖኅ[19] ፡ ወያፌት ፡ ወሴም ። ወመጽኡ ፡ እምድኅሬሁ ፡ አብርሃም ፡ [ዓርከ ፡ እግዚአብሔር][20] ። ወይስሐቅ ፡ ንጹሕ ፡ አምሳሉ ፡ ለክርስቶስ[21] ፡ ወያዕቆብ ፡ እስራኤላዊ ። ወእምድኅሬሁ ፡ መጽኡ ፡ ኢዮብ[22] ፡ ተዓጋ ፡ ወሙሴ ፡ የዋህ ። ወአሮን ፡ ካህን ። ዘኢይከውን ፡ ነሁ (A. fol. 126 b.) ሉ ፡ ዓለም ፡ መጠነ[23] ፡ ፈቃረ ፡ ክህነቱ ። ወማዕከሌሆሙ[24] ፡ መልከ ፡ ጼዴቅ ፡ ወልደ ፡ ፋሌቅ ፡ ካህነ ፡ አምላክ ። ፊንሐስ[25] ፡ ወአልዓዛር ። ወኢያሱ ፡ (B. fol. 107 a.) መስፍን ፡ ፀሐየ ፡ ዘዓቀመ ፡ በገባኦን[26] ። ወካዕበ ፡ መጽአ ፡ ሳሙኤል ፡ ነቢይ[27] ፡ ሊቀ ፡ ካህናት ። ወሰሎ

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[1] B. ይበዉኡ ፡ ወይወጽኡ ፡ [2] B. ወጸረፉ ፡ [3] B. ብዙኀን ፡ [4] B. omits this word. [4] B. ዝንቱ ፡ ጽዮእ ፡ ነዳይ ፡ ከመ ፡ ኢያሕስመነ ፡ ዜና ፡ ጸአቱ ። ወብእሲ ፡ ወእግዚአብሔርሰ ። ሐለየ ፡ በልቡ ፡ ወይቤ ፡ እግዚኦ ፡ ከመ ፡ ኢይትዐቀፉ ፡ [6] B. በ ላዕሌየ ፡ [7] B. omits ሀለዉ ፡ [8] B. omits በእንቲአየ ፡ [9] B. እምኵሉ ፡ ሰብእ ፡ [10] B. ወእምጸእ ፡ [11] B. ወወረደ ፡ ኀቤሁ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወምስሌሁ ፡ [12] B. ሰዳኬያል ፡ [13] B. omits the words in brackets. [14] B. omits አቡነ ፡ [15] B. ሴት ። ወሄኖሰ ፡ [16] B. ወቃይናን ፡ [17] B. ሄኖኅ ። [18] B. ወማቱሰለ ፡ ወላሜሕ ፡ [19] B. ናኅ ፡ ሴም ፡ [20] B. omits these words. [21] B. ወይስሖቅ ፡ አምሰለ ፡ ክርስቶስ ። [22] B. ወያዕቆብ ። ጸዋሬ ፡ ሥላሴ ። ወዮሴፍ ፡ ጻድቅ ፡ ወልደ ፡ ያዕቆብ ። ወእምድኅሬሁ ፡ መጽኡ ፡ ኢዮብ ፡ ዕጉሥ ። [23] B. ወአሮን ፡ ካህን ፡ መጠነ ፡ ፈቀሪ ፡ ነሁለ ፡ ዓለም ። [24] B. ወማእከሌሆሙ ፡ [25] B. ወዮሐንስ ፡ ወአልዓዛር ፡ [26] B. ወኢያሱ ፡ አዘል ። ዘአቀመ ፡ ፀሐይ ፡ በቀትረ ፡ መዓልት ። [27] B. ንጹሐ ፡

ሞን ፡ ጠቢብ[1] ፡ ወልደ ፡ ዳዊት ፡ ወጋድ ፡ ነቢ
ይ ፡ ዓቢይ[2] ፡ ወኤልያስ ፡ ነቢይ ፡ ካህኑ ፡ ለአዶና
ይ ፡ ወኤልሳዕ[3] ፡ ረድኡ[4] ። ወመጽኡ ፡ ማ
ኅበረ ፡ ነቢያት ፡ ዅሎሙ ፡ ኢሳይያስ[5] ፡ ወ
እለ ፡ ምስሌሁ ፡ ነቢያት ። ወመጽአ[6] ፡ ናታ
ን ፡ ነቢይ ፡ ወሲራክ ፡ ጠቢብ ፡ ወኤርምያስ ፡
ነቢይ[7] ። ዳንኤልኒ ፡ ወሕዝቅኤል ። ወዕዝ
ራ ፡ ነቢይ ፡ ጸሐፌ ፡ ትእዛዙ[8] ፡ ለእግዚአ
ብሔር ። ወባሮክ[9] ፡ ካህን ፡ ወአቤሜሌክ[10] ፡
ኢትዮጵያዊ ። ወመጽኡ ፡ ዅሎሙ[11] ፡ ደቂ
ቀ ፤ ነቢያት ፡ (A. fol. 127a.) [ሶፌዕ[12] ፡ ወአሞ
ጽ ። ሐጌ ፡ ወሰፎንያስ ፡ ናሆም ፡ ወኢዮኤ
ል ፡ ዮናስ ፡ ወአብድዩ ፡ ዕንባቆም ፡ ወሚክ
ያስ ፡ ሚልክያስ ፡ ወዘካርያስ ፡ ወዮሐንስ ፡
መጥምቅ ፡ ወስምዓን ፡ አረጋዊ ፡] ወመጽ
ኡ ፡ ካዕበ ፡ ፲ወ፪ሐዋርያት ፡ ክቡራን ፡ ምስ
ለ ፡ ፸ወ፪አርድእት[13] ። ማርያምኒ[14] ፡ ድንግ
ል[15] ፡ ሰአሊተ ፡ ምሕረት[16] ። ወመጽኡ ፡ ፫፻፲
ወ፰ርቱዓን ፡ ሃይማኖት ። ወእምድኅረዝ[17] ፡
መጽኡ ፡ ማኅበረ ፡ ቅዱሳን ፡ እባ ፡ ጳውሊ ፡ ወ
አባ ፡ እንጦንዮስ[18] ፡ ወአባ ፡ መቃርዮስ[19] ፡ ወ
፪መቃርሳት ። አባ ፡ ሲኖዳ ፡ ወአባ ፡ አርሳኒ[20] ፡
አባ ፡ በርሱማ[21] ፡ ወአባ ፡ ዮሐንስ ፡ ሐኪር ፡
ወዮሐንስ ፡ ከማ ። አባ ፡ ብሶይ ፡ ወአባ ፡ ሲ
ሶይ ፡ ወአባ ፡ አጋቶን ። ወመጽኡ ፡ ዓዲ ፡
አባ ፡ ጳኩሚስ ፡ ወአባ ፡ ታውሚን[22] ። አባ[23] ፡
አሮን ፡ ወአባ ፡ ኪሮስ ፡ እኅወ ፡ አቡሁ ። አ
(B. fol. 107b.) ባ ፡ ነቢይዱ ፡ ወ (A. fol. 127b.) አ
ባ ፡ ኤፍሬም ። አባ ፡ መቃቢስ ፡ ወስምዖን[24] ፡ በ
ዓለ ፡ ዓምድ ። አባ ፡ ይስሐቅ ፡ ሶርያዊ ፡ ወአ
ባ ፡ አበከረዙን[25] ። አባ ፡ ቴዎድሮስ ፡ ወአባ ፡
አካውህ[26] ፡ አባ ፡ ማቴዎስ ፡ ወአባ ፡ ያዕቆ
ብ ። አባ[27] ፡ ማርቆስ ፡ ዘደብረ ፡ ቶርማቅ[28] ፡
ወአባ ፡ ናትናኤል ። አባ ፡ ሳሙኤል ፡ ወአ
ባ ፡ ዳንኤል ፡ ወአኖሬዎስ[29] ፡ ንጉሥ ። ወመ
ጽኡ ፡ ካዕበ ፡ መክሲሞስ ፡ ወዱማቴዎስ[30] ፡
ደቂቀ ፡ ንጉሥ ። አባ ፡ በኪሞስ ፡ ወአባ ፡ በ
ብኑዲ[31] ። አባ ፡ አቡናፍ[32] ፡ ወአባ ፡ በአው

[1] B. omits ጠቢብ ፡ [2] B. ዐቢይ ፡ ካህኑ ፡ ለአደናይ ፡ [3] B. ወኤልሳእ ፡ [4] B. adds ወዅሎሙ ፡ ነቢያት ፡ [5] B. ወመጽኡ ፡ ኢሳይያሰ ። [6] B. ወመጽኡ ፡ [7] B. omits ነቢይ ፡ [8] B. ትእዛዘ ፡ እግዚአብሔር ፡ [9] B. ወባሩክ ። [10] B. ወአብደ ፡ ሜሌክ ፡ [11] B. omits ዅሎ
ሙ ፡ [12] B. omits the words in brackets, from ሶፌዕ ፡ to አረጋዊ ፡ [13] B. አርድእቲ
ሆሙ ፡ [14] B. ወማርያም ፡ [15] B. omits this word. [16] B. adds ማዕከሌሆሙ ፡
[17] B. ወእምድኅሬሆሙ ፡ መጽኡ ፡ ቅዱሳን ፡ ዅሎሙ ፡ አባ ፡ ጳውሌ ። [18] B. እንጦንስ ፡
[19] B. መቃርስ ። [20] B. ወአባ ፡ በስንደ ። ወመጽኡ ፡ [21] B. ወአባ ፡ በርሶማ ። ወዮሐኒ ።
ወአባ ፡ ዮሐንስ ። ወአባ ፡ ዮሐንስ ፡ ሐኪር ። ወአባ ፡ ብሶይ ። ወአባ ፡ አጋቶን ። [22] B. ወአባ ፡
አክርዮስ ፡ [23] B. ወአባ ፡ አሮን ። አባ ፡ አሞን ። ወአባ ፡ አብድዩ ። ወመጽኡ ፡ ዓዲ ።
[24] B. ወአባ ፡ ያጽ ፡ ወአባ ፡ ያፍ ። ወአባ ፡ ስምዓን ። ዘዐምድ ። [25] B. ወእምዝ ፡ ካዕበ ፡ መ
ጽኡ ። አባ ፡ አበከራዙን ፡ [26] B. አክውሕ ፡ [27] B. ወመጽኡ ፡ ካዕበ ፡ አባ ፡ ማርቆስ ፡
[28] B. ቶርማቅ ። [29] B. ወአኖርዮስ ፡ and omits ንጉሥ ፡ [30] B. ወደማቴዎስ ፡ [31] B. በ
ብኖዳ ። ወአባ ፡ አቡናፍር ፡ [32] B. አቡናፍር ።

ሚን[1] ፡ ወአባ ፡ ጐርጉርዮስ ፡ ገባሬ ፡ መን
ክራት ፡ አባ ፡ ኤላርዮን ፡ ወጊዮርጊስ[2] ፡ ሐ
ዲስ ፡ ወአብርሃም ፡ ሐዲስ ። አባ ፡ ሳዊሮስ ፡
ወአባ ፡ ለትጹን ፡ ወአባ ፡ ዳሩዲ ። ወቈስጠ
ንጢኖስ ፡ ንጉሠ ፡ ሮሜ[3] ። ወኵሎሙ ፡ ቅ
ዱሰን ። ወእምዝ ፡ ካዕበ ፡ መጽኡ ፡ ለማዕታ
ት[4] ፡ ቅ (A. fol. 128 a.) ዱሳን ። ወሕፃናት ፡ ን
ጹሐን ፡ እለ ፡ ተቀትሉ ፡ በቤተ ፡ ልሔም ።
ወጊዮርጊስ ፡ ወአባ ፡ ወፃባ ። አንቂጦስ ፡ ወ
እስጢፋኖስ ፡ ቀዳሚ ፡ ሰማዕት ፡ ዮሴፍ ፡ ወ
ኒቆዲሞስ ። ወጲላጦስ ፡ መስፍን ፡ ወዮሴፍ ፡
ፀራቢ[5] ። ቆጵርያኖስ ፡ ወቆዝሞስ ፡ ድምያ
ኖስ ፡ ወአቢሞስ ። ለንድዮስ ፡ ወአብራንዮ
ስ ፡ ወቴውዳዳ ፡ እሞሙ ። ወመጽኡ ፡ ዓዲ ፡
ጰንጠሌዎን ፡ ሰማዕት ፡ (B. fol. 108 a.) ወጰን
ጤሌዎን ፡ ዘጾማዕት[6] ። ዮሐንስ ፡ ስንሑታ
ይ[7] ፡ ወቴዎቅሪጦስ ። ወፊልሞን[8] ፡ መአን
ዝር[9] ፡ ወዓርከሌድስ[10] ፡ መነኮስ ። አብሳዲ[11] ፡
ወአላኒቆስ ፡ ወጳውሎስ ፡ መምሕር[12] ፡ ወገ
ማልያል[13] ፡ መምሕረ ፡ ኦሪት ። ቴዎድሮስ ፡
መዋኢ ፡ ወገላዉዴዎስ ፡ ንጹሕ ፡ ወእስጢ
ፋኖስ ፡ ዘአንጾኪየ ። ቴዎድሮስ[14] ፡ ሊቀ ፡
ሐራ[15] ፡ ወፊቅጦር ፡ (A. fol. 128 b.) ወልደ ፡ ማ
ርያ ። ዮስጦስ ፡ ወአቦሊ ፡ ወ፵ሐራ ፡ ሰማዕ
ታት ፡ ቅዱሳን ። ወመጽኡ ፡ ካዕበ[16] ፡ አትና
ቴዎስ[17] ፡ ሰማዕት ፡ [ወአባ ፡ ኖባ ፡ መስተጋ
ድል ።] አባ ፡ ኀርያቆስ[18] ፡ ወባስሊቆስ ፡ ወ
፳ሐራ ፡ ሰማዕታት ፡ ወዮሐንስ ፡ ወልደ ፡ ፁ
ራቢ ። ቂርቆስ[19] ፡ ወእሙ ፡ ኢየሉጣ ። ወጊ
ደቂቅ ፡ እለ ፡ ተኀብኡ ፡ ምስለ ፡ ከልቦሙ ፡
ወካዕበ ፡ መጽኡ ፡ ፯ደቂቅ ፡ እለ ፡ ተኀብኡ ፡
ውስተ ፡ በዓት ። ወቅዱሳን[20] ፡ ሚናስ ፡ ወ
መርቆሬዎስ[21] ፡ አንቂጦስ ፡ ወመርምሕና
ም ። ወመጽኡ ፡ ካዕበ ፡ ኵሎሙ ፡ ማኀበረ ፡
ነቢያት ፡ በበነገዶሙ ። ወማኀበረ ፡ ሐዋርያ
ት ፡ በበሥርዓቶሙ ። ወማኀበረ ፡ ጻድቃን ፡

