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Article

Praises of the Cross, Wəddase Mäsqäl, by Abba Giyorgis of Gasəčča:

ውዳሴ ፣ መስቀል ፣

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Praises of the Cross, *Wəddase Mäsqäl*, by *Abba* Giyorgis of Gasəčča
ውዳሴ ፡ መስቀል ፡

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Introduction:

According to local tradition, the prolific author *Abba* Giyorgis of Gasəčča/*Sägla* (died in 1427) wrote a work praising the holy Cross, titled *Wəddase Mäsqäl* or “Praises of the Cross,” comparable to Praises of Mary (*Wəddase Maryam*). This is the work, I believe, the text of which I present here from EMMML 5041,¹ copied for Fəśśəḥa Krəstos (fol. 16^r and *passim*) during the reign of *Aše* Ləbnä Dəngəl (1508–40). At the time of its microfilming, the manuscript belonged to *Liqä Mäzämməran* La’əkä Maryam, with baptismal name *Gäbrä Mäsqäl* (fol. 76^r and *passim*). It was also owned by *Rə’əsä Däbr* Abbäbä G^wa[n]g^wəl (fol. 74^v).

The tradition about its composition can be taken as credible for several reasons. First, the *Gädl* or “Acts” of *Abba* Giyorgis, includes it in the list of the saint’s works.² Second, the following quotation from *Abba* Giyorgis’s *Mäṣḥafä Məstir* signals that the Cross, like the Blessed Virgin, was a subject in which the author was interested:

ካዕበ ፡ ወቦዘሮፀ ፡ ዜና ፡ ውስተ ፡ እዘኒነ ፡ ከመ ፡ ይትከሀዱ ፡ በእንተ ፡ ማር
ያም ፡ ወመስቀል ፡ መንፈቆሙ ፡ እንዘ ፡ ይብሉ ፡ ተዓቢ ፡ ማርያም ፡ እንተ ፡
ወለደቶ ፡ እምዕፀ ፡ መስቀሉ ፡ ወመንፈቆሙሂ ፡ ይቤሉ ፡ የዐቢ ፡ መስቀሉ ፡
ዘተጠምቀ ፡ በደመ ፡ ሕማማቲሁ ። ንሕነሰ ፡ ንብል ፡ ነአምን ፡ በማርያ ፡ ከመ ፡
ወላዲተ ፡ እግዚአብሔር ፡ ይእቲ ። ወነአምን ፡ በመስቀሉ ፡ ከመ ፡ ማዕተበ ፡
ብርሃን ፡ ውእቱ ፡ ዘተቀደሰ ፡ በደመ ፡ ትስብእተ ፡ መለኮቱ ።

Furthermore, there is a report that ran through our ears on how people contend about (the position of) Mary and the Cross: While some say Mary is greater than his [Christ’s] Cross because she bore him, others say the Cross is greater because it was immersed in the blood of his sufferings. But we say, “We believe in Maria, that she is the Mother of God, and we believe in the Cross, that it is a sign of light that has been sanctified with the blood of the humanity of his Divinity.”³

¹ Parchment, 76 fols., 14.5 x 12.5 cm, 2 cols., 12 lines to a colon.

² COLIN 1987: 22; GETATCHEW HAILE 2007: 1–14.

³ Cf. YAQOB BEYENE 1990: 8.

It would not be surprising for *Abba* Giyorgis, given his views on Mary and the Cross expressed in this quotation, and given that he had already written extensively in praise of Mary, to write about the Cross as well.

Furthermore, as we shall see, the *Wəddase Mäsqäl* that I present here is written in the unmistakable style of *Abba* Giyorgis, a style that is clearly discernible in his other works, especially his *Arganonä Wəddase*, *Ḥohätä Bərhan* and *Enzira Säbhat*. The present work ends, just as his *Arganonä Wəddase* does, with a solicitation of the blessing of the saints, from Adam to the present Christian community. Note also that Dillmann has found the word **መጻዕርት**, derived from **ጻዕር** only in the *Mäṣḥafä Məstir* by the same *Abba* Giyorgis.⁴ The appearance of this word in this *Wəddase Mäsqäl* (fol. 32^v) and the *Mäṣḥafä Məstir* puts to rest, if any doubt remains regarding the question of authorship of this *Wəddase Mäsqäl*. Indeed, the two works include several other words derived in the same fashion from existing ones. Giyorgis was not only in command of the Gəʿəz language and its literature, he was also a master at coining new words.

One final point: The Church during the time of *Abba* Giyorgis (that is, the time of the reigns of Dawit, 1382–1411, to Zärʾa Yaʿəqob, 1434–1468), gave extreme reverence to both the Cross and Mary. We know that the two prayers, called *Mästäbqʷə zä-Maryam* (“Supplication of Mary”) and *Mästäbqʷə zä-Mäsqäl* (“Supplication of the Cross”), were composed to be recited together, as they still are. Emperor Zärʾa Yaʿəqob’s complaint against the Ḥəstifanosites was that they refused “to worship or bow to Mary and the Cross of her Son”.⁵ The reported appearance of light at the land of Iba, light that inspired Zärʾa Yaʿəqob to change Iba’s name to Däbrä Bərhan, i.e. “Mount Light,” took place on the feast day of the Holy Cross, 10 Mäggabit, 38 days after the Ḥəstifanosites were condemned to various punishments for refusing “to worship or bow to Mary and the Cross of her Son”.⁶ Consistent with this reverence for Mary and the Cross, during this period the Church produced vast, well documented literature about Mary but virtually no known literature about the Cross. Given that Mary and the Cross were worshipped equally and inseparably, it seems to me that the Church of *Abba* Giyorgis’s day simply could not have been without at least one composition glorifying the Cross.

Admittedly, the *Wəddase Mäsqäl* has not been as widely circulated as the *Miracles of Mary*, which was heavily promoted by Emperor Zärʾa Yaʿəqob. Nevertheless, the *Mäsqäl* has been the subject of a great deal of under-

⁴ DILLMANN 1970, col. 1304; and YAQOB BEYENE 1990: 46.

⁵ ተአምረ ማርያም, p. 113.

⁶ PERRUCHON 1893: 70.

ground literature. For example, the *Haşurä Mäsqäl* or “Rampant of the Cross” comes in countless versions.⁷

Giyorgis’s understanding of what the Cross and Christ’s death on it mean to the Church and his symbolic interpretations of the event are presented in this text in his usual eloquent language. The following sentences might serve as examples:

መስቀልክ ፡ ዘኮነ ፡ ሕዳሃ ፡ ለመርዓት ፡ ወሕዳጋቲሃ ፡ ለእንተ ፡ ደጋርክ ፡ በምኩራብ ።

Your Cross is a dowry for the bride (the Christian Church) and a certificate for the one you divorced in the synagogue (Judaism) (fol. 53^v).

እስመ ፡ አነ ፡ ገብርክ ፡ ወልደ ፡ ዓመትክ ፡ ወወልደ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያንክ ፡ እንተ ፡ ተሣየጥካ ፡ በደምክ ፤ ወአግዓዝካ ፡ በጽፍአትክ ፤ ወአሠነይካ ፡ በሞትክ ፤ ወአስተርአይካ ፡ በትንሣኤክ ፤ ወአልዓልካ ፡ በዕርገትክ ፤ ወአሰርሃካ ፡ በንብረትክ ፡ በየማነ ፡ አብ ።

For I am your servant, the son of your handmaid, (cf. Ps 115/116: 16) and the son of the holy Church that you bought with your blood, (the Church that) you set free by the slapping you suffered, beautified by your death, (to which) you appeared by your resurrection, exalted by your ascension and decorated by your sitting at the right of the Father (fols. 59^v–60^r).

ጸልቦክ ፡ እግዚአ ፡ ዘውእቱ ፡ ዐራተ ፡ መርዐክ ፡ ዘበላዕሌሁ ፡ ተመርዐውካ ፡ ለቤተ ፡ ክርስቲያንክ ፡ ቅድስት ፡ [ወ]ሐፀብካ ፡ በነቅዓ ፡ ማይ ፡ ዘውሃዘ ፡ እምኔክ ፡ ወሐተምካ ፡ በፈልፈለ ፡ ደምክ ፡ ዘ[አ]ንጸፍጸፈ ፡ እምገቦክ ፡ ዘየማን ።

Your Cross, O Lord, is the bed of your wedding on which you were wedded to your holy Church, washed with the spring of water that flowed from your side, and sealed with the fountain of blood that dripped from your right side (fol. 63^v).

ረስዩኒ ፡ እግዚአ ፡ ጥሉለ ፡ በመዓዘ ፡ ዕፍረትክ ፡ ዘረሰዮን ፡ ለደናግል ፡ [ከመ ፡ ይትልዋ ፡] ድኅሬክ ፡ ወሰማዕትኒ ፡ ከመ ፡ ይጹሩ ፡ ሱታፌ ፡ ሕማማቲክ ፡ ወለጸድቃንኒ ፡ ከመ ፡ ይንሥኡ ፡ አርዑተ ፡ መስቀልክ ።

Make me refreshed by the fragrance of your perfume that attracted virgins to follow you, martyrs to carry the partnership of your suffering, and the righteous to take up the yoke of your Cross (fol. 43^v).

The Cross is, it almost goes without saying, an important and sacred religious object for the Church of Ethiopia. *Mäskäräm* 17, the day Queen Ellen, mother of Constantine the Great, found the true Cross is a major annu-

⁷ See LIFCHIZ – GRÉBAUT 1940.

al feast. The celebration starts with the building of a huge bonfire on the eve; the light of the fire symbolizes the light the holy Cross gives to the entire world. Emperor Zār'a Ya'eqob, who assumed the name of Constantine and modeled his life according to this Caesar, ordered his Christian subjects to paint the sign of the Cross on the clothes they wore, the staffs they carried, and on their weapons and ploughs.⁸ If the "Supplication for the Cross" was to be strictly followed, the Cross is to be worshipped:⁹

መስተብቅሶ ፡ ዘመስቀል ፤

ይ. ካ. ፡

ወካዕበ ፡ ናስተብቅሶ ፡ ለዕፀ ፡ ቅዱስ ፡ መስቀል ፤

ጽኑዐ ፡ ሥልጣን ፡ ወኃይል ፡

ወሊሊዮ ፡ መልክዕ ፡ ወአካል ፡

እመልክዐ ፡ በትሩ ፡ ለአሮን ፡ ካህነ ፡ ጽላሎት ፡ ወአምሳል ።

በትረ ፡ አሮን ፡ ዘሠረፀት ፡ ወፈረዮት ፡ ክርካዕ ፡ ዘእንበለ ፡ ተክል ፡

እንዘ ፡ ትቀውም ፡ በአፍኦ ።

ኢያድኅነት ፡ ጸድቀ ፡ ወኢቤዘወት ፡ ኃጥኦ ፤

እስመ ፡ አልባቲ ፡ ክሂለ ፡ ወኢመዊኦ ።

መስቀለ ፡ ክርስቶስ ፡ ቤዛነ ፡ ወኃይልነ ፡

አግዓዘ ፡ ጸድቃነ ፡ ወኃጥኦነ ፡

እምግብርናተ ፡ ሰይጣን ፡ ጸላኢነ ፡

ኅሊኦ ፡ ሥልጣነ ፡ እግዚአብሔር ፡ አምላክነ ።

ይ. ዲ. ፡

ጸልዩ ፡ ቅድመ ፡ መስቀል ፡ ከልክሙ ፡ መሃይምናን ፡

እንዘ ፡ ትእኅዘዎ ፡ በየጣን ፡

ወትክህድዎ ፡ ለሠይጣን ፡

እስመ ፡ ተቀደሰ ፡ በደመ ፡ ክርስቶስ ፡ መድኅን ።

ይ. ሕ. ፡

ክቡር ፡ አንተ ፡ ንጉሠ ፡ ዕፀዎት ፡ መስቀል ፤

ወክቡር ፡ አንተ ፡ ዕፀ ፡ መስቀል ፤

ወክቡር ፡ ዘተቀደሰክ ፡ በደመ ፡ ክርስቶስ ፡ ቃል ።

ይ. ካ. ፡

ለክብረ ፡ ዝንቱ ፡ መስቀል ፡ ክርስቶሳውያን ፡ ንሰግድ ፡

በፍርሃት ፡ ወበረዓድ ፤

ኪያሁ ፡ ፈጣሪ ፡ ህላዌ ፡ ወልድ ፡

⁸ CONTI ROSSINI – RICCI 1965: 29.

⁹ See also መጽሐፈ ቅዱስ, pp. ፳፱፮-፳፱፯.

እስመ ፡ ቀደሶ ፡ በደሙ ፡ ወአኮ ፡ በደመ ፡ ባዕድ ።
 መልዕልተ ፡ ዝንቱ ፡ መስቀል ፡ አመ ፡ ሞተ ፡ መለኮት ፡ በትሰብእቱ ።
 ትሰብእትሰ ፡ እመለኮቱ ፡ ኢተፈልጠ ፡ ወኢተቶስሐ ፡ ቦቱ ።
 በበትረ ፡ ዝንቱ ፡ መስቀል ፡ ሐዋርያቲሁ ፡ ለዘሞተ ፡
 እንዘ ፡ ይገብሩ ፡ መንክራተ ፡
 ሰደዱ ፡ አጋንንተ ፡
 ወሰበሩ ፡ ጣኦታተ ።
 በእንተ ፡ ዝንቱ ፡ አዘዙ ፡ መምህራነ ፡ ቅዱስ ፡ ወንጌል ፡
 አምሳለ ፡ ፈጣሪ ፡ ልዑል ፣
 ንስግድ ፡ ለመስቀል ፡ ወለማርያም ፡ ድንግል ።
 ለማርያምሰ ፡ ዘንሰግድ ፡ ላቲ ፡ እስመ ፡ ነሥአ ፡ ሥጋ ፡ እምሥጋሃ ፡
 እግዚአብሔር ፡ ፈጣሪሃ ፡
 ወረከብነ ፡ ንሕነ ፡ መድኃኒተ ፡ እምኔሃ ።
 ለዕፀ ፡ መስቀልሂ ፡ ከመ ፡ ተናገርነ ፡ ቅድመ ፡
 (እስመ) ፡ ላዕሌሁ ፡ አንጠብጠበ ፡ ደመ ።
 ቃል ፡ ኢሐማሚ ፡ በባሕርየ ፡ ሥጋ ፡ ዘሐመ ።
 ለእሉ ፡ ፪ቱ ፡ ፍጡራን ፡ ስብሐተ ፡ ፈጣሪ ፡ ይደልዎሙ ፡
 እስመ ፡ ተዐረዩ ፡ በክብሮሙ ።
 ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

Let the priest say:

We supplicate also the wood of the holy Cross,
 Which is of firm authority and power,
 And of different image and body,
 From the image of the rod of Aaron the priest of shadow and likeness.
 The rod of Aaron that spouted and fruited peach without being planted,
 Standing outside,
 Did not save a just person or redeem a sinner,
 For it has no ability or (the power of) victory.
 But the Cross of Christ is our redeemer and our power.
 It has saved the just and the sinner
 From the servitude of our enemy Satan,
 Taking authority from God¹⁰ our God.¹¹

Let the deacon say:

Pray before the Cross, all of you the faithful,
 Holding it with the right (hand),
 And denouncing Satan,
 Because it has been sanctified with the blood of Christ the Savior.

¹⁰ *Egzi'abher*.

¹¹ *Amlakänä*.

Let the laity say:

Honored you are, O Cross, king of woods.
Honored you are, O wood of the Cross.
Honored you are, O sanctified one with the blood of Christ the Word.

Let the priest say:

We Christians prostrate to the ground for the honor of this Cross,
With fear and trembling,
Because the Creator himself, in the person of the Son,
Sanctified it with his blood, not with the blood of another one,
When divinity died on this Cross in his humanity.
But humanity never separated from his Divinity nor was it mingled
with it.
With the rod of this Cross his Apostles (raised) the dead,
As they worked wonders,
They cast demons,
Broke idols.
Therefore, the teachers of the holy Gospel,
The likeness of the exalted Creator,
Have ordered,
That we prostrate before the Cross and the Virgin Mary.
We prostrate before Mary because God her Creator,
Took flesh from her flesh,
And we found salvation from her.
And (we prostrate) before the Cross, as we said before,
Because blood dripped on it,
Of the non-suffering Word who suffered in the nature of flesh.
These two creatures deserve glory of the Creator,
Because they are equal in their honor.
Now, always and forever and ever. Amen.

The following hymn (*māzmur*) is taken from Vat. etiop. 28, fol. 30^v, a 15th-
century manuscript of the *Dəggə*^w^a¹²

መዝሙር ፡ ዘመስቀል ፤
በጁዮም ፡ መስቀል ፡ ተሰብሐ ፤
ዮም ፡ መስቀል ፡ ለአኅዎ ፡ አብርሀ ፤
ወለዕለኒ ፡ ውስተ ፡ ጽልመት ፡ ብርሃኖሙ ፡ መስቀል ።
ንእኔ ፡ ኅቤከ ፡ ተማኅፀን ፤

¹² GREBAUT – TISSERANT 1935: 134–135.

ርድኣነ ፡ ወኣድኅነነ ፤
በእንተ ፡ ስምከ ፡ ቅዱስ ፡ ዘተሰምየ ፡ በላዕሌነ ።
በ፩ሀለወት ፡ ኣሐቲ ፡ ሀገር ፡ ብርሀት ፡ ከመ ፡ ፀሐይ ፤
ሕንጻሃ ፡ ወሱራራሃ ፡ የአውዳ ፡ ሐፀር ፡ በትእምርተ ፡ መስቀል ።
በ፩ሀለወ ፡ እለ ፡ ይቤሉ ፡ ለዕፅኑ ፡ ታመልኩ ፤ ወለዕፅኑ ፡ በዓለ ፡ ትገብሩ ።
ኢቀደሶኑ ፡ ደሙ ፡ ክቡር ፡ ለዕፀ ፡ መስቀል ፤ ወበእንተዝ ፡ ንሕነ ፡ ናመልኮ ።

In 1: Today the Cross is glorified.
 Today the Cross gave light to brothers.
 And to those who are in darkness, their light is the Cross.
 We take refuge with you.
 Help us, and save us,
 For the sake of your name that is set on us.

In 1: There is a certain country that is bright like the sun;
 A rampart with the sign of the Cross encircles her construction and
 foundation.

In 1: There are who say, “Do you worship wood? And do you make
 a feast for (a piece of) wood?”
 Has not his honored blood sanctified the wood of the Cross?
 Therefore, we worship it.

The word **ዕፅ** (‘əz) in **ዕፀ መስቀል** (e.g. “wood of the Cross”) poses a problem
 in the translation. It stands for the English “wood,” “tree,” “plant” and
 “(medical) herb.” In the text, the same Gə‘əz word, **ዕፅ** (‘əz), is used to de-
 scribe the Cross as being any of these English words. To choose only one of
 these meanings results in a loss of meaning, whereas alternating among the
 several meanings is both inconsistent and diminishes the beauty of the au-
 thor’s language. But alternation is encouraged by the fact that the English
 Bible uses “tree” in Acts 5: 30, 10: 39, and 13: 29, with the word “wood”
 hardly appearing in connection with the cross.

One would expect *Abba* Giyorgis, the combatant and polemic theologian,
 to raise and refute in his *Waddase Mäsqäl* some of the Christological contro-
 versies he dealt with elsewhere. There is not much such discussion in this text,
 but what is there is succinct and precise. He expresses his defense of the *täwä*
hədo faith, or Cyril’s miaphysitism, with a clear formulation. When it comes
 to local controversies that started centuries after him, the Unctionists, mem-
 bers of one of the three schools of thought, might find support in his state-
 ment, **አንተ ፡ ውእቱ ፡ ሊቀ ፡ ካህናቲነ ፡ ዘቅቡዕ ፡ እምነበ ፡ አብ ፡ መንፈስ ፡ ቅዱስ ።**
 “You (Christ) are our high priest anointed by the Father with the Holy
 Spirit.” I believe there is no difference between this statement and the formula
 of faith held by the Unctionists to which the Karra object: **አብ ፡ ቀባእ ፡ ወል**

ድፌ ፡ ተቀባኢ ፡ መንፈስ ፡ ቅዱስ ፡ ቅብዕ ። “The Father is the anointer; the Son is the anointed; and the Holy Spirit is the ointment.”¹³

As a prayer book intended for daily prayer like the *Wəddase Maryam* and his *Arganonä Wəddase*, the *Wəddase Mäsqäl* was obviously divided into the days of the week. However, in this single copy of EMMML 5041, although the divisions are clearly marked, it is not clear which part is for which day of the week. Erasures of the names of the days of the week and the unclear replacement of them by other names have resulted in confusion. Therefore, I will only note the divisions with a sign.

It is unfortunate that I was not able to find any copy of the *Wəddase Mäsqäl* other than the one at hand, in EMMML 5041. Although EMMML 5041 was copied clearly and well preserved, it has been affected by many copying errors. Although it is a 16th-century copy, the amendment suggested on fol. 14^v to keep the wrong but respected word አሪት shows that the *Vorlage* of EMMML 5041 was not the original text, but one with copying mistakes such as this አሪት for አራት. The manuscript was proofread at least twice, first in the same hand that copied the text, hopefully against the scribe’s *Vorlage*, and later in a 20th-century hand. The (two) proofreaders caught many errors, but many remain uncorrected, and some have been “corrected” erroneously. However, since the beliefs and style of *Abba* Giyorgis are well known from his other works and since the biblical quotations are discernible and numerous, I believe I have reconstructed the text to an acceptable level, bracketing expressions that I have introduced as have been overlooked, and putting in the apparatus the words I replaced.

Admittedly, a good number of my corrections are supported neither by *Abba* Giyorgis’s style nor the biblical scriptures. Moreover, some of my restorations of biblical words could be wrong because I might be using a different version of the Bible. *Abba* Giyorgis’s use of the words ዕፀ ፡ ኢሎቄ ፡ (fol. 66^v) for ሐረገ ፡ ወይን that we have today in Genesis 14: 3 is an example. In this and other such cases, it is not clear whether the author simply misremembered the quote or used a Bible that differs from the *textus receptus*.

It is also possible to question whether the extensive texts I offered to restore, such as the one from the Psalms on fol. 8^r, [ብሔር ፡ ስዑር ፡ ህየ ፡ ያጌድ ረኒ ፡ ውጎበ ፡ ማየ ፡ ዕረፍት ፡ ሐፀነኒ ። ወሜጣ ፡ ለነፍስየ ፡ ወመርሐኒ ፡ ፍኖተ ፡ ጽድ ቅ ፤ በእንተ ፡ ስመ ፡ ዘአሁ ።] ብሔር ፡ ስዑር ፡ ..., were really overlooked by the scribes. But I believe they were, because sections of text were immediately copied again, one by one, to be commented upon. Note also in this example that what follows the reintroduced quotation begins with ብሔር ፡ ስዑር ፡, the same words with which the example begins, when copied again to be commented upon.

¹³ See GETACHEW HAILE 1990.

Here is another example of an error that was clearly missed by the scribe: The flow of the text indicates that the question [መኑ ውእቱ ፡ ፈለገ ፡ ወይን ፡], “Who is the river of wine?” (fol. 6^v) was missed. The author raised the question about each of four rivers that branch from a river flowing out of Eden to water the Garden (Genesis 2: 10), to offer his interpretation of the rivers as prophetic symbols to the Cross and Christ who was crucified on it. Accordingly, it seems beyond doubt that the scribe mistakenly omitted [ከሉ ፡ እንከ ፡ ዘየአምን ፡ ብየ ፡ በቅድመ ፡ ሰብእ ፡ አአምኖ ፡ አነሂ ፡ በቅድመ ፡ አቡየ ፡ ዘበሰ ማዖት ።] (fol. 8^v).

But what of the reconstructed omissions that are not rooted in the Bible? There are indeed many of these. At least I have ventured reasonable guesses for many of the shorter ones. Here is an example: The expression, አኮ ፡ ለነ ፡ ጌሠ ፡ ባሕቲቱ ፡ ዘንፈቅድ ፡, that the manuscript has on fol. 23^v, does not make sense. The original proofreader did not attempt to rectify it, either because he did not know how to or did not notice the problem. The next proofreader (of the 20th century) did try: As a restoration, he added መ to the end of ጌሠ ፡ and produced the word ጌሠመ ፡ “tomorrow,” a good Gəʿəz word. But the emendation did not add much to sentence’s clarity, because አኮ ፡ ለነ ፡ ጌሠመ ፡ ባሕቲቱ ፡ ዘንፈቅድ ፡. “It is not only tomorrow that we wish us” does not sensibly go with the author’s thought. But if the flow of the thought is followed strictly, it would lead to አኮ ፡ ለነሊሥ ፡ ባሕቲቱ ፡ ዘንፈቅድ ፡.

Another interesting case is ከመ ፡ በጎቡዕ ፡ ይኩን ፡ ንብረትየ ፡ (fol. 16^r). Its translation would be “(Root out my enemies) so that my life might be in hiding/mysteriously.” The sentence is grammatical, but its sense does not fit into the ideas of the text. My guess is that it was ከመ ፡ በሀዳእ ፡ [ወበጽምው ፡] ይኩን ፡ ንብረትየ ፡ “(Root out my enemies) so that my life might be in tranquility and serenity,” a sentence taken, as Dillmann noted, from the *Dəgg^{wa}*.¹⁴ *Abba* Giyorgis was a master of the *Dəgg^{wa}*.

Of course, the knowledge of Gəʿəz grammar is paramount when editing a text, but not always helpful if the knowledge is of modern Gəʿəz and the text is in old Gəʿəz. With this in mind, I have not commented upon or changed, for example, forms such as ባላህኒ ፡ (fol. 5^v) (to ባላህኒ ፡) or እጽዓዳ ፡ (fol. 19^v) (to እጽዓዳ ፡). When words in possessive case are objects (accusative) the object marker is inconsistently dropped, e.g. ቤትከ ፡ for ቤተከ ፡. Also, I am not sure if the frequent change of person and number are copying errors or are correct according to the language of the time. I have changed only the ones that seemed most awkward to me. There are a few cases where መስቀልከ ፡ comes in place of መስቀል ፡. I have reluctantly let them stand.

Punctuation and paragraphing are mine. In the translation, words in parentheses are supplied in an effort to make the message understandable.

¹⁴ DILLMANN 1970, col. 18.

ውዳሴ ፡ መስቀል ፡

Text:

(fol. 5^r) በስመ ፡ እግዚአብሔር ፡ ቀዳማዊ ፡ ዘእንበለ ፡ ትማልም ፤
 ወማእከላዊ ፡ ዘእንበለ ፡ ዮም ፤
 ወደኃራዊ ፡ ዘእንበለ ፡ ጌሰም ፤
 ብሉዮ ፡ መዋዕል ፡ ዘእንበለ ፡ ዓም ፤
 ገባሬ ፡ ኩሉ ፡ ዘእንበለ ፡ ድካም ፤
 ባሕረ ፡ ምሕረት ፡ ዘእንበለ ፡ አቅም ፤
 ንጽሕፍ ፡ እንከ ፡ ውዳሴ ፡ መስቀል ፡ ዘከመ ፡ እፎ ፡ ውእቱ ፡ ዕብያቲሁ ፤
 ወናየድዕ ፡ እንከ ፡ ስብሐቲሁ ፤
 ዘከመ ፡ እፎ ፡ ተነግረ ፡ እምቅድም ፡¹ ዜናሁ ።
 መስቀል ፡ ዕፀ ፡ ሕይወት ፤
 መስቀል ፡ ዕፀ ፡ መድኃኒት ፤
 መስቀል ፡ ዕፀ ተነብዮ ፤
 መስቀል ፡ ዕፀ ፡ አንሕዮ ፤
 መስቀል ፡ ጉድብ ፡ (fol. 5^v) ሙስና ፡ ዲብ ፡ ሰይጣን ፤ ወሰይፈ ፡ ሙቃየ ፡ አርእስቲ
 ሆሙ ፡ ለአጋንንት ፤
 መስቀል ፡ ረምኃ ፡ እሳት ፡ ዘይረግዘሙ ፡ ለመናፍስት ፡¹ ርኩሳን ፤ ወኃፀ ፡ መብረቅ ፡
 ዘይደጉዖሙ ፡ ለሠራዊተ ፡ መስቴማ ።
 መስቀል ፡ ፀወን ፡ ዘኢይክል ፡ በጸሐ ፡ ኅቤሁ ፡ ዘኢነሥኦ ፡ ማኅተመ ፡ ሥላሴ ።
 መስቀል ፡ ወልታ ፡ ጽድቅ ፡ ዘእምየማን ፡ ወእምፀጋም ።
 መስቀል ፡ ንዋየ ፡ ሐቅል ፡² ለፀብዕ ፡ በከመ ፡ ይቤ ፡³ ጳውሎስ ፡ ሐዋርያ ፡ እስመ ቀትል
 ክሙ ፡⁴ ኢኮነ ፡ ምስለ ፡ [ዘ]ሥጋ ፡ ወደም ።
 መስቀል ፡ ድርዓ ፡ ሃይማኖት ፡ ዘኢይክል ፡ ሰጢጦቶ ፡ ሥጽ (fol. 6^r)ረተ ፡ ኅፅ ፡ ወኢ
 ደርብዮቶ ፡¹ ኩያንው ፡² ወአርማኅ ።
 መስቀል ፡ ዘተገብረ ፡ በአምሳሊሁ ፡³ ለእደ⁴ ሙሴ ፡ በገዳመ ፡ ራፊድ ፡ በእንተ ፡ ፀብዓ ፡
 አማሌቅ ።
 መስቀል ፡ ዘአጥዓሞ ፡ ለማይ ፡ መሪር ፡ በገዳመ ፡ ሱር ፡ ሰባ ተወድየ ፡ ውስቴቱ ፡ በእደ ፡
 ሙሴ ።
 መስቀል ፡ ማኅተመ ፡ ቅድስና ፡ ወንጽሕ ።
 መስቀል ፡ አክሊለ ፡ መዊዕ ፡ ዘመስተጋድላን ፡ ወሰርጐ ፡ ትርሲት ፡ ለእለ ፡ ተዓሥሩ ፡
 ውስተ ፡ መርዓ ፡ በግዑ ።
 መስቀል ፡ ነቅዕ ፡ ዘኢይነጽፍ ፡ ወአዘቅተ ፡ ክብር ፡ ዘምሉዕ ፡ ረባሐ ።
 መስቀል ፡ ዕፀ ፡ ገነት ፡ ዘይሰቅይዎ ፡ ፱አፍላ (fol. 6^v)ግ ፤ ስሙ ፡ ለ፩ፈለግ ፡ ኤፌሶን ፡
 ዘእምኔሁ ፡ ይውኅዝ ፡ ወይነ ፡ ምስጢር ፡ ዘአስተዳለወ ፡ እግዚአብሔር ፡ ለቅዱሳኒሁ ።
 ወፈለግ ፡ ካልዕ ፡ ግዮን ፡ ዘእምኔሁ ፡ ይውኅዝ ፡ ጸቃውዓ ፡ መዓር ፡ ክፍለ ፡ ንጹሐን ።
 ስሙ ፡ ለሣልስ ፡ ፈለግ ፡ ጢሮስ ፡ ዘእምኔሁ ፡ ይውኅዝ ፡ ቅብዓ ፡ ዘይት ፡ ለአጽሕደ ፡
 ሥጋሆሙ ፡ ለመስተጋድላን ። ስሙ ፡ ለራብዕ ፡ ፈለግ ፡ ኤፍራጥስ ፡ ዘእምኔሁ ፡ ይው
 ኅዝ ፡ ሐሊበ ፡ ልቡና ፡ ዘውእቱ ፡ ስቴ ፡ ፍሥሐ ፡ ወሐሜት ።

fol. 5^r ¹ MS ”መ ፡ .
 fol. 5^v ¹ MS ”ተ ፡ | ² Altered to ”ሉ ፡ at proofreading | ³ Added at proofreading | ⁴ MS ”ለ” .
 fol. 6^r ¹ MS ወኢበደ” | ² MS ኩ” | ³ MS አምሳሊሁ ፡ | ⁴ MS በእ” .

መኑ ውእቱ፡ [ፈለገ፡ ወይን፡ ወመኑ ውእቱ፡] ፈለገ፡ መዓር ፤ ወመኑ ውእቱ፡ ፈለገ፡ ቅብዕ ፤ ወመኑ ውእቱ (fol. 7^r)፡ ፈለገ፡ ሐሊብ ፤ [ዘእንበለ፡] ኢየሱስ፡ ክርስቶስ፡ ዘተሰምየ፡ እንከ፡ ፈለገ፡ ወይን ። እስመ፡ ወይነ፡ ትፍሥሕት፡ ዘውኅዘ፡ እምግብሁ ፤ በከመ፡ ይቤ፡ ዳዊት፡ ወወደይከ፡ ትፍሥሕት፡ ውስተ፡ ልብነ፡ እምፍሬ፡ ስርናይ፡ ወወይን፡ ወቅብዕ፡ በዝኅ ። [ወቅብዕ፡ ለአብርሃ፡ ገጽ ።] አርአየ፡ እንከ፡ ነቢይ፡ ፫ጽምረተ፡ ውስተ፡ ፩ቃል ። እምፍሬ፡ ስርናይ፡ ወወይን፡ ዘይቤ፡ በእንተ፡ ቀርባነ፡¹ ሥጋሁ፡ ወደሙ፡ ለወልደ፡ እግዚአብሔር ። ወቅብዕ፡ ለአብርሃ፡ ገጽ፡ ዘይቤ፡ በእንተ፡ ቅብዕ፡ በለሳን፡ ዘተውኅበ፡ ለማኅተመ፡ ጥምቀት ። ዝውእቱ፡ አርውእ (fol. 7^v)አያ፡ ጽሕደቱ፡ ለኢየሱስ፡ ክርስቶስ ። ወኩሉ፡ ዘሀሎ፡¹ በአሚነ፡ ዚአሁ፡ ኢስሕከ፡ ውእቱ፡ ወይጽሕድ፡ እሚላት ። ወበእንተዝ፡ እንከ፡ ይትሐተም፡ ዘቦአ፡ ውስተ፡ ፣ግቢይ፡ ክርስቲያን፡² በቅብዕ፡ በለሳን፡ ፣ በከመ፡ ይለብስ፡³ ጽሕደቶ፡ ኢየሱስ፡ ክርስቶስ፡ በከመ፡ ይቤ፡ ዳዊት፡ በመዝሙር፡ ወሠራዕከ፡ ማዕደ፡ በቅድሚያ፡ በአንጻሪሆሙ፡ ለእለ፡ ይሣቅዩኒ ፤ ወአጽሐድከ፡ በቅብዕ፡ ርእሰየ ፤ ጽዋዕከኒ፡ ጽኑዕ፡ ወያረዊ ። ይብል፡ እንከ፡ ጥንተ፡ መዝሙር፡ እግዚአብሔር፡ ይሬእ (fol. 8^r)የኒ፡ ወአልቦ፡ ዘየኃጥአኒ ። እስመ፡ ዘየአምን፡ በክርስቶስ፡ መርዓተ፡ ክርስቶስ፡ ውእቱ ። እግዚአብሔር፡ ይሬእዮ፡ ወአልቦ፡ ዘየኃጥእ፡¹ ምንተሂ፡ እምፍኖተ፡ መንፈስ፡ ቅዱስ ። ይደግም፡ እንከ፡ ወይብል፡ ውስተ፡ [ብሔር፡ ስዑር፡ ህየ፡ ያኃድረኒ፡ ወኅበ፡ ማየ፡ ዕረፍት፡ ሐፀነኒ ። ወሚጣ፡ ለነፍስየ፡ ወመርሐኒ፡ ፍኖተ፡ ጽድቅ ፤ በእንተ፡ ስመ፡ ዚአሁ ።] ብሔር፡ ስዑር፡ ቤተ፡ ክርስቲያን፡ ይእቲ፡ ጸሐተ፡ መራዕየ፡ ክርስቶስ ። ኅበ፡ ፣ግየ፡ ዕረፍት፡² ኅፀነኒ፡ ብሂል፡ ማየ፡ ጥምቀት፡ ውእቱ ። ወሚጣ፡ ለነፍስየ፡ ወመርሐኒ፡ ፍኖተ፡ ጽድቅ፡ ብሂል፡ ሚጠኒ፡ እምኢያእምሮ፡ ውስተ፡ አእምሮ ። አማን፡ በእንተ፡ ስመ፡ ዚአከ፡³ እመኒ፡ ሐ (fol. 8^v)ርኩ፡ ማዕከለ፡ ጽላሎተ፡ ሞት፡ ኢይፈርሃ፡ ለእኩይ ፤ እስመ፡ አንተ፡ ምስሌየ ። ወኩሉኬ፡ ዘየአምን፡ በክርስቶስ፡ ኢይፈርህ፡¹ መዊተ፡ በእንተ፡ ስመ፡ ዚአሁ፡ በከመ፡ ይቤ፡ በወንጌል፡ [ኩሉ፡ እንከ፡ ዘየአምን፡ ብየ፡ በቅድመ፡ ሰብእ፡ አአምኖ፡ አነሂ፡ በቅድመ፡ አቡየ፡ ዘበሰማያት ።] ወዘስ፡ ክህደኒ፡ በቅድመ፡ ገጽ፡ ሰብእ፡ ወአነሂ፡ እክህደ፡ በቅድመ፡ ገጽ፡ አቡየ፡ ዘበሰማያት ። ይብል፡ እንከ፡ ነቢይ፡ በትርከ፡ ወቀስታምከ፡ እማንቱ፡ ገሠጸኒ ። በትርከ፡ ብሂል፡ በትረ፡ ሃይማኖት፡ በዘባቲ፡ ንትመረገውዝ፡ ከመ፡ ኢንደቅ፡ ውስተ፡ ስሕጸተ፡ ዕልዋን ፤ ወቀስታምከኒ፡ ዘይቤ፡ ቀስታመ፡ መስቀል፡ (fol. 9^r) በዘይትጌሠጹ፡¹ መሃይምናን፡ ከመ፡ ኢይሳተፎሙ፡ ለንፋቃን ። ወሠራዕከ፡ ማዕደ፡ በቅድሚያ ፤ ዘንተ፡ እንከ፡ ይነግር፡ በእንተ፡ ሥርዓተ፡ ቀርባን ። ወእምዝ፡ ይብል፡ ወአጽሐድከ፡ በቅብዕ፡ ርእሰየ ። ዘንተ፡ ይነግር፡ በእንተ፡ ቅብዕ፡ በለሳን ። ትምህርተ፡ ሐዋርያቲነ፡ ይብል፡ ወቅብዕ፡ በለሳንሰ፡ ኃይለ፡ ሃይማኖት፡ ውእቱ ። ወበእንተዝ፡ ተሰምየ፡ መድኃኒኒ፡ ፈለገ፡ ወይን፡ ወፈለገ፡ ቅብዕ ። ወካዕበ፡ ተሰምየ፡ ፈለገ፡ መዓር፡ ወፈለገ፡ ሐሊብ ፤ እስመ፡ አስፈዎሙ፡ ለአባዊነ፡

fol. 7^r ¹ MS ”ን ፣
 fol. 7^v ¹ MS ”ለዉ ፣ | ² “Committed Christians” or “Faithful,” in contrast to ንኡሰ፡ ክርስቲያን፡ “Catechumen” | ³ For ከመ፡ ይልበስ፡?
 fol. 8^r ¹ MS ዘያ” | ² MS ማይ፡ አረፍት፡ | ³ MS ዚአሁ ፣
 fol. 8^v ¹ MS ”ሆ ፣
 fol. 9^r ¹ በዘ added at proofreading | ² MS ”ለዉ ፣ | ³ “Committed Christians” or “Faithful,” in contrast to ንኡሰ፡ ክርስቲያን፡ “Catechumen” | ⁴ For ከመ፡ ይልበስ፡?

