









THE BOOK OF THE HISTORY OF THE
TRANSLATION OF THE BODY OF OUR FATHER
THE HOLY MAN

TAKLA HÂYMÂNÔT

WHICH TOOK PLACE
SEVEN AND FIFTY YEARS AFTER HIS DEATH.

AND WAS REVEALED BY THE HOLY SPIRIT TO JOHN KAMÂ.

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OF THE TRANSLATION OF THE BODY
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TAKLA HÂYMÂNÔT.

CHAPTER I.

(Fol. 167*a*. 1) IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY GHOST, ONE GOD, AND ONE LORD, WHO IS ONE ESSENCE, AND ONE MAJESTY, AND ONE SUBLIMITY, AND ONE PRINCIPALITY; THE MAKER OF THE UNIVERSE, WHO CALLED EVERYTHING INTO BEING FROM A STATE OF NON-EXISTENCE, AND WHO TURNETH EVERYTHING FROM A STATE OF BEING INTO A STATE OF NOT BEING; WHO HATH SET IN ORDER THE WHOLE WORLD; WHO HATH MADE THE MOUNTAINS AND THE HILLS TO HAVE THEIR POSITIONS; WHO HATH HUNG OUT THE HEAVENS LIKE [THE WALLS OF] A CHAMBER, AND HATH FOUNDED THE EARTH WITHOUT [NEEDING TO LAY] A FOUNDATION, AND HATH MEASURED IT WITHOUT (Fol. 167*a*. 2) A MEASURING LINE, AND HATH STABLISHED IT BY THE SPIRIT, WHICH IS WONDERFUL IN ITS OPERATION; FOR WHOM THERE IS NOTHING TOO DIFFICULT, AND FROM WHOM NOTHING IS HIDDEN, WHO KNOWETH ALL THINGS, ALTHOUGH NO BEING KNOWETH HIM, WHO HATH WORKED



FROM THE BEGINNING AND WHO COMPLETETH [HIS WORK]; EVERYTHING GROWETH OLD, BUT HE HIMSELF GROWETH NOT OLD, EVEN AS SAITH THE PROPHET, "EVERYTHING GROWETH OLD, BUT THOU THYSELF [REMAINEST "UNCHANGED], AND THY YEARS WHICH CANNOT BE COUNTED [ARE] FROM "GENERATION TO GENERATION." GLORY BE UNTO THEE, O GOD, THOU CREATOR OF ALL WONDERFUL THINGS, AND UNTO THEE IS MEET PRAISE (Fol. 167*a*. 3) IN THE MOUTH OF EVERY CREATURE, EVEN UNTO THE LAST SOUL, FOR EVER AND EVER. AMEN.

Hearken ye, and understand, O my beloved, the Book of the History of TAKLA HÄYMÂNÔT, the beloved of our LORD, which shall be read on the day of the translation of his body on the twelfth day of the month GENBÔT,¹ that is to say, of the month of the Resurrection of our LORD JESUS CHRIST, which is associated with the festival of SAINT MICHAEL the Archangel, His beloved one. In the peace of GOD! Amen. And behold, (Fol. 167*b*. 1) we will relate unto you, and will make you to know, having the certainty of his help, which shall protect us all, and knowing that the intercession and prayer of the blessed, and holy, and honourable TAKLA HÄYMÂNÔT will be our helpers, and we will lift up the cry (?), saying, "This day [is the day of] the translation of the body of the honourable "one, whom GOD hath honoured! This day [is the day of] the translation "of the body of the holy man whom GOD sanctified from his mother's "womb, even like JEREMIAH and JOHN. This day [is the day of] the translation of the body of the blessed man whom GOD blessed, (Fol. 167*b*. 2) "even as the Prophet saith, 'Before I fashioned thee in the womb of thy "mother I knew thee'.² And again the Prophet saith, 'From my mother's "womb thou art my GOD,³ and [when I was] in the belly Thou didst "protect me, and Thou art my memorial at all times.'" Even thus did

¹ *I. e.*, the seventh of May.

² Jeremiah i. 5.

³ Compare Psalm xxii. 9, 10.



body of the saint who was the originator of Christianity, and the preacher of repentance in the country of the West, even as was JOHN [in the East]. This day [is the day of] the translation of the body of the holy man, who consecrated the Church, and who was the first monk in the country of SHAWÂ, even as was ANTHONY [in Egypt].

And it came to pass that when his day had arrived and come, and his period of life in this world was about to end, and he was about to depart from this fleeting world into the joy which passeth not away, and to leave this world (Fol. 168*b*. 1), which groweth old, for that which neither groweth old nor is destroyed, to the place where a man dieth not a second time, and where there is neither sickness nor pain, and where there is everlasting joy, our LORD came unto him and said, "Peace be unto thee, "O my beloved TAKLA HÄYMÂNÔT!" And our father the holy man TAKLA HÄYMÂNÔT stood up, and received the covenant of mercy from the words of our Lord. And again he enquired of Him [concerning] every matter which should take place through him at the time of his departure to his rest, and what should happen (Fol. 168*b*. 2) to his body before he went away to the FATHER Who had loved him, and before he went away to the SON Who had honoured him above all the peoples of the earth, and before he went away to the HOLY SPIRIT Who had pleasure in him and had sanctified him, and before he went away to the city which had been prepared [for him], and to his place which had been built for him during his lifetime, and to his palace which had been purchased by the blood of his contending, the palace whereof the work was most marvellous, and which contained forty thousand pillars of fire, and forty thousand (Fol. 168*b*. 3) pillars of gold. Now the gold whereof these pillars are made is not like unto the gold of this world which can be rubbed away and destroyed, and it is not like unto the gold which can be melted away in the fire, for it is that gold which the fire cannot consume, and the water cannot wear away. Now who hath [sufficient] knowledge [to

describe] the construction and building of the royal palace of the Creator of created things? We ourselves know nothing whatsoever about it, and when we say that the pillars thereof are of fire and of gold, we only employ the words "fire" and "gold" for purposes of similitude; for we are sick in heart, (Fol. 169*a*. 1) and are inferior in spirit, and of little understanding, but in spite of this, through the pride of our mind we would make our mouth to dwell above the heights, and make our tongues to move about in the upper air, even as the Prophet saith, "They made their mouths to dwell in the heavens, and their tongues went about on the earth."¹ What then are we that we should describe the work of the CREATOR, and compare it unto that which hath been wrought by the hand of an artisan? For is not the knowledge which hath been wrought in the (Fol. 169*a*. 2) mind of the FATHER far removed from our minds? And we are worms and not men, even though the nature which is in us be great, for it was fashioned in the form and similitude of the MOST HIGH, and the MOST NOBLE, and we are unable to describe the work of GOD MOST HIGH, and to declare unto what it is like, and we cannot adequately depict it with words. And it is right that we should desist from the investigation of the construction of the KING of KINGS, and LORD of LORDS. For this kingdom (Fol. 169*a*. 3) is even as the LORD of the holy ones spake Himself to His saints in the HOLY GOSPEL, saying, "Then shall the King say on that day unto those who are on His right hand, come ye unto Me, and ye shall inherit the kingdom which hath been prepared for you before ever the world was created, which eye hath not seen, nor ear heard, which it hath never entered into the heart of man to imagine, and which GOD hath prepared for those who love Him."² May GOD allot [these joys] in the kingdom of the heavens (Fol. 169*b*. 1) unto all of us who are the sons of baptism, and unto those who

¹ Psalm lxxiii. 9.

² St. Matthew xxv. 34; Isaiah lxiv. 4; I Cor. ii. 9.



have believed in the prayer of our father [the holy man] TAKLA HĀYMĀNŌT, whose works were abundant, whose course is finished, whose contending was lovely, and who shall be honoured for ever and ever. Amen.

And it came to pass that when our father the holy man TAKLA HĀYMĀNŌT questioned our LORD and REDEEMER, He answered and said unto the blessed man TAKLA HĀYMĀNŌT, and at the same time made a covenant with him by His Word, "O My beloved one, TAKLA HĀYMĀNŌT, "inasmuch as thou hast put to shame the serpent, (Fol. 169 *b.* 2) of which "one horn was of gold, and the other of silver, which wished to swallow "thee up, and inasmuch thou didst not turn aside either to the right hand "[Page 101] or to the left from My Divine authority, through the fear of "the serpent, I, even I, will give unto thee a royal palace [made of] fire, "with pillars and [their] bases made of gold, which eye hath not seen, "and of which the ear hath not heard, and which it hath not entered into "the heart of man to imagine; unto thee will I give this, O My beloved "one, TAKLA HĀYMĀNŌT. Behold, now thy appointed time hath arrived "(Fol. 169 *b.* 3), and thou hast gained the mastery in thy contending, and "thou hast brought thy service [to a close]; and there awaiteth thee the "crowns of righteousness which thy heavenly FATHER hath prepared for "thee this day, for He is the righteous JUDGE; and there is no injustice "with Him, and He rewardeth every man according to his work with "righteous judgment." And the holy man said, "Glory be to Thee, O "Lord, and to Thy GOOD FATHER, and to the vivifying HOLY SPIRIT, "now and for ever and ever! Amen."

And the Lord said unto the (Fol. 170 *a.* 1) blessed man, "O My "beloved TAKLA HĀYMĀNŌT, rejoice after thy sorrow, and come and "refresh thyself after thy tribulation, and come and enjoy relief from thy "pain, and come and rest from thy labours in the place where the Garden "lieth open for thee, and where repose awaiteth thee in everlasting joy,



“and where there is neither disease nor sickness.” And the holy man said, “Glory be to Thee, O LORD, and to Thy GOOD FATHER, and to the “vivifying HOLY SPIRIT, now and for ever and ever! Amen.” And again our father (Fol. 170*a*. 2) answered and said unto Him, “O my LORD, if “it be that I have found favour in Thy sight, hearken unto my petition;” and the LORD said unto him, “Speak, and ask Me whatsoever thou pleasest, “and I will perform that which thou desirest, O My beloved one.” Then the holy man said unto the Lord, “Grant that MICHAEL may not be “separated from me at the time when my soul goeth forth [from my body], “and let not the Angel of Death draw nigh unto me, and let him not “terrify me, and let him not bring me into the (Fol. 170*a*. 3) sea of fire: “and when they despatch and send forth MICHAEL, my beloved, [for me], “let him bear me on his wing so that ‘ADLEMAKÔS, the Judge of GEHENNA, “may not find me. And now, O LORD, remember my children who have “celebrated my commemoration in all the world, wherein they have called “upon Thy NAME and that of Thy sinful servant, for behold, the place “wherein my body shall be buried shall not be sufficient to contain them, “for Thou Thyself didst say unto me, ‘I will make thy sons as numerous “as the stars of heaven, and as the sand (Fol. 170*b*. 1) of the sea.’ And “let not the HOLY SPIRIT ever depart from my grave, and let Thy signs “and wonderful deeds appear above my bones for ever. For unto Thee “belong praise and thanksgiving for ever and ever. Amen.”

And the LORD answered and said unto him, “Verily I say unto thee, “O My beloved one, TAKLA HÄYMÂNÔT, according as thou hast said “even so shall it be unto thee. And behold, this MICHAEL, the angel of “My counsel, whom thou desirest, shall do everything for thee (Fol. 170*b*. 2). “Fear thou not, O My beloved one, TAKLA HÄYMÂNÔT, for the serpent “shall not stand in thy way. And behold, when thou comest with MICHAEL “we shall meet in the air, and I will receive thee with all the SAINTS and “MARTYRS, and I will bring thee into My kingdom.” Then the holy



man said unto Him, "Glory be to Thee, O Lord, Who hast not kept in remembrance my sins! But I would also say unto Thee, Where dost Thou command them to bring [my] dust into the dust?" (Fol. 170*b*. 3) And the Lord answered and said unto him, "Here, on the very spot whereon thy thigh bone broke by reason of excessive standing, shall be thy grave; here thou didst shed thy blood, here thy tears fell in streams to the ground, and here did thy face suffer loss. This is My will, and the Will of the FATHER, and the good pleasure of the HOLY SPIRIT." Then the holy man said unto the Lord, "Where is the room here for my sons who shall come after me to carry out [all] these labours?" And the Lord said unto the holy man, "Thy bones shall not (Fol. 171*a*. 1) rest in this place, for the time shall come, after seven and fifty years, when thy sons shall be gathered together, both from afar off and near, and there shall be a mighty gathering of them in this city, and they shall translate thy body from this place into a church which shall be built in thy name; and My Grace and My Peace shall abide therein until the end of the world."

Then the holy man said, "Amen. Hallelujah," and we also say "Amen. Hallelujah," because the Lord hath given unto us (Fol. 171*a*. 2) this man to be an intercessor, and this saint to lift us up, and this teacher to be our protector, even as He gave MOSES to be a protector to ISRAEL. And now, GOD hath given unto us this father that he may obtain for us forgiveness of our transgressions [Page 102] through his supplication, and the purification of our sins through his prayer. And He hath given unto us the place of the tomb of this our father TAKLA HÂYMÂNÔT that it may be a place of protection for us, and that we may go thereto, so that we may escape from the slaughter of death and SHEOL, which cause the soul to be destroyed utterly (Fol. 171*a*. 3). But, O my brethren, what manner of end shall we have? Behold, our days pass in vanity, and we say, "This is good," and "That is excellent," through the desire of our flesh, and



the lust of our bellies, which crave for meats. And we do not understand that which our holy Fathers have said, "A monk shall go round about in the world, and shall sell his body for the sake of CHRIST. For ABBĀ ANTHONY said, Whosoever a monk goeth forth from his place (*i. e.*, his cell), he dieth (Fol. 171*b*. 1) quickly; and he doth not die in respect of his body only, but also in respect of his soul, and he is like unto a fish when it is caught by the fisherman, for it dieth speedily and is unable to live [out of the water]."¹ Even so the monk is unable to live unless he abide continually in his cell.

I ask thee now, O man, to think; if thou removest thy vineyard to another place after an interval of years hath passed, will it not renew itself, and bear beautiful fruit? And it is thus with us, O my beloved brethren; let us translate (Fol. 171*b*. 2) ourselves from the desire of the flesh to the desire of the spirit, so that we may bear good fruit, and attain unto the renewal of [our] life. And let us not make ourselves like unto the children of Israel who rejected their protector and treated with contumely the words which GOD spake by the hand of MOSES His servant; and let us not be like unto them and abuse the hope of our Fathers and the covenant of our father TAKLA HĀYMĀNÔT, with whom GOD made a covenant, saying, "Whosoever shall set out for, and shall come into thy martyrion, (Fol. 171*b*. 3) and shall put himself under the protection of thy grave, verily I, even I, JESUS, Whose word is not false, say unto thee, that he shall not lose his reward either with Me or with thee." And let this be accounted a sure thing by us, O brethren, and let us strive and contend to the utmost not to go forth from this place, and this haven of protection which our Lord hath given unto us, for He knoweth the frailty of our flesh, and that we are unable to fast, and to stand up, and to sweat, and to bear weariness, and to pray, and to give alms, and to shew forth love,

¹ See ROSWEYDE, *Vitae Patrum*, (*De Quietate*) p. 563, ch. ii. No. 1.



and goodness, and mercy, and patient endurance [towards others], and to watch untiringly, (Fol. 172*a*. 1) and to minister [to the wants of others] incessantly, and to keep silence with a tranquil, patient, and humble mind—which is the chief of all the ascetic virtues. Now our father TAKLA HĀYMĀNÔT arrived at perfection in all these things, and made it to appear as if he was contending in the flesh of another man, and we know well that we are unable to perform all these things, and to be like unto him, and our LORD hath given him unto us that we may be saved through him, and that we may have faith in his prayer to save us in this world, and to deliver us in that which is to come from condemnation, and judgment, and punishment (Fol. 172*a*. 2).

And ye know well, O my beloved brethren, that all those who have not placed their faith and hope in the prayer of the honourable one whom GOD hath honoured, and who have gone forth from his shrine with their hope [fixed] upon this fleeting world have come to a vain end. And the greatest (*i. e.*, the head) of everything, O my brethren, is faith, even as PAUL the Apostle saith, "Without faith [men] cannot please GOD,"¹ and in another place he saith, "The righteous shall live by faith."² (Fol. 172*a*. 3) See ye then, O my brethren, that there is nothing which is greater than faith. And DAVID, knowing this magnified faith, saying, "It is better to 'put faith in GOD:'"³ and again he saith, "Come ye before Him and bow 'down, and [enter] into His courts with praise, and believe in Him.'" And JOHN, the son of ZACHARIAS, in preaching the baptism of repentance, said unto the publicans, "Go ye, and believe in the SON OF GOD, and believe 'ye in His light, and be ye baptized in His Name, (Fol. 172*b*. 1) and 'remove ye evil from your hearts.'" And again he said unto them, "O 'children of vipers, who hath told you to flee from the judgment?⁴ Now

¹ Hebrew xi. 6.

³ Psalm cxviii. 8.

² Romans i. 17; Galatians iii. 11; Hebrews x. 38.

⁴ St. Matthew iii. 7.



"I say unto you, Believe ye in Him, and by your faith ye shall find life in His peace." And in like manner, O my beloved brethren, let not our hearts be divided lest we remove ourselves from God, for PAUL saith, "Let there not be found, even with one of you, the evil heart of doubt" (Fol. 172*b*. 2) [Page 103] which will make you to be remote from the LIVING GOD; and admonish yourselves each and every day lest it grow strong in the error of sin." And again PAUL saith, "Whosoever doubteth, it is [as] herbs to the eater,"¹ which is as if we were to say that a man should not reveal a secret matter unto him that is in doubt, in order that many may not be led into error, and may not wax strong in his evil belief, which is what the words of HOLY SCRIPTURE declare (Fol. 172*b*. 3). And let us pay honour unto the strenuous martyrs, and let us hold in reverence our holy FATHERS, who have put on the desert, so that we may turn away from us the awful judgment by means of their honourable prayer. Similarly, let us pay honour to our noble father TAKLA HĀYMĀNÔT, and let us put our faith in his covenant unhesitatingly, and let us give praise unto GOD, for He hath given him unto us for a rock, and his tomb for a place of refuge and for the remission of our sins, through the prayer of all the holy (Fol. 173*a*. 1) martyrs, and through the prayer of this noble man, who is commemorated throughout all the country, our father TAKLA HĀYMĀNÔT. May GOD shew mercy upon us, and upon all those (Fol. 173*a*. 2) who have assembled here to-day for the festival of the translation of his body, which took place on this day, and upon His beloved one TAKLA HĀYMĀNÔT, for ever and ever! Amen.

¹ Hebrews iii. 12.

² Compare Romans xiv. 20-23.



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ክለ፡ተጋብኝ፡ለ
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The Abbot Hezekiah at the grave of Takla Háymanöt.
(See chapter II).

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 ሃይማኖት፡ለክብ፡
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 ወሰኪ፡ሃ፡ደበርህ፡
 ማሳቅት፡ዘጠፍ
 ኢ፡ወበዝንቅ፡ተክ
 ምር፡ጊዜ፡ምጽኦ
 ቅድሚያ፡ወዝ፡ደኩን፡
 ቅኑምርተ፡ከከክ፡
 ለዓለም፡ወክሉ፡
 ጊዜ፡ሶበ፡ፈቀድኩ፡
 መጸኢ፡የህቱ፡ማ
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ተ፡ጊዜ፡ምጽኦት
 ዮ፡ክሉ፡ሙ፡ክለ፡ደ
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 ንክራት፡ለዓለመ፡
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ከፍል፡ሳልስ፡ወክ
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 ወ፡መልክክተ፡ው
 ከተ፡ክሉ፡ከህጉር፡
 ክመ፡ደከተጋብኦ

ሙ፡ስደቂቅ፡ክለ፡ተ
 ዘርው፡ከሐተኔ፡ኦን
 ዘ፡ደብል፡ከመዝ፡
 ንዑ፡ተጋብኩ፡ክሉ
 ክሙ፡ክለ፡ቅሁመ
 ዮ፡ደቂቅ፡ተክሉ፡ሃ

Takla Häymânôt appears to the Abbot Hezekiah and tells him that the time for the translation of his body hath arrived.

(See chapter 11).



CHAPTER II.

HOW TAKLA HĀYMĀNŌT APPEARED UNTO ABBĀ HEZEKIAH AND TOLD HIM TO SEEK FOR HIS BONES AND TO MAKE ARRANGEMENTS FOR THE TRANSLATION OF HIS BODY, AND HOW HE PROMISED TO DISCLOSE HIS PRESENCE IN THE CHURCH BY THE LIGHTING OF A LAMP.

(Fol. 173*a*. 3) Let us return now to the subject of which we were originally speaking (see Plate CXIII). And it came to pass that when seven and fifty years had elapsed after the death of our father TAKLA HĀYMĀNŌT, the holy man our father appeared unto HEZEKIAH in a vision, which he saw on the twenty-first day of [the month] YAKATĪT,¹ at midnight, (see Plate CXIV) and he was clothed with light. And he said unto him, "Peace be unto thee, O my beloved HEZEKIAH, why tarriest thou? For, behold, the time hath arrived concerning which the LORD "my GOD spake unto me, saying, 'Thy children shall translate thy body "(Fol. 173*b*. 1) from this place in the latter days,' and behold, the LORD "hath chosen thee to seek for my bones. And now, rise up, and bid all "my children to gather themselves together, both those who are near, and "those who are afar off, on the twelfth day of the month GENBŌT,² which "month is the month of the RESURRECTION of my LORD, and the twelfth "day is the day of the honourable festival of SAINT MICHAEL, my beloved "one; and ye shall celebrate the festival of the translation of my body "(Fol. 173*b*. 2) with praise, and with prayer, and with abundant sanctifying, "even in the same manner in which ye celebrate the day of my death. "And the holy angels of heaven, and all the hosts of the LORD rejoice "on that occasion, which was the day of the death of the sinner, saying, "Glory be unto GOD in the heavens, and peace be unto the man upon

¹ *I. e.*, February 25.² *I. e.*, May 7.



“earth who pleaseth Him.” And unto you, my children, there shall be “gladness like unto that which ye enjoyed on the day of my death. And “everything which the FATHER, my FATHER, spake unto me, TAKLA HĀYMĀNŌT, shall happen unto me on that day, (Fol. 173*b*. 3) which “is the day of the translation of my body, and He of the SPIRIT shall “perform [it]. And I, and my beloved MICHAEL, and my son PAUL “will come together so that we may meet the people who shall be “gathered together through love for me.” And then TAKLA HĀYMĀNŌT uttered many things which we are not able to write down, even as the Book saith, “There are some things which may be hidden, and “some which may be revealed.” And our father the holy man HEZEKIAH answered and said, “It shall be even according to thy good pleasure, O “Abbā.”

And again our father the holy (Fol. 174*a*. 1) man TAKLA HĀYMĀNŌT spake unto the honourable father and holy man HEZEKIAH, saying, “Behold, I will give thee a sign concerning the time of my coming. “Take up my bones, and carry them round about three times before the “throne of the TĀBŌT, and straightway the lamp, which hath been extinguished, shall be lighted, and by this thou shalt know the time of “my coming; and this shall be a sign for ever, and whensoever I desire “to come the lamp which hath been extinguished shall be lighted, and “by this sign (Fol. 174*a*. 2) all those who shall come after thee, from “generation to generation, shall know the time of my coming, and they “shall praise (Fol. 174*a*. 3) Him that doeth wonderful things for ever and “ever. Amen.” And having said these things he disappeared from him.





The Fathers Honorius of Segäjä, Thaddeus, Gabra Krestós, Joseph, Adkhāni, Josiah, Mätýán, Kawestós, John, Honorius of Marhabētē, Zenā Markós, and Samuel, who are assembled for the translation of the body of Takla Häymänöt from his grave to the monastery.

(See chapter III)

CHAPTER III.

HOW ABBĀ HEZEKIAH GATHERED TOGETHER HOLY MEN FROM ALL PARTS OF SHAWĀ TO ASSIST AT THE TRANSLATION OF THE BONES OF TAKLA HĀYMĀNŌT FROM HIS GRAVE TO THE MONASTERY.

(Fol. 174*b*. 1) Then ABBĀ HEZEKIAH rose up, and sent a messenger into all the districts of the country that he might gather together into one place all the children of TAKLA HĀYMĀNŌT who were scattered about, saying, "Come, and gather yourselves together, all ye who have been made the children of TAKLA HĀYMĀNŌT, so that ye may translate the body of your father from the cell wherein it is into a larger martyrrium, for this shall take place by the good pleasure of the FATHER, and the SON, and the HOLY GHOST, and also by the good pleasure of our father TAKLA HĀYMĀNŌT. And whosoever will not come on this day to the festival of the translation of his body shall not be worthy to call TAKLA HĀYMĀNŌT on that day, 'Abbā, my father', and the holy man shall not call him, 'My son'."

Now when the children of TAKLA HĀYMĀNŌT heard these words, they all (Fol. 174*b*. 2) gathered together to the honourable man TAKLA HĀYMĀNŌT, from the east, and from the west, from the south, and from the north, and from places afar off and from those which were near, until at length the sanctuary was unable to contain them. And twelve MAMHĒRĀN (*i. e.*, teachers) came, whose names were (see Plate CXV):— ABBĀ HONORIUS of SĒĠĀYĀ, ABBĀ THADDEUS of SĒLĀLESHA, ABBĀ GABRA KRĒSTŌS of DĒMBĒ, ABBĀ JOSEPH of 'ENĀR'AT, ABBĀ 'ADKĪHĀNĪ of DĀMŌT, ABBĀ JOSIAH of WAYĀ, ABBĀ MĀTYĀN (Fol. 174*b*. 3) of PAṬĠĀR, ABBĀ ḲAWĒSTŌS of MAḤĠEL, ABBĀ JOHN of KĪĪĀL'AT, ABBĀ 'ANŌRĒWŌS of MARḤĪBĒTĒ, ABBĀ ZĒNĀ MARḲŌS of MŌRAT; and some say that on that occasion there also came with the above-mentioned

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 ማኅኤል፡ፆመጽኤ፡
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A monk summoning the people to the church by beating a drum.



doctors ABBĀ ŠĀMŪĒL of WĒGAG. These are they who assembled and who set themselves to be with our father PHILIP joyfully, and they embraced the holy man HEZEKIAH. And at that time these teachers were gathered together, with all the (Fol. 175*a*. 1) children of our father TAKLA HĀYMĀNŌT, that they might perform the translation of his body with praise. Now the rising of the moon on the twelfth day of the month GENBŌT synchronized with the festival of RAKEB,¹ which is the fulfilment of the ordinances, wherein our LORD gave His BODY and His BLOOD to His disciples, and revealed unto them all mysteries, and on that same day the JEWS seized Him; and after He had risen from the dead on the day of RAKEB, He completed for them (Fol. 175*a*. 2) [His] ordinances.

Now the Festival of RAKEB falls in the middle of the days of PENTECOST, for it is celebrated twenty-five days after the Festival of Easter, and it is called "RAKEB" and "ASTARA'AYŌ", because our LORD JESUS CHRIST appeared to His disciples on three days. The first of these was the first day of the week, wherein SAINT THOMAS the Apostle believed; and the second day was the day of RAKEB itself, wherein our LORD met His disciples as they were travelling through the country, and when He instituted for them the ordinance of the MYSTERIES (Fol. 175*a*. 3); and the third day was the fortieth day, wherein He ate with them, and then ascended into heaven, and a cloud came and hid Him from their sight.

And on this day,² which is the day of the Festival of RAKEB, the festival of SAINT MICHAEL synchronized with the festival of the translation of the body of the honourable man TAKLA HĀYMĀNŌT. And during his lifetime the holy man TAKLA HĀYMĀNŌT loved SAINT MICHAEL as a friend and dear acquaintance, and at the time of the consecration of the OFFERING, when our father was preaching (Fol. 175*b*. 1) to all the city, SAINT MICHAEL used to bring unto him the bread of heaven, and TAKLA HĀYMĀNŌT used

¹ *I. e.*, the festival between Easter and Pentecost (μεσοπεντηκοστή); on this occasion it fell on May 7.

² *I. e.*, the twelfth of Genbôt, or May 7.

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 ከክ፡ደደ፡ፍት፡ሥጋ
 ሆ፡ወከ፡ፅፅ፡ም፡ቲ፡ሆ፡፤
 ወባረክ፡ዎሙ፡ለኩ
 ሎሙ፡ሕዝብ፡ወዐ
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 ክቡር፡ክክሎነ፡ቅዱ
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 ን፡ወስማ፡ፅት፡፤ወዳ
 ድቋን፡በረክቱ፡ዩ
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The congregation assembled for the translation of the body of Takla Häymänöt. (See chapter IV).

to say the prayer of consecration over it. Then SAINT MICHAEL would bring a deacon, and the deacon would recite the words which it was proper for him to recite, and our father would say, "Peace be unto all of you," and after this he would break the bread and give unto the congregation the BODY and BLOOD of CHRIST, and unto those who believed in His NAME. It was for this reason that the festival of SAINT MICHAEL was celebrated at the same time as the festival of the translation of the body of the honourable man TAKLA HĀYMĀNŌT (Fol. 175*b*. 2). May GOD grant unto us an abundant measure of the blessing (Fol. 175*b*. 3) of this holy man for ever and ever! Amen. [Page 105].

CHAPTER IV.

HOW ABBĀ HEZEKIAH AND THE TWELVE HOLY MEN WENT AND DUG UP THE BONES OF TAKLA HĀYMĀNŌT, AND HOW THEY CARRIED THEM TO THE MARTYRIUM, AND HOW THE SAINT MANIFESTED HIS PRESENCE BY LIGHTING THE LAMP.

(Fol. 175*b*. 3) And it came to pass that after the twelve MAMHĒRĀN were gathered together on the twelfth day of the month GENBŌT, they and their ABBĀ HEZEKIAH rose up, and went into the cell of the holy man TAKLA HĀYMĀNŌT, and they dug up his grave, and they found his body in the coffin, with all its funeral wrappings still upon it, and it was as well preserved as on the day wherein it was buried. Now seven and fifty (Fol. 176*a*. 1) years had elapsed since it had been laid in the grave, and sweet odours went forth from the tomb, and the holy man had a cross fixed (*or*, planted) at his head, and in his right hand, and in his left hand. Then our father 'ANŌRĒVŌS (HONORIUS), of the country of WAREB, went in, and said, "Who will be in front of me, and who will be behind me in "bearing the bones of my father?" And he took the cross which was at

his pillow and gave it unto HEZEKIAH. Now when they wished to lift up the body they caused his eyes to roll, (Fol. 176*a*. 2) for the flesh of the holy man had shrunk greatly during his lifetime through his excessive fasting; and our father 'ANŌRĒWŌS (HONORIUS) took an oath, saying, "May GOD make me even thus;" and he kissed the coffin of the holy man, and his body.

And next they brought some clean linen napkins and wrapped his body therein, and they laid it in a small chest; and they cut up the [old] coffin into small pieces, and with them they wrought multitudes of marvellous signs and works. And it came to pass that the press among the people was so great that some of them trampled upon their neighbours (Fol. 176*a*. 3) as if they had been dust, and they cried out; "Let us come forward in front of his coffin;" now the people trampled one man under foot, and broke his legs, but as soon as he touched the coffin of the holy man he was made whole straightway. Then the twelve shepherds went into the church and shut the doors, and the multitude of the people was so great that they extinguished the lamp; and the shepherds carried the bones of the holy man round about before the throne of the TĀBŌT three times. And at that moment the holy man TAKLA HĀYMĀNŌT came and lit the lamp, and there accompanied him (Fol. 176*b*. 1) SAINTS MICHAEL and PHILIP, and they seated themselves above the TĀBŌT, until the shepherds had buried his body and his bones; then the holy ones blessed all the congregation, and went up into heaven with glory, and the people with one accord bade him farewell and came to their houses. And they said, "Glory be to the FATHER, and to the SON, and to the HOLY GHOST, Who have granted unto us the remission of our sins; we have been bought by the blood of his contending, and therefore we ascribe praise to the FATHER, (Fol. 176*b*. 2) and blessing to the SON, and we give thanks unto the HOLY GHOST for ever and ever. Amen. "Hallelujah."

O Father, remember him that wrote [this book], and him that had it written, and all his children who are in this place, both men and women, who have listened to [the reading of] the book of thy contending; and moreover, do thou preserve and bless them, O Father, Amen! And as Thou didst gather together the twelve shepherds to the festival of the translation of the honourable body of our father the holy man TAKLA HÂYMÂNÔT on the twelfth day of the month GENBÔT, (Fol. 176 *b.* 3) even so do Thou gather us together in the kingdom of the heavens, together with all the saints, and martyrs, and righteous men; and may his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER V.

HOW THE HISTORY OF TAKLA HÂYMÂNÔT WAS WRITTEN DOWN AND THEN WAS LOST AND FORGOTTEN, AND HOW THROUGH THE PRAYERS AND INTERCESSION OF THE DESERT MONKS GOD REVEALED IT ANEW TO JOHN KAMÂ.

(Fol. 177 *a.* 1) Hallelujah! This book of the translation of the honourable and blessed TAKLA HÂYMÂNÔT, who is the pillar and roof of the HOLY CHURCH, which is One Apostolic Assembly, was revealed, and sent forth, and was sealed in thanksgiving to the FATHER, and to the SON, and to the HOLY GHOST, and it was translated in the faith of the FATHER, SON, and HOLY GHOST, and it was also declared in the faith of the FATHER, and in the praise of the SON, and with the tongue of the HOLY GHOST (Fol. 177 *a.* 2). This is the Book of the Contending of our father the holy man TAKLA HÂYMÂNÔT, the first monk of the country of SHAWÂ. Like ANTHONY, he received the garb of the monk and put on the raiment of monasticism from the hands of the angels, and this father and holy man received the yoke of the ascetic life from the hand of our father

IYĀSŪS MŌ'A [Page 106], even as our LORD JESUS CHRIST had commanded him, and it was he who gave the yoke of the monastic life unto all the men of the country of SHAWĀ, (Fol. 177*a*. 3) and according to this rule he is the father of them all; and behold, the book of their contendings and the book of their history have been translated for all his children. Now this book of their history is sweeter to the taste than honey and sugar, and more excellent than gold, and silver, and the topaz, and the sapphire, is the Book of the Contendings of the honourable man, and the Book of their Histories shall rejoice the heart of his children exceedingly, for the works of the children are even as the works of their father (Fol. 177*b*. 1). For a good tree putteth forth good branches, and it blossometh with good blossoms, and sendeth forth sweet fruit, and a tree is known by its fruit; and behold, the fruit of our honourable father is well known, for his fruit is ABBĀ ĒLESHA' (ELISHA), who kept vigil, and ABBĀ PĪLPŌS (PHILIP), who strove mightily, and ABBĀ TĒWŌDRŌS (THEODORE), who rejoiced, and ABBĀ JOHN, the merciful; we only mention these, for GOD alone knoweth the number of the others, and we do not dare to say how many of them there were. (Fol. 177*b*. 2) Who can count the stars of heaven? And who can number the sand on the sea-shore, except GOD? Similarly no one except GOD is able to enumerate the children of the blessed man TAKLA HĀYMĀNŌT.

Now, the Book of his Contendings and the Book of the Translation of the Body of the honourable man were composed several years ago, but owing to the lapse of time they became forgotten; and GOD revealed them unto us (Fol. 177*b*. 3) through the prayers of the Company of the Saints, and through the supplication of the Company of the Saints, and through the intercession of the desert monks, and through the tears of our father YŌHĀNNES KĀMĀ, for this man continued to weep and to exert himself with the greatest care and diligence about the writing of the history of the holy man; and because of this, behold, GOD revealed [the history
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of the blessed man to him] after many years. Now the details of every year of the life of the holy man are not forthcoming, and for the following reason: (Fol. 178*a*. 1) the early fathers dwelt among the mountains in places which were far removed from each other, and they did so because they cared in no way whatsoever for this fleeting world, and they had no desire that anything besides their works should enter into their laborious life, and therefore no man wrote down the history of our father, and behold, it was the HOLY SPIRIT Who revealed and dictated it unto us. And if thou wouldst say, "The HOLY SPIRIT never dictated this book [to thee]," take and write [a copy of it] thyself, O foolish man, and read it from the (Fol. 178*a*. 2) beginning thereof even unto the end. And if thou bringest thyself to write the book, [take care that] whilst thou art writing it, thou neither diminishest aught therefrom, nor addest anything thereto, and in writing it be most scrupulous not to put into it anything which is false; if thou dost not take the greatest care thou wilt magnify thyself over the HOLY SPIRIT, Who revealed and dictated the history unto us, and thou wilt fall into the abyss of arrogance of mind. But do thou believe, even as we ourselves believe and know, that it was the FATHER Who revealed the History unto us, and that the SON gave us full knowledge (Fol. 178*a*. 3) of the same, and that the HOLY GHOST, the GOD of joy, dictated it unto us. Unto These be glory for ever and ever. Amen. O GOD, keep Thou us in memory through the prayer of this holy man our father TAKLA HÄYMÂNÔT, and through the petition and entreaty of the Mother of the LIGHT, the pure woman who gave birth to LIFE, and through the prayers of all the righteous saints and martyrs, for ever and ever. Amen. Glory be to the FATHER, and homage to the SON, and thanksgiving to the HOLY GHOST, for ever and ever. Amen. And upon us (Fol. 178*b*. 1) may there be compassion and mercy until the time in the latter days when we shall receive our souls [again] for ever and ever. Amen. And may He write the names of him that wrote this book, and of him that had it written,

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The Abbot instructing John Kamâ concerning the history of Takla Häymänöt, and the Holy Spirit, Who is in the form of a dove, revealing to him the details of the saint's life. (See chapter V).

upon a pillar of light, together with the sons of this church. And may He have mercy upon us, and deliver us from the judgment through the prayers of all the righteous and of all the holy martyrs, and through the prayer of our holy Lady, the VIRGIN MARY, the Mother (Fol. 178*b*. 2) of the Light, and through the supplication and intercession of our father the holy and honourable man TAKLA HĀYMĀNÔT; and may he make us to sit down with him, in the new time which shall come when he himself shall minister (Fol. 178*b*. 3) as the high-priest, for ever and ever. Amen. And Amen.

HERE ENDETH [THE BOOK OF THE TRANSLATION OF THE BODY OF THE HOLY MAN TAKLA HĀYMĀNÔT]. GLORY BE TO GOD FOR EVER AND EVER! AMEN. AND AMEN. SO BE IT. SO BE IT.

[Page 107].



THE BOOK OF THE MIRACLES
OF
OUR FATHER THE HOLY MAN
MÂRTAKLA HÂYMÂNÔT,

WHICH WAS COMPILED BY ABBÂ PETER.



THE BOOK OF THE MIRACLES
OF OUR FATHER THE HOLY MAN
TAKLA HĀYMĀNŌT.

THE INTRODUCTION.

(Fol. 179*a*. 1) In the NAME of GOD, the LORD Who hath made the heavens to be His Throne, Whose foot the earth is unable to bear, and Whom the heavens and the earth cannot contain! He is the source of all understanding, and the fountain of all knowledge, and it is He Who hath created the children of men in His own form and similitude; and moreover, He shall, in the last days, mingle our flesh in His Divinity. Therefore His angels praise Him, and say, "Glory be to GOD in the heavens, (Fol. 179*a*. 2) and peace be upon earth to the children of men who please "Him." Except through the praises of the children of GALILEE no man can know Him, for the praise of GOD, Who doeth stupendous things, is marvellous, and it is difficult to describe (*or*, explain) Him; His angels praise Him in ZION with cymbals and drum, and His Apostles praise Him in JERUSALEM with sweet songs, and every soul with one consent praiseth GOD. And if there be any man who doth not praise Him, (Fol. 179*a*. 3) he shall be condemned, and, as it is written, the Angel of GOD shall slay



him, even as he slew the army of SENNACHERIB, and shall destroy the memorial of him in the earth. And to us, that is to say, to us who love Him so much that we have gathered ourselves together to celebrate the commemoration of the birthday of our father [the holy man] TAKLA HÄYMÂNÔT, shall it be said, even as it is said of MOSES, "He shall make our hearts to shine, and He shall set in our face His splendour, for ever and ever." Amen. Unlock and open my mouth, O LORD, (Fol. 179*b*. 1) even as Thou didst [open the mouth of] our father TAKLA HÄYMÂNÔT; and fill, O LORD, my mouth with Thy praise, so that I may praise and give thanks unto Thee, and that I may declare all the wonderful works which Thou hast done by the hand of our father TAKLA HÄYMÂNÔT; and open my mouth, O LORD, so that I may declare all thy praise in the gates of the daughter of ZION. And accept, O LORD, my prayer, and grant unto me that this Thy praise may be read aloud in the congregation of the righteous, and let me (Fol. 179*b*. 2) rejoice in Thee Who hast created me, even as it is written, "Let ISRAEL rejoice in Him that created him."¹ Hearken ye unto me, O children of righteous men, and offspring of the saints, even as SIRACH the prophet saith, "As the flower putteth forth blossom[s] in the dews of the field even so shall ye blossom."² And let your perfume be as sweet as the perfume of LEBANON, and put forth your fruit, and let your perfume be as sweet as that of the rose which bloometh in the field, and sing praises with songs of gladness. And ascribe blessing (Fol. 179*b*. 3) unto GOD in all His works, and magnify ye His NAME, and prostrate ye yourselves before Him with praises of Him, and sing ye unto Him a thousand Psalms and Canticles [to the accompaniment] of the harp. And when ye praise Him ye shall say, "Great is the work of GOD, and exceedingly beautiful, and all His ordinances [are performed] each in its appointed time."

¹ Psalm cxlix. 2.

² Ecclesiasticus I. 8.

And now, hearken ye unto me, O my beloved, and incline your ears unto the words of my mouth that I may relate unto you a beautiful narrative, which shall make glad your hearts, even as doth the drinking of wine which is many years old. (Fol. 180*a*. 1) To-day is the day whereon was born the father of us all, who hath gathered us together from out of every country. This day, that is to say, the twenty-fourth day of the month TĀKHSHĀSH,¹ was born our father TAKLA HÄYMÂNÔT. This day was fulfilled that which the angel MICHAEL spake unto [Page 108] our father ŞAGĀ ZA'AB, "Behold, there shall go forth from thee a pure seed, and a "son shall be born unto thee, the perfume of whose unguent shall come "forth into all the world, and he shall become a new Apostle in the (Fol. "180*a*. 2) country of ETHIOPIA." Thus did the angel speak unto him on the day when he brought ŞAGĀ ZA'AB out of the abyss of the sea, after he had remained there for three days and three nights, hidden from the murderous spear of the mounted soldier from the army of MATALÔMÊ, the king of DĀMÎÔT, who was pursuing him.

Come ye, and let us rejoice and be glad in this day with praises and hymns, and let us dance on the birthday of our father, even as a certain maiden danced in GALILEE (Fol. 180*a*. 3) on the king's birthday and pleased him; and he said unto her, "Ask me [for] whatsoever thou desirest," and she asked him to give her the head of JOHN the BAPTIST.² Let us then please our father on this day, which is his birthday, with praises and with hymns, and as the sons of a king who prepare a great feast for their father on his birthday and for the governors and nobles of the city, so let us make ready for our father on his birthday a great feast, (Fol. 180*b*. 1) both for him and for the governors and great men of the city. Now the governors are the priests, even as PAUL the Apostle saith, "Be ye subject to your governors³ who teach you the Word of GOD, for

¹ *I. e.*, December 20.

² St. Matthew xiv. 8.

³ Compare Romans xiii. 1.
YYY



"it is they who watch over your souls." And who are the nobles of the city except the folk who are hungry? For there is none greater than the hungry, of whom our Lord said, "I was hungry, and ye gave me food to eat."¹ And again He said, (Fol. 180*b*. 2) "Whatsoever ye do to one of these My little ones, My brethren, ye do unto Me."² And up to the present we have not written down what there is in the book of his contending, but from this place onwards we wish to write the memorial of the praise of our honourable father TAKLA HÄYMÂNÔT, even as it is written, "Let us now praise honourable men,³ for GOD hath given abundant honour unto our fathers, and He hath chosen them out of the creatures of the world; some of them have left behind them an honourable name, (Fol. 180*b*. 3) and men praise them in the congregation of the Gentiles, and of the men whose righteousness is not forgotten pictures (*or*, statues) are made, and their bodies are buried in peace." Of the men of whom pictures (*or*, statues) are made, our father TAKLA HÄYMÂNÔT was one, and he found mercy with his GOD, and the memorial of his name is a memorial for good.

Three days after he was born he ascribed holiness to GOD, saying, (Fol. 181*a*. 1) "ONE is the holy FATHER, ONE is the holy SON, ONE is the HOLY GHOST," and when he was one year and three months old he blessed a little flour, and he made it so much that he lacked a place where to lay it up. Then, after he had grown up, he went, like a man, on foot to the place where there was a heathen shrine in a large grove of trees, and he builded an altar to GOD therein. And in the country of DÂMÔT he taught the Word of GOD, (Fol. 181*a*. 2), and he became a witness to the birth of CHRIST, and the people of the country tortured him, each in his own fashion, and they threw him into a basket and then hurled him down a great precipice. And MICHAEL the angel brought him out of this trouble unharmed, and he made an end of the sorcerers in the very fire

¹ St. Matthew xxv. 35.

² St. Matthew x. 42.

³ Ecclesiasticus xlii. 1.



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Takla Hāymānōt stands on his legs day and night until one of them dropped off; he then stood upon one leg for seven years.

(See chapter CV).



wherein they were wont to dance through their enchantments; now some of them used to lick coals of fire with their tongues. And he raised up many from the dead, even after their bones had dried up, (Fol. 181*a*. 3) and he went round about through all the countries teaching the true faith. He walked on foot on the sea, just as he walked on dry land, and GOD gave him power over evil demons, and he cast them out from men.

And it came to pass that one day a certain being who was a demoniac and dwelt in the sea seized [his] disciple, and straightway the holy man circumcised him, and baptized him, and made him a Christian, and he called him KHÂRAYÔ KRĒSTÔS, (Fol. 181*b*. 1) and dressed him in the garb of a monk; and this man became a chosen vessel, and was strenuous in the ascetic life, and he dwelt with the holy man, and ministered unto him until the day of his death. Next Satan came to him in the form of a mighty serpent, and, although the holy man was occupied in singing and prayer, he slew [him]. And the holy man abjured bread and water, not that he sustained his life by bread [alone], but by every word which goeth forth from the mouth of GOD. And in the place in his cell wherein he used to stand up [Page 109] he drove into the ground eight stakes, which were as sharp as (Fol. 181*b*. 2) spears, two in front of him, two behind him, two on his right hand and two on his left; and whensoever his body became weary or sleepy, and he lay down there, these stakes would pierce him and wake him up. And he stood upright among the stakes, without turning either to this side or to that, for so many days that at length one of his thigh bones broke; and after this he stood upon one leg only for a period of seven years. And on the day whereon he was to die, (Fol. 181*b*. 3) our LORD JESUS CHRIST came down to him, and made a covenant of mercy with him, and told him that He would shew mercy upon every man who should celebrate his commemoration and should call upon his name; and CHRIST appointed him to be over fifteen cities because of the multitude of his children.

Such are the reasons why we commemorate with an encomium our father TAKLA HÄYMÂNÔT; the remainder of the matters which concern him will be found in the Book of his Contendings, and from this point onwards we shall address ourselves to writing down his miracles, which are innumerable. What chariot, and what wings, and what cloud (Fol. 182*a.* 1), and what spirit could raise me up and bring me even to the fringe of thy miracles, which extended as far as is the East from the West, O my lord and father, thou blessed TAKLA HÄYMÂNÔT? What ship, or what bridge, or what boat can carry me over to the shore [of the sea] of thy wonderful things, which is as deep and as mighty as the torrent of a river, O my lord and father? What tongue, or what speech, or what understanding, or what mind is able to tell the number of (Fol. 182*a.* 2) thy miracles, which are as numerous as the sands of the sea and the stars of upper air, O my lord and father? What city, and what country, and what land, and what sea is there whereto thou didst not journey, wherein they will not be found, O my lord and father? What woman is there whom thou didst not help in the day wherein she suffered in bringing forth her child? And what place is there wherein thou didst not cause children to be found when the women had made strenuous supplication unto thee? And which of the beasts of the desert, and which of the birds of (Fol. 182*a.* 3) heaven was not found to be terrified and compelled to give up the prey which it had seized, when a man adjured him so to do in thy name, O my father TAKLA HÄYMÂNÔT?

How sweet, and how lovely is the mention of thy name when it is uttered, O our father TAKLA HÄYMÂNÔT! The love of thy name warmeth the belly like fire, and moveth the bowels, O my lord. O how much sweeter to the mouth is the mention of thy name than honey which hath been run out from the comb, for it is even as scent to the nostrils! (Fol. 182*b.* 1) O my lord, the mention of thy name smelleth more sweetly than



the perfume of the incense of the Sanctuary, and it is like unto the smell of the incense which [is burnt] at the time of the OFFERING! O my lord, how can I praise thee sufficiently, and unto what can I compare thee? How can I praise sufficiently the memorial of a righteous man? How can I ascribe blessings unto thee adequately, O my lord? Now, as it is written, "The memory of the righteous man is for praise,"¹ therefore I, even I, according to my power will praise thee, and I will ascribe blessings unto thee, O my blessed father, saying, "Blessed art thou, (Fol. 182*b*. 2) and "goodness be with thee, O my lord. Blessed be the womb which bore thee, and blessed be the breasts which gave thee suck, O my lord. "Blessed be our father ŞAGÂ ZA'AB, and blessed be our mother 'ĒGZİ'Ē "ĤĀRAYÂ, who brought thee forth a perfect father, that thou mightest make "supplication for the earth and the heavens! Blessed be the children who "were reared with thee, and blessed be all those who saw thee, and who "spoke with thee, O my lord! Blessed be (Fol. 182*b*. 3) the cities wherein "thou didst preach from DÂMÔT to DÂMÔ, and of them let be [specially] "blessed the city wherein thou was born, O my lord! Blessed be DABRA "LĪBÂNÔS which was the place of thy death, O my lord! Blessed be our "holy fathers who dwelt with thee! Blessed be the priests and deacons "who served in thy days, and who administered unto thee the OFFERING, "O my lord! Blessed art thou who for forty years (Fol. 183*a*. 1) didst take "no thought for thy food so long as thou didst find righteousness! Blessed "art thou into whose mouth for forty years only cold water entered, O my "lord! Blessed art thou from whose mouth there never went forth a word "of falsehood, O my lord! Blessed be the ground whereon thou didst stand, "when thou madest thy genuflections, and didst give neither sleep to thine "eyes nor slumber to thine eyelids, until at length, through excessive stand- "ing, one of thy (Fol. 183*a*. 2) thigh bones broke, [Page 110] O my lord!

¹ Proverbs x. 7.



“Blessed art thou who didst condemn thine own body to suffering, though
“none condemned thee to punishment! Blessed art thou who didst seek
“and didst find the kingdom of the heavens, O my lord! Blessed be all
“those who were gathered together on the day of thy death that they might
“be blessed with the benediction of thy body, and blessed especially be
“those who buried thee, O my lord!”

How exceedingly do our bellies burn, as with fire, when we draw
nigh unto thee at the time of weeping, when our weeping (Fol. 183*a*. 3)
is even as the weeping which ceaseth not, and as the weeping of a child
who hath left the breast of his mother, and when we remember thee, O
father of many, on the day of thy death, O my lord! And how abund-
antly do the tears of our eyes flow down, even as a stream in the winter
season, whensoever we remember how thy coffin went down into the
grave, and how they covered it over with dust, O my lord! Blessed be
our fathers who are thy children, and who have been appointed by thee
in all districts! Blessed be all those who have sat upon (Fol. 183*b*. 1) thy
throne, O my lord! Blessed be all those who shall be begotten by us, thy
children, O my lord! Blessed be all thy children who dwell in all thy
sanctuaries, and let be especially blessed those who live near the place
where thy funeral chest hath been laid, O my lord! Who shall be able
to ascribe blessings to thee adequately, and who shall be able to enumerate
thy miracles, O my lord? Many interpreters shall declare thy (Fol.
183*b*. 2) wonderful works, but they shall neither be able to describe them
all, O my lord, nor to recount them completely. And how is it possible
then for me, a man of feeble understanding, who possess no knowledge
whatsoever of letters, to describe them? For I am unable to write a
discourse thereon. If I narrate in thy name only a few out of many, or
even two only, do thou accept me, O blessed man, even as our LORD
accepted the two mites of the widow. Hearken, O ye my beloved,
for behold, we will draw nigh to them, and give ye time so that the



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 ወርቅ፡ወይመል
 ክሙ፡ውከተ፡ቢቍ

ክሚሁ፡ዝንቱ፡አ
 ቡነ፡ተክለ፡ሃይግ
 ናት፡ክከተጋብኡነ፡
 ወከተ፡ዘተ፡ቢቍ፡
 ክርከቲዩን፡ክም
 ከሉ፡በሐውርቅ፡
 ክኮ፡ክምወሉዩ፡ከ
 ርከቲዩን፡ባሕቲቍ
 ክላ፡ክምከረሚኒ፡



The celebration of the Festival of Takla Háymanót.



interpretation of the same may be uttered (Fol. 183*b*. 3) as a testimony.

Come ye and gather yourselves together that ye may hear an excellent narrative; come ye quickly, even as the man who is athirst hasteneth to the fountain of water, that your ears may drink in wisdom, and that ye may hearken to the marvellous story which our father PETER hath compiled because he was unwilling that the miraculous deeds of our father TAKLA HĀYMĀNŌT, which have been performed in our own days, should be forgotten, for the deeds which were done [by him] in times past have been written down by those who were before us. And hearken now, O my beloved ones, (Fol. 184*a*. 1) and come ye and let us keep a festival to the LORD our GOD, the MERCIFUL ONE, even as the Prophet saith, "Have not compassion upon us because of our righteousness which is a defiled thing, but hearken unto us, O LORD in Thine abundant mercy; O GOD, have compassion upon us, O GOD, bring [Thy] work, and make no long tarrying,¹ O LORD our GOD, for by Thy NAME are we named, for ever and ever. Amen." We will then first of all write down the miracles which were performed in DABRA LĪBĀNŌS, and afterwards those which were wrought in (Fol. 184*a*. 2) many [other] cities. Hearken ye, O beloved, for this man our father TAKLA HĀYMĀNŌT resembleth a good merchant who gathereth together pearls from every sea, and filleth his house with them; (Fol. 184*a*. 3) and similarly this man our father TAKLA HĀYMĀNŌT hath gathered us together into this church from every country, and not Christian children only, but also those who belong to the Gentiles.

¹ Compare Psalm xxv. 7; xl. 17; Psalm lxx. 5.





፪ተክምሪሁ፡በኦ
 ቡ፡ተክሉ፡ሃይማ
 ኖተ፡ጸሎቱ፡ወበ
 ረክቱ፡የሀሉ፡ም
 ከለ፡ኖቱ፡ተክለ
 ሃይማኖት፡ለዓለ
 ሙዳለም፡ኦሚጌ።

ወመጽኦ፡፬ብኦኪ
 ዘኢይክል፡ሐዊረ፡
 በክግ፡ተክሉ፡በሰ፡
 በክደዊሁ፡ወገበ
 ረ፡ክመዝ፡በዲዱ፡በ፡
 ተክርስቲያን፡፬
 ለመገ፡ክው፡፪ተ፡

ይተመሐለል፡ተ
 ቡ፡ክቡ፡ተክሉ፡ሃ
 ይማኖት፡ክመ፡ይ
 ፈውሶ፡ወክመ፡ያ
 ርት፡ፊ፡ክገሪሁ፡፳፬
 ኦምዝ፡ዐርገ፡ው
 ከተ፡ጸማ፡ቱ፡ለክ
 ቡ፡ተክሉ፡ሃይማ
 ኖተ፡ወበዊክ፡ጸለ
 የ፡ወይቤ፡ኦክባ፡
 ኦ፡ቡ፡በዝንቱ፡ጸ
 ማ፡ፊት፡ዘክሥመ
 ርኮ፡ለክግዚክብ
 ሒር፡ወዘቲ፡ፊብ
 ን፡ዘለክ፡ፈት፡ሥጋ
 ክ፡ወዝንቱ፡ምድ
 ር፡ዘክዲ፡ክክገሪክ፡
 ወዝንቱ፡ማይ፡ዘኔ
 ቅዓ፡በቡ፡ራክ፡ኦዲ
 ክ፡ክንኮ፡ኦተክመን፡
 በዝንቱ፡ክመ፡ኦተ

The First Miracle. Takla Haymanot and Samuel of Wall appear to the woman Krestos Khiraya in a dream and tell her to go to Dabra Libanos, and when she replies that she knows not the way, the saint gives her his cross which acts as a light and a guide to her and brings her to Shawá. (See chapter I).



CHAPTER I.

THE HEATHEN WOMAN AND THE CROSS OF TAKLA HĀYMĀNŌT.

(Fol. 184*b*. 1) THE FIRST MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT.

There was a certain heathen woman, to whom our father came by night, and he had with him one of his children, and he made the woman's house to be as bright as the day, and when she saw the brightness of his face she was terrified and fell down with her face to the ground. And our father said unto her, "Rise up, O my daughter, and fear not;" and she said unto him, "Who art thou, O my lord? For the brightness of thy face hath terrified me so much that my soul hath departed from me, and I have no (Fol. 184*b*. 2) strength to speak unto thee." And he said unto her, "I am TAKLA HĀYMĀNŌT, and this [man] who is with me is SAMUEL, of the desert of WĀLĪ. And now, rise up quickly, and depart from this thy city into the country of light." Then she said unto him, "Tell me, O my lord, where is the country of light into which I am to go?" And he said unto her, "It [lieth] to the west of thy city; rise up now, [and depart to DABRA LĪBĀNŌS." And she said unto him], "Where is this DABRA LĪBĀNŌS to which thou sayest 'Depart'?" (Fol. 184*b*. 3) And again she said unto him, "O my lord, I am a woman who knoweth not the way; who shall guide me?" Then he gave her his cross and said, "This shall guide thee." And after this TAKLA HĀYMĀNŌT and SAMUEL went forth from the house, and then the woman set out after them, taking with her a child who was sucking at the breast, and a daughter; but she took neither her husband nor her two sons, for they were asleep, and she went forth in haste. And the cross went in front of her like a pillar of light, (Fol. 185*a*. 1) and led her on the road to DABRA LĪBĀNŌS, and the woman followed it, and the pillar of light did not depart from her until it had brought her to the country of the Christians.



Now on the day wherein she came to DABRA LĪBĀNŌS, they told our father ANDREW, saying, "There is a certain heathen woman [here "with] three (*siz*) [children], and she saith, TAKLA HĀYMĀNŌT sent me that "I might enter into your city;" and when our father (Fol. 185*a*. 2) heard this, he sent unto the woman a wise priest, so that she might tell him everything, and how she had come from her city, and what had befallen her until she met him; and the priest told the whole matter to ABBĀ ANDREW. Now when ABBĀ ANDREW heard this, he sent the priest to the woman a second time, and he gave him three crosses, two belonging to other men, and one to our father TAKLA HĀYMĀNŌT, and he said unto him, "Go and shew her these, and find out if he did give to her the cross "which is laid up with us, for it appeareth to me that he did give her his "cross." (Fol. 185*a*. 3) Then the priest, having hidden the [three] crosses in the folds of his apparel, went out to the woman, and he shewed her one of the two crosses which did not belong to TAKLA HĀYMĀNŌT, and she said, "This is not the cross." And he shewed her the other cross, and she said to him, "This is not the cross." Then he brought out the third cross to her, that is, the cross of our father TAKLA HĀYMĀNŌT, and as soon as she saw it, her breast heaved and she sobbed, and said to him, "Verily, without any untruth, this is the cross which led me hither, and it "is this which was (Fol. 185*b*. 1) with my father the blessed man TAKLA "HĀYMĀNŌT when I was in my house. This is the cross which led me "and was like a pillar of light on my path; this is the cross which brought "me out from my house." Thus on that day the holy man TAKLA HĀYMĀNŌT brought Christianity to that heathen woman, and our father ANDREW gave her the name of "KRĒSTŌS KHĀRAYĀ," and to her daughter he gave the name of "KRĒSTŌS KĀSABĀ," and to her son he gave the name "ZĒWĀ WANGĒL;" and then (Fol. 185*b*. 2) that woman put on the garb of the monastic life through our father ANDREW.

And when the woman had become a Christian she completed [her]



ፊ.ወ.ከ.ወ.ዘ.ገ.ተ.፡
 ብ.ሂ.ሎ.፡.መ.ፅ.ረ.፡.ፆ.ፀ
 ነ.ግ.ፅ.፡.ሠ.ጋ.ሁ.፡.ሰ.ፅ
 ለ.፡.ጼ.ሎ.ተ.፡.ክ.ብ.ገ.፡
 ወ.መ.ፅ.ረ.፡.ፆ.ገ.ገ.ረ.ግ
 ር.፡.ሳ.ፅ.ለ.፡.መ.ፎ.ር.፡
 ወ.መ.ፅ.ረ.፡.ፆ.ጠ.መ
 ቅ.፡.በ.ው.ክ.ቱ.፡.ማ.ፆ.፡
 ወ.ከ.መ.ዝ.፡.ብ.ሂ.ሎ.፡
 ና.መ.፡.በ.ህ.ፆ.፡.ወ.በ.ፆ
 ክ.ቲ.፡.ሊ.ሊ.ት.፡.ወ.ረ.ፎ.
 ሳ.ቢ.ሁ.፡.ክ.ሱ.ነ.፡.ተ.ክ
 ለ.፡.ፃ.ፆ.ማ.ና.ት.፡.በ.ከ
 ብ.ሐ.ት.፡.ዐ.ቢ.ፆ.፡.ወ
 ፈ.ት.ሐ.፡.ክ.ማ.ክ.ሰ.ረ.
 ሠ.ጋ.ሁ.፡.ወ.ፆ.ፆ.ሎ.
 ሐ.ር.፡.በ.ክ.ግ.ር.ክ.ር.
 ቱ.ፃ.፡.ከ.መ.፡.ፋ.በ.ር.ክ.፤
 ወ.ክ.ክ.ኩ.፡.ጳ.ለ.ክ.ግ
 ዘ.ክ.ብ.ሐ.ር.፡.ወ.ሐ
 ፆ.ወ.፡.ሶ.በ.ሃ.፡.ወ.ሐ.ረ.

በ.ክ.ገ.ረ.ሁ.፡.ወ.ሶ.በ.
 ጸ.ብ.ሐ.፡.ፋ.ገ.ሮ.መ.፡.
 ለ.ቅ.ጹ.ሳ.ገ.፡.ክ.ሎ.፡.ዘ
 ክ.መ.፡.ገ.ብ.ረ.፡.ሎ.ቱ.
 ክ.ግ.ዚ.ክ.ብ.ሐ.ር.፡
 ወ.ፆ.ቤ.ሎ.መ.፡.ር.ክ
 ፆ.ረ.፡.ክ.ገ.ዘ.፡.ክ.ሐ.ው.
 ር.፡.ር.ቱ.ፃ.፡.ዘ.ፋ.በ.ር
 ክ.፡.በ.ጹ.ጹ.፡.ቤ.ተ.፡

ክ.ር.ከ.ቲ.ፆ.ገ.፡.ክ.ገ
 ዘ.፡.ክ.ከ.ክ.ል.፡.መ.ጽ
 ዋ.ተ.፡.ወ.ከ.መ.ዝ.፡
 ብ.ሂ.ሎ.፡.ሐ.ረ.፡.ሀ.ግ
 ር.፡.ክ.ገ.ዘ.፡.ፆ.ት.ፈ.ሣ
 ሐ.፡.ወ.ፆ.ክ.ክ.፡.ጳ.
 ክ.ግ.ዚ.ክ.ብ.ሐ.ር.፡
 ለ.ፃ.ለ.መ.፡.ፃ.ለ.መ.፡
 ክ.ሚ.ገ.፡



The Second Miracle. How the complete use of arms and legs was restored to a cripple. (See chapter II).



petition to our father ANDREW, and to our father TAKLA HĀYMĀNŌT, saying, "O my holy father, fulfil thou for me thy goodness, for it was not "I who sought thee, but thou who didst seek me. And now make entreaty "on my behalf to thy GOD that I may come into thy house which hath "been prepared [for thee], and that my two children may not go into the "country of darkness" (Fol. 185*b*. 3). Now she spake these things that he might bring out [into the light] her two sons whom she had left in her own country. Thus GOD had brought her out, by the hand of TAKLA HĀYMĀNŌT, and then He brought her sons out also through a miracle, as in the times of old, and when they had grown up, they put on the garb of the monastic life by the hand of our father MARAḤ KRĒSTŌS; one of them is alive at the present time, and the other hath fallen asleep. May his prayer protect us, and his servant TAKLA HĀYMĀNŌT, for ever and ever! Amen.

CHAPTER II.

THE HEALING OF THE MAN WITH CROOKED LEGS.

THE SECOND MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. (Fol. 186*a*. 1) May his prayer and blessing be with his beloved one TAKLA HĀYMĀNŌT for ever and ever! Amen (Fol. 186*a*. 2) (see Plate CXXII).

There was a certain man who was unable to walk with his legs, and he could only move about upon his hands, and he came in this fashion and sat down in the porch of the church for a week or two, (Fol. 186*a*. 3) and he made frequent supplication to our father TAKLA HĀYMĀNŌT to heal him, and to make his legs straight. After this [Page 112] he went up into the cell of our father TAKLA HĀYMĀNŌT, and when he had gone inside he prayed and said, "This is the cell wherein thou didst please "GOD, this is the stone which hath supported thy body, this is the ground



ባተአመራሁ፡ለአቡ
 ኑተክለ፡ሃይማኖት፡
 ጸሎቱ፡ወበረከቱ፡
 የሀሎ፡መስለ፡ፍቱ
 ፋተክለ፡ሃይማኖ
 ት፡ለዓለመ፡ዓለም፡
 አሚን፡ወኮኑ፡አንዘ፡
 የሐውሮ፡ውስተ፡
 ፀብ፡ከከን፡ፎር፡

ንጉሥ፡አማሳ፡ፀና፡
 ለክቡኑ፡መርሐክ
 ርከቶስ፡አንዘ፡ይ
 ብል፡አንሐ፡ኢይት
 አመን፡በብዝኃ፡
 ሠራዊት፡ደ፡ዘእን
 በለ፡ኃይለ፡ተአም
 ራቲሁ፡ለአቡ፡ተ
 ክለ፡ሃይማኖት፡ወ

ይክዚኒ፡ኩአቡዮ፡
 ግበር፡ለተ፡መሐ
 ሳ፡ቀዊመክ፡ውስ
 ተ፡ዮማ፡ፅቱ፡ተበ፡
 በረ፡ቀዳሚ፡አንዘ፡
 ሐዳው፡ውክቱ፡ወ
 ካ፡ፅበ፡ይቤሎ፡አቡ
 ዮ፡ወ፡ፅበ፡አምዐ፡ዘ
 ንተ፡ይቤሎ፡አቡ፡
 መርሐ፡ክርስቶስ፡
 ኩክግዚአዮ፡ንግረ
 ኒ፡ፍካራሁ፡በአን
 ተ፡መንት፡ዘንተ፡
 ትቤ፡ወይቤሎ፡ን
 ጉሥ፡አማ፡ፅ፡ፍካራ
 ሁ፡ወይ፡አቡዮ፡ብ
 ሂል፡ፍሥሐ፡ዘይ
 ከውን፡ለክ፡ለአመ፡
 ገባክኩ፡ለክ፡አነ፡በ
 ስምክ፡ዮክብረክ፡
 ዮሎ፡ዓለም፡አንዘ፡

The Third Miracle. How the bent legs of a man were straightened, and how he was made to walk.

(See chapter III).



“which thy feet have trodden, and it is here that the water sprang up through thee when thou wast singing the praises of GOD and praying; I believe that in this place I shall be healed.” (Fol. 186*b*. 1) Then, in a moment, having said these things, he lifted up his body by the prayer of our father, and in a moment more he raised himself up from the ground, and in a moment more he had dipped himself in that water, and, having said these things, he fell asleep there. And during that night our father TAKLA HĀYMĀNŌT came down to him in great glory, and he loosened the bonds which held his body, and said unto him, “Depart thou, standing upright on thy feet as thou wast formerly;” and he gave thanks to GOD, and was healed immediately, and he departed on his feet. (Fol. 186*b*. 2) And when the morning had come, he related unto the saints everything which GOD had done, and he said unto them, “Look now, and see that I, who used to sit in the court of the church (Fol. 186*b*. 3) and beg for alms, can now walk upright;” and having said these things he departed to his city with rejoicing, and he gave thanks unto GOD for ever and ever. Amen.

CHAPTER III.

THE HEALING OF THE YOUTH WHOSE ARMS AND LEGS WERE TWISTED AND BENT.

(Fol. 187*a*. 1) THE THIRD MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT.

May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen. (see Plate CXXIII)

Now there was a certain little boy who was sick, and his arms and his legs were tied together, and his knees were bent up and touched his neck; and his kinsfolk brought him to the holy man, and carried him into





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 ቡኑ፡ ተክለ፡ ሃይማኖት
 ት፡ ጸሎቱ፡ ወበረ
 ከቱ፡ የሀሎ፡ ምስሉ፡
 ፍቁሩ፡ ተክለ፡ ሃይ
 ማኖት፡ ለዓለሙ፡
 ዓለም፡ አሜን፡ ወ
 ኮነ፡ በምድረ፡ ግራ

ርደቱ፡ ወሀሎ፡ ስ
 ብክ፡ እንተ፡ ምዕራ
 ቢሃ፡ ለደብረ፡ ለባኖ
 ስ፡ በሀገር፡ እንተ፡
 ትሰመደ፡ ለክሳ፡ እ
 ለ፡ ይገብሩ፡ ተዝካ
 ሮ፡ ለክቡኑ፡ ተክለ፡
 ሃይማኖት፡ ለለወር

ሳ፡ ወኮኑ፡ ቢቶሙ፡
 ታሕተ፡ ቀልተል፡
 ወወረደ፡ እብኑ፡ ጸላ
 ህ፡ ዐቢይ፡ ውስተ፡
 ቢተ፡ አሐቲ፡ ብእሲ
 ት፡ ዘእስተዳለወት፡
 ለበዐለ፡ ልደቱ፡ ለክ
 ቡኑ፡ ወሶብ፡ ስምዐ
 ት፡ ትኩርኳረ፡ እብ
 ን፡ ወፅኦት፡ አኖኦ፡
 ወጸርሐት፡ በዐቢ
 ይ፡ ቀል፡ እንዘ፡ ትብ
 ል፡ ከክቡሩ፡ ተክለ፡
 ሃይማኖት፡ ፊት፡ እ
 ዲክ፡ ወክድሃን፡ ጽ
 ሕርተ፡ ከሙ፡ ኤይ
 ትከዐው፡ ድፍድፍ
 ዘእስተዳለውከዎ፡
 ለበዐለ፡ ልደትክ፡
 ወዘእንበለ፡ ት፡ ፊጽ
 ም፡ ጸሎታ፡ ወረደ፡

The Fourth Miracle. How Takla Hämânôt cast out a devil, and how he beat him with his cross-headed, gold staff.

(See chapter IV).



his presence, saying, "No man can unfasten the limbs of this boy except "our father TAKLA HĀYMĀNŌT." And one night (Fol. 187*a*. 2) they brought him into the church, and set him down where the congregation was standing, saying, "Who knoweth? peradventure our father may heal him." Then GOD saw their faith, and He sent straightway our father TAKLA HĀYMĀNŌT in great glory to the boy, and the holy man straightened his hands and his feet, and made him to walk. And he ran along and ascended (Fol. 187*a*. 3) the steps [of the altar], and he stood up beneath the feet of our father TAKLA HĀYMĀNŌT, and as soon as the congregation of holy men saw this, they glorified GOD, and ascribed blessings to their father. Now the boy did not depart to his city, but he took refuge under the feet of the saints, and finally our father MARAḤ KRĒSTŌS put the garb of the monastic life upon him, and the boy liveth with him to this day. May his prayer preserve his servant TAKLA HĀYMĀNŌT for ever and ever. Amen.

CHAPTER IV.

ALEXANDER THE GENERAL AND HIS SUCCESSFUL EXPEDITION, AND THE CASTING OUT OF THE DEVIL.

(Fol. 187*b*. 1) THE FOURTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT.

May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever. Amen. (see Plate CXXIV)

And it came to pass that whilst 'ESKENDER (ALEXANDER) the king was on the march to the war, (Fol. 187*b*. 2) he entrusted himself to our father MARAḤ KRĒSTŌS, saying, "I do not put my confidence in the multitude "of my army, but only in the might of the miracles of our father TAKLA HĀYMĀNŌT, and now, (Fol. 187*b*. 3) O my father, swear an oath unto me "as thou standest in his cell, in the place wherein he lived; when the holy



"man was alive, he used to sit in days of old;" and again he said unto him, "My father." And when he heard this, our father MARAḤ KRĒSTÔS said unto him, "O my lord, explain to me why thou sayest these things;" and the king said unto him, "I hearken unto the explanation, O my father. "There shall be joy unto thee if I return unto thee, and all the world will "bless thee, saying (Fol. 188*a.* 1), 'The king hath returned [in peace] "through the prayer of our father MARAḤ KRĒSTÔS; but [Page 113] if I "die in a foreign country there will be proclaimed to my father, 'Woe', "and there shall be weeping, and to thee and throughout Ethiopia shall "be declared, 'Woe, for the king is dead'." Now when our father had heard this, he said unto him, "Go, for our father TAKLA HÄYMÂNÔT hath "knowledge of this [matter]; it is he in whom thou puttest thy trust, and "he shall bring thee back in peace." And straightway the king kissed the two soles of the feet of (Fol. 188*a.* 2) our father MARAḤ KRĒSTÔS, even as KÂLĒB the king kissed the two doorposts of the cell of ABBÂ PANTA-LĒWÔN; and our father said unto him, "Go, and thou shalt return in peace "from the country of SÂBA." And because of this thing our father made a solemn covenant with his children that on the twenty-fourth day of the month TAKHSHÂSH¹ they should read the "Book of the Contendings" of our father TAKLA HÄYMÂNÔT, for that was the day whereon he was born. And GOD hearkened unto his petition, and sent our father TAKLA HÄYMÂNÔT (Fol. 188*a.* 3) into his shrine, so that his children might know that their petition had gone up.

Now there was with them a certain man who was possessed of a devil, and when he saw our father TAKLA HÄYMÂNÔT arrayed in the splendour of great light, and holding in his hand a rod of gold, the head of which was engraved with the sign of the Cross, (see Plate CXXIV) he was afraid, and he was greatly terrified, and he threw himself

¹ *I. e.*, December 20.



down on the ground, which he began to beat with his feet, and cried out with a loud voice, saying, "O TAKLA HĀYMĀNŌT, beat me (Fol. 188*b*. 1) "not with thy rod of gold. This splendour of thine apparel terrifieth me "so much that I must go out of my head." Then our father admonished him severely, and smote him with his staff so that the devil might go forth from the man quickly, and the demoniac cried out, saying, "O TAKLA HĀYMĀNŌT, if thou wilt not believe me I must swear unto thee the conclusion of my oath, which is this:" then he cried out to a certain beast not to devour him, and he took an oath, saying, "If I return, he will certainly devour me;" and having spoken thus the devil went out of the man. (Fol. 188*b*. 2) And when our father MARAḤ KRĒSTŌS had seen this wonderful thing, he spake unto his children, saying, "Hearken ye, O my "children, for behold, ye have heard and seen with your own eyes this "day, which is the birthday of our father TAKLA HĀYMĀNŌT; on this day "a shining star hath risen upon us, which hath guided us to the Mirror (?) "of righteousness which is indeed JESUS CHRIST. On this day, which is "the birthday of our father TAKLA HĀYMĀNŌT, our prayer hath ascended "(Fol. 188*b*. 3) to GOD, and at this present the holy man is making intercession for our father PETER that there may be joy and peace during the "days of his office, and that the accursed wolf which snatcheth away "the sheep may not seize and carry off one of his flock for ever and ever. "Amen."

And all the miracles which we heard of and saw performed by our father TAKLA HĀYMĀNŌT in DABRA LĪBĀNŌS were so many that it is impossible for a man to number them and to declare them to his neighbour; but you, on whom resteth (Fol. 189*a*. 1) the HOLY SPIRIT, shall tell them among yourselves. And how long would it take us to write down the miracles which he worked upon the living and the dead? There are some who say:—"Our father TAKLA HĀYMĀNŌT came unto us in a vision "of the night, and he brought us into the church and said unto us, 'See,



“O my children, the building and the beauty of the ornamentation of the “earthly city which we have! Come ye hither and dwell, and I will shew “you (Fol. 189*a*. 2) my city, which is better [than this].” And we found “everything, [when we had come here,] which he had shewn unto us in “the vision.” And others said:—“When we wished to depart unto another “city to dwell there, our father TAKLA HĀYMĀNŌT came unto us in a “vision of the night, and lifted us up and brought us into this church; and “he shewed us the pillars of the sanctuary which were made of gold and “precious stones, and a pillar of service, the upper part of which was “made of gold, and a pillar which had a base (Fol. 189*a*. 3) of silver, “and a pillar the outside of which was made of brass, and he said unto “us, ‘See ye, O my children, the manner of place which those who live “here have to dwell in.’” And there were others who said:—“When we “could not endure hunger, and thirst, and nakedness, our father TAKLA “HĀYMĀNŌT met us on the way as we were going to another city, and he “said unto us, ‘Whither go ye, O my children? Why did I stand up in “this place for so long a time that at length one of my legs broke? Was “it not for your sakes? (Fol. 189*b*. 1) Cease ye your quest for meat, and “drink, and raiment, for was it not for you that I did this so that you might “endure patiently? Whensoever hunger and thirst come upon you re- “member me.’”

And others said:—“Our father TAKLA HĀYMĀNŌT came unto us “[Page 114] holding bread in his hand, and he said unto us, ‘Take ye [this] “and eat;’ and as for water he gave us to drink of the water of the “GARDEN (*i. e.*, PARADISE), and from that day hunger and thirst left us.” And others said:—“When we were seized by deadly sickness our father “TAKLA HĀYMĀNŌT came unto us (Fol. 189*b*. 2) in the form of a physician “holding a knife in his hand, and he cut us open, and took out from us “all the diseased parts of our wounds.” And others said:—“When we “had drawn nigh unto death, through a second sickness, our father TAKLA





ቧተ ክምረ ሁ፡ለ
 ክቡነ፡ተክለ፡ሃይ
 ማኅተ፡ጸሎቱ፡ወ
 በረክቱ፡የሀሎ፡ም
 ከለ፡ፍቁቶ፡ተክለ፡
 ሃይማኖት፡ለዓለመ
 ዓለም፡ከሚገባው
 ኮነ፡በምድረ፡ግራ
 ርድ፡በሀገር፡ክንተ፡

ትሐመይ፡የደኖና
 ክንተ፡ትነጥፍ፡አ
 ሐቲ፡ብክሲት፡ለ
 በለ፡ልደተ፡ክቡነ፡
 ተክለ፡ሃይማኖት፡
 ወነገርዋ፡ከመ፡መ
 ጽኑ፡ወዐልደነ፡ንጉ
 ሠ፡በርብት፡ቤተ፡
 ወሶበ፡ሐምዐት፡ይ

ክቲ፡ብክሲት፡ቃ
 ሎሙ፡ክንዘ፡ይጸር
 ሐክመ፡ይባኑ፡ው
 ከተ፡ቤተ፡ጸርሐት፡
 ክንዘ፡ትብል፡ክ
 ቡዩ፡ገባራ፡ተክም
 ር፡ሠውረኑ፡ይም፡
 ወከውሮ፡ለዝንቱ፡
 ኩሎ፡ስዋ፡ዘክስተ
 ዳለውክም፡ለበዐ
 ሰ፡ልደትክ፡ስብክ፡
 ማኅበርሂ፡ክመ፡
 ክይበሎ፡ዘንትአ
 መኖ፡ነሕነ፡ከመ፡
 ያድሳነነ፡ክም፡
 ያድያን፡ይክዘ፡ሰ፡
 ኪክሀለ፡አድሳና፡
 ዘተገብረ፡ለበዐ
 ሰ፡ልደቱ፡ወክም
 ድሳረዝ፡ቦኑ፡ክሉ
 በርባርያን፡ወመ

The Fifth Miracle. How a falling rock crashed through the roof, and wrecked the house of a woman, but did not destroy an earthenware vessel in which she had prepared for the festival of Takla Häymänöt.

(See chapter V).



"HĀYMĀNŌT came unto us, and baptized us, and made us whole." And others said:—"When our souls were going forth from our bodies our father TAKLA HĀYMĀNŌT came unto us, and said unto us, 'Fear ye not, "O my children, for behold, I have come to welcome you, and ye shall "dwell in a city which (Fol. 189*b*. 3) is better [than this], where I, your "father live.'" And, if ye say concerning me, O my beloved fathers and brethren, "He is [only] writing down the things which we ourselves know, "and those which all the world knoweth," verily we will write another book [of miracles], and from this point onwards we desire to write down for you such miracles as ye have not heard of, in order that ye may hear of the things which our father TAKLA HĀYMĀNŌT wrought in other cities.

CHAPTER V.

THE MIRACLE OF THE EARTHENWARE VESSEL.

(Fol. 190*a*. 1) THE FIFTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever. Amen (see Plate CXXV).

Now there were in the country of GĒRĀRYĀ (Fol. 190*a*. 2) certain people who lived in a city called LAKSĀ, which lay on the western side of DABRA LĪBĀNŌS, and they were in the habit of celebrating the commemoration of our father TAKLA HĀYMĀNŌT each month (Fol. 190*a*. 3), and their houses were [built] under a steep cliff. And there came down from the mountain a mighty stone which fell into the house of a certain woman who was making [food] ready for the birthday festival of our father, and as soon as she heard the rumbling noise of the stone falling, she rushed outside, and cried out with a loud voice, saying, "O my father "TAKLA HĀYMĀNŌT, put forth thine hand and protect the vessel wherein "I have prepared food for thy birthday festival, and let it not be upset."



And she had scarcely finished her prayer when the mass of stone from the mountain (Fol. 190*b*. 1) crashed down into her house and wrecked it all, and it left nothing which was not destroyed, with the exception of the vessel, of which only one ear was chipped off, and the food which was inside it was not upset, in order that our father might make manifest his marvellous power. And hearken yet a little longer, and we will further declare the matter unto you, so that ye may not say, "Why did not the "holy man who saved the cooking vessel also save the woman's house?" Now the woman herself did not make supplication on behalf of her house, but only for the cooking vessel; and the mass of rock having begun to move by the (Fol. 190*b*. 2) command of GOD travelled in the same way as every other mass of stone which splitteth off from mountains, and came down in a direct course to the earth, and that, having so descended, it did not overturn the vessel of our father [is a proof] that our father TAKLA HÄYMÂNÔT wrought a mighty miracle. For the huge mass of stone destroyed a strong wall which was built into the ground to the depth of one cubit, and also the thick roof of the house which was strengthened by cords, and was, moreover, held up by strong and solid supports, and yet the potter's vessel, (Fol. 190*b*. 3) which was made out of the dust of the earth and could, indeed, easily be broken, and stood in the middle of the house, was saved. And on that day the men of the congregation drank therefrom, and they marvelled at the power of GOD Who, for the sake of His saints, had employed His strength to save [the vessel]. May his prayer and blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever. Amen.



ልዑ፡ውከተ፡ቤተ፡
 ወተሠወረት፡በቶ
 ድሚሆሙ፡ወኢነ
 ጸርዋ፡ወኢላከዋ፡
 ዘሀሉ፡ምሉክ፡ው
 ከተ፡ቤተ፡ወባሕቱ፡
 ይኢንዎሙ፡ምዝ
 ር፡ወኢይራኤይዎ፡
 በከክይንቲሆሙ፡
 ወይተመደሙ፡ለ
 ፊ፡ወለፊ፡ወመፅ
 ረኒ፡ይገፍፅዋ፡ለ
 ይከቲ፡በከሱት፡ኢ
 ንዘ፡ይበውከ፡ወይ
 ወፅኡ፡ወይከቲሱ፡
 ትራኢየሙ፡ወይ
 መስሳ፡ከመ፡ዘይኢ
 ላዝዋ፡ፍጡነ፡ወ
 ኢሙንቱስ፡ኢይራ
 ኢይዋ፡ወከመዝ፡ከ
 ዊኖ፡በተኢምረ፡ኢ

ቡነ፡ተክለ፡ሃይማ
 ናት፡ሶበ፡ኢረክቡ፡
 በርባርዩን፡ምን
 ተኒ፡ሐት፡ፍኖቶ
 ሙ፡ኧሉቱ፡ወበ

ረክቱ፡የሀሉ፡ም
 ከለ፡ፍቁት፡ተክለ፡
 ሃይማናት፡ለዓለ
 መ፡ዓለም፡ኢሚ
 ን፡፡፡



ጌተኢምሪሆ፡ለከ
 ቡነ፡ተክለ፡ሃይማ
 ናት፡ኧሉቱ፡ወበ
 ረክቱ፡የሀሉ፡ም
 ከለ፡ፍቁት፡ተክ

ለ፡ሃይማናት፡ለ
 ዓለመ፡ዓለም፡ኢ
 ሚን፡ወከነ፡በምዮ፡
 ረ፡ግራርዩ፡ከሐቲ፡
 ብኢሲት፡ኢንዘት

The Sixth Miracle. How certain soldiers invaded a house but failed to find the jar of wine which had been prepared by the mistress of the house for the festival of Takla Häymänöt.

(See chapter VI).



CHAPTER VI.

THE MIRACLE OF THE ROBBERS AND THE WINE.

(Fol. 191*a*. 1) THE SIXTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever. Amen (see Plate CXXVI).

There was in the country of GĒRĀRYĀ, in a city which (Fol. 191*a*. 2) is called [Page 115] YADFĒNĀ, a certain woman who was making ready for the festival of the birthday of our father TAKLA HĀYMĀNŌT, and the people told her that the soldiers of the king were [coming] to plunder her house. And when she heard (Fol. 191*a*. 3) the voices of the men who were calling out that the soldiers were coming to her house, she cried out, saying, "O my father, thou who workest miracles, hide thou me this day. And hide thou also all this [country of] SHAWĀ which thou hast made ready [to celebrate] the festival of thy birth, so that the men of the congregation may not say, 'He to whom we trusted to deliver us from thievish soldiers is unable to save him that celebrateth the commemoration of his birth.'" And after this the robbers came into her house and (Fol. 191*b*. 1) filled it, and the woman hid herself from before them, and they saw her not, and they did not carry off any of the things which were in her house. And they smelled the wine which was there, but saw it not with their eyes, although they turned hither and thither; and when they came into the house they searched for the woman for a little, but they soon went out. And the woman, who thought that they would seize her forthwith, saw them depart, but they saw her not. Now this happened through a miracle [which was wrought by] our father TAKLA HĀYMĀNŌT (Fol. 191*b*. 2). And when the robbers found nothing they went on their way. May his prayer and blessing be with his (Fol. 191*b*. 3) beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.





ዕሉሁ፡መጽሐፈ፡
 ገደ፡ሉ፡ወሶበ፡ተ
 ፈጸመ፡ወስዳ፡ኾ
 ሉሙ፡ፋበ፡ቢቶሙ
 ወክሐቲኒ፡ወሰተ፡
 ኔመኔሆሙ፡ጎሥ
 ኔት፡ቀሱታ፡እመ
 ፋበ፡አንበረቶ፡ወ
 ጸረት፡በመተክፍ
 ቲሃ፡ወክፋዘት፡ከ
 መ፡ትሐር፡ወአን
 ዘ፡ተሐውር፡አንጠ
 ብጠበ፡ኔመክፈ፡
 ቀሱታ፡ላዕለ፡አል
 ባሲሃ፡ወላዕለ፡አ
 ኔገረሃ፡ወተመይ
 ጠት፡ለፈ፡ወለፈ፡
 ወኪደኔመረት፡ኔ
 ሙ፡ጎበ፡ተክፅወ፡
 ላዕሉሃ፡ወይቤል
 ዋ፡ለመንት፡ማስ

ቋተክምሪሁ፡ለኔ
 ቡኑ፡ተክለ፡ሃይማ
 ናት፡ጸሎቱ፡ወበ
 ረክቱ፡የሀሉ፡መ
 ስለ፡ፍቁ፡ጎ፡ተክለ
 ሃይማናት፡ለሃለ
 መ፡ዳለም፡አሚን፡
 ወኑ፡በመድረ፡ከ

ተታ፡በሀገር፡ኔን
 ተ፡ትስመይ፡የከ
 ውስ፡በዕለተ፡ዕረ
 ፍቱ፡ለክቡ፡ተክ
 ለ፡ሃይማናት፡ክጠኑ
 ኾሉሙ፡ከጠኑ፡ሀ
 ገር፡ማየ፡ጸሎት፡
 ከመ፡ይት፡በብ፡ላ

The Seventh Miracle. How a stream of water was made to appear in the courtyard of the house of a woman who needed water wherewith to make sweet drink for the festival of Takla Háymanót.

(See chapter VII).



CHAPTER VII.

THE MIRACLE OF THE FOUNTAIN OF WATER.

THE SEVENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CXXVII).

There was in the country of GĒRĀRYĀ a certain woman who [was about] to make *sawâ*¹ (Fol. 192*a*. 1) for the festival of the birthday of our father TAKLA HĀYMĀNŌT, but she became faint suddenly, and she became after the manner of women, and she was unable to fetch the water [which was necessary]; now she was alone [at the time,] and had neither daughter nor son [there]. And she prayed, saying, "O worker of miracles, my father, bring hither to me some one to fetch water [for me], so that I may "make ready for the festival of thy birthday." Soon after this her husband came back from the fields, and she said unto him, "Go and bring a water-pot (Fol. 192*a*. 2) from the courtyard, and if thou findest a man [there] "ask him to fetch me some water;" and when he had gone into the courtyard he found there a fountain of water which was welling up from the ground and flowing round about, and when they saw this they marvelled and were silent with astonishment. Then the man made the preparations according to what his wife shewed him, and when they had completed them the fountain of water was not to be found, and [it disappeared] on the [very] day whereon it was made manifest, and whereon they had drawn water from it. Now the drink [which had been made from the water] was exceedingly [good], and was much sought after (Fol. 192*a*. 3) by those who sat at meat, and it was very pleasant (*or*, sweet) to the taste, [like] wine with sugar in it. Thus our father TAKLA HĀY-

¹ A kind of drink which resembled sweetened ale.



ከ፡ጸ ሐፍነ፡ኩሉ፡
 በከ መ፡አይድዑን፡
 ከብአ፡ይእቲ፡ሀገር፡
 ዘከመ፡ሀይወ፡ድ
 ውያን፡አምኖ፡ጎ፡
 ገሩ፡ቆይክዜኒ፡ይቅ
 ብዓነ፡ቅብዓ፡መን
 ክራቲሁ፡ለአለ፡ተ
 ጋባዕነ፡ከመ፡ንገግ
 ር፡በዐለ፡ልጂቱ፡

ወራድ፡ፋደ ስ፡ለአለ
 ን ስምዕ፡መጽሐ
 ፊ፡ተአምረሁ፡ኦን
 በለ፡ተዋክቶ፡።ጸ
 ሉቶ፡ወበረከቶ፡የ
 ሀሉ፡መከለ፡ፍቁ
 ጎ፡ተክለ፡ሃይማኖ
 ቶ፡ለዓለመ፡ዓለ
 መ፡አሚን፡

፱.ተአምረሁ፡ለአ
 ቡን፡ተክለ፡ሃይማ
 ኖቶ፡ጸሉቶ፡ወበ
 ረከቶ፡የሀሉ፡መከ
 ሉ፡ፍቁቶ፡ተክለ፡ሃ
 ይማኖቶ፡ለዓለመ፡
 ዓለመቆወኮነ፡በም
 ድረ፡መገር፡ተበ
 ሀሉ፡በበይናቲህ
 ሙ፡ከብአ፡ይእቲ፡
 ሀገር፡ንዑ፡ንግበር፡
 ተዝካሮ፡ለአቡን፡
 ተክለ፡ሃይማኖቶ፡
 ለለወርጎ፡ኦከመ፡
 ዝንቶ፡ሐዋርያነ፡ወ
 መምህርነ፡ወጎብ
 ቶ፡በዝንቶ፡መክር፡
 ኩሉ፡ሙ፡ወ፩አም
 ኒህሙ፡ይቤ፡ኦንከ፡
 ኤይቶከሀለኒ፡ዘኦ
 ንበለ፡ኦግበር፡ም



The Eighth Miracle. How some water was turned into olive oil through reading over it the history of the contendings of Takla Häymänöt.

(See chapter VIII).



MĀNŌT wrought a great miracle on the day previously when they made the drink, when they drew water from the fountain. And when water was lacking [at the festival] they brought out some of the water which they had drawn from the fountain that was in the courtyard, and the men of the congregation drank therefrom and marvelled, and ascribed blessing to the holy man. May his prayer protect us for ever and ever! Amen.

CHAPTER VIII.

THE MIRACLE OF THE WATER WHICH WAS TURNED INTO OLIVE OIL.

(Fol. 192*b*. 1) THE EIGHTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CXXVIII).

And it came to pass in the country of KATATĀ, (Fol. 192*b*. 2) in a city which was called YAKWĒSĀ, that, on the day of the death of our father TAKLA HĀYMĀNŌT, all the people of the city brought water of prayer that the Book of the Contendings of the holy man might be read over it; (Fol. 192*b*. 3) and when the reading was ended they all betook themselves to their houses. And among them was a certain maiden who took her water-pot from its stand, and having lifted it up upon her shoulders, she set out to go [to her house]. Now as she was going along the way, some of the water splashed over the lip of the vessel upon [Page 116] her raiment and upon her feet, and she turned herself about, hither and thither, not knowing wherefrom the water was pouring down upon her. And the people said unto her, "Why hast thou spoiled thy [garments] with "the lamp oil?" And again they said unto her, "Dost thou know if thou "didst stand beneath the lamp(?) of the church?" And she said unto them, "I did not stand [there]." Then a certain man looked into the mouth of her vessel, and saw that [the water] had become veritable olive oil;



and when they saw this they said unto the maiden, "Was the lamp of the church alight when thou didst carry out thy water-pot?" And they said unto the keeper of the church, "Prithee look (Fol. 193*a*. 2) and see if it be lighted;" and when they had all looked they found that the lamp of the church had not been lighted. Then, when all the priests had come in and seen the water of the vessel which had become veritable olive oil, they marvelled and held their peace through astonishment. And one of them said, "I was sitting on my seat opposite this maiden and [her] water-pot, and I was listening to the [reading of] the Book of the Contending of our father, and I saw drops dripping into the water-pot from the upper portion of the dome of the church, and I thought that there was a hole in the roof and the drops which came through appeared to me to be (Fol. 193*a*. 3) like drops of rain." Then all those who were afflicted with diseases of every kind gathered together there, and as soon as they had been anointed with that olive oil they were healed of their sicknesses straightway; and they laid up with care that olive oil there so that it might be a means of healing for those who were anointed therewith, and it continueth there unto this day, and it still worketh healings. And now, (Fol. 193*b*. 1) we have written down everything according to what the men of that city have made known to us, and how those who were sick have been healed through the continuance of his (*i. e.*, the holy man's) word; and at this present the oil of his wonders shall anoint us who have gathered together [here] to declare the festival of his birth, (Fol. 193*b*. 2) and especially those of us who listen to the Book of his Miracles without doubting. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŪT for ever and ever! Amen.



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 ዩ፡ በግ፡ ጉግ፡ ወ ካ
 ህናት ስ፡ ኢ፡ ይረ፡ ኢ
 ይዎ፡ ዘኢጊበለ፡ ይ
 ኦቲ፡ ብኢሲት፡ ደ
 ኢምዝ፡ ር፡ ፀት፡ ፍ
 ጠ፡ ነ፡ ወአው፡ ፅኩ
 ት፡ ዘላብኦት፡ በው
 ሣጢ፡ ቢ፡ ታ፡ ደወኦር
 ኦጊት፡ ለካህናት፡ ፍ
 ወገገረቶሙ፡ ኩሉ፡
 ኢምጥንቶ፡ ኢከክ፡
 ተፍጻሚቶ፡ ዘከመ፡
 ኮነ፡ ደረኦሎሙ፡ ብ
 ሁኦ፡ ዘከመ፡ ኮነ፡ ዠ
 ከሐ፡ ኢንከሳ፡ በተኦ
 ምረሁ፡ ለኦሎካ፡ ተ
ክለ፡ ሃይማኖት፡ ኢ
 ኢኩትዎ፡ ለዘይገብ
 ር፡ መንከረ፡ በላፅ
 ለ፡ ቅዱሳኒ ሁ፡ ፍጹ

ቶ፡ ወበረከቶ፡ የሀሉ፡
 ምክለ፡ ገብኦት፡ ተክ

ለ፡ ሃይማኖት፡ ለዓ
 ለመ፡ ዓለም፡ ከሚን፡



፤ ተክምረሁ፡ ለኦሎ
 ካ፡ ተክለ፡ ሃይማኖት፡
 ጸሎቶ፡ ወበረከቶ፡
 የሀሉ፡ ምክለ፡ ፍቶ
 ኦት፡ ተክለ፡ ሃይማኖ
 ቶ፡ ለዓ ለመ፡ ዓለም፡
 ከሚን፡ ወሀለውት፡

ብኢሲት፡ ላረት፡ በኢ
 ሐቲ፡ ሀገር፡ ዘትገ
 ብር፡ ተዝካር፡ ለኢ
 በካ፡ ተክለ፡ ሃይማ
 ኖት፡ ወኮነ፡ በ፩፡ ፅለ
 ት፡ ከመ፡ ታብከል፡
 ላብከተ፡ ለተዝካ

The Ninth Miracle. How the dough of a woman who scoffed at Takla Hāymānōt bred worms, and how the saint dragged her by her hair to the place where she had buried it and made her produce it in the presence of the priests and people. (See chapter IX)



CHAPTER IX.

THE MIRACLE OF THE DOUGH WHICH BRED WORMS.

(Fol. 193*b*. 3) THE NINTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen. (see Plate CXXIX)

And it came to pass that the people of the country of MŪGAR said among themselves, "Come, and let us celebrate the commemoration of our father TAKLA HĀYMĀNŌT each month, for this man was our apostle and teacher;" and they were all like-minded in this matter, and of one opinion. And one of them said, "I am unable to do this unless I can do it in company with (Fol. 194*a*. 1) my wife, otherwise she will depart to her mother's house;" and they said unto him, "What is there to prevent thee [from doing as thou wishest]? Art not thou the head of the woman, even as the Apostle saith? And she shall do that which is good because of thee, and because of it thou shalt not hate her." So they commanded the man to celebrate the day of the saint, and he prepared large masses of flour, and made dough and set it to ferment; and when he had done these things [his] wife returned, and her husband told her everything according to what had happened. Now when the woman heard this she became angry, (Fol. 194*a*. 2) and said unto him, "I know not this man TAKLA HĀYMĀNŌT of whom thou speakest, and I know not why we should do such things for him;" and again she said unto him, "Go thou and tell the men that I am not able to do this, for I have no provisions." And when he had told them, our father TAKLA HĀYMĀNŌT made the dough which was fermenting to breed worms and ereeping things, and as soon as the woman saw this wonderful thing, by reason of her great shame she buried the dough in her house.

And there was a certain woman who (Fol. 194*a*. 3) lived nigh unto



the house of the wife of the man, and who was greatly beloved by our father TAKLA HĀYMĀNŌT, and she was in the habit of celebrating the commemoration of the saint. And he appeared unto her in visible form with many saints, and said unto her, "Go thou and say unto the woman "who liveth nigh to thy house, 'Bring forth that which thou hast hidden "in the midst of thy house, so that all men may see it, and may give "thanks unto the name of my GOD.'" And when the woman had heard this, she said unto one of the saints, trembling as she did so, "O my lord, "tell me, when the woman (Fol. 194*b*. 1) shall say unto me, [Page 117] "Who hath sent thee, what shall I answer her?" And our father TAKLA HĀYMĀNŌT said unto her, "Speak," and having thus spoken unto her he disappeared from before her. Then the woman went away running, and said unto her neighbour, "Hearken unto me, O my sister. This very hour "there hath gathered together to me the army of the monks, each one of "them being adorned with his [proper] raiment, and the appearance of "their faces resembled that of the painting in the church, and in their midst "was our father TAKLA HĀYMĀNŌT. (Fol. 194*b*. 2) And now, hearken "unto me, O my sister. Our father saith unto thee, 'Bring forth that which "is in thy house, in order that thanks may be rendered to the NAME of "my GOD.'" Now when the wife heard these words, she was greatly perturbed, and she said unto her neighbour in a shamefaced manner, "Get "thee into thine own house, for I have nothing whatsoever in my house." Then she rose up and ran into the church carrying incense and lamps, and she said unto the priests, "O my fathers, (Fol. 194*b*. 3) forgive me, "because I have committed a great sin;" and before she could make an end of her words, our father TAKLA HĀYMĀNŌT appeared unto her, even as he had appeared to her neighbour before, with many saints, and he laid hold upon her neck, and seized the hair of her head, and he dragged her out from the church and said unto her, "Did I not tell thee to bring "forth that which thou hast with thee in thy house, so that thanks may be



ረከብዎ፡ካህነ፡እ
 ንዘ፡ኢትውዒ፡ኦ
 ሐቲ፡ክመሥዕር
 ተ፡ርእሱ፡ወኢህሉ፡
 ሳፅሊህ፡ዓ፡ፍ፡ዘእ
 ስት፡ኮፍቁራንዮ፡
 ንዑ፡ንሰብሐ፡ንዑ፡
 ንወድሶ፡ንዑ፡ንባር
 ኮ፡ለእግዚኣብሔ
 ር፡አመሳክነ፡ክመ፡
 ይት፡ፍገረነ፡ተክም
 ረ፡ክቡነ፡ለነበልባ
 ለ፡ክሳት፡ዘረሰዮ፡
 ክመ፡አንተ፡ማይ፡
 ተክቡነ፡ፈድፋዲ፡
 ተሰባሕክ፡ወእፍ፡
 ተነግረ፡መንክራቲ
 ክ፡ኮበሰ፡ኢፈቀድ
 ክ፡ክመ፡ይትነገር፡
 እምኢዓቀብኮ፡ለ
 ውክቶ፡ሕፃን፡ክመ፡

እ.ይብልኦ፡ክሳተ፡
 በማዕከለ፡ክትን፡
 ነጽፋ፡ፍቁራንዮ፡ክ
 መ፡ይጽሕቅ፡ዝንቱ
 ክቡነ፡ይግበሩ፡ሎ
 ቱ፡ተዝካር፡ለዘገ
 ብረት፡ዝካር፡ኦ
 ማዕከለ፡ነበልባል፡
 ክውፅኦ፡ለክገላ፡ወ
 ይክዚኒ፡ፍቁራንዮ፡

ንዑ፡ንግበር፡ተዝ
 ካር፡ለክቡነ፡በፍ
 ሥሐ፡ክመ፡ደብክ
 ነ፡ነበ፡ይነብር፡ው
 ክቶ፡ውከተ፡ገነተ፡
 ተድላ፡ኦ፡ሎቶ፡ወ
 በረከቶ፡የህሉ፡ም
 ከለ፡ፍቁ፡ፋ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 መ፡ዓለም፡ክማን፡



The Tenth Miracle. How a child who wandered into a heated oven was preserved by Takla Häymánót, how he played with the flames, and came out unscathed. (See chapter X).



“ascribed unto the NAME of my GOD? Get thee in this moment, (Fol. 195*a*. 1) and bring it out to me in haste.” But the priests did not see the holy man, and only the woman saw him. Then she ran quickly and brought out that which she had hidden in her house, and she shewed it to the priests, and she related unto them the whole matter, from the beginning to the end, even as it had happened; and they looked at the sour dough and saw that it had bred worms and creeping things by the marvellous power of our father TAKLA HĀYMĀNŌT, and they gave thanks unto Him that doeth wonders through His saints. (Fol. 195*a*. 2) May his prayer and blessing be with his servant TAKLA HĀYMĀNŌT, for ever and ever! Amen. (Fol. 195*a*. 3)

CHAPTER X.

THE MIRACLE OF THE CHILD WHO WENT INTO A FIERY FURNACE.

THE TENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen. (see Plate CXXX)

Now there was in a certain city an excellent woman who used to celebrate the commemoration of our father TAKLA HĀYMĀNŌT, and it came to pass one day that she began to bake some bread (Fol. 195*b*. 1) for the feast of the commemoration of our blessed father; and having placed a large quantity of wood in the furnace and set fire to it, she went to make ready the flour and the yeast, whilst the fire was burning up. And she left her little child there, but when she returned she did not find him, and she ran about hither and thither seeking for him; and she said, “Where hath my child gone? Since I cannot find him either the wild beasts or the dogs must have devoured my child.” Then as there was no sign of him, (Fol. 195*b*. 2) she put her head inside the door of the furnace, at the



same time standing away some distance from it, and she saw her child inside, and said, "It seemeth to me that I see him in the midst of the burning coals of fire." And she cried out with a loud voice, saying, "O father TAKLA HĀYMĀNÔT, dost thou desire that the fire should consume my child? What is there on me (*i. e.*, what offence have I committed) that thou should desire to do [this]?" Now the other folk wished to bring out the child by pouring water [upon the fire], but his mother said unto them, "Let [him] alone, for I am going to put to the test this blessed man, my father. I do not believe (Fol. 195*b.* 3) that he can deliver me from earthly fire only, and I have confidence in him that he will enable me to escape from the fire of heaven also." And the people stood at a distance [from the furnace], and they saw the child dancing up and down in the midst of the fire, and he held fire in his hands, and leaped about according to his wont; and they made a sign to the boy to come out, and to throw down the fire which was in his hands. And he came out to them, crawling upon his hands and his feet, and they found (Fol. 196*a.* 1) that he was unharmed, and that not a single hair of his head had been consumed, and that there was upon him no smell whatsoever of fire.

Come, O my beloved, and let us glorify GOD, come, [Page 118] let us praise Him, come, let us ascribe blessing to the LORD our GOD, and let us speak together concerning the miracle of our father, who made the raging flame of fire to be like water. O father, thou shalt be praised [by us] exceedingly; and yet how can thy wonderful works be described adequately? If thou hadst not wished that the matter should be spoken of, thou wouldst not have protected the child and prevented him from being burned (Fol. 196*a.* 2) by the fire which was in the furnace. And ye may see, O beloved, that our father desireth men to celebrate his commemoration, by the story of the woman who commemorated him, and by his saving her child by bringing him out from the fire. And now, O my beloved, (Fol. 196*a.* 3) come and celebrate the commemoration of



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 አግዚአብሔር:ወ
 አንክርዎ:ለአቡነ:
 ተክለ:ሃይማኖት:
 ገባረ:ተአምር:ወ
 መንክር:ቆበረከቱ
 ይፅቀበነ:ለገብሩ:
 ተክለ:ሃይማኖት:አ:



፲፪ ተአምረሁ:ለአ
 ቡነ:ተክለ:ሃይማኖ
 ት:ጸሎቱ:ወበረከ
 ቱ:የሀሉ:ምስሉፍ
 ቁሩ:ተክለ:ሃይማ
 ኖት:ለሃለመ:ዓለ
 ም:አሚን:ቆወኮነ:
 በመድረ:መገር:
 አንዘ:ይተለሐዩ:
 ሕፃናት:በውከተ:

ሐቅል:ተበ:ይነብ
 ቱ:አራዊተ:ገዳም:
 ተበሀሉ:በበይናቲ
 ሆሙ:አምኮነ:አ
 መ:መጽአ:ነመር:
 ትበነ:ቆወይቤ:፩ክ
 ምኒሆሙ:ለአመ:
 መጽአ:ተበ:የ:ነም
 ር:ወለአመ:አግዘ
 ኒ:በአቡነ:ተክለ:
 ሃይማኖት:አ:ት
 ብልፃኒ:አብሉ:ቆ
 ወአንዘ:ይብል:ዘ
 ንተ:መጽአ:ነመር:
 ወተፅፅነ:ሳፅለ:ሕ
 ፃን:ቆወይቤ:ሉ:ለ
 አቡነ:ተክለ:ሃይማ
 ኖት: አትብልፀኒ:
 ወሶበ:ስምዐ:ስሞ
 ዩንገፀ:ውአቱ:አ
 ርዊ:ወኢተክህሉ:

The Eleventh Miracle. How a crocodile seized an ox, and how being adjured by the name of Takla Häymanöt, his teeth were unable to bite through its skin, and how he brought it to the river bank and set it free. (See chapter XI).



our father with joy, so that he may bring us into the place where he himself dwelleth, that is to say, into the Garden which hath been prepared [for us]. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XI.

THE MIRACLE OF THE CROCODILE AND THE OX.

(Fol. 196*b*. 1) THE ELEVENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen. (see Plate CXXXI)

And it came to pass in the country of GŌYAM, in the land of MŪGAR, that as certain men were bringing some oxen in order to plough up the land on [the day of] the commemoration of our father TAKLA HĀYMĀNŌT, they drew nigh to the river which is called GEYŌN, that is to say, 'ABBĀWĪ; and when they had entered the stream a crocodile came, and seized, and (Fol. 196*b*. 2) carried off one of the oxen. And as the crocodile was taking away the ox, the master of the oxen said, "O my father, thou worker of miracles, art not thou he who in days of old didst lay a ban upon the wild animals? And now, O my father, do thou lay a ban upon this wild beast of the river, for I wish to plough the earth at thy commemoration; and if thou wilt not do this, then thou must love wild beasts more than the bellies of the poor. And who hath laid it upon me to celebrate thy commemoration?" Then (Fol. 196*b*. 3) our father TAKLA HĀYMĀNŌT rebuked the crocodile and told him that he was not to devour the ox, and the teeth of the crocodile would not fasten in the ox, and [they] broke. Now when the crocodile was unable to devour the ox, he dragged him from place to place, and then took him and pushed him out [of the water] opposite MŪGAR, where those who had been driving the ox were con-

ከመ፡ይብልዖ፡ፊወ
 ሶበ፡ኢተክህሉ፡ለ
 በሊዕ፡ወስዶ፡ፀዊ
 ሮ፡ጎበ፡ማጎ፡ፊህ፡።
 ወአምዝ፡ተግብኡ፡
 ስብኦ፡ይኦ፡ሀገር፡
 ከመ፡ይጎሥሥዎ፡
 ለሕፃን፡ወአመ፡ይ
 ረከብዎ፡ለኦ፡መ፡
 ይቅብርዎ፡ፊህሥ
 ዎ፡ወኢረከብዎ፡ፊ
 ወአምዝ፡ረከብዎ፡
 በሣልከት፡ዕለት፡ለ
 ውኦ፡ኦ፡ኦ፡ፊ፡ጸዊ
 ሮ፡በመታከፍቲህ፡
 ሕፃን፡ዘወስዶ፡ፊወ
 ሶበ፡ርኦ፡ሙ፡ለስ
 ብኦ፡ዘኦ፡ኦ፡ኦ፡ጎበ
 ረ፡ሉ፡ሙ፡በፍ፡ፍ፡ጽ
 ሙ፡ከመ፡ዘይብል፡
 ጎሥኦ፡ሕፃን፡ዘወ

ስድኩ፡ወኢተክለ
 ኒ፡ከመ፡ኦ፡ብልዖ፡ፊ
 ወተከኦልዎ፡ለው
 ኦ፡ቶ፡ሕፃን፡ዘከመ፡
 ነበረ፡ፊወይቡሉ፡ሙ
 ኦ፡ምዕለተ፡ወስደ
 ኒ፡ውኦ፡ኦ፡ኦ፡ፊ፡ጸዊ፡
 ኦ፡ከከ፡ትመ፡ጽ፡ኦ፡ኦ
 ጎትሙ፡ነበረ፡ኦ፡ኦ
 ነ፡ተክለ፡ጎይማ፡ፍ
 ት፡ምስሊዩ፡ወይቢ
 ለኒ፡ኦ፡ት፡ፍ፡ራ፡ህ፡ሕ
 ፃን፡ወትገብኦ፡ጎ
 በ፡ኦ፡ኦ፡ከ፡ወአምከ፡
 ወስሚዎሙ፡ዘጎተ፡
 ስብሕዎ፡ለኦ፡ጎ፡ዘ
 ኦ፡ብሕር፡ወወደስ
 ዎ፡ለኦ፡ኦ፡ነ፡ተክለ፡ጎ
 ይማ፡ፍ፡ት፡ወአም
 ይኦ፡ፊ፡ዕለት፡ጎብ
 ጎ፡ተገኘ፡ሆ፡ለለወ

ርት፡፡ጸሎ፡ቶ፡ወበ
 ረከቶ፡የሀሉ፡ም
 ስለ፡ፍቁ፡ተክለ፡
 ጎይማ፡ፍ፡ት፡ለዓለ
 ሙ፡ዓለም፡ኦ፡ማን፡ፊ



The Twelfth Miracle. I. How a panther seized upon a child.
 II How, having been adjured not to eat him by the child, in the name of Takla Háymanôt, the animal carried him home to his village on the third day.
 (See chapter XII).



tinuing their journey; and the ox ran after them in great haste, bowing as he went, as much as to say, "Do not forsake me, for I am coming." And when the men saw him following them, (Fol. 197*a*. 1) they gave thanks unto GOD, and marvelled at our father TAKLA HĀYMĀNŌT, (Fol. 197*a*. 2) who performed miracles and wonders. May his blessing protect his servant TAKLA HĀYMĀNŌT [for ever and ever]. Amen.

CHAPTER XII.

THE MIRACLE OF THE PANTHER AND THE CHILD.

THE TWELFTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen. (see Plate CXXXII)

And it came to pass that whilst some children were playing together (Fol. 197*a*. 3) in a field near the place where wild beasts lived in the country of MŪGAR, they talked amongst themselves, saying, "Suppose that a panther were to come upon us;" and one of them said, "If a panther were to come to me and lay hold upon me, I should say unto him, 'By our father TAKLA HĀYMĀNŌT, thou shalt not eat me.'" And as the child was uttering these words, a panther came and leaped upon him, and the child said unto him, "By our father TAKLA HĀYMĀNŌT, thou shalt not eat me;" and when the animal heard the name [of the holy man], he was frightened, and was unable to devour the child (Fol. 197*b*. 1) and being unable to eat the child, he took him and carried him off to his den. Then the men of that district gathered together to seek after the child and, if they found him not [alive], to bury his bones; but they found him not. Now on the third day they found the panther, and he was carrying on his shoulders the child which he had seized; and when the animal saw the men, he laid the child [Page 119] down on their path, as much as to say, "Receive ye the child

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መንከረ፡ሰብሐ
ዎ፡ለክግዚክብሐ

ር፤ዘይገብር፡መ
ንከረ፡በላዕለ፡ቅ
ዱከኒሁ፡ጳጳሉ፡ቱ፡
ይዕቀበነ፡ከሚንቀ

፲፱ ተክምረሁ፡ኦ
ኦቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበ
ረክቱ፡የሀሎ፡ምክ
ለ፡ኖቱ፡ተክለ፡ሃ
ይማኖት፡ለዓለመ
ዓለም፡ከሚንቀ፡ወ
ዘነ፡በምድረ፡ከም
ሐረ፡ሀለወት፡ኦ
ሐቲ፡ቤተ፡ክርክ
ቲዩን፡ዐገይ፡ኦከ
መ፡ክብርት፡ይኦ
ቲ፡በዕለተ፡ተዝኦ
ኅ፡ለክቡነ፡ተክለ፡
ሃይማኖት፡ከሠር
ገውዋ፡በዘዘዚኦ
ሁ፡ሠርገ፡በዱገ
ጋት፡ኦለ፡ቦን፡ወር
ቅ፡ወብኅ፡ር፤ወነነ
ፉ፡ዘርቢታተ፡ዐ
ንተ፡ክብረ፡በዐለ



The Thirteenth Miracle. How a vulture snatched some meat from the hands of a man, but on being adjured by Takla Hāymānōt he brought it back again.

(See chapter XIII).



“which I carried off, (Fol. 197*b*. 2) and was not able to devour.” And the men asked the child how he had been, and he said unto them, “From the day on which the panther carried me off until ye came, our father TAKLA HĀYMĀNŌT dwelt with me, and he said unto me, ‘Fear not, O child, for thou shalt return to thy father and mother.’” And when the men heard these things they glorified GOD and gave praise to our father TAKLA HĀYMĀNŌT, and from that day onwards they celebrated his commemoration in its proper month (Fol. 197*b*. 3). May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XIII.

THE MIRACLE OF THE VULTURE AND THE MEAT.

(Fol. 198*a*. 1) THE THIRTEENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen. (see Plate CXXXIII)

Now our father TAKLA HĀYMĀNŌT had power to bind not only the ferocious creatures of the river and the wild beasts of the desert, but also the birds of heaven. There was in the country of ʿAMḤARĀ a certain man who was carrying [a basket made of] cords wherein was some meat, and a vulture [swooped down and] snatched it out of his hand; and the vulture having taken it, the man adjured him, saying, (Fol. 198*a*. 2) “O bird, O vulture, I adjure thee by the prayer of our father TAKLA HĀYMĀNŌT that thou eat not my cord[-basket] wherein is the meat.” Then the bird, having ascended into the sky carrying the cord-basket with him, [found that] his beak was fettered and that he was unable to eat the meat which was in the cord[-basket]; and being unable to eat the meat, he flew round and round from one mountain to the other carrying the cord[-basket] with him, and at length he brought it back to the man as if saying, (Fol.



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 የ፡ዘንተ፡፩ብአሲ፡
 ይቤ፡መንት፡ተክ
 ለ፡ሃይማኖት፡አኮ
 ኑ፡፩አመቅዱሳኒ፡
 ለመንት፡ዘንተ፡ዙ
 ሎ፡ሠርጋተ፡ዘታ
 ሠረግው፡በአንቲ
 አሁ፡ወአዘዘ፡የን
 ሥአዎሙ፡ለዲባ
 ጋት፡ወዘንተ፡ገቢ
 ሮ፡ገብአ፡ውከተ፡
 ቢቱ፡ወይአተ፡ጊዜ፡
 አኅዞ፡ቀረተ፡ሥጋ
 ወአዘዘ፡የንድዱ፡
 አኅተ፡ዐቢዮ፡ወአ
 ገዲዱሙ፡ወፅኡ፡
 አግብርቲሁ፡አፍ
 ከ፡ወሶቤሃ፡አኅዞ፡
 ነገርጋር፡ወአንገ

ርገሮ፡በማክክለ፡
 አኅተ፡ወረክብዎ፡
 አግብርቲሁ፡አንዘ
 ይበልዎ፡አኅተ፡ወ
 አመድ፡ሳረ፡ሕቅ፡
 ሞተ፡በውአቱ፡ቀ፡
 ስለ፡አኅተ፡ርእዮ፡
 ዘንተ፡መንክረ፡ዝ
 ንቱ፡በአኪ፡በቃሉ፡
 ሞተ፡ቀረጸመ፡በላ

ፅሊሁ፡ዘተብህለ፡
 በቃል፡አውፅዎ፡ለ
 ሞት፡ወዘተብህለ
 አመቃልክ፡ትጸድ
 ቅ፡ወአመቃልክ፡ት
 ትኳንን፡አሉቱ፡ይ
 ፅቀበነ፡ለኩልነ፡ስ
 ማፅደን፡ለሃለሙ፡
 ዓለሙ፡አሚን



The Fourteenth Miracle. How an unbeliever who scoffed at Takla Häymánöt was burned to death. (See chapter XVI).



198*a*. 3) "Take the cord[-basket] which I carried off, for I am unable to "eat the meat." And when the man saw this he marvelled and was silent through astonishment, and he told the story to his friends, saying, "I hearken, "O ye my friends, our father TAKLA HĀYMĀNŌT had power to restrain "the wild beasts of the desert, and the [rapacious] birds of the air, when "he was in the body, and behold, at this time also, having adjured him "by his own name, he restrained this vulture, and it hath brought back "(Fol. 198*b*. 1) to me my cord[-basket] which it carried off from me, [as] "ye can see." And when they saw this thing they glorified GOD (Fol. 198*b*. 2) Who performeth wonderful things through His saints. May his prayer protect us! Amen.

CHAPTER XIV.

THE MIRACLE OF THE UNBELIEVER WHO WAS BURNED TO DEATH.

(Fol. 198*b*. 3) THE FOURTEENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CXXXIV).

Now there was in the country of ʾAMḤARĀ a great and beautiful church, and on the day of the commemoration of our father TAKLA HĀYMĀNŌT [the people of the city] decorated it with ornaments of every kind, and draped it with silk hangings wherein were woven [threads of] gold and silver, and they laid carpets upon the floor in honour of the festival (Fol. 199*a*. 1) of our father TAKLA HĀYMĀNŌT. And when a certain man saw this, he said, "Who is TAKLA HĀYMĀNŌT? Was he not only one of "the holy men? Why then do they ornament [the church] so splendidly "on his account?" And he commanded that the people should remove the silk hangings, and this having been done he went back into his house. And immediately afterwards an attack of shivering seized his body, and



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 ብኦሲት፡ወሶብ
 ነሥኦቶ፡መ፡መድ
 ር፡ጎዲ፡ጎመ፡ሐ፡
 ፍ፡ፍ፡ፍ፡መ፡ወበካ
 ኒታ፡ተረክበ፡ጎብ፡
 ክንበርዎ፡ወሶብ
 ርክዩ፡ኦ፡መርቶ
 ራዎስ፡ዘንተ፡መ
 ንክረ፡በ፡ሐተ፡ፈ

ደቱ፡ለክቡኑ፡ወዐሉ፡
 በሥላሴ፡ወክንዘ፡
 ይሰመዮ፡ለክቡኑ፡
 ተክለ፡ሃይማኖት፡ገ
 ባራ፡ተክመራት፡ት
 ማልም፡ሶበ፡ጎሥኦ
 ዎ፡ፈደት፡ኦምኦደ
 ዊሆመ፡ክንጊ፡ፎ፡
 ወሀበ፡ሰነዳደን፡ወ
 ለክህናት፡ጸሎቱ፡ይ
 ፅቀበኑ፡ከሚን፡

፲፯ ተክመራ ሆ፡ለ
 ክቡኑ፡ተክለ፡ሃይማ
 ፍት፡ጸሎቱ፡ወበ
 ረክቱ፡የሀሉ፡ምስ
 ለ፡ፍቱ፡ተክለ፡ሃ
 ይማኖት፡ለዳለመ፡
 ዓለም፡ከሚን፡ወ
 ኮኑ፡በምድረ፡ክም
 ሐራ፡፩፡በኦሲ፡በፅ
 ዓ፡ርክሶ፡ብፅዓተ፡
 ለክግዚክብሐር፡
 ክመ፡የሥምር፡ወ
 ኪደውስብ፡ብክ
 ስተ፡ተዘኪር፡ዘ
 ይቤ፡ሐጥርዮ፡ዘሰ፡
 ክውስብ፡ይሂሊ፡
 በዘዩሥምራ፡ለብ
 ኦክቱ፡ወዘሰ፡ኪደ
 ወስብ፡በዘዩሥም
 ር፡ለክግዚክብሐ
 ር፡ወፈቀደ፡ይመን



The Fifteenth Miracle. How some soldiers who stole the meat and drink which Mercurius had prepared for the festival of Takla Häymanöt were made by the saint to restore them. (See chapter XV).



he commanded his servants to light a large fire, and when they had done so they went out of the house; and straightway a fit of epilepsy came upon him, and it caused him (Fol. 199*a*. 2) to fall into the fire. And his servants found him there with the fire consuming him, and after a short time the man died of the wounds which were caused by the fire. Now consider ye this wonderful thing, and how this man died through his own words; and in him was fulfilled (Fol. 199*a*. 3) that which is [Page 120] said, "Through the voice (*or*, word) He called him to death;" and consider also that it is said, "By thy words thou shalt be justified, and by thy words thou shalt be judged." May his prayer protect all of us who are listening [here], for ever and ever! Amen.

CHAPTER XV.

THE MIRACLE OF THE RESTORATION OF THE BREAD AND SWEET DRINK WHICH HAD BEEN STOLEN BY THE SOLDIERS.

(Fol. 199*b*. 1) THE FIFTEENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CXXXV).

There was a certain monk, who was a righteous man and a fearer of GOD in the country of 'AMḤARĀ, whose name was MARKŌZĒWŌS (MERCURIUS), and he loved our father TAKLA HĀYMĀNŌT, and he celebrated his commemoration according to the means in his power. And it came to pass that one day he sent to his kinsfolk, saying, "On the twenty-fourth day of the month TĀKSHĀSH (Fol. 199*b*. 2) [the festival of] the birth of our father TAKLA HĀYMĀNŌT will take place, [therefore] prepare ye bread and sweet drink for us to give to the priests and the poor." Now whilst they were carrying [the bread and the drink] to the priests, certain soldiers, who were servants of the king, carried them off. And when ABBĀ MERCURIUS heard this, he said, "O worker of miracles, my father TAKLA



ራንዩ፡ከመ፡ደወ
 ዎ፡አቡነ፡ለዝንቱ፡
 ብክኪ፡ከምዓለም፡
 በገርማ፡ክርዌ፡መ
 ደንግጽ፡በከመ፡ደ
 ወዎ፡አገዚ ክነ፡ለ
 ጳውሎስ፡በድንግ

ደ፡መብረቅ፡። ጸሎ
 ቱ፡ወበረከቱ፡የሀ
 ሉ፡ምከለ፡ፍቱሩ
 ተክለ፡ሃይማኖት
 ለዓለመ፡ዓለም፡
 ክሚንቶ

፲፯ተኛ ምሪ ሆ፡ለ
 አቡነ፡ተክለ፡ሃይ
 ማኖት፡ጸሎቱ፡ወ
 በረከቱ፡የዘሉ፡ም
 ከሉ፡ፍቱሩ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 መ፡ዓለም ክሚን፤
 ወኮነ፡በምድረ፡ክ
 ምሐራ፡ነበረቅ፡።
 ክሐቲ፡ብክኪት፤
 ክንዘ፡ትሃይር፡በ
 ሕማመ፡ወሲድ፤
 ስሙነ፡መዋፅሐ፡ቀ
 ራዮ፡ፅዒሳ፡ውከቲ፡
 ማሳበና፡ክንዘ፡ኢ
 ዩወፅኦ፡ወክም
 ብዝኃ፡ሕማማ፡ት
 ክገዝ፡በክግብሃ፡
 ከማዩ፡ወምድረ፤ወ
 ትክውነ፡ከመ፡ም
 ውት፡። ወኮ.ሃ.ር



The Sixteenth Miracle. I. A man who had vowed himself to the monastic life wished to take a wife, and was attacked by a panther which threatened to devour him in consequence.

II. The man repents and receives absolution from Takla Hāymānōt.

(See chapter XVII).



“HĀYMĀNŌT, let thy wonderful power be made manifest this day; it is not for the sake of the bread that I care, but only that the men of ʿAMḤARĀ may not say, Why did not the worker of miracles (Fol. 199*b*. 3) himself perform a miracle when the envoys were carrying off the bread and the drink which had been made for the festival of his birth?” Thereupon all those who had carried off the bread and the drink were restrained, and they lost their hearts (*or*, appetite), and were unable to eat; and moreover, although the royal envoys and servants wished that their loads of bread and drink might depart, the earth laid hold upon them, and held them back, and the earth helped our father TAKLA HĀYMĀNŌT, even as it is written, “And the earth (Fol. 200*a*. 1) became a helper to that woman.”¹ And when the earth had taken up the burdens which they had left, they went on their way, and on the morrow the loaves of bread and drink were found at the place where they had been laid formerly. Now when ABBĀ MERCURIUS saw this wonderful thing which took place on the day of the birth (Fol. 200*a*. 2) of our father, he spent the day in praising the TRINITY, and he gave to our father TAKLA HĀYMĀNŌT the name of “Worker of miracles,” for he had rescued the bread and the drink from the hands of the thieves the day before, and had given them to the poor and to the priests. May his prayer preserve us [for ever and ever]! Amen.

CHAPTER XVI.

THE MIRACLE OF THE PANTHER AND THE MONK.

(Fol. 200*a*. 3) THE SIXTEENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CXXXVI).

There was in the country of ʿAMḤARĀ a certain man who had vowed

¹ Revelation xii. 16.



himself to GOD, in order to perform His good pleasure, and he did not marry a wife because he remembered that which the APOSTLE saith, "Who-soever is married thinketh of that which will give pleasure to his wife," and "he who is unmarried thinketh of that which will give pleasure to GOD." Now this man wished to become a monk (Fol. 200*b*. 1) in the house of our father TAKLA HĀYMĀNŌT, but having agreed within his soul that he would do the will of GOD, the Hater of that which is good sowed seed in his heart, and the seed was evil, and after [he had taken his] vows he wanted to marry a wife. And it came to pass one day that as he was going by himself along a road in the open country, a wild beast of the desert, that is to say a panther, leaped upon him, and hurled him to the ground that he might devour him; (Fol. 200*b*. 2) and the monk adjured the beast, saying, "By our father TAKLA HĀYMĀNŌT, do not eat me." Now when the panther heard the adjuration he crouched down in consternation, and lay across the body of the monk for three days and three nights, and the monk himself became like a dead man. And on the third night our father TAKLA HĀYMĀNŌT appeared to him in a vision of the night, and said unto him, "Why hast thou relinquished that which thou didst vow with thy mouth concerning the monastic life? This wild beast which croucheth over thee doeth so by the command of GOD (Fol. 200*b*. 3). And now he shall be lifted up from on thee, but [Page 121] halt not between two opinions in future, and let not thy career be an uncertain one. My son, that which thou hast vowed with thy mouth pay." Now when the morning came the wild beast lifted itself off him, having fulfilled the appointed time of three days, according as it had been commanded, and then that monk went into the house of TAKLA HĀYMĀNŌT, and he became an excellent and strenuous follower of the ascetic life, and performed good works of every kind. Observe ye, O my brethren, (Fol.

¹ 1 Corinthians vii. 33.



ዘኮነ፡በመፈረ፡ክ
 መሐራ፡፤ወበኩሉ፡
 ን፡አህጉር፡በመረ፡
 ተ፡መቀብረህ፡፤ወ
 ጸማ፡ቆቱ፡ዘከመ፡
 ወህገን፡ለመካናት፡
 ወሉዮ፡፤ወዘከመ፡
 ራ፡ወኮን፡ለክለ፡፤ፈላ
 መማ፡በጊዜ፡ወሉ
 ድ፡ወዘከመ፡ወህ
 ገመ፡ለሕ፡፤ፊዋን፡
 ዘርአ፡፤ወዘከመ፡
 ራ፡ወሐመ፡ለድወ
 ያን፡፤ወዘከመ፡አጥ
 ፍኑመ፡ለክራዊ፡
 ተ፡ገዳመ፡ወለክራ
 ዊተ፡ከርሥ፡ዘኪ
 ይትከህል፡ይቅትል
 ምሙ፡ዘክንበለ፡ይ
 ከተዩ፡መረረ፡፤ወለ
 ኩሉ፡ዘገብረ፡ተክ

መረ፡አቡን፡ተክለ፡
 ሃይማኖት፡በመ
 ራተ፡መቀብረህ፡
 ወጸማ፡ቆቱ፡ኪይት
 ከህል፡ይትልቀኑ

ሞ፡ወኪይትከህ
 ል፡ይንግርዎ፡በበ
 ገኡ፡ጸሎቱ፡ይፅ
 ቀበነ፡ለገብረ፡ተክ
 ለ፡ሃይማኖት፡ከጸ፡



The Seventeenth Miracle. I. A woman who is suffering from birth-pangs drinks water containing dust from Takla Häymänöt's grave, and brings forth her child easily.
 II. A barren woman drinks water containing dust from the saint's grave, and straightway conceives.
 III. She brings forth her child.

(See chapter XVII).



201*a*. 1) that our father led this man away captive from the world by means of fear of that terrible wild beast, in the same way that our LORD led away captive PAUL by means of fear of the lightning¹ (Fol. 201*a*. 2). May his prayer and blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever. Amen.

CHAPTER XVII.

THE MIRACLES OF THE WOMAN IN CHILDBIRTH AND THE BARREN WOMEN.

(Fol. 202*a*. 3) THE SEVENTEENTH MIRACLE OF OUR FATHER TAKLA HÄYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever! Amen (see Plate CXXXVII).

Now there lived in the country of 'AMĪARĀ a certain woman who was suffering grievously from the pains of childbirth, for the child in her womb had drawn nigh to the birth, but had continued unborn for eight days, and it could not come forth [into the world]; and by reason of her exceedingly great pain she clutched at the heavens and the earth with her fingers, and she became as one dead. And at that time [her husband] saw (Fol. 201*b*. 1) a monk journeying along the highway of the city of RÔH, and he laid hold of him, and said unto him, "O holy father, hearken unto us, for there is at this very moment a woman dying in the agonies of childbirth; read thou on her behalf [a passage from] the BOOK." And he said unto the people, "I am not a priest, and I have no knowledge of the BOOK; nevertheless I have it in my power to give you salvation. When I was travelling round about in the mountains wherein the monks live I came to DABRA LĪBÂNÔS, where is the grave of (Fol. 201*b*. 2) our father TAKLA HÄYMÂNÔT, so that I might salute [the saint]. From

¹ Acts of the Apostles ix. 3, 4.



"this place I brought away some dust [which was taken from] the place "where one of the legs of the holy man was broken. [Here is some of it, "take it] and give it to the woman, and let her believe in him, and put it "in water over which a prayer to him hath been said." Then they gave the woman the dust and water in the way which the monk had commanded them [to do], and at the time of giving birth the dew of mercy [came upon her], and she brought forth [her] child without any pain whatsoever.

And when a certain woman, who was barren, heard this, she said, "I, even I, also shall obtain a child;" and she asked [the monk] give her some of the dust, and he did so, (Fol. 201*b*. 3) and she drank it [in water], so that GOD might work a miracle by means of His saints. Then straight-way her womb, which had remained closed, was opened, and she conceived and gave birth to a child, and called his name "ṢABLA TAKLA "HĀYMĀNŌT." And there was also another woman who had been barren, who said, "Did not I also find (*or*, obtain) the dust of his grave on the "day of his commemoration [with my] bread? And when I had eaten it "the holy man opened my womb, and gave me a child." Thus having eaten [the dust] she obtained a child. Now this happened (Fol. 202*a*. 1) in the country of 'AMḤARĀ, and [similar things took place] in all countries through the dust of the grave of our father and of his cell; by means thereof he gave children to barren women, and he gave relief unto women who suffered pain at the time of childbirth, and he gave seed to eunuchs, and he healed the sick, and he destroyed the wild beasts of the desert, and the wild beasts of the belly, which it is impossible to slay without drinking bitter herbs. And it is impossible to count (Fol. 202*a*. 2) the number of the miracles which our father (Fol. 202*a*. 3) TAKLA HĀYMĀNŌT performed by means of the dust of his grave and the dust of his cell, and it is impossible for any man to narrate them [all] to his neighbour.



ተፈጸሟ፡፱ አው
ራጌ፡በ ከመ፡ይቡ
ሎ፡ክርኤል፡መ
ልክክ፡ለፅዝራ፡ነ

ቢይ፡ጌሎቱ፡ወበ
ረክቱ፡የሀሎ፡መከ
ለ፡ፍቁቶ፡ተክለ፡ሃ
ይማናት፡ለዓ፡ዓክ፡

፲፱ ተክምሪ ሆ፡ለ
ክቡኑ፡ተክለ፡ሃይ
ማናት፡ጌሎቱ፡ወ
በረክቱ፡የሀሎ፡መ
ከለ፡ፍቁቶ፡ተክለ፡
ሃይማናት፡ለዓለመ
ዓለም፡አሚን፡ወ
ሀሎ፡፱ ብክክ፡በሀ
ገረ፡ወረብ፡ዘይገ
ብር፡ተዝካር፡ለክ
ቡኑ፡ተክለ፡ሃይማ
ናት፡ወኮኑ፡በፅለ፡ፈ
ድፋድ፡ወሎ ለዮ፡ክ
መኑ፡አንከሳሁ፡ዘ
ይከውን፡ለተዝካ
ረ፡ክቡኑ፡ተክለ፡ሃ
ይማናት፡ወሠርዐ፡
ክግብርተ፡ወክክ
ማተ፡ወኮኑ፡፱ ፅለ
ተ፡በፅለተ፡ተዝካ
ት፡ለክቡኑ፡ሀለወ፡



The Eighteenth Miracle. I. A woman drinks rain water which fell on the day of Takla Häymänöt's festival.
II. She brings forth the child which had been conceived three years and seven months previously.
(See chapter XVIII).



CHAPTER XVIII.

THE MIRACLE OF THE WOMAN WHO CONCEIVED AFTER DRINKING RAIN WATER.

(Fol. 202*b*. 1) THE EIGHTEENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen (see Plate CXXXVIII).

And there dwelt in the city of RÔH a certain woman who had been with child for three years and seven months, and when the body of the child that was in her womb would not come to the birth, [Page 122] she said, "I have heard that the dust of the grave of my father TAKLA HĀYMĀNÔT will make children to come forth from the womb, and that it giveth (Fol. 202*b*. 2) children unto barren women. And even though I cannot obtain dust from his tomb I will put my faith in his prayer on the day [of the commemoration] of his death, and I believe that he will pour down rain, and that the rain of mercy shall come upon me, and that when I have drunk [some of] it, he will bring to the birth the bone of the child which is in my womb." Now on that day the rain did not fall heavily, but only in the form of a light shower, and the woman set a bowl outside her house and caught a small quantity of rain, that is to say, enough for one drink, and having drunk the rain in firm belief at one draught, and without setting the bowl down on the ground, the pains of childbirth seized her, (Fol. 202*b*. 3) and she gave birth to a child of beautiful form and appearance. And because the child had remained in the womb for three years and seven months, they found that he had cut his teeth, which was a marvellous thing that had been done by GOD, Who worketh miracles by means of His saints. Now this woman had added to the [proper] period of her being with child two years and ten months, although it is impossible for other women to add even one day to



ክ፡አትመደጥ፡አነ፡
 ጽ፡ጊሐ፡ኒ፡ኩልከመ፡
 በታሕተ፡ይክቲ፡ፅ
 ፅ፡ወክመዝ፡ሶበ፡
 ክግብክመ፡ለክግ
 ብርቲህ፡ውስተ፡
 በ፡ቶ፡ወ፡፩፡ክመኒህ
 መ፡ክልህ፡በዲዲ
 ሁ፡ክንዘ፡ይብል፡ኩ
 ስብክ፡ዘቲ፡በ፡ት፡ክ
 መ፡ብክመ፡ስዋ፡
 ተሳዩወኒ፡መቀ
 ነተ፡ወወዲክመ፡
 ክግዝዎ፡ወክግብክ
 ዎ፡ጎበ፡ክግዘክመ፡
 ወሶበ፡ቅመ፡ቅድ
 መ፡ክግዘክ፡ደንገ
 ፀ፡ወጸልመ፡ገኡ፡
 ወተፈ፡ትሐ፡መሊሊ
 ተ፡ሐቋሁ፡ወተጉ
 ድክብረኪሁ፡ፍወ

ይበሉመ፡አንስ፡
 መስለኒ፡ዘክሠይ
 ጥ፡ዘንተ፡መቀነተ፡
 ውስተ፡ካልክ፡ሀገ
 ር፡ወዘክመ፡ተመ
 የጥኩ፡ውስተ፡በ
 ትነ፡ከደክመርኩ፡
 ወስሚዎመ፡ዘን
 ተ፡ተክመረ፡ዐበ

የ፡ስብሕዎ፡ለክግ
 ዘ፡ክብሒር፡ወክ
 ስተብ፡ፅክዎ፡ለክቡ
 ነ፡ተክለ፡ሃይማኖ
 ት፡ብ፡ፀ፡ፅ፡ጸሎቱ፡
 ወበረክቱ፡የሀሉ፡
 መስለ፡ገብኩ፡ተ
 ክለ፡ሃይማኖት፡ለ
 ዓለመ፡ዓለም፡ክት



The Nineteenth Miracle. I Takla Häymänöt tells a man of Warab where his servants have hidden the things they have stolen.
 II The man of Warab finds his goods and his servants where the saint had told him.
 (See chapter XIX)



their period when the nine months (Fol. 203*a*. 1) have been fulfilled, even as the angel 'ÛR'ËL spake unto EZRA the Prophet, (Fol. 203*a*. 2). May his prayer and blessing be with his beloved TAKLA HÄYMÂNÖT for ever and ever! Amen.

CHAPTER XIX.

THE MIRACLE OF THE RESTORATION OF THE POSSESSIONS OF THE MAN OF WARAB.

(Fol. 203*a*. 3) THE NINETEENTH MIRACLE OF OUR FATHER TAKLA HÄYMÂNÖT. May his prayer and blessing be with his beloved TAKLA HÄYMÂNÖT for ever and ever! Amen (see Plate CXXXIX).

There was a certain man in the city of WARAB who was in the habit of celebrating the commemoration of our father TAKLA HÄYMÂNÖT; now he was exceedingly rich, and he set apart certain animals from his flocks and herds for the commemoration of TAKLA HÄYMÂNÖT, and he ruled over menservants and maidservants. And it came to pass that this man was (Fol. 203*b*. 1) in the church on one of the days of the commemoration of our father, and he was reading the Book of the Contendings of the holy man, when the people came and told him, saying, "Thy menservants and thy maidservants have all run away, and they have carried off all the furniture which was in thy house, and they have left behind nothing, not even the skirt wherein thy wife arrayeth herself." And when the man heard these words he said, "Wherefore hath this thing come upon me? I will continue to read concerning his wonderful acts, and then I shall know what he will do about his menservants, and his maidservants, and the furniture of his house;" so he completed the celebration of the commemoration of our father, and came to his house. (Fol. 203*b*. 2) And as he was about to go to sleep, he said [to the saint], "In respect of thy

¹ II Esdras iv. 40.



“menservants, and thy maidservants, and thy property, which thou thyself hast willed to give him, what is it incumbent on thee [to do]? Who will celebrate thy commemoration [if such things happen to him]? Do thou thyself consider this thing.” And having said these words to our father he fell asleep.

And that very night our father TAKLA HĀYMĀNŌT appeared unto the man and said unto him, “Rise up in the morning, and set out on thy way, and thou shalt find all [thy servants and possessions] under such and such a tree.” And when the morning had come, the man saddled his ass and set out to seek his servants (Fol. 203*b*. 3) in the place where our father had told him, and he found them all gathered together under the tree, and they were carrying his goods on their backs, but they were staggering about and feeling their way by touching the ground, because their eyes had become blind; then having turned themselves round in the direction of his house their eyes were opened, and having counted his servants the man found that not one of them [was wanting]. And he said unto them, “Where hath such and such an one gone?” And they said unto him, “He hath taken the skirt and hath gone to buy some sweet drink for us, and he said unto us, (Fol. 204*a*. 1) ‘Wait ye all here under this tree until I come back.’” And when the master of the house had brought his servants into the house, one of them cried out in the courtyard thereof, saying, “O ye people of this house, if ye have any sweet drink sell me some to the value of a skirt;” then when the servants had gone out, they seized him, and brought him in to their lord. Now when that man stood up before his lord he was greatly frightened, and his face became black, and the muscles (*or*, members) of his loins were relaxed, and his knees trembled; and (Fol. 204*a*. 2) he said unto them, “I thought that I should sell this skirt in some other city, and how I came to return to our house I have no knowledge whatsoever.” And when the men heard this great miracle (Fol. 204*a*. 3) they gave praise [Page 123] to GOD, and they



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The Twentieth Miracle. How Takla Hāymanōt appeared above the beam of the church whilst a rainbow rested on it for three hours.

(See chapter XX).



ascribed blessings unto the blessed man our father TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his servant TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XX.

THE MIRACLE OF THE RAINBOW WHICH RESTED FOR THREE HOURS OVER THE CHURCH.

(Fol. 204*b*. 1) THE TWENTIETH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (Plate CXL).

Now on the day of the commemoration of the death of our father TAKLA HĀYMĀNŌT in the country of GŌYAM, a mighty miracle was made manifest unto the men of the city, who were gathered together to celebrate the commemoration of the holy man, for a rainbow rested itself upon the dome of the church; (Fol. 204*b*. 2); the middle portion thereof surrounded the beam of the church, and on the upper part of the beam the form of a white cloud made itself visible, and it took up its place there. Then the men marvelled at the rainbow and also at the sweet smell which was there, and one of the saints who was looking on with open eyes said, "I see our father TAKLA HĀYMĀNŌT sitting upon the white cloud above the beam of the church, and he is blessing our city with his hands." And he spake unto them again, saying, "Behold, our father was descending from his seat, and he went round (Fol. 204*b*. 3) about us in the form of clouds of incense, and he blessed each one of us." And he spake unto them again, saying, "Behold, our father went up into the heavens after he had made an end of blessing [all] those who were gathered together here this day in the church." And when he had said these words the rainbow, which had been stationary there from the early morning until the third hour of the day, removed itself; and having seen this the men marvelled,



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 ምባሕረ፡ኤርትራ፡
 ጸሎቱ፡ይፅቀብኑ፡አ፤



The Twenty-first Miracle. How Abbā Zacharias caused the monks to pass through the waters of a river in flood on the day of the festival of Takla Häymänöt.

(See chapter XXI).



and were silent with astonishment. Then they glorified GOD and ascribed blessings unto our father TAKLA HĀYMĀNŌT, (Fol. 205*a*. 1) because he had blessed them openly and had gone round about among them in the form of clouds of incense. (Fol. 205*a*. 2) May his prayer and his blessing be with his servant TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XXI.

THE MIRACLE OF THE PASSAGE THROUGH THE WATERS OF THE RIVER
IN FLOOD.

(Fol. 205*a*. 3) THE TWENTY-FIRST MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (Plate CXLI).

There was in the city of 'ANSĀT a son of our father TAKLA HĀYMĀNŌT whose name was ABBĀ ZAKĀRYĀS, and he was a righteous man, and a fearer of GOD, [and he occupied himself] in every kind of good work; and as for his aseetic life he was not a single day with our father MARAH KRĒSTŌS, and it was he who began (Fol. 205*b*. 1) to celebrate the commemoration of our father TAKLA HĀYMĀNŌT in the city of 'ANSĀT. And he made [ready] three bushels [of flour] for the bread, and three large vessels of fruit-wine, of the kind called *meshasha*, and he commanded three men to bake the bread, and three men to draw water, and he said, "Let none come hither except those who are to minister, so that the blessing of our father TAKLA HĀYMĀNŌT may descend upon you." Now they laboured in this manner from the time of the third hour of the night until (Fol. 205*b*. 2) the ninth hour of the [following] day, and even then the work was not ended. And there descended upon him the blessing of our father TAKLA HĀYMĀNŌT, even as ABBĀ ZAKĀRYĀS said, and the loaves of bread and the wine were without end, and [the people were so



many that] they lacked places whereon to sit. This was the first miracle which our father TAKLA HĀYMĀNŌT wrought [in] the city of 'ANSĀT. And when the men of the city saw this wonderful and miraculous thing, they celebrated his commemoration, and on the day of the commemoration of our father TAKLA HĀYMĀNŌT they slaughtered (Fol. 205*b*. 3) oxen, and sheep, and young goats in commemoration of our father TAKLA HĀYMĀNŌT; now the number of the kids of the goats which were slaughtered was two or three hundred.

And it came to pass on one of the days of the commemoration of our father, that there were there present the sons of ABBĀ ZAKĀRYĀS whom he had begotten in the Spirit, and their house was situated on the other side of the river, [Page 124] and they were not able to carry the bread and wine across the river because it was full of water. And when ABBĀ ZAKĀRYĀS heard [this], he rose up and went to the river that he might see by what means the river (Fol. 206*a*. 1) might take them [over], and standing on the brink of the river he prayed the [following] prayer, and said, "O father, my father, entreat thou thy GOD that He may divide this "river even as He divided the SEA OF ERYTHREA, and the river JORDAN;" and straightway the river was divided, and all his children passed over laden with [the things necessary] for the commemoration of our father. And when all the children of ABBĀ ZAKĀRYĀS had passed over, and had gone forth from the bed of the river, immediately the river (Fol. 206*a*. 2) returned [to its former condition], and filled [its bed] up to the very edge thereof. And when the men of the city saw this great miracle, and how the river had made a way for [the monks] to carry over wine and bread for the celebration of the commemoration of our father TAKLA HĀYMĀNŌT, (Fol. 206*a*. 3) they glorified GOD, saying, "Let us praise the glorious GOD, "Who is [meet to be] praised, even as the children of ISRAEL praised "[Him] when they had come forth from the SEA OF ERYTHREA." May his prayer protect us! Amen.



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The Twenty-second Miracle. I. A vulture carries off a cock which was intended for the festival of Takla Häymánöt, and brings it back again.

II. Certain soldiers kill and cook some of the descendants of the cock, but they come to life again (See chapter XXII).



CHAPTER XXII.

THE MIRACLE OF THE HEN OF THE WIDOW OF 'ANGŌT.

(Fol. 206*b*. 1) THE TWENTY-SECOND MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (Plate CXLII).

Hearken, O my beloved, how our father TAKLA HĀYMĀNŌT wrought a great miracle like the APOSTLES and MARTYRS. There was a certain woman who was a widow in the city of 'ANGŌT, and she was a faithful follower of 'ABBĀ ZAKĀRYĀS; now she was a poor woman, and she possessed nothing whatsoever. And it came to pass one day that she went into the (Fol. 206*b*. 2) market to buy a hen wherewith to celebrate the commemoration of our father TAKLA HĀYMĀNŌT, and on the very day whereon she bought it, a vulture carried it off. Then she adjured the vulture, saying, "O thou vulture, I adjure thee by our father TAKLA HĀYMĀNŌT not to eat my hen which [I have bought] to present at the commemoration of my father;" and the vulture brought the hen back to the woman on the eighth day, even as she had adjured him [to do], and he had not been able to eat it.

Now that hen produced a great number of chickens, (Fol. 206*b*. 3) and the woman made them ready for the commemoration of our father TAKLA HĀYMĀNŌT. And it came to pass one day that certain of the soldiers of the king took up their abode in that city, and [their] servants carried off some of the chickens of this hen. And the woman said unto them, "My lords, I tell you that ye should not do this thing, for ye will not be able to eat the chickens, because they belong to my father TAKLA HĀYMĀNŌT;" nevertheless, the soldiers took the chickens, and because of their strength they carried them off. Then the woman spake unto them again, saying, (Fol. 207*a*. 1) "I have no strength [to prevent you], but my



"father is a mighty one, and he shall judge betwixt me and you." And the men took the chickens and set them on the fire to boil in a cooking pot, and they threw in it some salt, and some oil, and made them savoury with condiments, and when the time for supper had arrived, they wished to open the cover of the cooking pot, but it refused to be removed from the vessel: and because of the difficulty of removing it, one of the men put near his hand in order to lift out the carcasses of the chickens, and straightway his fingers (Fol. 207*a*. 2) became fettered (*or*, tied together), and he became helpless, and his whole body was beaten as with blows. Then he cried out with a loud voice, saying, "The woman who owned these chickens hath worked upon me with magic, for she spake to me with many words "when I took away her chickens." And when some of them had gone they brought the woman [there], and they said unto her, "Speak, and un-fetter that which thou hast bound fast by thy magic;" and she said unto them, "I am not one who can bind fast [by magic], but the handmaiden "of him that worketh miracles, namely, TAKLA HÄYMÂNÔT." (Fol. 207*a*. 3) And when the officer of the king heard her mention the name of the worker of miracles, that is to say, of [our] father, he said unto the woman, "If thy father be a worker of miracles, let him take back for thee thy "chickens which are in this cooking pot," and at the same time he gave the men orders to beat her, so that she might be made to unbind that which she had fast bound by her magic. Then straightway the woman wept, saying, "O my father TAKLA HÄYMÂNÔT, thou who workest miracles, "what hath become of thee this day? Thou knowest that I am not a "sorceress (Fol. 207*b*. 1). O my father, take away for me these chickens, "[Page 125] so that thine handmaiden may not die." And when the woman said these words, the chickens rose up alive and came forth out of the cooking pot, and they flapped their wings, and flew up into the air, and departed in the direction of their home; and they uttered cries as much as to say, "Glory be to GOD Who hath raised us up after we were dead."



Now when the soldiers of the king saw [this], they were afraid, and were in great consternation, and they became like unto dead men (Fol. 207*b*. 2); and the woman went back to her house uttering blessings on her father, and she found the chickens in the place where they lived [before]. And these same chickens produced very many chickens, and their offspring survive until this very day, and the people prepare them for the commemoration of our father TAKLA HĀYMĀNŌT (see Plate CXLII).

O my beloved, do ye not perceive how difficult was the work which our father wrought in raising from the dead chickens which had been boiled? Verily, verily, our father TAKLA HĀYMĀNŌT was a worker of miracles. (Fol. 207*b*. 3) O my beloved, come ye and rejoice in GOD, and cry aloud with words of joy unto our LORD, and let us come before His face in faith, and let us sing a psalm unto Him with gladness. For great is the work of the LORD our GOD, Who hath led us into the light of this our father TAKLA HĀYMĀNŌT, and Who hath protected us by the hand of our good and wise shepherd from the mouth of the ravening wolf. And let us all say together, "Glory be to the FATHER, and to the SON, and to the HOLY GHOST, (Fol. 208*a*. 1) Who shall be praised continually, in the "East, and in the West, in the North, and in the South, and in every place "which the heart can imagine, for ever and ever. Amen."

[Here] endeth the Twenty-second Miracle of our father TAKLA HĀYMĀNŌT, for we count it as the twenty-second in the series [of his miracles]; and had we not done so we should not have written down so many of his numerous miracles.

And now this man, our father, who raised up to life the chickens, which were dead and had been boiled, shall raise us up, (Fol. 208*a*. 2) and shall deliver us from the death of sin, and he hath the power to deliver on this day, which is the day of his birth, those who have gathered together to hear his miracles and to praise him. And on this day, which is the day of his birth, may he grant his own peace unto us who wait upon him, that



is, to each of us whose name hath been proclaimed, and he shall sanctify us, and shall bless us with his right hand which is stretched out. And, moreover, when our soul shall go forth we shall not stand up naked, and he shall wash away our impurity in the water of life, and having made [us] clean, he shall make us to inherit his city, and shall guide us into it, (Fol. 208*a*. 3) even as JOSHUA made the children of ISRAEL to inherit [the promised land], and brought them into JERICHO, for ever and ever. Amen.

Here endeth the Book of the Miracles of our father TAKLA HĀY-MĀNŌT of Ethiopia, the new Apostle, and it shall be read on the day of his birth, which is the twenty-fourth day of the month TAKISHĀSH. May his intercession make the ship of our souls to attain to rest and to a harbour of refuge, and may the destroying power of the winds neither make it to toss about nor wreck it; and may his intercession preserve (Fol. 208*b*. 1) from all evil his servant TAKLA (Fol. 208*b*. 2) HĀYMĀNŌT for ever and ever! Amen.

(Fol. 208*b*. 3) In the NAME of GOD ALMIGHTY, the GOD Who is the LORD of the universe, Who hath made the heavens to be a canopy for the earth, and like a tent which He hath suspended over it; Who hath made the earth ready [to be inhabited, and hath removed] the darkness which was over it, and hath divided it into seven parts, and hath made the trees which bear fruit to put forth blossoms and fruit, each according to his kind; Who hath made the seven divisions of the earth to form a trough for the waters; Who planted trees for ADAM in the GARDEN, each [bearing fruit] possessing a taste after its kind; Who gave ADAM permission to eat of all of them except of one tree which was in the midst of the GARDEN, (Fol. 209*a*. 1) but of this one tree he did eat, and having eaten thereof he brought, as it is said, death upon himself and slaughter upon his children. Then, five thousand and five hundred years after man had put on his body, GOD had mercy upon him in abundance, and had



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 ግባር፡ፎ፡ኦ፡ቱ፡ወ
 በረከቱ፡የሀሉ፡ም
 ስለ፡ግብ፡ፋ፡ተክለ፡
 ሃይማናት፡ለዓ
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፳፫ ተክምረሆ፡
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 ረከቱ፡የሀሉ፡ምስ
 ለ፡ፍቱ፡ፋ፡ተክለ፡ሃ
 ይማናት፡ለዓለመ
 ዓለም፡ክሚን፡ፎወ
 ነበረ፡፩፡ብክከ፡በ
 ሀገረ፡ወረብ፡ዘቦ፡
 ላፅሊሆ፡ግኑን፡ፎወ
 ያወድቆ፡ዘልፈ፡በ
 ፋብ፡ረከብ፡ወያመ
 ነድቦ፡ጥተ፡ፎወክ
 ምድላረ፡ኅበረ፡በ
 ዝንቱ፡ደዋ፡መረር፡
 ብዙ፡ፋ፡ዓመተ፡ተ፡
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 ቤ፡ክሐር፡ክንክሐ፡
 ፋብ፡መቃብረ፡ክቡ
 ኑ፡ተክለ፡ሃይማና
 ቶ፡ግባራ፡ተክምር፡



The scribe copying the Book of Miracles of Takla Häymänöt.
 (See chapter XXII).



compassion upon him, and because of this come ye, and let us love Him with eager hearts, and let us glorify Him without weariness. And if there be any man who loveth Him, and who doth not praise (?) Him, may the fire of heaven and the fire of earth scorch him and dry him up until he becometh like a shadow, (Fol. 209*a*. 2) and after he hath become like a shadow, may it destroy him, and may the whirlwind carry him away for ever and ever! Amen. And let all the people say, "So be it, so be it." Bless, O LORD, [my] five talents so that I may gain [other] five, and let my profit be such that Thou mayest say unto me, "Be thou over five cities." Bless, O LORD, my way, and give me ten talents that I may gain therewith other five talents, so that Thou mayest say unto me, "Be thou over five [other] cities. Make Thou me, (Fol. 209*a*. 3) O LORD, a good merchant who shall multiply the talents of his LORD, [Page 126] and make Thou me not to be, O LORD, like unto the wicked servant who buried his LORD's talents, and cast Thou me not forth, O LORD, into the outer darkness, and into weeping and gnashing of teeth, but, in the multitude of Thy mercies, associate Thou me with the blessed lambs for ever and ever! Amen (see Plate CXLIII).

Hearken ye, O my beloved, to these parables of our LORD which are written in the Gospel concerning (Fol. 209*b*. 1) those who teach good doctrine, and listen now, also, to a good narrative, so that ye may hear a miracle of our father, which GOD wrought for him. To-day, yea this very day, is the beginning of the festival of the father of all of us who have gathered together [here] from out of every country. On this day, which is the twenty-fourth day of MAGÂBÎT,¹ on this very day, I say, our father TAKLA HÄYMÂNÔT was conceived, and on this day was fulfilled that which MICHAEL spake unto ŞAGÂ ZA'AB, (Fol. 209*b*. 2) saying, "Behold, thy wife shall conceive, and shall bring forth a son, and the odour of his

¹ *I. e.*, March 20.



"beautiful perfume shall fill all the world." In this wise did MICHAEL speak on the day whereon he brought him forth out of the abyss of the sea, after he had remained there hidden for three days and three nights from the murderous spear, when a horseman belonging to the army of MATA-LÔMÉ, the king of DÂMÔT, was pursuing him. To-day, on this very day, a beautiful seed was sown in the earth, (Fol. 209*b*. 3) and it took root and brought forth fruit a hundredfold and a thousandfold, and its fruit can not be counted, for it is as the stars of heaven and as the sands of the sea. On this day was laid the foundation of the temple, which was a glorious structure, and it was completed in nine months, on the twenty-fourth day of the month TAKHSHÂSH;¹ and the beauty of the building was fair, and it was goodly in appearance and beautiful, and among all the edifices which were in the country of ETHIOPIA there was not to be found one which was like unto it. And when the time arrived for (Fol. 210*a*. 1) our father GÊRLÔS (CYRIL) the Bishop to consecrate the temple, he made it a pure temple, and a temple for the HOLY GHOST, a pure temple, wherefore we say, Amen. Amen.

Our father TAKLA HÄYMÂNÔT himself it was who became a temple for the HOLY SPIRIT, even as PAUL the Apostle saith, "Know ye not that 'ye are the abode of the HOLY SPIRIT?'"² For the sake of our father TAKLA HÄYMÂNÔT, who was sanctified from his mother's womb, (Fol. 210*a*. 2) like JEREMIAH and like JOHN THE BAPTIST, cease ye [to pollute the temple], and concerning us he saith, "Pollute not the house of the 'HOLY SPIRIT' whereby ye are sealed in the day of salvation."³ Let us return now to the praise of our father TAKLA HÄYMÂNÔT. Hearken ye, O my beloved, how should the memorial of his name be exalted? When [the name of] our father TAKLA HÄYMÂNÔT is mentioned the heart is lifted up even as by the playing of an organ, and of the strings of a

¹ *I. e.*, December 20.

² 1 Corinthians iii. 16.

³ Ephesians iv. 30.



harp, and the drum and the cymbals [as on] the day when (Fol. 210*a*. 3) the Prophets prophesied. How sweet is the mention of the name of our father TAKLA HÄYMÂNÔT! Yea, it is like the drinking of wine to the throat, and like the drinking of milk, and the eating of bread. How sweet is the odour of the memorial of the name of our father TAKLA HÄYMÂNÔT! Yea, it is like the smell of galbanum, and the sea-onyx, and aspalathus. And how warming is the memorial of his name to your hearts! It is like unto the sun which a man loveth in the days of winter, and on the day of cloud and darkness, when the clouds have removed themselves (Fol. 210*b*. 1). And how greatly doth the memorial of his name make a man to rejoice! When the memorial of the name of our father TAKLA HÄYMÂNÔT is uttered, it maketh hearts to rejoice, even as doth the light of the moon in the night, and the light of a lamp in the darkness. And how greatly doth the memorial of the name of our father TAKLA HÄYMÂNÔT make a man to rejoice! It is like unto the ornament of the bridegroom, and the head-attire of the bride, and like the crown which shineth with rays of light on the head of kings. When they adorn the memorial of the name of your father, and (Fol. 210*b*. 2) when our father TAKLA HÄYMÂNÔT is mentioned, men are adorned as the heavens are adorned with stars, and as the earth is adorned with the beauty of flowers. How shall I ever be able to draw a picture of thee accurately, and how shall I ascribe blessings unto thee adequately, O my blessed lord, who didst fear GOD, and who didst desire His commandment exceedingly? May thy seed become strong in the earth, and may the generations of the righteous be blessed with honour and riches in their houses, and may his righteousness (Fol. 210*b*. 3) endure for ever! O my lord, blessed art thou, and pure are the way and all thy heart, O thou who didst fear GOD. O my lord, who is able to praise thee? And who is able to enumerate to the end the blessings which are thine, [Page 127] O my lord? And since we are not able to praise thee adequately, let us, for this reason, ascribe praise to



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 ይ፡ዘሐይው፡ይዘ፡ኦ
 ምድሳረ፡ክው፡ፅኦ፡
 ለጋኒ፡ኦምኒዮ፡ዘ
 በወ፡ኦቡኒ፡ተክለ
 ሃይማኖት፡በሐይ
 ሬ፡ኦሳት፡ወረከዮ፡
 ፪ ክፍለ፡ጳውክም
 ይ፡ሳረዝ፡ወገሮ፡ው
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 ዘሀሎ፡በመተሐተ፡
 ደ፡በር፡ጳውከመዝ፡
 ነጊሮ፡ሐረ፡ኦንዘ፡
 ይህ፡ብሐ፡ለክግዘ፡
 ኦብሐሮ፡ወደከ
 በጽዖ፡ለክቡኒ፡ተ
 ክለ፡ሃይማኖት፡ጸ
 ሎቱ፡ወበረከቱ፡የ

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The Twenty-third Miracle. Takla Häymänöt drives a devil out of a man by means of his sword of fire.

(See chapter XXIII).



GOD, saying, "Glory be to GOD, Who purified and sanctified thee from thy mother's womb, for ever and ever! Amen." And now, (Fol. 211*a*. 1) after that we have ascribed blessings to the blessed man our father, according to what is ordained in the written law, let us turn to the writing down of certain of the miracles (Fol. 211*a*. 2) of our father TAKLA HĀYMĀNŌT, whose works were exceedingly abundant. May his prayer and blessing be with his servant TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XXIII.

THE MIRACLE OF THE CASTING OUT OF THE DEVIL BY THE SAINT'S SWORD OF FIRE.

(Fol. 211*a*. 3) THE TWENTY-THIRD MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his servant TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CXLIV).

There was a certain man who dwelt in the city of WARAB and who was possessed of a devil, and this devil threw him down on the ground wheresoever he found him, and afflicted him grievously. And having continued to suffer from this terrible sickness for many years, the man meditated in his heart, and said, "I will go forthwith to the grave of our father TAKLA HĀYMĀNŌT, the worker of miracles, (Fol. 211*b*. 1) on the day of his commemoration, and he shall perform a miracle upon me, and he shall cast out him that lieth in wait for me, and him that throweth me down upon the ground wheresoever he findeth me." And having come to his grave, he wept and made supplication, saying, "O my father, who workest miracles, make entreaty on my behalf to thy GOD, so that He may release me from this bond of the Enemy. O my holy father, think not shame of me, but help me, and let not me be put to shame again through the people of WARAB saying unto me, 'TAKLA HĀYMĀNŌT did not heal him



“that went to him, (Fol. 211*b*. 2) for he was not able to do so.” Then having spoken in this wise to our father, he fell into a sleep on the day of his commemoration; now he had eaten nothing whatsoever, in order that [our father] might heal him. And on that very night our father TAKLA HÄYMÂNÔT came down, and he was holding a sword of fire; and as soon as the devil saw him, he was greatly terrified, and he cast the sick man down on the ground, and made his body to quake violently and his legs to twist about, and he cried out, “O TAKLA HÄYMÂNÔT, do not beat me with thy sword of fire, for whilst thou wast yet afar off the flame thereof scorched and burned me.” Then our father (Fol. 211*b*. 3) made a sign to the devil with his sword to come forth quickly, and the devil cried out, saying, “O TAKLA HÄYMÂNÔT, O TAKLA HÄYMÂNÔT, beat thou me not with thy sword of fire, and do not hurry me. Behold, I will go forth, and I will not return. And I swear unto thee if, after I have gone forth from this house of mine, wherein I have dwelt for such a long time, I ever return, or if I ever set foot upon the ground of thy shrine, that the wild beast shall devour my body.” (Fol. 212*a*. 1) And having said these things unto our father, the devil in the man went forth from him. Now the sick man who was made whole said, “After our father had made the devil to come forth from me, TAKLA HÄYMÂNÔT beat him with his sword of fire, and cut him in twain, and after this he cast him down a mighty precipice which was situated in the lower part of the mountain.” And having thus spoken the man departed, praising GOD, and ascribing blessings to our father TAKLA HÄYMÂNÔT. May his prayer and his blessing be with (Fol. 212*a*. 2) his servant TAKLA HÄYMÂNÔT for ever and ever! Amen.



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The Twenty-fourth Miracle. Takla Häymänöt assisting a woman to bring forth her child. (See chapter XXIV).



CHAPTER XXIV.

THE MIRACLE OF THE GIFT OF A DAUGHTER TO THE WOMAN OF DEMBĪ.

THE TWENTY-FOURTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CXLV).

And there dwelt in the city of DEMBĪ (Fol. 212^b.1) a certain woman who was always grievously sick and who suffered greatly through the pains of childbirth, and on the day whereon she brought it forth her child always died. And because of this thing, whensoever the time for her to bring forth her child arrived, she would go over to some habitation of the holy men in order that she might give birth to her child within their precincts, and that her child might not die; now she had done this three times, and had gone to the three monasteries in the mountains, and three of her children had died, and wheresoever she went, death followed [her child] after she had brought it forth. [Page 128] Now when she conceived again, she said, "I will go to the grave of our father TAKLA HĀYMĀNŌT, (Fol. 212^b. 2) so that he may keep alive my child, and that it may not die as my [other] children have died." And having arrived at the place where the women were, she told all those who came to her [about the matter], and how her children had died. Now whilst she was talking to them, the pains of childbirth took hold upon her, and when they saw that her travail was to be hard, the women said unto her, "What wouldst thou do in this our abode? No women have ever given birth to children in this place since the time when our father TAKLA HĀYMĀNŌT entered into this desert (Fol. 212^b. 3). Cease then, O sister, for no women who have understanding may give birth to children here, because even the beasts who have no understanding do not give birth to their young in this abode of ours." And when they had spoken in this wise, they seized her and





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The Twenty-fifth Miracle. Takla Hāymanōt drawing iron splinters from the right hand of the wounded workman.

(See chapter XXI).



thrust her forth [that she might go] to the people who were in the world, and as they were pushing her down the hill of the monastery, the woman gave birth to a beautiful daughter, and our father TAKLA HĀYMĀNŌT appeared on the spot, and he sealed the child with the sign of the Cross. And having fulfilled the days of her purification the woman went to her own city, and she left (Fol. 213*a*. 1) her daughter behind, saying, "I have given her to our father TAKLA HĀYMĀNŌT, so that she may be a hand-maiden to him;" (Fol. 213*a*. 2) and the maiden is a daughter of the place even to this day. May his prayer and blessing be with his servant TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XXV.

THE MIRACLE OF THE HEALING OF THE RIGHT HAND OF A WORKMAN.

(Fol. 213*a*. 3) THE TWENTY-FIFTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his servant TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CXLVI).

And it came to pass that when they were building the MARY-Chapel, one of the masons, through the hatred of Satan, fell sick, and his right hand became cramped, and he was unable to take part in the work of building. And when our father MARAḤ KRĒSTŌS saw him, he said unto the men, "Observe, O my children, for behold, Satan hath the desire concerning us that the building of the church shall be stopped. (Fol. 213*b*. 1) "Now go ye, and make the hand which is cramped touch the golden box of our father TAKLA HĀYMĀNŌT, so that he may heal him by his prayer;" and they did even as our father MARAḤ KRĒSTŌS had commanded them. And on that same day the man with a cramped hand saw a vision, wherein a young man took him and brought him into the church, and made him to stand up in the place where our father TAKLA HĀYMĀNŌT



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 ከማሁ፡ካልኩ፡ካ
 ህብ፡ሠረቀ፡ሐዋ፡፩
 ቀስተ፡እምተዝካ
 ረ፡አቡነ፡ተክለ፡ሃይ
 ማናት፡ወውኑቱ፡
 ብእኪ፡ሰብ፡ፊቀ፡፪
 ከመ፡ይከተይ፡ረከ
 ሶ፡ለዝንተ፡ከዊና፡

ከመ፡ከንተ፡ከብ
 ኦ፡ወከንተ፡ኦንከሳ፡፮
 ወአክመረ፡ከመ፡ለ
 ለሁ፡ዘረከዮ፡መ፡
 ሱነ፡ኡይሰተዮ፡ሠ
 ራቀቶ፡አሉቱ፡ወበ
 ረከቱ፡የሀሉ፡መከ
 ለ፡ፍቀ፡ተክለ፡ሃ
 ይማናት፡ለዓ፡ዓ፡ከቶ

፯፯ተክመሪሁ፡ለ
 አቡነ፡ተክለ፡ሃይ
 ማናት፡አሉቱ፡ወ
 በረከቱ፡የሀሉ፡መ
 ከለ፡ፍቀ፡ተክለ፡
 ሃይማናት፡ለዓለ
 መ፡ዓለመ፡አሚን
 ወኮነ፡በምድረ፡ከ
 መሐራ፡ሀለወት፡
 አሐቲ፡ብእኪት፡
 ፈረሃተ፡እግዚአ
 ብሔር፡ወምህር
 ት፡ይእቲ፡መጽሐፍ
 ነበደት፡ወሐዋርያ
 ቶቶ፡ወታፊቅ፡ለአ
 ቡነ፡ተክለ፡ሃይማ
 ናት፡ወትግብር፡ተ
 ዝካር፡ለለወርቱ፡
 ወሀለወ፡ሰቲ፡፩ቀ
 ስከ፡ኋር፡ብእኪ፡
 በምድረ፡ካዝመ፡



The Twenty-sixth Miracle. How the sacramental bread which had been stolen by a woman turned into dung.

(See chapter XXVI).



was sitting on his throne, (Fol. 213*b*. 2) and our father said unto the young man, "Where hath the sickness seized him?" And the young man shewed him, saying, "In this place and in that hath it seized him, and he is fettered with chains, and he hath three nails of iron in him." Then our father TAKLA HĀYMĀNŌT drew out from upon him three chains of fire and three nails, by means of a pair of pincers whereon was [inscribed] the sign of the Cross, and he said unto him, "Go, and perform thy work, (Fol. 213*b*. 3) "for GOD hath unloosed from thee the fetters of the Enemy." And after this the man who had been sick awoke from his slumber, and he found life in his hand, and on that very day he went forth [again] to work at building the church with joy; and when those who were working saw him, they marvelled and held their peace through astonishment, for it was they by whom it was said, "He will die to-day or to-morrow." May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XXVI.

THE MIRACLE OF THE SACRAMENTAL CAKE WHICH TURNED INTO COW'S DUNG.

(Fol. 214*a*. 1) THE TWENTY-SIXTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT (Fol. 214*a*. 2) for ever and ever! Amen (see Plate CXLVII).

A certain man stole, during the festival of the commemoration of our father TAKLA HĀYMĀNŌT, (Fol. 214*a*. 3) twelve cakes of bread which were called *gūbā'ē*, and brought them into his house; and on the morrow, he wished to eat one of the *gūbā'ē* cakes, [Page 129] and having made himself ready to do so, he went in the morning to the place where he had laid up the bread-cakes to fetch one, but he found that it had become



ብፅዕዎ፡ለክቡነ፡
ተክለ፡ሃይማኖት፡
ጸሎቱ፡ወበረከቱ

የሀሎ፡ምክለ፡ፍቁ
ሩ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓ፡ክፍ

ጌጌተክምረሀ፡
ለክቡነ፡ተክለ፡ሃ
ይማኖት፡ጸሎቱ፡
ወበረከቱ፡የሀሎ፡
ምክለ፡ፍቁሩ፡ተክ
ለ፡ሃይማኖት፡ለዓ
ለመ፡ዓለም፡ከሚንፍ
ወኮነ፡ጌብእኩ፡ድው
ደ፡በሀገረ፡ወረብ፡
ወገበረ፡በዓራቱ፡በ
ዙ፡ዓመታተ፡እን
ዘ፡ኢይገነዛእ፡
እምድ፡ፋረዝ፡ተበ
ሀሎ፡በበይ፡ፋቲሆ
ሙ፡ከዝማዲሆ፡ን
ዑ፡ንከድ፡ፋበ፡መታ
ቃብረ፡ከቡነ፡ተክለ፡
ሃይማኖት፡ገግረ፡
ተክምረ፡ወውክቱ፡
ይክል፡ፊውሶጥ፡
ወከመዝ፡ብሂሎ



The Twenty-seventh Miracle. I. A bird carries a packet of incense to a woman from a priest who had promised to bring it, but who was prevented from doing so by the river being in flood.

II. The woman telling the priest how the incense arrived.

(See chapter XXVII).



cows' dung. Then he said, "When I placed you in my cupboard ye were "twelve bread-cakes, but behold, I find that ye have turned into cows' dung, "through the prayer of our father TAKLA HÄYMÂNÔT, because ye are the "things which I stole at the festival (Fol. 214*b*. 1) of his commemoration." And thus also did it happen in the case of another thief in SHAWÂ who stole a vessel of wine at the festival of the commemoration of our father TAKLA HÄYMÂNÔT, for when he wanted to drink it he found that it had become like (Fol. 214*b*. 2) the urine of men and the urine of cattle, and he knew that it was the saint himself who had brought it into this corruptible state; and the thief was unable to drink it. May his prayer and blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever! Amen.

CHAPTER XXVII.

THE MIRACLE OF THE INCENSE WHICH WAS BROUGHT BY A VULTURE.

(Fol. 214*b*. 3) THE TWENTY-SEVENTH MIRACLE OF OUR FATHER TAKLA HÄYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever! Amen (see Plate CXLVIII).

And there was in the country of 'AMĤARÂ a certain God-fearing woman, and she was learned in the BOOKS of the PROPHETS and APOSTLES, and she loved our father TAKLA HÄYMÂNÔT, and she was wont to celebrate his commemoration each month; and this woman had a certain good priest, a man in the country of GÖYAM, (Fol. 215*a*. 1) who ministered unto her in every good work. And it came to pass one day that she said unto him, "Bring me some incense for the commemoration of our "father TAKLA HÄYMÂNÔT, which is to take place on the twenty-fourth day "of the month NAHASÊ,"¹ but he was unable to bring it on that day because

¹ *I. e.*, August 17.



it was the days of rain, and the flood of the river TACAZÊ prevented him from crossing over. Now when the priest did not bring the incense the woman was very sorry, and she wept, saying, "Woe be to me! Woe be to me! Whom can I send to (Fol. 215*a*. 2) such and such an one in the "country of GÖYAM to bring me incense? If only I were able to do so I "could wish to send the winds, or the clouds, or the birds of the sky which "move swiftly." And since she lacked the means of carrying out her wish she prayed to our father TAKLA HÄYMÂNÔT, saying, "O worker of "miracles, my father, send thou to me a messenger who shall make haste "to bring me incense from the land of GÖYAM, from such and such an one. "The birds of the heavens are servants which have ministered unto (Fol. "215*a*. 3) the righteous, let them then minister unto thee, and send one "unto me, O my father, even as an eagle was sent unto the prophet "JEREMIAH from JERUSALEM to BABYLON, and a dove from PHILEMON to LEDYÂ, to the house of ANDREW."

Now when that priest found that he was unable to take the incense to the woman, he decided to go to the church, and he placed in his apparel his cross, saying, "Since I am unable to bring the incense to the "woman I will go into the church instead, (Fol. 215*b*. 1) and this incense "shall in this manner be accepted [by GOD]." And having arrived in the church, he laid down his cross on the ground whilst he washed his hands, and at that moment a vulture swooped down and snatched up his cross and his incense, and carried them off unto the country of 'AMHARÂ, and brought them straightway to the place where that woman was standing in prayer, and he laid them down at her feet as much as to say, "Our father "TAKLA HÄYMÂNÔT (Fol. 215*b*. 2) saith unto thee, Accept this incense." Now when the woman saw the incense fall in front of her she was frightened, for she imagined that SATAN had hurled a big stone at her to kill her, but as soon as she saw the cross above it her heart returned to her, and she rejoiced, and she gave the incense to the priests that they



ሙ፡አ ምጽ እዎ፡ፀ
 ዊሮሙ፡ወክከከ-በ
 ዎ፡ውከተ፡ጌሚ ፅቱ
 ጎበ፡ነበረ፡ቀዳሚ፡በ
 ሕይወቱ፡ወበሀዩ፡-
 ነበረ፡አንዘ፡ይተመ
 ነደ፡በ፡በደዊሀ፡አ
 ከክ፡ትከውን፡ፅለ
 ተ፡ፍልከቱ፡ለከበ
 ነ፡ተክለ፡ሃይማኖት
 ተ፡አመ፡፲ወ፲ለወ
 ሮ፡፥፡ግንገተ፡ወበ
 ይክቲ፡ፅለት፡መጽ
 አ፡ጎቤሀ፡አበ፡ነ፡ተ
 ክለ፡ሃይማኖት፡አ
 ነዘ፡ይበሮሀ፡ገጽ፡-
 ምስብዓተ፡ወዳተ
 በ፡ሳፅለሀ፡በተአ
 ምሮተ፡መከቀል፡፤
 ወይበ፡ሎ፡ተንሥ
 አ፡ውተንሥአ፡ዘክ

ነበለ፡መከኖ፡ዘነበ
 ረ፡ቀዳሚ፡አንዘ፡፤
 ፤፤፡፻፺፮ ፊ፡ጽፍ፡አ
 ምኒህ፡ተከሉ፡ው
 ይወፅአ፡ፅዓደት፡-
 ወመግል፡ወሶበ፡-
 ሮአዩ፡ተአምረ፡በቢ
 ዩ፡ውክቱ፡ብአኪ፡-
 መስሎ፡አመ፡ዘተ
 ንሥአ፡አመተን፡ወ

ኪሐረ፡ውከተ፡ዘገ
 ቶ፡ወለብሶ፡ልብለ፡-
 ምንኩስኖ፡በኦ፡-
 ክባ፡መሮሐ፡ክሮከ
 ቶከ፡ወሀለወ፡አስ
 ክ፡ዮም፡አሎ፡ቱ፡ው
 በረክቱ፡የሀሉ፡ም
 ስለ፡ፍቁሩ፡ተክ
 ለ፡ሃይማኖት፡ለዓለ
 ም፡ዓለም፡አሚን፡፤



The Twenty-eighth Miracle Takla Häymänöt healing a man who had been bed-ridden for many years. (See chapter XXVIII).



might offer it up in fulfilment of her vows. And some time afterwards when that woman met the priest, she asked him, "Why didst thou not bring unto me incense for the commemoration (Fol. 215 *b.* 3) of our father TAKLA HĀYMĀNŌT?" Then he told her everything according as it had happened, and how a vulture had carried off the incense, and she told him how the vulture had brought it unto her; and when he had heard her [words] he marvelled and held his peace, and she gave him back his cross. And it came to pass that when he saw his cross he said, "Verily, verily, our father TAKLA HĀYMĀNŌT is a worker of miracles. [Page 130] "and the birds of the heaven minister unto him." And those who heard of this miracle glorified GOD and ascribed praise (Fol. 216 *a.* 1) unto our father TAKLA HĀYMĀNŌT; may his prayer and his blessing (Fol. 216 *a.* 2) be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XXVIII.

THE MIRACLE OF THE HEALING OF THE CRIPPLE.

(Fol. 216 *a.* 3) THE TWENTY-EIGHTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CXLIX).

