



Aethiopia 13 (2010)

International Journal of Ethiopian and
Eritrean Studies

AMSALU TEFERA, Addis Ababa University

Gädlä Bəṣṭawros

Aethiopia 13 (2010), 7–45

ISSN: 1430–1938

Published by

Universität Hamburg

Asien Afrika Institut, Abteilung Afrikanistik und Äthiopistik

Hiob Ludolf Zentrum für Äthiopistik

Gädlä Bəstawros*

AMSALU TEFERA, Addis Ababa University

Introduction

Bəstawros, one of the famous abbots of Däbrä Ḥayq ʿEṣṭifanos (lived from the end of the 17th A.D. to the beginning of the 18th A.D.), is the monastic name given to the saint by *abba* Zäwäldä Krəstos, his senior and *ʿaqqabe säʿat* of Däbrä Ḥayq monastery¹. From his *Gädl* (f. 29r)², it can be assumed that the name Bəstawros is a derivation of the Greek word *staurós* ‘cross’, through Coptic *pestawros*, *pe* being the article, in turn through Arabic, where a foreign *p* becomes *b*³.

Our knowledge about Bəstawros is based on his *Gädl*, which is micro-filmed as ms. EMMML no. 2812⁴. Getatchew Haile (1983:159f.) has described

* The article is excerpted from my MA thesis, *Philological and textual analysis of Gädlä Bəstawros Abbot of Däbrä Ḥayq*, submitted to the School of Graduate Studies, Addis Ababa University 2006. The researcher would like to thank Prof. Paolo Marrassini, who spent much time and effort offering constructive comments, invaluable insights and suggestions while I was writing the thesis. Moreover, he facilitated the publishing of this paper and dedicated many hours to editing not only the content but also the language. Thanks also to Dr. Gideon P.E. Cohen and Dr. Alessandro Gori for their careful editing of this paper.

¹ The monastery is called Däbrä Ḥayq St. Stephen Abunä Iyäsus Moʿa communal monastery. It is located on the island of Lake Ḥayq, in the Amhara region (Ambassäl), South Wällo Diocese. The monastery is 433.75 km. far from Addis Abäba and about 33.75 km. from Däse town, which in turn is 3.75 km. far from the town named Ḥayq (cp. DERAT 2005:24–25).

² Please note the following abbreviations in this paper: AAU = Addis Ababa University; A.D. = *Anno Domini* (‘Year of the Lord’); ca. = *circa*; cp. = compare; Cor. = Corinthians; d. = died; des. = *desinit* (‘it ends’); Deut. = Deuteronomy; E.C. = [year in] Ethiopian Calendar (‘*Amäta Məbrät*’); Ephes. = Ephesus; EMMML = Ethiopian Manuscript Microfilm Library; Ex. = Exodus; f. (ff.) = folio(s); G = *gädl*; Gen. = Genesis; H.G. = His Grace; i.e. = *id est* (‘that is [to say]’); inc. = *incipit* (‘it begins’); Isa. = Isaiah; Jn. = John; km. = kilometer(s); Lk. = Luke; MS(S) = Manuscript(s); Mt. = Matthew; n.d. = no date is given; om. = *omittit* (‘it omits’); Ps. = Psalm; r = recto; Rev. = Revelation; Rom. = Romans; Rut. = Ruth; S = *Sənkəssar*; [sic] in brackets to indicate that the preceding word, statement, etc., is correctly quoted, even though it may be a mistake; Sir. = Book of Sirach (Ethiopic); St. = Saint; v. = verso; vv. = verses; viz. = namely.

³ Cp. LESLAU 1987:110.

⁴ The MS (*Gädlä Bəstawros*) is currently in the possession of the heirs of *abba* Ḥaylä Maryam, the ex-abbot of Däbrä Ḥayq monastery.

Amsalu Tefera

the MS. It is written on a parchment of 60 folios with two columns of 13 lines each and measures 17.5 x 12 cm. It was written in 1894 A.D. Other copies of the MS were not found by the researcher. The *Sənkəssar* that was copied by Bəştawros has 246 folios (ff. 3ra–244vc, *Sənkəssar*; ff. 245va–246ra biography⁵ of Bəştawros), in three columns. It measures 36 x 32 cm.

An attempt will be done here to edit the text and to show the variants of the *Gädl* (MS) against the biography of Bəştawros from the *Sənkəssar* (S). An annotated translation follows.

⁵ This biography of Bəştawros is written by his followers after his death.

Text

[ገድለ፡ ብስጣውሮስ፡]።*

(f. 5r) ገበስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡ አምላክ፡ ርእሰ፡ ጥበብ፡ ወእ
እምሮ፡ ጸዋሬ፡ ኩሉ፡ በሥልጣኑ፡ ወሎቱስ፡ አልቦ፡ ዘይጸውሮ፡ ፊደል፡ ሆኖ፡ ሕይወት፡ ኢ
ይጤየቅ፡ በጎልዮ፡ ወኢይትከሃል፡ ለፈክሮ፡ መላእክተ፡ ሰማይኒ፡ ኢይረክቡ፡
አ(f. 5v)ሠሮ፡ አላ፡ በአምጣኑ፡ ኅይሎሙ፡ ይፌንወ፡ ሎቱ፡ ማኅሌተ፡ ዘምሮ፡ ሎ
ቱ፡ ስብሐት፡ እስከ፡ ለዓለመ፡ ዓለም፡ ወእፈቅድ፡ አነ፡ እነግረክሙ፡ አኃውየ፡ ንስቲ
ተ፡ በእንተ¹፡ ዜና፡ ገድሉ፡ ወጽድቁ፡ ወጽንዐ፡ ትዕግሥቱ፡ ለአቡነ፡ ብስጣውሮስ፡
መምህረ፡ ሐይቅ፡ ወውእቱ፡ ዐቃቤ፡ ሰዓት²፡ ገበእንተ፡ ሃይማኖት፡ ርትዕት፡ ዘአበ
ዊ(f. 6r)ነ፡ ሐዋርያት፡ ባሕቱ፡ አስተባብሮክሙ፡ ከመ፡ ትስምዑኒ፡ በጽሑቅ፡ በከ
መ፡ ይቤ፡ ዳዊት፡ በመዝሙር፡ አጽምዑ፡ ሕዝብየ፡ ሕግየ፡ ወጽልወ፡ እዝነክሙ፡ ኅ
በ፡ ቃለ፡ አፋየ፡ እከሥት፡ በምሳሌ፡ አፋየ፡ ወእነግር፡ አምሳሌ፡ ዘእምትካት፡ ኩሎ፡
ዘሰማዕት፡ ወዘርእኒ፡ ወዘነገሩነ፡ አበዊነ፡ ወኢኅብኡ፡ እምደቂቆሙ፡ ለካል(f. 6v)እ፡
ትውልድ፡ ወነገሩ፡ ስብሐቲሁ፡ ለእግዚአብሔር፡ ኅይሎሂ፡ ወመንክሮሂ፡ ዘገብረ፡ ዘ
አቀመ፡ ስምዐ፡ ለያዕቆብ፡ ወሠርዐ፡ ሕገ፡ ለእስራኤል፡ ዘአዘዘሙ፡ ለአበዊነ፡ ከመ፡
ይንግሩ፡ ለደቂቆሙ፡ ወከመ፡ ያእምር¹፡ ካልእ፡ ትውልድ፡ ወከመዝ፡ ወእቱ²፡ ጥን
ተ፡ ሙላዳ³፡ እምሀገረ፡ መቅደላ[፤]፡ ስመ፡ አቡሁ፡ ፍተ፡ (f. 7r) ድንግል[፤]፡ ወስመ፡
እሙ፡ ጽዮን፡ ሞገሳ፡ ወጂሆሙ፡ ፈራህያ¹፡ እግዚአብሔር፡ እሙንቱ፡ ወይንዕድዎ
ሙ²፡ ሰብአ፡ ሀገር³፡ ወነበሩ፡ ገጸም፡ ወበጸሎት⁴፡ ከመ፡ የሀብሙ፡ እግዚአብሔር፡
ፍሬ፡ ሠናየ፡ ወወሀብሙ⁵፡ እግዚአብሔር⁶፡ ፍሬ፡ ሠናየ፡ ብስጣውሮስ⁷፡ አቡነ፡ ወ
መምህርነ⁸፡ ዘይበጽሕ፡ ስሙዓተ፡ ዜናሁ፡ ገጽድቁ፡ ወ(f. 7v)ሃይማኖቱ¹፡ ወስተ፡
ኩሉ፡ አጽናፈ፡ ዓለም፡ ወሐፀንዎ፡ ገሐዕነተ፡ ሠናየ²፡ በፈሪህ፡ እግዚአብሔር፡ ወ
መሀርዎ³፡ መጻሕፍተ፡ ትርጓሜ⁴፡ ወሥርዓታተ፡ ዘሐዋርያት፡ ወነበረ፡ በኩሉ፡ ተግሣ
ጽ፡ ወበፈሪሃ፡ እግዚአብሔር፡ ወእንዝ፡ ሀለወ፡ በዐቅመ፡ ወርዘቱ፡ ሞተ፡ አቡሁ፡ ፍ
ተ፡ ድንግል⁵፡ ገበስመ፡ ክርስቶስ⁶፡ እንዝ፡ ይገብይይ፡ እምዐላውያን፡ (f. 8r) ጸድ
ፈ¹፡ ገድላነ፡ ፈድፋድ፡ ብእሴ፡ እግዚአብሔር፡ አቡነ፡ ብስጣውሮስ፡ ዐቢየ፡ ኅዘነ፡
ወአስቆቀወ፡ በአንብዕ፡ ወዑይ፡ ወበልብ፡ ጥውቅ፡ በእንተ፡ ዘሞተ፡ አቡሁ፡ ፍተ፡ ድ
ንግል፡ ጸድፈ²፡ ወጸዊሮ፡ አጽመ፡ አቡሁ፡ አቡነ፡ ብእሴ፡ እግዚአብሔር፡ ብስጣውሮ
ስ³፡ ገዳ⁴፡ ምስለ፡ እሙ፡ ገጽዮን፡ ሞገሳ⁵፡ መንገል፡ ላሰታ፡ ገወበህየ፡ ቀበሮ፡

* The pages of the MS (r and v) are indicated at the beginning of every *recto* and *verso*.
The signs †...† are applied for the missed or corrupted readings in the MS; while ʀ and ʁ are used to show the variant readings or suggestions of the editor. The original writing of the laryngeals and sibilants is maintained.

f. 5v – 1 Om. MS | 2 በስመ፡ አብ፡ ... ሰዓት፡] om. S ወበዛቲ፡ ዕለት፡ አዕረፈ፡ አብ፡ ክቡር፡ ሰባኪ፡ ሃይማኖት፡ ከመ፡ እውሎስ፡ ወዘላፊ፡ ረሲዓን፡ ከመ፡ ቄርሎስ፡ ብርሃነ፡ ዓለም፡ ዓቃቤ፡ ሰዓት፡ ዘሐይቅ፡ ብስጣውሮስ፡ begins S.
f. 6v – 1 ይ” MS | 2 በእንተ፡ (f. 5v) ... ውእቱ፡] om. S | 3 ኮነ፡ adds S.
f. 7r – 1 ጸድቃን፡ ወ” adds S | 2 ወይንዕድዎ፡ S | 3 ኩሎሙ፡ adds S | 4 በብዙኅ፡ ጸሎት፡ ወጸማ፡ S | 5 ወሀብሙ፡ S | 6 Om. S | 7 ዘንተ፡ ወልደ፡ S | 8 Om. S.
f. 7v – 1 (f. 7r) Om. S | 2 ሠናየ፡ ሕፃነተ S | 3 ኩሎ፡ adds S | 4 Om. S | 5 Om. S | 6 በእንተ፡ ስመ” S.
f. 8r – 1 በፍኖት፡ MS | 2 በፍኖት፡ MS | 3 ወኅዘነ፡ ... ብስጣውሮስ፡] Om. S | 4 ወ” S | 5 Om. S.

(f. 8v) ለዐፅመ ፡ አቡሁ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ እምላክ ፡ እንተ ፡ ሰማ ፡ ገርመዶ¹ ። ፀንበረ ፡ እስከ ፡ ይትመየጥ ፡ ሃይማኖት² ። እምድ ፡ ጎረ³ ፡ ተመይጠ⁴ ፡ ሃይማኖት ፡ አፍሊሶ ፡ ዐፅመ ፡ አቡሁ ፡ ገብአ ፡ ሀገሮ ፡ አቡነ ፡ ብእ ፡ ሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ በፍሰሓ ፡ ወበሰላም ። ወቀበሮ ፡ ውስተ ፡ መ ቃ(f. 9r)ብረ ፡ አበዊሁ ። እስመ ፡ ይብል ፡ መጽሐፍ ፡ ሠናይ ፡ መቅበርቱ ፡ ለብእሲ ፡ ው ፡ ስተ ፡ ርስቱ ። ወፈጸመ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ቃለ ፡ ኦሪት ፡ ዘ ፡ ይቤ ፡ አክብር ፡ አባክ ፡ ወእመክ ። ወቃለ ፡ ነቢይኒ ፡ ዘይቤ ፡ ወልድየ ፡ ዕቀብ ፡ ርሥዐኒ ፡ ሁ ፡ ለአቡክ ። መርገመ ፡ አብ ፡ ያየብስ¹ ፡ አዕጽምተ ። ወመርገመ ፡ እም ፡ (f. 9v) ይህ ፡ ፍ ፡ መሠረተ ። ዘንተ ፡ ወዘይመስሎ ፡ ፈጸመ ፤ ፡ ወሶቤሃ ፡ አዘዘቶ¹ ፡ ወአገበረቶ² ፡ እ ፡ ሙ ፡ ከመ ፡ ያውሱብ ፡ ብእሲተ ፡ ፀንብቤ ፡ ዘበሕግ³ ። ፀንብረ ፡ በከመ ፡ አዘዘቶ ፡ እ ፡ ሙ⁴ ፡ ፀንብረ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ። ወይእቲ ፡ ብእሲት⁶ ፡ ሞተ ት⁷ ፡ በሕግመ ፡ ወሊድ ። እስመ ፡ ኮነ ፡ ሥምረቱ ፡ ለእምላክነ ፡ ለሎቱ ፡ ስብሐት⁸ ፡ ከ ፡ መ ፡ ይኩን ፡ (f. 10r) መነኮስ ፡ ወአበ ፡ ለብዙኃን ፡ መነኮሳት¹ ። ፀንብረ ፡ ዕለት ፡ ረከ ፡ በ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ² ፡ ፀንብረ ፡ ፈ ፡ ብእሴ ፡ መነኮስ ፡ ኅበ ፡ ሐረ³ ፡ ለህግ ፡ መፍቅድ ፡ ደብር⁴ ፡ አሜሃ⁵ ፡ ርእየ⁶ ፡ ፀንብረ ፡ ብእሴ ፡ እግዚአብ ፡ ሔር ፡ ብስጣውሮስ⁷ ፡ ፀንብረ ፡ የሀይዶ ፡ ለመነኮስ ፡ ፈያታይ⁸ ። ቆመ⁹ ፡ ለሎቱ ፡ ወአኅደ ፡ ጎ¹⁰ ፡ እምሀያዲ ። እምቅድ(f. 10v)መ ፡ ይመንኩስ ፡ ገብረ¹ ፡ ዘንተ ፡ ሠናየ ፡ እስመ² ፡ ፀን ፡ አምር ፡ ቃለ ፡ ወንጌል ፡ ቅዱስ ፡ ዘይቤ ፡ ብፁዓን ፡ ገባርያነ ፡ ሰላም ፡ እስመ ፡ እሙንቱ ፡ ውሉድ ፡ እግዚአብሔር ፡ ይሰመዩ ፤ ፡ ወካዕበ ፡ ተዘከረ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ቃለ ፡ ወንጌል ፡ ዘይቤ ፡ ነግድ ፡ ኮንኩ ፡ ወኢተወከፍክሙኒ ። ወበእንተ ዝ³ ፡ ወሰዶ⁴ ፡ ለው(f. 11r)እቱ ፡ መነኮስ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮ ፡ ስ¹ ፡ ውስተ ፡ ቤቱ ፡ ወአኅደሮ ። ፀንብረ ፡ ለሎቱ ፡ ኅብስተ ፡ ለሲሳየ ፡ ወጽዋዐ ፡ ወይ ፡ ለጽምኡ ። ወተፈሥሐ ፡ ውእቱ ፡ መነኮስ ፡ ወበልዐ ፡ ወጸግበ² ፡ ፀንብረ ፡ ለሌሊ ት ፡ ርእየ ፡ ውእቱ ፡ መነኮስ³ ፡ ብዙኅ ፡ ግብረ ። ፀንብረ ፡ ወሰላኒታሁ ፡ ጸውዖ ፡ ለአቡነ ፡ ብእ ፡ ሴ ፡ እግዚአብሔር(f. 11v)ር ፡ ብስጣውሮስ¹ ፡ ወይቤሎ ፡ ፀንብረ ፡ መነኮስ ፡ እግዚአብ ፡ ሔር ፡ ይባርክ ። በረከተ ፡ አቡክ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ይኅድር ፡ በላዕሌክ ። ባሕቱ² ፡ እ ፡ ወልድየ ፡ ሶበ ፡ ፈተውክ ፡ ግብረ ፡ ምንኩስና ፡ ነግ ፡ ኅበ ፡ ደብርየ ፡ መካ ፡ ነ ፡ ኢየሱስ ፡ ሞእ ፡ ፀንብረ ፡ ወእምነ ፡ ትሩፈ ፡ ምግባር ፡ ዘኢሰከበ ፡ በገባሁ ፡ ፱ ፡ ዓመተ ፤³

f. 8v – ¹ ወበሀየ ፡ (f. 7v) ... ገርመዶ ፡] om. S | ² ወልሕቀ ፡ በሀየ ፡ ወነበረ” S | ³ ወ adds S | ⁴ ኅበ ፡ ሀገሩ ፡ adds S.
 f. 9r – ¹ ይ” MS.
 f. 9v – ¹ ሃይማኖት ፡ (f. 8r) ... አዘዘቶ ፡] om. S | ² አገበረቶ ፡ S | ³ Om. S | ⁴ ወአውሰበ ፡ በፈቃድ ፡ እግዚአብሔር ። S | ⁵ ለ Om. MS | ⁶ ለአቡነ ፡ ... ብእሲት ፡] om. S | ⁷ ወ” S | ⁸ Om. S.
 f. 10r – ¹ Om. S | ² Om. S | ³ ወአቡሁ ፡ መንፈሳዊ ፡ ሶበ ፡ ተራክቦ ፡ በምስያጥ ። S | ⁴ ኅበ ሐረ ፡ adds S | ⁵ Om. S | ⁶ ወ” S | ⁷ Om. S | ⁸ እንዘ ፡ የሀይዶ ፡ ብእሴ ፡ ንዋዮ ፡ S | ⁹ ወ” S | ¹⁰ ወአኅደገ ፡ S.
 f. 10v – ¹ ሎቱ ፡ adds S | ² ልማዱ ፡ ኅሩት adds S | ³ የአምር ፡ ... ወበእንተዝ ፡] om. S | ⁴ ወ” S.
 f. 11r – ¹ ለውእቱ ፡ ... ብስጣውሮስ ፡] om. S | ² ወአቅረበ ፡ ... ወጸግበ ፡] om. S | ³ ወርእየ ፡ አቡሁ ፡ በራእየ ፡ ሌሊት ፡ S.
 f. 11v – ¹ ወሰላኒታሁ ፡ (f. 11r) ... ብስጣውሮስ ፡] om. S | ² ውእቱ ፡ ... ባሕቱ ፡] om. S | ³ አቡነ ፡ ... ዓመተ ፡] om. S.

