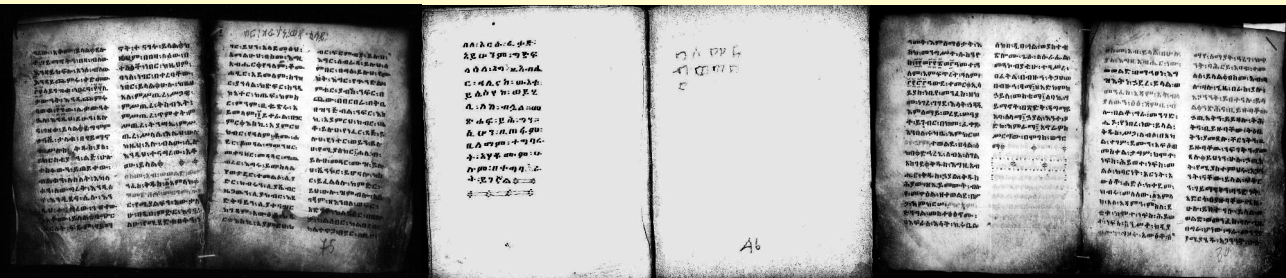


Supplement to AETHIOPICA
International Journal of Ethiopian and Eritrean Studies
9

Teaching and Tradition of the Ethiopian Orthodox Church in Older Amharic

Edited and translated by
Getatchew Haile



Harrassowitz Verlag

Teaching and Tradition of the Ethiopian Orthodox Church
in Older Amharic

Harrassowitz Journals
nur zum persönlichen Gebrauch / keine unbefugte Weitergabe

Supplement to Aethiopica.
International Journal of Ethiopian
and Eritrean Studies
9

Edited in the Asien-Afrika-Institut
Abteilung für Afrikanistik und Äthiopistik
Hiob-Ludolf-Zentrum für Äthiopistik
der Universität Hamburg

Series Editor: Alessandro Bausi
in cooperation with Bairu Tafla, Ludwig Gerhardt,
Susanne Hummel, and Alexander Meckelburg

2021

Harrassowitz Verlag · Wiesbaden

Teaching and Tradition of the Ethiopian Orthodox Church in Older Amharic

Edited and translated by
Getatchew Haile

2021

Harrassowitz Verlag · Wiesbaden

The publication of this volume was supported by the project Beta maṣāḥəft: Die Schriftkultur des christlichen Äthiopiens und Eritreas: eine multimediale Forschungsumgebung, funded by The Union of the German Academies of Sciences and Humanities through a project of the Academy of Hamburg.

On the cover, pictures from the manuscripts EML 7007 and 7650 courtesy of the Hill Museum & Monastic Manuscript Library, Collegeville, MN.

Bibliografische Information der Deutschen Nationalbibliothek
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über <https://dnb.de> abrufbar.

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available on the internet at <https://dnb.de>.

For further information about our publishing program consult our website <https://www.harrassowitz-verlag.de>

© Otto Harrassowitz GmbH & Co. KG, Wiesbaden 2021
This work, including all of its parts, is protected by copyright.
Any use beyond the limits of copyright law without the permission of the publisher is forbidden and subject to penalty. This applies particularly to reproductions, translations, microfilms and storage and processing in electronic systems.
Printed on permanent/durable paper.
Typesetting and copy editing: Francesca Panini
Printing and binding: docupoint GmbH
Printed in Germany

ISSN 2196-7180

eISSN 2748-3738

ISBN 978-3-447-11657-2

eISBN 978-3-447-39151-1

Table of Contents

Introduction.....	vii
Manuscript A (EMML 7007)	vii
Manuscript B (EMML 7650).....	viii
Manuscript C (BL, Or. 16223).....	ix
The Language	x
Orthography.....	xi
System	xii
Theology	xii
General Remarks	xiv
Translation.....	xv
Texts and Translations	1
The Amharic Commentary on <i>Bä-sämä ab</i>	2
<i>A Commentary on the ‘Lord’s Prayer’</i>	8
<i>A Short Commentary on the ‘Lord’s Prayer’</i>	14
<i>On the Rise and Fall of Emperor Diocletian</i>	16
Preamble to the <i>Commentary on the Nicene Creed</i>	30
<i>Commentary on the Nicene Creed</i>	46
<i>A Book of Interpretation of the Letters of the Alphabet</i>	78
A Short Old Amharic Text on the Theology of the Adoptionists.....	142
Indexes.....	159
Subject Index	159
Biblical Citations Index	166
Bibliographic References	169
Abbreviations	169
References	169

Introduction

A number of subjects, almost all theological and spiritual, are discussed in older Amharic and copied in MSS Collegeville, MN, Hill Museum & Manuscript Library, Ethiopian Manuscript Microfilm Library (= EMLL), 7007 (= A), EMLL 7650 (= B), and London, British Library (= BL), Or. 16223 (= C).

Manuscript A (EMML 7007)

A was copied in the beautiful hand of a certain Mika'el. At the time of its microfilming by the Ethiopian Manuscript Microfilm Library (EMML), it belonged to 'Awas Šəllase in Allamaṭa, Wällo. It has not yet been catalogued but it has been briefly described when discussing in an article the archaic features of Amharic its texts preserved.¹ It can be further described as follows:

– Parchment, 19 × 17 cm, 121 fols (with the numbers 91–99 omitted from the series), 2 cols, 19 lines, rebound in some disorder, eighteenth century.

– Content: (1) Texts in Gə'əz: (a) fols 1v–2r: prayer against eye disease, in a different hand of the same age of the main texts, with the end of fol. 2r erased; (b) fols 3r–15r: *Vision of Baruch*; (c) fols 15r–16r: genealogy of Ethiopian kings from Adam to Iyasu, 'son of Bäkaffa'; (d) fols 16r–17v, 18r–v, 19r–20v, 21r–25v: what looks like Christ's admonition to monks; (e) fols 25v–26r: monastic genealogy of the line of *Abunä* Täklä Haymanot; (f) fols 26r–27r: chronology of biblical personalities, of the Old and New Testaments, with the meaning of some in Gə'əz and Amharic; (g) fols 27r–29v: *Beauty of the Creation* and chronology of biblical Fathers and Ethiopian kings to Susənyos. (2) Texts in Amharic, most of which are the subjects of this study: (a) fols 30r–31v, 33r–v: commentary on *Bä-səmə ab*; (b) fols 32v, 32r, 49r–v, 34r–v: commentary on the 'Lord's Prayer'; (c) fols 34v–40r: *On the Rise and Fall of Emperor Diocletian*; (d) fols 40r–51v: *Story of Empress Helen and her Finding of the True Cross*; (e) fols 51v–59r: preamble to the *Commentary on the Nicene Creed*; (f) fols 59r–74v: *Commentary on the Nicene Creed*; (g) fols 74v–80r: 'Poem Condemning Wealth and Glory'; (h) fols 80r–110v: *A Book of Interpretation of the Letters of the Alphabet*.² The texts commented on in Amharic are all in Gə'əz.

– Varia: (1) fol. 1r: note of ownership by the church, 'Awas Šəllase, Qobbo Qalim, given to us by a (pilgrim) monk from Jerusalem'; (2) fol.

1 See Getatchew Haile 1983.

2 The title is from B and C.

110v: prayer against hail; (3) fols 111r–121r: excerpts from the *Horologium*; (4) fols 2v and 121v: blank, save for some scrawl on fol. 2v; (5) fol. 15r: copied beautifully by Mikaʾel for Iyosyas.

The *Story of Empress Helen and her Finding of the True Cross* (A, fols 40r–51v) is not included in this study as it has been edited and made part of a collection of texts on the Holy Cross.³ Not included is also the ‘Poem Condemning Wealth and Glory’ (fols 74v–80r) as another copy of it has already been published.⁴

Manuscript B (EMML 7650)

Due to inadequate lighting during microfilming by EML, the slip containing the basic information is insufficiently legible. However, it can be described as follows:

– Parchment, 14 × 11.5 cm, 56 fols, 2 cols, 14–15 lines (with 8 to 9 letters to a line); fols 47r–56v, 16 lines, eighteenth century.

– Content: (1) fols 3r–45v: *A Book of Interpretation of the Letters of the Alphabet*,⁵ another copy of A, fols 80r–110v; (2) fols 47r–50v and 53r–54r: *An Explanation of Unction of Christ from the Point of View of the Adoptionists*; (3) fols 51r, 52r–v, 55r–v, and 56r–v: *Defense of Ethiopian Orthodoxy against Accusations of Protestant and Catholic Churches*; (4) fol. 54r–v: prayer against snake bite.

Each of the first three texts in manuscript B, ((1) to (3)), is copied in a different hand. Only the first and the second items, *A Book of Interpretation of the Letters of the Alphabet* (B, fols 3r–45v) and *An Explanation of Unction of Christ from the Point of View of the Adoptionists* (B, fols 47r–50v and 53r–54r) are included in this study. The latter, though a single copy, is included to add clarity to the position of the Adoptionists presented within *A Book of Interpretation of the Letters of the Alphabet*.

There are cases where the copyist of B’s exemplar (apparently not of B) has introduced changes into the original while updating the language in some places. Some of the other changes he introduced are due to misunderstanding the Amharic of the exemplar. Here is an interesting example for the

3 Published in Getatchew Haile 2018, 196–217 (§ 3.9.1).

4 Getatchew Haile 2005.

5 በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩ አምላክ : ንወጥን : (sic) በረድኤተ : እግዚአብሔር : መጽሐፈ : ትርጓሜ : ፊደል : ለዓለመ : ዓለም : አሜን ። “In the name of the Father, the Son, and the Holy Spirit, one God. We begin, with the help of God, to write a Book of Interpretation of the Letters of the Alphabet, forever and ever. Amen.” (fol. 3r).

latter case: A has on fol. 109v ኃጢአት ፡ ክፋት ፡ ያልተገኘበት ፡ ያለፍርድ ፡ ከሰው ፡ ፊት ፡ አቁሙት ፣, ‘They made (Christ), in whom there was no sin or malice, stand unjustly in public (for trial)’. The copyist of B misunderstood ከሰው ፡ ፊት ፡ (kää-säw fit), ‘before the public’, reading it as ከሰው ፡ ፊት ፡ (kässäw fit),⁶ ‘accusing him before’. He then saw that ያለፍርድ ፡ (yalä-färd), ‘unjustly’, and ፊት ፡ (fit), ‘before’, do not sit well in his correction. So, he changed ያለፍርድ ፡ to ለፍርድ ፡ (lä-färd), ‘for judgement’ or ‘for trial’, and omitted ፊት ፡, resulting in ኃጢአት ፡ ክፋት ፡ ያልተገኘበት ፡ ለፍርድ ፡ ከሰው ፡ አቁሙት ፣, ‘They accused (Christ), in whom there was no sin or any wickedness, and made him stand for trial’ (B, fol. 44r).

Although badly copied, B and C show that, in A, sections were not copied and a folio had been lost at the time of rebinding it. Even though most of the issues discussed in fols 47r–54r and fols 55r–56v are not totally new, the fact that the Adoptionists’ teaching comes directly from the Adoptionists themselves in such an exceptionally clear presentation made it worth including it in this study.

Manuscript C (BL, Or. 16223)

This manuscript has been described by Dillmann.⁷ The two items in it that concern this study are (1) fols 85r–134r: *A Book of Interpretation of the Letters of the Alphabet*; and (2) fols 134r–135v: *A Short Commentary on the Lord’s Prayer*.

As one can see, the difference between this short copy and the longer one in A (fols 32v, 32r, 49r–v, 34r–v) does not allow collating the two copies. I chose to edit both as C is very short and its Amharic shows some archaic features of the time.

The texts of *A Book of Interpretation of the Letters of the Alphabet* in B and C are very similar beginning with the title. The few differences between them show that one is not copied from the other. There are expressions in C that B does not have, indicating that their exemplar might not be the same either. Also, each arranges the topics in slightly different ways.

As one can see, the difference between the short commentary on the ‘Lord’s Prayer’ (C, fols 134r–135v) and the longer one in A (fols 32v, 32r, 49r–v, 34r–v) does not allow collating the two copies. I chose to include the text in C as well, as it is very short and its Amharic shows some archaic features of the time.

6 From *kässäsä*, ‘to accuse’.

7 Dillmann 1847, 23.

The Language

The texts do not contain many unknown archaic features or regional variations of Amharic that are not published, except for the word order in a sentence structure, where in A the subject is occasionally moved to the end, as in Gəʿəz. The other features in this manuscript have been brought out and discussed in previous studies.⁸ It is quite possible that the exemplars of these texts are much older than the extant manuscripts. The presence of the copula **-ት** in some sentences (e.g. A, fols 103v–104r: **ለመንፈስ ፡ ቅዱስና ፡ ለወልድ ፡ አካል ፡ አብ ፡ ምናቸውት ፡**) and its absence where it is expected (e.g. A, fol. 100v: **በጎ ፡ ይኸም ፡ ይህ ፡ ነው ፡**) indicate that the copyist has tried to modernize their copies. This change did not take place in B and C. **ሆነና ፡** is another way of this modernization (e.g. A, fol 101v: **በጎ ፡ ይህስ ፡ ሆነና ፡**). All this and the occasional absence of **ነው ፡** might indicate that the verb ‘to be’ was insignificant also in Amharic, as in the other Semitic languages, at or until a certain time of its life. The presence, in A, of both **ሐት ፡** (e.g. fol. 100v) and **ወዴት ፡** (e.g. fol. 101r), **ሐንድ ፡** and **አንድ ፡** (e.g. fol. 104v), and **ጌታ ፡** and **ጌታ ፡** (fol. 61r) are more examples that verify the notion that the texts have suffered modernization. **ጊ** in **ጊዜ ፡** is invariably changed to **ግ** when it is suffixed to a word or when a word is prefixed to it, for instance **በግዜ ፡**, **ሐንደግዜ ፡**. The change of **ድ** to **ደ** in **ሐንደግዜ ፡** might mean that the two words are connected in a genitive construction.

The influence of Gəʿəz on these texts is extensive compared to most old and modern Amharic texts. This is observed in the author’s free use of Gəʿəz words and phrases, so much so that one needs to have some knowledge of Gəʿəz to understand him. The second area of influence is discernible in the construction of the sentences. One can, of course, suggest a different and plausible explanation for this. For example, the similarities of the two languages in structuring a sentence could be original and their dissimilarities in modern times might be due to the fact that Amharic has deviated from the original. That the copyist was less careful or insufficiently fluent in Gəʿəz is witnessed by the mistakes he made in copying some of the Gəʿəz words. Despite the fact that the language of the texts has been updated to the time of the copyists, all manuscripts manifest some archaic features. But one cannot tell if these features are purge-survivors or were current also at the time of the copying.

Since **ስለዚህ ፡ ከዚህ ፡** in A are consistently **ስለዚኽ ፡ ከዚኽ ፡** or **ስለዚኽ ፡ ከዚኽ ፡**, I will ignore noting on them each time they occur when collating B with A. Unfortunately, the difference between signs for the third- and the

8 Getatchew Haile 1983.

fifth-order vowels in B are not distinguishable. The word **ጊዜ ፡** is a good example. The vowel signs on the two letters are similar. But we know that the word cannot be **ጊዜ ፡** or **ጊዚ ፡**. Similarly, the first and sixth orders of **ሰ** (**ሰ** and **ሰ**) are indistinguishable in this manuscript. Furthermore, it is common knowledge that both **እንጅ ፡** and **እንጂ ፡** appear in older Amharic. In many cases, in Manuscript B, the last symbol is a combination of **ጅ** and **ጂ**; that is, one letter having the vowel signs of both the third and sixth order. Other similar cases with other letters appear occasionally. The arbitrary choice here is **ጅ**. The letter **ጅ** is also represented by **ጁ** in **እንጁ ፡** (B, fol. 40r, col. 2). In B, particles that are generally prefixed (as in **እስኪፈጸም ፡**) or suffixed (as in **ደክሞትም ፡**) are occasionally copied separately (as **እስኪ ፡** **ፈጸም ፡** and **ደክሞት ፡** **ም ፡**). Not all are noted in the apparatus.

Interestingly, B preserves a few archaic features that A has discarded, although A is older than B, possibly by a few decades. The most tedious (and possibly futile) task has been noting the presence of the object marker **-ን** and the conjunction **-ም** (both mostly suffixed) in one manuscript and their absence in another. The copyist of B treats the genitive relationship of the nouns as a relationship between a noun and its adjective. This error too must be noted as many times as it is made.

Orthography

The texts have some symbols my fonts do not have. As explained in a previous study, the lower horizontal line for producing the modern *m^wa* (**ጧ**) is placed on the top, with a carrying short perpendicular bar; cf. **ጅ** from **ደ**. Also the sign for **ሷ** in A is placed on the top of the symbol; cf. **ሸ** from **ሰ**. The symbol for **žä** (**ጽ**) looks like **ጽ** with its leg on the left also having the kind of sign on its leg on the right. It looks roughly as if **ጽ** and **ጽ** were connected with a line. In A, the symbol **ጽ**, which is common in B, appears very rarely, perhaps twice; it is commonly represented by **ጽ**. **ጽ** and **ጽ** are interchangeable without any rule, even if there is a similar word in the same sentence. The fifth orders of **ጽ** and **ጽ** (**ጽ** and **ጽ**) are absent in manuscript B, while they are common in manuscript A. In two places, **ጽ** and **ጽ** are combined as a unit sharing one perpendicular line. In B, the horizontal sign added to **ኃ** to produce **ኃ** is added to the leg of **ኃ**, not to its head. So we have an upside down **ኃ**.

There are a few symbols that are not common in so-far known sources; these include attaching two vowel symbols to one letter to express gemination, and the diphthong sign in an unusual way. For example, the *h^wa* is pro-

duced by placing a short legged **ሐ** to **ቃ**. There is also *y^wa*, with the diphthong sign attached to the head of **ያ** as with **ሄ**.

The texts are reproduced from A as they appear on the microfilm and collated with B and C whenever the three have a common text. Illegible and omitted letters by error are noted, even when supplied by B and C. The copyists, especially of A, ignore adding punctuation signs whenever there is no space for them at the end of a line. Here, they are supplied.

System

In accordance with the local exegetical tradition, an expression from the Gəʿəz text, which could be a single word or a phrase or a full sentence, is taken out systematically and its meaning and spiritual and theological messages are explained in Amharic. In a few cases, only the Amharic translation is given, with no commentary noted. In such cases, the same English translation is given twice: once for the Gəʿəz and a second time for the Amharic, for instance **ነአምን ፡ በ፩አምላክ ፡ በሐንድ ፡ አምላክ ፡ እናምናለን ፡** (A, fol. 59v), ‘*We believe in one God. We believe in one God.*’ The translation for the Gəʿəz, the first, is in *italics*. Sometimes, unaware of the situation, the author comments on words added later to the text (for one reason or another) as if they were part of the original. Since the purpose of the effort is primarily to show the nature of the Amharic, the translation is as literal as the English allows. The corresponding English of Gəʿəz expressions, including quotations, are given in *italics*. Each of the three manuscripts has its own way of organizing the themes. Even B and C, as similar as one would expect Ethiopian manuscripts to be, each have their own way of arrangement. The edition follows that of A.

Theology

The issues raised in *A Book of Interpretation of the Letters of the Alphabet* are not consistently treated in similar fashion in B and C. Although this is not news, it should also be pointed out that the text was copied in A on one hand and B and C on the other, with deliberate changes to reflect the copyists’ theological views and with additions to incorporate their knowledge they think should be included. For example, in A, **ከደሟ ፡ ደም ፣** ‘blood from her blood’, has been consistently added to the standard expression of **ከሥ**

ጋዋ : ሥጋ : ከነፍሷ : ነፍሱ : , ‘(The Word of God took) flesh from (Mary’s) flesh and soul from her soul’.⁹

Most importantly, A offers a clear theology of the three schools of thought. The Uctionionists present their own theology, at the same time accusing the Unionists—who adhere to the official line—as heretics:

መንፈስ : ቅዱስ : ሥጋን : ፈጥሮ : ባለበሰው : ጊዜ : ለእግዚአብሔር : ቃል : ምን : ሆነው : ያሉ : እንደሆን : እግዚአብሔር : አባቱ : ቀባው : እርሱ : ተቀባ : መንፈስ : ቅዱስ : ቅብዕ : ሆነው : ይላል : መናፍቃን : ግን : ሲሉ : መለኮት : ከሥጋ : ሐንድ : መሆን : ቅብዕ : ናት : ነው : እንጂ : መንፈስ : ቅዱስ : ቅብዕ : አልሆነውም : ይላሉ : እኛ : ግን : አብ : ቀባጿ : ወልድ : ተቀባጿ : መንፈስ : ቅዱስ : ቅብዕ : ሆነ : እንላለን : (A, fol. 63r).

If one asks, ‘What did the Holy Spirit become to God the Word, when he created the flesh and has him dress it?’, God, his Father, anointed him, he was anointed, and the Holy Spirit became ointment for him. But the heretics say, ‘The unity of divinity with the flesh is unction; the Holy Spirit did not become ointment for him.’ But we say, ‘*The Father is the anointer, the Son, is anointed, and the Holy Spirit is the ointment.*’

Contrary to what we know about the Uctionionists, this, their document, does not claim that Christ became the Son of God by the unction of the Holy Spirit:

በማኅፀን : ድንግል : የተቀበለው : መንፈስ : ቅዱስ : ምን : ሆነው : ባሉ : ጊዜ : ሊቀ : ካህናት : ንጉሠ : ነገሥት : ትስብእት : ከመለኮት : መለኮት : ከትስብእት : በሐንድነት : አነገሠው ይላል 卐 (A, fol. 63v).

When one asks, ‘What did the Holy Spirit, which he received while in the womb of the Virgin, become for him?’ (he made him) high priest and king of kings. (He united) humanity with divinity and divinity with humanity and made him king in unity.

The Adoptionists have modified the sentence as follows:

በእናቱ : ማኅፀን : የተቀበለው <ን> : መንፈስ : ቅዱስ : ለወልድ : እግዚአብሔር : የባህርይ : ልጅ : አደረገው : ንጉሥ : አደረገው : ካህን : አደረገው : እንላለን : (B, fol. 50v).

9 ከሥጋዋ : ሥጋ : ከደሟ : ደም : ከነፍሷ : ነፍሱ : ‘(The Word) took flesh from (Mary’s) flesh, blood from her blood, and soul from her soul’.

We say that the Holy Spirit, which the Son of God received in his mother's womb, made him the natural Son—he made him king, he made him priest.

The Trinitarian theology the texts teach is heavily influenced by the so-called African Creed or *Šälotä haymanot zä^c Afraqya*¹⁰ and the homily on the Incarnation of the Word by Saint Athanasius of Alexandria.¹¹ The expression ከአዳም ፡ ከስሕተቱ ፡ ቀድሞ ፡ የነበረውን ፡ ሥጋ ፡ ለበሰው ፡, '(The Word) wore the flesh that was before Adam's error' (A, fol. 89r) is clearly the Catholic teaching of Immaculate Conception.

The rituals these manuscripts describe are also worth knowing, if only all its sources could be identified.

The text in B, fols 51r, 52r–v, 55r–v, and 56r–v—*Defense of Ethiopian Orthodoxy Against the Accusation of Protestant and Catholic Churches*—seems original, composed by someone who heard the controversial issues directly from the missionaries themselves. Most of the points are clear and correct.

The tradition is monastic and of great interest. Also, the author's knowledge of the teaching of Mani (A, fol. 60r), the identification of Judas Iscariot with Oedipus of the Greek mythology, and the loss of his place as an apostle to Matthias (A, fol. 84v) give additional interest in the study of the text.¹² In general, the difference between the author's knowledge of many rare facts and the lack of very elementary ones is puzzling.

Having said all this, publishing these pieces of prose and relatively large texts constitutes a substantial addition to the corpus of older Amharic. Its contents, too, are of great interest to the history of the Ethiopian Orthodox Church and its tradition.

General Remarks

As David L. Appleyard notes, most of these subjects are preserved in several versions and in many libraries.¹³ But the difference between the versions is such that collating even as little as two is virtually impossible. A good example for the situation is the wide difference between versions of the *Commentary on the Nicene Creed* in this manuscript and the one published by

10 Guerrier 1915–1917.

11 HA, 68–71.

12 The *Sinodos* (*Bätłasat*, Article 48) condemns those who refuse to eat meat and drink wine during the feast of Fasika (Easter) as followers of Mani, the enemy of Christ, cf. Bausi 1995, 263.

13 Appleyard 2003, 111.

Appleyard.¹⁴ *The Symbolic Meaning of the Letters of the Alphabet*, on which this interpretation is made, is transmitted in several versions, copied at different times. The present text is a unique interpretation on the most common version. It is fortunate that at least three more-or-less similar copies are available for the study.

The letters of the alphabet have special significance in the Ethiopian popular tradition. Each letter is perceived to mean or stand for one full sentence like pictorial writing. They also represent numbers that fortune tellers use, effectively shuffling them through the rules of arithmetic. For example, some *däbtära* tells which day to perform a certain job, or place to move to, or woman to marry for a person whose name is composed of letters whose numbers would produce certain numbers when calculated in a given way. Furthermore, it is assumed that it is not accidental that each letter has seven shapes: they are believed to represent the holy number of 7 of the jubilees (7×7) and the number of days of the week. Here, in the text commented upon, the first row of the alphabet—*ha*, *lä*, *ḥa*, etc.—represents sentences, some of which are biblical. The interpretation begins with giving the full sentences they represent, and the comment follows, introduced by *bəḥil* or just *bə*, ‘means’.

Translation

The translation follows the English grammar, sometimes at the cost of the way the message is structured in the text. Expressions supplied in parentheses for the English are exceptionally extensive. In this case, it is difficult to determine whether the absence of counterparts in the text was due to the archaic nature of the language or again the failure of the copyist to copy the corresponding Amharic expressions. The verb አለ ፡ ይሏል ፡ serves sometimes as a quotation mark. They come together, even as ብሎ ፡ ሲል ፡ አለ ፡ (e.g. A, fol. 37v). In such cases, translating it ‘as he said’, ‘one says so’ will have to be ignored. Also, it is interesting to note that in A ይላል ፡ and ይሏል ፡ are interchangeable. Another difficult situation to understand is when the author uses as part of the following sentence the same word(s) he used in the preceding sentence, instead of repeating it for the second sentence. An example would be ተነሰቶ ፡ ሄደ ፡ ከንጉሡ ፡ ዘንድ ፡ ደረሰ ፡ ከአርዮስ ፡ ጋራ ፡ ተከራከረ ፡ (A, fol. 54r): ‘He stood up and went to the king’ and ‘He arrived at the king and

14 Appleyard 2003.

argued with Arius'. The meaning of archaic idioms and sayings, such as **ፍትወት ፡ ከውሀ ፡ ይቀጥን ፡** (A, fol. 90v) remain uncertain.¹⁵

Am = Amharic;

Gz = Gəʕəz;

MA = Modern Amharic;

MS = manuscript;

* ... = left boundary;

* ... * = left and right boundaries;

[] = missing expression;

[= correct alternative.

15 The English of this study was graciously reviewed by Ms Rachael Witt, my former colleague at the Hill Museum & Manuscript Library (HMML, Collegeville, Minnesota). HMML has been my source of information since 1976, and its staff has never hesitated to provide me the materials I requested.

Texts and Translations

The Amharic Commentary on *Bä-sämä ab*

A Commentary on the 'Lord's Prayer'

A Short Commentary on the 'Lord's Prayer'

On the Rise and Fall of Emperor Diocletian

Preamble to the *Commentary on the Nicene Creed*

Commentary on the Nicene Creed

A Book of Interpretation of the Letters of the Alphabet

A Short Old Amharic Text on the Theology of the Adoptionists

The Amharic Commentary on *Bä-sämä ab*
(A, fols 30r–33v)

* በስመ : አብ : ይላል :¹ በሁሉ : ያለ : እግዚአብሔር : ነው :
ወወልድ : በማጎፀነ : እግዝእትነ : ኃደረ : ይላል :
ወመንፈስ : አዳም : አትብላ : ያለውን : ዕፅ : እምቢ : ብሎ : በልቶ : ግራ : 5
መንገድ : ሔዶ : የነበረ : ነው : ይላል :
ቅዱስ : ሥጋ : ለብሶ : በአካል : ተገሦ : ደሙን : አፍሶ : በመስቀል : ታግሦ :
ከሞተ : ነፍስ : ሕይወተ : ነፍስ :² መልሶ : ከባርነት : አርነት : አውፅቶ :
ሐድሶ : ከቀደመ : ክብሩ : መለሰው :
፩አምላክ : አለ : አዳምን : ምስለ :³ ደቂቁ : ከሞተ : ነፍስ : ሕይወተ : ነፍስ : 10
አንሥቶ : ከዲያብሎስ : ግዞት : አውፅቶ : ሰማየ : ሰማያት : ዓረገ : ከጥንት :
[የ]ባሕርይ : አባቱ : ተመለሰ : ይላል ፤ በስመ : አብ : ባሉ :⁴ ጊዜ : በራስ :
ያሉ : አጋንንት : ይበተናሉ : ይላል ፤ ንጽሕና : ቢይዙባቸው : ኃጢአትን :
ይይዛሉ : ትሕትና : ቢይዙባቸው : ትፅቢትን : ያመጸሉ : ቸርነትን : ቢይዙባ
ቸው : ንፍገትን : ያመጸሉ ፤ ይህንን : ሁሉ : ኃጢአት : የሚያስተምህሩ : 15
አጋንንት : ናቸው : ይላል : ፍቅርን : ሃይማኖትን : ባንድነት አድርጎ : በያዙባ
ቸው : ጊዜ : ሁሉ : ይበተናሉ : ይላል : ወወልድ : ወመንፈስ : ባሉ : ጊዜ :
በግራ : ሆነው : ግራ : መንገድ : የሚያሄዱ : አጋንንት : ሁሉ : | ይበተናሉ : A, 30v
ይላል ፤
ቅዱስ : ባሉ : ጊዜ : በቀኝ : ያሉ : ሁሉ : አጋንንት : ይበተናሉ : ይላል : 20
ለቀኝ : እጅ : ኃይል : የሚሆኑ : ሁሉ : አጋንንት : ናቸው : ይላል : ይህንን :
አውቆ : በስመ : አብ : ወወልድ : [ወመንፈስ : ቅዱስ :] ይሏል⁵ ፤
ሥሉስ : ቅዱስ : ሐንድ : ሲሆኑ : ሶስት : ሶስት : ሲሆኑ : ሐንድ : መሆን :
በምን : ይቻላል : ያሉ : እንደሆን : ይኸላ : ስንኳ : በፈጣሪ : በፍጡር : ሶስት
ነት : አለበት : 25
በምንና : በምን : ያሉ : እንደሆን ። የፀሐይ : ሶስትነቱ : ክበቡ : ብርሃኑ :
ሙቀቱ : ክበቡ : አብን : ብርሃኑ : ወልድን : ሙቀቱ : መንፈስ : ቅዱስን :
ይመስላል ። የሰውም : ሶስትነቱ : አካሉ : አብን : ቃሉ : ወልድን : እስትን
ፋሱ : መንፈስ : ቅዱስን : ይመስላል ። የወሀም : ሶስትነቱ : ወሀኑቱ : አብን :
ርጥበቱ : ወልድን : መናወጹ : መንፈስ : ቅዱስን : ይመስላል : 30

APPARATUS: ¹ ይላል : is more a quotation indicator than anything else. Furthermore, ይላል : and ይሏል : are interchangeable. | ² ሞተ : ነፍስ : and ሕይወተ : ነፍስ : and many other similar Gz expressions are used in Am as Am. | ³ Used as Am. | ⁴ Repeats. | ⁵ ይላል and ይሏል exchange.

The Amharic Commentary on *Bä-sämä ab*
(A, fols 30r–33v)

In the name of the Father. It is God who is everywhere.¹

And the Son. He dwelt in the womb of Our Lady.²

And the Spirit. Adam had strayed to the left, having eaten, in violation, (from) the tree (God) told him not to eat from. 5

*Holy.*³ He reinstated (Adam) to his former glory,⁴ wearing flesh, being felt in body, spilling his blood, enduring (suffering) on the Cross, returning (for him) from the death of the soul to the life of the soul, setting (him) free from slavery, and renewing (him). 10

One God. He raised Adam with his children from the death of the soul to the life of the soul, rescued (him) from the exile of the Devil, ascended to *the heaven of heavens*, and returned to his original natural Father.

When one says, ‘*In the name of the Father*’, the demons on one’s head disperse. If one holds unto purity, (demons) bring⁵ sin; if one holds unto humility, they bring arrogance; if one holds unto generosity, they bring avarice. It is demons who teach all these sins. They all disperse if one holds unto love and faith combined. 15

When one says, ‘*and the Son and the Spirit*’, all demons who, being on the left, lead one astray to the left | disperse. 20 A, 30v

When one says, ‘*Holy*’, all demons who are on the right disperse. All who lend power in the right hand are demons. Knowing this, one says, ‘*In the name of the Father, the Son, [and the Holy Spirit].*’

If one asks, ‘How is it possible for the Holy Trinity to be three while they are one, and to be one while they are three’, as for this, there is trinity even in creatures, let alone in the Creator. 25

If one asks, ‘In what and what (is there trinity)?’, the trinity of the sun is in its disc, its light, and its heat. Its disc resembles the Father, its light the Son, and its heat the Holy Spirit. Regarding the trinity of man, his body resembles the Father, his word resembles the Son, and his breath resembles the Holy Spirit. Regarding the trinity of water, its being water resembles the Father, its coldness resembles the Son, and its motion resembles the Holy Spirit. 30

COMMENTARY: ¹ Or ‘God is everywhere’. | ² This sentence could be Am as well as Gz. | ³ In Gz, the adjective, in this case ‘holy’, comes either after the noun it describes—in this case ‘Spirit’—or before it. | ⁴ Cf. first stanza of Monday’s *Wäddase Maryam*. | ⁵ Lit. ‘hold unto’.

ሐንድነታቸውን ፡ ሶስትነታቸው ፡ አይበትነውም ፡ ሶስትነታቸውን ፡ ሐንድነታ
 ቸው ፡ አይጠቀልለውም ፡ ያሉ ፡ እንደሆን ፡ አይሆንም ፡ በያብነቱ ፡ ቀዋሚ ፡
 ነባሪ ፡ ናቸው ፡ ይላል ።
 በምንና ፡ በምን ፡ ሶስትነታቸው ፡ ያሉ ፡ እንደሆን ፡ በአካል ፡ በገጽ ፡ በመል
 ክዕ ፡ በስም ፡ 5
 አካል ፡ ማለት ፡ ቁመት ፡ ነው ፡ ገጽ ፡ ማለት ፡ ፊት ፡ ነው ፡ መልክ ፡ | ማለት ፡ A, 31r
 እራስ ፡ እጅ ፡ እግር ፡ ዓይን ፡ ጥርስ ፡ ምሉ ፡ ብልት ፡ ሁሉ ፡ ነው ፡ ስም ፡
 ማለት ፡ አብ ፡ ወልድ ፡ መንፈስ ፡ ቅዱስ ፡ ማለት ፡ በሌህ ፡ ባራት ፡ ነገር ፡ ሶስ
 ት ይሆናሉ ። ሐንድነታቸው ፡ ግን ፡ በአምላክነት ፡ በመሲሕነት ፡ በእግዚአብ
 ሔርነት ፡ በፈጣሪነት ፡ በእዘዝ ፡ በፈቃድ ፡ በሥምረት ፡ በባሕርይ ፡ ከዜኅ ፡ 10
 በሚበዛም ፡ ነገር ፡ ሐንድ ፡ ይሆናሉ ፡ ይላል ። ይህንን አውቆ ፡ በስመ ፡ አብ ፡
 ባሉ ፡ ጊዜ ፡ አጋንንት ፡ ሁሉ ፡ ይርቃሉ ፡ ይላል ፡
 ሰው ፡ ለወትሮው ፡ በንጉሥ ፡ አደባባይ ፡ ጓሮ ፡⁶ በተነሣ ፡ ጊዜ ፡ የንጉሥ ፡
 ያለህ ፡ ብሎ ፡ በጮኸ ፡ ጊዜ ፡ ታናሽ ፡ ታላቁ ፡ ይረዳዋል ፡ ጸላቱም ፡ ይፈረ
 ዋል ፡⁷ ኋላ ፡ አይቶ ፡ እስኪፈርድበት ፡ ድረስ ፡ [የ]አካለ ፡ ሥሉስ ፡ ቅዱ 15
 ስን ፡ ሶስትነት ፡ አውቆ ፡ በስመ ፡ አብ ፡ ባሉ ፡ ጊዜ ፡ አጋንንት ፡ ሁሉ ፡ ይበተ
 ናሉ ፡ ይላሉ ። ፫፻ ይህንን አይተው ፡ በስመ ፡ አብን ፡ በሐዲሳት ፡ መጻሕፍት ፡
 አርእስት ፡ ይጻፍ ፡ ሲሉ ፡ እንዴህ ፡ ሰሩ ፡ ይላል ። ንጉሥ ፡ በዘውዱ ፡ ዜጋ ፡
 ባመዱ ፡ እንዲታወቅ ፡ ሐዲሳትም ፡ መጻሕፍት ፡ እንዴህ ፡ በስመ ፡ አብ ፡ በማ 20
 ለት ፡ ይታወቃሉ ፡ ይላል ፡
 በስመ ፡ አብን ፡ ማን ፡ ተናገረው ፡ ያሉ ፡ እንደሆን ፡ ፫፻ ተናገሩ ፡ ይሏል ።
 ነገር ፡ ግን ፡ ቀድሞ ፡ ጌታችን ፡ ተናግሮት ፡ | ነበረ ፡ ይሏል ፡ ሶስትነቱን ፡ A, 31v
 በማቴዎስ ፡ ወንጌል ፡ ሐንድነቱን ፡ በዮሐንስ ፡ ወንጌል ፡ ሶስትነቱን ፡ በማቴ
 ዎስ ፡ ሲናገር ፡ ሑሩ ፡ ወመሀሩ ፡ ኩሎሙ ፡ አሕዛብ ፡ ምድር ፡ እንዘ ፡ ታጠ
 ምቅምሙ ፡ በሉ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ሲል ፡ አላ 25
 ቸው ። በዮሐንስም ፡ ወንጌል ፡ ኃንድነቱን ፡ ሲያጠይቅ ፡ *አቡየ ፡ አነ ፡ ወ፩ን
 ሕነ ፡⁸ ዘርእየ ፡ ኪያየ ፡ ርእዮ ፡ ለአቡየ ፡ ብሎ ፡ ሲል ፡ ተናገረ ። ይህንን ፡
 ግን ፡ ሲናገር ፡ ሐንድ ፡ ቀን ፡ አልተናገረውም ፡ ሐንድነቱን ፡ አንድ ፡ ቀን ፡
 *ተናገረው ፡ ዮሐንስ ፡ ጻፈው ። ሶስትነቱን ፡ ሐንድነቱን ፡ ሐንድ ፡ ቀን ፡ ተና
 ገረ ፡⁹ ማቴዎስ ፡ ጻፈው ፡ ይህንን ፡ ግን ፡ ሲጽፉ ፡ አያይዘው ፡ ጠበቃ ፡ አለቃ ፡ 30
 አስመስሎ ፡¹⁰ ይላል ፡

APPARATUS: ⁶ አምባጓሮ ፡ MA. | ⁷ ”ራ” MA. | ⁸ Cf. አነ ፡ ወአብ አሐዱ ፡ ንሕነ ፡ (John 10:30). |
⁹ Why it is ተናገረው ፡ in one case but ተናገረ ፡ in another similar case is not clear. | ¹⁰ The
 gerund used as the main verb.

If one asks, ‘Does not their trinity break up their unity, and does not their unity combine their trinity?’, this would not happen; each stands and lives according to his name.

If one asks, ‘In what and what is their trinity?’, it is *in person* (*akal*), *in hypostasis* (*gäṣṣ*), *in image* (*mälk*), and *in name* (*səm*). 5

‘Person’ (*akal*) means ‘stature’; ‘hypostasis’ (*gäṣṣ*) means ‘face’; ‘image’ (*mälk*) | means ‘head’, ‘hand/arm’, ‘leg/foot’, ‘eye’, ‘tooth’—all A, 31r parts of the body—and ‘name’ (*səm*) means ‘Father’, ‘Son’, and ‘Holy Spirit’. They are three in these four things. But their unity is in divinity, in being Messiah,⁶ in godhead, in being creator, in command, in 10 will, in consent, and in nature. They are one in more things than these. When one says, ‘*In the name of the Father*’, recognizing this, all demons move away (from him).

Usually, when there is a fight at a public square, and one cries (for intervention), saying, ‘I appeal for help to (whoever represents) the 15 king!’, the little as well as the big help him. And his enemy fears him until (the judge) later sees (the case) and sentences him. (Similarly,) if one recognizes the persons of the Holy Trinity (and) their trinity and says, ‘*In the name of the Father*’,⁷ all demons disperse. Noticing this, the 300⁸ ordained thus that ‘*In the name of the Father*’ was written at 20 the beginning of Scriptures pertaining to the New Testament. As a king is recognized by his crown, and the poor by his ashes,⁹ similarly, books pertaining to the New Testament are recognized by (their) saying, ‘*In the name of the Father*’.

If one says, ‘Who uttered (first) “*In the name of the Father*”’, the 25 300 uttered (it). But Our Lord has said (it) earlier: | (God’s) trinity is A, 31v in the Gospel of Matthew, and his unity is in the Gospel of John. Speaking about his trinity in Matthew, he said to (the disciples), ‘*Go and teach all nations of the earth. When you baptize them, say, “In the name of the Father, and the Son, and the Holy Spirit”*’.¹⁰ And in John, 30 in explaining his unity, he said, ‘*My Father and I are one*’.¹¹ *Whoever has seen me has seen my Father*’.¹² However, when he said these, he did not (do so) on the same day: he told his unity on one day, (and) John wrote it down. He told his trinity on another day (and) Mat- 35 thew wrote (it) down. But when they wrote this down, they did so connecting (their words) like a lawyer and the main (client).

COMMENTARY: ⁶ *Sic.* | ⁷ This is the short form (incipit) of the opening prayer: ‘*In the name of the Father and the Son, and the Holy Spirit, one God. Amen.*’ | ⁸ This is how the 318 Orthodox Fathers of the Council of Nicaea are referred to; it is an abbreviation. | ⁹ An Am saying. | ¹⁰ Matt. 27:19. | ¹¹ John 10:30. | ¹² John 14:9.

በጊዜ ፡ ትምህርታቸው ፡ ሲያስተምህሩ ፡ ሐዋርያተ ፡ ክርስቶስ ፡ ምእመናንን ፡
 አትሰደዱ ፡ አልዋቸው ፡ እኩሉ ፡ አብ ፡ ይልቃል ፡ እኩሉ ፡ ወልድ ፡ ይል
 ቃል ፡ እኩሉ ፡ መንፈስ ፡ ቅዱስ ፡ ይልቃል ፡ ሲሉ ፡ ኃይለ ፡ አነሱ ፡ ይህንን ፡
 ነገር ፤ ቅዱስ ፡ ጴጥሮስ ፡ ሰማና ፡ በሀገረ ፡ ኢዮጼ ፡ ጸሎት ፡ ሲያደርግ ፡ ነበረ ፡
 ይሏል ። ነገር ፡ ግን ፡ ይበላ ፡ ፈቃድ ፡ ነበረው ፡ የዛሬ ፡ ዘመን ፡ ሰው ፡ በሰ 5
 ዓት ፡ እንዲበላ ፡ እርሳቸውም ፡ በቀትር ፡ ይበሉ ፡ ነበር ፡ ይሏል ፡ ጋዛቸውን ፡ A, 33r
 ሰምቶ ፡ አዝኖ ፡ ሳለ ፡ ሰማይን ፡ አሻቅቦ ፡ አየ ። ርእየ ፡ ጴጥሮስ ፡ ወተርኅው ፡
 ሰማይ ፡ በግብር ፡ ይላል ፡ ዓራት ፡ ማዝን ፡¹¹ ያለው ፡ ሞጣሕት ፡ ወረደለት ፡
 ይላሉ ፡ በዝያውም ፡ ሞጣሕት ፡ ብዙኅ ፡ ነገር ፡ ተጽፎበት ፡ ነበር ፡ ይሏል ።
 ነገር ፡ ግን ፡ ፩አምላክ ፡ የሚል ፡ በዳር ፡ በዳሩ ፡ ተጽፎበት ፡ አገኘው ፡ ቀድ 10
 ሞም ፡ ጌታቸውን ፡ የተናገረውን ፡ ነገር ፡ ሳይረሳው ፡ ነበረና ፡ ያነግዜ ፡ ሐንድ
 ነታቸውንና ፡ ሶስትነታቸውን ፡ ጽፎ ፡ አዋውሃዶ ፡¹² ሰደደላቸው ፡ ይላል ።
 ፫፻ም ፡ ይህንን ፡ ተመልክተው ፡ የክርስቲያን ፡ ልጅ ፡ ሁሉ ፡ በስመ ፡ አብን ፡
 አስቀድሞ ፡ ይማር ፡ ብለው ፡ እንዴህ ፡ ሲሉ ፡ ሰሩ ።
 በስመ ፡ አብን ፡ ከምድር ፡ ይመስሉታል ፡ 15
 ምነው ፡ በምድር ፡ መሰሉት ፡ ያሉ ፡ እንደሆን ፡ ሰው ፡ ለወትሮ ፡ በምድር ፡
 ሳይቆም ፡ ይላወስ ፡ ዘንድ ፡ አይቻለውም ፡ አሁንም ፡ በስመ ፡ አብን ፡ ሳይ
 ውቁ ፡¹³ ሃይማኖት ፡ ያውቁ ፡ ምግባራትን ፡ ይሰሩ ፡ ዘንድ ፡ አይቻልም ፡
 ሲሉ ፡ ሰሩ ፡ ይላል ።
 በቅድስት ፡ ሥላሴ ፡ አለ ፡ በጽኑዕ ፡ ሥላሴ ፡ እናምናለን ፡ ይላል ፡ 20
 ምነው ፡ ሥሉስ ፡ ቅዱስን ፡ በሴት ፡ ቃል ፡ ጸርዋቸው ፡ ያሉ ፡ እንደሆን ፡ ሴት ፡
 እስከ ፡ ለዓለም ፡ ወላዲት ፡ ነቺ ፡ እርሳቸውም ፡ ወላዴ ፡ ሃይማኖት ፡ ገባሬ ፡
 ፍጥረታት ፡ | ወሀቤ ፡ ምግባራት ፡ ናቸው ፡ ሲል ፡ በሴት ፡ ቃል ፡ ጸርዋቸው ፡ A, 33v
 ይላል ፡
 ቅዱስ ፡ በ፱ነገር ፡ ይተረጎማል ፡ 25
 በምንና[] በምን ፡ ያሉ ፡ እንደሆን ፡ ጽኑ ፡ ልዩ ፡ ንጹሕ ፡ ክቡር ፡ ይላል ፡
 የጽኑ ፡¹⁴ በአምላክነት ፡ ልዩ ፡ ከፍጥረታት ፡ ንጹሕ ፡ እምነጢአት ፡ ክቡር ፡
 እምክቡራን ፡ ነው ።
 እንዘ ፡ አአምን ፡ አለ ፡ ሳምንም ፡ ለብቻው ፡ ለይቲ ፡¹⁵ አምናለሁ ፡
 ወእትመኃን ፡ አለ ፡ ስማፀንም ፡ በአምላክ ፡ እማፀናለሁ ፡ ይላል ፡ 30
 እክህደክ ፡ ሰይጣን ፡ አለ ፡ ሰይጣንን ፡ እክደዋለሁ ፡ ሲከዱ ፡ ግን ፡ ዘመደ ፡
 ኃጢአትን ፡ ያለምን ፡¹⁶ ግሤታ ፡ ጥሎ ፡¹⁷ ከዘመደ ፡ ኃጢአት ፡ ሳይርቁ ፡ ቢክ
 ዱት ፡ እራስ ፡ ላይ ፡ ሆኖ ፡ ይዘፍናል ፡ ይላል ፡

APPARATUS: ¹¹ [ማዕዝ/ዘን ፡ . | ¹² አዋሕዶ ፡ MA. | ¹³ [ሳያ” . | ¹⁴ The grammatical role of የ- is not clear; a comparison with the other adjectives shows its redundancy. | ¹⁵ [ለይቲ ፡ . | ¹⁶ [የዓለምን ፡ . | ¹⁷ MA would add ነው ፡ .

When the Apostles of Christ were teaching during the time of their teaching, they advised the faithful not to go into self-exile. (As they lived together), some said the Father is greater, some said the Son is greater, and some said the Holy Spirit is greater (than the other persons in the trinity). They provoked discord. Saint Peter heard this case 5 as he was praying in the city of Joppa. But he had wanted to eat. As people of today's age eat at 12 o'clock, they too used to eat at noon.¹³ | A, 33r As he was saddened, having heard their discord, he looked up into heaven. '*Peter saw and the heaven was opened*', it says in Acts.¹⁴ There came down for him a curtain with four corners. Many things 10 were written on that curtain. But he found the words '*One God*' on each of its edges. Since he had not forgotten what Our Lord had said,¹⁵ he immediately wrote about the unity and trinity and joining (the two statements), he sent (it) to them.¹⁶ And the 300, taking note of this, ordained that thus every child of Christian parents learn first 15 the '*In the name of the Father*'.

One likens the '*In the name of the Father*' to the earth.

If one says, 'Why did they liken (it) to the earth?', one usually cannot move without standing on earth. Therefore, they ordained, saying, 'It is impossible for one to know the faith and do good deeds, without 20 knowing the "*In the name of the Father*".'

In the Holy Trinity. We believe in the *firm* Trinity.¹⁷

If one says, 'Why did they address the Holy Trinity in a feminine word', women are always begetters. They addressed them in a feminine word, to declare that they, too, are begetter(s) of faith, creator(s) 25 of creations, | and giver(s) of good deeds. A, 33v

Holy. (This) is interpreted in four things.

If one asks, 'In what and what?', (in being) powerful, different, pure, and glorious: 'powerful' in godhead, 'different' from creatures, 'pure' of sin, and more 'glorious' than the glorious. 30

Believing. And when I believe, I believe, setting him apart (from other gods).

And I take refuge. And when I take refuge, I take refuge with God.

I renounce you, Satan. I renounce Satan. But when one renounces, it is by rejecting all sorts of sins, and affairs of the world. If one re- 35 nounced, without keeping oneself far from all sorts of sin, (Satan) will sing sitting on one's head.

COMMENTARY: ¹³ The author must be a monk who assumes that a monk does not eat lunch, see fols 87v–88r. | ¹⁴ Acts 10:11. | ¹⁵ An allusion to Matt. 28:19. | ¹⁶ Check his Acts. | ¹⁷ Either 'in unshakeable trinity' or 'firmly in trinity'.

በቅድመ ፡ ዛቲ ፡ እምየ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ አለ ፡ በናቴ ፡ ፊት ፡
 ሰይጣንን ፡ እክደዋለሁ ፡ ይላል ፡
 ክርስቲያን ፡ ማለት ፡ ምእመናን ፡ ማለት ፡ ነው ።
 ምነው ፡ ካህናትን ፡ በሴት ፡ ቃል ፡ ጸሩዋቸው ፡ ያሉ ፡ እንደሆን ፡ ወላዴ ፡
 ምእመናን ፡ ናቸው ፡ ሲሉ ፡ ነው ፡ 5
 እንተ ፡ ይእቲ ፡ ስምዕየ ፡ ማርያም ፡ [ጽዮን ፡] አለ ፡ ሰይጣንን ፡ ስክደው ፡ እግ
 ዝእትየ ፡ መላእክት ፡ ወሰብእ ፡ ጋራ ፡ ምስክራ ፡ ነቺ ፡
 ጽዮን ፡ ማለት ፡ ፀወን ፡ ማለት ፡ ነው ፡ አምባ ፡ በላቡ ፡ በካቡት ፡ ጊዜ ፡ ከቀን ፡
 [ቆፋ]፤ሪ ፡ ከሌሊት ፡ ሰባሪ ፡ ይድኑበታል ፡ ጽኑ ፡ ጸላት ፡ ግን ፡ በመጸ ፡ ጊዜ ፡ A, 32v
 ይሰበረዋል ፡ ከጸላትም ፡ ቢድን ፡ ይፈርሳል ፡ ይጠፋል ፡ የእግዝእትነ ፡ አምባ ፡ 10
 ግን ፡ ዛሬም ፡ በዓፀደ ፡ ሥጋ ፡ ጌላም ፡ በዓፀደ ፡ ነፍስ ፡ መጸግያቸውን ፡ ነቺ ፡
 ይላል ፡
 ለዓለመ ፡ ዓለም ፡ ማለት ፡ *ድንት ፡ ለድንት ፡¹⁸ ጎልፈት ፡ ጥፋት ፡ ያይኖር
 በት ፡ ነው ፡
 አሜን ፡ አለ ፡ በውነት ፡ ዘእንበለ ፡ ሐሰት ። 15

A Commentary on the ‘Lord’s Prayer’
 (A, fols 32v, 32r, 49r–v, 34r–v)

አቡነ ፡ ዘበሰማያት ፡
 ሐዋርያተ ፡ ክርስቶስ ፡ አሉ ፡ ጸሎት ፡ አስተምረን ፡ ማን ፡ ብለን ፡ እንለምንህ ፡
 ከጸሎት ፡ ሁሉ ፡ ማነን ፡ ትወዳለህ ፡ አሉት ፡ ይላል ። 20
 እርሱም ፡ ወልደ ፡ እግዚአብሔርን ፡ ነገራቸው ፡ በከመ ፡ መሀሮሙ ፡ ዮሐንስ ፡
 ለአርድእቱ ፡
 ምን ፡ አስተማራቸው ፡ ያሉ ፡ እንደሆን ፡ ፲ወ፪ ነቢያትን ፡
 ማነንና ፡ ማነን ፡ ያሉ ፡ እንደሆን ፡ ንሴብሐን ፡ ዘዳግም ፡ ሕግን ፡ ዘሣልስን ፡
 ጸሎተ ፡ ሐናን ፡ ዘሕዝቅያስን ፡ ዘምናሴ[ን] ፡ ዮናስን ፡ ዳንኤልን ፡ ፫ደቂቅን ፡ 25
 ኀበ ፡ ባረኮን ፡¹ እንባቆንምን ፡ ኢሳይያስን ፡ እሌህን ፡ ነገራቸው ፡ ይላል ።
 ምነው ፡ ሶስቱን ፡ ተዋቸው ፡ ያሉ ፡ እንደሆን ፡ ሐዲስ ፡ ስለሆኑ ፡ ይላል ።

APPARATUS: ¹⁸ Not in MA, but common in this text.

¹ [ባረኩን ፡ .

COMMENTARY: ¹⁸ The plural of *kabən*, ‘priest’, is in the feminine form, *kabnat*, not *kabnan*, as in *šadəq* (sing.) and *šadqan* (pl.). | ¹⁹ This is playing with words, *šayon* against *šäwän*. But this interpretation would make Sion a Gz word related to *šäwän*. | ²⁰ To make an opening, an entrance to burglarize.