Now there was a certain sick man in the city of WARAB who had lain upon his couch for many years without rising therefrom, and some time afterwards his kinsfolk spake together, saying, "Come, let us carry him to the grave of our father TAKLA HĀYMĀNŌT, the worker of miracles, "for he should be able to heal him;" and thus saying (Fol. 216 *b.* 1) they took him up and brought him [there], and they laid him down in the cell wherein the saint had dwelt during his lifetime, and there he remained suffering sorely from his disease until the day of the translation [of the body] of our father TAKLA HĀYMĀNŌT, which took place on the twelfth



ጽፀተክምረህ፡ለ
 ክቡን፡ተክለ፡ሃይ
 ማኅተ፡ጸሎቱ፡ወ
 በረከቱ፡የሀሎ፡ም
 ከለ፡ፍቱ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 ሙ፡ዓለም፡አማኝ፡
 ወነበረ፡፩ብክክ፡በ
 ደብረ፡ሊባኖከ፡ኔን
 ዙጻሐምም፡በሕ
 ማሙ፡ተክለ፡ሥጋ፡
 ብዙ፡ጋመታተ፡
 ወክምዝ፡ዐርገ፡በ
 ጽባሕ፡ውከተ፡ጸ
 ማዕቱ፡ለክቡን፡ተ
 ክለ፡ሃይማኖት፡ወ
 በጸሐ፡ሀዮ፡ጸለዮ፡
 ወይቢ፡ክከቡን፡ዘ
 ነው፡ዓክከ፡ለዝንቱ፡
 ማይ፡በቡረኩ፡አጸ
 ከ፡ወይክዚኒ፡ኮኦ

ቡዮ፡ባርከ፡ላዕሊ
 ዮ፡ክሙ፡ኦመቀ፡
 ወክመዝ፡ብሂሎ፡
 ተመምቀ፡በውኦ
 ቱ፡ማይ፡ወኮን፡ሕ

ያው፡ኮቤሃ፡ክሙ፡
 ዘኢሐሙ፡ምንተኒ፡
 ግሙራ፡ጸሎቱ፡ይ
 ዕተሶ፡ለገብን፡ተክ
 ለ፡ሃይማኖት፡አማኝ



The Twenty-ninth Miracle. A man is healed of a loathsome disease by bathing in the stream which ran near the cell of Takla Häymänöt.

(See chapter XXIX).



day of the month GENBŌT.¹ And it came to pass that on that day our father TAKLA HĀYMĀNŌT came to him with his face shining with sevenfold splendour, and he made over him the sign of the CROSS, and said unto him, "Arise," and he rose up (Fol. 216*b*. 2) without [any mark of] disease [in him]. Now formerly his body had been filled with putrefying sores, and small worms and matter used to come forth from his wounds. And when that man saw this great miracle he believed that he had risen from the dead; and he did not (Fol. 216*b*. 3) depart into his city, but he put on the monastic garb by the hands of ABBĀ MARAḤ KRĒSTŌS, and he continueth to be a monk until this day. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XXIX.

THE MIRACLE OF THE HEALING OF THE MAN WHO WAS FULL OF SORES.

(Fol. 217*a*. 1) THE TWENTY-NINTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CL).

And there dwelt a certain man in DABRA LĪBĀNŌS who was sick of an evil disease, and his body had been full of wounds for many years. Now one day he went up early in the morning into the cell of our father TAKLA HĀYMĀNŌT, and having arrived there he prayed, saying, "O our father, who didst make to come forth this water by the benediction of thy hand, bless thou me now, (Fol. 217*a*. 2) O my father, and grant that I may be baptized [in it];" and even as he was saying these words he was baptized in that water, and (Fol. 217*a*. 3) he recovered straightway, and became as one who had suffered from no sickness whatsoever. May his prayer preserve his servant TAKLA HĀYMĀNŌT! Amen.

¹ *I. e.*, May 7.



ማታክምሪሁ፡ለክ
 ቡኑ፡ተክለ፡ሃይማኖት
 ት፡ጸሎቱ፡ወበረክ
 ቱ፡የሀሉ፡ምክሉ፡ፍ
 ቱ፡ተክለ፡ሃይማ
 ኖት፡ለዓለመ፡ሃለ
 ም፡ክሚን፡ወከማ
 ሁ፡ካህበ፡ካልኩ፡ኒ፡
 ብክኪ፡ጎበረ፡በደብ
 ረ፡ሊባኖክ፡ክንዘ፡የ
 ሐምም፡ክዲሁ፡፤ወ
 ይበ፡ልዎ፡ክንከሳሁ፡
 ሐ፡ር፡ጎበ፡ክቡኑ፡ተ
 ክለ፡ሃይማኖት፡ወ
 ት፡ድ፡ጎ፡ክክምት፡
 ክለ፡ክልሎ፡፡ልብ፡
 ክለ፡በሕሳል፡ወበ
 ል፡፡ም፡ይመደዋም
 ሙ፡መላት፡ሐህሙ፡
 ክሙ፡ይትዓወት፡ተ
 ክምረ፡ክቡኑ፡ተክ

ለ፡ሃይማኖት፡ክለ፡ክል
 ቦሙ፡ልብ፡ክለበወ፡ሉ
 ቱ፡ክግዚኦብሐ፡ር፡
 ወዝንቱ፡ዘኮነ፡ክኮ፡
 በር፡ጎት፡ክሳ፡በት፡
 ብ፡በህገር፡፡በደመ
 ኖ፡ወበህበደ፡ጸሎ
 ቱ፡ይህቀሶ፡ለገብት፡
 ተክለ፡ሃይማኖት፡
 ለዓለመ፡፡ደለም፡ክ



ማታክምሪሁ፡ለ
 ክቡኑ፡ተክለ፡ሃይ
 ማኖት፡ጸሎቱ፡ወ
 በረክቱ፡የሀሉ፡ም
 ክለ፡ፍቱ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 ሙ፡ሃለም፡ክሚን፡
 ወኮነ፡በመደ፡ረ፡ግ

The Thirtieth Miracle. A horse and a mule speak and tell a man that if he goes to Takla Häymänöt's shrine he will be made whole.

(See chapter XXX).





ማግኛት፡ ለዓለሙ፡
 ለመ፡ አሜን፡ ወከ
 ከቡን፡ ተክለ፡ ሃይማ
 ኛት፡ ጸሎቱ፡ ወበረ
 ክቱ፡ የሀሎ፡ ምክለ
 ፍቁሩ፡ ተክለ፡ ሃይ
 ማኛት፡ ለዓለሙ፡
 ለመ፡ አሜን፡ ወከ

ነ፡ በመድረ፡ ግራር
 ያ፡ በክሐቲ፡ ሀገር፡
 ሥርዓት፡ ምክት
 ጋብኩ፡ እከከ፡ ማክ
 ረር፡ ውከተ፡ ጀብት፡
 ክመ፡ ይኩን፡ ለተዝ
 ካረ፡ ከቡን፡ ተክለ፡ ሃ

ይማኛት፡ ወከ፡ ጀ
 ፅለተ፡ ጋደሩ፡ ሐራ
 ንጉሥ፡ ውከተ፡ ቤ
 ተ፡ እክሎ፡ ለክቡን፡
 ወክው፡ ፅኩ፡ አም
 ውክቱ፡ እክል፡ ለአ
 ፍራሲሆሙ፡ ወይ
 ቤሎሙ፡ በዐለ፡ ቤ
 ት፡ ኢት፡ ግበሩ፡ አጋ
 እዝት፡ የጌወኑ፡ ሀ
 ቡ፡ ዘንተ፡ እክለ፡ ለ
 አፍራሲክሙ፡ ወ
 ዝንቱ፡ እክል፡ ዘክ
 ቡን፡ ተክለ፡ ሃይማ
 ኛት፡ ውክቱ፡ ወይቤ
 ልዎ፡ ማላ፡ ፅሉን፡ ዘ
 መኑ፡ ሂ፡ ይኩን፡ ወወ
 ህቡ፡ ለአፍራሲሆ
 ሙ፡ ወ፡ ስብ፡ ወህብ
 ዎሙ፡ በበዮ፡ በሊዐ፡
 ወክሐሱ፡ ርክሶሙ

The Thirty-first Miracle. A bird snatches a mass of thread from a woman, and afterwards restores it in the sight of all the people.

(See chapter XXXI).



CHAPTER XXX.

THE MIRACLE OF THE CATTLE WHICH SPAKE.

(Fol. 217*b*. 1) THE THIRTIETH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT! Amen (see Plate CLI).

Moreover there was another man who dwelt in DABRA LĪBĀNŌS, and he had a disease in his hand, and his cattle said unto him, "Go thou to our father TAKLA HĀYMĀNŌT, and thou shalt be made whole." Now these [beasts] which have no understanding, and the mouths of which are moved by muzzle and bridle, had knowledge of the miracles of our father TAKLA (Fol. 217*b*. 2) HĀYMĀNŌT, and by means of these creatures which have no understanding GOD gave understanding to that man, and [what they had said] came to pass not only afar off but near (Fol. 217*b*. 3) in our city May his prayer preserve his servant TAKLA HĀYMĀNŌT for ever and ever! Amen [Page 131].

CHAPTER XXXI.

THE MIRACLE OF THE VULTURE AND THE THREAD.

THE THIRTY-FIRST MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT! Amen (see Plate CLII).

And it came to pass in the country of (Fol. 218*a*. 1) ĠERĀRYĀ that whilst a certain woman was walking across the market-place, and carrying some thread¹ which she was going to sell, a vulture came and snatched

¹ Probably some woven garment.



ከመ፡ዘይብሉ፡ንገሐ
 ነክ፡ኢንበል፡ፍወ
 ሶበ፡ርኦ፡ዘንተ፡
 ተክመረ፡ፀቢዮ፡ይ
 ቤ ልዎ፡ፀቀብተ፡ህ
 ገር፡ፎኦኦ፡ሰ፡ሥ
 ራዮ፡ገብረ፡ዝንቱ፡
 ብከኢ፡ከመ፡ኢይ
 ብልዑ፡አፍራኢ፡፤
 ወይቤ ሉሙ፡አን
 ስ፡ኢተንከ፡መሥ
 ርዮ፡ፍወ፡ነገር
 ኩከሙ፡ከሉ፡ፍወ
 ከመዝ፡አመ፡ጽኡ፡ኦ
 ከለ፡ካልኦ፡ፍወሶበ፡
 ርክይዎ፡አመር፡ፋ
 ቅ፡ከጎዙ፡ይዕመቁ፡
 መፍረ፡ፎኦ፡ሰ፡ከ
 መ፡ዘይብሉ፡ፅንቋ
 ፅ፡ከንቋ፡ፅ፡ሶበ፡ሃ፡በ
 ልፅዎ፡ፍ፡ጡ፡ነ፡ጸሉ

ቱ፡ወበረከቱ፡ሃሀ
 ሉ፡መስለ፡ፍቁ፡ፋ፡
 ተክለ፡ሃይማኖት፡
 ሰዓለመ፡ዓለመ፡ኦ፡



፵፪፡ተክመረሁ፡ለ
 ኢቡኢተክለ፡ሃይማኖት፡
 ት፡ጸሉ፡ቱ፡ወበረከ
 ቱ፡ሃሀሉ፡መስለ፡ፍ
 ቁ፡ፋ፡ተክለ፡ሃይማ
 ኖት፡ሰዓለመ፡ዓለ
 መ፡አሚን፡ፍወከማ
 ሁ፡በካልኦትኢ፡አሀ
 ጉር፡ከመኦከለ፡ከቡ
 ነ፡ዘወሀብዎ፡በቀል
 ከመ፡ይብላ፡ፅ፡ፀቢዮ
 በሊዐ፡ፅ፡ፀ፡ብ፡ግብ፡ፋ

The Thirty-second Miracle. I. A certain man gives some of the grain which belonged to Takla Häymänöt to a mule and a horse, but these animals refuse to eat it. II. Ordinary grain is then given to them, and they eat it with a keen appetite. (See chapter XXXVII)



it out of her hands, and flew up into the sky with it. Now when the woman saw [what had happened] she lifted up her eyes after the bird, and she adjured him, saying, "By my father TAKLA HĀYMĀNŌT, thou shalt "not carry off my thread." And after this the vulture departed a long way from the city whilst all the men in the market were looking after him, and they saw him holding the thread in his claw, and it appeared to them (Fol. 218*a*. 2) as a white cloud, and he disappeared from their sight. And afterwards, when the sun was about to set, the vulture came back carrying with him the thread, now the men of the market did not see him as they had seen him at the beginning, and he was looking for the woman. And when he did not find her in the place where she had been at first, he flew up above the market-place, and looked about for her, lest some other person should snatch the thread from him. Then, after a time he saw her selling [her wares] in another place (Fol. 218*a*. 3), and he dropped the thread down over her apparel, as much as to say, "Take thy thread "because of the adjuration wherewith thou didst adjure me." And when the men of the market saw this great miracle they glorified God, and ascribed blessing to our father TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen, and with all of us children of baptism for ever and ever! Amen.

CHAPTER XXXII.

THE MIRACLE OF THE HORSES AND THE GRAIN WHICH WAS VOWED TO
TAKLA HĀYMĀNŌT.

(Fol. 218*b*. 1) THE THIRTY-SECOND MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CLIII).

Now the people who dwelt in a certain city of the (Fol. 218*b*. 2)



ለአገዢ አብሔር
 አለ፡ከልዎሙ፡ልብ፡
 ክለበው፡ወበክንቲክ
 ሆሙ፡ይቤ፡ነቢይ፡
 ኪትኩት፡ከመ፡ፈረ
 ስ፡ወበቅል፡ክለ፡ክ
 ልዎሙ፡ልብ፡ክሰባ
 ወ፡ወዘቁ፡ከለ፡ሥ
 ጋሁ፡ክመብዝ፡ጌ፡ጂ
 ዌሁ፡ዘይትረክይ፡ክ

ዕጽሞቲሁ፡ወክ
 ሉ፡ዘርክዮ፡ጃንሦ
 ጥጥ፡ሥጋሁ፡ከ፡ጃ
 ህኒ፡ፈወሰ፡ክቡን፡
 ተክለ፡ሃይማኖት፡
 ፈዋሲ፡ጸሎቱ፡ወ
 በረክቱ፡የህሉ፡ም
 ስለ፡ፍቁቶ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 ሙ፡ዓሰም፡ክሚን፡

ግዕዝ፡አምረሁ፡ለክ
 ቡን፡ተክለ፡ሃይማኖት፡
 ት፡ጸሎቱ፡ወበረክ
 ቱ፡የህሉ፡ምስለ፡ፍ
 ቁቶ፡ተክለ፡ሃይማ
 ኖት፡ለዓለመ፡ዒለ
 ምክሚን፡ወከን፡በ
 ምድረ፡ከተታ፡ተ
 በህሉ፡በበይኖቲህ
 ሙ፡ሰብክ፡ይክቲ፡
 ህገር፡ንዑ፡ንግበር፡
 ተዝካረ፡ክቡን፡ተ
 ክለ፡ሃይማኖት፡ወ
 ተግባረኑ፡ክንግበ
 ር፡በዕለተ፡ዕረፍቱ፡
 ወተብቶ፡በዝንቱ፡
 ምክር፡ክሉ፡ሙ፡ወ
 መንፈቆሙ፡ፈ፡ጸ
 ሙ፡በከመ፡ተናገሩ፡
 ወመንፈቆሙ፡ወዐ
 ሉ፡ውስተ፡ገራህቶ



The Thirty-third Miracle. Takla Hāymānōt heals a man whose body is covered with sores by means of his cross.

(See chapter XXXIII).

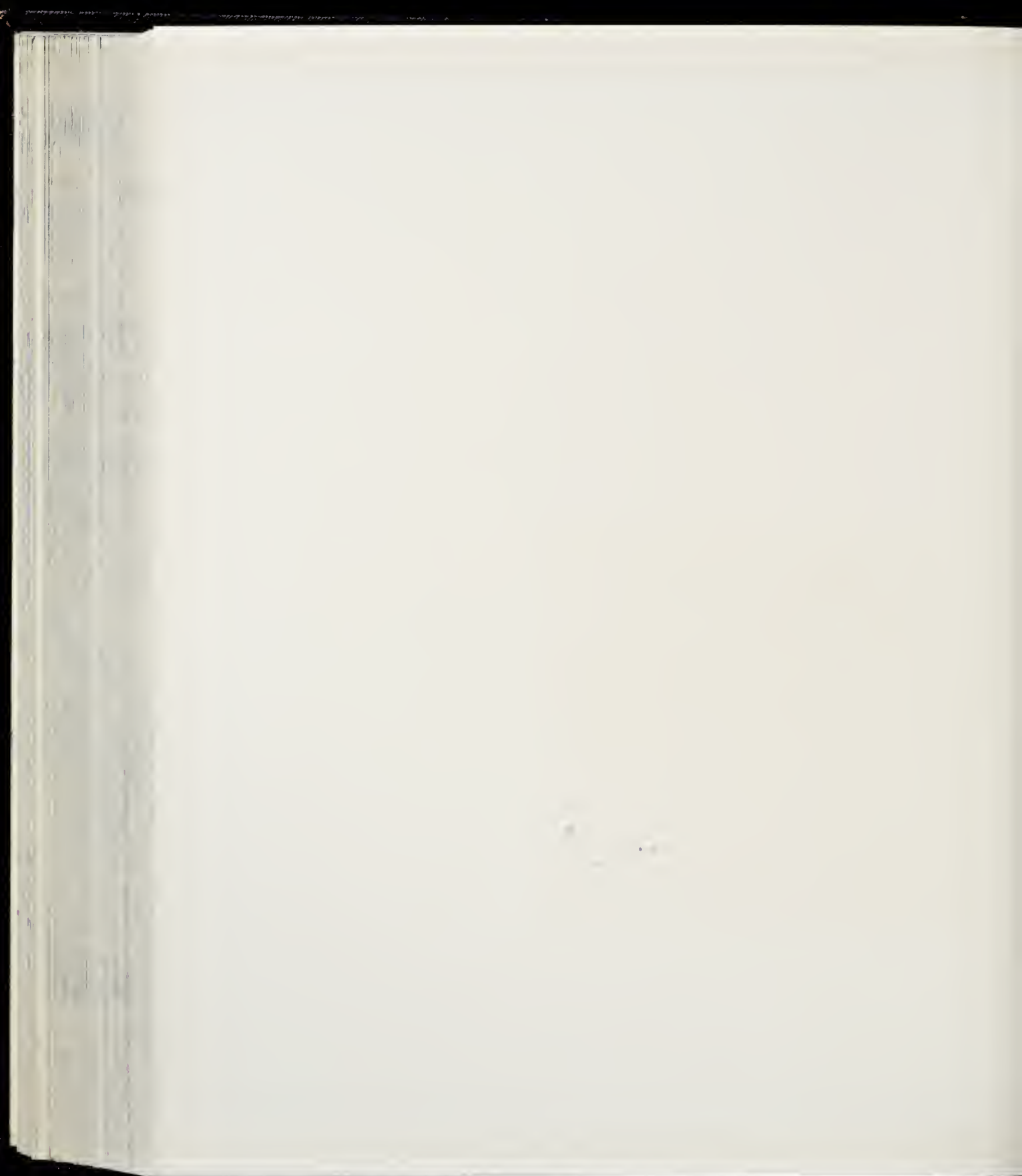


country of GĒRĀRYĀ were in the habit of gathering themselves together at the season of harvest in a certain house, that they might celebrate the commemoration of our father TAKLA HĀYMĀNŌT (Fol. 218*b*. 3). And it happened one day that there were present with them certain soldiers of the king in the eating chamber of our father, and they took out some of the food which they were eating to their horses. Then the master of the house said unto them, "Do not [this thing], O my masters, and give not ye this food to your horses, for this is the food of our father TAKLA HĀYMĀNŌT." And they said unto him, "What is there upon us to prevent this taking place?" And they gave the food to their horses. Now when they had given the food to the horses, the animals refused to eat it, and they turned aside their heads, (Fol. 219*a*. 1) as much as to say, "We will not eat it." And when they saw this great miracle the keepers of the city and of the horses said, "This man hath worked magic, so that our horses may not eat;" but the master of the house said unto them, "I am not a magician, and I told you the whole matter before it happened." Then they brought out another kind of food, and when the horses saw it some distance off, they began to paw the ground and to whinny, as much as to say, 'Excellent, excellent'; and they ate it up straightway. May his prayer (Fol. 219*a*. 2) and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XXXIII.

THE MIRACLE OF THE MULE WHO REFUSED TO EAT TAKLA HĀYMĀNŌT'S GRAIN.

(Fol. 219*a*. 3) THE THIRTY-THIRD MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CLIV).

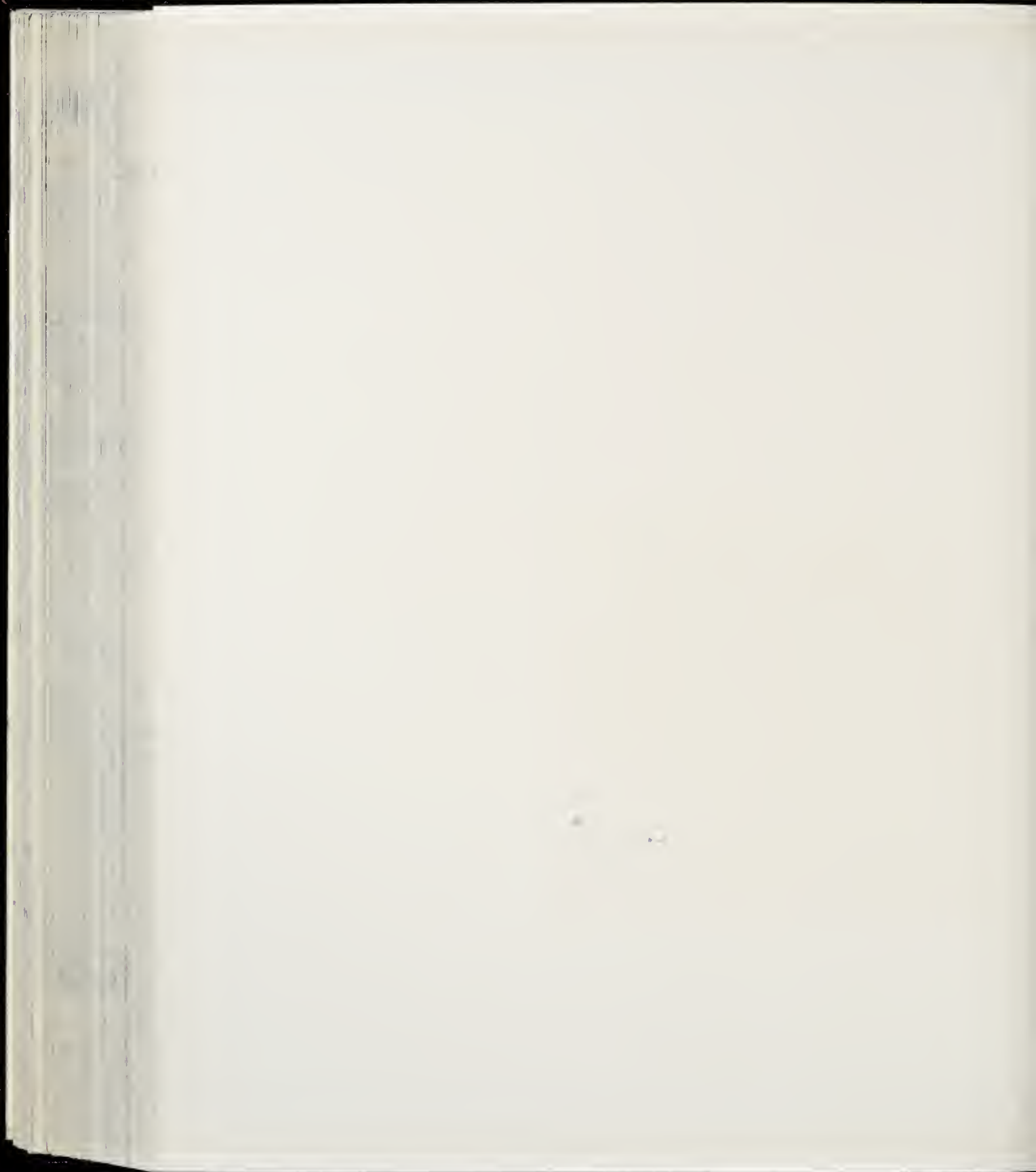


country of GĒRĀRYĀ were in the habit of gathering themselves together at the season of harvest in a certain house, that they might celebrate the commemoration of our father TAKLA HĀYMĀNŌT (Fol. 218*b*. 3). And it happened one day that there were present with them certain soldiers of the king in the eating chamber of our father, and they took out some of the food which they were eating to their horses. Then the master of the house said unto them, "Do not [this thing], O my masters, and give not ye this food to your horses, for this is the food of our father TAKLA HĀYMĀNŌT." And they said unto him, "What is there upon us to prevent this taking place?" And they gave the food to their horses. Now when they had given the food to the horses, the animals refused to eat it, and they turned aside their heads, (Fol. 219*a*. 1) as much as to say, "We will not eat it." And when they saw this great miracle the keepers of the city and of the horses said, "This man hath worked magic, so that our horses may not eat;" but the master of the house said unto them, "I am not a magician, and I told you the whole matter before it happened." Then they brought out another kind of food, and when the horses saw it some distance off, they began to paw the ground and to whinny, as much as to say, 'Excellent, excellent'; and they ate it up straightway. May his prayer (Fol. 219*a*. 2) and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XXXIII.

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ሙ፡ኤንዘ፡ይት፡ጊበ
 ት፡ጌወበ፡ጊዘ፡ዘየዓ
 ፅዳ፡መጽኤ፡ዝና
 ም፡ዐቢ፡ይ፡ወወረ
 ደ፡ኤብን፡በረድ፡ላ
 በ፡ኤለ፡ተገብት፡በ
 ፅለተ፡ተዝካት፡ዘ
 ውኤቱ፡ኤመ፡ጌወ
 ፬ለነሐሴ፡ወሶረዩ
 ኤክለ፡ገራውሀ፡መ
 ራተ፡ከመ፡ዘኤበቱ
 ለ፡ላፅሊህ፡ምንት
 ኒ፡ወለኤለ፡ገብት፡
 በሀለ፡ሴለዩ፡ኤብን፡
 በረድ፡ወለኤለኒ፡ኮ
 ኑ፡ምድሮ፡መ፡ማኤ
 ከለ፡ኤለ፡ሠዓት፡በ
 ማፅከል፡አትረ፡ፎ፡
 ወፈለጠ፡ምድሮ
 ሙ፡ከመ፡ኤንተ፡ይ
 ፊልጥ፡ናላዊ፡ኤባግ

ዩ፡አምዓጣሊ፡ዘክ
 መዝሱ፡ተአምሮ፡
 ብዙ፡ኃ፡ውኤቱ፡ዘ
 ተገብረ፡በበሀገት፡

ዘኤይት፡ኃ፡ለቀ፡ጾ
 ሎቱ፡ወበረከቱ፡የ
 ሀሎ፡ምከለ፡ፍቱት፡
 ተክለ፡ሃይማኖት፡ኤቶ



፬፻፳፫ተኛምረሀ፡ለ
 ኤቡን፡ተክለ፡ሃይማ
 ኖት፡ጾሎቱ፡ወበረ
 ከቱ፡የሀሎ፡ምከለ፡
 ፍቱት፡ተክለ፡ሃይ

ማኖት፡ለዓለመ፡ዓለ
 ም፡ኤሚን፡ወኮን፡በ
 ኤሎቲ፡ሀገሮ፡በፅለ
 ተ፡ተዝካት፡ለኤቡን፡
 ተክለ፡ሃይማኖት፡

The Thirty-fourth Miracle. Certain men are warned not to attempt to reap on the day of Takla Häymanöt's commemoration, but some of them persist in doing so, and a hail storm comes and washes away all the wheat they have cut, and beats the standing corn into the earth.

(See chapter XXXIV).



And similarly in another city they gave of the grain belonging to our father to a certain mule, in order that he might eat a full meal, but the matter was grievous to GOD, Who hath taught us that such animals have no understanding, for (Fol. 219*b*. 1) the Prophet saith concerning them, "Be ye not like unto the horse and mule which are without "understanding." And our father the holy man TAKLA HĀYMĀNŌT, the healer, also healed a man whose body was full of sores by reason of the severity of his disease, (Fol. 219*b*. 2) and whose bones protruded through his skin, and everyone saw that his whole body was a mass of corruption. May the prayer and blessing [of our father] be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XXXIV.

THE MIRACLE OF THE HAIL STORM.

(Fol. 219*b*. 3) THE THIRTY-FOURTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CLV).

And it came to pass that the men of the city of KATATĀ said among themselves, "Come ye, and let us celebrate the commemoration of our "father TAKLA HĀYMĀNŌT, and we will perform no labours whatsoever "in the fields on the day on which he went to his rest;" and they were all of one mind in this matter. Now one half of the men did even as they had agreed to do, but the other half passed the day in their fields working (Fol. 220*a*. 1). And it came to pass that at the time when they went out to reap their harvest a mighty rain-storm came, and hailstones fell upon the lands of those who had worked in their fields on the day of the

* Psalm xxxvii. 9.



እንተ፡ደ እቲ፡ዕለቱ፡
 ዕረፍቱ፡ወዐለ፡፩
 ብክሊ፡ውስተ፡ማ
 ጻረኸ፡ወበይክቲ፡
 ዕለት፡ቀተለ፡ክስዋ
 ሪሁ፡ክብነ፡በረድ፡
 ወሐፀግ፡ለይክቲ፡
 ገራህት፡ከመ፡ጻሐ
 ል፡ዘተሐፅበቆወክ
 ማህ፡ካዕበ፡በካል
 ክትኒ፡ሀገር፡፩ብክ
 ሲ፡ወዐለ፡እንዘ፡ይ
 ጸሐይይ፡ገራህት፡
 መንፈቆ፡ጻሐየዩ፤
 ወመንፈቁ፡ተርፈ፡
 በይክቲ፡ዕለት፡ለክ
 ንተ፡ጻሐየዩ፡ደም
 ስሳ፡ክብነ፡በረድ፡
 ወይክዚኒ፡ኑፍቁ
 ራንዩ፡የሀበነ፡ክግ
 ዚክብሐ፡ር፡፩ል

በ፡ከመ፡ናብዕላ፡ለ
 ይክቲ፡ዕለት፡በተ
 ጠናቀቆ፡ነጸረን፡
 ዘወረደ፡መቀሠፍ

ተ፡ሳዕለ፡ካልኦን፡
 ጸሐቱ፡ወበረከቱ፡
 የሀሉ፡ምስለ፡ፍቁ
 ፋ፡ተክለ፡ሃይማኖት፡



ጳጳሱ፡ተክምረሁ፡ለ
 ክቡነ፡ተክለ፡ሃይማ
 ኖት፡ጸሐቱ፡ወበረ
 ከቱ፡የሀሉ፡ምስለ፡
 ፍቁት፡ተክለ፡ሃይ

ማኖትለዓለመ፡ዓለ
 ም፡ክሚንቆወኮነ፡
 በምድረ፡ከተታ፡በ
 ዕለተ፡ተዝካኝ፡ለ
 ክቡነ፡ተክለ፡ሃይማ

The Thirty-fifth Miracle. Certain men are warned not to plough on the Saint's day, but having persisted in doing so, a violent storm of hail comes, and the oxen are slain, and the earth is washed out of the furrows.

(See chapter XXXV).



commemoration of our father, which is the twenty-fourth day of NAHASE, and they beat down the standing corn into the furrows of the fields in such a manner that none of it would ever grow again, but the hailstones made a distinction between the fields of those who had kept the feast of our father. Now the lands of these men were situated in the midst of those of the men who had not kept the feast, and though they were in the very middle of them the hailstones spared them, and their fields were separated as distinctly as the sheep are separated from the goats by the shepherd. (Fol. 220*a*. 2) Now very many miracles of this kind were performed in each city of this district, and they were innumerable. (Fol. 220*a*. 3) May his prayer and his blessing be with his beloved TAKLA HÄYMÂNÔT! Amen.

CHAPTER XXXV.

THE MIRACLE OF THE HAIL STORM.

THE THIRTY-FIFTH MIRACLE OF OUR FATHER TAKLA HÄYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever! Amen (see Plate CLVI).

And it came to pass in a certain city that on the day of the commemoration of our father TAKLA HÄYMÂNÔT, (Fol. 220*b*. 1) which is the day whereon he went to his rest, a certain man went forth into the fields and passed the day in ploughing, and on that very day the hailstones killed his oxen, and the rain washed the fields bare of earth, like a platter which hath been washed. And again from another city a man went out to pass the day [of the commemoration of our father] in weeding his fields; he weeded one half of them, but the other half he left unweeded that day because the hailstones destroyed the half of the crop which he had weeded. And now, O my beloved, may God give us a heart (Fol. 220*b*. 2) to



ረ:ክምይኦቲ:ዕለቶ: የሀሎ:ምስለ:ፍቱ
 ስብክ:ሀገር:ኩበዕ ፋ:ተክለ:ሃይማኖት
 ሉ:ዕለተ:ዕረፍቱ: ት:ለዓለም:ክሚ
 ኦሎቱ:ወበረከቱ: ንፍ ቆ ቆ



፵፯:ተክምረሀ: ሃይማኖት:ለዓለም
 ለክብር:ተክለ:ሃይ የለም:ክሚን:ወኮ
 ማኖት:ኦሎቱ:ወ ነ:በምድረ:ከተታ:
 በረከቱ:የሀሎ:ም በዕለተ:ተዝካኛ:
 ስለ:ፍቱ:ፋ:ተክለ: ለክብር:ተክለ:ሃይ

ማኖት:ክንበረ:ተክ-
 ተ:ቅብላ:ንጌጉ: ምስለ:ታሰተ:ማየ:
 ኦሎት:ልጹቀፍወ
 ክመ:የበርህ:ጌደ
 ፋ:ክንዘ:ይቀድሐ:
 ክማየ:ኦሎትፍወ
 ክመ:ንቱስ:ይመክ
 ሉመ:ክመ:ዘይቀ
 ድሐ:ክምተሰተ:
 ንጌጉፍወሶበ:ጸበ
 ሐ:ተረክበ:ውኦቱ:
 ማየ:ኦሎት:ክመ:
 ፈገምዎ:በክብር
 ሆ:ወለቀሰታ:ንሂ
 ጉ:ክመ:ኪቀድሐ
 ምፍኦሎቱ:ወበረከ
 ቱ:የሀሎ:ምስለ:ፍ
 ቱፋ:ተክለ:ሃይማ
 ኖት:ለዓለም:ዓለ
 ም:ክሚንፍ ፍ

The Thirty-sixth Miracle. Takla Häymánót appears to a husbandman, and advises him not to do any work in the fields on the day of his commemoration. (See chapter XXXVI).



keep that day as a festival with scrupulous care and attention, and to keep in mind the punishments which (Fol. 220*b*. 3) descended on other folk. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XXXVI.

THE MIRACLE OF THE BROKEN PLOUGH.

THE THIRTY-SIXTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CLVII).

And it came to pass in the country of KATATĀ, on the day of the commemoration of our father TAKLA HĀYMĀNŌT, (Fol. 221*a*. 1) that a certain husband-man took up his plough to go and work in his fields, and as he was going our father TAKLA HĀYMĀNŌT met him on the road as he was entering into the city. And our father said unto him, "Where goest thou, O ploughman?" [And the man made answer, "I go] to "plough my fields." Then our father said unto him, "If thou plougest "this day thou wilt gain no reward, [Page 133] and if thou forbearst to "plough thou wilt suffer no loss; get thee back into thy house." And the ploughman said unto him, "Master, when the men of my house shall say unto me, (Fol. 221*a*. 2) Why hast thou returned? let me be able to tell "them thy name. Who art thou?" And our father TAKLA HĀYMĀNŌT said unto him, "I am he whose festival of passing to rest is celebrated "this day;" and having said these words unto him he disappeared. So the ploughman turned back, and wondered, and held his peace. And he went into a church and found the priests offering up incense and illuminating the building with lamps, and he asked them, saying, "For whom are "ye lighting up the church in this fashion?" (Fol. 221*a*. 3) And they said





ግጥሞች፡ በዕለተ፡
 ተግዝካኝ፡ ለክቡን፡
 እንዘ፡ ያበርህ፡ ንሂ
 ጉ፡ ኢምቀሱ፡ ት፡
 ይት፡ ወዘተ፡ ር፡ በ
 በንስታት፡ ክስተ
 ጋብኡ፡ እምነ፡ ስዋ
 ስው፡ በውክቱ፡ ቀሱ

ግጥሞች፡ በዕለተ፡
 ተግዝካኝ፡ ለክቡን፡
 እንዘ፡ ያበርህ፡ ንሂ
 ጉ፡ ኢምቀሱ፡ ት፡
 ይት፡ ወዘተ፡ ር፡ በ
 በንስታት፡ ክስተ
 ጋብኡ፡ እምነ፡ ስዋ
 ስው፡ በውክቱ፡ ቀሱ

ት፡ ዘከም፡ ጽኑ፡
 ወመልክቱ፡ ከምዕ፡
 ፍቱ፡ ራ፡ ንሂ፡ ተከምረ፡
 ክቡክሙ፡ ዘታ፡ ፈቅ
 ት፡ ስሚ፡ ዐ፡ ለማየ፡ ጸ
 ሎት፡ ከመ፡ ረ፡ ስዮ፡
 ትብ፡ ዐ፡ ወለቀሱ፡ ተ፡
 ንሂ፡ ጉ፡ ከመ፡ ረ፡ ስዮ፡
 ምሉዕ፡ ወበእንተ
 ዝ፡ ንከብሉ፡ ለክ፡
 ዚ፡ ክብሉ፡ ር፡ ከም
 ላክን፡ ር፡ ቱ፡ ዓ፡ ጸሎ
 ቱ፡ ወበረከቱ፡ የሀ
 ሎ፡ ምስለ፡ ፍቱ፡ ት፡
 ተክለ፡ ሃይማኖት፡
 ለዓለመ፡ ዓለም፡
 ክሚን፡ ወምስለ፡
 ኸልን፡ ውሉ፡ ሂ፡ ዋ
 ምቀት፡ ለዓለመ፡
 ዓለም፡ ክሚን፡ ወ
 ክሚን፡ ለዮኩን፡ ለዮ

The Thirty-seventh Miracle. How the water in a woman's water pot was turned into the finest olive oil. (See chapter XXXVII).



unto him, "Knowest thou not that this is the day of the death of our father "TAKLA HÄYMÂNÔT?" Then he said unto them, "In the times which are past I knew it not, but I heard it this very day from his own mouth as he was coming into the city. I was going out to plough, and I met him this very day on [my] way [to the fields]. And he said unto me, 'If thou dost plough thou wilt reap no benefit, and if thou dost not, thou wilt suffer no loss. Get thee back into thy house.'" Now from that day whereon they heard this great and wonderful thing (Fol. 221*b*. 1) the men of the city observed the day of the death of our father as a festival. May his prayer and his blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever! Amen.

CHAPTER XXXVII.

THE MIRACLE OF THE WATER WHICH WAS TURNED INTO OIL.

(Fol. 221*b*. 2) THE THIRTY-SEVENTH MIRACLE OF OUR FATHER TAKLA HÄYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever! Amen (see Plate CLVIII).

And it came to pass in the country of KATATĀ, on the day of the commemoration of our father TAKLA HÄYMÂNÔT, (Fol. 221*b*. 3) that the people placed an earthenware oil jar which was empty side by side with one containing the water of prayer. And as soon as they had to light the lamps the priests came and drew out some of the water of prayer, but thought as they did so that they were drawing from the empty oil vessel; and when the day dawned the vessel with the water of prayer in it was found to have been emptied for lighting the lamps, whilst the empty oil vessel remained untouched. May his prayer and his blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever. Amen.





ግፀ ተአምረ ሁለ
አቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበረ
ከቱ፡የሀሉ፡መክለ፡
ኖቱ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓለ
መ፡አሚንቆ ወኮነ፡በ
መድረ፡አንጎት፡ይ

ገብሩ፡ተዝካሮ፡ለ
አቡነ፡ተክለ፡ሃይማ
ኖት፡ወይጠብሉ፡
አልህመተ፡ወጠሌ
ወደዋርሀ፡ኹሉ፡ዘ
ከመ፡ረከበ፡ግዕዕ፡
ዘከመ፡ብዕሉ፡ጌወኒ
ዲይ፡ዘከመ፡ጎዴቱ

ወበክንተዝ፡ሐረ
ት፡አሐቲ፡ብክስ
ት፡ጌከመ፡ትሳየጥ፡
ውስተ፡መሥደጥ፡
ውተሳየጠት፡ደ
ርሆ፡ለተዝካረ፡ክ
ቡነቆወበዕለት፡ዘ
ተሳየጠት፡ነሥ
ክ፡ዎፊ፡ክውስት፡ጌ
ወሶበ፡ነሥክ፡ክም
ሐለት፡አንዘ፡ትብ
ሰ፡በክሙነ፡ተክለ፡
ሃይማኖት፡ክትብ
ልዎ፡ለዎርሆዮ፡ዘ
ተሳየጥክዎ፡ክ
መ፡ክግድሉ፡ለተ
ዝካረ፡ዚአሁቆወ
ክምድላረ፡ዝንቱ፡
በሳመንት፡ዕለት፡
በዕለተ፡ተዝካሩ፡
ለአቡነ፡ተክለ፡ሃይ
ማኖት፡ረከብዎ፡

The Thirty-eighth Miracle. Takla Häymânôt causes an oil jar, which was almost empty, to become full of oil.

(See chapter XXXVIII).



ለጽርህ፡በመድ
 ረከ፡ቤተ፡ክርክቲ
 ያን፡እንዘ፡ይቀም
 ል፡ጸገ፡ረ፡አክና

ሬህ፡ጳጳስ፡ቱ፡
 ወበረከቱ፡የሀሉ፡
 ምስሉ፡ፍቱ፡ጉ፡ተ
 ክለ፡ሃይማኖት፡ኩ፡

ገር፡ዓቃቤ፡በቅል፡
 ከምጽክ፡በቅሉ፡ከ
 መ፡ያከቲ፡ማይ፡ወ
 ሀለወት፡አሐቲ፡በ
 እኩት፡በታሐቲ፡ሀ፡
 እንዘ፡ትተድሐ፡ማ
 የቅወትቤሉ፡ክስ
 ከ፡ክተድሐ፡ተዓገ
 ሆኒ፡ወአታክቲ፡በቅ
 ለከ፡ወዐበዮቅወሶ
 ቤሃ፡ከምሐሉ፡ቶ፡በ
 ክቡነ፡ተክለ፡ሃይማ
 ኖት፡ወሶበ፡ስም
 ዐ፡በቅል፡ቃለ፡መሐ
 ላ፡ዐበየ፡ስትየቆወ
 ከሐስ፡ርክሶ፡ክመ፡
 ዘይብል፡ክይትከሀ
 ለኒ፡በእንተ፡ዘስማ
 ህኩ፡መሐላ፡ጀወከኅ
 ዘ፡ክፉሁ፡ዓቃቤ፡በ
 ቅል፡ከመ፡ያከትዮ፡



ሆነ፡ከምሪሁ፡ለክ
 ቡነ፡ተክለ፡ሃይማ
 ኖት፡ጸሎቱ፡ወበ
 ረከቱ፡የሀሉ፡ም

ስሉ፡ፍቱ፡ጉ፡ተክለ
 ሃይማኖት፡ለዓለ
 መ፡ዓለም፡አሚን፡ጳ
 ወኮነ፡በምድረ፡መ

The Thirty-ninth Miracle. A vulture carries off a cock which had been vowed to Takla Häymanöt, but on being adjured in the saint's name restores the bird.

(See chapter XXXIX)



CHAPTER XXXVIII.

THE MIRACLE OF THE EMPTY OIL JAR.

(Fol. 222*a*. 1) THE THIRTY-EIGHTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CLIX).

And it came to pass in the country of 'ENDAGBĒTŌN (Fol. 222*a*. 2) that the priests, when it was time for lighting the lamp, on the day of the commemoration of our father, came and found the oil jar well-nigh empty; but the very small quantity which remained on the sides of the jar they collected into the vessel which they had brought, and so filled [the lamp] (Fol. 222*a*. 3). Hearken, O ye my beloved, who love to listen to the story of a miracle of your father, who turned the water of prayer into oil, and made an empty vessel to be a full one. Therefore let us praise the LORD our righteous GOD. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen. And with all of us who are children of baptism, for ever and ever! Amen. And Amen. So be it. So be it.

CHAPTER XXXIX.

THE MIRACLE OF THE VULTURE AND THE COCK.

(Fol. 222*b*. 1) THE THIRTY-NINTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CLX).

And it came to pass in the country of 'ANGŌT (Fol. 222*b*. 2) that the people were about to celebrate the commemoration of our father TAKLA HĀYMĀNŌT, and they slew oxen, and goats, and chickens, every man



ወረገጽ፡በእንተ፡ዘ
 ኢህመዕ፡ቃለ፡መ
 ሐሳቆ፡ወእምዝ፡ተ
 ከፅኖ፡ከመ፡ያከቲ፡
 ወወረጃ፡፡ፋቦ፡ታሕ
 ተ፡በክሱ፡ት፡አሚሃ፡
 ከትዮ፡በገ፡ገ፡ዓ
 ጸሎቱ፡ወበረከቱ፡
 የሀሎ፡ምከለ፡ኖ
 ቁ፡ጉ፡ተክለ፡ሃይማ
 ናት፡ለዓለመ፡ዓ
 ሰም፡አሚን፡



ግዕዝ፡አምረሁ፡ለኔ
 ቡኑ፡ተክሎ፡ሃይማና
 ት፡ጸሎቱ፡ወበረከ
 ቱ፡የሀሎ፡ምከለ፡ኖ
 ቁ፡ጉ፡ተክለ፡ሃይማ
 ናት፡ለዓለመ፡ዓለ
 ም፡አሚን፡ወኮነ፡
 በምድረ፡መገር፡
 ፩ብክሱ፡ፀዊር፡
 መዐረ፡ቦክ፡ማክክ
 ለ፡ዝርክት፡ወአም
 ሐሎ፡በዐለ፡አክል፡
 በጸሎተ፡አቡነ፡ተ
 ክለ፡ሃይማናት፡ወይ
 ቢሎ፡ውክቱ፡በክ
 ሱ፡ምንት፡ከሎ፡ጊ
 ዘ፡ዘትብለኒ፡ተክ
 ለ፡ሃይማናት፡እን
 ብየ፡ኢቡለክ፡ወክ
 መዝ፡ብሃሎ፡ሶቡ፡
 ክንሥክ፡ምሥጋረ፡

The Fortieth Miracle. A mule which has been brought to the water refuses to drink on being adjured by a woman in the name of Takla Häymánöt. (See chapter XL).



according to what he found [in his house], the rich man [Page 134] according to his riches, and the poor man according to his poverty (Fol. 222*b*. 3). For this reason a certain woman went to the market to buy [something], and she bought a cock for the commemoration of our father. And on the very day on which she bought him a vulture carried him off, and whilst he was carrying off the bird she adjured him, saying, "By our father TAKLA HÄYMÂNÔT, thou shalt not eat my cock which I have bought to offer up at the commemoration of the saint." And it came to pass on the eighth day after this, on the day of the commemoration of our father TAKLA HÄYMÂNÔT, she found (Fol. 223*a*. 1) the cock in the porch of the church picking vermin out of his wings. (Fol. 223*a*. 2) May his prayer and blessing be with his beloved TAKLA HÄYMÂNÔT! Amen.

CHAPTER XL.

THE MIRACLE OF THE MULE WHO REFUSED TO DRINK AND TO DEFILE THE STREAM.

THE FORTIETH MIRACLE OF OUR FATHER TAKLA HÄYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever! Amen (see Plate CLXI).

And there was in the country of MÛGAR (Fol. 223*a*. 3) a certain muleteer who brought his mule to drink water [at a stream], and there was, a little lower down, a woman who was drawing water therefrom; and she said to him, "Wait a little, and do not let thy mule drink until I have filled my water pot," but the man was a fool [and paid no heed to her request]. Then straightway she adjured him by our father TAKLA HÄYMÂNÔT, and immediately the mule heard the words of the adjuration he refused to drink, and he turned aside his head as much as to say, "I cannot drink, because I have heard the adjuration of the woman." Then the muleteer took hold



ክግር፡ከመ፡ክሉ
 ር፡ማክከለ፡ክከል፡
 ክዝርክት፡ተዓቅ
 ራ፡ክግር፡ወተከብ
 ረ፡መዐርቆወውክ
 ተ፡ጊዜ፡መጽኑ፡ክ
 ንህብት፡ወነደፍጆ
 ወክልክዎ፡ከመ፡ኪ
 ያንሥክ፡መዐረ፡በ
 ክንተ፡ዘኢሰምዐ፡
 ቃለ፡መሐላቆወአው
 ፅክዎ፡ፅራቅ፡በገ፡
 ገ፡ዓ፡ክንዘ፡ይነድፍ
 ዎ፡ወሚ፡ጥዎ፡ሳበ፡
 ዘመጽኑ፡ፍናት፡ወ
 ኪወህብዎ፡ይሉር፡
 ማክከለ፡ክከል፡ዝ
 ርክትቆጸሉቱ፡ወበ
 ረክቱ፡የህሉ፡ምከለ፡
 ፍቱ፡ተክለ፡ሃይማ
 ፍት፡ለዓ፡ዓለ፡ክ፤



ሳይ፡ተክለ፡ሃይማ
 ፍት፡ጸሉቱ፡ወበረ
 ክቱ፡የህሉ፡ምከለ፡
 ፍቱ፡ተክለ፡ሃይ
 ማፍት፡ለዓ፡ለመ፡ዓለ
 ም፡አሚ፡ኃቆወኮነ፡በ
 ምድረ፡መግር፡በክ
 ሐቱ፡መካኑ፡ለክቡ

ነ፡ተክለ፡ሃይማ፡ፍት፡
 ክንተ፡ትከመይ፡ደት፡
 ወበፅለተ፡ተዝካ፡ፍ፡
 መጽኑ፡ክሉቱ፡ብ
 ክሉት፡መጽገ፡ፅት፡
 ክመ፡ትከከል፡ምጽ
 ዋተ፡ወክተ፡ዝክሳ
 ዓ፡ምከለ፡ክብረ፡ኪ
 ሃ፡ወኢይትክህሳት

The Forty-first Miracle. A man goes to work in the fields against the advice of the Saint, but his shears break, and he is stung severely by a swarm of bees.

(See chapter XLII).



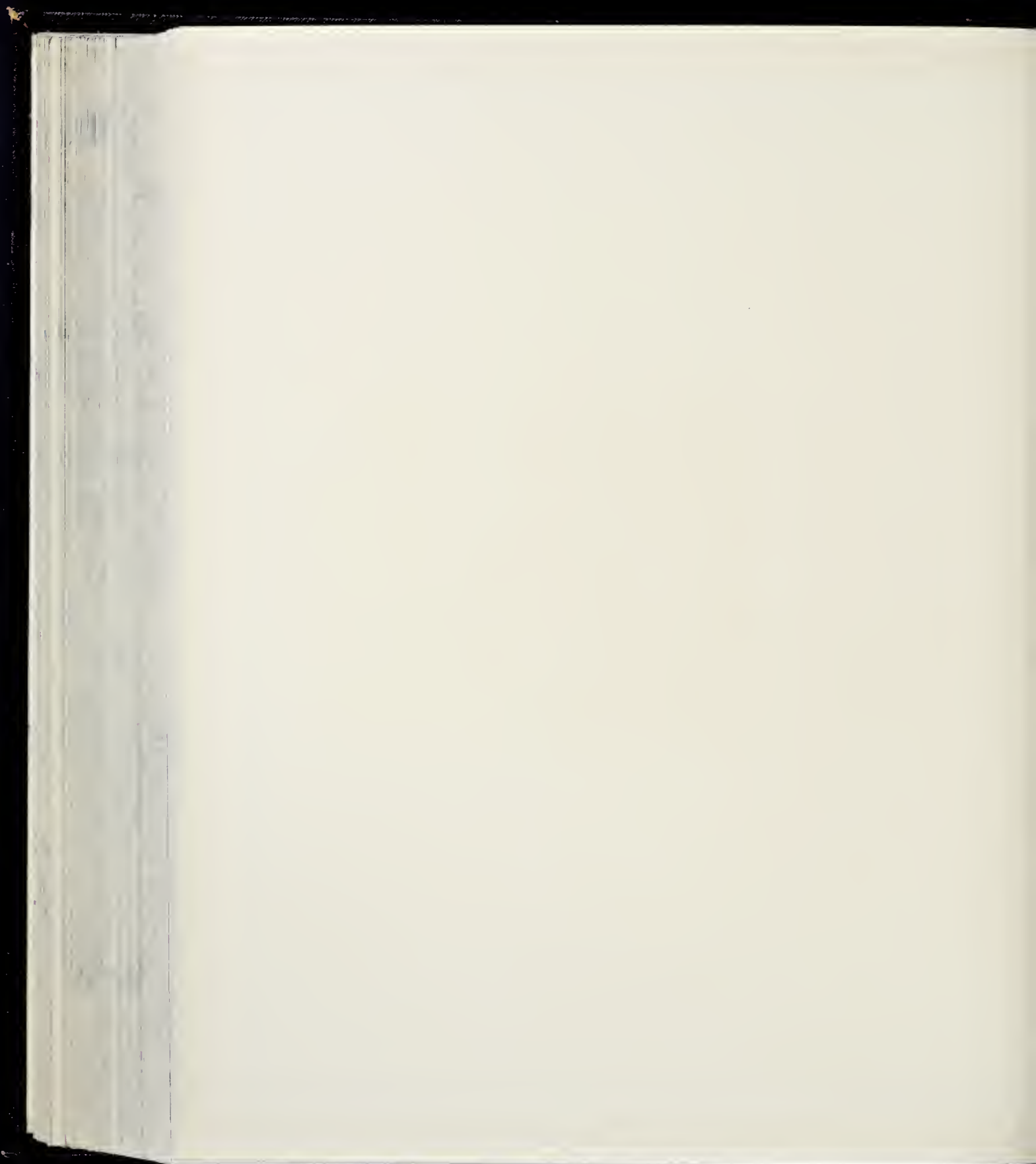
of his mouth that he might make him drink, (Fol. 223*b*. 1) whereupon the mule kicked him because he had not listened to the adjuration of the woman. Then the man got on the back of the mule so that he might make him drink, and the animal went to a place on the river bank which was below the woman, and then (Fol. 223*b*. 2) he drank eagerly. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

CHAPTER XLI.

THE MIRACLE OF THE BROKEN PLOUGH AND THE MAN WHO WAS STUNG BY BEES.

(Fol. 223*b*. 3) THE FORTY-FIRST MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen.

Now there was a certain man in the country of MŪGAR who was carrying his plough, and he wanted to pass in among the growing crops with it; and the master of the crops adjured him not to do so by the prayer of our father TAKLA HĀYMĀNŌT. Then the man said unto him, "Why is it that thou art always talking to me of TAKLA HĀYMĀNŌT? I tell thee that I do not wish [to hear of him]." And having said these words to him he took up the rope work (Fol. 224*a*. 1) that he might go on among the standing crops, but his foot was caught in the ropes, and he tripped up and the plough was broken. And at that very moment the bees came, and drove him away, and prevented him from taking up his [broken] plough, because he had not listened to the words of the adjuration [of the farmer]. And the bees made the man to go out naked and in haste, and they drove him along, and forced him back to the place on the road from which he had come, and they did not let him go



ት መየዋ፡ዩምና፡
 ወጽግማ፡ወማየኑ
 ኢትስቲ፡በጽዋ፡
 ዘእንበለ፡በጳሕል፡
 ወኔንዘ፡ትስቲ፡አላ
 ዘ፡ክሳዳ፡ኦቡነ፡ተክ
 ለ፡ሃይማናት፡ወስ
 ስሐባ፡ኔንተ፡ድሃረ
 ሃ፡በኔድ፡ተብክት፡
 ወአስተራት፡ዓቆወ
 ሶቤሃ፡ክልሀት፡በዐ
 ቢይ፡ቃል፡ኔንዘ፡ትብ
 ል፡ወተናተዋ፡ከሉ፡
 ኔኦምትዮ፡ኔደ፡
 ብኔሲ፡ተብክት፡ስ
 ሐበተኒ፡ኔንተ፡ድሃ
 ራ፡ሃቆወክመዘ፡በሂ
 ላ፡ትገሥኦት፡ወቆ
 መት፡በእገሪሃ፡ርቱ
 ዓ፡ወሀለወት፡ኔስክ
 ይኔዘ፡ኔንዘ፡ትነብ

ር፡ዘክመ፡ፈወሰ፡አ
 ግዚኡብሐር፡በኦ
 ደ፡ኦቡነ፡ተክለ፡ሃይ
 ማናት፡።ጸሎቱ፡ወ

በረከቱ፡ሃህሉ፡መ
 ከለ፡ፍቱ፡ተክለ፡
 ሃይማናት፡ለዓለ
 መ፡ዓለመ፡ኦሚንቶ



ግዚ ትክምሪሁ፡ለኦ
 ቡነ፡ተክለ፡ሃይማና
 ቶ፡ጸሎቱ፡ወበረከ
 ቱ፡ሃህሉ፡መከለ፡ፍ
 ቶ፡ተክለ፡ሃይማ

ናት ለዓለመ፡ዓለ
 መ፡ኦሚንቶወኮ፡በ
 መድረ፡መገር፡ኔላ
 ዝዋለኦሐቲ፡ብኦ
 ሲት፡መበለት፡ክመ

The Forty-second Miracle. Takla Hâymânôt heals a deformed woman, who straightway stands upright.

(See chapter XLII).



in among the standing crops. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen.

CHAPTER XLII.

THE MIRACLE OF THE HEALING OF THE PARALYTIC WOMAN.

(Fol. 224*a*. 2) THE FORTY-SECOND MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen.

And there was in the country of MÛGAR a certain place where there was a shrine of our father (Fol. 224*a*. 3) TAKLA HĀYMĀNÔT, and it was that which was called DAGÔ, and on the day of his commemoration a woman who was a paralytic came there to beg for alms; now her head and neck were bent down to her knees, and she was unable (Fol. 224*b*. 1) to turn either to the right or to the left. [Page 135] Now she could not drink water from out of a cup, but only from a plate, and as she was drinking, our father TAKLA HĀYMĀNÔT laid hold upon her head and neck, and drew them back behind her with an unseen hand, and her body was made straight. And immediately she cried out with a loud voice, saying, "All my bones gave forth a sound [when] the hidden hand of a man drew my head and neck backwards behind me;" and having said these words she rose and stood upright on her feet in a straight position, and she remaineth until this present as she was (Fol. 224*b*. 2) when God healed her by the hand of our father TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen.



ረ:ውኑቱ:ዘይታው
 ሀብ:ጠ.ጠ.ፋውኑ
 ምድላረ:ዝንቱ:ው
 ረድ:ላዕል:ኑመን
 ቱ:ላኑካን፤ዐቢይ:
 መቅሠፍት:አም
 ታቦ:አግዚአብሔ:
 ር:ውቀሠፍ:መ:ላ
 ቲሥ:ውገሥክ:ከ

ሎ:ንዋዮ:መቶውን
 በጎ:ኦንዘ:ይብሎ:
 ዘንተ:ከሎ:ዘክምጽ:
 ክ:ላዕል:ኑ:ክቡ:ት
 ክለ:ሃይማኖት:በ
 ኦንተ:ኦንቶ:ኦን
 ከት:ገሎ:ቱ:ይፅቀ
 ሦ:ለገብጎ:ትክሎ
 ሃይማኖት:አሚፋ

ማፀተአምረሀ:ለ
 ክቡ:ትክለ:ሃይማ
 ኖት:ኦሎ:ቱ:ውበ
 ረክቱ:የሀሎ:ምስ
 ለ:ፍቱጎ:ትክለ:
 ሃይማኖት:ለዓለ
 መ:ዓለም:ክሚንፋ
 ወኮ:በምድረ:መ
 ገር:በቅጥ:በስንኳ
 ፅ:ፀብኦ:ኦንዘ:
 ይገብር:ኦትውቶ:
 ክምሐትል:ትፅፅ
 ኑ:ላዕል:ሁ:ንምር፤
 ወክምሐሎ:ኦንዘ:
 ይብል:በክገሎ:ው
 ክገሎ:ትንሥክ:ኦ
 ምላዕሊዩ:ውክ:ት
 ብልዐኑ:ውዐቦዮ:
 ተንሥቱትፋወይቤ
 ሎ:በክቡ:ትክለ:
 ሃይማኖት:ትንሥ



The Forty-third Miracle. Two men beat a woman with rods, but when she calls upon the name of Takla Häymanöt the rods break into pieces.

(See chapter XLIII).

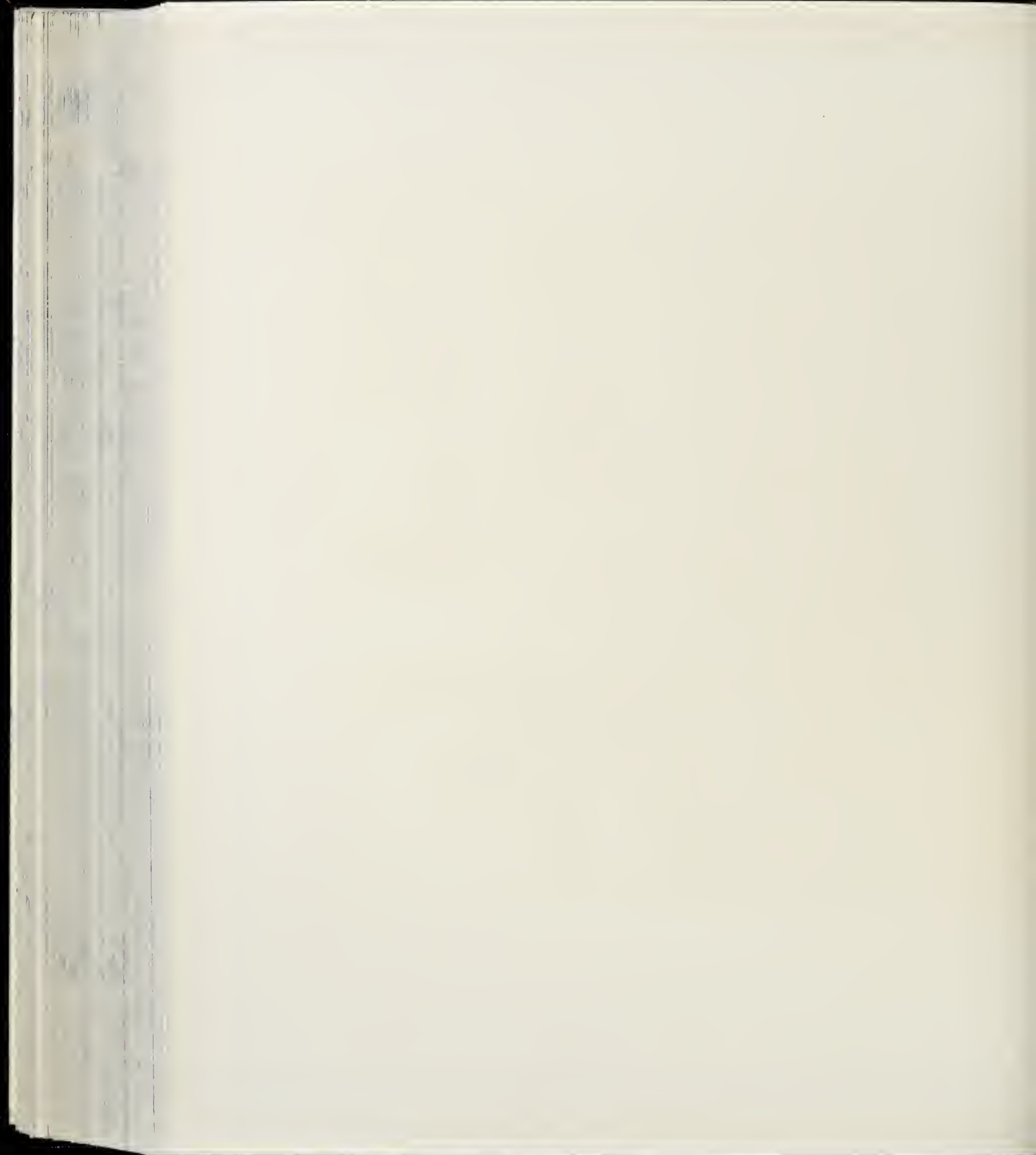


CHAPTER XLIII.

THE MIRACLE OF THE WOMAN AND THE BROKEN RODS.

(Fol. 224*b*. 3) THE FORTY-THIRD MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CLXII).

And it came to pass in the country of MŪGAR that the people seized a certain woman who was a widow, (Fol. 225*a*. 1) in order to make her to contribute to the work of the building of the church, and she said unto them, "I have no means whatsoever which I can devote [to the work], "for I am a poor woman;" then the soldiers commanded men to punish her and to beat her with many stripes. And she said unto them, "Ye shall not do this to me, and ye shall not make me to stand up without "[my] clothes on, and this I swear by our father TAKLA HĀYMĀNŌT, who "worketh miracles." And it came to pass that when the envoys heard her mention the name of the worker of miracles as her father, they said unto her, "If thy father would appear to us (Fol. 225*a*. 2) as a worker of "miracles let him deliver thee from this punishment speedily." And she said unto them, "How is it possible for him to come quickly, for he is "fatigued? How is it possible for him to come quickly, for my father hath "no foot? How is it possible for him to walk quickly, for I have heard "that my father hath broken one leg?" Now when she had said these words unto them the soldiers laid her down on the ground that they might beat her, and the rods [wherewith they beat her broke into] several pieces. And when they saw this wonderful thing the envoys said unto her, (Fol. 225*a*. 3) "Is it thus then? Thy father is indeed one who maketh haste "and runneth." And the woman said unto them, "How can my father "be one who maketh haste and runneth, seeing that his leg is broken?" Then they let go their hold on the woman, and she departed. And the





The Forty-fourth Miracle. I. A panther which had attacked a man, being adjured in the name of Takla Hāymānōt, departs into the desert.

II. The man, being beaten by the command of the governor, who wishes him to desist from the observance of the saint's day, cries to Takla Hāymānōt, and the rods are straightway broken in pieces.

(See chapter XLIV).



men of MŪGAR seized the woman again, and she said unto them, "Have patience with me until my husband cometh, but if he cometh not my father TAKLA HĀYMĀNŌT is greater than ye are, and he shall deliver me from this punishment." Then they said unto her, "Speak now so that he may deliver thee." And straightway they seized her, and began to beat her, whereupon the rods which were being used to beat her (Fol. 225*b*. 1) were broken in pieces. And after these things a great punishment came upon these soldiers from GOD, and the king had them beaten with stripes, and he confiscated all their (Fol. 225*b*. 2) possessions, and they were saying continually, "All these things hath our father TAKLA HĀYMĀNŌT brought upon us because of this woman." May his prayer protect his servant TAKLA HĀYMĀNŌT! Amen.

CHAPTER XLIV.

THE MIRACLE OF THE MAN AND THE PANTHER.

(Fol. 225*b*. 3) THE FORTY-FOURTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNŌT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNŌT for ever and ever! Amen (see Plate CLXIII).

And there was a certain man in the country of MŪGAR, in the neighbourhood of SANKHĀ'A, who was journeying homewards from his fields when a panther leaped upon his back, and he adjured the animal by such and such a person, saying, "Get thee off my back, and do not eat me," but the panther refused to remove itself from him. Then the man said, "By TAKLA HĀYMĀNŌT, remove thyself (Fol. 226*a*. 1) from my back," whereupon the animal became frightened straightway, and came down from off him quickly. Now the wild beast continued to dog the man's steps, and when the man saw that he was doing so, he adjured him again by our father TAKLA HĀYMĀNŌT, saying, "Thou shalt not follow me, and



“thou shalt not draw nigh unto me;” and when the panther heard these words he turned aside to his lair. And when the man [Page 136] saw this great miracle, he celebrated the commemoration of our father TAKLA HĀYMĀNÔT each month, and because of this the people dragged him (Fol. 226*a*. 2) into the presence of the governor of SANKHĀ'A so that he might make him to desist from his custom. Then the governor commanded them to beat him with rods, and when they did so, the rods became cut into pieces. Now when the governor of SANKHĀ'A saw this wonderful thing, he gave orders that the man should do as he pleased in future, for he said, “I am unable to fight against GOD;” so the man continueth to celebrate the commemoration of our father until this day. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT (Fol. 226*a*. 3) for ever and ever! Amen.

HERE FINISH AND COME TO AN END THE FORTY-FOUR [MIRACLES] OF OUR FATHER TAKLA HĀYMĀNÔT. [MAY] HIS PRAYER [AND BLESSING] BE WITH US! And we have made the number of them to be forty-four in accordance with the number of the generations of the pilgrim, which we have counted and make to be forty-four; and if we had not done this we could have written down a very much larger number of his miracles. And now may this our father TAKLA HĀYMĀNÔT, whom we love, keep us at every hour, and throughout each day for ever and ever! Amen.

(Fol. 226*b*. 1) Here endeth the BOOK OF THE MIRACLES OF OUR FATHER TAKLA HĀYMĀNÔT, the Apostle of ETHIOPIA, which shall be read on the day of his conception, which is the twenty-fourth day of the month MAGĀBĪT,¹ which precedeth the month MĪYĀZYĀ. May his intercession be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen.

¹ *I. e.*, March 20.



And may thorns and weeds not sprout and grow up in the furrows of the field of our hearts, and may the wild pig not trample upon our pearl, (Fol. 226*b*. 2) and may our faith be conceived in orthodoxy, and may it deliver his beloved TAKLA HĀYMĀNŌT from the evil of the Robber (*i. e.*, the Devil). And, moreover, let us all say with one accord, "Glory be unto the LORD our GOD, and the Workman,¹ for ever and ever! Amen. Hallelujah. May his prayer and blessing come to us, and may his unspeakable help protect us, and may his intercession compass us round about! And together with the scribe may he have mercy upon us who are gathered together in this holy church (Fol. 226*b*. 3) for ever and ever! Amen. And Amen. So be it! So be it!"

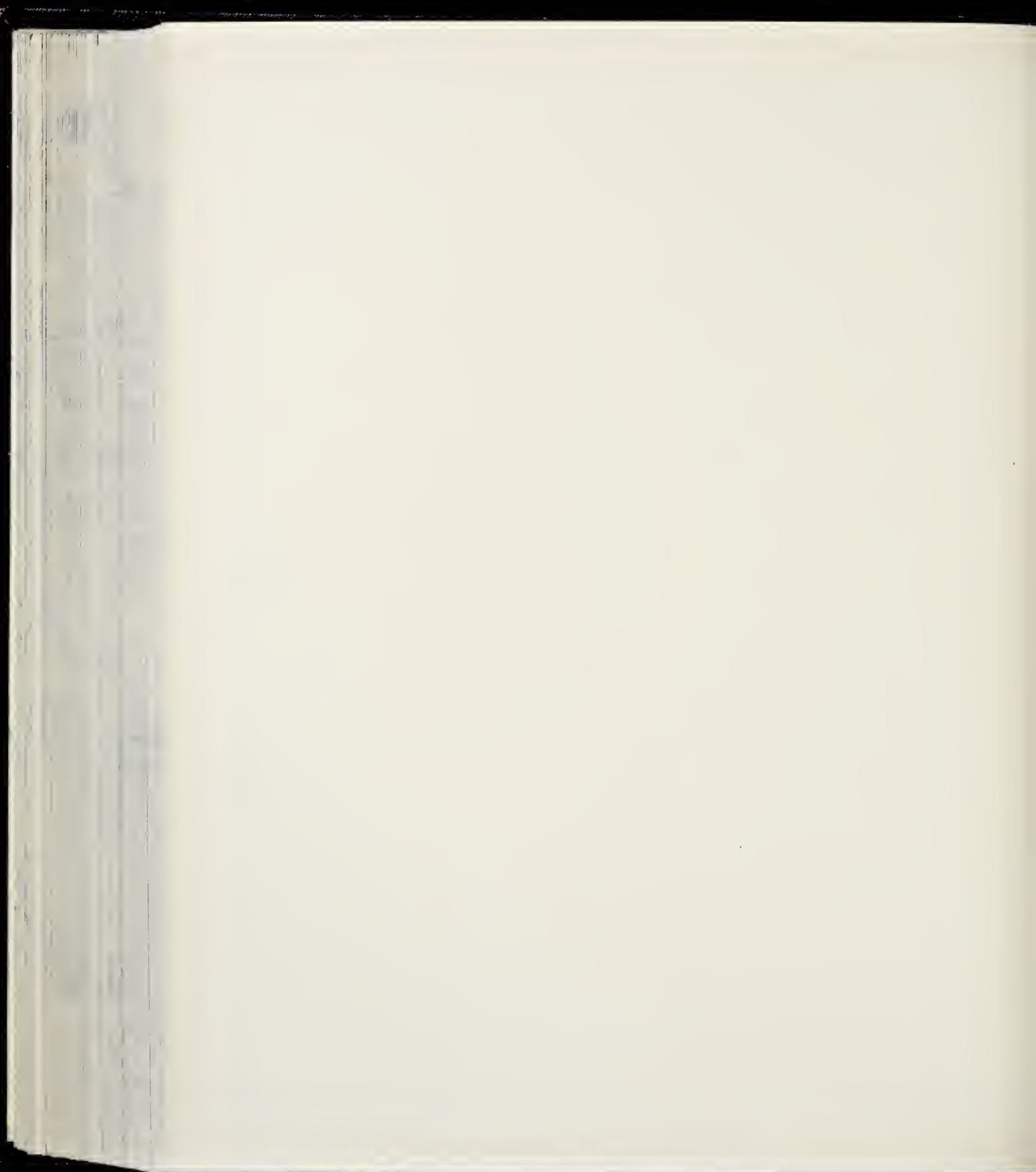
O my father TAKLA HĀYMĀNŌT, curse thou me not because of the omissions which I have made, but correct thou them by thy words. May GOD pardon unto you your transgressions. Amen.

Now at the end [of the book] there was [written] another miracle which I desire to read [to you]; let it not pass you by.

THE FLOOD WHICH WAS STOPPED BY A MIRACLE.

(Fol. 227*b*. 1) A miracle of our father the holy man TAKLA HĀYMĀNŌT, the chief of the Fathers like ANTHONY, the head of the monks, who was girt about with wings like the angels, who understood mysteries like the PROPHETS, who preached the GOSPEL like the APOSTLES, and who was a witness of righteousness like the MARTYRS. May his prayer and his blessing be with all the children of baptism, and may he preserve

¹ *I. e.*, the Worker of miracles.



his servant TAKLA HĀYMĀNÔT from the second death for ever and ever! Amen.

O ye children of Christians who love our father in your hearts, and who are bound together with the rope of the orthodox faith, come ye and look upon the work which was wrought by our father, the holy man TAKLA HĀYMĀNÔT, the worker (Fol. 227*b*. 2) of miracles, who wrought wonderful things on the earth. Now the manner in which he wrought his miracles was thus:—

There was a certain righteous and God-fearing man who dwelt in the district of MÛLĀDÛ, in the country of 'AMĪHARĀ, and he loved our father the holy man TAKLA HĀYMĀNÔT with all his mind, from his earliest childhood even to his mature age, and he ceased not to celebrate his commemoration each year on the twenty-fourth day of the month TAKHSHĀSH, which was his birthday, and on the twelfth day of GENBÔT, which was the day of the translation of his body, and on the twenty-fourth day of NAHASÊ, which was the day of his holy death, and he gave the hungry food to eat in abundance, and he gave drink (Fol. 227*b*. 3) in abundance to those who were athirst, and he clothed the naked. Now he was not in the habit of making a festival for the great folk of the city, but for those who were poor and in want, for he remembered the words of the GOSPEL¹, which said, "When thou makest a feast and spreadest a meal, thou shalt invite thereto the poor and the needy, and thou shalt not invite thine own friends, and familiar folk, and the sojourner in thine house, and thy companion, for they are able to invite thee in return, and thou shalt have no reward with them." And after these poor folk had eaten and [Page 137] were filled, this man would invite the priests of the sanctuary of our father, the holy man, TAKLA HĀYMĀNÔT, and all the various kinds of great men of the city to celebrate with him a feast with honour (Fol. 228*a*. 1) and with

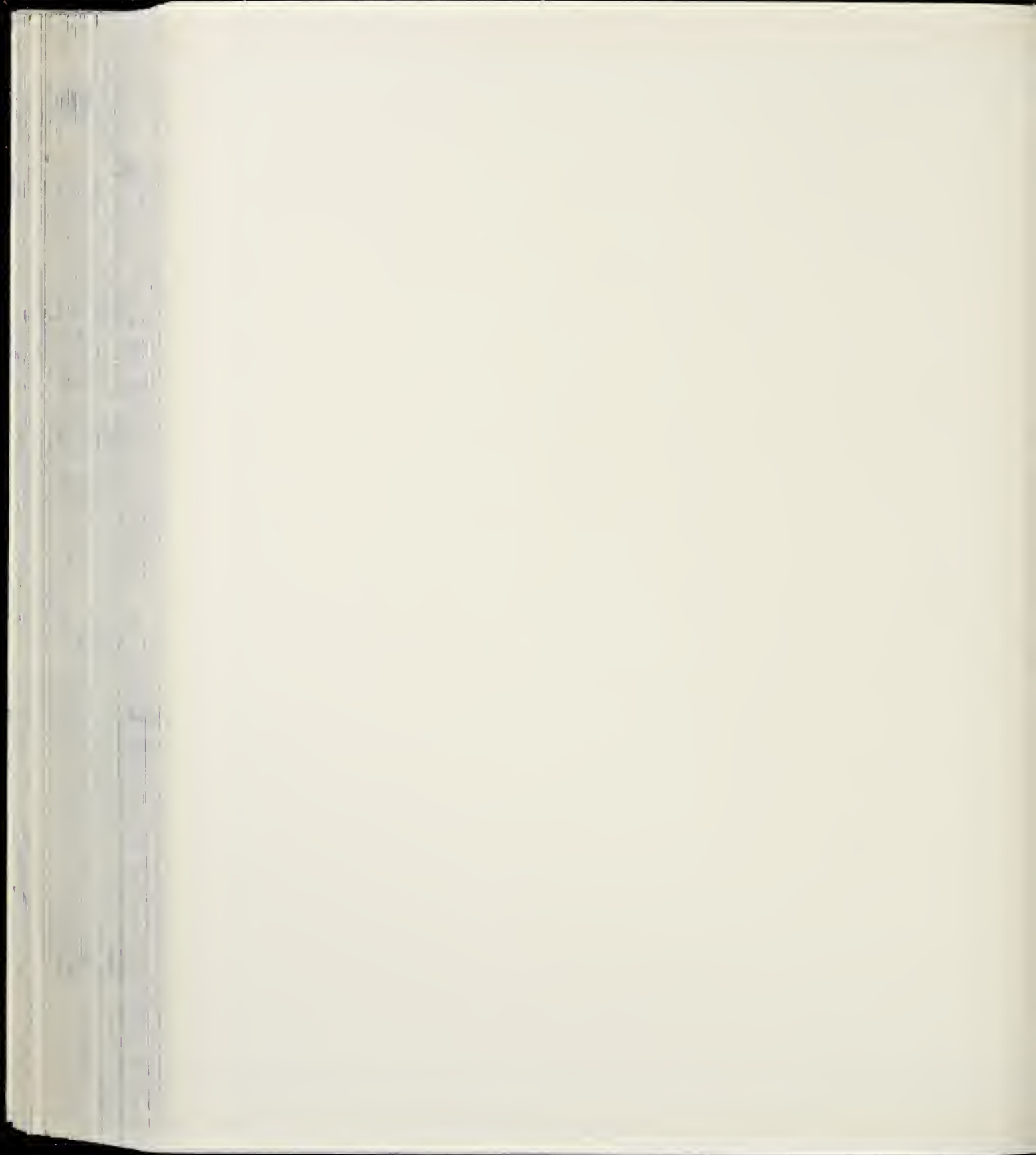
¹ St. Luke xiv. 12—14.



joy, for they were wont to make as much preparation for the festival of the holy man TAKLA HĀYMĀNŌT as for the festival of the holy RESURRECTION of our REDEEMER CHRIST, to Whom be glory! Now we have been obliged to delay and to speak concerning the excellence of this man, which was boundless, but we will now turn to the subject of the miracles and wonderful deeds of our father, the holy man TAKLA HĀYMĀNŌT.

Now a spring of water welled up in the house of this man who was about to keep the feast of the holy man, and it filled the whole house, from the bottom to the top, and the rise of the water was so great and so strong that it was found to be impossible to discover any trace of the furniture, and the grain, and the other necessary articles which were in the house.¹ (Fol. 228*a*.2) And when the master of the house saw the flood of water, and saw that his possessions were being destroyed, he was exceedingly sad and sorrowful in his heart, and he said, "My sorrow is not for my possessions, but lest the celebration of the festival of my father TAKLA HĀYMĀNŌT should be prevented, for it is his grace which hath preserved me both soul and body." Then his menservants, and maidservants, and those who were with him said unto him, "Let us bring vessels of earthenware and bale out the water, so that thy possessions may not be destroyed." And when the man heard their words he rebuked them, and said unto them, "(Fol. 228*a*. 3) My father the holy man TAKLA HĀYMĀNŌT knoweth how to deliver [me] both soul and body. Bring ye some water of prayer and let us sprinkle it about, for he will make his power to work on my behalf. As for you, there is no strength in you." And they said unto him, "We consent," and they went and brought the water of prayer of our father the holy man TAKLA HĀYMĀNŌT; and when the men of his house saw the boldness of his mind, they laughed in the conceit of their

¹ In the text these words follow:—"In the reign of king IYŌ'AS DENGEL and the martyr, who finished his testimony in patience," they appear to be out of place here.



intelligence, and they said "If water be added unto water will it not be made more? Will it decrease [in the house] or fill [it]?"

Now these foolish men did not remember the words of the BOOK which say, "If ye have in you faith (Fol. 228*b*. 1) as large as a grain of mustard seed, and ye say to this mountain, Remove thyself, it shall remove itself for you."¹ Then the master of the house said unto his servants, "Let us sprinkle the water about, and then we will shut the doors of my house, and ye shall not look any longer [at the water to-day], but to-morrow we will look at it [again];" and they did even as he had commanded them, but his words were hard for them to understand, and even to the man himself they appeared difficult to comprehend, [but he said], "Behold, our father the holy man TAKLA HĀYMĀNŌT hath spoken."

And on the following morning he rose up from his bed and opened the doors of his house, and he looked everywhere, but he could find of the water no trace whatsoever which was as large as a drop of dew, and nothing except dry dust. And he said, "Well did I know the power of my father the holy man (Fol. 228*b*. 2) TAKLA HĀYMĀNŌT, and also that he could deliver me from everything of which I am afraid." And when the king and his nobles heard of these things they marvelled at the power of our father the holy man TAKLA HĀYMĀNŌT, and they said, "GOD [worketh] wonderful things by His saints;" and this story was heard throughout all countries. And after these things the man committed to his son the duty of celebrating the festival of the holy man—now by the grace of baptism he was called TAKLA HĀYMĀNŌT—so that there might be no cessation in the observance of the festival of our father the holy man TAKLA HĀYMĀNŌT, and more than to all his other children did he commit the duty to his daughter WALATTA DENGEL. And he had the history of his contending written down (Fol. 228*b*. 3) [at the cost of] much

¹ St. Matthew xvii. 20.



money, and he gave it to the shrine of our father TAKLA HÂYMÂNÔT, which was called the "place of his bone", and which was built by the king of kings IYÂSÛ, so that it might be a memorial from generation to generation. Observe then, O Christian people, that the power of our father the holy man TAKLA HÂYMÂNÔT dwelleth upon those who love him. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

Salutation to thee, O TAKLA HÂYMÂNÔT, who didst find Paradise
in the midst of the desert.

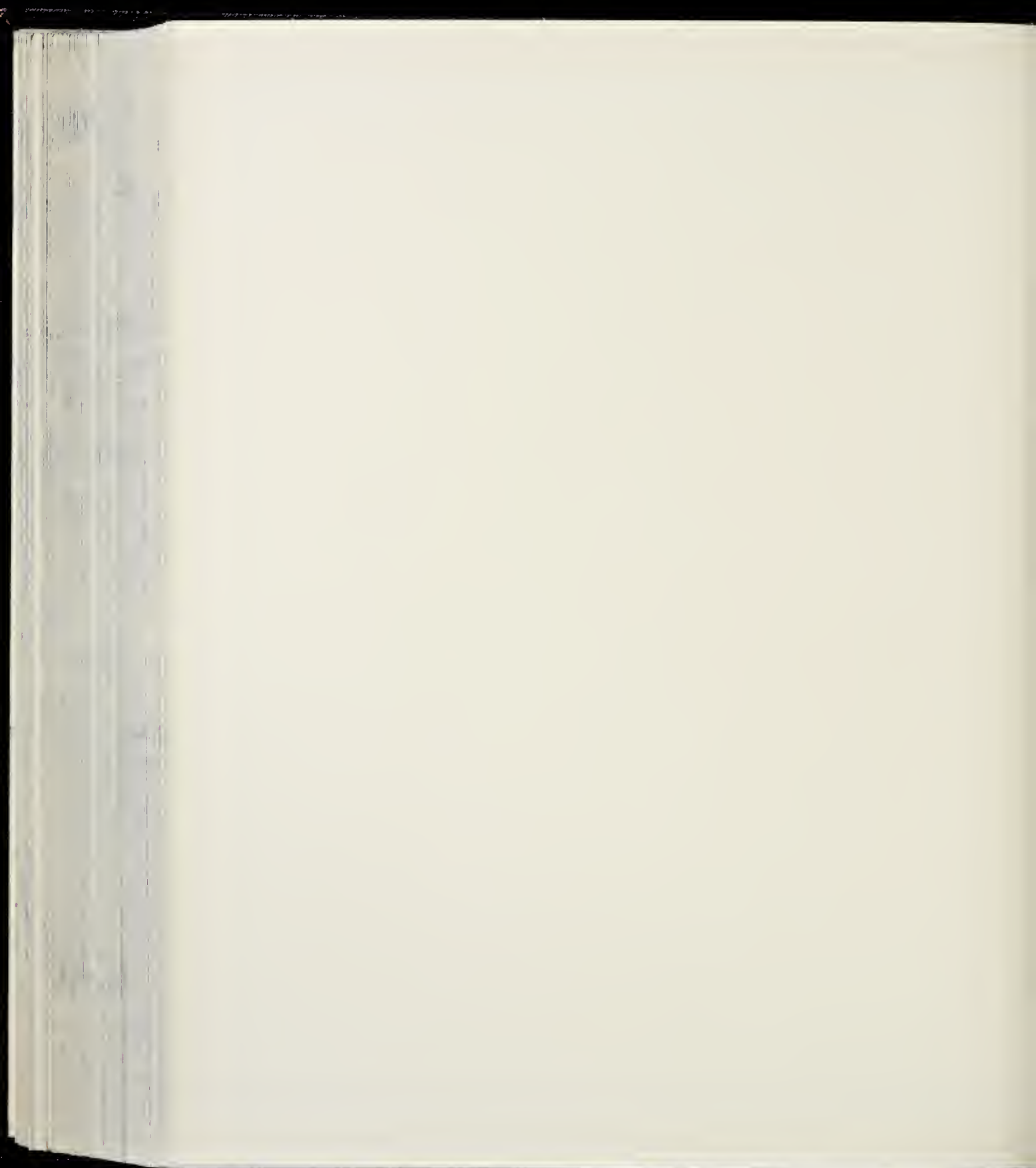
Thou hadst nothing to eat therein, O father, and thou hadst
To dwell with thee no Eve, who was taken from Adam's bone, and
Without and within thou wast a solitary dweller. (Fol. 229*a*. 1)

Through thy water of prayer do thou make to appear coolness and
refreshing of water throughout the world.

THE MIRACLE OF THE WOMAN WHO WAS HEALED OF HER DISEASE.

A MIRACLE OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT.
May his prayer and blessing be with his beloved [handmaiden] WALATTA
TAKLA HÂYMÂNÔT for ever and ever! Amen.

Hearken ye with your spiritual ears, which sin hath stopped up, to [the words of] the book, and after [the following miracle] hath been recited they will be deafened thereby, O holy and blessed ladies of DABRA LÎBÂNÔS! [Here beginneth] the miracle of the water of prayer of our father the holy man [Page 138] TAKLA HÂYMÂNÔT, who was the envoy of our LADY MARY, the God-bearer, and the envoy of the most high kings who were not created [in material form], and whose pre-eminence is remote from the eyes of the men who have been created [in material form], and from the other kinds of beings of the spirit, that is to say, the



angels of high heaven. Now he wrought a mighty deed of power in respect of [the disease] which was in the loins of this woman WALATTA TAKLA HÄYMÂNÔT, even as that which was wrought in respect of the sickness which was in HEZEKIAH, and which he removed through his own prayer (Fol. 229*a*. 2) and through the anxious care of the chief [prophet] ISAMAH, and the sign of the mercy of Him that said, "My NAME is the "Compassionate and the Merciful", was made known to man by the turning back of brightness of the sun on the dial.

And now, understand ye the matter of the coming of the holy man into the house of this woman one night, at the season of the second watch. And our father the holy man TAKLA HÄYMÂNÔT appeared above her bedside and he sat down by her in the form of a young man, now he was most beautiful to look upon, and the words of his tongue said, "O my sister, (Fol. 229*a*. 3) perform thou an act of salvation with the water of prayer "on thy loins." Then this woman WALATTA TAKLA HÄYMÂNÔT woke up from her slumber, and when she had heard these words she was filled with great perturbation, and said, "What is [the meaning] of these words?" And having fallen asleep a second time TAKLA HÄYMÂNÔT came unto her quickly on the wings of an angel, and commanded her straitly, saying, "O my sister, perform an act of salvation with the water of prayer on thy "loins." (Fol. 229*b*. 1) And having heard the words of his LORD which said, "Be not ashamed, and hesitate not," she told the matter to her servants even as our father the holy man TAKLA HÄYMÂNÔT had commanded her. Then she sent two messengers to the holy church wherein the contending of our father the holy man TAKLA HÄYMÂNÔT had taken place, and when the two messengers had arrived therein, in the most bitter grief and with abundant sobs and tears they prayed the prayer of the contending of our father the holy man TAKLA HÄYMÂNÔT over pure water, which they then took to the woman WALATTA TAKLA HÄYMÂNÔT. And for three days she drank the water and bathed her whole body therein, and



on the third day she was healed of her sickness, and she became perfectly sound and well, and she was even as she had been in former times.

And on the fourth day after these things had taken place she departed into a far country, and she was strong and vigorous in her appearance, and was like unto a young man who is full of strength. Then the members of her household and all her friends rejoiced exceedingly in her recovery; (Fol. 229*b*. 2) now for three months her sickness had been exceedingly sore, but in half a month she was able to strip off her apparel of black sorrow through the honourable bones of TAKLA HÄYMÂNÔT, and to cast it aside. And having heard this story, tell ye it unto him that shall come from afar and from near, so that every man shall declare it, and shall not be able to keep silence with [his] tongue. May his prayer and his blessing be with his beloved WALATTA TAKLA HÄYMÂNÔT, and with all of us who have heard [this miracle] for ever and ever! Amen.

He hath made manifest the mark of the mercy [shewn to] thee after [thy] rebuke had passed away, for TAKLA HÄYMÂNÔT hath made to blossom in thee a seed.



THE BOOK OF THE RICHES OF KINGS

BY

TAKLA HÂYMÂNÔT.

[Page 139] (Fol. 230*a*. 1) IN THE NAME OF THE HOLY TRINITY—
THREE NAMES WHICH ARE SEPARATED INTO THREE IN PRAISE (?) BUT ARE
UNITED IN GODHEAD, AND ARE INSEPARABLY CONNECTED IN ONE BOND,
[WITH] ONE WILL, WITHOUT DIVISION AND DISTINCTION,—BEHOLD WE WRITE
THE BOOK WHICH IS CALLED THE “RICHES OF KINGS,” WHICH WAS FOUND
IN THE HAND OF OUR FATHER, WHOSE NAME IS HONOURABLE, OUR FATHER
THE HOLY MAN TAKLA HÂYMÂNÔT, WHO IS THE EQUAL OF THE ANGELS,
WHO WAS PRE-EMINENT IN MIGHTY WORKS, WHO NEVER TURNED HIS BACK
IN FLIGHT BEFORE THE TROUBLING OF THE EVIL ONES, AND WHO HAD THE
HABIT OF THE SPIRITS. MAY HIS PRAYER AND HIS BLESSING DELIVER US
FROM DANGER FOR EVER AND EVER! AMEN.

There was a certain king who had risen up from among the kings of
ZAGUË and who was called ZĒLMAKNŪN, (Fol. 230*a*. 2) and the kingdom
of him and of those kings who reigned with him [lasted] three hundred
and seventy-two years; and concerning him and their kingdom arose the
following reasons for his speaking. Now when GOD was angry with the
house of DAVID, He gave the kingdom of DAVID unto these kings of



ZAGUË. And it came to pass that whilst this man Z'ÉLMAKNÛN was living thus, his cock rose up and crowed in the house, saying, "Whosoever shall eat me shall become king of and inherit the kingdom of DAVID, (Fol. 230*a*. 3) and shall have sovereignty for ever; and [this] kingdom shall not pass away to any other man." In this manner did the cock continue to crow for a space of three months, but none knew the interpretation of the cock-crow, neither among the nobles of Z'ÉLMAKNÛN, nor among his friends the priests, nor among those who were skilled in the knowledge of books, nor any man except the king himself. Then fear laid hold upon Z'ÉLMAKNÛN.

And whilst he was in this state of fear our father TAKLA HÂYMÂNÔT came, and he entered into the king's palace in great majesty, and the men of his house told the king concerning (Fol. 230*b*. 1) the coming of our father TAKLA HÂYMÂNÔT, and they said unto him, "A monk hath gone into thy palace, and the grace of his form is great; his face is awe-inspiring, and his whole appearance maketh one to quake, and thou mayest declare to him all the sorrow of thy heart." And when they had spoken unto him these words, he answered and said unto the men of his house, "Where is this monk concerning whom thou hast told me 'he hath gone into thy palace'?" Then they answered and said unto him, "Behold, he is in the chamber of the angel who is thy might." And having heard the answer which the men of his house had spoken, Z'ÉLMAKNÛN the king rose up, together with his soldiers, and his princes, and his judges, and went to the place wherein was our father TAKLA HÂYMÂNÔT, and he cast himself down before him and saluted his feet and his hands. Then our father TAKLA HÂYMÂNÔT rose up quickly (Fol. 230*b*. 2), and he lifted up the king, and welcomed him with joy and gladness, and they sat down together; and they made the company to withdraw from their presence so that they might be able to narrate their affairs each to the other, and to hold converse together.



And the king Z'ĒLMAKNÛN made known to him the matter of the cock-crow, and [asked for] the interpretation of his words, and he said, "I was lying on my couch at midnight, and I was awakened from my slumber suddenly by hearing the crowing of a cock, and the words of his interpretation thereof, but the others did not hear it. O my father, inform me completely concerning this matter, for I am wholly unable to interpret this thing by myself. What is the occasion for these words? And what will be the result of the utterance of the speech of the bird?" Now when the king Z'ĒLMAKNÛN hath [thus] spoken to the saint with humble words, our father TAKLA HĀYMĀNŌT answered and said unto him, "The matter concerning which thou hast asked me is a difficult one, so difficult indeed is it that there hath never been any like unto it before, and there shall never be any like unto it in times to come." (Fol. 230^b. 3) Now when he had held his peace for the space of an hour, and had remained in a state of great astonishment and wonder over the matter, he opened his mouth and said unto him, "Hearken, and I will speak unto thee [Page 140] concerning that matter about which thou hast spoken unto me. Rise up, seize the cock, kill and eat him, according to the words of the voice of the bird, which said, 'Whosoever slayeth me, the kingdom shall not depart from his house, and he shall reign for ever'."

Then straightway the king Z'ĒLMAKNÛN rose up and went into his palace, and he called to a certain handmaiden whose name was DALĪBĀWĪT, now she was the most honourable of all his handmaidens, and he said unto her, "Rise up, seize that cock, and kill him so that I may eat him quickly, and let not any other woman draw nigh to that cock, but prepare him privily, and let him not be seen by anyone, for the mystery which belongeth to him is a hidden one." And when the king had said these words unto her, she rose up quickly, and seized the cock and killed him, and she put inside him (Fol. 231^a. 1) a great many sweet-scented herbs so as to make the bird smell sweet, and she threw the



head of the cock into the fire[-place] as she was in the habit of doing [with the heads of birds].

Now at that time there lived a certain youth whose name was YAKÛNÔ 'AMLÂK, who was chosen from his mother's womb to inherit the throne of DAVID his father. And GOD remembered the oath which he had sworn to DAVID, saying, "I will make to be builded thy throne for generation after generation. And if thy children forsake My law, and do not walk in My judgments, or if they defile My ordinances and do not keep My commandments, I will visit with the rod their sins, and with punishment their transgressions; but I will not withhold My loving-kindness from them, and I will not do violence to My righteousness, and I will not defile My covenant,"¹ &c.

But let us return to the former matter. Now this youth continued in the service of king ZËLMAKNÛN, and there fell to him the work of cutting grass for the king's mules, and sometimes it was his duty to feed the horses with grain, and sometimes to carry sword and spear and to go before the king. And this youth YAKÛNÔ 'AMLÂK found the head of the cock which the woman (Fol. 231*a*. 2) had left by the fire-place, and he took it and ate it, and it filled his belly, and it made him an exalted person and so mighty a man that he was superior to every other man of might, and it made his face to shine like the light of the sun, and his majesty filled all the other servants of the king with awe, and all the people feared him, and they marvelled at him, and they loved him exceedingly, and they placed him in their hearts, and they recognized that the grace of GOD was upon him, and they said, "What is the thing which hath come upon this young man?"

Let us return once more to the subject of this history. Now when the king ZËLMAKNÛN did not find the head of the cock among the food

¹ Psalm lxxxix. 27—34.



in the dish, he was greatly disturbed, and he was sad, and was much moved, and he wept exceedingly, and he walked round and round on the ground. Then he rose up and departed with his soldiers to our father TAKLA HĀYMĀNÔT, and when they had met together they made the company to withdraw from their presence as they had done before. And when they were left by themselves the king told our father TAKLA HĀYMĀNÔT about the head of the cock which was missing [from the dish], saying, "I did as thou didst command me, and as thou didst counsel me, but the woman threw away the head of the cock, and I was unable to find it where she had (Fol. 231*a*. 3) thrown it, because she thought that I should not eat the head of the cock. Then was I greatly astonished and dismayed, and behold, I have now come to tell thee the cause of the destruction of the cock's head, O my father; help thou me so far as thou art able to do, and give thou me counsel. For in thee there is the power of GOD, and thy power hath might and it shall have dominion, even as said JAMES the APOSTLE, the brother of our LORD."

Now when the king Z'ĒLMAKNÛN had said these words to our father TAKLA HĀYMĀNÔT, and when the blessed and mighty man, the giant our father, had heard these words from the mouth of the king, he rose up, and with his eyes fixed upon heaven he prayed for him a long time, and said, "O GOD, the LORD of lords, the GOD of gods, and KING of kings, hearken thou unto my prayer and my petition, O Thou Who didst hear the prayer of all the PROPHETS, and of the APOSTLES, and righteous men, and martyrs, and virgins, and monks, and the prayer of the watching angels, and the prayer of the LADY of all of us sinners, thou Image thou Store-house of petitions, reject Thou not me, Thy sinful servant, because of my transgression, and reveal Thou (Fol. "231*b*. 1) to this man the matter of the disappearance of the head" [Page 141].

Now when our father TAKLA HĀYMĀNÔT had prayed this prayer, an angel came unto him from heaven, and the angel of GOD said unto



him, "Do not pray on behalf of this king of ZAGUË, for the multitude of
 "days, even the space of three hundred and seventy-two years, which I
 "have given unto him, is sufficient for him, and he is unworthy, saith the
 "LORD, therefore cease thou to pray [for him]. And moreover, this day
 "have I brought the kingdom of GOD to YAKÛNÔ 'AMLÂK, the son of
 "DAVID, and to his seed for ever. And the bringing of the kingdom to
 "him shall not be the kingdom only, but it shall be accompanied by a horn
 "of oil, according to the ordinances of the kings who were his fathers, and
 "by the fame of having been anointed with unguents, that is to say, with frank-
 "incense, and myrrh, and cinnamon, and sweet scents, and mandragoras,
 "and the water of nuts, and apples, and the fruit of the grape, which thou
 "shalt prepare and shalt pound together, and shalt pour into a cup. And
 "then thou shalt take three handfuls of incense, and shalt go into the house
 "of the sanctuary of God, and thou shalt cense the ark (*tabôl*) of the LAW
 "of GOD for three weeks of days. And when thou goest (Fol. 231^b. 2)
 "forth from this house of the sanctuary, take thou some dry incense in thy
 "hand, and having mixed it with water pour it into the vessel containing
 "the unguents, and recite over it some of the words of DAVID, namely,
 "'Why have [the heathen] gathered together', 'How have [my enemies]
 "'multiplied', 'When I called upon Him', 'He will hear thee', 'O God, in
 "'Thy strength oppress them', 'God hath heard us', '[My heart] is boiling
 "'over', 'O Lord, have mercy upon me according to Thy great compassion',
 "'Let God arise', 'Look Thou', 'O Lord, Thy judgment', 'Shew Thy mercy',
 "'O Lord, incline Thine ear', 'I will praise Thy mercy', 'The Lord is king',
 "'The nations are dismayed', 'Hear me, O Lord', 'I will lift up my prayer
 "'to Thee.' And out of the [BOOKS of the] PROPHETS [thou shalt] recite
 "the Prayer of HANNAH, and the Prayer of our LADY MARY, and the
 "Prayer of ZECHARIAH, and the Canticle, and five WEDDÂSË of our LADY
 "MARY, together with the 'Gates of Light', and the Prayer of the Gospel.
 "And when thou hast prayed these twenty-one prayers quickly this oil of



“kings shall boil, and then thou shalt take YAKÛNÔ 'AMLÂK, and anoint him with thy hand, so that he may be king over all kings, and that he alone may reign over the whole world. And not all the kings who shall reign after him shall (Fol. 231^b. 3) be anointed with this oil, but only those who are of the seed of JACOB, the righteous man, and him that shall arise after the seed of JACOB as king in the days of the seven thousand, two hundred, and sixtieth year of the world, and the days of the years of him that shall thus rule as king shall be three and forty years. And unto thee shall YAKÛNÔ 'AMLÂK give from his kingdom a man who shall be unto thee as a son (*or*, servant); and if there be any who shall act deceitfully against this ordinance of thine, and shall attempt to inherit the kingdom, he shall be accursed. And behold, I have revealed the secret things of God to thee, and do thou hesitate not, but anoint YAKÛNÔ 'AMLÂK king.”

And when the angel of God had said these things unto him, he went up into heaven, and our father TAKLA HÂYMÂNÔT, of honourable name, having heard these words from the mouth of the angel, anointed YAKÛNÔ 'AMLÂK king, and sent him off to the war.



THE LIFE OF TAKLA HÂYMÂNÔT.

THE VERSION OF WÂLDEBBÂ.



THE LIFE OF TAKLA HÄYMÂNÔT.¹

TRANSLATION.

[Page 8] In the NAME of the HOLY TRINITY, One GOD, Who hath hung out the heavens like a canopy, and hath made firm the earth on the back of the sea! To Him be praise from the mouth of every being who hath been created, for ever and ever! Amen.

Behold the history of the life of our father TAKLA HÄYMÂNÔT. The country wherein he was born was 'AMḤARĀ, which is called BĀḤR ḲAGĀ, and his family was [called] ḤARB GĀSÊ. From this place there set out a man whose name was YADLĀ for the country of SÊWĀ, and he came to ŞELĀLES, and took up his abode in the land of ZĀRĀRÊ. And he begot ḤEYWATNA BAŞYÔN. ḤEYWATNA BAŞYÔN begot BAKUERA ŞEYÔN. BAKUERA ŞEYÔN begot ḤEZB ḲADASA. And ḤEZB ḲADASA begot BERHĀN MAŞḲAL, who begot MAŞḲAL BĒNA, who begot ḤEYWATNA BĒNA; and ḤEYWATNA BĒNA begot SAGĀ ZA'AB, the father of TAKLA HÄYMÂNÔT. Now this man feared God, and he married a woman whose name was 'EGZİ'Ë ḤARAYĀ; and they were both righteous, but they had no children, and because of this they grieved. And they gave alms to the poor, and

¹ For the Ethiopic text and an Italian translation see *Il Gadla Takla Häymânôt*, by CONTI ROSSINI CARLO, Rome, 1896.



they celebrated the commemoration of MICHAEL, and this they continued to do for many years; and they entreated God to give them children.

Now whilst they were living in this manner, there rose up a certain man of the kingdom of ZĀGĀYA whose name was MATALŌMĒ, and he came to ŞELĀLES, and slew the Christians, and carried them off into captivity. And a certain horseman wished to kill ŞAGĀ ZA'AB, but he fled straightway, and went into [a lake of] water, and remained [there for] three days; his wife, however, they carried off captive. And GOD brought ŞAGĀ ZA'AB forth out of the water, and told him of the son which should be born to him, and that his wife should be brought back from her captivity. And when those who had carried off the woman saw her, they marvelled at the beauty of her appearance, and they told their master, saying, "Among the captives there is a [Page 9] woman of beautiful appearance, and she must be thy wife." And he said unto them, "Bring her [hither]," and they did immediately, even as he had commanded; and when he had looked upon the beauty of her form, he commanded them to take care of her, and to give her whatsoever she desired. Now that holy woman neither ate nor drank, and she besought God and Saint Michael to deliver her from living with the man of iniquity. And when MATALŌMĒ arrived in his city he wished to marry her, but when he commanded them to bring her [to him] GOD sent His angel at the third hour, and he plucked her from among those who were leading her [to MATALŌMĒ], and by the ninth hour he had brought her into her city and taken her into her own house. Now the distance which the angel had brought her [in six hours] was equal to a journey of twelve days. And the angel said unto the holy and blessed woman 'EGZĪ'Ē HARAYĀ, "Thou shalt bring forth a son, who shall be blessed like JOHN, who baptized the Deity, and who preached repentance, and who saved the souls of many by his doctrine." Then the angel, having said these words unto her, disappeared from her straightway.



And it came to pass on that day that, whilst ŞAGÂ ZA'AB was in the church offering up incense, certain people told the husband of the woman that his wife had come, and as soon as he had ended [his service] he came to his house, and when he saw her he rejoiced and gave praise to his God. And he asked her questions about everything, and she told him how the angel had plucked her away, and how he had spoken to her concerning a son; and they rejoiced together, and praised GOD for having brought them together again.

And it came to pass that after a few days his wife conceived, and she bore to him our father the holy man, and his kinsfolk rejoiced on the day of his birth, which was the twenty-fourth of TAĤSHĀSH; and they made a feast for the poor, and they called the child FESHĀNA ŞEVÛN, for God had made them to rejoice by his birth. Now his Christian name was ZARA YÛHANNES. And three days after he was born, he stood up and blessed God, and said, "Holy, Holy, Holy is the Living GOD Who "dieth not."

And it came to pass one year (*or*, four years) after he was born that there came a famine into their country, and his father and his mother were sorrowful because they had nothing to give away on the day of the festival of MICHAEL. And his mother said unto the child, "O light of mine eyes, behold, I have not the means to celebrate the festival of MICHAEL, "who gave thee to me, and I cannot observe his commemoration;" and as his mother said these words she wept. Then the child made a sign with his hand towards a vessel wherein was a little flour, but his mother was wroth with him; and when he urged her further she brought forward the vessel, and immediately the child touched it with his hand it was filled with flour which he began to pour out, and when he had divided it, the flour filled twelve baskets [Page 10]. And again, when he touched the flask of oil it filled every vessel in the house; and those who saw these things rejoice and marvelled. O thou child, who art as joyful as wine,



and whose wonderful deeds are sweet as incense, thou worker of wonders, after many contendings, and exceedingly long fasts, there shall be done by thee what is done by the saints! And thou, being but a child four years old, wast held worthy to work miracles! May thy prayer and the strength of thy might be with us! Amen.

And after the child had grown up a little they instructed him in doctrine, and he fulfilled the law of the Church, and was appointed deacon; and when he had become a young man, he was appointed priest. And he was mighty in his word and deed, and he was exceedingly diligent in the service of the Church by night and by day, and he fulfilled his ministrations in a holy manner, and there was no thought whatsoever of this world in him. Now whilst he was living in this wise the [people of the] cities which were afar off heard the rumour of him, and they came to be blessed by him, and they brought their sick folk to him, and they were healed in the Name of our LORD JESUS CHRIST; and seeing his miracles, many of the people forsook their worship of idols.

And the people told him that there were idols in the city of KATÂTÂ, and that some men bowed down before a tree, and some before the sun, and some before the river, and that some of them practised divination. And when our father the holy man heard this, he went to the city of KATÂTÂ that he might teach them, and make them to cease from the worship of idols. And when he had come there, he began to teach them the worship of God, but as soon as they heard from him the words of a new [doctrine] they were wroth with him and wished to kill him. Now our father was patient in order that he might convert them to the faith in the Trinity, and he said unto them, "What do ye worship?" And they said unto him, "We worship a large tree." And he said unto them, "I pray you to shew it to me." And when the holy man had come to the tree, the Satan who was therein cried out and said unto the men, "Why have ye brought a man who is an alien to my religion?" Now when



they heard these words, they turned round to stone the blessed and holy man TAKLA HÄYMÂNÔT, and they drove him away from them; and he betook himself to a distance, and prayed to God, and when he had made an end of his prayer, he said, "I command thee, O tree, to be pulled up "by thy roots, in the Name of JESUS CHRIST." Now when the tree heard the Name of JESUS CHRIST, it was uprooted, and it went and drew nigh to the place where was the holy man of God, who worked miracles like the Apostles. And the men saw that as the tree was going along, it scattered stones from its roots, and that Satan was shrieking out above it as he fled from before the face of this man; and the holy man TAKLA HÄYMÂNÔT went in front, and the tree followed [Page 11] behind him, and slew three hundred men as it went. And our father punished Satan, and he fled, and those who saw this believed and were baptized in the Name of our LORD JESUS CHRIST. Then our father ordered them to cut down the tree, and whilst they were doing so the governor of KATÂTÂ came, and on seeing the holy man he became wroth; and as the tree was being hacked at, a splinter of wood flew up, and struck the governor in his eyes and blinded him, and he cried out to our father and asked him to heal him. And our father had compassion upon him, and touched him, saying, "May CHRIST heal thee," and straightway He healed him. And he raised to life those who had died through the hurling of the stones [by the tree] by the NAME of our LORD JESUS CHRIST, now they were three hundred in number—and he baptized them all, saying, "In the NAME of the FATHER, "and of the SON, and of the HOLY SPIRIT." And with the wood [of that tree] he built a church, and he dwelt with them for a long time and made them strong in the life-giving worship [of CHRIST] and in the faith of the TRINITY, and he continued to work many miracles.

And MATALÔMÊ came again to that country, and he slew very many people with the edge of the sword, and he carried off the people into captivity, and the holy man also went with him, being prepared to endure



martyrdom. Now when our father TAKLA HÄYMÂNÔT had arrived in the country of DÂMÔT he found there a certain governor of a city whose name was KĀRĀRA WEDEM, and he held converse with him concerning the faith, and the grace of his words entered into his heart, and he taught him the faith of the Trinity, and caused him to forsake the service of idols, and he baptized him in the Name of Christ, and gave him the name of GABRA WĀHAD. And he also taught the multitudes, and turned their hearts to the faith of our LORD JESUS CHRIST; may his prayer, and his blessing, and the gracious power of his preaching be with us! Amen.

And it came to pass that a certain woman saw him holding a book in his hand, now he was reading in it, and she said unto him, "What is this book which is in thy hand?" And our father said unto her, "It is the BOOK OF THE LAW of my GOD;" and she said unto him, "Is thy GOD greater than mine?" And straightway his heart was inflamed with the fire of the faith, and he said unto her, "Yea, my God is greater than thine, for He is the Creator of the whole world, and He killeth and maketh alive, He maketh [men] to be poor and to be rich, and His existence never had a beginning." And she departed and forthwith told MATALÔMÊ everything which our father had said unto her, and straightway he commanded [his servants] to bring him into his presence, and they set him before him. Then MATALÔMÊ asked him questions concerning his coming, and concerning those who had been carried off into captivity with him, and he asked him also why he held the gods in contempt; and our father said unto him, "Because they are polluted." Now when MATALÔMÊ heard how he hated his gods, in anger he commanded [his servants] to bind him in fetters. And the people told MATALÔMÊ also how our father had made KĀFAR WEDEM to cease from the worship of the gods, and he commanded them to bring him to him [Page 12].

And it came to pass that when he had come into his presence MATALÔMÊ was exceedingly angry, and he commanded them to throw



the two men into a basket and to hurl them down a steep precipice, which was called TAMA GERÂR; thereupon six of his guards threw them [into a basket], and then hurled them down the precipice, but before they could touch the earth, the angel of God bore them up and carried them to MATALÔMÊ before the guards came to him. And when he saw this he was sad, and he said, "They have taken bribes, and have let them escape "in safety." Then he commanded twelve men to seize our father and GABRA WEDEM, and the six guards also, and to put the eight of them into one basket, and to close [the mouth thereof] with the moist skin of an ox; [and when they had done this] they cast them down the precipice, and the angel of God seized them as he had done before, and laid them before MATALÔMÊ. Now when he saw this, he was angry with our father TAKLA HÄYMÂNÔT, and he commanded them to put a cord round his neck, and to hang him to a tree. And as a man was hanging him, the tree bowed itself and set our father on the ground, and he who was pulling the rope was choked, and died. And MATALÔMÊ commanded them to put our father TAKLA HÄYMÂNÔT in fetters, and the soldiers who were companions of him that was dead besought our father to make him to live [again]. Then he said unto them, "Do ye believe in my God?" and they said unto him, "We do believe;" and he said unto them, "Bring him "hither to me quickly." And our father prayed, and when he had ended his prayer, he took the dead man by his hand, and said unto him, "In "the NAME of our LORD JESUS CHRIST, arise," and having risen up, the dead man bowed low before our father. Then those who were there cried out, and said unto him, "There is no GOD but this HOLY ONE Who is "thy GOD, and we believe in Him." And MATALÔMÊ commanded them to kill those who believed, and they did so, and he ordered them to put our father TAKLA HÄYMÂNÔT in fetters.

Then MATALÔMÊ gathered together the soothsayers, and took counsel with them how he should act, and the soothsayers said unto him,



“Command that the people collect wood, and make a fire, and we will enter therein first, and he shall come in after us; if he conquer us, follow him, and if we conquer him we will kill him.” And the people did this, and when the soothsayers had come they leaped into the middle of the fire, and our father prayed with [all] his power that God would make manifest His wonderful deeds; and immediately he had made a sign over the water in the NAME of the HOLY TRINITY, he looked up, saying, “Let GOD arise, and let His enemies be scattered,”¹ and before the words were ended in his mouth, the soothsayers were burned up, and consumed, and become ashes. Then this blessed and holy worker of miracles, the man who preached like the APOSTLES, the man who bore testimony and was the companion of the martyrs, our father ABBĀ TAKLA HĀYMĀNŌT, sang psalms in the midst of the blazing fire, and he sang twelve psalms of David, and then went forth from the fire without the smell thereof being upon him. And when MATALŌMĒ saw him, he believed, together with his hosts, and he commanded them to dance about and to cry out, “The staff² hath conquered, and the soothsayers have been vanquished.” Then MATALŌMĒ said unto our father [Page 13], “Baptize me in [the Name of] thy God,” and he baptized him in the Name of our LORD JESUS CHRIST; and he built many churches, and he made all the people of DĀMŌT to believe by the sweetness of his doctrine. May his prayer and blessing be with us all! Amen.

And it came to pass that, whilst our father was living during the days of fasting in the desert which is called ZĒBĀ FATAN, our LORD JESUS CHRIST came unto him in the glory of His kingdom, which is meet for His adorable PERSON, and He said unto him, “Peace be unto thee, O My beloved, henceforward thy name shall be TAKLA HĀYMĀNŌT; behold,

¹ Psalm lxxviii. 1.

² Probably in allusion to the materials of which the fire was made.



"I have named thee with a new name, even as I have named ABRAHAM "My friend, and I will make thee to be a father unto many, and as thou hast fasted for My NAME's sake, so will I reward thee abundantly for "My NAME's sake in My kingdom. And now, depart thou to other cities, "and preach unto them in My Name, and I will be with thee continually." Then the holy man said unto Him, "O my GOD, be Thou with me in "every place whithersoever I go;" and our LORD answered and said unto him, "My peace be with thee," and having said this unto him, the LORD went up [from him] with glory.

Then this holy man went to the country of SHĒWĀ, and strengthened the men of KATĀTĀ with his doctrine, and after a few days he returned again to the land of DĀMÔT; and as he was journeying along he went up the mountain which is called WIFĀT, and he found [there] an altar of the gods, and he rooted up the altar, and slew a serpent, and he made the men of the city to believe in the NAME of our LORD.

Then he departed from that place, and came to the land of ŠĒGĀGĀ, and rooted up therein the place where divination was practised; and he departed from that place and came again to the country of DĀMÔT, and he found the people thereof firm [in the faith], even as he had taught them, and he tarried with them for a few days, teaching them and working many miracles. After this he returned to the country of SHĒWĀ, and dwelt there, teaching them. May his prayer and the deliverance of the power of his teaching be with us! Amen. And our father once again meditated taking the yoke of the monastic life upon him, and he departed to the country of 'ANGÔT, and he arrived at LAKE HAYK, near the Monastery of SAINT STEPHEN the Proto-martyr. And he found our father SAINT IYASÛS MÔ'A, and he held converse with him about the ascetic life, and the Saint said unto him, "Dwell here a little, O my son." Then our father IYASÛS MÔ'A put on him the garb of the ascetic life, and he dwelt with him and ministered unto him for nine years; then, having been blessed



by his master, our father ABBÄ İYASÛS MÔ'A, he set out for the country of TĒGRĀY, and he arrived at the Monastery of DĀMMÔ, the Monastery of ABBÄ 'ARAGĀWĪ, and he received there the hood and garb of the Monastery of DĀMMÔ. And in the country of TĒGRĀY he turned many to the monastic life, and he built monasteries wherein they offered up the reasonable OFFERING of the LAMB, and until this day they are called after his name, for he was the father of all the victorious monks who have made their names to be renowned throughout ĒTHIOPIA [Page 14]. As it is said in the Psalm, "He hath spread abroad his branches unto the "sea, and his roots unto the streams of water,"¹ even so did our father ABBÄ TAKLA HÄYMÂNÔT his branches from sea to sea, and his fruits were like unto the cedars of LEBANON;² for our father TAKLA HÄYMÂNÔT was born of a noble house, and he begot noble children who were as numerous as the stars of heaven, whose light was as that of the sun, and whose purity was as that of the pearl, from the border of the land of DĀMÔT and SHĒWĀ even unto that of the land of TĒGRĀY. And his children were filled and nourished from the table of their father TAKLA HÄYMÂNÔT with the flour of wheat, that is to say, with doctrine old and new. May his prayer and his supplication deliver us from the death of sin and error! Amen.

After this our father dwelt in the land of TĒGRĀY, and by the command of God he returned to the country of SHĒWĀ; and as he was on his way thither he came to LAKE HAYK, to the place where was his teacher ABBÄ İYASÛS MÔ'A. And it came to pass that when they had met, our father İYASÛS MÔ'A said unto him, "O my son, what is this which "is on thy head, and which is on thy neck? Where didst thou find [them]?" And he told him how he was perfect in the laws of the monastic life, and how he had adopted the rule according to the Monastery of DĀMMÔ; and

¹ Psalm lxxx. 11.² Psalm xcii. 12.



he also told him how he had begotten monks in the country of TĒGRĀY. Then ABBĀ IYASŪS MŌ'A said unto him, "Explain to me what this rule is, so that I may see if it be good." And our father TAKLA HĀYMĀNŌT said unto him, "O ABBĀ, how is it possible for me to give thee this, seeing that thou art my father?" Then ABBĀ IYASŪS MŌ'A said unto him, "Thou art my son, but in this thing be thou to me a father;" and as he urged him, ABBĀ TAKLA HĀYMĀNŌT gave unto his father ABBĀ IYASŪS MŌ'A the cowl and the garb, and thus they made agreement together. May their prayer be with us! Amen.

And after a few days our father IYASŪS MŌ'A said unto him, "Depart to the country of SHĒWĀ, for it is the command of GOD that thou must go there;" and when he heard this he agreed to do so with humility. So he departed and came to the country of WAYLAKĀ, and from there he passed over to MŪGAR, and he went up into a mighty mountain which was called KUĀ'ĀT, where there was an altar of devils, and Satan used to appear there; and he dwelt there for a few days and fasted and prayed. And immediately Satan observed the praying of this holy man, and how it was about to drive him away, he departed and fled, saying, "Woe be to me! Alas! Whither shall I go from this man?" And when our father heard him, he cursed him so that he might never return to that place. And our father TAKLA HĀYMĀNŌT rose up and went to ZĒMĀ, and he heard of a certain man there who was a magician, and he enquired of him concerning his [method of] work; and the magician [Page 15] told him how he performed it. And having heard him, our father commanded them to give him some food which was prohibited, and he ate it immediately; and our father marvelled. Then the magician said unto our father, "Hearken unto what I shall say unto thee. One day the being whom I worship said unto me, I am going to GUAZĀM, for there is coming a man whose form shall be thus, and whose apparel shall be thus, and he shall take thee from me." And when our father TAKLA HĀYMĀNŌT heard him,



he glorified God, and baptized the magician, and he taught him the law of our LORD JESUS CHRIST. May his prayer be with us! Amen.

And he departed from this place to GERĀRYĀ, and he came to a man who was the governor as he was sitting in council; and when the governor saw him, he said, "What similitude is this?" Then some of them said, "This is a man," but others said, "It is not," and others said, "This must be he of whose report we have heard in ZĒMĀ and in MŪGĀR." Then straightway, by the command of GOD, the governor rose up and embraced our father, who blessed him, for he knew in his spirit that he was to be a son to him. And the governor asked our father to come into his house, and he tarried there for that night, and spake to him of righteousness; and the governor hearkened to his words with joy, and he entreated him to dwell with him, and the governor became perfect in the faith of Christ. And one day he told our father that there was there a certain man who worked enchantments, and who dwelt under a tree and lived by a great rock. Then our father rose up, and as soon as he had come there, he cried out, saying, "In the NAME of the FATHER, and the SON, and the HOLY SPIRIT, One GOD!" And as soon as the man of error heard these words, the diviner forsook his habitation and fled. And we saw the habitation of this man when it was despoiled of the object of iron and brass from which he was wont to eat and to drink; and of the vessels of iron they made the hooks by which the altar canopy was suspended when the church was built.

Then the governor took our father TAKLA HĀYMĀNŌT to a great rock, and he dwelt therein by himself with fasting and with prayer; and the governor used to visit him, for he had been begotten by him in the faith, and our father called his name ZAMĪKĀËL. And one day ZAMĪKĀËL told our father that there was a magician in ZĒMĀ, and our father rose up and departed thither, and when the magician knew of his coming, he forsook his wife and fled; and our father took her, and made her a

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believer in the NAME of CHRIST, and she became a believer. And again the governor took him into a mountain where was a cedar tree which could be seen a long way off, and the people who lived there used to worship it; and the governor, having come to cut it down, commanded his soldiers, and they cut it down. And whilst they were cutting it down, more than three hundred serpents came out of it, and they killed the people who were there; and after them there came out a mighty serpent, which was of a golden colour, and which had two awful horns, [Page 16] and was exceedingly terrible, and when those who were there saw it they took to flight. Then our father said unto them, "My children, be not afraid, and be not of little faith;" and after our father TAKLA HÄYMÂNÖT had said these things, he did not take up a sword, or a spear, or a staff wherewith to smite it to death, or a stone wherewith to crush it, but he turned towards the monster, and made the sign of the CROSS over it in the NAME of JESUS CHRIST, and it became like a fish which hath been cast up by the waters, and they laid it in the sun, so feeble was its strength. And a certain God-fearing woman took up a staff, and beat upon its head therewith, and it died straightway. Blessed be God Who wrought the miracle by the hand of His saints. Then the peoples believed in our LORD, and our father confirmed their hearts in the faith, and he built them a church out of the wood of that tree in the name of MICHAEL. May his prayer and blessing be with us! Amen.

And one day the people were gathered together in the church, and our father came to burn incense therein, and whilst the offering to be burned was in his hand, Satan came in the form of a fire, and he began to fight with him, and he took the form in his eyes of one who was about to thrust an arrow into him and to crush him with a stone. Now our father TAKLA HÄYMÂNÖT was not in any way disturbed by this thing, but his prayer, which was like unto the smoke of his incense, went up before the MOST HIGH, and straightway Satan was put to shame, and he



was vanquished, and was scattered in the form of smoke. And when this man, our father, the new apostle, the preacher of repentance like John, the beloved one of Jesus, the follower of the doctrine of Peter, the sweet of tongue like PAUL, who had renounced the pleasure of this world, and was arrayed in the purity of the angels, and was sealed with the Holy Spirit, when, I say, this man our father TAKLA HĀYMĀNŌT wished to depart, he gathered together those who believed, and exhorted them with the word of God to be strong in the right faith. And once again the governor told him of the existence of an altar of devils, and our holy father said unto him, "O my son, bring me thither;" and the governor said, "I will do so." And when, by the will of God, he came [there], he found the people worshipping stocks and stones, and having overthrown the altar, he taught them the faith of the TRINITY; then he departed from that place, and many men set him off upon his way, and the governor accompanied him and set him on his way in peace.

And as he was going on his way, a certain blind man heard the noise of the people, and he asked those who were leading him, "Is it the governor of this country, or of another?" And they said unto him, "It is not the governor of this country, for he is a fearer of GOD." Now whilst they were talking to him, our father TAKLA HĀYMĀNŌT arrived, and straightway that blind man worshipped him, [Page 17] and said unto him, "Heal me by thy prayer." And when the holy man heard him, he had compassion upon him, and he said unto him, "For how many days hast thou not had thy sight?" And the blind man said unto him, "It is five and twenty years since I have seen the sun." Then our father said unto him, "Dost thou believe in God?" And the blind man said unto him, "Yea, I believe." And the aged man said, "Speak, so that I may hear from thee [what thy faith is]." And the blind man said, "I believe in one LORD GOD, the Sustainer of the whole world." Thereupon our father prayed to his God, saying, "As Thou hast given the light to this



“blind man, so let there be born to me the gift of light, for Thou art the Merciful One, O Lord, and to Thee be glory for ever;” and having said these words unto him, he made over him the sign of the HOLY CROSS in the NAME of our LORD JESUS CHRIST, and the blind man received his sight straightway. And those who were there believed in our LORD, and our father baptized them in the NAME of the FATHER, SON, and HOLY GHOST, One GOD, and he remained with them a few days teaching them the religion of faith. May his prayer and the sweet words of his doctrine be with us! Amen. And once again as our holy father was going forth, a multitude of men followed him, and the governor also went with them; and our father said unto him, “Get thee back to thy habitation,” but the governor refused, saying unto him, “I will not leave thee alone.” Then our father said unto him, “O my son, it is not right for thee to dwell with me; go to thy house as I tell thee;” and the governor said unto him, “Thy will be done, O my father, but bless thou me.” And our father blessed him and his son, and he said unto him, “May He in Whom thou hast believed make thee a chosen vessel;” so the governor departed even as our father had said to him.

And our father TAKLA HĀYMĀNŌT asked the people of the city if there was [near] a desert wherein no man lived, and they said unto him, “There is a desert [here] the like of which existeth not;” and he said unto them, “Blessed be GOD! I beseech you to shew it unto me.” And they went with him, and immediately he saw that desert he loved it, and he found [therein] exceedingly good caves and hollows, but water was a long way off. And his disciples said unto him, “The place is good, but water is a long way off.” Then our father said unto his sons, “Trouble not ye yourselves concerning the water, for the GOD Whom we serve is able to give it unto us.” And our father TAKLA HĀYMĀNŌT prayed, saying, “O my GOD, the LORD of Lords, and KING of kings, Who didst hearken unto the prayer of SAMSON when he was thirsty, and didst give him to



“drink out of the jaw-bone of an ass, and to Thy people ISRAEL also when “Thou didst make to spring up twelve wells for the Twelve Tribes of “JACOB Thy holy one and didst make the people to drink therefrom, “grant Thou at this present a little water to Thy servants who serve Thee, “for Thou art our GOD.” And whilst he was saying these words, he heard a voice above his head [Page 18] which said, “Thy prayer hath “been heard, O servant of GOD, pronounce a blessing before the rock “which is before thy face, and the water shall gush forth.” Then straight-way he made the sign of the blessed CROSS [over the rock], pronouncing as he did so the NAME of CHRIST, and the rock was split asunder immediately, and there flowed forth therefrom water which was exceedingly clear and sweet. And this man whose name was sweet, TAKLA HĀY-MĀNŌT, gave praise unto God, and his disciples rejoiced with him; and he remained there fasting for five days at a time, but on the Sabbath day and on the first day of the week he used to eat of the wild fruit which he found on the trees and of the herbs which grew wild in the desert.

And when Satan saw the life of labour which he lived patiently, he cried out from the top of the hill above the place where the abode of the old man was, saying, “Come forth from my habitation, and if thou dost “refuse to do so I will roll down upon thee a mighty stone, and I will kill “thee with thy sons.” Now when our father heard this, he was in no wise afraid of the threatenings of the Enemy, for he was clothed with the HOLY GHOST, but his disciples were afraid, and they said unto him, “O father, “let us depart from this place, so that this Deceiver may not wage war “against us.” And the old man said unto them, “This creature possesseth “no strength whatsoever, for dominion and strength belong unto our “God. Have ye never heard that which the Prophet of GOD saith, ‘He “shall give me light and He shall deliver me; what then can make me “to be afraid? GOD is the confidence of my life, what then can terrify



“me? Mine enemies are exhausted and have fallen, and even though a whole company make war upon me my heart shall not make me to be afraid, for I have put my trust in Him.”¹ Thus he exhorted them with many passages from the Scriptures, and made their hearts to be strong in our LORD JESUS CHRIST. Then he closed the door of his cell, and entreated his GOD with vows, and with fasting, and with much prayer that He would enable him to put to shame the Adversary.

And whilst he was living under these vows, he heard a voice which said, “O My beloved, to-morrow, at the season of the third hour, that Evil One, the Enemy of righteousness shall come unto thee in the form of a young man;” and on the morrow, at the time of which the voice had told him, the Evil One came, and when he had arrived at the threshold of the door he said, according to the custom of the monks, “AWĒ-GLŌSŌN ’AWĒGSŌN,”² twice. And our father having made the sign of the CROSS before his face, said unto him, “Who art thou?” And this spirit of falsehood said unto him, “I am the judge of all cities.” And the old man said unto him, “What wantest thou in this desert?” Then Satan said unto him, “I am a judge, but those over whom I have rule have departed, and I am left alone, and I have therefore come to this desert, being ashamed to dwell in the city by myself, lest those who were subject unto me make a mock of me.” Then our holy father, who was well acquainted with his guile, said, “How is it possible for thee to dwell in this desert seeing that there is nothing for thee to eat therein? We who live here subsist on wild fruits, but thou art not able to bear [Page 10] the fast of the desert with the monks.” And Satan, who was in the form of a young man, said unto him, “I am trained in all this matter, and am accustomed both to be filled with food and to do without it; therefore have no anxiety on my account. Come now, let us depart together, and

¹ Psalm xxvii. 1—3.

² አውግሎሶን፣ አውግሶን፣



“I will shew thee a place which is remote from men, and which containeth many trees, and caves and hollows in the ground; the country is spacious and suitable for crops, and the water is plentiful and is well adapted for watering them. And I will be under thine authority, and I will bear thy government, for I am a young man.”

And whilst Satan was conversing with him in this wise, our father went into his cell to pray, and he began to say, “O Lord, have regard unto my help, O LORD, make haste to help me;”¹ and he prayed this prayer even to the end thereof. Then straightway the father of lies became enraged by the might of the power of the prayer of the man of GOD, and he was filled with the mad desire to choke our father, and he opened his mouth, and there came forth from his throat as it were flames of fire which terrified [those who saw them]. And straightway the help of our God had regard unto the holy old man, and as soon as he had made the sign of the honourable Cross, and had called upon the Name of Christ, Satan was immediately scattered, even as is chaff before the face of the wind. Then our father heard the impotent creature weeping and saying, “Behold, woe is me, for this man hath entreated me grievously. Formerly when I was dwelling in the tree this man came to me, and, calling upon the Name of his God, drove me out therefrom; next he carried off out of my hand those who used to worship me. Then he ordered them to cut down the tree wherein I was wont to dwell, and having been vanquished I departed, being greatly grieved because he had made me to forsake my habitation. And having found other peoples who were yoked to me with all my law, whom I loved, and whilst I was rejoicing with my children, this old man mine enemy came, and as soon as I saw him I was moved, and especially so when he pronounced the Name of his God, of Whom I am afraid, and I am unable to bear it, and I fled from

¹ Psalm xxvii. 19.



“the place, for I was falling down and rising up again because of the terror which was caused to me through the pronouncing of the NAME. And, moreover, when I had come into my habitation, he took away my seat from me, and he made my house to be a dwelling for the NAME of his GOD, and he carried off as spoil that which was mine by making the sign of the Cross with the cross which is in his hand, and He Whom he serveth bringeth power nigh [to him]. Then I found him in this place, and when I wished to terrify him, he pronounced the NAME of CHRIST, and straightway my heart was poured out like water, and the sign which he made with his hand drove me away, and I became too feeble to kill the old man. And [now] I will go that I may find a resting-place for my fatigue.”

And our father the holy man TAKLA HÄYMÂNÔT rejoiced in hearing of the discomfiture of Satan, and he glorified GOD; and he called unto his disciples and told them how he had witnessed the overthrow of Satan, and how he had heard him lamenting because he had been overthrown. And when his sons heard this, [Page 20] they rejoiced exceedingly, and they glorified God, saying, “Blessed be GOD our LORD Who hath delivered us out of the hand of our enemy! To Him be praise for ever and ever! Amen.”

And after this our father continued with his sons in fasting and prayer, and in the service of his GOD. Now three panthers used to come and lie down at his feet, and they used to prowl about in the desert and hunt for other wild animals for food, and having caught them they would take them and bring them to our father, the prophet of the MOST HIGH, ABBÄ TAKLA HÄYMÂNÔT, and lay them down at his feet. And when the three panthers were eating together, and two of them would steal away the food of the third, our father would take the meat out of the mouths of the two stronger animals and give it to the panther which his companions had overcome. And when his disciples saw this, they marvelled, and they said unto him,



“Father, we are afraid of these panthers;” and the blessed man said unto them, “If we keep the commandments of God we shall be able to keep them in awe [of us], and they will become as gentle as lambs before the servants of CHRIST: but if we are the servants of sin, we shall be afraid of them, and shall tremble at the hearing of the sound of them.” And when his disciples heard these things, they marvelled, and they glorified God; may His prayer and blessing be with us! Amen.

And again, on a certain day, the disciples of our father told him that a certain nun was sick, and he enquired of them the causes of her illness: and they said unto him, “Whensoever she goeth to draw water she cometh back ill, but we do not know what hath happened to her.” Then the blessed man our father, the worker of wonders, said unto them, “Bring ye her here to me,” and they brought her to him, and the holy man of God saw straightway that her heart had lost its power, and he commanded those who had brought her to him to leave her there. And immediately he began to say a psalm of DAVID, and after that the GOSPEL [for the day], and he made the sign of the HOLY CROSS over [some] water, saying, “In the NAME of the FATHER, and of the SON, and of the HOLY GHOST,” and he ordered them to baptize her therein. And when they had baptized her, the being who had made her ill appeared trembling, and our father said unto him, “Whence comest thou? What is thy work that thou [thus] makest to be ill the handmaiden of CHRIST?” And he who had caused her to be ill said unto our father, “Master, I cannot describe it, for my strength hath left me, but thy holiness will make me to declare it; hearken unto me, O master. The place where I lived was near the water, and wheresoever there was a siek person, and when I saw thy daughter drawing water, I seized her immediately, and I imagined that I should have dominion over her. And when thou didst make the sign of the CROSS over her, and didst call upon the NAME of CHRIST, the might of His NAME oppressed me, and separated me from her, and



“it made me to melt like wax, and I lost my senses, and I became one who trembled, even as thou seest me [Page 21] as I stand before thee, and I am fettered by the chain of thy prayer.” And our father said unto him, “Depart thou to thy habitation, and do not cause illness to come upon the servants of CHRIST;” and the young man said unto him, “O my lord, whither can I go when I have left thee, O thou who bringest to nought the strength of the mighty? Nay, let me take refuge in thy holiness so that I may become a minister and servant of thine.” And as soon as our father heard his words he knew that he spake through the Holy Ghost, and he made over him the sign of the CROSS three times, whereupon his madness was restrained, and trembling left him, and straightway he baptized him in the NAME of the FATHER, and the SON, and the HOLY SPIRIT. Then immediately afterwards his face shone and was joyful, and he sealed him with the oil of faith, and called his name ZAIJARAYŌ KRĒSTŌS; and after a few days he made him a monk, and the man pleased GOD, and he continued to minister unto the brethren who were monks in the commandment of his teacher, until he died and entered into everlasting life by the power of this blessed and chosen man, our father TAKLA HĀYMĀNŌT, the worker of miracles. May the blessing of his prayer be with us! Amen.

And it came to pass that, when the men who dwelt in the cities which were afar off heard the rumour of him, they came to our father TAKLA HĀYMĀNŌT and received the yoke of the monastic life from his hand, and they dwelt with our father the holy man, and they bound themselves to their GOD with a good heart, in fasting and in prayer with great zeal. Now when our father ABBĀ TAKLA HĀYMĀNŌT saw that there gathered together to him many of those who served God, he made for them a monastery where they were in the desert, and he built a church in the name of our LADY MARY. Then the brethren said unto their father, “O father, behold thou seest that [thy] sons have become many through thy



“holy prayer, and that the produce of the trees which are in the desert “diminisheth, and that it is insufficient for the food of the brethren, therefore “we desire to cultivate the ground.” And their father the old man said unto them, “It is good, O my children, but let it be in the fear of God;” and having obtained authority from their holy father they began to sow seed, but they employed neither oxen nor any other cattle, and they toiled with their own hands, for there was none who murmured among them, for they all agreed together in the fellowship of the HOLY SPIRIT, and they chose one man from among themselves, and appointed him to minister unto the business of the monastery. May their prayer be with us! Amen.

And again hearken, O fathers, and brethren, and monks, there were women who dwelt together with the monks, and they went out to work together with the men in the fields, and they came back [with them]; and they were not separated from each other at the table, for men and women sat down to eat in one company. And moreover, a man and a woman would sleep together in one bed, [Page 22] even as a child [sleepeth] with his mother, and when they rose up to pray [during the night], if the man rose up first he would call the woman to prayer, and similarly the woman would call the man to prayer [if she rose first]; for they had no thought concerning what was in the earth, and they thought nothing but heavenly thoughts, for Satan was bound by the might of the prayer of our father, the blessed man, whose counsel was good, MÄR TAKLA HÄYMÂNÔT. And the arm of their father, who was renowned for his works, the doer of wonderful things, protected them in purity. May his prayer and blessing be with us! Amen.

And it came to pass that whilst they were [living] the life of angels there came unto our father the holy old man the Angel of GOD, and he said unto him, “Choose out from among thy sons twelve men who shall instruct souls, and send them one by one into twelve great cities, so that they may preach to the [people thereof], and may make them to believe



“in the NAME of the TRINITY, for there are many who have no knowledge of the NAME of the LORD;” and when the old man heard the words of the angel, he said, “Let God’s will be done.” Then our father chose out twelve men of learning and understanding, and sent them to twelve cities, and said unto them, “My children, God hath chosen you to teach His NAME to those people who know Him not, and when ye have come to the cities whereto the HOLY SPIRIT hath sent you, cast forth the net of the Gospel into the sea of the world, and teach them the law of faith, and pilot them into the port of salvation; and now, O my children, depart, and the God of peace be with you! Amen.” And having received the blessing of the righteous and blessed man, our father ABBĀ TAKLA HĀYMĀNÔT, they departed each on his own way. May their blessing and prayer come to us! Amen.

And again it came to pass on a certain day that the steward of the monastery sent a brother to another place, and as he was going along the road he found there a woman whose heart was sorrowful, and she had a child at her breast. And he said unto her, “Wherefore do I see thee sad?” And she said unto him, “Yea, I am sad.” Then the brother said unto her, “What hath happened to thee?” And the woman said unto him, “I am unfortunate of days. Formerly I was a barren woman, but after a long period of waiting and delay, the compassion of God visited me, and I got this child, which is now in my bosom, now this happened two years ago, but he is deaf and dumb, and for this reason I am sorrowful.” Then the monk said unto her, “Wait thou here until the day whereon I shall return, so that I may take thee to my teacher, and may God give healing to thy son by the prayer of my father;” and having said these words he departed on his way. And when that monk returned, he found the woman there with her child, and straightway she departed with him. And when they had arrived at the monastery, the monk left the woman outside, and he went alone and came unto the old



man, and bowed down before him, and embraced his hands, [Page 23] and his feet; and our father said unto him, "Art thou well, O my son?" And he said, "Through thy prayer I am well, O father. Now whilst I was journeying on my way, I found a woman who was weeping, and she was carrying a child at her breast, and having enquired of her she told me what had befallen her in the matter of her child; and I have brought her unto thee that mayest heal her child for her, and she is now at the gates of the monastery." Then our father, the blessed man, the worker of miracles, said unto him, "Go and call her," and the monk brought her to the court of the abode of our father, and he said unto her, "Stand thou here, for it is the habitation of my father." And the old man said unto that brother, "Go and take the child from her, and give him to me;" and the monk did as his master had told him. Then our father TAKLA HĀYMĀNŌT, who was adorned with holiness, having prayed to his GOD took some water over which he had prayed, and sprinkled it in the face of the child, and his mouth was opened immediately. And our father said unto him, "Art thou well, O child?" and the child said in a hesitating manner, "I saw a man of foul appearance who came toward my head, and he took hold of my head, and straightway I found it difficult to speak, and I became dumb. And as we were coming along, when [the monk] made us to come to the gates of the monastery, I heard that man saying, "Is not this the monastery of the monk who put me to shame, and who drove me forth from the cities and from the deserts? I will not come to him and so he shall not be able to brand me with the mark of his 'hand';" and having said these words he departed. Now when our father had heard the child speak thus, he ascribed glory to his God. And the sickness left the child, and he recovered from his dumbness, and the holy man sent him and his mother away that they might go to their home in peace. May the prayer and blessing of this our father ABBĀ TAKLA HĀYMĀNŌT be with all those who have heard [these things]! Amen. And Amen.



And whilst our father was in his habitation on that day, there came unto him a voice from heaven which said, "Peace be unto thee, O man of GOD! There shall come unto thee a certain man, who belongeth to noble folk, and whose name is 'ABÊL, the son of ZËB DAKHÂR, and he is the descendant of a great tribe. And thou shalt receive him with righteousness because he is a man chosen by God." And a few days afterwards 'ABÊL came to our father ABBÂ TAKLA HÄYMÂNÔT, and the monks found him sitting at the gates of the monastery, and they embraced him, and enquired of him concerning his coming, and he said unto them, "Tell ye our father concerning me" (*i. e.*, concerning my arrival). And when the brethren had departed they told our father ABBÂ TAKLA HÄYMÂNÔT, who said unto them, "Bring ye him hither to me," for he knew by the HOLY SPIRIT that it was the man on account of whom the HOLY SPIRIT had made His appearance to him. And 'ABÊL came to the place where our father was, and he bowed low and embraced his hands and his feet, and our father ABBÂ TAKLA HÄYMÂNÔT asked 'ABÊL concerning his coming, [Page 24] and 'ABÊL told him all his mind, and how he had come [to enquire] concerning the monastic life. And our father answered, "How canst thou bear the yoke of the self-denial of the monastic life? For thou art a nobleman, and canst thou reject the world and the golden mark of thy rank which is on thy neck? Canst thou cast aside thy costly apparel and array thyself in garments of rags, or even ox-skin?" And the nobleman said unto him, "Thy prayer will enable me to do all this;" and when the holy man heard that his words were good he allowed him to mingle with and to live among the brethren, and after a few days he made him a monk, and on the same day he took the garb of holiness. And when he had come to his habitation, he said unto his companion, "Perform an act of love on my account, O my brother, and do not force me to eat this night;" and his companion said unto him, "Do according to thy desire." And on the second day he acted in like manner, and on



the third day also he refused to eat. Then the brethren went and told our father TAKLA HĀYMĀNŌT, and our father called 'ABĒL his son, and said unto him, "O my son, make thou thyself like unto thy brethren in every respect, and give up thine abstinence, and partake of food with the brethren at eventide;" and 'ABĒL said unto him, "Good, O father, nevertheless from this time forward my food shall be that which the desert beareth, for I have sworn that I will not taste food [which hath been prepared by hand]." Now our father knew that it was through the Holy Spirit that he had set aside his counsel. And 'ABĒL dwelt at the feet of his teacher leading a life of the sternest and most strenuous contending, and after a time he said to his teacher, "O Abbā, I would depart into the desert;" and his teacher said unto him, "Depart then, O my son," and he blessed him and sent him away according to his desire. So 'ABĒL departed, and he strove by means of fasting, and prayer, and wanderings over the deserts until he was fit to hear the sounds of the angels of heaven, and until he was able to shed tears during his prayers. Now he never tasted food which had been prepared by hand from the time when he received the garb of the angels. And after he had fought a long and strenuous fight this blessed man 'ABĒL departed from this world, and entered into the kingdom of heaven. May his prayer make us to arrive there! Amen.

Then our father TAKLA HĀYMĀNŌT gathered together all his sons, and he began to lay down rules for their life, and he said unto them, "O my sons, it is not through being called "monk" that a man will enter into the kingdom of heaven, but by the rejection of the world. O my children, desire ye not eagerly meat and raiment, but before everything seek ye the righteousness and the kingdom of CHRIST, and all these things shall be added unto you. O my children, observe ye fasting and prayer, and eat ye nothing wherefrom blood goeth, and especially have ye love each towards the other; keep ye these things as a deposit which



“hath been committed to you.” And on that day he exhorted them, with many [words] from the Scriptures, to keep their souls from the lust of the world. And his sons said unto him, “O our father, let thy prayer aid us to keep pure and to do that which is good;” then he blessed them, and gave unto them the salutation [Page 25] of peace. May his prayer and blessing be with us! Amen.

And after he had preached and had made many cities to believe, he delivered the souls of men, even whilst they inflicted punishment upon him like a martyr, for by reason of his preaching they considered him to be an Apostle. And when his strength had been worn out through excessive preaching, he undertook a work of great severity, and he went into his cell, and blocked up the door thereof with a stone, and he stood there for seven years, until his legs swelled by reason of the torture of the pain of standing up, and at length one foot came away and was separated from his body.

And whilst he was in this state, our LORD JESUS CHRIST came to him in great glory, and said unto him, “Peace be unto thee, O My chosen one TAKLA HĀYMĀNŌT, fear thou not, for I will be with thee in thy weakness in this place whercin, for My sake, thou hast stood upright until thy foot hath become separated from thy body, and in the heavens I will give unto thee that which the eye hath not seen nor the ear heard. Whosoever shall build a shrine for thee, or shall celebrate thy commemoration, whether it be in much or in little, or who shall call his son by thy name, or shall invoke thee, or shall write down an account of thy labour and fatigue, or shall receive thee for My sake with a pure heart, I will grant to thee that [those who do these things] shall be children in My kingdom. And since thou didst not taste water for four years because of [thy] love for Me, I will give to drink freely from the fountain of life in the kingdom of heaven all those who have loved thee and who have believed in thy prayer.” And when He had said these things unto him, our Lord



gave him the salutation of peace and went up into heaven with great glory. Then because of [his] exhaustion there was no sound whatsoever in him, for his body was dried up like the grass of summer. Now when his children were unable [to hear] the voice of their father the old man, they spake unto him through the window, and they wept; but when our father heard the voice of his children, he answered them with a weary voice. Then, as soon as they heard his voice, they said unto him, "O Abbā, "when we could not hear any sound coming from thee as in times past, "we came here." And the old man called one of them and commanded him to come in, and when he had opened the door he went in, and when that brother looked at him, and saw that one of his feet was not on him he wept with a bitter weeping. Now the old man had dried and shrivelled up in the place where he stood, and there was on him no trace of flesh whatsoever, and as for his various members it was impossible to say where they were, for they had withered and dried up into the bones. Then straightway the holy man commanded his son to take up the foot which had become separated from him, and to go to his brethren therewith—now the name of this brother was 'ĒLSĀ'A, who was held worthy to be the heir of the throne after our father,—and having taken up the foot of his father which had been separated [from his body], he went to his brethren and gave it unto them. Now when the brethren and monks saw [this], their hearts were troubled, and they wept, and they all saluted it; and they brought a cloth, and they wrapped it up therein, [Page 26] and they placed it in a marble coffer, and set it in a beautiful place to rest. May his prayer and blessing be with his son, our father TAKLA IYĀSŪ, and with all [our] hearers! Amen.

And it came to pass that when the departure of the soul of our father, our holy and blessed ABBĀ TAKLA HĀYMĀNŌT, from his body drew nigh, our LORD JESUS CHRIST came unto him a second time in great glory, and spake unto him, and gave him the salutation of peace, and our



father bowed down before Him. Then our REDEEMER said unto him, "O My chosen one, I have come to take thee up with Me into My holy city, for which thou hast toiled, and I will perform for thee any desire whatsoever for which thy heart craveth." And he said unto Him, "O GOD, my Father, if I have found grace before Thee, do Thou bless my children;" and the REDEEMER said unto him, "With My blessing, where-with the Twelve Sons of Jacob were blessed, blessed shall they be, and no adversary shall gain the mastery over them. And the names of each and all of them shall be heard in all cities, and they shall pervade all the regions of the world like the flower of the desert." And in addition to all these things He made a covenant with His servant at great length. Then straightway our father, the honourable old man, wept, and as He made himself to rest above his head our Lord said unto him, "What hath happened to thee, O My beloved?" And our father, the holy man, said unto Him, "I am afraid of the time of the departure of my soul from its body." Then our Lord, to Whom be glory, said unto him, "Fear thou not, for I will be with thee. And I will send My ANGELS, and My PROPHETS, and My APOSTLES, and all My SAINTS, to come to meet thee. And I, and My FATHER, the Merciful, and My HOLY SPIRIT will rejoice in thy coming to Us with great honour." And after our LORD had said these things unto him, He went up into heaven in great glory.

And it came to pass that when he was nigh unto death, our father gathered together all the brethren, and he exhorted them concerning the salvation of their souls, and especially admonished them to love their companions as themselves. And his children said unto our father, "Loose everything which thou hast fettered by the word (*or*, voice);" and our father said, "Let everything which hath been fettered by my word (*or*, voice) be unloosed." Then straightway, by reason of these words, all the wild beasts and serpents which had remained bound by the mouth of the holy man were loosed, and they were sent away to lay waste the fields,



and trees, and plants, which were cultivated by the brethren. Now the quantity of broad beans which were destroyed in the tillage of the brethren alone amounted to three hundred bushels, which had been planted. And those who cultivated the fields and plants of the brethren and monks made loud lamentation, and then they told our father everything, and how the wild beasts had ravaged their grounds. [Page 27] Then our father said unto them, "Go ye, and call them in my voice (*or*, with my word)," and they did as he had commanded them, and they called them in his voice, and all the wild beasts which had laid waste the fields came to our father as he had commanded them, and he said unto them, "Why do ye invade the tilled lands of the saints? ye shall not depart from your custom;" and when our father the holy man had said these words unto them, he sent them away into their desert, and from that same day they remained there, even as he had commanded them. And again our father said unto them, "Ye shall not oppress those animals, for they dwelt in this desert long before we did, and ye shall not exterminate them; but have ye no anxiety, O my children, for they shall not damage the results of your labours." In this wise did our father exhort his children.

And when they heard his wonderful [words] they marvelled that the power of death and life had been given to the tongue of our father TAKLA HĀYMĀNŌT, even as it had been given to MOSES. Hearken ye, moreover, O our fathers, for he was a prophet, like the prophets, who knew everything which was going to take place; and he was a preacher of the NAME of the TRINITY among the wicked like the APOSTLES; and he was the bearer of toil like the MARTYRS; and he completed the labour of his contending like our Fathers ANTHONY, and MACARIUS, the stars. And this man our father TAKLA HĀYMĀNŌT was like ABRAHAM the son of TĀRĀ, the friend of GOD, whose name was formerly ABRĀM, and to whom, when GOD loved him, He gave the name of ABRAHAM, for our father's name by which he was formerly known to his father and mother was FESHĪĀ



ŞĒYÔN, and the priest also called him ZARA YÔĤANNES. And our LORD said unto him with His holy mouth, "Henceforward thy name shall not be "ZARA YÔĤANNES, but TAKLA HÄYMÂNÔT;" this was the new name which our LORD JESUS CHRIST gave to the blessed and chosen man TAKLA HÄYMÂNÔT. Glory be unto our GOD Who giveth honour unto those who love Him for ever and ever! Amen.

And now let us return to our former subject of discourse. And it came to pass that when he was worn out through the toil of his strenuous strife, he gathered together the brethren, and he gave unto them 'ELSĀ'A (ELIJAH) that he might be unto them a father in place of himself, and they all consented to the words of their father. Then having become exhausted he held his peace, and he emitted a beautiful odour, and as the brethren were all standing round him, his body expanded, and he delivered up his soul into the hand of his Creator in peace. Then straightway his soul ascended into heaven with great honour and glory, and the PROPHETS, and the APOSTLES, and all the angels received it, and they brought it into the heavenly JERUSALEM, the city of the great KING, with great joy; and as the angels were bearing his soul up to heaven, many of his children heard their hymns. And as for his honourable body, they made it ready for burial with great pomp and ceremony, and they laid it in a new coffin, and buried it in the church with great honour and glory, and with singing. Then straightway there was much lamentation and crying, and the report of his death was heard in all the country of ETHIOPIA, and there was great wailing and grief, for the pillar of pearl which was planted in the midst [Page 28] of ETHIOPIA had fallen, and he disappeared into the heart of the earth like his fathers. Now it was not the monks only who made lamentation for him, but the governors and judges, and every one, both small and great, and male and female, wept for him, and those whom he had converted and who, during his lifetime had scourged him whilst he taught them, believed after [his death] and held him as their father and



mother. His preaching was like unto that of our fathers the APOSTLES. His graece was far richer (*or*, more abundant) after he was dead than when he was in this life of the flesh, and from sea to sea his fruit filled [the country], and it increased from morning to morning, and the works which were produced by his own hands, and by those of his sons, and by those of his sons' sons multiplied after his death. May he not separate us from himself in his prayer, and may he make us to participate in his joy, that is to say, the writer, and him that had the book written, and the readers thereof, and the interpreters thereof, and those who hear it read, for ever and ever! Amen and Amen.

Thanksgiving be to the FATHER, and to the SON, and to the HOLY SPIRIT, One GOD. [Here begin] the miracles and wonders which God wrought by the prayer of our father TAKLA HĀYMĀNŌT, the blessed one, the wonderful star which rose in our country, through the following of whom we have arrived at the Sun of righteousness, that is to say, JESUS CHRIST our LORD, to Whom be praise and glorifying, Who chose this man, for ever and ever. Amen.

THE FIRST MIRACLE.

Three days before the death of our blessed father ELSĀ'A, the son of the sister of this holy man died, now his name was GABRA MASKAL, and he was a monk and a deacon, and his spiritual excellence was exceedingly fair; and they made him ready for burial, and they buried him. And after the ending of the prayer for the dead he moved, and they opened his grave-clothes, and asked him what had happened to him. And he said unto them, "I died, even as ye saw, and they set me in the "presence of God. And from that place they took me into the inheritance "of our father TAKLA HĀYMĀNŌT, and I saw him with mine own eyes in "great and indescribable honour. And for brightness there is nothing which

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“may be compared with it, neither the sun nor the lightning, and a voice spake unto me, saying, ‘Go, say to my sons, ELSĀ’A, who was appointed “[over you] in my stead, shall come to me, and PHILIP shall sit on the throne in his stead.’ And of some of the monks he declared the names of each one of those who shall depart this life, and the day of his departure in due order. Thus spake the lord of righteousness, and I myself rose up whilst he was speaking.” And GABRA MASKAL, having made an end of his message, died. Now after three months [had passed] that which he spake was fulfilled, and his disciples did as he had commanded them, and they appointed PHILIP in the stead of ELSĀ’A, and he was perfect in the life of spiritual excellence, even as were the Fathers who preceded him. In his day came affliction and persecution, and at length he died. May his blessing come to us! Amen.

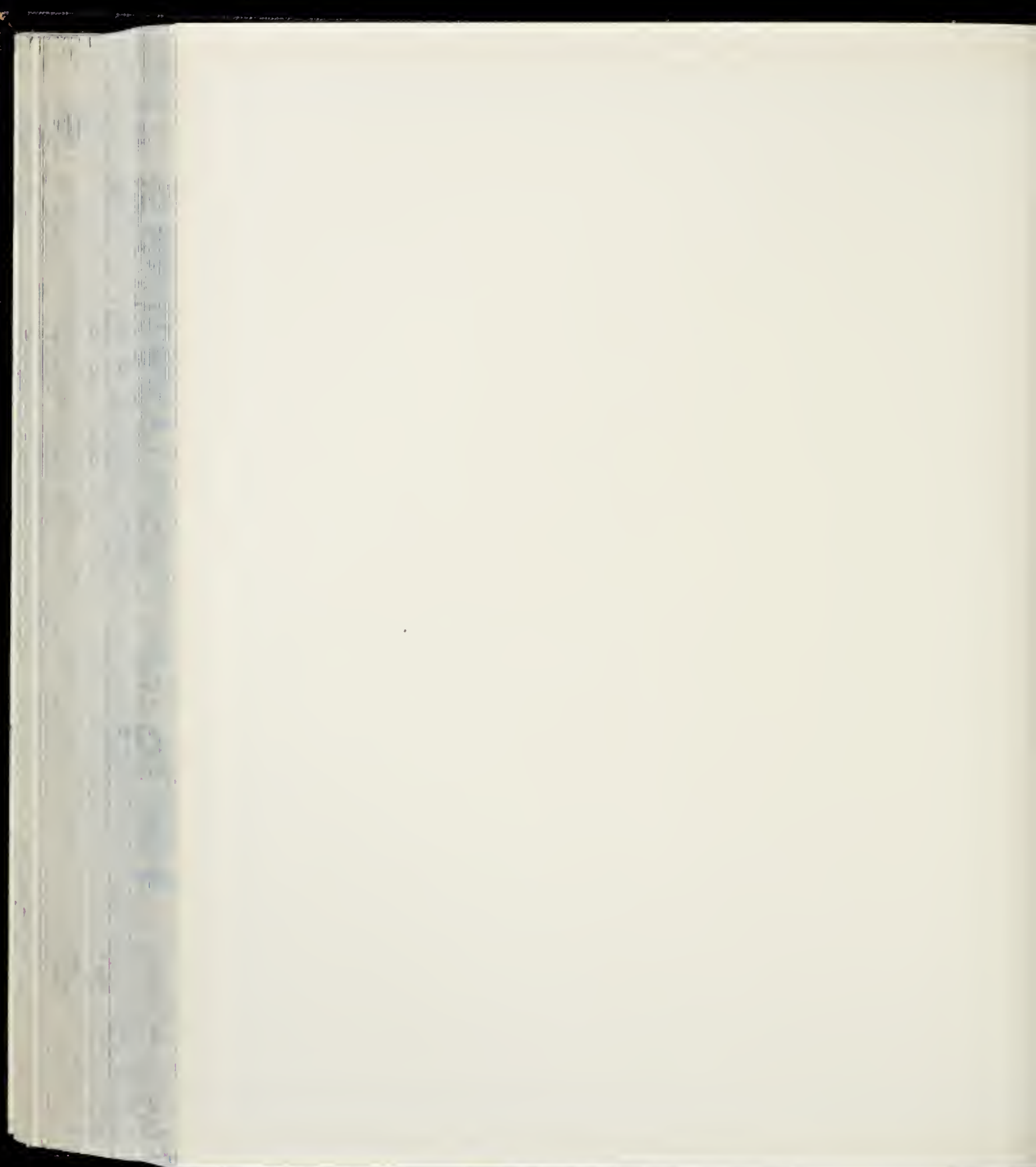
And after him our father HEZEKIAH was appointed [archimandrite], [Page 29] and he was a man who led a strenuous life. And our father TAKLA HĀYMĀNŌT appeared unto him in a vision by night, [and said], “The time for the translation of my bones hath arrived, according to the will of God; therefore fulfil thou it, and carry away my bones, in order that thou mayest obtain my blessing;” then he disappeared from him. Then our father HEZEKIAH gathered together many people, and they began to remove the bones of the righteous man, and they made a festival on that day. And as they were bearing along the body of our father TAKLA HĀYMĀNŌT with praise, and with singing, and with loud cries of joy, the people trampled upon a certain man and broke his leg, but when they made the man to touch the bones of our father the holy man, they healed him straightway, and all those who saw this glorified GOD. And it came to pass that, when they had brought the dead body of our father into the holy church, his cell fell into ruins.

And after many years, when YESHAQ the beloved of GOD was reigning, the king was pleased to hearken to the history of the blessed

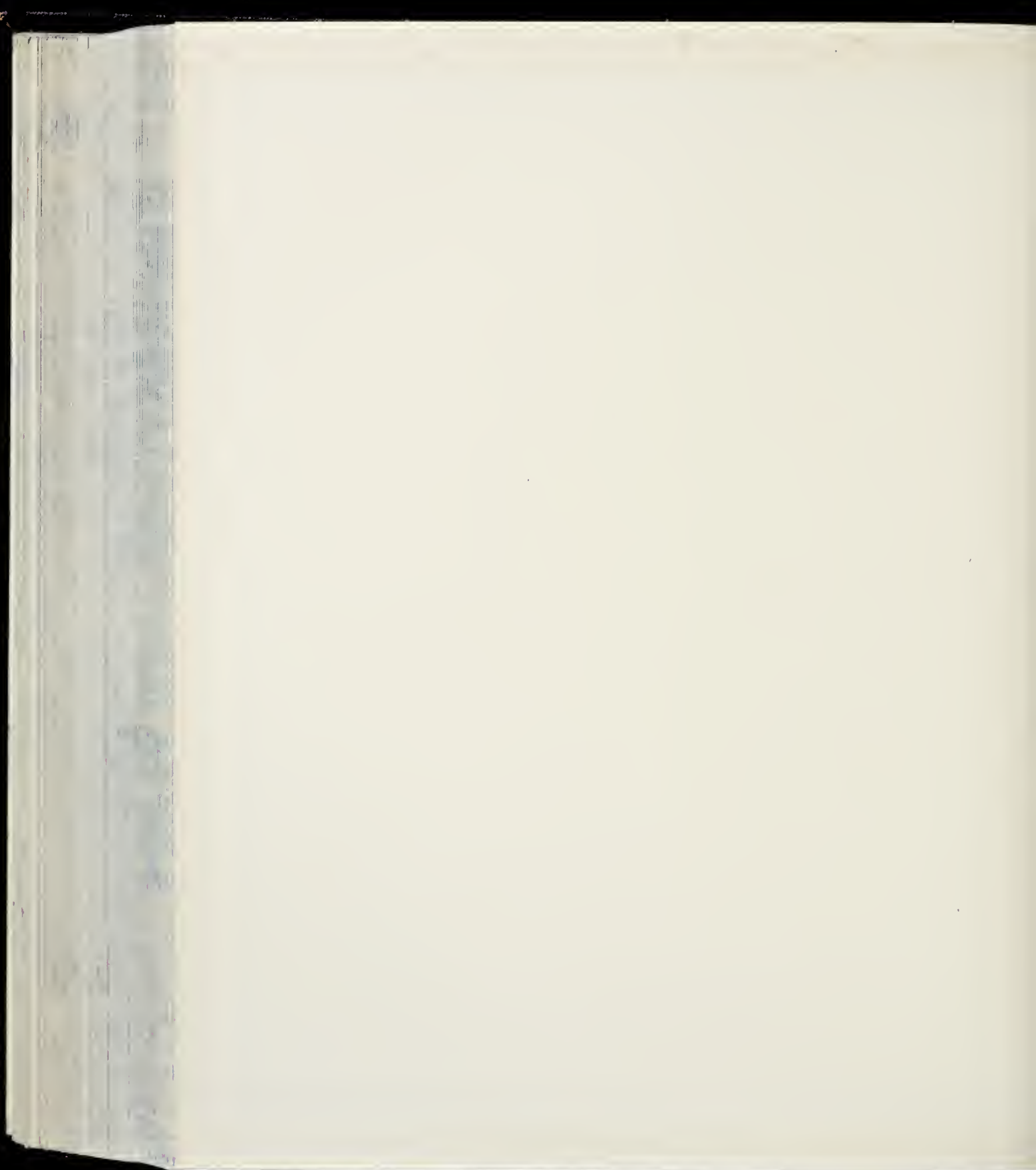


man TAKLA HÄYMÂNÔT, and he ordered a church to be built with great honour, and, when the building was completed, to remove his body thither; and multitudes of sick folk gathered together there, and on that day a mighty miracle was made manifest through touching his grave. And a certain paralytic came who was unable to see the sky, and he sat with his back bent, and he could not drink water from a pot, but only out of a flat plate, and he could not lift up his head, and he continued in very sore pain for many days. And on that day, having embraced the coffin of our father TAKLA HÄYMÂNÔT, he made supplications unto God and for the intercession of our holy father, and straightway his bones gave forth a sound, and he was healed and stood upright, and he walked to his house and blessed the GOD of mercy, and there was in him no trace of sickness whatsoever until the day of his death, and the multitudes who saw the miracle marvelled.

And a certain woman who was a widow came there; now she was in great pain, and she could not be healed because the source of her illness was unknown; and when she sat down they would prepare four supports so that she might not fall on the ground; and her eyes were sightless, and every one who saw her marvelled at the serious tribulations which she endured in all parts of her body. And on the day when they were removing the body of our father, she heard of the miracle which he had wrought, and she asked the people to give her some of the dust from inside the grave wherein the brethren had laid him, as something which would be advantageous to her and as a blessing; and also a piece of the hem of the apparel in which they had wrapped him before burial, and they gave them to her. And immediately she touched the piece of the cloth which had been cut off from the funeral apparel she was healed through the intercession of the holy man, and by the purity and holiness which adorned the apparel of our father ABBÄ TAKLA HÄYMÂNÔT. And in like manner he will heal all of us who are the children of baptism by the writer of his



history, and by him that had it written, and by the readers thereof, and by those who hearken thereunto, for ever and ever. [Page 30] Amen. And Amen. And with our father TAKLA IYĀSŪS who had this blessed book of his contendings written, and the history of his father, may he divide his grade, with all his children who were brought forth through him and by the word of his mouth, and with all the pilgrims whom Christ hath bought with the blood of His side, for ever and ever. Amen. And Amen. And remember me the scribe TAKLA ŠĒYŌN, the wretched one, the son of ABBĀ SĀMŪĒL, of the desert of WĀLDEBBĀ, and forget me not, nor my father TAKLA IYĀSŪS, nor my brother PETER, nor TAKLA SHELŪS, nor PĀWLŌS, nor SHEREṢ-MARYĀM, O pilgrims, our fathers, forget us not for ever and ever. Amen. And Amen. Through the Body and Blood of CHRIST, and through MARY OUR LADY, and by CALVARY, and by GOLGOTHA, we have confidence that our LORD will have mercy upon us for ever and ever. Amen.



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THE LIFE AND WORKS OF TAKLA HAYMÂNÔT.

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CHAPTER II.

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 ወለደ ፡ ለሂኖክ ፡ ወሂኖክ ፡ ወለደ ፡ ለታደናን ፡ ወታ
 ደናን ፡ ወለደ ፡ ለመላልኤል ፡ ወመላልኤል ፡ ወለ
 ደ ፡ ለደሬድ ፡ ወ (Fol. 10a. 2) ደሬድ ፡ ወለደ ፡ ለሂ
 ኖክ ፡ ወሂኖክ ፡ ወለደ ፡ ለግቱ ፡ ሳላ ፡ ወመግቱሳላ ፡
 ወለደ ፡ ለላሚሁ ፡ ወላሚሁ ፡ ወለደ ፡ ለኖና ፡ ትውል
 ድ ፡ ፲ ፡ ወኖና ፡ ወለደ ፡ ለዕም ፡ ወዕም ፡ ወለደ ፡ ለ
 አርፋክስድ ፡ ወአርፋክስድ ፡ ወለደ ፡ ለታደናን ፡ ወ

ታደናን ፡ ወለደ ፡ ለሳላ ፡ ወሳላ ፡ ወለደ ፡ ለኤቦር ፡
 ወኤቦር ፡ ወለደ ፡ ለፋሌቅ ፡ ወፋሌቅ ፡ ወለደ ፡ ለራ
 ግው ፡ ወራግው ፡ ወለደ ፡ ለሴሮኔ ፡ ወሴሮኔ ፡ ወለ
 ደ ፡ ለኖኮር ፡ ወኖኮር (Fol. 10a. 3) ር ፡ ወለደ ፡ ለታራ ፡
 ትውልድ ፡ ፳ ፡ ወታራ ፡ ወለደ ፡ ለአብርሃም ፡ ወአብ
 ርሃም ፡ ወለደ ፡ ለደስሐቅ ፡ ወደስሐቅ ፡ ወለደ ፡ ለደ
 ዕዳብ ፡ ወደዕዳብ ፡ ወለደ ፡ ለደሁዳ ፡ ወደሁዳ ፡ ወለ
 ደ ፡ ለፋሬስ ፡ ወፋሬስ ፡ ወለደ ፡ ለኤስሮም ፡ ወኤስ
 ሮም ፡ ወለደ ፡ ለአራም ፡ ወአራም ፡ ወለደ ፡ ለአሚ
 ናዳብ ፡ ወአሚናዳብ ፡ ወለደ ፡ ለነኦሶን ፡ ወነኦሶን ፡
 ወለደ ፡ ለሰልሞን ፡ ትውልድ ፡ ፵ ፡ ወሰልሞን ፡ ወለ
 ደ ፡ ለቦኤዝ ፡ ወቦኤ (Fol. 10b. 1) ግ ፡ ወለደ ፡ ለአዮ
 ቤድ ፡ ወአዮቤድ ፡ ወለደ ፡ ለዕዕይ ፡ ወዕዕይ ፡ ወ
 ለደ ፡ ለዳባት ፡ ንጉሥ ፡ ወዳባት ፡ ወለደ ፡ ለስሎሞ
 ን ፡ ወስሎሞን ፡ ወለደ ፡ ለእብነ ፡ ሐኪም ፡ ትውል
 ድ ፡ ኃይወኛ ፡ እምኦዳም ፡

CHAPTER III.

ምዕራፍ ፡ ፫ ፡ ወአንገሂ ፡ ስሎሞን ፡ ለወልዳ ፡
 ዕብነ ፡ ሐኪም ፡ ወረንዎ ፡ ብሔረ ፡ ኢትዮጵያ ፡ ከመ ፡
 ደንግሥ ፡ ላዕል ፡ ክሉ ፡ ዘሐውርቲሃ ፡ ወለወልደ ፡
 ሳይቅሂ ፡ አዛርያስ ፡ ራንዎ ፡ ምስሌው (Fol. 10b. 2) ከ
 መ ፡ ደኩን ፡ ከመ ፡ አቡው ፡ ወወዕኦ ፡ ፪ ሆ
 ሙ ፡ ኃቡረ ፡ እምኢየሩሳሌም ፡ ምስለ ፡ ብዙኅ ፡ ሕ
 ግ ፡ ወሥርሃት ፡ ድዮንሂ ፡ ታቦተ ፡ አምላክ ፡ እስራኤ
 ል ፡ ወዕኦት ፡ ምስሌሆሙ ፡ ብሔረ ፡ ኢትዮጵያ ፡ ወ
 ዳብ ፡ ክሉ ፡ ንዋያ ፡ ወመጋብርቲሃ ፡ ስሎሞ ፡ ወእቱ ፡
 አዛርያስ ፡ ዘከመ ፡ ሕጎሙ ፡ ለአበባው ፡ ሌዋውያን ፡
 ወበጽሑ ፡ ፪ ሆሙ ፡ ምድረ ፡ ትግራይንተ ፡ ደኦቲ ፡
 አኩሎም ፡ ወነቢሮሙ ፡ (Fol. 10b. 3) ውስቲታ ፡ ኃዳ
 ጠ ፡ መዋዕለ ፡ አውሰበ ፡ አዛርያስ ፡ ወለተ ፡ ፳ እምክ
 ዙራን ፡ ሀዘ ፡ እለ ፡ ደብልዎሙ ፡ ደተ ፡ መደባይ ፡ ወ
 ወለደ ፡ ወልደ ፡ ወሰመየ ፡ ስሞ ፡ ሳይቅ ፡ በስመ ፡ አ

ቡው ፡ ወካልእ ፡ ስሙ ፡ እግዚእ ፡ መሐር ፡ ወሳይቅ ፡
 ወለደ ፡ ለሌዋ ፡ ወሌዋ ፡ ወለደ ፡ ለሕዝበ ፡ ረአይ ፡ ዘ
 ውእቱ ፡ በግው ፡ ወሕዝበ ፡ ረአይ ፡ ወለደ ፡ ለሕዝበ ፡
 ዋሂ ፡ ወሕዝበ ፡ ዋሂ ፡ ወለደ ፡ ለአኪን ፡ ትውልድ ፡
 ፶ ፡ ወነበሩ ፡ እሉ ፡ ከሆና (Fol. 11a. 1) ት ፡ እንዘ ፡ ደ
 ሚሀሩ ፡ ሕገ ፡ ኦሪቶሙ ፡ ለክሎሙ ፡ ሰብኦ ፡ ኢትዮ
 ጵያ ፡ እለ ፡ ዩት ታብኦ ፡ ኃበ ፡ ንጉሥ ፡ በከመ ፡ ግብ
 ሮሙ ፡ ለከሆናተ ፡ ደብተራ ፡ ወእስከ ፡ አሚሃ ፡ ኢተ
 ወልደ ፡ እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወበ፲፱ወ፳
 ፻ወ፳፻ዓመት ፡ እምቦግተ ፡ እስራኤል ፡ እምግብጽ ፡
 እንዘ ፡ ጠባርሶስ ፡ ንጉሙ ፡ ሮሜ ፡ ወእንዘ ፡ ሃሮድ
 ስ ፡ ንጉሙ ፡ ገለላ ፡ ወእንዘ ፡ ባዚን ፡ ንጉሙ ፡ ኢትዮ
 ጵያ ፡ ወአኪን ፡ ከሆን ፡ በ (Fol. 11a. 2) ውስቲታ ፡ አ
 ሚሃ ፡ ተወልደ ፡ እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘ
 ለዘከሮቱ ፡ ደደሉ ፡ ስጊድ ፡ ልደተ ፡ ሥጋዊት ፡ እ

ምቅደስት ፡ ድንግል ። ግርያም ፡ በቤተ ፡ ልሔ
ም ፡ ወይዘት ፡ ንግባእ ፡ ሳብ ፡ ነገርን ፡ ወቀዳሚ ። ወ
አኪን ፡ ካህእ ፡ ወለደ ፡ ለስምዖን ። ወስምዖን ፡ ወ

ለደ ፡ ለእንበረም ፡ ዘበመዋዕሊሁ ፡ ወዕእ ፡ አባ ፡
ሰላማ ፡ ከሳቱ ፡ ብርሃን ፡ አመ ፡ መንግሥተ ፡ እገ
ንጉ ።

CHAPTER IV.

ምዕራፍ ፡ ፱ ። ወዝ ፡ ወኡቱ ፡ ዘናሁ ፡ (Fol. 11a. 3)
ለአባ ፡ ሰላማ ፡ ተብህሉ ፡ እምድናረ ፡ ቦርገ ፡ እግዚእ
ነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በጀጃወጃዎመት ፡ መጽአ ፡
ጃንጋዲ ፡ እምኢየሩሳሌም ፡ ወምስሌሁ ፡ ይደቁቅ ፡ ስ
መ ፡ ለጃናሬ ፡ ምናጦስ ፡ ወለክልኤ ፡ ሲድራሁስ ፡
ወኃደሩ ፡ ውስተ ፡ ቤቱ ፡ ለእንበረም ፡ ካህን ። ወበይ
እቲ ፡ ሌሊት ፡ ሐመ ፡ ውኡቱ ፡ ነጋዲ ፡ ወእምድናረ ፡
ኅያጥ ፡ መዋዕል ፡ ሞተ ፡ ወእምንቱስ ፡ ደቁቅ ፡ ልሀ
ቁ ፡ በቤቱ ፡ ለእንበረም ። ወአሐተ (Fol. 11b. 1) ዕለ
ተ ፡ ደብሎ ፡ ፍሬምናጦስ ፡ ለእንበረም ፡ ኦእግዚእየ ፡
እንስ ፡ አክር ፡ ግዕዝሙ ፡ ለሰብአ ፡ ኢትዮጵያ ፡ እ
ስመ ፡ ግዝረት ፡ ወእምንተ ፡ ክርስቶስ ፡ ሀሎ ፡ ሳኬክ
መ ። ጥምቀትስ ፡ ወቀረበ ፡ ቀርባን ፡ ኢህሎ ። ወይ
ዘሎ ፡ እንበረም ፡ ለፍሬ ፡ ምናጦስ ፡ ግዝረተስ ፡ አም
ጽኤ ፡ ለሌዋውያን ፡ አበውየ ። ወእምንተኒ ፡ አምጽ

እ ፡ ሕዕዋ ፡ ለሀንደኬ ፡ ንግሥት ፡ ወለነሂአ ፡ ጥምቀ
ትስ ፡ ወለቀረቦ ፡ ቀርባንስ ፡ ኢተፈነ (Fol. 11b. 2) ወ ፡
ሐዋርያ ፡ ሳኬን ፡ ባሕቱ ፡ ነዓ ፡ አንቱ ፡ ሌር ፡ ሳብ ፡
ሊቀ ፡ ጳጳሳት ፡ ወንግእ ፡ መበሕተ ፡ እምኤወ ፡ ከመ ፡
ትኩነን ፡ ሐዋርያ ። ወይዘሎ ፡ ፍሬ ፡ ምናጦስ ፡ አሆ ፡
ለቃልከ ፡ እግዚእየ ፡ ወወሀቦ ፡ እንበረም ፡ ለፍሬ ፡
ምናጦስ ፡ ወርቀ ፡ ወብፍረ ፡ ከመ ፡ ይኩኖ ፡ ስንቀ ፡ ለ
ፍናት ። ወሐረ ፡ ፍሬ ፡ ምናጦስ ፡ ኢየሩሳሌም ። ወ
በጽሐ ፡ ነብ ፡ ሊቀ ፡ ጳጳሳት ፡ አባ ፡ አትናቱዎስ ፡ ወ
ነገር ፡ ነሎ ፡ ግዕዝ ፡ ብሔር ። ወሰሚ (Fol. 11b. 3) ሥ ፡
ሊቀ ፡ ጳጳሳት ፡ ተፈሥሐ ፡ ጥቀ ። ወሚሞ ፡ ሎቱ ፡ ከ
መ ፡ ይኩን ፡ ጳጳስ ፡ በነሎ ፡ ብሔር ፡ ኢትዮጵያ ፡ ወ
ሰመዮ ፡ ስሞ ፡ ሰላማ ። ዘበተርንጌሁ ፡ ሰላማዊ ፡ ማ
ዕከለ ፡ እግዚአብሔር ፡ ወሰብእ ፡ ብሄል ፡ ወእስተፋና
ዎ ፡ በሰላም ።

CHAPTER V.