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[1] B. በአሜን ። [2] B. ወጎርጎርዮስ ፡ ሐዲስ ፡ ወአባ ፡ ሐደሪ ፡ [3] B. omits ሮሜ ፡ [4] B. ሰማዕታት ፡ ጊዮርጊስ ፡ ወአባ ፡ አንከሪጦስ ፡ ሊቀ ፡ ዲያቆና ፡ ወእስጢፋኖስ ፡ ወዮሴፍ ፡ [5] B. መስፍን ፡ ጸራቤ ። ወቆጵርያኖስ ። ወ፫፻፲ወ፰ ፡ ርቱዓን ፡ ሃይማኖት ። ብርሃኖ ፡ ለዓለም ። ቆዝሞስ ፡ ወድምያኖስ ፡ ወኣኃዊሁ ፡ ወተውዳዳ ፡ [6] B. omits this word. [7] B. ስንሆታዊ ፡ [8] B. ወፊሌሞና ፡ [9] B. መዓንዝር ፡ [10] B. ወአርከለዲሳ ፡ [11] B. ወአባ ፡ አብሳዳ ፡ [12] B. መምህር ፡ [13] B. ወገለውድዮስ ፡ ምሁረ ፡ ኦሪት ፡ ወቴዎድሮስ ፡ በናድሌዎስ ፡ ወፍቅጦር ፡ ወልደ ፡ ህርማኖስ ፡ ዘአንጾኪያ ። [14] B. ወቴዎድሮስ ፡ [15] B. ሀራ ። ወጎርጎርዮስ ፡ ዘአርማንያ ። ወ፵ሐሩ ፡ ቅዱሳን ፡ [16] B. ዓዲ ፡ [17] B. አትናስዮስ ፡ [18] B. omits the words in brackets. [18] B. ህርያቆስ ፡ ወባስሊቆስ ፡ ወዘሮኖስፊስ ፡ ወጴጥሮስ ፡ ወአባስኪርዮን ፡ ወዮሐንስ ፡ [19] B. ወቂርቆስ ። ወፊልሞን ፡ ወአባ ፡ ኖብ ፡ ወአባ ፡ ዮሐንስ ፡ ከማ ፡ ድንግል ፡ ወ፯ደቂቅ ፡ እለ ፡ ኵነኖሙ ፡ ዳኪዮስ ፡ [20] B. ወቅዱስ ፡ [21] B. ወቅዱስ ፡ መርቆርዮስ ፡ ወቅዱስ ፡ ፈላታዎስ ። ወመጽኡ ፡ ዓዲ ፡ ዮሓንስ ፡ መጥምቅ ። ወስምዓን ፡ ነቢይ ፡ ወ፲ወ፬፻፲ ፡ ወ፵፻ ፡ ሕፃናት ፡ እለ ፡ ቀተሎሙ ፡ ሄሮድስ ፡ ንጉሥ ፡ ረሲእ ፡ ወአእላፍ ፡ መላዕክት ።

በበፃታሆሙ ። ወማኅበረ ፡ ሰማዕት ፡ በበፃ
ታሆሙ ። ወማኅበረ ፡ ካህናት ፡ በበሥርዓቶ
ሙ ። (B. fol. 108 b.) ወመጽኡ[1] ፡ ዳዊት ፡ ንጉ
ሥ ፡ ም (A. fol. 129 a.) ስለ ፡ መሰንቆሁ ፡ እን
ዘ ፡ ይዜምር ፡ በዜማ ፡ ሐዋዝ ፡ ወጥዑም[2] ።
ዘያጠልል ፡ አዕጽምተ ፡ እንዘ ፡ ይቃኒ[3] ፡ በ
ቃና ፡ ዘጥዑም ፡ ፈድፋደ ፡ ለሰሚዕ ፡ ወይብ
ል ፡ ሃሌ ፡ ሉያ ፡ ለአብ ። ሃሌ ፡ ሉያ ፡ ለወል
ድ ። ሃሌ ፡ ሉያ ፡ ለመንፈስ ፡ ቅዱስ ። ሰጊ
ድ[4] ፡ ለአብ ። ሰጊድ[4] ፡ ለወልድ ። ሰጊድ[4] ፡
ለመንፈስ ፡ ቅዱስ ። ሥልጣን[5] ፡ ወመንግ
ሥት ፡ ወምኵናን ፡ ለአብ ፡ ወወልድ ፡ ወ
መንፈስ ፡ ቅዱስ ። ዕበይ ፡ ወክብር ፡ ኀሀል ፡
ወምሕረት ፡ ለአብ ፡ ወወልድ ፡ ወመንፈስ ፡
ቅዱስ ፡ ቅዳሴ ፡ ወግናይ ፡ ሰላም ፡ ወአምኃ ።
ለሥሉስ ፡ ቅዱስ ። አብ ፡ ወወልድ ፡ ወመን
ፈስ ፡ ቅዱስ ። ኀልየት ፡ ወባርኮት ፡ ወቅዳሴ
ያት ፡ ለአብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱ
ስ ። ወሰገዱ ፡ ኵሎሙ ፡ ለማያውያን ፡ ወ
ምድራውያን ። ወይቤሉ ፡ ርቱዕ ፡ ይደሉ[6] ፡
ለሥ (A. fol. 129 b.) ሉስ ፡ ቅዱስ ፡ ለዘያሠም
ሮ ፡ ለሰብእ ። ወብእሴ ፡ እግዚአብሔርኒ[7] ፡
ሶበ ፡ ርእየ ፡ ዘንተ ፡ ኵሎ ፡ ሰገደ ፡ ለእግዚ
አብሔር ። ወሰብሐ ፡ ምስለ ፡ ኵሎሙ ፡ ቅ
ዱሳን ፡ እንዘ ፡ ይብል ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉ
ያ ፡ ሃሌ ፡ ሉያ ፡ አሜን ፡ ለይኩን ፡ ለይኩን ፡
በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ተክለ ፡
ሃይማኖት ፡ ወምስለ ፡ ብእሲቱ ፡ ወለተ ፡
ጽዮን ፡

(A. fol. 131 b.) ወእምዝ ፡ ተናገሮ ፡ እግዚእነ ፡
ኢየሱስ ፡ ክርስቶስ ፡ ገሃደ ፡ እንዘ ፡ ይብል[8] ፡
አብእሴ ፡ እግዚአብሔር ። ናሁ ፡ ሰማዕኩ ፡
ሰእለተከ ፡ ወብዝኃ ፡ ትዕግሥትከ ፡ ወናሁ ፡
አዕርፈከ ፡ እምዝንቱ ፡ ፃማ[9] ፡ ወምንዳቤ ።
ወተሐውር ፡ ውስተ[10] ፡ ትፍሥሕት ፡ ዘለዓለ
ም ፡ ወፍሥሐ ፡ ዘኢየኀልቅ ። እስመ ፡ መነ
ንከ ፡ ዘበምድር[11] ፡ ኃላፌ ፡ መንግሥተ ፡ ፍ
ግፃ[12] ፡ ወተድላ ፡ ወናሁ ፡ ይእዜ[13] ፡ ወሀብኩ

[1] B. ወምስሌሆሙ ፡ [2] B. በሐዋዝ ፡ መዝሙር ፡ ወያጠልል ፡ ለዘአጽምኆ ፡
[3] B. ይቀኒ ፡ ወየኀሊ ፡ ጥዑም ፡ ወይብል ፡ [4] B. ስብሐት ፡ [5] B. ዕበይ ፡ ለአብ ፡ ዕበይ ፡
ለወልድ ፡ ዕበይ ፡ ለመንፈስ ፡ ቅዱስ ፡ ምልክት ፡ ለአብ ፡ ምልክት ፡ ለወልድ ፡ ምልክት ፡ ለመን
ፈስ ፡ ቅዱስ ። ስፍንት ፡ ለአብ ፡ ስፍንት ፡ ለወልድ ፡ ስፍንት ፡ ለመንፈስ ፡ ቅዱስ ። ስግደት ፡ ለአብ ፡
ስግደት ፡ ለወልድ ፡ ስግደት ፡ ለመንፈስ ፡ ቅዱስ ። ሰላም ፡ ለአብ ፡ ስላም ፡ ለወልድ ፡ ሰላም ፡ ለመ
ንፈስ ፡ ቅዱስ ። አኰቴት ፡ ለአብ ፡ አኰቴት ፡ ለወልድ ፡ አኰቴት ፡ ለመንፈስ ፡ ቅዱስ ። ግንየት ፡ ለ
አብ ፡ ግንየት ፡ ለወልድ ፡ ግንየት ፡ ለመንፈስ ፡ ቅዱስ ። ሕልየት ፡ ለአብ ፡ ሕልየት ፡ ለወ
(B. fol. 109 a.) ልድ ፡ ሕልየት ፡ ለመንፈስ ፡ ቅዱስ ። ባርኮት ፡ ለአብ ፡ ባርኮት ፡ ለወልድ ፡ ቡርኮት ፡
ለመንፈስ ፡ ቅዱስ ። ወድሶት ፡ ለአብ ፡ ወድሶት ፡ ለወልድ ፡ ወድሶት ፡ ለመንፈስ ፡ ቅዱስ ።
[6] B. ወይደሉ ፡ [7] B. እግዚአብሔርሰ ፡ ሰብሐ ፡ ምስሌሆሙ ፡ ሃሌ ፡ ሉያ ፡ [8] B. ወይቤ
ሎ ፡ ሰማዕኩ ፡ ወርአኩ (sic) ፡ ወሰመርኩ ፡ ጸሎትከ ፡ ወሰእለትከ ፡ ወብዙኃ ፡ ትእግሥትከ ፡ አብ
እሲ ፡ እግዚአብሔር ፡ [9] B. ጸማ ፡ [10] B. ውስተ ፡ ዘለዓለም ፡ ፍሥሐ ፡ እስመ ፡ [11] B. ኵ
ሎ ፡ ዘበምድር ፡ ሐላፊ ። [12] B. omits this word. [13] B. ወይእዜኒ ፡

ከ ፡ ሥልጣነ ፡ ታውጽእ[1] ፡ አጋንንተ ፡ ወት
ፈውስ ፡ ድውያነ ፡ ወሕሙማነ ። ዕውራን ፡
ወሐንካሳን ፡ ወወረኃውያነ ። ጽሙማን ፡ ወ
በሐማነ ። ይቡሳነ ፡ ወመፃጉዓነ ፡ ወእለ ፡ ለ
ምጽ ፡ ወዝልጉሳነ ። ወዘዘዚ (B. fol. 109 b.) አ
ሁ[2] ፡ ይቄሆሙ[3] ፡ ይሕየዉ ፡ ወይትፈወሱ ፡
አፍቁርየ ፡ ወቀኍልዔየ[4] ። ወይቤ ፡ ገብረ ፡ ክ
(A. fol. 132 a.) ርስቶስ ፡ እግዚእየ[5] ፡ ስምዓኒ ፡
ዘእስእለከ ፡ ወግወኒ ፡ ዓሥራተ[6] ፡ ወይቤሎ ፡
እግዚእነ ፡ ገብርየ ፡ እብለከ ፡ አነ ፡ አፍቁር
የ ። ኵሉ ፡ ዘተአመነ ፡ በጸሎትከ ፡ ወጸውዓ ፡
ስመከ ። ወዘጸሐፈ ፡ መጽሐፈ ፡ ዜናከ[7] ፡ በ
እዴሁ ፡ ይርፍቅ ፡ ምስሌከ ፡ ውስተ ፡ ዘቀዳ
ሚ ፡ ምሳሕ ፡ ዘ፲፪ ፡ ዓእንተ ፡ ድሉት ፡ ለቅ
ዱሳን ። ወይቤ ፡ ገብረ ፡ ክርስቶስ ፡ ወዘአጽ
ሐፈ ፡ ተአሚኖ ፡ ወዘሰምዓ ፡ በተአምኖ ፡ ግ
በር ፡ ከማሁ ። ወይቤ ፡ እግዚእ ፡ ይኩ[ን] ፡
ከማሁ ፡ ወይቤ ፡ ካዕበ ፡ ዘይሁብ ፡ ሥርናየ ፡
ወይነሂ[8] ፡ ወዕጣነ ፡ ወፍሕመ ፡ ወቅብዓ ። ወ
ኵሉ ፡ ዘይትራጸእ ፡ ለገቢረ ፡ መሥዋዕት ፡
በዕለተ ፡ ተገዝካርየ ፡ ዘአብልዓሂ ፡ ወዘበልዓ ፡
ዘወዶቀ ፡ እምፍርፋራት ፡ አልዒሎ ፡ እምውስተ ፡ ምድር ፡ ውእቱ[9] ፡ ይኩን ፡ (A. fol. 132 b.)
ከማሁ ። ወይቤ ፡ ገብረ ፡ ክርስቶስ ፡ ወእመ ፡
ኢሀሎ ፡ ኀበ ፡ ተገብረ ፡ ተገዝካርየ ፡ ወመጽ
አ ፡ ሀየ ፡ ድኅረ ፡ ኀልቀ ፡ ድራር ፡ ወማዕድ ፡
ወይቤ ፡ እግዚእ ፡ (B. fol. 110 a.) ዓሕለ[10] ፡ ወጽ
ዋዓ ፡ ይልሐስ[11] ፡ በልሳኑ ። ውእቱኒ ፡ ይ[ኩ
ን] ፡ ውስተ ፡ ምሳሕ ፡ ዘ፲፪ዓመት[12] ። ወይቤ
ገብረ ፡ ክርስቶስ ፡ ለእለ ፡ አዕደዉኒ ፡ ባሕ
ረ ፡ እንዘ ፡ እገብእ ፡ ገዩ ፡ ባርከሙ[13] ። ወይ
ቤ ፡ እግዚእ ፡ ይኩን ፡ ቡሩክነ ። ወይቤ ፡ ገብ
ረ ፡ ክርስቶስ ፡ ዘይትራጸእ ፡ በኀብስት ፡ ወ
ማይ ፡ ወዜው[14] ፡ በፃሕል ፡ ወጽዋዕ ፡ ወበዕ