¹ Lit. ‘told’. | ² The three are Song of Our Lady Mary (Luke 1:46–55), Song of Zachariah (Luke 1:68–79), and Song of Simeon (Luke 2:29–32). All are part of the Ethiopic Psalter.

Before this, my mother, the holy Church. I renounce Satan in the presence of my mother.

‘*Christian*’ means ‘faithful’.

If one asks, ‘Why did they address the clergy in a feminine word’,¹⁸ it is because they meant they are begetters of the faithful. 5

Which is my witness Mary, the Sion. When I renounce Satan, my Lady is my witness along with *angels and people*.

‘*Sion*’ means ‘refuge’.¹⁹ When one builds a hamlet with sweat, one would be saved by the wall from a digger²⁰ | by day and a broker by night. But when a powerful enemy comes, he would break it. And even if it is saved from the enemy, it will be demolished and destroyed. But the hamlet of Our Lady remains our refuge today in the realm of the flesh and later in the realm of the soul. 10

Forever and ever. (It) means that there is no passing or disappearance in (his kingdom) forever and ever. 15

Amen, truly (and) honestly.

A Commentary on the ‘Lord’s Prayer’ (A, fols 32v, 32r, 49r–v, 34r–v)

Our Father who is in the heavens.

The Apostles of Christ asked (Jesus), ‘Teach us prayer. How should we entreat you?’ They asked him, ‘Which of all the prayers do you like?’ 20

He taught¹ them (about) the Son of God, *as John taught his disciples*.

If one asks, ‘What did he teach them?’, (the canticles of) the twelve prophets. 25

If one asks, ‘Which and which?’, the First Song of Moses (Exod. 15:1–19), the Second Song of Moses (Deut. 32:1–21), the Third Song of Moses (Deut. 32:22–43), Song of Hannah, mother of Samuel (1 Sam. 2:1–10), Prayer of Hezekiah (Isa. 38:10–20), Prayer of Manasseh (apocryphal), Song of Jonah (Jonah 2:2–9), Song of Daniel (Dan. 3:26–45), First Song of the Three Holy Children (Dan. 3:52–56), Second Song of the Three Holy Children (Dan. 3:57–88), Song of Habakkuk (Hab. 3:2–19), and Song of Isaiah (Isa. 26:9–20); he told them these. 30

If one asks, ‘Why did he leave the three out?’,² it is because they are (part of) the New Testament. 35

አንትሙስ ፡ ሶበ ፡ ትጼልዩ ፡ ከመዝ ፡ በሉ ፡ አቡነ ፡ ዘበሰማያት ፡ አለ ፡ የሰ
 ማይ ፡ አባቴ ፡ በሉኝ ፡ አለ ፡
 ምነው ፡ የሰማይ ፡ አባቴ ፡ በሉኝ ፡ አለ ፡ | ያሉ ፡ እንደሆን ፡ ከምድር ፡ አባት ፡ A, 32r
 ሲለይ ፡ የሰማይ ፡ አባቴ ፡ በሉኝ ፡ አለ ፡ የምድርስ ፡ አባት ፡ ብዙ ፡ አሉ ፡
 የሥጋ ፡ አባት ፡ የክርስትና ፡ አባት ፡ የቆብ ፡ አባት ፡ የጡት ፡ አባት ፡ እሌህ ፡ 5
 ሁሉ ፡ የምድር ፡ አባት ፡ ናቸው ፤ ከለዜህ ፡ ሲለይ ፡ ነው ፡
 ምነው ፡ የሰማይ ፡ አባቴ ፡ በሉኝ ፡ ኪል ፡ ወይ ፡ መምህራ ፡ ወይ ፡ ጌታየ ፡
 በሉኝ ፡ ባለ ፡ ያሉ ፡ እንደሆን ፡ መምህር ፡ ደቀ ፡ ወዝሙሩን ፡ ጌታም ፡ ሎሌ
 ውን ፡ ኪወድ ፡² አባት ፡ ልጁን ፡ ይወዳልና ፡ እኔም ፡ እላንተን ፡ እወዳቸኋለሁ
 ሁና ፡ አቡነ ፡ በሉኝ ፡ አለ ። 10
 ምነው ፡ አቡነ ፡ ከማለት ፡ አቡየ ፡ ማለት ፡ አይቀርበውም ፡ ያሉ ፡ እንደሆን ፡
 ልዩ ፡ ይሆናሉ ፡ ሲል ፡ ፬ማዕዘን ፡ ዓለም ፡ ያሉ ፡ ምእመናን ፡ ሐንድ ፡ ብልት ፡
 እንደሆኑ ፡ ሲያጠይቅ ፡ አባታችን ፡ በሉኝ ፡ አለ ።
 ይትቀደስ ፡ ስምክ ፡ አለ ፡ ያንተ ፡ አባትነት ፡ በኛ ፡ የኛ ፡ ልጅነት ፡ ባንተ ፡
 ይጽናልን ፡ በሉኝ አለ ። 15
 ትምጻእ ፡ መንግሥትክ ፡ ይላል ፡ መንግሥትህ ፡ ትምጻልን ፡ በሉኝ ፡ አለ ፡
 እውንን ፡ መንግሥቱ ፡ ትመጻ ፡ ሆኖ ፡ አረቦኑን ፡ አስይዘን ፡ በሉኝ ፡ ይላል ፡
 አረቦኑ ፡ ምነው ፡ ያሉ ፡ እንደሆን ፡ ሃይማኖትና ፡ ምግባር ፡ ነው ፡ ሀገረ ፡ መን
 ግሥትን ፡ የሚያዋርስ ፡ ነውና ፡ አለ ።
 ወይኩን ፡ ፈቃድክ ፡ ይላል ፡ ፈቃድህ ፡ ይሁን ፡ በሉኝ ፡ አለ ። 20
 በከመ ፡ በሰማይ ፡ ከማሁ ፡ በምድርኒ ፡ አለ ፡ በሰማይ ፡ ያሉ ፡ መላእክት ፡ A, 49r
 ሰባሔ ፡ ቅዳሴ ፡ እንዲያቀርቡልህ ፡ እላንተም ፡ በምድር ፡ እንዴህ ፡ ሰባሔ ፡
 ቅዳሴ ፡ እንድናቀርብልህ ፡ አድርገን ፡ በሉኝ ፡ አለ ።
 ሲሳየን ፡ ዘለለዕለትን ፡ አለ ፡ በሰማይ ፡ ያሉ ፡ መላእክት ፡ ይበላሉ ፡ ይጠጣሉ ፡
 ትሉ ፡ እንደሆን ፡ መላእክትስ ፡ አይበሉም ፡ አይጠጡም ፡ ሰባሔና ፡ ቅዳሴያ 25
 ቸው ፡ መብል ፡ መጠጥ ፡ ሆንዋቸው ፡ በደስታ ፡ በፈቅታ ፡ ይኖራሉ ፡ ይላል ።
 እኩሉ ፡ ተርጓሞቹ ፡³ ሲሳየ ፡ ነፍስ ፡ ወሥጋ ፡ እዘዝልን ፡ በሉኝ ፡ አለ ፡
 ይላሉ ። እኛ ፡ ግን ፡ አንልም ፡ ጌታቺን ፡ ወልደ ፡ እግዚአብሔር ፡ ተናግሯልና ፡
 ቀድሞ ፡ *አኮሁ ፡ ነፍስ ፡ ተዓፅብ ፡ እምሲሲተ ፡ ሥጋ ፡ ወእምዓራዝ ፡⁴
 አለ ፡ ረቂቅ ፡ ነፍስን ፡ ከግዙፍ ፡ ሥጋ ፡ አዋውሕዶ ፡ ከመፍጠር ፡ ልብስና ፡ 30
 ጉርስ ፡ ከመስጠት ፡ ማን ፡ ይቀርብ ፡⁵ ርእዩ ፡ አዕዋፊ ፡ ሰማይ ፤ አለ ፡ እለ ፡
 ኢይዘርኡ ፡ ወኢየባርሩ ፡ ወኢይገብኡ ፡⁶ ውስተ ፡ አብያቲሆሙ ፡ በበጋ ፡
 እህልን ፡ በክረምት ፡ ትልን ፡ የሚመግብ ፡ እግዚአብሔር ፡ ንግበር ፡ ሰብአ ፡

APPARATUS: ² ከሚወድ ፡ ይበልጥ ፡ MA. | ³ [ተርጓሚዎች ፡ | ⁴ Matt. 6:25. The text is transmitted in a variety of ways; see Zuurmond 2001, 76–77. | ⁵ ይቀርባል ፡ MA. | ⁶ [ወኢያ”.

COMMENTARY: ³ Cf. Matt. 6:25. The verse is transmitted in a variety of ways; see Zuurmond 2001, 76–77. | ⁴ ‘go into their nests’ MS, but see Matt. 6:26.

But when you pray, say like this: 'Our Father who is in heaven'. He said, 'Call me, "My heavenly Father".'

If one asks, 'Why did he say, "Call me my heavenly Father"?', | he A, 32r
said, 'Call me my heavenly Father' to set (him) apart from earthly
fathers. There are, indeed, many earthly fathers—father in the flesh, 5
godfather, monastic father, foster father—all these are earthly fathers.
It is to set (him) apart from these.

If one asks, 'Why has he (not) said either "Call me my teacher" or
"my master", instead of "Call me my heavenly Father"?', he said,
'Call me, "*Our Father*"', (to say) I, too, love you as the father loves 10
his son more than the teacher loves his disciple and the master his serv-
vant.

If one asks, 'How is it? Would not saying "*My Father*" make one
closer to him than saying "*Our Father*"?', it is fearing they would be
set apart (from the faithful). He said, 'Call me, "*Our Father*"' to ex- 15
plain that the faithful in all corners of the world are members of one
body.

Hallowed be your name. He said, 'Say to me, "Let your father-
hood be steadfast with us and our sonship with you."'

May your kingdom come. He said to us, 'Say to me, "Let your 20
kingdom come to us."' It is (not) really that his kingdom would come,
he (rather) said, 'Say to me, "Make us secure the guarantee (for it)."'

If one asks, 'What secures the guarantee', it is faith and good deeds,
because these let one inherit the city of the kingdom.

And may your will be done. He said, 'Say to me, "May your will be 25
done."'

On earth, too, as it is in | heaven. You, too, say to me, 'Make us of- A, 49r
fer you glorification and sanctification on earth as the angels in heaven
offer you glorification and sanctification.'

Our daily meal. If you think the angels in heaven eat and drink, an- 30
gels do not eat or drink. They live in joy and happiness, with their
glorification and sanctification being food and drink for them. Some
commentators say, 'He said, "Say to me, order for us *food for the soul
and body*".' But we do not say (so). For Our Lord, the Son of God,
has said already, '*Is not life more of a concern than food of the body 35
and clothing?*'³ Which is easier, creating (man) by uniting a subtle soul
and a concrete body or giving clothing and meal? He said, '*Look at
the birds of the sky which neither sow nor harvest nor *gather into
their nests.*'⁴ We would not say to God, who provides (the birds) with
grain during the dry season and worms during the rainy season, the 40

በአርአርነ፡⁷ ወበአምሳሊነ፡ ብሎ፡ የፈጠረነ፡ አምላክ፡ ልብስና፡ ጉርስ፡ ስጠን፡ አንለውም። ወበእንተዝ፡ ኢትተክዙ፡ ለነፍስክሙ፡ ወኢለሥጋ ክሙ፡ *እንዘ፡ ትለብሱ፡⁸ እንዳለ፡ ነ፡ ሲሳየነ፡ ያለ፡ ግን፡ የነፍስ፡ ነው፡ A, 49v
ይላል።
ሀበነ፡ የም፡ ዛሬ፡ ስጠን፡ በሉኝ፡ እውንን፡ ዛሬ፡ ይነሳንን፡ ሆኖ፡⁹ አረቡን፡ 5
አስይዘን፡ በሉኝ፡ ይላል፡
ኅድግ፡ ለነ፡ አበሳነ፡ ወጌጋየነ፡¹⁰ አለ፡ አበሳ፡ ታናሺ፡ ስሕተት፡ ነው፡
ጌጋይ፡ ታላቅ፡ ድፍረት፡ ነው፡ ኃጢአቱንም፡ ድፍረቱንም፡ ይቅር፡ በለን፡
በሉኝ፡ አለ፡ ይላል።
ከመ፡ ንሕነ፡ ንኅድግ፡¹¹ ለዘአበሰ፡ ለነ፡ አለ፡ የኛን፡ ኃጢአት፡ ይቅር፡ 10
እንዳልኸን፡ እኛም፡ የባልንጀራቺንን፡¹² ኃጢአት፡ ይቅር፡ እንድንል፡ አድርገን፡ በሉኝ፡ ይላል፡ እስመ፡ ለእመ፡ ኃደግሙ፡ ኃጢአት፡¹³ ይትኃደግ፡ ሎሙ፡ ይላል። አባ[ታ]ቺሁን፡ የገደለ፡ እናታቺሁን፡ የገደለ፡¹⁴ ይቅር፡ በሉ፡ እንዳልኸን፡ የኛንም፡ ኃጢአት፡ ድፍረት፡ ስሕተት፡ ይቅር፡ በለን፡ በሉኝ፡ ይላል። 15
ኢታብአነ፡ እግዚአ፡ ውስተ፡ መንሱት፡ አለ፡ ከክፉ፡ ከመንሱት፡ ነገር፡ ሰውረን፡ አዳም፡ ከወጸለት፡ ሰፍራ፡ አታግባን፡ በሉኝ፡ ይላል፡ እውንን፡ እንደላም፡ ነድቶ፡ እንደበግ፡ አግቶ፡ ይወስደናል፡ ሆኖ፡¹⁵ ለወትሮ፡ እናት፡ ልጅዋን፡ እንድታሳድግ፡ ከባሕር፡ እንዳይጠልቅ፡ ከገደል፡ እንዳይወድቅ፡ ጠብቃ፡ ታይና፡ እንድታሳድግ፡ እኛንም፡ እንድያ፡ ጠብቀን፡ በሉኝ፡ 20
ይላል። አለ፡
አላ፡ አድጎነነ፡ ወባልሐነ፡¹⁶ እምኩሉ፡ እኩይ፡ አለ፡ አድጎነነ፡ የጥቂት፡ ዘመን፡ ነው፡ ባልሐነ፡ የጅግ፡ ዘመን፡ ነው፡ | የረገርሙስ፡ ያጭሩስ፡ A, 34r
ዘመን፡ ባንት፡ እንጂ፡ ነው፡ በመንግሥትህ፡ ሌላን፡ አለብህ፡ ከክፉ፡ ዘመን፡ ከክፉ፡ ነገር፡ አስመልጠን፡¹⁷ ጠብቀን፡ በሉኝ፡ ይላል፡ ሰው፡ ለወ 25
ትሮ፡ እጅግ፡ ዘመን፡ ሃይማኖትን፡ ምግባራትን፡ ሲሰራ፡ ኑሮ፡ በጊዜ፡ ጥቱ፡ ኃጢአት፡ ሰርቶ፡ ቢሞት፡ ምን፡ ይረባዋል፡ እስከ፡ ፍጻሜ፡ ዘመናቸውን፡ ጠብቀን፡ በሉኝ፡ ይላል።
እስመ፡ ዚአክ፡ ይእቲ፡ መንግሥት፡ አለ፡ ይህ፡¹⁸ መንግሥት፡ ያንተ፡ ስለ፡ ሆነ፡ ጒላ፡ በነፍስ፡ ዛሬም፡ በሥጋ፡ ከክፉ፡ ነገር፡ አድነን፡ በሉኝ፡ ይላል፡ 30
ኃይል፡ ወስብሐት፡ [ወትሮ፡ ሰውስ፡]¹⁹ ምንም፡ ቢበረታ፡ ያቅሙን፡ ያህል፡ ይበረታል፡ በዝያውም፡ በቺጋር፡ በርግና፡²⁰ ይደክማል፡ በሞት፡ ያልፋል፡ ያንተ፡ ግን፡ ብርታት፡ ድካምም፡ ርግናም፡ የለበትም፡ ይወስኑ፡ ይመ

APPARATUS: ⁷ Sic. One notices an attempt to change the second **C** before last to **ያ**. | ⁸ [ዘ ትለብሱ፡ | ⁹ MA would add **አይደለም፡** | ¹⁰ Not in the original. | ¹¹ [ኅኅ". | ¹² [ባለጋራ፡ | ¹³ [ንተ፡ | ¹⁴ "ለን፡ MA. | ¹⁵ MA would add **አይደለም፡** | ¹⁶ Added apparently because **አድጎነነ፡** was not satisfactory. | ¹⁷ Not in MA. | ¹⁸ **ይእቲ** means 'is', not 'this'. | ¹⁹ Not certain. | ²⁰ [በእርግና፡

A. 49v

5

10

15

20

25

A. 34r

30

35

⁷ Which place is meant is not clear.

ጥኑ፡ ዘንድ፡ አይቻልም፡ ክብርኸን፡ ሰውስ፡ ቢከብር፡ ዜግነት፡ ይከተለ
 ዋል፡ ያንተ፡ ግን፡ ክብር፡ አይወሰንም፡ አይመጠንም፡ ይላል።
 ለዓለመ፡ ዓለም፡ አለ፡ መንግሥትኸም፡ ድንት፡ ለድንት፡ የሚኖር፡ ነው፡
 መንግሥትስ፡ እለ፡ ዳዊት፡ እለ፡ ሰሎሞን፡ ነገሡ፡ ሲነግሡ፡ ግን፡ ከሌላ፡
 ተቀበሉት፡ ኋላም፡ ለሌላ፡ አሳለፉት፡ ያንተ፡ ግን፡ መንግሥት፡ ቀድሞ 5
 ኸም፡ ከሌላ፡ አልተቀበልኸውም፡ ኋላም፡ ለሌላ፡ አታሳልፈውም፡ መንግሥትኸም፡ እስከ፡ ለዓለም፡ ነው፡ ባንድነትህ፡ ሁለትነት፡ በሶስትነትህ፡ ፬ት
 ነት፡ ያይኖርበት፡ አንተ፡ ነህ፡ ይላል። ዘለዓለም፡ በሐንድነትና፡ በሶስት
 ነት፡ ስትሰለስ፡ ስትቀደስ፡ የምትኖር፡ አምላክ፡ አንተ፡ ነህ፡ ይላል፡
 አሜን፡ አለ፡ በውነት፡ ዘእንበለ፡ ሐሰት።።

10

A Short Commentary on the 'Lord's Prayer'
 (C, fols 134r–135v)

አቡነ፡ ዘበሰማያት፡ ባለ፡ ጊዜ፡ ክርስቶስ፡ አባቴ፡ መንግሥተ፡ ሰማያት፡
 ርስቴ፡ ማለት፡ ነው፡
 ስለምን፡ የሰማይ፡ አባቴ፡ በሉኝ፡ አለ፡ ቢሉ፡ በሰማይን፡ ብቻ፡ ያለ፡ ሆኖ፡ 15
 በምድርን፡ ያለ፡¹ ሆኖ፡ ነገር፡ ግን፡ ያባት፡ ጠባይ፡ ቢበዛ፡ ያባታችሁ፡
 አባት፡ እኔት፡ ይል፡ ዘንድ፡ ከንጉሥ፡ በላይ፡ ሹመት፡ ከክርስቶስ፡ በላይ፡
 አባት፡ ከራስ፡ በላይ፡ ፍጥረት፡ እንደሌለ፡ ያጠይቅ፡ ዘንድ፡ ስለዚህ፡ የሰ
 ማይ፡ አባቴ፡ በሉኝ፡ [አለ፡]
 ይትቀደስ፡ ስምክ፡ ባለ፡ ጊዜ፡ የአንት፡ አባትነት፡ በኛ፡ የኛ፡ ልጅነት፡ C, 134v
 ባ[ን]ት፡ ይጽና፡ ማለት፡ ነው፡ የክርስቶስን፡ አባትነት፡ የኛን፡ ልጅነት፡
 የሚያፃፍው፡ ምንድር፡ ነው፡ ፪ቃላተ፡ ወንጌል፡ ማድረግ፡ ነው፡
 ትምህርት፡ መንግሥትክ፡ መንግሥትስ፡ መንፈስ፡ ቅዱስ፡ ልባችን፡ ልባችን፡
 ዝፋን፡ አካላታችን፡ ድ[ን]ኳን፡ ነፍሳችን፡ መኰንን፡ ሥጋችን፡ ደመና፡
 አድርገን፡ ፬ጠባይ፡ የዝፋን፡ እግር፡ አድርገን፡ መንፈስ፡ ቅዱስ፡ እንዲነ 25
 ግሥ፡ በልባችን፡ የጋነምን፡ ጽናት፡ የመንግሥተ፡ ሰማያትን፡ ሕይወት፡
 ዛሬውንም፡ ሳንሞት፡ አሳየን፡
 ወይኩን፡ ፈቃድክ፡ ባለ፡ ጊዜ፡ በኛ፡ ፈቃድ፡ አትስደደን፡ በፈቃድህ፡ አው
 ለን፡ ማለት፡ ነው፡ የክርስቶስ፡ ፈቃድ፡ ምነው፡ ያሉ፡ እንደሆን፡ ጾም፡ C, 135r
 ጸሎት፡ ምጽዋት፡ ነው፡

30

APPARATUS: ¹[የሌለ፡]

ness and aging. It is impossible to limit (or) measure your wealth. If a man is wealthy, poverty would follow him. But your wealth is not to be limited or measured.

*Forever and ever.*⁸ And your kingdom lives on forever and ever. As for kingship, people, such as David and Solomon, had been kings; but when they were made kings, it was by receiving (it) from others, and later they passed it over to others. But your kingdom, you neither received (it) from others, | with it having preceded you, nor will you pass it over to others later. Your kingdom is eternal. You are he in whose unity there is no duality (and) in whose trinity, there is no quadrinity. You are God who lives forever, called eternity, and sanctified in unity and trinity.

Amen, truly (and) honestly.

A Short Commentary on the 'Lord's Prayer' (C, fols 134r–135v)

When it says, '*Our Father who is the heavens*', it means Christ is my father and the kingdom of heavens is my inheritance.

If one asks, 'Why did he say, "Call me my Father in heaven"', it is because he is in heaven while on earth. He said, 'Call me my heavenly Father' to explain that there is no higher office than king and higher father than Christ while a (normal) father's natural (ability) is to say at the most, 'I am the father of your fathers'.

When it says, '*Hallowed be your name*', it means | 'Let your fatherhood be steadfast in us and our sonship in you'. What does 'the fatherhood of Christ and our sonship keep steadfast'? It is fulfilling the six commandments of the Gospel.

Let your kingdom come. Regarding the kingdom, let the Holy Spirit make our mind a throne, our body members a tent, our soul an officer, our flesh a cloud; let the four elements (in us) be legs of the throne in order for the Holy Spirit to reign in our mind. Show us today, before we die, the severity of hell and the life of the kingdom of heaven.

When it says, '*Let your will be done*', it means dismiss us not with our will but keep us in your will. If one asks, 'What | is the will of Christ?' It is fasting, prayer, and almsgiving.

COMMENTARY: ⁸ Lit. 'to the world of worlds'.

በከመ ፡ በሰማይ ፡ ከማሁ ፡ በምድር ፡ መላእክት ፡ በብሂለ ፡ ቅዱስ ፡ እንዲኖሩ ፡
አንተም ፡ የሥጋችን ፡ ፈቃድ ፡ አስትለን ፡ ብላችሁ ፡ ለምኑኝ ፡ አስጥላችኋ
ለሁ ፡²

ሲሳየነ ፡ ዘለለ ፡ ዕለትነ ፡ ኀበነ ፡ ዮም ፡ ሲሳየ ፡ ነፍስነ ፡ የንፍስ ፡ ሲሳየአ ፡³
ምነው ፡ ያሉ ፡ እንደሆን ፡ ከእግዚአብሔር ፡ መተያየት ፡ ነው ፡

5

ኅድግ ፡ ለነ ፡ አበሳነ ፡ ወጌጋዬነ ፡ ከመ ፡ ንሕነኒ ፡ ንኅድግ ፡ ለዘአበሰ ፡ ለነ ፡
የኛ ፡⁴ እዳ ፡ አንተ ፡ ተውልን ፡ እኛም ፡ የባለጋራችን ፡ እዳ ፡ እንድንተው ፡
ልቦና ፡ ስጠን ፡ ሳንተው ፡ ግን ፡ ተወን ፡ ብንልህ ፡ መሳደብ ፡ ይመስልብን ፡

ኢታብአነ ፡ እግዚአ ፡ ውስተ ፡ | መንሱት ፡ ባለ ፡ ከእኩይ ፡ ነገር ፡ አድኅነነ ፡ C, 135v
ማለት ፡ ነው ፡

10

አላ ፡ አድኅነነ ፡ ሸኘኝ ፡ እንጅ ፡ ባባት ፡ ከተማ ፡ ልጅ ፡ ይቆማሎይ ፡

ወባልሐነ ፡ ባለ ፡ ጊዜ ፡ ከባለጋራችን ፡ እጅ ፡ አውግን ፡

እምከሉ ፡ እኩይ ፡ አንተው ፡ እንደመጉዚት ፡ ሆነህ ፡ አካለ ፡ መጠን ፡ አድር
ሰን ፡

እስመ ፡ ዚአከ ፡ ይእቲ ፡ [መንግሥት ፡] መንግሥትስ ፡ የንተት ፡ ከዚህ ፡ 15
ወዲያ ፡ ያይሉት ።

ኃይል ፡ ወስብሐት ፡ ጽንዓ ፡ መለኮት ፡ ዘመልዕልት ፡ ወዘመትሕተ ፡

ምድር ፡ የምትገዛ ፡ በአፈ ፡ መላእክት ፡ ወሰብእ ፡ የንተመሰገን ፡⁵ ለዓለመ ፡

ዓለም ፡ ድንት ፡ ለድንት ፡ አሜን ፡ በውነት ፡ እንበለ ፡ ሐሰት ፡⁶

On the Rise and Fall of Emperor Diocletian:

A Prelude to the Introduction to the *Commentary on the Nicene Creed*
(A, fols 34v-40r)

፪ ንጉሥ ፡ ነበሩ ፡ ፩ የእስክንድርያ ፡ ንጉሥ ፡ ፩ የአሕዛብ ፡ ንጉሥ ፡ ነበሩ ፡
ይላል ፡ የእስክንድርያ ፡ ንጉሥ ፡ ኑማርያኖስ ፡ የአሕዛብ ፡ ንጉሥ ፡ ማርያኖስ ፡
የሚልዋቸው ፡ ሁለቱ ፡ ባለጋራ ፡ ነበሩ ፡ ሲዋጉ ፡ የእስክንድርያ ፡ ንጉሥ ፡ ኑማ 25
ርያኖስ ፡ ማርያኖስን ፡ ድል ፡ ነስቶ ፡ ባርያ ፡ ማርኮ ፡ *ፊት ፡ መልሶ ፡¹ መጸ ፡
ይሏል ፡ ያነግዜ ፡ አንዲቱ ፡ ባርያ ፡ ልጅ ፡ ወልዳ ፡ በሆድዋ ፡ አርግዛ ፡ ነበረቺ ፡
ኋላም ፡ በተማረከቺ ፡ በጌቀን ፡ ሞተቺ ፡ ደግማ ፡ በእናትዋ ፡ ሣልስት ፡ ልጅዋ ፡
ሞተቺ ፡ ለኑማርያኖስ ፡ ነገሩት ፡ [እርሱ]ም ፡ ከእናቷ ፡ መቃብር ፡ ጨምሯት ፡

APPARATUS: ² A sign that looks like a very short ለ is attached to the bottom of ኃ to produce the symbol for ኃ^{wa}. | ³ ”ዩአ” is not in the manuscript. Instead, the manuscript has a diphthong symbol representing ኃ^{wa}, formed in the form of ሯ. | ⁴ [የኛነ ፡. | ⁵ [”ት”. | ⁶ ት ፡ added in the different hand.

¹ ‘Withdrew’? An obsolete expression.

COMMENTARY: ¹ That is, it is unlimited.

On earth, too, as it is in heaven. He said, 'Plead with me saying, "As angels (in heaven) live on reciting (repeatedly), "Holy"', you help us, too, get rid of the will of our body. I will help you.'

Give us today our daily meal. (It means,) '*the meal of our soul*'. If one asks, 'What is the meal of the soul?' It is seeing each other with God. 5

Forgive us our trespasses and transgressions so that we, too, may forgive those who trespassed against us. Forgive us our debt (and) give us consciousness so that we, too, may forgive the debt of our adversary. But it would look like an insult to ask forgiveness without us forgiving. 10

When it says, '*Lead us not, o Lord, into | temptation*', it means save us from evil things. C, 135v

But deliver us. But dismiss us. Would a son in (his) father's court remain waiting (for dismissal)? 15

When it says, 'And rescue us', (it means) rescue us from the hand of our adversary.

From every evil. You bring us to adulthood being a tutor-guardian.

For the kingdom is yours. For your kingdom is one about which one cannot say it is beyond this.¹ 20

Power and glory. Let the strength of divinity, which rules the highest and under the earth, be glorified by the mouth of angels and people *forever and ever. Amen, truly (and) honestly.*

On the Rise and Fall of Emperor Diocletian:

A Prelude to the Introduction to the *Commentary on the Nicene Creed* (A, fols 34v–40r)

There were two kings. They included a king of Alexandria and a king of the Gentiles. They were the king of Alexandria and the king of the heathens, called (respectively) Numerianus¹ and Merianus, who were two enemies to each other. When they fought, Numerianus, the king of Alexandria² defeated Merianus, took slaves as booty, and withdrew (from the war). At that time, there was a slave who was with a child and (also) pregnant. Then, she died seven days after she was captured. And then, her daughter died on the third day of the death of her mother.³ They reported (this) to Numerianus. And [he] said, 'Add her 35

¹ Roman Emperor (282–284 CE). | ² *Sic.* | ³ Here 'third day' refers to the first memorial day of a dead person.

አለ ፤ ሂሳም ፡ መቃብር ፡ ቢከፍቱ ፡ ከሆድዋ ፡ ልጅ ፡ ወጽቶ ፡ በደረትዋ ፡ ተቀምጦ ፡ ሲጠብ ፡² ተገኘ ። ከዝያ ፡ ሂሳ ፡ ፊሳን ፡ ቀብረው ፡ ያነን ፡ ልጅ ፡ አንስተው ፡ ጌዱ ፡ ከዝያ ፡ ሂሳ ፡ ወስደው ፡ ለኑማርያኖስ ፡ ሰጡት ፡ እርሱም ፡ የዚህን ፡ ታምራት ፡ አያለሁ ፡ አለኝ ፡ ለሞግዚት ፡ ስጡ ፡ አለ ፡ እርሳቸውም ፡ A, 35r
 ሰጡ ፡ አደገ ፡ መጽሐፍ ፡ ተማረ ፡ ጎለመሰ ፡ የከተማውን ፡ ጥበባት ፡ አወቀ ፡ 5
 የፈረስ ፡ መጨኔ ፡ አደረገው ፡ በገና ፡ በመታ ፡ ጊዜ ፡ ፈረሱ ፡ ከጋጽ ፡ ሆኖ ፡ ይደብላል ፡ ሆነ ።³ የኑማርያኖስ ፡ ልጅ ፡ ቀውስጦስ ፡ የምሥራቃዊ ፡ ቴዎድሮስ ፡ ልጃቸው ፡ ገላውዴዎስና ፡ ፋሲለደስ ፡ እናታቸው ፡ የኑማርያኖስ ፡ እት ፡ ነቺ ፡ ይሏል ። ሶስቱን ፡ ልጃቸው ፡ ፀተኛ ፡ የባርያ ፡ ልጅ ፡ ለመምህር ፡ አባ ፡ አጋጣዮስ ፡ ሰጥተው ፡ ነበረ ፡ ይሏል ፡ ቀዳሜ ፡ ስሙ ፡ ወልደ ፡ ፊሳ ፡⁴ ነበረ ፡ 10
 ፈረስ ፡ በገና ፡ መጽሐፍ ፡ ነፍጥ ፡ አወቀ ፡ የከተማ ፡ ልጅ ፡ ሆነ ፡ ንጉሡም ፡ ወደደው ፡ ይሏል ።
 ከዝያ ፡ ሂሳ ፡ ኑማርያኖስ ፡ በሰገነት ፡ ተቀምጦ ፡ ግባት ፡ ሲያይ ፡ ሲመለከት ፡ ያነን ፡ ባርያ ፡ ጭፍራ ፡ ሲሰራ ፡ ወዴህ ፡ በገና ፡ ሲመታ ፡ የንጉሡ ፡ ልጅ ፡ ፍጥርብያ ፡ አይታው ፡ ከአባቷ ፡ ጋራ ፡ ተቀምጣ ፡ ብታየው ፡ ሰብቅሎ ፡ 15
 አጊጾ ፡ አባቴ ፡ ይህ ፡ ባል ፡ ይሁነኝ ፡ አለቸው ። ያነግዜ ፡ አባትዋ ፡ እንዴህ ፡ ስትል ፡ ቢሰማ ፡ እጅግ ፡ ተቈጣት ፡ እንዴት ፡ አንቺ ፡ በፈረስ ፡ አንገት ፡ በሰላጢን ፡ አንደበት ፡ የመጸ ፡ ባርያ ፡ ባል ፡ ይሁነኝ ፡ ትያለሽ ፡ ባርያ ፡ አት[//]ልኝ ፡⁵ ይሏል ፡ እንጅ አላት ። ያነግዜ ፡ ሰይጣን ፡ ዝሙትን ፡ አሳደረባት ፡ ይሏል ። 20
 ይህ ፡ ሳለ ፡ ከሩቅ ፡ ያሬን ፡ ተቀበለኝ ፡ ሲል ፡ ሌላ ፡ ጸላት ፡ ላከበት ፡ ከዝያ ፡ A, 35v
 ሂሳ ፡ ይህንን ፡ ሰማና ፡ እሊያን ፡ ሕፃናት ፡ ጸርታቸው ፡ እንመክራለንና ፡ አምጽዋቸው ፡ አለ ፡ ኑማርያኖስ ፡ ከዝያ ፡ ሂሳ ፡ ገላውዴዎስን ፡ ፋሲለደስን ፡ ቀውስጦስን ፡ [አመጽዋቸው] ። ከዝያ ፡ ሂሳ ፡ እላንት ፡ ሕፃናት ፡ ምን ፡ ይበጀናል ፡ ከሩቅ ፡ ሀገር ፡ ያር ፡ መጽብን ፡ ብንሄድም ፡ የወዴህ ፡ ባለጋራቸውን ፡ 25
 መጽቶ ፡ ሀገራቸውን ፡ ያጠፋዋል ፡ ወዴህም ፡ ብንቀርም ፡ የመጸ ፡ ባለጋራቸውን ፡ ባንድ ፡ ሆኖ ፡ ይጐዳናል ፡ እንዴት ፡ ትላላቸው ፡ ቢላቸው ፡ እርሳቸውም ፡ ተቀበሉና ፡ መከሩ ፡ እኩሉ ፡ ከዚህ ፡ ይቅር ፡ ከተማቸውን ፡ ይጠብቅ ፡ የመጸውን ፡ ባለጋራቸውን ፡ ከንጉሡ ፡ አብሮ ፡ ይዋጋ ፡ እኛ ፡ እኩሉን ፡ ጸር ፡ ይዘን ፡ እንዝመት ፡ ስንል ፡ እንዴህ ፡ መከርነ ፡ አሉ ፡ 30

APPARATUS: ² »ባ ፡ MA. | ³ Having double auxiliary verbs (አለ and ሆነ) is not known in MA. | ⁴ ‘Son of a Corpse’, a made-up name by the author describing the subject, cf. ጎያጢት ፡, ‘Beguiler’, fols 41v–42r. | ⁵ Probably a word related to Gz አእተው ፡, ‘to bring’.

COMMENTARY: ⁴ i.e. ‘civilized’. | ⁵ *Yä-fāräs māčāne*. | ⁶ *Qāwəstos*. | ⁷ ? *Gälawdewos*. | ⁸ ‘Son of a corpse’, a made-up descriptive name coined by the author, as ጎያጢት ፡ (*Ḥayy-aṭit*), ‘Beguiler’, (fols 41v–42r). | ⁹ That is, civilized and sophisticated, as opposed to *baläge*, ‘countryside boy’. | ¹⁰ *Prisca*, the future consort of Caesar Diocletian. | ¹¹ The story is confusing. She was actually the daughter of Caesar Carus, whom Diocletian succeeded by marrying the princess.

to the tomb of her mother'. Then, when they opened the tomb, a child was found having come out of her belly, sitting on her chest and sucking. Then, they buried the corpse, took up the child, and left. Then, they handed him over to Numerianus. And the latter, saying to himself, 'I shall see the miracles of the case', | he ordered them to give him to a tutor/guardian. And they did. (The child) grew up; he learned the Scriptures, became a young man, and knew city wisdoms.⁴ (The king) made him superintendent of horses.⁵ When he played the harp, the horses used to dance in the stable. (There were) Justus,⁶ the son of Numerianus; Calerius⁷ and Basilides, the sons of Theodore the Oriental—whose mother was the sister of Numerianus. The three boys and a fourth, the son of the slave, were given to teacher Agagyo. The former name (of the fourth) was Wäldä Resa.⁸ He knew (the art of) horse (riding), playing the harp, the Scriptures, and (how to use) arms; he became a city boy.⁹ And the king loved him.

Then, as Numerianus was watching and viewing a military parade, sitting on a balcony, Fəṭərbya,¹⁰ the daughter of the king, sitting with her father, saw the slave at times directing (the parade) and at times playing the harp. When she saw him well built and ornamented, she said (to her father), 'My father, let this one be my husband.'¹¹ At that time, when her father heard when she said this, he rebuked her very much. He said to her, 'How do you say about him, who came (captured) by a horse's neck and a sword's mouth, "Let him be my husband?" One should rather say, "Make (him) my slave".' At that time, Satan had instilled concupiscence in her.

As things are so, another enemy sent a missive to (Numerianus), saying, 'Receive me (with) my fighting army'. | Then, when Numerianus heard this, he said, 'Call those boys and bring them because we have to hold a consultation.' Then, [they brought] Calerius, Basilides, and Justus. Then, he asked them, 'You boys, what is the appropriate (thing to do) for us? An enemy is coming against us from a far country. If we go (to fight), our enemy who is here would come and devastate our city. And if we stay here, our coming enemy will ally (with the near enemy) and damage us. What do you advise?' When he said to them (so), they listened and counselled. They said, 'We counselled thus: let half (of the army) remain here and guard our city; let it fight our coming enemy together with the king. And let us (the three) take (the remaining) half of the army and go to (the other) campaign.'

ንጉሡነም ፡ ደስ ፡ ፈቅ ፡ አለው ፡ ወደዳቼው ፡ ይህ ፡ ምክር ፡ የኩሲ ፡ ምክር ፡
 ነው ፡ ሠናይ ፡ ምክር ፡ ዘአለበውክሙ ፡⁶ እግዚአብሔር ፡ አላቸው ። ከዝያ ፡
 ኋላ ፡ ቀውስጦስን ፡ አለቃ ፡ አድርጎ ፡ በየተወራጁ ፡ ሹሞ ፡ ግጂጃጭፍራ ፡
 ሰደዳቸው ፡ ይሏል ።
 ከዝያ ፡ ኋላ ፡ ተነስተው ፡ ገሰገሱ ፡ ከዝያ ፡ ደርሰው ፡ ድንገት ፡ አደጋ ፡ 5
 ቢጥሉ ፡ ድል ፡ ተነሳ ፡ እርሳቸውም ፡ ከዝያ ፡ ሁነው ፡ ሲያሳምኑ ፡ እጅግ ፡
 ወራት ፡ ተቀመጡ ፡ ከዝያ ፡ ኋላ ፡ እርሳቸው ፡⁷ ሳይመለሱ ፡ የቀደመ ፡ ጸላታ
 ቸው ፡ | የልያን ፡ መዝመት ፡ ሰማና ፡ ገስግሶ ፡ መጸባቸው ። ማርያኖስ ፡ A, 36r
 የሚሉ ፡ ንጉሠ ፡ አሕዛብ ፡ ይላል ። ኑማርያኖስም ፡ የቀረውን ፡ ጸር ፡ አስከተ
 ተና ፡ ሜዳ ፡ መርጸ ፡ ቈየው ፡ ጸር ፡ ግን ፡ ተከፍሎ ፡ ዘምቶበታል ፡ ማርያኖስ ፡ 10
 አመጸና ፡⁸ ወዴት ፡ ትደርስ ፡ ይመስልህል ፡ እንደቀደመ ፡ ነገር ፡ አይደለ
 ውም ፡ ጸንተህ ፡ ተዋጋ ፡ ብሎ ፡ አለው ፡ ኑማርያኖስም ፡ አመጸና ፡ ይህ ፡
 ሁሉ ፡ ሰው ፡ አይለቅ ፡ ከሰው ፡ እልቀት ፡ ያንዳቸውን ፡ ሞት ፡ ይሻላል ፡ አንተ ፡
 ብትሞት ፡ እኔ ፡ ላገናኘው ፡ እኔ ፡ ብሞት ፡ [አንተ ፡] አገናኘው ፡ አንተና ፡
 እኔ ፡ ወርደን ፡ እንዋጋ ፡ አለው ፡ እርሱም ፡ ወደደ ፡ ሁለቱ ፡ ፋታ ፡ ወርደው ፡ 15
 ተራርደው ፡ ሞቱ ፡ የሁለቱም ፡ ጸር ፡ ተነስቶ ፡ እየቤቱ ፡ ሄደ ።
 ከዝያ ፡ ኋላ ፡ ኑማርያኖስም ፡ ቢሞት ፡ ማን ፡ ይንገሥ ፡ ቢሉ ፡ ቀውስጦስ ፡
 እስኪመጽ ፡ ድረስ ፡ ፍጥርበያ ፡⁹ ትንገሥ ፡ ቀውስጦስ ፡ በመጽ ፡ ጊዜ ፡ እናን
 ግሣለን ፡¹⁰ ብለው ፡ መከሩ ፡ ፍጥርብያም ፡ ወደደቺ ፡ እርሷም ፡ ነገሠቺ ፡
 ሲሻኝ ፡ ጢስ ፡ ነካኝ ፡ አለቺና ፡ አግሪጳን ፡ አገባቺው ፡ አነገሠቺው ፡ ቀድሞ ፡ 20
 ፈቲው ፡ ነበረባትና ፡ ያሰበቺውን ፡ አደረሰቺ ።
 ከዝያ ፡ ኋላ ፡ እርሷ ፡ ነግሣ ፡ ባርያዋን ፡ አንግሣ ፡ ስትኖር ፡ የቀደመ ፡ ጸላቻ
 ቸው ፡¹¹ የማርያኖስ ፡ ልጅ ፡ ኒጎሚዶስ ፡ የሚሉት ፡ ያባቱን ፡ መንግሥት ፡ A, 36v
 ነገሠ ። እርሱ ፡ ጸር ፡ አብዝቶ ፡ መጸባቸው ፡ እርሳቸውም ፡ ምን ፡ ጸር ፡ መጽ
 ብን ፡ አሉና ፡ አስከትተው ፡ ስመ ፡ መንግሥት ፡ ዲዮቅልጥያኖስን ፡ አንግ 25

APPARATUS: ⁶ “ወ”. | ⁷ “ቼ”. | ⁸ The exact meaning of this word, which comes three times, is not clear. | ⁹ Otherwise “ብ”. | ¹⁰ እናነግሠዋለን ፡ or እሱን ፡ እናነግሣለን ፡ MA. | ¹¹ “ታቸ”.

COMMENTARY: ¹² An allusion to 2 Kgs/2 Sam. 17:14–16. | ¹³ The exact meaning of *amässa* is not clear. | ¹⁴ *Prisca*. | ¹⁵ A proverb seldom used today. | ¹⁶ The following is from the *World History* by Giyorgis Wäldä ‘Amid, EMMML 192, fol. 62r: ‘ወስሙ ፡ ለዲዮ ቅልጥያኖስ ፡ ቀዳሚ ፡ አግሪጳ ፡ ወኮነ ፡ ይርኢ ፡ አጣሊ ፡ ወሶበ ፡ የዓነዝር ፡ ይዘፍኑ ፡ አጣሊ ፡ በእንተ ፡ ጣዕመ ፡ ዕንዚራሁ ። ወሰምዓ ፡ ቃርዮስ ፡ ቂሳር ፡ ዘነግሠ ፡ እምቅድሚሁ ፡ አስተባጽሖ ፡ ኀቤሁ ፡ ወአንዘረ ፡ ቅድሚሁ ። ወአደሞ ፡ ወረሰዮ ፡ ዓቃቤ ፡ አፍራሲሁ ። ወኮኑ ፡ አፍራስ ፡ ይዘፍኑ ፡ ሶበ ፡ የዓነዝር ። ወሰምዓት ፡ ዜናሁ ፡ ወለተ ፡ ንጉሥ ፡ አመክነዮት ፡ ወርእዮቶ ፤ ወሰምዓት ፡ ዕንዚራሁ ። ወኮነ ፡ ላህይ ፡ ገጹ ፡ ወአፍቀረቶ ፡ ወፈነወት ፡ ኀቤሁ ፡ ከመ ፡ ይዕቅብ ፡ ነፍሶ ፡ እምዝሙት ፡ እስከ ፡ ትረክብ ፡ አመክንዮተ ፡ ወታውስቦ ። ወሶበ ፡ ሞተ ፡ አቡሃ ፡ ወተቀትለ ፡ አኑሃ ፡ በውስተ ፡ ፀብዕ ፡ አውሰበቶ ፡ ወአንገሠቶ ።’, ‘The former name of Diocletian was Agrippa. He was a shepherd of goats. When he played the harp, the goats used to sing because of the sweetness of his

The king was very pleased; he liked them. He said to them, ‘This advice is that of Hushai. *God has made you think a good advice.*’¹² Then, (the king) made Justus head and appointed (others) hierarchically and sent off 470,000 soldiers.

Then, they set out and marched in haste. When they arrived there 5
and launched a surprise attack, (the enemy) was defeated. They stayed
there very many months subjugating (people). Then, when their
former enemy, the king of the heathen, called Merianus, having heard
| that they were on a campaign, came against (the city) marching in A, 36r
haste before they came back. And Numerianus waited for him mobil- 10
izing the remaining army and choosing a (battle)field. Yet, to his dis-
advantage, the army had been divided and (a division) was on (an-
other) campaign. In response,¹³ Merianus said to him, ‘Where do you
think you will go (to escape from me)? The situation is not as before.
Fight ferociously.’ In response, Numerianus said to him, ‘Let not all 15
these people perish. The death of one of us is better than the perishing
of people. If you die, let me unite (our realms under me), and if I die,
[you] unite (them under you). Let you and I (alone) go down and
fight each other.’ And (Merianus) liked it. The two went down for a
duel, slain each other, and (both) died. The armies of the two left for 20
their respective homes.

Then, when Numerianus died, and they wondered who should be
king, they counselled, saying, ‘Let Fəṭərbya¹⁴ reign until Justus comes
back. When Justus comes back, we will make him king.’ Fəṭərbya
loved (the idea). She became queen. She married Agrippa and made 25
him king, invoking (the saying), ‘Smoke touched me (on my eyes)
when I wanted (to shed tears).’¹⁵ Since she had concupiscent (toward
him) earlier, she did what she desired.¹⁶

Then, as she lived being a queen and making her slave a king, the
son of their former enemy Merianus, who is called Nicomedes,¹⁷ be- 30
came king over his father’s | kingdom. He came against them, amass- A, 36v
ing a huge army. And they, on their side, wondering, what army came
against them,¹⁸ they mobilized (the army), making the one whose reg-

harp. Caesar Carus, who ruled before him, heard and had him come to him. He played
the harp before him. He liked it and made him superintendent of his horses. And the
horses used to sing when he played the harp. The daughter of the king heard his fame.
She created an excuse and saw him, and she heard his harp. His appearance was hand-
some. She loved him. She sent him a missive to keep himself from sexual activities until
she could find an excuse to marry him. When her father died and her brother was killed
in a war, she married him and made him king.’ |¹⁷ ? Nigomidos. |¹⁸ Lit. ‘us’.

ሠው ፡ ሄዱ ፡ ከዝያ ፡ ኋላ ፡ ቢዋጉ ፡ የኑማርያኖስ ፡ ልጃቹ ፡ ድል ፡ ነስተው ፡
 ንጉሡን ፡ ማርከው ፡ ምሥራቃዊ ፡ ቴዎድሮስም ፡ የጥንት ፡ አርበኛ ፡ ነው ፡
 ያነን ፡ ንጉሡን ፡ ኒጎሚዶስን ፡ ከፈረስ ፡ ላይ ፡ ጉትያውን ፡ ይዞ ፡ ሳያርደው ፡
 ወስዶ ፡ ለንጉሡ ፡ ሰጠው ፡ እርሱም ፡ አይቶ ፡ ያስራ ፡ ሁለት ፡ ዓመት ፡ ልጅ ፡
 ነበረና ፡ መልኩ ፡ ቢያሳዝነው ፡ ይህንን ፡ አይገድሉም ፡ መጽሐፍ ፡ አስተምህ 5
 ረው ፡ ብሎ ፡ ለአባ ፡ አጋጣዮስ ፡ ሰጠው ፡
 አባ ፡ አጋጣዮስም ፡ ሲያስተምህረው ፡ ሰዋቹ ፡ ከጽርዕ ፡ ሀገር ፡ መጽተው ፡
 ሞተን ፡ ተማረከን ፡ ሲሉ ፡ ቢያስጠይቁ ፡ ተማርኳል ፡ እንጅ ፡ አልሞተም ፡
 አልዋቸው ፡ ከዝያ ፡ ኋላ ፡ ወዴት ፡ አለ ፡ ብለው ፡ ቢያስጠይቁ ፡ ለአባ ፡
 አጋጣዮስ ፡ ሰጥቶታል ፡ አልዋቸው ፡ ከዝያ ፡ ኋላ ፡ ወርቅ ፡ እንስጥህ ፡ ብለው ፡ 10
 ሲላላኩ ፡ አባ ፡ አጋጣዮስም ፡ ወርቅን ፡ ቢያሳዩት ፡ እንኪ ፡ ወርቁን ፡ አን
 ጹት ፡¹² አላቸው ፡ እርሳቸውም ፡ ወርቅ ፡ ግምጃም ፡ በግመል ፡ ጭነው ፡ ሰደዱ
 ለት ፡ እርሱም ፡ የወርቅና ፡ የግምጃን ፡ ብዛቱን ፡ ቢያየው ፡ ዘነጋ ፡ ስርዋ ፡
 ለኃጢአት ፡ አፍቅሮ ፡ ንዋይ ፡ ያለው ፡ መጽሐፍ ፡ እንዳይቀር ፡ ከዝያ ፡ ኋላ ፡ A, 37r
 እርሱም ፡ ሰጣቸውና ፡ ወሰዱት ፡ 15
 ይህንን ፡ ነገር ፡ አባ ፡ አጋጣዮስ ፡ እንደሰጣቸው ፡ አልሰማም ፡ ነበረና ፡ ንጉሡ ፡
 ዳግመኛ ፡ ተመልሶ ፡ ሄደ ፡¹³ ጸር ፡ አስከትቶ ፡ ቢዋጉ ፡ እንደ ፡ ወትሮ ፡
 እጅግ ፡ ገደሉ ፡ ማረኩ ፡ ምሥራቃዊ ፡ ቴዎድሮስም ፡ እንደቀደመው ፡ አገ
 ኘና ፡ ማረከው ፡ ኒጎሚዶስን ፡ ኋላም ፡ አወቀውና ፡ ቀድሞ ፡ ማርኬህ ፡ አልነበ
 ረም ፡ አንተ ፡ አለው ፡ አዋን ፡ ማርከኸኝ ፡ ነበረ ፡ ሰዋቹ ፡ በወርቅ ፡ ተቤገሮ 20
 ተው ፡ ወስደው ፡ አነገሡኝ ፡ አለው ፡ ይላል ።
 ከዝያ ፡ ኋላ ፡ ምሥራቃዊ ፡ ቴዎድሮስም ፡ ቀድመን ፡ ማርከን ፡ ለአባ ፡ አጋጣ
 ዮስ ፡ ሰጥተነው ፡ የነበረ ፡ ሕፃን ፡ ንጉሥ ፡ ሰዋቹ ፡ ወርቅ ፡ ሰጥተው ፡ ወስ
 ደው ፡ አነገሡኝ ፡ ብሎ ፡ አለኝ ፡ የመጽብን ፡ እርሱ ፡ እንጅ ፡ ነው ፡ አለና ፡
 ለንጉሡ ፡ ቢነግረው ፡ እርሱም ፡ እስኪ ፡ አምጸው ፡ አለውና ፡ ወስዶ ፡ 25
 ሰጠው ፡ እርሱም ፡ ቢመረምረው ፡ እንደቀደመው ፡ ነገረው ፡
 ያነግዜ ፡ እርሱን ፡ ሰወረና ፡ አባ ፡ አጋጣዮስን ፡ እስኪ ፡ ያነን ፡ ሕፃን ፡ ስደድ
 ልኝ ፡ ለምዶም ፡ እንደሆን ፡ አየውና ፡ የተማረውን ፡ እጠይቀውና ፡ ሲል ፡ ላከ

APPARATUS: ¹² [አምጹት ፡ . | ¹³ [ሄዶ ፡ ?

nal name was Diocletian a king, and went (to fight back). Then, when they fought, the sons of Numerianus prevailed, and captured the king. Theodore the Oriental was originally a warrior. He took King Nicomedes, holding his topknot from the horseback—not slaying him—took him and handed him over to the king. (The king) saw 5 (him), and since he was a 12-year-old boy and his appearance inspired sympathy (in him) the king said to himself, ‘One cannot execute this!’ and gave him to *Abba* Agagyos, saying, ‘Teach him the Scriptures.’

While *Abba* Agagyos was teaching him, the people (of Nicomedes) came from Greece, and had inquired to (people about) whether he 10 was dead or captured. They told them, ‘He is only captured, not dead.’ Then, when they inquired where he was, they told them that (the king) had given him to *Abba* Agagyos. Then, when they corresponded (with *Abba* Agagyos), saying, ‘Let us give you gold’, and when they mentioned¹⁹ gold to *Abba* Agagyos, he said, ‘Now, bring 15 the gold.’ So they sent him gold and silk clothes loaded on a camel. And when he saw the huge quantity of the gold and the silk clothes, he fainted, lest what the Scripture said, ‘*The root of sin is the love of money*’,²⁰ | remain unfulfilled. Then, he gave them (the boy) and they A, 37r took him. 20

(Diocletian) had not heard of this event, that *Abba* Agagyos had given them (their king). When the king went back, mobilized (his army), and waged war, (Diocletian’s army) killed as many as before and took captives. And Theodore the Oriental found Nicomedes as before and captured him. Then, he recognized him and asked him, 25 ‘You, had I not captured you before?’ He said to him, ‘Yes, you had captured me. My people ransomed me with gold, took me back, and made me king.’

Then, Theodore the Oriental told the king, ‘The boy king, whom we had captured before and had given to *Abba* Agagyos, said to me, 30 “My people took me back, giving (bribe) money, and made me king.” It is he who came against us.’ (Diocletian) said, ‘Now, bring him.’ And he took (Nicomedes) and gave him (to Diocletian). When he interrogated him, he told him as before.