፫አንተ ሰማ ሐ(f. 12r)ይቅ¹ ። ወአማኅፀኖ² ፣ ወተመይጠ ፣ ፫ውእቱ ፣ መነኮስ³ ፣
፫ውስተ ፣ መነኮስ⁴ ። ፫ወዘንተ ፣ ሰሚያ ፣ አቡነ ፣ ብእሴ ፣ እግዚአብሔር ፣ ብስጣውሮስ ፣
ተፈስሐ ፣ በልቡ ። ጸለየ ፣ ወይቤ ፣ ተሃህልክ ፣ እግዚአ ፣ ምድረከ ፣ ወሚጥክ ፣ ዓዋሁ ፣
ለያዕቆብ ፣ ወኅደገ ፣ ኅጢአቶሙ ፣ ለሕዝብከ ፣ ወከደንከ ፣ ኩሎ ፣ አበሳሰሙ ፤ ፣ ወኅ
ደገ ፣ ኩሎ ፣ መዓተክ ፣ ወ(f. 12v)ሚጥክ ፣ መቅዋፍተ ፣ መዓተክ ፣ ሚጠነ ፣ አምላክነ ፣ ወ
መድኅኒነ ፤ ወሚጥ ፣ መዓተክ ፣ እምኔነ ፣ ወለዓለምሰ ፣ ኢትትመዓነ ፣ ወኢታንኅ ፣ መዐተ
ክ ፣ ላዕለ ፣ ትውልደ ፣ ትውልድ ፣ አንተ ፣ አምላክነ ፣ ተመዩጠነ ፣ ወአሕይወነ ፣ ወሕዝብ
ከኒ ፣ ይትፌሥሐ ፣ ብከ ፣ አርእየነ ፣ እግዚአ ፣ ሃህለከ ፣ ወሀበነ ፣ አምላክነ ፣ አድኅ
ኖ(f. 13r)ተክ ፣ አጸምዕ ፣ ዘይነብበኒ ፣ እግዚአብሔር ፣ አምላኪያ ፣ እስመ ፣ ይነብብ ፣ ሰላ
መ ፣ ላዕለ ፣ ሕዝቡ ፣ ላዕለ ፣ ጸድቃኑ ፣ ወላዕለ ፣ እለ ፣ ይመይጠ ፣ ልቦሙ ፣ ኅቤሁ ፣ ወባ
ሕቱ ፣ ቅሩብ ፣ አድኅኖቱ ፣ ለእለ ፣ ይፈርህዎ ፣ ከመ ፣ ይኅድር ፣ ስብሐቲሁ ፣ ውስተ ፣ ም
ድርነ ፣ ሃህል ፣ ወርትዕ ፣ ተራከባ ፣ ጽድቅ ፣ ወሰላም ፣ ተሳዕማ¹ ፣ ርት(f. 13v)ዕስ ፣ እም
ድር ፣ ሠረጸት ፣ ወጽድቅኒ ፣ እምሰማይ ፣ ሐወጸ ፣ ወእግዚአብሔርኒ ፣ ይሁብ ፣ ምሕረ
ቶ ፣ ምድርኒ ፣ ትሁብ ፣ ፍሬሃ ፣ ጽድቅ ፣ የሐውር ፣ ቅድሚሁ ፣ ወየኅድግ ፣ ውስተ ፣ ፍኖ
ት ፣ አሠሮ¹ ። ፫ወዘንተ ፣ ብሂሎ ፣ መነነ ፣ ንብረተ ፣ ዝንቱ ፣ ዓለም ፣ ኅላፊ ፣ አቡነ ፣ ብእ
ሴ ፣ እግዚአብሔር ፣ ብስጣውሮስ ፣ ወሐረ ፣ ገዳመ ፣ ሐይቅ² ። (f. 14r) ፫ወበፈቃደ ፣ እግ
ዚአብሔር ፣ ረከቦ ፣ ለውእቱ ፣ መነኮስ ፣ ዘአማኅፀኖ ፣ ወአምሐሎ ፤ ፣ ወተፈሥሐ ፣ ውእ
ቱ ፣ መነኮስ ፣ ወወሰዶ ፣ ለአቡነ ፣ ብእሴ ፣ እግዚአብሔር ፣ ብስጣውሮስ ፣ ኅበ ፣ አባ ፣ ዘወ
ልደ ፣ ክርስቶስ ፣ አበ ፣ ምኔት ፣ ዘሐይቅ ፣ ወሠራዔ ፣ ማኅበር ፣ ወሶበ ፣ ርእዮ ፣ ለአቡነ ፣ ብ
እሴ ፣ እግዚአብሔር ፣ ብስጣውሮስ ፣ አባ ፣ ዘወልደ ፣ (f. 14v) ክርስቶስ ፣ አበ ፣ ምኔት ፣ ወ
ሠራዔ ፣ ማኅበር ፣ ተፈሥሐ ፣ ልቡ ፣ ወበርህ ፣ ገጹ ፣ ሰዐሞ ፣ ወአፍቀሮ ፣ እስመ ፣ ጸጋ ፣ እ
ግዚአብሔር ፣ ኅዱር ፣ ላዕሌሁ ፣ ወይቤሎ ፣ በእንተ ፣ ምንት ፣ መጻእክ ፣ ኅቤየ ፤ ፣ ወነገ
ሮ ፣ አቡነ ፣ ብእሴ ፣ እግዚአብሔር ፣ ብስጣውሮስ ፣ ኩሎ ፣ ዘኮነ ፣ ላዕሌሁ ፣ እምጥንቱ ፣
እስከ ፣ ተፍጻ(f. 15r)ሚቱ ፣ ወይቤሎ ፣ አባ ፣ ዘወልደ ፣ ክርስቶስ ፣ አበ ፣ ምኔት ፣ ወሠራ
ዔ ፣ ማኅበር ፣ ትፈቅድኑ ፣ ትኩን ፣ መነኮስ ፣ እስመ ፣ ዓለማዊ ፣ አንተ ፣ ወይቤሎ ፣ አቡ
ነ ፣ ብእሴ ፣ እግዚአብሔር ፣ ብስጣውሮስ ፣ ዓለምሰ ፣ ኅላፊ ፣ ውእቱ ፣ ወአውሥአ ፣ አባ ፣
ዘወልደ ፣ ክርስቶስ ፣ አበምኔት ፣ ወሠራዔ ፣ ማኅበር ፣ ወይቤሎ ፣ ኢይ(f. 15v)ምሰልክ ፣ ቀ
ሊለ ፣ ግብረ ፣ ምንኩስና ፣ ብዙኃን ፣ መጽኡ ፣ ኅቤነ ፣ ወስዕኑ ፣ ትዕግሥተ ፣ ወይቤሎ ፣
አቡነ ፣ ብእሴ ፣ እግዚአብሔር ፣ ብስጣውሮስ ፣ አመክረኒ ፣ ወርኢ ፣ ምግባርየ ፣ ወአውሥ
አ ፣ አባ ፣ ዘወልደ ፣ ክርስቶስ ፣ አበ ፣ ምኔት ፣ ወሠራዔ ፣ ማኅበር ፣ ወይቤሎ ፣ ተዐገሥ ፣ ን
ስቲተ ፣ አ ፣ ወልድየ ፣ እስመ ፣ ይብል ፣ መጽሐፍ ፣ ሶበ ፣ ተሐ(f. 16r)ውር ፣ ትትቀነይ ፣
ለእግዚአብሔር ፣ አስተዳሉ ፣ ነፍሰክ ፣ ለሕማም ፤ ፣ እስመ ፣ በእሳት ፣ ያሜክርዎ¹ ፣ ለወር
ቅ ፣ ወሉብእሴኒ ፣ ጸድቅ ፣ በሕማም ፣ ወበተጽናስ ፣ ወዘንተ ፣ ሰሚያ ፣ አቡነ ፣ ብእሴ ፣ እግ
ዚአብሔር ፣ ብስጣውሮስ ፣ ተ...ተ ፣ እንዘ ፣ ይትቀነይ ፣ ለእግዚአብሔር ፣ በጸም ፣ ወበጸሎ
ት ፣ በሰጊድ ፣ ወትጋህ ፣ ወበዝ ፣ ግብር ፣ ነበረ ፣ ፩ ፣ ዓ(f. 16v)መተ ፣ ወበተፍጻሜተ ፣ ፩ ፣

f. 12r – ¹ ደሴተ ፣ ሐይቅ ፣ S | ² ወአምሐሎ S | ³ Om. S | ⁴ ኅበ ፣ ደብሩ ፣ S.
f. 13r – ¹ ተሳዕማ ፣ MS.
f. 13v – ¹ ወዘንተ ፣ ሰሚያ ፣ (f. 12r) ... አሠሮ ፣] om. S | ² ወዘንተ ፣ ... ሐይቅ ፣] ወእምድኅረ ፣
ኅዳጥ ፣ መዋዕል ፣ መጽኡ ፣ ከመ ፣ ይመንኩስ ፣ ወመንኮስ ፣ ወተጋደለ ፣ ብዙኃ ፣ ገድለ ፣ በጸም ፣
ወበጸሎት ፣ በሰጊድ ፣ ብዙኅ ፣ S.
f. 16r – ¹ ያመ” MS.

ዓመት ፡ አልበሶ ፡ አባ ፡ ዘወልደ ፡ ክርስቶስ ፡ አበምኔት ፡ ወሠራዔ ፡ ማኅበር ፡ ልብሰ ፡ ምን
ኩስና ፡ ወወሀቦ ፡ አስኪማ ፡ ዘመላእክት ፡ ዝ ፡ ውእቱ ፡ ትእምርተ ፡ ንጽሕ ። ወባረኮ ፡ እን
ዘ ፡ ይብል ፡ በረከተ ፡ አበዊነ ፡ ሐዋርያት ፡ ወበረከተ ፡ ፫፻፲ወ፰ ፡ ርቱዓነ ፡ ሃይማኖት ፡ በረ
ከተ ፡ አበዊነ ፡ እንጦን(f. 17r)ስ ፡ ወመቃርስ ። በረከተ ፡ አቡነ ፡ ኢየሱስ ፡ ሞአ ፡ ወተክ
ለ ፡ ሃይማኖት ፡ ይኅድር ፡ በላዕሌክ ። ወእምድኅረ ፡ ባረከ ፡ ሰመዮ ፡ ስሞ ፡ ብስጣውሮስ ፡
ወኮኖ ፡ ወልደ ፡ ምእመነ ። አኮ ፡ ዘኮኖ ፡ ወልደ ፡ እምዘርእ ፡ ዘይጠፍእ ፡ አላ ፡ እምዘርእ ፡
ዘኢይደመሰስ ። ወዓዲ ፡ ኅለይኩ ፡ ከመ ፡ እንግር ፡ ወእዜኑ ፡ ገድለ ፡ ዚአሁ ፡ ለ(f. 17v)አ
ቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ እፎ ፡ እክል ፡ አነ ፡ ድኩም ፡ ወጽዉሰ ፡ ኅሊ
ና ፡ ዘኢይክል ፡ ዓለም ፡ አግምሮቶ ። አይ ፡ ልቡና ፡ ወአይ ፡ ልሳን ፡ ወአይ ፡ ከናፍር ፡ ዘ
ይክል ፡ በጺሐ ፡ ኅበ ፡ ኅጥተ ፡ ገድሉ ፡ ወፈጽሞ ፡ ትዕግሥቱ ፡ ወጸግሁ ፡ በከመ ፡ ይቤ ፡
ዳዊት ፡ በመዝሙር ፡ ብዙኅ ፡ ሕግሞሙ ፡ ለጸድቃን ። ወሶበ ፡ ሰም(f. 18r)ዐት ፡ እሙ ፡
ከመ ፡ ለብሰ ፡ ልብሰ ፡ ምንኩስና ፡ በከየት ፡ ብከየ ፡ መሪረ ። ወወደየት ፡ ሐመደ ፡ ዲበ ፡
ርእሳ ፡ ወሰጠጠት ፡ አልባሲሃ ፡ ወሰብእ ፡ ሀገርኒ ፡ ኅዘኑ ፡ ዐቢየ ፡ ኅዘነ ። ወሶቤሃ ፡ ተንሥ
አት ፡ እሙ ፡ ወሐረት ፡ እንዘ ፡ ትብኪ ፡ ገዳመ ፡ ሐይቅ ፡ ወበጽሐት ፡ ኅበ ፡ ጽንፈ ፡ ባሕ
ር ። ወለአከት ፡ እንዘ ፡ ትብል ፡ ኦ ፡ ወልድየ ፡ ተዘከ(f. 18v)ር ፡ ዘጸርኩክ ፡ በከርሥየ ፡
፱ ፡ አውራኅ ፡ ወጅዕለተ ። ወሐጸንኩክ ፡ በአጥባቶየ ፡ ኢትመንነኒ ፡ በእንተ ፡ ኅጢአትየ ።
ኦ ፡ ወልድየ ፡ አምሐልኩከ¹ ፡ በእግዚአብሔር ፡ አምላክክ ፡ ዘኅረየከ² ፡ ለርስቱ ፡ አርእየ
ኒ ፡ ገጸክ ፡ ወአስምዐኒ ፡ ቃለከ³ ፤ ፡ ወሶበ ፡ ሰምዐ ፡ ዘንተ ፡ መልእክተ ፡ ተኅጥአ ፡ እምገ
ጸ ፡ መካኑ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር(f. 19r)ር ፡ ብስጣውሮስ ። ወተንሥአ ፡ አባ ፡ ዘ
ወልደ ፡ ክርስቶስ ፡ አባ ፡ ምኔት ፡ ወሠራዔ ፡ ማኅበር ፡ ከመ ፡ ይኅሥሥ ፡ ወበብዙኅ ፡ ግብ
ር ፡ ረከቦ ፡ ወይቤሎ ፡ ኦ ፡ ወልድየ ፡ ሑር ፡ ፍጡነ ፡ ኅበ ፡ እምክ ፡ እስመ ፡ መጽአት ፡ እ
ምርኑቅ ፡ ፍኖት ። ወአውሥአ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ወይቤ
ሎ ፡ ኢሰማዕከኑ ፡ አቡየ ፡ ዘይቤ ፡ (f. 19v) እግዚእነ ፡ በወንጌል ፡ ነያ ፡ እምክ ፡ ወአኃዊ
ከ ፡ ይቀውሙ ፡ አፍአ ። ወአውሥአ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤሎሙ ፡ መኑ ፡ እምየ ፡
ወአኃውየ¹ ፡ ዘእንበለ ፡ ዘይገብር ፡ ፈቃዶ ፡ ለአቡየ ፡ ዘበሰማያት ፡ ወበእንተዝ ፡ ኢይክል ፡
ሐዊረ ፡ ኅበ ፡ እምየ ። ወካዕበ ፡ ሰአሎ ፡ አቡሁ ፡ በግዱድ ፡ ወበብዙኅ ፡ ጸማ ። እንዘ ፡ ይ
ብል ፡ ተዘከር ፡ ዘ(f. 20r)ረከባ ፡ ለእምክ ፡ ሐፊ ፡ ወድካመ ፡ እምርኅቅት ፡ ፍኖት ፡ ወሐ
ረ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ በከመ ፡ ይቤሎ ፡ አቡሁ ፡ ፍጡነ ፡ ኅ
በ ፡ እሙ ፡ ወተራከባ ። ወይቤላ ፡ በእንተ ፡ ምንት ፡ መጸእኪ ፡ ኅቤየ ። ወአውሥአቶ ፡ እ
ሙ ፡ ወትቤሎ ፡ አነ ፡ መጸእኩ ፡ እርአይ ፡ ገጸክ ፡ ወእኩን ፡ ከማ(f. 20v)ከ ። ወተፈሥ
ሐ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ወአልበሳ ፡ ልብሰ ፡ ምንኩስና ፡ ወኮነ
ት ፡ መነኮሳዪተ¹ ። ወኅደጋ ፡ ምስለ ፡ እለ ፡ ሀለዋ ፡ መነኮሳዪያት² ፡ በአድያመ ፡ ባሕር ።
ወተመይጠ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ውስተ ፡ መካኑ ፡ እንዘ ፡ ይሴ
ብሐ ፡ ለእግዚእ(f. 21r)ብሔር ። ወኮነ ፡ ይትራድእ ፡ በኩሎ ፡ ግብር ፡ መንፈሳዊ ፡ ለአቡ
ሁ ፡ አባ ፡ ዘወልደ ፡ ክርስቶስ ፡ አባ ፡ ምኔት ፡ ወሠራዔ ፡ ማኅበር ። መዓልተ ፡ ይውዕል ፡
እንዘ ፡ ያነብብ ፡ መዝሙረ ፡ ወማኅሌተ ፡ ቅድሳት ። እስመ ፡ ይቤ ፡ ጳውሎስ ፡ በመልእክ
ቱ ፡ እንብቡ ፡ መዝሙረ ፡ ወማኅሌተ ፡ ቅድሳት ። ወሌሊተ ፡ ይበይት ፡ ውስተ ፡ (f. 21v)
ቀላየ ፡ ባሕር ፡ ወይጸሊ ፡ ጸሎተ ፡ መንፈቀ ፡ ሌሊት ። ወሶበ ፡ ይወጥን ፡ ጸሎቶ ፡ ይትረኅ

f. 18v – ¹ እማኃ” MS | ² ኮ” MS | ³ ቃልክ ፡ MS.
f. 19v – ¹ አኃዊ” MS.
f. 20v – ¹ ይተ ፡ MS | ² ይያት MS.

ዋ : ሰማያት : ወትተከል : ዐምደ : ብርሃን : ወመላእክትኒ : የዓርጉ : ወይወርዱ : ውስቲታ : ለአዕርጎ : ጸሎቱ ። ወበከመዝ : ግብር : ነበረ : አቡነ : ብእሴ : እግዚአብሔር : ብስጣውሮስ : ብዙኃ : መዋዕለ ። ወተሰምዓ : ዜናሁ : ወኒሩ (f. 22r)ቱ : ውስተ : ኩሉ : አጽናፈ : ዓለም¹ : ወሶበ : ልህቀ : አቡሁ² : ለአባ : ዘወልደ : ክርስቶስ : አበ : ምኔት : ወሠራዔ : ማኅበር³ : ወበጽሐ : ለርስዕና⁴ : አዘዞሙ⁵ : ወይቤሎሙ : ለማኅበር : ለአ : ወሉድየ : ወአባግዓ : መርዔትየ⁶ : ጎረዩ⁷ : አበ : ህየንቴየ⁸ : ለአንሰ : ኮንኩ : ልሂቀ⁹ ። ወአውሥእ¹⁰ : ማኅበር : በ፩ : ቃል : ወይቤልዎ¹¹ : (f. 22v) ጎረይ¹ : ለነ : አንተ² : በከመ : አመረክ : እግዚአብሔር³ : ለአበ : ህየንቴክ ። ወአውሥእ : አባ : ዘወልደ : ክርስቶስ : አበ : ምኔት : ወሠራዔ : ማኅበር⁴ : ወይቤሎሙ : ለጎረይኩ : ለክሙ⁵ : ወወሀብኩክሙ⁶ : ብስጣውሮስ⁷ ። ለተነበየ : በእንቲአሁ : እንዘ : ይብል : ዝንቱ : ወልድ : ሠናይ : ምግባሩ : ወርቱዕ : ሃይማኖቱ : ወ(f. 23r)ይገብር : ተአምረ : ወመንክረ : በቅድመ : ነገሥት : ወመኳንንት ። ወሰሚያሙ : ማኅበር : ዘንተ : ቃለ : ተፈሥሁ : ዐቢየ : ፍስሐ : ወሰብሕዎ : እንዘ : ይብሉ : ይደልዎ : ይደልዎ : ይደልዎ¹ ። ወሶበ : ሰምዐ : ለአቡነ : ብእሴ : እግዚአብሔር : ብስጣውሮስ² : በከየ : ብካየ : መሪረ³ : ለተጽዕነ : ላዕለ : ሐመረ : ባሕር : ከመ : ይ(f. 23v)ጉየይ : ወይትግጣእ : እምኔሆሙ : እስመ : ኢይፈቅድ : ክብረ : ዘበምድር : አላ : ይፈቅድ : ትሕትና : ሠናየ ። ወበፈቃድ : እግዚአብሔር¹ : አኃዝዎ² : ለአሰርዎ : ከመ : ይሂምዎ³ ። ለአሚሃ : ተሰምዐ : ቃል : ዘይብል : ብስጣውሮስ : ብስጣውሮስ : ኢታሰተሐቅር : ቃለ : አቡክ : አባ : ዘወልደ : ክርስቶስ : አበ : ምኔት : ወ(f. 24r)ሠራዔ : ማኅበር ። ወሰሚያሙ : ማኅበር : ዘንተ : ቃለ : እምሰማይ : ሰብሕዎ : ወአእኩትዎ : ለእግዚአብሔር ። ወእምድጎረዝ : ሢምዎ : ለአቡነ : ብእሴ : እግዚአብሔር : ብስጣውሮስ : በከመ : ሕጎሙ : ወሥርዐቶሙ ። ወተቀበልዎ : ካህናት : በስብሐት : ወበማኅሌት ። ወአብእዎ : ኢየሩሳሌ(f. 24v)ም : ሰማያዊት : በአማን : ይእቲ : ደብረ : ነገድንድ : ኢየሩሳሌም : ሰማያዊት : እንተ : ቀደሳ : እግዚእነ : በደሙ : ክቡር : ወብሂለ : ደብረ : ነገድንድኒ : ቤተ : ክህነት : ወመንግሥት : ብሂል ። ወአንበርዎ : ዲበ : መንበረ : አቡሁ : አባ : ዘወልደ : ክርስቶስ : አበ : ምኔት : ወሠራዔ : ማኅበር ። ወአስተቀጸል(f. 25r)ዎ : አክሊለ : ስብሐት ። ወአመ : ነበረ : ዲበ : መንበረ : ሢመቱ : አቡነ : ብእሴ : እግዚአብሔር : ብስጣውሮስ : ተወክፈ : ጸጋ : መንፈስ : ቅዱስ : ከመ : ሐዋርያት : በጽርሐ : ጽዮን : ቅድስት : ወርእየ : ኩሎ : ጎቡዓተ : ወክሥታተ : ወኮነ : ጠቢብ : ወየዋህ : ወለባዌ ። እስመ : ይቤ : እግዚእነ : በወንጌል : ኩኑ : ጠቢብ : ከመ : (f. 25v)አርዌ : ምድር : ወየዋህ : ከመ : ርግብ : ወወሀቦ : እግዚአብሔር : ክብረ : ወብዕለ : ወዋገሰ : ዘአልቦ : ጎልቀኑ : ወኢመስፈርት : ወዝውእቱ : ዐረቦነ : መንግሥተ : ሰማያት ። ወኮነ : ይሁቦሙ : ለነዳያን : ወለምስኪናን : ለዕቤራት : ወለዕንላ : ማውታ : ምጽዋተ : ኩሎ : ጊዜ ። ወለቤተክርስቲያንኒ : ይሁ(f. 26r)ብ : መባእ : መጻሕፍ

f. 22r – ¹ ወበፈቃድ : (f. 14r) ... አጽናፈ : ዓለም :] Om. S. | ² መንፈሳዊ : adds S | ³ አባ : ... ማኅበር :] om. S | ⁴ ለርዕስና : MS | ⁵ Om. S | ⁶ Om. S | ⁷ ከመ : ይኩንክሙ : adds S | ⁸ ቲየ : S | ⁹ Om. S | ¹⁰ ወይቤልዎ : S | ¹¹ Om. S.
 f. 22v – ¹ ሀበነ : S | ² Om. S | ³ ለክ : adds S | ⁴ አበ : ... ማኅበር :] om. S | ⁵ Om. S | ⁶ ወሀብ” S | ⁷ ህየንቴየ : ብስጣ” adds S.
 f. 23r – ¹ ወተነበየ : ... ይደልዎ :] om. S | ² Om. S | ³ ብዙኃ : S.
 f. 23v – ¹ ወተጽዕነ : (f. 23r) ... እግዚአብሔር :] Om. S | ² ወ” S | ³ ወበብዙጎ : ግብር : ሢምዎ ። ወካዕበ : ጉየ : ጸዊሮ : መጽምድ : እስመ : ይጸልእ : ልዕልና ። ወእምድጎረ : ተሠይመ : አሠነየ : ብዙጎ : ወገብረ : ትሩፋተ ። adds S.