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[1] B. ትፈውሰ ፡ ድውያን ፡ ወእውራን ፡ ወሕሙማን ፡ ወሐንካሳን ፡ ወወርኃውያን ፡ ወጽሙማን ። ወይቡሳን ፡ እለ ፡ ለምጽ ፡ [2] B. ወዘዘዚአሁ ፡ [3] B. ጸዊ ፡ በጸሎትከ ፡ [4] B. አቀ·ልዓየ ፡ ወፍቁርየ ። [5] B. ለእግዚእነ ፤ [6] B. አሰራትየ ፡ [7] B. እግዚእነ ፡ በል ፡ አገብርየ ፡ ዘፈቀድከ ። ኵሎ ። ወይቤሉ ፡ ዘተአመነ ፡ በጸሎትየ ፡ ወዘአጸሐፈ ። መጽሐፈ ፡ ዜናየ ፡ ከመ ፡ ይርፍቅ ፡ ምስሌየ ፡ በ፲፪ አመት ፡ ምሳሕ ፡ ቀዳሜት ፡ እንተ ፡ ለቅዱሳን ፡ ወይቤ ፡ እግዚእ ፡ እወ ፡ ይኩን ፡ ከማሁ ። ወይቤሎ ፡ ካዕበ ፡ ዘይሁብ ፡ ስርናየ ፡ [8] B. ወወይን ፡ ወዕጣን ፡ ወዕፀ ፡ ወማየ ፡ ወፍሕመ ፡ ወሣዕረ ፡ ወኵሉ ፡ ዘይገብሩ ፡ ለአሰንዮ ፡ ለግብረ ፡ ቍርባን ፡ ተዝካርየ ፡ ወይቤሎ ፡ እግዚእ ፡ እወ ፡ ይኩን ፡ ከማሁ ፡ ወይቤ ፡ ገብረ ፡ ክርስቶስ ፡ ዘይሁብ ፡ ኀብስተ ፡ ወጽዋዐ ፡ ወማየ ፡ ቍሪር ፡ በስምየ ፡ እንዘ ፡ የአምን ፡ ኪያየ ። ዘበልዐሂ ፡ ወዘአብልያሂ ፡ ዘወድቆ ፡ እምፍርፋራተ ። አልኢሎ ፡ እምውስተ ፡ [9] B. ውእቱሂ ፡ ይኩን ፡ ውስተ ፡ ፲፪ ምሳሕ ፡ ወእመሰ ፡ ኢሀሎ ፡ ገዩ ። ኀበ ፡ ተገብረ ፡ ተገዝካርየ ፡ ወመጽኡ ፡ እምድኅረ ፡ አኀለቁ ። [10] B. ያምጽኡ ፡ ጸሕለ ፡ [11] B. ወይልሐሥ ፡ [12] B. በልሳኑ ፡ ወይኩን ፡ ውስተ ፡ ፲፪ምሳሕ ፡ [13] B. ወይቤ ፡ ብእሴ ፡ እግዚአብሔር ፡ ባርከሙ ፡ ላዕለ ፡ አዕዳውኒ ፡ ውስተ ፡ ሐመር ፡ ዘሀገር ፡ አርማንያ ፡ ወለዕለ ፡ አዕደዉኒ ፡ ባሕረ ፡ ከመ ፡ እግበእ ፡ ገዩ ፡ ወይቤ ፡ እግዚእ ፡ ይኩን ፡ [14] B. ወጼዉ ፡ ወጸሕል ፡

ፅ[1] ፡ ወሣዕር ፡ ወመንጸፍ ። ወዘያኅድር ፡ ነግደ ፡ ውስተ ፡ ቤተ ፡ ወየሐፅብ ፡ እግሮ ፡ በዕለተ ፡ ተዝካርየ[2] ። ወይቤ ፡ እግዚእ ፡ ይኩን ፡ ከ ማሁ[3] ። ወይቤ ፡ ገብረ ፡ ክርስቶስ[4] ፡ ባርከ ፡ ለዛቲ ፡ ዳስ ፡ ማኅደርየ ። ወለእሉ ፡ ፪፻ወ ፲ወ ፭ ፡ እለ ፡ ተል (A. fol. 133a.) እኩኒ[5] ። ወይ ቤ ፡ እግዚእ ፡ ትኩን ፡ ቡርክተ ፡ ከመ ፡ ደብ ረ ፡ ሲና[6] ፡ ወደብረ ፡ ታቦር ። ወኢይትኃጣ እ ፡ እምውስቴታ[7] ፡ ስብሐትየ ፡ ወይትሐነ ጽ ፡ በውስቴታ[7] ፡ መርሙልየ ፡ በስምከ ። ወያዕርጉ ፡ ውስቴታ ፡ ሥጋየ[8] ፡ ወደምየ ፡ እስከ ፡ ዳግም ፡ ምጽአትየ ። ወእሉኒ ፡ ወራ ዙ[9] ፡ ይኩኑ ፡ ቡሩካነ ፡ ወያዕርፉ[10] ፡ ታሕተ ፡ ጸላሎት (B. fol. 110a.) ከ ። ወይቤ[11] ፡ ገብረ ፡ ክርስቶስ ፡ ባርከመ ፡ ለአቡየ ፡ ወእምየ ፡ ወ መርዓትየ ፡ እሉ ፡ እለ ፡ ከዓዉ ፡ ደሞመ ፡ ወአ ንብያመ ፡ ውዑየ ፡ በእንተ ፡ ንግደትየ ። ወተ መልጠ ፡ ቀራንብቲሆመ ፡ ወቄስለ ፡ ልቦመ ፡ በብካይ ፡ ወናዕክ[12] ፡ ወገሣር ። ወይቤ ፡ እግዚ እ ፡ ይኩኑ ፡ ቡሩካነ ፡ ወትዝንም ፡ ላዕሌሆ መ ፡ ምሕረት[13] ። ኢይርኅቡ[14] ፡ ወኢይጽም ዑ ። ወኢይትፈለ (A. fol. 133b.) ጡ ፡ እምኔ ከ[15] ፡ ወይርፍቁ ፡ ምስሌከ ፡ ውስተ ፡ ምሳሕ[16] ፡ ዘ፻፻፯ዓመት ። ወይቤ[17] ፡ ገብረ ፡ ክርስቶስ ፡ ባ ርከ ፡ አግብርተ ፡ ወአእማተ ፡ ዘቤተ ፡ አቡ የ ፡ ዘገብሩ[18] ፡ እኩየ ፡ ላዕሌየ ። ሶበ ፡ አኀዘ ንክምመ[19] ፡ በኃጢአትየ[20] ። ወአኮ[21] ፡ በፈ ቃዶመ ፡ አላ ፡ ቤልሆር ፡ ጸላኢ ፡ ገብረ ፡ ዘ ንተ ፡ እንዘ[22] ፡ ይፈቅድ ፡ ኪያየ ፡ ያስሕት ፡ ልቦመ ፡ ወደያ ፡ ሐፀ ፡ ቅንዓት ። አንተሰ ፡ ስረይ ፡ አበሳሆመ ። ወይቤ ፡ እግዚእ ፡ ስረ ይኩ ፡ ሎመ[23] ። ወይቤ ፡ ገብረ ፡ ክርስቶስ[24] ፡ አማን ፡ ለይኩን ፡ ለይኩን ። ወይቤ ፡ ገብረ ፡ ክርስቶስ ፡ ብእሴ ፡ እግዚአብሔር ፡ ባርከ መ[25] ፡ ለኵሎመ ፡ አኀውየ ፡ ነዳያን ፡ ወም ስኪናን ፡ ለፅኑሳንሂ[26] ፡ ለዕራት ፡ ወእንለ ፡ ማውታ ። ለእድ ፡ ወአንስት ፡ ለአዕሩግ ፡ ወ ሕፃናት ። (B. fol. 111a.) ላካህናት ፡ ወዲያቆና

[1] B. ውእሳት ፡ ወሣዕር ። ወዕፀው ፡ ወመንጸፈ ፡ ዘያሐድር ፡ [2] B. adds ምንተ ፡ ይ ኩን ፡ [3] B. ወይቤ ፡ እግዚእነ ፡ ውእቱሂ ፡ ይኩን ፡ ውስተ ፡ ውእቱ ፡ ምሳሕ ። [4] B. omits the name. [5] B. ወለዕሉ ፡ ፪፻ወ፲ወ፭ ፡ እለ ፡ ይትለአኩኒ ። [6] B. adds ወከመ ፡ [7] B. ው ስቴታ ፡ [8] B. በሥጋየ ፡ [9] B. ፪፻ወ፲ወ፭ ፡ እለ ፡ ተልእኩ ፡ ለከ ፡ ይኩኑ ፡ [10] B. ወያእርፉ ፡ [11] B. ወይቤ ፡ አቡየ ፡ ወእምየ ፡ ወመርዓት ፡ እንተ ፡ ወሀብከኒ ፡ እለ ፡ ከአው ፡ አንብአ ፡ ውኡየ ፡ [12] B. ልቦመ ፡ በናእክ ። [13] B. ምሕረትየ ፡ [14] B. ወኢይርኃቡ ፡ ወኢይጽምኡ ፡ [15] B. adds ወትረ ፡ [16] B. ፲፻ምሰሐ ፡ እንተ ፡ ለቅዱሳን ፡ [17] B. ወይቤ ፡ ሃሌ ፡ ሉያ ፡ ወይቤ ፡ ካዕበ ፡ ባርከመ ፡ ለዕሉ ፡ አግብርት ፡ [18] B. እለ ፡ ገብሩ ፡ [19] B. አሕዘንክዎ መ ፡ [20] B. በእንተ ፡ ኃጢአትየ ፡ [21] B. አኮ ፡ [22] B. በፈቃዶመ ፡ ዘገብሩ ፡ አላ ፡ ቤልሖር ፡ ጸላኢ ፡ እንዘ ፡ ትፈቅድ ፡ ኪያየ ፡ ያሕጉል ። ወደየ ፡ ውስተ ፡ ልቦመ ፡ ሐፀ ፡ ቅንአት ፡ ስረይ ፡ ሎመ ፡ ኃጢአቶመ ፡ [23] B. omits ሎመ ፡ [24] B. ብእሲ ፡ እግዚአብሔር ፡ አ ሜን ፡ ሃሌ ፡ ሉያ ። [25] B. ወይቤ ፡ ካዕበ ፡ ባርከመ ፡ [26] B. ፅኑሳት ፡ ወእቤራት ፡ አእሩግ ፡ ወ ሕፃናት ፡ ወመዘምራን ፡ ወአናጉንሰጢስ ፡ ወወፃውያን ። ኃዋኅዋት ። ቀስውስት ፡ ወዲያቆናት ፡

ት ። ለአናጕንስጢስ ፡ ወመዘ (A. fol. 134 a.) ም
ራን ፡ ወዓፀውተ ፡ ኃዋኅው ። ወለውእቱ[1] ፡
ኄር ፡ ቀሲስ ፡ ዘአስተርአየቶ ፡ እግዝእትነ ፡
ማርያም ፡ ወለኵሎሙ[2] ፡ ነዳያን ፡ እለ ፡ የኀ
ድሩ ፡ ኀበ ፡ ዴዴ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእግ
ዝእትነ[3] ፡ ማርያም ፡ በሀገረ ፡ አርማናያ[4] ።
ኦእግዚኦ ፡ ወለኵሎሙ ፡ ኢትርስዖሙ[5] ፡
ወይቤ ፡ እግዚእ ፡ ምሕረተ ፡ አቡየ ፡ ወሣህ
ልየ[6] ፡ ዘመንፈስ ፡ ቅዱስ ፡ ትዝክሮሙ ፡ ወ
ዓዲ ፡ ይቤ ፡ ገብረ ፡ ክርስቶስ[7] ፡ ባርክ ፡ እግ
ዚኦ ፡ መንግሥተ ፡ ሮምያ ፡ ወቍስጥንጥን
ያ ። መንግሥተ ፡ ኢትዮጵያሂ ፡ ወአርማን
ያ[8] ። ወይቤ ፡ እግዚእ ፡ ይትባረከ ፡ አህጕሪ
ሆሙ[9] ። ወብሔሮሙ ፡ አድባሪሆሙኒ[10] ፡ ወ
ማያቲሆሙ ። አፍላጊሆሙኒ ፡ ወተላያቲሆ
ሙ ፡ አስባኒሆሙኒ ፡ ወዕፃዊሆሙ ። ሣ
ዕሮሙሂ ፡ ወገራውሂሆሙ ። አዝርእቲሆ

(A. fol. 134 b.) ሙሂ ፡ ወማእረረ ፡ እክሎሙ ።
እንስሳሆሙኒ ፡ ወአባግዒሆሙ ፡ ወኵሎ ፡
ጥሪቶሙ ። ጳጳሳቲሆሙኒ ፡ ወበትረ ፡ ያርክ
ያቲሆሙ ፡ ወኤጲስ ፡ ቆጶሳቲሆሙ ። ካህናቲ
ሆሙሂ ፡ ወዲያቆናቲሆሙ ። ወዘምራኒሆሙ
ኒ[11] ፡ ወላእካኒሆሙ ። ወነገሥቶ (B. fol. 111 b.)
ሙ ፡ ወራዙቶሙሂ ፡ ወደናግሊሆሙ ። አዕ
ሩጊሆሙሂ ፡ ወሕፃናቲሆሙ ። ነዳያኒሆሙ
ኒ ፡ ወአብዕልቲሆሙ ። ወአእማቲሆሙ ፡
አዕፃዳተ ፡ ወይኖሙሂ ፡ ወአትክልቲሆሙ ።
አቅማሂሆሙሂ ፡ ወኵሉ ፡ ዘዚአሆሙ ። ወ
ይቤ ፡ ካዕበ[12] ፡ እግዚእ ፡ ምሕረት[13] ፡ ዘእም
ሥሉስ[14] ፡ ቅዱስ ፡ ትረድ ፡ ላዕሌሆሙ ፡ ለእ
ለ ፡ የአምኑ ፡ ብየ ። ወይቤ ፡ ብእሴ ፡ እግዚ
አብሔር ፡ ወኵሎሙ ፡ እለ ፡ ተጋብኡ ፡ በዕ
ለተ ፡ ተዝካርየ ፡ ተአሚኖሙ[15] ፡ (A. fol. 135 a.)
ኪያከ ። ወእለ ፡ ይበክዩ ፡ አንብዓ ፡ ሰሚዖ