ምዕራፍ ፡ ፳ ። ወእምዝ ፡ ወዕእ ፡ አባ ፡ ሰላማ ፡ ብ
ሔረ ፡ እግዚእ ፡ አንተ ፡ ይእቲ ፡ ሀገርን ፡ ኢትዮጵያ ፡
በመዋዕሊሁመ ፡ ለአብርሃ ፡ ወእጽብሐ ፡ ነገሥታት ፡
በጀጃወጃዎመት ፡ (Fol. 12a. 1) እምልደተ ፡ እግዚ
እነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወበጽሐ ፡ አባ ፡ ሰላማ ፡ ሳ
ብ ፡ እንበረም ፡ ቅድመ ፡ ወእጥመቆ ፡ ወሚሞ ፡ ሳሙ
ተ ፡ ዲቀና ፡ ወበሳኒታ ፡ ረሰዮ ፡ ቀሲስ ። ወወለጠ ፡
ስሞ ፡ ወሰመዮ ፡ ሕዝብ ፡ ቀድስ ። ወይዘሎ ፡ አጥም
ቅ ፡ ነሎ ፡ ሰብእ ። ወእምቃሕቱዮ ፡ ይኩን ፡ ሥልጣ
ንከ ፡ ወይበሉከ ፡ ኤጲስ ፡ ቆጶስ ። ወነሂአ ፡ እንበረ
ም ፡ ሥልጣን ፡ መባሕት ፡ እምኤወ ፡ አጥመቀ ፡ ነሎ ፡
ሰብእ ፡ ወመሀ (Fol. 12a. 2) ሮሙ ፡ ሃይማኖተ ፡ ክርስ
ቶስ ። ወአሜሃ ፡ ተጠምቁ ፡ ሰብአናባ ፡ ወሳባ ። ሰብ
አ ፡ ናግራን ፡ ወትግራ ፡ ሰብእ ፡ አንጎት ፡ ወእምሐራ ።

ሰብእ ፡ ቋታ ፡ ወዘባገደር ፡ ወኩን ፡ ነሎሙ ፡ ዐቢዮ ፡
ክርስቲያን ፡ በእደዋሁ ፡ ለሕዝብ ፡ ቀድስ ፡ በመዋዕሊ
ሆሙ ፡ ለነገሥት ፡ ኃራን ፡ አርባ ፡ ወእጽብሐ ። ወ
ሕዝብ ፡ ቀድስ ፡ ወለደሙ ፡ ለነገሥት ፡ ሕዝባ ፡ ወለ
ደራድ ፡ ካህን ። ወንግሥት ፡ ሕዝባ ፡ ወለደቶ ፡ ለሕ
ዝብ ፡ ባርክ ፡ ዘውኡቱ ፡ (Fol. 12a. 3) ልብ ፡ ደኅረ ፡
እምንገሥ ፡ ግርማ ፡ እስፈሬ ። ወውኡቱ ፡ ሕዝብ ፡
ባርክ ፡ መጽእ ፡ እምትግራ ። ወነበረ ፡ ብሔረ ፡ ዳው
ንት ፡ እንቱ ፡ ትሰመደ ፡ ባሕር ፡ ቀጋ ። ወነሥእ ፡ ብ
እሲተ ፡ እምህየ ፡ ወወለደ ፡ ለተክለ ፡ ቀዳት ። ወተ
ክለ ፡ ቀዳት ፡ ነሥእ ፡ ብእሲተ ፡ እምን ፡ አምሐራ ፡
እንቱ ፡ ትሰመደ ፡ መቅደላ ። ወወለደ ፡ ጌደቁቅ ፡ ወ
ልሀቁ ፡ በውስቱታ ፡ ወእስከ ፡ ይእዜ ፡ ይእቲ ፡ ርስ
ቶሙ ፡ ወይትበሀሉ ፡ በጌአብደተዝ ፡ ዲደቆናት ፡

(Fol. 12b. 1) ከፀናተ፡ ደብተራ፡ እሙንቱ፡ ዘሀገረ፡ ጽዮን፡ ወጸንምኔሆሙ፡ ዘስሙ፡ ዓጽቀ፡ ሌዊ፡ ዘከጥመቆሙ፡ ለሰብክ፡ ወለቃ፡ ወለዜተ፡ አምሐራ፡ ወለሰብክ፡ መራ፡ ቤተ፡ ወለመንዝ፡ ወውእቱ፡ ዓጽቀ፡ ሌዊ፡ ነሥኦ፡ ብእሲተ፡ አምሐርብ፡ ኅሸ፡ ወለዎ፡ ለሐርብ፡ ኅሸ፡ ወሐርብ፡ ኅሸ፡ ወለዎ፡ ለዩግናሕ፡ መስቀል፡ ወለዎ፡ ለዩቅና፡ ዳዊት፡ ወዩቅና፡ ዳዊት፡ ወለዎ፡ ለዘልዑል፡ ወዘልዑል፡ ወለዎ፡ (Fol. 12b. 2) ለሚናስ፡ ትውልድ፡ ሃ፡ ወሚናስ፡ ወለዎ፡ ለአባ፡ ዩድላ፡ ዘበትርንግሆ፡ ዩሐር፡ ከመ፡ ዩኩን፡ አባ፡ ለብሐረ፡ ሸዋ፡ ብሄል፡ እስመ፡ መንፈስ፡ ትንቢት፡ ዩንብብ፡ ውስተ፡ አፋሆሙ፡ ለሰብክ፡ አምሐራ፡ መተናገሩ፡ ነገር፡ ዩክውን፡ በጊዜው፡ ወለአባ፡ ዩድላ፡ ራንዎ፡ ድግግን፡ ንጉሥ፡ ብሐረ፡ ሸዋ፡ ምስለ፡ የወቅከሆናት፡ ክቡራን፡ ሌዋውድን፡ እለ፡ ዩንብሩ፡ በመናብርት፡ ከመ፡ ያጥምቱ፡ (Fol. 12b. 3) ነሎ፡ ሰብክ፡ እለ፡ ዩንብሩ፡ ውስቲታ፡ ሊቆሙስ፡ አባ፡ ዩድላ፡ ውእቱ፡ ወበጸሐሙ፡ ሸዋ፡ ነበረ፡ አባ፡ ዩድላ፡ ብሐረ፡ ጽላልሸ፡

ወአጥመቀ፡ ብቡናን፡ ሰብክ፡ በውስቲታ፡ በበገየ፡ ወበበ፡ ጸየቦአሐቲ፡ ዕለት፡ ወተሐንጸ፡ አብዮተ፡ ክርስቲያናት፡ ብቡናት፡ በምድረ፡ ሸዋ፡ በመዋዕሊሆሙ፡ ለእሙንቱ፡ ከፀናት፡ እስመ፡ ታብታት፡ ወንዋዩ፡ ቅድሳት፡ ወነሎን፡ መጻሕፍተ፡ (Fol. 13a. 1) ቤተ፡ ክርስቲያን፡ መጽአ፡ እምአምሐራ፡ ዘትአገዘ፡ ወውእቱ፡ አባ፡ ዩድላ፡ ኃረረዩ፡ ምድረ፡ እምን፡ ጽላልሸ፡ ዘስማ፡ ዘረራ፡ ወነበረ፡ ውስቲታ፡ ወነሥኦ፡ ብእሲተ፡ እምክቡራን፡ ሀገር፡ ወወለዎ፡ ለሐርብግሸ፡ ዘውእቱ፡ ሕይወትን፡ በጽዮን፡ ወሕይወትን፡ በጽዮን፡ ወለዎ፡ ለበኩረ፡ ጽዮን፡ ዘውእቱ፡ ወሀበነ፡ እግዚእ፡ ወበኩረ፡ ጽዮን፡ ወ (Fol. 13a. 2) ለዎ፡ ለሕዝብ፡ ቀድስ፡ ዘውእቱ፡ ነገድ፡ እግዚእ፡ ወሕዝብ፡ ቀድስ፡ ወለዎ፡ ለብርሃን፡ መስቀል፡ ዘውእቱ፡ ሀቃቢን፡ እግዚእ፡ ወበውእቱ፡ መዋዕል፡ አመ፡ መንግሥቱ፡ ለድል፡ ነዓድ፡ ፈለሰ፡ መንግሥት፡ አምእስራኤል፡ ኅብ፡ ነገደ፡ ኅዳድ፡ ዘውእቶሙ፡ ዛጌ፡

CHAPTER VI.

ምዕራፍ፡ ፮፡ ወዝ፡ ውእቱ፡ ዘና፡ ልደቆሙ፡ ለነገሥታት፡ ኢትዮጵያ፡ ዕብን፡ ሃኪም፡ ወለዎ፡ ለተማይ፡ ወተማይ፡ ወለዎ፡ ለዘግዳር፡ (Fol. 13a. 3) ወዘግዳር፡ ወለዎ፡ ለአክሱማይ፡ ወአክሱማይ፡ ወለዎ፡ ለአውሳብዮስ፡ ትውልድ፡ ሃ፡ ወአውሳብዮስ፡ ወለዎ፡ ለተሐዋስያ፡ ወተሐዋስያ፡ ወለዎ፡ ለአብራልዮስ፡ ወአብራልዮስ፡ ወለዎ፡ ለወረደ፡ ፀሐይ፡ ወወረደ፡ ፀሐይ፡ ወለዎ፡ ለሐንዶር፡ ወሐንዶር፡ ወለዎ፡ ለወረደ፡ ነጋሰ፡ ወወረደ፡ ነጋሰ፡ ወለዎ፡ ለአውስያ፡ ወአውስያ፡ ወለዎ፡ ለኤላልዮን፡ ወኤላልዮን፡ ወለዎ፡ ለቆማ፡ ጽዮን፡ ወቆማ፡ ጽዮን፡ ወ (Fol. 13b. 1) ለዎ፡ ለባስዮ፡ ወባስዮ፡ ወለዎ፡ ለአውጥጥ፡ ትውልድ፡ ሃ፡ ወአውጥጥ፡ ወለዎ፡ ለዘዋሬ፡ ነብረት፡ ወዘዋሬ፡ ነብረት፡ ወለዎ፡ ለሰዩፋይ፡ ወሰዩፋይ፡ ወለዎ፡ ለረምሐይ፡ ወረምሐይ፡ ወለዎ፡ ለሐንዴ፡ ወሐንዴ፡ ወለዎ፡ ለሰፌልያ፡ ወሰፌልያ፡

ወለዎ፡ ለአግልቡል፡ ወአግልቡል፡ ወለዎ፡ ለበዋውል፡ ወበዋውል፡ ወለዎ፡ ለበወራስ፡ ወበወራስ፡ ወለዎ፡ ለመሐሴ፡ ወመሐሴ፡ ወለዎ፡ ለናልክ፡ ትውልድ፡ ሃ፡ (Fol. 13b. 2) ወናልክ፡ ወለዎ፡ ለባዜን፡ ዘበመዋዕሊሆ፡ ተወልደ፡ አግዚእን፡ ኢዮሱስ፡ ክርስቶስ፡ ሱቱ፡ ስብሐት፡ በጌዓመተ፡ መንግሥቱ፡ ለዝኩ፡ ንጉሥ፡ ወባዜን፡ ወለዎ፡ ለጽንፈ፡ አርዕድ፡ ወጽንፈ፡ አርዕድ፡ ወለዎ፡ ለባሕረ፡ አስግድ፡ ወባሕረ፡ አስግድ፡ ወለዎ፡ ለግርማ፡ ሶር፡ ወግርማሶር፡ ወለዎ፡ ለግርማ፡ ሰፈር፡ ወግርማ፡ ስፈር፡ ወለዎ፡ ለወርዳይ፡ ወሰርዳይ፡ ወለዎ፡ ለዘርአይ፡ ወዘርአይ፡ ወለዎ፡ ለ (Fol. 13b. 3) ሰብክ፡ አስግድ፡ ወሰብክ፡ አስግድ፡ ወለዎ፡ ለጽዮን፡ ግዛ፡ ወጽዮን፡ ግዛ፡ ወለዎ፡ ለአግዳር፡ ትውልድ፡ ኛ፡ ወአግዳር፡ ወለዎ፡ ለሰይፈ፡ አርዳድ፡ ወሰይፈ፡ አርአዮ፡ ወለዎሙ፡ ለአርብሀ፡ ወአጽብሐ፡ ዘበመዋዕ

ሊሆሙ፡ መጽአ፡ ክርስቲና፡ እንዘ፡ ሀለው፡ በእክ
 ሱም፡ ዘአምጽአሰ፡ ሕገ፡ ክርስቲና፡ አባ፡ ሰላማ፡
 ውእቱ፡ ዜናሁሰ፡ ነገርን፡ ቅድመ፡ ሕዝብ፡ ኢትዮጵ
 ያሰ፡ እስከ፡ አሜሃሰ፡ ቦእለ፡ ሀለው፡ (Fol. 14a. 1.) በ
 ሕገ፡ ኦሪት፡ ወዞ፡ እለ፡ ነቦራ፡ እንዘ፡ ያመልኩ፡ በ
 አርጭ፡ ወእምዝ፡ መሀሮሙ፡ አባ፡ ሰላማ፡ ዜናሁ፡
 ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወገብረ፡ ተአምራ
 ተ፡ ወመንክራተ፡ በቅድሚያሆሙ፡ ወአሙንቱኒ፡
 አምነ፡ ወተጠምቱ፡ ጥምቀተ፡ ክርስቲና፡ እምነቶ
 ሙሰ፡ ነነ፡ እምልደተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶ
 ስ፡ በገዢዎቻቸው፡ ወሐንድሞ፡ ለ[ከ]ክሱም፡ አርብ
 ሃ፡ ወአጽብሐ፡ አርብሀ፡ ወ (Fol. 14a. 2.) ለይ፡ ለአስ
 ፍሕ፡ ወአስፍሕ፡ ወለይ፡ ለአርፍድ፡ ወአርፍድ፡ ወ
 ለይ፡ ለኃሞሴ፡ ወኃሞሴ፡ ወለይ፡ ለሰክል፡ ደብ፡ ወ
 ሰክል፡ ደብ፡ ወለይ፡ ለአልአሚዳ፡ ዘወፅኦ፡ በመን
 ግሥቱ፡ ዘቅዳሳን፡ እምሮምያ፡ ወግብጽ፡ ወአስተ
 ራትሁ፡ ሃይማኖተ፡ ዘውእቶሙ፡ አባ፡ አሌፍ፡ ወ
 አባ፡ ጽሕማ፡ ወአባ፡ አረጋዊ፡ ዘውእቱ፡ ዘሚክኤ
 ል፡ ወአባ፡ አፍዔ፡ ወአባ፡ ገራማ፡ ወአባ፡ ጳንጠሴ
 ምን፡ ወአባ፡ ሊታኖስ፡ ወአባ፡ ገብ፡ (Fol. 14a. 3.) ወ
 አባ፡ ይምኦታ፡ እሉ፡ እሙንቱ፡ ከዋክብት፡ ብናሃ
 ን፡ ዘአውከዩ፡ ነሎ፡ አድያማት፡ ኢትዮጵያ፡ ወ
 አልአሚዳ፡ ወለይ፡ ለታዚና፡ ወታዚና፡ ወለይ፡ ለከ
 ሌብ፡ ዘሀጠቀ፡ ምድረ፡ ወከሌብ፡ ወለይ፡ ለገብረ፡
 መስቀል፡ ወበመዋፅሊሁ፡ ለዝንቱ፡ ንጉሥ፡ ያረሰ፡
 ያራድ፡ መጽሐፈ፡ መዝሙር፡ ወውእቱ፡ ንጉሥ፡
 ገብረ፡ መስቀል፡ ሐንባ፡ ለዳሞ፡ እንተ፡ ይእቲ፡ መከ
 ነ፡ አረጋዊ፡ አቡነ፡ ቅድመ፡ ቅድመ፡ ወገብ (Fol. 14b. 1.)
 ረ፡ መስቀል፡ ወለይ፡ ለቄስጠንጠኖስ፡ ወቄስጠን

ጠኖስ፡ ወለይ፡ ለወሰን፡ ሰገድ፡ ወወሰን፡ ሰገድ፡
 ወለይ፡ ለፍሬ፡ ሠናይ፡ ወፍሬ፡ ሠናይ፡ ወለይ፡ ለድ
 ርአዝ፡ ወድርአዝ፡ ወለይ፡ ለእክለ፡ ውድም፡ ወእ
 ክለ፡ ውድም፡ ወለይ፡ ለግርማ፡ ሶፈር፡ ወግርማ፡ ሶ
 ፈር፡ ወለይ፡ ለዝርጋዝ፡ ወዝ[ር]ጋዝ፡ ወለይ፡ ለድግ
 ና፡ ሚካኤል፡ ወድግና፡ ሚካኤል፡ ወለይ፡ ለባሕር፡
 ኤክላ፡ ወባሕር፡ ኤክላ፡ ወለይ፡ ለጉም፡ ቸውል
 (Fol. 14b. 2.) ድ፡ ቸ፡ ወገም፡ ወለይ፡ ለአስጉምጉ
 ም፡ ወአስጉምጉም፡ ወለይ፡ ለልተም፡ ወልተም፡
 ወለይ፡ ለተላትም፡ ወተላትም፡ ወለይ፡ ለጆድ፡ ጎ
 ሽ፡ ወጆድ፡ ጎሽ፡ ወለይ፡ ለአይዙር፡ ዘነግሠ፡ መን
 ፈቀ፡ ፅላት፡ ወአይዙር፡ ወለይ፡ ለድድም፡ ወድድ
 ም፡ ወለይ፡ ለውድም፡ ወውድም፡ ወለይ፡ ለውድ
 ም፡ አስፈራ፡ ዘመዋፅሊሁ፡ ቼወዳሞታት፡ ወውድ
 ም፡ አስፈራ፡ ወለይ፡ ለአርማን፡ ወአርማን፡ ወለይ፡
 ለድግናዝን፡ ቸውልድ፡ ቸ፡ ወድግናዝን፡ (Fol.
 14b. 3.) ወለይ፡ ለድግካርን፡ ወድግካርን፡ ወለይ፡
 ለአንበሳ፡ ውድም፡ ወአንበሳ፡ ውድም፡ ወለይ፡ ለ
 ድልንዳይ፡ ቸውልድ፡ ቸወዳ፡ እምአዳም፡ ወእምፅብ
 ነ፡ ሐኪም፡ ቼወዳ፡ ወእምፅብ፡ ተሐይደት፡ መንግሥ
 ት፡ ወተውሀበት፡ ለካልአን፡ እለ፡ ኢኮነ፡ እምሕ
 ዝበ፡ እስራኤል፡ ዘውእቶሙ፡ ዘኒ፡ ወነግሠ፡ ቸደ
 ወዳአሙታተ፡ ወክመሰ፡ ተመድጠት፡ መንግሥቶ
 ሙ፡ ለእስራኤል፡ በዘመነ፡ ለይኩኖ፡ (Fol. 15a. 1.)
 አምላክ፡ እምድኅረ፡ እሉ፡ ሃሙታት፡ ለአቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ በጸሎቱ፡ ድኅረ፡ ነጥናገ
 ሮ፡ አሙ፡ አብጽሐነ፡ እግዚአብሔር፡ በሥምረቱ፡
 ኅብ፡ ገጸ፡ ነገር፡ ዘንትናገር፡ ቦቱ፡

CHAPTER VII.

ምፅራፍ፡ ቺ፡ እምይእኬሰ፡ ንግባእ፡ ኅብ፡ ነገር
 ነ፡ ዘቀዳሚ፡ ዘውእቱ፡ ጎልቱ፡ ልደቱ፡ ለአቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወብርኅን፡ መስቀል፡ ወ
 ለይ፡ ለሕይወት፡ ብነ፡ ዘውእቱ፡ ኖላዊ (Fol. 15a. 2.)
 ነ፡ እግዚእ፡ ወሕይወት፡ ብነ፡ ወለይ፡ ለሴት፡ ወሴ
 ት፡ ወለይ፡ ለወረደ፡ ምሕረት፡ ወወረደ፡ ምሕረት፡

ወለይ፡ ለዘክርያስ፡ ወዘክርያስ፡ ወለይ፡ ለዘርእ፡ ዮ
 ሐንስ፡ ዘውእቱ፡ ቅዱስ፡ ጸጋ፡ ዘኡብ፡ ወእቱኒ፡ ወለ
 ድ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ቸውልድ፡
 ቸወዳ፡ እምአዳም፡ ወእምአዳም፡ አወዳ፡ ወከመ
 ዝ፡ ውእቱ፡ ልደቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ደማኖት፡ ቅድመሰ፡ ዘጸዋፅሆሙ፡ ለአብዋሁ፡ ፅ

(Fol. 15a. 3.) ደው ፡ ስሙ ያን ፡ እለ ፡ ፀብዩ ፡ በመዋዕለ
 ዞሞ ፡ ፡ ወተሳይሞ ፡ ሊቃኑ ፡ ክህናት ፡ በከመ ፡ ነሥ
 አ ፡ ሙሴ ፡ መላህቅተ ፡ ሕዝብ ፡ ከመ ፡ ዩኩንዎ ፡ ስ
 ምዐ ፡ ንሕነኒ ፡ ከያሆሙ ፡ መላህቅተ ፡ ሕዝብ ፡ ጸዊ
 ዓነ ፡ ኃይግነ ፡ ከመ ፡ ዩኩንዎ ፡ ስምዐ ፡ ለነገርኝ ፡ ወ
 ከመዝ ፡ ተረክበ ፡ በመጸሕናተ ፡ አበዊነ ፡ ዝዩ ፡ ተረ

ጸመ ፡ ቃል ፡ ዘተብዘለ ፡ ተረክበ ፡ ዘርእ ፡ ምስለ ፡ ሠ
 ርዕ ፡ ወኅብረ ፡ ቀስም ፡ ምስለ ፡ ምእረዢ ፡ በረከተ ፡
 እሉ ፡ ክበ (Fol. 15b. 1.) ራነ ፡ ወበረከተ ፡ ኔቡና ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ ትኩን ፡ ምስለ ፡ ፍቁሩ ፡ ተክ
 ለ ፡ ሃይማኖት ፡ ለኃለመ ፡ ኃለም ፡ አሚን ።

CHAPTER VIIA.

ምዕራፍ ፡ ፍዑ ፡ ኦብዳሕነ ፡ ለክሙ ፡ ልዩቶሙ ፡
 ለአበወ ፡ አቡነ ፡ ሌዋውያን ፡ አኮ ፡ እንዘ ፡ ነኃሥሥ
 ክብረ ፡ ልዩቶሙ ፡ ሥጌዊተ ፡ አላ ፡ እንዘ ፡ ነኃሥሥ
 ሥ ፡ ክብረ ፡ ምሂድቶሙ ፡ ከያነ ፡ ሥርዓተ ፡ ግዝረ
 ት ፡ ወሕገ ፡ ኦሪት ፡ እኒዞሙ ፡ እምአዘርያስ ፡ አስከ ፡
 እንበረም ፡ ወእምነ ፡ እንበረም (Fol. 15b. 2.) እስከ ፡
 አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወእንዘ ፡ ነኃሥ
 ሥ ፡ ክብረ ፡ አጥምቶሙ ፡ ከያነ ፡ ወምሂሮቶሙ ፡
 ለነ ፡ ሕገ ፡ እግዚአን ፡ ኢዮሱብ ፡ ክርስቶስ ፡ እንተ ፡
 ይእቲ ፡ ወንጌል ፡ ወሥርዓተ ፡ አበዊነ ፡ ቅዱሳን ፡ ሐ

ዊርያት ፡ ሰበሰ ፡ ኃሙሥነ ፡ ክብረ ፡ ልዩቶሙ ፡ ሥጋ
 ዊት ፡ እምአይዳዕናክሙ ፡ እንዘ ፡ ፍቀውም ፡ ስምዐ ፡
 እመጸሕራ ፡ ቅዱሳት ፡ ቅድመ ፡ እምኦሪት ፡ ወዳግ
 መ ፡ እመጸሐረ ፡ ነገሥት ፡ ወሳልስ (Fol. 15b. 3.) እ
 መጸሐረ ፡ ኃብረ ፡ ዘይንግር ፡ ዜናሆሙ ፡ ለአበወ ፡ ቀ
 ደምት ፡ አላ ፡ ባሕቲ ፡ ንጌጉዕ ፡ እንከ ፡ ከመ ፡ ንንግር ፡
 ዜና ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ መምህር ፡ ዘ
 ደጥዕም ፡ እመፀር ፡ ወሃከር ፡ ወደትበደር ፡ እምዕንቁ ፡
 ሰንጥር ፡ እምወ፡ቅኒ ፡ ወእምብሩር ፡ ስብሐት ፡ ለእ
 ግዚአብሔር ፡ ዘኦብዳሕነ ፡ እስከ ፡ ዛቲ ፡ ገጸ ፡ ነገር ።

CHAPTER VIII.

ምዕራፍ ፡ ጁ ፡ ወቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ነሥአ ፡ ብ
 እሴት ፡ እም (Fol. 16a. 1.) ክብራነ ፡ ህገር ፡ ዘሀረሬ ፡ እ
 ንተ ፡ ስማ ፡ ሳራ ፡ ወኮነ ፡ ኃራነ ፡ ጥቀ ፡ ወመሥመ
 ሮያነ ፡ እግዚአብሔር ፡ በጾም ፡ ወበጸሎት ፡ በትዕግ
 ሥት ፡ ወበምጽዋት ፡ ወደራድፍዳ ፡ ገበረ ፡ ሠና
 ዶ ፡ እምዕለት ፡ ዕለተ ፡ ወጀሆሙ ፡ ፍቁራን ፡ በበይና
 ቲሆሙ ፡ ስመ ፡ አብርሃም ፡ ወሳራ ፡ ወከመ ፡ ዘዛርያ
 ስ ፡ ወኤልሳቤጥ ፡ ሳራስ ፡ ላህይት ፡ ወመስተምህር
 ት ፡ ጥቀ ፡ ወያነክራ ፡ ነሹ ፡ ዘርእዩ ፡ ገጸ ፡ ወበሰም
 ሀ ፡ ደምግ ፡ ወእ (Fol. 16a. 2.) ንዘ ፡ ሀለወት ፡ ውስተ ፡
 ዜተ ፡ ሐሙግ ፡ አፋግ ፡ ከሥተት ፡ ዘበሕግ ፡ ወዓቅ
 መ ፡ ሥርዓት ፡ ለልሳና ፡ ወእመታ ፡ አድንዓት ፡ ለፈ
 ቲል ፡ ወሰበ ፡ ርእዩ ፡ ሐሙሐ ፡ ነሹ ፡ ስነ ፡ ኃራታ ፡
 ወለጠ ፡ ስማ ፡ ወሰመያ ፡ እግዚአን ፡ ኃረያ ፡ ወእምዶ
 ቲ ፡ ዕለት ፡ ተጸውዓት ፡ በገነቱ ፡ ስም ፡ ወእምዝ ፡
 ሞተ ፡ ሕይወት ፡ ባነ ፡ ወተርፈ ፡ ቅዱስ ፡ ጸጋ ፡ ዘእ

ብ ፡ ምስለ ፡ ብእሴቱ ፡ እግዚአን ፡ ኃረያ ፡ ወሶነ ፡ ብዑ
 ላነ ፡ ጥቀ ፡ በንጥዶ ፡ ባሕቲ ፡ ኮነት ፡ መክነ ፡ ቅድስ
 ት ፡ (Fol. 16a. 3.) እግዚአን ፡ ኃረያ ፡ ወኤልቡቲ ፡ ውሉ
 ዶ ፡ ወእንበይነ ፡ ዝርቱ ፡ አኅዮ ፡ ገበረ ፡ በሀሉ ፡ ለቅ
 ዱስ ፡ ማክኤል ፡ ሊቀ ፡ መለእክት ፡ አመ ፡ ኀወጀለለ
 ወርኅ ፡ በእግዳብ ፡ ርኅብን ፡ ወበአርውዶ ፡ ጽሙዓ
 ን ፡ በእልብዕ ፡ ዕሩቃን ፡ ወባአብልዶ ፡ ነዳያን ፡ በረ
 ዲአ ፡ ምንዳባን ፡ ወበሰባቂቀ ፡ ትንቱናን ፡ ተወክሮ ፡
 ነግድሰ ፡ ልማዶሙ ፡ ውእቱ ፡ ለዘልፍ ፡ ወዶቱክዝ ፡
 ነሹ ፡ ዘርእዩ ፡ ከያሆሙ ፡ ወበሰምዐ ፡ ዜናሆሙ ፡ በ
 እንተ ፡ ዘኤልቦሙ ፡ ው (Fol. 16b. 1.) ሉድ ፡ ወሰብ
 አ ፡ በገርሂ ፡ ዶትበሀሉ ፡ በበይናቲሆሙ ፡ ምንት ፡ ዶ
 ስኒ ፡ ወምንት ፡ ዶትፈቀር ፡ ዘላዊ ፡ ንብረቶሙ ፡ ለጸ
 ጋ ፡ ዘአብ ፡ ወለእግዚአን ፡ ኃረያ ፡ ቡኅበ ፡ እግዚአብ
 ሔር ፡ ወሰኅበ ፡ ሰብእ ።

CHAPTER IX.

ምዕራፍ፡ ፱ ። ቅድስትሰ፡ እግዚእ፡ ኃረያ፡ ኮነት፡
 ሕምምተ፡ ልብ፡ በእንተ፡ በኮነት፡ መካነ፡ ባሕቶ፡
 አጥብዖት፡ በልባ፡ ኅብ፡ እግዚአብሔር፡ ከመ፡ ይሁ
 ባ፡ ወልደ፡ ወጌሆት፡ ኅብ፡ ቤተ፡ ክርስቲያን ። ወጸ
 ለዩት፡ እንዘ፡ ትብል፡ (Fol. 16 b. 2) ነእግዚእየ፡ ኢየ
 ሱስ፡ ክርስቶስ፡ እግዚአ፡ ለግዚአብሔር ። አንተ፡ ው
 አቶ፡ ገባረ፡ መላእክት፡ አበ፡ ነሱሉ፡ ሠርገሥ፡ ዓለ
 ም፡ ፍሥሐዘሙ፡ ለኅዝብናን ። ወረዳኢዘሙ፡ ለም
 ንዳብን፡ ወተስፋፋዘሙ፡ ለኅዝብሙ፡ አጸናረ፡ ምድ
 ር፡ ወልእሊ፡ ውስተ፡ ባሕር፡ ቅናብ ። አንተ፡ ው
 አቶ፡ ንጉሠ፡ ነገሥት፡ ወእግዚአ፡ አጋዕዝት፡ ኃይ
 ሎሙሂ፡ ለኃይዳት፡ ወአምላክሙ፡ ለእግዳክት ። ዘለ
 ክ፡ ያሰግዳ፡ አዕማደ፡ መባርቅት ። ወለክ፡ (Fol. 16 b. 3)
 ይትቀኑ፡ ነገሥታደ፡ ወጸዕ፡ ወነፋሳት ። ወበትእ
 ባገክ፡ ሥሩዕ፡ ሩቀት፡ ፀሐይ፡ ወወርኃ፡ ወከዋክብ
 ት፡ በክሊሎትክ ። ወበጸንዓ፡ መንግሥትክ ። ስምዓ

ኒ፡ እግዚአ፡ ስምዓኒ፡ ሀበኒ፡ ወልደ፡ ዘደሠምሮ፡ ለ
 ኃሩትክ ። እመሰ፡ ኮነ፡ ወኢያሠምረክ፡ ፅዑ፡ ማነፅ
 ንዩ ። ወዘነተ፡ ብሂላ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ል
 አተወት፡ ቤታ ። ለምታኒ፡ ቅዱስ፡ ጸጋ፡ ወአብ፡ ል
 ማዳ፡ ውአቶ፡ ገደሠ፡ ቤተ፡ ክርስቲያን፡ (Fol. 17 a. 1)
 በሌሊት፡ ወበመዓልት፡ በጽባሕ፡ ወበምሴት፡ ፀአ
 መ፡ ይገደስ፡ ለዓጠነ፡ ፅግን ። ወፀ፡ አመ፡ ይገደ
 ስ፡ ለሠረዓ፡ ቀናብን ። ወፀ፡ አመ፡ ይገደሥ፡ ለዘ
 ምሮ፡ ዳዊት ። ወፀ፡ አመ፡ ይገደስ፡ ለእንብብ፡ መ
 ጻሕፍት ። ወፀ፡ አመ፡ ይገደስ፡ ለምህሮ፡ ሃይማኖ
 ት ። ወፀ፡ አመ፡ ይገደስ፡ ለገቢረ፡ ጸሎት፡ ወትሩ
 ፋት ። ወምስለገ፡ ነሱሉ፡ ሩጸቱ፡ መስተፋግኒት፡
 ኢያሱተርኢ፡ ፅራቱ፡ ቅድመ፡ እግዚአብሔር፡ ወያ
 መጸ (Fol. 17 a. 2) ኢ፡ አምኃ፡ ለቤተ፡ ክርስቲያን፡ ወ
 ፈጸሞ፡ መልእክቶ፡ የአቶ፡ ቤቶ ። ወነበሩ፡ ጀዘ
 ሙ፡ በከመገ፡ ግብር፡ ብዙኃ፡ መዋዕለ ።

CHAPTER X.

ምዕራፍ፡ ፲ ። ወእምዝ፡ በአሐቲ፡ ዕለት፡ ትቤ
 ሎ፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ቅድስት፡ እግዚእ፡ ኃረ
 ያ፡ ብእሲቱ ። ነእግዚእየ፡ ሀለወኒ፡ ነገር፡ በአትናገ
 ረከ፡ ኢትትዋከርኤ፡ እምኔዩ ። እመሰ፡ ኮነ፡ ሠናይ፡
 እትዋከርኤ፡ ወእመ፡ አኮሰ፡ አልፀ ። ወትቤሎ፡ ሠ
 ናይ፡ ውአቶ፡ ነገሩ፡ እግዚእየ ። ወደቤ (Fol. 17 a. 3)
 ላ፡ በሊ፡ ተናገረ፡ ወትቤሎ፡ እስመ፡ ናሁ፡ አቡክ፡
 ወእምዝ፡ ሞቱ ። ለኒኒ፡ አልብነ፡ ውሉድ፡ ለመኑ፡
 ይከውን፡ ንዋይን፡ ነዓ፡ ሀብ፡ ዘይትፈቀድ፡ ለቤተ፡
 ክርስቲያን፡ ወዘይትፈቀድ፡ ለነዳያን፡ ይከውን፡ ለነዳ
 ያን ። ወለእግብርትነኒ፡ ወአዕማኒ፡ ነግዕዘሙ፡
 እምግብርናት፡ ከመ፡ ያግለዘነ፡ እግዚአብሔር፡ እም
 ግብርናተ፡ ኃጢአት፡ ወነሱሉ፡ ቀናሰቀተ፡ ቤትን፡
 ዘቀርፈ፡ ይኩን፡ ለምስኪናን ። ከመ፡ ይኩን፡ እግ
 ዚአብሔር፡ በዓ (Fol. 17 b. 1) ለ፡ ዕዳን፡ ወእመኒ፡ ወ
 ለድነ፡ ወልደ፡ ዘገቢነ፡ ወርቀ፡ ወብሩረ፡ ወነሱሎ፡
 ንዋይተ፡ ዓለም፡ ዘአልቦ፡ ጎናልቀ፡ ለእመ፡ ኃይማኒ፡

ሎቱ፡ ምንተ፡ ይበቅሶሆ፡ ሶበ፡ ኮነ፡ ዘኢያሠምሮ፡
 ለእግዚአብሔር፡ እኮኑ፡ ነሱሉ፡ ያጠፍዕ፡ ፀቱ፡ በከ
 ንቱ ። ወይቤላ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ነአኅትዮ፡ ነገ
 ርከሰ፡ ጥቀ፡ እዳም፡ ወጥቀ፡ ሠናይ፡ ባሕቱ፡ ንስቲ
 ተ፡ ንትግገሥ ። እስመ፡ ሀሎ፡ ጽሑፍ፡ ዘይብል፡
 ለውሂብ፡ ኢትግግጥ፡ ወውሂብክ፡ ኢትናፍቅ ። ወ
 ትቤ (Fol. 17 b. 2) ሎ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ሐ
 ሰ፡ ለክ፡ እግዚእየ፡ እላ፡ ናስተፋጥን፡ ለገቢረ፡ ሠ
 ናይ፡ መኑ፡ ይሕብሐ፡ ለልፀል፡ በውስተ፡ መቃብ
 ር፡ እንዘ፡ ፍቱሕ፡ ሥጋ፡ ናስተፍሥሐ፡ ለነፍስነ፡
 ወናሥምሮ፡ ለአምላክነ፡ ወሰግሶ፡ ቅዱስ፡ ጸጋ፡
 ዘአብ፡ ዘንተ፡ ቃለ፡ እምኣፈ፡ ብእሲቱ፡ ቅድስት፡
 እግዚእ፡ ኃረያ፡ አንክረ፡ ወተደመ ። ወይቤላ፡ አብ
 እሲቶ፡ ፀቢይ፡ ሃይማኖትኪ፡ ወፍቱ፡ ለእግዚአብሔ
 ር፡ አንቲ፡ እብል፡ እንክ፡ በእንቲአኪ፡ ክ (Fol. 17 b. 3)
 መ፡ ቃለ፡ ነቢይ፡ ውሉድ፡ ወእንግ፡ ሀገር፡ ያዓብዩ፡
 ስመ ። ወእምነ፡ ጀዘሙ፡ ብእሲት፡ ኔርት፡ አንተ፡

ሆናዩ፡ ልብ ። አርክ፡ ወማኅረር፡ ያበቀው፡ በመዋ
 ዕለታቸው ። ወእምን፡ ቪሆሙ፡ ብእሲት፡ ኅርት፡ ለ
 ምታ፡ በእንተ፡ ምክር፡ ከኒ፡ ኡብል ። አሐው፡ ወ
 ረድኤት፡ ያከውኑ፡ በዕለተ፡ ምንጻቤ ። ወእምን፡ ቪ
 ሆሙ፡ ምጽዋት፡ ትኅያድስ ። ለአደግኖ፡ ወርቅ፡ ወብ
 ፍር፡ ያጸንዑ፡ ሀገረ ። ወእምን፡ ቪሆሙ፡ ምክር፡ ሆ
 ናዩት፡ ብዕል፡ ወንዋይ፡ (Fol. 18 a. 1.) ያስተፈሥሑ፡
 ልብ፡ ወእምን፡ ቪሆሙ፡ ፈረሃ፡ እግዚአብሔር፡ አ
 ልብ ። ዘተኝዋእ፡ ወእትፈቅድ፡ ላቲ፡ ረድኤተ ።
 ፈረሃ፡ እግዚአብሔር፡ ከመ፡ ገነተ፡ እግዚአብሔ
 ር፡ በረከታ ። ወኮሎ፡ ክብር፡ ወትፍሥኤት፡ ሀ
 ሎ፡ ወስቲታ፡ ኡብእሲቶ፡ ጽድቀ፡ ሐልዮ፡ ልብ
 ከ፡ ወጽድቀ፡ ተናገረ፡ አፍኪ፡ ወእገብር፡ ፍጡ
 ነ፡ ነሎ፡ ዘትብልኒ ። ወዘንተ፡ ብሃሎ፡ ዘረወ፡
 ነሎ፡ ንዋዮሙ፡ ለነዳደን ። ወለምስከኅናን ። ለዕቤ
 ሬት፡ ወለ (Fol. 18 a. 2.) እኅለ፡ ማውታ፡ ወለእለ ። ቦ
 ሙ፡ ተዕናስ፡ ወመንፈቆ፡ ወኅብ ። ለቤተ፡ እግዚ
 አብሔር፡ በከመ፡ አምክረቶ፡ ብእሲቶ፡ ኅርት ። ወ
 ካዕብ፡ ጸሎታሙ፡ ለአግብርቲሆሙ፡ ወለአእማቲሆ
 ሙ፡ ወደቤሎሙ፡ ለክሙ፡ እብለክሙ፡ ሔፍ፡ ኅ
 በ፡ ዘፈቀድክሙ፡ ከመ፡ እምግብርናት፡ ግዑባን፡

ትኩኑ፡ በእንተ፡ ፍቅረ፡ እግዚአብሔር፡ ከመ፡ ው
 እቶኒ፡ ያግዕሰን፡ እምግብርናት፡ ኃወእት፡ ሊተሃ፡
 ወሉብእሲትኖ ። ወሰሚሆሙ፡ (Fol. 18 a. 3.) ዘንተ፡ ነገ
 ረ፡ አግብርት፡ ወአዕማት፡ በከዩ፡ ጥቁ ። ወደቤል
 ም፡ ምንተ፡ ረሰደኛክ፡ አእግዚእነ፡ ወምንተ፡ ገበር
 ነ፡ ዘአስተቲጥኃክ፡ አአቡኅ ። ለአመሃ፡ አበስነ፡ ለ
 ከ፡ ናሁ፡ ቅድሚክ፡ ሆውጥ፡ ወመታደጽ፡ ገሥጸነ፡
 ወንትጌወጽ ። ወደቤሎሙ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ አ
 ልቦ ። አመ፡ አስዘንክሙኒ ። ወአልቦ ። አመ፡ አተክ
 ገክሙኒ፡ እግዚአብሔር፡ ያብርክ፡ ላዕልክሙ፡ በበ
 ረከተ፡ አበውዩ፡ ከሆናት፡ እለ፡ ቆሙ፡ ቅድሚሁ፡
 በጽድቅ፡ ወ (Fol. 18 b. 1.) በርትዕ ። ወአመኒ፡ ፈቀድ
 ክሙ፡ ቅንበፍ፡ በቤትዩ፡ ንበፍ፡ ከመ፡ ወልደ፡ ቤ
 ት፡ ኢደብሎክሙ፡ አግብርት፡ ወአዕማት፡ ለአግብ
 ርት፡ ያቤሎክሙ፡ አርክኒኑ፡ ለጸጋ፡ ዘአብ፡ ወለአ
 ዕማት፡ ያብሎክን፡ አርክተሃ፡ ለእግዚእ፡ ኃረያ ። ወ
 ሰሚሆሙ፡ ዘንተ፡ ነገረ፡ አግብርት፡ ወአእማት፡ ተ
 ረሥሑ፡ ወሰንሙ፡ እደባሁ፡ ወእገረዑ ። ወነበፍ፡
 ምስሌሁ፡ ብዙኃ፡ መዋዕል፡ አእማት፡ ከፍ፡ በዕል
 ታተ፡ ቤት፡ ወአግብርት፡ ኮኑ፡ እግ (Fol. 18 b. 2.) ዓ
 ገደን ።

CHAPTER XI.

ምዕራፍ፡ 16 ። ወእንዘ፡ ዐለው፡ ከመዝ፡ ተንሥ
 አ፡ ርዕዕው፡ ገብር፡ ዘስመ፡ መተሎሚ፡ ወስማ
 ለአሙ፡ እስላንዳኒ ። ወነግሠ፡ በረኃዳ፡ ላዕል ። ነሱ
 ሎ፡ በሐውርተ፡ ዳምት፡ ወበሐውርተ፡ ሸዋ ። እስ
 ከ፡ ወሰነ፡ አምሐራ፡ ኅብ፡ ራሰግ፡ ዐባይ፡ እንተ፡ ከ
 ማ፡ ገዢማ ። ወነስተ፡ ነሎን፡ አብያተ፡ ክርስቲያና
 ት ። ወሰገደ፡ ለጣዖት፡ እንዘ፡ ያብል፡ አንትሙ፡ ፈ
 ጠርክሙኒ ። ወአንትሙ፡ ኃይልዩ፡ በውስተ፡ ቦ
 (Fol. 18 b. 3.) ብዕ ። ወአማሰነ፡ ነሎ፡ ሕገ፡ እግዚአብ
 ሔር፡ ወለሥዩማን፡ ሸዋሂ፡ ያቤሎሙ፡ አምጽኤ፡
 እንስቲያክሙ፡ ከመ፡ አሁስቦን ። ወደፌንወ፡ ሎ
 ቶ፡ በበዕብራቶሙ፡ ፈረሆሙ፡ ከመ፡ ኢደቅትሎ
 ሙ፡ እስመ፡ ምዑረ፡ ቦብዕ፡ ውእቶ፡ ከመ፡ ሰብአ፡
 ቅንስጥቂስ ። ወበእንተዝ፡ ነግሠ፡ ላዕልሆሙ፡ በነሱ

ናት፡ ደናግልኒ፡ ኢተርፍ፡ በመዋዕልሁ ። እስመ፡
 ያመጽኤ፡ ሎቶ፡ ዘተረክበት፡ ደንግልተ፡ ወደማስ
 ን፡ ደ (Fol. 19 a. 1.) ንግልናሃ ። ወእምን፡ ምዕርክሂ፡
 ዘዲወወ፡ ለአመ፡ ተረክበት፡ ደንግልተ፡ ያመጽኤ፡
 ከያሃ፡ ወደማስና ። ወርክት፡ ውእቶ፡ በነሱ፡ ፍና
 ባሁ ። ወጽሎእ፡ ነሱ፡ ምግባፍ፡ ወበውእቶ፡ መዋ
 ዕል፡ በጽሐ፡ ምድረ፡ ጽላልኸ፡ ወግገታ፡ ለምድረ፡
 ዞረሬ ። ወነጸረ፡ ቅዱስ ። ጸጋ፡ ዘአብ፡ እንዘ፡ የዳግ
 ትዋ፡ ለዘገር፡ ወአእመረ፡ ከመ፡ ውእቶ፡ ዕልው፡
 መጽኤ፡ ደቅትሎ ። ወገዮ፡ ፍጡኅ፡ እምኔሁ፡ እን
 ተ፡ ካልአት፡ ፍ (Fol. 19 a. 2.) ኖት ። ወርጽ፡ ሸሐራ
 ባ፡ እምነ፡ ሐራቡ፡ ለመተሎሚ፡ እንዘ፡ ያጸዳን፡
 ፈረስ፡ ገደደ፡ ወደግኖ፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ከመ፡
 ደቅትሎ፡ ወደርበዩ፡ ነሱ፡ ላዕልሁ ። ወአረከቦ፡

ወሰበ ፡ ፈተደ ፡ ከመ ፡ ይደርቢ ፡ ክልኦ ፡ ነፍቶ ፡ ተ
ጣበቀት ፡ ነፍሱ ፡ ምስሉ ፡ እራኑ ፡ ወኢተክሀሎ ፡ ይ
ደርቢ ፡ ላዕሌሁ ፡ ወእንዘ ፡ ይደግፍ ፡ ውእቱ ፡ ሐራ
ዊ ፡ በጽሐ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ኅዘ ፡ ቀላዩ ፡ ማይ ፡
ወተወርወ ፡ ውስቲታ ፡ ከመ ፡ ዕብን ፡ ወዘንተ ፡

(Fol. 19a. 3) ርኢዮ ፡ ውእቱ ፡ ሐራዊ ፡ ቶመ ፡ በድን
ጋገ ፡ ፈለግ ፡ ንስቲተ ፡ ከመ ፡ ይርእይ ፡ ለእመ ፡ ይወ
ዕእ ፡ ጸቢቶ ፡ እምውእቱ ፡ ቀላዩ ፡ ባሕር ፡ ወሰበ ፡ ኦ
ወዕእ ፡ ሎቱ ፡ ተመደጠ ፡ ውስተ ፡ ሀገር ፡ ከመ ፡ ይ
ግሀርክ ፡ ጂዋ ፡ ዘረከበ ።

CHAPTER XII.

ምዕራፍ ፡ ፲፪ ። ወጸጋ ፡ ዘከብሰ ፡ ከሀን ፡ ንጽሕ ፡
በዋእ ፡ ውስተ ፡ ቀላዩ ፡ ባሕር ፡ ኢርእየ ፡ ሙስፍ ፡ ኦ
ላ ፡ ከነት ፡ ይእቲ ፡ ቀላዩ ፡ ከመ ፡ ሐይመት ፡ እንተ ፡
ድሉት ፡ ለማኅደር ፡ እስመ ፡ ቅዱስ ፡ ሚካኤል ፡ ሊ
ቀ ፡ መላእክት ፡ ከነ ፡ የዓ (Fol. 19b. 1) ቅቦ ። ወኡሚ
ገ ፡ በሀሉ ፡ ውእቱ ፡ ለቅዱስ ፡ ሚካኤል ፡ ኦመ ፡ ፲፬
፪ለወርኃ ፡ መጋቢት ። ባሕቱ ፡ ውእቱ ፡ ኢደሬእየ ፡
ኦላ ፡ ከነ ፡ ይክልሀ ፡ በውሳጢ ፡ ውእቱ ፡ ባሕር ፡ ወ
ድብል ፡ ኦሚካኤል ፡ ተስፋዩ ፡ ኦሚካኤል ፡ ረዳእየ ፡
ኦሚካኤል ፡ በወነዩ ፡ እይቱ ፡ ሀሎ ፡ ጽንዕከ ። ወእይ
ቱ ፡ ሀሎ ፡ ተአምረከ ፡ ናሁ ፡ በጽሐ ፡ ላዕሌዩ ፡ ሞት ፡
ዮም ፡ ዕለተ ፡ ምምዳዮም ፡ ዕለተ ፡ ምንዳዜ ። ዮም ፡
ዕለተ ፡ ምንሳዩ ፡ ከነ ፡ በላዕሌዩ ፡ በበወልከኑ ፡ እም
(Fol. 19b. 2) ታስተፍሥሐኒ ፡ ታሐንነኒ ፡ ዘንተ ፡ ወዘ
ዩመስሎ ፡ እንዘ ፡ ይብል ፡ ይብከ ፡ ወዩስቆቹ ፡ ከመ ፡
ሕግን ፡ ዘአኅደግዎ ፡ ጥበ ፡ እሙ ፡ ወዩውኅዛ ፡ እዕይ
ንቲሁ ፡ አንብዓ ፡ ውዑዩ ። ወበውእቱ ፡ ጊዜ ፡ አስተ
ርእየ ፡ ቅዱስ ፡ ሚካኤል ፡ ገሀደ ። ወደብሎ ፡ ኦጸጋ ፡
ዘአብ ፡ ምንት ፡ ያበክዩከ ፡ ናሁ ፡ እነ ፡ ሚካኤል ፡ ኦ
ዓቅበከ ፤ ወኢትፍራህ ፡ ሀለውክክ ፡ እነ ፡ ሶበሰ ፡ እ
ድኅንክክ ፡ እምውእቱ ፡ ሐራዊ ፡ በውስተ ፡ መርኅ
ብ ፡ እምኢተክከረ ፡ ኃይል ፡ (Fol. 19b. 3) ዩ ፡ በላዕሌ
ከ ፡ ኦላ ፡ ሶበ ፡ አውግእኩከ ፡ ዳኅነ ፡ እምተውጥሞ ፡
ባሕር ፡ ውእተ ፡ ጊዜ ፡ ይጸንዕ ፡ ተአምርዩ ፡ እኮ ፡ በ

እንቲኦከ ፡ ባሕቲቹ ፡ ዘእድኃክ ፡ ኦላ ፡ በእንተ ፡ ወ
ልድ ፡ ኅሩይ ፡ ዘሀሎ ፡ ውስተ ፡ ሐይክ ። ወውእቱ ፡
ይከውን ፡ ብርሃን ፡ ለነሉ ፡ ዓለም ፡ ወይከውን ፡ በነሉ
ሉ ፡ ግዕዙ ፡ ከማየ ፡ ወእነ ፡ አዓቅቦ ፡ ወሊተ ፡ ውእቱ ፡
መክፈልትዩ ፡ ኦንተሂ ፡ በእንቲኦከ ፡ ትድኅን ፡ እሞ
ት ፡ ውበታ ፡ ነገራተ ፡ ወልድ ፡ እንዘ ፡ ይነግሮ ፡ ቤ
ተ ፡ ወወፀለ ፡ በከር (Fol. 20a. 1) ሆ ፡ ባሕር ፡ ፫መዓል
ተ ፡ ወ፫ሌሊተ ። ወእምድኅረዝ ፡ ይቤሎ ፡ ቅዱስ ፡
ሚካኤል ፡ ለቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ናሁ ፡ ኃለፈ ፡ ዕለ
ተ ፡ ጉዕትዩ ፡ ወግፍታዊ ፡ ነዓ ፡ ግዕ ፡ ወውእተ ፡ ጊዜ ፡
መጠቆ ፡ በእዲሁ ፡ ወአውዕኦ ፡ እምባሕር ፡ ወአብ
ኦ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ በረፍ ፡ ወተሰወረ ፡
እምኔሁ ፡ ወረከባ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ናሁ ፡
ከነት ፡ ሀገሩ ፡ ብድውተ ፡ ወተመዘበረት ፡ ቤተ ፡ እግ
ዚኦብሔር ፡ ወአብዮተ ፡ ሰብእሂ ፡ ተ (Fol. 20a. 2) መ
ዝበራ ፡ ወጸንዓ ፡ ላዕሌሁ ፡ ብካይ ፡ እምተዳሚ ። ሰብ
ኦ ፡ ሀገርሂ ፡ ተግደው ፡ ወእንስሳሂ ፡ ኢተርፉ ፡ ብእ
ሲቲሂ ፡ ቅድስት ፡ እግዚኦ ፡ ኃረዩ ፡ ተግደውት ፡ ምስ
ሌሆሙ ፡ በይእቲ ፡ ዕለት ፡ እመ ፡ ፲፱፪ለመጋቢት ፡
ባሕቱ ፡ ኅዳግን ፡ እለ ፡ ተርፉ ፡ እምጊዋዌ ፡ ተኅበኦ
ሙ ፡ ውስተ ፡ ግበበ ፡ ምድር ፡ ወጸላእት ፡ መጽኤ ፡
ኅቤሁ ፡ ከመ ፡ ይብክዩ ፡ ምስሌሁ ፡ በእንተ ፡ ጥፍኦ
ተ ፡ ዘገሮሙ ።

CHAPTER XIII.

ምዕራፍ ፡ ፲፫ ። ለቅድስትሰ ፡ እግዚ (Fol. 20a. 3)
እ ፡ ኃረዩ ፡ እመ ፡ ጊወውዋ ፡ ነምእዋ ፡ ሐራ ፡ ወገራ
ት ፤ ወወሰድዋ ፡ በዕባይ ፡ ወክብር ፡ እንዘ ፡ ይብሉ ፡ ት

ከውኖ ፡ በእሲተ ፡ ለእግዚእነ ፡ ንጉሥ ፡ እስመ ፡ ጥ
ቀ ፡ ላሳይት ፡ ብእሲት ፡ ይኦቲ ፡ ድምድማሃ ፡ ድሉል ፡
ወቆኅዘግሃ ፡ ፍቱል ፡ አዕድንቲሃ ፡ ይመስላ ፡ ሥርቀ

ተ : ቤዝ : ወክሳዳ : ከመ : እርማስቶስ : ወኮለንታሃ :
 አዳም : ወአልበ : ጎሳም : እምርእሳ : እስከ : እግ
 ሬ : ወሶበ : ርእዩ : ዘከመዝ : ብእሲተ : ነዩ : ልቦ
 መ : ለሐራ : ለገራት : (Fol. 20b. 1.) እምብዊኔ : ፍቅ
 ሬ : ቦ : ዘይቤ : እነ : ሃቦቅባ : ወቦ : ዘይቤ : እነ : እፀ
 ውራ : ወቦ : ዘይቤ : እነ : አላዕና : ውስተ : በቅልዩ :
 ወቦ : ዘይቤ : እነ : እከድና : በልብስዩ : ወእሉ : ነፍ
 ሉ : ይትዋከቱ : በዘዘዚአዎመ : ለፍትወቆመ : ወ
 ባሕቱ : ቅዱስ : ሚካኤል : ዘያዕቅባ : ይከልኦመ :
 ከመ : ኢያርኮስዋ : ለቅድስት : እግዚእ : ኃረያ : ወ
 ነገርዎ : እመንቱ : ሐራ : ለመተሎሚ : ወይቤልዎ :
 ብስራቱከ : ንጉሥ : ብስራቱከ : ለከ : ርኩባን : (Fol.
 20b. 2.) ብእሲተ : ወአልቦመሃረ : ዘይትማሰላ : ወ
 ኤይትረከብ : ዘከማን : በኮሉ : አብያተ : ነገሥት : ወ
 ወለእመ : አውሱብስ : ከያሃ : ይሰግዱ : ለከ : ነፍሎ
 መ : አጽናራ : ምድር : ውእቱኒ : ይቤሎመ : በፍ
 ሥሐ : እምአይቱ : ርኩባክምዎ : ወይቤልዎ : የም :
 ሂወውናሃ : ምስለ : ሱባኦ : ዘገር : ወርኢናሃ : ከመ :
 ጥቀ : ሆናይት : ይእቱ : ወእምጸእናሃ : ኅቤከ : ከ
 መ : ትረስዩ : ብእሲተ : ወይቤሎመ : ፅቀብዎ : ለ
 ተ : በው (Fol. 20b. 3.) ናይት : ፅቅብት : ወእኅድርዎ :
 ውስተ : ሆናይ : ማኅድር : ወኢያርአይ : ገጸ : መኑ
 ሂ : እምሱባእ : ወወዘቦመ : አልባሰ : ክቡራተ : ዘ
 ሚላት : ወዘራይ : ዘቤሶስ : ወነት : ወዘተአንመ :
 በወርቅ : ወበብራር : ወይቤሎመ : በዝ : ነፍሉ : አ
 ሬተተ : ሠርጉ : አስተረሲያክመ : ጌሰመ : አምጽእ
 ዋ : ኅቤዩ : ወተአዚዘመ : እምኅብ : ንጉሥ : ዘንተ :
 ነፍሎ : ሐራ : ሐራ : ለገራት : ኅብ : ቅድስት : እግዚ
 እ : ኃረያ : ወበጺሕመ : ኅብ|ሃ| : (Fol. 21a. 1.) ይቤልዎ :
 ቤሐኪ : ይቤልኪ : ንጉሥ : ወወዘብዎ : ውእተ : አ
 ልባሰ : ክቡራተ : ወእውርገውዎ : ቦቱ : ወአዕነቅዎ
 ባዝግና : ዘወርቅ : ወወይዩ : አውቃፋተ : ወርቅ :
 ውስተ : እይዋሃ : ወኅልቀታተ : ወርቅ : ውስተ : አ
 ፃብሚሃ : ወኅግዕነ : ወርቅ : ውስተ : እገረሃ : ወአስረ
 ሰዩዎ : በኮሉ : ፅባዩ : ወክብር : በከመ : ሕጎን : ለ
 ንግሥታት : ወይአቲሰ : ኮነት : ትቱክዝ : ወአንብ
 ሃ : ያገጠበዋብ : ዲባ : ሞ (Fol. 21a. 2.) ድር : ወእታ
 ነሥእ : አዕይንቲሃ : ላዕለ : ዳእመ : ነፍሎ : ጊዜ : ድ

ንንት : ውስተ : ምድር : ወሕሊናሃ : እንቅዕድው :
 ውስተ : ሰማይ : ወሶበ : ርእዩዎ : ሐራ : እንዘ : ት
 ቱክዝ : ጥቀ : ይቤልዎ : ኦብእሲቶ : ምንት : ያበክ
 የኪ : እስመ : ናቦ : ኮንኪ : ንግሥተ : ወዘንተ :
 ብሂሎመ : ነሥእዎ : ወወሰድዎ : ወአብእዎ : ውስ
 ተ : ርሉይ : ቤት : ከመ : ያኅድርዎ : ወእምጽእ : ላ
 ቲ : መባልተ : ዘዘእው : ግዕፀመ : ወዘዘእ (Fol.
 21a. 3.) ዙ : ማዕምመ : ወይቤልዎ : ንሥእ : ሐል
 ሂ : ይቤልኪ : ንጉሥ : ይእቲሰ : ኢተወክረቆመ :
 ወኢዘልባት : አማዕድመ : ወበሕቱ : ኮነት : ትግዕ
 ር : ኅብ : አምላክ : እንዘ : ትባል : ኮእልኪሃ : ኢ
 የሱስ : ክርስቶስ : ለምንት : ርኢከ : ፅባዩ : ወኢ
 ተዘክርከ : ለጸጋ : በክብ : ጉብርከ : ዘይትለእክ : ቅድ
 ሚከ : በንጹሕ : ወመጠውከኒ : ውስተ : እደዘመ :
 ለቦርክ : ኃግአን : ወኅላውያን : እለ : ርኅታን : ወግ
 ኅግን : እም (Fol. 21b. 1.) ኒክ : አንተኒ : ርኅቅ : ወ
 ግኅሥ : እምኒዎመ : አንለ : ለአልኩከ : ተቦበኒ :
 ወልዩ : እምንጹሕ : ከዐን : ወልዩ : ንጹሐን : ከዐና
 ት : እለ : ሎመ : ሕግ : ወሎመ : ሥርዓት : ትረቅ
 ድኑ : ተቦበኒ : ወልዩ : እምግብር : ጽዮዕ : ዘኢያክ
 ምሮ : ለሕግከ : ወለሥርዓቱከ : ኅድግሰ : አምዝን
 ቱ : ጉብር : ርኩስ : ተቦበኒ : ወልዩ : እምውእቲኒ :
 ከዐን : ቅዱስ : እመ : ኮነ : ወልዩ : ዘኢያውምረከ :
 ፅዮ : ማኅበንዩ : እቤልከ : እእግዚአ : አ (Fol. 21b. 2.)
 ምላክ : ኃያላን : አርኢ : ኃያልከ : ላዕሊዩ : የም :
 ኦእእግዚአ : አምላክ : አድኅኖ : አርኢ : አድኅኖተ
 ከ : ላዕሊዩ : የም : ኦእእግዚአ : አምላክ : ግዘል : አ
 ርኢ : ማዘልከ : ላዕሊዩ : የም : ወዘንተ : እስከ : ት
 ጼሊ : ይእቱ : በልቡ : ወጸግቡ : እመንቱ : ለገራት :
 ወይቤልዎ : ቤሐኪ : ኦንግሥትን : ጌሎመ : ንወስደ
 ኪ : ኅብ : ንጉሥ : ወይራስዩኪ : ንጉሥተ : ወይሰግ
 ዱ : ለኪ : ነፍሎመ : እለ : ውስተ : መንግሥቱ : ኦ
 እግዝእት (Fol. 21b. 3.) ኅ : በሊሀሰ : በበይኪ : ንዋመ
 ኒ : ኢትኅመኒኒ : ወተቤሎመ : ቅድስት : እግዚ
 እ : ኃረያ : በሉ : ኑመ : አንትመ : ሊተሰ : በበዩ
 ኒ : ንዋም : ደቀሱ : ነፍሎመ : ወኖመ : ከበዐመ :
 ከያሃ :

CHAPTER XIV.

ምዕራፍ፡ ፲፱ ። ወዘይአቲ፡ ሰዓት፡ ተንሥእት፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ወአውሶአት፡ አልባሰ፡ ሠርጉ፡ እምላዕሌሃ፡ እንዘ፡ ትብል፡ ለእመ፡ ጸለይኩ፡ ምስለ፡ ገዢቱ፡ እልባስ፡ ርኩስ፡ ኢይሰምኝኒ፡ አምላኪዩ ። ወለብሰት፡ አልባሰኒ፡ (Fol. 22a. 1.) ዘቀዳሚሃ ። ወሰገደት፡ ብዙኃ፡ ተሐፉ፡ ወቆመት፡ ቅድመ፡ ገጸ፡ እግዚአብሔር ። ወሰናሐት፡ እደቂሃ፡ ወጸለየት፡ እንዘ፡ ትብል፡ ነእግዚአ፡ አምላክ፡ ነሉ፡ ፍጥረት፡ ዘነሉ፡ ትክል፡ ወእልቦ፡ ዘይሰንክክ ። ወእልቦ፡ አመ፡ ኢሁሉክ፡ ወውስተ፡ ነሉ፡ በሐውርት፡ ምሉ፡ ወእቱ፡ መለኮትክ ። አንተ፡ ወእቱ፡ ዘእድኃንክ፡ ለግራ፡ እምእደ፡ ፈርዖን፡ ንጉሠ፡ ግብጽ፡ ወእምእደ፡ አቤሚሌክ፡ ንጉሠ፡ ጌራራ ። አንተ፡ ወ (Fol. 22a. 2) እቱ፡ ዘእድኃንክ፡ ለርብቃ፡ እምእደ፡ ንጉሠ፡ ጌራራ ። አንተ፡ ወእቱ፡ ዘእድኃንክ፡ ለዳንኤል፡ እምእደ፡ አናዘስት፡ ርኑባን ። አንተ፡ ወእቱ፡ ዘእድኃንክ፡ ለሶስፍ፡ እምእደ፡ ረበናት፡ እኩደን ። አንተ፡ ወእቱ፡ ዘእድኃንክ ። ለቶደቂቅ፡ እምእደን፡ እሳት፡ ዘበቢሎን ። ቀዳሚኒ፡ አንተ፡ ይእዘኒ፡ አንተ ። ዮምኒ፡ ያስተርኢ፡ ኃይለ፡ አድኅኖትክ፡ በላዕሌዩ ። ሀብ፡ ስብሐተ፡ ለስምክ፡ እ (Fol. 22a. 3) ግዚአ፡ ወኢትግደፍ፡ ለዓመትክ፡ ግይርት፡ ውስተ፡ እፋዎሙ፡ ለተኳሉት፡ እንተሃ፡ አቅዱስ፡ ሚካኤል፡

ምንትኑ፡ ለክ፡ አርምሞ፡ ወምንትኑ፡ ተጸምሞ፡ እንዘ፡ ይመጽእ፡ ላዕለ፡ አመትክ፡ ዘነሉ፡ ምንዳቤ፡ ረዕዕኩኑ፡ ኪዳነ፡ ዘተካየድኩ፡ ምስሌክ፡ ከመ፡ እግበር፡ ተገካረክ፡ ወበዕለተ፡ እገብር፡ ተገካረክ፡ በጽሐኒ፡ ገዢሉ፡ ምንዳቤ፡ እምኃክብረኒ፡ አኅሠርከኒ፡ እምኃክተፍሥሐኒ፡ አኅዘኝከኒ ። ሐሰ፡ ለክ፡ አቅ (Fol. 22b. 1) ዱስ፡ ሚካኤል፡ ትግበር፡ ዘንተ ። አላ፡ ርድእኒ፡ ረዳኤ፡ ምንዳባን፡ ሱቀኒ፡ ሰዋቂ፡ ትንቱናን ። ወዘንተ፡ እንዘ፡ ትጸሊ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ እስተርኢዩ፡ ቅዱስ፡ ሚካኤል፡ ገደደ፡ ወደቤላ፡ ሰላም፡ ለክ፡ አቅድስት፡ እክ፡ ከመ፡ እኅጉልክ፡ ዘክነ፡ ገዢር፡ አላ፡ ከመ፡ አርኢ፡ ጽንዓ፡ ፍቅርዩ፡ በላዕሌክ፡ አክ፡ በእንቲክክ፡ ባሕተቱ፡ ዘትድኅኒ፡ እምንዳቤ ። አላ፡ በእንተ፡ ወልድኒ፡ ዘዕሎ፡ ይትወለድ፡ እምኔ (Fol. 22b. 2) ከ፡ ዘኢይከውን፡ ነሉ፡ ዓለም፡ ሚላ፡ አሐቲ፡ ሥዕርተ፡ ርእሱ፡ ክብረ፡ ነገሥትኒ፡ ውበዕለ፡ አሕቶብ፡ ኢይከውን፡ መጠነ፡ አሐቲ፡ ጸበለ፡ ምድር፡ ዘይከይዳ፡ በእግሩ፡ ሕይወተ፡ ብዙኃን፡ ወእቱ፡ ወፈውስ፡ ድውደን፡ ሀሎ፡ ውስተ፡ እደው፡ ወበእንቲአው፡ ትድኅኒ፡ እመንሱት ። ወትቤሎ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ግዕዚኩ፡ እድኅን፡ እግዚእዩ ። ወደቤላ፡ በዕለተ፡ ዘፈቀደ፡ እግዚአብሔር፡ (Fol. 22b. 3) ወዘንተ፡ ብሃሎ፡ ተሰወረ፡ እምኔሃ፡ ይእቲሰ፡ ኃይረት፡ ቀዋማ፡ ነሉ፡ ኑኃ፡ ሌሊት ።

CHAPTER XV.

ምዕራፍ፡ ፲፭ ። ወጸቢሐ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ለብሰት፡ አልባሰ፡ ስርኅሃ፡ እምቅድመ፡ ይትንሥኡ፡ አሉ፡ ሠገራት ። ወወሰድሞ፡ ኅበ፡ ንጉሥ፡ ዓሠርገዳም፡ በወርቅ፡ ወበብርር፡ በከመ፡ አዘዘሙ፡ ትግልም፡ ወአብእዎ፡ ወአቀምሞ፡ ቅድሚው ። ወሶዘ፡ ርእያ፡ ንጉሥ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ ተረሥሐ፡ (Fol. 23a. 1.) ጥቀ፡ ወተንሥኡ፡ ሶቤሃ፡ ወፈቀደ፡ ይስንግግ፡ ወኃይገ፡ እምፍርሃተ፡ ሰብእ ። ወተመደጠ፡ ወንበረ፡ ዲበ፡ መንበሩ ። ወሐለዩ፡ እን

ዘ፡ ይብል፡ ሶበ፡ አውሰዘክሞ፡ ለዛቲ፡ በገዢዩ፡ ከመ፡ ባዕዳት፡ አንስት፡ ኢይከውናኒ፡ ክብረ፡ ሊተሃ፡ ኃሣር፡ ወእቱ፡ ለዛቲሰ፡ እንገሥዮ፡ በላዕለ፡ ነሉን፡ እንስቲዩዩ፡ እወሰባ፡ ለግልበርደ፡ ቤተ፡ መንግሥትዩ ። ወደቤሎሙ፡ ለሐራው፡ አግን፡ አማን፡ መግድም (Fol. 23a. 2) ተ፡ ብእሱተ፡ እምጸእክሙ፡ ለተ፡ እን፡ ወልደ፡ እስላንድኔ፡ እውበክሙ፡ ሚሙተ፡ ዘዩአክለክሙ፡ ለክሙ፡ ወለሙሉድክሙ፡ ለዛቲ፡ ብእሱት ። ስቀብሞ፡ በሠናድ፡ ስቅቦት ። ወነሉ፡ ዘ

ፈቀድት ፡ ግበሩ ፡ ላቲ ፡ እስከ ፡ ትከውን ፡ ንግሥተ ፡
 ላዕለ ፡ ሃሎ ፡ ዘእቀረደኩ ፡ ወእንዘ ፡ ነከውተሂ ፡ ፍ
 ኖተ ፡ አዕዕንግ ፡ በበቅል ፡ ዘእግዓን ፡ ቦቱ ፡ ኦነ ፡ ወኢ
 ታርጎቅግ ፡ እምኔየ ፡ መሀልተ ፡ ወሌሊተ ፡ ወግልብ
 ብዋ ፡ ወ (Fol. 23a. 3) ተቤሰ ፡ ዘእንግ ፡ በወርቅ ፡ ከ
 መ ፡ ኢይርአይ ፡ ገጸ ፡ ዘሐይ ፡ ወኢይርከበ ፡ ቍር ፡
 ዘሌሊት ፡ ወበጸሐነ ፡ መኅልበርዴ ፡ ቤተ ፡ መንግ
 ሥትየ ፡ በዘየ ፡ ታስተግስቡሂ ፡ በሕገ ፡ እግልክትየ ፡
 ወዘንተ ፡ ብሂሎ ፡ ተንሥኦ ፡ በጉጉዓ ፡ ወሐረ ፡ ፍ

ጡነ ፡ ወለቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ገብሩ ፡ ላቲ ፡
 ሐራ ፡ በከመ ፡ እዘዘ ፡ ውእቱ ፡ ወእትለውዋ ፡ ድግሬ
 ዑ ፡ እስመ ፡ ያቤሎሙ ፡ ኢታርጎቅግ ፡ እምኔየ ፡ ያ
 እቲሰ ፡ ትብከ ፡ ብከ (Fol. 23b. 1) የ ፡ ዕፀብ ፡ በውስ
 ተ ፡ ልቦ ፡ ወትብል ፡ ኦቅዱስ ፡ ሚከኤል ፡ መ (Fol. 23b. 2)
 ልክከ ፡ እድግኖ ፡ ማእቤት ፡ ታድግነሂ ፡ እምእየ ፡ ዝ
 ንቱ ፡ (Fol. 23b. 3) ገብር ፡ ርኩስ ፡ ናሎ ፡ ቀርቦ ፡ ዕለ
 ተ ፡ ኃጉል ፡ ወዘንተ ፡ ትብል ፡ ሃሎ ፡ ጊዜ ።

CHAPTER XVI.

(Fol. 24a. 1) ምዕራፍ ፡ ፲፮ ፡ ወእምዝ ፡ ፈነወ ፡ መ
 ተሎሚ ፡ ላዕከን ፡ ውስተ ፡ ዘገሩ ፡ እንዘ ፡ ያብል ፡ ና
 ሁ ፡ በጸሕኩ ፡ በዳንን ፡ ወበፍሥሐ ፡ አስተጋብኦ ፡
 ሃሎ ፡ ሰብኦ ፡ ሰገል ፡ ወሰብኦ ፡ ሐረስ ፡ ወሃሎ ፡ ማ
 ርደን ፡ በማልበርዴ ፡ ወጥብሐ ፡ ፲፻መቋልዓ ፡ አልሀ
 ምት ፡ ወ፲፻አጎሩገ ፡ ዐቢያን ፡ እለ ፡ ሥርግዋን ፡ አቅ
 ርንት ፡ በወርቅ ፡ ወ፲፻ ፡ እለ ፡ ሥርግዋን ፡ አቀርንት ፡
 በብሩር ፡ ወ፲፻እለ ፡ ኢተሦርገው ፡ ወ፲፻ወ፳፻አ (Fol.
 24a. 2) ብሐከ፡ አባግዕ ፡ ወ፲፻ወ፳፻መቍዓለ ፡ ጠለ ፡
 ወ፳፻ደዋርሐ ፡ ከመዝ ፡ በልዎሙ ፡ ለጋላት ፡ ለጋዛዕ
 ትሂ ፡ በልዎሙ ፡ አስተዳልውኦ ፡ ፎ፻፻ ፡ በመከፈርተ ፡
 ኔባል ፡ ጸዕፊ ፡ ወያን ፡ ወፎ፻፻በመከፈርተ ፡ ኔባል ፡
 ሚሰ ፡ ምዝርሰ ፡ ያኩን ፡ ከመ ፡ ማይ ፡ ወለሐባዝያን
 ሂ ፡ በልዎን ፡ አስተዳልውኦ ፡ ኅብስተ ፡ ወዳኖንተ ፡
 ተብሰለሂ ፡ ወጸብሐ ፡ ዘአልቦ ፡ ኅልቀ፡ ወለኦንስ
 ቲያየ ፡ እሠርቲዞን ፡ በልዎን ፡ አስተዳልዋ ፡ በቤት
 ክን ፡ (Fol. 24a. 3) ማዕዳተ ፡ ብዙኃ ፡ ዘአልቦ ፡ ኅል
 ቀኦ ፡ ወለሃሎሙ ፡ ሰብኦ ፡ ዳዎት ፡ በልዎሙ ፡ ጽን
 ሐኒ ፡ በማልበርዴ ፡ አስተዳለወከሙ ፡ ጸባሕተ ፡ መ
 ንግሥትየ ፡ ወለእመ ፡ ኢገበርክሙ ፡ ዘንተ ፡ ሃሎ ፡
 ዘእዘገኩክሙ ፡ እመትር ፡ አርእከተክሙ ፡ በሰዶፍ ፡
 ወእወድዮክሙ ፡ ውስተ ፡ ርሰመ ፡ ግራር ፡ በልዎሙ ፡
 አንትሙሂ ፡ ለእመ ፡ ኢንገርክሙ ፡ ዘንተ ፡ ታለ ፡ መ
 ልእክትየ ፡ መክፈልትክሙ ፡ ከመዝ ፡ ሐሩ ፡ አፍጥ
 ኔ ፡ ተዕዲነክሙ ፡ (Fol. 24b. 1) በአፍራስ ፡ ረዋጽያ
 ን ፡ ውጎበ ፡ በጸሕኩሙ ፡ ዘገር ፡ አስተባርየ ፡ አፍራ

ሰ ፡ በዲቦ ፡ አፍራስ ፡ ከመ ፡ ትብጽኦ ፡ ለጌሠም ፡
 ወእነ ፡ እበጽሕ ፡ እስከ ፡ ሰሙን ፡ መዋዕል ፡ ወእም
 ዝ ፡ ሐሩ ፡ ላእከን ፡ እምኅቤዑ ፡ ወበጽሐ ፡ ውስተ ፡
 ሀገር ፡ በዕረታ ፡ ወነገሩ ፡ በከመ ፡ እዘዘመ ፡ እሉሂ ፡
 ሰሚዎሙ ፡ አስተዳለወ ፡ ሃሎ ፡ በከመ ፡ ያቤሎሙ ፡
 ወተንሥኦ ፡ መተሎሚ ፡ እንዘ ፡ ያተልዎሙ ፡ ወበጸ
 ሐ ፡ ማልበርዴ ፡ (Fol. 24b. 2) በሰሙን ፡ መዋዕል ፡ በ
 ከመ ፡ ተንደሙ ፡ ወተቀበልዎ ፡ ሰብኦ ፡ ሀገሩ ፡ በፍ
 ሥሐ ፡ ወበደባቤ ፡ እሉሂ ፡ ልዑካን ፡ ተቀበልዎ ፡ ም
 ስሌዎሙ ፡ ወቀጸቦሙ ፡ ለእመኑቱ ፡ ልዑካን ፡ ወደ
 ቤሎሙ ፡ አስተዳለውክሙን ፡ ሃሎ ፡ ዘእዘገኩክ
 ሙ ፡ ወደቤልዎ ፡ እወ ፡ ንጉሥ ፡ ወደቤሎሙ ፡ ማር
 ያንሂ ፡ ወሰብኦ ፡ ሰገል ፡ ወሃሎሙ ፡ ሰብኦ ፡ ከኑት
 ተጋብኩኑ ፡ ወደቤልዎ ፡ እወ ፡ ወደቤሎሙ ፡ ያእዜ
 ኒ ፡ በልዎሙ ፡ ለሃሎሙ ፡ (Fol. 24b. 3) ተደለወ ፡ ለ
 ጌሠም ፡ ከመ ፡ ንስግድ ፡ ለእማልኩቲነ ፡ ወንግበር ፡
 ሎሙ ፡ በፀለ ፡ ፀቢየ ፡ እስመ ፡ እሙንቱ ፡ ያቀንቱ ፡
 ኃያለ ፡ በውስተ ፡ ፀብዕ ፡ ወደቤልዎ ፡ ኔዎ ፡ ንገብር ፡
 በከመ ፡ ትቤላን ፡ ወብኦ ፡ ውስተ ፡ ቤተ ፡ መንግሥ
 ቱ ፡ ማልበርዴ ፡ ለቅድስትሰ ፡ እግዚእ ፡ ኃረያ ፡ እዘ
 ዘ ፡ ያብኦ ፡ ቤት ፡ ካልኦ ፡ እስከ ፡ ጌሠም ፡ ወውእ
 ቱሰ ፡ ኃያረ ፡ ሃላ ፡ ያእተ ፡ ሌሊተ ፡ እንዘ ፡ ያሠርዕ ፡
 ሃሎ ፡ ሥርዓተ ፡ መንግሥቱ ፡ ሐራሁኒ ፡ ኢኖ (Fol.
 25a. 1) ሙ ፡ እንዘ ፡ ያስተዳልው ፡ ማዕዳተ ፡ ወደጠብ
 ሐ ፡ መጋባዕተ ፡ ወኮነ ፡ ጎልፋሙ ፡ ለእለ ፡ ተጠብ
 ሐ ፡ በደኦቲ ፡ ዕለት ፡ ጸ፻ወ፳፻፻ ፡ መባልዕትሰ ፡ ዘተ

ገብሩ፡ በይእቲ፡ ሌሊት፡ ኢይትኃለቀ፡ ብገዮሞ፡
 ወለቅድስት፡ እግዚእ፡ ኃረያ፡ ሶበ፡ አብእዋ፡ ውስ
 ተ፡ ካልእ፡ ቤተ፡ ሐራው፡ ለንጉሥ፡ ይቤልዋ፡ እንግ
 ሥትነ፡ የምስ፡ ብልዓሊ፡ ወስትዩ፡ ወተረሥሐ፡ ለ
 ነ፡ እስመ፡ ጌሠመ፡ ለእመ፡ ርእመ፡ ርእዩኪ፡ ደግ
 ድግተኪ፡ ይካንንነ፡ ርእሰነ፡ እ (Fol. 25a. 2.) ስመ፡
 እምእመ፡ ተዛወወት፡ እስከ፡ ይእቲ፡ ዕለት፡ ኢበል
 ዐት፡ እክለ፡ ወኢስትዮት፡ ማዩ፡ ወባሕቱ፡ እንተ፡
 ጸብሐት፡ ይካይስ፡ ነፍስታ፡ እምእለ፡ በልዑ፡ ወሰ
 ትዩ፡ በከመ፡ ኃዩሰ፡ ነፍስቶሞ፡ ለ፫ደቁት፡ በባቢ
 ሎን፡ እንዘ፡ ኢይሰትዩ፡ ማዩ፡ ወተቤሎሙ፡ ቅድ
 ስት፡ እግዚእ፡ ኃረያ፡ ለእመንቱ፡ ሐራ፡ እንሰ፡
 ኢይበልዕ፡ ወኢይሰተ፡ እስከ፡ እስምዕ፡ ፍትሐ፡ እ
 ምእምላኪዩ፡ ወዘንተ፡ ብሂላ፡ በበዮቶሙ፡ ወቤ
 (Fol. 25a. 3.) ተት፡ ነላ፡ ይእተ፡ ሌሊት፡ በስብሐ
 ት፡ ወበጸሎት፡ እንዘ፡ ትብል፡ ኦእግዚአብሔር፡
 ከመገነ፡ ረሰይከኒ፡ ፡ ቀዳሚ፡ ተወሰብኩ፡ በሕግክ፡
 ለፅምት፡ ንጹሕ፡ ፡ ዮምስ፡ አስተዳለውክኒ፡ እኩን፡
 ብእሰተ፡ ለከሀደ፡ ሕግከ፡ በሕግ፡ አማልክት፡ ርኩ
 ሳን፡ ሐሰ፡ ለክ፡ እግዚእ፡ ትግበር፡ ዘንተ፡ አላ፡
 ተዘከር፡ ከደኛ፡ ለመጸምርትዮ፡ ወአድንኒ፡ እም
 ዝንቱ፡ ትምዩንተ፡ ሰይጣን፡ ዘንተ፡ ነሎ፡ ወዘይ
 መስሎ፡ እንዘ፡ ት (Fol. 25b. 1.) ብል፡ አንግሀት፡ ቅ
 ድስት፡ እግዚእ፡ ኃረያ፡ ለውእቱሰ፡ ዕልው፡ ኮነ፡
 ቡቱ፡ ነኃ፡ ይእቲ፡ ሌሊት፡ ከመ፡ ፫ዓመት፡ እምብ
 ገድኃ፡ ገግግግ፡ ወንደተ፡ ፍቅሩ፡ በእንተ፡ ቅድስ
 ት፡ እግዚእ፡ ኃረያ፡ ወሶበ፡ ጸብሐ፡ አዘዘ፡ ያምጽ
 እዋ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ እስከ፡ ቤተ፡ አ
 ማልክት፡ ወእምጽእዋ፡ ወተንሥእ፡ ወሐረ፡ ምስ
 ለ፡ ነሎሙ፡ መኳንንቲው፡ ውስተ፡ ቤተ፡ አማልክ

ት፡ ወተለውም፡ ነሎሙ፡ ሠራዊቱ፡ ወበጸሐ፡
 (Fol. 25b. 2.) ውስተ፡ ቤተ፡ አማልክት፡ ቆመ፡ ውእ
 ቱ፡ ቅድመ፡ ነሎሙ፡ ገብአን፡ ከመ፡ ይሰግድ፡
 ለአማልክት፡ ወከመ፡ ያስግዳ፡ ለቅድስት፡ እግዚእ፡
 ኃረያ፡ ወደንግግ፡ ላዕለ፡ ነሎ፡ ምክና፡ ወሶበ፡
 ሃ፡ ግብተ፡ በረተ፡ መብረቅ፡ እምሰማይ፡ ወኮነ፡ ሶ
 ዓዕ፡ ወነጎድንድ፡ ወተክውሰ፡ ነሎ፡ ኃይለ፡ ሰማ
 ያት፡ ወምድር፡ ወወረደ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡
 መላእክት፡ ወነሥእ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡
 አማዕስሎሙ፡ ወሐዘላ፡ (Fol. 25b. 3.) በክነራው፡ ወ
 ያራ፡ በእንግድግሁ፡ ወአብጽሐ፡ እምድረ፡ ዳሞት፡
 ምድረ፡ ዞረሬ፡ ጊዜ፡ ቫሰግት፡ ዘዕለት፡ አመ፡ ጸጋ
 ጂለወርኃ፡ መጋቢት፡ እንዘ፡ የዐጥን፡ ቅዱስ፡ ጸጋ፡
 ዘእብ፡ ወደትመሐልል፡ በእንቲአሃ፡ ወአቀማ፡ ኃብ፡
 ዓረፍተ፡ ቤተ፡ ክርስቲያን፡ ወኃይጋ፡ ሀዩ፡ ወዐር
 ገ፡ ሰማዩ፡ መተሎሚሰ፡ ደንገወ፡ እምፍርሃተ፡ መባ
 ርቅት፡ ወነጎድንድ፡ ወአንበዘት፡ ነፍሱ፡ ወእምሠ
 ራዊቱ፡ ሞቶ፡ እምግርማ፡ ውእቱ፡ (Fol. 26a. 1.) መ
 ብረቅ፡ ፫ዩወእምነ፡ ማርያን፡ ቫጂመኑ፡ ይክል፡ ነገ
 ረ፡ ግርማ፡ ዘኮነ፡ በይእቲ፡ ዕለት፡ ላዕለ፡ ውእቱ፡
 ዕልው፡ ወላዕለ፡ ሠራዊቱ፡ በክመ፡ ተአርወዩ፡ ል
 በ፡ ናብከደንጾር፡ ጂዓመተ፡ በእንተ፡ ትዕቢቱ፡ ከማ
 ዑ፡ ተአንበዘ፡ ልበ፡ መተሎሚ፡ ጸጋዓመተ፡ በእ
 ንተ፡ ኃጢአቱ፡ ወኢዮእምር፡ ዘተናገረ፡ ምዕረ፡ ይ
 ቤ፡ ቅትሎ፡ ወክዕበ፡ ይቤ፡ እምጽኦ፡ ሕያዎ፡ በአዘ
 ዘ፡ ይቅተሎ፡ ወዓዲ፡ ይቤ፡ ሕንጾ፡ እብያተ፡ መ
 ልዕልተ፡ አዩ (Fol. 26a. 2.) ራት፡ ወመኳንንቲው፡ የ
 ኃይጥም፡ እንዘ፡ ይብሎ፡ አሆ፡ እስመ፡ በከመ፡ ግዕ
 ዘ፡ (Fol. 26a. 3.) ለመልእክ፡ ሀገር፡ ይገብሩ፡ እለ፡
 ይነብሩ፡ ውስቲታ፡ ።

CHAPTER XVII.

ምዕራፍ፡ ፲፯፡ እግዚእ፡ ኃረያሰ፡ ቅድስት፡ እን
 ዘ፡ ትጸሊ፡ ተዊማ፡ ኃብ፡ ምቅጥማ፡ ዘዘልፍ፡ ወተ
 አነዮ፡ ለእግዚአብሔር፡ በእንተ፡ ነሎ፡ ዘገብረ፡
 ላተ፡ ወዕለ፡ (Fol. 26b. 1.) ቅዱስ፡ ጸጋ፡ ዘአብ፡ እም
 ቤተ፡ መቅደስ፡ ከመ፡ ይዑድ፡ በማዕጠንት፡ ወርእ

ዩ፡ ናዑ፡ ብእሲት፡ በአልባሰ፡ ወርቅ፡ ዑጽፍት፡
 ወሁብርት፡ ትጸሊ፡ ደንገወ፡ ወሐለዩ፡ እንዘ፡ ይብ
 ል፡ እምእይቱ፡ መጽአት፡ ዘመጠነዝ፡ ብእሲት፡ ዘ
 አልባቲ፡ አግብርት፡ ወእእማት፡ ወእንዘ፡ ያንክር፡
 ከመዝ፡ ያደ፡ ቤተ፡ ክርስቲያን፡ ወዕለ፡ ውስተ፡

ቤተ ፡ መቅደስ ፡ ወረጃመ ፡ ጸሎተ ፡ ዕጣን ፡ ወወዕ
 አ ፡ ነብሃ ፡ ወባረክ ፡ እንዘ ፡ ግልብብት ፡ (Fol. 26b. 2.)
 ይእቲ ፡ ወእጋርእሎ ፡ ገጸ ፡ ወወዕኦ ፡ እምቤተ ፡ ክ
 ርኩቲያን ፡ ጎቡረ ፡ ወነበሩ ፡ አሐተኔ ፡ ወይቤላ ፡ ዳኅ
 ነኑ ፡ እግዛእትዮ ፡ ወትቤሎ ፡ ዳኅን ፡ ወይቤላ ፡ እም
 አይቲ ፡ አንቲ ፡ እረእየከ ፡ በዘመጠነዝ ፡ ዕበይ ፡ ወ
 ክብር ፡ አግብርት ፡ ወአእማት ፡ በአሉብኪ ፡ ለምን
 ት ፡ ተሐውሪ ፡ ባሕቲተከ ፡ ኦአግአዚት ፡ ዘትመስ
 ሊ ፡ እምአዋልደ ፡ ነገሥት ፡ ወትቤሎ ፡ አግን ፡ እ
 ምአዋልደ ፡ ነገሥት ፡ አነ ፡ ወእንዘ ፡ አሐውር ፡ በ
 ፍኖት ፡ ምስለ ፡ (Fol. 26b. 3.) አግብርትዮ ፡ ወአእማት
 ዩ ፡ ወምስለ ፡ ነሎን ፡ ዘብዮ ፡ ረከበረ ፡ መተሎጣ ፡
 ወነሥኦረ ፡ ነሎ ፡ ሊተሰ ፡ ባሕቲ ፡ አንገሪረ ፡ እግዚ
 አብሐር ፡ እምእደሎ ፡ ወሰቦ ፡ ሰማዕኦ ፡ በእንተ ፡
 ፈብሲሲ ፡ ዘስሙ ፡ ጸጋ ፡ ዘአብ ፡ ከመ ፡ ተግወመት ፡
 ብእሲቲ ፡ መጸእኩ ፡ ገዩ ፡ ከመ ፡ እኩኖ ፡ ብእሲቲ ፡ ዐ
 ዩንቲሃ ፡ ወይቤላ ፡ ለምንት ፡ ዘንተ ፡ ሐለዩከ ፡ እስ
 መ ፡ አይክውኖ ፡ ለክዘን ፡ ይሥጦር ፡ ክዘንቶ ፡ ወኃ
 ዲ ፡ አንቲ ፡ ብእሲት ፡ ክብርት ፡ ወእተሰ ፡ ግዩ (Fol.
 27a. 1.) ር ፡ ዘአልዐቲ ፡ ምንትኒ ፡ ወለእመ ፡ አውሰበ
 ከ ፡ ወእቲ ፡ ይከውክከ ፡ ኃግረ ፡ ነገረሃ ፡ እንዘ ፡ ይ
 ብል ፡ ሰማዕክም ፡ ለውእቲ ፡ ብእሲ ፡ ለእመ ፡ አይግ
 ብኦ ፡ እግዚአብሐር ፡ ለብእሲትዮ ፡ አይወስብ ፡ ካል
 እተ ፡ ብእሲት ፡ መሐልኩ ፡ አንሰ ፡ በስሙ ፡ ቅዱስ ፡
 ወትቤሎ ፡ እምግዋዊት ፡ ያገብእ ፡ ሎቲ ፡ ወይቤላ ፡
 ጎድግሲ ፡ እምግዋዊት ፡ እምኖሪ ፡ ሞተትኒ ፡ እምክ
 ዘለ ፡ እግዚአብሐር ፡ አንሥኑታ ፡ ወካዕበ ፡ ይቤላ ፡
 ታልከሲ ፡ ይመስል ፡ (Fol. 27a. 2.) ታለ ፡ ዘአሃ ፡ ወ
 አክምሰሰት ፡ ቅዱስት ፡ እግዚእ ፡ ኃረያ ፡ ወትቤሎ ፡
 አከ ፡ በታል ፡ ባሕቲቲ ፡ ዘይትግስል ፡ ሰብእ ፡ ወዳጂ ፡
 በመልክዕሃ ፡ ይትግስል ፡ ወካዕበ ፡ ትቤሎ ፡ አንተ
 ኑ ፡ ብእሲሃ ፡ ለዩእቲ ፡ ብእሲት ፡ ወይቤላ ፡ እመ ፡ አ
 ነ ፡ ወእቲ ፡ ወትቤሎ ፡ አንሰ ፡ ሰማዕኩ ፡ በእንቲአሃ ፡
 ከመ ፡ አውሰባ ፡ ነገሥት ፡ ወረሰያ ፡ ንግሥተ ፡ ኢትት
 ሐዘብኩ ፡ ከመ ፡ ትገብእ ፡ ለከ ፡ እምዝ ፡ ዳግመ ፡ ወ
 ባሕቲ ፡ ሐለ ፡ ዘትገብር ፡ ወተምዕኃ ፡ ላዕሌሃ ፡ ወይ
 (Fol. 27a. 3.) ቤላ ፡ ብእሲት ፡ እከቲ ፡ መዋዕል ፡ አን
 ቲ ፡ ለምንት ፡ አተኃፍሪ ፡ እንዘ ፡ ትትናገረ ፡ ዘከመ

ዝ ፡ ነገረ ፡ እግዚአብሐር ፡ ያሰስል ፡ ዘንተ ፡ ዝሙተ
 ከ ፡ እስመ ፡ ነፍሱ ፡ ለዘግዛ ፡ ርኩስ ፡ ወእቲ ፡ ከመ ፡
 ይመ ፡ ከልብ ፡ ወጸዩዕ ፡ ከመ ፡ ነሱስኦ ፡ እግዚአብ
 ሐርሰ ፡ ወመላእክቲዮ ፡ ያረቅሩ ፡ ንጸሐ ፡ ወሰቦ ፡
 ርእዮት ፡ ጸንኃ ፡ ሃይግኖቲ ፡ ከመ ፡ ጥቀ ፡ መንክር ፡
 ተንሥኦት ፡ ፍጡን ፡ ወቆመት ፡ ቅድሚኦ ፡ ወከሙተ
 ት ፡ እምግልባቤ ፡ ገጸ ፡ ወትቤሎ ፡ እግዚእየ ፡ ነጸ
 (Fol. 27b. 1.) ረረ ፡ ጥዩቀ ፡ እስመ ፡ አነ ፡ ይእቲ ፡ ብእ
 ሲትከ ፡ እግዚእ ፡ ኃረያ ፡ ወደንገቦ ፡ ወተንሥኦ ፡ ወ
 ሐቀሪ ፡ ክሰዳ ፡ ወሰቦመ ፡ ርእሳ ፡ ወወደቀ ፡ ዳቦ ፡
 ምድር ፡ ወሰኃመ ፡ አእጋሪሃ ፡ ወአብራክሃ ፡ ወይቤ
 ላ ፡ አእኅትዩ ፡ አርኑ ፡ እንጋ ፡ ኮንከ ፡ ወበምንትኑ ፡
 ግብር ፡ በጸሕኪ ፡ ገዩ ፡ ወትቤሎ ፡ በጥበቦ ፡ እግዚአ
 ብሐር ፡ በጸሕክ ፡ አንሰ ፡ እምአመ ፡ ተረላጥኩ ፡ እ
 ምኔከ ፡ አረከበረ ፡ እኩዩ ፡ ለግመራ ፡ ዘእንበለ ፡ ወ
 ናይ ፡ እስመ ፡ እግዚአብሐር ፡ ሪ (Fol. 27b. 2.) ነወ ፡
 ግካኤልሃ ፡ መልእኮ ፡ ወአድኃኒ ፡ ወነገረዮ ፡ ነሎ
 ሎ ፡ ዘገብረ ፡ ላቲ ፡ እምጥንቲ ፡ እስከ ፡ ተፍጻግቲ ፡
 ወሰግሥ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ዘንተ ፡ ነገረ ፡ እም
 ኔሃ ፡ አንሥኦ ፡ አዕድንቲዮ ፡ ወትተ ፡ ሰማይ ፡ ወይ
 ቤ ፡ ይትባረክ ፡ እግዚአብሐር ፡ አምላክ ፡ እብራሔል ፡
 ዘገብረ ፡ ዐቢዩ ፡ ወመንክረ ፡ ባሕቲቲ ፡ ወይትባረክ ፡
 ስመ ፡ ስብሐቲዮ ፡ ቅዱስ ፡ ወይምላዕ ፡ ስብሐቲዮ ፡
 ነሎ ፡ ምድረ ፡ ለዩኩን ፡ ለዩ (Fol. 27b. 3.) ክን ፡ ወ
 ጸውሎ ፡ ለሰብእ ፡ ዘገሩ ፡ ወይቤሎሙ ፡ ንቦ ፡ ት
 ርአዩ ፡ ግብር ፡ ለእግዚአብሐር ፡ ዘገብረ ፡ መንክረ ፡
 በዳቤ ፡ ምድር ፡ ወአርአዩ ፡ ኃይሎ ፡ በላዕሌዩ ፡ ወጸ
 ገወኒ ፡ ወናዩዩ ፡ ወዘከመ ፡ ብገኑ ፡ አባሳዩ ፡ በብዘ
 ኃ ፡ ግዕሉ ፡ ላዕሌዩ ፡ ወተጋብኦ ፡ ነሎሙ ፡ ሰብእ ፡
 ሀገር ፡ ሀቢዮሙ ፡ ወንቦሶሙ ፡ እለ ፡ ተርፉ ፡ እምግ
 ዋዩ ፡ ወርእደዎ ፡ ለትድስት ፡ እግዚእ ፡ ኃረያ ፡ ሥ
 ርጉት ፡ በአልባሰ ፡ ወርቅ ፡ ወተአምንዋ ፡ ወይ (Fol.
 28a. 1.) ቤልዋ ፡ መኑ ፡ አምጽአከኒ ፡ ገዩ ፡ በዘመጠነ
 ዝ ፡ ዕበይ ፡ ወነገረዮሙ ፡ ነሎ ፡ ዘኮን ፡ ላዕሌሃ ፡ ወአ
 እኩትም ፡ ለእግዚአብሐር ፡ ዘይገብር ፡ መንክረ ፡ በ
 ላዕለ ፡ ቅዱሳኒዮ ፡ ወቦ ፡ እለ ፡ በከዩ ፡ በእንተ ፡ እለ ፡
 ተርፉ ፡ ግውዋን ፡ ወወቦሉ ፡ ይእቲ ፡ ዕለተ ፡ እንዘ ፡
 ይትናገሩ ፡ ዕበይተ ፡ እግዚአብሐር ፡ ወተመጠኖ

መ፡ ቀ፡ርባነ፡ እተው፡ ውስተ፡ ማኅደረሆሙ፡ በፍ፡
 ሥሐ፡ ወበሐሳብ፡ ያለንዘ፡ ይበል፡ ትኩሎ፡ ቅ
 ድስት፡ (Fol. 28a. 2.) እግዚእ፡ ኃሪያ፡ ለቅዱስ፡ ጸጋ፡
 ዘአብ፡ አንሰ፡ እምአሙ፡ ተፈለጥኩ፡ እምኔክ፡ አ፡
 በላዕኩ፡ እከለ፡ ወአሰተደኩ፡ ማየ፡ ጥበቡ፡ ለአ
 ምላክ፡ ኦብጽ፡ እከነ፡ ሃም፡ ወሰሚያ፡ ቅዱ
 ስ፡ ጸጋ፡ ዘአብ፡ ዘንተ፡ ነገረ፡ አንከረ፡ ጥቀ፡ ወተ
 ደመ፡ ወነገረ፡ ውእቱኒ፡ ነሎ፡ ዘበጽሐ፡ ላዕሌሁ፡

እምጥንቱ፡ እስከ፡ ተፍጻሚቱ፡ ወረጃ፡ ሞሙ፡ ማዕ
 ደ፡ ኃደሩ፡ ነሎ፡ ሌሊተ፡ እንዘ፡ ይዛውሁ፡ በነገረ
 ተ፡ አምላክ፡ ወበነገራተ፡ መልእክ፡ ወነፍጻ፡
 (Fol. 28a. 3.) ንዋም፡ እምእዕይንተ፡ ሆሙ፡ በእንተ፡
 ፍሥሐ፡ ዘለዕሊሆሙ፡ ወበሰኒታ፡ እንተ፡ ይእቲ፡
 አመ፡ ጸደቀለወርኃ፡ መጋቢት፡ ፊጺሞ፡ ጸጋ፡ ዘእ
 ብ፡ መዋዕለ፡ ዕብራቱ፡ አተው፡ ቤቶ፡

CHAPTER XVIII.

(Fol. 28b. 1.) ምዕራፍ፡ ፲፱፡ ወበደእቲ፡ ሌሊት፡
 እንተ፡ ይእቲ፡ ሌሊተ፡ ሠሎስ፡ ለጸቢሐ፡ ጸደቀለወ
 ርኃ፡ መጋቢት፡ ሰከዘ፡ ምስለ፡ ብእሲቱ፡ ወተፀን
 ሰ፡ እቡነ፡ ክቡር፡ ወቅዱስ፡ ተክለ፡ ሃይማኖት፡ በ
 ደእቲ፡ ዕለት፡ ወእንጋ፡ ይነውሙ፡ ፄዮሙ፡ ኅቡረ፡
 ርእዮት፡ ቅዱ (Fol. 28b. 2.) ስት፡ እግዚእ፡ ኃሪያ፡ ራ
 እየ፡ ወከመዝ፡ ውእቱ፡ ራእያ፡ ግምድ፡ ብርሃን፡ ይ
 ቀውም፡ ውስተ፡ ቤታ፡ ወርእሱ፡ ይጥድዕ፡ ሰማ
 ዮ፡ ወነሎሙ፡ እሕዘበ፡ ምድር፡ ነገሥትኒ፡ ወእ
 ጳሳት፡ ይቀውሙ፡ ፀውዶ፡ መንፈሻሙ፡ ይስግዱ፡
 ሎቱ፡ ወመንፈሻሙ፡ ያለምኩ፡ (Fol. 28b. 3.) ቦቱ፡
 ወበመልዕልተሁ፡ ንቡራን፡ እዕዋቶ፡ ብዙኃን፡ ቦቱ፡
 ፀዕድጫደን፡ ወቦ፡ ቀዶሐን፡ ወቦ፡ ዘሐመደውደን፡
 ወቦ፡ ከሳኩሳን፡ ወእንዘ፡ ትሬኢ፡ ዘንተ፡ ይእቲ፡
 ከልሃ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ በውስተ፡ ንዋሙ፡ ወ
 እኅደጋ፡ ራእያ፡ ወነቅሐት፡ ወአንቅሐቶ፡ ሎ (Fol.
 29a. 1.) ቱኒ፡ ወትቤሎ፡ በእንተ፡ ምንት፡ ትኬልኤ፡
 ወይቤላ፡ ዕፁብ፡ ራእያ፡ ርእኩ፡ ወትቤሎ፡ ምንት
 ኑ፡ ነገሩ፡ ወይቤላ፡ ናሁ፡ ፀሐይ፡ ብሩህ፡ ወዕለ፡
 እምታሕተ፡ ራእስ፡ ዘንሰክብ፡ ቦቱ፡ ወብዙኃን፡ ከ
 ሞክብት፡ ብሩሃን፡ እለ፡ ኢዮት፡ ሌቁ፡ ኅቡላን፡ በከ
 ንፋ፡ ወአብርሃ፡ ውስተ፡ ነሎ፡ ግለሞ፡ ወእምብዝ
 ኃ፡ ብርሃኑ፡ ዋክየት፡ ሀገር፡ ወዘንተ፡ ርእዮላ፡ ደን
 ገጽኩ፡ ወከላህኩ፡ ወትቤሎ፡ ቅድስት፡ እግዚእ፡
 ኅረያ፡ (Fol. 29a. 2.) ዕቡብ፡ ውእቱዝ፡ ነገር፡ ወመ
 ኑ፡ ይከል፡ ሰሚያቶ፡ አነሂ፡ ከሚክ፡ ርእኩ፡ ራእ
 ዮ፡ መድምመ፡ ወነገሪቶ፡ ነሎ፡ ዘርእየት፡ ወሰሚ

ያ፡ አንከረ፡ ውእቱኒ፡ ወተኅገሩ፡ በበደናቲሆሙ፡
 እንዘ፡ ይብሉ፡ ምንትኑ፡ ዝንቱ፡ ዘይከውን፡ ላዕሌ
 ነ፡ ብዝ፡ መዋዕል፡ ወእንዘ፡ ይትብህሉ፡ ዘንተ፡ ሞ
 ሙ፡ ወአስተርእያ፡ ቅዱስ፡ ሚካኤል፡ ለቅዱስት፡
 እግዚእ፡ ኃሪያ፡ በውስተ፡ ንዋማ፡ ወይቤላ፡ ዮም፡
 ተፀንሰ፡ በውስተ፡ ማኅፀንኪ፡ ወልድ፡ ኅሩዶ፡
 (Fol. 29a. 3.) ዘነገርኩኪ፡ ቅድመ፡ በእንተአሁ፡ ከ
 መ፡ ሀሎ፡ ይትወለድ፡ እምኔኪ፡ ወናቱር፡ ውእቱ፡
 በኅብ፡ እግዚአብሔር፡ ወብኅብ፡ ማርያም፡ እመ፡
 በኅብነሰ፡ ለመላእክት፡ ክቡር፡ ውእቱ፡ ጥቀ፡ ወኢ
 ይከውኑ፡ ሰማይ፡ ወምድር፡ መጠነ፡ እሐቲ፡ እም
 ትሩፋተ፡ ገድሎ፡ ወዘንተ፡ እምድኅረ፡ ይቤላ፡ ተ
 ሰወረ፡ እምኔሃ፡ ወከማሃ፡ እስተርእዮ፡ ለቅዱስ፡ ጸ
 ጋ፡ ዘአብ፡ ወነገሮ፡ ነሎ፡ ዘከመ፡ ይቤላ፡ ወበጽ
 ባሕ፡ ተንሥኡ፡ ወይቤላ፡ ቅዱስ፡ ጸጋ፡ ዘእ (Fol.
 29b. 1.) ብ፡ ምንተ፡ ርእኪ፡ በደግማይ፡ ንዋምኪ፡
 ወትቤሎ፡ አስተርእየኒ፡ ቅዱስ፡ ሚካኤል፡ ወነገረ
 ቶ፡ ነሎ፡ ዘይቤላ፡ ውእቱሂ፡ ይቤላ፡ ሊተሂ፡ ከማ
 ኪ፡ ይቤሊኒ፡ ወነብሩ፡ እንዘ፡ ያስተፀዕቡ፡ ግብረ፡
 እግዚአብሔር፡ ዘኮነ፡ ላዕሊሆሙ፡ ወውእተ፡ አል
 ባሳተ፡ ሠርጉ፡ ዘእምጽአት፡ እምነ፡ ደግሞት፡ ሚጡ፡
 ወወሀቡ፡ ለነደደን፡ ወለምስኪኖን፡ ወአተርፈ፡ ው
 ስተ፡ ቤቶሙ፡ ወኢምንትኒ፡ እስመ፡ አዘዘ፡ ቅድ
 መ፡ ለቅድስት፡ እግዚእ፡ ኃሪያ፡ ቅዱስ፡ (Fol. 29b. 2.)
 ሚካኤል፡ አመ፡ ሚጣ፡ እምግዋዬ፡ እንዘ፡ ይብል፡
 ሀቢ፡ ዘንተ፡ ነሎ፡ እልባሰ፡ ወርቅ፡ ወብሩር፡ ዘሀ
 ሎ፡ ላዕሊኪ፡ ለነደደን፡ ወለምስኪኖን፡ ለክሙስ፡

እግዚአብሔር፡ ይራእዮክሙ፡ ወእልቦ፡ ዘደኑጥአክ
ሙ፡ እምዘ፡ ፈቀድክሙ፡ ወአቶሙኒ፡ ገብሩ፡ በከ
መ፡ አዘዘሙ፡ ወኢያንተጉ፡ እምታሉ፡ ወኢአሐ
ተ፡ ወአቱኒ፡ ኢደኑጥአሙ፡ እምዘ፡ ፈቀዱ፡ እስ

መ፡ ኢያስተዋንስ፡ እግዚአብሔር፡ ነፍሱ፡ ጻድቅተ፡
ወገዘረ፡ በዐሉሱ፡ ለቅዱስ፡ (Fol. 29b. 3.) ማከኤል፡
አረድራዴ፡ እመዘ፡ ቀዳሚ ።

CHAPTER XIX.

ምዕራፍ፡ ፲፱ ። ወእምዘ፡ እምድኅረ፡ ዘአውራ
ኅ፡ ወኛዕለታት፡ አሙ፡ ኛወፀለታኅግሥ፡ እንተ፡
ይአቲ፡ ዕለተ፡ ሐሙስ፡ ተወልደ፡ አቡኅ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ወኮኅ፡ ዐቢይ፡ ፍሥሐ፡ በውስ
ተ፡ ቤተ፡ ለጼጋ፡ ዘአብ፡ እስመ፡ መካን፡ ብእሲቲ፡
ወለደት፡ ወልደ፡ ወራእዮኒ፡ መንክር፡ ጥቀ፡ ጸዐዳ፡
ከመ፡ አስሐትያ፡ ወቀደሕ፡ ከመ፡ ጽጌ፡ ረዳ ። ወገ

ብሩ፡ ምዕሐ፡ ለንደያን፡ ወለምስከናን፡ ወለሰብ
(Fol. 30a. 1.) አ፡ ሀገርግ፡ በበሥርዓቶሙ፡ ወእምድ
ኅረ፡ ፍሥሐዎሙ፡ አተው፡ ቤቶሙ፡ እንዘ፡ ያነክ
ሩ፡ (Fol. 30a. 2.) ነሎ፡ ሠናደተ፡ ዘገብረ፡ ሎሙ፡
እግዚአብሔር፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ወለቅድስ
(Fol. 30a. 3.) ት፡ ብእሲቲ፡ እግዚእ፡ ኃረያ ።

CHAPTER XX.

ምዕራፍ፡ ፳ ። ወበግልሱት፡ ዕለት፡ እምዘ፡ ተወ
ልደ፡ ውእቱ፡ ወልድ፡ ኅሩይ፡ በእምርት፡ ዕለት፡
እንተ፡ ይአቲ፡ ሰንዘተ፡ ክርስቲያን፡ ቅድስት፡ ተ
ገካሪ፡ ስብሐቲው፡ ለእግዚአብሔር፡ በጊዜ፡ ፫ሰዓ
ተ፡ መቦልት፡ አንሥእ፡ እደዋው፡ ውእቱ፡ ሕግን፡
ወአንቃዕደው፡ ላዕለ፡ ውስተ፡ ሰላም፡ ከልሀ ። ወባ
ረኮ፡ ለእግዚአብሔር፡ እንዘ፡ ይብል፡ ፳እብ፡ ቅዱ
ስ፡ ፪ወልድ፡ ፪ውእቱ፡ መንፈስ፡ ቅዱስ፡ እስመ፡
በይአቲ፡ ሰዓ (Fol. 30b. 1.) ት፡ ይወርድ፡ መንፈስ፡
ቅዱስ፡ ለቅዱስ፡ ኅብ፡ ፈቀድ፡ ሕግን፡ ርኤዮ፡ ር
ደተ፡ ጳራቅሊወስ፡ ዓቅረዘ፡ ዘንተ፡ ፫ቅዳሴያተ፡ ለ
አምላክ፡ እንዘ፡ ይነኒ፡ በከመ፡ መሀር፡ ለሊሀ ።
ወሰሚዳ፡ እሙ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ዘንተ፡
ነገረ፡ ጽኑዓ፡ እምኤራ፡ ወልዳ፡ ኅሩይ፡ ዓስተዓዐዘ

ት፡ በልባ ። ወትቤሎ፡ ኔፍሱሕ፡ ወልድ፡ ምንተ፡
ትብል፡ ገሰስ፡ ቃል፡ ግብረ፡ አቡስ፡ ውእቱ፡ ለከሰ፡
ጠቢው፡ አጥባት ። ወዕዘ፡ አተው፡ ምታ፡ ነገረቶ፡
ነሎ፡ ዘክ (Fol. 30b. 2.) መ፡ ይዘ፡ ወልድ፡ ኅሩይ ።
ወሰሚያ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ አንክረ፡ ወይዜ፡ ሕ
የወኒ፡ ወልድዮ፡ ለነዊኅ፡ አም፡ ከመ፡ እርአዩ፡ ከ
ያክ፡ እንዘ፡ ትቂድስ፡ ከመዘ፡ ውስተ፡ ቤተ፡ እግ
ዚአብሔር፡ ለገነቱስ፡ ወልድ፡ ኅሩይ፡ ይሚግብ
ዎ፡ መላእክት፡ ዘልፈ፡ እንዘ፡ (Fol. 30b. 3.) ይጸል
ሉ፡ አነክራሀሙ፡ መልዕልቲው፡ ውእቱሂ፡ ይት
ለሀይ፡ ምስሊህሙ፡ ሶዘ፡ ይረአዮሙ፡ ሰፊህሙ፡
አክናፈ፡ ወይስሕቅ፡ ነሎ፡ ጊዜ ። ወእልቦ፡ እመ፡
ይበክ፡ በከመ፡ ይበክዮ፡ ሕፃናት ። እስመ፡ አፈ፡
ራትዓን፡ ይመልእ፡ ሰሐቀ፡ በከመ፡ ይዜ፡ ሰሎሞን ።

CHAPTER XXI.

(Fol. 31a. 1.) ምዕራፍ፡ ፳፩ ። ወእመ፡ ተረጸመ፡
መዋዕለ፡ ንጽሕ፡ ገወእቱ፡ ፵ዕለት፡ ወሰድዎ፡ ለ
ሕግን፡ ውስተ፡ ቤተ፡ መቅደስ፡ በከመ፡ ጽሑፍ፡
የሀብዎ፡ ስመ ። ወበጸሐሙ፡ በዮ፡ አጥመቅዎ፡ በስ

መ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ ። ወሰመዶ
ዎ፡ ስሞ፡ ፍሥሐ፡ ጽዮን፡ ዘበትርኅሚሀው፡ ፍሥሐ
ሃ፡ ለጽዮን ። እስመ፡ አስተፍሥሐ፡ ለቤተ፡ ክርስ
ቲያን፡ በቃለ፡ ምህሮው፡ ሐዋዝ፡ ወአስተፍሥእ፡

ጥቅማ፡ በገረማኖቹ፡ ጽኑዕ ። ወአቶ፡ (Fol. 31a. 2.) ም
 ሙ፡ ቤቶሙ፡ አስተርአዮ፡ ቅዱስ፡ ሚካኤል፡ ለቅ
 ዱስ፡ ጸጋ፡ ዘአብ፡ በንጥሙ፡ ወይቤሎ፡ ዝንቱ፡ ው
 እቱ፡ ወልድ፡ ጎሩይ፡ ዘአብሰርኩስ፡ ቅድመ፡ በ
 እንቲ፡አው፡ ከመ፡ ሀሎ፡ ውስተ፡ ሐዋክ ። ስሙኒ፡
 አኮነ፡ ፍሥሐ፡ ጽዮን ። ወካልእ፡ ውእቱ፡ ስሙ፡
 ወሰውር፡ እምኔክ፡ ውእቱ፡ ወሀሎ፡ ጽሑረ፡ ታሕ
 ተ፡ አክናፈው፡ ለእግዚአ፡ መናናስት ። ወይቤሎ፡
 ቅዱስ፡ ጸጋ፡ ዘአብ፡ ንግረኒ፡ እግዚእየ ። መኑ፡ ው
 እቱ፡ ስሙ፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ስ (Fol.
 31a. 3.) ጥላ፡ እንግርክ፡ ኢተፈኖኩ፡ በሕቱ፡ ራእ
 የ፡ ዘርኢክሙ፡ አንተ፡ ውብእሲትክ፡ አመ፡ ዕንሰ
 ቱ፡ ለወልድክ፡ ጎሩይ፡ እፈክር፡ ለክ፡ ተፈኖኩ ። ወ
 ይቤሎ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ በልኬ፡ ፈክር፡ ሊተ፡
 እግዚእየ ። ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ፀሐይ፡ እ
 ንዘ፡ ይሠርቅ፡ እምቤትክ፡ ዘርኢክ ። ዝንቱ፡ ውእ
 ቱ፡ ወልድ፡ ዘሠርቅ፡ እምሐዳክ፡ ዘዘርገኑ፡ ይሰድ
 ድ፡ ጽልመተ፡ ጌጋይ፡ እምላዕላ፡ መግደምናን ። ወ
 ከሞክብት፡ ብሩሃን ፡ ተሐዘሎሙ፡ በ (Fol. 31b. 1.) አ
 ክናፈው፡ ዘርኢክ፡ ይቁቱ፡ እሙንቱ፡ እላ፡ ይተወ
 ለዮ፡ ሎቱ፡ እሙንፈስ፡ ቅዱስ ። ብእሲትክሂ፡ ዘር
 እዩት፡ ግምድ፡ ብርሃን ። እንዘ፡ ይቀውም፡ መልዕል
 ተ፡ ቤተክሙ፡ ወርእሱ፡ ይኑድዕ ። ሰማየ ። ዝንቱ፡

ወልድክ፡ ነገሥተ፡ ምድርኒ ፤ ወሳዕሳት፡ ዘርእየት ፤
 እንዘ፡ ይገንዩ ፡ ሎቱ፡ በአማን፡ ይሰግዱ ፡ ሎቱ፡ ነገ
 ሥተ፡ ምድር፡ ወይትቀንዩ ፡ ሎቱ፡ አሕባብ ፡ ወይክ
 ውን፡ ምስማክ ፡ ለኩሎ ፡ ምድር፡ ውስተ፡ አርእስ
 ተ፡ አድባር ፤ ወይነውሳ ፡ እምአርገ፡ ፍ (Fol. 31b. 2.)
 ፈው ። ወይበቀራል ፡ ውስተ፡ ሀገር ፡ ከመ ፡ ግዕረ ፡ ም
 ድር ። ወይከውን ፡ ቡሩክ ፡ ስሙ ፡ ለዓለም ። ወዘክ
 መ ፡ ይትሌፀል ፡ ሰማይ ፡ እምድር ። ከማው ፡ ይትሌ
 ዓል ፡ ገዘረ ፡ ስሙ ፡ እምእለ ፡ ከማው ፡ ገወእቱ ፡ ፍ
 ካፈ ፡ ሕልምክሙ ፡ ወምስለዝ ፡ ብሂለ ፡ ቃል ፡ ተሰወ
 ረ ፡ መልክክ ፡ እምኔው ፡ ወተንግሥት ፡ ቅዱስ ፡ ጸጋ ፡
 ዘአብ ፡ ይቤላ ፡ ለብእሲቱ ፡ ቅድስት ፡ እግዚእ ፡ ኃረ
 ያ ፡ ኦእጎትዩ ፡ ምንተ ፡ ርኢኪ ፡ በዛቱ ፡ ሌሊት ። ወ
 ትቤሎ ፡ አልቦ ፡ ዘርኢኪ ። ባሕቱ ፡ በክ (Fol. 31b. 3.)
 ቡድ ፡ ንጥም ፡ ኃይርኩ ፡ ነሎ ፡ ኑራ ፡ ሌሊት ። ወይ
 ቤላ ፡ አንሰ ፡ ግሩመ ፡ ራእየ ፡ ርኢኪ ። ወትቤሎ ፡
 ምንት ፡ ውእቱ ፡ እግዚእየ ። ወይቤላ ፡ ውእቱ ፡ ራእ
 የ ፡ ዘርኢክ ፡ ቅድመ ፡ አመ ፡ ዕንሰቱ ፡ ለዝንቱ ፡ ወል
 ድ ፡ ፈክረ ፡ ሊተ ፡ ቅዱስ ፡ ሚካኤል ። ወነገራ ፡ ነ
 ሎ ፡ ዘከመ ፡ ይቤሎ ፡ ወሰሚዓ ፡ አንክረት ፡ ወተይመ
 ት ። ወተባህሉ ፡ በበይናቲሆሙ ፡ ምንትኑ ፡ ዘይከው
 ን ፡ እምዝንቱ ፡ ሕግን ፡ እስመ ፡ እደ ፡ እግዚአብሔ
 ር ፡ ላዕሌው ።

CHAPTER XXII.

(Fol. 32a. 1.) ምዕራፍ፡ ጸወዪ ። ወአመ፡ ኮሞ፡ ለቅ
 ዱስ፡ ፍሥሐ፡ ጽዮን ። ስግመተ፡ ወቸአውራኃ፡ ኮነ፡
 ፀቢይ፡ ረጎብ፡ ውስተ፡ ነሎ፡ ብሔረ፡ ሸዋ ። ወፈ
 ድፍደሰ፡ በምድር፡ ዘረፈ፡ ወትቤሎ፡ ቅድስት ፡ እ
 ግዚእ፡ ኃረያ ፡ ለቅዱስ ፡ (Fol. 32a. 2.) ጸጋ፡ ዘአብ፡
 ናው፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፡ አልጸቀ፡ ምንተ፡
 ንገብረ፡ ዘአልብክ፡ ምንትኒ፡ ውስተ፡ እደኔ ፤ ኑንድ
 ግኑ፡ ገበረ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፡ ዘእንበለ፡
 ንሙት፡ ይእዘኒ፡ ንዓ፡ ንሑር፡ ቡንበ፡ ቤተ፡ መቅ
 ደስ፡ (Fol. 32a. 3.) ወግበር፡ ጸሎተ፡ በሀየ፡ ከመ፡ ያ
 ኤምረን፡ እግዚአብሔር፡ ግብረ፡ ዘንገብር ። ወዘን
 ተ፡ እንዘ፡ ትብል፡ ቅድስት፡ እግዚእ፡ ኃረያ ፤ ያን

ጸፈጽፍ፡ አንብዓ ፡ እምአዕይንቲሃ ፡ ወሶበ ፡ ርእየ ፡
 ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ እንዘ ፡ ትብ (Fol. 32b. 1.) ኪ ፡
 ብእሲቱ ፡ በእንተ ፡ ገበረ ፡ በዐሉ ፡ ለቅዱስ ፡ ሚካኤ
 ል ፡ ንዘነ ፡ ልቡ ፤ ወተሰብረ ፡ ወተከዘ ፡ ፈድፋድ ።
 ወሑረ ፡ ጎብ ፡ ቤተ ፡ ክርስቲያን ፡ ወዐኦ ፡ ቤተ ፡ መቅ
 ደሱ ፡ ለእግዚአብሔር ፤ ወአድነን ፡ መልዕልተ ፡ መ
 ንበረ ፡ ታሶት ። ወአንጠብጠብ ፡ አንብዶ ፡ እንዘ ፡ ይ
 ብል ፡ ሚ ፡ እግበር ፡ እግዚኦ ፡ ናው ፡ ገበረ ፡ በዐሉ ፡
 ለቅዱስ ፡ ሚካኤል ፤ መልክክክ ፡ ተርእየ ፡ እምኔየ ፡
 ሊተሂ ፡ አልብየ ፡ ምንትኒ ፡ ውስተ ፡ እደየ ፡ ፍትነኒ ፡
 እግዚኦ ፡ ወአመክር ፡ ል (Fol. 32b. 2.) ብየ ፡ እንተ ፡
 ውእቱ ፡ ንገሥየ ፡ ወአምላኪየ ። ንዘክ ፡ አንታዕዩ

ኩ፡ አመ፡ ወድቀ፡ በቅድሚኑ፡ እክቡ፡ ስእለተየ ።
 ለከ፡ እነግር፡ ጎዘንየ፡ ወለከ፡ አየድ፡ ትከገየ፡ እ
 ንተ፡ ወጥቶ፡ ዘሴሰደኩሙ፡ መና፡ ለደቂቀ፡ እስራ
 ኤል፡ በእደ፡ ማኅኤል፡ መልእክክ፡ እምሐቅላ፡ ሲ
 ና፡ እስከ፡ ቃዲስ፡ በርኔ፡ ወደእዘኒ፡ ኡንተ፡ አምረ
 ኒ፡ ፍኖተ፡ ዘከመ፡ እር፡ እገብር ። ወእንዘ፡ ዘንተ፡
 ይጌሊ፡ ወጥቶ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ወስተ፡ ቤተ፡
 መቅደስ፡ ብእሲ (Fol. 32b. 3.) ተሰ፡ ቅድስት፡ እግዚ
 እ፡ ኃረያ፡ ትበከ፡ ፈድፋድ፡ ነቢ፡ በደዴ፡ እንቀ
 ጸ፡ ቤታ ። ወሶበ፡ ርእደ፡ ለእሙ፡ ወልድ፡ ጎሩይ፡ ፍ
 ሥሐ፡ ጽዮን ። እንዘ፡ ትበከ፡ ኃሳው፡ አፍብሂ፡ ገ
 በዓቅብኤ፡ ወትቤሎ፡ ምንተ፡ ያብል፡ ዝሐባን፡ እ
 ስመ፡ አደክምር፡ ዘከመ፡ ይጸራ፡ ገቢረ፡ በዐሉ፡
 ለቅዱስ፡ ማኅኤል፡ ወእፍአመቶ፡ አጥብቲ፡ ወበበ
 የ፡ ጠበ.ው፡ ጥብ፡ ወተጸባ፡ መንገል፡ ቤት፡ ከመ፡
 ዘይብል፡ አብእኒ ። ይእተሰ፡ አደአመረት፡ ሎቱ፡
 ወከልሐ፡ ወእ (Fol. 33a. 1.) ንብዓ፡ እንዘ፡ ይኤም፡
 ገቢእ፡ መንገል፡ ቤት ። ወሶበ፡ አእመረት፡ ትቤ፡
 እሙ፡ ምንተ፡ ብየ፡ ዘገዚ፡ በባእ፡ ወስተ፡ ቤት፡
 ወዐእተ፡ ወስተ፡ ቤት፡ በእንተ፡ ብከየ፡ ወልዳ ። ወ
 ዐሎ፡ ወስተ፡ አስፈራድ፡ ሐረብ፡ ሥርናይ፡ ንከቲ
 ት፡ ዘየአክል፡ መጠነ፡ መስፈርተ፡ ቃሉ ። ወተጸባ፡
 ሕባን፡ ከመ፡ ዘይብል፡ መኖውኒ፡ ወጥቶ፡ አስፈራ
 ድ ። ወእምጽአት፡ ሎቱ፡ ወመጠውቶ ። ወወይየ፡
 እዴቡ፡ ላዕል፡ ወጥቶ፡ ሐረጽ ። ወበገዚ፡ (Fol.
 33a. 2.) መልበ፡ ሐረጽ፡ ሥርናይ፡ ወስተ፡ አስፈራ
 ድ ። ወተክዕው፡ ዘተርፈ፡ ወርእያ፡ እሙ፡ ቅድስት፡
 እግዚእ፡ ኃረያ፡ ዘንተ፡ ግብረ፡ ይንገቦት፡ ፈድፋድ ።
 ወክዕበ፡ ቀጸባ፡ ወልድ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡
 ከመ፡ ታምጽእ፡ ሎቱ፡ ከልእ፡ አስፈራድ ። ወአም
 ጽአት፡ ሎቱ፡ ወወይየ፡ ንከቲተ፡ ሐረጽ፡ ወስቲቱ፡
 ከመ፡ ዘይትሐሐዶ ። ወመልእ፡ ዐየኒ፡ ወአምጽአ
 ት፡ ሎቱ፡ ጣልሰኒ፡ ወመልእ፡ ከማው፡ ወሶበ፡ ይክ
 መት፡ እሙ፡ ቅድስት፡ እግዚ (Fol. 33a. 3.) እ፡ ኃረ
 ያ፡ ወጸውዓት፡ እመታ፡ ከመ፡ ትርድእ ። ወአም
 ጽአት፡ ዘእስፈራዳተ፡ ወመልእ፡ ወስቲቱሙ ። ወ
 ኮነ፡ ኀወደወረደ፡ በረከተ፡ እግዚአብሔር፡ በደእ
 ቲ፡ ዕለት፡ ላዕል፡ ቤቱ፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ወ

ልድስ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ኮነ፡ ያንረርዕ፡
 ሶበ፡ ይፈኤ፡ በረከተ፡ እንዘ፡ ይወርድ፡ እምሰማይ፡
 ከመ፡ ጠል፡ ወሐለየት፡ እሙ፡ ቅድስት፡ እግዚእ፡
 ኃረያ፡ እንዘ፡ ትብል፡ ዝንቱ፡ ወልድየ፡ ከገሊ፡ ወ
 እቱ፡ ከመ፡ (Fol. 33b. 1.) አምላኩ ። ወአምጽአት፡
 ልክተንተ፡ ዘቅብዕ፡ ዘቡቱ፡ ንከቲት፡ ቅብዕ ። ወወ
 ደየት፡ እዴቡ፡ ለሕባን፡ ወስቲቱ፡ አማዕቲባ፡ በት
 እምርተ፡ መስቀል ። ወረ.ል.ሐ፡ ከመ፡ ዘአርሰንም፡ በ
 እሳት፡ ወመልእ፡ ፍጡነ፡ ወአምጽአት፡ አመታ፡
 በቢያነ፡ ቀሱታተ፡ ወተደብተ፡ እምሎታቱ፡ ቅብ
 ዕ፡ ወስቲቱሙ፡ ወመልእ፡ ክሎሙ፡ ወአምጽአ
 ት፡ መጻዕ፡ ባው፡ ወወይየ፡ ት፡ እዴቡ፡ ለሕባን፡
 ዲቤቡ፡ ከመ፡ ቀደሚ፡ አማዕቲባ፡ በትእም (Fol. 33b. 2.)
 ርተ፡ መስቀል ። ወመልዓ፡ ፍጡነ፡ ወአግኑሙት፡
 እምኔቡ፡ ወስተ፡ በቢያ፡ ጽሕርት ። ወመልእ፡ ከ
 ማው፡ ወአምጽአት፡ ክዕበ፡ ገንዔ፡ ወልቲን፡ ወወይ
 የቶ፡ ወስቲቱሙ፡ እምሎታቱ፡ ባው፡ ወመልእ፡
 ወቅብዓ ። መለንከሂ፡ ወክሎ፡ ዘይትገበር፡ ለጸብሕ፡
 ተረክቡ፡ መለኤ፡ በበመካኑ ። ወአልቦ፡ ዘተፈክበ፡
 ዕራቱ፡ እምንግዳየ፡ ቤት፡ በይእቲ፡ ዕለት፡ እግዚእ፡
 ኃረያሰ፡ ኮነት፡ ታንክር፡ እምገባን፡ ግብር ። ወእዘ
 ዘታ፡ ለእመታ፡ ታስተዳ (Fol. 33b. 3.) ሉ፡ መባልዕ
 ተ፡ ለበዐለ፡ ቅዱስ፡ ማኅኤል፡ ዘውእቱ፡ አመ፡
 ኀወደወረደ፡ በክልእይ፡ ዓመት፡ እምዘ፡ ተባወ
 መት፡ ቅድስት ። እግዚእ፡ ኃረያ፡ ወሶበ፡ አተው፡
 ቅዱስ፡ ጸጋ፡ ዘአብ፡ እምቤተ፡ ክርከቲያን፡ ነገረቶ፡
 ብእሲቱ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ክሎ፡ ዘኮነ፡
 እምወልደሙ፡ ጎሩይ ። ወሰሚያ፡ ቅዱስ፡ ጸጋ፡ ዘአ
 ብባረኮ፡ ለእግዚአብሔር፡ ወይቤ፡ ይትባረክ፡ እግ
 ዚአብሔር፡ አምላኩ፡ እስራኤል፡ ዘተግግለነ ። ወገ
 ብረ፡ መድኃ (Fol. 34a. 1.) ኒተ፡ ለሕገበ፡ ዘእኩ ። ነ
 ፍከየ፡ ትብርኮ፡ ለእግዚአብሔር፡ ወትገኒ፡ ለስሙ፡
 ቅዱስ፡ ምንተ፡ አእከየከ፡ እግዚእ፡ ክሎ፡ በእንተ፡
 ዘገበርክ፡ ሊተ፡ ዘእድልወትየ፡ ለኃጥእ ። ወዘንተ፡
 ብሊሎ፡ ነሥኦ፡ ለሕባን፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡
 ወሐቀሮ፡ ወሰአሞ፡ እንዘ፡ ያብል፡ ሕየወኒ፡ ወልድ
 የ፡ ለብሎን፡ መዋዕል፡ ወልጉንዳይ፡ ዓመታት፡ ከ
 መ፡ ትኩንኒ፡ ጽጋበ፡ በዘመነ፡ ረኅብ፡ ወከቲ፡ በዘ

መነ፡ ጽምዕ፡ ልብሰ፡ በዘመነ፡ ዕርቃን፡ ውበዕለ፡ በ
 ዘመ (Fol. 34a. 2.) ነ፡ ተዕናከ፡ ፍሥሐ፡ በዘመነ፡ ኃ
 ዘን፡ ወምስክሩ፡ በጊዜ፡ ምንዳቢ፡ ዘከመገ፡ ወልደ፡
 ከደወኒ፡ መዋዕለ፡ ብዙኃ፡ ወነበቦ፡ ለአቡሁ፡ ሕፃ
 ን፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወይቤሎ፡ አንሰ፡ አሐ
 ዩ፡ ብዙኃ፡ መዋዕለ፡ ወአንተ፡ ትመውት፡ እምቅ
 ድሜዩ፡ ወአሉብከ፡ ካልእ፡ ዘርእ፡ ዘእንበሌዩ፡ እ
 መሂ፡ ሞትከ፡ ርቡኃ፡ ለከ፡ ይጸንሐከ፡ ዕሚትከ፡ አ
 ክለለ፡ ምዝጋፍ፡ ድልው፡ በእንተ፡ ክህነትከ፡ ነጸ
 ሕ፡ ወዘእንተ፡ ዕጣክ፡ ሥጥው፡ ወበእንተ፡ ም
 (Fol. 34a. 3.) ጽዋትከ፡ ሙከፍ፡ አንሰ፡ አተርፍ፡ ለ
 ተቃትሎ፡ ጽንዕ፡ እስመ፡ ጥትልዩሂ፡ ምስለ፡ ዘሥ
 ጋ፡ ወደም፡ አካነ፡ ዘእንበለ፡ ምስለ፡ መኳንንት፡
 ወአጋዕዞት፡ እለ፡ ይመልከ፡ ዓለመ፡ ጽልመት፡ ዘ
 ወእቆሙ፡ መናፍቅት፡ ርኩሳት፡ እለ፡ መትሕተ፡
 ሰማይ፡ አንተሰ፡ ትወርድ፡ ኦአቡዩ፡ ሙስተ፡ ዓለ
 መ፡ አበዌከ፡ እንተ፡ ይእቲ፡ መቃብር፡ አመ፡ ወኮ
 ሎ፡ ወዘንተ፡ ሶበ፡ ይቤሎ፡ ወልዱ፡ ይንገቦ፡ ቅዱ
 ስ፡ ጸጋ፡ ዘአብ፡ ወፈርሃ፡ ጥ፡ ባሕቱ፡ አእኩቆ፡ ለ
 እግዚአብሔር፡ እ (Fol. 34b. 1.) ንዘ፡ ይብል፡ አእኮ
 ተከ፡ አባ፡ እግዚአ፡ ሰማያት፡ ወምድር፡ ሰጠርኮ፡
 ለዘንቱ፡ እምጠቢባን፡ ወእምለባውያን፡ ወከሙትከ፡
 ለሕፃናት፡ እው፡ አባ፡ እስመ፡ ከግፁ፡ ነነ፡ ሥም
 ረትከ፡ በእግን፡ ጠቢቢ፡ ጠቢባን፡ አንተ፡ ነገረ፡
 ታልከኒ፡ ያበርሀ፡ ወያጠብብ፡ ሕፃናተ፡ አከ፡ ድል
 ወትዩ፡ ሊተ፡ ከመ፡ ታርእዩኒ፡ ዘንተ፡ ነሎ፡ መን
 ክራተ፡ ዘትገብሮ፡ በላዕለገ፡ ወልድ፡ ዘኃረይከ፡ ለ
 ከ፡ አንተ፡ ወእምድኅረገ፡ ነሎ፡ አእኩቆ፡ ይቤ

ሎ፡ ለወልዱ፡ (Fol. 34b. 2.) ስብሐት፡ ለአምላክነ፡
 ዘወሀበከ፡ ታእምር፡ ሕኅ፡ ወሥርዓቶ፡ ወእምዝ፡
 አስተዳለው፡ መባልዕተ፡ ብዙኃ፡ ወገብሩ፡ በሀለ፡
 ዐቢዩ፡ በእንተ፡ ስሙ፡ ለሚካኤል፡ አመ፡ ሺወይለ
 መጋቢት፡ ለነዳያን፡ ወለምስኪናን፡ ለዕቤራት፡ ወ
 ለእኝለ፡ ማውታ፡ ወለኮሎሙ፡ ዕነሳን፡ ለአዝማ
 ዲሆሙኒ፡ ወለሰብአ፡ ሀገርሂ፡ ጥብሩ፡ ምሳሐ፡ ዐቢ
 ዩ፡ እሙንቱሰ፡ ሰብእ፡ እንዘ፡ ይበልፁ፡ ወይዕትዩ፡
 ያነክሩ፡ ግብሮሙ፡ እንዘ፡ ይብሉ፡ በእዩ (Fol. 34b. 3.)
 ቲ፡ ረከቡ፡ እሎ፡ ዘመጠነዝ፡ ማዕይ፡ በዝ፡ ዘመነ፡
 ዓዕባ፡ ወአልቦ፡ እክል፡ በውስተ፡ ሀገርነ፡ ንሕሳሂ፡
 ሶበ፡ ንገብር፡ በዐለ፡ ሚካኤል፡ እምረከብነኩ፡ ከመ
 ዝ፡ ወቦ፡ እለ፡ ይቤሎ፡ እምአመ፡ ተወልዶ፡ ወል
 ይሙ፡ ፍሥሐ፡ ጽዮን፡ ብዕሎ፡ ጥቀ፡ ወእንዘ፡ ይ
 ትባሀሉ፡ ዘንተ፡ ጸገባሙ፡ አተው፡ ብሔሮሙ፡ ቅ
 ዱስሰ፡ ጸጋ፡ ዘአብ፡ ወቅድስት፡ እግዚእ፡ ኃረይ፡ ነ
 በሩ፡ እንዘ፡ ይዕብዩ፡ ነሎ፡ ሰብአ፡ ሀገር፡ እስከ፡
 አመ፡ ይኃልፍ፡ ዘመነ፡ ረኃብ፡ ወአ (Fol. 35a. 1.) ኅ
 ልቀ፡ ወሕቱ፡ ሐረጽ፡ ሥርናይ፡ በሕቲቱ፡ ዓዲ፡ ቅ
 ብዕኒ፡ ወሂው፡ ወኮሎ፡ መፍቅዳት፡ ቤት፡ ዘተባረ
 ኩ፡ በእዩ፡ ወልዶሙ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡
 (Fol. 35a. 2.) እኃልቁ፡ እስከ፡ ዕለተ፡ ምቆሙ፡ ወ
 ነበሩ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ወቅድስት፡ እግዚእ፡
 ኃረይ፡ በፍሥሐ፡ ወበሰላም፡ እንዘ፡ ይሴብሕዎ፡ ወ
 ዩአኮት (Fol. 35a. 3.) ም፡ ለእግዚአብሔር፡ ሌሊት፡
 ወመሀልተ፡ በእንተ፡ ነሎ፡ ዘገብረ፡ ሎሙ፡ በእ
 ዩ፡ ወልዶሙ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡

CHAPTER XXIII.

(Fol. 35b. 1.) ምዕራፍ፡ ሸወቺ፡ ወእምዝ፡ ዳግመ፡
 ገብረት፡ እግዚእ፡ ኃረይ፡ ዐቢዩ፡ ኃይለ፡ በእዩ፡ ወ
 ልዩ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ መጽአ፡ ኅቤሃ፡ ሸመ
 ከዕንነ፡ ሀገር፡ እንዘ፡ ይኃልፍ፡ ይእቲ፡ ፍኖተ፡ ወይ
 ቤላ፡ ሀብኒ፡ ምሳሐ፡ እስመ፡ ርኅብኩ፡ ፈድፋድ፡
 ወትቤሎ፡ ቅድስት፡ እግዚእ፡ ኃረይ፡ ምሳሐሰ፡ እም
 ወሀብኩከ፡ በሕቱ፡ ምዝር፡ አልብዩ፡ ወይቤላ፡ ወ

እቱ፡ መኰንን፡ ሶበሰ፡ ተረክቦ፡ እምነነ፡ ሥናዩ፡ በ
 ሕቱ፡ ዘብከ፡ ሀብኒ፡ ወቦአት፡ ቅድስት፡ (Fol. 35b. 2.)
 እግዚእ፡ ኃረይ፡ ወስተ፡ ቤታ፡ እንዘ፡ ተገዝን፡ ፈ
 ድፋዶ፡ በእንተ፡ ዘአልባቲ፡ ምዝር፡ ወትቤ፡ በል
 ባ፡ አምላኩ፡ ለዘንቱ፡ ወልድ፡ ኅሩይ፡ ግበር፡ ለ
 ተ፡ ታአምረ፡ ዘከመ፡ ልማድከ፡ ወእዘዘታ፡ ለእ
 መታ፡ ትሥራ፡ ማዕይ፡ ብዙኃ፡ በከመ፡ ይደሉ፡

ለመከራንን ፡ ወሐልዮት ፡ በልባ ፡ እንዘ ፡ ትብል ፡ ለዝ
 ንቱ ፡ ወልድዮ ፡ ሀሎ ፡ ኃይለ ፡ እግዚአብሔር ፡ ውስ
 ቱ ፡ እዴሁ ፡ ቀዳሚኒ ፡ አተውኩ ፡ አምላካዎ ፡ በእን
 ቱአሁ ፡ ወዳግመ ፡ ድንንኩ ፡ እሞተ ፡ ረኅብ ፡ በእ
 (Fol. 35b. 3) ዴሁ ፡ ወእስከ ፡ ያእዜ ፡ ሀሎኩ ፡ በጸጋ
 ሁ ፡ ወያእዜኒ ፡ ያገብር ፡ ሊተ ፡ አምላኪዮ ፡ ኃይለ ፡
 ቦቱ ፡ ወዘንተ ፡ እንዘ ፡ ትሐሌ ፡ ነሥአቶ ፡ ለወልዳ ፡
 ወወሰደቶ ፡ ምስሌሃ ፡ ወበጸሐ ፡ ኅበ ፡ ቀሱተ ፡ ማ
 ዩ ፡ ምሉአ ፡ ዘሀሎ ፡ በሃታ ፡ ቤታ ፡ ነሥአት ፡ እዩ ፡
 ወልዳ ፡ ወባረክት ፡ ውእተ ፡ ማየ ፡ አማዕቲባ ፡ በት
 እምርተ ፡ መስቀል ፡ ወኮነ ፡ ምዝረ ፡ ጥዑመ ፡ ዘነክ
 ራ ፡ ወጸውዓታ ፡ ለአመታ ፡ ወትቤላ ፡ ቅድሐ ፡ ም
 ዝረ ፡ በሌባን ፡ እምዝንቱ ፡ ቀሙት ፡ ወቀድሐት ፡ ወ
 መል (Fol. 35a. 1) እ ፡ ዘተርፈ ፡ ወቀድሐት ፡ ካዕበ ፡
 በብዙኅ ፡ ኔባላት ፡ ወኢተወድዓ ፡ ወኃይገት ፡ እንዘ ፡
 ትብል ፡ ጽንሐኒ ፡ ለድኅር ፡ ወእምዝ ፡ አዘዘት ፡ ቅድ
 ስት ፡ አግዚእ ፡ ኃረያ ፡ ጸውዕም ፡ ለመከራንን ፡ ወያብ
 እም ፡ ውስተ ፡ ካልእ ፡ ቤት ፡ ወአቅረቡት ፡ ሎቱ ፡ ብ
 ዙኃ ፡ መባልዕተ ፡ ወስቲያተ ፡ በከመ ፡ ይትፈቀድ ፡
 ወአንከረ ፡ ውእቱ ፡ መከራንን ፡ እንዘ ፡ ያብል ፡ በአይ
 ቱ ፡ ረከበት ፡ ድንቀተ ፡ ዛቲ ፡ ብእሲት ፡ ዘመጠነዝ ፡
 ማዕድ ፡ ኃይገብ ፡ ሊተ ፡ ዝሰ ፡ ለንጉሥ (Fol. 35a. 2.)

እ ፡ እምአከላ ፡ ወአንዘ ፡ ያትብህሉ ፡ ከመዝ ፡ ምስል ፡
 እለ ፡ ምስሌሁ ፡ በልሁ ፡ ወዳግቡ ፡ ወአትረፉ ፡ ለሰብ
 እ ፡ ህገር ፡ ወያቤ ፡ መከራንን ፡ ጸውዕም ፡ ለእግዚእ ፡
 ኃረያ ፡ ወጸውዕም ፡ ወሰብ ፡ በጽሐት ፡ ኅቤሁ ፡ ያቤ
 ላ ፡ ዘመጠነዝ ፡ ምዝረ ፡ ጥዑመ ፡ አንባረከ ፡ ትቤ
 ልኒ ፡ አልባየ ፡ ምዝር ፡ ወትቤሎ ፡ ቅድስት ፡ እግዚ
 እ ፡ ኃረያ ፡ እንሰ ፡ ኢርኢክም ፡ ቅድመ ፡ ለዝንቱ ፡
 ምዝር ፡ ወባሕቱ ፡ እምድኅረ ፡ ኃለፍኩ ፡ እምኒክ ፡
 ወሀበኒዮ ፡ አምላክክ ፡ ወያቤላ ፡ (Fol. 35a. 3) እግዚ
 አብሔር ፡ ያባርክ ፡ ላዕልክ ፡ ወሃሎ ፡ ዘአጥረደክ ፡
 ወእምድኅረ ፡ ባረካ ፡ ሐረ ፡ መከራንን ፡ ፍኖቶ ፡ ወው
 እቱ ፡ ማየ ፡ ቀሙት ፡ ዘኮነ ፡ ምዝረ ፡ ነበረ ፡ መጠነ ፡
 ኗመሞዕል ፡ እንዘ ፡ ያሰትያም ፡ ሃሎ ፡ ሰብእ ፡ ህገር ፡
 ወኢያከውን ፡ መጸጸ ፡ አላ ፡ ለለኔሰመ ፡ ያሚኒ ፡ ወ
 ያትረከብ ፡ ጸዕፈ ፡ ከወኖ ፡ ዝንቱስ ፡ ወልድ ፡ ቅዱስ ፡
 ፍሥሐ ፡ ጸዮን ፡ ቦ ፡ እመ ፡ ይትሉቱት ፡ በግዕዝ ፡ ሕ
 ሃኖት ፡ ወቦ ፡ አመ ፡ ያንብብ ፡ በነገር ፡ ጽኑዕ ፡ ከመ ፡
 ወሬዛ ፡ ዘጸግመቱ ፡ ለ (Fol. 35b. 1) እመኒ ፡ ብዙኅ ፡
 ተአምራት ፡ ወመንክራት ፡ ተገብረ ፡ ላቲ ፡ በባርከ ፡
 እዴሁ ፡ ትረከብ ፡ ሃሎ ፡ ዘኃሙሳት ፡ ወከመዝ ፡ ል
 ሀቀ ፡ ዝንቱ ፡ ወልድ ፡ ኅሩይ ፡ በአርእዮ ፡ ኃይል ፡
 ወዕባዮ ፡

CHAPTER XXIV.

(Fol. 36b. 2.) ምዕራፍ ፡ ጸዕዘ ፡ ወእምዝ ፡ እምድ
 ኅረ ፡ ከኖ ፡ ጸግመተ ፡ ተምህረ ፡ እምአቡሁ ፡ መዝመ
 ረ ፡ ጻዊት ፡ ወሃሎ ፡ መጸሕፍተ ፡ ቤተ ፡ ክርስቲያን ፡
 ብሉዮ ፡ ወሐዲስ ፡ ዘምስለ ፡ ማብ ፡ ሕጎ (Fol. 36b. 3)
 መ ፡ ሰበሂ ፡ ይትሚዘር ፡ ያመስል ፡ ከመ ፡ ዘቀዳሚ ፡
 ተምህረ ፡ ወያጸንዕ ፡ ፍጡን ፡ ከመ ፡ ዘነገርዎ ፡ እስ
 መ ፡ እንተ ፡ ውሥጡ ፡ ማዳር ፡ ክርስቶስ ፡ ውእቱክ ፡
 መንፈስ ፡ ቅዱስ ፡ ዘመርኔ (Fol. 37a. 1) ት ፡ ዘያሚዘ
 ሮ ፡ ለሰብእ ፡ ጥበበ ፡ ወኮነ ፡ ሥግወ ፡ በከሉ ፡ ፈሪሃ ፡

አግዚአብሔር ፡ ወቅኑዮ ፡ ለትአዛዮ ፡ ወዩትፈቀር ፡
 በኅዘ ፡ ሃሎ ፡ በርእዮ ፡ ወዘሰምዶ ፡ ወመጠነ ፡ ከመ ፡
 ያጸም ፡ ጸመ ፡ ቅድስተ ፡ እንተ ፡ ያእቲ ፡ እመ ፡ ሃሎ ፡
 ምግባራት ፡ ወአትለወ ፡ ጸሎተ ፡ ውስቲታ ፡ ት
 ኩኖ ፡ ሐገፍ ፡ እምእለ ፡ ይትታተልዎ ፡ እንንንት ፡
 ወወስክ ፡ ማዳ ፡ ትዕግሥተ ፡ እስመ ፡ ያእቲ ፡ ኮነቶ ፡
 ሐመረ ፡ አስክ ፡ አዕረገቶ ፡ አምድር ፡ ሰማየ ፡ ወረሰየ
 ቶ ፡ ልሁለ ፡ እምሃሎ ፡

CHAPTER XXV.

(Fol. 37a. 2.) ምዕራፍ ፡ ጸወጅ ፡ ወአመ ፡ ነኖ ፡ ፍ፡
 ጸ.መ ፡ ሃወጅ ማመተ ፡ ነሥኦ ፡ አቡባ ፡ ወወሰድ ፡ ኅበ ፡
 ጳጳስ ፡ አባ ፡ ጌርሎስ ፡ እንዘ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘእለ ፡
 እስክንድር (Fol. 37a. 3.) ያ ፡ አባ ፡ ብንያሚን ፡ ወዓዲ
 ሁ ፡ ጳጳስ ፡ አባ ፡ ጌርሎስ ፡ ሀሎ ፡ በምድረ ፡ አምሐ
 ሬ ፡ አመ ፡ መንግሥተ ፡ ዛን ፡ በአምነት ፡ ወአምቅድ
 መ ፡ ይብጽሑ ፡ ህዩ ፡ አስተርእ (Fol. 37b. 1.) ዮ ፡ መል
 አክ ፡ አግዚአብሔር ፡ ቅዱስ ፡ ማክኔል ፡ ለአባ ፡ ጌር
 ሎስ ፡ ጊዜ ፡ መንፈቀ ፡ ሴሊት ፡ ወይቤሎ ፡ ጌሠመ ፡
 ይመጽኦ ፡ ኅቤክ ፡ ብእስ ፡ ቀይሑ ፡ ወመዓድም ፡ ገጹ ፤
 ወይሰግድ ፡ ለክ ፡ እምርኑቅ ፡ ወቦቱ ፡ ወልድኅናድ ፡
 ዘይቀቀዕ ፡ ለመንግሥተ ፡ ሰማያት ፡ ክቡር ፡ ወእቱ ፡
 በቅድመ ፡ እግዚአብሔር ፡ ወእይከውኑ ፡ ሰማይ ፡ ወ
 ምድር ፡ መጠነ ፡ አላቲ ፡ ሥእርተ ፡ ርእሱ ፡ ወስሙ ፡
 ጽሑፍ ፡ በአክናፈ ፡ ሥላሴ ፡ ዘመጠነዝ ፡ ወልድ ፡ እ
 ምጸአኩ ፡ (Fol. 37b. 2.) ለክ ፡ ሣግ ፡ ፍጡን ፡ ሣሚመተ ፡
 ዲቶና ፡ ወፈንዎ ፡ በሰላም ፡ በሐረር ፡ ወእምድኅረ ፡
 ይቤሎ ፡ ዘንተ ፡ ተሠወረ ፡ አምኔሁ ፡ ወሰሚያ ፡ አባ ፡
 ጌርሎስ ፡ ዘንተ ፡ ቃለ ፡ መልአክ ፡ አንከረ ፡ ወኃድረ ፡
 ነላ ፡ ሴሊት ፡ እንዘ ፡ ያስተዓዕብ ፡ ግብረ ፡ እግዚአብ
 ሔር ፡ ወጸቢሖ ፡ ወዕኦ ፡ አፍኦ ፡ ከመ ፡ ያአምር ፡ ለ
 እመክነ ፡ እሙን ፡ ዘአርአዮ ፡ መልአክ ፡ ወውእተ ፡
 ጊዜ ፡ በጽሑ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ወቆመ ፡ አምር
 ኑቅ ፡ ወሰገድ ፡ ሎቱ ፡ ወአአመረ ፡ አባ ፡ ጌርሎስ ፡
 (Fol. 37b. 3.) ከመ ፡ እሙን ፡ ወአቱ ፡ ነገረ ፡ መልአክ ፡
 ዘአስተርአዮ ፡ ወቦኦ ፡ ወነገረ ፡ ዲቤ ፡ መንበሩ ፡ ወ
 ቆሙ ፡ ከሀናት ፡ እምዩግኑ ፡ ወእምባጋሙ ፡ በከመ ፡
 ሕግ ፡ ወይቤሎ ፡ ለጅአምኔሀሙ ፡ አምጽኦ ፡ ለብእስ ፡
 ቀይሑ ፡ ዘሀሎ ፡ ይቀውም ፡ ቅድሚያ ፡ ወጸውያ ፡ ለ
 ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ወአምጽኦ ፡ ወበጸሑ ፡ ኅቤሁ ፤
 ወሰገድ ፡ ቅድሚሁ ፡ ወተብረከ ፡ አምኔሁ ፡ ወይቤሎ ፡
 አባ ፡ ጌርሎስ ፡ አይቱ ፡ ሀሎ ፡ ወልድክ ፡ ፍሠሕ ፡ ወ
 ቅቡዕ ፡ እመንፈስ ፡ ቅዱስ ፡ ክቡ (Fol. 38a. 1.) ር ፡ ው
 አቱ ፡ አምኔዮ ፡ በቅድመ ፡ እግዚአብሔር ፡ ወመላእክ
 ቲሁ ፡ ወልዑል ፡ ውአቱ ፡ እምእለ ፡ ከማሁ ፡ ወበእ
 ንቲሁ ፡ ይተወሀብ ፡ መግተ ፡ ፀር ፡ ለነገሥት ፡ ወቅብ

ዓ ፡ ሚሮን ፡ ለክሀናት ፡ ወፍትሐ ፡ ኢያድልም ፡ ለመ
 ኬንንት ፡ ወኃይለ ፡ ግርማ ፡ ለመሳፍንት ፡ ስቅበት ፡
 ለአብያተ ፡ ክርስቲያናት ፡ ወጽንዓ ፡ ሃይማኖት ፡ ለመ
 ሃይምናን ፡ ወመሃይምንታት ፡ ወሰሚያ ፡ ቅዱስ ፡ ጸ
 ጋ ፡ ዘአብ ፡ ዘንተ ፡ ነገረ ፡ አምአፈ ፡ አባ ፡ አባ ፡
 (Fol. 38a. 2.) ጌርሎስ ፡ ቆመ ፡ ነዋኝ ፡ ሰዓተ ፡ እንዘ ፡ ያ
 ነክር ፡ አምቃሎ ፡ ወይቤሎ ፡ ጳጳስ ፡ ምንተ ፡ ታነክር ፡
 እምቃልዩ ፡ ኢሀሎኑ ፡ ወልድክ ፡ ዝዩ ፡ ወይቤሎ ፡ እ
 ወሀሎ ፡ አቡዩ ፡ ወይቤሎ ፡ አባ ፡ ጌርሎስ ፡ እንክሰ ፡
 ሔር ፡ አምጽኦ ፡ ፍጡን ፡ ከመ ፡ እቀድሶ ፡ በከመ ፡ አ
 ዘዘኒ ፡ አምላኩ ፤ ወአክ ፡ ከያሁ ፡ ዘእቁድስ ፡ አነ ፡ ኃ
 ጥኦ ፡ አላ ፡ ውእቱ ፡ ይቁድሰኒ ፡ በቅድስናሁ ፡ ዘሀ
 ሎ ፡ ላዕሌሁ ፡ ወሶበ ፡ ይቤሎ ፡ ዘንተ ፡ አባ ፡ ጌርሎስ ፡
 እምጽኦ ፡ ለቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ለወ (Fol. 38a. 3.) ል
 ዱ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ወአቀሞ ፡ ቅድመ ፡ ጳ
 ጳስ ፡ ወሶበ ፡ ርእዮ ፡ አባ ፡ ጌርሎስ ፡ ተንሥኦ ፡ ፍጡ
 ኑ ፡ እመንበሩ ፡ ወሐቀሮ ፡ ክሳዩ ፡ ወሰአሞ ፡ ወደን
 ገሁ ፡ ነላ ፡ ሕግብ ፡ ሶበ ፡ ርእዮ ፡ ከመ ፡ ተንሥኦ ፡
 ጳጳስ ፡ ወሰአሞ ፡ ለሕግን ፡ ወይቤልም ፡ መንተ ፡ ር
 ኢክ ፡ አቡን ፡ ከመ ፡ ትትሣእ ፡ ጳጳስ ፡ ለዘመጠነ
 ዝ ፡ ሕግን ፡ ወይቤሎሙ ፡ አባ ፡ ጌርሎስ ፡ ዘእእመ
 ርኩ ፡ አነ ፡ ኢያእመርክሙ ፡ አንትሙ ፡ ዝንቱ ፡ ወ
 ልድ ፡ ክቡር ፡ ውእቱ ፡ ቡንበ ፡ ኢያሱስ ፡ ክር (Fol.
 38b. 1.) ስቆስ ፡ ወፍቁር ፡ ቡንበ ፡ ማርያም ፡ እሙ ፡
 ወኢሀሎ ፡ ባሕቲቱ ፡ አላ ፡ ማክኔልኒ ፡ ዩሐሙር ፡
 ቅድሚሁ ፡ እንዘ ፡ ያጽንዕ ፡ ሰዩፈ ፡ እሳት ፡ አንት
 ሙ ፡ ትሬእዩ ፡ ናዕሰ ፡ አካሉ ፡ ወአነ ፡ እሬኦ ፡ ዕ
 በዩ ፡ ጸጋሁ ፡ ወዘንተ ፡ ብሂሎ ፡ ነሥኦ ፡ ለቅዱስ ፡
 ፍሥሐ ፡ ጽዮን ፡ ወአንበሮ ፡ ታሕቲሁ ፡ እንዘ ፡ ያ
 ከድኖ ፡ እምአልባሰሁ ፡ ለአቡሁኒ ፡ ተወክሮ ፡ ሰና
 ዩ ፡ በእንቲአሁ ፡ ወአዘዘ ፡ ከመ ፡ ያኅድርም ፡ ኅበ ፡
 ሰናይ ፡ ማኅድር ፡ ሎቱሰ ፡ አኅድሮ ፡ ምስሌሁ ፡ በ
 ፍ (Fol. 38b. 2.) ሥሐ ፡ ወበሳኒታ ፡ ገብረ ፡ ቅዳሴ ፡
 ክሀናት ፡ በከመ ፡ አዘዘ ፡ መልአክ ፡ ወአብእ ፡ ለቅ
 ዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ምስሌሁ ፡ ወሚሞ ፡ ዲያቆ
 ኑ ፡ ወፈጸሞ ፡ ሥርዓተ ፡ ቅዳሴ ፡ ወዕኦ ፡ አባ ፡ ጌር

ሎስ፡ ጎበ፡ ማኅደሩ፡ ወደቤ፡ አምጽአዎ፡ ለፍሥ
(Fol. 38b. 3.) ሐ፡ ጽዮን፡ ጎበደ፡ ወሶበ፡ አምጽአዎ፡
አንበር፡ ጎበዎ፡ መጠነ፡ ቺሱባኢደቶ፡ እንዘ፡ እ፡

ደፈልጦ፡ እምኒው፡ መበልተ፡ ወሌሊተ፡ ወጥቀ፡ አ
ፍቀር፡ ወአምደኅረገዝ፡ ባረከ፡ በነሉ፡ በረከት፡
መንፈስባ፡ ወፈንዎ፡ በሰላም፡ ባሌር፡ ።

CHAPTER XXXVI.

(Fol. 39a. 1.) ምዕራፍ፡ ፳፬። ወእንዘ፡ የሐውሩ፡
ውእቱ፡ ወአቡዎ፡ ለገበአ፡ ብሌር፡ ለምብሐ
ረ፡ አምሐራ፡ በጽሑ፡ ውስተ፡ አሐቱ፡ ሀገር፡ ወ
ደቤሎ፡ ቅዱስ፡ ጸጋ፡ በኡብ፡ ለወልዱ፡ ፍሥሐ፡ ጽ
ዮን፡ አንሰ፡ አኅዝን፡ ብዙኃ፡ በእንቲአከ፡ ወበእን
ቲአየ፡ ስንቅነሂ፡ ትወድዳ፡ እስመ፡ ኢንክል፡ ሐባ
ረ፡ ፍኖት፡ በእንበለ፡ መብል፡ አንተ፡ ሕፃን፡ ወ
አነ፡ አረጋባ፡ ለእመ፡ ደከምን፡ በፍኖት፡ መኑ፡ ያነ
ሥእነ፡ ወሱብእ፡ በገርሂ፡ እኩደን፡ እሙንቱ፡ ወ
(Fol. 39a. 2.) ኢደትዌክፍ፡ ነግደ፡ ኅድግስ፡ ከመ፡ የሀ
ቡ፡ ሲሳየ፡ ውስተ፡ ቤትኒ፡ ጥቀ፡ ኢደበውኤ፡ በእ
ንበለ፡ በተነደሎም፡ ወደቤሎ፡ ወልዱ፡ ቅዱስ፡
ፍሥሐ፡ ጽዮን፡ ለምንት፡ ተኅዝን፡ አባ፡ እንዘ፡ እ
ግዚአብሔር፡ አምላክን፡ ምስሌን፡ ምንተኒ፡ ኢኃኃ
ጥኔ፡ ኢትዘሰር፡ ቃሎ፡ ዘደቤ፡ ኢተሐልዩከ፡ ወ
ኢትተክዩ፡ እንዘ፡ ትብሉ፡ ምንተኑ፡ ንበል፡ ወ
ምንተኑ፡ ንስቲ፡ ወምንተኒ፡ ንትከደን፡ እስመ፡ ለ
ዝንቱስ፡ ነሉ፡ አሕዋብ፡ እለ፡ አፍአ፡ የ (Fol. 39a. 3.)
ኃሥሥም፡ አንትሙስ፡ ኅሙ፡ በቅድመ፡ መንግሥ
ተ፡ ዘአዎ፡ ወጽድቆ፡ ዝንቱስ፡ ነሉ፡ ይትዌስከከ
ሙ፡ ወዘንተ፡ ብሂሎ፡ ወልድ፡ ኅሩደ፡ ፍሥሐ፡ ጽ
ዮን፡ አዳደኅ፡ ለአቡዎ፡ ጎበነ፡ ወደቤሎ፡ አቡዎ፡ ቅ
ዱስ፡ ቅዱስ [sic]፡ ጸጋ፡ በኡብ፡ ሕዩወኒ፡ ወልድዮ፡ ለነ
ዋሕ፡ መዋዕል፡ አንሰ፡ እትአመኖ፡ ለእግዚአብሔር፡
ከመ፡ ይረድአኒ፡ በእንቲአከ፡ በዝ፡ ነነር፡ ወበዘደ
መስሎ፡ እንዘ፡ ይዘውዑ፡ ወዓሉ፡ በሐባረ፡ ፍኖት፡ ።
ወሶበ፡ መስየ፡ ደቤሎ፡ ቅዱስ፡ ፍሥ (Fol. 39b. 1.)
ሐ፡ ጽዮን፡ ለአቡዎ፡ ቅዱስ፡ ጸጋ፡ በኡብ፡ አይቲ፡
ነኃድር፡ አባ፡ ወደቤሎ፡ አቡዎ፡ ቅዱስ፡ ጸጋ፡ በኡ
ብ፡ ኢደባለክኑ፡ ወልድዮ፡ ኢደትዌክፍ፡ ነግደ፡ ሰባ
አ፡ አምሐራ፡ ወኢደበውኤ፡ ጥቀ፡ ውስተ፡ ቤት፡ ።
ወደቤሎ፡ ወልዱ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ነዓ፡ እ

ስኩ፡ ናመክር፡ ለሱባእ፡ እለ፡ ሀለሙ፡ አንጸረነ፡ ።
ወደቤሎ፡ አቡዎ፡ ቅዱስ፡ ዘጋ፡ ዘአብ፡ በልክ፡ ወ
ልድዮ፡ ንሑር፡ ወሐባዮ፡ በጽሑ፡ ጎበ፡ ሱባ
እ፡ እለ፡ ይኖሩ፡ በደደ፡ ቤዳሙ፡ ወደቤሎም፡
(Fol. 39b. 2.) ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ሰላም፡ ለዝን
ቱ፡ ቤት፡ እመብ፡ ዝየ፡ ውሉደ፡ ሰላም፡ ያዕርፍ፡
ሰላም፡ አምላክ፡ ላዕሌዎም፡ ወእሎ፡ አከ፡ ያሰው
ጥ፡ ሰላምዮ፡ ሊተ፡ ወሰሚደሙ፡ ቃሎ፡ ተምዕብ፡
ላዕሌዎ፡ ወደቤልዎ፡ ሰላም፡ ይንሥእ፡ ለእምክ፡
ከመ፡ ተኅድር፡ ጎበነ፡ መጸእከ፡ ወተንሥእ፡ ስብ
እሲ፡ እምእለ፡ ይነብሩ፡ ወዘበጦ፡ ለቅዱስ፡ ፍሥ
ሐ፡ ጽዮን፡ ወበከየ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወአ
ንብብ፡ ብዙኃ፡ ወደቤሎ፡ ለውእቱ፡ ብእሲ፡ ለ
(Fol. 39b. 3.) ምንት፡ ትገብር፡ ዘንተ፡ ዘየንተ፡ ሰላ
ምኑ፡ ተዓሥዮኒ፡ ግፍዓ፡ ወሀዩንተ፡ ተወክከር፡ ዝብ
ጠተ፡ ወከሶበ፡ ይቤ፡ ኦቅዱስ፡ ሚክኤል፡ መልአ
ክ፡ ኃድሎ፡ ለእግዚአብሔር፡ ኢትፈሊኑ፡ ዘንተ፡ ነሉ
ሎ፡ ግፍዓ፡ ዘገብረ፡ ላዕሌዮ፡ ዝንቱ፡ ብእሲ፡ አርአ
ዩኒ፡ ኃድሎ፡ ረድኤትከ፡ ኦቅዱስ፡ ለእግዚአብሔር፡
ወዘእንበለ፡ ይትፈጸም፡ ቃል፡ እምአፍዎ፡ ለቅዱስ፡
ፍሥሐ፡ ጽዮን፡ ተሰቅለ፡ ውእቱ፡ ብእሲ፡ ዘዘበጦ፡
መልአክተ፡ ዓየር፡ ቀሃልቀኝ (Fol. 40a. 1.) ሊተ፡ እን
ዘ፡ ያራእዮ፡ ነሉ፡ ሱባእ፡ ሀገር፡ ወኮነ፡ ይትቀመፍ፡
ብዙኃ፡ ወኢደትአመር፡ ዘደቀሥድ፡ ወባሕቱ፡ ይ
ሰማ፡ ድም፡ ከመ፡ ድም፡ ነፋሰ፡ አውሎ፡ ወየ
አወዩ፡ ወደብል፡ አሱባእ፡ ኅራኒን፡ መሐሩኒ፡ በእን
ተ፡ እግዚአብሔር፡ ወደንገዛ፡ ነሉሎም፡ ሱባእ፡ ሀ
ገር፡ ርእዮሙ፡ ዘንተ፡ ወደቤልዎም፡ ከደኅሂ፡ መ
ሐሩን፡ እስመ፡ በእያአምሮ፡ ተዓወርናክሙ፡ ወአ
ምስልዎም፡ ከመ፡ መሰርደን፡ እሙንቱ፡ ወአስተ
ብቁሳዕም፡ ብዙኃ፡ እ (Fol. 40a. 2.) ንዘ፡ ይብሉ፡
መሐሩን፡ ስድልሰ፡ ዓዳዎ፡ የዓወዩ፡ ወደክልዘ፡ እ

ንዘ ፡ ይብል ፡ መሐረጊ ፡ አንተ ፡ ሕፃን ፤ በአንተ ፡ አ
 ምላክነት ፡ ከሀሊ ፡ አስመ ፡ አንተ ፡ ንዑስ ፡ በአካል ፡
 ምግባርከሰ ፡ እምሰማያት ፡ ይተሌፀል ፡ አንሰ ፡ ተፀበ
 ይኩ ፡ ላዕሌስ ፡ በእያእምሮትዮ ፡ በከመ ፡ ልማድዮ ።
 ባሕቱ ፡ አርአዶክ ፡ ኃይሉ ፡ ላዕሌዮ ፡ ወእምዶእዜ ፡ አ
 ይገብላ ፡ ኃበዝ ፡ ግበር ፡ መሐረጊ ፡ ወሶበ ፡ ርእዮ ፡ ቅ
 ዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ ከመ ፡ አምነ ፡ ኃጢአቶ ፡ ይ
 ቤሎ ፡ ለውኣቱ ፡ ከቱል ፡ (Fol. 40b. 3) አእመርከኑ ፡
 ፍትሐ ፡ እግዚአብሔር ፡ እንበይን ፡ ግዱዳን ፡ ወከመ ፡
 ይትቤቀል ፡ ሎሙ ፡ ፍሎኅ ፡ ወይቤ ፡ አወ ፡ አእመር
 ኩ ፡ እግዚአዮ ፡ ወይቤሎ ፡ በሰቀለክ ፡ እምላክ ፡ ወ
 አቱ ፡ ያውርድክ ፡ ወበጊዜህ ፡ አደን ፡ ወአቱ ፡ ብእ
 ሱ ፡ ለወረድ ፡ በበዛቅ ፡ ሆተ ፡ እስከ ፡ በጽሐ ፡ ምድረ ፡
 ወአከተርአዮ ፡ ትእምርተ ፡ ቅሥፈት ፡ ውከተ ፡ ዘባኑ ፡
 ከመ ፡ ዘአውግይም ፡ በእሳት ፡ ወቆመ ፡ ቅድሚኦም ፡
 ወሰገደ ፡ ሎሙ ፡ ወይቤሎሙ ፡ አጋሶዛትዮ ፡ ተገኝሎ ፡
 ኃበ ፡ ገብርክም ፡ ወ (Fol. 40b. 1) ኃድሩ ፡ ኃበ ፡ ቤት
 ዮ ፡ በየግክም ፡ አግብርተ ፡ እግዚአብሔር ፡ ወአከ ፡
 እምልቡ ፡ ዘይቤ ፡ ዘንተ ፡ አላ ፡ እምአፋው ፡ ወአንተ ፡
 ውሥሎስ ፡ ይመስልም ፡ መሰርዮ ፡ ወሰብአ ፡ ሀገር
 ሂ ፡ ተበአሱ ፡ በበደዳተሆም ፡ እንዘ ፡ ይብሉ ፡ አነ ፡
 አኃድሮሙ ፡ ወአነ ፡ አኃድሮሙ ፡ ወእእመረ ፡ ቅዱ
 ስ ፡ ፍሥሐ ፡ ጽዮን ፡ እከዮ ፡ ልቦም ፡ ዘይሔልዮ ፡ ወ
 ይቤሎሙ ፡ ኦሰብአ ፡ ዛቱ ፡ ሀገር ፡ አኮነ ፡ ንሕነ ፡ በከ
 መ ፡ ትተሎዘበኅ ፡ አንትሙ ፡ አላ ፡ አግብርተሆ ፡ ለ
 አደሱስ ፡ ክርስ (Fol. 40b. 2) ቆስ ፡ ንሕነ ፡ አከመ ፡ ቦ
 ቱ ፡ ንገብር ፡ ኃይሉ ፡ ወውኣቱ ፡ ያኃሥሮሙ ፡ ለእለ ፡
 ይሰቅዮን ፡ ወይቤልምሙ ፡ ሰብአ ፡ ሀገር ፡ ንሕነሰ ፡ ን
 ብል ፡ አማልክት ፡ ተመሰሎሙ ፡ ሰብአ ፡ መጽኢ ፡
 ኃበነ ፡ ወይቤሎሙ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ አት
 ብሉ ፡ ከመዝ ፡ አግብርተ ፡ አምላክ ፡ ንሕነሰ ፡ ወዘን
 ተ ፡ ብሂሎ ፡ አኃድኦሙ ፡ እምአከዮሙ ፡ ወይቤሎ
 ሙ ፡ ክሰበ ፡ ቅዱስ ፡ ፍሥሐ ፡ ጽዮን ፡ በእንተ ፡ ግኅ
 ደርሂ ፡ አትቅበአሱ ፡ ኃበ ፡ ዘተሰቅል ፡ ብእሱ ፡ ነኃ
 ድር ፡ አከመ ፡ ው (Fol. 40b. 3) አቱ ፡ ሆለጠ ፡ መቅሠ
 ፍተ ፡ ኃጢአቱ ፡ ወይቤ ፡ ውኣቱ ፡ ብእሱ ፡ አማን ፡
 አነ ፡ ተሰቅልኩ ፡ ቤዛ ፡ ነሎሙ ፡ ርቱሶ ፡ ፍትሕክ ፡
 እግዚአዮ ፡ ወንሥኦሙ ፡ በፍሥሐ ፡ ወአግብአሙ ፡

ውከተ ፡ ቤቱ ፡ ወሠርዐ ፡ ግዕድ ፡ ወንቅረበ ፡ ሎሙ ፡
 ወበልዑ ፡ ወአግቡ ፡ ምስል ፡ አለ ፡ ምስሌሆሙ ፡ ወእ
 ምዝ ፡ ተንሥኦ ፡ ውኣቱ ፡ ብእሱ ፡ ወአምጽኦ ፡ ግዮ ፡
 ወሐቦበ ፡ እገረሆሙ ፡ ወሀለውት ፡ ብእሱ ፡ ሕም
 ምት ፡ ጥቅ ፡ ወወልዱ ፡ መግገሶ ፡ ወንሥኦ ፡ ሕፃበ ፡
 እገረሆ (Fol. 41a. 1) ሙ ፡ ወረቀዮሙ ፡ በአሚን ፡ እን
 ዘ ፡ ይብል ፡ አምላከሙ ፡ ለእሉ ፡ ቅዱሳን ፡ ዘቦኡ ፡ ቤ
 ትዮ ፡ ያጥራክም ፡ ዮም ፡ ወሐደዉ ፡ በጊዜህ ፡ ወቆ
 ሙ ፡ ርቱዳን ፡ ከመ ፡ ዘእለከሮሙ ፡ ምንቅኒ ፡ ወተ
 ፈሥሐ ፡ ውኣቱ ፡ ብእሱ ፡ ወሰገደ ፡ ቅድሚኦም ፡
 ወይቤሎሙ ፡ እግዚአብሔር ፡ ፈነወክም ፡ ሳቤዮ ፡ ለ
 ሕዩውት ፡ ፍቡ ፡ ብእሱ ፡ ሕምምት ፡ ወወልድዮ ፡
 መግገሶ ፡ ተንሥኦ ፡ እምሰከቦም ፡ ሶበ ፡ ለከሮሙ ፡
 ጸበለ ፡ እገረክም ፡ ወይቤሎ ፡ ቅዱስ ፡ (Fol. 41a. 2) ፡
 ፍሥሐ ፡ ጽዮን ፡ እከ ፡ በእንተእነ ፡ ዘተፈወሱ ፡ ብእ
 ሱ ፡ ከመ ፡ ወወልድክ ፡ አላ ፡ በአንተ ፡ ሃይማኖትክ ፡ አ
 ከመ ፡ ለዘዮአምን ፡ በክርስቶስ ፡ ነሎ ፡ ይትገበር ፡ ሎ
 ቱ ፡ ወበጽብሕ ፡ ተንሥኦ ፡ ከመ ፡ ይሔሩ ፡ ፍጥፍሙ ፡
 ወተጋብአ ፡ ነሎ ፡ ሰብአ ፡ ሀገር ፡ ኃበሆሙ ፡ ሰሚዶ
 ሙ ፡ ከመ ፡ ፈወሱ ፡ ድውዳኑ ፡ ወሰገዱ ፡ ታሕተ ፡ አገ
 ረሆሙ ፡ ወይቤልምሙ ፡ ሥረዮ ፡ ለነ ፡ በእንተ ፡ እግ
 ዘአብሔር ፡ ነሎ ፡ ዘአበከነ ፡ ለክም ፡ ወይቤልም
 ሙ ፡ ይ (Fol. 41a. 3) ሥረዮ ፡ ለክም ፡ እግዚአብሔ
 ር ፡ ነሎ ፡ እበሰክም ፡ ወእምዶእዜሰ ፡ አትግበሩ ፡
 ከመዝ ፡ ተፋቀሩ ፡ በበደዳተክም ፡ አከመ ፡ ተፋቅሮ ፡
 ይደፍኖን ፡ ለነሎን ፡ ኃጣውእ ፡ ወአፍቅሩ ፡ ነግዶ ፡
 በምልእ ፡ ልብክም ፡ እንዘ ፡ አታስተግዕሱ ፡ ወአ
 ሙ ፡ ይቤልክም ፡ እግዚአ ፡ ርኅብኩ ፡ ወእያብላሰክ
 ሙኒ ፡ በማዕኩ ፡ ወእያስተይክሙኒ ፡ ነግዶ ፡ ኮንኩ ፡
 ወእተወከክሙኒ ፡ አላንተ ፡ ወዘመተልወ ፡ አላ ፡
 ቃላት ፡ ሶበ ፡ ይወቅሆ (Fol. 41b. 1) ክም ፡ በፀው
 ደ ፡ ፍትሕ ፡ ምንተ ፡ ታገብኩ ፡ ሎቱ ፡ ወገሃደመ ፡
 አዘዘ ፡ እንዘ ፡ ይብል ፡ እጸግቦ ፡ ለርኅብ ፡ እምእክ
 ልክ ፡ ወአኃድር ፡ ነዳዮ ፡ ውከተ ፡ ጽላሎተ ፡ ቤትክ ፡
 ወእመ ፡ ርእክ ፡ ፅሩቀ ፡ ክድኖ ፡ እምዘ ፡ ብከ ፡ ወ
 አትተፀወር ፡ እምዘርኦ ፡ ቤትክ ፡ ወዘንተ ፡ ሶበ ፡
 ትገብር ፡ አከ ፡ በከ ፡ ዘዮኃድገክ ፡ አምላክክ ፡ አላ ፡
 ጊዜ ፡ ጸዋሶኩ ፡ ነዮ ፡ ሀሎኩ ፡ ይብልክ ፡ ወይሰምዐክ ፡

ጽራጅክ፡ ወእንክሩ፡ ነሎሎ፡ እለ፡ ሀለወ፡ ሀየ፡ ሞገሰ፡ ሆሎ፡ ወጣፅወ፡ ነገሩ፡ (Fol. 41b. 2.) ወሳፅሳ እ፡ አፉው፡ ወአስተፋነውዎ፡ በሰላም፡ እንዘ፡ ይ

ብሎ፡ (Fol. 41b. 3) አምላክክ፡ ያኅድር፡ በልወነ፡ ነሎ፡ ዘተብሉን።

CHAPTER XXVII.