ከመ : የሀቦ(fol. 9^v)ሙ : ምድረ : እንተ : ታውሳዝ : ሐሊቦ : ወመዓረ ። ወዝኒ :¹ ሥር
 ዓተ : ሐዲስ :² ውእቱ : ዘውሳዝ : እምገቦሁ : ለመድኃኒን : በከመ : ይቤ : ዳዊት :
 ጥዑም : ለጉርዔየ : ነቢብከ ። እመዓር : ወሦከር : ጥዕመኒ : ለአፋየ ። ወትብል :
 ቅድስት : ቤተ : ክርስቲያን : [ጉርዔሁ :] መዓርዒር : ወኩሉ : ፍትው ።³ ወካዕበ :
 ትብል : በላዕኩ : መዓርየ : ምስለ : ኅብስትየ ፤ ስተይኩ : ወይንየ : ምስለ : ሐሊብየ :
 በእንተ : መሥዋዕተ : ወንጌል : ዘተሠርዓ : እምድሃረ : በሊዓ : ፍሥሐ : የሪት ። ያዕ
 ቆብኒ : ይቤ : ፍሡሐት : እምወይን : አዕይ(fol. 10^r)ንቲሁ ፤ ወጸዓዳ : ከመ : ሐሊብ :
 ስነኒሁ ። ወበዝ : እንከ : ተሰምየ : አማኑኤል : አምላክነ : ፈለገ : መዓር : ወፈለገ :
 ሐሊብ ።
 ንግባዕኬ : ኅበ : ዘቀዳሚ : ነገር : በእንተ : ዕፀ : ሕይወት : ዘተተክለ : ማዕከለ :
 ዕፀ[ወ] : ገነት ። ዕፀ : ሕይወትሰ : መስቀል : ውእቱ ። ወዕፀወ : ገነትኒ : መሃይምናን :
 እሙንቱ ። ወህየንተ : ሔዋን : ዘአምጽአት : መርገመ : ላዕለ : ርእሳ : አድምአት :
 ድንግል : በረከተ : እምነበ : መልአክ ። ወይቤላ : ቡርክት : አንቲ : እምአንስት : ወቡ
 ሩክ : ፍሬ : ከርሥኪ ። ወህየንተ : አዳም : ዘበልዓ : እምፍሬ : ዕፅ : በዓሊ(fol. 10^v)ወ :
 ትእዛዘ :¹ አምላክ : ውእቱ : እግዚእነ : ኢየሱስ : ክርስቶስ : ሰፍሐ : እደዊሁ : ዲበ :
 ዕፀ : መስቀል : ተአዛዚ : ከዊኖ : ለቃለ : አቡሁ ። ወህየንተ : ፬አፍላግ : ዘይወዕኡ :
 እምውስተ : ገነት : ወይትፈለጡ : ለ፬መዓዝነ :² ዓለም : ፬ወንጌላት : ቅዱሳት ።³ ዘተሰ
 ብኩ :⁴ ውስተ : ፬መዓዝነ : ዓለም ።
 አእመቂሁ : ለብዕለ : ጥበቢሁ : ለእግዚአብሔር ፤ እምቅድመ : ይፍጥሮ : ለአቡነ :
 አዳም : አስተዳለወ : ሎቱ : ዘይሲሰይ :⁵ ወኩሎ : መፍቅደ : ዘይደሉ : ለእንለ : እመ
 ሕያው ። እምቅ(fol. 11^r)ድመ : ይትወለዱ : ጸድቃን : አስተዳለወ : ገነተ : ትፍሥ
 ሕት ። ወዘእንበለ : ይትወለዱ : ኃጥአን : አስተዳለወ : ገሃነመ :¹ በዘ : ይጸአሩ ፤ እም
 ቅድመ : ይፍጥሮሙ : አእመረ : ምግባሮሙ ። ወዘእንበለ : ይፃኡ : [እምክርሠ : እሞ
 ሙ :] አስተዳለወ : ማኅደሮሙ :² በከመ : ይቤ : ለሊሁ : በኪዳን : እምቅድመ : ሕሊና
 ኩሎ ።³ የአምር ። ወእምቅድመ : ሕሊና : ይፈትን ። ዳዊት[ኒ] : ይቤ : እንዘ :
 ይዜኑ : ከመ : የአምር : ምግባሮሙ : ለኃጥአን : እምቅድመ : ይግበሩ : ተነክሩ : ኃጥ
 አን : እማኅፀን ፤ እምክርሥ : ስሕቱ : ወነበቡ : ሐሰ(fol. 11^v)ተ ። ዘንተ : እንከ : ይብ
 ል : ነቢይ : በእንተ : እማሬ : ኃጢአቶሙ : ለሐሳውያን : እምቅድመ : ይፃኡ :
 እም[ከ]ርሠ : እሞሙ ።
 በውስተ : ከርሥ : እንከ : ምስለ : መኑ : ተናገሩ ። ወምስለ : መኑ : ነበቡ : ሐሰተ ።
 ወበእንተ : እማሬ : ጽድቆሙ : ለቅዱሳን : በኅበ : እግዚአብሔር : ንንግር : እስመ :
 ይቤሎ : እግዚአብሔር : ለኤርምያስ : ዘእንበለ : ትፃእ : እምክርሠ : እምከ : አእመር
 ኩኩ : ወዘእንበለ : እፍጥርከ : ቀደስኩከ ። ወበነቢይኒ : ይቤ : ያዕቆብሃ : አፍቀርኩ :
 ወኤሳውሃ : ጸላእኩ : ዘእንበለ : ይትፈለ(fol. 12^r)ጥ : ምግባሮሙ : ለክልኤሆሙ :
 ወዘእንበለ : ይሂጥ : ዔሃው : ብኩርናሁ :¹ ለያዕቆብ ። ይቤላ : እግዚአብሔር : ለር
 ብቃ : ፪ቱ : ሕዝብ : ሀለዉ : ውስተ : ከርሥኪ : [ወ፪ቱ :] ሕዝብ : [ይወዕኡ :] እም
 ውስተ : [ከርሥኪ : ወሕዝብ : እምነ :] ሕዝብ : ይኄይስ ። ወዘይልሕቅ : ይትቀነይ :
 ለዘይንእስ ።²

fol. 9^v ¹ MS ወዝኒ : | ² MS adds ውብሉይ : | ³ MS ፍትውተ ።
 fol. 10^r ¹ በዘ added at proofreading | ² MS ”ለዉ : | ³ “Committed Christians” or “Faith-
 ful,” in contrast to ንኡስ : ክርስቲያን : “Catechumen” | ⁴ For ከመ : ይልበስ : ?
 fol. 10^v ¹ MS ”ዝ : | ² MS ”ዘነ : | ³ MS ቅድ” | ⁴ MS ”ከ : | ⁵ MS ”ሲሲ ።
 fol. 11^r ¹ MS ”ም : | ² MS ማኅበሮሙ : | ³ MS ኩሉ.
 fol. 12^r ¹ MS ብኩ” | ² MS ወዘይ”.

ወለሐዋን ፡ ሰመያ ፡ ሕይወተ ፡ በእንተ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፤ እስመ ፡ አእ
መረ ፡ ፈጣሪ ፡ ከመ ፡ እምነሃ ፡ ይወፅእ ፡ ሕይወተ ፡ ኩሉ ፡ ዓለም ። ወለዕፅኒ ፡ ዘሀሎ ፡
ውስተ ፡ ዕፀ[ወ] ፡ ገነት ፡ ሰመዮ ፡ ዕፀ ፡ ሕይወት ፤ እስመ ፡ አእመረ ፡ [ከመ ፡] በመስ
ቀሉ ፡ የሐዩ ፡ ኩሉ ፡ ዓለም ። ወዕፀ ፡ ሕ(fol. 12^v)ይወትሰ ፡ ቀዲሙኒ ፡ ተተክለ ፡ ማዕ
ከለ ፡ ዕፀ[ወ] ፡ ገነት ፡ በእደ ፡ አምላክ ። ወበቀራንዮኒ ፡ ተተክለ ፡ በእደ ፡ አይሁድ ፡
መስቀለ ፡¹ አምላክ ። [መስቀለ ፡ አምላክ ፡] አቅረቡ ፡ አይሁድ ፡ እምዚአሁ ፡ ለዚ
አሁ ። በዘለሊሁ ፡ ፈቀደ ፡ አሕመም ፤² እስመ ፡ ውእቱ ፡ ሠምረ ፡ ከመ ፡ ይቅት
ልዎ ። ሎሙሰ ፡ መሰሎሙ ፡ ከመ ፡ ይደምሰሰ ፡³ ዝክሮ ፡ እምገጸ ፡ ምድር ። ወኢያእ
መሩ ፡ ከመ ፡ በመስቀሉ ፡⁴ ይሰደዱ ፤ ወበትንሣኤሁ ፡ ይትፈለጡ ።⁵
አጥቀ ፡ ዕፁብ ፡ ዘተሰቅለ ፡ ይመውዕ ፡ ወእለሰ ፡ ሰቀሉ ፡ ይትመውኡ ። አጥቀ ፡ መን
ክር ፡ ዘሞተ ፡ ያስተ(fol. 13^r)ኃፍር ፡ ወእለ ፡ ቀተሉ ፡ ይትኃፈሩ ። አጥቀ ፡ መድ
ምም ፡ ዘሐመ ፡ ያንሰር ።¹ ወእለ ፡ አሕመም ፡ ለብሱ ፡ ኃሣረ ። ለዕፅ ፡ ዘተክሉ ፡² ተሰ
ዱ ። ወለብእሲ ፡ ዘሰቀሉ ፡ ተዘርወ ። ፈትሉ ፡ ላዕሌሁ ፡ ሊቀ ፡ ካህናት ፡ እንዘ ፡ ይብ
ሉ ፡ ሕገ ፡ ብነ ፤ ወበሕግነ ፡³ ርቱዕ ፡⁴ ይሙት ፤ እስመ ፡ ወልደ ፡ እግዚአብሔር ፡ ረሰየ ፡
ርእሶ ። ሎሙሰ ፡ መሰሎሙ ፡ ዘይቀንኡ ፡ ለእግዚአብሔር ፡⁵ ወለዎሪተ ፡ ሙሴ ። መኑ
ኬ ፡ ውእቱ ፡ እግዚአብሔር ፡ ዘእንበለ ፡ ዘሰቀልዎ ። ወመኑ ፡ ውእቱ ፡ መጣዌ ።⁶ ኦሪ
ት ፡ ዘእንበለ ፡ ዘሰቀልዎ ።⁷ አፍቀርዎ ፡ በአፋሆ(fol. 13^v)ሙ ፡ ወሐሰውዎ ፡ በልሳ
ኖሙ ። ወእንዘ ፡ ይፈቅዱ ፡ ይንብቡ ፡ ህሰወ ፡¹ ወንበቡ ፡ ህልወ ። አማንኬ ፡ ዘይቤሉ ፡
ሕገ ፡ ብነ ፤ ወበሕግነ ፡ ርቱዕ ፡ ይሙት ፤ እስመ ፡ ይቤ ፡ ሙሴ ፡ በውስተ ፡ ሕግ ፡ ትሬ
እይዎ ፡ ለመድኃኒትክሙ ፡ ስቁለ ፡ ዲበ ፡ ዕፀ ። ሕገ ፡ ቦሙ ፡ ከመ ፡ ይርከቡ ፡ ፀሐየ ፡
ከመ ፡ ኢያንሰሰዉ ፡² [ባ]ብርሃኑ ። ሕገ ፡ ቦሙ ፡ ከመ ፡ ይደይዎ ፡ ለሕይወት ፡
[ውስተ ፡ ሞት ፡] ወኢይገብሩ ።³ በዘ ፡ የሐይወ ። ሕገ ፡ ቦሙ ፡ ከመ ፡ ይጥብሕዎ ፡ ለበ
ግዕ ፡ ወኢይጥዕሙ ፡⁴ እምጥብሐ ። ሕገ ፡ ቦሙ ፡ ከመ ፡ ይቅድሉ ፡ ወይነ ፡ ምስ
ጢር ፡ ወኢይሰትይዎ ። ይቤ ፡ ቀያፋ ፡ ይኔይሰነ ፡ ፩ደ ፡ ብእ(fol. 14^r)ሴ ፡ ንቅትል ፡
እምይትኃጎሉ ፡¹ ሕዝብ ፡ ወኩሉ ፡ ዓለም ።
አማንኬ ፡ ይደሉ ፡ ከመ ፡ [ይቅትልዎ ፡] ለወልደ ፡ እግዚአብሔር ፤ እስመ ፡ ቦቱ ፡ የሐ
ይዎሙ ፡ ለሙታን ። አማንኬ ፡ ይደሉ ፡ ከመ ፡ ይስቅልዎ ፡² ለወልደ ፡ እግዚአብ
ሔር ፤ እስመ ፡ በመስቀሉ ፡ ይቁድሶ ፡ ለዓለም ። ወለእመ ፡ ኢተሰቅለ ፡ እመ ፡ ኢድ
ኅነ ። ወለእመ ፡ ኢሞተ ፡ እመ ፡ ኢሐየውነ ።³ ወስኒተ ፡ ዚአሆሙ ፡ ብዕለ ፡ ኮነ ፡ ለአ
ሕዛብ ። አዕረቅዎ ፡ ሥጋሁ ፡ ለሰቂል ፤ እስመ ፡ ኢይደልዎ ፡ ለማኅቶት ፡ ተከድኖ ።⁴
ልብሰ ። አላ ፡ ይደሉ ፡ [ነቢረ ፡ ዲበ ፡ ተቅዎሙ ፡] ከመ ፡ ያስተርኢ ፡ ብርሃኑ ፡ ለእለ
ይፈቅድዎ ። አዕረግዎ ፡ ዲበ ፡ ዕፀ ፡ መስ(fol. 14^v)ቀል ፤ እስመ ፡ ኢይደልዎ ፡ ካዕበ ፡
ለማኅቶት ፡ ነቢረ ፡ ውስተ ፡ ምድር ። ዳዕሙ ፡ ይደሉ ፡ ከመ ፡ ይትሌዓል ፡ ውስተ ፡
መራን ፡ ከመ ፡ ያብርህ ፡ ሎሙ ፡ ለእለ ፡ ያንሰሰዉ ፡¹ በብርሃኑ ፡ በከመ ፡ ይቤ ፡ ለሊሁ ፡
በወንጌል ፡ ወኢየሐቱ ፡ ማኅቶተ ፡² ከመ ፡ ይሢምዎ ።³ ታሕተ ፡ ዐራት ፤⁴ እመ ፡ አኮ ፡

fol. 12^v ¹ MS "ል ፡ | ² MS "ምም" | MS "ስስ ፡ | ⁴ MS "ልከ ፡ | ⁵ MS ይትፈጠሩ ፡
fol. 13^r ¹ MS የኃንሰር ፡ | ² MS "ክሉ ፡ | ³ MS ወብ" | ⁴ MS "ዐ ፡ | ⁵ MS በእ" | ⁶ MS መጠዓዊ ፡ |
⁷ H added.
fol. 13^v ¹ MS "ው ፡ | ² MS "ሰሱ ፡ | ³ ኢ added | ⁴ MS "ሞ ፡
fol. 14^r ¹ ል altered to ሉ | ² MS ይቅትልዎ ፡ | ³ Or ኢያሕይወነ ፡; MS ያሕይወነ ፡ | ⁴ MS ት".
fol. 14^v ¹ MS "ሰው ፡ | ² MS "ት ፡ | ³ MS "ዎ ፡ | ⁴ MS ኦሪት ፡, and adds እስመ ፡ አኮ ፡ ከመ ፡
ይሢምዎ ፡ ታሕተ ፡ ዓራት ፡, definitely because the copyist was misled by the word
ኦሪት ፡ | ⁵ MS ያብርህ ፡ | ⁶ ሶ added | ⁷ MS adds እንከ ፡.

ከመ : ይክድንዋ : ታሕተ : ከፈር : ዘእንበለ : ከመ : ያንብርዋ :⁵ ዲበ ተቅዋማ : ወታብ
 ርህ : ለኩሉ : ሰብእ ።
 ተቅዋምሰ : መስቀል : ውእቱ ። ማኅቶትኒ አማኑኤል : [ውእቱ] ። ናንሶሱ :⁶ እንከ :
 በብርሃኑ :⁷ ለወልደ : እግዚአብሔር ። ወ(fol. 15^r)ኩሉ : ዘየአምን : ኪያሁ : ውስተ :
 ብርሃን : የሐውር ። ወጽልመትኒ : ኢይረክቦ ። ወበእንተዝ :¹ እጸርኅ : [እንከ :]
 ኅቤሁ : ምስለ : ዳዊት : ነቢይ : እንዘ : እብል : በብርሃንከ : ንርአይ : ብርሃን : ወበጽ
 ድቅከ : ንርዓይ : ገጸከ ። ወካዕበ : ዕብል : ኖን : ማኅቶት : ለእገርየ : ሕግከ ።² ብር
 ሃን : ለፍኖትየ ። ወዓዲ : እጸርኅ : ምስለ : ኢሳይያስ : ነቢይ : [እንዘ :] ዕብል : ብር
 ሃን : ትእዛዝከ : በዲበ : ምድር ።
 ወይእዜኒ : አእግዚእየ : ኢየሱስ : ክርስቶስ : አርኢ : ብርሃን : ገጽከ : ላዕሌየ ። «ወክ
 ሥት : አፋየ : [ለ]ሰብሐተ :³ መስቀልከ : ቅዱስ ። በስመ : መስቀልከ : ሕፅር : ጥ
 ቅ(fol. 15^v)ማ : ለነፍስየ ። ወአጽንዕ : ሥጋየ : ውስተ : ሥጋከ : ቅዱስ : መለኮታዊ ።
 አዘክሬ :¹ ልዕልና ፤² ይእዜስ : እከሥትከ ፤ መኑ አንተ : ዘደመርከ :³ መለኮተከ :⁴ በፍ
 ጥረተ : ትሰብእትኅ : መዋቲ ፤ ወረሰይከ : ፩ደ : ምስለ : መለኮትከ : ዘኢይመውት :⁵
 ወዘኢይማስን ።
 በስመ : መስቀል : ምሥጢር : ኅቡዕ : ዘኢይትነገር : ባቲ : ልሳነ : እንለ : እመሕያው ።
 በስመ : መስቀል : ምሥጢር : ኅቡዕ : ዘይዘርዎሙ : ለማኅበረ : ሰቃልያን ።
 በስመ : መስቀል : ምሥጢር : ኅቡዕ : ዘይቀጠቅጥ : ርእሰ : ከይሲ ። ቀጥቅጥ : ወአጽ
 ብ(fol. 16^r)ስ :¹ ኃይሎሙ : ለእለ : ይትቃወምዎ : ለነፍስየ ። ወረስየኒ :² እትፈሳሳሕ :
 በድቀተ : ጸላእትየ : ሊተ : ለገብርከ : ፍሥሐ : ክርስቶስ ። ለዓለመ : ዓለም : አሜን ።

* * *

አዘ[በ]መስቀልከ : አሕሰርከ : ለዕቡይ : ከመ : ቅቱል : ቅትል : ኃጢአተ : እንተ : ኃደ
 ረት : ላዕሌየ : ለገብርከ : ፍሥሐ : ክርስቶስ ።
 [አ]ዘ[በ]መስቀል[ከ] : ሰረውካሁ :³ ለጽልመት : ስርዎሙ :⁴ ለጸርየ : ወጥሰዮሙ : እም
 ዓለም : ከመ : ኢይትረከብ : ዝክሮሙ : ከመ : በህዳእ⁵ [ወበጽምው :] ይኩን : ንብረ
 ትየ : ሊተ : ለገብርከ ።
 [አ]ዘ[በ]መስቀል : ነጻሕኮ :⁶ ለተኩላ : ወአን(fol. 16^v) ገፍከ : በግዓ : እምአፋሁ : ወአ
 ንግፈኒ :¹ እምእደ : ጸላእትየ : [ሊተ :] ለገብርከ : ፍሥሐ : ክርስቶስ ።
 አዘበመስቀልከ : አረቆ : ለሰብእ : ምስለ : [አቡከ : ሰማያዊ :] ኢታርኅቅ : እምኔየ :
 ሰላመ : እንተ : እምነቤከ : ሊተ : ለገብርከ : ፍሥሐ : ክርስቶስ ።
 አዘበመስቀል[ል]ከ : ወሀብኩሙ :² ትእምርተ : ለእለ : ይፈርሁከ : ከመ : ያምሥጡ :
 እምገጸ : ቀስት : ግበር : ምስሌየ : ትእምርቶ : ለሠናይ : [ወ]ይርአዩ : ጸላእትየ : ወይ
 ትኃፈሩ : ከመ : አንተ : እግዚአ : ረዳእከን : ወአስተፍሳሕከን ።
 አዘበመስቀልከ : ነአውኮ : [ለ]አርዌ : ዘይትኔየል : ወሰሐውኮ : በሐፃውንተ :
 ቅ(fol. 17^r)ንዋቲከ : ሰሐጦሙ : ለእለ : ይፈቅዱ : አሕስሞ :¹ ላዕሌየ : ሊተ : ለገብርከ ።

fol. 15^r ¹ ን added | ² MS ሕገከ | ³ Or ወክሥት : [ውስተ :] አፋየ : ሰብሐተ : | ⁴ MS ”ዐ : |
⁵ MS በእ” | ⁶ MS መጠዓዊ : | ⁷ ዘ added.
 fol. 15^v ¹ ?አዝክረ : | ² MS ልል” | ³ MS ”ረ” | ⁴ MS ”ትከ : | ⁵ MS adds ወዘኢይመውት : .
 fol. 16^r ¹ MS ”ሰ : | ² MS ”ሰ” | ³ MS ሰወርካሁ : | ⁴ MS ሰ” | ⁵ MS በኅቡዕ : | ⁶ MS ዘን” .
 fol. 16^v ¹ MS ”ግ” | ² MS ወወ” .
 fol. 17^r ¹ MS ”ሰሞ : | ² MS ወሥጥኮ : | ³ MS ጸገ” : | ⁴ MS ”ሰ” | ⁵ MS ወወሀብካ : | ⁶ ውካ added.
 The original could be አፀውካ “you shut it up”.

አዘበመስቀልክ ፡ ፀባዕኮ ፡ ለቤልሐር ፡ ወሦጥከ ፡² ላዕሌሁ ፡ ኃፍረተ ፡ ወአልብሶሙ ፡
 ኃሣረ ፡ ለጸላእትዮ ፡ [ሊተ ፡] ለገብርክ ፡ ፍሥሐ ፡ ክርስቶስ ።
 አዘበመስቀልክ ፡ ሠዓርክ ፡ ፅንዓ ፡ ዕቡያን ፡ ወ[አ]ዕበይክ ፡ ጸሎተ ፡ ቅዱሳን ፡ ጸግወኒ ፡³
 ዕበዩ ፡ እምነቤክ ።
 አዘበመስቀልክ ፡ አተብካ ፡⁴ ለቤተ ፡ ክርስቲያንክ ፡ [ወ]ቀደስካ ፡ በስምክ ፡ ወሀፀብካ ፡⁵
 በማይ ፡ ዘውኅዘ ፡ እምገቦክ ፡ ሕፅበኒ ፡ ወአንጽሐኒ ፡ እምኃጢአትዮ ፤ ወእምአበሳዩኒ ፡
 እንጽሐኒ ።
 አዘበመስቀልክ ፡ አፃመውካ ፡⁶ ለሲአል ፡ (fol. 17^v) ወነሰትካ ፡¹ [ንስት ፡] አጽዋኒ
 ሆሙ ፡ ለእለ ፡ ይትሄዩሉ ፡ ላዕሌዮ ፡ ሊተ ።
 አዘበመስቀልክ ፡ ሜጥኮ ፡ ለፈያታዊ ፡ ዘየማን ፡ ውስተ ፡ አሚነ ፡ ዜአክ ፡ ወረሰይኮ ፡
 ቀዳማዊ ፡ በዊአ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ፡ አብአኒ ፡ ውስተ ፡ ጽርኅ ፡² ተድላ
 ሆሙ ፡ ለቅዱሳን ፡ ሊተ ።
 አዘበመስቀልክ ፡ ረሰይኮሙ ፡ ለአባግዒክ ፡ ሰቡሐን ፤ ወሐተምኮሙ ፡ በነጻፍጻፊ ፡ ደም
 ክ ፡ ክቡር ፡ ሀበኒ ፡ ሊተ ፡ ማኅተመ ፡ ጸልቦክ ፡ ማኅዩዊ ፡ ከመ ፡ ማኅተመ ፡ ዜአክ ፡ ጸዊ
 ርዮ ፡ ግሩመ ፡ ውኩይ ፡³ ዲበ ፡ ኅይለ ፡⁴ ጸላዒ ።
 አዘበመስቀልክ ፡ አሰስልክ ፡ ኩናተ ፡ እሳት ፡ (fol. 18^r) እምእደ ፡ ሱራፌል ፡ ወሰይፊ ፡
 ዘይበርቅ ፡ እምእደ ፡ ኪሩቤል ፡ እለ ፡ የዐቅቡ ፡ አንቀጸ ፡ ገነት ፡ ወአባሕኮ ፡ ለአዳም ፡
 ከመ ፡ ይባዕ ፡ ዐፀደ ፡ ገነት ፡ ዘእምኔሁ ፡ ወፅአ ፡ አብሀኒ ፡ ሊተ ፡ በዊአ ፡ ውስተ ፡ ርስ
 ቶሙ ፡ ለቅዱሳን ፤ እስመ ፡ አነ ፡ ገብርክ ።
 አዘበመስቀልክ ፡ አሰነይክ ፡ ዓለመ ፡ ዘማሰነ ፡¹ ወሐደስክ ፡² ዓለመ ፡ [ዘ]በልዩ ፡ ወቀደ
 ስክ ፡³ ዓለመ ፡ [ዘ]ረስሐ ፡ ሐድስ ፡ ነፍስዩ ፡ ወሥጋዩ ፡ ሊተ ።
 አዘበመስቀልክ ፡ አጽገይካ ፡⁴ ለዓፀደ ፡ ወይንክ ፡ እንተ ፡ ተተክለት ፡ በየማንክ ፡ ቅዱስ ፡
 ወረሰይካ ፡⁵ ትፍረይ ፡ መሃይምናነ ፡⁶ ረስዩኒ ፡ እጽገይ ፡ ጽጌ ፡ (fol. 18^v) ሃይማኖት ፡
 ወእፍረይ ፡ ፍሬ ፡ ንስሐ ፡ አነ ፡ ገብርክ ።
 አዘበመስቀልክ ፡ ፈደይክ ፡¹ እዳሃ ፡ ለሔዋን ፡ ወአግዓዝኮ ፡ ለአዳም ፡ እምጸዕረ ፡²
 ሞት ፡ አግዕዝኒ ፡ ሊተኒ ፡ እምአርዑተ ፡ ኃጢአት ፡ ከመ ፡ እትቀነይ ፡ ለክ ፡ በንጹሕ ፡
 ልብ ፡ አነ ፡ ገብርክ ።
 አዘበመስቀልክ ፡ መራኅኮሙ ፡ ለሐዋርያቲክ ፡ ቅዱሳን ፡ ምርሐኒ ፡ ፍኖተ ፡ ርትዕት ፡³
 እንተ ፡ ባቲ ፡ አሐውር ፡ አነ ፡ ገብርክ ።
 አዘ[በ]መስቀልክ ፡ አባሕኮሙ ፡ ይኪዱ ፡ ኩሎ ፡⁴ ኃይለ ፡ ጸላኢ ፡ ወአሰልጠንኮሙ ፡
 ከመ ፡ ያልስሑ ፡ ኅምዘ ፡ አፍኦት ፡ ወአቃርብት ፡ ኅበኒ ፡ ከመ ፡ አልስሕ ፡ ሥልጣኖ ፡
 ለሰማልያ(fol. 19^r)ል ፡ ሳጥና ፡ አነ ፡ ገብርክ ።
 [አ]ዘ[በ]መስቀልክ ፡ ተሣዩጥክ ፡ ሕዝበክ ፡ እምኅርማ ፡¹ ለአሪት ፡ ኢትግድፈኒ ፡ ሊተ ፡
 ለሤጠ ፡ ደምክ ፡ [አላ ፡] ረስዩኒ ፡ ጽሙደ ፡ ለአርዑተ ፡ ወንጌልክ ፡ ቅዱስ ፡ ከመ ፡ እት
 መካህ ፡ [በመስቀልክ ፡] አነ ፡ ገብርክ ።
 [አ]ዘ[በ]መስቀልክ ፡ ፈታሕኮሙ ፡ [ለ]እለ ፡ በሙቃሔ ፡ ሰይጣን ፡ ስንሱላን ፡² ፍት
 ሐኒ ፡ ሊተ ፡ እማዕሠረ ፡ ኃጢአት ፡ ዘኢይትፈታሕ ፡ ሊተ ፡ ለገብርክ ።
 [አዘ]በመስቀል[ክ] ፡ አብራኅክ ፡ ሎሙ ፡ ለእለ ፡ ውስተ ፡ ጽልመት ፡ አብርሀ ፡ ሊተ ፡ ብር
 ሃነ ፡ መለኮትክ ፡ ከመ ፡ እርዓይ ፡ ብርሃነ ፡ ገጽክ ፡ ዘምሉዕ ፡ በኩለሂ ፡³ አነ ፡ ገብርክ ።

fol. 17^v ¹ MS ”ክ ፡ | ² MS ጽርኅ ፣ with ር added later | ³ Probably ውኩል ፣ see fol. 38^r |
⁴ MS ”ዮ” | ⁵ MS adds ወዘኢይመውት ፡ .
 fol. 18^r ¹ MS ዘአማ” | ² MS ”ሰ” | ³ MS ”ሰ” | ⁴ MS ”ክ ፡ | ⁵ MS ”ኮ ፡ | ⁶ MS ”ን ፡ .
 fol. 18^v ¹ MS ፈረይ” | ² MS እምገነተ ፣; but see fol. 40^v | ³ Or ጽድቅ ፡ | ⁴ MS ኩሎ ፡ .
 fol. 19^r ¹ MS እመኅ” | ² MS ሰ” | ³ MS በሀዩ ፣, unless the reference is to ጽልመት ፡ .

[አ]ዘ[በ]መስቀልክ፡ አሕ(fol. 19^v)የልኩሙ፡ ለሰማዕታት፡ መዋዕያን፡ ወአጥፋእከ፡ ሎሙ፡ ላህበ፡ እሳት፡ ወአክፋዕከ፡ ሎሙ፡ ስነ፡ አናብስት፡ ወባላህኩሙ፡¹ እምባእ ራተ፡² ኩነኔ፡ መፍርህ፡ ባልህኒ፡ ሊተ፡ እምዕለት፡³ እኪት፡ ወእምሰዓት፡⁴ መን ሱት፡ ከመ፡ በዳኅና፡ እንግር፡ ጽድቀክ፡ አነ፡ [ገብርክ] ።

አዘ[በ]መስቀልክ፡ ባረካ፡⁵ ለምድር፡ ወነዛኅካ፡⁶ በደመ፡ ጽልበትክ፡⁷ ንዝኃኒ፡⁸ በአ ዛብ፡ ከመ፡ እንጻሕ፡ ወሕዕኒ፡ [በግይ፡ ዘውኅዘ፡ እምገቦክ፡ ከመ፡] እምበረድ፡ ጸዓድዒድ፡ እጽዓዱ፡ አነ፡ [ገብርክ] ።

አ[በ]ዘመስቀልክ፡ አመንተውካ፡ ለመካን፡ ከመ፡ ትለድ፡ ውሉደ፡ [ወ]አዋልደ፡ እለ፡⁹ ይትቀነዩ፡ ለክ፡ ወለቤተ፡ መቅደስክ፡ (fol. 20^r) ረስየኒ፡ ቅኑዩ፡ ለአርዑትክ፡ ሠናይ፡ ወለጸርክ፡ ቀሊል፡ [ጽወረ፡] አነ፡ [ገብርክ] ።

[አ]ዘ[በ]መስቀልክ፡ አርአይክ፡ ኃይለ፡ አድኅኖተክ፡ በኢየሩሳሌም፡ ሀገሮሙ፡ ለዕብ ራውያን፡ እለ፡ ከልሁ፡ በቅድመ፡ መስቀልክ፡ እንዘ፡ ይብሉ፡ ደሙ፡ ሳዕሌነ፡ ወላ ዕለ፡ ውሉድነ፡ ወካዕበ፡ ጸርኑ፡ እንዘ፡ ይብሉ፡ እመሰ፡² ወልዱ፡ አንተ፡ ለእግዚአ ብሔር፡ ሕያው፡ ረድ፡ እስኩ፡ እመስቀልክ፡ ንርዓይ፡ ወንእመን፡ ብከ ።

ወአርአይክ፡³ ኃይለ፡ መስቀልክ ። [መስቀልክ፡] አጽለሞ፡⁴ ለፀሐይ፡ እምንጸሬ፡⁵ ዕርቃ ነክ፡ ወአደመና፡ ለወርኅ፡ እምርእየተ፡⁶ ሥጋክ፡ ቅዱሰ ።⁷ ወእለ፡ አርዮብ፡⁸ (fol. 20^v) ይበርሁ፡ እምጊዜ፡ ስሱ፡ ሰአት ። ወጊዜ፡ ስሱ፡ ሰዓት፡ አፅንክ፡ ርእሰክ፡ ወመጣክ፡ ነፍሰክ፡¹ ውስተ፡ እደ፡ አቡክ ። አድለቅለቀት፡ ምድር፡ እመሠረታቲሃ ። ወጸዋልዕት፡ ተሰጥቁ፡ ወእከዮሙ፡ ለከሐያድያን፡ ዕብን፡² ተሰጥቀ ። ወአልባቢሆሙ፡³ ለሰቃልያን፡ ኢመምዐ፡ [አላ፡] ጸንዐ፡ እምዕብን ። ዮብሰ፡ ልቦሙ ። ዘሐጂን፡ ስርወ፡ ክሳደሙ ። ወዘ ብርት፡ ፍጽሞሙ ። ነቅዓ፡ ኩኩሕ ፤ ወተከሥቱ፡ መቃብራት ። ወጽላሌ፡ ልቦሙ፡ ተሐትሙ፡ በጽልመተ፡⁴ ግላ ። ፀሐይኒ፡ አእመረ፡ እግዚአ ። ወወርኅኒ፡ አእመረ፡ (fol. 21^r) አምላክ ። ወከዋክብትኒ፡ አእመሩ፡ ገባሪሆሙ ፤ እስመ፡ ሠውሩ፡ ብርሃኖሙ፡ እምነጽሮ፡ ዕርቃነክ ። ወጸዋልዕትኒ፡² አእመሩ፡ ፈጣሪሆሙ፡ ወተሰጥቁ፡ እምፍርሃተ፡ ሞት ። ምድርኒ፡ አእመረት፡ ዘሃረራ ፤ እስመ፡ አንቀልቀለት፡ እምኃይለ፡ መስቀልክ ። ኩኩሕኒ፡ አእመረ፡ ዘአጽንዖ፡ [እስመ፡] ነቅዓ፡ እምንጥብተ፡³ ደምክ ።

እሉ፡ ኩሎሙ፡ አእምሩክ፡ አወልደ፡ እግዚአብሔር፡ ከመ፡ አንተ፡ ፈጠርካሆሙ ፤ ወእስራኤልሰ፡ ኢያእመሩክ ። ወሕዝብየኒ፡ ኢጠየቁክ ። ህየንተ፡ (fol. 21^v)፡ ሠና ይት፡ እኪተ፡ ፈደዩክ ። ወህየንተ፡ ዘአፍቀርኩሙ፡¹ ጸልኡክ ። አምደ፡ ደመና፡ ዘአን ጠላዕክ፡ ሎሙ፡ ከመ፡ ኢያውዕዮሙ፡² ላህበ፡ ፀሐይ፡ ይዘልፎሙ፡³ [በእንተ፡] ዘአስ ተቀጸሉክ፡ አክሊል፡ ዘሦክ ። አምደ፡ እሳት፡ ብሩህ፡ ዘመርሆሙ፡ በሌሊት፡ እንዘ፡ ይኬልሎሙ፡ በሱራሂሁ፡ ይዘልፎሙ፡⁴ በእንተ፡ ዘገልበቡክ፡ ለተሣልቆ፡ እንዘ፡ ይብሉ፡ ተነባይ፡ ለነ፡ ክርስቶስ ፤ መኑ፡ ውእቱ፡ ዘጸፍአክ ።

ማየ፡ ትእምርት፡ ዘኩኩሕ፡ ኮራብ፡ ይዘልፎሙ፡⁵ በእንተ፡ ዘአስተዩክ፡ ብሂአ፡ ዘም ስለ፡ ሐሞት ።

fol. 19^v ¹ MS ወበ | ² MS ፍተ | ³ MS ፍተ | ⁴ MS ፍተ | ⁵ MS ክ | ⁶ MS ክ | ⁷ Obviously in the form of ሰቅለት | ⁸ MS ግዝ | ⁹ Added.

fol. 20^r ¹ MS ፍ | ² MS እስመ | ³ MS ወአርእየክ | ⁴ MS ፍ | ⁵ MS ንጸሬ | ⁶ MS ርእየተ | ⁷ MS ሰ | ⁸ MS ፍእየ

fol. 20^v ¹ MS ሰ | ² MS ን | ³ MS ሰሊሆ | ⁴ MS ፍ

fol. 21^r ¹ MS ፍክ | ² A added | ³ ጥ added.