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[1] B. ወለውእቱሂ ፡ ቀሲስ ፡ ዘአስተርአየቶ ፡ ማርያም ፡ [2] B. ወኵሎሙ ፡ መ
ነኮሰት ፡ እለ ፡ የሐድሩ ፡ ውስተ ፡ [3] B. omits this word. [4] B. በአርማንያ ፡ ሀገረ ፡
[5] B. ኢትርስዖሙ ፡ ለኵሎሙ ፡ [6] B. omits ወሣህልየ ፡ [7] B, ብእሲ ፡ እግዚአብሔር ፡
[8] B. ወመንግሥተ ፡ ቍስጠንጥንያ ፡ ወኀገረ ፡ አርማንያ ። [9] B. ሀገሮሙ ፡ [10] B. ወ
አድባሪሆሙ ፡ ወአውግሪሆሙ ፡ ወደሰያቲሆሙ ፡ ወአብሕርቲሆሙ ፡ ወቀለያቲሆሙ ፡ ወአፍላ
ጊሆሙ ፡ ወዓላቲሆሙ ። ወዕፀዊሆሙ ፡ ወእበነሆሙ ፡ ወሣዕሮሙ ፡ ወገራውሂሆሙ ፡ ወእንስሳ
ሆሙ ፡ ወጳጳሳቲሆሙ ፡ ወበትርያሪሆሙ ፡ ወካህናቲሆሙ ፡ [11] B. ወመዘምራቲሆሙ ፡ ወ
ናጕንስጥያቲሆሙ ፡ ወነገሥቶሙ ፡ ወመኳንንቲሆሙ ፡ ወመገብቶሙ ፡ ወመሳፍንቲሆሙ ፡ ወ
ዐበይቶሙ ። ወአእሩጊሆሙ ፡ ወመነኮሳቲሆሙ ፡ ወወራዙቲሆሙ ፡ ወአንስቲያሆሙ ፡ ወሕ
ፃናቲሆሙ ፡ ወደናግሊሆሙ ፡ ወምስኪናቲሆሙ ፡ ወነዳያኒሆሙ ፡ ወእቤራቲሆሙ ፡ ወእጓለ ፡
ማውታሆሙ ። ወመዓሰባቲሆሙ ፡ ወመበለታቲሆሙ ፡ ወኵሎ ፡ ሕዝቦሙ ፡ ወቤቶሙ ፡ ወነፍ
ሶሙ ፡ ወነፍሳቲሆሙ ፡ ወክራማቲሆሙ ። ወተወኖሙ ፡ ወጸዳያቲሆሙ ፡ ወመጸዋቲሆሙ ፡ ወ
ዝናማቲሆሙ ፡ ወሰብላቲሆሙ ፡ ወእካላቲሆሙ ፡ ወዐጸደ ፡ አቅማኃቲሆሙ ። ወወይኖሙ ፡ ወ
ሮማኖሙ ፡ ወኵሉ ፡ ዐፀደ ፡ ተክሎሙ ፡ ወእንስሳሆሙ ። [12] B. omits ካዕበ ፡ [13] B. ም
ኀረት ፡ [14] B. ዘሥሉሰ ፡ and omits ቅዱስ ፡ [15] B. አሚኖሙ ፡ ኪያከ ፡ ወይበክዩ ፡

ሙ ፡ መጺሐፈ ፡ ዜናየ ። እመሂ ፡ (B. fol. 112 a.) በአብያተ ፡ ክርስቲያናት[1] ። ወእመሂ ፡ በአህጉር ። ወእመሂ ፡ በገዳም ፡ ትርከቦሙ ፡ ምሕረትከ ። ወይቤ ፡ እግዚእ ፡ ይኩን ፡ ከማሁ ፡ ዘትቤ ፡ ወኀበ ፡ ሀሎ ፡ ሥጋከ ፤ ወኀበ ፡ ተቀብረ ፡ አዕጽምቲከ ፤ ወኀበ ፡ ተገብረ ፡ ተዝካርከ ፤ ወኀበ ፡ ተጸውዓ ፡ ስምከ ፤ ወኀበ ፡ ተነበበ ፡ መጽሐፈ ፡ ገድልከ ። ሀየ ፡ ይኩን ፡ ሣህል ፡ ወምሕረት ፡ ሕይወት ፡ ወመድኀኒት ፡ ላዕለ ፡ ፍቁርከ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። = ። = ።

(A. fol. 136 b) ወሶበ ፡ ሰምዓ ፡ ብእሴ ፡ እግዚአብሔር ፡ ዘንተ ፡ ቃለ ፡ ተፈሥሐ ። ወጸውዮሙ[2] ፡ ለክልኤቱ ፡ እለ ፡ ይትለአክዎ ። ወይ (B. fol. 112 b.) ቤሎሙ ፡ አአኀውየ ፡ አሐዱ ፡ እምኔክሙ ፡ ያምጽእ[3] ፡ ሊተ ፡ ክርታስ ፡ ወቀለመ ። ወአሐዱ ፡ እምኔክሙ ፡ ይሖር ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ። ወያምጽእ[4] ፡ ሊተ ፡ ዓውሎግያ ፡ ቡርክተ ። ሐሩ[5] ፡ ወአፍጠኑ[6] ፡ ወአምጽኡ ፡ ለቱ ፡ በከመ ፡ ይቤሎሙ ። ወጸሐፈ ፡ ዘንተ[7] ፡ በእደዉ ፡ ዜናሁ[8] ፡ እንዘ ፡ ያጽሕፎ ፡ ለሊሁ ፡ መንፈስ ፡ ቅዱስ ፡ ዘወረደ ፡ ኀቤሁ[9] ፡ እምሰማያት ። ወነገሮ ፡ ኵሎ[10] ፡ እምጥንቱ ፡ እስከ[11] ፡ ዕረፍቱ ። ወካዕበ ፡ ጸሐፈ ፡ ትእምርተ ፡ አቡሁ[12] ፡ ወእሙ ፡ ዘከመ ፡ ሐጸንዎ ፡ ሠናየ ፡ ሕዕነተ[13] ፡ በፍቅር ፡ ወበክብር ፡ ወበትፍሥሕት ። ወዘከመ ፡ ምሐርዎ[14] ፡ መጻምፍተ[15] ፡ ጥበብ ፡ ወተግሣጽ ፤ ወጥ (A. fol. 137 a.) በበ ፡ ዘበኂጦር ። ወእምድኅረ ፡ ፈጸመ ፡ ጽሐፈ[16] ፡ ነሥአ ፡ አውሎግያ ፡ ቡርክተ ። ወተንሥአ ፡ ብእሴ ፡ እግዚአብሔር ፡ ወጸለየ[17] ፡ እንዘ ፡ ይጼውዕ ፡ አስማቲሁ ፡ ለእግዚአብሔር[18] ። አልፋ ፡ አልፋ ፤ አሴፍ ፤ ብፀዓን ፡ እለ ፡ ንጹሐን ፡

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[1] B. በቤት ፡ ወእመሂ ፡ በቤተ ፡ ክርስትያን ፡ ተዘኪሮሙ ፡ ምኅረትከ ፡ ወይቤ ፡ እግዚእ ፡ ይኩኑ ፡ ከማሁ ፡ ወመጽአ ፡ መንፈስ ፡ ቅዱስ ፡ ኀቤሁ ፡ ወነገሮ ፡ ኵሎ ፡ ወይቤሎ ፡ ሰማዕኩ ፡ ጸሎትከ ። ወሰእለትከ ፡ አብእሲ ፡ እግዚአብሔር ፡ ወናሁ ፡ አዓርፈከ ፡ እምዝንቱ ፡ ጸማ ፡ ወተሐውር ፡ ውስተ ፡ ሕይወተ ፡ ዘለዓለም ፡ ፍሥሐ ፡ እስመ ፡ መነንከ ፡ መንግሥተ ፡ ወተድላ ፡ ዘበምድር ። ወይእዜኒ ፡ ወሀብኩከ ፡ ሰልጣነ ፡ ታውጽእ ፡ አጋንንተ ፡ ወትፈውሰ ፡ ድውያነ ፡ ወሕሙማነ ፡ ወዕውራን ። ወሓንከሣነ ፡ ወጽሙማነ ፡ ወበሐማነ ፡ ወጽውኑነ ፡ ወእለ ፡ ለምጽ ፡ በጸሎትከ ፡ ይሕየው ፡ ወኵሎሙ ፡ ይትፈወሱ ፡ እምዳዌሆሙ ፡ ኀበ ፡ ሀሎ ፡ ሥጋከ ፡ ወተቀብረ ፡ አዕጽምቲከ ፡ ወኀበ ፡ ተጸውዓ ፡ ስምከ ። ወኀበ ፡ ተነባ ፡ መጽሐፈ ፡ ዜናከ ፡ ሀየ ፡ ይኩን ፡ ሣህል ፡ ወምሕረት ፡ ወመድኀኒት ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። [2] B. እግዚአብሔር ፡ ጸውዓሙ ፡ ለ፪ ፡ አግብርት ፡ [3] B. አምጽኡ ፡ ሊተ ፡ ፩እምኔክሙ ፡ ክርታስ ፡ [4] B. ያምጽእ ፡ አውሎግይ ፡ ቡርክት ። [5] B. ወሖሩ ፡ [6] B. omits this word. [7] B. omits ዘንተ ፡ [8] B. ዜና ፡ [9] B. omits ኀቤሁ ፡ [10] B. omits ኵሎ ፡ [11] B. እስከ ፡ ተፍጻሜቱ ፡ ወጸሐፈ ፡ [12] B. ለአቡሁ ፡ ወለእሙ ፡ በከመ ፡ ሐፀንዎ ፡ [13] B. ሕጽንየተ ፡ [14] B. መሀሮ ፡ [15] B. መጽሕፍት ፡ ነቢያት ። ወመጠቦ ፡ ወተግሣጽ ፡ ወኵሎ ፡ ሕገ ፡ መንግሥት ፡ ወጥበብ ፡ በኂጦር ፡ [16] B. omits this word. [17] B. omits ወጸለየ ፡ እንዘ ፡ ይብል ፡ ወይጼውዕ ፡ [18] B. adds ወይቤ ፡

በፍኖቶሙ ፤ ቤት ። በምንት ፡ ያረትዕ ፡ ወሬ
ዛ ፡ ፍኖቶ ። ጌሜል ፡ ዕሥየ ፡ በገብርከ ። ዳ
ሌጥ ፡ ጠግዓት ፡ ነፍስየ ፡ በምድር ። ሐ ፡ ም
ሕረኒ ፡ እግዚአ ፡ ፍኖተ ፡ ጽድቅከ ። ዋው ፡
ይምጻእ ፡ ላዕሌየ ፡ ምሕረትከ ፡ እግዚአ ፡
ዛይ ፡ ተዘከር ፡ ቃለከ ፡ ዘአሰፈውከ ፡ ለገብር
ከ ። ሔት ፡ ክፍልየ ፡ እግዚአብሔር ፡ ጤት ፡
ሠናይተ ፡ ገበርከ ፡ ላዕለ ፡ ገብርከ ። ዮድ ፡ እ
ደዊከ ፡ ገብራኒ ፡ ወለሐኳኒ ። ካፍ ፡ ኃለፈት ፡
ነፍስየ ፡ ውስተ ፡ አድኅኖትከ ። ላሜድ ፡ እ
ግዚአ ፡ ይነብር ፡ ቃልከ ፡ ውስተ ፡ ሰማይ ።
ሜም ፡ (A. fol. 137b.) ጥቀ ፡ አፍቀርኩ ፡ ሕገ
ከ ፡ እግዚአ ። ኖን ፡ ማኅተ ፡ ለእግርየ ፡ ሕግ
ከ ፡ ሰምኬት ፡ ዓማፅያነ ፡ ጸላእኩ ፡ ሕገከሰ ፡
አፍቀርኩ ፡ ዔ ፡ ገበርከ ፡ ፍትሐ ፡ ወጽድቀ ፡
ፌ ፡ መንክር ፡ ስምዕከ ፡ ፃዴ ፡ ጸድቅ ፡ አን
ተ ፡ እግዚአ ፡ ወርቱዕ ፡ ኵሉ ፡ ኩነኔከ ።
ቆፍ ፡ ጸራኅኩ ፡ ኅቤከ ፡ በኵሉ ፡ ልብየ ፡ ስ
ምዓኒ ፡ እግዚአ ፡ ሬስ ፡ ርኢ ፡ ሕማምየ ፡ ወ
አድኅነኒ ። ሳን ፡ መላእክት ፡ ሰደዱኒ ፡ በከን
ቱ ፡ ታው ፡ ለትቅረብ ፡ ስእለትየ ፡ ኅቤከ ፡ እ
ግዚአ ፡ በ ፡ በ ፡ በ ፡ ጎ ፡ ገ ፡ ገ ፡ ገ ፡ ደ ፡ ደ ፡
ደ ፡ ደ ፡ ሀ ፡ ሆ ፡ ሆ ፡ ዊ ፡ ዎ ፡ ዎ ፡ ዘ ፡ ዘ ፡ ዘ ፡
ሐ ፡ ሔ ፡ ሔ ፡ ጡ ፡ ጠ ፡ ጠ ፡ የ ፡ ዬ ፡ ዬ ፡ ኪ ፡
ካ ፡ ካ ፡ ሉ ፡ ላ ፡ ላ ፡ ም ፡ ማ ፡ ማ ፡ ኑ ፡ ና ፡ ና ፡
ስ ፡ ሶ ፡ ሶ ፡ ዕ ፡ ዕ ፡ ዖ ፡ ፈ ፡ ፈ ፡ ፈ ፡ (B. fol. 113a.)
ጸ ፡ ጽ ፡ ጽ ፡ ቀ ፡ ቆ ፡ ቆ ፡ ራ ፡ ሬ ፡ ሬ ፡ ሰ ፡ ሰ ፡
ሰ ፡ ቲ ፡ ቱ ፡ ቱ[1] ።