At that time, (Diocletian) hid him and sent a missive to *Abba* 35 Agagyos, saying, ‘Now, send that boy to me for me to see if he got acclimated and to ask him what he has learnt.’ *Abba* Agagyos sent him a missive, saying, ‘But he is already dead.’ He sent to him again, ‘He is

COMMENTARY: ¹⁹ Lit. ‘showed’. | ²⁰ Cf. 1 Tim 6:10.

በት፡ ይላል ፤ አባ፡ አጋግዮስም፡ ሞተ፡ እንጂ፡ ሲል፡ ላከበት፡ አልሞተም፡
 ግዱነም፡ ስደድልኝ፡ ሲል፡ ደግሞ፡ ላከበት፡ | ይላል፡ በኀ፡ ሞተስ፡ አልኸ A, 37v
 ኝና፡ ወዴት፡ ቀበርኸው፡ ቢለው፡ እርሱም፡ የሶስት፡ ቀን፡ እሬሳ፡ አፍ
 ልሼ፡ አሳያለሁ፡ ብሎ፡ ሲል፡ አለ፡ ይህንንስ፡ አልኸኝና፡ እስክታሳየኝ፡
 ድረስ፡ ቀድሜ፡ በወንጌልና፡ በመስቀል፡ አምልህለሁና፡ እስካምልህ፡ 5
 ድረስ፡ ግዱን፡ ሞተ፡ ካልኸኝ፡ አሁንም፡ ማል፡ አለው፡ ወንጌሉ፡ መስቀ
 ሉም፡ ያጥፋኝ፡ ብሎ፡ ማለ፡ ፤ አሁንም፡ በአቅርባት፡ ምሥዋዕ፡ አምልህለ
 ሁና፡ ቊርባን፡ አሰርተህ፡ ቈየኝ፡ አለው፡ አንተም፡ እኔን፡ እንድታቈር
 በኝ፡ አለውና፡ ሄደ ።
 ኋላም፡ ቊርባን፡ አሰርቶ፡ ቈየው፡ አንተ፡ ልበስ፡ እንድታቆርበኝ፡ አለ 10
 ውና፡ ሁለቱ፡ ገቡ፡ ያነግዜ፡ በድርገት፡ በል፡ ማል፡ ቢለው፡ እርሱም፡
 ቢፈር፡¹⁴ ደፈረና፡ ማለ፡ ፤ ዲዮቅልጥያኖስም፡ ቶሎ፡ ብሎ፡ አልቀሠፈው፡
 ብሎ፡ ተቆጥቶ፡ ይህ፡ ቊርባን፡ አይረግ፡ ብሎ፡ ወጽቶ፡ ሄደ ።
 ከዝያ፡ ኋላ፡ ከነግህ፡ እስከ፡ ፫ት፡ ከሰለ[ስ]ት፡ እስከ፡ ቀትር፡ ቢያስነገረው፡
 አለ፡ አሉት፡ የአሕዛብ፡ ልቡ፡ ተቀራቢ፡ ነውና፡ ያነግዜ፡ ከሰማይ፡ እሳት፡ 15
 ሲወርድ፡ ገጭሮ፡ ነበረና፡ ምእመናን፡ ሲያዩት፡ የርሱ፡¹⁵ አልታየውም፡
 ነበረና፡ ከዝያ፡ ኋላ፡ ይዞ፡ ሄደ፡ ይላል ። ገና፡ ሸላሚ፡ አስመጥቶ፡ ወርቅ፡ A, 38r
 አስፈልቶ፡ አፉን፡ በጉጠት፡ ከፍቶ፡ ዘአፍቀርከ፡ ወርቀ፡ አመስሐከ፡
 ወርቀ፡ አለና፡ አጠጣው፡ አባ፡ አጋግዮስም፡ የወደደው፡ ወርቅ፡ ልቡን፡
 ገምሶ፡ ገደለው፡ ይላል፡ ያነግዜውን፡ አይሰማ፡ ታቦት፡ አለና፡ ቤተ፡ ክርስ 20
 ቲያኑን፡ አቃጽሎ፡ ታቦቱን፡ ፈልጾ፡ አብያተ፡ ክርስቲያናት፡ ይትዓፀዋ፡
 አብያተ፡ ጣያታት፡ ይትረጎሞ፡ ብሎ፡ አዋጅ፡ ነገረ ።
 ይህን፡ ቢሰሙ፡ ለምን፡ ታደርጋለህ፡ ወንጀለኛስ፡ ቢገኝ፡ እርሱን፡ ቅጾ፡
 እንጅ፡ ቤተ፡ ክርስቲያን፡ ማቃጸልህ፡ ታቦት፡ መፍለጽህ፡ አሚን፡ ማጥፋ
 ትህ፡ ምነዋ፡ ቢሉት፡ እርሳቸውን፡ ፈጃቸው፡ እለ፡ ቴዎድሮስን፡ እለ፡ 25
 መርቆሬዎስን፡ ብዙ፡ ሰው፡ አለቁ፡ ይላል፡ ከዝያ፡ ኋላ፡ መርዶ፡ ሄደላ
 ቸው፡ ቀድሞ፡ አባታቸው፡ ሳይሞት፡ ዘምተው፡ ለነበሩ፡ ሳይመለሱ፡ ነበ
 ረና፡ ከዝያ፡ ኋላ፡ አባታቸውም፡ ሞተ፡ ፍጥርብያ፡ ነገሠቹ፡ አግሪጸን፡ አገባ
 ቸው፡ አነገሠቸውም ፤ እርሱም፡ አብያተ፡ ክርስቲያናት፡ ይትዓፀዋ፡ አብ
 ያተ፡ ጣያታት፡ ይትረጎሞ፡ ብሎ፡ አዋጅ፡ ነገረ፡ ታቦቱን፡ ፈልጾ፡ ቤተ፡ 30
 ክርስቲያኑን፡ አቃጸለ፡ ሰዋቸቸውም፡ ለምን፡ ታደርጋለህ፡ ቢሉት፡ አርዶ፡
 ፈጃቸው፡ ሲሉ፡ ነገሯቸው፡ እርሳቸውም፡ ፵፯ | ጭፍራ፡ ሁነው፡ ሄደው፡ A, 38v
 ነበሩና፡ ሁሉ፡ ተመለሱ፡ ከዝያ፡ ኋላ፡ መዓልት፡ ሌሊትም፡ ሲሄዱ፡ ሶስቱ፡

APPARATUS: ¹⁴ »ፊ፡ MA. | ¹⁵ ለር» MA.

COMMENTARY: ²¹ Priests and deacons change to sacerdotal vestment when they render church services. | ²² *Märdo*, ‘news about the death of a loved one’.

not dead, I insist, send him to me.’ | When he said to him, ‘Alright, if you said to me he is dead; where did you bury him’, he replied, ‘I will exhume a three-day corpse and exhibit (it).’ He said to him, ‘Well, if you said this, until you show me, I will make you swear first by the Gospel and the Cross. If you insist, saying, “He is dead”, now swear.’ 5 He swore, saying, ‘May the Gospel and the Cross have me perished.’ He said to him, ‘Since I will further have you swear by the horn of the altar, wait for me, having prepared the Eucharist. You will also give me Communion.’ He said (this) and left.

Then, (*Abba* Agagynos) waited for him, having the Eucharist prepared. (The king) said to him, ‘Get dressed (to serve and)²¹ to give me Communion.’ Both entered (the service). At that time, when he said to him at *dərgāt* time, ‘Go ahead, swear!’, he boldly swore out of fear. Angry that (God) did not smite him immediately, Diocletian went out (of the church) and left, saying, ‘May this offering not be lifted.’ 15

Then, when (Diocletian) had (*Agagynos*) visited from dawn to the third (hour) and from the third (hour) to noon, they said to him, ‘He is (still) alive.’ Since the heart of the pagan is impetuous, he did not see the fire that had started to come down at that time while the faithful saw (it). Then, he left taking [*Abba* Agagynos?] with him. He ordered a goldsmith, had (him) | melt gold, opened (*Abba* Agagynos’s) mouth with a pincer, and made him drink (the melted gold), saying, ‘*You, who love gold, I make you dine on gold.*’ As for *Abba* Agagynos, the gold he loved killed him ripping his heart. At that moment, (Diocletian) burnt the church and crushed the *tabot*, saying, ‘(What good 25 is) a *tabot* that does not hear’, and issued a decree, saying, ‘*Let churches be closed, and idol temples be open.*’

When (the Christians) heard this, they said to him, ‘Why do you do (this)? If a criminal is found, you should punish him, but why do you burn churches, crush *tabots*, and destroy the faith?’ He annihilated them, too. Many people, including Theodore and Mercurius, perished. The mourning news²² was sent to those who were still on the military expedition since before their father (Numerianus) died and had not yet come back. They told them, saying, ‘Your father has died; Fəṭərbya has become queen; she has married Agrippa and made him 35 king; and (the new king) has issued a proclamation, saying, “*Let churches be closed, and idol temples be open.*” He crushed the *tabot*, and burnt the church. He annihilated your people, slaughtering them, when they said to him, “Why do you do (this)?” They had gone with 470,000 | soldiers; all made a return. Then, the three brothers, as armed as they were, marched day and night ahead of the army, for 38v

ወንድማማቹ ፡ ከጸር ፡ በፊት ፡ ሲገሰግሱ ፡ ታጥቀው ፡ እህል ፡ ሳይቀምሱ ፡
ወሀ ፡ ሳይጠጡ ፡ ፤ መዓልት ፡ ፤ ሌሊት ፡ ፤ ሄዱ ፡ ይላል ፡
ከዝያ ፡ ኋላ ፡ ቅዱስ ፡ ገብርኤል ፡ በመንገድ ፡ ተቀምጦ ፡ ቈያቸው ፡ ከዝያ ፡
ኋላ ፡ ከርሱ ፡ ሲደርሱ ፡ መንገደኛ ፡ መሰላቸውና ፡ ሀልፈው ፡ እንሄድ ፡ ሲሉ ፡
ምነው ፡ ወንድማቹ ፡ በአጭር ፡ ታጥቃቸው ፡ ሰላጢን ፡ ነጥቃቸው ፡ የፈረሰቹ 5
ሁን ፡ ቅናት ፡ አጥብቃቸው ፡ ትሄዳላቸው ፡ ምን ፡ ነገር ፡ አግኝቷቸዋል ፡ አላ
ቸው ።
እርሳቸውም ፡ ነገሩን ፡ ሁሉ ፡ ነገሩት ፡ ያባታቸን ፡¹⁶ ባርያ ፡ ነበረ ፡ በፈረስ ፡
አንገት ፡ በሰላጢን ፡ አንደበት ፡ የመጸ ፡ ባርያ ፡ እኛ ፡ ወዴህ ፡ ብንዘምት ፡ አለ
ባቱ ፤¹⁷ ነግሦ ፡ አሚን ፡ አፍልሶ ፡ ቤተ ፡ ክርስቲያን ፡ ተኩሶ ፡ ጣዖት ፡ አን 10
ግሦ ፡ ተቀምጧል ፡ ቢሉን ፡ ያህያ ፡ ጉበት ፡ አብልተን ፡ ከቀደመ ፡ አባቱ ፡
ሰፍራ ፡ አግብተን ፡ እንገዛዋለን ፡ ብሎ ፡¹⁸ አሉት ። መጽሐፍም ፡ ፩ገብር ፡ ዘነ
ግሠ ፡ ያድለቅልቃ ፡¹⁹ ለምድር ፡ ብሎ ፡ እንዳለ ፡ ገብርኤልም ፡ ሲላቸው ፡
በጎ ፡ ይህንነስ ፡ አላቸውና ፡ የሰማይን ፡ መንግሥት ፡ ይሻላቸው ፡ የምድር ፡ ቢላ
ቸው ፡ እርሳቸውም ፡ ሲሉት ፡ በምድሩስ ፡ ዛሬም ፡ አለንበት ፡ አሉ ፡ ይኸማ ፡ A, 39r
ኃላፊ ፡ ጠፊ ፡ እንጂ ፡ ነው ፡ የሰማይ[ን] ፡ መንግሥት ፡ እንሻለን ፡ ጎልፈት ፡
ጥፋት ፡ ያይኖርበት ፡ እንጂ ፡ ነው ፡ አሉት ፡
እርሱም ፡ መለሰና ፡ እንኪያስ ፡ አትንኩት ፡ እርሱም ፡ በእግዚአብሔር ፡ እው
ቀት ፡ ነግሧል ፡ በርሱ ፡ መንግሥት ፡ ዓለም ፡ ይረባበታል ፡ አሁንም ፡ ይረባ
ናል ፡ ብትሉ ፡ ፊት ፡ መልሳቸው ፡ ስጡት ፡ አላቸው ፡ እርሳቸውም ፡ ወደዱ 20
ለት ፡ ተመክረው ፡ ሄዱ ።
ያነግዜ ፡ ከፈረሰቸው ፡ ሳይወርዱ ፡ ሶስት ፡ መዓልት ፡ ሶስት ፡ ሌሊት ፡
ሲለፉ ፡²⁰ ከተማነም ፡ ሲያሳምኑ ፡ ኃደሩ ፡ ይላል ፡ ኸዜህ ፡ ሃይማኖት ፡ ሳን
ወጸ ፡ ብንሞት ፡ በነፍሳቸው ፡ እንረባለን ፡ ዘለዓለም ፡ ተስፋ ፡ መንግሥተ ፡
ሰማያትን ፡ እናገኛለን ፡ አሉ ፡ ይላል ፡ 25
ከዝያ ፡ ኋላ ፡ ሀገራቸው ፡ ደረሱ ፡ ድዮቅልጥኖስም ፡ መምጸታቸውን ፡
ቢሰማ ፡ ከመንገድ ፡ ድረስ ፡ አስቀበላቸው ፡ እርሳቸውም ፡ ደረሱ ፡ እርሱም ፡
ተቀበለና ፡ እነሆ ፡ መንግሥታቸውን ፡ እላንተ ፡ እስክትመጹ ፡ ድረስ ፡ ይገዜ ፡
ቈየኋቸው ፡ ሌላ ፡ ይወርሳል ፡ ብዬ ፡ አላቸው ።
እርሳቸውም ፡ ሲመልሱለት ፡ እኛን ፡ እንዴህ ፡ ትል ፡ ዘንድ ፡ ባባታቸን ፡ 30
መንግሥት ፡ ጣዖትን ፡ ክህደትን ፡ ነበረበት ፡ በሃይማኖት ፡ ነግሦ ፡ ታቦታትን ፡
አንግሦ ፡ አስቀድሶ ፡ አሕዛብን ፡ አሳምኖ ፡ | ይኖር ፡ ነበረ ፡ እንዴህን ፡ አሚን ፡ A, 39v
አጥፍቶ ፡ ምእመናንን ፡ ፈጅቶ ፡ አብያተ ፡ ክርስቲያናትን ፡ ተኩሶ ፡ ጣዖትን ፡
አንግሦ ፡ ይኖርን ፡ ነበረ ፡ እነሆ ፡ መንግሥታቸውን ፡ ትለን ፡ ዘንድ ፡ እኛ ፡ እን
ዴህ ፡ በርኩስ ፡ መንግሥት ፡ እንነግሳለን ፡ በሃይማኖት ፡ ጸንተን ፡ ምግባራ 35

APPARATUS: ¹⁶ »ችን ፡ MA. | ¹⁷ [»ላ». | ¹⁸ ብለው ፡ MA. | ¹⁹ [»ቀ». | ²⁰ »ፋ ፡ geminated.

COMMENTARY: ²³ Cf. Prov. 30:21. | ²⁴ The benefit is martyrdom, which monks aspire to suffer. | ²⁵ That is, to stand firm against the proclamation by Diocletian.

seven days and seven nights, without tasting any food or drinking water.

Then, Saint Gabriel waited for them sitting by the road(side). Then, when they came near him, they were about to go on passing (him), assuming he was a traveller, he said to them, ‘My brothers, why are you marching, dressed short, carrying daggers, holding your horse’s saddle girth fast? What matter has faced you?’

And they told him everything. They said to him, ‘There was a slave of our father, a slave brought by the horse’s neck and by the dagger’s tongue. When they told us that, while we were on a campaign here, he has become king without (the right) from his ancestor, abolished the faith, burnt churches, and celebrated idols, we decided to rule him, forcing him to eat a donkey’s liver and returning him to his former ancestral place. As the Scripture says, “*A slave who rules shakes the earth*”.²³ Gabriel asked them, ‘Alright, you decided on this, but is the heavenly kingdom better for you or the earthly one?’ They said to him, ‘As for the earthly, we are in it | today. But this is transient and vanishing. We seek rather the heavenly kingdom that will be neither transient nor vanishing.’

And he replied, saying to them, ‘In that case, do not touch him. He is made king with the knowledge of God. The world will benefit from his reign.²⁴ Therefore, if you believe it will benefit you, withdraw, and leave (it) for him.’ They liked it for him. They left persuaded.

At that time, they spent three days and three nights—not descending their horses—preaching and bringing the city to the faith,²⁵ saying, ‘If we die, not deviating from this faith, we will benefit in our souls. We will find eternal hope—the kingdom of heaven.’

Then, they arrived at their city. And when Diocletian heard of their coming, he had them welcomed from the road. They arrived. And he welcomed them, and said to them, ‘Take your kingdom; I have stayed occupying it until you came, fearing someone else might inherit (it).’

They replied to him, saying, ‘That you say so to us, was there any idol or apostasy in our father’s kingdom? He was reigning in faith, celebrating and blessing *tabots*, and bringing the pagans to the faith. | Was he living this way, abolishing the faith, annihilating the faithful, burning churches, and celebrating idols? That you say to us, “Take your kingdom”, would we just reign over a defiled kingdom? But we will rather inherit the kingdom of heaven, staying steadfast in the

ትን ፡ ሰርተን ፡ በመንግሥተ ፡ ሰማያት ፡ እንነግሳለን ፡ እንጅ ፡ አሉት ፡ እንዳ
 ንተ ፡ ያለ ፡ ባርያ ፡ ግን ፡ እርኩስ ፡ አላባቱ ፡ ታቦትን ፡ ያይወድ ፡ በፈረስ ፡ አን
 ገት ፡ በሰላጢን ፡ አንደበት ፡ የመጸህ ፡ ባርያ ፡ ታቦት ፡ ፈልጸህ ፡ ምእመናንን ፡
 ፈጅተህ ፡ አብያተ ፡ ክርስቲያናት ፡ ይትዓፀዋ ፡ አብያተ ፡ ጣዖታት ፡ ይትረ
 ኃዋ ፡ ብለህ ፡ አዋጅ ፡ ነግረህ ፡ ጣዖትን ፡ አንግሠህ ፡ ቈዮኸን ፡ አንተ ፡ ርኩስ ፡ 5
 ባርያ ፡ አሉት ።
 እርሱም ፡ ሳይቀድሙኝ ፡ ልቅደማቸው ፡ አለና ፡ ሰላጢኑን ፡ ነትቆ ፡²¹ በፈ
 ረስ ፡ ላይ ፡ ሆኖ ፡ ዠመራቸው ፡ እርሳቸውም ፡ ፊት ፡ መልሰው ፡ ሰጡት ፡
 ይላል ። ያነግዜ ፡ ማገደጃጭፍራ ፡ አለቁ ፡ ይሏል ፡ ሁሉ ፡ ሰማዕታት ፡ ሆኑ ፡
 ከዝያ ፡ ኋላ ፡ ድዮቅልጥያኖስም ፡ ጳጳሳመት ፡ ነገሠ ፡ ቀዳሜ ፡ ስሙ ፡ ወልደ ፡ 10
 ሬሳ ፡ የባርያ ፡ ስሙ ፡ አግሪጳዳ ፡ ስሙ ፡ መንግሥቱ ፡ ዲዮቅልጥያኖስ ፡ ነው ፡
 ልጁ ፡ መክስምያኖስ ፡ ፲፭ዓመት ፡ ነገሠ ፡ አባትና ፡ ልጁ ፡ ማዓመት ፡ አሚን ፡ A, 40r
 አጥፍተው ፡ ምእመናንን ፡ ፈጅተው ፡ እኩሉን ፡ አግዘው ፡ እኩሉን ፡ እየብ
 ሉታቸው ፡ ቈርጸው ፡ በእስክንድርያ ፡ ነገሡ ፡ ይላል ። ።

APPARATUS: ²¹ [ነጥቀህ ፡.

faith, doing good deeds.’ They said to him, ‘But a filthy slave as you are, who does not love the *tabot*, which is not of your father—a slave who is brought by a horse’s neck and a dagger’s tongue—waited for us crushing the *tabot*, annihilating the faithful, issuing a proclamation, saying, “*Let churches be closed, and idol temples be open*”, and celeb- 5 rating idols. You filthy slave!’

And he, saying to himself, ‘Let me attack them first before they attack me’, pulled out this dagger, ascended his horse and engaged them. And they withdrew and let him have (the throne). At that time, 470,000 soldiers were annihilated.²⁶ They became martyrs. 10

After that, Diocletian ruled twenty-five years. His first name was Wäldä Resa, his slave name was Agrippa, and his regnal name was Diocletian. His son, Maximian,²⁷ reigned fifteen years. The father and the son | reigned (a total of) forty years in Alexandria, destroying the A, 40r faith, annihilating the faithful, exiling some and cutting off members 15 of the bodies of some.

COMMENTARY: ²⁶That is the army that came back from the battlefield. The number might reflect the martyred Christians. | ²⁷*Sic* ‘Mäksmäyanos’. Maximian was one of the fellow officers, not his son.

Preamble to the *Commentary on the Nicene Creed*
(A, fols 51v–59r)

ጸሎተ ፡ ሃይማኖት ፡ አሉ ፡ ፫፻ ፡፡ ጸሎት ፡ ማለት ፡ የሃይማኖት ፡ ምልክት ፡
 ነው ፡ በሥሉስ ፡ ቅዱስ ፡ ማመን ፡ ነው ፡ ይላል ፡
 ጸሎተ ፡ ሃይማኖትን ፡ ማን ፡ ተናገረው ፡ ያሉ ፡ እንደሆነ ፡ ፫፻ ይላል ፡ በቁስጠ 5
 ንጢኖስ ፡ መንግሥት ፡ በሀገረ ፡ እስክንድርያ ፡ ሳለ ፡ ይላል ፡ ስለምን ፡ ያሉ ፡
 እንደሆነ ፡ አርዮስ ፡ የሚሉት ፡ ዲያቆን ፡ ነበረ ፡ ይላል ፡ ለጊዜው ፡ መጽሐፈ ፡
 ሰሎሞን ፡ ሲመለከት ፤ ጥበብ ፡ ትቤ ፡ እምቅድመ ፡ ዓለም ፡ ፈጠረኒ ፡ የሚል ፡
 አንቀጽ ፡ ደርሶ ፡ ሳለ ፡ ልቡናው ፡ ክፉ ፡ አሰበ[በ]ት ፡ ጥበብ ፡ የተባለ ፡ ወልደ ፡
 እግዚአብሔር ፡ ነው ፡ እግዚአብሔር ፡ አብ ፡ እግዚአብሔር ፡ ወልድን ፡ ፈጠ 10
 ረው ፡ በእግዚአብሔር ፡ ወልድ ፡ እኛን ፡ ፈጠረ ፡ [አለ ፡] መጽሐፍ ፡ ላሻሺል ፡
 ከአፈ ፡ መምህር ፡ ልጠይቅ ፡ ሳይል ፡ በዜህ ፡ ብቻ ፡ ክህደት ፡ አገኘው ፡
 ተፍጻሜተ ፡ ሰማዕት ፡ ጴጥሮስን ፡ ዲዮቅልጥያኖስ ፡ አግዞት ፡ ነበረና ፡ ከግ A, 52r
 ዞት ፡ ሳለ ፡ የአርዮስን ፡ ክህደቱን ፡ ሰማበት ፡ ከዝያ ፡ ኋላ ፡ ቢሰማ ፡ አስጸርቶ ፡
 ጠየቀው ፡ ለምን ፡¹ ታደርጋለህ ፡ እምነት ፡ ያስተምህሯል ፡ እንጂ ፡ ክህደትን ፡ 15
 ያስተምህሯል ፡ አለው ፡
 አርዮስም ፡ ደህና ፡ ነኝ ፡ አላስተማርሁም ፡ አለው ፡ በላ ፡ ደኅናስ ፡ ከሆንህ ፡
 አለና ፡ እንደ ፡ ጌታ ፡ ገሥጸ ፡ እንደ ፡ አባት ፡ መክሮ ፡ እንደ ፡ መምህር ፡ አስ
 ተምህሮ ፡ ሰደደው ፡ ይላል ፡ ያነግዜ ፡ የተመከረ ፡ መስሎ ፡ ሄደ ፡፡ አንደግዜ ፡
 ክህደት ፡ በልብ ፡ ካደረ ፡ አይቻልምና ፡ ሁለተኛ ፡ ሰማበት ፡ ደግሞ ፡ አስጸ 20
 ረቶ ፡ ለምን ፡ ታደርጋለህ ፡ ቀድሞ ፡ እንዴህ ፡ ብሰማ ፡ ጠየቅሁህ ፡ ደኅና ፡
 ነኝ ፡ አልኸኝ ፡ መክሬ ፡ ሰደድሁህ ፡ አሁንም ፡ ሁለተኛ ፡ ሰማሁብህ ፡ አትተ
 ውም ፡ አለው ፡
 አርዮስም ፡ እንደቀደመ ፡ ነገሩ ፡ ደኅና ፡ ነኝ ፡ አለው ፡ በኃ ፡ ደኅናስ ፡ ከሆንህ ፡
 አለና ፡ ገሥጸ ፡ አዝኖ ፡ ሰደደው ፡ ይላል ፡ መናፍቃን ፡ ለአንደግዜው ፡ የተገ 25
 ሠጹ ፡ የተመከሩ ፡ ይመስላሉ ፡ ሶስተኛ ፡ ሰማበት ፡ ደግሞ ፡ አስጸርቶ ፡
 ቀድሜ ፡ ብጠይቅህ ፡ ደኅና ፡ ነኝ ፡ አልህ ፡ እንግዴህ ፡ አልሰማብህ ፡ ብዬ ፡
 መክሬ ፡ ሰደድሁህ ፡ የቀደመው ፡ ስሐተት ፡ ይሁን ፡ አልሁ ፡፡ ሁለተኛውን ፡
 ግድፈት ፡ ይሁን ፡ አልሁ ፡ ሶስተኛው ፡ | ግን ፡ ድፍረት ፡ ነው ፡ አለና ፡ A, 52v
 ገዝቶ ፡ አስወጽቶ ፡ ሰደደው ፡ ይላል ፡ ሲገዝተው ፡ ግን ፡ ድንገት ፡ ደርሶ ፡ 30
 አልገዝተውም ፡ መጽሐፍ ፡ ተመልክቶ ፡ እንጂ ፡
 ምን ፡ መጽሐፍ ፡ ያሉ ፡ እንደሆነ ፡ ሐዲሳት ፡

APPARATUS: ¹ MA would add እንዲህ ፡.

COMMENTARY: ¹ Abbreviation of 318, the number of the Orthodox Fathers of the Council of Nicaea who composed the Creed. | ² *Ṣälotä haymanot*, ‘Prayer of faith’, is the Gz title of the Nicene Creed. | ³ *Sic*. | ⁴ Cf. Prov. 8:8–22:3; Sir. 24:9/14.

**Preamble to the *Commentary on the Nicene Creed*
(A, fols 51v–59r)**

The 300¹ said the *Prayer of Faith*.² Prayer is a sign of faith. It is believing in the Holy Trinity.

If one asks, ‘Who uttered the *Prayer of Faith*’, it is the 300, during the reign of Constantine, while he was in Alexandria.³ If one asks, ‘Why?’, there was a deacon called Arius. At a certain time, while reading the Book of Solomon, he came across a verse which says, ‘*Wisdom says, “He created me before the world”*’,⁴ his mind thought evil. [He said,] ‘What is called wisdom is God the Son. God the Father created God the Son, and with God the Son he created us’. Without saying to himself, ‘Let me compare the Scriptures, and let me be informed by the mouth of a teacher’, he fell into heresy because of only this (verse).

As Diocletian | had exiled Peter, the Last of the Martyrs, he heard about the heresy of Arius while in exile. Then, when he heard, he had him summoned and asked him, ‘Why do you do (this)? One ought to teach faith, not heresy.’

Arius said, ‘I am alright. I did not teach (heresy).’ (Peter) said, ‘Good, if you are alright’, and let him go having admonished as a master, advised as a father, and taught as a teacher. At that time, he left, pretending he had been advised. Since it is impossible with a heresy (to go away) once it settles in one’s mind, (Peter) heard (of it) about him a second time. He had him summoned again, and asked him, ‘Why do you do (this)? When I heard of this (accusation) before, I asked you, and you said to me, “I am alright”. I let you go giving you my advice. And now I heard (of it) about you a second time. Do you not stop?’

And Arius said to him in the same as his former words, ‘I am alright.’ (Peter) said, ‘Good, if you are alright’, and let him go, having admonished but feeling perturbed. (Since) heretics appear for the moment to have been admonished and advised, he heard (of it) about him for the third time. He had him summoned again, and said to him, ‘When I first asked you, you said, “I am alright”. I let you go, saying, “From now on, let me not hear (of it) about you”, and having given you my advice. I said, “Let the first be an error”, and I said, “Let the second be forgetfulness”. But the third | is arrogance.’ He said (this) and banished him, having him excommunicated. When he excommunicated him, he did not do so suddenly (and) arbitrarily, but by consulting the Scriptures.

ከሐዲሳት ፡ ማን ፡ ያሉ ፡ እንደሆን ፡ ወንጌል ፡ ለእመ ፡ አበሰ ፡ እኅኑክ ፡ ሐር ፡²
 ለባሕቲትክ ፡ [ወገሥጸ ፡] ወለእመ ፡ ሰማዕክ ፡³ ረባሕክ ፡ ለእኅኑክ ፡ ወለእመ ፡
 ኢሰማዕክ ፡⁴ ንሣእ ፡ ምስሌክ ፡ ፩ደ ፡ አው ፡ ፪ተ ፡ ከመ ፡ በስምዓ ፡ ፪ወ፫ሰማ
 ዕት ፡ ይቁም ፡ ኩሉ ፡ ነገር ፡ ወለእመ ፡ ኢሰምዖሙ ፡ [ሎሙ ፡] ንግራ ፡
 ለቤተ ፡ ክርስቲያንዮ ፡ ወ[እመሰ] ፡ ለቤተ ፡ ክርስቲያንሂ ፡ ኢሰምዓ ፡ ይኩን ፡⁵
 ከመ ፡ አረማዊ ፡ ወመጽብሐዊ ፡ ይላል ፤ ቅዱስ ፡ ጳውሎስም ፡ እምከመ ፡
 ምዕረ ፡ ካዕበ ፡ ገሠጽኮ ፡ ዓበዩ ፡ ጎድጎ ፡ ወአእምሮ ፡ ከመ ፡ ዓላዊ ፡ ውእቱ ፡
 [ዘከማሁ ፡] ያስሕት ፡ ወያጌሂ ፡ ይላል ፤ እሌህን ፡ ሁሉ ፡ መጻሕፍት ፡ ተመለከ
 ተና ፡ ከማኅበረ ፡ ክርስቲያን ፡ ገዝቶ ፡ አስወጸው ፡ ይላል ፡
 ተፍጻሜተ ፡ ሰማዕት ፡ ጴጥሮስ ፡ ወዴት ፡ ነበረ ፡ ያሉ ፡ እንደሆን ፡ ዲዮቅልጥያ¹⁰
 ኖስ ፡ አግዞት ፡ ነበረና ፡ በመክስምያኖስ ፡ ዘመን ፡ አርዮስን ፡ ገዝቶት ፡ ሞተ ፡
 በግዞትም ፡ ሳለ ፡ ብዙኅ ፡ ምእመናን ፡ አስተምሐረ ፡
 ከዝያ ፡ ኋላ ፡ አባትህ ፡ አግዞት ፡ የነበረ ፡ ጴጥሮስ ፡ ከተጋዘው ፡ ሆኖ ፡ ብዙኅ ፡
 | ምእመናን ፡ አስተማረ ፡ ብለው ፡ ነገሩት ፡ ለመክስምያኖስ ፡ እርሱም ፡ ይህ^{A, 53r}
 ነን ፡ ቢሰማ ፡ ተቆጣና ፡ ሞት ፡ አዘዘበት ፤ አርዮስም ፡ ይህንን ፡ ሰማና ፡ ሳይፈ¹⁵
 ታኝ ፡ ይሞታል ፡ አለና ፡ ከእለ ፡ እስክንድሮስና ፡ [ከ]አኪላስ ፡ ዘንድ ፡ ሄደ ፡
 አማልዱኝ ፡ ጴጥሮስን ፡ ዝም ፡ ብሎ ፡ ገዝቶኛልኛ ፡ አስፈቱኝ ፡ አላቺው ፡
 ከዝያ ፡ ቀድሞ ፡ አማላጆቹ ፡ ሳይሄዱ ፡ ለጴጥሮስ ፡ በሕልሙ ፡ እኅድ ፡ ሰን
 በት ፡ በጊዜ ፡ ነግህ ፡ ማእከለ ፡ ነዊም ፡ ወነቂህ ፡ ታይቶት ፡ ነበረ ፡
 ምን ፡ ያሉ ፡ እንደሆን ፡ ቀሚሱ ፡ ተቀዶበት ፡ ሐንድ ፡ ክንዱን ፡ አውጽቶ ፡²⁰
 በሐዘን ፡ ቢታየው ፡ መኑ ፡ እግዚእየ ፡ ሰጠጠ ፡ ልብሰክ ፡ አለው ፡ [ለ]ጴጥሮ
 ስም ፡ አርዮስ ፡ እስመ ፡ ሠጠጠ ፡ ልብሰየ ፡ ክብራን ፡ ነስቶኝ ፡ ጎሡር ፡
 ብሎኝ ፡ ፈጣሪነቴን ፡ ነስቶ ፡ ፍጡር ፡ ብሎኝ ፡ ከባሕርይ ፡ ለይቶኛልና ፡ እር
 ሱን ፡ አትፍታው ፡ ደግመህ ፡ ገዝተው ፡ የማይመለስ ፡ መናፍቅ ፡ ነውና ፡ አን
 ተም ፡ ትሞታለህ ፡ ባንተም ፡ መንበር ፡ አኪላስ ፡ ይሾማል ፡ አርዮስን ፡ አቅሶ ፡²⁵
 ያገባዋል ፡ አኪላስም ፡ በጀወርኅ ፡ እግዚአብሔር ፡ ተቈጥቶ ፡ ይቀሥፈዋል ፡
 ከዝያ ፡ ኋላ ፡ ሃይማኖታዊ ፡ ንጉሥ ፡ ይነግሣል ፡ እለ ፡ እስክንድሮስ ፡ ይሾ
 ማል ፡ አርዮስን ፡ ገዝቶ ፡ አስወጽቶ ፡ | ይሰደዋል ፡ አለው ፡^{A, 53v}
 ከዝያ ፡ ኋላ ፡ አኪላስና ፡ እለ ፡ እስክንድሮስ ፡ ከጴጥሮስ ፡ ይማልዱ ፡ ሄዱና ፡
 አርዮስ ፡ ፍታኝ ፡ ይልሐል ፡ አሉት ፤ ጴጥሮስም ፡ ሰንኪ ፡ እኔ ፡ እፈታው ፡³⁰
 እላንተም ፡ አትፍቱት ፡ የማይመለስ ፡ መናፍቅ ፡ ነውና ፡ አላቺው ፡ እኔም ፡

APPARATUS: ² Could the original be ሐር ፡? | ³ [ሰምዕክ ፡] | ⁴ [ኢሰምዕክ ፡]

COMMENTARY: ⁵ *Haddisat* ('[Books of] the New Testament') is the plural of *Haddis*, the abbreviation of *Haddis kidan*, 'New Testament'. | ⁶ Matt. 17:15–17. | ⁷ Titus 3:10. | ⁸ Archbishop of Alexandria (300–310). | ⁹ Archbishop of Alexandria (310–311). | ¹⁰ Archbishop of Alexandria (311–327).

If one asks, ‘Which Scriptures?’, the Scriptures of the New Testament.⁵

If one asks, ‘Which of the Scriptures of the New Testament?’, the Gospel (which) says, ‘*If your brother sins, go alone [and admonish him]. If he listens to you, you have benefitted your brother. But if he does not listen to you, take one or two (others) along with you so that every word may be confirmed by the evidence of two or three witnesses. If he does not listen to them, tell (it) to my Church. But if he does not listen to the Church, let him be like a heathen and a tax collector.*’⁶ And Saint Paul, too, says, ‘*If he refuses after you admonished him a first and second time, let him go and let him know that he is an outlaw who causes [his likes] err and commits sin.*’⁷ He consulted all these Scriptures and expelled him from the community of the Church with excommunication.

If one asks, ‘Where was Peter the Last of the Martyrs?’, Diocletian had exiled him. He died at the time of Maximian having excommunicated Arius. While in exile, he taught many faithful.

Then, people said to Maximian, ‘Peter,⁸ whom your father had exiled has taught (the faith) to many | faithful while in exile.’ When he heard this, he was angry, and ordered his execution. When Arius heard this, and fearing (Peter) would die before he absolved him, he went to Alexander⁹ and Achilles¹⁰ and said to them, ‘Intercede with Peter on my behalf. He has excommunicated me without reason. Have me absolved.’

Earlier than that, before the intercessors went, Peter had a dream at dawn on a Sunday Sabbath, (as he was) between sleep and waking.

If one asks, ‘What (was the dream)?’, (Our Lord) appeared to him distressed, with his robe torn and bringing out one arm of his. He said to him, ‘*My Lord, who tore your garment?*’ He said [to] Peter, ‘*Arius tore my garment.* He denied me of my glory; he called me despised. Denying my status of a creator, he called me created, and separated me from (my) natural (place in the Trinity). Him, do not absolve. Excommunicate him again, because he is a heretic who will not repent. You will die, and Achilles will be invested in your throne. He will rehabilitate Arius, ordaining him a priest. And God, angry, will smite Achilles within seven months. After that a religious king will reign and Alexander will be invested. He will excommunicate Arius and | expel him and banish him.’

Then, Achilles and Alexander went to Peter to intercede with him (on behalf of Arius) and said to him, ‘Arius says to you, “Absolve me”.’ And Peter said to them, ‘Let alone me, you, too, do not absolve

እሞታለሁ ፡ በኔም ፡ ወምበር ፡ አኪላስ ፡ ይሾማል ፤ አርዮስን ፡ አቅሶ ፡ ያገባ
 ዋል ፡ አኪላስንም ፡ በጂወርኅ ፡ ተቈጥቶ ፡ እግዚአብሔር ፡ ይቀሥፈዋል ፡
 ከዝያ ፡ ኋላ ፡ ሃይማኖታዊ ፡ ንጉሥ ፡ ይነግሣል ፡ እለ ፡ እስክንድሮስ ፡ ይሾ
 ማል ፡ ብሎ ፡ ላማላጆቹ ፡ ነገሯቸው ፤⁵

እርሳቸውም ፡ እንዴህ ፡ ያለ ፡ ነገር ፡ ስንሰማ ፡ እናማልዳለን ፡ አሉና ፡ ተነስ 5
 ተው ፡ ሄዱ ፡ እግዚአብሔር ፡ ያለው ፡ ነገር ፡ እንዳይቀር ፡ ከዝያ ፡ ኋላ ፡ የጴጥ
 ሮስ ፡ ገዳዮቹ ፡ ታዘው ፡ መጹ ፡ ቢመጹም ፡ የሚያስተምህራቸው ፡ ምእመናን ፡
 ሁሉ ፡ ይህንን ፡ ነገር ፡ ቢሰሙ ፡ ከተው ፡ ደረሱ ፡ መምህራቸውን ፡ አናስገድ
 ልም ፡ እንዋጋለን ፡ ብለው ፡ ይር ፡ ሰርተው ፡ መጹ ፤

ጴጥሮስም ፡ አየና ፡ ሰማቸው ፡ እላንተስ ፡ አትሙቱ ፡ ብትሞቱ ፡ ልጃቸው ፡ 10
 ድኃ ፡ ሚስታቸው ፡ ጋለሞታ ፡⁶ ይሆናሉ ፤ ሞትስ ፡ የኔ ፡⁷ ይገባል ፡ ሲገላ
 ግል ፡ ለምእመናኑ ፡ ተሰወረና ፡ ለገዳዮቹ ፡ በግምብ ፡ ገብቶ ፡ ታይቷቸው ፡ A, 54r
 አንገቱን ፡ አውጽቶ ፡ ሰማቸው ፡ እርሳቸውም ፡ አንገቱን ፡ ቈርጸው ፡ ሄዱ ፡
 ጴጥሮስም ፡ ጸሎት ፡ ሲያደርግ ፡ *የፍጻሜ ፡ ሰማዕታት ፡⁸ አድርገኝ ፡ ወረሲያ ፡
 እግዚአ ፡ ለደምየ ፡ ማኅተመ ፡ ደሞሙ ፡ ለኩሎሙ ፡ ሰማዕታት ፡ ቅዱሳን ፡ 15
 ብሎ ፡ ሲል ፡ ነበረ ፤ ሰማዕታትስ ፡⁹ እስከ ፡ ፍጻሜ ፡ ዘመንም ፡ አይቆምም ፡
 ነገር ፡ ግን ፡ ከዲዮቅልጥያኖስ ፡ ዘመን ፡ ሲል ፡ ነው ፡
 ከዝያ ፡ ኋላ ፡ ሃይማኖታዊ ፡ ንጉሥ ፡ የእሌኒ ፡ ልጅ ፡ ቈስጠንጢኖስ ፡ ነገሠ ፡
 መክሰምያኖስን ፡ አጥፍቶ ፡ ይላል ፡ እለ ፡ እስክንድሮስም ፡ ተሾመ ፡ አርዮስን ፡
 ማ[ዕ]ርጉን ፡ ነስቶ ፡ ገዝቶ ፡ አስወጽቶ ፡ ሰደደው ፡ ይላል ፤ 20
 አርዮስም ፡ ሄዶ ፡ የቀደመው ፡ ጳጳስ ፡ የሰጠኝን ፡ ማዕርግ ፡ እለ ፡ እስክንድ
 ሮስ ፡ ይነሣኛል ፡ ብሎ ፡ ለንጉሡ ፡ ነገረው ፡ ንጉሡ ፡ ቈስጠንጢኖስም ፡ ከህደ
 ቱን ፡ ሳያውቅ ፡ ምነው ፡ ማ[ዕ]ርጉን ፡ ትነሳዋለህ ፡ አሁንም ፡ መልስለት ፡
 ሲል ፡ ላከ ፤ እለ ፡ እስክንድሮስም ፡ አልመልስለትም ፡ ብል ፡ ይከፋዋል ፡
 አለና ፡ ተነስቶ ፡ ሄደ ፡ ከንጉሡ ፡ ዘንድ ፡ ደርሶ ፡ ከአርዮስ ፡ ጋራ ፡ ተካራ 25
 ከሩ ፡¹⁰ የእለ ፡ እስክንድሮስ ፡ ርትዕ ፡ ነጸረለት ፡
 ከዝያ ፡ ኋላ ፡ ንጉሡም ፡ ክህደቱን ፡ አየና ፡ እለ ፡ እስክንድሮስን ፡ ደግመህ ፡
 ገዝተው ፡ አለ ፡ እለ ፡ እስክንድሮስም ፡ አሁንስ ፡ አልገዝተውም ፡ አርዮስ ፡ A, 54v
 ስኩረ ፡ ግዘት ፡ ነውና ፡ ለብቻዬ ፡ እገዝተዋለሁ ፡ አንተ ፡ ግን ፡ ለሃይማኖት ፡
 ብትቀና ፡ በዘመንህ ፡ ያሉን ፡ ምእመናን ፡ አስከትተህ ፡ ሃይማኖት ፡ አቅና ፤ 30
 መጽሐፍም ፡ ይላል ፡ ንጉሥ ፡ ቢቀና ፡ ሃይማኖት ፡ ያጸና ፡ ይላል ፡

APPARATUS: ⁵ [”ራ”]. | ⁶ The origin of this word seems to be ፅጋለ ፡ ማውታ ፡. | ⁷ ለኔ ፡ MA. |
⁸ Gz influence for የሰማዕታት ፡ ፍጻሜ ፡. | ⁹ [ሰማዕትነትስ ፡. | ¹⁰ [ተከ”.

COMMENTARY: ¹¹ In MA, *galāmota* is ‘a free woman’, close to a ‘prostitute’. | ¹² Lit. ‘martyrs’. | ¹³ He is known more as her son than she as his mother. | ¹⁴ Mäksimiyanos. |
¹⁵ This poetic expression does not look biblical.

him. For he is a heretic who would not repent.’ He said to the intercessors, ‘I will die and Achillas will be invested in my throne. He will rehabilitate Arius, ordaining him a priest. And God, angry, will smite Achillas within seven months. After that a religious king will reign and Alexander will be invested.’

And they got up and left, saying to themselves, ‘Would we intercede when we hear such a story?’ Then, in order that what God has said may not remain unfulfilled, the executors of Peter came, taking orders. When they came, they arrived as all the faithful, whom he was teaching, were mobilized and armed, having heard of this event, and saying, ‘We will not allow our teacher to be killed. We will fight.’

Peter saw (and said), ‘Listen: you should not die. If you die, your children will be poor and your wives will be widows.¹¹ But I deserve death.’ As he was making peace, he disappeared to the faithful and appeared to his killers, | entering the building. He put out his neck and handed (it) over to them. And they beheaded him and left. When Peter prayed, he had said, ‘Make me the last of the martyrs: *o Lord, make my blood the seal of the blood of all holy martyrs.*’ Actually, martyrdom¹² would not cease until the end of time. But he meant from (the martyrdom of) the time of Diocletian.

After that, a religious king, the son of Helen, Constantine,¹³ became king, destroying Maxentius.¹⁴ Alexander was invested. Regarding Arius, (Alexander) withdrew his rank, expelled (him), and banished him.

Arius went to the king, and told him, saying, ‘Alexander has withdrawn (my) appointment which the previous archbishop bestowed on me.’ King Constantine, unaware of his heresy, sent (to Alexander), saying, ‘Why did you withdraw his appointment? Now, reinstate (it) to him.’ Alexander said to himself, ‘If I say, “I will not reinstate (it) to him”, (the king) will be offended’, and (so) he got up and went (to him). He arrived at the king and argued with Arius. The rightness of Alexander was verified for him.

Then, when the king saw his heresy, he said to Alexander, ‘Excommunicate him | again.’ Alexander said, ‘But I will not excommunicate him this time. Since Arius is intoxicated with excommunication, would I excommunicate him alone? But you, if you are zealous for the faith, assemble the faithful and straighten the faith. The book, too, says, “When the king is upright, he strengthens the faith”.’¹⁵

ኋላም ፡ ቈስጠንጢኖስ ፡ አየና ፡ አዋጅ ፡ ነገረ ፡ ክተት አለና ፡ አብያተ ፡ ክርስ
 ቲያናት ፡ ይትረታዎ ፡ አብያተ ፡ ጣዖታት ፡ ይትዓፀዋ ፡ አለ ፡ ከዝያ ፡ ቀድሞ ፡
 ሳይነገር ፡ ነበረና ፡ ይላል ፡
 ከዝያ ፡ ኋላ ፡ ከኤፌሶን ፡ ከአንጾኪያ ፡ ከሮም ፡ ከሶርያ ፡ ከእስክንድርያም ፡
 ምእመናን ፡ ተከማቹ ፡ በመስከረም ፡ ፳፩ቀን ፡ የብዙኃን ፡ ማርያም ፡ ዕለት ፡ 5
 ብዙኃን ፡ የተባለች ፡ ስለዚህ ፡ ነው ።
 ከዝያ ፡ ኋላ ፡ ንጉሡ ፡ ቢያያቸው ፡ እጅግ ፡ ሐዘነ ፡ ይላሉ ፡ የኩሉ ፡ ዓይና
 ቸው ፡ ፈርጸ ፡ የኩሉ ፡ አፍንጫቸው ፡ ዠሮዋቸው ፡¹¹ እግራቸው ፡ እጃቸው ፡
 አንገታቸው ፡ ተቆርጸ ፡ በደረታቸው ፡ ሲናገሩ ፡ ይህንን ፡ ሁሉ ፡ ታምራት ፡
 አየና ፡ እጅግ ፡ ኃዘነ ፡ ኋላም ፡ ዓይቶ ፡ በመከራ ፡ በስደት ፡ የነበራቸው ፡ 10
 አለና ፡ ይቆይ ፡ ብሎ ፡ ልብሳቸውን ፡ ጉርሳቸውን ፡ አዘዘና ፡ እስከ ፡ ጎዳር ፡
 ፱ቀን ፡ ድረስ ፡ ተቀመጡ ፡ አላቸው ፡ ይላል ፡ A, 55r
 ከዝያ ፡ ኋላ ፡ እንግዲህስ ፡ የመጻቸውበት ፡ ነገር ፡ ይያዝ ፡ አላቸው ፡ እርሳቸውም
 ውም ፡ የውነት ፡ ነው ፡ አሉና ፡ እስኪ ፡ እኛ ፡ ቀድመን ፡ እየቅል ፡ እንጠያ
 የቅ ፡ መናፍቃን ፡ በመጽብን ፡ ጊዜ ፡ በሐንድነት ፡ ልሳን ፡ ሆነን ፡ እንድንጠያ 15
 የቅ ፡ አሉና ፡ እየቅል ፡ ሆኑ ። ቢጠያየቁም ፡ ብዙ ፡ መናፍቃን ፡ ተገኙ ፡ እኩ
 ሉም ፡ በምትሐት ፡ ሥጋ ፡ ለበሰ ፡ የሚሉ ፡ እኩሉ ፡ በተፈጥሮ ፡ ብእሲ ፡ ወብእ
 ሲት ፡ ኃደረ ፡ የሚሉ ፡ እኩሉ ፡ ዘመጽአ ፡ ሥጋ ፡ እምሰማይ ፡ የሚሉ ፡
 እኩሉ ፡ ፱አምላክ ፡ የሚሉ ፡ እኩሉ ፡ ትምህርት ፡ ያጡ ፡ እኩሉ ፡ ተምረው ፡
 የገደፉ ፡ እሌህ ፡ ሁሉ ፡ መናፍቃን ፡ ተገኙ ፡ ያፍንትኪስም ፡ ወገናቸው ፡ 20
 ነው ፡ ይላል ። በትምህርተ ፡ ሐዋርያት ፡ በትምህርተ ፡ ሃይማኖት ፡ የተገኙ ፡
 ግን ፡ ፫፻ወ፳ሊቃን ፡ ጳጳሳት ፡ ወኤጲስ ፡ ቆጶሳት ፡ ርቱዓን ፡ ሃይማኖት ፡ እሌህ ፡
 ሁሉ ፡ በነፍሳቸው ፡ የከበሩ ፡ በሥጋቸው ፡ የተቸገሩ ፡ ጸድቃን ፡ ናቸው ፡ በያ
 መቱ ፡ ብልታቸውን ፡ ሲገብሩ ፡ የሚኖሩ ፡ ናቸው ፡
 ከዝያ ፡ ኋላ ፡ ንጉሡ ፡ ቢያያቸው ፡ እድግ ፡¹² ወደዳቸው ፡ ከዝያ ፡ ኋላ ፡ እላ 25
 ንተ ፡ ያገባቸውበት ፡ ይግባ፡እላንት ፡ ያወጸቸውበት ፡ ይውጸ ፡ ሲል ፡ በሁሉ ፡ A, 55v
 ነገር ፡ አሰለጠናቸው ፡ ይላል ፡
 ከዝያ ፡ ኋላ ፡ ፫፻ወ፳መናብርት ፡ አላቸው ፡ ይላል ፡ *በጊዜ ፡ ጉባኤያቸው ፡¹³
 ንጉሡ ፡ ዝቅ ፡ ባለ ፡ ወምበር ፡ እርሳቸው ፡ ከፍ ፡ ባለ ፡ ወምበር ፡ ይቀመጡ ፡
 ነበር ፡ ይላል ፡ 30
 ምነው ፡ ንጉሡ ፡ ከፍ ፡ ባለ ፡ ወምበር ፡ አይቀመጥም ፡ ያሉ ፡ እንደሆን ፡ የኔ ፡
 መንግሥት ፡ ምድራዊ ፡ የርሳቸው ፡ መንግሥት ፡ ሰማያዊ ፡ ነው ፡ የኔ ፡ መንግ

APPARATUS: ¹¹ [ጐ?] | ¹² [እጅግ ፡ . | ¹³ Influence of Gz for በጉባኤያቸው ፡ ጊዜ ፡ .

COMMENTARY: ¹⁶ Sic. Syria is represented by ‘Antioch’. | ¹⁷ *Bəzubbān*, ‘the multitude’. | ¹⁸ Apparently as a consequence of the Diocletian persecution. | ¹⁹ 9 Hədar 637 year of Al-

Then, Constantine considered (the suggestion), and issued a proclamation (for the faithful) to assemble. He said, ‘*Let churches be open and idol temples be closed*’, because (this declaration) was not issued before.

Then, (many) faithful gathered from Ephesus, Antioch, Rome, 5 Syria,¹⁶ and Alexandria, on 21 Mäskäräm, the day of Mary of the Multitude.¹⁷ That is why she is called ‘(Mary) of the *bəzuḥan*’.

Then, when the king saw them, he was extremely saddened. The eyes of some had popped. The noses, the ears, the feet, the hands, and the necks of some having been chopped off, they spoke from their chests.¹⁸ He saw all these wonders and was extremely saddened. Then, 10 having seen, he said, ‘You have been in affliction and persecution!’ He postponed (the meeting), ordering for them clothes and food ration. He said to them, ‘Rest until 9 Ḥədar.’¹⁹

| Then, (the king) said to them, ‘But now, let the case you came for A, 55r begin.’ They said, ‘That is true, but let us first argue among ourselves separately so that we may argue in one tongue when heretics confront us’, and they set themselves separately. When they discussed, many heretics were found (among them). There were some who said, ‘(Christ) was incarnated by a phantom’, some who said, ‘He was conceived²⁰ through natural (intercourse between) man and woman’, some who said, ‘The body came from heaven’, some who said, ‘There are four Gods’, some who lacked education, and some who forgot what they had been taught. All these heretics were found (among them). Eutyches,²¹ too, belonged to them. But those who were found 25 in the teaching of the Apostles, in the teaching of the (true) faith, were 318 archbishops and bishops of the *Orthodox faith*. All these were saints, venerated in their souls and afflicted in their bodies. These used to annually pay their body members as tribute (to persecutors).

Then, when the king saw them, he loved them very much. Then, he 30 authorized them on everything, saying, ‘Let whoever you include be included and whoever you exclude | be excluded.’ A, 55v

Then, they had 318 chairs. At the time of their session, the king would sit on a lowered chair and they on elevated chairs.

If one asks, ‘Why did not the king sit on an elevated chair?’, it is to 35 explain, ‘My kingdom is earthly, but their kingdom is heavenly’, and ‘My kingdom is external,²² but their kingdom is internal’.²³

exander (= 318 EC = 3 November 325), cf. *HA*, 48 (§ 4). | ²⁰ Lit. ‘dwelt’. | ²¹ Yafənt-kis/Afəntkis. | ²² i.e. ‘bodily’. | ²³ i.e. ‘spiritual’.

