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GETACHEW HAILE, Hill Museum & Manuscript Library, Saint John's
University, Collegetown, MN

Article

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by Alessandro Bausi

in cooperation with

Bairu Tafla, Ulrich Braukämper †, Ludwig Gerhardt,
Hilke Meyer-Bahlburg, and Siegbert Uhlig

A Short Apocalyptic Text Based on the Prophecy of Ezra (Esdras Salathiel)

GETATCHEW HAILE, Hill Museum & Manuscript Library,
Saint John's University, Collegeville, MN

Introduction

Gəʿəz literature recognizes three books ascribed to the Prophet Ezra: 1 Ezra (Sutuʿel or Salathiel = 4 Ezra, Chapters 3–14); 2 Ezra (= 3 Esdras); and 3 Ezra (Ezra and Nehemiah = 1 and 2 Esdras). The text under study is an extension of or elaboration on 1 Ezra (Sutuʿel or Salathiel = 4 Ezra, Chapters 3–14), which I call *Ethiopian Ezra* (= *EthE*) and have had to edit, unfortunately, from a single manuscript: Collegeville, MN, Hill Museum & Manuscript Library, Ethiopian Manuscript Microfilm Library (= EMMML), 6429, fols 9v–39r.¹

A version of the *EthE* was published by J. Halévy with a French translation from his carelessly copied manuscript, and W. Leslau published an English translation from a third version,² as a Fälaša or Betä ʿEsraʿel Scrip-

¹ Not yet catalogued. Parchment, 12.1 × 15.5 cm, 41 fols, seventeenth/eighteenth century: (A) Fols 1r–9v: excerpt from *Mäṣḥafä Sabela* or *Prophecy of Sybil*. (B) Fols 9v–39r = *EthE*: (I) Fols 9v–10r, col. 1, line 14: introduction (= H = Halévy 1902, p. 63, line 21 to p. 64, line 9); (II) Fol. 10r, col. 1, line 14–39: text with the following divisions marked in red ink: (1) Fol. 10r, col. 1, line 14 to fol. 11v, col. 2, line 2 = H, p. 63, line 21 to p. 65, line 26. (2) Fol. 11v, col. 2, line 3 to fol. 16r, col. 1, line 13 = H, p. 67, line 30 to p. 71, line 9 (with fol. 14v, col. 2, line 11 to fol. 15v, col. 2, line 3 wanting in H). (3) Fol. 16r, col. 1, line 14 to fol. 19v, col. 1 (wanting in H). (4) Fol. 19v, col. 2 to fol. 29v, col. 1, line 3 = H, p. 71, line 9 to p. 79 (with fol. 25v, col. 1, line 1 to fol. 26r, col. 1, line 8 wanting in H). (5) Fol. 29v, col. 1, line 4 to fol. 30r, col. 1, line 8 = H, p. 62, line 29 to p. 63, line 21. (6) Fol. 30r, col. 1, line 9 to fol. 38r, col. 2, line 6 = H, p. 57, line 1 to p. 62, line 29 (with fol. 31r, col. 1, line 1 to fol. 31v, col. 1, line 7, and fol. 33r, col. 1, line 14 to fol. 33v, col. 1, line 4 wanting in H). (7) Fol. 38r, col. 2, line 7 to fol. 39r (on the Sabbaths, wanting in H). (C) Fols. 39v–41r: divination (on what one should and should not do on each of the thirty days of the month). Rebound in some disorder.

² Paris, Bibliothèque nationale de France (= BnF), Éthiopien d'Abbadie 107.

ture.³ But the similarity between the Christian and Fälaša versions is minimal. The book also interested Professor Walter Harrelson of Vanderbilt University.⁴

The main themes of the *EthE* are the Second Coming of Jesus Christ, the end of the world, and the honouring of the Sabbaths. The text is written in the spirit of 4 Ezra, quoting it occasionally and quite extensively. As in 4 Ezra, its author is interested in knowing the future, and the reckoning of time in cycles provides him with the revelations. In both sources, the angel sent to talk to Ezra is Uriel.

This book was adopted by the Fälaša or Betä ʿEsraʾel, eliminating every reference to Christianity. The present article (based on EMMML 6429) is interested in the text because it is a further source on Ethiopian eschatology,⁵ and because of the focus it has on the history of Ethiopia, including the following:

1) The reign of Gäbrä Mäsqäl:

In 1982, I published a short Gəʿəz text that would place the beginning of the reign of Gäbrä Mäsqäl, king of Aksum, in 884 EC (Ethiopian Calendar).⁶ The excerpt from the *EthE*, which I present here in translation, corroborates the information found in the text I published. It states, ‘And in the 912th Sabbatical, a God-fearing king called Gäbrä Mäsqäl will reign.’⁷

In the Ethiopian tradition, the reckoning of time begins with the beginning of the world (or the Creation of Adam and Eve), which took place in 5500 BCE (= Anno Mundi = AM). According to the *EthE*, from the beginning of the world to King Gäbrä Mäsqäl there were 912 Sabbaticals. One Sabbatical or ‘week’ is seven years. Therefore, 912 Sabbaticals are $912 \times 7 = 6,384$ years since the Creation of the world. This would place the beginning of the reign of King Gäbrä Mäsqäl in $6384 - 5500 = 884$ EC.

It is interesting to note that another locally composed apocalyptic work, *Barok* (Baruch), also a holy book of the Betä ʿEsraʾel, offers information supporting the claim made by the *EthE*. It states that the time from the reigns of Emperors Constantine (the Great, r 312–337 CE) and Theodosius

³ D’Abbadie 1859, 121; Halévy 1902, 57–79 (ed.), 178–195 (tr.); and Leslau 1951, 11–39. As of late, the Fälaša prefer to be identified as Betä ʿEsraʾel analogous to the identification of their neighbours, the Betä Amhara.

⁴ I am grateful to the late Professor Harrelson for showing me his tentative English translation preserved in the paper he read at the 11th International Conference of Ethiopian Studies held in Addis Abäba (Ethiopia) in April 1991.

⁵ For more information, see ‘Eschatology’, *EAE*, II (2005), 379a–382b (G. Lusini).

⁶ Getatchew Haile 1982.

⁷ Cf. EMMML 6429, fol. 19r–v. H omits this paragraph.

(the Great, r 379–395 CE) ‘to King Gäbrä Mäsqäl, king of Aksum, is 530 years.’⁸ Since these two emperors did not reign at the same time and since the account in *Barok* is imprecise, the most reasonable date to which these 530 years should be added is either the beginning of the reign of Theodosius (379 CE) or the end of the reign of Constantine (337 CE). This would place the beginning of the reign of King Gäbrä Mäsqäl very close to our 884 EC (i.e. 379 + 530 = 909 EC; or 337 + 530 = 867 EC, respectively).

It is tempting to add to the list of supportive witnesses the *Täʾazazä sänbät* of the Betä ʿIsraʾel which has ‘[t]he first day (God) created heaven and earth. After 912 Sabbaticals, King Gäbrä Mäsqäl will reign.’⁹ But the paragraph that contains these two sentences is most likely taken from *EthE* by the author of the *Täʾazazä sänbät*. In other words, this does not seem to be an independent witness.

To summarize, at least four sources agree that King Gäbrä Mäsqäl reigned in or about 884 EC: these are the text published in 1982,¹⁰ the *Käbrä nägäst*,¹¹ the *EthE*, and *Barok*. Is this Gäbrä Mäsqäl the son of Kaleb, who is believed to have reigned in the sixth century, or another monarch? If this is a different Gäbrä Mäsqäl, why is he portrayed as being so famous in these sources but remains unknown in the historical documents?

2) The disastrous campaign:

The *EthE* prophesies a set of twenty-five kings (a dynasty?),

some of whom will be wicked, crooked, rebellious (against God), tyrannical, and extortionist. [...] Therefore, God will forsake these kings, because their demeanour will displease him. One of them will make a military expedition in the 929th Sabbatical. But he will not come back. He will be consumed by fire, together with his army. They will perish and be as though they had not been created.¹²

Now 929 Sabbaticals are $929 \times 7 = 6503$ AM and $6503 - 5500 = 1003$ EC. At this time, Ethiopian political power was in the hands of the Zagwe dynasty known for the political weakness of its kings. As for their relation with the Church, some were righteous—in fact, saints—but some were suspected

⁸ Cf. EMMML 6978, fol. 85r, where the text is less corrupt than in the sources used by Leslau 1951, 75.

⁹ Leslau 1951, 34.

¹⁰ Getatchew Haile 1982.

¹¹ Bezold 1909, 170.

¹² EMMML 6429, fol. 19r.

of harbouring heretical theological views. Does this report deal with this dynasty?

Apparently, it does. The dynasty was on the throne until 1270 CE. One of the miracles of Saint Yared relates an incident that might be a corroboration. It recounts a disastrous military campaign of King Zena ʔeṭros of the Zag^we dynasty against Mätälomi, governor of Damot.

Zena ʔeṭros set out to campaign in the land of Damot, (taking) with him a huge army and the clergy of the (royal) church, who had their *tabot*. In those days, the ruler (*mäk^wännən*) of Damot was one whose name was Mätälomi, one who worshipped an idol. He made war with him. Mätälomi defeated Zena ʔeṭros and cut his head off; and his entire army fled.¹³

Considering the heat that the King and his men are said to have suffered (from the fire which consumed them), the reference could be to another campaign, possibly in the direction of the White Nile. The King and his army may have perished in the Sudd. But this has to be yet attested.

3) Other matters:

Influenced by the style of the apocalyptic work called *Qälemāntos*, past stories in the *EthE* are written in the future tense (i.e. as an apocalypse), and the names of (the past/future) kings are given as abbreviations, mostly initials. However, since the manuscripts at our disposal are so carelessly copied, the abbreviations are not always reliable, leading to the possibility of inaccurate identification of the full names. For example, EMMML 6429 (on which this study is based) gives ሲ. (/si/) where H has ሊ. (/li/) for the king who reigned in the 967th Sabbatical, which is $967 \times 7 = 6769$ AM = 1269 EC (i.e. 6769 – 5500). It is not difficult to explain why the Gəʿəz symbol for /si/ and /li/ are confused by uneducated copyists. And the *EthE*'s description of /si/ or /li/ may well refer to King Lalibäla: 'This man will be a powerful, meek, God-fearing lover of the faith and an alms giver; he will live according to the laws of Christ. During his days many churches will be built of rock and (hewn) out of monolith.'¹⁴

But the date given for this king's reign, 1269 EC, does not tally with the reign of Lalibäla, but rather with the end of his dynasty. If it is indeed Lalibäla, then the abbreviation of the names is not always done by keeping the initial letter of the name.

¹³ Conti Rossini 1904, 23; translated by the article's author.

¹⁴ EMMML 6429, fol. 20r; translated by the article's author.

The king at that time was Yəkunno Amlak, of a new dynasty, who also had built monolithic churches. We must also keep in mind that the *EthE*'s interest is not limited to the history of Ethiopia. Some of these abbreviations might refer to kings of other countries known to the Christian world.

With the limited information that we have about the *EthE*, it is not easy to estimate the date of composition. However, it is clear that it was composed when the Christian kings were unable to defend the Christian kingdom against Islamic incursions, possibly from the east. The author is so depressed with the situation (weakness of the Ethiopian rulers) that he has lost confidence in the ability of his monarchs to save the kingdom. He has come to realize that they were not 'able to act'.¹⁵ But, at the same time, he refuses to accuse the descendants of David of weakness. So he allows 'another' son of David from 'Rome' to come as the expected Lion Cub and to resolve matters, taking over the Ethiopian Christian kingdom. When the king of Ethiopia hears of the coming of the Lion Cub, he goes to him with tribute: 'At this time, the king of Ethiopia will go to him with many presents and meet that man, and deliver (to him) his kingdom. He (the Lion Cub) will then reign over Ethiopia three years.'¹⁶

This subjugation to a non-Ethiopian leader has been made bearable not only by depicting the stranger as a descendant of David (following, of course, the *Kəbrä nāgäšt*), but also by putting the whole world under his rule: 'After him (after the surrender of the king of Ethiopia) and all (other) kings, everyone from east to west will bring (him) presents. And he will rule the whole earth. He will appoint kings, governors, and (other) officials.'¹⁷ The Lion Cub could be Jesus, the descendant of David at his second coming, and Rome might be Jerusalem.

Both the *EthE* and the Ethiopian *Fəkkare Iyäsus* ('Interpretation of Jesus', an apocalyptic work) may have appeared in the fifteenth century. The ideas and expressions common to both works show that one has been influenced by the other, although which has influenced which is not clear, and there is no definite proof that they appeared simultaneously. The *EthE* was authored by a theologian who believed in the tradition that the end of the world would come at the end of the seventh or at the beginning of the eighth millennium after Creation, which was 1500 EC (1507/1508 CE). In fact, the year 6916 AM 'which is 988 Sabbaticals (= 1416 EC)' (given as the time of the beginning of the end) may have taken place during or soon after

¹⁵ Ibid., fol. 21r.

¹⁶ Ibid., fol. 25r.

¹⁷ Ibid.

its composition.¹⁸ Furthermore, the fact that it starts with ‘በአኩቲተ ፡ አብ ፡’ (‘In thanksgiving to the Father’) and not ‘በስሙ ፡ አብ ፡’ (‘In the name of the Father’) is another indication that it is old by Ethiopian standards, possibly fifteenth century. Moreover, the author uses in this text the old form of the subjunctive of the verb ሐረ ፡ (ይሐር ፡ imperative ሐር ፡). The much beloved Emperor Tewodros I, whose untimely death after a few months on the throne is assumed to have inspired the composition of the *Fäkkare Iyäsus* (that predicts his return), ruled in 1412 CE, a few years short of 988 Sabbaticals. If the names of kings who would come after this time are unidentifiable, it is not only because the abbreviations of their names are garbled, but also because the predictions are guess-work.

The author had a respectable knowledge of world history in general and of Ethiopian history in particular. He knows the stories of the Ptolemys, although their names are garbled in the manuscripts. For example, the accepted form for Ptolemy in Gəʿəz is Bätlimos. In the *EthE* it is Təlaməyos, Tälomiyos, and Tälomiyos (BnF d’Abbadie 107: Təmlomeyos, Tälomeyos, and Təməyos). The copyists’ errors notwithstanding, it seems that the author’s source on these Egypto-Roman kings might not only be Gəʿəz literature. Note that the name does not begin with ‘Bä-’. This is further evidenced by his knowledge of Ptolemy Philadelphus and the form he gives to his name: Təmlomeyos Fäludäli. Ptolemy the Second is Kaləʾ (BnF d’Abbadie 107: Şəʾkəl) Tälomeyos.¹⁹ But the manner in which biblical quotations are preserved shows that the copyists are unreliable. The text is badly affected by the errors of the copyists who, appallingly, disregard the difference between the two cases (nominative and accusative) and the mode of the verb (present/future as against subjunctive). Furthermore, the copyists’ first order of some letters looks like their fourth order; and the difference between their third order and fifth order is unclear. Moreover, with such copyists, it cannot be expected that numbers are always transmitted faithfully. Nevertheless, the text is worth publishing because it is old by Ethiopian standards and contains thoughts and ideas relevant to the time.

¹⁸ EMM 6429, fol. 27r.

¹⁹ Ibid., fol. 18r–v; Halévy 1902, 67.

Selected Images of MS EMMML 6429²⁰

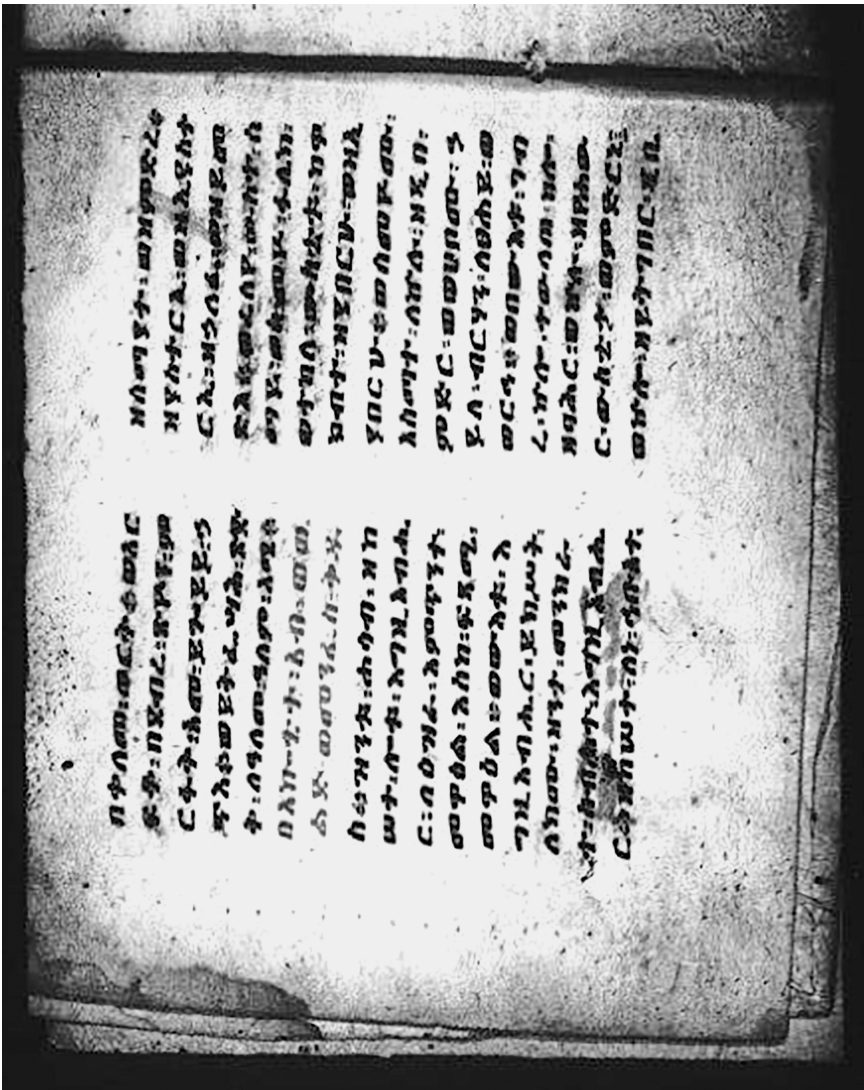


Fig. 1 EMMML 6429, fol. 9v.

²⁰ Photos courtesy of the Hill Museum & Manuscript Library, Saint John's University, MN.

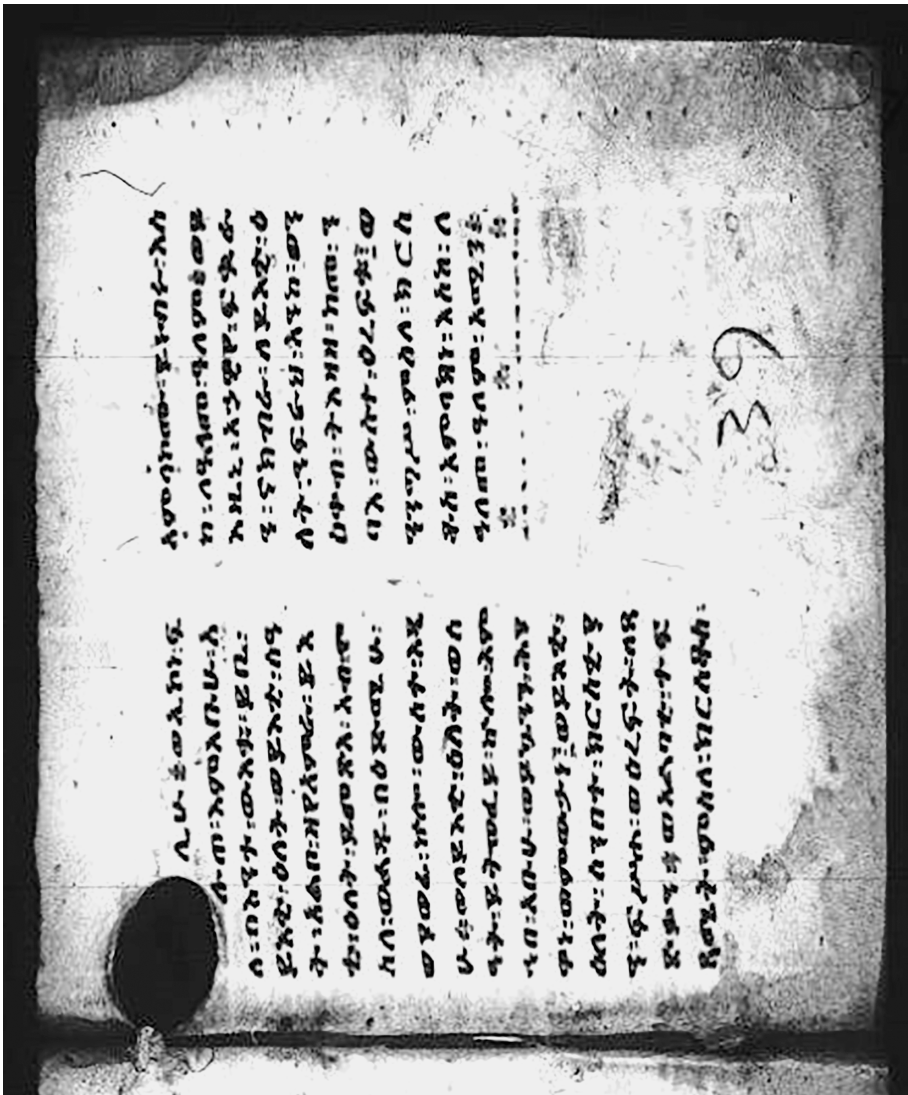


Fig. 2 EMM 6429, fol. 39r.

Text

በአኩቱተ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ። ዝንቱ፡ ሐሳብ፡ ዘከሠ Fol. 9v
 ተ፡ ሎቱ፡ እግዚአብሔር፡ ለዕዝራ፡ እምጥንተ፡ መዋዕል፡ እስከ፡ ፍጻ
 ሜ፡ መዋዕል። ወውእቱ፡ እግዚአብሔር፡ ይክሥት፡ ለክሙ፡ ዘንተ፡ መ
 5 ንክራተ፡ ስብሐተ፡ እግዚአብሔር፡ ዘከሠተ፡ ለነ፡ ኅቡአተ፡ ዘሰማያ
 <ት>፡ ወዘምድ<ር> ፤ ዘያስተርኢ፡ ወዘኢያስተርኢ፡ ፤ ዘኃለፈ፡ ወዘይመጽ
 እ።
 ወረሰየ፡ ውስተ፡ ሰማይ፡ ወሰመዮ፡ ፋሊክ። ወተከለ፡ ውስቲቱ፡ ከዋክብ
 ተ፡ ዘያበርሁ፡ ወዘኢያበርሁ። ወሰመዮሙ፡ አስማተ፡ ለኵሉ፡ ዘዲበ፡ ም
 10 ድር፡ ወወሀቦሙ፡ ኃይለ፡ ብርሃን፡ ለፀሐይ፡ ወወርኅ። ወበውእቱ፡ ገብ
 ረ፡ ኵሎ፡ ተውላጠ፡ <ለኵሉ>፡ ዘባሕር፡ ወኵሉ፡ ዘየሐውር፡ ውስቲ
 ታ። ወምድርኒ፡ ወ<ለ>ኵሉ፡ ዘይትገበር፡ ዲቤ|ሃ፡ ልደቶሙ፡ ለነቢ. Fol. 10r
 ያት፡ ወለኵሉ፡ ሰብእ፡ ወተውላጠሙ። ወዓዲ፡ ተውላጠ፡ ነገሥት፡ ወከ
 ዊነ፡ ወመድምም፡ ከመ፡ ተመሰሉ፡ ውስተ፡ ከዋክብት። ወፈ<ቂ>ዶ
 15 ሙ፡ ሰብእ፡ ይርከቡ፡ ዘአርያም፡ አእምሮ፡ ከዋክብት፡ ወጸመው፡ ጠቢ
 ባን፡ ነቢያት፡ ሂርማ፡ ወዳዊት፡ ዕዝራ፡ ወኵሎሙ፡ ነቢያት። ወአልቦ፡
 ዘክህለ፡ ያእምር፡ ኅቡአቲሁ፡ ለእግዚእ።
 ወእምዝ፡ ይቤ፡ ጠቢብ፡ ወቅዱስ፡ ወመሐሰብ፡ ዕዝራ፡ ወሐርኩ፡ ውስ
 ተ፡ ገዳም፡ እንዘ፡ እሴብሐ፡ ወአ<አ>ኵሉ፡ ለእግዚአብሔር፡ በእንተ፡
 20 ኵሉ፡ ዘገብረ፡ በበመዋዕሊሁ፡ ወዘከመ፡ ሠርያሙ፡ ለዓመታት፡ ወዘሂ
 ይከውን፡ በበዓመት፡ ወዘከመ፡ <ኵሉ>ቆሙ፡ ለአዝማን፡ እስከ፡ ተፍጻሜ
 ተ፡ ዓለም። ወርኢኩ፡ በህየ፡ ኃይለ፡ እግዚአብሔር። ርእይየ፡ አንከር
 ኩ፡ ወእቤ፡ እንዘ፡ እበኪ፡ እግዚአ፡ እግዚእየ፡ እመ፡ ረከብኩ፡ ሞገሰ፡
 በቅድሚክ፡ ንግረኒ፡ ወአምረኒ፡ ኵሎ፡ ምስጢረከ። Fol. 10v
 25 ወእምዝ፡ በከይኩ፡ እስከ፡ ሳኒታ፡ ውስተ፡ ገዳም፡ እንዘ፡ ኢይበልዕ፡ ወ
 ኢይሰቲ። ወበሳኒታ፡ ተፈነወ፡ ዝኩ፡ መልአክ፡ ኅቤየ፡ ዘአስተርአየኒ፡ ቀ
 ዲሙ፡ በእንታክቲ፡ ሌሊት፡ ዘስሙ፡ ኡርያል፡ ሊቀ፡ መላእክት። ወይ
 ቤለኒ፡ አዕዝራ፡ ለምንት፡ ትትሀወክ ፤ ወምን<ት>፡ ያሠር<ኅ>ከ ፤
 ወምን<ት>፡ ያበክየከ ፤ ወበበይነ፡ ምንት፡ ትፈቅድ፡ ታእምር፡ ምስጢ
 30 ሮ፡ ለልዑል፡ ወኅቡአቲሁ። <ዘ>ኢ<ተከ>ሥ<ተ>፡ ሎቱ፡ ለኵሉ፡ ዘሥ
 ጋ፡ ዘእንበለ፡ ከማከ፡ ሰብእ፡ ቅዱሳን፡ ነቢያት፡ ጸድቃን፡ ውኄራን። ወ
 እቤሎ፡ አነ፡ አኮ፡ በሥጋ፡ ምግባርየ፡ ዘእነብብ፡ ወበጽድቅየ፡ ዘእትናገ
 ር ፤ አላ፡ በእንተ፡ ዘአስተርአየኒ፡ ኵልያትየ፡ እበኪ። ወይእዜኒ፡ ኢያረ

5 ዘሰማያ<ት>፡ ወዘምድ<ር> ፤] ”ተ፡ ”ረ ፤ MS 11 <ለኵሉ>፡] ከሎ፡ MS 12 ወ<ለ>ኵሉ፡]
 ፤ ወኵሎ፡ MS 14 ወፈ<ቂ>ዶሙ፡] ወፈቀዶሙ፡ MS 19 ወአ<አ>ኵሉ፡] ወአእ” MS
 21 <ኵሉ>ቆሙ፡] ኵል” MS 28 ወምን<ት>፡] ”ተ፡ MS | ያሠር<ኅ>ከ ፤] ያሠርኅከ ፤ MS
 29 ወምን<ት>፡] ”ተ፡ MS 30 <ዘ>ኢ<ተከ>ሥ<ተ>፡] ወኢትክሥት፡ MS

1 That is the clergy, including the author.

Translation

Fol. 9v (I begin) by giving thanks to the Father, the Son, and the Holy Spirit. This reckoning of time (that I write) is what God revealed to Ezra from the beginning of time to the end of time. May the same God reveal to you these wonders of the glory of God, as he 5 revealed to us¹ the secrets of heavens and earth—the visible and the invisible, of the past and of the future.

He spread (a void) in the sky and called it a sphere. And he planted on it stars that shine and do not shine. And he gave names to all that are on the earth. And he gave the power of light to the 10 sun and the moon. And with them, he created counterparts <for each> in the sea, and for all that moves in it. (On) the earth, too, Fol. 10r <whatever> is created on | it—the birth of the prophets and all people—has a counterpart. There are also counterparts of kings and being (kings). It is amazing that they are represented in the 15 stars. People, (such as) the wise prophets—Herma, David, Ezra—and all the prophets, toiled while <wanting> to have heavenly knowledge relative to the stars. But no one was able to know the secrets of the Lord.

Then the wise, the holy, and the mathematician, Ezra, said, ‘I 20 went to the desert, glorifying and thanking God for all things he has made, each at its different time, how he arranged the years, what would take place annually, and how he <calculated> the times to the end of the world.’ There, I saw the power of God. Having seen it, I admired, and said, crying, ‘Oh Lord, my Lord, if 25 I have found favour before you, tell me and make me know all Fol. 10v your | secrets.’²

Then I cried till the next day in the desert, without eating or drinking. And on the next day, the same angel, who appeared to me earlier that night, whose name is Archangel Uriel, was sent to 30 me. He said to me, ‘Oh Ezra, why are you troubled? What obliged you to toil? What makes you cry? And why do you want to know the mystery of the Most High and his secrets? <It would not be revealed> to any of the flesh, other than to people like you—the holy prophets, the righteous and generous ones.’³ I said to him, ‘It 35 is not because of my being of the flesh that I (dare) to talk or by my righteousness that I speak, but I cry rather because of what my

² Cf. 4 Ezra 4:44–45 and 6:11–12.