(A. fol. 139b.) ወከዕበ ፡ ይቤ[2] ፡ ብፁዓን ፡ እ
ለ ፡ ንጹሐን ፡ በፍኖቶሙ ። ወእለ ፡ የሐውሩ ፡
በሕገ ፡ እግዚአብሔር ። ብፁዓን ፡ እለ ፡ የኃ
ሡ ፡ ስምዖ ። ወጸለየ ፡ ዘንተ ፡ ጸሎተ ፡ እስ
ከ ፡ ተፍጸሜቱ ። ወከልአተኒ ፡ ጸሎታተ ፡ በ
ከመ[3] ፡ ያለምድ ፡ ወመጠም[4] ፡ ቀኍርባነ ፡ መ
ንፈስ ፡ ቅዱስ ፡ በእዴሁ[5] ፡ እምውስተ ፡ ዓው
ሎግያ[6] ፡ ቡርክት ። ወአኀዛ[7] ፡ በእዴሁ ፡ ለ
ይእቲ ፡ ክርታስ ፡ ወሜጠ[8] ፡ ገጸ ፡ መንገለ ፡
ምሥራቅ ። ወዓተበ[9] ፡ ይምኑ ፡ ወጽግመ ። ወ
ይቤ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡
ቅዱስ ። [ወኖመ ፡ ሶቤሃ ፡ ወአንቃዕደወ ፡ ሰ
ማያ][10] ። ወወጽአት ፡ መንፈሱ ፡ ሶቤሃ[11] ። ወ
ነሥአ ፡ እግዚእ[12] ፡ ነፍሰ ፡ ፅዕዱተ[13] ፡ ከመ ፡

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[1] In B. we have: — ወይቤ ፡ አልፋ ፡ አልፋ ። በበበ ። ጎ ። ግ ። ገ ። ደ ። ዳ ። ዳ ። ሀ ።
ሀ ። ሁ ። ዊ ። ዎ ። ዚ ። ዘ ። ሐ ። ሒ ። ሔ ። ጠ ። ጠ ። የ ። ዬ ። ኪ ። ክ ። ከ ። ሉ ። ለ ። ላ ። ሞ ።
ሚ ። ሚ ። ኑ ። ና ። ና ። ሰ ። ሴ ። ሲ ። ዔ ። ዖ ። ዖ ። ፈ ። ፊ ። ፈ ። ጸ ። ጽ ። ጽ ። ቀ ። ቆ ። ቆ ። ረ ።
ሬ ። ሬ ። ሲ ። ሲ ። ሲ ። ቲ ። ቱ ። ቱ ። [2] B. ወጸለየ ፡ ዘንተ ፡ መዝሙረ ፡ ወይቤ ። ብፁዓን ፡
እለ ፡ ንጹሓን ፡ በፍኖቶሙ ። እስከ ፡ ተፍጻሜቱ ፡ ወከልአንሂ ፡ [3] B. ከመ ፡ [4] B. ወመ
ጠወዎ ፡ [5] B. omits በእዴሁ ፡ [6] B. ውእቱ ፡ አውሎጌያ ። [7] B. ወአሐዘ ፡
[8] B. ወተመይጠ ፡ and omits ገጸ ፡ [9] B. ወወተበ ፡ ገጸ ፡ ወይቤ ፡ በስመ ፡ አብ ፡
[10] B. omits the words in brackets. [11] B. omits ሶቤሃ ፡ [12] B. እግዚእን ፡ [13] B. ን
ጽሕት ፡

አስሐትያ ፡ ወሐቀፉ ፡ በእደ[1] ፡ ወይቤላ ፡ ንዒ ፡ በሰላም ፡ ፍቅርትየ[2] ፡ ንጽሕት ። ወ ኵሎሙ[3] ፡ (A. fol. 140a.) ማኅበረ ፡ መላእክ ት ። ማኅበረ ፡ ነቢያት ፡ ወሐዋርያት ። ጻድቃ ን ፡ ወሰማዕት ፡ ወኵሎሙ ፡ ቅዱሳን ፡ መን ኮሳት ። ይቤሉ[4] ፡ ሃሌ ፡ ሉያ ፡ ወተቀበልዋ ፡ መላእክት ፡ በፍሥሐ ፡ ወበኃሤት[5] ፡ ወማኅ ሌት ። እንዘ ፡ ይብሉ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉ ያ[6] ። ዘዓመወ[7] ፡ በዓለም ፡ የሐዩ ፡ ለዝሉ ፉ ። ወአብእዎ ፡ ኢየሩሰሌም ፡ ሰማያዊት ። ወኮነ ፡ ዕረፍቱ ፡ በዕለተ[8] ፡ ሰንበተ ፡ ክርስ ቲያን ፡ ጊዜ[9] ፡ ቦ ፡ ሰዓት ፡ አመ ፡ ፲ወ፪ ፡ (B. fol. 113b.) ለወርኃ ፡ ጥቅምት ፡ ባቢ[10] ፡ በአ ውራኃ ፡ ሮም ። ወተሰምዓ ፡ ጽራኃ ፡ መላክ ት[11] ፡ በዓየራት ። ወእግዚእ ፡ ነቢሮ ፡ ዲበ ፡ ሰረገላ ፡ ወነፍስ ፡ ንጽሕት ፡ በእደ[12] ። [ወ አእላፈ[13] ፡ አእላፋት ፡ ወትእልፊተ ፡ አእላፋ ት ፡ መላእክት ፡ ይቤሉ ፡ ቅ(A. fol. 140b.)ዱስ ፡ ቅዱስ ፡ ቅዱስ ፡ ወእለ ፡ ሱርያል ፡ ይነፍሑ ፡ አቅርንተ ፡ ወጺሊቃናት ፡ ይሴብሑ ፡ ወቅዱ ሳን ፡ ነቢያት ፡ ወሐዋርያት ፡ ጸድቃን ፡ ወሰ ማዕት ፡ ይቤሉ ፡ ሃሌ ፡ ሉያ ፡ እስከ ፡ ሶበ ፡ ሰ ምዓ ፡ ሊቀ ፡ ጳጳሳት ፡ አባ ፡ ቴዎፍሎስ ፡ ጽ ራኃ ፡ መንፈሳውያን ፡ እንዘ ፡ ይብሉ ፡ ሃሌ ፡ ሉያ ።] ወበይእቲ[14] ፡ ዕለት ፡ እንዘ[15] ፡ ሀሎ ፡ ሊቀ ፡ ጳጳሳት ፡ አባ ፡ ቴዎፍሎስ[16] ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ይሥራዕ[17] ፡ ቍር ባን ። ወሀለው[18] ፡ ሀየ ፡ ቀሳውስት ፡ ወዲያቆ ናት ፡ ወኵሎሙ[19] ፡ ሕዝበ ፡ ቍስጥንጥንያ ። ወሶቤሃ ፡ ሰምዓ ፡ ሊቀ ፡ ጳጳሳት[20] ፡ ቃለ ፡ እ ምሰማይ ፡ እንዘ ፡ ይጸርኅ ፡ ወይብል ፡ ቴዎፍ ሎስ ፡ ስማዕ ፡ ወግበር ፡ ዘአኤዝዘከ ፡ ወሐ ር ፡ ቤቶ ፡ ለቴዎዶስዮስ ፡ ንጉሥ ። ወአም (A. fol. 141a.) ጽእ ፡ ገየ ፡ ሥጋሁ ፡ ለቅዱስ ፡ ብእሴ ፡ እግዚአብሔር ፡ ከመ ፡ ይትቀደስ ፡ ቍርባንከ ። ወሶበ ፡ ሰምዐ[21] ፡ ዘንተ[22] ፡ ቃለ ፡ እንዘ ፡ ይጸርኅ ፡ ወይብል ፡ እምሰማይ ፡ አኀ ዘሙ ፡ ፍርሃት ፡ ወረዓድ ፡ ለእለ[23] ፡ ይቀው

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[1] B. በእደዊሁ ፡ ቅዱሳት ፡ ወይቤ ፡ [2] B. አፍቅርትየ ፡ ነፍስ ፡ ንጽሕት ፡ [3] B. ወኵሎሙ ፡ ጻድቃን ፡ ወሰማዕት ፡ ነቢያት ፡ ወሐዋርያት ፡ [4] B. ይብሉ ፡ [5] B. ወ በሐሴት ፡ ወበማሕሌት ፡ [6] B. adds ሃሌ ፡ ሉያ ፡ [7] B. ዘጸመወ ፡ [8] B. omits በዕለተ ፡ [9] B. በጊዜ ፡ [10] B. በወርሃ ፡ በቤ ፡ ወበግዕዝ ፡ ጥምቀት ፡ ወተሰምዐ ፡ በአናቅጽ ፡ አየራት ፡ ጽራኃ ፡ [11] B. መላእክት ፡ ወእግዚአ ፡ ነገሮ ፡ [12] B. ወነፍ ሰ ፡ ንጽሕት ፡ ውስተ ፡ ሕፀኑ ፡ [13] B. omits the words in brackets, i. e, from ወአእላ ፈ ፡ to ፡ ሃሌ ፡ ሉያ ፡ [14] B. በውእቱ ፡ [15] B. ወእንዘ ፡ [16] B. omits the name. [17] B. ይ ሰራዕ ፡ [18] B. ወሀለው ፡ ምስሌሁ ፡ [19] B. ወኵሉ ፡ ሕዝብ ፡ እለ ፡ ሀለዉ ፡ ብሔረ ፡ ቍስ ጥንጥንያ ፡ ወቦኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ ይቀረቡ ፡ ቍርባነ ፡ እንዘ ፡ ሀለዉ ፡ ነቲሎ ሙ ፡ ይቀውመ ፡ ሀየ ፡ [20] B. ወቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ። እንዘ ፡ ይቄድስ ፡ ቍርባነ ፡ ወሰ ምዓ ፡ ቃለ ፡ እንዘ ፡ ይብል ፡ ወይጸርኅ ፡ ቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ፡ ሑር ፡ አምጽእ ፡ ገየ ፡ ሥጋ ሁ ፡ [21] B. ሰምዐ ፡ [22] B. ዘንተ ፡ ነገረ ፡ አሐዘሙ ፡ ፍርሃተ ፡ [23] B. ለዕለ ፡

ሙ ፡ ሀየ ። ወውእተ ፡ ጊዜ ፡ ለአከ[1] ፡ ሊቀ ፡ ጳጳሳት ፡ ኅበ ፡ ቴዎዶስዮስ ፡ ንጉሥ[2] ፡ እስ መ ፡ ነገሮ ፡ ቃል ፡ ከመ ፡ ሀሎ ፡ ሥጋሁ ፡ ለ ቅዱስ ፡ ውስተ ፡ ደኤሁ ፡ ለንጉሥ ። ወለአ ከ ፡ እንዘ ፡ ይብል ፡ ቦኑአ ፡ ሀሎ ፡ ውስተ ፡ ድኤከ ፡ ብእሴ ፡ እግዚአብሔር ፡ ዘድልው ፡ ለመንግሥት ፡ ሰማያት ። ዘአዕረፈ ፡ ዮም ፡ እስመ ፡ ሰማዕነ ፡ (B. fol. 114 a.) ቃለ[3] ፡ እምሰ ማይ ፡ ዘበእንቲአሁ ። ወይቤ ፡ ቴዎዶስዮስ ፡ ንጉሥ ፡ አግብርቲሁ[4] ፡ ቦኑ ፡ ዘአመርናከ ሙ[5] ፡ ዘሀሎ ፡ ውስተ ፡ ደኤ[6] ፡ ብ (A. fol. 141b.) እሲ ፡ ዘድልው ፡ ለመንግሥት ፡ ሰማያት ፡ ዘ አዕረፈ ፡ ዮም[7] ፡ ወይቤልዎ[8] ፡ አ.ያእመርን ፡ አሊቅነ ። ወይቤሎሙ ፡ ንጉሥ ፡ ሑሩኬ ፡ ኅ ሠሡ[9] ፡ ወጠይቁ ። = ። = ።

(A. fol. 143b.) ወእምዝ ፡ መጹኡ ፡ ፪ አግብ ርት[10] ፡ ወቆሙ ፡ ቅድመ ፡ ንጉሥ ፡ ወይቤል ዎ ፡ አሊቅነ ፡ ሀሎ ፡ ኅቤነ ፡ ውእቱ ፡ ነዳይ[11] ፡ ዘአዕቀብከነ ፡ ወንሕነ ፡ ሰማዕቱ ፡ ከመ ፡ ው እቱ[12] ፡ ድልው ፡ ለመንግሥት ፡ ሰማያት ። እ ስመ ፡ ይነሥእ[13] ፡ ሲሳዮ ፡ ዘአንተ ፡ ፈናከ ፡ ሎቱ[14] ፡ ከመ ፡ ዘይበልዕ ፡ ሰርከ ፡ ወነግሃ ፡ ወ ይሁብ ፡ ለነዳያን ፡ ኅቡእ[15] ። ወውእቱኒ[16] ፡ ይጸውም ፡ መዓልተ ፡ ወሌሊተ ። ወዓዲ ፡ ይ ትዔገሥ[17] ፡ እንዘ ፡ ይጼእልዎ ፡ ወይዘብጥ ዎ ፡ በእኩይ[18] ፡ ግብር ፡ ነሶሙ ፡ አግብርቲ ከ ፡ ወአእማቲከ[19] ፡ አንጉሥ ። ወይእዜኒ[20] ፡ ንሑር ፡ ንርአዮ ፡ ኪያሁ ። ወይቤሎሙ ፡ ንጉሥ[21] ፡ ሑሩኬ ፡ አፍጥኑ ፡ ርእዮቶ ፡ ወሖ ሩ[22] ፡ እሙንቱ ፡ አግብርት ፡ ወረከብዎ[23] ፡ ለ ነዳይ ፡ (B. fol. 114b.) አዕረፈ ፡ ብእ (A. fol. 144a.) ሴ ፡ እግዚአብሔር ። ወነገርዎ ፡ ለንጉሥ ፡ ወ ውእተ ፡ ጊዜ ፡ ለአከ ፡ ንጉሥ ፡ ኅበ ፡ ሊቀ ፡ ጳጳሳት[24] ፡ እንዘ ፡ ይብል ፡ ቃል ፡ ዘዜነወከ ፡ እምሰማይ ፡ ናሁኬ ፡ ተረክበአ ፡ ውስተ ፡ ደ ኤየአ[25] ። ወነሥአ ፡ ሊቀ ፡ ጳጳሳት ፡ መጻሕ ፍተ ፡ ወማዕተባተ ፡ ወመስቀላተ ፡ ወማዕጠ ንታተ[26] ፡ በኑልቄ ፡ ቀሳውስት[27] ። ወሖሩ ፡ ይትቀበሉ ፡ ሥጋሁ ፡ ለቅዱስ[28] ፡ እምቤተ ፡ ንጉሥ ። ወአስተዳለወ ፡ ንጉሥ ፡ መናብርተ ፡