ሥት ፡ አፍአዊ ፡ ነው ፡ የርሳቸው ፡ መንግሥት ፡ ውሣጣዊ ፡ ነው ፡ ሲል ፡
 ሲያጠይቅ ፡ ነው ፡ ይላል ።
 ከዝያ ፡ ኋላ ፡ ዓራቱ ፡ ሊቃነ ፡ ጳጳሳት ፡ ከንጉሠ ፡ ጋራ ፡ ባንድ ፡ ይቀመጡ ፡
 ነበር ፡ የቀሩቱ ፡ በየመዓርጋቸው ፡ ይቀመጡ ፡ ነበር ፡ ይላል ፡ ስንከሳር ፡ እግዚ
 እነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ባንድ ፡ ሐብሮ ፡ ሲሰራ ፡ ሲቀጸ ፡ ይውል ፡ ነበር ፡ 5
 ይላል ። በፍትሐ ፡ ነገሥት ። የመንፈስ ፡ ቅዱስን ፡ ፀዳል ፡ ሲያዩ ፡ ሲመለ
 ከቱ ፡ ይውሉ ፡ ነበር ፡ ይላል ።
 መጻሕፍት ፡ ተባባሉን ፡ ያሉ ፡ እንደሆን ፡ አልተባባሉም ፡ ጉባኤያቸው ፡
 አንድ ፡ ቀን ፡ አይደለውም ፡ ብዙኅ ፡ ቀን ፡ ነው ፡ እንጂ ፡ ሐንድ ፡ ቀንስ ፡ 14
 የመንፈስ ፡ ቅዱስ ፡ ፀዳል ፡ እንደ ፡ ድባብ ፡ ሆነላቸው ፡ ያነን ፡ ሲመለከቱ ፡ 10
 ይውሉ ፡ ነበር ፡ ያዩት ፡ ክብር ፡ እንዳይቀር ፡ ብሎ ፡ ያነግዘው ፡ የመንፈስ ፡ A, 56r
 ቅዱስ ፡ ፀዳል ፡ በፍትሐ ፡ ነገሥት ፡ ተጽሕፈ ፡ ይላል ፡ የእግዚእነ ፡ ኢየሱስ ፡
 ክርስቶስም ፡ ከርሳቸው ፡ ሐብሮ ፡ ይውል ፡ እንደነበረ ፡ በስንከሳር ፡ ተጽሕፈ ፡
 ይላል ፡
 በምን ፡ ታወቀ ፡ ያሉ ፡ እንደሆን ፡ በወምበር ፡ ከ፫፻፲ወ፰ወምበር ፡ ፱ኘኛው ፡ 15
 ወምበር ፡ የኢየሱስ ፡ ክርስቶስ ፡ ነው ፡ ቀን ፡ መልቶ ፡ ይውላል ፡ ማታ ፡ በተ
 ነሱ ፡ ጊዜ ፡ ሐንዱ ፡ ይቀር ፡ ነበር ፡ ኋላ ፡ ግን ፡ አንስተው ፡ ከቤተ ፡ መቅደስ ፡
 አግብተው ፡ ያሳድሩታል ፡ በማግስቱ ፡ አውጽተው ፡ ያስቀምጡታል ፡ እንደወ
 ትሮ ፡ መልቶ ፡ ይውል ፡ ነበር ፡ የጐደለውን ፡ ሲመላ ፡ የጠመመውን ፡ ሲያ
 ቀና ፡ ይውል ፡ ነበር ፡ ይላል ፡ 20
 ከ፫፻እለ ፡ እስክንድሮስን ፡ ስለምን ፡ አከበሩት ፡ ያሉ ፡ እንደሆን ፡ በልደትን ፡
 ይልቃል ፡ በመጽሐፍን ፡ ይበልጻቸዋል ፡ ምነው ፡ ቢሉ ፡ በልደትም ፡ በመጽሐ
 ፍም ፡ አይበልጻቸውም ፤ ነገር ፡ ግን ፡ የተሰረረን ፡ እረኛ ፡ የመረመረን ፡ ዳኛ ፡
 እንጂ ፡ አያውቅምና ፡ እርሱም ፡ እንዲያው ፡ የዝመረውን ፡ ነገር ፡ ይፈ
 ጽም ፡ ብለው ፡ እርሱን ፡ አከበሩት ፡ ስለዚህ ፡ ነው ። 25
 ከዝያ ፡ ኋላ ፡ አርዮስን ፡ ልጠይቅኸን ፡ ትጠይቀኝ ፡ አለው ፡
 ስለምን ፡ እንዴህ ፡ አለው ፡ ያሉ ፡ እንደሆን ፡ ምክንያት ፡ ነገር ፡ እንዳያደርግ ፡
 መጽሐፌን ፡ አገላለጽ ፡ ነገራን ፡ አስቤ ፡ የነበረ ፡ ደርሶ ፡ ቢጠይቀኝ ፡ ድንገት ፡ A, 56v
 ነገር ፡ አጣሁ ፡ እንዳይል ፡ ቀድሞ ፡ ተየከሰው ፡ ይላል ። ኋላም ፡ አርዮስም ፡
 ጠይቀኝ ፡ *አንተ ፡ ከደሀል ፡ ያልኸኝ ፡ እንጂ ፡ ነህ ፡ 15 አሁንም ፡ አንተ ፡ ጠይ
 ቀኝ ፡ እንጂ ፡ አለው ፡ ይላል ፡ 30

APPARATUS: ¹⁴ »እ ፡ is probably Gz -ሰ ፡. | ¹⁵ In MA ነህ ፡ comes immediately after አንተ ፡.

COMMENTARY: ²⁴ 9 Hødar. The story must be old. ዘንተኪ ፡ አወፈዮሙ ፡ ወልድ ፡ ለ፫፻፲ወ፰
 ርቱዓነ ፡ ሃይማኖት ፡ እንዘ ፡ ሀሎ ፡ ውስተ ፡ ማኅበሮሙ ፡, ‘The Son supplied this to the 318 Or-

Then, the four archbishops sat together with the king, and the rest sat according to their ranks. The *Synaxary* states that Our Lord Jesus Christ used to spend the day together in unity (with them), prescribing and making decisions.²⁴ It is stated in the *Fāṭḥa nāgāšt* that they used to see and watch the brightness of the Holy Spirit all day long.²⁵ 5

If one asks, ‘Did the Scriptures contradict each other?’, they did not contradict each other. Their sessions were not in one day (only), but in many days. On one of the days, the brightness of the Holy Spirit had been for them like a canopy. They had spent the day watching that. | At that time, this brightness of the Holy Spirit *was written* A, 56v *in the Fāṭḥa nāgāšt* lest the glory they saw remain (unrecorded). And the fact that Our Lord Jesus Christ used to be with them together *was written in the Synaxary*.

If one asks, ‘How was it known?’, by the (number of) the chairs. After the 318 chairs, the [31]9th chair was of Jesus Christ. (The chairs) 15 would be occupied during the day, but when they adjourned (each taking his chair with him), one would be left. At the end, they would take it and place it in the church for the night. The next day, they would bring it out and set it up again. It would be occupied as usual. (Our Lord) would spend the day filling in what is lacking and 20 straightening what is not straight.

If one asks, ‘Why, of the 300, did they honour Alexander (with the chairmanship)? Was he older by birth? Or was he superior to them (in the knowledge) of the Scriptures? Why is it?’ He was not older than them by birth nor superior (in the knowledge of) the Scriptures. 25 However, as no one knows (the animal) better than the shepherd in charge, nor (the culprit) better than the judge who has interrogated,²⁶ similarly they honoured him (to chair) so that he may finish the case that he had already started and knew so well. That is why.

Then, (Alexander) said to Arius, ‘Should I question you or you 30 question me?’

If one asks, ‘Why did he say so to him?’, it was in order that (Arius) may not create an excuse. He asked him (so) first, lest (Arius) say, ‘I had marked | my Scriptures, and I had thought through about A, 56v my case, but when he questioned me suddenly, I lost the points.’ 35

Then, Arius said, ‘You question me. For it is you who said about me that I²⁷ have apostatized. Now you question me.’

thodox Fathers being in their council’, *Abba Efrem* ‘who was ordained bishop by Cosmas’, either Cosmas I, 729–730, or Cosmas II, 851–858 (EMML 1763, fol. 188v). | ²⁵ ? | ²⁶ This must be a less known Am proverb. | ²⁷ Lit. ‘you’.

እለ ፡ እስክንድሮስም ፡ ጠየቀው ፡ ምነው ፡ ወልድን ፡ ፍጡር ፡ ያልኸው ፡
 ቢለው ፡፤
 አርዮስም ፡ እኔት ፡ አልሁት ፡ መጽሐፍ ፡ ይላል ፡ እንጂ ፡ አለው ፡
 ምን ፡ መጽሐፍ ፡ ይላል ፡ ቢለው ፡
 ሰሎሞን ፡ ይላል ፡ አለው ፡ 5
 ምን ፡ የሚል ፡ አንቀጽ ፡ አለ ፡ ቢለው ፡
 ጥበብ ፡ ትቤ ፡ እምቅድመ ፡ ዓለም ፡ ፈጠረኒ ፡ ይላል ፡ አለው ፡
 ይህንን ፡ ምን ፡ ተረጎምኸው ፡ ቢለው ፡
 ለወትሮ ፡ ጠቢብ ፡ ብረት ፡ አስቀድሞ ፡ ሲሰራ ፡ እለ ፡ መዶሻን ፡ እለ ፡ ጉጠ
 ትን ፡ እለ ፡ ፈቸልን ፡ እለ ፡ መስፋን ፡ ቀድሞ ፡ ይሰራል ፡ ከዝያ ፡ ዘመደ ፡ ብረ 10
 ትን ፡ ሁሉ ፡ ይሰራበታል ፡ እንደ ፡ ጠቢብ ፡ እግዚአብሔር ፡ አብ ፡ እንደ ፡
 መዶሻው ፡ እንደ ፡ ጉጠቱ ፡ እንደ ፡ መስፋ ፡ እንደ ፡ ፈቸሉ ፡ እግዚአብሔር ፡
 ወልድ ፡ ነው ፡ እንደ ፡ ዘመደ ፡ ብረቱ ፡ እኛ ፡ ነን ፡ እኛን ፡ በእግዚአብሔር ፡
 ወልድ ፡ ፈጠረን ፡ አለ ፡ ይላል ፡፤
 እለ ፡ እስክንድሮስም ፡ ምሳሌህ ፡ ይህት ፡ ነው ፡¹⁶ | ሌላን ፡ አለህ ፡ ቢለው ፡ A, 57r
 አርዮስም ፡ የላኝም ፡ አዋን ፡ አለው ፡ ይላል ፡
 ምሳሌኸም ፡ አልሆነልኸም ፡ አለው ፡ ለወትሮው ፡ ዣን ፡ ሸላሚ ፡ ለወርቅ ፡
 ስር ፡¹⁷ ሰም ፡ ይመስሏል ፡ ሰሙ ፡ ጠፊ ፡ ነው ፡ ወርቁ ፡ ቀዋሚ ፡ ነው ፡ ምሳሌ ፡
 የሐፅፅ ፡ እንዘ ፡¹⁸ መሰሉ ፡ ቦቱ ፡ አለው ፡ ይላል ፡ ያነግዜ ፡ ነገሩን ፡ ናቀበት ፡
 ከዝያ ፡ ኋላ ፡ በጎ ፡ ይህንንስ ፡ አልኸና ፡ ለማን ፡ እሰግዳለሁ ፡ ትላለህ ፡ ቢለው ፡ 20
 ንሕነኒ ፡ ንሰግድ ፡ ለፈጣሪነ ፡ ውእቱ ፡ ይሰግድ ፡ ለፈጣሪሁ ፡ ብሎ ፡ አርዮስ ፡
 አለ ፡
 ከዝያ ፡ ኋላ ፡ እለ ፡ እስክንድሮስም ፡ ርእሰ ፡ መጽሐፍ ፡ የተባለ ፡ አሪት ፡ ነው ፤
 አሪት ፡ ኢታምልክ ፡ ባዕደ ፡ ዘእንበሌየ ፡ ዘያመልኩ ፡¹⁹ ለፍጡር ፡ ርጉም ፡
 ውእቱ ፡ ወኢትስግዱ ፡ ለአምላክ ፡ ነኪር ፡ አላለም ፡ አለው ፡ 25
 እሌህን ፡ ሶስቱን ፡ መጽሐፍ ፡ ቢሰጠው ፡ ጭብጡን ፡ ለቀቀና ፡ እንግድያስ ፡
 ለአብ ፡ እንሰገድ ፡ አለ ፡
 እርሱም ፡ አባቱን ፡ አያውቅ ፡ አያቱን ፡ ናፈቅ ፡ አይሉኸም ፡ ኃልፈን ፡ ላያት ፡
 አምላክ ፡ እንሰገድ ፡ ቢለው ፡ ምላሽ ፡ አጣ ፡፤
 ከዝያ ፡ ኋላ ፡ ቢቸግረው ፡ እስኪ ፡ ከአብና ፡ ከመንፈስ ፡ ቅዱስ ፡ የሚያሳብር ፡ 30
 መጽሐፍ ፡ ሰጡኝ ፡ | አላቺው ፡ ይላል ፡ A, 57v

APPARATUS: ¹⁶ Probably added later. | ¹⁷ Probably from ስርሕ ፡. | ¹⁸ [እምዘ ፡ ?] | ¹⁹ [”ኮ ፡.

COMMENTARY: ²⁸ Each pair of questions and answers are presented in one sentence with the questions in the subordinate and the answers in the main clause, e.g. ‘when he asked

Alexander asked him. He said to him, ‘Why did you call the Son created?’²⁸

Arius said, ‘Did I call him (so), but the Scripture called him (so)?’

He said to him, ‘What Scripture says (so)?’

He said, ‘Solomon says (so).’

5

He said to him, ‘A verse which says what is there?’

He said to him, ‘*Wisdom says, “He created me before the world”*.’²⁹

He asked him, ‘How did you integrate this?’

He said, ‘Usually, before an artisan works on iron, he first makes the hammer, the pliers, the pincers, and the needles, and then he works with them to create all types of iron related (objects). God the Father is like the artisan; God the Son is like the hammer, the pliers, the needle, and the pincers; and we are like all the types of iron-related (objects). God created us through the Son.’

Alexander said to him, ‘Is this your (only) model? | Do you have any others?’ A, 57r

Arius said, ‘I do not have. Yes, (this is all I have).’

(Alexander) said to him, ‘Your model does not work in your favour. Usually, a goldsmith (first) molds wax for the work on gold. The wax perishes and the gold (product) stands. *A model is inferior to which it is modeled for*.’ At that time, he (so) trivialized his argument.

20

Then, (Alexander) said to him, ‘Alright, you said this, who do you say you³⁰ worship?’

Arius said, ‘*But we worship our Creator*,³¹ and (Christ) worships his creator.’

25

Then, Alexander said to him, ‘The Torah is called the head of the Scriptures. Has not the Torah said (the following)? *“You shall not worship other than me.”*³² *Whoever worships a creature is cursed.*³³ *Do not worship an alien god.*’³⁴

When he presented him with these three Scriptures, he abandoned his tenet, and said, ‘Then let us worship the Father.’

30

When (Alexander) said to him, ‘Would not one call you, “He who does not know his father longs for his grandfather”?³⁵ Would we pass (him) by and worship a grandfather God’,³⁶ he lost a reply.

Then, when he was in trouble, he said to (the council), ‘Now give me a Scripture | which unites³⁷ (the Son) with the Father and the Holy Spirit.’ A, 57v

35

him so and so, he replied so and so’. | ²⁹ Sir. 24:9/14: ‘Before the ages, in the beginning, he created me.’ | ³⁰ Lit. ‘I’. | ³¹ That is, Christ. | ³² Exod. 34:14. | ³³ Cf. Deut. 27:15. | ³⁴ Deut. 5:7. | ³⁵ An Am adage. | ³⁶ God the Son being the father. | ³⁷ Possibly, ‘equates’.

እርሳቸውም ፡ ከሐዲስ ፡ ከብሉይ ፡ መርጸው ፡ ብዙኅ ፡ መጻሕፍት ፡ ሰጡት ፤
 ኢሳይያስም ፡ መቅድመ ፡ ቃል ፡ ሰማዕኩ ፡ ቃለ ፡ ቅዳሴሆሙ ፡ ለሱራፌል ፡
 ወኪሩቤል ፡ እንዘ ፡ ይብሉ ፡ *ቅ ፡ ቅ ፡ ቅ ፡²⁰ እግዚአብሔር ፡ ፀባዖት ፡
 ፍጹም ፡ ምሉዕ ፡ ሰማያት ፡ ወምድረ ፡ ቅድሳተ ፡ ስብሐቲክ ፡ ይላል ፡ ፩አብ ፡
 ቅዱስ ፡ ፩ወልድ ፡ ቅዱስ ፡ ፩ወእቱ ፡ መንፈስ ፡ ቅዱስ ፡ ይላል ፡ ስብሐቲ 5
 ሆሙ ፡ ባላለን ፡ ሐንድነታቸውን ፡ ግን ፡ ሲያጠይቅ ፡ ስብሐቲክ ፡ አለ ፡ ሶስት
 ነታቸውንም ፡ ሲያጠይቅ ፡ ፫ተ ፡ ጊዜ ፡ ቅ ፡ ቅ ፡ ቅ ፡ እግዚአብሔር ፡ ቅዱስ ፡
 ገብርኤልም ፡ ለእግዝእትነ ፡ ማርያም ፡ መንፈስ ፡ ቅዱስ ፡ ይመጽእ ፡ ላዕሌኪ ፡
 ወኃይለ ፡ ልዑል ፡ ይጼልለኪ ፡ ዘኒ ፡ ይትወለድ ፡ እምኔኪ ፡ ቅዱስ ፡ ውእቱ ፡
 ወይስመይ ፡ ወልደ ፡ እግዚአብሔር ፡ ልዑል ፡ አላት ፤ 10
 በዘመነ ፡ ትምህርቱስ ፡ ለሐዋርያተ ፡ ክርስቶስን ፡²¹ ሑሩ ፡ ወመሐሩ ፡ ኩሎ ፡
 አሕዛብ ፡ እንዘ ፡ ታጠምቅምሙ ፡ በሉ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡
 ቅዱስ ፡ አላቸው ፡ በፈጣሪ ፡ ስም ፡ እንጂ ፡ በፍጡርን ፡ ስም ፡ አጠመቁ ፡ አስ 58r
 ተምሐሩ ፡ አለው ፤ ዮሐንስ ፡ ወንጌልም ፡ ቀዳሚሁ ፡ ቃል ፡ ውእቱ ፡ ወው
 እቱ ፡ ቃል ፡ ኀበ ፡ እግዚአብሔር ፡ ውእቱ ፡ አለ ፤ ዳዊትም ፡ ወበቃለ ፡ እግዚ 15
 አብሔር ፡ ጸንዓ ፡ ሰማያት ፡ ወእምእስትንፋስ ፡ አፋሁ ፡ ኩሉ ፡ ኃይሎሙ ፡
 አለ ፤ ቅዱስ ፡ ጳውሎስም ፡ እስመ ፡ መንፈስ ፡²² ይቀትል ፡ ወመንፈስ ፡
 የሐዩ ፡ አለ ፡
 መጽሐፍ ፡ የተባለ ፡ ቀለም ፡ ነው ፡ መንፈስ ፡ የተባለ ፡ ትርጓሜ ፡ ነው ፡ ለወ
 ትሮ ፡ ቀለም ፡ የገደለውን ፡ ትርጓሜ ፡ ያሺረዋል ፡²³ አንተንም ፡ እንዲያው ፡ 20
 መጽሐፍ ፡ ላሳብር ፡ ከካህናት ፡ ልማር ፡ ሳትል ፡ ቀለም ፡ ገደለህ ፡ አለው ፤
 ደግሞም ፡ ኦሪት ፡ ዘልደ ፡ በፍጥረት ፡ ይተረጎማል ፡ ኦሪት ፡ ዘፍጥረትም ፡
 በልደት ፡ ይተረጎማል ፡ ይኸም ፡ ፈጠረኒ ፡ ወለደኒ ፡ ማለት ፡ ነው ፤
 ስሎሞንንስ ፡ ጥበብ ፡ ትቤ ፡ እምቅድመ ፡ ዓለም ፡ ፈጠረኒ ፡ ያሰኘው ፡ ከዓ 25
 ለም ፡ ቀድሞ ፡ ወለደኝ ፡ ማለቱ ፡ ነው ፤ ዓለም ፡ የተባሉ ፡ ምእመናን ፡
 ናቸው ፡ በጸጋ ፡ የጥምቀት ፡ ልጅ ፡ እንዲያደርጋቸው ፡ ባወቀ ፡ ነው ፡ ሥጋ ፡
 መልበስም ፡ በምትሐት ፡ እንዳልሆነ ፡ ፍጡር ፡ ሥጋን ፡ እንደ ፡ ለበሰ ፡ ሲያጠ
 ይቅ ፡ ነው ፡ ከዓለም ፡ ቀድሞ ፡ የወለደው ፡ ስለዚህ ፡ ነው ፡
 ከዝያ ፡ ኋላ ፡ በውርድ ፡ አቅንቶ ፡ በምስክር ፡ ረትቶ ፡ የሚያስረዳ ፡ መጽሐፍ ፡ A, 58v
 ሰጥቶ ፡ ተመለስ ፡ ቢለው ፡ አልመለስም ፡ አለ ፡ መናፍቅ ፡ ኪመለስ ፡ የሰይፍ ፡ 30
 ሞት ፡ ይቀበል ፡ ይወዳል ፤

APPARATUS: ²⁰ [ቅዱስ ፡ ቅዱስ ፡ ቅዱስ ፡ | ²¹ [”ስ ፡ | ²² [መጽሐፍ ፡ | ²³ [ይሽ”.

COMMENTARY: ³⁸ ‘Thy’. | ³⁹ Cf. Isa. 6:3. | ⁴⁰ Cf. Marcos Daoud and Marsie Hazen 1954, 22 (§ 27). | ⁴¹ In the singular. | ⁴² Luke 1:35. | ⁴³ Matt. 28:19. | ⁴⁴ John 1:1. | ⁴⁵ Ps. 32/33:6. | ⁴⁶ ‘Spirit’ MS. | ⁴⁷ 2 Cor. 3:6. | ⁴⁸ i.e. ‘rectifies’. | ⁴⁹ i.e. ‘spoils’. | ⁵⁰ Or ‘Torah of Nativity’, that is ‘Genesis’.

They referred him to many Scriptures, selecting from the Old and New Testaments. Isaiah, the foreteller of the Word, has said, *‘I hear the words of the sanctification of the seraphim and cherubim as they say, “Holy, holy, holy is perfect God of hosts; the heavens and the earth are full of your³⁸ holy glory.”’*³⁹ It says, *‘The Holy Father is one, the Holy Son is one, the Holy Spirit is one.’*⁴⁰ It does not say, *‘their glory’*. To explain their unity, it rather says, *‘thy⁴¹ glory’*. And to explain their trinity, it says three times, *‘Holy, Holy, Holy God’*. And Saint Gabriel said to Our Lady Mary, *‘The Holy Spirit will come upon you, the power of the Most High will overshadow you. And the one who will be born of you will be holy. And he will be called the Son of the Most High God.’*⁴²

(Alexander) said to him, ‘And during the time of his teaching, he said to the Apostles of Christ, *“Go and teach all nations. When you baptize them say, ‘In the name of the Father, and the Son, and the Holy Spirit.’”*⁴³ Did they baptize or teach in the name of a creature but in the name of the Creator? And the Gospel of John | says, *“In the beginning was the Word. And the Word was with God.”*⁴⁴ And David says, *“The heavens are firm by the Word of God and all their powers by the breath of his mouth.”*⁴⁵ And Saint Paul says, *“The book⁴⁶ kills, and the spirit gives life.”*⁴⁷

(Alexander) said to him, ‘That which is called “book” is the word; and that which is called “spirit” is (its) interpretation. Usually, an interpretation brings to life⁴⁸ what a word kills.⁴⁹ You, too, (since) you have not said to yourself at all, “Let me make the Scriptures agree” or “Let me learn from the clergy”, the word killed you.’

‘Also, “Torah of Birth”⁵⁰ is interpreted as creation. “Torah of Creation”, too, is interpreted as birth. Thus, “he created me”, too, means he begot me.’

‘And what led Solomon to say, *“Wisdom says, he created me before the world”*, is (the interpretation), “He begot me before the world”. That which is called “the world” are the faithful. (He said it) because he knew that by grace he will make them sons (and daughters) through baptism. And it is to explain that wearing flesh was not by phantom, but that he wore a created flesh. That is why he begot him before the world.’

After that, (Arius) refused to repent, even though (Alexander) had straightened (things) one by one, | won (the argument) by evidence, and had referred (him) to Scriptures that explain. A heretic would love to receive death by the sword rather than repent.

ከዝያ ፡ ኋላ ፡ ፫፻፲ወ፰ ርቱዓነ ፡ ሃይማኖት ፡ በተሰጣቸው ፡ ሥልጣን ፡ ከእግዚ
 አብሔር ፡ ሐንድነት ፡ ከምእመናን ፡ ብልት ፡ ለይተው ፡ ቈርጸው ፡ ገዝተው ፡
 አስወጽተው ፡ ሰደዱት ፡ ከዝያ ፡ ኋላ ፡ እርሱን ፡ ሰደው ፡ ሥርዓት ፡ ሰሩ ፡
 ሕገጋትን ፡ አቆሙ ፡ ፯²⁴መጻሕፍትን ፡ ተናገሩ ፡ ይላል ፡
 ምንና ፡ ምን ፡ ያሉ ፡ እንደሆን ፡ ፍትሐ ፡ ነገሥት ፡ ለነገሥታት ፡ ሲኖዶስ ፡ 5
 ለካህናት ፡ ሕንጻ ፡ መነኮሳት ፡ [ለመነኮሳት ፡] ሃይማኖተ ፡ አበው ፡ [ለ]ንዑስ ፡
 ክርስቲያን ፡ ግሩም ፡ ቅዳሴ ፡ ለሥጋ ፡ መለኮት ፡ ጸሎተ ፡ ሃይማኖትን ፡²⁵ እሌ
 ህን ፡ ተናገሩ ፡ ይላል ።
 አነጋገራቸው ፡ እንዴት ፡ ነው ፡ ያሉ ፡ እንደሆን ፡ በያሉበት ፡ ሆነው ፡ ተና
 ገሩ ፡ ጽፈው ፡ ቢያመጹ ፡ ሐንድ ፡ ሆነላቸው ፡ ይላል ። መንፈስ ፡ ቅዱስ ፡ 10
 በሁሉ ፡ እንዳለ ፡ በዜጎ ፡ ይታወቃል ፡ ይላል ፡ ሐንድም ፡ በኅብር ፡ ሐንድ ፡
 ሆነው ፡ ይህ ፡ ለኛ ፡ ያግዛል ፡ ይህ ፡ ለመናፍቃን ፡ ያግዛል ፡ ብለው ፡ መር
 ጸው ፡ አሻሽለው ፡ ተናገሩት ፡ ሲናገሩ ፡ ግን ፡ በሐንድ ፡ ቃል ፡ ሆነው ፡ ተና
 ገሩ ፡ ሙሴ ፡ ባሕር ፡ ከፍሎ ፡ ጸላት ፡ ገድሎ ፡ ባሕር ፡ እንደ ፡ ምድር ፡ ረግጸ ፡
 ደመናን ፡ እንደ ፡ አጎበር ፡ አድርጎ ፡ አእላፈ ፡ እስራኤልን ፡ ባወጸቸው ፡ ጊዜ ፤ 15
 ንሴብሐ ፡ ለእግዚአብሔር ፡ ስቡሐ ፡ ዘተሰብሐ ፡ ብለው ፡ በሐንድ ፡ ቃል ፡
 ሆነው ፡ እንደረገጹ ፡ እርሳቸውም ፡ እንዴህ ፡ ተናገሩ ፡ ይላል ፡ እግዚእነ ፡ ኢየ
 ሱስ ፡ ክርስቶስም ፡ በሆነዕና ፡ ቤተ ፡ መቅደስ ፡ በገባ ፡ ጊዜ ፡ ሆነዕና ፡ በአር
 ያም ፡ ቡሩክ ፡ ዘይመጽእ ፡ በስመ ፡ እግዚአብሔር ፡ ሲሉ ፡ በዐቢይ ፡ ንዑስ ፡
 አንቀጽ ፡ በሐንድ ፡ ቃል ፡ ሆነው ፡ እንደ ፡ ተናገሩ ፡ እርሳቸውም ፡ እንዴህ ፡ 20
 ተናገሩ ፡ ይላል ፡
 የዛሬም ፡ ዘመን ፡ ቄስ ፡ ቅዱስ ፡ ባለ ፡ ጊዜ ፡ በኪዳን ፡ የቆመ ፡ ሁሉ ፡ ሕዝብ ፡
 በሐንድ ፡ ቃል ፡ ሆኖ ፡ እግዚአብሔር ፡ እንዳለ ፡ ዘንድ ፡ እርሳቸውም ፡ እን
 ዴህ ፡ ተናገሩ ፡ ይላል ።

APPARATUS: ²⁴ [፯.] ²⁵ The object marker ን appears only on the last (sixth) object.

After that, by the authority they were given, the 318 (Fathers) of the Orthodox Faith, separated (Arius) from union with God and the body of the faithful, expelled and banished (him) by cutting (him) off and excommunicating (him). Then, after they banished him, they laid down ordinances, established rules, and uttered seven⁵¹ books. 5

If one asks, ‘What and what (books)?’, these are the *Fəṭḥa nāgāšt*⁵² for kings, the *Sinodos*⁵³ for the clergy, the *Hənša mənākosat*⁵⁴ [for the monks], the *Haymanotä abäw*⁵⁵ (for) the catechumen, the *Gərum*⁵⁶ *Anaphora* for the Divine Liturgy,⁵⁷ and the *Šälotä haymanot*.⁵⁸ They uttered these. 10

If one asks, ‘How was (the method of) their utterance?’, each uttered wherever he was (separately). When they brought (their compositions to the council) in writing (their compositions) were similar. It is known by this that the Holy Spirit was present with all. Or, they came together and uttered in unity in choosing (from the existing 15 sources) and improving (them), saying, ‘This supports us, and this supports the heretics’. | But when they uttered, they uttered in one voice, similar to the tens of thousands of the Israelites who danced uttering in one voice, saying, ‘We glorify God who is glorified’, when Moses brought them out (of Egypt), dividing the sea, killing the enemy, stepping on the sea like on land, and making the cloud like a bal- 20 dachin. Also as when Our Lord Jesus Christ entered the Temple at Hosanna, (people) spoke in one voice in the main (and) infinitive (verbs),⁵⁹ saying, ‘Hosanna in the highest! Blessed is the one who comes in the name of God’,⁶⁰ (the Nicene Fathers), too, uttered sim- 25 arly.

Also as today when the priest says, ‘Holy’ at (the prayer of) the covenant, all standing people say, ‘God’, in one voice, they, too, uttered similarly (in one voice).⁶¹

COMMENTARY: ⁵¹ Sic for ‘six’. | ⁵² The *Code of Kings*, Guidi 1899; Paulos Tzadua 1968; ‘Fəṭḥa nāgāšt’, *E Ae*, II (2005), 534a–535b (Paulos Tzadua and Red.). | ⁵³ ‘Senodos’, *E Ae*, IV (2010), 623a–625a (A. Bausi). | ⁵⁴ Monastic rules. | ⁵⁵ ‘Haymanotä abäw’, *E Ae*, II (2005), 1073b–1075b (A. Wion and E. Fritsch). | ⁵⁶ Incipit of the *Anaphora of the 318 Orthodox Fathers*, see Marcos Daoud and Marsie Hazen 1954, 122–137. | ⁵⁷ Lit. ‘body’. | ⁵⁸ The Gz title of the Nicene Creed. | ⁵⁹ Not clear. Perhaps the reference in grammatical terms might be to the forms of *zä-yämäššə*^o and *buruk*, but the latter (*buruk*) is not infinitive. | ⁶⁰ Matt. 21:9; Mark 11:9. | ⁶¹ Marcos Daoud and Marsie Hazen 1954, 247.

Commentary on the Nicene Creed
(A, fols 59r–74v)

ጸሎተ ፡ ሃይማኖት ፡ አሉ ፡ ፫፻፲ወ፰ርቱዓነ ፡ ሃይማኖት ፡ ጸሎት ፡ ማለት ፡
ልመና ፡ ነው ፡ ይላል ። በዚህ ፡ ግን ፡ ነገረ ፡ ሃይማኖት ፡ አሠረ ፡ ሃይማኖት ፡
ትእምርተ ፡ ሃይማኖት ፡ ነው ፡ ይላል ። 5
ሃይማኖት ፡ ማለት ፡ በሥሉስ ፡ ቅዱስ ፡ ማመን ፡ መጽናት ፡ ነው ፡ ሲያምኑ ፡ A, 59v
ግን ፡ አፍንና ፡ ልብን ፡ በሐንድ ፡ አሳብሮ ፡ ቢያምኑ ፡ ይረባል ፡ አመንኩ ፡ በዘ
ነበብኩ ፡ እንዳለ ፡ ዳዊት ፡ ይላል ፡
ጸሎተ ፡ ሃይማኖትን ፡ የተማረ ፡ ምን ፡ ይመስላል ፡ ያሉ ፡ እንደሆን ፡ ያትክ
ልት ፡ ግንድ ፡ ነው ፡ ይላል ፡ ተምሮ ፡ ያስተማረ ፡ አበባውን ፡ ይመስላል ፡ 10
በዚህ ፡ ሃይማኖት ፡ ጸንቶ ፡ ምግባራት ፡ ሰርቶ ፡ በጅቶ ፡ የሞተ ፡ ምን ፡ ይመስ
ላል ፡ ያሉ ፡ እንደሆን ፡ ፍሬውን ፡ ይላል ፡
ፍሬው ፡ ምን ፡ ይሆናል ፡ ያሉ ፡ እንደሆን ፡ ቢበሉት ፡ ለልብ ፡ ጠል ፡ ይሆ
ናል ፡ ፈቃደ ፡ ሥጋ ፡ ይፈጽማል ፡ ለሰው ፡ በሰጡ ፡ ጊዜ ፡ ያፈቃቅራል ፡
በዚህ ፡ ሃይማኖት ፡ ጸንቶ ፡ ምግባራት ፡ ሰርቶ ፡ የሞተ ፡ ፈቃደ ፡ ነፍሱ ፡ ይፈጸ 15
ማል ፡¹
ተምሮ ፡ ያሳስተማረ ፡ ምን ፡ ይመስላል ፡ ያሉ ፡ እንደሆን ፡ የሙዝ ፡ ግንድ ፡
ሟያ ፡ የሌለው ፡ ከወደቀው ፡² በስብሶ ፡ የሚቀር ፡ ነው ፡ ይላል ።
ነአምን ፡ በ፩አምላክ ፡ ይላል ፡ በሐንድ ፡ አምላክ ፡ እናምናለን ፡ አሉ ፡ ይላል ፡
፫፻ ስለምን ፡ በሐንድ ፡ አምላክ ፡ እናምናለን ፡ ያሉ ፡ ምነው ፡³ ቢሉ ፡ ካህናት ፡ 20
በጸጋ ፡ አምላክ ፡ ተብለዋሉ ፡ ደግሞም ፡ እንጨት ፡ ጸርበው ፡ ደንግያ ፡ አለዝ
በው ፡ ዓለም ፡ ሁሉ ፡ በዝያ ፡ ይሰግድ ፡ ነበረና ፡ ከዚህ ፡ ሲለዩ ፡ በ፩ አምላክ ፡ A, 60r
እናምናለን ፡ አሉ ፡ ይላል ፡
ደግሞም ፡ ቀዳማዊ ፡ ማኔ ፡ አልባቲ ፡ መጋቢ ፡ ወሠራዒሃ ፡ ለዓለም ፡ አለ ፡
ይላል ። ስማየነም ፡ ምድሩነም ፡ የፈጠረው ፡ የለም ፡ አለ ፡ ይላል ፡ ጌላም ፡ 25
የሚያሳልፈው ፡ የለም ፡ አለ ፡ ዳግማዊ ፡ ማኔም ፡ ተቃራኒ ፡ አለበት ፡ አለ ፡
መላእክትን ፡ ቢፈጥር ፡ አጋንንትን ፡ ፈጠረበት ፡ ብርሃንን ፡ ቢፈጥር ፡ ጨለ
ማን ፡ ፈጠረበት ፡ ነፍስን ፡ ቢፈጥር ፡ ሥጋን ፡ ፈጠረበት ፡ አለ ፡ ይላል ።
እኛ ፡ ግን ፡ እንዴህ ፡ ያለ ፡ ሃይማኖት ፡ አንናገርም ፡ ፫አካላት ፡ አንድ ፡ መለ
ኮት ፡ ብለን ፡ በአንድ ፡ አምላክ ፡ እናምናለን ፡ ብለው ፡ ፫፻ አሉ ፡ ይላል ። 30

APPARATUS: ¹ ይፈጸምለታል ፡ MA. | ² ከወደቀበት ፡ MA. | ³ Either ስለምን ፡ or ምነው ፡ should be omitted.

COMMENTARY: ¹ Or ‘begging’. | ² Ps. 115/116:10: ‘I kept my faith, even when I said’. | ³ This is the title of the Creed in Gz. | ⁴ This looks as if the same sentence has been re-

Commentary on the Nicene Creed
(A, fols 59r–74v)

The *Prayer of Faith* stated *the 318 of the Orthodox faith*. Prayer means ‘solicitation’.¹ But here it is ‘dogma’, ‘mark of faith’, ‘teaching of faith’, and ‘sign of faith’.

Faith means believing | in the Holy Trinity and remaining steadfast (in it). But when one believes, it benefits if one believes uniting the mouth and the mind into one, as David says, ‘*I believe in what I said*’.²

If one asks, ‘What does he who learned the *Prayer of Faith*³ look like?’, he is (like) the trunk of a tree. He who learns and teaches looks like the flower.

If one asks, ‘What does he who dies steadfast in this faith, done good deeds, and obeyed look like?’, he looks like its fruit.

If one asks, ‘What for would the fruit be?’, if eaten, it would refresh the heart and fulfill the desire of the body; and if it is offered to others, it would generate love to one another. For he who dies steadfast in this faith and having done good deeds, the desire of his soul will be fulfilled.

If one asks, ‘What does he who has learned but has not taught look like?’, a trunk of a banana tree which is of no use, one that would remain rotten once it falls down.

We believe in one God. We believe in one God.⁴

If one asks, ‘Why did the 300⁵ say, “We believe in one God”?’, priests are called gods by grace; and, furthermore, the whole world | had sculpted wood, smoothed stone and worshipped them. They said, ‘We believe in one God’, to set (the real God) apart from these.

Furthermore, Mani I had said, ‘*The world has no steward or its organizer*.’ He had said, ‘There is no one who created the heaven and the earth.’ He had said, ‘Later, too, there will be no one who will make it pass away.’ And Mani II had said, ‘(God) has an opponent.’⁶ When he created angels, (the opponent) created demons against him. When he created light, he created darkness against him. When he created the soul, he created the flesh against him.’ The 300 said, ‘But we do not proclaim this kind of faith. We rather believe, confessing, “Three persons and one God”.’

peated. But the first sentence is in Gz, and the second is its translation/interpretation in Am. | ⁵ This is the short name of the 318 Orthodox Fathers of the Nicene Council. | ⁶ Or ‘rival’.

እግዚአብሔር ፡ አብ ፡ አኃይ ፡ ኩሉ ፡ ዓለም ፡ ይላል ፡ ሁሉን ፡ በሚይዝ ፡ አም
 ላክ ፡ እናምናለን ፡ አሉ ፡ ይላል ፡
 ምነው ፡ ይህን ፡ ነገር ፡ አስኛቸው ፡ ያሉ ፡ እንደሆን ፡ ከአኃዝያን ፡ ሲለዩ ፡
 ነው ፡
 አኃዝያን ፡ እለ ፡ ማናቸው ፡ ያሉ ፡ እንደሆን ፡ ነገሥታት ፡ መኳንንት ፡ ንጉ 5
 ሥም ፡ ጨዋውን ፡ መኰንንም ፡ ዜጋውን ፡ እይዛለሁ ፡ ይላል ፡ እኛ ፡ ግን ፡
 ሰማዩንም ፡ ምድሩንም ፡ ዕመቀ ፡ ዕመቃቱንም ፡ ፈለክ ፡ ፈለካቱን ፡ ባሕርን ፡
 ወአፍላጋትን ፡ ፀሐይን ፡ ወወርሳን ፡ ወከዋክብት ፡ ለሚይዝ ፡ አምላክ ፡ እና A, 60v
 ምናለን ፡ አሉ ፡ ይላል ፡
 እግዚአብሔር ፡ ባለ ፡ ጊዜ ፡ የሥሉስ ፡ ቅዱስ ፡ ያንድነት ፡ ስማቸው ፡ ነው ፡ 10
 አብ ፡ ባለ ፡ ጊዜ ፡ የብቻው ፡ ጥንተ ፡ ስሙ ፡ ነው ፡ ወልድ ፡ ባለ ፡ ጊዜ ፡ የብ
 ቻው ፡ ጥንተ ፡ ስሙ ፡ ነው ፡ መንፈስ ፡ ቅዱስ ፡ ባለ ፡ ጊዜ ፡ የብቻው ፡ ጥንተ ፡
 ስሙ ፡ ነው ፡ ፤ አብኒ ፡ ከዊነ ፡ አብና ፡ ውእቱ ፡ ሎቱ ፡ ለባሕቲቱ ፡ እስከ ፡ ለዓ
 ለም ፡ ወልድኒ ፡ ውእቱ ፡ ከዊነ ፡ ወልድና ፡ ሎቱ ፡ ለባሕቲቱ ፡ እስከ ፡ ለዓ
 ለም ፡ መንፈስ ፡ ቅዱስኒ ፡ ውእቱ ፡ ከዊነ ፡ ሥርፅና ፡ ሎቱ ፡ ለባሕቲቱ ፡ እስከ ፡ 15
 ለዓለም ፡ ይህ ፡ በሃይማኖተ ፡ አበው ፡ እንደ ፡ ተባለ ፡ ስማቸው ፡ ነዋሪ ፡
 ቀዋሚ ፡ ነው ፡ አይፈልስም ፡ አይፋለስም ፡
 ይህ ፡ ነገር ፡ ከምን ፡ ተነሣ ፡ ያሉ ፡ እንደሆን ፡ በወልደ ፡ እግዚአብሔር ፡ ነው ፡
 ይላል ፡ ፤
 ምነው ፡ አብን ፡ አስቀደሙት ፡ ያሉ ፡ እንደሆን ፡ የአብን ፡ ክብር ፡ ተናገረ ፡ 20
 ወልድም ፡ እንዴህ ፡ ነው ፡ ፤ አርዮስ ፡ ግን ፡ አብን ፡ ከወልድ ፡ ኃብሮ ፡ አይናገ
 ርም ፡ የአብም ፡ ቃሉ ፡ ወልድ ፡ እንደ ፡ ሆነ ፡ አላስተዋለውም ፡ ፤
 ገባሬ ፡ ሰማያት ፡ ወምድር ፡ አለ ፡ ሰማዩን ፡ [ምድሩንም ፡] ካልነበረ ፡ እንደነ
 በረ ፡ አድርጎ ፡ ለፈጠረ ፡⁴ አምላክ ፡ እናምናለን ፡ አሉ ፡ ይላል ፡ ሰማይ ፡ A, 61r
 ማለት ፡ ክፍለ ፡ ማይ ፡ ማለት ፡ ነው ፡ ምድር ፡ ማለት ፡ ማኅደረ ፡ ኩሉ ፡ ፍጥ 25
 ረት ፡ ማለት ፡ ነው ፡ ይላል ፡⁵
 ዘያስተርኢ ፡ ወዘኢያስተርኢ ፡ አለ ፡ የሚታዩንም ፡ የማይታዩንም ፡ ለፈጠረ ፡
 አምላክ ፡ እናምናለን ፡ አሉ ፡ ይላል ፡
 የሚታዩ ፡ ፍጥረታት ፡ እለ ፡ ማናቸው ፡ ያሉ ፡ እንደሆን ፡ ለጅ ፡ የሚያዝ ፡ ለዓ
 ይን ፡ የሚገዝፍ ፡ ሁሉ ፡ ነው ፡ 30
 የማይታዩስ ፡ ማነው ፡ ያሉ ፡ እንደሆን ፡ ነፋስ ፡ ነፍስ ፡ ብርሀት ፡ ሰማይ ፡
 ረቂቅ ፡ ነገር ፡ ሁሉ ፡ ይላል ፡

APPARATUS: ⁴The prepositions ለ and በ are interchangeably used with the verb አመነ ፡
 (በ/ለፈጠረ ፡ አምላክ ፡ እናምናለን ፡) . | ⁵This is relating etymologically ሰማይ ፡ with ማይ ፡
 and ማኅደር ፡ with ምድር ፡.

God the Father, holder⁷ of the entire World. They said, ‘We believe in God who holds everything.’

If one asks, ‘What made them say this’, it is to set (him) apart from (other) *holders*.

If one asks, ‘Who are (the other) *holders*?’, (these) are kings and 5
governors. A king claims to hold the army, and the governor the civil-
ians.⁸ They said, ‘But we believe in God who holds the heaven, the
earth, the deepest of the deep, the sphere of the spheres, the sea, the
rivers, the sun, | the moon, and the stars.’ A, 60v

When (the source) says ‘God’, it is the name of the oneness of the 10
Holy Trinity. When it says ‘Father’, it is (the Father’s) proper original
name. When it says ‘Son’, it is (the Son’s) proper original name. When
it says ‘Holy Spirit’, it is (the Holy Spirit’s) proper original name.
*‘Father’ is fatherhood being his alone forever. ‘Son’ is sonship being his
alone forever. And ‘Holy Spirit’ is proceeding being his alone forever.* 15
As this has been said the *Haymanotä abäw*, their names are ever exist-
ing and permanent; they do not change or exchange each other.

If one asks, ‘How was this issue raised?’, it is because of the Son of
God.

If one asks, ‘Why did they make the Father precede?’, (the source) 20
spoke about the glory of the Father, (but) the Son, too, is (with the
Father). But Arius does not speak of the Father together with the Son.
He did not realize that the Word of the Father is the Son.

Maker of heaven and earth. They said, ‘We believe in God who
created heaven [and earth], making (them) existent from non- 25
existence.’ | ‘Heaven’ means ‘a portion of water’.⁹ ‘Earth’ means ‘an
abode of all creations’.¹⁰ A, 61r

That which is visible and that which is invisible. They said, ‘We be-
lieve in God who created those which are visible and those which are
invisible.’ 30

If one asks, ‘Which are the visible creations?’, everything which is
held with the hand and is concrete for the eye.

If one asks, ‘And which are those which are invisible?’, the wind,
the soul, the bright heaven and all subtle things.

COMMENTARY: ⁷ Or ‘controller’. Otherwise ‘almighty’. The translators of the Nicene
Creed and this commentator do not agree on what the Greek originally means. | ⁸ Lit.
‘the poor’. | ⁹ That is, *sä-may*, with *may* being water. | ¹⁰ The interpretation is based on a
sound relationship between Gz *mädr*, ‘earth’, and *mahdär*, ‘abode’.

ዘይሬኢ ፡ ባለ ፡ ጊዜ ፡ መጽሐፍ ፡ በባሕርየ ፡ መለኮቱ ፡ ሁሉ[ን] ፡ ያያል ፡ አረ
 ፍተ ፡ ቤት ፡ ጽልመተ ፡ ሌሊት ፡ አይከለክለውም ፡ ይላል ፡
 ወዘኢያስተርኢ ፡ ባለ ፡ ጊዜ ፡ ባሕርየ ፡ መለኮቱን ፡ ከዜህም ፡ በኋላ ፡ የሚያ
 የው ፡ የለም ፡ ይላል ። ለእግዚአብሔርስ ፡ አልቦ ፡ ዘርእዮ ፡ ግሙራ ፡ እንዳለ ፡
 ቃለ ፡ ወንጌል ፡ ይላል ። 5
 ወነአምን ፡ በ፩ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አለ ፡ በሐንድ ፡ ጌታ ፡ እናምና
 ለን ፡ አለ ፡ ይላል ፡
 ስለምን ፡ በሐንድ ፡ ጌታ ፡ እናምናለን ፡ አሉ ፡ ያሉ ፡ እንደሆን ፡ ከጌታ ፡ ጌታ ፡
 ሲለዩ ፡ ጌታስ ፡ ብዙ ፡ ጌታ ፡ አለ ፡ ያበላም ፡ ያለበሰም ፡ ጌታ ፡ ነው ፡ A, 61v
 እ[ን]ርሱ ፡ ግን ፡ በአካል ፡ አቁሞ ፡ በመልክ ፡ ሼልሞ ፡ በአእምሮ ፡ አንግሦ ፡ 10
 ለፈጠረን ፡ አምላክ ፡ እናምናለን ፡ አሉ ፡ ይላል ፡
 እግዚእ ፡ ማለት ፡ ጌታ ፡ ማለት ፡ ነው ፡ ኢየሱስ ፡ ማለት ፡ መድኃኒት ፡ ነፍስ ፡
 ወሥጋ ፡ ማለት ፡ ነው ፡ ክርስቶስ ፡ ማለት ፡ ቅቡዕ ፡ ንጉሥ ፡ ማለት ፡ ነው ፡
 ይላል ።
 ወልደ ፡ አብ ፡ ዋሕድ ፡ አለ ፡ የአብ ፡ ልጅ ፡ ወልድ ፡ የሚያህለው ፡ የሚመስ 15
 ለው ፡ የባሕርይ ፡ የጠባይ ፡ ልጁ ፡ ይላል ፡
 ይህንን ፡ ምን ፡ ነገር ፡ አሰኘው ፡ ያሉ ፡ እንደሆን ፡ ልጅስ ፡ እስራኤልም ፡ ወል
 ድየ ፡ ዘበኩርየ ፡ ተብለዋሉ ፡ ምእመናንም ፡ የጸጋ ፡ ልጅ ፡ ተብለዋሉ ፡ ከለ
 ዜኅ ፡ ሲለዩ ፡ ሲያጠይቅ ፡ ለባሕርይ ፡ ለጠባይ ፡ ልጁ ፡ እናምናለን ፡ አሉ ፡
 ይላል ። 20
 ዘህልው ፡ ምስሌሁ ፡ እምቅድመ ፡ ይትፈጠር ፡ ዓለም ፡ ልጅ ፡ ስላልነ ፡ ግን ፡
 ከልጅ ፡ አባት ፡ ዘመን ፡⁶ እንዲቀድመው ፡ ልጁ ፡ እንዲከተለው ፡ አይደለ
 ውም ፡ ሰማይ ፡ ሳይጠፈር ፡ ምድር ፡ ሳይፈጠር ፡ በሐንድነትና ፡ በሶስትነት ፡
 ለሚኖር ፡ አምላክ ፡ እናምናለን ፡ አሉ ፡ ይላል ።
 ብርሃን ፡ ዘእምብርሃን ፡ አለ ፡ አዋቂ ፡ ከአዋቂ ፡ መጻልን ፡ ይላል ፡ 25
 አመጸጹ ፡ እንዴት ፡ ነው ፡ ያሉ ፡ እንደሆን ፡ የፀሐይ ፡ ክበቡ ፡ ብርሃኑና ፡ A, 62r
 ሙቀቱ ፡ እንዳይቀዳደሙ ፡ አባት ፡ ነኝና ፡ ዘመን ፡ ልቅደም ፡ ልጁ ፡ ነኝና ፡
 ዘመን ፡ ልከተል ፡ ሳይል ፡ በሐንድነት ፡ መጻልን ፡ ይላል ።
 *አምላክ ፡ ጽድቅ ፡ ዘእምአምላክ ፡ ጽድቅ ፡⁷ ዘበአማን ፡ ዘተወልደ ፡ አለ ፡
 እውነተኛ ፡ አምላክ ፡ ከውነተኛ ፡ አምላክ ፡ በውነት ፡ ነገር ፡ ወርዶ ፡ ተወለደ 30
 ልን ፡ ይላል ፡
 ስለምን ፡ እውነተኛ ፡ አሰኘው ፡ ያሉ ፡ እንደሆን ፡ ከሐሰተኛ ፡ ሲለይ ፡ ነው ፡
 ሐሰተኛ ፡ እለ ፡ ማን ፡ ናቸው ፡ ያሉ ፡ እንደሆን ፡ ምድራውያን ፡ ናቸው ፡ ክብ
 ሬን ፡ ወርቁን ፡ ለልጄ ፡ የሚሉ ፡ ናቸው ፡ ከለዜህ ፡ ሲለይ ፡ እውነተኛ ፡ አም

APPARATUS: ⁶ በዘ” MA. | ⁷ [አምላክ ፡ ዘእምአምላክ ፡

COMMENTARY: ¹¹ John 1:18. | ¹² ‘Son’. | ¹³ The author uses two synonymous words, *bahrəy* and *täbay*, with the meaning of ‘nature’, possibly for emphasis. | ¹⁴ Exod. 4:22. |
¹⁵ *Sic* for ‘God from God in the truth’.

If the Scripture says, '*He who sees*', (it means) he sees everything by the nature of his divinity. Walls of a house or darkness of the night do not hinder him.

If it says, '*And he who does not appear*', (it means) no one sees his natural divinity, (now) and after this (time), as the words of the Gospel say, '*No one has ever seen God*.'¹¹

We believe in one Lord, Jesus Christ. It said, 'We believe in one Lord.'

If one asks, 'Why did they say, "We believe in one Lord"?', it is to set a master apart from a master. As for a master, there are many masters. He who feeds | and clothes is a master. But they said, 'We believe in God who created us, making us upright in body, beautifying us in appearance, and celebrating us with understanding.'

'*Lord*' means 'master'. '*Jesus*' means '*savior of the soul and the body*'. '*Christ*' means '*the anointed king*'.¹⁵

The Only Son of the Father. *Wäld*,¹² the Son of the Father, who is equal to (the Father) and who resembles him is his Son in *nature and substance.¹³

If one asks, 'What led it say this?', as for son, Israel, too, is called, '*My first-born son*'.¹⁴ The faithful, too, are called sons by grace. To set (his sonship) apart from these and to explain, they said, 'We believe in his Son in nature and substance.'

Who is existent with him since before the world was created. However, when we say 'Son', it is not like a father preceding a son in time and a son succeeding. They said, 'We believe in God who is existent in unity and trinity even before the heaven was framed and the earth was created.'

Light from light. A knowledgeable came for us from a knowledgeable.

If one asks, 'How is his coming?', as the sun's disc, | its light, and its heat do not precede each other (when the sun rises), he came for us in unity, with the Father not saying, 'Let me precede in time, because I am Father', and the Son, not saying, 'Let me succeed in time, because I am Son'.

*God of truth from God of truth in the truth who was born.*¹⁵ True God came down in the truth from true God, and was born for us.

If one asks, 'What led it say, "True (God)"?', it is to set (God) apart from false ones.