³ Cf. 4 Ezra 4:1–3.

ምም ፡ እስከ ፡ እረክብ ፡ መካኖ ፡ ወንሱቲተ ፡ ግብር ፡ ለአምላኪያ ። ወእም
 ዝ ፡ ካዕበ ፡ መጽአ ፡ ኅቤየ ፡ ውእቱ ፡ መልአክ ፡ ወይቤለኒ ፡ ኦዕዝራ ፡ ሖር ፡
 ገዳ<መ> ፡ ኅበ ፡ ኢይነብር ፡ ሰብእ ፡ ወኢይበጽሕ ፡ ፍጥረተ ፡ እንለ ፡ እመ Fol. 11r
 ሕያው ። ወበህየ ፡ ይከሥት ፡ ለከ ፡ ለዘፈቀድከ ፡ ታእምር ፡ ኩሎ ኅቡአቲ
 5 ሁ ፡ ለእግዚአብሔር ።
 ወእምዝ ፡ በሳኒታ ፡ ተንሣእኩ ፡ ወሖርኩ ፡ እንዝ ፡ ኢየአምር ፡ ኅበ ፡ እበጽ
 ሕ ። ወአብጽሖኒ ፡ በፈቃዱ ፡ ውእቱ ፡ አምላኪያ ፡ እንዝ ፡ እትፌሣሕ ። ወ
 ቤትኩ ፡ ውእተ ፡ ሌሊተ ፡ <እንዝ ፡> እሴብሖ ፡ ወአ<አ>ኩቶ ፡ ለእግዚእ
 ዩ ። ወበሳኒታ ፡ ጸቢሖ ፡ ነበርኩ ፡ ባሕቲትየ ፡ እትሐዘብ ፡ ወእበኪ ፡ በአንብ
 10 ዕ ፡ ወእቱክዝ ፡ ወእንዝ ፡ ኢይበልዕ ፡ ወኢምንተኒ ። ወመሰየ ፡ ይእተ ፡ ዕለ
 ተ ፡ ተፈነወ ፡ ኅቤየ ፡ ውእቱ ፡ መልአክ ፡ ዘአስተርአየኒ ፡ ቀዲሙ ፡ ወይቤለ
 ኒ ፡ ኦዕዝራ ፡ ጾም ፡ ቪሰንታተ ፡ እስከ ፡ ይትፌጸማ ።
 ወጾምኩ ፡ በከመ ፡ አዘዘኒ ፡ ውእቱ ፡ መልአክ ። ወፈጺምየ ፡ እምድኅሬሁ ፡
 አድለቅለቃ ፡ ውእቱ <ለ>መካን ፡ ኅበ ፡ ሀሎኩ ፡ አነ ። ውእተ ፡ ጊዜ ፡ ፈራ
 15 ህኩ ፡ ወእቤ ፡ እግዚእ ፡ እግዚእየ ፡ ኢትዝክር ፡ ኃጢአትየ ። ወሶቤሃ ፡ ይቤ
 ለኒ ፡ ውእቱ ፡ መልአክ ፡ ዘስሙ ፡ ኡርያል ። ኦዕዝራ ፡ እስመ ፡ ተሰምዓ ። Fol. 11v
 ጽሎትክ ፡ ወአስተርአየ ፡ ኃይለ ፡ ጽድቅክ ፡ በኅበ ፡ ልዑል ። ወይእዜኒ ፡ ን
 ሣእ ፡ ስተይ ፡ ጽዋዓ ፡ ዘወሀበክ ፡ እግዚአብሔር ። ወነሣእኩ ፡ ወሰተይኩ ፡
 ውእተ ፡ ጽዋዓ ፡ ምሉዓ ፡ ዘኅብሩ ፡ ይመስል ፡ እሳተ ። ወሰቲይየ ፡ ውእተ ፡
 20 ጽዋ<ዐ> ፡ <መልአ> ፡ ውስተ ፡ እንግድዓየ ፡ ልቡና ፡ ወአእምር ፤ ወተከሥ
 ተ ። ወአጽሐፍክምን ፡ ለእማንቱ ፡ መጻሕፍት ። ወይቤለኒ ፡ ባዘተከሥተ ፡
 ወቦ ፡ ኅቡእ ፡ ዘ<ኢ>ትሬኢ ።
 ዛቲ ፡ ይእቲ ፡ ፍኖተ ፡ አማን ፡ ህልው ፡ ዘጸሐፍክም ፡ አነ ፡ ዕዝራ ፡
 በመዋዕል> ፡ አመ ፡ ንስተተ ፡ ኢየሩሳሌም ፡ በቀዳሚ ፡ ወርኅ ፡ አምአውራ
 25 ኅ ፡ ዘውእቱ ፡ ሚያዝያ ፡ እንዝ ፡ ሀሎኩ ፡ ውስተ ፡ ገዳም ፡ ኅበ ፡ ገዳም ፡ ኅ
 በ ፡ ከሠተ ፡ ምሥጢር ፡ ኅቡ<አ> ። ወይቤለኒ ፡ ነገርኩክ ፡ ወአርአይኩክ ፡
 ኩሎ ፡ ምሥጢርየ ፡ ወኅቡአትየ ፡ በከመ ፡ ነገርክም ፡ ለሙሴ ፡ በደብረ ። Fol. 12r
 ሲና ፡ ወነገርክም ፡ በወር<ኅ> ፡ ሣልስ ፡ አመ ፡ <፲>ወ፮ ለውእቱ ፡ ነገርክ
 ም ፡ እንዝ ፡ እብል ፡ ዕርግ ፡ ኅቤየ ፡ ውስተ ፡ ደብር ፡ ወእሁበክ ፡ ክልኤተ ፡
 30 <ጽላተ ፡> ዘእብን ፡ ዘሕግ ፡ ወዘሥርዓተ ፡ ጽድቅ ፡ ዘትእዛዝ ፡ ዘመጠነ ፡ ጸ
 ሐፍኩ ፡ ታለብዎሙ ።
 ወዓርገ ፡ ሙሴ ፡ ውስተ ፡ ደብረ ፡ እግዚአብሔር ፡ ውስተ ፡ ደብረ ፡ ሲና ።
 ወመልአ ፡ ሰብሐተ ፡ እግዚአብሔር ፡ ወጸለሎ ፡ ደመና ፡ ሰዱሰ ፡ ዕለተ ።

3 ገዳ<መ> ፡] ም ፡ MS 8 <እንዝ ፡>] om. MS | ወአ<አ>ኩቶ ፡] ወአእ” MS 14 <ለ>መካን ፡] መ
 ካን ፡ MS 16 ተሰምዓ ፡] repeats MS 20 ጽዋ<ዐ> ፡] ምዕ ፡ MS | <መልአ> ፡] ፤ ምሉዕ ፡ MS
 22 ዘ<ኢ>ትሬኢ ።] ዘትሬኢ ፡ MS 24 በመዋዕል> ፡] ምለ ፡ MS 26 ኅቡ<አ> ።] ምእ ። MS
 28 በወር<ኅ> ፡] ምኃ ፡ MS | <፲>ወ፮] ፻ወ፮ MS 30 <ጽላተ ፡>] om. MS

4 Cf. 4 Ezra 5:34.

reins showed me.⁴ And now, too, I will not be silent until I find the place and a bit of the work of my God.’ Then the angel came again to me and said to me, ‘Oh Ezra, go to the desert where there
 Fol. 11r are no people, where no | human creature comes to. He will reveal to you there all the secrets of God that you want to know.’ 5

Then I rose up the next day and walked, not knowing where I would come to. And my God brought me by his will (to a certain place) as I rejoiced. I spent that night glorifying and thanking my Lord. The next day in the morning, I was alone, thinking and crying with tears and feeling distressed, and having eaten nothing.¹⁰ When the day changed to evening, the same angel who appeared to me before was sent to me again. He said to me, ‘Oh Ezra, fast three complete weeks.’

I fasted as the angel ordered me to. When I finished, immediately, (the angel) shook <the> place where I was.⁵ At that time, I was frightened. I said, ‘Oh Lord, my Lord, do not remember my
 Fol. 11v sin.’ At that time, the angel, whose name is Uriel, | said to me, ‘Oh Ezra, your prayer has been heard, and the power of your righteousness has appeared to the Most High.⁶ Now, take (and) drink (this) cup which God gave you.’ I took and drank the cup <filled> 20 with (something) whose colour looks like fire. When I drank the cup, understanding and knowledge filled my heart, and (the secrets) were revealed. And (so) I caused the writing of the Scriptures.⁷ (The angel) said to me, ‘Some are revealed and some are hidden, which you have <yet> to see.’ 25

This is the way of the living truth, which I, Ezra, wrote at the time of the destruction of Jerusalem, in the first month of the months, which is Miyazya (April), as I was in the desert—in the desert where he revealed his hidden mystery. He said to me, ‘I have told you and have shown you all my mysteries and my
 Fol. 12r secrets, as I had told to Moses | at Mount Sinai. I told (Moses) in the third month on its <1>6th⁸ day saying, “Come up to me on the mount, and I will give you two <tablets> of stone of the law and the ordinance of justice pertaining to the commandments that you may explain to them as I have written.”’ 35

And Moses went up into the mount of God, into Mount Sinai,

⁵ Cf. 4 Ezra 6:29.

⁶ 4 Ezra 6:32.

⁷ Cf. 4 Ezra 14:38–42.

⁸ MS ‘106th’.

ወጸውያ ፡ ለሙሴ ፡ በዕለ<ት> ፡ ሳብእት ፡ በማእከለ ፡ ደመና ። ወርእየ ፡ ስ
 ብሐተ ፡ እግዚአብሔር ፡ ከመ ፡ እሳት ፡ ዘይነድድ ፡ ውስተ ፡ ርእሰ ፡ ደብ
 5 ር ። ወሀሎ ፡ ሙሴ ፡ ውስተ ፡ ደብር ፡ ማመዓልተ ፡ ወጃሌሊተ ። ወአእመር
 ክዎ ፡ ዘቀዳሚ ፡ ወዘደኃሪ ፡ ወዘኒ ፡ ይመጽእ ፡ ነገርክዎ ፡ መዋዕላተ ፡ ለሕ
 10 ማ ፡ ወለስምዕ ። ወእቤሎ ፡ <አ>ንብር ፡ ልበከ ፡ ውስተ ፡ ኩሎ ፡ ዘአነ ፡ እነግ
 ረከ ፡ በዝንቱ ፡ ደብር ። ወጸሐ<ፎ> ፡ ውስተ ፡ መጽሐፍ ፡ ከመ ፡ ይ
 ር<አ>ዩ ፡ ትውልዶሙ ፡ ከመ ፡ ኢይኅድጉኒ ፡ በእንተ ፡ እኩይ ፡ ዘገብሩ ፡
 ለአስሕቶ ፡ ሥርዓተ ፡ ዚአየ ፡ <ዘ>እሠርእ ፡ ማእከሌየ ፡ ወማእከሌከ ፡ ዮ
 15 ሎ ፡ ለትውልድ ፡ ለደኃሪ ። ወይከውን ፡ ከመዝ ፡ አመ ፡ ይመጽ<እ> ፡ ኩ
 ለ ፡ ዝነገር ፡ ላዕሌሆሙ ፡ ወያእምሩ ፡ ወይከውኖሙ ፡ ትእምርተ ፡ ከመ ፡
 ጸ<ደ>ቁ ፡ እምኔሆሙ ፡ በኩሎ ፡ ፍትሐሙ ፡ ወበኩሎ ፡ ምግባሮሙ ። ወየ
 አምሩ ፡ ከመ ፡ ሀለው<ኩ> ፡ ወኮንኩ ፡ አነ ፡ ምስሌሆሙ ። ወእቤሎ ፡ አን
 ተኒ ፡ ጸሐፍ ፡ ለከ ፡ ኩሎ ፡ ቃለ ፡ ዚአየ ፡ ዘአ<የ>ድዓከ ፡ ዮም ፡ እስመ ፡ አ
 20 ነ ፡ አአምር ፡ ምረቶሙ ፡ ለዝንቱ ፡ ሕዝብ ። ወክሳዶሙ ፡ ይቡስ ።
 15 ወት<ሰ>ማዕ ፡ ዛቲ ፡ ስምዕ ፡ ወ<ለስ>ምዕ ፡ ሎሙ ፤ እስመ ፡ ይረስኡ ፡ ኩ
 ሎ ፡ ትእዛዝየ ፡ ወኩሎ ፡ አነ ፡ እኤዝዞሙ ። ወየ<ሐው>ሩ ፡ ድኅረ ፡ አማል
 ክት ፡ ወድኅረ ፡ ርኩሶሙ ፡ ወድኅረ ፡ ኃሣሮሙ ። ወይትቀነዩ ፡ ለአማልክ
 ት ፡ ርኩሳን ። ወይከውንዎሙ ፡ ማዕቅፈ ፡ ለምንዳቤ ፡ ወለዓዕር ፡ ወለመ|ሥ
 25 ገርት ። ወይትኃጎሎ ፡ ብዙኃን ፡ ወይትኃጎ<ዙ> ፡ ወይወድቁ ፡ ውስተ ፡ እ
 20 ደ ፡ ፀር ፡ እስመ ፡ ኅደጉ ፡ ሥርዓትየ ፡ ወትእዛዝየ ፡ ወበዓላ<ተ> ፡ ኪዳንየ ፡
 ወሰንበታትየ ፡ ወቅድሳትየ ፡ ዘቀደስኩ ፡ በማእከሎሙ ፡ ወደብተራየ ፡ ወመ
 ቅደስየ ፡ ዘቀደስኩ ፡ በማእከለ ፡ ምድር ፡ ከመ ፡ እ<ሢ>ም ፡ ስምየ ፡ በላዕሌ
 ሁ ፡ ወይኅድር ።
 ወእቤሎ ፡ አነ ፡ እግዚአብሔር ፡ ለመልአከ ፡ ገጽ ፡ <ጸሐ>ፍ ፡ ሎቱ ፡ ለሙ
 25 ሴ ፡ ከመ ፡ ያእምሩ ፡ ፍጥረ<ተ> ፡ እምቀዳሚ ፡ ፍጥረተ ፡ ዓለም ፡ እስከ ፡
 ይትሐነጽ ፡ መቅደስየ ፡ በማእከሎሙ ፡ ለዓለመ ፡ ዓለማት ። ወያስተርኢ ፡
 እግዚአብሔር ፡ ለዓይነ ፡ ኩሎ ፡ ከመ ፡ አንተ ፡ አምላክ ፡ እስራኤል ፡ ወአ
 ብ ፡ ለኩሎሙ ፡ ደቂቀ ፡ ያዕቆብ ፡ ወንጉሥ ፡ በደብረ ፡ ጽዮን ፡ ለዓለመ ፡
 ዓለም ። ወትከውን ፡ ጽዮን ፡ ወኢየሩሳሌም ፡ ቅድስት ።

Fol. 12v

Fol. 13r

1 በዕለ<ት> ፡] ”ተ ፡ MS 5 <አ>ንብር ፡] እ” MS 6 ወጸሐ<ፎ> ፡] ”ፍ ፡ MS | ይር<አ>ዩ ፡] ይርእ
 ዩ ፡ MS 8 <ዘ>እሠርእ ፡] እሠርእ ፡ MS 9 ይመጽ<እ> ፡] ”ኡ ፡ MS 11 ጸ<ደ>ቁ ፡] ጸድቁ ፡ MS
 12 ሀለው<ኩ> ፡] ሀለው ፡ MS 13 ዘአ<የ>ድዓከ ፡] ዘአይድዓከ ፡ MS 15 ወት<ሰ>ማዕ ፡] ወትስማ
 ዕ ፡ MS | ወ<ለስ>ምዕ ፡] ወእስምዕ ፡ MS 16 ወየ<ሐው>ሩ ፡] ወየኃድሩ ፡ MS
 19 ወይትኃጎ<ዙ> ፡] ”ዝ ፡ MS 20 ወበዓላ<ተ> ፡] ”ት ፡ MS 22 እ<ሢ>ም ፡] እሰሚ ፡ MS
 24 <ጸሐ>ፍ ፡] ጽሐፍ ፡ MS 25 ፍጥረ<ተ> ፡] ”ት ፡ MS

9 ‘they may not forsake me’ for ‘I may not forsake them’.
 10 Jub. 1:1-6.

and the glory of God filled (the mount), and clouds overshadowed it for six days. And on the seventh day, (the Lord) called Moses out of the midst of the cloud. (Moses) saw the glory of God like a flaming fire on the top of the mount. And Moses was on the mount forty days and forty nights. And I (the Lord) made him 5 know the past and the later (events). I also told him about the future (regarding) the times for the law and the testimony. And I said to him, ‘Put your heart into everything that I shall tell you on this mount. And write (them) in a book so that their generations
 Fol. 12v may see | that they may not forsake me⁹ for the evil they have 10 wrought in transgressing my ordinances, <which> I establish today between me and you for later generations. And it will happen thus, when all these things come upon them, they will recognize—and it will be a sign for them—that I <am more righteous> than they in all their judgments and in all their actions; and they 15 will recognize that <I> am, and have been, with them.¹⁰ And I said to him, ‘You, too, write for yourself all the words of mine that I will declare to you today, for I know the bitterness of this people and their stiff neck. And this witness shall be heard (as) <testimony> against them. For they will forget all my command- 20 ments and all that I command them, and <they will walk> after gods, after their filth, and after their shame. And they will serve filthy gods, and these will be stumbling blocks to them, (causing)
 Fol. 13r tribulation, agony, and | snares. Many will perish and be captured, and will fall into the hands of the enemy, because they have for- 25 saken my ordinances, my commandments, the holy days of my covenant, my Sabbaths, my holy things that I hallowed in their midst, my tabernacle, and my sanctuary, which I have hallowed in the midst of the land, that I <should set> my name upon them, and that it should dwell (there).¹¹ 30

And I, God, said to the angel of the presence, ‘<Write> for Moses so they may know about the creation from the beginning of the Creation of the world until my sanctuary is built among them for all eternity. And God will appear to the eyes of all that I am,¹² the God of Israel and the father of all the children of Jacob, and 35 king on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.¹³

¹¹ Cf. Jub. 1:1–9.

¹² MS ‘You are’.

¹³ Cf. Jub. 1:25–26.

ወአውጽእ፡ መልአከ፡ ገጽ፡ ዘየሐውር፡ በማእከለ፡ ተዓይኒሆሙ፡ ለእስራ-
 ኤል፡ ጽላተ፡ ዘክፍለ፡ ዓመታ-ት> ። ወእምአመ፡ ፍጥረተ፡ <ዓለም፡ Fol. 13v
 ለ>ሕግ፡ ወለስምዕ፡ ወለሱባኤ<ሆሙ>፡ ለኢዮቤሌዎን፡ በበዓመት፡ በኩ-
 ሉ፡ ጉልቆሙ፡ ። ወኢዮቤሌዎን፡ <በበዓመት፡> እምዕለተ፡ ፍጥረት፡ ሐ
 5 ዓስ፡ <እስከ፡ አ>መ፡ ይት<ሔ>ደ<ሳ>፡ ሰማያት፡ ወምድር፡ ወኩሉ፡ ፍ
 ትረቶሙ፡ በከመ፡ ኃይላቲሁ፡ ለሰማይ፡ ወበከመ፡ ኩሉ፡ ፍጥረተ፡ ምድ-
 10 ር፡ እስከ፡ አመ፡ ዕለተ፡ ይትፈጠር፡ መቅደስ፡ ዘእግዚአብሔር፡ በኢየሩ-
 ሳሌም፡ በደብረ፡ ጽዮን፡ ወበኩሉ፡ ብርሃናት፡ ይት<ሔ>ደሱ፡ ለፈውስ፡
 ወለሰላም፡ ወለበረከት፡ ወለኩሎሙ፡ ጎሩያ<ነ>፡ እስራኤል፡ ከመ፡
 15 ይኩ-ት>፡ ከማሁ፡ <እም>ይእቲ፡ ዕለት፡ ወእስከ፡ ኩሉ፡ መዋዕለ፡ ምድ-
 ር ።
 ወይቤ፡ መልአከ፡ ገጽ፡ ለሙሴ፡ በቃለ፡ እግዚአብሔር፡ እንዘ፡ ይብል፡
 ጸሐፍ፡ ኩሎ፡ ነገረ፡ ፍጥረት፡ ከመ፡ በሰዓሱ፡ ዕለት፡ ፈጸመ፡ እግዚአብ-
 20 ሔር፡ አምላክ፡ ኩሎ፡ ግብሮ ። ወኩሎ፡ <ዘ>ፈጠረ፡ ወአሰንበተ፡ በዕለ
 15 ተ፡ ሰንበት፡ ወቀደ<ሳ>፡ ለኩሉ፡ ፍጥረት ። ወአንበራ፡ ትእምርተ፡ ለኩ-
 ሉ፡ ግብሩ፡ እስመ፡ በዕለ<ት>፡ ቀዳሚት፡ <ፈጠረ>፡ ሰማያተ፡ እ<ለ>፡
 መልዕልተ፡ ምድር፡ ወማያ<ት>፡ ወኩ<ሉ>፡ መንፈስ፡ ዘይትለአክ፡ ቅ
 ድሜሁ ። ወመላእክተ፡ ገጽኒ፡ ወመላእክተ፡ መንፈስ፡ እሳት፡ <እስትን
 20 ፋ>ስ፡ ወመላእክተ፡ መንፈስ፡ ደመናት፡ ወለጽልመት፡ ወለበረድ፡ ወለአ
 ስሐትያ፡ ቀ<ላ>ያት፡ ወነገውድንድ፡ ወመባርቅት፡ ወመላእክተ፡ መናፍስ
 ት፡ ለቀኑር፡ ወ<ለ>መርቄ፡ ወ<ለ>ክረምት፡ ወ<ለ>መፀው፡ ወ<ለ>ማእረ
 ር፡ ወ<ለ>ሐጋይ፡ ወ<ለ>ኩሉ፡ መናፍስት፡ ውስተ፡ ተግባሩ፡ ዘ<በ>ሰማ
 ያት፡ ወዘበምድር፡ ወዘበኩሉ፡ ቀላያት፡ ወጽልመ<ት>፡ ወብርሃ<ን>፡
 ወጎ<ሕ>፡ ወምሴ<ት>፡ ዘአስተዳለወ፡ በአእምሮ፡ ልቡ ።
 25 ወአሜሃ፡ ርእዩ፡ ምግባሮ፡ ዘገብረ፡ ባረክዎ፡ ወሰብሕዎ፡ ቅድሚሁ፡ በእ
 ንተ፡ ኩሉ፡ ምግባሩ፡ እስመ፡ ሰ<ብ>ዓተ፡ <ግ>ብረ፡ ዓቢያተ፡ ገብረ፡ Fol. 14v
 በቀዳሚት፡ ዕለት ። ወበዕለ<ት>፡ ሳኒታ፡ ገብረ፡ ምጽናዓተ፡ ማእከለ፡ ማ
 ይ ። ወተከፍላ፡ ማያት፡ በይእቲ፡ ዕለት ። ወመንፈቆሙ፡ ዓርጉ፡ ላዕለ፡

2 ዓመታ-ት> ።] ”ተ፡ MS | <ዓለም፡ ለ>ሕግ፡] ሕግ፡ MS 3 ወለሱባኤ<ሆሙ>፡] ”ኤሁ፡ MS
 4 <በበዓመት፡>] om. MS 5 <እስከ፡ አ>መ፡ ይት<ሔ>ደ<ሳ>፡] ከመ፡ ይትሐደስ፡ MS
 6 ፍጥረተ፡] ኃይላተ፡ Jub. 2:2 8 ይት<ሔ>ደሱ፡] ”ሐ” MS 9 ጎሩያ<ነ>፡] ”ን” MS
 10 ይኩ-ት>፡] ”ን” MS | <እም>ይእቲ፡] አመ፡ ይእቲ፡ MS 14 <ዘ>ፈጠረ፡] ፈጠረ፡ MS
 15 ሰንበት፡] ሳብዒት፡ Jub. 2:5 | ወቀደ<ሳ>፡] ”ሰ” MS | ፍጥረት ።] ዓለማት ። Jub. 2:5
 16 በዕለ<ት>፡] ”ተ” MS | <ፈጠረ>፡] ፍጥረት፡ MS | እ<ለ>፡] እስመ፡ MS 17 ወማያ<ት>፡]
 ”ተ” MS | ወኩ<ሉ>፡] ”ሎ” MS 18 <እስትንፋ>ስ፡] ወመላእክተ፡ መንፈስ፡ ነፍስ፡ MS
 19 ወለበረድ፡] ወለኩሉ፡ በረድ፡ Jub. 2:5 | ወለአስሐትያ፡] adds ወመላእክተ፡ Jub. 2:5
 20 ቀ<ላ>ያት፡] ”ለ” MS 21 ወ<ለ>መርቄ፡ ወ<ለ>ክረምት፡ ወ<ለ>መፀው፡ ወ<ለ>ማእረር፡
 ወ<ለ>ሐጋይ፡ ወ<ለ>ኩሉ፡] ወመርቄ፡ ወክረምት፡ ወመፀው፡ ወማእረር፡ ወሐጋይ፡ ወኩሉ፡ MS
 22 ዘ<በ>ሰማያት፡] ዘሰማያት፡ MS 23 ወጽልመ<ት>፡] ”ተ” MS | ወብርሃ<ን>፡] ”ነ” MS
 24 ወጎ<ሕ>፡] ”ሐ” MS | ወምሴ<ት>፡] ”ተ” MS 26 ሰ<ብ>ዓተ፡] ሰዓተ፡ MS | <ግ>ብረ፡]
 7” MS 27 ወበዕለ<ት>፡] ”ተ” MS

Fol. 13v And the angel of the presence who walks in the midst of the camp of the Israelites | brought out the tablet of the division of the years—from the time of the Creation <of the world—concerning the law> and the testimony of the weeks of the jubilees <annually> according to all their numbers; and jubilees annually, from 5 the day of the new creation <until> the heavens and the earth will be renewed, with all their creations according to the powers of the heaven, and all the creatures of the earth, until the sanctuary of God is built in Jerusalem, on Mount Zion, and all luminaries are renewed for healing, for peace, and for blessing for all the elect of 10 Israel, and that it may be <from> that day unto all the days of the earth.¹⁴

Fol. 14r And the angel of the presence spoke to Moses in the words of God, saying, ‘Write the complete history of the Creation, how on the sixth¹⁵ day God, the God, finished all his works and all <that> 15 he created, and kept | Sabbath on the day of the Sabbath¹⁶ and hallowed it for all creatures,¹⁷ and set it as a sign for all his works. For on the first day, he created heavens, which are above, and the earth, the waters, and all the spirits, which serve before him. These are the angels of the presence, the angels of the spirits of fire, (the 20 angels of the spirit of) winds, the angels of the spirit of the clouds and of darkness, and of snow, and of the frost, of the abysses, of the thunder, of the lightening, and the angels of the spirits, of cold and <of> heat, and <of> the winter, and <of> the autumn, <of> the harvest, and <of> the summer, and all the spirits of his works 25 <in> the heavens and earth, and all the abysses and darkness, and the light, and dawn and dusk, which he has prepared in the knowledge of his heart.’¹⁸

Fol. 14v At that time, they saw the works that he worked, and blessed him with praise before him | on account of all his works, because 30 he created <seven> great creatures on the first day. And on the second day, he created firmaments in the middle of the water, and the waters were divided on that day, half of them went up above

¹⁴ Cf. Jub. 2:1–3.

¹⁵ Or ‘in six’.

¹⁶ For ‘on the seventh day’.

¹⁷ Jub. *‘alāmat* ‘ages’.

¹⁸ Jub. 2:4–7.