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[1] B. ለአከ ፡ ቴዎፍሎስ ፡ ሊቀ ፡ ጳጳሳት ፡ [2] B. ንጉሥ ። እንዘ ፡ ይብል ፡ መኑአ ፡ ዘሀሎ ፡ ውስተ ፡ ደኤከ ፡ ብእሴ ፡ ዘድልው ፡ ለመንግሥት ፡ ሰማያት ፡ [3] B. ቃል ፡ ዘይትናገር ፡ በእንቲአሁ ፡ ወይቤሎሙ ፡ [4] B ለአግብርቲሁ ፡ [5] B. ዘአመር ክሙ ፡ [6] B. ደኤየ ፡ [7] B. omits ዘአዕረፈ ፡ ዮም ፡ [8] B. adds አግብርቲሁ ፡ [9] B. ሕቱ ፡ [10] B. ወመጽኡ ፡ እሉ ፡ ፪ አግብርት ፡ ወቆሙ ፡ [11] B. omits ነዳይ ፡ [12] B. omits ድልው ፡ [13] B. ይነስእ ፡ ሲሳየ ፡ ከመ ፡ ዘይበልዕ ፡ ዘአንተ ፡ [14] B. ሎ ቱ ፡ ነግዐ ፡ ወሰርከ ፡ [15] B. omits ኅቡእ ፡ [16] B. ወውእቱሰ ፡ [17] B. ይትዔገስ ፡ [18] B. ወየሐምምዎ ፡ ላዕሌሁ ፡ በእኩይ ። [19] B. omits ወአእማቲከ ፡ [20] B. omits ወይ እዜኒ ፡ [21] B. omits ንጉሥ ፡ [22] B. ወሕዊሮሙ ፡ [23] B. ረከብዎ ፡ በዘአዕረፈ ፡ ለ ቅዱስ ፡ [24] B. adds ቴዎፍሎስ ፡ [25] B. ናሁ ፡ ተረክበ ፡ በውስተ ፡ ደኤየ ፡ [26] B. omits ወመስቀላተ ፡ ወማዕጠንታተ ፡ [27] B. adds ወዲያቆናተ ፡ [28] B. ለብእሴ ፡ እግዚአብሔ

ዘወርቅ ፡ ወብሩር ፡ ኀበ ፡ ይነብሩ ፡ ሊቃን ፡ ጳጳሳት ፡ ቀሳውስት ፡ ወዲያቆናት[1] ። ወአግበረ ፡ ብዙኃ ፡ መኃትወ ፡ እስከ ፡ ሶበ ፡ ይከውን ፡ ብርሃኑ ፡ ከመ ፡ እንተ ፡ ፀሐይ ። ወአብኡ ፡ ሥጋሁ ፡ ለቅዱስ ፡ ውስተ ፡ ቤተ ፡ መንግሥት ። ወቦኡ ፡ ኀቤሁ ፡ ሊቀ ፡ ጳጳሳት ፡ ንጉሥኒ ፡ ወኤ (A. fol. 144b.) ጲስ ፡ ቆጳሳት ፡ ከመ ፡ ይርአዩ ፡ ወይሰለሙ ፡ ሥጋሁ ፡ ለቅዱስ ፡ ወይርአዩ ፡ ክርስቶስ ፡ ፀቢጦ ፡ ዘሀሎ ፡ ውስተ ፡ እዴሁ ። ወፈቀዱ ፡ ነሢአታ[2] ፡ ለክርስቶስ ፡ እምእዴሁ ። ወኢክህሉ ፡ ነሢአታ ፡ ኢንጉሥ ፡ ወኢሊቀ ፡ ጳጳሳት[3] ። ወይቤ ፡ ሊቀ ፡ ጳጳሳት ፡ ተንሥኡ ፡ ንጸሊ[4] ፡ ኀበ ፡ እግዚአብሔር ፡ አደቂቅየ ፡ ቅድመ ፡ ሥጋሁ ፡ ለቅዱስ ። ወጸለዩ ፡ ጸሎተ[5] ፡ (B. fol. 115a.) ወሰአሉ ፡ ኀበ ፡ እግዚአብሔር ፡ ወይቤሉ[6] ፡ እግዚኦ ፡ መሐረነ ፡ ክርስቶስ ፡ ፫ጊዜ[7] ፡ ወሶቤሃ ፡ ተፈትሐት ፡ እዴሁ ፡ ለቅዱስ[8] ፡ በፈቃደ ፡ እግዚአብሔር ፡ ወቀርበ ፡ ሊቀ ፡ ጳጳሳት ፡ ወነሥአ ፡ ለይእቲ ፡ ክርታስ ፡ ወአንበባ ፡ ወበከየ ፡ ብካየ ፡ መሪረ[9] ። = ።

(A. fol. 146b.) ወእምዝ ፡ መጠዎ ፡ ለንጉሥ ፡ ክርታስ ፡ ወአንበባ ። ወአእመረ ፡ ከመ ፡ ውእቱ ፡ ፍቁር ፡ ወልዱ ። ወውእቱ ፡ ጊዜ ፡ ወድቀ ፡ በገጹ ፡ ዲበ ፡ ምድር[10] ፡ ወአንገርገረ ፡ ላዕለ ፡ ሐመድ[11] ። ወጸፍዓ[12] ፡ ገጸ ፡ ወበከየ ፡ ብካየ ፡ መሪረ[13] ፡ እንዘ ፡ ይኬልሕ ፡ ወይብል ። አወልድየ[14] ፡ ወፍቁር ፡ ዘእቤለከ ፡ ብርሃነ ፡ አዕይንትየ[15] ፡ ወወራሴ ፡ መንግሥትዮ ። ወሐፀንኩከ ፡ በፍቅር[16] ፡ ወበክብር ፡ ወበትፍሥሕት ። ወዘመሐርኩከ[17] ፡ ጥበበ ፡ ወተግሣጸ ። ወተፈሣሕኩ ፡ ብከ ፡ አመ ፡ ንዕስከ[18] ። አኀዘንከኒ ፡ አመ ፡ ልህቀ[19] ፡ ወአደምካ ፡ ለልብየ ፡ ወደምሰስካ ፡ ለፍሥሐየ ፡ ወአማሰንከ ፡ ስነ ፡ ለህይየ ። ወአንተሰ ፡ እንዘ ፡ ተአምር[20] ፡ ኪያየ ፡ አባከ ። ተዓገሥከ ፡ ወአንደድከ ፡ ርእስከ ። ወኮንከ ፡ ግዱፈ ፡ ውስተ ፡ ደዮ ፡ (A. fol. 147a.) አቡከ ፡ ፲ወ፭ ፡ ዓመተ[21] ፡

ር ፡ ወበጽሑ ፡ ውስተ ፡ ደዮሁ ፡ ለንጉሥ ፡ ወንጉሥኒ ፡ አዘዘ ፡ ከመ ፡ ያብኡ ፡ ሥጋሁ ፡ ለቅዱስ ፡ ውስተ ፡ ቤተ ፡ መንግሥቱ ፡ ወተዳለው ፡ መናብርት ፡ [1] B. adds ከመ ፡ ይርአዩ ፡ ሥጋሁ ፡ ኤጲስ ፡ ቆጳስት ፡ ለቅዱስ ፡ ወርእዩ ፡ እንዘ ፡ ክርታሰ ፡ ውስተ ፡ እዴሁ ፡ [2] B. ይንሥኡ ፡ ክርታስ ፡ [3] B. ንጉሥ ፡ ወቀሳውስትኒ ፡ ወዲያቆናትኒ ፡ [4] B. አደቂቅየ ፡ ንጼሊ ፡ [5] B. ጸሎታተ ፡ [6] B. ወሰአሉ ፡ ወፈጸሞሙ ፡ ጸልዮ ፡ ወይቤሉ ፡ [7] B. እስከ ፡ ይከውን ፡ ፫፬ ጊዜ ፡ ወውእተ ፡ ጊዜ ፡ ተፈትሐት ፡ [8] B. ለቅዱስ ፡ ወቀርበ ፡ [9] B. ወአንበባ ፡ ከመ ፡ ውእቱ ፡ ፍቁር ፡ ወልዱ ። ወውእተ ፡ ጊዜ ፡ [10] B. ወስተ ፡ ምድር ፡ [11] B. omits ላዕለ ፡ ሐመድ ፡ [12] B. ወጸፋአ ፡ [13] B. omits መሪረ ፡ [14] B. ወልድየ ፡ ወፍቁርየ ፡ ወብርሃነ ፡ [15] B. አዕይንትየ ፡ ዘእቤለከ ፡ ወረሲ ፡ [16] B. በፍቅርየ ፡ [17] B. ወበፍሥሐ ፡ ወመሀርኩከ ፡ ጠበበ ፡ [18] B. ንእሰከ ፡ አሕዘንከኒ ፡ [19] B. ልህቀ ፡ ወደምሰስከ ፡ ለፍሥሐየ ። ወአንደድከ ፡ ለልብየ ፡ ወአማስንከ ፡ ላሕይየ ። [20] B. ታእምር ፡ ተአገሥከ ፡ ወአንደይከ ፡ ርእስከ ፡ ወኮንከ ፡ ከመ ፡ ነዳይ ፡ ወነበርከ ፡ [21] B. አመት ፡

እንዘ ፡ ይዘብጡከ ፡ ወይጼእሉከ ፡ አግብርተ ፡ አቡከ ። ወእንዘ ፡ ይክዕዉ[1] ፡ (B. fol. 115b.) ላዕሌከ ፡ ሕፃበ ፡ አዕሕልት[2] ። ወሶበ ፡ ሰምዓ ፡ መርኬዛ ፡ ንግሥት ፡ እሙ ፡ መጽአት ፡ እንዘ[3] ፡ ትረውጽ ፡ ከመ ፡ እንተ ፡ ዕቡድ ፡ ወትጠብጥ[4] ፡ ርእሳ ፡ ወገጻ ፡ ወእንግድዓሃ ። ወቦአት ፡ ኀቤሁ ፡ ወአኀዘት[5] ፡ ኪያሁ ፡ ወከልሐት ፡ እንዘ ፡ ትብል ። አወልድየ[6] ፡ ወፍቁርየ ፡ ወብርሃነ ፡ አዕይንትየ[7] ፡ ዘወሀበኒ ፡ እግዚአብሔር ፡ ኪያከ ፡ ሶበ ፡ ሰአልኩ[8] ፡ ኀቤሁ ። ወተፈሣሕኩ ፡ ብከ ፡ ሶበ ፡ አእተውኩ[9] ፡ ለከ ፡ መርዓተ ። ወእንተሰ ፡ ሜጥካ ፡ ለፍሥሐየ[10] ፡ ውስተ ፡ ኀዘን[11] ፡ ዘአልባቲ ፡ ኑዛዜ ። ወባሕቱ ፡ ኢቀበፅኩ[12] ፡ አነ ፡ እሴፈዎ ፡ ከንኩ ፡ ለእግዚአብሔር ፡ ከመ ፡ ያርእየኒ ፡ ኪያከ ። ወርእየ ፡ እግዚአብሔር ፡ ተስፋየ[13] ፡ ወ (A. fol. 147b.) አግብአከ ፡ ኀቤየ ። ወእንሰ ፡ ተዓወርኩከ[14] ፡ ወኢያእመርኩከ ። እንዘ ፡ ሀሎከ ፡ ግዳፌ[15] ፡ በደዴ ፡ አቡከ ፡ ወእምከ ፡ ወምኑን ፡ ከመ ፡ ነዳይ ፡ ወጽሉእ ፡ እንዘ ፡ አንተ ፡ ወልድየ ። ወነነበርከ ፡ ፲ወ፰ዓመተ ፡ ምስለ ፡ ኑሉ ፡ ፃማ ፡ ወምንዳቤ ፡ ወሕማም[16] ። ወናሁ[17] ፡ እምይእዜሰ ፡ አወልድየ ፡ (B. fol. 116a.) አሌ ፡ ላ ፡ ለከርሥየ ፡ እንተ ፡ ፃረተከ ፡ ፱አውራኃ ። አሌ ፡ ሎን ፡ ለአእዳውየ ፡ እለ ፡ ሐቀፉከ ፡ ወለአጥባትየ[18] ፡ እለ ፡ ሐፀናከ ። አሌ ፡ ላ ፡ ለልብየ ፡ እንተ ፡ ተነደፈት ፡ በፍቅረ ፡ ዚአከ ። አሌ ፡ ላ ፡ ለነፍስየ[19] ፡ እስከ ፡ ተፍጻሜተ ፡ መዋዕል ። አሌ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እስመ ፡ ደደቀተኒ ፡ ኀዘን[20] ፡ እንተ ፡ አልባቲ[21] ፡ ኑዛዜ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ። ወመጽአት ፡ ካዕበ[22] ፡ ይእቲ ፡ ወመርዓት[23] ፡ እንዘ ። ትሰጥዋ[24] ፡ አልባሲሃ ፡ [ወተሐነርዋ ፡ በአፃብዒሃ[25]] ፡ ወት (A. fol. 148a.) ጸፍዕ ፡ ገጻ ፡ እንዘ ፡ ትኬልሕ ፡ ወትበኪ[26] ፡ አንብዓ ፡ መሬረ ። ወታስቆቁ[27] ፡ እንዘ ፡ ትብል ፡ አእግዚእየ ፡ ወመፃምርትየ[28] ፡ ተከለልኩ ፡ ምስሌከ ፡ ቅድመ[29] ፡ ታቦት ። ወገደፍከኒ ፡ ባሕ

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[1] B. ይክእው ፡ ላዕሌሁ ፡ [2] B. ጸሕል ፡ [3] B. እሙ ፡ ሖረት ፡ እንዘ ፡ [4] B. ወትዛብጥ ፡ ርእሳ ፡ በዕብን ፡ ወገጻ ፡ ወእንግድአሃ ፡ ወአብዓት ፡ [5] B. ወአሃዘት ፡ እደዉ ፡ [6] B. ወልድየ ፡ [7] B. አዕይንቲየ ፡ ወወሀበኒ ፡ [8] B. ሰአልክዎ ፡ [9] B. እስከ ፡ አመ ፡ አዕተውኩ ፡ [10] B. ፍሥሐየ ፡ [11] B. ሐዘን ፡ እንተ ፡ አልባቲ ፡ [12] B. ኢቀበጽኩ ፡ እንዘ ፡ እጸንሐ ፡ ወእሴፈዎ ፡ [13] B. ተሥፋየ ፡ ወአግብዓከ ፡ ዝየ ፡ [14] B. ተዐወርኩከ ፡ [15] B. እንዘ ፡ ውስተ ፡ እደየ ፡ ሀሎከ ፡ ግዱፈ ፡ ከመ ፡ ነደይ ፡ ወምኑን ፡ እንዘ ፡ አንተ ፡ ወልድየ ፡ ወፍቁርየ ፡ ወነበርከ ፡ ዝየ ፡ ፲ወ፰ዓመት ፡ ምስለ ፡ ጸማ ፡ [16] B. omits ወሕማም ፡ [17] B. ወናሁ ፡ እምይእዜሰ ፡ አሌሊተ ፡ አሌሊተ ፡ ለእንተ ፡ ወለድኩከ ። ወአሌላ ፡ ለከርስየ ፡ እንተ ፡ ጸረተከ ። [18] B. ወአጥባትየ ፡ [19] B. ለልብየ ፡ [20] B. ደደቀኒ ፡ ሐዘን ፡ [21] B. አልባቲ ፡ ተፍጻሜት ፡ [22] B omits ካዕበ ፡ [23] B. መርዓት ፡ [24] B. ትሰጠጥ ፡ [25] B. omits the words in brackets. [26] B. ወእንዘ ፡ ትበኪ ፡ አንብዐ ፡ [27] B. ወትኬልህ ፡ እንዘ ፡ ትብል ፡ [28] B. ወመጸምርትየ ፡ [29] B. በቅድስት ፡ ታቦት ፡