If one asks, 'Who are the false ones?', these are the earthly ones who say, 'Let my wealth, my money, be for my son.' In order to set

ላክ፡ ከውነተኛ፡ አምላክ፡ ተወለደልን፡ ብለን፡ እናምናለን፡ አሉ፡ ይላል ፤
 ወአኮ፡ ዘተገብረ፡ አለ፡ ይህ፡ የ፫፻ ነገረ፡ ደብተራቸው፡⁸ ነው፡ ለአርዮስ፡
 ምላሽ፡ ሲሰጡት፡ እንዳንተስ፡ ግቡር፡ ፍጡር፡ አንለውም፡ ገባሪ፡ ፈጣሪ፡
 ብንለው፡ እንጂ፡ አሉ፡ ይላል ፤
 ዘዕሩይ፡ ምስለ፡ አብ፡ በመለኮቱ፡ አለ፡ በመለኮቱ፡ ከአብ፡ ሐንድ፡ ነው፡ 5
 በሰውነቱ፡ በለበሰው፡ ሥጋ፡ ከኛ፡⁹ ሐንድ፡ ነው፡ ይትዔረዩን፡ ለነ፡ በትስብ
 እቱ፡ ወይትዔረዩ፡ ለአብ፡ በመለኮቱ፡ እንዳሉ፡ ፫፻ በሃይማኖተ፡ አበው፡ A, 62v
 ይላል ፤
 ዘቦቱ፡ ኩሉ፡ ኮነ፡ አለ፡ ፍጥረት፡ ሁሉ፡ በርሱ፡ ተፈጠረ፡ ይላል ፤
 ወዘእንበሌሁስ፡ አልቦ፡ ዘኮነ፡ ወኢምንትኒ፡ አለ፡ እንበለ፡ ወልደ፡ እግዚአብ 10
 ሔር፡ እውቀት፡ የተፈጠረ፡ ፍጥረት፡ የለም፡ ይላል ፤
 ዘበሰማይኒ፡ ወዘበምድርኒ፡ አለ፡ ሰማይ፡ ከነግሡ፡ ምድር፡ ከነዩብሱ፡
 በርሱ፡ ቃል፡ ተፈጠረ፡ ስላልሁህ፡ እንደ፡ አርዮስ፡ ነገር፡ አይደለውም፡ አር
 ዮስ፡ ሲል፡ እርሱን፡ ቀድሞ፡ ፈጠረ፡ በርሱ፡ እኛን፡ ፈጠረን፡ ይላል፡
 ሰው፡ ለወትሮ፡ በቃሉ፡ ከተናገረ፡ ፈቃዱ፡ ይፈጸማልን፡ አይፈጸምም፡ 15
 እንጂ፡ እግዚአብሔር፡ አብ፡ ግን፡ በወልደ፡ እግዚአብሔር፡ ቃል፡ ለይ
 ኩን፡ ብርሃን፡ አለ፡ ደግሞም፡ ንግበር፡ ሰብአ፡ በአምሳሊነ፡ ብሎ፡ ሲል፡
 በሐንድነትና፡ በሶስትነት፡ ሆኖ፡ ፈጠረ፡ ይላል ፤
 ዘበእንቲአነ፡ ለሰብእ፡ ወበእንተ፡ መድኃኒትነ፡ አለ፡ አዳምን፡ አትብላ፡ ያለ
 ውን፡ ዕፅ፡ በልቶ፡ ሞተ፡ ነፍስ፡ ቢያገኘው፡ አድነዋለሁ፡ አለ፡ ይላል ፤ 20
 ወረደ፡ እምሰማያት፡ አለ፡ ከሰማየ፡ ሰማያት፡ ወረደ፡ ስላልሁህ፡ ሰማየን፡
 ጥሎ፡ አይደለውም፡ ምሉዕ፡ በኩለሂ፡ ሳለ፡ ከስፋቱ፡ ሳይጸብ፡ ከምላቱ፡ A, 63r
 ሳይጐድል፡ መትሕተ፡ ኩሉ፡ ኩለንታሁ፡ በአርያም፡ ኩለንታሁ፡ በማር
 ያም፡¹⁰ እንዳለ፡ ሊቃውንትም፡ በሃይማኖተ፡ አበው፡ ፈትለ፡ ነዊጋ፡ ዘኢተበ
 ትክ፡ እምአብ፡ እንዳሉ፡ ፫፻ ከባሕርይ፡ አባቱ፡ በሐንድነትና፡ በሶስትነት፡ 25
 ሲሠለስ፡ ሲቀደስ፡ ወረደ፡ አሉ፡ ይላል ፤
 ወተሰብአ፡ እመንፈቅ፡ ቅዱስ፡ አለ፡ ወርዶስ፡ ወርት፡¹¹ ደረሰ፡ ያሉ፡ እንደ
 ሆን፡ በመንፈስ፡ ቅዱስ፡ ግብር፡ ሰው፡ ሆነ፡ ከሥጋዋ፡ ሥጋ፡ ከነፍስዋ፡
 ነፍስ፡ ከደሟ፡ ደም፡ ነስቶ፡ አዋዋሐደው፡ ይላል፡ መንፈስ፡ ቅዱስ፡
 ሥጋን፡ ፈጥሮ፡ ባለበሰው፡ ጊዜ፡ ለእግዚአብሔር፡ ቃል፡ ምን፡ ሆነው፡ 30
 ያሉ፡ እንደሆን፡ እግዚአብሔር፡ አባቱ፡ ቀባው፡ እርሱ፡ ተቀባ፡ መንፈስ፡
 ቅዱስ፡ ቅብዕ፡ ሆነው፡ ይላል፡ መናፍቃን፡ ግን፡ ሲሉ፡ መለኮት፡ ከሥጋ፡
 ሐንድ፡ መሆን፡ ቅብዓት፡ ነው፡ እንጅ፡ መንፈስ፡ ቅዱስ፡ ቅብዕ፡ አልሆነ

APPARATUS: ⁸ ደብተራ is not known in MA in the sense it is used here. | ⁹ ከኛ፡ ጋር፡ MA. |

¹⁰ Quoted from the *Anaphora of Our Lady Mary*; cf. *MQ*, 112–113. | ¹¹ [ወዴት ፡.

COMMENTARY: ¹⁶ ? | ¹⁷ That is, ‘without the will’. | ¹⁸ The person (subject or object) changes frequently. | ¹⁹ Unfortunately, ‘trinitize’, which would fit Gz *täsälläsä*, is not an English verb.

(him) apart from these, they said, ‘We believe, saying, “True God was born for us from true God”.’

Who is not created. This is the kernel of the 300. When they refute Arius, they said, ‘We do not say, like you, “(the Son) is made or created”, but we call him, “Maker and Creator”.’ 5

Who is equal with the Father in his divinity. He is one with the Father in his divinity. In his humanity, in the flesh he wore, he is one with us. As the 300 said in the *Haymanotä abäw*, | ‘He is equal with us in his humanity, and he is equal with the Father in his divinity.’¹⁶ A, 62v

Everything was made by him. Every creation was created by him. 10

But without him nothing was made. There is no creation that was created without the knowledge¹⁷ of the Son of God.

In heaven or on earth. When I say to you, ‘The heaven with all its contents, and the earth with all on its dry surface were created by his Word’, it is not like the opinion of Arius. Arius says, ‘(God the Father) first created (the Son), and by him he created us.’ Usually, when someone wishes with his words, would his wish be fulfilled? No, it would not be fulfilled. But God the Father said in the Word of God the Son, ‘Let there be light (and there was light).’ Also, he said, ‘Let us make man in our likeness’, and created (man) in his unity and trinity. 20

For the sake of us, people, and for our salvation. When death of the soul found Adam for eating (from) the tree he told him not to eat from, he said to him, ‘I will save you.’

He came down from the heavens. When I¹⁸ say to you, ‘He came down from the heaven of heavens’, it is not leaving his heaven, but as he is *full everywhere*, without contracting from his breadth or lessened from his | fullness. As (the source) says, ‘He, who is beneath all, his entirety is in heaven while his entirety is in Mary.’ As the Doctors of the Church said in the *Haymanotä abäw*, ‘A long thread which was not cut off from the Father’, the 300, too, said, ‘He came down while he is trinity¹⁹ and sanctified in his unity and trinity with his natural Father.’ 25 A, 63r 30

He was made man by the Holy Spirit. If one asks, ‘Where did he go when he came down?’, he became man by the work of the Holy Spirit; he took flesh from (Mary’s) flesh, soul from her soul, and blood from her blood, and united them. 35

If one asks, ‘What did the Holy Spirit become to God the Word, when he created the flesh and made him wear it?’, God, his Father, anointed him, he (the Son) was anointed, and the Holy Spirit became ointment for him. But the heretics say, ‘The unity of divinity with the flesh is unction; the Holy Spirit did not become ointment for him.’ 40

ውም ፡ ይላሉ ፡ እኛ ፡ ግን ፡ አብ ፡ ቀባዒ ፡ ወልድ ፡ ተቀባዒ ፡ መንፈስ ፡
 ቅዱስ ፡ ቅብዕ ፡ ሆነ ፡ እንላለን ፡
 ለዚህ ፡ ምስክር ፡ ምን ፡ መጽሐፍ ፡ ይላል ፡ ቢለው ፡ ኢሳይያስ ፡ መንፈስ ፡
 እግዚአብሔር ፡ ላዕሌየ ፡ ዘበእንቲአሁ ፡ ቀብዓኒ ፡ እዜንምመ ፡ ለነዳያን ፡ ፈነ
 ወኒ ፡ ይላል ፡፤ ደግሞም ፡ በግብር ፡¹² ወቀብዖ ፡ *መንፈስ ፡ ቅዱስ ፡ ወኃ A, 63v
 ይል ፡¹³ ይላል ፡ ይህ ፡ ቀብዓኒና ፡ ወቀብዖ ፡ ማለቱ ፡ ለአብ ፡ ቀባዒነቱ[ን] ፡
 ለወልድ ፡ ተቀባዒነቱ[ን] ፡ ለመንፈስ ፡ ቅዱስ ፡ ቅብዕነቱ[ን] ፡ ይመስክራል ፡
 ነገር ፡ ግን ፡ መንፈስ ፡ ቅዱስ ፡ አነጻ ፡ ፈጠረ ፡ ቅብዕ ፡ ሆነ ፡ ስላልነ ፡ ግን ፡
 ቀድሞ ፡ አንጽቶ ፡ ከዝያ ፡ ኋላ ፡ ፈጥሮ ፡ ቅብዕ ፡ አልሆነም ፡ ሲያነጻም ፡
 ሲፈጥርም ፡ ቅብዕ ፡ ሲሆንም ፡ ሐንደግዜ ፡ ነው ፡ ቅብዓት ፡ ማለት ፡ ጎድረት ፡ 10
 ማለት ፡ ነው ፡ ንሥአት ፡ ማለት ፡ ጥንተ ፡ ሕይወቱን ፡ ነሣ ፡ ማለት ፡ ነው ፡፤
 በማኅፀነ ፡ ድንግል ፡ የተቀበለው ፡ መንፈስ ፡ ቅዱስ ፡ ምን ፡ ሆነው ፡ ባሉ ፡
 ጊዜ ፡ ሊቀ ፡ ካህናት ፡ ንጉሠ ፡ ነገሥት ፡ ትስብእት ፡ ከመለኮት ፡ መለኮት ፡
 ከትስብእት ፡ በሐንድነት ፡ አነገሠው ፡ ይላል ፡፤
 ምነው ፡ ከዝያ ፡ ቀድሞ ፡ ንጉሥ ፡ አልነበረም ፡ ካህን ፡ ክቡር ፡ አልነበረም ፡ 15
 ያሉ ፡ እንደሆን ፡ ክብርም ፡¹⁴ ንጉሥም ፡ ካህንም ፡ ነበረ ፡ ነገር ፡ ግን ፡ ሰማይ ፡
 ሳይጠፈር ፡ ምድር ፡ ሳይፈጠር ፡ በሶስትነትና ፡ በሐንድነት ፡ እንደነበረ ፡
 ታወቀ ፡ መለኮት ፡ ከትስብእት ፡ ትስብእት ፡ ከመለኮት ፡ ሐንድ ፡ ሆነ ፡ ይላል ፡
 ረቂቅ ፡ ባሕርየ ፡ መለኮት ፡ ግዙፍ ፡ ሥጋን ፡ ለበስሁ[ና ፡ ልግዘፍ] ፡ ግዙፍ ፡
 ሥጋ]ም ፡ ረቂቅ ፡ ባሕርየ ፡ መለኮት ፡ ሆንሁና ፡ ልርቀቅ ፡ ሳይል ፡ ከመ ፡ A, 64r
 ተዋሕዶተ ፡ ነፍስ ፡ ወሥጋ ፡ ብሎ ፡ እንዳለልን ፡ ቅዱስ ፡ ቄርሎስ ፡ ሐንድ ፡
 ሆነ ፡ እንላለን ፡ ይላል ፡
 ወእማርያም ፡ እምቅድስት ፡ ድንግል ፡ አለ ፡ ማርያም ፡ ማለት ፡ መርህ ፡ ለመ
 ንግሥተ ፡ ሰማያት ፡ ማለት ፡ ነው ፡ ይላል ፡ ከንጽሕት ፡ ድንግል ፡ ተወለደ ፡
 ስላልነ ፡ ግን ፡ እንደ ፡ ሰው ፡ በዘርአ ፡ ብእሲ ፡ ወብእሲት ፡ አይደለውም ፡ ማኅ 25
 ተመ ፡ ድንግልናሃ ፡ ሳይፈታ ፡ መርገመ ፡ ሔዋን ፡ ሳያገኛት ፡ ከግምባር ፡
 ወዝ ፡ እንዲወጸ ፡ ከኅቱም ፡ ድንግልና ፡ ተወለደ ፡ ይላል ፡፤
 ኮነ ፡ ብእሲ ፡ አለ ፡ አምላክ ፡ ሰው ፡ ሆነ ፡ ሰው ፡ ስላልነ ፡ ደርሼ ፡ ልጉልምስ ፡
 አካለ ፡ መጠን ፡ ላድርስ ፡ ይቻለኛል ፡ አምላክ ፡ ነኝ ፡ አላለም ፡ በበሕቅ ፡
 ልህቀ ፡ እንዳሉ ፡ ሊቃውንት ፡ እንዲያው ፡ አደገ ፡ ይላል ፡፤ 30

APPARATUS: ¹²That is, ግብረ ፡ ሐዋርያት. | ¹³[”ፈስ ፡ ”ዱስ ፡ ”ይለ ፡. | ¹⁴[ክቡር ፡.

COMMENTARY: ²⁰This is the kernel of the Unctionist sect; see Getatchew Haile 1986; 1990, I–II. | ²¹Isa. 61:1. | ²²Acts 10:38. | ²³Probably, statement on *nəṣʾat*, ‘taking’ is omit-

But we say, *‘The Father is the anointer, the Son is the anointed, and the Holy Spirit is the ointment.’*²⁰

If one asks, ‘What Scripture is there for evidence for this?’, Isaiah says, *‘The Spirit of God is upon me for which he anointed me; he has sent me to bring good news to the poor.’*²¹ | Furthermore, it says in Acts, *‘[God, the Father] anointed him with the Holy Spirit and with power.’*²² This, *‘he anointed me’* and *‘he anointed him’*, testifies (to the role) that the Father is anointer, the Son is anointed, and the Holy Spirit is unction. However, when we say, ‘The Holy Spirit cleaned, created, and became unction’, he did not become unction for him, first cleansing (Mary), and after that creating (the body). His act of cleansing, creating, and becoming unction all happened at the same time. ‘*Unction*’ means ‘*dwelling*’. ‘*Taking*’²³ means he took ‘*his original life*’.

When one asks, ‘What did the Holy Spirit, which he received while in the womb of the Virgin, become for him?’, (he made him) high priest and king of kings. (He united) humanity with divinity and divinity with humanity and made him king in unity.²⁴

If one asks, ‘How come, was he not king before that, was he not priest and venerated?’, he was venerated, and he was king and priest. But (with this event) it became manifested that he existed in trinity and unity ever since before the heaven was framed and the earth was created. Divinity was united with humanity, and humanity with divinity. We say, ‘(They) became one, “like the union of soul and body”’, as Saint Cyril has said for us,²⁵ with the subtle nature of his divinity not saying, “Let me be concrete because I wore the concrete flesh”, and concrete body | not saying, “Let me be subtle because I have taken the nature of divinity”.’

And from Mary, the Holy Virgin. ‘Mary’ means ‘guide’²⁷ to the kingdom of heaven’. But when we say, ‘He was born of the pure Virgin’, it was not *with the seed of man and woman* like people. He was born from a sealed virginity, with the seal of her virginity unopen and the curse of Eve not finding her,²⁸ like sweat oozes from the forehead.

He became man. God became human. When we say, ‘(He became) human’, he did not say, ‘Let me be a young man right away; let me be

ted. | ²⁴ Interestingly, this source, although of the Uctionists, does not claim that Christ became the Son of God by the unction of the Holy Spirit. | ²⁵ HA, 313, § 54. | ²⁶ Lit. ‘have become’. | ²⁷ The interpretation is based on the closeness of the sounds of (Gz) *maryam*, ‘Mary’ and (Gz) *mārḥ*, ‘guide’. But it is consistent with the tradition. | ²⁸ This is the Catholic Church’s teaching of the Immaculate Conception.

ወተሰቅለ ፡ በእንቲአነ ፡ አለ ፡ ለኛ ፡ ብሎ ፡ [የ]ተሰቀለ ፡¹⁵ ወትሬእይዎ ፡
 ስቁለ ፡ ለመድኃኒትክሙ ፡ መጽአ ፡ ይጠባሕ ፡ ከመ ፡ በግዕ ፡ በቅድመ ፡ ዘይቀ
 ርጸ ፡ እንዳለ ፡ ሙሴ ፡ ነቢይ ፡ ተሰቅለ ፡ ዕለት ፡ ከዕለት ፡ ሰዓት ፡ ከሰዓት ፡
 ግብር ፡ ከግብር ፡ ሲያሳብር ፡¹⁶ መጻ ፡
 በመዋዕለ ፡ ጲላጦስ ፡ ጴንጤኖዊ ፡ አለ ፡ [በ]ጲላጦስ ፡ ዘመን ፡ ተሰቀለ ፡ ይላል ፡ 5
 በማናቸው ፡ ጲላጦስ ፡ ያሉ ፡ እንደሆን ፡ በጴንጤኖው ፡¹⁷ ይላል ፡ A, 64v
 ሐመ ፡ ዘኢይቀርቦ ፡ ሕማም ፡
 ታመመ ፡ ስላልሁህ ፡ እንደሰው ፡ አኙኝ ፡¹⁸ አንሱኝ ፡ እገሙኝ ፡ ተኩሱኝ ፡ አላ
 ለም ፡ መጠውኩ ፡ ዘባንዩ ፡ ለቅሥፊት ፡ ወመልታሕቲዩ ፡ ለጽፍዓት ፡ ቀነዉኒ ፡
 እደውዩ ፡ ወእገርዩ ፡ ወኅለቁ ፡ ኩሎ ፡ አዕፅዎትዩ ፡ እንዳለ ፡ ዳዊት ፡ 10
 ታመመ ፡ ይላል ፤
 ወሞተ ፡ አለ ፡ ሞተ ፡ እንዘ ፡ ኢይመውት ፡ በህላዌ ፡ መለኮቱ ፡ ሞት ፡ ያይኖር
 በት ፡ አምላክ ፡ ሞተ ፡
 በእንተ ፡ ፍቅረ ፡ ሰብእ ፡ ሞተ ፡ ግን ፡ ስላልሁህ ፡ እንደ ፡ ሰው ፡ ሞት ፡ አይደለ
 ውም ፡ ሰው ፡ ግን ፡ ሲሞት ፡ ከዘመዱ ፡ ከልጁ ፡ ከሚሸቱ ፡ ከቤቱ ፡ ይለያል ፡ 15
 ሳይወድ ፡ የስዕነት ፡ ሞት ፡ ይሞታል ፡ እርሱ ፡ ግን ፡ እንደ ፡ ሰው ፡ ሞት ፡ አይ
 ደለውም ፡ በፈቃዱ ፡ ነፍሱን ፡ ከሥጋው ፡ ለየ ፡ እንጅ ፡ ሞተ ፡ በሥጋ ፡ ወሐ
 ይወ ፡ በመንፈስ ፡ እንዳለ ፡ ቅዱስ ፡ ጴጥሮስ ፡ ሞት ፡ ያይኖርበት ፡ አምላክ ፡
 በሰውነቱ ፡ ሞተ ፡ በአምላክነቱ ፡ ተነሣ ፡
 ወተቀብረ ፡ አለ ፡ ተቀበረ ፡ በሶስት ፡ ክንድ ፡ ቁመት ፡ በስንዝር ፡ ደረት ፡ 20
 እንደ ፡ ሰው ፡ መቃብር ፡ ተቀበረ ፡ ይላል ፡ በከመ ፡ ነበረ ፡ ዮናስ ፡ በከርሠ ፡
 አንበሪ ፡ ሠሉስ ፡ መዋዕለ ፡ ወሠሉስ ፡ ሊያልዩ ፡ እንዳለ ፡ ነቢይ ፡ እርሱም ፡ A, 65r
 እንዲያው ፡ ውስተ ፡ ልበ ፡ ምድር ፡ ሶስት ፡ መዓልት ፡ ሶስት ፡ ሌሊት ፡
 ኃደረ ፡ ይላል ፡
 ተንሥኦ ፡ እሙታን ፡ አመ ፡ ሣልስት ፡ ዕለት ፡ አለ ፡ ሶስት ፡ መዓልት ፡ ሶስት ፡ 25
 ሌሊት ፡ በከርሠ ፡ መቃብር ፡ ኃድሮ ፡ ከዝያ ፡ ኋላ ፡ ተነሣ ፡ ይላል] ፡
 ምንው ፡ ዕለቱን ፡ በተነሣ ፡ ባሉ ፡ ጊዜ ፡ ቀድሞ ፡ ትስብእቱ ፡¹⁹ እኑድ ፡ ነበ
 ረና ፡ ኋላም ፡ ምጽአቱ ፡ እሑድ ፡ ይሆናል ፡ ሲል ፡ ትንሣኤውን ፡ እኑድ ፡
 አደረገው ፡ ይላል ፡
 በከመ ፡ ጽሑፍ ፡ ውስተ ፡ ቅዱሳት ፡ መጻሕፍት ፡ አለ ፡ ቅዱሳት ፡ መጻሕፍት ፡ 30
 እንደተናገሩት ፡ ተነሣ ፡ ወተንሥኦ ፡ እግዚአብሔር ፡ ከመ ፡ ዘንቃሕ ፡ እምን

APPARATUS: ¹⁵ [ተሰ] ፡. | ¹⁶ አስተባብሮ ፡ MA. | ¹⁷ Cf. ደብርጅ ፡ from ደብር ፡. | ¹⁸ አስተኙኝ ፡
 MA. | ¹⁹ That is, Nativity of Christ.

COMMENTARY: ²⁹ Probably a confusion of Isa. 53:7. | ³⁰ The adjectival form ending in -
 ččā is archaic. Another source has a *däbräčče*, ‘of the monastery’. | ³¹ This is in line with

an adult. I am capable, I am God.’ As the Doctors of the Church said, *‘He grew up gradually’*, he grew up that way.

And he was crucified for our sake. He was crucified for our sake. He was crucified, as the prophet Moses said, *‘You will see your Savior crucified. He came to be slaughtered like a lamb before the one who shears him.’*²⁹ He came coinciding (the prophecy) the day with the day, the hour with the hour, and the action with action.

At the time of Pontius Pilate. He was crucified in the time of Pilate.

If one asks, | *‘At which Pilate?’*, that of Pontius.³⁰ A, 64v

He, whom suffering would not approach, suffered. When I say to you, *‘He suffered’*, he did not say like people, *‘Help me lie down, raise me up, perform cupping on me, or treat me with fire.’*³¹ He just suffered as David said, *‘I offered my back for a scourging, and my cheeks for slapping. They have nailed my hands and feet. I counted all my bones.’*³² 10 15

And he died, although he does not die in the essence of his divinity. God, in whom there is no death, died.

But when I say to you, *‘He died for the sake of love for people’*, it is not like the death of people. When a man dies, he is separated from his relatives, his children, his wife, and his home. He dies unwillingly the death of inability. But his was not like the death of people. He separated his soul from his body willingly. As Saint Peter said, *‘He died in the flesh and came to life in the Spirit’*,³³ God, in whom there is no death, died in his humanity and rose in his divinity. 20

And he was buried. He was buried in a tomb like a human in the stature of three cubits and in the chest of one span. As the prophet has said, *‘As Jonah lived three days and three nights in the belly of the whale’*,³⁴ | he, too, spent three days and three nights in the heart of the earth. A, 65r 25

On the third day he rose from among the dead. He dwelt three days and the three nights in the belly of the tomb, and then he rose. 30

If one asks, *‘Why had he not risen on the same day?’*, he made his resurrection on a Sunday, to indicate that his incarnation³⁵ took place on a Sunday and, later, (his Second) Coming will be on a Sunday.

As has been written in the Holy Scriptures. He rose as the Holy Scriptures have proclaimed, as David has said, *‘God has risen like rising up from a sleep’*,³⁶ and as the Holy and Pure Scriptures have 35

traditional healing. | ³² Ps. 21:17/22:16. | ³³ 1 Pet. 3:18. | ³⁴ Jonah 1:17; Matt. 12:40. | ³⁵ That is, ‘Annunciation’. | ³⁶ Ps. 72/73:20.

ዋም ፡ እንዳለ ፡ ዳዊት ፡ ይእኅዝዎ ፡ ወይወስድዎ ፡ ወይትነሣእ ፡ አመ ፡ ሣል
 ስት ፡ ዕለት ፡ እንዳሉ ፡ ቅዱሳት ፡ ንጹሐት ፡ መጻሕፍት ፡ ተነሣ ፤
 ዓርገ ፡ በስብሐት ፡ ውስተ ፡ ሰማያት ፡ አለ ፡ ሞቶ ፡ ተነስቶ ፡ በጃቀን ፡ ሰማየ ፡
 ሰማያት ፡ ዓረገ ፡ ይላል ፤ ሲያርግ ፡ ግን ፡ ምድር ፡ ለቆ ፡ ጥሎ ፡ አይደለ
 ውም ፡ መትሐተ ፡ ኩሉ ፡ ወበውስተ ፡ ኩሉ ፡ ሳለ ፡ በክብር ፡ ዓረገ ፡ ዓርገ ፡ 5
 እግዚአብሔር ፡ በይባቤ ፡ ወእግዚእነ ፡ በቃለ ፡ ቀርን ፡ እንዳለ ፡ ዳዊት ፡ ዓረገ ፡
 ይላል ፤
 ወነበረ ፡ በየማነ ፡ አቡሁ ፡ አለ ፡ በአባቱ ፡ ቀኝ ፡ ተቀመጠ ፡ ይላል ፡
 ምነው ፡ ቀኝና ፡ ግራ ፡ ያሰኘው ፡ ያሉ ፡ እንደሆን ፡ ቀኝ ፡ ግራስ ፡ ያለው ፡ A, 65v
 ሥልጣኑን ፡ እንጅ ፡ ቀኝና ፡ ግራ ፡ አለው ፡ [ሆኖ ፡ አይደለውም ፡] ለወትሮ ፡ 10
 ቀኝ ፡ እጅ ፡ ቢይዝ ፡ ያጠብቃል ፡ ቢመታ ፡ ያደቃል ፤ እርሱም ፡ እንድያ ፡
 ደዌ ፡ ኃጢአትን ፡ ሥልጣን ፡ ሞትን ፡ ቀጥቅጦ ፡ ያባቱን ፡ ፈቃድ ፡ ፈጽሞ ፡
 ስላረገ ፡ በቀኝ ፡ ተቀመጠ ፡ ይላል ፤
 ዳግመ ፡ ይመጽእ ፡ በስብሐት ፡ አለ ፡ ዳግመኛ ፡ በክብር ፡ ይመጻል ፡ አመ
 ጸጹ ፡ ግን ፡ እንደቀደመ ፡ ወልደ ፡ ዮሴፍ ፡ ወልደ ፡ ጸራቢ ፡ ይሉት ፡ ዘንድ ፡ 15
 በፊቱ ፡ ምራቅ ፡ ይተፋበት ፡ ዘንድ ፡ አይደለውም ፡ በፍርድ ፡ ዕሄት ፡ ለጸድ
 ቃን ፡ ፍዳ ፡ ለኃጥአን ፡ ይሰጥ ፡ ዘንድ ፡ ይመጻል ፡ ይላል ፤
 ይኸውንን ፡ ሕያዋን ፡ ወሙታን ፡ አለ ፡ በሕያዋንም ፡ በሙታንም ፡ ይፈርድ ፡
 ዘንድ ፡ ይመጻል ፡ ሕያዋን ፡ የተባሉ ፡ ጸድቃን ፡ ናቸው ፡ ሙታን ፡ የተባሉ ፡
 ኃጥአን ፡ ናቸው ፡ ይላል ፤ 20
 ስለምን ፡ ሙታን ፡ አላቼው ፡ ያሉ ፡ እንደሆን ፡ ከጸጋ ፡ እግዚአብሔር ፡
 እምቢ ፡ ብለው ፡ ኃጢአት ፡ ሰርተው ፡ ምክረ ፡ ዲያብሎስን ፡ በልቡናቸው ፡
 ስላሳደሩ ፡ ሙታን ፡ ይላቸዋል ፡ ስለዚህ ፡ ነው ፡ ይላል ፤
 ጸድቃንስ ፡ ስለምን ፡ ሕያዋን ፡ አላቼው ፡ ያሉ ፡ እንደሆን ፡ በሃይማኖት ፡ ጸን
 ተው ፡ ምግባራት ፡ ሰርተው ፡ መንፈስ ፡ ቅዱስን ፡ በልቡናቸው ፡ ስላሳደሩ ፡ A, 66r
 ሕያዋን ፡ ይሏቸዋል ፤
 ወአልቦ ፡ ማኅለቅት ፡ ለመንግሥቱ ፡ አለ ፡ ለመንግሥቱ ፡ ዳር ፡ ወሰን ፡ የለ
 ውም ፡ ኢውሱን ፡ ነው ፡ ቀድሞም ፡ ከሌላ ፡ አልተቀበለውም ፡ ኋላም ፡ ለሌላ ፡
 አያሳልፈውም ፡ ይላል ፤
 ከዚህ ፡ ድረስ ፡ ተናግረው ፡ አቆሙ ፡ ኋላ ፡ ግን ፡ ፫፻፲ወ፰ ርቱዓነ ፡ ሃይማ 30
 ኖት ፡ አርዮስን ፡ ገዝተው ፡ አስወጽተው ፡ ሰደው ፡ ፬ መናብርት ፡ ሰሩ ፡
 አስራራቸው ፡ እንዴት ፡ ነው ፡ ያሉ ፡ እንደሆን ፡ ድንገት ፡ ደርሰው ፡ አልሰ
 ሩም ፡ አብነት ፡ ተመልክተው ፡ ሰሩ ፤ ቀድሞ ፡ እግዚአብሔር ፡ ሲፈጥር ፡
 ምሥራቅ ፡ ወምዕራብ ፡ ሰሜን ፡ ወደቡብ ፡ ፬ቱ[ን] ፡ መዓዝነ ፡ ዓለም ፡ ፈጠረ ፡
 ወንጌላውያንም ፡ ሲጽፉ ፡ ሁለት ፡ ሶስት ፡ ብለው ፡ አልጻፉም ፡ ፬ ብለው ፡ 35

COMMENTARY: ³⁷ A conflation of several verses, e.g. Mark 10:33; Luke 18:33. | ³⁸ Ps. 46:6/47:5. | ³⁹ That is, ‘four sees’.

said, ‘*They will capture him and take him, and he will rise up on the third day*’.³⁷

He ascended into heaven with glory. He died, rose, and on the fortieth day he ascended into the heaven of heavens. However, when he ascended, it is not leaving the earth and forsaking (it). He ascended in glory while he still was *beneath all and in all*. He ascended in glory, as David said, ‘*God has ascended with a shout and Our Lord with the sound of the horn*’.³⁸

And he sat at the right side of his Father. He sat at the right side of his Father.

If one asks, ‘What | led it to say right and left?’, right and left is in regards to his authority; it [is not that he has] right and left. Usually, if the right hand holds, it tightens, and if it hits, it crushes. He, likewise, sat on the right, because he ascended, having hammered the illness of sin and the authority of death, and having fulfilled the will of his Father.

He will come again in glory. He will come again in glory. But his coming will not be like before to be called ‘son of Joseph, son of a carpenter’, and to be spitted spittle upon his face. He will come to give reward to the just and punishment to the sinners, with justice.

To judge the living and the dead. He will come to judge the living and the dead. Those called ‘the living’ are the just, and those called ‘the dead’ are the sinners.

If one asks, ‘Why did it call them “*the dead*”?’, one calls them ‘*the dead*’ because they have refused (to receive) the grace of God, have committed sin, and have housed the advice of the Devil in their hearts. That is why.

If one asks, ‘And why did it call the just “*the living*”?’, they call them ‘*the living*’ because they have been steadfast in the faith, have done good deeds, and have housed the Holy | Spirit in their hearts.

And his kingdom will have no end. There is no edge or border for his kingdom. It is *unlimited*. He did not receive it from others initially, and he will not pass it on later to others.

The 318 of the Orthodox faith spoke up to here and stopped. But then, they excommunicated and expelled Arius, and established four chairs.³⁹

If one asks, ‘How was the system of their establishing?’, they did not establish suddenly (and) arbitrarily. They established observing models. When God first created (the world), he created *east, west, north, and south*; there are these four corners of the world. And when

እንጅ ፡ ማቴዎስን ፡ ማርቆስን ፡ ሉቃስን ፡ ዮሐንስን ፡ <ብለው ፡>²⁰ ጸሐፉ ፡
 ሐዋርያተ ፡ ክርስቶስም ፡ ሲያስተምህሩ ፡ ፬ቱ[ን] ፡ ማዕዝነ ፡ ዓለምን ፡ ተካፍ
 ለው ፡ አስተምሐሩ ።
 ፫፻ይህንን ፡ ተመልክተው ፡ ሰሩ ፡ ፬መናብርት ፡ አሰሩ ። እለ ፡ እስክንድሮስን ፡
 ሊቀ ፡ ጉባኤ ፡ በእስክንድርያ ፡ አሉ ፡ ሶል ፡ ጴጥሮስን ፡ ምግብ ፡²¹ ካህናት ፡ በአ 5
 ንጹኪያ ፡ አውሳንዮስን ፡ ሊቀ ፡ ገዛዕት ፡ በሮምያ ፡ አንስጣስዮስን ፡ ምግብ ፡²² A, 66v
 መንግሥት ፡ በሶርያ ፡ እንዴህ ፡ ሰሩ ፡ መናፍቃን ፡ እንዳይነሱባቸው ፡ በተነሱባ
 ቼው ፡ ጊዜም ፡ በያሉበት ፡ ሁነው ፡ እንዴህ ፡ ሰሩ ። ከዝያ ፡ ኋላ ፡ መናፍ
 ቃን ፡ ጠፍተውላቸው ፡ በሣህል ፡ በጥሂና ፡ ፵ዓመት ፡ ተቀመጡ ፡ ይላል ፡
 ከዝያ ፡ ኋላ ፡ ምንም ፡ ቢኖሩ ፡ ከሞት ፡ አይቀሩ ፡ ንጉሡ ፡ ቈስጠንጢኖስ ፡ 10
 ሞተ ፡ ልጁ ፡ ዘይንዕስ ፡ ቈስጠንጢኖስ ፡ ነገሠ ፡
 ምነው ፡ ባአባቱ ፡²³ ስም ፡ ጸሩት ፡ ያሉ ፡ እንደሆን ፡ አባቱ ፡ የምእመናን ፡
 ወዳጅ ፡ ነበረና ፡ ስለዚህ ፡ በአባቱ ፡ ስም ፡ ጸሩት ፡ ይላል ፡ እለ ፡ እስክንድሮ
 ስም ፡ ሞተ ፡ አትናትዮስ ፡ ተሾመ ፡ ሶል ፡ ጴጥሮስም ፡ ሞተ ፡ ካልእ ፡ እለ ፡
 እስክንድሮስ ፡ ተሾመ ፡ 15
 አርዮስን ፡ ገዝተው ፡ አስወጽተው ፡ በሰደዱት ፡ ጊዜ ፡ ጽርዕ ፡ ሀገር ፡ ወርዶ ፡
 ይኖር ፡ ነበረና ፡ ከዝያው ፡ ሳለ ፡ ቺጋር ፡ ጸናበት ፡ ይወዱት ፡ የነበር ፡ ጸሉት ፡
 ያከብሩት ፡ የነበር ፡ አቃለሉት ፡ ያልቁት ፡ የነበር ፡ አሳነሱት ፡ ከዝያ ፡ ኋላ ፡
 እንዲያው ፡ ሲኖር ፡ አውሳብዮስ ፡ የሚሉት ፡ ደቀ ፡ መዝሙር ፡ ነበረው ፡ ይል
 ዋል ፡ ለንጉሡ ፡ አድሮለታል ፡ ጊዜም ፡ አንስቶታል ። የአርዮስን ፡ ቺጋር ፡ 20
 ሰማና ፡ ለንጉሡ ፡ ገብቶ ፡ ነገረው ፡
 እንዴት ፡ ብሎ ፡ ባሉ ፡ ጊዜ ፡ እነሆ ፡ | አቤቱ ፡ መምህሬን ፡ ሳይክድ ፡ ካደ ፡ A, 67r
 ብለው ፡ ካህናት ፡ በቅንዓት ፡ አስወጽተው ፡ ሰደዱት ፡ አዋቂ ፡ ካህን ፡ ነበረ ፡
 ፅርዕ ፡ ሀገር ፡ ወርዶ ፡ በቺጋር ፡ ይሞታል ፡ አለና ፡ ለንጉሡ ፡ ነገረው ፡ ይወ
 ዱት ፡ የነበረ ፡ አስጸልተውት ፡ አለ ፡ ቀን ፡ ያነሥው ፡ እንደ ፡ ማንም ፡ ቢና 25
 ገር ፡ ይወደድለታልና ።
 ከዝያ ፡ ኋላ ፡ ንጉሡ ፡ ሰማውና ፡ ሳይክድ ፡ ካደ ፡ አሉት ፡ ቢለው ፡
 አዋን ፡ ደኅና ፡ ነው ፡ አለው ፡
 ሂድ ፡²⁴ እንግድያስ ፡ ደኅና ፡ ከሆነ ፡ አትናትዮስን ፡ ተቀብለህ ፡ አግባው ፡
 በለው ፡ አለው ፡ 30
 ከዝያ ፡ ኋላ ፡ ከአትናትዮስ ፡ አርዮስን ፡ ተቀብለህ ፡ አግባው ፡ ሲል ፡ ቢልክ
 በት ፡ አልቀበልም ፡ አለ ፡

APPARATUS: ²⁰ Redundant, if the four names preceding it are objects of the verb **ጸሐፉ** ፡ and marked by **ን**. | ²¹ [መጋቢ?] | ²² [መጋቢ?] | ²³ [በአ] or [ባባቱ] ፡ | ²⁴ ሂድ ፡ MA.

COMMENTARY: ⁴⁰ Archbishop, c.311–327. | ⁴¹ *Sic*. In Rome (314–335). | ⁴² That is, ‘Rome of the Greeks’ or Constantinople. But if this Awsanyos is, indeed, Eusebius, his time was 341–342. | ⁴³ *Sic*. Eustathius (325–330). | ⁴⁴ That is, ‘defend the faith’. | ⁴⁵ An assumption that this ‘Alexander (328–340) of Constantinople’ was another Alexander of the See of Alexandria. | ⁴⁶ ‘of Nicomedia’.

the Evangelists wrote, they did not write, deciding on ‘two or three’, but on four. They wrote, deciding on Matthew, Mark, Luke, and John. And the Apostles of Christ taught the world, dividing it among themselves into its four corners.

The 300 established (the seats) having observed these (as models). 5
They had four seats established. They made Alexander chairman of the council in Alexandria,⁴⁰ Silvester administrator of the clergy at Antioch,⁴¹ Eusebius head governor in Rome,⁴² and Anastasius⁴³ | ad- A, 66v
ministrator of the government in Syria. They established (the seats) this way, lest heretics rise against them; and they, indeed, did so⁴⁴ 10
from wherever they were whenever (heretics) rose against them. After that, they lived forty years in peace and good health.

Then, however (long) one lives, one does not stay away from dying: King Constantine died, and his son, Constantine the Junior, became king. 15

If one asks, ‘Why did they call him by his father’s name?’, his father was a friend of the faithful. Therefore, they called him by his father’s name. Also, Alexander died, and Athanasius was invested. Silvester, too, died. Alexander II⁴⁵ was invested.

When they excommunicated, expelled, and banished Arius, he 20
went down to the country of Greece and resided there. While he was there, he suffered severe deprivation. Those who used to love him hated him, those who used to honour him despised him, and those who used to hold him highly belittled him. And then, as he lived in this (state), he had a disciple called Eusebius.⁴⁶ He was in the service 25
of the king, and time had raised him (to a high position). When he heard Arius’s deprivation, he went into (the palace) and told the king.

If one asks, ‘Saying what?’, he told the king, saying, ‘Behold, | A, 67r
Your Majesty, although my father—my teacher—did not apostatize, the clergy—in jealousy—expelled and banished him, accusing him of apostasy. He was a knowledgeable priest. He went down to the coun- 30
try of Greece and is dying from deprivation.’ He said, ‘They made those who used to love him hate him.’ Whatever he, whom time raised high, speaks is appreciated for him.

Then, the king heard and asked him, ‘Did they say he apostatized 35
when he did not apostatize?’

He replied, ‘Yes, he is alright.’

(The king) said to him, ‘Then, if he is alright, go and tell Athanasius, “Accept him and admit him.”’

Then, when (the king) sent to Athanasius, saying, ‘Accept him and 40
admit him’, he said, ‘I will not accept (him).’

ግዱን ፡ ተቀበል ፡ አለው ፡

አየና ፡ ነገሩን ፡ ፈረ ፡²⁵ ብቀበልም ፡ እንደ ፡ አኪላስ ፡ እቀሠፋለሁ ፡ እምቢም ፡ ብል ፡ ይህ ፡ እንግዳ ፡ ንጉሥ ፡ ዓሥሮ ፡ ያግዛኛል ፡²⁶ አለና ፡ ከለሚስቱ ፡ ጥሎ ፡ ኮበለለ ፡ ይላል ።

ከዝያ ፡ ኋላ ፡ አትናትዮስ ፡ ቢሄድ ፡ ደግሞ ፡ በካልእ ፡ እለ ፡ እስክንድሮስ ፡⁵ ተቀብለህ ፡ አግባው ፡ ሲል ፡ ላከበት ፡ ካልእ ፡ እለ ፡ እስክንድሮስም ፡ የቀደሙ ፡ አባቶቻችን ፡ ለሃይማኖት ፡ አልተመቸኻም ፡ ሲሉ ፡ አስወጽተው ፡ ሰደዱት ፡ እኔት ፡²⁷ አገባዋለሁ ፡ አይቻለኝም ፡ አለ ፡

ግዱን ፡ አግባው ፡ እንጅ ፡ አለው ፡

ካልእ ፡ እለ ፡ እስክንድሮስም ፡ እግዚአብሔር ፡ ገለጸለትና ፡ እምቢ ፡ ብል ፡^{A, 67v} በአብያተ ፡ ክርስቲያናት ፡ ይሰራባታል ፡ ቀድሞስ ፡ እንዴህ ፡ እንጅ ፡ በጥቂት ፡ ነገር ፡ የተነሣ ፡ ዲዮቅልጥያኖስ ፡ ፵ ዓመት ፡ አሚን ፡ ያጠፋ ፡ አሁንም ፡ የዝያ ፡ ነገር ፡ መጽቶ ፡ በአብያተ ፡ ክርስቲያናት ፡ ያር ፡ ቢሰራባት ፡ ይህ ፡ ሐዲስ ፡ ንጉሥ ፡ ምን ፡ አለበት ፡ አለና ፡ ከንጉሡ ፡ ዘንድ ፡ ሄዶ ፡ ተገናኘው ፡ ይሏል ።

15

ኋላም ፡ ከዝያ ፡ ደርሶ ፡ አግባው ፡ ካልኸኝ ፡ ኋላ ፡²⁸ እርሱም ፡ እኔም ፡ ለእግዚአብሔር ፡ እናመልክት ፡ ቀን ፡ ሰጠኝ ፡ አለው ፡ ንጉሡም ፡ ወደደለትና ፡ ፯ቀን ፡ ሰጠው ። ካልእ ፡ እለ ፡ እስክንድሮስም ፡ ሄዶ ፡ ሀገሩ ፡ እስከ ፡ ፯ቀን ፡ ቢያመለክት ፡ ለአምላኩ ፡ የአርዮስ ፡ ጥፋት ፡ ተገለጸለት ፡ ከዝያ ፡ ኋላ ፡ እለ ፡ እስክንድሮስም ፡ ሃይማኖቱን ፡ ጽፎ ፡ ይምጸ ፡ እንድናገባው ፡ እኛም ፡ ጽፈን ፡²⁰ እንቆየዋለን ፡ ሲሉ ፡ በንጉሡም ፡ በአርዮስም ፡ ላኩ ፡ ይላል ።

አርዮስም ፡ በ፫፻ ሃይማኖት ፡ ጻፈና ፡ አሳበረና ፡ የእርሱን ፡ ሃይማኖት ፡ ጽፎ ፡ ወልድ ፡ ፍጡር ፡ የሚል ፡ እንደ ፡ ክታብ ፡ በደረቱ ፡ ቀሚሱን ፡ አልብሶ ፡ ይዞ ፡ ሰውሮ ፡ የክህደት ፡ መጽሐፉን ፡ መጻና ፡ ተገናኘው ። ከዝያ ፡ ኋላ ፡ መጽሐፉን ፡ ቢያዩ ፡ ከርሳቸው ፡ ሃይማኖት ፡ ኃበረ ፡ እንግዲያስ ፡ ሃይማኖትህ ፡ ከኛ ፡ ሃይማኖት ፡ ካበረስ ፡ ከዜህ ፡ ሃይማኖት ፡ እንዳትወጸ ፡ እንገዛዘት ፡ በወንጌል ፡ በመስቀል ፡ እንማማል ፡ ቢሉት ፡ እርሱ ፡ ቀደመና ፡ በዜህ ፡ እንድጸና ፡ ከዜህ ፡ ሃይማኖት ፡ እንዳልወጸ ፡ ሲል ፡ የክህደት ፡ መጽሐፉን ፡ በደረቱ ፡ ያለውን ፡ እየመታ ፡ ተገዘተ ፡ ማለ ። ዛቲ ፡ ይእቲ ፡ ሃይማኖትየ ፡ ሲል ፡ ነበረና ፡

30

ኋላ ፡ ካልእ ፡ እለ ፡ እስክንድሮስም ፡ አመጸና ፡ እንግድያስ ፡ ሃይማኖታችን ፡ ሐንድ ፡ ከሆነ ፡ የክርስቲያን ፡ ልጅ ፡ እምነቱ ፡ ሃይማኖቱ ፡ ቀርባን ፡ ነውና ፡ እንቀረብ ፡ አለ ፡ አርዮስም ፡ እንቀረብ ፡ አለ ፡ ቀኑም ፡ እኑድ ፡ ነበረ ፡ ይል

APPARATUS: ²⁵ ፈራ ፡ MA. | ²⁶ [”ዘ”. | ²⁷ The grammatical role of -ት ፡ is not clear, but it seems it is related to the copula -ት. | ²⁸ /- or ዘንድ ፡ or መጀመሪያ ፡ or ፊት ፡ MA.

COMMENTARY: ⁴⁷ The sources do not mention that Patriarch Athanasius had a wife. | ⁴⁸ Lit. ‘day’. | ⁴⁹ Such prayers are called *suba’e*, ‘sevenish’, because they are measured and limited by a week, seven days.

He said to him by force, ‘Receive (him).’

(Athanasius) saw the situation, and feared. He fled with his wife,⁴⁷ abandoning (everything), saying to himself, ‘If I accept him, I will be smitten (by God) like Achilles, and, if I refuse, this new king will imprison and exile me.’

5

Then, when Athanasius departed, (the king) sent a missive again to Alexander II, saying, ‘Accept him and admit him.’ Alexander II said, ‘Our ancestors expelled him and banished him, saying, “You are not fit for the faith.” Would I admit him? That is impossible with me.’

He said to him by force, ‘But admit him.’

10

God | revealed to Alexander II (what he should do). He went to the king and met him, saying to himself, ‘If I refuse, he will impose (repressive) rules on the churches. In the past, too, it was because of such a trivial matter that Diocletian destroyed the faith for forty years. And now, too, if that case is repeated, what would stop the new king from imposing military (rules) on the churches?’

A, 67v

15

Then, he arrived (at the palace) and said (to the king), ‘Now, regarding what you have said to me, “Admit him”, give me time.⁴⁸ Let him and I plead to God (that he may reveal the truth).’ The king liked it for him and gave him seven days.⁴⁹ When Alexander II went to his country and pleaded to his God seven days, the error of Arius was revealed to him. Then, Alexander and the others sent to the king and Arius, saying, ‘Let (Arius) come having written down his faith, so we may admit him. We, too, will wait for him, having written down (our faith).’

20

Arius came and met them, having written what tallies with that of the 300, and having written down his own faith which says, ‘The Son is created.’ He carried the tome of his apostasy on his chest, like an amulet, hiding it by covering it with his garment. Then, when they saw | his (external) tome, it was at one with their faith. Then, they said to him, ‘Then, if your faith is at one with our faith, let us put each other under excommunication so that you may not deviate from this faith; let us swear by the Gospel and by the Cross.’ He put himself under excommunication and swore first, saying, ‘(I swear) that I will stay steadfast in this, and that I will not deviate from this faith’, (while) touching the tome of his heresy that was on his chest. For he used to say, ‘*This is my faith.*’

25

30

Then, Alexander II responded and said, ‘Then, if our faith is one, since the belief and faith of a Christian child is (expressed in) Communion, let us take Communion.’ Arius, too, said, ‘Let us take Commu-

40

ዋል ፤ ጌላም ፡ ካልእ ፡ እለ ፡ እስክንድሮስም ፡ በተክህኖ ፡ ገባ ፡ አዮስም ፡ ተሼ
 ልሞ ፡ በድፍረት ፡ ገባ ፡ ሻሹን ፡ ጠምጥሞ ፡ ቀሚሱን ፡ አጥልቆ ፡ ልባልባውን ፡
 ታጥቆ ፡ ወተኵለቁ ፡ ምስለ ፡ ካህናት ፡ ይላል ፤
 ከዝያ ፡ ጌላ ፡ ቆሞ ፡ ሳለ ፡ በወንጌል ፡ ፈኑ ፡ ጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ሲል ፡ ፩
 አብ ፡ ቅዱስ ፡ ሲል ፡ በአማን ፡ አብ ፡ ቅዱስ ፡ አለ ፡ ፩ ወልድ ፡ ቅዱስ ፡ ሲል ፡ 5
 ዝም ፡ አለ ፡ ፩ውእቱ ፡ መንፈስ ፡ ቅዱስ ፡ ሲል ፡ በአማን ፡ ውእቱ ፡ መንፈስ ፡
 ቅዱስ ፡ አለ ፤ ያነግዜ ፡ በረቂቅ ፡ ሰላጢን ፡ | ልቡን ፡ አናወጸውና ፡ ቢሰ A, 68v
 ማው ፡ ካጽር ፡ ሜዳ ፡ ወጸና ፡ ዐፀደ ፡ ምክሱ ፡ የሚሉ ፡ ለካህናት ፡ አላቺው ፤
 ከዝያ ፡ ጌላ ፡ ወጸና ፡ ተቀመጠ ፡ ይላል ፡ ያነግዜውን ፡ ንዋየ ፡ ውሥጡ ፡
 ሁሉ ፡ ተከተተና ፡ ወጸ ፡ ቢወፃም ፡ አልተጸጋም ፡ እንዳ፡²⁹ አቆማዳ ፡ ተነፋ፡ 10
 ይላል ፡
 ጌላም ፡ በጊዜ ፡ ቀርባን ፡ ቢሹት ፡ ታጣ ፡ ወዴት ፡ ደረሰ ፡ አሉና ፡ እርሳቸ
 ውም ፡ ቀርባን ፡ አሳርገው ፡ ወጽተው ፡ ቢሹ ፡ አገኙት ፡ ንዋየ ፡ ውሥጡ ፡
 እንደ ፡ ወሀ ፡ ፈሶ ፡ እርሳቸውም ፡ ያነን ፡ አዩና ፡ ሐዘኑ ፡ በርሱ ፡ ሃይማኖት ፡
 ሳለ ፡ ደኅና ፡ ነበረ ፡ የኛን ፡ ሃይማኖት ፡ እግዚአብሔር ፡ አልወደደውም ፡ 15
 ይሆን ፡ አሉና ፡ ልባቸው ፡ ተነቀፈ ፤³⁰
 ካልእ ፡ እለ ፡ እስክንድሮስ ፡ ግን ፡ አውቆ ፡ ነበረ ፡ ይሏል ፡ አንዣቱን ፡
 ቀድሞ ፡³¹ ሐፅባቺሁ ፡ ቅበሩ ፡ አለ ፡ እናጽባለን ፡ ብለው ፡ ቀሚሱን ፡ ቢያ
 ወጹ ፡ የክህደቱን ፡ መጽሐፍ ፡ በደረቱ ፡ አገኙት ፡ አውጽተው ፡ ቢያነቡት ፡
 ወልድ ፡ ፍጡር ፡ ሲል ፡ አለ ፡ ደኅና ፡ ነኝ ፡ ሲል ፡ የነበረ ፡ በውኑ ፡ ክዶ ፡ 20
 ኑሯል ፡ አሉና ፡ እንዲያው ፡ ጥለውት ፡ ሄዱ ፡ ይላል ፤
 ጌላም ፡ ለንጉሡ ፡ አንዣቱ ፡ ወጽቶ ፡ ተገኘ ፡ እርሱም ፡ ሞተ ፡ ብለው ፡ ነገ
 ሩት ፡ ንጉሡም ፡ ቢሰማ ፡ ስንኳ ፡ አላስተሳተፈን ፡ እግዚአብሔር ፡ ይከበር ፡ A, 69r
 ይመስገን ፡ አለና ፡ እጁግ ፡ ደስ ፡ አለው ፡ ይላል ፡
 ምነው ፡ ከቤተ ፡ መቅደስ ፡ ሳለ ፡ በገደለው ፡ ያሉ ፡ እንደሆን ፡ ካህናት ፡ በቅ 25
 ናት ፡ አፍነው ፡ ሼፍነው ፡ ገደሉት ፡ ባልዋቺው ፡ ነበር ፡ ምክንያት ፡ ነገር ፡
 ሲያጠፋላቸው ፡ ለሰው ፡ በማይቻል ፡ ሞት ፡ ከቤተ ፡ እግዚአብሔር ፡ አው
 ጽቶ ፡ ገደለው ፡ ይላል ፡ የ፫፫ግዝት ፡ የተፍጻሜተ ፡ ሰማዕት ፡ ጴጥሮስ ፡ ግዝት ፡

APPARATUS: ²⁹ [እንደ ፡ . | ³⁰ [ተናፈቀ ፡ or ተደናቀፈ ፡ . | ³¹ መጀመሪያ ፡ or በፊት ፡ MA.