ወመንፈቆሙ ፡ ወረዱ ፡ መትሕተ ፡ ምጽናዓት ፡ ማእከለ ፡ ዲበ ፡ ገጸ ፡ ለ
 ኩሉ ፡ ምድር ፡ ውስተ ፡ መካን ፡ ፩ ወያህተርኢ ፡ የብሰ። ። ወሐለ። ፡ ፋ ፡
 ማያት ፡ ከማሁ ፡ በከመ ፡ <አዘዞሙ ።> ፡ ወተግሕ። ፡ ለምዲበ ፡ ገጸ ፡ ለ
 ምድር ፡ ውስተ ፡ <መካን ፡> ፩ አፍኦ ፡ እምጽናዓት ፡ ዝየ ፤ ወአስተርአየ ፡
 5 የብስ ። ወበይእቲ ፡ ዕለት ፡ ፈጠረ ፡ ልጎታተ ፡ አብህርት ፡ በበምግባሚሆ
 ሙ ፡ <ወኩሎሙ ፡ አፍላግ ፡ ወምግባአቲሆሙ ፡> ለማያት ፡ ውስተ ፡ አድ
 ባር ፡ ወውስተ ፡ ኩሉ ፡ ምድር ። ወለኩሎሙ ፡ ዘዲበ ፡ ምድር ፡ ወዘውስ
 ተ ፡ አብህርት ። ወዲበ ፡ እንሰሳ ፡ ወዲበ ፡ ኩሉ ፡ ዘይትሐወስ ፡ ዲበ ፡ ምድ
 ር ፡ ወላዕለ ፡ ኩሉ ፡ ምድር ። ወዲበ ፡ ዝኩሉ ፡ አስለጦ ። Fol. 15r
 10 ወአርባዕተ ፡ ዘመደ ፡ ገብረ ፡ በዕለት ፡ ሳድስት ። ወኮነ ፡ ኩሉ ፡ ፳ወ፪ ዘ
 መድ ። ወፈጺሞ ፡ ኩሎ ፡ ግብር ፡ በዕለት ፡ ሳድስት ፡ ኩሎ ፡ ዘበሰማ
 ይ ፡ ወዘበምድር ፡ ወውስተ ፡ አብህርት ፡ ወቀላያት ፡ ወውስተ ፡ ብርሃ
 ን ፡ ወውስተ ፡ ጽልመት ፡ ወውስተ ፡ ትእምርት ፡ ወሀበነ ፡ ዓባየ ፡ ዕለተ ፡ ሰ
 ንበታት ፡ ከመ ፡ ንኩን ፡ ዕሩፋነ ፡ እምኩሉ ፡ ግብር ። ወሰናብተ ፡ ክልኤ
 15 ተ ፡ ዕለተ ። ወለኩሎሙ ፡ መላእክተ ፡ ገጽ ፡ ወለኩሎሙ ፡ መላእክተ ፡ ቅ
 ድሳት ፡ ለ፪ዘመድ ፡ ዘንተ ፡ ይቤሎሙ ፡ ናሰንብት ፡ በዕለተ ፡ ሰንበታት ፡ በ
 ሰማይ ፡ ወበምድር ።
 ወይቤሎሙ ፡ ናሁ ፡ አነ ፡ እፈልጥ ፡ ሊተ ፡ ሕዝበ ፡ በማእከለ ፡ አሕዛብ
 <የ> ። ወያሰነብቱ ፡ እሙንቱ ፡ ወይትቀደሱ ፡ ሊተ ፡ ለሕዝብ<የ> ።
 20 ወእባርኮሙ ፡ ወይከውኑኒ ፡ ሕዝብየ ፤ አነኒ ፡ እከውኖሙ ፡ አምላክ ። ወኃ
 ረይኩ ፡ በዘርአ ፡ ያዕቆብ ፡ እትቁደስ ፡ | እምዘ ፡ ርኢኩ ። ወጸሐፍክም ፡ ሊ
 ተ ፡ ወልደ ፡ በኩረ ። ወቀደስክም ፡ ሊተ ፡ ለዓለመ ፡ ዓለም ። ወዕለተ ፡ ሰንበ
 ታት ፡ <እኤምሮ>ሙ ፡ ከመ ፡ ያሰንብቱ ፡ ቦቱ ፡ እምኩሉ ፡ ግብር ። ወ
 ወሀብክምሙ ፡ ትእምርተ ፡ ከማሁ ፡ በዘያሰነብቱ ፡ እሙንቱሂ ፡ ምስሌነ ፡ በ
 25 ዕለተ ፡ ሰንበት ፡ ምስለ ፡ መላእክተ ፡ ሰማይ ። ወገብረ ፡ ፈቃዳቲሁ ፡ ይዕር
 ግ ፡ መዓዛ ፡ ሠናይ ፡ ዘይትቀደስፍ ፡ ውእቱኒ ፡ ቅድሜሁ ፡ ኩሎሙ ፡ መ
 ዋዕለ ፡ ፳ወ፪ አርአስተ ፡ ሰብእ ፡
 እምኩሎሙ ፡ ማዕቅላት ፡ ወጠለ ፡ ምድር ፡ ወዘይዘረፊእ ፡ ዘርአ ፡ ወ
 ኩሉ ፡ ዘይትበላዕ ፡ ወዕፀወ ፡ እለ ፡ ይፈርዩ ፡ ወአዕማቀት ፡ ወገነ

1 ምጽናዓት ፡] ።ተ ፡ MS 2 የብሰ። ።] ።ሰ ፡ MS | ወሐለ። ፡ ፋ ፡] ወሐፋ ፡ MS
 3 <አዘዞሙ ።>] om. MS | ወተግሕ። ፡] ?; ።ሠ ፡ MS 4 <መካን ፡>] om. MS
 6 <ወኩሎሙ ፡ አፍላግ ፡ ወምግባአቲሆሙ ፡>] om. MS 10 በዕለት ፡] ።ተ ፡ MS
 11 በዕለት ፡] ።ተ ፡ MS 12 ወቀላያት ፡] ።ለ ። MS 18 አሕዛብ<የ> ።] አሕዛብ ፡ MS
 19 ወይትቀደሱ ፡] ወይቁድሱ ፡ MS | ለሕዝብ<የ> ።] ለሕዝብ ፡ MS 23 <እኤምሮ>ሙ ፡] አ
 እመርክምሙ ፡ MS | ያሰንብቱ ፡] ።ነ ። MS 26 ዘይትቀደስፍ ፡] ።ወ ። MS 27 ፳ወ፪] ፳ወ፩
 MS 28 ማዕቅላት ፡] or <ምዕረቃላት ፡ ፡ ማዕቅላት ፡ MS | ወዘይዘረፊእ ፡] ?; ።ር ። MS
 ወኩሉ ፡] ።ሎሙ ፡ MS 29 ወአዕማቀት ፡] as in Jub. 2:12; ወአማዕተ ፡ MS

19 Jub. 2:8-10.

and half of them went down below the firmament—(which was) in the midst over the face of the whole earth—to one place for the dry land to appear.¹⁹ And the waters <passed off> (from the land) as <he ordered them>. And <they> retired from the face of the earth into one <place> yonder outside of the firmament, and the dry land appeared. And on that day he created pools for the seas according to their separate gathering places <and all the rivers and their separated gathering places> for the waters in the mountains and on the entire earth.²⁰ (He authorized man) above all (creatures) on land and in the seas, on animals and on all that moves on the earth, and on the entire earth itself. He authorized him on all | these.²¹

Fol. 15r

On the sixth day he created four classes. And in all there were twenty-two classes. Having finished all his works on the sixth day, all in heaven and on earth, in the seas and abysses, in the light and the darkness and in the signs, he gave us great days of Sabbaths to be resting from all works. There are two days of Sabbaths. He said this to all the angels of the presence and all angels of sanctification, the two classes, ‘Let us keep the day of the Sabbaths in heaven and on earth.’²²

20

He said to them, ‘Behold, I will separate unto myself a people from among nations. And these shall keep the Sabbath and <shall be sanctified> for me as my people. I shall bless them, and they shall be my people, and I shall be their God. I have chosen to be sanctified by the seed of Jacob, | from (all) that I have seen, and I have written him down as my firstborn son, and have sanctified him unto me forever and ever. And <I will make them know> the day of the Sabbaths that they may keep it (by resting) from all works. And I gave them a sign in accordance with which they should keep the Sabbath with us on the day of the Sabbath with the angels in heaven. And he caused his will to ascend as acceptable sweet savour before him on all the days. There were twenty-<two>²³ heads of mankind.’²⁴

Fol. 15v

And on the third day, he created all reservoirs, dew of the earth, seeds that are sown, all that is edible, trees that bear fruit,

²⁰ Jub. 2:11–12.

²¹ Jub. 3:1.

²² Jub. 3:1–4.

²³ MS ‘twenty-one’.

²⁴ Jub. 3:5–9.

ተ ፡ ኤዶም ፡ ወለተድላ ። ወኩሉ > ፡ አርባዕተ ፡ ዘንተ ፡ ዓበይተ ፡ ትውልድ ፡ ገብረ ፡ በዕለ<ት> ፡ ማልሰት ።
 ወበዕለ<ት> ፡ ራብዕት ፡ ገብረ ፡ ፀሐየ ፡ ወወርኃ ፡ ወከዋክብተ ። ወአንበሮ ፡ ሙ ፡ ውስተ ፡ ምጽንዓተ ፡ ሰማይ ፡ ከመ ፡ ያብርሀ ፡ ውስተ ፡ ምድር ። ወ Fol. 16r
 5 አኩነኖሙ ፡ ለመዓልት ፡ ወለሌሊት ፡ ወለፍልጠ<ት> ፡ እማእከለ ፡ ብርሃን ፡ ወጽልመት ። ወወሀበ ፡ ፀሐየ ፡ ለትእምርት ፡ ዓቢይ ፡ ዲበ ፡ ምድር ፡ ወ ለመዋዕል ፡ ወለሰንበታት ፡ ወለአውራጎ ፡ ወለዓመታት ፡ ወለበዓላት ፡ ወዘዓመታት ፡ ወለኢየቤሌሳዊት ፡ ወለኩሉ ፡ ጊዜ ፡ ለዓመታት ። ወይፈልጥ ፡ ማእከለ ፡ ጽልመት ፡ ወለጥዲና ፡ ወከመ ፡ ያጥኢ ፡ ኩሉ ፡ ዘይሠርፅ ፡ ወይልህ
 10 ቅ ፡ ዲበ ፡ ምድር ። ሠለስተ ፡ ዘመደ ፡ ገብረ ፡ በዕለ<ት> ፡ ራብዒት ። ወበዕለ<ት> ፡ ኃምስት ፡ ፈጠረ ፡ አናብርተ ፡ ዓበይተ ፡ ማእከለ ፡ ቀ<ላ>ያ <ተ> ፡ ማያት ። እስመ ፡ ዝንቱ ፡ ገብረ ፡ ቀዳሚ ፡ በእደዊሁ ፡ ሥጋ ፡ ዘበ ፡ ወኩሉ ፡ ዘይትሐወስ ፡ ውስተ ፡ ማያተ ፡ ዓሣ ፡ ወኩሉ ፡ ዘይሰርር ፡ አዕዋፍ ፡ ወኩሉ ፡ ዘመዶሙ ። ወሠረቀ ፡ ፀሐይ ፡ ላዕሌሆሙ ፡ ለጥዲና ፡ ወላዕ
 15 ለ ፡ ኩሉ ፡ ዘሀሎ ፡ ውስተ ፡ ምድር ። ወይሠርፅ ፡ እምድር ፡ ወኩሉ ፡ ዕፀወ ፡ ዘይፈረ ፡ ወኩሉ ፡ ዘሥጋ ። ዘንተ ፡ ቺተ ፡ ዘመደ ፡ ገብረ ፡ አመ ፡ ዕለ<ት> ፡ ኃምስት ። ወበዕለ<ት> ፡ ሳድስት ፡ ገብረ ፡ ኩሉ ፡ አራዊተ ፡ ምድር ፡ ወኩሉ ፡ እንሰሳ ፡ ወኩሉ ፡ ዘይትሐወስ ፡ ዲበ ፡ ምድር ። ወእምድ<ላ><ረ> ፡ ኩሉ > ፡
 20 ገብረ ፡ ሰብአ ፡ ብእሲ ፡ ወብእሲተ ፡ ገብሮሙ ፡ ወአሠለጠሙ ፡ ላዕለ ፡ <ኩሉ ።>
 <እም>አዳም ፡ እስከ ፡ ሙሴ ፡ ጳወ፬ ዘመ<ደ> ፡ ግብር ፡ ተገብረ ፡ እምቀዳሚት ፡ ዕለት ፡ እስከ ፡ ሳብዕት ። ዝንቱ ፡ ቡሩክ ፡ ወቅዱስ ። ወ<ዝ>ን <ቱ> ፡ ምስለ ፡ ዝንቱ ፡ <ኮ>ነ ፡ ለቅዳሴ ፡ ወለበረከት ። ወተውህቦ ፡ ለዝን
 25 ቱ ፡ ከመ ፡ ይኩ<ኑ> ፡ ኩሉ ፡ መዋዕለ ፡ ቡሩ<ካ><ነ> ፡ ወቅዱ<ሳ><ነ> ፡ ዘሰምዕ ፡ ወ<ዘ>ሕግ ። ቀዳሚ ፡ <በከመ ፡> ተቀደሰ ፡ ወተባረከ ፡ ዕለተ ፡ <ሰንበት ፡> ሳብዕት ። ወበዕለ<ት> ፡ ቀዳሚት ፡ ፈጠረ ፡ ሰማየ ፡ ወምድረ ። ወዛቲ ፡ ዕለት ፡ ቅድስት ፡ ይእቲ ፡ ለኩሉ ፡ ምግባሩ ። ወበእንተዝ ፡ አዘዘ ፡ በእንተ ፡ ይእቲመ ፡ ዕለ<ት> ፡ ኩሉ ፡ ዘይገብር ፡ ባቲ ፡ ኩሉ ፡ ግብረ ፡ Fol. 17r
 30 <ለ>ይሙት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወይቤሉ ፡ ሕዝብ ፡ አሜን ።

1 ወኩሉ > ፡] ወለኩሉ ፡ MS 2 በዕለ<ት> ፡] ”ተ ፡ MS 3 ወበዕለ<ት> ፡] ”ተ ፡ MS
 5 ወለፍልጠ<ት> ፡] ”ተ ፡ MS 10 በዕለ<ት> ፡] ”ተ ፡ MS 11 ወበዕለ<ት> ፡] ”ተ ፡ MS
 ቀ<ላ>ያ<ተ> ፡] ቀላያት ፡ MS 16 ዕለ<ት> ፡] ”ተ ፡ MS 18 ወበዕለ<ት> ፡] ”ተ ፡ MS
 19 ወእምድ<ላ><ረ> ፡ ኩሉ > ፡] ወእምድር ፡ ኩሉ ፡ MS 21 <ኩሉ ።>] om. MS
 22 <እም>አዳም ፡] አዳም ፡ MS | ዘመ<ደ> ፡] ”ድ ፡ MS 23 ወ<ዝ>ን<ቱ> ፡] ወዝንተ ፡ MS
 24 <ኮ>ነ ፡] አ” MS 25 ይኩ<ኑ> ፡] ”ን ፡ MS | ቡሩ<ካ><ነ> ፡] ቡሩክ ፡ MS | ወቅዱ<ሳ><ነ> ፡] ወቅዱስ ፡ MS
 26 ወ<ዘ>ሕግ ።] ወሕግ ፡ MS | <በከመ ፡> ተቀደሰ ፡] ዘተቀደሰ ፡ MS | ዕለተ ፡ <ሰንበት ፡>] በዕለተ ፡ MS
 27 ወበዕለ<ት> ፡] ”ተ ፡ MS 29 ዕለ<ት> ፡] ”ተ ፡ MS
 30 <ለ>ይሙት ፡] ይሙት ፡ MS

wood-trees, the Garden of Eden for joy, and all the four great generations.²⁵

Fol. 16r On the fourth day, he created the sun, the moon, and the stars, and placed them on the firmaments | of the sky so they may give light to earth. He made them govern the day and the night, and for the separation between light and darkness. He gave the sun for a big sign on earth, and for the days, for the weeks, for the months, and for the years, for the feasts of the years, for the Jubilees, for all the time for the years. It divides between (light and) darkness for health, that it may give health to all that comes forth from earth and grows. On the fourth day, he created (these) three classes.²⁶

Fol. 16v And on the fifth day, he created the big whales in the midst of the deep oceans. He created these first with his hands, those that have flesh and all that move in the waters, (including) fish, and all birds that fly, and all their kinds. The sun came out on them for health, and on all that | exists on earth and sprouts from the earth, and on all trees that bear fruit and on everything with flesh. He created these three classes on the fifth day.²⁷

On the sixth day, he created all wild animals of the earth, and all beasts, and all that moves on the earth. And after all <this>, he created mankind; he created both man and woman, and gave them authorization over <all>.²⁸

Fol. 17r <From> Adam to Moses,²⁹ twenty-four kinds of creatures were created, from the first day to the seventh day. This (first day) is blessed and holy. And this, with this (seventh day), was for sanctification and blessing. To this has been given that <they> may be blessed and holy for the testimony and <the> law always. The first <that> was sanctified and blessed was the seventh day. And on this first day,³⁰ he created heaven and earth. This day is holy for all his works. Therefore, he ordered about this particular day that any- one who works | on it any work, <let> him die,³¹ forever and ever. Amen. And the people said, 'Amen'.

²⁵ Jub. 2:12.

²⁶ Jub. 2:13–15.

²⁷ Jub. 2:16–17.

²⁸ Jub. 2:13–3:1.

²⁹ Jub. 3:9 'to this'.

³⁰ Jub. 3:9 'seventh'.

³¹ Jub. 3:9–11.

ሐሳብ ፡ ዘዕዘራ ፡
 ዘሐሰብኩ ፡ አነ ፡ ዕዝራ ፡ ወተከሥተ ፡ ኩሎ ፡ ኅቡአቲሁ ፡ ለእግዚእየ ። ወ
 ኩሉ ፡ አዝማን ፡ ዘይከውን ፡ በ<በ>መዋዕሊሁ ፡ እምአዳም ፡ እስከ ፡ አ
 መ ፡ ይት<ፌ>ጸም ፡ ፫፻ አቅማሪሁ ፡ ለእግዚአብሔር ፡ ሱባዔ ፡ ዓመታት ፡
 5 ፻፲፩ ኢዮቤልሳዊት ፡ ፻፵፩ ወአዝማን ፡ ፵፱ ወበውእቶን ፡ ይትአመር ፡ ኩ
 ሉ ፡ ግብር ፡ ወኩሉ ፡ በዓላት ፡ ወሰንበታት ፡ ወመዋዕል ፡ ወአውራሳ ፡ ወሰ
 ብሐታት ፡ ወአክብሮ ፡ እግዚአብሔር ። ወበውእቶን ፡ መዋዕል ፡ ገብረ ፡ በ
 ሰማይኒ ፡ ወበምድርኒ ፡ እስከ ፡ ዕለተ ፡ ደይን ። ወበኅልቁ ፡ ወእቶን ፡ ይ
 ት<ፌ>ጸም ፡ ኩሉ ፡ ዘጽሑፍ ፡ ውስተ ፡ ጽላተ ፡ ሰማይ ፡ በእደ ፡ መልአ
 10 ኩ ። ወባቲ ፡ ተአዘዙ ፡ በሰማይ ፡ ቅዱሳን ፡ መላእክት ። ወበውእቶን ፡ ይቄ
 ድስዎ ፡ ይሴብሕዎ ፡ ወይባርክዎ ፡ ወያዓብይዎ ፡ ወያሌዕልዎ ፡ ለ|ዘ ፡ ፈጠ
 ሮሙ ፡ እግዚአብሔር ፡ ለዘኢይትሔሰው ፡ አምላክ ። ወለውእቶን ፡ ሠር
 ዓ ፡ ፀሐየ ፡ ወወርኃ ፡ ወአቀሞሙ ፡ ወለከዋክብትኒ ፡ <ኅለ>ቆሙ ፡ በኅል
 ቁ ፡ ኩሉ ፡ ነፍሰ ፡ ሰብእ ፡ ተሠርዓ ፡ እስከ ፡ ኅልቀተ ፡ ዓለም ፡ ከመ ፡ ይት
 15 ዓወቅ ፡ ሠናይ ፡ ወእኩይ ። ወበውእቶን ፡ አስተዳለወ ፡ ዘኃለፈ ፡ መዋዕል ፡
 ዓለም ፡ ወዘይመጽእኒ ። ወአንተሰ ፡ ዕዝራ ፡ ንሣእ ፡ አእምር ፡ ወጠይቅ ፡
 ኩሎ ፡ ነገረ ፡ እምአዳም ፡ እስከ ፡ ምጽአተ ፡ እግዚእ ፡ እስከ ፡ ፍጻሜ ፡ ኩ
 ሉ ፡ ቀመሮ ፡ ወኩሎ ፡ አዝማን ፡ ዘይከውን ፡ በበዓመት ። ወለመዋዕሉ ፡ ክ
 ሥት ፡ ለመሃይምናን ፡ ለእለ ፡ ይደልዎሙ ። ወለእለ ፡ ኢይደልዎሙሰ ፡ ኅ
 20 ባእ ፡ ኢትክሥት ።

Fol. 17v

ሐሳብ ፡
 ዘእምቀዳሚ ፡ ለአዳም ፡ እስከ ፡ ፻፯ ዓመ<ቱ> ፡ ለሂኖክ ፡ ይከውን ፡ ሱባዔ ፡
 ፫፻ ወይከውን ፡ ፩ አው<ደ> ፡ ቀመሩ ። ወ<እም>አመ ፡ ፻፴፯ ዓመቱ ፡ ለሂ
 25 ኖክ ፡ እስከ ፡ ፻፱ዓመ<ቱ> ፡ ለያሬድ ፡ ይከውን ፡ ሱባዔ ፡ ፫፻፯ ወይከውን ፡
 ፪ዓውደ ፡ ቀመሩ ። ወ<እም>አመ ፡ ፻፸፩ዓመቱ ፡ ለያሬድ ፡ | እስከ ፡ ፻፵፫ዓ
 መቱ ፡ ለላሜሳ ፡ ይከውን ፡ ሱባዔ ፡ ፫፻፯ ፤ ወኮነ ፡ ፫ዓውደ ፡ ቀመሩ ። ወ<እ
 32 ም>አመ ፻፵፫ዓመቱ ፡ ለላሜሳ ፡ እስከ ፡ ፵፯ዓመቱ ፡ ለኖሳ ፡ ይከውን ፡ ሱባ

Fol. 18r

2 ወኩሉ> ፡] ሎ ፡ MS 3 በ<በ>መዋዕሊሁ ፡] በመ” MS 4 ይት<ፌ>ጸም ፡] ”ፈ.” MS
 8 ይት<ፌ>ጸም ፡] ”ፈ.” MS 13 <ኅለ>ቆሙ ፡] For ኅል” MS 23 ዓመ<ቱ> ፡] ”ት ፡ MS
 24 አው<ደ> ፡] አው ፡ MS | ወ<እም>አመ ፡] ወአመ ፡ MS 25 ፻፱ዓመ<ቱ> ፡] ”ት ፡ MS
 26 ወ<እም>አመ ፡] ወአመ ፡ MS 27 ወ<እም>አመ] ወአመ ፡ MS

32 That these are all the years given to the world—from its beginning to its end—was firmly believed until it was over in 1500 EC. Its source is Giyorgis Wäldä ‘Amid, e.g. EMMML 192, fol. 3r. Although not clear why, they calculated these years in periods of

Ezra's reckoning

I, Ezra, reckoned, and all secrets of my Lord have been revealed. All the times that will take place on its date, from Adam until the end of 7,000 years,³² the periods of God are (approximately) 1,001 weeks of years,³³ (and) 141 Jubilees of 49 years.³⁴ With these are known all works, all holy days, Sabbaths, days, months, praises, and honouring of God. In those days, God is working in heaven as well as on earth until Judgement Day. And everything that is written in the tablet of heaven in the hands of his angel will be fulfilled within (the time of) these numbers. And the holy angels were commanded within it in heaven. And within them, they sanctify, praise, bless, glorify, and exalt | the non-mendacious God who created them. And he ordained the sun and the moon and installed them. And <numbered> the stars in the number of all human souls. (This) has been ordained (to last) till the end of the world so that good and evil may be known. And he arranged the dates of the past and future world within them. And you, Ezra, take, know, and understand everything from Adam to the coming of the Lord—to the end of all his computation (of time)—and the happenings that will take place annually, and reveal (them) to the deserving faithful. But hide them from, and do not reveal to, those who are not deserving.

Calculation³⁵

From the first (year) of Adam until the 97th year of Enoch, the 25 weeks are 76, and the great cycle is 1.³⁶ <From> the 97th year of Enoch to the 104th year of Yared, there are 76 weeks, and the great cycle is 2.³⁷ <From> the 105th year of Yared | until the 143rd year of Lameh there are 76 weeks, and the great cycle is 3.³⁸ And <from> the 143rd year of Lameh to until the 46th year of Noah

a week of years (seven years), a jubilee of years (forty-nine years), and a *qämär* of 532 years (the common name of the last one is *‘awdä qämär* and *‘abiyy qämär*). They were puzzled by the fact that the 7,000 years have a remainder of eighty-four when calculated by the great cycle of 532.

³³ $1001 \times 7 = 7,001$ years.

³⁴ $141 \times 49 = 6,909$ years.

³⁵ No attempt has been made to note every error in rendering the numbers in this section, as they are too many and too obvious.

³⁶ That is $76 \times 7 = 532$ AM.

³⁷ That is $532 \times 2 = 1064$ AM.

³⁸ That is $532 \times 3 = 1596$ AM.

ዔ ፡ ሮ፯ ፤ ወኮነ ፡ ዓውደ ፡ ቀመሩ ፡ ፬ ። ወ<እም>አመ ፡ ሹ፯ዓመቱ ፡ ለኖ
 ኅ ፡ እስከ ፡ <ጸ>፻ዓመቱ ፡ ለኢቦር ፡ ይከውን ፡ ሱባዔ ፡ ሮ፯ ፤ ወኮነ ፡ ዓው
 ደ ፡ ቀመሩ ፡ ፭ ። ወ<እምአመ> ፡ ጸ፫ዓመቱ ፡ ለኢቦር ፡ እስከ ፡ ጸ፭ዓመ
 ቱ ፡ ለናኮር ፡ ይከውን ፡ ሱባዔ ፡ ሮ፯ ፤ ወኮነ ፡ ዓውደ ፡ ቀመሩ ፡ ፮ ። ወ<እ
 5 ም>አመ ፡ ጸ፬ዓመቱ ፡ ለናኮር ፡ እስከ ፡ ጸ፱ዓመቱ ፡ ለአብርሃም ፡ ይከውን ፡
 ሱባዔ ፡ ሮ፯ ፤ ወኮነ ፡ ዓውደ ፡ ቀመሩ ፡ <፯> ። <ወእም>አመ ፡ ጸ፭ ዓመ
 ቱ ፡ ለአብርሃም ፡ እስከ ፡ ፯ዓመቱ ፡ ለእንሎ ፡ <ወ>ይከውን ፡ ሱባዔ ፡ ሮ፯ ፤
 ወኮነ ፡ ዓውደ ፡ ቀመሩ ፡ ፰ ። ወ<እም>አመ ፡ ፯ዓመቱ ፡ ለጋሎም ፡ እስከ ፡
 ፯ዓመቱ ፡ ለኖናታን ፡ ንጉሠ ፡ አይሁድ ፡ ይከውን ፡ ሱባዔ ፡ ሮ፯ ፤ ወኮነ ፡ ዓ
 10 ውደ ፡ ቀመሩ ፡ ፱ ። ወ<እም>አመ ፡ ጸ፮ዓመቱ ፡ ለኖናታን ፡ ንጉሠ ፡ አይሁ
 ድ ፡ እስከ ፡ ፴፯ዓመቱ ፡ ለጥላምኖስ ፡ ፈሊዳሊፋ ፡ <ካ>ል<እ> ፡ ጠሎሜኖ
 ስ ፡ ይከውን ፡ ሱባዔ ፡ ሮ፯ ፤ ወኮነ ፡ ዓውደ ፡ ቀመሩ ፡ ፲ ። ወ<እም>አመ ፡
 ፴፯ዓመቱ ፡ ለጥሎሜኖስ ፡ እስከ ፡ ዳግማይ ፡ ዓመቱ ፡ ለድዮቅልጥኖስ ፡ ይ
 ከውን ፡ ሱባዔ ፡ ሮ፯ ፤ ወኮነ ፡ ዓውደ ፡ ቀመሩ ፡ ፲፩ ። ወ<እም>አመ ፡ <ዳግ
 15 ማይ ፡> ዓመቱ ፡ ለድዮቅልጥኖስ ፡ እስከ ፡ ፭፻፴፪ <ወ>ይከውን ፡ ሱባዔ ፡
 ሮ፯ ፤ ወኮነ ፡ ዓውደ ፡ ቀመሩ ፡ ፲፪ ።
 ወ<እም>አመ ፡ ፭፻፴፪ ዓመቱ ፡ ለድዮቅልጥኖስ ፡ እስከ ፡ ፲፻፳<፬>ዓመ
 ት ፡ ይከውን ፡ <ሱባዔ ፡> ሮ፯ ፤ ወኮነ ፡ ዓውደ ፡ ቀመሩ ፡ ፲፫ ። ወ<እም>አ
 መ ፡ ፲፻፳፬ ዓመቱ ፡ ለድዮቅልጥኖስ ፡ ወእስከ ፡ ፲፻፳፱ ፡ ወእምአመ ፡ ቀዳ
 20 ማይ ፡ ዓመቱ ፡ ለአዳም ፡ እስከ ፡ ፲፻፳ ዓመቱ ፡ ለድዮቅልጥኖስ ፡ ይከው
 ን ፡ ሱባዔ ፡ ፱፻፹፰ ። ወአዝማን ፡ ፵፱ወኢዮቤሊሳዊት ፡ ፵፻ ወሱባዔያት ፡
 ፲፻ ።

Fol. 18v

1 ወ<እም>አመ ፡] ወአመ ፡ MS 2 <ጸ>፻ዓመቱ ፡] ?; ፻” MS 3 ወ<እምአመ> ፡] ወእምአመ ፡ > ወ
 አመ ፡ > ወሰማየ ፡ ?; ወሰማየ MS 4 ወ<እም>አመ ፡] ወአመ ፡ MS 6 <፯> ።] om. MS
 <ወእም>አመ ፡] ?; በአመ ፡ MS 7 <ወ>ይከውን ፡] ይከውን ፡ MS 8 ወ<እም>አመ ፡] ወአመ ፡ MS
 10 ወ<እም>አመ ፡] ወአመ ፡ MS 11 <ካ>ል<እ> ፡] ?; ከልአ ፡ MS 12 ወ<እም>አመ ፡] ወአመ ፡
 MS 14 ወ<እም>አመ ፡] ወአመ ፡ MS | <ዳግማይ ፡>] om. MS 15 <ወ>ይከውን ፡] ይከውን ፡ MS
 17 ወ<እም>አመ ፡] ወአመ ፡ MS | ፲፻፳<፬>ዓመት ፡] ”፻” MS 18 <ሱባዔ ፡>] om. MS
 ወ<እም>አመ ፡] ወአመ ፡ MS

39 That is 532 × 4 = 2128 AM.
 40 The calculation is wrong, since each of these ancients has lived years that are greater
 than one great cycle (*‘awdä qämär*), and going from one cycle to the next ought to

there are 76 weeks, and the great cycle is 4.³⁹ And <from> the 87th year⁴⁰ of Noah to the 22nd year of Ibor there are 76 weeks, and the great cycle is 5.⁴¹ And <from> the 23rd year of Ibor to the 28th year of Nachor there are 76 weeks, and the great cycle is 6.⁴² <From> the 24th year of Nachor to the 64th year of Abraham there are 76 weeks, and the great cycle is <7>.⁴³ <From> the 65th year of Abraham to the 6th year of Eḡw^walu⁴⁴ there are 76 weeks, <and> the great cycle is 8.⁴⁵ <From> the 6th year of Agaalom to the 6th year of Jonathan, king of the Jews, there are 76 weeks, and the great cycle is 9.⁴⁶ <From> the 8th year of Jonathan,⁴⁷ king of 10 the Jews, to the 37th (year in the reign) of Ptolemy Philadelfus, the second Ptolemy, there are 76 weeks, and the great cycle is 10.⁴⁸

Fol. 18v And <from> | the 37th (year in the reign) of Ptolemy to the 2nd year (of the reign) of Diocletian, there are 76 weeks, and the great cycle is 11.⁴⁹ <From> <the 2nd> year (of the reign) of Diocletian to (the beginning of the great cycle of) 532 years, there are 76 weeks, and the great cycle is 12.⁵⁰

And <from> the 532nd year (cycle) of Diocletian to 106<4>,⁵¹ there are 76 weeks, and the great cycle is 12.⁵² And <from> the year 1064 of Diocletian to 1069 year.⁵³ And from the first year of 20 Adam to the 1060th year of Diocletian there are 988 weeks, the time is 49, the Jubilees 4,000, and the week 1,000.