ቲትየ[1] ፡ ውስተ ፡ ቤተ ፡ መርዓ ። አሌ ፡ ሊ
ተ ፡ አሌ ፡ ሊተ ፡ እንተ ፡ ክንኩ ፡ ባሕታዊ
ተ[2] ፡ እስከ ፡ ፴ዓመት ፡ በእንተ ፡ ዘተካየድ
ኩ ፡ ምስሌክ ፡ ለገቢረ[3] ፡ ሠናይ ። አሌ ፡ ሊ
ተ[4] ፡ እስመ ፡ መልአኒ[5] ፡ ኀዘን ። ወአውዓ
የኒ ፡ ከመ ፡ እሳት[6] ፡ እስመ ፡ ዓገተኒ ፡ ሞተ ፡
መፃምርትየ ። እንሰ ፡ ሰዓልክዎ ፡ ለእግዚአ
ብሔር ፡ ከመ ፡ ያርእየኒ ፡ ኪያክ ። ወጸናሕክ
ዎ ፡ እስከ ፡ ፴ዓመት ። ወሚጣ ፡ ለስእለትየ ፡
ውስተ ፡ ብካይ ፡ ወአንብዕ[7] ። ወከሠተኒ[8] ፡
እንዘ ፡ ኀብእት[9] ፡ ወትክዝት ፡ መርዓት ፡ አ
ነ[10] ። አሌ ፡ ሊተ ፡ አሌሊተ ፡ እስመ ፡ ነዳይ
ት ፡ መበለት ፡ (B. fol. 116 b.) አነ[11] ፡ እንዘ ፡ መ
ርዓት ፡ ቡርክ (A. fol. 148 b.) ት[12] ። ነዓኬ[13] ፡ ብ
ክያ ፡ ምስሌየ[14] ፡ አዋልደ ፡ ሮምያ ፡ ወቀ·ስ
ጥንጥንያ ፡ ወማኅዘናትየ[15] ። ወአነ ፡ ነበርኩ ፡
እንዘ ፡ እሴፈዎ ፡ ለእግዚእየ[16] ፡ ወእጸንሖ ፡
ለመፃምርትየ[17] ። ወናሁ ፡ ኀልቀ[18] ፡ ተስፋየ ፡
ወመጠፍአ[19] ፡ ጽንሖትየ ። እምይእዜሰ ፡ አ
ዋልዳ ፡ ሮምያ ፡ ወቀ·ስጥንጥንያ ። አነ[20] ፡ እት
ሜሰል ፡ ከመ ፡ ዖፌ ፡ መንጨጥ ፡ ሶበ ፡ ይመ
ውት ፡ ሞታ ፡ ተሐነፍጥ ፡ ገጻ[21] ፡ ወትሴጽ
ር ፡ ልሳና ፡ ወኢትትወሰብ ፡ ኀበ ፡ ካልእ[22] ፡
እምድኅረ ፡ ሞተ ፡ ምታ ፡ አላ ፡ ተሐውር ፡
ገጻመ[23] ፡ ኀበ ፡ አድባር ፡ ወአውግር[24] ፡ ወ
ትነብር ፡ ባሕቲታ ። ወሶበ ፡ መጽአ ፡ ካልእ[25] ፡
ዖፌ ፡ መንጨጥ[26] ፡ ኀቤሃ ፡ ከመ ፡ ያውስባ ፡
ትኬልሕ ፡ ይእቲ ። ወሶበ ፡ ሰምዓ ፡ ድምፀ[27] ፡
ቃላ ፡ ውእቱ ፡ ዖፍ ፡ ያአምራ ፡ ከመ ፡ ምዕ
ስብት ፡ ይእቲ ፡ ወሥዕርት[28] ፡ ልሳና ፡ የኀ
ደጋ[29] ፡ ወየሐውር ፡ (A. fol. 149 a.) ወአነሂ[30] ፡
ከማሃ ፡ እከውን ፡ እስከ ፡ እመውት ።

(A. fol. 151 b.) ወመጽኡ ፡ እሙንቱ ፡ አግ
ብርተ ፡ ንጉሥ ፡ እለ ፡ አኀሠሙ[31] ፡ ላዕሌሁ ፡
በእኩይ ፡ ግብር ፡ በከዩ ፡ ወከልሑ ፡ እንዘ ፡
ይብሉ ፡ አሌ ፡ ለነ ፡ አሌ ፡ ለነ ፡ አሊቅነ ፡ እ
ስመ ፡ እንዘ ፡ አግብርቲ (B. fol. 117 a.) ከ ፡ ን
ሕነ[32] ፡ ነበርነ ፡ እንዘ ፡ ንሜንነከ ፡ ወንጼእለ

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[1] B. ኪያየ ፡ ውስተ ፡ ዘመርዓ ፡ ቤት ፡ [2] B. ብሕቱተ ፡ [3] B. ኪዳነ ፡ ለገቢረ ፡
[4] B. አሌሊተ ፡ አሌሊተ ፡ [5] B. መልዓኒ ፡ ሐዘን ፡ ወአውአየተኒ ፡ [6] B. ከመ ፡ እሳት ፡
እስከ ፡ ዮም ፡ ወጸናሕክዎ ፡ ፴ዓመት ፡ [7] B. ኀበ ፡ አንብዕ ፡ [8] B. ወብካይ ፡ ወከሠ
ተኒ ፡ [9] B. ሕብዕት ፡ [10] B. መርዓት ፡ ወሕዝንት ፡ ወትክዝት ። ወናሁ ፡ ዓነ ፡ ዮም ፡ ካንኩ ፡
ዮም ፡ መበለተ ። [11] B. እንዘ ፡ ዓነ ፡ [12] B. ክብርት ። [13] B. ንዕንኬ ፡ [14] B. omits ም
ስሌየ ፡ [15] B. መሐዝንየ ፡ ወነበርኩ ፡ አነ ፡ እንዘ ፡ [16] B. ለእግዚአብሔር ፡ [17] B. ለመጸ
ምርትየ ፡ [18] B. ሐልቀ ፡ [19] B. ወጠፍአ ፡ [20] B. omits አነ ፡ [21] B. እስመ ፡ ይእቲ ፡
ዖፍ ፡ ተሐነፍጠ ፡ ገጻ ፡ በአጽፋሪሃ ፡ ትሴጽር ፡ ልሳና ፡ ወኢትዋሰብ ፡ [22] B. ካልዕ ፡ ዖፍ ፡
[23] B. ውስተ ፡ ገዳም ፡ [24] B. ወበአውግር ፡ [25] B. ካልዕ ፡ [26] B. መንጨጠ ፡ ከመ ፡ ያው
ስባ ፡ ወትኬልሀ ፡ ይእቲኒ ። [27] B. ድምጸ ፡ [28] B. ወሰጽርት ፡ [29] B. ወየሐድጋ ፡
[30] B. ወአነሂ ፡ እምዮም ፡ እከውን ፡ ከማሃ ። [31] B. አሕሶሙ ፡ [32] B. ንሕነ ፡ እንዘ ፡ ን
ሜንነከ ፡

ከ ። ወገበርን ፡ እኩየ ፡ ላዕሌከ ፡ አሌ ፡ ለነ ፡ አሌ ፡ ሌነ ፡ እስመ ፡ አልቦ[1] ፡ እምቅድሜነ ፡ ዘአበሰ ፡ ከማነ ። ወሶበ ፡ ሰምዖ ፡ ሰብእ ፡ ለነ ገርን ፡ ንከውን[2] ፡ ጽሉአን ፡ ወምኑናን ። ወ ቦ ፡ ዓዲ ፡ ዘገበርን ፡ እኩየ ፡ ላዕሌከ[3] ፡ ዘኢገ ብሮ ፡ ሰብእ ። ወአንተሰ ፡ ተዓገሥከነ[4] ፡ እን ዘ ፡ ተአምረን ፡ ከመ ፡ አግብርቲከ ፡ ንሕነ ። ወሶበ ፡ ሰምዑ ፡ ሰብእ[5] ፡ እለ ፡ ውስተ[6] ፡ ብ ሔረ ፡ ቍስጥንጥንያ ፡ ከመ ፡ ረከበ ፡ ንጉሥ ፡ ወልዶ ፡ ወከመ[7] ፡ ወረደ ፡ ቃል ፡ እምሰማይ ፡ በእንቲአሁ ። [ወመጽኡ ፡ ኵሎሙ ፡ ሕዝ ብ ፡ ኀቤሁ ፡][8] ወኮነ ፡ በይእቲ ፡ ዕለት[9] ፡ ው (A. fol. 152a.) ስተ ፡ ቤተ ፡ ቴዎዶስዮስ ፡ ን ጉሥ ፡ ብካይ ፡ መሪር ፡ ወክላሕ ፡ [ወብዙኀ ፡ አንብዕ ።][10] በእንተ ፡ ዘነበረ ፡ ግዱፈ ፡ ወል ዶ ፡ ንጉሥ ፡ ወሞተ ፡ እንዘ ፡ ኢየአምርዎ ። ወዓዲ[11] ፡ ኮነ ፡ በይእቲ ፡ ዕለት ፡ ውስተ ፡ ቤ ተ ፡ ቴዎዶስዮስ[12] ፡ ንጉሥ ፡ ትፍሥሕት ፡ ወኀሢት[13] ። በእንተ ፡ ዘረከቡ ፡ ሥጋሁ ፡ ለ ቅዱስ ፡ ዘይከውን ፡ ለመድኀኒት[14] ፡ ወመጽ ኡ ፡ በይእቲ[15] ፡ ዕለት ፡ ብዙኃን ፡ ድውያን ፡ ወሕመማን[16] ፡ ዕውራን ፡ ወኀንከሳን ። ጽ መማን ፡ ወጽውሳን ። ይቡሳንሂ ፡ ወበሐማ ን ። ወገሰሱ ፡ ወተሳላሙ ፡ ሥጋሁ ፡ ለቅዱ ስ ። ወተፈወሱ ፡ ሶቤሃ ፡ ኵሎሙ ፡ ወሐ ይዉ ፡ እምደዌሆሙ ። ወኮነ ፡ ዓዕቅ[17] ፡ (B. fol. 117b.) በህየ ። ወፈቀደ ፡ ሊቀ ፡ ጳጳሳ ት[18] ፡ ምስለ ፡ ቀሰውስት ፡ ወዲያቆናት ፡ ከ መ ፡ ይንሣእ ፡ ሥጋሁ ፡ ለቅዱስ ፡ ወይሰዱ ፡ ውስተ[19] ፡ ቤተ ፡ ክርስቲያን ። ወእምብዝኃ ፡ ዓዕቅ[20] ፡ ስእኑ ፡ ወሲደ ፡ በ (A. fol. 152b.) ድኑ ፡ ለቅዱስ[21] ። ወይቤሎ ፡ ሊቀ ፡ ጳጳሳት ፡ ለን ጉሥ ፡ አዝዝ[22] ፡ ያምጽኡ ፡ እመዝግብቲከ ፡ ብዙኃ ፡ ወርቀ ፡ ወብሩረ ፡ ወይዝርውዎ ፡ ው ስተ ፡ ቀዳሚይ ፡ አንቀጽ[23] ፡ ከመ ፡ ይሑሩ ፡ ወይንሥኡ ፡ እምህየ[24] ፡ ወርቀ ፡ ወብሩረ ። ወኵሎሙ[25] ፡ ነዳያን ፡ ወምስኪናን ፡ ወሕ ዝብኒ ፡ ሶበ ፡ ሖሩ[26] ፡ ይቀልል ፡ ዓዕቅ ፡ ወን ክል ፡ ወሲደ ፡ በድኑ ፡ ለቅዱስ ። ወአምጽ አ ፡ ንጉሥ ፡ ሶቤሃ ፡ ብዙኃ ፡ ወብሩረ ፡ ወገ ብረ ፡ በከመ[27] ፡ ይቤሎ ፡ ሊቀ ፡ ጳጳሳት ። ወ አልቦ ፡ ዘተመይጠ ፡ ኀበ ፡ ውእቱ ፡ ወርቀ ፡

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[1] B. አልቦ ፡ ሰብእ ፡ ዘአሰበ ፡ ከማነ ፡ እምቅድሜነ ። [2] B. ንከውን ፡ ምኑናን ፡ [3] B. ላዕሌሁ ፡ [4] B. ወውእቱሰ ፡ ተአገሰ ፡ እንዘ ፡ ያአምር ፡ [5] B. omits ሰብእ ፡ [6] B. omits ውስተ ፡ [7] B. ወከመሂ ፡ [8] B. omits the words in brackets. [8] B. እለት ፡ [10] B. omits the words in brackets. [11] B. omits ወዓዲ ፡ and reads ወኮነ ፡ [12] B. omits the name. [13] B. ወሀሌተ ፡ [14] B. መድኀኒት ፡ ኵሎ ፡ [15] B. በይእቲ ፡ እለ ፡ [16] B. ወሐንከሳን ፡ ወበሃማን ፡ ወገሰሱ ፡ ሥጋሁ ፡ ወተሳለሙ ፡ ወተፈወሱ ፡ [17] B. ጸዕቀ ፡ ብዙኃ ፡ በይእቲ ፡ ዕለት ፡ በህየ ፡ [18] B. ወፈቀዱ ፡ ጳጳሳት ፡ [19] B. ኀበ ፡ [20] B. ጸዕቀ ፡ [21] B. omits በድኑ ፡ ለቅዱስ ። [22] B. omits እንዘ ፡ [23] B. ውስተ ፡ ገዳም ፡ ዐንቀጽ ፡ [24] B. በህየ ፡ [25] B. ኵሎሙ ፡ [26] B. ሖረ ፡ እሙንቱ ፡ ይብሉ ፡ ጸዕቀ ፡ ወንክል ፡ ወሲደ ፡ በድኖ ፡ ለቅዱስ ፡ ወአምጽአ ፡ ንጉሥ ፡ ወርቀ ፡ [27] B. በከመ ፡ አሊቀ ፡ ጳጳሳት ፡