ተ፡ ቅዱሳተ፡ ለአንብቦ ። ጸህለ፡ ወጽዋዐ፡ ወመስቀለ፡ ለተልእኮ፡ ምሥጢር ። ወሀለዋ፡ በበጸታሆን፡ እስከ፡ ይእዜ ። ወተመሰለ፡ ከመ፡ አብርሃም፡ በኒሩቱ፡ ወከመ፡ ኢዮብ፡ በትዕግሥቱ፡ ወነበረ፡ እንዘ፡ ይጌሥዖሙ፡ ወይሚህሮሙ፡ ወየዐቅቦሙ፡ ለመርዔቱ፡ (f. 26v) በሠናይ፡ ተዐቅቦ፡ ወአስተፍሥሐሙ፡ በከሉ፡ ምግባሩ፡ ወትሩፋቲሁ¹ ። ወእምነገሥት²፡ ብዙኅ፡ ጉልታተ³፡ አምጽአ፡ ለሲሳዮሙ⁴ ። «ወሶበ፡ ይበውእ⁵፡ «አቡነ፡ ብእሴ፡ እግዚአብሔር፡ ብስጣውሮስ⁶፡ ውስተ፡ ቤተክርስቲያን፡ «ትትፌሣሕ፡ ወትትኅሠይ፡ ቤተክርስቲያን፡ ወይበርህ፡ ገጸ፡ ከመ፡ ፀሐይ፡ ዘ(f. 27r)ወርኅ፡ ኔሳን ። ወመላእክትኒ፡ ይመጽኡ፡ ኅቤሁ፡ በበኅበሪሆሙ፡ እንዘ፡ ይትጓድዑ፡ ክንፈ፡ በክንፍ፡ ለተቀብሎቱ ። ወይዌጥን¹፡ ጸሎተ፡ ዕጣን፡ ከመ፡ ያስተስሪ፡ ኅጢአተ፡ ለውሉደ፡ ሰብእ፡ ወይስእል፡ ምሕረተ፡ ለኅጥአን ። አሜሃ²፡ ይውኅዝ፡ አንብዑ³፡ «ከመ፡ ማየ፡ ክረምት⁴፡ (f. 27v) «ወይክውን፡ ሐፉ፡ ከመ፡ ነጠብጣብ፡ ማይ¹፡ «እንዘ፡ ይሰግድ፡ በብረኪሁ² ። «እስመ፡ ይቤ፡ እግዚእነ፡ በወንጌል፡ ትግሁ፡ እንክ፡ አኃውየ፡ ጸልዩ፡ ወሰአሉ፡ ከመ፡ ኢትባኡ፡ ውስተ፡ መንሱት፡ እስመ፡ መንፈስ፡ ይፈቅድ፡ ወሥጋ፡ ይደክም ። ወሶበ፡ ይዜከር³፡ ሕማማቲሁ፡ ለእግዚእነ፡ ይጸፍዕ፡ ገጸ፡ ወይከርዕ፡ ር(f. 28r)እሶ፡ ወእንዘ፡ ይገብር፡ ከመዝ፡ ነበረ፡ ብዙኅ፡ መዋዕለ ።¹ ወሶበ፡ ተንሥአ፡ ነገረ፡ ሃይማኖት፡ «እምውስተ፡ ማኅበር²፡ «በእንተ፡ ተዋሕዶ፡ ወቅብዐት³፡ እስመ፡ ቦ፡ እለ፡ ይቤሉ፡ እምድኅረ፡ ተዋሐደ፡ አምላክነ፡ ምስለ፡ ትስብእት፡ ተቀብዐ፡ መንፈስ፡ ቅዱስ፡ ወበዝንቱ፡ ቅብዐት፡ ተሰምየ፡ ወልደ፡ ወንጉሠ፡ ወነ(f. 28v)ቢየ፡ ወሊቀ፡ ካህናት፡ በጸጋ ። ወአቡነሰ፡ «በእሴ፡ እግዚአብሔር፡ ብስጣውሮስ፡ ሰሚያ፡ ዘንተ፡ ዕልወተ፡ ተመልዐ፡ ኅይለ፡ ቃል¹፡ ወጸንዐ²፡ ቦሙ፡ «ወአኅዘ፡ ይትዋቀሶሙ፡ ወይትዋሥአሙ³፡ «ብብዙኅ፡ አምሳል፡ ወበብዙኅ፡ ጥያቄ⁴፡ ከመ፡ ኢኮነ፡ አምላክነ፡⁵ ወልደ⁶፡ በጸጋ፡ በቅብዐ፡ መን(f. 29r)ፈስ፡ ቅዱስ፡ አላ፡ ወልድ¹፡ ዘባሕርይ፡ «ለሊሁ፡ ቀባዒ ። ወዐበይዎ፡ ወአውሥአ፡ ካዕበ፡ አቡነ፡ ብእሴ፡ እግዚአብሔር፡ ብስጣውሮስ፡ ወይቤሎሙ፡ አ፡ አብዳን፡ ወዝንጉዳነ፡ ልብ፡ ወሕፀዓነ፡ ሃይማኖት፡ ኢስማዕክሙኑ፡ ቃሉ፡ ለቅዱስ፡ ቁርሎስ፡ ነባቤ፡ መለኮት፡ ሊቀ፡ ጳጳሳት፡ ዘ(f. 29v)እስክንድርያ፡ ዘይቤ፡ ለልየ፡ እቁድስ፡ ርእስየ¹ ። ወበዝንቱ፡ ቃል፡ ተኅፍሩ፡ ወኮኑ፡ ከመ፡ አብድንት ። ወሶቤሃ፡ አውገዞሙ፡ ወሰደዶሙ፡ እምቤተ፡ ክርስቲያን፡ አሐቲ፡ ጉባኤ፡ እንተ፡ ሐዋርያት ። ወበእንተዝ፡ ተብህለ፡ ዳግማይ፡ ቁርሎስ፡ ዘላፊ፡ ረሲዓን፡ ብስጣውሮስ፡ ወትርጓሜ፡ ሰሙ፡ መስቀል ። (f. 30r) በአማን፡ መስቀል፡ ዘሰደዶሙ፡ ለሰብአ፡ ዕልወት፡ አጋንንት፡ እለ፡ አውጣኬ፡ እምቤተ፡ ክርስቲያን፡ አሐቲ፡ ቅድስት፡ ጉባኤ፡ እንተ፡ ሐዋርያ

f. 26v – ¹ አሜሃ፡ (f. 23v) ... ወትሩፋቲሁ፡] om. S | ² »ታት፡ S | ³ አህጉረ፡ S | ⁴ Om. S | ⁵ ወበጊዜ፡ ዕጣን፡ ሶበ፡ ይበውእ፡ adds S | ⁶ Om. S.
 f. 27r – ¹ ወይዌጥን MS | ² ትትፌሣሕ፡ (f. 26v) ... አሜሃ፡] om. S | ³ አንብዖ፡ ብዙኅ፡ S | ⁴ ከመ፡ ማይ፡ S.
 f. 27v – ¹ ወይክውን፡ ... ማይ፡] om. S | ² ወስግደታቲሁ፡ ብዙኅ፡ ዘአልቦ፡ ኅጉልቀኡ፡ ወትሩፋቲሁ፡ ኢይትኅገር ። adds S | ³ ይዘ” MS.
 f. 28r – ¹ እስመ፡ ይቤ፡ (f. 27v) ... መዋዕለ፡] Om. S | ² Om. S | ³ በእንተ፡ ቅብዓት፡ ወበእንተ፡ ተዋሕዶ፡ S.
 f. 28v – ¹ ብእሴ፡ ... ቃል፡] om. S | ² ጸንዐ፡ S | ³ እንዘ፡ ይትዋሥአሙ፡ S | ⁴ Om. S | ⁵ Om. S | ⁶ »ድ” MS.
 f. 29r – ¹ »ድ፡ S.
 f. 29v – ¹ ለ” MS.

ት ። ወነበረት ፡ ቤተክርስቲያን ፡ በዳኅና ፡ ወበሰላም ። መፍትወኬ ፡ አ ፡ አጋውየ ፡ ትሴአ
 ሉኒ ፡ ከመ ፡ እንግርክሙ ፡ ዘንተ ፡ ዕልወተ ፡ ዘአምጽኡ ፡ ቦቱ ፡ እሉ ፡ ሰብእ ፡ (f. 30v)
 መናፍቃን ፡ እምጥንቱ ፡ እስከ ፡ ተፍጻሜቱ ፡ እስመ ፡ ትቤ ፡ አሪት ፡ ተሰአሎ ፡ ለአቡከ ፡
 ወይነግረከ ፡ ወለሊቃውንቲክ ፡ ይዜንወከ ። ወሀሎ ፡ ፩ ፡ ብእሲ ፡ ዘስሙ ፡ ጳውሎስ ፡ ሳም
 ሳጢ ፡ ወላዴ ፡ ዕልወት ። ቀዳሚ ፡ ነበረ ፡ ውስተ ፡ ገዳም ፡ በጸም ፡ ወበጸሎት ፡ እንዘ ፡ ይሴ
 ሰይ ፡ ሐመልማለ ፡ ሣዕር ። ወፈቀ(f. 31r)ደ ፡ ቤልሆር ፡ ከመ ፡ ያህጉሎ ፡ ከማሁ ። ወመ
 ጽአ ፡ ኅቤሁ ፡ በአምሳለ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ወይቤሎ ፡
 ተሰምዐ ፡ ጸሎትክ ፡ ወገዓርክ ፡ ቅድመ ፡ እግዚአብሔር ። ባሕቱ ፡ ኢይምሰልክ ፡ ከመ ፡ አ
 ነ ፡ ወለድክም¹ ፡ ለአምላክ ፡ በድንግልና ፡ እንበለ ፡ ሩካቤ ፡ አላ ፡ ወለድክም ፡ ለብ
 እ(f. 31v)ሲ ፡ በሩካቤ ። ወዝንቱ ፡ ወልድ ፡ ኮነ ፡ ብእሴ ፡ ጸድቀ ። ወአመ ፡ ፴ ፡ ክረም
 ቱ ፡ ተጠምቀ ፡ በዮርዳኖስ ፡ በእደ ፡ ዮሐንስ ፡ መጥምቅ ። ወነበረ ፡ ዲቤሁ ፡ መንፈስ ፡ ቅ
 ዱስ ፡ በአምሳለ ፡ ርግብ ፡ አሜሃ ፡ ኮነ ፡ ዝንቱ ፡ ብእሲ ፡ ወልድ ፡ በጸጋ ፡ ሥሉስ ፡ ቅዱስ ።
 ወዘንተ ፡ ብሂሎ ፡ ሐረ ፡ ቤልሆር ፡ ህጉል ። ወአህጉሎ ፡ ለጳውሎስ ፡ (f. 32r) ሳምሳጢ ።
 ወመሰሎ ፡ ከመ ፡ እሙን ፡ ውእቱ ፡ ዕልወት ። ወመሀሮ ፡ ለተያስሮስ ፡ ረድኡ ፡ ዘንተ ፡ ዕ
 ልወተ ። ተያስሮስኒ ፡ መሀሮ ፡ ለደያድርስ ። ደያድርስኒ ፡ መሀረ ፡ ንስጥሮስሃ ፡ ወተናገ
 ረ ፡ ንስጥሮስ ፡ እንዘ ፡ ይብል ፡ ሃይማኖተ ፡ ክርስቲያን ፡ ዕዕብት ፡ ይእቲ ። ወሶቤሃ ፡ ደጉ
 ፀቶ ፡ ክሕደት ፡ ወሰመዮ ፡ ለ(f. 32v)ክርስቶስ ፡ ዕሩቅ ፡ ብእሲ ፡ ወኅድረተ¹ ፡ መሀሮሙ ፡
 ለልዮን ፡ ወለመርቅያን ። ወሶበ ፡ ሰምዑ ፡ ከመ ፡ አምጽአ ፡ ዘንተ ፡ ዕልወተ ፡ ንስጥሮስ ፡ ከ
 ሓዲ ፡ ተጋብኡ ፡ ፪፻ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወሊቆሙ ፡ ቁርሎስ ፡ ነባቤ ፡ መለኮት ፡ ሊቀ ፡
 ጳጳሳት ፡ ዘእስክንድርያ ። ወኮነ ፡ ዐቢይ ፡ ጉባኤ ፡ በኤፌሶን ፡ ወአውሥአ ፡ ቅዱስ ፡ ቄ
 ር(f. 33r)ሎስ ፡ ወይቤሎ ፡ ለንስጥሮስ ፡ ተሐሰወኑ ፡ ቃሉ ፡ ለገብርኤል ፡ ዘይቤላ ፡ ለድን
 ግል ፡ አመ ፡ አብሰራ ፡ መንፈስ ፡ ቅዱስ ፡ ይመጽእ ፡ ላዕሌኪ ፡ ወኃይለ ፡ ልዑለ ፡ ይጹልለ
 ኪ ፤ ፡ ወዘኒ¹ ፡ ይትወለድ ፡ እምኔኪ ፡ ቅዱስ ፡ ውእቱ ፡ ወይሰመይ ፡ ወልድ ፡ እግዚአብሔ
 ር ፡ ልዑል ። ኢይቤላ ፡ ይትቃረቦ ፡ ለወ(f. 33v)ልድኪ ፡ ወልድ ፡ እግዚአብሔር ፡ ወኢይ
 ቤላ ፡ ይከውን ፡ ወልድኪ ፡ ማኅደሮ ፡ ለወልድ ፡ አምላክ ። ኢተዘከረ ፡ ላቲ ፡ ፪ ፡ ወልድ ፡
 አላ ፡ ይቤላ ፡ ናሁ ፡ ድንግል ፡ ትፀንሲ ፡ ወትወልዲ ፡ ወልድ ፡ ወትሰምዬዮ ፡ አማኑኤል ፡
 ዘበትርጓሜሁ ፡ እግዚአብሔር ፡ ምስሌነ ። ተዐውቀኬ ፡ እምአፈ ፡ ገብርኤል ፡ ከመ ፡ ወለ
 ደቶ ፡ (f. 34r) ድንግል ፡ በሥጋ ፡ ለወልድ ፡ እግዚአብሔር ፡ አልቦ ፡ ካልእ ፡ ዘእንበሌሁ ፡
 እመስ ፡ ኮነ ፡ ዕሩቀ ፡ ሰብእ ፡ እም ፡ ኢተክህሎ ፡ ይትወለድ ፡ በድንግልና ፡ ዘእንበለ ፡ ዘር
 አ ፡ ብእሲ ። እስመ ፡ ለሊሃኒ ፡ ተሓዘባ ፡ ትቤ ፡ እፎ ፡ ይከውነኒ ፡ ዝንቱ ፡ እንዘ ፡ ኢየአም
 ር ፡ ብእሴ¹ ። ይቤላ ፡ መልእክ ፡ አልቦ ፡ ነገር ፡ ዘይሰአኖ ፡ ለእግዚአብሔር ፡ (f. 34v) በዝ
 ንቱ ፡ ቃል ፡ አስተኅፈሮ ፡ ለንስጥሮስ ፡ ከሐዲ ፡ ወአውገዞ ፡ ወሰደዶ ፡ ቅዱስ ፡ ቁርሎስ ፡
 ሊቀ ፡ ጳጳሳት ፡ ዘእስክንድርያ ። ወሞተ ፡ ንስጥሮስ ፡ ከሃዲ ፡ እንዘ ፡ ያንጸፈጽፍ ፡ መግ
 ሎ ። ወነበረት ፡ ቤተክርስቲያን ፡ በዳኅና ፡ ወበሰላም ፡ እስከ ፡ አመ ፡ ነግሠ ፡ መርቅያን¹ ፡
 ወተሠይመ ፡ ልዮን ፡ ሊቀ ፡ ጳጳሳት ፡ ዘ(f. 35r)ሮሜ ። ወእምድኅረዝ ፡ ነግሠ ፡ መርቅያ

f. 31r – ¹ MS is illegible, but seems ”ኮ”.
 f. 32v – ¹ ”ት ፡ MS.
 f. 33r – ¹ ወዝ” MS.
 f. 34r – ¹ ”ሲ” MS.
 f. 34v – ¹ ”ም” MS.

ን ፡ ወኮነ ፡ ልዮን ፡ ሊቀጳጳሳት ፡ ዘሮሜ ። እስመ ፡ ናሁ ፡ ይጽሕቁ ፡ ያጽንዑ¹ ፡ ሃይማኖት ፡ ንስጡር ፡ አቡሆሙ ፡ ባሕቱ ፡ ፈርሁ ፡ ግዘተ ፡ ኤጲስቆጶሳት ፡ ዘነበሩ ፡ በጉባኤ ፡ ሃልሳዊ ፡ አመ ፡ አውገዝዎ ፡ ለንስጡር ፡ ወአዕተቱ ፡ ቃለ ፡ አሐደ ፡ እምሃይማኖት ፡ ንስጡር ፡ ዘይቤ ፡ ፪(f. 35v)አካሉ ፡ ለክርስቶስ ፡ ፩ ፡ ወልደ ፡ ማርያም ፡ ወ፩ ፡ ወልደ ፡ እግዚአብሔር ፡ በተቃርቦ ፡ አሐደ¹ ፡ ኮነ ፡ ወአስተዋፅኦ ፡ እምቃለ ፡ አቡነ ፡ ቄርሎስ ፡ ወእምቃለ ፡ ንስጡር ፡ ወጸሐፉ ፡ እንዘ ፡ ይብሉ ፡ መለኮት ፡ ይገብር ፡ ግብረ ፡ መለኮት ፡ ወትስብእት ፡ ይገብር ፡ ግብረ ፡ ትስብእት ። በክልኤ² ፡ ፍና ፡ አሐደ³ ፡ ይገብር ፡ መንክረ ፡ ወክልኤ⁴ ፡ ይትዌከፍ ፡ ሕማመ ፡ (f. 36r) በእንተዝ ፡ የሐፅፅ ፡ ትስብእት ፡ እመለኮት ። ወፈነውዋ ፡ ለዛቲ ፡ ጦማር ፡ ኅበ ፡ አቡነ ፡ ዲዮስቆሮስ ። ወሶበ ፡ ርእያ ፡ ላዛቲ ፡ ጦማር ፡ እኪት ፡ ተንሥአ ፡ ቅዱስ ፡ ዲዮስቆሮስ ፡ ያርብሐዊ ፡ ወሐረ ፡ ኅቤሆሙ ፡ ወይቤሎሙ ፡ እሴአለክሙ ፡ ምንትነ ፡ ብሂለ ፡ ፪ ፡ ፍና ፡ ውስተ ፡ ፩ ፡ ክርስቶስ ፡ እስኩ ፡ ንግሩኒ ፡ አመ ፡ ጸውዕዎ ፡ ለኢየሱስ ፡ ው(f. 36v)ስተ ፡ ከብካብ ፡ በቃና ፡ ዘገሊላ ፡ ከመ ፡ አምላክነ ፡ አው ፡ ከመ ፡ ሰብእ ። አምላክስ ፡ ኢየሐውር ፡ ቤተ ፡ ከብካብ ። ወካዕበ ፡ ይቤሎሙ ፡ ሶበ ፡ ረሰየ ፡ ማየ ፡ ወይነ ፡ ከመ ፡ አምላክነ ፡ ወሚመ ፡ ከመ ፡ ሰብእ ። ይቤልዎ ፡ ከመ ፡ አምላክ ። ወይቤ ፡ ዲዮስቆሮስ ፡ ያርብሐዊ ፡ ጠየቀኬ ፡ ከመ ፡ ዘተጸውዐ ፡ ውእ(f. 37r)ቲ ፡ አውየነ ፡ ወአልቦ ፡ ካልእ ፡ ምስሌሁ ፡ ውእቲ ፡ ተጸዋዒ ፡ ወውእቲ ፡ አውያኒ¹ ። ኢይትከሀል ፡ ይክፍልዎ ፡ በክልኤ² ፡ ፍና ፡ ወኢኅበ ፡ ክልኤ³ ፡ ፈቃድ ። እመ ፡ ትብሉ ፡ ዘተጸውዓ ፡ ውስተ ፡ ቤተ ፡ ከብካብ ፡ ውእቲ ፡ አውያኒ ፡ ሠናይ ፡ ውእቲ ፤ ፡ ወኢትብሉኬ ፡ ጸኒሐክሙ ፡ ንስቲተ ፡ ተጸዋዒስ ፡ ሥጋ ፡ ውእቲ ። ፲ወዘረሰየ ፡ ማየ ፡ ወይነ⁴ ፡ (f. 37v) መለኮት ፡ ውእቲ ። እመስ ፡ ከመዝ ፡ ትብሉ ፡ ጥዩቀ ፡ ይመስሎ ፡ ዝ ፡ ቃል ፡ ለቃለ ፡ ንስጡር ። ወዘንተ ፡ ብሂሎ ፡ ሠጠጣ ፡ ለጦማረ ፡ ልዮን ፡ ወመርቅያን ፡ ዘትሰብክ ፡ መለኮት ፡ እንተ ፡ ታዐቢ¹ ፡ ወትስብእተ ፡ እንዘ ፡ ታሐፅፅ² ። ወአውገዛ ፡ ከመ ፡ ኢይትወከፍዎ ፡ መሃይምናን ። ወሶቤሃ ፡ ደገውፅዎ ፡ መልታሕቶ ፡ ወ(f. 38r)ነጸዩ ፡ ጽሕዋ ፡ ወመልሁ ፡ ስነሁ ፡ በቅንዕተ ፡ ሰይጣን ። ወቅዱስስ ፡ አስተጋብአ ፡ ስነሁ ፡ ወፈነዎ ፡ እስክንድርያ ፡ እንዘ ፡ ይብል ፡ ንሥኡ ፡ ፍሬ ፡ ሃይማኖትየ ። ወሰደድዎ ፡ ደሴተ ፡ ጋንግራ¹ ። ወበህየ ፡ አዕረፈ ። ወኅበ ፡ ብሔርነሂ ፡ አምጽአ ፡ ለዛቲ ፡ ዕልወት ፡ አውፍንሶ ፡ ወልደ ፡ ልዮን ፡ በመዋዕለ ፡ ሱስንዮስ ፡ (f. 38v) ንጉሠ ፡ ኢትዮጵያ ። ወሐሩ ፡ ኅቤሁ ፡ ፪ ፡ ሰብእ ፡ አብዳን ፡ ወመሀሮሙ ፡ ዛተ ፡ ዕልወተ ፡ ወአውሥእዎ ፡ ወይቤልዎ ፡ ንሕነስ ፡ ኢንቤ ፡ ዛተ ፡ ዕልወተ ፡ አላ ፡ ንግረነ ፡ ሃይማኖት ፡ ዘይበቀኦነ ፡ ከመ ፡ ንእመን ፡ ቦቲ ። ወሶቤሃ ፡ ፈቀደ ፡ አውፍንሶ ፡ ወልደ ፡ ልዮን ፡ ይሌልዮሙ ፡ ወይፍልጦሙ ፡ በዘዚአሆ(f. 39r)ሙ ፡ ለእሉ ፡ ሰብእ ፡ አብዳን ፡ ወይቤሎ ፡ ለ፩ ፡ እምእሉ ፡ ሰብእ ፡ እምይእዜስ ፡ ስማዕ ፡ ወልድየ ፡ አእምር ፡ ወለቡ ፡ ወጠይቅ ፡ ከመ ፡ ተወልደ ፡ ወልድ ፡ ፫ ፡ ጊዜ ። ወሰሚያ ፡ ወእቲ ፡ ብእሲ ፡ ዘንተ ፡ ነገረ ፡ ኅለየ ፡ ወይቤ ፡ እፎ ፡ ተወልደ ፡ ወልድ ፡ ፫ ፡ ጊዜ ። ወአውሥአ ፡ አውፍንሶ ፡ ወልደ ፡ ልዮን ፡ ወይቤሎ ፡ (f. 39v) ቀዳሚ ፡ እምአብ ፡ ፡ ወካልእ ፡ በግብረ ፡ መንፈስ ፡ ቅዱስ ፡ እማኅፀነ ፡ ድንግል ፡ ፡ ወሃልስ ፡ ውስተ ፡ ቤተልሔም ፤ ወመሰሎ ፡ ለውእቲ¹ ፡ ብእሲ ፡ አብድ ፡ ከመ ፡

f. 35r – ¹ ወ” MS.
 f. 35v – ¹ ፩ MS | ² ፪ MS | ³ ፫ MS | ⁴ ፬ MS.
 f. 37r – ¹ ”ህ ፡ [sic] MS | ² ፪ MS | ³ ፫ MS | ⁴ ወይነ ፡ ማየ ፡ MS.
 f. 37v – ¹ ተዓ” MS | ² ተ” MS.
 f. 38r – ¹ ጋንግራ ፡ MS.
 f. 39v – ¹ ውእቲ ፡ MS.