And the number of days from Adam to the (Second) Coming of

take place within their lifetime. But at least either forty-six should be eighty-six or the other way around. This kind of error is repeated in the following calculations.

⁴¹ That is $532 \times 5 = 2660$ AM.

⁴² That is $532 \times 6 = 3192$ AM.

⁴³ That is $532 \times 7 = 3724$ AM.

⁴⁴ And Agalom, unidentified.

⁴⁵ That is $532 \times 8 = 4256$ AM.

⁴⁶ That is $532 \times 9 = 4788$ AM.

⁴⁷ Johtham?

⁴⁸ That is $532 \times 10 = 5320$ AM.

⁴⁹ That is $532 \times 11 = 5852$ AM.

⁵⁰ That is $532 \times 12 = 6384$ AM, i.e. $6384 - 5500 = 884$ CE. The connection in time of Caesar Dioclete to King Gābrā Māsḡāl shows that the calculation is off by more than one great cycle. Also Caesar Dioclete and King Gābrā Māsḡāl are not contemporaries as this calculation implies.

⁵¹ MS '1062'.

⁵² This shows how unreliable the copyist is.

⁵³ The sentence is incomplete.

ውጥላቄ ፡ ዕለታት ፡ እምአዳም ፡ እስከ ፡ ዳግም ፡ ምጽአቱ ፡ ለክርስቶስ ፡ ይከውን ፡ ፪፻፹፱<፭>፻፳፻፺፻፶ ወአቅማሪሁ ፡ ለእግዚአብሔር ፡ ፲፫ ። ከሉ ፡ እምአዳም ፡ እስከ ፡ ዳግም ፡ ምጽአቱ ፡ በዘ ፡ ይመልእ ፡ ፸፫ ከመ ፡ ታእምር ፡ በበ፯ ትዌስክ ፡ እም፲ወ፪ አቅማራት ።

5 ወካዕበ ፡ ለእመ ፡ ፈቀድከ ፡ ታእምር ፡ ዕለቱ ፡ ለክርስቶስ ፡ በዘ ፡ ይመጽእ ፡ ወይኳንን ፡ ሕያዋነ ፡ ወምውታነ ። ወቀዳሚት ፡ እሁድ ፡ ሰንበት ፡ ይከውን ፡ ፲፫ዓመት ፡ ወሱባዔያት ፡ ፻፵፯ ፫ ወከሉን ፡ ዕለታት ፡ በበ፲፫ዓመት ፡ ይወልድ ፡ እስከ ፡ ይከውን ፡ ፸፫ ወሱባዔያት ፡ ፲፫ ዓመት ፡ በበ ፻፴፫ ወይወልዳ ፡ እስከ ፡ ይከውን ፡ ፲፪ ። ከመ ፡ ታእምር ፡ ዕለቱ ፡ ለክርስቶስ ፡ ወይተርፍ ፡ ፩ ቀመር ፡ ወሰንበተ ፡ ሰንበታት ፡ ይእቲ ፯ ትትሔደስ ፡ ዳግመ ፡ ቀዳሚት ፡ ዕለት ። ወባዕዳንሰ ፡ ዕለታት ፡ ይፀርዓ ። ሰማይ ፡ ወምድር ፡ ፀሐይ ፡ ወወርኅ ፡ ወከሉ ፡ ዘመን ፡ ወአዝማን ፡ ወሱባዔያት ፡ ወኢዮቢሌውስትያ ፡ የሐል<ፉ> ፡ ከሉ<ሉ> ። ወይእቲሰ ፡ ትነብር ፡ ለዓለመ ፡ ዓለም ። ወዘአዕረፈ ፡ ባቲ ፡ ኢየሐጉል ፡ ለዓለመ ፡ ዓለም ፡ ምስለ ፡ ጻድቃን ፡ ይትፌሣሕ ፡ ፍሥሐ ፡ ዘአልቦ ፡ ጉልቀ ። ወይእቲ ፡ ተዝካረ ፡ ትንሣኤሁ ። በደኃሪት ፡ ዕለት ፡ ይመጽእ ፡ ይኳንን ፡ ሕያዋነ ፡ ወምውታነ ። ወሎቱ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ።

20 ወበ፱፻፲ወ፪ሱባዔ ፡ ይነግሥ ፡ ንጉሥ ፡ | ዘስሙ ፡ ገብረ ፡ መስቀል ፡ ወፈራሄ ፡ እግዚአብሔር ። ወበመዋዕሊሁ ፡ ይትዌስክ ፡ ፩ቀመር ። ወእምድኅሬሁ ፡ ይነግሡ ፡ ፳ወ፳ ። ወቦ ፡ እምኔሆሙ ፡ ሠናያን ፡ ወኄራን ፯ ወየሐውሩ በጽድቅ ። ወቦ ፡ እምኔሆሙ ፡ እኩያን ፡ ወጠዋያን ፡ ወዓማዕያን ፡ ወተዓጋልያን ፡ ወሐያድያን ። ወኢይገብሩ ፡ ግብረ ፡ ጽድቅ ። ወየሐይዱ ፡ ንዋየ ፡ ሰብእ ፡ በከንቱ ፡ ወይትኃየሉ ። ወያመነዝዙ ፡ ዕቤረ ፡ ወእንለ ፡ ማውታ ። ወበእንተዝ ፡ ይትሄየሎሙ ፡ እግዚአብሔር ፡ ለእሉ ፡ ነገሥታት ። ወኢያሠምርዎ ፡ በግዕዞሙ ።

25 ወ፩እምኔሆሙ ፡ የሐውር ፡ በውስተ ፡ ፱፻፳፱ሱባዔ ፡ ወኢይገብእ ። ወይውዒ ፡ በእሳት ፡ ምስለ ፡ ሠራዊቱ ፡ ወይመውቱ ። ወይከውኑ ፡ ከመ ፡ ኢተፈጥሩ ። ወትፈልስ ፡ መንግሥቶሙ ። ወድኅረ ፡ ይነግሡ ፡ ነገሥት ፡ እምኔሆ

2 ፪፻፹፱<፭>፻፳፻፺፻፶] ”፫” MS 12 የሐል<ፉ> ፡] or የሐል<ፉ> ; ”ፍ” MS 13 ከሉ<ሉ> ።] ”ሎ” MS

54 This number is not given by deciphering the figures but by multiplying the number of years by the days in a year. Christ was expected to come a second time at the end of the seventh millennium or the end of the thirteenth great cycle (13 × 532 = 6,916 + 84 = 7,000 years). The days of the 7,000 years would be 7,000 × 365 = 2,555,000 + 1,750 (the days of the leap years) = 2,556,750 days. ፫, the fifth figure, should be ፭. I thank the mathematician Ato Amha Asfaw, who is greatly interested in Ethiopian tradition, for suggesting this correction.
55 The instruction is not clear but the problem is how to calculate the number (eighty-four) needed to get the thirteen cycles to equal 7,000.

Jesus is 2,5<5>6,750.⁵⁴ And the cycles of God (of 7) are 1,000. The way you would know the total (years) from Adam until his Second Coming is when the 7,000 is completed, you will have to add at each 7 of the 12 cycles.⁵⁵

Fol. 19r Furthermore, if you want to know | the day of Christ—on 5 which he will come and judge the living and the dead—it will be on the first Sunday Sabbath (of the cycle of) 1,000 years, and the weeks will be 146 3.⁵⁶ This produces all the days at each 1,000 years until it is 7,000, and the weeks 1,000, which generates 133 until it is 12 cycles, so you know the day of Christ and that one 10 cycle remains, which is the Sabbath of the Sabbaths.⁵⁷ The first day⁵⁸ will be renewed again.⁵⁹ But the other days will cease (to exist). Heaven and earth, the sun and the moon, every time and epoch, weeks, and jubilees, all will pass. But (Sunday, the Sabbath of the Sabbaths) will live forever. Whoever rests on it will never 15 perish. He will enjoy an endless joy with the righteous. It is the memorial of (Christ's) Resurrection. On a latter day, he will come (on it) to judge the living and the dead. Glory to him forever and ever.

Fol. 19v In the 912th week a God-fearing king, | whose name is Gäbrä 20 Mäsqäl, will reign. During his time, a cycle will be added. After him twenty-five (kings) will reign. Some of them are good and generous; they will walk in righteousness. Some of them are wicked, unjust, outlaws, oppressive, and robbers. They will not do any righteous deed. They will rob people's property freely, they 25 will overpower (others), and they will revile old women and orphans. Therefore, God will forsake these kings, (as) they will not please him with their demeanour.⁶⁰

One of them will take a (military) expedition during the 929th week, and he will not come back. He will be burned with fire with 30 his army, and they will die. They will be as if they were not created. And their kingship will depart (from them). Then (other)⁶¹

⁵⁶ Probably, 3 is a correction of 6, i.e. 143, which is closer to 1,000 ($143 \times 7 = 1,001$ years).

⁵⁷ This is a literal translation of yet another unclear instruction.

⁵⁸ i.e. 'Sunday'.

⁵⁹ Not clear.

⁶⁰ Also in the *Təʿəzazä sänbät*, see Leslau 1951, 34; and in Baruch, Leslau 1951, 75.

⁶¹ A number is missing.

ሙ ። ውእቶሙኒ ፡ ኃያላን ፡ ወኢያሠምርዎ ፡ <ለእግዚአብሔር ፡> በኩሉ ፡ ፍኖቶሙ ፡ ወግዕዞሙ ። ወይፈቅድ ፡ እግዚአብሔር ፡ ያፈልሰ ፡ መንግሥቶሙ ፡ እምኔሆሙ ።

፱፻ <፳፻> ሱባዔ ፡ ይመውት ፡ ንጉሥሙ ፡ በውስተ ፡ ፀብእ ፡ ምስለ ፡ ሠራዊ Fol. 20r

5 ቱ ። ወእምድኅረ ፡ ዝንቱ ፡ ይነግሥ ፡ ንጉሥ ፡ ዘሠናይ ፡ ግዕዙ ። ወይቀት ልዎ ፡ ሰብኡ ፡ በውስተ ፡ ምስካቡ ። ወድኅረ ፡ ትፈልሰ ፡ መንግሥቶሙ ፡ ኅበ ፡ ባዕዳን ፡ ሕዝብ ፡ ትሑታን ፡ ሐዲሳን ፡ እለ ፡ አልቦሙ ፡ እከይ ፡ ወጽ ልሑት ፡ ወኢዓመፃ ፡ በልቦሙ ። በፈቃደ ፡ እግዚአብሔር ፡ ይነግሡ ።

10 በ፱፻፱ ወ፱ ሱባዔ ፡ ይትነሥኡ ፡ ፲፮ነገሥት ። ቀዳሚ ፡ ንጉሥ ፡ ዘስሙ ፡ ም ፯ ወዳግማይ ፡ ፲ ፯ ወሳልሳይ ፡ ዘስሙ ፡ ለ ፯ ወራብዕ ፡ ዘስሙ ፡ አ ፯ ወኃ ምስ ፡ ዘስሙ ፡ ር ፯ ወሳድስ ፡ ዘስሙ ፡ ም ፯ ወሳብዕ ፡ ዘስሙ ፡ በ ፯ ወሳምን ፡ ዘስሙ ፡ ሲ ፡ በ፱፻፳፯ ። ወውእቱ ፡ ብእሲ ፡ ኃያል ፡ ወየዋህ ፡ ወፈራኔ ፡ እግዚአብሔር ፡ መፍቀሬ ፡ ሃይማኖት ፡ ወመፍቀሬ ፡ ምጽዋት ። ወየ ሐውር ፡ በሕገ ፡ ክርስቶስ ። ወበመዋዕሊሁ ፡ ይትሐነፃ ፡ ብዙኃን ፡ አብያ

15 ቱ ፡ ክርስቲያናት ፡ እም፩ኩኩሕ ፡ ወእም፩እብን ። ወበመዋዕሊሁ ፡ ለውእቱ ፡ ንጉሥ ፡ ይጠፍኡ ፡ ኃያላን ፡ ምድር ፡ | ያበዝኅ ፡ አማ<ንያ>ን ። ወይቀ ትሎሙ ፡ ወይመውእ ። ወይነሥቶሙ ፡ ለክቡራን ፡ ወይእዞሙ ፡ ወይሞቅ ሐሙ ፡ ወይዘርዎሙ ፡ ውስተ ፡ ኩሉ ፡ ገጸ ፡ ለምድር ። ወያወርስ ፡ ምድሮ ሙ ፡ ለባዕዳን ፡ ሕዝብ ፡ በፈቃደ ፡ እግዚአብሔር ።

20 ውእተ ፡ አሚረ ፡ ይክውን ፡ ኩሉ ፡ ምድር ፡ ዚአሁ ። ወበመዋዕሊሁ ፡ ይበ ዝኅ ፡ እክል ፡ ወአልባስ ። ወይትፌሥሐ ፡ ነዳያን ፡ ወምስኪናን ፯ ወይነብ ር ፡ ኩሉ ፡ በፍቅር ። ወበመዋዕሊሁ ፡ ይትከሠት ፡ ዘኅቡእ ። ወይነግሥ ፡ ጽ ኑዕ ፡ መንግሥት ። ወእምድኅሬሁ ፡ በ፱፻፸ ወ፸ ሱባዔ ፡ ይነሥእ ፡ መንግሥቶ ፡ ፩እምአዝማዲሁ ፡ ዘስሙ ፡ ደ ። ወበመዋዕሊሁ ፡ ይበዝኅ ፡ እኪት ፡ ወዓ

25 መፃ ፡ ወአድልዎ ። ወመኳንንትኒ ፡ ይዔምፀ ፡ ወይገፈትዑ ፡ ፍትሐ ፡ ወር ትዓ ። ወኢየሐውሩ ፡ ኩሉ ፡ በጽድቅ ፡ ወበርትዕ ፡ ዘእንበለ ፡ መሐላ ፡ በሐ ሰት ።

ወውእተ ፡ አሚረ ፡ ይበዝኅ ፡ ስደት ፡ ላዕለ ፡ ውሉደ ፡ ሰብእ ፯ ወይሰይጥዎ ሙ ፡ ለደቂቀ ፡ ይስማዔል ። ወይመጽእ ፡ ረኃብ ፡ ወብድብድ ፡ ወሕማም ፡ Fol. 21r

30 ውስተ ፡ ኩሉ ፡ አህጉር ። ወየሐልቅ ፡ ኩሉ ፡ ሰብእ ፡ ወይጠፍእ ፯ ወይተር ፉ ፡ ኅዳግን ። ወእለ ፡ ተርፉ ፡ የአክዩ ፡ ወ<ያ>በዝኅ ፡ ዓመፃ ። ወአልቦ ፡ ላ

1 <ለእግዚአብሔር ፡>] om. MS 4 ፱፻ <፳፻>] a number or two are missing after ፱፻ MS 10 ፲ ፯] this is probably a perpendicular line marked for deletion 16 ያበዝኅ ፡] ; or ይበዝኅ ኅ ፡ ? | አማ<ንያ>ን ።] MS; or አርማን ። ? 31 ወ<ያ>በዝኅ ፡] ”ይ” MS

62 Obviously a number is missing.
 63 Here there is an upright line with horizontal lines above and below it so that it looks like the number 10. The lines above and below it could be strokes the copyists used to delete an unwanted symbol.

kings will reign in their place. They, too, will be powerful, and will not please <God> in any of their walks and demeanour. And God will consent to remove their kingship from them.

Fol. 20r (In) the 900th⁶² week | their king will die together with his army in a battle. After this, a king with good demeanour will reign. But 5 his own people will kill him in his bed. Then their kingship will go to alien people who are humble (and) new, who have no wickedness or guile or violence in their hearts. They will reign by the will of God.

In the 959th week, sixteen kings will rise. The name of the first 10 king is Mə; and the second is (?);⁶³ the name of the third is Lă; the name of the fourth is Ä; the name of the fifth is Rə; the name of the sixth is Mə; the name of the seventh is Bă; the name of the eighth is Si; (the latter will reign) in the 987th (week). This man is powerful, meek, God-fearing, a lover of the faith, and a lover of 15 almsgiving. He will walk according to the law of God. Many churches, hewn from a rock and a single stone, will be built during his time. During the time of this king, the powerful of the earth 20 will disappear, | and he will increase <the faithful>.⁶⁴ He will fight (the powerful) and he will be victorious. He will destroy the nobility; he will arrest them, imprison them, and scatter them all over the face of the earth. He will let other people inherit their inheritance by the will of God.

Fol. 20v

At that time, the entire earth will be his. During his time, grain and clothes will be abundant. The poor and the wretched will rejoice. And all will live in love (of each other). During his time, 25 secrets will be revealed. He will reign over a firm kingdom. After him, in the 972nd week, one of his relatives, whose name is Dă, will take his kingship. During his time, wickedness, violence, and partiality will increase. The rulers, too, will be violent; they will 30 disregard righteousness, justice, and fairness. None of them will behave righteously and fairly, but swear in falsehood.

Fol. 21r At that time, persecution of the children of man⁶⁵ will increase. They will sell them to the children | of Ishmael.⁶⁶ Famine, pestilence, and suffering will fall upon every city. All people will die 35 and perish. (Only) a few will remain. And those who remain will be wicked, and injustice will increase. There will be no love and

⁶⁴ Or ‘Armenians’.

⁶⁵ This is the Amharic *yä-säw läğ* that contrasts to *barya*.

⁶⁶ i.e. ‘Arabs’, ‘Muslims’.

ዕሌሆሙ ፡ ፍቅር ፡ ወሰላም ፡ ዘእንበለ ፡ ጽልእ ። ወይመውት ፡ ውእቱ ፡ ን
 ጉሥ ፡ በደዌ ፡ ተፅዒሮ ።
 ወእምድኅሬሁ ፡ ይትነሥኡ ፡ ፬ ነገሥት ፡ እም፩ ዘመድ ፡ ወእም፬ ሥርው ።
 ወ፩ይቀድም ፡ ወይነግሥ ፡ ዘስሙ ፡ እ ። ወበመዋዕሊሁ ፡ ይበዝኅ ፡ እኪ
 5 ት ። ወይመዘብ<ሩ> ፡ አብያተ ፡ ክርስቲያናት ፡ ብዙኃን ፡ እምቅሩብ ፡ ወ
 እምጥቃሁ ፡ ወእምሀገረ ፡ መንግሥቱ ። ወይትነሥት ፡ ርትዕት ፡ ሃይማኖ
 ት ፡ እንተ ፡ ተወፊዩ ፡ አበዊነ ፡ በክርስቶስ ። ወውእቱሰ ፡ ንጉሥ ፡ ሠናይ ፡
 በልቡ ፡ ወየሐዝን ፡ በፍቅረ ፡ ክርስቶስ ። ወባሕቱ ፡ ኢይትከሃሎ ፡ ገቢር ።
 ወይከውን ፡ ይእተ ፡ አሚረ ፡ ፱፻፸፫ ሱባዔ ።
 10 ወእምድኅሬሁ ፡ ይትነሥኡ ፡ ፫ ነገሥት ፡ እግምነገዱ ፡ ለውእቱ ፡ ንጉሥ ። Fol. 21v
 ወይነግሥ ፡ ዘስሙ ፡ ን ። ወይመጽእ ፡ ፩ወየኃይዶ ፡ ዘስሙ ፡ <፳፻፱> ። ወድ
 ኅሬሁ ፡ ይመጽእ ፡ ፩ሂ ፡ ዘስሙ ፡ ጥ ። የኃይዶ ፡ ወይነሥኡ ፡ ወይነግሥ ።
 ወውእቱሰ ፡ ኃያል ። ወበውስተ ፡ ርእሱ ፡ ትእምር<ት> ፡ ከመ ፡ ቀርን ። ወ
 ኢይሰምዕ ፡ ምክረ ፡ ሰብእ ፡ አላ ፡ የሐውር ፡ በፍትወተ ፡ ልቡ ። ዝንቱ ፡ ከጉ
 15 ሉ ፡ ዘይከውን ፡ በእንተ ፡ እከዮሙ ፡ ለእለ ፡ ይነብሩ ፡ ውስተ ፡ ምድር ።
 ወበውእቱ ፡ መዋዕል ፡ ይጎሥዕ ፡ ሰይጣን ፡ ሕምዘ ፡ መሪረ ፡ ውስተ ፡ ምድ
 ር ። ወበእስትንፋሱ ፡ ሕምዘ ፡ ይበውእ ፡ ውስተ ፡ አልባበ ፡ ሰብእ ። ወይሬስ
 ዮሙ ፡ ለኩሎሙ ፡ እሊኢሁ ። ወየሐውሩ ፡ በሕገ ፡ አረሚ ። ወይዜምወ ፡
 በአንስትያ ፡ ቢጾሙ ፡ ወበአንስትያ ፡ አዕርክቲሆሙ ። ወይጌምኑ ፡ ሥጋሆ
 20 ሙ ፡ ወይምሕሉ ፡ በሐሰት ። ወኢየአምርዎ ፡ ለእግዚአብሔር ፡ <ሰ>ዘፈጠ
 ሮሙ ። ወየኃድጉ ፡ ሥርዓቶ ። ወ<የ>ሐ<ሰ>ውዎ ፡ ለአምላክ ፡ ሕያው ። Fol. 22r
 ወዓዲ ፡ የኃድጉ ፡ ሥርዓተ ፡ ጽድቅ ፡ ዘወሀቦሙ ፡ ለመድኃኒት ። ዝውእ
 ቱ ፡ ጥምቀት ፡ ወሥጋሁ ፡ ወደሙ ፡ ለእግዚእነ ፡ ዘወሀቦ ፡ ለስርየተ ፡ ኃጢ
 አት ። ወውእቶሙሰ ፡ ይሚንንዎ ፡ በኅቡእ ፡ ወይትሚጠውዎ ፡ በአርአያ ።
 25 ወዝኩሉ ፡ ዘይከውን ፡ በውእቱ ፡ መዋዕል ፡ ፱፻፸፬ ሱባዔ ። ወይወስዶሙ ፡
 ለውእቶሙ ፡ ሕዝቡ ፡ ፀብእ ፡ ከመ ፡ ይ<ቅ>ትል ፡ ፀ<ረ> ። ወይትመዋዕ ።
 ወይወድቅ ፡ በህየ ፡ ወይመውት ፡ ምስለ ፡ ሰራዊቱ ፡ በማእከለ ፡ አድባር ፡
 ፪ምስለ ፡ ብዙኅ ፡ ሕዝብ ፡ እለ ፡ አልቦሙ ፡ ኅልቀኑ ። ወቦ ፡ ዘይዘረው ፡ ወ
 ቦ ፡ ዘይዜው ። ወዝኩሉ ፡ ዘይከውን ፡ እምኅበ ፡ እግዚአብሔር ፡ እስመ ፡
 30 አምዕዕዎ ፡ በምግባሪሆሙ ፡ እኩይ ፡ እሙንቱ ፡ ሕዝብ ፡ በከመ ፡ ይቤ ፡ ዓ
 ዊት ፡ ኩሎ ዐረየ ፡ ወኅቡረ ፡ ዓለወ ፡ ወአልቦ ፡ ዘይገብራ ፡ ለሠናይት ፡ አል
 ቦ ፡ ወኢ፩ ።
 ወእምድኅረዝ ፡ ይገብእ ፡ መንግሥት ፡ ኅበ ፡ ሣልሳይ ፡ ንጉሥ ። ትሑት ፡
 ብእሲ ፡ ወጥቢብ ፡ ወፈራሄ ፡ እግዚአብሔር ፡ ውእቱ ። ወያፈቅር ፡ ቤተ ፡

5 ወይመዘብ<ሩ> ፡] or ወይ<ት>መዘ<ብራ> ፡ ; ወይመዘብራ ፡ MS 11 <፳፻፱> ።] om. MS
 13 ትእምር<ት> ፡] ግተ ፡ MS 20 <ሰ>ዘፈጠሮሙ ።] ዘፈጠሮሙ ፡ MS 21 ወ<የ>ሐ<ሰ>ውዎ ፡] ወ
 ሐሰ ። MS 26 ይ<ቅ>ትል ፡] ግቀ ። MS | ፀ<ረ> ፡] ግር ፡ MS

67 His initial is not given.

peace in them, but only hate. The king will die agonizingly from illness.

After him, four kings will rise from one family (but) from four origins. One whose name is Ǝ will reign first. During his time, evil will increase. Many churches from nearby, in fact, from close to him as well, and from the country of his own reign, will be plundered. The Orthodox faith, which our father received through Christ, will be abolished. But the king is good in his heart. He will be saddened in the love of Christ, but he will be able to do nothing. The week at that time will be 973. 10

Fol. 21v After him, three kings will rise | from the tribe of the same king. The one whose name is Nə will reign (first?). The one whose name is <...>⁶⁷ will come and rob him (of his kingship). After him will come the one whose name is Tə. He will rob him and take (his authority) and reign. He will be powerful. On his head there is a sign 15 like a horn. He will not listen to the advice of the people; rather, he will walk according to his heart's desire. All this will happen because of the wickedness of those who live on the earth.

In those days, Satan will belch a bitter poison on earth. And he will enter the hearts of people through the breath of his poison. 20 And he will make them all his. They will act according to the law of the heathen. They will fornicate with wives of their comrades and with their friends. They will pollute their body; and they will swear falsely. They will not know God who created them, and they will forsake his ordinance, making the living God a liar. They 25 will also forsake the ordinance of righteousness, which he gave them for salvation, | which is baptism and the body and blood of our Lord, which he gave for the forgiveness of sin. But they will despise it in their heart and receive it (only) for (the sake of) appearance. All this will take place in the time of the 974th week. He 30 will take his people to a campaign to kill an enemy. But he will be defeated and will fall there and die with his army between two mountains, with many countless people. Some will be scattered and some will be taken prisoner. All this will take place from God because these people have angered him with their evil deeds as 35 David has said, 'They are all the same; they all violated together; there is no one who does good, no, not one.'⁶⁸

Fol. 22r

Then the kingship will go to the third king. He is a humble

⁶⁸ Ps. 13/14:3; 52:4/53:3.