COMMENTARY: ⁵⁰ Cf. Marcos Daoud and Marsie Hazen 1954, 22 (§§ 26–27). | ⁵¹ Lit. ‘blamed’. But *tänäqqäfü*, ‘blamed’, seems to be a copying mistake for *tänaffäqä*, ‘doubted’, or *täddänaffäqä*, ‘stumbled’. | ⁵² Or ‘wrapping’ or ‘veiling’.

nion.’ The day was a Sunday. Then, Alexander II entered into the priestly service. Arius, too, entered boldly, decorated by wrapping his white sash around his head, wearing his vestment, and girding his pantaloons. *‘He was counted with the priests.’*

Then, as he was standing, when it is said at the Gospel (reading), 5
 ‘Send the grace of the Holy Spirit’, and when it is said, ‘One is the Holy Father’, he said, ‘Truly, the Father is Holy.’ When it is said, ‘One is the Holy Son’, he kept silent,⁵⁰ and when it is said, ‘One is the Holy Spirit’, he said, ‘Truly, the Holy Spirit is (Holy).’ At this moment, (power) shook | his heart with a subtle dagger. And when he A, 68v
 felt it, he got to the field outside the fence. The clergy had what they call an enclosure for the latrine. So, he went out and sat (there to relieve himself). At that moment, his entire internal body came together and spewed out. Even though it spewed out, (his belly) did not collapse. He was inflated like a goatskin sack. 15

And later, when they looked for him at the time of Communion, he was missing. Wondering where he went, after they completed the Communion prayer and went out to look for him, they found him, with his internal body spilled out like water. They were disturbed when they saw that. They said, ‘He was well when he was in his faith. 20
 Could it be that God did not like our faith?’ And their mind doubted.⁵¹

But Alexander II had known (what had happened). He said, ‘Bury him after you wash his intestines.’ When they removed his vestment meaning to wash (his intestines), they found the tome of his apostasy 25
 at his chest. When they took (it) out and read it, it read, ‘The Son is created.’ They said to each other, ‘Although he was saying, “I am alright”, in reality, he had apostatized’, and left him there as he was, and left.

Later, they told the king, saying, ‘He was found with his intestines 30
 discharged, and he died.’ When the king heard, he said, ‘Good that God | did not make us partners (with him). May he be glorified and A, 69r
 praised’, and was exceedingly pleased.

If one asks, ‘Why has (God) not killed him while he was in church?’, one would have accused the clergy, saying, ‘They killed him 35
 in jealousy, suffocating and covering⁵² him.’ In order for (the priests) to eliminate any suspicion, he killed him, taking him out of the church, in an impossible way for people to kill. The excommunication of the 300 and the excommunication of Peter the Last of the Martyrs were found written on his stomach, saying, ‘Arius, the excommunic- 40

ውጉዝ፡³² አርዮስ፡ ሲል፡ በጨንፈው፡ ተጽፎ፡ ተገኘ፡ ይላል፡ የዛሬም፡
 ዘመን፡ ቄስ፡ ውጉዝ፡ ከመ፡ አርዮስ፡ ያለ፡ ከዝያ፡ ወዴህ፡ ነው፡ ይላል።
 ከዝያ፡ ኋላ፡ አትናትዮስን፡ ተመለስ፡ አርዮስም፡ እንዴህ፡ ሆኖ፡ ሞተ፡
 ቢሉት፡ ከቀደመ፡ ሽመቱ፡ ተመለስ፡ ይላል። ከዝያ፡ ኋላ፡ ዘይንዕስ፡
 ሞተ፡ ዘየዐቢ፡ ቄስጠንጢኖስ፡ ነገሠ። ካልእ፡ እለ፡ እስከንድሮስም፡ ሞተ፡
 ዘእንዚናዙ፡ ጎርጎርዮስ፡ ተሾመ፡ አትናትዮስም፡ ሞተ፡ ጢሞቴዎስ፡
 ተሾመ።
 ከዝያ፡ ኋላ፡ መቅዶንዮስ፡ የሚሉት፡ መናፍቅ፡ ተነሳባቹው፡ መንፈስ፡ ቅዱስን፡
 ይሰድብ፡ ነበረ፡ ጉድ፡ ያለው፡ አርዮስ፡ መንፈስ፡ ቅዱስን፡ ሕፁፅ፡
 ግቡር፡ ሲልለት፡ ወልደ፡ እግዚአብሔርን፡ ፍጡር፡ ይበለው፡ ደግሞ፡ ወን
 ጌለ፡ ዮሐንስ፡ ቀዳሚሁ፡ ቃል፡ ሲልለት፡ ዘቦቱ፡ ኩሉ፡ ኮነ፡ ወዘእንበሌ
 ሁሰ፡ አልቦ፡ ዘኮነ፡ ሲልለት፡ ወልድን፡ ፍጡር፡ አለ፡ አርዮስ፡ መንፈስ፡
 ቅዱስ፡ ሕፁፅ፡ ሳለ፡ ሲል፡ ሰሙና፡ ካህናት፡ ተከማቹ፡ ቢከማቹ፡ ፪፻ ሆኑ፡
 ጢሞቴዎስን፡ አከበሩ፡ አንተ፡ ጠይቀው፡ እርሱም፡ ቢጠይቅህ፡ አንተ፡
 መልስለት፡ አሉት።
 ከዝያ፡ ኋላ፡ ተገናኙ፡ ቢገናኙ፡ ከመቅዶንዮስ፡ ጋራ፡ ጠይቀኝ፡³³ ልጠይቅህ፡
 አለው፡ ጢሞቴዎስ፡
 ይህን፡ ምን፡ አሰኘው፡ ያሉ፡ እንደሆን፡ ምክንያት፡ ነገር፡ ሲያጠፋበት፡
 መጽሐፌን፡ አልቤ፡ ነገሬን፡ አስቤ፡ የነበረ፡ ደርሶ፡ ቢጠይቀኝ፡ ድንገት፡
 አጣሁት፡ እንዳይል፡ ስለዜህ፡ ተማከረው፡ ይላል፡ ክደህል፡ ጸንተህል፡ ያል
 ኸኝ፡ እንጂ፡ ነህ፡ አንተ፡ ጠይቀኝ፡ እንጂ፡ አለው፡
 ከዝያ፡ ኋላ፡ ምን፡ መጽሐፍ፡ አገኘህ፡ መንፈስ፡ ቅዱስን፡ ሕፁፅ፡
 ግብር፡³⁴ ያልኸው፡ ቢለው፡
 መቅዶንዮስም፡ መለሰና፡ እኔት፡ አልሁት፡ መጽሐፍ፡ ይለዋል፡ እንጅ፡
 አለው፡
 ምን፡ መጽሐፍ፡ ይላል፡ ቢለው፡ ዮሐንስ፡ ወንጌል፡ ይላል፡
 እንዴት፡ ቢለው፡
 እፌኑ፡ ለክሙ፡ ካልአ፡ ተሰፋ፡ አለ፡
 ይህንን፡ ምን፡ ተረገሞኸው፡ አለው፡
 እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ለሐዋርያት፡ ኪዳን፡ ነገራቸው፡ የዕርገት፡
 ለት፡ ሰማየ፡ ሰማያት፡ ሲያርግ፡ እርሱ፡ አቈልቀሎ፡ ሲባርክ፡ እርሳቸውም፡
 አሻቅበው፡ ሲመለከቱት፡ እንዴት፡ በደንቁርነት፡³⁵ ጥለኸን፡ ታርጋ

A, 69v

15

25

A, 70r

30

APPARATUS: ³² ግዝ፡ | ³³ [ትጠይ]፡ | ³⁴ ግብር፡ and ግቡር፡ are used interchangeably. One of them must be wrong. | ³⁵ በድንቁርና፡ MA.

COMMENTARY: ⁵³ The allusion is to the fact that the expression *wəguz kāmā Aryos* is widely known and freely used. | ⁵⁴ Possibly Gregory I (370–379) of Constantinople. | ⁵⁵ Timothy I of Alexandria (380–384). | ⁵⁶ Macedonius I (344–348 and 350–360), Patriarch of Constantinople. | ⁵⁷ Cf. John 14:16; 15:26; 16:7.

ated.’ Also the saying of today’s priest ‘Excommunicated like Arius’⁵³ happened since then.

After that, when they said to Athanasius, ‘Come back, Arius has died in such and such condition’, he came back to his former office. Then, (Constantine) the Junior died and Constantine the Senior 5 reigned. Alexander II, too, died. Gregory of Nazianzus was invested.⁵⁴ Athanasius died, and Timothy⁵⁵ was invested.

After that, a heretic called Macedonius⁵⁶ arose against them. He used to insult the Holy Spirit. When the clergy heard him say, ‘This weird Arius, he calls the Son of God a creature, | while the (source) A, 69v says for him, “The Holy Spirit *is an inferior work!*” Furthermore, while the Gospel of John says for him, “*In the beginning was the Word*”, and while it says for him, “*All things came into being by him, and without him not one thing came into being*”, and while there is the *inferior Holy Spirit* for him, Arius called the Son a creature!’, they 15 assembled. When they assembled, they became 150. They honoured Timothy (with the chairmanship). They said to him, ‘You question him. And if he questions you, you reply to him.’

Then, they met. When they met with Macedonius, Timothy said to him, ‘Should you question me or should I question you?’ 20

If one asks, ‘What led him to (say) this?’, it was to abolish his point of excuse, it is to let him not say, ‘I have marked my Scripture, thought out my arguments, but when he suddenly asked me, I lost it.’ Therefore, he consulted with him.

(Macedonius) said, ‘But it is you who has said about me, “Have 25 you apostatized or are you steadfast (in the faith?)?”’, so you question me.’

Then, he asked him, ‘What Scripture did you find that you called the Holy Spirit *an inferior work?*’

Macedonius responded, saying, ‘Did I call him (so), but the Scrip- 30 ture calls him (so).’

He asked him, ‘What Scripture says (so)?’

(He said), ‘The Gospel of John says (so).’

He asked him, ‘How?’

He said, ‘(It says,) “*I shall send you another hope.*”’⁵⁷ 35

| (Timothy) asked him, ‘How did you interpret this?’ A, 70r

He said to them, ‘Our Lord Jesus Christ gave the Apostles a covenant. On the day of Resurrection, when he ascended into the heaven of heavens, blessing downward, and they watching upward, they said to him, “How do you ascend leaving us in ignorance?” And Jesus Christ 40 said to them, “*Stay here in the city of Jerusalem until you wear power*

ለህ : አሉት : ይላል : ኢየሱስ : ክርስቶስም : ሲላቸው : ንበሩ : ዝየ : ሀገረ :
 ኢየሩሳሌም : እስከ : ትለብሱ : ኃይለ : እምእርያም : እስከ : ፲፬ለት : እፌኑ :
 ለክሙ : መንፈስ : ቅዱስ : አላቸው : መንፈስ : ቅዱስ : ተላኪ : ነው : ለወት
 ሮስ : ተላኪ : አያንስም : ላኪ : አይልቅም : ስለተላከ : ያንሳል : አልሁት : አላ
 ቸው : ይላል : ደግሞም : ርግብ : ታናሽ : ፍጥረት : ናት : ካላጣው : ፍጥ 5
 ረት : ርግብ : መስሎ : በላዕለ : ዮርዳኖስ : ስለ : ወረደ : ፍጡር : እለዋለሁ :
 አለ ።
 እርሳቸውም : ነገርህ : ይህ : ነው : ሌላን : አለህ : አሉት :
 እርሱም : የለኝም : አላቸው ።
 እንኪያስ : እንዴህ : ካልህ : ወልድም : አነሰብህ : አሉት : 10
 ምነው : ያንሳል : አላቸው :
 ውረድ : ተወለድ : ሙት : ተሰቀል : ባንተ : ሞት : ዓለም : ይድንበታል :
 ብሎ : ሲል : እግዚአብሔር : አባቱ : | ሰደደው : እግዚአብሔር : ወልድም : A, 70v
 አቡየ : ፈነወኒ : ሲል : መጻ : አለ :
 ከዝያ : ኋላ : መቅዶንዮስም : ወልድን : አገናኝቶ : ይክደው : ዘንድ : አርዮ 15
 ስን : ቀድሞ : ነቅፎት : ነበረና : ቢቸግረው : አየና : እስኪ : መንፈስ : ቅዱ
 ስን : ከአብና : ከወልድ : የሚያስተካክል : መጽሐፍ : ስጡኝ : አላቸው :
 ይላል ።
 እርሳቸውም : ያነግዜ : ለአርዮስ : የሰጡትን : መጽሐፍ : ሰጡት : ይላል ።
 ደግሞም : *ማርቆስን : ወንጌል :³⁶ ጠቅሰው : ዘሰ : ጸረፈ : [ዲበ] መንፈስ : 20
 ቅዱስ : ኢይትኃደግ : ኃጢአቱ : ኢበዝ : ዓለም : ወኢበዘይመጽእኒ : ዓለም :
 አላለኸም : እንኳ : መንፈስ : ቅዱስን : ያሳነሰ : ቄስን : ያሳነሰ : በዜህም : በሚ
 መጸውም : ዓለም : ኃጢአቱ : አይሰረይለትም : አላለም : አሉት : ይላል ።
 ደግሞስ : በዮርዳኖስ : ርግብ : መስሎ : ወረደ : ትለዋለህ : እንጅ : ርግብ :
 ታናሺ : ፍጥረት : ነቺ : ባለምስራቺ : ናት : እንጂ : አታውቅም : በፎትካት : 25
 በዘመነ : ኖሳ : ነጽፈ :³⁷ ማይ : ብላ : ስትል : ቄጠማ : ቄርጸ : አላመጸቺም :
 መንፈስ : ቅዱስም : በርግብ : ተመስሎ : ያዳምን : ኃጢአት : ለምልማ : የነበ
 ረቺ : ደረቀቺ : ብሎ : ሲል : የ|ምስራቺ : ያመጸ : ነው : ይላል ። ደግሞስ : A, 71r
 በዘፈቀደ : ይትረአይ : እንጂ : ነው : እግዚአብሔር : በወደደው : ነገር : ይታ
 ያል : ሐንደግዜ : ነምር : መስሎ : ፈጣን : ነኝ ። ሲል : ሐን[ደ]ግዜ : አንበሳ : 30
 መስሎ : እንደ : አንበሳ : ለባለጋራየ : ጽኑ : ነኝ : ሲል : ሐንደግዜም : አዕ
 ሩግ :³⁸ መስሎ : እንዳሩግ :³⁹ ብሉየ : መዋዕል : ነኝ : ዘመኔ : አይቈረጸም :⁴⁰

APPARATUS: ³⁶ የማርቆስን : ወንጌል : MA. As it is, ወንጌል : would be in apposition to ማርቆስን, 'Mark, the Gospel'. | ³⁷ [ነትገ : ነጽፈ : is the influence of Am ነጠፈ :. | ³⁸ [አረጋዊ :. | ³⁹ [እንደ : አዕሩግ :. | ⁴⁰ [አይቈረጸም : ?

from heaven. In ten days, I shall send you the Holy Spirit.”⁵⁸ The Holy Spirit is a messenger. Is not a messenger usually inferior and the sender superior? I call him inferior because he had been sent.’ He said, ‘Furthermore, a dove is a small creature. I call him created because he came down to (the River) Jordan looking like a dove, although he did not lack other creatures.’ 5

They asked him, ‘Is this your only point or do you have any others?’

He said to them, ‘I do not have others.’

‘Then, if you say so, the Son, too, is inferior to your disadvantage.’ 10

He said to them, ‘How is he inferior?’

(They said to him,) ‘God, his Father, sent him saying, “Descend, be born, die, be crucified. The world will be saved by your death.”⁵⁹ | A, 70v And God, the Son, came, saying, “My Father sent me.”⁶⁰

Then, since Macedonius had chastised Arius earlier (for the same error), he could not deny the Son together (with the Holy Spirit). In desperation, he thought and said, ‘Now, refer me to a Scripture which equates the Holy Spirit with the Father and the Son.’ 15

They referred him to the Scriptures they then had referred to Arius. Furthermore, quoting from the Gospel of Mark, they asked him, ‘Has he not said to you, “Whoever blasphemes against the Holy Spirit, his sin will never be forgiven neither in this world nor in the coming world”?⁶¹ Let alone he who belittles the Holy Spirit, has he not said, “Whoever belittles (even) a priest, his sin shall never be forgiven in this as well as in the coming world?” Also, you (ridicule) saying, “He came down at (the River) Jordan in the likeness of a dove.” 20

Although a dove is, indeed, a small creature, but do you not know that the announcement of good news belonged to it? At the ancient people, at the time of Noah, has it not brought (to Noah) cutting *qetäma* grass⁶² to say, “The flood has subsided”?⁶³ It is the Holy Spirit, in the likeness of a dove, who brought the good news | regarding the sin of Adam—that had been verdant—saying, “It has dried.” 25 A, 71r

Furthermore, God is one *who appears in whatever (image) he likes*. He appears in whatever object he likes. At a time (he appears) looking like a leopard, to say, “I am fast”; at a time looking like a lion, to say, “I am strong like a lion against my enemy”; and at a time looking like an old man, to say, “I am of ancient time like an old man, (but) my 30

COMMENTARY: ⁵⁸ Cf. Acts 1:4–8. | ⁵⁹ Cf. John 3:16–17. | ⁶⁰ Cf. John 6:57; 8:18. | ⁶¹ Mark 3:29. | ⁶² *Sic*. | ⁶³ Gen. 8:8 and 11.

ሲል ፡ ይላል ፤ መንፈስ ፡ ቅዱስ ፡ የምስራቹ ፡ ነው ፡ ሲል ፡ በርግብ ፡ ተመ
 ስሎ ፡ ታየ ፡ ይላል ፤
 ይህንን ፡ ሁሉ ፡ ምስክር ፡ የሚያስረዳ ፡ መጽሐፍ ፡ ሰጡትና ፡ ተመለስ ፡
 ቢሉት ፡ አልመለስም ፡ አለ ፡ መናፍቃን ፡ ኪመለሱ ፡ ውግረት ፡ ይወዳሉ ፡
 ይላል ፤ 5
 ይህ ፡ ሳለ ፡ ደግሞ ፡ አንዱ ፡ መናፍቅ ፡ ሰባልዮስ ፡ የሚሉት ፡ ሐንድ ፡ አካል ፡
 ሶስት ፡ ስም ፡ ዘመን ፡ እየተለወጠ ፡ *ስማቸው ፡ ይለወጣል ፡⁴¹ አለ ፡
 እንዴት ፡ ይለወጣል ፡ ቢሉት ፡
 በዘመነ ፡ ነቢያት ፡ አብ ፡ ተባለ ፡ በዘመነ ፡ ሥጋዊ ፡ ወልድ ፡ ተባለ ፡ በዘመነ ፡
 ሐዋርያት ፡ መንፈስ ፡ ቅዱስ ፡ ተባለ ፡ ሲል ፡ ተናገረ ፡ ይላል ፤ 10
 ደግሞ ፡ ሐራ ፡ ጥቃ ፡ የሚሏቸው ፡ መናፍቃን ፡ ተነሡ ፡ ፬ አምላክ ፡ የሚሉን ፡
 ሁሉ ፡ መናፍቃንን ፡ [ባንድ ፡ ሆነው ፡ ከትተው ፡ አስወጽተው ፡] | ሰደ A, 71v
 ድ[ዋ]ቸው ፡ ይላል ፡ መንፈስ ፡ ቅዱስን ፡ ሕፁፅ ፡ ግቡር ፡ ፍጡር ፡ ብሎ ፡ ነበ
 ርና ፡ አምላክነቱን ፡ ሲያውቅ ፡ ያርፋኛ ፡ መንገድ ፡ ያህል ፡ በዓውሎ ፡ ነፋስ ፡
 ወስዶ ፡ ከምድር ፡ አገናኝቶ ፡ ጠረቀው ፡ ይላል ፡ 15
 የቀደመ ፡ ጉባኤያቸው ፡ በቀስጥንጥንያ ፡ ከጉባኤ ፡ ኒቅያ ፡ እስከ ፡ ፶፰ዓ
 መት ፡ ሆነው ፤
 ከዝያ ፡ ጌላ ፡ ከ፫፻ ደርገው ፡ አያይዘው ፡ እሌህም ፤
 ወነአምን ፡ በመንፈስ ፡ ቅዱስ ፡ አሉ ፤ ከአብ ፡ ከወልድ ፡ መንፈስ ፡ ቅዱስም ፡
 አንድ ፡ ነው ፡ ስንል ፡ እናምናለን ፡ አሉ ፡ ይላል ። 20
 መንፈስ ፡ <ቅዱስ> ማለት ፡ ረቂቅ ፡ ማለት ፡ ነው ፡ ይላል ፡
 ቅዱስ ፡ ማለት ፡ አካላዊ ፡ ማለት ፡ ነው ፡
 እግዚእ ፡ ማኅየዊ ፡ አለ ፡
 እግዚእ ፡ ማለት ፡ ጌታ ፡ ማለት ፡ ነው ፡
 ማኅየዊ ፡ ማለት ፡ ለራሱ ፡ ሕይወት ፡ ሲሆን ፡ ለአብ ፡ ሕይወት ፡ ለወልድ ፡ 25
 ሕይወት ፡ ነው ፡ ስንል ፡ እናምናለን ፡ እንሰግድበታለን ፤
 ዘሠረፀ ፡ እምአብ ፡ አለ ፡ ከአብ ፡ የሠረፀ ፡ ነው ፡
 ሠረፀ ፡ ማለት ፡ ወጸ ፡ ማለት ፡ ነው ፡
 አወጸጹ ፡ እንዴት ፡ ነው ፡ ቢሉ ፡ ከልብ ፡ እስትንፋስ ፡ እንዲወጸ ፡ መንፈስ ፡
 ቅዱስም ፡ ከአብ ፡ እንዴህ ፡ ወጸ ፡ ወልድም ፡ ተወለደ ፡ ይላል ፤ የሰው ፡ ግን 30
 ቃሉ ፡ እስትንፋሱ ፡ ብትን ፡ ነው ፡ አካል ፡ የለውም ፡ የሥሉስ ፡ ቅዱስ ፡ ግን ፡ A, 72r
 እንደ ፡ ሰው ፡ አይደለውም ፤ ለአብ ፡ ፍጹም ፡ አካል ፡ ፍጹም ፡ ገጽ ፡

APPARATUS: ⁴¹[ስሙ ፡ ይለወጣል ፤ or ስሞቹ ፡ ይለወጣሉ ፡ .

COMMENTARY: ⁶⁴Or ‘limited’. | ⁶⁵Or ‘his names change’. The text is copied wrongly. Actually, Sabellius flourished before Arius and Macedonius. | ⁶⁶*Mānafṣān* (pl. of *mān-*

time is not countable.”⁶⁴ He appeared in the likeness of a dove, to say, “The Holy Spirit is good news.”

They referred him to the Scriptures that explain all this. But when they asked him to repent, he refused. Heretics would prefer to be stoned than to repent. 5

As (things) were so, another heretic called Sabellius said, ‘(God) is one person with three names. As time changes, the name changes.’⁶⁵

They asked him, ‘How does it change?’

He said, ‘In the time of the prophets, he was called Father; in the time of incarnation, he was called Son; and in the time of the Apostles, 10 he was called Holy Spirit.’

Then, there arose heretics⁶⁶ called *hara t̥aqa*⁶⁷ (the Doctors of the Church) who came together in unity, and expelled and | banished all A, 71v who maintained that there are four gods. Since (Macedonius) has called the Holy Spirit, ‘*An inferior work*’, to show his divinity (the 15 Holy Spirit) took him through the journey of a hurricane for half a day and smashed him on the ground.

Their (next) former council in Constantinople took place fifty-eight years from the Council of Nicaea.

Then, connecting to, and in solidarity with, the 300, these (Fathers 20 of the Church) said,

‘*And we believe in the Holy Spirit.*’ They said, ‘We believe, to confess that the Holy Spirit is also at one with the Father and the Son.’

‘*Spirit*’ means ‘*subtle*’.⁶⁸

‘*Holy*’ means ‘*with body*’.⁶⁹ 25

Life giving Lord.

‘*Lord*’ means ‘*Lord*’.⁷⁰

‘*Life giving*’ means that we believe and worship him, confessing, ‘While he is life for himself, he is also life for the Father, and he is life for the Son.’ 30

Who proceeded from the Father. Who proceeded from the Father.

‘*Proceeded*’ means ‘*came out*’.

If one asks, ‘How is the manner of his coming out’, as breath comes out of the chest,⁷¹ in the same manner, the Holy Spirit came out from the Father, and the Son was begotten. However, human 35 voice or breath | is scattered; it has no body. But that of the Holy A, 72r Trinity is not like people. The Father has perfect body, perfect hypo-

af̥əq), ‘heretics’. | ⁶⁷ *Hara t̥aqa*, ‘heretics’. | ⁶⁸ That is, ‘Spirit is subtle’. | ⁶⁹ That is, ‘Holy refers to the body of the Holy Spirit’. | ⁷⁰ Or ‘master’. The first is Gz and the second is its Am equivalent. | ⁷¹ Lit. ‘heart’.

ፍጹም ፡ መልክዕ ፡ አለው ፡ ለወልድ ፡ ፍጹም ፡ አካል ፡ ፍጹም ፡ ገጽ ፡ ፍጹም ፡
 መልክዕ ፡ አለው ፡ ለመንፈስ ፡ ቅዱስ ፡ ፍጹም ፡ አካል ፡ ፍጹም ፡ ገጽ ፡
 ፍጹም ፡ መልክዕ ፡ አለው ።
 አብም ፡ ለራሱ ፡ ባሕርይ ፡ ሲሆን ፡ ለመንፈስ ፡ ቅዱስና ፡ ለወልድ ፡ ባሕርያ
 ቸው ፡ ነው ። ወልድም ፡ ለራሱ ፡ ቃል ፡ ሲሆን ፡ ለአብና ፡ ለመንፈስ ፡ 5
 ቅዱስ ፡ ቃላቸው ፡ ነው ፤ መንፈስ ፡ ቅዱስ[ም] ፡ ለራሱ ፡ ሕይወት ፡ ሲሆን ፡
 ለአብና ፡ *ለመንፈስ ፡ ቅዱስ፣⁴² ሕይወታቸው ፡ ነው ፡ ሶስት ፡ ሲሆኑ ፡
 ሐንድ ፡ ይሆናሉ ፡ ሐንድ ፡ ሲሆኑ ፡ ሶስት ፡ ይሆናሉ ፡
 [ሶስት ፡ ሲሆኑ ፡] ሐንድ ፡ መሆን ፡ በምን ፡ ይቻላል ፡ ያሉ ፡ እንደሆን ፡ በመን
 ፈስ ፡ ቅዱስ ፡ ግብር ፡ ነው ፡ ልደተ ፡ ወልድ ፡ *ወጽኦ ፡ እመንፈስ፣⁴³ ቅዱስ ፡ 10
 እምአብ ፡ ይትነከር ፡ ወኢይትነገር ፡ እንዳለ ፡ ቅዱስ ፡ ደናቴዎስ፣⁴⁴ በሀገረ ፡
 አትና፣⁴⁵ ድንቅ ፡ ቢባል ፡ እንጂ ፡ ይናገሩት ፡ ዘንድ ፡ አይቻልም ፡ ይላል ።
 ንስግድ ፡ ሎቱ ፡ ወንሰብሐ ፡ ምስለ ፡ አብ ፡ ወወልድ ፡ አለ ፡ ከአብና ፡ ከወ
 ልድ ፡ ሐንድ ፡ ብለን ፡ ስንል ፡ እናምናለን ፡ ለመንፈስ ፡ ቅዱስ ፡ አሉ ፡
 ይላል ። 15
 ዘነበበ ፡ በነቢያት ፡ አለ ፡ ነቢያትነስ ፡ ያናግራቸው ፡ የነበረ ፡ መንፈስ ፡
 ቅዱስ ፡ እንጅ ፡ ነው ፡ አካላቸውን ፡ ልብስ ፡ ልባቸውን ፡ መቅደስ ፡ አድርጎ ፡
 ትንቢት ፡ ያናግራቸው ፡ የነበረ ፡ እርሱ ፡ እንጅ ፡ ነው ፡ ናሁ ፡ ድንግል ፡ ትፅ
 ንስ ፡ ወትወልድ ፡ ወልደ ፡ ብሎ ፡ ኢሳይያስ ፡ ሲል ፡ ናሁ ፡ ይወርድ ፡ ዲበ ፡
 ደመና ፡ ቀሊል ፡ ተፅዲኖ ፡ ውስተ ፡ ምድረ ፡ ግብጽ ፡ ሲል ፡ ሕዝቅኤልም ፡ 20
 ርኢኩ ፡ ኖሳተ ፡ በምሥራቅ ፡ ሲል ። ሚልክያስም፣⁴⁶ ወአንቲኒ ፡ ቤተ ፡
 ልሔም ፡ ምድረ ፡ ኤፍራታ ፡ ሲል ፡ ይህንን ፡ ሁሉ ፡ ያናግራቸው ፡ የነበረ ፡
 መንፈስ ፡ ቅዱስ ፡ ነው ፡ ይላል ።
 ወነአምን ፡ በአሐቲ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ አለ ፡ ቤተ ፡ ክርስቲያን ፡
 የተባሉ ፡ ምእመናን ፡ ናቸው ። በጸጋ ፡ ጥምቀት ፡ ኃድሮባቸው ፡ ሐንድ ፡ የሚ 25
 ያደርጋቸው ፡ መንፈስ ፡ ቅዱስ ፡ ነው ፡ ይላል ፡
 በምን ፡ ጊዜ ፡ ክርስቲያን ፡ ተባሉ ፡ ያሉ ፡ እንደሆን ፡ ምእመናን ፡ በእግዚእነ ፡
 ኢየሱስ ፡ ክርስቶስ ፡ በዘመነ ፡ ትምህርት ፡ ሲማሩ ፡ አርድእት ፡ ይባሉ ፡ ነበር ፡
 ኋላም ። ቅዱስ ፡ ጳውሎስና ፡ በርናባስ ፡ ሲያስተምህሩ ፡ አዩና ፡ ክርስቲያን ፡
 እንበላቸው ፡ አሉ ። ከዝያ ፡ ኋላ ፡ ክርስቲያን ፡ ተባሉ ፡ ክርስቲያን ፡ ማለት ፡ 30
 ክርስቶሳውያን ፡ ማለት ፡ ነው ፡ ይላል ፡
 ከነዚህም ፡ መናፍቃን ፡ ተነስተዋሉ ፡ ይሏል ፡ A, 73r

APPARATUS: ⁴²[ለወልድ ፡ . | ⁴³[ወጽኦተ ፡ መ። | ⁴⁴[ዲዮናስዮስ ፡, HA, 35 (§ 12). | ⁴⁵[ኦቴና ፡ . |
⁴⁶[ሚክያስም ፡ .

stasis, and perfect image. The Son has perfect body, perfect hypostasis, and perfect image. The Holy Spirit has perfect body, perfect hypostasis, and perfect image.

And the Father, while he is nature for himself, he is (as much) the nature of the Son and of the Holy Spirit. The Son, too, while he is word for himself, he is (as much) the word of the Father and of the Holy Spirit. And the Holy Spirit, while he is life for himself, he is (as much) the life of the Father and of the Son. They are one while they are three, and they are three while they are one.

If one asks, ‘How is it possible to be one [while three]?’, this happens by the work of the Holy Spirit. As Saint Dionysius⁷² of the city of Athena has said, ‘*The birth of the Son and the procession of the Holy Spirit from the Father are admired but not be told*’,⁷³ (the process) is only admired but impossible to be explained.

**Let us worship him and glorify him*⁷⁴ *with the Father and the Son*. We believe in the Holy Spirit confessing that he is one with the Father and the Son.

He who has spoken through the prophets. And the one who had the prophets | speak was, indeed, the Holy Spirit. It was he who had them prophesize, making their body (his) vestment and their minds (his) temple. When Isaiah said, ‘*Behold, a virgin shall conceive and bear a son*’;⁷⁵ when he said, ‘*Behold, he will go down to the land of Egypt riding a light cloud*’;⁷⁶ when Ezekiel said, ‘*I saw a gate in the east*’;⁷⁷ and when Malachi⁷⁸ said, ‘*But you, o Bethlehem, of the land of Ephrathah*’;⁷⁹ the one who was making them speak all this was the Holy Spirit.

We believe in one holy Church. Those called ‘church’ are the faithful. It is the Holy Spirit who made them one, dwelling in them by the grace of baptism.

If one asks, ‘At what time were they called Christians?’, the faithful were called ‘disciples’ when they were taught by Our Lord Jesus Christ, at the era of teaching. And later, when Saint Paul and Barabbas were teaching, they thought and said, ‘Let us call them “Christians”.’ Since then, they are called ‘Christians’. Christian(s)⁸⁰ means ‘Christians’.⁸¹

Heretics had risen | from these, too.

COMMENTARY: ⁷² Dänatewos MS. | ⁷³ HA, 35 (§ 12). | ⁷⁴ For ‘We worship him and glorify him’. | ⁷⁵ Isa. 7:14; Matt. 1:23. | ⁷⁶ Isa. 19:1. | ⁷⁷ An allusion to Ezek. 44:1–2; cf. the stanza before last of Wednesday’s *Wəddase Maryam*. | ⁷⁸ *Sic* for Micah. | ⁷⁹ Mic. 5:2. | ⁸⁰ *Krəsrīyan*. | ⁸¹ *Krəstosawyan*, ‘followers of Christ’ or ‘of Christ’.

ምን ፡ የሚሉ ፡ ያሉ ፡ እንደሆን ፡ ምነው ፡ በቤተ ፡ ክርስቲያን ፡ እናምናለን ፡
 ቢሉ ፡ ላዩ ፡ ተከፈከፈ ፡ ታቺ ፡ ተደገፈ ፡ ብለን ፡ እናምናለን ፡ እንሰግዳለን ፡
 አሉ ፡ እኛ ፡ ግን ፡ ተከፈከፈ ፡ ተደገፈ ፡ ብለንስ ፡ አይደለውም ፡ ደመ ፡ ኢየ
 ሱስ ፡ ክርስቶስ ፡ የተቀዳበት ፡ ሥጋ ፡ መለኮት ፡ የተፈተተበት ፡ ስንል ፡ እናምና
 ለን ፡ አሉ ፡ ይላል ፡ 5
 ስግደትን ፡ ለታቦተ ፡ አምላክ ፡ እንሰግዳለን ፡ አሉ ፡
 ስለምን ፡ ያሉ ፡ እንደሆን ፡ ደመ ፡ መለኮት ፡ የቀደሰው ፡ ያከበረው ፡ ያነገ
 ሠው ፡ ብለን ፡ ስንል ፡ እንሰግድበታለን ፡ አሉ ፡ ይላል ።
 እንተ ፡ ላዕለ ፡ ኩሉ ፡ ጉባኤ ፡ ዘሐዋርያት ፡ አለ ፡ ከ፫፻ ጉባኤ ፡ የሐዋርያት ፡
 ይልቃል ፡ ብለን ፡ እናምናለን ፡ አሉ ፡ 10
 ከለማን ፡ ጉባኤ ፡ ይልቃል ፡ ያሉ ፡ እንደሆን ፡ ከቅህጥንጥንያ ፡ ከኒቅያ ፡
 ከኤፌሶን ፡ ይላል ፡
 ስለምን ፡ ይልቃል ፡ ያሉ ፡ እንደሆን ፡ ጥንት ፡ መሠረት ፡ መዝናዎርያ ፡ ስለ
 ሆነ ፡ ይልቃል ፡
 ጉባኤ ፡ ማለት ፡ መከማቻ ፡ ማለት ፡ ነው ። መከማቸትስ ፡ ለዱለትም ፡ ለልቅ 15
 ሶም ፡ ለገበያም ፡ ለጾርም ፡ ይከማቻል ፡ የካህናት ፡ ግን ፡ መከማቸት ፡ ለጉ
 ባኤ ፡ ሃይማኖት ፡ ነው ፡
 ወነአምን ፡ በአሐቲ ፡ ጥምቀት ፡ ለስርየተ ፡ ኃጢአት ፡ | አለ ፡ በአንድ ፡ ጥም A, 73v
 ቀት ፡ እናምናለን ፡ አሉ ፡
 ስለምን ፡ በአንድ ፡ ጥምቀት ፡ አሉ ፡ ያሉ ፡ እንደሆን ፡ ከብዙኅ ፡ ጥምቀት ፡ 20
 ሲለይ ፡ ነው ። የአይሁድ ፡ ብዙ ፡ ጥምቀት ፡ ነበራቸውና ፡ ይላል ፡
 ምንና ፡ ምን ፡ ያሉ ፡ እንደሆን ፡ ከገበያ ፡ የዋጁትን ፡ የሚበሉትን ፡ የሚለብሱ
 ትን ፡ የሚጠጡትን ፡ ሁሉ ፡ ይጠምቁት ፡ ነበረ ፡ ይላል ። ደግሞም ፡ ድውይ ፡
 የሚጠመቅበት ፡ ጥምቀት ፡ ነበራቸው ፡ ይላል ፡ ከዜህ ፡ ጥምቀት ፡ ሲለይ ፡⁴⁷
 በአንድ ፡ ጥምቀት ፡ እናምናለን ፡ አሉ ፡ ይላል ። 25
 ደግሞም ፡ በሃይማኖተ ፡ ሥሉስ ፡ ቅዱስ ፡ የማይጠረጠር ፡ ቄስ ፡ ፩አብ ፡
 ቅዱስ ፡ ፩ወልድ ፡ ቅዱስ ፡ ፩ውእቱ ፡ መንፈስ ፡ ቅዱስ ፡ ብሎ ፡ ወሀን ፡ በባረ
 ከው ፡ ጊዜ ፡ ከእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከጐድኑ ፡ የወጸ ፡ ወሀን ፡ ይሆ
 ናል ፡ በዝያ ፡ ብንጠመቅ ፡ ከቄስ ፡ የቀረውን ፡ ሁሉ ፡ ኃጢአታቺነን ፡ ያስተሰር
 ይልናል ፡ ስንል ፡ እናምናለን ፡ አሉ ፡ ይላል ፡ 30
 ጥምቀት ፤ የትንሣኤ ፡ መርገፍ ፡ ነው ፡ ልብስ ፡ ጥሎ ፡ መግባቱ ፡ የዓለም[ን] ፡
 ግሢታ ፡ ጣልሁ ፡ ማለት ፡ ነው ፡ ገብቶ ፡ ማእከለ ፡ ባሕር ፡ መቆሙ ፡ ወልደ ፡
 እግዚአብሔር ፡ በመልዕልተ ፡ መስቀል ፡ እንደ ፡ ቆሙ ፡⁴⁸ እኔም ፡ እንዲያው ፡

APPARATUS: ⁴⁷[ጐድኑ] ፡ | ⁴⁸[ቆሙ] ፡

COMMENTARY: ⁸²How and why this is inserted is not clear. | ⁸³Marcos Daoud and Mar-
 sie Hazen 1954, 22 (§ 26).

If one asks, ‘Who says what?’, when (the heretics were) asked, ‘What is “We believe in the Church”?’, they said, ‘We believe and worship, saying, “The (roof) above is thatched and (the walls) below are supported.”’ But for us, it is not saying, ‘It is thatched, it is supported’, (that we believe) but we believe, saying, ‘It is here where the blood of Jesus Christ is drawn and the flesh of divinity is fractioned.’

Regarding prostration, we prostrate ourselves before the *tabot of God*.⁸²

If one asks, ‘Why?’ we prostrate ourselves before it, it is because divine blood has sanctified it, venerated it, and celebrated it.

Which is catholic, council of the Apostles. We believe, saying, ‘(The council) of the Apostles is superior to the council of the 300.’

If one asks, ‘It is superior to whose and whose councils?’, to Constantinople, to Nicaea, and to Ephesus.

If one asks, ‘Why is it superior?’, because it is the origin, the foundation, and the beginning.

Council means ‘assembling place’. As for assembling, one would assemble for a plot, for mourning, for market, and for waging war. But the reason for the clergy to assemble is for a council on faith.

We believe in one baptism for the forgiveness of sins. | It said, ‘We believe in one baptism.’

If one asks, ‘Why did they say, “In one baptism”?’, it is to set (it) apart from many (kinds of) baptism, for the Jews had many (kinds of) baptism.

If one asks, ‘What and what?’, they used to immerse everything they were buying from the market, what they were eating, what they were wearing, and what they were drinking. They also had baptism with which the sick was baptized. To set (it) apart from these baptisms, they said, ‘We believe in one baptism.’

Also when a priest, whose (firm) faith in the Holy Trinity is not suspect, blesses the water and says, ‘One is the Holy Father, one is the Holy Son, and one is the Holy Spirit’,⁸³ it becomes the water that came from the side of Our Lord Jesus Christ. They said, ‘We believe, saying, “If we are immersed in it, it will absolve all of our sins that remained (from the absolution) by the priest.”’

Baptism is the fringe of resurrection. Entering (into the water) getting rid of clothes is saying, ‘I have gotten rid of the worldly troubling affairs.’ Entering and standing in the middle of the water (is to say), ‘As the Son of God stood on the Cross, I, too, stand in the same manner to face the temptation of the Cross.’ | And the three-time immer-

ለመከራ ፡ መስቀል ፡ እቆማለሁ ፡ ሶስተግዜ ፡ መጥለቁም ፡ ውስተ ፡ ልበ ፡ A, 74r
 ምድር ፡ ሶስት ፡ መዓልት ፡ ሶስት ፡ ሌሊት ፡ እንደ ፡ አደረ ፡ ነው ፡ ይላል ፡
 ወጽዖ ፡ ልብስ ፡ መልበሱ ፡ ምነው ፡ ያሉ ፡ እንደሆን ፡ በአሜኑ ፡ ሥሉስ ፡
 ቅዱስ ፡ ጸንቶ ፡ ምግባራት ፡ ሰርቶ ፡⁴⁹ የተገኘሁ ፡ እንደሆን ፡ ተስፋ ፡ መንግ
 ሥተ ፡ ሰማያትን ፡ እንዴህ ፡ እለብሳለሁ ፡ ማለት ፡ ነው ፡ ይላል ። 5
 ወንሴፎ ፡ ትንሣኤ ፡ ሙታን ፡ አለ ፡ ከፈረሰን ፡ ከበሰበሰን ፡ ሐድሶ ፡ ከልሶ ፡ ያነሳ
 ናል ፡ ብለን ፡ እናምናለን ፡ ይላል ።
 ወሕይወተ ፡ ዘይመጽእ ፡ አለ ፡ የሚመጸውም ፡ ሕይወት ፡ ዘለዓለም ። መንግ
 ሥተ ፡ ሰማያትን ፡ ያይወሰን ፡ ያይመጠን ፡ ይህነን ፡ ያህላል ፡ ይህነን ፡ ይመስ
 ላል ፡ ያይሉት ፡ ክብር ፡ ይሰጠናል ፡ ብለን ፡ እናምንበታለን ፡ ይላል ። 10
 ለዓለመ ፡ ዓለም ። አለ ፡ ያውም ፡ የሚሰጠን ፡ ክብር ፡ ድንት ፡ ለድንት ፡ ጎል
 ፈት ፡ ጥፋት ፡ ያይኖርበት ፡ ከዜህ ፡ እዜህ ፡ ድረስ ፡ ያይሉት ፡ ውሳኔ ፡ ምጣኔ ፡
 ያይኖረው ፡ ይላል ፤
 አሜን ፡ በውነት ፡ እንበለ ፡ ሐሰት ፡ ይላል ።
 ቀድመው ፡ ፫፻ወአልቦ ፡ ማኅለቅት ፡ ለመንግሥቱ ፡ ብለው ፡ አቁመው ፡ ነበ 15
 ረና ፡ ፫፻ወ ፡ ሊቃውንት ፡ ግን ፡ ኋላ ፡ ወነአምን ፡ በመንፈስ ፡ ቅዱስ ፡
 ብለው ፡ እዜህ ፡ ድረስ ፡ ተናግረው ፡ አቆሙ ፡ ይላል ። ጸሎተ ፡ ሃይማኖ A, 74v
 ትን ፡ በዛ ፡ ብለው ፡ እንዳይከፍሉ ፡ አነሰ ፡ ብለው ፡ እንዳይጨምሩ ፡ ቀድ
 መው ፡ ፫፻ሳይገዝቱ ፡ ነበረና ፡ ፫፻ሊቃውንት ፡ እንዲጨምሩ ፡ ባወቁ ፡ ፫፻ወ ፡
 ሊቃውንት ፡ ኋላ ፡ እንዴህ ፡ ይሁን ፡ አሉና ፡ ዝቅቱ ፡ ይላል ። 20
 ደግሞም ፡ ታናሺ ፡ ታላቁ ፡ በሃይማኖተ ፡ ሥሉስ ፡ ቅዱስ ፡ ያለ ፡ የክርስቲ
 ያን ፡ ልጅ ፡ ሁሉ ፡ ተስፋውን ፡ ይጠይቀው ፡ ብልቱን ፡ ለስለት ፡ አካላቱን ፡
 ለውግረት ፡ እንዲሰጥ ፡ እንዲጸና ፡ ሲሉ ፡ እንዴህ ፡ ተናግረው ፡ ዝቅተው ፡
 አቆሙ ፡ ይላል ። ባጭር ፡ [ድ]ርሰት ፡ ፍጹም ፡ ሃይማኖት ፡ ተናገሩ ፡
 ይላል ። ከዜህም ፡ በበዛ ፡ ለሰው ፡ በተሰላላቸ ፡ ነበር ፡ ከዜህም ፡ ባነሰ ፡ ነገር ፡ 25
 በቀረባቸው ፡ ነበር ፡ ይላል ። ሁሉ ፡ ከዜህ ፡ አለ ፡ ምሥጢረ ፡ ሥጋዊ ፡ ምሥ
 ጢረ ፡ ትስብእት ፡⁵⁰ ምሥጢረ ፡ ጥምቀት ፡ ምሥጢረ ፡ ትንሣኤ ፡ ምሥ
 ጢረ ፡ ሥላሴ ፡ እሌህ ፡ ሁሉ ፡ ከዜህ ፡ አሉ ፡ ብለው ፡ ሲሉ ፡ እንዴህ ፡ ተናግ
 ረው ፡ አቆሙ ፡ ይላል ። ። ።

APPARATUS: ⁴⁹ ወጽዖ ፡ ጸንቶ ፡ ሰርቶ are impersonal gerunds. | ⁵⁰ [ቀኅርባን ፡.

sion is as he stayed three days and three nights in the heart of the earth.

If one asks, ‘What is the meaning of his coming out (of the water) and wearing clothes?’, it is to say, ‘If I am found steadfast in the belief in the Holy Trinity and doing good deeds, I will, in this manner, wear the hope in the kingdom of heaven.’

We hope for the resurrection of the dead. We believe, saying, ‘He will raise us, renewing and reconstructing us after we disintegrated and are rotten.’

And the life to come. And the life to come is *forever*. We believe in him, saying, ‘He will give us the kingdom of heaven, a glory that is neither limited nor measured, and about which would not be said, “It is this much or it looks like this.”’

For ever and ever. In fact, the glory he will give us is forever and ever, in which there is neither passing away nor disappearance, about which cannot be said, ‘It is from here to here’, and in which there is neither limitation nor measurement.

Amen, truly (and) honestly.

Earlier, the 300 had said, ‘*And his kingdom will have no end*’ and stopped. And later, the 150 Doctors of the Church declared and said up to ‘*And we believe in the Holy Spirit*’ | and stopped. Since the 300 had not barred under the threat of excommunication that one should not subtract from the *Prayer of Faith*, thinking it is too much, or add to it thinking that it is too little, aware that the 150 Doctors of the Church would add to it later. So, the 150 had said under the threat of excommunication, ‘Let it (end) like this.’

Furthermore, they said, under the threat of excommunication, ‘Let every Christian child, small or big, who is in the faith of the Holy Trinity, ask (God) for his promise so he may be strong to submit his body members to a sharp (sword) and his body (itself) to stoning’, and stopped. They declared a perfect faith in a concise composition. They said, ‘If it were more than this, it would have been boring to people. And if it were less than this, it would have remained wanting, despite their (effort). There is everything in this—Mystery of Incarnation, Mystery of Incarnation (*sic*),⁸⁴ Mystery of Baptism, Mystery of Resurrection, and Mystery of Trinity⁸⁵—all these are in here’, and stopped.

COMMENTARY: ⁸⁴ *Sic* probably for ‘Eucharist’, *q^warban*. Actually, *taṣbā’t* (here translated ‘Incarnation’, like the preceding *śagawe*) usually refers to the day of the Annunciation. |

⁸⁵ The dogma of the Ethiopian Church is encapsulated in a catechesis, titled *Ammāstu a’əmadä məṣtir*, ‘The five pillars of mystery’.

A Book of Interpretation of the Letters of the Alphabet
(A, fols 80r–110v; B, fols 3r–45v; C, fols 85r–134r)¹

በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ አምላክ ፡ ንወጥን ፡ በረድ
ኤተ ፡ እግዚአብሔር ፡ መጽሐፈ ፡ ትርጓሜ ፡ ፊደል ፡ ለዓለመ ፡ ዓለም ፡
አሜን ። በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡¹ ማለት ፡ በስም ፡ 5
ሶስት ፡ በአካል ፡ ሶስት ፡ *በገጽ ፡ ሶስት ፡ በመልክ ፡ ሶስት ፡² ነው ፡³
ስም ፡ ማለት ፡ ምነው ፡⁴ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ማለት ፡ ነው ፡⁵
አካል ፡ ማለት ፡ ቁመት ፡ ነው ፡⁶
ገጽ ፡ ማለት ፡ ፊት ፡ ነው ፡
መልክዕ ፡ ማለት ፡ በምሉ ፡⁷ ብልት ፡ ነው ፡⁸ 10
| ሀ ፡ ብሂል ፡ ሀልዎቱ ፡ ለአብ ፡ እምቅድመ ፡ ይትፈጠር ፡ ዓለም ፡⁹ የነበረ ፡ B, 5v,
አምላክ ፡ ማለት ፡¹⁰ ነው ።¹¹ col. 1; C,
ሃ ፡¹² ብሂል ፡ ሃሌ ፡ *ማለት ፡ ነው ፡ ዓለምን ፡ አሳልፎ ፡ የሚኖር ፡ አምላክ ፡ 87r,
ንጉሥ ፡ ፈጣሪ ፡ ማለት ፡ ነው ፡¹³ ዛሬም ፡ በመንግሥትህ ፡¹⁴ ሺረት ፡ በዘመ middle
ንህ ፡ ማርጀት ፡ ያይኖርብህ ፡¹⁵ ዘለዓለም ፡¹⁶ ሐዲስ ፡ ማለት ፡¹⁷ ነው ። of col. 1
ሀ ፡ ብሂል ፡¹⁸ ሐንድ ፡¹⁹ ነው ፡ ለ ፡ ብሂል ፡ ሁለት ፡ ማለት ፡ ነው ፡ ሐ ፡
ብሂል ፡ ሶስት ፡ ማለት ፡ ነው ፡ መ ፡ ብሂል ፡ አፈት ፡ *ማለት ፡ ነው ፡²⁰ ሠ ፡ C, 87v
ማለት ፡²¹ ኃምስት ፡ ነው ፡²² ረ ፡ ብ ፡²³ ስድስት ፡²⁴ *ማለት ፡ ነው ፡²⁵ ሰ ፡ ብ ፡
ሰብዓት ፡²⁶ ማለት ፡ ነው ።
ሀ ፡ ብ ፡ እምአሚሩ ፡ ሁ ፡ ብ ፡ እምሰኑዩ ፡ ሂ ፡ ብ ፡ እምሠሉሱ ፡ ሃ ፡ ብ ፡ 20
እምረቡዑ ፡ ሄ ፡ ብ ፡ እምሐሙሱ ፡ ሀ ፡ ብ ፡ አምሰዱሱ ፡ ሆ ፡ ብ ፡ እምሰቡዑ ፡
ማለት ፡ ነው ።
*፩ እሑድ ፡ አሚር ፡²⁷ ብ ፡ ሐን)ድ ፡²⁸ ማለት ፡ ነው ፡²⁹ ሰኑይ ፡ ብ ፡ A, 80v
ሁለት ፡³⁰ *ማለት ፡ ነው ፡³¹ ሠሉስ ፡ ብ ፡ ሶስት ፡ ማለት ፡³² ነው ፡ ረቡዕ ፡ ብ ፡
*አራት ፡ ማለት ፡ ነው ፡³³ ሐሙስ ፡ ብ ፡ ፭ ፡³⁴ ማለት ፡ ነው ፡ *ዓርብ ፡ ብ ፡ 25
ስድስት ፡ ማለት ፡ ነው ፡ ቀዳም ፡ ብ ፡ ሰባት ፡³⁵ ማለት ፡ ነው ። እኑድ ፡ እምአ
ሚሩ ፡ ማለት ፡³⁶ ስለዚህ ፡ ነው ።

APPARATUS: ¹ With fols 91–99 omitted from the series. | ¹ Omits A. | ² Omit A B. |
³ Omits C. | ⁴ Omit A B. | ⁵ Omit A B. | ⁶ Omit A B. | ⁷ Omits C. | ⁸ መልኩንና ፡ ብልቱን ፡
ግን ፡ እርሱ ፡ ቢያውቀው ፡ እንጅ ፡ ማንም ፡ አያውቀውም ፡ (አያውቅ)ም ። C) ፩አም(B, fol.
3v)ላክ ፡ ማለት ፡ በአምላክነቱ ፡ አንድ ፡ ነው ፡ በእግዚአብሔርነቱ ፡ አንድ ፡ ነው ፡ በመለኮት(C, fol.
85v)ነቱ ፡ አንድ ፡ ነው ፡ add B C. ‘Regarding his image, no one knows it, but he (alone).
One God means he is one in his godhead, he is one in his being ሕገzi’abher, and he is one
in his divinity’. | ⁹ ምነው ፡ ባሉ ፡ ጊዜ ፡ (sic) ዓለም ፡ ሳይፈጠር ፡ add B C. ‘If one asks, “What
does (this Gəʿəz expression) mean?”, it means before the world was created’. | ¹⁰ Omits
C. | ¹¹ Omit B C. | ¹² ሀ ፡ C. | ¹³ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ማለት ፡ ዓለም ፡ ሳይፈጠር ፡ የነበርኸ ፡ አም
ላክ ፡ ንጉሥ ፡ ፈጣሪ ፡ ሉያ ፡ ማለት ፡ add B C. | ¹⁴ በአምላክነትሕ/ኸ ፤ B/C add. | ¹⁵ አይኖርበኸ ፡
አምላክ ፡ C. | ¹⁶ ለዓ” C. | ¹⁷ Omits C. | ¹⁸ ብ ፡ (= ብሂል ፡) C. | ¹⁹ ማለት ፡ add B C. | ²⁰ Omits
C. | ²¹ ብ ፡ C. | ²² Omits C. | ²³ [ብሂል ፡. | ²⁴ ፮ ፡ C. | ²⁵ Omits C. | ²⁶ ፯ ፡ C. | ²⁷ ግዕዝ ፡
እሁድ ፡ ፩ ፡ እምአሚር ፡ C. | ²⁸ አንድ ፤ C. | ²⁹ ካዕብ ፡ adds C. | ³⁰ ሰኞ ፡ C. | ³¹ Omits C, and

A Book of Interpretation of the Letters of the Alphabet
(A, fols 80r–110v; B, fols 3r–45v; C, fol 85r–134r)

In the name of the Father, the Son, and the Holy Spirit, One God. We start with the help of God (writing) A Book of Interpretation of the Letters of the Alphabet, forever and ever. Amen.