fol. 21^v ¹ ቀር i added | ² MS ፍ | ³ Or ይዛለ | MS ፍል | Or ይዛለ | MS ፍል | ⁵ MS ፍ

መና ፡ በገዳም ፡ ዘሴ (fol. 22^r) ሰይኩሙ ፡ ይዘልፎሙ ፡¹ በእንተ ፡ ዘሠርኡ ፡ ማዕደ ፡ ለበ
 ሊዓ ፡² ፍሥሕ ፡³ እንዘ ፡ ቅንው ፡ አንተ ፡ በጎጸውንተ ፡⁴ መስቀል ።
 ማየ ፡ ባሕር ፡ እንተ ፡ ተሰጠት ፡ ሎሙ ፡ ከመ ፡ ይርከቡ ፡ ምሕዋረ ፡ [በዓምደ ፡] እሳት ፡
 ማእከለ ፡ [ማየ ፡ ባሕር ፡] ትዛለፎሙ ፡ በእንተ ፡ ዘሰጠጡ ፡ ልብሰክ ፡⁵ ወተካፊሉ ፡ ለር
 እሶሙ ።
 ከይሲ ፡ ዘብርት ፡ ዘቀልዓ ፡⁶ ሎሙ ፡ ሙሴ ፡ በትእዛዘ ፡ ዚእክ ፡ እምከመ ፡ ነሰኩሙ ከይ
 ሲ ፡ በገዳም ፡ ከመ ፡ ይሕየው ፡ በነጽሮቱ ፡ ይዛለፎሙ ፡ በእንተ ፡ ዘሰቀሉክ ፡ ዲበ ፡ ዕፀ ፡
 መስቀል ፡ ውስተ ፡ ኢየሩሳሌም ፡ በእደዊሆሙ ፡ ለደቂቀ ፡ ያዕቆብ ።
 (fol. 22^v) ወተፀርኦ ፡ ኃይለ ፡ ትንቢት ፡ እምኔሆሙ ። ወአልቦ ፡ እንከ ፡ ዘተንሥኦ ፡
 ነቢይ ፡ እምእስራኤል ፡ ወኢደምፀ ፡ ቃለ ፡ ትንቢት ፡ በኢየሩሳሌም ፡ ወበኩሉ ፡ አድያ
 ሚሃ ። ሰጠጠ ፡ ቀያፋ ፡ ልብሶ ፡¹ እንዘ ፡ ይትመዓዕ ፤ ወተኣተተ ፡ ቅብዓ ፡ ክህነት ፡
 እምሌዋውያን ፤ እስመ ፡ [ጽሑፍ ፡] በእንቲአሆሙ ፡ በውስተ ፡ የሪት ፡ ዘይብል ፡ አል
 ባሲሆሙ ፡ ኢይስጥጡ ፡² ወኢይብጥሁ ፡ ሥጋሆሙ ፤ እስመ ፡ ቅዱሳን ፡ እሙንቱ ፡
 ለእግዚአብሔር ። ወእንበይነ ፡ ቀያፋ ፡ እንከ ፡ ተኣተተ ፡ ቅድስናሆሙ ። ተሰጠ ፡ መን
 ጠላዕተ ፡ ምኩራብ ። ወአልቦ ፡ እንከ ፡ (fol. 23^r) ዘይፈቅዱ ። ወይብሉ ፡ ሊቃነ ፡ ካህ
 ናት ፡ ወጸሐፍቶሙ ፡ ለሕዝብ ፡ አልብነ ፡ ንጉሥ ፡ ዘእንበለ ፡ ቁሣር ፤ እስመ ። ኩሉ ፡
 ዘያነግሥ ፡ ርእሶ ፡ አላዌ ፡¹ ነጋሢ ፡ ውእቱ ። አእመረ ፡ ሎሙ ፡ መንግሥተ ፡² ሮም ፡
 ወክህደዎ ፡ ለወልደ ፡ ዳዊት ። ወእምዝ ፡ በጠለ ፡³ መንግሥተ ፡ አይሁድ ፡ እምኢየሩሳ
 ሌም ። ጸጋ ፡ ዘተውህበ ፡ ለያዕቆብ ፡ መጠዉ ፡ [ለ]አሕዛብ ፡ መንግሥተ ፡ ወክህነተ ፡
 ወትንቢተ ። ወተመጠዉ ፡ አሕዛብ ፡ ሀብተ ፡ እምእስራኤል ፡ ምስለ ፡ ክርስቶስ ። ወን
 ሕነ ፡ ውሉደ ፡⁴ ቅድስት ፡ ቤተ ፡ ክርስቲያ (fol. 23^v)ን ፡ አመነ ፡ ብከ ፡ አእግዚእየ ፡
 ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ ወልደ ፡ እግዚአብሔር ፡ በህላዌከ ፡ ወወ
 ልደ ፡ ዳዊት ፡ በሥጋዌከ ።¹ ሰመርነ ፡ ከመ ፡ ትንግሥ ፡ ለነ ፡ ለዝላፋ ። ወምናኔከ ፡ ዘበ
 ኅበ ፡ እሉ ፡ ክብረ ፡ ኮነ ፡² ለነ ፡ በከመ ፡ ጽሑፍ ፡ ዘይብል ፡ ዕብን ፡³ ዘመነንም ፡ ነደ
 ቅት ፡ ውእቱ ፡ ኮነ ፡ ውስተ ፡ ርእሶ ፡ ማእዘንት ። እምነበ ፡ እግዚአብሔር ፡ ኮነት ፡
 ዛቲ ።
 አኮ ፡ ለነጊሥ ፡⁴ ባሕቲቱ ፡ ዘንፈቅድከ ፡ አላ ፡ ፍጹመ ፡ ናመልከከ ፡ እንዘ ፡ ንትአመን ፡⁵
 ከመ ፡ ዕሩይ ፡ አንተ ፡ ምስለ ፡ [አብ ፡ በ]መለኮትከ ፡ ወዘ (fol. 24^r)ውግኦ ፡¹ በዕበይከ ፡
 ምስለ ፡ መንፈስ ፡ ቅዱስ ። አልቦ ፡ ሰዓት ፡ ማእከሌከ ፡ ወማእከሌሆሙ ።² አልቦ ፡ ዕለ
 ት ፡ ማእከለ ፡ አብ ፡ ወማእከሌከ ። አልቦ ፡ ቀዲመ ፡ ሀላዌ ፡ ለአብ ፡ እምኔከ ፡ ወኢተቀ
 ዲመ ፡ ሀላዌከ ፡³ እምነ ፡ መንፈስ ፡ ቅዱስ ።
 አኅረምከ ፡ ሀላዌ[ከ] ፡ እምጠይቆ ፡ ሕሊና ፡ እንለ ፡ እመሕያው ፡ ወእምተአይሮ ፡ ሕሊ
 ና ፡ መላእክት ። አኅረምከ ፡ ሀላዌከ ፡ ዘበላዕሉ ፡ እምተገሥዎ ፡⁴ በእደ ፡ እንለ ፡ እመሕ
 ያው ፡ ወእምተለክፎ ፡ በእደ ፡ መላእክት ፡ ትጉሃን ።

fol. 22^r ¹ MS "ዛ" | ² MS በበ" | ³ MS "ሐ" | ⁴ MS አፃ" | ⁵ MS "ስከ" | ⁶ Probably ዘሰቀለ ፡ or
 ዘእቀመ ።; see fol. 59^v and Num 21: 9.
 fol. 22^v ¹ MS "ስ" | ² MS "ሰ".
 fol. 23^r ¹ MS "ዊ" | ² MS በመ" | ³ MS "ላ" | ⁴ MS "ድ" ።
 fol. 23^v ¹ MS "ዌሁ" | ² MS ከነ" | ³ MS "ን" | ⁴ MS ለነ ፡ ጌሠ ፣, መ add to ጌሠ (>ጌሠመ ፡) |
⁵ MS እት".
 fol. 24^r ¹ MS ወዘወግዓ ፡ | ² MS "ሌከ" | ³ MS ህላ ለከ ፣, with ዌ added: >ህላዌ ፡ ለከ ፡ | ⁴ MS
 እምተአገሶ ።.

አሕረምክ ፡ ህላዌክ ፡ ዘበአርያም ፡ እምተነጽሮ ፡ ለኩሉ ፡ በከመ ፡ (fol. 24^v) ፈቀደ ፡
 ዘእንበለ ፡ በከመ ፡ ፈቀድክ ።¹
 ወኢንፈቅድ ፡ ዓዲ ፡ ሊቀ ፡² ካህናት ፡ ሰብእ ፡ መዋቲ ፡ ዘኢይክል ፡ አድኅኖ ፡ ለር
 እሱ ፡ እምእደ ፡ ሞት ። አንተ ፡ ውእቱ ፡ ፡ ሊቀ ፡ ካህናቲነ ፡³ ዘአብ ፡ ስምዓ ፡ ኮነ ፡ ለክ ፡
 በውስተ ፡ ዮርዳኖስ ፡ እንዘ ፡ ይብል ፡ ዝንቱ ፡ ውእቱ ፡ ወልድየ ፡ ዘአፈቅር ፡ ዘኪያሁ ፡
 ሠመርኩ ። ወሎቱ ፡ ስምዕዎ ።
 አንተ ፡ ውእቱ ፡ ፡ ሊቀ ፡ ካህናቲነ ፡⁴ ዘመጠክ ፡ ነፍሰክ ፡⁵ [ወ]ቢዘውክ ፡ አባግዲክ ።
 አንተ ፡ ውእቱ ፡ ፡ ሊቀ ፡ ካህናቲነ ፡⁶ ዘንጹሕ ፡ እምኃጢአት ፡ ወልዑል ፡ እምሰማያት ።
 አንተ ፡ ውእቱ ፡ ፡ ሊቀ ፡ ካህናቲነ ፡⁷ ዲበ ፡ መስ(fol. 25^r)ቀል ፡ ዘአቅረብክ ፡ ርእሰክ ፡
 መሥዋዕተ ፡ [ለ]ዘወለደክ ።
 አንተ ፡ ውእቱ ፡ ፡ ሊቀ ፡ ካህናቲነ ፡¹ ዘለሊክ ፡² ሠዋዲ ፡³ ወለሊክ ፡ መሥዋዕት ።
 አንተ ፡ ውእቱ ፡ ሊቀ ፡⁴ ካህናቲነ ፡ ዘለሊክ ፡ መጸንሕሕ ፡⁵ ወለሊክ ፡ ጽንሐሕ ።
 አንተ ፡ ውእቱ ፡ ሊቀ ፡⁶ ካህናቲነ ፡ ዘቅቡዕ ፡ እምኅበ ፡ አብ ፡ ፡ ፡ መንፈስ ፡ ቅዱስ ።⁷ ዘለ
 ሊክ ፡ ትትቀረብ ፡⁸ መሥዋዕተ ፡ ርእሰክ ፡ ከመ ፡ ትስረይ ፡ ሎሙ ፡ ኃጢአቶሙ ።
 አንተ ፡ ውእቱ ፡ ሊቀ ፡⁹ ካህናቲነ ፡ ዘእምለፌ ፡¹⁰ ሦዕክ ፡¹¹ ርእሰክ ፡¹² ለዝላፋ ፡ እስክ ፡
 ለዓለመ ፡ ዓለም ፡ አሜን ።
 ከመዝ ፡ እንክ ፡¹³ ንትጋ(fol. 25^v)ነይ ፡ ¹ ለአርዌ ፡ [ብርት ፡ ዘ]ክህነትክ ። ንሰግድ ፡² ቅድ
 መ ፡ መስቀልክ ፡ ቅዱስ ፡ በዘዲቤሁ ፡ ተጠብሐ ፡ ሥጋክ ፡ እንዘ ፡ ንብል ፡ [መስቀል ፡
 መድኃኒተ ፡ ነፍሱነ ። ቅድመ ፡] መስቀልክ ፡ ንሰግድ ፡³ አሊቅነ ፤ ወለቅንዋተ ፡ እደዊክ ፡
 ወእገሪክ ፡ ናስተብርክ ።⁴ ወርግዘተ ፡⁵ ገቦክ ፡ ንኤምኅ ። ወለኩናት ፡ ለዘረገዙክ ፡ ንሁብ ፡
 ስብሐተ ፡ ወውዳሴ ። ወትንሣኤክ ፡ ንዜኑ ፤ ወሥርዓተክ ፡ ንትአመን ። ወበንብረትክ ፡ ዘየ
 ማነ ፡⁶ አብ ፡ ንትሜካህ ፡ እንዘ ፡ ንብል ፡ ብነ ፡ ኅበ ፡ እግዚአብሔር ፡ አቡነ ፡ ዘበሰማያት ፡
 አማኑኤል ፤ ኢየሱስ ፡ ክርስቶስ ፡ ዘነበረ ፡⁷ በየማነ ፡ ዘወለደ ። (fol. 26^r) ውእቱ ፡ ይመ
 ጽእ ፡ ካዕብ ፡ በደመና ፡ ሰማይ ፡ ምስለ ፡ ኃይል ፡ ወመላእክቲሁ ፡¹ ምስሌሁ ፡ ወመስቀሉ ፡
 ቅድሚሁ ። አሜሃ ፡ እለ ፡ ወግዑክ ፡ ይበክዩ ። ወለእለሰ ፡ ይነሥኡ ፡ ማኅተመ ፡ ስምክ ፡
 [ይክውን ፡ ሎሙ ፡] ሰላም ፡ ወሃህለ ፡² እግዚአብሔር ።
 ወይእዜኒ ፡ እንክ ፡ ንዌድሰክ ፡³ [አ]ኢየሱስ ፡ ክርስቶስ ፡ ፈዳየ ፡ እዳነ ፡ በመስቀልክ ፤
 ወገባሬ ፡ ሃህልክ ፡ በሞትክ ፡ [ማእከሌነ ፡] ወማእከለ ፡ [አቡክ ፤] ወከፋሌ ፡ መንግ
 ሥተ ፡ ሰማያት ፡ ለነ ፡ በትንሣኤክ ። በነጠብጣብ ፡⁴ ደምክ ፡ ተጽሕፈ ፡ [ምሕረትክ ፡]
 በሰሌዳ ፡ መስቀልክ ። ወበርግዘተ ፡ ገቦክ ፡ ዘውኅዘ ፡ ደም ፡ (fol. 26^v) ወማይ ፡ አእ
 መኖ ፡ ለሐራዊ ፡ ዘወግዓክ ። ወጽላሎተ ፡ መስቀልክ ፡ ዘለከፎ ፡ ለፈያታዊ ፡ ዘየማን ፡
 ሜጠ ፡ ውስተ ፡ አሚነ ፡ ዚአክ ። በከመ ፡ ተሳተፈክ ፡¹ ፈያታዊ ፡² በሕማማተ ፡ መስቀ
 ልክ ፡ ከማሁ ፡ ተሳተፈክ ፡³ በመንግሥተ ፡ ሰማያት ፤ እስመ ፡ ትቤሎ ፡ አንተ ፡ እመን ፡
 ፈድፋድ ። ከመ ፡ ዮም ፡ ትሂሉ ፡ ምስሌየ ፡ ውስተ ፡ ገነት ። ወ፩ሰ ፡ ፈያታዊ ፡⁴ ዘኢለ
 ከፎ ፡ አሠረ ፡ ምሕረትክ ፡ ዘጸረፈ ፡⁵ ላዕሌክ ፡ እንዘ ፡ ይብል ፡ እመሰ ፡ ወልደ ፡ እግዚአ

fol. 24^v ¹ MS ፈቀደ ፣, with ቀ added | ² MS ሊቃነ ፡ | ³ MS ሊቃነ ፡ ካህናት ፡ | ⁴ MS ሊቃነ ፡ ካህ
 ናት ፡ | ⁵ MS ”ስ” | ⁶ MS ሊቃነ ፡ ካህናት ፡ | ⁷ MS ሊቃነ ፡ ካህናት ፡ .
 fol. 25^r ¹ MS ሊቃነ ፡ ካህናት ፡ | ² MS ዘሊ” | ³ MS ”ዔ” | ⁴ MS ሊቃነ ፡ | ⁵ The form is not attest-
 ed; it must refer to the priest | ⁶ MS ሊቃነ ፡ | ⁷ MS ”ስ” ፡ ”ስ” ፡ | ⁸ For ታቀርብ ፡? | ⁹ MS
 ሊቃነ ፡ | ¹⁰ ? Or ዘእምአመ ፡; MS ዘእምፈ ፡ | ¹¹ ፊ added | ¹² MS ”ስክ” ፡ | ¹³ MS ”ዘ” ፡ .
 fol. 25^v ¹ MS እት” | ² MS ”ስ” | ³ MS ”ስ” | ⁴ MS ”ብረ” | ⁵ MS ወግዘረተ ፡ | ⁶ Or በየማነ ፡,
 MS ”ን” ፡ | ⁷ MS ወነ” .
 fol. 26^r ¹ MS ዘአጽልእቲሁ ፡ | ² MS ”ል” ፡ | ³ MS ”ደ” | ⁴ MS ዘነ” .
 fol. 26^v ¹ MS ”ፍክ” ፡ | ² ታ added | ³ MS ”ፍክ” ፡ | ⁴ ታ added | ⁵ MS ጸ added.

ብሔር ፡ አንተ ፡ አድጎን ፡ ርእሰክ ፡ ወኪያነሂ ። ወገሥጸ ፡ ካል (fol. 27^r) አ፡ እንዘ ፡ ይብል ፡ ለነሰ ፡ ዘበርቱዕ ፡ ረከብነ ፡ [ዘይደልወነ ፤] በኃጢአትነ ፡¹ ተፈደይነ ። ወዝን ቱሰ ፡ አልቦ ፡² [እኩይ ፣] ዘገብረ ።³ ወተመይጦ ፡ ኅቤክ ፡ እንዘ ፡ ይብል ፡ ተዘከረኒ ፡ እግዚአ ፡ በምሕረትክ ፡ አመ ፡⁴ ትመጽእ ፡ በሰብሐቲክ ።⁵ ሰሐቦቶ ፡ ሐብለ ፡ ምሕረ ትክ ፡ ለፈያታይ ፡ ዘየማን ። ዕሩይ ፡ ሕማማተ ፡ መስቀል ፡⁶ ዘረከበሙ ፡ ለጀሆሙ ። ወበ ዕሩይ ፡ ኃጣውእ ፡ ተከውነኑ ። አኮ ፡ በእንቲአክ ፡ እሙንቱ ፡ ዘተሰቅሉ ፡ አላ ፡ በእንተ ፡ ተፈደዮቶሙ ። በቃለ ፡ ጸሪፍ ፡ ዘወፅአ ፡ እምአፋሁ ፡ ተኃጎላ ፡ ፈያታይ ፡ ዘፀጋም ። ወበቃለ ፡ አስተብቀኑ (fol. 27^v) ዘወፅአ ፡ እምአፋሁ ፡ ድጎነ ፡ ፈያታይ ፡¹ ዘየማን ። ወተፈጸመ ፡ ላዕሌሆሙ ፡ ዘተብህለ ፡ በወንጌል ፡ እምቃልክ ፡ ትጸድቅ ፡ ወእምቃልክ ፡ ትትኳነን ።²

ወአነሂ ፡ እጸርጎ ፡ ኅቤክ ፡ ኦእግዚእየ ፡ ወአምላኪየ ፡ ወመድኃኒየ ፡ ኢየሱስ ፡ ክርስ ቶስ ፡ እንዘ ፡ እብል ፡ ተዘከረኒ ፡ እግዚአ ፡ በምሕረትክ ፡ አመ ፡ ትመጽእ ፡ በሰብሐ ቲክ ፡ በከመ ፡ ተዘከርኮ ፡ ለፈያታዊ ፡³ ዘየማን ፡ በጎበ ፡⁴ ቅዱስ ፡ ወማኅተመ ፡ ዕፅ ፡ መስ ቀልክ ።

ተዘከረኒ ፡ እግዚአ ፡ በምሕረትክ ፡ በከመ ፡ ተዘከርኮ ፡ ለማቴዎስ ፡ መጽብሐዊ ፤ ወረሰ ይኮ ፡ ወንጌላዌ ፡⁵ ወ (fol. 28^r) ሱታፌ ፡ ክፍሎሙ ፡ ለሐዋርያቲክ ፡ ቅዱሳን ።

ተዘከረኒ ፡ እግዚአ ፡ በምሕረትክ ፡ በከመ ፡ ተዘከርኮ ፡ ለጳውሎስ ፡ እንዘ ፡ ሰዳዲ ፡ ውእ ቱ ፡ ወረሰይኮ ፡ ሐዋርያ ፡ ወሰባኬ ፡ ወንጌለ ፡ ፍጥረት ፡ ለጽዋዔ ፡¹ አሕዛብ ፡ እስከ ፡² ያነክሩ ፡ በእንቲአሁ ፡ እለ ፡ ሰምዑ ፡ እንዘ ፡ ይብሉ ፡ ዝኩአ ፡ ዘቀዲሙ ፡ ይሰድድ ፡³ ዘይእዜ ፡ ይሜህር ፡ ቃለ ፡ ሃይማኖት ። ወየአኩትዎ ፡ ለእግዚአብሔር ፡ በእንቲአሁ ፡ ዘጸጋ ፡ ዘተውህበ ።

ተዘከረኒ ፡ እግዚአ ፡ በምሕረትክ ፡ በከመ ፡ ተዘከርኮ ፡ ለዘማ ፡ እንተ ፡ ቀብዓተክ ፡ (fol. 28^v) ዕፍረተ ፤ ወአርሰሐት ፡¹ እገሪክ ፡² በአንብዓ ፡ ወመዝመዘተክ ፡³ በሥዕርታ ። ወትቤላ ፡ ሃይማኖትኪ ፡⁴ አሕዩወተኪ ፤⁵ ተኃድጎ ፡ ለኪ ፡⁶ ኃጢአትኪ ።⁷ ወበለኒ ፡ ሊተ ፡ ሃይማኖትክ ፡⁸ አሕይወተክ ። ወረሰየኒ ፡ ድልወ ፡ ለመንግሥተ ፡ አቡክ ፡ ሊተ ፡ ለገብርክ ፡ ፍሥሐ ፡ ክርስቶስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

* * *

ኦእግዚእየ ፡ ፍጥረት ፡ ክርስቶስ ፡⁹ ግበር ፡ ሃህለክ ፡¹⁰ በእንቲአየ ።

ኦእግዚእየ ፡ ኢየሱስ ፡ [ክርስቶስ ፡] ከዓው ፡ ምሕረተክ ፡ ላዕሌየ ።

ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ኅፅረኒ ፡ በሐፀረ ፡ መስቀልክ ፤ (fol. 29^r) ወክልለኒ ፡ በወልታ ፡ መድኃኒትክ ።

ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አፀድ ፡ ጥቅማ ፡ ለሥጋየ ፡ በኃይለ ፡ መስቀልክ ፡ መዋዔ ፡¹ ፀር ።

ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ መግባኒ ፡ በአእፋፍ ፡² ትጉሃን ፡ መላእክቲክ ።

ኦእግዚእየ ፡ ኢየሱስ ፡ [ክርስቶስ ፡] አወልትወኒ ፡ ንዋየ ፡ መስቀልክ ።

ኦእግዚእየ ፡ ኢየሱስ ፡ [ክርስቶስ ፡] ጥዑመ ፡ ስም ፡ ውስተ ፡ አፋሆሙ ፡ ለቅዱሳን ።

ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ጥዑመ ፡ ዝክር ፡ ለእለ ፡ ይጼውዕዎ ፡ በጽድቅ ።

fol. 27^r ¹ MS "ተ" | ² MS ዘአ" | ³ MS በዘ" | ⁴ MS ከመ ፡ | ⁵ MS እምስ" | ⁶ MS "ልክ ፡ .
 fol. 27^v ¹ MS ለፈ" | ² MS ትኩንን ፡ | ³ ታ added | ⁴ ? ጎ is not clear | ⁵ MS "ዊ ፡ .
 fol. 28^r ¹ MS "ተ" | ² MS "ጽ" | ³ MS "መ ፡ | ⁴ MS "ደድ ፡ .
 fol. 28^v ¹ MS "ስ" | ² MS "ሪሃ" | ³ ዘ added | ⁴ MS "ተ" | ⁵ MS "ይ" | ⁶ MS "ከ ፡ | ⁷ MS "ተክ ፡ |
⁸ MS "ትክ ፡ | ⁹ ስ ፡ ክር added | ¹⁰ MS "ልክ ፡ .
 fol. 29^r ¹ MS "ዒ ፡ | ² MS "ፈ ፡ .

አእግዚእየ ጊዮሱስ ፡ ክርስቶስ ፡ ኮከበ ፡ ብርሃን ፡ ጽባሐዊ ፡ ምክሆ[ን ፡](fol. 29^v) ለአ
 ብያዝ ፡ መንፈስ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ ፀሐየ ፡ ጽድቅ ፡ ዘዘልፈ ፡ ያበርህ ፡ [በገጸ ፡]¹ ቅዱሳን ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አመ ፡ ዘይት ፡ ዘሠረፀ ፡² እምቤተ ፡ ያዕቆብ ። በትረ ፡
 ሃይማኖት ፡ ዘወዕለ ፡ እምሥርወ ፡ እሴይ ። ወጽጌ ፡ ዘዐርገት ፡ እምጉንዱ ፡ ለዳዊት ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አንበሳ ፡ ዘሞኦ ፡ እምነገደ ፡ ይሁዳ ፡ ዘእምግርማ ፡
 መዓቱ ፡ ተሀውኩ ፡ መኳንንተ ፡ ጽልመት ፤ ወእምድምፀ ፡ ጣኅሩ ፡ አንቀልቀሉ ፡
 መሠረታተ ፡ አድባር ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ በቀስታመ ፡³ መስቀ(fol. 30^r)ልክ ፡ ¹ ሂጰ ፡ ለመስተአ
 ግል ፤ ወሐፃውንተ ፡ ቅንዎቲሁ ፡ ግበር ፡² አሕፃ ፡ ርሱናተ ፡ በዘ ፡ ትነድፎ³ ለጸላኢ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አርኢ ፡ ኃይለ ፡ አድኅኖትክ ፡⁴ ላዕሌየ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ ሢም ፡ ብርሃነ ፡ ገጽክ ፡ ላዕሌየ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ ሞገሰ ፡ መስቀልክ ፡ የሀሉ ፡ ምስሌየ ፡ በኩሉ ፡ መዋ
 ዕለ ፡ ሕይወትየ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ ቅስም ፡ ልሳንየ ፡ በዔወ ፡ መለኮትክ ፡ ከመ ፡ አይ
 ድዕ ፡ ውዳሴ ፡ መስቀልክ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስ(fol. 30^v)ቶስ ፡ ምላዕ ፡ አፉየ ፡ ስብሐቲክ ፡ ከመ ፡ እሰ
 ብሕ ፡¹ አኩቲተክ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አጽንዖን ፡ ለመከየድየ ፡ ውስተ ፡ ፍኖትክ ፡ ከመ ፡
 እትሉ ፡ አሠረ ፡ ጽድቆሙ ፡ [ለመከየድክ] ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አጽንዖኒ ፡ ለገቢረ ፡ ፈቃድክ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አውድድ ፡ ውስተ ፡ ሥጋየ ፡ ፈሪሆተክ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ [ከወው ፡]² ዲበ ፡ ርእስየ ፡ ዘይተ ፡ ምሕረትክ ። ወያን
 ጸፈጽፍ ፡ ውስተ ፡ ገጽየ ፡ ቅብዓ ፡ ሣህልክ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አስተዳልወኒ ፡³ ለነሢኦ ፡ ፍም(fol. 31^r)ሥጢረክ ፡
 ሰማያዊ ።¹
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አርፍቀኒ ፡² ውስተ ፡ ማእድክ ፡ መለኮታዊ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ ሰመር ፡ ብየ ፡³ በከመ ፡ ሠመርኮሙ ፡ ለቅዱሳን ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ ሱቀኒ ፡ እምትንታኔ ፡ ወአንሥኦኒ ፡ ወእም[ወ]ዲቅ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አድኅነኒ ፡ እምንዳቤ ። ርኢ ፡ ሕማምየ ፡ ወሰራኅየ ፡
 ወኅድግ ፡ ሊተ ፡ ኃጢአትየ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አድኅነኒ ፡ እምእደ ፡ ፀርየ ፡ ወእምእለ ፡ ሮዱኒ ።
 [አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡] አብርህ ፡ ገጸክ ፡ ላዕለ ፡ (fol. 31^v) ገብርክ ፡ ወኢይ
 ትኃፈር ፡ እግዚአ ፡ እስመ ፡ ጸዋዕኩክ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ ኃይለ ፡ መስቀልክ ፡ ይኩነኒ ፡ ዓቃቤ ፡ በኩሉ ፡¹ መዋ
 ዕል ፡ ኅበ ፡ ወፈርኩ ፡ ወበኩሉ ፡ ሊያልይ ፡ ኅበ ፡ ቤትኩ ።
 አእግዚእየ ፡ ጊዮሱስ ፡ ክርስቶስ ፡ አንተ ፡ ውእቱ ፡ ተሰፋየ ፡ እምንእስየ ።

fol. 29^v ¹ MS ቅድመ ፡ added, later | ² MS ወሠ” | ³ MS ”ቃ”.
 fol. 30^r ¹ MS ”ለ ፡ or ”ሉ ፡, not clear | ² MS ገብረ ፡ | ³ MS ይትሂድፎ ፡, with ይ effaced |
⁴ MS ”ተክ ፡.
 fol. 30^v ¹ MS ”ሴ” | ² MS አንጸፍጽፍ ፡, added later | ³ MS ”ለ”.
 fol. 31^r ¹ MS ”ርክ ፡ ”ዊ ፡ | ² Altered from አፍቅረኒ ፡ added | ³ MS adds ብየ ፡.
 fol. 31^v ¹ MS ለኩ”.

አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እምከርሠ ፡ እምየ ፡ አንተ ፡ አምላኪየ ። ወበውስተ ፡ ማኅፀን ፡ አንተ ፡ ከደንከኒ ። ወአንተ ፡ ዝክርየ ፡ በኩሉ ፡ ጊዜ ።
አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አንተ ፡ ውእቱ ፡ ቀርኅ ፡ መድኃኒትየ ።
አእግዚእየ ፡ (fol. 32^r) ኢየሱስ ፡ ክርስቶስ ፡ አንተ ፡ ውእቱ ፡ አክሊለ ፡ ርእስየ ።
አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አንተ ፡ ውእቱ ፡ ኅብስተ ፡ ሕይወት ፡ ጥዑም ፡ ለአፋየ ።
አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አንተ ፡ ውእቱ ፡ ጽዋዓ ፡ መድኃኒት ፡ ሐዋዝ ፡ ለጉርዔየ ።
አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አንተ ፡ ውእቱ ፡ ልብስ ፡¹ ዘኢተአንመ ፡² ወክዳን ፡ ዘኢተፈትለ ።³
አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አንተ ፡ ውእቱ ፡ ወርቅ ፡ ዘተመክአበ ፡ ወባሕርይ ፡ ዘተረከበ ።
አእግዚእየ ፡⁴ ኢየሱስ ፡ ክርስቶስ ፡ አንተ ፡ ውእቱ ፡ ምናን ፡ ዘበዝኃ ፡ ወመ(fol. 32^v)ክሊት ፡ ዘረብሐ ።
አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ [አንተ ፡ ውእቱ ፡] ጸዋሬ ፡ ሕማማት ፡ በእንተ ፡ ኃጢአተ ፡ አዳም ፡ ወደቁቁ ።
አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አንተ ፡ ውእቱ ፡ ተአጋሤ ፡¹ ሕማማተ ፡ መስቀል ፡ በእንተ ፡ ስሕተተ ፡ ሔዋን ፡ ወአዋልዲሃ ።
አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ [አንተ ፡ ውእቱ ፡] ተወካፌ ፡ ሐፃውንተ ፡ [ቅንዋተ ፡] መስቀል ፡ በእንተ ፡ ጌጋየ ፡ እንለ ፡ እመሕያው ።
አዘተወከፍክ ፡ ሕማማተ ፡ መስቀል ፡ በእንተ ፡ ኃግውኢነ ፡ ወተወከፍ ፡ ጸሎትየ ፡ ከመ ፡ ዕጣን ፡ በቅድሚክ ።
አዘተአገሥክ ፡ መፃእርተ ፡² መስቀል ፡ በእንተ ፡ (fol. 33^r) ጌጋይየ ፡ ጸግወኒ ፡¹ ትእግሥተ ፡ እንተ ፡ ውስተ ፡ ሕፅንክ ፡ ተሐድር ። ረስየኒ ፡² ጽሙደ ፡ ውስተ ፡ አርዑተ ፡ መስቀል ።
ወእለ ፡ ተንሥኡ ፡ ላዕሌየ ፡ በዓመፃ ፡ ወበኃይል ፡ በኃይለ ፡³ መስቀልክ ፡ ይጉየዩ ፤ [ወ]እምገለ ፡ መስቀልክ ፡ ይንፍፁ ። ወፊኑ ፡ ላዕሌሆሙ ፡ ፍርሃተ ፡ አንስት ፡ እስክ ፡ ይሚምዑ ፡ እምድምጸ ፡ ቁጽል ፡ ዘይትሐወክ ፡ በአፍኦ ። ያፃምዎሙ ፡⁴ መጥባሕት ፡ ለውለደሙ ።
ወበውስተ ፡ አብ[ያ]ቲሆሙ ፡ [ይኩን ፡] ድንጋጌ ። ወሊተሰ ፡ ይኩን ፡ ዳጎና ፡ ወሰላም ፡ እምጎቤክ ፡ በኩሉ ፡ አዝማን ፡ ወበኩሉ ፡ መዋዕል ።
(fol. 33^v) አእግዚእየ ፡ አንሥእ ፡ ኃይለክ ፡ ወነዓ ፡ አድጎነነ ። [አ]አምላክ ፡ ኃያላን ፡ ሚጠነ ፤ አብርሃ ፡ ገጸክ ፡ ላዕሌነ ፡ ወንድኃን ። አእግዚእየ ፡ በመስቀልክ ፡ ኩነነ ፡ መርሐ ፡ ውስተ ፡ ኩሉ ፡ ፍናው ፡ ኅበ ፡ ፈቀድክ ።¹ ረዳኤ ፡ ወመሰውረ ፡ ኩኑኒ ፡ እስመ ፡ አንተ ፡ ውእቱ ፡ ኃይልየ ፡ ወፀወንየ ፤² ጽንዕየ ፡ ወመድኃኒተ ፡ ነፍስየ ። መዓልተ ፡ ሀሉ ፡ ምስሌየ ፡ ወሌሊተ ፡ [ንበር ፡] ማእከሌነ ። ኢትጎድገኒ ፡ በኩሉ ፡ ጊዜ ፡ ወበኩሉ ፡ መዋዕል ።
ተዘከር ፡ እግዚአ ፡ ርደተክ ፡ እምአርያም ፡ ወጎድረተክ ፡ ውስተ ፡ ከርሠ ፡ ቅድስት ፡ ወንጽሕት ፡ ድንግል ፡ በ(fol. 34^r)፪ማርያም ፡ ወልደተክ ፡¹ እምኔሃ ፡ ወሕፅነተክ ፡ በአጥባቲሃ ። ዘንተ ፡ ተዘኪረክ ፡ አናሕሲ ፡ ኃግውእየ ፡ ለገብርክ ፡ ፍሥሐ ፡ ክርስቶስ ።

fol. 32^r ¹ MS ልብለ ፡ | ² አ added | ³ MS ”ተፈተ” with ተ and ተ added | ⁴ MS adds አእግዚእየ ፡ .
fol. 32^v ¹ MS ”ሢ ፡ | ² See introduction.
fol. 33^r ¹ MS ጸገ” | ² MS ረሰ” | ³ MS ወኃ” | ⁴ MS ያፃምዎሙ ፡ .
fol. 33^v ¹ MS ”ድነ ፡ | ² ”ወ” added.
fol. 34^r ¹ MS ወላዲትክ ፡ | ² MS ”ትክ ፡ | ³ ተ added | ⁴ MS ”ትክ ፡ .