ክርስቲያን ። ወባሕቱ ፣ መዋዕሊሁ ፣ የአክዩ ፣ እምእለ ፣ ቀዲሙ ። ወይትነ
ሥኡ ፣ ንኡሳን ፣ ሕዝብ ፣ መዝህላን ፣ ወፅሩያን ፣ ለኃጢአት ፣ ወይይምወ ፣ Fol. 22v
በአንስትያ ፣ እጉሆሙ ፣ ወበአንስትያ ፣ አጋዕዝቲሆሙ ። ወይወርሱ ፣ ሀገሮ
ሙ ፤ ወይብሉ ፣ ሙኑ ፣ ከማነ ። ንጸንዕ ፣ ንሕነ ፣ እምኔሆሙ ። ወይበልዑ ፣
5 ወይሰትዩ ፣ ዘእንበለ ፣ አቅም ። ወአልቦሙ ፣ ኃይል ። ወኩሉ ፣ ምግባሮ
ሙ ፣ በእከይ ።

ወበውእቱ ፣ መዋዕል ፣ ይበዝኑ ፣ ነጋድያን ፤ ወአልቦሙ ፣ ዘይትጌበራ ፣ ለ
ምድር ። ወይከውኑ ፣ ከመ ፣ ደቂቀ ፣ እስማዔል ፤ ወየሐውሩ ፣ ምስሌሆ
ሙ ። ወይሰይጡ ፣ ክርስቲያን ፣ አኃዊሆሙ ፣ ወአዝማዲሆሙ ፣ ወአዕርክቲ
10 ሆሙ ፣ ለአልባስ ፣ ዘኢይቦቀኅዕ ፣ ወይትዔረዘ ፣ ወይለብሱ ። ዘይሴሰዩ ፣ ወ
ይከውኖሙ ፣ እክለ ፣ ሕማም ። ልብሰኒ ፣ ዘይለብሱ ፣ ይቈነቀኑን ፣ ወይበ
ሊ ፣ በሥጋሆሙ ፣ ዘእንበለ ፣ ጊዜሁ ። ወበውእቱ ፣ መዋዕል ፣ ይ<ሰፍ>ሕ ፣
ፍኖ<ቱ> ፣ ለሰይጣን ። ወየኃድጉ ፣ ካህናት ፣ ግብረ ፣ ክህነቶሙ ፣ ዘተሠር
15 ቲያሆሙ ። ወይበውኡ ፣ ውስተ ፣ ቤተ ፣ ክርስቲያን ፣ ዘእግዚአብሔር ፣ ኅ
በ ፣ ሀሎ ፣ ማዕድ ። ወይረ<ግ>ፀ ፣ ከመ ፣ አዕዱግ ፣ ወአብቅልት ። አሌ ፣
ሎሙ ፣ <ለ>እለ ፣ ዘንተ ፣ ይገብሩ ። የሐውሩ ፣ ሕያዊሆሙ ፣ ውስተ ፣ ሲ
አል ፣ ዘእንበለ ፣ ምሕረት ።

ወበውእቱ ፣ መዋዕል ፣ ይትነሥኡ ፣ ነገሥት ። ለ፩ስሙ ፣ ለ ። ወለካልዕ ፣ ስ
20 ሙ ፣ እ ። ወለሣልስ ፣ <ኝ> ። ወበውእቱ ፣ መዋዕል ፣ ይፀራዕ ፣ ኩሉ ፣ ዘጽ
ሐፍ ፣ ወለለ ፣ ዕለቱ ፣ ወለለ ፣ ዓመቱ ፣ ተሐፅፅ ፣ ምድር ። ወይበዝኃ ፣ ድል
ቅልቃት ፣ በብሔሩ ፣ ወረኃብ ፣ ወሕማም ፣ ወቀትል ። ወይትነሣእ ፣ ንጉ
ሥ ፣ በ፱፻፸፯ ሱባዔ ፣ ኄር ፣ ወፈራኄ ፣ እግዚአብሔር ፣ እምካልእ ፣ ዘመ
ድ ፣ ቅቡዕ ፣ በቅብዓተ ፣ መንግሥት ፣ ዘመንፈስ ፣ ቅዱስ ፣ ዘስሙ ፣ ሰ ። ወየ
25 ኃድእ ፣ በመዋዕሊሁ ። ወዝኩሉ ፣ ዘይከውን ፣ እምቅድመ ፣ ዳግም ፣ ምጽአ
ተ ፣ ክርስቶስ ።

ወአሜሃ ፣ ተፍጻሜተ ፣ መንግሥተ ፣ ይስማዔል ፣ ወልደ ፣ አጋር<ግ> ፣ በዳ
ዊት ፣ ዓመተ ፣ ሳራ ፣ ብእሲተ ፣ አብርሃም ። ወአመ ፣ ይት<ፌ>ጸም ፣ መን
ግሥ<ተ> ፣ ይስማዔል ፣ በ፱፻፸፯ ሱባዔ ፣ ወይእተ ፣ አሚረ ፣
30 ይትነሣእ ፣ እንለ ፣ አንበሳ ፣ ከመ ፣ ዘንቃህ ፣ እምንዋም ፣ ዘኢተሀዘብዎ ። ው
እቱ ፣ ዘዐቀቦ ፣ ልዑል ፣ ለደኃሪት ፣ <መዋዕል ፣> እምዘርአ ፣ ዳዊት ። ውእ
ቱ ፣ ዘይወፅእ ፣ ወይመጽእ ፣ ወይነግሮሙ ፣ <ለ>ኩ<ሉ> ፣ አሕዛብ ፣ የኃድ

12 ይ<ሰፍ>ሕ ፣] ”ሰፉ” MS 13 ፍኖ<ቱ> ፣] ”ተ” ፣ MS 16 ወይረ<ግ>ፀ ፣] or ወይ<ትራ>ገፀ ፣ ; ወ
ይትረገፀ ፣ MS 17 <ለ>እለ ፣] እለ ፣ MS 20 <ኝ> ።] ? 27 አጋር<ግ> ፣] አጋር ፣ MS
28 ይት<ፌ>ጸም ፣] ”ፈ” MS | መንግሥተ ፣] ”ት” ፣ MS 31 <መዋዕል ፣>] om. MS
32 <ለ>ኩ<ሉ> ፣] ኩሎ ፣ MS

69 (?) The adjective *šəruy/šəruy* ‘pure’ does not fit in the context.
70 Lit. ‘children of Ishmael’.
71 A number might be missing.

Fol. 22v man, wise, and God-fearing. He loves (going to) church, but his days will be more wicked than (those) of his predecessor. | Inferior and indifferent people, who hasten⁶⁹ to sin, will rise. They will fornicate with the wives of their brothers and with the wives of their masters, and take over their country. They will boast, ‘Who is like us? We are stronger than they.’ They will eat and drink excessively. (In reality) they have no power. Every act of theirs is in wickedness.

In those days, travellers to trade will be many, and there will be no one among them who will work in the fields. (The Christians) ¹⁰ will act like the Muslims⁷⁰ (in commercial activities). They will go along with them. They will sell their Christian brothers, relatives, and friends for useless clothes, which they will put on and wear. What they eat will be to them food of suffering. And the clothes they wear will be worm-eaten, and will be worn-out on their body ¹⁵ before time. In those days, the road of Satan <will be widened>. Priests will forsake the work of their priesthood, which was or-
 Fol. 23r dained for them formerly. They will fornicate with the wives of | others, forsaking their own wives, and enter the church of God where there is the altar. They <will kick> like donkeys and mules. ²⁰ Woe to those <who> do this. They will go to Sheol alive, without any mercy.

In those days, (other)⁷¹ kings will arise. The name of the first is Lă. The name of the second is Ɔ; the third is <Ñə>.⁷² In those days, everything that has been written will be annulled. And the earth will wane daily and annually. Turmoils will increase in every region. (There will be) famine, illness, and war. And in the 977th week, a generous and God-fearing king will rise from another tribe—anointed with the royal ointment of the Holy Spirit—whose name is Sä. There will be tranquility in his time. All ³⁰ this will take place before the Second Coming of Christ.

Fol. 23v That time will be the end of the reign (of the descendants) of Ishmael,⁷³ son | of Agar of the desert, the maid-servant of Sarah, wife of Abraham. When the reign (of the descendants) of Ishmael ends in the 700th year, in the 977th week, at that time, the Lion ³⁵ Cub will rise ‘as though waking from sleep’,⁷⁴ unexpectedly. ‘This is he whom the Most High preserved for the latter <day> from the

⁷² Effaced, not sure.

⁷³ i.e. ‘Muslims’.

⁷⁴ Cf. Ps. 12/13:20.

ጉ ፡ ኩሎ ፡ በሐውርቲሆሙ ፡ <ወያፀርእ ፡> ወፀብእ ፡ በበይናቲሆሙ ። ወ
ይትጋብኡ ፡ ኅቤሁ ፡ ብዙኅ ፡ ሰብእ ፡ ዘአልቦ ፡ ኅሉልቀኑ ። እሉ ፡ ነገሥት ፡
ዓማፅያን ፡ ወከሀድያን ፡ እለ ፡ ኢየአምርዎ ፡ ለእግዚአብሔር ። ወበመዋዕሊ
ሆሙ ፡ ተሥእረ ፡ ሕገ ፡ ክርስቶስ ። ውእተ ፡ አሚረ ፡ ይትቤቀሎሙ ፡ ውእ
5 ቱ ፡ ብእሲ ፡ ዘዐቀቦ ። ወይቀጠቅጦሙ ፡ ለደቂቀ ፡ ይስማዔል ። ወይወፅእ ፡
እምአፉሐሙ ፡ እሳት ፡ ወነድ ፡ ወአፍሐም ፡ ዘከመ ፡ ዓውሎ ። ወይቀትሎ
ሙ ፡ ወይዘርዎሙ ፡ ለኩሎሙ ፡ ውሰተ ፡ ነፋስ ። ውእተ ፡ አሚረ ፡ ይበጽ
10 ሕ ፡ ላዕሌሆሙ ፡ ዘይቤ ፡ ዳዊት ፡ ሶበ ፡ ይበቀሉ ፡ ኃጥአን ፡ ከመ ፡ ሣዕር ፡
ወይሠርፀ ፡ ኩሎሙ ፡ ገበርተ ፡ ዓመፃ ፡ ከመ ፡ ይሠረዉ ፡ ለዓለመ ፡ ዓለ
ም ። ወካዕበ ፡ ይቤ ፡ ይቀጠቅጦሙ ፡ ለነገሥት ፡ በዕለተ ፡ መዓቱ ፡ ወይኬን
ኖሙ ፡ ለአሕዛብ ፡ ወያበዝኅ ፡ አብድንተ ። ወይሰብር ፡ አርእስተ ፡ ብዙኃ
ን ፡ በዲቢ ፡ ምድር ፡ እምውኒዝ ፡ ሰትዩ ፡ ማ<የ> ፡ በፍኖት ፡ ወበእንተዝ ፡
ይትሌዓል ፡ ርእስ ።
ሰምዑ ፡ ካዕበ ፡ ወምጽአቱስ ፡ ለውእቱ ፡ ምስለ ፡ ሰብእ ፡ እለ ፡ ምስሌሁ ፡ ስ
15 ንዓሁ ፡ እለ ፡ እሙንቱ ፡ ጀሕዝብ ፡ እለ ፡ ተዌወዉ ፡ እምነ ፡ ብሔርሙ ፡ በ
መዋዕለ ፡ ስልምናሶር ፡ ንጉሠ ፡ ፋርስ ፡ እለ ፡ ዌወ<ወ> ፡ በመንግሥቱ ፡ ወ
አንበርሙ ፡ ማዕዶተ ፡ ተከዚ ። ወተመይጡ ፡ ወ<ካ>ልእ ፡ ኮኑ ፡ እሙን
ቱ ፡ ለሊሆሙ ። ወአውፅእዎ ፡ ለዛቲ ፡ ምክር ፡ ከመ ፡ ይነድጉ ፡ ነገደ ፡ ሕ
ዝቦሙ ። ወ<ይ>ሐሩ ፡ ው<ሰተ> ፡ ብሔረ ፡ ኅበ ፡ ኢ<ነበሩ> ፡ <ዝ>የ ፡ ዘ
20 መደ ፡ እንለ ፡ እመሕያው ፡ ከመ ፡ ይዕቀቡ ፡ በሕየ ፡ ሕጎሙ ፡ | ዘኢዓቀብ
ዎ ፡ በብሔርሙ ። ወእንተ ፡ መብዕስ ፡ ምብዋኡ ፡ ለኤፍራጦስ ፡ ቦኡ ። ወ
ገብረ ፡ ልዑል ፡ ውእተ ፡ አሚረ ፡ ተአምረ ። ወአቀመ ፡ አዕይንቲሁ ፡ <ለተ
ከዚ ፡> እስከ ፡ የኃልፉ ፡ ውብሔሩስ ፡ ምሕዋረ ፡ ዓመት ፡ ወ<ሰ>መ ፡ ብሔ
ረ ፡ አዛፍ ። ወይነብሩ ፡ እስከ ፡ ውእቱ ፡ መዋዕል ። ወበውእቱ ፡ መዋዕል ፡
25 አመ ፡ ሀለዎሙ ፡ ይግብኡ ፡ ያቀውም ፡ ካዕበ ፡ ልዑል ፡ አዕይንቲሁ ፡ ለተከ
ዚ ፡ ከመ ፡ ይክሀሉ ፡
ውእተ ፡ አሚረ ፡ <ያጸ>ንዎሙ ፡ ለእለ ፡ ተርፉ ፡ ሕዝብ ። ወያበውአሙ ፡
ውእቱ ፡ ብእሲ ፡ እንለ ፡ አንበሳ ፡ ምስሌሁ ። ወይሬስዮሙ ፡ እሊአሁ ። ወየ
ሐውሩ ፡ ምስሌሁ ፡ ወያወርሶሙ ፡ ሀገረ ፡ እግዚአብሔር ፡ ቡሩክ ። ወእም
30 ድኅረ ፡ ወሀቦሙ ፡ ይእተ ፡ ሀገረ ፡ ለኩሎ ፡ ሕዝብ ፡ የሐውሩ ፡ ምስሌሁ ፡

Fol. 24r

Fol. 24v

1 <ወያፀርእ ፡>] om. MS 12 ማ<የ> ፡] ”ይ ፡ MS 16 ዌወ<ወ> ፡] ”ው ፡ MS 17 ወ<ካ>ልእ ፡]
”ከ” MS 19 ወ<ይ>ሐሩ ፡] 4 Ezra 13:41 (ed. Da Bassano 1926); ወሐሩ ፡ MS | ው<ሰተ> ፡] 4
Ezra 13:41; ”ሥጣዩ ፡ MS | ኢ<ነበሩ> ፡] 4 Ezra 13:41; ኢይነብር ፡ MS | <ዝ>የ ፡] 4 Ezra
13:41; ህ” MS 22 <ለተከዚ ፡>] om. MS 23 ወ<ሰ>መ ፡] ወዘከመ ፡ MS 27 <ያጸ>ንዎሙ ፡] ?; ይ
ጸ” MS

75 4 Ezra 12:31–32.
76 A sentence identifying ‘these kings’ is missing.
77 Ps. 91:8/92:7.
78 Ps. 109/110:5–7.

seed of David. He is the one who will appear and come, and tell all⁷⁵ nations to leave all their countries, <and forsake> fighting among themselves. Many countless people will gather together by him. These kings⁷⁶ are violent and apostates who do not know God. The law of Christ will be abolished during their time. At that 5 time, the man whom (the Lord) kept will take revenge against them. He will shatter the children of Ishmael. Fire, blaze, and hot charcoal will come out from their mouths like a hurricane. He will
 Fol. 24r kill them, and scatter them all | in the wind. At that time, what David said—‘though sinners sprout like grass, and all evildoers 10 flourish, all are doomed to be destroyed forever’⁷⁷—will come upon them. He has also said, ‘He will shatter the kings on the day of his wrath, and he will judge the nations; he will increase corpses, and he will break the heads of many on earth. They drank water from the stream by the path. Therefore, (his) head will be 15 lifted up.’⁷⁸

Also listen, his coming will be with people who are allies with him; ‘These are the nine nations who were taken captive from their country during the days of Shalmanesser (V),⁷⁹ king of Persia, who took (them) captive into his kingdom, and settled them across the 20 river Tökkäzi.⁸⁰ They returned and became a different (nation) all on their own. They brought up this idea so that they might forsake the tribe of their nation. They intentionally went <to the interior> of a country where no humans <lived> so that they could
 Fol. 24v keep their law | there, which they could not keep in their own 25 country. They returned through a difficult entrance of Euphrates. The Most High worked a miracle (for them); he stopped sources <of the (river) Tökkäzi> until they passed through. And the country is a distance of one year’s journey, and the name of the country is Azaf. They will stay there till that (definite) day. And on the day 30 when they will have to return, the Most High will again stop the sources of the river Tökkäzi so that they may be able (to pass through).’⁸¹

At that time, <he will strengthen> the remaining people. And the man, the Lion Cub, will bring them with him, and will make 35 them his.⁸² They will go with him, and he will make them inherit

⁷⁹ 727–722 BCE.

⁸⁰ The name given to big rivers. Here it is the Euphrates.

⁸¹ Cf. 4 Ezra 13:39–48.

⁸² Cf. 4 Ezra 12:34.

ብሔረ ፡ ጸሊማን ፡ ከመ ፡ ይፅብኡ ። ወየሐውር ፡ ውእቱሂ ፡ በብዙኅ ፡ ግር
ማ ። ወኃይለ ፡ መንፈስ ፡ ቅዱስ ፡ ላዕሌሁ ፤ ወፀከዋክብት ፡ ምስሌሁ ። ፩በየ
ማኑ ፡ ወ፩በጸጋሙ ፡ ወ፩ቅድሜሁ ፡ ወ፩ድኅሬሁ ፡ ከመ ፡ እንተ ፡ ብርሃ
ን ። > | ወካህናት ፡ ይጸውርዋ ፡ ለታቦቱ ፡ ወየሐውሩ ፡ ቅድመ ፡ ገጹ ። ወይ
5 በጽሑ ፡ ብሔረ ፡ ዓረብ ።
ወእምዝ ፡ የሐውር ፡ ኅቤሁ ፡ ንጉሠ ፡ ኢትዮጵያ ፡ ምስለ ፡ ብዙኅ ፡ አምኃ ፡
ወይትራከቦ ፡ ለውእቱ ፡ ብእሲ ፡ ወያወፊ ፡ መንግሥቶሂ ። ወይነግሥ ፡ በሀ
ገሩ ፡ ኢትዮጵያ ፡ ፫ዓመተ ። ወድኅሬሁ ፡ ያመጽኡ ፡ አምኃ ፡ ኩሎሙ ፡ ነ
ገሥታት ፡ እምሥራቅ ፡ እስከ ፡ ምዕራብ ። ወይመልክ ፡ ኩሎ ፡ ምድረ ።
10 ውእቱ ፡ ይሠይም ፡ ነገሥታተ > ፡ ወመኳንንተ > ፡ ወመሳፍንተ > ። ወበ
ቃለ ፡ ዚአሁ ፡ ይትኤዘዙ ፡ ኩሎኒ ፡ ሕዝብ ፡ ዘምድር ።
ወበመዋዕሊሁ ፡ ለውእቱ ፡ ብእሲ ፡ ይወርድ ፡ መንፈስ ፡ ቅዱስ ፡ ከመ ፡ ዝ
ናም ፡ ዘእንበለ ፡ ደመና ፡ ሰብዓተ ፡ ዕለታተ ፡ በመዓልት ፡ ከመ ፡ እንተ ፡ ቅ
ብዕ ፡ ዘእንበለ ፡ <|||||> <ዘእንበለ > በውእቱ ፡ ኢይነጽሕ ፡ እምኃጢአ
15 ት ። ወይትከዓው ፡ ነጠብጣብ ፡ ምሕረቱ ፡ ለእግዚአብሔር ፡ ውስተ ፡ ኩ
ሉ ፡ ምድር ። ወበውእቱ ፡ መዋዕል ፡ ይከውን ፡ ሰላመ ፤ ወአልቦ ፡ ጽልእ ፡
ወኢሁከት ፡ ወኢሂይድ ፡ | ዘእንበለ ፡ ፍቅር ፡ ወፍሥሐ ፡ ወምጽዋት ፡ ወም
ሕረት ፡ ወተጋንቶ > ። ወአልቦ ፡ ዘይነሥእ ፡ እዳ ። ወኩሉ ፡ ንዋዩ ፡ ይፈቅ
ድ ፡ ውሂብ ፡ ወልቃሐ ።
20 ወበውእቱ ፡ መዋዕል ፡ ይበዝን ፡ ፍርሃተ ፡ እግዚአብሔር ። ወይትሐነዓ ፡ አ
ብያተ ፡ ክርስቲያናት ፡ ብዙኃን ፡ እለ ፡ መዝበራ ፡ ቀዲሙ ፡ ውስተ ፡ ዓለ
ም ። ወይመጽእ ፡ ጳጳስ ፡ ዘበሃይማኖት ፡ ርቱ <ዕ > ። ወይቂድስ ፡ ኩሎ ፡ ም
ድረ ። በቃለ ፡ ጳጳስ ፡ ወበቃለ ፡ ንጉሥ ፡ ይትፌጸም ፡ ነገር ። ወይበዝን ፡
መሃይምናን ፤ ወይረትዕ ፡ ወይጸንዕ ፡ ሃይማኖት > ። ውእተ ፡ አሚረ ፡ የሐ
25 ውሩ ፡ ካህናት ፡ በከመ ፡ <ተ>ሠርዓ ፡ ሎሙ ፡ ሕግ ፡ ወሥርዓተ > ፡ ጽድ
ቅ ፡ ለመልክ ፡ ጼዴቅ ፡ ወለሙሴ ፡ ወለአሮን ፡ ቅዱሳን ፡ ካህናት ፤ ከማሁ ፡
እሙንቱሂ ፡ ያሠምርዎ ፡ ለእግዚአብሔር ፡ በንጽሐሙ ።
ወበውእቱ ፡ መዋዕል ፡ ይበዝን ፡ ፍቅር ፡ ወሰላም ፡ ወፍሥሐ ፡ ወኃ <ሜ >ት ፡
ወአእምሮ ፡ እግዚአብሔር ። ውእተ ፡ አሚረ ፡ አልቦ ፡ ረኃብ ፡ ወኢጽም
30 ዕ ፤ አልቦ ፡ | ቅስት ፡ ወኢተስናን ። ወበውእቱ ፡ መዋዕል ፡ የዓርዩ ፡ ሕዝ
ብ ፡ ወካህናት ፡ በ <፩ >ልብ ፡ ወበ፩ሕሊና ። ወየሐውሩ ፡ መጽያሕተ ፡ ርቱ
ዓ ፡ በሥምረተ ፡ መንፈስ ፡ ቅዱስ ። ወበውእቱ ፡ መዋዕል ፡ አልቦ ፡ ኃጢአ

Fol. 25r

Fol. 25v

Fol. 26r

3 ብርሃን ። >] ብ MS 10 ነገሥታተ >] ”ት ፡ MS | ወመኳንንተ >] ”ት ፡ MS
ወመሳፍንተ > ። >] ”ት ። MS 14 <|||||>] a word is missing MS | <ዘእንበለ >] om. MS
18 ወተጋንቶ > ። >] ”የ ። MS 22 ርቱ <ዕ > ። >] ”ዓ ። MS 24 ሃይማኖት > ። >] ”ተ ። MS
25 <ተ>ሠርዓ ፡] ሠርዓ ፡ MS | ወሥርዓተ > ፡] ”ት ፡ MS 28 ወኃ <ሜ >ት ፡] ”ሚ” MS
31 በ <፩ >ልብ ፡] በልብ ፡ MS

83 One word is not complete: there is only the symbol ‘ba’ which might be the first syllable of *bərbanat* or ‘light’.

the blessed city of God. After he gives the city to all (these) people, they will go with him to the country of the blacks to wage war. He will march with great splendor. The power of the Holy Spirit will be upon him. There are four stars with him, one on his right, one on his left, one before him, and one behind him, like 5
Fol. 25r <torches>.⁸³ | And the priests will carry his *tabot* and proceed before it. They will come to the land of the Arabs.⁸⁴

Then the king of Ethiopia will go to him with many presents, and meet the man, and deliver to him his kingdom, too. And he will reign over his country, Ethiopia, three years.⁸⁵ After him, all 10 kings from east and west will bring him presents.⁸⁶ And he will rule the whole earth. He will appoint kings, governors, and princes. And all people of the earth will obey his orders.

During the time of this man, the Holy Spirit will come down for three days like rain without clouds; during the day, like oil 15 without one being cleansed from sin. The drops of the mercy of God will be spilled on the entire earth. In those days, there will be
Fol. 25v peace, and no quarrel, or disturbance, or robbery | but only love, joy, almsgiving, mercy, and honouring each other. No one will be in debt. Everyone will be willing to give his money and let it be 20 borrowed.

In those days, the fear of God will increase; and many churches in the world⁸⁷ that have been formerly ruined will be (re)built. A metropolitan of the Orthodox faith will come and sanctify the whole earth. Matters are decided upon by the word of the metro- 25 politan and the king. The faithful will increase, and the faith will be straightened out and strengthened. At that time, priests will go according to the law and the ordinances of righteousness of Melchisedek, Moses, and Aaron, the saintly priests. Similarly, these (priests), too, will please God with their purity.⁸⁸ 30

In those days, love, peace, joy, pleasure, and the knowledge of God will increase. In those days, there will be neither hunger nor
Fol. 26r thirst; there will be neither | litigation nor dispute. In those days, the laity and the clergy will be equally of <one> mind and one

⁸⁴ The reference is to the dark-skinned Islamic people in the west on the Ethio–Sudan border.

⁸⁵ Cf. ‘Ethiopians will bow down before him’, Ps. 71/72:9.

⁸⁶ Cf. 71/72:10.

⁸⁷ That means all over Ethiopia.

⁸⁸ Baruch; see Leslau 1951, 67.