(Fol. 42a. 1) ምዕራፍ፡ ፳፯፡ ወእምግ፡ ኃለፍ፡ እምሀየ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ወወልዱ፡ ፍሥሐ፡ ጽዮን። ወሀለው፡ ምስሌሆሎ፡ ኧወፅእደው፡ ወመሰ. የ፡ ብሔር። አሜሃኒ፡ እረከቡ፡ ኅበ፡ የኃድሩ፡ ወስንቅኒ፡ አልበሎ፡ ዘእንበለ፡ ንስቲት፡ ሐረጽ፡ ዘሀሎ፡ ዘጽፍነት፡ ዘየአክል፡ መጠነ፡ መስሪርተ፡ እኒን። ወወእኒ፡ ውስተ፡ ጸላእ፡ ከመ፡ ያኅድሩ፡ ሀየ፡ ወእረከቡ፡ ማየ፡ ዘይሰትዮ፡ ወተመንደቡ፡ ጥቀ፡ በጽምፀ፡ ማየ። ወተ (Fol. 42a. 2) አተተ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ እምኔሆሎ፡ ሀተ፡ ወጸለየ፡ ወይቤ፡ እግዚእየ፡ እኒየሱስ፡ ክርስቶስ፡ ዘሰማዕከኒ፡ ትማልም፡ በእንተ፡ ውእቱ፡ ብእሰ። ከማው፡ ዮምኒ፡ ስምዐኒ፡ በበደነ፡ ማየ፡ እንተ፡ ውእቱ፡ እግዚእ፡ ዘእውግእከ፡ ማየ፡ እምኔሆሎ፡ አመ፡ ጸምፀ፡ ስርዐብከ፡ እስራኤል። ወእንዘ፡ ይጸላ፡ ዘንተ፡ በከየ፡ ወወረደ፡ አንብዐ፡ ዲበ፡ ምድር፡ ወእምኅበ፡ ወረደ፡ አንብዐ፡ ፀርገ፡ ነቅዓ፡ ማየ፡ ፀዐጻ፡ ወጣፅወ፡ ከመ፡ እደደተ፡ መዓር፡ ወሰትየ፡ እምኔሆሎ፡ ወተራሥሐ (Fol. 42a. 3) ት፡ ነፍሱ። ወእኒኩዮ፡ ለእግዚእ-ብሔር፡ ወጸውዎሎ፡ ለሰብኤ። ወይቤሎሎ፡ ንዐ፡ ስትዮ፡ እስመ፡ ረከብኩ፡ ማየ። ወይቤልዎ፡ በእይቱ፡ ረከብሰ፡ እውልድ፡ ኅሩይ። ወይቤሎሎ፡ ኅበ፡ ዘእዘዘ፡ እግዚእ-ብሔር፡ ስመርዐሎ፡ ወሰትየ፡ ወረወዮ፡ እመንቲስ፡ እያእመሩ፡ ከመ፡ በጸሎቱ፡ ለቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወሰኒ፡ ማየ፡ ወቀድሐ፡ ዘእግባሪሆ

ሎ፡ መጠነ፡ የእከሎሎ፡ ወወሰዱ፡ ወነሥእ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ እም (Fol. 42b. 1) ውእቱ፡ ማየ፡ ወረቀዮ፡ ለውእቱ፡ ሐረጽ፡ እንዘ፡ የዓትብ፡ በስመ፡ ሥላሴ፡ ወይብል፡ ምላእ፡ እግዚእ፡ በረከተከ፡ ውስተ፡ ዝንቱ፡ ሐረጽ፡ ሰዊቅ፡ ከመ፡ እኒየኅልቅ፡ ብነ። ወመልእ፡ ውእቱ፡ ሐረጽ፡ በከመ፡ ሆሎ፡ ፍጡነ፡ ውስተ፡ ጽፍነት፡ ዘሀሎ፡ ቡቱ፡ ወእውኅዮ፡ እምውስቲቱ፡ ወበልዑ፡ ወጸግቡ፡ ወእኒኩትዎ፡ ለእግዚእ-ብሔር። ወበሰረኃ፡ ሐረ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ኅበ፡ ውእቱ፡ ማየ። ወይቤሎሎ፡ ኅዳዕ፡ በሆሎ፡ እምላኪየ፡ (Fol. 42b. 2) ሕደው፡ ወኃያል። ወበጊዚግ፡ የብስ፡ ወሐሩ፡ ፍጥዳሎ፡ ውእቱሃ፡ ሰዊቅ፡ እኒየልቅ፡ ቦሎ፡ እንዘ፡ ይመስሉ፡ ወይቤረሩ፡ እምኔሆሎ፡ ኧወፅዕደው፡ ወይቲብሎ፡ በበደናቲሆሎ፡ ማመጠን፡ ኃያል፡ እግዚእ-ብሔር፡ ይተልዎ፡ ለዝንቱ፡ ወልድ፡ ነጽሩ፡ ዘንተ፡ ሐረጽ፡ እኒየውኔይሃ፡ እምኔሎ፡ ይብልፅዎ፡ ወእኒኩብደ፡ ለእለ፡ ይጸውርዎ። ወበዝንቱ፡ ነከራ፡ አተወ፡ ውስተ፡ ሀገሮሎ፡ ዞረራ። ወተቀበለዳሎ፡ ቅድስት፡ እግዚእ፡ ኃ (Fol. 42b. 3) ረደ፡ በፍሥሐ፡ እንዘ፡ ትትሐውደ፡ በእንተ፡ ዘእተወ፡ ምታ፡ ደኅነ። ወበእንተ፡ ዘከነ፡ ወልዳ፡ ዲያቆነ። ወነገራ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ዘከመ፡ አፍቀሮ፡ ጳጳስ፡ ለወልዱ። ወዘከመ፡ ነነ፡ ሎቱ፡ ተአምራት፡ ብዙኃት፡ በፍጥት፡ ወሰግቦ፡ ቅድስት፡ እግዚእ፡ ኃረደ፡ ሰብሐዮ፡ ለእግዚእ-ብሔር፡ በእንቲአው።

CHAPTER XXVIII.

(Fol. 43a) ምዕራፍ፡ ፳፰፡ ወልሀቀ፡ ውእቱ፡ ወልድ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወወርዘው፡ በመንፈስ፡ ቅዱስ፡ ወተምህረ፡ ተፅዕኖ፡ ፈረሰ፡ ወንዲው፡ እራዊት፡ ወነዲራ፡ ቀስት፡ ወሰሎ፡ ንዋየ፡ ሐቅል፡

ሰበሃ፡ ይዲዎን፡ ፈረሰ፡ ይረውጹ፡ እፍራሰ፡ እምጽንዓ፡ ኃያሎ፡ ሰበሃ፡ ይደክቅ፡ ቀስተ፡ ይረከብ፡ ዘሐለየ፡ ቀስቲኒ፡ እኒትገብእ፡ ፅራታ፡ ዘእንበለ፡ ትትቀበሶ፡ ይሎ። ወከነ፡ ጽኑዓ፡ ጥቀ፡ በሆሎ፡ ወበምግባ

ሩ፡ ፡ መልክዑኒ ፡ አደመ ፡ ወሐዩሰ ፡ እምነሉሎሙ ፡
 (Fol. 43b. 1.) ወረብተ ፡ እለ ፡ ውስተ ፡ ሀገሩ ፡ ወሐደ
 ዩ ፡ ሎቱ ፡ ብእሲተ ፡ አቡሁ ፡ ወእመ ፡ ወለተ ፡ ጅእ
 ምዐበዩተ ፡ ሀገር ፡ ወአእግረ ፡ ቅዱስ ፡ ፍሥተ ፡ ጽ
 ዮን ፡ ይቤሎሙ ፡ ለምንት ፡ ተሐጽዩ ፡ ለተ ፡ ብእሲ
 ተ ፡ አንሰ ፡ ኢደረቅዳ ፡ እስመ ፡ ፈሀርኩ ፡ ርእስየ ፡
 ለጅምት ፡ ድንግል ፡ ወንጹሕ ፡ ኢዩሱስ ፡ ክርስቶስ ፡
 ወይቤሎ ፡ አቡሁ ፡ ለምንት ፡ ትብል ፡ ክመገብ ፡ ወል
 ደዩ ፡ ሕግ ፡ ውእቱ ፡ ገነቱ ፡ ዘይቤለነ ፡ እግዚአብ
 ሔር ፡ ብገነነ ፡ ወተባገነ ፡ ወምልዕዎ ፡ ለም (Fol.
 43b. 2.) ደር ፡ ወይቤሎ ፡ ቅዱስ ፡ ፍሥተ ፡ ጽዮን ፡ ለ
 አቡሁ ፡ ማመጠን ፡ መነሳት ፡ እለ ፡ ሐፀወ ፡ ርእሶ
 መ ፡ በእንተ ፡ መንግሥተ ፡ ሰግዶት ፡ ወዓቀቡ ፡ ሥ
 ጋሆሙ ፡ ታቡተ ፡ ለመንፈስ ፡ ቅዱስ ፡ ወማመጠን ፡

ሕፃናት ፡ እለ ፡ ይመውቱ ፡ በእንበለ ፡ ይልሀቱ ፡ ይው
 ሕድነ ፡ ዘርአ ፡ አዳም ፡ በእንተአሆሙ ፡ በእንተአየ
 ኒ ፡ ምንተኒ ፡ ኢደውሀድ ፡ ወዘንተ ፡ ብሂሎ ፡ ዐበዮ ፡
 ለአቡሁ ፡ ወአምጽአ ፡ ሎቱ ፡ ይእተ ፡ ወለተ ፡ ዘእን
 በለ ፡ ፈቃዱ ፡ ክመ ፡ ትህዮ ፡ ብእሲተ ፡ ውእቱሰ ፡
 ኢዩእ (Fol. 43b. 3.) መራ ፡ ወጎቱም ፡ ውእቱ ፡ በድን
 ግልፍ ፡ ወሥርግው ፡ በቅድስና ፡ ወእምድጎረ ፡ ጎዳ
 ጥ ፡ መዋዕል ፡ እምዘ ፡ አብእም ፡ ሞተት ፡ ይእቲ ፡ ወ
 ለት ፡ ወተረሥተ ፡ ቅዱስ ፡ ፍሥተ ፡ ጽዮን ፡ እስመ ፡
 ኮነቶ ፡ ሰቅፍተ ፡ ለዓይነ ፡ ወነበረ ፡ በንጽሕ ፡ ወቅድ
 ስና ፡ ወኢተአሥረ ፡ በሐልዮ ፡ ገነቱ ፡ ዓለም ፡ ወ
 ተሠርገወት ፡ ነፍሱ ፡ በፈረገ ፡ እግዚአብሔር ፡ ወበእእ
 ምሮ ፡ ጽድቅ ፡ ወነበረ ፡ ክመገብ ፡ እስከ ፡ ጁምመት ፡ በቤ
 ተ ፡ አቡሁ ፡ ወእመ ፡ ወኮነ ፡ ፈድፋድ ፡ ብዑስ ፡ በጸጋ ፡

CHAPTER XXIX.

(Fol. 44a.) ምዕራፍ ፡ ፳፱ ፡ ወዘጅአመዋዕል ፡ ወፅ
 እ ፡ ገዳመ ፡ ይንግዎ ፡ ኃዩላተ ፡ ምስለ ፡ ብዙኅ ፡ ሰብ
 እ ፡ ወተፈልጠ ፡ እምነሎሙ ፡ ክመ ፡ ያስተሐድጽ ፡
 ወከዋኖ ፡ ቅትረ ፡ መሀልት ፡ አስተርአዮ ፡ ቅዱስ ፡ ማ
 ክኤል ፡ በአልባሰ ፡ ግርማ ፡ ወሶበ ፡ ነጻሮ ፡ ቅዱስ ፡ ፍ
 ሥተ ፡ ጽዮን ፡ ወድቀ ፡ በገጹ ፡ ወኮነ ፡ ክመ ፡ በድን ፡
 ወአንሥአ ፡ ቅዱስ ፡ ማክኤል ፡ ወአተቦ ፡ ላዕሌሁ ፡
 በትእምርተ ፡ መስቀል ፡ ወተአተተ ፡ ፍርሃት ፡ እምላ
 ዕሌሁ ፡ ወርእዮ ፡ ገህደ ፡ ለ (Fol. 44b. 1.) መልእክ ፡
 ወይቤሎ ፡ መኑ ፡ አንተ ፡ እግዚእየ ፡ ዘእረአየክ ፡ በዘ
 መጠንዘ ፡ ሰበዩ ፡ ወይቤሎ ፡ እነ ፡ ውእቱ ፡ ማክኤ
 ል ፡ መልእክ ፡ ኃዩሎ ፡ ለእግዚአብሔር ፡ ዘዘልፈ ፡ ኦ
 ዓቅብክ ፡ ወኢዮትፈለዎ ፡ እምነክ ፡ በኩሎ ፡ ጊዜ ፡ ኦ
 ነ ፡ ውእቱ ፡ ዘአውግእክም ፡ ለጸጋ ፡ ዘአብ ፡ አቡክ ፡ እ
 ምክርሙ ፡ ማዶ ፡ በእንተአክ ፡ አነ ፡ ውእቱ ፡ ዘግላጥ
 ክዎ ፡ ለእግዚእ ፡ ኃረድ ፡ እምክ ፡ እምግዋዎ ፡ በእንተ
 አክ ፡ ወይእዚኒ ፡ ለምንት ፡ ኮነክ ፡ ነግዌ ፡ አራዊት ፡
 እ (Fol. 44b. 2.) ስመገሰ ፡ ግብር ፡ ኢደደሉ ፡ ለሥዩማ
 ነ ፡ ቤተ ፡ እግዚአብሔር ፡ ዘውእቶሙ ፡ ዲዩቆናት ፡
 ወካህናት ፡ በእንበለ ፡ ለአሕባብ ፡ እለ ፡ አፍእ ፡ ለሥ
 ዩማን ፡ ቤተ ፡ እግዚአብሔር ፡ ምዘሮ ፡ ሃዩማኖት ፡

ወገጸ ፡ ሕገብ ፡ እምደእዚሰ ፡ ኢትኩን ፡ ነግዌ ፡ አራ
 ዊት ፡ ወኢመስተፅነ ፡ ፈረስ ፡ አላ ፡ ኮን ፡ ነግዌ ፡
 አራዊት ፡ ወኢመስተፅነ ፡ ፈረስ ፡ አላ ፡ ኮን ፡ ነግ
 ዌ ፡ ነፍሳተ ፡ ሰብእ ፡ ለመንገለ ፡ እግዚአብሔር ፡ መ
 ክፈልተ ፡ ቤቱ ፡ እስ (Fol. 44b. 3.) መ ፡ ናሁ ፡ ደገወክ ፡
 እግዚአብሔር ፡ ሥልጣነ ፡ ዐበዮ ፡ ታንሥእ ፡ ሙታ
 ነ ፡ ወትፈውስ ፡ ዳያነ ፡ ወትስድድ ፡ መናፍቅተ ፡ ርኩ
 ሳነ ፡ እምሀገር ፡ ወእምገዳም ፡ ወትመውኦ ፡ ለሰዩማ
 ን ፡ ወኩሎሙ ፡ ወራዊቱ ፡ ይነፋዱ ፡ እምግርማክ ፡ ወ
 ኢደኩን ፡ ስምክ ፡ ፍሥተ ፡ ጽዮን ፡ አላ ፡ ይኩን ፡ ተ
 ክለ ፡ ሃዩማኖት ፡ ዘበትርንግላቲ ፡ ተክለ ፡ አብ ፡ ወወ
 ልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ብሂል ፡ ወእንዘ ፡ ዘንተ ፡
 ይትናገሮ ፡ ቅዱስ ፡ ማክኤል ፡ አስተርአዮ ፡ እግ (Fol.
 45b. 1.) ዘእነ ፡ ኢዩሱስ ፡ ክርስቶስ ፡ ክርስቶስ ፡ መልዕል
 ተ ፡ አክናፊሁ ፡ ለቅዱስ ፡ ማክኤል ፡ በአምሳለ ፡ ወሬ
 ዛ ፡ ዘመናይ ፡ ርእዮተ ፡ ገጹ ፡ በክመ ፡ ኮነ ፡ በሥጋ ፡ ም
 ስለ ፡ አርዳኤሁ ፡ ወርእዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
 ሃዩማኖት ፡ አንክረ ፡ ፈድፋድ ፡ እስመ ፡ እምቅድመ ፡
 አግሃ ፡ ኢርእዮ ፡ ለመልእክ ፡ ወኢነጻሮ ፡ ለአምላ
 ክ ፡ ገህደ ፡ ወይቤሎ ፡ እግዚእነ ፡ ኢዩሱስ ፡ ክርስቶስ ፡
 ስ ፡ ሰላም ፡ ለክ ፡ ፍቁርዮ ፡ ተክለ ፡ ሃዩማኖት ፡ ወይ

ቤሎ፡ አቡነ፡ (Fol. 45a. 2.) መኑ፡ አንተ፡ እግዚአብሔር፡
 ወይቤሎ፡ እግዚአብሔር፡ አነ፡ ወ-እቲ፡ ኢየሱስ፡ መድ-
 ጎነ፡ ዓለም፡ ዘፈጠርኩክ፡ አነ፡ ወ-እቲ፡ እምነርሱ፡
 እምነ፡ ዘቀደስኩክ፡ ከመ፡ ኤርምያስ፡ ነቢይ፡ ወከ-
 መ፡ ዮሐንስ፡ መጥምቅ፡ ወመክረልተ፡ ዘእኔ፡ ዘ-
 ረሰድኩክ፡ አነ፡ ወ-እቲ፡ ዘወደድኩ፡ መንፈስ፡ ስብ-
 ሐት፡ ውስተ፡ አፋክ፡ ከመ፡ ትቀድሰኒ፡ በጅቅዳሴያ-
 ት፡ እምአመ፡ ተወለድክ፡ በግልስት፡ ዕለት፡ አነ፡
 ወ-እቲ፡ ዘወደድኩ፡ መንፈስ፡ በረከ (Fol. 45a. 3.) ት፡
 ውስተ፡ እደክ፡ ከመ፡ ደምላእ፡ በቤተ፡ አቡክ፡ ወ-
 እምነ፡ ሐረጊ፡ ሥርዓድ፡ ወቅብዕ፡ ወጻው፡ ወክሉ፡
 መፍቅዳተ፡ ቤት፡ አመ፡ መዋዕል፡ ረኅብ፡ አነ፡ ወ-
 እቲ፡ ዘስቀልክም፡ ለብእሲ፡ መልዕልተ፡ ነፋሳት፡
 መቀሞናክም፡ በመበትዮ፡ ሶበ፡ አንሰመ፡ ላዕልክ፡ አ-
 ነ፡ ወ-እቲ፡ ዘእንታዕኩ፡ ለከማየ፡ ጥዑመ፡ እምድ-
 ር፡ ያቡስ፡ ሶበ፡ ጸማዕክ፡ ወሰልእልክኒ፡ አነ፡ ወ-እ-
 ቲ፡ ዘፈወስክም፡ ለድወደን፡ በእደዋክ፡ አነ፡ ወ-
 እቲ፡ ዘእንብ (Fol. 45b. 1.) ር፡ ለክ፡ ኃይላተ፡ ኃበቲኃ፡
 እምንእስክ፡ እስክ፡ ያእቤ፡ ወእንብር፡ ለክ፡ እምደ-
 አቤ፡ እስክ፡ ለዓለመ፡ ዓለም፡ ወዘንተ፡ ብሂሎ፡ ባ-
 ረከ፡ በእደዋሁ፡ ቅዱሳት፡ ወወሀቦ፡ ሰላመ፡ ወዐርገ፡
 ውስተ፡ ሰማያት፡ ወእምዝ፡ ተረክበ፡ አቡነ፡ ቅዱ-
 ስ፡ ተክለ፡ ሃይማኖት፡ ምስለ፡ ሰብኤ፡ ወይቤሎ፡
 መልዕ፡ ኃሐር፡ ውስተ፡ አብያተነ፡ እስመ፡ መስየ፡
 ብሐር፡ ወሶበ፡ ነጻርም፡ እሙንቲ፡ ሰብእ፡ ደንገቡ፡
 ጥቀ፡ እምብርሃነ፡ ገጹ፡ ወኢክህሉ፡ ርእ (Fol. 45b. 2.)
 ዮቆ፡ ገህደ፡ እስመ፡ ተግር፡ ገጹ፡ በሱራሐ፡ መ-
 ለኮት፡ ዘተናገሮ፡ ወ-እቲሰ፡ ዮትፈጣሕ፡ ወደትኃው-
 ዩ፡ በመንፈሱ፡ በእንተ፡ ዘረከበ፡ ጸጋ፡ እምአምላ

ኩ፤ ወእንዘ፡ ዩሐውሩ፡ ዩቤሎ፡ ካዕበ፡ ለሱበእ፡
 ንእቲ፡ ውስተ፡ አብያተነ፡ ወይቤልም፡ እንዘ፡ ዩር-
 እዱ፡ እምእኔ፡ እርኑ፡ ነአቲ፡ እንዘ፡ አልዐ፡ ዘነአ-
 ውነ፡ እምእንስሳ፡ ገዳም፡ ወይቤሎ፡ ቅዱስ፡ አ-
 ቡነ፡ ተክለ፡ ዩይማኖት፡ ንዑክ፡ ንእቲ፡ እምደእቤሰ፡
 አልብነ፡ መክረልት፡ (Fol. 45b. 3.) ውስተ፡ ንዲወ፡
 እንስሳ፡ ገዳም፡ ባሕቲ፡ ተደለውነ፡ ውስተ፡ ንዲወ፡
 እንስሳ፡ ዘእብያት፡ እለ፡ እሙንቲ፡ አባግዕ፡ ግዱፋ-
 ት፡ ከመ፡ ኢዩብልዕም፡ አረዋት፡ መሆኖ፡ ወ-
 ሰሚዶመ፡ እሙንቲ፡ ሰብእ፡ ቃለ፡ ነገሩ፡ መሰሎ-
 መ፡ ዘይቤ፡ ንነሥእ፡ አባግዳ፡ እምግዕደ፡ ወፍር፡
 ዘሀገር፡ ወኢደእመ፡ ከመ፡ ዩቤሎ፡ በእንተ፡
 ነፍሳተ፡ ሰብእ፡ ወኢነገሮመ፡ ከመ፡ አስተርአዮ፡
 እግዚአብሔር፡ ኢየሱስ፡ ክርስቶስ፡ ወሶቤገ፡ አተወ፡
 ውስተ፡ ማ (Fol. 45a. 1.) ኃይረሀሙ፡ ወቅዱስኒ፡ አ-
 ቲ፡ ውስተ፡ ቤቲ፡ እሙንቲሰ፡ ያንክሩ፡ ወደትበ-
 ሀሉ፡ በዘደናቲሆመ፡ ርእክመኑ፡ ብርሃነ፡ ገጹ፡ ለ-
 ዝንቲ፡ ብእሲ፡ እምአመ፡ ተረልጠ፡ እምኔነ፡ ጊዜ፡
 ጅሰዓት፡ ኢርኢናው፡ እስክ፡ ሕሰዓት፡ ሶበሂ፡ መጽ-
 ኢ፡ ጎቤነ፡ ስዕነ፡ ነጽሮቶ፡ እምብገቲ፡ ብርሃነ፡ ዘው-
 ስተ፡ ገጹ፡ እንዳእ፡ እንእምር፡ ዘነነ፡ ላዕልዑ፡ ነገ-
 ረሂ፡ ተናገረነ፡ ዘኢልማድ፡ ሎቲ፡ እንዘ፡ ዩብል፡
 እምደእቤሰ፡ አልብነ፡ መክረል (Fol. 46a. 2.) ት፡ ው-
 ስተ፡ ንዲወ፡ እንስሳ፡ ገዳም፡ ባሕቲ፡ ተደለውነ፡
 ውስተ፡ ንዲወ፡ እንስሳ፡ ዘቤት፡ አቡነሰ፡ ቅዱስ፡
 ተክለ፡ ሃይማ (Fol. 46a. 3.) ኖት፡ ቤት፡ ነላ፡ ለሊ-
 ቲ፡ እንዘ፡ ዮትፈጣሕ፡ ወእንዘ፡ ዮትኃውዩ፡ በመ-
 ንፈሱ፡ ቅዱስ፡ ዘይደረ፡ ላዕልዑ፡

CHAPTER XXX.

(Fol. 46b. 1.) ምዕራፍ፡ ፱። ወጸቢሐ፡ አስተጋብ-
 አ፡ ነሎ፡ ንዋሃ፡ ዘውስተ፡ ቤት፡ ወዘውስተ፡ ገዳ-
 ም፡ ወአኃዘ፡ ዩዝሩ፡ ለነዳደን፡ ወለምስኪናን፡ ለዕ-
 ቤራትሂ፡ ወለእጓለ፡ ማውታ፡ ወዘዮትፈቀድ፡ ለቤ-
 ቲ፡ ክርስቲያን፡ ወሀቦ፡ ለቤተ፡ ክርስቲያን፡ ወከመ-
 ዝ፡ ነበረ፡ እንዘ፡ ዩዘሩ፡ ንዋሃ፡ ሰሙን፡ መዋዕል፡

ወኢያትረረ፡ ምንተኒ፡ እምንዋዩ፡ ዘአጥረዩ፡ አቡ-
 ሁ፡ ወእመ፡ ወዘአጥረዩ፡ ወእቲ፡ በነሎ፡ መዋዕ-
 ል፡ እስክኔ፡ ወርኢ (Fol. 46b. 2.) ዮመ፡ ሰብእ፡
 ሀገር፡ ወነሎ፡ አንማዲው፡ ከመ፡ ዩዘሩ፡ ነሎ፡
 ንዋሃ፡ ተጋብኤ፡ ኃቤው፡ ወይቤልም፡ ለምንት፡
 ታጠናክ፡ ዘንተ፡ ነሎ፡ ንዋሃ፡ በሪጊዜ፡ ወይቤሎ

ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አካ፡ ዘአጠ
ፍኦ፡ አላ፡ ዘአበዝነ፡ ከመ፡ ይኩን፡ ሊታ፡ ትእስ
ርተ፡ ወክፅበ፡ ይቤሎሙ፡ ተአምሩኑ፡ ስምዩ፡ ። ወ
ይቤልዎ፡ እው፡ ነእምር፡ ከመ፡ ነነ፡ ስምክ፡ ፍሥ
ሐ፡ ጽዮን፡ ። ወይቤሎሙ፡ እንሰ፡ ሐዲስ፡ ስመ፡ ተ
ሰመ (Fol. 46b. 3.) ይኩ፡ እመልእክ፡ ሰማይ፡ ። ወይቤሎ

ኒ፡ ኢይኩን፡ ስምክ፡ ፍሥሐ፡ ጽዮን፡ አላ፡ ይኩን፡
ተክለ፡ ሃይማኖት፡ ወሶበ፡ ስምዑ፡ እሙንቱ፡ ሰብ
እ፡ ታለ፡ ሐዋዘ፡ ። ይቤልዎ፡ ጥቀ፡ አዳም፡ ወጥቀ፡
ሠናይ፡ ዝነቱ፡ ስምክ፡ ። ወእምአሚሃ፡ ደውዕዎ፡ በ
ዝ፡ ስም፡ ወነነ፡ ክበረ፡ ፈድፋድ፡ በኅበ፡ ነሉ፡ ዘር
እየ፡ ከይዎ፡ ። ወበውስተ፡ ነሉ፡ ዘሰምዐ፡ ዜናዑ፡ ።

CHAPTER XXXI.

(Fol. 47a.) ምዕራፍ፡ ሳጳ፡ ። ወእነዝ፡ ሀሎ፡ ከመዝ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሐረ፡ ኅበ፡ ጳጳስ፡
አባ፡ ጌርሎስ፡ ወነገር፡ ከመ፡ ወላጡ፡ ሰብአ፡ ሌ
ዋ፡ ሥርዓተ፡ ቤተ፡ ክርስቲያን፡ ወሃይማኖተ፡ ሐዋ
ርያት፡ ወከመሂ፡ ያጠምቁ፡ ሕግናተ፡ እምቅድመ፡
ይግዛሩ፡ ። ወሰሚዎ፡ አባ፡ ጌርሎስ፡ ባረከ፡ ወአእኩ
ቆ፡ ። ወይቤሎ፡ እስመ፡ ቀናዕክ፡ ለእግዚአብሔር፡
ከመ፡ ኤልያስ፡ ነቢየ፡ እስራኤል፡ ናዑ፡ አንተ፡ ትክ
ውን፡ ሐዋርያ፡ ። ሐ (Fol. 47b. 1.) ዋርያ (sic)፡ ትሥዕ
ር፡ ጣዖተ፡ ወትቁድስ፡ ታቦተ፡ ወትሠይም፡ ቀሳውስ
ተ፡ ወዳይቆናተ፡ ወይስደዱ፡ መናፍስት፡ ርኩሳን፡
በቃልክ፡ እምነሉ፡ ። በሐውርተ፡ ። ወትመደጠሙ፡

ለብዮሪን፡ እምአምልኮ፡ ጣዖት፡ ወስተ፡ አምልኮ፡
እግዚአብሔር፡ ። በጸጋ፡ መንፈስ፡ ቅዱስ፡ ዘንዳር፡
ላዕሌስ፡ ። ወወሀቦ፡ ሚሙተ፡ ቅስና፡ ወሚሞ፡ ሊቀ፡
ክህናት፡ ላዕለ፡ ነሉ፡ አይያማተ፡ ስዎ፡ ። ወአዖድ፡
ዐዋዴ፡ ዘይብል፡ ናዑኦ፡ ሚምናዑ፡ ለተክለ፡ ሃ
(Fol. 47b. 2.) ይማኖት፡ ሊቀ፡ ክህናት፡ በላዕለ፡ ነሉ፡
በሐውርተ፡ ስዎ፡ ከመ፡ ይኩን፡ እምታሕቱነ፡ ዘ
እሠረሂ፡ ይኩን፡ እሱረ፡ ። ወዘረተሐ፡ ይኩን፡ ፍ
ቱሐ፡ በሥልጣነ፡ መባ (Fol. 47b. 3.) ሕት፡ ዘወሀቡ
ኒ፡ ሐዋርያት፡ አበውየ፡ አነሂ፡ እባሕክዎ፡ ሉቱ፡ ።
ወዘንተ፡ ብሂሎ፡ ፈነዎ፡ በክብር፡ ወበሰላም፡ ይእ
ቱ፡ ብሔሮ፡ ።

CHAPTER XXXII.

(Fol. 48a. 1.) ምዕራፍ፡ ሳጳ፡ ። ወእነዝ፡ ይሠይም፡
አባ፡ ጌርሎስ፡ በምድረ፡ አምሐራ፡ እስተርአያ፡ ቅ
ዱስ፡ ሚካኤል፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ ። ወይ
ቤላ፡ ዮም፡ ተአትበ፡ ራእይኪ፡ ዘቀዳሚ፡ እስመ፡
ወልደካ፡ ነነ፡ አምደ፡ ብርሃን፡ ። ወእእዋና፡ ብዙ
ኃን፡ ዘርእኪ፡ ይቁቁ፡ እሙንቱ፡ እለሀለምሙ፡ ያ
ትወለዱ፡ ሎቱ፡ እመንፈስ፡ ቅዱስ፡ ወበከመ፡ ርእኢ
ኪ፡ ዘዘዚአቡ፡ ኅብርሙ፡ ከማዑ፡ ወእቱ፡ ዘዘዚአ
ቡ፡ ጽድቆሙ፡ ወበሕ (Fol. 48a. 2.) ቱ፡ አልቦ፡ ዘይ
ትኃግ፡ ል፡ ሸእምኒዎሙ፡ ወእቱሂ፡ ሰልው፡ ዘሚወወ
ኪ፡ ዐቢየ፡ ክርስቲያን፡ ይከውን፡ በእደሁ፡ ወእም
እንባዜ፡ ልቡ፡ ይትፈጠስ፡ በጸሎቱ፡ ወእለ፡ ሞቱ
ሂ፡ ሰብእ፡ እምግርማ፡ ሙብረቅ፡ አመ፡ ሙሠጥኩ
ኪያኪ፡ ይትነሥኡ፡ በእስተብቀዶቱ፡ ። ወይከውን፡

እበ፡ ቅዱሳን፡ ወይትቁደስ፡ ቦቱ፡ እምላክ፡ ቅዱሳ
ን፡ ። ወዘንተ፡ ነሉ፡ ከሠትኩ፡ ለኪ፡ በእንተ፡ ዘእ
ፍቀርክኒ፡ ወገበርኪ፡ ተዝካሮየ፡ ። ወእምዝ፡ (Fol.
48a. 3.) ተሰወረ፡ መልእክ፡ እምኔሃ፡ ምስለዝ፡ ብሂ
ለ፡ ቃል፡ ፤ ወነገረቶ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ብእ
ሲቱ፡ ለጸጋ፡ ዘአብ፡ ምታ፡ ዘከመ፡ እስተርአያ፡ መ
ልእክ፡ ወዘከመ፡ ይብላ፡ ወይቤላ፡ ቅዱስ፡ ጸጋ፡ ዘ
አብ፡ ነሀብ፡ ስብሐተ፡ ለእምላክን፡ ዘወሀበነ፡ ዘንተ፡
ወልደ፡ ። ወእምዝ፡ አተው፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ ኅብሆሙ፡ በሞገስ፡ ወክብር፡ እምነበ፡ ጳጳስ፡
አባ፡ ጌርሎስ፡ ነሚኦ፡ ሚሙተ፡ ክህነት፡ ወከዊና፡
ሊቀ፡ ክህናት፡ ። (Fol. 48b. 1.) ወሶበ፡ ርእደዎ፡ አቡ
ቡ፡ ወእሙ፡ ተፈሥሑ፡ ጥቀ፡ ። ወገብሩ፡ በፀለ፡ ዐ
ቢየ፡ በከመ፡ ልማዶሙ፡ ለነዳደን፡ ወልምስኪናን፡ ፤

ወለኅሎም፡ ስብኢ፡ ሀገር፡ ወትቤሎም፡ ስብኢ፡ ሀገር፡ ወትቤሎም፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ለ ወልዳ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ማእዘ፡ ተሰዩ ምክ፡ ሚመተ፡ ክወንት፡ ወነገራ፡ ዕለቶ፡ ዘተሳይ

መ፡ ባቲ፡ ወትቤሎ፡ ኣነሂ፡ በዩኢቲ፡ ዕለት፡ ዘን ተ፡ እስመ፡ እስተርኣዩኒ፡ ቅዱስ፡ ሚክ (Fol. 48b. 2.) ኤል፡ ወከመዝ፡ ዩብስኒ፡ ወነገራቶ፡ (Fol. 48b. 3.) ነሎ፡ ዘዩብላ፡

CHAPTER XXXIII.

(Fol. 49a. 1.) ምዕራፍ፡ ፴፱፡ ወእምድኅረዝ፡ አስ ተርኣዮ፡ እግዚእነ፡ ኢዮሱስ፡ ክርስቶስ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ክመ፡ ቀዳሚ፡ ወነፍሐ፡ ውስተ፡ ገጹ፡ ሥልሰ፡ እንዘ፡ ዩብል፡ ንሚክ፡ መን ራስ፡ ቅዱስ፡ ዘኣወርክ፡ በምድር፡ ዩኩን፡ እሱረ፡ በሱረ፡ በሰማያት፡ ወዘፈታሕክ፡ በምድር፡ ዩኩን፡ በሰማያት፡ ዘከያክ፡ ስምዐ፡ ከያዩ፡ ስምዐ፡ ወስም ዶ፡ ለዘፈነወኒ፡ ወዘለክ፡ ሊተ፡ ዐበዩ፡ ወአቡዮ፡ ለዘ ፈነወኒ፡ ወዘንተ፡ ሥ (Fol. 49a. 2.) ልጣንዩ፡ ወሁብ ኩ፡ ቅድመ፡ ለሐዋርያትዮ፡ ወእምሐዋርያትዮ፡ ዘ ተወፈዩ፡ ሥልጣነ፡ ጳጳስ፡ ሚመክ፡ ወወዐበክ፡ መባ ሕተ፡ ትእሥር፡ ወትፍታሕ፡ ትትክል፡ ወትምላሕ፡ ወዘንተ፡ ዘገበር፡ ለክ፡ አኮ፡ በመንዮ፡ ቃሉ፡ ለጳ ጳስ፡ አላ፡ ክመ፡ አርኢ፡ ፍቅርዮ፡ በላዕሌክ፡ ወና ሁ፡ ስመዩኩክ፡ ስመ፡ ሐዳሲ፡ በአፋሁ፡ ለሚክኤ ል፡ መልእክዮ፡ ክመ፡ እፈነነ፡ ሙስተ፡ ሕዝብ፡ ሐ ዳሲ፡ ኅበ፡ ሐዋርያትዮ፡ ቅዱሳን፡ አንተኒ፡ ኢ (Fol. 49a. 3.) ተሐዕዕ፡ እምኒሆም፡ በምንትኒ፡ ግብ ር፡ እስመ፡ ረሰዩኩክ፡ ሐዳሲ፡ ሐዋርያ፡ ትጸውዕ፡ ነሎ፡ ስብኢ፡ መንገሌዮ፡ መሚክኤል፡ መልእክዮ፡ ዩኩንክ፡ ረዳኤ፡ በነሎ፡ ግብር፡ ዘሐለዩክ፡ ወኢዩ ትፈለጥ፡ እምኒክ፡ ነሎ፡ ጊዜ፡ ወውኢቱ፡ ዩምራ ሕክ፡ ኅበ፡ ነሎ፡ ፍና፡ ዘተሐውር፡ ባቲ፡ አነሂ፡ እሂሎ፡ ምስሌክ፡ በነሎ፡ መዋዕለ፡ ሕዩመትክ፡ ወ ዘንተ፡ ብሂሎ፡ ወሀቦ፡ ሰላመ፡ ወዐርገ፡ ውስተ፡ ሰ ማያት፡ ንበ፡ መልዕልተ፡ እክፍራዮ፡ (Fol. 49b. 1.) ለቅዱስ፡ ሚክኤል፡ እንዘ፡ ዩኤደሮ፡ አቡነ፡ ቅዱ ስ፡ ተክለ፡ ሃይማኖት፡ እስክ፡ ተሰወረ፡ እምኤዕድን ፒሁ፡ ቅዱስሰ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ስገዶ፡ በ ገጹ፡ ዳቦ፡ ምድር፡ ወባረኮ፡ ለእግዚእብሔር፡ ወ

ዩክ፡ ዩትባረክ፡ ስምክ፡ እግዚእ፡ በሰማያ፡ ወበም ድር፡ ዘወሀብኒ፡ ዘንተ፡ ነሎ፡ ጸጋ፡ በኢድልወት ዮ፡ ለኅጥኦ፡ ወእምዩኢቲ፡ ዕለት፡ ተመልኦ፡ መ ንፈሰ፡ ኃዩል፡ ወተዛርኦ፡ ገጹ፡ በሱራሔ፡ መለኮ ት፡ ዘተናገሮ፡ እምዩእ (Fol. 49b. 2.) ዚሰ፡ ዩረት ዕ፡ ለኒ፡ ክመ፡ ንበሎ፡ አቡነ፡ እስመ፡ ተሳዩመ፡ ላዕሌኒ፡ እምኤል፡ ጳጳስ፡ ቅድመ፡ ወእምኤል፡ እም ላክ፡ ዳግመ፡ ወእምዝ፡ እምድኅረ፡ ኅዳጥ፡ መዋ ዕል፡ አዕረፈት፡ እመ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ አመ፡ ኀወዩለነሐዕ፡ ወእምድኅረ፡ በ፳፻፲፡ መዋዕ ል፡ አመ፡ ኀወዩለነሐዕ፡ ለፍታዩ፡ ለፍታዩ፡ አዕረፈ፡ አቡሁ፡ ጸጋ፡ ዘአብ፡ በረከተ፡ ቪሆመ፡ አርጋብ፡ ወበረከ ተ፡ ወልዩመ፡ ሐብብ፡ በላዕሌኒ፡ ለትርብብ፡ ወላ ዕለ፡ ነፍሱ፡ ለፍታዩ፡ ገብረ፡ እግ (Fol. 49b. 3.) ዚኢ ብሔር፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜ ን፡ ወበክዮ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በ እንተ፡ ዘኮነ፡ እኣጋ፡ ማውታ፡ በሕቱ፡ ፈታዩ፡ እ ግዚእብሔር፡ አጽንዖ፡ ወኢኮነ፡ ክመ፡ ክልኦን፡ ስብኢ፡ እለ፡ ቅብጥን፡ ተስፋሆም፡ መኮነ፡ ክሃሌ፡ በታሎ፡ ወበምግባሩ፡ ወመፍታራ፡ ቤተ፡ ክርስቲያ ን፡ ወጥቅ፡ ዩጸመድ፡ ጸሎተ፡ መዐልተ፡ ወሌሊተ፡ ወዩተግሀ፡ ክመ፡ መላእክት፡ ወዩሰግድ፡ ክመ፡ መ ንኩራነቲር፡ ወዩሆም (Fol. 50a. 1.) ር፡ መዝሙር፡ ዳዋት፡ በበ፯ጊዜ፡ በኢሐቲ፡ ዕለት፡ ወዩኑብብ፡ መ ጸሕፍተ፡ ንቢያት፡ ወሐዋር (Fol. 50a. 2.) ያት፡ ወ እማንቱ፡ አጽንዖ፡ ልቦ፡ ወወዐባቡ፡ ዩፈቅረ፡ ለ ጥብብ፡ ወጸንዖ፡ ጥቀ፡ በፍክራዎን፡ ወዓ (Fol. 50a. 3.) ቁብ፡ ግብር፡ ክወንቱ፡ በጥንቁቅ፡ ወነበረ፡ ክመዝ፡ እስክ፡ ጳዓመት፡ በቤተ፡ አቡሁ፡ ወእመ፡

CHAPTER XXXIV.

(Fol. 50b. 1.) ምዕራፍ፡ ሳፀ። = ወእምዝ፡ ተንሥእ፡

አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወኡነ፡ ይትሉ፡ ፍኖተ፡ ሐዋርያት፡ ንጹሐን፡ እንተ፡ ይላተ፡ መልእክተ፡ መንፈስ፡ ቅዱስ፡ ወዐረገ፡ መስቀል፡ ለተቀንዖ፡ ወተሰቅሎ፡ ነሎ፡ አሚረ፡ በእንተ፡ ስመ፡ እግዚአብሔር፡ ኢየሱስ፡ ክርስቶስ፡ ወኢየተክህ፡ ፍቅረ፡ ዘመድ፡ ወፍቅረ፡ ዓርክ፡ ወፍቅረ፡ ንዋይ፡ ወወዕለ፡ ፍጡን፡ ለሰበክ፡ ወንጌል፡ ወነደገ፡ ቤቶ፡ ርኅወ፡ ወኢአጸወ፡ ፍኖቶ፡ እንዘ፡ ይብ (Fol. 50b. 2.) ል፡ ኦእግዚአብሔር፡ ኢየሱስ፡ ክርስቶስ፡ ናሁ፡ ኃይሉ፡ ለክ፡ ቤትየ፡ ርኅወ፡ ከመ፡ አንተ፡ ታርኑ፡ ሊተ፡ አብያተ፡ መንግሥትክ፡ ዘበሰማያት፡ ኦእግዚአብሔር፡ እምይእዘሰ፡ አልብየ፡ ረዳራ፡ ለምንዳብ፡ ዘእንበሌክ፡ ወአልብየ፡ መጽንዒ፡ ለድኑም፡ ዘእንበሌክ፡ አልብየ፡ ሠዋቂ፡ ለትንቲን፡ ዘእንበሌክ፡ ወአልብየ፡ መንሥእ፡ ለሙዳቅ፡ ዘእንበሌክ፡ ወአልብየ፡ ናዛዘ፡ ለንዘን፡ ዘእንበሌክ፡ ወአልብየ፡ ፀወን፡ ለም (Fol.

50b. 3.) ስኪን፡ ዘእንበሌክ፡ ዘንተ፡ ወዘይመስሎ፡ እንዘ፡ ይብል፡ ወዕለ፡ ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ገባራዊ፡ ኃይል፡ ወከመ፡ ሐራዊ፡ መስተቃትል፡ እንዘ፡ አልቦ፡ ገይቀድሞ፡ ወኢዘይተልዎ፡ ወይብል፡ በልቡ፡ ምንተ፡ ይበቀድ፡ ለሰበክ፡ ለእመ፡ ነሎ፡ ዓለመ፡ ርብሐ፡ ወነፍሶ፡ ሐገሉ፡ ወምንተ፡ እምወሀብ፡ ሰብእ፡ ቤዛገ፡ ለነፍሱ፡ ወያዜክር፡ ቃለ፡ እግዚአብሔር፡ ዘይቤ፡ ዘያረቅራ፡ ለነፍሱ፡ ለይግድ፡ ዘሰ፡ ገይፋ፡ ለ (Fol. 51a.) ነፍሱ፡ ዘእንተክየ፡ ይረክባ፡ ወሐረ፡ ፍኖቶ፡ እንዘ፡ ይብል፡ ኃሳሥኩ፡ ገጸክ፡ ገጸ፡ ዘእክ፡ አኃሥሥ፡ እግዚአብሔር፡ ወኢትግጥ፡ ገጸክ፡ እምኔየ፡ ተለውኩ፡ ስምፀክ፡ እግዚአብሔር፡ ወኢትተኃፍረኒ፡ ረዳራ፡ ነኘኒ፡ ወኢትግድረኒ፡ ወኢትተሐየኒ፡ አምላኪየ፡ ወመድኃኔየ፡ ምርኩኒ፡ እግዚአብሔር፡ ፍኖተክ፡ ወነበ፡ በጽሐ፡ ሀገር፡ ይሰብክ፡ ወይብል፡ ቀርበት፡ መንግሥተ፡ ሰማያት፡ ነስሐ፡ ወእመኑ፡ በወንጌል፡ ወልደ፡ እግዚአብሔር።

CHAPTER XXXV.

(Fol. 51b. 1.) ምዕራፍ፡ ሳፀ። = ወዘሙእቲ፡ መዋዕል፡

በዘመነ፡ ስብከቲ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምድንረ፡ ብዙን፡ ዓመታት፡ እምዘ፡ ተሐይዶት፡ መንግሥቶሙ፡ ለእስራኤል፡ እምእደሁ፡ ለድልነዓድ፡ መጠን፡ ርፈውሽዓመታት፡ እመ፡ ጁ ለሐምሌ፡ አግብሎ፡ እግዚአብሔር፡ መንግሥተ፡ እምነገድ፡ ሃጸጸ፡ ለይኩኖ፡ አምላክ፡ እስራኤላዊ፡ በጸሎቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ርእዮክ፡ ኃይሎ፡ ለእግዚአ (Fol. 51b. 2.) ብሔር፡ ዘይገብር፡ በጸሎተ፡ ቅዱሳኒሁ፡ በዝየ፡ ንኃልቀሩ፡ ተረፈ፡ ልደቶሙ፡ ለእለ፡ ተሐይዶት፡ መንግሥቶሙ፡ ወዘ፡ ወአቲ፡ ድልነዓድ፡ ወለዶ፡ ለማንበረ፡ ውድም፡ ወማንበረ፡ ውድም፡ ወለዶ፡ ለአግብሎ፡ ጽዮን፡ ወአግብሎ፡ ጽዮን፡ ወለዶ፡ ለጽንፈ፡ አርእድ፡ ወጽንፈ፡ እርዕድ፡ ወለዶ፡ ለነጋሽ፡ ዘሬ፡ ወነጋሽ፡ ዘሬ፡ ወለዶ፡ ለአስፋሕ፡ ወአስፋሕ፡ ወለዶ፡ ለያዕቆብ።

ወያዕቆብ፡ ወለዶ፡ ለባሕረ፡ አስግድ፡ ትውልድ፡ ፻፲፱፡ ወባሕረ፡ (Fol. 51b. 3.) አሰግድ፡ ወለዶ፡ ለእድም፡ አሰገድ፡ ወእድም፡ አሰገድ፡ ወለዶ፡ ለይኩኖ፡ አምላክ፡ ዘሚጠ፡ መንግሥተ፡ እምነ፡ ዛጌ፡ ትውልድ፡ ፻፲፱፡ እምአዳም፡ ወእምዕብነ፡ ሐኪም፡ ትውልድ፡ ፻፲፱፡ ወዘንበሩ፡ በስደት፡ እሉ፡ ትውልድ፡ ፲፯፡ የዓይሉ፡ ውስተ፡ እድብር፡ ወገዳም፡ ወይትፋለሱ፡ እምሀገር፡ ለሀገር፡ ወይትፋለኩ፡ ውስተ፡ በዓታት፡ ወግበበ፡ ምድር፡ እስከ፡ መንግሥቱ፡ ለይኩኖ፡ አምላክ፡ ወሰበ፡ ነግሠ፡ ነ (Fol. 52a. 1.) ነ፡ ሰላም፡ ወዘንን፡ ላዕለ፡ ነሎ፡ ቤሐውርት፡ ወከመዝ፡ ገብረ፡ ሎሙ፡ እሱን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በኃይል፡ አምላኩ፡ ኅጡአ፡ ተስዕኖ፡ ኦሕዝበ፡ እስራኤል፡ ምንተኑ፡ ፅዕቲ፡ ተግሥዶም፡ ወዓዳኑ፡ ፍዳ፡ ትፈይዶም፡ ለዘመጠንዝ፡ አቡካሙ፡ ዘአግብኦ፡ ለክሙ፡ ዘንተ፡ ፀቢየ፡ ርስተ፡ ዘውእቲ፡ መንግ

ሥት ። ወባሕቱ ፣ አጽንዖ ፣ ከዳኖ ፣ ወዕቀቡ ፣ መሐ
ላሁ ፣ ዘተክሮድ ፣ ወተመሐለ ፣ ምስለ ፣ አቡነሙ ፣ ዩ
ኩኖ ፣ አምላ (Fol. 52a. 2.) ከ ። ከመሂ ፣ ይሆሙ ፣ አጽ
ንዑ ፣ ከዳኖ ፣ ወመሐላ ፣ በደብረ ፣ ሊባኖስ ፣ ድኅረ ፣
ንትናገሮ ።

ንግባእኬ ፣ ኅብ ፣ ነገርን ፣ ለገንቱስ ፣ አቡነ ፣ ቅዱ
ስ ፣ ተክለ ፣ ሃይማኖት ፣ ተበዕን ፣ ገነክሩ ፣ ወተሰምዕ ፣
ዜናሁ ፣ ውስተ ፣ ነሎ ፣ አድያማት ፣ ወውስተ ፣ አሠ
ገር ፣ ብድራት ፣ ወይመጽኤ ፣ ኅብው ፣ ሰብአ ፣ አምነ

ለሂ ፣ ወደትባረከ ፣ አምኔሁ ፣ አለሂ ፣ ቦሙ ፣ ደውያ
ን ፣ ዘዘዛክሁ ፣ ዩዌሆሙ ፣ ያመጽኤ ፣ ወይገደፋ ፣ ታ
ሕተ ፣ አገረሁ ፣ ውእቱሂ ፣ ዩ (Fol. 52a. 3.) ፈውሶሙ ፣
ፍጡን ፣ በኃይለ ፣ አምላኩ ፣ ዘሀሎ ፣ ላዕሌሁ ፣ ወርኢ
ዮሙ ፣ ሰብአ ፣ ዘደገብር ፣ ዘንተ ፣ ተአምራተ ፣ ወመ
ንክራተ ፣ በስሙ ፣ ለእግቢእነ ፣ ኢየሱስ ፣ ክርስቶስ ፣
ተለውዎ ፣ በነሎ ፣ ልቦሙ ፣ ወኃይገ ፣ ነሎ ፣ ምክን
ያተ ፣ ስሕተት ፣ እንተ ፣ ተመርሕ ፣ ውስተ ፣ አምልኮ ፣
ባዕድ ፣ ወኮኑ ፣ ፍጹማን ፣ በሃይማኖት ፣ ርትዕት ።

CHAPTER XXXVI.

(Fol. 52b.) ምዕራፍ ፣ ፱፯ ፣ ወአምዘ ፣ ሶበ ፣ ረትዕ ፣
ልቦሙ ፣ በአሚን ፣ ሥላሴ ፣ ዩቤልዎ ፣ ለአቡነ ፣ ቅዱ
ስ ፣ ተክለ ፣ ሃይማኖት ፣ ሀለው ፣ ሰብአ ፣ አለ ፣ ያመል
ኩ ፣ ጣዖተ ፣ በሀገር ፣ እንተ ፣ ትሰመዶ ፣ ከተታቦ ፣ እ
ለ ፣ ያሰገዳ ፣ ለአዕዋም ፣ ወዎ ፣ አለ ፣ ያሰገዳ ፣ ለአዕ
ባን ፣ ቦ ፣ አለ ፣ ያሰገሎ ፣ በባሕር ፣ ወዎ ፣ አለ ፣ ያትሚ
ረዩ ፣ በእሳት ፣ ቦ ፣ አለ ፣ ያጠደፍ ፣ በንታዎ ፣ አእዋ
ፍ ፣ ወአራዊት ፣ ወዎ ፣ አለ ፣ ያከተታስሙ ፣ በብዙኅ ፣
ሥራዶት ፣ ቦ ፣ አምኔሁሙ ፣ ሰብአ ፣ ፍል ፣ (Fol. 53a. 1.)
ወዎ ፣ አምኔሁሙ ፣ መአንሳባን ፣ ቦ ፣ አምኔሁሙ ፣ ገ
ባርያን ፣ ነሎበት ፣ ወዎ ፣ አምኔሁሙ ፣ ሰብአ ፣ ሰገል ፣
ውብሎን ፣ እከዩ ፣ ያትገበር ፣ በሀገሮሙ ፣ ዘዕቦብ ፣ ለ
ሰሚዖቱ ፣ ወሰሚዖ ፣ አቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃይማኖ
ት ፣ ሆኩዩ ፣ ቅንዓት ፣ ሰግዶዊት ፣ ወስዕነ ፣ ተዓግሦ ፣
ወተንሥኦ ፣ ፍጡን ፣ ወዐደው ፣ ፈለገ ፣ ነዩ ፣ ወበጽ
ሐ ፣ ምድረ ፣ ከተታ ፣ ወበከመ ፣ ነገርዎ ፣ ረከሶሙ ፣ ለ
ሰብአ ፣ ያኦቲ ፣ ሀገር ፣ ከዋኖሙ ፣ ከመ ፣ እንስሳ ፣ ወ
ኢየአምርዎ ፣ ለ (Fol. 53a. 2.) እግቢአብሐር ፣ ወነጻ
ሮሙ ፣ አቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃይማኖት ፣ እንዘ ፣ ዩ

ገብሩ ፣ ምግባረ ፣ ምኑን ፣ ወአንዘ ፣ ያገሥጸሙ ፣ ወዩ
ምሀሮሙ ፣ በእንተ ፣ እግቢእነ ፣ ኢየሱስ ፣ ክርስቶስ ፣
ወሰሚዖሙ ፣ ሰብአ ፣ ሀገር ፣ ከመ ፣ እግቢእነ ፣ ኢየሱ
ስ ፣ ክርስቶስ ፣ ተምዕው ፣ ላዕሌ ፣ አቡነ ፣ ቅዱስ ፣ ተክ
ለ ፣ ሃይማኖት ፣ በቢዩ ፣ መሀተ ፣ ወፈቀዱ ፣ ዩሐጥዎ ፣
ከመ ፣ አንበሳ ፣ ውእቱሰ ፣ አንን ፣ መንፈሶ ፣ ላዕሌሆ
ሙ ፣ ወአከተሃንዓ ፣ ርእሶ ፣ በትዕግሥ (Fol. 53a. 3.)
ት ፣ ወኒሙሙ ፣ በነገረ ፣ ዩሙሐት ፣ እስመ ፣ አእመ
ረ ፣ ከመ ፣ ዩገብሩ ፣ በኢያአምሮኖሙ ፣ ወዩቤሎሙ ፣
ምንተኑ ፣ ታመልኩ ፣ ወዩቤልዎ ፣ ሀሎ ፣ በቢዩ ፣ ኦ
ም ፣ ዘናመልኩ ፣ ንሕነ ፣ ወንሰግድ ፣ ሎቱ ፣ ወዩቤሎ
ሙ ፣ አቡነ ፣ ቅዱስ ፣ ምንተኑ ፣ ያወሥክክሙ ፣ ሶበ ፣
ትሰገዳ ፣ ሎቱ ፣ ወዩቤልዎ ፣ ታላ ፣ ያትናገረን ፣ አ
መልዕልቲው ፣ እንዘ ፣ ዩብል ፣ አምላክነሙ ፣ አነ ፣ ወ
አነ ፣ ፈጠርኩክሙ ፣ ወበበደነ ፣ ገንቱ ፣ ንሕነሂ ፣ ን
ሰግድ ፣ (Fol. 53b. 1.) ወንዘብሕ ፣ ሎቱ ፣ አምኔሁሳን ፣
ዘፈቀዩ ፣ ወዩቤሎሙ ፣ አቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃይ
(Fol. 53b. 2.) ማኖት ፣ ለተሂ ፣ ሰዓኒ ፣ ምስሌክሙ ፣ ከመ ፣
አሰግድ ፣ ሎቱ ፣ ወዩቤልዎ ፣ ኦሆ ፣ ጌስመ ፣ ንወስደክ ።

CHAPTER XXXVII.

(Fol. 53b. 3.) ምዕራፍ ፣ ፱፻ ፣ ወበሳኒትቡ ፣ ወሰድ
ዎ ፣ ምስሌሆሙ ፣ ለአቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃይማኖ
ት ፣ እንዘ ፣ ዩመስሎሙ ፣ ዘደሰግድ ፣ ለአምላክሙ ፣
ወሶበ ፣ ቀርቦ ፣ ውስተ ፣ ያኦቲ ፣ ኦም ፣ ከልሀ ፣ ሰዩጣ

ን ፣ ዘላዕሌሃ ፣ እንዘ ፣ ዩብል ፣ አሰብአ ፣ ዛቲ ፣ ሀገር ፣
ምንተኑ ፣ አምኔሁሳክሙ ፣ ኅብዩ ፣ ዘነከር ፣ አምሐግሮ ፣
ዘውኦቱ ፣ ተክለ ፣ ሃይማኖት ፣ ዘዩሐውር ፣ ማዕከሌክ
ሙ ፣ ወዩቤልዎ ፣ ሰብአ ፣ ሀገር ፣ ለአቡነ ፣ ቅዱስ ፣

ተክለ ፡ ሃይማኖት ፡ ከያ (Fol. 54a. 1.) ከአ ፡ ይብል ፡
 ኢታምጽኤ ፡ ኅቤዩ ፡ እስመ ፡ ጸልዓክ ፡ አምላክነ ፡ እ
 ምርኑቅ ፡ ወከመዝ ፡ የአምር ፡ ዘልፈ ፡ ዘቦቱ ፡ ኃጢ
 አት ፡ ወይጸልእ ፡ ይምጸእ ፡ ኅቤሁ ፡ አንተሂ ፡ ኃይ
 ግ ፡ ምዕረ ፡ ይእኪ ፡ እስከ ፡ ናስተበቅዮ ፡ ንሕነ ፡ ወ
 እምድግረ ፡ አስተብቃዕና ፡ ትመጸእ ፡ ወይቤሎሙ ፡
 አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አከ ፡ ከያዩ ፡ ዘይ
 ጸልእ ፡ እላ ፡ እምተፈሥሐ ፡ ሶቤ ፡ መጸእኩ ፡ እምር
 ኅቅ ፡ እሰግድ ፡ ሎቱ ፡ ከመ ፡ ይሰባሕ (Fol. 54a. 2.)
 መንግሥቱ ፡ በላዕሊዩ ፡ እስመ ፡ መጸእኩ ፡ አነ ፡ እም
 ርኑቅ ፡ ብሔር ፡ በሕቱ ፡ ኃሙ ፡ እምነክሙ ፡ ዘይጸል
 አ ፡ ወእምዝ ፡ ሔሩ ፡ መንገል ፡ ኦም ፡ ወካዕዕ ፡ ከል
 ሀ ፡ ሰይጣን ፡ ወይቤ ፡ ኢይቤሊክሙኑ ፡ ኢታምጽ
 ኤ ፡ ዘንተ ፡ ብእዕ ፡ ዘነኪር ፡ እምሕግ ፡ ወውእቱ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ ዘሀሎ ፡ ማእከሊክሙ ፡ ወይቤልም
 ሰብአ ፡ ሀገር ፡ ለእቡነ ፡ ቅዱስ ፡ አንተኑ ፡ ውእቱ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ ወእልቦ ፡ ውስተ ፡ ሀገር ፡ ዘይሰመ
 ዩ ፡ በገነቱ ፡ ስ (Fol. 54a. 3.) ም ፡ ስምከኒ ፡ እንግዳ
 ውእቱ ፡ ወኢሰማዕነ ፡ ከመዝ ፡ ስመ ፡ እምአመ ፡ ከነ ፡
 ኃይግ ፡ ወኢትምጸእ ፡ ከመ ፡ ኢይቱመዓነ ፡ አምላ
 ክነ ፡ ወዘንተ ፡ ብሂሎሙ ፡ ኃይግም ፡ ለአቡነ ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ፍኖት ፡ መጠነ ፡ ቺ
 ምዕራፍ ፡ ወሔሩ ፡ ከመ ፡ ይስግዳ ፡ ለአምላክሙ ፡ አ
 ም ፡ ወርኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 ምግባርሙ ፡ ምኅነ ፡ ቆመ ፡ ቅድመ ፡ እግዚአብሔር ፡
 እምላክ ፡ መይሙ ፡ ገጸ ፡ መንገል ፡ ምሥራቅ ፡ ወጸለ
 ዩ ፡ እንዘ ፡ ይብል ፡ (Fol. 54b. 1.) ርኢ ፡ እግዚአ
 ት ፡ ምክህቶ ፡ ለሰይጣን ፡ ዘይቱሚዮን ፡ ላዕል ፡ ፍጥረት
 ከ ፡ ለምንት ፡ አባሕኑ ፡ ለመስተታርን ፡ ከመ ፡ ይሕሰ
 ም ፡ ግብረ ፡ እይግክ ፡ ወይእኪኒ ፡ አስተባቅዳክ ፡ እ
 ግዚአ ፡ ታኅሰር ፡ ለዝንቱ ፡ ሰብዮ ፡ በእደ ፡ ዘኣዩ ፡ ለ
 ጉብርክ ፡ ወፈንም ፡ ለሚክኤል ፡ መልአክ ፡ ምክርክ ፡
 ከመ ፡ ይርድአኒ ፡ በከመ ፡ ትብሊኒ ፡ ለሰይጣንሂ ፡ ከ
 መ ፡ ኢታብሔ ፡ ይሔር ፡ እምዛቱ ፡ ኦም ፡ እስከ ፡ ያስ
 ተርኢ ፡ ኃፍረቱ ፡ በቅድመ ፡ ክሎ ፡ ሕ (Fol. 54b. 2.)
 ዝብ ፡ ዘንበረ ፡ እንዘ ፡ ያስሕቆሙ ፡ ይእቲኒ ፤ ኦም ፡
 ትምጸእ ፡ ኅቤዩ ፡ ተመሊሖ ፡ እምሥረዊሃ ፡ በከመ ፡
 ቃል ፡ ዘተቤ ፡ ለአመ ፡ ብክሙ ፡ ሃይማኖት ፡ መጠነ ፡

ኅጠተ ፡ ሰናጽ ፡ ወትብልዋ ፡ ለዛቲ ፡ ሰግላ ፡ ተመል
 ሂ ፡ እምስርውከ ፡ ወተተክለ ፡ ውስተ ፡ ባሕር ፡ ይከ
 ውን ፡ በከመ ፡ ነብብሙ ፡ እእግዚእዩ ፡ ኢዩሱስ ፡
 ክርስቶስ ፡ ሃይማኖትዩኒ ፡ አንተ ፡ ወምግባርዩኒ ፡ አ
 ንተ ፡ ያስተርኢ ፡ ኃይል ፡ ሃይማኖትዩ ፡ ዮም ፡ በኃይ
 ልክ ፡ ወ (Fol. 54b. 3.) ይትገህድ ፡ ጽንዓ ፡ ምግባርዩ ፡
 ዘግብርክ ፡ ዮም ፡ በቅድመ ፡ ክሎሙ ፡ ጉቡአን ፡ ወ
 ፈጸም ፡ ጸሎቶ ፡ ተመይሙ ፡ መንገል ፡ ኦም ፡ ወይቤ ፡
 ለከ ፡ እብላኪ ፡ አንቲ ፡ ኦም ፡ ዘይትፍብብ ፡ ላዕሊኪ ፡
 መንገድ ፡ ሰይጣን ፡ ወይስሕት ፡ ሕዝበ ፡ በስመ ፡ ለ
 እግዚአብሔር ፡ ኢዩሱስ ፡ ክርስቶስ ፡ ዘአነ ፡ እሰግድ ፡ ሎቱ ፡
 ተመልሐ ፡ እምሥርውከ ፡ ወንዲ ፡ ኅቤዩ ፡ ከመ ፡ ይ
 ርኢዮ ፡ ሰብእ ፡ ኃይል ፡ እምላኪዩ ፡ ወእንዘ ፡ ይፈቅ
 ዱ ፡ ሰብእ ፡ ይሰግዱ ፡ ታሕቲሃ ፡ ተመልሐ (Fol. 55a. 1.)
 ት ፡ ይእቲ ፡ ኦም ፡ ዘእምሥረዊሃ ፡ ወሔረት ፡ መንገ
 ሌሁ ፡ ለቅዱስ ፡ እቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በከመ ፡
 እዘዘ ፡ ውእቱ ፡ ወከነ ፡ ይምዳ ፡ ግሩመ ፡ ከመ ፡ ይግር
 ሀ ፡ ነገድኃይ ፡ ዘአሚ ፡ ክረምት ፡ ወይንገቡ ፡ እመ
 ንቱ ፡ ሰብእ ፡ እምግርማሃ ፡ ወገላ ፡ እምነሃ ፡ ለፌ ፡
 ወለፌ ፡ ወቦ ፡ እምነህሙ ፡ እለ ፡ ሞቱ ፡ በውጽፊት ፡
 ሥረዊሃ ፡ ወከነ ፡ ኅሩልቆሙ ፡ ለእለ ፡ ሞቱ ፡ ቺዕክዕ
 ይው ፡ ይእቲሰ ፡ ኦም ፡ ሔረት ፡ እንዘ ፡ ትረውዕ ፡ ኅ
 በ ፡ ሀሎ ፡ አቡነ ፡ ቅዱ (Fol. 55a. 2.) ስ ፡ ተክለ ፡ ሃይማ
 ኖት ፡ ወከነ ፡ ሰይጣን ፡ ይከፈህ ፡ በዲቤሃ ፡ እንዘ ፡ ይ
 ብል ፡ አይቱ ፡ እገድይይ ፡ እምነክ ፡ አብእሰ ፡ እኩይ ፡
 ኢአክለከኑ ፡ ዘኅይጉ ፡ ለከ ፡ ምድረ ፡ ጽላልሽ ፡ ክላ
 ንቃሃ ፡ ወይእኪኒ ፡ መጸእክ ፡ ዝዩ ፡ ከመ ፡ ትሂይዲ ፡
 እሊእዩ ፡ ሚመጠን ፡ ዘከነ ፡ ግርማ ፡ ወፍርሃት ፡ ውስ
 ተ ፡ ይእቲ ፡ ሀገር ፡ ትምኒ ፡ ታንገድጉድ ፡ እንዘ ፡ ተ
 ሐርዕ ፡ ወትዌጽፍ ፡ አዕባነ ፡ ውስተ ፡ ገጸ ፡ ምድር ፡
 ወትቀትል ፡ ሰብእ ፡ እለ ፡ ቀርቡ ፡ ኅቤሃ ፡ ሰይጣንሂ ፡
 ዩአወዩ ፡ ዘላ (Fol. 55a. 3.) ዕሊሃ ፡ እንዘ ፡ ይግእር ፡ ወ
 ፈቀደ ፡ ያምሥጥ ፡ እምእቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
 ኖት ፡ ወበጊዚሃ ፡ ወረደ ፡ ቅዱስ ፡ ሚክኤል ፡ ሊቀ ፡
 መላእክት ፡ እምሰማይ ፡ እንዘ ፡ ያንበሉብል ፡ ከመ ፡
 መብረቅ ፡ ወአኅዘ ፡ ለሰይጣን ፡ ወሐነቆ ፡ ወፈቀደ ፡
 ይንጽሖ ፡ ዲቤ ፡ ምድር ፡ ወከልሃ ፡ ሰይጣን ፡ ወይቤ ፡
 አምሕለክ ፡ ኦሚክኤል ፡ ዘሰቀሎ ፡ ለሰማይ ፡ ወበዘ

አስፍራፊ፡ ለምድር፡ ከመ፡ ኢትዮጵያን፡ ዘእንበለ፡
 ይብጸሕ፡ ጊዜሃ፡ ጎድገኒ፡ አሉር፡ አምኔክ፡ ወእን
 ዘ፡ ከመዘ፡ ይብል፡ ሰይጣን፡ በጽሕት፡ ይእቲ፡ ኦ
 ም፡ ኃ (Fol. 55b. 1) ዘ፡ ሀሎ፡ ቅዱስ፡ እግዚአብሔር፡
 አቡን፡ ተክለ፡ ሃይማኖት፡ ወሐረ፡ አቡን፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ እንዘ፡ ይቀድማ፡ ለፅፅ ። ወይቤ
 ላ፡ ንዓኒ፡ ትልውኒ፡ ወተለወቶ፡ ይእቲኒ፡ ቅዱስ፡ ማ
 ካኤልስ፡ ኮን፡ ይግቅሎ፡ ለሰይጣን፡ ብዙኃ፡ ሰይጣን
 ኒ፡ ይብል፡ ጎድገኒ፡ አሉር፡ እምደእዚሰ፡ አይባጽ
 ሕ፡ ኃበ፡ ሀሎ፡ ገንቶ፡ ብእሰ፡ እኩይ፡ ወይቤሎ፡
 አዳጎድግክ፡ ዘእንበለ፡ ይቁም፡ ተክለ፡ ሃይማኖት፡
 ወጸርሐ፡ ሰይጣን፡ ኃበ፡ አቡን፡ ቅዱስ (Fol. 55b. 2) ስ፡
 ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ቁመኒ፡ አሐተ፡ ጊዜ፡
 ከመ፡ አትናገርክ፡ ወአከሞሰሰ፡ አቡን፡ ቅዱስ፡ ተክ
 ላ፡ ሃይማኖት፡ ወበወ፡ ወሐረ፡ ወአውደወ፡ ሰይጣ
 ን፡ እንዘ፡ ይብል፡ ተመንድብኩ፡ ፈደፋይ፡ አምሕ
 ለክ፡ በእምላክክ፡ ዘታመልክ፡ ከመ፡ ትቁመኒ፡ ወ
 ቆመ፡ ሎቱ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወ
 ይብላ፡ ለደእቲ፡ አም፡ ዘትተልም፡ ቁሚኅበ፡ ሀሎ
 ከ፡ ወቆመት፡ ርቱዓ፡ ወይቤሎ፡ ለሰይጣን፡ ለምን
 ት፡ ታስሕት፡ ሰብእ፡ በ (Fol. 55b. 3) ብሂለ፡ አነ፡ ፈ
 ጠርኩክመ፡ ወይቤሎ፡ ሰይጣን፡ ኢተአምርኩ፡ ከ
 መ፡ ሐሳዊ፡ አነ፡ ወአቡሀ፡ ለሐሰት፡ ወለኮሎ፡ ዘዩ
 አምን፡ ብዩ፡ እትናገሮ፡ በሐሰት፡ በከመ፡ ልማድ
 ዩ፡ ወይእከዜኒ፡ ጎድገኒ፡ አሉር፡ እምሕል፡ ለክ፡ ከ
 መ፡ ኢይገብእ፡ ለጎለም፡ ውስተ፡ ዛቲ፡ ሀገር፡ ወ
 አይባጽሕ፡ ፍጹመ፡ ለጎለም፡ ኃበ፡ ሀሎክ፡ አንተ፡
 ወይቤሎ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በከመ፡
 አስሐትክመ፡ አንተ፡ ቀዳሚ፡ ዮምኒ፡ ከመ፡ ይርእ
 ዩ፡ ኃግረክ፡ በሎሙ፡ ለሰብ (Fol. 56a. 1) እ፡ ዛቲ፡
 ሀገር፡ እስመ፡ ቀዳሚኒ፡ አነ፡ አስሐትኩክመ፡ በሐ
 ሰት፡ እምደብሰ፡ ስግዳ፡ ለኢደሱስ፡ ክርስቶስ፡ ም
 ስለ፡ አቡሁ፡ ወመንፈሱ፡ ቅዱስ፡ ወይቤ፡ ሰይጣን፡
 አይትከሀለኒ፡ አጸውዕ፡ እልክተ፡ አስማተ፡ ወይቤ
 ሎ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እመሰ፡ አ
 ዩትከሀለክ፡ ትጸውዕ፡ አስማተ፡ ሥላሴ፡ በልክ፡ ለ

አምላክ፡ ሰማይ፡ ወምድር፡ ዘፈጠረ፡ ከያዩ፡ ወከያ
 ክመ፡ ስግዳ፡ ወተቀንዩ ። ወአውሥኦ፡ ሰይጣን፡ ወ
 (Fol. 56a. 2) ይቤ፡ አሰብእ፡ ዛቲ፡ ሀገር፡ ቀዳሚ፡ ና
 በርኩ፡ እንዘ፡ አስሕተክመ፡ በሐሰት፡ ሰብ፡ ተለው
 ክመኒ፡ አንትመ፡ እምደእዚሰ፡ ጎድገኒ፡ ለክመ፡
 ሀገረክመ፡ በደወ፡ ይትመዘበር፡ ለዘፈጠረ፡ ሰማዩ፡
 ወምድር፡ ከያዩኒ፡ ወከያክመ፡ ስግዳ፡ ወተቀንዩ ።
 ከያዩሰ፡ ዘይተሎ፡ ይወርድ፡ ውስተ፡ ገህነም፡ ኃቡ
 ረ፡ ምስሌዩ ። ወዘንተ፡ ብሂሎ፡ አስቆቀው፡ ሰይጣን፡
 እንዘ፡ ይብል፡ አይቲ፡ እጉይይ፡ እምዘንቲ፡ ብእ
 ሰ፡ እስመ፡ ተንሥኦ፡ ላ (Fol. 56a. 3) ፅላዩ፡ መስተ
 ቅተል፡ ዘእይክል፡ መዋኦቶ፡ ነበርኩ፡ እንዘ፡ ይብ
 ል፡ አዕረፍኩ፡ አምን፡ ሸወዪሰብኦ፡ እኩያን፡ እል፡
 ተንሥኦ፡ እምገለላ፡ ወእም፡ ፪ወዪተላወኒያክመ፡
 እመንቲኒ፡ ሰይዳኒ፡ እምአህጉረ፡ መንግሥተዮ፡ ዮ
 ምያ፡ ወግብጽ፡ ወኢዩፋሌጦ፡ በውእቲ፡ መዋዕ
 ል፡ እምአመ፡ ጎዮዩኩ፡ እምነሆመ፡ ነበርኩ፡ እስ
 ከ፡ ዛቲ፡ ዕለት፡ በውስተ፡ ምድረ፡ ዕዮ፡ ምስለ፡ እ
 ሊአዩ፡ አጽኒዕዩ፡ መንበረ፡ መንበረ፡ መንግሥት
 (Fol. 56b. 1) ዮ፡ ዳቤሃ ። ናሁ፡ ተንሥኦ፡ ላዕሌዩ፡ ከ
 መ፡ ፪እምእሎ፡ እኩያን፡ ወይ፡ ሊተ፡ አሌ፡ ሊተ፡
 ኃበ፡ አይ፡ መክን፡ እረኩብ፡ ዕረፍተ፡ በገዳምን፡
 ወሚመ፡ በሀገርኩ፡ እስመ፡ ተመንድብኩ፡ እምቅ
 ለኒ፡ ወኃጣእኩ፡ ምዕራፊ ። አሐውር፡ እንክሰ፡ ው
 ስተ፡ መክን፡ በደው፡ ኃበ፡ ኢነበር፡ ሰብእ፡ ወእተ
 ሐል፡ በሀዩ፡ ወዕበ፡ ይቤ፡ ዘንተ፡ ጎድገኒ፡ ቅዱስ፡
 ሚካኤል፡ እኒዞቶ፡ ሰይጣን፡ ተመስለ፡ ከመ፡ ቀን፡
 ጠከ፡ ወጠፍኦ፡ ሰቤሃ፡ ወርእዮሙ፡ ነሎ (Fol. 56b. 2)
 መ፡ ጉቡአን፡ ዘንተ፡ ተአምረ፡ ዩንገቡ፡ ወይቤሎ፡
 ርአኒ፡ መንክረ፡ ዮም፡ ወለቅዱስ፡ ሚካኤልስ፡ ኢ
 ርአይም፡ ወበሕቶ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ ይፈእዮ፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ለአቡ
 (Fol. 56b. 3) ና፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጽናዕ፡
 ወኃይል፡ እስመ፡ አንተ፡ ትመውእ፡ ነሎ፡ በኃይ
 ላ፡ እምላክክ፡ ወዘንተ፡ ብሂሎ፡ ወሀቦ፡ ሰላመ፡ ወ
 ሀርገ፡ ሰማዩ ።

፡ ዘሆሉስ ፡

CHAPTER XXXVIII.

(Fol. 57 a. 1.) ምዕራፍ፡ ህጻ፡ ፡ ወሰብአ፡ ሀገርሰ፡ ሰፊ
 ጽኑ፡ ነፍሱም፡ ጎበ፡ አቡን፡ ተክለ፡ ሃይማኖት፡ ወ
 ሰገዳ፡ ታሕተ፡ አገራው፡ እንዘ፡ ይብሉ፡ ኦብርሃን፡
 ሕይወት፡ ብርሃን፡ ፍጥተ፡ ጎበ፡ ዘይሚኒ፡ ወይቤሎ
 ሙ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ንው፡ ይቁ
 ቅድ፡ ትልውኒ፡ እሙን፡ በእግዚአብሔር፡ ዘፈጠረክ
 ሙ፡ ወይቤልዎሙ፡ ነፍሱም፡ ከመ፡ ዘበኛቃል፡ አ
 ሙን፡ በእግዚአብሔር፡ አምላክክ፡ በከመ፡ ትቤለን፡
 ወአጥመቆሙ፡ ለክተ (Fol. 57 a. 2.) ሎሙ፡ በሰመ፡ አ
 ብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወእምዝ፡ ገብ
 አ፡ ጎበ፡ እለ፡ ሞቱ፡ በውጽፈተ፡ ሥረዊግ፡ ለኦም፡
 ወቆመ፡ ጎበ፡ አብድን፡ ሆሙ፡ ወጸለዩ፡ ወይቤ፡ እ
 ግዚእዩ፡ ኢየሱስ፡ ክርስቶስ፡ ዘእንሚእስ፡ ለአልኅ
 ዘር፡ አመቃብር፡ እምድኅረ፡ ዊን፡ ወእጸዩ፡ ወለወ
 ልደ፡ መበለት፡ በሀገረ፡ ናድን፡ እምድኅረ፡ ተገንዘ፡
 እግዚእዩ፡ ንፍቆ፡ ቀዳሚኒ፡ አንተ፡ ወዮምኒ፡ አንተ፡
 አምላክ፡ ኃይላን፡ ሙንሥኤ፡ ምውታን፡ ነፍሱም፡ ዘት
 ክል፡ (Fol. 57 a. 3.) ወአልበ፡ ዘይሰአነክ፡ ቀቲለሂ፡ ት
 ክል፡ ወአሕይዎ፡ ፈኑ፡ ጠለ፡ ምሕረትክ፡ እምሰማይ፡
 ከመ፡ ይትነሥኡ፡ እለ፡ ሙታን፡ ወዘእንበለ፡ ይፈ
 ጽም፡ ጸሎቶ፡ ወረደ፡ ጠለ፡ ምሕረት፡ እምሰማይ፡
 ወከመ፡ ነፍረፈ፡ ዝናም፡ በላዕለ፡ አብድንት፡ ወሰ
 በ፡ ለከሮሙ፡ ውእቱ፡ ነፍረፍ፡ ተንሥኡ፡ ነፍሱም፡
 ከመ፡ ቅጽበተ፡ ሃይን፡ ዘእንበለ፡ ሙሰኖ፡ በከመ፡
 ኮነ፡ ቀዳሚ፡ ወምስሌዎሙ፡ ተንሥኡ፡ እመቃብሪ
 ሆሙ፡ ፤ ወጳኢደው፡ እለ፡ ሞቱ፡ እምትካት፡ ወሰ
 ገዳ፡ ታሕተ፡ አገራው፡ ለአቡን፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ወይቤሎሙ፡ አቡን፡ (Fol. 57 b. 1.) ቅዱስ፡ ለ
 ምውታን፡ ዘትካት፡ ማዕዘ፡ ሞትክሙ፡ ወይቤል
 ዎ፡ ዘመንግሥተ፡ አርብግ፡ ወአጽብግ፡ ወይቤሎ
 ሙ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተጠመቅሙ፡
 ኑ፡ በሰመ፡ ኢየሱስ፡ ክርስቶስ፡ ወይቤልዎ፡ ኢነአ
 ምር፡ ጥምቀተ፡ ወኢነአምሮ፡ ከመ፡ ውእቱ፡ ኢየ
 ሱስ፡ ክርስቶስ፡ በውእቱ፡ መዋዕል፡ ወይቤሎሙ፡
 ምንት፡ ተመልከ፡ ነበርክሙ፡ ወይቤልዎ፡ ነበረት፡

አም፡ ዘንሰግድ፡ ላቲ፡ ወይትናገረን፡ አምላክነ፡ በ
 ውስቲታ፡ እን (Fol. 57 b. 2.) ዘ፡ ይብል፡ አነ፡ ፈጠር
 ኩክሙ፡ ወዘዝንቱ፡ ግብር፡ እንዘ፡ ሀሎን፡ ሞትነ፡
 ወወሰዱን፡ ውስተ፡ ጽኑ፡ ጽልመት፡ ጎበ፡ ሀሎ፡
 ብከይ፡ ወሐቅዩ፡ ሰነን፡ እሳቱሂ፡ ዘኢይጠፍእ፡ ወ
 እዚሁ፡ ዘኢይነውም፡ ወነበርክ፡ ውስቲቱ፡ እንዘ፡ ን
 ግተይ፡ ወይቤሎሙ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ ለምንት፡ ኢይድነክሙ፡ አምላክሙ፡ ውእ
 ቱ፡ ዘነበርክሙ፡ እንዘ፡ ትሰግዱ፡ ሎቱ፡ ወይቤል
 ዎ፡ ኃይላን፡ ከደን፡ ደድኅን፡ ለርእሱኒ፡ ኢየአምር፡
 ወኢይክል፡ ኢድኅኖ፡ ዘእንበለ፡ (Fol. 57 b. 3.) አስሕ
 ቆ፡ ወይቤሎሙ፡ በምንትነ፡ ተንሚእክሙ፡ ይእ
 ዘ፡ ወይቤልዎ፡ እስመ፡ ተፈነው፡ የም፡ ጠለ፡ ም
 ሕረት፡ እምሳበ፡ እግዚአብሔር፡ ጎበ፡ እለ፡ ሙታ
 ን፡ ዘነበሩ፡ ሙልዕልቲነ፡ በእንተ፡ ጸሎተ፡ ዘኢክ
 ወሰበ፡ ለከፈነ፡ ውእቱ፡ ጠል፡ ምስሌዎሙ፡ ዐረግ
 ነ፡ እምቁላተ፡ ይይን፡ ወተንሚእነ፡ ፍጡነ፡ ወቆም
 ነ፡ ቅድሚክ፡ በከመ፡ ትፈእዩን፡ ወይእዘኒ፡ ናስተ
 በቀሳክ፡ ኦቅዱሱ፡ ለእግዚአብሔር፡ ከመ፡ ኢንት
 መዋጥ፡ ዳግመ፡ ውስተ፡ ውእቱ፡ ዐበ፡ (Fol. 58 a. 1.)
 ይ፡ ሕማም፡ ዘኢይትከሀል፡ ዜንዎ፡ በእንተ፡ አሁ፡
 ወሰሚዎ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አንክ
 ረ፡ እምግርማ፡ ውእቱ፡ ነፍነ፡ ወተመይጠ፡ ወይ
 ቤሎሙ፡ ለሕዝብ፡ ነጽሩ፡ ዘንተ፡ መንክረ፡ ሰበሰባ፡
 ነገርኩክሙ፡ አነ፡ እምኢአመንክሙኒ፡ ወይእዘኒ፡
 ምንተ፡ ትብሉ፡ ናቡ፡ ተዓውቀ፡ አምላክከሙ፡ ከ
 መ፡ ኢይድኅን፡ ርእሱ፡ ወኢባዕደ፡ ወከዕበ፡ ይቤሎ
 ሙ፡ ለእሙንቱ፡ ጸወቆእለ፡ ተንሥኡ፡ እሙታን፡
 አንትሙሂ፡ አ (Fol. 58 a. 2.) ይቱ፡ ነበርክሙ፡ ወይቤ
 ልዎ፡ ሰበ፡ ወዓእነ፡ እምሥን፡ መሙጠ፡ ነፍሳቲነ፡
 መላእክተ፡ ጽልመት፡ ወወሰዱን፡ በገግግ፡ እንዘ፡
 ይብሉ፡ ለእለ፡ ከሀድያነ፡ ፈጣሪ፡ ይደደዎሙ፡ ው
 ስተ፡ እሳት፡ ዘለኅም፡ ወእንዘ፡ ይወሰዱን፡ ይይዩ
 ነ፡ መጻእክ፡ አንተ፡ እንዘ፡ ትዊዳን፡ በሰረገላ፡ እሳ
 ት፡ ወተብእስከሙ፡ ለመላእክተ፡ ጽልመት፡ በእን

ተገኝ። ወእንዘ፡ ትትበእስ፡ እንተ፡ ቅዱሱ፡ ለእግዚ
 አብሔር፡ መጽእ፡ ቅዱስ፡ ሚካኤል፡ (Fol. 58 a. 3.)
 ለጊቶ፡ መላእክት፡ ወይቤሎሙ፡ ኅቡእ፡ እሎንተ፡ ኅ
 ፍሳተ፡ ለዝ፡ ብእሰ፡ ወሶበ፡ ሰምዑ፡ ታሎ፡ ለቅዱ
 ስ፡ ሚካኤል፡ ኅይጉኅ፡ ወነግእክነ፡ እንተ፡ ወኖሁ፡
 ንሕነ፡ ቅዱሚክ፡ በከመ፡ ትረእየኅ፡ ወይቤሎሙ፡
 አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለእመ፡ ነገረክ
 ሙ፡ በዕድ፡ ዘንተ፡ ነገረ፡ እምኤአመንክሙ፡ ወኖ
 ሁ፡ ለሊክሙ፡ ርኢክሙ፡ ወሰማዕክሙ፡ ምንተ፡ ት
 ብሎ፡ ይእቤ፡ ወይቤል፡ ንግረኅ፡ እንተ፡ ኦአቡነ፡
 በዘንድኅን፡ አምውእቱ፡ ምን (Fol. 58 b. 1.) ዳቤ፡ ወ
 ይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እመ
 ኑ፡ በእግዚአብሔር፡ ወተጠመቁ፡ በስሙ፡ ከመ፡
 ትሕዩወ፡ ሕይወተ፡ ዘለዓለም፡ ወይቤሎ፡ ነሱሎሙ፡
 ምስለ፡ ጉቡአን፡ አመነ፡ በእግዚአብሔር፡ አምላክ
 ክ፡ ተንሥእ፡ ወአጥምቀኅ፡ ወተንሥእ፡ አቡነ፡ ቅዱ
 ስ፡ ተክለ፡ ሃይማኖት፡ ወአጥመቆሙ፡ በስመ፡ አብ፡
 ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወኮነ፡ ኅሩልቆሙ፡
 ለእለ፡ ተጠምቁ፡ በይእቲ፡ ዕለት፡ የየወኞየወየ (Fol.
 58 b. 2.) ወኞየወኞዕይወ፡ እለ፡ ተንሥእ፡ እሙንቱ፡
 እሙታን፡ ዘተካት፡ ወወዐለ፡ አቡነ፡ ተክለ፡ ሃይማ

ኖት፡ እንዘ፡ ያጠምቅ፡ ይእተ፡ ዕለተ፡ እስከ፡ ያሰዓ
 ት፡ ወእምዝ፡ ቀይሰ፡ ቀርባኒ፡ ወመጠምሙ፡ እም
 ሥጢር፡ ቅዱስ፡ ወእምድኅረ፡ ተመጠው፡ ቀርባ
 ነ፡ ጸውዖሙ፡ ለእሙንቱ፡ የወኞዕይወ፡ ወይቤሎ
 ሙ፡ እንትሙሰ፡ ተንግእክሙ፡ ለስምዕ፡ ከመ፡ ይ
 ርኢዩ፡ ሰብእ፡ ኃይለ፡ አምላኪዩ፡ ሎሩ፡ ኑሙ፡ እስ
 ክ፡ ዕለተ፡ (Fol. 58 b. 3.) ትንግእኤ፡ ወበከዩ፡ እሙን
 ቱ፡ ሰብእ፡ ወወድቱ፡ ትሕተ፡ እገረሁ፡ ለአቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብሎ፡ ናስተብቀ
 ግክ፡ አባ፡ ከመ፡ ኢትረኅወኒ፡ ዳግመ፡ ውስተ፡ ው
 እቱ፡ ብሔረ፡ ሕግም፡ ወሥታይ፡ ወይቤሎሙ፡ አ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሎሩ፡ ኢትብከዩ፡
 እምዝ፡ ዳግመ፡ ኢትሐውሩ፡ ውስተ፡ ሥታይ፡ በእ
 ንበለ፡ ውስተ፡ ዕረኖት፡ ወኖኅዩ፡ እስመ፡ ነሱ፡ ዘ
 የአምን፡ በክርስቶስ፡ ወይጠመቅ፡ ይድኅን፡ ወዘሰ፡
 ኢአምነ፡ ይድዩን፡ ወነሱ፡ ዘበል፡ ሥ (Fol. 59 a. 1.)
 ኃሁ፡ ወስተዩ፡ ይሞ፡ ሕይወተ፡ ዘለዓለም፡ የሐዩ፡
 ወዘንተ፡ ሰብ፡ ይቤሎሙ፡ ሞቱ፡ በገዚሁ፡ ወገዝ
 ሙ፡ (Fol. 59 a. 2.) አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ወቀብሮሙ፡ ወኮነ፡ ውስተ፡ ሕይወት፡ ዘለዓለም፡
 በከመ፡ ታሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡

CHAPTER XXXIX.

(Fol. 59 a. 3.) ምዕራፍ፡ ፴፱። ወበሳኒታ፡ ተጋብኤ፡
 ኅበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሕዝብ፡ ብ
 ዙኃን፡ አድ፡ ወአንስት፡ አዕሩግ፡ ወሕግኖት፡ እስ
 ክ፡ ኢዮገምሮሙ፡ መካነ፡ ሰሚዖሙ፡ ተአምረ፡ ወ
 መንክረ፡ ዘጉብረ፡ እግዚአብሔር፡ በእደ፡ ጉብሩ፡ አ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤል፡ ነሱሎ
 ሙ፡ ንሕነ፡ አመነ፡ በአምላክክ፡ ዘተመልኮ፡ ወር
 ኢዮ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተጋንዮቶ
 ሙ፡ ለእሙንቱ፡ ሰብእ፡ አአኑቶ፡ ለእግዚአብሔ
 ር፡ (Fol. 59 b. 1.) ዘወይዩ፡ አሚነ፡ ስሙ፡ ውስተ፡ አ
 ልብሀሙ፡ ወተንሥእ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ዩማኖት፡ ወወረደ፡ ውስተ፡ ፈለግ፡ ዘተሰመይ፡ ም
 ዕዎት፡ ወቀይሰ፡ ግዩ፡ ወአጥመቆሙ፡ በስመ፡ አብ፡
 ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወተጠምቁ፡ በይእ

ቲ፡ ዕለት፡ የየወኞየወየ፡ የወኞነ፡ ወኮነ፡ በምድረ፡
 ክተታ፡ በባይ፡ ሕይወት፡ እስመ፡ ወረደ፡ መንፈስ፡
 ቅዱስ፡ በአምሳለ፡ ርግብ፡ በዐዳ፡ ወጸለለ፡ በመልዕ
 ልቲህሙ፡ ሕዝብሰ፡ ኢርኢዩ (Fol. 59 b. 2.) ም፡ በሕ
 ቱ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ነጻሮ፡ ወበር
 ሀ፡ ገጸሙ፡ ለነሱሎሙ፡ አሕዳብ፡ እለ፡ ተጠምቁ፡
 በይእቲ፡ ዕለት፡ እስመ፡ በሱራሄ፡ ገጸ፡ ለጸራቅለ
 ሎስ፡ ተማዕዘሩ፡ ወመሃኢሙ፡ እማይ፡ ነበረ፡ አቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ መርኅብ፡ ወ
 አኅዘ፡ ይምሐሮሙ፡ በክሊህ፡ ዘከመ፡ ጉብረ፡ ሰማ
 ዩ፡ ወምድረ፡ እግዚአብሔር፡ ወነሱ፡ ዘውስተቶ
 ሙ፡ ወዘክመ፡ ፈጠሮ፡ ለአዳም፡ በእርኢዩሁ፡ ወበ
 አምሳለሁ፡ (Fol. 59 b. 3.) ወዘከመ፡ ወዕለ፡ እምን
 ት፡ በበሊሁ፡ ዕቦ፡ ዕልሙ፡ ወይቤሎሙ፡ አቡነ፡

ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወእምድኅረዝ፡ ነሱ፡ አ
 ፈድፈዱ፡ ገበሬ፡ ኃጢአት፡ ደቂቁ፡ ለእዳም፡ ወአ
 ጥፍአሙ፡ በማየ፡ አደኅ፡ ወእትረፈ፡ ሰማኒተ፡ ነፍ፡
 ሳተ፡ እምነ፡ ማይ፡ ወወሀበ፡ ለነገደ፡ ቤተ፡ እሉ፡
 አራተ፡ ወነበያተ፡ ወኢያውንደ፡ ዐቀበ፡ ሕጎሙ፡ ወ
 ሶበ፡ ተስዕነ፡ ጸዲቅ፡ በምንትኒ፡ ላዕሌሁ፡ እምላክ፡
 አጽነ፡ ሰማይተ፡ ወወረደ፡ ወተወልደ፡ እማርያም፡
 (Fol. 60a. 1) ቅድስት፡ ድንግል፡ ዘእንበለ፡ ናክቤ፡ ወ
 ዘርእ፡ ወበጃምሎት፡ ተጠምቀ፡ በዮርዳኖስ፡ በአደ፡
 ቅዱስ፡ ዮሐንስ፡ ወወላክ፡ ገዳሙ፡ ጸመ፡ ጃመሀል
 ተ፡ ወጃሌሊተ፡ ወእምድኅረ፡ ፈጸመ፡ ነሱ፡ ሕግ፡
 ትስብእት፡ ተሰቅለ፡ በመጥዕለ፡ ጳላጦስ፡ ጳንጠና
 ዊ፡ ሐመ፡ ወምተ፡ ወወረደ፡ ውስተ፡ ሲኦል፡ ወሰ
 በክ፡ ሎሙ፡ ግዕዛን፡ ለእለ፡ ኖሎ፡ ወበሳልስት፡

ዕለት፡ ተንሥኦ፡ በቲክ፡ መሥገርተ፡ ጸላኢ፡ ወበ
 ጃዕለት፡ ዐርገ፡ ውስተ፡ ሰማያ (Fol. 60a. 2) ት፡ በዐ
 ቤይ፡ ስብሐት፡ ወበምሥራይ፡ ዕለት፡ እምዘ፡ ዐርገ፡
 ፈነወ፡ ውስተ፡ ዓለም፡ ጳራትሊጦስግ፡ መንፈስ፡ ቅ
 ዱስ፡ በዘቡቱ፡ አንትሙ፡ ተቀይሰክሙ፡ ዮም፡ ወዘ
 ንተ፡ ሰማያሙ፡ ነሱሙ፡ ገቡአን፡ እምቃለ፡ አቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ቦእ፡ ቃለ፡ ነገሩ፡ ከ
 መ፡ ውስተ፡ እማዑሙ፡ ወክመ፡ ቅብዕ፡ ውስተ፡
 አዕዳምቲዎሙ፡ ወሰገዱ፡ ታሕተ፡ እገሪሁ፡ ለእቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ዮብሉ፡ ስብ
 ሐት፡ ለእግዚእብሔ (Fol. 60a. 3) ር፡ ዘወሀበነ፡ ከያ
 ክ፡ ብርሃነ፡ ሕይወት፡ ዘወሀበነ፡ ወመጠምሙ፡ እ
 ምሥጋሁ፡ ቅዱስ፡ ወደሙ፡ ከቡር፡ ለወልደ፡ እግ
 ዘእብሔር፡

CHAPTER XL.

(Fol. 60b. 1) ምዕራፍ፡ ፱፡ ወሶበ፡ ስም፡ ጸሐፊ፡
 ትእዛዝ፡ ዘውእቱ፡ መኰንን፡ ሀገር፡ ዘስሙ፡ ድርግ፡
 እስግድ፡ ዘንተ፡ ተአምራተ፡ ዘይገብር፡ አቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ተምዕዓ፡ ፈድፋይ፡ እስ
 መ፡ ነበረ፡ እንዘ፡ ይተዋፈደ፡ እምኅበ፡ እለ፡ ዮሐን
 ዱ፡ ለይኦቲ፡ ኦም፡ ፫፻፳፫፡ ብሩር፡ ለለጽባሁ፡
 ወነገርዎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡
 ደትመዓዕ፡ ላዕሌሁ፡ መኰንን፡ በእንተ፡ ሙስናግ፡
 ለይኦቲ፡ ኦም፡ ወሰሚያ፡ አቡነ፡ ቅዱስ፡ (Fol. 60b. 2)
 ተክለ፡ ሃይማኖት፡ አዘዘሙ፡ ለመሃይመናኒሁ፡ እን
 ዘ፡ ዮብሉ፡ ገዑ፡ ትልውኒ፡ ነሚአክሙ፡ ገድብ፡ በ
 ማኅዔ፡ ወይቤልዎ፡ ኦሆ፡ ወወዕእ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ወሐረ፡ ኅበ፡ ዮኦቲ፡ ኦም፡ እን
 ዘ፡ ዮቀድሞሙ፡ ወበጸሐ፡ ኅቤሃ፡ ረከባ፡ ቀዊማ፡
 ኅበ፡ እዘዛ፡ ቀዲሙ፡ ወይቤሉ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ደቂ፡ እንቲ፡ ኦም፡ መስሐቲት፡
 ወወድቀት፡ ሶቤሃ፡ ወይቤሎሙ፡ ለመሃይምናን፡
 ሥጽርዋ፡ ከመ፡ ትኩን፡ መናቅደ፡ (Fol. 61a. 1) ቤ
 ተ፡ ክርስቲያን፡ ወእንዘ፡ ይሚፈሩ፡ መጽእ፡ ውእ
 ቱ፡ መኰንን፡ በዐቢይ፡ ግርማ፡ ወይቤሎ፡ ለአቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አንተኑ፡ ዘታማስን፡

ሀገርዮ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ አኮ፡ ዘእማስን፡ ሀገረክ፡ እላ፡ አድኃኛ፡ እግዚ
 አብሔር፡ እሙስና፡ በእደ፡ ገብሩ፡ ነዳይ፡ ወይቤ
 ሎ፡ ውእቱ፡ መኰንን፡ ለእመሰ፡ ኢህንክ፡ ዘእኃ
 ማስን፡ ሀገርዮ፡ መኑ፡ አብሐክ፡ ትምትራ፡ ለዛቲ፡
 ኦም፡ ወታጠፍእ፡ ጸባሕተ፡ ን (Fol. 61a. 2) ገሥ፡
 እስመ፡ ነበርኩ፡ እንዘ፡ እጼባሕ፡ ባቲ፡ ወእሙን
 ተሰ፡ ሰብእ፡ ኢየሣር፡ እምሀሚረ፡ ዕዕ፡ ወእንዘ፡
 ይጥኅር፡ ውእቱ፡ መኰንን፡ ከመ፡ አንበሳ፡ ወይፈ
 ቅድ፡ ዮኃሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ሰረረት፡ እሐቲ፡ ሥሚረ፡ ዕዕ፡ ወይገዳዳ፡ ዓይኖ፡
 ዘየማን፡ ወወድቀ፡ ሶቤሃ፡ እመንበሩ፡ ወኮነ፡ ዕቡ
 ደ፡ ከመ፡ ኃራውያ፡ እምብዛኒ፡ ደዌ፡ ዘላዕሌሁ፡
 ወአውደወ፡ ኅበ፡ አምላኩ፡ ሰይጣን፡ እንዘ፡ ዮብሉ፡
 ኦእግዚእየ፡ አንሰ፡ ኢአዘገኩ፡ (Fol. 61a. 3) ያንኅ
 ሉ፡ መንበረክ፡ ወኢርኢኩ፡ እንዘ፡ ይገዝሙ፡ ከያ
 ሃ፡ ባሕቲ፡ ብእሲ፡ እኩይ፡ ዘእይትአመር፡ እምኅ
 በ፡ መጽእ፡ ውእቱ፡ አማሰነ፡ ሀገረ፡ ወፈቀደ፡ ይ
 ሀዩም፡ ለሊሁ፡ ምንተ፡ እግበር፡ አንሰ፡ መሐረኒ፡
 እግዚእየ፡ ወፈድፋይ፡ ላዕሌሁ፡ ሕማመ፡ ዓይን፡
 ወአንገርገረ፡ ውስተ፡ ምድር፡ ወፈቀደ፡ ይትሐነ

ግብዎ፡ አምላካ፡ ወአምሥም፡ ወከልኦን፡ አመ
ላእክተ፡ ቅዱስ፡ ይትራይኦም፡ ወወረደ፡ መንፈስ፡
ቅዱስ፡ በርእዮተ፡ ርግብ፡ ሰዐዳ፡ ወጸለለ፡ መልዕል
ተ፡ ቀርቦን፡ እስከ፡ ይትራይኦም፡ ጸሎተ፡ ቅዱስ፡

ወአምላካረገ፡ መጠዎም፡ ለእከብ፡ አምሥጢር፡
ቅዱስ፡ ወከነ፡ ፀቢይ፡ ፍሥሐ፡ በደኦት፡ ፅ (Fol. 63a. 1)
ለት፡ ውስተ፡ ይኦት፡ ሀገር፡ ወተሠርገወ፡ (Fol. 63a. 2)
ኮሎም፡ በአሚን፡ ሥሎስ፡ ቅዱስ፡ እስከ፡ ዮም፡

CHAPTER XLI

(Fol. 63a. 3) ምዕራፍ፡ ሣፃ። ወአምገ፡ ለአከ፡ አ
ቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ ሀገር፡ ሀ
ረሬ፡ ሳብ፡ ከህፍት፡ አለ፡ ውስተ፡ አንዘ፡ ይብል፡
ጎዑኦ፡ ሳብ፡ እስመ፡ ነግሥት፡ ምህርብ፡ ብዙኃ፡
አም፡ ሰይጣን፡ ወአባእክዎም፡ ውስተ፡ ቤተ፡ እ
ግዚአብሔር፡ በአንተ፡ ዝንቱ፡ አጼውባክም፡ ከ
መ፡ ትዕቅብዎም፡ ሊተ፡ ወሰሚዎም፡ ዘንተ፡ መ
ልእክተ፡ ከህፍት፡ መጽሐ፡ ሳብ፡ ፍጡን፡ ወአን
በሮም፡ ውስተ፡ ያኦት፡ ቤተ፡ ክርስቲያን፡ ወንዘ
(Fol. 63b. 1) ረ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
በምድረ፡ ከተታ፡ ብዙኃ፡ መዋዕል፡ እንዘ፡ ይሚህ
ር፡ ሃይማኖተ፡ ወንጌል፡ ወያወፃኦ፡ አንንንተ፡ ወ
ያፈውስ፡ ድውያን፡ በበሻወበበሰከሐተ፡ ዕለት፡
ወአልቦ፡ ድውያ፡ ዘተረክበ፡ በምድረ፡ ከተታ፡ አ
ምላክ፡ ሀሎ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሳ
ቤሆም፡ ወሰብ፡ በጽሐ፡ መዋዕል፡ አጽዋም፡ ጸመ፡
ግቅድስት፡ ወጸመ፡ ለዋርያት፡ ወጸመ፡ ስብከተ፡

ጸኖ፡ ወከልኦት፡ አጽዋማት፡ በሠርዕዎን፡ አ (Fol.
63b. 2) በው፡ በአብርክሲሶም፡ ይወፅእ፡ ውስተ፡
ገዳም፡ እንተ፡ ትሰመዩ፡ ዮብስ፡ ወይጸውም፡ ወአ
ይጥዕም፡ ምንተኒ፡ በአንበል፡ በሰፍቶት፡ ወበሰፍብ
ት፡ ይብልዕ፡ ቈጽል፡ ገዳም፡ እንዘ፡ አይኃረ፡ ወአ
ይብል፡ ዝሠርዩ፡ ወዝእኩይ፡ ዝመረር፡ ወዝ፡ ጥዑ
ም፡ ወይብላ፡ ለክርሙ፡ ለእመ፡ ፈቶድክ፡ ሳይገ
ማየስ፡ አይሰቱ፡ ፍጹመ፡ እስከ፡ ይትራይኦም፡ መዋ
ዕል፡ አጽዋም፡ ወፈጸሞ፡ መዋዕል፡ አጽዋም፡ ያገ
ብእ፡ ሳብ፡ ሕዝብ፡ ወይሚህርም፡ (Fol. 63b. 3) ሃይ
ማኖተ፡ ከመዝ፡ ነበረ፡ ቺኛመተ፡ በምድረ፡ ከተታ፡
ወበኮሎ፡ ግብር፡ ኮነ፡ ቅዱስ፡ ግዚአብሔር፡ ይመርሐ፡
ሳብ፡ ይውዕል፡ ወሳብ፡ የኃይር፡ ወይምዕይ፡ ነገር፡
በደገብር፡ ወይትፈለጥ፡ አምኔህ፡ ኮሎ፡ ጊዜ፡ አ
ኮ፡ በከቡት፡ አላ፡ በከሙት፡ በረከቱ፡ የዐሎ፡ ም
ስል፡ ፍቁፍ፡ ተክለ፡ ሃይማኖት፡ ለኛለመ፡ ዓለም፡
አሚን፡

CHAPTER XLII

(Fol. 64a) ምዕራፍ፡ ሣፃ። ወአምላካረ፡ ቺኛመ
ተ፡ ጸውዖ፡ ታል፡ አምሰማይ፡ እንዘ፡ ሀሎ፡ ውስተ፡
ውእቱ፡ ገዳም፡ ወይቤሎ፡ ተክለ፡ ሃይማኖት፡ ተክ
ለ፡ ሃይማኖት፡ ወተሠጥወ፡ አቡን፡ ቅዱስ፡ ተክለ፡
ሃይማኖት፡ ወይቤሎ፡ ነዩ፡ አነ፡ ገብርክ፡ እግዚአ
እስመ፡ አእመረ፡ ከመ፡ ቃለ፡ እግዚአብሔር፡ ውእ
ቱ፡ ወይቤሎ፡ አምላክነሱ፡ ተንሥእ፡ ወሑር፡ ብ
ሔረ፡ ዳሞት፡ ከመ፡ ታግብእ፡ ሊተ፡ ብዙኃ፡ ምዕ
ርክ፡ ከመ፡ ቀዳሚ፡ ወትመደጠመ፡ ለብዙኃን፡ አ
ምልክ፡ (Fol. 64b. 1) ጣዖት፡ ውስተ፡ አእምሮ፡ ጽ
ድቅ፡ ዘበአላን፡ ወሳብገ፡ ገዳም፡ በሀለክ፡ ቦቱ፡
ይትሐነጽ፡ ፀቢይ፡ ምኞት፡ በእድ፡ ወልድ፡ በይትወ

ለድ፡ ለክ፡ እመነፈስ፡ ቅዱስ፡ ዘስመ፡ ታይዎስ፡
ወአምላካረ፡ ሳዳጥ፡ ዘመን፡ ትገብእ፡ ሳብ፡ ቤትክ፡
ወይብገሱ፡ ይቋቋክ፡ በዝ፡ እድ፡ ወአንስት፡ በእን
ተ፡ ሃማክ፡ ወድካምክ፡ ዘተጋደልክ፡ ባቱ፡ ወዘንተ፡
ብሂሎ፡ አርመመ፡ ታል፡ ወፈጸሞ፡ ጸዋ፡ ቦኦ፡ አ
ቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ ሀገር፡ ወ
አስተጋብ (Fol. 64b. 2) ኦም፡ ለኮሎም፡ ሰብኦ፡ ከ
ተታ፡ ወይቤሎም፡ ጽንዑ፡ በአሚን፡ ክርስቶስ፡ ዘ
ዘመሐርኩክም፡ አንስ፡ አሐውር፡ ሳብ፡ አዘዘኒ፡ አ
ምላክዬ፡ ወእመ፡ ፈቶይ፡ ውእቱ፡ እገብእ፡ ሳብክ
መ፡ ድኅረ፡ ወበከፍ፡ ኮሎም፡ ሰብኦ፡ ሀገር፡ እን
ዘ፡ ይብሎ፡ ለመኑ፡ ተጎድጎን፡ አባ፡ እስመ፡ ሐዲስ፡

ተክል ፡ ንሕነ ፡ ወመገጥ ፡ ያሰቅዳን ፡ እምገናመ ፡ ገዩ
 ማኖት ፡ ፍዑ ፡ ነበርን ፡ ነፍሱ ፡ በሐሩ ፡ መርቁ ፡ ው
 ዑዩ ፡ በእዩቱ ፡ ንረክብ ፡ አበ ፡ (Fol. 64b. 3.) ዘከማክ ፡
 ዓቃቤ ፡ ነፍሱ ፡ ወሥጋ ፡ ወዩቤሎ ፡ አቡነ ፡ ቅዱስ ፡
 ተክለ ፡ ገዩማኖት ፡ ይተከህለኒ ፡ እትዓደው ፡ ትእዛ
 ዘ ፡ አምላኪዩ ፡ ወለምንት ፡ ትሰብሩኒ ፡ ልብዩ ፡ አን
 ትመሰ ፡ ህልው ፡ በረረገ ፡ እግዚአብሔር ፡ ወተወከ
 ሎ ፡ ቦቱ ፡ ወውእቱ ፡ ዩገብር ፡ ለክመ ፡ ዘረቶደክ
 ሙ ፡ እስመ ፡ ዘዮትአመን ፡ በእግዚአብሔር ፡ ምንተ
 ኒ ፡ ኢዮኃግእ ፡ ወለዘዩትዋክል ፡ ዘስሙ ፡ ኢዮረክቦ ፡
 እኩዩ ፡ ዘእንበለ ፡ ዘዩሄክርዎ ፡ ወዩዮነን ፡ ነስዎ ፡
 ለ (Fol. 65a. 1.) እግዚአብሔር ፡ ወተጸንቦ ፡ ወሥው ፡
 ገጸ ፡ በነሱ ፡ ጊዜ ፡ ወአፍቅርዎ ፡ በነሱ ፡ ልብክ
 ሙ ፡ ወበነሱ ፡ ሕሊናክሙ ፡ ወበነሱ ፡ ኃይልክሙ ፡
 ወከመዘ ፡ ኃልው ፡ እንዘ ፡ ታረቅርዎ ፡ ለእግዚአብ
 ሔር ፡ አንትሙሂ ፡ ተፋቆሩ ፡ በበዩናቲክሙ ፡ ወበዘ
 ንቱ ፡ ዩአምረክሙ ፡ ነሱ ፡ ክመ ፡ አግብርተ ፡ ክርስ
 ቶስ ፡ አንትሙ ፡ ወእመሰ ፡ ንዕዘ ፡ ወተስናን ፡ ብክሙ ፡

ኢዮረትዕ ፡ ፍኖትክሙ ፡ ወኢሊጅሂ ፡ እምኒክሙ ፡
 ኢዮትረክብ ፡ ዘዩውውዕ ፡ (Fol. 65a. 2.) ለአማልክት ፡
 ሮኩሳን ፡ ወኢዘዩትሚረዩ ፡ በእሳት ፡ ወኢዘዩሥተ
 ቃስም ፡ ወኢዘዩሰግል ፡ ወኢዘዩጠዩር ፡ ኢዘሥራ
 ዩ ፡ ወኢዘሐረስ ፡ ኢዘዩውስ ፡ ወኢዘዩነቅብ ፡ ም
 ሙተ ፡ ኢዘዩሌእሎ ፡ ለምሙት ፡ ወኢዘዩሰአሎ ፡ ለ
 በገም ፡ እስመ ፡ ርክስ ፡ ውእቱ ፡ ዘዩገብር ፡ ለዘንቱ ፡
 ግብር ፡ በነብ ፡ እግዚአብሔር ፡ አምላክ ፡ ዕቀቡ ፡ ት
 እዛበ ፡ ዘመሐርኩክሙ ፡ ቅድመ ፡ አልቦ ፡ ዘዩጥዕም ፡
 እምኖቁቤ ፡ ትእዛዘ ፡ ለእግዚአብሔር ፡ (Fol. 65a. 3.)
 ወአልቦ ፡ ዘዩኡደስ ፡ እምረረገ ፡ ስሙ ፡ ወበዩኃሪ ፡
 ትረክብዎ ፡ ለኃልዩ ፡ ወዩቤልዎ ፡ ነሎሙ ፡ ሰብእ ፡
 ህገር ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ገዩማኖት ፡ እመሰ ፡
 ጎደጎን ፡ በሥጋክ ፡ ኢትጎደጎን ፡ በመንፈስክ ፡ እስ
 መ ፡ ንሕነ ፡ ምክህክ ፡ በቅድመ ፡ እግዚአብሔር ፡ ወ
 ዘንተ ፡ ብረሎሙ ፡ እስተፋጎምዎ ፡ እንዘ ፡ ዩበዩዩ ፡
 መረረ ፡ ዘረከቱ ፡ የባሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ገ
 ዩማኖት ፡ ለዓለም ፡ ዓለም ፡ አሜን ፡

CHAPTER XLIII.

(Fol. 66b.) ምዕራፍ ፡ ማዘ፣ ወእምዘ ፡ ሐረ ፡ አቡነ ፡
 ቅዱስ ፡ ተክለ ፡ ገዩማኖት ፡ ፍኖቶ ፡ ወኢኦሥኦ ፡ ም
 ንተኒ ፡ ኢበትረ ፡ ለአደግዎ ፡ ወኢኦሥኦ ፡ ለእገሪ
 ሁ ፡ ውነበ ፡ ኃይረ ፡ በዩእቲ ፡ ሌሊት ፡ እስተርአዮ ፡
 እግዚእነ ፡ ኢዩሰስ ፡ ክርስቶስ ፡ ወዩቤሎ ፡ ኦፍቁር
 ዩ ፡ ተክለ ፡ ገዩማኖት ፡ ኢትፍራህ ፡ እስመ ፡ እነ ፡ አ
 ሂሎ ፡ ምስለስ ፡ ነበ ፡ ነሱ ፡ ዘሐርክ ፡ ወዩከውን ፡ ለ
 ክ ፡ ወረገላ ፡ ብርግን ፡ ዘዩጸውረክ ፡ ነበ ፡ ነሱ ፡ ዘተ
 ሐውር ፡ ስብክ ፡ ወንጌልዩ ፡ ወጸውዕ ፡ ሕዝብ ፡ መንገ
 ሊዩ ፡ (Fol. 66a. 1.) ወእምዩሃረ ፡ ዩቤሎ ፡ ዘንተ ፡ ተሰ
 ወረ ፡ እምኔሁ ፡ ወእምዩእቲ ፡ ዕለት ፡ ተሰዕነ ፡ በሰረ
 ገላ ፡ ብርግን ፡ ወዩዩ ፡ ነሱ ፡ አድዩግተ ፡ ነሱ ፡ ሴ
 ዋ ፡ እንዘ ፡ ዩሰብክ ፡ ወንጌላ ፡ መንግሥተ ፡ እግዚአ
 ብሔር ፡ ወወረደ ፡ እንተ ፡ መንገላ ፡ እነስድስቱ ፡ ወ
 በጽሐ ፡ ነበ ፡ ዩብር ፡ ልዑል ፡ ዘዩሰመዩ ፡ ግፍት ፡
 ወዐርገ ፡ ላዕሌሁ ፡ ወረከዘ ፡ በህዩ ፡ ማኅበረ ፡ አጋንን
 ት ፡ እንዘ ፡ ዩትዋክዙ ፡ ወደምጸሙ ፡ ክመ ፡ ድምፀ ፡

አፍራስ ፡ ዘዕለተ ፡ ቦብዕ ፡ ወዩነቅው ፡ ዓ (Fol. 66a. 2.)
 ዲ ፡ ክመ ፡ ሥቁራት ፡ ወዩዩናጸው ፡ ክመ ፡ አክልብ
 ት ፡ ወአርመመ ፡ ቅዱስ ፡ አቡነ ፡ ተክለ ፡ ገዩማኖት ፡
 እስክ ፡ ዩበጽሐ ፡ ነቤሁ ፡ እስመ ፡ ምሴት ፡ ውእቱ ፡
 ጊዜሁ ፡ ወሰብእ ፡ ህገርኒ ፡ ነኑ ፡ ዩመልክዎሙ ፡ ወ
 ዩሰግዱ ፡ ሎሙ ፡ ወበጸሐሙ ፡ ነቤሁ ፡ አተቦ ፡ ላዕ
 ሌሆሙ ፡ ዘትእምርተ ፡ መስቀል ፡ ወተዘርወ ፡ ነሱ ፡
 ሙ ፡ ክመ ፡ ጠስ ፡ ዘቅድመ ፡ ገጸ ፡ ነፍስ ፡ ወአቡነ
 ሰ ፡ ቅዱስ ፡ ተክለ ፡ ገዩማኖት ፡ ቤተ ፡ ነሱ ፡ ዩአተ ፡
 ሌሊተ ፡ በስብሐት ፡ ወበጸሎት ፡ ወ (Fol. 66a. 3.) ጸዘ
 ሐ ፡ ተጋብኦ ፡ ሰብእ ፡ ህገር ፡ በኋመ ፡ ልማዶሙ ፡ ቦ
 ግርሙ ፡ ዘዘርኦሁ ፡ መበልዕተ ፡ ወስቲዩተ ፡ አልሀ
 ምተኒ ፡ ክመ ፡ ዩገብሔ ፡ ሎሙ ፡ ወበርገ ፡ መልዕል
 ተ ፡ ዩብር ፡ ነበ ፡ በሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ገዩ
 ማኖት ፡ ወበጸሐሙ ፡ በዩ ፡ አነበ ፡ ዩሰግዱ ፡ ሎሙ ፡
 ወተንሥኦ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ገዩማኖት ፡ ዩር
 አዩ ፡ ዘዩገብር ፡ ሎሙ ፡ እሱ ፡ ሰብእ ፡ ወርእሱሙ ፡

እንዘ፡ ይሰግዳ፡ ለአጋንንት፡ ወንድ፡ ልቡ፡ በላሀበ፡
 ፍቅረ፡ መንፈስ፡ ቅ (Fol. 66b. 1.) ዳስ፡ ። ወግተብ፡ ላ
 ዕልሆሙ፡ በትእምርተ፡ መስቀል፡ ወከልሐ፡ እንዘ፡
 ይብል፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱ
 ስ፤ ወደንገጦ፡ እሙንቱ፡ ሰብእ፡ ። ወከኑ፡ ከመ፡ አ
 ዕባን፡ እምድም፡ ቃሉ፡ ግራም፡ ። ወይቤሎሙ፡ አ
 ቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለምንት፡ ትሰግዳ፡
 ለአጋንንት፡ ርኩሳን፡ ሳግገክሙ፡ ሰጊደ፡ ለእግዚ
 አብሔር፡ ዘፈጠረ፡ ሰማየ፡ ወምድረ፡ ወክሎ፡ ዘው
 ስቱቆሙ፡ ። ወይቤልም፡ እሙንቱሂ፡ በድንጋግ፡ ወ
 በፍ (Fol. 66b. 2.) ርገት፡ አልቦ፡ እግዚአብሔር፡ ዘክመ፡
 ሰማዕት፡ ዘንተ፡ ስመ፡ እምአመ፡ ነነ፡ ። ወይቤሎሙ፡
 አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ትካትስ፡ በኢየ
 እምሮ፡ ገበርክሙ፡ ያእዘኒ፡ ስግዳ፡ ለእግዚአብሔር፡
 ር፡ ከመ፡ ኢትሆረጠ፡ ። እስመ፡ ክሎ፡ ዘይሆሙዕ፡
 ዘአማልክት፡ ይሚረጠ፡ ምስለ፡ ክሎ፡ ነገደ፡ ቤቱ፡
 ወይቤልም፡ ያረምሥ፡ አምላክን፡ እመ፡ ሳይግና
 ። ወለእመ፡ ኢሰገድን፡ በደየ፡ ወኢዘባሕን፡ ሎ
 ቱ፡ አላ፡ ይቀትል፡ ደቂቀኝ፡ ወአዋልዳ (Fol. 66b. 3.)
 ነ፡ ወደጠፍእ፡ ንዋየን፡ ወሀገረን፡ ወበእንተ፡ ዝን
 ቱ፡ ንትጋይደ፡ ሎቱ፡ ። ወይቤሎሙ፡ አቡን፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ አይቱ፡ ሀሎ፡ አምላክክሙ፡ ከ
 መ፡ እርአዮ፡ አን፡ ወይቤልም፡ በመንልትስ፡ ኢየ
 ስተርኢ፡ ዘእንበለ፡ በሌሊት፡ ። ወይቤሎሙ፡ አቡን፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በአማን፡ ያስተርኢ፡ በ
 ጽልመት፡ እስመ፡ ክሎ፡ ዘአኩደ፡ ምግባሩ፡ ይጸ
 ልእ፡ ብርሃን፡ ወኢየመጽእ፡ ነበ፡ ብርሃን፡ ከመ፡
 ኢይትከሙቆ፡ ምግባሩ፡ ። (Fol. 67a. 1.) ወዘሰ፡ ጽድ
 ቅ፡ ምግባሩ፡ ይመጽእ፡ ነበ፡ ብርሃን፡ ከመ፡ ያስተ
 ርኢ፡ ምግባሩ፡ ወበዝ፡ አእምሩ፡ ከመ፡ ጽልመት፡
 ክሎን፡ ። ወይቤሎሙ፡ ክፅበ፡ አቡን፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ በምንት፡ ተአምሩ፡ ምጽአቆ፡ ጊ
 ዜ፡ ይመጽእ፡ ነበክሙ፡ ወይቤልም፡ ይመጽእ፡ እ
 ንዘ፡ ያንጉደጉድ፡ ከመ፡ ነገራድ፡ ክረምት፡ ለቤ
 ሶ፡ እሳተ፡ ወተሰዲኖ፡ ዝፅበ፡ ወብዙኝን፡ መስተሰ
 ናን፡ አገሰብት፡ እምለፌ፡ ወእምለፌ፡ የዐውድም፡
 (Fol. 67a. 2.) ወክሎሙ፡ ያበከሎ፡ እሳተ፡ እምአፋ
 ሆሙ፡ ወይቤሎሙ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማ

ኖት፡ አማን፡ ርኩስ፡ ወአቱ፡ ወእምነ፡ አፍራሲሁ፡
 ይረከስ፡ ለሊሁ፡ ንጽጌሐ፡ እስኩ፡ እስከ፡ ይመሲ፡
 ወሶበ፡ ሞአኒ፡ እሰግድ፡ ሎቱ፡ ። ወለእመ፡ አን፡ ሞ
 እክም፡ ትሰግዳኑ፡ አንትሙ፡ ለአምላክ፡ ። ወይቤ
 ልም፡ እው፡ ንስግድ፡ ለአምላክከ፡ ለእመ፡ ሞዕከሁ፡
 አንተ፡ ወሶበ፡ መስየ፡ መጽአ፡ ወአቱ፡ ንኒን፡ በክ
 መ፡ ልማዳ፡ አንዘ፡ ይትገረም፡ (Fol. 67a. 3.) ዘኢከ
 ነ፡ ግሩመ፡ ወተንሥእ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ወዐተብ፡ ላዕሌሁ፡ በትእምርተ፡ መስቀል፡
 ወወድቀ፡ እምዳብ፡ ዘይባዕን፡ ገሰብ፡ ። ወጠፍአ፡ ከ
 መ፡ ጠሊ፡ ወእሊአሁኒ፡ ተዘርጠ፡ ክሎሙ፡ ምስለ፡
 አገሰብተዘሙ፡ እንዘ፡ ይብሉ፡ መኑ፡ ወአቱ፡ ዘይ
 ሰድደን፡ እመንበርን፡ ወርኢዮሙ፡ ዘንተ፡ ሰብእ፡
 ሀገር፡ ይንገጦ፡ ክሎሙ፡ ወሰገዳ፡ ክሎሙ፡ ቃሕ
 ተ፡ አገረሁ፡ ለአቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወ
 ይቤልም፡ አማን፡ አ (Fol. 67b. 1.) ምላክከ፡ ኃያል፡
 ወአቱ፡ ዘይመውእ፡ ክሎሙ፡ ወአውሥኦሙ፡ አቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎሙ፡ ኢትፍ
 ርሁ፡ እምደእዜሰ፡ ስግዳ፡ ለእግዚአብሔር፡ አብ፡
 ወለወልዳ፡ ኢየሱስ፡ ክርስቶስ፡ ወለመንፈስ፡ ቅዱ
 ስ፡ ጳራቅሊጦስ፡ እስመ፡ ኢዮፈቅድ፡ ወአቱሰ፡ መ
 ሃሂ፡ ያማስን፡ እምኔክሙ፡ እስከ፡ አመ፡ ትጻስሐ፡
 ክሎሙ፡ ወኢዮፈቅድ፡ ትጥብሐ፡ ሎቱ፡ አልሀ
 ምተ፡ ወአጣሌ፡ እስመ፡ ኢዮበልፅ፡ ሥጋ፡ ላሀም፡
 (Fol. 67b. 2.) ወኢዮሰቱ፡ ያመ፡ ጠሊ፡ ባሕቱ፡ አም
 ልክም፡ በጽድቅ፡ ወስግዳ፡ ሎቱ፡ በተጋንዮ፡ እስ
 መ፡ ወአቱ፡ አምላክ፡ ክሎሙ፡ ፍጥረት፡ አልቦ፡ ባዕ
 ድ፡ አምላክ፡ ዘእንበሌሁ፡ በሰማይኒ፡ ወበምድርኒ፡
 በባሕርኒ፡ ወበክሎ፡ ቀላዶት፡ ወአቱ፡ ይቀትል፡
 ወያሐዩያንዳ፡ ወያብፅል፡ ያሕሥርሂ፡ ወያከብር፡
 ወአልቦ፡ ምንትኒ፡ ግብር፡ ዘይሰአኖ፡ በዘከመዝ፡ ን
 ጉሥ፡ እመኑ፡ ቦቱ፡ ከመ፡ ትርክቡ፡ ሕይወተ፡ ዘለ
 ዓለም፡ ዘንተ፡ ወዘይመስሎ፡ እንዘ፡ (Fol. 67b. 3.) ይ
 ሚህርሙ፡ አንግሀ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ ወይቤልም፡ እሙንቱ፡ ሰብእ፡ ለገንቱ፡ አምላ
 ክን፡ ዘሞዕከሁ፡ አንተ፡ ለእመ፡ ሐርከ፡ እምነቤን፡
 ይቀትለን፡ ወደጠፍእ፡ ንዋየን፡ ወሀገረን፡ ምንተ፡ ን
 ሬሲ፡ ወይቤሎሙ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖ

ት ፡ ለእመ ፡ አመንክሞ ፡ በእግዚአብሔር ፡ ፍጹም ፡
 ኢያክሳክሞ ፡ በምንትኒ ፡ እስመ ፡ ግንቱ ፡ ጋኔን ፡
 ድኩም ፡ ውእቱ ፡ ወውእቱ ፡ ነበረ ፡ እንዘ ፡ የሐምሎ
 ክሞ ፡ ወየቶትል ፡ ያቀቀክ (Fol. 68a. 1.) ሙ ፡ ወአጣ
 ልዲክሞ ፡ ወያጠፍእ ፡ ንዋየክሞ ፡ ወሀገረክሞ ፡ በ
 እንተ ፡ ዘኢአመንክሞ ፡ በእግዚአብሔር ፡ ወያእዘ
 ኒ ፡ ሐሩ ፡ ንግሩ ፡ ለሰብእ ፡ ሀገር ፡ ወአምጽኡ ፡ ነፋ
 ሎ ፡ ያያያ ፡ እለ ፡ ውስቲታ ፡ ከመ ፡ ትርኢዩ ፡ ኃይሎ ፡
 ለአምላኪዩ ፡ ወውእቱ ፡ የሐዩ ፡ ለክሞ ፡ በከንቱ ፡ ወ
 ተንሥኡ ፡ በፍሥሐ ፡ ወገብኡ ፡ ውስተ ፡ አብያተሆ
 ሙ ፡ እንዘ ፡ ያረውጹ ፡ ወነገሩ ፡ ለሰብእ ፡ ሀገር ፡ ወ
 ሰሚዖም ፡ ሰብእ ፡ ሀገር ፡ ተጋብኡ ፡ ነፋሎ ፡ እን
 ዘ ፡ ያቲፊሥሐ ፡ (Fol. 68a. 2.) ወአስተጋብኡ ፡ ነፋሎ ፡
 ድውያን ፡ እለ ፡ በለወ ፡ ኅብሆም ፡ ወከመዝ ፡ ውእ
 ቱ ፡ ኅላዊሆም ፡ ኀወቂሐንካሳን ፡ ኀወቆመገተዓን ፡
 ቲእለ ፡ ነገርጋር ፡ ኀወውረን ፡ ወአምጽአምሙ ፡ እን
 ዘ ፡ ያደውርዖም ፡ ወእምቅድመ ፡ ያብጽከምሙ ፡
 ኅበ ፡ እቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሶዘ ፡ ርኢዩ
 ሞ ፡ እምርፋቅ ፡ ከልዑ ፡ አጋንንት ፡ እለ ፡ ኅዳራን ፡
 ላዕለሆም ፡ እንዘ ፡ ያብሎ ፡ ኢአከለከን ፡ አንተ ፡ ብ
 አሲ ፡ እሱዩ ፡ ዘኅዳዳን ፡ ለከ ፡ ምድረ ፡ ጽላልኸ ፡ ወ
 ከተታ ፣ (Fol. 68a. 3.) ገዳኒ ፡ መጻእከ ፡ ከመ ፡ ትከድ
 ደኒ ፡ ነፋስከ ፡ ትዳን ፡ አው ፡ በእግርከ ፡ ተሐውር ፡
 እንዘ ፡ ትረውጽ ፡ ነፋህ ፡ ወፊባእን ፡ ምጥደዩ ፡ እም
 ኔከ ፡ ወያእዘኒ ፡ ኢትግቅዩን ፡ ንወፅእ ፡ ለከ ፡ በፈቃ
 ድኒ ፡ ወዩብሎም ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
 ት ፡ ለእለ ፡ ያብውርዖም ፡ ሰብእ ፡ አምጽአምሙ ፡ ኅ
 ቤዩ ፡ ፍጡን ፡ ወእንዘ ፡ ያመጽአምሙ ፡ ከልዑ ፡ አጋ
 ንንት ፡ ወመሐሎ ፡ እንዘ ፡ ያብሎ ፡ ኢንገብእ ፡ እም
 ደእዘ ፡ ውስተ ፡ ዛቲ ፡ ሀገር ፡ ወወፅኦ ፡ እምኔሆ (Fol.
 68b. 1.) ሙ ፡ በእለ ፡ በአምላላ ፡ ገብር ፡ ጸለም ፡ ወቦ
 እለ ፡ በአምላላ ፡ ቅርድ ፡ ወገዮ ፡ ወቦኦ ፡ ውስተ ፡ ጸ

ድፍ ፡ ወሐዩወ ፡ እሉ ፡ ድውያን ፡ ወርእዩ ፡ ስውራ
 ን ፡ ወእለ ፡ በለወ ፡ እሉ ፡ ሰብእ ፡ ሰብ ፡ ርኢዩ ፡ ዘንተ ፡
 መንከረ ፡ ሰገዳ ፡ ታሕተ ፡ እገረዑ ፡ ለአቡን ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ያብሎ ፡ ባርከን ፡ አቡንን
 ግእ ፡ በረከተከ ፡ ወዩብሎም ፡ አቡን ፡ ቅዱስ ፡ ተክ
 ለ ፡ ሃይማኖት ፡ አንስ ፡ ኢያውብክሞ ፡ በረከተ ፡ ዘዘ
 እንበለ ፡ ትጠመቁ ፡ በስመ ፡ አምላኪዩ ፡ (Fol. 68b. 2.)
 እስመ ፡ ማኅበራን ፡ አጋንንት ፡ እንትሙ ፡ ወዩብሎ
 ሞ ፡ ነፋሎም ፡ እለ ፡ ሐይወሂ ፡ ወሰብኦ ፡ ሀገርሂ ፡ ኦ
 አቡን ፡ ተክለ ፡ ሃይማኖት ፡ ንጉብር ፡ ነፋሎ ፡ ዘአዘክከ
 ነ ፡ ወዩብሎም ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 አኒ ፡ አኡዘክሞ ፡ ከመ ፡ ትእመኑ ፡ በእግዚአብሔ
 ር ፡ ወትጠመቁ ፡ በስመ ፡ ወዩብሎም ፡ ነፋሎም ፡ ተ
 ንሥእ ፡ አጥምቀን ፡ ወአጥመቆም ፡ በስመ ፡ አቡ
 ወመልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወአዘከሞ ፡ ያሕንጸ ፡
 ቤተ ፡ ክርስቲያን ፡ ወ (Fol. 68b. 3.) ሐኒዱ ፡ መጠዖ
 ሙ ፡ በውስቲታ ፡ ሥጋዑ ፡ ቅዱስ ፡ ወዩዎ ፡ ክቡረ ፡
 ለእግዚእን ፡ ኢዮሱስ ፡ ክርስቶስ ፡ ወቅዱስ ፡ ሚካኤ
 ል ፡ ከኒ ፡ ያቲፊድኦ ፡ በአምላላ ፡ ዲያቆን ፡ ወነበረ ፡
 ኅብሆም ፡ ኃእውራኝ ፡ እንዘ ፡ ያሚሆርሙ ፡ ሃይማ
 ኖተ ፡ ሥሎስ ፡ ቅዱስ ፡ ወእምድነረ ፡ ኃእውራኝ ፡ ዩ
 ቤሎ ፡ ቅዱስ ፡ ሚካኤል ፡ ለአቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃ
 ድማኖት ፡ ተንሥእ ፡ ኦቅዱስ ፡ እግዚአብሔር ፡ ወኢ
 ትትጉዳደዩ ፡ ገብረ ፡ ዘአዘክከ ፡ አምላክከ ፡ ወበእን
 ተ ፡ (Fol. 69a.) ገደቱ ፡ እስተጋብኦም ፡ ለሰብእ ፡ ሀገ
 ር ፡ ወዩብሎም ፡ ጽንዑ ፡ በሃይማኖት ፡ በመሀርኩክ
 ሙ ፡ ወተፋቀሩ ፡ በባዶነቲክሞ ፡ ወኢትርከዑ ፡ ተ
 ተብሎ ፡ ነገድ ፡ አንስ ፡ አሐውር ፡ ኅበ ፡ ዘፈነወኒ ፡
 አምላኪዩ ፡ ወሰሚዖም ፡ ሰብእ ፡ ሀገር ፡ ዘንተ ፡ በ
 ከዩ ፡ ብዙኝ ፡ እንዘ ፡ ዩ-ዘሎ ፡ ለመኑ ፡ ትኑድገን ፡ አ
 ቡን ፡ መምሀርን ፡ ወእንዘ ፡ ያብከዩ ፡ መረረ ፡ አስተ
 ፋኑውም ፡

CHAPTER XLIV.

(Fol. 69b. 1.) ምዕራፍ ፡ ፵፬ ፡ ወጠረ ፡ እቡን ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ ፍጥዮ ፡ እንዘ ፡ ያይዱን ፡ ሠረ
 ገላ ፡ ብርሃን ፡ ወሰበከ ፡ ነፋሎ ፡ አድያማተ ፡ አፍርእ

ት ፡ ወነሠተ ፡ ምሕራማተ ፡ ጣዖዮም ፡ ወኅለፈ ፡ መ
 ንገለ ፡ ወዩራጌ ፡ ዓዲዎ ፡ ፈለገ ፡ ባድ ፡ ወሰታል ፡ በ
 ጽሐ ፡ ኅበ ፡ ወግር ፡ እንተ ፡ ትሰመዩ ፡ ቢላት ፡ ወዩ

እቲ፡ ቤተ፡ መንግሥቶሙ፡ ለመስርዖን ፤ ወበሀዩ፡
 ይሠው፡ ሎሙ፡ ሥሙ፡ ላህም፡ ወጠሊ፡ ወይትኤ
 መሩ፡ ሎሙ፡ አጋንንት፡ በውስተታ፡ ወሀሎ፡ ኛን
 (Fol. 69b. 2) ጉሥሙ፡ ዘይናብር፡ ሀዩ ። ወሎሎሙ፡
 ማርያን፡ ወመስተታስማን፡ ወስብኣ፡ ሐረስ፡ ይስግ
 ዱ፡ ሎቱ፡ ወይውዕሉ፡ ውስተ፡ ነፍሳኒሁ፡ ታሕተ፡
 ውእቱ፡ ወግር፡ በበጅጃወጃጀመስርያን፡ ምስለ፡ አም
 ኃህሙ፡ እንዘ፡ ይጸንሐ፡ ፀዓተ፡ ታል፡ እምአፋሁ፡
 እመ፡ ነበበ፡ ሠናዩ፡ ይረክቡ፡ ሠናዩ ። ወእመ፡ ነበ
 በ፡ እኩዩ፡ ይረክቡ፡ እኩዩ ። ወበእንት፡ ዝንቱ፡ አ
 ንግሥም፡ ላዕሌሆሙ፡ ወርኢዮ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ዘንተ፡ ነሎሎሙ፡ (Fol. 69b. 3) ግብ
 ሮሙ፡ ፀርገ፡ ይኩተ፡ አንተ፡ ካልእ፡ ገጽ ። ወበጽ
 ሐ፡ ኃበ፡ ይናብር፡ ውእቱ፡ ንጉሠ፡ መሠርያን፡ ነበ
 ሮ፡ ዲዘ፡ መንበረ፡ ወርቅ፡ ወተሠርጊዎ፡ በአልባስ፡
 ወርቅ ። ወጸኖ፡ ገጽ፡ ወአውደቆ፡ እመንበሩ፡ ወረ
 ገጽ፡ ክሳዩ፡ ወገድኦ፡ እንግድኖህ፡ ወይቤሎ፡ አ
 ንተ፡ እኩዩ፡ ወልዱ፡ ለስደጣን ። ወእኑሆሙ፡ ለ
 አጋንንት፡ ለምንት፡ ታስሕት፡ ሕዝበ፡ ዘተማዩሎ
 ሙ፡ ክርስቶስ፡ በደሙ፡ ውእቱቱ፡ ንጉሠ፡ መሠር
 ያን፡ ኃተኣ፡ ዘይናብብ ፤ እስመ፡ መሰሎ፡ መብረቅ፡
 ዘነጠረ፡ እ (Fol. 70a. 1) ምስማዩ፡ ወአውደቆ፡ ወኢ
 ነጸሮ፡ ጊዜ፡ ይበውእ፡ ኃበሁ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ ወአንገዎ፡ ወዳልደሂሁ፡ ለቅዱስ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤልዎ፡ እምአይቲ፡
 መጻእከ፡ ወበምንት፡ ግብር፡ በጻሕከ፡ ዝዩ፡ ወመኑ
 አዕረገከ፡ ወአብእከ፡ ውስተ፡ ቤተ፡ መንግሥት ።
 ወዘንተ፡ ብሂሎሙ፡ ጸናዕዎ፡ ገጽ፡ እስከ፡ ይውኅ
 ዝ፡ ይም፡ እምአፋሁ፡ ወእምአንፋ፡ ወእምአኡ፡
 አብትረ፡ ሐጊን፡ ዝዘፋተ ። ወዘበቀዎ፡ (Fol. 70a. 2)
 እስከዩ፡ ይደቅቅ፡ አጽሙ፡ ወዋተ፡ ስቤሃ፡ ወነሥኡ፡
 በደኖ ፤ ወገደኖዎ፡ ታሕተ፡ ውእቱ፡ ወግር፡ እንዘ፡
 ይብሉ፡ ይብልዕዎ፡ አራዊተ፡ ገዳም ፤ ወመጽእ፡ ቅ
 ዱስ፡ ማከኤል፡ ሊቀ፡ መላእክት ። ወጸውዎ፡ እን
 ዘ፡ ይብል፡ ተክለ፡ ሃይማኖት፡ ተንሥእ፡ እንበለ፡
 ሙስና ። ወበጊዜሃ፡ ተንሥእ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ ክመ፡ ዘንቃህ፡ እምንቀም ። ወገሠ
 ሦ፡ ቅዱስ፡ ማከኤል፡ ቀኑሲሁ፡ ወአሕደዎ፡ እም

ደይሁ፡ ወኮነ፡ ጥ (Fol. 70a. 3) ፀ-ዩ፡ ክመ፡ ዘኢሊከ
 ሮ፡ ሕማም፡ ግሙራ ። ወይቤሎ፡ ቅዱስ፡ ማከኤል፡
 ጸብእ፡ ለውእቱ፡ መሠርያ፡ እስመ፡ አንተ፡ ትመው
 እ ። ወሐረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እን
 ዘ፡ ይትወራዘዉ፡ በኃይለ፡ መንፈስ፡ ቅዱስ ። ወፀር
 ገ፡ መልዕልተ፡ ወግር ። ወረከቦ፡ ለውእቱ፡ ንጉሠ፡
 መሠርያን፡ ነበሮ፡ ዲበ፡ መንበሩ፡ ዘወርቅ ፤ ውእቱ
 ስ፡ መሠርያ፡ አይኔጽር፡ ጊዜ፡ ይበውእ፡ ኃበሁ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ወባሕቱ፡ ጊዜ፡ ይጸኖ
 (Fol. 70b. 1) ። ። ገጽ፡ ይረእዮ ። ወበዩእቲ፡ ዕለት፡
 ጸኖዎ፡ ዳግመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ለውእቱ፡ ንጉሠ፡ መሠርያን ። ወአውደቆ፡ እመን
 በሩ፡ ወነሥእ፡ መንበሮ ። ወቀጥቀጦ፡ በእዱሁ፡ ወ
 ከልሐ፡ ውእቱ፡ መስርያ፡ እንዘ፡ ይብል፡ ለአግብር
 ቲሁ ። ናሁ፡ ይተትለኒ፡ ዘትማልም፡ ብእሲ፡ ወለ
 ምንት፡ ተንደጉኒ፡ በሕቲቲዩ ። ወበኤ፡ አግብርቲ
 ሁ፡ እንዘ፡ ይረውጹ፡ ለፌ፡ ወለፌ፡ ወረከብም፡ ለ
 አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብብ፡
 (Fol. 70b. 2) ለእግዚአሙ ። ወአንገዎ፡ ናጠነ፡ ወአ
 ምጽኡ፡ አሥጥጦ፡ ሐጊን፡ ወቀሠኖዎ፡ ለአቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እስከ፡ ይትረኣዩ፡ አጽ
 መ፡ ገቡሁ ። ወተበሀሉ፡ በበደኖቲሆሙ፡ እንዘ፡ ይ
 ብሉ፡ ይእዜስ፡ ኢንቅትሎ፡ እስኩ፡ ንሕትቶ፡ ቅድ
 መ ። ወይቤልዎ፡ እምአይቲ፡ አንተ፡ ወአይቲ፡ ብ
 ሐርከ ። ወምንት፡ ግብርከ፡ ኢቲቲልናካኑ፡ ትማል
 ም ፤ መኑ፡ አንግእከ፡ ሮም፡ ይጸንዕት፡ ሥራይከ፡
 እምሥራይን፡ ወይቤሎሙ፡ አቡነ፡ (Fol. 70b. 3) ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ በአማን፡ ይጸንዕ፡ አምላ
 ክዩ፡ እምአምላክከሙ፡ ወአንስ፡ ሥራዩ፡ ኢዩአም
 ሮ ። ባሕቲ፡ እሥግር፡ ሥራዩክሙ፡ መጻእኩ፡ ወይ
 ቤልዎ፡ አይቲ፡ ውእቱ፡ ብሐርከ፡ ወይቤሎሙ፡ አ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለከለባትኑ፡ እንግ
 ሮ፡ ብሐርዩ ። ባሕቲ፡ ከለባት፡ ይኑይሱ፡ እምኔክ
 ሙ ፤ እስመ፡ ዩአምሩ፡ እግዚአሙ ። ወሰበ፡ ይቤሎ
 ሙ፡ ዘንተ፡ ቀሠኖዎ፡ ባዕለ፡ እስከ፡ ይትረኣዩ፡ ን
 ዋዩ፡ ውሥጦ፡ ወተክዕወ፡ ደ (Fol. 71a. 1) ሙ፡ ክ
 መ፡ ውኒዘ፡ ማይ ። ወኮና፡ አባላቲሁ፡ በበግማድ፡
 ግማድ፡ ወአልጸቀ፡ ለመዊት፡ ወነሥእዎ፡ ወወረው

ም፡ ውስተ፡ ጸድ፡ ፍ፡ ወበጊዚ፡ ለንጊሥ፡ ቅዱስ፡ ማክኤል፡ ከመ፡ ቀዳሚ፡ ወነበረ፡ ከመ፡ እስከ፡ ማጽባሕ፡ እንደ፡ ይጣቀድ፡ እምነገሥ፡ በዘዘዘ፡ አው፡ ነጥን፡ ወኢጥሶመ፡ እከለ፡ ወማየ፡ በዕላንቱ፡ ማመ፡ ሞዕል፡ ወበጽሐ፡ ላዕሌሁ፡ መክረ፡ በዙህ፡ ረኅ

ብ፡ ወጽምዕ፡ ዝብጠት፡ ወተቀሥ፡ ረ፡ እምነበ፡ እሉ፡ እኩያን፡ እን (Fol. 71a. 2.) ዘ፡ ይፈቅድ፡ ያግብአሙ፡ ውስተ፡ ፍፍተ፡ መድኃኒት፡ እሙ (Fol. 71a. 3.) ንቱስ፡ ዐበዩ፡ ተግሳዮ፡ እምፍጥጥሙ፡ እኩዩ።

CHAPTER XLV.

(Fol. 71b. 1.) ምዕራፍ፡ ማሪ፡ ወእምድኅረ፡ ማዕለት፡ ሶዘ፡ ርእየ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ግዝፈተ፡ ልቦመ፡ ወጽንዓተ፡ ሕሊ፡ ፍጥመ፡ ከመ፡ ዕብን፡ ዘኢድላመልም፡ ጸለየ፡ ኅዘ፡ እግዚአብሔር፡ እንደ፡ ይብል፡ ኦእግዚእየ፡ ኦደቡስ፡ ክርስቶስ፡ እንተ፡ ውሎቱ፡ ዘእስተርአይከኒ፡ በወገርዮ፡ ወትቤልኒ፡ ረሰይኩክ፡ ሐዋርያ፡ ሐዲስ፡ ወእፈንወከ፡ ኅበ፡ ሕዝብ፡ ሐዲሳን፡ አንስ፡ ኅዘ፡ አሐውር፡ ውነበኒ፡ አ (Fol. 71b. 1.) ኃድር፡ በትእዛዝክ፡ እነብር፡ ወይእይከ፡ ዘጸሕኩ፡ ኅዘ፡ ሕዝብ፡ እለ፡ ኦደአም፡ ፍከ፡ ወኢሕስመ፡ ላዕሌየ፡ በዙህ፡ ወአንስ፡ ተወከፍኩ፡ ምንዳቤያተ፡ በእንተ፡ ስምክ፡ እንደ፡ ታጽንዓን፡ አንተ፡ ዮምስ፡ ሐመምኩ፡ ፈድፋድ፡ ፍታሕ፡ ሊተ፡ እግዚአ፡ ወተብቀል፡ በቀልየ፡ እምሕዝብ፡ ውፁኦኦ፡ እምጽድቅ፡ እንደ፡ ለምድር፡ ታብቀል፡ አፍሃ፡ ወተኃላመ፡ ከመ፡ ጻፉን፡ ወአብሮን፡ ወከመ፡ ትእ (Fol. 71b. 3.) ይንቆሙ፡ ለደቂቀ፡ ቆሬ፡ ትብልዖመ፡ እሳት፡ አርኦ፡ ኃይለክ፡ በላዕሊሆመ፡ ነገርክ፡ ርሱን፡ ይትቃወም፡ ሊተ፡ ለገብርክ፡ ወፈጸሞ፡ ዘንተ፡ ጸሎቶ፡ ዐርገ፡ መልዕልተ፡ ወግር፡ ወረከቦመ፡ ለመሠርያን፡ ነሱ፡ አህጉር፡ ተጋቢኦመ፡ አሐተኒ፡ እንደ፡ ይሰግዱ፡ ለንጉሥመ፡ ወቆመ፡ አቡና፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በዋኦ፡ ማዕከሎመ፡ ወከልሐ፡ በዐቢዩ፡ ቃል፡ እንደ፡ ይብል፡ እኢዝዘኒ፡ ምድር፡ በቃለ፡ (Fol. 72a. 1.) እግዚአብሔር፡ ወእከ፡ በቃለ፡ ዘአየ፡ ከመ፡ ታብቅዊ፡ አፋኪ፡ ወተኃላሙ፡ ለእሉ፡ እኩያን፡ ወበጊዚ፡ አብቀወት፡ ምድር፡ አፋሃ፡ ወውኅጠቶመ፡ ለክሎመ፡ መሠርያን፡ ምስለ፡ ንጉሥመ፡ ረሰዕ፡ ወወረዳ፡ ውስተ፡ ሲኦል፡ ሕያዋኒሆመ፡ ወርኢዮ፡ አቡና፡ ቅ

ዱስ፡ ተክለ፡ ሃይማኖት፡ እእኩቶ፡ ለእግዚአብሔር፡ እንደ፡ ይብል፡ ተዐወቀ፡ በላዕሊዮ፡ ብርሃን፡ ገጽከ፡ እግዚአ፡ ወወይደክ፡ ዮም፡ ትፋፍ (Fol. 72a. 2.) ሥሕተ፡ ውስተ፡ ልብዩ፡ ለማን፡ አምላክ፡ እግዚአብሔር፡ እንተ፡ ወንገሥ፡ ነገሥተ፡ አንተ፡ ወእንደ፡ ይብል፡ ዘንተ፡ አንዕሰወ፡ መልዕልተ፡ ወግር፡ ኅዘ፡ ነሱ፡ ማኅደራሆመ፡ ለመሠርያን፡ ወረከብ፡ ግልፍጥተ፡ ዘወርቅ፡ ወዘብ፡ ወኅሥ፡ አቡና፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ስብኅ፡ ወቀጥቀመ፡ ወኅሥተ፡ ነሱ፡ ምሥግዲሆመ፡ ወመሲዮ፡ ቆመ፡ አቡና፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅዘ፡ አሐተ፡ አም (Fol. 72a. 3.) እምነ፡ እእዋም፡ ዐበያን፡ ወእንደ፡ ይገብር፡ ጸሎተ፡ በዐየ፡ መጽኤ፡ ትእልፈተ፡ አእላፋት፡ አጋንንት፡ ዘኢደትኃላተ፡ ብዝተመ፡ ወቅዱስኒ፡ አቡና፡ ተክለ፡ ሃይማኖት፡ አርመመ፡ እምገብረ፡ ጸሎተ፡ ከመ፡ ይርአዮመ፡ ለእሉ፡ ወከልሐ፡ ነሱ፡ መ፡ ወይቤልዎ፡ ኢክከለከኑ፡ ምድረ፡ ሸዋ፡ ዘኅይዳን፡ ለከ፡ ገዢ፡ መጻእከኑ፡ ከመ፡ ትክላእ፡ አምልኮተን፡ ንሕኒኒ፡ ኢኑኑድገክ፡ ዘእንበለ፡ ንቅትልኪ፡ ወነሥኤ (Fol. 72b. 1.) አዕባን፡ ወወገርዎ፡ ለአቡና፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እስከ፡ ይደቅቅ፡ አጽመ፡ ወእንደ፡ ይወገርዎ፡ ወረደ፡ ቅዱስ፡ ማክኤል፡ ሊቀ፡ መላእክት፡ ከመ፡ ነበልባለ፡ እሳት፡ ወዘበመ፡ በክነፈሁ፡ ወረከዮመ፡ ከመ፡ ዐበለ፡ ምድር፡ ወሐልቀ፡ ነሱ፡ መ፡ ወእንሥኤ፡ ለአቡና፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወገሥዎ፡ ወአሕደዎ፡ እምሕማመ፡ ወደቤሎ፡ ቅዱስ፡ ማክኤል፡ ለአቡና፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለምንት፡ ኢኡተብከ፡ ባትእምርተ፡ መስቀል፡ ጊዚ፡ ይመጽኤ፡ ኅዘክ፡ አጋንንት፡ ወደቤሎ፡ አቡና፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡

ምንተ፡ ዩራስዩረ፡ ለእሱ፡ ቀተሉ፡ ሥጋዩ ። ለነፍስ
የሰ፡ አይክሉ፡ ቀተሱ፡ ። በሕቱ፡ እትራጣሕ፡ በ
እንተ፡ ዘይበገዮ፡ ሊተ፡ እ (Fol. 72b. 2.) ጣተ፡ ምዝ
ጋና፡ ብተጋድሎቶሙ፡ ምስሌዩ ። ወይቤሎ፡ ቅዱስ፡
ሚካኤል፡ አፍቁርዩ፡ እንከሰ፡ ጽናዕ፡ ወኃይል፡ ላዕ

ለ፡ ነሱ፡ ገድላተ፡ ጸላኢ፡ እንተ፡ ትመጽእ፡ ኅቤክ ።
እስመ፡ ሀለወክ፡ ትሚጥ፡ ብዙኃን፡ ነፍሱተ፡ እም
ኢያአምሮ፡ ውስተ፡ አአምሮ፡ ወዘንተ፡ ብሂሎ፡ መ
ልእክ፡ ኃለፈ ።

CHAPTER XLVI.

(Fol. 73a. 1.) ምዕራፍ፡ ፵፯ ። ወበሰረገታ፡ ስምሀ፡
እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ታለ፡ እምሰማይ፡
ዘይብል፡ ናሁ፡ ይትወለድ፡ ለክ፡ ወልድ፡ እመንፈ
ስ፡ ቅዱስ ፤ ዘስሙ፡ ኦሞሬዎስ፡ ውእቱ፡ ያጠፍኦሙ፡
ለእለ፡ ተርፍ፡ መሰርዖን ፤ ወይመይጦሙ፡ ውስተ፡
አምልኮ፡ እግዚአብሔር፡ ወይትሐነጽ፡ ዐቢይ፡ ምኔ
ት፡ ውስተ፡ ዛቲ፡ ሀገር ፤ ወይበገዮ፡ ይቁቅክ፡ በው
ስቲታ፡ በይኃሪ፡ መዋዕል ። ወቅዱስ፡ (Fol. 73a. 2.)
አቡነ፡ ተክለ፡ ሃይማኖት፡ ሰሚዖ፡ ዘንተ፡ ታለ፡ አ
ርመመ ። ወእምዝ፡ ነሁተ፡ መሥዋዕተ፡ ዘአጋንን
ት፡ ወእእመኖሙ፡ ለነሱሙ፡ ሰብአ፡ ሀገር፡ በስ
መ፡ እግዚአብሔር፡ እስመ፡ ልማዱ፡ ለዝንቱ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅበ፡ በጽሐ፡ ሀገር፡
ይሴኦል፡ እምሰብአ፡ እለ፡ ይነብሩ፡ ውስቲታ፡ ምኅ
ራማታ፡ ዘይመልኩ፡ ቦቱ ። ወሰበ፡ ነገርዎ፡ ዩሐው
ር፡ ናጡነ፡ ወይሥዮ ። ወእንዘ፡ ይገብር፡ ከ (Fol.
73a. 3.) መዝ፡ በጽሐ፡ ምድረ፡ ዳሞት፡ ኅበ፡ ዩብር፡

ዘይሰመይ፡ ዝበ፡ ረተን ። ወሀ፡ ህዩ፡ ጣዖት፡ ዘአዕባ
ን፡ ወዘዕፀው፡ በዘይሰማሉ፡ ሰብአ፡ ሀገር ፤ ወይትክሀ
ዱ፡ ሎሙ፡ አጋንንት፡ በውስቲቱ፡ ወይብብሔ፡ ሎ
ሙ፡ መምለክያኒሆሙ፡ ወያወጽሐ፡ ሎሙ፡ ያመ፡
እንስሳ ። ወሰበ፡ ርእዩ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
እልክተ፡ ግልፍዋተ፡ ነሥኦ፡ ዕብነ፡ ውቀጥቀጦሙ፡
ወገንጳለ፡ መናብርቲሆሙ ። ወዓሪቦ፡ ፀሐ (Fol. 73b. 1.)
ይ፡ ቆመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለጸል
ዮ፡ ታሕተ፡ ኦም ። ወመጽኤ፡ ኅቤሁ፡ ብዙኃን፡ አ
ጋንንት፡ እንዘ፡ ይጸኦቱ ። ወይቤልዎ፡ በክላህ፡ ኢአ
ከለክነ፡ አድያማተ፡ ሽዋ፡ ዘኃይማነ፡ ለክ ። ገዩረ፡
መጸእክ፡ ከመ፡ ትክለኦ፡ አምልኮተን ። ወይእዘረ፡
ኢነኅድገክ፡ ዘእንበለ፡ ንቅትልኩ ። ወተረጎሙ፡ ለ
አፍርሆቱ ፤ ወወገርዎ፡ በአእባን፡ ወይቤሎሙ፡ ለ
ምንት፡ ትግምወ፡ ከንቶ፡ እንዘ፡ ድኅማን፡ አንት
ሙ ። ወ (Fol. 73b. 2.) ዓተዘ፡ ላዕሌሆሙ፡ በማዕተዘ፡
ክርስ (Fol. 73b. 3.) ቶስ፡ ወተዘረው፡ ከመ፡ ጠስ ።

CHAPTER XLVII.

(Fol. 74a. 1.) ምዕራፍ፡ ፶፯ ። ወበሰረገታ፡ ተጋብኤ፡
ሰብአ፡ ብዙኃን፡ ዐዘይተ፡ ሀገር፡ ከመ፡ ይሰግዱ፡
ለአማልክቲሆሙ፡ ፤ ወረከብዎሙ፡ ውዳቃን፡ ወግዱ
ፋና፡ ውስተ፡ ገጸ፡ ምድር ። ወይንገጸ፡ ወተዘሀሉ፡
በበይናቲሆሙ፡ ምንተ፡ ኮነ፡ አማልክቲነ፡ የም፡ ወ
መኑ፡ ቀጥቀጦሙ፡ ወይቤሎሙ፡ ብእሴ፡ እግዚአብ
ሔር፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አነ፡ ሰበር
ክዎሙ፡ በኃይል፡ እግዚእዩ፡ አይሱስ፡ ክርስቶስ፡
ዘኢከህ (Fol. 74a. 2.) ሉ፡ አድኅኖ፡ ርእስሙ፡ እምዩ
ዩ፡ እሮነ፡ ይክሉ፡ ርዳእ፡ ለላዕዳን፡ ምንተ፡ ይገብ

ሩ፡ ለክሙ፡ እሉ፡ አዕባን፡ ዘአልቦሙ፡ እስትንፋ
ስ ። ወርእዮሙ፡ ከያሆሙ፡ ይቤልዎ፡ እምአይቲ፡
አንተ ። ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ አንስ፡ መጸኦኩ፡ እምሀገርዩ፡ በትእዘዘ፡ እግ
ዚእዩ፡ አይሱስ፡ ክርስቶስ ፤ ከመ፡ እንስት፡ ነሱሉ፡
ምሕራማተ፡ በትስሔቱ፡ ቦሙ ። ወይቤልዎ፡ እመሰ፡
ረነወክ፡ እግዚእክ፡ እ (Fol. 74a. 3.) ስኩክ፡ ንሬኢ፡
ለእመ፡ ያድኅንክ፡ እምእደኔ፡ በከመ፡ አጥፋእክ፡
አማልክቲነ፡ ንሕነኒ፡ ንገብር፡ ላዕሌክ፡ እክዮ፡ ወአ
ኅዝዎ፡ ወዘበጥዎ፡ ወአሕመምዎ፡ ብዙኃን፡ እስክ፡

አልጸቀት፡ ነፍሱ፡ ለወላእ ። ወመንፈቆሙ፡ ይቤሉ፡
ኢንቅትሎ፡ ዘአንበለ፡ ያእምር፡ ንጉሥ ። እስመ፡
ሰበረ፡ እማልክተ፡ ዘያመልክሙ፡ ወሞቅሕም፡ በጽ

ኑዕ፡ ሙቃሒ፡ ወወሰዶ፡ ሄእምክሆሙ፡ ዘስሙ፡ ቀ
ረረ፡ ውድም፡ ዘ (Fol. 74b. 1.) ውእቱ፡ መኰንን፡
(Fol. 74b. 2.) አዳም ።

CHAPTER XLVIII.

(Fol. 74b. 3.) ምዕራፍ፡ ፵፯ ። ወለውእቱሰ፡ መኰ
ንን፡ አዳም፡ ቦቱ፡ ወልድ፡ ዘየሐንቆ፡ ጋኔን፡ ወይን
ጽሑ፡ ወእንዘ፡ የአቱ፡ መኰንን፡ ሶበ፡ አልጸቀ፡ ለ
በባእ፡ ቤቱ፡ ወዕክ፡ ውእቱ፡ ወልድ፡ ለተበላ፡ አቡ
ሁ ። ወሶቤ፡ ነጽሑ፡ ጋኔን፡ በቅድመ፡ ነሱ፡ ሰብ
እ፡ ወደንገዑ፡ ነሱሙ ። ወጸርሐ፡ ጋኔን፡ እንዘ፡ ይ
ብል፡ ምንት፡ ብየ፡ ምስሌከ፡ ኦሩሥሐ፡ ጽዮን፡ ወ
ጸውላ፡ ስምከሰ፡ ሐዲስ፡ ኢዮትከሀለ፡ መኑ፡ እብ
ጽሐከ፡ ዝየ፡ (Fol. 75a. 1.) ከመ፡ ትሣቅየረ፡ ወኅደ
ጉ፡ ለክ፡ ቅድመ፡ ብዙኃተ፡ አድያማተ፡ ወኢእክለ
ክኑ፡ እማንቱ፡ ወሰደድከ፡ እምክሉ፡ በሐውርት፡
እንዘ፡ ትተልወ፡ ኅበ፡ ሐርከ፡ ወደእዘ፡ ዝየ፡
መጻእኩ ። አሌ፡ ሊተ፡ አድ፡ አጉዳይ፡ እምኔከ፡
ኦብእሲ፡ እኩዶ፡ ዘኢተኦር፡ ውስተ፡ ኦሐተ፡ ሀ
ገር፡ እነ፡ ወአንተ፡ እንዘ፡ ንትሳተል፡ ንንብር፡ እ
ስከ፡ ዕለተ፡ ሞትከ፡ ወእመረ፡ ዐበይከ፡ አርምሞ ።
ናሁ፡ እበውእ፡ ውስተ፡ ል (Fol. 75a. 2.) በ፡ ንጉሥ፡
መተሎሚ፡ ወደወደየከ፡ ኅበ፡ ሎመ፡ ሃራር፡ ወደ
ትኃሎል፡ በሀየ ። ወአን፡ አዓርፍ፡ እምኔከ፡ ወሰሚ
ዶ፡ ውእቱ፡ መኰንን፡ ዘንተ፡ ነገረ፡ ይንገዑ፡ ወረት
ሌ፡ ፍጡን፡ እማዕስሩ፡ ወሰገዶ፡ ቅድሚከ፡ ወደቤ
ሎ፡ አንተኑ፡ እምላክ፡ ሰሚዶ፡ ዘይብልዎ፡ እግዚእ
ብሐር፡ ወደቤሎ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖ

ት፡ እንሰ፡ ኢከንክ፡ ከደቡ፡ ዳእሙ፡ ገብሩ፡ እነ፡
ዘአመልኮ ። ወደቤሎ፡ (Fol. 75a. 3.) ውእቱ፡ መኰን
ን፡ መኑ፡ ውእቱ፡ አምላክ፡ መሀረረ፡ ፍኖተ፡ ሕይ
ወት ። እአባ፡ ወረውስ፡ ሊተ፡ ወልድዮ፡ ወደቤሎ፡
አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወለእመ፡ ተፈወ
ሰ፡ ለከ፡ ወልድከ፡ በእደዮ፡ ተአምኑ፡ በእምላኪዮ ።
ወደቤሎ፡ ውእቱ፡ መኰንን፡ እወ፡ አአምን፡ ፍጽ
መ፡ ወእንሥአ፡ እደሁ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይ
ማኖት፡ ወዓተብ፡ ላዕለ፡ ገጸ፡ ሕዓን፡ እንዘ፡ ይብል፡
በስመ፡ እግዚእዮ፡ ኢደሱ (Fol. 75b. 1.) ስ፡ ክርስቶ
ስ ። ሃእ፡ መንፈስ፡ ርኩስ፡ እምላዕለ፡ ዝንቱ፡ ወል
ድ፡ ወወዕክ፡ በገዢ፡ በአምሳለ፡ ዐበይ፡ ቅርድ፡
እንዘ፡ ይክልሐ፡ ወደብል፡ ኢተልክረረ፡ ወኢሳው
ዕየረ፡ በአሳት፡ ዘእደከ፡ ለልዮ፡ እወዕክ፡ ለከ፡ ወአ
ንከሩ፡ እለ፡ ርእዮ፡ ዘንተ ። ወተፈሥሐ፡ ውእቱ፡
መኰንን፡ ወአምን፡ በእግዚእኑ፡ ኢደሱስ፡ ክርስቶ
ስ፡ ምስለ፡ ነሱ፡ ሰብእ፡ ቤቱ፡ ወምስለ፡ ነሱሙ፡
ሰብእ፡ ሀገረ፡ ዳሞ፡ በ (Fol. 75b. 2.) ላዕለ፡ እደባዮ፡
ለአቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወበደኢተ፡ ዕለ
ት፡ አጥመቆሙ፡ በስመ፡ አብ፡ ወመመንፈስ፡ ቅዱ
ስ ። ወሰመ (Fol. 75b. 3.) ዮ፡ ገብረ፡ ሞሕድ፡ ለውእ
ቱ፡ መኰንን፡ ወለብእሲቱ፡ ሰመዮ፡ ወለተ፡ ሞሕድ፡ ።
ወለወልዱ፡ ሰመዮ፡ ተክለ፡ ሞሕድ ።

CHAPTER XLIX.

(Fol. 76a. 1.) ምዕራፍ፡ ፵፱ ። ወእምድኅረ፡ ኅዳግ፡
መሞዕል፡ መጽኑ፡ ዐበይተ፡ ሀገር፡ አለ፡ አንገዎ፡
ለአቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወደቤልዎ፡ ለ
መኰንን፡ ዕቀብ፡ በጽኑዕ፡ ለውእቱ፡ ዕለት፡ ብእሲ፡
ዘቀጥቀጠ፡ እማልክቱን፡ እስከ፡ ናበጽሑ፡ ኅበ፡ ንጉ
ሥ ፤ ወደቤሎሙ፡ ውእቱ፡ መኰንን፡ ሰኖዶአ፡ አ

ዓቅቦ ። ወነበረ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
እንዘ፡ ይሚሆርሙ፡ ለሰብእ፡ እዳሞ፡ ሕገ፡ ሃይማኖ
ት፡ (Fol. 76a. 1.) አርቆዶክሳባት፡ ወደፈውስ፡ ድው
ደን፡ እለ፡ ውስተ፡ ያየ፡ ሀገር፡ ወዕብ፡ ፈጸመ፡ ቺእ
ውራኃ፡ መጽኑ፡ እሙንቱ፡ መኳንንት ። ወደቤል
ዎ፡ ለገብረ፡ ሞሕድ፡ አምጽእ፡ ውእተ፡ ብእሲ፡ ዘእ

ዕቀብኛ፣ ለከ፣ ወንድ፣ ንሰዶ፣ ኅብ፣ ንጉሥ ። ወይቤ
ሎሎ፣ ኢይሁብክሎ፣ ከይሁ፣ እስከ፣ እመውት፣
ምስሌሁ፣ ወይቤልዎ፣ እመንቱ፣ ሰብእ፣ እመ፣ ኢ
ወሀብከነ፣ ከይሁ፣ አእምር፣ ከመ፣ ቼክሙ፣ ትትወ
ደ (Fol. 76a. 3.) ዩ፣ ጠመግራር፣ ወትትካነነ፣ ብዙ
ኃ፣ ወሐሩ፣ ፍጡነ፣ ከመ፣ ያስተዋድደዎ፣ ኅብ፣ ንጉ
ሥ ። ወበጸሐሙ፣ ሀዩ፣ ወዜነውዎ፣ ለንጉሥ፣ እን
ዘ፣ ያብሉ፣ አእግዚእነ፣ ረኩብነ፣ ብእሱ፣ መልዕል
ተ፣ ገብፈተን ። ሰብሮ፣ ነሱሎ፣ አማልክተ፣ ዘትሰግ
ድሎሎ፣ አንተ፣ ወአሰርኛ፣ እስከ፣ ናመጽአ፣ ለከ።
ወአዕቀብኛ፣ ለቀፈረ፣ ወድዎ ። ወናሁ፣ ቆመ፣ ለ።

ቱ፣ ወይቤለነ፣ ኢይሁብክሎ፣ ከይሁ፣ እስከ፣ እመ
(Fol. 76b. 1.) ውት፣ ምስሌሁ፣ እንዳኢ፣ ኢንክምሮ፣
ለእመ፣ ከሀድሙ፣ ለአማልክተ፣ ኦንጉሥ ። ወሰሚ
ዎ፣ ንጉሥ፣ ተምዓ፣ ጥቀ ። ወፈነው፣ ኃይላነ፣ ላዕከ
ነ፣ ከመ፣ ያምጽእዎሙ፣ ለቼዎሙ፣ በሙቃሐ፣ ጽኑ
ዕ ። ወበጸሐሙ፣ ልዑካን፣ ኅብ፣ ቤቱ፣ ለመከራንነ፣
አዳም፣ ወረከብዎ፣ ለእቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖ
ት፣ እንዘ፣ ያወዕእ፣ አጋንንተ፣ ወይሚሀርሙ፣ ለሰ
ብአ፣ ሀገር፣ ዕበድሁ፣ ለእግዚአብሔር ። (Fol. 76b. 2.)
ወኡንገዎ፣ ወእመርዎ፣ ለገብረ፣ ዋ (Fol. 76b. 3.) ሕ
ድረ፣ ምስሌሁ፣ ወወሰድዎሙ፣ ኅብረ ።

CHAPTER L.

(Fol. 77a. 1.) ምዕ ፣ ሃ ። ወእንዘ፣ ዩሐውሩ፣ በኛ
ኖት፣ ዩቤሎ፣ መከራንነ፣ ለአቡነ፣ ቅዱስ፣ ተክለ፣ ሃ
ድማኖት፣ ስማዕ፣ እንግርክ፣ ኦብእሱ፣ እግዚአብሔ
ር ። እስመ፣ ናሁ፣ ጸወጅዎሙት፣ እምዘ፣ አንብዘ፣ ል
ቡ፣ ለንጉሥ፣ በእንተ፣ አሐቲ፣ ብእሱት፣ ዘሊዎ፣
እምህገረ፣ ሺዋ ፣ ወፈቀደ፣ ከመ፣ ያውስባ፣ በሕገ፣
አማልክተሁ፣ ወጠብሐ፣ መጋብዕተ፣ ብዙኃነ ። ወ
እዘዘ፣ ያምጽእዎ፣ በክብር፣ ከመ፣ ያስግዳ፣ ለአማል
ክ (Fol. 77a. 2.) ት፣ እምቅድመ፣ ያውስባ ። ወሰብ፣ ቆ
መት፣ ቅድመ፣ አማልክት፣ መጽአ፣ መብረቅ፣ እም
ሰማይ፣ እንዘ፣ ንፈኢ፣ ነሱልነ ። ወመሀጣ፣ ግብተ፣

ወአዕረጋ፣ ሰማያተ ። ወሞቱ፣ ብዙኃነ፣ ሰብእ፣ እም
ግርማሁ ። ንጉሥኒ፣ ከነ፣ እንቡዘ፣ እምድእቲ፣ ዕለ
ት፣ እስከ፣ የም ። ለእመ፣ አሕደውት፣ እምእንባዜ
ሁ፣ እምደገነ፣ ያመስለኒ ። ወእመ፣ አክሰ፣ ይቀትለ
ነ፣ ወአክሞስሰ፣ አቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣
ወይቤ (Fol. 77a. 3.) ሎ፣ ትፈርሀኑ፣ ነኖኔ፣ ኦገብረ፣
ዋሕድ፣ ኢትፍራህ፣ እስመ፣ ኢየሩሳሌም፣ አምላክነ፣
ውስተ፣ እይሁ፣ ለንጉሥ ። ወበእንተ፣ ይእቲኒ፣ ብ
እሱት፣ ዘትፍለኒ፣ ድኅረ፣ እነግረክ፣ እምከመ፣ ርኢ
ክ፣ ስብሐተ፣ እግዚአብሔር ። ወእንዘ፣ ይትበሀሉ፣
ዘንተ፣ በጽሐ፣ ኅብ፣ ንጉሥ ።

CHAPTER LI.

(Fol. 77b. 1.) ምዕ ፣ ሃ ። ወነገርዎ፣ ልዑካን፣ በእ
ንቲእሆሙ ። ወይቤ፣ ንጉሥ፣ አምጽእዎሙ፣ ኅቤ
ዩ፣ ወአምጽእዎሙ፣ ወአቀምሙ፣ ቅድሚሁ ። ወ
ይቤሎ፣ ለማር፣ አቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣
አይቱ፣ ወእቱ፣ ብሔርክ፣ እብእሱ፣ እኩድ፣ ዘታማ
ስን፣ ሀገረነ ። ወይቤሎ፣ እቡነ፣ ቅዱስ፣ ተክለ፣ ሃይ
ማኖት፣ ኦኅርቱም፣ እንቡዘ፣ ልብ፣ ወሕሊና፣ እንዘ፣
ኢተክምር፣ ከይሁ፣ ትሱክል፣ ሀገርዩ ። ወይቤሎ፣
መተሎሚ (Fol. 78a. 1.) አይቱ፣ ውእቱ፣ ብሔርክ፣

ወምንት፣ ውእቱ፣ ፍጥረትክ ፣ ወይቤሎ፣ እቡነ፣ ቅ
ዱስ፣ ተክለ፣ ሃይማኖት፣ እንሰ፣ ክርስቲያናዊ፣ እም
ብሔረ፣ ጽባሕ ። ወይቤሎ፣ መኑ፣ አብጽሐክ፣ ገዩ ።
ወይቤሎ፣ ማር፣ ተክለ፣ ሃይማኖት፣ እግዚእዩ፣ ኢየ
ሱስ፣ ክርስቶስ፣ ፈንወኒ፣ ከመ፣ አጥፍእ፣ ነሱሎ፣ አ
ማልክተ፣ ዘውስተ፣ ሀገርክ ። ወሰሚዎ፣ ንጉሥ፣ ተ
ምዕዓ ፣ ወይቤሎ፣ ከይሁነ፣ ያምልክ፣ መጻእክ፣ ዘ
ታጠፍእ፣ አማ (Fol. 78a. 2.) ልክተ ። አን፣ ወልደ፣
እስላንዳኔ፣ አጠፍእ፣ ከይሁ፣ ሰብ፣ አጥፋእክ፣ እማ

ልክትዩ ። ወእምገ፡ ተመደጠ፡ መተሎሚ፡ ኅበ፡
 ውእቱ፡ መኩንን፡ ገብረ፡ ዋሕድ፡ ወደቤሎ፡ እን
 ተኑ፡ ተረረ፡ ወድም፡ ፅቡዩ፡ ልብ፡ ወፅዮዩ፡ ሕሊ
 ና፡ ከላእከ፡ ከመ፡ እደምጽእም፡ ኅበዩ፡ ለገብረኤሴ፡
 ወደቤሎ፡ ገብረ፡ ዋሕድ፡ እውከላእከ፡ እስመ፡ ር
 ኢኩ፡ መንክረ፡ ወመድም፡ ዘደትገበር፡ በእደዳ
 ሀ፡ ዘኢርአዩ፡ አዘው (Fol. 78a. 3.) ዩ ። ወደቤሎ፡
 ምንተ፡ እንዘ፡ ደገብር፡ ርኢከ፡ ወደቤ፡ ርኢኩ፡ እ
 ንዘ፡ ያወፅእ፡ እንንተ፡ ወደፊውስ፡ ድውያን፡ ወ
 ደገብር፡ ኃይሉ፡ ብዙኃ፡ ወበዘደን፡ ገንቱ፡ ከላእከ፡
 እንሰ ። እንዘ፡ እብል፡ ለእመ፡ ሞተ፡ እመውት፡ ም
 ስሌው፡ ወለእመ፡ ሐደው፡ አሐዩ፡ ከግሁ ። ዘፈቀደ
 ከ፡ ግበር፡ ላፅላዩ፡ ኦንገሥ ። ወተምፅዓ፡ ንገሥ፡
 ወደቤሎ፡ እስኩ፡ ለእመ፡ ተሐዩ፡ በእደውተ፡ በፅ
 ድ፡ አፈአዩከ፡ ወእዘዘ (Fol. 78b. 1.) ያምጽኡ፡ ቄ
 ተ፡ ቀርሞተ፡ ወደደደም፡ ውስቱቶመ፡ ለቅዱሳ
 ን፡ ወድንትመ፡ አፈሞተ፡ በእነዳ፡ ላህም፡ ር
 ጠብ፡ ወደውርውም፡ ውስተ፡ ጸድፍ፡ ፡ ዐቢይ፡
 ዘደሰመዶ፡ ጠመግረር፡ ወገብሩ፡ በመ፡ ከግሁ፡ ወ
 ሰብ፡ ወረውም፡ ውስተ፡ ጸድፍ፡ ወረደ፡ ኅበዘ
 ሙ፡ መልእክ፡ እግዚአብሔር፡ ቅዱስ፡ ሚካኤል፡
 ወጸርመ፡ በእክናሬው፡ ወበእንበለ፡ ደብጽሑ፡ ም
 ድረ ። ወእውፅኦ፡ ውስ (Fol. 78b. 2.) ተ፡ መርህ
 ብ፡ በእንበለ፡ ያርኑ፡ አሬ፡ ቀፈሞት፡ ወወፅኦ፡ ና
 ጠን፡ ወሐሩ፡ ኅበ፡ ንገሥ ። ወቆመ፡ ቅድሚው፡ እ
 ምቅድመ፡ ደትመዩጠ፡ እለ፡ ወረውም፡ ወደቤ
 ሎ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለመተሎሚ፡
 ተኃተር፡ ኦፅልጠ፡ ነሞ፡ ንሕን፡ ዘእዘገከ፡ ይውር
 ሙ፡ ውስተ፡ ጸድፍ፡ ወደቤሎ፡ መኑ፡ እውፅእከ
 ሙ፡ እምጸድፍ፡ ወእምድብፅድል፡ ወደቤሎ፡ አቡ
 ን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምላኪ (Fol. 78b. 3.)
 ዩ፡ ክበለ፡ አውፅእኒ፡ እምጸድፍ፡ ወአንዘ፡ ይትና
 ገሩ፡ ዘንተ፡ መጽኤ፡ እሙንቱ፡ እደው፡ እለ፡ ወረ
 ውም፡ ወሰበ፡ ርኢደም፡ ደንገጺ፡ ጥቀ፡ ወደ
 ቤሎ፡ ሠናዩ፡ እምነ፡ እምነ፡ ቀፈረ፡ ወድም፡ ንሕን
 ገ፡ እመን፡ በእምላክ፡ ዘንቱ፡ ብእሲ፡ ዘአድኃን፡ ር
 እሶ፡ ወንፍስ፡ ካልኡ፡ እምነ፡ ጸድፍ፡ ወደቤሎ፡
 አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እመኑ፡ ፈድፋድ፡

ዘዩበ፡ እምገ፡ ትሬእዩ፡ ድኅረ ፣ ወደቤ፡ መተሎ
 ሚ፡ (Fol. 79a. 1.) እሎ፡ ሱበከ፡ ተማከሩ፡ በፍኖት፡
 ከመ፡ ድኅረው፡ ወበእንበለ፡ ይውርውም፡ መጽ
 ኤ፡ ኅበዩ፡ ወእዘዘ፡ ያምጽኡ፡ እሎንተ፡ ድንብፅ
 ትላተ፡ ዘወደደም፡ በመ፡ ወተረክቡ፡ እንዘ፡ ኅ
 ቱም፡ አፉሆ፡ በከመ፡ ቀዳሚ፡ ወደቤ፡ መተሎ
 ሚ፡ እምጽኤ፡ ካልኡተኒ፡ ፲ድንብፅቲላተ፡ ወወደ
 ዩ፡ ከደህመ፡ ውስቱቶመ፡ እለ፡ አጽርዑ፡ ገበረ፡
 ትእዛዝዩ፡ ለውኅቱሂ፡ ብእሲ፡ መሰርዶ፡ ወለቀሬረ፡
 (Fol. 79a. 2.) ውድም፡ ደደም፡ በከመ፡ ቀዳሚ፡ ወ
 ውርውም፡ ውስተ፡ ጠመግረር፡ ወከመገ፡ ደቤ
 ሎ፡ ለምእመናኒው፡ ወደቤልዎ፡ እሆ፡ ወወፅኤ፡
 ምእመናን፡ ንገሥ፡ እምቅድሚው፡ ወእደ፡ ፲ድ
 ንብፅቲላተ፡ ወወደደም፡ ለ፲ቲሆመ፡ ወዳልደን፡
 ንገሥ፡ እለ፡ ደቤሎ፡ አጽርዑ፡ ገበረ፡ ትእዛዝ
 ዩ፡ ለአቡንገ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወለገብረ፡
 ዋሕድ፡ ወደደም፡ ኅበ፡ ዘተዳሚ፡ ወወሰደም
 ሙ፡ (Fol. 79a. 3.) ይውርውም፡ ውስተ፡ ጸድፍ፡
 ወተሎም፡ ተዳደን፡ ንገሥ፡ በዙኃን፡ ከመ፡ ያ
 ርእዩ፡ ዘደከውን ። ወበጸሐመ፡ ውስተ፡ አሬ፡ ጸድ
 ፍ፡ ወረውም፡ ለአቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ቅድመ፡ ወለመከኔንን፡ ዳግመ፡ ወለ፲ቲሆመ፡ ድኅ
 ረ ። አሜሃኒ፡ ወረደ፡ ቅዱስ፡ ሚካኤል፡ ወደሮመ፡
 ዘክንሬው፡ ከመ፡ ቀዳሚ፡ ወእውፅኦ፡ ውስተ፡
 መርህብ፡ ወከፅበ፡ አውፅኦ፡ እምድብፅድል ።
 ወደቤሎ፡ ለእቡን፡ ቅዱስ፡ (Fol. 79b. 1.) ተክለ፡ ሃ
 ደማኖት፡ ሐር፡ እስተኃፍሮ፡ ለዘኩ፡ ርሲፅ፡ እ
 ስከ፡ ዩእምን፡ በእምላክከ፡ ወእሙንቱስ፡ ፅደው፡
 ዘወረውም፡ ዘጸድፍ፡ መሰሎ፡ ወበወረዳ፡ ው
 ስተ፡ ጸድፍ፡ ወኢርአዩ፡ ከመ፡ መሳጠመ፡ መል
 አከ፡ እግዚአብሔር ። ውኑልቆመ፡ ለእሙንቱ፡
 ምእመናን፡ ንገሥ፡ ቄወ፡ ወቆመ፡ አቡን፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ አንቀጸ፡ ደደደው፡ ለንገሥ፡ እ
 ንዘ፡ ዩአኩቶ፡ ለእግዚአብሔር፡ ዘገብረ፡ ሎቱ፡
 ዘንተ፡ ተአምረ፡ (Fol. 79b. 2.) እልዘቱኒ፡ ሰብኢ፡
 እሊኤው፡ እኅዙ፡ ይሰግዱ፡ ቅድሚው፡ ወደቤሎ፡
 ነአምን፡ በእምላክከ፡ አአቡን፡ ቅዱስ፡ ለእመ፡ እ
 ንተ፡ እምላክ፡ ንግረን፡ ጥዩቀ፡ ወእመ፡ እከ፡ መ

ሐረን፣ ጽድቅ፣ ወይቤሎሙ፣ አቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ አንሰ፣ ኢኮንክ፣ አምላክ፣ አላ፣ ገብረ፣ አምላክ፣ አነ፣ አምላክሰ፣ ውሉቱ፣ ኢየሱስ፣

ክርስቶስ፣ በሥላሴው፣ ዘይዑብ፣ ሕይወተ፣ ዘለዓለም፣ ለአለ፣ የአምኑ፣ ቦቱ፣ ወይቤልም፣ ንሕረን፣ አመ (Fol. 79b. 3.) ነ፣ በስሙ፣ ከመ፣ ንሕይወ፣ ለዓለም።

CHAPTER LII.