እሙን፡ ገዘ፡ ቃል፡ ወአምነ፡ ወሰመዮ፡ ስሞ፡ ተክለ፡ ሃይማኖት፡ በዕልወት፡ ወለካል
 ኡኒ፡ ብእሲ፡ ጸውዖ፡ ወይቤሎ፡ ስማዕ፡ ኦ፡ ወልድዮ፡ አእምር፡ ወለቡ፡ (f. 40r) ወጠ
 ይቅ፡ ወእመን፡ ከመ፡ ከብረ፡ ወልድ፡ በቅብዐ፡ መንፈስ፡ ቅዱስ፡ ወአውሥአ፡ ወእ
 ቱ፡ ብእሲ፡ ምንትኑ፡ ትርጓሜሁ፡ ለቅብዐት፡ ወይቤሎ፡ ኅድረት፡ ወንሥአት¹፡ ወአ
 ውሥአ፡ ካዕበ፡ ወእቱ፡ ብእሲ፡ ወይቤሎ፡ መኑ፡ ኅዳሪ፡ ወመኑ፡ ነሣኢ፡ ወይቤሎ፡
 ኅዳሪሁ፡ መንፈስ፡ ቅዱስ፡ ወነሣኢሁ፡ ወልድ፡ በሥጋሁ፡ ወመሰሎ፡ ለውእቱ²፡
 (f. 40v) ብእሲ፡ ከመ፡ እሙን፡ ገዘ፡ ቃል፡ ወአምነ፡ ከመ፡ ይትፈጸም፡ ትንቢቱ፡ ለ
 ኢሳይያስ፡ ነቢይ፡ ዘይብል፡ ዖራ፡ አዕይንቲሆሙ፡ ወገዝፋ፡ አልባቢሆሙ፡ ወተጸለላ፡
 ልቦሙ፡ ከመ፡ ኢይርአዩ፡ ስብሐተ፡ እግዚአብሔር፡ ወሰመዮ፡ ስሞ፡ በዕልወት፡ ኤዎ
 ስጣቱዎስ፡ ወበእላ፡ ዕልወታት፡ አማሰንዋ፡ ለሀገርነ፡ ቅድስት፡ ኢት(f. 41r)ዮጵያ፡ እ
 ለ፡ ተክለ፡ ሃይማኖት፡ ወኤዎስጣቱዎስ፡ በብሔርሙ¹፡ ወበበደወሎሙ፡ ወበእንተ
 ዝ፡ እምድኅረ፡ ተዋሐደ፡ አምላክነ፡ ምስለ፡ ትስብእት፡ ተቀብዐ፡ ፍንፈስ፡ ቅዱ
 ስ²፡ ወበዝንቱ፡ ቅብዐት፡ ተሰምዮ፡ ወልደ፡ ወንጉሠ፡ ወነቢዮ፡ ወሊቀ፡ ካህናት፡ በጸ
 ጋ፡ ብዕሉ³፡ እሙንቱ፡ ሰብእ፡ መናፍቃን፡ ዘአውገዞ(f. 41v)ሙ፡ ወሰደደሙ፡ አቡ
 ነ፡ ብእሲ፡ እግዚአብሔር፡ ብስጣውሮስ፡ ኦ፡ አኃውዮ፡ ምክንያተ፡ ምጽአቱስ፡ ፍብዙ
 ኅ፡ ወእቱ¹፡ ለአውፍንሶ፡ ወልደ፡ ልዮን፡ ዘሞኦ፡ ወአውገዞ፡ አቡነ፡ ወመምህርነ፡ እ
 ጨጌ፡ በትረ፡ ጊዮርጊስ፡ ደቀ፡ ተክለ፡ ሃይማኖት፡ ሐዲስ፡ ሐዋርያ፡ መምህረ፡ ዓለ
 ም፡ በቃለ፡ ጸውሎስ፡ ዘይቤ፡ ተሣህለነ፡ በሞተ፡ ወልዱ፡ ኢየሱስ፡ ክርስቶስ፡ ባሕቱ፡
 ኅ(f. 42r)ዳ ጠ፡ ነገርኩክሙ፡ ከመ፡ ኢያሰሕቱክሙ፡ በልብስ፡ ዕልወቶሙ፡ ውሉደ፡
 ልዮን፡ ወመርቅያን¹፡ ንግባእኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወእምድኅረዝ፡ አስተዋደይዎ፡ ለ
 አቡነ፡ ብእሲ፡ እግዚአብሔር፡ ብስጣውሮስ፡ ኅበ፡ ንጉሠ፡ ኢትዮጵያ፡ ዘስመ፡ ቋረ
 ኛ፡ ኢያሱ፡ እንዘ፡ ሀሎ፡ ብሔረ፡ ኅንደር፡ ወብሂለ፡ ኅንደርሂ፡ ማኅተመ፡ ንጉሥ፡
 ቦ፡ እለ፡ ይቤሉ፡ መ(f. 42v)ዝገበ፡ ንጉሥ፡ ዘሀለዋ፡ ውስቱታ፡ ሠላስ፡ አዕናቀ፡ ብሂ
 ል፡ እስመ፡ ይብል፡ ንጉሥ፡ ከማሆሙ፡ እሉ፡ ሰብእ፡ መናፍቃን፡ ወተምዐ፡ ንጉ
 ሥ፡ ዐቢዮ፡ መዓተ፡ ወለአከ፡ መስፍነ፡ ፪፡ ኅበ፡ አቡነ፡ ብእሲ፡ እግዚአብሔር፡ ብስጣ
 ውሮስ፡ ከመ፡ ይምጸእ፡ ኅቤሁ፡ ወበይእቲ፡ ዕለት፡ አእመረ፡ አቡነ፡ ብእሲ፡ እ
 ግ(f. 43r)ዚአብሔር፡ ብስጣውሮስ፡ ከመ፡ አስተዋደይዎ፡ እሉ፡ ሰብእ፡ መናፍቃን፡ ጸ
 ለዮ፡ ወይቤ፡ ኦ፡ እግዚእየ፡ ኩነኒ፡ አፈ፡ ወጥበበ፡ በከመ፡ ትቤ፡ በወንጌል፡ ቅዱስ፡ በ
 ዘእክል፡ ተዋሥኦሎ፡ ለእሉ፡ ሰብእ፡ መናፍቃን፡ ወአውሥአ፡ እግዚእነ፡ ወይቤሎ፡ ኦ፡
 ወልድዮ፡ ወፍቁርዮ፡ ብስጣውሮስ፡ ጽናዕ፡ ወኅይል፡ በእንተ፡ ርትዕት፡ (f. 43v) ሃይማኖት፡
 ዘአነ፡ ሠመርክዋ፡ ወዘንተ፡ ሰሚዖ፡ ተፈሥሐ፡ አቡነ፡ ብእሲ፡ እግዚአብሔር፡ ብስጣ
 ውሮስ፡ ወሰገደ፡ ቅድሜሁ፡ ፮፡ ወሶቤሃ፡ መጽአ፡ መስፍነ፡ ፪፡ ላእከ፡ ንጉሥ፡ ኅቤሁ፡
 ወይቤሎ፡ ይቤለከ፡ ንጉሥ፡ ነዐ፡ ኅቤዮ፡ ዘእነግረከ፡ ሀሎ፡ ፍጡነ፡ ወአውሥአ፡ አቡ
 ነ፡ ብእሲ፡ እግዚአብሔር፡ ብስጣውሮስ፡ ወይቤሎ፡ ኦ(f. 44r)ሆ፡ ወሐፍ፡ ፪ሆሙ፡ ወ
 ሶቤሃ፡ ተሰአሎ፡ ንጉሥ፡ ወሐተቶ፡ በእንተ፡ ኩሉ፡ ግብር፡ አስተዋደይዎ፡ እሉ፡ ሰብ
 እ፡ መናፍቃን፡ ወተአመነ፡ በቅድሜሁ፡ እንበለ፡ ፍርሀት፡ አቡነ፡ ብእሲ፡ እግዚአብ
 ሔር፡ ብስጣውሮስ፡ ወንጉሥሰ፡ አኅዘ፡ ይትናገር፡ በቃለ፡ ይዋሄ፡ ወአሰፈዎ፡ ብዙ

f. 40r - ¹ ንሥአት - MS | ² ውእቱ - MS.
 f. 41r - ¹ በብሔ” MS | ¹ መ”ስ፡ ቅ”ስ MS | ³ ብህ” MS.
 f. 41v - ¹ Later insertion in the MS.
 f. 42r - ¹ መርቅያን፡ MS.

ኅ ፡ ሀብታተ ፡ ከመ ፡ ይሚጠ ፡ እምሃይማ(f. 44v)ኖቱ ፡ ቅድስት ፡ ወኢተመይጠ ፡ ኅቤ ሁ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ግሙራ ፡ ወኢጸነ ፡ ልቡ ፡ ምንተኒ ፡ ኅበ ፡ ሀብታተሁ ፡ አላ ፡ ጸንአ ፡ በሃይማኖቱ ፡ ቅድስት ፡ ወሶበ ፡ ርእዮ ፡ ንጉሥ ፡ ከመ ፡ ኢይትመየጥ ፡ እምሃይማኖቱ ፡ አዘዘ ፡ ይሰድዎ ፡ ውስተ ፡ ቤተ ፡ ሞቅሕ ፡ ወይእስርዎ ፡ በ ጋጋ ፡ ሐዲን¹ ፡ (f. 45r) ወአሰርዎ¹ ፡ «ወዓልያኒሁ ፡ በጋጋ ፡ ሐዲን ፡ ወሶበሃ ፡ ኮነ ፡ ጋ ጋ ፡ ሐዲን ፡ ከመ ፡ ሰምዕ² ፡ «ተመስወ ፡ ወተሰብረ ፡ ፫ ፡ ጊዜ³ ፡ ወርእዮሙ⁴ ፡ ወዓልያ ኒሁ⁵ ፡ «ለንጉሥ ፡ ዘንተ ፡ ተአምረ ፡ ዘገብረ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮ ስ ፡ ነገርዎ ፡ ለንጉሥ ፡ ወሰሚዎ ፡ ንጉሥ⁶ ፡ «ደንገፀ ፡ ወፈርሀ ፡ ወርዕደ⁷ ፡ «መጽአ ፡ ኅቤ ሁ ፡ ወ(f. 45v)ሰገደ ፡ ቅድሜሁ ፡ ወይቤ ፡ አ ፡ አባ ፡ ቅዱሱ ፡ ለእግዚአብሔር ፡ ስረይ ፡ ጌ ጋይዩ ፡ በኢያእምሮ ፡ ዘገበርኩ ፡ ላዕሌክ ፡ ወመሀረኒ ፡ ሃይማኖተክ ፡ ርትዕተ ፡ ወአውሥ አ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ወይቤሎ ፡ እወ ፡ በከመ ፡ ትቤለኒ ፡ እ ግዚአብሔር ፡ ይባርክ ፡ ወይስረይ ፡ ለክ ፡ ጌጋየክ ፡ ወያጽንዕክ ፡ (f. 46r) በርትዕት ፡ ሃይ ማኖት ፡ ወነበረ ፡ እንዘ ፡ ይዜንዎ ፡ ለንጉሥ ፡ ዕባያተሁ ፡ ለእግዚአብሔር ፡ ወይሜሀሮ ፡ ፍኖተ ፡ ሕይወት ፡ መጠነ ፡ ፬ ፡ ዓመት¹ ፡ ወአቀመ ፡ ለነ ፡ «ለደቂቁ ፡ ሃይማኖተ² ፡ «ር ትዕተ ፡ እንተ ፡ ሐዋርያት³ ፡ ተዓጊሥ ፡ «ዘበጽሐ ፡ ላዕሌሁ ፡ መከራ⁴ ፡ «በከመ ፡ ይቤ ፡ ዓ ዊት ፡ ነቢይ ፡ በመዝሙር ፡ ተወክል ፡ በእግ(f. 46v)ዚአብሔር ፡ ወውእቱ ፡ ይገብር ፡ ለ ከ ፡ ወያመጽአ ፡ ከመ ፡ ብርሃን ፡ ለጽድቅክ ፡ ወካዕበ ፡ ይቤ ፡ እግዚእነ ፡ በወንጌል ፡ ለእ መ ፡ ብክሙ ፡ ሃይማኖት ፡ መጠነ ፡ አሐቲ¹ ፡ ሰናፔ ፡ ወትብልዎ ፡ ለዝንቱ ፡ ደብር ፡ ፍል ስ ፡ ወግባእ ፡ ይፈልስ ፡ ወይገብእ² ፡ «ወሥርዐተ ፡ ሐዋርያትኒ ፡ ፈጸመ³ ፡ «በኩሉ ፡ መ ሞዕለ ፡ ሕይወቱ⁴ ፡ (f. 47r) ወበጽሐ ፡ ለርስዕኖ ፡ ወኮነ ፡ መሞዕሊሁ ፡ ተሰዓ ፡ «ወሶበ ፡ በ ጽሐ ፡ ጊዜ ፡ ዕረፍቱ ፡ ለአቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ጸለየ ፡ ወይቤ ፡ አ ፡ እግዚእየ ፡ ወአምላኪየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዕቀባ ፡ ለምኔትየ ፡ ደብረ ፡ ነጉድንድ ፡ ወይ ኩኑ ፡ ቡሩካነ ፡ ወቅዱሳነ¹ ፡ ውሉድየ ፡ ማኅበር ፡ ወአኑኅ ፡ መሞዕሊህ(f. 47v)ሙ ፡ ወደቂ ቆሙኒ ፡ አልህቅ ፡ ወሚጥ ፡ ልቦሙ ፡ ውስተ ፡ ንስሐ ፡ ወሃይማኖት ፡ ርትዕት ፡ ወለእለ¹ ፡ አስተዋደደኒ ፡ በከንቱ ፡ ኅድግ² ፡ ሎሙ ፡ አበሳሆሙ ፡ ወፍትሐሙ ፡ ማእሰሪሆሙ ፡ እስ መ ፡ አንተ ፡ ተአምር ፡ ድካሞ ፡ ለሰብእ ፡ ወዘንተ ፡ ብሂሎ³ ፡ አዕረፈ⁴ ፡ «አቡነ ፡ ብእ ሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ አመ ፡ ፫ወ፱ ፡ ለግንቦ(f. 48r)ት¹ ፡ «ወቀበርዎ ፡ ሰብ እ ፡ መሃይምናን² ፡ «በዝማራ ፡ ወበማኅሌት ፡ ወበይእቲ ፡ ዕለት ፡ አስቆቀወት ፡ ሐይቅ ፡ ወማየ ፡ ባሕርኒ ፡ ተሀውክ ፡ እስከ ፡ መጠነ ፡ ፫ ፡ ዓመት ፡ ወአእመረ ፡ አባ ፡ አላኒቆስ³ ፡ ከ

f. 44v – ¹ ለሊሁ ፡ ቀባዒ ፡ (f. 29r) ... በጋጋ ሐዲን ፡] om. S.
 f. 45r – ¹ ወበዝ ፡ ነገር ፡ ተሞቅሐ ፡ ወተሰደ ፡ S | ² ወእንዘ ፡ ይሞቅሕዎ ፡ ገብረ ፡ ተአምረ ፡ S | ³ ተሰብረ ፡ መሞቅሕት ፡ ሠለስተ ፡ ጊዜ ፡ S | ⁴ »የ S | ⁵ ዐቃቤ ፡ ቤተ ፡ ሞቅሕ ፡ S | ⁶ ለንጉሥ ፡ ዘንተ ፡ ... ወሰሚዎ ፡ ንጉሥ ፡] om. S | ⁷ አንከረ ፡ ወተደመ ፡ S.
 f. 46r – ¹ መጽአ ፡ ኅቤሁ ፡ ... ፬ዓመት] Om. S | ² ለደቂቁ ፡ ዘንተ ፡ ሃይማኖተ ፡ S | ³ Om. S | ⁴ ዘንተ ፡ መከራ ፡ S.
 f. 46v – ¹ The usual form is ኅጠተ ፡ | ² በከመ ፡ ይቤ ፡ ... ወይገብእ ፡] om. S | ³ ወፈጸሞ ፡ ግብረ ፡ ምንኩስኖ ፡ ወሥርዐተ ፡ ሐዋርያት ፡ S | ⁴ Om. S.
 f. 47r – ¹ ወቅዱሳነ ፡ [sic] MS.
 f. 47v – ¹ ለእለ ፡ MS | ² ወ” MS | ³ ወሶበ ፡ በጽሐ ፡ (f. 47r) ... ወዘንተ ፡ ብሂሎ ፡] Om. S. | ⁴ ወአዕረፈ ፡ እንዘ ፡ ሀሎ ፡ በሰደት ፡ adds S.
 f. 48r – ¹ አቡነ ፡ (f. 47v) ... ለግንቦት ፡] Om. S | ² ወቀበርዎ ፡ ደቂቁ ፡ እለ ፡ ሀለው ፡ ምስሌሁ ፡ እስከ ፡ ያፈልስዎ ፡ ኅበ ፡ ደብሩ ፡ ሐይቅ ፡ S | ³ አኖኒቆስ ፡ MS.

መ ፡ ዝንቱ ፡ ኩሉ ፡ ዘኮነ ፡ በእንተ ፡ ሞተ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ወሐረ ፡ ኅበ ፡ ንጉሥ ፡ ሰአሎ ፡ ከመ ፡ የ(f. 48v)ሀሀ ፡ ለዐፅመ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ወገሥዎ ፡ ንጉሥ ፡ ወይቤሎ ፡ ኢይሀብከ ፡ እስመ ፡ የዐቅብኒ ፡ በረድኤቱ ። ወተከዘ ፡ አባ ፡ አላኒቆስ ፡ ወሐረ ፡ ውስተ ፡ ቤተክርስቲያና ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እንተ ፡ ሰማ ፡ ቀስቋም ፡ ዘስርጉት ፡ በወርቅ ፡ ወበዕንቀ፡ ክቡ(f. 49r)ር ፡ ወቆመ ፡ ቅድመ¹ ፡ ሥዕላ ፡ በከየ ፡ ወአንብዐ ፡ በእንተ ፡ ዘዐበዮ ፡ ንጉሥ ፡ ወከልዎ ፡ ዐፅመ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ወተሰጥወቶ ፡ ሥዕል ፡ እንዘ ፡ ትብል ፡ አ ፡ ወልድየ ፡ ኢትብኪ ፡ ሑር ፡ ፍጡነ ፡ መንገለ ፡ የማነ ፡ ምሥዋዕ ፡ ወትረክቦ ፡ ለመቃብረ ፡ አቡክ ፡ ወዐፅሞኒ ፡ አፍሊሰክ ፡ ሰዶ ፡ ውስተ ፡ ም(f. 49v)ኔቱ ። ወሰሚዎ ፡ አባ ፡ አላኒቆስ ፡ ዘንተ ፡ ቃለ ፡ እምይእቲ ፡ ሥዕል ፡ ሐረ ፡ እንዘ ፡ ይትፌሣኡ ፡ ኅበ ፡ የማነ ፡ ምሥዋዕ ፡ ወረከቦ ፡ ለመቃብረ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ወአውፅአ ፡ ዐፅሞ ፡ ወአብአ ፡ ውስተ ፡ ሣፁን ፡ ወነሢአ ፡ ገብአ ፡ ሀገሮ ። ወይእተ ፡ ጊዜ ፡ መልአ ፡ ዌና ፡ መዓዛሁ ፡ ውስተ ፡ ኩ(f. 50r)ሉ ፡ ትእይንተ ፡ ንጉሥ ፡ ወወረደ ፡ ብርሃን ፡ ውስተ ፡ መቃብሩ ፡ ለብእሴ ፡ እግዚአብሔር ፡ አቡነ ፡ ብስጣውሮስ ። ፲ወሰሚዎ ፡ ንጉሥ ፡ ዘንተ ፡ ወርእዮ¹ ፡ ሐረ ፡ ኅበ ፡ መቃብሩ ፡ ምስለ ፡ ሠራዊቱ ፡ ወረከቦ ፡ ለአንቀጸ ፡ መቃብር ፡ ርኅወ ። ወእእመረ ፡ ንጉሥ ፡ ከመ ፡ ነሥአ ፡ ሥጋሁ ፡ ወወሰዶ ፡ ለአቡነ ፡ ብእሴ ፡ እ(f. 50v)ግዚአብሔር ፡ ብስጣውሮስ ፡ ወአዘዞሙ ፡ ለመስተፅዕናነ ፡ ፈረስ ፡ ከመ ፡ ይኅሥሥዎ ፡ ወየአኅዝዎ ፡ ወሐሩ ፡ በከመ ፡ ይቤሎሙ ፡ ንጉሥ ፡ ይኅሥሥዎ ፡ መጠነ ፡ ፫ ፡ ዕለት ፡ ወኢረከብዎ ። እስመ ፡ ሰወሮ ፡ እግዚአብሔር ፡ በኪነ ፡ ጥበቡ ። ወቅዱስሰ ፡ አባ ፡ አላኒቆስ ፡ በጽሐ ፡ ሀገሮ ፡ ወተቀበል(f. 51r)ዎ ፡ ካህናት ፡ በክብር ፡ ወበማኅሌት ፡ ወሰብአ ፡ ሀገርኒ ፡ ምስለ ፡ ብዙኅ ፡ አምኝ ። ወሶቤሃ ፡ ኮነ ፡ ዛኅን ፡ ለማየ¹ ፡ ባሕር ፡ ወተፈሥሐት ፡ ሐይቅ ፡ ወቀበርዎ ፡ ዐፅሞ ፡ ለአቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ በክብር ፡ ወበስብሐት ፡ በከመ ፡ ቀዳሚ ፡ በየማነ ፡ ምሥዋዕ ። ወኮነ ፡ ፍልሰቱ ፡ ለአቡነ ፡ ብእሴ ፡ (f. 51v) እግዚአብሔር ፡ ብስጣውሮስ ፡ አመ ፡ ፰ ፡ ለየካቲት ። ወበእንተዝ ፡ ይደልወነ ፡ በጽድቅ ፡ ናብዕል ፡ ወንግበር ፡ ተዝካሮ ፡ አመ ፡ ፲ወ፱ ፡ ለግንቦት ፡ ወአመ ፡ ፰ ፡ ለየካቲት ፡ እስመ ፡ ወሀሀ ፡ እግዚአኒነ ፡ ብዙኅ ፡ ኪዳናተ ፡ እንዘ ፡ ይብል ፡ ለዘጸወዐ ፡ ስመክ ፡ ወለዘገብረ ፡ ተዝካረከ¹ ፡ ወለዘአጽሐፈ ፡ መጽሐፈ ፡ ገድልክ ፡ (f. 52r) አወርሶ ፡ ደብረ ፡ መቅደስየ ፡ ወአስተሳልሞ ፡ ምስለ ፡ አቡየ ፡ ወመንፈስ ፡ ቅዱስ ። ዮምኒ ፡ እለ ፡ ተጋባእክሙ ፡ አኃውየ ፡ በዛቲ ፡ ዕለት ፡ ከመ ፡ ትስምዑ ፡ ዜና ፡ ገድሉ ፡ ለአቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ዐቃቤ ፡ ሰዓት ፡ ወአበ ፡ ምኔት ፡ ዘሐይቅ ። ከማሁ ፡ ያስተጋብእክሙ ፡ በደብረ ፡ ጽዮን ፡ ቅድስ(f. 52v)ት ፡ ወበኢየሩሳሌም ፡ አግዓዚት ፡ እንተ ፡ በሰማያት ። ወያስምዕክሙ ፡ ቃለ ፡ ፍሥሐ ፡ ወኅሜት ፡ አመ ፡ ዕፅብት ፡ ሰዓት ። ለዓለ ፯ ፡ ዓለ ፲አ¹ ። (f. 53r) እዌጥን ፡ በረድኤተ ፡ እግዚአብሔር ፡ አብ ፡ ጽሑፈ ፡ ተአምሪሁ ፡ ለአቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ገብረ ፡

f. 49r – ¹ ቅድመ] Later insertion in the MS.
 f. 50r – ¹ ወርእዮ ፡ ንጉሥ ፡ ዘንተ ፡ ወሰሚዎ ፡ MS.
 f. 51r – ¹ ማየ ፡ MS.
 f. 51v – ¹ ተዝካረክ ፡ MS.
 f. 52v – ¹ በዝማራ ፡ (f. 48r) ... ዓለ ፲አ] om. S ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ኩልነ ፡ ደቂቁ ። ወዕለተ ዕረፍቱ ፡ አመ ፡ ፲ወ፱ ፡ ለግንቦት ፡ adds S. The following two miracles are not mentioned in the S.