ት ፡ ወዓመፃ ፡ ዘእንበለ ፡ ፍትሕ ፡ ወርትዕ ። ወበውእቱ ፡ መዋዕል ፡ ሀብቱ ፡
 ለእግዚአብሔር ፡ ወመዋዕለ ፡ ሣህል ፡ ወምሕረት ፡ ውእቱ ። ብፁዓን ፡ እ
 ለ ፡ ይሄልዉ ፡ ወበውእቱ ፡ መዋዕል ።
 ወእምድኅረ ፡ ፴መዋዕል ፡ ዓመታት ፡ ያገብእ ፡ ውእቱ ፡ ብእሲ ፡ እንለ ፡ አ
 5 ንበሳ ፡ መንግሥቶ ፡ ለንጉሠ ፡ ኢትዮጵያ ፡ በሥምረተ ፡ እግዚአብሔር ።
 ወውእቱሰ ፡ የሐውር ፡ እለ ፡ እስክንድርያ ፡ ወያጠፍአሙ ፡ ለሰብእ ፡ ግብ
 ጽ ፡ እለ ፡ ሀለው ፡ እኩያን ። ወይበውእ ፡ ብሔረ ሮሜ ፡ ውስተ ፡ ሀገረ ፡ መ
 ንግሥቱ ። ወይነግሥ ፡ ፵ዓመተ ። ወባዕዳንሂ ፡ መንግሥታተ ፡ ዚኣሁ ፡ ው
 እቱ ። ወይፌንዎሙ ፡ ለእሊአሁ ፡ ስንዓሁ ፡ ከመ ፡ ይምልኩ ፡ ኩሎ ፡ ምድ
 10 ረ ፡ ወአህጉረ ፡ በከመ ፡ ሥፍሶ ፡ ሎሙ ፡ ለኃጢአቶሙ ፡ ሕዝብ ፡ ፱ነገድ ፡ Fol. 26v
 እለ ፡ ኢሰገዱ ፡ ለበዓል ፡ በመዋዕለ ፡ ኤልያስ ፡ ነቢይ ። በእንተ ፡ ዝንቱ ፡ አ
 ትረፎሙ ፡ እግዚአብሔር ፡ ለእሉ ፡ እስከ ፡ ደኃሪ ፡ መዋዕል ፡ ለእለ ፡ ዓቀ
 ቡ ፡ ሕጎ ። እሉ ፡ እሙንቱ ፡ እለ ፡ እምዘርእ ፡ ዳዊት ። ወበእንተዝ ፡ ይወር
 ሱ ፡ ሀገረ ፡ እግዚአብሔር ፡ ኢየሩሳሌም ፡ ጎሪት ። ወውእቱኒ ፡ ንጉሠ ፡ ኢ
 15 ትዮጵያ ፡ ሠናይ ፡ ውእቱ ፡ ወሥሙር ፡ በኩሉ ፡ ግዕዙ ፡ ወስሙ ፡ ሰ ። ወ
 ይነግሥ ፡ ፳፩ዓመተ ፡ ወይመውት ፡ ሠናየ ፡ ሞተ ።
 ወድኅሬሁ ፡ ይነግሥ ፡ ዘስሙ ፡ ቀ ፡ ፲፱ዓመት ። ወውእቱኒ ፡ ሠናይ ፡ ወመ
 ፍቀሬ ፡ እግዚአብሔር ፡ ወመፍቀሬ ፡ ምጽዋት ። ወበመዋዕሊሆሙ ፡ ለውእ
 ቶሙ ፡ ነገሥት ፡ አልቦ ፡ ፀብዕ ፡ ወኢለኳ ፡ ወኢዕልወታተ ፡ ዘእንበለ ፡ አ
 20 ሚን ፡ ወአምልኮ ፡ እግዚአብሔር ። ወበመዋዕሊሆሙ ፡ ለእሉ ፡ ነገሥት ፡
 ይትመዋዕ ፡ ሰይጣን ፡ ወይደክም ፤ ወአልቦ ፡ ኃይል ። ወይፀብስ ፡ በእንተ ፡
 ሃይማኖቶሙ ፡ | ለእለ ፡ ይነብሩ ፡ ውስተ ፡ ምድር ። ወፈድፋደሰ ፡ ይከው
 25 ን ፡ ፍሥሐ ፡ ለሕዝብ ፡ ኢትዮጵያ ፡ ውእተ ፡ አሚረ ፡ ይበጽሕ ፡ ትንቢተ ፡
 ዳዊት ፡ ዘይቤ ፡ ኢትዮጵያ ፡ ታበጽሕ ፡ እደዊሃ ፡ ኅበ ፡ እግዚአብሔር ። ወ
 ዓዲ ፡ ይቤ ፡ በትረ ፡ <ኃይል ፡> ይፈኑ ፡ ለከ ፡ እግዚአብሔር ፡ በማእከለ ፡
 ጸላእትከ ። ጸላእትከለ ፡ ዘይቤ ፡ ሰይጣን ፡ ውእቱ ። ይኳንን ፡ በውእቱ ፡ መ
 ዋዕል ። በትረ ፡ ኃይል ፡ ዘይቤ ፡ ሃይማኖት ፡ ውእቱ ። ኢትዮጵያ ፡ ታበጽ
 ሕ ፡ እደዊሃ ፡ ኅበ ፡ እግዚአብሔር ፡ ዘይቤ ፡ መንግሥቱ ፡ ለእንለ ፡ አንበሳ ፡
 ይትሔደስ ፡ ወይጸንዕ ፡ መንግሥተ ፡ ኢትዮጵያ ። ወይፀብስ ፡ ወይደክም ፡
 30 ሰይጣን ፡ እስከ ፡ ፵ዓመት ። ወኩሉ ፡ የሐውር ፡ በጽድቅ ።
 ወእምድኅረ ፡ ፩፻ዓመት ፡ የሐውር ፡ ውእቱ ፡ አንበሳ ፡ በከመ ፡ ሥፍሶ ፡ ሎ
 ቱ ። ወይትኃባእ ፡ ውስተ ፡ መካን ፡ ወ<ይነ>ብር ፡ በኅቡእ ። ወእምድኅ

25 <ኃይል ፡>] om. MS 32 ወ<ይነ>ብር ፡] ?; ”ሳ” MS | ወእምድኅረ<ዝ> ፡] ወእምድኅረዝ ፡ MS

89 Baruch; see Leslau 1951, 67.
 90 On fol. 25r, the years of his reign over Ethiopia were limited to three years.
 91 i.e. ‘in bed comfortably’, as opposed to those who are assassinated or fall in battle; cf. Ps. 115/116:15 as opposed to Ps. 33:22/34:21.

thought. They will walk through a straight path with the will of the Holy Spirit. In those days, there will be neither sin nor violence, but only justice and righteousness. In those days, the gift of God (will increase); it will be a time of compassion and mercy. Blessed are those who live in those days.⁸⁹ 5

Fol. 26v After a time of thirty⁹⁰ years, the man, the Lion Cub, will return his kingship to the king of Ethiopia by the consent of God. But he will go to Alexandria and lay waste the people of Egypt who are wicked, and return to the land of Rome, to the capital of his kingdom, and reign forty years. Others states, too, are his. He 10 will dispatch his allies to rule the whole earth and the cities as are | ordained for them because of the sins (of those who are ruled). The people of the nine tribes (the allies) are those who did not worship Baal in the days of Prophet Elijah. Therefore, God had saved those who kept his law, until the later time. These are from 15 the seed of David. Therefore, they will inherit the city of God, the chosen Jerusalem. And this king of Ethiopia is a good one and pleasing in all his demeanour. His name is Sä. He will reign twenty-one years and will die a good death.⁹¹

Fol. 27r After him, he whose name is Qä will reign nineteen years. He, 20 too, is good, a lover of God, and a lover of almsgiving. During the time of these kings, there will be neither war nor quarrel nor violations, but only trust and the worship of God. During the time of these kings, Satan will be vanquished and weakened. (He) will have no power. He will be feeble because of the faith | of the in- 25 habitants of the earth. There will be joy especially for the people of Ethiopia. At that time, what David said will be fulfilled, 'Ethiopia stretches out her hands to God.'⁹² He has also said, 'God will send you a scepter of <power> in the midst of your enemies.'⁹³ What he called 'your enemies' is Satan (who) will rule in 30 those days. What he called 'scepter of power' is faith. What he called 'Ethiopia stretches out her hands to God' is how the kingdom of the Lion Cub will be renewed, and the kingdom of Ethiopia will be strengthened, and Satan will be feeble and weakened for forty years. We will all walk in righteousness. 35

After 100 years, the Lion (Cub) will leave as is ordained for him. He will be hidden in a certain place and live hidden. After

⁹² Ps. 67:32/68:31.

⁹³ Cf. Ps. 109/110:2.

ረ<ዘ> ፡ ይነግሡ ፡ ቪነገሥት ፡ ሻወጅዓመት ፡ ፳፻፱፻፲፮ ዓመታት ፤ ፱፻፹፰
 ሱባዔያት ። ወእም|ድጎረዝ ፡ መዋዕል ፡ <አልቦ ፡> ሐሳ<ብ> ፡ ሠናይ ፡ ለሰ
 ብእ ። ወይ<ት>ዌ<ሰ>ን ፡ መንግሥታተ ፡ ምድር ። ወይመውቱ ፡ ጠቢባ
 ን ፡ ወማዕምራን ፡ ወለባ<ው>ያን ፡ ጳጳሳት ፡ ወኤጲስ ፡ ቆጶሳት ፡ ወዲያቆና
 5 ት ፡ ወአናጉንስጢስ ፡ ደናግል ፡ ወመነኮሳት ፡ ወኩሎሙ ፡ መሃይምናን ፡
 ሕዝበ ፡ ክርስቲያን ። ወይትረሣ<አ> ፡ ሰንበታት ፡ ወበዓላት ። ወይሠዓር ፡
 ጸም ፡ ወጸሎት ፡ መጥቅዕ ፡ ወመጸለታት ። ወይትዓፀዋ ፡ አብያተ ፡ ክርስቲ
 ያናት ። ወይወርሱ ፡ አራዊተ ፡ ገዳም ፡ ወጸናጹት ፡ ወፈልፈል ፡ ወመንተ
 ሌ ፡ ፲ወ፯ዓመት ። ወበውእቱ ፡ መዋዕል ፡ ወአልቦ ፡ ዘይተርፍ ፡ ዘእንበለ ፡
 10 ፩፩ለለ ፡ መካኑ ።

Fol. 27v

ወበውእቱ ፡ መዋዕል ፡ አልቦ ፡ ዘየአምራ ፡ ለጽድቅ ። ወይኄይል ፡ ሰይጣ
 ን ፡ ወይብል ፡ አነ ፡ ባሕቲትየ ፡ ንጉሥ ፡ ላዕለ ፡ ኩሎ ። ወአልቦ ፡ ዘከማየ ።
 ወናሁ ፡ አጎድግዎሙ ፡ ለኩሎሙ ፡ እለ ፡ ይትሜሰሉ ፡ ክርስቲያ<ነ> ። ወ
 ይትሜካህ ፡ ወይብል ፡ አነ ፡ በጽንዓ ፡ ኃይልየ ፡ ዘገበር|ኩ ፡ ዘንተ ፡ ኩሎ ።
 15 ወውእተ ፡ አሚረ ፡ ይ<ፌ>ንዎ ፡ እግዚአብሔር ፡ ለኤልያስ ፡ ከመ ፡ ያስተ
 ራትዕ ፡ ኩሎ ፡ ሕዝበ ፡ እለ ፡ ተርፉ ። እስመ ፡ ውእቱ ፡ ቀመደ ፡ ወይቤ ፡
 ኤልያስ ፡ ይመጽእ ፡ ወያስተራትዕ ፡ ኩሎ ፡ እለ ፡ ተርፉ ፡ እምትምልክተ ፡
 እግዚእ ፡ እምቅድመ ፡ ዳግም ፡ ምጽአትየ ። አመ ፡ ይመጽእ ፡ አመ ፡ ሀለ
 20 ዎ ፡ ያስተርኢ ፡ ወያስተራትዕ ፡ ኩሎ ፡ እለ ፡ ተርፉ ፡ ውስተ ፡ አምልኮ ፡ ሰ
 ደግን ። ወያስተራትዕ ፡ ኤልያስ ፡ ርትዕት ፡ ሃይማኖት ፡ ሻወ፫ዓመት ፡ በአ
 ሚነ ፡ እግዚእ ።

Fol. 28r

ወእምድጎረ ፡ ውእቱ ፡ ይመጽ<ኑ> ፡ እለ ፡ ጉግ ፡ ማጉግ ፡ ዘሀለዎሙ ፡ ይ
 መጽኑ ፡ በተፍጻሚተ ፡ መዋዕል ። ወያማስ<ኑ> ፡ ኩሎ ፡ ዓለመ ። እሉ ፡ እ
 ሙንቱ ፡ እለ ፡ ዓፀዎሙ ፡ እለ ፡ እስክንድሮስ ፡ ንጉሥ ፡ ውስተ ፡ ፪አድባ
 25 ር ፡ ማእከለ ፡ በጸሎቱ ። እሉሰኪ ፡ ያማስኑ ፡ ዓለመ ። ወይበልዑ ፡ ሥጋ ፡
 ምውታን ፡ ወማውታ ፡ ወከልበ ፡ ወአናጹቀ ። ወይሰትዩ ፡ ደመ ፡ ትክቶ ፡ ወ
 ኩሎ ፡ ርኩስ ። ወዓዲ ፡ ይበልዑ ፡ ሥጋ ፡ ሰብእ ፡ ሕያዎ ፡ ቮዓመተ ፡
 ወ፬አ|ውራጎ ፡ ወ፪ዕለተ ፡ ይመል<ኩ> ። ወያማስኑ ፡ ዓለመ ። አሌ ፡ ሎ
 30 ሙ ፡ ለእለ ፡ ይሄልው ፡ በውእቱ ፡ መዋዕል ።

Fol. 28v

ወእምድጎረ ፡ ውእቱ ፡ መዋዕል ፡ ይነግሥ ፡ ንጉሠ ፡ ሮም ፡ ፯ዓመተ ፡ ወይነ
 ብር ። ወየሐውር ፡ ውስተ ፡ መካን ፡ ዘተሰቅለ ፡ እግዚእነ ፡ ዘስሙ ፡ ጎልጎ
 ታ ። ወሀየ ፡ ይቀውም ፡ ወያወፊ ፡ ኩሎ ፡ መንግሥታተ ፡ ምድር ፡ ውስ

2 <አልቦ ፡>] ?; om. MS | ሐሳ<ብ> ፡ ሠናይ ፡] or ሐሳበ ፡ ሠና<የ> ፡; ሐሳበ ፡ ሠናይ ፡ MS
 3 ወይ<ት>ዌ<ሰ>ን ፡] ወይዌስን ፡ MS 4 ወለባ<ው>ያን ፡] ”ዎ” MS 6 ወይትረሣ<አ> ፡] or ”ኡ ፡;
 ”እ ፡ MS 13 ክርስቲያ<ነ> ፡] ”ን” ። MS 15 ይ<ፌ>ንዎ ፡] ”ፈ” MS 22 ይመጽ<ኑ> ፡] ?; ”እ ፡
 MS 23 ወያማስ<ኑ> ፡] ”ን” ፡ MS 28 ይመል<ኩ> ።] ”ክ” ። MS

94 This is the end of the reign of Zār’a Ya’əqob. The three kings could be Tewodros,
 Yəshāq, and Zār’a Ya’əqob.

Fol. 27v <that>, three kings will reign forty-eight years in the 6916th year and the 988th week.⁹⁴ And | after this time, <there will be (no)> good reckoning for mankind.⁹⁵ The (time of) earthly kingdoms <will be curbed>. The wise, the erudite, and the understanding metropolitans, bishops, deacons, readers, virgins, monks, and all the faithful Christian people will die. And the Sabbaths and holy-days will be forgotten. Fast, prayer, *mätqə*^c, and *mäsällät*⁹⁶ will be abolished. Churches will be closed. Wild animals, flies, moles, and rabbits will inherit (the earth) for seventeen years. In those days, no one will be saved except a few individuals here and there. 10

In those days, there will be no one who knows the truth. Satan will be powerful. He will say, ‘I alone am the king over all. There is no one like me. Behold, I will make all who look like Christians forsake (their faith).’ He will boast, saying, ‘I did | all this by the strength of my power.’ At that time, God will send Elijah so he may straighten out all remaining people, for he has already said, ‘Elijah will come and straighten out all who remained in the worship of the Lord before my Second Coming.’⁹⁷ When he comes, when he has to appear, he will straighten out all who stayed (away?) from the worship of Satan. Elijah will straighten the Or- 20 thodox faith fifty-three years in the belief in the Lord.⁹⁸

After him the Gog Magog will come, who will have to come at the end of time, and lay the whole world to waste.⁹⁹ These are those whom King Alexander confined between the two mountains by his prayer.¹⁰⁰ They, indeed, will lay the world to waste. They will eat flesh of carcasses and of the dead, dogs, and mice, and drink menstruation blood and (all kinds of) filth. Also they will eat human flesh alive. They will rule three years, four | months, and two days. They will lay the world to waste.¹⁰¹ Woe to those who live in those days. 30

After that time, the king of Rome will reign six years. He will

⁹⁵ At this point in time the clergy were reluctant to start reckoning the time with a new *qāmār* of 532 because, they said, it will not be finished, as life on earth as we know it will end before it ends.

⁹⁶ That means that the mathematical significance of the reckoning will be lost.

⁹⁷ Cf. Matt. 17:11; Mark 9:12.

⁹⁸ This is probably the best that one can do with this sentence.

⁹⁹ Cf. Ezek. 38–39.

¹⁰⁰ Giyorgis Wäldä ^cAmid, e.g. EMMML 192, fol. 45r.

¹⁰¹ Cf. Baruch; see Leslau 1951, 76.

ተ ፡ ሰማይ ፡ ውስተ ፡ እደ ፡ መላእክት ። ወይትወፈይ ፡ እግዚአብሔር ፡ አብ ። ውእተ ፡ አሚረ ፡ አልቦ ፡ ንጉሥ ፡ ወመከብንን ፡ እስከ ፡ አመ ፡ ይገብኡ ፡ ጸላእቱ ፡ ታሕተ ፡ መከየደ ፡ እገሪሁ ።

ወእምድኅረዝ ፡ ይመጽእ ፡ ሐሳዊ ፡ መሲሕ ፡ ወይብል ፡ አነ ፡ ውእቱ ፡ ንጉሥ ፡ ሳዕለ ፡ ኩሉ ። ወዘእንበሌየ ፡ አልቦ ፡ በሰማይ ፡ ወበምድር ። ወ<ያ>ሠርቅ ፡ ፀሐየ ፡ በመንፈቀ ፡ ሌሊት ፡ እስከ ፡ ንቅወተ ፡ ዶርሆ ። ወድኅረ ፡ ያጸልም ፡ ወይገብር ፡ ተአምራተ ፡ ወመንክራተ ፡ ብዙኃ ፡ እስከ ፡ የአምኑ ፡ ቦቱ ፡ ኩሉ ፡ ሰብእ ። ወይመልክ ፡ ፫ዓመተ ፡ ወጂአውራኃ ፡ ወ፫ዕለተ ። ወድኅረ ፡ ይመጽኡ ፡ ጀዕደው ፡ | እለ ፡ ኢጥዕምም ፡ ለሞት ፡ ወይብልም ፡ ኢ

10 ከ<ንከ> ፡ እግዚእ ፡ አላ ፡ ሐሳዊ ፡ መሲሕ ፡ አንተ ። ውእተ ፡ አሚረ ፡ ይቀትሎሙ ፡ ለእልክቱ ፡ ዕደው ፡ በሰይፍ ። ወይነብሩ ፡ ፫ዕለተ ፡ ወ፫ሌሊተ ፤ ወድኅረ ፡ ይትነሥኡ ። ወእምድኅረዝ ፡ ይቀሥፎ ፡ እግዚአብሔር ፡ በበትረ ፡ መቅሠፍተ ፡ መዓቱ ፡ ወይነስት ፡ ክብሮ ። ወይስልቦ ፡ አልባሰ ፡ መንግሥቱ ፡ ወአክሊሎሂ ። ያወርዶ ፡ ውስተ ፡ ሲኦል ፡ ሕያዎ ፡ መትሕተ ፡ ኩ

15 ሎሙ ፡ እለ ፡ ይነብሩ ፡ በህየ ፡ በከመ ፡ ይቤ ፡ ዳዊት ፡ አንተ ፡ አኅሠርኮ ፡ ለዕቡይ ፡ ከመ ፡ ቅቱል ፤ እስመ ፡ ቅቱለ ፡ ኮነ ፡ በትዕቢቱ ፡ ዲያብሎስ ። ወበእንተዝ ፡ ኮነ ፡ ውስተ ፡ ሲኦል ፡ ንብረቱ ፡ ምስለ ፡ እሊአሁ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወተፈጸመ ፡ ኅጉልቄ ፡ ዓመታት ፡ ወኅጉልቄ ፡ ዕለታት ፡ ወአዝማን ፡ ወኤል

20 ሴቤዊት ፡ ወሱባዲያት ፡ እምአዳም ፡ እስከ ፡ ይመጽእ ፡ <ወልደ ፡ እንለ ፡ እመሕያው ፡ > ይ<ከግ>ንን ፡ ሕያዋነ ፡ ወምውታነ ። አነ ፡ ዕዝራ ፡ ዘጸሐፍክዎ ፡ ዘአጽሐፊኒ ፡ እግዚእየ ፡ ከመ ፡ ያእምሩ ፡ መሃይምናን ፡ እለ ፡ እምድኅሬየ ፤ ወይኩን ፡ ብሩሀ ፡ አልባቢሆሙ ፡ በ|አእምሮ ፡ ወበፍርሃተ ፡ እግዚአብሔር ። ሎቱ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ፡ አ<ሜን> ።

25 በእንተ ፡ ትእምርተ ፡ ኅልቀተ ፡ ዓለም ። እምቅድመ ፡ ኩሉ ፡ ይጠፍኡ ፡ እንስሳ ፡ ገዳም ። ወድኅሬሁ ፡ ይጠፍኡ ፡ ኩሉ ፡ አድባር ፡ ወአውግር ፡ ድኅ-<ኃ>ን ፡ ወአናብርት ። ወድኅሬሁ ፡ ይጠፍኡ ፡ አፍላግ ፡ ወቀላያት ፡ ወአንቅዕተ ፡ ባሕር ፡ <ወ>ል<ከግ>ታ<ተ> ፡ ማያት ። ወድኅሬሁ ፡ ይጠፍኡ ፡ ደመናት ፡ ወዝናማት ። ወድኅሬሁ ፡ ይጠፍኡ ፡ ሰማያት ። ወድኅሬሁ ፡ ይጠፍኡ ፡ ከዋክብት ፡ ወኩሉ ፡ ኃይለ ፡ ሰማያት ። ወድኅሬሁ ፡ ፀሐይ ፡ ወወርኅ ፡ ይጸልሙ ፡ ወይጠፍኡ ። ወድኅሬ

Fol. 29r

Fol. 29v

5 ወ<ያ>ሠርቅ ፡ ፀሐየ ፡] or ወይሠርቅ ፡ ፀሐ<ይ> ; ወይሠርቅ ፡ ፀሐየ ፡ MS 9 ኢከ<ንከ> ፡] or ኢከነ ፡ ውእቱ ፡ ; ኢከነት ፡ MS 20 <ወልደ ፡ እንለ ፡ እመሕያው ፡ >] om. MS 21 ይ<ከግ>ንን ፡] or ወይኳንን ፡ ; ”ኳ” MS 24 አ<ሜን> ።] አ ። MS 28 ድኅ-<ኃ>ን ፡] cf. S. of S. 2:17; ”ና” MS 29 <ወ>ል<ከግ>ታ<ተ> ፡] ልጐታት ፡ MS

102 Cf. Ps. 109/110:1.
 103 Cf. 4 Ezra 5:4.
 104 4 Ezra 6:26. The copyist might have read *əlləktu* (‘those’ of Ezra) as *kəpəttu* (‘two’).

wait (that much long) and go to the place where Our Lord was crucified, which is named Golgotha. He will stand there and deliver all earthly kingdoms to heaven, to the hands of the angels. And God, the Father, will receive (them). At that time, there will be neither a king nor any governor, 'until his enemies fall under his footstool.'¹⁰²

After this, the false prophet will come and say, 'I am the king over all. There is no other than I in heaven or earth.' He <will bring forth> the sun at midnight¹⁰³ until the cry of the cock. Then he will bring darkness. He will work many miracles and wonders until all people believe in him. He will reign three years, six months, and three days. After that, two men, | who did not taste death, will come.¹⁰⁴ And they will say to him, '<You are not> the Lord, but the false prophet.' At that time, he will slay the two men with a sword. They will stay (dead) three days and three nights, and then they will rise. Then God will smite him with a rod of punishment of his wrath, and will destroy his glory. He will strip him of his regnal vestment and also of his crown, and bring him down to Sheol alive, way under all who live there, as David has said, 'You disgraced the arrogant like a carcass.'¹⁰⁵ For the devil has become a carcass by his arrogance. Therefore, his habitation is in Sheol with his own, forever and ever. Amen.

The reckoning of the years and the reckoning of the days, the times, the jubilees, and the weeks from Adam to the coming <of the Son of Man> <to judge> the living and the dead is completed. I, Ezra, wrote it as my Lord made me write so that the faithful who will come after me may know, and their minds be bright in | the knowledge and fear of God. Glory be to him forever and ever. A<men>.

On the portent of the end of the world.¹⁰⁶

Before anything, animals of the desert will vanish; after this, all mountains and cleft hills¹⁰⁷ and whales¹⁰⁸ will vanish. After that, rivers, abysses, sources of the seas, (and) lakes with water will vanish. After that, clouds and rains will vanish. After that, skies will vanish. After that, stars and all powers of heaven will vanish. After

¹⁰⁵ Ps. 88:11/89:10.

¹⁰⁶ Acts 2:17–22.

¹⁰⁷ An expression taken from S. of S. 2:17.

¹⁰⁸ This is in the wrong grouping.

ሁ ፡ መዓልት ፡ ወሌሊት ፡ <ይጠፍኡ> ። ወድኅሬሁ ፡ ይጠፍኡ ፡ ፪አልሕ
ም<ት> ፡ እለ ፡ ይነብሩ ፡ ፩በምሥራቅ ፡ ወ፩በምዕራብ ። ለ፩<ሌዋታ>ን ፡ ስ
ሙ ፡ ወለካልኡ ፡ በሐሞት ፤ ፪ይጠብሐ ። ሕልቀቶሙ ፡ ለእንላ ፡ እመሕያ
ው ፡ ውእቱ ፡ ዝኩ ፡ ሐሰብኩ ፡ ኅልቀታቲሃ ፡ ለምድር ።

5 ኅልቀት ፡ ብሂል ፡ ኅልቀተ ፡ ዓለም ፡ ብሂል ። አነ ፡ ዕዝራ ፡ ዘጸሐፍ|ክዎ ። Fol. 30r
ወተኅሉ<ቁ> ፡ ዘንተ ፡ ኩሎ ፡ ነገረ ፡ በበመትሎሁ ፡ ዘነገረኒ ፡ ወአርአዮ
ኒ ፡ ኩሎ ፡ ምስጢሮ ፡ እምቀዳማይ ፡ ዓመት ፡ እስከ ፡ ዳግም ፡ ምጽአቱ ።
ወይቤለኒ ፡ ቦለዘ ፡ ትከሥት ፡ ወቦ ፡ ለዘተኃብእ ፡ ወሰውረ ፡ ትሬሲ ፡ ለዓለ
መ ፡ ዓለም ፡ አ<ሜን> ።

10 በእንተ ፡ ዳግም ፡ ምጽአቱ ፡ ለክርስቶስ ፡
ነገር ፡ ዘነገሮ ፡ እግዚአብሔር ፡ ለዕዝራ ፡ ወይቤሎ ፡ አእምር ፡ ወለቡ ፡ ወጠ
ይቅ ፡ በመንግሥትዮ ፡ በዳግም ፡ ምጽአትዮ ። አመ ፡ እመጽእ ፡ እ<ኩ>ን
ን ፡ ሕያዋን ፡ ወምውታን ፡ ውእተ ፡ አሚረ ፡ ይበጽሕ ፡ ቃል ፡ ዘተብህለ ፡ እ
15 ስመ ፡ ከመ ፡ እንተ ፡ መብረቅ ፡ ይመጽእ ፡ ወልደ ፡ እንላ ፡ እመሕያው ፡ ይ
ወፅእ ፡ እምጽባሕ ፡ ወያስተርኢ ፡ እስከ ፡ ዐረብ ። ወእምድኅረ ፡ ውእቱኒ ፡
ፀሐይኒ ፡ ይጸልም ፤ ወወርኅኒ ፡ ደመ ፡ ይከውን ፤ ወኢይሁብ ፡ ብርሃኖ ።
ወከዋክብትኒ ፡ ይወድቁ ፡ እምሰማይ ። ወያንቀለቅሉ ፡ ኃይለ ፡ ሰማይ ። ው
እተ ፡ አሚረ ፡ ያስተርኢ ፡ ተአምሪሁ ፡ ለወልደ ፡ እንላ ፡ እመሕያው ፡ በሰ
20 ማይ ። ውእተ ፡ አሚረ ፡ ይረስና ፡ ሰማያት ፡ ወምድ<ር> ። ወይት<ፌ>
ነው ፡ መላእክት ፡ እ|ምኅበ ፡ እግዚአብሔር ፡ <ለ>ንፍሐተ ፡ ቀርን ። ወናፋ
ኤል ፡ ሊቀ ፡ መላእክት ፡ ይነፍሕ ፡ በቀርን ፡ ዓቢይ ። ውእተ ፡ አሚረ ፡ ይ
ትነሥኡ ፡ ምውታን ፡ በምዕር ፡ ከመ ፡ ቅጽበተ ፡ ዓይን ፡ ኩሎሙ ፡ እምአዳ
ም ፡ እስከ ፡ ይእቲ ፡ ዕለት ፡ እለ ፡ ሞቱ ፡ ኃጥአን ፡ ወጸድቃን ። ወይሬእይ
25 ም ፡ ለወልደ ፡ እንላ ፡ እመሕያው ፡ ይመጽእ ፡ በደመና ፡ ሰማይ ፡ <በ>ብዙ
ኅ ፡ ስብሐት ፡ ወኃይል ። አሚሃ ፡ ይበክዩ ፡ ኩሎሙ ፡ አሕሃበ ፡ ምድር ፡ ወ
ይሰፋሕ ፡ ሰማይ ፡ ሐዳስ ። ወምድርኒ ፡ ታስተርኢ ፡ ወትተከል ፡ ሐዳስ ፡ ፀ
ዕዳት ፡ ወብርህት ፡ ከመ ፡ ፀሐይ ። ወይወርድ ፡ እግዚእ ፡ አብ ፡ ምስለ ፡ ወ
ልዱ ፡ ወምስለ ፡ አእፋፍ ፡ መላእክቲሁ ። ወይትረሰ<ይ> ፡ በክብር ፡ ዲበ ፡
30 መንበረ ፡ ስብሐቲሁ ፡ በዓቢይ ፡ ግርማ ።

ወያስተኃብአሙ ፡ ለኅሩያኒሁ ፡ እም፬መካን ፡ እምአጽናፈ ፡ ሰማይ ። ውእ
ተ ፡ ጊዜ ፡ ያስተርኢ ፡ ወልድ ፡ በልብስተ ፡ ሥጋ ፡ እንተ ፡ ነሥኦ ፡ እማርያ
ም ፡ ቅድስት ፡ ድንግል ፡ በትስብእቱ ። ወይመጽእ ፡ ካፅበ ፡ ወያስተርእዮ

1 <ይጠፍኡ> ።] om. MS | ፪አልሕም<ት> ፡] ”ተ ፡ MS 2 ለ፩<ሌዋታ>ን ፡] ለ፩ወለትዮን ፡ MS
6 ወተኅሉ<ቁ> ፡] ”ቀ” ፡ MS 9 አ<ሜን> ።] አ ። MS 13 እ<ኩ>ንን ፡] or ወእኳንን ፡ ; ”ኳ” MS
20 ሰማያት ፡] ”ተ ፡ MS | ወምድ<ር> ።] ”ረ ። MS | ወይት<ፌ>ነው ፡] ”ፈ” MS
21 <ለ>ንፍሐተ ፡] በ” MS 25 <በ>ብዙኅ ፡] ወ” MS 29 ወይትረሰ<ይ> ፡] ”ዩ ፡ MS

109 Cf. 4 Ezra 6:49–52.

that, the sun and the moon will be darkened and vanish. After that, day and night (will vanish). After that, the two cows, which are one in the east and one in the west, will vanish. The name of one is Leviathan and of the other is Behemoth;¹⁰⁹ both will vanish. This is the end of mankind, (as) I calculated the ends of the earth. 5

Fol. 30r ‘End’ means the end of the world. I, Ezra, have written | it. All these things are reckoned in sequence (as) he told me and showed me all his secrets from the first year until his Second Coming. He said to me, ‘Some of it you should reveal and some you should hide and keep concealed forever and ever.’ A<men>. 10

On the Second Coming of Christ

Things that God told to Ezra: he said to him, ‘Know, understand, and perceive (what will happen) in my kingdom at my Second Coming. When I come <to judge> the living and the dead, 15 at that time, the word that has been said, “For the Son of Man will come like the lightning; he will come forth from the east and will appear until the west”,¹¹⁰ will be fulfilled. And after that, the sun will be darkened, and the moon will be blood,¹¹¹ and will not give its light. And the stars will fall from heaven, and the powers of 20 heaven will be shaken. At that time, the sign of the Son of Man will appear in heaven.’¹¹² At that time, heaven and earth will be in-
 Fol. 30v flamed. And angels will be sent | from God to blow the horn. And the Archangel Raphael will blow a huge horn. At that time, the dead will rise immediately in the blink of an eye—all of them, the 25 sinners and the righteous, who died since Adam to that day. And they will see the Son of Man coming in the clouds of heaven in great glory and power. At that time, all nations of the earth will cry. A new heaven will be spread. Also a clean and bright earth like the sun will be planted anew. And the Lord, the Father, will 30 come down with his Son escorted with his myriads of angels. He will be seated on the throne of his glory in great majesty.¹¹³

And he will gather his elects from the four places of the ends of heaven.¹¹⁴ At that time, the Son will appear in the clothes of the flesh, which he took from Mary, the Holy Virgin, at his incarna- 35

¹¹⁰ Cf. Matt. 24:27.