ተዘከር ፡ እግዚአ ፡ ልህቀተክ ፡ በበሕቅ ፡ ወውርሃዌክ ፡ ዘበንጽሕ ። ዘንተ ፡ ተዘከረከ ፡
አናሕሲ ፡ ኃግውእየ ።
ተዘከር ፡ እግዚአ ፡ ጥምቀተክ ፡² በእደ ፡ ዮሐንስ ፡ እንዘ ፡ ክሡት ፡ ዕርቃንክ ፡ ማእከለ ፡
ባሕር ። ዘንተ ፡ ተዘከረከ ፡³ አናሕሲ ፡ ኃግውእየ ፡ ሊተ ።
ተዘከር ፡ እግዚአ ፡ ግምቀተክ ፡ በሐዊረ ፡ ፍኖት ፡ ወተመክሮተክ ፡⁴ በገዳም ፡ እምነበ ፡
ዲያብሎስ ፡ አመ ፡ (fol. 34^v) ርኅብክ ፡ ሰበ ፡ ጾምክ ፡ ጃመዓልተ ፡ ወጃሌሊተ ።
ዘንተ ፡ ተዘከረከ ፡ አናሕሲ ፡ ኃግውእየ ፡ ሊተ ።
ተዘከር ፡ እግዚአ ፡ ሥጋክ ፡ ወደመክ ፡ ዘወሀብኩሙ ፡ ለአርዳኢክ ፡ በይእቲ ፡ ሌሊት ፡
እንተ ፡ ባቲ ፡ ትትአሐዝ ፤ ወትቤሎሙ ፡ ንስእዎ ፡ ብልዕዎ ፡ ለዝንቱ ፡ ኅብስት ፡ ሥጋየ ፡
ውእቱ ። ንሥኡ ፡ ስትዩ ፡ ዘንተ ፡ ጽዋዓ ፡ ደምየ ፡ ውእቱ ። ኢይሰቲ ፡ እንክ ፡ እምዝ
ንቱ ፡ ዓፂረ ፡ ፍሬ ፡ ወይን ፡ እስክ ፡ እስትዮ ፡ ሐዲሰ ፡² በመንግሥተ ፡ ሰማያት ፡ ዘአ
ቡዮ ። ዘንተ ፡ ተዘከረከ ፡ አናሕሲ ፡ ኃግውእየ ፡ ሊተ ።
ተዘ(fol. 35^r)ከር ፡¹ እግዚአ ፡ ተእኅዞተክ ፡ እምአግብርተ ፡² ሊቀ ፡³ ካህናት ፡ ወተጸፍዎ
ተክ ፡⁴ በወደ ፡ ቀያፋ ። ዘንተ ፡ ተዘከረከ ፡ እናሕሲ ፡ ኃግውእየ ፡ ሊተ ።
ተዘከር ፡ እግዚአ ፡ ቀዊሞተክ ፡ በወደ ፡ ቀያፋ ፡ ወተፅእሎተክ ፡ እምነበ ፡ ዓውድ ።
ዘንተ ፡ ተዘከረከ ፡ አናሕሲ ፡ ኃግውእየ ፡ ሊተ ።
ተዘከር ፡ እግዚአ ፡ ተኮርዖተክ ፡ በበትረ ፡ ህለት ፡ ወተቀሥፎተክ ፡ በጥብጣቤ ፡ ዘሐ
ብል ። ዘንተ ፡ ተዘከረከ ፡ አናሕሲ ፡ ኃግውእየ ፡ ሊተ ።
ተዘከር ፡ እግዚአ ፡ ተሰቅሎተክ ፡ በዲበ ፡ ዕፅ ፡ ወተቀንዎተክ ፡⁵ (fol. 35^v) በሐፃው
ንት ።¹ ዘንተ ፡ ተዘከረከ ፡ አናሕሲ ፡ ኃግውእየ ፡ ሊተ ።
ተዘከር ፡ እግዚአ ፡ ዘአስተዩክ ፡ ብሂአ ፡ ዘምስለ ፡ ሐሞት ፤ ወዘመጠውክ ፡ ነፍሰክ ፡²
ለሞት ። ዘንተ ፡ ተዘከረከ ፡ አናሕሲ ፡ ኃግውእየ ፡ ሊተ ።
ተዘከር ፡ እግዚአ ፡ ተገንዞተክ ፡³ በልብሰ ፡ ገርዜን ፡ ወተወድዮተክ ፡⁴ ውስተ ፡ መቃ
ብር ፡ ወንበረተክ ፡⁵ ውስቴቱ ፡ ሠሉሰ ፡ መዋዕለ ፡ ወሠሉሰ ፡ ለያልየ ፡ ዘእንበለ ፡ አንሰ
ሐስዎ ፡ ነፍስ ።⁶ ዘንተ ፡ ተዘከረከ ፡ አናሕሲ ፡ ኃግውእየ ፡ ሊተ ።
ተዘከር ፡ እግዚአ ፡ ተንሥኦተክ ፡ እሙታ(fol. 36^r)ን ፡ በሣልስት ፡ ዕለት ፡ ወአስተርእዮ
ተክ ፡ ለአርድእት ፡¹ እንዘ ፡ ሀለዉ ፡ ውስተ ፡ ዕርሕ ፡ ዘዕፅው ፡ ጥኅቱ ። ዘንተ ፡ ተዘከ
ረክ ፡ አናሕሲ ፡ ኃግውእየ ፡ ሊተ ።
ተዘከር ፡ እግዚአ ፡ ዕርገተክ ፡ ውስተ ፡ ሰማያት ፡ ወንብረተክ ፡² በየማነ ፡ አብ ። ዘንተ ፡
ተዘከረከ ፡ አናሕሲ ፡ ኃግውእየ ፡ ሊተ ፡ ለገብርክ ፡ ፍሥሐ ፡ ክርስቶስ ።
አመ ፡ ዳግም ፡ ምጽአትክ ፡ ጥልቄኒ ፡ ምስለ ፡ አባግዲክ ፡ ቡሩካን ፤ ወክፍለኒ ፡ ርስተ ፡
ውስተ ፡ ሀገራቶሙ ፡ ለቅዱሳን ። አኮኑ ፡ እግዚአ ፡ ለበስክ ፡ ሥጋ ፡ ለአድኅኖትዮ ። ዘኢይ
ማ(fol. 36^v)ስን ፡ ሥጋ ፡ ረሰይክ ፡ ለዘይማስን ።
ለእመሰ ፡ አነ ፡ እትኃጎል ፡ ለምንት ፡ ለክ ፡ እግዚአ ፡ ለቢሰ ፡ ሥጋ ፡ ምድራዊ ።
ለእመሰ ፡ አነ ፡ እዴየን ፡ [ለምንት ፡] ለክ ፡ እግዚአ ፡ አንሰስዎትክ ፡¹ ውስተ ፡ ዓለም ፡
ጧወ፤ ፡ ዓመተ ፡ ፫አውራጃ ፤ ወፃምዎትክ ፡² በዲበ ፡ ምድር ፡ በከመ ፡ ሕገ ፡ እንለ ፡
እምሕያው ፡ ዘእንበለ ፡ ኃጢአት ፡ ባሕቲታ ።

fol. 34^v ¹ MS ጾምክ ፡ | ² MS ጾስ ፡
fol. 35^r ¹ ዘ added | ² MS ጾት ፡ | ³ MS ሊቃነ ፡ | ⁴ MS ጾትክ ፡ | ⁵ MS ጾዎተ”
fol. 35^v ¹ MS ጾተ ፡, unless it was በሐፃውንተ ፡ መስቀልክ ፡ as in other places, e.g., fol. 32^v, or
በሐፃውንተ ፡ ቅንዋቲክ ፡, e.g., fols. 16^v–17^r | ² MS ጾስክ ፡ | ³ ጾተ” added | ⁴ ዮ added |
⁵ MS ጾትክ ፡ | ⁶ MS ጾስ ፡
fol. 36^r ¹ ድ added | ² MS ጾትክ ፡
fol. 36^v ¹ MS አንሰሰውክ ፡ | ² MS ጾተክ ፡

ለእመ ፡ አነ ፡ እትኳነን ፡ [ለምንት ፡] ለከ ፡ እግዚአብሔር ፡ ተጎምዮ ፡ እደዊከ ፡ ከመ ፡ ሠራቂ ፡
 ወተጸፍአ ፡ መላትሒከ ፡ ከመ ፡ ጊጉይ ።
 ለእመሰ ፡ አነ ፡ እደዮን ፡ ወእሣቀይ ፡ ለምንት ፡ ለከ ፡ እግዚአብሔር ፡ ተ (fol. 37^r)ከጋርዖ ፡ ርእ
 ሰከ ፡ ከመ ፡ እንሰሳ ፡¹ ወተቀሰፎ ፡² ዘባንከ ፡ ከመ ፡ አላዌ ፡³ ሕግ ።
 ለእመሰ ፡ አነ ፡ ኢይድኅን ፡⁴ ለምንት ፡ ለከ ፡ እግዚአብሔር ፡ ተአግሦ ፡ ኃፍረተ ፡ መስቀል ፡
 ወተወክፎ ፡ ምራቀ ፡ ርኩሳን ፡ ወጽእለተ ፡ ከሐድያን ።
 ሐሰ ፡ ለከ ፡ እግዚአብሔር ፡ ከንተ ፡ ደይነ ። ኢትመንነኒ ፡ ለሤጠ ፡ ደምከ ። ለከሰ ፡
 እግዚአብሔር ፡ ረባሐ ፡ ለነጊድከ ፡ ለእመ ፡ ድኅንኩ ፡ አነ ። ለከሰ ፡ እግዚአብሔር ፡ ረባሐ ፡ ለሰቅለ
 ትከ ፡⁵ ለእመ ፡ ሐዮኩ ፡ አነ ። ለከሰ ፡ እግዚአብሔር ፡ ረባሐ ፡ [ለ]ሕግማቲከ ፡ እመ ፡ ጸደቁ ፡⁶
 አነ ። ተዘከር ፡ እግዚአብሔር ፡ ዘ (fol. 37^v)ትቤሰ ፡ [ዘ]አምነ ፡ ወ[ዘ]ተጠምቀ ፡ ይድኅን ፡ ወዘ
 ኢአምነ ፡ ይደደን ።
 አመንኩ ፡ ብከ ፡ እግዚአብሔር ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ እግዚአብሔር ፡ ወልደ ፡ እግዚአብ
 ሔር ፤ አምላክ ፡ ወልደ ፡ አምላክ ፤ ብርሃን ፡ ወልደ ፡ ብርሃን ፤ ንጹሕ ፡ ወልደ ፡ ንጹሕ ።
 ወተጠመቁሂ ፡¹ በማይ ፡ ዘውኅዘ ፡ እምገቦከ ።² ወበእንተዝ ፡ ኢይደልወኒ ፡ ኩነኒ ።
 ወእመሰ ፡ ኃጢአተኑ ፡ ትትዓቀብ ፡ እግዚአብሔር ፡ መኑ ፡ ይቀውም ፡ [ቅድሚከ] ። ወባ
 ሕቱ ፡ ከመ ፡ ኢይትሐሰዉ ፡ ቃልከ ፡ ተሣሃለኒ ፡ እስመ ፡ አንተ ፡ ትቤ ፡ ኩሉ ፡ ዘየአ
 ምን ፡ ብየ ፡ ቦሕይወት ፡ (fol. 38^r) ዘለዓለም ። ስረይ ፡ ሊተ ፡ ኃጢአትየ ፡ አ[ዘ]ባሕቲ
 ትከ ፡ ዘእንበለ ፡ ኃጢአት ። ኢትዝክር ፡ ጌጋይየ ፡ አ[ዘ]ባሕቲትከ ፡ ዘእንበለ ፡ ጌጋይ ።
 አንሰ ፡ ውኩል ፡ በአሚነ ፡ መስቀልከ ፡ ቅዱስ ፤ ይትፌሥሐኒ ፡ ልሳንየ ፡ ወከፍፍርየ ፡
 ውዳሴ ፡ መስቀልከ ። በኃይለ ፡ መስቀልከ ፡ ከልለኒ ፡ ከመ ፡ ወልታ ፡ ሥሙር ፡ ሊተ ፡
 ገብረ ፡ መስቀል ።
 ኅቤከ ፡ እግዚአብሔር ፡ አንቃዕደኩ ፡ አዕይንትየ ። ሰፋሕኩ ፡ እደዊየ ፡ ወአንሣእኩ ፡ ርእሰ ፡
 ሕሊናየ ። ኅቤከ ፡ ጸራኅኩ ፡ ወእቤለከ ፡ አንተ ፡ ተስፋየ ፡ ወአንተ ፡ መክፈልትየ ፡ በም
 ድረ ፡ ሕያዋን ። ነጽር ፡ ላዕሌየ ፡ (fol. 38^v) እስመ ፡ ሐመምኩ ፡ ፈድፋድ ። አአምላክ ፡
 ኃያላን ፡ ኢትኅድገኒ ፡¹ አንተ ፡ ለዝሉፉ ፡ ፍእመ ፡ አአብስ ፡² ለከ ። ጽሉ ፡ እዘነከ ፡³
 ኅበ ፡ ስእለትየ ። ለትብጻሕ ፡ ጸሎትየ ፡ ቅድሚከ ፡ [በ]ጽርኃ ፡ መቅደስከ ። ተሣሃለኒ ፡
 ወስምዓኒ ፡⁴ ለከ ፡ ይብለከ ፡ ልብየ ። ወኃሥሥኩ ፡ ገጸከ ። ገጸ ፡ ዘአከ ፡ አኃሥሥ ፡ እግ
 ዚአ ። ወኢትሚጥ ፡ ገጸከ ፡ እምነየ ። ረዳኤ ፡ ኩነኒ ፡ ወኢትግድፈኒ ።
 አንተሰ ፡ እግዚአብሔር ፡ ለዓለም ፡ ትነብር ። ወዝክርከኒ ፡ ለትውልደ ፡ ትውልድ ። አንተ ፡ እግ
 ዚአ ፡ አቅደምከ ፡ ሣርሮታ ፡ ለምድር ። ወግብረ ፡ እደዊከ ፡ እማንቱ ፡ ሰ (fol. 39^r)ማ
 ያት ። እማንቱሰ ፡¹ ይትኃገላ ፡ ወአንተሰ ፡ ትሄሉ ። ወኩሉ ፡ ከመ ፡ ልብስ ፡ ይበሊ ።
 ወከመ ፡ ሞጣሕት ፡ ትዌልጠሙ ፡ ወይትዌለጡ ። ወለከሰ ፡ አልቦቱ ፡ ጥንተ ፡ ለቀ
 ዳሚ ፡² መዋ[ዕ]ሊከ ፡ ወኢተፍጻሜት ፡ ለደኃሪ[ት]ከ ። ኅቡዕ ፡ አንተ ፡ እምኅቡአን ።
 ወእመ ፡³ ፈቀድከ ፡ ከሠትከ ፡ [ርእሰከ ፡] ለመሬታዊያን ።
 እንዘ ፡ [በሰማያት ፡] ንቡር ፡ አንተ ፡ በየማነ ፡ አቡከ ፡ በታሕቱ ፡ ቅድመ ፡ ዐውደ ፡ ጲሳ
 ጠስ ፡ ቆምከ ።
 እንዘ ፡ በአርያም ፡ መንጠላዕተ ፡ እሳት ፡ ይሴውረከ ፡ በምድር ፡⁴ ከሐድያን ፡ ከሠቱ ፡
 ዕርቃነከ ።

fol. 37^r ¹ MS አንሰሳ ፡ | ² MS ”ሰ” , with ተ added | ³ MS ”ዊ” ፡ | ⁴ MS እድ” | ⁵ MS መስቀልከ ፡ |
⁶ MS ”ድ” .
 fol. 37^v ¹ MS ”ም” | ² MS ”ቦሁ” .
 fol. 38^v ¹ MS ”ድ” | ² MS እመአብሰ ፡ , with መ added | ³ ኅ added | ⁴ MS ”ሰ” .
 fol. 39^r ¹ Added | ² MS ወላ” | ³ MS ወእ” | ⁴ MS ”ረ” .

እንዘ ፡ በላዕሉ ፡ ማኅበረ ፡ መላ(fol. 39^v)እክት ፡ ይባርኩክ ፡ ወበቀራንዮ ፡ ማኅበረ ፡ አይሁድ ፡ ይጸርፉ ፡ ሳዕሌክ ።
እንዘ ፡ በመልዕልተ ፡ ሰማያት ፡ በአክናፈ ፡ ኪሩቤል ፡ ትትኬለል ፡ ወበኢየሩሳሌም ፡ አክሊለ ፡ ሦክ ፡ ትትቁጸል ።
እንዘ ፡ ዲበ ፡ ጌርጌላ ፡ በሰረገላ ፡ እሳት ፡ ትጼዓን ፡ ወበሊቶስጥሮስ ፡ ዲበ ፡ ዕፀ ፡ መስቀልክ ፡ ተሰቀልክ ፤ [ወ]በነጻፍጻፈ ፡ ደምክ ፡ ተቀብዓ ፡ መስቀልክ ።

* * *

እኬ ፡ ዕፅ ፡ በደመ ፡ አምላኩ ፡ [ዘ]ተቀደሰ ፡ ወ[በማ]ይ ፡ ዘውኅዘ ፡ እምገቦ ፡¹ ፈጣሪሁ ፡ [ዘ]ተጠመቀ ።
እኬ ፡ ዕፅ ፡ [ዘ]ኮኖሙ ፡ አክሊለ ፡ ለዕፀ(fol. 40^r)ወ ፡ ገነት ፡ ወክብረ ፡ ለዕፀወ ፡ ገዳም ።
እኬ ፡ ዕፅ ፡¹ ዘኮነ ፡ ምጥባሐ ፡ ለበግዓ ፡ እግዚአብሔር ፡ ጸባያት ።
እኬ ፡ ዕፅ ፡ ዘኮነ ፡ ምሥዋዕ ፡² ፋሲካሁ ፡ ለአምላክ ፡ እስራኤል ።
እኬ ፡ ዕፅ ፡ ዘኮነ ፡ ነቅዓ ፡ ወይነ ፡ ምሥጢር ፡ ጎልጎታዊ ።
እኬ ፡ ዕፅ ፡ ዘአንጠብጠብ ፡ እምኔሁ ፡ ደመ ፡ ሕግ ፡ ወሥርዓት ፡ [ለ]ማኅተመ ፡ መሃይ ምናን ።
እኬ ፡ ዕፅ ፡ ዘውኅዘ ፡ እምኔሁ ፡³ ምንዛሕ ፡ [ለ]ምሕፃብ ፡⁴ አባግዕ ፡⁵ ቡሩካን ።
እኬ ፡ ዕፅ ፡ ዘቀደሳ ፡ ለምድር ፡ ወአተቦ ፡ ለሰማይ ፡ ወባረክ ፡ ኩሎ ፡ ዓለመ ፡ በበረከተ ፡ አብ ፡ ወ(fol. 40^v) ወልድ ፡ ወመንፈስ ፡ ቅዱስ ።
እኬ ፡ ዕፅ ፡ ዘአስተሳፎሙ ፡ ለሰማያዊያን ፡ [ምስለ ፡ ምድራውያን ።]
እኬ ፡ ዕፅ ፡ ዘአድኃኖ ፡ ለአዳም ፡ እምስሕተት ፡ ወረሰያ ፡¹ ለሔዋን ፡ አግዓዚተ ፡ እምዓዕረ ፡ ሞት ።
እኬ ፡ ዕፅ ፡ ዘበእንቲአሁ ፡ ተጽሕፈ ፡ በኦሪት ፡ ወነቢያት ፡ ወገሐደ ፡ ተሰብከ ፡ በሐዋርያት ።
እኬ ፡ ዕፅ ፡ ዘዘረዎሙ ፡ ለእለ ፡ ተከልዎ ፤ ወአስተጋብአሙ ፡ ለእለ ፡ አመንዎ ።²
እኬ ፡ ዕፅ ፡ ዘአመሥረታ ፡³ ለቤተ ፡ ክርስቲያን ፡ ዲበ ፡ ሃይማኖተ ፡⁴ ኢየሱስ ፡ ክርስቶስ ።
[እኬ ፡] ዕፅ ፡⁵ ዘአጥአሞ ፡ ለልሱኅ ፡ ወአንጽሐ ፡⁶ ለርሱኅ ።
እኬ ፡ ዕፅ ፡ ዘ(fol. 41^r)አልዓሎ ፡ ለነዳይ ፡ ወአጽደቆ ፡ ለጊጉይ ።
እኬ ፡ [ዕፅ ፡] ዘአጽንዖ ፡¹ ለድኩም ፡ ወአጥአዮ ፡ ለሕሙም ።
እኬ ፡ ዕፅ ፡ ዘአስተባዝኖ ፡ ለውሑድ ፡ ወአስተጣበቦ ፡² ለአብድ ።
እኬ ፡ ዕፅ ፡ ዘአፍረያ ፡ ለመካን ፡ ወአብርሃ ፡ ለጸላም ።³
እኬ ፡ ዕፅ ፡ ትምክህተ ፡ ኩሎ ፡ ዓለም ።
እንዘ ፡ ንቁሕ ፡ ልብነ ፡ ወክሡታት ፡⁴ አዕይንቲነ ፡ ወፍሡሐት ፡ ከናፍሪነ ፡ ናሌዕል ፡ ስብሐተ ፡ መስቀል ። አእግዚእየ ፡ ስብሐተ ፡ መስቀልክ ፡ ያነቅሆሙ ፡ ለጽዑራን ፡ ወይሬስዮሙ ፡ ከመ ፡ ይኅበሩ ፡ ስብሐ ፡⁵ ምስለ ፡ ማኅበረ ፡ ትጉሃ(fol. 41^v)ን ።
ስብሐተ ፡¹ መስቀልክ ፡ ምሉዕ ፡ በኩለሄ ፡ ወንኩር ፡² ጥቀ ፡ ለልብ ። ስብሐተ ፡ መስቀልክ ፡ ይጥዕም ፡ ለዘ ፡ ያነብቦ ፡ ወይኤድሞሙ ፡ ለሰማዕያን ።

fol. 39^v ¹ MS ”ቦክ ፡
fol. 40^r ¹ MS ዕፀ ፡ | ² Or መሥዋዕተ ፡; MS ምሥዋዕተ ፡ | ³ MS እምንዳቤሁ ፡ | ⁴ MS ”ብ ፡ | ⁵ MS ”ዓ ፡
fol. 40^v ¹ MS ”ይካ ፡ | ² MS MS ”ም” | ³ MS ”ሠ” | ⁴ MS ”ት ፡ | ⁵ MS ዘዕ” | ⁶ MS ”ሐ ፡
fol. 41^r ¹ MS ”ዓ ፡ | ² For ወአጥበቦ ፡? | ³ MS ”ጽ” | ⁴ MS ወክሥት ፡ The word is correct if the ት is geminated (fem. sing) | ⁵ MS ”ሐ ፡
fol. 41^v ¹ MS ”ት ፡ | ² MS ”ረ ፡ | ³ MS ወለዘፋ” | ⁴ MS ”ት ፡ | ⁵ MS ”ጸአ”.

ስብሐተ ፡ መስቀልክ ፡ መሰንቆሁ ፡ ውእቱ ፡ ለዘየአምን ፡ ብከ ፤ ወዘለፋሁ ፡³ ውእቱ ፡
 ለዘይክህደክ ።
 ስብሐተ ፡ መስቀልክ ፡ ዕንዚራሁ ፡ ውእቱ ፡ ለዘ ፡ ያፈቅረከ ፤ ወጽዕለቱ ፡⁴ ውእቱ ፡
 ለዘ ፡ ይጸእለከ ።⁵
 ስብሐተ ፡ መስቀልክ ፡ ያስተፌሥሐ ፡ ለልብ ፡ ከመ ፡ ሰትየ ፡ ወይነ ፡ ከራሚ ። ወነገረ ፡
 መስቀልክ ፡ ጽእለት ፡ ውእቱ ፡ በ(fol. 42^r)ኅበ ፡ አብዳን ፤ ወትምክህት ፡ ውእቱ ፡
 [ቡንበ ፡] ጠቢባን ፡ በከመ ፡ ይቤ ፡ ጸውሎስ ፡ ወነገረ ፡ መስቀሉስ ፡¹ ለኅርቱማን ፡ ዕባድ ፡
 ይመስሎሙ ። ወለነሰ ፡ ለእለ ፡ አመነ ፡ ኅይለ ፡² እግዚአብሔር ፡³ ውእቱ ።
 [ስብሐተ ፡] መስቀልክ ፡ ያብርህ ፡ ለነ ። ወይኩነ ፡⁴ መርሐ ፡ ከመ ፡ አምዶ ፡ እሳት ፡
 ዘአብርሃ ፡ ሎሙ ፡ ለደቂቀ ፡ እስራኤል ፡ ወመርሆሙ ፡ ሻዓመተ ፡ በገዳም ፡ እምሐ
 ቅለ ፡ ሴይር ፡⁵ እስከ ፡ ቃዴስ ፡ በርኔ ።⁶ ወይእዜኒ ፡ ትመርሐኒ ፡⁷ የማንከ ፡ ጽንዕት ፡
 ወመዝራዕትከ ፡ ልዕልት ፡ በኩሉ ፡ መዋዕለ ፡ ሕይወት(fol. 42^v)የ ።
 አጠቢባ ፡ ጠቢባን ፡ ክሥቶን ፡ ለአዕይንትየ ፡ ወእርዐይ ፡ መድምመክ ፡¹ እምሕግከ ፤²
 እስመ ፡ ፈላሲ ፡ አነ ፡ [ባ]ውስተ ፡ ምድር ፡ ወነግድ ፡ ከመ ፡ ኩሉ ፡ አበውየ ። ስሕ
 ተኒ ፡ ከመ ፡ አእርፍ ፡ ዘእንበለ ፡ እሔር ፡ ኅበ ፡ ኢይገብእ ።
 ረስየኒ ፡ እግዚአ ፡ እፍረይ ፡ ፍሬ ፡ ንስሐ ፡ ዘእንበለ ፡ እትገዘም ፡ በሰይፈ ፡ ሙስና ።
 ረስየኒ ፡ እግዚአ ፡ ከመ ፡ እንብብ ፡ ስብሐተ ፡ መስቀልክ ፡ እንበለ ፡ ይትፈጸም ፡ አፋየ ፡
 በሞት ።
 ረስየኒ ፡ እግዚአ ፡ እጎድጎድ ፡³ አንቀጸ ፡ ጽርኅከ ፡ እምቅድመ ፡ እትዓሰር ፡⁴ በሰና
 ስል ፡⁵ ዘኢይትፈታሕ ።
 ረስየኒ ፡⁶ (fol. 43^r) እግዚአ ፡ ከመ ፡ እግበር ፡ ረብሐ ፡ ነፍስየ ፡ እምቅድመ ፡² ይጸራእ ፡
 ሢጥ ፡³ ወምሥያጥ ።
 ረስየኒ ፡ እግዚአ ፡ አስተዳሉ ፡ ቅብዓ ፡ ለማኅቶት ፡ እምቅድመ ፡ ይትአፀው ፡ ጥኅተ ፡
 ጽርኑ ፡ ለመርዓዊ ።
 ረስየኒ ፡ እግዚአ ፡ አስተዳሉ ፡ ሰንቀ ፡⁴ ለፍኖት ፡ እምቅድመ ፡ ይኩን ፡ ውውዓ ፡ ወይ
 ትነፋሕ ፡ ቀርን ።⁵
 [ረስየኒ ፡] እግዚአ ፡ ዕፍዲ ፡ እዳ ፡ ዘላዕሌየ ፡ [እም]ቅድመ ፡ ይትነበብ ፡ መጽሐፍ ፡ ዘይ
 ከውን ፡ ስምዓ ፡ በእንተ ፡ ኃግውእየ ።
 ረስየኒ ፡ [እግዚአ ፡] እትጋህ ፡ በስብሐት ፡ እምቅድመ ፡ ይምጽአኒ ፡ አርምሞ ፡ ዘኢያበ
 ውህ ፡ ለ(fol. 43^v)ተናግሮ ።
 ረስየኒ ፡ እግዚአ ፡ አህሉ ፡ ብከ ፡ ወበመንፈስከ ፡¹ ቅዱስ ።
 ረስየኒ ፡ እግዚአ ፡ [እትሉ ፡] አሰረ ፡ ወንጌልከ ፡ እንዘ ፡ እትመረገውዝ ፡ መስቀለከ ።²
 ረስየኒ ፡ እግዚአ ፡ ጥሉለ ፡ በመዓዘ ፡ ዕፍረትከ ፡ ዘረሰዮን ፡ ለደናግል ፡ [ከመ ፡ ይት
 ልዋ ፡] ድኅሬከ ፡ ወሰማዕትኒ ፡ ከመ ፡ ይጹሩ ፡ ሱታፌ ፡ ሕማማቲከ ፡ ወለጸድቃንኒ ፡
 ከመ ፡ ይንሥኡ ፡ አርዑተ ፡ መስቀልክ ።
 ወኩሉ ፡ ዘነሥእ ፡ መስቀለ ፡ ሞቱ ፡³ ኢይንህካ ፡⁴ ለነፍሱ ፡ እምሕማመዝ ፡ ዓለም ፡
 እምአፀባ ፡ ወምንዳቤ ፡ ወተፅኖስ ። በከመ ፡ [ትቤ ፡] ለሊከ ፡ በወንጌል ፡ ዘይፈ

fol. 42^r ¹ MS "ልክ ፡ | ² MS በኃይለ ፡ | ³ MS መስቀልክ ፡ | ⁴ MS ወኩነኒ ፡ | ⁵ MS ሲና ፡ | ⁶ MS
 ወበ" | ⁷ MS ትምሐረኒ ፡
 fol. 42^v ¹ MS "ምከ ፡ | ² MS ወሕ" | ³ MS ወእጎድጎድ ፡ | ⁴ MS ይት" | ⁵ MS "ለ ፡ | ⁶ MS ረሰ".
 fol. 43^r ¹ MS እትገበር ፡ | ² MS "ደ" | ³ MS ሞትከ ፡ | ⁴ MS ለስ"; corrected to ሊተ ፡ ስ" | ⁵ MS "
 ን ፡
 fol. 43^v ¹ ከ added | ² ለ altered from ል | ³ ነ added | ⁴ MS "ከ ፡.

ቅ(fol. 44^r)ድ፡¹ [ያድገና፡ ለነፍሱ፡ ለይግድ፡ ። ወዘሰ፡ ገደፋ፡] ለነፍሱ፡ በእንቲ
አየ፡ ይረከባ፡ ምንት፡ ይበቀሥ፡ ለሰብእ፡ ለእመ፡ ኩሎ፡ ዓለመ፡ ረብሐ፡ ወነፍሶ፡²
ኃጉላ፡ ። ዘንተ፡ ፈራህኩ፡ እግዚአ፡ አድገነኒ፡ እምነጉላ፡ ነፍሰየ፡ ሊተ፡ ጥቡዕ፡
ልብየ፡ እግዚአ፡ በትውክልተ፡ ቅንዎቲክ፡ ። ጥቡዕ፡ ልብየ፡ እግዚአ፡ ለሰብሐቲክ፡³
፣ፍቅርክ፡ ያንቅሐኒ፡⁴ እምንዎመ፡⁵ ሐኪት፡ ወይክሥት፡ አዕይንተ፡ ልብየ፡ ለው
ዳሴ፡ መስቀልክ፡ ።

መስቀልክ፡ ዕዕ፡ ዘኢይነቅዝ፡ ።

መስቀልክ፡ ዕዕ፡ ዘኢየአብር፡ ።

መስቀልክ፡ ዕዕ፡ ዘኢይማሰን፡ ።

መስቀልክ፡ ዕዕ፡ ዘኢያየብሶ፡⁶ (fol. 44^v) ላህበ፡ ፀሐይ፡ ፣፣ወኢሐሩረ፡ ነፋሳት፡ ።¹

መስቀልክ፡ ዕዕ፡ ዘኢይክሉ፡ አንቅልቅሎቶ፡ [ወ]ሐይዝት፡ ወኢንፍሐተ፡ ነፋሳት፡ ።²

መስቀልክ፡ ዕዕ፡ ዘኢይክሉ፡ ገፍትአቶ፡ መዋግደ፡ ባሕር፡ ።

መስቀልክ፡ ዕዕ፡ ዘኢይክሉ፡ አውድቆቶ፡³ ክበደ፡ ዝናማት፡ ።

መስቀልክ፡ [ዕዕ፡] ዘኢይክሉ፡ ቀሪቦቶ፡ መናፍስት፡⁴ ርኩሳን፡ ።

መስቀልክ፡ ዕዕ፡ ዘአልቦ፡ ዘይመስሎ፡ እምዕፀወ፡⁵ ገነት ፤ ወአልቦ፡ ዘይትኤረዮ፡⁶

እምዕፀወ፡ ገዳም፡ ።

መስቀልክ፡ ዕዕ፡ ዘአልቦ፡⁷ ዘይመስሎ፡ እምዕፀወ፡ አርዝ፡ ። ወዕፀወ፡⁸ ምርስኔ፡⁹

(fol. 45^r) ኢይትኤረዮ፡ ።¹ ወኢላጤንስ፡² ከመ፡ ሠርፀ፡ ። ወዕፀወ፡ ቂድሮንኒ፡ ኢይህ

ንዮ፡ ። ወዕፀወ፡ ጳውቄናሂ፡ ኢይመስሎ፡ ።

[መስቀልክ፡] ጽሕደተ፡ ዕዕ፡ ዘኢይትሜካህ፡ ላዕለ፡ ዕፀው፡ ።

[መስቀልክ፡] ዕዕ፡ ዘሠምሮ፡ እግዚአብሔር፡ ይዕርግ፡³ ውስቴቱ፡ ።

[መስቀልክ፡ ዕዕ፡] ዘአንጠብጠበ፡ እምአዕጹቂሁ፡ ዝናማተ፡ ወይን፡ ። ወደመናሁኒ፡

ደመና፡ ብርሃን፡ ዘአርያም፡ ዘውእቱ፡ እግዚእነ፡ ወአምላክነ፡ ወመድኃኒነ፡ ኢየ

ሱስ፡ ክርስቶስ፡ ወበጠለ፡ ምሕረት፡ ዘውሀዘ፡ እምኔሁ፡ ተሰቅዩ፡ መሃይምናን፡ ። ፣

ወነሥኡ፡ መሃይምናን፡⁴ ማ(fol. 45^v)ሕተመ፡ ጥምቀት፡ እምኔሁ፡ ። ወሶበሂ፡ የአ

ትቡ፡¹ ገጸሙ፡ በተእምርተ፡ መስቀል፡ ይገቡይይ፡² ሰይጣን፡ እምቅድመ፡ ገጸሙ፡

በከመ፡ ይብል፡ ትምህርተ፡³ ሐዋርያት፡ ወዘልፈ፡ ጸሐቅ፡ ለአቲባ፡⁴ ፍጽመክ፡ እስመ፡

ትእምርተ፡ መስቀል፡ [እንክ፡ ትእምርተ፡ ሕማም፡] ውእቱ፡ ዲበ፡ ሰይጣን፡ ።

ወሀበ፡ [ሀሎ፡] መስቀል፡ ይደጉጽ፡ ልቦ፡ ። ወእምዝክረ፡ መስቀልክ፡ ይሚምእ፡

ከመ፡ ይጉየይ፡ ።

ወነቢያትኒ፡ አርአዩ፡ አርአያ፡ መስቀልክ፡ እግዚአ፡ ሙሴ፡ ገብረ፡ [አርአያ፡ መስ

ቀል፡ በ]ገዳመ፡ ራፊድ፡ ። አመ፡ አዘዞ፡ ለኢያሱ፡ ይትአጎዞ፡ ለአማሌቅ፡ ዐርገ፡

ሙሴ፡ ው(fol. 46^r)ስተ፡ ደብር፡ [ወ]ሰፍሐ፡ ጀእደዊሁ፡ ወአልዓለ፡ ርቡባቲሆን፡

እምነግህ፡ እስክ፡ ሰርክ፡ በአርአያ፡ መስቀልክ፡ ። ወሶበ፡ ያስተጋብእ፡ እደዊሁ፡ የዐ

ፅብ፡ እስራኤል፡ ወይሄይል፡ አማሌቅ፡ ። ወሶበ፡ ይሰፍሕ፡ እደዊሁ፡ ይነትዕ፡ አማ

ሌቅ፡ ወይመውዕ፡ እስራኤል፡ ። ወወዓሉ፡ ሐር፡ ወአሮን፡ እንዘ፡ ይጸውሩ፡ እደ

ዊሁ፡ ። ወእደዊሁስ፡ ለሙሴ፡ ክቡዳት፡ ። ወአንበሩ፡ ሎቱ፡ ዕብነ፡ ዐቢየ፡ እምለፌ፡ ።

fol. 44^r ¹ MS ጳ፡ | ² MS ጳሱ፡ | ³ MS ጳትክ፡ | ⁴ Altered from ያንቅሐኒ፡ ፍቅ | ⁵ Added |
⁶ የ added.

fol. 44^v ¹ Altered from ወኢነፍሳተ፡ ሐሩረ፡ ። | ² MS ጳስተ፡ | ³ MS አጽንዖቶ፡ | ⁴ MS ጳተ፡ |
⁵ MS ወዕ | ⁶ MS ዘይትኤሮዮ፡ with ት added | ⁷ MS አጳ | ⁸ MS ዕጳ | ⁹ MS መርሳኒን፡ ።

fol. 45^r ¹ MS ኢይሬእዮ፡ | ² MS ወኢላጤንስ፡ | ³ MS ጳረጳ | ⁴ MS ማኃይምናን፡ ። ወነሥኡ፡ ።

fol. 45^v ¹ MS ጳብ፡ | ² MS ይጉየይ፡ | ³ MS ትእምርጳ | ⁴ MS አትብ፡ ።

fol. 46^r ¹ MS ጳዮ፡ ።

ወእምለፌ ፡ ከመ ፡ ኢያስተጋብእ ፡ እደዊሁ ፤ እስመ ፡ በስፍሐተ ፡ እደዊሁ ፡ በአርአያ ፡¹
 መስቀልክ ፡ ይትመውው ፡ (fol. 46^v) አማሌቅ ። ወከማሁ ፡ ጽብዖሙ ፡ በኃይለ ፡ መስቀ
 ልክ ፡ ለእለ ፡ ይትቃረኑኒ ፡ [ወባርክ ፡ ?] ተጽብዖትዮ ፡ ሊተ ።
 ወካዕበ ፡ ሙሴ ፡ አርአየ ፡ ትእምርተ ፡ መስቀልክ ፡ አመ ፡ ይወፅኡ ፡ እስራኤል ፡ እምግ
 ብፅ ፡ ወቤተ ፡ ያዕቆብ ፡ እምሕዝበ ፡ ፀር ፡ ዘበጠ ፡ ባሕረ ፡ በበትሩ ፡ ምዕረ ፡ ርቱዓ ። ወደ
 ገመ ፡ ዝብጠተ ፡ ግድመ ። ወበዝ ፡ ኮነ ፡ ትእምርተ ፡ መስቀል ። ወቆመ ፡ ማይ ፡ ከመ ፡
 ዐረፍት ፡ እምለፌ ፡ ወከመ ፡ ዐረፍት ፡ እምለፌ ። ወኃለፍ ፡¹ ደቂቀ ፡ እስራኤል ፡ በማእ
 ከሉ ። ወሊተኒ ፡ ጸሕ ፡ ሊተ ፡ ፍኖተ ፡ ጽድቅ ፡ ወሕ[ይ](fol. 47^r)ወት ፡ ማእከለ ፡ ባሕረ ፡
 ሙስና ። ወኃድፈኒ ፡ በኃይለ ፡ መስቀልክ ፡ ሊተ ።
 ወካዕበ ፡ ዓዲ ፡ ሙሴ ፡ አርአየ ፡ ትእምርተ ፡ መስቀል ፡ አመ ፡ ዘበጠ ፡ ኩኩሐ ፡ በበ
 ትሩ ። ዘበጠ ፡¹ ምዕረ ፡ [ርቱዐ ፡ ወደገመ ፡ ዝብጠተ ፡] ግድመ ፡ ለፌ ፡ ወለፌ ፡ ኀበ ፡ ይቀ
 ውማ ፡² እገሪሁ ፡ ለእግዚአብሔር ። ወነቅዓ ፡ ማይ ፡ እምነ ፡ ኩኩሕ ፡ ልሙፅ ፤ እስመ ፡
 በትእምርተ ፡ መስቀልክ ፡ ተገብረ ፡ ዝተአምር ።³ ወከማሁ ፡ ሊተኒ ፡ አንቅዕ ፡ ሊተ ፡
 ማየ ፡ ሕይወት ፡ ለእንጽሑት ፡⁴ ርስሐትዮ ፡ ሊተ ፡ በበትረ ፡⁵ ኃይለ ፡ መስቀልክ ።
 ኢትመጥወኒ ፡⁶ ለግሙራ ፡ ለፍዳ ፡ ኃጢአትዮ ። በእንተ ፡ አብርሃም ፡ ፍቁርክ ፤
 ወበ(fol. 47^v)እንተ ፡ ይስሐቅ ፡ ቀሌዳክ ፤ ወበእንተ ፡ እስራኤል ፡ ቅዱስክ ። በእንተ ፡
 ሙሴ ፡ ገብርክ ፡ ዘተመጠወ ፡ ሕገ ፡ እምእደዊክ ። በእንተ ፡ ዳዊት ፡ ዘተረከበ ፡¹ ምእ
 መነ ፡ በቅድሚክ ። ወበእንተ ፡ ኩሎሙ ፡ ነቢያቲክ ፡ እለ ፡ ሰበኩ ፡ ሰርቀተክ ፡ ውስተ ፡
 ዓለም ። በእንተ ፡ ሐዋርያቲክ ፡ ቅዱሳን ፡ እለ ፡ ከልሑ ፡ ከመ ፡ ቃለ ፡ ቀርን ፡ በስምዓ ፡
 ወንጌልክ ፡ ቅዱስ ፡ ወፈድፋድሰ ፡ በእንተ ፡ ቅድስት ፡ ወንጽሕት ፡ ማርያም ፡ ድንግል ፡
 ወላዲተ ፡ አምላክ ። ወበእንተ ፡ ቅዱስ ፡ ወቡሩክ ፡ ዕፀ ፡ መስቀልክ ። ባርከኒ ፡ በበረከትክ ፡²
 ወበበረከተ ፡ አቡክ ፡ ሰማ(fol. 48^r)ያዊ ።¹ ወበበረከተ ፡ መንፈስክ ፡ ማንዩዊ ፡ ወበበረከተ ፡
 ኩሎሙ ፡ ቅዱሳን ፡ እለ ፡ እምዓለም ፡ አስመሩክ ።
 ኦእግዚአ ፡ ጽድቅ ፡ በወልታ ፡ የዐውድክ ፤ ወሃህልክ ፡² ይሜግቦሙ ፡³ [ለመሃይምኖን ።
 ኦእግዚአ ፡ ሰማያት ፡ ወሰማየ ፡ ሰማያት ፡ ሰቂላን ፡ በትእዛዝክ ። ወምድርኒ ፡ ጸንዓት ፡ ፣
 ዲበ ፡ ማይ ፡ በቃልክ ፡⁴ ፀሐይ ፡ ወወርኅ ፡ ወከዋክብትኒ ፡ [ያበርሃ ፡] በሥልግንክ ። መላእ
 ክተ ፡ ገጽኒ ፡ ወመላእክተ ፡ ሰባሔ ፡ ክቡራን ፡ በቃለ ፡ አፋክ ። እምኩሎ ፡ ሰበእ ፡ አዕበ
 ይኮ ፡ ለአዳም ፡ ዘለሐኮ ፡ በእዲክ ። ወሰአልኮ ፡ በመልክእክ ፡ ዘኢይማሰን ። ወነፋሕክ ፡
 ውስተ ፡ ገጹ ፡ መንፈስ ፡ (fol. 48^v) ሕይወት ። ወኩሎ ፡ አግረርክ ፡ ሎቱ ፡ ታሕተ ፡ እገ
 ሪሁ ፤ ዐባግዓኒ ፡ ወኩሎ ፡ አልህምተ ፡ ወዓዲ ፡ እንስሳ ፡ ዘገዳም ፡ ወአእዋፈ ፡ ሰማይኒ ፡
 ወዓሃተ ፡ ባሕር ፡ ወዘኒ ፡ የሐውር ፡ ውስተ ፡ ፍኖተ ፡ ባሕር ። ወአምጻእክ ፡ ኩሎ ፡ ዘነ
 ፍሰ ፡¹ ሕይወት ፡ ከመ ፡ ይርአይ ፡ ወምንተ ፡ ይሰምዮሙ ። ወ[ዘ]ሰመዮሙ ፡ አዳም ፡
 [ለ]ለነፍሰ ፡ ሕይወት ፤ ውእቱ ፡ ይከውን ፡ ሰሞሙ ።
 ወሶበ ፡ አበሰ ፡² አዳም ፡ ወበልዓ ፡ ዘአዘዝኮ ፡ ከመ ፡ ኢይብላዕ ፡ እምኔሁ ፡ ወወፅኦ ፡
 እምገነተ ፡ ትፍሥሕት ። ወእንተሰ ፡ ፈደይክ ፡ እዳሁ ፡ ለአዳም ፡ ዘበበሊዓ ፡³ ዕፅ ፡ በዕፅ ፡
 (fol. 49^r) መስቀልክ ፡ ክቡር ፡ ወማንዩዊ ። ወሊተኒ ፡ [ፍድየኒ ፡ እዳየ ፡] በእንተ ፡ ሕማ

fol. 46^v ¹ MS ”ፋ ፡ .
 fol. 47^r ¹ MS ”ጠ ፡ | ² MS ”ም ፡ | ³ MS ዘተአምረ ፡ | ⁴ MS ዘአ” | ⁵ MS ወበ” | ⁶ MS ወኢ.”.
 fol. 47^v ¹ MS ዘረከበ ፡ | ² MS ረ added.
 fol. 48^r ¹ MS ”ዊት ፡ | ² MS ”ልሰ ፡ | ³ MS ይሜግቦክ ፡ but see Ps 31/32: 10 | ⁴ MS Altered
 from በማይ ፡ ቃልክ ፡ .
 fol. 48^v ¹ MS ”ስ ፡ | ² MS አስበ ፡ | ³ Altered from ዘበሊዓ ፡ .
 fol. 49^r ¹ Altered from ሕማተ ፡ | ² MS ”ኢነ ፡ | ³ Altered from ”ም ፡ | ⁴ MS ”ን ፡ | ⁵ MS
 ለረወዮ ፡ ዝናም ፡ | ⁶ MS ”ኩ ፡ .