ወብሩር ። እስመ ፡ ረከቡ ፡ ዘይኄይስ[1] ፡ እ
ምወርቅ ፡ ወብሩር ፡ ሥጋሁ ፡ ለቅዱስ ፡ እን
ተ[2] ፡ ክነት ፡ ማኅየዊተ[3] ፡ ወመድኀኒት ፡
ወወሰዱ ፡ ሥጋሁ ፡ ለቅዱስ ፡ እንዘ ፡ ይፀዓ
ቁ[4] ፡ ወበብዙኅ ፡ ፃዕቅ ፡ ወፃዕቅ ፡ አብጽ
ሕዎ ፡ ወአብእዎ ፡ ውስተ ፡ ቤተ ፡ ክርስ
(A. fol. 153 a.) ቲያን ። ወሠርዑ ፡ ቍርባነ ፡ ወ
ቀደሰ ፡ ሊቀ ፡ ጳጳሳት ፡ ወአቅረቦሙ[5] ። ወ
ፈጺሞ ፡ ቍርባነ ፡ ገነዙ[6] ፡ በድኖ ፡ ለ
(B. fol. 118 a.) ቅዱስ ፡ ብእሴ ፡ እግዚአብሔር ፡
በአልባሰ ፡ አርግዮን[7] ። ወቀበርዎ ፡ በሣፀ
ን ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወወረደ ፡
ብርሃን ፡ ኅበ[8] ፡ መቃብሩ ፡ ዘያሐዩ ፡ ኵሎ ፡
ድውያነ ፡ ወአመ·ማነ ። ጸለዑቱ ፡ ወበረከቱ[9] ፡
ወሀብተ ፡ ረድኤቱ ፡ ወፍጹም ፡ ትዕግሥቱ ፡
የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡
ወምስለ ፡ ፍቅርቱ ፡ ወለተ ፡ [ጽዮን ፡] ለዓለ
መ ፡ ዓለም ፡ አሜን ፡ ወአሜን ፡ ለይኩን ፡
ለይኩን ። = ። = ።

ዘሰረቆ ፡ ወዘራሐቆ ፡ በሥልጣን ፡ ጴጥሮ
ስ ፡ ወጳው·ሎስ ፡ ውጉዘ ፡ ለይኩን ።

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[1] B. ዘይሔይስ ፡ [2] B. እንዘ ፡ [3] B. ማሕየዊት ፡ [4] B. ይጸዓቁ ፡ በብኅ ፡ ጻዕቀ ፡ ወአብጹሕዎ ፡ ኅበ ፡ ቤተ ፡ [5] B. ወአቅረበ ፡ ወፈጹሞሙ ፡ [6] B. ገነዝዎ ፡ ሥጋሁ ፡ ለቅዱስ ፡ [7] B. በልብሰ ፡ አርጌዎን ፡ [8] B. ውስተ ፡ [9] B. ወበረከቱ ። የሀሉ ። ምስሌነ ፡

A HYMN OF GABRA KRESTÔS.

መዋሥዕት ፡ ዘገብረ ፡ ክርስቶስ ።

(Brit. Mus. Ms. 16, 226, fol. 10a, col. 2 ff., and see also Brit. Mus. Ms. 16, 227, fol. 7a, col. 2 ff.)

ዘ ፲፭፩ ፡ ተፈሣሕኩ ። ብፁዕ ፡ ወቅዱስ ፡ ገብረ ፡ ክርስቶስ ፡ ዘበምድር ፡ መንግሥተ ፡ አስተጋቀረ ፡ አብዲሮ ፡ ዘበላዕሉ ፡ ሀገረ ፡ ወረከበ ፡ ዘአፈቀረ ። ወበእንተ ፡ ቤተ ።

ዘ ፲፭፪ ፡ ጎቤከ ፡ እግዚ ፡ እንቃዕዶ ። ሰሚያ ፡ ዘይቤ ፡ እግዚእነ ፡ ዘይፈቅድ ፡ ይጸመዩኒ ፡ ያጥብዕ ፡ ወይንሣእ ፡ መስቀለ ፡ ሞቱ ፡ ወይትልወኒ ። ጽዕላተ ። ምልጣ ፡ ያጥብዕ ፡ ወይንሣእ ፡ መስቀለ ፡ ሞቱ ፡ ወይትልወኒ ፡ ያጥብዕ ፡ ወይንሣእ ፡ መስቀለ ፡ ሞቱ ፡ ወይትልወኒ ፡ ዘይፈቅድ ፡ ይጸመዩኒ ፡ ሰሚያ ፡ ዘይቤ ፡ እግዚእነ ።

ዘ ፲፭፫ ፡ ሶበ ፡ አከ ። በላዕሌሁ ፡ ተፈጸመ ፡ እግዚእነ ፡ (Fol. 10b.) ዘይቤ ፡ በወንጌል ፡ ዘረከባ ፡ ለነፍሱ ፡ ለይግድፋ ፡ ወዘገደፋ ፡ ለነፍሱ ፡ በእንቲአየ ፡ ይረክበ ። ዘገብረ ፡ ሰማየ ።

ዘ ፲፭፬ ፡ እለ ፡ ተወክሉ ። አማን ፡ ገደፋ ፡ ለነፍሱ ፡ መነነ ፡ አባሁ ፡ ወእሞ ፡ ተንሥኡ ፡ ወነሥኡ ፡ መስቀሎ ፡ ወተለዎ ፡ ለእግዚኡ ፡ ሰላም ፡ ላዕለ ።

ዘ ፲፭፭ ፡ አመ ፡ ሜጠ ። ለዝንቱ ፡ ብእሲ ፡ ኢያጽሐቆ ፡ ዘበምድር ፡ ምርዕውና ፡ አለ ፡ ተለዎ ፡ ለክርስቶስ ፡ ዘበሰማያት ፡ ፍና ። ወጸሩ ።

ዘ ፲፭፮ ፡ እመ ፡ እግዚ ። ቦኡ ፡ በሌሊት ፡ ጎበ ፡ መርዓት ፡ አኃዘ ፡ እደ፱ ፡ ወይቤላ ፡ ንዒ ፡ ንትከየድ ፡ ኪዳነ ፡ ወግበሪ ፡ ዘእቤለኪ ። ወኢደትኃፈር ።

ዘ ፲፭፯ ፡ ብፁዓን ። ወተከየደት ፡ ምስሌሁ ፡ ከመ ፡ ትግበር ፡ ዘደቤለ ፡ ተንሥኡ ፡ ጎቡረ ፡ ሰገዱ ፡ ወጸለዩ ፡ ቅድመ ፡ እግዚአብሔር ። ሰላም ።

ዘ ፲፭፰ ፡ ዘልፈ ። ሖረ ፡ ጎበ ፡ መርዓት ፡ ብእሴ ፡ እግዚአብሔር ፡ ስዓማ ፡ ርእሳ ፡ ወይቤላ ፡ እግዚ አብሔር ፡ የሀሉ ፡ ምስሌኪ ፡ እምግበረ ፡ ሰይጣን ፡ ያድኅንኪ ፡ ባረክናክሙ ።

ዘ ፲፭፱ ፡ እማዕምቅ ። ውእተ ፡ ጊዜ ፡ በከየት ፡ ወትቤ ፡ እግዚእየ ፡ ወፍቁርየ ፡ አይቴ ፡ ተሐውር ፡ ወለመኑ ፡ ተኃድገኒ ። ወውእቱ ፡ ያድኅኖ ።

ዘ ፻ወ፴ ፡ እግዚእ ፤ ኢይትዔበ ። ወይቤላ ፡ ቅዱስ ፡ አኃድገኪ ፡ ኀበ ፡ እግዚአብሔር ፡ ንጉሥ ፡ አንሰ ፡ አሐውር ፡ እትልዎ ፡ ለክርስቶስ ። እምይእዜ ።

ዘ ፻፴፩ ፡ ተዘካሮ ። አርመመት ፡ በአንብዕ ፡ ሶቤሃ ፡ ተዘኪራ ፡ መሐለ ፡ ወኪዳነ ፡ ዘክርስቶስ ፡ ዘተ ከየደት ፡ ምስሌሁ ። ወቦቱ ፡ ይረሪ ።

ዘ ፻፴፫ ፡ ናሁ ፡ ይባርክዎ ። ወፅአ ፡ በሌሊት ፡ ወሖ (Fol. 11 a.) ረ ፡ ርኁቀ ፡ ብሔረ ፡ ከመ ፡ ይኅሥ ሥ ፡ ዘዘበለዕሉ ፡ ሀገረ ፡ እንተ ፡ አልባቲ ፡ መምሰለ ፡ ቤተ ፡ ማርያም ፡ በጽሐ ፡ ወነበረ ፡ ወሕይወት ። ሞል ፡ ቤተ ፡ ማርያም ፡ በጽሐ ፡ ወነበረ ፡ ፲ወ፪ ፡ ዓመተ ፡ ቤተ ፡ እንዘ ፡ ኢያጸርዕ ፡ ጸሎተ ፡ ቤ ፡ መዓልተ ፡ ወሌሊተ ፡ ቤ ፡ ወፅአ ፡ በሌሊት ፡ ቤ ፡ ወሖረ ፡ ርኁ ቀ ፡ ብሔረ ፡ ከመ ፡ ይኅሥሥ ፡ ዘበላዕሉ ፡ ሀገረ ፡ እንተ ፡ አልባቲ ፡ መምሰለ ።

ዘ ፻፲፩ ፡ ብፅዕ ፡ ብእሲ ። ኀቡአትየ ፡ ዘምስሌኪ ፡ ለሰብእ ፡ ኢትክሥቲ ፡ ይቤላ ፡ ለማርያም ፡ ይ እዜኒ ፡ ሞርሕኒ ፡ ኀበ ፡ ዘይኄይስ ፡ ወይሜኒ ። ወፍኖቶሙሰ ።

ዘ ፯ ። እግዚኦ ፡ አምላኪየ ። በጻማ ፡ ብዙኀ ፡ በጾም ፡ ወበትጋህ ፡ ውስተ ፡ ቤተ ፡ አቡሁ ፡ ፲ወ ፪ዓመተ ፡ እንዘ ፡ ያፈደፍድ ፡ ትዕግሥተ ። ወእዜምር ።

ዘ ፲ወ፯ ፡ አፈቅረከ ። እንዘ ፡ ይበውኡ ፡ ወይወፅኡ ፡ አግብርተ ፡ አቡሁ ፡ ወእሙ ፡ ይጸርፋ ፡ ሎ ቱ ፡ ወይብሉ ፡ አሰስሉ ፡ ለነ ፡ ዘንተ ፡ ምስኪነ ፡ ፄና ፡ ፃአቱ ፡ ኢያሕስመነ ። ለዳዊት ፡ ወለዘርኡ ።

ዘ ፴ ፡ ብፁዕ ፡ ዘይሌቡ ። ሶበ ፡ አእመረ ፡ ዘንተ ፡ ብፁዕ ፡ ይቤሎ ፡ ለእግዚኦ ፡ አንሰ ፡ እፈቅድ ፡ እምጻእ ፡ ኀቤከ ፡ ኀበ ፡ ኢትመንን ፡ ወኢትጸልእ ። እምይእዜ ።

ዘ ፻፫ ፡ ግነዩ ። ኢይትዓቀፉ ፡ በላዕሌየ ፡ አግብርተ ፡ አቡየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚእየ ፡ ከመ ፡ ትንሥአ ፡ ለነፍስየ ። እስመ ፡ ለዓለ ። ሞል ፡ አንሰ ፡ እፈቅድ ፡ ከመ ፡ ትንሥአ ፡ ለነፍስየ ፡ አንሰ ፡ እፈቅድ ፡ ከመ ፡ ትንሥአ ፡ ለነፍስየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚእ የ ፡ ኢይትዓቀፉ ፡ በላዕሌየ ፡ አግብርተ ፡ አቡ (Fol. 11 b.) የ ። ጸሎ ፡ ሐና ፡ ይቤሎ ፡ ኢየ ሱስ ፡ ለብእሴ ፡ እግዚአብሔር ፡ ሰማዕኩ ፡ ጸሎተ ፡ ወስእለትከ ፡ እምብዙኀ ፡ ጻማ ፡ አ ዓርፈከ ፡ ኀበ ፡ ሀሎ ፡ ፍሥሐ ፡ አነብረከ ። ሞልጣ ፡ ኀበ ፡ ሀሎ ፡ ፍሥሐ ፡ አነብረከ ፡ ሰ ማዕኩ ፡ ጸሎተከ ፡ ወስእለተከ ፡ እምብዙኀ ፡ ፃማ ፡ አዓርፈከ ። ይባርክ ፡ መዝ ፡ ናሁ ፡ ወሀብኩከ ፡ ሥልጣነ ፡ ታውፅእ ፡ አጋንንተ ፡ ወትፈውስ ፡ ዱያነ ፡ ወሕሙማነ ፡ ወሀብ ኩከ ፡ አነ ፡ ሥልጣነ ። ሞል ፡ ወሀብኩከ ፡ አነ ፡ ሥልጣነ ፡ ታውፅአ ፡ አጋንንተ ፡ ትፈ ውስ ፡ ዱያነ ፡ ወሕሙማነ ፡ ወሀብኩከ ፡ አነ ፡ ሥልጣነ ። ዓዲ ። ወሀብኩከ ፡ አነ ፡ ሥል ጣነ ፡ ትፈውስ ፡ ዕዉራነ ፡ ወስቡራነ ፡ ጽሙማነ ፡ ወበሐማነ ፡ ወሀብኩከ ፡ አነ ፡ ሥል ጣነ ። ዓዲ ፡ ወሀብኩከ ፡ አነ ፡ ሥልጣነ ፡ ትፈውስ ፡ ይቡሳነ ፡ ወመፃጕዓነ ፡ እለ ፡ ለም ጽኒ ፡ ይኩኑ ፡ ንጹሐነ ፡ ወሀብኩከ ፡ አነ ፡ ሥልጣነ ።