(Fol. 80a. 1.) ምዕራፍ፣ ሃይ፣ ወአምገ፣ ሰአ፣ አቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ ኅብ፣ ንጉሥ፣ አንዘ፣ ይተልውም፣ ማኅበራሪው፣ ወይቤሎ፣ ተኃፈር፣ አረሰሰ፣ አስመ፣ ናው፣ መጻኦኑ፣ በኃይለ፣ አግዚያየ፣ ኢየሱስ፣ ክርስቶስ፣ ከመ፣ አስተኃፍርክ፣ ወይንገቦ፣ ንጉሥ፣ ወኃጥኦ፣ ዘይኑብብ፣ ወመጽኦ፣ ሸወፀዕዕደው፣ ወዓልያኒው፣ ለንጉሥ፣ አንዘ፣ ይብሉ፣ ቀዳሚሰ፣ ኢወረውምሙ፣ መሰለን፣ በከመ፣ ይቤ፣ ንጉሥ፣ ንሕረን፣ ንቤ፣ አስመ፣ (Fol. 80a. 2.) መኰንን፣ ተሰበዮሙ፣ በብገሪ፣ ንዋይ፣ ወይአቤሰ፣ ወረውናዎሙ፣ ንሕነ፣ ለአሙንቱ፣ ገበርተ፣ ንመግ፣ ምስለ፣ ብእሲ፣ ዘአስላቶሙ፣ ወአንዘ፣ ይትበሀሉ፣ ዘንተ፣ በጽሑ፣ ኅዘ፣ ይዴ፣ ንጉሥ፣ ወረክቡ፣ ህየ፣ ሸወፀደብዕቱላተ፣ ኅቱማተ፣ አፋዎሙ፣ በከመ፣ ቀዳሚ፣ ወይንገቦ፣ ወቦኦ፣ ፍጡነ፣ ኅዘ፣ ንጉሥ፣ ወረክብዎሙ፣ ለ፲ወፀዕደው፣ እንዘ፣ ይቀውሙ፣ ቅድሚው፣ ወፀአምኔዎሙ፣ ማር፣ ተክለ፣ ሃይማኖት፣ ኮነ፣ ይዘለ (Fol. 80b. 1.) ፎ፣ ለንጉሥ፣ በአንተ፣ እከየ፣ ወቆሙ፣ እሙንቱ፣ ወዐለያኒው፣ አንዘ፣ መኅክራን፣ ጥተ፣ ወይቤሎሙ፣ ንጉሥ፣ አንትሙ፣ ኅበርክሙኑ፣ ምስለ፣ እሉ፣ ሐሳውያን፣ ለምንት፣ ኢወረውክምዎሙ፣ ውስተ፣ ጸድፍ፣ ወይቤልም፣ አሙንቱ፣ ምእመናኒው፣ ኦንጉሥ፣ ወረውናዎሙ፣ ፍጡነ፣ በከመ፣ አዘገክነ፣ ወኢሐሰውናክ፣ ተሰክሎሙ፣ ለሠራዊትክ፣ አስመ፣ ብተኃን፣ ሰብአ፣ ዓይን፣ ህለው፣ ምስልን፣ ዘር (Fol. 80b. 2.) እየ፣ አንዘ፣ ንግርዎሙ፣ ባሕቱ፣ ይአዜ፣ ርአኒ፣ መንክረ፣ ናው፣ ድዕብቱላት፣ ንቡራን፣ ውስተ፣ ይዴክ፣ ወንቱማን፣ አፋዎሙ፣ በከመ፣ ቀዳሚ፣ ወዕደውኒ፣ አለ፣ ወረውናዎሙ፣

ወዳያኒ፣ ውስቲቆሙ፣ ነዮሙ፣ ይቀውሙ፣ ቅድሚክ፣ ምንተ፣ ትብል፣ ኦንጉሥ፣ መኑ፣ አድኃኖሙ፣ ለእሉ፣ ዘአንበለ፣ አምላኩ፣ ለገንቱ፣ ብእሲ፣ አንግዳ፣ ወይአቤኒ፣ ንሕነ፣ አመነ፣ በአምላኩ፣ ዘይደኅን፣ አምቀትል፣ ወኢንሰግድ፣ (Fol. 80b. 3.) ለአማልክቱክ፣ ርክሳን፣ ወይቤሎሙ፣ አቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ አይቁቅዮ፣ እመይ፣ ቦቱ፣ ፈድፋይ፣ አኩ፣ ዘይድኅን፣ አምቀትለገ፣ ዓለም፣ ባሕቱቱ፣ አላ፣ እምሲኦልኒ፣ ያድኅን፣ ወጸርኑ፣ ነሎሙ፣ ወይቤሎ፣ አመነ፣ በአምላክክ፣ ቅዱስ፣ ወተምዕዓ፣ ንጉሥ ለዕለ፣ አቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ ወጸረፈ፣ ላዕሌው፣ ብተኃ፣ ወይቤሎ፣ ኦብእሲ፣ እኩይ፣ ዘሰደዳክ፣ አምሀገርክ፣ ይመስለክኑ፣ ት (Fol. 81a. 1.) ነግሥ፣ ገየ፣ ወንሥኦ፣ ነኖተ፣ ወፈቀደ፣ ይርግዘ፣ ለአኦቡን፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ ወተአጽፈ፣ ነኖተ፣ ወተጠብለለ፣ ውስተ፣ አደው፣ ወረግዓክመ፣ ሰምዕ፣ ወርአዮሙ፣ ዘንተ፣ ገብኦን፣ ክልሉ፣ እንዘ፣ ይብሉ፣ አመነ፣ በአምላክ፣ ዝንቱ፣ ብእሲ፣ ዘይክል፣ አድኅና፣ ወአዘዘ፣ ንጉሥ፣ ለሐራው፣ ይርግዝዎሙ፣ ለእሙንቱ፣ ጉቡኦን፣ ወወዕኦ፣ ሐራው፣ ወረገዝዎሙ፣ በ (Fol. 81a. 2.) ቅድሚው፣ ወክነ፣ ኑልቆሙ፣ ለእለ፣ ተቀትሉ፣ በይእቲ፣ ዕለት፣ የየወ፣ ሸወፀደቱኑ፣ ወውኅዘ፣ ደም፣ ከመ፣ ማይ፣ በማልበርዴ፣ ወእሙንቱሰ፣ ቅዱሳን፣ ቅቱላን፣ በእንተ፣ ክርስቶስ፣ ነሥኦ፣ አክሊለ፣ ስምዕ፣ ዘኢይማስን፣ በረከቆሙ፣ ቅኩን፣ ምስለ፣ ፍቲሮሙ፣ ተክለ፣ ሃይማኖት፣ ወምስለ፣ ፍቅርቱ፣ ለዓለመ፣ ዓለም፣ አሜን፣ ወአሜን፣ ለደኩን፣ ለደኩን።

፡ ስረቡዕ ፡

CHAPTER LIII.

ምዕራፍ ፡ ፶፫ ፡ ወእ (Fol. 81b. 1.) ምዝ ፡ እዘዘ ፡ ን
 ጉሥ ፡ ይእሥርዎ ፡ ለእቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 እደዋዑ ፡ ወእገሪዑ ፡ ወለገብረ ፡ ዋሕድሂ ፡ ምስ
 ሌዑ ፡ ወይደይዎሙ ፡ ውስተ ፡ ቤተ ፡ ሞቅሕ ፡ እስ
 ከ ፡ ይመክር ፡ በዘይቀትሎሙ ፡ ወገብሩ ፡ ላዕሌዎሙ ፡
 ከመዝ ፡ ወጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ እስተርአዮ ፡ ቅ
 ዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ለእቡነ ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ኢትፍራህ ፡ ተክለ ፡ ሃ
 ዩማኖት ፡ ናቡ ፡ ታገብእ ፡ ብ (Fol. 81b. 2.) ዘኃነ ፡ ነ
 ናሳተ ፡ ኅበ ፡ እግዚአብሔር ፡ ጽኑዕ ፡ ወኃይል ፡ እስ
 መ ፡ ተውሀበ ፡ ለክ ፡ ሥልጣን ፡ ወመዋእ ፡ ወዘንተ ፡
 ብሂሎ ፡ ፈትሐ ፡ እግዕዕሩ ፡ ለገብረ ፡ ዋሕድሂ ፡ ወወ
 ሀቦሙ ፡ ሰላመ ፡ ወተሠወርሙ ፡ ወጸቢሔ ፡ ለእከ ፡ ን
 ጉሥ ፡ ውስተ ፡ ቤተ ፡ ሞቅሕ ፡ ከመ ፡ ይምጽእዎ ፡ ለ
 አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወረኩብዎ ፡ እንዘ ፡
 ይጼሊ ፡ ተዋዋ ፡ ወይበርቦ ፡ ገጹ ፡ ከመ ፡ ሀሐይ ፡ ወይ
 ቤልዎ ፡ ላእከን ፡ ነዓ ፡ ይ (Fol. 82a. 1.) ጼውዓከ ፡ ንጉ
 ሥ ፡ ወወዕክ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ም
 ስለ ፡ ወልዱ ፡ ቅዱስ ፡ ገብረ ፡ ዋሕድ ፡ ወቆሙ ፡ ቅ
 ድመ ፡ ንጉሥ ፡ ወይቤሎሙ ፡ ንጉሥ ፡ ለላእከኒዑ ፡
 መኑ ፡ ፈትሐሙ ፡ እግዕዕሪዎሙ ፡ ወይቤልዎ ፡ እን
 ዳኢ ፡ እንክምር ፡ በሕቱ ፡ ረኩብናዑ ፡ እንዘ ፡ ይጼሊ ፡
 ተዋዋ ፡ ወፍቱሐት ፡ እደዋዩ ፡ ወእገሪዑ ፡ እግዕዕር ፡
 ወገብረ ፡ ዋሕድሂ ፡ ምስሌዑ ፡ ወይቤሎ ፡ መተሎ
 ሜ ፡ መኑ ፡ ፈትሐከ ፡ (Fol. 82a. 2.) ወይቤሎ ፡ አቡነ ፡
 ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኦኅርቱም ፡ በአምሠጦ ፡
 ልቡ ፡ እስከ ፡ ማዕዜን ፡ ትሴእል ፡ ኅይሎ ፡ አምላኪያ ፡
 ትማልም ፡ መኑ ፡ አድኃኒኒ ፡ እምእደከ ፡ ወይቤሎ ፡
 መተሎሜ ፡ ትማልምሰ ፡ ድኅንከ ፡ በሥራይከ ፡ ወነ
 ሥክ ፡ ነፍሶቹ ፡ በቦጋመ ፡ እደዎ ፡ ወደማነ ፡ እደዎ
 ስ ፡ ጥብልልት ፡ ይእቲ ፡ በነፍሳት ፡ በትማልም ፡ ወረ
 ተደ ፡ ይርግቡ ፡ ለእቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 ወዕቤሃ ፡ ጠግ (Fol. 82a. 3.) ዓት ፡ ነፍሳት ፡ ውስተ ፡ እ
 ደዎ ፡ ወደብሰ ፡ መዝራዕቱ ፡ ወካነ ፡ ዕብነ ፡ ወእውዩ

ወ ፡ ወይቤ ፡ ዝንቱ ፡ መሠርዩ ፡ እምእደቱ ፡ መጽኢ ፡
 ከመ ፡ ይቅትል ፡ ከያዩ ፡ ወይንግእ ፡ መንግሥትዩ ፡
 ወይማስን ፡ ሀገርዩ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
 ለ ፡ ሃይማኖት ፡ እኮ ፡ ከመ ፡ እቅትልከ ፡ በመጸእኮ ፡
 አላ ፡ ከመ ፡ አሕዩከ ፡ ሀገረከሂ ፡ እሕንዕ ፡ በሃይማኖ
 ት ፡ መንግሥትከሰ ፡ ይመስለኒ ፡ ከመ ፡ ጽንጉን ፡ መ
 (Fol. 82b. 1.) ርሀብ ፡ በይክደይዎ ፡ ከለባት ፡ ኅይማኖት ፡
 መንግሥተከ ፡ ጸበለ ፡ ምድርኒ ፡ እምቤትከ ፡ አይፈ
 ቅድ ፡ ለከ ፡ እመን ፡ በአምላኪያ ፡ ወይሐይወከ ፡ ወእ
 ታአወዩ ፡ ወእመ ፡ እኮ ፡ በሎሙ ፡ ለአግልከቲከ ፡ ፈ
 ውሰኒ ፡ ወይቤሎ ፡ መተሎሜ ፡ አይኑ ፡ እምእማል
 ክት ፡ በይፈውስ ፡ እምሕማም ፡ ወቆመ ፡ ሰይጣን ፡
 እምርሐቅ ፡ ወከልሀ ፡ ሎቱ ፡ ወይቤ ፡ አመተሎሜ ፡
 እምከመ ፡ ቀተልከ ፡ ለ (Fol. 82b. 2.) ዝንቱ ፡ መሠር
 ዩ ፡ አነ ፡ እረውሰከ ፡ ወእቱኒ ፡ እዘዘ ፡ ይቅትልዎ ፡
 ወይቤልዎ ፡ ሐራሁ ፡ በምንት ፡ ይቅትልዎ ፡ ለዝ ፡ መ
 ሠርዩ ፡ ነፍሳት ፡ አይክሎ ፡ ወጸድፍ ፡ አይትሜጠ
 ዎ ፡ ወይቤሎሙ ፡ ንጉሥ ፡ በሉክ ፡ አመከሩኒ ፡ ወአ
 ስተኑጥኑ ፡ ሊተ ፡ ተቲሎቹ ፡ እስመ ፡ ሐመምኮ ፡ ፈ
 ድፋዩ ፡ ወይቤልዎ ፡ ይደዩ ፡ ሐብለ ፡ ውስተ ፡ ከሳዱ ፡
 ይሕንቅዎ ፡ ወይቤልዎ ፡ ውስተ ፡ አም ፡ ነዋሕ ፡ ወ
 ይሙት ፡ (Fol. 82b. 3.) በሀዩ ፡ ወይቤሎሙ ፡ ግበሩ ፡ ላ
 ዕሌዑ ፡ ናጡነ ፡ በከመ ፡ ትቤሎ ፡ ወአውዕእዎ ፡ ለአ
 ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወወደዩ ፡ ሐብለ ፡
 ውስተ ፡ ከሳዱ ፡ ወሐንቅዎ ፡ ወወሰደዎ ፡ ይስቅልዎ ፡
 ወተለውዎ ፡ ነፍሎሙ ፡ ሠረዋተ ፡ ንጉሥ ፡ ከመ ፡ ይ
 ርአዩ ፡ ሞቶ ፡ ወበእሐሙ ፡ ኅበ ፡ አም ፡ ዐርገ ፡ ብእ
 ሲ ፡ ላዕሌዑ ፡ ወዓሠረ ፡ ሐብለ ፡ ኅበዑ ፡ ወአልዐሎ ፡
 ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምድር ፡ መጠ
 ነ ፡ ፺ በአመተ ፡ (Fol. 83a. 1.) ወኅደኒ ፡ በሀዩ ፡ ይሙ
 ት ፡ በግዕር ፡ ወእንዘ ፡ ይወርድ ፡ ውእቱ ፡ ብእሲ ፡ እ
 ግራ ፡ ሐብል ፡ ወድቀ ፡ እምላዕል ፡ አም ፡ ወተቀጥቀ
 ጠ ፡ አዕዕምቲዑ ፡ ወሞተ ፡ በጊዜሃ ፡ እኩዩ ፡ ሞተ ፡
 አምሰ ፡ አጽኑ ፡ ርአዕ ፡ ውስተ ፡ ምድር ፡ ከመ ፡ በይ

ብል ፤ ረድ፡ አምላጅላላ፡ ብእሱ፡ አግዚኦብሔር፡ ወ
 ቆመ፡ በእገሪሁ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ወሐብልረ፡ ወፅአ፡ እምክሳዔ፡ እንዘ፡ ኢይፈትሖ፡
 መነሂ፡ ወ (Fol. 83a. 2.) ገብአ፡ አም፡ ነበ፡ ዘቀዳሚ፡
 ሀላዌሁ፡ ወርኢዮሙ፡ ገብአን፡ ዘንተ፡ ተአምረ፡
 ጸርሐ፡ እንዘ፡ ይብሉ፡ አመነ፡ በአምላክ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ዘይትክዘዙ፡ ሎቱ፡ አም፡ ወነሱ
 ናት፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ አመነ፡ ፈድፋድ፡ እምዝ፡ ዘየዐበ፡ ትሬእዮ፡ ድኅ
 ረ፡ ወይቤሎ፡ ነሎሙ፡ አመነ፡ በዘከመዝ፡ አምላ
 ክ፡ ዘይክል፡ ነሎ፡ ወአልቦ፡ ዘይሰለኖ፡ ወይቤሎ
 ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ (Fol. 83a. 3.) ይማኖት፡
 አንሥኡ፡ አዕይንቲክሙ፡ ውስተ፡ ሰማይ፡ ከመ፡
 ትርእዮ፡ ዘይቤለክሙ፡ እምዝ፡ ዘየዐበ፡ ትሬእዮ፡
 ወአንሥኡ፡ አዕይንቲዊሙ፡ ደርእዮ፡ መላእክተ፡
 ብርሃን፡ ሀዋርያሙ፡ አክለላተ፡ ብሩሃተ፡ ወይቤል
 ም፡ ምንትኑዝ፡ አክሎነ፡ ወይቤሎሙ፡ ናሁ፡ ይኤዝ
 ዝ፡ ንጉሥ፡ ከመ፡ ይቅትሉክሙ፡ ወመላእክት፡ ይ
 ጸንሖ፡ ለክልሎ፡ ነፍሳቲክሙ፡ በአክለላተ፡ ብርሃ
 ን፡ ወሰማይሙ፡ ዘን (Fol. 83b. 1.) ተ፡ እሉ፡ ገብአ
 ን፡ ሰብአ፡ ተፈሥሖ፡ ጥቀ፡ ወጸንዑ፡ በአሚነ፡ ክ
 ርስቆስ፡ ወነገርዎ፡ ለንጉሥ፡ ወይቤልዎ፡ ፅዕኒ፡ ኢ
 ክሀሎ፡ ለውእቱ፡ መሀርይ፡ ለአሚሪ፡ ሀብልኒ፡ እን

ዘ፡ ይወርድ፡ ወጸረ፡ አም፡ ውስተ፡ ምድር፡ ወተቀ
 ጥቀጠ፡ ወሞተ፡ ወነሎሙ፡ ሠራዊትክ፡ አምሩ፡
 በአምላክ፡ ለዝንቱ፡ መሰርይ፡ ወይቤልዎ፡ ማርያ
 ን፡ ለንጉሥ፡ አዝዝ፡ ይቅትሉ፡ ሰብአ፡ ዘአምነ፡ በ
 አምላክ፡ ለዝ (Fol. 83b. 2.) ንቱ፡ ብእሱ፡ እስከ፡ ን
 መክር፡ በዘንቀትል፡ ከያሁ፡ ወአዘዘ፡ ንጉሥ፡ ይቅ
 ትሉ፡ ነሎ፡ እደ፡ ወአንስተ፡ ዘአምነ፡ በስመ፡ ክር
 ስቆስ፡ ወወፅኦ፡ ሐራ፡ አምብ፡ ንጉሥ፡ እንዘ፡
 ይጸውሩ፡ እስይፍተ፡ ምሉሐነ፡ ወቀተሉ፡ ነሎ፡ ወ
 ኮነ፡ ኅልቆሙ፡ ለእሉ፡ ተቀትሉ፡ በይኡቲ፡ ፅላት፡
 ፲፱፱ ወ፳፻ ወ፳፻ ወ፳፻ አይወ፡ ዘእንበለ፡ አንስት፡ ወይ
 ቅ፡ ወፈጸሙ፡ ስምዖሙ፡ አመ፡ ፲፱፻ ለሰኒ፡ (Fol.
 83b. 3.) ኃይለ፡ ሃይማኖቶሙ፡ ይሱቀነ፡ እምትንታኔ፡
 ወያንጽሐነ፡ እምማህን፡ ለነሱ፡ ሕዝበ፡ ክርስቲያ
 ን፡ ወፈድፋድ፡ ለፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓ
 ለመ፡ ዓለም፡ አሜን፡ ወኮነ፡ ክምረ፡ ክምር፡ አብ
 ድንቲዎሙ፡ ለእሉ፡ ተቀትሉ፡ ትማልዎ፡ ወዮም፡
 ወነገርዎ፡ ሰብአ፡ ለንጉሥ፡ ወይቤልዎ፡ ናሁ፡ ና
 ልቁ፡ ነሎሙ፡ ሠራዊትክ፡ እንዘ፡ ነንሥሥ፡ ስብእ
 ሴ፡ ምስለ፡ መኑ፡ ትትቃተል፡ ሰበ፡ ይ (Fol. 84a. 1.)
 ትንሥኡ፡ ላፅሌክ፡ ፀር፡ ወእቲሰ፡ ርገም፡ መ
 ተሎ (Fol. 84a. 2.) ሚ፡ ናሁ፡ ዐሎ፡ ይዓዐር፡ በ
 ደዌ፡

CHAPTER LIV.

(Fol. 84b. 1.) ምፅራፍ፡ ሃ፬፡ ወእምዝ፡ ፀአ፡ ቅዱ
 ስ፡ ገብረ፡ ዋሕድ፡ ነቤሁ፡ ወይቤሎ፡ ለመተሎሚ፡
 ለምንት፡ ከመዝ፡ ትዓዓር፡ አንጉሥ፡ እምኢፈወስ
 ኮነ፡ ዝብእሱ፡ ሰብ፡ ተአምን፡ በአምላክ፡ ወይቤ
 ሎ፡ እምነተሰ፡ እምአመንኩ፡ ወቤቱ፡ እፈርሀ፡ ከ
 መ፡ ኢይንሥኢኒ፡ መንግሥትዮ፡ ወይቤሎ፡ ገብረ፡
 ዋሕድ፡ ኢሰማዕኮኑ፡ እንዘ፡ ይብሉ፡ ቀድመ፡ ጸበ
 ለ፡ ማፅርኒ፡ ኢይፈቅድ፡ እምቤትክ፡ ኢትሳዝን፡
 (Fol. 84b. 2.) በእንተዝበ፡ ነገር፡ እነ፡ እፈጽም፡ ለክ፡
 ኃቤሁ፡ ወይቤልዎ፡ ማርያን፡ ለገብረ፡ ዋሕድ፡ አ
 ንተ፡ አምጸእክ፡ ላፅሌኑ፡ ዘንተ፡ ነሎ፡ እስዮ፡ ወይ
 ቤሎሙ፡ ገብረ፡ ዋሕድ፡ ከመዝበ፡ ኢይክን፡ ለንጉ

ሥ፡ ኢትክልእዎ፡ ተፈውሶ፡ ለክሙኒ፡ ናስተፋትን
 ክሙ፡ ምስሌሁ፡ ለእመ፡ አንትሙ፡ ሞፅክዎ፡ ንቀ
 ትል፡ ከያሁ፡ ወእመ፡ ውእቱ፡ ሞክክሙ፡ ንቀት
 ል፡ ከያክሙ፡ ወአደሞ፡ ዝነገር፡ ለንጉሥ፡ (Fol.
 84b. 3.) ወይቤሎ፡ ሠናዮ፡ መክርከኒ፡ ቀፈረ፡ ወድ
 ም፡ አምጽኦ፡ ሊተ፡ ፍጡነ፡ ከመ፡ ይፈውሰኒ፡ ወ
 ወፅኦ፡ ወረከቦ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 እንዘ፡ ይቀብር፡ ሥጋዎሙ፡ ለሰማዕት፡ ምስለ፡ እ
 ለ፡ ተርፉ፡ መሃይምናን፡ ወነገር፡ ነሎ፡ ዘይቤሎ፡
 ለንጉሥ፡ ወዘከመ፡ መከረ፡ ለሊሁ፡ ወእክዮሰሰ፡
 ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ለገብ
 ረ፡ ዋሕድ፡ ኮነ፡ ሠናዮ፡ ምክርክ፡ በክቤዮ፡ ከመ፡ ም

(Fol. 85a. 1) ክረ : ነጥሱ ። ባሕቱ ። ለምንት ። አስተክረደህ ። ለእግዚአብሔር ። ምስለ ። ማርያን ። ወያቤሎ ። ገብረ ። ዋሕድ ። አካ ። በአስተክረደክም ። ለእግዚአብሔር ። ምስለ ። ማርያን ። አላ ። ከመ ። ይትረጸሞም ። ኃጢአቶም ። እቤ ። ዘንቀ ። ወዘንቀ ። ብሂሎ ። ወሰዶ ። ለአቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ወኦሰላ ። ኃብ ። ንጉሥ ። ወሰብ ። ርእዮ ። መተሎሚ ። ለአቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ወያቤሎ ። አ (Fol. 85a. 2) ብእሱ ። ፈውሰኒ ። በከመ ። ያቤ ። ቀረረ ። ውድም ። ንጉብር ። ድኅረ ። ወያቤሎ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። እስከ ። ቅድመ ። በሎም ። ለማርያኒ ። ፈውሰኒ ። ወእመ ። ስዕኑ ። ፈውሰቱክ ። አነ ። እሬውሰከ ። በከመ ። አምላኪዮ ። ወያቤሎም ። ንጉሥ ። ለማርያን ። ለምንት ። ኢትሬውሰኒ ። አንትሎ ። እስመ ። አነ ። ሀሎኩ ። እትበአስ ። ዘልፈ ። በእንቲአክም ። ዮም ። ለእመ ። ትሬውሰኒ ። ፈውሰኒ ። እመ ። (Fol. 85a. 3) አከሰ ። እቶትለክም ። ወያቤሎም ። ማርያን ። እስመ ። ዝንቱ ። ብእሱ ። አሕመመክ ። በሥራዩ ። በምንት ። ንክል ። ፈውሰቱክ ። እስመ ። ኢዮኅብር ። ሥራዩ ። ምስለ ። ሥራዩ ። ወኪን ። ምስለ ። ክን ። ባሕቱ ። ሎቱሰ ። አብሰነ ። ንቅትሎ ። ወያቤሎም ። ገብረ ። ዋሕድ ። በምንትኒ ። ኢትክሎ ። ቀቲሎቶ ። ወባሕቱ ። ፈውሰ ። ንጉሠ ። በከመ ። ያቤሎክም ። ወያቤሎ ። ማርያን ። ኢንክል ። ፈውሰቶ ። ሥራዩክም ። ያጸን

(Fol. 85b. 1) ኃነ ። እምሥራዩነ ። ወያቤሎም ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ዝሰ ። ነገር ። ምክንያት ። ውእቱ ። እምግብርክም ። ይትዓወቅ ። ድኅረትክም ። አነ ። አላደም ። በከመ ። አምላኪዮ ። ናቅም ። ነገር ። ማዕከላዩ ። ወማዕከሌክም ። ንጉሥ ። ይርግብክም ። በኩናት ። ከማዩ ። ወለእመ ። ኢተክሀሎ ። ርጊገብ ። ወአጥወቅክም ። ኩናት ። ውስተ ። እደሀ ። ወአሕመምክም ። አነ ። እሬውሰ ። ወለእመ ። ኢሬወስክም ። ይቅትል ። ክያዩ ። ወ (Fol. 85b. 2) ያቤ ። ንጉሥ ። ርቱዕ ። ዝነገር ። ከመገብ ። ያክን ። ነእ ። ፈውሰኒ ። ቅድመ ። ወያቤሎ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። መሐል ። በአማልክቲክ ። ከመ ። ትጉብር ። ዘንቀ ። ወመሐለ ። ከመ ። ይገብር ። በከመ ። ያቤሎ ። ወከዕብ ። ያቤሎ ። ንጉሥ ። አንተኒ ። ቡቅ ። ርእሰክ ። ለእመ ። ኢሬወስከኒ ። እቶትለክ ። ወኢደሐሎ ። ቃልዩ ። ወያቤሎ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ቅትለኒ ። አንሰ ። ኢዮምክክ ። ርእሰዩ ። ወገሙ ። አቡነ ። ቅ (Fol. 85b. 3) ያሕ ። ተክለ ። ሃይማኖት ። አንዝ ። ያብል ። በከመ ። እግዚአዩ ። ኢዮሰከ ። ክፍሰቶስ ። ዘአነ ። እሰብክ ። በከመ ። ሕዩወ ። እምደክ ። ወበጊዜዮ ። ሐዩወ ። እምደክዎ ። ወወድቃ ። ጀኩዩንወ ። እምእደዊቲ ። ወዘዮብሰኒ ። መገራዕቲ ። ጥዕዩ ። ፍጹመ ። ወሐደወ ። እምእንባዚህ ።

CHAPTER LV.

(Fol. 86a.) ምዕራፍ ። ፶፭ ። ወእምገ ። ያቤሎ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። አናጥን ። ገቢረ ። ዘተአደምን ። ቅድመ ። ወያቤ ። ኦዞ ። ወአዘዘ ። መተሎሚ ። ከመ ። ያስሐሎ ። ነጥቱ ። ዘወዕለት ። ጥብልልተ ። ውስተ ። እደሀ ። ወያቤሎ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ኃይማኖት ። ወያምጽኤ ። ክልክ ። ከመ ። ኢያመክንዩ ። ማርያን ። ወኢያብሎ ። ገብረ ። ቡቱ ። ሥራዩ ። ወአዘዘ ። ያምጽኤ ። ክልክ ። ወያቤሎም ። ለማርያን ። በሉኬ ። ተኅረዩ ። እ (Fol. 86b. 1) ለ ። ተአምሩ ። ክነ ። ወጸውፀ ። ማርያን ። ስመ ። አምላክም ። ወተቃህሎም ። ብዙኒ ። ወተኅረዩ ። ፫ እምኔዞ

ም ። ወቆመ ። አንጻረ ። ንጉሥ ። አቡነሰ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ይዛለቆም ። ነቢሮ ። ከሀ ። ወነሎም ። ጉቡአን ። ያነክሩ ። ወተንሥኦ ። መተሎሚ ። እመንባሩ ። ወአስተጻንኛ ። መገራዕቶ ። ወኤልቄለ ። ነጥናቶ ። ወረገዝ ። ለጅማሪት ። ውስተ ። ሰንብኤ ። ወወዕአት ። በረራ ። እንተ ። ዘባኑ ። ወመግ (Fol. 86b. 2) አቶ ። ለካልኦ ። ወእምድኅረ ። ክልኤ ። ለዛልሶ ። ወወድቲ ። ፫ ቲዞም ። በጅጊዜ ። መጥቲ ። እመንቲኒ ። መላሀቃቲዞም ። ለነሎም ። ማርያን ። ዘቃሕቲ ። መንግሥቱ ። ወያቤሎም ። መኳንንቲሁ ። ለንጉሥ ። ኢዩክን ። ጥቆም ። በአሐቲ ። ዕለት ። አስተጋብአም ። ለ

ነሱም ማርያን ። ወአስተፋትኖም ። ምስለ ፡ ገን ቱ ፡ በእሱ ፡ ለእሱ ፡ ሞሶም ፡ ይሙት ፡ ለሊቡ ፡ ወለ እሱ ፡ ተሞክሮ ፡ ማርያን ፡ ይሙ (Fol. 86b. 3.) ቱ ፡ ወእስተጋብአ ፡ ንጉሥ ፡ እለ ፡ ተርፋ ፡ ማርያን ። ወተምሀ ፡ ላዕሌሆሙ ። ወይቤሎሙ ፡ ሐሩ ፡ አድሙ ፡ አብ ያጺክሙ ፡ እስከ ፡ ማርያን ፡ ወተማከሩ ፡ በዘተመው እም ፡ ለገብላሉ ፡ ወነቡ ፡ ትትፋተኑ ። ወይቤልም ፡ ማርያን ፡ በረዓይ ፡ አገርዘ ፡ ነሎ ፡ ሠራዊተ ፡ ሰብአ ፡ ያስተጋብኦ ፡ ዕገወ ፡ ክልከሪሆሙ ፡ ወደንድዱ ፡ እሳተ ፡ እስከ ፡ ይትሌወል ፡ ነዳ ፡ ውስተ ፡ ዓየር ፡ ወነዓር ፡ ማርያን ፡ ላዕሌቡ ፡ ነሐሌ ፡ ለከ ፡ ወበገንቱ ፡ ለእሱ ፡ ሞክ

ነ ፡ ነፍስነ ፡ ውስተ ፡ እዳክ ። ወሐሩ ፡ ያስተጋብኦ ፡ ክልከሪሆሙ ፡ ወወዕክ ፡ ወወዕዳ ፡ እምነበ ፡ ንጉሥ ፡ ዘይብል ፡ ነሎ ፡ ሰብአ ፡ በታሕተ ፡ ወንግሥትዩ ፡ ዘኢዩ (Fol. 87a.) ምጽአ ፡ ዕገወ ፡ ዘይት ፡ መጠነ ፡ ሃረ ፡ ብእሱ ። ይትበርበር ፡ ቤቱ ፡ ወይትሐዩድ ፡ ንዋዩ ፡ ወይውርውም ፡ ውስተ ፡ ሶሙ ፡ ግራር ። ወአስተጋብኦ ፡ ነሎ ፡ ነሎሙ ፡ ሰብአ ፡ ሀገር ። ወወዕለዱ ፡ ዕገወ ፡ እስከ ፡ ዩክክል ፡ መጠነ ፡ ይብር ። ወተጋብኦ ፡ ማርያን ፡ ወመስተቃስማን ፡ ወሰብአ ፡ ሐረስሂ ፡ ወመንቅሕያ ፡ ፡ ሙታን ፡ ወነሎሙ ፡ መሠርያን ፡ ወወዳዲ ፡ ሠራዊት ፡ ተጋብኦ ፡ በማርያን ፡ ከመ ፡ ይርአዩ ፡ ዘይከውን ።

CHAPTER LXI.

(Fol. 87b. 1) ምዕራፍ ፡ ሃጺ ። ወአሚሂ ፡ ይቤሎ ፡ መተሎሚ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ኦብእሱ ፡ መነ ፡ ስምክ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምነበ ፡ አቡደስ ፡ ወእምዩ ፡ ፍሥሐ ፡ ጽዮን ፡ ስምዩ ፡ ወእምነበ ፡ አምላክስ ፡ ተክለ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወይቤሎ ፡ መተሎሚ ፡ ምንት ፡ ውእቱ ፡ ፍክሪሁ ፡ ለገ፡ ስም ፡ ወይቤሎ ፡ ቅዱስ ፡ ፍክሪሁስ ፡ ተክለ ፡ ሃይማኖት ፡ ስምዩ ። ወይቤሎ ፡ መተሎሚ ፡ ምንት ፡ ይትፈ (Fol. 87b. 2.) ቀር ፡ ስምክ ፡ አርእያከኒ ፡ ፍሙክ ፡ ወነገርከ ፡ ብሩብ ፡ ወስምክ ፡ ጥዑም ፡ ምንተ ፡ ይመስል ፡ አብ ፡ ዘወለደክ ። ወምንተ ፡ ትመስል ፡ እምነ ፡ ወለደት ፡ ከያክ ። ብዕዕት ፡ ከርሥ ፡ እንተ ፡ ጸረተክ ፡ ወብዑዓት ፡ አጥባት ፡ እለ ፡ ሐዕናክ ። ወብዕዕት ፡ ዕለት ፡ እንተ ፡ ባቲ ፡ ተወለደክ ፡ ርኢ ፡ ከያዩ ፡ አርእያዩኒ ፡ ኅሱም ። ወስምዩ ፡ ዩክከ ፡ እምነቡ ፡ አስተባብሩኒ ፡ አፍሁክ ፡ ሀበኒ ።

ውእተ ፡ ስመ ፡ ዘሰመ (Fol. 87b. 3.) ዩከ ፡ አቡክ ፡ ወእምክ ፡ አነሂ ፡ እውብክ ፡ ለደሐጥረ ፡ ወርቅ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመ ፡ ወሀብከኒ ፡ መንፈቀ ፡ መንግሥትክ ፡ ኢይሁብክ ፡ ስምዩ ። ወእመሰ ፡ አመንክ ፡ በስመ ፡ አምላክዩ ፡ እንበለ ፡ ሚጥሂ ፡ እውብክ ። ወይቤሎ ፡ መተሎሚ ፡ ሰበ ፡ ሞዕከሆሙ ፡ ለማርያን ፡ አእምን ፡ በአምላክክ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አነሂ ፡ ውእተ ፡ ጊዜ ፡ እውብክ ። ወከዕበ ፡ ዩ (Fol. 88a.) ቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አገዛዝ ፡ ይቅብሩ ፡ ሥጋሆሙ ፡ ለእሎ ፡ ቅዱሳን ፡ እለ ፡ ተቀትሎ ፡ በእንተ ፡ ስመ ፡ አምላክዩ ። ወእዘዘ ፡ ንጉሥ ፡ ነሎ ፡ ሠራዊቶ ፡ ይቅብሩ ፡ ሥጋ ፡ ቅዱሳን ፡ አቡነሂ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወዕክ ፡ እምነቤሁ ፡ ወቀበርምሙ ፡ ለቅዱሳን ፡ ስማዕት ፡ በማልበርዱ ። በረክቶሙ ፡ ትኩን ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

CHAPTER LVII.

(Fol. 88b. 1) ምዕራፍ ፡ ሃጺ ። ወይቤልም ፡ ወወልደ ጸሐይ ፡ ለ ፡ ንጉሥ ፡ ናቡ ፡ ነሎሙ ፡ ገብአን ፡ ማርያን ፡ ወሠራዊት ፡ ይጸንሐ ፡ ውስተ ፡ ዴዴክ ። እስመ ፡ አይምከሙ ፡ ይብጽሐ ፡ በዛቲ ፡ ዕለት ፡ ወይቤ ፡ መተሎሚ ፡ አምጽኦ ፡ ከወናትኒ ፡ እለ ፡ ዓመናሆሙ ፡

ቅድመ ፡ እምብሐረ ፡ ሸዋ ፡ ወሀብም ፡ ለገ፡ ብእሱ ፡ ወአምጽኦም ። ወወሀብም ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰበ ፡ ርእይም ፡ ከወናት ፡ ለአቡነ ፡ ቅዱስ (Fol. 88b. 2.) ስ ፡ ተክለ ፡ ሃይማኖት ፡ ሰገዳ ፡ ታሕተ ፡ እገሪሁ ፡ ወተንሥኦ ፡ ወአምነም ፡ ወነገርም ፡ ነ

ሎ፡ ዘበጽሐ፡ ላዕሌሆሎ፡ ። ወይቤሎሎ፡ አቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ለምንት፡ ኢያፍ፡ ጠንክሎ፡
 መጸኢ፡ ኅቤያ፡ ኢያሌመርክሎ፡ ብጽሐትየ፡ ። ወ
 ይቤልዎ፡ አእመርን፡ ጥየቀ፡ ወሰማዕነ፡ መንክራቲ፡
 ክ፡ ወክመ፡ ኢንምጸአሂ፡ ኅቤክ፡ ክልኡነ፡ አለ፡ የ
 ኃቅቡነ፡ ወይቤሎሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ሰገድ፡ (Fol. 88b. 3) ክሙነ፡ ለአማልክት።

ወይቤልዎ፡ አወ፡ አስገዱነ፡ ዘአንበለ፡ ፈቃድነ፡ በ
 ሙቃሌ፡ ወበመቅሙ፡ ። ወይቤሎሎ፡ አቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ጽንሑ፡ እነ፡ አገብር፡ ለክ
 ሙ፡ ሰላመ፡ ምስለ፡ አግዚአብሔር፡ አምላኪያ፡ በ
 ረክቱ፡ ትኩን፡ ምስለ፡ ፍቅፍ፡ ተክለ፡ ሃይማኖት፡ ለ
 ዓለመ፡ ዓለም፡ አሜን ።

CHAPTER LVIII.

(Fol. 89a.) ምዕራፍ፡ ፺፯፡ ። ወእምዝ፡ ይቤሎሎ፡
 መተሎሚ፡ ለመኳንንተ፡ እስከ፡ ኅልቀምሎ፡
 ለማርያን፡ ወለመስተቃስማን፡ ወለመሰርያን፡ ወኅዕ
 ለቀምሎ፡ ወተረክበ፡ ፍቅያሎ፡ ክመዝ፡ ፱፻፵፫
 ን፡ ወ፪፻፹፡ መስተቃስማን፡ ወ፲፻፱፡ ሰርያን፡ ወ፶፻፳
 ንስት፡ አምሰበእ፡ ሐረስ፡ ወኮነ፡ ኅልቀሎ፡ ወነቱ
 ሎሎ፡ ገበርተ፡ ዓመግ፡ ፺፻፱፡ ወቦኡ፡ መኳንንት፡ ወነ
 ገርዎ፡ ለንጉሥ፡ ዘንተ፡ ። ወረዳምሎ፡ (Fol. 89b. 1)
 ንጉሥ፡ ለእመንቱ፡ መኳንንት፡ ኅብ፡ አቡነ፡ ቅዱ
 ስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብል፡ ናሁእ፡ አስተ
 ጋበእከ፡ ወአስተዳሎክ፡ ነሎ፡ ማርያን፡ ዘይገብሩ፡
 ኃይለ፡ ኢታስተኃፍረኒ፡ ወኢያማዕክ፡ አንተ፡ ማ
 አሙ፡ ። እስመ፡ አንሰ፡ እረቅር፡ ክመ፡ አንተ፡ ትማ
 እ፡ ሊተ፡ ወኢትትመዋዕ፡ ብየ፡ ወነገርዎ፡ ለአቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ዘንተ፡ ቃለ፡ ንጉሥ፡ ።
 ወሰሚዎ፡ አቡነ፡ ቅዱስ፡ ተክ (Fol. 89b. 2) ለ፡ ሃይ
 ማኖት፡ አክሞሰስ፡ ወይቤልዎሎ፡ በልዎ፡ ለንጉሥ፡
 ኢትኅዝንኦ፡ ለእመ፡ ሞኡኒ፡ ማርያን፡ ቅትል፡ ከ
 ያየ፡ ወክርከቆስሂ፡ እምላኪያ፡ ይኩን፡ ክመ፡ ኢተ
 ሠገወ፡ እማርያም፡ ወይኩን፡ ክመ፡ ኢኮነ፡ ፈጣሪ፡
 ነሎ፡ ። ወነገርዎ፡ ላእካን፡ ለንጉሥ፡ በክመ፡ ይቤሎ
 ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎሎ፡
 ንጉሥ፡ ለማርያን፡ ግበሩ፡ በክመ፡ ልማድክሙ፡ ወ
 እንደዱ፡ ማርያ (Fol. 89b. 3) ን፡ እሳተ፡ ዕዕሙ፡ ዕሉ
 ዳን፡ ወተለዐለ፡ ነዱ፡ እስከ፡ አየር፡ ወወዕእ፡ ንጉ
 ሥ፡ ምስለ፡ ነሎ፡ ሠራዊቱ፡ ። ወቆሙ፡ እንጸረ፡ እ
 ሳት፡ ወሰብእ፡ ሀገርሂ፡ ነሎሙ፡ ተጋብእ፡ ክመ፡
 ይርአየ፡ ዘይከውን፡ ወኮነ፡ ጳዕቅ፡ ዐቢይ፡ ላዕሌሆ

ሙ፡ እስከ፡ ይከይዱ፡ በጸሙ፡ ቦኡ፡ ማርያን፡ ወነቱ
 ሎሎ፡ ምሁራነ፡ እከይ፡ ማዕከለ፡ እሳት፡ ። ወቆሙ፡
 ሕየ፡ እንዘ፡ ይጸውዑ፡ ስመ፡ አማልክቲሁ፡ ርክሳ
 ን፡ ። ወእ (Fol. 90a. 1) ኅዙ፡ ይገባኑ፡ ሎቲ፡ ለንጉ
 ሥ፡ እንዘ፡ ይብሉ፡ ርአኪ፡ አመተሎሚ፡ እማልክ
 ቲክ፡ አለ፡ ይረድኡክ፡ በውስተ፡ ቦብዕ፡ ወይመሙ
 እምሙ፡ ለጸላእትክ፡ ኢያስሕትክ፡ ብእሲ፡ እክያ፡
 ዘመጽእ፡ በዝ፡ መዋዕል፡ ወኢታማስን፡ እማልክቲ
 ክ፡ እቡክ፡ ሞተቁል፡ ወእምክ፡ እስላንድኒ፡ በመዋ
 ዕለ፡ ትክት፡ ረከቡ፡ ኃይለ፡ በእሉ፡ እማልክት፡ ወ
 ዘንተ፡ እንዘ፡ ይብሉ፡ ይጠፍሩ፡ እይዊሆሙ፡ ወያ
 ጽ (Fol. 90a. 2) ሕቡ፡ በእገሪሆሙ፡ ላዕለ፡ እሳት፡
 ወርአየ፡ ከያሆሙ፡ መተሎሚ፡ ይቤሎ፡ ለአቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አፍሙሕ፡ ናሁ፡ ማርያ
 ን፡ ወጠኑ፡ አርአየ፡ ኃይል፡ ወአንተ፡ ምንተ፡ ትገ
 ብር፡ ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ተዓገሥ፡ እስከ፡ ትሬኢ፡ ስብሐተ፡ አግዚአብሔር፡ ።
 ወይቤሎ፡ እስከ፡ ኢታስተኃፍረኒ፡ አፍሙሕ፡ ። ወ
 እዘዘመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለ፲፱፻፳፻
 ከሆናት፡ ይ (Fol. 90a. 3) ቁሙ፡ ከበቦሙ፡ እሳተ፡ ክ
 መ፡ ዓረፍት፡ ክመ፡ ኢይጉየየ፡ እሉ፡ እኩያን፡ ወ
 ሰረረ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወቦእ፡ ወ
 ስተ፡ እሳት፡ ። ወቆሙ፡ ማእከሊሆሙ፡ ወከልሃ፡ በዐ
 ቢይ፡ ቃል፡ እንዘ፡ ይብል፡ በክመ፡ ሥሎስ፡ ቅዱስ፡
 ተኃፈር፡ ሰይጣን፡ ። ወየዐየ፡ በገነቱ፡ እሳት፡ ላእካ
 ኒክ፡ ርክሳን፡ ። ወእምሰሚዳ፡ ድምቦ፡ ቃሉ፡ ኃይደን
 ሙ፡ ሰይጣን፡ ለእሉ፡ መሠርያን፡ ወውዕየ፡ ወኮነ፡
 ሐመደ፡ ። ወውላተ፡ (Fol. 90b. 1) ጊዜ፡ ደንገዐ፡ ንጉ

ሥ : ወርዕዳ : ሠራዊቱ : ርኢዮሙ : ውሉተ : ተአ
 ምረ : ዘተገብረ : በአቡነ : ቅዱስ : ተክለ : ሃይማኖት :
 ወከነ : ግርማ : ዐቢይ : በይሉቲ : ዕለት : ውስተ : አ
 ህጉረ : ጻሞት : ወአቡነ : ቅዱስ : ተክለ : ሃይማኖት :
 ቆመ : ነዋኝ : ሰዓተ : ማዕከለ : አሳት : ወጸለየ : ጸሎ
 ተ : ቸደቁቅ : ወከዕበ : ፲ወደመገመራተ : ወዓዲ :
 ሐለየ : ማኅሌተ : ድርዕኝ : አንዘ : ይብል : አድኅነን :
 ሕዝበ (Fol. 90 b. 2) ከ : ወበርክ : ርከተክ : ሀበነ : ኃይ
 ለ : ወመዊኦ : ለአግብርቲክ : ወዘንተ : ማኅሌተ :
 ኅልየ : አስከ : ተፍጻሚቱ : ወእስከ : ይአቤ : ከህናተ :
 ወንጌል : ሀሎ : ይተካሃይዎ : እምድኅረ : ፍጻሜ : ዋ
 ቤማ : ንጉሥኒ : ኅልየ : አንዘ : ይብል : ተክለ : ሃይ
 ማኖት : ሞአ : ወማርያን : ተሞኦ : ከህናትኒ : አኅ
 ዙ : ይገባኑ : በማኅሌተ : አቡሠሙ : እንዘ : ይብሉ :
 አድኅነን : ሐዝበከ : ወበርክ : ርከተክ : ሠራዊትኒ :
 አኅዙ : (Fol. 90 b. 3) ይዘፍኑ : በማኅሌተ : እግዚአ
 ሙ : እንዘ : ይብሉ : ተክለ : ሃይማኖት : ሞአ : ማር

ያን : ተሞኦ : ወገብረ : መተሎሚ : ብዙኃ : ወክሀ :
 በይሉቲ : ሰዓት : በአንተ : ዘርእየ : ተአምረ : ወሰበ :
 ፈጸመ : ጸሎቶ : ወዕኦ : አቡነ : ቅዱስ : ተክለ : ሃይ
 ማኖት : አምአሳት : እንዘ : ይብርሀ : ገጹ : እመዐሐ
 ይ : ወአልቦ : ላዕሌሀ : ዒና : ዘአሳት : ወሰገደ : ንጉ
 ሥ : ምስለ : ሠራዊቱ : ታሕተ : አገሪሀ : ለአቡነ :
 ቅዱስ : ተክለ : ሃይማኖት : ወ (Fol. 91 a) ከሐሐ : ነሎ
 ሎሙ : ከመ : ዘበጃእፍ : አንዘ : ይብሉ : አመነ : በ
 አምላክ : ተክለ : ሃይማኖት : ዘአጥፍአ : ማርያን : ወ
 አድኃነ : ጉብሮ : አምንበልባለ : አሳት : ወይቤሎ :
 ንጉሥ : ስረይ : ሊተ : አባ : ዘአበስኩ : ለከ : በኢያ
 እምሮትየ : አምይእቤሰ : አመንኩ : በአምላክክ : ክ
 ርኩቶስ : ዘይክል : ነሎ : ወአገብር : በከመ : አዘገበ
 ከኒ : ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
 ኢትፍራህ : አወልደየ : ናሀ : ጸውዓክ : እግዚአብ
 ሐር : ውስተ : ርከቱ : ዘለዓለም :

CHAPTER LIX.

(Fol. 91 b. 1) ምዕራፍ : ፶፱ ። ወአምዘ : አዘዘ : ን
 ጉሥ : ይሃእ : ዓዋዲ : እንዘ : ይብል : ነሎ : ሰብእ :
 ዘውስተ : መንግሥትየ : አመሂ : መኩንን : አው :
 መስፍን : አመሂ : ነጻይ : አው : ባዕል : ዘሰገደ : ለጣ
 ሆት ፤ ወዘተረክበ : ማሪት : ውስተ : ቤተ : ይትሐየ
 ድ : ንዋየ ፤ ወይትኩንን : ነፍሱ : ወይውርውዎ : ው
 ስተ : ጸድፈ : ሎመ : ግራር : ወይሙት : በሀየ : አኩ
 የ : ሞተ ። ወይአመን : ነሎ : በአምላክ : አቡየ : ተ
 ክለ : ሃይማ (Fol. 91 b. 2) ኖት : ወወዕኦ : ዓዋዲ : ወነ
 ገረ : ቃለ : ንጉሥ : ለነሎ : ተዓይን : ጻሞት ። ወይ
 ቤሎ : መተሎሚ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖ
 ት : ተንሥአ : አጥምቀኒ : በስመ : አምላክከ ። ወተ
 ንሥአ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወቀደሰ :
 ማየ ። ወአጥመቆ : በስመ : አብ : ወወልድ : ወመን
 ፈስ : ቅዱስ ፤ ምስለ : ነሎሙ : ሠራዊቱ : ወከነ : ን
 ልቆሙ : ለአለ : ተጠምቱ : በይሉቲ : ዕለት : ፲፻፱
 ዓመት (Fol. 91 b. 3) ነፍስ ። ወይቤሎ : አቡነ : ቅዱ
 ስ : ተክለ : ሃይማኖት : ለመተሎሚ : ይኩን : ስምክ :

ፍሥሐ : ጽዮን : በከመ : አሰራውክክ : ቅድመ ። ወ
 ከዕበ : ይቤሎ : ኢትጥዓም : ምንተኒ : ዘእንበለ : ት
 ትመጠው : ቀርባነ ፤ ወኢተክሀሎ : በይሉቲ : ዕለ
 ት : ይሥራዕ : ቀርባነ : እስመ : መስየ : ዐሐይ : ወ
 ቤተ : መተሎሚ : እንዘ : ኢያጥዕም : ምንተኒ ፤ ወበ
 ሳኒታ : ጸውዖሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖ
 ት : ለአ (Fol. 92 a. 1) ሙንቱ : ከህናት ፤ ወይቤሎሙ :
 አምጽአኑ : ንጉሥ : ታቦተ : አመ : ዓዋቂክሙ ። ወይ
 ቤልዎ : እው : አምጽአ : ወነገሩን : ከመ : ጉብሮ : ር
 ትዓሰ : መልዕልተ : አራቱ : ወለአክ : አቡነ : ቅዱስ :
 ተክለ : ሃይማኖት : ኅበ : ንጉሥ : ከመ : ይፈኑ : ታ
 ቦተ : ዘአምጽአ : አመ : ዓዋቂ : ወነሥአ : አምትርአ
 ሱ ። ወረኒው : ሎቱ : ወርኢዮ : አቡነ : ቅዱስ : ተክ
 ለ : ሃይማኖት : ውሉተ : ታ (Fol. 92 a. 2) ቦተ : ረከበ :
 መልክዎ : ኅበ : ይብል : ታቦት : በስመ : ኢየሱስ :
 ክርስቶስ ። ወሚጠ : ዘባኖ : ወነጸረ : ከዕበ : ዘይብ
 ል : ዝንቱ : ታቦት : ዘአርብሃ ፤ ወአጽብሐ : ንጉሥታ
 ተ : ኢትዮጵያ : ወተቀደሰ : በአደ : ጳጳስ ፤ አባ : ሰ

ላማ፡ ከግብ፡ ብርሃን ። ወዘንተ፡ ርአዮ፡ እቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በክየ፡ ጥቀ፡ እንዘ፡ ይብል፡ ማእከብር፡ እግዚአብሔር፡ በእንተ፡ ዝነንቱ፡ ታቦት፡ ዘነበረ፡ (Fol. 92a. 3) ውስተ፡ ቤተ፡ ርኩሳን፡ ወዘምንት፡ እሠርዕ፡ ሥጋክ፡ ቅዱስ፡ ወይመክ፡ ክቡረ፡ ወይክውነኒ፡ እቀድሶ፡ ዳግመ፡ ዘተቀደሰ፡ በአረ፡ ጳጳስ፡ ወእንዘ፡ ይብል፡ ከመዝ፡ ወይዘከ፡ ብዙኃ፡ መጽሐ፡ ቃል፡ እምሰማይ፡ ዘይብል፡ ኢትብከ፡ ኦፍቱርየ፡ ተክለ፡ ሃይማኖት፡ አኮነ፡ አነ፡ ፈነውኩክ፡ ትሥባር፡ ጣዖተ፡ ወትቀድስ፡ ታቦተ፡ ወትሚም፡ ቀሳውስተ፡ ወዲያቆናተ፡ ወይእዘ (Fol. 92b. 1) ኒ፡ ቀድስ፡ ታቦተ፡ ወኢትፍራብ፡ ረሰድኩክ፡ ብርሃን፡ ሃለም፡ ከማየ፡ ውስተ፡ ባተ፡ ብሔረ፡ ጽልመት፡ አኮ፡ ከመ፡ ካልአን፡ ጳጳሳት፡ ዘይመምያው፡ ሊቃነ፡ ጳጳሳት፡ ለከሰ፡ አነ፡ ማምኩክ፡ ዘአረ፡ ዘአየ፡ እንዘ፡ እውበክ፡ ሥልጣነ፡ መባሕት፡ ወዘንተ፡ ብሂሎ፡ አርመመ፡ ቃል፡ ወሰሚዖ፡ እቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ዘንተ፡ ነገረ፡ ሐለየ፡ መጠነ፡ አሐቲ፡ ሰዓት፡ እንዘ፡ ይብ (Fol. 92b. 2) ል፡ ይከውነኒ፡ ቅዱስ፡ ታቦት፡ ወሚመተ፡ ክህነት፡ ዘእንበለ፡ ቅብዓ፡ ሚሮን ። ምንተ፡ እገብር፡ አነ፡ ነዳይ፡ ዘእልዘየ፡ ቅብዓ፡ ሚሮን ። ወእንዘ፡ ይተክዝ፡ በእንተ፡ ዝነንቱ፡ ነገር፡ አስተርአየ፡ ቅዱስ፡ ሚክኤል፡ ሊቀ፡ መላእክት፡ ቀጣጥ፡ ውስተ፡ የማኑ ። ወይቤሎ፡ ናሁ፡ አምጸአኩ፡ ለክ፡ ቅብዓ፡ ሚሮን ። ወመጽሐፈ፡ ክህነት፡ ንግእ፡ ይቤለክ፡ እግዚአብሔር፡ ግዘር፡ (Fol. 92b. 3) በከመ፡ አዘዝክ፡ ለሊሁ፡ ወተረሥሐ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተሐሥየ፡ በመንፈስ፡ ቅዱስ ። ወገብረ፡ ቅዱስ፡ ወቀደሰ፡ ታቦተ፡ ወሚመ፡ ቀሳውስተ፡ ወዲያቆናተ፡ ወለእሙንቱኒ፡ ክህነት፡ ሂውቀን፡ እለ፡ ሰገዱ፡ ለጣዖት፡ ቅድመ፡ ቀደሰሙ፡ ወሚሞሙ፡ ዳግመ፡ ወሰመዮሙ፡ ለክሎሙ፡ በበእስግቲሆሙ፡ ለአሮን፡ ሰመዮ፡ ጴጥሮስ ። ወለኢዮብ፡ እንድርድስ፡ (Fol. 93a. 1) ወለኢሳይያስ፡ ያማስ፡ ወከመገብ፡ ሰመዮሙ፡ ለ፲ወፎበእስግቲ፡ ፲ወፎሐዋርያት፡ ወፈጸመ፡ ጸሎተ፡ ቅዱስ ። ወወሐኦ፡ ወእስከካዲሁ፡ ኢጥፅመ፡ እክለ፡ ንጉሥ ። ወብድኦቲ፡ ፅላት፡ ኃይረ፡ ጽውመ፡ ወጸቢሐ፡ ለአክ፡ ና

በ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብል፡ ኢትሠርዕኑ፡ ቀርባነ፡ እስመ፡ ተመንደብኩ፡ ፈድፋድ፡ ናሁ፡ ሁሉስ፡ መዋዕል፡ እምዘ፡ ኢጥፅም (Fol. 93a. 2) ኩ፡ እክለ ። ወይቤሎሙ፡ እቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለላእክን፡ በልዎ፡ ለንጉሥ፡ ኢትፍራብ፡ ወልድዮ፡ እምነ፡ ይኢቲ፡ ጸም ። እስመ፡ ጸም፡ ትፈውስ፡ ቀርባነ፡ ነፍስ፡ ወታጸምም፡ ነሎ፡ ፍትወታተ፡ ዘሥጋ፡ እሠርዕ፡ ለክ፡ ፍጡነ፡ ቀርባነ ። ወእምድነረ፡ ኃለፍ፡ ላእክን፡ ይቤሎ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለቅዱስ፡ ሚክኤል፡ ሊቀ፡ መላእክት፡ ምንተ፡ እገብር ። እስ (Fol. 93a. 3) መ፡ ፅላተ፡ ሃርብ፡ ወኢቲ፡ የም፡ እሠርዕኑ፡ ቀርባነ፡ ወእገብር፡ ምሳሐ፡ በጸባሕ፡ እንዘ፡ እፈቅድ፡ አብእ፡ ውስተ፡ አብያተ፡ ክርስትያናት፡ እሥዕርኑ፡ ሕገ፡ ክርስቲያን ። ወይቤሎ፡ ቅዱስ፡ ሚክኤል፡ ሥረዕ፡ ሎቲ፡ ቀርባነ፡ ጊዜ፡ ፫ዕዓት፡ ወአንብብ፡ መጻሕፍተ፡ ቅዱስ፡ እስከ፡ ይበጸሐ፡ አርእስተ፡ ግጻዎ፡ ዐቢያን ። እስመ፡ ብዙኅ፡ ሕዝብ፡ ባሎ፡ ዘያበጸሐክ፡ (Fol. 93b. 1) እስከ፡ ፅርዐተ፡ ፀሐይ፡ ወለእክ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ናብ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ነን፡ ፍጡነ፡ ከመ፡ ትትመጠው፡ ቀርባነ፡ ወመጽእ፡ ንጉሥ፡ ናብ፡ እቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ምስለ፡ ነሎ፡ ሠራዊቱ፡ ወይቤሎዎ፡ አፍጥን፡ ሠራሪ፡ ቀርባነ፡ እስመ፡ ሐመምነ፡ ፈድፋድ፡ በጽንዓ፡ ረኅብ፡ ወገብረ፡ ቀርባነ፡ በኅብስተ፡ ሰማይ፡ ወጽዖዓ፡ ወደን፡ ጽፋይ፡ ወመ (Fol. 93b. 2) ጠምሙ፡ ለንጉሥ፡ ወለሠራዊቱ፡ እምእሎ፡ ሥጋሁ፡ ወደሙ፡ ለክርስቶስ ። ወኮነ፡ ቅዱስ፡ ሚክኤል፡ ወክሎሙ፡ ቅዱሳን፡ ሊቃነ፡ መላእክት፡ ይሚግብዎ፡ እምየማኑ፡ ወእምብጋሙ፡ እምሳለ፡ እሴስ፡ ቆጶሳት፡ ወእምቆሞሳት፡ ወኢቲ፡ በእምሳለ፡ ጳጳስ፡ ወፈጸመ፡ መልእክተ፡ ቀርባነ፡ ወወሐኦ፡ ጊዜ፡ ፲ወፎዕዓት፡ መዐልተ፡ ዘኅርብ ። ወኮነ፡ ሕይወት፡ ውስተ፡ ነቱ (Fol. 93b. 3) ሎ፡ ብሔረ፡ ዳሞት፡ በእሚነ፡ ወልደ፡ እግዚአብሔር፡ ወተረሥሐ፡ ንጉሥ፡ ምስለ፡ ሠራዊቱ ። ወይቤሎ፡ ለእቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ንግእ፡ ፲፻፳፻፲፭፡ ወርቅ፡ ለዘፈቀድክ፡ ይኩንክ፡ በእንተ፡ ዘመብከኒ፡ ስመክ ። ወ

በአንተ ፡ ዘመፀርከኒ ፡ ሕገክ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንሰ ፡ ከያክ ፡ አፈቅድ ፡ ወአክ ፡ ንዋየክ ፡ ንዋይሰ ፡ ሥርወ ፡ አከያ ፡ ውሉቱ ፤ ወለኩ (Fol. 94a. 1) ሎሙ ፡ አለ ፡ ይፈቅድዎ ፡ ይረከቦ ሎሙ ፡ አኩይ ፡ ወኢይትቀንዮ ፡ ለወናይ ፡ ወኢይትከሀ ሎሙ ፡ ገበረ ፡ ጽድቅ ፡ በከመ ፡ ይቤ ፡ አግዚአን ፡ ኢትክሉ ፡ ተቀንዮ ፡ ለአግዚአብሔር ፡ አንዘ ፡ ንዋየ ፡ ተፈቅሩ ፤ ወይቤሎ ፡ ንጉሥ ፡ አክ ፡ ንዋይዮ ፡ ባሕቱ ፡ አለ ፡ ነፍሰዮኒ ፡ ወኩሉ ፡ ዘብየ ፡ ዚአክ ፡ ውሉቱ ። ወ

አስተብቅዶ ፡ ብዙኃ ፡ ከመ ፡ ይትመጠው ፡ እምኔሁ ። ወአምድኅረ ፡ ብዙኅ ፡ ስኢል ፡ ተ (Fol. 94a. 2) መጠው ፡ አምኔሁ ፡ ወዘረወ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወኢያቤተ ፡ ምንተኒ ፡ ወጸንዓ ፡ ንጉሥ ፡ በሃይማኖት ፡ ወንጌል ፡ ወበዕለተ ፡ ተመጠው ፡ ቅርባን ፡ ኮነ ፡ ይባብ ፡ ለቀሳውስት ፡ ፲ልጥረ ፡ ወርቅ ፡ ወለዲያቆናት ፡ ኧአንዘ ፡ ይብል ፡ ይኩነኒ ፡ ለስርዮተ ፡ ኃጢአትዮ ፡ ዘገበርከዎ ፡ በኢያአምርትዮ ፡ ወአንተሙኒ ፡ ትግሁ ፡ ለዓቂባ ፡ ሥጋሁ ፡ ወይሙ ፡ ለአምላኪያ ።

CHAPTER LX.

(Fol. 94b. 1) ምዕራፍ ፡ ፳ ፡ ወአምዘ ፡ አዘዘ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይሕንጽ ፡ አብያተ ፡ ክርስቲያናት ፡ ውስተ ፡ ነሱ ፡ ብሔረ ፡ መንግሥቱ ። ወይቤ ፡ አዘዘ ፡ ወአካጸ ፡ አብያተ ፡ ክርስቲያናት ፡ ቅድመ ፡ ኅዘ ፡ ጠፍኦ ፡ ማርያን ፡ ወዳገመ ፡ ኅዘ ፡ ተቀትሉ ፡ ስማዕታኑ ፡ ወአንበርከዮ ፡ ለታቦተ ፡ ኢየሱስ ፡ ወሰመያ ፡ ለይኦቲ ፡ ቤተ ፡ ክርስቲያን ፡ መካነ ፡ ኢየሱስ ፡ ወለክልእታ ፡ መካነ (Fol. 94b. 2) ተክለ ፡ ሃይማኖት ፡ ወለመኳንቲቲሁ ፡ አዘዘሙ ፡ ይሕንጽ ፡ አብያተ ፡ ክርስቲያናት ፡ በበብሔርሙ ፡ ወተሐንጻ ፡ ብዙኃት ፡ አብያተ ፡ ክርስቲያናት ፡ ውስተ ፡ ነሱ ፡ ብ

ሔረ ፡ ዳሞት ፡ በአማንቱ ፡ መዋዕል ፡ ወነበረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንዘ ፡ ይሚህር ፡ ለንጉሥ ፡ መጻሕፍተ ፡ ነቢያት ፡ ወሐዋርያት ፡ ወትንሣኤ ፡ ሙታን ፡ ወሕያወተ ፡ ዘይመጽኦ ፡ ወንጉሥስ ፡ ይቤሎ ፡ (Fol. 95a. 1) ዘልፈ ፡ አመንኩ ፡ በኩሉ ፡ ዘትቤለኒ ፡ ብሕቱ ፡ ትንሣኤ ፡ ሙታንስ ፡ ሐሰተ ፡ ይመስለኒ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይክለ ፡ አግ (Fol. 95a. 2) ዚአብሔር ፡ አንሥኦቶሙ ፡ ለምውታን ፡ ወአቅሞቶሙ ፡ ቅድመ ፡ ስብሐቲሁ ፡ በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ጉብ፡ ተክለ ፡ ሃይማኖት ።

CHAPTER LXI.

(Fol. 95a. 3) ምዕራፍ ፡ ፳፩ ፡ ወካዕበ ፡ በአሐቲ ፡ ዕለት ፡ ይቤሎ ፡ ንጉሥ ፡ ለአኩነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አር ፡ ይትነሥኦ ፡ ምውታን ፡ አምድኅረ ፡ በልዮ ፡ አእጃምቲሆሙ ፡ ወኮነ ፡ ሐመድ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢተአምንሁ ፡ ከመ ፡ ተንሥኦ ፡ ክርስቶስ ፡ አሙታን ፡ ወይቤሎ ፡ ንጉሥ ፡ አአምን ፡ ከያሁስ ፡ አስመ ፡ አፈኢ ፡ ኃይሉ ፡ ዘይጉብር ፡ ላዕሌክ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ (Fol. 95b. 1) ተክለ ፡ ሃይማኖት ፡ በነሮሙ ፡ ውሉቱ ፡ ትንሣኤ ፡ ለምውታን ፡ አመሰ ፡ ኢይትነሥኦ ፡ ምውታን ፡ ክርስቶስ ፡ አምኢተንሥኦ ፡ አምውታን ፡ ወአመሰ ፡ ኢተንሥኦ ፡ ክርስቶስ ፡ አሙታን ፡ ከንቶ ፡ ው

አቱ ፡ ሃይማኖት ፡ ወከንቶ ፡ ተአመነ ፡ ቦቱ ፡ ወንሕነኒ ፡ ኮነ ፡ ስማዕተ ፡ ሐሰት ፡ ወብዙኃ ፡ ስምዕ ፡ አቁሞ ፡ አመጸሕፍተ ፡ ነቢያት ፡ ወሐዋርያት ፡ አይደደዮ ፡ ወኢአምነ ፡ ልቡ ፡ ወይቤሎ ፡ (Fol. 95b. 2) ንጉሥ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ትንሣኤ ፡ ሙታንስ ፡ በዘአአምን ፡ እነግረክ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ንግረኒ ፡ ወይቤሎ ፡ ናሁ ፡ ፳ ወጅዓመት ፡ ሞቱ ፡ በአሐቲ ፡ ዕለት ፡ ፲፻ሰብአ ፡ አምሠራዊትዮ ፡ ወ፲፻እምነ ፡ ማርያን ፡ አምከመ ፡ አንሣኢከሙ ፡ ለአሉ ፡ አአምን ፡ ፍጡነ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በምንት ፡ ኮነ ፡ ምክንያተ ፡ (Fol. 95b. 3) ሞቶሙ ፡ ለዘመጠነዘ ፡ ሰብአ ፡ በአ

ሐቲ፣ ዕለት ፣ ወይሴሎ፣ ንጉሥ፣ ምክንያት፣ ሞቶ
 ሙስ፣ ኢትሰአለ፣ ባሕቶ፣ አንሥአሙ፣ ከመ፣ እ
 አመን፣ ትንሣኤ፣ ሙታን፣ ርኢይዩ፣ ኪያሆሙ፣ ወ
 ዩሴሎ፣ አቡን፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ ለእመ፣
 ኢነገርክኒ፣ አንተ፣ አነ፣ አነግረክ፣ ወይሴሎ፣ በ
 ል፣ እስክ፣ ወይሴሎ፣ አቡን፣ ቅዱስ፣ ተክለ፣ ሃይ
 ማኖት፣ ሂወውክ፣ ብእሲት፣ አምብሐ (Fol. 96a. 1.)
 ረ፣ ሸዋ፣ ወፈቀድክ፣ አውስቦታ፣ ወአዘገክ፣ ከመ፣
 ይትገበር፣ ግዕዝ፣ ወአደምክ፣ ነሎ፣ ወፈቀተክ፣
 ከመ፣ ትረስዩ፣ ንግሥተ፣ ውስተ፣ ነሎ፣ ደወለ፣
 መንግሥትክ፣ ወታሰግዳ፣ ለአማልክት፣ ወአንዘ፣ ሀ
 ሎክሙ፣ ተዋመክሙ፣ ወትኔጽሩ፣ አንተ፣ ወገቡአ
 ኒክ፣ ግብተ፣ በረቀ፣ ሙብረቅ፣ አምሰማይ፣ ወመሀ
 ጣ፣ እምአዕድንቲክሙ፣ ወበገነቱ፣ ግርማ፣ ሞቶ፣
 እሙንቶ፣ ሰብእ፣ አንተሂ፣ ነን (Fol. 96a. 2.) ከ፣ እን
 ቡዘ፣ ልብ፣ አምዶእቲ፣ ዕለት፣ እስክ፣ አመ፣ አሕዩ
 ውክክ፣ በስመ፣ አምላኪዩ፣ ወይሴሎ፣ ንጉሥ፣ አ
 ቅዱስ፣ አግዚአብሔር፣ መኑ፣ ነገረክ፣ ዘንተ፣ ወይ
 ሴሎ፣ አምላኪዩ፣ ዘዩአምር፣ ነሎ፣ ወይሴሎ፣ ተ
 አምርኑ፣ ሀገራ፣ ለዩአቲ፣ ብእሲት፣ ወይሴሎ፣ አ
 ቡን፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ ሃይግለ፣ ሀገራ፣ ላ
 ቲኒ፣ አአምራ፣ እስመ፣ አምዩ፣ ይእቲ፣ ወወላዲት
 ዩ፣ (Fol. 96a. 3.) ወደንገጸ፣ ሰቤሃ፣ ወተንሥአ፣ ወሰ
 ገደ፣ ታሕተ፣ አገሪቡ፣ ለአቡን፣ ቅዱስ፣ ተክለ፣ ሃይ
 ማኖት፣ ወይሴሎ፣ ሊተሰ፣ ይመስለኒ፣ ዘአዕረግዋ፣
 ስማይተ፣ በአይቲ፣ ወለደተክ፣ በሰማይኑ፣ ወሚመ፣
 በምድር፣ ወይሴሎ፣ አቡን፣ ቅዱስ፣ ተክለ፣ ሃይማ
 ኖት፣ በሰማይሰ፣ ኢደወልዱ፣ ወኢይትዋለዱ፣ አ
 ላ፣ ከመ፣ መላእክተ፣ አግዚአብሔር፣ ይከውኑ፣ ሊ
 ተሰ፣ ወለደተኒ፣ በሀገራ፣ ወ (Fol. 96b. 1.) ዩሴሎ፣ ን
 ጉሥ፣ አስተበቀላግክ፣ አአቡሮ፣ ንግረኒ፣ ጥዩቀ፣ ቅ
 ድመ፣ ሂዋዌገኑ፣ ወለደተክ፣ አው፣ እምድኅረ፣ ግ
 ብአታ፣ ወይሴሎ፣ አቡን፣ ቅዱስ፣ ተክለ፣ ሃይማኖ
 ት፣ አምድኅረ፣ ግብአታ፣ ወይሴሎ፣ ንጉሥ፣ በአማ
 ን፣ አንተ፣ ወልዳ፣ ለዩአቲ፣ ቅድስት፣ ወይሴሎ፣ አ
 ቡን፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ አርአዩኒ፣ መቃብ
 ሪሆሙ፣ ለእሙንቶ፣ ሙታን፣ ወይሴሎ፣ ንጉሥ፣
 በአይቲ፣ አአምር፣ መቃብሪሆሙ፣ (Fol. 96b. 2.) ለእ

መሂ፣ በልዕምሙ፣ አራዊት፣ ወለእመሂ፣ በልዕም
 ሙ፣ አዕዋፈ፣ ሰማይ፣ ኢዩአምር፣ ወወዕክ፣ አቡን፣
 ቅዱስ፣ ተክለ፣ ሃይማኖት፣ እምኅቤቡ፣ ወቆመ፣ በ
 መርኅበ፣ ማልበርዴ፣ ወሰገደ፣ በብረኪቡ፣ ወጸለ
 ዩ፣ አንዘ፣ ዩብል፣ ኦእግዚአዩ፣ ኢዩሱስ፣ ክርስቶስ፣
 ዘአምጻአኮ፣ ለሰብእ፣ እምኅበ፣ ኢሆሎ፣ ወካዕበ፣
 ትረስዮ፣ ከመ፣ ዘኢሆሎ፣ አንተ፣ ውእቶ፣ ዘእንግ
 እክ፣ (Fol. 96b. 3.) ለአልአዛር፣ እመቃብር፣ በጽዋሂ፣
 ቃልክ፣ አንተ፣ ውእቶ፣ ዘእንግእክ፣ ለወለተ፣ ኢ
 ዩኤርስ፣ ሰበ፣ ትቤ፣ ተንሥኢ፣ ጣቢታ፣ አንተ፣ ው
 እቶ፣ ዘእንግእክ፣ ለወልደ፣ መብለት፣ በሀገረ፣ ናይ
 ን፣ እኒዘክ፣ ንፍቆ፣ በብሂለ፣ ወሪዛ፣ ተንሥኢ፣ ወ
 ዩአዘኒ፣ አንሥአሙ፣ ለሙታን፣ በኃይልክ፣ ከመ፣
 ዩአመኑ፣ ሕዝብክ፣ ትንሣኤ፣ ሙታን፣ ወደጽናዕ፣
 ልቦሙ፣ በፍቅረ፣ ዘአክ፣ ወ (Fol. 97a. 1.) እንዘ፣ ዩ
 ጼሊ፣ ከመዝ፣ መጽአ፣ ቃል፣ አምሰማይ፣ ዘዩብል፣
 አፍቁርዩ፣ ተክለ፣ ሃይማኖት፣ ነሎ፣ ዘሰአልክኒ፣ አ
 ገብር፣ ለክ፣ ጸውዕ፣ ሙታን፣ በቃልክ፣ ወይትነሥ
 ኡ፣ ለክ፣ ከመ፣ ይትአመር፣ ጽንዖ፣ ፍቅርዩ፣ ዘለዕ
 ሴክ፣ ወውእተ፣ ጊዜ፣ ጸርቲ፣ አቡን፣ ቅዱስ፣ ተክ
 ለ፣ ሃይማኖት፣ አንዘ፣ ዩብል፣ ነሎክሙ፣ ነፍሳት፣
 አለ፣ ሀለውክሙ፣ ውስተ፣ ዛቲ፣ መርኅበ፣ ተንሥ
 ኡ፣ በ (Fol. 97a. 2.) ኃይሎ፣ አግዚአዩ፣ ኢዩሱስ፣ ክር
 ስቶስ፣ ወሰቢሃ፣ ተንሥኡ፣ ሺጾዕይሙ፣ ወቆሙ፣ ቅ
 ድሚቤ፣ ወሰገዳ፣ ሎቶ፣ አንዘ፣ ዩብሎ፣ ባርክነ፣ አ
 ቅዱሱ፣ ለአግዚአብሔር፣ አስመ፣ ሞትን፣ በአንተ፣
 እምክ፣ ወናቡ፣ ተንሣኤን፣ በኃይሎ፣ ጸሎትክ፣ ወ
 ዩሴሎሙ፣ አቡን፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ አይ
 ቲ፣ ነበርክሙ፣ ወይሴልዎ፣ ነበር፣ አንዘ፣ ንሣቶይ፣
 ውስተ፣ ሲኦል፣ ወጸውዎ፣ አቡን፣ (Fol. 97a. 3.) ቅዱ
 ስ፣ ተክለ፣ ሃይማኖት፣ ለንጉሥ፣ ወይሴሎ፣ ርኢ፣
 አልክተ፣ ዕደወ፣ እለ፣ ተንሥኡ፣ እሙታን፣ ወር
 ኢዩ፣ ንጉሥ፣ ዩንገጸ፣ ወሰዕነ፣ ተናግሮ፣ ወነሎ
 ሙ፣ ጉቡአን፣ ርርዐ፣ ወርአዱ፣ ወይሴልዎ፣ ሰብእ
 ኑ፣ ዝብእሲ፣ ወሚመ፣ አምላክ፣ ወተስአሎሙ፣ ን
 ጉሥ፣ ለአለ፣ ተንሥኡ፣ ሰብእ፣ ወይሴሎሙ፣ ሀሎ
 ኑ፣ ነፍኔ፣ እምድኅረ፣ ሞት፣ ወይሴልዎ፣ አንጉሥ፣
 ምንተ፣ ንነግረክ፣ በ (Fol. 97b. 1.) አንተ፣ ውእቶ፣ ብ

ሐረ። ጽልመት፡ ወብካይ፡ ፲፱፻ብርገናት፡ ዘከመገ፡ ፀሐይ፡ ሰበ፡ ሰኢ፡ ውስተ፡ ውእቱ፡ መካነ፡ ጽልመት፡ እምኢክህሉ፡ ያብርሀ፡ ለጅብኢሲ፡ ህየ፡ ነበር ነ፡ ወሰማይ፡ ንጉሥ፡ እንሥጠጠ፡ ነሉንታሁ፡ ወፈርሀ፡ ጥቀ፤ ወኮነ፡ ከመ፡ በድን፡ እስከ፡ ገሥሥ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይኬ፡ ሰብኢ፡ ገነነሉ፡ ይጸንሐ። ወካዕብ፡ ይቤሎሙ፡ ንጉሥ፡ ለእሙንቱ፡ (Fol. 97b. 2.) ስደው፡ በምንት፡ ግብር፡ መጻእክሙ፡ ገየ። ወይቤልም፡ እንዘ፡ ሀሎነ፡ ማእከለ፡ ጽልመት፡ ዘእሳት፡ መጽሐ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ወእውዕኦነ፡ ወእብጽሐነ፡ ቅድመ፡ ንጉሥ፡ ስብሐት። ወርእኢናው፡ ለገነ፡ ብኢሲ፡ ቀዳሞ፡ ከመ፡ እምደ፡ ብርሃን፡ ቅድመ፡ ውእቱ፡ ንጉሥ። ወይቤሎ፡ ንጉሥ፡ ለሚካኤል፡ ሀብ፡ እሎንተ፡ ነፍሳተ፡ ለተክለ፡ ሃይማኖት፡ ወሰማይ፡ (Fol. 97b. 3.) እወፈየነ፡ ሎቱ፡ ውእቱሂ፡ ጸውዓነ፡ እንዘ፡ ይብል፡ ነሉልክሙ፡ ነፍሳት፡ እሉ፡ ሀለውክሙ፡ ውስተ፡ ዛቲ፡ መርጎብ፡ ተንሥኦ፡ ግኡ፡ ወንኡ፡ ነቤየ፡ ወመጻእነ፡ ኀቤሁ፡ ወቆምነ፡ ቅድሜሁ፡ ወሀሎነ፡ በከመ፡ ትረእየነ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለንጉሥ፡ ኦፍሥሐ፡ ጽዮን፡ እመን፡ ይእቤ፡ ከመ፡ ሀሎ፡ ትንሣኤ፡ ሙታን፡ ወይቤ

ሎ፡ እወ፡ እመንኩ፡ ወእእመርኩ፡ ከመ፡ እም (Fol. 98a. 1.) ላክከ፡ ይክል፡ ቀቲለ፡ ወአሕይም፡ ወእልቦ፡ ግብር፡ ዘይሰኦ፡ = ባሕቱ፡ ምንተ፡ ትኢገዘኒ፡ ከመ፡ እግበር፡ ወእድ፡ ነን፡ እምውእቱ፡ ነንኔ፡ ዘሰማዕኩ፡ = ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምደእቤሱ፡ እልብከ፡ ነንኔ፡ ዘየእምን፡ በወልድ፡ ባሕይውት፡ ዘለዓለም፡ ኅቱም፡ ውእቱ፡ በስመ፡ ዚእሁ፡ ወባሕቱ፡ አሐተሰ፡ ነገረ፡ እኢገዘከ፡ ሀብ፡ ምጽዋተ፡ ለ (Fol. 98a. 2.) ነጻደን፡ ወለምስኪናን፡ ወለእብያተ፡ ክርስቲያናት፡ ወትረክብ፡ መገዝበ፡ ዘበሰማያት፡ እስመ፡ ሃይማኖት፡ ምጽዋት፡ ይሰረ፡ ኃጢአተ፡ = ወወሀቦ፡ ንጉሥ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ብዙኃ፡ ንዋየ፡ እስከ፡ መንፈቀ፡ መንግሥቱ፡ ከመ፡ የሀብ፡ ሎቱ፡ ምጽዋተ፡ ውእቱኒ፡ ነሣኦ፡ እምኔሁ፡ ዘረወ፡ ለነጻደን፡ ወለምስኪናን፡ በከመ፡ ይቤሎ፡ = ወእምገ፡ አጥመ (Fol. 98a. 3.) ቆሙ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለእሉ፡ ስደው፡ እሉ፡ ተንሥኦ፡ እሙን፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ = ወፈንዎሙ፡ ይሰብኩ፡ ትንሣኤ፡ ሙታን፡ ለኩሉ፡ ብሔረ፡ ዳጦት፡ = በረከቱ፡ የሀሎ፡ ምስል፡ ፍቅር፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ግለም፡ አሚን።

CHAPTER LXII.

(Fol. 98b.) ምዕራፍ፡ ፳፪። ወእምገ፡ ይቤሎ፡ ንጉሥ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምደእቤሱ፡ ነፍሰየ፡ ውስተ፡ እይከ፡ መሐረኒ፡ ነሉሎ፡ ዘውስተ፡ ሉብከ፡ ዘይሠምር፡ ቦቱ፡ እምላክከ፡ = ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምላክየሰ፡ ይፈቅድ፡ ፍኖተ፡ ንጹሐ፡ ወከለኛ፡ ሠናየ፡ = ሕትት፡ ማርያነ፡ እሉ፡ ሀለወ፡ ውስተ፡ ነሉሎ፡ ብሔረ፡ መንግሥትከ፡ ወእጥፍኔሙ፡ ወኩ (Fol. 99a. 1.) ኛ፡ ከመ፡ አቡነ፡ ለእንል፡ ማውታ፡ ወቀም፡ ላቲ፡ ለእመ፡ ከመ፡ ምታ፡ ወትከውን፡ ወልድ፡ ለልዑል፡ = ወትንግሥ፡ በጽድቅ፡ በሰማይ፡ ወበምድር፡ = ወእዘዘ፡ ንጉሥ፡ ያምጽኡ፡ ፍጡነ፡ ነሉሎ፡ ማርያነ፡ ዘተረክበ፡ ውስተ፡ ሀገረ፡ መንግሥቱ፡ = ወእምጸእምሙ፡ ፍጡ

ነ፡ ወይቤ፡ ንጉሥ፡ አውዕይዎሙ፡ በእሳት፡ ወእውእይዎሙ፡ ወጠፍኦ፡ እምልኮ፡ ጣዖት፡ = ወተስእሎ፡ (Fol. 99a. 2.) ማረት፡ እምነሉ፡ በሐውርተ፡ ዳጦት፡ በስብከተ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ መሢሞሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለእሙንቱ፡ ፲፱፻ክህናት፡ ከመ፡ ይሰብኩ፡ ወንጌለ፡ ውስተ፡ ነሉሎ፡ በሐውርተ፡ ዳጦት፡ እስከ፡ ስለተ፡ ሞቆሙ፡ ወለገብረ፡ ዋሕድሂ፡ ሚሞ፡ ላዕሊሆሙ፡ ከመ፡ ይኩኖሙ፡ እብ፡ ህየንቲሁ፡ = ወነበረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በብሔረ፡ ዳጦት፡ መጠነ፡ ፲፱፻ (Fol. 99a. 3.) ዓመት፡ ወመልእን፡ ትምህርተ፡ ክርስቶስ፡ ለኩሎን፡ በሐውርቲሃ፡ እስከ፡ ምድረ፡ ባርያ፡ = ወእስከ፡ ፈለገ፡ ግዮን፡ ወእስከ፡ ምድረ፡ ሁ

መል ። ወነሉን ። አዘተር ። አለ ። ይትጋወራ ። ምስለ ።
ዳሞት ። አምና ። በክርስቶስ ። በእደዊው ። ለአቡነ ፡ ቅ

ዳ.ስ ። ተክለ ። ሃይማኖት ። በረከቱ ። የሀሉ ። ምስለ ። ፍ
ቁሩ ። ተክለ ። ሃይማኖት ። ለዓለሙ ። ዓለም ። አሜን ።

CHAPTER LXIII.

(Fol. 99b.) ምዕራፍ ፡ ፻፲ ፡ ወአምዝ ፡ ተመደጣ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወዐ፣ገ ፡ መልዕል
ተ ፡ ገበባራተን ፡ ወደመ ፡ በዛየ ፡ ጸመ ፡ ማቅደስት ፡ እ
ንዝ ፡ ኢደጥዕም ፡ ምንተኒ ፡ ወበዕለተ ፡ ዓርብ ፡ የከ
ምል ፡ ሐምለ ፡ ገዳም ፡ ዘእንበለ ፡ ደኅሪ ፡ መሪሪ ፡ ወ
ጥዑመ ፡ ወደብልዕ ፡ እምኔው ፡ ጥራዮ ፡ በሰናብት ፡
ማየሰ ፡ ፍጹመ ፡ ኢደሰቲ ፡ እስከ ፡ ይትፈጸም ፡ ዘመ
ነ ፡ ጸም ፡ ወበዕለተ ፡ ፍሰካ ፡ ጊዜ ፡ መ (Fol. 100a. 1.)
ንፈቀ ፡ ሌሊት ፡ እንተ ፡ ይኦቲ ፡ ትንግኤው ፡ አምር
ት ፡ መጽአ ፡ ኅቤው ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
እንዘ ፡ ማክሌል ፡ ወገብርኤል ፡ በየማኑ ፡ ወበዝጋሙ ፡
መግርያም ፡ እሙ ፡ ወ፲ወ፪ሐዋርያቲው ፡ ምስሌው ፡
ወብዙኃን ፡ ሐራ ፡ ሰማዩ ፡ ዮተልውም ፡ ወደቤሎ ፡
ሰላም ፡ ለከ ፡ እናቁርየ ፡ ተክለ ፡ ሃይማኖት ፡ ሰላም ፡
አቡየ ፡ ወሰላም ፡ መንፈስየ ፡ ቅዱስ ፡ የሀሉ ፡ ምስሌ
(Fol. 100a. 2.) ከ ፡ ተፈግረክ ፡ ወተኃሠዩ ፡ እስመ ፡ ተ
ጽሕፈ ፡ ስምክ ፡ በመንግሥተ ፡ ሰማያት ፡ አነሂ ፡ ተ
ፈግረክ ፡ ወተኃሠዩኩ ፡ ብከ ፡ እስመ ፡ አባአከ ፡ ሊ
ተ ፡ ምዘርካ ፡ ብዙኃ ፡ በከመ ፡ አስተፍግረክነ ፡ አን
ተ ፡ መጻእኩ ፡ ኅቤከ ፡ አነሂ ፡ ከመ ፡ አስተፍሥሕከ ፡
የም ፡ ቅድስናሆሙ ፡ ለነበያትየ ፡ ወአሦቶሙ ፡ ሊከ
ዋርያትየ ፡ የሀሉ ፡ ዘልፈ ፡ ምስሌከ ፡ ወከመ ፡ ጊዮር
ጊስ ፡ ዘልዳ ፡ ሞገስየ (Fol. 100a. 3.) ይትከዓው ፡ ው
ስተ ፡ ስምክ ፡ ወነሉ ፡ ሰብእ ፡ ዘደገብር ፡ ተጠክረክ ፡

እመሂ ፡ በኅብስት ፡ አው ፡ በዕጣን ፡ ወቀርባን ፡ እስ
ከ ፡ ጽዋዐ ፡ ማዩ ፡ ቁሪር ፡ ደኅልፍ ፡ ምስሌከ ፡ በግዛ
ደት ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ፡ ወነሉ ፡ ዘይ
ጸውዕ ፡ ስመክ ፡ በዕለተ ፡ ምንዳቤው ፡ አነ ፡ ኢደኅኖ ፡
እመንሱት ፡ ኅቤሂ ፡ ተሰምየ ፡ ስምክ ፡ አመሂ ፡ በገዳ
ም ፡ ወእመሂ ፡ በአብያት ፡ ዛየ ፡ ይኩን ፡ ማዘል ፡ ወ
(Fol. 100b. 1.) ምሕረት ፡ ወፈደፋይሰ ፡ ለገብረ ፡ አግ
ዚክብሔር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለሙ ፡ ዓለም ፡ አ
ሜን ፡ ወዘንተ ፡ ብሂሎ ፡ ወሀቦ ፡ ቁጽለ ፡ ገነት ፡ ወጽ
ጥዓኒ ፡ ዘአማየ ፡ ሕዩወት ፡ ወደቤሎ ፡ ንግእ ፡ ዘንተ ፡
ብላዕ ፡ ወስተዩ ፡ ወበልፀ ፡ ወስተየ ፡ ወተፈሥሐት ፡
ነናሱ ፡ ወመሰሎ ፡ ከመ ፡ ዘእጸመ ፡ አሐተ ፡ ዕለተ ፡
ወአምደአተ ፡ ዕለት ፡ ሐናክ ፡ ነሎ ፡ ሕገ ፡ ሥጋ ፡ አ
ምኔው ፡ ወካ (Fol. 100b. 2.) ዕበ ፡ ይቤሎ ፡ እግዚእነ ፡
ኢየሱስ ፡ ክርስቶስ ፡ እምዩእዘሰ ፡ ሐር ፡ ምድሪ ፡
አምሐራ ፡ ኅቤ ፡ በጸሎተ ፡ ማክሌል ፡ ዘግሸ ፡ ወንበ
ር ፡ ዛየ ፡ እስከ ፡ አመ ፡ እነግረከ ፡ ወማክሌል ፡ መል
እከ ፡ ምክርየ ፡ ደሂሉ ፡ ምስሌከ ፡ ወሰአሞ ፡ አፋው ፡
ወአንበረ ፡ እደው ፡ ዳብ ፡ ርአሱ ፡ ወበረከ ፡ ወዐርገ ፡
ውስተ ፡ ሰማያት ፡ በዐቢዩ ፡ ስብሐት ፡ ወደቤ ፡ አዞ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይትባረክ ፡ እ (Fol.
100b. 3.) ግዚእ ፡ ስመ ፡ ስብሐቲከ ፡ ዘወሀብክነ ፡ ዘመ
ጠነዝ ፡ ለኃጥእ ፡ ገብርክ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

CHAPTER LXIV.

(Fol. 100a. 1.) ምዕራፍ ፡ ፻፱ ፡ ወተፈጸሞን ፡ አማ
ንቱ ፡ መዋዕል ፡ ሐረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ኅቤ ፡ ንጉሥ ፡ ፍሥሐ ፡ ጽዮን ፡ ወደቤሎ ፡ ጽ
ናዕ ፡ በሃይማኖተ ፡ ክርስቶስ ፡ ወትጋህ ፡ ለዐቂቤ ፡ ቤ
ተ ፡ ክርስቲያን ፡ አንሰ ፡ አሐውር ፡ ኅቤ ፡ አዘዘኒ ፡ አ
ምላኪዩ ፡ ወሰሚዮ ፡ ንጉሥ ፡ በከየ ፡ ብዙኃ ፡ ወደ

ቤ ፡ ኦአቡነ ፡ ለመት ፡ ተኅድግ ፡ ሀገረከ ፡ ዘሐነጽከ ፡
በሃይማኖትከ ፡ ወዘአድኃንካ (Fol. 101a. 2.) አምእዩ ፡
ሰደጣን ፡ በጸሎትክ ፡ ወደቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ኢደትከሀለኒ ፡ አትዓደው ፡ ትአዘዘ ፡
እግዚአየ ፡ ወከዕበ ፡ አስተጋብሎሙ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ለነሎሙ ፡ ከሀናት ፡ ምስለ ፡ ሊ

ቆሙ ፡ ገብረ ፡ ዋሕድ ፡ ወይቤሎሙ ፡ ኩኑ ፡ ሆናያነ ፡
 ወቅኑያነ ፡ ለእግዚአብሔር ፡ ከመ ፡ ትኩኑ ፡ አርአያ ፡
 ለመርኤቱ ፡ ወረአዩ ፡ ሕዝቦ ፡ በጽድቅ ፡ ወበክሉ ፡
 ተግግ (Fol. 101b. 1.) ጽ ፡ መንፈሳዊት ፡ ከመ ፡ ኢይት
 ኃሥሥ ፡ ደሞሙ ፡ እምእይከመ ፡ ወናሁ ፡ አንስ ፡
 አሐውር ፡ ኅበ ፡ ዘረነወረ ፡ እግዚአብሔር ፡ አንትሙ
 ሰ ፡ ጽንዑ ፡ ወሀልወ ፡ ዝዩ ፡ ወዕቀቡ ፡ ሊተ ፡ ደቁቅ
 ዩ ፡ በራሪሃ ፡ እግዚአብሔር ፡ ወኢታማስንምሙ ፡ ዘ
 አግብአሙ ፡ እግዚአብሔር ፡ ኅበሁ ፡ በአርአዮ ፡ ኃ
 ዩላት ፡ ወመንክራት ፡ ወይቤልዎ ፡ እሙንቱ ፡ ከሆና
 ት ፡ ንሕናሰ ፡ ነሐውር ፡ ምስሌክ ፡ ወኢንትፈ ፡ (Fol.
 101b. 2.) ለጥ ፡ እምኔክ ፡ እስመ ፡ አንተ ፡ ወእቱ ፡ ተ
 ስፋነ ፡ እምታሕተ ፡ እግዚአብሔር ፡ አምላክነ ፡ ወይ
 ቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሐሰ ፡
 ለክሙ ፡ ትሐሩ ፡ ምስሌክ ፡ ንበሩ ፡ ዝዩ ፡ ወዕቀቡ ፡
 መርዔተዩ ፡ በዝንቱ ፡ ይህምር ፡ ልብዩ ፡ ወገብረ ፡
 ዋሕድሰ ፡ ኮነ ፡ ይበኪ ፡ ፈድፋይ ፡ እምክሎሙ ፡ እስ
 መ ፡ ተጻማይ ፡ ወልዱ ፡ ወእቱ ፡ በመንፈስ ፡ ቅዱስ ፡
 እምክሎሙ ፡ ሰብአ ፡ ዳሞት ፡ ወይ (Fol. 101b. 3.) ቤ
 ሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትብኪ ፡

ወልድዩ ፡ ጽናዕ ፡ በሃይማኖት ፡ ርትዕት ፡ በዘመሐር
 ኩክ ፡ አነ ፡ ወእጽንዎሙ ፡ ለአብያጸክ ፡ መሃይምናን ፡
 ወይቤሎ ፡ ገብረ ፡ ዋሕድ ፡ ከመ ፡ ምንት ፡ እከውን ፡
 ኃወእዩ ፡ ከያክ ፡ እአቡዩ ፡ ቀጸለ ፡ ርእስዩ ፡ ወብርሃ
 ነ ፡ አዕይንትዩ ፡ ጽናዕ ፡ ኃይልዩ ፡ ወሥርጋዌ ፡ ክሉ ፡
 መልክዕዩ ፡ እመውት ፡ አንሰ ፡ በእግርክ ፡ ከመ ፡ ት
 ቅብረረ ፡ አንተ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
 ሃይማኖት ፡ ለምንት ፡ ትሰብረረ ፡ ልብዩ ፡ ሰበ ፡ ኃይጉ
 ክ ፡ በሥ (Fol. 102a. 1.) ጋዩ ፡ ወበመንፈስዩ ፡ እሂሉ ፡
 ዘልፈ ፡ ምስሌክ ፡ ወበብገድ ፡ ጣዕመ ፡ ሥሉ ፡ አኅይ
 ጎ ፡ ብካዩ ፡ ወእስተፋነውዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ
 ለ ፡ ሃይማኖት ፡ ንጉሥ ፡ ወሠራዊቱ ፡ ወክሎሙ ፡
 ሰብአ ፡ ሀገር ፡ ንዑሶሙ ፡ ወሀቢዮሙ ፡ እንዘ ፡ ይበክ
 ዩ ፡ መሪረ ፡ ወይቤሎ ፡ ሰበ ፡ ኃይገነ ፡ በሥጋክ ፡ ወበ
 መንፈስክ ፡ ኢትኅድገነ ፡ በመንፈስክ ፡ ወተዘከረነ ፡
 በጸሎትክ ፡ እአቡነ ፡ ቅዱስ ፡ ወይቤሎሙ ፡ ተመዩ
 ጡ ፡ እግዚአብሔር ፡ ይዘከረነ ፡ (Fol. 102a. 2.) ለክል
 ነ ፡ ወሰአሙ ፡ እያዊቡ ፡ ወእገራሁ ፡ ወተመደጡ ፡
 ብሔሮሙ ፡ ወቅዱስኒ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
 ማኖት ፡

CHAPTER LXV.

ምዕራፍ ፡ ፳፮ ፡ ሐረ ፡ ፍኖቶ ፡ ተዕዲኖ ፡ ዲበ ፡ ሰ
 ረገላ ፡ ብርሃን ፡ እንተ ፡ ኅበ ፡ መጽአ ፡ ፍኖተ ፡ ወኅ
 ደረ ፡ ኅበ ፡ ምእመናኒሁ ፡ ዘመሀሮሙ ፡ ቅድመ ፡ ወ
 ርኢዮሙ ፡ ከያክ ፡ ሰገዱ ፡ ሎቱ ፡ ወእምንዎ ፡ ወይ
 ቤልዎ ፡ ለምንት ፡ ዘመጠነዝ ፡ ጎንደይክ ፡ ዘእንበለ ፡
 ትምጻእ ፡ ኅበነ ፡ ወይቤሎ (Fol. 102a. 3.) ሙ ፡ ይትክ
 ሀለኒኑ ፡ በፈቃድዩ ፡ ዘእንበለ ፡ ፈቃድ ፡ እግዚአብሔ

ር ፡ ወከበ ፡ ይቤሎሙ ፡ ዳግመ ፡ ጸላኢ ፡ አሕሰመኑ ፡
 ላዕሌክሙ ፡ ወይቤልዎ ፡ አልቦ ፡ ዳኅነ ፡ ሀሎነ ፡ በጸሎ
 ትክ ፡ ወበባሕቱ ፡ ኅዳጣን ፡ ድውያን ፡ ሀለወ ፡ በሀገር
 ነ ፡ ወይቤሎሙ ፡ አምጽእዎሙ ፡ ኅበዩ ፡ ወአምጽ
 ኡ ፡ ሎቱ ፡ ክሎ ፡ ድውያነ ፡ ዘተረክቡ ፡ ውስተ ፡ ሀገ
 ር ፡ ወገሰሶሙ ፡ ወአሕዩዎሙ ፡ ወኮነ ፡ ሕይወት ፡ ው
 ስተ ፡ ክሎ ፡ ብሔሮሙ ፡

CHAPTER LXVI.

(Fol. 102b.) ምዕራፍ ፡ ፳፯ ፡ ወእምድንረ ፡ ሐወጸ ፡
 ክሎ ፡ መሃይምናን ፡ ዘሰበከሙ ፡ ቅድመ ፡ በጽሐ ፡ ው
 ስተ ፡ ሀገሩ ፡ ሀረሬ ፡ ወረከበ ፡ በሀዩ ፡ ብእሲተ ፡ ዘማ
 ዊተ ፡ ዘኮነ ፡ ይራእዩ ፡ እምትካት ፡ እንዘ ፡ ትዘሙ ፡
 ወይቤሎ ፡ ኡብእሲቶ ፡ እስክ ፡ ማዕዘኑ ፡ ትዘምዊ ፡ ኢ

ዩ አክላኪኑ ፡ ዝንቱ ፡ ኃሣር ፡ ወትቤሎ ፡ ብእሲት ፡ ኢ
 አቡዩ ፡ ቅዱስ ፡ ኢይትከሀሊኒ ፡ እኅድማ ፡ ዘንተ ፡ ብ
 ሕቱ ፡ ይነድድ ፡ እሳት ፡ ውስተ ፡ ልብዩ ፡ ወደዜም
 ኒ ፡ ዘእን (Fol. 103a. 1.) በለ ፡ ፈቃድዩ ፡ ኡብእሲ ፡ እግ
 ዚአብሔር ፡ በዘትክል ፡ ርድኢኒ ፡ ወባልሐኒ ፡ እምዝ

ንቱ፡ ማግ ፡ ወፀተበ ፡ ውስተ ፡ ገጸ ፡ በትእምርተ ፡ መ
 ስቀል ፡ እንዘ ፡ ይብል ፡ ሃእ ፡ መንፈስ ፡ ርኩስ ፡ እም
 ላፅል ፡ ዛቲ ፡ ብእሲት ፡ ወወፅኦ ፡ ስይጣን ፡ አምኔሃ ፡
 በአምሳለ ፡ ብእሲት ፡ አመት ፡ ሳስምተ ፡ ጥቀ ፡ ወጽ
 ፉር ፡ ስእርተ ፡ ርእሱ ፡ እንዘ ፡ ይኬልሕ ፡ ወደብል ፡
 አሌ ፡ ሊተ ፡ ወአይቲ ፡ እገዮይይ ፡ እምኔስ ፡ አ (Fol.
 103a. 2) ስመ ፡ ተመንደብኩ ፡ በነሉሂ ፡ ወኃጣእኩ ፡
 ሳበ ፡ አመሥጥ ፡ ወዘንተ ፡ ብሂሎ ፡ ጠፍኦ ፡ ከመ ፡
 ጠስ ፡ ወእምደአቲ ፡ ፅለት ፡ ኮነት ፡ ይእቲ ፡ ብእሲ
 ት ፡ ውስተ ፡ ፈሪሃ ፡ እግዚአብሔር ፡ ወተጋብኦ ፡ ነሱ
 ሎሙ ፡ ስብኦ ፡ ሀገር ፡ ወአገማዲሁኒ ፡ ወደቤሉ ፡ ስ
 ብሔት ፡ ለእግዚአብሔር ፡ ለዘአርአዩን ፡ ገጸከ ፡ ወአ

ስምሀን ፡ ቃለከ ፡ አይቲ ፡ ውእቲ ፡ አዕደንተ ፡ አቡ
 ከ ፡ ጸጋ ፡ ዘአብ ፡ ከመ ፡ ይርአይ ፡ ዘ (Fol. 103a. 3) ን
 ተ ፡ ሀብተ ፡ ዘተወሀበ ፡ ለከ ፡ ወአይቲ ፡ ውእቲ ፡ አ
 ዕደንተ ፡ እምከ ፡ እግዚአ ፡ ኃሪያ ፡ ከመ ፡ ትርአይ ፡
 ዘኮንከ ፡ ነቢያ ፡ ወሐዋርያ ፡ ወሰባኬ ፡ ወንጌል ፡ መን
 ግሥተ ፡ ስማያት ፡ ወርእያሙ ፡ ኃይል ፡ ዘይተልዎ ፡
 አምጽኦ ፡ ነሎ ፡ ድውያን ፡ እለ ፡ ውስተ ፡ ሀገር ፡ ወ
 አንበርዎሙ ፡ ቃሕተ ፡ እገሪሁ ፡ እንዘ ፡ ይብሉ ፡ አሕ
 ዩዎሙ ፡ በጸሎትከ ፡ አባ ፡ ወአተበ ፡ ላፅልሆሙ ፡ ወ
 አሕዩዎሙ ፡ ወአተወ፡ (Fol. 103b. 1) በፍሥሐ ፡ አብ
 ያቲሆሙ ፡ ወተፈሥሐ ፡ አዘማዲሁ ፡ (Fol. 103b. 2) ወ
 ሰብሔዎ ፡ ለእግዚአብሔር ፡ ዘወሀቦ ፡ ዘመጠነዎ ፡ ጸጋ ፡

CHAPTER LXXVII.

(Fol. 103b. 3) ምዕራፍ ፡ ፳፯ ፡ ወአምዘ ፡ ተንሥ
 አ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ይሔ
 ር ፡ ምድረ ፡ አምሐራ ፡ ወእንዘ ፡ ዩሐውር ፡ ረከቦ ፡
 ለ፩መነሱስ ፡ ወአተዘ ፡ ገጸ ፡ እምርኅቅ ፡ ወጸለየ ፡ ጸ
 ሎተ ፡ ወንጌል ፡ ውኡቲኒ ፡ ጸለየ ፡ ከማሀ ፡ እስመ ፡ ል
 ማይሙ ፡ ለመነሳሳት ፡ ከመዘ ፡ ውእቲ ፡ ይጸልዩ ፡
 እምቅድመ ፡ ይትረከቡ ፡ ወእምድንሬሁ ፡ ይትአም
 ኅ ፡ ወዘዘ ፡ ትምህርተ ፡ ጸልዮ ፡ አቡን ፡ ቅዱስ ፡
 (Fol. 104a. 1) ተክለ ፡ ሃይማኖት ፡ ተአምሮ ፡ ለውአ
 ቱ ፡ መነሱስ ፡ ወይቤሎ ፡ ዳናን ፡ አባ ፡ ወይቤሎ ፡
 ዳናን ፡ እው ፡ በጸሎትከ ፡ ወይቤሎ ፡ አቡን ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ እምአይቲ ፡ መጸእከ ፡ ወይቤሎ ፡
 እምብሔረ ፡ አምሐራ ፡ እምደብረ ፡ አቡን ፡ በጸሎተ ፡
 ሚካኤል ፡ ወይቤሎ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
 ኖት ፡ አይቲ ፡ ተሐውር ፡ ወይቤሎ ፡ ውእቲ ፡ መነኮ
 ስ ፡ ኢያአምር ፡ ብሔረ ፡ ሳበ ፡ አሐውር ፡ ባሕቲ ፡ ሳ
 በ ፡ አብጽሐኒ ፡ እግዚአብሔር (Fol. 104a. 2) ር ፡ አሐ
 ውር ፡ ወይቤሎ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 ምንተ ፡ ተሐውር ፡ ዘኢተአምር ፡ መካኖ ፡ አንስ ፡
 እብል ፡ ሳቤያ ፡ ፈንወከ ፡ አግዚአብሔር ፡ ተመዩጥ ፡
 እንክስ ፡ መልእ ፡ ንሑር ፡ ውስተ ፡ ሀገርከ ፡ ወይቤ
 ሎ ፡ ውእቲ ፡ መነሱስ ፡ ኢያሐውር ፡ በምንት ፡ ግብ
 ር ፡ አሐውር ፡ ይፈንወኒ ፡ ሳቤከ ፡ ወይቤሎ ፡ አቡን ፡

ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ትሚጥ ፡ ከያየ ፡
 ኃጥኦ ፡ እምኢያአምር ፡ (Fol. 104a. 3) ውስተ ፡ አአ
 ምሮ ፡ ወትምርሐኒ ፡ መነኮከ ፡ ከመ ፡ እትመሐር ፡ ህ
 ዩ ፡ ሥርንተ ፡ ወሕገ ፡ ወይቤሎ ፡ ውእቲ ፡ መነሱስ ፡
 አንስ ፡ አይትመዩጥ ፡ ለሐዋር ፡ ምስለከ ፡ ምንትኑ ፡
 አንተ ፡ ከመ ፡ ዩግምወኒ ፡ እግዚአብሔር ፡ በአንተኦ
 ከ ፡ ዘንተ ፡ ነሎ ፡ መዋፅዕ ፡ አምድረ ፡ አምሐራ ፡
 እስከ ፡ ሸዋ ፡ በጸሕዩ ፡ እትመዩጥኑ ፡ በዘንቱ ፡ ወይ
 ቤሎ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አመሰ ፡ አ
 ፈንወከ ፡ ሳቤያ ፡ ሐ (Fol. 104b. 1) ር ፡ ሳበ ፡ ዘፈቀድ
 ከ ፡ ሊተኒ ፡ ዩበጽሐኒ ፡ ህዩ ፡ አምላኪዩ ፡ ዘሎቲ ፡ ከ
 ሂሎት ፡ ወአመሰ ፡ ፈንወከ ፡ ሳቤያ ፡ ኢታንቀልቅል ፡
 እምዘዩ ፡ ወተዕዕኑ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
 ት ፡ ስረገላህ ፡ ወሐረ ፡ ፍኖዮ ፡ ውእቲሱ ፡ መነሱስ ፡
 ቅመ ፡ በህዩ ፡ ወኢተክሀሎ ፡ ዩንቀልቅል ፡ ለፌ ፡ ወ
 ለፌ ፡ ወጸርሐ ፡ በወይቤሎ ፡ ቃል ፡ እንዘ ፡ ይብል ፡ አ
 ባ ፡ አባ ፡ ቁመኒ ፡ በአንተ ፡ እግዚአብሔር ፡ ወወሰዩ ፡
 አቡን ፡ ቅዱስ ፡ ተክ (Fol. 104b. 2) ለ ፡ ሃይማኖት ፡ ወ
 ሐረ ፡ ካፅበ ፡ ወሥልሰ ፡ አስተብቀዎ ፡ ወአበዩ ፡ ወ
 ጸውዎ ፡ ቅል ፡ እምስማይ ፡ ወይቤሎ ፡ መሀዩ ፡ አስ
 መ ፡ ገብረ ፡ በኢያአምር ፡ ወይቤሎ ፡ አቡን ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ ኦአግዚአዩ ፡ አስመ ፡ መነን ፡ በ
 ጸ ፡ ወአጽደቀ ፡ ርአሶ ፡ ሳይግ ፡ ይደልዎ ፡ ነሱኔ ፡ ወ

ይቤሎ፡ ቃል፡ አኮነ፡ ጽሑፍ፡ ኃዲገ፡ አበሳ፡ ለቤ
 ጽ፡ አስኮ፡ ስብዕ፡ በበስብዕ፡ ወተመደጠ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃ (Fol. 104b. 3) ይማኖት፡ ወጸውዖ፡
 ለውላቱ፡ መነኮስ፡ ወይቤሎ፡ ወረደ፡ ለነ፡ እግዚአ
 ብሔር፡ ኃጠአተነ፡ ወመጽአ፡ ወላቱ፡ መነኮስ፡
 ወሰገደ፡ ኅበ፡ እገረሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ወይቤ፡ ስረዩ፡ ሊተ፡ አባ፡ እስመ፡ ገበር
 ኩ፡ በኢያአምሮትዮ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ኢመፍትው፡ ለነ፡ ንመንን፡ በጸ
 ነ፡ ወናጽድቅ፡ ርእሰነ፡ ወይእቤኒ፡ ሰረደ፡ ለክ፡ እግ
 ዚአብሔር፡ (Fol. 105a. 1) ወጸግመ፡ ኢትግበር፡ ከ
 መገባ፡ ወተአምኑ፡ በበደናቲሆሙ፡ ወሐሩ፡ እንዘ
 ይሰአሎ፡ ሎቱ፡ ገራተ፡ እግዚአብሔር፡ ወምንት፡
 ሥርዓተ፡ ደብሩ፡ ወሕደወቶሙ፡ ለቅዱሳን፡ ወው
 እቱሰ፡ መነኮስ፡ ኢየአምር፡ ከመ፡ የሐውር፡ በሰረ
 ገላ፡ ወይመስሎ፡ ከመ፡ ዘበምድር፡ የሐውር፡ ወ
 ይቤሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አባ፡
 ተሐውርኑ፡ በሰረገላ፡ እስመ፡ ቀደምክ (Fol. 105a. 2)
 ረ፡ ናጠነ፡ ዘንተ፡ ነሎ፡ ናኖተ፡ ወይቤሎ፡ አቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ምንተ፡ አነ፡ ኃጥአ፡
 ወአባሲ፡ ከመ፡ እሑር፡ በሰረገላ፡ ወይቤሎ፡ ውላ
 ቱ፡ መነኮስ፡ ኢታሕብደኒ፡ አባ፡ ሀለውክ፡ ተሐው
 ር፡ በሰረገላ፡ ወናው፡ ይቀልል፡ እግርክ፡ ከመ፡ ሩ
 ጸተ፡ ነፋሰ፡ ወአንሰ፡ ይከምኩ፡ ወእፈቀድ፡ አፅር
 ፍ፡ ንስቲተ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ናዕርፍ፡ ንብረ፡ አነሂ፡ ከሚክ፡ ድኩም፡
 ወባሕቱ፡ አእምር፡ (Fol. 105a. 3) ኅበ፡ ነኅድር፡ ወ
 ይቤሎ፡ ውላቱ፡ መነኮስ፡ ኅበ፡ ዘአብጽሐነ፡ እግዚ
 አብሔር፡ ነኅድር፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ ተአምርኑ፡ መክኖ፡ ኅበ፡ ነኅድር፡
 ወይቤሎ፡ እመሰ፡ ንበጽሕ፡ ኅበ፡ እገሌ፡ ነኅድር፡
 ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንክ፡
 በል፡ ናዕርፍ፡ ወጸለየ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ በውጣጢ፡ ልቡ፡ ከመ፡ ይኑም፡ ውላቱ፡
 መነኮስ፡ ወክዕበ፡ (Fol. 105b. 1) ጸለየ፡ ከመ፡ ይብጽ
 ሑ፡ መክነ፡ ዘይቤ፡ ውላቱ፡ መነኮስ፡ ወዘእንበለ፡
 ይፈጽም፡ ጸሎቶ፡ ንገቶ፡ ይመና፡ በርሃን፡ ወዖሮ፡ ም
 ስለ፡ ውላቱ፡ መነኮስ፡ ወአብጽሐ፡ ሕየ፡ ወሰሰለ፡

ይመና፡ እምኔሆሙ፡ ወሰብሐ፡ ለእግዚአብሔር፡ ዘ
 ሎቱ፡ ክሂሎት፡ ወአንቅሐ፡ ለውላቱ፡ መነኮስ፡
 ወይቤሎ፡ ተንሥእ፡ ንሑር፡ ናሁ፡ መስየ፡ ብሔ
 ር፡ ወነቂሐ፡ ውላቱ፡ መነኮስ፡ ርእየ፡ አብያተ፡ ዘ
 (Fol. 105b. 2) የአምር፡ ቅድመ፡ ወወዕአ፡ በዐለ፡ ቤ
 ት፡ እምህየ፡ ወተአምኖሙ፡ ውላቱሰ፡ ብእሲ፡ ዘ
 ፈቀደ፡ ይኅድር፡ ነቤሁ፡ ወአእመሮ፡ ውላቱ፡ ብ
 እሲ፡ ለውላቱ፡ መነኮስ፡ ወይቤሎ፡ ዳንንኑ፡ አባ፡
 ወይቤሎ፡ እው፡ ዳንን፡ ወሐለየ፡ ውላቱ፡ መነኮስ፡
 በልቡ፡ ወይቤ፡ ገብእሲ፡ መልክክ፡ ወማመ፡ ሰ
 ብእ፡ ወእንዘ፡ ይሑሊ፡ ዘንተ፡ ወይቤሎሙ፡ በዐ
 ለ፡ ቤት፡ ባኢ፡ ቤትየ፡ ወኅድሩ፡ አግባ (Fol. 105b. 3)
 ርተ፡ እግዚአብሔር፡ ወበዊኑሙ፡ አምጽአ፡ ማየ፡
 ወሐፀበ፡ እገረሆሙ፡ ወእንዘ፡ የስተዳሎ፡ ሲሳየ
 ሙ፡ ኑውይቆ፡ ለወልዳ፡ ጋኔን፡ እኩይ፡ ዘኮነ፡ ያ
 መነድቦ፡ ዘልፈ፡ እምንዕሱ፡ ወይቤሎሙ፡ ውላቱ፡
 ብእሲ፡ አንትሙ፡ ቅዱሳነ፡ ልዑል፡ ዘበእክሙ፡ ዮ
 ም፡ ቤትየ፡ አሕይው፡ ወልድየ፡ ወይቤሎ፡ ውላ
 ቱ፡ መነኮስ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኑ
 አባ፡ አሕይ፡ ሎ (Fol. 106a. 1) ቱ፡ ወልድ፡ እስመ፡
 እፈሊ፡ ኃይለ፡ አምላክ፡ እንዘ፡ ይተልወክ፡ ለበዐ
 ለ፡ ቤትሂ፡ ቀጸቦ፡ ከመ፡ የስተብቀሎ፡ ለአቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ወሰገደ፡ ታሕተ፡ እገረሁ፡
 ወአስተብቀሎ፡ ብዘኃ፡ ወተንሥአ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ወሐረ፡ ኅበ፡ ውላቱ፡ ወልድ፡
 ወዓተበ፡ ውስተ፡ ገጹ፡ በትእምርተ፡ መስተል፡ እ
 ንዘ፡ ይብል፡ ጸእ፡ መንፈስ፡ ርኩስ፡ በኃይለ፡ እ (Fol.
 106a. 2) ግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘእሱብክ፡ በ
 ስሙ፡ አን፡ ወወዕአ፡ ጋኔን፡ እንዘ፡ ይነብሕ፡ ከመ፡
 ክልብ፡ ወሐይወ፡ ውላቱ፡ ወልድ፡ እምይላቲ፡ ሰ
 ዓት፡ ወርአዮ፡ በዐለ፡ ቤት፡ ዘንተ፡ ተአምረ፡ አ
 ንክረ፡ ወሰገደ፡ ታሕተ፡ እገረሁ፡ ለአቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ወአቅረበ፡ ማዕደ፡ ወበልቡ፡ ቅ
 ዱሳን፡ ወጸቢሐ፡ አስተጋብኑሙ፡ ውላቱ፡ ብእሲ፡
 ለሱብእ፡ ሀገሩ፡ ወነገ (Fol. 106a. 3) ሮሙ፡ ነሎ፡
 ዘኮነ፡ ተአምረ፡ ውስተ፡ ቤቱ፡ ወሰማሥሙ፡ ሱብ
 አ፡ ሀገር፡ አስተጋብኑ፡ ነሎ፡ ድውድነ፡ እለ፡ ው
 ስቲቶሙ፡ ወጎልቆሙ፡ ግዛወአንበርሙ፡ ታሕ

ተ፡ እገሪሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወ
አሕዩዎሙ፡ እንዘ፡ ይገሥግሙ፡ በኃይለ፡ መንፈስ፡
ቅዱስ፡ ዘኃይር፡ ላዕሌሁ፡ ወተንሥኡ፡ ነሎሙ፡
ከመ፡ ዘኢሒሙ፡ ምንተኒ፡ ወሰገዱ፡ ሎቱ፡ ወ

እ (Fol. 106b. 1.) ምኅዎ ፡ ወርኢዮሙ ፡ ሰብእ ፡ ሀ
ገር ፡ ሰብሕዎ ፡ ወአክኩትዎ ፡ ለእግዚ (Fol. 106b. 2.)
አብሔር ፡ ዘተማሎሙ ፡ በብጽሐተ ፡ ገነቱ ፡ ቅ
ዱስ ።

CHAPTER LXVIII.

(Fol. 106b. 3.) ምዕራፍ፡ ፱፻፹፯ ። ወእምዝ፡ ሐረ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምህዩ፡ ምስለ፡ ው
አቱ፡ መነኮስ፡ ውአቱሰ፡ መነኮስ፡ ኮነ፡ ያነክር፡ እን
ዘ፡ ይረኢ፡ ተአምረ፡ ወይቤሎ፡ ለአቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ኦአባ፡ ሰብኦነ፡ አንተ፡ ወሚ
መ፡ መልአክ ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
ይማኖት፡ ኢትብል፡ ከመዝ፡ ኦአኅዮ፡ ምንት፡ አነ፡
ከመ፡ አኩን፡ መልአክ፡ መሬ (Fol. 107a. 1.) ት፡ ወ
ሐመድ፡ አነ፡ ምኅን፡ በነበ፡ ሰብእ፡ ወትሐት፡ በ
ውስተ፡ ሕዝብ፡ ኃዋእ፡ ወአባሲ፡ አነ፡ ወዘንተ፡
ብሂሎ፡ አምሐሎ፡ ለውእቱ፡ መነኮስ፡ ከመ፡ ኢይ
ንግር፡ ለሰብእ፡ ነሎ፡ ዘርእዮ፡ በፍኖት፡ አንዘ፡ ይ
ብል፡ ኢትክሥት፡ ኅቡኦተዮ፡ ወይቤሎ፡ ውአቱ፡
መነኮስ፡ አክ፡ አነ፡ ዘእከሥት፡ ብስ፡ ዘአንበለ፡ ያእከ
ሙ፡ ምግባሪክ፡ እስመ፡ ኢትክል፡ ተኩብዮ፡ ሀገር፡
(Fol. 107a. 2.) እንተ፡ ተሐንጸት፡ መልዕልተ፡ ያብ
ር፡ ወኢይሐትወ፡ ማኅዩተ፡ ከመ፡ ያንብርዋ፡ ታሕ
ተ፡ ከረር፡ ዳዕሙ፡ ከመ፡ ያንብርዋ፡ ዳብ፡ ተቅዋ
ማ፡ ወታብርህ፡ ለነሎ፡ እለ፡ ውስተ፡ ቤት፡ ለከ
ሂ፡ ኦአባ፡ ኢይትክህለክ፡ ከመ፡ ትኅባእ፡ ግብረ፡ አ
ግዚአብሔር ። ያእሙ፡ ኩነነ፡ አርእዮ፡ ከመ፡ ንርእ
ይ፡ ሥነ፡ ምግባሪክ፡ ወፍዶ ። ወንሰብሐ፡ ለአቡነ፡
ሰማያዊ፡ ወይቤ (Fol. 107a. 3.) ሎ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ወባሕቱ፡ አንተ፡ ኢትንግር፡ ሚ
ላዕሌዮ፡ ዛፈተዶ፡ ይግበር፡ እግዚአብሔር ። ወአን
ዘ፡ ዘንተ፡ ይትናገሩ፡ በጽሑ፡ ውስተ፡ መነኮ፡ ዘእ
ዘዘ፡ እግዚአብሔር፡ ከመ፡ ይሐር፡ ኃቤሃ ። ወይቤ
ሎ፡ ለውእቱ፡ መነኮስ፡ አእምር፡ ኦአኅዮ፡ ለእመ፡
ኮነ፡ ዝብሔርክ፡ ወይቤሎ፡ ውእቱ፡ መነኮስ፡ ንበጽ
ሕነ፡ በዩመዋዕል፡ ኢኮነኑ፡ ዘተራክ (Fol. 107b. 1.) ብ
ነ፡ ትማልም፡ በምድረ፡ ሸዋ፡ ከመ፡ ምንትነ፡ ንብ

ጽሕ፡ ኦአባ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
ማኖት፡ እስኩኬ፡ ጠይቅ፡ እስመ፡ መንክር፡ ውአ
ቱ፡ ግብረ፡ እግዚአብሔር ። ወአንሥኦ፡ አዕይንቲ
ሁ፡ ውአቱ፡ መነኮስ፡ ወረከበ፡ ትአምርተ፡ ሀገሩ፡
ዕበሂ፡ ወዕባሂ፡ ወሐረ፡ ንስቲታ፡ ወረከበ፡ ሰብ
አ፡ ብሔሩ፡ ወተአምኅዎ ፤ ወዓዲ፡ ረከበ፡ መነኮ
ተ፡ ይብሩ፡ እ (Fol. 107b. 2.) ለ፡ አሙንቱ፡ አሐዊሁ፡
ወተአምኅዎ ፤ ወይቤልዎ ፡ ገእንግዳ፡ ዘምስሌክ ።
አይቱ፡ ብሔሩ፡ መልአክ፡ አግዚአብሔር፡ ይመስ
ል፡ ነሎንታሁ ። ወይቤሎሙ፡ ብሔሩሰ፡ ምድረ፡
ሸዋ ። ወይቤልዎ፡ ማዕዘ፡ ረከብከ ። ወይቤሎሙ፡
ትማልም፡ በምድረ፡ ሸዋ ። ወይቤልዎ፡ ከመ፡ ምን
ት፡ በጸሕክሙ፡ ገዮ፡ በሰነይ፡ መዋዕል ። ወይቤሎ
ሙ፡ ኢያእመርቡ፡ ዘከመ፡ ኮነ፡ ብ (Fol. 107b. 3.) ጽ
ሐትነ፡ ወአንከሩ፡ ወኢአምንዎ ፡ ወእንዘ፡ ያብተዓ
ዕቡ፡ ቦኤ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወተሳለሙ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወጸለዮ፡ በውስ
ቲታ፡ ብዙኃ፡ ወእምድኅረ፡ ጸሎት፡ ይቤሎ፡ ለው
እቱ፡ መነኮስ፡ ማእዘ፡ ታቦጽሐኒ፡ ኃብ፡ አባ፡ ምኒ
ት ። ወይቤሎ፡ ጌሠመ፡ አበጽሐኒ፡ ወቤቱ፡ ፪ሆ
ሙ፡ ኅቡረ፡ ወጸቢሐ፡ ወሰዶ፡ ለአቡነ፡ ቅዱስ፡ ተ
ክለ፡ ሃይማኖት፡ ኃብ፡ አባ፡ ምኒ (Fol. 108a. 1.) ት፡ ዘ
ውእቱ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ዘግሸ ። ወነገሮ፡
ወይቤሎ፡ ሀሎ፡ አንግዳ፡ ዘመጽአ፡ ምስሌዮ፡ አም
ብሔረ፡ ሸዋ ። ወይረቅዶ፡ ይባእ፡ ኃቤክ፡ ወይቤ
ሎ፡ አባ፡ ምኒት፡ አምጽአ፡ ፍጡነ፡ ኃቤዮ፡ ወወዕ
አ፡ ወአብአ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ወዕብ፡ ርእዮ፡ አቡነ፡ በጸሎተ፡ ሚካኤል፡ ደንገጸ፡
አምብርሃን፡ ገጹ ። ወተንሥኦ፡ እመንበሩ፡ ወተም
ኖ፡ በአምኃ፡ መንፈሳዊት፡ ወአንበሮ፡ ምስሌሁ፡
ውእቱሰ፡ አባ፡ ብ (Fol. 108a. 2.) ጸሎተ፡ ሚካኤል፡

ት ፡ አላኒ ፡ ሊት ፡ ወይቤ ፡ ለክሉ ፡ ነሆ ፡ (Fol. 110a. 1)
 አንበለ ፡ ነገርንር ፡ ወእንበለ ፡ ጽርዓት ፡ ወኢየዐቤ ፡
 ለመኑሂ ፡ ወባሕቱ ፡ ይገብር ፡ ለክሉ ፡ መፍቅዶ
 ሙ ። ወጸመ (Fol. 110a. 2) ሂ ፡ ይጸውም ፡ በበሆሉስ ፡

ወበበሐሙስ ፡ መዋዕል ፡ ወዩብሰ ፡ ሥጋዑ ፡ ከመ ፡ ገ
 ልዕ ፡ እምብገዎት ፡ ትኅርምት ፡ ወግግ ። ወነበረ ፡ ከመ
 ዝ ፡ ሂ ፡ ግመተ ።

CHAPTER LXX.

(Fol. 110a. 3) ምዕራፍ ፡ ፫ ። ወእምድኅረ ፡ ዝነቱ ፡
 እምጽኢ ፡ ብእሌ ፡ ዘጋኔን ፡ ኅበ ፡ አበ ፡ ምኔት ፡ አባ ፡
 በጸሎተ ፡ ማኅሌል ፡ ከመ ፡ ይረውሶ ፡ ወሀበዩ ፡ ወሂ
 አ ። ወይቤልዎ ፡ መነኮሳት ፡ ለአበ ፡ ምኔት ፡ እስኩ ፡
 በሎ ፡ ለተክለ ፡ ሃይማኖት ፡ አሕይዎ ፡ ለዝ ፡ ብእሌ ፡
 ወይቤሎሙ ፡ አበ ፡ ምኔት ፡ ይክልኑ ፡ አሕይዎቶ ።
 ወይቤልዎ ፡ ይክል ፡ አባ ፡ ንሕናስ ፡ ንትክብብ ፡ ከመ ፡
 መልእክ ፡ እግዚአብሔር ፡ ው (Fol. 110b. 1) ኢቱ ፡ ወ
 እኮ ፡ ስብእ ፡ ወነገርዎ ፡ ክሎ ፡ ምግብሮ ። ወይቤል
 ዎ ፡ እመቦ ፡ እምአኃው ፡ ዘተሰብረ ፡ እገሪው ፡ አው ፡
 እይዊው ። ወእመኒ ፡ ዘአንቁረ ፡ ዓይኖ ፡ ሰበ ፡ ይብል ፡
 ነዓ ፡ ተክለ ፡ ሃይማኖት ፡ ርኢ ፡ ሊት ፡ እስመ ፡ ዩሐም
 መኒ ፡ ሊት ፡ ዘነተ ፡ ወይርእይዎ ፡ መነኮ ፡ ይዌዘሙ ።
 ውእቱኒ ፡ ይገሥዎሙ ፡ በእይዊው ፡ ወዩሐይው ፡ ፍ
 ጡና ፡ እሳቱኒ ፡ ይገሥሥ ፡ እንዘ ፡ ይጌጉ (Fol. 110b. 2)
 ዕ ፡ ለመልእክት ፡ ወኢያውዕዮ ። ወንሕነ ፡ ንረኢኒ ፡
 እንዘ ፡ ይገብር ፡ ዘነተ ፡ ውእቱኒ ፡ መነኮ ፡ ነገሮ ፡
 ክሎ ፡ ዘኮነ ፡ በፍኖት ፡ እምኒው ፡ ወይቤ ፡ አበ ፡ ምኔ
 ት ፡ እንዘ ፡ ያነክር ፡ መልእክኑ ፡ እንጋ ፡ ተመሲሎ ፡
 ስብአ ፡ መጽኢ ፡ ኅበነ ። ወይቤሎሙ ፡ ጸውዕዎሙ ፡
 ይምጸእ ፡ ኅበዮ ፡ ወሌፍ ፡ ላእካን ። ወይቤልዎ ፡ ለአ
 ቡና ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ነዓ ፡ ይጸውዐክ ፡ አ
 (Fol. 110b. 3) ቡኅ ፡ ወእንዘ ፡ ይመጽእ ፡ ኅበ ፡ አበ ፡
 ምኔት ፡ ሰበ ፡ ርኢዮ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
 ኖት ፡ ነጽቱ ፡ ጋኔኑ ፡ ለውእቱ ፡ ብእሌ ፡ ወአንገርገ
 ረ ፡ ታሕተ ፡ እገሪው ፡ ለአበ ፡ ምኔት ። ወይቤሎ ፡ አ
 በ ፡ ምኔት ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ን
 ሣእ ፡ ወልድዮ ፡ አሕይዎ ፡ ለዝነቱ ፡ እስመ ፡ ለክ ፡ አ
 ብሐክ ፡ እግዚአብሔር ፡ ወይቤሎ ፡ አቡና ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ በምንት ፡ አሐይ (Fol. 111a. 1) ዎ ።
 ወባሕቱ ፡ እግዚአብሔር ፡ ዘአንተ ፡ ትትኅነይ ፡ ሎ

ቱ ፡ ውእቱ ፡ ይሕይዎ ፡ በጸሎትክ ። ወሰቦ ፡ ይቤ ፡ ዘ
 ንተ ፡ ወዕአ ፡ እምላዕል ፡ ውእቱ ፡ ብእሌ ፡ መንፈስ ፡
 ርኩስ ፡ እንዘ ፡ ይክልሀ ፡ ወይብል ፡ አይቱ ፡ አኑይ
 ይ ፡ እምኔክ ፡ ኦብእሌ ፡ እኩይ ፡ ኢአክልክኑ ፡ አይያ
 ማተ ፡ ሸዋ ፡ ዘኅይገ ፡ ለክ ፡ ዮምኒ ፡ መጻእክ ፡ ምድ
 ረ ፡ አምሐራ ፡ ከመ ፡ ትስድድኒ ፡ ኃማእኩ ፡ (Fol. 111a. 2)
 ምዕራፍ ፡ እምኔክ ፡ ውስተ ፡ ክሎ ፡ መክን ፡ ምንተ ፡
 እገብር ፡ በእንቲእክ ። ፍው ፡ እውዒ ፡ ውስተ ፡ ልቦ ፡ ሰ
 ብእ ፡ ከመ ፡ ይወድሱክ ። ወበዝነቱ ፡ ዩሐዕዕ ፡ ዓስብ
 ከ ። ወዘነተ ፡ ብሎ ፡ አስተርኦዮ ፡ ሰይጣን ፡ በአም
 ሳል ፡ ዘግድ ፡ ማእከለ ፡ ገብሎን ፡ ወጠፍኦ ፡ ከመ ፡ ጠ
 ስ ። ወሐይው ፡ ውእቱ ፡ ብእሌ ፡ እምደኢቱ ፡ ሰዓት ፡
 ተረረ ፡ መዋዕል ፡ ሕይወቱ ፡ ወሰገደ ፡ አቡና ፡ ቅ (Fol.
 111a. 3) ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኅበ ፡ እገሪው ፡ ለ
 አበ ፡ ምኔት ፡ እንዘ ፡ ይብል ፡ ዝነቱ ፡ ብእሌ ፡ ሐይ
 ወ ፡ በጸሎትክ ። ወይቤሎ ፡ አበ ፡ ምኔት ፡ አኮ ፡ በጸ
 ሎትዮ ፡ ዘሐይው ፡ አላ ፡ በተሕትኖክ ፡ ወበጸጋ ፡ ዘተ
 ውሀበ ፡ ለክ ። ወይኢቤኒ ፡ አምሕለክ ፡ በእግዚአብሔ
 ር ፡ ከመ ፡ ትንግረኒ ፡ ምንት ፡ አንተ ፡ መልእክኑ ፡
 ወሚመ ፡ ስብእ ፡ ወወይቶ ፡ አቡና ፡ ቅዱስ ፡ ተክለ ፡
 ሃይማኖት ፡ ዲቦ ፡ ምድ (Fol. 111b. 1) ር ፡ ወበከዮ ፡ እ
 ንዘ ፡ ይብል ፡ ምንት ፡ አን ፡ መረት ፡ ወሐመድ ፡ ዘኢ
 መጠንዮ ፡ ትሔሊ ፡ ላዕሌዮ ፡ ኦአባ ፡ አበ ፡ ምኔትሂ ፡
 ሰገደ ፡ ታሕተ ፡ እገሪው ፡ ለአቡና ፡ ቅዱስ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ ወሰአመ ፡ እገሪው ፡ እንዘ ፡ ይጽሕቦ ፡ ብዘ
 ኃ ፡ ከመ ፡ ይንግሮ ፡ ሕይወቶ ። ወአዘመ ፡ ለአኃ
 ው ፡ ከመ ፡ ይትገኝሙ ፡ እምኒው ፡ ወተግኅሙ ፡ ወነ
 ገሮ ፡ ክሎ ፡ ኅቡአቶ ፡ አምጥንቱ ፡ እስክ ፡ ተፍጻ
 (Fol. 111b. 2) ሚቱ ። ወሰሚዎ ፡ አበ ፡ ምኔት ፡ ሰገደ ፡
 ክዕቦ ፡ ለአቡና ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወተብረ
 ከ ፡ እምኒው ፡ ወእእኩቶ ፡ ለእግዚአብሔር ፡ እንዘ ፡

ይብል፡ ስብሐት፡ ለከ፤ እግዚአብሔር፡ ዘወጠብከኝ፡ ዘነገተ፡ ብእሴ፡ ምምሕራን፡ እንሰ፡ ሐለድኩ፡ ከመ፡ መልአክ ከ፡ ውእቱ፡ ውእቱ፡ ስ፡ አምሳሊከ፡ ውእቱ፡ ። ወይብሎ፡ አበ፡ ምኒት፡ እምዘ፡ ዳግመ፤ ኑብእሴ፡ እግዚአብሔር፡ እኒትሐር፡ ኅበ፡ ግ (Fol. 112b. 3) ብረ፡ ማኅረጽ፡ አላ፡ ይኩን፡ ግብርከ፡ ተቀንሎ፡ ምስለ፡ አኃው፡ በቤተ፡ ክርስቲያን፡ ወይብሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አንሰ፡ አዲሳድግ፡ ግብረ፡ እደላ፡ እስከ፡ ይከውን፡ ፈታዊ፡ እግዚአብሔር፡ ወሐረ፡ ውስተ፡ ግብር፡ ዘቀዳሚ፡ ኅበ፡ ማኅረጽ፡ ወወዕክ፡ ስሙዐተ፡ ነገሩ፡ ውስተ፡ ክሎ፡ ቤሐውርተ፡ አምሐራ፡ ወይመጽአ፡ ኅበቤተ፡ ክሎ፡ ድ (Fol. 112a. 1) ውይነ፡ ዘለለዘኢሁ፡ ሕማሞሙ፡ ወይነብር

ምሙ፡ ታሕተ፡ እገሪሁ፡ ለእቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይነብር፡ እደ፡ ላዕሊሆሙ፡ ወይሐይምሙ፡ ወመነኮሳተ፡ ይብርሃ፡ ያነከሩ፡ ግብር፡ ርአዮሙ፤ ወሶበ፡ በገዢ፡ ተእምር፡ ላዕሊሁ፡ በእሕይም፡ ድውያን፡ ወበግብር፡ መልእክቱ፡ ዘእንበለ፡ ጽርዓት፡ ረሰይም፡ ለግብር፡ ከመ፡ ነገር፡ ወኃይጉ፡ አስተብ (Fol. 112a. 2) ፅኑቶ፡ ክሎ፡ ዘኮነ፡ ክዋሮ፡ ሶበ፡ ይነግሮ፡ ፍለካልኤ፡ ትክዘ፡ ልቡ፡ ውእቱ፡ ይብሎ፡ ሐር፡ ኅበ፡ ተክለ፡ ሃይማኖት፡ ውእቱ፡ ያሰልጥ፡ ለከ፡ ትክዘከ፡ የሐ (Fol. 112a. 3) ውር፡ ወይነግሮ፡ ውእቱ፡ ይገብር፡ ሎሙ፡ ዘፈቀዱ፡ ለትኩህኒ፡ ይናገዝ፡ ለድውይኒ፡ ይፈውሶ፡ በበገደድውያን፡ ይትፈውሶ፡ በእኩቲ፡ ዕለት፡ ።

CHAPTER LXXI.

(Fol. 112b. 1) ምዕራፍ፡ ርዕሰ፡ ወበክመሞዕል፡ አምጽአ፡ ስብአ፡ ሀገር፡ ብእሴ፡ ዕቡድ፡ አሚሮሙ፡ ዘሰናስል፡ ወበሐብል፡ ። ወተረጎሙ፡ ኅበ፡ እንቀጽ፡ ሀገር፡ ዘሀሎ፡ ቦቱ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅይሳ፡ ሰይጣን፡ ለውእቱ፡ ብእሴ፡ ወጎሮ፡ ወአብጽሕም፡ ለውእቱ፡ ዕቡድ፡ ኅበ፡ አቡነ፡ በጸሎተ፡ ሚካኤል፡ ወአስተብቀዕም፡ ከመ፡ ያሕይም፡ ወጸውዖ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃ (Fol. 112b. 2) ይማኖት፡ ወመጽአ፡ ኅበቤተ፡ እንዘ፡ ይረውጽ፡ ወይብሎ፡ ነየ፡ አባ፡ ወይብሎ፡ አበ፡ ምኒት፡ ንግኢ፡ እሕይም፡ ለዝነቱ፡ ሕሙም፡ ወይብሎ፡ አሆ፡ ወገሙ፡ እንዘ፡ ይብል፡ በጸሎተ፡ ዝነቱ፡ አቡየ፡ በጸሎተ፡ ሚካኤል፡ ሕየው፡ ወልድዩ፡ አምደዌክ፡ ወሰገደ፡ ውእቱ፡ ዕቡድ፡ ታሕተ፡ እገሪሁ፡ ለእቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብል፡ ባርከኒ፡ ኦቅዱስ፡ (Fol. 112b. 3) እግዚአብሔር፡ ተክለ፡ ሃይማኖት፡ ወይብሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለሰብኤ፡ ፍትሕም፡ እንከሰ፡ እማዕሰ፡ ኅይግም፡ ይሐር፡ ብሐሮ፡ ወፍትሕም፡ ወእተው፡ ብሐሮ፡ በሰላም፡ እንዘ፡ ይትፈረሙሐ፡ ስብኤ፡ ወበዌኤ፡ ቤቶ፡ መጽአ፡ ሰይጣን፡ ዘጎሮ፡ ወሐነቶ፡ ለውእቱ፡ ብእሴ፡ ወአብደ፡ ብቡኑ፡ ወእኮየ፡ እምቀዳሚ፡ ወአኅዝም፡ እም

ዕቡብ፡ (Fol. 113a. 1) ወአሠርም፡ በጽኑዕ፡ ውኅይሩ፡ እንዘ፡ የዓቅብም፡ ወበሳኒታ፡ ወሰይም፡ ኅበ፡ ይብር፡ ወበጸሐሙ፡ እንቀጽ፡ ሀገር፡ ኅይሳ፡ ሰይጣን፡ ወገሮ፡ በከመ፡ ትማልም፡ ወአብኤም፡ ኅበ፡ አበ፡ ምኒት፡ ወነገርም፡ ክሎ፡ ዘኮነ፡ ወጸውዖ፡ ለእቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይብሎ፡ ትማልም፡ ዘእሕየውኮ፡ ብእሴ፡ አብደ፡ ይብሎ፡ ወናዙ፡ ቅድሚኒ፡ አሚሮሙ፡ ከያ (Fol. 113a. 2) ሁ፡ ወይእዘኒ፡ አሕይም፡ በጸጋ፡ ዘተውሀበከ፡ ወይብሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንተ፡ አሕይም፡ እንሰ፡ ስእንክም፡ ወይብሎ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ዘለሊከ፡ ስእንከ፡ ፈውሶቶ፡ በምንት፡ አነ፡ ኃጥአ፡ እከል፡ አሕይምቶ፡ ወይብሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አባ፡ ኢትበል፡ ከመዝ፡ አኮነ፡ እንተ፡ ቀይምከኒ፡ በተጋድሎ፡ ወአንሰ፡ ሶበኒ፡ አሐ (Fol. 113a. 3) ዩ፡ ዱያነ፡ በጸሎተ፡ ዘኢከ፡ እዘምር፡ ወበቃልክ፡ እሐይምሙ፡ ወተንሥኡ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ወይብሎ፡ ለውእቱ፡ ዕቡድ፡ በጸሎቱ፡ ለብእሴ፡ እግዚአብሔር፡ ተክለ፡ ሃይማኖት፡ ሃእ፡ መንፈስ፡ ርኩስ፡ አምላሳል፡ ዝነቱ፡ ብእሴ፡ ወሰገደ፡ ውእቱ፡ ዕቡድ፡ ታሕተ፡ እገሪሁ፡ ለእባ፡ በጸሎተ፡ ሚካኤል፡ ወይብሎ፡ ባርከኒ፡ አባ፡ ወይብሎ፡

ማር : ተክለ ፡ ሃይማ (Fol. 113b. 1) ፣ ፍት ፡ ለአባ ፡ በጸሎ
 ተ ፡ ማክኤል ፡ ለተባ ፡ ያመሰሰላኝ ፡ አሉ ፡ ሰብእ ፡ ያ
 ትመነገኩ ፡ ላዕሌነ ፡ ወያመጽኤ ፡ ብእሱ ፡ ሕያወ ፡ አ
 ሳረመ ፡ ከመ ፡ ዕቡድ ፡ ወሰሚያመ ፡ አሉ ፡ ሰብእ ፡
 ያቡልዎ ፡ ስምዕን ፡ አግዢ አብሔር ፡ ከመ ፡ ኢንትመ
 ንገን ፡ ላዕሌክመ ፡ ወብሕቱ ፡ ሶበ ፡ ንቀርብ ፡ ለበዊ
 አ ፡ አንቀጸ ፡ ሀገር ፡ ያከውን ፡ ዳንን ፡ ወያብላነ ፡ ለም
 ንት ፡ ተአሥራኒ ፡ ወንብሎ ፡ ለምን (Fol. 113b. 2) ት ፡
 ተአብድ ፡ ወያብላነ ፡ አንሰ ፡ ኢየአብድ ፡ ወሶበ ፡ ን
 ትመየጥ ፡ ወብት ፡ ሀገር ፡ የአብድ ፡ ወከመገ፡ አ
 ንዘ ፡ ያገብር ፡ አንጠየመ ፡ ወአቱ ፡ ሰይጣን ፡ ብዙ
 ኃ ፡ ስለታቱ ፡ ወአምድሃረ ፡ ኃዳጥ ፡ መዋዕል ፡ ከሠ
 ተ ፡ ሎቱ ፡ አግዢ አብሔር ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡
 ሃይማኖት ፡ ትምያንቆ ፡ ለሰይጣን ፡ ወመጽአ ፡ ኃበ ፡
 አበ ፡ ምእት ፡ ወያቡሎ ፡ አክባ ፡ ኢያአመርከኩ ፡ ትም
 ያንቆ ፡ (Fol. 113b. 3) ለሰይጣን ፡ ወያቡሎ ፡ ምንት ፡ ወ
 አቱ ፡ ወልድየ ፡ ወያቡሎ ፡ እስመ ፡ ተመንግሥ ፡ ለሰይ
 ጣን ፡ ቅሩብ ፡ ወያአዘኒ ፡ ያትሜየን ፡ ላዕሌነ ፡ ሶበ ፡
 ያቀርብ ፡ ገየ ፡ የኃድን ፡ ወያጉያያ ፡ ፈረዎ ፡ አምኔ
 ነ ፡ ወሶበ ፡ ያገብእ ፡ ብሔሮ ፡ ያአኅዞ ፡ ወያቡ ፡ አ
 ባ ፡ በጸሎተ ፡ ማክኤል ፡ ምንት ፡ ንገብር ፡ አወልድ
 የ ፡ ወያቡሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 አንሰ ፡ አሔውር ፡ ወአቶድሞ ፡ ለሰይ (Fol. 114a. 1) ጣ
 ን ፡ በፍኖት ፡ ወአአኅዞ ፡ ወአመጽኤ ፡ ገየ ፡ አንዘ ፡ ያ
 ረድአኒ ፡ አግዢ አብሔር ፡ በጸሎትክ ፡ ወያቡሎ ፡ ሔ
 ር ፡ ያርዳእክ ፡ አግዢ አብሔር ፡ ወወዕኦ ፡ አቡነ ፡ ቅ
 ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አምኅቤው ፡ ወሔረ ፡ መን
 ገለ ፡ ሀገሩ ፡ ለድውድ ፡ ወረከቦ ፡ በፍኖት ፡ ለውእቱ ፡
 ብእሱ ፡ አንዘ ፡ ያመጽአዎ ፡ ሰብእ ፡ አግሥመ ፡ ድኅ
 ራት ፡ ወሔረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ (Fol. 114a. 2) ጣ
 ያማኖት ፡ አንተ ፡ ክልእ ፡ ገጽ ፡ ድቡተ ፡ ወበጌራ
 መ ፡ ኃበ ፡ አንቀጸ ፡ ሀገር ፡ ወዕኦ ፡ ሰይጣን ፡ አምው
 አቱ ፡ ብእሱ ፡ በከመ ፡ ልማዱ ፡ ወገብእ ፡ ድኅረ ፡ ወ
 አንዘ ፡ የሔውር ፡ ሰይጣን ፡ ከያየ ፡ ፍኖት ፡ ወመጽ
 ሚው ፡ አመንገለ ፡ ሀገሩ ፡ ለሕመም ፡ ወሶበ ፡ ነጻሮ ፡
 ሰይጣን ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንዘ ፡
 ያመ (Fol. 114a. 3) ጽኢ ፡ አምርኅቅ ፡ ክልፀ ፡ ወያቡ ፡

ወያ ፡ ልየ ፡ አሉላየ ፡ አንተ ፡ አኩያ ፡ ብእሱ ፡ በምንት ፡
 አአመርክ ፡ ከኃየ ፡ ምስለ ፡ ሰይጣንትኩ ፡ ተረጠርክ ፡
 ዘተአምር ፡ ግብረ ፡ ሰይጣን ፡ ወኃመእኩ ፡ ኃበ ፡ አ
 መሥየ ፡ አምኔክ ፡ ወዘንተ ፡ ብሂሎ ፡ ጉየ ፡ አጥቢ
 ያ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዴግሞ ፡ አንዘ ፡
 ያጸዳን ፡ ሰረገላው ፡ በዘልፍ ፡ ወቀደሞ ፡ ወተብብ ፡ በ
 ትአምርተ ፡ መስቀ (Fol. 114b. 1) ል ፡ አምለፌ ፡ ወለ
 ፌ ፡ ከመ ፡ አይክሀል ፡ ሰይጣን ፡ ጉደየ ፡ አምኔው ፡
 አንዘ ፡ ያብል ፡ ተረድአኒ ፡ አአግቤአየ ፡ አይሱስ ፡ ክ
 ርስቆስ ፡ ከመ ፡ አይምሥጠኒ ፡ መንፈስ ፡ ርክሰ ፡ ሰ
 ያጣን ፡ ወቆመ ፡ ሰይጣን ፡ ወአኅዞ ፡ አቡነ ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ ወአቶ ፡ ክሰዶ ፡ ወያቡሎ ፡ አግ
 ብአክ ፡ አግዢ አብሔር ፡ ወሰብተ ፡ አይደ ፡ ወያቡ ፡ ሰ
 ያጣን ፡ አው ፡ አግብአኒ ፡ ወብሕቱ ፡ ኃድገኒ ፡ ወ (Fol.
 114b. 2) አምደአዜ ፡ አምኔል ፡ ከመ ፡ አይደአከ ፡
 ግመራ ፡ ኃበ ፡ ሀሎክ ፡ አንተ ፡ ወያቡሎ ፡ አቡነ ፡ ቅ
 ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንሰ ፡ አኢአምኅክ ፡ እስ
 መ ፡ ሐሳዊ ፡ አንቀ ፡ ወአቡሃ ፡ ለሐሰት ፡ ቀዳሚኒ ፡
 ከመገ፡ መሔልክ ፡ በምድረ ፡ ከተታ ፡ ከመ ፡ ኢትብ
 ጻሕ ፡ ኃበ ፡ ሀሎክ ፡ አን ፡ ወያቡ ፡ ሰይጣን ፡ ምድረ ፡
 ከተታኑ ፡ ዘተ ፡ አኅነ ፡ ምድረ ፡ አምሔረ ፡ ያአቱ ፡ ወ
 ኃድገ ፡ ለከ ፡ ሳሎ ፡ አይደላት ፡ (Fol. 114b. 3) ሸዋ ፡
 ወገኖዶኩ ፡ ገየ ፡ ገየ ፡ መጻእክ ፡ ከመ ፡ ትስድድ
 ኒ ፡ ወያቡሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 አትቤኑ ፡ ኃበ ፡ ሀሎክ ፡ ምድረ ፡ አይደአከ ፡ ወያ
 ቤሎ ፡ አይአመርክ ፡ ከመ ፡ በጻሕክ ፡ ገየ ፡ ወኢመ
 ሰለኒ ፡ ዘትመጽኢ ፡ ገየ ፡ አምኔል ፡ ለከ ፡ በአምላክ
 ክ ፡ ከመ ፡ አይደአከ ፡ አምደአዜ ፡ ኃበ ፡ ሀሎክ ፡ ቦ
 ቱ ፡ ኃድገኒ ፡ አሎር ፡ ወያቡሎ ፡ አቡነ ፡ ቅዱስ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ አ (Fol. 115a. 1) የኃድገክ ፡ ዘእንበ
 ለ ፡ አብጽሕክ ፡ ኃበ ፡ አቡየ ፡ በጸሎተ ፡ ማክኤል ፡ ክ
 መ ፡ ያርአዶ ፡ ሳሎ ፡ ሰብእ ፡ ኃግረክ ፡ ወወሰዶ ፡ አ
 ንዘ ፡ የሔንቆ ፡ ክሰዶ ፡ ወያረውጽ ፡ በገንጉአ ፡ ወያነብ
 ብ ፡ ላዕሌው ፡ መገመረ ፡ ዳዊት ፡ ወያቡ ፡ ሰይጣን ፡
 ያክምኩ ፡ አባ ፡ ቀዳሚኒ ፡ ሮጽኩ ፡ አንዘ ፡ ያመስለ
 ኒ ፡ ዘአመስጠክ ፡ ወያቡሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
 ሃይማኖት ፡ አይቱ ፡ ወአቱ ፡ ኃ (Fol. 115a. 2) ያልከ ፡
 ወኪኅክ ፡ ዘትገብሮ ፡ ላዕሌ ፡ ሰብእ ፡ ወያቡሎ ፡ ሰይ

ጣን ፣ ናሁ ፣ ኃይልየ ፣ ለስሐ ፣ ወደክመ ፣ እምንበለ ፣
 ቃለ ፣ እፋስ ፣ ወክርመመ ፣ አቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃ
 ደማኖት ፣ ወሐረ ፣ እንዘ ፣ የሐንቆ ፣ ወደጌጉ፣ ወአ
 ብጽሐ ፣ በአሐቲ ፣ ሰንት ፣ ኅበ ፣ አቡ ፣ ምኒት ፣ እምሕ
 ዋረ ፣ ጌዕለት ፣ እንዘ ፣ ሀለወ ፣ ተዋጭም ፣ እሙንቲ ፣
 ሰብእ ፣ በአምጽእም ፣ ለደውደ ፣ ወደንገሁ ፣ ጉቡ
 (Fol. 115 a. 3) አን ፣ ሶበ ፣ ርእደም ፣ ለሰደጣን ፣ ገሀደ ፣
 በአምሳለ ፣ ቆሙ ፣ ለውእቲ ፣ ብእሲ ፣ ሰቡድ ፣ ወክር
 አደሁ ፣ ጸሊም ፣ ወስእርቲ ፣ ቀደሕ ፣ ወአዕደንቲሁ ፣
 ይመስል ፣ ከመ ፣ አፍሐመ ፣ እሳት ፣ እደዊሁ ፣ ወእገ
 ሪሁ ፣ ጽንጵዋት ፣ ወደቤሎ ፣ ሰብእ ፣ እለ ፣ ርእደም ፣
 ሰደጣን ፣ በንተኑ ፣ ይመስል ፣ ወደቤሎ ፣ አቡ ፣ ም
 ኔት ፣ ለሰደጣን ፣ አንተ ፣ እኩደ ፣ ለምንት ፣ ከመዝ
 ትትጣደን ፣ ላ (Fol. 115 b. 1) ሰለ ፣ ና፣ ርቲ ፣ እግዚአ
 ብሔር ፣ ወታኦሳደ ፣ ሰብእ ፣ ወትትመንገን ፣ ቅዱሳ
 ነ ፣ ወደቤሎ ፣ በከመ ፣ አምላኩኒ ፣ እከውኖሙ ፣ አ
 ምላክ ፣ ወእትበዋህ ፣ ላዕልሆሙ ፣ ለእለ ፣ ይገብሩ ፣
 ትእዛዛየ ፣ ለክሙስ ፣ አክ ፣ ዘእትግደኅክሙ ፣ አላ ፣

እጉደይ ፣ ፈሪሀየ ፣ እምኔክሙ ፣ ወደቤሎ ፣ አቡ ፣ ም
 ኔት ፣ ኢተኅድማን ፣ ዘንተ ፣ ይእዜ ፣ ብእሴ ፣ ዘተኦብ
 ደ ፣ ወደቤ ፣ ሰደጣን ፣ ኅድግሰ ፣ ዘንተ ፣ ብእሴ ፣ እም
 ነ፣ ለሂኒ ፣ ብ (Fol. 115 b. 2) ሐረ ፣ አምሐራ ፣ አሐውር ፣
 ርኑቀ ፣ ወኦኅድማ ፣ ወመሐልኩ ፣ በአምላክክ ፣ ባሕ
 ቲ ፣ አኅድገኒ ፣ ዘንተ ፣ ብእሴ ፣ ዘየሐንቀኒ ፣ ወደቤ
 ሎ ፣ አባ ፣ በጸሎተ ፣ ጣኪኤል ፣ ለአቡነ ፣ ቅዱስ ፣ ተክ
 ላ ፣ ሃደማኖት ፣ እንከሰ ፣ ኅድግ ፣ ይሐር ፣ ይፍደሎ ፣
 እግዚአብሔር ፣ በከመ ፣ ምግባሩ ፣ ወኅደግ ፣ እቡነ
 ቅዱስ ፣ ተክለ ፣ ሃደማኖት ፣ ወተመሰለ ፣ ሰደጣን ፣ ከ
 መ ፣ ነበልበለ ፣ እሳት ፣ ወጠ (Fol. 115 b. 3) ፍአ ፣ በቅ
 ድግደሆሙ ፣ ወኅደሎ ፣ ጉብእን ፣ ዘንተ ፣ ተአም
 ረ ፣ አኅከሩ ፣ ወሰብሕም ፣ ለእግዚአብሔር ፣ ዘደገ
 ብር ፣ መንክረ ፣ በላዕል ፣ ቅዱሳኒሁ ፣ አግብርቲሁ ፣
 ወኦኅተሶ ፣ ደውደ ፣ ዘሐደወ ፣ መንኩሰ ፣ በእደዋሁ ፣
 ለአባ ፣ በጸሎተ ፣ ጣኪኤል ፣ ወኮነ ፣ መሥመራ ፣ ለእ
 ግዚአብሔር ፣ ነሎ ፣ መዋዕለ ፣ ሕደወቲ ፣ እስክ ፣ አ
 መ ፣ አዕረረ ፣

CHAPTER LXXII.

(Fol. 116 a) ምዕራፍ ፣ ሮዩ ፣ ወከዕበ ፣ ሀሎ ፣ ሄቀሲ
 ስ ፣ ዘደሰመዶ ፣ በጸሎተ ፣ መስቀል ፣ ወልደ ፣ እኅቲ ፣
 ለአባ ፣ በጸሎተ ፣ ጣኪኤል ፣ ሐሙ ፣ ዐቢየ ፣ ሕማመ ፣
 ወአልፀቀ ፣ ለመዋት ፣ ወተጋብኢ ፣ ኅኩሁ ፣ ነሎሙ ፣
 ቅዱሳን ፣ ወተሰነአሎሙ ፣ ወአዕረረ ፣ ወእምድኅረ ፣
 ዝንቲ ፣ ጸውዕም ፣ ለአቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃደማኖ
 ት ፣ ወንገርም ፣ ከመ ፣ አዕረረ ፣ ወልደ ፣ እኅቲ ፣ ለአ
 በ ፣ ምኒት ፣ ወሌ (Fol. 116 b. 1) ረ ፣ ኅበ ፣ በድን ፣ ወ
 ረከበሙ ፣ ሀየ ፣ ለክሎሙ ፣ አኃው ፣ ለአባ ፣ ምኒት
 ሂ ፣ እንዘ ፣ ይበክደም ፣ ለምውት ፣ ወበጸሐ ፣ አቡነ
 ቅዱስ ፣ ተክለ ፣ ሃደማኖት ፣ ኅበሆሙ ፣ በከየ ፣ ምስሌ
 ሆሙ ፣ ወደቤሎ ፣ አቡ ፣ ምኒት ፣ አብእሴ ፣ እግዚ
 አብሔር ፣ እመስ ፣ ፈቀድክ ፣ ትክል ፣ አሕደምዳ ፣ ለ
 ዝንቲ ፣ ምውት ፣ እስመ ፣ እረኢ ፣ ኃይለ ፣ እግዚአብ
 ሔር ፣ ዘደተልወክ ፣ ወደቤሎ ፣ አ (Fol. 116 b. 2) ቡነ
 ቅዱስ ፣ ተክለ ፣ ሃደማኖት ፣ ኦአቡየ ፣ በምንት ፣ አነ ፣
 እክል ፣ አሕደምዳ ፣ ብእሴ ፣ ኃጥእ ፣ ወደቤሎ ፣ አባ ፣

በጸሎተ ፣ ጣኪኤል ፣ ኢትበል ፣ ከመዝ ፣ ኦቅዱስ ፣ እ
 ግዚአብሔር ፣ ያእሙ ፣ ጸሊ ፣ ኅበ ፣ አምላክክ ፣ ወደ
 ሰምፀክ ፣ ወጸለየ ፣ ጸሎተ ፣ ወንጌል ፣ ወእምድኅረ ፣
 ጸሎት ፣ ከልሀ ፣ በዐቢይ ፣ ቃል ፣ ወደቤ ፣ በድን ፣ ዘስ
 ኩብ ፣ ማእከለ ፣ አኃው ፣ ተንሥእ ፣ በኃይለ ፣ እግዚ
 (Fol. 116 b. 3) እየ ፣ ኢየሱስ ፣ ክርስቶስ ፣ ከመ ፣ ይርከ
 ዩ ፣ አኃው ፣ ጽንፀ ፣ ኃይሎ ፣ ለአምላክየ ፣ ወበጊዜ
 ሃ ፣ ተንሥእ ፣ ምውት ፣ ወሰገደ ፣ ታሕተ ፣ እገሪሁ ፣
 ለእቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃደማኖት ፣ ወደቤ ፣ ሥረይ ፣
 ሊተ ፣ አባ ፣ እስመ ፣ ኮንኩ ፣ እጸልአክ ፣ ቅድመ ፣ ቀ
 ኒዕየ ፣ በእንተ ፣ ተአምር ፣ ዘአንተ ፣ ትገብር ፣ ሶበ ፣ ር
 ኢኩ ፣ ወከመ ፣ ያፈቅሩክ ፣ ሰብእ ፣ ወደከብሩክ ፣ እነ
 ሂ ፣ ተሐዘብኩ ፣ (Fol. 117 a. 1) ከመ ፣ ሶበ ፣ አዕረረ ፣
 አቡየ ፣ ትወርስ ፣ ሚመዳ ፣ አንተሰ ፣ ይእዜ ፣ ኮንክ
 ኒ ፣ ሕደወተ ፣ ወአውግእከኒ ፣ እምቀላየ ፣ ሲኦል ፣ ወ
 አንዛእከኒ ፣ እሙታን ፣ ወደቤሎ ፣ አቡነ ፣ ቅዱስ ፣
 ተክለ ፣ ሃደማኖት ፣ እግዚአብሔር ፣ ርኑቀ ፣ መፀት ፣

ብሔር፡ ይባርክ፡ ላዕሌክ፡ ወደርትዕ፡ ፍኖተክ ። ወባ
 ሕቱ፡ መዐደን፡ ነገረ፡ ሕይወት፡ አእቡን፡ ቅዱስ ።
 ወደቤሎሎ፡ ምንት፡ እነ፡ ኃጥእ፡ ወኅርቱም፡ ዘእ
 ምእድ፡ ነገረ፡ ሕይወት፡ ለአበወድ፡ ቅዱሳን ። ወባ
 ሕቱ፡ አብላክሎ፡ ዕቅቡ፡ ትዕግሥ (Fol. 119a. 1.) ተ፡
 ወትሕትና፡ ወረረ፡ አግዚአብሔር ። እስመ፡ እማ
 ንቱ፡ ሠላስ፡ ግብር፡ ያበጽሐው፡ ለሰብእ፡ ውስተ፡
 ሕይወት፡ ዘለዓለም ። ወካዕበ፡ አብላክሎ፡ ተኅቀ
 ቡ፡ ከመ፡ እ.ደሥግራክሙ፡ ሠላስ፡ አሕባለ፡ ሙስ
 ና፡ እለ፡ ይስሕባ፡ ወደወርዳ፡ ውስተ፡ ቀላዩ፡ ይይ

ን፤ ዘውእቶን፡ ቅንዓት፡ ወትዕቢት፡ ወትምክቡት ።
 ዘንተ፡ ወዘይመስሎ፡ አቲሞ፡ ስምዐ፡ (Fol. 119a. 2.)
 እመጸሕፍት፡ ቅዱሳት፡ መዐደሙ፡ ነገረ፡ ሕይወት ።
 ወአስተፋኅውም፡ በሰላም፡ ንዑሶሙ፡ ወበዐይሎሎ፡
 እንዘ፡ ያንመበጥቡ፡ ሸሪአንብዓ፡ አቡነሂ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ (Fol. 119a. 3.) በከዩ፡ ምስሌዎሙ፡
 ሰበ፡ ርእዩ፡ ንይተ፡ ፍቅርሙ፡ በላዕሌሎ፡ ወተእም
 ኖሎ፡ በእምኑ፡ መንፈሳዊት ። ወሐረ፡ ፍኖቶ፡ ወ
 እሙንቱኒ፡ ተመይጦ፡ ብሔሮሙ ።

CHAPTER LXXV.

(Fol. 119b. 1.) ምዕራፍ፡ ፪፻፭ ። ወኮነ፡ ማኅኪሌል፡
 ይመርሖ፡ ወኅምዶ፡ ብርሃንኒ፡ ፍሐውር፡ ቅድሚኑ፡
 እስመ፡ ጽሑፍ፡ ውእቱ፡ ዘይብል፡ ብርሃን፡ ፍኖቶ
 ሙ፡ ለጻድቃን፡ ከመ፡ ብርሃን፡ ያበርዛ፡ ፍሐውሩ፡ ፤
 ወደብርሖ፡ እስክ፡ ሰበ፡ ደረትዕ፡ ዕለት፡ ከመገ፡ ሐ
 ረ፡ እስክ፡ በጽሑ፡ መነኮ፡ ኅበ፡ ተአዘዘ ። ወበጸሐ፡
 ውስተ፡ ሐይቀ፡ ባሕር፡ አ.ረከበ፡ ሐመረ፡ በዘዩዐ
 ዱ፡ ባቲ፡ ወጸለ?፡ ነዋኑ ። ወእስ (Fol. 119b. 2.) ተር
 አዮ፡ ገሀይ፡ ቅዱስ፡ ማኅኪሌል፡ ሊቀ፡ መላእክት፡ ገ
 ዘይ፡ እንዘ፡ ይከዶይ፡ ባሕረ ። ወደቤሎሎ፡ ነእ፡ ትል
 ወኒ፡ ወዐእ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ ማ
 ዩ፡ ወተለም፡ ወኅለፍ፡ ዩዞሙ፡ ማእከለ፡ ከመ፡ እ
 ንተ፡ ዮብስ፡ ወዐይወ፡ ፤ ወዐእ፡ ውስተ፡ ቤተ፡ ክር
 ስቲያን፡ ኅበረ፡ ወኅይኅ፡ ህዩ፡ ወኅለ፡ መልእክ፡
 ኅበ፡ አበ፡ ምኒት፡ ዘውእቱ፡ አባ፡ ኢየሱስ፡ ሞእ ።
 ወደቤሎሎ፡ ነዋ፡ ብእሱ፡ አግዚ (Fol. 119b. 3.) እብሔ
 ር፡ ይቀውም፡ ውስተ፡ አንቀጸ፡ ቤተ፡ ክርስቲያን፡
 አብኦ፡ ኅበስ፡ ወተወክሮ፡ በሠፍይ፡ ተወክሮ፡ እስ
 መ፡ ቅዱስ፡ ውእቱ፡ ወእንብሮ፡ ገዩ፡ ወአሉብዕ፡
 ሉብሰ፡ ምንኩስና፡ ዘንተ፡ እምድራ፡ ይቤሎ፡ ዐር
 ገ፡ መልእክ፡ እምኅቤሎ፡ ወኮነ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ይስእሎ፡ ለአሃዊ፡ ከመ፡ ይንግር፡
 ሉቱ፡ ለእበ፡ ምኒት ። ወሐረ፡ አሃዊ፡ ወነገሮ፡ ለእ
 ስ፡ ምኒት ። ወ (Fol. 120a. 1.) ይቤሎ፡ ዘሎ፡ ብእሱ፡
 እንግዳ፡ ሠናዩ፡ ላህይ፡ ይቀውም፡ ውስተ፡ አንቀጸ፡

ቤተ፡ ክርስቲያን፤ ወኢየሱምር፡ ዘእዕይዶ፡ ባሕረ፡
 ወዘአብኦ፡ ውስተ፡ ቤተ፡ ክርስቲያን ። ወደቤሎሎ፡
 አበ፡ ምኒት፡ ሐር፡ ጸውዖ፡ እስመ፡ እምኅበ፡ አግ
 ዚአብሔር፡ ኮነ፡ ምጽአቱ ። ወሐረ፡ አሃዊ፡ ወጸው
 ኦ፡ ወእብኦ፡ ኅበ፡ እበ፡ ምኒት፡ ወሰበ፡ ርእዮ፡ እ
 በ፡ ምኒት፡ አባ፡ ኢየሱስ፡ ሞእ፡ አንክረ፡ እምብር
 ሃን፡ ገዱ፡ (Fol. 120a. 2.) ወእምጸጋ፡ ዘኅዱር፡ ላዕሌ
 ሁ፡ ወተንሥእ፡ እመንበሩ፡ ወተእምኖ፡ በእምኑ፡
 መንፈሳዊት ። ወደቤሎሎ፡ ሠናዩ፡ ምጽአትክ፡ ኅቤ
 ዩ፡ ኦብእሱ፡ አግዚአብሔር፡ ወወበቦ፡ ሠናዩ፡ ማኅ
 ዶረ ። ወበሰኒታ፡ ተስእሎ፡ በዘመጽአ፡ ቦቱ፡ ግብ
 ር ። ወደቤሎሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 መጸእኩ፡ ኅበስ፡ በትእዛዘ፡ አግዚአብሔር፡ ከመ፡
 ታልብሰኒ፡ አልባሰ፡ ምንኩስና፡ (Fol. 120a. 3.) ብሕ
 ትውናዊት ፤ ወደቤሎሎ፡ አባ፡ ኢየሱስ፡ ሞእ፡ እእመ
 ርኩ፡ ከመ፡ እምኅበ፡ አግዚአብሔር፡ ኮነ፡ ምጽአ
 ትክ፡ ኅቤዩ፡ ወተአዘገኩ፡ እመልእክ፡ ሰማይ፡ ከ
 መ፡ አልብሰክ፡ አልባሰ፡ ምንኩስና ። ወባሕቱ፡ ን
 ስቲተ፡ ጽናሕ፡ ወነበረ፡ ኅዳጦ፡ መዋዕለ፡ ምስሌሁ ።
 ወአልባሰ፡ አልባሰ፡ ምንኩስና፡ ዘውእቱ፡ አርእያ፡
 መላእክት ። ወኅበረ፡ ዘ?፡ በግማ፡ ወበትጋዛ፡ ወይጸ
 (Fol. 120b. 1.) ውም፡ በበሰሙን፡ ወኢየሱም፡ ዘእ
 ንበለ፡ በሰሩብት ። ወበሰሩብት፡ ኅብስተ፡ መለን
 ስ ። ወእመ፡ እነ፡ ቁጽለ፡ ገዳም፡ እንበለ፡ ኅርዮት፤
 ወይተግህ፡ መዐልተ፡ ወሌሊተ፡ በእንብቦ፡ መገመ

ገዛወኛዎች፣ በከመ፣ ሠርዖሙ፣ እግዚአ፣ መናፍስት፣ ።
 ወእስማተ፣ ብዙ፣ ነገራት፣ ዘት፣ ልክ፣ ልክ፣ ልክ፣
 በውስተ፣ እሉ፣ አጭሪ፣ ይታዩክ፣ እሙንቱ፣ እለ፣
 ይትወለዱ፣ ለክ፣ አመን፣ ስ፣ ቅዱስ፣ አስከ፣ ሳልቀ
 ተ፣ ዓለ (Fol. 122 a. 3.) ም፣ ወእንተ፣ ትከውኖሙ፣
 አባ፣ ለእሉ፣ ነሎሙ፣ ። ወእቤሎ፣ ምንት፣ አነ፣
 ከመ፣ ትዳይቀኒ፣ ዘቲ፣ ጸጋ፣ ዐባይ፣ ። ወደብሊኒ፣ እ
 ግዛ፣ አብሐር፣ ይቀብ፣ ክብር፣ ወሞገሰ፣ ለዘፈቀደ፣ ።
 ወአምዘ፣ አፅረገኒ፣ ሰማየ፣ ወአብአኒ፣ ውሣጢ፣ መ
 ንጥላዕት፣ ወአቀመኒ፣ ቅድመ፣ መንበረ፣ ሥላሴ፣
 ወሰገድኩ፣ ሎቱ፣ ወበረከም፣ ቤብሐት፣ ካልእ፣ ዘ
 ኢየአምላክ፣ እምቅድመ፣ አሚገ፣ ወመጽአ፣ ቃል፣
 እምው (Fol. 122 b. 1.) አቱ፣ መንበር፣ ዘይብል፣ ተክ
 ለ፣ ሃይማኖት፣ ተክለ፣ ሃይማኖት፣ ይኩን፣ ክፍልከ፣
 ምስለ፣ ጽወፀክህናትየ፣ ። ወአምጽኦ፣ ሊተ፣ ስያገ፣
 ወርቅ፣ ወወዐቡኒየ፣ ወወጠንኩ፣ ይርገ፣ ምስሌሆሙ፣
 ወኮነ፣ ስብሐትየ፣ ከመ፣ ስብሐትሆሙ፣ ። ወአልባሰ
 የ፣ ከመ፣ አልባሰሆሙ፣ ። ወነጸርከም፣ ገሀይ፣ ለአም
 ላኪየ፣ በሥላሴው፣ ወደብሊኒ፣ በአምጣነ፣ አፍቀርከ
 ኒ፣ አፈቅረከ፣ ወብአ (Fol. 122 b. 2.) ምጣነ፣ አክብርከ
 ኒ፣ አክብረከ፣ ። ወእፈሰ፣ ስመከ፣ ልዑለ፣ ወክቡረ፣
 አማንየ፣ አብልከ፣ ነሎ፣ ሰባእ፣ ዘይትአመን፣ በጸ

ሎትከ፣ ይደኅን፣ በአንቲአከ፣ ። ወነሎ፣ ዘይገብር፣ ተ
 ገክረከ፣ በአምጣነ፣ ክሂሎቱ፣ አነ፣ አዐብሎ፣ በሰማ
 ዩ፣ ወበምድር፣ ወእፈሰሎ፣ ይክብር፣ በክብረ፣ ዘአ
 ከ፣ ወአመኒ፣ ዘረከብ፣ ምንዳቤ፣ ወተፅናስ፣ ሰባ፣ ይ
 ጸውሀኒ፣ በስምከ፣ አነ፣ አድኅኖ፣ አም (Fol. 122 b. 3.)
 ነሎ፣ ዓፀባው፣ ለዘሂ፣ ይተለአክ፣ ለቤተ፣ ክርስቲ
 ያንከ፣ አነ፣ አክፍሎ፣ ቀደመ፣ ምስለ፣ ጌሊቃነ፣ መ
 ላአክት፣ ጎበሂ፣ ተነባ፣ መጽሐፈ፣ ገድልከ፣ ወኅብ፣
 ተጸውሀ፣ ስመከ፣ ህየ፣ ይኩን፣ ሣህል፣ ወምሕረት፣
 እስከ፣ ለዓለመ፣ ዓለም፣ ። ወሰባሕክም፣ ወሰገድኩ፣
 ሎቱ፣ ወእቤ፣ ስብሐት፣ ለከ፣ አግዛእ፣ ዘወዐብከኒ፣
 ዘንተ፣ ነሎ፣ በፈቃድከ፣ ወአከ፣ በምግባርየ፣ ወእ
 ምድኅ (Fol. 123 a. 1.) ረዝ፣ ሚጣኒ፣ መልአክ፣ ሳባ፣
 ዘቀዳሚ፣ ህላዌየ፣ ይቤ፣ አባነ፣ ቅዱስ፣ ተክለ፣ ሃ
 ይማኖት፣ ወርአድ፣ ዘንተ፣ ነይ፣ ልቡ፣ ከመ፣ እሳ
 ት፣ በፍቅረ፣ አምላኩ፣ ሰማይየ፣ ወአደኅውም፣ ሌ
 ሊተ፣ ወመዐልተ፣ አላ፣ ከነ፣ ይኅብ፣ ወትረ፣ መ
 ዝሙረ፣ ዳዊት፣ ። ወከልአትሂ፣ እመጸሕፍተ፣ ነብዩ
 ት፣ ወሐዋርያት፣ ። ጸሎቱ፣ ወቤረከቱ፣ የሀሉ፣ ምስ
 ለ፣ ፍቁፍ፣ ተክለ፣ ሃይማኖት፣ ለዓለ (Fol. 123 a. 2.)
 መ፣ ዓለም፣ አ (Fol. 123 a. 3.) ሚን፣ ወአሚን፣ ።

CHAPTER LXXVII

(Fol. 123 b. 1.) ምዕራፍ፣ ፪፻፯፣ ወእንዘ፣ ዘሎ፣ ከመ
 ዘ፣ ሀርገ፣ ሕሊና፣ ውስተ፣ ልቡ፣ ዘይብል፣ ለምን
 ት፣ ለከ፣ ነበር፣ ውስተ፣ ጅመክን፣ ሳሥሥ፣ አደባ
 ፈተ፣ ቅዱሳን፣ ከመ፣ ቃእምር፣ ሥርዓተ፣ ምንክስ
 ና፣ ። ወዘንተ፣ አንዘ፣ ይሐሊ፣ በረቀ፣ ቅድሚው፣ መ
 ልእክ፣ ብርሃናዊ፣ ዘየዓቅቦ፣ ዘልፈ፣ ወደብሎ፣ ተ
 ንሥአ፣ ግብር፣ በከመ፣ ሐለደክ፣ ወደብሎ፣ አቡነ፣
 ቅዱስ፣ ተክለ፣ ሃይማኖት፣ አይቱኑ፣ አሐውር፣ ኔቅ
 (Fol. 123 b. 2.) ዱስ፣ ወደብሎ፣ ሐር፣ ምድረ፣ ትግ
 ሬ፣ ወዕርግ፣ ውስተ፣ ይብር፣ ዘይሰመዩ፣ ዳሞ፣ ወት
 ረከብ፣ በህየ፣ ብአሴ፣ ቅዱሳ፣ ሰሰሙ፣ ዮሐኒ፣ ወን
 ሣከ፣ አምአዴው፣ ቆብዐ፣ ወአስኪማ፣ ። ወንበር፣ ህ
 የ፣ እሰከ፣ አመ፣ አብልከ፣ ። ወጌው፣ በጸባሕ፣ ኅብ፣

አቡው፣ መንፈሳዊ፣ ዘውእቱ፣ አባ፣ ኢየሱስ፣ ሞአ፣ ።
 ወከውተ፣ ሎቱ፣ ሕሊናው፣ ወዘከመ፣ ይቤሎ፣ መል
 አክ፣ በእንተ፣ ኅሂአ፣ ቆብዐ፣ ወ (Fol. 123 b. 3.) አስኪ
 ማ፣ አስመ፣ ዓዲው፣ ኢነሥአ፣ ቆብዐ፣ ወአስኪማ፣
 አባ፣ ኢየሱስ፣ ሞአ፣ ። ወሰሚያ፣ አባ፣ ኢየሱስ፣ ሞ
 አ፣ ቃሎ፣ ለአቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ በከ
 የ፣ ብዙኃ፣ አንዘ፣ ይብል፣ ለመኑ፣ ተኅድገኒ፣ አን
 ሰ፣ ኢይፈለየከ፣ በአምሳለ፣ ወልድ፣ አላ፣ ነበርኩ፣
 እንዘ፣ እሬእየከ፣ ከመ፣ አብ፣ ክብር፣ በሕቱ፣ ቃል
 ከሰ፣ አይመኒ፣ ለሐዋርያት፣ ውስተ፣ ይብርየ፣ ወበጸሐ
 ከ፣ ህየ፣ ይንሣእ፣ ቆብዐ፣ ወ (Fol. 124 a. 1.) አስኪማ፣
 ወድኅረ፣ አንተ፣ ትዑብኒ፣ ሊተ፣ ወትከውኒኒ፣ አባ፣
 ወተዓገሥ፣ ዮም፣ እስመ፣ አልዐ፣ ሰባእ፣ ህየ፣ ዘይ

በድወክ፡ ባሕረ፡ ወይቤሎ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አልቦ፡ ሰብእ፡ ዘየቦበ፡ እምእግዚአብሔር። እመ፡ እግዚአብሔር፡ ምስሉየ፡ አልቦ፡ ዘይክል፡ ከሊኦተ፡ ፍኖት፡ ኢባሕር፡ ወኢካልእ፡ ነገዢ፡ ወምስልዝ፡ ብሂለ፡ ሆል፡ ቦበዮ፡ ወሐረ፡ ወተንሥኦ፡ አበ፡ (Fol. 124a. 2) ምኒት፡ ከመ፡ ያስተፋንም፡ ወበጽሑ፡ ጎበረ፡ እስክ፡ ባሕር፡ ወነዋ፡ ቅዱስ፡ ሚካ

ኤል፡ ቆመ፡ ቅድሚሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ነኦ፡ ትልወኒ። ወቦኦ፡ ወኩተ፡ ባሕር፡ ወሐረ፡ ከመ፡ ዘየብሰ። ወቦ (Fol. 124a. 3) ኦ፡ ቅዱስኒ፡ ተክለ፡ ሃይማኖት፡ ወተለም፡ ወወይሎ፡ ጎቡረ፡ ወርእዮ፡ አባ፡ ኢየሱስ፡ ሞኦ፡ አንክረ፡ ወይቤ፡ መንክር፡ ግብርክ፡ እግዚአብሔር፡ ቅዱሳኒክ። ወተመይጠ፡ ቤቶ፡ እንዘ፡ የአሁኖ፡ ለእግዚአብሔር።

CHAPTER LXXVIII.