ማተ።¹ መስቀልክ። ማገደደ ፤ ወአናሕሲ። ኩሎ። ኃጣውኢየ።² ወካዕበ። ሐደስክ።
 ዓለመ።³ እምድጎረ። አይጎ። ለአቡነ። ኖጎ። ማመሐልክ። ሎቱ። እንዘ። ትብል።
 መሐልኩ። እንክ። ከመ። ኢይደግም። ረጊሞታ። ለምድር። ማመሐልክ። ሎቱ። እንዘ። ትብል።
 አይጎ። ማመሐልክ። መጽአ። እንክ። ዝናም። እሠይም። ቀስትየ። በውስተ። ደመ
 ናት። ማመሐልክ። እንክ። ደመና። ፈረደይ በዝናም⁵ እሬኢ። እንክ። ዝኩ።⁶
 ቀስተ። (fol. 49^v) ትእምርት።¹ ዘኪዳንየ። ማመሐልክ። ለኪዳንየ። ዘምስሌክ ፤ ወኢያማ
 ስኖ። ለዓለም።² በማየ። አይጎ። ዳግመ።
 ወሊተኒ። ሂም። ሊተ። ቀስተ። ትእምርት። ዘኪዳን። ዝውእቱ። መስቀልክ። ቅዱስ።
 ትእምርተ። ኪዳንክ። ምስለ። ቅዱስት። ቤተ። ክርስቲያን። [መስቀልክ። ቅዱስ።]
 ቀስታመ። መዊዕ። ዘውስተ። እደዊሆሙ። ለመሃይምናን። [መስቀልክ። ቅዱስ።] ቀስ
 ታመ።³ ሙስናሆሙ። ለዕልዋን። ይኩነኒ። ረዳኤ። ኃይለ። መስቀልክ። ቅዱስ።
 ሊተ። ወካዕበ። አቀምክ። ኪዳን። ምስለ። አብርሃም። አመ። አዕረጎ። [ዲበ። ምሥ
 ሞዕ።] ለይስሐቅ። ወልዱ። ፍክመ። (fol. 50^r) ይሱያ።¹ ሠፀረ።² ዕፀ። ለመሥዋዕት።³
 ወአዎሮ። ዲበ። መትከፍቱ። ወይቤሎ። ይስሐቅ። ለአብርሃም። ናሁ። ዕፀ። ለመሥዋ
 ዕት ፤ ወናሁ። መጥባሕት ፤ አይቱ። ሀሎ። በግዕ። ለሰዊዕ። ወይቤሎ። አብርሃም።
 እግዚአብሔር። ይሬኢ። [ሎቱ።] በግዕ። ወልድየ።
 መንፈስ። ትንቢት። ይትነብብ። በአፈ። ጀሆሙ። ይቤ። ይስሐቅ። አይቱ። ሀሎ። በግዕ።
 ለመሥዋዕት።⁴ እንዘ። ይሱአል። በእንተ። መሥዋዕተ።⁵ በግዕ። ምድራዊ። ወፍካሬ።
 ትንቢትስ። ይመይጥ። ቃለ። ኀበ። ወልደ። እግዚአብሔር። ይቤ። አብርሃም። እግዚአ
 ብሔር። ይሬኢ። ሎቱ። [fol. 50^v] በግዕ። ውእቱስ። ይቤ። በእንተ። ሠዊዕ።¹
 ወልዱ። ማመሐልክ። ትንቢትስ። ይመይጥ። ቃለ።² ኀበ። በግዕ። ሰማያዊ። ወይስሐቅስ።
 ዘሐረ። እንዘ። ይጸውር። ዕፀ። በዘ። ይሰውዕ። አቡሁ። አርአያ። መድጎን። ውእቱ።
 ዘሐረ። ቀራንዮ። እንዘ። ይፀውር። መስቀሎ። በዘይሠውዕም። አይሁድ። አበዊሁ። እመ
 ንገለ። እሙ። በከመ። ይቤ። ጳውሎስ። ፈልፈለ። ጥበብ። ሎሙ። ሕገ።³ ወሎሙ።
 ሥርዓተ። ሎሙ። አሰፈው። ትርሲተ። ወልድ። እሙንቱ። አበዊን ፤ ወእምላዕሌሆሙ።
 ተወልደ። ክርስቶስ። ወደ(fol. 51^r)ብረ። ማስኖሂ።¹ አምሳለ። ቀራንዮ። ውእቱ። ወበ
 ግዕ። ዘተሞ። ህዩንተ። ይስሐቅ። አርአያ። ትስብእቱ። ለመድኃኒን። ውእቱ። በከመ።
 [ይቤ።] ኢሳይያስ። መጽአ። ከመ። በግዕ። ይጠባሕ።² [ኀበ።] ዘይወስድም።³ ይጥብ
 ሕም። ወከመ። በግዕ። ዘኢይነብብ።⁴ በቅድመ። ዘይቀርጸ። ወከማሁ። ኢከሠተ።
 አፋሁ። በሕማሙ።⁵ እስመ። ይነሥእም። ለፍትሔ። ወ[መኑ።] የአምርዎ። ለልደቱ።
 በኃጢአተ። ሕዝብ። በጽሐ። ለመዊት።
 ወይስሐቅስ። ሰኪቦ። ዲበ። ምሥዋዕ።⁶ ተሐዘቦ። እምድጎረ። ተመልሐ። መጥበሕተ።
 አቡሁ። ላ(fol. 51^v)ዕሌሁ። ማዲሁ። ሕያው። ውእቱ ፤ እስመ።¹ ድጎን። በ[ዘ]ተዘብሐ።
 በግዕ። ዘእግዚአብሔር። በከመ። መለኮት። ሕያው። ውእቱ። ወኢልኩ። በሕማማተ።²
 መስቀል።³ እንዘ። ሀሎ። ዲበ። ዕፀ። መስቀል።⁴ ምስለ። ትስብእቱ። በከመ። ይስሐቅ።
 ኢተጠብሐ። ምስለ። በግዕ። ወከማሁ። መለኮትኒ። ኢሐመ። ምስለ። ትስብእቱ። ወበ
 ሕቱ። ፅምረትስ። ፩ወኢይትፈለጥ። አሐተ። ሰዓተ። ወኢከመ። ቅፅበተ። ዓይን። አዘኢ

fol. 49^v ¹ MS ግ። | ² MS adds ዳግመ። | ³ ታ added.
 fol. 50^r ¹ Corrected from ከ(fol. 50^r)ሱ። | ² MS ሠረፀ። | ³ MS መሥዋዕተ። | ⁴ MS መሥዋዕተ።
 | ⁵ MS ግ።
 fol. 50^v ¹ MS ግ። | ² MS adds እግዚአብሔር። | ³ MS ግ።
 fol. 51^r ¹ This place name is not given in Genesis at the expected place | ² MS የሞህ። |
³ MS ግ። | ⁴ MS ዘኢነብብ። | ⁵ MS ወበሕ። | ⁶ MS መ።
 fol. 51^v ¹ ሰ added | ² MS ለሕ። | ³ MS ግ። | ⁴ MS ግ። | ⁵ MS ግ።

ተፈልጠ፡ መለኮትከ፡ እምትሰብእትከ፡ ኢትረስዩኒ፡ ፍሉጠ፡ እመርዔተ፡⁵ አባ
 (fol. 52^r)ግዲከ፡ ፀዓድግዳን፡¹ ለገብርከ፡ ፍሥሐ፡ ክርስቶስ ።
 ያዕቆብኒ፡ አርአየ፡ አርአያ፡ መስቀል፡ አመ፡ ባረከሙ፡ ለኤፍሬም፡ ወለምናሴ ። አቀ
 ሞ፡² ዮሴፍ፡ ለምናሴ፡ በፀጋሙ፡ ኀበ፡ የማነ፡ እስራኤል ። ወለኤፍሬም፡ አቀሞ፡ በየ
 ማነ፡ ኀበ፡ ጸጋመ፡ እስራኤል ። አስተኃለፈ፡ እስራኤል፡ እደዊሁ፡ ወወደየ፡ እዴሁ፡ ዘ
 የማን፡ ውስተ፡ ርእሰ፡ ኤፍሬም፡ ወእዴሁ፡ ዘፀጋም፡ ውስተ፡ ርእሰ፡ ምናሴ ። ወይ
 ቤሎ፡ ዮሴፍ፡ ለእስራኤል ። አአባ፡ እስመ፡ ዝንቱ፡ ዘይልሕቅ፡ ደይ፡ እዴክ፡ ዘየማን፡
 ላዕሌሁ ። ወይቤ፡ እስራኤል፡ (fol. 52^v) አአምር፡ ወልድየ፡ አአምር ። ዝኒ፡ ይከውን፡
 ሕዝበ፡ ዐቢየ ። አአመረ፡ እስራኤል፡ ከመ፡ በትእምርተ፡ መስቀል፡ ይጸንዕ፡ በረከት ።¹
 ወበእንተዝ፡ ገብረ፡ እደዊሁ፡ አርአያ፡ መስቀል ። ወከማሁ፡ ባርኮ፡² ለንጉሥነ፡ ን
 ብለ፡ ድንግል፡ በበረከተ፡ መስቀልከ፡ ቅዱስ፡ ከመ፡ ያዕርፍ፡ ላዕሌሁ፡ በረከተ፡ ያዕ
 ቆብ፡ እስራኤል፡ ወሁብተ፡ ጸጋ፡ ዘተውህበ፡ ሎቱ፡ ወለዘርኡ ። ቅብአ፡ ክህነት፡ ወመ
 ንግሥት፡ ወትንቢት፡ ኢይሰሰል፡³ እምኔሁ፡ ወዘርኡ፡⁴ ወእምነ፡ ዘርኡ፡ ዘርኡ ። ለዓ
 ለመ፡ (fol. 53^r) ዓለም፡ አሜን ።
 ሚመጠነ፡ ሁብተ፡ ጸጋ፡ ዘተውህበ፡ ለክቡር፡ ዕፀ፡ መስቀልከ ።
 መስቀልከ፡ ንዋየ፡ ሐቅል፡ ለፀብእ፡ ወሰይፈ፡ መለኮት፡ ዘሐራ፡ ዘኢአከ ።
 መስቀልከ፡] ገፍታኤ፡ ማእከል፡ እንተ፡ ጽልእ፡ ወነሳቱ፡² ጥቅም፡ ዘጋጣውእ ።
 መስቀልከ፡ አብ፡ ለእንለ፡ ማውታ፡ ወመከንኖሙ፡ ለዕቤራት ።
 መስቀልከ፡ መርስ፡ ለእለ፡ ይትመነደቡ፡ በባሕር ፤ ወመርሶ፡ ለእለ፡ ይሳኩዩ፡³ ው
 ስተ፡ በድው ።
 መስቀልከ፡ መርሐ፡ እውር፡ ወምርጉዘ፡ ሐንካሳን፡ ወኃይሎሙ፡ ለፀቡሳን ።
 መስቀልከ፡ (fol. 53^v) ዕፀ፡ ዘይልሕቅ፡ ሕፃናተ፡ መሃይማናን፡ በአጥባተ፡ ቅድስት፡
 ቤተ፡ ክርስቲያን ።
 መስቀልከ፡ አክሊለ፡ ነገስት ።
 [መስቀልከ፡] ትምክህቶሙ፡ ለመሲሐውያን ።
 መስቀልከ፡ ዘይሴርዎሙ፡ ለመሠርያን፡¹ ወይዘርዎሙ፡ ለመሰግላን ።
 መስቀልከ፡ ሰያሚሆሙ፡ ለካህናት፡ ወአሳዩ፡² ፍጹሞሙ፡ ለዲያቆናት ።
 መስቀልከ፡ ዘያነሥአሙ፡ ለውዱቃን ፤ ወያረውጸሙ፡ ከመ፡ ሐየል፡ ለፅውሳን ።
 መስቀልከ፡ ዘኮነ፡ ሕዜሃ፡ ለመርዓት፡³ ወሕዳጋቲሃ፡ ለእንተ፡ ደኃርካ፡ በምኩራብ ።
 መስቀልከ፡ መሠረተ፡ አሚን፡ [ወ]ዓምደ፡ ሃይማኖት፡ ለእለ፡ ይትዌከሉ፡ ቦቱ ።
 መስቀልከ፡ መብጠሌ፡ ኩሉ፡ ስራይ፡ ወመፅር(fol. 54^r)ዔ፡ ኩሉ፡¹ ሰገል ።
 በመስቀልከ፡² ወበሰይፈ፡ መዓትከ፡ ሠርዎሙ፡ ለፀረ፡ መስቀልከ ። ወእለ፡ ይፈ
 ቅዱ፡ ይገፍትኡ፡ ወንጌለ፡ መለኮትከ፡ ይኩኑ፡ ግፍቱዓነ፡ እምገጸ፡ ምድር ።
 አእግዚአ፡ አንሀል፡ ቀርነ፡ አይሁድ ።
 አእግዚአ፡ ቀጥቀጥ፡ ቀርነ፡ አረሚ ።
 አእግዚአ፡ ትትለዓል፡³ መዓትከ፡ ላዕሌሆሙ፡ ወታንበልብል፡⁴ እሳተ፡ ቅንዓትከ፡ ዲቤ
 ሆሙ ።
 አእግዚአ፡ ንስቶሙ፡ ወኢትሕ[ን]ጸሙ ።

fol. 52^r ¹ MS "ዲዒ" | ² MS "ቅ".
 fol. 52^v ¹ MS "ተ" | ² MS "ረ" | ³ MS "ሴሰ" | ⁴ MS ወለዘ".
 fol. 53^r ¹ ል added | ² MS "ቲ" | ³ MS "ከ".
 fol. 53^v ¹ ሠ added, and መ seems to have been redone. The original might have been
 ለማርያን | ² ሳ is not clear | ³ MS በመ".
 fol. 54^r ¹ ኩ i added | ² MS መ" | ³ MS "ሌ" | ⁴ MS "ለ".

አእግዚአ : አብርቅ : መባርቅቲከ : ወዝርዎሙ ።
 አእግዚአ : ፈኑ : አህጻክ : ወሁኮሙ ።
 አእግዚአ : ንሣእ : ወልታ : ወኩናተ : ወተንሥእ : ውስተ : ረዲአ(fol. 54^v)ትየ : ለፀ
 ቢአቶሙ : ለፀርየ ። ወይኩን : ዘልፈ : መቅሠፍትከ : ዲበ : እለ : የሐፍሩ : ብከ :
 ከመ : ይበሉ : ወልደ : እግዚአብሔር : ሕያው ። ወሰይፈ : መዓትከኒ : ይኩን : ዲበ :
 ኩሎሙ : እለ : ይሄሰው : ቃለ : ነቢያት : ወኢየአምኑ : በትምህርተ : ሐዋርያት ።
 እሉ : እሙንቱ : እለ : ይትሜክሁ : በኃሣሮሙ : ወይዜሃሩ : በፍትወተ : ልቦሙ ።
 እሉ : እሙንቱ : እለ : ኮንዎ :¹ አፍራሰ : ለሰይጣን ፤ ወኮንዎሙ : ማኅደረ : ለአጋን
 ንት ። በመስቀልከ : ሠርዎሙ : እምድር : ዝክሮሙ ። ወአብሆ : ካዕበ : ለንጉሥነ :
 ልብነ : ድንግ(fol. 55^r)ል : መፍቀሬ : ዚአከ : ከመ : ፍጡነ : ይስርዎሙ : ወይደም
 ስስ : ዝክሮሙ ። አብሐ : እግዚአ : ለንጉሥነ : ልብነ : ድንግል : ከመ : ያመዝብራ :
 ለሀገሪቶሙ ። አብሐ : እግዚአ : ለንጉሥነ : ልብነ : ድንግል : ከመ : ይማዕ :¹ ኩሎ²
 ዓላዊያነ :³ ኅበ : ሐረ : ኃይለ :⁴ መስቀልከ : ይኩኖ : ረዳኤ : ወመሠውረ ። መስቀልከ :
 ይባልሆ : እምትንሣኤ : ፀር : ዘኅቡዕ : ወዘገሃድ ። መስቀልከ : ይፍልጥ : ሎቱ : በሙ
 ስኖ : ወበመቅሠፍት : [ለእለ : ይጸልእዎ ፤] ወ[በ]ሣህል : ወበምሕረት : ለእለ ።⁵ ያፈቅ
 ርዎ : ለገብርክ : ፍሥሐ : ክርስቶስ : (fol. 55^v) ለዓለመ : ዓለም : አሜን ።

* * *

በመስቀልከ : እግዚአ : እትሜካህ ፤ ወበአምሐቱ :¹ እትፌሣሕ : ከመ : ዘረከበ :
 ምሕርካ : ብዙኃ ።
 [በ]መስቀልከ : እግዚአ : እትሜክህ : ወበሰሚያቱ : እትኅሠይ : ከመ : ዘረከበ : ወይነ :
 ጽሩየ ።
 በመስቀልከ : [እግዚአ ፣] እትሜካህ : በከመ : ይትሜካህ : ወልድ : በክብረ : አቡሁ ።
 በመስቀልከ : እግዚአ : እትሜካህ : በከመ : ይትሜካህ : ገብር : በዕባየ : እግዚአ ።
 በመስቀልከ : እግዚአ : እትሜካህ : በከመ : ትትሜካህ : ዓመት : በክብረ : እግዝእታ ።
 በመስቀ(fol. 56^r)ልከ : እግዚአ : እትሜካህ : ወእዜሃር : ከመ : ጳውሎስ : ፈልፈለ : ጥበ
 ብ : ዘይቤ : ሐስ : ሊተሰ : እዜሃር : ዘእንበለ : በመስቀሉ : ለ[ኢየሱስ ፣] ክርስቶስ ።
 በመስቀልከ : እግዚአ : እትሜካህ : ወእዜሃር : ብከ :¹ እንዘ : ዕብል ።
 ስብሐት : ለከ : አዘተቀነውከ : በሐፃውንተ : መስቀል ።²
 ስብሐት : ለከ : አዘተአገሥከ : ሃፍረተ : መስቀል ።³
 ስብሐት : ለከ : አዘተወከፍከ : ሕማማተ : መስቀል ።
 ስብሐት : ለከ : አዘኢተሐከይከ : ዓሪገ : ዲበ : ዕፀ : መስቀል ።
 ስብሐት : ለከ : [ኦ]ዘእመስቀል :⁴ ወሪደከ : ውስተ : ሊአል : (fol. 56^v) ወነሣእከ : ሰቂ
 ማ : እምእደ : ጸላኢ : ወሰ[ለ]ብከ : እልገቶ : ለመስተቃርነ : መንግሥትከ ። [ወ]ነጻ
 ሕኮ : ለዲያብሎስ : ዕቡይ : በመስቀልከ ።
 [ስብሐት : ለከ : አዘ]አጽደፍኮ :¹ ለዝኅር : በመስቀልከ ።
 [ስብሐት : ለከ : አዘ]ዘለፍኮ : ለሞት : በመስቀልከ ።
 [ስብሐት : ለከ : አዘ]ቀሠፍኮ : ለጽልመት : በመስቀልከ ።
 [ስብሐት : ለከ : አዘ]ቀተልኮ : ለሞት : በመስቀልከ ።

fol. 54^v ¹ MS ኩ”.
 fol. 55^r ¹ MS ይሰማዕ ፣ | ² MS ኩሉ ፣ | ³ MS ”ዲያን ፣ | ⁴ MS ቦኃ” | ⁵ MS ለእመ ፣.
 fol. 55^v ¹ MS ”ሐ”.
 fol. 56^r ¹ MS ለከ ፣ | ² MS ”ልከ ፣ | ³ MS ”ልከ ፣ | ⁴ MS ”ልከ ፣.
 fol. 56^v ¹ MS ወእጽ” | ² MS ወቀ” | ³ MS አቀ” | ⁴ MS ወእ”.

[ሱብሐት ፡ ለከ ፡ ኦዘ]አቀሱልኮ ፡³ ለመቀሰሊ ፡ በመስቀልክ ።
 [ሱብሐት ፡ ለከ ፡ ኦዘ]አመዝበርካ ፡ አፅዋሂሃ ፡ ለሲኦል ፡ በመስቀልክ ።
 [ሱብሐት ፡ ለከ ፡ ኦዘ]አንሐልካ ፡⁴ ጥቅማ ፡ ለደይን ፡ በመስቀልክ ።
 ትሕትናከ ፡ እግዚአ ፡ አውደቆሙ ፡ ለዕቡያን ። ወኃይለ ፡ መስቀልክ ፡ ደምሰሳ ፡ ለ
 (fol. 57^r)ሲኦል ። በሞትክ ፡¹ ሐይወ ፡² ምውታን ። ወበትንሣኤክ ፡ ተኃፍሩ ፡ ሰቃልያን ፡³
 ወበቅንዋተ ፡⁴ እደዊክ ፡ ተደጉጸ ፡ ከርሠ ፡ ጸላኢ ። ወበረምን ፡ መስቀልክ ፡⁵ ተረግዘ ፡⁶
 አርዌ ፤ በሰይፈ ፡ መለኮትክ ፡ ተወቅዮ ፡ ርእሱ ፡ ለመልአክ ፡ ሞት ። ወበበትረ ፡ ኃይልክ ፡
 ተፀምደ ፡ ርእሱ ፡ ለከይሲ ። አንተ ፡ አሕሰርኮ ፡ በመስቀልክ ፡ ለአርዌ ፡ ዓቢይ ፡ ዘበ [ዘ]
 ነቡ ፡ ይስሐብ ፡ አድባረ ፡ ዓለም ፡ ወገፍትዎን ፡ [ለ]ጽኑዓት ። ይትሚጠዎ ፡ ለውኒዘ ፡ ተ
 ከዚ ፡ ዮርዳኖስ ፡ በቀራንብቲሁ ፡ ወኢይትከዓው ። እምከመ ፡ ከሠተ ፡ ዓይኖ ፡ በሰቡዕ ፡
 መዋ(fol. 57^v)ዕል ፡ ያስተጋብእ ። ወአልቦ ፡ ዘይክል ፡ ቀደመ ፡ ቅድመ ፡ ገጹ ። ወአን
 [ተ]ሰ ፡ አጎሠርኮ ፡ በመስቀልክ ፡ ወተዋነይክ ፡ [ወ]ከመ ፡ እንተ ፡ ያፍ ፡ ሰቄርክ ፡ አንፎ ፡
 ወወደይክ ፡ ወስቴቱ ፡ ጎልቀተ ። ወአርአይኮሙ ፡ ለአፃውንተ ፡ ሲኦል ፡ ወአልበስኮሙ ፡
 ሐፍረተ ፡ ለሐራ ፡ ገሃነም ።
 በከዩ ፡ እለ ፡ ያበክዩ ፡ ወላሐዉ ። ቁስሉ ፡ እለ ፡ ያቀሱሉ ። ወሐሙ ፡ እለ ፡ የሐም
 ሙ ። ተፈሥሐ ፡ ላሕያን ፤¹ ወአንፈርዓፁ ፡ ትኩዛን ።
 በመስቀልክ ፡ ተፈትሐ ፡ ሙቁሐን ፤ ወጥዕዩ ፡ ሕሙማን ።
 በመስቀልክ ፡ ተሥዕሪ ፡ መርገሙ ፡ ለአዳም ፤ ወግዕዘት ፡ ሔዋ(fol. 58^r)ን ።
 በመስቀልክ ፡ ተሰጥቀ ፡ ሰቀ ፡ ጽልመት ፤ ወተሰፍሐ ፡ ሠናያን ፡ ብርሃን ።
 በመስቀልክ ፡ ተሰብሩ ፡¹ ጥጋት ፡ ብርት ፤ ወተቀጥቀጡ ፡² መናስግት ፡³ ዘጎጧን ።
 በመስቀልክ ፡ ተርጎዋ ፡⁴ አናቅጸ ፡ ገነት ፡ ወተነጽፈ ፡ ዕረፍት ።
 በመስቀልክ ፡ ተሰልጠ ፡ ቃለ ፡ ያራት ፡ ወተአትበ ፡ ራዕዩ ፡ ትንቢት ።
 በመስቀልክ ፡ ተውሀበ ፡ ዜና ፡ ሰላም ። ወተፈነዉ ፡ ሐዋርያት ፡ ለጽዋጌ ፡ አሕዛብ ።
 በመስቀልክ ፡ ተሰብከ ፡ ወንጌለ ፡ መለኮት ፤ ወአምኑ ፡ መሃይምናን ።
 [በ]መስቀልክ ፡ ገነዩ ፡ ቅድሚክ ፡ ኢትዮጵያ ፡ ወጸላእትክ ፡ ሐመደ ፡ ይቀምኑ ።
 በመስቀል(fol. 58^v)ክ ፡ እምጽባሕ ፡ ወእምዓረብ ፡ ወመሰእ ፡ አኩቴት ፡ ወስብሐት ፡
 ይትቁረብ ፡ ለስምክ ፡¹ ቅዱስ ። ወንሕነኒ ፡ ንባርክ ፡ ስመክ ፡ ቡሩክ ።² በእንተ ፡ መስቀ
 ልክ ፤ ወንቁድስ ፡ ስመክ ፡ ቅዱስ ።³
 በመስቀልክ ናሌዕል ፡⁴ ስመክ ፡ ልዑለ ።⁵
 በመስቀልክ ፡ ናኩብር ፡⁶ ስመክ ፡ ክቡረ ።
 በእንተ ፡ መስቀልክ ፡ አንተ ፡ እግዚአብሔር ፡ አምላክ ፡ አበዊነ ፡ ዘትቤሎሙ ፡ ለደ
 ቂቀ ፡ እስራኤል ፡ በአፈ ፡ ሙሴ ፡ ቀልጫክ ፡ ግበሩ ፡⁷ ዘፈረ ፡⁸ ደርከኖ ፡ ወስተ ፡ ጽንፈ ፡
 ልብስክሙ ፡ ከመ ፡ ይኩንክሙ ፡ ትእምርተ ፡ [ወንሕነኒ ፡ እለ ፡ ተጠመቅነ ፡ ገበርነ ፡
 ትእምርተ ፡] ዕፀ ፡ መስቀልክ ፡ ክቡር ፡ ከመ ፡ ንኩ(fol. 59^r)ን ፡ ፍሉጣን ፡ እምእለ ፡
 ኢተጠምቁ ።
 አንተ ፡ ውእቱ ፡ [ወልደ ፡] እግዚአብሔር ፡ ዘተሰባእክ ፡ እምቅድስት ፡ ድንግል ፡ እንተ ፡
 ኢተአምር ፡ ብእሴ ፡ ከመ ፡ ትቤዝዎ ፡ ለዓለም ፡ በሕማማተ ፡ መስቀልክ ፡ ማጎዊዊ ።
 አንተ ፡ ውእቱ ፡ ወልደ ፡ እግዚአብሔር ፡ ወወልደ ፡ እንለ ፡ እመሕያው ፡ ዘአሰፈውከነ ፡

fol. 57^r ¹ MS ዘበ ፡ | ² MS ም ፡ | ³ MS ስቃይ ፡ | ⁴ MS ዘበ ፡ | ⁵ MS በመ ፡ | ⁶ MS ተዘግዘ ፡
 fol. 57^v ¹ MS ላሕያዎን ፡
 fol. 58^r ¹ MS ምረ ፡ | ² MS ምጠ ፡ | ³ MS ምተ ፡ | ⁴ MS ምወ ፡
 fol. 58^v ¹ MS በ ፡ | ² MS ምክ ፡ | ³ MS ምስ ፡ | ⁴ MS ወና ፡ | ⁵ MS ቅዱስ ፡ ወአልዓለ ፡ | ⁶ MS
 ትእምር ፡ | ⁷ MS ምር ፡ | ⁸ MS ዘደፈረ ፡
 fol. 59^r ¹ MS ወበ ፡

ተሰፋ ፡ በመስቀል ፡ ወትንሣኤ ፡ እምቅድመ ፡ ትሰቀል ፡ እንዘ ፡ ትብል ፡ በከመ ፡
 [ሙሴ ፡] ሰቀሎ ፡ ለአርዌ ፡ ምድር ፡ በገዳም ፡ ከማሁ ፡ ሀለዎ ፡ ለወልደ ፡ እንለ ፡ እመሕ
 ያው ፡ ይስቅልዎ ፡ ወይቅትልዎ ፤ ወይትነሣእ ፡ በሣልሰት ፡¹ ዕለት ። ወአርዌሰ ፡ ዘብ
 ር(fol. 59^v)ት ፡ ዘሰቀሎ ፡ ሙሴ ፡ በገዳም ፡ አኮ ፡ ዘብከ ፡ ተሰቅለ ፡ ዘእንበለ ፡ ትእምርት ፡
 አላ ፡ በአርእያ ፡ መስቀል ፡ ተሰቅለ ። ዓቀመ ፡ ሙሴ ፡ ዕፅ ፡ መስቀል ፡ በአርዌ ፡ ምድር ፡
 ዘብርት ፡ ግድመ ፡ ውስተ ፡ ዕፅ ። ወበእንተዝ ፡ ተማዕተበ ፡ አርዌ ፡ ምድር ፡ ዘብ
 ርት ፡ ውስተ ፡ ዕፅ ፡ ዘዓቀመ ፡ ወድጎኑ ፡ ደቂቀ ፡ እስራኤል ፡ እምስነ ፡ አርዌ ፡ ምድር ፡
 ምስለ ፡ ሕምዝ ። ወሊተኒ ፡ አድጎነኒ ፡ እምስነ ፡ አክይሰት ፡ ጸሊማን ፡ ምሉአነ ፡¹ ሕም
 ዝ ፡ በኃይለ ፡ መስቀል ፡ ክቡር ፤ እስመ ፡ አነ ፡ ገብርክ ፡ ወልደ ፡ ዓመትክ ፡ ወወልደ ፡
 ቅድስት ፡ ቤተ ፡ ክርስቲያንክ ፡ (fol. 60^r) እንተ ፡ ተሣየጥካ ፡ በደምክ ፤ ወአግዓዝካ ፡ በጽ
 ፍአትክ ፤ ወአሠነይካ ፡ በሞትክ ፤ ወአስተርአይካ ፡ በትንሣኤክ ፤ ወአልዓልካ ፡ በዕርገ
 ትክ ፤ ወአሰርጎካ ፡ በገብርትክ ፡ በየማነ ፡ አብ ። ወኢታርጎቅ ፡ እንክ ፡ ምሕረተክ ፡¹ እም
 ኔየ ። ርድአኒ ፡ ወአድጎነኒ ፡ በኃይለ ፡ መስቀል ፡ ሊተኒ ፡ ለገብርክ ፡ ፍሥሐ ፡ ክርስ
 ቶስ ፡/ ገብረ ፡ መስቀል ።
 አአኩተክ ፡ እግዚአ ፡ [ዘ]ሰፋሕክ ፡ እደዌክ ፡ ዲበ ፡ ዕፅ ፡ መስቀል ፡ ለአቲበ ፡² ኩሉ ፡
 ዓለም ፡ ወለአድጎኖ ፡ አዳም ፡ ወለደቂቁ ።
 አአኩተክ ፡ እግዚአ ፡ ዘበመስቀል ፡ ወወሀብኩሙ ፡ ትእምርተ ፡ ለእለ ፡ ይፈርሀክ ።
 ከመ ፡ ኢይ(fol. 60^v)ሰለጥ ፡ ላዕሌሆሙ ፡ ስልጣነ ፡ ሞት ።²
 አአኩተክ ፡ እግዚአ ፡ ዘከሠትክ ፡³ መስቀለክ ፡⁴ ለቁስጠንጢኖስ ፡⁵ ወልደ ፡ እሌኒ ፡ እም
 ድጎረ ፡ ደፈኑ ፡ አይሁድ ፡ በጎልጎታ ፡ ወኢኃደጎ ፡⁶ ለዓለም ፡ ይትሐተም ፡ በማጎ
 ተመ ፡ ጽልመት ፡ አላ ፡ አሠርገውኮ ፡⁷ በብርሃነ ፡ መስቀል ፤ ዝውእቱ ፡ ፀሐየ ፡ ቅዱ
 ሳን ።
 አአኩተክ ፡ እግዚአ ፡ ዘፈጸምክ ፡ ላቲ ፡ ጸሕቃ ፡⁸ ለዓመትክ ፡ እሌኒ ፡ ዘጸመወት ፡ በኃ
 ሢሠ ፡⁹ መስቀል ።
 አአኩተክ ፡ እግዚአ ፡ ለጢሰ ፡¹⁰ ዕጣን ፡ ዘወሀብካ ፡¹¹ ትእምርተ ፡ ለርክበተ ፡ መስቀ
 ልክ ፡ ቅዱስ ።
 አአኩተ[ክ] ፡ እግዚአ ፡ ዘኢሜጥክ ፡¹² ገጸክ ፡ እምስእለታ ፡ (fol. 61^r) ወኢያጎፈርካ ፡¹
 እምትንታኔ ፡² ዘተመነየተ ። ወረሰይካ ፡ ድልውተ ፡³ ከመ ፡ ትክሥት ፡⁴ ብርሃኖ ፡
 ለዓለም ።
 አአኩተክ ፡ እግዚአ ፡ ዘበረኪበ ፡ መስቀል ፡ መላእካ ፡⁵ ትፍሥሕተ ፡⁶ እስክ ፡ ትየ
 ብብ ፡ በአፋሃ ፡ ወትጠፍሕ ፡ በአዕዳዊሃ ፡ ወትጽሕስ ፡ በዕገሪሃ ።
 አአኩተክ ፡ እግዚአ ፡ ዘበሐግውንተ ፡ መስቀል ፡ ዘተገብረ ፡ በልጎመ ፡⁷ ፈረሰ ፡⁸ ወልዳ ፡
 ወአግረረ ፡ ፀረ ፡ በውስተ ፡ ፀብእ ፡ ወእጎየልኩሙ ፡⁹ ለእለ ፡ የአምኑ ። ወከማሁ ፡ በመስቀ
 ልክ ፡ ሀበኒ ፡ ኃይለ ፡ መዊእ ፡¹⁰ ወአግርር ፡ ፀርየ ፡ ሊተ ፡ ለገብርክ ።
 ወፈድፋደሰ ፡ አአኩተክ ፡ እግዚ(fol. 61^v)አ ፡ ዘኢረ[ሰ]ይክነ ፡ ሱታፌሆሙ ፡ ለእስራ
 ኤላዊያን ፡ እለ ፡ ክህዱ ፡ መስቀለክ ።¹ እሉ ፡ እሙንቱ ፡ አዝማደ ፡ ዐበዊየ ፡ ሐዋር

fol. 59^v ¹ MS ን ፡ .
 fol. 60^r ¹ MS ”ትክ ፡ | ² MS ወአ” .
 fol. 60^v ¹ MS ”ጡ ፡ | ² MS ሞተ ፡ | ³ MS ከሠተ ፡ | ⁴ MS ”ልክ ፡ | ⁵ MS ዘቁስጠጢ” | ⁶ MS ”ጎ” ፡ |
⁷ MS አሰርጎ” ፡ | ⁸ MS ”ቀ ፡ | ⁹ MS ሊኃ” | ¹⁰ MS በጢ” | ¹¹ MS ወወ” | ¹² MS ”መጣክ ፡ .
 fol. 61^r ¹ MS ወኢይትኃፈርክ ፡ | ² MS ”ኒ ፡ | ³ MS ”ት ፡ | ⁴ MS ”ት ፡ | ⁵ MS ወላእክ ፡ | ⁶ MS ”
 ት ፡ | ⁷ MS ለል” | ⁸ MS ”ሰ ፡ | ⁹ MS ”ለክ” | ¹⁰ MS ”አ ፡ .
 fol. 61^v ¹ MS ለመስቀል ፡ | ² MS ”ቅ ፡ | ³ MS ”ክ ፡ | ⁴ MS ”ልክ ፡ | ⁵ MS ”ሰ ፡ .