ሚካኤል ፡ ለዓለም ፡ ዓለም ፡ አሜን ። ወሀለዉ ፡ በመዋዕሊሁ ፡ ለአቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ፪ቱ¹ ፡ ተንባላት ፡ እለ ፡ ስሞ(f. 53v)ሙ ፡ ምናም ፡ ወጉንዳጉንዳዲ ። ወለአኩ ፡ ኅቤሁ ፡ እንዘ ፡ ይብሉ ፡ መጻእነ ፡ ብከ ፡ ከመ ፡ ናንህላ¹ ፡ ለምኔትከ ፡ ወንነሥአ ፡ ለሀገርከ ። አይቱ ፡ ተሐውር ፡ ወአይቱ ፡ ትጎይይ ፡ እምቅድመ ፡ ገጽነ ። ወሰሚያ ፡ አቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ዘንተ ፡ ትዕይርቶሙ ፡ ለእሉ ፡ ተንባላት ፡ ቦአ ፡ ውስተ ፡ ቤተ ፡ መቅደሱ ፡ ለእግዚ(f. 54r)አብሔር ፡ ጸለየ ፡ ወይቤ ፡ ርኢ ፡ ትዕይርቶሙ ፡ ለተንባላት ፡ ከመ ፡ ኢይብሉነ ፡ አሕዛብ ፡ አይቱ ፡ ውእቱ ፡ አምላኩሙ ፡ ወዘንተ ፡ ብሂሎ ፡ ነሥአ ፡ መስቀሎ ፡ ወሐረ ፡ ኅቤሆሙ ። ወሶበ ፡ ርእይዎ ፡ ተንባላት ፡ አኅዘሙ ፡ ፍርሀት ፡ ወረዓድ ፡ ወድንጋዌ ፡ እስመ ፡ እግዚአብሔር ፡ ምስሌሁ ፡ ሀሎ ፡ ወገብኡ ፡ ብሔሮሙ ፡ ወሞቱ ፡ በእኩ(f. 54v)ይ ፡ ሞት ፡ ወቅዱስሰ ፡ በኅይለ ፡ መስቀሉ ፡ አድኅኖ ፡ ለምኔቱ ፡ እምተንህሎ ፡ ወሀገሩኒ¹ ፡ እሙስኖ ። ወርእዮሙ ፡ ማኅበር ፡ ወኩሉ ፡ ሕዝብ ፡ ዘንተ ፡ ተአምረ ፡ አንከርዎ ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ። ጸሎቱ ፡ ወበረከቱ ፡ የሁሉ ፡ ምስለ ፡ ገብሩ ፡ ገብረ ፡ ሚካኤል ፡ ለዓ ፻፬ ፻አ ።

ተአምሪሁ ፡ ለአቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ (f. 55r) ብስጣውሮስ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሁሉ ፡ ምስለ ፡ ገብሩ ፡ ገብረ ፡ ሚካኤል ፡ ለዓ ፻፬ ፻ ፡ አ ። ወሀሎ ፡ ፩ ፡ ብእሴ ፡ መነኮስ ፡ ዘስሙ ፡ ወልደ ፡ ኢየሱስ ፡ ሞዐ ፡ ዘይገብር ፡ ተዝካሮ ፡ ለአቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ በበዓመት ፡ አመ ፡ ፲፱፻ ፡ ለግንቦት ፡ ወገብረ ፡ በከመ ፡ ልማዱ ፡ ወአምጽአ ፡ ጽሕርተ ፡ ዘምሉእ ፡ ሰ(f. 55v)ዋ ፡ እምነ ፡ ቤቱ ፡ ወአንበሮ ፡ ኅበ ፡ አንቀጸ ፡ ቤተ ፡ ክርስቲያን ። ወሐረ ፡ ካዕበ ፡ ውስተ ፡ ቤቱ ፡ ከመ ፡ ያምጽእ ፡ ኅብስተ ፡ ዘይብልዎ ፡ ተሰፋ ። ወነሂአ ፡ ውእተ ፡ ኅብስተ ፡ ተመይጠ ፡ ወኢረከቦ ፡ ለጽሕርት ፡ ዘምሉዕ ፡ ሰዋ ። ወሶቤሃ ፡ ደንገዐ ፡ ወኅጥአ ፡ ዘይገብር ። ወኮነ ፡ የሐውር ፡ ለፌ ፡ ወለፌ ። ወበፈቃድ ፡ እግዚአብሔር ፡ ረከቦ ፡ ለውእ(f. 56r)ቱ ፡ ጽሕርት ፡ ዘምሉእ ፡ ሰዋ ፡ እንዘ ፡ ኢይረከቦ ፡ ምንትኒ ፡ ተገዲፎ ። ወነገሮሙ ፡ ለማኅበር ፡ ወአቅረበ ፡ ሎሙ ፡ ዘንተ ፡ ሰዋ ፡ ከመ ፡ ይብልዑ ፡ ወይስተዩ ። ወርእዮሙ ፡ ማኅበር ፡ ዘንተ ፡ ተአምረ ፡ አንከርዎ ፡ ለአቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ዘይገብር ፡ ተአምረ ፡ በላዕለ ፡ (f. 56v) ቅዱሳኒሁ ፡ ወጽሕርቱኒ ፡ ሀሎ ፡ እስከ ፡ ይእዜ ። ጸሎቱ ፡ ወበረከቱ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ገብረ ፡ ሚካኤል ፡ ለዓ ፻፬ ፻አ ።

ዝንቱ ፡ መጽሐፈ ፡ ገድሉ ፡ ለአቡነ ፡ ብእሴ ፡ እግዚአብሔር ፡ ብስጣውሮስ ፡ በ፻፪፻፸፻ ፡ ዓመተ ፡ ዓለም ፡ በ፲፫፻፳፻፹፻፹፻ ወ፯ ፡ ዓመተ ፡ ምሕረት ፡ በመዋዕሊሁ ፡ ለንጉሥ(f. 57r)ነ ፡ ምኒልክ ፡ እንዘ ፡ ሀሎነ ፡ በዘመነ ፡ ሉቃስ ፡ ወንጌላዊ ፡ አመ ፡ ፳፻፲፫ ፡ ለመስከረም ፡ ተወጥነ ፡ በዕለተ ፡ ሠሉስ ። ወተፈጸመ ፡ አመ ፡ ፴ሁ ፡ ለጥቅምት ፡ በዕለተ ፡ ሐሙስ ፡ በጸሎቱ ፡ ወበሰእለቱ ፡ ለአቡነ ፡ ወእምነ ፡ ዐቃቤ ፡ ሰዓት ፡ ኢየሱስ ፡ አበ ፡ ምኔት ፡ ዘሐይቅ ። ወበጸሎተ ፡ ኩሎሙ ፡ ማኅበር ፡ ደቂቁ ፡ ለአቡነ ፡ ኢየሱስ ፡ (f. 57v) ሞአ ፡ ዘውገ ፡ መላእክት ፡ እስመ ፡ ጸሎተ ፡ ጸድቅ ፡ ይሰምዕ ፡ እግዚአብሔር ፡ ሎቱ ፡ ስብሐት ። አሜሃ ፡ ኮነ ፡ አበቅቱ ፡ ፬ ። መጥቅዕ ፡ ፳፻፳፻ ። አበቅቱ ፡ ፀሐይኒ ፡ ፮ ። ጸሓፊሁ ፡ ልሳነወርቅ ፡ ወልዱ ፡ ለኃይለ ፡ ሥላሴ ፡ ሊቀ ፡ መዘምራን ፡ ዘድብረ ፡ ብርሃን ፡ ንግሥተ ፡ አድባር ። ወአጽሓፊሁ ፡ አረጋዊ ፡ መንፈሳዊ ፡ መነኮስ ፡ ዘስሙ ፡ (f. 58r) ገብረ ፡ ሚካኤል ፡ ወልዱ ፡ ለብስጣውሮስ ፡ ከመ ፡ ይኩኖ ፡ መድኅኒተ ፡ ሥጋ ፡ ወነፍስ ።

f. 53r – ¹፪ተ ፡ MS.
 f. 53v – ¹ ናህላ ፡ [sic] MS.
 f. 54v – ¹ ወሀገሩኒ ፡ MS.

Translation

[Vita of Bəṣṭawros]⁶

(f. 5r) In the name of the Father and of the Son and of the Holy Spirit One God⁷, Head of wisdom and knowledge; bearer of all with His authority, and there is nobody who is able to bear Him; the depth of His essence cannot be examined by intellect, and it is impossible to expound; the angels of heaven are not able to find His path (f. 5v); but they offer Him canticles as much as they are able. Glory to Him for ever and ever. And I would like to tell you, my brothers, a little story about the combat and righteousness, strength and steadfastness of our father Bəṣṭawros, teacher of Ḥayq, and ʿAqqabe Säʿat⁸, about the right faith of the Apostles, our fathers (f. 6r). Moreover, I beseech you to listen to me with eagerness. As David said in

⁶ Daniel Seyfe Michael gave the photo copy of the MS EMMML no. 2812 to the editor, what facilitated the work. The researcher would like to express his deep gratitude to Daniel. On the other hand, he would like to emphasize to the readers of this edition that the researcher himself or another fellow, who could get other copies of the Vita in the future, may conduct comparative analysis for further discovery. The title *Gädlä Bəṣṭawros* is not clearly read in the text.

⁷ The researcher has used the terms ‘God’ for አምላክ ፣ and ‘Lord’ for አግቤአብሔር ፣ in this paper.

⁸ Different writers give different translations for the title ʿ*aqqabe säʿat*. HYATT (1928:51) says “keeper of the watch (time)”. HUNTINGFORD (1965:104) uses the term “The guardian of the hours”. But BRUCE (1805:19) applies the term “Lik [sic] Diakonaton, or chief of the deacons”, and states that this priest “in later times, was called the Acab [sic] Saat, or keeper of the hour”. It is not precisely mentioned when this title started to be used. SERGEW HABLE-SILLASE (1990:108f.) mentions that “we have written documents about this office after the 13th century A.D. ʿ*Aqqabe säʿat* was a church dignity given to the abbots of Däbrä Mäṭaʿə and monastery of Eritrea”.

On the other hand, Kaplan is unclear about the date but gives his opinion after quoting the following sources: “Although it is impossible to date precisely the origin of this office, among the earliest references are documents from Däbrä Libanos of Šəmāzana (CONTI ROSSINI 1901:197). Hagiographical traditions, probably of the 15th century (Kur 1965:23–26), claim that the title was given to *abba* Iyäsus Moʿa and the abbots of Däbrä Ḥayq ʿEstifanos by *aše* Yəkunno Amlak in return for the monks’ help in gaining the throne” (KAPLAN 2003:292). TADDESSE TAMRAT (1972:272f.) also writes similarly by referring the hagiographical traditions, “the title was given to Iyäsus Moʿa’s descendants by Yəkunno Amlak himself in return for the monk’s spiritual help in the dynastic struggle of 1270”. Taddesse adds that “the political significance of the title emerged with ʿ*aqqabe säʿat* Säräqä-Bərhan (d. 1404), an intimate friend of King Dawit. The famous scholar, the prolific writer and the Ethiopian saint Giorgis Zä-Gasəčča was educated at Däbrä Ḥayq, during the time of Säräqä Bərhan”.

the Psalms “hear, o my people, my law; incline your ears to the words of my mouth, I will open my mouth in a parable; I will utter examples of ancient times, all of which we have heard and seen, and our fathers have told us. And they did not hide this from their children (f. 6v) and future generations. And they spoke praising the Lord, His strength and His wonder that He has done. For He established a testimony for Jacob, and enacted the Law for Israel, which He commanded our fathers, that they should tell their children and that the following generations might know”⁹. Like this, the origin of his lineage is from the locality of Mäqdäla. His father’s name [is] Fəttä Dəngəl (f. 7r); and his mother’s name [is] Şəyon Mogäsa. Both of them were fearful of the Lord. The inhabitants of the village praised them. They endured in fasting and praying so that the Lord would give them a good fruit¹⁰. And the Lord gave them the good fruit Bəştawros, our father and teacher, whose reputation, righteousness, (f. 7v) and faith reached all parts of the world. And they have fostered him good upbringing in the fear of the Lord. And they taught him commentaries of Scriptures and ordinances of the Apostles¹¹. He abided in all discipline and in the fear of the Lord. When he was a young man, his father Fəttä Dəngəl, died in the name of Christ [falling] in a precipice¹², while he fled from heretics (f. 8r). And the man of the Lord, our father Bəştawros, was extremely sorrowful with deep sadness. And he cried aloud, shedding tears, and his heart was tormented for his father Fəttä Dəngəl died [falling] in a precipice. And after carrying the body of his father, our father Bəştawros, man of the Lord, together with his mother Şəyon Mogäsa went to Lasta, where he buried (f. 8v) the remains of his father in the church of Our Lady [St.] Mary, Mother of the Lord named

⁹ Ps. 78:1–5.

¹⁰ They spent many years without child. Parallelism of sterility is common in various saintly couples. But after vigilance and unceasing prayers, they bear god-fearing daughters and sons [cp. parents of St. Mary – Joachim and Anna (cp. *Miracle of Mary*, by BUDGE 1900:2); parents of John the Baptist – Zachariah and Elisabeth (cp. Lk. 1:5ff); parents of Gäbrä Mämfäs Qəddus – Səməon and Aqlesya (cp. MARRASSINI 2003, Text pp. 3–4, translation, pp. 1–2) and parents of Täklä Haymanot (the former Fəśśəḥa Şəyon) – Şägga Zäʿab and Əgziʿ Həräya (cp. BUDGE 1906:xxxviii)]. For the general situation of sterility in Christian couples, cp. MARRASSINI (1981:lxxxvii–xc).

¹¹ According to the tradition of the Ethiopian Orthodox Täwəḥədo Church, there are five types of church schools. These are: *nəbab bet* (‘House of reading’), *qəddase bet* (‘Liturgy house’), *zema bet* (‘School of chanting’), *qəne bet* (‘School of poetry’) and *məşḥaf bet* (‘School of exegesis’); cp. CHERNETSOV 2005:228–230.

¹² We accept here the reading of a S. is clearly a *lectio difficilior*.

Žimädo¹³. He waited there until faith was restored¹⁴. After faith has restored, our father Bəştawros, man of the Lord, having moved the remains of his father came back to his village in joy and peace. And he buried him in the tomb (f. 9r) of his fathers; for the scripture says “good is the burial of a man in his hereditary land”¹⁵. And our father, man of the Lord, Bəştawros performed the word of the Law which says “Honor your father and your mother”¹⁶, and also the word of the prophet which says “O My son, protect your father’s old age. The curse of a father will wither the bones and curse of a mother (f. 9v) will abolish the foundations”¹⁷. He accomplished this

¹³ Žimädo is a province found in North Wällo zone and currently in *Qobbo* district, (formerly [before 1991] Gədan district). The church is bordered by Wäsän Maryam (towards North-West), Wadloč Šəllase (West), Wakat Mika’el (East), Giyorgisoč (North); (interview with *māmhər* Girma Məgäs, a church servant in the *Wag Həmra* diocese, dated 27/03/2006). This Church now is named ደብረ ገርመዶ ፡ Däbrä Žimädo. Formerly it was named ደብረ ፡ ዘመዳ ፡ Däbrä Zämäda. The tradition says that “There was a certain lady whose name was Zämäda, and she was living at the cave around the area. She had cattle. Once upon a time, two holy men named Yoħannəs and Bärtälomewos came with the *Tabot* of St. Mary and asked her to leave the cave. But she refused and spent the night. In that mid night, the lady with all her cattle was found miraculously out of the cave and exposed on the grassland. She recognized the chill later on. Then she said ‘How severe the cold? It is like *S’ol’*. And gradually, the name of that grassland became ሲኦል ፡ ማዳ ፡ [*S’ol meda*] ‘Plain of Hades’. But in order to remember the lady, the place was named ‘Däbrä Zämäda’, after her name. The monastery is also named ‘Monastery of Abba Bärtälomewos’, to commemorate its founder’; (interview: *māmhər* Dawit Bərhanu, instructor at Holy Trinity Theological College, dated 10/02/2006, and *māmhər* Fəqrä Yoħannəs, the current abbot of Däbrä Həyq, dated 26/03/2006).

¹⁴ Due to the conversion of Susənyos and the activities of the Jesuit missionaries, religious conflicts arose in Ethiopia around 1610. Starting from the middle of 1612, many public debates were held in the court between the new converts and the Orthodox clergy. Churches were closed; clergies, monks, priests and deacons were re-educated, re-baptized and allowed to keep their churches opened and the rest closed (cp. MERID WOLDE AREGAY 1996:49 and LULE MELAKU 1997:117). Quoting the “*Liber Axumae*” Merid Wolde Aregay (1996:49) also says that “the *Tabot* smashing movement” was launched either towards the end of 1618 or the middle of 1620. Most of the churches were hiding the altars and the costly chalices. LULE MELAKU (1997:117; 2010:121–126) adds that Alfonzo Mendez took severe measures against the Orthodox faith to accept the edict. Thousands of Orthodox Christians opposed to the edict and were martyred zealously (cp. MERID WOLDE AREGAY 1996:47ff.). The restoration of the Orthodox faith was declared by King Fasilädäs in 1632.

¹⁵ The direct verse is not found, but similar idea in Rut. 1:16–17.

¹⁶ Cp. Ex. 20:12.

¹⁷ Cp. Sir. 3:9–12.

and similar deeds; and afterwards¹⁸ his mother ordered and compelled him to marry a lady within legal marriage. And he performed what his mother ordered him¹⁹, but this woman died due to the disease of maternity²⁰ because it was the will of our Lord – glory to Him – that he became (f. 10r) a monk and a father for many monks. Once upon a time, our father, man of the Lord, Bəṣṭawros, met a certain monk in a market place, where he went to sell the property of the monastery. Then, our father man of the Lord, Bəṣṭawros, saw a thief who was in the act of robbing that monk. He stood up in his favor, and he saved him from the robber. He accomplished this good deed before (f. 10v) he became a monk, for he knew the word of the holy Gospel which says “Blessed are the peace makers, for they shall be called the children of the Lord”²¹. Furthermore, our father, man of the Lord, Bəṣṭawros, recalled the word of the Gospel which says “I was a stranger, and ye took me not in”²². And because of this, our father, man of the Lord, Bəṣṭawros, took that monk to (f. 11r) his house and he caused him to spend the night there. He brought him bread to eat and a cup of wine to quench his thirst. That monk rejoiced, ate and was satiated. In that same night the monk had many visions. And in the following day the monk called our father, man of the Lord, Bəṣṭawros (f. 11v) and said to him “Let the Lord bless you; let the blessings of your fathers Abraham, Isaac and Jacob dwell upon you. But rather if you, my son, wish the monkhood, come to my monastery, the place of our father and our mother Iyäsus Mo’a abundant in virtues, and who did not sleep on his side for fifty years²³, whose name is Ḥayq²⁴ (f. 12r). The monk beseeched him and returned to his place. Upon hearing this, our father, man of the Lord, Bəṣṭawros rejoiced in his heart.

¹⁸ How many years after his father’s death it happened is not clear. But we can assume that he had to spend some years around Lasta, as a refugee, due to the religious controversy and came back home later with his mother.

¹⁹ He got married, but his wife’s name is not mentioned in the MS. Moreover, for how long did they live together, is not clear.

²⁰ Probably due to abortion or other related problems with child delivery.

²¹ Cp. Mt. 5:9.

²² Cp. Mt. 25:43.