5

In the name of the Father, the Son, and the Holy Spirit | means B, 3v
(God) is three in name, three in person, three in hypostasis, and three in image.

What does ‘name’ mean?¹

It means² ‘Father, Son, and Holy Spirit’.

10

‘Person’³ means ‘stature’.

‘Hypostasis’⁴ means ‘face’.

‘Image’⁵ means the entire member of the body.

| ‘Ha’ (Ⲱ) means the existence of the Father is before the world was C, 87r,
created. It means he is God who has been (before the world was cre- middle
ated). of col. 1

‘Ha’ (Ⲱ) means⁶ ‘halle’. It means he is God, King, and Creator who will live, having the world passed.⁷ It means you are ever new in whose kingship there is no deposition today and in whose time there is no aging (in the future).

20

‘Ha’ (Ⲱ) means ‘one’. ‘Lä’ (Ⲡ) means ‘two’. ‘Ha’ (Ⲉ) means ‘three’. ‘Mä’ (Ⲑ) means ‘four’. ‘Sä’ (Ⲩ) means ‘five’. ‘Rä’ (Ⲭ) means ‘six’. C, 87v
‘Sä’ (Ⲡ) means ‘seven’.

‘Ha’ (Ⲱ) means ‘on the first’. ‘Hu’ (Ⲱⲓ) means ‘on the second’. ‘Hi’ (Ⲱⲓ) means ‘on the third’. ‘Ha’ (Ⲱⲓ) means ‘on the fourth’. ‘He’ (Ⲱⲓ) means ‘on the fifth’. ‘H(ə)’ (Ⲱ) means ‘on the sixth’. ‘Ho’ (Ⲱⲓ) means ‘on the seventh’.

25

‘Aḥadu’ (Ⲉ), ‘əḥud’ (= Sunday), and ‘amir’ | means ‘one’. ‘Sänu’ (= A, 80v
Monday) means ‘two’.⁸ ‘Sälu’ (= Tuesday) means ‘three’. ‘Räbu’ (= Wednesday) means ‘four’. ‘Ḥamus’ (= Thursday) means ‘five’ (Ⲉ). 30

COMMENTARY: ¹ i.e. ‘What are the names?’ | ² i.e. ‘name refers to’. | ³ Akal. | ⁴ Gz gäṣṣ, ‘face’. | ⁵ Mälkä. | ⁶ In the text, one finds both Gz bəḥil and Am malät, two verbs with the same meaning (‘means’). In such cases, the decision to render it in *italics* or *roman* is arbitrary. | ⁷ ‘Luiah, halleluiah means you are God, King and Creator, (and) luiah means’ add B C. | ⁸ Kaḥab means ‘two’; sälas is Tuesday, adds C.

adds ከፊት : ብ : ጉለት : ማለት : ነው : ማለት : ማክሰኞ : . | ³² Omits C. | ³³ ዐርባዕቱ : C. | ³⁴ ሐውል : C. | ³⁵ ሰብአ : ብ : ሰብአት : C. | ³⁶ Omits C.

ሀ :³⁷ ብ : ነአምን : በአብ : *ማለት : ነው :³⁸ ሁ : ብ : ነአምን : በወልድ :
 *ማለት : ነው :³⁹ ሂ : ብ : ነአምን : በመንፈስ : ቅዱስ : *ማለት : ነው :⁴⁰ ሃ :
 ብ : እንዘ : ፩፻ ወእንዘ : ፫፩ ኦአምላክ :
 ዘለዓለም : ቀዳማዊ : ዘእንበለ : ጥንት : ወደኃራዊ : ዘእንበለ : ተፍጻሜት : C, 88r
 ማለት : ነው : ሄ : ብ : ወነአምን :⁴¹ በአሐቲ : ቅድስት : ቤተ : ክርስቲያን :⁴² 5
 *በአንዲቱ : ማርያም : ወላዲተ : አምላክ : እናምናለን :⁴³ *ማለት : ነው :⁴⁴
 ሀ : ብ : ወነአምን : በአሐቲ : ጥምቀት : ለስርየተ : ኃጢአት : ማለት : ነው :
 ምነው : በጥምቀት : ታምናለህ : ቢሉህ : አዋን : አምናለህ :⁴⁵ በል : ወልደ :
 እግዚአብሔር : የተሰቀለ :⁴⁶ ዕለት : ቀኝ :⁴⁷ ጎድኑን :⁴⁸ *ለንጊኖስ : በመዝ
 ሬጥ :⁴⁹ ቢወጋው :⁵⁰ ለ :⁵¹ *መስሎ : አመንትቶ : ካንድ :⁵² ዓይነት : ጽሩ : 10
 ወሀ : ትኩስ : ደም : ፈሰሰ :⁵³ ዛሬም : ቄስ : ቃለ : እግዚአብሔር : ተናግሮ :
 ማንም :⁵⁴ ወሀ : በባረከው : | ጊዜ : *ማንም : ወይን : በባረከው : ጊዜ : ከጐ A, 81r
 ድኑ : የፈሰሰ : | ይሆናል :⁵⁵ ማንም : ጎበስት : በባረከው : ጊዜ :⁵⁶ ሥጋ : C, 88v
 መለኮት : ይሆናል :
 ለመለኮት : ምን : ሥጋ : አለው : እሳት : አይደለውም : *ያሉ : እንደሆን :⁵⁷ 15
 አዋን : አለው : እንጂ : *ከእግዝእትነ : ማርያም : ከሥጋዋ : ሥጋ :⁵⁸ ያመጸ
 ውን : *ከደሟ : ደም : የነሳውን :⁵⁹ እንበላለን : እንጠጣለን :⁶⁰ ዛሬም : ደቂቀ :
 አዳም : ይሆነኛል :⁶¹ ይረባኛል : ብሎ : በእምነት : በመንፈስ : ቅዱስ : ተወ
 ልዶ : ሕግ : ጠብቆ :⁶² ሃይማኖት : አውቆ : ትሕትና : ትዕግሥት :⁶³ ምግባ
 ሬት : አበጅቶ : በወሀ :⁶⁴ በተጠመቀ :⁶⁵ ጊዜ : *ሥጋውን : በበላ : ደሙን : 20
 በጠጣ : ጊዜ : በንጹሕ :⁶⁶ የመንፈስ : ቅዱስ : ልጁ :⁶⁷ ይሆናል : የመንፈስ :
 ቅዱስ : ልጁ :⁶⁸ *ዘለዓለም : ሕይወትን :⁶⁹ መንግሥተ : ሰማያትን : ይወር C, 89r
 ሳል :⁷⁰ ስለዚህ : እናምንበታለን :⁷¹

APPARATUS: ³⁷ ሃ : C. | ³⁸ Omits C. | ³⁹ Omits C. | ⁴⁰ Omits C. | ⁴¹ ወአነአምን : C. | ⁴² ብ A effaces; ማለት : ነው : adds C. | ⁴³ Omit B C. It is not clear if this was in the exemplar or a later addition, inspired by the words of Saint Athanasius, ወዓዲ : ነአምን : በእግዝእትነ : ቅድስት : ድንግል : ማርያም : ከመ : ወላዲተ : አምላክ : በሥርዓተ : ትሥጉቱ : እምእንለ : እመሕያው : ‘We believe also in Our Lady Holy Virgin Mary that is the Begetter of God in the rule of his incarnation from a human’; HA, 85 (§ 15). | ⁴⁴ Omits C. | ⁴⁵ አምንበታለን/ኹ : B/C. | ⁴⁶ በተ” B C. | ⁴⁷ ቀኝ : (ኛ represents ኝ, not today’s ኛ) C. | ⁴⁸ ጐ” C. | ⁴⁹ በም” B. | ⁵⁰ ቢወጋው : ለንጊኖስ : በምዝራጥ : C. | ⁵¹ ለን : ፊደል : B C. | ⁵² ከሚመስል : ከአንድ : C. | ⁵³ ማንም : ማን : B. | ⁵⁴ ያ : ከጐድኑ : የወፃ : ወሐ : ይሆናል : ማንም : ወይን : በባረከ : ጊዜ : (sic) ከጐድኑ : የፈሰሰ : ደም : ይሆናል : B C. ‘It becomes the water that came out from his side. When he blesses any wine, it becomes the blood that was spilled from his side’, TQ, 2. | ⁵⁵ ጊዜ : C. | ⁵⁶ Omits C. | ⁵⁷ ሥጋ : ከማርያም : C. | ⁵⁸ ከነፍስዋ : ያመጸውን : ደም : C. | ⁵⁹ ይነኛል : C. | ⁶⁰ ጠይቆ : A. | ⁶¹ ተመልክቶ : A adds. | ⁶² በወሀውም : C. | ⁶³ ቁ : C. | ⁶⁴ Omit B C. | ⁶⁵ ”ጅ : C. | ⁶⁶ ”ጅ : C. | ⁶⁷ ሕይወት : ዘለዓለም : C. | ⁶⁸ ይዋረ” C. | ⁶⁹ እናምንበታለን : B C.

COMMENTARY: ⁹ Sic. It rather means ‘eve of the Sabbath’. | ¹⁰ Sic. It rather means ‘first’ or ‘former’ (Sabbath), as against the latter Sabbath (Sunday). | ¹¹ *ፆክህ, ጸሐፊህ*. | ¹² e.g. Marcos Daoud and Marsie Hazen 1954, 31–32 (§§ 106–108) and 59 (§ 33). | ¹³ Not in A,

‘Arb’ (= Friday) means ‘six’.⁹ ‘Qādam’ (= Saturday) means ‘seven’.¹⁰ That is why one says, ‘Sunday, on the first’.¹¹

‘Ha’ (Ⲑ) means ‘we believe in the Father’. ‘Hu’ (Ⲓ) means ‘we believe in the Son’. ‘Hi’ (Ⲓ) means ‘we believe in the Holy Spirit’. ‘Ha’ (Ⲓ) means ‘he is three while one, and one while three’. It means, ‘O | C, 88r
everlasting God, you are first without beginning and last without end’.¹² ‘He’ (Ⲓ) means ‘we believe in one Holy Church, *we believe in one Mary, begetter of God’.¹³ ‘H(ə)’ (Ⲑ) means ‘we believe in one baptism for the remission of sins’.

If one asks you, ‘Why do you believe in baptism?’, say, ‘Yes, I do 10
believe.’ On the day the Son of God was crucified, when Longinus pierced him on his right side with a spear, clear water and fresh blood spilled in pairing in one form, looking like (the letter) Ⲑ. Today, too, when a priest blesses any water, | and blesses any wine, reciting the A, 81r
Word of God, they become the ones which spilt | from his side. And C, 88v
when he blesses any bread, it becomes the flesh of divinity.

If one asks, ‘What flesh does divinity have? Is not (divinity) fire?’ Yes, (divinity) has, indeed, (flesh). We eat and drink the flesh which he brought from the flesh of Our Lady Mary, and the blood which he took from her blood. Today, too, when any child of Adam is baptized 20
in water, and eats (Christ’s) body and drinks his blood, believing that it will be to his use, to his benefit, is born in faith in the Holy Spirit, observes the law, knows the faith, practises humility and perseverance, does good deeds,¹⁴ he will be a son of the Holy Spirit in purity.¹⁵ And a son of the Holy Spirit inherits eternal life—| the kingdom of C, 89r
heaven. Therefore, we believe in him.

probably not in the original either. There is this anecdote in the *Am Commentary on the Monastic Writings of Isaac of Nineveh* that hints to the gradual process of arriving at the extreme reverence of the Blessed Virgin: Gz text, ‘Let our prostration to the ground be three (times) at each time (of the prayer of the hours)’; commentary in Am, ‘It is important that we prostrate to ourselves three times before the Trinity at each hour (of prayer)’; Gz text, in parentheses, ‘(And next, that you shall prostrate yourselves before Mary, the Lady of us all)’; commentary in Am, ‘Next, you shall prostrate yourselves before Our Lady’. ‘Aqqabe s̄a’at Abranyos had inserted this. Abunā Marqos noticed this (insertion) while he was reading the *Book of Mar Yashaq* (= *The Monastic Writings of Isaac on Nineveh*) and inquired, “Who inserted this?” (‘Aqqabe s̄a’at Abranyos) replied to him, “I inserted it.” (The Metropolitan) asked, “How did you dare insert into what he spoke as the Holy Spirit had revealed to him?” He asked him, “Should I erase it?” He said to him, “How can it be possible to do so once the name of Our Lady has already been inscribed!” and gave him absolution’, MY, 104. | ¹⁴ Lit. ‘me’. | ¹⁵ That is, ‘he will be the son of the Holy Spirit, absolved from his sins’.

ልደተ፡ መንፈስ፡ ቅዱስ፡ ግን፡ እንዴት፡ ነው፡ *ትለኝ፡ እንደሆን፡⁷⁰
 እሼት፡⁷¹ ሳይቀምሱ፡⁷² *ሐንድ፡ ዕለት፡⁷³ ማስባረክ፡ የልብስ፡ መዝሙር
 ርያ፡⁷⁴ ማስባረክ፡ መጠጥ፡⁷⁵ ወቶት፡⁷⁶ ጸላ፡⁷⁷ ጸጅ፡⁷⁸ መዝሙርያ፡⁷⁹ የተ
 ገኘ፡ ለት፡⁸⁰ ማስባረክ፡ *ጸም፡ ማስባረክ፡⁸¹ የጸም፡ ቆሎ፡ | ይዞ፡⁸² ማስባረክ፡
 ርክ፡ የባል፡⁸³ ዶሮ፡ ይዞ፡ ቢገኝ፡ ከብት፡ ቢታጣ፡⁸⁴ በጉልበት፡ ማገል፡
 ገል፡⁸⁵ ይገባል፡ ልደተ፡ መንፈስ፡ ቅዱስ፡ ይህ፡ ነው፡ *እንበለዜህ፡ የመን
 ፈስ፡ ቅዱስ፡ ልጂ፡ መሆን፡ አይቻልም፡⁸⁶
 ሕግ፡ ያልጠየቀን፡⁸⁷ ሃይማኖት፡ ያላወቀን፡⁸⁸ | ትሕትናን፡⁸⁹ ትዕግሥትን፡⁹⁰ ርያባሾን፡⁹¹ ወደ፡ ገሃነመ፡ እሳት፡ ሟያቸውን፡ ያበጁ፡ ወደ፡⁹² መንግሥተ፡
 ሰማያት፡⁹³ ሂዱ፡⁹⁴ ይላቸዋል፡
 ሀ፡ ብ፡ እሰግድ፡ ለመንግሥተ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ሁ፡
 ብ፡ እሰግድ፡ ለመንግሥተ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ሂ፡ ብ፡
 እሰግድ፡ ለመንግሥተ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ሃ፡ ብ፡ እንዘ፡
 ፩፫፻፵፱፡ ፫፻፩፡ አምላክ፡⁹⁵ ዘለዓለም፡ ቀዳማዊ፡ ዘእንበለ፡ ጥንት፡ ወደኃራዊ፡
 ዘእንበለ፡ ተፍጻሜት፡ ማለት፡⁹⁶ ነው፡ ይህ፡⁹⁷ ምስጢረ፡ ሥላሴ፡ እስኪ፡
 ፈጸገም፡ ድረስ፡⁹⁸ ነው፡⁹⁹ ሄ፡ ብ፡ እሰግድ፡ ለንጽሐ፡ ሥጋሃ፡ ለእግዝእትነ፡
 ማርያም፡ ወላዲተ፡ አምላክ፡¹⁰⁰ ሀ፡ ብ፡ እሰግድ፡ ለቅንዋተ፡ መስቀሉ፡ ለእ
 ግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ሆ፡ ብ፡ ማሰናበት፡ ነው፡ እየቤትህ፡¹⁰¹ ጸድቃ
 ንን፡ ወደ፡¹⁰² መንግሥተ፡ ሰማያት፡ ኃጥአንን፡ ወደ፡¹⁰³ ገሃነመ፡ እሳት፡
 ሲያሰናብት፡ ግርማ፡ ልብሱን፡ ለብሶ፡ በመጸ፡¹⁰⁴ ጊዜ፡ መለኮት፡ ደን
 ግያ፡¹⁰⁵ እንደ፡ ሰገም፡¹⁰⁶ ቀልጦ፡ *እንደ፡ ወሀ፡ ፈሶ፡¹⁰⁷ | ሰማይና፡
 ምድር፡ እንደ፡ ገል፡ ተቀጥቅጦ፡ ሲፈርስ፡ ከ፭ነገር፡ በቀር፡ ሁሉ፡ ያል
 ፋል፡ ይጠፋል፡
 ፭፡ ነገር፡¹⁰⁸ ምንና፡ ምን፡ *ነው፡ ያሉ፡ እንደሆን፡¹⁰⁹ ሰውና፡ መላእክት፡
 መንግሥተ፡ ሰማያትና፡ ገሃነመ፡ እሳት፡ ሰንበት፡ እሌህ፡ ፭ይቀራሉ፡ በዕ

APPARATUS: ⁷⁰ ብትለኝ፡ B C. | ⁷¹ እሸት፡ C. | ⁷² ምስ፡ C. | ⁷³ አንድለት፡ C. | ⁷⁴ ምረ፡ C. | ⁷⁵ የ
 መ” C. | ⁷⁶ የወቶት፡ መዝሙርያ፡ (”ረ፡ C) B C. | ⁷⁷ የጸጅ፡ C. | ⁷⁸ የጸላ፡ C. | ⁷⁹ Omit B C. |
⁸⁰ ዕለት፡ B. | ⁸¹ Omit B C. | ⁸² ፋሲካ፡ add B C. | ⁸³ የበፀል፡ i.e. | ⁸⁴ ማም፡ C. | ⁸⁵ Omit B C.
 | ⁸⁶ ሆ፡ ማለት፡ ማሰናበት፡ ነው፡ B C. Misplaced; see below the meaning of ሆ. | ⁸⁷ ቁን፡ C. |
⁸⁸ ምረ፡ C. | ⁸⁹ ምረ፡ C. | ⁹⁰ ምረ፡ C. | ⁹¹ ምረ፡ C. | ⁹² Omit B C. | ⁹³ እየ
 ቢታችሁ፡ add B C. | ⁹⁴ Omit B C. | ⁹⁵ አላም” A. | ⁹⁶ Omit B C. | ⁹⁷ Omit B C. | ⁹⁸ Omit B C. |
⁹⁹ Omit B C. | ¹⁰⁰ አምላ፡ C; ያለ፡ ሂናክ፡ ነው፡ ከአዳም፡ በ፮ ትውልድ፡ አናገረው፡ መንፈስ፡
 ቅዱስ፡ ስለምን፡ አናገረው፡ ቢሉ፡ ። አዳም፡ በግዙቱ፡ ተስፋ፡ ቢያጣ፡ የምስራች፡ ጻፈለት፡ add B
 C. ‘He, who said this, is Enoch. The Holy Spirit had him speak in the seventh generation.
 If one asks, “Why has the Holy Spirit had him speak?”, he wrote (it) for Adam as glad
 tidings when he lost hope when he was in exile’. | ¹⁰¹ ማለት፡ adds B; ማለት፡ ነው፡ adds C.
 | ¹⁰² Omit B C. | ¹⁰³ Omit B C. | ¹⁰⁴ ቢ” C. | ¹⁰⁵ ጋያ፡ B; ግያ፡ C. | ¹⁰⁶ ወሀ፡ B; ወሽ፡ C. |
¹⁰⁷ ሲፈስ፡ B C. | ¹⁰⁸ Omit B C. | ¹⁰⁹ ቢሉኸ፡ B; ቢሉ፡ C.

But if you ask me, ‘How is birth in the Holy Spirit?’, it is having the (first) green grain¹⁶ blessed (by the priest) one day before tasting (it),¹⁷ it is having the first clothes¹⁸ blessed, it is having drinks—milk, beer,¹⁹ and mead²⁰—blessed on the day they are available, it is having the fast blessed, (which) is taking fast *qolo*²¹ | and have it blessed, and it is taking holiday chicken²² (to the priest), if it is available. But if any material is wanting, one may provide physical services. This is what birth in the Holy Spirit is.²³ Without these (good deeds), it is impossible to be the son of the Holy Spirit. A, 81v

(Christ) will say to whoever did not inquire about the law, did not know the faith, | and did not practice humility and perseverance, ‘Go to the fire of hell’,²⁴ and to those who performed their deeds, ‘(Go) to the kingdom of heaven.’ 10 C, 89v

‘Ha’ (U) means ‘I prostrate myself before the kingdom of the Father, the Son, and the Holy Spirit’. ‘Hu’ (U) means ‘I prostrate myself before the kingdom of the Father, the Son, and the Holy Spirit’. ‘Hi’ (L) means ‘I prostrate myself before the kingdom of the Father, the Son, and the Holy Spirit’. ‘Ha’ (Y) means ‘(you) are three while one, and one while three, everlasting God, who is first without beginning and last without end’.²⁵ This (goes on) until (the catechesis on) the Mystery of the Trinity | ends. ‘He’ (L) means ‘I prostrate myself before the purity of the body of Our Lady Mary, Bearer of God’. ‘H(a)’ (U) means ‘I prostrate myself before the nails of the Cross of Our Lord Jesus Christ’. ‘Ho’ (U) means ‘dismissal’, (saying,) ‘Each to your house.’ 15 20 C, 90r

When divinity comes arrayed in the vestment of his glory to send the just to the kingdom of heaven and the sinners to the fire of hell, everything will pass away and vanish—save for five things—with the stone melting like wax | and spilling like water, | and the heaven and earth crushing like potsherd and crumbling.²⁶ 25 A, 82r | C, 90v

If one asks, ‘What and what are the five things?’, (these are) people and angels, the kingdom of heaven and fire of hell, and Sabbath. These five will remain. God will come on the day of Resurrection, and the 30

COMMENTARY: ¹⁶ *Īṣāt*. | ¹⁷ That is, ‘offer any first thing to the priest’. The priest then blesses what is left. | ¹⁸ Made by the weaver. | ¹⁹ *Sälla*. | ²⁰ *Sägg*, ‘honey wine’. | ²¹ Roasted grain—wheat, barley, chickpea, beans, etc. | ²² Cf. Thanksgiving turkey. | ²³ The basis of this teaching may be a certain commandment in the *Sinodos*, e.g. Article 29 in Bausi 2011, 54; Article 60 in Horner 1904, 205; and Article 39 in Duensing 1946, 126. | ²⁴ Lit. ‘hell of fire’. | ²⁵ Marcos Daoud and Marsie Hazen 1954, 31–32 (§§ 106–108). | ²⁶ 2 Pet. 3:10.

ለተ፡ ትንሣኤ፡¹¹⁰ አምላክ፡ *ይመጻል፡ ምጽአት፡ ይሆናል፡¹¹¹ *ሙታን፡
ይነሳሉ፡¹¹² ከለዜህ፡ በቀር፡¹¹³ ሁሉ፡ ያልፋል፡ ይጠፋል፡
ክርስቲያን፡ ሞቶ፡ መነሳት፡ ተዋሕዶተ፡ ሥሉስ፡ ቅዱስን፡ በሐንድነቱ፡¹¹⁴
ሶስትነት፡ እንዳለበት፡ ካላወቀ፡ ትስብእተ፡ ወልድን፡ በሥላሴነቱ፡¹¹⁵ ከመን
በሩ፡ ሳይጎድል፡ በእዘዝ፡ | በሥልጣን፡¹¹⁶ በምክር፡ ሳይለይ፡¹¹⁷ ሥጋ፡ C, 91r
እንደ፡ ለበሰ፡ ካላወቀ፡¹¹⁸ *ጅእምነት፡ ጅስግደት፡ ጅቅንዋት፡ ጅቡራኬ፡¹¹⁹
ጅእጽዋማት፡ ጅጊዜ፡ ጸሎት፡¹²⁰ ጅጊዜ፡¹²¹ ቀሩርባን፡¹²² ካላወቀ፡ ክርስቲ
ያን፡ አይሆንም፡ ከመ፡ ሰፋድለ፡ ከርሥ፡ ርኩሰቱ፡¹²³ ወከመ፡ ቅርፍተ፡
አንቆቅሐ፡ ከንቱ፡ | ውእቱ፡ አለ፡¹²⁴ መጽሐፍ፡ አራዊተ፡¹²⁵ ገዳም፡ ይሻለ B, 10r
ዋል ፻¹²⁶ 10
| ለ፡ ብ፡ ለብስ፡ ሥጋ፡ እምድንግል፡ ለቤዛ፡¹²⁷ ኩሉ፡ ዓለም፡ ምነው፡ B, 10v;
*ቢሉ፡ እስኪ፡ ፈጸም፡ ድረስ፡ ምሥጢረ፡ ሥጋዊ፡ ይህ፡ ነው፡¹²⁸ ፤ በገ C, 92r,
ሊላ፡ ሳለቺ፡¹²⁹ ነጭ፡ ሐር፡ ስትፈትል፡¹³⁰ ገብርኤልን፡ ላከው፡¹³¹ ገብርኤ col. 1
ልም፡ ሲላት፡ ከሰማይ፡ ይወርዳል፡ ከድንግል፡ ይወለዳል፡ *አምላክ፡ A, 82v |
ያሉት፡¹³² ነገር፡¹³³ ደረሰ፡ አላት፡ ለእግዝእትነ፡ ማርያም፡ እርሷም፡ ደነገፍ B, 11r
ቺና፡¹³⁴ ሴት፡ እንበለ፡¹³⁵ ወንድ፡ ምድር፡ እንበለ፡ ዘርእ፡¹³⁶ ይፀንስ፡¹³⁷
ዘንድ፡ ይቻላል፡ አለቺው፡ አዋን፡ ትፀንሻለሽ፡ አላት፡¹³⁸ አብ፡ ያጽናሻል፡ C, 92v
መንፈስ፡ ቅዱስ፡ ያነጻሻል፡ አካለ፡ ወልድ፡ ካንቺ፡¹³⁹ ይወለዳል፡ ሥጋ፡
ይለብሳል፡ ከሀሊ፡ በኩሉ፡ አምላክ፡ አልቦ፡ ነገር፡¹⁴⁰ ዘይሰለኖ፡ ለእግዚአብ
ሔር፡ ብሎ፡ አላት፡ እርሷም፡¹⁴¹ ይኩነኒ፡¹⁴² በከመ፡ ትቤለኒ፡ ነዩ፡¹⁴³ 20
አመተ፡ እግዚአብሔር፡ አለቺው፡ ።
ምነው፡ ስለምን፡¹⁴⁴ ገብርኤልን፡ ላከባት፡¹⁴⁵ ቢሉ፡ | ዝም፡ ብሎም፡¹⁴⁶ B, 11v
በሆነ፡ በደነገፍቺ፡ ነበር፡ ያነግዜ፡ የምስራቺን፡¹⁴⁷ ገሮዋ፡ ሲሰማ፡ አካለ፡
ቃል፡ በማኅፀና፡¹⁴⁸ ኃደረ፡¹⁴⁹ ሥጋዋን፡¹⁵⁰ ለበሰ፡ ፤ ለማደሩስ፡¹⁵¹ ሶስ C, 93r
ቱም፡¹⁵² አደሩ፡¹⁵³ 25
እንዴት፡ አደሩ፡¹⁵⁴ ቢሉ፡ አብ፡ አጽናት፡¹⁵⁵ መንፈስ፡ ቅዱስ፡ አነጻት፡
ሶስቱ፡¹⁵⁶ ከሥጋዋ፡ ሥጋ፡ *ከደሟ፡ ደም፡ ከነፍስዋ፡ ነፍስ፡¹⁵⁷ ፈጠሩና፡

APPARATUS: ¹¹⁰ "ሣ፡ C. | ¹¹¹ *የመጻ፡ ለት፡ (የመጻለት፡ C) በዕለተ፡ ምጽአት፡ B C. | ¹¹² ሙታንን፡ ሲያነሳ/ሣ፡ B/C. | ¹¹³ ግን፡ add B C. | ¹¹⁴ በሐንድነት፡ B C. | ¹¹⁵ ከሥላሴ/ከስላሴ፡ B/C. | ¹¹⁶ በበስ፡ C. | ¹¹⁷ "ለያይ፡ B C. | ¹¹⁸ አላወቀ፡ B C. | ¹¹⁹ ጅቅንዋት፡ ጅስግደት፡ ጅእምነት ። ጅቡራኬ፡ B; ጅቱ፡ እምነት፡ ጅስግደት፡ ጅቅንዋት፡ ጅቡራኬ፡ C. | ¹²⁰ "ትን፡ C. | ¹²¹ ጅን፡ ጊዜ፡ B. | ¹²² "ንን፡ C. | ¹²³ "ኩ፡ C. | ¹²⁴ ብልዋል፡ B C. | ¹²⁵ "ት፡ B. | ¹²⁶ ይሻለው፡ B C; without the auxiliary verb, *all/allä*, as in MA ይሻለዋል፡. | ¹²⁷ "ዜ፡ B. | ¹²⁸ ባሉ፡ ጊዜ፡ ምሥጢረ፡ ሥጋዊ፡ ነው፡ እስኪ፡ (እስከ፡ C) ፈጸም፡ ድረስ፡ B C. | ¹²⁹ ሳለሽ፡ B. | ¹³⁰ ነበር፡ inserts C. | ¹³¹ "ወ፡ B. | ¹³² የአምላክ፡ B. | ¹³³ እነሆ፡ adds B; የአምላል፡ ነገር፡ እነሆ፡ C. | ¹³⁴ "ጸች፡ C. | ¹³⁵ This is Gz used in Səmen as Am. | ¹³⁶ ዘር፡ C. | ¹³⁷ As an Am word, to be read *yəṣāns*, not *yəṣānnəs*. | ¹³⁸ እንጂ፡ B C. | ¹³⁹ ከአንች፡ C. | ¹⁴⁰ Omit B C. | ¹⁴¹ እርስዋም፡ C. | ¹⁴² ይኩ፡ C. | ¹⁴³ ነዩ፡ B C. | ¹⁴⁴ Redundant in MA. | ¹⁴⁵ ላከው፡ B. | ¹⁴⁶ "ሎ፡ B. | ¹⁴⁷ "ቺን፡. | ¹⁴⁸ "ንዋ፡ C. | ¹⁴⁹ አደረ፡ C. | ¹⁵⁰ ሥጋ፡ B C. | ¹⁵¹ "ርስ፡ B C. | ¹⁵² ቺ፡ C. | ¹⁵³ ጎ/ሐደሩ፡ B/C. | ¹⁵⁴ ጎ/ሐደሩ፡ B/C. | ¹⁵⁵ አጽ፡ B. | ¹⁵⁶ "ቱም፡ C. | ¹⁵⁷ ከነፍስዋ፡ ነፍስ፡ ከደሟ፡ ደም፡ B C.

(Second) Coming²⁷ will take place. The dead will rise. Everything will pass and vanish except for these.

Unless a Christian knew there is death and resurrection and there is trinity in the unity of the Holy Trinity, unless he knew that, in the incarnation of the Son, (the Son) wore flesh without subtracting himself from his throne in the Trinity—unseparated in dominion, command, | authority, and counsel—and unless he knew the five mysteries,²⁸ the five prostrations, the five nails (of the Cross), the five blessings, the Seven Fast, the seven times (a day) prayers, and the seven times Communion, he cannot be a Christian. The book says, *‘His filthiness is like the afterbirth of the belly, and he is useless | like the shell of the egg.’*²⁹ Wild animals are better than him.

| *‘Lä’ (Λ) means he wore flesh from the Virgin for the redemption of the whole world.* If one asks, ‘What is (this)?’, this is the Mystery of Incarnation to the end (of its story). When (Mary) was in Galilee, spinning white silk, (the Lord) sent Gabriel (to her). And Gabriel | said to Our Lady Mary, ‘The prophecy about which has been told that God will come | down from heaven and will be born from a virgin is at hand.’ She was shocked, and said to him, ‘How can a woman conceive | without man, or the earth (bear fruit) without seed?’³⁰ He said to her, ‘Yes, you will conceive.’ He said to her, ‘The Father will strengthen you, the Holy Spirit will cleanse you, and the person of the Son will be born from you; he will wear flesh. *He is the omnipotent God. There is nothing impossible with God.* And she said, *‘Let it be for me as you told me. Behold, I am the servant of God.’*³¹

If one asks, ‘Why did he send Gabriel to her?’, | she would have been shocked, if this had happened in silence. At that time, when her ears heard the glad tiding, the person of the Word dwelt in her womb; he wore her flesh. | As for dwelling, all three had dwelt (in her).

If one asks, ‘How did they dwell?’, the Father strengthened her, the Holy Spirit cleansed her. The three created flesh from her flesh, blood from her blood, and soul from her soul, and the Son alone wore

COMMENTARY: ²⁷ Məṣʿat is the name of the event, like Tənśaʿe (Resurrection), Təmḳāt (Baptism), or Lədāt (Nativity or Christmas). | ²⁸ Lit. ‘beliefs’. | ²⁹ The fact that the sentences are rhyming suggests that is a part of a poem. | ³⁰ Commentary on Luke 1:34, TQ in EMMML 899, fol. 169v. | ³¹ For the story see Luke 1:26–38.

ብቻውን፡ ወልድ፡ ሥጋ፡¹⁵⁸ ለበሰ፡ ሲለብስም፡ በየጥቂቱ፡ አደገ ። እርሷም፡¹⁵⁹ በናዝሬትና፡¹⁶⁰ በገሊላ፡ ሳለቺ፡ ከተፀነሰ፡ ዠምሮ፡ እስኪ፡ ወለድ፡ ድረስ፡ *ጀጀፍፍ መዓልት፡¹⁶¹ ጀጀፍፍ¹⁶² ሌሊት፡ | በማጎፀኗ፡¹⁶³ ተቀመጠ፡ A, 83r
 ከዝያ፡ ኋላ፡ በቤተ፡¹⁶⁴ ልሔም፡ ተወለደ፡ ይዛው፡ ጧቀን፡ ተቀመጠቺ፡ ሕግ፡ ሥርዓት፡ *እስኪ፡ ይደርስላት፡¹⁶⁵ ድረስ፡¹⁶⁶ B, 12r
 በትንቢት፡ ሰብአ፡ ሰገል፡ *ሶስት፡ ፻¹⁶⁷ ወቂት፡ ወርቅ፡ ይዘው፡¹⁶⁸ ደረሱ፡ C, 93v
 ጥንቱም፡¹⁶⁹ ያዳም፡¹⁷⁰ ማጫ፡ ለሥሉስ፡¹⁷¹ ቅዱስ፡ ሰጥቶ፡ ነበር ፤¹⁷² | *እነሆ፡ ዕጣን፡ ለክህነትህ፡ ወርቅ፡ ለመንግሥትህ፡ ክርቤ፡ ለሞትህ፡¹⁷³ C, 94r
 ብለው፡ ሲሉ፡ ፎስግደት፡ አገናኝተው፡¹⁷⁴ ሰጡት፡ እርሳቸውም፡ ሲመጹ፡ ከተነሱ፡ ፪¹⁷⁵ መታቸው፡ በትንቢት፡¹⁷⁶ የተወለደ፡ ለት፡¹⁷⁷ ደረሱ፡ 10
 ሲመጹ፡ በመንገድ፡ ሄሮድስ፡ አገኛቸው፡ ቢጠይቃቸው፡ ሁሉን፡ ነገሩት፡ እኔም፡ አምንበታለሁና፡¹⁷⁸ ስትመለሱ፡ *ትነግሩኝና፡ ድረብሱብኝ፡¹⁷⁹ አላቸው ።¹⁸⁰ አርደው፡ ብሎ፡ ቀደምም፡¹⁸¹ ጥቂት፡¹⁸² ዜና፡ ሰምቶ፡ ነበረና፡¹⁸³ | መልአክ፡¹⁸⁴ እግዚአብሔር፡ አሳያቸው፡¹⁸⁵ *ለውጠው፡ መንገድ፡ B, 13r
 ሄዱ፡ ሲመለሱ፡¹⁸⁶ ጧቀን፡¹⁸⁷ ደረሱ፡ እርሱም፡ *ከዝያ፡ ኋላ፡¹⁸⁸ አዋጅ፡ 15
 ነገረ፡ የጀዓመት፡ ሕፃን፡ ሁሉ፡¹⁸⁹ ግደሉ፡¹⁹⁰ ብሎ፡ ይላል፡¹⁹¹ እርሷም፡¹⁹² ሼሼቺ፡¹⁹³ በስትያውም፡¹⁹⁴ ክርስትና፡ *አስነሳ፡ ብላ፡ ከስምዖን፡¹⁹⁵ ወረደቺ፡ ኢየሩሳሌም፡ ዓመት፡ ካ፲¹⁹⁶ ወርሃ፡ ከ፩ቀን፡¹⁹⁷ ተቀመጠቺ፡ ከዝያ፡ ኋላ፡¹⁹⁸ ዜናዋ፡ ቢሰማ፡¹⁹⁹ ግብጽ፡ ሔደቺ፡²⁰⁰ በግብጽ፡²⁰¹ ፫ዓ A, 83v
 መት፡²⁰² ተቀመጠቺ፡ ከዝያ፡ ኋላ፡ ናዝሬት፡ ወጸቺ፡ በተወለደ፡²⁰³ በ፳²⁰⁴ ዓመት፡ ለመምህር፡ ሰጠቺው፡²⁰⁵ ሲታዘዝ፡ ሲፈጭ፡ ሲጋግር፡ *እንጨት፡ 20

APPARATUS: ¹⁵⁸ Omit B C. | ¹⁵⁹ "ስዋም" B C. | ¹⁶⁰ "ት" B. | ¹⁶¹ ጀጀፍፍ ወፍ ቀን፡ B; ጀ ምእት፡ ወፍፍ ወፍቀን፡ C. | ¹⁶² ጀጀፍፍ ወፍ C. | ¹⁶³ "ንዋ" B C. | ¹⁶⁴ "ት" B. | ¹⁶⁵ እስኪደርስላት፡ C. | ¹⁶⁶ Omit B C. | ¹⁶⁷ ፫፻ B C. | ¹⁶⁸ ይዞ፡ B; alters ይዞ፡ to ይዘው፡ C. | ¹⁶⁹ "ቱን" B C. | ¹⁷⁰ የአዳም፡ B C. | ¹⁷¹ የሰ" C. | ¹⁷² "ረ"፡ አዳም፡ በ፳፫ (በ፳፻፫ C) ዓመት፡ ምሽቱን፡ ባርክልኝ፡ ቢለው፡ ማጫዪን፡ አንጻ፡ አለው፡ እኔ፡ ላት፡ (ለአንት C) የሚበቃ፡ የት፡ አገኛለሁ፡ ("ለጉ" C) ብሎ፡ (omits C) ቢለው፡ የሴት፡ አባት፡ የተመኘውን፡ አንጻ፡ ይላል፡ የወንድ፡ አባት፡ የተገኘውን፡ ይሰጣል፡ እግዚአብሔር፡ አለው፡ ለአዳም ። አዳም፡ ፫፻ ወቂት፡ ወርቅ፡ ለሥሉስ፡ ቅዱስ፡ ሰጠ፡ ማጫ፡ የተባለ፡ ይኸ፡ ነው፡ ያወርቅ፡ የት፡ ደረሰ፡ ቢሉ፡ እክርስቶስ፡ ልደት፡ ድረስ፡ ክርስ(B, fol. 12v)ቶስም፡ ለ፲፱፻ ሐዋርያ(C, fol. 94r)ት፡ ለ፩፻፱ (ለሰብአ፡ ወ፪ C) አርድእት፡ ሰጠ፡ ፪፻ ወቂት፡ ወርቅ፡ ሐዋርያት፡ (C ለሐ") ፻ (ምእት C) ወቂት፡ ወርቅ፡ (omits C) ለአርድእት፡ ሰጠ፡ የአዳም፡ ተዝካር፡ (ት" C) ነው፡ በል፡ ብኩርና፡ ("ኩ" C) የቂ፲ ፤ ሲሶ፡ የዲያቆን፡ ብል፡ ከዚያ፡ (ከዚያ C) የተነሣ፡ ነው፡ B C. 'When Adam, at the age of 63, asked (the Lord) to bless his wife, he requested to give him the dowry. (Adam) said to him, "Where would I get what is worthy of you?" God said to Adam, "A woman's (= a bride's) father requests what he wishes; and the man's (= bridegroom's) father offers whatever is available." Adam offered to the Holy Trinity 300 ounces of gold. This is what is (here) called dowry. If one asks, "Where did that gold go?", it came to the birth of Christ; Christ gave it to the twelve Apostles and the seventy-two disciples. He gave the 200 ounces of gold to the Apostles and the 100 ounces of gold to the disciples, calling it Adam's memorial. It is because of this that I say, "First fruit is for the priest and the third for the deacon." | ¹⁷³ እነሆ፡ ወርቅ፡ ለመንግሥትኸ፡ ("ትሕ" C) ዕጣን፡ ለክህነትህ፡ ክርቤ፡ ለሞትህ፡ ("ትሕ" C) B C. | ¹⁷⁴ አገናኝቶ፡ B C. | ¹⁷⁵ ፲፪ C. | ¹⁷⁶ ለት" B. | ¹⁷⁷ ዕለት፡ C. | ¹⁷⁸ "ቢታ"፡ to "በትአ" alters B;

the flesh. He wore it, but he grew gradually. He stayed 275 days and 275 nights | in her womb from the time he was conceived until he was born while she was to and fro between Nazareth and Galilee. Then, he was born in Bethlehem. She kept him and stayed forty days until the law, | the ordinance (of purification) was completed for her. A, 83r B, 12r

By prophecy, | the Magi arrived carrying three hundred ounces of gold. (The gold) was originally the dowry Adam offered to the Holy Trinity.³² They offered him, saying, ‘Behold, | incense for your priesthood, gold for your kingship, and myrrh for your death’,³³ accompanying these with five prostrations to the ground. Regarding their coming, they arrived on the day of his birth, after two years since they set out, as was set by the prophecy. C, 93v C, 94r 10

As they came, Herod met them on the road. When he asked them, they told him everything. He said to them, ‘Since I, too, believe in him, come by me on your return | so you may tell me (about him). He meant to slaughter him, because he had (already) heard some news (about him). | The angel of God signaled to them and they changed route when they returned. They arrived in forty days. Then, (Herod) issued a proclamation, saying, ‘Kill all children of two years.’ And (Mary) fled. On (her) way, she went down to Simeon intending to have him Christened.³⁴ She stayed in Jerusalem one year, ten months, and twenty days. C, 94v B, 13r 20

Then, when her news was rumoured, she went to Egypt. | She stayed three years in Egypt. Then, she went up to Nazareth.³⁵ She gave (Jesus) to a teacher at (the age of) 5. He stayed twenty-five years taking orders, grinding grain, baking, cutting firewood, and drawing A, 83v 25

COMMENTARY: ³² That means that dowry is given to parents. | ³³ Cf. ‘The Magi worshipped him. They brought him incense (to confess) that he is God, gold because he is king, and myrrh that is given for his death’, third stanza of Thursday’s *Waddase Maryam*. | ³⁴ Cf. Luke 2:25. | ³⁵ Interestingly, this source does not state that the Holy Family went from Egypt to Ethiopia.

አምንበት ፡ አለኹና ፡ C. | ¹⁷⁹ ድረሱብኝ ፡ ንገሩኝ ፡ B C. The archaic expression was not known to the copyists of B and C. | ¹⁸⁰ ”ወ ፡ C. | ¹⁸¹ [ቀድሞም ፡ ቀድሞም ፡ B. | ¹⁸² Omit B C. | ¹⁸³ ትንቢት ፡ add B C. | ¹⁸⁴ መላ ፡ B. | ¹⁸⁵ ”ውና ፡ B; ”ቴውና ፡ C. | ¹⁸⁶ ለውጠው ፡ ሂዱ ፡ ሲመለሱ ፡ B; ሲመለሱ ፡ መንገድ ፡ ለውጠው ፡ ሂዱ ፡ MA. | ¹⁸⁷ በቫቀን ፡ B C. | ¹⁸⁸ Omit B C. | ¹⁸⁹ ሁኑን ፡ ወንድ ፡ ወንዱን ፡ B C. | ¹⁹⁰ እረዱ ፡ B C. | ¹⁹¹ አለ ፡ B C. | ¹⁹² ”ስዋ ፡ B C. | ¹⁹³ ሸሸች ፡ B C. | ¹⁹⁴ ”ስታው” B. | ¹⁹⁵ ለስምዖን ፡ አስ/ሥነሳ ፡ ብላ ፡ B/C. | ¹⁹⁶ ከአሳርቱ ፡ C. | ¹⁹⁷ ከጅጅቀን ፡ B; ጅወጅ ፡ ቀን ፡ C. | ¹⁹⁸ ጐላ ፡ B. | ¹⁹⁹ ሲሰ ፡ B. | ²⁰⁰ ወረደች/ቺ ፡ B/C. | ²⁰¹ በግብ ፡ C. | ²⁰² Omits C. | ²⁰³ ከተ” B C. | ²⁰⁴ በሐምስቱ ፡ C. | ²⁰⁵ ከዚያ ፡ ጎላ ፡ ለመምሩ/ራ ፡ B/C.

ሲሰብር : ወሀ : ሲቀዳ :²⁰⁶ ጳጳሳመት : ተቀመጠ : ከዝያ : ኋላ : በፃፃመት :
 ተጠመቀ : ተጠመቀና :²⁰⁷ | ፫ዓመት :²⁰⁸ ከ፫ወርሃ :²⁰⁹ እንደ : መምህር : B, 13v
 ሲያስተምህር : እንደ : ንጉሥ : ሲያስከለክል :²¹⁰ ድውይ : ሲፈውስ : ሙት :
 ሲያነሳ : በደረቅ : ግምባር : ዓይን : ሲፈጥር :²¹¹ መንክራት : ሲያደርግ : ተቀ
 መጠ : ከዝያ :²¹² ኋላ : ጾም : ዠመረ : ገዳም : ገባ : ሀገረ : ቆሮንቶስ : አስቄ 5
 ጥስ : የሚሉ : ስፍራ : *፵መዓልተ : ፵ሌሊተ :²¹³ ጾመ :²¹⁴ | *ከዝያ : ኋላ :²¹⁵ C, 95v
 በበዳ :²¹⁶ አህያ : ሰሮ : በናቲቱ : *እስከ : ገረገራ :²¹⁷ ድረስ :²¹⁸ መጻ : ከገ
 ረገራ : ወድያ : በገልገሊቱ : ሰሮ : ከቤተ :²¹⁹ መቅደስ : ገባ : በናቲቱም : B, 14r
 እቃ : ጫኑ :²²⁰ እጉድ :²²¹ የሆሣዕና : ለት : ነው :²²²
 | ሀ : ብ : ፊደል : ፊደል : ብ : ወግ :²²³ ነው : ወግ : ብ : ትንቢት : *ነው : B, 10r;
 ትንቢት : ማለት :²²⁴ ቀድሞ : የሆነውን :²²⁵ ተዋሕዶተ : ሥሉስ : ቅዱስነ
 ቱን :²²⁶ ነገረ : ፍጥረቱን :²²⁷ ዳግመኛም : ልደተ : ፈጣሪን : ይወርዳል :²²⁸ middle
 ይወለዳል : *ማለት : ነው :²²⁹ ከዝያ : ኋላ :²³⁰ ሞት :²³¹ ተቀብሎ : በለበ
 ሰው : ሥጋ : ሞቶ : በአምላክነቱ :²³² ተነስቶ : ፭ ጥበባት :²³³ ረጃት :²³⁴ ይተ
 ውልናል : ፲ቃላተ : አሪትን : ፪ቃላተ : ወንጌልን : ያስተምረናል :²³⁵ | እር
 ሱም :²³⁶ ከኛ : በሥጋ : ተወልዶ : እኛነም :²³⁷ በመንፈስ : ቅዱስ : ይወልደ
 ናል : አልወለድም : አልማርም :²³⁸ ያለ : *ግን : ሰው :²³⁹ ገሃነመ : እሳት :
 ይወርዳል :²⁴⁰ ብሎ : መናገር : ነው : #
 ሐ :²⁴¹ ብ : የመጽሐፍ : ጸጅ :²⁴² | የመጽሐፍ : ምንጭ :²⁴³ የመጽሐፍ : ጉል C, 92r
 ላት ፲²⁴⁴ 20
 | ሐ :²⁴⁵ ብ : ሐመ : ወሞተ :²⁴⁶ ወተንሥአ : እሙታን : አመ : ሣልስት : B, 14r |
 ዕለት : በከመ : ጽሑፍ :²⁴⁷ ውስተ : ቅዱሳት :²⁴⁸ መጻሕፍት : ዐርገ : በስብ C, 96r
 ሐት : ውስተ : ሰማያት : ወነበረ : በየማነ : አቡሁ : ዳግመ : ይመጽእ : በስብ
 ሐት : ይከፍንን :²⁴⁹ ሕያዋን : ወሙታን : ማለት : ነው : *የናቱ : ሰዋቺ : ዘመ

APPARATUS: ²⁰⁶ ወሀ/ኸ : ሲወርድ : እንጨት : ሲሰብር : B/C. | ²⁰⁷ *ቆ : B C. | ²⁰⁸ ሶስት :
 ዓመት : B. | ²⁰⁹ ከሶስት : ወርሃ : B. | ²¹⁰ ሲያስ : ከለክል : B. | ²¹¹ ስ : C. | ²¹² ከዚያ : B. | ²¹³ አር
 ብአ : /፵ ሌሊት : B/C. | ²¹⁴ ፭ ጊዜያት : (C, fol. 95v) ሲጠብቅ # ፵፩ ሰጊድ ፲ ፵፩ እግዚአ : መሐ
 ረነ : ክርስቶስ : ፵፩ በእንተ : ማርያም : መሐረነ : ክርስቶስ : ፵፩ ኪራላይሶን : ፲፪ ዳዊት : በከመ :
 ምሕረትከ : አምላክነ : ወእከ : በከመ : አበሳነ : መሐሪ : መሐረነ : ፲ወ፪ አቡነ : ዘበሰማያት : ይኸን :
 በየጊዜው : ሲያደርስ : ፈጽመ : add B C; ‘He observed the hours (for prayers); the forty-one
 prostrations to the ground; the forty-one times “O Lord, Christ, have mercy on us”; the
 forty-one times, “Christ, have mercy upon us for the sake of Mary”; the forty-one times
 “Kyrie eleison”; the twelve (psalms of) David, “O forgiver, forgive us according to your
 mercy and not according to our trespassing”, and the twelve times “Our Father”. He ful-
 filled (all) this doing (each) at every (appropriate) time’. | ²¹⁵ ከዚያ : በኋላ : B. | ²¹⁶ በሜዳ :
 C. | ²¹⁷ እገረገራ : B C. | ²¹⁸ Omit B C. | ²¹⁹ እቤ : B C. | ²²⁰ ጨነ : B C. | ²²¹ ሰንበት : add B C. |
²²² እቃ : የተባለ : ፲ቃላተ : አሪት : ነው : ሆሳዕና : የተባለ : መድኃኒት/ተ : ነፍስ : ነው : omit
 B/C and add. ‘What is called “effects” (ጳጳ) are the Ten Commandments of the Torah;
 and what is called “Hosanna” is the salvation of the soul’. | ²²³ ማለት : add B C. | ²²⁴ Omit
 B C. | ²²⁵ ነገር : add B C; *ነን : ነገር : C. | ²²⁶ ቅዱስን : B C. | ²²⁷ *ትን : B C. | ²²⁸ የወ : B. |
²²⁹ Omit B C. | ²³⁰ ጉላ : C. | ²³¹ ሞትን : MA. | ²³² አ : B. | ²³³ ባትን : B C. | ²³⁴ i.e. ርስት :
 heritage. | ²³⁵ ምህረ : (“ምራ” C) ፭ ስግደት : ፭ እምነት : ፭ ቅንዋት : ፭ ራሕ : ያስተምሕረናል :

water. Then, at (the age of) 30 years, he was baptized. He was baptized and | stayed three years and three months teaching as a teacher, B, 13v
 deploying bodyguards like a king, healing the sick, raising the dead, creating eyes on bare foreheads, and working (other) wonders. After that, he started fasting. He went into a desert. He fasted forty days 5
 and forty nights in places called the countries of Corinth and Scete. | C, 95v
 Then, he ascended on a wild donkey, and came as far as the wall (of Jerusalem riding) the mother (donkey); after the wall, he entered the Temple riding the colt. On the mother (donkey) they loaded effects. (This) took place on a Sunday, on the day of Hosanna. 10

| ‘Ha’ (ሀ) is letter. Letter is symbol.³⁶ Symbol is prophecy. Prophecy is foretelling what has happened regarding the unity of his Holy Trinity, the story of his creation; | and, secondly, it is foretelling the birth of the Creator, proclaiming that he will come down and be born. B, 10r;
 C, 91r, middle
 of col. 2
 C, 91v
 After that, it is foretelling that, having accepted death, dying in the flesh he wore, and arising in his divinity, he | will leave for us a heritage of five wisdoms; and he will teach us the Ten Commandments of the Torah and the Six Commandments of the Gospel. | And he, being B, 10v
 born from us in the flesh, begets us in the Holy Spirit. However, whoever refuses to be born and to learn will go down to the fire of hell. 20

‘Ha’ (ሐ) is the mead | of books, the source of books, and the peak³⁷ C, 92r
 of books.³⁸

| ‘Ha’ (ሐ) means (Christ) suffered, and died | and rose from among B, 14r |
 the dead on the third day as has been written in the Holy Scriptures. C, 96r
 He ascended into heaven with glory and sat on the right of his Father. 25
 He will come again in glory to judge the living and the dead.³⁹ His mother’s people, his relatives, consulted in jealousy on Monday (to arrest him); it was foiled to their disadvantage. They consulted on Tues-

COMMENTARY: ³⁶ Wäg. | ³⁷ G^wallalat, ‘top’, ‘pinnacle’. | ³⁸ So described possibly because of its shape (that looks like a g^wallalat). See also the size of the quotation under it in the next paragraph. | ³⁹ Taken from the Šälotä haymanot, Nicene Creed.

(”ምረ” C) B C. | ²³⁶ Inserts C. | ²³⁷ ”ንም : B C. | ²³⁸ Omits B; ከማርያም : inserts C, probably a misreading of አልማርያም :. | ²³⁹ አረሚ : ሰው : B; ያለ : ሰው : C. | ²⁴⁰ የው” C. | ²⁴¹ ሀ : B C. | ²⁴² ሀ : ብ : add B C. | ²⁴³ ሀ : ብ : adds B. | ²⁴⁴ ማለት : ነው : adds B; ደጃ : ነው : C. | ²⁴⁵ ሀ : C. | ²⁴⁶ ወተቀብረ : adds B. | ²⁴⁷ ጸ” C. | ²⁴⁸ ቅድ” B; ቅድ” C. | ²⁴⁹ ይከ” C.