ያት ፡ በሥጋ ፡ ወፀሮሙ ፡ እመንገለ ፡ ሃይማኖት ። በከመ ፡ ይቤ ፡ ጳውሎስ ፡ እመን
ገለ ፡ ወንጌልስ ፡ ፀርነ ፡ እሙንቱ ። ወእመንገለ ፡ ጎሬስ ፡ አጎዊነ ።
ወሊተሰ ፡ [አአኩተክ ፡ እግዚአ ፡ በእንተ ፡ ዘ]ረሰይከኒ ፡ ጽሑቀ ፡² እምንእስየ ፡ በአም
ልኮ ፡ ዚአክ ፤ ወውኩል ፡ በተሰፋ ፡ መስቀልክ ። ወአልብየ ፡ ባዕደ ፡ አምላክ ፡³ ዘእንበ
ሌክ ፡ ወኢምክህ ፡ ዘእንበለ ፡ አሚን ፡ [በ]መስቀልክ ።
አአኩተክ ፡ [እግዚአ ፡] በእንተ ፡ ዘከሠትክ ፡ ሊተ ፡ መስቀለክ ፡⁴ ቅዱስ ፡⁵ ዘቦቱ ፡ ተቀነዋ ፡
እደዊክ ፡ ቅዱሳት ፡ (fol. 62^r) እለ ፡ ኢተቀንያ ፡¹ ለዓመፃ ፤² ወአእጋሪክ ፡ ቅዱሳት ፡ እለ ፡
ኢያንሰሰዋ ፡³ ውስተ ፡ ፍኖዋተ ፡ ኃጉል ፡ ወበላዕሌሁ ፡ ረከብክ ፡⁴ ብሂአ ፡ ዘምስለ ፡ ሐዋ
ት ። በዲቤሁ ፡ ተረግዘ ፡ ገባክ ፡ ቅዱስ ። [ወ]አንባሕብሐ ፡⁵ ደም ፡⁶ ወማይ ።⁷
አአኩተክ ፡ እግዚአ ፡ በእንተ ፡ ጸጋ ፡ ዘአፈድፈድክ ፡ ላዕሌየ ፤ ዝውእቱ ፡ አሚነ ፡
ዚአክ ፡ ወረኪበ ፡ መስቀልክ ።
ተአኩተክ ፡ ነፍሰየ ፡ በእንተ ፡ ረኪበ ፡ መስቀልክ ።
ወይሴብሐክ ፡ ከፍፍርየ ፡ በእንተ ፡ ረኪበ ፡ መስቀልክ ። ይባርኩክ ፡⁸ አዕፅዎትየ ፡ በእ
ንተ ፡ ረኪበ ፡ መስቀልክ ።
ወይዌድሱክ ፡⁹ መለያልይየ ፡¹⁰ (fol. 62^v) በእንተ ፡¹ ረኪበ ፡ መስቀልክ ።
እዬብብ ፡ በአፋየ ፡ በእንተ ፡ ረኪበ ፡ መስቀልክ ።
ወእኬልሕ ፡ በጉርዔየ ፡ በእንተ ፡ ረኪበ ፡ መስቀልክ ።
እመፍሕ ፡ በእደዊዬ ፡ በእንተ ፡ ረኪበ ፡ መስቀልክ ።
ወእጽሕሰ ፡ በእገርየ ፡ በእንተ ፡ ረኪበ ፡ መስቀልክ ።
ወይእኬኒ ፡ ያብርህ ፡² ሊተ ፡ [መስቀልክ ፡] በኩላ ፡ ኀበ ፡ ወፈርኩ ፤ ወበኩላ ፡ ኀበ ፡
ሐርኩ ፤ በፍኖው ፡ ኀበ ፡ ነገድኩ ፤ [ወበ]ውስተ ፡³ ሀገር ፡ ኀበ ፡ ቦእኩ ። መዓልተ ፡
ኀበ ፡ ነበርኩ ፡ ወሌሊተ ፡ ኀበ ፡ ኖምኩ ፡ ኢይርሐቅ ፡ እምኔየ ፡ ሞገሰ ፡ መስቀልክ ።
በመስቀልክ ፡ እግዚአ ፡ ኀትመኒ ፡ ከመ ፡ እርኩብ ፡ መዊ (fol. 63^r)፣ ዲበ ፡ ጸላእትየ ።
ወእኬምር ፡ ለክ ፡ አምላኪየ ፡ በአምጣነ ፡ ኃይልየ ፤ [ወመጠነ ፡]¹ ሀሎኩ ፡ እቀንት ፡
ሰይፈ ፡ መለኮት[ክ] ፡ ዝውእቱ ፡ አሚነ ፡ መስቀልክ ፡ [ቅዱስ] ። አሚነ ፡ መስቀልክ ፡
ቅዱስ ፡ ዘአብርሃ ፡ ሎሙ ፡ ለእለ ፡² ውስተ ፡ ጽልመት ፡ ያብርህ ፡ ሊተ ፡ ማጎቶተ ፡
ጥበበክ ፡ መለኮታዊ ፡ አሚን ።
መስቀልክ ፡ ዘአንፈጸ ፡³ ለሰማልያል ፡ ሳጥኖ ፡ ወዘረወ ፡ ሰራዊቶ ፡ ወከማሁ ፡ ያንፍጸ ፡
ለፀረ ፡ ዚአየ ፡ ወ[ይ]ዝርዎሙ ፡ ለእሊአሁ ። ተንሥእ ፡ እግዚአ ፡ አምላኪየ ፡ ወትትሌ
ዓል ፡ እዴክ ፡ ከመ ፡ ትስርዎሙ ፡ ለእለ ፡ ኢየአምኑ ፡⁴ መስቀልክ ።⁵ የማንክ ፡ ትፅብ
አሙ ፡ (fol. 63^v) ለእለ ፡ ይትዌከሉ ፡ በመፀልበ ፡¹ ሞትክ ።
ፀልቦክ ፡ እግዚአ ፡ ዘውእቱ ፡ ዐራተ ፡ ሕማምክ ፡ ዘበላዕሌሁ ፡ ስኩበክ ። ጊዜ ፡ ስሱ ፡
ሰዓት ፡ ሆካ ፡ ለሰማይ ፡ ወአድለቅለቃ ፡ ለምድር ። በእንተ ፡ ሕማምክ ፡² ጸልቦክ ፡ እግ
ዚአ ፡ ዘውእቱ ፡ ዐራተ ፡ መርዐክ ፡ ዘበላዕሌሁ ፡ ተመርዐውካ ፡ ለቤተ ፡ ክርስቲያንክ ፡ ቅድ
ስት ፡ [ወ]ሐፀብካ ፡³ በነቅዓ ፡ ማይ ፡ ዘውኀዝ ፡ እምኔክ ፡ ወሐተምካ ፡⁴ በፈልፈለ ፡ ደምክ ፡
ዘ[አ]ንጸፍጸፈ ፡ እምገቦክ ፡ ዘየማን ። እስመ ፡ እምየማንክ ፡ ነቅዓ ፡ ሕይወት ። ወበእን

fol. 62^r ¹ MS ”ኀ” | ² MS በዓ” | ³ MS ”ሶስ” | ⁴ MS ”ኩ” | ⁵ MS አንብሐ” | ⁶ MS ደም ፡ | ⁷ MS ”ያ
| ⁸ MS ”ክክ” | ⁹ MS ወይዌደሰክ ፡ | ¹⁰ MS ወለያልየ ፡ .
fol. 62^v ¹ MS ወበ” | ² MS ያበ” | ³ MS ወው” and adds ስተ ፡ .
fol. 63^r ¹ Cf., for example, Deut 22: 19: መጠነ ፡ ሕያው ፡ ውእቱ ፡ | ² MS እለ ፡ | ³ MS ”ጸ ፡ |
⁴ MS adds በሕይወተ ፡ | ⁵ MS ”ልክ ፡ , replacing an erased word.
fol. 63^v ¹ ል altered to ለ | ² Altered to ሕማም ፡ | ³ MS ”ኩ” ፡ | ⁴ MS ”ኩ” ፡ .

ተዝ : ትሴዓለክ : ቅድስት : ቤተ : ክርስቲያንክ : በማኅል(fol. 64^r)የ : ሰሎሞን : እንዘ : ትብል : አይቱ : ትሰክብ : ጊዜ : ቀትር : ከመ : ኢይኩን : እንዘ : አንጌጊ :¹ ውስተ : መራዕየ :² ካልአኒክ ። አይቱ :³ ትሰክብ : ጊዜ : ቀትር :⁴ ትቤ : በእንተ : ሰኪቦትክ : ዲቦ :⁵ ዕፀ : መስቀልክ : ጊዜ : ቀትር ። ትደግም : ወትብል : አይቱ : ትሬኢ ፤ እስመ : ኩሉ : ዘይሬኢ : መራእየ : ይደልዎ : ዐሪገ : ውስተ : ልዑል : መካን : [ወ]ይሬዲ :⁶ አባግዲሁ : [ወ]ይዋሃዮን : በአብትር : [ለ]ተኖልዎ ። ወካዕበ : ዓዲ : ትደግም : ወትብል : ከመ : ኢይኩን : እንዘ : አንጌጊ :⁷ ውስተ : መራእየ : ካልአኒክ ። ዝብሂል : አምረኒ : ኅበ : ትሰቀል : ከመ : አአምን : በመስቀልክ ፤ ወክ(fol. 64^v)መ : ኢይትል ዎሙ : ለኖሎት : ካልአን : እለ : የዐቅቡ : መራእየ : ዓመዓ : ወኢይነግፍዎሙ :¹ ዓባ ግዲሆሙ : እምአፈ : ተኩላ ።

ወሊተኒ : እግዚአ : ረአየኒ : በበትረ : ምሕረትክ : ዘይመይጥ : ውስተ : ፍና : ጽድቅ ። በከመ : ይቤ : ዳዊት : በትረ : ጽድቅ : ወበትረ : መንግሥትክ ። አፍቀርክ : ጽድቅ : [ወ]ዓመዓ : ጸላእክ ። ወበእንተዝ : ቀብዓክ : እግዚአብሔር : አምላክክ : ቅብዓ : ትፍሥ ሕት : እምእለ : ከማክ ። ከርቤ : ወቀንዓት : ወሰሊሆት : እምነ : አልባሲክ : እምክቡዳን :² አቅርንት : ዘእምኔሆሙ : አስተፈሥሐክ ። እለ :³ [መኑ :] እሙንቱ : ክ(fol. 65^r)ቡዳን : አቅርንት : ዘእንበለ : ዳእሙ : ነገሥተ : አሕዛብ : ወነገሥተ : ኢየሩሳሌም ። ወክቡድ : ሢመተ : መንግሥት¹ አዕረፈት : ላዕሌሆሙ ። ወዘይቤሰ : ዘእምኔሆሙ : አስ[ተ]ፈሥሐክ : ውእቶሙሰ : ኢክህሉ : አስተፈሥሐቶሙ :² ለእለ : ውስተ : ደይን ። ወአንተሰ : አስተፍሣሕሆሙ : ለእለ : ውስተ : ደይን : በመስቀልክ ።

አንተ : ውእቱ : እግዚአ : ዘላዕለ : ኩሉ ፤ ወሥልጣንክ : ዲቦ : ኩሉ ፤ ወዕበይክ : በመልዕልተ : ኩሉ ። እግዚአ : ኩሉ : ተሠመይክ ፤ ወበኩሉ : ተብህልክ ።³

አንተ : ውእቱ : ሊቀ : ካህናት ።
አንተ : ውእቱ : ንጉ(fol. 65^v)ሠ : ነገሥት ።
አንተ : ውእቱ :¹ ዐቢይ : ነቢይ ።
አንተ : ውእቱ : ሊቀ : ኖሎት ።
አንተ : ውእቱ : በግዕ : ነባቢ ።²
አንተ : ውእቱ : ላህም : መግዘዕ ።
አንተ : ውእቱ : አንበሳ : እንለ : አንበሳ ።
አንተ : ውእቱ : አዘቅተ : ማየ : ሕይወት ።
አንተ : ውእቱ : ቀርነ : መድኃኒት ።
አንተ : ውእቱ : ፍኖተ : ጽድቅ : ወሕይወት ።
አንተ : ውእቱ :³ ፀሐየ : ጽድቅ ።
አንተ : ውእቱ : ኮከበ : ብርሃን ።
አንተ : ውእቱ : ኅብስተ : ሕይወት ።
አንተ : ውእቱ : ጽዋዓ : መድኃኒት ።
አንተ : ውእቱ : አንቀጽ ።
አንተ : ውእቱ : ወልደ : እንለ : እመሕያው : ወወልደ : እግዚአብሔር ።
ዘንተ : ኩሎ : ተ(fol. 66^r)ሠመይክ : በእንተ : ፍቅረ : ዚአነ ።

fol. 64^r ¹ MS ”ጊጊ : | ² MS መርዓ : | ³ ይ added | ⁴ MS ቀርት : | ⁵ ዲ added | ⁶ MS የዓዲ : | ⁷ MS ”ጊጊ : .
fol. 64^v ¹ MS ”ፎሙ : | ² MS ወእ” | ³ MS እሉ : .
fol. 65^r ¹ MS ”ተ : | ² ቶ added | ³ MS ”ለ” .
fol. 65^v ¹ Added. | ² MS ”ቤ : | ³ added.
fol. 66^r ¹ MS ”ጽሐ : | ² MS ”ዕ : .

ሊቀ ፡ ካህናት ፡ እንከ ፡ ተሠመይከ ፡ በከመ ፡ ይቤ ፡ ዳዊት ፡ በእንቲአከ ፡ አንተ ፡ ካህኑ ፡ ለዓለም ፡ በከመ ፡ ሢመቱ ፡ ለመልክ ፡ ጼዴቅ ። መልክ ፡ ጼዴቅ ፡ አመ ፡ ተራከቦ ፡ ለአ ብርሃም ፡ ወአውጺኦ ፡¹ ጎብስተ ፡ ወወይነ ፡ ወመጠዎ ። ወአንተኒ ፡ ነሣእከ ፡ ጎብስተ ፡ ስርናይ ፡ ወጽዋዓ ፡ ወይን ፡ ወመጠውኩሙ ፡ ለአርዳኢከ ፡ እንዘ ትብል ፡ ዝንቱ ፡ ጎብ ስት ፡ ሥጋዩ ፡ ውእቱ ። ዝንቱ ፡ ጽዋዓ ፡ [ወይን ፡] ደምዩ ፡ ውእቱ ፡ ለዘበእንቲአክሙ ፡ ይትወሀብ ፡ ለቤዛ ፡ ብዙኃን ። ቡሩክ ፡ አንተ ፡ እግዚእ ፡ ምሥጢረ ፡ ጎቡ።² ዘእ መ(fol. 66^v)ስቀልክ ፡ አርአይከነ ።¹ ቡሩክ ፡ አንተ ፡ እግዚእ ።

ንጉሠ ፡ እንከ ፡ ተሠመይከ ፤ እስመ ፡ ይቤሎ ፡ ያዕቆብ ፡ ለይሁዳ ፡ ወልዱ ፡ በእንቲ አከ ፤ ይወፅእ ፡ እምኔከ ፡ ንጉሥ ፡ ዘዩሐፅብ ፡ በወ[ይ]ን ፡ ልብሶ ። ወበደመ ፡ ቀይሕ ፡ አፅፎ ፡ ዘዩአስር ፡ በሐረገ ፡ ወይን ፡ አድጎ ፤ ወበፅፀ ፡ ኢሎቁ ፡ ዕዋሎ ።

ነቢዩ ፡² እንከ ፡ ተሰመይከ ፤ እስመ ፡ ይቤ ፡ ሙሴ ፡ በእንቲአከ ፡ ነቢዩ ፡ ያነሥእ ፡ ለክሙ ፡ እግዚአብሔር ፡ እምውስተ ፡ አጎዊክሙ ፡ ዘከማዩ ፡ ወዘይኔይስ ። [ወኩሉ ፡ ዘኢሰ ምዖ ፡ ለውእቱ ፡ ነቢይ ፡ ለትደምሰስ ፡ ይእቲ ፡ ነፍስ ፡ እምነ ፡ ሕዝባ ።] ዘከማዩ ፡ [ይቤ ፡] በእንተ ፡ ሕግ ፡ ሐዲስ ፡ ዘወሀብኩሙ ፡ ለአርዳኢከ ፡ ንጹሐን ። በ(fol. 67^v)ከመ ፡ ይቤ ፡ ወሀብ ፡ ሙሴ ፡ ሕገ ፡ ብሉዩ ፡ ለደቂቀ ፡ እስራኤል ፤ እስመ ፡ አልቦ ፡ እንከ ፡ ነቢይ ፡ ወሀብ ፡ ሕግ ፡ ዘእንበለ ፡ ሙሴ ፡ ወዘእንበሌከ ፡ በከመ ፡ ይቤ ፡ ጳውሎስ ፤ እስመ ፡ ከመ ፡ ሙሴ ፡ ምእመን ፡ በኩሉ ፡ ቤቱ ። ወባሕቱ ፡ የዐቢ ፡ ክብሩ ፡ እምዘ ፡ ሙሴ ። ወዘይቤስ ፡ ሙሴ ፡ ወኩሉ ፡ ዘኢሰምዖ ፡ ለውእቱ ፡ ነቢይ ፡ ለትደምሰስ ፡¹ ይእቲ ፡ ነፍስ ፡ እምነ ፡ ሕዝባ ፡ በእንተ ፡ ሕዝባ ፡ አይሁድ ፡ እለ ፡ ዐለወከ ።² ወበእን ትዝ ፡ ትቤሎሙ ፡ ለአይሁድ ፡ ሶበስ ፡ እምአመንክምዖ ፡ ለሙሴ ፡ እምአ[መ]ንክ ሙኒ ፡ ኪያዩ ፤ (fol. 67^v) እስመ ፡ በእንቲአዩ ፡ ዘጸሐፈ ፡ ሙሴ ። ወእመሰ ፡ ዘጸሐፈ ፡ ሙሴ ፡ ኢተአምኑ ፡ ወእፎ ፡ ቃልዩ ፡ ተአምኑ ።

ኖላዊ ፡¹ እንከ ፡ ተሠመይከ ፤ እስመ ፡ ይቤ ፡ ዳዊት ፡ በመዝሙር ፡ በእንቲአከ ። ኖላዊ ሆሙ ፡ ለእስራኤል ፡ አፅምእ ። ዘይፊእዮሙ ፡ ከመ ፡ ፣ አባግዕ ፡ ለዮሴፍ ።² ወለሊከኒ ፡ ትቤ ፡ በቃለ ፡ ወንጌልከ ፡ ቅዱስ ። አነ ፡ ውእቱ ፡ ኖላዊ ፡ ኄር ፡ ዘእሜጡ ፡ ነፍሰዩ ፡ ቤዛ ፡ አባግዕዩ ። አንተ ፡ ኖላዊ ፡ ኄር ፡ ዘመጠከ ፡ ነፍሰከ ።³ ቤዛ ፡ አባግዒከ ፡ በዲባ ፡ ዕፀ ፡ መስቀልከ ።

በግዑ ፡ እንከ ፡ ተሠመይከ ፤ እስመ ፡ (fol. 68^r) ስምዓ ፡ ኮነ ፡ በእንቲአከ ፡ ዮሐንስ ፡ ወልደ ፡ ዘካርያስ ፤ እንዘ ፡ ይብል ፡ ነበበ ፡ ነዋ ፡ በግዑ ፡ ለእግዚአብሔር ፡ ዘዩአትት ፡ ኃጢአተ ፡ ዓለም ። አማንኬ ፡ በግዕ ፡ አንተ ፡ ዘበአማን ፡ ዘተጠባሕከ ፡ በዲባ ፡ ዕፀ ፡ መስቀልከ ፡ ለመድኃኒተ ፡ ውሉደ ፡ ሰብእ ።

ላህመ ፡ እንከ ፡ ተሠመይከ ፤ እስመ ፡ ይቤ ፡ በእንቲአከ ፡ ዳዊት ፡ አሠምሮ ፡¹ [ለእግዚአ ብሔር ፡] እምላህም ፡² ጣዕዋ ፡ ዘአብቄለ ፡³ ቀርነ ፡ ወጽፍረ ። ወበእንተ ፡ ወልድሂ ፡ ዘኅርተመ ፡⁴ ተነግረ ፡ በውስተ ፡ ወንጌል ፡ ቅዱስ ፡ ዘከመ ፡ ይቤ ፡ አቡሁ ፡ አምጽኡ ፡ ላህመ ፡ መግዝዓ ፡ ወጥብሑ ፡⁵ ንትፈሣ(fol. 68^v)ሕ ፤ እስመ ፡ ዝንቱ ፡ ወልድዩ ፡ ሞተሂ ፡ ወሐይወ ፤ ተኃጉለሂ ፡ ወተረክበ ።² ወላህምሰ ፡ መግዝዕ ፡ አንተ ፡ ውእቱ ፡ ዘተሦፅከ ፡ ዲባ ፡ ዕፀ ፡ መስቀልከ ፡ ለምሳሕ ፡³ ቅዱሳን ።

አንበሳ ፡ እንከ ፡ አንበሳ ፡ እንከ ፡ ተሠመይከ ፤ እስመ ፡ ይቤሎ ፡ ያዕቆብ ፡ ለይሁዳ ፡ ወልዱ ፡ እንዘ ፡ ይትኔበይ ፡ በእንቲአከ ፡ ይሁዳ ፡ እንከ ፡ አንበሳ ፡ እረግ ፡ ወልድዩ ፡ እም

fol. 66^v ¹ MS adds አንተ ፡ | ² MS ”ይ ፡
 fol. 67^r ¹ MS ”ስስ ፡ | ² MS ዐውሎከ ፡
 fol. 67^v ¹ MS ”ዊ ፡ | ² MS ”ዐ ፡ ዮ” | ³ MS ”ስከ ፡
 fol. 68^r ¹ MS ”ሥ” | ² MS ”መ ፡ | ³ MS ዘኢያብ” | ⁴ MS ዘጎ” | ⁵ MS ”ሐ ፡
 fol. 68^v ¹ MS ምሰለ ፡ | ² MS ወረከበ ፡ | ³ MS ”ስ”.

ጎዝአትከ ። ሰከብከ ። ወኖምከ ። ከመ ። አንበሳ ። ወከመ ። እንለ ። አንበሳ ። ወአልቦ ። ዘያን
ቅሐከ ። ኢይጠፍእ ። ምልክና ። እምይሁዳ ። ወምስፍና ። እምአባሉ ። እስከ ። አመ ። ይረ
ክብ ። [ዘጽኑሕ ።] (fol. 69^r) ሎቱ ። [ወ]ውእቱ ። ተስፋሆሙ ። ለአሕዛብ ።
ቀርነ ። እንከ ። ተሠመይከ ፤ እስመ ። ይቤ ። [ዳዊት ።] በመዝሙር ። በህየ ። አበቀላል ።
ቀርነ ። ለዳዊት ። ወአስተዴሎ ። ማኅቶተ ። ለመሲሕየ ።¹ ዘካርያስኒ ። ይቤ ። አንሥእ ።²
ለነ ። ቀርነ ። መድኃኒትነ ። እምቤተ ። ዳዊት ። ቀላልዔሁ ። በከመ ። ነበበ ። በአፈ ። ነቢያ
ቲሁ ። ቅዱሳን ። እለ ። እምዓለም ። አስመርዎ ። ዳዊትኒ ። ይቤ ። ወእምአቅርንት ። ዘፈቀ
ርኑ ። ለብሕቱትየ ። ወካዕበ ። ይቤ ። ወይትሌዓል ። ቀርንየ ። ከመ ። ዘፈቀርኑ ። ወይጠ
ልል ። በቅብዕ ። ሲበትየ ።
ዕብነ ።³ እንከ ። ተሠመይከ ፤ እ (fol. 69^v)ስመ ። ይቤ ። ዳንኤል ። በእንቲአከ ። ዕብን ።
ተበትከ ። እምደብር ። ነዋህ ። ዘእንበለ ። እድ ። ወሐረፀ ። አምሳለ ። ዘወርቅ ። ዳዊትኒ ።
ይቤ ። በእንቲአከ ። ዕብን ። ዘመነንዎ ።¹ ነደቅት ። ውእቱ ። ኮነ ። ርእሰ ። ማእዘንት ።
እምጎበ ። እግዚአብሔር ። ኮነት ። ዛቲ ። ወነካር ። ይእቲ ። ለአዕይንቲነ ። ዕብነ ። ሕይ
ወት ። አንተ ። ለእለ ።² የአምኑ ። [ብከ] ። ወዕብነ ። ዕቅፍት ። አንተ ። ለእለ ። ኢየአ
ምኑ ። ብከ ። ወለእለ ። ይትዓቀፉ ። በቃልከ ። ወዕብነ ። ካህድ ። [አንተ ።] ለእለ ። ኢየሰ
ምኩ ።³ በመስቀልከ ። አንሰ ። አስመኩ ። ብከ ። አዕብነ ። ሕይወ (fol. 70^r)ት ፤ ወአመ
ንኩ ። ብከ ። ከመ ። አንተ ። ውእቱ ። ወልደ ። እግዚአብሔር ። ሕያው ። ከልለኒ ።
ከመ ። ወልታ ። ሥሙር ። በኃይለ ። መስቀልከ ። ለጎብርከ ።
አዘቅተ ። ክብር ። [ዘ]ማየ ። ሕይወት ። እንከ ፤¹ ተሠመይከ ፤ እስመ ። ይቤ ። ኢሳይያስ ።
እንዘ ። ይዘልፎሙ ። ለእለ ። ይሰቅሉ ።² ርእይዎ ። ለኩኩሕ ። ፅንዕት ።³ እንተ ። ወቀር
ክሙ ።⁴ ወአዘቅት ።⁵ እምቅት ።⁶ እንተ ። ከረይክሙ ። ለሊከኒ ። ትቤ ። በወንጌልከ ።
ወዘሂ ። ይሰቲ ።⁷ እማይ ። ዘእሁቦ ። አነ ። ኢይጸምእ ። ማየ ። ሕይወት ። ይውጎዝ ። እምከና
ፍሪከ ።
ፍኖተ ። ጽድቅ ። ወሕይወት ። (fol. 70^v) እንከ ። ተሠመይከ ፤ እስመ ። ትቤ ። ለሊከ ።
በወንጌል ። ቅዱስ ። አነ ።¹ ውእቱ ። ፍኖተ ። ጽድቅ ። ወሕይወት ። ዘየሐውር ። እንተ ።
ጎቤየ ። ኢይትዓቀፍ ፤ እስመ ። ይሬኢ ። ብርሃነ ። ዝንቱ ። ዓለም ።
ፀሐየ ። እንከ ። ተሠመይከ ፤ እስመ ። ትብል ። ቅድስት ። ቤተ ። ክርስቲያን ። በእንቲ
አከ ። ኢትርአያኒ ፤² እስመ ። አነ ። ጸላም ፤ እስመ ። ኢርእየኒ ።³ ፀሐይ ። ወበመጽ
ሐፈ ። ኪዳን ። ትቤ ። ርእ[ሰ]ከ ። ፀሐይ ። ዘኢየዐርብ ። ማኅቶት ። ዘኢይጠፍእ ፤ ፀሐይ ።
ዘዘልፈ ። ያበርህ ። ዲበ ። ቅዱሳን ።
ኮከበ ። ብርሃን ። እንከ ።⁴ ተሠመይከ ፤ (fol. 71^r) እስመ ። ይቤ ። በለዓም ። እንዘ ። ይትኔ
በይ ። አመ ። ጸውዖ ። ባላቅ ።¹ ወልደ ። ሶፎር ። ይሠርቅ ። ኮከብ ። እምያዕቆብ ። ወያስተ
ርኢ ።² እምእስራኤል ። ወለአቡ ። ቀለምሲስ ። ትቤሎ ። አነ ። ውእቱ ። ኮከበ ።³ ብር
ሃን ። ጽባሐዊ ። «ዘእምርሥወ ። ዳዊት ። ሠረፀ ።⁴
ብርሃን ። ዘእምብርሃን ። እንከ ። ተሠመይከ ፤ እስመ ። ትቤ ። ለሊከ ። አነ ። ውእቱ ። ብር
ሃን ። ለዓለም ። አንሰሰው ። እንዘ ።⁵ ብክሙ ። ብርሃን ። ዘእንበለ ። ይርከብክሙ ። ጽል
መት ። እመኑ ። በብርሃኑ ። ከመ ። ትኩኑ ። ውሉደ ። ብርሃን ። ዮሐንስኒ ።⁶ ወልደ ።

fol. 69^r ¹ MS "ሕከ ፣ | ² MS "እ ፣ | ³ MS "ን ፣ .
fol. 69^v ¹ MS "ዋ ፣; see also fol. 23^v | ² MS እለ ፣ | ³ MS "ስ".
fol. 70^r ¹ MS እስመ ፣ | ² MS "ቀ" | ³ MS "ተ ፣ | ⁴ MS ወርቅክሙ ፣ | ⁵ MS "ተ ፣ | ⁶ MS "ተ ፣ |
⁷ MS ይእቲ ፣ .
fol. 70^v ¹ MS አንተ ፣ | ² MS "የ" | ³ MS ኢትር" | ⁴ MS "ተ ፣ .
fol. 71^r ¹ MS ለባ" | ² For ወይትኅሣእ ፣ | ³ MS "ብ ፣ | ⁴ MS ሠረፀ ፣ ዘእምሥወ ፣ ዳዊት ፣ | ⁵ MS "።
ከ ፣ | ⁶ MS adds ይቤ ፣ .

ነ(fol. 71^v)ጉድጓድ ፡ ይቤ ፡ [ወ]ሀሎ ፡ ጅብእሲ ፡ ዘተፈነወ ፡ እምነብ ፡ እግዚአብሔር ፡ ዘስሙ ፡ ዮሐንስ ። ወውእቲ ፡ መጽአ ፡ ሰማዕተ ፡ ይኩን ፡ በእንተ ፡ ብርሃን ፡ ከመ ፡ ኩሉ ፡ ይእመን ፡ ቦቱ ።¹ ወለሊሁስ ፡ ኢኮነ ፡² [ብርሃነ ፡] ዳእሙ ፡ ከመ ፡ ሰማዕተ ፡ ይኩን ፡ በእንተ ፡ ብርሃን ። ወብርሃነ ፡ ጽድቅ ፡ ዘያበርህ ፡ ለኩሉ ፡ ሰብእ ።³ ዘመጽአ ፡ ውስተ ፡ ዓለም ። [ወዓለም ፡] ኢያእመሮ ።

ኅብስተ ፡ ሕይወት ፡ እንከ ፡ ተሠመይከ ፤ እስመ ፡ ትቤ ፡ አነ ፡ ውእቲ ፡ ኅብስተ ፡ ሕይወት ። ዘበልዓ ፡ ሥጋዩ ፡ የሐዩ ፡ በእንቲአዩ ።

ጽዋዓ ፡ እንከ ፡ ተሠመይከ ፤ እስ(fol. 72^r)መ ፡ ለሊከ ፡ ትቤ ፡ ንስዑ ፡ ስትዩ ፤ ዝንቲ ፡ ጽዋዕ ፡ ደምዩ ፡ ውእቲ ። ወካ[ዕ]በ ፡ ትቤ ፡ ወዘሰትዩ ፡ ደምዩ ፡ ኢይጥዕሞ ፡ ለሞት ። አንቀጸ ፡ እንከ ፡ ተሠመይከ ፤ እስመ ፡ ለሊከ ፡ ትቤ ፡ አነ ፡¹ ውእቲ ፡ አንቀጸ ፡ አባግዕ ። ዘቦአ ፡ እንተ ፡ ጎቤዩ ፡ ይበው[እ]ኒ ፡ ወይወፅእኒ ፡ ወይረክብ ፡ ምርዓዩ ።²

ጽጌ ፡ እንከ ፡ ተሠመይከ ፤ እስመ ፡ ይቤ ፡ ኢሳይያስ ፡ በእንቲአከ ፡ ትወፅእ ፡ በትር ፡ እምሥርወ ፡ እሴይ ፤ ወየዐርግ ፡ ጽጌ ፡ ወእምጉንዱ ። ወየዐርፍ ፡ ዲቤሁ ፡ መንፈስ ፡ እግዚአብሔር ፡ ወመንፈስ ፡ ልቡና ፡ ወንጽሕ ፤ መንፈስ ፡ ጥብብ ፡ ወአእምሮ ። ቤተ ፡ ክር(fol. 72^v)ሱቲያን ፡ ትብል ፡ በእንቲአከ ፡ ከናፍሪሁ ፡ ጽጌ ፡¹ እለ ፡ [ያ]ውኅዛ ፡ ከርቤ ፡ ፍጹመ ።²

ወልደ ፡ እንለ ፡ እመሕያው ፡ እንከ ፡ ተሠመይከ ፤ ተወሊደከ ፡ እምዘርአ ፡ ዳዊት ፡ በሥጋ ፡ ሰብእ ፡ ወልደ ፡ እግዚአብሔር ፡ አንተ ፡ በህላዌከ ። ወነገርከነ ፡ ለሊከ ፡ እንዘ ፡ ትብል ፤ እስመ ፡ ወልደ ፡ እንለ ፡ እመሕያው ፡ ወልደ ፡³ እግዚአብሔር ፡ ውእቲ ። አመንኩ ፡ [ብከ ፡] አወልደ ፡ እግዚአብሔር ፡ ከመ ፡ አንተ ፡ ውእቲ ፡ መድኅነ ፡ ዓለም ፤ ወፈዳዩ ፡ ኃጢአቶሙ ፡ ለደቂቀ ፡ አዳም ። አመንኩ ፡ ብከ ፡ እግዚአ ፡ ከመ ፡ አንተ ፡ (fol. 73^r) ውእቲ ፡ ጸዋሬ ፡ መስቀልከ ፡ በእንተ ፡ መድኃኒተ ፡ ውሉደ ፡ ሰብእ ። አመንኩ ፡ ብከ ፡ እግዚአ ፡ ከመ ፡ አንተ ፡ ውእቲ ፡ አምላክ ፡ ወልደ ፡ አምላክ ። አመንኩ ፡ ብከ ፡ እግዚአ ፡ ከመ ፡ አንተ ፡ ውእቲ ፡ ብርሃን ፡ ወልደ ፡ ብርሃን ። አመንኩ ፡ ብከ ፡ እግዚአ ፡ ከመ ፡ አንተ ፡ ውእቲ ፡ ውኒዘ ፡¹ ማዩ ፡ ሕይወት ፡ ንጹሕ ፡ ዘእምንጹሕ ፡ ነቅዕ ፤ ሕይወት ፡ ዘእምሕይወት ፤ ወልድ ፡ ዋህድ ፡ ዘእም፩ እግዚአብሔር ።

[አመንኩ ፡ ብከ ፡ እግዚአ ፡ ከመ ፡] ዕሩዩ ፡ መለኮት ፡ አንተ ፡ ምስለ ፡ ዘወለደከ ፤² ወህቡረ ፡ ህላዌ ፡ ምስለ ፡ አቡከ ።

[አመንኩ ፡ ብከ ፡ እግዚአ ፡ ከመ ፡] አንተ ፡ ውእቲ ፡ ጽንዓ ፡ ሃይማ(fol. 73^v)ኖት ፡ ወኢይትበተክ ፡ ፈትለ ፡¹ ትሥልስትከ ፡ ዘምስለ ፡ አቡከ ፡ ወመንፈስከ ።

[አመንኩ ፡ ብከ ፡ እግዚአ ፡ ከመ ፡] አንተ ፡ ውእቲ ፡ አክሊለ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ ወሰርጎ ፡ መሃይምናን ።

[አመንኩ ፡ ብከ ፡ እግዚአ ፡ ከመ ፡] አንተ ፡ ውእቲ ፡ መዓዛ ፡ ዕፍረት ፡ ቅድው ፡ ዘብከ ፡ ተቀብዑ ፡ ካህናት ፡ ወብከ ፡ ተቀብዑ ፡² ነገሥት ፡ መሢሐውያን ። ወብከ ፡ ተመልዑ ፡ መላእክት ።

fol. 71^v ¹ MS እምኔሁ ፡ | ² MS adds ኢኮነ ፡ | ³ MS adds ውስተ ፡ ዓለም ፡ .
 fol. 72^r ¹ MS አንተ ፡ | ² MS መ” .
 fol. 72^v ¹ Added | ² So also in the Bible, Song of Songs 5: 13; but possibly corrupted from ጥዑም ፡ | ³ MS ወወ” .
 fol. 73^r ¹ MS ወ” | ² MS ”ድ” .
 fol. 73^v ¹ ት added | ² MS ወለ ፡ | ³ MS ”ቤዩ ፡ | ⁴ MS አንተ ፡ .

ኢታኢትት ፡ እምላዕሌየ ፡ ቅብዓ ፡ ጸጋ ፡ እግዚአብሔር ፡ እንተ ፡ እምነቤከ ።³ ወሐጽ
 ረኒ ፡ በሐጽረ ፡ መስቀልከ ። በላ ፡ ለነፍስየ ፡ አነ ፡⁴ ውእቱ ፡ ረዳኢኪ ። ሐተምኩኪ ፡
 በእዴየ ፡ አዚዝ ፡ ወበመስቀ(fol. 74^r)ልየ ፡ ¹ ማኅየዊ ። ወኢታብሐሙ ፡ ለአጋንንት ፡
 ለለኪፈ ፡ ሥጋየ ። ወበጽላሎተ ፡ መስቀልከ ፡² ከልለኒ ። ወበጽላሎተ ፡ ክነፊክ ፡ ሕቅ
 ፈኒ ፡³ ከመ ፡ ያፍ ፡ እንተ ፡ ተሐቅፍ ፡ እጎሊሃ ፡ ታሕተ ፡ ክነፊሃ ። ወባርክኒ ፡ በበረ
 ከተ ፡ አበዊነ ፡ አዳም ፡ ወሴት ፡ ወሄኖክ ፤ በበረከተ ፡ ኖኅ ፡ ወሴም ፡ ወያፌት ፤ በበረ
 ከተ ፡ አብርሃም ፡ ይስሐቀ ፡ ወያዕቆብ ፡ እስራኤል ፤ በበረከተ ፡ ሙሴ ፡ ወአሮን ፡ ወኩ
 ሎሙ ፡ ነቢያት ፤ በበረከተ ፡ ጴጥሮስ ፡ ወጳውሎስ ፡ ወኩሎሙ ፡ ሐዋርያት ፤ በበረ
 ከተ ፡ ሰማዕት ፡ መዋዕያ(fol. 74^v)ን ፤ ወበረከተ ፡ ደናግል ፡ ንጹሐን ፤ በበረተ ፡ ጳድ
 ቃን ፡ ወመስተጋድላን ፤ ወበበረከተ ፡ መላእክት ፡ ትጉሃን ፤ ወበበረከተ ፡ ፍጻሜ ፡ ማኅ
 በራ ፡ ለቅድስት ፡ ቤተ ፡ ክርስቲያን ፤ ወፈድፋደሰ ፡ በትንብልናሃ ፡ ለቅድስት ፡ ወንጽ
 ሕት ፡ ወቡርክት ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፤ በበረከተ ፡ መስቀልከ ፡ ክቡር ፡ ወማ
 ኅየዊ ፡ ማእተበ ፡ ጸጋ ፡ ትእምርተ ፡ መድኃኒት ። ለይኩን ፡ ብርሃንከ ፡ ላዕሌየ ፡ ለገብ
 ርክ ፡ ፍሥሐ ፡ ክርስቶስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
 (fol. 75^r) ሰላም ፡ ሰላም ፡ ለመስቀለ ፡¹ ዋህድ ፡ ሰላም ፤
 ዘንሳለም ፡ ይምኖ ፡ ወጽግሞ ፡
 ከዋሎ ፡² ወፍጽሞ ።
 ለብሔረ ፡ ሰላም ፡ ንስኣሞ ፡
 ዘእግዚአብሔር ፡³ ቀስታሞ ።
 ዘኮኖ ፡ አራተ ፡ ሕማሞ ።
 ወተቀብዓ ፡ ደሞ ።
 ንብሎ ፡ ሰላም ፡ በኢያርምሞ ፡
 እንዘ ፡ ንጼውዕ ፡ ስሞ ።
 ለአርዌ ፡ ዘተጸሞ ።
 ወገመጸ ፡ ፍጽሞ ፡⁴
 ወንበላ ፡⁵ ሰላመ ፡ ለወላዲቱ ፡ በእንተ ፡ ዘኮነቶ ፡ እሞ ፡⁶
 ተሠምየት ፡ በንጽሕ ፡ ጽርኃ ፡ አርያሞ ፡
 ኃይለ ፡ ጸሎታ ፡ ይኩነነ ፡ ጸረ ፡ አድክሞ ።
 ዝክራ ፡ ለተርጉሞ ፡
 ስእንኩ ፡ ፈጽሞ ።
 ስብ(fol. 75^v)ሐት ፡ ለእግዚአብሔር ፡ ኪያነ ፡ ለዘፈጠረ ፡ ከመ ፡ ናምልኮ ።

fol. 74^r ¹ MS "ልከ ፡ | ² MS በመ" | ³ MS ክድነኒ ፡
 fol. 75^r ¹ "ለ ፡ altered from ል | ² MS "ላ ፡ | ³ MS በእ" | ⁴ MS ሕጽ" | ⁵ MS ንብለዕ ፡ | ⁶ MS "ሙ ፡

Praises of the Cross

Translation:

(fol. 5^r) In the name of God who is first without yesterday,
Of the middle time without today,
Of latter days without tomorrow,
Of the ancient days without age,
Creator of all without exhaustion,
And a sea of compassion without limit,
Behold, we write Praises of the Cross – addressing its great attributes – and,
behold, we declare its glory – addressing the prophesy that was proclaimed
about it heretofore.