²³ But the Vita of Iyäsus Mo’a states that he lived at Däbrä Ḥayq for 44 years ... ወደ ስ ሊዮሱስ ፣ ሞፀ ፣ ውስተ ፣ ደብሩ ፣ ወነበረ ፣ ባቲ ፣ ሻወ፬ ፣ ዓመተ ፣ ‘... And Iyäsus Mo’a entered into his monastery and he lived there 44 years’ (cp. KUR 1965:31, translation mine). Similarly, Taddesse Tamrat calculated that Iyäsus Mo’a, lived there for 44 years (1248–1292 A.D.), and he died at the age of 81 (cp. TADDESE TAMRAT 1970:90).

²⁴ The founder of this Däbrä Ḥayq and Däbrä Ḥgziabḥer (equally important with Däbrä Ḥayq), located on the mountain top overlooking Lake Ḥayq in the north-east, is the legendary King Dälna’ad with an Egyptian bishop, Abunä Sälama the second, about 9th century A.D. (cp. TADDESE TAMRAT 1970: 87f.).

He prayed and said “Lord, you have had mercy upon your land. And you have sent back the captives of Jacob. You have forgiven the sin of your people, and hidden all their sins. (f. 12v) You have taken away your wrath entirely and have made the whip of your wrath deflect. Our God and Savior turn us [towards you], and let you turn aside of your anger from us, and let you be not angry with us forever. And let you be not lengthening your anger from generation to generation. Our God, let you come back to us and save us, so that your people will rejoice in you; o God, show us your clemency. O our God, give us your salvation (f. 13r). I will hear what the Lord my God will prophesy me; for He will speak peace unto His people; unto His righteous and to those who direct their heart unto Him. Surely His Salvation is near those who fear Him, so that His grace may dwell in our land. Mercy and truth are met together; righteousness and peace have embraced each other. As for truth (f. 13v), it sprang out of the earth, while righteousness descended from heaven. And the Lord shall give His mercy, and also the earth shall yield its fruit, and righteousness shall go before Him, and He shall leave His steps in the way”²⁵. After saying this, our father, man of the Lord, Bəṣṭawros, despised the property of this temporal world, and went into hermitage of Ḥayq (f. 14r). And by the will of the Lord, he met that monk, who beseeched and adjured him. And the monk rejoiced and took our father, man of the Lord, Bəṣṭawros, to abba Zāwäldä Krəstos,²⁶ abbot of Ḥayq and administrator of the community. When abba Zāwäldä (f. 14v) Krəstos, abbot and administrator of the community, saw our father, man of the Lord, Bəṣṭawros, his heart was rejoiced and his face was shone. [He] kissed and adored [lit. loved] him for the grace of the Lord was dwelling upon him. And he asked him saying: “For what reason did you come to me?” And our father, man of the Lord, Bəṣṭawros told him all what had happened to him from the beginning till the (f. 15r) end. Then abba Zāwäldä Krəstos, the abbot and administrator of the community asked him “Do you want to become a monk, for you are layman?” And our father, man of the Lord, Bəṣṭawros, replied to him: “But this world is passerby”. Abba Zāwäldä Krəstos then answered him and said: “Do not think (f. 15v) that the matter of monasticism is simple, for many came to us and failed to have patience”. Then our father, man of the Lord, Bəṣṭawros, replied him: “Let you test and see my deeds”. And abba Zāwäldä Krəstos, abbot and administrator of the community, replied and said to him: “O my son, be tolerant a little for the book says: ‘When you go (f. 16r) to serve the Lord make ready your soul for passion; as gold is tested by fire, [a] righteous

²⁵ Cp. Ps. 85: 1–13.

²⁶ *Abba* Zāwäldä Krəstos was predecessor of Bəṣṭawros, as abbot and *‘aqqabe sä’at*. But he is not mentioned in the list of the Abbots of Däbrä Ḥayq in EMMIL no. 703.

man is by suffering and misery”²⁷. After hearing this, our father, man of the Lord, Bəṣṭawros, ተ...ተ rendered service to the Lord in fasting, prayer, prostration and vigilance. And he passed a year in these deeds (f. 16v). After the end of a year, abba Zāwāldä Krəstos, abbot and administrator of the community, dressed him with monastic garb, and gave him *askema*²⁸ of the angels, which is a sign of purity. And blessed him saying: “Let the blessings of our fathers, the Apostles and of the 318 Orthodox fathers; the blessings of our fathers Antony²⁹ (f. 17r) and Macharius³⁰; the blessings of our father Iyäsus Moʿa³¹ and of our father Täklä Haymanot³², dwell upon you”. After he blessed him, he gave him the name Bəṣṭawros, and he became for him a faithful son; not a son from a perishable seed, but from a seed which cannot be destroyed. I thought to tell more and narrate the combat (f. 17v) of our father, man of the Lord, Bəṣṭawros. How can I be able? For I am feeble and poor-minded whereas the [whole] world couldn’t embrace it. Which heart, and which tongue and which lip could be able to reach to the portal of his spiritual combat and to finish the extent of his patience and his toil; as David said in Psalms: “Many are the afflictions of the righteous”³³. When his (f. 18r) mother heard that he

²⁷ Cp. Sir. 2:1–5.

²⁸ *Askema*, defined as “garb, monastic dress” by Leslau (1987:43). AYMRO WONDMA-GEḂNEHU – MOTOVU (1970:39) define the term as “Scapular of monks with 12 crosses”.

²⁹ Antony (250/1–356 A.D.) the Egyptian regarded as the founder of anchorite monasticism. He lost his parents when he was about 20 and gave himself over to prayer, and on hearing the gospel message in church, he divided his property. His vita (*Vita Antonii*) was written by St. Athanasius one year after his death and influenced the whole Christian world (cp. MEYER 1967:594f.).

³⁰ Macharius (300–389), the hermit renowned for his miracles and spiritual counsel; born in Upper Egypt, ca. 300 A.D. He is called the ‘Elder’ or the ‘Great’, one of the Desert Fathers described in the history of the monks of Egypt. He met St. Anthony of Egypt at least once, and his sayings are recorded in the *Apophthegmata* of the Desert Fathers (cp. STEPHENSON 1967:3).

³¹ Iyäsus Moʿa (1214–1293); hagiographical traditions about his life indicate that he had his early monastic training under Abba Yoḥanni, abbot of Däbrä Damo with whom he stayed seven years. Then he left Däbrä Damo and settled at Däbrä Ḥayq in about 1248. Before his arrival there, it is apparent that the island only had a small secular church with no established educational and monastic institutions. But he opened a monastic school soon after his arrival and he taught many such as *abba* Ḥirutä Amlak, *abba* Bägəʿu, *abunä* Täklä Haymanot and many others. He also taught king Yəkunno Amlak during his childhood (cp. TADDESSE TAMRAT 1970:88–91, KUR 1965, KUR – KAPLAN – NOSNITSIN 2007:257–59).

³² St. Täklä Haymanot (1215–1313), the founder of ‘Däbrä Asbo’, the later ‘Däbrä Libanos’, one of the famous Ethiopian saints (TADDESSE TAMRAT 1972:160–205). His relics was translated on Gənbot 12 (= May 20), cp. NOSNITSIN 2003:139.

³³ Cp. Ps. 34:19.

had worn the monastic garb, she wept bitterly, and threw ash on her head, and tore her garment. And also the people of that place became deeply sad. Then his mother rose and went weeping to the monastery of Ḥayq, and reached the shores of the lake. Then she sent [him a message] saying: “O, my son remember (f. 18v) [that] I carried you in my womb for nine months and five days, and I fed you with my breast; do not despise me because of my sin. O my son, I beseeched you by the Lord your God, which chose you for His legacy, show me your face and let me hear your voice”. When our father, man of the Lord, Bəştawros, heard this message, he disappeared from his place (f. 19r). And abba Zäwäldä Krəstos, abbot and administrator of the community, rose to find him. After many efforts, he found him and said to him: “O my son, go quickly to your mother, for she came from a distant land”. And our father, man of the Lord, Bəştawros, replied to him: “Have not you heard, o my father, (f. 19v) what Our God said in the Gospel: ‘Behold your mother and brothers are standing outside’? And God Jesus Christ replied and said to them: ‘Who are my mother and my brothers, if not those who perform the will of my Father who is on heaven?’³⁴ Therefore, I can not go to my mother”. And again his father asked him by force and with much effort, and said: “Remember (f. 20r) that your mother received much drain and feebleness due to the distance of the road”. And then our father, man of the Lord, Bəştawros, went quickly to his mother as his father had said to him, and met her. And he said to her: “For what reason did you come to me?” She replied to him and said: “I came to see your face and to become like (f. 20v) you”. And our father, man of the Lord, Bəştawros, rejoiced and he dressed her with the monastic garb³⁵, and she became a nun. And then he left her with the nuns who were at the side of the lake³⁶. And our father, man of the Lord, Bəştawros, returned to

³⁴ Cp. Mt. 12:47–50.

³⁵ In order to perform this order (to consecrate someone as a monk or a nun), one has to be first a senior monk and has a title of ቆሞስጵ (qomos; an archimandrite, prior church administratorship). But at this stage, whether Bəştawros had this title or not is not clear from the *Gädl*.

³⁶ According to the tradition, at the beginning there were churches called, St. Stephen and St. George, where both men and women (laities) were commonly residing around Lake Ḥayq. But later, after 400 years, *abunä* Iyäsus Moʿa (1214–1293), the founder of the monastery, asked king Yəkunno Amlak (1270–1283) to expel the laities and to establish a monastery restricted only for the monks there. And the king permitted him. Then the laities were taken to another place. St. Stephen church became a monastery (strictly for the monks) and St. George church was allowed for the laities who were residing around the lake. But some women refused to leave Lake Ḥayq and they started living around the lake and established there a nunnery (by the consent and blessings of *abunä* Iyäsus Moʿa). Hence, the mother of Bəştawros, Şəyon Moğäsa, became a nun there by the hand of her son, Bəştawros. H.G. *abunä* Atnatewos says that

his place praising (f. 21r) the Lord; and continued to help his father abba Zāwäldä Krəstos, abbot and administrator of the community, in all spiritual services. He passed the day reading Psalms and holy Canticles; for Saint Paul said in his epistle: “[Let you] recite Psalms and holy canticles”³⁷. And in the night he used to stay (f. 21v) in the depth of the lake and pray a prayer of midnight; and when he commenced his prayer, the sky was opened and a column of light went up; and the angels ascended and descended in it to elevate his prayers³⁸. And our father, man of the Lord, Bəṣṭawros lived in this manner for many days. His fame and kindness was (f. 22r) heard unto all the borders of the world. When his father, abba Zāwäldä Krəstos, abbot and administrator of the community, got on in years and arrived to an old age, he ordered the community and said to them: “O my children and my flocks, choose a father as a substitute of me, for I became old enough”. Then the community replied in only one voice and said to him (f. 22v): “It is you that have to choose [a] father for us in your place, as the Lord has indicated to you”. And abba Zāwäldä Krəstos, abbot and administrator of the community replied and said to them: “I have chosen for you and gave you Bəṣṭawros”. And he predicted about him by saying: “This son, his deeds are good and his faith is straight, (f. 23r) and he will do miracles and wonders in front of kings and rulers”. The community, after hearing these words, rejoiced greatly and said: “[He] deserves, deserves, deserves”. When our father, man of the Lord, Bəṣṭawros heard, he wept bitterly and he rode on a boat across the lake to flee away (f. 23v) and in order not to be found by them, for he did not wish reputation on the earth, but he preferred good humbleness. By the will of the Lord, they found and banded him to appoint him. At that time, a word was heard saying: “Bəṣṭawros, Bəṣṭawros do not refuse the words of your father, abba Zāwäldä Krəstos, abbot (f. 24r) and administrator of the community!” After the community had heard this word from heaven, they praised and glorified the Lord. After this, they appointed our father, man of the Lord, Bəṣṭawros

‘the Nunnery was active until 1750 E.C.’ (1757/8 A.D.). However, due to famine and lack of helpers, it collapsed later. Then it is in 1988 E.C. (1995/6 A.D.) that the Nunnery is re-established and the church of ‘Kidānā Məḥrät’, is consecrated to restore its first church. Currently, there are 35 nuns found at the Convent (interview with H.G. *abunä* Atnatewos, archbishop of South Wällo, dated 28/03/2006, and ፤mmahoy Sənä Maryam Gorfu, *abbess* of the nunnery of Ḥayq Kidānā Məḥrät, dated, 28/03/2006).

³⁷ Cp. Eph. 5:19.

³⁸ This is in a similar tradition to the vision of Jacob. He visioned a ladder set up on earth, and the top of it reached to heaven. The Bible describes it as follows: “And behold the angels of the Lord ascending and descending on it” (Gen. 28:12; for the general trend of Ethiopian saints in the column of light, cp. MARRASSINI 1981:xcvii).

according to their law and order³⁹. And the priests received him with praise and canticle. And they made him enter into the heavenly Jerusalem (f. 24v) –

³⁹The monastery has its own order and long procession for the enthronement of its *abbot* and *‘aqqabe sä’at*. The narration is summarized from the informants as follows: first, the newly candidate (the ‘would be’ abbot) is elected by the committee named *Ḥarīt* ‘the chosen ones’; then, the *Ḥarīt* asks the monks privately, who should be appointed; then they set their own criteria and collect the vote from the monks and they examine every candidate thoroughly; after the candidate has been chosen by the committee his name is officially proclaimed, for the community; then the feast day (enthronement) is fixed and the ceremony takes place.

The main features of the ceremony are: the date is on Sundays (in most cases) and week days (rarely), according to the need; all the community and the canters (*Däbtāras*) gather inside the church; the canters are the monks, and the invited ‘Däbtāras’ from other churches; the candidate and the officials of the monastery (i.e. Gäbāz, Mägabi, the ex-abbot, etc.) also are present and lead the ceremony; first, **ወ-ዳሴ ፡ ማርያም ፡** ‘praise of St. Mary’ is prayed; then, the candidate sits on **የአባ ፡ ኢየሱስ ፡ ሞአ ፡ ወንበር ፡** ‘the Seat of Abba Iyäsus Mo’ä’. And the ex-abbot or the ‘Gäbāz’ proclaims **አባታችን ፡ እገሌ ፡ ደከሙ ። አባታችን ፡ እገሌ ፡ በእገሌ ፡ እግር ፡ እንዲያገለግሉን ፡ ተሹመዋል ።** ‘Our father so-and-so (i.e. the ex-abbot) became weak; our father so-and-so (the name of the newly elected abbot) has been appointed in the place of so-and-so (the name of the ex-abbot) to serve us.’; the congregation responds **መልካም ፡ ነው ፡** ‘it is good’ and expresses its agreement; then, the candidate is vested by the ex-abbot or by the ‘Gäbāz’; he is also given the **መቋሚያ ፡** ‘prayer stick’ and will sit on the **ወንበር ፡** ‘the Seat of abba Iyäsus Mo’ä’.

* Next, the **ጸሎተ ፡ ወንጌል ፡** ‘prayer of the Gospel’ is recited and the Gospel is read by the new abbot. This is preceded by the chant (Ps. 84:6). If there is a Liturgy, it continues, if not, the procession is continued outside the church (at the verandah). But before the procession, they decorate (with cloth), “the Seat of abba Iyäsus Mo’ä”. After that the new abbot carries it on his head (just like a *Tabot*). The allegory to carry this chair symbolizes, according to *māmbər* Fəkrä Yoḥannəs, that this position is not for sitting but rather a responsibility: to serve the monastery and help the community.

* Then, the procession is performed. The ex-abbot goes after (follows) him, and other monks, those who carry cross, umbrella and those who hold censer (to burn incense) together with the congregation also participate in the procession. The canters sing a song during the procession.

* After the procession, they go to **ተግባር ፡ ቤት ፡** *tägbar bet* (‘monastic dining room’) and they pray. Subsequently, the new abbot leads to his residence and the ex-abbot or the Gäbāz takes off the ‘Seat of abba Iyäsus Mo’ä’ from his head; and he sits after doing the prayer.

* Finally, there is a banquet party which is prepared by the monks for this special occasion; and the program will be closed by the prayer and benediction of the new *abbot* and *‘aqqabe sä’at* of the monastery.

[Source: 1. *Māmbər* Abba Marqos Asfaw, the former *abbot* and *‘aqqabe sä’at* of the monastery from 1971–1986 E.C. [1978–1993 A.D.]; date of interview 27/03/2006.

2. *Māmbər* Fəqrä Yoḥannəs Gäbrä Ḥəywoṭ, the current *abbot* and *‘aqqabe sä’at* of the monastery, since 1990 E.C.[1998 A.D. until now]; date of interview 28/03/2006.

surely Däbrä Näg^wädg^wad is the Heavenly Jerusalem, which Our Lord sanctified by His precious blood. And “Däbrä Näg^wädg^wad”⁴⁰, means house of the priesthood and of the kingdom⁴¹. And they put him on the seat of his father abba Zäwäldä Krəstos, abbot and administrator of the community. And they put on him the crown (f. 25r) of praise. When our father, man of the Lord, Bəṣṭawros, was seated on the throne of his charge, he received the grace of the Holy Spirit; like the Apostles in the hall of saint Zion⁴². And he saw everything that was hidden or visible; and [he] became wise, meek and intelligent, for Our Lord said in the Gospel: “Be wise as a serpent (f. 25v) and innocent as a dove”⁴³. And the Lord bestowed him the honor, wealth and grace which has no number and measure and which is the pledge of Kingdom of Heaven. He always gave alms to the poor, the needy, to widows and orphans. And gave (f. 26r) offerings also to the church, and holy books for reading; patens, chalices, and crosses for church service. And they exist until now⁴⁴, in perfect order. He resembled Abraham in his kindness and Job in his patience. He used to rebuke, teach and guard his flock (f. 26v) in good guardianship. And he made them happy by all his deeds and virtues. He brought many fiefs from the kings for their nourishment⁴⁵. While our father, man of the Lord, Bəṣṭawros, entered in to the church, the church rejoiced and was gladdened

⁴⁰ Däbrä Näg^wädg^wad is the other name of Däbrä Ḥayq monastery. It is also mentioned in Gädlä Iyäsus Mo’ā (cp. KUR 1965:19).

⁴¹ This is due to the reason that both the king (Dəlna’ad) and the bishop (Sälama II) founded it. The Vita of Iyäsus Mo’ā says ወገብረ ፡ ጳጳስ ፡ ቅዳሴሃ ፡ ለቤተክርስቲያን ፡ ወንጉሥኒ ፡ ገብረ ፡ በዓለ ፡ ወመድቅሐ ፡ ወከመ ፡ ገብረ ፡ ቀዳሚ ፡ በድብረ ፡ እግዚአብሔር ፡ ወሰመየ ፡ ሰማ ፡ ለይእቲ ፡ ደሴት ፡ ደብረ ፡ ነጐድጓድ ፡ ወዝ ፡ ብሔል ፡ ቤተ ፡ ክህነት ፡ ወመንግሥት ፡ እስመ ፡ ንጉሥ ፡ ወጳጳስ ፡ ኅቡረ ፡ ሐንጽዋ ፡ ‘... And the bishop consecrated a liturgy to the church and the king celebrated a feast and dedication as he did formerly to Däbrä Ḥgzi’abḥēr; and he named this island Däbrä Näg^wädg^wad which means house of the priesthood and of the kingdom for the king and the bishop built it together’ (KUR 1965:19, English translation, mine).

⁴² Cp. Acts 2:1ff.

⁴³ Cp. Mt. 10:16.

⁴⁴ This expression may show until the time of the hagiographer. Because, some of the said temple vessels are not found today (interview with *māmbəṯ* Fəqrä Yoḥannəs, date 28/03/2006).

⁴⁵ Cp. *Sənkəssar* (f. 245v) ወእምድኅረ ፡ ተሠይመ ፡ አሠነየ ፡ ብዙኃ ፡ ወገብረ ፡ ትሩፋተ ፡ ወእም ፡ ነገሥታት ፡ አምጽአ ፡ ብዙኃ ፡ አህጉረ ፡ ‘And after he had been appointed, he beautified many and did virtuous deeds; and he brought large amounts of land from the kings [neighboring rulers]’. In the former days, the monastery had many land possession. But now only the front side of the monastery remains. For a general understanding of land possession of the monastery cp. KROPP 2001:115–122.

and its face was shining like the sun of the month (f. 27r) *Nesan*⁴⁶. And the Angels came to him according to their orders by clashing their wings one with the other to receive him. And he commenced prayer of incense to forgive the sin of human kind, and he beseeched mercy for the sinners. At that time his tears poured down like the waters of winter (f. 27v) and his sweat was like drops of water while he prostrated himself on his knees, for Our Lord said in the Gospel: “So, my brothers,⁴⁷ watch and pray, so that you enter not into temptation. The spirit indeed is willing, but the flesh is weak”⁴⁸. While he was remembering the passion of Our Lord, he was slapping his face and hitting (f. 28r) his head. He spent many days doing like this. When the matter of faith arose among the community about Tāwahaḍo and Qəb^cat, there were [some] saying that after Our God was united with humanity, He had been anointed of the Holy Spirit, and by this anointment He was [named] the Son, the King, the (f. 28v) Prophet and the Archpriest with Grace⁴⁹. And our father, Man of the Lord, Bəṣṭawros, hearing of this heresy, was filled with power of word and became steadfast against them. He started to rebuke and argue with them citing many parables and asking many questions, such as: “Our God had not become Son by Grace [and by] unction of Holy Spirit; (f. 29r) but He [became] Son by substance and He Himself was anointer”. But they refused, hence our father replied and said to them: “O, [you] lazy delirious in mind and diminished in faith, haven’t you heard the word of saint Cyril the Theologian and the Pathriarch of (f. 29v) Alexandria who says ‘I myself will sanctify myself’”⁵⁰ and by this word they became mortified and like corpse thereupon he excommunicated and banished them from the sole Church, which is the assembly of the Apostles. For this reason, he is named second Cyril, who rebukes the ungodly, Bəṣṭawros, the meaning of whose name is ‘Cross’ (f. 30r). Truly [he is] a Cross which drove forth heretics, the demons those Eutycheans, from the sole holy church, which is the assembly of the Apostles. And the church lived safe and peacefully. O my brothers, it is right to ask me

⁴⁶ I.e. April.

⁴⁷ Not found in the Gospel.

⁴⁸ Mt. 26:41.

⁴⁹ This is the core-teaching of Qəb^cat. It is clearly stated in EMMML no. 2840, a 17th century parchment book. The text goes like ... በእናቱ ማሕፀን ሰብአው ሙንፈስ ፣ ቅዱስ ሰውጥኦ ፣ የባሕርይ ፣ ልጅ ፣ አደረገው ፤ ንጉሥ ፣ አደረገው ፤ ካህን ፣ አደረገው ፣ [እ]ንላለን ፣ ‘... The Holy Spirit whom he received in the womb of his mother made the son [the] natural son; he made him king; he made him priest’ (quoted from GETATCHEW HAILE 1986:217, 227).