(Fol. 124b. 1) ምዕራፍ፡ ፪፻፳። ወአቡነሰ፡ ሃበር፡ በሐይቅ፡ መጠነ፡ ፲፱መት፡ ሐረ፡ እንዘ፡ ያሰርሕ፡ በትእዛዘ፡ እግዚአብሔር፡ ወበጽሑ፡ ትግራ፡ ጎበ፡ ያብረ፡ ሃሌ፡ ሉያ፡ አንተ፡ ያኦቲ፡ ዳኖም፡ መካነ፡ አባ፡ አረጋዊ፡ ዘውኦቲ፡ ዘሚካኤል፡ ሸእም፡ ቅዱሳን፡ ተኃራምያን፡ እለ፡ መጽኤ፡ እምሮምያ፡ ወግብጽ፡ አመ፡ መንግሥተ፡ አልአሚዳ፡ ወልደ፡ ሰልአዶባ፡ እምቅድመ፡ ታዚነ፡ ዘአስማቲዋ፡ (Fol. 124b. 2) ሙ፡ አባ፡ አሌፍ፡ ወአባ፡ ጽሕማ፡ ወአባ፡ አረጋዊ፡ ዘውኦቲ፡ ዘሚካኤል፡ ወአባ፡ አፍሂ፡ ወአባ፡ ገሪማ፡ ወአባ፡ ጳጳሳዎን፡ ወአባ፡ ሊቃኖስ። ወአባ፡ ጉባ፡ ወአባ፡ ይምኦታ፡ እሉ፡ እመኑቲ፡ ከዋክብት፡ ብሩሃን፡ ዘአዋክዩ፡ ነሎ፡ አደደማቲ፡ ኢትዮጵያ። ቦእምኔዎሙ፡ ዘይበዘእ፡ ነግሀ፡ ወየዓርር፡ ወርክ። ወቦ፡ እምኔዎሙ፡ ዘይጸውር፡ ማየ፡ በመንፈሬ፡ ወለለሸእምኔዎሙ፡ ዘዘ (Fol. 124b. 3) ዘኢሎ፡ መክፈልተ፡ ጸጋ፡ ተውሀቦ፡ በከመ፡ ይነግር፡ መጽሐፈ፡ ገድላቲዎሙ። እቡነሰ፡ ብዙዓዊ፡ ተክለ፡ ሃይማኖት፡ ቦኦ፡ ጎበ፡ አበ፡ ምኒት፡ ዘመካነ፡ አረጋዊ፡ ዘዘክደኖ፡ ቅድመ፡ ወነገሮ፡ ሶበ፡ ተስእሎ፡ ምክንያተ፡ ምጽኦቲ፡ ከመ፡ ይኅሥሥ፡ ነግኤ፡ ቆብዕ፡ ወአሉኦ፡ ጸጋ፡ ወጽድቅ፡ ወይቤሎ፡ እምኦይቲ፡ አንተ፡ (Fol. 125a. 1) ወይቤሎ፡ እምኦይቅ፡ ብሔር፡ መጻእኩ፡ ጎበክ፡ በትእዛዘ፡ አምላኪየ፡ ወይቤሎ፡ መኑ፡ ስምክ፡ ወመኑ፡ አልበሰክ፡ ልብሰ፡ ምንክሰና፡ ወይቤሎ፡ ስምሮሰ፡ ተክለ፡ ሃይማኖት፡ ልብሰ፡ ምንክሰና፡ አልበሰኒ፡ አባ፡ ኢየሱስ፡ ሞኦ፡ ዘይነብር፡

በደሐተ፡ ባሕር፡ ወይቤሎ፡ አባ፡ ዮሐን፡ በአማን፡ ዘኤየ፡ አንተ፡ ወልደ፡ ወልደየ፡ አንተ። እስመ፡ አነ፡ ወለደክም፡ ሎቲ፡ እመንፈረክ፡ ቅዱስ፡ ሙጸለየ፡ አባ፡ ዮሐን፡ ላዕል፡ ቆብዕ፡ ወአስኪማ፡ ከመ፡ ሕማ፡ ወወሀቦ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወነግኤ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ቆብዕ፡ ወአስኪማ፡ አንዘ፡ ይትቀራሎ፡ ለገድላተ፡ እሉ፡ ዘቅዱሳን፡ ስመያነ፡ ስም፡ ከመ፡ ዘይዋዋን፡ ሥጉዓተ፡ ምንክሰና፡ ወኮነ፡ ከመ፡ ዘኢያኤላር፡ ጣዕመ፡ ገድል፡ ፍጹመ፡ ወይብል፡ ነሎ፡ ጊዜ፡ ወዘሰ፡ የአምነ፡ ገበይ (Fol. 125a. 3) ታ፡ ለወኖደት፡ ወኢደገብራ፡ ኃጠኦተ፡ ትከውኖ፡ ወይተሉ፡ ባሕለ፡ ዘሐዋርያ። እስመ፡ አብደርኩ፡ ፍቅረ፡ መንፈሳዊ፡ ዘበእንቲአሎ፡ ገደፍኩ፡ ነሎ፡ ወረሰደክም፡ ከመ፡ አዳመ፡ ከመ፡ እርብሐ፡ ለክርስቶስ፡ ሊተሰ፡ ይመስለኒ፡ ዓዳየ፡ ኢነግኤሎ፡ ፍጹሚ። እስመ፡ ዘይጎራዩ፡ እረስዕ፡ ወዘቅድሚየ፡ እሚልዕ፡ ወእምገድላቲዎሙ፡ ለአብው፡ ቀደምት፡ ይተሰም፡ ከመ፡ (Fol. 125b. 1) መስተገብር፡ ንሀብ፡ አንተ፡ ትንሥእ፡ ቆዓ፡ ጽጌ፡ እምነሎ፡ ዕዞው፡ ወይገብሮ፡ በጊዜሃ፡ ለበሰምቦ፡ ግማ፡ ሐኪነ፡ ነሎንታሁ፡ ብሩሃ፡ በፍርሃተ፡ እግዚአብሔር፡ ወይኦሞር፡ ነገረ፡ ዘይክውን፡ እምቅድመ፡ ነኑቲ፡ ወይነግሮሙ፡ ለአኒው፡ ነሎ፡ ዘይበጽሑሙ፡ ወይክውን፡ ነገሩ፡ ፍጡነ፡ ወያነክርም፡ ወተመሰሎሙ፡ ለመላእክት፡ በስባሔሁ፡ ወተዛወጎሙ፡ ለነዚያት፡ በእእ (Fol. 125b. 2) ምሮ፡ ነገር፡ ዘይጎራዩ፡ ወተመሰሎሙ፡ ለሐዋርያት፡ በስባክታቲሁ፡ ወተዛወጎሙ፡ ለሰማዕታት፡ በተወርም፡

ጸድፍ፡ ወበቅሥፍታቲ፡፡ ወተኣንገዎሎ፡ ለመነ
ከሳት፡ አኃው፡ በባዊረ፡ ገማገሎ፡ ሆነት፡ ነሱሎ፡
ተመሰሎ፡ በልዎ፡ ፍሬያተ፡ ነሱሎን፡ መጻሕፍት፡
አስተጋቢ አ፡ እምነሱሎ፡ ቅዱሳን፡ እንተ፡ ይእቲ፡
ፍሬ፡ መንፈስ፡ ቅዱስ፡ በዘክራ፡ ጳ (Fol. 125b. 3) ው
ሎስ፡ እንዘ፡ ይብል ፡ ወፍሬሁስ፡ ለመንፈስ፡ ቅዱ
ስ፡ ተፋቅሮ፡ ወፍሥሐ፡ ወሰላም፡ ትዕግሥት፡ ወም
ጽዋት፡ ጎረጎት፡ ወገደማኖት፡ የውገት፡ ኢዘምዎ፡
ወእምነሱሎ፡ ዘየዐቤ፡ ተፋቅሮ፡ ተፋቅሮስ፡ ፍጹም፡
ሕግ፡ ወእቲ፡ ወእመኒ፡ ብዩ፡ ሃይማኖት፡ እስከ፡ እ
ፈልስ፡ አድባረ፡ ወተፋቅሮ፡ አልብዩ፡ ከንዳ፡ ኮን

ካ፡ ወዓዲ፡ ለእመ፡ መጠውካ፡ ሥጋዩ፡ ለስምዕ፡
(Fol. 126a. 1.) ከመ፡ አትመዘገን፡ ወተፋቅሮ፡ አልብ
ዩ፡ አልቦ፡ ዘበደዕኩ፡ ወአቡኒ፡ ቅዱስ፡ ተክለ፡ ገ
ዩማኖት፡ ብፁዓዊ፡ ለረጽሞ፡ ገነገቱ፡ ፍቅር፡ ከኖ
ሙ፡ ለኃጥአን፡ ከመ፡ ኃጥእ፡ እንዘ፡ ኢካነ፡ ኃጥ
አ፡ ለእግዚአብሔር፡ ወደቤሎሙ፡ ለለጳጳኑ፡ እመ
ውት፡ ህዩንቲክ፡ ወደመደጠሙ፡ በምዕዳን፡ እምፍ
ኖት፡ እኩዩ፡ ኃከ፡ ፀዊረ፡ ገማ፡ ቅዱሳን፡ ለአብዳን
ሂ፡ ደክውኖሙ፡ ከመ፡ አብድ፡ ወደ (Fol. 126a. 2.)
ኃረ፡ ደክውኖሙ፡ መኖቦቢ፡ ወነበረ፡ ከመዘ፡ ቡ
(Fol. 126a. 3.) ደብረ፡ ዳሞ፡ ሺወክልኤተ፡ አመተ፡

CHAPTER LXXIX

(Fol. 126b. 1.) ምዕራፍ፡ ፫፡ ወእምዘ፡ አስተርኦ
ዮ፡ መልአክ፡ እግዚአብሔር፡ ወደቤሎ፡ ገእ፡ እም
ገነቱ፡ ደብር፡ ወቦድ፡ አድያማተ፡ ትግራ፡ ወሐው
ጽ፡ ነሱሎ፡ ምእታተ፡ መነከሳት፡ ወገዳማት፡ ቅዱሳ
ን፡ እመ፡ በኃቤሆሙ፡ ትረክብ፡ ረባሐ፡ ወሐረ፡ ኃ
ቦ፡ አባ፡ ዮሐኒ፡ ወነገሮ፡ ነሱሎ፡ መፍቅዶ፡ ልቡ፡
ወዘከመ፡ ደቤሎ፡ መልአክ፡ ወደቤሎ፡ አባ፡ ዮሐ
ኒ፡ ቅድመኒ፡ መእእከ፡ ኃቤዩ፡ (Fol. 126b. 2.) በትእዛ
ዘ፡ መልአክ፡ ወደእዚኒ፡ ሐር፡ ኃከ፡ ዘፈነወክ፡ ወ
እግዚአብሔር፡ ደኩን፡ ምስሌክ፡ ወተንሥኦ፡ አባ፡
ዮሐኒ፡ ከመ፡ ያስተፋንውም፡ ወበጽሐ፡ ኃቡረ፡ ኃ
ቦ፡ መሬደ፡ ዓቀብ፡ ዘደብረ፡ ዳሞ፡ ወሀሎ፡ ሀዩ፡ ጸ
ድፍ፡ ወኢደትከሀል፡ ወረድ፡ ወስቲቱ፡ ዘእንበለ፡

ሐብል፡ ጸንዕ፡ ወመስረርተ፡ ሀብልሂ፡ የአክል፡
መጠነ፡ ማብእመተ፡ ወበጽሐ፡ አ (Fol. 126b. 3) ቡነ፡
ቅዱስ፡ ተክለ፡ ገደማኖት፡ ህዩ፡ ወአኃዘ፡ ከመ፡ ደ
ረድ፡ በሐብል፡ ወአባ፡ ዮሐኒ፡ ወደቂቱ፡ ቆሙ፡ መ
ልእልተ፡ ጸድፍ፡ ከመ፡ ደርአዩ፡ ርዶዶ፡ ወሶቤገ፡
ተበትክ፡ ሐብል፡ እምጽንኤ፡ ወተለዎ፡ ለአቡነ፡
ቅዱስ፡ ተክለ፡ ገደማኖት፡ ወተውባቦ፡ ሎቲ፡ ጌአ
ክፍ፡ ወሰረረ፡ ቦን፡ እንዘ፡ ያስተጣፍሕ፡ ወሐረ፡
መጠነ፡ ፫ምዕራፍ፡ እንዘ፡ ደሬእይዎ፡ ነሱሎ፡ መ
ነከሳተ፡ (Fol. 127a. 1.) ደብር፡ ወተመደሎ፡ ደብር
ሙ፡ እንዘ፡ ደሰብ (Fol. 127a. 2.) ሕዎ፡ ለእግዚአብ
ር፡ ገባራ፡ ኃይል፡

CHAPTER LXXX.

(Fol. 127a. 3.) ምዕራፍ፡ ፹፡ ወእቡነስ፡ ቅዱስ፡
ተክለ፡ ገደማኖት፡ ሐረ፡ ወቦኦ፡ ገዳመ፡ ጥሊ፡ ወረ
ክቦ፡ በሀደ፡ ብቡኑን፡ ስውራን፡ መነከሳት፡ ወተአም
ኖሙ፡ በአምኑ፡ መንፈሳዊት፡ ወደቤልዎ፡ ነሱሎ
ሙ፡ ከመ፡ ዘበጅኃል፡ ለምንት፡ መጻእከ፡ ኃቤነ፡
ዘአንተ፡ ትክብር፡ እምኒን፡ ወደቤሎሙ፡ አቡነ፡ ቅ
ዱስ፡ ተክለ፡ ገደማኖት፡ ኢትብሉ፡ አብውዮ፡ ከመዘ፡
ቤምንት፡ አን፡ እኩብር፡ እምኒክመ፡ ለ (Fol. 127b. 1)
ባስደነ፡ ገዳም፡ አንትሙ፡ ትክብራ፡ ጥቀ፡ እምኒዩ፡

ወደቤልዎ፡ ንሕነስ፡ እሙነ፡ ንቤለከ፡ ኢርኢነ፡ ሰብ
አ፡ ዘከማክ፡ ዘተውቦቦ፡ ጸጋ፡ በዳቦ፡ ምድር፡ ፍሁ፡
ብቡኑን፡ ቅዱሳን፡ ይተወልዱ፡ እምኒክ፡ ወትከሙን፡
አባሆሙ፡ ለብቡኑን፡ አሕባብ፡ ወደቤሎሙ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ገደማኖት፡ እመሰ፡ ከነ፡ ረኃዳ፡
ለአምላክዮ፡ ሠፍዶ፡ ልዩ፡ ወነበረ፡ ምስሌሆሙ፡ መ
ጠነ፡ ፫፻እንዘ፡ (Fol. 127b. 2) ኢደጥዕም፡ እክለ፡ ም
ንተኒ፡ እስመ፡ አልቦ፡ በሊ (Fol. 127b. 3) ዓ፡ እክል፡
በውእቲ፡ ገዳም፡ እስከ፡ ይእቤ፡

CHAPTER LXXXI.

(Fol. 128a. 1.) ምዕራፍ፡ ሻፕ፩ ። ወእምድኅረዝ፡ ተ
 ሰነእሎሙ፡ ለቅዱሳን፡ ወሐረ፡ ያብረ፡ ሐውዜን ።
 ወበጸሐ፡ ዐዩ፡ ተአምኖሙ፡ ለአዕሩግ፡ እለ፡ ይኑብ
 ሩ፡ በውእቱ፡ መካን፡ ወተስእሎሙ፡ ሕይወቶሙ ።
 ወአእሚሮ፡ ከመ፡ ሰብእ፡ ኅራን፡ እመንቱ፡ ኅሳ
 ሙ፡ ቡራከ፡ እምኒዎሙ ። ወደቤልዎ፡ ንሕነሰ፡ ኢ
 መናትሙ፡ ለነ፡ ንብርክ፡ ብእሐ፡ ቡሩክ፡ በባረባ፡ እ
 ግዚአብሔር ። ዳእመ፡ አንተ፡ ባ (Fol. 128a. 2) ርክ
 ነ፡ በበረከተ፡ እደከ፡ ቅድስት፡ እንተ፡ ምልዕት፡ ደ
 ጋ ። ወደቤሎሙ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ አኮነ፡ አነ፡ መጻእኩ፡ ኅብሐሙ፡ እንዘ፡ አኅሥ
 ሥ፡ በረከተ፡ እምኔክሙ ። ርቱዕ፡ አንተሙ፡ ትብር
 ኩኒ ። ወደቤልዎ፡ አቡ፡ አንተ፡ በፈቃድክ፡ በመጻ

እስ ። ዳእመ፡ እግዚአብሔር፡ ፈነወክ፡ ኅብነ፡ ከ
 መ፡ ትብርክ፡ ምኔተነ፡ በከደተ፡ እግርክ ። ወደእዚ
 ኒ፡ ባርክነ፡ ነቅዱሱ፡ (Fol. 128a. 3) ለእግዚአብሔር፡
 ወበረከሙ፡ ለክሎሙ ። ወእምድኅረ፡ ባረከሙ፡ ው
 እቱኒ፡ ነሥአ፡ በረከተ፡ እምኒዎሙ ። ሐራረ፡ ፍኖ
 ቶ፡ ወበጽሐ፡ ውስተ፡ ደብረ፡ ዳጌ ። ወተአምኖሙ፡
 ለመክሰተ፡ ደብር፡ ወኃሙ፡ እምኒዎሙ፡ ቡራከ ።
 ወደቤልዎ፡ ከመ፡ እሎ፡ ቅዱሳን፡ በተማሪ፡ ወበረ
 ከሙ፡ ውእቱ ። ወእምድኅረ፡ ባረከሙ፡ ደቤልዎ፡
 ኦአቡን፡ ቅዱስ፡ ብእሐ፡ እግዚአብሔር (Fol. 128b. 1.)
 ር፡ ተክዎሙ፡ ብጽሐተ፡ ውስተ፡ ክሎ፡ እድያግ
 ተ፡ (Fol. 128b. 2) ትግራይ፡ ከመ፡ ትንሣሤ፡ ምድረ
 ነ፡ በበረከትክ ።

CHAPTER LXXXII

(Fol. 128b. 3) ምዕራፍ፡ ሻፕ፪ ። ወእንዘ፡ ይተፋለስ፡
 ከመዝ፡ ወረደ፡ ኢየሩሳሌም፡ እንዘ፡ ይመርሖ፡ ዓ
 ምደ፡ ብርሃን፡ ውኅበ፡ በጽሐ፡ ክሎ፡ ትተልዎ፡ ኃ
 ዶል፡ እንተ፡ ሐዋርያት፡ ወይትገበር፡ ባቲ፡ ተአምራ
 ት፡ ወመንክራት፡ ቦ፡ ኅበ፡ ያንቅዕ፡ ማየ፡ ወቦ፡ ኅበ፡
 ደፈወስ፡ ዓያነ ። ወቦ፡ ኅበ፡ ያነሥእ፡ ሙቃነ፡ ወ
 በጽሐ፡ ባሕረ፡ ኤርትራ፡ ወኢረክበ፡ ሐመረ፡ በዘዩ
 ዐዳ፡ ባቲ፡ ወጸለየ፡ ጸሎተ፡ ወንጌል፡ ወእምድኅ
 ረ፡ ፍጻ (Fol. 128b. 4) ማ፡ ጸሎት፡ አስተርአየ፡ መ
 ልእከ፡ እግዚአብሔር፡ ቅዱስ፡ ማክኤል፡ በከመ፡
 ልማዳ፡ እንዘ፡ የሐውር፡ ዳዘ፡ ባሕር፡ አቡንሂ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ተለዎ፡ ድኅራው፡ ወዓደ
 ወ፡ ፍሆሙ፡ ኅቡረ፡ በአሐቲ፡ ሰዓት፡ ወዓዳዎሙ፡
 ባሕረ፡ ረከበ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ብ
 እሐ፡ ምውተ፡ ወበረክ፡ ላዕሌው፡ እንዘ፡ ይብል፡ እ
 ንተ፡ በድን፡ ለእመ፡ ኮንክ፡ ክርስቲያናዊ፡ በስመ፡
 እግዚ (Fol. 129a. 2) እየ፡ ኢየሱስ፡ ኑርስቆስ፡ ዘእነ፡
 ዕቦውር፡ መስቀሎ፡ ተንሥእ፡ እምኒዎምክ፡ ወበጊዜ
 ሃ፡ ትንሥእ፡ ውእቱ፡ በድን፡ ከመ፡ ዘንቃሕ፡ እም
 ንዋም ። ወከልሐ፡ ወደቤ፡ እው፡ ክርስቲያናዊ፡ አ

ነ፡ እምኒዎም፡ ጸዮን፡ በእመልኮ፡ ለእግዚአብሔር ።
 ወደቤሎ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ምን
 ት፡ ቀተለክ፡ ወደቤሎ፡ ሞትክ፡ በጽምዓ፡ ማየ፡ እ
 ንዘ፡ አሐውር፡ ኢየሩሳሌም ። ወደቤሎ፡ አቡን፡ ቅ
 ዱስ፡ ተክ (Fol. 129a. 3) ለ፡ ሃይማኖት፡ እመስ፡ ኮን
 ከ፡ ተሐውር፡ ኢየሩሳሌም፡ ነዓ፡ ትልወኒ፡ ወተለ
 ም፡ ወበጽሐ፡ ኅበ፡ መቃብረ፡ እግዚእነ፡ እንዘ፡ አ
 ባ፡ ማክኤል፡ ሊቀ፡ ጳጳሳት፡ ዘአለ፡ እስከንድርያ፡
 ወቦእ፡ ኅብሙ፡ ወሰገደ፡ ሎቱ ። ወተንሥእ፡ ሊቀ፡
 ጳጳሳትኒ፡ እመንበሩ፡ ወሰገደ፡ ሎቱ፡ ውእቱኒ፡ ይቤ
 ሎ፡ ሙኖዶ፡ ምጽአትክ፡ ኅብዩ፡ አብእሐ፡ እግዚአብ
 ሔር፡ ተክለ፡ ሃይማኖት፡ ወደቤሎ፡ አቡን፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ባርክኒ፡ (Fol. 129b. 1.) አባ፡ እንሣ
 እ፡ በረከተክ ። ወከዕበ፡ ይቤሎ፡ ሙኖ፡ ነገረዘ፡ ስም
 ዩ፡ አአቡዮ ። ወደቤሎ፡ አማንዩ፡ እብለክ፡ ከመ፡ ነ
 ገረኒ፡ መልእክ፡ እግዚአብሔር፡ በዛቲ፡ ዕልት፡ በእ
 ንቲእክ፡ ወበረከ፡ ብቡኃ፡ እንዘ፡ ይብል፡ በበረከተ፡
 አብውዮ፡ ሐዋርያት፡ ወበበረከተ፡ አብውዮ፡ ሊቃነ፡
 ጳጳሳት፡ እለ፡ ነበሩ፡ ዳዘ፡ መንበረ፡ ማርቆስ፡ ይባር
 ክ፡ ላዕልኩ፡ ወአምኖ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማ

ኖት፡ እደባው፡ ወእገራው፡ ለ (Fol. 129b. 2) ለ.ቀ፡ ጳ
እሳት፡ ውእቲኒ፡ ሰዓመ፡ ርእሱ፡ ወአፉው፡ ወደቤ
ሎ፡ እምደእዚሱ፡ አመንነሱ፡ እስመ፡ አንተ፡ ትክ
ውን፡ አበ፡ ለብዙኃን፡ መነኮሳት፡ ውበዙኃት፡ አ
ብያተ፡ ክርስቲያናት፡ ይቸሐነጻ፡ በስምክ፡ ተመኖ
ጥ፡ ውስተ፡ ብሔርክ፡ ወደእቲ፡ ክፍልክ፡ እምሳበ፡
እግዚአብሔር፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
ሃይማኖት፡ አይትመኖጥ፡ ውስተ፡ ብሔርኖ፡ አንሱ፡
መጻእኩ፡ ዝኖ፡ ክመ፡ እትቀበር፡ በ (Fol. 129b. 3) እ
ደባክ፡ ወምንነሱናሂ፡ አይመነነሱ፡ ለርእስኖሂ፡ አ.

ያእመርኩ፡ ግብረ፡ ምንነሱና፡ ወደቤሎ፡ ማክኤ
ል፡ ለ.ቀ፡ ጳእሳት፡ አማንኖ፡ እብለክ፡ አልቦ፡ እመነ
ክሳት፡ ዘኖበ፡ እምኔክ፡ ወባሕቲ፡ አህ፡ በል፡ ለ
ታልኖ፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ እው፡ እገብር፡ ዘትቤላኒ፡ እስመ፡ አንተ፡ አቡ
ኖ፡ እምታሕተ፡ እግዚአብሔር፡ አምላኪኖ፡ ወባሕ
ቲ፡ እፈቅድ፡ ክመ፡ እትአማኅ፡ (Fol. 130a. 1) ሳ
በ፡ ቅዱሳን፡ ዘገዳመ፡ ሲሐት፡ ወእስቂጥስ፡ ወደ
ቤ (Fol. 130a. 2) ሎ፡ ሐር፡ እግዚአብሔር፡ ያርት፡
ፍኖተክ፡ ።

CHAPTER LXXXIII.

(Fol. 130a. 3) ምዕራፍ፡ ጳጳ፡ ወእምዝ፡ ሐረ፡ እ
ምኔው፡ ወስገድ፡ ሳበ፡ መታብረ፡ እግዚእ፡ ወበጽ
ሐ፡ ሳበ፡ ነሎን፡ መክናት፡ ዘእግዚእ፡ እምገለላ፡
መክነ፡ ሥጋዊው፡ እስክ፡ ያብረ፡ ዘይት፡ መክነ፡ ሥ
ዋራው፡ ወወረደ፡ ፈለገ፡ ዮርዳኖስ፡ ወተጠምቀ፡
ውስቲታ፡ ወቦአ፡ ገዳመ፡ ሲሐት፡ ወተባረክ፡ እም
አዕራግ፡ እለ፡ ውስቲታ፡ ወኃል፡ ገዳመ፡ አስቂጥ
ስ፡ እንተ፡ ይእቲ፡ መዳልው፡ አልባብ፡ ወተባረክ
ሙ፡ ለእለ፡ ሀለው፡ (Fol. 130b. 1) ህኖ፡ ወአሚሃ፡
አስተርእኖ፡ መልእክ፡ እግዚአብሔር፡ ወደቤሎ፡
ምንተ፡ ትብል፡ ኡተክለ፡ ሃይማኖት፡ ወደቤሎ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እፈቅድ፡ ነበር፡ ዝ

ኖ፡ ወደቤሎ፡ መልእክ፡ ለክሱ፡ አካነት፡ ክፍልክ፡
ዛቲ፡ ገዳም፡ ወባሕቲ፡ ይቂቅክ፡ ይበገኑ፡ ውስቲ
ታ፡ በደኃሪ፡ መዋዕል፡ አንተሱ፡ ሃእ፡ ብሔረ፡ ኢት
ዮጵያ፡ ወአመንነሱ፡ ሰብእ፡ ዘመጽአ፡ ኅቤክ፡ እም
ድኅረ፡ ፈተንኮ፡ በምግብ (Fol. 130b. 2) ረ፡ ጽድቅ፡ ።
ወአልቦ፡ ዘይመጽእ፡ ኅቤክ፡ ዘኢይብቀሶ፡ ለመን
ግሥተ፡ ሰማያት፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ በእ (Fol. 130b. 3) ይ፡ መዋዕል፡ እ
ገብር፡ ዘንተ፡ እግዚእኖ፡ ወደቤሎ፡ በገ፡ መዋዕ
ል፡ ጸሎቲ፡ ይዕቀቦ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡
አሚን፡ ።

CHAPTER LXXXIV.

(Fol. 131a. 1) ምዕራፍ፡ ጳጳ፡ ወእምዝ፡ ተመዶ
ጠ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ብሔረ፡ እ
ትዮጵያ፡ ወበጽሐ፡ ምድረ፡ ትግራ፡ ወውእቲ፡ ብ
እሲ፡ ዘእንሥኦ፡ እሙታን፡ ኮነ፡ ይተልግ፡ ወበጸ
ሐ፡ በዐጻ፡ አምባ፡ ይቤሎ፡ ውእቲ፡ ብእሲ፡ አባ፡ ቅ
ዱስ፡ እፈቅድ፡ ታልብሰኒ፡ ልብሰ፡ ምንነሱና፡ ወ
ደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ትክለ
ኑ፡ ሀዋሪ፡ ክበደ፡ ሃማሆሙ፡ ለቅዱሳን፡ ወደቤ
(Fol. 131a. 2) ሎ፡ አምላክክ፡ ዘይክል፡ ነሎ፡ ያጽ

ንዓኒ፡ በጸሎትክ፡ ወአልበሶ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ልብሰ፡ ምንነሱና፡ ወሰመኖ፡ ስሞ፡
አርእኖና፡ ጸጋው፡ ወኮነ፡ በበኖ፡ መስተጋድል፡ ወ
ነበረ፡ ምስሌው፡ እንዘ፡ ይጻመዶ፡ ዘ (Fol. 131a. 3)
ልፈ፡ ወወለደ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ብዙኃነ፡ መነኮሳተ፡ እደ፡ ወአንስተ፡ በምባር፡ ሃይ
ማኖት፡ ወበምንነሱና፡ በነሎ፡ አድያማተ፡ ትግራ
ይ፡ ወአጥረድ፡ ይቂቲ፡ ብዙኃነ፡ ምኔታተ፡ ወእስክ፡
ይእዚ፡ ይሰመዶ፡ በስሙ፡ ።

እቤሰ፡ አፅረፍኩ፡ አንሰ፡ እምሃማ፡ ፍኖት፡ እንዘ፡
ወልድኖ፡ አን (Fol. 133a. 2.) ተ፡ ክንኒ፡ አበ፡ ሀበኒ፡
ቆብዓ፡ ወአስኪማ፡ በእደባከ፡ ቅዱሳት ። ወወፀዐ፡

አባ፡ ተክለ፡ ሃይማኖት፡ ቆብዓ፡ ወአስኪማ ። እስ
መ፡ ያቤሎ፡ መልአከ፡ ስምዖ፡ ዘይቤለከ ።

CHAPTER LXXXVIII.

(Fol. 133a. 3.) ምዕራፍ፡ ሹኞ ። ወከመዝ፡ ውእቱ፡
ልደተ፡ አበዋይ፡ ቅዱሳን፡ አባ፡ እንጦንዮስ፡ ለብ
ስ፡ ልብሰሰ፡ ምንኮስ፡ በእደ፡ መልአከ፡ ቅዱስ፡ ሚ
ካኤል፡ አባ፡ እንጦንዮስ፡ ወለዶ፡ ለአባ፡ መቃርስ፡
ዘየዐ። ወአባ፡ መቃርስ፡ ወለዶ፡ ለአባ፡ ዳላሞን ።
ወአባ፡ ዳላሞን፡ ወለዶ፡ ለአባ፡ ዳኮሞኖስ፡ አበ፡ ማ
ኅበር፡ ወአባ፡ ዳኮሞኖስ፡ ወለዶ፡ ለአባ፡ ኦረጋዊ፡ ዘው
እቱ፡ ዘሚካኤል፡ ወአባ፡ አረጋዊ፡ ወፅ (Fol. 133b. 1.)
አ፡ ምድረ፡ ኢትዮጵያ ። ወንበረ፡ በዳሞ፡ ወወለዶ፡
ለአባ፡ ማትዮስ ። ወአባ፡ ማትዮስ፡ ወለዶ፡ ለአባ፡

ዮሴፍ፡ ወአባ፡ ዮሴፍ፡ ወለዶ፡ ለአባ፡ መድኃኒን፡
እግዚእ ። ወአባ፡ መድኃኒን፡ እግዚእ፡ ወለዶ፡ ለአ
ባ፡ ሚሳን ። ዘውእቱ፡ ክርስቶስ፡ ቤዛን ። ወአባ፡ ክ
ርስቶስ፡ ቤዛን፡ ወለዶ፡ ለመስቀል፡ ሞአ ። ወአባ፡
መስቀል፡ ሞአ፡ ወለዶ፡ ለአባ፡ ዮሐኒ ። ወአባ፡ ዮ
ሐኒ፡ ወለዶ፡ ለአባ፡ ኢየሱስ፡ ሞአ፡ ወለአባ፡ ተ
ክለ፡ (Fol. 133b. 2.) ሃይማኖት፡ ለአባ፡ ኢየሱስ፡ ሞ
አ፡ ወለዶ፡ በቀሚስ፡ ወበቅናት፡ ወለአባ፡ ተክለ፡
ሃይማኖት፡ (Fol. 133b. 3.) በቆብዓ፡ ወአስኪማ፡ ወአ
ባ፡ ተክለ፡ ሃይማኖት፡ ወሀዐ፡ ለኢየሱስ፡ ሞአ፡ ቆ
ብዓ፡ ወአስኪማ፡ በከመ፡ ንቤ፡ ቀዳሚ ።

። ዘዓርብ ።

CHAPTER LXXXIX.

(Fol. 134a. 1.) ምዕራፍ፡ ስፍህ ። ወቅዱሳሰሰ፡ አቡነ፡
ተክለ፡ ሃይማኖት፡ ተሰንኦሎ፡ ለአባ፡ ኢየሱስ፡ ሞ
አ ። ወሐረ፡ እንተ፡ መንገል፡ አምሐራ፡ ወወረደ፡
ኃረቢሃ፡ ወሀሎ፡ ዘየ፡ ያብር፡ ልዑል፡ ዘይሰመዶ፡
ዳዳ፡ ወዐርገ፡ ውስቲቱ፡ ምስለ፡ ረድኤ፡ እርአየን፡
ጸጋው ። ወረከበ፡ በሀየ፡ ዐበያ፡ ተመን፡ ዘንበረት፡
ቅድመ፡ እንዘ፡ ታመልኮ፡ በእሴት፡ መሠረት፡ ዘስ
ማ፡ ጉዳት ። ወሶበ፡ ርአዮ፡ ለአቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ተንሥእ ። ወ (Fol. 134a. 2.) እቱ፡ ተ
መን፡ ወለውለው፡ ልሳኖ፡ ወረቃዶ፡ ከመ፡ ይቅል
ቦ ። ወንተቦ፡ ላዕሌው፡ በትእምርተ፡ መስቀል ። ወ
በጊዚሃ፡ ተሠጥቀ፡ ውእቱ፡ ተመን ። ወኮነ፡ ለጃክ
ፍል፡ መንፈቁ፡ ወረደ፡ መትሔተ፡ ጸድፍ፡ ወመን
ፈቁ፡ ተጠብለለ፡ ውስተ፡ አሐቲ፡ ፅብን ። ወይቤ
ሎ፡ ለረድኤ፡ እስኩ፡ ስፍሮ፡ ወአእምር፡ መጠኖ ።
ወሰፈሮ፡ ወኮነ፡ እምጣኒው፡ በእመት፡ የወጅወጅ ።

ወንበረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ው
(Fol. 134a. 3.) ስተ፡ ውእቱ፡ ያብር፡ ጃወርኃ ። ወእ
ምድኅረገ፡ ዐርገ፡ ሰብእ፡ ሀገር፡ ውስተ፡ ውእቱ፡
ያብር፡ እለ፡ ያመልክዎ ። ወረከብዎ፡ ለአቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይጸሊ፡ ቀባላም፡ ወኃ
ጥእዎ፡ ለተመን፡ ዘያመልክዎ ። ወይቤልዎ፡ ኦመነ
ኮስ፡ እምአይቱ፡ እንተ፡ ወበምንት፡ ግብር፡ ዐርገ፡
ውስተ፡ ዝነቱ፡ ያብር፡ ዮምሰ፡ ኢረከብናው፡ ለተ
መን ። አንተኑ፡ ሰደድኮ ። ወይቤሎመ፡ አቡነ፡ ቅ
ዱስ፡ ተክ (Fol. 134b. 1.) ለ፡ ሃይማኖት፡ አኮ፡ ዘሰደድ
ክዎ፡ እላ፡ ቀተልክዎ፡ በኃይለ፡ እግዚአብሔር፡ ሐ
ሩ፡ ዝንቱ፡ ወልድ፡ ያርእክመ፡ በድኖ፡ ወሐሩ፡
ወረከዎ፡ ኅበ፡ ዓዓ፡ ወዐጸየ ። አራባትሂ፡ ወአእዋ
ፍ፡ ኢበልፅዎ ። ወተስእልዎ፡ ለረድኤ፡ ወይቤልዎ፡
በምንት፡ ቀተልክዎዎ ። ወይቤሎመ፡ ሶበ፡ አተቦ፡
ላዕሌው፡ አቡየ፡ ተሰጥቀ፡ ወሞተ፡ ወዘፈቃዶ፡ እግ

ዚአብሔር፡ ቦስ፡ ፍርሃት፡ ውስተ፡ አልባቢዎም፡
 ለሰ (Fol. 134b. 2.) ብለ፡ ይገር፡ ወሐረ፡ እንዘ፡ ያነክ
 ሩ፡ ወንገርዎ፡ ለንጉሠ፡ ሰይጣን፡ ከመ፡ ሀሎ፡ ውስ
 ተ፡ ያብር፡ መነኮስ፡ ወቀተሎ፡ ለክዳሲ፡ ዘይመልክ
 ዎ፡ ወይቤሎም፡ ምንት፡ ያመክል፡ ብእሲዎ፡ ወ
 ያቤልዎ፡ ብእሲዎስ፡ ሠናይ፡ ወመዳድም፡ ጥቀ፡
 ወይቤሎም፡ ንዑ፡ ንሐር፡ ወንገርኦሎ፡ ወሐረ፡ ኅ
 ቤዎ፡ ወበጸሐም፡ ሰገደ፡ እምርኦቅ፡ መኰንን፡
 ወይቤ፡ አስተበቃ፡ ቅድስናክ፡ ኦብእሲ፡ እግዚአ
 ብሔ (Fol. 135b. 3.) ር፡ አብሐኒ፡ ከመ፡ ዕቅረብ፡ ኅቤ
 ከ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅ
 በ፡ ወሐረ፡ መኰንን፡ ወሰገደ፡ ሎቱ፡ ወይቤ፡ ባር
 ከኒ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ኢይዑብክ፡ በረከተ፡ ዘእንበለ፡ አእምር፡ ሃይማኖተ
 ከ፡ ወይቤሎ፡ መኰንን፡ ሃይማኖትደሰ፡ በሕግ፡ ክር
 ስቲያን፡ ባሕቱ፡ እንተ፡ ውስጥደሰ፡ መምለክ፡ ተ
 መን፡ ወሰባ፡ ሰማዕት፡ ከመ፡ ቀተልዎ፡ አንተ፡ በ
 ኡታቤ፡ እያ (Fol. 135a. 1.) ከ፡ አእመርኩ፡ ከመ፡ እ
 ግዚአብሔር፡ ምስሊክ፡ ወበበይነ፡ ዝንቱ፡ ነገር፡

መጻእኩ፡ ከመ፡ እትጋንዩ፡ ለክ፡ እስመ፡ ነበርነ፡ አ
 ነ፡ ወሰብአየ፡ እንዘ፡ ንገርህ፡ ለውእቱ፡ ተመን፡
 ወንገብር፡ ሎቱ፡ ነሎ፡ ዘገቀደ፡ ወይቤሎ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ዘከመገኑ፡ ብእሲ፡ ባር
 ከኒ፡ ትብለኒ፡ ወሰባ፡ ኃይገ፡ አምልኮ፡ ሰይጣን፡
 ወተጠመቀ፡ በስመ፡ አምላክዮ፡ ኢየሱስ፡ ክርስቶ
 ስ፡ ወ (Fol. 135a. 2.) እተ፡ ጊዜ፡ እባርከክ፡ ወይቤ
 ሎ፡ መኰንን፡ አጥምቀኒ፡ አባ፡ ወባርከኒ፡ ወተን
 ሥአ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወወረደ፡
 ውስተ፡ ፈለገ፡ ዞሐ፡ ወቀደሰ፡ ማየ፡ ወአጥመቆ፡
 ለመኰንን፡ ወለሰብኤ፡ በስመ፡ አብ፡ ወወልደ፡ ወ
 መንገድ፡ ቅዱስ፡ ወኮነ፡ ኅጥቆም፡ ለእሊ፡ ተጠም
 ቱ፡ በይኡት፡ ዕለት፡ ማእከይዎ፡ ዘእንበለ፡ አንስት፡
 ወይቅ፡ ወመጠዎም፡ እምሥጢር፡ ቅዱስ፡ ወአዜ
 ሙ፡ ያሕንጸ (Fol. 135a. 3.) ቤተ፡ ክርስቲያን፡ መ
 ልዕልተ፡ ውእቱ፡ ደብር፡ ኅብ፡ ቀተሎ፡ ለክዳሲ፡
 ወሐኔጸ፡ ወአንበረ፡ ሎም፡ ታቦተ፡ በስመ፡ ሕአንስ
 ሳ፡ ለሀሎ፡ እስከ፡ ያእቤ ።

CHAPTER XC.

(Fol. 135b. 1.) ምዕራፍ፡ ፲፫፡ ወእንዘ፡ ሀሎ፡ ህየ፡
 ጸውዎ፡ ቃል፡ እምሰማይ፡ ወይቤሎ፡ ተክለ፡ ሃይማ
 ኖት፡ ተክለ፡ ሃይማኖት፡ ሐር፡ ምድረ፡ ሸዋ፡ ናዎ፡
 ውሕዳ፡ መሃይምናን፡ ዘአስተባባኝነሙ፡ በሃይማኖ
 ትክ፡ ሐውጸሙ፡ ወመሐሮሙ፡ ሃይማኖተ፡ በክመ፡
 ቀዳሙ፡ ወበህየ፡ ያክውን፡ መቃብሪክ፡ ወይብገ
 ኅ፡ ደቂቅክ፡ በውስቱቱ፡ ከመ፡ ጥግ፡ ባሕር፡ ወከ
 መ፡ ከዋክብተ፡ ሰማይ፡ ወይትሐንጽ፡ በስምክ፡ በቤ
 ዩ፡ ምኒት፡ በአም (Fol. 135b. 2.) ሳለ፡ ኢየሩሳሌም፡
 ወይሰማዕ፡ ገክርክ፡ ውስተ፡ ነሎ፡ አጽናረ፡ ግለ
 ም፡ ወዘንተ፡ ብሂሎ፡ አርመመ፡ ቃል፡ ወጸውዎ
 ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለነሎሙ፡
 ሰብእ፡ ሀገር፡ ወይቤሎም፡ አንሰ፡ አሐውር፡ ኅብ፡
 አዘዘኒ፡ አምላክዮ፡ ዕቀቡ፡ ትእገቡ፡ ለእግዚአብሔ
 ር፡ ከመ፡ ትርከቡ፡ ረባሐ፡ ለነፍስክመ፡ ወለሥጋክ
 ሙ፡ ወወልደየ፡ አርአየነ፡ ጸጋቡ፡ ያንበር፡ ለክመ፡

ዝየ፡ ወይኩንዩሙ፡ አበ፡ ህየንቱየ፡ ወ (Fol. 135b. 3.)
 ሰማይም፡ በክየ፡ ሰብእ፡ ሀገር፡ ብዙኃ፡ ውእቱኒ፡
 ረድኤ፡ በክየ፡ ወይቤሎ፡ ኢትንድገኒ፡ አቡየ፡ አረ
 ቱ፡ አንሰ፡ ሐግረ፡ ምስሊክ፡ ወይቤሎ፡ አቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ አኮነ፡ በቃለ፡ እግዚአብ
 ሔር፡ እኤገዘክ፡ ንበር፡ ዝየ፡ ያቱ፡ ክፍልክ፡ እስከ፡
 ለግለም፡ ወኃይገ፡ ሎቱ፡ መስቀለ፡ ዘውስተ፡ አደ
 ሁ፡ ወበትረ፡ ዘያጸገዎ፡ እንዘ፡ ያብል፡ አሎ፡ ያኩ
 ኑክ፡ ተስፍ፡ ወተንበየ፡ ሎቱ፡ ወይቤሎ፡ ትከውን፡
 (Fol. 135a. 1.) አበ፡ ለብዙኃን፡ መነኮሳት፡ ውስተ፡
 ቱቲ፡ ሀገር፡ ወበክየ፡ አባ፡ አርአየነ፡ ጸጋዎ፡ ብዙ
 ኃ፡ እንዘ፡ ያብል፡ ኦአቡየ፡ ብዕዕት፡ ያእቲ፡ ሀገ
 ር፡ እንተ፡ ትብጽሕ፡ ኅቤሃ፡ ወብዕዕት፡ ያእቲ፡ መ
 ረት፡ አንተ፡ ትከደዳ፡ ወብቡግን፡ ነሎሙ፡ እሊ፡
 ያትወለዳ፡ ለክ፡ ወይሰምዑ፡ ቃለክ፡ ወይሐውሩ፡
 ስትእገብክ፡ ብዕዕት፡ ያእቲ፡ መቃብር፡ አንተ፡ ተ

ዓቀፍ፡ ሥጋክ ፤ ወትትዌስ፡ ይመክ፡ ለተኒ ፡ ለጌ
ጥእ፡ ወልድ (Fol. 136 a. 2.) ከ፡ ትብጽሐኒ ፡ በረከትክ።
አንሰ፡ እምፈተውኩ ፡ አህሉ ፡ ምስለክ ። ወባሌቱ ፡

ፊቃድ ፡ እግዚአብሔር ፡ ክልክኒ ፡ (Fol. 136 a. 3) ወአ
ስተፋንውም ፡ ለአቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ው
እቱሂ ፡ ወሱባክ ፡ ሀገርሂ ። ወተመደጡ ፡ ብሔርሙ ።

CHAPTER XCI.

(Fol. 136 b. 3.) ምዕራፍ፡ ንሴ ። ወአቡንሰ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ሔረ ፡ ብሔረ ፡ ሸዋ ፡ እንተ ፡ ም
ድረ ፡ ወለቃ ፡ ወበጽሐ ፡ ምድረ ፡ መግር ፡ ወዐርገ ፡
ውስተ ፡ ይብር ፡ ነዋን ፡ በከሙ ፡ ቆዓት ፡ እስመ ፡ ው
እቱ ፡ ምሥዋዎሙ ፡ ለአጋንንት ፡ ወጸመ ፡ በህዮ ፡ በብ
ዙፋ ፡ ትጋህ ፡ እስክ ፡ ተዘርገ፡ አጋንንት ፡ ወበምሂሮ ፡
ሃይማኖት ፡ ወንጌል ፡ ሔረ ፡ በከመ ፡ ልማዱ ፡ ወበጽሐ ፡
ምድረ ፡ ጀማ (or ገማ) ፡ ወኦድ ፡ ወስቱቃ ፡ እንዘ ፡ ይ
ሚህር ፡ ወይብል ፡ ነስ (Fol. 136 b. 2.) ሐ፡ ተርበት ፡ መ
ንግሥተ ፡ ሰማያት ። ብፁዓን ፡ እለ ፡ ዮአምኑ ፡ በወ
ልዩ ፡ እግዚአብሔር ። ብፁዓን ፡ እለ ፡ ይላዐው ፡ በእ
ንተ ፡ ኃጣውእሆሙ ፡ እስመ ፡ እሙንቱ ፡ ይድኅኑ ፡
እመቅደሳት ። ብፁዓን ፡ እለ ፡ ይሁቡ ፡ ለነጻይ ፡ እመ
ገዢሙ ፡ እስመ ፡ እሙንቱ ፡ ይሌቅሌዎ ፡ ለእግዚአ
ብሔር ፡ ወሰሚዎሙ ፡ ቃለ ፡ ነገሩ ፡ አምኑ ፡ ሰበእ ፡
እለ ፡ ውስተ ፡ ሀገር ። ወተጠምቱ ፡ በእደዋዬ ። ወእ
ምዝ ፡ ነገርዎ ፡ ከመ ፡ (Fol. 136 b. 3) ሀሎ ፡ ስብእሌ ፡
መፍቀሬ ፡ ጣዖት ፡ ዘይትገሀይ ፡ ቡቱ ፡ ሰደጣን ፡ ወይ
ሰግዱ ፡ ሎቱ ። ወሔረ ፡ ኃቤቱ ፡ አቡን ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ወተስእሎ ፡ ነሎ ፡ ግብሮ ፡ ወነገሮ ፡
ውእቱሂ ፡ ቡንበ ፡ ነገሮ ፡ ገሀይ ። ወቦ ፡ ኃቤ ፡ ክሀኒ ፡
ወርእኦ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኃጣን ፡
ነገሩ ፡ አዘዘ ፡ የሀብዎ ፡ መባልዕተ ፡ ዘካን ፡ የኃርሞ

ሙ ፡ ከመ ፡ ያእምር ፡ ግብሮ ፡ ወተመጠዎ ፡ በልዐ ፡
ወርእዩ ፡ አቡን ፡ ቅዱስ ፡ ተ (Fol. 137 a. 1.) ክለ ፡ ሃይማ
ኖት ፡ አንክረ ፡ በእንተ ፡ ዘሰምዐ ፡ በእንቲአቡ ፡ ቅድ
መ ፡ ከመ ፡ ኢይበልዕ ፡ እልክተ ፡ መባልዕተ ፡ ዘበል
ዐ ፡ ውእተ ፡ ዕለተ ። ወነጸሮ ፡ ውእቱ ፡ መጠግዳ ፡ እ
ንዘ ፡ ያነክር ፡ አቡን ፡ ተክለ ፡ ሃይማኖት ፡ ይቤሎ ፡ ስ
ማዕ ፡ እነግረክ ፡ ገሀይ ፡ ዘካን ፡ ላዕሌዩ ፡ አንሰ ፡ ነበር
ኩ ፡ በተማርዮ ፡ በከመ ፡ ነገሩክ ፡ በእንቲአዩ ፡ ወእም
ቅድመ ፡ ትምጻእ ፡ እንተ ፡ ነገረኒ ፡ አምላኪዩ ፡ ዘአሰ
ግድ ፡ ሎ (Fol. 137 a. 2.) ቱ ። ወይቤለኒ ፡ እንሰ ፡ አኃ
ድገክ ፡ ወአሐውር ፡ ምድረ ፡ ንዝም ። ወእቤሎ ፡ በ
ምንት ፡ ተኃድገኒ ፡ እግዚአዩ ፡ ወይቤለኒ ፡ ናቡ ፡ ይ
መጽእ ፡ ኃቤክ ፡ ብእሰ ፡ ዘይጸንዕ ፡ እምኔዩ ፡ ዘኖሉ
ጥ ፡ ሥርዓቱ ፡ ወነገረኒ ፡ በትእምርት ፡ ግብረክ ፡
ልብሰተክ ፡ ወይቤለኒ ፡ ዘእብልሀክ ፡ ብላዕ ፡ ወዘእኃ
ረመክ ፡ ኃረም ። እስመ ፡ ኢይትክሀለክ ፡ ትዕብዮ ።
ወዕበ ፡ በጽሐኒ ፡ ትእምርት ፡ ዘነገረኒ ፡ ገበርኩ ፡
(Fol. 137 a. 3.) ዘእዘዘክኒ ። ወሰሚዎሙ ፡ ሱባክ ፡ ሀገ
ር ፡ አንክሩ ፡ ወእእመሩ ፡ ከመ ፡ ምጽኦቱ ፡ ለእቡን ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በትእዘዘ ፡ እግዚአብሔ
ር ፡ ይእቲ ፡ ወእምኑ ፡ በነሉ ፡ ልብሙ ። ወፈወሰ ፡
ድውደኒሆሙ ። ወአብጠለ ፡ ነሎ ፡ ምክንያተ ፡ ስሕ
ተቶሙ ።

CHAPTER XCII.

(Fol. 137 b. 1) ምዕራፍ፡ ንይ ። ወእምዝ ፡ ዐርገ ፡ ም
ድረ ፡ ግራርዮ ፡ ነብ ፡ ምድር ፡ እንተ ፡ ትሰመዶ ፡ ጻቦ
ት ። ወፈቀድ ፡ ይኅድር ፡ ውስቱቱ ፡ ህዮ ፡ ወአሁምረ
ቶ ፡ መንፈሱ ። ወሐረ ፡ ወእንዘ ፡ የሐውር ፡ እምሀዩ ፡
ርእዮ ፡ መክንን ፡ ግራርዮ ፡ ዘከሙ ፡ ሰሚን ፡ ሰገድ ።
ወፈቀድ ፡ ይትባረክ ፡ እምኔቡ ። ወዘለወ ፡ ምስሌሁ ፡

ጉታኦን ፡ ሱባክ ፡ ቦ ፡ እለ ፡ ይቤሉ ፡ ምንትንዝ ፡ ዘኖ
ሉጥ ፡ ፈእዩ ። ወቦ ፡ እለ ፡ ይቤሉ ፡ ዝኑ ፡ እንጋ ፡ ዘሰ
ማዕነ ፡ ዘናቡ ፡ (Fol. 137 b. 2.) በውገር ፡ ወጀማ ። እስ
መ ፡ ዓዲሃ ፡ ኢተዐውቀት ፡ ናፍቶሙ ፡ ለቅዱሳን ፡
መነሳት ፡ ውስተ ፡ ነሎ ፡ አድያማተ ፡ ሸዋ ። ወበእ
ንተዝ ፡ ተሀውኩ ፡ እምነጽሮቱ ። ወይቤሎሙ ፡ መ

ከግን ፡ ለሰብሉ ፡ አንሰ ፡ እረቅድ ፡ እትባረከ ፡ እምኒ
 ሁ ፡ ለዝ ፡ ብእሰ ፡ ወይቤልዎ ፡ ሰማዕን ፡ በእንቲአሁ ፡
 ከመ ፡ ኢይባርክ ፡ ወኢመንሂ ፡ ወይቤሎሙ ፡ ለእመ ፡
 ባረከኒ ፡ ምንተ ፡ ትሁቡኒ ፡ ወለእመ ፡ ኢባረከኒ ፡ አን
 ሰ ፡ እሁባከሙ ፡ (Fol. 137 b. 3) ሃ አፍራሰ ፡ ወይቤል
 ዎ ፡ ንሕነሂ ፡ ንሁባክ ፡ ከግሁ ፡ ወአንቦሩ ፡ ቀተተ ፡
 በዝንቱ ፡ ወተንሥእ ፡ መኰንን ፡ ወሐረ ፡ ኅበ ፡ አቡ
 ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰገደ ፡ ሎቱ ፡ ወይ
 ቤሎ ፡ ባርከኒ ፡ አባ ፡ ወአቡዮ ፡ እንዘ ፡ ይብል ፡ ኢይ
 ሁብክ ፡ በረከተ ፡ ዘኢያእመርክ ፡ ሃይማኖቱክ ፡ ወይ
 ቤሎ ፡ መኰንን ፡ በኮሎ ፡ ልብዩ ፡ ዘአዘዝከኒ ፡ አን
 ተ ፡ እሂሎ ፡ ዘልፈ ፡ ወአእመረ ፡ አቡነ ፡ ቅዱስ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ በመንረከ ፡ (Fol. 138 a. 1) ቅዱስ ፡ ዘ
 ኅዳር ፡ ላዕለሁ ፡ ከመ ፡ ይከውኖ ፡ ወልደ ፡ ባረኮ ፡ ወ
 አምኖ ፡ ወተናገሩ ፡ በባይናቲሆሙ ፡ ወቦአ ፡ ነገረ ፡
 አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወስተ ፡ ልቡ ፡ ለ
 መኰንን ፡ ወአኅዘ ፡ ይትልዎ ፡ በኮሎ ፡ ሕለናሁ ፡ ወ
 ነሥእ ፡ እምሰብሉ ፡ አልከተ ፡ ሃአፍራሰ ፡ በከመ ፡ ተ
 ቀሐሠ ፡ ወበይእቲ ፡ ዕለት ፡ ወሰድ ፡ ለአቡነ ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ ወስተ ፡ ቤቱ ፡ ወቤቱ ፡ ኅቡረ ፡
 እንዘ ፡ ይሚሀር ፡ ነገረተ ፡ እግ (Fol. 138 a. 2) ዘኡብሔ
 ር ፡ ከመ ፡ ይኅድግ ፡ ምክንያተ ፡ ስኬተት ፡ እንተ ፡ ት
 መርኅ ፡ ወስተ ፡ አምልኮ ፡ ባዕድ ፡ ወዕብ ፡ ጸንዖ ፡ እ
 ምነቱ ፡ በኮሎ ፡ ዘይቤሎ ፡ መርሐ ፡ ወስተ ፡ ኮሎ ፡
 ምሕራማተ ፡ አጋንንት ፡ ኅበ ፡ አድባራት ፡ ልቡላት ፡
 ዘይሰመዶ ፡ ጀማ ፡ ወአምቡሻ ፡ ወባዕዳትሂ ፡ ብዙኅ
 ት ፡ ምሕራማት ፡ ኅበ ፡ ይንብር ፡ ሐረሰ ፡ ወስተ ፡ ጸዋ
 ልዕ ፡ ወአውግር ፡ ወኅበ ፡ መክናት ፡ ኅድኦት ፡ ኅበ ፡
 ያስተርኢ ፡ ገሀደ ፡ ምስለ ፡ መናብ (Fol. 138 a. 3) ርቲ
 ሁ ፡ ወሰብእሂ ፡ ዩሐውሩ ፡ ኅቤሁ ፡ ከመ ፡ ይስግዱ ፡
 ወይዝብሁ ፡ ሎቱ ፡ ወበጌሐ ፡ ኅቤሆሙ ፡ አቡነ ፡ ቅ
 ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ነሰተ ፡ ኮሎ ፡ ምሥዋዳቲ
 ሆሙ ፡ ወሐነዕ ፡ ወስቲዮን ፡ አብያተ ፡ ክርስቲያናት ፡
 ወሀለዋ ፡ እስከ ፡ ያእዜ ፡ ወሰብእ ፡ ዘውስቲዮን ፡ ይን
 ግሩ ፡ ተአምራተ ፡ ወመንክራተ ፡ ዘገብረ ፡ በዝዩ ፡
 ወክዕበ ፡ መርሐ ፡ ወእቲ ፡ መኰንን ፡ ወስተ ፡ ሀባዩ ፡

ጸላዕት ፡ ዘትሰመዶ ፡ አስቦ ፡ ኅበ ፡ ሀሎ ፡ መሠርዶ ፡
 ዘየዐቢ ፡ እምኮሎሙ ፡ መሠርዶን ፡ እለ ፡ ወስተ ፡ ግ
 ራርዶ ፡ ወእ (Fol. 138 b. 1) ኅዘ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
 ለ ፡ ሃይማኖት ፡ ይዕትብ ፡ በትእምርተ ፡ መስቀል ፡ እ
 ምርኅቅ ፡ እንዘ ፡ ይዘምር ፡ በስመ ፡ እግዚእነ ፡ ኢየ
 ሱስ ፡ ክርስቶስ ፡ ወይብል ፡ እግዚአብሔር ፡ ኃይልዩ ፡
 ወመወንዮ ፡ መድኃኔዩ ፡ ወእቲ ፡ ወረዳእዩ ፡ እንተ ፡
 ዕቦ ፡ ጸዋዕክዎ ፡ እድግን ፡ እምመርዶ ፡ ወይብልሐኒ ፡
 እምጸላእትዮ ፡ ምንስዋን ፡ ወሰማዶ ፡ ሐረስ ፡ እምር
 ኅቅ ፡ እንዘ ፡ ይንብብ ፡ ዘንተ ፡ ነፍጽ ፡ ምስለ ፡ ሀቢ
 ዩ ፡ (Fol. 138 b. 2) ናርግት ፡ ወድንጋላ ፡ ወኢያስተር
 አዩ ፡ ዳግመ ፡ እምአሚሃ ፡ ወቦአ ፡ አቡነ ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ ወስተ ፡ ያእቲ ፡ በዐት ፡ ወተፈ
 ሥሐ ፡ ሦቀ ፡ ተነበዩ ፡ ወይቤ ፡ ይባዝኑ ፡ ይቀቅክ ፡ ዘ
 ይቤሐኒ ፡ እግዚአብሔር ፡ በዝዩ ፡ ይባዝኑ ፡ ወይከው
 ኑ ፡ ከመ ፡ ሥጦ ፡ ባሕር ፡ ወስመ ፡ ከዋክብተ ፡ ሰጧዩ ፡
 ዘአልቦሙ ፡ ኅጽልኦ ፡ ወሰለበ ፡ ኮሎ ፡ ንዋያተ ፡ ሐ
 ጊን ፡ እለ ፡ ይባልዕ ፡ ወይሰተ ፡ ቦሙ ፡ ወእቲ ፡ ሐረ
 ስ ፡ ወ (Fol. 138 b. 3) ብዙኅ ፡ ቁስቀሳተ ፡ ዘአሁ ፡ ዘ
 ጐዩ ፡ ኅዳኅ ፡ ለንዋያተ ፡ ሐጊንሂ ፡ ገብርምሙ ፡ ሰን
 ጐሎ ፡ ለቤተ ፡ ክርስቲያን ፡ በዘይሰቅሎ ፡ ቦቱ ፡ መን
 ጠዋልዓ ፡ ወሀለወ ፡ እስከ ፡ ያእዜ ፡ ወአቡነ ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ ነበረ ፡ ወስተ ፡ ጸላእት ፡ ወ
 እምድነረ ፡ ዝንቱ ፡ ተሰምቦ ፡ ዘኖሁ ፡ ለርኅቅን ፡ ወ
 ልቅሩባን ፡ ወእቲሰ ፡ ኢያትፈግሕ ፡ ዕቦ ፡ ይሰማ
 ዕ ፡ ዘኖሁ ፡ አላ ፡ ይንደዩ ፡ እምስብሐተ ፡ ዓለም ፡
 (Fol. 139 a. 1) ጽሩዕ ፡ ከመ ፡ ዘይገደደዩ ፡ እምአርዌ ፡
 እኩዩ ፡ ወባሕቱ ፡ ኮነ ፡ እግዚአብሔር ፡ ይከሥቶ ፡
 ከመ ፡ ይሰባሕ ፡ ስሙ ፡ በላዕሌሁ ፡ በከመ ፡ ይቤ ፡ ነቢ
 ዩ ፡ እግዚአብሔር ፡ ስሁሕ ፡ በውስተ ፡ ቅዱሳን ፡ ወ
 ይትነክር ፡ ዘልፈ ፡ በላዕለ ፡ እለ ፡ ይፈርሀዎ ፡ ወአን
 በረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ታቦተ ፡ በ
 ስመ ፡ እግዚአብሔር ፡ ማርያም ፡ ወመንፈቅ ፡ ይእቲ ፡
 በዐት ፡ እንጠሊዎ ፡ ይጌዕሊ ፡ ወበመንፈቅ ፡ ኮነ ፡
 ወእቲ ፡ (Fol. 139 a. 2) ምስለ ፡ ሂወኃም (Fol. 139 a. 3)
 ስቱ ፡ ይቁቱ ፡

CHAPTER XCIII.

(Fol. 139a. 2.) ምዕራፍ፡ ሿ፫፡ ማእምግ፡ ወዕክ፡
 እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይሰብክ፡
 ውስተ፡ ነጉሉ፡ አድያማተ፡ ሸዋ ። ወያነከሩ፡ ነጉ
 ሎሎ፡ ሰብእ፡ ሰበ፡ ርእዩ፡ መንከሳት፡ ቦእም
 (Fol. 139a. 3.) ከሆሎ፡ እለ፡ ይገብደዩ፡ እስመ፡ ይ
 መስልዎሎ፡ ዘይበልዑ፡ ከመ፡ እራዊት፡ ወቅዱ
 ስሰ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ የኃደሎሎ፡ በም
 ክሩ፡ ወበፍቅሩ፡ ወይብሎሎ፡ ኢትፍርሁ፡ (Fol.
 139b. 1.) ውሉድዩ፡ ንገሳ፡ ከማክሙ፡ ሰብእ፡ ወበ
 ጽሐ፡ ምድረ፡ ከተታ፡ ወረከቦሎ፡ በከመ፡ መሀ

ሮሎ፡ ቅድመ ። ወበእንተገ፡ እፍቀሮሎ፡ ጥቀ፡
 ወብሎኃን፡ እምደእ፡ ባገር፡ ተለውዎ፡ ወኮ፡ መ
 ነከሳተ፡ በእደባሁ፡ ወኃል፡ ምድረ፡ ወግዳ ። ወረ
 ከቦ፡ በህዩ፡ ለእነሁ፡ ዘኛ፡ ማርቆስ፡ ወልደ፡ እኅ
 ወ፡ አቡሁ፡ በሥጋ፡ ወአልበሰ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ልብሰ፡ ምንኩስና ። ወብሎኃን፡
 ወለደ፡ በምንኩ (Fol. 139b. 2.) ስኛ፡ ወኮ፡ ፲ወ፯
 ወነበሩ፡ እንዘ፡ የኃሥሎ፡ ገዳማተ (Fol. 139b. 3.)
 ወረከቦ፡ በሞረት፡ ጸላቦ፡ ወበዩ፡ ወኢፈቀደ፡ ነ
 ቢረ ።

CHAPTER XCIV.

ምዕራፍ፡ ሿ፬፡ ማእምግ፡ እንዘ፡ ያንሰሱ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ እህጉር፡ ነበረ፡
 እሐተ፡ ዕለተ፡ ኅበ፡ ድንጋገ፡ ማይ፡ ወወዕክ፡ ጋኔ
 ን፡ ወእኅዘ፡ ረድኦ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ ወአሕመሞ፡ ብዙኃ ። ወእእመረ፡ እቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ጋኔን፡ ውእቱ፡ ወእ
 ተበ፡ ላዕለ፡ ረድኦ፡ (Fol. 140a. 1.) በትእምርተ፡ መስ
 ቀል፡ እንዘ፡ ይብል፡ ግእ፡ መንፈስ፡ ርክሱ፡ በኃይ
 ለ፡ እግዚእዩ፡ ኢየሱስ፡ ክርስቶስ፡ እምላዕለ፡ ወል
 ድዩ ። ወገብዩ፡ ጋኔን፡ ፍጡን፡ ኃዳ፡ ከደሁ ። ወፈ
 ቀደ፡ ያምሥጥ፡ ወዓተበ፡ ላዕሌሁ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ በትእምርተ፡ መስቀል፡ ወእተ
 ከህሎ፡ ይባእ፡ ውስተ፡ ማይ፡ ። ወቆመ፡ በሐይቀ፡
 ባሕር ። ወሐረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ወእኅዘ፡ በእደሁ ። (Fol. 140a. 2.) ሰቤግ፡ ለስሐ፡
 ሥራዩ፡ ወተክሥተ፡ ለነጉሉ ። ወይቤሎ፡ ለምንት፡
 ትእንገ፡ ወልድዩ ። ወይቤሎ፡ ሊተሰ፡ መሰልከኒ፡
 ከመ፡ ነጉሉ፡ ሰብእ፡ ወበእንተገ፡ ተቀበልኩ፡ ላዕሌ
 ሁ፡ አሐምሞ ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ይማኖት፡ መኑ፡ ስምክ ። ወይቤሎ፡ ባሕር፡ አቅም ።
 ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ትመ
 ጽእኑ፡ ምስሌዩ፡ ወሚመ፡ ትገብእ፡ ውስተ፡ ማንደ

ርክ ። ወይቤሎ፡ እመደእቤሰ (Fol. 140a. 3.) ኢደትከ
 ሀለኒ፡ ገበእ፡ ውስተ፡ ማንደርዩ፡ እስመ፡ አልሳሕ
 ከ፡ ሥልጣንዩ፡ በአቲቦትክ ። ወወሰደ፡ አቡነ፡ ቅዱ
 ስ፡ ተክለ፡ ሃይማኖት፡ ወገዘር፡ ወእብኦ፡ ውስተ፡
 ወበደ፡ ክርስቲያን ። ወሰመዮ፡ ክርስቶስ፡ ኃረዮ፡
 ወበገንቱ፡ ነገር፡ ሀለዉ፡ እለ፡ ይትዓቀፉ፡ ወይት
 ሚዩኑ፡ ወይብሎ፡ ቦኑ፡ ይትከህሎ፡ ለሰብእ፡ ከመ፡ ያ
 መንኩስ፡ ጋኔን ። ወገንቱኒ፡ ነገርሎ፡ በኢያእምሮ
 ቶሎ፡ መጻሕፍተ፡ ወኢኃደሰ፡ እግዚእብሔ (Fol.
 140b. 1.) ር፡ ዘይገብሮ፡ ላዕሌሁ፡ ወይገብር፡ በእደደ
 ሆሎ፡ ለቅዱሳኒሁ ። እስመ፡ ልማደን፡ ለቅዱሳት፡
 መጻሕፍት፡ ይሰምደሆሎ፡ ለውሉድ፡ ሰብእ፡ እኩደ
 ን፡ ሰይጣናተ፡ ወይሚስላሆሎ፡ በእንስሳ፡ ወእራዊ
 ት፡ ወበብሎኃን፡ እምሳላት፡ በከመ፡ ይቤሎሎ፡ እግ
 ዘእን፡ ለአርዳኢሁ፡ በእንተ፡ ያሁዳ፡ እኮኑ፡ ኃረደኩ
 ከሎ፡ ለ፲ቱ፡ ወይቱ፡ ወቆዱ፡ እምኔክሎ፡ ሰይጣን፡
 ውእቱ ። በከመ፡ ይቤ፡ በወንጌለ፡ ዮሐንስ ። ወከዕበ፡
 ይቤ፡ እንዘ፡ ይዛ (Fol. 140b. 2.) ለሮሎ፡ ለአደሁድ፡ አ
 ንትመሰ፡ እምአብክሎ፡ ሰይጣን፡ አንትሎ፡ ። ሳይግ
 ሰ፡ አተዓቃፈ፡ ዘንተ፡ ቃለ፡ ዘተብህለ፡ በእንተ፡ ይሁ
 ዳ፡ ወአደሁድ፡ ለኢጥሮስኒ፡ ፍቱሩ፡ ገሠጸ ። ወይቤ
 ሎ፡ ሐሩር፡ እምድኅሪዩ፡ ሰይጣን ። እስመ፡ ኢትጌለ፡

ዘእግዚአብሔር፡ ዘእንበለ፡ ዳእሎ፡ ዘእንባለ፡ እመሕ
 ያው፡ ባሕቲቱ፡ እስመ፡ ኮኖ፡ ፅቅናተ፡ ለፍኖቱ፡
 እንተ፡ ያእቲ፡ ፍኖተ፡ መስቀል፡ ዘያድኅን፡ ባቲ፡
 ነሎ፡ ግ (Fol. 140b. 3) ለመ፡ መካፅበ፡ ስማፅ፡ ኦተ
 ዓቃራ፡ በከመ፡ ያሚስሎሙ፡ ሂኖክ፡ በመጽሐፍ፡
 በአልዐምት፡ ጽዕድዋን፡ በበግፅ፡ መበሐርጌ፡ ለሠና
 ያን፡ ለእኩያንጌ፡ በእናብስት፡ መኖምርት፡ በድ
 ብ፡ መአገሪብት፡ በክልብ፡ መአጽብፅት፡ በእኅርወ፡
 መቄናጽል፡ በግሂያት፡ መከንብር፡ በአድገ፡ ገዳ
 ም፡ መሲሲት፡ መካፅበ፡ ያሚስሎሙ፡ ኢሳያያስ፡ በ
 ጸናጸት፡ መበመላጼ፡ ስክርት፡ መአራዊት፡ በብሔ
 ረ፡ በድ (Fol. 141a. 1) ወ፡ መእንስሳ፡ ገዳም፡ በክዳ
 ሲ፡ መበእብን፡ መካፅበ፡ ያሚስሎሙ፡ ዳንኤል፡ ለ
 ቆነገሥት፡ ዘርእዮሙ፡ በራእዩ፡ መደቤ፡ ቆኔራዊት፡
 ዐርጉ፡ እምባሕር፡ መደቤ፡ በሚሶ፡ በእንበሳ፡ መነም
 ር፡ በፅጌልት፡ መነፍሱ፡ ሐናር፡ መደቤ፡ አሞጽ፡
 አንበባ፡ መእሳተ፡ ክዳሲ፡ መሙዳዩ፡ ኤረግ፡ መደ
 ቤ፡ ኢዩኤል፡ ፅፂ፡ መአንበባ፡ ያንብያ፡ መአናነፅ፡
 መደቤ፡ ፅንባቆም፡ ሲኤል፡ መሞት፡ እለ፡ ኢዩጸግ
 ቡ፡ ዘክርያስ፡ (Fol. 141a. 2) ደቤ፡ ያብር፡ ፀቢያ፡
 መፄቲ፡ አንስት፡ የሐንስ፡ መሞምቅ፡ ያሚስሎሙ፡
 በትሙልደ፡ አራዊት፡ ምድር፡ መስደዳት፡ መበተ
 ነላት፡ መዓቃርብት፡ መደቤ፡ መጽሐፈ፡ ግብርሙ፡
 ለሐዋርያት፡ እንስሳ፡ መአራዊት፡ ገዳም፡ መአእዋ
 ፈ፡ ሰማያ፡ መደቤሎ፡ ጳውሎስ፡ በዝንቱ፡ መጽሐ
 ፍ፡ ለብእሲ፡ ዘሥራይ፡ አጽጉብ፡ ኃወኢት፡ መነሱ
 ሎ፡ እከየ፡ መልዳ፡ ለሰይጣን፡ ቦራ፡ ለጽድቅ፡ መበ
 መልእክቱ፡ ለሱብኦ፡ ቆር (Fol. 141a. 3) ንቆስ፡ ደቤ፡
 ተብአስኩ፡ ምስለ፡ አርዊት፡ ምድር፡ በኤሬሶን፡ መ
 ካፅበ፡ ደቤ፡ በመልእክቱ፡ ለሱብኦ፡ ፈልጽሰዩስ፡ ቦ
 ቅምሙ፡ ለክለባት፡ መበመልእክቱ፡ ለጢሞቲዎስ፡
 ደቤ፡ ድኅንኩ፡ እምአፈ፡ አንበሳ፡ መበመልእክቱ፡
 ለቲቶ፡ ደቤኑ፡ ከመ፡ መሰሎሙ፡ ነቢዮሙ፡ ለሱብ
 ኦ፡ ቀርጠሰ፡ በአራዊት፡ እኩያን፡ መሞሐንስ፡ አ
 ቡ፡ ቀለምሲስ፡ ያሚስሎሙ፡ ለውእቱ፡ ሰይጣን፡ በአ
 ርዌ፡ በቢያ፡ መቀዶሕ፡ ለሐሳዊ፡ መሲ (Fol. 141b. 1.)

ሕኒ፡ መለሐሳዊ፡ ነቢዮ፡ ያሚስሎሙ፡ በአርዌ፡ መ
 ካፅበ፡ ደቤ፡ ደመሰኤ፡ አፍኦ፡ ጅክክላብ፡ ቦኑ፡ እ
 ሎ፡ ነሎሙ፡ በከመ፡ ምስሎሙ፡ በሐርደብሙ፡
 ዘፍጥረቶሙ፡ እንዘ፡ ሰብእ፡ እሙንቱ፡ አከኑ፡ በእ
 ንተ፡ እኩያ፡ ምግብሮሙ፡ መበእንተ፡ ፈጽሞቶሙ፡
 ፈቃደ፡ ገከ፡ ሰይጣን፡ ጸላኤ፡ ሠናያት፡ ዘአብጽሐ
 ሙ፡ እስከ፡ ኅበ፡ እሎ፡ ምሳሌያት፡ ስምዐተ፡ ቅዱ
 ሳትሰ፡ መጸሕፍት፡ እምአምጸእን፡ ብዙኃ፡ መባ
 (Fol. 141b. 2) ሕቱ፡ ኃይግን፡ ከመ፡ ኢዩኦን፡ ብነ፡ ነ
 ገር፡ መከመ፡ ኢዩትሐከዩ፡ ብነ፡ ሰማፅያን፡ ነገራቲ
 ሆንሰ፡ ቅዱሳት፡ ለመጸሕፍት፡ እሙናን፡ እሙንቱ፡
 መአከነ፡ ሐስተ፡ ልማዶንጌ፡ ከመዝ፡ መእቱ፡ ያ
 ሚስላ፡ ሠናያት፡ በሠናያ፡ መእኩያን፡ በእኩያ፡ መ
 ዜና፡ ገድሎኒ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃደደግፍት፡
 ሰመሞ፡ ጋኔነ፡ ለውእቱ፡ ተክለ፡ እስመ፡ ተመሰሎ፡
 በምግባሩ፡ እኩያ፡ ከመሰ፡ ሰብእ፡ ሙእቱ፡ ያወደ
 ቅ፡ በተገዛርቱ፡ ሀለዎ (Fol. 141b. 3) ኑ፡ ሥጋ፡ ለጋ
 ኔን፡ አከኑ፡ ርቂቅ፡ ሙእቱ፡ እምደእዚሰ፡ ንዳድን
 ሙ፡ ለሙታን፡ ያትብሩ፡ ሙታሂሆሙ፡ መንግባእ፡
 ኅበ፡ ነገርን፡ አማን፡ እኩዛ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
 ሃደደግፍት፡ ለውእቱ፡ ብእሲ፡ ዘጋኔን፡ መአውሰኦ፡
 ሎቱ፡ በኃይላ፡ እምላኩ፡ ጋኔነ፡ ዘኅዳር፡ ላፅሎ፡
 መገዛር፡ መአሞቆ፡ መሰመሞ፡ ክርስቶስ፡ ኃረዮ፡
 መነበረ፡ ምስሎሙ፡ እንዘ፡ ያትለክኮ፡ መእምድንረ፡
 ኅዳጥ፡ መሞፅል፡ አልቦሶ፡ ልብሰ፡ ምንነት (Fol. 142a. 1.)
 ስና፡ መአብኦ፡ ሙስተ፡ በዐቱ፡ እንተ፡ ያእቲ፡ እስ
 ቤ፡ መከነ፡ መፍተሪ፡ እግዚአብሔር፡ መሥሥመሪ፡
 አኃው፡ ነሎ፡ ተረፈ፡ መሞፅል፡ ሕደወቱ፡ እስከ፡
 አመ፡ አፅረፈ፡ መቦኦ፡ ሙስተ፡ መንግሥተ፡ ሰማያ
 ት፡ እስመ፡ ብሂለ፡ ተገዛር፡ መተጠምቅ፡ መንኩ
 ሰ፡ መአፅረፈ፡ ኢዩደልምሙ፡ ለአጋንንት፡ ርቂቃ
 ን፡ ዘእንበለ፡ ዳእሎ፡ ለሥጋውያን፡ ግዙፋን፡ እ
 ምደእዚ፡ ኃይግ፡ ነገረከ፡ ኦተዓቃራ፡ እስመ፡ እለ፡
 ነገራ (Fol. 142a. 2) ት፡ ቆስምፅታት፡ እሙናን፡ እሙ
 ንቱ፡ በከመ፡ ተብሀ (Fol. 142a. 3) ለ፡ በስምዐ፡ ቆወ
 ሼደቁም፡ ነሎ፡ ነገር፡

CHAPTER XCV.

ምዕራፍ፡ ፺፭፡ ። ወእምድ፡ ጎረገ፡ ነገር፡ ኮነ፡ ብእሲ፡ ስ፡ ስእምነገድ፡ እልእድም፡ ነቢዮ፡ ተንባላት፡ ። ወሀለም፡ ሕፃን፡ ወልደ፡ ቄአውራጎ፡ ስሐብዮ፡ ዕለት፡ ወቀደባዮ፡ ምሕረት፡ ወተናገረ፡ ገዡ፡ ወልዱ፡ ከመ፡ ዘልሂቅ፡ ። ወደቤሎ፡ ለእቡሁ፡ አአባ፡ ርአኩ፡ ብእሲ፡ ቀጥሞ፡ ከመ፡ አምደ፡ ብ (Fol. 142b. 1.) ርገን፡ ወደቤለኒ፡ በሎ፡ ለእቡስ፡ ሔር፡ ምድረ፡ ሸዋ፡ ወበሀዩ፡ ትረክብ፡ መድኃኒት፡ ነፍሰከ፡ ወሰመዩ፡ ሊተ፡ ስሞ፡ እንዘ፡ ይብል፡ ተክለ፡ ሃይማኖት፡ አነ፡ ነዓ፡ ኅቤዮ፡ ፍጡነ፡ ይቤለከ፡ ። ወሰሚዮ፡ ዘንተ፡ ሀበዩ፡ ወደገመ፡ ነገሮዮ፡ ወኢ፡ ፈተወ፡ ። ወሎለስ፡ ዓዲ፡ ወኢለበወ፡ ወእስተርአዮ፡ ለውእቱ፡ ብእሲ፡ ጊዜ፡ መንፈቀ፡ ሌሊት፡ ገዡ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ብርሃኖ፡ በከመ፡ አስተርአዮ፡ ቀዳሚ፡ ለ (Fol. 142b. 2.) ልዱ፡ ። ወደቤሎ፡ ለምንት፡ ተባቢ፡ ዘደቤለከ፡ ወልድከ፡ ሕፃን፡ ። ምንት፡ እግዚአ፡ ዘበበደኩ፡ ወደቤሎ፡ ኢደቤለከኑ፡ ፃእ፡ ምድረ፡ ሸዋ፡ ። ወበሀዩ፡ ትረክብ፡ መድኃኒት፡ ነፍሰከ፡ ። ወስምዩ፡ አነገርኩክነ፡ ወደቤ፡ እንዘ፡ ይርዕድ፡ እው፡ እግዚአዮ፡ ስዕብ፡ ይቤሎ፡ አንተነ፡ እግዚአዮ፡ ዘተሰመደ፡ ተክለ፡ ሃይማኖት፡ ወደቤሎ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እው፡ አነ፡ ውእቱ፡ ገብሩ፡ ለኢዩሱስ፡ ክርስቶስ፡ ዘተክሀዶ፡ አንተ፡ (Fol. 142b. 3.) ወደእዘኒ፡ ኢተእምን፡ በአምላክዮ፡ ። ወሚመ፡ አቀትለከ፡ በዝዮ፡ ወደቤሎ፡ እንዘ፡ ይፈርዘ፡ እምትቅትለኒስ፡ አአምን፡ በአምላክከ፡ ወደቤሎ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተንሚእከ፡ በጽባሕ፡ ወነሚእከ፡ ብእሲተክ፡ ወወልደክ፡ ነዓ፡ እስከ፡ ምድረ፡ ፈጠጋር፡ ። ወበሀዩ፡ ትረክብኒ፡ ። ወደቤሎ፡ እግዚአ፡ ኢዩእምር፡ ፍኖዮ፡ ። ወደቤሎ፡ ለእመ፡ አመንከ፡ በአምላክዮ፡ ውእቱ፡ ያበጽሐከ፡ ህዩ፡ ። ወዘንተ፡ (Fol. 143a. 1.) ብሂሎ፡ ተሰወረ፡ እምኔሁ፡ ፤ ወነቅሐ፡ በድንጋጌ፡ እምንዋሞሙ፡ ወነገራ፡ ለብእሲተ፡ ክሎ፡ ዘርእዮ፡ ። ወትቤሎ፡ ምንተ፡ ትገብር፡ ወደቤሎ፡ እንስ፡ አሐውር፡ ለእመ፡ ፈቀድኪኒ፡ ንዓ፡ ምስሉዮ፡ ። ወእመ፡ እከ፡ ሀብኒ፡ ወልድዮ፡ ዘኮነኒ፡

መራሐ፡ ሕይወት፡ ወትቤሎ፡ አነኒ፡ ኢደት፡ ፈለጥ፡ እምኔከ፡ ፈቃድ፡ እግዚአ፡ ለደኩን፡ ፤ ወነሚአመ፡ ሕፃን፡ ወሐሩ፡ ኅብረ፡ ውነደገ፡ ቤቆሙ፡ ርኅወ፡ ወኢነሥኪ፡ ምንተኒ፡ ስ (Fol. 143a. 2.) ኮነ፡ እምቤቆሙ፡ ዘእንበለ፡ እግሪን፡ ባሕተ፡ ። ወእንዘ፡ ይዘደነወ፡ በእንተ፡ ራእይ፡ ዘአስተርአዮ፡ ኢዩእመርዎ፡ ለፍኖት፡ ዘከመ፡ ሐሩ፡ ። ወበጽሐ፡ በአሐተ፡ ዕለት፡ እምደዋሮ፡ እስከ፡ ፈጠጋር፡ ፤ ወሰምዮ፡ በሀዩ፡ እንዘ፡ ያዘምሩ፡ ስብእ፡ በከመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተስእልምሙ፡ ለሰብአ፡ ሀገር፡ ። ወደቤሎምሙ፡ ምንት፡ ስማ፡ በዛቲ፡ ሀገር፡ ። ወደቤሎምሙ፡ ፈጠጋር፡ ወአ (Fol. 143a. 3.) ንከፍ፡ ብጽሐቆሙ፡ ወተስእልምሙ፡ ኅብ፡ ዩኅድር፡ ብእሲ፡ እግዚአብሔር፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወነገርዎሙ፡ ወበጸሐሙ፡ ኅቤሁ፡ ሰገዱ፡ ቅድሚሁ፡ ፤ ወነገርዎ፡ ነሱሎ፡ ምክንያት፡ ምሩክቆሙ፡ ። ወደቤሎሙ፡ ሚእዘ፡ ተንሚእከሙ፡ እምብሐርክሙ፡ ። ወደቤሎም፡ ዮም፡ በጽባሕ፡ ወሰብሐ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለእግዚአብሔር፡ ዘደፈቅድ፡ መድኃኒት፡ ለውሉድ፡ ስብእ፡ ወ (Fol. 143b. 1.) ይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ። መነ፡ አመረክሙ፡ ፍኖተ፡ ዛቲ፡ በዐት፡ ። ወደቤሎም፡ በነውነ፡ ስብእ፡ ፈጠጋር፡ ። ወእምዝ፡ ይቤሎሙ፡ ተአምነኑ፡ በኢዩሱስ፡ ክርስቶስ፡ ዘተወልደ፡ እማርዮም፡ ድንግል፡ ለአድኅኖ፡ እዳም፡ ወደቂቱ፡ ወደቤሎም፡ እው፡ ነአምን፡ በነሱሎ፡ ዘትቤሎን፡ ። እስመ፡ ሀበዮ፡ ነቢይ፡ አንተ፡ ። ወአሞመቆሙ፡ በከመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ። ፍአምላክ፡ ። ወሰመዮ፡ (Fol. 143b. 2.) ለእቡሁ፡ ተስፋ፡ ሕፃን፡ ። ወለወልዱኒ፡ ስመዮ፡ ብርቆስ፡ ወለብእሲተ፡ ስመዮ፡ ኢዩሉጣ፡ ። ወመጠዎሙ፡ እምሥጦር፡ ቅዱስ፡ ። ወመሀርሙ፡ ክሎ፡ መጻሕፍተ፡ ቤተ፡ ክርስቲያን፡ ። ወእምድኅረ፡ ኅዳዮ፡ መዋዕል፡ አልበሰሙ፡ አልባሰ፡ ምንነሱስ፡ ። ወነበሩ፡ እንዘ፡ ይጻመዱ፡ ለቃሎ፡ ወእምዝ፡ ተመደጠ፡ ተስፋ፡ ሕፃን፡ ። ወወረደ፡ ብሐረ፡ ተንባላት፡ ወሚጠ፡ ብዙኃን፡ እምኔሁሙ፡ ውስተ፡ እም

ልኮ፡ እግዚአብሔ (Fol. 143b. 3) ር፡ እንዘ፡ ይብል፡
 ሕገ፡ ዘእነሰ፡ ሐሰት፡ ውእቱ፡ ወሕገ፡ ክርስቲያን፡
 ጽድቅ፡ ውእቱ፡ ወኮነ፡ የእምንም፡ እስመ፡ ነዘዮ
 ሙ፡ ውእቱ፡ ወእምነዮም፡ ፍጥረቱ፡ ወያጠምቶ
 ሙ፡ በአሉቲ፡ ዕለት፡ በበፀወበበ፤፤። ወእምዛ፡

ተመደጠ፡ ኅበ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት
 ት፡ ወሐይወ፡ ነሎ፡ መዋዕለ፡ ሕይወቱ፡ እንዘ፡
 ያውምሮ፡ ለእግዚአብሔ፡ ጸሎቱ፡ ወበረከቱ፡
 የሀሎ፡ ምስለ፡ ፍቅሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለ፡
 ዓ፡ አ።

CHAPTER XCVI.

(Fol. 144a. 1) ምዕራፍ፡ ፲፮፡ ወበውእቱ፡ መዋዕ
 ል፡ ወዕለ፡ ጳጳስ፡ በስሙ፡ አባ፡ ዮሐንስ፡ ወለእከ፡
 ኅበ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብ
 ል፡ እስተብቀሎ፡ ቅድስናክ፡ ወሃይማኖተክ፡ ከመ፡
 ትምህርት፡ ኅቤዮ፡ ናስተራትዕ፡ ሃይማኖተ፡ ሃይማ
 (Fol. 144b. 2) ኖተ፡ ወንግም፡ ቀሳውስተ፡ ወዳያቆና
 ት፡ እስመ፡ ከደክ፡ አልሐቀ፡ እግዚአብሔር፡ ከመ፡
 ትኩን፡ መምህረ፡ ለአሕዛብ፡ ወለክሉክ፡ እዘ፡ ወደ
 ቤሎሙ፡ እሆ (Fol. 144a. 3) ነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ ለእከነን፡ ምንት፡ እነ፡ ነዳዩ፡ እስተራተዕ፡ ሃ
 ዩማኖተ፡ ምስለ፡ ጳጳስ፡ ወበሐቱ፡ ተነሥኦ፡ ንሐ
 ር፡ ከመ፡ ንትባረክ፡ እምኔሁ፡ ወነሥኦ፡ ውእተ፡ መ
 ጽሐፈ፡ በሚመተ፡ ክህነት፡ ወቅብኦ፡ ሚሮን፡ በአ
 ምጽኦ፡ ሎቱ፡ ቅዱስ፡ ሚክኤል፡ አመ፡ ቀድሰ፡ ታ
 ቦተ፡ ወሚመ፡ ቀሳውስተ፡ ወዳያቆናተ፡ በምድረ፡
 ዳሞት፤ ወሐሩ፡ ምስሌሁ፡ ላእከነሁ፡ ወነገርም፡ ለጳ
 ጳስ፡ በእነተክሎ፡ ወወዕለ፡ አባ፡ ዮሐንስ፡ (Fol.
 144b. 1) ከመ፡ ይትቀበሎ፡ በፍሥሐ፡ ወርኦ፡ ከደ
 ው፡ ሰገደ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አም
 ር፡ ትቅ፡ ጳጳስ፡ ሰገደ፡ ሎቱ፡ ወተኦምኑ፡ በአም
 ኃ፡ መንፈሳዊት፡ ወጥቀ፡ አፍቀሮ፡ ጳጳስ፡ ወአክበ
 ሮ፡ ወደቤሎ፡ ባርክኒ፡ እባ፡ ብእሲ፡ እግዚአብሔ
 ር፡ ተክለ፡ ሃይማኖት፡ ወደቤሎ፡ እቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ኢመፍትወ፡ ከመ፡ አባርክ፡ ጳጳ

ስ፡ ወበሐቱ፡ ርቱዕል፡ ሊተ፡ ከመ፡ ትባርክኒ፡ አን
 ተ፡ ወዘ (Fol. 144b. 2) ንተ፡ ብሂሎ፡ ዐበዩ፤ ወእም
 ድኅረ፡ ብሁነ፡ ኃሳማ፡ ባረክ፡ ጳጳስ፡ ለአቡነ፡ ቅዱ
 ስ፡ ተክለ፡ ሃይማኖት፡ ወደቤሎ፡ ኩን፡ ኤጲስ፡ ቆ
 ጳስ፡ በመንፈቀ፡ ኢትዮጵያ፡ ወእነ፡ እከውን፡ በመ
 ንፈቃ፡ ወደቤሎ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ ኢዩደልወኒ፡ ዠንቱ፡ ግብር፡ ለግድር፡ አመሰ፡
 እፈቅድ፡ በነተ፡ ቀዳሚኒ፡ ተበዋሐኩ፡ እምኅበ፡
 እግዚአብሔር፡ ወረኒወ፡ ሊተ፡ በእዩ፡ መልእኮ፡
 መጽሐፈ፡ ሚመተ፡ ክህነ (Fol. 144b. 3) ት፡ ወቅብዓ፡
 ሚሮን፤ ወአርኦ፡ ከደሆሙ፡ ወደቤሎ፡ ነዮሙ፡
 እሎ፡ ወወሀቦ፡ ሎቱ፡ ወሰገደ፡ አባ፡ ዮሐንስ፡ ወ
 ተመጠወ፡ እምኔሁ፡ ወእንዘሮሙ፡ ምስሌሁ፡ ወነ
 በሩ፡ እንዘ፡ ይትናገሩ፡ ነገረተ፡ እግዚአብሔር፡ እ
 ስከ፡ ሠሎስ፡ መኖሪያ፡ ወደቤሎ፡ እቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ረንወኒ፡ እእቱ፡ በአትዩ፡ ወደ
 ቤሎ፡ ጳጳስ፡ አሆ፡ በለኒ፡ ወንበር፡ ምስሌዩ፡ ወእበ
 ዮ፡ ወበፈቃዩ፡ እግዚአብሔር፡ ኅድኅ፡ ጳጳስ፡ ዳእ
 ሙ፡ (Fol. 145a. 1) ደቤሎ፡ ባርክኒ፡ አባ፡ ወተብሰረ
 ኒ፡ በጸሎትክ፡ ወደቤሎ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ዩማኖት፡ እግዚአብሔር፡ በጸዓዒ፡ እምክር (Fol.
 145a. 2) ሠ፡ እምዩ፡ ያርትዕ፡ ጽጽስናክ፡ ዘበሐት፡ ወ
 ደዕቀብክ፡ በሥርዓቱ፡ እስከ፡ ለዓለም፡ ወእስተፋነ
 ም፡ ጳጳስ፡ ወአተወ፡ በአቶ፡ በሰላም።

CHAPTER XCVII.

(Fol. 145a. 3) ምዕራፍ፡ ፲፯፡ ወበአሉቲ፡ ዕለት፡
 ረድኦ፡ ለእቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ረከበ፡
 ወልደ፡ ሐረስ፡ ወግዮ፡ ፈረዎ፡ ወደገኖ፡ ረድኦ።

ወደቤሎ፡ ኢትዮጵያ፡ አኅረ፡ ከሚክ፡ ሰብእ፡ ወቆ
 ሙ፡ ሎቱ፡ ወተናገሮ፡ ወደቤሎ፡ ምንት፡ አንትሙ፡
 ወደቤሎ፡ ረድኦ፡ ንሕነ፡ አግብርቲሁ፡ ለእግዚአብ

ሐር፤ ወሀሎ፤ አቡዮ፤ ውስተ፤ ጸላእት፤ ወሃሎ፤ ይገኝ፤ ሎቱ፤ አንተሂ፤ ነዓ፤ ወተጋነዩ፤ ቅድሚኑ፤ ወይሁበከ፤ መድኃኒተ፤ ነፍሱስ፤ (Fol. 145b. 1.) ወይሁሎ፤ ጌሠመ፤ ንትፊኩብ፤ ዝየ፤ ወሐረ፤ ወአቲዎ፤ ረድእ፤ ነገሮ፤ ዘንተ፤ ለአቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ ወባረክ፤ ላዕሌሁ፤ ወይሁሎ፤ ከመዝ፤ በሎ፤ ወትረ፤ ወአምጽአ፤ ጎቤየ፤ ወከዕበ፤ ይቤ፤ እቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ ከመ፤ ምንት፤ ተረፈተኒ፤ ዝግር፤ እንዘ፤ አዕውድ፤ ነሎ፤ በሐውርተ፤ ወአጠፍእ፤ መኖፍስተ፤ ርኩሳ፤ ፤ ባሕቱ፤ አእመረ፤ እግዚአብሔር፤ ከመ፤ ምድረ፤ ግራርዩ፤ ትከውን፤ ተፍጻሚተ፤ ስብስታየ፤ (Fol. 145b. 2.) ወዝ፤ መታብርዩ፤ ወበሳኒታ፤ ወዕል፤ ረድእ፤ ወረከቦ፤ ለብእሱ፤ በከመ፤ ተዓደሙ፤ ወይሁሎ፤ ረድእ፤ ትመጽእኑ፤ ወይሁሎ፤ ዮምሰ፤ እፈርሀ፤ ከመ፤ ኢትብልዑኒ፤ ለእመ፤ ነንክሙ፤ ትበልዑ፤ ሰብአ፤ ወይሁሎ፤ ረድእ፤ ንሕነሰ፤ ኢንዘልዕ፤ ኢትፍራህ፤ ወይሁሎ፤ ይእቤሰ፤ እፈርሀ፤ ጌሠመ፤ እመጽእ፤ ነግረዩ፤ ቀስትዩ፤ ወሐረ፤ ወጸቢሐ፤ መጽእ፤ ነግረኦ፤ ቀስቶ፤ ወኑፍቶ፤ ወረከቦ፤ ለረድእ፤ ጎበ፤ አንቀጾ፤ (Fol. 145b. 3.) በፀት፤ ወነገረ፤ ሎቱ፤ ለአቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ ወወዕአ፤ አቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ ወሰበ፤ ርእየ፤ ገጾ፤ ይንገቦ፤ ውእቱ፤ ብእሱ፤ ወወድቀ፤ ውስተ፤ ምድር፤ ወተቀጥቀጠ፤ ቀስቱ፤ ወኑፍቶ፤ ወአተበ፤ አቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ ላዕሌሁ፤ ወአንሥአ፤ ወይሁሎ፤ ምንተ፤ ነገክ፤ ዘት

ደነግዕ፤ ወአንዝ፤ ወአንበሮ፤ ወይሁሎ፤ ኢትፍራህ፤ ወይሁሎ፤ አቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ ለረድእ፤ አም (Fol. 146a. 1.) ጽእ፤ ሎቱ፤ ዘይሰቱ፤ ወቀድሐ፤ ማየ፤ ወአምጽአ፤ ሎቱ፤ ወባረክ፤ አቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ ላዕሌሁ፤ ወኮነ፤ ምዝረ፤ ጥዑመ፤ ወወሀቦ፤ ከመ፤ ይስተይ፤ ወይሁሎ፤ ኢይሰቱ፤ ለእመ፤ ኢሰትዩ፤ ረድእስ፤ እስመ፤ ተሐዘበ፤ ከመ፤ ይመውት፤ በሰትዮቱ፤ ወአዘዘ፤ አቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ ለረድእ፤ ከመ፤ ይስተይ፤ ሎቱ፤ እስመ፤ ጽባሐ፤ ግሪብ፤ ውእቱ፤ አሚሃ፤ ወይሁሎ፤ ረድእ፤ እሮኑ፤ እሰቱ፤ አባ፤ በዕለተ፤ ግር (Fol. 146a. 2.) ብ፤ ወይሁሎ፤ አቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ አኮነ፤ ፍቅር፤ የሀቢ፤ እምነ፤ ጸም፤ ወሰቲዮ፤ እስተዮ፤ ለውእቱ፤ ብእሱ፤ ወተፈሥሐ፤ ወይሁሎ፤ አቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ ነዓ፤ ጎቤየ፤ ዘልፈ፤ ወከመዝ፤ እሁብስ፤ ወይሁሎ፤ ኦሆ፤ ወሐረ፤ ወበሳኒታ፤ መጽአ፤ ውእቱ፤ ብእሱ፤ ዘሐረክ፤ ወወሀቦ፤ አቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ በከመ፤ ትማልም፤ ወአስተዮ፤ ወልለይባርክ፤ አቡነ፤ ቅዱስ፤ ተክለ፤ ሃይማኖት፤ ማየ፤ ይ (Fol. 146a. 3.) ከውን፤ ምዝረ፤ ወቦ፤ ጎበ፤ ይከውን፤ ዐሊበ፤ ወበክከመዝ፤ ግብር፤ ሚጦ፤ ለውእቱ፤ ብእሱ፤ መንገሰ፤ እሚነ፤ ከርስቶስ፤ ወተጠምቀ፤ በእደዊሁ፤ ወነሰረ፤ ምስሌሁ፤ ወእምድንረ፤ ህቅ፤ መንኩሰ፤ ወኮነ፤ ሠኖዩ፤ በኑሎ፤ መዋዕለ፤ ሕይወቱ።

CHAPTER XCVIII.

(Fol. 146b. 1.) ምዕራፍ፤ ፶፰፤ ወአምዝ፤ አይመ፤ ዝኩ፤ ሐረክ፤ አቡሁ፤ ለወልድ፤ ዘሄዶ፤ አቡነ፤ ተክለ፤ ሃይማኖት፤ ብዙኃን፤ መሠርዩን፤ እምድረ፤ ጎዣም፤ ወእምድረ፤ የብራቅይ፤ ከመ፤ ይትፈድእዎ፤ ለቀቲሎቱ፤ ወመጽአ፤ ነሎሙ፤ ወይሁሎዎ፤ በምንት፤ ጸዋዕከነ፤ ወይሁሎሙ፤ መጽአ፤ ቶብእሱ፤ እኩይ፤ ወሰደደኒ፤ እማንደርዩ፤ ወሄደኒ፤ ወልድዩ፤ ወስዕንኩ፤ ተታትሎቶ፤ በምንትኒ፤ ወበበደነዝ፤ ጸዋዕኩከሙ፤ ከመ፤ ትት (Fol. 146b. 2.) ራድእኒ፤ ለቀቲ

ሎቱ፤ ወይሁሎ፤ እለ፤ ምድረ፤ የብራቅይ፤ ወደኩ፤ ንሕነ፤ ለእመ፤ ኮነ፤ ውእቱ፤ ብእሱ፤ ዘአስጠሞ፤ ለንጉሠ፤ መሠርዩን፤ ዐቢይ፤ እመሰ፤ ኮነ፤ ውእቱ፤ ኢንክል፤ ቀቲሎቶ፤ በምንትኒ፤ ወበሕቱ፤ ኢታጥፍኒነ፤ በከንቱ፤ ወእለ፤ ጎዣም፤ ይሁሎ፤ መነ፤ ይከለነ፤ እንዘ፤ አልባሰኒ፤ እሳት፤ ወአፍራሳኒ፤ እሳት፤ ወንትሚልል፤ በመባርቅት፤ ወዘንተ፤ ብላሎሙ፤ ሶበ፤ ኮነ፤ ምሴተ፤ ተጋብኦ፤ ነሎሙ፤ ታሕተ፤ ጸላእቱ፤ (Fol. 146b. 3.) ለቅዱስ፤ ወወጠነ፤ ገቢረ፤ እከዮ

ሙ ፡ መንፈቆሙ ፡ ያበከሉ ፡ አሳተ ፡ እም አፋሆሙ ፡
 ወመንፈቆሙ ፡ ያነብሉ ፡ ከመ ፡ አኅብስት ፡ ወደባ
 ት ። ወዘ ፡ እም አሆሙ ፡ እለ ፡ ይትፋጊደ ፡ ከመ ፡ አክ
 ይስት ፡ ወደኬልሁ ፡ ከመ ፡ ቃቂራት ፡ ወዘባደት ፡ ወ
 ርአሎሙ ፡ አርዳኢሁ ፡ ለአሁን ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ይቤሉ ፡ ምንትኑዝ ፡ ወደቤሎሙ ፡ አቡን ፡ ቅ
 ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ተማከሩ ፡ ነሎሙ ፡ ገበር
 ተ ፡ ዓመዓ ። ከመ ፡ ይትገ (Fol. 147 a. 1) ረሙ ፡ ላዕሌ
 ነ ፡ ወደቤልዎ ፡ አይቲ ፡ ንጉይይ ፡ አባ ፡ እስመ ፡ ና
 ሁ ፡ መጽኤ ፡ ከመ ፡ ይብልሁን ። ወደቤሎሙ ፡ ምን
 ትኑ ፡ ያፈርገህሙ ፡ ተወክሉ ፡ በእግዚአብሔር ፡ ከ
 መ ፡ ትድኃኑ ፡ እሙንቱሰ ፡ እኩያን ፡ በጽሑ ፡ ኅበ
 ፡ ጸላእቱ ። ወፈቃዱ ፡ ያገንጽሉ ፡ አዕባን ፡ ዲቤሁ ። ወ
 ተረሲዮ ፡ አቡን ፡ በኃይል ፡ መንፈስ ፡ ቅዱስ ፡ ወዕኢ ፡
 አፍኦ ፡ ኅበሆሙ ፡ ወርአዮሙ ፡ እንዘ ፡ ይትሀወኩ ፡
 ከንዮ ። ወዕኢ ፡ ማዕከሎሙ ፡ ወክል (Fol. 147 a. 2.)
 ሀ ፡ በዐቢይ ፡ ቃል ፡ ወደቤ ፡ እኢዝዘከ ፡ ምድር ፡ በ
 ቃል ፡ እግዚአብሔር ፡ ዘእሰብክ ፡ በስሙ ፡ ታርጎሞ ፡
 አፍከ ፡ ከመ ፡ ተኃጢያሙ ፡ ለእሉ ፡ ገበርተ ፡ ዓመ
 ዓ ፡ ወበገቢዓ ፡ ተሠጥቶት ፡ ምድር ። ወውኅጠቆሙ ፡
 ለነሎሙ ። ወብተኃን ፡ እሙንቱ ፡ አለ ፡ አልበሙ ፡
 ኅልቃኑ ። ወወዕኢ ፡ ስሙንቱ ፡ ለዝንቱ ፡ ነገር ፡ ውስ
 ተ ፡ ነሎ ፡ በሐውርተ ፡ ሸዋ ። ወበእንተ ፡ ገዢቱ ፡ ከ
 ኑ ፡ ዕውራኑ ፡ በሐብለ ፡ ፍቅሩ ፡ ለአቡን ፡ ቅዱስ ፡ ተ
 (Fol. 147 a. 3) ክለ ፡ ሃይማኖት ፡ ወኮኑ ፡ ቅኑያን ፡ ለቃ
 ለ ፡ ምዘኖሁ ። ወፈድፋድስ ፡ ምድር ፡ ግራርያ ። ወእ
 ለ ፡ አሊዳአምሩ ፡ ሰብእ ፡ ነዓሙያን ፡ አራዊት ፡ ምጽኦ
 ቆ ፡ ለቅዱስ ፡ ፈቃዱ ፡ ይንድፍዎሙ ፡ ሰበ ፡ ርእደዎ
 ሙ ፡ በክልኦ ፡ ልብሰት ፡ ዘኢዳአምሩ ፡ እምቅድመ ፡
 አሚሃ ፡ ወቀዊሞሙ ፡ መትሕቲሁ ፡ ከልሁ ፡ እምርኑ

ቅ ። ወደቤልዎሙ ፡ ምንትኑ ፡ እንትሙ ፡ ወምንትኑ ፡
 ግብርካሙ ። ሰብእኑ ፡ እንትሙ ፡ አው ፡ ከልእ ፡ ወ
 ደቤልዎሙ ፡ አር (Fol. 147 b. 1) ዳኢሁ ፡ ለአቡን ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ እወ ፡ ንጌኑ ፡ ከማክሙ ፡ ሰብ
 እ ፡ ወአዘመሙ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለ
 አርዳኢሁ ፡ ከመ ፡ ይትናገርዎሙ ፡ በየውጎት ፡ ያም
 ጽኑ ፡ ኅበሁ ፡ ወደሥግሮሙ ፡ በትምዘርቱ ። ወቀሪ
 በሙ ፡ እሙንቱ ፡ ሰብእ ፡ አባኦ ፡ ኅበ ፡ ሀሎ ፡ አቡ
 ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምፍርዐት ፡ ወሐሩ ፡
 አብያተዎሙ ። ወበሰኒታ ፡ መጽኤ ፡ ወተናገርዎሙ ፡
 አርዳኢሁ ፡ በሙያዮ ፡ ወእ (Fol. 147 b. 2.) ንዘ ፡ ደንደ
 ጥዎሙ ፡ እምጽኦሎሙ ፡ ኅበ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡
 ሃይማኖት ፡ ወንዋዩ ፡ ሀቅሎሙ ፡ እኅዝ ፡ ውስተ ፡ እ
 ደዊሆሙ ። ወተናገሮሙ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃ
 ደማኖት ፡ እንዘ ፡ ይብል ፡ ኢትፍርሁ ፡ እምኔዮ ፡ አ
 ነሂ ፡ ከማክሙ ፡ ሰብእ ፡ ወበረቃይ ፡ ልዑል ፡ ጥዕመ ፡
 ነገሩ ፡ ውስተ ፡ ልቦሙ ፡ ወሐሩ ፡ ተባሪሎሙ ፡ እምኔ
 ሁ ። ወዓዲ ፡ ገብከ ፡ ኅበሁ ፡ በዘንስቲት ፡ ወተላሙ
 ደዎ ፡ ወአዘዘ ፡ የሰብዎሙ ፡ ዘደብልዎ ፡ (Fol. 147 b. 3.)
 ወረርሁ ፡ በተሐዘበ ፡ ከመ ፡ አይሙቱ ፡ በበሊዕ ።
 ወአቡንሰ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አዘዘ ፡ ለረድ
 ኦ ፡ ይብላዕ ፡ በቅድሚያሙ ። ወበሊደ ፡ ረድእ ፡ በ
 ልዑ ፡ እሙንቱሂ ። ወደቤሎሙ ፡ አቡን ፡ ቅዱስ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ ንዑ ፡ ኅበይ ፡ ነሎ ፡ አሚሪ ። ወደ
 ቤልዎ ፡ አሁ ፡ ወደመጽኤ ፡ ምስለ ፡ አብደጸሆሙ ፡
 ወእንቱ ፡ ጸብሐት ፡ ይትዋሰኩ ፡ እለ ፡ ያሰምሁ ፡ ነገ
 ሮ ፡ ወደትዋከፍ ፡ ትምዘርቆ ። ወበበደንዝ ፡ ተልው
 ዎ ፡ ብዙኃን ፡ እድ ፡ ወ (Fol. 148 a. 1.) እንስት ፡ ወዘ
 እለ ፡ ኮኑ ፡ ፍጹማን ፡ በሃይማኖት ። ወዘ ፡ እ (Fol.
 148 a. 2) ለ ፡ ኮኑ ፡ መንኮሳት ፡ ወመንኮሳይያተ ።

CHAPTER XCIX.

(Fol. 148 a. 1.) ምዕራፍ ፡ ፲፱ ። ወበክአሙዋዕል ፡ መጽ
 አ ፡ ብእሲ ፡ ባዕል ፡ ዘደሌሙጽ ፡ ዘልፈ ፡ ወነገሮ ፡ ለአቡ
 ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ሀሎ ፡ ከመሠርዶ ፡
 በምድር ፡ ጀማ ። ወሐሪ ፡ እንዘ ፡ ይመርዝ ። ወሪከቦ ፡
 አቡን ፡ ቅዱስ ፡ ለዝኩ ፡ መሠርዶ ፡ ወእ (Fol. 148 a. 3.)

ተበ ፡ ላዕሌሁ ፡ ወገዮ ፡ ኅፋሩ ፡ ኅዳኅ ፡ ብእሲቆ ። ወ
 አኅዛ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለብእሲ
 ቱ ፡ ወአምጽኤ ፡ ስስተ ፡ ማኅደሩ ፡ ወመሰራ ፡ ቃለ ፡
 ሃይማኖት ፡ ወረሰደ ፡ መሃይምተ ፡ ወአልበሰ ፡ ልብ
 ሰ ፡ ምንኮስና ፡ ወተሰምዕ ፡ ዝንቱ ፡ ነገር ፡ በኅበ ፡

ነሱ ፡ መካኛት ፡ ወሰብእ ፡ እለ ፡ ውስቴቶን ፡ ከንም ፡ መሃይምኛን ፡ በእንተገባ ፡ ወካዕበ ፡ መጽእሱ ፡ ብዙኝ ፡ ን ፡ አጋንንት ፡ ኃበ ፡ አንቀጻ ፡ በአት ፡ እንዘ ፡ ይኬል ፡ ሐ ፡ ፤ (Fol. 148b. 1.) ወድምጸሙሰ ፡ ከመ ፡ ድምፀ ፡ እ ፡ ፍራስ ፡ ብዙኝ ፡ ዘዕለተ ፡ ፀብዕ ፡ ወእድለቀልቀት ፡ መካነ ፡ ጸላእት ፡ እምድምፀ ፡ ፀኩዮሙ ፡ ወአርዳኢ ፡ ሀሰ ፡ ለአቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ደንገፀ ፡ ጥቀ ፡ ወርኢዮ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አእመረ ፡ ከመ ፡ አጋንንት ፡ እሙንቱ ፡ ወይቤሎሙ ፡

ኢትፍርሀ ፡ ደቁቅዮ ፡ ወወዕለ ፡ አፍእ ፡ ኃበሀሙ ፡ ወአተበ ፡ ላዕሌሀሙ ፡ ወተዘርወ ፡ ነሱሙ ፡ እንዘ ፡ ይብሉ ፡ ሞእከን ፡ ወአስተኝፈር (Fol. 148b. 2.) ከነ ፡ ወ ዘንተ ፡ ቃለ ፡ ስምፀ ፡ አርዳኢሀ ፡ ወእቡነሰ ፡ ቅዱ ፡ ስ ፡ ተክለ ፡ ሃይማኖት ፡ ገረሞሙ ፡ ለአጋንንት ፡ ወ ተኝዩሎሙ ፡ ፈድፋድ ፡ ወኝጥኢ ፡ (Fol. 148b. 3.) ዘ ይራስዩ ፡ ወእግዚእነ ፡ ኢዩሰስ ፡ ክርስቶስ ፡ ኮነ ፡ ዩትራድኦ ፡ በነሱ ፡ ዘሐለዩ ፡ ወኢይፈርሀ ፡ እምሰ ይጣኛት ፡

CHAPTER C

(Fol. 149a. 1.) ምዕራፍ ፡ ፶ ፡ ወበእሐተ ፡ ዕለት ፡ እንዘ ፡ ሀሎ ፡ በጸሎቶ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ መጽእ ፡ ፀበይ ፡ ከይሱ ፡ ዘይአቅርንቲሁ ፡ በአምሳለ ፡ ወርቅ ፡ ወፈቀደ ፡ ዮኃወ ፡ ለአቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወአተበ ፡ ላዕሌሀ ፡ በትእምርተ ፡ መስቀል ፡ ወተሠጥቀ ፡ እምላዕል ፡ አስከ ፡ ታሕቱ ፡ ወጸውዖ ፡ ለረድኤ ፡ ወይቤሎ ፡ ነጽር ፡ ኃበ ፡ ከይሱ ፡ ወርኢዮ ፡ ረድኤ ፡ ደንገፀ ፡ ጥቀ ፡ ወይቤሎ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አስከ ፡ ስፍ (Fol. 149a. 2.) ሮ ፡ ወአእምር ፡ መጠኖ ፡ ወሰረሮ ፡ ወኮነ ፡ ቛበእመት ፡ ወጸርኝ ፡ ሰይጣን ፡ እምርኑቅ ፡ እንዘ ፡ ይብል ፡ አንተ ፡ ብእሱ ፡ እኩይ ፡ እንጠይከኒ ፡ በውስተ ፡ ነሱ ፡ መካነ ፡ ወእምዩእቤሰ ፡ ኃይገ ፡ ለከ ፡ ነሱ ፡ አ

ድያማተ ፡ ሸዋ ፡ ወዘንተ ፡ ብሂሎ ፡ ጠፍኦ ፡ ከመ ፡ ጠስ ፡ ወእምዩእቱ ፡ ዕለት ፡ ኃይገ ፡ ሰይጣን ፡ አመክሮቶ ፡ ወይቤሎሙ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለይቁቱ ፡ ርኢክሙኑ ፡ ትምዶንቶ ፡ ለሰይጣን ፡ ዘ (Fol. 149a. 3.) እኃሠሮ ፡ እግዚአብሔር ፡ ዮም ፡ በእደዮ ፡ ወእምዩእቤሰ ፡ አልባቱ ፡ ክሂል ፡ ላዕለ ፡ ዛቲ ፡ መካነ ፡ ወይእቤኒ ፡ እንግረክሙ ፡ ዘይቤሊኒ ፡ እግዚእዮ ፡ ኢዩሰስ ፡ ክርስቶስ ፡ ንግሮሙ ፡ ለይቁቅከ ፡ እንዘ ፡ ትብል ፡ እስመ ፡ ነሱ ፡ ክርስቲያኖቶ ፡ ዘጸውፀ ፡ ስመከ ፡ ወዘገብረ ፡ ተገብረከ ፡ ይሠረዩ ፡ ሎቱ ፡ ኃ፡ ጠኦቱ ፡ ወይድኃን ፡ እምግእረ ፡ ነኑኔ ፡ ወይድን ፡ ወለዝንቱ ፡ ነገር ፡ ዕቀብዎ ፡ በልብክሙ ፡

CHAPTER CI.

(Fol. 149b. 1.) ምዕራፍ ፡ ፶፩ ፡ ወእምድኃረዝ ፡ መጽእ ፡ ፩ ወልድ ፡ ለነበር ፡ ታሕተ ፡ ጽላሎቱ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወበጽሐ ፡ ኃበ ፡ አርዳኢሀ ፡ ወእስተብቀሎሙ ፡ (Fol. 149b. 2.) ከመ ቛይንግርዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በእንተኢሀ ፡ ወእሙንቱሰ ፡ ነበሩ ፡ ውስተ ፡ ግብረ ፡ እደዩሀሙ ፡ ወይቤልዎ ፡ ተኃገሥ ፡ ንስቲቱ ፡ እስከ ፡ (Fol. 149b. 3.) ንዘኔዎ ፡ ለአቡነ ፡ ወአቲዎሙ ፡ ረስዕዎ ፡ ወበመንፈቀ ፡ ሌሊት ፡ ይቤሎሙ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለአርዳኢሀ ፡ ለምንት ፡ ረሳእክምዎ ፡

ለወልድ ፡ ዘመጽእ ፡ ኃበዮ ፡ ወኢነገርከሙኒ ፡ ምጽእቶ ፡ ወጸበሐ ፡ ረከብዎ ፡ ዳኃን ፡ ለውኦቱ ፡ ወልድ ፡ ኃበ ፡ ኃይግዎ ፡ ትማልም ፡ ወእብእም ፡ ኃበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወዕበ ፡ ርኢዮ ፡ ወአፍቀሮ ፡ ጥቀ ፡ ወእምድኃረ ፡ ህቅ ፡ አልበሰ ፡ ልብሰ ፡ (Fol. 150a. 1.) ምንኩስኖ ፡ ወኮነ ፡ ተቃሐግ ፡ በገድለ ፡ ዘእሀ ፡ ወሐዋረ ፡ በፍኖቱ ፡ ወልድኒ ፡ ውኦቱ ፡ ዘንቤ ፡ አቡነ ፡ ፊልጶስ ፡ ወገንቱሰ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኮነ ፡ ማኃድረ ፡ ለመንፈስ ፡ ተኃብዮ ፡ ወዩቤክሮሙ ፡ ለአርዳኢሀ ፡ ነገራተ ፡ ብዙኝተ ፡ ዘረ

ስቡ ። ወደውዖ ፡ ሥዮመ ፡ ግራርያ ፡ ዘስሙ ፡ ዘርእ ፡ ሚክኤል ፡ ወእቲክ ፡ ሰሚን ፡ ሰገድ ፡ ለእቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወወሰድ ፡ ውስተ ፡ ደብር ፡ ልዑል ፡ ዘይ. (Fol. 150a. 2.) ሰመይ ፡ ቤራ ። ወሀሎ ፡ ሀየ ፡ ብእሲ ፡ ዘእምሰብእ ፡ ሐረስ ፡ ወደሰግዱ ፡ ሎቱ ፡ ሰብእ ፡ ሀገር ። ወእምድእም ፡ ኅበ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰበ ፡ ርእዮ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡

ሃይማኖት ፡ አተበ ፡ ላዕሌው ፡ ውኅደት ፡ መንፈስ ፡ ር (Fol. 150a. 3.) ኹስ ፡ ዘኅዳር ፡ ላዕሌው ። ወሞተ ፡ በጊዜሃ ፡ ወኮነ ፡ ግርማ ፡ ዐበይ ። ወበሀየ ፡ ሐነጸ ፡ ቤተ ፡ ክርስቲያን ፡ በስመ ፡ ቅዱስ ፡ መልክ ፡ ጸደቅ ፡ ወድኅነት ፡ ይኣቲ ፡ ሀገር ፡ በእይዌው ፡ በከመ ፡ ጽሑፍ ፡ ዘይብል ፡ በኅሩተ ፡ ጸድቃን ፡ ትረትዕ ፡ ሀገር ።

CHAPTER CII.

(Fol. 150b. 1.) ምዕራፍ ፡ ፻፪ ። ወእምዛ ፡ ሐረ ፡ ውእቲ ፡ መከራን ፡ ምድረ ፡ ዓረብ ፡ ለፀቢዓ ፡ ፀሩ ፡ ለንጉሥ ። ወበዘየ ፡ ሐመ ፡ ወተናገረ ፡ ወይቤ ፡ ናሁ ፡ መጽእ ፡ ኅቤየ ፡ እቡየ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወእራእዮ ፡ ገሀይ ፡ ወይቤሎሙ ፡ ለእለ ፡ ይቀውሙ ፡ ፀውዶ ፡ አትሬእዮኑ ፡ ማዕጠንተ ፡ ወመስቀለ ፡ ዘውስተ ፡ እዲዎ ፡ ወካዕበ ፡ ይቤ ፡ ስብሐት ፡ ለእምዚአብሔር ፡ ዘእርአየኒ ፡ ምሕረቶ ። ወዘንተ ፡ ብሂሎ ፡ አዕረፈ ፡ በሰላም ። ወአእተወ. (Fol. 150b. 2.) በድኖ ፡ ውስተ ፡ ሀገሩ ፡ ወተቀብረ ፡ ውስተ ፡ መቃብረ ፡ እብዊው ፡ ለእቡነሰ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኮንም ፡ ሰማዕተ ፡ ብዙኃን ፡ ቅዱሳን ፡ ከመ ፡ ይሐውጽ ፡ ይቁቆ ፡ በጊዜ ፡ ዕረፍቶሙ ። ወካዕበ ፡ ተብሀለ ፡ በእንቲአው ፡ እስመ ፡ ለኮሎሙ ፡ ነፍሳት ፡ እለ ፡ ይጸውቡ ፡ ስመ ፡ ዘአው ፡ እመኒ ፡ ጸድቅ ፡ ወእመኒ ፡ ኃግእ ፡ ለጸድቅኒ ፡ አያበውእም ፡ ውስተ ፡ ርስቱ ፡ ዘእንበለ ፡

ደብጽሕም ፡ ኅበ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰበ ፡ ር (Fol. 150b. 3.) እዮቶ ፡ እንትኩ ፡ ነፍስ ፡ ትጸርሕ ፡ ኅቤው ፡ እንዘ ፡ ትብል ፡ አባ ፡ ወእቡየ ። ውእቲኒ ፡ ይውሥእ ፡ እንዘ ፡ ይብል ፡ አቡኪ ፡ ነየ ፡ ወትሰርር ፡ ይእቲ ፡ ነፍስ ፡ ወትረፍቅ ፡ ውስተ ፡ ሕዕኑ ። ወእምዛ ፡ ትበውእ ፡ ውስተ ፡ ርስታ ። ወለኃጥእ ፡ አይወስድም ፡ ውስተ ፡ ሲኦል ፡ ዘእንበለ ፡ ደብጽሕም ፡ ኅበ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰበ ፡ ርእዮቶ ፡ ይእቲ ፡ ነፍስ ፡ ትጸርሕ ፡ ኅቤው ፡ እንዘ ፡ ትብል ፡ (Fol. 151a. 1.) አባ ፡ ወእቡየ ፡ ወርኢዮ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኅበ ፡ ይእቲ ፡ ነፍስ ፡ ለእመ ፡ ረክበ ፡ ባቲ ፡ ምግብረ ፡ ሠናይ ፡ አው ፡ በጸውዖ ፡ ሠ (Fol. 151a. 2.) ናይ ፡ ስመ ፡ አበው ፡ ወበጊዜ ፡ ተገዛኪ ፡ ይሰእል ፡ ላቲ ፡ ኅበ ፡ አምላኩ ፡ በከመ ፡ ከዳኑ ፡ ወይሬስያ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ።

CHAPTER CIII.

(Fol. 151a. 3.) ምዕራፍ ፡ ፻፫ ። ወኮነ ፡ ተአምር ፡ በውእቲ ፡ መዋዕል ። እስመ ፡ ወራዙት ፡ ወመነኮሳት ፡ ወውርዝዋት ፡ ወመነኮሳያዮት ፡ ይሰክቡ ፡ ውስተ ፡ ፩ አራት ፡ ወኢይትአመር ፡ ግብረ ፡ ተባዕት ፡ ወአንስት ፡ በሐልዮ ፡ ፍትወት ፡ እኪት ። እስመ ፡ ዝንቱ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አሠሮ ፡ ለሰይጣን ፡ ከመ ፡ አይግሥሎሙ ፡ ለይቁቱ ። ወሰበ ፡ ተንሥኡ ፡ እምስክሮሙ ፡ ለጸልዮ ፡ ጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ይእኅዝ ፡ ብእሲ ፡ (Fol. 151b. 1.) ልብሰ ፡ ብእሲት ፡ ወይ

ብል ፡ ዘአየ ፡ ውእቲ ። ወከማው ፡ ብእሲትኒ ፡ ትብሎ ፡ ለብእሲ ፡ ወይሰሐቡ ፡ በበይናቲዎሙ ፡ በእንቲ ፡ ዘአልቦ ፡ ላዕሌሆሙ ፡ ፍትወተ ፡ ኃጣኤት ፡ ከመ ፡ ሕዋናት ፡ ንዑሳን ። ወኢተሰምዐ ፡ ድምዕ ፡ ሕሰም ፡ ዘይነውሮሙ ፡ ለመነኮሳት ፡ አምጣነ ፡ ሀሎ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ብፁዓዊ ። ወነበሩ ፡ ምስሌው ፡ አርዳኢው ፡ እለ ፡ ይትቀሐውም ፡ በገድል ፡ እለ ፡ እስማቲሆሙ ፡ በገድል ፡ አባ ፡ ኤልሳዕ ፡ (Fol. 151b. 2.) ወአባ ፡ ሬልጸስ ። አባ ፡ እኖራምስ ፡ ወአባ ፡ ዘና ፡ ማ

ርቆስ ፡ አባ ፡ ቶግስ ፡ ወአባ ፡ ታዲዎስ ፡ አባ ፡ ስምዖን ፡ ወአባ ፡ ተስፋ ፡ ሕዋን ፡ አባ ፡ ይቅባረክ ፡ ወአባ ፡ ተስፋ ፡ ሥሉስ ፡ አባ ፡ ክርስቶስ ፡ ቤዛን ፡ ወአባ ፡ እድራኃ ፡ አባ ፡ መስቀል ፡ ሞአ ፡ ወአባ ፡ ክርስቶስ ፡ ሞአ ፡ አባ ፡ ኤዎስጣቶስ ፡ ወአባ ፡ ኢዮስያስ ፡ ወአባ ፡ ማርቆስ ፡ እሉ ፡ እመኝቱ ፡ አዕማደ ፡ ምድር ፡ እለ ፡ ተመሰሉ ፡ ከመ ፡ መላእክት ፡ ወብዙኃን ፡ እምደ (Fol. 151b. 3) ቂቱ ፡ ኮኑ ፡ ምኩራኝ ፡ በገደል ፡ እስመ ፡ በእምሳለ ፡ ክርስቶስ ፡ ኮነ ፡ ኖላዊዎሙ ፡ ወከዊኖ ፡ መንፈቀ ፡ ሌሊት ፡ ይዘውኑ ፡ ወስተ ፡ ቤተ ፡ ክርስቲያን ፡ ክሎሙ ፡ ኅቡረ ፡ ወደንሥእ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ማኅቶተ ፡ ወደኔጸር ፡ ገጸሙ ፡ እ

መቦ ፡ መነከሰ ፡ ዘረከበ ፡ እው ፡ መነከሳይቶተ ፡ እንዘ ፡ ኢዮስጣቶ ፡ ይብጠሙ ፡ በበትሩ ፡ ወደቤሎሙ ፡ ለለ ፡ ፩ ኦሳርቱም ፡ ለእመ ፡ ኢበክያስ ፡ በገደ ፡ ትብኪ ፡ በህዩ ፡ (Fol. 152a. 1) በእሳተ ፡ ገሀንም ፡ ኅበ ፡ አልቦቱ ፡ ኑዛዜ ፡ ወናኅይ ፡ ወበጊዜ ፡ ሞርባንሂ ፡ ከግዑ ፡ ይገብር ፡ ሶበሂ ፡ ይደግም ፡ ጸሎተ ፡ ቡራኩ ፡ ወደዘክር ፡ መታን ፡ ያነውኅ ፡ ጥቶ ፡ ወእስክ ፡ ይፈጽም ፡ ያበጽሐ ፡ ሃይማኖት ፡ ለዓለመ ፡ (Fol. 152a. 2) ቅድመ ፡ ለለ ፡ ሸዩወግመዝሙረ ፡ ዳዊት ፡ ፲ወኛ ማኅልዩ ፡ ነበደት ፡ ወደበገደ ፡ ጸልዮ ፡ ለአኅብብ ፡ ወለሕገብ ፡ ለነገሥት ፡ ወለበሐውርት ፡ ጸሎቱ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ተክለ ፡ ሃ ፡ ዓለም ፡ እሚን ፡

CHAPTER CIV.

(Fol. 152b. 3) ምዕራፍ ፡ ፻፱ ፡ ወእምዝ ፡ አኅዘ ፡ አርዳኢው ፡ ይትገበሩ ፡ በእደባዎሙ ፡ ንከቲተ ፡ ገራህተ ፡ ወዘርኤ ፡ ወስቱታ ፡ አተረ ፡ ወአሕማለ ፡ ስገርደ ፡ ወሰመተ ፡ ለሲሳዩ ፡ ሰለቆሙ ፡ ወአኅዘ ፡ ያመክርዎሙ ፡ አራዊት ፡ ወግሐያት ፡ ወታሪዳናት ፡ አክሪግልዮን ፡ ወባዕዳን ፡ ብዙኃን ፡ አራዊት ፡ አለ ፡ ያሪቅዱ ፡ በሊወ ፡ አሕማላት ፡ እስመ ፡ ዓዳሃ ፡ ደብረ ፡ አስቦ ፡ ምድረ ፡ በደው ፡ ይላቲ ፡ ወነገርዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ (Fol. 152b. 1) ለ ፡ ሃይማኖት ፡ ከመ ፡ ያጠፍኤ ፡ ገራውሂዎሙ ፡ ወደቤሎሙ ፡ ኅድግዎሙ ፡ እስመ ፡ መጻእነ ፡ ንሕነ ፡ ወስተ ፡ ማኅደሪዎሙ ፡ ወኢመጽኤ ፡ እመኝቱ ፡ ኅበኑ ፡ ወኢንግፍዎሙ ፡ እስመ ፡ ዘሥጋ ፡ ወደም ፡ ከማን ፡ እመኝቱ ፡ ወአርመሙ ፡ አርዳኢው ፡ ወአቆሙ ፡ አራዊት ፡ ተኃዩሉ ፡ ወአመንደብዎሙ ፡ ወኃለፋ ፡ እምግቅሞሙ ፡ ወእሐተ ፡ ዕለተ ፡ እንዘ ፡ ይራኤ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ መጽእ ፡ ዐበይ ፡ ቅርድ ፡ (Fol. 152b. 2) ወአኅዘ ፡ እደሃ ፡ ለመበለት ፡ በ፩እዱ ፡ ወበክልኤ ፡ ነሥእ ፡ ዘውስተ ፡ እደሃ ፡ በተኃይሎ ፡ ወዘበግ ፡ እስክ ፡ ተሐምም ፡ ወከልህት ፡ ወመጽኤ ፡ መነከሳት ፡ ወአኅድግዎ ፡ ወርኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዘንተ ፡ አውዕክ ፡ እምእፋው ፡ ማእሰረ ፡ ጽኑዓ ፡ እን

ዘ ፡ ይብል ፡ በቃለ ፡ እግዚአብሔር ፡ ዘአነ ፡ እትቀነይ ፡ ሎቱ ፡ ኮኑ ፡ ዕሙራነ ፡ ክሉክሙ ፡ እራዊት ፡ ገዳም ፡ እስመ ፡ ኅለፍክ (Fol. 152b. 3) ሙ ፡ እምአቅምክሙ ፡ ዘወሰኑ ፡ ለክሙ ፡ ወኢትትዳደወ ፡ ሞግ ፡ ቅዱሳን ፡ ወእምደኤቲ ፡ ዕለት ፡ ተአስሩ ፡ አራዊት ፡ በላዕያን ፡ እንከሳ ፡ ወአእዋፍ ፡ ወክሎሙ ፡ ተለጉሙ ፡ በእንተ ፡ እከዩ ፡ ለ፩አርዌ ፡ ወበአምጣን ፡ ሀሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኮኑ ፡ ይበይቱ ፡ እእዱግ ፡ በውስተ ፡ በደው ፡ ወአልቦ ፡ ዘዩሐስሞሙ ፡ ወኢደዓቅቡ ፡ ገራውሂዎሙ ፡ እምእእዋፍ ፡ ወአራዊት ፡ እምእመ ፡ (Fol. 153a. 1) ዘርኤ ፡ እስክ ፡ አመደአርሩ ፡ ወነበረ ፡ ከመዝ ፡ እንዘ ፡ ግዎሕዮሙ ፡ ለደቂቁ ፡ በትምህርተ ፡ ወንጌል ፡ ወረከዩ ፡ ሲሳዮሙ ፡ ቃለ ፡ እግዚአብሔር ፡ መሀልተ ፡ ወሌሊት ፡ ወኢደሐልይዎ ፡ ህቀ ፡ ለዓለም ፡ ወኮኑ ፡ በ (Fol. 153a. 2) ክሉ ፡ ግብሮሙ ፡ ከመ ፡ መላእክት ፡ ወእቡዎሙ ፡ ኮነ ፡ በእምሳለ ፡ ክርስቶስ ፡ በከመ ፡ ይቤሎ ፡ ለሊው ፡ ኮኑ ፡ ከማዩ ፡ ብርሃን ፡ በብሔረ ፡ ጽልመት ፡ ወደአምር ፡ ሕሊናዎሙ ፡ ለደቂቁ ፡ እምቅድመ ፡ ይነግርዎ ፡ ወደነግሮሙ ፡ ዘይከውን ፡

CHAPTER CV.

(Fol. 153a. 3.) ምዕራፍ፣ ሃይ፣ ማሕምዳ፣ ሐለየ፣ አቡነ፣ ቀዳሱ፣ ተክለ፣ ሃይማኖት፣ ወይቤ፣ ወይ፣ ሊተ፣ አሌ፣ ሊተ፣ አነ፣ ጎርቱም፣ ምንተ፣ አወሥእ፣ በይእቲ፣ ዕለት፣ አመ፣ ይመጽእ፣ መኩንን፣ ጽድቅ፣ ኢተዘክርክም፣ ለቃሉ፣ ዘይቤ፣ አልቦ፣ ዘይበውአ፣ ለመንግሥተ፣ ሰማያት፣ ዘእንበለ፣ ዘይገብር፣ ፈቃድ፣ ለአቡየ፣ ዘበሰማያት፣ ዘይከ፣ አነ፣ አሜሃ፣ አይቱ፣ አገራይድ፣ ወአይቱ፣ አትመነጸን፣ አምገጸ፣ መዐቱ፣ ለሕይወ፣ ወይ፣ ሊ (Fol. 153b. 1.) ተ፣ አሌ፣ ሊተ፣ ዘኢተወርገውኩ፣ በምግብረ፣ ሰዓይ፣ ለኩባክበ፣ መርዓ፣ ሰማያዊ፣ በክመ፣ ዓው፣ ዘይቀስም፣ መባልዕተ፣ ሎቱሰ፣ አልቦ፣ ዘይቀሥም፣ ወእምድኅረ፣ ለስሐ፣ ይገደፍም፣ አፍእ፣ ወይከይድም፣ ሰብእ፣ ወለእመ፣ ጠፍእ፣ ማኅቶት፣ አልቦ፣ ዘየሐቱ፣ ዘእንበለ፣ ዘይከይድ፣ ጽልመት፣ ለዓቃቤ፣ ሥራይኒ፣ መኑ፣ ዘይፈውሶ፣ ለእመ፣ ኢያእመረ፣ ፈውሰ፣ ለርእሱ፣ ከሚግ፣ ነንት፣ ነፍስየ፣ በላዕልየ፣ ቀሰም (Fol. 153b. 2.) ኩ፣ ባዕዳን፣ ወለሳሕኩ፣ ለልየ፣ አብራህኩ፣ ለዓለም፣ ወጸልመትኩ፣ ለልየ፣ ሠረይኩ፣ ለአሕዛብ፣ ወይወይኩ፣ ለልየ፣ ወዓዲ፣ አዘከራ፣ ለነፍሱ፣ ቃለ፣ ነቢይ፣ ዘይቤ፣ ኢተሀቦን፣ ንዋመ፣ ለአዕይንቲክ፣ ወኢድቃሰ፣ ለቀራንብቲክ፣ ከመ፣ ትይኝን፣ ነፍስየ፣ ከመ፣ ወይጠል፣ እመስገርት፣ ወከመ፣ ያፍ፣ እምጸንፈርት፣ ወገብረ፣ ጸማዕተ፣ በውግጠ፣ ገዳሙ፣ መጠነ፣ ሮአክሎ፣ ለአቅመ፣ ቆሙ፣ ወለስፍሐ፣ ይምኑ፣ (Fol. 153b. 3.) ወዕግሙ፣ ወተክለ፣ ወስቲቲ፣ እንተ፣ ምጽንጋቤ፣ ቀኖታተ፣ ሐጂን፣ በሊሐተ፣ ዘኅልቆን፣ ቫእለ፣ ይደገኖ፣ ሥጋቤ፣ እንተ፣ ቅድሚቤ፣ ቪ፣ ወእንተ፣ ድኅረቤ፣ ቪ፣ እምየማኑ፣ ቪ፣ ወእምቢጋሙ፣ ቪ፣ ወዓዲቤ፣ ድኩም፣ ሥጋቤ፣ ወበጸሐ፣ ለእርግና፣ ወኢተክሀሎ፣ ለረባጽ፣ ውስተ፣ ፍኖተ፣ ስብከት፣ በከመ፣ ቀዳሙ፣ ወበእንተገብ፣ ፈተወ፣ ቀባሙ፣ ወቦእ፣ ውስተ፣ ጸማዕቲ፣ ወአኅዘ፣ ገድለ፣ ሐዲሰ፣ ከመ፣ ዘይእ (Fol. 154a. 1.) ዜ፣ ይደቁን፣ ወከመ፣ ዘይእመረ፣ ጣዕመ፣ ገድል፣ ፍጹመ፣ ወቆመ፣ ርቱዓ፣

ከመ፣ ትኩል፣ ዓምድ፣ እንዘ፣ ኢያጸንዕ፣ በትረ፣ ውስተ፣ እዲሁ፣ ወይቤ፣ ኢየሀርግ፣ ውስተ፣ ዓራተ፣ ምስክብየ፣ ወኢይቡቦን፣ ንዋመ፣ ለአዕይንትየ፣ ወኢድቃሰ፣ ለቀራንብትየ፣ ወኢዕረፍተ፣ ለመላትሕየ፣ እስከ፣ እረክብ፣ መከኖ፣ ለእግዚአብሔር፣ መግኅደሮ፣ ለአምላክ፣ ያዕቆብ፣ ወቆመ፣ እንዘ፣ ኢይወዕእ፣ መፀል (Fol. 154a. 2.) ተ፣ ወሌሊተ፣ ኢነበረ፣ ወኢያንሰሐስሐ፣ ኢላየማን፣ ወኢለባጋም፣ ወኢጥዕመ፣ ምንተኒ፣ በውእቶን፣ መዋዕል፣ ኢይጸለ፣ ወኢሚየ፣ ዘእንበለ፣ በሰፍብት፣ እከለሰ፣ ኢጥዕመ፣ እምአመ፣ መንኮሰ፣ እስከ፣ ዕለተ፣ ሞቱ፣ ወኢይፈኢ፣ ፀሐየ፣ ወወርኅ፣ ወከዋክብተ፣ ሐጋየ፣ ወከረምተ፣ ዘርእ፣ ወጽጌያተ፣ ወፍራያተ፣ እንዘ፣ ቦአዕይንት፣ ኮን፣ ዕውረ፣ ወእንዘ፣ ቦቱ፣ አእዋን፣ ኮነ፣ ከመ፣ ጽሑም፣ ወእንዘ፣ ቦቱ፣ ቃል፣ ጥዑም፣ ነባዘ፣ ኮነ፣ ከመ፣ በሀም፣ ወኢ (Fol. 154a. 3.) ይነብብ፣ ምንተ፣ ዘእንበለ፣ ባርኮ፣ ወሰብሐ፣ እግዚአብሔር፣ መፀልተ፣ ወሌሊተ፣ ወአምሰሎ፣ ለዓለም፣ ዕዳወ፣ ወክሰሐ፣ ወኮነ፣ ስቱለ፣ ምስለ፣ ክርስቶስ፣ ወዘልረ፣ ምሙጠ፣ ሕሊፍቦ፣ ውስተ፣ አርያም፣ ወበዘክመዝ፣ ግብር፣ ነበረ፣ ብዙኅ፣ ዓመታተ፣ ወእምድኅረ፣ አንኅ፣ ቀባሙ፣ ተሰብረት፣ አሐቲ፣ አገዳ፣ እግሩ፣ ወነሥእም፣ አርዳኢቤ፣ ወጠብልልጥ፣ በአጽርቅት፣ ወቀብርሞ፣ ታሕተ፣ እግረ፣ ታቦ (Fol. 154b. 1.) ት፣ ወእምዳ፣ ቆመ፣ በአሐቲ፣ እግሩ፣ ጌዓመተ፣ ወእምኔዋን፣ ቪዓመተ፣ ኢሰትየ፣ ማየ፣ ወሶበ፣ ፈጸመ፣ ቅኔቤ፣ መንፈሳዊተ፣ በአብገዮ፣ ግማ፣ ከመ፣ ነቢያት፣ ወበበሲክ፣ ወንጌል፣ ከመ፣ ሐዋርያት፣ ወበተቀሥሮ፣ ከመ፣ ሰማዕታት፣ ወበተበሕትዎ፣ ከመ፣ መንኮሳት፣ እንዘ፣ ይጸውም፣ እስከ፣ ይጠግዕ፣ ማዕሱ፣ ዲቢ፣ ዓዕመ፣ ወእስከ፣ ይትኔልሞ፣ መለያልያቲቤ፣ እምብገኝ፣ ኅልቀተ፣ ሥጋቤ፣ ወስግድታ (Fol. 154b. 2.) ቲቤ፣ ዘበሐፍ፣ ውፁይ፣ ከመ፣ ነጠብጣዘ፣ ይዎ፣ ወጸሎታቲቤ፣ ከመ፣ ፈልፈለ፣ ማየ፣ ዘኢያነጽፍ፣ ወእመ፣ አኮ፣ ከመ፣ እስት

ንፋስ፡ ወውኅዙተ፡ እንብ (Fol. 154b. 3) ዑ፡ ዘእንበ
ለ፡ አቅም፡ መዐልተ፡ ወሌሊተ፡ ወእምነተሉሰ፡ ዘ

የዐበ፡ ገድሎ፡ ኅዳገ፡ ፍትወት፡ ወመንገ፡ ስብሐ
ት፡ ጽሩዕ፡ ዘአኅረሙ፡ አበው፡ ጽጉባን፡ መንፈስ።

CHAPTER CVI.

(Fol. 155a. 1.) ምዕራፍ፡ ፻፩፡ ወእንዘ፡ ዘሎ፡ በዘክ
መገባ፡ ግብር፡ መጽአ፡ ኅቤዑ፡ እግዚእን፡ አደሳሱ፡
ክርስቶስ፡ ዘለዘክሮቹ፡ ይደሉ፡ ሰጊድ፡ ወምስሌ
ሁ፡ እግገዛትን፡ ማርያም፡ እሙ፡ ወ፲፬ዓክያት፡
ወ፲፱ዓለቀርያት፡ ወብተኃን፡ ሐራ፡ ሰማይ፡ በአል
ባሰ፡ ብርሃን፡ ወይሌሎ፡ ሰላም፡ ለክ፡ ፍቅርየ፡ ተክ
ለ፡ ሃይማኖት፡ ናሁ፡ መጻእኩ፡ ሆም፡ ከሙ፡ አግዕ
ዝክ፡ እምግብርናት፡ ወስተ፡ ዕረፍት፡ እምግማ፡ ወ
ድካም፡ ወስተ፡ (Fol. 155a. 2.) ፍሥሐ፡ ዘለዓለም፡
እማን፡ እብለክ፡ ነሉ፡ ሰብእ፡ ዘይገብር፡ ተገዘረ
ክ፡ ወዘይጸውዕ፡ ስሙክ፡ እምሕሮ፡ ሎቱ፡ እስክ፡
፲ትውልድ፡ ወለዘሐንጸ፡ መርጫለክ፡ አን፡ አሐንጽ፡
ሎቱ፡ ጽርሐ፡ መንግሥት፡ በሰማያት፡ ወለዘጸሐ
ፈ፡ መጽሐፈ፡ ገድልክ፡ ወለዘአጽሐፈ፡ በተአምኖ፡
አን፡ እጽሕፍ፡ ስሞሙ፡ ወስተ፡ መጽሐፈ፡ ሕይወ
ት፡ በሰማያት፡ ወለዘሉ፡ ዘይትዊክፍ፡ ነግዶ፡ በስም
ክ፡ አን፡ እትዊክሮ፡ (Fol. 155a. 3.) አሙ፡ ንግዶቹ፡
ኅቤየ፡ ወአኅድሮ፡ ወስተ፡ ጽላሎተ፡ ቤትየ፡ ወነሱ
ሎ፡ ዘይጸገብ፡ ሮኑበ፡ በስምክ፡ እትዊክሮ፡ ወእጸግ
ቤ፡ እምሕብስተ፡ ሕይወት፡ ወለዘኅረዊ፡ ጽሙዓ፡ በ
ስምክ፡ አን፡ አረውዮ፡ እምነቅዓ፡ ደም፡ ዘውኅዘ፡
እምገባየ፡ ወለዘሉ፡ ዘይገብር፡ በዐለክ፡ በፍሥሐ፡
አን፡ አረፍቶ፡ ምስሌክ፡ በምሳሕ፡ ዘ፲፻ዓመት፡ ወ
ለዘያለብስ፡ ዕሩቅ፡ በስምክ፡ አን፡ አለብዕ፡ ሜላተ፡
ብርሃን፡ ዘለንጳስ፡ (Fol. 155b. 1.) ወለዘያበውእ፡ ዕጣ

ነ፡ ወወይን፡ ወቅብዓ፡ ወዘይተ፡ ወስንዳሌ፡ ንጸሐ፡
ለቤተ፡ ክርስቲያንክ፡ አን፡ እትዊክፍ፡ ጸሎቶ፡ ወእ
ሰሪ፡ ኃጢአቶ፡ ወእመቦ፡ ብእሲ፡ ዘካን፡ ነዳየ፡ እም
ዝ፡ ነሱሉ፡ ዘይሌውጽ፡ ሕሙመ፡ ወይኅገዝ፡ ትኩ
ዘ፡ በዕለተ፡ ተገዘርክ፡ ወይትለእክ፡ በዘክን፡ ከዊኖ፡
እሙሃ፡ በተጠፈ፡ ሐምል፡ አሙ፡ በውጺረ፡ ዕዕክ
ው፡ በቀዳሕ፡ ማይ፡ በዝ፡ ነሱሉ፡ ለእሙ፡ ተረድኦ፡
አን፡ እራስየ፡ ወስተ፡ መንግ (Fol. 155b. 2.) ሥተ፡ ሰ
ማያት፡ ወለዘነገዶ፡ ወስተ፡ መቃብርክ፡ እሙሃ፡
እምርኑቅ፡ አሙ፡ እምቅሩብ፡ አን፡ እራሲ፡ ሎቱ፡
ከሙ፡ ዘነገዶ፡ አደሩሳሌም፡ ወስተ፡ መቃብርየ፡
ወለዘይትሚሮ፡ ቍርባን፡ በዕለተ፡ ተገዘርክ፡ አን፡
እኑሌሎ፡ ምስለ፡ ስሙያን፡ ወእሙ፡ አረከበ፡ ቍር
ባን፡ ወበልዓ፡ ፍርፍረ፡ ዘወድቀ፡ እማዕዶ፡ ተገዘር
ክ፡ አን፡ አደሳሱ፡ ቃልየ፡ ዘአደሌሱ፡ እሙጥም፡
ቍርባን፡ በአደሩሳሌም፡ ሰማያዊት፡ ወአረፍቶ፡ ም
(Fol. 155b. 3.) ስሌክ፡ በውስተ፡ መንግሥትየ፡ በእን
ተ፡ እምነቱ፡ ናሁ፡ ፈጸምክ፡ በድረክ፡ ወገይማኖተ
ክኒ፡ ዓቀብክ፡ አገብር፡ ኅራ፡ ወምእሙን፡ ዘበውሐ
ድ፡ ምእሙን፡ ኮንክ፡ ዲበ፡ ፲፬ዓክያት፡ ገነት፡
ወዲበ፡ ፳መንግሥተ፡ ሰማያት፡ እሙይመክ፡ በእን
ተ፡ ብተኃን፡ ይቁቅክ፡ እለ፡ ይመጽኦ፡ እምድኅሪ
ክ፡ ዘእይትኅለቀኑ፡ ብዝኖሙ፡ ክሙ፡ ከዋክብተ፡
ሰማይ፡ ወከሙ፡ ኖግ፡ ባሕር፡

CHAPTER CVII.

(Fol. 156a. 1.) ምዕራፍ፡ ፻፪፡ ወክዕበ፡ ይሌሎ፡ መ
ድኃኒን፡ እንሥእ፡ እዕይንቲክ፡ ወርኢ፡ ወእንሥእ፡
አዕይንተሁ፡ ወርእየ፡ መልዕልተሃ፡ ለገዳም፡ ወእም
ጽንፋ፡ እስክ፡ ጽንፋ፡ ይመኖ፡ ብርሃ (Fol. 156a. 2.)
ን፡ ርቡብ፡ ወአይትዐወቅ፡ ኅብሩ፡ ወመልዕልተሁ፡

አእዋፍ፡ ጽዕድዋን፡ ወቀይሐን፡ ወብተኃን፡ እሙ
ንቱ፡ ዘእልበሙ፡ ኅልቀኑ፡ ወይሌሎ፡ አቡነ፡ ቅ
ዳስ፡ ተክለ፡ ሃ (Fol. 156a. 3.) ይማኖት፡ ለእግዚእን፡
ምንት፡ እግዚአ፡ ዘእራኤ፡ ወይሌሎ፡ ዝይመኖ፡ መ
ንፈስየ፡ ውእቱ፡ ወከመዝ፡ ይጸልል፡ መልዕልተሃ፡

ለዛቲ፡ ገዳም፡ ወአደራስል፡ እምነሃ፡ እስከ፡ ጎልቀ
 ተ፡ ግለም፡ እሉሂ፡ እእዋፍ፡ እለ፡ ይትሐውሱ፡ ታ
 ሕቲው፡ ይቁቅክ፡ እሙነቱ፡ እለ፡ ይትወለዱ፡ እም
 ኔክ፡ በመንፈስ፡ ቅዱስ፡ በውስቴታ፡ ወደቤሎ፡ አ
 በነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አይቲ፡ ትኤገዝ፡
 እግዚኦ፡ ከሙ፡ ይትቀበ (Fol. 156b. 1.) ፤ ሥጋዩ ። ወ
 ደቤሎ፡ መድኃኒን፡ ዘዩ፡ ይትቀበር፡ እስከ፡ ሃወጺዓ
 መት ። ወእምድኅረ፡ ቫወጺዓመት፡ ትንገል፡ ዛቲ፡
 ጸማእት ። ወደሐንጌ፡ ይቁቅክ፡ ዐበዩ፡ ምኔተ፡ በስ
 ምክ፡ በመርጎባ፡ ለዛቲ፡ ገዳም ። ወደፈልሱ፡ ሥጋ
 ክ፡ ውስቴታ፡ ወዳቤሃ፡ ይኔልል፡ ዝንቱ፡ መንፈስ
 ዩ፡ በገዚ፡ ቅታባን፡ ወበገዚ፡ ጸሎት፡ ወደክውን፡
 ውስቴታ፡ ሁምር፡ ወፍግዓ ። ወእፈሰ፡ ጥቅማ፡ ሕ
 ነግ፡ ጌድቅ፡ ወእደክም፡ መ (Fol. 156b. 2.) ገርቲ፡ ሃ
 ወአኃሥሮሙ፡ ለጸላእታ፡ ወእመቅሶሙ፡ ለእለ፡
 ይገብሩ፡ ሐክክ፡ በማእከላ፡ ወእሰምዖሙ፡ ጸሎቶ
 ሙ፡ ወእድኅኖሙ፡ እምእኩዩ፡ ወእትኤመር፡ ሎ
 ሙ፡ በውስቴታ፡ ለእለ፡ ያሰምኩ፡ ባቲ፡ ወእደመ
 ጌእ፡ ላዕሌሃ፡ ርኅበ፡ ወእዳበረ፡ እክል፡ ወእሞተ፡
 እንስሳ ። ወእውባ፡ ናኅዩ፡ እስከ፡ ለግለም፡ ለነዳደኒ
 ሃኒ፡ አጸግበሙ፡ እክለ፡ ወለከሆናቲሃኒ፡ አለብሰሙ፡
 ሕድወተ ፤ ወጸድታኒ (Fol. 156b. 3.) ሃኒ፡ ትፍሥሕተ፡
 ይትፈሥሐ፡ ወደቤ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ ስብሐት፡ ለክ፡ እግዚኦ፡ ዘውዐብኒ፡ ዘንተ፡

ሆሎ፡ ጌጋ፡ ዘኢመሰንዩ፡ አካነ፡ በበደነ፡ ጌድቅዩ፡
 አላ፡ በብገር፡ ኂሩትክ፡ ወበአናቅርትክ፡ ሱባእ ።
 ወካዕበ፡ ደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 በምንትኑ፡ እግዚኦ፡ ትንሥእ፡ ለነፍስዩ ። ወደቤሎ፡
 መድኅን፡ አናቁርዩ፡ ናው፡ ተለውክ፡ ከደዩ፡ በሆ
 ሎ፡ ግብርክ፡ ወደእዚኒ፡ ዩ (Fol. 157a. 1.) ደልወክ፡
 ትትመሰለኒ፡ በሞትዩ፡ ከመ፡ ትዕረዶ፡ ነገሥ፡ ምስ
 ሌዩ፡ በደብረ፡ መቅደስዩ፡ እስመ፡ እነ፡ ኮንኩ፡ ሰማ
 ዕተ፡ በመኖሪያ፡ ጲላሳክ፡ ጴጌጠናዊ፡ አስ፡ ዘሞት
 ኩ፡ ከመ፡ ሆሎ፡ ሰብእ፡ አለ፡ ሞትኩ፡ በዲበ፡ መ
 ስቀል፡ በተቀንጃ፡ እእዳሙ፡ ወእእጋር፡ ከመ፡ አድ
 ኅኖ፡ ለእዳም፡ እምእደ፡ ገፋዒው ። ወደቤሎ፡ አቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አጠዘኒ፡ እግዚእዩ፡ ከ
 መ፡ እሐር፡ ውስተ፡ ዐውደ፡ ስምዕ፡ ወእትቀተል፡
 በእንተ፡ ስም (Fol. 157a. 2.) ከ፡ ወደቤሎ፡ መድኅን፡ ተ
 ጋድሎሰ፡ ፈጸምክ፡ ወኢተፈክ፡ ምንትኒ፡ ዘእንበለ፡
 መዋት ። ወናው፡ ትመውት፡ በእማመ፡ ብድብድ፡ በ
 እኩዩ፡ ሞት፡ ወእፈሰ፡ ለክ፡ ከደሃ፡ ከመ፡ ተሰቅሎ፡
 ወከመ፡ ደመ፡ ሰማዕታት፡ እለ፡ እምቅድማኪክ ። አክ፡
 ለባሕቲክ፡ (Fol. 157a. 3.) ለደቁቅካኒ፡ አለ፡ ሞቲ፡ በእ
 ማመ፡ ብድብድ፡ በውስተ፡ ዛቲ፡ ገዳም፡ እኃልቆሙ፡
 ምስለ፡ ሰማዕታት፡ ወእወፈድሙ፡ ለክ፡ በመንግሥ
 ቲ፡ ሰማደት ። ወዘንተ፡ ብሂሎ፡ ሰአሞ፡ ሥልሰ፡ ወመ
 ሀቦ፡ ሰላመ፡ ወዐር፡ ሰማዩ፡ በዐበዩ፡ ስብሐት ።

። ዘቅዳሚ ።

CHAPTER CVIII.

(Fol. 157b. 1.) ምዕራፍ፡ ፻፺፫ ። ወእምዝ፡ አስተጋብ
 ኔሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለሆሎሙ፡
 ይቁቅ። ወደቤሎሙ፡ ናው፡ ቀርቦ፡ በዐለ፡ መርፀ፡
 ተደለው፡ ለሐዊቲ፡ ወተሠርገው፡ በልብሰ፡ ክብካ
 ብ ። ወእትኩኑ፡ ከመ፡ ብእሰ፡ ዘኢሊብሰ፡ ልብሰ፡
 ክብካቦ፡ መርዓ ። ወኮነ፡ ዕሩቀ፡ እምስብሐተ፡ እማ
 ዘሊብሐር ። እስመ፡ ዘኢተሠርገው፡ ዘእሰ፡ በምግ
 ባረ፡ ሠናዶ፡ ኢደብውእ፡ ውስተ፡ ክብካቦ፡ መርዓ
 ዋ፡ እስመ፡ ነገርኒ (Fol. 157b. 2.) እግዚእዩ፡ ኢደሱ

ስ፡ ክብርቶስ፡ በቡቲ፡ ዕለት፡ ከመ፡ እመውት፡ በእ
 ማመ፡ ብድብድ፡ በእምነክሙ፡ አለ፡ ተሐውኖ፡ ም
 ስሌዩ፡ ወነገሮሙ፡ ለለርእሰሙ፡ ጌዊዖ፡ አስማቲዎ
 ሙ፡ ዕለቶሃ፡ አመሮሙ፡ ወሆሎ፡ ከዳነ፡ ዘውዐቦ፡
 መድኃኒን፡ ዘነጋሞሙ፡ ወሰሚዖሙ፡ አርዳእው፡ አን
 ክሩ፡ ወተፈሥሐ፡ ወዐ፡ እለ፡ ተክቡ፡ በእንተ፡ ተ
 ኃድጎቶሙ፡ እምነው ። ወበደእቲ፡ ዕለት፡ ባእ፡ ሕ
 ማመ፡ ብድብድ፡ ኅበዎሙ፡ (Fol. 157b. 3.) ወተእኅ
 ዙ፡ መነሶት፡ አለ፡ ጌወዓ፡ አስማቲዎሙ፡ ወሰቦ፡

ተአኅድ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በገን፡ ቱ፡ ደዌ፡ ተጋብኢ፡ ኅቤሱ፡ ነጥሎሙ፡ ይቋቁ፡ ዕድ፡ ወአንስት፡ ወበከይዎ፡ ዐቢይ፡ ብክዳ፡ ወይቤሎሙ፡ ኢትብክዳ፡ ይቋቋዩ፡ ያእሙ፡ አጽምዑ፡ ቃለ፡ አቡክሙ፡ አረገይ፡ መቅድመ፡ ይኩን፡ ትውክልትክሙ፡ ላዕለ፡ እግዚአብሔር፡ ወኢሁታብገኑ፡ ሐልዮ፡ በአንተ፡ ሲሳይ፡ ወአራገብ፡ ከመ፡ ሰብአ፡ ዓለም፡ (Fol. 158a. 1.) አለ፡ እኑዛነ፡ በገንቱ፡ ማአሠር፡ ወኢሁታጽርዑ፡ ጸልዮ፡ በነጥሉ፡ ጊዜ፡ ወተፀመዱ፡ በቤተ፡ ክርስቲያን፡ መፀልተ፡ ወሌሊተ፡ ወአፍቅፍ፡ ጸመ፡ ወንጽሐ፡ በዘባቱ፡ ይሠምር፡ እግዚአብሔር፡ ወኢሁታፍቅፍ፡ ስብሐተ፡ ብርሐኑ፡ ወስብረ፡ ዓለም፡ ጽሩዓ፡ አንትመሰሰ፡ ተመሰልዎሙ፡ ለአብዛኑ፡ ቀይምት፡ አለ፡ ወዕኢ፡ እምዓለም፡ በብገነኑ፡ ሞግ፡ ወሕማም፡ ወሞዕዎ፡ ለእኩይ፡ ሕሊና፡ በተጋድሉ፡ ቆሙ፡ እስመ፡ ለአመ፡ (Fol. 158a. 2.) ኢተለውክሙ፡ አሠርሙ፡ ኢትሠራዩ፡ ውሉዶሙ፡ ወአመ፡ ኢኅበርክሙ፡ በሕማሞሙ፡ ኢትነብሩ፡ በፍሥሐዎሙ፡ ለአመ፡ ኢተሳተፍክሙ፡ ደነሞሙ፡ ኢትበውኡ፡ ውስተ፡ አብይቲሆሙ፡ አብዛኑ፡ በአብዛኑ፡ አሉ፡ እሙንቱ፡ አባ፡ እንግሎንዮስ፡ ወአባ፡ መቃርስ፡ አባ፡ ጳጳሞቹ፡ ወአባ፡ ዮሐንስ፡ አባ፡ ሲኖዳ፡ ወአባ፡ በብኑዳ፡ አባ፡ ብስንዳ፡ ወአባ፡ በኪሞስ፡ አባ፡ አርሳኒ፡ ወአባ፡ አሞኒ፡ አባ፡ ብሶይ፡ ወአባ፡ ያ

(Fol. 158a. 3.) ሳይ፡ አባ፡ ጳውሊ፡ ወአባ፡ ፋውሊ፡ ወዘክረ፡ አስማተ፡ ነጥሎሙ፡ ቅዱሳን፡ ወይቤተ፡ ተመሰልዎሙ፡ ወዓዲ፡ ከያየሂ፡ ኃጥኦ፡ ተመሰሉ፡ ወበአንተ፡ ኅዢመታተሂ፡ ተዓቀቡ፡ እምበለፀ፡ ሥጋ፡ ወአምሰትዮ፡ ማኒ፡ ከመ፡ ኢይክብድ፡ ልብክሙ፡ በገንቱ፡ ወኢትሠርገሙ፡ በአልባሰ፡ ተድላ፡ ለተገነኅር፡ እስመ፡ ኢይደሉ፡ አስኪማ፡ ዘመልእክት፡ ወግብር፡ ዘሥጋ፡ ኢሁታፍቅፍ፡ ዓለመ፡ ወኢዘሀሎ፡ ውስተ፡ ዓለም፡ ዓለ (Fol. 158b. 1.) ምኒ፡ ዮኃልፍ፡ ወፍትወቱኒ፡ ዮኃልፍ፡ ወዘሰ፡ ይገብር፡ ፈቃድ፡ ለእግዚአብሔር፡ ይኑበር፡ ለዓለም፡ ኦይቋቋዩ፡ በነጥሉ፡ ጉጉኦ፡ ገቢረክሙ፡ አትልውዌ፡ ለሠናይት፡ በሃይማኖትክሙ፡ ወኢትትቀነዩ፡ ለክርሥ፡ ዘእንበለ፡ ለነፍስ፡ ተአኃወ፡ ነጥሎክሙ፡ ወተፋቀፍ፡ በበድናቲክሙ፡ እስመ፡ ተፋቅር፡ ዘመንፈስ፡ ኃጢአተ፡ ይደመሰስ፡ ወደነጽሕ፡ አምርስሐተ፡ ሥጋ፡ ወነፍስ፡ ወእመ፡ ዓቀብክሙ፡ ዘንተ፡ (Fol. 158b. 2.) በአማን፡ ይቋቋዩ፡ አንትሙ፡ ወትከውኑ፡ ፍሩያነ፡ ፍሬ፡ ሕይወት፡ ወትበጽሐ፡ ቅድመ፡ እግዚአብሔር፡ በሠናይ፡ ወኤልሳዕ፡ ይኩን (Fol. 158b. 3.) ክሙ፡ አባ፡ ህዩንቲዮ፡ ወይቋም፡ ለክሙ፡ እምድኅራዩ፡ እስከ፡ እልእክ፡ ኃቤክሙ፡ በሕቱ፡ ኢይገኑዮ፡ ውስተ፡ ማመቱ፡ ወሰላም፡ ለክሙ፡

CHAPTER CIX.

(Fol. 159a. 1.) ምዕራፍ፡ ፻፱፡ ወአምድኅረ፡ ያብ፡ ዘንተ፡ አመ፡ ፲፱፡ ለወደኃ፡ አብ፡ አመ፡ ወ፲፡ ለአ

ውግስጦስ፡ በሮማውያን፡ ወአመ፡ ፳፡ ወዕለነሐሴ፡ በግብጻውያን፡ በይአቲ፡ ሌሊት፡ ከብድ፡ ሕማም፡ ላዕ

The following is written on the upper margin of Fol. 157b. ወእንዘ፡ ደረጽር፡ ገሃድ፡ አቡነ፡ ቅዱስ፡ መጽሐት፡ አሐቲ፡ ቀቃሊት፡ ብአሲት፡ እምሠራግተ፡ ብድብድ፡ ወነይፈቆ፡ ወአክሞዕ፡ ለአቡነ፡ ቅዱስ፡ ወይቤላ፡ አስ፡ አንቱ፡ ዘተሀበልክ፡ ለቀቲሎትዮ፡ አላ፡ ሥምረተ፡ እግዚአብሔር፡ ኮነ፡ ወባሕቱ፡ በአንተ፡ ዘኢተሰአልክኒ፡ ለከሂ፡ ይሥሩክ፡ አምላክዮ፡ ወበጊዜሃ፡ ወድቀት፡ ታሕተ፡ እግረሁ፡ ወእንገርገረት፡ ወሞተት፡ እኩዮ፡ ሞተ፡ ወርአዮሙ፡ ሠራግተ፡ ብድብድ፡ ፈርዑ፡ ጥቀ፡ ወይቤልዎ፡ አሐባ፡ አቡ፡ በፈቃድነ፡ ዘመጸእነ፡ ኃቤክ፡ አላ፡ ፈነወነ፡ አምላክክ፡ ወይእዚኒ፡ ንስተብቀኅክ፡ ከመ፡ ኢሁታጥፍእነ፡ ዘእንበለ፡ ይብጸሕ፡ ጊዜነ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ከመ፡ ፈነወክሙ፡ እግዚአዮ፡ ከመ፡ አራጽም፡ ላዕሌዮ፡ ዘእንበለ፡ ባሕቱ፡ አውግዘክሙ፡ ለክሙ፡ ወለእለ፡ እምድኅራክሙ፡ ለአመ፡ ዛቲ፡ ፈነወክሙ፡ እግዚአዮ፡ ውስተ፡ ገጻም፡ ከመ፡ ትቅትለ፡ ይቋቋዩ፡ ኢትቅትሉ፡ ኃጥኦ፡ ዘእንበለ፡ ጽድቅ፡ ወኢትልገሙ፡ ዕፀ፡ ዘእንበለ፡ ፍሬ፡ ወኢትልክፍ፡ አብደ፡ ዘእንበለ፡ ጠቢብ፡ ወገ፡ ሥርዓት፡ ሕገ፡ ይኩንክሙ፡ እስከ፡ ለዓለም፡ ወይቤሎ፡ ነጥሎሙ፡ አሁ፡ ይኩነነ፡ በከመ፡ ትቤላነ፡

ለሁ፡ ወእልጸቀ፡ ለመዋት፡ ወበክዩ፡ ደቂቁ፡ እለ፡
 ሀለወ፡ ፀውዶ፡ ወዓገታ፡ ብርሃን፡ ለጸግእቱ፡ ። ወመ
 ልዓ፡ ሀዩ፡ መፀወ፡ ሰናይ፡ ዘይሰልብ፡ እልባበ፡ ወያ
 ሰርር፡ ነፍስ፡ እስከ፡ አኅመ፡ ድንጋሂ፡ ። ወትቤሎ፡
 በገጥኦአ፡ አሐተ፡ ። (Fol. 159a. 2.) ነቦሳይት፡ ። ኦአ
 ቡነ፡ ሥረዶ፡ ለነ፡ ዘአበሰነ፡ ለከ፡ ወይቤ፡ አቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ዘገበርክሙ፡ እሰሳ፡ በአእ
 ምሮ፡ አው፡ በኢያአምሮ፡ እግዚአብሔር፡ ያሥረ
 ዩ፡ ለክሙ፡ ወክዕብ፡ ትቤሎ፡ ዘተዓሥረ፡ በታልከ፡
 ፍታሕ፡ አቡነ፡ ወይቤ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ዘተዓሥረ፡ በታልዩ፡ እምሰብእ፡ እስከ፡ እ
 ንስሳ፡ ወአረቂተ፡ ገዳም፡ ፍቱሉነ፡ ያካሉ፡ ወተፈ
 ትሐ፡ አፉሆሙ፡ ለአረቂተ፡ ገዳም፡ ወለእአዋፍ፡
 (Fol. 159a. 3.) እምነ፡ ተዓሥሩ፡ በ፲ወጃኛመት፡ ። ወ
 ዩኦቲ፡ መነኮሳይት፡ እንዘ፡ ትፈቅድ፡ ትጠብብ፡ ኦ
 ምጽአት፡ ዓጣ፡ ወስራሐ፡ ሎሙሂ፡ ወለነሂ፡ ወእም
 ድኅረ፡ ዝነቅ፡ ወፅኦ፡ ክሎሙ፡ እምብዝነ፡ ፍርሃ
 ት፡ ወአስተርአዮ፡ እግዚእነ፡ ኢዮሱስ፡ ክርስቶስ፡
 ምስለ፡ ወላዲቱ፡ ድንግል፡ ግርዶም፡ ወምስለ፡ ሚ
 ካኤል፡ ወገብርኤል፡ ወምስለ፡ ጅወቆከዘናተ፡ ሰማ
 ዩ፡ እንዘ፡ መፀጥኒሆሙ፡ ሙስተ፡ እደቂሆሙ፡ ወ
 (Fol. 159b. 1.) ብዙኃን፡ እመላእክተ፡ ሰማይ፡ ዐእለ፡
 ያፀውሩ፡ ተሚርጋበ፡ ብርሃን፡ ወቦ፡ እለ፡ ያፀው
 ሩ፡ መረውኅታተ፡ ወመኃትዋቱ፡ ወሶበ፡ ፤፻እዮ፡
 እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለመድኃኒን፡ ሰገ
 ዩ፡ በብረከሁ፡ ወኮነ፡ ግሙራ፡ ከመ፡ ዘኢተሰብ
 ረ፡ ቀኝ፡ ወኢተአውቆ፡ ጽንዓ፡ ሕማም፡ እምብዝ
 ኃ፡ ፍሥሐው፡ ወይቤሎ፡ መድኃኒን፡ ኦፍቁርሮ፡ ክሎ
 ሎ፡ ሞክነ፡ ወምንጃቤከ፡ ተጽሕፈ፡ በኢዮሩሳሌም፡
 ለተገዘርከ፡ ወም (Fol. 159b. 2.) ስለዝ፡ ብሂል፡ ታል፡
 ዘመድኃኒን፡ ወፅኦት፡ ነፍሱ፡ እምሥጋሁ፡ ለአቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተመጠዋ፡ እግዚእነ፡
 ኢዮሱስ፡ ክርስቶስ፡ ወሰአማ፡ ወይቤላ፡ ንጽሕት፡
 ነፍስ፡ ወጽራት፡ ንግ፡ ኅከዩ፡ ወእንዘ፡ የፀርጋ፡ ላ
 ዕለ፡ ምዑ፡ መላእክት፡ መሥዋዕተ፡ ስብሐት፡ ። በ፡
 ዘይቤ፡ ክቡር፡ ሞቱ፡ ለጸድቅ፡ በቅድመ፡ እግዚአብ
 ሔር፡ ወቦ፡ ዘይቤ፡ ዘዓመወ፡ በዓለም፡ የሐዩ፡ ለዝ
 ሎፉ፡ እስመ፡ ኢይሬኢ፡ ሙ (Fol. 159b. 2.) ስና፡ በዘ

ያቤ፡ ዛቲ፡ ዕለት፡ እንተ፡ ገብረ፡ እግዚአብሔር፡ ን
 ትፈላግሕ፡ ወንትኃሆዩ፡ ባቲ፡ ። ወብዙኃን፡ ኃሩ፡ ሰ
 ማይ፡ በታለ፡ ዳዋት፡ ያሴብሐ፡ ወያብሎ፡ ። ሃሌሎ
 ያ፡ ስብሐት፡ ለእግዚአብሔር፡ በሰማይት፡ ። ወሰላም፡
 በምድር፡ ለዘመምሮ፡ ለሰብእ፡ ወእንዘ፡ ያብሎ፡ ዘ
 ንተ፡ አብጽሕዋ፡ ቅድመ፡ መንበሩ፡ ለአብ፡ ወሰገዶ
 ት፡ ሀዩ፡ ወወሰደዋ፡ ወአብአዋ፡ ሙስተ፡ ርስታ፡ ዘ
 ለዓለም፡ ኅበ፡ ዘርእየት፡ በሕይወታ፡ ። (Fol. 160a. 1.)
 ያቤሎ፡ መድኃኒን፡ ኦፍቁርሮ፡ ንግእ፡ ዘንተ፡ ጽር
 ሐ፡ መንግሥት፡ ዘኢይትሚጠን፡ በሕሊና፡ እንገለ፡
 እመሕያው፡ ወእልቦቦ፡ ልብሰ፡ መንግሥት፡ ዘበ
 ቱ፡ ልሳነ፡ እሳት፡ ነባቤ፡ መለሰት፡ ወአስተቀጸሎ፡
 በአክሊላተ፡ ብርሃን፡ ጂኦል፡ ሥርግዋን፡ በመስቀ
 ል፡ ወያቤሎ፡ እላንቱ፡ አክሊላት፡ ጅበእንተ፡ ሃይ
 ማኖትከ፡ ርቱዕ፡ ወጅበእንተ፡ ዐድትከ፡ ለምዘ
 ሮ፡ ወጅበእንተ፡ ክፅወተ፡ ደምከ፡ ወጅበእንተ፡
 (Fol. 160a. 2.) ዘአጥፋእከ፡ ዐላውያን፡ ወጅበእንተ፡
 ንግደትከ፡ ኢዮሩሳሌም፡ ወጅበእንተ፡ ስብረተ፡ ዓዕ
 ምክ፡ በተቀጣም፡ ወጅበእንተ፡ ጸምከ፡ መርትዓተ፡ ሕ
 ሊናከ፡ ወሚሞ፡ ዲበ፡ ጅመንግሥተ፡ ሰማይት፡ ወ
 ዲበ፡ ፲ወጅአህጉራተ፡ ገነት፡ ዘከመ፡ አሰፈዎ፡ ቅድ
 መ፡ ወአንበር፡ ዲበ፡ መንበር፡ ስቡሕ፡ ወልዑል፡
 ጥቀ፡ ያቂቁሰ፡ ለሀወ፡ ዐቢዮ፡ ላፀ፡ እስመ፡ ኃጥኦ፡
 አቡሆሙ፡ መንፈሳዊ፡ ወዮላቂሆሙ፡ አምላካዊ፡
 ወገንዝም፡ ወተበርም፡ በ (Fol. 160a. 3.) ዝማራ፡ ወበማ
 ኅሎት፡ በከመ፡ ያዶሎ፡ ለክዞናት፡ እንዘ፡ ያብሎ፡
 እሬ፡ እንጋ፡ ፍፁብዮ፡ ለዘመጠነዝ፡ በቤይ፡ ወእሬ
 ኑ፡ እንጋ፡ ፍክብር፡ ለዘመጠነዝ፡ ክቡር፡ ወእሬ፡ ፍ
 ሎሎ፡ ለዘመጠነዝ፡ ልዑል፡ ወእሬ፡ ንቁድሶ፡ ለ
 ዘመጠነዝ፡ ቅዱስ፡ ዘኮነ፡ ምእመኑ፡ ለእግዚአብሔር፡ ። ወ
 ቆመ፡ ዝክሩ፡ በሙናይ፡ ከመ፡ አፈው፡ ቅድመ፡
 ኮነ፡ መፀወ፡ ወከመ፡ መፀር፡ ጥዕመ፡ ስሙ፡
 ሙስተ፡ አፈ፡ ክሎ፡ በሕይወቱኒ፡ ኢገብረ፡ ነኪ
 ረ፡ ወተቀ (Fol. 160b. 1.) ያቤ፡ እምክርሆ፡ እመ፡ ወ
 ተፈቅረ፡ በኅ፡ እግዚአብሔር፡ ወክሳብ፡ ሰብእ፡
 ወተቀደሰ፡ እንበይነ፡ የውጡ፡ ወሃይማኖቱ፡ ወ
 ገብረ፡ ዘይኤድሞ፡ ለእግዚአብሔር፡ ወኃይገ፡ እ
 ምድኅራው፡ ዘር (Fol. 160b. 2.) አ፡ ቡሩክ፡ ወስመ፡

ክብረ : በደቅናገሩ : ቡቱ : ውሉድ : ደኃራውያን ።
ወተቀብረ : ሥጋሁ : በሰላም : ብዑዓን : እሙንቱ :

እለ : የአምርም ። ወእለ : ይሠረገዉ : በፍቅሩ : ለገ
ብሩ : ተክለ : ሃይማኖት ።

CHAPTER CX.