The Cross is a tree of life.

The Cross is a medical plant.

The Cross is a tree of prophesy.

The Cross is a tree of rest.

The Cross is an axe of (fol. 5^v) perdition against Satan, and a sword for cutting off the heads of demons.

The Cross is a javelin of fire that pierces evil spirits, and an arrow of lightning that strikes the soldiers of the Devil.¹

The Cross is a fortress that he who does not carry the seal of the Trinity cannot reach.

The Cross is a shield of righteousness from right and left.

The Cross is a weapon of war, as the Apostle Paul has said, “For your fight is not against flesh and blood.”²

The Cross is a coat of mail of faith that neither scratching (fol. 6^r) of an arrow can tear nor spears and javelins strike.

The Cross is made in the image of the hands of Moses in the wilderness of Rephidim for fighting Amalek.¹

The Cross is what sweetened the bitter water in the wilderness of Shur when it was put in it by the hand of Moses.²

The Cross is a seal of holiness and purity.

The Cross is a crown of victory for combatants and the decoration of glory for those invited to the wedding of the lamb.³

The Cross is a spring that does not dry up and a well of honor filled with benefits.

The Cross is the tree of the Garden (of Eden) that the four rivers water.

(fol. 6^v) The name of the first river is Pison from which flows wine of mys-

fol. 5^v ¹ *Mästema* | ² Eph 6: 12.

fol. 6^r ¹ Cf. Ex 17 | ² Cf. Ex 15: 23–25 | ³ Cf. Mt 22: 1–14.

fol. 6^v ¹ Cf. Gen 2: 10–14.

tery that God prepared for his saints. The second river is Gihon from which flows honey comb, the share of the pure ones. The name of the third river is Tigris from which flows ointment of oil to soften the body of the (spiritual) combatants. The name of the fourth river is Euphrates from which flows milk of comprehension, which is the drink of pleasure and gladness.¹

Who is the river of wine? Who is the river of honey? Who is the river of ointment? And who is (fol. 7^r) the river of milk? Behold, it is Jesus Christ who is called the river of wine because of the wine of joy that flowed from his side, as David says, “You have put gladness in our heart more than when the seed of wheat, wine and oil abound,”¹ “and oil for shining the face.”²

Behold, the prophet showed the three united into one word. What he said “more than when the seed of wheat and wine” is about the offering of the body and blood of the Son of God. And what he said “and oil for shining the face” is about the oil of balsam that is given for the seal of baptism, which is the example (fol. 7^v) of the smoothness of Jesus Christ. Everyone who lives in belief in him will not be coarse, but is softer than silk. Therefore, behold, he who becomes faithful Christian¹ is sealed with balsam oil, as he wears the smoothness (of) Jesus Christ,² as David says in his Psalms, “You prepared a table before me, in the presence of those who torture me. And you softened my head with ointment. And your cup is strong; it gives enough drink.”³ Behold, the beginning of this psalm says, “God pastures me, (fol. 8^r) I shall not want.”¹ For whoever believes in Christ is (part of) the flock of Christ. God pastures him and he shall not want anything in the path of the Holy Spirit. Therefore, he repeats, saying, “In a grassy land, there he makes me lie down; he keeps me beside still water. He turns my spirit and leads me in the right path, for his name’s sake.”² The grassy land is the Church, the pasture of the flock of Christ. “He keeps me beside still water” refers to the water of baptism. “He turns my spirit and leads me in the right path” means he turns me from ignorance to knowledge.

Indeed, because of your name, “Even if (fol. 8^v) I walk through the shadow of death, I do not fear evil for you are with me.”¹ Whoever believes in Christ does not fear dying for the sake of his name, as he says in the Gospel, “Behold, everyone who acknowledges me before others I also will acknowledge before my Father in heaven; but whoever denies me before others, I will deny before my Father in heaven.”² Therefore, the prophet says, “Your rod and your staff, they admonish me.”³ “Your rod” refers to the rod of faith by

fol. 7^r ¹ Ps 4: 7–8 | ² Ps 103/104: 15.

fol. 7^v ¹ *Abiyyä Krästiyān* or “Senior Christian,” as opposed to *Nä’usä Krästiyān* “Minor Christian,” i.e. “Catechumen” | ² ? Not clear | ³ Ps 22/23: 5.

fol. 8^r ¹ Ps 22/23: 1 | ² Ps 22/23: 2–3.

fol. 8^v ¹ Ps 22/23: 4 | ² Mt 10: 32–33 | ³ Ps 22/23: 4.

which we support ourselves lest we fall into the error of the heretics. And what he said “Your staff” refers to the staff of the Cross (fol. 9^r) by which the faithful are admonished, lest they be partners with the cynics.

“You prepared a table before me.”¹ Behold, he said this about the rite of Communion. Then he says, “And you softened my head with ointment.”² He said this about the balsam oil. The teaching of our Apostles says, “And the balsam oil is the strength of faith.”³ Therefore, our Savior is called river of wine and river of oil. He is also called river of honey and river of milk because he promised our fathers to give them (fol. 9^v) a land that flows milk and honey. And this is the ordinance of the New¹ Testament that flowed from the side of Our Lord, as David says, “Your words are sweet to my throat; it is sweeter than honey and sugar to my mouth.”² The holy Church says, “His speech is most sweet, and he is altogether desirable.”³ It says, furthermore, “I ate my honey with my bread; I drank my wine with my milk,”⁴ referring to the sacrifice of the Gospel, ordained after eating the Pesach of the Torah. Jacob, too, says, “His eyes (fol. 10^r) are happy with wine, and his teeth are as white as milk.”¹ With this, behold, Our God Emmanuel was called river of honey and river of milk.

Now, let us go back to the original theme: about the tree of life that was planted in the middle of the trees of the Garden (of Eden). The tree of life is, indeed, the Cross, and the trees of the Garden are the faithful. In place of the curse that Eve brought upon herself, the Virgin received a blessing from the angel: he said to her, “You are blessed among women and blessed is the fruit of your womb.”² In place of Adam who ate from the fruit of the tree, in violation (fol. 10^v) of the commandment of God, Our Lord Jesus Christ stretched out his hands upon the wood of the Cross, being obedient to the words of his Father. And in place of the four rivers that go out of the Garden (of Eden) and are divided (to flow) into the four corners of the world, four holy Gospels are preached into the four corners of the world.

O the depth of the wealth of God’s wisdom! Before he created our father Adam, he prepared for him what he would eat and all (other) needs that are necessary for human beings. Before (fol. 11^r) saints were born, he prepared the Garden of Pleasure. And before sinners were born, he prepared Hades by which they will be agonized; he knew their deeds before he created them. He

fol. 9^r ¹ Ps 22/23: 5 | ² Ps 22/23: 5 | ³ *Didäsqaḃya*, Article iii, 17, see HARDEN 1920: 96.

fol. 9^v ¹ MS adds “and Old.” | ² Ps 118/119: 103 | ³ Song 5: 16 | ⁴ Song 5: 1.

fol. 10^r ¹ Gen 49: 12 | ² Lk 1: 28, actually Lk 1: 42.

fol. 11^r ¹ MS “community” | ² *Kidan zä-Nägh*, e.g. መጽሐፈ ቅዱስ ፥ አስመራ ፥ በ፲ወ፱፻ወ፶ ዓመተ ምስራት, p. 175; MARCOS DAOUĐ – MARSIE HAZEN 1959: 318; see also COOPER – MACLEAN 1902: 82 | ³ Ps 57: 4/58: 3.

prepared their abode¹ before they come out of the belly, as he himself has said in (the *Book of*) *the Covenant*, “he knows all things before (they are) thought, and he examines (all things) before (they are) thought.”² David, too, says, reporting that he knows the deeds of sinners before they commit (them), “Sinners are estranged from the womb; they go astray from the belly; they tell lies.”³ (fol. 11^v) Behold, the Prophet says this about the knowledge of the sin of liars before they come out of the womb of their mother.

Behold, with whom did they talk in the womb? And to whom did they tell lies? Let us tell about God’s knowledge of the righteousness of the saints. For God says to Jeremiah, “I knew you before you came out from the belly of your mother; and I sanctified you before I created you.”¹ And through the Prophet he said, “I loved Jacob; and I hated Esau”² before (fol. 12^r) the deeds of the two were distinguished and before Esau sold his birthright to Jacob. God said to Rebecca, “There are two nations in your belly; two nations shall come out of your belly; the one nation shall be superior over the other nation. The older shall serve the younger.”¹

He called Eve “life”² because of the holy Virgin Mary, because the Creator knew that the life of the whole world will come out of her. And the tree that is among the trees of the Garden (of Eden) he called tree of life, because he knew that the whole world would have life by his Cross. The tree of (fol. 12^v) life was planted formerly in the middle of the trees of the Garden by the hand of God; and the Cross of God was planted at Calvary by the hand of the Jews. The Jews brought the Cross of God from him to him. They caused him to suffer as he himself willed because he consented that they slay him. But they thought that his remembrance would be erased from the face of the earth. They did not know that they would be persecuted by his Cross, and they would be isolated¹ by his Resurrection.

Oh very amazing! The crucified is victorious; and those who crucified are vanquished. Oh very astounding! The dead puts (fol. 13^r) (his killers) to shame; and the murders are put to shame. Oh very astonishing! He who suffered disgraces; and those who inflicted the suffering on him are clothed with disgrace. Those who planted the wood (of the Cross) are persecuted; those who crucified a/the man are scattered. The high priest (and Jews) judged him, saying, “We have a law, and according to our law he ought to die, because he has made himself the Son of God.”¹ They thought they were jealous for God and for the Torah of Moses. But who is God, other than the one they cruci-

fol. 11^v ¹ Cf. Jer 1: 5 | ² Mal 1: 2–3.

fol. 12^r ¹ Gen 25: 23 | ² Gen 2: 29.

fol. 12^v ¹ Or “separated;” MS *yətfäṭṭäru* “are created” | ² MS “ጵ”.

fol. 13^r ¹ Jn 19: 7.

fied? And who is the giver of the Torah other than the one they crucified? They loved him with their lips, (fol. 13^v) and they lied about¹ him with their tongue. Although they wanted to tell lies, they spoke the facts: What they said, “We have a law, and according to our law he ought to die,” is the truth. For Moses says in the law, “You will see your savior hanged on a tree.”² They have a law for them to find the sun so that they would not walk by its light. They have a law for them to put life to death, (but) not to do what would give life. They have a law to slaughter the lamb, and they would not taste the meat. They have a law to pour out the mystery of wine, and they do not drink it. Caiaphas said, “It is expedient that we put one man (fol. 14^r) to death than the people and the whole world are lost.”¹

Truly, they ought to kill the Son of God, for by (his death), he gives life to the dead. Indeed, they ought to crucify the Son of God, for by his Cross he sanctified the world. If he was not crucified, we would not have been saved. And if he had not died, he would not have given us life. Their error became wealth for gentiles. They made his body naked for the crucifixion; for it is not right that one covers the lamp with clothes; rather it is right that it is set on its stick for its light to appear to those who want it. They raised him up unto the wood of the Cross; (fol. 14^v) for it is not proper, furthermore, for the lamp to be on the ground, but rather on a candlestick that it may give light to those who walk in its light, as he himself says in the Gospel, “One does not light a lamp to put it under a bed or to cover it under a vessel but to set it on its candlestick to give light to all people.”¹

The candlestick is the Cross and the lamp is Emmanuel. Behold, let us walk in the light of the Son of God. (fol. 15^r) Everyone who believes in him walks in the light; “and darkness will not find him.”¹ Therefore, I call out to him with the Prophet David, saying, “In your light let us see light; and in your righteousness let us see your face.”² Also, I say, “Nun: Your law is a lamp for my feet, and a light for my path.”³ Furthermore, I call out with the Prophet Isaiah, saying, “Your commandment is light on earth.”⁴

And now, too, O Jesus Christ, show the light of your face upon me. And open my mouth for⁵ the praise of your holy Cross. Fence the wall (fol. 15^v) of my soul with the name of your Cross. And confirm my body in your holy divine body. Oh you of high remembrance, (?) I will now reveal you: Who

fol. 13^v ¹ Or “to” | ² An allusion to Num 21: 9.

fol. 14^r ¹ Cf. Jn 18: 14.

fol. 14^v ¹ Lk 8: 16.

fol. 15^r ¹ Jn 1: 5 | ² Ps 35: 10/36: 9 and 10. Cf. also Ps 16/17: 15 | ³ Ps 118/119: 105 | ⁴ Isa 26: 9 | ⁵ Or “reveal in my mouth”.

are you, you who added your Divinity to the nature of our mortal humanity and made (the latter) one with your immortal and incorruptible Divinity?

In the name of the Cross there is a hidden mystery that is ineffable by the tongue of a human being.

In the name of the Cross there is a hidden mystery that scatters the community of the crucifiers.

In the name of the Cross there is a hidden mystery that crushes the head of the serpent. Crush and weaken (fol. 16^r) the power of those who oppose my soul, and make me rejoice by the fall of my enemies, me your servant Fəśśəḥa Krəstos, forever and ever. Amen.

* * *

O you who abased by your Cross the arrogant one like a dead one, kill the sin that dwells in me, your servant Fəśśəḥa Krəstos.

O you who rooted out darkness by your Cross, root out my enemies and destroy them from the world that their memory may not be found, so that my life may be in tranquility and quietness, me, your servant ...

O you who let the wolf fall by your Cross and rescued (fol. 16^v) a/the lamb from its mouth, rescue me from the hand of my enemies, me, your servant Fəśśəḥa Krəstos.

O you who reconciled by your Cross mankind with your heavenly Father, keep not from me, your servant Fəśśəḥa Krəstos, the peace which is from you.

O you who gave a sign by your Cross to those who fear you so that they may escape from the face of the bow. Show me its good sign so that my enemies may see and be put to shame that you, O Lord, have helped us and made us rejoice.¹

O you who hunted by your Cross the overpowering serpent and dragged it with the iron of (fol. 17^r) your nails, do harm to those who want to do malice against me, your servant ...

O you who smote by your Cross, Belial and returned the shame upon him, clothe my enemies with disgrace, me, your servant Fəśśəḥa Krəstos.

O you who abolished by your Cross, the strength of the arrogant ones and lifted up the prayer of the saints, grace me with greatness from you.

O you who signed the Church by your Cross, blessed it with your name and washed it with the water that flowed from your side, wash me and cleanse me from my sins, and make me clean of my transgressions.

O you who tortured Sheol with your Cross and demolished it, (fol. 17^v) demolish the fortresses of those who oppress me, me ...

fol. 16^v ¹ Ps 85/86: 17.

fol. 17^v ¹ Not clear.

O you who turned the Thief on the Right by your Cross to the belief in you and made him the first to enter the Kingdom of Heaven, permit me to enter the hall of delight of the saints, me ...

O you who fattened your sheep by your Cross and sealed them with drops of your honored blood, grant me the seal of your life-giving Cross so that carrying your seal I may be awe-inspiring bright one¹ against the power of the enemy.

O you who removed the spear of fire by your Cross (fol. 18^r) from the hands of Seraphim, and the lightning sword from the hands of Cherubim who were guarding the gate of Paradise and allowed Adam to enter the courtyard of Paradise from which he was expelled, allow me to enter into the inheritance of the saints, for I am your servant.

O you who beautified by your Cross the world that was corrupted, renewed the world that aged and sanctified the world that was polluted, renew my soul and body.

O you who caused by your Cross your vineyard that was planted at your holy right to blossom and made it bear believers, make me bring forth flower of (fol. 18^v) faith and bear fruit of penance, me your servant ...

O you who requited by your Cross the debt of Eve and liberated Adam from the agony of death, liberate me from the yoke of sin that I may worship you with a pure heart, me your servant ...

O you who guided by your Cross your holy Apostles, guide me to the right path through which I may walk, me, your servant ...

O you who empowered (the Apostles) by your Cross to tread every power of the enemy and authorized them to render poison of the viper and scorpions ineffective, grant me (the ability) to make the power of Sämalyal, (fol. 19^r) the Satan,¹ ineffective, me, your servant ...

O you who bought your people with your Cross from the law of the Torah, do not abandon me, me the good (you bought) with your blood, but yoke me to the yoke of your holy Gospel so that I may boast by your Cross, me your servant.

O you who released by your Cross those who were chained in the imprisonment of Satan, loosen me from the bondage of sin that (otherwise) will not be loosened, me your servant.

O you who gave light by your Cross to those who were in darkness, enlighten me with the light of your Divinity so that I may see the light of your face which is full everywhere, me, your servant ...

O you who (fol. 19^v) strengthened the victorious Martyrs by your Cross and extinguished for them the flame of fire and made the teeth of lions dull

fol. 19^r ¹ Saṭna | ² MS ጸጵጵ.

fol. 19^v ¹ Ps 50: 9/51: 7.

for them and saved them from agonies of dreadful torture, deliver me from the evil day and trial hour, so that I may proclaim your truth with security, me, your servant ...

O you who blessed the earth by your Cross and purged it with the blood of your crucifixion, “purge me with hyssop and I shall be clean”¹ and wash me with the water that flowed from your side so that I may be whiter than the white snow, me, your servant ...

O you who made by your Cross the barren woman bear twins so that she may bear sons and daughters who serve you and your shrine, (fol. 20^r) make me a servant of your easy yoke and carrier of your light burden,¹ I, your servant ...

O you who showed by your Cross the power of your salvation in Jerusalem, the city of the Hebrews who shouted loud before your Cross, saying, “Let his blood be on us and on our children.”² They shouted also, saying, “If you are the Son of the living God, now come down from your Cross so that we may see and believe in you.”³

You showed the power of your Cross: Your Cross darkened the sun from gazing at your nakedness; and clouded the moon from seeing your holy body, and the Orion constellation (fol. 20^v) shined (only) as of the sixth hour. At the sixth hour you lowered your head and delivered your spirit into the hands of your Father. The earth was shaken from its foundations; caverns were torn. The evil of the deniers, the rock, was split asunder.¹ But the hearts of the crucifiers were not terrified. They became harder than a rock; their hearts dried. The tendon of their neck was of iron; and their face was of brass. The rock split and tombs were opened. (But) the blindness of their heart was sealed with a veil of darkness. The sun knew its Lord, and the moon knew (fol. 21^r) its God.¹ The stars, too, knew their Creator, for they withheld their lights from seeing his nakedness. Caverns, too, knew their Creator; they were torn from fear of death. The earth, too, knew who founded it, because it was shaken by the power of your Cross. The rock, too, knew who strengthened it; for it was split by a drop of your blood.

All these knew you, O Son of God, that you created them. But Israel did not know you, nor did my people understand you. (fol. 21^v) “They repaid you evil for good. And they hated you for the love you gave them.”¹ The pillars of cloud you veiled over them lest the heat of the sun burn them rebuke them for crowning you with a crown of thorn. The pillar of the bright sun that guided them by night, covering them with its splendor, rebukes them for covering you for mockery, saying “Prophecy for us, Christ; who slapped you?”²

fol. 20^r ¹ Cf. Mt 11: 30 | ² Mt 27: 25 | ³ Cf. Mt 27: 40 and 42.

fol. 20^v ¹ Cf. Mt 24: 29; 27: 45-52; and Jn 19: 30.

fol. 21^r ¹ An allusion to Ps 103/104: 19.

fol. 21^v ¹ Cf. Ps 108/109: 5 | ² Mt 26: 68; Lk 22: 64 | ³ Cf. Ex 17: 6-7.

The water of the miracle of the rock of Horeb³ rebukes them for making him drink vinegar mixed with gall.

The manna of the desert (fol. 22^r) that you fed them rebukes them for preparing a table to eat Pasch while you were nailed with iron to the Cross.

The water of the (Red) Sea that was torn apart for them so that they might find a path with the help of a pillar of fire in the middle of the water of the sea rebukes them for tearing your clothes and dividing it among themselves.

The brass serpent that Moses made for them by your command so that if a serpent bit them in the wilderness they might heal by looking at it rebukes them for killing you on the Cross in Jerusalem by the hands of the children of Jacob.

(fol. 22^v) And so the authority of prophesy has been nullified from (Israel). Behold, no prophet has risen in Israel, nor were words of prophesy sounded anymore in Jerusalem and all the regions along it. Caiaphas tore his vestment in rage and so the oil of priesthood was removed from the Levites. For it is written in the Torah about them which says, “They shall not tear their vestments nor incise their body, for they are sanctified for God.”¹ Behold, because of Caiaphas, their sanctity was removed (from them). The curtain of the temple was torn. Therefore, there is no (Messiah) (fol. 23^r) they want. The high priests and the scribes of the people have said, “We have no king but Caesar.”¹ “For everyone who claims to be a king is a rebel against Caesar.”² He (thus) recognized on their behalf the reign of Rome and denied the Son of David. As of that time, the kingdom of the Jews was nullified from Jerusalem. The grace that was given to Jacob – kingship, priesthood and prophecy – they delivered to the gentiles. The gentiles received the grace from Israel with Christ. And we, the children of the holy Church, (fol. 23^v) believed in you, O My Lord Jesus Christ, that you are the Son of God in your (divine) nature, and the Son of David in your flesh. We are well pleased that you reign over us forever. Your rejection by them is an honor for us, as has been written which says, “The stone that the builders rejected has become the chief cornerstone.”¹

It is not only for reign that we want you, but we worship you sincerely, believing that you are equal to the Father in your Divinity and on (fol. 24^r) par with the Holy Spirit in your grandeur. There is no (difference in existence of) a single hour between you and them. There is no (difference of) a single day (in existence) between the Father and you; the Father does not precede you in existence, neither you precede the Holy Spirit in existence.

fol. 22^v ¹ Cf. Lev 21: 10.

fol. 23^r ¹ Jn 19: 15 | ² Jn 19: 12.

fol. 23^v ¹ Ps 117/118: 22.

fol. 24^r ¹ MS **ⲱ** | ² MS **Ⲅ**.

You prohibited your nature from being understood by the mind of mankind and from the perception of the mind of angels. You prohibited your nature of the above from being palpable by the hands of mankind or touched by the diligent angels.

You prohibited your nature of the highest heaven from being seen by anyone as (fol. 24^v) one wishes, but rather as you wish.

Furthermore, we do not want a mortal human being to be (our) high priest who cannot save himself from the hands of death. You are our high priest for whom the Father was a witness at the (River) Jordan, saying, "This is my Son whom I love, with whom I am well pleased. Listen to him."¹

You are our high priest who gave your life and redeemed your sheep.

You are our high priest who is clean of sin and higher than the heavens.

You are our high priest who (fol. 25^r) offered yourself on the Cross as a sacrifice to him who begat you.

You are our high priest who is himself the sacrificer and himself the sacrifice.

You are our high priest who is himself the censor/censer and himself the oblation.

You are our high priest who is anointed by the Father with the Holy Spirit, who brings himself as a sacrifice to forgive (people's) sins.

You are our high priest as of the time you sacrificed yourself to forever, until forever and ever. Amen.

Behold, we entreat in this manner (fol. 25^v) the brass serpent of your priesthood. We prostrate ourselves to the ground before your holy Cross on which your body was slaughtered, saying, "The Cross is the salvation of our soul." We prostrate to the ground before your holy Cross, O Our Master, and kneel to the nails of your hands and feet. We pay tribute to the piercing of your side. We offer glory and praise to the spears that pierced you. We proclaim your Resurrection; and we rely on your ordinance. We boast by your sitting on the right of the Father, saying, "We have for us, with God our heavenly Father, Emmanuel Jesus Christ who sat on the right of his begetter. (fol. 26^r) He will come again in the clouds of heaven with power, his angels¹ being with him and his Cross before him. At that time those who pierced you will weep; but for those who take the seal of your name, it will be peace and security of God."

And now, behold, we praise you, Jesus Christ, requiter for our debt by your Cross, and, by your death, provider of your peace between us and your Father, and sharer with us the Kingdom of Heaven by your Resurrection. Your mercy has been written on your Cross with drops of your blood. And the

fol. 24^v ¹ The quotation is from Mt 17: 5.

fol. 26^r ¹ Or "his saints". MS "his enemies".

blood and water (fol. 26^v) that flowed from the piercing of your side caused the soldier who pierced you to believe (in you). The shadow of your Cross that touched the Thief on the Right turned (the latter) to believe in you. As he was partaker with you in the suffering of your Cross, likewise, he was partaker with you in the Kingdom of Heaven, for you said to him, “Believe sincerely that you will be with me today in Paradise.”¹ But the other thief whom the trace of your mercy did not touch derided you, saying, “If you are the Son of God, save yourself and us.” But his friend (fol. 27^r) rebuked him, saying, “We indeed, received what we justly deserve; we are condemned for our crimes; but this one has done nothing wrong.” He turned toward you to say, “Lord, remember me with your mercy when you come in your glory.”¹ The rope of your mercy drew the Thief on the Right (toward you). The suffering of the Cross met them both equally. And they were condemned for similar crimes. They were not crucified for your sake, but (to pay) for their debt. The thief on the left was lost because of the words of blasphemy that came out of his mouth. And the Thief on the Right was saved because of the words of supplication (fol. 27^v) that came out of his mouth. What has been said in the Gospel, “By your words you will be justified and by your words you will be condemned”¹ has been fulfilled on them.

I, too, call out to you, O My Lord, my God and my Savior Jesus Christ, saying, “Remember me, Lord, with your mercy when you come in your glory, as you remembered the Thief on the Right of the holy and seal of wood (which is) your Cross.”

Remember me with your mercy, O Lord, as you remembered Matthew the publican and made him an Evangelist and (fol. 28^r) partaker in the lot of your holy Apostles.

Remember me with your mercy, O Lord, as you remembered Paul. Although he was a persecutor, you made him an Apostle and preacher of the Gospel of the Kingdom to call the gentiles until those who heard were astounded by him, saying, “The one who formerly was persecuting (us) is now teaching the words of faith, and they thanked God for the grace that was given because of him.”¹

Remember me with your mercy, O Lord, as you remembered the harlot who anointed you (fol. 28^v) with perfume, wetted your feet with her tears, and wiped you with her hair;¹ and you said to her, “Your faith has saved

fol. 26^v ¹ Lk 23: 43.

fol. 27^r ¹ Lk 23: 39–42.

fol. 27^v ¹ Mt 12: 37.

fol. 28^r ¹ Cf. Gal 1: 23.

fol. 28^v ¹ Cf. Jn 11: 2, and 12: 3.

you. Your sin is forgiven for you.” Say to me, “Your faith has saved you,” and make me worthy of the Kingdom of your Father, me, your servant Fəśśəḥa Krəstos, for ever and ever. Amen.

* * *

- My Lord, Jesus Christ, have your compassion upon me.
- My Lord, Jesus Christ, spill your mercy upon me.
- My Lord, Jesus Christ, fence me with the rampart of your Cross, (fol. 29^r) and protect me with the shield of your salvation.
- My Lord, Jesus Christ, encircle the wall of my body with the power of your enemy-defeating Cross.
- My Lord, Jesus Christ, steer me with the myriad of your diligent angels.
- My Lord, Jesus Christ, arm me with the weapon of your Cross.
- My Lord, Jesus Christ, you are of sweet name in the mouth of the saints.
- My Lord, Jesus Christ, you are of sweet memory to those who invoke it with righteousness.
- My Lord, Jesus Christ, you are the star of the morning light, the boast (fol. 29^v) of the shining stars (in) the spirit (?).
- My Lord, Jesus Christ, you are the sun of righteousness that always shines on the face of the saints.
- My Lord, Jesus Christ, you are the olive tree that came forth from the house of Jacob; the rod of faith that grew out from the root of Jesse; and the flower that ascended from the stump of David.¹
- My Lord, Jesus Christ, you are “the conquering lion of the tribe of Judah,”² by the majesty of whose wrath the rulers of darkness were agitated, and the foundations of mountains were shaken by the sound of his roar.
- My Lord, Jesus Christ, (fol. 30^r) shoot down the fraudulent one with the bow of your Cross, and make from the iron of its nails a hot arrow with which you may sting the enemy.
- My Lord, Jesus Christ, show on me the power of your salvation.
- My Lord, Jesus Christ, set on me the light of your face.
- My Lord, Jesus Christ, let the majesty of your Cross be with me in all the days of my life.
- My Lord, Jesus Christ, season my tongue with the salt of your Divinity in order that I may proclaim the praise of your Cross.
- My Lord, Jesus Christ, (fol. 30^v) fill my mouth with your glory in order that I may glorify your thanksgiving.
- My Lord, Jesus Christ, keep my steps steadfast in your path in order that I may follow the trace of righteousness of your steps.

fol. 29^v ¹ Cf. Isa 11: 1 | ² Rev 5: 5.

- My Lord, Jesus Christ, strengthen me to do your will.
○ My Lord, Jesus Christ, install your fear in my body.
○ My Lord, Jesus Christ, spill on my head the oil of your mercy, and let the oil of your compassion drip on my face.
○ My Lord, Jesus Christ, prepare me to receive (fol. 31^r) your heavenly Mystery.
○ My Lord, Jesus Christ, let me recline at your divine table.
○ My Lord, Jesus Christ, be pleased with me as you are pleased with the saints.
○ My Lord, Jesus Christ, support me from staggering and raise me from falling.
○ My Lord, Jesus Christ, save me from trouble; see my pain and my toil, and forgive me my sins.
○ My Lord, Jesus Christ, “save me from the hands of my enemy and from those who pursue me.”¹
○ My Lord, Jesus Christ, “shine your face on (fol. 31^v) your servant; let me not be ashamed, O Lord, because I called you.”¹
○ My Lord, Jesus Christ, let the power of your Cross be my keeper in all the days wherever place I go and in all nights wherever I lodge.
○ My Lord, Jesus Christ, “you are my hope since my youth.”²
○ My Lord, Jesus Christ, “you are my God since I was in the womb of my mother,”³ “and you covered me in the womb. You are my memory at all times.”⁴
○ My Lord, Jesus Christ, you are the horn of my salvation.⁵
○ My Lord, (fol. 32^r) Jesus Christ, you are the crown of my head.
○ My Lord, Jesus Christ, you are the bread of life that is sweet to my mouth.
○ My Lord, Jesus Christ, you are the cup of medicine that is delicious to my throat.
○ My Lord, Jesus Christ, you are the robe that is not woven, and the cover that is not spun.
○ My Lord, Jesus Christ, you are the gold that was doubled, and a pearl that was found.
○ My Lord, Jesus Christ, you are the *männan* that was multiplied, and (fol. 32^v) the talent that was earned.¹
○ My Lord, Jesus Christ, you are the carrier of sufferings because of the sin of Adam and his children.

fol. 31^r ¹ Ps 30: 16/31: 15.

fol. 31^v ¹ An allusion to Lk 9: 26 | ² Ps 70/71: 5 | ³ Ps 21: 11/22: 10 | ⁴ Ps 70/71: 6 | ⁵ An allusion to Lk 1: 69.

fol. 32^v ¹ Cf. Mt 25: 15–30; Lk 19: 11–25 | ² Ps 140/141: 2.

O My Lord, Jesus Christ, you are the bearer of the sufferings of the Cross because of the mistake of Eve and her daughters.

O My Lord, Jesus Christ, you are the receiver of the iron of the nails of the Cross because of the trespasses of mankind.

O you, who accepted the sufferings of Cross because of our sins, “accept my prayer like incense before you.”²²

O you, who tolerated torture of the Cross for the sake of (fol. 33^r) my trespasses, grant me the patience that dwells in your bosom. Make me yoked to the yoke of the Cross. Let those who rose against me in violence and power flee by the power of your Cross; and let them vanish from the sight of your Cross. Send on them the fear of women until they are terrified by the sound of leaves that move outside. Let dagger torture their children. Let terror prevail in their houses. But for me, let there be security and peace from you at all ages and all years.

(fol. 33^v) O My Lord, “raise your power, and come to save us. O God of the powerful, restore us. Let your face shine upon us that we may be saved.”²¹ O My Lord, be our guide with your Cross to every path that you want. “Be my helper”²² and hider, “because you are my power and my refuge, my strength”²³ and the salvation of my soul. Be with me during the day and stay in our midst during the night. Do not leave me at any time and at any day.

Remember, O Lord, your descent from the highest heaven, your dwelling in the belly of the holy and pure Virgin in (fol. 34^r) two ways, Mary, your birth from her, and your nursing from her breasts. Remembering (all) this, forgive my sins, your servant Fəśśəḥa Krəstos.

Remember, O Lord, your growing gradually and your maturity in purity. Remembering (all) this, forgive my sins.

Remember, O Lord, your baptism in the hands of John with your body naked in the middle of the water. Remembering this, forgive my sins, me ...

Remember, O Lord, your toil in traveling and your temptation in the desert by the Devil when (fol. 34^v) you were hungry when you fasted forty days and forty nights. Remembering this, forgive my sins, me ...

Remember, O Lord, your body and your blood that you gave to your disciples on that night on which you were arrested; you said to them, “Take and eat this bread; it is my body. Take and drink this cup; it is my blood. Behold, I shall not drink this juice of vine fruit until I drink it new in my Father’s Kingdom of Heaven.”²¹ Remembering this, forgive my sins, me ...

fol. 33^v ¹ Ps 79: 3-4/80: 2-3 | ² Ps 26/27: 9 | ³ Ps 17: 3/18: 2; 30: 4/31: 3.

fol. 34^v ¹ Mt 26: 27-29.

Remember, O Lord, your arrest (fol. 35^r) by the servants of the high priest and your being slapped at the court of Caiaphas. Remembering this, forgive my sins, me ...

Remember, O Lord, your standing at the court of Caiaphas and your being reviled by (the people at) the court. Remembering this, forgive my sins, me ...

Remember, O Lord, your being stricken with a rod of reed and being scourged with a whip of rope. Remembering this, forgive my sins, me ...

Remember, O Lord, your being crucified on a wood and being nailed (fol. 35^v) with iron (nails). Remembering this, forgive my sins, me ...

Remember, O Lord, the vinegar¹ they made you drink mixed with gall; and your soul that you delivered to death. Remembering this, forgive my sins, me ...

Remember, O Lord, your being shrouded with linen cloth, your being put in a tomb and your sojourn in it three days and three nights without movement of the soul. Remembering this, forgive my sins, me ...

Remember, O Lord, your resurrection from among the dead (fol. 36^r) on the third day and your appearance to the disciples while they were in the hall whose door was closed. Remembering this, forgive my sins, me ...

Remember, O Lord, your ascension to the heavens and your sitting at the right of the Father. Remembering this, forgive my sins, your servant Fəśśəḥa Krəstos.

At your second coming, number me among your blessed sheep; and apportion for me an inheritance in the city of the saints. Have you not put on flesh, O Lord, for my salvation? (fol. 36^v) You made the corruptible flesh incorruptible. If I have to perish, what would you have gained by putting on earthly flesh?

If I have to be condemned, what would you have gained by walking about in this world thirty-three years and 3 months, and by your toil on earth, (acting) according to the nature of mankind, with the exception of sin alone?

If I have to be judged, what would you have gained by your hands being cuffed like a thief, and being slapped on your cheeks like a criminal?

If I have to be condemned and suffer, what would you have gained by (fol. 37^r) the striking of your head like an animal¹ and the flogging of your back like a lawbreaker?

If I am not to be saved, what would you have gained by bearing the shame of the Cross, and accepting the saliva of the polluted ones and the reviling of the deniers?

By no means, O Lord! Do not execute this condemnation. Do not forsake me, the good (you bought) with your blood. There will be a gain for you, O Lord, in your trading if I am saved. There will be a gain for you, O Lord, in

fol. 35^v ¹ Or “sour wine”.

fol. 37^r ¹ ? MS “a lion”.

your crucifixion if I am alive. There will be a gain for you, O Lord, in your sufferings if I am justified. Remember, O Lord, (fol. 37^v) what you have said, “Every one who believes and is baptized will be saved; but he who does not believe will be condemned.”¹

I believe in you, O Lord, that you are God,² the Son of God; God,³ the Son of God; light, the Son of light; pure one, the Son of the pure one. And also I am baptized with the water that flowed from your side. Therefore, I do not deserve damnation. If you keep sin, O Lord, who will stand before you? Rather, have compassion on me so that your words may not be false. For you have said, “Everyone who believes in me will have (fol. 38^r) eternal life.”¹ Forgive me my sins, O you who are the only one without sin. Do not remember my transgression, O you who are the only one without transgression. I am dependent on the belief in your holy Cross. Praising your Cross gives pleasure to my tongue and lips. Protect me with the power of your Cross “like a good shield,”² me, your servant Gäbrä Mäsqäl.

“To you, O My Lord, I lift up my eyes.”³ I stretch out my hands and raise the head of my thoughts. I call out to you and say to you, “You are my hope and you are my portion in the land of the living.”⁴ “Look at me, (fol. 38^v) for I have suffered too much.”¹ O God of the powerful, do not forsake me for ever (even) if I sinned against you. “Incline your ear to my prayer.”² “Let my prayer come before you”³ at the hall of your shrine. “Have compassion on me and listen to me, says my heart to you. I sought your face. I seek your face, O Lord. Do not turn your face from me. Be my helper; do not cast me off.”⁴

“But you, O Lord, live forever. And your memory endures from generation to generation.”⁵ “You preceded laying the foundation of the earth, and (fol. 39^r) the heavens are the work of your hands. They will perish, but you endure; all will wear out like a garment. You change them like clothing, and they are changed.”¹ But for you, there is neither beginning for your early age nor end for your later time. You are hidden from the hidden. When you willed you revealed yourself to the earthly ones.

Although you were sitting in heaven on the right of your Father, you stood before the court of Pilate down (on earth).

Although the curtain of fire hides you in heaven, the deniers exposed your nakedness on earth.

fol. 37^v ¹ Mk 16: 16 | ² *Egzi'abher* | ³ *Amlak*.

fol. 38^r ¹ Cf. Jn 3:16, 47 | ² Cf. Ps 5: 13/5: 12 | ³ Cf. Ps 24/25: 1; 122/123: 1 | ⁴ Cf. Ps 15/16: 5.

fol. 38^v ¹ 141: 7/142: 6 | ² Cf. Ps 87: 3/88: 2 | ³ Cf. Ps 118/119: 170 | ⁴ Ps 26/27: 7–9 | ⁵ Ps 101: 13/102: 12.

fol. 39^r ¹ Ps 101: 26–27/102: 25–26.

Although the community of (fol. 39^v) angels blesses you up high, the community of Jews reviled you at Calvary.
Although you were covered with the wings of Cherubim above the heavens, you were crowned with the crown of thorn in Jerusalem.
Although you were riding a chariot of fire on Gilgal, you were crucified on a wood of Cross at the Stone Pavement, and your Cross was anointed with drops of your blood.