⁵⁰ Cp. *Qerlos Estəgbu^c* ‘Compilation of Cyril’ (Ethiopic version); also in Jn. 17:19.

so that I tell you from the beginning to the end⁵¹, [about] this heresy that these deceiving men brought, (f. 30v) for the [Book of] the Law said: “Ask your father and he will tell you and your teachers will inform you”⁵². There was a man whose name was Paul of Samosata⁵³ generator of heresy. Formerly, he was living in [a] desert praying and fasting; he was eating herbs. But Belial⁵⁴ (f. 31r) wished to ruin him in the following way; He came to him with the aspect of the saint Virgin Mary, the mother of God, and he said to him: “Your prayer and cry have been heard before the Lord. But rather, don’t think that I generated God (f. 31v) when I was a virgin without intercourse; on the contrary I generated a man with intercourse. And this son became a righteous man when he was 30 years of age, he was baptized in the Jordan by the hand of John, the Baptist; and the Holy Spirit sat on him with the aspect of a dove; at that time, this man became son by the grace of the Holy Trinity”. After saying this, went away Belial, the lost one, and he made lost Paul (f. 32r) of Samosata and this heresy seemed to him the truth. And he taught his disciple Täyasəros⁵⁵ this heresy. And Täyasəros taught Dəyadərs⁵⁶. [Then] Dəyadərs

⁵¹ The hagiographer tries to give long description and chronological sketch how Christological and Trinitarian heresies occurred in the history of Christianity in general and to the Ethiopian Church in particular. The following folios (ff. 30v–41v) describe it chronologically. This issue is also discussed in EMMML no. 1710, ff. 2r–23v.

⁵² Cp. Deut. 32:7.

⁵³ Paul was born in Samosata on the Euphrates and was bishop of Antioch (260–268 A.D.). As a result of the widespread criticism of his conduct and doctrine, bishops Firmilian of Caesarea and Helenius held a synod of bishops in 264. He was also accused of banning hymns in honor of Christ since he considered Christ but an ordinary man. Paul was judged in two further synods at Antioch and was deposed in 268. The council that condemned Paul is said to have repudiated the term ‘*Homoousios*’ or ‘*Consubstantial*’, which is the Orthodox term explaining the equality of Godhead in Christ and the Father, because Paul used it in a Modalist sense (against the Orthodox Trinitarian teaching). He introduced Monarchianism in the area of Christology and he is considered the founder of Adoptionism (Cp. LEBEAU 1967:26; FUNK n.d.:8).

⁵⁴ Belial (𐩧𐩬𐩪𐩥) is one of various names of Devil and mentioned in the Bible as ‘... and what accord has Christ with Belial?’ (cp. 2 Cor. 6:15). He is ruined, being the Devil. 𐩶𐩶𐩬 : *həgul* lit. ‘the one who is being lost’ (Cp. Rev. 9:11; 12:9; 20:2). According to LESLAU (1987:95) 𐩶𐩶𐩬 : is identified with *bəryal*, from * *bəlyal* > * *bəlyar* > *bəlaher*, *bəlahor*.

⁵⁵ Täyasəros usually, Theodore of Mopsuestia. He was a leading exponent of the Antiochene School of exegesis and theology, lived from 350–428 A.D. According to SULLIVAN (1967:18), he was persuaded by his fellow student John Chrysostom to enter the monastic school conducted by Diodore, later bishop of Tarsus. Theodore of Mopsuestia studied under the guidance of Diodore of Tarsus and was ordained as a priest of the Church of Mopsuestia in Cilicia. Hence, the narration of the Vita which says “Täyasəros taught Dəyadərs’ is the reverse. After his death and after the condemnation of Nestorius by the council of Ephesus (431 A.D.), charges of heterodoxy were raised against his teaching by

taught Nestorius⁵⁷. Nestorius proclaimed and said: “The Faith of the Christians is difficult”. At this moment heresy came upon him, and he called (f. 32v) Christ ‘mere man’. And about Dwelling he taught to Leo⁵⁸ and Marcion. When they heard that Nestorius, the renegade, brought this heresy, the two hundred Bishops assembled, and their chief was Cyril⁵⁹, the theologian, Patriarch of Alexandria. A big council was convened at Ephesus and Saint Cyril (f. 33r) asked Nestorius: “Was the word of Gabriel false who said to her when he made the announcement to her? “The Holy Spirit shall come up on you and the power of the Most High shall protect you; and also who that shall be born of you is Holy, and shall be called the Son of the Lord the Most High”⁶⁰. He did not say to her that her son (f. 33v) will approach [lit. will be close to] the Son of the Lord and he did not say to her that her Son will become the dwelling of the Son of God. He didn’t remember her about ‘two children’; but he said to her “Behold you will conceive as a virgin and beget a child, and shall call him by the name Immanuel⁶¹, which being interpreted as,

several bishops, the most important of whom was Cyril of Alexandria, who wrote a work entitled *Contra Diodorum et Theodorum*, only fragments of which are extant.

⁵⁶ Dəyadərs usually, Diodore of Tarsus: The same expression about Täya(d)səros and Dəyadərs is found in EMMML no. 1710, f. 2r. Diodore was bishop, theologian and exegete of the school of Antioch. He was born in Antioch. After receiving a secular education at Athens, Diodore studied Scripture and theology under Silvanus of Tarsus and Eusebius of Emessa. He entered and later presided over the monastic school near Antioch, where St. John Chrysostom and Theodore of Mopsuestia were his pupils. After his death, he was accused by Cyril of Alexandria as Nestorian. Cyril’s judgement was sanctioned by a synod held in Constantinople in 449 (cp. SULLIVAN 1967:875).

⁵⁷ “Nestorius” was Patriarch of Constantinople (d. ca. 451). He is considered as the founder of the heresy named Nestorianism. It is on the denial of the union of divinity with Humanity in the person of Jesus (two natures in the person of Jesus). He was also against the title of ‘Theotokos’ (Mother of God) for St. Mary. Nestorius was condemned by the council of Ephesus, 431 A.D. (cp. ROBERT n.d.:715; CHAPIN 1967:363).

⁵⁸ Leo the Great was a pope (440–61). He summoned the Council of Chalcedon (451 A.D.) and was eager to prove that Dioscorus had dominated the council of 449 (Second Ephesus) and its decisions were his personal decisions, not of the council. He was a famous writer; his dogmatic ‘Tome’ was canonized at Chalcedon in 451. Many of his 96 sermons deal with the Petrine office, and over a hundred letters display a mind acute theologically and sharp and lucid administratively (cp. WRIGHT 1991:158).

⁵⁹ Cyril was the Patriarch of Alexandria (412–444). He is very famous for his strong attack of the denial of Nestorius. He wrote Nestorius many encyclical letters (including the 12 *Anathemas*) to admit the union of divinity and humanity in the person of Christ. He was the chair person of the Third Ecumenical Council, Ephesus 431 A.D.

⁶⁰ Cp. Lk. 1:35.

⁶¹ The word of the angel for the name of the Son of Mary, according to the Gospel of Luke, is Jesus (cp. Lk. 1:31). But according to the prophesy of Isaiah it is Immanuel as:

‘the Lord [is] with us’. It is also known from the mouth of Gabriel that the Virgin (f. 34r) begot the Son of the Lord in flesh; there is no [testimony] other than him. If he really was a mere man, then it would be impossible for Him to be born from a virgin without the seed of man. Having understood this, she herself, said: “How shall this be, for I never knew a man?”⁶² [Then] the angel said to her: “For the Lord (f. 34v) nothing is impossible”⁶³. And by this word St. Cyril Patriarch of Alexandria humiliated Nestorius the renegade, excommunicated and expelled him. And the renegade Nestorius died while he spread out his pus. And the church was safe and peaceful until Marcian⁶⁴ became a king and Leo was appointed Patriarch of Rome (f. 35r). After this, Marcian became the king and Leo was appointed as Patriarch of Rome⁶⁵. Now [that] they pursued diligently to ratify the faith of their father, Nəstur. However, they were afraid of the excommunication of the Bishops, who were at the third Council when they excommunicated Nəstur. They thus removed from the faith of Nəstur [a] word, which says: ‘Two are the persons of (f. 35v) Christ: one is the son of Mary and the other one [is] the son of the Lord; [and] they became one without unity’. And they compiled from the teaching of our father Cyril and from the word of Nəstur; and they wrote, saying “Divinity has worked the deeds of Divine and humanity performs the deeds of [the] humans. In two modes [ways]; the first does wonder and the second receives passion (f. 36r). Thus, humanity is less than [is minor than as compared with] Divinity”. And they sent this evil Tome⁶⁶ towards our father Dioscorus⁶⁷. When St. Dioscorus the combatant saw this evil letter, he stood

‘Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel’ (cp. Isa. 7:14, also 8:10).

⁶² Cp. Lk. 1:34.

⁶³ Cp. Lk. 1:37.

⁶⁴ Marcian was declared emperor of Rome on August 28th/450 A.D. His wife, Pulcheria was influential. Both ordered the Council of Chalcedon (451 A.D.) and they sent 18 high ranking state officials to control the meeting (cp. MEBRATU KIROS 2002/3: 62–63).

⁶⁵ It is not clear why this sentence is repeated.

⁶⁶ Tome of Leo maintains that Christ Jesus is one person, at once God and man. By His birth, Jesus’ divinity was united to His humanity. Each nature performs what is proper to itself in communion with the other. The unity of persons is to be understood as existing in two natures and the unity is assured by the *Communicatio idiomatum* ‘Communications of Properties’, which means all that belongs to the divine is possible to ascribe to the human and vice versa (cp. MEBRATU KIROS 2002/3:63–64).

⁶⁷ Dioscorus is the successor of Cyril as the Patriarch of Alexandria (444–451 A.D.). Born in Alexandria and died in exile, Gangra, Paphlagonia, Sept. 4, 454 A.D. He attended the council of Ephesus 431 A.D. and shared the theological views of St. Cyril (cp. MURPHY 1967:879). The council of Chalcedon made Dioscorus and his other five colleagues (viz. Juvenal of Jerusalem, Thalassius of Caesarea, Eusebius of Ancyra, Basil of Seleucia and

and went to them and said to them: “I am asking you: what does it mean to say two modes, in one [person of] Christ? Behold, tell me when [they] invited Jesus to (f. 36v) the marriage in Cana of Galilee,⁶⁸ was this as God or as human being? A God does not go to the house of wedding”. After he said to them: “When he changed water in to wine, was this as a God or a human being?” They responded to him “It was as a God”. And Dioscorus the combatant said: “It is sure that (f. 37r) it is the one who was invited who made the wine and there was no one with Him: He is the one who was invited and the one who has changed into wine. It is impossible to divide Him into two ways and into two wills. If you say that the one who was being invited in the wedding is the one who has changed into wine, it is fine. But do not say, after some hesitation, the one who was invited is Flesh, and the one who has changed the water (f. 37v) into wine is Divine. If you say this, then this word clearly seems that of Nəştur”. After saying this, he destroyed the Tome of Leo and Marcion, which teaches that Divinity is more and humanity is less, and he cursed it, so that the believers could not receive it. Then, they beat his cheek, pulled out his (f. 38r) beard and plucked out his teeth by the envy of Satan. And the holy man picked up his teeth and sent to Alexandria, saying: “Take the fruit of my faith”. And they exiled him in the Island of *Gangra*, and he deceased there. And Alfonso⁶⁹ son of Leo, brought this heresy into our homeland, in the days of Susnəyos⁷⁰ (f. 38v), king of Ethiopia. Two foolish men⁷¹ went to him and he taught them this heresy. They answered and said to him: “we do not say that it is a heresy but [let you] only teach us a faith, which is suitable for us, so that we believe in it”. Then Alfonso, son of Leo, wished to divide and separate these foolish men one from the other (f. 39r). And he said to one among the two:

Eustathius of Berytus) responsible for the decisions of the council of 449 (Second council of Ephesus). Finally, he was deprived of his priestly and episcopal dignity and banished to Gangra. Mebratu Kiros (2002/3:62-63) emphasizes that his exile was not on the heretical charges (not theological) but on his refusal to respond to the assembly’s call.

⁶⁸ Cp. Jn. 2: 1–11.

⁶⁹ Alfonso Mendez was a highly educated and very reasonable Jesuit missionary. King Susnəyos (1607–1632 A.D.) welcomed him as the patriarch of Ethiopia and successor of Pero Paez. He was blamed for the edict of 1632 A.D., which revoked Catholicism and re-established the EOTC (cp. MERID WOLDE AREGAY 1996:50–54).

⁷⁰ Susnəyos was officially converted to the Catholic faith and issued (twice, in 1622 and 1625) an edict to make Catholicism an official faith (cp. CHERNETSOV 1994:205).

⁷¹ Their name mentioned in EMMML no. 1710, f. 12r, as: ኤዎስታዊዎስ ፡ ሰንካ ፡ ጊዮርጊስ ፡ (ጎጃም ፡) (*Ewostatewos zāsanka Giyorgis Goggam*) ‘Eusthatius of Sanka [St.] George (from Goggam)’; and ቆረንጭ ፡ መናፍቅ ፡ ተክለ ፡ ሃይማኖት ፡ (ሸዋ ፡) (*Qorānč mānafəq Tāklä Haymanot Šäwa*) ‘Qorānč Tāklä Haymanot the heretic (from Šäwa)’; cp. EMMML no. 1710, f. 13r; GORGORIUS 1991:56.

“My son, from now on, listen, understand and recognize that [the] Son was born three times”⁷². After hearing this, the man pondered and said “How [can] the son be born three times?” Alfonso, son of Leo, replied and said to him (f. 39v) “First from the Father; second by the womb of St. Mary by the work of Holy Spirit; and third in Bethlehem”. And this word seemed right for this lazy man and he believed; and he named him Täklä Haymanot⁷³ deceitfully; then he called the second man⁷⁴ and said to him “Listen, o my son, know, understand (f. 40r) and believe that the son has been glorified by the unction of the Holy Spirit”. And the man answered: “What is the meaning of *Qəbʿat*⁷⁵?” And he replied to him “*ḥədrät*⁷⁶ and *nəsaʿt*⁷⁷”. Then that man answered and asked him “Who is the sojourner and who is the taker?” He responded “The sojourner is the Holy Spirit and the taker is the Son in his flesh”. And these words seemed (f. 40v) correct to that man. He believed that the prophecy of Isaiah the prophet would be fulfilled which says: “Their eyes are blinded, their hearts become obstinate, and their heart covered in order not to see the glory of the Lord”⁷⁸. And he named him Ewostatewos⁷⁹, deceitfully. And by these heretical teachings, those Täklä Haymanot and Ewostatewos have made our sanctified country Ethiopia perish (f. 41r) in their respective provinces and districts. Therefore, Our God, after being united with humanity, he has been anointed with the Holy Spirit; and by this unction, he has been called the Son, the King; the Prophet and the Arch priest in the grace of his richness. These men are the heretics whom our father, man of the Lord, Bəṣṭawros, has condemned (f. 41v) and expelled. O my brothers, as for the causes of the coming of Alfonso, son of Leo, they are many. Our father and teacher Ḥččäge⁸⁰ Bätträ Giyorgis⁸¹, the

⁷² Cp. EMMML no. 1710, ff. 13v–14r.

⁷³ Probably after the name of the famous Ethiopian saint Täklä Haymanot (1215–1313 A.D.).

⁷⁴ Cp. EMMML no. 1710, f.13v.

⁷⁵ I.e. Unction.

⁷⁶ I.e. (the act of) dwelling.

⁷⁷ I.e. (the act of) taking away.

⁷⁸ Cp. Isa. 6:9–10.

⁷⁹ Probably after the name of Ewostatewos of Däbrä Šärabī (1273–1352 A.D.), who was one of the most famous Ethiopian saints (cp. FIACCADORI 2005:469–472).

⁸⁰ Ḥččäge አጫጌ is the title given to the heads of Däbrä Libanos. Ḥtege አጫጌ (ḥtege) is a variant of Ḥččäge አጫጌ and the short form is ḥčče አጫጌ (cp. KANE 1990:1339, 1342f.). The title was given to the heads of Däbrä Libanos probably after the political power was transferred from Amhara, where the title ‘*aqqabe säʿat*’ was significant in the palace, to Šäwa (so did the center of the church power), with Däbrä Libanos assuming leadership from Däbrä Ḥayq Ḥṣṭifanos (GETATCHEW HAILE 2005:212).

disciple of Täklä Haymanot, who is the new apostle and teacher of the world, overcame and condemned him, by referring to the words of Paul which say: “He has forgiven us by the death of His Son, Jesus Christ”⁸². But I told you only little (f. 42r) so as not to mislead you, by the heretical wear⁸³, of the sons of Leo and Marcion.

Let’s go back to the beginning. After this, they caused our father, man of the Lord, Bəṣṭawros, to quarrel with the king of Ethiopia, whose name is Q^warāñña Iyasu⁸⁴, who was living at Gondär. The meaning of Gondär is “seal of the king”. Some say (f. 42v) “[the] treasure[y] of [the] king, because three pearls are in it.” Because the king had said that “these men were heretics like them”, he was very much angered and sent an officer to our father, man of the Lord Bəṣṭawros, in order that he should come to him. On this day, our father, man of the Lord, (f. 43r) Bəṣṭawros, knew that those heretics had caused him to quarrel⁸⁵ [with the king]. He prayed saying, “O my Lord, let you be my mouth and wisdom, as you said in the Gospel⁸⁶, so I could refute these heretics”. And our God answered and said to him: “O my son and beloved Bəṣṭawros, be strong and powerful for the right (f. 43v)

⁸¹ *Äččäge* Bätträ Giyorgis, the popular monastic head of Däbrä Libanos, who was arguing and debating with Alfonso Mendez at Dänqäz, during the reign of King Fasilädäs (1632–1667). The argument was ended with the success of *äččäge* Bätträ Giyorgis against Alfonso Mendez. Hence the Təwəhədo scholars rejoiced very much and a certain Gondärine scholar gave the following *Guba’e qana* (Qəne):

ረከብናሁ ፡ ለበትር ፡ ዘያደክማ ፡ ለሮሜ ፲
ጽሩብ ፡ በንባብ ፡ ወቅሩጸ ፡ በትርጓሜ ፡

Literally ‘We find the rod which weakens Rome

[It is] hewn with reading and engraved with interpretation’ (cp. GORGORIUS 1991:54, translation mine). On the contrary, CHERNETSOV (2003:506) considers *äččäge* Bätträ Giyorgis as the leader of the Qəb’at party.

⁸² Cp. Rom. 5:10; but the MS. adds Jesus Christ.

⁸³ This is a metaphorical saying which has the meaning of ‘Heretical Teaching’. Jesus urged His disciples to beware of false prophets which come to them in sheep’s clothing (cp. Mt. 7:15).

⁸⁴ Q^warāñña Iyasu (1730–1755 A.D.), his throne name was ብርሃን ፡ ሰገድ ‘Bərhan Säggäd’. His mother, queen Məntəwwab ብርሃን ፡ ሞገሳ ‘Bərhan Mogäsa’ was from Q^wara (currently North Gondär), and his nickname ‘Q^warāñña’ was given to him, to refer to that he is from ‘Q^wara’. He is also named ትንሹ ፡ ኢያሱ (lit. Iyasu the little) to distinguish him from ትልቁ ፡ ኢያሱ (lit. Iyasu the Great, 1682–1706 A.D.); cp. BUDGE 1928:449; TÄKLÄ ṢADḂQ MÄKURYA 1965:256f.

⁸⁵ Some said that Bəṣṭawros has cursed the monastery of Ḥayq, by saying ሰው ፡ አይውጣብሽ (*sāw ayəwəṭabbāš*) ‘let no (good) man be brought up from you’. This was due to the fact that there was the division and religious conflict arisen among the community (interview with *māmbəṛ* Fəqrä Yoḥannəs, dated 26/03/2006).

⁸⁶ Cp. Mt. 10:18–20.

faith, which I preferred”. Hearing this, our father, man of the Lord, Bəṣṭawros, rejoiced and prostrated himself in front of him. Then, the officer, the messenger of the king, came and said to him: “The king has said: ‘Come to me swiftly for I have to discuss [a matter] with you urgently’”. Our father, man of the Lord Bəṣṭawros, responded to him and obeyed him (f. 44r), and both of them set out. Then the king asked and questioned him about the whole matter which those men, the heretics, caused him to quarrel. And our father, man of the Lord, Bəṣṭawros, was confident in front of him, without fear. And the king commenced to speak meekly, and he promised him many donations in order to convert him from his (f. 44v) holy faith. But our father, man of the Lord, Bəṣṭawros, was never converted and by no means was his heart inclined towards [his] donations; on the contrary he stood firmly in his holy faith. The king, after seeing he could not be converted from his faith, ordered him to be taken to jail and put him in chains of iron (f. 45r). Then, his soldiers tied him with chains of iron. Immediately, the chains of iron became like wax: they melted and were broken three times. After observing this miracle, which our father, man of the Lord, Bəṣṭawros had done, the soldiers of the king then told to the king. And after he had heard, the king was terrified, fearful and trembling. He came to him and (f. 45v) bowed in front of him and said: “O Abba, saint of the Lord, forgive my error which I committed unknowingly upon you; and teach me your right faith”. And our father, man of the Lord, Bəṣṭawros replied and said to him: “Yes, as you said to me, let the Lord bless you and let Him forgive your error. And let Him (f. 46r) make you strong in the Orthodox faith”. And he continuously taught the greatness of the Lord and the path of life for four years, and he placed for us, his children, the right faith of the Apostles, by enduring all the temptations which came upon him. As the prophet David said in the Psalms: “Trust in (f. 46v) the Lord and He shall act for you, and He shall bring forth your righteousness like the light”⁸⁷. Again [as] Our Lord said in the Gospel: “If you have faith as one [a] grain of mustard seed, you shall say unto this mountain, remove and return, [hence] it shall be removed and returned back”⁸⁸. And he performed the order of the Apostles through all his life (f. 47r). Then, he got old and his age was ninety. When the time of rest of our father, man of the Lord, Bəṣṭawros arrived, he prayed and said: “O, my Lord and God Jesus Christ, guard my monastery Däbrä Näg^wädg^wad, and let my children, the community, be blessed and holy; make their lives long (f. 47v) and let you grow up their children and turn their hearts to purity and to the right Faith. Forgive

⁸⁷ Cp. Ps. 37:5–6

⁸⁸ Cp. Mt. 17: 20; Lk. 17:6.

the sins of those who caused me to quarrel in vain; release them from their bonds, for you know the weakness of human beings”. After saying this, our father, man of the Lord, Bəṣṭawros, died on the 19th of Gənbət⁸⁹ (f. 48r). Then faithful men buried⁹⁰ him with chant and hymn. On this very day, Ḥayq lamented and the water of the lake stirred for three years. And, Abba Alaniqos⁹¹ came to know that all this was due to the death of our father, man of the Lord, Bəṣṭawros. And he went to the king and he requested him to deliver (f. 48v) the relics of our father, man of the Lord, Bəṣṭawros. But the king admonished him and said to him: “I will not give you, for he is safeguarding me with his help”. And abba Alaniqos was grieved and he went to the church of Our Lady Mary, the Mother of the Lord, the name of which is Q^wəsq^wam⁹², which is decorated with gold and precious pearls (f. 49r). He stood in front of her picture, he wept and lamented for the king had refused and prohibited him the relics of our father, man of the Lord, Bəṣṭawros. Then the picture responded to him saying: “O my son, do not mourn, go quickly to the right side of the altar and then you will find the tomb of your father. And translate and take the relics into his (f. 49v) monastery”. Abba Alaniqos, after hearing these words from the picture, went with joy to the right side of the altar, and found the tomb of our father, man of the Lord, Bəṣṭawros. He brought out the relics, he put them into a basket, carried it and returned to his country. At this moment the odor of it filled all (f. 50r) the encampment of the king. And the Light descended on the tomb of the man of the Lord, our father, Bəṣṭawros. The king, after seeing and hearing [all] this, went to the tomb with his troops, and he found the tomb opened. And the king knew that he had taken the body and carried forth our father, man of (f. 50v) the Lord, Bəṣṭawros. He ordered the horsemen to find and catch him. And they went, as the king ordered them,

⁸⁹ May 27.