(Fol. 160 b. 3.) ምዕራፍ : ፻፲፯ ። ወእምዝ : ረሰዩም ።
እበ : ምኔት ። ለአቡነ : ኤልሳዕ : በከመ : ይቤ : አቡ
ነ : ቅዱስ : ተክለ : ሃይማኖት : ደቂቁኒ : አዕረፋ : እ
ለ : ጸውዕ : አስማቲ። ሆሙ : ግሉልቆሙ : ፲፱፱ ። ወ
እምድንረ : ቀበርም ። ለአቡነ : ቅዱስ : ተክለ : ሃይማ
ኖት : ሶበ : ነጻሩ : ኅበ : ገራብቆሙ : አልቦ : በረከቡ :

በሊዮሙ ፣ እስመ ፣ ረጸሙ ፣ አራጭት ፣ ወዘበልዑ ፣ በ
ይእቲ ፣ ዕለት ፣ ሰገርድ ፣ ወሰመት ፣ ኮነ ፣ ቁመደቤ ።
እእዋፍኒ ፣ አ (Fol. 161 a. 1.) ጽሑቡ ፣ ጥቁ ፣ በከመ ፣
ሉማዶሙ ፣ አዝዕብትኒ ፣ በኑኃ ፣ (Fol. 161 a. 2.) መዐ
ልት ፣ አጎጉሉ ፣ አእዳገ ፣ ወእንስሳ ።

CHAPTER CXI.

ምዕራፍ : ፻፲፩ ። ወበግልስት ፣ ዕለት ፣ አምዘ ፣ አ
ዕረፈ ፣ እቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃይማኖት ፣ ሞተ ፣ ፩ ዓ
ደቆን ፣ ወቅዱስ ፣ ውእቱ ፣ በኅሩቱ ፣ ወወልደ ፣ እኅ
ተ ፣ እቡሁ ፣ ውእቱ ፣ ለአቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃይማ
ኖት ፣ ወስሙ ፣ አምደ ፣ መስቀል ፣ ወገንዝ (Fol. 161 a. 3.)
ም ፣ ወወሰድም ፣ ይቅብርም ፣ ወእምድንረ ፣ ፍጻሜ ፣
ጸሎተ ፣ ሙታን ፣ ላዕለ ፣ በድኑ ፣ አንሰሉስገ ፣ ወፈት
ሕም ፣ እመግነዙ ፣ ወተስእልም ፣ በእንተ ፣ በኮነ ፣ ላዕ
ሌሁ ፣ ወይቤሉሙ ፣ ሞትኩ ፣ በከመ ፣ ዘርእክሙኒ ፣
አቀሙኒ ፣ ኅበ ፣ እግዚአ ፣ ጽድቅ ፣ ወእምህየ ፣ ወሰ
ዳኒ ፣ ውስተ ፣ ቤቱ ፣ ለአቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃይማ
ኖት ፣ ወርእክም ፣ ሎቱ ፣ በሰብሐት ፣ ዘኢዮትከህል ፣
ደትናገር ፣ ልሳነ ፣ መዋቲ ፣ ወአልቦ ፣ ዘይ (Fol. 161 b. 1.)
ትግሰሎ ፣ ለርእዮተ ፣ ሀገሩ ፣ ኢሙብረቅ ፣ ወኢብርሃ
ነ ፣ ሀሐይ ፣ ወአክሊሉ ፣ ይበርህ ፣ ምስብሒተ ፣ እምነ ፣
ፀሐይ ፣ ወክሎ ፣ ዘርእኩ ፣ ዕበዮቲሁ ፣ ኢይክል ፣ ለ
ተናግሮ ፣ ወተናገረኒ ፣ ወይቤለኒ ፣ ሐር ፣ በሎሙ ፣
ለደቂቅየ ፣ ኤልሳዕኦ ፣ ይምጸእ ፣ ኅቤየ ፣ ወፈልጶስ ፣
ይንበር ፣ ዲበ ፣ መንበርየ ፣ እስመ ፣ በመዋዕሊሁ ፣ ይ

ወዕእ ፣ ስሙዓተ ፣ ነገረ ፣ ስምየ ፣ ውስተ ፣ ነሱሉ ፣ ዓለ
ም ፣ ወካዕበ ፣ በሎሙ ፣ ናሁ ፣ ወሀበኒ ፣ እግዚአብሔ
ር ፣ (Fol. 161 b. 2.) ሀገረ ፣ ብርሀተ ፣ ወጽርኃ ፣ መንግሥ
ት ፣ ድሉተ ፣ በከመ ፣ ነገርኩክሙ ፣ ቅድመ ፣ እንት
ሙሂ ፣ ንግሩ ፣ ለዘይመጽእ ፣ ትውልድ ፣ ከመ ፣ ይግ
ብሩ ፣ ተገዘርየ ፣ ወይብኤ ፣ ዝየ ፣ ወዓዳ ፣ ያቤለኒ ፣
ዝ ፣ ዘትሬኢ ፣ ጽርኃ ፣ መንግሥት ፣ መልዕልተ ፣ መ
ቃብርየ ፣ ውእቱ ፣ ወከመገ ፣ ይክውን ፣ እስከ ፣ እመ ፣
ምጽኦቱ ፣ ለእግዚአየ ፣ አልባቲ ፣ ሙስና ፣ ለመካነ ፣
ዝህርየ ፣ ወዘንተ ፣ ንግሩ ፣ ለዘይመጽእ ፣ ትውልድ ፣
ወከመገ ፣ እዘዘ ፣ እ (Fol. 161 b. 3.) ግዚአ ፣ ጽድቅ ፣ አ
ሃሂ ፣ ተንግእኩ ፣ እዜኑክሙ ፣ ዘንተ ፣ ወፈጺሞ ፣ ቃ
ለ ፣ መልእክቱ ፣ አዕረፈ ፣ ውእቱ ፣ ዲደቆን ፣ ወቀብ
ርም ፣ ወተፈጸመ ፣ ዝኑቱ ፣ ነገር ፣ እምቅድመ ፣ ፫ አ
ውራኅ ፣ ወእዕረፈ ፣ ኤልሳዕ ፣ አቡነ ፣ ጸሎቱ ፣ ወበ
ረከቱ ፣ የሀሉ ፣ ምስለ ፣ ፍቅሩ ፣ ተክለ ፣ ሃይማኖት ፣
ወምስለ ፣ ፍቅርቱ ፣
ለዓለመ ፣ ዓለም ፣ አሜን ፣ ወአሜን ፣ ለይኩን ፣
ለይኩን ።

CHAPTER CXII.

(Fol. 162 a. 1.) ምዕራፍ : ፻፲፪ ። ወእምዝ : ገብሩ ፣ አ
ርዳኢሁ ፣ በከመ ፣ ተአዘዙ ፣ ወአንበርም ፣ ለአቡነ ፣

ፊልጶስ ፣ ዲበ ፣ መንበረ ፣ እቡነ ፣ ቅዱስ ፣ ተክለ ፣ ሃይ
ማኖት ፣ ወበድልሙ ፣ ረከበ ፣ ዝንቱ ፣ ጸጋ ፣ እስመ ፣

(Fol. 162a. 2.) በላዕሌው ፡ አስተርአየ ፡ ፅዕየ ፡ ጽድቁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወእምኔው ፡ ወ ፅኑ ፡ ፲፬ዳኖሎት ፡ ክርስቶስውያን ፡ አለ ፡ ያረገው ፡ ፍኖት ፡ ቃል ፡ ዘበአማን ፡ ወአ (Fol. 162a. 3.) ብገኑ ፡ ትምህርተ ፡ አሚን ፡ ወሰበኩ ፡ ብዙኑት ፡ አሀጉራተ ፡ ወወለዱ ፡ መሃድምኑን ፡ አለ ፡ ይትሚሰሉ ፡ አባ ግዓ ፡ ወመራዕየ ፡ ሠናያን ፡ አለ ፡ ይትብገኑ ፡ በሙፋ ፡ ሪዎሙ ፡ ወደትረአዩ ፡ ውስተ ፡ ሠናይ ፡ ጸኑት ፡ ወረ ሰደዋ ፡ ለምድረ ፡ ሸዋ ፡ ክልልተ ፡ በሃይማኖት ፡ ዝንቱስ ፡ አቡነ ፡ ፊልጶስ ፡ ከኖሙ ፡ ርአሰ ፡ በአምሳለ ፡ ጴጥሮስ ፡ ሊቀ ፡ ሐዋርያት ፡ በትእዛዙ ፡ ክቡር ፡ ጳጳስ ፡ ወበትእዛዙ ፡ ንጉሥ ፡ ወበአንተዝ ፡ ተሠርዓ ፡ (Fol. 162b. 1.) ከመ ፡ ይዕጥኑ ፡ መታብረ ፡ አቡዎሙ ፡ በዘፅ ብራቆሙ ፡ ወሃይማኖት ፡ ተገዘሮ ፡ በፍቅር ፡ ተጋቢኑ ሙ ፡ አምበሐውርቲዎሙ ፡ ኖላዊሂ ፡ ክልኦ ፡ ኢዶ ሠዩም ፡ ውስተ ፡ ነሉ ፡ በሐውርተ ፡ ዳሞት ፡ ወሸዋ ፡

በኢኮነ ፡ አምቤቱ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወከመዝ ፡ ሥሩዕ ፡ በግዛት ፡ በመሞሰል ፡ አቡነ ፡ ቅዱስ ፡ ፊልጶስ ፡ ሊቀ ፡ ኖሎት ፡ ወእቱስ ፡ አምድኅ ረ ፡ አሠነየ ፡ ምግብ ፡ በምግባር ፡ ሠናይ ፡ ወበሃይማኖት ፡ ርትዕት ፡ (Fol. 162b. 2.) ኮነ ፡ ስማዕተ ፡ በአንተ ፡ ክርስቶስ ፡ በምንዳቤ ፡ ወበተቀሥሮ ፡ በሙታሌ ፡ ወ በተሰደ ፡ አስከ ፡ አዕረፈ ፡ ኅበ ፡ ተሰደ ፡ ጸሎቶሙ ፡ ወበረከቶሙ ፡ ፀብተ ፡ ሃማዎሙኒ ፡ ውትንብልና ፡ ረድ ኤቶሙ ፡ ለአሉ ፡ ተክለው ፡ አባ ፡ ተክለ ፡ ሃይማኖት ፡ ወአባ ፡ ኤ (Fol. 162b. 3.) ልሳዕ ፡ መፍቀሪ ፡ ጸሎት ፡ ወ አባ ፡ ፊልጶስ ፡ ለሰሴ ፡ ትዕግሥት ፡ ድንግል ፡ ወሰማዕት ፡ ተሀሉ ፡ ምስሌኑ ፡ ወኢትእትት ፡ በነሉ ፡ ጊዜ ፡ ወ በነሉ ፡ ሰዓት ፡ ወረድፋይሰ ፡ ትባልዎ ፡ እሞተ ፡ ነፍስ ፡ ለገብረ ፡ እግዚአብሔር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለሙ ፡ ዓ ፡ አ ።

CHAPTER CXIII.

(Fol. 163a. 1.) ምዕራፍ ፡ ፻፲፫ ፡ ወኮነ ፡ ኅሩልቁ ፡ ዓ መታቲቡ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ንወ ፱ዓመታተ ፡ ወ፳አውራኒ ፡ ወከመዝ ፡ ነብረ ፡ ፳ወዳ ዓመተ ፡ በቤተ ፡ አቡዎ ፡ ወ፲ዓመተ ፡ በከተታ ፡ ወ ፮አውራኒ ፡ በዊፋት ፡ ፲ወዳዓመተ ፡ በዳሞት ፡ ፲አ መተ ፡ በአምሐራ ፡ ፲ዓመተ ፡ በሐይቅ ፡ ፲ወዳዓመተ ፡ በዳሞ ፡ ወ፳ዓመተ ፡ በወደተ ፡ ገዳማተ ፡ ትግራ ፡ ወበንግድተ ፡ ኢዳራሳሌም ፡ ወሸወርኒ ፡ በዳዳ ፡ ፳ወ ፱ዓመተ ፡ ከዋ (Fol. 163a. 2.) ሞ ፡ ዝገግ ፡ ባገዳመ ፡ አ ስቦ ፡ ወከመዝ ፡ ፈጸመ ፡ ሕይወቶ ፡ በርስዕ ፡ ሠናይ ፡

ወበዕርግና ፡ ጥሉል ፡ እንዘ ፡ ውርዝው ፡ ለተጋድሎ ፡ ወነብረ ፡ እንዘ ፡ ያሠምሮ ፡ ለእግዚአብሔር ፡ እስከ ፡ አመ ፡ አዕረፈ ፡ ዝውእቱ ፡ ሕይወተ ፡ አቡክሙ ፡ አ ረጋይ ፡ ንሐፍ ፡ ወጽ (Fol. 163a. 3.) ሩይ ፡ ሥሙር ፡ ወ ኅሩይ ፡ ብርሃን ፡ በሐይ ፡ ወመዝገብ ፡ ነዳይ ፡ ዕንቁ ፡ ባ ሕርይ ፡ ቅብዓ ፡ ደም ፡ ስማዕተ ፡ አደናይ ፡ ይቡስ ፡ መ ልክዕ ፡ በቀሩ ፡ ክረምት ፡ ወዋዕየ ፡ ሐጋይ ፡ ስቡረ ፡ አጽም ፡ በቀዋመ ፡ መሀልት ፡ ወለያልዶ ፡ ኃይለ ፡ ጸሎ ቱ ፡ ያንጽሐ ፡ እምኔጋይ ፡ ወይዕቀቡ ፡ እምነሉ ፡ እኩይ ፡ ለገብረ ፡ እግዚአብሔር ፡ ተክለ ፡ ሃይማኖት ፡ አ ።

CHAPTER CXIV.

(Fol. 163b. 1.) ምዕራፍ ፡ ፻፲፬ ፡ እምደአዜሰ ፡ ርቅ ም ፡ ላቲ ፡ ስምፀ ፡ ለመኮነ ፡ ዝበሩ ፡ ከመ ፡ ፈጸመ ፡ እ ግዚአብሔር ፡ በወሀቦ ፡ ከዳነ ፡ ለገብሩ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይቤ ፡ ማቲምስ ፡ ሊቀ ፡ ጳጳሳት ፡ በአለ ፡ እስክንድርድ ፡ ኦድቁቅዩ ፡ ኢጲስ ፡ ቆጶሳት ፡ ወአልቆሞሳት ፡ ዑቁ ፡ ኢዶቅድሙክሙ ፡ ከዐና

ት ፡ በመኮነ ፡ አጽሙ ፡ ለቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እስመ ፡ እሬኢ ፡ በልፈ ፡ እንዘ ፡ ይወርድ ፡ መንፈስ ፡ ቅዱስ ፡ በጊዜ ፡ ቀርባን ፡ ወዕግን ፡ ውስተ ፡ ው (Fol. 163b. 2.) እቱ ፡ መኮነ ፡ ወበአንተ ፡ ዝንቱ ፡ ይኅ በር ፡ ቀርባንክሙ ፡ ምስለ ፡ ቀርባኖሙ ፡ ወዕግንክሙ ፡ ምስለ ፡ ዕጣኖሙ ፡ ወጸሎትክሙ ፡ ምስለ ፡ ጸ

ሎቶም ። ወኢይትፈለጥ ። አምኔሆሙ ። ከመ ። ያዕ
 ርግ ። ደርገ ። ምስሌሆሙ ። ወካዕበ ። ወረዳ ። ኢየሩ
 ሳሌም ። ይመነከሩት ። አምደቁቱ ። ለአቡነ ። ቅዱስ ። ተ
 ክለ ። ሃይማኖት ። ወበጽሑ ። ጎበ ። ሊቀ ። ጳጳሳት ። ዘ
 ለእስክንድርያ ። ወተብረት ። አምኔሆ ። ወደቤሎሙ ።
 አምአይቱ ። አንት (Fol. 163b. 3.) ሙ ። ወደቤልም ።
 ንሕነ ። አምኢትዮጵያ ። ወደቤሎሙ ። ተአምሩት ።
 መካነ ። መቃብረው ። ለብእሲ ። እግዚአብሔር ። ተክ
 ለ ። ሃይማኖት ። ወደቤልም ። አው ። ነአምር ። ወአም
 ኔሁ ። መጻእነ ። ወሰሚያ ። ሊቀ ። ጳጳሳት ። ተንሥኢ
 ወሰገደ ። ሎሙ ። ወሰአሙ ። አገሪሆሙ ። ወደቤሎ
 ሙ ። በምንት ። ግብር ። መጻእክም ። ዝየ ። ወደቤል
 ም ። እንዘ ። ነጋሥ ። መደኃኒት ። ነፍስነ ። ወአው
 የው ። ወደቤ ። ወደክ ። ሰብእ ። እንዘ ። ኢየአምር ። መ
 ድኃኒ (Fol. 164a. 1.) ተ ። ነፍሱ ። ይትኃግል ። ጎደግም
 ም ። ለመድኃኒትክም ። ወጸላክምም ። ለሕይወትክ
 ሙ ። አስመ ። ደቤሎ ። መድኃን ። ለተክለ ። ሃይማኖ
 ት ። ዘተቀብረ ። ውስተ ። መቃብረ ። ዓፅምክ ። መዘደ
 ነብር ። ጎበሃ ። ዘልፈ ። በደኃሪት ። ዕለት ። ድኃልፍ ።
 ምስሌክ ። በግዘደት ። ወአንከሩ ። መነከሳት ። አምን
 ገሩ ። ለሊቀ ። ጳጳሳት ። ወደቤሎሙ ። ምንተ ። ታንክ
 ሩኒ ። ሊቀ ። ሐሩ ። ወተመየሉ ። ብሔረክም ። ወደ
 ቤልም ። ንሕነሰ ። ኢንትመየሉ ። ወንነብር ። ምስሌክ ።
 ወ (Fol. 164a. 2.) ደቤሎሙ ። ምንተ ። ግብር ። ተአም
 ሩ ። ወደቤልም ። ነአምር ። ግብር ። ዐፀደ ። ወደን ። ወ
 ፈነምሙ ። ደርአዩ ። ዐፀደ ። ወደኑ ። ወበጸሐሙ ። ህ
 የ ። ዘአንበለ ። ድግሥሥም ። በአገደሆሙ ። ሰበ ። ርእ
 ይም ። በአዕድንቲሆሙ ። የብሰ ። ውእቱ ። ዐፀደ ። ወደ
 ን ። ወነገርም ። ዘንተ ። ለሲቀ ። ጳጳሳት ። ወሰሚያ ።

ደንገፀ ። ጥቀ ። ወጸውሆሙ ። ለአሙንቱ ። መነከሳት ።
 ወደቤሎሙ ። ምንት ። አንትሙ ። ወምንት ። ፍጥረት
 ክም ። አስመ ። (Fol. 164a. 3.) ነገሩኒ ። በአንቲአክም ።
 ዘመ ። የብስ ። ዐፀደ ። ወደንየ ። ሰበ ። ትሬእያም ። ወደ
 ቤልም ። ንሕነሰ ። ሰብእ ። ነዳዩን ። አምደቁቱ ። ተክለ ።
 ሃይማኖት ። ወደቤሎሙ ። ሊቀ ። ጳጳሳት ። ሰበሰ ። ከን
 ክም ። አምደቁቱ ። ተክለ ። ሃይማኖት ። ይቡስኒ ። አም
 ከነ ። ርጡብ ። አኮነ ። ዐፀደ ። ወደንየ ። ርጡብ ። ኮነ ።
 ደቡሰ ። ሰበ ። ትኔጽርም ። ሐሳውያን ። አንትሙ ። ወኢ
 ኮንክም ። ደቁቱ ። ተክለ ። ሃይማኖት ። ወደቤልም ። አ
 አቡነ ። ስምዕነ ። እግዚአብሔ (Fol. 164b. 1.) ር ። ዘውስ
 ተ ። አደሁ ። መንፈስነ ። ክመ ። አ ። ሐሰውኛክ ። ወደቤ
 ሎሙ ። በአንተ ። ምንት ። የብሰ ። ዐፀደ ። ወደንየ ። ወደ
 ቤልም ። አንዳኒ ። በዘነሰ ። ግብር ። ኢየአምር ። ወደቤ
 ሎሙ ። ተሰነአልክምም ። ለአዘ ። ምኔት ። ዘመቃብረ ።
 ተክለ ። ሃይማኖት ። ወደቤልም ። አልፎ ። አባ ። ወአስ
 ተጣፍሐ ። አደደሁ ። ሊቀ ። ጳጳሳት ። ወደቤ ። አእመር
 ክ ። ክመ ። በአንተ ። ዝንቱ ። የብሰ ። ዐፀደ ። ወደንየ ።
 ወደቤሎሙ ። ሊቀ ። ጳጳሳት ። ለአሙ (Fol. 164b. 2.) ን
 ቱ ። መነከሳት ። ክቡር ። ውእቱ ። ተክለ ። ሃይማኖት ።
 ቡኅዘ ። እግዚአብሔር ። ወቡኅበ ። መላክክቲሁ ። ወዘ
 መቃብረሁኒ ። ደጼልል ። መንፈስ ። ቅዱስ ። ወትረ ።
 ወዘነበረሂ ። ውስተ ። መንበሩ ። ለተክለ ። ሃይማኖት ።
 ክቡር ። ውእቱ ። ወደእዘኒ ። ሐሩ ። ህየ (Fol. 164b. 3.)
 ወአልብክም ። ተስፋ ። ድኃን ። ዘአንበለ ። መቃብረ
 ሁ ። ዐፀደ ። ወደንየሂ ። ኢትማስኑ ። ወተብረከሙ ።
 አምኔሁ ። ተመየሉ ። ብሔረሙ ። ወሰሪዐት ። ዐፀደ ።
 ወደኑ ። ለሊቀ ። ጳጳሳት ። ወፈረዮት ። ብድኃ ። ወአሙ
 ንቱ ። መነከሳት ። ነበሩ ። እንዘ ። ደዘንወ ። ዘንተ ።

CHAPTER CXV.

(Fol. 165a. 1.) ምዕራፍ ። ሃገጅ ። ወዓዲ ። ሐረ ። ገዳ
 ሙ ። ዋሊ ። ፈእምሐራ ። ንጉሥ ። በመንግሥቱ ። ለኃ
 ዋየ ። ክርስቶስ ። ዘውእቱ ። ሰዶፈ ። አርዳድ ። ወረከ
 በ ። በዘየ ። ይመነከሩት ። ወተአምሩሙ ። ወደቤልም ።
 አይቱ ። ብሔርክ ። ወደቤሎሙ ። ሸዋ ። ወአምኔሃ ። ት
 ትበሀል ። ግራርያ ። ወደቤልም ። ተአምር ። ዘደብል

ም ። ተክለ ። ሃይማኖት ። ወደቤሎሙ ። አው ። አአም
 ር ። አስመ ። አቡየ ። ውእቱ ። ወደቤልም ። በጸሐኮነ ።
 ውስተ ። መቃብሩ ። ወደ (Fol. 165a. 2.) ቤሎሙ ። አው ።
 በጸሐክ ። ወተንሥኢ ። አሙንቱ ። መነከሳት ። ወሰ
 ገዳ ። ሎቱ ። ወአኅዩ ። ይልሐሱ ። ፀበለ ። እገራሁ ። ወ
 ሰአሙ ። አደደሁ ። ወደቤሎሙ ። ሐራዊ ። በአንተ ።

ምንት ፡ ገበርከም ፡ ዘንተ ፡ አጋዕዝትየ ። ወይቤል
 ም ፡ ንሕነ ፡ ነአምር ። ወክዕበ ፡ ይቤልም ፡ ተመጣክነ ፡
 ቀርባነ ፡ በመካነ ፡ ዓዕም ፡ ለተክለ ፡ ሃይማኖት ፡ ወ
 ይቤሎም ፡ አልቦ ፡ ወይቤልም ፡ ለምንት ፡ ነንክ ፡ እ
 ንብዘ ፡ ልብ ፡ ዘኢተመጣክ ፡ ቀሩ (Fol. 165a. 3.) ርባነ ፡
 ነበ ፡ መቃብሪቡ ፡ ለቅዱስ ፡ እሙን ፡ ንቤለክ ፡ ሰማዕ
 ነ ፡ እምእፉሁ ፡ ለመድኃኒን ፡ እንዘ ፡ ይብል ፡ ነሱ ፡
 ዘይትጫዕ ፡ ቀርባነ ፡ በመካነ ፡ አጽሙ ፡ ለተክለ ፡ ሃ
 ይማኖት ፡ አይረኢ ፡ ይያነ ፡ ወዘይትቀበር ፡ ውስቲታ ፡
 ኢይትኃጎል ፡ ለዝሉፉ ። ወንሕነሂ ፡ ንረኢ ፡ ዘልፈ ፡
 እንዘ ፡ ይወርድ ፡ ዘየ ፡ መንፈስ ፡ ቅዱስ ፡ ለለሰዓቲ ፡
 ወረድፋይሰ ፡ በገቢ ፡ ቀርባነ ፡ ወይቀብሎም ፡ ዕና
 ረተ ፡ መዐዛ ፡ ለአለ ፡ ቀርቡ ፡ ውስቲታ ፡ ወኢይሐ
 (Fol. 165b. 1.) ስል ፡ መንፈስ ፡ እግዚአብሔር ፡ እምኔ
 ሃ ፡ መዐልተ ፡ ወሌሊተ ፡ ወርቡብ ፡ መልዕልቲሃ ፡ ክ
 መ ፡ ይመና ፡ ብርሃን ። ወከመዘ ፡ ይሂሉ ፡ ዘልፈ ፡ ዝቡ

ዕ ፡ ውእቲ ፡ ዘይነብር ፡ ነቤሃ ፡ ወዘይቀውም ፡ ውስተ ፡
 እናቅጺሃ ፡ ብቡዕ ፡ ውእቲ ፡ ዘተቀብረ ፡ ውስቲታ ፡ ወ
 ዘይሰምክ ፡ በረድኤታ ። ወአልቦም ፡ ተስፋ ፡ ድኂን ፡
 ለሰብእ ፡ ሸዋ ፡ ዘእንበለ ፡ ረድኤተ ፡ ጸሎቲ ፡ ለተክ
 ለ ፡ ሃይማኖት ፡ ወንገርም ፡ ኅቡእ ፡ ነገረ ፡ ዘኢንክል ፡
 ጽ (Fol. 165b. 2.) ሐይቶ ። ወዘንተ ፡ ብሂሎም ፡ ተሰ
 ወሩ ፡ እምኔሁ ። ወከመሰ ፡ ናቅም ፡ ብዙኃ ፡ ሰማዕታ
 ተ ፡ በእንተ ፡ ሰባ ፡ ወክብረ ፡ ለመካነ ፡ ዓጽሙ ፡ ለ
 አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኅይዳን ፡ ክመ ፡ ኢ
 ዩኑነ ፡ ነገር ፡ ላዕልነ ። እስመ ፡ ተብዘለ ፡ በስምዐ ፡ ፪
 ወ፫ ሰማዕት ፡ ይቲ (Fol. 165b. 3.) ም ፡ ነሱ ፡ ነገር ፡ ት
 ንብልናሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ክ
 ቡር ፡ መምህር ፡ ይድነነ ፡ እምኃይሉ ፡ ጸላኢ ፡ ወወር ፡
 ወይብልህነ ፡ እምእኩይ ፡ ነገር ፡ ወእምድይቅ ፡ ወእም
 ጋኔነ ፡ ቀትር ፡ በነሱ ፡ ሰዓት ። በረከቲ ፡ የሀሉ ፡ ምስ
 ለ ፡ ፍቲሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ ።

CHAPTER CXVI.

(Fol. 166a. 1.) ምዕራፍ ፡ ፻፲፮ ። በትእዘዘ ፡ አቡነ ፡
 እጥርስ ፡ ዲበ ፡ መንበረ ፡ ተክለ ፡ ሃይማኖት ፡ ዘንበ
 ረ ፡ ወሚላተ ፡ ጽድቁ ፡ ዘተዓጽፈ ፡ ወበሐጸ ፡ ፍቅሩ ፡
 ዘተነድፈ ። ተጽሕፈ ፡ ዝንቲ ፡ መጽሐፍ ፡ ከመ ፡ የሀ
 ሉ ፡ ዘልፈ ፡ ወይከድነን ፡ ዘብርሃን ፡ ዓጽፈ ፡ ውብዕል ፡
 ጸጋቡ ፡ ትሩፈ ። ለዓለመ ፡ ዓለም ፡ አሚን ።
 ወተፈጸመ ፡ ጽሕፈቲ ፡ ለእግዚአብሔር ፡ በሥምረ
 ቲ ። ስብሐት ፡ ወክብር ፡ ይደሉ ፡ ለመንግሥቱ ። እስ
 መ ፡ ተለዕለ ፡ ስ (Fol. 166a. 2.) ሙ ፡ ለባሕቲቲ ፡ ይቤ ፡
 ጸሐፊሁ ፡ ገብረ ፡ መስቀል ፡ ዘርኩስ ፡ በኃጣኦቲ ፡ ወ
 ንጸሕ ፡ በሃይማኖቲ ፡ ፪ውእቲ ፡ ለተክለ ፡ ሃይማኖት ፡
 እመርኤቲ ፡ ሥርየተ ፡ አበሳ ፡ ሰኦሉ ፡ ሎቲ ፡ አለ ፡ አ
 ንበብክምም ፡ ለዝንቲ ። ለዓለመ ፡ ዓለም ፡ አሚን ።

ለዘጸሐፎ ፡ ወለዘእጽሐፎ ፡ ለዘእንበበ ፡ ወለዘተር
 ገቡሞ ፡ ወለዘሰምዐ ፡ ቃላቶ ፡ ለነሱነ ፡ ኅቡረ ፡ ይምሐ
 ረነ ፡ በኢያስትቶ ። እግዚአብሔር ፡ ዘነክነቶ ፡ ይጸ
 ግወነ ፡ ግዛ (Fol. 166a. 3.) ሎ ፡ ወምሕረቶ ፡ ወደውር
 ሰነ ፡ መንግሥቶ ፡ በእንተ ፡ ማርያም ፡ ዘነካት ፡ ወላዲ
 ቶ ። ወበእንተ ፡ ነሱሙ ፡ ቅዱሳን ፡ አለ ፡ ፈጸመ ፡
 ሥምረቶ ፡ ወለተክለ ፡ ሃይማኖት ፡ አቡነ ፡ ይክፍለ
 ነ ፡ መክፈልቶ ፡ ወርስቶ ፡ ወይክድነን ፡ ሞገሶ ፡ ወአ
 ሦቶ ። ወይቀጥቅጥ ፡ ታሕተ ፡ እገሪን ፡ ሠይጣነ ፡ ወ
 ሠራዊቶ ። ወረድፋይሰ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖ
 ት ፡ ዘበገድል ፡ ሠናይ ፡ ፈጸመ ፡ ሐረቶ ፡ ለዓለመ ፡
 ዓለም ፡ አሚን ።

ት፡ በዐለ፡ ገነትሰ፡ ዘንቤ፡ ክርስቶስ፡ ውእቱ፡ = ኦት
 ክልተኒ፡ ነፍሳተ፡ ሰብእ፡ እሙንቱ፡ = ወሚመጠን፡
 አእላሪ፡ አእላፋት፡ ወትእልፊተ፡ አእላፋት፡ አለ፡
 አቅረቦሙ፡ ጎበዖ፡ በዐለ፡ ገነት፡ ዘውእቱ፡ ክርስ
 ቶ (Fol. 168a. 2) ስ፡ = ወደጸግብ፡ እምፍሬ፡ አቅማኒ
 ሁ፡ ዘዩቤ፡ ምግባራተ፡ ጽድቅ፡ እሙንቱ፡ = ወዩሁ
 ብ፡ ለለ፡ ሸፎፍሬ፡ ምግባሩ፡ በበዕለቱ፡ ወበበሰዓቱ፡
 ቦ፡ ዘጸ፡ ወቦ፡ ዘጸ፡ ወቦ፡ ዘጸ፡ ዘቦ፡ እዝን፡ ስሚሆ፡ ለዩ
 ስማዕ፡ ወዘንተ፡ ዩሁቡ፡ አሊአቡ፡ ለቅዱስ፡ አቡነ፡
 ተክለ፡ ሃይማኖት፡ ተሰቆዮሙ፡ እምቃለ፡ ትምዘር
 ቱ፡ ዮም፡ ፍልሰተ፡ ሥጋሁ፡ ለዝንቱ፡ ክቡር፡ ተክ
 ለ፡ ሃይማኖት፡ ብርሃን፡ ማኅቶት፡ እበ፡ ብዙኃን፡ ፍ
 ሎት፡ ፀምዳ፡ ወደዳ፡ (Fol. 168a. 3) ለቤተ፡ ክርስቲ
 ያን፡ ቅድስት፡ = ዮም፡ ፍልሰተ፡ ሥጋሁ፡ ለቅዱስ፡
 ወጣኒ፡ ክርስቲና፡ ሰባኪ፡ ንስሐ፡ በብሔራ፡ ዓረብ፡
 ከመ፡ ዮሐንስ፡ = ዮም፡ ፍልሰተ፡ ሥጋሁ፡ ለቅዱስ፡
 ወቅዳሴ፡ ቤተ፡ ክርስቲያን፡ ወጣኔ፡ ምንኩስና፡ ክ
 መ፡ እንጠንዮስ፡ በብሔራ፡ ሸዋ፡ ወሶበ፡ ተርበ፡ ወ
 በጽሐ፡ ዕለቱ፡ ወተረጎመ፡ እደሚሁ፡ ከመ፡ ዩፈል
 ስ፡ እምዝንቱ፡ ዓለም፡ ኃላሬ፡ ውስተ፡ ፍሥሐ፡ ዘ
 ኢድኃል፡ = ወእምዝንቱ፡ ዓለ (Fol. 168b. 1) ም፡ ዘ
 ዩበለ፡ ውስተ፡ ዓለም፡ ዘኢዩበለ፡ = ወኢዩማስን፡
 ወኅበ፡ ኢዩመውቱ፡ እምዝ፡ ዳግመ፡ ኅበ፡ አልቦ፡
 ደዌ፡ ወሕማም፡ ወውስተ፡ ፍሥሐ፡ ዘለዓለም፡ መ
 ጽእ፡ ኅበዮ፡ እግዚእን፡ = ወዩብሎ፡ ሰላም፡ ለክ፡ ኦ
 ፍቱርዮ፡ ተክለ፡ ሃይማኖት፡ ወቆመ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ወነሥአ፡ ከዳነ፡ ምሕረት፡ እም
 ቃለ፡ እግዚእን፡ = ወካዕበ፡ ተስእሎ፡ ክሎ፡ ቃለ፡
 ዘዩከውን፡ በእንቲአሁ፡ በጊዜ፡ ዕረፍቱ፡ እን (Fol.
 168b. 2) ዘ፡ ህሎ፡ በሥጋሁ፡ እምቅድመ፡ ዩሐር፡
 ኅበ፡ አብ፡ ዘአፍቀሮ፡ = ወእምቅድመ፡ ዩሐር፡ ኅ
 በ፡ ወልድ፡ ዘአክበሮ፡ እምክሎ፡ አሕዘበ፡ ምድር፡ =
 ወእምቅድመ፡ ዩሐር፡ ኅበ፡ መንፈስ፡ ቅዱስ፡ ዘሁ
 ምሮ፡ ወቀደሶ፡ = ወእምቅድመ፡ ዩሐር፡ ኅበ፡ ህገ
 ሩ፡ ዘተደለመ፡ = ወኅበ፡ መክሩ፡ ዘተሐንጸ፡ በሕይወ
 ቱ፡ ወኅበ፡ ጽርሔ፡ ዘተግዮጠ፡ በደመ፡ ገድሎ፡ ዘ
 መንክር፡ ግብረቱ፡ ጸገገአዕማዲሁ፡ ዘእሳት፡ ወጸ
 (Fol. 168b. 3) ጸገገአዕማዲሁ፡ ዘወርቅ፡ = አክ፡ ከመ፡ ወ

ርቀ፡ ዝንቱ፡ ዓለም፡ ዘዩገበሐ፡ ወደማስን፡ = ወእኮ፡
 ዘአጽረደዎ፡ በእሳት፡ አለ፡ ወርቅ፡ ውእቱ፡ ዘኢዩ
 በልደ፡ እሳት፡ ወኢዩገበሎ፡ ማዩ፡ = መኑ፡ የአምር፡
 ከዋኔ፡ ግብረቱ፡ ለጽርሐ፡ መንግሥቱ፡ ለፈጣሪ፡ ፍ
 ጡራን፡ = ወበሕቱ፡ ንብሎ፡ በእስተማስሎ፡ አዕማዲ
 ሁ፡ ዘእሳት፡ ወምዕማዲሁ፡ ዘወርቅ፡ ወንሕሳስ፡ ኢ
 ነአምር፡ ምንተኒ፡ = እስመ፡ ንሕነ፡ ድኩማን፡ ል
 (Fol. 169a. 1) ብ፡ ወትሁኃነ፡ መንፈስ፡ ወውሐዳነ፡
 እእምር፡ = ወባሕቱ፡ በትዕቢተ፡ ሕሊና፡ ፍነብር፡ እ
 ፉነ፡ መልዕልተ፡ አርደም፡ = ወደንሶሴ፡ ልሳነ፡ ውስ
 ቱ፡ እየር፡ በከመ፡ ዩቤ፡ ነቢዮ፡ = ወአንበሩ፡ ውስተ፡
 ስማዶ፡ አፉዎሙ፡ = ወእንሶሴው፡ ውስተ፡ ምድር፡
 ልሳኖሙ፡ ምንተኑ፡ ንሕነ፡ ከመ፡ ንበል፡ ግብረ፡ ፈ
 ጣሪ፡ ዘንቱ፡ ዩመስል፡ ከመ፡ ዘተግብረ፡ በእደ፡ ዜ
 ንደ፡ አኮ፡ ርኅቅ፡ ውእቱ፡ እምሕሊናነ፡ አእምር
 ቱ፡ ለዘተ (Fol. 169a. 2) ግብረ፡ በሕሊና፡ እብ፡ = ንሕ
 ነሰ፡ ዕሂ፡ ወአኮ፡ ሰብእ፡ ወበሕቱ፡ እመኒ፡ ዐቢዮ፡
 ፍጥረት፡ ብነ፡ ዘተግብረ፡ በአርእዮሁ፡ ወበእምሳሊ
 ሁ፡ ለልዑል፡ እምልዑላን፡ = ወክቡር፡ እምክቡራን፡
 እስመ፡ ኢንክል፡ ከመ፡ ንበል፡ ዘንተ፡ ዩመስል፡
 ወዘንተ፡ ያአክል፡ ላዕለ፡ ግብረ፡ እግዚአብሔር፡ ል
 ሁል፡ = ርቱዕ፡ ለነ፡ ንኅድግ፡ ኃሚሁ፡ ክዋኔ፡ ጽር
 ሐ፡ መንግሥቱ፡ ለንጉሠ፡ ነገሥቱ፡ ወእግዚአ፡ አ
 ጋዕዝት፡ = እስመ፡ ገክኩ፡ መ (Fol. 169a. 3) ንግሥቱ፡
 በከመ፡ ዩቤ፡ ለሊሁ፡ እግዚአ፡ ቅዱሳን፡ ለቅዱሳኒ
 ሁ፡ በውስተ፡ ወንጌል፡ ቅዱስ፡ = ወእምዘ፡ ዩብሎ
 ሙ፡ ንጉሥ፡ በደኔቱ፡ ዕለት፡ ለአለ፡ በየማኑ፡ ንዑ፡
 ኅቤዮ፡ ትረሱ፡ መንግሥተ፡ ዘደልሙ፡ ለክሙ፡ እ
 ምቅድመ፡ ዩትፈጠር፡ ዓለም፡ ዘዓደን፡ ኢርእዮ፡ =
 ወእዝን፡ ኢስምዑ፡ ውስተ፡ ልቤ፡ ሰብእ፡ ዘኢተሕ
 ለዮ፡ ዘእስተዳለው፡ እግዚአብሔር፡ ለአለ፡ ያፈቅር
 ዎ፡ = ከደሃ፡ ይክፍለን፡ እግዚ (Fol. 169b. 1) እን፡ በመ
 ንግሥተ፡ ስማዶት፡ ለክልነ፡ ሙሉዮ፡ ጥምቀተ፡ እ
 ለ፡ አመኑ፡ በጸሎቱ፡ ለአኮነ፡ ትራሬ፡ ምግባር፡ ወ
 ፍጹመ፡ በድር፡ ወጥዑመ፡ ገድል፡ ተክለ፡ ሃይማኖ
 ት፡ ክቡር፡ ለዓለመ፡ ዓለም፡ አሚን፡ = ወሶበ፡ ተስ
 እሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እውሥአ፡
 እግዚአ፡ ወመድኅን፡ ለብዑሶ፡ ተክለ፡ ሃይማኖት፡

እንዘ፡ ያሌፍ፡ ሰከ፡ ያሉ፡ ኦፍቅር፡ ተክለ፡ ሃይማኖት፡ በከመ፡ አስተኃረርከ፡ ለከይሲ፡ (Fol. 159 b. 2) ዘፍቀርኑ፡ ዘወርቅ፡ ወፍቀርኑ፡ ዘብሩር፡ ዘፈቀደ፡ ይኃኖክ፡ ወአንተ፡ ኢተመፍጥክ፡ ይምን፡ ወዕግመ፡ እምአምልኮኖ፡ እምፍርገቱ፡ ለከይሲ፡ ከማሁ፡ አሃረ፡ እውበከ፡ ጽርሐ፡ መንግሥት፡ ዘእሳት፡ አዕማዲሁ፡ ዘወርቅ፡ ምዕማዲሁ፡ ዘዓዲን፡ ኢርእየ፡ ወእገርን፡ ኢሰምዐ፡ ወውስተ፡ ልበ፡ ሰብእ፡ ዘኢተሐለፍ፡ ልከ፡ እውበከ፡ ፍቅር፡ ተክለ፡ ሃይማኖት፡ ወይእረ፡ ርሀ፡ በጽሐ፡ እድሚክ፡ (Fol. 159 b. 3) ወሁለጥከ፡ ገድለከ፡ ወአብጻሕከ፡ መልእክተክ፡ ወጽኑሕ፡ ልከ፡ አክሊል፡ ጽድቅ፡ ዘየአስፍከ፡ አቡዮ፡ ሰማደዋ፡ በደእተ፡ ዕለት፡ እስመ፡ ውእቱ፡ መከፋን፡ ጽድቅ፡ ወአልቦ፡ አመግ፡ በኅብሁ፡ ወይፈደዮ፡ ለሳሉ፡ በከመ፡ ምግባፍ፡ በሳኑኔ፡ ጽድቅ፡ ወይቤ፡ ቅዱስ፡ ልከ፡ ስብሐት፡ እግዚአብሔር፡ ምስለ፡ አቡከ፡ ኃር፡ ወመንፈስ፡ ቅዱስ፡ ማእደዋ፡ ይእቤኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ወይቤሎ፡ (Fol. 170 a. 1) እግዚእ፡ ለብዑዕ፡ ኦፍቅር፡ ተክለ፡ ሃይማኖት፡ ተረግፎ፡ እምኅዝንከ፡ ወነዓ፡ አንፍስ፡ እምትክገከ፡ ወነዓ፡ ወዓይ፡ እምሕማምክ፡ ወነዓ፡ አዕርፍ፡ እምግማክ፡ ኃብ፡ ተርኅወ፡ ገንት፡ ወኃብ፡ ተነጽፈ፡ ዕረፍት፡ ውስተ፡ ፍሥካ፡ ዘለዓለም፡ ኃብ፡ አልቦ፡ ደዋ፡ ወሕማም፡ ወይቤ፡ ቅዱስ፡ ስብሐት፡ ልከ፡ እግዚአብሔር፡ ምስለ፡ አቡከ፡ ኃር፡ ወመንፈስ፡ ቅዱስ፡ ማእደዋ፡ ይእቤኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ወ (Fol. 170 a. 1) ክዕበ፡ አውሥኦ፡ አቡኑ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ኦእግዚእየ፡ እምክመሰ፡ ረከብኩ፡ ሞገሰ፡ በቅድሚክ፡ ስምዐኒ፡ ስእለትየ፡ ወይቤሎ፡ እግዚእ፡ በል፡ ሰአል፡ እምኔየ፡ ዘትፈቅድ፡ ወእጉበር፡ ልከ፡ ዘትፈቅድ፡ ኦፍቅር፡ ወይቤሎ፡ ቅዱስ፡ ለእግዚእ፡ ረሰዮ፡ ለሚከኤል፡ ኢይትፈለጥ፡ እምኔየ፡ ጊቤ፡ በአታ፡ ለነፍስየ፡ ወኢይቅረብ፡ ኃብየ፡ መልአክ፡ ሞት፡ ወኢይደንግግ፡ ለነፍስየ፡ ወኢይጽሕበኒ፡ ባሕ (Fol. 170 a. 3) ረ፡ እሳት፡ ሰበ፡ አኦዳ፡ ወፈንዎ፡ ለሚከኤል፡ ፍቅር፡ ይፀረኒ፡ በከነፈሁ፡ ከመ፡ አይርክበኒ፡ አድልማኮስ፡ መከፋን፡ ገህንም፡ ወይእረ፡ እግዚእየ፡ ተዘከሮመ፡

ለደቂቅየ፡ እለ፡ ገብሩ፡ ተገክርየ፡ በውስተ፡ ሳሉ፡ ዓለም፡ ኃብ፡ ይጸውዕ፡ ስምክ፡ ወስመ፡ ገብርክ፡ ኃጥእ፡ ወናሁ፡ ኢክክሎመ፡ መክን፡ ኃብ፡ ይትቀበር፡ ሥጋየ፡ እስመ፡ አንተ፡ ትቤልኒ፡ አብገሣመ፡ ለደቂቅክ፡ ከመ፡ ከክበ፡ ሰማይ፡ ወከመ፡ (Fol. 170 b. 1) ፍግ፡ ባሕር፡ ወኢይሰሰል፡ መንፈስ፡ ቅዱስ፡ እመቃብርየ፡ ወይስተርኢ፡ ተኣምራቲክ፡ ወመንክራቲክ፡ ኃብ፡ እእጽምኖየ፡ እስከ፡ ለዓለም፡ እስመ፡ ልከ፡ ስብሐት፡ ወአኩቲት፡ እስከ፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአውሥኦ፡ እግዚእ፡ ወይቤሎ፡ አማንየ፡ እብለከ፡ ኦፍቅር፡ ተክለ፡ ሃይማኖት፡ በከመ፡ ትቤ፡ ሳሉ፡ ይኩን፡ ልከ፡ ወነዋ፡ ገንቱ፡ ሚከኤል፡ መልአክ፡ ምክርየ፡ ዘትፈቅድ፡ ሳሉ፡ ይግበር፡ ልከ፡ (Fol. 170 b. 2) ኢትፍራህ፡ ኦፍቅር፡ ተክለ፡ ሃይማኖት፡ ወኢይቀውም፡ ከይሲ፡ ውስተ፡ ፍጥኅክ፡ ወናሁ፡ አንተ፡ ወሚከኤል፡ እንዘ፡ ትመጽኦ፡ ንትራክብ፡ በውስተ፡ አየር፡ ወአትቁበለከ፡ ምስለ፡ ሳሉመ፡ ጻድቃን፡ ወሰማዕት፡ ወአብውእክ፡ ውስተ፡ መንግሥትየ፡ ወይቤሎ፡ ቅዱስ፡ ልከ፡ ስብሐት፡ እግዚእ፡ ዘኢተዘክርከ፡ ለኃጣኦትየ፡ ወኃዲ፡ እብለከ፡ እግዚእ፡ አይቲ፡ ትኡገዝ፡ ያግብኡ፡ መሬተ፡ ውስተ፡ መ (Fol. 170 b. 3) ረት፡ ወአውሥኦ፡ እግዚእ፡ ወይቤሎ፡ ዝየ፡ ይኩን፡ መቃብርከ፡ ኃብ፡ ተሰብረ፡ እግርከ፡ እምብገርኒ፡ ቀዋም፡ ወኃብ፡ ተክዕወ፡ ይምክ፡ ወኃብ፡ አንጠብጠበ፡ አንብዕከ፡ ወኃሥረ፡ ገጽከ፡ ዝየ፡ ፈቃድየ፡ ወፈቃድ፡ አቡየ፡ ወሥምረተ፡ መንፈስ፡ ቅዱስ፡ ወይቤሎ፡ ቅዱስ፡ ለእግዚእ፡ በአይቲ፡ ይክል፡ አግምርቆመ፡ ዝንቱ፡ ጸማዕት፡ ለደቂቅየ፡ እለ፡ ይመጽኦ፡ እምድኅፈየ፡ ወይቤሎ፡ እግዚእ፡ ለቅዱስ፡ አከ፡ በገየ፡ (Fol. 171 a. 1) ዘይነብር፡ ዓዕምክ፡ ወበሕቱ፡ ይመጽኦ፡ ዘመን፡ እምድኅረ፡ ማዕዳመት፡ ወይትጋብኦ፡ ደቂቅከ፡ እምርኑቅ፡ ወእምቅሩብ፡ ወይከውን፡ ጉብኦ፡ ብዙኅ፡ ውስተ፡ ዘቲ፡ ሀገር፡ ወይፈልሱ፡ ሥጋክ፡ እምገየ፡ ወይትሐነጽ፡ በስምክ፡ ቤተ፡ ክርስቲያን፡ ወይሂሉ፡ ውስተታ፡ ይጋየ፡ ወሰላምየ፡ እስከ፡ ኃልቀተ፡ ዓለም፡ ወይቤ፡ ቅዱስ፡ አሜን፡ ሃሌ፡ ሉያ፡ ንሕነኒ፡ ንበል፡ አሜን፡ ሃሌ፡ ሉያ፡ እስመ፡ ወሀበ

ነ፡ (Fol. 171a. 2.) ዘንተ፡ ብእሰ፡ ሙተንብለ፡ ወዘንተ፡ ቅዱስ፡ መንሥእ፡ ወዘንተ፡ መምህረ፡ መምሕዳን፡ በከመ፡ ወወሰሙ፡ ለእስራል፡ መምሳዳን፡ ሙሴ፡ ነ ቢይ፡ ወድሕዘኒ፡ ወዘዘን፡ ዘንተ፡ አበ፡ መሥተስር ዮ፡ አበሳነ፡ በስእለቱ፡ ወመንጽሐ፡ ኃጢአትነ፡ በ ጸሎቱ፡ ወወወሰነ፡ ዘንተ፡ መምሳዳን፡ መካነ፡ መቃ ብሪው፡ ለዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ሐዋርያ፡ ኃቤ፡ ንድሃን፡ እምቀትለ፡ ሞት፡ ወሲኦ ል፡ ዘይኒ (Fol. 171a. 3.) ጥል፡ ነፍስ፡ ወወሕቱ፡ አኔ ዊን፡ ምንተ፡ እንክ፡ ይከውን፡ ደኃሪት፡ እስመ፡ ናሁ፡ ኃለፈ፡ መዋዕሊነ፡ በከንቱ፡ እንዘ፡ ንብል፡ ዘ፡ ይኔይስ፡ ወዘ፡ ይሣኒ፡ በእንተ፡ መፍቅድ፡ ሥጋነ፡ ወስስዕቱ፡ ከርሥነ፡ እምረቱ፡ መባልዕት፡ ወእኔ ለበውነ፡ ዘይቤሉ፡ አበዊን፡ ቅዱሳን፡ እስመ፡ ዘይን ሶሱ፡ መክህ፡ ውስተ፡ ዓለም፡ ሆይጢ፡ ሥጋው፡ ለ ክርስቶስ፡ ውእቱ፡ ወአባ፡ እንመን፡ ይህ፡ ይህ፡ እ ምክመ፡ ወዕኦ፡ መክህ፡ (Fol. 171b. 1.) እመክኑ፡ ይ መውት፡ ፍጡን፡ ወእክ፡ ዘይመውት፡ በሥጋው፡ ባ ሕቱ፡ አላ፡ በመንፈሱ፡ ከመ፡ ዓሣ፡ ሶበ፡ አሥገር፡ ኖትያዊ፡ ይመውት፡ ፍጡን፡ ወእይክል፡ ሐይወ፡ ከማሁ፡ ለመክህነ፡ እይቲክህሉ፡ ይሕደው፡ ለእ መ፡ እይጽንዓ፡ መካኖ፡ እስኩኩ፡ ሐለ፡ ኦብእሰ፡ እምክመ፡ አፍለስካ፡ ለዐፀደ፡ ወይንክ፡ ለለዓመት፡ አኮኑ፡ ትትሐይስ፡ ወትረሪ፡ ፍሬ፡ ሆኖ፡ ወከማ ሁ፡ ንሕነኒ፡ አኔውዮ፡ ወፍቱራንዮ፡ ንትፋለስ፡ እ (Fol. 171b. 2.) መፍቅድ፡ ሥጋ፡ ናበ፡ ፈቃድ፡ ነፍስ፡ ከመ፡ ንፍረይ፡ ፍሬ፡ ሆኖ፡ ወንኩን፡ ለሐይስ፡ ሕ ዩወት፡ ወእንትመስሎሙ፡ ለይቁቁ፡ እስራኤል፡ ዘመንንዎ፡ ለመምሳዳኖሙ፡ አስተሐቂርሙ፡ ቃለ፡ እግዚአብሔር፡ ዘነበዘ፡ በእይ፡ ሙሴ፡ ገብሩ፡ ወእ ንኩን፡ ከማሁሙ፡ ወእኖስተኃቅር፡ ተስፋ፡ አበባ፤ ነ፡ ወከዳን፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘተካዩዮ፡ እ ግዚአብሔር፡ እንዘ፡ ይብል፡ ነሎ፡ ዘኒሆ፡ ወመጽ አ፡ ውስተ፡ መር (Fol. 171b. 3.) ጡልክ፡ ወተማኅፀነ፡ በመቃብሪክ፡ አነ፡ እይቶስ፡ ቃልዮ፡ ዘእይኔሱ፡ አ ማን፡ እብለክ፡ እይኃገል፡ ዕዊቶ፡ በኃቤዮ፡ ወበኅ ቤክ፡ ወዘንተ፡ አሚነነ፡ አኔውዮ፡ ንትጋዶል፡ ወና ጥብዕ፡ ከመ፡ እንፃእ፡ እምዘቱ፡ መካን፡ መምሕዳ

ን፡ ዘወሰነ፡ ለነ፡ እግዚእነ፡ እእሚር፡ ድካመን፡ ዘ ሥጋ፡ ከመ፡ እንክል፡ ጸባመ፡ ወቀባመ፡ ሐሪው፡ ወይካመ፡ ጸሎተ፡ ወምጽዋቱ፡ ተፋቅር፡ ወኒሩ ተ፡ ምሕረተ፡ ወትዕግሥተ፡ ተገሃ፡ ዘእንበለ፡ (Fol. 172a. 1.) ሐክኑ፡ ወተጸምዮ፡ ዘእንበለ፡ ጽርዓ ት፡ ወርእስ፡ ነሎ፡ ኒሩት፡ አርምሞ፡ በጽሙና፡ ተ ዓማሦ፡ በትሕትና፡ ውእቱስ፡ አቡነ፡ ተክለ፡ ሃይማ ኖት፡ ዘንተ፡ ነሎ፡ ፈጸመ፡ እንዘ፡ ይመስሎ፡ ዘይት ጋዶል፡ በሥጋ፡ ባዕድ፡ ለነዕ፡ እእሚር፡ ከመ፡ እ ንክል፡ ዘንተ፡ ነሎ፡ ወዘይመስሎ፡ ወወሰነ፡ እግዚ እነ፡ ከይዮ፡ ከመ፡ ንድሃን፡ ቡቱ፡ አሚነ፡ በጸሎ ቱ፡ በዝ፡ ዓለም፡ ወበዘይመጽእኒ፡ ዓለም፡ እምነኑ ነኔ፡ ይደን፡ ወመቅሙኖት፡ (Fol. 172a. 2.) ተአምሩ፡ አንትሙ፡ አኔውዮ፡ ወፍቱራንዮ፡ ከመ፡ ነሎሙ፡ እለ፡ እተሰፈው፡ ወእተአሙኑ፡ በጸሎቱ፡ ለክቡር፡ ዘእክበር፡ እግዚአብሔር፡ ወወዕራ፡ እመካኑ፡ ተሰሪምሙ፡ ዓለመ፡ ኃላፈ፡ ጡፍኦ፡ በከንቱ፡ ወርእስ፡ ነሎ፡ አእኔውዮ፡ አሚነ፡ ውእቱ፡ በከ መ፡ ይቤ፡ ጳውሎስ፡ ሐዋርያ፡ ወዘእንበለ፡ ተአም ኖስ፡ እይክሎ፡ ያሥምርዎ፡ ለእግዚአብሔር፡ ወበ ካልእኒ፡ ገጸ፡ መካን፡ ይብል፡ ጳድቅስ፡ በአሚን፡ ዮ ሐዩ፡ ር (Fol. 172a. 3.) እዮ፡ ኦእኔውዮ፡ ከመ፡ አል በ፡ ዘዩዐብዮ፡ ለተአምኖ፡ ዳባትኒ፡ ሶበ፡ አእመሪ፡ ዕበዩ፡ ለሃይማኖት፡ ይቤ፡ ይኔይስ፡ ተአምኖ፡ በእ ግዚአብሔር፡ ወካዕበ፡ ይቤ፡ ባኢ፡ ቅድሚኑ፡ በተ ጋንዮ፡ ወውስተ፡ አዕባኒው፡ በስብሐት፡ እመንዎ፡ ዮ ሐኔንኒ፡ ወልደ፡ ዘክርያስ፡ እንዘ፡ ይሰብክ፡ ጥም ቁተ፡ ለንስሐ፡ ይቤሎሙ፡ ለመጸብሐን፡ ሐራ፡ እ ሙኑ፡ በወልደ፡ እግዚአብሔር፡ ወእመኑ፡ በብርሃ ኑ፡ ወተጠመቱ፡ በስሙ፡ (Fol. 172b. 1.) ወአእትቱ፡ እከዮ፡ እምአልባበክሙ፡ ወካዕበ፡ ይቤሎሙ፡ አው ሉደ፡ ስበድዓት፡ መኑ፡ ነገረክሙ፡ ታምሥጡ፡ እ ምነኔ፡ ገሀንም፡ አንስ፡ እብለክሙ፡ እመኑ፡ ቡቱ፡ ወእሚክሙ፡ ሕይወተ፡ ትረክቡ፡ በሰላሙ፡ ዘእ ሁ፡ ወከማሁ፡ ንሕነኒ፡ አኔውዮ፡ ወፍቱራንዮ፡ እን ኩን፡ ንፍቃነ፡ ልብ፡ ከመ፡ እንርኅቅ፡ እምእግዚ አብሔር፡ ጳውሎስኒ፡ ይቤ፡ እይቲረከብ፡ በላዕ ለ፡ ሕዩ፡ እምኔክሙ፡ ልብ፡ እኩይ፡ ወንፍቁ፡ ሃ

(Fol. 172b. 2) ይግኖት፡ ዘደርኅቀክሙ፡ እምእግዚአብሔር፡ ሕያው፡ ወክሎ፡ አሚረ፡ ገሥዱ፡ ቢደክሙ፡ ከመ፡ እ.ይጽኖ፡ ውስተ፡ ስሑት፡ ዘኃጠ.አት፡ ወክሰበ፡ ይቤ፡ ዘሰ፡ ይፍፍቅ፡ ሐምለ፡ ለይሰሰይ፡ ዘንተኒ፡ ዘንቤ፡ ከመ፡ እ.ንክሥት፡ ኅቡእተ፡ ነገር፡ ለብእሲ፡ ንፉቅ፡ ከመ፡ እ.ይስሐቱ፡ ብዙኃን፡ ወእ.ይጽንዑ፡ በሃይማኖቱ፡ እኪት፡ ወሃኔሙ፡ እምሠናዖት፡ ዘይቤላ፡ መጻሕፍተ፡ እግዚአብሔር፡ ቅዱሳተ፡ (Fol. 172b. 3) መናክብሮሙ፡ ለሰማዕት፡ መዋዕያን፡ ወንፍርዮሙ፡ ለአብዩን፡ ቅዱሳን፡ ለባስያን፡ ገዳም፡ ከመ፡ ንድኃን፡ እምኔን፡ ይያን፡ ግሩም፡ በ

ጸሎቶሙ፡ ክቡር፡ ወከማው፡ ናክብሮ፡ ለአቡነ፡ ክቡር፡ ተክለ፡ ሃይማኖት፡ አሚኒን፡ በክ.ያኑ፡ ዘእንበለ፡ ናፍቆ፡ እንዘ፡ ንሱብሐ፡ ለእግዚአብሔር፡ እስመ፡ ወሀበነ፡ ኪያው፡ ፀወን፡ ወመቃብሪሁ፡ መምኅዓነ፡ ወመስተሥራዩ፡ ኃማው.አ.ነ፡ በጸሎተ፡ ክሎሙ፡ ቅዱሳን፡ (Fol. 173a. 1) ሰማዕት፡ ወበጸሎቱ፡ ለዝንቱ፡ ክቡር፡ ዘዝኩር፡ ውስተ፡ ክሎ፡ ምድር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ይምሐረን፡ እግዚአብሔር፡ ለክፍልነ፡ (Fol. 173a. 2) እለ፡ ተ.ጋብእነ፡ ለበወለ፡ ፍልሰተ፡ ሥጋሁ፡ ዮም፡ በዛቲ፡ ዕለት፡ ወለፍቱሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለሙ፡ ዓለም፡ አሚን ።

CHAPTER II.

(Fol. 173a. 3) ክልእ፡ ክፍል፡ ንግዛእኪ፡ ኅበ፡ ነገርነ፡ ዘቀምሂ፡ ወዕበ፡ ተፈጸማ፡ ሃዕጂ እምኃታት፡ ዘውእቶን፡ እምዘ፡ አዕረፈ፡ እቡነ፡ ተክለ፡ ሃይማኖት፡ አስተርአዮ፡ ለቅዱስ፡ አቡነ፡ ሕዝቅያስ፡ በራእይ፡ እመ፡ ጳውሎስ፡ ለየኩቲት፡ ማዕክለ፡ መንፈቁ፡ ሌሊት፡ ለቤሶ፡ ብርሃን፡ ወይቤሎ፡ ሰላምለክ፡ ንፍቱርዮ፡ ሕዝቅያስ፡ ለምንት፡ ትገኝዲ፡ እስመ፡ ናሁ፡ በጽሐ፡ ዘመን፡ ዘይቤለኒ፡ እግዚአብሔር፡ እግዚእዮ፡ ያፈልሱ፡ ሥጋክ፡ (Fol. 173b. 1) ደቂቅክ፡ እምዝዮ፡ በደኃሪ፡ መዋዕል፡ ወናሁ፡ ለክ፡ ኃረዮክ፡ እግዚእ፡ ከመ፡ ትግሥሥ፡ አዕዕምትዮ፡ ወይእዘኒ፡ ተንሥእ፡ ወአድሞሙ፡ ለክሎሙ፡ ደቂቅዮ፡ ከመ፡ ይትጋብኩ፡ እምርኅቅ፡ ወእምቅሩብ፡ እስክ፡ አመ፡ ሸወ፡ ለመርኃ፡ ግንቦት፡ ወገ፡ ወርኅ፡ ወርኃ፡ ትንግኪሁ፡ ለእግዚእዮ፡ ወዕለቱኒ፡ ዕለተ፡ በወሎ፡ ክቡር፡ ለቅዱስ፡ ሚካኤል፡ ፍቱርዮ፡ ወእንትመኒ፡ ግበሩ፡ በወለ፡ መንፈሳዊተ፡ በስ (Fol. 173b. 2) ብሐርት፡ ወበጸሎት፡ ወበቅዳሌ፡ ብዙኅ፡ ዘከመ፡ ዕለተ፡ ዕረፍትዮ፡ አሜሃሰ፡ ተፈሥሐ፡ ቅዱሳን፡ መላእክተ፡ ሰማይ፡ ኃይላቲሁ፡ ለእግዚእ፡ ክሎ፡ በዕለተ፡ ሞትዮ፡ ለኃጥእ፡ እንዘ፡ ይብሎ፡ ስብሐት፡ ለእግዚአብሔር፡ በሰማያት፡ ወሰላም፡ በምድር፡ ለዘመምሮ፡ ለሰብእ፡ ወለክሙኒ፡ ደቂቅዮ፡ ይኩን፡ ፍሥሐክሙ፡ ዘከመ፡ ዕለተ፡ ዕረፍትዮ፡ ወክሎ፡ ዘይብለኒ፡ አባ፡ ወአቡ

ዮ፡ ተክለ፡ ሃይማኖት፡ ይምጸእ፡ በይ (Fol. 173b. 3) እቲ፡ ዕለት፡ ዕለተ፡ ፍልሰትዮ፡ ወይግበር፡ መንፈሳዊ፡ አነሂ፡ ወሚክኤል፡ ፍቱርዮ፡ ወራልጸስ፡ ወልድዮ፡ ንመጽእ፡ ኅቡረ፡ ከመ፡ ንትራኩብ፡ ሕዝበ፡ እለ፡ ተጋብኩ፡ በእንተ፡ ፍቅረ፡ ዘአዮ፡ ወእምዝ፡ ክዕበ፡ ይቤሎ፡ ብዙኃ፡ ነገር፡ ዘእ.ንክል፡ ጽሐፎቶ፡ ዘከመ፡ ይቤ፡ መጽሐፍ፡ ፡ ዘተኅብክ፡ ወ፡ ዘተክሥተ፡ ወእምዝ፡ አቡነ፡ ቅዱስ፡ ሕዝቅያስ፡ አውሥእ፡ ወይቤ፡ ለደኩን፡ ሥምረትክ፡ አባ፡ ወክዕበ፡ ይቤሎ፡ አ (Fol. 174a. 1) ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለአብ፡ ክቡር፡ ቅዱስ፡ ሕዝቅያስ፡ ናሁ፡ እውብክ፡ ትእምርተ፡ በጊዜ፡ ምጽአትዮ፡ ንግእ፡ አዕዕምትዮ፡ ወዐቡድ፡ ኪያው፡ ያጊዜያተ፡ ቅድመ፡ መንበረ፡ ታቦት፡ ወዕበሃ፡ ይበርሀ፡ ማኅቶት፡ ዘጠፍእ፡ ወበዝንቱ፡ ተአምር፡ ጊዜ፡ ምጽአትዮ፡ ወገ፡ ይኩን፡ ትእምርተ፡ እስክ፡ ለዓለም፡ ወክሎ፡ ጊዜ፡ ሶበ፡ ፈቀድኩ፡ መጸኢ፡ ዮሀቱ፡ ማኅቶት፡ ዘጠፍእ፡ ወበዝንቱ፡ ያእም (Fol. 174a. 2) ሩ፡ ጊዜ፡ ምጽአትዮ፡ ክሎሙ፡ እለ፡ ይመጽኤ፡ እምድኅሪክ፡ ለትውልድ፡ ትውልድ፡ ወይቤብሕ (Fol. 174a. 3) ም፡ ለገባሪ፡ መንክራት፡ ለዓለሙ፡ ዓለም፡ አሚን፡ ወዘንተ፡ ብሂሎ፡ ተሰወረ፡ እምኔሁ፡ ።

CHAPTER III.

(Fol. 174 b. 2.) ክፍል፡፡ግልስ፡፡ወአም፡፡ተንሥኦ፡፡አ
 ባ፡፡ሕብቅያስ፡፡ወረኔወ፡፡መልእክተ፡፡ውስተ፡፡ነሉ፡፡
 አዘጉር፡፡ነመ፡፡ያስተጋብአሙ፡፡ለደቂቱ፡፡አለ፡፡ተዘር
 ወ፡፡አሐተኒ፡፡እንዘ፡፡ዩብል፡፡ነመዝ፡፡ነፀ፡፡ተጋብኤ፡፡
 ነሉልክሙ፡፡አለ፡፡ትሠመዩ፡፡ደቂቱ፡፡ተክለ፡፡ሃ (Fol.
 174 b. 1.) ያሚኖት፡፡ነመ፡፡ታፍልሱ፡፡ሥጋዑ፡፡ለአቡ
 ክሙ፡፡አምላኩት፡፡ጸማእትነ፡፡ውስተ፡፡ዘየበአ፡፡
 መርጦልኦ፡፡እስመ፡፡ዝኦ፡፡ኮነኦ፡፡በሥምረተ፡፡አ
 ብ፡፡ወወልድ፡፡ወመንፈስ፡፡ቅዱስኦ፡፡ወሥምረተ፡፡
 አቡነ፡፡ተክለ፡፡ሃደሚኖት፡፡ወዘሂ፡፡ኢመጽኦ፡፡ዮም
 ኦ፡፡ውስተ፡፡በዐለ፡፡ፍልሰቱኦ፡፡ኢይደልዎኦ፡፡ከመ፡፡
 ያብሎኦ፡፡በደኦ፡፡ዕለትኦ፡፡አባ፡፡ወአቡዩኦ፡፡ተክ
 ለ፡፡ሃደሚኖት፡፡ውእቲኒ፡፡ኢይብሎ፡፡ወልድዮ፡፡ወዘ
 ንተ፡፡ሰሚዎሙ፡፡ተጋብ (Fol. 174 b. 2.) ኦ፡፡ደቂቱ፡፡ለ
 ክቡር፡፡ተክለ፡፡ሃደሚኖት፡፡አምሥፈቅ፡፡ወአምፈራ
 ብ፡፡አምሰሚን፡፡ወአምደቡብ፡፡አምርጎቅ፡፡ወአምቅ
 ፍብ፡፡እስከ፡፡ስእነ፡፡መነን፡፡አግምርቆሙ፡፡መምሀ
 ራንሂ፡፡፲ወጪመጽኦ፡፡ወዝ፡፡ውኦ፡፡አስማቲሆሙ፡፡
 አባ፡፡አኖሬዎስ፡፡ዘጽጋኛ፡፡ወአባ፡፡ታደዎስ፡፡ዘጽላል
 ሽ፡፡ወአባ፡፡ጉብረ፡፡ክርስቶስ፡፡ዘደምቤ፡፡ወአባ፡፡ዮ
 ሴፍ፡፡ዘአኖርዕት፡፡ወአባ፡፡አድኦኒ፡፡ዘዳሞት፡፡ወአ
 ባ፡፡አዮስያስ፡፡ዘወጅ፡፡ወአባ፡፡ማ (Fol. 174 b. 3.) ቅድ
 ን፡፡ዘረገጋር፡፡ወአባ፡፡ቀውስመስ፡፡ዘመሐግል፡፡ወ
 አባ፡፡ዮሐንስ፡፡ዘኸልኦት፡፡ወአባ፡፡አኖሬዎስ፡፡ዘመ
 ርሐቤቱ፡፡ወአባ፡፡ዘኖ፡፡ማርቆስ፡፡ዘሞረት፡፡ወዞ፡፡
 ዘዩቤ፡፡ነመ፡፡መጽኦ፡፡አሚሃ፡፡ምስለ፡፡እሉ፡፡አባ፡፡
 ሳሙኤል፡፡ዘውገግ፡፡ወእሉ፡፡እሙንቱ፡፡እለ፡፡ተ
 ጋብኤ፡፡ወእለ፡፡ተሰደሙ፡፡ምስለ፡፡ፊልጶስ፡፡አቡ
 ነ፡፡ወመጽኦ፡፡ዘኖሥሐ፡፡ወተአምሳዎ፡፡ለቅዱስ፡፡
 ሕዝቅያስ፡፡ወአሚሃስ፡፡አሙ፡፡ተጋብኤ፡፡እሉ፡፡መ
 ምሀራን፡፡ወነሉ፡፡ (Fol. 175 a. 1.) ሙ፡፡ደቂቱ፡፡ለአቡነ፡፡
 ተክለ፡፡ሃደሚኖት፡፡ከመ፡፡ያፍልሱ፡፡ሥጋዑ፡፡በስብ
 ሐት፡፡ኅብረ፡፡ሠርቱ፡፡ወርኅ፡፡አሙ፡፡፲ወጪመርኅ፡፡
 ግንቦት፡፡ምስለ፡፡በዐለ፡፡ረክብ፡፡እንተ፡፡ዩእቲ፡፡ተፍ

ጸሚተ፡፡ሥርዓተ፡፡ዘአሙ፡፡ጸሎተ፡፡ሐሙስ፡፡እንተ፡፡
 ባቲ፡፡መጠዎሙ፡፡እግዚእነ፡፡ሥጋዑ፡፡ወደሞ፡፡ለአ
 ርደእት፡፡ወከሠተ፡፡ሎሙ፡፡ነሉ፡፡ምሥጢረ፡፡ወበ
 ቲ፡፡አኅዝዎ፡፡አዩዑድ፡፡ወአምድኅረ፡፡ተንሥኦ፡፡እ
 ሙታን፡፡በዕለተ፡፡ረክብ፡፡ረጸመ፡፡ሎሙ፡፡ (Fol. 175 a. 2.)
 ሥርዓተ፡፡በዐለ፡፡ረክብስ፡፡ማእከለ፡፡መዋዕለ፡፡ጸንጠ
 ቱስወ፡፡ዩእቲ፡፡እስመ፡፡ዩእቲ፡፡አምበዐለ፡፡ፋሲካ፡፡
 በጅወጅዕለት፡፡ወረከብሂ፡፡ብሂል፡፡አስተርአሞ፡፡ብ
 ሂል፡፡እስመ፡፡አስተርአሞሙ፡፡ለአርዳኢሁ፡፡እግዚ
 እነ፡፡ኢኖሱስ፡፡ክርስቶስ፡፡፫ዕለታተ፡፡ወአምኦሆን፡፡
 አሐቲ፡፡ዕለተ፡፡እሐድ፡፡ዘአምነ፡፡ቡቲ፡፡ቅዱስ፡፡ቆ
 ማስ፡፡ሐዋርያ፡፡ወአሐቲ፡፡ዩእቲ፡፡ለሊሃ፡፡ዕለተ፡፡ረ
 ክብ፡፡ዘባቲ፡፡ተራከቦሙ፡፡እንዘ፡፡ዩሐው (Fol. 175 a. 3.)
 ፍ፡፡ሐቅለ፡፡ወሐዩስ፡፡ሎሙ፡፡ሥርዓተ፡፡ምሥጢር፡፡
 ወአሐቲ፡፡ዕለት፡፡ዕለተ፡፡ግእንዘ፡፡ዩመስሕ፡፡ምስሌ
 ሆሙ፡፡አሙ፡፡ዐርገ፡፡ወመሠጦ፡፡ዩመኖ፡፡ወስወሮ፡፡
 እምአዕድንቲሆሙ፡፡ወበዛቲ፡፡ዕለት፡፡እንተ፡፡ዩእቲ፡፡
 በዐለ፡፡ረክብ፡፡ኃብረ፡፡በዐለ፡፡ቅዱስ፡፡ሚክኤል፡፡ም
 ስለ፡፡በዐለ፡፡ፍልሰቱ፡፡ለክቡር፡፡እስመ፡፡ነበሩ፡፡ዩት
 ፋቅፍ፡፡ነመ፡፡ዐርክ፡፡ወበጽ፡፡በመዋዕለ፡፡ሕዩወቱ፡፡
 ለቅዱስ፡፡ወበዝቤ፡፡ቅዱስ፡፡ቀርባንሂ፡፡አሙ፡፡ዩሰ
 (Fol. 175 b. 1.) ብክ፡፡እቡነ፡፡ተክለ፡፡ሃደሚኖት፡፡ውስ
 ቲ፡፡ነሉ፡፡ሀገር፡፡ቅዱስ፡፡ሚክኤል፡፡ደመጽኦ፡፡ሎ
 ቱ፡፡ኅብስተ፡፡ሰማይ፡፡ወአቡነ፡፡ተክለ፡፡ሃደሚኖት፡፡
 ዩቲድስ፡፡ወቅዱስ፡፡ሚክኤል፡፡ደመጽኦ፡፡ዲያቆነ፡፡
 ወዩብል፡፡ዲያቆን፡፡ኃለ፡፡ዘዩደልዎ፡፡ወአቡነሂ፡፡
 ዩብል፡፡ሰላም፡፡ለነሉነሙ፡፡ወዩፈትት፡፡ኅብስተ፡፡
 ወዩሚጥዎሙ፡፡ለሕዝብ፡፡ሥጋዑ፡፡ወደሞ፡፡ለክር
 ስቶስ፡፡ወለአለ፡፡አምነ፡፡በስሙ፡፡ወበእንተዝ፡፡ኅ
 ብረ፡፡በዐለ፡፡ቅዱስ፡፡ሚክኤል፡፡ምስለ፡፡ (Fol. 175 b. 2.)
 በዐለ፡፡ፍልሰቱ፡፡ለክቡር፡፡ተክለ፡፡ሃደሚኖት፡፡እግ
 ዚአብሐ. (Fol. 175 b. 3.) ር፡፡ደጸግወን፡፡በረከቱ፡፡ለዝ
 ንቱ፡፡ቅዱስ፡፡ለዓለሙ፡፡ዓለም፡፡አሞ፡፡

CHAPTER IV.

(Fol. 175 b. 2.) ክፍል : ራብፅ ፡ ወእምገገ ፡ እምድኅ
 ረ ፡ ተጋብኦ ፡ ሸወጃመምሀራን ፡ አመ ፡ ሸወጃለግንቦት ፡
 ተንሥኦ ፡ ምስለ ፡ ሕገቅያስ ፡ አቡሆመ ፡ ወሐሩ ፡ ወ
 ስተ ፡ ጸማእት ፡ ወከረዮ ፡ ገበር ፡ ለቅዱስ ፡ ወረከቡ ፡
 አዕዕምቲሁ ፡ ዘጠግኅ ፡ ምስለ ፡ መግነቡ ፡ ወይመስ
 ል ፡ ከመ ፡ ዮም ፡ ዘተገንዘ ፡ ገ (Fol. 176 a. 1.) ኂ ፡ ዘኮነ ፡
 እምድኅረ ፡ ተቀብረ ፡ በጃወጃመንት ፡ ወመዐዛ ፡ አፈ
 ወ ፡ ይዲኑ ፡ እመቃብረሁ ፡ ወመስቀል ፡ ትኩል ፡ ወ
 ስተ ፡ ርእሱ ፡ ወውስተ ፡ የማኑ ፡ ወእጋሙ ፡ ወቦኦ ፡
 እቡነ ፡ አኖራምስ ፡ ዘብሐረ ፡ ወረብ ፡ ወይቤ ፡ መኑ ፡
 እምቅድሚያ ፡ ወመኑ ፡ እምድኅረዮ ፡ በፀጥረ ፡ አዕጽ
 ምቲሁ ፡ ለአቡየ ፡ ወነሥኦ ፡ መስቀል ፡ ወመጠም ፡ ለ
 ሕገቅያስ ፡ መንገል ፡ ትርአሱሁ ፡ ወሰቦ ፡ ፈቀዱ ፡ ያ
 ልዕልም ፡ አንሰሐስህ ፡ አዕድንቲ (Fol. 176 a. 2.) ሁ ፡ ፤ እ
 ስመ ፡ ኃልቀ ፡ ሥጋሁ ፡ በመጥዕል ፡ ሕያውቱ ፡ እም
 ብገሥ ፡ ጸም ፡ ወተረግመ ፡ አቡነ ፡ አኖራምስ ፡ እንዘ ፡
 ይብል ፡ ከመገ ፡ ለይረከየኒ ፡ እግዚአብሔር ፡ ወሰኦ
 መ ፡ መግነዞ ፡ ወአዕዕምቲሁ ፡ ወአምጽኦ ፡ ሰንዱና
 ተ ፡ ንጹሐ ፡ ወጠብለሉ ፡ አዕዕምቲሁ ፡ ወወደደም
 በንስቲት ፡ ሣፀን ፤ ወገመድም ፡ ለመግነቡ ፡ በበንስ
 ቲት ፡ ወገብሩ ፡ ጠቡኃ ፡ ተአምረ ፡ ወመንክረ ፡ ወ
 ኮነ ፡ ሀቢይ ፡ ጸዕቅ ፡ እስከ ፡ ያብደዱ ፡ ሰብእ ፡ በጸሙ ፡
 (Fol. 176 a. 3.) ከመ ፡ መሬት ፡ እንዘ ፡ ይብሉ ፡ ነኃልፍ ፡
 መንገል ፡ መግነቡ ፡ ወለጃሰ ፡ ብእሱ ፡ ሰበርም ፡ ከያዶ
 ሙ ፡ ብረከሁ ፡ ወባሕቱ ፡ ሰበ ፡ አልከኖም ፡ እመግነ
 ቡ ፡ ለቅዱስ ፡ ሐያው ፡ በጊዜሃ ፡ ወእምገገ ፡ ቦኦ ፡ ኅ

በ ፡ ቤተ ፡ ክርስቲያን ፡ ሸወጃሎት ፡ ወፀፀወ ፡ ጥኅ
 ተ ፡ ወእምብገሥ ፡ ሕገብ ፡ አጥፍኦ ፡ ማግቶተ ፡ ወ
 አሥዱ ፡ አዕዕምቲሁ ፡ ቅድመ ፡ መንበረ ፡ ታቦት ፡ ቪ
 ጊዜያተ ፡ ወአሚሃ ፡ መጽኦ ፡ ቅዱስ ፡ ወሠረቀ ፡ ማ
 ኅቶት ፡ ወይ (Fol. 176 b. 1.) ተልውም ፡ ቅዱስ ፡ ሚካኤ
 ል ፡ ወፊልጃስ ፡ ለቅዱስ ፡ ወአንበሩ ፡ መልዕልተ ፡ ታ
 ቦት ፡ እስከ ፡ ይደፍኑ ፡ ሥጋሁ ፡ ወአዕዕምቲሁ ፡ ወባ
 ረክምመ ፡ ለኩሎሙ ፡ ሕገብ ፡ ወዐርጉ ፡ ስማያተ ፡
 በኩብሐት ፡ ወእምገገ ፡ ተሰነእሉ ፡ ወተሰነአወ ፡ ወአ
 ተወ ፡ አብያቲሆመ ፡ ወይቤሉ ፡ ስብሐት ፡ ለአብ ፡
 ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፤ ዘወሀበነ ፡ ዘንተ ፡ መ
 ስተስርየ ፡ አሰሳነ ፡ ዘተማሃለነ ፡ ወተማየጠነ ፡ በደመ ፡
 ገድሉ ፤ ወበእንተዘ ፡ ንሰብ (Fol. 176 b. 2.) ሐ ፡ ለአብ ፡
 ወንበርኩ ፡ ለወልድ ፡ ወናእነቶቶ ፡ ለመንፈስ ፡ ቅዱስ ፡
 ለዓለመ ፡ ዓለም ፡ አሚን ፡ ሃሌ ፡ ሉያ ፡ ተዘከሮሙ ፡
 አባ ፡ ለዘጸሐር ፡ ወለዘአጽሐር ፤ ወለኩሎሙ ፡ ያቂ
 ቀ ፡ ዛቲ ፡ መካነ ፡ እድ ፡ ወአንስት ፡ እለ ፡ ይሰምዕ
 ም ፡ ለመጽሐፈ ፡ ገድልከ ፡ ወዓዲ ፡ ፅቀቦሙ ፡ ወባር
 ከሙ ፡ አባ ፡ አሚን ፡ ወበከመ ፡ አስተጋባእከሙ ፡
 ለገወጃሎት ፡ አመ ፡ ሸወጃለወርኃ ፡ ግንቦት ፡ ለበዐ
 ለ ፡ ፍልሰትከ ፡ ክቡር ፡ ኦኦኦን ፡ ቅዱስ ፡ ተክለ ፡
 ሃይማኖ (Fol. 176 b. 3.) ት ፡ ከማሁ ፡ ረስየነ ፡ ጉቡእ
 ነ ፡ በመንግሥተ ፡ ሰማያት ፡ ምስለ ፡ ኩሎሙ ፡ ቅ
 ዱሳን ፡ ወሰማዕት ፡ ወዳድታን ፡ በረከቱ ፡ የሀሉ ፡
 ምስለ ፡ ፍቅሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለ
 ም ፡ አሚ ፡

CHAPTER V.

(Fol. 177 a. 1.) ክፍል ፡ ፳ ፡ ሃሌ ፡ ሉያ ፡ ተከሥተ
 ት ፡ ዛቲ ፡ መጽሐፍ ፡ ፍልሰቱ ፡ ለክቡር ፡ ወብዕዕ ፡
 አባ ፡ ተክለ ፡ ሃይማኖት ፡ አምዳ ፡ ወድዳ ፡ ለቤተ ፡ ክ
 ርስቲያን ፡ ቅድስት ፡ አሐቲ ፡ ጉባኤ ፡ አንተ ፡ ሐዋር
 ያት ፤ ወወዕእት ፡ ወተዓትቦት ፡ በአኩቲተ ፡ አብ ፡ ወ
 ወልድ ፡ ወመንፈስ ፡ ቅዱስ ፤ ወተቀርጎመት ፡ በእ
 ሚኒ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወካዕበ ፡

ተነግረት ፡ በአሚኒ ፡ አብ ፡ ወስብሐት ፡ ወልድ ፡ ወል
 ሳነ ፡ መ (Fol. 177 a. 2.) ንፈስ ፡ ቅዱስ ፡ ዛቲ ፡ መጽሐ
 ፈ ፡ ገድሉ ፡ ለአቡነ ፡ ቅዱስ ፡ ቀዳሚሆመ ፡ ለመነኮ
 ሳት ፡ ዘፀገረ ፡ ሸዋ ፡ ወአስክማሆመ ፡ ወበከመ ፡ እን
 ሎንዮስ ፡ ነሥኦ ፡ አስክማ ፤ ወአልባሰ ፡ ምንክስና ፡
 በእደ ፡ መላእክት ፡ ወከማሁ ፡ ዝንቱ ፡ አብ ፡ ቅዱስ ፡
 ነሥኦ ፡ አርዑተ ፡ ምንክስና ፡ እምአደ ፡ አቡነ ፡ አያ

ሱስ፡ ሞእ ። በከመ፡ አዘዞ፡ እግዚአብሔር፡ ለገሰ፡ ስ፡ ክርስቶስ ። ወውእቱ፡ ወወሰ፡ አርዑተ፡ ምንኩስና፡ ለክሎም፡ ሰብእ፡ ብሔረ፡ ሸዋ፡ (Fol. 177a. 3) ወበከመዝ፡ ሥርዓት፡ አቡዞም፡ ወውእቱ፡ ለክሎም ። ወናሁ፡ ተተርጎሞ፡ መጽሐፈ፡ ገድሎም፡ ወመጽሐፈ፡ ዜናዎም፡ ለክሎም፡ ይቁቁ፡ ዝንቱኒ፡ ዜናዎም፡ ይጥቅም፡ እመሀር፡ ወግክር፡ ወደተበደር፡ እምወርቅ፡ ወእምብሩር፡ እምገት፡ እምግን፡ ወሰንገር፡ መጽሐፈ፡ ገድሎኒ፡ ለክቡር፡ ወመጽሐፈ፡ ዜናዎም፡ ለደቁቁ፡ ፈድሳይ፡ ደስተፈሥሕ፡ ልበ፡ ወምግብሮም፡ ለደቁቁ፡ ከመ፡ ምግባር፡ አር፡ (Fol. 177b. 1) ሆም፡ እስመ፡ ወናዶ፡ ፅፅ፡ ወናዶ፡ ሠርዐ፡ ይወፅእ፡ ወወናዶ፡ ይገጥ፡ ወጥቡም፡ ይፈረ፡ ወእምፍራሁ፡ ይትወወቅ፡ ፅፅ፡ ወናሁ፡ ተወውቀ፡ ፍራሁ፡ ለክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወፍሬድቱ፡ ዐኒ፡ እሉ፡ እመንቱ፡ አባ፡ ኤልሳቅ፡ ትጉዝ፡ ወአባ፡ ፈልጎስ፡ ተጋዳለ፡ ወአባ፡ ተምድርስ፡ ፍራሁ፡ ወአባ፡ ዮሐንስ፡ የሞሕ፡ እመንቱ፡ አለ፡ ዘክርነ፡ ያእምር፡ እግዚአብሔር፡ ኅሉልቆም፡ ከመኑ፡ እንትወበል፡ ወእንበል፡ መጠነ (Fol. 177b. 2) ገ፡ እመንቱ ። መን፡ ኅሉልቆም፡ ለከሞከብተ፡ ሰማይ፡ ወመኑ፡ ሰፈሮ፡ ለሞግ፡ ባሕር፡ ዘእንበል፡ እግዚአብሔር፡ ባሕርቱ፡ ቱ፡ ወከግሁ፡ አለ፡ ዘእንበል፡ እግዚአብሔር፡ ዘይክል፡ ኅሉልቆም፡ ለደቁቁ፡ በሩክ፡ ተክለ፡ ሃይማኖት፡ ወይእብኒ፡ ተተርጎሞ፡ መጽሐፈ፡ ገድሎ፡ ወመጽሐፈ፡ ፍልሰቱ፡ ለክቡር፡ በብዙኅ፡ ማመት፡ እምድግረ፡ ኃለፈ፡ መሞፅል፡ ወተረስሀ፡ ዘመን፡ ከሁተ፡ ለነ፡ እግዚአብሔር፡ ዘንተ፡ በእ (Fol. 177b. 3) ንተ፡ ጸሎቆም፡ ለማግበረ፡ ቅዱሳን፡ ወበእንተ፡ ስእልቆም፡ ለማግበረ፡ ቅዱሳን፡ ወትንብልናሁም፡ ለገዳማውያን፡ ወበእንተ፡ አንብሁ፡ ለአቡነ፡ ዮሐንስ፡ ከማ፡ እስመ፡ ነበረ፡ እንዘ፡ ይበኪ፡ ወደስተሐምም፡ በእንተ፡ ጽሐፈ፡ ዜናሁ፡ ለቅዱስ ። ወበእንተዝ፡ ናሁ፡ ከሁተ፡ እግዚአብሔር፡ እምድግረ፡ ብዙኅ፡ ማመታት፡ ወበእንተዝ፡ ዘነበረሂ፡ ተኃላኢ፡ ዘንተ፡ ክሎ፡ ማመተ ። ናሁ፡ እነግረከመ፡ እንግዳ፡ እ (Fol. 178a. 1) ስመ፡ አብው፡ ቀደምት፡ ነበሩ፡ እንዘ፡ ይትፈላሰሱ፡ እምአድባር፡ ወስተ፡ አድባር፡ በእ

ንተ፡ ዘተኅደደዎ፡ ለዝንቱ፡ ማለም፡ ኃላፊ፡ ወእፈቀዱ፡ ይበእ፡ በግማ፡ ባዕድ፡ ዘእንበል፡ ማግሆም ። ወበእንተዝ፡ እጸሐፍዎ፡ ወናሁ፡ ከሁተ፡ ለነ፡ ወተርጎሞ፡ ለነ፡ መንፈስ፡ ቅዱስ ። ወእመስ፡ ትቤ፡ እተርጎሞ፡ መንፈስ፡ ቅዱስ፡ ለዝንቱ፡ መጽሐፍ፡ ንግእ፡ ወጸሐፎ፡ አብእሲ፡ አብድ፡ ወአንብብ፡ ከያሁ፡ እምግን (Fol. 178a. 2) ቱ፡ እስከ፡ ተፍጸሟቱ ። ወእምዝ፡ እግብኦ፡ ነበ፡ ጸሐፊሁ፡ ወእንዘ፡ ትጽሕርሂ፡ ኢታሕዳቅ፡ እምአሁ፡ ወኢትወስክ፡ ጻቢሁ፡ ወጥንቁቁ፡ ጸሐፎ፡ ከመ፡ ኢትረስዮ፡ ሕስወ ። ወለእመስ፡ ኢላንቀቀ፡ ወኢትትዐቤድ፡ ላዕል፡ መንፈስ፡ ቅዱስ፡ ዘከሁተ፡ ወተርጎሞ፡ ለነ፡ ከመ፡ ኢትረድ፡ ውስተ፡ መገደምቅ፡ በትዕቢተ፡ ሕልናክ፡ ወባሕቱ፡ እመን፡ በከመ፡ ንሕነ፡ እመነ፡ ወእእመርነ፡ ዘከሁተ፡ ለነ፡ አብ፡ ወአጠየቀነ፡ (Fol. 178a. 3) ወልድ፡ ወተርጎሞ፡ ለነ፡ መንፈስ፡ ቅዱስ፡ እምላክ፡ ፍሥሐ፡ ዘለሞቱ፡ ስብሐት፡ ለዓለመ፡ ማለም፡ አሚን፤ እእግዚአብሔር፡ ተዘከረነ፡ በጸሎተ፡ ዝንቱ፡ ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወበስለሉታ፡ ወአስተባቡዶታ፡ ለንጽሕት፡ እመ፡ ለብርሃን፡ ወላዲተ፡ ሕይወት ። ወበጸሎተ፡ ክሎ፡ ቅዱሳን፡ ጸድቃን፡ ወሰማፅት፡ ለዓለመ፡ ማለም፡ አሚን ። ስብሐት፡ ለአብ፡ ወሰጊድ፡ ለወልድ፡ አክቱት፡ ለመንፈስ፡ ቅዱስ ። ወላዕል (Fol. 178b. 1) ኑ፡ ይኩን፡ ማዘል፡ ወምሕረት፡ እስከ፡ እስትንፋስ፡ ደግረት፡ ለዓለመ፡ ማለም፡ አሚን ። ለዘጸሐፎ፡ ወለዘእጽሐፎ፡ ለዝንቱ፡ መጽሐፍ፡ ይጽሐፍ፡ ስሞም፡ ነበ፡ አምድ፡ ብርሃን፡ ምስል፡ ውሉድ፡ ዘተ፡ ቤተ፡ ክርስቲያን ። ይምሐረነ፡ ወደድኅነ፡ ለክሎነ፡ እምደድን፡ በጸሎቆም፡ ለክሎም፡ ጸድቃን፡ ወሰማፅት፡ ቅዱሳን ። ወበጸሎታ፡ ለእግዝእትነ፡ ቅዱስት፡ ደንግል፡ ማርያም፡ እመ፡ ለብር (Fol. 178b. 2) ሃን፡ ወበስእልቱ፡ ወትንብልናሁ፡ ለአብነ፡ ቅዱስ፡ ወክቡር፡ ተክለ፡ ሃይማኖት፡ ወደርፍሁነ፡ ምስሌሁ፡ በሐዳስ፡ ዘመን፡ ሊቀ፡ ከገናት፡ ለሊሁ፡ ከመ፡ ይ (Fol. 178b. 3) ትከሀን ። ለዓለመ፡ ማለም፡ አሚን ። ወአሚን፡ በዝያ፡ ተፈጸመ፡ ወስብሐት፡ ለእግዚአብሔር፡ ለዓለመ፡ ማለም፡ አሚን ። ወአሚን፡ ለደኩን፡ ለደኩን ።

አክ። ለአቡነ፡ ጸጋ፡ ዘአብ፡ ናሁ፡ ይወፅእ፡ እምኔስ፡
 ዘርእ፡ ንጹሕ፡ ወትወልድ፡ ወልድ፡ ዘመሀባ፡ ዕፍረ
 ቱ፡ ይበጽሕ፡ ውስተ፡ ክሉ፡ ሃለም፡ ወዘይከውን፡
 ሐዋርያ (Fol. 180a. 2.) ሐዲስ፡ በብሔረ፡ ኢትዮጵ
 ያ፡ ከመዝ፡ ይበሉ፡ በፅላተ፡ አውፅኦ፡ እምልጎተ፡
 ባሕር፡ ወእምድጎረ፡ ነበረ፡ ሆሉስ፡ መዋፅላ፡ ወሠ
 ሉስ፡ ለያልሃ፡ ተኅበኦ፡ እምክፍተ፡ ቀትል፡ ሶበ፡
 ዲጊኖ፡ ርኩራዊ፡ መስተፅዕነ፡ ፈረስ፡ እምነ፡ ሐራ
 ሁ፡ ለመተሎጣ፡ ንጉሠ፡ ዳሞት፡ ዮም፡ በዛቲ፡ ፅ
 ሉት፡ ንዑ፡ ንትረጣሕ፡ ወንትኑላይ፡ ቡተ፡ በስብሐ
 ቱ፡ ወበማኅሌት፡ ወንዝፍን፡ በፅላተ፡ ልደቱ፡ ለአ
 ዙነ፡ በከመ፡ ዘፈንት፡ አሐቲ፡ (Fol. 180a. 3.) ወለት፡
 በሀገረ፡ ገሊላ፡ በፅላተ፡ ልደቱ፡ ለንጉሣ፡ ወእሥመ
 ረቆ፡ ወይበሉ፡ ስአልኒ፡ ዘትፈሱዲ፡ ወስአቆ፡ ከ
 መ፡ የሀባ፡ ርእስ፡ ዮሐንስ፡ መጥምቅ፡ ወንሕነኒ፡
 ናሥምሮ፡ በስብሐተ፡ ማኅሌት፡ ለአቡነ፡ በፅላተ፡
 ልደቱ፡ ዮም፡ በዛቲ፡ ፅላት፡ በከመ፡ አስተዳለው፡
 ደቂቀ፡ ንጉሥ፡ በፅላተ፡ ልደቱ፡ ለአቡሆሙ፡ ምሳ
 ሐ፡ ዐቢያ፡ ለመኳንንት፡ ወለበደቱ፡ ሀገር፡ ወን
 ሕነኒ፡ ናስተዳሉ፡ በፅላተ፡ ልደቱ፡ ለአቡነ፡ ምሳ
 (Fol. 180b. 1.) ሐ፡ ዐቢያ፡ ለመኳንንት፡ ወለበደቱ፡
 ሀገር፡ ወመኳንንትስ፡ ካህናት፡ እሙንቱ፡ በከመ፡
 ይቤ፡ ዳውሉስ፡ ሐዋርያ፡ ተአዘዙ፡ ለመኳንንቲክ
 ሙ፡ እለ፡ ይሚሀፍክሙ፡ ቃለ፡ እግዚአብሔር፡ እስ
 መ፡ እሙንቱ፡ ይተግሁ፡ በእንተ፡ ነፍስክሙ፡ ወእ
 ለ፡ መኑ፡ ዐቢያተ፡ ሀገር፡ እንበሉ፡ ዳእሙ፡ ርኑብ
 ን፡ አልዐ፡ ዘየበዚ፡ እምርኅብን፡ ዘይቤ፡ እግዚእነ፡
 በእንቲአሆሙ፡ እስመ፡ ርኅብኩ፡ ወአብላፅክሙ
 ኒ፡ ወካፅበ፡ (Fol. 180b. 2.) ይቤ፡ ዘገበርክሙ፡ ለፎእ
 ምእሉ፡ ንዑሳን፡ አኃውዮ፡ ሊተ፡ ገበርክሙ፡ ወባ
 ሕቱ፡ አጸሐፍኑ፡ እስመ፡ ሀሎ፡ ውስተ፡ መጽሐፈ፡
 ገድሉ፡ እምደእዚስ፡ ንፈቅድ፡ ንጽሐፍ፡ ዝክረ፡ ው
 ዳሌው፡ ለአቡነ፡ ክቡር፡ ተክለ፡ ሃድማኖት፡ በከመ፡
 ጽሑፍ፡ ዘይብል፡ ንወድሶሙ፡ ለእደው፡ ክቡራን፡
 እስመ፡ ብዙኃ፡ ክብረ፡ ወሀቦሙ፡ እግዚአብሔር፡
 ለአብዊን፡ ወኃረዮሙ፡ እምናጥረተ፡ ሃለም፡ ወቦ፡
 እለ፡ ኅደጉ፡ ስሞ፡ (Fol. 180b. 3.) ክቡረ፡ ወደዊድስ
 ምሙ፡ በማኅበረ፡ አሕዛብ፡ እሉ፡ እደው፡ እለ፡ ሥ

ሁላን፡ እለ፡ ኢተረሥኅት፡ ሎሙ፡ ጽድቆሙ፡ ወተ
 ቀብረ፡ ሥጋሆሙ፡ በሰላም፡ ወእምነ፡ እደው፡ ሥ
 ሁላን፡ ርከውኦቱ፡ አቡነ፡ ተክለ፡ ሃድማኖት፡ ዘረከ
 በ፡ ማህለ፡ በኅበ፡ እምላኩ፡ ወዝ፡ ውእቱ፡ ዝክረ፡
 ስሙ፡ ለአቡነ፡ ተክለ፡ ሃድማኖት፡ ዝክረ፡ ሠናድ፡ እ
 ምፅላተ፡ ተወልደ፡ በሚልስት፡ ፅላት፡ ቀደሶ፡ ለእግ
 ዚአብሔር፡ እንዝ፡ ያ (Fol. 181a. 1.) ብል፡ ርከው፡ ቅ
 ዳስ፡ ርከውልድ፡ ቅዱስ፡ ርከውኦቱ፡ መንፈስ፡ ቅዱስ፡
 ወካፅበ፡ ሃዲ፡ ሶበ፡ ከኖ፡ ርከውሙ፡ ወፈአውራኒ፡
 ባረከ፡ ላፅላ፡ ንስቲት፡ ሐረጽ፡ ወረሰኖ፡ ፍድፍድ፡
 እስከ፡ ተኖጥኦ፡ ኅበ፡ ያብርሃም፡ ወእምዛ፡ እምድ
 ኅረ፡ ልህቀ፡ ሐረ፡ ከሙ፡ ስብእ፡ በአፅጋር፡ ኅበ፡ ሀ
 ሎ፡ ምሕረመ፡ ያም፡ ዐቢያ፡ ወበውኦቱ፡ ኦም፡ ሐ
 ነጾ፡ ምሥዋዎ፡ ለእግዚአብሔር፡ ወዘሀገረ፡ ዳሞት
 ኒ፡ መሀረ፡ ቃለ፡ እግ (Fol. 181a. 2.) ዚአብሔር፡ ወ
 ኮነ፡ ሰማዕተ፡ በልደተ፡ ክርስቶስ፡ ወኮነንም፡ በዘ
 ዘዚአቡ፡ ነኅኔ፡ ወወዲዮሙ፡ በቀር፡ ውስተ፡ ሰድ
 ፍ፡ ዐቢያ፡ ወገርም፡ ወእምሀደኒ፡ እውፅኦ፡ ማኅኤ
 ል፡ መልእክ፡ እንበሉ፡ መስና፡ ወአጥፍኦሙ፡ ለማ
 ርደን፡ በማፅከል፡ እሳት፡ እለ፡ ይዘፍኑ፡ በሥራያቲ፡
 ዙሙ፡ ወእለ፡ ያልሕሱ፡ ፍሕመ፡ እሳት፡ በልሳኖ
 ሙ፡ ወእንሥእ፡ ብዙኃ፡ ሙታነ፡ እምድጎረ፡ የ
 ብሰ፡ አፅፅምቲሆሙ፡ (Fol. 181a. 3.) ወደደ፡ ውስተ፡
 ክሉ፡ አህጉር፡ በምሀር፡ ሃድማኖት፡ ወሐረ፡ በእግ
 ሩ፡ በመልፅልተ፡ ባሕር፡ ከመ፡ ዘየሐውር፡ ዲባ፡
 ምድር፡ ወመሀባ፡ እግዚአብሔር፡ ሥልጣን፡ ላፅላ፡
 አጋንንት፡ እኩደን፡ ከመ፡ ይውፅኦሙ፡ እምላፅላ፡
 ስብእ፡ ወኮነ፡ በፅፅለት፡ አኅዝ፡ ለወልድ፡ ጋኔን፡
 ሥጋዊ፡ ዘይናብር፡ በባሕር፡ ወእምሀደኒ፡ አውፅኦ፡
 ገዘር፡ ወአጥመቆ፡ ወረሰኖ፡ ክርስቲያናዊ፡ ወሰመ
 ዮ፡ ኃረዮ፡ ክ (Fol. 181b. 1.) ርስቶስ፡ ወአብላፅ፡ አል
 ባሰ፡ ምንክስና፡ ወኮነ፡ ኅሩዮ፡ ወመስተጋድለ፡ ወነ
 በረ፡ ኅበሁ፡ እንዝ፡ ይተለኮ፡ እስከ፡ ፅላተ፡ ሞቱ፡
 ወመጽኦ፡ ኅበሁ፡ ሰድጣን፡ በእምሳለ፡ ተመን፡ ዐ
 ቢያ፡ ከደሁኒ፡ በቡራኬው፡ ቀተለ፡ ወኅረመ፡ እክ
 ለ፡ ወማየ፡ አኮ፡ ከመ፡ በኅብስት፡ ዘረሰኖ፡ ሕይወ
 ቆ፡ አላ፡ በክሉ፡ ቃል፡ ዘይወፅኦ፡ እምአፍቶ፡ ለእ
 ግዚአብሔር፡ ወተክለ፡ ኅበ፡ ይተውም፡ ጸማዕቱ፡

ጄቅንዋተ፡ ሐገን፡ በሊሐነ፡ ከ (Fol. 181b. 2) መ፡ ነጥ
 ናት፡ ወጥብረ፡ ጄእንተ፡ ቅድሚኡ፡ ። ወጄእንተ፡ ድ
 ጎሬዑ፡ ጄእንተ፡ የማኑ፡ ወጄእንተ፡ ቦጋሙ፡ ። ወለእ
 መ፡ መጽአ፡ ድካመ፡ ሥጋ፡ ወለእመኒ፡ ጎድመት፡ ።
 ወሶበ፡ አጽነነ፡ ይወግፀዎ፡ እሱ፡ ወያንቅሕዎ፡ ። ወቆ
 መ፡ ማፅከሎሙ፡ ርቱዐ፡ እንዘ፡ ኢይትመየጥ፡ ለ
 ሬ፡ ወለሬ፡ ፤ ብዙኃ፡ መዋፀለ፡ እስከ፡ ተሰብረት፡ እ
 ሐቲ፡ እግሩ፡ ። ወእምድጎረዝ፡ ቆመ፡ በአሐቲ፡ እ
 ግሩ፡ ። ጂዓመተ፡ ወበፀለተ፡ ፡ ፀረፍቱ፡ ወረደ፡ ጎ
 (Fol. 181b. 3) ቤዑ፡ እግዚእን፡ ኢዮሱስ፡ ክርስቶስ፡
 ወወዐቦ፡ ከዳኑ፡ ምሕረት፡ ዘገብረ፡ ተገዘሮ፡ ወዘጸ
 ወዓ፡ ስሞ፡ ከመ፡ ይዎሐሮ፡ ሎቱ፡ ወሚሞ፡ ላፀለ፡
 ፲ወጁአህጥር፡ በእንተ፡ ብገኃ፡ ውሉዳ፡ ። ወከመዝ፡
 ውእቱ፡ ዝክረ፡ ውዳፌዑ፡ ለአቡነ፡ ተክለ፡ ሃይማኖ
 ት፡ ወዘተርፈ፡ ነገሩ፡ ሆሎ፡ ውስተ፡ መጽሐፈ፡ ገድ
 ሎ፡ ። እምደዘለ፡ ግግእ፡ ጎበ፡ ጽሑፈ፡ ተአምራቲ፡
 ዑ፡ ዘኢይትከህል፡ ይጎሎልቅም፡ አይ፡ ሰረገላ፡ ወአ
 ይ፡ እክፍሩ፡ ወአ (Fol. 182a. 1) ይ፡ ይመኖ፡ ወአይ፡
 መንፈስ፡ ይነሥአኒ፡ ወያበጽሐኒ፡ ጎበ፡ ጽንፈ፡ ተ
 አምራቲክ፡ ርኑቅ፡ ወርኑብ፡ በከመ፡ ይርኖቅ፡ ሠር
 ቅ፡ እምዓረብ፡ ኦእግዚእየ፡ ወአቡየ፡ ብፀ-ፀ፡ ተክ
 ለ፡ ሃይማኖት፡ ዓይ፡ ሐመር፡ ወዓይ፡ ተኑክተም፡
 ወአይ፡ ጌልያ፡ ያወድደኒ፡ ጎበ፡ ሐይቀ፡ መንክራቲ፡
 ከ፡ ፀመቅ፡ ወአዘዝ፡ ከመ፡ ውኒዘ፡ ተክዘ፡ ። ኦእ
 ግዚእየ፡ ወአቡየ፡ አይ፡ ልሳን፡ ወአይ፡ ነቢብ፡ አ
 ይ፡ ልቡና፡ ወአይ፡ ሕሊና፡ ይክል፡ ግልቆ፡ ተ
 (Fol. 182a. 2) አምራቲክ፡ ብዙኃ፡ ከመ፡ ግግ፡ ባሕ
 ር፡ ወከመ፡ ከዋክብት፡ ዘኢዮር፡ ኦእግዚእየ፡ ወአ
 ቡየ፡ አይ፡ ሀገር፡ ወአይ፡ ብሔር፡ አይ፡ ምድር፡
 ወአይ፡ ባሕር፡ ዘኢሐርክ፡ ጎበዮ፡ ይትረከቡ፡ ኦ
 እግዚእየ፡ ወአቡየ፡ አይ፡ ብእሲት፡ በፀለተ፡ ማሕ
 ምም፡ ዘወሊድ፡ ዘኢረዳእክ፡ ወአይ፡ መካን፡ ዘኢ
 ወሀብክ፡ ውሉድ፡ ይትረከቡ፡ ፀበ፡ ታስተበቆኝክ፡
 በጽንፅ፡ ኦእግዚእየ፡ ወአቡየ፡ አይ፡ እምአራዊተ፡
 ገጸም፡ ወአእዋ (Fol. 182a. 3) ፈ፡ ሰማይ፡ ይትረከብ
 ኑ፡ ዘኢድንገፀ፡ ወዘኢተግሥረ፡ ወዘኢያግብእ፡ ዘ
 ነሥእ፡ ፀበ፡ አምሐልዎ፡ በስምክ፡ ኦእቡየ፡ ተክለ፡
 ሃይማኖት፡ እፎ፡ ይጥፀም፡ ወእፎ፡ ይትፈቀር፡ ዝክ

ረ፡ ስምክ፡ ፀበ፡ ይትበፀለ፡ አቡነ፡ ተክለ፡ ሃይማኖ
 ት፡ ፍቅረ፡ ስምክ፡ ይነድድ፡ ከርወ፡ ከመ፡ እሰት፡
 ወየሀውክ፡ አግዑተ፡ ኦእግዚእየ፡ እፎ፡ ይጥፀም፡
 ዝክረ፡ ስምክ፡ እምአቃውዑ፡ መዐር፡ ለእፍ፡ ወከ
 መ፡ ፀረፍት፡ ለአንፍ፡ ኦእግዚእየ፡ (Fol. 182b. 1) እ
 ፎ፡ ይምፅዝ፡ ዝክረ፡ ስምክ፡ ከመ፡ መዐዘ፡ ስሐን፡
 ዘቤተ፡ መቅደስ፡ ወከመ፡ መዐዘ፡ ፀግን፡ ዘገዚ፡ ቀኑ
 ርባን፡ ኦእግዚእየ፡ እፎ፡ እጭድስክ፡ ወእፎ፡ እስተ
 ማስለክ፡ ኦእግዚእየ፡ እክል፡ እውድክ፡ ዘጸድቅ፡ ዝ
 ክረ፡ ወእፎ፡ እክል፡ አስተብፀአተክ፡ ኦእግዚእየ፡
 በከመ፡ ጽሑፍ፡ ዘይብል፡ ዝክረ፡ ጸድቅ፡ በመዳፌ፡ ።
 በእንተዝ፡ እነሂ፡ መጠነ፡ እክል፡ እጭድስክ፡ ወአስ
 ተብፅዓክ፡ ለብፀ-ፀ፡ አቡየ፡ እንዘ፡ እብል፡ ብፀ-ፀ፡
 እን (Fol. 182b. 2) ተ፡ ወሠፍይ፡ ለከ፡ ኦእግዚእየ፡
 ብፀ-ፀት፡ ከርሥ፡ እንተ፡ ጸረተክ፡ ውበቡዓት፡ አጥ
 ባት፡ እለ፡ ሐጽናክ፡ ኦእግዚእየ፡ ብፀ-ፀ፡ ውእቱ፡
 አቡነ፡ ጸጋ፡ ዘአብ፡ ውበፀ-ፀት፡ ይእቲ፡ እምነ፡ እግ
 ዚእ፡ ኃረፍ፡ ዘወለዳ፡ ከያክ፡ አበ፡ ፍጹመ፡ ዘትበ
 ቆኑ፡ ለምድር፡ ወለሰማይት፡ ብፀ-ዓን፡ እመንቱ፡
 ሕፃናት፡ እለ፡ ተሐፅኑ፡ ምስለክ፡ ውበቡዓን፡ ነሎ
 ሙ፡ እለ፡ ነጽሩክ፡ ወተናገሩ፡ ምስለክ፡ እግዚእየ፡ ።
 ብፀ-ዓን፡ እማንቱ፡ እ (Fol. 182b. 3) ሀገር፡ እለ፡ ሰ
 በክ፡ ውስቲቶን፡ እምዳሞት፡ እስከ፡ ዳሞ፡ ። ወእም
 ኔዑ፡ ብፀ-ፀት፡ ይእቲ፡ ሀገር፡ እንተ፡ ባቲ፡ ተወለድ
 ክ፡ ኦእግዚእየ፡ ብፀ-ፀት፡ ይእቲ፡ ይብረ፡ ለብፍክ፡
 እንተ፡ ከነት፡ መካን፡ ምፅራፍክ፡ ኦእግዚእየ፡ ብፀ-
 ዓን፡ እመንቱ፡ አበጣኑ፡ ቅዳሳን፡ እለ፡ ነበሩ፡ ምስ
 ሌክ፡ ውበቡዓን፡ እመንቱ፡ ከሀፍት፡ ወዳያቆናት፡
 እለ፡ ተክዘኑ፡ በመዋፀለክ፡ ወአቅረቡክ፡ ኦእግዚእ
 የ፡ ብፀ-ፀ፡ እንተ፡ ርብዓ፡ አ (Fol. 183a. 1) ክራመ፡
 ዘኢሐለድክ፡ በእንተ፡ መብፀ-ፀ፡ ከመ፡ ትርክብ፡ ጽ
 ድቀ፡ ብፀ-ፀ፡ እንተ፡ ዘኢፀኦኦ፡ ውስተ፡ አፉክ፡ ር
 ብዓ፡ እክራመ፡ እስከ፡ ማይ፡ ቁርር፡ ኦእግዚእየ፡ ።
 ብፀ-ፀ፡ እንተ፡ ዘኢወፀኦ፡ እምእቆክ፡ ቃለ፡ ሐሰ
 ት፡ ። ኦእግዚእየ፡ ቅድስት፡ ይእቲ፡ ምድር፡ እንተ፡
 ባቲ፡ ቆምክ፡ በተጋንዮ፡ እንዘ፡ ኢትዑባን፡ ንዋመ፡
 ለአፅድንቲክ፡ ወኢድቃለ፡ ለቀራንብቲክ፡ እስከ፡ ተ
 ሰብረት፡ እሐቲ፡ እግርክ፡ እም (Fol. 183a. 2) ብገደኃ፡

ቀጣጣ፡ አእግዚአባላ፡ ስጦታ፡ አንተ፡ በኩላንክ፡ ሥጋ
 ጋክ፡ እንደ፡ አልቦ፡ ዘይኩንክ፡ ስጦታ፡ አንተ፡
 በኃሎሥክ፡ ወረከብከ፡ መንግሥተ፡ ሰማያት፡ አእ
 ግዚአባላ፡ ብሉግን፡ ነሎሙ፡ እለ፡ ተጋብኦ፡ በፅል
 ተ፡ ሞትክ፡ ከመ፡ ይትባረኩ፡ እምቡሩክ፡ ሥጋክ፡
 ወብሉግንሰ፡ እምኔሆሙ፡ እለ፡ ገነቡክ፡ አእግዚአ
 ባላ፡ እር፡ ይኔድድ፡ ከርሥን፡ ከመ፡ እሳት፡ ሶበ፡ ቀ
 ረብኝ፡ ኅቤክ፡ ጊዜ፡ ብክድ፡ ወይከውን፡ ብ (Fol.
 183a. 3) ክድኑ፡ ከመ፡ ብክድ፡ እያዘር፡ ወከመ፡ ብክ
 ድ፡ ሕፃን፡ በአንድግም፡ ሞት፡ እመ፡ ሶበ፡ ንዘከር፡
 ለእቦ፡ ብዙኅን፡ ፅለተ፡ ሞትክ፡ አእግዚአባላ፡ እር፡
 ያውኅዛ፡ አንብኝ፡ አፅድንቲኑ፡ ከመ፡ ማየ፡ ክረም
 ት፡ ሶበ፡ ንዘከር፡ ከመ፡ ትወደድ፡ አስከራንክ፡ ው
 ስተ፡ መታብር፡ ወይደፍንዎ፡ በመራት፡ አእግዚአ
 ባላ፡ ብሉግን፡ እመንቲ፡ አበዋኑ፡ ውሉድክ፡ እለ፡
 ተሰደሙ፡ ውስተ፡ ነሎ፡ በሐውርት፡ ወብሉግንሰ፡
 እለ፡ ነበሩ፡ ዲ (Fol. 183b. 1) በ፡ መንበድክ፡ አእግዚ
 አባላ፡ ብሉግን፡ ነሎሙ፡ እለ፡ ተወልዱ፡ እምነ፡
 ውሉድክ፡ አእግዚአባላ፡ ብሉግን፡ ነሎሙ፡ ውሉ
 ድክ፡ እለ፡ ይነብሩ፡ ውስተ፡ ነሎን፡ መካናቲክ፡
 ወእምኔሆሙ፡ ብሉግን፡ ፈድፋድ፡ እለ፡ ይነብሩ፡
 ኅቦ፡ ትጉብር፡ አስከራንክ፡ አእግዚአባላ፡ መኑ፡ ይክ
 ል፡ ፈጽሞ፡ አስተብፅዖትክ፡ ወመኑ፡ ዘይክል፡ ይኅ
 ልቀኑ፡ ተእምራቲክ፡ አእግዚአባላ፡ እስመ፡ ብዙኅ
 ን፡ ተርጓሚዎን፡ ተናገሩ፡ በእንተ፡ ተእምራቲ (Fol.
 183b. 2) ከ፡ ወኢክሀሉ፡ ፈጽሞ፡ መንክራቲክ፡ አእ
 ግዚአባላ፡ ወኢተክሀሎሙ፡ ለእሉ፡ እር፡ አክል፡ አ
 ነ፡ ነዳድ፡ አእምሮ፡ ወዘኢዩአምር፡ ምንተኒ፡ ፍኅዳ
 ተ፡ ለእመ፡ ኢክሀልኩ፡ ከማሆሙ፡ ድርሳናተ፡ ሶ

በ፡ እባኤክ፡ ለስምክ፡ እምተእምራቲክ፡ ብዙኅ፡ ኅ
 ዳጠ፡ አው፡ ፪ተወከፍ፡ ሊተ፡ ኦብፅ፡ በከመ፡ ተ
 ወከረ፡ እግዚአባላ፡ ጄጽራድቀ፡ መበለት፡ ስምዑ፡ ፍ
 ቁራንዩ፡ ናዑ፡ ተረብኝ፡ ህቡ፡ ጊዜ፡ ይትቦህል፡ ትር
 ንሚዑ፡ ከ (Fol. 183b. 3) ማፅ፡ ብሂል፡ ንዑ፡ ተጋብ
 ኦ፡ ከመ፡ ትስምዑ፡ ሙኖ፡ ዘኖ፡ ንዑ፡ ተጋብኦ፡
 በጉጉኦ፡ በከመ፡ ይጌጉጉ፡ ጽሙፅ፡ ኅቦ፡ ሙኅዘ፡
 ማይ፡ ከመ፡ ይስተዶ፡ እግንክሙ፡ እምጥብብ፡ ወከ
 መ፡ ትስምዑ፡ ተእምረ፡ አቡክሙ፡ በአጽሐር፡ አ
 ቡኑ፡ እጥርስ፡ ፈቁዶ፡ ከመ፡ እያትረግፅ፡ ተእም
 ረ፡ አቡኑ፡ ተክለ፡ ሃይማኖት፡ በተገብረ፡ በመዋፅዕ
 ኑ፡ ቅድመፅ፡ በተገብረ፡ አጽሐፍ፡ እለ፡ ቀደሙኑ፡
 ወይእዚኒ፡ ስምዑ፡ ፍቁራንዩ፡ (Fol. 184a. 1) ንዑ፡ ን
 በሎ፡ ለእግዚአብሔር፡ እምላክነ፡ መሐሪ፡ በከመ፡
 ይቤ፡ ነቤይ፡ ወአኑ፡ በጽድቅኑ፡ በንዋሩ፡ ማዘለ፡
 ቅድሚከ፡ ዳኤሙ፡ በምሕረትክ፡ ብዙኅ፡ እግዚአባላ፡
 ስምዐኑ፡ እግዚአባላ፡ ተማሃለኑ፡ እግዚአባላ፡ አጽምእ፡ እ
 ግዚአባላ፡ ግዘር፡ ወኢተጉኅዳ፡ እግዚአባላ፡ አምላክነ፡
 እስመ፡ ተሰምዮ፡ ስምክ፡ በላዕሌኑ፡ ለኅለሙ፡ ዓለም፡
 አሚን፡ ንጽሕፍ፡ እንክ፡ ቅድመ፡ በተገብረ፡ በደብ
 ረ፡ ሊባኖስ፡ ተእምረ፡ ወክፅበ፡ ዓዲ፡ በወ (Fol.
 184a. 2) ስተ፡ አህጉር፡ ብዙኅት፡ ስምዑ፡ ፍቁራን
 ዩ፡ እስመ፡ ግንቱ፡ አቡኑ፡ ተክለ፡ ሃይማኖት፡ ተመ
 ሰለ፡ ከመ፡ ኅር፡ ነጋዲ፡ ዘያስተጋብኦ፡ ባሕርያተ፡
 እምነሎ፡ በሐውርት፡ ወይመልኦሙ፡ ውስተ፡ በ
 ቱ፡ (Fol. 184a. 3) ከማዑ፡ ግንቱ፡ አቡኑ፡ ተክለ፡
 ሃይማኖት፡ አስተጋብኦ፡ ውስተ፡ ዛቲ፡ ቤተ፡ ክርስ
 ቲያን፡ እምነሎ፡ በሐውርት፡ እኮ፡ እምሎሎድ፡
 ክርስቲያን፡ ባሕቲቱ፡ እለ፡ እምአረሚኒ፡

CHAPTER I.

(Fol. 184b. 1) ከወሀለወት፡ አሐቲ፡ ብእሲት፡ አ
 ረማጣት፡ እንተ፡ ምሥራቀ፡ በሐይ፡ ወወእ፡ ኅቤሃ፡
 አቡኑ፡ በሌሊት፡ ወሀለወ፡ ምስሌዑ፡ ከእምሎሎድ፡
 ወእብርሃ፡ ቤታ፡ ለደኦቲ፡ ብእሲት፡ ከመ፡ መዐል
 ት፡ ወርእያ፡ ብርሃነ፡ ገጹ፡ ይንገዙት፡ ወወድቀት፡ በ
 ገጸ፡ ወይቤላ፡ አቡኑ፡ ተንሥኢ፡ ወለትዩ፡ ኢትፍ

ርሂ፡ ወትቤሎ፡ መኑ፡ እንተ፡ እግዚአባላ፡ ወዝንቱ፡
 ብርሃነ፡ ገጽክ፡ አደንገጸኒ፡ እስከ፡ ወፅኦት፡ ነፍስዩ፡
 እምላዕሌዩ፡ ወእል (Fol. 184b. 2) ብዩ፡ ኃይል፡ ከመ፡
 እትናገርክ፡ ወይላሉ፡ አኑ፡ ውኢቱ፡ ተክለ፡ ሃይማ
 ኖት፡ ወዝንቱ፡ ዘሀለወ፡ ምስሌዩ፡ ሳሙኤል፡ ውኢ
 ቱ፡ በገዳመ፡ ዋሊ፡ ወይእዚኒ፡ ተንሥኢ፡ ፍጡኑ፡

ዓሊ፡ እምገርቱ፡ ሀገርኪ፡ ውስተ፡ ብሔረ፡ ብርሃን
 ን። ወትቤሎ፡ ኦሊግዚ፡ ንግረኒ፡ አይቶኑ፡ ብሔረ፡
 ብርሃን፡ እሑር፡ ጎቤወ። ወይቤሎ፡ እንተ፡ ምዕረ-
 ቢሃ፡ ለሀገርኪ፡ ይእዜ፡ ተነሥኦ፡ አይቶ፡ ደብረ፡
 ሊባኖስ፡ እንዘ፡ ትብሊ፡ ሐ. (Fol. 184 b. 3.) ረ። ወ
 ካዕቤ፡ ትቤሎ፡ እግዚእየ፡ ብእሲት፡ እነ፡ ዘኢየሐምር፡
 ፍኖተ፡ ወመኑ፡ ይመርሐኒ። ወወሀባ፡ መስቀሎ፡
 ወይቤሎ፡ ዝኑቱ፡ ይምረብኪ። ወእምድ፡ ጎረዝ፡
 ወዕኡ፡ እምቤታ። ወወዕኡት፡ ይእቲኒ፡ እንዘ፡ ትተ-
 ሐልዎ፡ ነግሐ፡ ሕዋነ፡ ዘይጠብዎ፡ ወአሐተ፡ ወሉተ፡
 ወኢንሥኦቶ፡ ለምታ፡ ወሐይ አዋልዲሃ፡ እስመ፡ ን
 ውማነ፡ ወዕኡት፡ በገግጥኦ፡ ወኮነ፡ ውእቶ፡ መስቀል፡
 ፡ ዘቅድሚሃ፡ ከመ፡ አምደ፡ ብርሃ (Fol. 185 a. 1.) ን፡
 ወይመርሐ፡ ፍኖተ፡ ደብረ፡ ሊባኖስ። ወሐረት፡ ይእቲኒ፡
 እንዘ፡ ትተሐልዎ፡ ወእሰሰለ፡ ዓምደ፡ ብርሃን፡ እምነ፡
 እስኪ፡ አብከ፡ አብጽሐ፡ ነብ፡ ምድረ፡ ክርስቲያን፡
 ደን። ወበዕለተ፡ በጽሐት፡ ነብ፡ ደብረ፡ ሊባኖስ፡ ነገርዎ፡
 ለአቡነ፡ እንድርድስ፡ እንዘ፡ ይብሉ፡ ህለወት፡ ብእሲት፡
 አረማዊት፡ ይከወሉ፡ እስመ፡ ትቤ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
 ፡ ፈንወኒ፡ ከመ፡ እብእ፡ ሀገረክመ። ወሰማይ፡ ዘንተ፡
 አቡነ፡ (Fol. 185 a. 2.) እንድርድስ፡ ፈነወ፡ ነብሃ፡ ከህነ፡
 ጠቢብ፡ ከመ፡ ትንግሮ፡ ነሉ። ዘከመ፡ ወጽኦት፡ እምሀገራ፡
 እስኪ፡ ይትረከባ፡ ውእቶ። ወነገርዎ፡ እስኪ፡ ተፍጽሟቶ፡
 ወሰማይ፡ እንድርድስ፡ ካዕብ፡ ፈነዎ፡ ለውእቶ፡ ተሰሰከ፡
 ወወሀባ፡ ይመሳቅለ፡ ይመሳቅለ፡ ካልኦነ፡ ወይመስቀሎ፡
 ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ሑር፡ እስኪ፡
 አርእያ፡ ለእመ፡ ወሀባ፡ መስቀሎ፡ ዘይነብር፡ ነቤነ፡
 ሊተሰ፡ ይመስለኒ፡ ከመ፡ ወሀባ፡ መስቀሎ፡ ወመዕኡ፡
 ነብሃ፡ ውእቶ፡ ካህን፡ ሡዊሮ፡ መሳቅለ፡ ዘሀባኒ፡ መልበሱ፡
 ወአርእያ፡

መስቀለ፡ ይእመሳቅለ፡ ይካልኦን። ወትቤሎ፡ ዝሰ፡
 ኢኮነ፡ ወካዕብ፡ አርእያ፡ ካልኦ። ወትቤሎ፡ ዝሰ፡ ካህን፡
 ወሃይሰ፡ አርእያ፡ ካልኦ፡ ላቲ፡ መስቀለ፡ አቡነ፡ ተክለ፡
 ሃይማኖት፡ ወሰብ፡ ነጻረቶ፡ ጐድኦት፡ እንግዲሃ፡
 እንዘ፡ ትብኪ፡ ወትቤሎ፡ በእማን፡ እንብለ፡ ሐስዎ፡
 ዝውእቶ፡ መስቀለ፡ ዘመርሐኒ፡ ዘአቡየ፡ ብቡዕ፡ ተ፡
 (Fol. 185 b. 1.) ክለ፡ ሃይማኖት፡ እንዘ፡ ህሎኩ፡
 ዘውሃጠ፡ ቤትየ፡ ዝውእቶ፡ መስቀለ፡ ዘመርሐኒ፡
 ከዊኖ፡ ከመ፡ ዓምደ፡ ብርሃን፡ በውስተ፡ ፍኖትየ፡
 ዝውእቶ፡ መስቀለ፡ ዘአውዕኦኒ፡ እምሀገርየ፡ ወእምዝ፡
 በደኦቲ፡ ዕለት፡ አብእዋ፡ ክርስትና፡ ለደኦቲ፡
 አረማዊት፡ ወሰመደ፡ አቡነ፡ እንድርድስ፡ ክርስቶስ፡
 ንረይ፡ ወለወለታ፡ ሰመደ፡ ክርስቶስ፡ ቀጸብ። ወለወልጻ፡
 ሰመደ፡ ሃዋ፡ ወንጌል፡ ወእምዝ፡ ለብሰት፡ (Fol. 185 b. 2.)
 ይእቲ፡ ብእሲት፡ ልብሰት፡ ምንነቲኖ፡ በእደ፡
 አቡነ፡ እንድርድስ፡ ወሰብ፡ ነኮት፡ ክርስቲያኖዊተ፡
 ፍጽምተ፡ ሰአለት፡ ነብ፡ አቡነ፡ እንድርድስ፡
 ውነቤ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ትብል፡
 ኦአቡየ፡ ቅዱስ፡ ፈጽሞ፡ ሊተ፡ ወኖይተክ፡ አኩነ፡
 ዘኃሥሥኩክ፡ አላ፡ አንተ፡ ኃሥሥኩኒ። ወይኦከኒ፡
 ሰአል፡ ሊተ፡ ነብ፡ አምላክክ፡ ከመ፡ እባኒ፡
 ውስተ፡ ቤትክ፡ ርሱይ። ወይአዕዳውየ፡ አብኦ፡
 ወሀለዋ፡ በብሔረ፡ ጽል (Fol. 185 b. 3.) መት። ወዘንተ፡
 ዘትቤሎ፡ ከመ፡ ያምጽኦን፡ ለይአዋልዲሃ፡ ዘነደገቶን፡
 በብሔራ፡ ወእምዝ፡ አምጽኦ፡ ላቲ፡ እግዚአብሔር፡
 በእደ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወከያሆንሂ፡
 አውዕኦን፡ በትእምርት፡ ከመ፡ ቀዳሚ፡ ወሰብ፡
 ልህታ፡ አዋልዲሃ፡ ለብሳ፡ ልብሰት፡ ምንነቲኖ፡
 በእደ፡ አቡነ፡ መርሐ፡ ክርስቶስ። ወሰ፡ እለሂ፡ ሀለዋ፡
 እስኪ፡ ይእዜ፡ ወሰ፡ እለሂ፡ ኖማ፡ ጸሎቱ፡ ይዕቀብነ፡
 ለጉባዕ፡ ተክለ፡ ሃይማኖት፡ ለዓ፡ ዓ፡ አ።

CHAPTER II.

(Fol. 186 a. 1.) ይተአምረው፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡
 ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቅሩ፡ ተክለ፡ ሃይማኖት፡
 ለዓለመ፡ ዓለም፡ አሜን። (Fol. 186 a. 2.) ወመጽኦ፡
 ይብእሲ፡ ዘኢየሐክል፡ ሐዊረ፡ በእግሩ፡

ዘእንባለ፡ በእደዊሁ፡ ወነበረ፡ ከመዝ፡ በደዴ፡ ቤተ-
 ክርስቲያን፡ ይሰሙነ፡ አው፡ ይተ፡ (Fol. 186 a. 3.) ይተመሐልል፡
 ነብ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ይፈውሰ፡
 ወከመ፡ ያርተዕ፡ እገራሁ፡ ወእምዝ፡

ዐርገ፡ ውስተ፡ ጸማዕቱ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡
 ወበዊእ፡ ጸለየ፡ ወይቤ፡ ኦኦ፡ አቡነ፡ በዝንቱ፡ ጸ
 ማዕድት፡ ዘአሥመርኮ፡ ለእግዚአብሔር፡ ወዛቲ፡ ዕ
 ብን፡ ዘለከፈት፡ ሥጋክ፡ ወዝንቱ፡ ምድር፡ ዘኬዳ፡
 አኢጋሪክ፡ ወዝንቱ፡ ማይ፡ ዘንቅዓ፡ በቡራኬ፡ እደክ፡
 አንሰ፡ እትአመን፡ በዝንቱ፡ ከመ፡ እት (Fol. 186b. 1.)
 ፈፊወስ፡ ወዝንተ፡ ብሂሎ፡ ምዕረ፡ ያፀንግዕ፡ ሥጋ
 ዑ፡ ላዕለ፡ ጸሎተ፡ እብን፡ ወምዕረ፡ ያንገረግር፡ ላ
 ዕለ፡ ምድር፡ ወምዕረ፡ ያጠመቅ፡ በውእቱ፡ ማይ፡
 ወከመገነ፡ ብሂሎ፡ ኖመ፡ በህዩ፡ ወበደእተ፡ ሌሊ
 ት፡ ወረደ፡ ኅቤቡ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በስ

ብሐት፡ ዐቢይ፡ ወረትሑ፡ እማእሰረ፡ ሥጋዑ፡ ወይ
 ቤሎ፡ ሐር፡ በእግርኩ፡ ርቱዓ፡ ከመ፡ ነበርከ፡ ወእ
 እኩዩ፡ ለእግዚአብሔር፡ ወሐያው፡ ዕቤሃ፡ ወሐረ፡
 (Fol. 186b. 2.) በእግራዑ፡ ወሶበ፡ ጸብሐ፡ ነገሮሙ፡ ለቅ
 ዱሳን፡ ነሎ፡ ዘከመ፡ ገብረ፡ ሎቱ፡ እግዚአብሔር፡
 ወይቤሎሙ፡ ርእዩኒ፡ እንዘ፡ አሐውር፡ ርቱዓ፡ ዘነ
 በርኩ፡ በደደዔ፡ ቤተ (Fol. 186b. 3.) ክርስቲያን፡ እ
 ንዘ፡ እስክል፡ ምጽዋተ፡ ወከመዘ፡ ብሂሎ፡ ሐረ፡
 ህገሮ፡ እንዘ፡ ደትፈጣሕ፡ ወየክነቶ፡ ለእግዚአብ
 ሔር፡ ለዓለመ፡ ዓለም፡ አሚን።

CHAPTER III.

(Fol. 187b. 1.) ፫ተአምረው፡ ለአቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተ
ክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን። ወሐመ፡
ሸወልድ፡ ንዑስ፡ ወተዓሥረ፡ እደዊቡ፡ ወእገራው፡
ወተእንዘ፡ ብረከቡ፡ ምስለ፡ ክሳዱ፡ ወእምዝ፡ አ
ምጽእም፡ አዝማዲታ፡ ዐዊሮሙ፡ እንዘ፡ ይብሉ፡ ለ
ዝንቱሰ፡ አልቦ፡ ዘይክል፡ ፈቲሖቶ፡ ዘእንበለ፡ አ
ቡነ፡ ተክለ፡ ሃይማኖት፡ ወበእሐቲ፡ ሌሊት፡ (Fol.
187a. 2.) አብእም፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወእ
ንበርዎ፡ ኅበ፡ ይቀውሙ፡ ሕዝብ፡ እንዘ፡ ይብሉ፡
መኑ፡ የአምር፡ ዮጊ፡ እመ፡ ይፈፊውሶ፡ አቡነ፡ ወር
እዩ፡ እግዚአብሔር፡ ተአምኖቶሙ፡ ወሶቤሃ፡ ፈነ

ዎ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ በስብሐት፡ ዐቢይ፡
 ወእንሥእ፡ ለውእቱ፡ ወልድ፡ ወእስተራትዓ፡ እደ
 ዊቡ፡ ወእገራው፡ ወአሮፖ፡ ከመ፡ ዘይብል፡ እስኩ፡
 ፋጽ፡ ወልድዩ፡ እመ፡ ቅክል፡ ረዊ፡ ወረዊጸ፡ ዐር
 ገ፡ (Fol. 187a. 3.) ዲቦ፡ መዐርጋት፡ ወቆሙ፡ ታሕተ፡
 እግረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወሶበ፡ ርእዩ፡ ዘነን
 ተ፡ ሕዝብ፡ ቅዱሳን፡ ሰብሕዎ፡ ለእግዚአብሔር፡ ወእ
 ስተብዕዕዎ፡ ለእቡዎሙ፡ ወውእቱ፡ ወልድ፡ አሐረ፡
 ውስተ፡ ህገሮ፡ ወተሐዕነ፡ ታሕተ፡ እግረ፡ ቅዱሳን፡
 ወእምዝ፡ አልቦ፡ ልብሰ፡ ምንነቱስ፡ አቡነ፡ መር
 ሐ፡ ክርስቶስ፡ ወሀለው፡ እስከ፡ ይእዘ፡ ይሎቱ፡ ያዕ
 ቀባነ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓ፡ አ።

CHAPTER IV.

(Fol. 187b. 1.) ፬ተአምረው፡ ለአቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተ
ክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን። ወኮነ፡
እንዘ፡ የሐውር፡ ውስተ፡ ፀብዕ፡ እስክንድር፡ (Fol.
187b. 2.) ንጉሥ፡ አማኑዐኖ፡ ለአቡነ፡ መርሐ፡ ክርስ
ቶስ፡ እንዘ፡ ይብሉ፡ አንሰ፡ አይትአመን፡ በብዝሃ፡
ሠራዊትዩ፡ ዘእንበለ፡ ኃይል፡ ተአምራቲታው፡ ለአቡ
ነ፡ ተክለ፡ ሃይማኖት፡ ወ (Fol. 187b. 3.) ይእዘኒ፡ ኦኦ
ቡዩ፡ ግበር፡ ሊተ፡ ምሕላ፡ ቀዊመክ፡ ውስተ፡ ጸማ

ዕቱ፡ ኅበ፡ ነበረ፡ ቀዳሚ፡ እንዘ፡ ሕያው፡ ውእቱ፡ ።
 ወካዕበ፡ ይቤሎ፡ አቡዩ፡ ወሶበ፡ ሰምዑ፡ ዘንተ፡ ይ
 ቤሎ፡ አቡነ፡ መርሐ፡ ክርስቶስ፡ ኦኦግዘእዩ፡ ንግረ
 ኒ፡ ፍካሬታው፡ በእንተ፡ ምንት፡ ዘንተ፡ ትቤ፡ ወይቤ
 ሎ፡ ንጉሥ፡ ስማዕ፡ ፍካሬታው፡ ወይ፡ አቡዩ፡ ብሂል፡
 ፍሥሐ፡ ዘይከውን፡ ለክ፡ ለእመ፡ ገባእኩ፡ ለክ፡ ኦ
 ነ፡ በስምክ፡ ያክብረክ፡ ነሎ፡ ዓለም፡ እንዘ፡ (Fol.
 188a. 1.) ይብሉ፡ በጸሎተ፡ አቡነ፡ መርሐ፡ ክርስቶ
 ስ፡ ገብእ፡ ንጉሥ፡ ወወይ፡ ለአቡዩ፡ ብሂል፡ ለእ

መ፡ ሞትኩ፡ እነ፡ በብሔረ፡ አረግ፡ ይከውን፡ ብ
 ከይ፡ ወይትበፀል፡ በኅቤከ፡ ወበኩሉ፡ ኢትዮጵያ፡
 ወይ፡ ሞተ፡ ንጉሥ፡ ወሶበ፡ ሰምዐ፡ ዘንተ፡ ይቤሉ፡
 አቡነ፡ ሔር፡ ዝኩ፡ ተአምረ፡ አቡነ፡ ተክለ፡ ሃይማ
 ኖት፡ ዘተአመንከ፡ ውእቱ፡ ያገብአከ፡ በሰላም፡
 ወሶቢሃ፡ ሰኛመ፡ ንጉሥ፡ ጀኦሳሪከ፡ አገሪሁ፡ ለአ
 (Fol. 188a. 2) ዘነ፡ መርሐ፡ ክርስቶስ፡ በከመ፡ ሰኛ
 መ፡ ከሌብ፡ ንጉሥ፡ ጀራግዛተ፡ ምግብቱ፡ ለአባ፡ ጳ
 ንጠሌዎን፡ ወይቤሉ፡ ሔር፡ ትገብአ፡ በሰላም፡ እ
 ምብሔረ፡ ሳባ፡ ወበአንተ፡ ዝንገቱ፡ ነገር፡ ገብረ፡
 ምሕላ፡ አቡነ፡ ምስል፡ ይቁቱ፡ አመ፡ ሸወ፡ ለወር
 ኃ፡ ታኅሣሥ፡ እንዘ፡ ያነብቡ፡ መጽሐፈ፡ ገድሉ፡
 ለአቡነ፡ ተክለ፡ ሃይማኖት፡ እስመ፡ ይኢቱ፡ ዕለት፡
 ዕለተ፡ ልዩቱ፡ ወሰም፡ እግዚአብሔር፡ ስእለቶ፡
 ወፊኛዎ፡ ለአቡነ፡ ተ (Fol. 188a. 3) ክለ፡ ሃይማኖት፡
 ውስተ፡ መካኑ፡ ከመ፡ ያእምሩ፡ ውሉዳ፡ ከመ፡ ዐ
 ርገ፡ ስእለቶመ፡ ወሀሎ፡ ስብእሲ፡ ምስሌህመ፡
 ዘበ፡ ጋኔን፡ ወሶበ፡ ርአዮ፡ ለአቡነ፡ ተክለ፡ ሃይማ
 ኖት፡ ተሠርገዎ፡ በብርሃን፡ ዐቢይ፡ ወውስተ፡ እዬ
 ሁ፡ ፀሎ፡ በትረ፡ ወርቅ፡ ዘርእሱ፡ ማዕተብ፡ መስቀ
 ሁ፡ ፈርሀ፡ ወይንገደ፡ ውእቱ፡ ጋኔን፡ አውደቆ፡ ወ
 አስተራገጸ፡ ወከልሀ፡ በፀቢይ፡ ቃል፡ እንዘ፡ ይብ
 ል፡ ኦተክለ፡ ሃይማኖት፡ ኢትዮዞብ (Fol. 188b. 1) ጠ
 ኒ፡ በበትርክ፡ ዘወርቅ፡ ወገንቱ፡ ብርሃን፡ ልብስከ፡
 እደንገደ፡ ለልዩ፡ እወዕእ፡ በርእዕዩ፡ ወአቡነሂ፡
 ይጌሥጸ፡ ወይዘብ፡ በበትሩ፡ ከመ፡ ይግአ፡ ፍጡ
 ነ፡ ወጋኔን፡ ይኤልዘ፡ እንዘ፡ ይብል፡ ኦተክለ፡ ሃይ
 ማኖት፡ ለአመ፡ ኢተአምነኒሁ፡ እምሐል፡ ለከ፡ ተ
 ፍጻሜተ፡ መሐላዩ፡ ወዝ፡ ውእቱ፡ ወጸው፡ ስመ፡
 አርቂ፡ ዘኢይበልዎ፡ መሐለ፡ አንዘ፡ ይብል፡ ወለ
 አመ፡ ተመዩጥኩ፡ ከደሀ፡ ይብልግኒ፡ ወዘንተ፡
 (Fol. 188b. 2) ብሂሎ፡ ወዕአ፡ ጋኔን፡ ወሶበ፡ ርአዮ፡
 ዘንተ፡ መንክረ፡ ይቤሎመ፡ አቡነ፡ መርሐ፡ ክርስቶ
 ስ፡ ለውሉዳ፡ ስም፡ ውሉዳዩ፡ ፍሁ፡ ሰማዕከመ፡
 ወርኢክመ፡ በአዕድንቲክመ፡ ዛቲ፡ ዕለት፡ ዕለተ፡
 ልዩቱ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ በዛቲ፡ ዕለት፡
 ሠረቀ፡ ለነ፡ ኮከብ፡ ብሩሀ፡ ዘመርሐነ፡ ኅብ፡ ጸሐዩ፡
 ጽድቅ፡ ዘበአማን፡ ኢዮሱስ፡ ክርስቶስ፡ ወበዛቲ፡

ዕለት፡ ፀርገት፡ ጸሎትነ፡ ኅብ፡ እግዚአብሔር፡ በዕ
 ለተ፡ (Fol. 188b. 3) ልዩቱ፡ ለአቡነ፡ ተክለ፡ ሃይማኖ
 ት፡ ወይአዘኒ፡ ይተንብል፡ ሎተ፡ ለአቡነ፡ ጴጥሮስ፡
 ከመ፡ ይኩን፡ ፍሥሐ፡ ወሰላም፡ በመዋዕል፡ ሢመ
 ቱ፡ ወኢይመሥጥ፡ ተኩላ፡ መሣጠ፡ ርገም፡ ሸአ
 መርቂቱ፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወኮነ፡ ነሱሉ፡
 ዘሰማዕነ፡ ወዘርኢነ፡ ዘገብሮ፡ ለገንቱ፡ አቡነ፡ ተክ
 ለ፡ ሃይማኖት፡ ተአምራት፡ በይብረ፡ ሊባኖስ፡ ዘኢ
 ይትከፀል፡ ይኅልቀሎም፡ ወይነግርዎ፡ በበገጹ፡ አን
 ትመኒ፡ ዘነ፡ (Fol. 189a. 1) ያር፡ ላዕሌክመ፡ መንፈ
 ስ፡ ቅዱስ፡ ትትናገርዎ፡ በበደፍቲክመ፡ አስፍንተ፡
 ንጽሕፍ፡ ዘገብረ፡ ተአምራት፡ ላዕሌ፡ ሕይዋን፡ ወ
 ምውቃን፡ ወዐ፡ እለ፡ ይቤሉ፡ መጽአ፡ ኅብነ፡ አ
 ቡነ፡ ተክለ፡ ሃይማኖት፡ በራእዮ፡ ሌሊት፡ ወአብአ
 ነ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወይቤሉነ፡ ርአዮ፡ ው
 ሉዳዩ፡ ለነ፡ ሕንጻሃ፡ ወስነ፡ ጽግግ፡ ለዛቲ፡ ፀገ
 ርዩ፡ ምድራዊት፡ ንፁ፡ ገዩ፡ ከመ፡ ትንበሩ፡ ወከ
 ዕብ፡ አርአዩከመ፡ (Fol. 189a. 2) አንተ፡ ትኤድስ፡ ፀ
 ገርዩ፡ ወረከብነ፡ ነሱሉ፡ ዘአርአዩነ፡ በራእዮ፡ ዐእ
 ለ፡ ይቤሉ፡ ሶበ፡ ፈቆድነ፡ ለሐዋር፡ ውስተ፡ ካል
 አ፡ ፀገር፡ ከመ፡ ንንበር፡ መጽአ፡ ኅብነ፡ አቡነ፡ ተ
 ክለ፡ ሃይማኖት፡ በራእዮ፡ ሌሊት፡ ነሥኦነ፡ ወአብ
 አነ፡ ውስተ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ ወአርአዩነ፡
 አዕማዶ፡ ዘመቅደስ፡ ከዊኖ፡ ዘወርቅ፡ ወዘአዕናቁ፡
 ወዓምድ፡ ዘቅኔ፡ መልዕልት፡ ከዊኖ፡ ዘወርቅ፡ ወአም
 ዶ፡ ዘምቅዋም፡ ከዊኖ፡ (Fol. 189a. 3) ዘብሩር፡ ወአ
 ምድ፡ ዘአፍአ፡ ከዊኖ፡ ዘብርት፡ ወይቤሉነ፡ ርአዮ፡
 ውሉዳዩ፡ በአይቱ፡ ትረክቡ፡ ዘከመዝ፡ ንበሩ፡ በዝ
 ዩ፡ ወዐ፡ እለ፡ ይቤሉ፡ ሶበ፡ ኢክዛልነ፡ ረኅብ፡ ወ
 ጽምዳ፡ ወዕርቃን፡ ተራከብነ፡ በፍኖት፡ አቡነ፡ ተክ
 ለ፡ ሃይማኖት፡ እንዘ፡ ነሐውር፡ ውስተ፡ ካልአ፡ ፀ
 ገር፡ ወይቤሉነ፡ አይቱነ፡ ተሐውሩ፡ ውሉዳዩ፡ በ
 እንተ፡ መኑ፡ ቆምኩ፡ በዛቲ፡ መካን፡ ብዛኖ፡ አዝ
 ማነ፡ እስከ፡ ተሰብረት፡ አሐቲ፡ እግርዩ፡ አኮነ፡ በ
 እን (Fol. 189b. 1) ቲክከመ፡ ኅይጉ፡ መብልዳ፡ ወመ
 ስቲ፡ ወአራዘ፡ አኮነ፡ በእንቲክከመ፡ ከመ፡ ትት
 ዓገሡ፡ ሶበ፡ ይመጽእ፡ ላዕሌክመ፡ ረኅብ፡ ወጽም
 ዕ፡ ተዘክሩ፡ ከደዩ፡ ወዐ፡ እለ፡ ይቤሉ፡ መጽአ፡ አ

በኃ : ተክለ : ሃይማኖት : እኒዞ : ኅብስተ : ወደብሉነ :
 ንሥኡ : ብልዑ : ወማየኒ : ዘእማየ : ገነት : አስተየ
 ነ : ወእምደኡቲ : ዕለት : ኅደገነ : ረኅብ : ወጽምፅ :
 ወቦ : እለ : ደቡሉ : ሶበ : ተእኅዝነ : በሕማመ : ብድ
 ብድ : መጽኦ : ኅቤነ : አቡነ : ተክለ : ሃይማ (Fol.
 189b. 2.) ኖት = ከመ : ብእሲ : ሐኪም : እኒዞ : መጥ
 ባሕተ : በጥሐነ : ወአውፅኦነ : ነሎ : ደዌ : ቀስሎቲ :
 ነ : ወቦ : እለ : ደቡሉ : እምድኅረ : ቀረብነ : ለመዋ
 ት : በክልእ : ደዌ : መጽኦ : ኅቤነ : አቡነ : ተክለ : ሃ
 ደማኖት : አጥመቀነ : ወረሰየነ : ሕደዋነ : ወቦ : እ
 ለ : ደቡሉ : ሶበ : ትወፅእ : ነፍሰነ : መጽኦ : ኅቤነ :

አቡነ : ተክለ : ሃይማኖት : ወደብሉነ : ኢትፍርዑ :
 ውሉድየ : ወኅዑ : መጻእኩ : ለቀበላክመ : ትኑብሩ :
 ውስተ : እኃ (Fol. 189b. 3.) ተ : ትኅደሰ : ባገር : ኅብ :
 እኑብር : አቡክመ : ፣ ወለእመኒ : ትብሎኒ : ወትኢገዛ
 ዙኒ : አአበውየ : ወአኅውየ : ወፍቱራንየ : በከመ :
 አእመርነ : ንሕነ : ከመ : ያእምርዎ : ነሎ : ዓለም :
 ደጸሐፍ : ፣ ከፅበ : ንጽሐፍ : በከልእ : መጽሐፍ : ወ
 ባሕቱ : እምደኢዘሰ : ንራቅድ : ንጽሐፍ : ለክመ :
 ተአምራተ : ዘኢሰማፅክመ : ከመ : ትሰምዑ : ዘገ
 ብሮ : ዝንቱ : አቡነ : ተክለ : ሃይማኖት : በክልእ
 ት : አቡገር :

CHAPTER V.

(Fol. 190 a. 1.) ሩተአምራው : ለአቡነ : ተክለ : ሃይ
 ማኖት : ጸሎቱ : ወበረከቱ : የሀሎ : ምስለ : ፍቱሩ :
 ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን : ወከ
 ነ : በምድረ : ግራ (Fol. 190 a. 2.) ርያ = ወሀለወ : ስብ
 እ : እንተ : ምፅራቢሃ : ለደብረ : ለብሆስ : በሀገር :
 እንተ : ትሰመደ : ለክሳ : እለ : ያገብሩ : ተገዘር : ለ
 አቡነ : ተክለ : ሃይማኖት : ለለወር (Fol. 190 a. 3.) ኅ :
 ወከነ : ቤዳሙ : ታሕተ : ቀልቀል = ወወረደ : እብ
 ነ : ጸላፅ : ዐቢይ : ውስተ : ቤተ : አሐቲ : ብእሲት :
 ዘአስተዳለወት : ለበዐለ : ልድቱ : ለእኩነ : ወሶበ :
 ስምዐት : ነኩርኳረ : እብነ : ወፅእት : አፍኦ : ወጸ
 ርሐት : በዐቢይ : ታል : እንዘ : ትብል : አአቡየ : ተ
 ክለ : ሃይማኖት : ፈኑ : እደክ : ወአድኅን : ጽሕርተ :
 ከመ : አይታከዐው : ደፍደፍ : ዘአስተዳለውክዎ :
 ለበዐለ : ልድትክ = ወዘእንበለ : ትራጽም : ጸሎታ :
 ወረደ (Fol. 190 b. 1.) እብነ : ጸላፅ : ውስተ : ቤታ : ወ
 ነሰት : ነሎ : ወእያትረፈ : ምንተኒ : ወለውእቱሰ :
 ጽሕርት : አሰዘር : ዘእንበለ : ፅእኩ : ወኢተክፅ
 ወ : ዘነበረ : ውስቲቱ : ደፍደፍ : ከመ : ደርኢ : ት
 አምርተ : አቡነ : ወከፅበ : ዓዲ : ስምዑ : ንገግርክ

መ : ከመ : ኢትብሎ : ለምንት : ዘኢያድኑነ : ቤታ :
 እንዘ : ደድኅን : ጽሕርተ : ወደኡኒኒ : ኢሰአለቆ : በ
 እንተ : ቤታ : አላ : በእንተ : ጽሕርት = ወውእቱሃ :
 ፅብነ : ጸላፅ : ለእመ (Fol. 190 b. 2.) ደራልሰ : በትእዛ
 ዘ : እግዚአብሔር : ወራለሰ : በከመ : ነሎሙ : አድ
 ባር : እለ : ደራልሰ : ኅብ : እንዳረ : ፍኖቱ : ወረደ =
 ወወረደ : አከዐው : ንዋየ : አቡነ : በቢየ : ተአምራ
 ተ : ገብረ : ዝንቱ : አቡነ : ተክለ : ሃይማኖት : አብነ :
 ጸላፅ : ዐቢይ : ገድገደ : ጽኑዓ : ዘተተክለ : ዲቦ : ም
 ድር : መጠነ : እመት : ወጠረረ : ቤት : ጽኑዓ : ዘኢ
 ጽንዕም : በአሕባል = ወዓዲ : በሰርዌ : ወበሰዋት : ከ
 ደው : ደምሰሶ : ፅልሕክት (Fol. 190 b. 3.) ተ : ዘተገብ
 ረ : እምጸበለ : ምድር : ዘፍጡነ : ደካውን : ስብረቱ :
 ዘነበረ : በውግጠው : ንዋየ : ትማልም : ድኒኖ : በ
 ዛቲ : ዕለት : ስትደም : ስብእ : ማኅበር : እንዘ : ያነክ
 ፍ : ለእግዚአብሔር : ሥልጣኖ = ዘደገብር : በእንተ :
 ትዳሳኒው : ኅዳላ : አድኑኖ = ጸሎቱ : ወበረከቱ :
 የሀሎ : ምስለ : ፍቱሩ : ተክለ : ሃይማኖት : ለዓለመ :
 ዓለም : አሜን =

CHAPTER VI.

(Fol. 191 a. 1.) ሩተአምራው : ለአቡነ : ተክለ : ሃይ
 ማኖት : ጸሎቱ : ወበረከቱ : የሀሎ : ምስለ : ፍቱሩ :

ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን : ወከ
 ነ : በምድረ : ግራርያ : በሀገር : እንተ : (Fol. 191 a. 2.)

ትሰማይ፡ የደፍና፡ እንቱ፡ ትነጥፍ፡ አሐቲ፡ ብእሲ
 ት፡ ለበፀለ፡ ልደታ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወነ
 ገርዋ፡ ከመ፡ መጽሐ፡ ወወልደነ፡ ንጉሥ፡ በርብሩ፡
 ቤታ፡ ወሶበ፡ ሰምዐት፡ ይ (Fol. 191a. 3.) እቲ፡ ብእሲ
 ት፡ ቃሎሙ፡ እንዘ፡ ይጻርሐ፡ ከመ፡ ይባኢ፡ ውስ
 ተ፡ ቤታ፡ ጸርሐት፡ እንዘ፡ ትብል፡ ከእቡየ፡ ገባረ፡
 ተአምር፡ ሠውረኒ፡ ያሞ፡ ወሰውር፡ ለገዢቱ፡ ነ፡
 ሉ፡ ሸዋ፡ ዘአስተዳለውክዎ፡ ለበፀለ፡ ልደትክ፡ ሱብ
 አ፡ ማኅበርሂ፡ ከመ፡ ኢይብሉ፡ ዘንትአመኖ፡ ንሕ
 ነ፡ ከመ፡ ያድግነ፡ እምኃይደደን፡ ፤ ይእዘሰ፡ ኢክሀ
 ለ፡ አድግኖ፡ ዘተገብረ፡ ለበፀለ፡ ልደቱ፡ ። ወእምድ
 ጎረገብ፡ ቦኢ፡ አሉ፡ በርባርዮን፡ ወመ (Fol. 191b. 1.)

ልዑ፡ ውስተ፡ ቤታ፡ ውተሠውረት፡ በቅድሚሆሙ፡
 ወኢነጻርዋ፡ ወኢላሰዋ፡ ዘሀሎ፡ ምሉአ፡ ውስተ፡
 ቤታ፡ ። ወባሕቱ፡ ይጻንዎሙ፡ ምገር፡ ወኢይራእይ
 ዎ፡ በአእይንቲሆሙ፡ ወይትመየጡ፡ ለፌ፡ ወለፌ፡
 ወምዕረኒ፡ ይገፍዕዋ፡ ለይእቲ፡ ብእሲት፡ እንዘ፡ ይ
 በውኡ፡ ፤ ወይወዕኡ፡ ወይእቲሰ፡ ትሬእሆሙ፡ ወይ
 መስላ፡ ከመ፡ ዘይእጎዝዋ፡ ፍጡነ፡ ወአሙንቲሰ፡
 ኢይራእይዋ፡ ፤ ወከመዝ፡ ክዊኖ፡ በተአምረ፡ አቡነ፡
 (Fol. 191b. 2.) ተክለ፡ ሃይማኖት፡ ሶበ፡ ኢረከቡ፡ በር
 ባርዮን፡ ምንተኒ፡ ሐሩ፡ ፍኖቶሙ፡ ጸሎቱ፡ ወበ
 (Fol. 191b. 3.) ረከቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተክለ፡
 ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን ።

CHAPTER VII.

፮ ተአምራው፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎ
 ቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተክለ፡ ሃይ
 ማኖት፡ ለዓለመ፡ ዓለም፡ አሚን ። ወኮነ፡ በምድረ፡
 ግራርያ፡ አሐቲ፡ ብእሲት፡ እንዘ፡ ት (Fol. 192a. 1.) ገ
 ብር፡ ሰዋ፡ ለበፀለ፡ ልደቱ፡ አቡነ፡ ተክለ፡ ሃይማኖ
 ት፡ ሐመት፡ ግብተ፡ ወአጎዘ፡ ትክቶ፡ አንስት፡ ወ
 ኢተክሀላ፡ ከመ፡ ታብእ፡ ማየ፡ ባሕታዊት፡ ይእቲ፡
 ዘአልባቲ፡ ወለት፡ ወኢወልድ፡ ወጸለዮት፡ እንዘ፡
 ትብል፡ ከገባረ፡ ተአምር፡ አቡየ፡ አምጽአ፡ ሊተ፡
 ሱብአ፡ ከመ፡ ያምጽእ፡ ማየ፡ ወከመ፡ ያስተዳሉ፡
 ለበፀለ፡ ልደትክ፡ ወእምድጎረገብ፡ ገብአ፡ ምታ፡ እ
 ምኅበ፡ ወረረ፡ ፤ ወትቤሎ፡ ሐር፡ አምጽእ፡ (Fol.
 192a. 2.) ቀሱተ፡ እምነ፡ ማእለልት፡ ወለእመረከብ
 ከ፡ ሰብአ፡ ሰአሎ፡ ከመ፡ ያምጽእ፡ ሊተ፡ ማየ፡ ፤ ወ

በዊኦ፡ ውስተ፡ ማዕለልት፡ ረከብነ፡ ዓይነ፡ ማይ፡
 እንዘ፡ የዐርግ፡ ወይራለፍል፡ ወዘንተ፡ ርእዮሙ፡ አ
 ንክሩ፡ ውተደሙ፡ ። ወእምዝ፡ አስተዳለው፡ ውእቱ፡
 ብእሲ፡ እንዘ፡ ታርእዮ፡ ብእሲቱ፡ ። ወሶበ፡ ረጸሙ፡
 አስተዳልዎ፡ ኢተረከቡ፡ ዓይነ፡ ማይ፡ በዕለተ፡ ያነ
 ጥፋ፡ ዘተክሥተ፡ ወሰዋሁኒ፡ ኮነ፡ ፈድፋደ፡ ውተ
 ኃጥ (Fol. 192a. 3.) ጎበ፡ ያነብርዎ፡ ወኮነ፡ ጥቁ፡ ጥ
 ፀሙ፡ ሚሰ፡ ወይነ፡ ባቢየ፡ ተአምረ፡ ገብረ፡ አቡ
 ነ፡ ተክለ፡ ሃይማኖት፡ በዕለተ፡ ያስተዳልውዎ፡ ት
 ማልም፡ ፤ ወይነጥፍዎ፡ ሶበ፡ ተኃጥአ፡ ማየ፡ ዘይመ
 ጽእ፡ ማየ፡ እምነ፡ ማዕለልት፡ ዓይነ፡ ማይ፡ ፤ አው
 ዓኢ፡ ዘይትነጠፍ፡ ቦቱ፡ ሱብአ፡ ማኅበር፡ ስትይዎ፡
 እንዘ፡ ያነክርዎ፡ ፤ ወያስተበዕዕዎ፡ ጸሎቱ፡ ይዕቀብነ፡
 ለዓለመ፡ ዓለም፡ አሚን ።

CHAPTER VIII.

(Fol. 192b. 1.) ፯ ተአምራው፡ ለአቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡
 ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን፡ ወኮነ፡
 በምድረ፡ ከ (Fol. 192b. 2.) ተታ፡ በሀገር፡ እንተ፡ ት
 ሰመይ፡ የከውሳ፡ በዕለተ፡ ዕረፍቱ፡ ለአቡነ፡ ተክለ፡
 ሃይማኖት፡ አብኡ፡ ነሎሙ፡ ሱብአ፡ ሀገር፡ ማየ፡

ጸሎት፡ ከመ፡ ይትነበብ፡ ላ (Fol. 192b. 3.) ዕለው፡ መ
 ጽሐፈ፡ ገድሎ፡ ። ወሶበ፡ ተፈጸመ፡ ወሰዱ፡ ነሎ
 ሙ፡ ጎበ፡ ቤቶሙ፡ ወአሐቲኒ፡ ወለት፡ እምኔሆሙ፡
 ነሥአት፡ ቀሱታ፡ እምጎበ፡ አንበረቶ፡ ። ወጸረት፡ በ
 መታክፍቲሃ፡ ወአኅዘት፡ ከመ፡ ትሐር፡ ወእንዘ፡
 ተሐውር፡ አንጠብጠበ፡ እምአፈ፡ ቀሱታ፡ ላዕለ፡

አልባሲ፣ ወላዕል፣ አከጋሪ፣ ወተመደጠት፣ ለፈ፣
 ወለፈ፣ ወኢያእመረት፣ አምነበ፣ ተክፀው፣ ላዕሌ፣
 ወደቤልዋ፣ ለምንት፣ ማሰ (Fol. 193a. 1.) ንኪ፣ በቅብ
 ማ፣ ንሊጉ፣ ጠባብ፣ ደቤልዋ፣ አስኩ፣ ጠደብ፣ ለ
 እመ፣ ቆምኪ፣ ታሕተ፣ ምታ፣ ዘቤተ፣ ክርስቲያን፣
 ወትቤሎሙ፣ አልቦ፣ ዘቆምኩ፣ ወእምዝ፣ ነጻረ፣ ፅ
 ብእሲ፣ ውስተ፣ አፈ፣ ቀሱታ፣ ወርእዮ፣ ከዊኖ፣ ቅ
 ብዓ፣ ዘዮት፣ ፍጹመ፣ ወሶበ፣ ርእዮ፣ ዘንተ፣ ደቤል
 ዋ፣ ለዛቲ፣ ወለት፣ ሠረቀት፣ ንሊጉ፣ ዘቤተ፣ ክርስ
 ቲያን፣ እንዘ፣ ትጠውር፣ ቀሱታ፣ ወደቤልዋ፣ ለዓ
 ታቢ፣ ቤተ፣ ክርስቲያን፣ ነጻር፣ (Fol. 193a. 2.) እስኩ፣
 ለእመ፣ ተሠርቀ፣ ሠንጸድ፣ ነሎሙ፣ አልቦ፣ ዘተሠ
 ርቀ፣ ማንቶት፣ ዘቤተ፣ ክርስቲያን፣ ወእምዝ፣ ተጋ
 ብኢ፣ ከጠፍት፣ ነሎሙ፣ ወርእዮ፣ ለማኖ፣ ቀሱት፣
 ከዊኖ፣ ቅብዓ፣ ዘዮት፣ ፍጹመ፣ አንኩሩ፣ ወተደሙ፣
 ወደቤ፣ ፅእምኔሆሙ፣ አንሰ፣ ነበርኩ፣ ቀዊምዮ፣ አ
 ንጻረ፣ ዛቲ፣ ወለት፣ ወቀሱት፣ እንዘ፣ አስምዕ፣ መ
 ጽሐፈ፣ ገድሎ፣ ለአቡነ፣ ርእኩ፣ እመልዕልተ፣ ጽ

ርሐ፣ ቤተ፣ ክርስቲያን፣ እንዘ፣ ያንጠበጥ (Fol. 193a. 3.)
 ብ፣ ውስተ፣ አፈ፣ ቀሱት፣ ከመ፣ ነጠብጣብ፣ አንሰ፣
 ተሐዘብኩ፣ ከመ፣ ተሰቀረ፣ ገንቱ፣ ቤት፣ ወመስለ
 ኒ፣ ነጠብጣብ፣ ክረምት፣ ወእምዝ፣ ተጋብኢ፣ ነሎ
 ሙ፣ ድውያን፣ ዘለሰቢአው፣ ደዌቦሙ፣ ወተቀብቦ፣
 እምደኢቲ፣ ቅብዓ፣ ዘዮት፣ ወሐደሙ፣ ሶቤ፣ እምደ
 ዊሆሙ፣ ወአንበርጥ፣ ለደኢቲ፣ ቅብዓ፣ ዘዮት፣ ከ
 መ፣ ትኩን፣ ፈውሳ፣ ለእለ፣ ደትቀብኢ፣ እምኔ፣
 መሀለውት፣ እስኩ፣ ሮም፣ እንዘ፣ ትረውስ፣ ሶበ
 (Fol. 193b. 1.) ስ፣ ጸሐፍነ፣ ነሎ፣ በስመ፣ አይደቡን፣
 ስብኢ፣ ደኢቲ፣ ሀገር፣ ዘከመ፣ ሀደሙ፣ ድውያን፣ እ
 ምኖኝ፣ ነገሩ፣ ይእቢኒ፣ ደቅብዓ፣ ቅብዓ፣ መንክ
 ራቲሆ፣ ለእለ፣ ተጋብዕነ፣ ከመ፣ ንንግር፣ በሀለ፣ ል
 ደቱ፣ (Fol. 193b. 2.) ወፈድ፣ ደሰ፣ ለእለ፣ ንስምዕ፣
 መጽሐፈ፣ ተአምራው፣ እንበለ፣ ተዋክቶ፣ ጸሎቱ፣
 ወበረከቱ፣ የሀሉ፣ ምስለ፣ ፍቅሩ፣ ተክለ፣ ሃደማኖ
 ት፣ ለዓለመ፣ ዓለመ፣ አሚን።

CHAPTER IX.

(Fol. 193b. 3.) ሆተአምራው፣ ለአቡነ፣ ተክለ፣ ሃደ
 ማኖት፣ ጸሎቱ፣ ወበረከቱ፣ የሀሉ፣ ምስለ፣ ፍቅሩ፣
 ተክለ፣ ሃደማኖት፣ ለዓለመ፣ ዓለም፣ ወከነ፣ በምድ
 ረ፣ ሙገር፣ ተበሀሉ፣ በበደናቲሆሙ፣ ስብኢ፣ ደኢ
 ቲ፣ ሀገር፣ ንፁ፣ ንግበር፣ ተገዛሮ፣ ለአቡነ፣ ተክለ፣
 ሃደማኖት፣ ለለጠርኑ፣ እስመ፣ ገንቱ፣ ሐዋርያነ፣
 ወመምሀርነ፣ ወኅብሩ፣ በገንቱ፣ ምክር፣ ነሎሙ፣
 ወፅእምኔሆሙ፣ ደቤ፣ አንሰ፣ ኢዮትከሀለኒ፣ ዘእን
 በለ፣ እግበር፣ ም (Fol. 194a. 1.) ስለ፣ ብእሲትዮ፣ እስ
 መ፣ ደኢቲ፣ ሐረት፣ ውስተ፣ ቤተ፣ እማ፣ ወደቤል
 ም፣ ሚላዕልክ፣ አኮኑ፣ ርእኩ፣ ለብእሲት፣ አንተ፣ በ
 ከመ፣ ደቤ፣ ሐዋርያ፣ ወእንዘ፣ ትገብር፣ ሠናዮ፣ በ
 እንቲአክ፣ ወበእንቲአሃ፣ ኢትጻልዕ፣ ደኢቲስ፣ ሠ
 አቡዝ፣ በዘደገብር፣ ዕለቶ፣ ወአስተዳለ፣ ውእቱ፣
 ብእሲ፣ ብቡኝ፣ ሐረጽ፣ ወኡብኤኤ፣ ብሁኤ፣ ወእም
 ዝ፣ ገብእት፣ ደኢቲ፣ ብእሲት፣ ወንገራ፣ ምታ፣ ነሎ
 ሎ፣ ዘከመ፣ ኮነ፣ ወሰሚዕ፣ ተም (Fol. 194a. 2.) ዐቆ፣

ወትቤሎ፣ አንሰ፣ ኢዮትከሀለኒ፣ ለዘቲቤ፣ ተክለ፣ ሃደ
 ማኖት፣ ወለዝንቱኒ፣ ለዝ፣ ወለዝ፣ ንገብር፣ ወነሆ
 በ፣ ትቤሎ፣ ሐር፣ በሎሙ፣ አንሰ፣ ኢዮትከሀለኒ፣
 እስመ፣ አልብዮ፣ እክል፣ ወብሎሙ፣ ከግፁ፣ ወእ
 ምዝ፣ ረሰ፣ አቡነ፣ ተክለ፣ ሃደማኖት፣ ለውእቱ፣
 ብሁኤ፣ ነሎሐ፣ እንስሳ፣ ወሶበ፣ ርእዮት፣ ደኢቲ፣
 ብእሲት፣ ዘንተ፣ ተአምራ፣ እምብዝኝ፣ ኃፍረታ፣
 ደፈኑቶ፣ በውጣጤ፣ ቤታ፣ ወሀለውት፣ አሐቲ፣ ብእ
 (Fol. 194a. 3.) ሲት፣ ጎረ፣ ቤታ፣ ለደኢቲ፣ ብእሲት፣
 ውብዙኝ፣ ታፈቅሮ፣ ለአቡነ፣ ተክለ፣ ሃደማኖት፣ ወ
 ትገብር፣ ተገዛሮ፣ አስተርእያ፣ ገሀደ፣ ከዊኖ፣ ምስ
 ለ፣ ብቡኝን፣ ቅዱሳን፣ ወደቤላ፣ ሐራ፣ በሊደ፣ ለዛ
 ቲ፣ ጎረ፣ ቤትኪ፣ አውዕኢኤ፣ ዘኃብኪ፣ በውጣጤ፣
 ቤትኪ፣ ደርኢዮ፣ ነሎ፣ ስብኢ፣ ከመ፣ ደትአኩ
 ት፣ ስመ፣ አምላኪያ፣ ወሰሚዓ፣ ዘንተ፣ ደኢቲ፣ ብ
 እሲት፣ ትቤሎ፣ ለፅእምቅዱሳን፣ እንዘ፣ ትርእድ፣
 ኦእግዚእዮ፣ ንግረኒ፣ ሶበ፣ (Fol. 194b. 1.) ትበልኒ፣ ደ

እቲ፡ ብእሱት፡ መኑ፡ ለእከከ፡ እፎ፡ እቤላ፡ ወይቤ
 ላ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በሊ፡ ወእምድኅረ፡
 ይቤላ፡ ዘንተ፡ ተስወረ፡ እምቅድሚሃ፡ ወእምዝ፡
 ሐረት፡ ይእቲ፡ ብእሱት፡ እንዘ፡ ትረውፅ፡ ወትቤ
 ላ፡ ስምዒ፡ እኅትዩ፡ በዛቲ፡ ሰዓት፡ ተጋብኤ፡ ኅቤ
 ዩ፡ ሠራዊተ፡ መነከሳት፡ ተሠርገዎሙ፡ በዘበቢአ
 ሁ፡ አልባስ፡ ወራእዩ፡ ገጸሙ፡ ሥዕለ፡ ዘቤተ፡ ክር
 ስቲያን፡ ይመስል፡ ወማዕከሌዎሙ፡ ሀሎ፡ አቡነ፡
 ተክለ፡ ሃ (Fol. 194 b. 2.) ይማኖት፡ ወይእቢኒ፡ ስም
 ዒ፡ እኅትዩ፡ ይቤላከ፡ ዝከ፡ አቡነ፡ አውፅኢአ፡
 ዘሀሎ፡ ውስተ፡ ውሣጢ፡ ቤትከ፡ ክከመ፡ ይትእከ፡
 ት፡ ስመ፡ አምላኪያ፡ ወዕሚዐ፡ ዘንተ፡ ነገረ፡ ይን
 ገፀት፡ ወትቤላ፡ በኃፍረት፡ ሐራ፡ ውስተ፡ ቤትከ፡
 እንሰ፡ ምንትኒ፡ አሀሎ፡ በውሣጢ፡ ቤትዩ፡ ወእ
 ምዝ፡ ተንሥእት፡ ይእቲ፡ ብእሱት፡ ወርጸት፡ ውስ
 ተ፡ ቤተ፡ ክርስቲያን፡ ጻዌራ፡ ፅግነ፡ ወመኃትወ፡
 ወትቤሎሙ፡ ኦእበውዩ፡ ከሆናት፡ (Fol. 194 b. 3) በዝ
 ንቲ፡ አስተከርእዩ፡ ሊቲ፡ እስመ፡ ዝበርኩ፡ ዐቢያ፡

ኃጢአተ፡ ወዘእንበለ፡ ትፈጽም፡ ነገራ፡ አስተርአ
 ዩ፡ ክፅበ፡ ለይእቲ፡ ብእሱት፡ እቡነ፡ ተክለ፡ ሃይማ
 ኖት፡ በከመ፡ ቀዳሚ፡ ክዊኖ፡ ምስለ፡ ብዙኃን፡ እ
 ምቅዱሳን፡ ወእኅዛ፡ ክሳዳ፡ ወተክላ፡ በሥፅርተ፡ ር
 እሳ፡ ወእምህዩ፡ አውፅኢ፡ ውስተ፡ አፍአ፡ ወይቤ
 ላ፡ አኮነ፡ እቤላከ፡ አውፅኢአ፡ ዘሀሎ፡ ምስሌ
 ከ፡ ይትእከት፡ ስመ፡ አምላኪያ፡ ወይእቢኒ፡ ሐ
 (Fol. 195 a. 1.) ር፡ ወእምጽኢ፡ ዝዩ፡ በገገግ፡ ወከ
 ህናትሰ፡ አይፈረእይም፡ ዘእንበለ፡ ይእቲ፡ ብእሱት፡
 ወእምዝ፡ ሮፀት፡ ፍጡኅ፡ ወአውፅኢት፡ ዘኅብአት፡
 በውሣጢ፡ ቤታ፡ ወእርእዮት፡ ለከሆናት፡ ወነገረቶ
 ሙ፡ ነሎ፡ እምጥንቱ፡ እስከ፡ ተፍጻሚቱ፡ ዘከመ፡
 ኮነ፡ ወርእዮሙ፡ ብፀኦ፡ ዘከመ፡ ኮነ፡ ነሱሐ፡ እን
 ስሳ፡ በተአምራሁ፡ ለእቡነ፡ ተክለ፡ ሃይማኖት፡ ኦእ
 ነትም፡ ለዘይገብር፡ መንክረ፡ በላዕለ፡ ቅዱሳኒሁ፡
 ጻሎ (Fol. 195 a. 2.) ቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡
 ገብሩ፡ ተክ (Fol. 195 a. 3.) ለ፡ ሃይማኖት፡ ለዓለመ፡
 ዓለም፡ አሜን፡

CHAPTER X.

፲ ተእምራሁ፡ ለእቡነ፡ ተክለ፡ ሃይማኖት፡ ጻሎ
 ቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍጥሩ፡ ተክለ፡ ሃይ
 ማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወሀለወት፡ ብእ
 ሱት፡ ኅሪት፡ በእሐቲ፡ ሀገር፡ ዛጉጉብር፡ ተገክኖ፡
 ለእቡነ፡ ተክለ፡ ሃይማኖት፡ ወነኅ፡ በኛፅለት፡ ከመ፡
 ታብስል፡ ኅብስተ፡ ለተገክክ (Fol. 195 b. 1.) ር፡ ዝከ፡
 እቡነ፡ ብፀፅ፡ ወእንደይት፡ ብዙኃ፡ ፅፀወ፡ በውሣ
 ጢ፡ እቶን፡ ወእስከ፡ ይወርድ፡ ፍሕመ፡ እሳ፡ ትሐረ
 ቶ፡ ከመ፡ ታስተጻፎ፡ ብሐኦ፡ ወሐሪፅ፡ ወኅይገት፡
 በህዩ፡ ሕፃና፡ ንፀብ፡ ወሶበ፡ ተሞይጠት፡ አረከበ
 ቶ፡ ወርብት፡ ለፌ፡ ወለፌ፡ እንዘ፡ ተኃሥሥ፡ ሕፃ
 ና፡ ወትቤ፡ አይቲኑ፡ ሐረ፡ ሕፃንዩ፡ ሶበ፡ አኮነ፡
 ሊተ፡ አራዊት፡ በልፅዎ፡ ወሚመ፡ ከለባት፡ በልፅ
 ም፡ ለሕፃንዩ፡ ወእምዝ፡ ሶበ፡ ኃጥአት፡ አሞሮ፡ አ
 ድነነት፡ (Fol. 195 b. 2.) ርእሳ፡ ውስተ፡ አረ፡ እቶን፡
 ተዊጣ፡ እምርኅቅ፡ ወርእዮቶ፡ ለሕፃና፡ ወትቤ፡
 ምስሌዩ፡ ነጻሮ፡ በማእከለ፡ ፍሕመ፡ እሳት፡ ወከል

ሀት፡ በዐቢያ፡ ታል፡ አንዘ፡ ትብል፡ ኦእቡነ፡ ተክ
 ለ፡ ሃይማኖት፡ ፈቀድከኑ፡ ከመ፡ ይብልዎ፡ እሳት፡
 ለሕፃንዩ፡ ሚላላፅዩ፡ ዘፈቀድከ፡ ግብር፡ ወፈቀዱ፡
 ክልአን፡ ከመ፡ ይውፅእም፡ ክእ.ምሙ፡ ማዩ፡ ወት
 ቤሎሙ፡ እሙ፡ ኅይገ፡ ወእ.ታውፅእም፡ አፈትኖ፡
 ለገከ፡ ብፀፅ፡ እቡዩ፡ አንሰ፡ አይ (Fol. 195 b. 3.) ት
 አመኖ፡ ከመ፡ ይድኅነኒ፡ እምአሳተ፡ ምድር፡ በሕቲ
 ቱ፡ እትአመኖሰ፡ ከመ፡ ይድኅነኒ፡ እምአሳተ፡ ስማ
 ዩ፡ ወእምዝ፡ ቆሙ፡ እምርኅቅ፡ ወርእይም፡ ለሕ
 ፃን፡ እንዘ፡ ይንፈርእ፡ በማእከለ፡ እሳት፡ በእደዊ
 ሁ፡ እኒዘ፡ እሳተ፡ እንዘ፡ ይዘፍን፡ በከመ፡ ልማዱ፡
 ወእምዝ፡ ቀጸብም፡ ለሕፃን፡ ከመ፡ ይፃእ፡ ወከመ፡
 ይግድፍ፡ እሳተ፡ ዘሀሎ፡ ውስተ፡ እደሁ፡ ወወፅኢ፡
 ኅቤሆሙ፡ እንዘ፡ ይድኅክ፡ በእደዊሁ፡ ወበእገረሁ፡
 ወ (Fol. 196 a. 1.) ርከብም፡ ከሀነ፡ እንዘ፡ አትውዒ፡
 አሐቲ፡ እምሥፅርተ፡ ርእሱ፡ ወአሀሎ፡ ላዕሌሁ፡
 ጊና፡ ዘእሳት፡ ኦፍቱራንዩ፡ ንፀ፡ ንሱብሐ፡ ንፀ፡ ን

ወደቦ ። ንዑ ፡ ንባርኮ ፡ ለእግዚአብሔር ፡ እምላክነ ፡
 ከመ ፡ ይትናገረን ፡ ተአምረ ፡ እቡን ፡ ለነበልባለ ፡ እሳ
 ት ፡ ዘረስዮ ፡ ከመ ፡ እንተ ፡ ማይ ፡ ኦኦኮን ፡ ፈድፋ
 ደ ፡ ተሰባሕክ ፡ ወእሮ ፡ ተነግረ ፡ መንከራተክ ፡ ሶዘ
 ስ ፡ ኢረቀድክ ፡ ከመ ፡ ይትነገር ፡ እምኤዓቀብክ ፡ ለ
 ውእቱ ፡ ሕፃን ፡ ከመ ፡ (Fol. 196a. 2.) ኢድብልእ ፡ እሳ
 ት ፡ በማዕከለ ፡ እቶን ፡ ነጽሩ ፡ ፍቁራንዮ ፡ ከመ ፡ ያጽ

ሕቅ ፡ ዝንቱ ፡ እቡን ፡ ያግዕሩ ፡ ሎቱ ፡ ተገዘሮ ፡ ለዘ
 ገብረት ፡ ተገዘሮ ፡ እማዕከለ ፡ ነበልባለ ፡ አውዕክ ፡
 ለእንላ ፡ ወይእብኒ ፡ ፍቁራንዮ ፡ (Fol. 196a. 3.) ንዑ ፡ ን
 ግበር ፡ ተገዘሮ ፡ ለእቡን ፡ በፍሥሐ ፡ ከመ ፡ ያብእነ ፡
 ኅበ ፡ ያነብር ፡ ውእቱ ፡ ውስተ ፡ ገነተ ፡ ተድላ ፡ ጸ
 ሎቱ ፡ ወበረከቱ ፡ የሀሎ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃ
 ያማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

CHAPTER XI.