¹¹¹ Matt. 24:29.

¹¹² Matt. 24:29–30.

¹¹³ Matt. 25:31.

¹¹⁴ Possibly ‘from the four corners of earth’.

ሙ፡ ለኩሎ፡ ሙ፡ እለ፡ ክህድዎ ። ወይቤልዎ ። ኢኮንከ፡ አንተ፡ ወልደ፡ Fol. 31r
 እግዚአብሔር ። ወያርእዮሙ፡ ርግዘተ፡ ገቦሁ፡ በኩናት፡ ወቅንዎተ፡ እ
 ደዊሁ፡ ዘቀነውዎ፡ ወኩርዓተ፡ ርእሱ፡ በሕለት፡ ዘኩርእዎ፡ ወለመላት
 ሒሁ፡ ዘጸፍዕዎ ። ወያስተርእዮሙ፡ ዓሠረ፡ አፃብዒሆሙ፡ ውስተ፡ ገ
 5 ጹ፡ ወይቤሎሙ፡ አነ፡ ውእቱ፡ ወኢኮንከ፡ ካልእ ። አነ፡ ውእቱ፡ ዘጸአ
 ልክሙኒ፡ ወሐመይክሙኒ፡ ወሰቀልክሙኒ፡ ወቀተልክሙኒ ። ወአቡዮ፡
 አንሥአኒ፡ በሣልሰት፡ ዕለት ። ወእምድኅረ፡ ተንሣእኩ፡ ዓረጉ፡ ኀበ፡ አ
 ቡዮ፡ በሰብሐት፡ ነሢእዩ፡ ክብረ ።
 ወካዕበ፡ ፈነውክምሙ፡ ለቅዱሳንዩ ። ወከማሁ፡ ረሰይክምሙ፡ ወሰቀልክዎ
 10 ሙ፡ ዲበ፡ ዕዕ፡ ወቀተልክዎሙ፡ በእንተ፡ ስምዩ ። ነዮሙ፡ እሙንቱኒ፡
 ያስተርእዩ፡ በሰብሐት፡ እለ፡ መነኑ፡ ዘንተ፡ ዓለመ፡ ኃላ<ፌ>፡ አበው፡
 ጸድቃን፡ እለ፡ ተዓገሡ፡ ሕማመ፡ ወምንዳቤ፡ ወጽእለተ፡ በእንተ፡ ተሰ
 15 ፋ፡ ምጽአቱ፡ ለወልድ ። ወለኩሎሙ፡ ነቢያት፡ እለ፡ ሰበኩ፡ ወዜነው፡
Fol. 31v
 ከመ፡ ቃለ፡ ቀርን ። ወለኩሎሙ፡ ካህናት፡ ወዲያቆናት፡ ወመሃይምና
 20 ን፡ እለ፡ ተሰፊውዎ፡ ወአምኑ፡ ሠናዩ፡ አሚን ፤ እሙንቱ፡ ይቀውሙ፡ በ
 የማኑ፡ ለእግዚአብሔር፡ በዓቢይ፡ ሰብሐት፡ እንዘ፡ ይበርህ፡ ገጸሙ፡ ም
 ስብኢተ፡ እምፀሐይ ። ወያበርሐ፡ በጽድቅ፡ ወያስተርእዩ፡ በክብር፡ ወበ
 ውዳሴ ፤ ወአክሊላቶሙ፡ ዲበ፡ ርእሶሙ፡ ወመናብርቲሆሙ፡ ንቡር፡ ቅ
 ድመ፡ ገጸሙ፡ ውእተ፡ አሚረ፡ ያንፈርዕ፡ ጸድቃን፡ <ከመ፡> መሐስ
 25 አ፡ አባግዕ፡ ጽጉባ<ን> ። ሐለዩ፡ ሶበ፡ ይሬእዩ፡ እግዚአሙ፡ እለ፡ ሎ
 ቱ፡ ተቀንዩ፡ በሕይወቶሙ ። ወያርእዮ<ሙ>፡ ሰብዓተ፡ ሥርዓታተ ። በ
 ቀዳሚ፡ ይሬእዩ፡ ዘከመ፡ አምሰጥዎ፡ ለመጽብብ፡ ዘምሉእ፡ ስራኅ፡ ከ
 መ፡ ይብእ<ባ>፡ ለመርኅብ፡ ኀበ፡ አልቦ፡ ደዌ፡ ወሕማም፡ ኀበ፡ ኢይመ
 ውቱ፡ እምዘ፡ ዳግመ ። ይትፌሣሕ፡ ልቦሙ፡ በቅድሜሁ፡ ለአብ፡ ለዘመ
 30 ሐሮሙ ። ወይቀውሙ፡ ካዕበ፡ ኩሉ፡ ፍጥረት፡ ከመ፡ ዘንቃህ፡ እምንዎ
 ም፡ ዕራቃቲሆሙ፡ ኩሎሙ፡ | እለ፡ ተንሥኡ፡ ይት<ሜ>ሰሉ፡ ከመ፡ አ
Fol. 32r
 ዳም ። አልቦ፡ ተባዕት፡ ወአንሰት ፤ ወኩሎሙ፡ በአካል፡ ወበአም<ሳ>ል፡
 ወአርአያ ። ይቀውሙ፡ እንዘ፡ ይፈርሁ፡ ወይርዕዱ፡ ወይበክዩ፡ አንብዓ፡
 መሪረ ። ወይጸምሐዩዩ፡ በሐፍረት፡ ወበኃሣር ። ወኢይክሉ፡ ይርአዩ፡ ገ
 35 ጹ፡ ለዘፈጠሮሙ ።
 ውእተ፡ አሚረ፡ ይመጽኡ፡ መላእክት፡ ጸዋጋን፡ ወይፈልጥዎሙ፡ ለኃጥ
 አን፡ እማእከሎሙ፡ ለጸድቃን ። ወያቀውምዎሙ፡ ጽግመ ። ወእምዘ፡ ካ

11 ኃላ<ፌ>፡] ”ፈ፡ MS 19 <ከመ፡>] om. MS 20 ጽጉባ<ን> ።] ”ነ ። MS
 21 ወያርእዮ<ሙ>፡] ወያርእዮ፡ MS 23 ይብእ<ባ>፡] ”ዎ፡ MS 26 ይት<ሜ>ሰሉ፡] ”መ” MS
 27 ወበአም<ሳ>ል፡] ወበአምል፡ MS

115 Cf. Ps. 113/114:4-6.

116 Cf. 4 Ezra 7:3-19.

Fol. 31r tion. He will come again and appear to all | who denied him. They will say to him, ‘You are not the Son of God.’ He will show them the piercing of his side with a spear, the nailed place in his hands where they nailed him, the striking of his head that they struck with a reed, and his cheeks where they slapped him. He will show 5 them the trace of their fingers on his face. He will tell them, ‘I am he, I am not another one. I am he whom you hated, accused, crucified, and killed. But my father raised me on the third day. After I resurrected, I ascended to my Father in glory, having received honour.’ 10

‘I also sent my saints, but you did the same to them: you crucified them on wood, and killed them because of my name.’ Behold, they, too, will appear in glory. These are those who rejected this transient world—holy fathers who endured suffering, tribulation, and hate for hope in the coming of the Son, all the prophets who 15 preached and announced like | the blast of the horn, and all priests, deacons, and the faithful who had hope in him and believed a beautiful belief. These will stand on the right of God with great glory, with their faces shining seven times more than the sun. They will shine in righteousness, and appear in honour and with praise. 20 Their crowns will be on their heads and their thrones will be placed before their faces. At that time, the righteous will skip <like> satiated lambs.¹¹⁵ They (will) sing when they see their Lord whom they served in their life. He will show <them> the seven ordinances (they observed): first, they will see how they passed the 25 narrow (path) filled with toil, to enter the wide (space) where there is no illness or pain, where they will not die from now on a second time.¹¹⁶ Their hearts will rejoice before the Father who will have mercy on them. Furthermore, all creatures rise naked ‘as though waking up from sleep’.¹¹⁷ All who | (will) rise would look like 30 Adam.¹¹⁸ There will be no (different) male or female (gender). They will all stand in one appearance and bodily image, fearing, trembling, and weeping with bitter tears. And they will cringe in shame and disgrace. They will not be able to see the face of their creator.¹¹⁹ 35

At that time, the wicked angels will come and separate the sin-

¹¹⁷ Cf. Ps. 12/13:20. In poor societies like Ethiopians, people sleep without underwear and pyjamas.

¹¹⁸ Adam was naked.

¹¹⁹ Cf. 4 Ezra 7:45–52.

ዕበ : <ያ>መጽእዎ : ለብርያል : መልአከ : ኃይል : ዘስሙ : ዲያብሎስ :
 እምነበ : ነበረ : እንዘ : ይስሎብዎ : በሰናሰለ : እሳት : ጁመላእክት : ኃያላ
 ን : እንዘ : ይዘብጥዎ : ወይነድዕዎ : በአብትረ : እሳት ። ወተቀጺሎ : አክ
 ሊሎ : ይመጽእ ። ወአዕይንይቱሁ : ስብሩራት : ወቱሱሕ : በደም ። ወይኔ
 5 ጽር : ይምነ : ወጽግመ : እንዘ : ይርዕድ : ወየሐፉ : በብዝኃ : ፍርሃት : አ
 እሚሮ : ግብሮ : ዘገብረ ። ወያቀውምዎ : <ቅድሚሁ : > ለእግዚእ : | እግ Fol. 32v
 ዚአብሔር : ልዑል : ዘሀሎ : ውስተ : መንበሩ : ግሩም : ወልዑል : በዓቢ
 ይ : ስብሐት : ወብዙህ : ቅዳሴ ። በቅድስና : ወመንክር : ራእዩ : ወእንዘ :
 ይሴብሕዎ : ሰማያውያን : ወመሬታዊያን : ወአእላፍ : አእላፍት : መላእክ
 10 ት : እለ : አልቦሙ : ጉልቀኑ ።
 ወይብሉ : ኩሎሙ : በ፩ ቃል : ስብሐት : ለከ : እግዚአ : ወአኩቱት : ለ
 መንግሥትከ : እግዚአ ። ውእተ : ጊዜ : ይኬልሑ : ኃጥአን : ወየአወይ
 ው : በዓቢይ : ብካይ : ወበአንብዕ : እንዘ : ይብሉ : ወይ : ለነ : አሌ : ለ
 ነ : ዘነበርነ : በትምህርቱ : ለዝንቱ : ጎርቱም : ዘኢይክል : አድጎኖ : ነፍ
 15 ሱ ። ወኪያነ : አስሐተነ : ወመርሐነ : ውስተ : ጽልመት : እንዘ : ሀሎ : ብ
 ርሃን : ወሕይወት ። ወመ<ሰለነ> : ከመ : ውእቱ : አምላክ : በሰማይ : ወበ
 ምድር ። ወንጉሥ : ውእቱ : ላዕለ : ኩሉ : ፍጥረት ። ወይ : ለነ : ወአሌ :
 ለነ ፤ ምንተ : ናመከኒ ። ናሁ : ቀርቦ : ዕለተ : በቀል : ወዕለተ : ፍዳ ። በዕ
 ለተ : ደይን : ወምንተ : | እንከ : ናወስእ : ለእግዚአ : ስብሐት ። ወበአይ : Fol. 33r
 20 ገጽ : ንኔጽር : ጎቤሁ ። ወይ : ለነ : ወአሌ : ለነ ። ወያውጎዙ : አንብዓ :
 መሪረ : ከመ : ማይ : ወከመ : ውኒዝ ።
 ውእተ : አሚረ : ያዎሥእ : እግዚእ : እንዘ : ይበኪ : አንብዓ : ወየኃሥ
 ሥ : አንብዖ : በአፅፉ ። ወይብሎሙ : ምንተ : <ት>በክዩ : ወተአወይ
 ው ። ዮምሰ : አልቦ : ምሒር : ለዘኢገብረ : ምሕረተ ። ወካዕበ : ይቤ
 25 <ሎ> : ለወልዱ : ንሣእ : ዘንተ : ኩሎ : አወፈይኩከ : ውስተ : እድከ :
 <ወ>ፍድዮሙ : በከመ : ምግባሮሙ ። ወያነብር : አክሊለ : ዲቦ : ርእሱ :
 ለወልድ : ወያሉብሶ : አልባሰ : መንግሥት ።
 ወውእተ : አሚረ : ያስተጋብአሙ : ለቅዱሳኒሁ : እለ : መጠው : ነፍሶ
 ሙ : በእንተ : ስመ : ዚአሁ ። ወእምዝ : ይብሎሙ : ወልድ : ለእሊአሁ :
 30 ንኡ : ርእዩ : ፀርክሙ : ሰይጣን : ዘነበረ : እንዘ : ይኳንነክሙ : ወይሣቅዩ
 ክሙ : ወይትመዓካሙ : ወረሰዩክሙ : ዘከመ : ፈቀደ ። ናሁ : ርእዩ : ዕ
 ሱር : ወጎሠር ። ወይእዜኒ : ነጸራር ፤ ወይከውን : በሐመ : ወኢይትከሀ
 ሎ : ኃይለ ፤ ወኢይክል : ተዋሥኦ ። ውእተ : ጊዜ : ይኤዝዘሙ : ለመላእ

1 <ያ>መጽእዎ :] ይ” MS 4 ስብሩራት :] perhaps related, etymologically, with Amharic ሸ
 ውራራ : 6 <ቅድሚሁ : >] om. MS 16 ወመ<ሰለነ> :] ”ሰላን : MS 23 <ት>በክዩ :] ይ” MS
 24 ይቤ<ሎ> :] ይቤ : MS 26 <ወ>ፍድዮሙ :] ፍድዮመ : MS

ners from among the righteous, and make them stand on the left. Then also, sixty powerful angels will bring Bəryal, the angel of power, called Devil, from wherever he is, dragging him with a chain of fire, beating him and driving him with clubs of fire. He will come crowned with his crown. His eyes are crossed, and drenched in blood. He will look right and left, trembling and sweating from much fear, knowing his deeds that he has done.

Fol. 32v They will make him stand <before> the Lord, | the most high God, who is in his majestic and exalted throne in great glory and much sanctification. His appearance will be in holiness and wonderfully, while the heavenly and earthly, and myriads and myriads of countless angels glorify him.

All will say in one voice, ‘Glory to you, oh Lord, and thanksgiving to your kingdom, oh Lord.’ At that time, the sinners will scream and wail in much howling with tears, saying, ‘Woe to us, and alas for us, that we had been in the teaching of this wretched one who cannot save (even) himself. He led us astray and led us into darkness, while there is light and life. We thought he was God in heaven and on earth, that he was king over all creatures. Woe to us, alas for us, what excuse shall we give? Behold, the day of vengeance and repayment is at hand. On the Day of Judgement, what | will we reply then to the Lord of glory? And with what face shall we look at him? Woe to us, and alas for us!’¹²⁰ They will pour bitter tears like water and like a stream.

Fol. 33r

At that time, the Lord will reply in crying with tears, and wiping his tears with his robe.¹²¹ He will say to them, ‘Why are you crying and wailing? But today there will be no mercy upon him who did not do mercy.’ He will also say to his Son, ‘Take all these; I have delivered (them) to you.’¹²² Reward them according to their deeds.’ And he will put a crown on the head of his Son, and clothe him with regnal vestment.

At that time, the Son will bring together his saints who gave their lives for his name. Then he will say to those who belong to him, ‘Come here (and) see your enemy, Satan, who used to torture you, inflict suffering on you, shout at you, and did with you as he wanted. Behold, see (him) bound and | disgraced. But now he is restless. He will be dumb; he will be unable to be powerful. He

Fol. 33v

¹²⁰ Cf. 4 Ezra 7:38.

¹²¹ They use their clothes, especially the *šamma*, as a handkerchief.

¹²² An allusion to Matt. 11:27; Luke 10:22.

ክቲሁ ፡ ወይብሎሙ ፡ ንሥኡ ፡ ዘንተ ፡ አክሊለ ፡ ዘዲበ ፡ ርእሱ ፡ ወልብሱ
 ኒ ፡ ዘይትግፀፍ ። ወይሰልብዎ ፡ ወያቀውምዎ ፡ ርጉቀ ፡ ዕራቆ ።
 ውእተ ፡ ጊዜ ፡ ይብሎሙ ፡ ለዓላዊያን ፡ እለ ፡ ክህድዎ ፡ ለወልድ ፡ ወያቀ
 ውምዎሙ ፡ ለውእቶሙኒ ፡ አፍአ ፡ እምርጉቅ ። ወለሲኦልኒ ፡ ያርጎ<ው>
 5 <ዋ> ፡ እንዘ ፡ ዕዕው ፡ ግበ ፡ እሳት ፡ ዕዩዕ ፡ ወፍጉግ ፡ ወፍልሐቱ ፡ ይቋንፅ ፡
 ከመ ፡ ነጉድንድ ፡ ወከመ ፡ መባርቅተ ፡ እሳት ። ውእተ ፡ ጊዜ ፡ ይኤዝዞ
 ሙ ፡ ለእለ ፡ ይነድእዎ ፡ ለብርያል ፡ ዘሰሙ ፡ ሰይጣን ፡ ወዲያብሎስ ፡ ምስ
 ለ ፡ ኩሉ ፡ ኃይላቲሁ ፡ ወምሰለ ፡ እሊአሁ ፡ እለ ፡ አምኑ ፡ ቦቱ ። ወየሐው
 ር ፡ እንዘ ፡ ይዘብጥዎ ፡ ወይስሕብዎ ፡ በሰናስለ ፡ እሳት ፡ ወያበጽሕዎ ፡ ህ
 10 የ ። ወያበጽሕዎ ፡ ጎበ ፡ እሳት ። ወየሐውሩ ፡ ምስሌሁ ፡ እሊአሁ ፡ እለ ፡ ነበ
 ሩ ፡ በትምህርቱ ። | ወይነብሩ ፡ ውስተ ፡ አናቅጸ ፡ ሲኦል ፡ እንዘ ፡ የአወይ
 ው ፡ ወይ<ከ>ልሐ ፡ በዓቢይ ፡ ገዓር ፡ ወናእክ ፡ እስከ ፡ ፲፻ዓመት ።
 ወእምድጎረ ፡ ፲፻ዓመት ፡ ይከውን ፡ ሐተታ ፡ ወቅስት ፤ <ወካዕበ ፡> ለኩ
 ሉ ፡ ዘሥጋ ፡ ለሕያዎን ፡ ወምውታን ። ሕያዎን ፡ ዘእቤ ፡ እለ ፡ ነሥኡ ፡ ቅ
 15 ድስት ፡ ጥምቀት ፡ ወማጎተም ፡ <ዘ>እግዚእ ፡ እለ ፡ ይት<ሜ>ሰሉ ፡ ክርስ
 ቲያ<ነ> ፤ ወአስተቱ ፡ ሕጎ ፡ ወኃደጉ ፡ ሥርዓቶ ፡ ዘወሀቦሙ ፡ ሰይፍተ ፡ ኢ
 ዓቀቡ ፡ ሰንቦቶ ፡ ወበዓላተ ። ወእሙንቲኒ ፡ ይነብሩ ፡ ውስተ ፡ ገሃነም ፡
 ፲፻ዓመት ፡ እንዘ ፡ ይትኳነኑ ፡ ባሕረ ፡ እሳት ። <ቦ> ፡ እ<ስ>ከ ፡ ሰኮናሁ ፤
 ወቦ ፡ እስከ ፡ ብረኪሁ ፤ ወቦ ፡ እስከ ፡ ሐቋሁ ፤ ወቦ ፡ እስከ ፡ መንፈቀ ፡ ሥ
 20 ጋሁ ፤ ወቦ ፡ ኩለንታሁ ፡ እስከ ፡ ይትፌጸም ። ወይሁብ ፡ ለጥልምያኮስ ፡
 መልአክ ፡ ገሃነም ። ወይወድዮሙ ፡ በከመ ፡ ምግባሮሙ ። ወይከውን ፡ ዓቢ
 ይ ፡ ብካይ ፡ ወጽራሕ ፡ ወዓውያት ። ወይእቲ ፡ ዕለት ፡ ሰንበተ ፡ ክርስቲያ
 ን ፡ ይእቲ ፡ ወይከውን ፡ ኑኃ ፡ ለይእቲ ፡ ዕለት ፡ ፲፻ዓመት ።
 ወእምዝ ፡ ይበውኡ ፡ <ሰማየ ፡> ሰማ<ዕ>ት ፡ ወጸድቃን ፡ ወኄራን ፡ እለ ፡
 25 መነንዎ ፡ ለዝ ፡ ዓለም ፡ ኃላፊ ፤ እለ ፡ አብደሩ ፡ ክርስቶስሃ ፡ በሕይወቶ
 ሙ ፡ እለ ፡ ዓቀቡ ፡ ሕጎ ፡ ወሥርዓቶ ፡ ወእለ ፡ አክበርዎ ፡ ለይእቲ ፡ ሰንበ
 ተ ፡ ክርስቲያን ፡ ምስለ ፡ ክርስቶስ ፡ አምላኮሙ ። ይበውኡ ፡ ወየአርፉ ፡ ዕ
 ረፍተ ፤ ወይትፌሥሐ ፡ ትፍሥሐተ ፡ ዘአልቦ ፡ ጎልቀኑ ። እስመ ፡ ፍኖቶ
 ሙ ፡ ይእቲ ፡ ዘአስተዳለወ ፡ ሎሙ ፡ ዘእምቅድመ ፡ ዓለም ፡ ዘዓይን ፡ ኢር
 30 እየ ፡ ወእዝን ፡ ኢሰምዓ ፡ <ወ>ውስተ ፡ ልበ ፡ ሰብእ ፡ ዘኢተሐለየ ፡ ዘአስተ
 ዳለወ ፡ እግዚአብሔር ፡ ለጎሩያኒሁ ፡ ለእለ ፡ ያፈቅርዎ ።

Fol. 34r

Fol. 34v

4 ያርጎ<ው><ዋ> ፡] ያርጎዎ ፡ MS 12 ወይ<ከ>ልሐ ፡] ”ኬ” MS 13 <ወካዕበ ፡>] om. MS
 15 <ዘ>እግዚእ ፡] ለ” MS | ይት<ሜ>ሰሉ ፡] ”መ” MS | ክርስቲያ<ነ> ፤] ”ን” ፤ MS
 16 ሰይፍተ ፡] ? MS 18 <ቦ> ፡] ባእ ፡ MS | እ<ስ>ከ ፡] እከ ፡ MS 24 <ሰማየ ፡> ሰማ<ዕ>ት ፡] ሰማ
 ያት ፡ MS 30 <ወ>ውስተ ፡] ውስተ ፡ MS

123 An allusion to Matt. 16:18.
 124 The unclear word in the text is *läyftä*, possibly a miscopied *‘aräft*.

will not defend (himself).’ At that time, he will order his angels, saying, ‘Take off this crown from his head, and his garment with which he is clothed.’ They will strip him, and make him stand naked.

At that time, he will address the outlaws who denied the Son. 5 (The angels) will make them, too, stand (but) far outside. They <will also open> Sheol, as it is a closed pit of stinking and foul fire. Its boiling sparks (?) like thunder and like lightnings of fire. At that time, he will order those who drive Bəryal, whose name is Satan and Devil, (to drive him away) with all his power and those 10 who belong to him, who believed in him. He will go, as they beat him and drag him with chains of fire, and they will bring him there—they will bring him to the fire. Those who belong to him, Fol. 34r who were under his teaching, will go with him | and live at ‘the gates of Sheol’,¹²³ 1,000 years, wailing and screaming in great 15 agony, and groaning.

After 1,000 years, assize and accusation will take place for all of the flesh, the living as well as the dead. What I call ‘the living’ are those who received holy baptism and the seal of the Lord, who appear to be Christians, but who neglected his law and forsook his 20 ordinance. They did not keep his Sabbath and the holy days, which he gave them for rest.¹²⁴ They, too, will live in hell 1,000 years being tortured in the sea of fire—<some> (immersed) up to their heels, some up to their knees, some up to their waist, and some up to half of their body, and some completely until their en- 25 tireties.¹²⁵ He will give (them) to Telemachus, the angel of hell, who will place them according to their deeds. There will be a great cry, screaming, and wailing. That day is the Christian Sabbath. Its Fol. 34v length will be 1,000 | years.

Then (the Martyrs,) the righteous, and the generous, who des- 30 pised this ephemeral world,¹²⁶ who put Christ first in their lives, who kept his law and ordinance, and who honoured the Christian Sabbath, will enter <heaven> with Christ, their God. They will enter and take a real rest, and enjoy an immeasurable pleasure. For it is their lot¹²⁷ that he prepared for them before the world—which 35 the eye has not seen nor the ear heard nor has been thought <by> the mind of man, that God has prepared for his elects who love

¹²⁵ Cf. Baruch; see Leslau 1951, 70–71.

¹²⁶ Cf. Baruch; see Leslau 1951, 65.

¹²⁷ MS ‘way’.