⁹⁰ He is buried at the church of Q^wəsq^wam, Gondär. The researcher has asked *māmbəṣ* Kälämawärq Ašagre, Deputy Manager and Secretary of Northern Gondär Diocese, about the tradition regarding Bəṣṭawros and his burial at Gondär, Q^wəsq^wam church. After consulting *Liqä liqawənt* and head of the Gondärine traditional school and the elders of the province, he replied as follows: “It is believed (that) Bəṣṭawros was really here at Gondär during the reign of Iyasu II. It is also believed that he was buried at Q^wəsq^wam church. But the exact place in the churchyard is not clear”. The researcher is very grateful for the kind response of *māmbəṣ* Kälämawärq.

⁹¹ He is the successor of Bəṣṭawros. His name, Alaniqos is also written as Ananiqos by changing *-l-* into *-n-*.

⁹² The church of Q^wəsq^wam, was built by the mother of Iyasu II, *atege* Məntəwwab, in ቫገዳጃጃጃጃጃ ግሙት ፡ ግለም [1739/40 A.D.]. It took seven years to be finished (cp. GUIDI 1912:89, 95; CRUMMEY – SHUMET SHISHAGN 1994:216).

to find him for three days but they couldn't find him, for the Lord concealed him, in His art of wisdom. As for Abba Alaniqos, he arrived in his country; and the priests received (f. 51r) him with honor and song; and the inhabitants of the country with much offerings. That time, the water of the lake [lit. sea] became calm and [Däbrä] Ḥayq rejoiced. Then they buried the relics of our father, man of the Lord, Bəṣṭawros, in honor and praise, at the right side of the altar, as previously. The translation of the relics⁹³ of our father, man of the Lord, Bəṣṭawros, (f. 51v) was made at the eighth of Yäkkatit⁹⁴. Therefore, it behooves us to celebrate his feast and make his commemoration at 19th of Gənbət⁹⁵ and 8th of Yäkkatit, for Our Lord promised him many covenants, saying: "For the one who will invoke your name, performs your commemoration and causes to be written the book of your Combat (f. 52r) I will make him inherit the mountain of my Temple and I will make him to be blessed by my Father and the Holy Spirit".

Those of you, my brothers, who are gathered here today, to hear the glory of the combat of our father, man of the Lord, Bəṣṭawros, *‘aqqabe sä’at* and *abbot* of Ḥayq; let Him gather you at Däbrä Şəyon (f. 52v) and at Jerusalem, the one which makes free [which is] in Heaven; and let Him make you hear the word of Happiness and rejoice in the time of difficulty, for ever and ever, Amen! (f. 53r).

I will begin to write the miracle of our father, man of the Lord, Bəṣṭawros, by the help of the Lord, the Father. Let his prayers and blessings dwell upon his servant Gäbrä Mika’el, for ever and ever, Amen. There were two Moslem messengers, whose names were (f. 53v) Mənan and Gundagundi, during the time of our father, man of the Lord, Bəṣṭawros. They sent him a message, saying: "We came against you to demolish your monastery and to take your country. Where shall you go and where shall you flee from our faces?" Our

⁹³ The veneration of the relics is an important component of the cult of a saint. It is officially recognized by the Ethiopian Orthodox Təwəhədo Church and has a long history in the Ethiopian Christian tradition. NOSNITSIN (2003:137f.) puts his remarks that there is no credible evidence of the veneration of relics of the Ethiopian saints from the times before the Zag^we dynasty came to power. He also mentions that it played an important role and was well reflected in the Ethiopian hagiographies. With regard to where the remains of a saint reside, Nosnitsin also says that they were usually kept in the monastery he was believed to have founded and lived in. Through time, it had a better chance of attracting new believers and pilgrims who came seeking the saints' help and protection; and was thus able to compete more successfully with other monasteries. KAPLAN (1986:5), on his part, says about the forms of relics in EOTC, that 'the veneration of relics (both remains of the body and the objects 'substituting' for them, like pieces of clothes, crosses, etc.) has clearly been a common practice at least in some regions of Ethiopia'.

⁹⁴ February 15.

⁹⁵ May 27.

father, man of the Lord, Bəṣṭawros, after hearing the reproach of the Moslems, entered the temple of (f. 54r) the Lord; he prayed and said: “Pay attention to the reproach of [these] Moslems, so that the people do not say to us: ‘Where is their God?’” After saying this he took his cross and went towards them. When they saw him they were frightened, trembled, and terrified for the Lord was with him; and they returned to their country and died an evil (f. 54v) death. And the saint saved his monastery from destruction and his country from peril by the power of his Cross. The entire congregation and people saw this miracle; they admired and praised the Lord. Let his prayers and blessings be with his servant Gäbrä Mika’el for ever and ever, Amen!

Miracle of our father, man of the Lord (f. 55r) Bəṣṭawros, let his prayer and blessings be up on his servant Gäbrä Mika’el, forever and ever, Amen! There was one monk, whose name was Wäldä Iyäsus Mo’ä. He was making a commemoration of our father, man of the Lord, Bəṣṭawros, yearly on 19th of Gənbət. As was his habit, he brought a caldron which was full of (f. 55v) *säwa* and put it in front of the gate of the church. Afterwards, he went to his home, to bring that bread which is called *Täsfa*. He brought the bread and returned, but he couldn’t find the caldron which was full of *säwa*. Hence he was perplexed and he didn’t know what to do; and he was wandering here and there. But by the will of the Lord he found that caldron (f. 56r) full of *säwa*, and nothing had happened to it, although it was cast away. He told the congregation and he offered them that *säwa* and the bread to eat and drink. The congregation after seeing this miracle wondered because of our father, man of the Lord, Bəṣṭawros, and praised the Lord, who does miracle upon (f. 56v) his saints. The caldron is there until now⁹⁶. Let his prayer and blessings be with his servant, Gäbrä Mika’el, forever and ever, Amen!

This book of combat of our father, man of the Lord, Bəṣṭawros, was begun on the 5500 year of Creation on 1887 E.C. year of Mercy during the time of our king (f. 57r) Mənilək⁹⁷, when we are in the time of Luke, the evangelist, on the 23 of Mäskäräm⁹⁸, on the day of Tuesday. And it was completed on Thursday 30th of Təqmt⁹⁹ by the prayer and beseeching of our father and mother, °Aqqabe Sä’at Iyasu¹⁰⁰, abbot of Ḥayq; and by the prayer of the congregation, the children of our father (f. 57v) Iyäsus Mo’ä, who is equal to the angels, for the prayer of the saint is heard by the Lord; to Him be the glory.

⁹⁶ *Mämbər* Fəqrä Yoḥännəs, head of the monastery, replies that this expression may show until the time of the composition of the *Gädl* (1894 A.D.).

⁹⁷ Emperor Mənilək II (1889–1913 A.D.).

⁹⁸ October 3.

⁹⁹ November 9.

¹⁰⁰ °Aqqabe sä’at Iyasu was *abbot* of the monastery during the composition of this *Gädl*. He was succeeded by *mämbər* Gäbrä Mika’el.

At that time, Abäqte was 4, and Mätq^ə 26, Abäqte Sähay 6¹⁰¹. The writer [of the *Gädl*] was Ləssanä Wärq¹⁰², son of Ḥaylä Šəllase, chief of the canthers, of Däbrä Bərhan, the Queen of churches; and one who caused to write was, the elderly, spiritual monk, whose name (f. 58r) was Gäbrä Mika^əel¹⁰³, son of Bəstawros, to be for him a medicine for his flesh and spirit.

Bibliography

Books:

- AYMRO WONDIMAGEGNEHU – MOTOVU, JOACHIM, *The Ethiopian Orthodox Church*, Addis Ababa: The Ethiopian Orthodox Mission, 1970.
- BRUCE, JAMES, *Travels to Discover the Source of the Nile in the Years 1768, 1769, 1770, 1771, 1772 & 1773*, III, London – Edinburgh: Archibald Constable & C. – Longman & C., ²1805.
- BUDGE, ERNEST ALFRED THOMPSON WALLIS, *Lady Meux Manuscripts Nos. 2–5. The Miracles of the Blessed Virgin Mary, and the life of Ḥannā (Saint Anne), and the Magical Prayers of 'Abēta Mikāēl. The Ethiopic texts edited with English translations*, London: W. Griggs, Chromo-Litographer, 1900.
- , *The life of Takla Hāymānōt in the version of Dabra Libānōs, and the miracles of Takla Hāymānōt in the version of Dabra Libānōs and the Book of the riches of kings. The Ethiopic texts, from the British Museum ms. Oriental 723, edited with English translations, to which is added an English translation of the Waldebbān version*, London: Privately printed for Lady Meux, 1906.
- , *History of Ethiopia, Nubia and Abyssinia*, vol. 1, London: Methuen, 1928.
- CANTLEY, M.J., “Immanuel”, in: *CathEnc* vol. 5, 1967, p. 306.
- CHAPIN, J., 1967, “Council of Ephesus – 431”, in: *CathEnc* vol. 5, 1967, p. 363.
- CHERNETSOV, SEVIR, “The Role of Catholicism in the History of Ethiopia of the First Half of the 17th Century”, in: *PICES* 10, pp. 205–212.
- , “Bätrā Giyorgis”, in: *EAE* 1, p. 506.
- , “Traditional Christian Education”, in: *EAE* 2, pp. 228–230.
- CONTI ROSSINI, CARLO, “L’Evangelo d’oro di Dabra Libānos”, in: *Rendiconti della Reale Accademia dei Lincei. Classe di scienze morali, storiche e filologiche* ser. 5^a, 10, 1901, pp. 177–219.

¹⁰¹ For the general understanding of the Ethiopian Chronography, cp. UHLIG 2003:733–737.

¹⁰² Ləssanä Wärq was the scribe and it is said that he copied many church books and gave to Däbrä Ḥayq monastery.

¹⁰³ Gäbrä Mika^əel was the famous abbot and successor of *māmḥər* Iyasu, during the reign of Emperor Mənilək II. He is the one who ordered many books of Ḥayq to be written which were lost after the invasion of Aḥmed the left handed (1527–1543). Tadesse Tamrat also gives his testimony that the MSS which had been studied during his study tour (during spring of 1966), were copied under the auspices of this *māmḥər* Gäbrä Mika^əel (cp. TADDESSE TAMRAT 1970:88, especially note 11). He is also known for his activity and prominent role of renovating the church, during the time of Mənilək II.

- CRUMMEY, DONALD – SHUMET SISHAGN, “The Lands of the Church of Däbrä Şähay Q^wəsq^wam Gondär”, in: *PICES* 10, pp. 213–218.
- DERAT, MARIE-LAURE, “Däbrä Həyq”, in: *EAE* 2, pp. 24–25.
- FIACCADORI, GIANFRANCO, “Ewostatewos”, in: *EAE* 2, pp. 469–472.
- FUNK, STEPHEN, “Adoptionism”, in: MARY COLLINS – DERMOT A. LANE – JOSEPH A. KOMONCHACK (eds.), *The New Dictionary of Theology*, Collegeville, MN: Liturgical Press, 2000, p. 8.
- GETATCHEW HAILE, *CatEMML*, III, 1978.
- , *CatEMML*, IV, 1979.
- , *CatEMML*, V, 1981.
- GETATCHEW HAILE, “Materials on the Theology of Qəb^cat or Unction”, in: *PICES* 6, pp. 205–250.
- , “Builders of Churches and Authors of Hymns Makers of History in Ethiopian Church”, in: *PICES* 10, pp. 369–375.
- , “፻፸፭äge”, in: *EAE* 2, pp. 212f.
- GORGORIUS, *Archbishop, yä’ityopəya Ortodoks Täwəhədo Betäkrəstiyān tarik* (‘History of Ethiopian Orthodox Täwəhədo Church’), Addis Ababa, 1991 E.C.
- GUIDI, IGNAZIO, “Annales Regum Iyäsü II. et Iyo’as”, *CSCO* ser. 2, 6 [repr. 61, 66], Aeth. 28–29, Romae, 1912 [repr. Louvain: Peeters, 1954, 1962].
- HUNTINGFORD, GEORGE WYNN BRERETON, *The Land Charters of Ethiopia: Monograms in Ethiopian Land Tenures = Monographs in Ethiopian Land Tenure* 1, Addis Ababa – Nairobi: The Institute of Ethiopian Studies in association with Oxford university Press, 1965.
- HYATT, HARRY M., *The Church of Abyssinia*, London: Luzac and Company, 1928.
- KANE, THOMAS L., *Amharic–English Dictionary*, Wiesbaden: Harrassowitz, 1990.
- KAPLAN, STEVEN, “The Ethiopian cult of the Saints: A preliminary Investigation”, in: *Paideuma* 32, 1986, 1–13.
- , “^cAqqabe Sä^cat”, in: *EAE* 1, pp. 292–293.
- KROPP, MANFRED, “Land for Service or *Rim Ante Litteram*. The Case of Church Land at Däbrä Eştifanos (Həyq)”, in: ALESSANDRO BAUSI – GIANNI DORE – IRMA TADDIA (eds.), *Anthropological and Historical Documents on “Rim” in Ethiopia and Eritrea*, Torino: L’Harmattan Italia, 2001, pp. 115–122.
- KUR, STANISLAW, “Actes de Iyasus Mo^a, abbé du couvent de St-Étienne de Həyq”, *CSCO* 259–260, Aeth. 49–50, Louvain: Peeters, 1965.
- KUR, STANISLAW – STEVEN KAPLAN – DENIS NOSNITSIN, “Iyäsus Mo^a”, in: *EAE* 3, pp. 257–59.
- LEBEAU, P., “Paul of Samosata”, in: *CathEnc*, vol. 2, p. 26.
- LES LAU, WOLF, *Comparative Dictionary of Ge^eez (Classical Ethiopic): Ge^eez–English/English–Ge^eez with an Index of the Semitic Roots*, Wiesbaden: Harrassowitz, 1987.
- LULE MELAKU, *Yä’ityopəya Ortodoks Täwəhədo Betäkrəstiyān tarik* (‘History of Ethiopian Orthodox Täwəhədo Church’), Addis Abäba: Bərhanənnā Sälām Printing Press, 1997 E.C.

- , *History of the Ethiopian Orthodox Tewahedo Church: from the reign of Emperor Caleb to the end of Zagwe Dynasty and from the Classical (Golden), age to the Present*, (Part II and Part III), Addis Ababa: Elleni P.P. Plc, 2010.
- MACOMBER, WILLIAM – GETATCHEW HAILE, *CatEMML*, VII, 1983.
- MARRASSINI, PAOLO, Gadla Yohannes Mesraqawi. *Vita di Yohannes L'Orientale* = *Quaderni di Semitistica* 10, Firenze: Dipartimento di Linguistica e Lingue Orientali, 1981.
- , “Vita”, “Omelia”, “Miracoli” del Santo Gabra Manfas Qeddus = *CSCO* 597–598, *Aeth.* 107–108, Lovanii: In aedibus Peeters, 2003.
- MEBRATU KIROS, *Introduction to General Church History*, unpublished teaching manual, Addis Abāba: Holy Trinity Theological College, 2002–03.
- MERID WOLDE AREGAY, “The Legacy of Jesuit Missionary Activities in Ethiopia from 1555 to 1632”, in: GETATCHEW HAILE – AASULV LANDE – SAMUEL RUBENSON (eds.), *The Missionary Factor in Ethiopia. Papers from a Symposium on the Impact of European Missions on the Ethiopian Society, Lund University, August 1996* = *Studies in the Intercultural History of Christianity* 110, Frankfurt am Main etc.: Peter Lang, 1998, pp. 31–56.
- MEYER, RONNY, “St. Anthony of Egypt”, in: *CathEnc*, vol. 1, 1967, pp. 594–595.
- MURPHY, F., “Dioscorus Patriarch of Alexandria”, in: *CathEnc*, vol. 4, 1967, p. 879.
- NOSNITSIN, DENIS, “Mäşəḥafä fəlsātu lä-Abunä Täklä Haymanot: a Short Study”, in: *Aethiopica* 6, 2003, pp. 137–167.
- RAINERI, OSVALDO, “Bəştawros”, in: *EAE* 1, p. 549.
- ROBERT, B., “Nestorianism”, *The New Dictionary of Theology*, Minnesota n.d., p. 715.
- SERGEW HABLE-SILLASE, “‘Aqqabe Sä‘at”, *Amharic Church Dictionary*, vol. II, Heidelberg 1990, pp. 108–110.
- STEPHENSON, A., “Macarius the Egyptian”, in: *CathEnc*, vol. 9, 1967, p. 3.
- , “Marcion”, in: *CathEnc*, vol. 9, 1967, pp. 193f.
- SULLIVAN, F.A., “Diodore of Tarsus”, in: *CathEnc*, vol. 4, 1967, p. 875.
- , “Theodore of Mopsuestia”, in: *CathEnc*, vol. 14, 1967, p. 18.
- SULLIVAN, R.E., “Leo I, Pope, St.”, in: *CathEnc*, vol. 8, pp. 637f.
- TADDESSE TAMRAT, “Hagiographies and Reconstruction of Medieval Ethiopian History”, in: *Rural Africana: Current Research in the Social Sciences* 11, 1970, pp. 70–78.
- , “The Abbots of Däbrä Hayq 1248–1535”, in: *Journal of Ethiopian Studies* 8, 1, 1970, pp. 87–117.
- , *Church and State in Ethiopia 1270–1527* = *Oxford Studies in African Affairs*, Oxford: At the Clarendon Press, 1972.
- TÄKLÄ ŞADƏQ MÄKURYA, *Yä‘ityopəya tarik kə‘aşə Ləbnä Dəngəl ‘əskä ‘aşə Tewodros* (‘Ethiopian History from ‘aşə Ləbnä Dəngəl to ‘aşə Tewodros’), Addis Abāba: Bə rhanəna Səlam Printing Press, 1965 E.C.
- UHLIG, SIEGBERT, “Chronography”, in: *EAE* 1, pp. 733–737.
- WRIGHT, DAVID, “The Latin Fathers”, in: *Early Christianity: Origins and Evolutions to A.D. 600*, London: SPCK, 1991, p. 158.

Manuscripts quoted:

- EMML no. 703 – Hwəḷq^{wä} təwləddä mänäkosat, ‘Genealogy of monks’.
 EMMML no. 1710 – Nägärä Haymanot – Mäṣḥäfä Ḥstəgbu².
 EMMML no. 1836 – Mar Yəsəḥaq – copied by Bəstawros.
 EMMML no. 2059 – Tǎ²ammərəä Maryam – copied by Bəstawros.
 EMMML no. 2060 – Tǎ²ammərəä Maryam – copied by Bəstawros.
 EMMML no. 2812 – Gädlä Bəstawros.
 EMMML no. 2840 – Psalter [ff. 194r–197r, 199v] materials on the theology of Qəb^cat.
 Bəstawros (copyist), *Sənkəssar*, Däbrä Ḥayq, Abunä Iyäsus Mo²a Monastery, unpublished MS, Däbrä Ḥayq.
Qerlos Ḥstəgbu², ‘Compilation of Cyril’ (Ethiopic version), unpublished MS, possession of *māmbər* Dawit Bərhanu, Addis Ababa.

Abbreviations:

- CatEMML* *Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Hill Monastic Manuscript Library, Collegeville, Collegeville: Hill Monastic Manuscript Library, St. John’s Abbey and University.*
- CathEnc* DAVID EGGENBERGER et al (eds.), *Catholic Encyclopedia*, vol. 1; vol. 2; vol. 4; vol. 5; vol. 8, vol. 9; vol. 14; the Catholic University of America, Washington D.C.: Jack Heraty and Associates Inc., Palatine III 1967.
- CSCO, Aeth. *Corpus Scriptorum Christianorum Orientalium, Scriptores Aethiopic*
- EAE 1, 2, 3 SIEGBERT UHLIG (ed.), *Encyclopedia Aethiopica*, vol. 1: A–C; vol. 2: D–Ha; vol. 3: He–N, Wiesbaden: Harrassowitz, 2003, 2005, 2007.
- PICES 6 GIDEON GOLDENBERG (ed.), *Ethiopian Studies: Proceedings of the Sixth International Conference, Tel-Aviv, 14–17 April 1980*, Rotterdam – Boston 1986.
- PICES 10 CLAUDE LEPAGE – ÉTIENNE DELAGE (eds.), *Études Éthiopiennes. Actes de la X^e conférence internationale des études éthiopiennes, Paris, 24–28 août*, vol. 1, Paris 1994.

Summary

Bəstawros was one of the famous abbots of Däbrä Ḥayq. He passed away at Gondär during the time of Iyasu II (1730–1755 A.D.) and his relics were taken to Däbrä Ḥayq some years after his death (Raineri 2003:549). He copied and caused to copy several manuscripts (for instance EMMMLs nos. 1836, 2059, 2060 etc.) and donated to different churches. His *Gädl* is the primary source for his biography and was composed at 1894 A.D. The *Gädl* has various important aspects. It deals with various historical events and discusses theological controversies that took place in Ethiopia. This article is intended to present an edition and translation of *Gädlä Bəstawros*.