(Fol. 196b. 1.) ገዕተአምራው ፡ ለእቡን ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሎ ፡ ምስለ ፡ ፍቁሩ ፡
 ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ። ወከ
 ነ ፡ በምድረ ፡ ጎዢም ፡ ውስተ ፡ ምድረ ፡ መገር ፡ እን
 ዘ ፡ ያመጽኤ ፡ እስዋረ ፡ ከመ ፡ ያሕርዕ ፡ ሰሙ ፡ ለተ
 ገዘነረ ፡ አቡን ፡ ተክለ ፡ ሃይማኖት ፡ ቀርቡ ፡ ኅበ ፡ ፈለ
 ግ ፡ እንተ ፡ ትሰመዶ ፡ ግዮን ፡ እንተ ፡ ይእቲ ፡ አባዊ ፡
 ወሶበ ፡ ቦኢ ፡ ማእከለ ፡ በሕር ፡ መጽኤ ፡ ሐርገጽ ፡ ዘ
 ውእቱ ፡ አኅዘ ፡ ወመሠጦ ፡ ለ (Fol. 196b. 2.) ስዋረ ፡
 እምነ ፡ እስዋር ፡ ወሶበ ፡ ነሥኦ ፡ ይቤ ፡ በዐለ ፡ አስዋ
 ሮ ፡ ኦገባሪ ፡ ተአምር ፡ አቡዮ ፡ አኮን ፡ አንተ ፡ አሰር
 ከመ ፡ ለአራዊት ፡ በተዳሚ ፡ መዋዕል ፡ ወይእብኒ ፡
 ኦአቡዮ ፡ እስሮ ፡ ለገንቱ ፡ አርዌ ፡ ዘበሕር ፡ አንሰ ፡
 ፈቀድኩ ፡ እሕርስ ፡ ለተገዘነረ ፡ ዘኢክ ፡ ወለእመኒ ፡
 ፈድፋደ ፡ አፍቀርከመ ፡ ለአራዊት ፡ እምከርሠ ፡ ነጻ

ያን ፡ ሚላዕልዮ ፡ ረሰ ፡ ሊቱ ፡ ከመ ፡ ዘገበርኩ ፡ ተዝ
 ካረክ ። ወዘንተ ፡ ብሂሎ ፡ ሐረ ፡ ፍኖቶ ፡ ወእምዝ ፡
 (Fol. 196b. 3.) ገሠጸ ፡ እቡን ፡ ተክለ ፡ ሃይማኖት ፡ ለው
 እቱ ፡ አርዌ ፡ ከመ ፡ ኢድብላዕ ፡ ሦረ ፡ ወኮን ፡ ስነ ፡
 አርዌ ፡ ከመ ፡ ዘኢኦክዘ ፡ ለሊሁ ፡ ወአንሰበ ፡ ወሶ
 በ ፡ ኢተክሀሎ ፡ ለበሊዕ ፡ ነድኦ ፡ እመካን ፡ ለመካን ።
 ወእምዝ ፡ ነሥኦ ፡ ወአውዕክ ፡ አፍኦ ፡ መንገለ ፡ መ
 ገር ፡ ኅበ ፡ ሐሩ ፡ ፍኖቶመ ፡ ለእለ ፡ ያነድእም ፡ ወደ
 ገኖመ ፡ ውእቱ ፡ ሦር ፡ እንዘ ፡ ያኬልሀ ፡ ከመ ፡ ዘደ
 ዘል ፡ ኢትዳደገኝ ፡ መጸእኩ ፡ ወሶበ ፡ ርእዮ ፡ እን
 ዘ ፡ ያደግኖመ ፡ ሶ (Fol. 197a. 1.) ር ፡ አእከትም ፡ ለ
 እግዚአብሔር ፡ ወአንክርም ፡ ለእቡን ፡ ተክለ ፡ ሃ
 ያማኖት ፡ (Fol. 197a. 2.) ገባሪ ፡ ተአምር ፡ ወመንክ
 ር ። በረከቱ ፡ ያዕቀብነ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖ
 ት ፡ አ ።

CHAPTER XII.

ገደተአምራው ፡ ለእቡን ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
ቱ ፡ ወበረከቱ ፡ የሀሎ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ። ወኮን ፡ በምድ
 (Fol. 197a. 3.) ረ ፡ መገር ፡ እንዘ ፡ ይትለሐዩ ፡ ሕፃናት ፡ በውስተ ፡
 ም ፡ ተበሀሎ ፡ በበደናቲዮመ ፡ እምካን ፡ እመ ፡ መጽ
 እ ፡ ነምር ፡ ኅበኝ ። ወይቤ ፡ ስእምኔዮመ ፡ ለእመ ፡
 መጽኤ ፡ ኅዘዮ ፡ ነምር ፡ ወለእመ ፡ አኅዘኒ ፡ በአቡን ፡
 ተክለ ፡ ሃይማኖት ፡ ኢትብልዓኒ ፡ እብሎ ። ወእንዘ ፡
 ያብል ፡ ዘንተ ፡ መጽኤ ፡ ነምር ፡ ወተዕዕነ ፡ ላዕለ ፡ ሕ

ግን ። ወይቤሎ ፡ ለእቡን ፡ ተክለ ፡ ሃይማኖት ፡ ኢትብ
 ልዐኒ ፡ ወሶበ ፡ ስምዕ ፡ ስዋ ፡ ደንገዕ ፡ ውእቱ ፡ አር
 ዌ ፡ ወኢተክሀሎ ፡ (Fol. 197b. 1.) ከመ ፡ ያብልዎ ። ወ
 ሶበ ፡ ኢተክሀሎ ፡ ለበሊዕ ፡ ወሰዶ ፡ ፀዊሮ ፡ ኅዘ ፡ ማ
 ኅደራው ፡ ወእምዝ ፡ ተጋብኦ ፡ ሰብኦ ፡ ያእቲ ፡ ሀገር ፡
 ከመ ፡ ያኅሥሥም ፡ ለሕፃን ፡ ወእመ ፡ ያረክብም ፡ ለ
 እጽሙ ፡ ያቅብርም ። ኃሙሥም ፡ ወኢረክብም ፡ ወእ
 ምዝ ፡ ረክብም ፡ በሚልስት ፡ ዕለት ፡ ለውእቱ ፡ አር
 ዌ ፡ ጸዊሮ ፡ በመኃክናቲዮ ፡ ሕፃን ፡ ዘወሰዶ ። ወሶ
 በ ፡ ርእዮመ ፡ ለሰብኦ ፡ ዘኢሁ ፡ አንዘረ ፡ ሎመ ፡

በፍኖቶም፡ ከመ፡ ስድስት፡ ገሥኤ፡ ሕፃን፡ ዘመ
(Fol. 197b. 2) ስድስት፡ ወኢተክለኒ፡ ከመ፡ ኦብል፡ ስድስት፡
ወተስከል፡ ለውኢቱ፡ ሕፃን፡ ዘከመ፡ ነበረ፡ ወይ
ቤሎሙ፡ እምዕለተ፡ ወሰደኒ፡ ወኢቱ፡ ኦብል፡ እስ
ከ፡ ትመጽኡ፡ ኦንትሙ፡ ነበረ፡ ሕቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ምስል፡ ወይብልኒ፡ ኢትፍራህ፡ ሕፃን፡ ወ

ትገብእ፡ ነበ፡ አቡከ፡ ወእምከ፡ ወሰሚያሙ፡ ዘን
ተ፡ ሰብሕ፡ ለእምከ፡ አብሔር፡ ወወደስ፡ ለአቡነ፡
ተክለ፡ ሃይማኖት፡ ወእምደኡ፡ ዕለት፡ ገብሩ፡ ተ
ዝክሮ፡ ለለወ (Fol. 197b. 3) ርኑ፡ ጸሎቱ፡ ወበረከ
ቱ፡ የሀሉ፡ ምስል፡ ፍቅሩ፡ ተክለ፡ ሃይማኖት፡ ለፃ
ለም፡ ዓለም፡ አሜን።

CHAPTER XIII.

(Fol. 198a. 1) ሸተአምራው፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስል፡ ፍቅሩ፡
ተክለ፡ ሃይማኖት፡ ለፃለሙ፡ ዓለም፡ አሜን። እስ
መ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ አኮ፡ ለአራ
ዊተ፡ በሕር፡ ወለአራዊተ፡ ገዳም፡ ዳእሙ፡ ዘአሠሮ
ሙ፡ ፤ አላ፡ ለአእዋራ፡ ሰማይኒ፡ ወኮነ፡ በምድረ፡ አም
ሐራ፡ ፩ብእሲ፡ እንዘ፡ የሐውር፡ ዐባሮ፡ አምትንተ፡
ዘበ፡ ላዕልሁ፡ ሥጋ፡ ነሥኦ፡ እምእደሁ፡ ሆረ፡ አው
ስት፡ ወሰበ፡ ነሥኦ፡ አም (Fol. 198a. 2) ሐሎ፡ እን
ዘ፡ ይብል፡ ኦ፡ ሆረ፡ አውስት፡ አምሐልኩከ፡ በጸ
ሎተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ኢትብላዕ፡
አምትንትየ፡ ዘሀሎ፡ ላዕልሁ፡ ሥጋ፡ ወእምዘ፡ ዐ
ርገ፡ ወስተ፡ ሰማይ፡ ጸባሮ፡ አምትንተ፡ ወተፃሥ
ረ፡ አፋሁ፡ ወኢተክሀሎ፡ ከመ፡ ይብል፡ ዘሀሎ፡
ውስተ፡ አምትንት፡ ወሰበ፡ ተስእኖ፡ ለበላዕ፡ ሆ

ይ፡ እምአድባር፡ ወስተ፡ አድባር፡ ጸባሮ፡ አምት
ንተ፡ ወእምዘ፡ አግብእ፡ ሎቱ፡ ለውኢቱ፡ ብእሲ፡
ከ (Fol. 198a. 3) መ፡ ዘይብል፡ ንግእ፡ አምትንተ፡ ዘ
ነግእኩከ፡ ወኢተክለኒ፡ ከመ፡ ኦብል፡ ስድስት፡
እየ፡ ወኢቱ፡ ብእሲ፡ አንከረ፡ ወተደመ፡ ፤ ወነገሮ
ሙ፡ ለፍቅራሁ፡ እንዘ፡ ይብል፡ ስምዑ፡ ፍቅራን
የ፡ እስመ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እን
ዘ፡ ሀለወ፡ በሥጋሁ፡ አሠሮሙ፡ ለአራዊተ፡ ገዳም፡
ወለአእዋራ፡ ሰማይ፡ ወይእዘኒ፡ ሰበ፡ አምሐልከ
ም፡ በስመ፡ ዘአሁ፡ ተሥዕረ፡ ዝንቱ፡ አውስት፡ ፍ
ሁ፡ ርእዩ፡ አግብእ፡ ሲተ፡ አም (Fol. 198b. 1) ት
ንትየ፡ ዘነሥኡኒ፡ ወሰበ፡ ርእዩ፡ ዘንተ፡ መንክረ፡
ሰብሕ፡ ለእምከ፡ አብሔር (Fol. 198b. 2) ር፤ ዘይገብ
ር፡ መንክረ፡ በላዕል፡ ቅዱሳኒሁ፡ ጸሎቱ፡ ይዕባብ
ነ፡ አሜን።

CHAPTER XIV.

(Fol. 198b. 3) ሸተአምራው፡ ለአቡነ፡ ተክለ፡ ሃ
ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስል፡ ፍቅ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለፃለሙ፡ ዓለም፡ አሜን።
ወኮነ፡ በምድረ፡ አምሐራ፡ ሀለወት፡ አሐቲ፡ ቤ
ተ፡ ክርስቲያን፡ ዐባይ፡ እስመ፡ ክብርት፡ ደኢቲ፡
በዕለተ፡ ተዝካራ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ አ
ሠርገውዋ፡ በዘዘዘአሁ፡ ሠርገ፡ በዲባጋት፡ እ
ለ፡ ቦን፡ ወርቅ፡ ወብሩር፤ ወነጸፋ፡ ዘርቢታተ፡ በ
እንተ፡ ክብረ፡ በሀሎ፡ (Fol. 199a. 1) ለአቡነ፡ ተክ
ለ፡ ሃይማኖት፡ ወሰበ፡ ርእዩ፡ ዘንተ፡ ፩ብእሲ፡ ይ
ቤ፡ ምንትን፡ ተክለ፡ ሃይማኖት፡ አኮነ፡ ፩አምቅ

ዱሳን፡ ለምንት፡ ዘንተ፡ ያሎ፡ ሠርገት፡ ዘታሠረ
ግው፡ በእንቲአሁ፡ ወአዘዘ፡ ያንሥእምሙ፡ ለጂ
ባጋት፡ ወዘንተ፡ ገቢሮ፡ ገብአ፡ ወስተ፡ ቤቱ፡
ወይኢተ፡ ጊቤ፡ አኅዞ፡ ቁረተ፡ ሥጋ፡ ወአዘዘ፡
ያንድዱ፡ እሳተ፡ ዐባይ፡ ወአንዲያሙ፡ ወዕኢ፡ አ
ግብርቲሁ፡ አፍኦ፡ ወሰባ፡ አኅዞ፡ ነገርጋር፡ ወ
አንገ (Fol. 199a. 2) ርገሮ፡ በማእከለ፡ እሳት፡ ወረ
ከብም፡ አግብርቲሁ፡ እንዘ፡ ይብል፡ እሳት፡ ወእ
ምድኅረ፡ ሕቅ፡ ሞተ፡ በውኢቱ፡ ቁሶል፡ እሳት፡
ርእዩ፡ ዘንተ፡ መንክረ፡ ዝንቱ፡ ብእሲ፡ በታሎ፡
ሞተ፡ ተረጸመ፡ በላ (Fol. 199a. 3) ዕለሁ፡ ዘተብ

ዐለ : በቃል : ጸውዕዎ : ለጥት : ወዘተብሀለ : እ
ምቃልክ : ትጸድቅ : ወእምቃልክ : ትትካኔን : ጸ

ሎቱ : ይዕቀበን : ለኩልን : ሰማዕያን : ለዓለመ : ዓ
ለም : አሜን :

CHAPTER XV.

(Fol. 199b. 1.) ፲፭ ተአምራው : ለአቡነ : ተክለ : ሃይ
ማኖት : ጸሎቱ : ወበረከቱ : የሀሎ : ምስለ : ፍቅሩ :
ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን : ወሀ
ሎ : ፍመነካክ : ጸድቅ : ወፈራኒ : እግዚአብሔር : በ
ምድረ : አምሐራ : ዘስመ : መርቆራዎስ : ዘያራቅሮ :
ለአቡነ : ተክለ : ሃይማኖት : ወዘደገብር : ተገኝሮ :
መጠነ : ረከበ : ወነን : ፍዕለተ : ለአክ : ኅበ : አዝማ
ዲዞ : እንዘ : ይብል : አመ : ቛወቫለወርኃ : ታኅሣ
ሥ : (Fol. 199b. 2.) ይከውን : ልደተ : አቡነ : ተክለ :
ሃይማኖት : አስተዳልው : ኅብስተ : ወሰዋ : ከመ : ነ
ሀብ : ለክሀናት : ወለነዳያን : ወእንዘ : ይወስዱ : ለ
ክሀናት : ነሥኤ : ላእካን : አግብርተ : ንጉሥ : ወሶ
በ : ስምዖ : ዘንተ : አባ : መርቆራዎስ : ይባ : ኦገባ
ሪ : ተአምር : አቡየ : ተክለ : ሃይማኖት : ያስተርኢ :
ዮም : ተአምረክ : አኮ : በእንተ : ኅብስተ : ኅዘንየ :
አላ : ከመ : ኢየቦሎ : ሱብእ : አምሐራ : እንዘ : ገባ
ሪ : ተአምር : (Fol. 199b. 3.) ውአቱ : ለምንት : ዘኢ

ገብረ : ተአምረ : እንዘ : ይነሥእም : ዘተገብረ : ለበ
ዐለ : ልደቱ : ወእለ : ነሥኤ : ኅብስተ : ወሰዋ : ተ
ዓሥረ : ክሉንታሆሙ : ወንጥኢ : ልቦሙ : ወተስ
እኖሙ : ለበሌዕ : ወካፀበ : ዓዲ : ፈቀዲ : አግብር
ት : ላእካን : ከመ : ይሔሩ : ወዋሮሙ : ኅብስተ : ወ
ሰዋ : አካላት : ምድር : ወክልኦቹሙ : ወረድኦቹ :
ምድር : ለአቡነ : ተክለ : ሃይማኖት : በከመ : ጸሐ
ፍ : ዘይብል : ወረድኦቹ : (Fol. 200a. 1.) ምድር : ለ
ይኡቲ : ብእስት : ወሰበ : ነሥኤቶሙ : ምድር : ኅ
ዲኅሙ : ሔሩ : ፍኖቶሙ : ወበሳኪታ : ተረክበ : ኅ
በ : አንበርዎ : ወሰበ : ርአየ : አባ : መርቆራዎስ :
ዘንተ : መንክረ : በዕለተ : ል (Fol. 200a. 2.) ይቱ :
ለአቡነ : ወዐለ : በሥላሴ : ወእንዘ : ይሰምሩ : ለአ
ቡነ : ተክለ : ሃይማኖት : ገባሪ : ተአምራት : ትማ
ልም : ሰበ : ነሥኤዎ : ፈያት : እምክደዊሆሙ : አ
ንጊሮ : ወሀበ : ለነዳያን : ወለክሀናት : ጸሎቱ : ይዕ
ቀበን : አሜን :

CHAPTER XVI.

(Fol. 200a. 3.) ፲፭ ተአምራው : ለአቡነ : ተክለ : ሃ
ይማኖት : ጸሎቱ : ወበረከቱ : የሀሎ : ምስለ : ፍቅ
ሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን :
ወነን : በምድረ : አምሐራ : ፍብእሴ : በዕዓ : ርአዕ :
ብዕዓተ : ለእግዚአብሔር : ከመ : ያሥምሮ : ወኢያ
ውስብ : ብእሴተ : ተዘኪሮ : ዘይቤ : ሐዋርያ : ዘሰ :
አውሰበ : ይሂሊ : በዘያሙምራ : ለብእሴቱ : ወዘሰ :
ኢያውሰበ : በዘያሙምሮ : ለእግዚአብሔር : ወፈቀ
ደ : ይመን (Fol. 200b. 1.) ክስ : ውስተ : ቤቱ : ለአቡ
ነ : ተክለ : ሃይማኖት : ወእምዝ : እንዘ : ይሰነወው :
በውስተ : ነፍሱቱ : ከመ : ይግበር : ፈቃድ : ለእግዚ
አብሔር : ወካፀበ : ዘርኢ : ውስተ : ልቡ : ጸላኤ : ሠ
ናያት : ዘርኢ : እኩየ : ወእምድኅረ : ብዕዓተ : ፈቀ

ደ : ከመ : ያውስብ : ብእሴተ : ወነን : ፍዕለተ : አን
ዘ : የሐውር : ባሕቲቱ : በፍኖተ : ሐቅል : ተዕዕነ :
ላዕሌው : አርድ : ገዳም : ዘውእተ : ነምር : ወአስከበ :
ዲበ : ምድር : ከመ : ይብልዎ : ወእ (Fol. 200b. 2.) ም
ሐሎ : እንዘ : ይብል : በአቡነ : ተክለ : ሃይማኖት :
ኢትብልዓኒ : ወንበረ : ላዕሌው : ተዕዲኖ : ይንጊያ :
ሰበ : ስምዖ : መሐላ : ሠሉሰ : መዋዕል : ወሠሉሰ : ለ
ያልየ : ወውእቱ : ከዊኖ : ከመ : በድን : ወበግልስ
ት : ሌሊት : አስተርኢየ : አቡነ : ተክለ : ሃይማኖት :
በራእየ : ሌሊት : ወይቤሎ : ለምንት : ኅደገ : ዘበግ
ዕክ : በአራክ : በእንተ : ምንክሰኖ : ወዘንቱ : አር
ዊ : ዘተዕዕነ : ላዕሌክ : በትእዘዘ : እግዚአብ (Fol.
200b. 3.) ሔር : ወይአይሰ : ይትነግኢ : እምላዕሌክ :

ወበሕቱ፡ ኢትኩን፡ ዘይልቡ፡ ከመ፡ ኢትትወላወ
ል፡ በድረከ፡ ፈጽሞ፡ ወልድዮ፡ ዘበገዕክ፡ በአፍክ፡
ወሶበ፡ ጸብሐ፡ ተንገሥኦ፡ እምላዕሌሁ፡ ፍቅ፡ ከ
ርዌ፡ ፈጸሞ፡ ፅድሚ፡ ፅላታት፡ ሣልስ፡ ዘተክዘዘ፡
ወእምዘ፡ መንኲሱ፡ ወአቱ፡ ብእሱ፡ ውስተ፡ ቤቱ፡
ለእቡን፡ ተክለ፡ ሃይማኖት፡ ወኮን፡ ሃሩዮ፡ ወመስተ

ጋድላ፡ በክሉ፡ ምግባረ፡ ሆናይ፡ ርአዮ፡ ፍቁ (Fol.
201a, 1.) ራንዮ፡ ከመ፡ ላወም፡ እቡን፡ ለገንቱ፡ ብእ
ሱ፡ እምላዕላም፡ በግርማ፡ አርዌ፡ መደንግጽ፡ በከመ፡
ላወም፡ አግዚእን፡ ለጳውሎስ፡ በድንጋ (Fol. 201a, 2.)
ላ፡ መብረቅ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስል፡ ፍ
ቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን፡

CHAPTER XVII.

(Fol. 202a, 3.) ፲፯ተኛው ለእቡን፡ ተክለ፡ ሃ
ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስል፡ ፍቁ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን፡
ወኮን፡ በምድረ፡ አምሐራ፡ ነበረት፡ አሐቲ፡ ብእሱ
ት፡ እንዘ፡ ትፈግር፡ በሕማመ፡ ወሊድ፡ ሰሙን፡ መ
ዋዕል፡ ተረዕ፡ ፅንላ፡ ውስተ፡ ማኅፍና፡ አንዘ፡ ኢደ
ወዕእ፡ ወአምብገብ፡ ሕማማ፡ ትእንገ፡ በአዋብዒሃ፡
ሰማዮ፡ ወምድረ፡ ወትኩውን፡ ከመ፡ ምውት፡ ወሶ
ቤሃ፡ ር (Fol. 201b, 1.) እዮ፡ ጅመገኮክ፡ እንዘ፡ የሐው
ር፡ በፍኖት፡ ሀገረ፡ ሮሀ፡ አንገዝም፡ ወደቤልም፡ አ
ቡን፡ ቅዱስ፡ ስምዖን፡ ለሀቲ፡ ሰዓት፡ ፅዕብት፡ ትመ
ውት፡ አሐቲ፡ ብእሱት፡ በሕማመ፡ ወሊድንኦ፡ አ
ንብብ፡ ላቲ፡ መጽሐፈ፡ መጽሐፈ፡ ወበሕቱ፡ እምዘ፡ ብ
ዮ፡ አሁብክመ፡ መድኃኒተ፡ ወእን፡ እንዘ፡ አሐው
ድ፡ አድብረ፡ መንኲሱ፡ ቦእክ፡ ውስተ፡ ደብረ፡ ለ
ባኖስ፡ ሃበ፡ መቃብረ፡ አ (Fol. 201b, 2.) ቡን፡ ተክለ፡
ሃይማኖት፡ ከመ፡ አትአማኅ፡ ወእምህዮ፡ አምጸእ
ኩ፡ መራተ፡ እምሳብ፡ ተስብረት፡ አሐቲ፡ አግሩ፡
ወሀብዋ፡ በተአምሳ፡ ወድዮክመ፡ በማዮ፡ ጸሎቱ፡
ወአቡተደዋ፡ በከመ፡ አዘዘመ፡ ወገብ፡ ትወልድ፡
ኮና፡ ጠለ፡ ምሕረት፡ ወወልደት፡ ወልደ፡ ዘእንበ
ለ፡ ሕማም፡ ወሰሚዐ፡ ዘንተ፡ አሐቲ፡ ብእሱት፡

መክን፡ ትቤአ፡ ነገ፡ በገንቱ፡ መራት፡ እረክብ፡ ወል
ደ፡ ወሰአሉት፡ የሀብዋ፡ ወወሀብዋ፡ (Fol. 201b, 3.)
ወሰትዮት፡ ከመ፡ ደግበር፡ እግዚአብሔር፡ ተአም
ረ፡ በላዕለ፡ ቅዱሳኒሁ፡ ሰቤሃ፡ ተፈትሐ፡ ማኅፍና፡
ዘነበረ፡ አሱረ፡ ወሶንሶት፡ ወወልደት፡ ወልደ፡ ወሰ
መዮቶ፡ ስሞ፡ ፀበለ፡ ተክለ፡ ሃይማኖት፡ ወክልእታ
ኒ፡ ብእሱት፡ መክን፡ ትቤ፡ ሰበ፡ ኢረከብኩ፡ መራ
ተ፡ መቃብረሁ፡ ዘዕለተ፡ ተገብኩ፡ ሃብስተ፡ ሰበ፡
በላዕኩ፡ ደፈትሐ፡ ማኅፍና፡ ወደብኒ፡ ወልደ፡ ወ
በሊዐ፡ ረከበት፡ ወልደ፡ ወገንቱ፡ (Fol. 202a, 1.) ዘ
ነን፡ በምድረ፡ አምሐራ፡ ወበክሎን፡ አሀገር፡ በመ
ራተ፡ መቃብረሁ፡ ወጸማዕቱ፡ ዘከመ፡ ወሀብ፡ ለመ
ክናት፡ ውሉደ፡ ወዘከመ፡ ረወሶን፡ ለእለ፡ የሐም
ማ፡ በጊዜ፡ ወሊድ፡ ወዘከመ፡ ወሀብ፡ ለሕዕዋን፡
ዘርኦ፡ ወዘከመ፡ ረወሶመ፡ ለድውደን፡ ወዘከመ፡
አጥፍኦመ፡ ለአራዊተ፡ ገጻም፡ ወለአራዊተ፡ ከር
ሥ፡ ዘኢይትከሀል፡ ይቅትልም፡ ዘእንበለ፡ ደስ
ተዮ፡ መረረ፡ ወለክሉ፡ ዘገብረ፡ ተኦ (Fol. 202a, 2.)
ምረ፡ እቡን፡ ተክለ፡ ሃይማኖት፡ በመራተ፡ መቃ
ብረሁ፡ ወጸማዕቱ፡ ኢይትከሀል፡ ይኖልቁ (Fol.
202a, 3.) ም፡ ወኢይትከሀል፡ ይንግርም፡ በበገጸ፡
ጸሎቱ፡ ይዕብን፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡
አሜ፡

CHAPTER XVIII.

(Fol. 202b, 1.) ፲፰ተኛው ለእቡን፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስል፡ ፍቁ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን፡ ወኮ

ን፡ በሀገረ፡ ሮሀ፡ ነበረት፡ አሐቲ፡ ብእሱት፡ ፀኒሱ፡
እንዘ፡ ትወልድ፡ ርዓመተ፡ ወጂአውራኝ፡ ወሶበ፡
አበዮ፡ አጽመ፡ እንል፡ ከመ፡ ይገእ፡ ዘሀሎ፡ ውስ

ተ፡ ክርሣ ። ትቤ፡ ይእቲ፡ አንሰ፡ ስማዕኮ፡ ክመ፡
 ያወፅእ፡ መሬተ፡ መቃብሪው፡ ለአቡዩ ። ወለመካና
 ትኒ፡ ይቡባን ። ሙ (Fol. 202b. 2.) ሉዩ፡ ወለአመ፡ ኢ
 ረከብኩ፡ መሬተ፡ መቃብሪው፡ አንሰ፡ እትአመን፡
 በጸሎቱ፡ በፅለተ፡ ፅረፍቱ፡ ዘዘንመ፡ ዝናም፡ ይከ
 ሙነኒ፡ ዝናመ፡ ምሕረት፡ ፅቦ፡ ስተዶክም፡ ያወፅእ፡
 አጽመ፡ እንል፡ ዘሀሎ፡ ሙስተ፡ ክርሥዩ ። ወበደእ
 ቲ፡ ፅለት፡ ኢዘንመ፡ ዝናም፡ ዘእንበለ፡ ንስቲት፡ ነ
 ፍኒፍ፡ ። ወአንበረት፡ ገሕለ፡ ኅብ፡ አፍኦ፡ ወረክብ
 ት፡ ንስቲተ፡ ወይከውን፡ ፍስርባተ፡ ወሰሪባ፡ ከያቡ፡
 በተአምሃ፡ ዘእንበለ፡ ታንብር፡ (Fol. 202b. 3.) ጸሕ
 ለ፡ ዲቦ፡ ምድነ፡ አኅዛ፡ ሕማመ፡ ወሊድ፡ ። ወወለ

ደት፡ ወልደ፡ ዘሙናይ፡ አርአያው ። ወበሕተ፡ በእን
 ቲ፡ ባንበረ፡ ሙስተ፡ ማንበን፡ ፎኅመተ፡ ወገእውሬ
 ና፡ ረከብም፡ አውላኦ፡ አስና፡ መንክር፡ ግብሩ፡
 ለእግዚአብሔር፡ በደገብር፡ መንክረ፡ በላዕለ፡ ቅዱ
 ሳኒቡ፡ ። ወዛቲ፡ ብእሲት፡ ላዕለ፡ ፅለተ፡ ወሊድታ፡
 ወሰከት፡ ቆኅመተ፡ ወገእውሬኛ፡ ዘኢዮትከሀሎን፡
 ለካልእት፡ አንስት፡ ይወስካ፡ ፍፅለተ፡ እምድኅረ፡
 (Fol. 203a. 1.) ተፈጸማ፡ ዘእውሬኛ፡ በክመ፡ ይቤሎ፡ ኢ
 ፒኤል፡ መልአክ፡ ለፅዝራ፡ ነ (Fol. 203a. 2.) ቢዩ፡
 ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡
 ሃይማኖት፡ ለኅ፡ ኅ፡ እ ።

CHAPTER XIX.

(Fol. 203a. 3.) ዘየተአምሪው፡ ለአቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቁሩ፡
 ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ሃለም፡ አሚን ። ወሀ
 ሎ፡ ፍብእሲ፡ በሀገረ፡ ወረብ፡ ዘይገብር፡ ተገዘበ፡
 ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወካነ፡ ባፅለ፡ ፈድፋድ፡
 ወሌለዩ፡ እምነ፡ እንስሰው፡ ዘይከውን፡ ለተገዘነረ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ወወርዐ፡ አግብርተ፡ ወ
 እእማተ ። ወኮነ፡ ፍፅለተ፡ በፅለተ፡ ተገዘነ፡ ለአቡ
 ነ፡ ሀለወ፡ (Fol. 203b. 1.) በቤተ፡ ክርስቲያን፡ ያነብ
 ብ፡ መጽሐፈ፡ ገድሎ፡ ወነገነ፡ እንዘ፡ ይብሉ፡ እ
 ግብርቲክ፡ ወአእማቲክ፡ ክሎሙ፡ ተኃጥኤ፡ ጸዊሮ
 ሙ፡ ንዋያተ፡ ቤትክ፡ ወኢያትረፍ፡ ምንተኒ፡ እስ
 ክ፡ መቀነት፡ በተግጥቅ፡ ቦቱ፡ ብእሲትክ ። ወሰሚ
 ዶ፡ ይቤ፡ ሚላዕሌዩ፡ ዝንቱ፡ ዘእንብብ፡ መንክረ-ቶ፡
 ያእምነ፡ ዘይገብር፡ በእንተ፡ አግብርቲቡ፡ ወእእማ
 ቲቡ፡ ወንዋዩ፡ ቤቱ ። ወረጸሞ፡ ዝበረ፡ ተገዘነ፡
 ኦተው፡ ቤቶ፡ ወእን (Fol. 203b. 2.) ዘ፡ ይነውም፡ ይ
 ቤ፡ ኦገባሪ፡ ተአምር፡ አቡዩ፡ አግብርቲክሰ፡ ወእእ
 ማቲክ፡ ምስለ፡ ንዋያክ፡ ለሀፈቶድክ፡ ሀብ፡ አንተ፡
 ሚላዕሌክ፡ ሙነ፡ ይገብር፡ ተገዘነረክ፡ እእምር፡ ለ
 ሊክ፡ ወሰንተ፡ ብሂሎ፡ ኖመ ። ወበደእቲ፡ ሌሊት፡
 እስተርእዮ፡ እቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡
 ተንሚእክ፡ በጽባሕ፡ ሐር፡ ወትረክበሙ፡ ለክሎ

ሙ፡ በታሕተ፡ እንሊት፡ ፅፅ፡ ወፅቦ፡ ደብሐ፡ ረኅ
 ነ፡ አድን፡ ወሐረ፡ ክመ፡ ይኅሥሥ፡ አግብር (Fol.
 203b. 3.) ቲቡ፡ ኅብ፡ ዘነገሮ፡ አቡነ፡ ወረክበሙ፡ ተ
 አሊዮሙ፡ ክሎሙ፡ በታሕተ፡ ይእቲ፡ ፅፅ፡ ወንዋ
 ዮ፡ ዘዊሮሙ፡ ወያረመስሎ፡ ምድረ ። እስመ፡ ጸል
 ሙ፡ አፅደንቲሆሙ ። ወእምዝ፡ አንዘ፡ ይመደጦሙ፡
 መንገለ፡ ቤቱ፡ ተክሥተ፡ አፅደንቲሆሙ፡ ወኅላ
 ቆሙ፡ ለአግብርቲቡ፡ ወኢረክብ፡ ፍእምኔሆሙ ።
 ወይቤሎሙ፡ እንሌ፡ እያቲኩ፡ ሐረ፡ ወይቤልም፡ ነ
 ሚኦ፡ መቀነተ፡ ሐረ፡ ይሣዩጥ፡ ለነ፡ ሰዋ፡ ወይቤ
 ለነ፡ እስ (Fol. 204a. 1.) ክ፡ እትመዩጥ፡ እነ፡ ጽንሐ
 ኒ፡ ክፍለክሙ፡ በታሕተ፡ ይእቲ፡ ፅፅ ። ወእምዝ፡
 ፅቦ፡ አግብሎሙ፡ ለአግብርቲቡ፡ ሙስተ፡ ቤቱ ።
 ወፍእምኔሆሙ፡ ክልሀ፡ በዴይሙ፡ እንዘ፡ ይብል፡
 ኦሰብእ፡ ዛቲ፡ ቤት፡ እመ፡ ብክሙ፡ ሰዋ፡ ተሣዩ
 ጡኒ፡ መቀነተ ። ወወሚኦሙ፡ እኅዝም፡ ወአግብ
 እም፡ ኅብ፡ እግዚአብሔር፡ ወሰቦ፡ ቆመ፡ ቅድመ፡
 እግዚአብሔር፡ ይንገ፡ ወጸልሙ፡ ገጹ፡ ወተፈትሐ፡
 መሌሊተ፡ ሐቂቡ፡ ወተግድኦ፡ ብረኪቡ ። ወ (Fol.
 204a. 2.) ይቤሎሙ፡ አንሰ፡ መሰለኒ፡ ዘእውዩጥ፡
 ዘንተ፡ መቀነተ፡ ሙስተ፡ ካልእ፡ ሀገር፡ ወዘክሙ
 ተመዩጥኩ፡ ሙስተ፡ ቤትነ፡ ኢያእመርኩ፡ ወሰሚ
 ዶሙ፡ ዘንተ፡ ተአምረ፡ ፅቦ. (Fol. 204a. 3.) ዩ፡ ሰ

ብሔዎ ፡ ለእግዚአብሔር ፡ ወአስተብፅእዎ ፡ ለአቡ
ነ ፡ ተክለ ፡ ሃይማኖት ፡ ብፅዕ ። ጸሎቱ ፡ ወበረከ

ቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለ
ዓለሙ ፡ ዓለም ፡ እ ።

CHAPTER XX.

(Fol. 204b. 1.) ጸተአምረሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቅሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለሙ ፡ ዓለም ፡ አሚን ። ወክ
ነ ፡ በምድረ ፡ ጎዣም ፡ በዕለተ ፡ ዕረፍቱ ፡ ለአቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ወአስተርአዩ ፡ ተአምር ፡ ዐቢይ ፡
ኅበ ፡ ተጋብኡ ፡ ሰብእ ፡ ሀገር ፡ ለገቢረ ፡ ተገዳሩ ፡ ተ
ክለ ፡ ቀስተ ፡ ይመና ፡ እምቅጽረ ፡ ቤተ ፡ ክርስቲያን ።
ወማዕከሉ ፡ ተአኅቦ ፡ በሰርዌ ፡ ቤተ ፡ ክርስቲያን ፡ ወ
በመልዕልተ ፡ ሰ (Fol. 204b. 2.) ርዌ ፡ አስተርአዩ ፡ ነ
ቢሮ ፡ አምሳለ ፡ ጊሜ ፡ ፀዕዳ ። ወእምገብ ፡ አንከሩ ፡
በእንተ ፡ ቀስተ ፡ ይመና ፡ ወበእንተ ፡ መዐዛ ፡ ዕጣን ።
ወነጸሮ ፡ ገሀደ ፡ እምኔሆሙ ፡ ፩እምቅዱሳን ፡ ይቤ ፡
አነ ፡ እረአዮ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ነቢሮ ፡
ላዕለ ፡ ጊሜ ፡ ፀዕዳ ፡ በመልዕልተ ፡ ሰርዌ ፡ ቤተ ፡ ክ
ርስቲያን ፡ እንዛ ፡ ይባርክ ፡ በእደዊሁ ፡ ሀገረን ። ወክ

ዕበ ፡ ይቤሎሙ ፡ ወናሁ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡
ወረዶ ፡ እምነ ፡ መንበሩ ፡ የዐውድ ፡ ማ (Fol. 204b. 3.)
እከሌነ ፡ ዘምስለ ፡ ማዕጠንት ፡ ወይብርክ ፡ ለለ፩እም
ኔነ ፡ ወክዕበ ፡ ይቤሎሙ ፡ ናሁ ፡ አቡነ ፡ ሀርገ ፡ ውስ
ተ ፡ ሰማያት ፡ እምድኅረ ፡ ፈጸመ ፡ ባርኮቹሙ ፡ ለእ
ለ ፡ ተጋብኡ ፡ የም ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወ
ዕበ ፡ ይቤ ፡ ዘንተ ፡ ሰሰለ ፡ ቀስተ ፡ ይመና ፡ ዘተሰዩ
ሙ ፡ እምጊዜ ፡ ጸባኤ ፡ እስክ ፡ ፫ሰዓት ። ወዘንተ ፡ ር
አዮሙ ፡ አንከሩ ፡ ወተደሙ ። ወሰብሔዎ ፡ ለእግዚ
አብሔር ፡ ወአስተብፅዎ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ (Fol. 205a. 1.) በእንተ ፡ ዘባረከሙ ፡ ገሀደ ፡ እ
ንዛ ፡ የሀውድ ፡ ማዕከሎሆሙ ፡ ዘምስለ ፡ ማዕጠን
(Fol. 205a. 2.) ት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስ
ለ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓ ፡ ዓ ፡ አ ።

CHAPTER XXI.

(Fol. 205a. 3.) ጸ፩ተአምረሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቅ
ሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለሙ ፡ ዓለም ፡ አሚን ። ወ
ሀሉ ፡ ፩ብእሲ ፡ በሀገረ ፡ አንሳት ፡ ወልዳ ፡ ለአቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ዘስሙ ፡ አባ ፡ ዘክርያስ ፡ ጸድቅ ፡
ወፈራኝ ፡ እግዚአብሔር ፡ በክሉ ፡ ምግባረ ፡ ሁኖዶ ።
ወምንኮስናዬኒ ፡ አኮ ፡ በአላቲ ፡ ዕለት ፡ ምስለ ፡ አ
ቡነ ፡ መርሐ ፡ ክርስቶስ ። ወገንቱሰ ፡ አባ ፡ ዘክርያስ ፡
ወጠነ ፡ (Fol. 205b. 1.) ይግበር ፡ ተገዢሮ ፡ ለአቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ በሀገረ ፡ አንሳት ፡ ወገብረ ፡ ፫መስ
ፈርተ ፡ ለኅብስት ። ወ፫መስፈርተ ፡ ለምገር ፡ በመስ
ፈርተ ፡ ኔባል ፡ ዘስሙ ፡ ምሸሸ ። ወአዘዘ ፡ ፫እደወ ፡
ዶሕብተ ፡ ኅብስተ ፡ ወ፫እደወ ፡ ዶንጥሩ ፡ ወይቤ ፡ አ
ታቅርቡ ፡ መነሂ ፡ ዘእንበለ ፡ ይትለአኩክሙ ፡ ከመ ፡
ዶረድ ፡ ላዕሌክሙ ፡ በረከተ ፡ አቡነ ፡ ተክለ ፡ ሃይማ

ኖት ፡ ወገብሩ ፡ ከማሁ ፡ እምጊዜ ፡ ፫ሰዓት ፡ ዘሌሊ
ት ፡ እስክ ፡ ጊዜ ። ዘ (Fol. 205b. 2.) ሰዓት ፡ ዘመዐልት ፡
ወአተፈጸመ ፡ ወወረዶ ፡ ላዕሌሁ ፡ በረከተ ፡ አቡነ ፡
ተክለ ፡ ሃይማኖት ፡ በከመ ፡ ይቤ ፡ አባ ፡ ዘክርያስ ፡ ዘ
እንበለ ፡ ኅጽፋሁ ፡ ክነ ፡ ኅብስት ፡ ወሰዋ ፡ ወኃጥኤ ፡
ኅበ ፡ ያነብሩ ። ወገወእቱ ፡ ቀዳሚ ፡ ተአምረሁ ፡ ለ
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘተገብረ ፡ ሀገረ ፡ አንሳ
ት ። ወዕበ ፡ ርእዮ ፡ ዘንተ ፡ መንክረ ፡ ወተአምረ ፡ ሰ
ብእ ፡ ሀገር ፡ ገብሩ ፡ ተገዢሮ ። ወበዕለተ ፡ ተገዳሩ ፡
ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ይጠብሑ (Fol. 205b. 3.)
ክ ፡ አልህምተ ፡ ወአባግዓ ፡ ወአጣሊ ፡ ለተገዛረ ፡ አ
ቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ፪፻ጠለ ፡ ጥብሐ ፡ ወሚመ ፡
፫፻ ፡ ወኮነ ፡ ፩ዕለተ ፡ በዕለተ ፡ ዕረፍቱ ፡ ለአቡነ ፡ ሀለ
ው ፡ ውሉዳ ፡ ለአባ ፡ ዘክርያስ ፡ እለ ፡ ወለዶሙ ፡ በ
መንፈስ ፡ ወኮነ ፡ ቤቹሙ ፡ በማዕደተ ፡ ፈለግ ፡ ወአ

ተክሀሎሙ፡ ያዕድወ፡ ኅብስተ፡ ወሰዋ ። ወመልዐ፡ ፈለግ፡ ወሶበ፡ ስምዐ፡ አባ፡ ዘክርያስ፡ ተነሥእ፤ ወሔረ፡ ኅበ፡ ፈለግ፡ ከመ፡ ያርአይ፡ ዘከመ፡ ነሥእሙ፡ (Fol. 206a. 1.) ባሕር፡ ወቀጣጥ፡ በድንጋግ፡ ፈለግ፡ ጸለየ፡ ጸሎተ፡ እንዘ፡ ይብል፡ አአባ፡ አቡየ፡ ስአሎ፡ ለእግዚአብሔር፡ አምላክስ፡ ከመ፡ ያክፍላ፡ ለዛቲ፡ ፈለግ፡ በከመ፡ ከሌሎን፡ ለባሕረ፡ አርትራ፡ ወለተክዚ፡ ዮርያኖስ፡ ወበጊዜሃ፡ ተከፍለት፡ ባሕር፡ ። ወዓይወ፡ ክሎሙ፡ ያቂቁ፡ ጸጥሮቶሙ፡ ለተዝካረ፡ አቡነ፡ ወሶበ፡ አይወ፡ ክሎሙ፡ ያቂቁ፡ ለ

አባ፡ ዘክርያስ ። ወወሶኦ፡ እግዚአብሔር፡ ፈለግ ። ወሶበሃ፡ ተጋብ (Fol. 206a. 2.) አት፡ ባሕር፡ ወመልዓት፡ እስከ፡ ድንጋግ ። ወሶበ፡ ርአየ፡ ተአምረ፡ ዐቢያ፡ እንዘ፡ ትዑብ፡ ባሕር፡ ፍኖተ፡ ከመ፡ ያዕድወ፡ ቡቱ፡ ለተዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ስዋ፡ ወኅብስ (Fol. 206a. 3) ተ፡ ስብሕዎ፡ ለእግዚአብሔር፡ እንዘ፡ ይብሎ፡ ንሱብሎ፡ ለእግዚአብሔር፡ ስቡሕ፡ ዘተከብሎ፡ በከመ፡ ስብሎ፡ ያቂቁ፡ እስራኤል፡ ወሃኤሙ፡ አምላክረ፡ አርትራ፡ ጸሎቱ፡ ይፀቀብን፡ አ ።

CHAPTER XXII.

(Fol. 206b. 2.) ሸይተአምረው፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሣን ። ስምዐ፡ ፍቅራንየ፡ ዘከመ፡ ገብረ፡ ተአምረ፡ ዐቢያ፡ ዠሮቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ሐዋርያት፡ ወስማዕታት ። ወዐለወት፡ አሐቲ፡ ብእሲት፡ መበለት፡ በሀገረ፡ አንጎት፡ መሃይምንቱ፡ ለአባ፡ ዘክርያስ፡ ነጻይት፡ ያሕቲ፡ ዘአልባ፡ ምንትኒ ። ወኮነ፡ ሸዕለተ፡ ሐረት፡ ውስ (Fol. 206b. 2.) ተ፡ ምሥያጥ፡ ከመ፡ ትግላጥ፡ ያርሆ፡ ለተዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወበሶለተ፡ ተግላጥ፡ ነሥእ፡ ሆራ፡ አውስት፡ ወአምሐሌቶ፡ እንዘ፡ ትብልኔ፡ ሆራ፡ አውስት፡ አምሐሌኩክ፡ በአቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ አትብልዐ፡ ለዮርሆየ፡ ለተዝካረ፡ አቡነ፡ አራብሐ፡ ወአግብአ፡ ላቲ፡ አመ፡ ሳምንት፡ ፅለት፡ በእንተ፡ ዘአምሐሌቶ፡ ወአተክሀሎ፡ ከመ፡ ይብልዐ ። ወወለደት፡ ያሕቲ፡ ያርሆ፡ ያዋ (Fol. 206b. 3.) ርሃ፡ ብዙኃነ፡ ወትገብሮሙ፡ ለተዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ሸዕለተ፡ ኃይሩ፡ ውስተ፡ ያሕቲ፡ ሀገር፡ ላእካነ፡ ነገሥ፡ ወነሥእምሙ፡ አግብርት፡ ለቂደዋርሂዐ ። ወትቤሎሙ፡ አትግብሩ፡ ዘንተ፡ ግብረ፡ አብለክሙ፡ አጋዕዝትየ፡ አይትከሀለክሙ፡ ትብልዕምሙ ። እስመ፡ እሎ፡ ያዋርሀ፡ ዘአቡየ፡ ተክለ፡ ሃይማኖት፡ አሙንቱ፡ ወነሥእምሙ፡ ወወሰይምሙ፡ በኃይሎሙ፡ ወክዕበ፡ ት (Fol. 207a. 1.) ቤሎሙ፡ አንስ፡ ዘአልባየ፡

ኃይል፡ ወውአቱ፡ አቡየ፡ ኃይል፡ ያፍታሕ፡ ማዕከሉየ፡ ወማእከለክሙ ። ወእምዘ፡ ገድልምሙ፡ ለአልክቱ፡ ያዋርሀ፡ ወአብሰልምሙ፡ በመቅጶት፡ ወወደደየ፡ ውስቱቶሙ፡ ጸወ፡ ወትብዓ፡ ወዓጽአጥምሙ ። ወሶቦ፡ ኮነ፡ ጊዜዐ፡ ለድራር፡ ፈቀዱ፡ ያርኅው፡ አራ፡ መቅጶት፡ ወዐበየ፡ ተርኅዓተ፡ ወአምዕፀብ፡ አብአ፡ ሸእደዐ፡ ከመ፡ ያውፅእ፡ ሥጋ፡ ያዋርሀ፡ ፅቤሃ፡ (Fol. 207a. 2.) ተኅሥረ፡ አገብሂዐ፡ ወኮነ፡ ጽቡስ፡ ወተዘብሐ፡ ክሎ፡ ሥጋዐ፡ ወክልዐ፡ በዐቢይ፡ ቃል፡ እንዘ፡ ይብል፡ ዘቲ፡ ብእሲት፡ በዐልተ፡ ያዋርሀ፡ ገብረት፡ በላዕልዮ፡ ሥራየ፡ ወተናገረተኒ፡ ብዙኃነ፡ ነገረ፡ አመ፡ ነግእኩ፡ ያዋርሂሃ፡ ወሐዋሮሙ፡ አምጽእዎ፡ ለደእተ፡ ብእሲት ። ወደቤልዋ፡ በሌ፡ ፍትሐ፡ ዘአሰርኪ፡ በሥራይኪ ። ወትቤሎሙ፡ አኮንኩ፡ አነ፡ መሰረተ፡ ያእሙ፡ አነ፡ አመቱ፡ ለገባረ፡ ተአምር፡ ተክለ (Fol. 207a. 3.) ሃይማኖት፡ ወሶቦ፡ ስምዐ፡ ላእክ፡ ንጉሥ፡ እንዘ፡ ትሰምሎ፡ ለገባረ፡ ተአምር፡ አቡዐ፡ ይብላ፡ እመስ፡ ገባረ፡ ተአምር፡ አቡክ፡ ያንሥእ፡ ለኪ፡ ያዋርሀኪ፡ ዘሀለወ፡ ውስተ፡ ዝንቱ፡ መቅጶት፡ ወውአተ፡ ጊዜ፡ አዘዘ፡ ከመ፡ ይዘብጥዋ ። ከመ፡ ትፍታሕ፡ በሥራያ፡ ዘአሰረት ። ወሶቦሃ፡ በከየት፡ እንዘ፡ ትብል፡ አቡየ፡ ተክለ፡ ሃይማኖት፡ ገባረ፡ ተአምር፡ ምንት፡ ኮንክ፡ ዮምስ፡ ወአንተ፡ ተአምር፡ ከመ፡ አኪ (Fol. 207b. 1.) ንኩ፡ መሠረተ፡ አአቡየ፡ አንሥእ፡ ሊተ፡ እሎንተ፡

ደዋርሀ፡ ከመ፡ ኢትሙት፡ አመትከ፡ ወሶበ፡ ትቤ፡
 ዘንተ፡ ተንሥኡ፡ ደዋርሀ፡ ሕደዋኒሆሙ፡ ። ወወሰኢ፡
 እምነ፡ መቅጹት፡ ወእስተጣፍሑ፡ እክናፊሆሙ፡ ወ
 ሰረሩ፡ ላፅለ፡ ወሎሩ፡ መንገላ፡ ቤቶሙ፡ እንዘ፡ ይ
 ኬሌሉ፡ ከመ፡ ዘደብሉ፡ ስብሐት፡ ለእግዚአብሔር፡
 ለዘእንሥእነ፡ እምድኅረ፡ ሞትነ፡ ወሶበ፡ ርእህ
 ፍ፡ ላእክነ፡ ንጉሥ፡ ፈርሀ፡ ወደንገጸ፡ ። ወኮኑ፡ ከ
 መ፡ (Fol. 207b. 2) አብድንት፡ ወደእቲኒ፡ ብእሰት፡
 እተወት፡ ቤታ፡ እንዘ፡ ታስተበሰኦ፡ ለአቡሃ፡ ወረ
 ከዘቶሙ፡ ኅበ፡ ማንደረሆሙ፡ ወእምድኅረገ፡ ወ
 ለዱ፡ እልክቱ፡ ደዋርሀ፡ ብዙኃነ፡ ወሀለወ፡ እስክ፡
 ደእዜ፡ ወሉደሙ፡ ወይገብርምሙ፡ ለተገከረ፡ አቡ
 ነ፡ ተክለ፡ ሃይማኖት፡ አፍቀራንዩ፡ ርእክሙኑ፡ ዘ
 ከመዘ፡ ስብ፡ ግብረ፡ ዘከመ፡ አንሥኦ፡ ሙታነ፡
 ወብሱላነ፡ ደዋርሀ፡ አማን፡ አማን፡ እቡነ፡ ተክለ፡
 ሃይማኖት፡ (Fol. 207b. 3) ገባረ፡ ተአምር፡ ኦፍቀራ
 ንዩ፡ ንፁ፡ ንትረግሐ፡ በእግዚአብሔር፡ ወንዩብብ፡
 ለእምላክነ፡ ወንብጻሕ፡ ቅድመ፡ ገጸ፡ በአሚን፡ ወ
 በመዘመር፡ ንዩብብ፡ ሎቱ፡ እስመ፡ ዐቢይ፡ ግብረ፡
 እግዚአብሔር፡ አምላክነ፡ ዘመርሐኑ፡ በብርኅነ፡ ገ
 ንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወንቀብነ፡ በእደ፡
 ፍላግነ፡ ኄር፡ ወጠቢብ፡ እምአፈ፡ ተኩላ፡ ወገሰ
 ብ፡ ወንበል፡ ንቡረ፡ በፈአፍ፡ ስብሐት፡ ለአብ፡ ወ
 ወልድ፡ ወመንፈ (Fol. 208a. 1) ሰ፡ ቅዱስ፡ ዘይሴባ
 ሕ፡ ወትረ፡ በሙርቅ፡ ወንረብ፡ በመስፅ፡ ወበአዘብ፡
 ወበኅበ፡ ኩሉ፡ ዘእኩሉሉ፡ በልብ፡ ለዓለመ፡ ዓለ
 ም፡ እሚን፡ መልአ፡ ጅወጃዘአቡነ፡ ተክለ፡ ሃይማኖ
 ት፡ ተአምራት፡ ዘአቀምኖ፡ እንዘ፡ ንኑልቀኑ፡ በጅወ
 ጃፍጥረታት፡ ወእመ፡ እከሰ፡ እምጸሐፍን፡ ብዙኃነ፡
 እምተአምራቲሁ፡ ብዙኃነት፡ ወደእዘኒ፡ ገክኩ፡ እ
 ቡነ፡ ዘእንሥኦ፡ ምወተ፡ ወብሱላ፡ ደርባ፡ ያንሥ
 እነ፡ ወይ (Fol. 208a. 2) ባልሐኑ፡ እሞተ፡ ኃጣኦት፡
 ዘይክል፡ ባልሀ፡ ዮም፡ በፅለተ፡ ልድቱ፡ እለ፡ ተጋ
 ባእነ፡ ለሰሚ፡ ተአምራቲሁ፡ ወለሰብሐ፡ ዮም፡
 በፅለተ፡ ልድቱ፡ ለእለ፡ ንጸንታ፡ ሰላመ፡ ዘአሁ፡
 ዩዐበነ፡ ዘበአስማቲነ፡ ጸሪሆ፡ ዮቀድሰነ፡ ወደባርክነ፡
 ዩማኖ፡ ሰፊሐ፡ ወከስ፡ አመ፡ ትወሰኑ፡ ነፍሰነ፡ ኢ
 ንቀም፡ ፅፈታቲነ፡ ዩጸሕብ፡ ርስታቲነ፡ በማዩ፡ ሕ

ዮወት፡ አንጸሐ፡ ያሰተዋርሰነ፡ ወዩብክነ፡ ወስተ፡
 ሀገሩ፡ መሪሐ፡ (Fol. 208a. 3) በከመ፡ አስተዋረሰሙ፡
 ወአብአሙ፡ ኢያሱ፡ ለደቂቅ፡ እስራኤል፡ ወስተ፡
 ኢያሪሆ፡ ለዓለመ፡ ዓለም፡ አሚን፡ ተፈጸመ፡ በ
 ገዩ፡ መጽሐፈ፡ ተአምራቲሁ፡ ለአቡነ፡ ተክለ፡ ሃ
 ዩማኖት፡ ዘኢትዮጵያ፡ ሐዋርያ፡ ሐዲስ፡ ዘይትገበ
 ብ፡ በፅለተ፡ ልድቱ፡ አመ፡ ጅወጃለወርኅ፡ ታኅሣ
 ሥ፡ ትንብልናሁ፡ ታብጽሕ፡ ሐመረ፡ ነፍሰነ፡ ነዘ፡
 ዘኅን፡ ወመርሰ፡ ወኢያሁክ፡ ወኢያክንክ፡ ሰል
 ቢ፡ ነፋስ፡ ወትሰቀቦ፡ (Fol. 208b. 1) እምኩሉ፡ እክ
 ዩ፡ ለገብሩ፡ ተክለ፡ ሃ (Fol. 208b. 2) ዩማኖት፡ ለዓ
 ለመ፡ ዓለም፡ አሚን፡ ።

(Fol. 208b. 3) በከመ፡ እግዚአብሔር፡ እግዚእ፡
 ዘይመልክ፡ ኩሎ፡ ለሰማይ፡ እምድር፡ ከመ፡ ዩብተ
 ራ፡ ወከመ፡ ቀመር፡ ዘሰቀሎ፡ ዘረሰ፡ ለምድር፡ ድ
 ሉተ፡ እምላፅሴሃ፡ ጽልመተ፡ አሰሰሎ፡ ጅእደሃ፡ ረ
 ሰዩ፡ ፍሬደተ፡ ፅፁሙ፡ ዘዘዘአሁ፡ ለእብቀሎ፡ ወሳ
 ብፅተ፡ እደሃ፡ ረሰዩ፡ ለማይ፡ ምፅቃሎ፡ ወከሰበ፡
 እትክልተ፡ ዘዘዘአሁ፡ ጣፅሙ፡ በውስተ፡ ገነት፡ ተ
 ኪሎ፡ ለአዳም፡ ዘአብሐ፡ ዩብላፅ፡ እንበለ፡ ፩ፅፅ፡
 በማወክለ፡ ገነት፡ (Fol. 209a. 1) ዘሀሎ፡ ከኢያሁ፡ በሊ
 ሆ፡ በተሀብሎ፡ አምጽኦ፡ ሞተ፡ ላፅሁ፡ ወላፅለ፡
 ወሉዱ፡ ተቀትሎ፡ ወእምድኅረገ፡ በጃወጃጃዓመ
 ተ፡ ለበሶ፡ አባሎ፡ መሐር፡ እግዚአብሔር፡ ብዙኃነ፡
 ምሕረት፡ ወተሳህሎ፡ ወዘእንተገ፡ ንፁ፡ ናፍቅዮ፡
 በጥብፅ፡ ልብነ፡ ወንሰብሐ፡ እንበለ፡ ተእንትሎ፡ እ
 መቦ፡ ዘይፈቅዮ፡ ወዘኢያሁብሐ፡ እሳተ፡ [ሰ]ማይ፡
 ወእሳተ፡ ምድር፡ ለዩኅልሎ፡ እስክ፡ ዩክውን፡ ከመ፡
 ጸለሎ፡ (Fol. 209a. 2) ወእምድኅረ፡ ኮነ፡ ከመ፡ ጸለ
 ሎ፡ ዩደምስፅ፡ ወዩንሥኦ፡ ነፋስ፡ አውሎ፡ ለዓለ
 መ፡ ዓለም፡ አሚን፡ ለዩብል፡ ኩሉ፡ ሕዝብ፡ ለዩ
 ኩን፡ ለዩኩን፡ ባርክ፡ እግዚኦ፡ ጅመክሊተ፡ ከመ፡
 እርባሕ፡ ቦቱ፡ ጅመክሊተ፡ ወረቢሕዩ፡ ከመ፡ ትብለ
 ኒ፡ ተሳዩም፡ ላፅለ፡ ጅአህገር፡ ባርክ፡ እግዚኦ፡ ፍ
 ኖትዩ፡ ኅበኒ፡ ፲መክሊተ፡ ከመ፡ እርባሕ፡ ቦቱ፡ ካ
 ልአተ፡ ፲መክሊተ፡ ከመ፡ ትብለኒ፡ ተሳዩም፡ ላፅ
 ለ፡ ጅእቦገር፡ ርስዩኒ፡ (Fol. 209a. 3) እግዚኦ፡ ኄ
 ረ፡ ነጋዲ፡ ዘይስተባገኑ፡ መክሊተ፡ እግዚኦ፡ ኢት

ረስዩኒ ፡ እግዚአ ፡ ከመ ፡ እኩዩ ፡ ገብር ፡ ዘደረገ ፡ መ
 ክለተ ፡ እግዚአ ፡ ወእኦታውዕክኒ ፡ እግዚአ ፡ አና
 አ ፡ ኅበ ፡ ዳናፌ ፡ ጽልመት ፡ ውስተ ፡ ብክዩ ፡ ወሐቅ
 የ ፡ ስነን ፡ አላ ፡ ደምረኒ ፡ በብዝኝ ፡ ምሕረትከ ፡ ም
 ስለ ፡ አባግዕ ፡ ዙናክን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
 ስምፁ ፡ ፍቁራንዮ ፡ ዘንተ ፡ ምሳልዮተ ፡ እግዚአን ፡ ዘ
 ሀሎ ፡ ጽሑፈ ፡ በወንጌል ፡ በእ (Fol. 209b. 1.) ንተ ፡ እ
 ለ ፡ ደሜህና ፡ ሠናየ ፡ ትምህርተ ፡ ወይእዘኒ ፡ ስም
 ፁ ፡ ዜና ፡ ዘሠናይ ፡ እስከ ፡ ትሰምፁ ፡ ተአምረ ፡ አዙ
 ክሙ ፡ ዘከመ ፡ ገብረ ፡ ሎቱ ፡ እግዚአብሔር ፡ ዮም ፡
 በዛቲ ፡ ዕለት ፡ ኮነ ፡ ጥንተ ፡ በዐሉ ፡ ለአብ ፡ ክፍረ ፡
 ዘአስተጋባእን ፡ እምክሉ ፡ በሐውርት ፡ ዮም ፡ አመ ፡
 ጿወፀለመጋቢት ፡ በዛቲ ፡ ዕለት ፡ ተፀንሰ ፡ አቡነ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ ዮም ፡ በዛቲ ፡ ዕለት ፡ ተፈጸመ ፡ ዘ
 ይቤሎ ፡ ሚካኤል ፡ ለጸጋ ፡ ዘእ (Fol. 209b. 2.) ብ ፡ ና
 ሁ ፡ ትፀንስ ፡ ብእሲትከ ፡ ወትወልዶ ፡ ወልደ ፡ ዘመ
 ዐዛ ፡ ዕናረቱ ፡ ሠናይ ፡ ይመልዕ ፡ ውስተ ፡ ክሉ ፡ ዓለ
 ም ፡ ከመዝ ፡ ይቤሎ ፡ በዕለተ ፡ አውዕክ ፡ እምልጎተ ፡
 ባሕር ፡ እምድኅረ ፡ ነበረ ፡ ሠሉሰ ፡ መዐልተ ፡ ወሠ
 ሉሰ ፡ ሌሊተ ፡ ተኅዝኦ ፡ እምክሉ ፡ ቀትል ፡ ሶበ ፡
 ደግኖ ፡ ፍሐራዊ ፡ መስተዕእን ፡ ፈረስ ፡ እምነ ፡ ሐራ
 ሁ ፡ ለመተሎሚ ፡ ንጉሠ ፡ ዳሞት ፡ ዮም ፡ በዛቲ ፡ ዕ
 ለት ፡ ተዘርኦ ፡ ዘርኦ ፡ ሠናይ ፡ ውስተ ፡ ምድር ፡ ወ
 (Fol. 209b. 3.) በቀሎ ፡ ፈረየ ፡ ብዙኃ ፡ ፍሬ ፡ ሸወአም
 ሀተ ፡ እለ ፡ አልበመ ፡ ንልቀ ፡ ከመ ፡ ከዋክብተ ፡
 ሰማይ ፡ ወከመ ፡ ሳግ ፡ ባሕር ፡ ዮም ፡ በዛቲ ፡ ዕለት ፡
 ኮነ ፡ ሱራሬሁ ፡ ለሕንፃ ፡ ማኅፈድ ፡ ሠናይ ፡ ወተፈጸ
 መ ፡ በፀአውራኅ ፡ አመ ፡ ጿወፀለመርኃ ፡ ታኅሣሥ ፡
 ወስነ ፡ ሕንጻዎ ፡ አዳም ፡ ሠሠናይ ፡ አስተርክየ ፡ ጽ
 ጉየ ፡ ወአልቦ ፡ ዘከማሁ ፡ ዘተረክበ ፡ እምእለ ፡ ተሐ
 ንጹ ፡ ማኅፈዳት ፡ በብሔረ ፡ ኢትዮጵያ ፡ ወሶበ ፡ በ
 ጽሐ ፡ ጊዜዎ ፡ (Fol. 210a. 1.) ለቀድሶ ፡ ማኅፈድ ፡ አ
 ዙነ ፡ ጌርሎስ ፡ ጳጳስ ፡ ወረስዮ ፡ ማኅፈድ ፡ ንጹሐ ፡
 ወማኅፈድ ፡ ለመንፈስ ፡ ቅዱስ ፡ ማኅፈድ ፡ ንጹሐ ፡
 ዘንቤ ፡ አሜን ፡ አሜን ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡
 ውእቱ ፡ ዘኮነ ፡ ማኅፈድ ፡ ለመንፈስ ፡ ቅዱስ ፡ በከመ ፡
 ይቤ ፡ ጳውሎስ ፡ ሐዋርያ ፡ ኢያአመርክሙኑ ፡ ከመ ፡
 ማኅደፍ ፡ ለመንፈስ ፡ ቅዱስ ፡ አንተሙ ፡ ኅድገሰ ፡

በእንተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘተቀደሰ ፡ እም
 ክርሠ ፡ እመ ፡ ከመ ፡ ኤ (Fol. 210a. 2.) ርምያስ ፡ ወዮ
 ሐንስ ፡ መጥምቅ ፡ በእንተአንሂ ፡ ይቤ ፡ ኢታርክሱ ፡
 ቤቶ ፡ ለመንፈስ ፡ ቅዱስ ፡ ዘቡቱ ፡ አተቡክሙ ፡ በዕለ
 ተ ፡ መድኃኒት ፡ ንግበእኩ ፡ ኅበ ፡ ውዳዕ ፡ አቡነ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ ስምፁ ፡ ፍቁራንዮ ፡ እፎ ፡ ያስተና
 ሥእ ፡ ዝክረ ፡ ስሙ ፡ ሶበ ፡ ይትበሀል ፡ አቡነ ፡ ተክለ ፡
 ሃይማኖት ፡ ያስተናሥእ ፡ ልበ ፡ ከመ ፡ ዝብጠተ ፡ አ
 ርጋኖን ፡ ወከመ ፡ አውታረ ፡ መሰንቆ ፡ ዘምስለ ፡ ዘ
 በሮ ፡ ወጸናጽል ፡ በዕለተ ፡ (Fol. 210a. 3.) ዮትኔበየ ፡
 ነቢያት ፡ እፎ ፡ ይጥዕም ፡ ዝክረ ፡ ስሙ ፡ ለአቡነ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ ከመ ፡ ሰት ፡ ወደን ፡ ለጥርኤ ፡ ወ
 ከመ ፡ ሐሊዞ ፡ ወበሊዐ ፡ ኅብስት ፡ እፎ ፡ ያምዕዝ ፡
 ዝክረ ፡ ስሙ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ከ
 ልበኔ ፡ ወከመ ፡ አንክሶ ፡ ወከመ ፡ አስጳዳቆስ ፡ ወእ
 ፎ ፡ ያመውቅ ፡ ዝክረ ፡ ስሙ ፡ ለአቡክሙ ፡ ከመ ፡
 ፀሐይ ፡ ዘደፈቅርም ፡ በመጥዕለ ፡ ክረምት ፡ በዕለተ ፡
 ጊሜ ፡ ወቆባር ፡ ሶበ ፡ ሰሰሉ ፡ ደመናት ፡ እ (Fol. 210b. 1.)
 ፎ ፡ ያስተፈሥእ ፡ ዝክረ ፡ ስሙ ፡ ሶበ ፡ ይትበሀል ፡
 አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ያስተፈሥእ ፡ አልባበ ፡
 ከመ ፡ ብርሃነ ፡ ወርኅ ፡ በሌሊት ፡ ወከመ ፡ ብርሃነ ፡
 ማኅቶት ፡ በውስተ ፡ ጽልመት ፡ ወእፎ ፡ ያስተፈሥ
 እ ፡ ዝክረ ፡ ስሙ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ከ
 መ ፡ ሠርጉ ፡ መርዓዊ ፡ ወትርሲተ ፡ መርዓት ፡ ወከ
 መ ፡ አክሊል ፡ ዘደንጸበዮቅ ፡ ዲቦ ፡ ርእሰ ፡ ነገሥት ፡
 ሶበ ፡ ደሠረገው ፡ ዝክረ ፡ ስሙ ፡ ለአቡክሙ ፡ (Fol.
 210b. 2.) ሶበ ፡ ይትበሀል ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ያ
 ሠረገው ፡ ከመ ፡ ሠርጉ ፡ ሰማይ ፡ በከዋክብት ፡ ወከመ ፡
 ሠርጉ ፡ ምድር ፡ በስነ ፡ ጽጌያት ፡ እፎ ፡ እክል ፡ አስ
 ተማስሎተክ ፡ ወእስተብዕዶተክ ፡ አእግዚእየ ፡ ብፁ
 ዕ ፡ አንተ ፡ ዘፈራሀክ ፡ ለእግዚአብሔር ፡ ወዘፈቀድ
 ከ ፡ ትእዛዮ ፡ ፈድፍድ ፡ ወይከውኑ ፡ ጽጌዓነ ፡ ዘርኦ
 ከ ፡ ውስተ ፡ ምድር ፡ ትውልድ ፡ ጸድቃን ፡ ይትብረ
 ኩ ፡ ክብር ፡ ውብዕል ፡ ውስተ ፡ ቤቱ ፡ ወጽቂኒ ፡ ይነ
 ብ (Fol. 210b. 3.) ር ፡ ለዓለም ፡ አእግዚእየ ፡ ሠብዕ ፡
 አንተ ፡ ወንጹሐ ፡ ፍኖት ፡ በክሉ ፡ ልብበ ፡ ዘፈራሀ
 ጌ ፡ ለእግዚአብሔር ፡ አእግዚእየ ፡ መኑ ፡ ይክል ፡ ወ
 ድሶተክ ፡ ወመኑ ፡ ይክል ፡ ፈጽሞ ፡ አስተብዕዶተክ ፡

አእግዚአብሔር ፡ ወለእመ ፡ አክብራት ፡ ወደሰተክ ፡ ወ
እንበደንዝ ፡ ለእግዚአብሔር ፡ ነብሳ ፡ ስብሐተ ፡ እን
ዘ ፡ ንብል ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘአንጽሐክ ፤
ወቀደሰክ ፡ እምክርወ ፡ እምክ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሚን ፡ ወ (Fol. 211a. 1.) ይእቢኒ ፡ እምድኅረ ፡ አስተብ

ፅዕናው ፡ ለብፁ-ፅ ፡ አቡነ ፡ በዘመ ፡ ሥሩፅ ፡ በሕገ ፡ መ
ጽሐፍ ፡ ንትመደጥ ፡ ኅበ ፡ ጽሐፊ ፡ ተአምራቲዎ ፡ መ
ድምም ፡ ለ (Fol. 211a. 2.) አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ት
ሩፈ ፡ ምግባር ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገ
ብሩ ፡ ትክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

CHAPTER XXIII.

(Fol. 211a. 3.) ሸ፲፫ተአምራው ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቅሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ። ወነ
በረ ፡ ሸብእሲ ፡ በሀገረ ፡ ወረብ ፡ ዘዞ ፡ ላዕሌዎ ፡ ጋኔ
ን ፤ ወደወደቆ ፡ ዘፈፈ ፡ በኅበ ፡ ረክበ ፡ ወደመንደዮ ፡
ጥቀ ፡ ወእምድኅረ ፡ ነበረ ፡ በዝንቱ ፡ ደዌ ፡ መሪር ፡ ብ
ዙኃ ፡ ዓመታተ ፡ ሐለየ ፡ በሐቡ ፡ ወደቤ ፡ አሉር ፡ እን
ክሰ ፡ ኅበ ፡ መቃብረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ገብ
ሪ ፡ ተአምር ፡ (Fol. 211b. 1.) በዕለተ ፡ ተገዘሩ ፡ ይግባር ፡
ላዕሌየ ፡ ተአምረ ፡ ወደወ-ዕኦ ፡ ለዘይንጽሐኒ ፡ (sic)
ወደወድቀኒ ፡ በኅበ ፡ ረክበ ፡ ወበጸሐ ፡ ኅበ ፡ መቃብ
ሩ ፡ በከየ ፤ ወሰአለ ፡ እንዘ ፡ ይብል ፡ አክብየ ፡ ገብሪ ፡
ተአምር ፡ ስአል ፡ ሊተ ፡ ኅበ ፡ አምላክክ ፡ ከመ ፡ ይ
ፍትሐኒ ፡ እምገንቱ ፡ ማዕሰረ ፡ ጸላኢ ፡ ፡ አክብየ ፡ ቅ
ዱስ ፡ ኢታስተኃራረኒ ፡ ርድአኒ ፡ ወአድኅነኒ ፡ ወኢ
ይግባእ ፡ ተኃራርየ ፡ ከመ ፡ ኢይብሉኒ ፡ ስብአ ፡ ወረ
ብ ፡ ዘሐሪ ፡ ኅቤዎ ፡ ከመ ፡ ኢፈውሶ ፡ (Fol. 211b. 2.)
ኢክህለ ፡ ፈውሶቆ ፤ ወከመገ ፡ ብሂሎ ፡ ኖመ ፡ በዕለ
ተ ፡ ተገዘሩ ፡ እንዘ ፡ ኢይጥፅም ፡ ምንተኒ ፡ ከመ ፡ ይ
ፈውሶ ፡ ወወረደ ፡ ኅቤዎ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ በደእቲ ፡ ሌሊት ፡ አኅዞ ፡ ሰይፈ ፡ እሳት ፡ ወሶበ ፡
ርእየ ፡ ውላቱ ፡ ጋኔን ፡ ደንገፅ ፡ ወአውደቆ ፡ ለድው

ይ ፤ ወአስተራገጸ ፡ እንዘ ፡ ይብል ፡ አ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ኢትገብጠኒ ፡ በሰይፍክ ፡ ዘእሳት ፡ ወእንዘ ፡
ሀሎክ ፡ በርኑቅ ፡ አውላየኒ ፡ ወአንደደኒ ፡ ነበሐባሉ ።
ወ (Fol. 211b. 3.) አቡነሂ ፡ ያርእዮ ፡ ሰይፈ ፡ ከመ ፡ ይ
ጸእ ፡ ፍውነ ፡ ወጋኔንሂ ፡ ይክሌህ ፡ እንዘ ፡ ይብል ፡ አ ፡
ተክለ ፡ ሃይማኖት ፡ አ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትገብ
ጠኒ ፡ በሰይፍክ ፡ ዘእሳት ፡ ወኢታግጥአኒ ፡ ናው ፡ ወ
የእኩ ፡ ወኢይገብእ ፡ እንዘ ፡ እምሕል ፡ ለከ ፡ እምድ
ኅረ ፡ ወየእኩ ፡ እምገንቱ ፡ ቤትየ ፡ ዘነበርኩ ፡ ብዙ
ኃ ፡ ዘነበርኩ ፡ ብዙኃ ፡ አገማነ ፡ ወለእመ ፡ ተመደጥ
ኩ ፡ ኅቤዎ ፡ ወለእመ ፡ ቆምኩ ፡ በመክንዝ ፡ ይብል
ዓኒ ፡ ሥጋ ፡ አር (Fol. 212a. 1.) ዌ ፡ ዘአኃርም ፡ አነ ፡
ወከመገ ፡ ብሂሎ ፡ ወዕኦ ፡ ጋኔኑ ፡ ወውላቱ ፡ ብእሲ ፡
ድውይ ፡ ዘሐይወ ፡ ይቤ ፡ እምድኅረ ፡ አውሶአ ፡ ለጋ
ኔን ፡ እምክየ ፡ በበሎ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በ
ሰይፈ ፡ እሳት ፡ ወረሰዮ ፡ ፄክፍለ ፡ ወእምድኅረዝ ፡
ወገሮ ፡ ውስተ ፡ ፀድፍ ፡ ፀቢይ ፡ ዘሀሎ ፡ በመትሕተ ፡
ደብር ፡ ወከመገ ፡ ነገሮ ፡ ሐረ ፡ እንዘ ፡ ይሐብሐ ፡ ለ
እግዚአብሔር ፡ ወደስተበጽዖ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የ (Fol. 212a. 2.) ሀሉ ፡
ምስለ ፡ ፍቅሩ ፡ ተክለ ፡ ሃይማኖ (Fol. 212a. 3.) ት ፡ ለ
ዓለመ ፡ ዓለም ፡ አሚን ።

CHAPTER XXIV.

፳፬ተአምራው ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸ
ሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቅሩ ፡ ተክለ ፡
ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ። ወነበረት ፡ አ
ሐቲ ፡ ብእሲት ፡ በሀገረ ፡ ድምቢ ፡ ዘ (Fol. 212b. 1.) ተ
ሐምም ፡ ዕቡበ ፡ ሕማመ ፡ በሕማመ ፡ ወሊድ ፡ በዕለ

ተ ፡ ወለደት ፡ ይመውት ፡ ወልዳ ፡ ወበእንተገ ፡ ሆዶ
ት ፡ ኅበ ፡ ማኅደረ ፡ ቅዱሳን ፡ በጊዜ ፡ ወሊድታ ፡ ከ
መ ፡ ትለድ ፡ በመክኖመ ፡ ወኢይመውት ፡ ወልዳ ፡
ወከመገ ፡ ገብረት ፡ ኅበ ፡ አድብረ ፡ ቺ ፡ መነሳት ፡ ወ
በሀየኒ ፡ ሞቱ ፡ ቺውሉዳ ፡ ወሶበ ፡ ተለዎ ፡ ሕማመ ፡

መግዥት ፡ በኅበ ፡ ሐረት ፡ ወሶበ ፡ ፀንሰት ፡ ካዕበ ፡ ት
 ቤ ፡ እንከሰ ፡ አሐውር ፡ ኅበ ፡ መቃብረ ፡ አቡነ ፡ ተክ
 (Fol. 212b. 2.) ለ ፡ ሃይማኖት ፡ ከመ ፡ ያሕይዎ ፡ ለወል
 ድሃ ፡ ወአይመውት ፡ በከመ ፡ ሞቱ ፡ ውሉድሃ ፡ ። ወ
 በጸሐ ፡ ኅበ ፡ መካነ ፡ እንስት ፡ ነገረቶን ፡ ነሎ ፡ በበ
 ጽሐ ፡ ላዕሌሃ ፡ ወበከመ ፡ ሞቱ ፡ ውሉድ ፡ ወእንዘ ፡
 ትንግሮን ፡ አኅዛ ፡ ሕማመ ፡ ወሊድ ፡ ። ወሶበ ፡ ርእያሃ ፡
 እንበ ፡ ተዓዕብ ፡ ለወሊድ ፡ ይቤላሃ ፡ እንስት ፡ ኦእኅ
 ትነ ፡ ምንተኑ ፡ ትግብረ ፡ በዛቲ ፡ ይብርነ ፡ ኢድትዋለ
 ዱ ፡ ባቲ ፡ እምአመ ፡ ቦአ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡
 ውስተ ፡ ዛቲ ፡ (Fol. 212b. 3.) ገዳም ፡ ኅድግሰ ፡ ኦእኅ
 ትነ ፡ ከመ ፡ ይለዳ ፡ ባቲ ፡ አንስት ፡ እለ ፡ ቦን ፡ ልብ ፡

እንስሳሂ ፡ እለ ፡ አልቦን ፡ ልብ ፡ ኢይወልዳ ፡ ባቲ ፡ በ
 ዛቲ ፡ ይብርነ ፡ ። ወከመዝ ፡ ብሂሎን ፡ አኅዛ ፡ ያውዕለ
 ሃ ፡ ኅበ ፡ ሰብአ ፡ ዓለም ፡ ወእንዘ ፡ ያወዕለሃ ፡ በባቲ
 በ ፡ ይብር ፡ ወለደት ፡ ወለተ ፡ ወኅይት ፡ መበሰሮ ፡ እ
 ስተርእያ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወአተበ ፡ ላዕ
 ሌሃ ፡ በትእምርተ ፡ መስቀል ፡ ወእምዛ ፡ ፈጸማ ፡ መ
 ሞዕለ ፡ ንጽሐ ፡ ሐረት ፡ ሀገራ ፡ ወኃደገ (Fol. 213a. 1.)
 ታ ፡ ለወለታ ፡ እንበ ፡ ትብል ፡ ወሀብካዋ ፡ ለእቡነ ፡
 ተክለ ፡ ሃይማኖት ፡ ትኩን ፡ ዓመተ ፡ ተክለ ፡ ሃይማኖ
 (Fol. 213a. 2.) ት ፡ ወሀለውት ፡ ይአቲ ፡ ወለት ፡ እስከ ፡
 ዮም ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

CHAPTER XXV.

(Fol. 213a. 3.) ጸጅተአምሪው ፡ ለአቡነ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቅ
 ሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።
 ወኮነ ፡ ከመ ፡ የሐንጽዋ ፡ ለቤተ ፡ ማርያም ፡ ሐመ ፡
 ጅሐናጺ ፡ በቅናተ ፡ ሰይጣን ፡ ወኮነ ፡ እደቡ ፡ ዘየማ
 ን ። ጽቡስ ፡ ወኢተክሀሎ ፡ ከመ ፡ ይሕንጽ ፡ ወርእ
 ዮ ፡ አቡነ ፡ መርሐ ፡ ክርስቶስ ፡ ይቤሎሙ ፡ ለወልዳ ፡
 ርእያ ፡ ውሉድሃ ፡ ናቡ ፡ ሰይጣን ፡ ይፈቅድ ፡ ላዕሌነ ፡
 ይትኃደማ ፡ ሐነጸ ፡ ቤተ ፡ ክር (Fol. 213b. 1.) ስቲያን ።
 ወይእቤኒ ፡ ሐሩ ፡ አልክፍዋ ፡ ለእደቡ ፡ እንተ ፡ ቡብ
 ሰት ፡ ኅበ ፡ አስከረነ ፡ ወርቅ ፡ በአቡነ ፡ ተክለ ፡ ሃይማ
 ኖት ፡ ከመ ፡ ይፈውሶ ፡ በጸሎቱ ፡ ። ወገብሩ ፡ ከማቡ ፡
 በከመ ፡ አዘመ ፡ እቡነ ፡ መርሐ ፡ ክርስቶስ ፡ ወበይ
 እቲ ፡ ዕለት ፡ ርእያ ፡ ውእቱ ፡ ራዕሃ ፡ ዕቡብ ። ወነሥ
 ኦ ፡ ጅብሊሲ ፡ ወራዛ ፡ ወአብኦ ፡ ውስተ ፡ ቤተ ፡ ክርስ
 ቲያን ፡ ወእቀዋ ፡ ኅበ ፡ ሀለው ፡ አቡነ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ነበር ፡ በመንበር ፡ ለአቡነ ፡ ተክለ ፡ ሃይማ

(Fol. 213b. 2.) ኖት ፡ ለውእቱ ፡ ወራዛ ፡ ይቤሎ ፡ በእድ ፡
 ተእኅቤ ፡ ዝድውድ ፡ ወእርእዮ ፡ እንዘ ፡ ይብል ፡ በዝ ፡
 ወበዛ ፡ ተእኅብ ፡ ወተዓሥረ ፡ በሰናስል ፡ ወሀለው ፡
 ውስቲቱ ፡ ቺቅንዋተ ፡ ሐሃን ፡ ። ወእምዛ ፡ አውዕለ ፡
 አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ እምላዕሊቡ ፡ ቺሰናስል ፡
 እሳት ፡ ወቺቅንዋተ ፡ በገጠት ፡ ወበላዕለ ፡ ውእቱ ፡
 ገጠት ፡ ሀሎ ፡ ትእምርተ ፡ መስቀል ፡ ። ወይቤሎ ፡ እ
 ቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ሐር ፡ ግበር ፡ ግብረከ ፡ እግ
 ቢእ (Fol. 213b. 3.) ብሐር ፡ ፈትሐከ ፡ እማዕሰር ፡ ጸላ
 ኢ ፡ ወእምድረገዝ ፡ ነቅሐ ፡ ውእቱ ፡ ድውይ ፡ እም
 ንዋሙ ፡ ወረከባ ፡ ለእደቡ ፡ ሕይወታ ፡ መበይእቲ ፡
 ዕለት ፡ ወዕለ ፡ ለሐኒጸ ፡ ቤተ ፡ ክርስቲያን ፡ በሥሥ
 ሐ ። ወሶበ ፡ ርእያ ፡ እንዘ ፡ የሐንጽ ፡ አንከሩ ፡ ወ
 ተደሙ ፡ እለ ፡ ተበሀሉ ፡ የምጺ ፡ ይመውት ፡ እ
 ው ፡ ጌሙ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምዕለ ፡
 ፍቅሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ
 ሚን ።

CHAPTER XXVI.

(Fol. 214a. 1.) ጸጅተአምሪው ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቅሩ ፡
 ተክለ ፡ (Fol. 214a. 2.) ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ

ሚን ። ጅአ ፡ ብእሲ ፡ ወረቀ ፡ እምተገካከረ ፡ አቡነ ፡ ተ
 ክለ ፡ ሃይ (Fol. 214a. 3.) ማኖት ፡ ቺወደኅብስተ ፡ ዘይት
 በሀል ፡ ገብኤ ፡ ወአብኦሙ ፡ ውስተ ፡ ቤቱ ፡ መበሳኒ

ታሁ ፡ ፈቀደ ፡ ከመ ፡ ያብላዕ ፡ ሄኔም፡ብኤ ፡ ወእስተ
ዳሊም ፡ ጸብሐ ፡ ሐረ ፡ ከመ ፡ ያምጽእ ፡ እም፡ኅበ ፡ እ
ንበረ ፡ ወረከቦ ፡ ጽፍዓ ፡ ላህም ፡ ወይቤ ፡ ውእቱ ፡ ብ
እሲ ፡ አንሰ ፡ አንበርክሙ ፡ ውስተ ፡ መሰብየ ፡ ለ፲ወ
ይ ፡ ጉብኤያት ፡ ናሁ ፡ እረከቦሙ ፡ ከዊኖሙ ፡ ጽፍዓ ፡
ላህም ፡ በጸሎተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በእንተ ፡
ዘሠረቱ ፡ እ (Fol. 214b. 1.) ምነ ፡ ተገብሩ ፡ ወከማሁ ፡

ካልኡኒ ፡ ካዕበ ፡ ሠሪቀ ፡ ሰዋ ፡ ስቀሱተ ፡ እምተገብከ
ረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወውእቱ ፡ ብእሲ ፡ ሰ
በ ፡ ፈቀደ ፡ ከመ ፡ ያስተይ ፡ ረከቦ ፡ ለገንቱ ፡ ከዊኖ ፡
(Fol. 214b. 2.) ከመ ፡ ስንተ ፡ ሰብእ ፡ ወስንተ ፡ እንስ
ሳ ፡ ወእእመረ ፡ ከመ ፡ ለሊሁ ፡ ዘረከቦ ፡ ሙሱነ ፡ ኢ
ይሰትሮ ፡ ሠራቁ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስ
ለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓ ፡ ዓ ፡ እ ።

CHAPTER XXVII.

(Fol. 214b. 3.) ጽኑተእምሪው ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
ነ ፡ በምድረ ፡ አምሐራ ፡ ሀለወት ፡ አሐቱ ፡ ብእሲት ፡
ፈራሂተ ፡ እግዚአብሔር ፡ ወምሀርት ፡ ይእቲ ፡ መጽ
ሐፈ ፡ ነቢያት ፡ ወሐዋርያት ፡ ወታፈቅጦ ፡ ለአቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ወትገብር ፡ ተገክር ፡ ለለወርኅ ፡
ወሀለወ ፡ ላቲ ፡ ስቀሲስ ፡ ኄር ፡ ብእሲ ፡ በምድረ ፡ ጎ
ዝም (Fol. 215a. 1.) ወይትለእከ ፡ በኩሉ ፡ ምግባር ፡
ወናይ ፡ ወነሃ ፡ አሐቱ ፡ ዕለተ ፡ ትቤሎ ፡ አምጽእ ፡
ሊተ ፡ ዕጣነ ፡ ለተገብረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡
አመ ፡ ጽወፀለነሐሌ ፡ ወኢተክሙ ፡ ከመ ፡ ያሰድ ፡
በይእቲ ፡ ዕለት ፡ እስመ ፡ መዋዕለ ፡ ክረምት ፡ ውእ
ቱ ፡ ወከልኦ ፡ ዐዳወ ፡ ተከዜ ፡ ግዮን ፡ ይእቲሰ ፡ ብ
እሲት ፡ ሰበ ፡ ኢያምጽእ ፡ ላቲ ፡ ዕጣነ ፡ ኅነት ፡ ወበከ
የት ፡ እንዘ ፡ ትብል ፡ ወይ ፡ ሊተ ፡ አሉ ፡ ሊተ ፡ መነ ፡
ይትለእከኒ ፡ ኅበ ፡ እ (Fol. 215a. 2.) ገሌ ፡ ምድረ ፡ ጉ
ዝም ፡ ከመ ፡ ያምጽእ ፡ ሊተ ፡ ዕጣነ ፡ ወሰበ ፡ ይትከ
ሀል ፡ እምፈተውኩ ፡ ይትለእከኒ ፡ ነፋሳት ፡ ወይመ
ናት ፡ ወአእዋሪ ፡ ሰማይ ፡ እለ ፡ ያፈጥኑ ፡ ወሰበ ፡ ኃ
ጥአት ፡ ዘትገብር ፡ ጸለየት ፡ ኅበ ፡ አቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ እንዘ ፡ ትብል ፡ አገባሪ ፡ ተአምር ፡ አቡየ ፡
ፈኑ ፡ ሊተ ፡ ላእከ ፡ ዘይፈጥን ፡ ከመ ፡ ያምጽእ ፡ ሊ
ተ ፡ ዕጣነ ፡ እምድረ ፡ ጉግደም ፡ እም፡ኅበ ፡ እገሌ ፡ ወ
አግብርትሰ ፡ አእዋሪ ፡ ሰማይ ፡ ይትለእከ (Fol. 215a. 3.)
ምሙ ፡ ለጻድቃን ፡ ወለከሂ ፡ ይትለእከኩ ፡ ወለእከ ፡
ሊተ ፡ አቡየ ፡ ከመ ፡ ተልእከ ፡ ንስር ፡ ኅበ ፡ ኤርምያ
ስ ፡ ነቢይ ፡ እምኢየሩሳሌም ፡ ሀገረ ፡ ባቢሎን ፡ ወር

ግብሂ ፡ ለፊልሞኖ ፡ ኅበ ፡ ልድያ ፡ ቤተ ፡ እንድርያስ ፡
ወውእቱ ፡ ብእሲ ፡ ሰበ ፡ ኢተክሙ ፡ ከመ ፡ ያሰድ ፡
ላቲ ፡ ዕጣነ ፡ ፈቀደ ፡ ያብኦ ፡ ኅበ ፡ ቤተ ፡ ክርስቲያን ፡
ወወይዮ ፡ በልብስ ፡ መስቀሉ ፡ እንዘ ፡ ይብል ፡ ለእ
መ ፡ ኢያብጻክኩ ፡ ላቲ ፡ አበውእ ፡ ኅለወት ፡ ቤተ ፡
(Fol. 215b. 1.) ክርስቲያን ፡ ይትወከፍ ፡ ላቲ ፡ ዘንተ ፡
ዕጣነ ፡ ወበጸሐ ፡ ኅበ ፡ ቤተ ፡ ክርስቲያን ፡ እንበራ ፡
ለመስቀሉ ፡ ዲበ ፡ ምድር ፡ ከመ ፡ ይትሐብብ ፡ እዬ
ሁ ፡ ወውእተ ፡ ገዜ ፡ መጽአ ፡ ያራ ፡ አውስት ፡ ወነ
ሥአ ፡ መስቀሎ ፡ ምስለ ፡ ዕጣነ ፡ ወወሰድ ፡ ምድረ ፡
አምሐራ ፡ ወአብጽሐ ፡ በይእቲ ፡ ሰዓት ፡ ወወገረ ፡
ላቲ ፡ ለዮእቲ ፡ ብእሲት ፡ ኅበ ፡ ሀለወት ፡ ቀዊማ ፡ እ
ንዘ ፡ ትጸሊ ፡ ከመ ፡ ዘይብል ፡ ንሥኢ ፡ ዕጣነ ፡ ይቤ
ለከ ፡ አቡነ ፡ ተክለ (Fol. 215b. 2.) ሃይማኖት ፡ ወርእ
ያ ፡ እንዘ ፡ ይውድቅ ፡ ቅድሚሃ ፡ ደንገጻት ፡ ወመሰላ ፡
ከመ ፡ ወገረ ፡ ላዕሌሃ ፡ ሰይጣን ፡ ዕብነ ፡ ዐቢየ ፡ ከመ ፡
ይቅትላ ፡ ወሰበ ፡ ነጸረት ፡ በላዕሌሁ ፡ መስቀለ ፡ ጉብ
አ ፡ ልባ ፡ ወተፈሥኡት ፡ ወወሀበት ፡ ውእተ ፡ ዕጣ
ነ ፡ ለከሀናት ፡ ከመ ፡ ይዕጥንም ፡ ዘከመ ፡ ተመነየት ፡
ወእምድኅረዝ ፡ ይእቲ ፡ ብእሲት ፡ ሰበ ፡ ተራክበት ፡
ምስለ ፡ ውእቱ ፡ ቀሲስ ፡ ትቤሎ ፡ በእንተ ፡ ምንት ፡
ዘኢያምጻእከ ፡ ሊተ ፡ ዕጣነ ፡ ለተገብ (Fol. 215b. 3.) ከ
ረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወነገራ ፡ ነሎ ፡ ዘ
ከመ ፡ ኮነ ፡ ወዘከመ ፡ አንሥአ ፡ ኦራ ፡ አውስት ፡
ወይእቲኒ ፡ ነገረቶ ፡ ዘከመ ፡ አምጽአ ፡ ላቲ ፡ ኦራ ፡
አውስት ፡ ወሰሚያ ፡ አንከረ ፡ ወተደመ ፡ ወወሀበ
ቶ ፡ መስቀሎ ፡ ወሰበ ፡ ነጸረ ፡ መስቀሎ ፡ ይቤ ፡ አ
ማን ፡ በአማን ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ገበሬ ፡

ተአምር፡ ዘደትለአካዎ፡ አእዋፊ፡ ሰማዩ፡ ወእለ፡ ስምዕም፡ ለገዢቱ፡ ተአምር፡ ስብሐም፡ ለአግዚአብሔር፡ ወእስተ፡ (Fol. 216a. 1.) ብሐዕም፡ ለእቡን፡ ተ

ክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ (Fol. 216a. 2.) የሀሉ፡ ምስለ፡ ፍቅሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለሙ፡ ማ፡ አ፡

CHAPTER XXVIII.

(Fol. 216a. 3.) አጅተአምረው፡ ለእቡን፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለሙ፡ ማለም፡ አሜን። ወክን፡ ስብሐሱ፡ ድውይ፡ በሀገረ፡ ወረብ። ወነበረ፡ በዓራቱ፡ ብዙኃ፡ ማመታተ፡ እንዘ፡ ኢዩትነማእ። ወእምድኅረገብ፡ ተበሀሉ፡ በበደና፡ ሆሎ፡ አገማኝ፡ ሆ፡ ንዑ፡ ንሰዩ፡ ኅዘ፡ መታብረ፡ አቡን፡ ተክለ፡ ሃይማኖት፡ ገበሬ፡ ተአምር፡ ወውአቱ፡ ይክል፡ ፈውሶቶ። ወከመዝ፡ ብሂሎ (Fol. 216b. 1.) ሙ፡ አምጽአም፡ ፀዊሮሙ፡ ወአስከብም፡ ወስተ፡ ጸማዕቱ፡ ኅዘ፡ ነበረ፡ ቀዳሚ፡ በሕይወቱ። ወበሀዩኒ፡ ነበረ፡ እንዘ፡ ይትመንደብ፡ በደዊሁ፡ እስከ፡ ትከውን፡ ዕለተ፡ ፍልሰቱ፡ ለአቡን፡ ተክለ፡ ሃይማኖት፡ አመ፡ ሸወቆለወ

ርኃ፡ ግንቦት። ወበደአቱ፡ ዕለት፡ መጽአ፡ ኅዘሁ፡ አቡን፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይበርሀ፡ ገዱ፡ ምስብዒቱ። ወዓተበ፡ ላዕሌሁ፡ በትአምርተ፡ መስቀል፡ ወደቤሎ፡ ተንሥእ፡ ወተንሥእ፡ ወእ (Fol. 216b. 2.) ንበለ፡ ሙስና፡ በነበረ፡ ቀዳሚ፡ እንዘ፡ ያንጸፈጸ፡ እምኔሁ፡ ቀስሎ፡ ወደወዕኡ፡ ዕዲያት፡ ወመግል። ወሶዘ፡ ርእዩ፡ ተአምረ፡ በዘዩ፡ ወአቱ፡ ብእሱ፡ መሰሎ፡ ከመ፡ ዘተንሥእ፡ እመታን። ወ (Fol. 216b. 3.) ኢሁረ፡ ውስተ፡ ሀገሩ፡ ወለብሶ፡ ልብሱ፡ ምንኮስና፡ በእደ፡ አባ፡ መርሐ፡ ክርስቶስ፡ ወሀለወ፡ እስከ፡ ዮም፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለሙ፡ ማለም፡ አሜን።

CHAPTER XXIX.

(Fol. 217a. 1.) አጅተአምረው፡ ለእቡን፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለሙ፡ ማለም፡ አሜን። ወነበረ፡ ስብሐሱ፡ በደብረ፡ ሊሆኖስ፡ እንዘ፡ ዩሐምም፡ በሕማሙ፡ ቀስሎ፡ ሥጋ፡ ብዙኃ፡ ማመታተ፡ ወእምዝ፡ በርገ፡ በጽባሕ፡ ውስተ፡ ጸማዕቱ፡ ለአቡን፡ ተክለ፡ ሃይማኖት፡ ወበጸሐ፡ ህዩ፡ ጸለዩ፡ ወደቤ፡ ኦአ

ቡን፡ ወአውግእከ፡ ለገዢቱ፡ ማዶ፡ በቡራክ፡ እደከ። ወደአዘኒ፡ ኦአ (Fol. 217a. 2.) ቡዩ፡ በርከ፡ ላዕሌዩ፡ ከመ፡ አጠመቅ፡ ወከመዝ፡ ብሂሎ፡ ተጠምቀ፡ በውአቱ፡ ማዶ፡ ወክን፡ ሕ (Fol. 217a. 3.) ያወ፡ ሶቤሃ፡ ከመ፡ ዘኢሐመ፡ ምንተኒ፡ ግሙራ፡ ጸሎቱ፡ ይዕቀብ፡ ለጉባሩ፡ ተክለ፡ ሃይማኖት፡ አሜን።

CHAPTER XXX.

(Fol. 217b. 1.) ባተአምረው፡ ለእቡን፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለሙ፡ ማለም፡ አሜን። ወከማሁ፡ ካዕበ፡ ካልኦኒ፡ ብእሱ፡ ነበረ፡ በደብረ፡ ሊባኖስ፡ እንዘ፡ ዩሐምም፡ እደሁ፡ ወደቤልም፡ አንስሳሁ፡ ሐር፡ ኅዘ፡ አቡን፡ ተክለ፡ ሃይማኖት፡ ወትድኅን፡ አእምሩ፡ እለ፡ አልበሙ፡ ልብ፡ አለ፡ በሕሳ

ል፡ ወበልንም፡ ያመደጥምሙ፡ መላትሒሆሙ፡ ከመ፡ ይትዓወቅ፡ ተአምረ፡ አቡን፡ ተክ (Fol. 217b. 2.) ለ፡ ሃይማኖት፡ እለ፡ አልበሙ፡ ልብ፡ አልበወ፡ ሎቱ፡ አግዚአብሔር፡ ወገዢቱ፡ ወክን፡ አኮ፡ በርኅቅ፡ አላ፡ በቅሩ (Fol. 217b. 3.) ብ፡ በሀገርኅ፡ በደመና፡ ወበዕባይ፡ ጸሎቱ፡ ይዕቀብ፡ ለጉባሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለሙ፡ ማለም፡ አ፡

CHAPTER XXXI.

ጠፍ ተአምረው ለአቡነ፡ ተክለ ሃይማኖት፡ ጸሎ-
ቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅሩ፡ ተክለ ሃይ
ማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወኮነ፡ በምድረ፡
 ግ (Fol. 218 a. 1.) ራርድ፡ እንዘ፡ ተሐውር፡ እሐቲ፡ ብ
 እሰት፡ በማእከለ፡ ምሥደጥ፡ እኒዛ፡ ፈትለ ፤ ከመ፡
 ትሚጥ፡ ነሥአ፡ ኦፊ፡ አውስት፡ እምእደግሃ ፤ ወሰ
 ረረ፡ ውስተ፡ ሰማይ ። ወይእቲኒ፡ ብእሰት፡ ርእየ
 ት፡ አንቃዕዲጥ፡ ወአምሐሉዩ፡ እንዘ፡ ትብል፡ በአ
 ቡዩ፡ ተክለ ሃይማኖት፡ ኢትሰድ፡ ፈትልዩ ። ወእ
 ምድሳረገ፡ ሐረ፡ ውእቱ፡ ያፈ፡ አውስት፡ ርኑቅ፡
 ሀገረ፡ እንዘ፡ ይሬእይዎ፡ ነሎሙ፡ ሰብአ፡ ምሥደ
 ጥ ። ወውእቱ፡ ፈትል፡ ይትረክሎም፡ ተ (Fol. 218 a. 2.)
 እኒዛ፡ በእግሩ፡ ከመ፡ ጊሚ፡ ምዳ፡ ወተሰወረ፡ እ
 ምአዕደንተሆሙ፡ ወእምድሳረ፡ ተቈልቁለ ። ምሐ
 ዩ፡ ተመደጠ፡ ውእቱ፡ ያፈ፡ አውስት፡ ምር፡ ፈት

ለ፡ እንዘ፡ ኢይሬእይዎ፡ ሰብአ፡ ምሥደጥ፡ በከመ፡
 ርእይዎ፡ ቀዳሚ፡ ወኒህህ፡ ለይእቲ፡ ብእሰት ። ወ
 ሰበ፡ ኢረከባ፡ ኅበ፡ ዘነበረት፡ ቀዳሚ፡ ያይ፡ መልዕ
 ልተ፡ ምሥደጥ፡ እንዘ፡ የኒሥሥ፡ ከያሃ፡ ከመ፡ ኢ
 ዩንሚእ፡ ፈትለ፡ ካልእ፡ ብእሰ፡ ወእምድሳረገ፡ ነ
 ጸራ፡ በካልእ፡ መካ (Fol. 218 a. 3.) ን፡ እንዘ፡ ትሚደ
 ጥ ። ወወገረ፡ ላቲ፡ ፈትለ ። መልዕልተ፡ አልባሲ
 ሃ ፤ ከመ፡ ዘይቤ፡ ንሥእ፡ ፈትሰከ፡ በእንተ፡ መ
 ሐላ፡ ዘአምሐልክኒ ። ወሰበ፡ ርእየ፡ ዘንተ፡ ተክ
 ምረ፡ ምር፡ ሰብአ፡ ሰብአ፡ ምሥደጥ ፤ ሰብሕዎ፡ ለእግዚ
 አብሐር፡ ወአስተብዕዕዎ፡ ለአቡነ፡ ተክለ ሃይማ
 ኖት ። ጸሎቱ፡ ወበረከቱ፡ የሃሉ፡ ምስለ ፡ ፍቅሩ፡
 ተክለ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወ
 ምስለ፡ ነሎነ፡ ውሉዩ፡ ጥምቀት፡ ለዓለመ፡ ዓለ
 ም፡ አሜን ።

CHAPTER XXXII.

(Fol. 218 b. 1.) ጠፍ ተአምረው ለአቡነ፡ ተክለ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅሩ፡
ተክለ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወክ
 (Fol. 218 b. 2.) ነ፡ በምድረ፡ ግራርድ፡ በአሐተ፡ ሀገር፡
 ሥርዓቶሙ፡ ያስተጋብኦ፡ እስከ፡ ማእረር፡ ውስ
 ተ፡ ፍቤት፡ ከመ፡ ይኩን፡ ለተገኘረ፡ አቡነ፡ ተክለ፡
 ሃ (Fol. 218 b. 3.) ይማኖት፡ ወኮነ፡ ጳጳሱ፡ ኃይሩ፡ ሐ
 ራ፡ ንጉሥ፡ ውስተ፡ ቤተ፡ እክለ፡ ለአቡነ፡ ወአው
 ሰኦ፡ እምውእቱ፡ እክለ፡ ለአፍራሲሆሙ፡ ወይቤ
 ሎሙ፡ በዐለ፡ ቤት፡ ኢትግበሩ፡ እጋእገተዩ ፤ ወአ
 ተሀቡ፡ ዘንተ፡ እክለ፡ ለአፍራሲክሙ፡ ወገንቱ፡ እ
 ዘል፡ ዘአቡነ፡ ተክለ ሃይማኖት፡ ውእቱ፡ ወይቤል
 ም፡ ማላዕሴነ፡ ዘመኑረ፡ ይኩን፡ ወወሀቡ፡ ለአፍራ

ሲሆሙ ። ወሰበ፡ ወሀብዎሙ፡ ሰበዩ፡ በሊዕ፡ ወአሐ
 ሱ፡ ርእሰሙ፡ (Fol. 219 a. 1.) ከመ፡ ዘይብሉ፡ ንሕነሰ፡
 ኢንበልዕ ። ወሰበ፡ ርእየ፡ ዘንተ፡ ተአምረ፡ ሰበዩ፡
 ይቤልዎ፡ ሀብብተ፡ ሀገር ፤ ወአፍራሱ፡ ሥራዩ፡ ገብ
 ረ፡ ዝንቱ፡ ብእሰ፡ ከመ፡ ኢይብልዕ፡ አፍራሱነ፡
 ወይቤሎሙ፡ እንሰ፡ ኢኮንኩ፡ መሣርዩ ። ቀዳሚ፡
 ነገርኩክሙ፡ ነሎ ። ወእምዚ፡ እምጽኡ፡ እክለ፡ ካ
 ልእ ። ወሰበ፡ ርእየዎ፡ እምርኑቅ፡ እንዘ፡ ይዕም
 ቁ፡ ምድረ ፤ ወነሐቀ፡ ከመ፡ ዘይብሉ፡ ሰንቋዕ፡ እን
 ቋዕ፡ ሰበሃ፡ በልዕዎ፡ ፍጡነ ። ጸሎ (Fol. 219 a. 2.)
 ቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ ፡ ፍቅሩ፡ ተክለ ሃይ
 ማኖት፡ ለዓለመ፡ ዓለም፡ አ ።

CHAPTER XXXIII.

(Fol. 219 a. 3.) ጠፍ ተአምረው ለአቡነ፡ ተክለ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅሩ፡

ተክለ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወክ
ማዑ፡ በክልኦትኒ፡ አህጉር፡ እምእክለ፡ እቡነ፡ ዘወ

ሁብም፡ በተል፡ ከመ፡ ይብላዕ፡ ዐቢየ፡ በሊዐ፡ ዕቡብ፡ ግብሩ፡ (Fol. 219b. 1) ለአግዚአብሔር፡ እለ፡ አልቦሙ፡ ልብ፡ አለበወ፡ ወበእንጉዳዎሙ፡ ይቤ፡ ነቢይ፡ ኢትኩኑ፡ ከመ፡ ፈረስ፡ ወበቅል፡ እለ፡ አልቦሙ፡ ልብ፡ ወበቱስለ፡ ሥጋዑ፡ እምብዜኑ፡ ይዌ

ሁ፡ ዘይትረእይ፡ አ (Fol. 219b. 2) ዕጽም፡ ቲሁ፡ ወነሉ፡ ዘርእየ፡ ያንምጥጥ፡ ሥጋዑ፡ ከይዕኒ፡ ፈወሰ፡ አቡን፡ ተክለ፡ ሃይማኖት፡ ፈጥሷ፡ ጸሎቱ፡ ወበረኩቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተክለ፡ ሃይማኖት፡ ለኃለመ፡ ዓለም፡ አሚን ።

CHAPTER XXXIV.

(Fol. 219b. 3) ጣፀ ተአምረው፡ ለአቡን፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረኩቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተክለ፡ ሃይማኖት፡ ለኃለመ፡ ዓለም፡ አሚን ። ወኮነ፡ በምድረ፡ ከተታ፡ ተብሀሉ፡ በቤደኖቲሆሙ፡ ሰብአ፡ ይእቲ፡ ሀገር፡ ንፁ፡ ንግበር፡ ተገኝረ፡ አቡን፡ ተክለ፡ ሃይማኖት፡ ወተግበረኒ፡ ኢንግበር፡ በዕለተ፡ ዕረፍቱ፡ ውኅብሩ፡ በገንቱ፡ ምክር፡ ነሎሙ፡ ወመንፈቆሙ፡ ፈጸሙ፡ በከመ፡ ተናገሩ፡ ወመንፈቆሙ፡ ወዐሉ፡ ውስተ፡ ገራህቶ (Fol. 220a. 1) ሙ፡ እንዘ፡ ይትገቡሩ፡ ወበጊዜ፡ ዘየኃዕዳ፡ መጽአ፡ ገናም፡ ዐቢይ፡ ወወረደ፡ እብን፡ በረድ፡ ኅበ፡ እለ፡ ተገብሩ፡ በ

ዕለተ፡ ተገኝሩ፡ ዘውእቱ፡ አመ፡ ኛወፀለነሐሴ፡ ወዕረየ፡ አክለ፡ ገራውህ፡ መሬተ፡ ከመ፡ ዘኢብቄለ፡ ላዕሌው፡ ምንትኒ፡ ወለእለ፡ ገብሩ፡ በዐለ፡ ሌለየ፡ አብን፡ በረድ፡ ወለእለኒ፡ ነነ፡ ምድሮሙ፡ ማእከለ፡ እለ፡ ሠዓሩ፡ በማዕከል፡ አትረፎ፡ ወፈለጠ፡ ምድሮሙ፡ ከመ፡ እንተ፡ ይፈልጥ፡ ናላጣ፡ አባግ (Fol. 220a. 2) ኃ፡ አምኖጣል፡ ዘከመገሰ፡ ተአምር፡ ብዙኃ፡ ውእቱ፡ ዘተገብረ፡ በበሀገሩ፡ (Fol. 220a. 3) ዘኢዮትጌላቁ፡ ጸሎቱ፡ ወበረኩቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተክለ፡ ሃይማኖት፡ አ ።

CHAPTER XXXV.

ጣፂ ተአምረው፡ ለአቡን፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረኩቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተክለ፡ ሃይማኖት፡ ለኃለመ፡ ዓለም፡ አሚን ። ወኮነ፡ በአሐቲ፡ ሀገር፡ በዕለተ፡ ተገኝሩ፡ ለአቡን፡ ተክለ፡ ሃይማኖት፡ (Fol. 220b. 1) አንተ፡ ይእቲ፡ ዕለተ፡ ዕረፍቱ፡ ወዐለ፡ ፎብእሲ፡ ውስተ፡ ማኅረስ፡ ወበይእቲ፡ ዕለት፡ ተተለ፡ አስዋረው፡ እብን፡ በረድ፡ ወሐፀባ፡ ለይእቲ፡ ገራህት፡ ከመ፡ ሃሕል፡ ዘተሐዕበ ። ወከማው፡

ካዕበ፡ በካልእትኒ፡ ሀገር፡ ፎብእሲ፡ ወዐለ፡ እንዘ፡ ይጸሐይዮ፡ ገራህቶ፡ መንፈቆ፡ ጸሐየየ፡ ወመንፈቅ፡ ተርፈ፡ በይእቲ፡ ዕለት፡ ለእንተ፡ ጸሐየየ፡ ደምሰሳ፡ አብን፡ በረድ፡ ወይእቲ፡ ኦፍቱራንዮ፡ የሀበነ፡ እግዚአብሔር፡ ፎል (Fol. 220b. 2) በ፡ ከመ፡ ናብዕለ፡ ለይእቲ፡ ዕለት፡ በተጠናቅቆ፡ ነጸረን፡ ዘወረደ፡ መቅሠፍ (Fol. 220b. 3) ተ፡ ላዕለ፡ ካልአኒን፡ ጸሎቱ፡ ወበረኩቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተክለ፡ ሃይማኖት፡ አ ።

CHAPTER XXXVI.

ጣፃ ተአምረው፡ ለአቡን፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረኩቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተክለ፡ ሃይማኖት፡ ለኃለመ፡ ዓለም፡ አሚን ። ወኮነ፡ በምድረ፡ ከተታ፡ በዕለተ፡ ተገኝሩ፡ ለአቡን፡ ተክለ፡ ሃይማኖት፡ (Fol. 221a. 1) ኖት፡ ፎብእሲ፡ ወፈረ፡ ፀዊሮ፡ ዕር

ሮ፡ ከመ፡ ይኅርስ፡ ገራህቶ፡ ወተጻደቆ፡ በፍኖት፡ አብን፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይበውአ፡ ውስተ፡ ይእቲ፡ ሀገር፡ ወይቤሎ፡ አይቲኑ፡ ተሐውር፡ አንተ፡ ሐረሳጣ፡ ከመ፡ እኅርስ፡ ገራህትዮ፡ ወይቤሎ፡ አብን፡ በዛቲ፡ ዕለት፡ ለእመኒ፡ ኅረስከ፡ ኢትጸግብ፡

ወለእመኒ ፡ ኃይን ፡ ኢትናዲ ፡ ተመደጥ ፡ ውስተ ፡ ቤትከ ። ወይቤሎ ፡ ሐረሳዊ ፡ ኦእግዚእያ ፡ ሶበ ፡ ያቤሎ ፡ ረ ፡ ሰብእ ፡ ቤትዮ (Fol. 221a. 2.) ለምንት ፡ ተመደጥ ከ ፡ ከመ ፡ እንግሮሙ ፡ ስመከ ፡ መኑ ፡ አንተ ፡ ወይቤሎ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አነ ፡ ውእቱ ፡ ዘነነ ፡ ፅረፍትዮ ፡ በዛቲ ፡ ፅለት ። ወዘንተ ፡ ብሂሎ ፡ ተሰወሮ ። ወአምዘ ፡ ተመይጠ ፡ ውእቱ ፡ ሐረሳዊ ፡ እንዘ ፡ ያነክር ፡ ወይዲመም ። ውጉብእ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወረከበሙ ፡ ለክሆናት ፡ እንዘ ፡ የዓጥኑ ፡ ወደበርሀ ። ወተስእሎሙ ፡ አንዘ ፡ ይብል ፡ ዘንተ ፡ መባርሀተ ፡ በአንተ ፡ መኑ ፡ ታብ (Fol. 221a. 3.) ርሀ ፡ ወይቤ

ልም ፡ ኢያአመርከኑ ፡ ከመ ፡ ዘተ ፡ ፅለት ፡ ፅረፍቱ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎሙ ፡ ቀዳሚሰ ፡ ኢያአመርከኑ ። ወብሕቱ ፡ ዮጊ ፡ እምአፋሁ ፡ ስማዕኩ ፡ እንዘ ፡ ይበውእ ፡ ውስተ ፡ ህገር ፡ ወእነ ፡ እንዘ ፡ እወፅእ ፡ ለሐረስ ፡ በፍኖት ፡ ተራከብኩ ፡ በዛቲ ፡ ፅለት ፡ ዮም ፡ ወይቤሎኒ ፡ ለእመኒ ፡ ሐረስከ ፡ ኢትጸግብ ። ወለእመኒ ፡ ኃይን ፡ ኢትናዲ ፡ ተመደጥ ፡ ውስተ ፡ ቤትከ ። ወሰሚሎሙ ፡ ዘንተ ፡ ዐቢዮ ፡ መንክ (Fol. 221b. 1.) ረ ፡ እምደኦቲ ፡ ፅለት ፡ ሰብእ ፡ ህገር ፡ አብሀሎ ፡ ፅለተ ፡ ፅረፍቱ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሎ ፡ ምስለ ፡ ፍቅር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለም ፡ አሜን ።

CHAPTER XXXVII.

(Fol. 221b. 2.) ሳዩት እምሪዕ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሎ ፡ ምስለ ፡ ፍቅር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድረ ፡ ከተታ ፡ በፅለተ ፡ ተገዘሩ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ (Fol. 221b. 3.) ማኖት ፡ እንበር ፡ ቤተ ፡ ቅብዓ ፡ ንሲጊ ፡ ምስለ ፡ ቀሱተ ፡ ማየ ፡ ጸሎተ ፡ ልፀቀ ። ወአመ ፡ ያበርሀ ፡ ኃይሩ ፡ እንዘ ፡ ይቀድሑ ፡ እማየ ፡

ጸሎት ። ወአሙንቱሰ ፡ ይመስሎሙ ፡ ከመ ፡ ዘይቀድሑ ፡ እምቀሱተ ፡ ንሲጊ ። ወሰበ ፡ ጸብሐ ፡ ተረክበ ፡ ውእቱ ፡ ማየ ፡ ጸሎት ፡ ከመ ፡ ራጸምም ፡ በአብርዘ ፡ ወለቀሱተ ፡ ንሲጊ ፡ ከመ ፡ ኢቀድሕም ፡ ጸሎቱ ፡ ወበረከቱ ፡ ማየሎ ፡ ምስለ ፡ ፍቅር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXXVIII.

(Fol. 222a. 1.) ሳዩት እምሪዕ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሎ ፡ ምስለ ፡ ፍቅር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድረ ፡ እንደ (Fol. 222a. 2.) ግብጫን ፡ በፅለተ ፡ ተገዘሩ ፡ ለአቡነ ፡ እንዘ ፡ ያበርሀ ፡ ንሂጊ ፡ እምቀሱተ ፡ ኃይሩ ፡ ወዘተርፈ ፡ በበንስቲት ፡ አስተጋብኦ ፡ አምነ ፡ ሰዋስው ፡ በውእቱ ፡ ቀሱ (Fol. 222a. 3.) ት ፡ ዘአምጽአም ፡ ወመልእ ፡ ስምዑ ፡ ፍቅራንየ ፡ ተ

እምረ ፡ እቡክሙ ፡ ዘታፈቅሩ ፡ ሰሚዐ ፡ ለማየ ፡ ጸሎት ፡ ከመ ፡ ረሰዮ ፡ ቅብዐ ፡ ወለቀሱተ ፡ ንሂጊ ፡ ከመ ፡ ረሰዮ ፡ ምሎፀ ፡ ወበእንተገዛ ፡ ንሰብሐ ፡ ለእግዚአብሔር ፡ እምላክነ ፡ ርቱን ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሎ ፡ ምስለ ፡ ፍቅር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወምስለ ፡ ነፍሱ ፡ ውሎደ ፡ ጥምቀት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወአሜን ፡ ለይኩን ፡ ለይኩን ።

CHAPTER XXXIX.

(Fol. 222b. 1.) ሳዩት እምሪዕ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሎ ፡ ምስለ ፡ ፍቅር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ

ነ ፡ በምድረ ፡ አንጎት ፡ ይ (Fol. 222b. 2.) ገብሩ ፡ ተገዛካሮ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይጠብሑ ፡ አልሀምተ ፡ ወጠሌ ፡ ወደዮርሀ ፡ ነፍሱ ፡ ዘክመ ፡ ረክበ ፡

በዕል ፡ ዘከመ ፡ ብዕሉ ፤ ወነጻይ ፡ ዘከመ ፡ ንደቱ ፡
 (Fol. 222b. 3.) ወበእንተገዛ ፡ ሐረት ፡ እሐቲ ፡ ብእሱ
 ት ፡ ከመ ፡ ትግየጥ ፡ ሙስተ ፡ ምሥያጥ ፡ ወተግየጠ
 ት ፡ ዶርህ ፡ ለተገኘረ ፡ አቡነ ። ወበዕለት ፡ ዘተግየ
 ጠቆ ፡ ነሥኦ ፡ ዶረ ፡ አውስት ፡ ወሶቦ ፡ ነሥኦ ፡ አም
 ሐሐቆ ፡ እንዘ ፡ ትብል ፡ በአቡነ ፡ ተክለ ፡ ሃይማኖት ፡
 ኢትብልዶ ፡ ለዶርህየ ፡ ዘተግየጥክም ፡ ከመ ፡ አግድ

ሎ ፡ ለተገኘረ ፡ ዘአቡ ። ወአምድነረ ፡ ዝንቱ ፡ በሳ
 ምንት ፡ ዕለት ፡ በዕለተ ፡ ተገኘሩ ፡ ለአቡነ ፡ ተክለ ፡
 ሃይማኖት ፡ ረከብም ፡ (Fol. 223a. 1.) ለዶርህ ፡ በመ
 ድረክ ፡ ቡተ ፡ ክርስቲያን ፡ እንዘ ፡ ይቀምል ፡ ጸጉ
 ረ ፡ እክና (Fol. 223a. 2.) ፊው ። ጸሎቱ ፡ ወበረከቱ ፡
 የዐሉ ፡ ምስለ ፡ ፍቱሩ ፡ ተክለ ፡ ሃይማኖት ፡ እ ።

CHAPTER XL

ከተአምረው ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
 ቱ ፡ ወበረከቱ ፡ የዐሉ ፡ ምስለ ፡ ፍቱሩ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድረ ፡
 ሙ (Fol. 223a. 3.) ዝር ፡ ዓቃቤ ፡ በቅል ፡ አምጽኦ ፡ በ
 ቅሎ ፡ ከመ ፡ ያሱቲ ፡ ማየ ፡ ወህለወት ፡ አሐቲ ፡ ብእ
 ሱት ፡ በቃሕቱሁ ፡ እንዘ ፡ ትቀድሕ ፡ ማየ ። ወትቤ
 ሎ ፡ እስከ ፡ እቀድሕ ፡ ተዓገመኒ ፡ ወኢታሕቲ ፡ በቅለ
 ክ ፡ ወበዐይ ። ወሶቤሃ ፡ አምሐሐቆ ፡ በአቡነ ፡ ተክለ ፡
 ሃይማኖት ፡ ወሶቦ ፡ ስምዐ ፡ በቅል ፡ ቃለ ፡ መሐላ ፡ በ

በየ ፡ ስትየ ። ወአሐሰ ፡ ርአሶ ፡ ከመ ፡ ዘይብል ፡ ኢይ
 ትከህለኒ ፡ በእንተ ፡ ዘሰማዕኩ ፡ መሐላ ፤ ወእኩዘ ፡ አ
 ፉው ፡ ዓቃቤ ፡ በቅል ፡ ከመ ፡ ያሱትየ ፡ (Fol. 223b. 1.)
 ወረገጸ ፡ በእንተ ፡ ዘኢሰምዐ ፡ ቃለ ፡ መሐላ ። ወ
 አምዝ ፡ ተስዕኖ ፡ ከመ ፡ ያሱቲ ፡ ወወረደ ፡ ኅብ ፡ ቃ
 ሕተ ፡ ብእሱት ፡ አሜሃ ፡ (Fol. 223b. 2.) ስትየ ፡ በ
 ጉጉዓ ። ጸሎቱ ፡ ወበረከቱ ፡ የዐሉ ፡ ምስለ ፡ ፍ
 ቱሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ
 ሜን ።

CHAPTER XLI

(Fol. 223b. 3.) ከተአምረው ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የዐሉ ፡ ምስለ ፡ ፍቱሩ ፡
 ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
 ነ ፡ በምድረ ፡ ሙገር ፡ ፊብእሱ ፡ በጣሮ ፡ መዐረ ፡ ዐእ ፡
 ማእከለ ፡ ዝርኢት ፡ ወአምሐሎ ፡ በዐለ ፡ እክል ፡ በጸ
 ሎተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይብሎ ፡ ወእቱ ፡
 ብእሱ ፡ ምንት ፡ ነሎ ፡ ጊዜ ፡ ዘትብልኒ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ እንብየ ፡ እቤልክ ። ወከመዝ ፡ ብሂሎ ፡ ሶ
 በ ፡ አንሥኦ ፡ ምሥጋረ ፡ (Fol. 224a. 1.) እግር ፡ ከ

መ ፡ እሐር ፡ ማእከለ ፡ እክል ፡ አዝርኢት ፡ ተዓቅረ ፡
 እግር ፡ ወተሰብረ ፡ መዐር ። ወውእተ ፡ ጊዜ ፡ መ
 ጽኡ ፡ እንዐብት ፡ ወነደናም ፡ ወከልእም ፡ ከመ ፡ ኢ
 ያንሥኦ ፡ መዐረ ፡ በእንተ ፡ ዘኢሰምዐ ፡ ቃለ ፡ መሐ
 ላ ። ወአውዕእም ፡ ዕረቆ ፡ በጉጉዓ ፡ እንዘ ፡ ይነድ
 ፍም ፡ ወሚጥም ፡ ኅብ ፡ ዘመጽኦ ፡ ፍኖት ፡ ወእው
 ህብም ፡ ይሐር ፡ ማእከለ ፡ እክል ፡ ዝርኢት ፡ ጸሎ
 ቱ ፡ ወበረከቱ ፡ የዐሉ ፡ ምስለ ፡ ፍቱሩ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ለዓ ፡ ዓለ ፡ አ ፡

CHAPTER XLII

(Fol. 224a. 2.) ከተአምረው ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የዐሉ ፡ ምስለ ፡ ፍቱሩ ፡
 ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡
 በምድረ ፡ ሙገር ፡ በአሐቲ ፡ መካኩ ፡ ለእቡ (Fol. 224a. 3.)

ነ ፡ ተክለ ፡ ሃይማኖት ፡ እንተ ፡ ትሰመዶ ፡ ደኅ ፡ ወበዕ
 ለተ ፡ ተገኘሩ ፡ መጽኢት ፡ አሐቲ ፡ ብእሱት ፡ መጽጉ
 ዕት ፡ ከመ ፡ ትስእል ፡ ምጽዋተ ፡ ወእኩዝ ፡ ክሳዳ ፡
 ምስለ ፡ እብራኪሃ ፡ ወኢይትከህላ ፡ ት (Fol. 224b. 1.)

ትመዋዋ፡ ይምና፡ ወጽግማ። ወማየኒ፡ ኢትሱቲ፡ በ
ጽዋዕ፡ ዘእንበለ፡ በጻጵል፡ ወእንዘ፡ ትሰቲ፡ አኅዛ፡
ክሳዳ፡ አቡኅ፡ ተክለ፡ ሃይማኖት፡ ወሰሐባ፡ እንተ፡
ድኅረሃ፡ በእድ፡ ኅብእት፡ ወአስተራራትዓ። ወሶቤሃ፡
ከልሀት፡ በሰቢይ፡ ቃል፡ እንዘ፡ ትብል፡ ወተናቀዋ፡
ነሱ፡ አእጽምትዮ፡ እደ፡ ብእሲ፡ ኅብእት፡ ሰብተ

ኒ፡ እንተ፡ ድኅረዮ። ወከመዝ፡ ብሃላ፡ ተንሥኡት፡
ወቆመት፡ በእገረሃ፡ ርቱዓ፡ ወሀለወት፡ እስከ፡ ይእ
ዜ፡ እንዘ፡ ትነብ (Fol. 224 b. 2.) ር፡ ዘከመ፡ ፈወሳ፡
እግዚአብሔር፡ በእደ፡ አቡኅ፡ ተክለ፡ ሃይማኖት።
ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተክለ፡
ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER XLIII.

(Fol. 224 b. 3.) ማየተአምሪሁ፡ ለአቡኅ፡ ተክለ፡ ሃ
ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቱ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።
ወነሃ፡ በምድረ፡ ሙገር፡ አኅዝዋ፡ ለአሐቲ፡ ብእሲ
ት፡ መበለት፡ ከመ፡ (Fol. 225 a. 1.) ያገብርዋ፡ ግብረ፡
ሌሐኒጸ፡ ቤተ፡ ክርስቲያን። ወትቤሎሙ፡ አንሰ፡
ምንትኒ፡ አልብዮ፡ ዘይትለእከኒ፡ እስመ፡ ነጻይት፡
አኑ። ወእምዝ፡ አዘዙ፡ ላእከን፡ ከመ፡ ይቅሥፍዋ፡
በጥብጣቤ። ወትቤሎሙ፡ ኢትግበሩ፡ ዘንተ፡ ግብ
ረ፡ ወኢታቅመኒ፡ እምዝንቱ፡ ልብስ፡ ለአቡኅ፡ ተ
ክለ፡ ሃይማኖት፡ ገብረ፡ ተአምሮ፡ ወሶበ፡ ሰምዑ፡
ላእከን፡ እንዘ፡ ትሰምዮ፡ ገብረ፡ ተአምሮ፡ ለአቡሃ።
ይቤልዋ፡ እመሰ፡ ነሃ፡ (Fol. 225 a. 2.) ነ፡ አቡከ፡ ገብ
ረ፡ ተአምሮ፡ ያድኅንከ፡ እምዝእቱ፡ መቅሠፍት፡
ፍጡኅ፡ ወትቤሎሙ፡ ክዕበ፡ ፍጡኅሰ፡ ከመ፡ ይምጸ
እ፡ ድኩም፡ ወእቱ፡ አቡዮ። ወፍጡኅሰ፡ ከመ፡ ያ
ምጸእ፡ አልቦቱ፡ እግር፡ ለአቡዮ። ወፍጡኅሰ፡ ከመ፡
ይሔር፡ ሰማዕኩ፡ ከመ፡ ተሰብረት፡ አሐቲ፡ እግሩ፡
ለአቡዮ። ወዘንተ፡ ሶበ፡ ትቤሎሙ፡ አስከብዋ፡ ለ

መቅሠፍት። ወነሃ፡ ጠ.ጠ.፡ በበክፍል፡ ክፍለ፡ ወሶ
በ፡ ርእዮ፡ ዘንተ፡ መንክረ፡ ይቤልዋ፡ (Fol. 225 a. 3.)
ላእከን፡ ከመዝኑ፡ አፍጣኒ፡ ወረዋጸ፡ አቡከ። ወ
ትቤሎሙ፡ ምንት፡ አፍጣኒ፡ ወረዋጸ፡ እስመ፡ ስቡ
ር፡ እግሩ፡ ለአቡዮ። ወእምዝ፡ ኃይማኖት፡ ትሔር።
ወክዕበ፡ አኅዝዋ፡ ለብእሲት፡ ሰብአ፡ ሙገር። ወት
ቤሎሙ፡ ወእቱ፡ ተዓገሙኒ፡ እስከ፡ ይገብእ፡ ምት
ዮ። ወለእመ፡ ሰበይክመ፡ ያድኅንኒ፡ እምዝንቱ፡ መ
ቅሠፍት፡ አቡዮ፡ ተክለ፡ ሃይማኖት፡ ወይቤልዋ፡ በ
ሊ፡ ያእዜ፡ ከመ፡ ያድኅንከ፡ ወሶቤሃ፡ አኅዙ፡ ይቅ
ሥፍዋ፡ ወተመት (Fol. 225 b. 1.) ረ፡ ወእቱ፡ ዘይት
ወሀብ፡ ጠ.ጠ.። ወእምድኅረ፡ ገዥቱ፡ ወረደ፡ ላዕ
ለ፡ እመኅንቱ፡ ላእከን፡ ሰቢይ፡ መቅሠፍት፡ እም
ኅብ፡ እግዚአብሔር፡ ወቀሠፍሙ፡ ንጉሥ፡ ወነ
ሥኡ፡ ነሱ (Fol. 225 b. 2.) ሎ፡ ንዋዮሙ። ወነበሩ፡
እንዘ፡ ይብሉ፡ ዘንተ፡ ነሱ፡ ዘአምጽኡ፡ ላዕሌኑ፡
አቡኅ፡ ተክለ፡ ሃይማኖት፡ በእንተ፡ እላንቱ፡ አን
ስት፡ ጸሎቱ፡ ይዕቀብ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡
አሜን።

CHAPTER XLIV.

(Fol. 225 b. 3.) ማየተአምሪሁ፡ ለአቡኅ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተ
ክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወክ
ነ፡ በምድረ፡ ሙገር፡ በቅሩብ፡ ሰንኳዕ፡ ጽብእሲ፡ እ
ንዘ፡ ይገብር፡ እትወፋ፡ እምሐቅል፡ ተዕዕነ፡ ላዕሌ
ዑ፡ ነምር፡ ወአምሐሎ፡ እንዘ፡ ይብል፡ በእገሌ፡ ወ
እገሌ፡ ተንሥኡ፡ እምላዕሌዮ፡ ወኢትብልዕኒ፡ ወሀ

በዮ፡ ተንሥኡት። ወይቤሎ፡ በአቡኅ፡ ተክለ፡ ሃይ
ማኖት፡ ተንሥ (Fol. 226 a. 1.) እ፡ እምላዕሌዮ። ወሶ
ቤሃ፡ ደንገጸ፡ ወወረደ፡ እምዕሌሁ፡ ፍጡኅ። ወክዕ
በ፡ ይገኛ፡ ወእቱ፡ አርዌ፡ ወሶበ፡ ርእዮ፡ እንዘ፡ ያ
ደግኖ፡ አምሐሎ፡ ክዕበ፡ በአቡኅ፡ ተክለ፡ ሃይማኖ
ት፡ እንዘ፡ ይብል፡ ኢትቅረዕኒ፡ ወኢትቅረዕኒ። ወሰ
ወሰግዶ፡ ዘንተ፡ ተመደጠ፡ ኅበ፡ ማኅደሩ። ወሶበ፡

ርእየ ሙከቱ፣ ብእሲ፣ ዘንተ፣ ተአምረ፣ ዐቢዮ፣ ገብረ፣ ተገዛሮ፣ ለአቡነ፣ ተክለ፣ ሃይማኖት፣ ለለወርኅ፣ ። ወበእንተዝ፣ አስተዋደደም፣ ፣ ኅ (Fol. 226a, 2.)
 በ፣ መምህራ፣ ሰንኳዕ፣ ከመ፣ ያዳደግም፣ ። ወአዘበ፣ ከመ፣ ይቅሥፍም፣ በጥብጣቤ፣ ። ወሶቤሃ፣ ተመትረ፣ ጢጢ፣ ወኮነ፣ በበክፍል፣ ክፍለ፣ ። ወሶበ፣ ርእየ፣ መምህራ፣ ሰንኳዕ፣ ዘንተ፣ መንክረ፣ አዘዞ፣ ከመ፣ ያግበር፣ በከመ፣ ፈቀደ፣ ። ወደቤ፣ አንሰ፣ ኢዮትበእስ፣ ምስለ፣ እግዚአብሔር፣ ። ወሀለወ፣ ውከቱ፣ ብእሲ፣ እስከ፣ ዮም፣ እንዘ፣ ያገብር፣ ተገዛሮ፣ ። ጸሎቱ፣ ወበረከቱ፣ የሀሉ፣ ምስለ፣ ፍቅር፣ ተክለ፣ (Fol. 226a, 3.)
 ሃይማኖት፣ ለዓለመ፣ ዓለም፣ አሜን፣ ።

መልበ፣ ወተፈጸመ፣ በገዛዮ፣ ለጸሐፊ፣ ተክለ፣ ሃይማኖት፣ ጸሎቱ፣ በአቀምኖ፣ በገዛዮ፣ ለጸሐፊ፣ እንዘ፣ ንኅልቀ፣ በገዛዮ፣ ለጸሐፊ፣ ነገደ፣ ። ወእመ፣ አኮ፣ እምጸሐፍነ፣ ብዙኃ፣ እምተአምራቲዎ፣ ፈደፋደ፣ ። ወደእዚ፣ ገዛ፣ አቡነ፣ ተክለ፣ ሃይማኖት፣ ለእሲ፣ ፍሬቅሮ፣ ያዕቀባዩ፣ በክሉ፣ ሰዓት፣ ወበክሉ፣ ሶለታት፣ ለዓለመ፣ ዓለም፣ አሜን፣ ።

(Fol. 226b, 1) ተፈጸመ፣ በገዛዮ፣ ለጸሐፊ፣ ተአምራቲ፣ ለአቡነ፣ ተክለ፣ ሃይማኖት፣ ለጸሐፊ፣ ዘኢ

(Fol. 227b, 1.) ተአምራቲ፣ ለአቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ ርእሰ፣ አባው፣ ከመ፣ እንደንደሱ፣ ርእሰ፣ መከሰት፣ ወክሉ፣ ክንፍ፣ ከመ፣ መላእክት፣ ወማእምረ፣ ምሥጢር፣ ከመ፣ ነቢያት፣ ወሰባዘ፣ ወንጌል፣ ከመ፣ ለጸሐፊ፣ ወሰምዓ፣ ጽድቅ፣ ከመ፣ ሰማዕታት፣ ጸሎቱ፣ ወበረከቱ፣ የሃሉ፣ ምስለ፣ ክፍለ፣ ሃይማኖት፣ ወደዕቀብ፣ እምዳግም፣ ሞት፣ ለገብሩ፣ ተክለ፣ ሃይማኖት፣ ለዓለመ፣ ዓለም፣ አሜን፣ ። አአንትሙ፣ ውሉደ፣ ክርስቲያን፣ እለ፣ ታፈቅርዎ፣ በሌብከሙ፣ ወተኅሠርከሙ፣ በሀብለ፣ ሃይማኖቱ፣ ርትዕት፣ ንዑ፣ ትር (Fol. 227b, 2.) አዮ፣ ግብሮ፣ ለአቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ ገብረ፣ መንክራት፣ ዘገብረ፣ መንክረ፣ በዲቤ፣ ምድር፣ ገብረ፣ መንክራቲዎስ፣ ከመዝ፣ ውከቱ፣ ነበረ፣ ርብእሲ፣ ጸ

ትዮጵያ፣ ዘዮትንብብ፣ በሶለተ፣ ሶንሶቱ፣ አመ፣ ጅወ፣ ሸለወርኅ፣ መጋቢት፣ ዘዮቲድም፣ እምወርኅ፣ ማያዝያ፣ ትንብልፍታ፣ ተሀሉ፣ ምስለ፣ ፍቅር፣ ተክለ፣ ሃይማኖት፣ ለዓለመ፣ ዓለም፣ አሜን፣ ከመ፣ ኢዮብቀ፣ ለገብሩ፣ ልብነ፣ ሦክ፣ መምጥኔያ፣ ባሕርያን፣ ያዕቀብ፣ ከመ፣ ኢዮከደ፣ ሐራውያ፣ ሃይማኖት (Fol. 226b, 2.) ፣ ታዕንዕ፣ ዘአርቶዶክስያ፣ ወለገብሩ፣ ተክለ፣ ሃይማኖት፣ ታደግኖ፣ እምእክዮ፣ ጥሕልያ፣ ወንበል፣ ዓዲ፣ ኅብረ፣ ስብሐት፣ ለእግዚአብሔር፣ እምላክነ፣ ኬንያ፣ ለዓለመ፣ ዓለም፣ አሜን፣ ሃሌ፣ ሉያ፣ ጸሎቱ፣ ወበረከቱ፣ ያብጸሐነ፣ ወረድኤቱ፣ በኢዮባሊ፣ ያዕቀባዩ፣ ወትንብልፍታ፣ ያመግባነ፣ ወምስለ፣ ጸሐፊዎ፣ ኅብረ፣ ያምሐረነ፣ ውስተ፣ ዛቲ፣ ቤተ፣ ክርስቲያን፣ ቅድስት፣ ለእሲ፣ ተጋባዕ (Fol. 226b, 3.) ፣ ለዓለመ፣ ዓለም፣ አሜን፣ ። ወአሜን፣ ለዮኩን፣ ለዮኩን፣ ።

ኦአቡዮ፣ ተክለ፣ ሃይማኖት፣ በዘገደፍኩ፣ ኢትርግሙኒ፣ ወአርትዑ፣ በታልክሙ፣ እግዚአብሔር፣ ደስረዶ፣ ለክሙ፣ አበሳክሙ፣ አሜን፣ ።

ወሀሉ፣ ጅተአምር፣ ኅብ፣ ፍጻሜዎ፣ እስከ፣ እንብቦቆ፣ ኢትኅደግ፣ ።

ደቅ፣ ወፈራኔ፣ እግዚአብሔር፣ ዘብሔረ፣ ሙላዳ፣ ምድረ፣ እምሐረ፣ ወደፈቅሮ፣ ለአቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣ በክሉ፣ ሕሊናዎ፣ እምንዕት፣ እስከ፣ ልሕቅናዎ፣ ወኢደጸርዕ፣ ገብረ፣ ተገዛሮ፣ በባምመት፣ አመ፣ ጅወ፣ ሸለታ፣ ግሥ፣ ሶለተ፣ ልደቱ፣ ወአመ፣ ፲ ወደሌግንቦት፣ ሶለተ፣ ፍሬሐቱ፣ ወአመ፣ ጅወ፣ ሸለታ፣ ስለተ፣ ሞቱ፣ ቅድስት፣ በእስግብ፣ ርኅብን፣ ወበኢ (Fol. 227b, 3.) ርውዮ፣ ስሙዓን፣ ወባኦልብሶ፣ ስራታን፣ ወኢደገብር፣ ባዓለ፣ ለመኳንንት፣ ዘእንበለ፣ ለነዳያን፣ ተዘኪሮ፣ ቃለ፣ ወንጌል፣ ዘደቤ፣ ሶበ፣ ትገብር፣ በዓለ፣ ወምሳሕ፣ በሙዕ፣ ነዳያን፣ ወምስኪናነ፣ ኢትጸውኢ፣ አእርክቲክ፣ ወማኅረረክ፣ ወንረክ፣ ወበጸክ፣ ከመ፣ እሙንቱ፣ ያዳውዑክ፣ ወኢደኩንክ፣ ፍዳ፣ በኅቤዮሙ፣ እሉስ፣ ነዳያን፣ እምድኅረ፣

በልዑ፡ ወግግቡ፡ ያላውኔ፡ ከግናተ፡ መቅደሱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወመኳንንተ፡ በበጋታሆሙ፡ ከመ፡ ይግባሩ፡ በዓለ፡ ምስሌው፡ በክብር፡ ወ (Fol. 228 a. 1.) በፍሥሐ፡ አስመ፡ ለበዓለ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ያራሰደ፡ ከመ፡ በዓለ፡ ተንግሌው፡ ቅድስት፡ ለመድኃኒን፡ ክርስቶስ፡ ሎቱ፡ ስብሐት፡ ገሰ፡ ይጽንሐን፡ ተናግሮ፡ ነጎሩ፡ ለገንቱ፡ ብሌሲ፡ ዘኢይትፈጸም፡ ንትመዋጥኬ፡ ጎበ፡ ገጸ፡ ተአምራቲሁ፡ ወመንክራቲሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አስተርአየ፡ ነቅዖ፡ ማይ፡ ወስተ፡ ቤተ፡ ገንቱ፡ ብሌሲ፡ ገባረ፡ በዓሉ፡ ወመልዓ፡ አምታሕቱ፡ እስከ፡ ላዕሉ፡ ወኢተረክበ፡ ዓሠረ፡ ንዋይ፡ እምጽንዓ፡ ማይ፡ ኢአክል፡ ወኢመፍቅዳተ፡ ቤት፡ ዘሀሎ፡ ውስቲ (Fol. 228 a. 2.) ቱ፡ ስመ፡ መንግሥት፡ ንገሥ፡ ኢሎአስ፡ ድንግል፡ ወሰማዕት፡ ዘፈጸመ፡ ስምዖ፡ በትዕግሥት፡ ወዕቦ፡ ነጸረ፡ በዓለ፡ ቤት፡ ምልዓ፡ ማይ፡ ወተሐጉለ፡ ሎተ፡ ንዋይ፡ ኃዘነ፡ ወተከዘ፡ በልቡ፡ ወይቤ፡ ትከገሮስ፡ አከ፡ በአንተ፡ ንዋይ፡ ያእመ፡ ከመ፡ ኢይጸራዕ፡ ገበረ፡ በዓሉ፡ ለተክለ፡ ሃይማኖት፡ አቡየ፡ በጸጋ፡ ዘየግቅበኒ፡ በነፍስ፡ ወሥጋ፡ ወይቤልዎ፡ አግብርቲሁ፡ ወአእማቲሁ፡ ወአለ፡ ዘለወ፡ ምስሌው፡ ናምጽአ፡ ልሕተተ፡ ወንቅድሐ፡ ከመ፡ ኢይትሐጉል፡ ንዋይክ፡ ወዘንተ፡ ሰበ፡ ሰምዓ፡ ገሥዎሙ፡ ወይቤሎሙ፡ ከመ፡ (Fol. 228 a. 3.) አእምር፡ አድኅኖቱ፡ ለአቡየ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በነፍስ፡ ወሥጋ፡ አምጽአ፡ ማየ፡ ጸሎቱ፡ ወንገሕዎ፡ አስመ፡ ውእቱ፡ ይገብር፡ ኃይሎ፡ ላዕሌየ፡ ለክሙስ፡ ኃይል፡ አልብክሙ፡ ወይቤልዎ፡ አሠ፡ ሐሩ፡ ወአምጽአ፡ ማየ፡ ጸሎቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወነጸሮሙ፡ ሰብኦ፡ ቤቱ፡ ጥብዓተ፡ ልቡናው፡ ይስሕቱ፡ በልቡናሆሙ፡ ወይቤሎ፡ ምስለ፡ ረበኔ፡ አፍኦ፡ አመ፡ ተቆስሐ፡ ማይ፡ ምስለ፡ ማይ፡ ይውሕድኑ፡ ወሚመ፡ ይመልአ፡ እሉስ፡ አብዳን፡ ኢተዘከሩ፡ ቃለ፡ መጽሐፍ፡ ዘይቤ፡ ለአመ፡ ብክሙ፡ ሃይማኖት፡ (Fol. 228 b. 1.) መጠነ፡ ጎጠተ፡ ሰና፡ ወትብልዎ፡ ለገንቱ፡ ይብር፡ ፍልስ፡ ወይፈልስ፡ ለክሙ፡ ወይቤሎሙ፡ ለአግብርቲሁ፡ ንገሕዎ፡ ወዕዕው፡ ጥናቶ፡ ለቤትየ፡ ወኢትር

አይዎ፡ ወኤሠመ፡ ንፈእሎ፡ ወገብሩ፡ በከመ፡ አዘመ፡ ወአስተአፀቡ፡ ነገሮ፡ ውእቱኒ፡ ያስተዓዕብ፡ በልቡ፡ ናው፡ ነገረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወበጽባሕ፡ ተንሥእ፡ አምስከቡ፡ ወአርኃው፡ ጥናተ፡ ቤቱ፡ ነጸረ፡ ነሎ፡ ወኢተረክበ፡ ዓሠረ፡ ማይ፡ ዘየአክል፡ መጠነ፡ ነጥበ፡ ጠል፡ ዘአንበለ፡ ይቡስ፡ መሬት፡ ወይቤ፡ አንክስ፡ አአመርኩ፡ ኃይሎ፡ ለአቡየ፡ ቅ (Fol. 228 b. 2.) ዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ያድኅኒ፡ አምነሎ፡ ዘአፈርዎ፡ ወሰሚዎሙ፡ ዘንተ፡ ንጉሥ፡ ወመኳንንት፡ አንክሩ፡ ኃይሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ እግዚአብሔር፡ መንክር፡ በላዕለ፡ ቅዱሳኒሁ፡ ወተሰምዎ፡ ገነገር፡ ውስተ፡ ነሎ፡ በሐውርት፡ ወአምድኅረገ፡ አማኅፀነ፡ ይቁቆ፡ ገባረ፡ በዓሉ፡ ዘበጸጋ፡ ጥምቀት፡ ተሰምየ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ኢይጸርዑ፡ ገበረ፡ በዓሉ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምነሎሙስ፡ ይቁቆ፡ አማኅፀኑ፡ ለወለቱ፡ ወለተ፡ ድንግል፡ ወአጽሐፈ፡ ገድሎ፡ በብ (Fol. 228 b. 3.) ዙኅ፡ ንዋይ፡ ወወሀበ፡ ለመቅደስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘይሰመይ፡ መካነ፡ ዓዕመ፡ ዘሐነዎ፡ ንጉሠ፡ ነገሥት፡ ኢይሱ፡ ከመ፡ ይኩኖ፡ ተገክረ፡ ለትውልደ፡ ትውልድ፡ ርአዩኪ፡ ኦሕገበ፡ ክርስቲያን፡ ከመ፡ ይንብር፡ ኃይል፡ በላዕለ፡ ፍቁራኒሁ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የገሉ፡ ምስለ፡ ገብሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ሰላም፡ ለተረክቦትክ፡ ወሚጠ፡ ገነት፡ ገዳም፡ እንበለ፡ በሊዕ፡ አብ፡ ወአንበለ፡ ገበር፡ እምባሕታዊ፡ አፍኦ፡ ወውሥጥ፡ ተክለ፡ ሃይማኖት፡ እዳም፡ (Fol. 229 a. 1.) በማየ፡ ጸሎትክ፡ ሐዋን፡ አንተ፡ ተረክበት፡ እምዕዕም፡ አቅርፎተ፡ ማይ፡ አርአዮክ፡ በነሎ፡ ዓለም፡

ተአምራው፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅርቱ፡ ወለተ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ስምዑ፡ በአዕዛን፡ መንፈሳውያን፡ እለ፡ ጸሙ፡ ኃጢአተ፡ በመጽሐፍ፡ ድኅረ፡ ተኅግረ፡ ብሂለ፡ ጸመ፡ ዕገን፡ በገዢ፡ ይሊቃናተ፡ ቅድስት፡ ወብጽዕት፡ ደብረ፡ ሊባኖስ፡ ተአምረ፡ ማየ፡ ጸሎቱ፡ ለአቡነ፡ ቅዱ

ስ : ተክለ : ሃይማኖት : በካን : ላእከ : እግዚአብሔር : ማ
 ርደም : ወላዲታ : አምላክ : ወላእከ : ልዑላን : ነገ
 ሥት : በኢተፈጥሩ : እስከ : ቅድምናሆሙ : ርኅታ :
 እምእዕድንተ : ሰብእ : እለ : ተፈጥሩ : ወእምክልአ
 ን : አገማይ : ነፍስ : መላእክተ : ሰማይ : ልዑል : ወ
 ገብረ : ዐቢይ : ኃይለ : ዘኃይረ : ወስተ : ሐቃ : ዛቲ :
 ወለተ : ተክለ : ሃይማኖት : ክበሉገቅያስ : ኃይረ :
 ሕማም : ዘርሕቀ : በጸሎ (Fol. 226a, 2.) ተ : ርእሱ : ወ
 በኃዘነ : ሊቅ : ኢሳይያስ : እስከ : ትእምርተ : ምኅረ
 ቱ : ለወልድ : ዘይብል : ስምየሰ : መሐረ : ወመስተ
 ግዕል : በተመደሙት : ብሩብ : ፀሐየ : ትእምርት :
 ይትአወቅ : ወዳግመ : ለብወ : ነገረ : ምጽኦቱ : በአ
 ሐቲ : ሌሳት : ፎተ : ጊዜ : ውስተ : ቤታ : እስከ : ይ
 ወጽእ : መልእክተ : ዓራት : ወይንብር : ምስሌሃ : አ
 ቡን : ቅዱስ : ተክለ : ሃይማኖት : በአርአያ : ወረዛ :
 ዘሰናይ : አርአያው : ወነገረ : ልሳኑ : ዘይብል : ኦእሳ
 ትየ : ግበረ : መድኃኒታ : ማየ : ጸሎቱ : ለእኅኩ :
 ዛቲኒ : ወለተ : ተክለ : ሃይማኖት : ነቁሃ : እምነዋ
 ማ : ወሰግዳ : በንተ : ነገረ : ተክሆት : ጥቀ : እንዘ
 ትብል : ምንት : ውእቱ : ዝንቱ : ነገር : ወጊዜ : ንዋ
 ማ : ዳግማዊ : በጸሐ : ፍጡን : በዘገበዋት : አክናፍ :
 ተክለ : ሃይማኖት : መልእክ : አዘዛ : ፍጹም : ወይ
 ቤላ : ኦእሳትየ : ግበረ : መድኃኒታ : ማየ : ጸሎቱ : ለ
 እኅኩ : (Fol. 226b, 1.) ዘሰምዳ : ቃለ : እግዚአ : ዘይ
 ብል : ኢኃፍር : ኪየኃአሐውየ : ብሂሎቶሙ : ገብረ

ት : ከመ : አዘዛ : አቡን : ቅዱስ : ተክለ : ሃይማኖት :
 ወፈንወት : ፎተ : ላእከነ : ውስተ : ቤተ : ክርስቲያን :
 ቅድስት : ዘፀሎ : ውስቱታ : ገድለ : አቡን : ቅዱስ :
 ተክለ : ሃይማኖት : ወበጸሐሙ : ፎቱ : ላእከነ : ቡን
 ዘን : መረር : ወበሰቆቃው : ብዙን : ጸለየ : ጸሎተ :
 ገድለ : ለአቡን : ቅዱስ : ተክለ : ሃይማኖት : መልዕ
 ልተ : ማይ : ጸሩይ : ወወሰዱ : ላቲ : እስከ : ፫ዕለ
 ት : ሰትየት : ወቀብአት : ነፋንታሃ : ወበግልግይ :
 ዕለት : ሐዳውት : እምደዌሃ : ወጥዕየት : ፍጹም : ክ
 መ : ቀዳሚ : ድኅረዝኒ : ነገር : በራብዓይ : ዕለት : ሐ
 ረት : ርኅታ : ብሔረ : እንዘ : ትትወረዘው : አርአያ :
 ወረዛ : ምለእ : ኃይለ : ሰብእ : ቤታኒ : ወከሎሙ :
 ፍቅራኒሃ : ተፈሥሐ : ጥቀ : በሕይወተ : (Fol. 226b, 2.)
 ዘእሃ : እስመ : ሰቀሕማም : ጸኑዕ : በ፫አውራኅ : ወ
 በመንፈታ : ወርኅ : ተበትክ : እስከ : ልብሰ : ኃዘን :
 ጸሊም : በአጽብዕተ : ክቡር : ተክለ : ሃይማኖት : ተሰ
 ጠ : ወሰግዳዘመ : በንተ : ንግሩ : ለዘይመጽእ : ወእ
 ምርኑቀ : ወእገም ቅርብ : ከመ : ይንግር : ነፋሉ : በዘኢ
 ያረምም : ልሳን : ጸሎቱ : ወበረከቱ : የፀሎ : ምስ
 ለ : ምስለ : ፍቅርቱ : ወለተ : ተክለ : ሃይማኖት : ወ
 ምስለ : ነፋነ : ሰማዕያን : ለዓለመ : ዓለም : አሚን :

ትእምርተ : ምሕረትኪ : ይክሥት : ድኅረ : ኅለ
 ፈ : ተግሳጽ : እስመ : አሕመልመል : ብኪ : ተክለ :
 ሃይማኖት : ሰርጽ :

THE BOOK OF THE RICHES OF KINGS

BY

TAKLA HÄYMÂNÔT.

(Fol. 230a. 1.) በስሙ ሥሉስ፡ ቅዱስ፡ ሮስሰማት፡
 ዘይላለሱ፡ በአካት፡ ወይቶወሐዳ፡ በመለኮት፡ ወእ
 ጉዛን፡ በዕምረት፡ አሐቲ፡ ሥምረት፡ እንበለ፡ ተከ
 ፍሎ፡ ወፍልጠት፡ ፍሁ፡ ንጽሕፍ፡ መጽሐፈ፡ ዘሰ
 ሙ፡ ብዕለ፡ ነገሥታቶ፡ ዘትረከበ፡ በእደ፡ አቡነ፡
 ክቡረ፡ ስም፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘወገ፡ መ
 ላእክት፡ ወትሩ፡ ምግባራት፡ ዘኢያዳንንም፡ መን
 ገለ፡ ሀክት፡ እኩያነ፡ ልማድ፡ መናፍስት፡ ጸሎቱ፡
 ወበረከቱ፡ ያድሳነነ፡ እመንሱት፡ ለዓለመ፡ ዓለም፡
 አሚን፡ ወነበረ፡ ከንጉሥ፡ ዘተንሥእ፡ እምነገሥ
 ታተ፡ ዘን፡ ዘይሰመይ፡ ዘአልመክ (Fol. 230a. 2.) ነን፡
 ወምስለ፡ እለ፡ ነግሡ፡ ምስሌሁ፡ ነገሥታት፡ ክነ፡
 መንግሥቶሙ፡ ሮዩዩወዩ፡ ወለገንጉቱስ፡ መንግሥቶ
 ሙ፡ ክነ፡ ምክንያት፡ ነገሩ፡ ወሶበ፡ ተምዓ፡ እግዚ
 አብሔር፡ ላዕለ፡ ቤተ፡ ደዌት፡ ወሀበሙ፡ እግዚአብ
 ሔር፡ መንግሥተ፡ ጻዊት፡ ለእሉ፡ ነገሥታተ፡ ባጌ፡
 ወእንዘ፡ ከመዝ፡ ሀለው፡ ገነቱ፡ ዘአልመክነን፡ ተ
 ንሥእ፡ ያርሆ፡ ወነቀው፡ ውስተ፡ ቤቱ፡ እንዘ፡ ይ
 ብል፡ ዘበልዓ፡ ርእሰዮ፡ ያነግሥ፡ ወይወርስ፡ መን
 ግሥተ፡ ጻዊ (Fol. 230a. 3.) ጎ፡ ወይነግሥ፡ በዓለ
 ም፡ ወኢያፈልሰ፡ መንግሥት፡ ጎበ፡ ክልእ፡ ወከ
 መዝ፡ ነበረ፡ እንዘ፡ ይነቁ፡ መጠነ፡ ሮስሰማት፡ ወ
 ለንቅውተ፡ ያርሆሰ፡ ፍካሬው፡ አልበ፡ ዘየአምሮ፡ ኢ
 እመኳንንቲሁ፡ ወኢእመሰፍንቲሁ፡ ወኢእምፍቱራ
 ኒሁ፡ ከዘናት፡ መኢእማእምራነ፡ መጻሕፍት፡ እንበ
 ለ፡ ንጉሥ፡ ዘአልመክነን፡ ወአኒዞ፡ ፍርገት፡ ወእ

ንዘ፡ ከመዝ፡ ያፈርሀ፡ መጽእ፡ አቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ወቦእ፡ ውስተ፡ ታዕካሁ፡ በግርማ፡ ዓቢይ፡
 ወነገርም፡ ለንጉሥ፡ ሱባእ፡ ቤቱ፡ ም (Fol. 230b. 1.)
 ጽአተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይሴልም፡ ቦእ፡
 ውስተ፡ ታዕክ፡ ከመነኮስ፡ ዘዓቢይ፡ ሞገሱ፡ ወመፍ
 ርሀ፡ ገጹ፡ ወመርዕድ፡ ነሉንታሁ፡ ከመ፡ ትንግሮ፡
 ነሉ፡ ትክዘ፡ ልብክ፡ ወዘንተ፡ ነገረ፡ ሶበ፡ ያቤል
 ም፡ ውእቱኒ፡ ተሰማሙ፡ እንዘ፡ ያብል፡ ለሰብእ፡
 ቤቱ፡ እይቱ፡ ሀሎ፡ ዝኩ፡ መነኮስ፡ ዘትቤሉኒ፡ ቦ
 ኢ፡ ውስተ፡ ታዕክ፡ ወአውሥኢ፡ ወይሴልም፡ ፍ
 ሁ፡ ሀሎ፡ ውስተ፡ ቤተ፡ መልአክ፡ ኃይልክ፡ ወሰሚ
 ም፡ ስማዌ፡ ነገረ፡ ሰብእ፡ ቤቱ፡ ተንሥእ፡ ውእቱ፡
 ንጉሥ፡ ዘአልመክነን፡ ምስለ፡ ሠራዊቱ፡ ወመኳን
 ንቲሁ፡ ወመሰፍንቲሁ፡ ወሐረ፡ ጎበ፡ አቡነ፡ ተክ
 ለ፡ ሃይማኖት፡ ወወድቀ፡ በቅድሚሁ፡ ወተሰለመ፡
 እገራሁ፡ ወእዕዳዊሁ፡ ወውእቱኒ፡ አቡነ፡ ተክለ፡ ሃ
 ይማኖት፡ ተንሥእ፡ ፍ (Fol. 230b. 2.) ጠነ፡ ወአንሥ
 ኦ፡ ወተቀበሎ፡ በፍሥኩ፡ ወበኃላት፡ ወነበሩ፡ ጎ
 ቡረ፡ ወአግኑሁ፡ ሰብእ፡ እምቅድመ፡ ገጸሙ፡ ከ
 መ፡ ያዘነዉ፡ ነገራቲሆሙ፡ ወአይድዓ፡ ንጉሥ፡
 ዘአልመክነን፡ ነገረ፡ ንቅውተ፡ ያርሆ፡ ወፍካሬ፡ ቃ
 ሉ፡ ወይሴሉ፡ አንሰ፡ እንዘ፡ ሀሎኩ፡ ስኩቦ፡ ውስ
 ቲ፡ ዓራትዮ፡ ጊዜ፡ መንፈቀ፡ ሌሊት፡ ወነቃህኩ፡
 ሶቤሃ፡ እምንምዮ፡ ሰማዕኩ፡ ንቅውተ፡ ያርሆ፡ ም
 ስለ፡ ቃለ፡ ፍካሬው፡ ወከልአንሰ፡ አሰምሁ፡ ኦአቡ
 ዮ፡ አይደዓኒ፡ ነሉንታሁ፡ ለገንቱ፡ ነገር፡ እንሰ፡

ስዕንኩ፡ ተርጉሞቶ፡ ለዝንቱ፡ ለዝንቱ፡ ነገር፡ ምንትኑ፡ ምክንያቱ፡ ወምንትኑ፡ ምክንያቱ፡ ገታ፡ ነገሩ፡ ሰበ፡ ያቤሎ፡ ዘአልመክኑን፡ ንጉሥ፡ ዘታለ፡ ግሩዩ፡ ወአውሥኦ፡ አዘኑ፡ ተክለ፡ ሃይማኖት፡ ወደቤሎ፡ ዕዑብ፡ ነገር፡ ተስእልከኒ፡ ዘኣከን፡ አምቅድመዝ፡ ወኣይክ፡ (Fol. 230 b. 3.) ውን፡ አምድግረገ፡ ወአርመመ፡ ነዋራ፡ ሰዓተ፡ በተደሞ፡ ወበአንክር፡ ወከሥተ፡ አፋሁ፡ ወደቤሎ፡ ስማዕ፡ አንግርክ፡ በዘተቤከኒ፡ ነገር፡ ተንሥኦ፡ ወአራዛ፡ ለውእቱ፡ ደርዘ፡ ኅደድ፡ ውብላዕ፡ ርእሶ፡ ከመ፡ ንበበ፡ ቃሎ፡ ለዝኩ፡ ደርዘ፡ ዘደቤ፡ ዘበልዓ፡ ርእሰዮ፡ ኣይፈልሰ፡ መንግሥቱ፡ አምን፡ ቤቱ፡ ወደንግሥ፡ ለዓለም፡ ውእተ፡ ጊዜ፡ ተንሥኦ፡ ንጉሥ፡ ዘአልመክኑን፡ ወበኣ፡ ውስተ፡ ቤቱ፡ መንግሥቱ፡ ወጌውዓ፡ ለአመቱ፡ እነተ፡ ሰማ፡ ያሊባዊት፡ ወክብርት፡ ያእቲ፡ አምሃሎን፡ አዕማቲዎ፡ ወደቤሎ፡ ተንሥኦ፡ ኣኣዚዮ፡ ለውእቱ፡ ደርዘ፡ ወኅርዲዮ፡ ከመ፡ አብልዖ፡ ፍጡነ፡ ወኣይቅረዛ፡ ክልአት፡ አንስት፡ ኅበ፡ ውእቱ፡ ደርዘ፡ ዳአመ፡ ግበራዮ፡ በኅቡዕ፡ ወኣትክሥቲዮ፡ እስመ፡ ኅቡዕ፡ ምሥጢሩ፡ ወዘንተ፡ ነገር፡ ሰበ፡ ያቤሎ፡ ተንሥኦት፡ ፍጡነ፡ ወኣኣዚዮ፡ ወኃረደዮ፡ ወወደደዮት፡ ውስቲቱ፡ (Fol. 231 a. 1.) ብዙኃ፡ አታቂራተ፡ ከመ፡ ታምዕዛ፡ ለውእቱ፡ ደርዘ፡ ወለርእሰ፡ ደርዘ፡ ሰ፡ ገደራቶ፡ ውስተ፡ ምንደድ፡ አምጣነ፡ ላተ፡ ልማድ፡ ክፍል፡ ወበውእቱ፡ ዘመን፡ ነበረ፡ ስወልድ፡ ዘሰመ፡ ያኩሞ፡ አምላክ፡ ዘተኃርዮ፡ አምክርወ፡ አመ፡ ወዘይወርስ፡ መንበረ፡ ደዊት፡ እቡዎ፡ ወተዘክረ፡ አግዚአብሔር፡ መሐላዎ፡ ዘመሐሰ፡ ለዳዊት፡ ዘደቤሎ፡ ወእሐንጽ፡ ለትውልድ፡ ትውልድ፡ መንበረክ፡ አመሰ፡ ኃይጉ፡ ደቂቁ፡ ሕግዮ፡ ወኣሐሩ፡ ዘሃኑኒዮ፡ ወአመሂ፡ አርኩቡ፡ ሥርዓትዮ፡ ወኣዓቀዙ፡ ትአዘገዩ፡ አዋሕዩ፡ በበትር፡ ለኃጢአቶመ፡ ወበመቅደሞቻት፡ ለአበሳደመ፡ ማዘልደሰ፡ ኣይክልኦ፡ አምኣሎ፡ ወኣይዎምዕ፡ በጽድቅዮ፡ ወኣይረክቲ፡ ከደንዮ፡ ወመትልወ፡ ዝንቱ፡ ነገር፡ ክፍል፡ ንግባዕዕኔ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወውእቱስ፡ ወልድ፡ ነበረ፡ እንዘ፡ ዮትቀንዶ፡ ለንጉሥ፡ ዘአልመክኑን፡ ወተቀንዮቲሂ፡ በእንዘ፡ ዮዕዕድ፡ ማዕረ፡ ለአብቅልተ፡ ን

ጉሥ፡ ወበ፡ ጊዜ፡ እንዘ፡ ያበልዕ፡ እክለ፡ ለአፍራስ፡ ወበ፡ ጊዜ፡ እንዘ፡ ያዕውር፡ ሰደራ፡ ወሃሩተ፡ ወወልተ፡ በቅድመ፡ ንጉሥ፡ ወለርእሰ፡ ደርዘሂ፡ ዘኃይገቶ፡ ያእቲ፡ ብእ (Fol. 231 a. 2.) ሲት፡ ኅበ፡ ቁርቤር፡ ረክቦ፡ ውእቱ፡ ወልድ፡ ያኩሞ፡ አምላክ፡ ንሥኦ፡ ወበልዖ፡ ወመልአ፡ ከደሞ፡ ወረሰዮ፡ ልዑል፡ ወኃይደል፡ እስከ፡ ተለዓለ፡ መልዕልተ፡ ሃሎመ፡ ኃይደላን፡ ወአብርሃ፡ ገጹ፡ ከመ፡ ብርሃነ፡ ፀሐዩ፡ ወገረሞመ፡ ግርማዎ፡ ለሃሎመ፡ አግብርተ፡ ንጉሥ፡ ወረርዘም፡ ሃሎመ፡ ሕዝብ፡ ወአንክርም፡ ወአፍተርዎ፡ ጥቀ፡ ወወደደዎ፡ ውስተ፡ ልቦመ፡ ወአእመርዎ፡ ከመ፡ ጸጋ፡ አግዚአብሔር፡ ላዕልዎ፡ ወደቤሎ፡ ምንትኑ፡ ነገር፡ ዘደክውን፡ ላዕል፡ ዝንቱ፡ ወልድ፡ ክፍል፡ ክዕበ፡ ንትመዋጥ፡ ኅበ፡ ነገር፡ ዝኩ፡ ንጉሥ፡ ዘአልመክኑን፡ ሰበ፡ ኣረከቦ፡ ለዝንቱ፡ ርእሰ፡ ደርዘ፡ አምውስተ፡ ግሕል፡ ደንገፀ፡ ጥቀ፡ ወተክዘ፡ ተዘውክ፡ ወበክዮ፡ ፈድፋድ፡ ወአንገርገር፡ ውስተ፡ ምድር፡ ተንሥኦ፡ ወሐረ፡ ምስለ፡ ሠራዊቱ፡ ኅበ፡ አዘኑ፡ ተክለ፡ ሃይማኖት፡ ወተራከኩ፡ በበድናቲዎመ፡ ወአግኑመ፡ ሰብኦ፡ አምቅድመ፡ ገጸመ፡ ከመ፡ ቀዳሚ፡ ወተርፋ፡ በባሕቲቶመ፡ ወነገሮ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ሃኑተ፡ ርእሰ፡ ደርዘ፡ ወደቤሎ፡ እንሰ፡ ገበርኩ፡ በከመ፡ አዘገበከኒ፡ ወመክርክኒ፡ ወብእሰትሰ፡ አጥፍኦቶ፡ ለርእሰ፡ ደርዘ፡ ወኣረከበ (Fol. 231 a. 3.) ቶ፡ ኅበ፡ ወገረቶ፡ እስመ፡ መሰላ፡ ከመ፡ ኣይደበልዕ፡ አነ፡ ርእሰ፡ ደርዘ፡ ያእቲ፡ ጊዜ፡ አነሂ፡ ተክገኩ፡ ወደንገፀኩ፡ ፈድፋድ፡ መጸእኩ፡ ኅበክ፡ እንግደክ፡ ናዙ፡ ምክንያቱ፡ ጥፍኦቶ፡ ለርእሰ፡ ደርዘ፡ አአቡዮ፡ በዘይትክህለክ፡ ተራድኦከኒ፡ ወአምክረኒ፡ እስመ፡ ብክ፡ ዘሎ፡ ሥልጣነ፡ አግዚአብሔር፡ እስመ፡ ጸሎትከኒ፡ ተክል፡ ወታህልጥ፡ በከመ፡ ደቤ፡ ያዕቆብ፡ ሐዋርያ፡ እኅወ፡ አግዚእኒ፡ ሰበ፡ ደቤሎ፡ ዘንተ፡ ዘአልመክኑን፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወውእቱሂ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ብፀዓዊ፡ ኃይል፡ ያርብሐዊ፡ ሰሚዖ፡ ዘንተ፡ ነገር፡ እምእረ፡ ንጉሥ፡ ተንሥኦ፡ ወአውተረ፡ ጸልዮ፡ ወእንደዕደወ፡ ገጸ፡ መንገል፡ ሰማዮ፡ ወደቤ፡ አግዚእብሔር፡ አምላክ፡ አማልክት፡ ወአግዚእ፡ አጎዕዛ

ት፡ ወንገሡ፡ ነገሥት፡ ስምዓኒ፡ ጸሎትዩ፡ ወስኦለ
ትዩ፡ ኦበሰማዕስ፡ ጸሎተ፡ ነሎሙ፡ ነበያት፡ ወሐ
ዋርያት፡ ጸድታት፡ ወሰማዕታት፡ ደናግል፡ ወመነኮ
ሰት፡ ጸኩተ፡ ትገላን፡ መላእክት፡ ወጸሎታ፡ ለእ
ግዝብተ፡ ነሎ፡ ኃግእተ፡ አምሳል፡ እምነ፡ አምሳ
ላት፡ ወሙዳዩ፡ ስኦለታት፡ ሊተኒ፡ ለኃግእ፡ ገብር
ስ፡ ኢትትኃዩዩ፡ በእንተ፡ አበስዩ፡ ወክሥት፡
(Fol. 231b. 1.) ሎቱ፡ ለዝንቱ፡ ነገር፡ ጥፍአተ፡ ርእ
ሰ፡ ለዝንቱ፡ ዶርባ፡ ወዘንተ፡ ሶበ፡ ጸለዩ፡ አቡን፡ ተ
ክለ፡ ሃደማኖት፡ መጽእ፡ መልእክ፡ ኅኬሁ፡ እምሰ
ማይ፡ ወይቤሎ፡ መልእክ፡ እግዚአብሔር፡ ኢትጸ
ሊ፡ በእንተ፡ ዝንቱ፡ ንጉሡ፡ ባሄ፡ ዩአክሎ፡ ዘወሀ
ብክዎ፡ ብዘተኃ፡ መዋዕለ፡ መጠነ፡ ተገዳጅዎመት፡
እነዘ፡ ኢይደልዎ፡ ይቤለከ፡ ዘንቱ፡ እግዚአብሔ
ር፡ ኅድግ፡ ኢትጸሊ፡ ወዮምስ፡ ባሕቱ፡ ናሁ፡ አግ
ባዕኩ፡ ሎቱ፡ መንግሥተ፡ እግዚአብሔር፡ ለዮኩኖ፡
አምላክ፡ ወልደ፡ ዳዊት፡ ወለዘርአ፡ እስከ፡ ለዓለ
ም፡ ወአግብአቱ፡ መንግሥተ፡ እከ፡ መንግሥተ፡
ባሕቱቶ፡ አላ፡ ምስለ፡ ቀርኝ፡ ቅብ፡ ከመ፡ ሥርዓ
ተ፡ አበዛዩሁ፡ ነገሥተት፡ ወእስማተ፡ ዕፍረታትኒ፡
ዘውአቱ፡ ስሂን፡ ወግዳ፡ ቀንሞስ፡ ወቀናንሞስ፡ ጽ
ስጥቁስ፡ ዕንገራታት፡ ወማዩ፡ ከርከዕ፡ ኮል፡ ምስለ፡
ፍሬ፡ ወደን፡ ዕሎንታተ፡ ገበረከ፡ ወአኅበረከ፡ ው
ስተ፡ ጅጽዋዕ፡ ደዮ፡ ወአንተኒ፡ ነግአከ፡ ዕጣነ፡ መ
ጠነ፡ ተገናን፡ ባእ፡ ቤተ፡ መቅደሱ፡ ለእግዚአብሔ
ር፡ ወዕጥን፡ ታቦተ፡ ሕጉ፡ ለእግዚአብሔር፡ መጠ
ነ፡ ተሰብኢ፡ ዕለታት፡ ሶበ፡ ትወዕ (Fol. 231b. 2.) እ፡
እምዝንቱ፡ ቤተ፡ መቅደሱ፡ ንጣእ፡ ኅፈረ፡ ዕጣን፡
በእደሴከ፡ በአሰተሞሀዶ፡ ምስለ፡ ማይ፡ ወደዮ፡ ምስ
ለ፡ ዝንቱ፡ ጽዋዓ፡ ዕፍረታት፡ ወድግም፡ ቦቱ፡ እም
ታለ፡ ዳዊት፡ ለምንት፡ አንገለገሉ፡ ኢግዚአ፡ ሚሰዝ

ኅ፡ ሶበ፡ ጸዋዕክም፡ ይሰማዕስ፡ እግዚአ፡ በኃይልከ፡
ግፍዎሙ፡ እግዚአ፡ ሰማዕነ፡ ጐሥዓ፡ ተሰማለኒ፡ እ
ግዚአ፡ በከመ፡ ዕበዩ፡ ማህልከ፡ ይትነጣእ፡ እግዚአ፡
ነጽር፡ ከደከ፡ እግዚአ፡ ነኅኔከ፡ ተሰማልከ፡ አጽም
ዕ፡ እግዚአ፡ ዕገነስ፡ ምሕረተከ፡ እሴብሕ፡ እግዚአ
ብሔር፡ ነግሡ፡ ደንገዑ፡ አሕዛብ፡ ስምዓኒ፡ እግዚ
አ፡ ጸሎትዩ፡ አሌዕለከ፡ ወእምነቢያትሂ፡ ጸሎተ፡
ሐና፡ ጸሎተ፡ እግዚአብሔር፡ ማርያም፡ ወጸሎተ፡ ዘ
ክርያስ፡ ወሙሐልዶ፡ ጅውዳሴ፡ እግዝእትኅ፡ ማርያ
ም፡ ምስለ፡ እንቀጸ፡ ብርሃን፡ ወጸሎተ፡ ወንጌል፡
ጅወጅ፡ እሎተ፡ ጸሎታት፡ ሶበ፡ ጸለዩከ፡ አንተ፡ ፍ
ጠና፡ ይፈልሕ፡ ለከ፡ ዝንቱ፡ ቅብኝ፡ ነገሥታት፡ አ
ሚሃ፡ ንሥእ፡ ለይኩኖ፡ አምላክ፡ ወቅብዎ፡ በእደ
ከ፡ ከመ፡ ይኩን፡ ንጉሡ፡ መልዕልተ፡ ነሎሙ፡ ነ
ገሥታት፡ ወደምልክ፡ ባሕቱቱ፡ ነሎ፡ ዓለመ፡ ወ
ለዝንቱሰ፡ ቅብ (Fol. 231b. 3.) ዕ፡ እከ፡ ዘይትቀብዑ፡
ነሎሙ፡ ነገሥታት፡ እለ፡ ነግሡ፡ እምድኅሬሁ፡ እ
ንበለ፡ ዳእሙ፡ ዘርእ፡ ያዕቆብ፡ ጸድቅ፡ ወዓዲ፡ ዘይ
ትነጣእ፡ እምድኅረ፡ ዘርእ፡ ያዕቆብ፡ ንጉሥ፡ በመ
ዋዕል፡ በገዳጅዎመት፡ ዓለም፡ ወዓመተ፡ መ
ንግሥቱኒ፡ ለዘይነግሥ፡ ንጉሥ፡ መዋዕሊሁ፡ መጠ
ነ፡ ግዳጅዎመት፡ ወለከኒ፡ የሀብከ፡ እመንግሥተ፡
ዘእኩ፡ ይኩኖ፡ አምላክ፡ ጅእደ፡ ወደኩን፡ ለከ፡ ው
አቱ፡ ወልደ፡ እመቦ፡ ዘተሀበለ፡ ላዕለ፡ ዝንቱ፡ ሕ
ግከ፡ ወመንግሥትከ፡ ይትዋረስ፡ መርገመ፡ ወናሁ፡
ከሠትኩ፡ ኅኩአቲሁ፡ ለእግዚአብሔር፡ ወአንተኒ፡
ኢታትር፡ ዳእሙ፡ ቅብዎ፡ ለይኩኖ፡ አምላክ፡ ወ
ዘንተ፡ ነገረ፡ ተናገር፡ ዓርገ፡ መልእከ፡ እግዚአብሔ
ር፡ ውስተ፡ ሰማያት፡ ወአቡንሂ፡ ክቡረ፡ ስም፡ ተክለ፡
ሃደማኖት፡ ሰማያት፡ ዘንተ፡ ነገረ፡ እምአፈ፡ መልእክ፡
ቀብዎ፡ ለይኩኖ፡ አምላክ፡ ወፈነዎ፡ ውስተ፡ ዐብዕ፡