* * *

○ wood which was sanctified with the blood of its God and was immersed in the water that flowed from the side of its Creator!
○ wood which became a crown for the trees (fol. 40^r) of Paradise and honor for the trees of the wilderness!
○ wood which became an altar for slaughtering the Lamb of God of the hosts!
○ wood which became an altar of the Pesach for the God of Israel!
○ wood which became a spring of the wine of the Mystery of Golgotha!
○ wood from which the blood of the covenant and the law dripped for the seal of the faithful!
○ wood from which flowed a stream for washing the blessed sheep!
○ wood which sanctified the earth, signed the heaven, and blessed the whole world with the blessing of the Father, (fol. 40^v) the Son and the Holy Spirit!
○ wood which made the heavenly ones partners with the earthly ones!
○ wood which saved Adam from error and liberated Eve from agony of death!
○ wood about which has been written in the Torah and the Prophets, and has been openly preached by the Apostles!
○ wood which scattered those who planted it and brought together those who believe it!
○ wood which founded the Church on the faith of Jesus Christ!
○ wood which seasoned the tasteless and cleansed the filthy!
○ wood which (fol. 41^r) exalted the indigent and justified the sinner!
○ wood which strengthened the weak and healed the sick!
○ wood which multiplied the few and gave wisdom to the fool!
○ wood which made the barren fruitful and brightened the dark!
○ wood, which is the boast of the whole world.
We exalt the glory of the Cross with our mind alert, our eyes open, and our lips joyous. ○ Lord, the glory of your Cross awakens the sluggish and makes them join the community of the diligent (fol. 41^v) in glorifying.

fol. 41^v ¹ *Mäsänqo* | ² *Enzira*.

The glory of your Cross filled everywhere and is admired exceedingly by the heart. Glorification of your Cross is sweet to whoever reads it and amazes the listeners.

The glory of your Cross is a fiddle¹ to whoever believes in you, and a rebuke to whoever denies You.

The glory of your Cross is lyre² to whoever loves you, and an offence to whoever offends you.

The glory of your Cross pleases the heart like drinking aged wine.

The story of your Cross is an offense (fol. 42^r) to the fool and a boast to the wise, as Paul says, “The story of the Cross is foolishness to those who are perished, but to us who believe it, it is the power of God.”¹ Let your Cross give light to us and be a guide like the pillar of light that gave light to the children of Israel and guided them forty years in the wilderness from the field of Seir to Kadesh-Barnea.² Now, too, let your strong hand and your exalted arms guide me in all the days of my life.

(fol. 42^v) O wise of the wise, “Open my eyes so that I may behold wondrous things out of your law, for I am an alien in the land,”¹ “and a (passing) guest like all my fathers.”² “Spare me so that I may rest before I go (to a place) from which I will never return.”³

Make me bear fruit of penance, O Lord, before I am cut off with the sword of putridity.

Make me tell, O Lord, the glory of your Cross before my mouth is closed by death.

Make me knock at the door of your hall, O Lord, before I am bound with chains that will never be unleashed.

Make me (fol. 43^r) do profitable work for my soul, O Lord, before trading and the marketplace is over.

Make me prepare oil for the lamp, O Lord, before the door of the hall of the Bridegroom is closed.

Make me prepare provisions for the journey, O Lord, before commotion takes place and the horn is blown.

Make me pay my debts, O Lord, before the book that will be a witness regarding my sins is read.

Make me be diligent in glorying, O Lord, before silence that would not allow (fol. 43^v) speaking descends upon me.

Make me live in you, O Lord, and in your Holy Spirit.

Make me follow the trace of your Gospel, O Lord, leaning upon your Cross.

fol. 42^r ¹ 1 Cor 1: 18 | ² Cf. Deut 1: 2–3 and 9.

fol. 42^v ¹ Ps 38: 14/39:13 | ² Ps 118/119: 18; 38: 13–14/39: 12–13 | ³ Ps 38: 13–14/29: 12–13.

Make me refreshed by the fragrance of your perfume that attracted virgins to follow you, the martyrs to carry the partnership of your sufferings, and the righteous to take up the yoke of your Cross.

None of the sufferings of this world – calamity, tribulation, or affliction – will ever touch the soul of anyone who takes up the Cross of his death, as you yourself say in the Gospel, “He who wants (fol. 44^r) to save his life, let him reject it. For he who rejects his life for my sake will find it. What does a man profit, if he gains the whole world and loses his life?”¹ This I fear, O Lord; save me from the loss of my soul. My heart is resolute, O Lord, in depending on your nails. My heart is resolute, O Lord, to glorify you. May your love awaken me from the sleep of sluggishness, and open the eyes of my heart to praise your Cross.

Your Cross is a wood that is not worm-eaten.

Your Cross is a wood that does not wither.

Your Cross is a wood that does not decay.

Your Cross is a tree that neither the warmth of sun (fol. 44^v) nor the heat of the air dries.

Your Cross is a tree that neither floods nor gusts of wind can shake.

Your Cross is a tree that waves of the sea cannot overthrow.

Your Cross is a tree that heavy rains cannot make fall.

Your Cross is a tree that polluted spirits cannot approach.

Your Cross is a tree that none of the trees of Paradise looks like, nor is any of the trees of the field its equal.

Your Cross is a tree that none of the cedar trees¹ looks like nor is the tree of myrtle (fol. 45^r) its equal, nor is the fir-tree in its sprouting. Neither (the precious) cedar trees¹ are better than it, nor do pine trees look like it.

Your Cross is a wood of smoothness that does not boast against (other) trees.

Your Cross is a wood with which God was well-pleased to ascend on it.

Your Cross is a tree from whose branches dripped rains of wine. And its cloud is a cloud of light from the highest heaven, which is Our Lord, Our God, and Our Savior Jesus Christ; and the faithful are made to drink from the dew of mercy that flowed from it. The faithful have taken (fol. 45^v) from it the seal of baptism. And when they sign their face with the sign of the Cross, Satan flees from the sight of their face, as the teaching of the Apostles says, “Make always haste to sign your face (with the sign of the cross,) because the

fol. 44^r ¹ Mt 10: 39; and 16: 25–26.

fol. 44^v ¹ *Arz*.

fol. 45^r ¹ *Qedron*.

fol. 45^v ¹ Cf. *Sinodos, Täfäsšəhu W əludənä*, Article 47, e.g. Borg. Et. 2, ff. 28^r–29^v, GREBAUT – TISSERANT 1935: 767–782.

sign of the Cross is, indeed, a sign of pain on Satan.”¹ Wherever it is the Cross strikes his heart. He is terrified by the mention of your Cross until he flees. The prophets revealed the likeness of your Cross, O Lord: Moses made a likeness of the Cross in the wilderness of Rephidim. When Moses ordered Joshua to fight Amalek he ascended (fol. 46^r) a mountain and stretched out his two hands; he raised them in a hovering state, in the likeness of a cross, from morning to evening. Whenever he gathered his hands, Israel would suffer and Amalek would gain strength. Whenever he stretched out his hands, Amalek would flee and Israel would prevail. Hur and Aaron spent the day carrying his hands. The hands of Moses were heavy. So they put for him a big stone on both sides so that he might not gather his hands because by the stretch of his hands in the likeness of your Cross (fol. 46^v) Amalek was defeated. Likewise, smite with the power of your Cross those who opposed me (and bless ?) my fight, me ...

Again, Moses showed the sign of your Cross “when Israel went out from Egypt, and the house of Jacob from hostile people,”¹ he struck the sea with his rod once straight; and he repeated the strike sideways. This made the sign of the Cross. The water stood like a wall on one side and like a wall on the other side. And the children of Israel passed through it. For me, too, clear the path of righteousness and (fol. 47^r) life through the sea of corruption, and steer me with the power of your Cross, me ...

Again, Moses showed the sign of the Cross when he struck the rock with his rod. He struck it once straight and he repeated the strike sideways on both sides of the place where God’s feet had stood. Water sprang from the solid rock; indeed, this miracle was worked by the sign of your Cross. Similarly, for me, too, make water of life spring for cleansing my filth by the rod of the power of your Cross.

Never deliver me to requite for my sin, for the sake of your friend Abraham, (fol. 47^v) for the sake of your servant Isaac, and for the sake of your holy Israel, for the sake of your servant Moses who received the law from your hand, for the sake of David who was found trustworthy in your sight, for the sake of all your prophets who preached your appearance in the world, for the sake of your holy Apostles who shouted like the voice of a horn in witnessing to your holy Gospel, especially for the sake of holy and pure Virgin Mary, Mother of God, and for the sake of your holy and blessed wood of your Cross. Bless me with your blessing, with the blessing of your (fol. 48^r) heavenly Father, and with the blessing of your life-giving Spirit, and with the blessing of all the saints “who pleased you from of old.”¹

fol. 46^v ¹ Ps 113/114: 1.

fol. 48^r ¹ Lk 1: 70 | ² Cf. Ps 90: 5/91: 4 | ³ Cf. Ps 31/32: 10 | ⁴ Lit. “glorification”.

“O Lord, righteousness encircles you with a shield;”² and your compassion guides the faithful.³ O Lord, the heavens and the heaven of heavens are suspended by your command. The earth, too, is set firmly on water by your words. The sun, the moon and the stars shine by your authority. The angels of the page and the angels of sanctification⁴ are honored by the words of your mouth. You exalted Adam that, of all (other) people, you molded him with your hand and cast him in your incorruptible image and breathed the spirit of (fol. 48^v) life into his face. You made all submit under his feet – the sheep, all cows, and also the wild animals, the birds of the sky, the fish of the sea and all that moves in the sea. You brought (to Adam) every living (creature) with soul to see what name he would give them. And whatever name Adam gave to every living (creature) that was its name.

When Adam erred and ate from which you commanded him not to eat, he came out from the Garden of Pleasure. But you paid the debt of Adam of eating (the fruit of) the tree with the tree (fol. 49^r) of your honored and life-giving Cross. For me, too, pay for my debt for the sake of your sufferings on your life-giving Cross, and forgive all my sins. Also, you renewed the world for our father Noah after the deluge; you swore for him, saying, “Behold, I have sworn that I will not repeat cursing the earth; I will not destroy it with a deluge. Behold, when the rain falls, I will set my bow in the clouds. Therefore, when the cloud is darkened to water (the earth) with rain, I will see the bow (which will be) (fol. 49^v) the sign of my covenant, and remember my covenant with you; and so I shall not destroy the world with deluge any more.”¹

For me, too, set a bow for a sign of covenant, namely your holy Cross, the sign of your covenant with the holy Church. Your holy Cross is a rod of victory in the hands of the faithful. Your holy Cross is a rod of destruction of the renegades. May the power of your holy Cross be a helper to me. Furthermore, you made a covenant with Abraham when he elevated his son Isaac to the altar (fol. 50^r) to sacrifice him. He split wood for the sacrifice, and made him carry it on his shoulder. Isaac said to Abraham, “Behold, here is the wood for the sacrifice; and behold, here is the knife; but where is the lamb to be sacrificed?” Abraham said to him, “God will provide his lamb, my son.”¹

The spirit of prophesy is said in the mouth of the two: Isaac said, “Where is the lamb for the sacrifice?” inquiring about the sacrifice of the earthly lamb. But the interpretation of the prophesy offers the word referring to the Son of God. Abraham said, “God will provide (fol. 50^v) his lamb.” He said about the sacrifice of his son. But, the interpretation of the prophesy offers the word

fol. 49^v ¹ Cf. Gen 9: 8–17.

fol. 50^r ¹ Gen 22: 7–8.

fol. 50^v ¹ Rom 9: 4–5.

referring to the heavenly lamb. That Isaac went carrying the wood on which his father would sacrifice (him) is the likeness of the Savior who went to Calvary carrying his Cross on which the Jews, his fathers from his Mother's side, would sacrifice him, as Paul the fountain of wisdom says, "They have the law; and they have the ordinance; to them he promised the glory of being son. They are our fathers, and through them Christ was born."¹ And (fol. 51^r) Mount Destruction¹ is the likeness of Calvary. The sheep that was sacrificed in place of Isaac is the likeness of the humanity of Our Savior, as Isaiah says, "He came like a sheep to be slaughtered to those who take him to slaughter him. And like a sheep which is silent before the one who shears it, similarly he did not open his mouth in his pain. For they take him to judge him (unjustly); and who knows his generation?"² He came to die for the sin of the nation. Isaac realized, lying on the altar, (what was happening) after his father's knife was drawn (fol. 51^v) at him. He was still alive because he was saved because the sheep from God was slaughtered, as Divinity has been alive, never affected by the sufferings of the Cross, although (Divinity) was on the Cross with (Christ's) humanity. As Isaac was not slaughtered with the sheep, similarly, Divinity, too, did not suffer with (Christ's) humanity. However, union (between Divinity and humanity) is complete;¹ there has never been separation even for one hour or a blink of the eye. O you whose Divinity is not separated from your humanity, make me not separated from the flock of (fol. 52^r) your bright sheep, your servant Fəśśəḥa Krəstos. Jacob, too, showed the likeness of the Cross, when he blessed Ephraim and Manasseh: Joseph made Manasseh stand on his left, toward the right of Israel; and he made Ephraim stand on his right, toward the left of Israel. Israel crossed his hands and laid his right hand on the head of Ephraim and his left hand on the head of Manasseh. Joseph said to Israel, "O father, since this one is the older, put your right hand on him." Israel said, (fol. 52^v) "I know my son, I know; this one shall be a great nation."¹ Israel knew that blessing stands firm by the sign of the Cross. Therefore, he made his hands in the likeness of the Cross. Likewise, bless our king Nəblä Dəngəl² with the blessing of your holy Cross that the blessing of Israel and the gift of grace given to him and his race may rest upon him. May the oil of priesthood,

fol. 51^r ¹ Däbrä Masəno. This place name is not recognized at the expected place in Genesis. The author might have (Däbrä) Ma'lält of Num 21: 3 in mind, which, interestingly, in Hebrew means "Mount of Destruction!" | ² Cf. Isa 53: 7–8; Acts 8: 32–33.

fol. 51^v ¹ Lit. "one".

fol. 52^v ¹ Gen 48: 13–14, and 18–19. | ² Ləbnä Dəngəl/Wānag Säggäd (1508–40).

kingship and prophecy not be removed from him, his seed and from the seed of his seeds forever. (fol. 53^r) Amen.

(O) what an immense gift of grace that has been given to your honored wood of the Cross!

Your Cross is a weapon of war and a sword of Divinity for your soldiers.

Your Cross is a destroyer of the center¹ of quarrel and a demolisher of the wall of sins.

Your Cross is a father for orphans, and a (just) judge of widows.

Your Cross is a calmative for those who are troubled on the sea and a harbor for those who wander in the desert.²

Your Cross is a guide of the blind, a support (cane) of the lame, and strength of the weak.

Your Cross is (fol. 53^v) an herb that makes the children of the faithful grow with the breast of the holy Church.

Your Cross is a crown of kings.

Your Cross is a boast of the Christians.

Your Cross roots out the sorcerers, and scatters the diviners.

Your Cross is ordainer of the priests and awarder for the service¹ of the deacons.

Your Cross raises the fallen ones; and makes the cripple run like a stag.

Your Cross is a dowry for the bride¹ and a certificate for the one you divorced in the synagogue.³

Your Cross is a foundation of belief and a pillar of faith to those who depend on it.

Your Cross is a nullifier of all charms and an abolisher (fol. 54^r) of all sorceries.

Root out the enemies of your Cross with your Cross and with the sword of your wrath. And let those who want to destroy the Gospel of your Divinity be destroyed from the face of the earth.

O Lord, demolish the horn of the Jews.

O Lord, crush the horn of the Heathens¹.

O Lord, let your wrath be upon them, and let the fire of your envy blaze upon them.

O Lord, demolish them; do not build them.

O Lord, cause your thunderbolts scatter them.

O Lord, send your arrow and trouble them.

fol. 53^r ¹ Lit. “middle” | ² The words *märs* “calmative”, and *mārso* “harbor”, might have been used confusedly.

fol. 53^v ¹ Lit. “running” | ² I.e. the Christian Church | ³ I.e. Judaism.

fol. 54^r ¹ I.e. Muslims | ² Ps 34/35: 2.

“O Lord, take up shield and spear and rise up to help me”² (fol. 54^v) fight my enemies. And let your plague be always upon those who are ashamed of you to call (you) the Son of living God.¹ And let the sword of your wrath be upon every one who belies the words of the Prophets, and does not believe in the teaching of the Apostles. These are those who boast of their disgrace and exult of the lust of their heart. These are those who became horses for Satan, and became abodes for demons. With your Cross “root out their memories from the face of the earth.”² Also, allow our King Ləbnä Dəngəl, (fol. 55^r) your friend, that he may quickly root them out and efface their memories. O Lord, allow our King Ləbnä Dəngəl to lay their country waste. O Lord, allow our King Ləbnä Dəngəl to defeat all renegades. O Lord, let the power of your Cross be his helper and hider wherever he went. O Lord, let your Cross save him from the rise of hidden and open enemies. May your Cross separate with destruction and plague those who hate him, and with compassion and mercy those who love him, your servant Fəśśəḥa Krəstos, (fol. 55^v) forever and ever. Amen.

* * *

O Lord, I boast by your Cross, and I rejoice by paying it tribute, as one who found much booty.

O Lord, I boast by your Cross, and by hearing about it I become merry, as one who found fine wine.

O Lord, I boast by your Cross as a son boasts by the honor of his father.

O Lord, I boast by your Cross as a servant boasts by the greatness of his master.

O Lord, I boast by your Cross as a handmaid boasts by the honor of her mistress.

(fol. 56^r) O Lord, I boast and exult by your Cross, as Paul the fountain of wisdom says, “By no means that I exult but by the Cross of Jesus Christ.”¹

O Lord, I boast by your Cross, and exult by you, saying:

Glory to you, O you who were nailed with the iron (nails) of the Cross!

Glory to you, O you who bore the shame of the Cross!

Glory to you, O you who accepted the sufferings of the Cross!

Glory to you, O you who did not hesitate to ascend on the Cross!

Glory to you, O you who, coming down from the Cross, (went) to Sheol, (fol. 56^v) took booty from the hands of the enemy, took away the trophy of the adversary of your Kingdom, and let the haughty Devil fall to the ground with your Cross!

fol. 54^v ¹ An allusion to Luke 9: 26 | ² Ps 33: 17/34: 16.

fol. 56^r ¹ Gal 6: 14.

Glory to you, O you who hurled the arrogant down the cliff with your Cross!
Glory to you, O you who rebuked death with your Cross!
Glory to you, O you who smote darkness with your Cross!
Glory to you, O you who killed death with your Cross!
Glory to you, O you who wounded the inflictor of wound with your Cross!
Glory to you, O you who laid the fortress of Hades waste with your Cross!
Glory to you, O you who demolished the wall of damnation with your Cross!
O Lord, your humility let the haughty ones fall; and the power of your Cross crushed (fol. 57^r) Sheol. By your death the dead became living; and by your Resurrection the crucifiers were put to shame. By the nails of your hands the belly of the enemy was given a blow. By the javelin of your Cross the serpent was pierced. By the sword of your Divinity the head of the angel of death was cut off. And by the power of your rod the head of the serpent was entrapped. By your Cross you disgraced the haughty serpent which by its tail dragged the mountains of the world and destroyed the strong ones. With its eyelash it sucks the stream of the River Jordan lest it flows. It closes its eyes after seven days/years (fol. 57^v) since it opened (them). There was none who could stand before its sight. But you disgraced it with your Cross and swam (the river at your baptism). You pierced its nostrils as (one would do) to a bird and hanged a ring on it. You showed (it) to the refuges of Sheol; and you clothed with shame the soldiers of Hades.¹

Those who inflict weeping on others wept and mourned. Those who inflict wounds on others were wounded. Those who inflict suffering on others suffered. The mourners rejoiced, and the distressed skipped.

By your Cross prisoners were released, and the sick were healed.
By your Cross Adam's curse was nullified and Eve (fol. 58^r) was set free.
By your Cross the sackcloth of darkness was torn, and the good things of light were spread out.
By your Cross brass doors were broken, and iron cuffs were smashed.
By your Cross the doors of Paradise were opened, and rest was spread out.
By your Cross the words of the Torah were fulfilled and the vision of the prophecy was signed.
By your Cross the news of peace was given, and the Apostles were sent out to call nations.
By your Cross the Gospel of Divinity was preached and the faithful believed.
By your Cross Ethiopians bowed before you, and your enemies shall lick the dust.¹

fol. 57^v ¹ I am not aware of any Gəʿəz source on this legend that seems to have been based on Rev 12.

fol. 58^r ¹ Cf. Ps 71/72: 9.

By your Cross (fol. 58^v) thanksgiving and glory are offered to your holy name from east, west and north. And we bless your blessed name because of your Cross, and sanctify your sanctified name.

By your Cross we exalt your exalted name.

By your Cross we honor your honored name.

Because of your Cross you are God, the God of our fathers who said to the children of Israel in the mouth of your servant Moses, “Make fringes of blue cord at the border of your garment so that it may be a sign for you.”¹

We, too, who are baptized, have made your honored wood of the Cross a sign to be (fol. 59^r) separated from those who are not baptized.

You are the Son of God who became man from the holy Virgin – who did not know man – to redeem the world by the sufferings of your life-giving Cross. You are the Son of God and the Son of man who gave us a promise by your Cross and your Resurrection, even before you were crucified, saying, “As Moses hanged the serpent in the wilderness, similarly, must the Son of man be hanged”¹ “and killed; and he will be raised on the third day.”²

The brass serpent (fol. 59^v) that Moses hanged in the wilderness was not crucified on your behalf;¹ rather it was hanged for a sign in the likeness of your Cross. Moses set the wood of your Cross with the brass serpent sideways on a wood. Therefore, the brass serpent was signed (as a Cross) on the wood that Moses erected, and so the children of Israel were saved from the poisonous teeth of the serpent. Me, too, save me by the power of your honored Cross from the teeth of black serpents filled with poison. For I am your servant, the son of your handmaid,² and the son of the holy Church (fol. 60^r) that you bought with your blood, (the Church that) you set free by the slapping you suffered, beautified by your death, (to which) you appeared by your resurrection, exalted by your ascension, and decorated by your sitting at the right of the Father. Therefore, keep not far your mercy from me. Help me and save me by the power of your Cross, me your servant Fəśśəḥa Krəstos/Gäbrä Mäsqäl.

I thank you, O Lord, that you stretched out your hands on the wood of the Cross to sign the whole world, and for the salvation of Adam and his children.

I thank you, O Lord, that you gave your Cross as a sign to those who fear you, lest (fol. 60^v) the authority of death dominate them.

fol. 58^v ¹ Cf. Num 15: 38.

fol. 59^r ¹ Jn 3: 14 | ² Mt 16: 21;17: 23.

fol. 59^v ¹ Or “by you” | ² Cf. Ps 115/116: 16.

fol. 60^v ¹ According to tradition, affirmed in this text as well a few paragraphs later, the holy Cross was discovered by St Helen, the mother of this Caesar. Therefore, the reference could be to the story of the sign of the cross the Caesar saw in a vision before the Battle of the Milvian Bridge. See the next paragraphs.

I thank you, O Lord, that you revealed your Cross to Constantine, son of Helen, after the Jews had buried (it) at Golgotha;¹ and (so) you have not forsaken the world to remain sealed with a seal of darkness. Rather, you decorated it with the light of your Cross which is the sun of your saints.

I thank you, O Lord, that you fulfilled the wish of your handmaid Helen who toiled in searching for your Cross.

I thank you, O Lord, for the smoke of incense that you gave her as a sign for finding your holy Cross.

I thank you, O Lord, that you did not turn your face from her prayer (fol. 61^r) and did not frustrate her into staggering from her wish, but made her worthy of finding its light for the world.

I thank you, O Lord, that by finding your Cross, you filled her with happiness until she cheered with her mouth, clapped with her hands, and tapped with her feet.

I thank you, O Lord, that by the nails of your Cross that are painted on the rein of the horse of her son, (the latter) made the enemy surrender during the war, and (so) you gave power to those who believe. Likewise, grant me the power of victory and cause my enemy to submit to me, your servant.

I thank you, O Lord, especially (fol. 61^v) that you did not make me a partner with the Israelites who denied your Cross. They are kinsmen of my fathers the Apostles in flesh, but are their enemies as regards faith, as Paul says, "As regards the Gospel, they are our enemies, but as regards election, they are our brothers."¹

Regarding me, I thank you, O Lord, that you made me diligent since my youth in worshipping you, and dependent on the hope of your Cross. I have no God other than you, or a boast other than by the belief in your Cross.

I thank you, O Lord, that you revealed to me your holy Cross to which your holy hands, that never submitted to violence, and your holy feet, (fol. 62^r) that never walked in the path of corruption, were nailed. And on it you received vinegar mixed with gall. On it your holy side was pierced, and (so) blood and water gushed.

I thank you, O Lord, for the grace that you increased on me, which is believing you and finding your Cross.

My soul thanks you for finding your Cross.

My lips glorify you for finding your Cross.

My bones bless you for finding your Cross.

Members of my body praise you (fol. 62^v) for finding your Cross.

I cheer with my mouth for finding your Cross.

I shout loud with my throat for finding your Cross.

fol. 61^v ¹ Rom 11: 28.

I clap with my hands for finding your Cross.

I skip with my feet for finding your Cross.

And now, let your Cross lighten for me everywhere I go out and everywhere I travel, in the roads I take, and in the city I enter. Let not the majesty of your Cross be far from me during the day where I be and during the night where I sleep. Seal me with your Cross, O Lord, in order that I may find victory (fol. 63^r) over my enemies. I sing for you, my God, with all my power, and, as long as I live, I gird the sword of your Divinity, which is belief in your holy Cross. Let the belief in your holy Cross that gave light to those who are in darkness give me light (from) the lamp of your divine wisdom. Amen.

Let your Cross that drove away Sämalyal the Satan and dispersed his army likewise drive away my enemy and disperse those that are his. Rise up, O Lord my God, and let your hand rise high to root out those who do not believe in your Cross. Let your right hand fight those (fol. 63^v) who depend¹ on your death by crucifixion.

Your Cross, O Lord, is the bed of your suffering on which you lay. At the sixth hour it disturbed the heaven and shook the earth. Because of your suffering, your Cross, O Lord, is the bed of your wedding on which you were wedded to your holy Church, washed with the spring of water that flowed from your side, and sealed with the fountain of blood that dripped from your right side. Because life has sprung from your right side, the holy Church asks about you in the Song (fol. 64^r) of Solomon, saying, "Where do you lie down at noon, lest I go astray to the flock of your companions?"¹ She says, "Where do you lie down at noon?" because of your lying down on the wood of the Cross at noon. She continues by saying, "Where do you pasture," because everyone who pastures a flock has to ascend a high place to pasture his sheep and lures them with staffs of shepherding. Again she repeats, saying, "Lest I go astray to the flock of your companions." This means, "Beckon me to where you will be crucified that I may believe in your Cross, (fol. 64^v) lest I follow other shepherds who keep a flock of violence, who do not rescue their sheep from the mouth of the wolf."

Me, too, O Lord, pasture with the staff of your mercy that turns one to the path of righteousness, as David says, "Your royal scepter is a scepter of righteousness. You loved righteousness and hated violence. Therefore God, your God, has anointed you with the oil of gladness beyond your companions. There are myrrh, aloe and cassia in your robes. Of those with heavy horns, he makes you happy."¹ Who are (fol. 65^r) those with heavy horns,

fol. 63^v ¹ Probably "who rejoice".

fol. 64^r ¹ Song 1: 6/1:7.

fol. 64^v ¹ Ps 44: 7-9/45: 6.

other than kings of the gentiles and kings of Jerusalem? The heavy office of kingship fell upon them. What he said, “of those he makes you happy” is (to say), “they failed to please those who are in damnation, but you pleased with your Cross those who are in damnation.”

You are, O Lord, he who is above all, whose authority is over all, whose greatness is above all. You are named Lord of all; and you are called present in all.

You are the high priest.

You are the king (fol. 65^v) of kings.

You are the great prophet.

You are the head shepherd.

You are the rational lamb.

You are the fatted cow.

You are the lion, the lion cub.

You are the well of the water of life.

You are the horn of salvation.

You are the path of righteousness and life.

You are the sun of righteousness.

You are the star of the light.

You are the bread of life.

You are the cup of medicine.

You are the gate.

You are the Son of man and the Son of God.

You are named all this (fol. 66^r) because of (your) love for us.

Behold, you are named high priest as David says about you, “You are the priest for ever after the order of Melchizedek.”¹ Indeed, when Melchizedek met Abraham, he brought forth bread and wine and gave (them) to him. You, too, took bread of wheat and a cup of wine and gave them to your disciples, saying, “This bread is my body; this cup of wine is my blood which is given to you for the redemption of many.”² You are blessed, O Lord, that you showed us a hidden mystery from your (fol. 66^v) Cross. You are blessed, O Lord.

Behold, you are named king. For Jacob has said to his son Judah regarding you, “There will come out from you a king who will wash his garment with wine and his clothes with blood of grapes¹ and who binds his donkey with vine, and his foal with the tree of vine.”²

Behold, you are named prophet. For Moses has said about you, “God will raise up for you a prophet from the midst of your brothers like me, even a better one. Whosoever will not hearken to that Prophet, let that soul be eliminated from its people.”³ He said, “like me,” because of the New Testament

fol. 66^r ¹ Ps 109/110: 4 | ² Cf. Mt 26: 26–28; Lk. 22: 19–20.

fol. 66^v ¹ MS *qäyyäb*, “red” | ² *Ḥzä iloqe*. Cf. Gen 49: 11 | ³ Cf. Deut 18: 18–19; Acts 7: 37.

that you gave to your pure Apostles. (fol. 67^r) As he said, Moses gave the Old Testament to the children of Israel. Behold, there is no law-giving prophet other than Moses and you, as Paul says, “For he was faithful like Moses in all (God’s) house, yet his glory is greater than that of Moses.”¹ What Moses said, “Whoever will not hearken to that Prophet, let that soul be eliminated from its people,” is about the Jewish people who disobeyed you. Therefore, you said to the Jews, “For if you had believed Moses, you would have believed me; (fol. 67^v) for Moses wrote about me. If you do not believe what Moses wrote, how would you believe me?”¹

Behold, you are named shepherd; for David says about you in the Psalms, “Give ear, O shepherd of Israel, you² who pasture Joseph like sheep.”³ You, too, say in the words of your holy Gospel, “I am the good shepherd who gives my life for the redemption of my sheep.”⁴ Truly, you are the good shepherd who gave your life on the Cross for your sheep.

Behold, you are named sheep; for (fol. 68^r) John Son of Zecharias testified for you; he spoke, saying, “Behold, the lamb of God who takes away the sin of the world.”¹ Truly, you are the true lamb who is slaughtered on the Cross for the salvation of the children of man.

Behold, you are named cow; for David says about you, “I will please God better than a cow or bullock that did not grow horn and hoof.”² Regarding the prodigal son, it is narrated in the holy Gospel, how his father has said, “Bring forth the fatted cow and slaughter (it). Let us rejoice. (fol. 68^v) For this my son was dead and is alive (again); he was lost and is found.”¹ The fatted cow is you who were sacrificed on your Cross for the banquet of the saints.

Behold, you are named lion, a lion’s cub; for Jacob has said to his son Judah, as he was prophesizing about you, “Judah is a lion’s cub; ascend, my son, from your repose. You crouched down and slept like a lion and like a lion’s cub. There is no one to wake you up. The reign shall not be lost from Judah nor principdom from his (body) member, until he gets what waits (fol. 69^r) for him, which is the hope of nations.”¹

Behold, you are named horn; for David says in the Psalms, “There I will cause a horn to sprout up for David; and I will prepare a lamp for my anointed one.”² Zecharias, too, says, “He has raised up for us the horn of our salvation from the house of his servant David, as he spoke through the mouth of his holy

fol. 67^r ¹ Heb 3: 2–3.

fol. 67^v ¹ Jn 5: 46–45 | ² Lit. “he” | ³ Ps 79/80: 1 | ⁴ Jn 10: 14–15.

fol. 68^r ¹ Jn 1: 29 | ² Ps 68: 32/69: 31.

fol. 68^v ¹ Lk 15: 23–24.

fol. 69^r ¹ Gen 49: 9–10 | ² Ps 131/132: 17 | ³ Lk 1: 69–70 | ⁴ Ps 21: 22/22: 21; the author understands this text differently | ⁵ Ps 91: 11/92: 10.

prophets who pleased him from of old.”³ David, too, says, “And my only one from the horns of unicorn.”⁴ He says, furthermore, “My horn will be exalted like that of the unicorn; and my gray hair will be moistened with oil.”⁵

Behold, you are named stone; (fol. 69^v) for Daniel says about you, “A stone was cut from a high mountain without the means of a hand, and crushed the golden statue.”¹ David, too, says, “The stone that builders rejected has become the chief cornerstone. This is God’s doing; it is marvelous in our eyes.”² You are a stone of life to those who believe in you; and you are a stumbling stone to those who do not believe in you and to those who are stumbled by your words. You are a stone of denial to those who do not lean upon your Cross. I believed in you, O stone of life; (fol. 70^r) and I believe in you that you are the Son of the living God. “Cover me like a good shield.”¹ by the power of your Cross, your servant ...

Behold, you are named a well of glory of the water of life; for Isaiah says, rebuking those who will crucify (you), “Look to the rock which you hewed and the deep well which you dug.”² You, too, say in your Gospel, “And he who drinks from the water I give him shall not thirst.”³ Water of life flows from your lips.

Behold, you are named way of righteousness and life; (fol. 70^v), for you say yourself in the holy Gospel, “I am the way of righteousness and the life.”¹ Whoever walks toward me shall not stumble because he sees the light of this world.”²

Behold, you are named sun; for the holy Church says about you, “Do not look at me, because I am dark, because the sun has not gazed on me.”³ In the *Book of the Covenant* you say (about) yourself, “A sun that never sets; a lamp that never goes out; a sun that always shines over the saints.”⁴

Behold, you are named a star of light; (fol. 71^r) for Balaam says prophesying when Balak, son of Zippor, called him (to curse Israel), “There shall come a star out of Jacob; it shall appear from Israel.”¹ And to (John of) the Apocalypse you say, “I am the morning star of light that came forth from the root of David.”²

Behold, you are named light from light; for you say yourself, “I am the light of the world.”³ “Walk while you have light lest darkness comes upon you. Believe in the light that you may be the children of light.”⁴ John Son of

fol. 69^v ¹ Cf. Dan 2: 34, 45 | ² Ps 117/118: 22–23.

fol. 70^r ¹ Cf. Ps. 5: 13/5: 12 | ² Isa 51: 1 | ³ Jn 4: 14.

fol. 70^v ¹ Jn 14: 6 | ² Cf. Jn 11: 9 | ³ Song 1: 6 | ⁴ *Kidan zä-Nägh*, e.g. መጽሐፈ ቅዱስ ፥ አስመራ, p. 176; MARCOS DAOU – MARSIE HAZEN 1959: 319.

fol. 71^r ¹ Num 24: 17 | ² Cf. Rev 22: 16 | ³ Jn 8: 12 | ⁴ Jn 12: 35–35.

(fol. 71^v) Thunder, too, says, “There was a man who was sent from God whose name was John. The same (man) came to bear witness to the light that everyone might believe through him. He was not that light but (was sent) to bear witness to the light. And (that was) the light of truth that enlightens to all people; he came into the world. But the world did not know him.”¹

Behold, you are named bread of life; for you say, “I am the bread of life. He who eats my flesh lives in me.”²

Behold, you are named cup; for (fol. 72^r) you yourself say, “Take and drink; this cup is my blood.”¹ Also, you say, “Whoever drinks my blood shall never taste death.”²

Behold, you are named gate; for you yourself say, “I am the gate of the sheep. He who comes through me, can get in and out and finds pasture.”³

Behold, you are named flower; for Isaiah says, “There shall come forth a rod from the root of Jesse and a flower shall grow from its stock. And the spirit of God shall rest upon him, the spirit of understanding and purity, the spirit of wisdom and knowledge.”⁴ The Church (fol. 72^v) says about you, “His lips are flower that flow perfect myrrh.”¹

Behold, you are named the Son of man, being born from the seed of David in flesh. You are the Son of God in your nature; you yourself have told us, saying, “For the Son of man is the Son of God.”²

I believe in you, O Son of God, that you are the Savior of the World and requiter for the sin of the children of Adam.

I believe in you, O Lord, that you (fol. 73^r) are carrier of your Cross for the salvation of all the children of man.

I believe in you, O Lord, that you are God, the Son of God.

I believe in you, O Lord, that you are light, the Son of light.

I believe in you, O Lord, that you are the stream of pure water of life from a pure well; life from life; and the Only-Begotten Son from one God.

I believe in you, O Lord, that you are equal in Divinity to him who begat you and of united existence with your Father.

I believe in you, O Lord, that you are the strength of faith, (fol. 73^v) whose wick of (relation in) your Trinity with your Father and your Spirit will not be cut.

I believe in you, O Lord, that you are the crown of the holy Church and the decoration of the faithful.

fol. 71^v ¹ Jn 1: 6–10 | ² Jn 6: 48,56. Text, “... lives for my sake”.

fol. 72^r ¹ Cf. Lk 22: 20 | ² Cf. Jn 6: 54; 8: 51 | ³ Jn 10: 7, 9 | ⁴ Isa. 11: 1.

fol. 72^v ¹ Song 5: 13 | ² Cf. Jn 10: 36 | ³ Ps 79/80: 1 | ⁴ Jn 10: 14–15.

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I believe in you, O Lord, that you are fragrant of precious perfume with whom the priests are anointed, with whom Christian kings are anointed and with whom the angels are filled.

Do not keep from me the oil of the grace of God which is from you. And fence me with the rampart of your Cross. Say to my soul, “I am your helper. I have sealed you with my mighty hand and with my (fol. 74^r) life-giving Cross.” Do not allow demons touch my body. Protect me with the shadow of your Cross. Embrace me under the shadow of your wings, like a bird that broods over her chicks. And bless me with the blessing of our fathers Adam, Seth and Enoch, with the blessing of Noah, Sem and Japheth, with the blessing of Abraham, Isaac and Jacob Israel, with the blessing of Moses and all the Prophets, with the blessing of Peter, Paul and all the Apostles, with the blessing of (fol. 74^v) the victorious martyrs, with the blessing of the pure virgins, with the blessing of the saints and (spiritual) combatants, with the blessing of the diligent angels, with the blessing of the last community of the holy Church, and more so by the intercession of the holy, pure and blessed Mary, the Mother of God, and with the blessing of your honored and life-giving Cross, the seal of grace, the sign of salvation. May your light be on me, your servant Fəssəḥa Krəstos, for ever and ever. Amen.

(fol. 75^r) Peace peace to the Cross of the Only One, whose peace

We greet on its right and left,

Its back and front.

Let us kiss the land of peace,

Which is the bow of God,

Which became the bed of his suffering,

And is anointed with his blood.

Let us say to it “peace,” without silence,

Invoking its name,

That deafened the serpent,

And tore off its face.

And let us say “peace” to his Mother for being his Mother,

Who is called, in purity, the hall of his highest heaven.

May the power of her prayer be for us a weakener of the enemy.

Interpreting her remembrance,

I completely failed.

Glory (fol. 75^v) to God who created us to worship him.

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Summary

One of the many works of *Abba Giyorgis* of Gasəčča/Sägla (d. 1527) is a *Wəddase Mäsqäl* "Praises of the Cross", a work which previously was known only from *Abba Giyorgis's* Acts (*Gädl*) and oral tradition. Recently, however, the Ethiopian Manuscript Microfilm Library, Addis Abäba/Collegeville, has discovered and microfilmed a 16th-century copy of the text, EMML 504, edited and translated here. In the work *Abba Giyorgis* reviews the symbolic prophecies in the Old Testament relating to the Incarnation of the Word. The *Wəddase Mäsqäl* is an exceedingly high quality literary work, even by the author's famously high standards.