ወእምድኅረ ፡ ዝንቱ ፡ ይከውን ፡ ዳግም ፡ ንፍሐተ ፡ ቀርን ። ወይነፍሕ ፡ ሚ
 ካኤል ፡ መልአክ ፡ በቀርን ፡ ዓቢይ ፡ ወጂ ሊቃነ ፡ መላእክት ፡ ምስሌሁ ፡ በበ
 አቅርንቲሆሙ ። ወይከውን ፡ ዓቢይ ፡ ፍርሃት ። ወይነብር ፡ ልዑል ፡ ዲበ ፡
 መንበሩ ፡ በብዙህ ፡ ክብር ፡ ወዓቢይ ፡ ግርማ ፡ ወመባርቅት ። ይደነግፁ ፡
 5 ወይትነሥኡ ፡ ኩሎሙ ፡ እምፍጥረተ ፡ ዓለም ፡ እምአዳም ፡ እስከ ፡ ይእ
 ቲ ፡ ዕለት ፡ ኃጥአን ፡ ወጸድቃን ። ወከሀድያንሰ ፡ ይቀውሙ ፡ ውስተ ፡ አና
 ቅጾ ፡ ሲኦል ፡ እምርጉቅ ፡ ይኔጽርዎ ፡ ለእግዚእ ፡ በዓቢይ ፡ ምንዳቤ ፡ ወኃ
 ዘን ፡ ወገዓር ፡ ወብካይ ፡ ምስለ ፡ ዲያብሎስ ፡ አቡሆሙ ፡ ወመምህሮሙ ።
 ወኢይትከሀሎሙ ፡ ይትናገሩ ፡ ዕድወ ፡ ኩነኔ ፡ <ወ>እሳት ። ወናሁ ፡ ይከ
 10 ውኑ ፡ በሀመ ፡ ወኢይሴፈው ፡ ሐይቅ ፡ አእሚሮሙ ፡ ምግባሮሙ ፡ ዘገብ
 ሩ ፡ በሕይወቶሙ ።
 ይእተ ፡ አሚረ ፡ ይለብስ ፡ አብ ፡ ፍዳ ። ወይትሞጣሕ ፡ ሞጣሕተ ፡ በቀል ።
 ወልድኒ ፡ ይነብር ፡ በየማኑ ፡ ለአብ ፡ ወሰራዊተ ፡ መላእክት ፡ እሳ<ታ>
 <ውያን> ፡ ይምነ ፡ ወፅግመ ፡ እንዘ ፡ ያንበሰብሱ ፡ በክነፊሆሙ ፡ በዓቢይ ፡
 15 ፍርሃት ፡ ወድንጋዜ ። <ወ>ሰማዕት ፡ ወጸድቃን ፡ ወቅዱሳን ፡ ወኔራን ፡ እ
 ለ ፡ አስመርዎ ፡ ለእግዚእ ፡ በሕይወቶሙ ፤ እሙንቲሂ ፡ ይመጽኡ ፡ ምስ
 ለ ፡ አክለላቲሆሙ ፡ ከመ ፡ ይስምዑ ፡ ቀስተ ፡ ዘይወቅስምሙ ፡ ለኃጥአ
 <ነ> ፡ ምድር ፡ እለ ፡ ይትመሰሉ ፡ ክርስቲያ<ነ> ። ወውእቶሙኒ ፡ ይቀ
 ውሆሙ ፡ በየማኑ ፡ ለእግዚእ ፡ እንዘ ፡ ይፀንሑ ፡ ዕሤቶሙ ።
 20 ውእተ ፡ አሚረ ፡ ይወፅኡ ፡ እለ ፡ ውስተ ፡ ገሃነም ፡ ዘነበሩ ፡ በዓቢይ ፡ ምንዳ
 ቤ ፡ ወሐዘን ። ውእተ ፡ አሚረ ፡ ይቀውሙ ፡ ውስተ ፡ ዓውድ ። ወይእኅዝ ፡
 ይወቅስ ፡ አብ ፡ ወይብሎሙ ፡ በእንተ ፡ ምንት ፡ ዓበይክሙ ፡ ሕግየ ፡ ወት
 እዛዝየ ፡ ወሥርዓትየ ፤ ወአርኩስክሙ ፡ ቅድሳትየ ፡ ወሰንበታትየ ፡ ወበዓላ
 ትየ ፡ ዘቀደስኩ ፡ ሊተ ፡ በማእከሌክሙ ፡ ከመ ፡ ትኩኑ ፡ አንትሙ ፡ ቅዱሳ
 25 ነ ፡ ወዕሩፋነ ፡ እምኩሉ ፡ ግብርክሙ ፡ ወጸማክሙ ። ወአንትሙሰ ፡ ረሰይ
 ክሙ ፡ ምኑነ ፡ ወኅሰረ ፡ ወአምለክሙ ፡ አምላክ ፡ ዘኢይበቀኅክሙ ፡ ወኢ
 ያድኅነክሙ ፡ በዛቲ ፡ ዕለት ። ወፈነውክዎ ፡ ካዕበ ፡ ለወልድየ ፡ ከመ ፡ ያድ
 ኅንክሙ ፡ እምእደ ፡ ጸላኢ ፡ ወይቤዙክሙ ፡ እምአምልኮ ፡ ጣዖት ። ወረ
 ደ ፡ ኅቤክሙ ፡ እምልዑል ። ወእምላዕ<ለ> ፡ ማኅደሩ ፡ ወረደ ፡ ውስተ ፡ ም
 30 ድር ፡ ወለብሰ ፡ ሥጋክሙ ፡ ወተመሰለ ፡ ከማክሙ ። ወር|ኢክምዎ ፡ ወመነ
 ንክምዎ ፡ ወጸአልክምዎ ። ወገብረ ፡ ተአምራተ ፡ ወመንክራተ ፡ ዘኢኮነ ፡ ከ
 ማሁ ፡ እምፍጥረተ ፡ ዓለም ። ወበዝኒ ፡ ኢአመንክምዎ ። ሐመ ፡ ወተሰቅ
 ለ ፡ ወሞተ ፡ ወተንሥአ ፡ እሙታን ፡ በሃልስት ፡ ዕለት ። ወወሀበ ፡ ሥጋ
 ሁ ፡ ወደሙ ፡ ለቤዛ ፡ ኩሉ ፡ ዓለም ፡ ከመ ፡ ይኩንክሙ ፡ መድኃኒተ ፡

Fol. 35r

Fol. 35v

Fol. 36r

9 <ወ>እሳት ።] እሳት ፡ MS 13 እሳት<ታ><ውያን> ፡] ፤ እሳት ፡ MS 15 <ወ>ሰማዕት ፡] ለ” MS
 17 ለኃጥአ<ነ> ፡] ”ን ፡ MS 18 ክርስቲያ<ነ> ፡] ”ን ። MS 29 ወእምላዕ<ለ> ፡] ”ሉ ፡ MS

128 Cf. 1 Cor. 2:9; Isa. 64:4; the quotation is included in a few of the anaphoras, e.g. Cyril,
 John Chrysostom, and the Three Hundred Eighteen.

him'.¹²⁸

Then a second blast of the horn will take place. The angel Michael will blow a huge horn. The seven archangels will be with him, each with his own horn. There will be great fear. The Most Holy will sit on his throne in much honour, great majesty, and lightning. All (the dead) from (the beginning of) | the Creation of the world—from Adam to that day, sinners as well as righteous—will shudder and rise. As for the deniers, they will stand at the gates of Sheol from afar, and look at the Lord with great tribulation, sorrow, agony, and cry with the Devil, their father and their teacher. It will not be possible for them to discuss escaping¹²⁹ the fiery torture <and> fire. Behold, they will become dumb. They will not hope for a shore, knowing the deeds they did during their lives.

At that time, the Father will wear requital, and will be vested in garments of vengeance. And the Son will sit on the right of the Father, and the host of fiery angels will be on the right and left hovering with their wings with great fear and shudder (to usher) the martyrs, the righteous, the saints, and the generous who pleased the Lord during their lives. And they, too, will come with their crowns to hear the accusation with which he will accuse the sinners of the earth who (overtly) look Christian. They, too, will stand | on the right of the Lord, waiting for their reward.

At that time, those who are in hell in great tribulation and sorrow will come out. At that time, they will stand at the court (of justice), and the Father will start accusing. He will say to them, 'Why did you refuse (keeping) my laws, commandments, and ordinance, and pollute my holy things, my Sabbaths, and my holy-days that I hallowed for me in your midst, so you may be hallowed and rested from all your deeds and toils? But you considered these despised and reviled; and you worshipped a god that would not benefit you or save you on this day. I also sent my Son to save you from the hand of the hater, and redeem you from the worship of idols. He came down to you from high; he came down to earth from his high abode, and put on your flesh and looked like you. But | you saw him, you despised him and reviled him. He worked miracles and wonders the like of which never happened since the Creation of the world. With this, too, you did not believe

¹²⁹ Lit. 'crossing'.

<ለ>ዛቲ፣ ፅለት፣ ወትእምር<ተ>፣ ወማኅተመ፣ ላዕለ፣ ምጽአቱ፣ ። ወበዝ
 ኒ፣ ኢአመንክሙ፣ ።
 ወእምዝ፣ ይቤሎ፣ ለ<ዕዝራ>፣ ክሥት፣ ወአንብብ፣ ምግባራቲሆሙ፣ ለ
 ውሉደ፣ ሰብእ፣ እምአዳም፣ እስከ፣ ይእቲ፣ ፅለት፣ ዘገብሩ፣ ሠናዩ፣ አ
 5 ው፣ እኩዩ፣ ዘሀሎ፣ ይ<ጸ>ሐፍ፣ ውስተ፣ መጽሐፍ፣ ወያንብብ፣ ወይክ
 ሥት፣ ኩሎ፣ ። ወአልቦ፣ ዘይትኃባእ፣ እምይእቲ፣ ፅለት፣ ። ወሶበ፣ <ይ>ሰ
 ምዑ፣ ሶበ፣ ይትነበብ፣ ምግባራቲሆሙ፣ ዩአውይው፣ ወይብሉ፣ አማን፣
 እግዚአ፣ እሙን፣ ውእቱ፣ ዝንቱ፣ ኩሉ፣ ወኢንክል፣ <ክህደቶ>፣ ። ወኩ
 ሎሙ፣ ይቀውሙ፣ ዕራ<ቃኒ>ሆሙ፣ በከመ፣ ተወልዱ፣ ። አብኒ፣ ኢያድ
 10 ጎን፣ አ|ቡሁ፣ ወ<ልዶ>፣ እግዚ<አ>፣ ወኢአመት፣ እግዚእታ፣ ወኢእ
 ም፣ ውሉዳ፣ ወኢእ<ኅ>፣ እኅዋ<ሆ>፣ ወኢዓርክ፣ አር<ተ>፣ ። Fol. 36v
 ይእቲሰ፣ ፅለት፣ ግርምት፣ ወዕፅብት፣ ወመፍርህ<ት>፣ እስመ፣ ንጉሠ፣ ነ
 ገሥት፣ ይነብር፣ ተደሊዎ<ሙ>፣ ውስተ፣ ዓውደ፣ መንበሩ፣ ። ነገሥት፣
 ወመኳንንት፣ ወመሳፍንተ፣ እለ፣ ነበሩ፣ እንዘ፣ ይኳንኑ፣ በዓመ፣ ውስ
 15 ተ፣ ምድር ፤ ወውእቶሙኒ፣ ይቀውሙ፣ እንዘ፣ ይርዕዱ፣ ወየሐውሩ፣ ወ
 ይጸምሐየዩ፣ በኃፍረት፣ ቅድመ፣ መኩንን፣ ጽድቅ፣ ።
 ወውእተ፣ አሚረ፣ ይብሎ፣ አብ፣ ለወልዱ፣ ንሣእ፣ ኩንን፣ በከመ፣ ኩነ
 ኔ፣ ጽድቅከ፣ ። ወናሁ፣ አወፈይኩከ፣ ኩሎ፣ ውስተ፣ እዴከ፣ ። ወእምድኅ
 ረ፣ ተወፈየ፣ ወልድ፣ መንግሥቶ፣ እምኅበ፣ አብ፣ ውእተ፣ አሚረ፣ ይፈ
 20 ድዮሙ፣ ወልድ፣ በከመ፣ ምግባሮሙ፣ ለባዕልኒ፣ ኢየኃፍሮ፣ ለነዳይኒ፣
 ኢይምህሮ፣ አልቦ፣ አድልዎ፣ ወኢነሢአ፣ ገጽ፣ በኅቤሁ፣ ። ውእተ፣ ጊ
 ዜ፣ ይበክዩ፣ ወያውኅዙ፣ አንብዓ፣ መሪረ፣ ። ወይትሌለዩ፣ ኃዋአን፣ እ
 ም|ጸድቃን ፤ ወንጹሐን፣ እምርኩሳን፣ ። ወያመጽኡ፣ አልህምተ፣ አሐቲ፣ Fol. 37r
 እምሥራቅ፣ ወአሐቲ፣ እምዕራብ፣ ። ወስማ፣ ሣህል፣ ወለካልእ<ት>፣ ምሕ
 25 ረት፣ ። ወይጠብሕዎሙ፣ አሚሃ፣ ወበእደዊሁ፣ ለመድኃኒነ፣ ይትገበር፣ ጸ
 ሎተ <፣ ቅዳሴ>፣ ። ወይከውን፣ ዮሐንስ፣ ታቦተ፣ ወእስጢፋኖስ፣ ዲያ
 ቆ<ነ>፣ ወዳዊት፣ ይዜምር ፤ ወዕዝራ፣ ይሴብሕ፣ ይቤለኒ፣ ። ወውእተ፣ ጊ
 ዜ፣ ይሰብክ፣ ቅድመ፣ ልዑል፣ ያእትትዎ፣ ለኃዋእ፣ ከመ፣ ኢይርአይ፣
 ስብሐተ፣ እግዚአብሔር፣ ። ወይትነበብ፣ እምወንጌ<ለ>፣ ማቴዎስ፣ በእን

1 <ለ>ዛቲ፣] ፣?; በ” MS | ወትእምር<ተ>፣] ፣”ት፣ MS 3 ለ<ዕዝራ>፣] ፣?; ለሄኖክ፣ MS
 5 ይ<ጸ>ሐፍ፣] or <ጽሐፍ>፣; ”ጽሐፍ፣ MS 6 <ይ>ሰምዑ፣] ሰምዑ፣ MS 8 <ክህደቶ>፣ ።] om.
 MS 9 ዕራ<ቃኒ>ሆሙ፣] ፣?; ዕራቲሆሙ፣ MS 10 ወ<ልዶ>፣] ፣?; ”ኢገብር፣ MS | እግዚ<አ>፣]
 ”ኡ፣ MS 11 ወኢእ<ኅ>፣] ፣”ኅ፣ MS | እኅዋ<ሆ>፣] ፣”ሁ፣ MS | አር<ተ>፣ ።] ፣”ኩ፣ MS
 12 ወመፍርህ<ት>፣] ወመፍርህ፣ MS 13 ተደሊዎ<ሙ>፣] ተደሊዎ፣ MS 24 ወለካልእ<ት>፣] ወ
 ለካልእ፣ MS 26 ቅዳሴ፣ ።] om. MS | ዲያቆ<ነ>፣] ፣”ን፣ MS 29 እምወንጌ<ለ>፣] ፣”ል፣ MS

130 An Amharic expression.

him. He suffered, he was crucified, he died, and he rose from the dead on the third day. He gave his body and blood for the redemption of the whole world, so it be for your salvation <on> this day, and a sign and seal for his coming. With this, too, you did not believe.’ 5

Then he will say to <Ezra>, ‘Reveal, and read out loud the deeds of the children of man that they did from Adam to this day, the good and the evil, which is there written in the book’, so he may read out loud and reveal all. Nothing will remain hidden on that day. When they hear their deeds being read, they will wail, 10 saying, ‘Yes, oh Lord, all this is true. We cannot (deny it).’ All of them will stand naked, as (on the day) they were born.¹³⁰ ‘The father will not save | his son,¹³¹ nor a servant his master, nor a maiden-servant her mistress, nor a mother her children, nor a brother his brother, nor a friend his friend.’¹³² 15

That day is awful, difficult, and dreadful. For the King of Kings will sit ready on his chair of the court (of justice). Kings, rulers, princes who had been ruling in violence on earth—these, too, will stand trembling, and walk and cringe in shame before the righteous judge. 20

At that time, the Father will say to his Son, ‘Take charge, judge according to your righteous judgment. Behold, I have delivered everything into your hands.’¹³³ After the Son has received his kingdom from the Father, at that time, the Son will reward each according to his deeds. He will neither fear the rich nor have mercy 25 upon the poor. There will be no partiality or having regard to appearances. At that time, they will cry and shed bitter tears. And the sinners will be separated from | the righteous, and the pure from the polluted. They will bring cows, one from the east and one from the west. The name (of the first) is Compassion and of 30 the second is Mercy. At that time, they will slaughter them. And prayer <of Mass> will be held in the hands of the Saviour. John (the Evangelist) will be a *tabot*, Stephen a deacon, David will sing, Ezra will glorify, ‘He said to me’.¹³⁴ At that time (the *māsmak*) ‘They will remove the sinner, lest he sees the glory of God’ will be 35 sang before the Most High. And they will read from the Gospel of

¹³¹ Lit. ‘father’.

¹³² Cf. 4 Ezra 7:67–71.

¹³³ An allusion to Matt. 11:27; Luke 10:22.

¹³⁴ Possibly Ps. 2:7.

ተ ፡ ም<ጽአ>ቱ ፡ ለክርስቶስ ፡ እስከ ፡ ኅብ ፡ ይብል ። ወየሐውሩ ፡ እሙንቱ
 ሂ ፡ ውስተ ፡ ኩነኔ ፡ ዘለዓለም ። ወጻድቃንሰ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለ
 ም ።
 ወእምድኅረ ፡ ተነበ ፡ ውእተ ፡ ጊዜ ፡ ይብል ፡ እስጢፋኖስ ፡ እለ ፡ ኢትቀር
 5 ቡ ፡ ዓኡ ። ውእተ ፡ ጊዜ ፡ እምድኅረ ፡ ይቤ ፡ ይበክዩ ፡ ኃጥአን ፡ ውስተ ፡
 ሲኦል ፡ ጸኒሰ ፡ ከመ ፡ አንበጣ ፡ ምስለ ፡ ዲያብሎስ ፡ አቡሆሙ ፡ ወመምህ
 ሮሙ ። ውእቱ ፡ ይቀድም ፡ | በዊአ ፡ ውስተ ፡ ማዕምቀ ፡ ሲኦል ። ወይተል Fol. 37v
 ውዎ ፡ ኩሎሙ ፡ ኃጥአን ፡ ምድር ። ወይትሐተሙ ፡ በማኅተመ ፡ ረሢዓ
 ን ፡ እስከ ፡ ለዓለመ ፡ ዓለም ።
 10 ወእምዝ ፡ ያወጽእዎሙ ፡ ለእለ ፡ ይነብሩ ፡ ውስተ ፡ ገሃነም ፡ ከመ ፡ ይንሥ
 ኡ ፡ ጸሎተ ፡ እምእደዊሁ ፡ ለመድኃኒኑ ። ወእምድኅረ ፡ ነሥኡ ፡ ጸሎተ ፡
 ይወስድዎሙ ፡ ውስተ ፡ ምንባሮሙ ፡ ውስተ ፡ ገነተ ፡ ትፍሥሕት ፡
 ወ<በ>ውስተ ፡ መካነ ፡ ዕረፍት ። ወቦ ፡ ዘዕሩይ ፡ ጽድቆሙ ፡ በከመ ፡ ምግባ
 ሮሙ ። ወጻድቃን ፡ ወሰማዕት ፡ <ይበውኡ ፡ > ውስተ ፡ ከብካበ ፡ ሰማያዊ ፡
 15 ሀገሩ ፡ ለክርስቶስ ፡ ኢየሩሳሌም ፡ ፅዕዱት ፡ ወብርህት ፡ ውስተ ፡ ሕይወት ፡
 ዘለዓለም ። ወይሁቦሙ ፡ ዘዓይን ፡ ኢርእየ ፡ ወእዝን ፡ ኢሰምዓ ፡ ዘአስተዳለ
 ወ ፡ ሎሙ ፡ ለኅሩያኒሁ ፡ ለእለ ፡ ያፈቅርዎ ።
 ወእምድኅረዝ ፡ አልቦ ፡ ሰዓት ፡ ወዕለት ፤ አልቦ ፡ ሰርክ ፡ ወነግህ ፤ ወአል
 ቦ ፡ ሌሊት ፡ ወመዓልት ። ወይእቲ ፡ ዕለት ፡ ሰንበተ ፡ ክርስቲያን ፡ ሰንበተ ፡
 20 ሰንበታት ፡ | ይእቲ ። ወበዓላት ፡ <ወ>ፍሥሐ ፡ ይእቲ ። አልቦ ፡ ዘይትማሰ
 ላ ፡ ለይእቲ ፡ ዕለ<ተ> ፡ ጥንት ፡ ወተፍጻሜት ። ወባዕዳንሂ ፡ ዕለታት ፡ ይጠ
 ፍ<አ> ፡ ወይጸርዓ ። ወይእቲሰ ፡ ትነብር ፡ ለዓለመ ፡ ዓለም ። ዕረፍት ፡ ው
 ሰቲታ ፡ ዘኢይትነገር ። ወአልቦ ፡ ማኅለቅት ፡ <ለ>ክብ<ር> ፡ ወበረከት ፡ ወ
 ሰብሐት ። ለእለ ፡ ያፈቅርዎ ፡ <ይነብሩ ፡ > ውስተ ፡ ብርሃን ፡ ዘአልቦ ፡ ጽል
 25 መት ፤ <ውስተ ፡ > ፍሥሐ ፡ ዘአልቦ ፡ ሐዘን ፤ ውስተ ፡ ጥኢና ፡ ዘአልቦ ፡
 ሕማም ፤ ውስተ ፡ ጽጋብ ፡ ዘአልቦ ፡ ረኃብ ፤ ውስተ ፡ ሕይወት ፡ ዘአልቦ ፡
 ጽምእ ። ወትረ ፡ ይነብሩ ፡ ውስተ ፡ ይእቲ ፡ ሀገር ፡ ምስለ ፡ ክርስቶስ ፡ አም
 ላኩሙ ፡ ይነግሡ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ።
 30 ነገር ፡ ዘነገሮ ፡ እግዚአብሔር ፡ ለዕዝራ ፡ በእንተ ፡ ክብረ ፡ ሰንበታት ፡ ዘከ
 ሠተ ፡ ሎቱ ፡ ምሥጢሮ ፡ ኅቡአ ፡ ዘእምቅድም ።

1 ም<ጽአ>ቱ ፡] ”ሕረ” MS 13 ወ<በ>ውስተ ፡] ወውስተ ፡ MS 14 <ይበውኡ ፡ >] om. MS
 20 <ወ>ፍሥሐ ፡] ፍሥሐ ፡ MS 21 ዕለ<ተ> ፡] ”ት ፡ MS | ይጠፍ<አ> ፡] ”እ ፡ MS
 23 <ለ>ክብ<ር> ፡] ?; ክብረ ፡ MS 24 <ይነብሩ ፡ >] om. MS 25 <ውስተ ፡ >] om. MS

135 MS ‘*məbrätu*’ ‘forgiveness of’.
 136 That is Matt. 25:31–46.
 137 In accordance with the order in the pre-anaphora.
 138 4 Ezra 4:24: ‘Behold, we pass from the world like locusts, and our life like smoke. We do not deserve that they have mercy upon us.’

Matthew, the periscope 'About the <Coming>¹³⁵ of Christ', up to what it says, 'And these will go away into eternal punishment, but the righteous into eternal life.'¹³⁶

Fol. 37v After it is read, at that time, Stephen will say, 'Go forth, you, who will not take Communion.'¹³⁷ At that time, after he said (so),⁵ the sinners will cry in Sheol, falling (?) like locusts¹³⁸ with the Devil, their father, and their teacher. He will be first | in entering into the abyss of Sheol. And all sinners of the earth will follow him. And they will be sealed with the seal of the wicked forever and ever. 10

Then they will bring out those who are in hell¹³⁹ so they may receive prayer from the hands of our Lord. After they have received the prayer, they will be taken to their dwelling in the Garden of Joy, and <in> the place of rest. Depending on their deeds, some (receive) equal justification. The just and the martyrs ¹⁵<will enter> into the heavenly wedding, (in) the city of Christ, the pure and bright Jerusalem, into eternal life. He will give them that 'which eye has not seen nor ear has heard, which he has prepared for his elect who love him'.¹⁴⁰

Fol. 38r After this, there will be neither hour nor day, there will be ²⁰neither dusk nor dawn; there will be neither night nor day. That day is the Christian Sabbath; it is the Sabbath of the Sabbaths, | and (holy-day) of the holy-days. It is a joy. Nothing compares to this day, the beginning and the end. The other days will vanish and cease (to exist). It, however, will live forever and ever. The rest ²⁵it is indescribable. There will be no end <to> the honour, blessing, and glory of those who loved him.¹⁴¹ <They will live> in a light that will have no darkness, <in> a joy that will have no sorrow, in a health that will have no pain, in a satiety that will have no hunger, (and) in a life that will have no thirst.¹⁴² They will always live ³⁰in that city; they will reign forever and ever with Christ, their God.

That is the story that God told to Ezra regarding the honour of the Sabbaths, his hidden mystery since ancient time, which he re- ³⁵

¹³⁹ Could these be the righteous, who inherited the sin from Adam, before Christ was born to save them?

¹⁴⁰ Cf. 1 Cor. 2:9; Isa. 64:4.

¹⁴¹ Probably 'it', i.e. the Sabbath of the Sabbaths.

¹⁴² Cf. 4 Ezra 7:51.

ወእምቅድመ፡ ኩሉ፡ ሀለወት፡ ሰንበት፡ ተፈጥረት፡ እምትካት ። ወኢት
 ትጎለቀ፡ ወኢትትዌለጥ ። ወአልባቲ፡ ጥንት፡ መጠቀሙ ። ወእምቅድመ፡ ግለም፡ ይእቲ፡ ቀደመት፡ ተፈጥሮ ። ውእቲ፡ አክበራ፡ ወአልዓላ ።
 ወእምቅድመ፡ ይትፈጠሩ፡ መላእክት ፤ ወእምቅድመ፡ ይትፈጠሩ፡
 5 ሰማያት፡ ወምድር፡ ፤ ወእምቅድመ፡ ኩሉ፡ ተግባሩ፡ ዘገብረ፡ እግ
 ዚአብሔር፡ በእምሮ፡ ልቡ፡ <አ>ቅ<ደ>መ፡ ኪያሃ ። ይእቲ፡ ዕረፍቲ፡
 ወፍሥሐሁ፡ ወመንግሥቲ፡ ሰፋኒት ። አልቦ፡ ወዘይትማሰላ፡ ለይእቲ፡ ዕ
 ለት ። ይእቲ፡ ተዓቢ፡ እምኩሉ ። ይእቲ፡ ጥንት፡ ወተፍጻሜት፡ ወበኩ
 ረ፡ ኩሉ፡ ፍጥረታት ። ወበእንቲአሃ፡ ይቤ፡ እግዚእነ፡ አልቦ፡ ዘየአም
 10 ራ፡ ለይእቲ፡ ዕለት፡ ወለይእቲ፡ ሰዓት ፤ ኢመላእክተ፡ ሰማይ፡ ወኢወል
 ድ፡ ዘእንበለ፡ አብ፡ ባሕቲቲ ። ዘንተ፡ ይቤ፡ እግዚእነ፡ በእንቲአሃ፡ እ
 ሙን፡ ውእቲ ። አልቦ፡ ዘየአምራ፡ ኢመላእክተ፡ ሰማይ፡ ዘይቤ፡ ወመላእ
 ክተ፡ ሰማይሰ፡ ኢየአምርጥ፡ ቅድመ፡ ተፈጥረት፡ እሉ፡ አክበርጥ፡ ወ
 አልዓልጥ፡ እስመ፡ ክብርት፡ ይእቲ ። ወልድሰ፡ የአምራ፡ ለሊሁ፡ ወኢ
 15 ኮነ፡ ፍሉጠ፡ እምአቡሁ፡ አላ፡ በእንተ፡ ውእቲ፡ ይቤ፡ ይእቲ፡ ዕለት፡
 ወይእቲ፡ ሰዓት፡ አልቦ፡ ዘየአምራ፡ ይእቲ፡ ዕለት፡ ይመጽእ፡ አብ፡ ምስ
 ለ፡ ወልዱ፡ በዕድሜሁ፡ ወያወፊ፡ ኩሎ፡ ውስተ፡ እዲሁ ። ወ<በ>ይእ
 ቲ፡ ዕለት፡ ወሰዓት፡ ይት<ዌ>ፊይ፡ ኩሎ፡ እምነበ፡ አቡሁ ። ወይኳን
 ን፡ ሕያዋነ፡ ወምውታነ ። ወይእቲ፡ ዕለት፡ ሰንበተ፡ ክርስቲያን፡ ፍሥ
 20 ሐ፡ ወዕረፍት፡ ለጻድቃን ። ወአልባቲ፡ ተፍጻሜት ፤ ምስለ፡ ክርስቶስ፡ እ
 ምላከሙ፡ ይነብሩ፡ እስከ፡ ለዓለመ፡ ዓለም ።
 ወይእኬኒ፡ አጋዊየ፡ ፍቁራን፡ ናክብራ፡ ለይእቲ፡ ዕለት ። ንፍራህ፡ እን
 ከ፡ ወንዕቀብ፡ ትእዛ<ዞ>፡ ከመ፡ ንባእ፡ ውስተ፡ ዕረፍቲ፡ ወንንግሥ፡ ም
 ስለ፡ ክርስቶስ፡ አምላክነ፡ እስከ፡ ለዓለመ፡ ዓለም፡ አሜን ።

Fol. 38v

Fol. 39r

5 ሰማያት፡] ግተ፡ MS | ወምድር፡ ፤] ግረ ፤ MS 6 <አ>ቅ<ደ>መ፡] ፤ ቅድመ፡ MS
 9 ይቤ፡] ይእቲ፡ MS 13 እሉ፡] ፤ ግተ፡ MS 17 ወ<በ>ይእቲ፡] ግተ፡ MS
 18 ይት<ዌ>ፊይ፡] ግተ፡ MS 23 ትእዛ<ዞ>፡] ግተ፡ MS

vealed to him.

Fol. 38v The Sabbath was there before all things, created at the beginning. It will not be counted or changed. Its time | has no origin. It was before the world, being the first in the Creation. He honoured it, and exalted it. Before the angels were created, before the heavens and the earth were created, before all the creation which God created, <it was first> in the knowledge of his mind (to make) it his rest (day), his joy, and his prevailing kingdom. Nothing compares to this day. It is greater than all. It is the beginning and the end, and firstborn of all creatures. It is about that that our Lord 10 said, 'No one knows that day and that hour, neither the angels of heaven nor the Son, but only the Father.'¹⁴³ What our Lord said about this is true. What he said, 'No one knows it, neither the angels of heaven', is (because) the angels of heaven do not know it (since) it was created before (them). They honoured it and exalted 15
Fol. 39r it because it is honoured. But the Son knows it himself |; (for) he is not separated from his Father. He only said regarding himself, 'No one knows that day and that hour' (to indicate) that the Father will come with his Son at (the appointed) age and deliver all things into his hands. <On> that day and hour, he will receive everything 20 from his Father, and judge the living and the dead. And that day is the Christian Sabbath, (an eternal day of) joy and rest for the righteous. It will have no end. They will live (in it) forever and ever with Christ, their God.

And now, my beloved brothers, let us honour that day. So, let us fear and keep <his> commandments so we may enter into his rest and reign with Christ, our God, forever and ever. Amen.

¹⁴³ Matt. 24:36; Mark 13:32.

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Abstract

The main themes of the text, occasionally ascribed to Ezra (Salathiel), are the Second Coming of Jesus Christ, the end of the world, the future rulers of Ethiopia, and the honouring of the Sabbaths. It is cast in the spirit of 4 Ezra, quoting it and Jubilees occasionally and extensively. As in 4 Ezra, its author is interested in knowing and declaring the future to call the faithful to observe the law and the ordinances. Reckoning the time by cycles, *aqmar*, provides him the revelation of future events 'with exact dates'. The text, composed before the sixteenth century, is one more source of Gəʿəz apocalyptic literature. The article is an edition and translation of it as preserved in EMLL 6429, fols 9v–39r.