ዶቹ ፡ በቅንዓት ፡ ሰኞ ፡ መከሩ ፡ ተፈታባቸው ፡²⁵⁰ ማክሰኞ ፡ መከሩ ፡ ተፈታባ
ቸው ፡ ረቡዕ ፡²⁵¹ መከሩ ፡²⁵² ጸንቶ ፡²⁵³
ስለምን ፡ ምክራቸው ፡²⁵⁴ ጸና ፡ ቢሉ ፡ የቤቱ ፡²⁵⁵ ሰው ፡ ይሁዳ ፡ ተጨምሮ ፡
አጸናቱው ፤²⁵⁶ *ቀድሞም ፡ በይሁዳ ፡ ትንቢት ፡ | ነበረበትና ፡²⁵⁷ ዛሬ ፡ የተፀ B, 14v
ነሰ ፡ ልጅ ፡ አባቱን ፡ ገድሎ ፡ ይሰልባል ፡ እናቱን ፡ ማርኮ ፡ ያወስባል ፡ ጌታ C, 96v
ውን ፡ ለከብት ፡ ይሾማል ፡ ብሎ ፡ ሲል ፡ ነቢይ ፡²⁵⁸ ተናግሮ ፡ ነበረና ፡²⁵⁹
በሕገ ፡ ሰብሳብ ፡ አንጭ ፡²⁶⁰ *ቢላት ፡ ሚስቱን ፡ ባልዋ ፡ እምቢ ፡ አለቺው ፡²⁶¹
| እምቢ ፡ ብትለው ፡ እኔን ፡ ኪያመኝ ፡²⁶² የተወለደ ፡ ዕለት ፡²⁶³ እንገድለዋ A, 84v
ለን ፡ አላት ፡ ከዝያ ፡²⁶⁴ ኋላ ፡ ወሀበቶ ፡²⁶⁵ ተፀነሰ ፡ ቢወለድ ፡ በሣፅን ፡ አድ
ርጎ ፡ ከወሀ ፡²⁶⁶ ጣሉት ፡ ከእስራኤል ፡ ሀገር ፡ ወሀ ፡²⁶⁷ ምድረ ፡ አሕዛብ ፡ 10
አደረሰው ፡²⁶⁸
*የአሕዛብ ፡ ልጅ ፡ የንጉሡ ፡²⁶⁹ መካን ፡ ነበረቺ ፡²⁷⁰ ከወሀ ፡²⁷¹ *ስትታፀብ ፡
ከዝያ ፡ ኋላ ፡ አግኝታ ፡²⁷² አወጸቸው ፡ አብላ ፡ ወለድሁ ፡²⁷³ ብላ ፡ አስወ
ረቺ ፡²⁷⁴ አላደገቸው ፡፤ ከዝያ ፡²⁷⁵ ኋላ ፡ ቢጸላ ፡ የንጆራ ፡ አባቱን ፡ | በጸር ፡ C, 97r
*ወጋና ፡ ገደለውና ፡²⁷⁶ ሸሺቶ ፡ ለንጉሡ ፡²⁷⁷ አደረ ፡ ንጉሡም ፡²⁷⁸ ሾመው ፡ B, 15r
ነጋሪቱን ፡ ያዘና ፡ ቢዘምት ፡ አምባ ፡ ሰብሮ ፡ አባቱን ፡²⁷⁹ ገድሎ ፡ ሰለበ ፡²⁸⁰
እናቱን ፡ ማርኮ ፡ አገባ ፡²⁸¹ እሷም ፡²⁸² እኔም ፡ *እናትህ ፡ ነኝ ፡²⁸³ የገደልኽ
ውም ፡ *አባትህ ፡ ነው ፡²⁸⁴ ምን ፡ ይበጅህል ፡²⁸⁵ ብትለው ፡ ደንግዖ ፡²⁸⁶ ለክርስ
ቶስ ፡ አደረ ፡
ክርስቶስም ፡ መክሮ ፡ ለሁሉ ፡²⁸⁷ አለቃ ፡ አለው ፡²⁸⁸ ዳግመኛም ፡ ክርስቶስ ፡ 20
*እንዴህ ፡ ሲል ፡²⁸⁹ ትንቢት ፡ ተናገረ ፡²⁹⁰ ከዚህ ፡²⁹¹ ካላቺሁ ፡ ሰው ፡
አንዱ ፡²⁹² ከሞቱ ፡²⁹³ ይጨመራል ፡ ብሎ ፡ አላቸው ፡፤ በጌታ ፡ በመምህር ፡
በአባት ፡ በቄስ ፡ ከወጽ ፡²⁹⁴ በአንድ ፡²⁹⁵ መግባት ፡ ባንድ ፡²⁹⁶ ተቀ|ምጦ ፡ እን C, 97v
ጀራ ፡ ተቋርሶ ፡²⁹⁷ መብላት ፡ ባንድ ፡²⁹⁸ አልጋ ፡ ምኝታ ፡²⁹⁹ አይገባም ፡ መር

APPARATUS: ²⁵⁰ ሰኞ ፡ መከሩ ፡ ተፈታባቸው ፡ በቅናት ፡ ዘመዶቹ ፡ B C. | ²⁵¹ ዕረቡዕ ፡ B. | ²⁵² ምክር ፡ B C. | ²⁵³ The gerund ጸንቶ ፡ used as main verb, as in Təgrəñña, B/C ፀ/ጸና ፡. | ²⁵⁴ Omit B C. | ²⁵⁵ ከቤ” B C. | ²⁵⁶ [አጸናቸው ፡ or አጸናላቸው ፡. አጸናው ፡ B C. | ²⁵⁷ በይሁዳም ፡ ትንቢት ፡ ነበረበት ፡፤ ነቢይ ፡ ሲል ፡ ቀድሞ ፡ B C. | ²⁵⁸ Omit B C. | ²⁵⁹ ከዚያ ፡ ኋላ ፡ B C. | ²⁶⁰ [አምጪ ፡. | ²⁶¹ አላት ፡ ባሏ ፡ B C. | ²⁶² ሲያ” C. | ²⁶³ ለት ፡ B C. | ²⁶⁴ ከዚ” B. | ²⁶⁵ ሰጠችው ፡ B C. | ²⁶⁶ Omit B C. | ²⁶⁷ Omit B C. | ²⁶⁸ ወሀ/ኸ ፡ add B/C. | ²⁶⁹ [የአሕዛብ ፡ ንጉሥ ፡ ልጅ ፡. የአሕዛብ ፡ የንጉሥ ፡ ልጅ ፡ B C. | ²⁷⁰ ”ቸ ፡ B. | ²⁷¹ ማልዳ ፡ B C. | ²⁷² ትታጸብ ፡ ነበር ፡ አገኘችው ፡ B. | ²⁷³ ”ደ” B. | ²⁷⁴ አወረች ፡ B; አወራች ፡ C; ”አስወራች/አወራች ፡ MA. | ²⁷⁵ ከዚያ ፡ B. | ²⁷⁶ የገለና ፡ B; ገደለና ፡ C. | ²⁷⁷ ”ሥ ፡ B C. | ²⁷⁸ ነጋሪት ፡ ሰጠው ፡ add B C. | ²⁷⁹ ማርኮ ፡ adds C. | ²⁸⁰ ”በና ፡ B C. | ²⁸¹ አወሰበ ፡ B C. | ²⁸² Omit B C. | ²⁸³ እናትኸት ፡ B. | ²⁸⁴ አባትኸት ፡ B C. | ²⁸⁵ ይደላኸ ፡ B C. | ²⁸⁶ ደነገፀና ፡ B C. | ²⁸⁷ የሁ/ኸ” B/C. | ²⁸⁸ አደረገው ፡ B C. | ²⁸⁹ Omit B C. | ²⁹⁰ ምነው ፡ ቢሉ ፡ add B C. | ²⁹¹ እዜኸ ፡ C. | ²⁹² Omit B C. | ²⁹³ እሞ” B C. | ²⁹⁴ ወፅ/ጽ ፡ B/C. | ²⁹⁵ Omit B C. | ²⁹⁶ በሐንድ ፡ B C. | ²⁹⁷ መቋረስ ፡ B. | ²⁹⁸ በአንድ ፡ B C. | ²⁹⁹ መኛት ፡ B C.

day; it was foiled to their disadvantage. They consulted on Wednesday; it held.

If one asks, ‘Why did their consultation hold?’, a member of his household, Judas, had been added (to the consultation) and had helped for it to hold for them. There was already a prophecy regarding Judas. | A prophet had foretold, saying, ‘A child who will be conceived this day will kill his father and cut off his (father’s) genitals. He will take his mother | captive and marry her.’⁴⁰ He will sell his master for (the love of) money.’ When a certain husband asked his wife, ‘Give (me sex)’—in accordance with the law of marriage—she refused.⁴¹ | When she refused, he said to her, ‘We will kill (the child) on the day he is born rather than I suffer.’ After that, *she let him have (his wish)*. (And a child) was conceived. When he was born, they put him in a box and threw him in the water (of a river). The stream took him from the land of Israel to the land of the pagans. 15

The daughter of the king of the pagans was barren.⁴² She found him there while she was bathing in the water (of the river) and took him out.⁴³ Lying, she had people say she gave birth (to a son). She brought him up. Then, when he quarreled, he killed his stepfather, | by piercing him with a spear, and fled and put himself under the service of | a king (of another country). The king appointed him with a (military) rank. He took his *nägarit* drum⁴⁴ and went out to wage war. He broke a hamlet,⁴⁵ killed his father⁴⁶ and cut off his male organ,⁴⁷ and captured his mother⁴⁸ and married her. When she said to him, ‘I am your mother, and the one you killed was your father, what are you going to do?’, he was shocked and put himself under the service of Christ. 25

Christ thought and made him head over all. Furthermore, Christ told a prophecy. He told (his disciples), saying thus, ‘One of you, people who are here, will be involved in my death.’ It is unbecoming for someone to dip (his hand) into the stew, eat sitting and break | bread together, or sleep in one bed with the master, the teacher, the 30

COMMENTARY: ⁴⁰ The prophecy is an adaptation of the fifth-century BCE legend *Oedipus Rex* by Sophocles. | ⁴¹ Obviously, fearing the prophecy would be fulfilled on them, if a child were to be conceived on that day. | ⁴² The way the sentence is constructed and the next part of the story cast doubt if the woman was, indeed, the king’s daughter. | ⁴³ Or ‘After that, she found him as she was bathing’. | ⁴⁴ A sign of rank of a general (or governor) with his own army. The rank is measured by the number of *nägarits*. | ⁴⁵ That is, he conquered an *amba*. | ⁴⁶ Laitus. | ⁴⁷ This is a common practice with some tribes; others cut limbs. Both have been practised in Ethiopia. | ⁴⁸ Jocast.

ገም፡ ነው፡ የተረገመውን፡ ግን፡ ከወጼ፡³⁰⁰ | ሲገባ፡³⁰¹ ታዩታላቺሁ፡ አላ A, 85r |
 ቺው፡ ቢያዩም፡³⁰² አገኙት፡ ይኸም፡³⁰³ እንዳይቀር፡³⁰⁴ በ፴ወቂት፡ B, 15v
 ብር፡³⁰⁵ ተዋጅቶ፡³⁰⁶ በመሳም፡ አመልክቶ፡ ጌታውን፡ አስገደለ፡ ብሩኑም፡
 መልሶ፡ ሰጣቺው፡ አልረባውም፡³⁰⁷
 ቀኑም፡³⁰⁸ ሐሙስ፡ ይሁን፡ አላቺው፡³⁰⁹ እንበላለን፡ እንጠጣለን፡ 5
 ብለው፡³¹⁰ እምቢ፡ አሉት፡ ይኸን፡³¹¹ ማትያስ፡ ረድእ፡³¹² ሰማበት፡ ለክርስ
 ቶስ፡ ነገረበት፡ ክርስቶስም፡ ሰምቶ፡ ብትረታው፡³¹³ *እውነት፡ ቢሆን፡³¹⁴
 ሽመቱን፡³¹⁵ ከብቱን፡ እሰጥላሁ፡ ብሎ፡³¹⁶ | አለው፡ # C, 98r
 ከዚያም፡³¹⁷ ኋላ፡³¹⁸ *፴፩ሰረድ፡ ፴፩እግዚአ፡ መሐረነ፡ ክርስቶስ፡ ፴፩ኪራ
 ላይሶን፡³¹⁹ | ፲፪አቡነ፡ ዘበሰማያት፡ ይህን፡³²⁰ አደረገና፡ ጸሎተ፡³²¹ ቅዳሴ B, 16r
 እግዚእ፡ ተናግሮ፡ ከዚያ፡³²² ኋላ፡ መሥዋዕት፡ ሠዋ፡³²³ በ፲፪³²⁴ዘቢብ፡ አን
 ዱን፡³²⁵ ጎበስት፡ *፲፫ አድርጎ፡³²⁶ ከፍሎ፡ ጎበስቱ፡ ግን፡ ብሆም፡ አይደለ
 ውም፡³²⁷ ማዕከላይ፡³²⁸ ነው፡³²⁹
 ከዚያ፡³³⁰ ክብሩም፡³³¹ ፋና፡ አብርቶ፡³³² ዜጋውም፡ ጨራሮ፡³³³ አብርቶ፡
 መጽተው፡³³⁴ በመንፈቀ፡ | ሌሊት፡ ቀኝ፡ እጁን፡ አሰሩት፡³³⁵ ሁለት፡ C, 98v
 እጁን፡³³⁶ የጽዋት፡³³⁷ ጽላ፡ ፱³³⁸ ጫማ፡³³⁹ ሲሆን፡³⁴⁰ ገረፉት፡ አሰረው፡³⁴¹
 በቀትር፡ ሰቀሉት፡ በሰዓት፡ ነፍሱ፡ ወፃ፡ በሰርክ፡ ከሲ|ኦል፡³⁴² ወርዶ፡³⁴³ A, 85v
 አዳምን፡ *ከነልጃቹ፡ አወጸው፡ በ፲፭ጽላ፡ | ከገነት፡ ከጥንት፡³⁴⁴ ስፍራው፡ B, 16v
 *አገባው፡
 ዕለቱን፡ ዓርብ፡ ነው፡³⁴⁵ እርሱ፡ ግን፡ እኑድ፡ *በመንፈቀ፡ ሌሊት፡³⁴⁶ 20
 ተነሣ፡ *የመንፈቀ፡ ሌሊት፡³⁴⁷ ጸሎት፡ ስለዚህ፡ ነው፡ የትንሣኤ፡ *እኑድ፡
 የዕርገት፡ ቀርባን፡³⁴⁸ መንፈቀ፡ ሌሊት፡ ነው፡³⁴⁹ የዘወትር፡ እኑድ፡³⁵⁰ በነ C, 99r
 ግህ፡ ነው፡ *የቀዳሚት፡ በ፫ሰዓት፡³⁵¹ ዓርብ፡ ረቡዕ፡ ስብከት፡ ጾመ፡ ሐዋር

APPARATUS: ³⁰⁰ በወጼም፡ B; በወጼም፡ C. | ³⁰¹ አብሮ፡ ሲቁርስ፡ add B C. | ³⁰² ግድም፡ B; ቢያቸውም፡ C. | ³⁰³ ይኸም፡ C. | ³⁰⁴ እንደ፡ ይቀር፡ B. | ³⁰⁵ ብሩር፡ B C. | ³⁰⁶ Omit B C. | ³⁰⁷ አረ” B C. | ³⁰⁸ Omit B C. | ³⁰⁹ ቢላቸው፡ አይሆንም፡ B C. | ³¹⁰ አሉት፡ B C. | ³¹¹ ይኸን፡ C. | ³¹² እረድእ፡ C. | ³¹³ ሠውም፡ B. | ³¹⁴ Omit B C. | ³¹⁵ ሹ” B C. | ³¹⁶ Omit B C. | ³¹⁷ ከዚያ፡ B C. | ³¹⁸ ሐሙስ፡ ቀን፡ ከራት፡ ከራት፡ adds B. | ³¹⁹ ፴፩ በእንተ፡ ማርያም፡ መሐረነ፡ ክርስቶስ፡ ፴ (sic) ኪራላይሶን፡ ፲፪ ዳዊት፡ B; ፴፩ ሰረስ፡ ፴፩ እግዚአ፡ መሐረነ፡ ክርስቶስ፡ ፴፩ በእንተ፡ ማርያም፡ መሐረነ፡ ክርስቶስ፡ ፴፩ ኪራላይሶን፡ ፲፪ ዳዊት፡ C. ‘Forty-one times, “Christ, have mercy upon us for the sake of Mary”; forty-one times “Kyrie eleison”; twelve (psalms of) David’ B. ‘Forty-one prostrations to the ground; forty-one times “O Lord, Christ, have mercy upon us”; forty-one times “Christ, have mercy upon us for the sake of Mary”; forty-one times “Kyrie eleison”; and twelve (psalms of) David’ C. | ³²⁰ ይኸ/ኸን፡ ጸሎት፡ B/C. | ³²¹ Omit B C. | ³²² ከዚያ፡ B. | ³²³ ሰራ፡ C. | ³²⁴ ፲፫ B C. | ³²⁵ ጃ B C. | ³²⁶ ፲ወ፪ B C. | ³²⁷ ናትም፡ አይደል/ለውም፡ add B/C. | ³²⁸ ላዊ፡ B C. | ³²⁹ ፴ወ፬ ቡራኬ፡ ፲፪ እማሪ/ሬ፡ ፲፪/፲ወ፪ ድማሬ፡ ፩ ሁ/ሐባሬ፡ add B/C. | ³³⁰ ከዚያ፡ ኋላ፡ B C. | ³³¹ ክብሩም፡ or ከበርቱውም፡ MA. | ³³² አስበርቶ፡ C. | ³³³ ጭ” MA; የጭራሮ፡ መብራት፡ B C. | ³³⁴ መጽበት፡ B C. | ³³⁵ ሲነጋ፡ መረመሩት፡ በዛንጅር፡/በዛጅር፡ add B C. | ³³⁶ እጅን፡ አሰሩት፡ B; ኸለት፡ እጁን፡ አሠሩት፡ C. | ³³⁷ የጁት፡ B C. | ³³⁸ Not clear C. | ³³⁹ ጨ” B. | ³⁴⁰ በሰለስት፡ add B C. | ³⁴¹ Omit B C. | ³⁴² ሲ” B C. | ³⁴³ ወረደ፡ B C. | ³⁴⁴ ከልልጃቹ፡ ተቢዢቶ፡ ፲ወ፭፡ ጽላ፡ እገነት፡ እጥንት፡ B C. |

father, or the priest. It is a curse. He said to them, ‘But you will see | A, 85r
the cursed one when he dips (his hand) in my | stew.’⁴⁹ They found B, 15v
him when they looked. And lest (the prophecy) remain unfulfilled, he
made a deal of thirty ounces of silver and had his master killed, signal-
ing with a kiss. But he returned the money; it did not avail him. 5

(Judas) said to (the Jews), ‘Let the date (of arresting Jesus) be
Thursday.’ They said ‘No’ to him, saying, ‘(On that day), we (feast),
eating and drinking.’ The disciple Matthias heard this to (Judas’s) dis-
advantage and told Christ on him. Christ heard and said to (Matthias),
‘If you prevail (in the accusation) against him, if it is true, I will give 10
you | his office and property.’ C, 98r

After that,⁵⁰ they performed prostrations to the ground forty-one
(times), the forty-one (repetitions of) ‘*O Lord Christ, have mercy*
upon us’, the forty-one (repetitions of) ‘*Kyrie eleison*’, | and the twelve B, 16r
(repetitions of) the ‘*Our Father*’. (Christ) having led this, he uttered 15
the ‘*Anaphora of Our Lord*’, and prepared Communion with twelve
raisin fruits, and breaking one loaf of bread into thirteen. But the
bread was not (totally) leavened, it was medium.

After that, the rich, lighting lamp, and the poor, lighting twig
(torches), came at midnight | and bound his right hand.⁵¹ When the C, 98v
morning shadow was at nine feet, they tied both of his hands and
flogged him. At noon, they crucified him. At three o’clock, his soul
departed. At dusk, | he went down to Hades and brought out Adam A, 85v
with his children. At the fifteen (foot) shadow, | he had (Adam) enter B, 16v
into his original place. 25

The day was Friday. But he rose on Sunday [at midnight]. That is
why there is midnight prayer. The Communion of Sunday of Resur-
rection and of Ascension is at midnight. That of the usual | Sunday is C, 99r
at dawn. That of Saturday is at the third hour of the day. (Breaking
fast) on Fridays and Wednesdays, during the Fast of Səbkāt,⁵² Fast of 30
the Apostles,⁵³ of the Assumption of Our Lady Mary, and of the abol-

COMMENTARY: ⁴⁹ Cf. Matt. 26:23. | ⁵⁰ Giving thanks after meals with a set of prayers is
the practice with the clergy, cf. Paulos Tzadua 1968, 91. And here we see how the ritual
of the Last Supper was conducted. | ⁵¹ ‘In the morning, they interrogated him, and with
fetter’, B C. | ⁵² Or *Səbkātā gena*, ‘Fast of Advent’. | ⁵³ From the feast of Pentecost to 5
Ḥamle.

³⁴⁵ ፅ/አለቱን ፡ ዓ/አርብ ፡ አገባው ፡ B/C. | ³⁴⁶ Omits A. | ³⁴⁷ ጊዜ ፡ B C. | ³⁴⁸ የልደት ፡ የጥም
ቀት ፡ B C. | ³⁴⁹ የሶስቱ ፡ ቀዳሳን ፡ ነው ፡ add B C. | ³⁵⁰ የሁድ ፡ C. | ³⁵¹ የቅዳሚት ፡ ጊዜ ፡ የጽ
ዋት ፡ ጨማ ፡ ሀጽላ ፡ ሲሆን ፡ ነው ፡ B C.

ያት ፡ ፍልሰታ ፡ [ለ]እግዝእትነ ፡ ማርያም ፡ ቀዳሜ ፡ ሹር ፡ እሌህ ፡ ሁሉ ፡ *በሰ
 ዓት ፡ ናቸው ፡ 352 *ጀቱ ፡ ጋድ ፡ 353 የልደትና ፡ የጥምቀት ፡ ፲፭³⁵⁴ጽላ ፡
 ሲሆን ፡ 355 በሰርክ ፡ ነው ፡ 356 *ከዝያ ፡ ቀድሞ ፡ ወሀም ፡ የጠጣ ፡ የቈረበም ፡
 ግድፈት ፡ ነው ፡ ጊዜውም ፡ መታገላል ፡ ነው ፡ በቀዳሚት ፡ ፀሐይ ፡ ካረበቺ ፡
 ዲያቆን ፡ እህል ፡ ወሀ ፡ መቅመስ ፡ አይገባም ፡ 357 የነጭ ፡ 358 ጾም ፡ 359 5
 ፲ቱ ፡ 360 በጳጅ³⁶¹ ጽላ ፡ 362 በባህይ ፡ 363 ጾም ፡ በ፴፭ ጽላ ፡ *የቈረበ ፡ ሐዳፌ ፡
 ነፍሱን ፡ ይዞ ፡ ፀሐይ ፡ 364 | ሳታርብ ፡ ይውጸ ፡ ካረበቺም ፡ 365 በኋላ ፡ 366 *ቆ B, 17r
 ርቦ ፡ ቢወጽ ፡ ጾም ፡ መግደፍ ፡ 367 ነው ፡ 368 | *ነቢያት ፡ ሐዋርያት ፡ ሊቃው C, 99v
 ንት ፡ እንዴህ ፡ ብለው ፡ ሰርተዋሉ ፡ 369 | ነቢያትነም ፡ 370 ሥሉስ ፡ ቅዱስ ፡ አዘ B, 17v;
 ዝዋቸው ፡ 371 አስተምህርዋቸው ፡ 372 ከአዳም ፡ 373 ዝምሮ ፡ እስከ ፡ ስምዖን ፡ 374 C, 100r
 ሐዋርያትም ፡ 375 ወልደ ፡ እግዚአብሔር ፡ አዘዛቸው ፡ አስተምህራቸው ፡
 ለ፲ወጀሐዋርያት ፡ *፲ወጀሐዋርያትም ፡ 376 ለ፪ወጀ አርድእት ፡ 377 *፪ወጀ አር A, 86r
 ድእትም ፡ 378 *ለ፲፱፻፲፱ለሊቃውንት ፡ ሊቃውንትም ፡ እስከ ፡ ዛሬ ፡ የዛሬም ፡ | C, 100v
 ሊቃውንት ፡ 379 እስከ ፡ ምጽአተ ፡ 380 ክርስቶስ ፡ *ያስተምህራሉ ፡ ለቀሳውስ
 ትና ፡ ለዲያቆናት ፡ 381 15
 *ቀሩርባንም ፡ በ፫፯ አንድም ፡ በ፲፫ኅበስት ፡ የማኅተሙ ፡ መጠን ፡ ስንዝር ፡
 ማኅተሙ ፡ | ፭ቢባዛም ፡ | ፲፫ኅበስትና ፡ 382 ወይኑ ፡ 383 ከዜህ ፡ ቍጽር ፡ 384 አይ B, 18r |
 C, 101r

APPARATUS: 352 ጅየማታ ፡ ጽላ ፡ ፱፪፱፱ ፡ በሰዓት ፡ ነው ፡ B.C. | 353 ሁለቱ ፡ ገሐድ ፡ B.C. | 354 ፲
 ወ፭ ፡ C. | 355 ነው ፡ B.C. | 356 Omits A. | 357 Omit B.C. | 358 የነጭ ፡ C. | 359 Omit B.C. | 360 የሶ
 ስቱ ፡ B.C. | 361 ጳጅ C. | 362 ነው ፡ B.C. | 363 ዓቢይ ፡ B.C. | 364 ጊዜ ፡ ቍርባን ፡ ፀሐይ ፡ ሳያርብ ፡
 ሐዳፌ ፡ ነፍስ ፡ አርዝዋ ፡ ይዞ ፡ B.C. | 365 ከአረበችም ፡ B; ከአረበም ፡ C. | 366 በኋላ ፡ C. | 367 ቢ
 ቈ/ቈርብ ፡ መታገላል ፡ B/C. | 368 ሳታርብም ፡ (ሳያር” C) ቢቈርብው ፡ (”በው ፡ C) ቢወጽ ፡ ጾም ፡
 መግደፍ ፡ ነው ፡ *የ፯ጊዜ ፡ (not clear C) ቍርባን ፡ አይተርፍም ፡ አይጎድልም ፡ ከስፍሩም ፡ ቢጎ
 ድል ፡ ጾም ፡ መግደፍ ፡ ነው ፡ (ቢተርፍ ፡ መታገላል ፡ ነው ፡ adds C) አይገባም ፡ ሃይማኖት ፡ ይጎድ
 ላል ፡ (ይጎድል C) እሮምያ ፡ (ሮምያ C) አይሁድ ፡ ጀርመን ፡ በሚያዝያ ፡ (በሚያዝያ ፡ C) በሰኔ ፡
 ጊዜያቱ ፡ ፮/፮ (not clear) ጽላ ፡ ነው ፡ በፍልሰታ ፡ [ለ]እግዝእትነ ፡ ማርያም ፡ ፲፪ (፲ወጀ C) ጽላ ፡
 ነው ፡ ምነው ፡ ቢሉ ፡ ሃይማኖቱ ፡ ከእስከስድርያ ፡ (ከስክድርያ C) ይገናኛል ፡ ብሎ ፡ ሲል ፡ ጊዜያ
 ቱን ፡ ስለዚህ ፡ ይለያል ፡ add B.C. ‘It would be breaking the fast, if they took Communion
 before (the sun) sets. (The shadow of) the Communion of the time of seven (feet) shall
 not be more or less. If the measurement is less, it would be breaking the fast; and if it is
 more, it would be cancelling (the Eucharistic prayer). It should not be so; it makes the
 faith deficient, (like those of) the Romans, the Jews, and the Germans. The time in
 Miyazya and Säne is 6/7 feet. During (the fast of) the Assumption of Our Lady Mary, it
 is at the twelve (foot) shadow. If one asks “Why?”, the answer is the faith is related to Al-
 exandria. Therefore, one makes the times different (from followers of other faiths)’. |
 369 ቍርባን ፡ በ፮/፮ (not clear) ዘቢብ ፡ ነው ፡ አይገባም ፡ ቍዳሚት ፡ እለ ፡ (C ፅለት) ፀሐይ ፡ ከአ
 ረቦ ፡ ኋላ ፡ (በኋላ ፡ C) መብል ፡ መጠ(C, fol. 100r)ጥ ፡ ካህናት ፡ ቄስ ፡ ዲያቆ(B, fol. 17v)ን ፡
 የሚቆርብ ፡ ክርስታያን ፡ (”ቲ” C) ፅለቱን ፡ አይገባም ፡ መብሉ ፡ መጠጡ ፡ በሰርክ ፡ ነው ፡ በ፲፭
 (በ፲ወ፭) ጽላ ፡ ነቢያት ፡ ሐዋርያት ፡ እንዴህ ፡ ብለው ፡ ሰሩ ፡ B.C. | 370 ”ን ፡ B.C. | 371 ”ዘዛቸ” B;
 ”ዘዘቸ” C. | 372 ”ራቸ” B.C. | 373 ከአዳም ፡ A. | 374 ድረስ ፡ add B.C. | 375 ሐዋርያ ፡ A; ሐዋርያት
 ንም ፡ C. | 376 Omits C. | 377 ፲ወጀሐዋርያትም ፡ ለ፪ወጀ አርድእት ፡ ሐዋርያት ፡ ሲትምሕሩ ፡ (sic)
 B. | 378 Omit B.C; ሐዋርያት ፡ ሲያስተምህሩ ፡ ለ፫፻ ፡ ለ፲ወጀ adds C. | 379 ለ፫፻ለ፲ወጀ (sic) ሊቃው

ished Saturday,⁵⁴ of all these, is at the ninth hour of the day.⁵⁵ The two *gābads*, of Nativity and Epiphany,⁵⁶ are at dusk, at the fifteen (foot) shadow. If one drinks water or takes Communion before that (time), he is breaking the fast and the event is cancelled. It is not right for a deacon (who will serve on Sunday) to taste food or water on Saturday after sunset. The three(-days) Fast of Nineveh is at the twenty-five (foot) shadow. Let he who takes Communion at the thirty-five (foot) shadow during the Great Fast,⁵⁷ finish, including (the prayer) ‘*Pilot of the Soul*’, before | the sun sets. If one takes Communion and comes out after sunset, it breaks the fast.⁵⁸ | *The prophets, the Apostles, and the Doctors of the Church have ordained, saying so. | The prophets as well as the Holy Trinity have ordered and taught; they ordered (these precepts) and taught them from Adam to Simeon the Apostle.⁵⁹ The Son of God ordered and taught the twelve Apostles, | the twelve Apostles (passed the teaching) to the seventy-two disciples, the seventy-two disciples to the 300, the 300 to the Doctors of the Church, and the Doctors of the Church to the present (Doctors of the Church). The present | Doctors of the Church will teach (the next) priests and deacons, (and so on) up to the (Second) Coming of Christ.

*Communion (should be) with three, seven, or with thirteen (loaves of) bread. The size of the seal (on the bread) is a span. | The

B, 17r

C, 99v

B, 17v;

C, 100r

A, 86r

15

C, 100v

20

B, 18r

COMMENTARY: ⁵⁴ That is ‘Holy Saturday’. It is commanded not to fast on Saturdays and Sundays. But this command is nullified once a year, that is, on Holy Saturday, cf. *HA*, 58 (§ 27); Paulos Tzadua 1968, 94. | ⁵⁵ ‘The time for Saturday is when the morning shadow is 9 (feet)’, B C. | ⁵⁶ The ‘no-fast on Christmas and Epiphany’ conflicts, if these feast days fall on Wednesday or Friday, which are fast days. The solution is to fast the day before (Tuesday and Thursday) for compensation. These fasts are called *gābad/gad* (‘compensation’?). | ⁵⁷ That is, Lenten Fast. | ⁵⁸ Not clear. | ⁵⁹ The reference is obviously to Simeon who received the child Jesus in the Temple at the presentation (Luke 2:25).

ንት ፡ እርሳቸውም ፡ እስከ ፡ ዛሬ ፡ ድረስ ፡ የዛሬም ፡ B; ሊቃውንት ፡ omits C. | ³⁸⁰ ምጽተ ፡ C. | ³⁸¹ ለቀሳውስት ፡ ለዲያቆናት ፡ (ለዲቆት ፡ C) እንዴኸ ፡ (እዲህ C) ብለው ፡ ሰሩ ፡ ገዙቱ ፡ B C. | ³⁸² መስዋትዕም ፡ (መሥዋዕትም ፡ C) በሶስት ፡ (፮ adds C) በ፲፫ ዘቢብ ፡ ማኅተሙ ፡ ስንዝር ፡ መስቀሉ ፡ ፫ (፭ C) ማኅተም ፡ (”ሙ ፡ C) ከወዴት ፡ መፃ ፡ ቢሉ ፡ እትወለ(B, fol. 18r)ድ ፡ እምወለትከ ፡ ወእቢዘወከ ፡ (ወእትቢዘወከ ፡ C) በ፭ ዕለት ፡ ወበመንፈቀ ፡ መፃልት ፡ እመጽእ ፡ ኀቢከ ፡ ያለው ፡ ጊዜ ፡ እግዚአብሔር ፡ ለአዳም ፡ ሰጠው ፡ ቅንዋት ፡ በዚያ ፡ ጽፎ ፡ አሳየው ፡ ፭እምነት ፡ ፭ስግደት ፡ ፭ቡራኬ ፡ ፭ጥበባት ፡ በዚያ ፡ አሳየው ፡ ኀላም ፡ ለልጅኸ ፡ (C, fol. 101r) ይሁን ፡ አለው ፡ አዳምም ፡ ተቀብሎ ፡ ሰገደበት ፡ መሥዋዕት ፡ ሰዋበት ፡ (ሠዋባት ፡ C) ኀብስቲንና ፡ ወይኑን ፡ ግን ፡ ከዚኸ ፡ ቁጽሩ ፡ (ቁ” C) ይተርፍንጅ ፡ (ይትረፍ ፡ ጂ C) አይጐድል ፡ (አይጐድል ፡ C) ከመስፈሪያው ፡ አይገባም ፡ B C. ‘And the sacrifice is with 3 (C 7 seals or loaves of bread?), with thirteen raisin fruits; the seal/stamp is a span. If one asks, “Where did (it) emanate that the cross

ተርፍም፡³⁸⁵ አይጐድልም፡ ከመስፈርያውም፡³⁸⁶ ከቀጽጽ፡³⁸⁷ በጐደለ፡³⁸⁸ ጊዜ፡ ግን፡³⁸⁹ ነቢያትም፡ ሐዋርያትም፡ ፫፻³⁹⁰ ገዝተዋሉ፡³⁹¹ አምላክም፡ በጐደሎ፡³⁹² ነገር፡³⁹³ አይገባም፡ ብልዋል፡³⁹⁴ ጸም፡³⁹⁵ ጂነው፡

ምንና፡ ምን፡ ቢሉ፡ *ዓርብ፡ ረቡዕ፡ ሟብከት፡ ሟቢይ፡ ጸም፡ እሌህን 5

፫ቱን፡ አዳም፡ ሄኖክ፡ ኖኅ፡ ያፌት፡ ሴም፡ መልክ፡ ጼዴቅ፡ | አብርሃም፡ B, 18v

ይስሐቅ፡ ያዕቆብ፡ ይሁዳ፡ ሌዊ፡ ቀዳት፡ ሙሴ፡ አሮን፡ | ፴፯ ነቢያት፡ C, 101v

እስከ፡ ስምዖን፡ የተጸመው፡ ይህ፡ ነው፡³⁹⁶ ከልደተ፡ ክርስቶስ፡ ወዲህ፡

*ግን፡ የሆነ፡³⁹⁷ ጸመ፡ ሐዋርያት፡ *፲፭ጸመ፡³⁹⁸ ፍልሰታ፡ ፪³⁹⁹ ጋድ፡⁴⁰⁰ ፫ን ነዌ፡ እሌህ፡ *፬ኛቸው፡ ጂጸም፡ የተባሉ፡ ስለዚህ፡ ነው፡⁴⁰¹ 10

የጸም፡⁴⁰² ፍሬው፡ ሁሉ፡⁴⁰³ የነፍስ፡ አባት፡ ገዝቶ፡ በመንፈስ፡ ቅዱስ፡ ተወልዶ፡ በጸመ፡ ጊዜ፡⁴⁰⁴ ከፎቡራኬ፡ ጋራ፡⁴⁰⁵ | ጂነገር፡⁴⁰⁶ ነው፡ C, 102r |

ስለምን፡⁴⁰⁷ ቢሉ፡ ኃጢአት፡ ይሰረያል፡⁴⁰⁸ ንጹሕ፡ ቅዱስ፡ ይሆናል፡ A, 86v

ቅዱስ፡⁴⁰⁹ ቢሆኑ፡⁴¹⁰ መንፈስ፡ ቅዱስ፡ ያድራል፡⁴¹¹ በሰውነት፡⁴¹² መንፈስ፡ ቅዱስ፡ ባደረ፡ ጊዜ፡ የእግዚአብሔር፡ *የመንፈስ፡ ቅዱስ፡⁴¹³ ልጅ፡ ይሆናል፡ ሕይወትን፡⁴¹⁴ ዘለዓለም፡⁴¹⁵ ይወርሳል፡⁴¹⁶ ስለዚህ፡ እንጸማለን፡⁴¹⁷ ዳግመኛም፡ ነገር፡⁴¹⁸ ጸም፡ በጸምን፡ ጊዜ፡ *መንፈስ፡ ቅዱስ፡ በልቦና፡⁴¹⁹ ያድራል፡ *መንፈስ፡ ቅዱስ፡⁴²⁰ ባደረ፡ ጊዜ፡ ትዕግሥት፡ ያድራል፡⁴²¹ ሲቻለው፡ *ርቦትም፡ ጸምቶትም፡ ደክሞትም፡ አይደለውም፡⁴²² | እውቀት፡ C, 102v

ይመልሰዋል፡ እንጅ፡ ሶስተኛም፡ የጸም፡⁴²³ ፍሬው፡ የተሰወረ፡ ኃጢአትን፡ 20

ይገልጻል፡⁴²⁴ ከመንፈስ፡ | ቅዱስ፡ ጋራ፡ በሰውነት፡⁴²⁵ እውቀት፡ ያድራል፡ B, 19v

(stamp) be 3 (C 5, stamps?)”?, (it happened) at the time when God said to (Adam), “I shall be born from your daughter and ransom you. I will come to you in five and one half days” and promised him. At the occasion, he showed him (the five) nails (of the Cross) pictorially. He showed him five beliefs (= *The Five Pillars of Mystery?*), five prostrations, five blessings, and five wisdoms. And later, he said to him, “Let this be for your descendants.” And Adam received and worshipped with it. He made sacrifices with it. The bread and wine might be more than this, but not less. This should not be in the measurement’.

³⁸³ ወይኑን፡ B. | ³⁸⁴ ቁጽጽ፡ ይተርፍንጅ፡ B. | ³⁸⁵ Omit B C. | ³⁸⁶ አይገባም፡ add B C. | ³⁸⁷ ጽ፡ C. | ³⁸⁸ ጽ፡ C. | ³⁸⁹ Omit B C. | ³⁹⁰ Omit B C. | ³⁹¹ ጸ፡ B C. | ³⁹² ገደሎ፡ C. | ³⁹³ አይወድም፡ add B C. | ³⁹⁴ ብልዋል፡ C; ፫፻ገዝተዋል፡ add B C. | ³⁹⁵ ጸምም፡ B C. | ³⁹⁶ አዳም፡ ሄኖክ፡ ኖኅ፡ (ኖህ፡ C) ያፌት፡ ሴም፡ መልክ፡ ጼዴቅ፡ (B, fol. 18v) አብርሃም፡ ይስሐቅ፡ ያዕቆብ፡ (ወያ፡ C) ይሁዳ፡ ሌዊ፡ ቀዳት፡ ሙሴ፡ አሮን፡ ኢያ(C, fol. 101v)ሱ፡ ሳርቅ፡ (ሳርክ፡ C) ጌዴዎን፡ ዮፍታሔ፡ ዳዊት፡ ስሎሞን፡ ናታን፡ *፴፯ ሊቃ፡ (፴ወ፯ ሊቃ፡ C) ነቢያት፡ እስከ፡ ስምዖን፡ ድረስ፡ የተጸመ፡ ጸም፡ የተሰራ፡ ዓርብ፡ ረቡዕ፡ ሟብከት፡ ሟቢይ፡ ጸም፡ እሌህ፡ ኖቸው፡ B C. In B C, the list is longer: the fasts ordained from Adam, Enoch, Noah, Japheth, Sem/Shem, Melchizedek, Abraham, Isaac, Jacob, Judah, Levi, Kohath, Moses, Aaron, Joshua, Baruch, Gideon, Jephthah, David, Solomon, Nathanael, the 37 major prophets up to Simeon are these three: Friday and Wednesday, forty (days) Səbkāt (Advent), and forty (days) Lenten. | ³⁹⁷ የሆነ፡ ግን፡ ፬ጸም፡ ነው፡ ምንና፡ ምን፡ ቢሉ፡ B C. | ³⁹⁸ ፲ወ፯ B C. | ³⁹⁹ ሁለት፡ B C. | ⁴⁰⁰ የልደት፡ የጥምቀት፡ add B C. | ⁴⁰¹ ፴፯ ጸም፡ የተባሉ፡ እሌህ፡ ኖቸው፡ B C. | ⁴⁰² ግን፡ add B C. | ⁴⁰³ ጂነው፡ add B C. |

seal is five at the most. | The number (of the loaves) of bread and C, 101r
grapefruits should be thirteen;⁶⁰ it should not be increased or de-
creased. The prophets, the Apostles, and the 300 have anathematized
if it be less. Also, they have said that God will have nothing to do
with an incomplete thing. 5

The fasts are seven.

If one asks, ‘What and what (are they)?’, Friday and Wednesday,⁶¹
forty-days of Advent, and forty-days of Lent. These three had been
fasted by Adam, Enoch, Noah, Japheth, Sem,⁶² Melchizedek, | Abra- B, 18v
ham, Isaac, Jacob, Judah, Levi, Kohath, Moses, Aaron, and | the C, 101v
thirty-seven prophets up to Simeon.⁶³ The fasts established after the
Nativity of Christ are these four: the Fast of the Apostles, the fifteen-
days Fast of (Mary’s) Assumption, the two(-days Fast of) *gad*,⁶⁴ and
the three(-days Fast of) Nineveh. That is why they are (collectively)
called ‘the Seven Fasts’. 15

The fruits of fast, which must be fasted⁶⁵ when acquiring a confes-
sion father and being born of the Holy Spirit, are seven things, | with C, 102r;
five blessings. A, 86v

If one asks, ‘Why (do we fast)?’, sin will be forgiven and one be-
comes pure and holy. When one is holy, the Holy Spirit abides (in 20
him). When the Holy Spirit abides in one’s body, one becomes the
Son of God in the Holy Spirit, and inherits life forever. Therefore, we
fast. Second, when we fast, [the Holy Spirit] dwells (in us). When the
Holy Spirit dwells (in us), perseverance dwells. When one is made cap-
able (by the help of the Holy Spirit), one does not suffer hunger, or 25
thirst, or exhaustion, because | knowledge repels (these).⁶⁶ Third, the
fruit of fast is when it brings hidden sins out into the open. Knowledge C, 102v

COMMENTARY: ⁶⁰ What ‘3 7’ means is not clear. It is possible that one source has 3 and
the other 7. | ⁶¹ Interestingly, the Am expression is always so (‘Fridays and Wednesdays’),
never ‘Wednesdays and Fridays’. | ⁶² Or ‘Shem’. | ⁶³ Simeon mentioned in Luke 2:25. |
⁶⁴ That is, *gābad*. | ⁶⁵ Lit. ‘when fasted’. | ⁶⁶ Not clear.

⁴⁰⁴ ሰው : add B C. | ⁴⁰⁵ ፍሬው : add B C. | ⁴⁰⁶ Omits C. | ⁴⁰⁷ ምንፍ : ምን : add B C. |
⁴⁰⁸ Amharicized Gz word. ያስተሰርያል : B C. | ⁴⁰⁹ ገጽሕ : B C. | ⁴¹⁰ ”ን : በሰውነቱ : B C. |
⁴¹¹ ያድርበውታል : B; ያድርበታል : C. | ⁴¹² Omit B C. | ⁴¹³ Omit B C. | ⁴¹⁴ ”ት : B C. | ⁴¹⁵ መ
ንግሥተ : ሰማያትን : add B C. | ⁴¹⁶ ይዋረሳል : B C. | ⁴¹⁷ Omit B C. | ⁴¹⁸ Omits A. | ⁴¹⁹ Omit
B C. | ⁴²⁰ ያድርበታል : B. | ⁴²¹ ደክሞትም : (አይደለውም : adds C) እርቦትም : አይደለውም ።
ጸምቶትም : አይደለውም : (አይደለው :) B C. | ⁴²² Omits C. | ⁴²³ ይገለጻል : C. | ⁴²⁴ የሰ” B C.

ልቡና፡ መንፈሳዊ፡ እንጅ፡ ሥጋዊ፡ ነገር፡⁴²⁵ አይመለከትም፡ አራተኛም፡ ነገር፡⁴²⁶ ትምህርትን፡⁴²⁷ ይገልጻል፡⁴²⁸ *ዓይነ፡ ልቡና፡ ያያል፡⁴²⁹ ጅተኛም፡⁴³⁰ ነገር፡ የዠሮ፡ ልቡና፡ ይሰማል፡ ጅተኛም፡⁴³¹ ከእግዚአብሔር፡ ያፋቅራል፡⁴³² ቀድሞም፡⁴³³ ነቢያት፡⁴³⁴ በጸም፡⁴³⁵ በጸሎት፡ ከፈጣሪ፡⁴³⁶ ጋራ፡ ቃል፡ ለቃል፡ ተናገሩ፡⁴³⁷ ፊት፡ ለፊት፡ ተያዩ፡⁴³⁸ ጅተኛም፡⁴³⁹ በጸም፡⁴³⁹ በጸሎት፡ ምጽዋት፡⁴⁴⁰ መሥዋዕት፡⁴⁴¹ ጸሎት፡⁴⁴² | ያርጋል፡⁴⁴³ ስለዚህ፡ እንጸማለን፡⁴⁴⁴ ነገር፡ ግን፡ የነፍስ፡ አባት፡⁴⁴⁵ ሳይገዝቡ፡⁴⁴⁶ በመንፈስ፡ ቅዱስ፡ ሳይወለዱ፡⁴⁴⁷ ጅቡራኬ፡ ሳይዙ፡ ቢጸሙ፡⁴⁴⁸ መጸም፡⁴⁴⁹ አይሆንም፡

በጊዜ፡⁴⁵⁰ ጸም፡⁴⁵¹ ሕግና፡ ሃይማኖት፡ ሲማሩ፡ መጽሐፍ፡ ሲሰሙ፡ ሰማይና፡ ምድርን፡ *እግዚአብሔር፡ እንደፈጠረ፡⁴⁵² አዋቂ፡ ሲጠይቁ፡ ጃጂ⁴⁵³ ፍጥረታትን፡⁴⁵⁴ ተዋሕዶተ፡ ሥሉስ፡ ቅዱስን፡⁴⁵⁵ *ምሥጢረ፡ ሥላሴን፡⁴⁵⁶ ምሥጢረ፡ ሥጋዊን፡ *ምሥጢረ፡ ትንሣኤን፡⁴⁵⁷ ሲጠይቁ፡ መጸም፡ ይገባል፡ ጅን⁴⁵⁸ እምነት፡ ጅን⁴⁵⁹ ስገደት፡ ጅቅንዋትን፡⁴⁶⁰ ጅን⁴⁶¹ ቡራኬ፡⁴⁶² ሲጠይቁ፡ ሲያጸኑ፡⁴⁶³ ሲማሩ፡ መጸም፡ ይገባል፡ እንበለዚህ፡⁴⁶⁴ ግን፡ በክ፡⁴⁶⁵ ዝም፡ ብሎ፡⁴⁶⁶ መጸም፡ አራዊትም፡ ይጸማል፡⁴⁶⁷ ያለው፡ ከምጽዋት፡⁴⁶⁸ የሌለው፡ ከጸሎት፡⁴⁶⁹ ጋራ፡ መጸም፡⁴⁷⁰ ይገባል፡ እግዚአብሔር፡ ሕግን፡⁴⁷¹ *ካለወቃቸው፡ ሃይማኖት፡ ካልጠበቃቸው፡⁴⁷² ምግባራቸውን፡ ካለፀዳቸው፡⁴⁷³ *ምንም፡ ቢሆን፡ ምንም፡⁴⁷⁴ ብታደርጉ፡ አትጸድቁም፡ አላቸው፡⁴⁷⁵ ቀድሞም፡⁴⁷⁵ ሸጂነቢያት፡ ከአዳም፡ ዠሞሮ፡⁴⁷⁶ እስከ፡ ስምዖን፡⁴⁷⁷ ጠዓሙ፡⁴⁷⁸ ወታእምሩ፡ ከመ፡ ጌር፡ እግዚአብሔር፡ አላቸው፡ ዳግመኛም፡ *ሐዋርያትን፡ ጆጂአርድእትን፡ ጠዓሙ፡⁴⁷⁹ ወታእምሩ፡ ከመ፡ ጌር፡ እግዚአብሔር፡ አላቸው፡⁴⁸⁰

እርሳቸውም፡⁴⁸¹ ሲመልሱት፡ ያለውስ፡⁴⁸² ክብር፡⁴⁸³ መምህር፡ ገዝቶ፡ ይማራል፡⁴⁸⁴ የሌለው፡ እንዴት፡⁴⁸⁵ ይሁን፡⁴⁸⁶ ቢሉ፡⁴⁸⁷ የሌለውም፡ *ጅጂ 25

APPARATUS: ⁴²⁵ Omit B C. | ⁴²⁶ ”ረ”፡ B. | ⁴²⁷ ”ት”፡ B C. | ⁴²⁸ ”ለ”፡ B. | ⁴²⁹ Omit B C. | ⁴³⁰ ኃምስተኛም፡ B C. | ⁴³¹ ስድስተኛም፡ ነገር፡ B C. | ⁴³² ያፈቃቅራል፡ B C. | ⁴³³ Omit B C. | ⁴³⁴ ”ት”ም፡ B C. | ⁴³⁵ ምና፡ B C. | ⁴³⁶ ከእግዚአብሔር፡ B C. | ⁴³⁷ ተነጋገሩ፡ B C. | ⁴³⁸ ሰባተኛም፡ B C. | ⁴³⁹ ምና፡ B. | ⁴⁴⁰ Omits B; በም”፡ C. | ⁴⁴¹ በመ”፡ B. | ⁴⁴² Omit B C. | ⁴⁴³ The seventh might have been ሰባተኛም፡ በጸም፡ ምጽዋት፡ መሥዋዕት፡ ጸሎት፡ ያርጋል፡. | ⁴⁴⁴ እንጸ፡ ማለን፡ B. | ⁴⁴⁵ ቁስ፡ add B C. | ⁴⁴⁶ ሳይገዝቡ፡ B C. | ⁴⁴⁷ ድ”፡ B C. | ⁴⁴⁸ ዝምብሎ፡ መጸም፡ B C. | ⁴⁴⁹ ምም”፡ B. | ⁴⁵⁰ በጌዜ፡ C. | ⁴⁵¹ ምስ፡ B C. | ⁴⁵² እንደፈጠረ፡ እግዚአብሔር፡ B C. | ⁴⁵³ ጃወጂ C. | ⁴⁵⁴ ታት፡ C. | ⁴⁵⁵ ስ”፡ C. | ⁴⁵⁶ Omits B. | ⁴⁵⁷ ትንሣኤ፡ መታንን፡ B C. | ⁴⁵⁸ ጅ B C. | ⁴⁵⁹ ጅ B C. | ⁴⁶⁰ ት”፡ C. | ⁴⁶¹ ጅ B C. | ⁴⁶² ጅ ጥበባት፡ add B C. | ⁴⁶³ ጽ”፡ B. | ⁴⁶⁴ እንበለ፡ ዜኽ፡ B C. | ⁴⁶⁵ በክንቲ፡ MA; ነው፡ add B C. | ⁴⁶⁶ ብሎስ፡ C. | ⁴⁶⁷ [ይጸማሉ፡. This is one of the many examples where agreement—be it with number or gender—is routinely violated. ነገር፡ ግን፡ add B C. | ⁴⁶⁸ ጸት፡ B C. | ⁴⁶⁹ ከምግባራት፡ add B C. | ⁴⁷⁰ Omit B C. | ⁴⁷¹ ሕግ፡ B C. | ⁴⁷² ካልጠበቃቸው፡ ሃይማኖት፡ ካለወቃቸው፡ B; ካልጠበቃቸው፡ ሃይማኖት፡ ካለወቃቸው፡ C. | ⁴⁷³ ካለፀጃቸው፡ B; ካለፀጃቸው፡ C. | ⁴⁷⁴ ምን፡ B C. | ⁴⁷⁵ Omit B C. | ⁴⁷⁶ Omit B C. | ⁴⁷⁷ ድረስ፡ add B C. | ⁴⁷⁸ ጣዕ”፡ B C. | ⁴⁷⁹ ለጊወጂ ሐዋርያት፡ ለጆወጂአርድእት፡ ጣእሙ፡ B C. | ⁴⁸⁰ አለዋቸው፡ C. | ⁴⁸¹ ሲሉ፡ add B C. | ⁴⁸² ያለው፡ ሰው፡ B C. | ⁴⁸³ ክብር

will dwell in one's body with the Holy | Spirit. The mind would deal B, 19v
with spiritual (matters); it does not concern itself with corporal mat-
ters. Fourth point, it reveals education:⁶⁷ the eye of the mind sees.
Fifth point, the ear of the mind hears. Sixth, it causes mutual love with
God. Formerly, the prophets conversed with the Creator word for 5
word through fast and prayer; they (and God) saw each other face to
face. Seventh, offering, prayer, and almsgiving are | lifted by fast. C, 103r
Therefore, we fast. But if one fasts without acquiring a confession
father, | and not being born in the Holy Spirit, it would not amount to A, 87r
fasting. 10

When | fasting, it is important to fast while learning the law and the B, 20r
faith, attending to scriptural (readings), asking the knowledgeable
questions about how God created heaven and earth, and inquiring
about the twenty-two creations,⁶⁸ the unity of the Holy Trinity, the
Mystery of Trinity, the Mystery of Incarnation, and the Mystery of 15
Resurrection. It is important to fast with inquiry, studying, and | C, 103v
learning about the five beliefs,⁶⁹ the five prostrations to the ground,
the five nails (of the Cross), and the five blessings. Without (attending
to) these, (fasting) is futile. Just fasting, animals, too, do fast.⁷⁰ It is im-
portant that he who has (money) fasts with almsgiving, and he who 20
does not have fasts with prayer. God has said to them, 'Unless you
know the law, keep the faith, and purify your | deeds, you will not be B, 20v
justified in whatever you do.'⁷¹ Formerly, he said to the thirty-seven
prophets from Adam to Simeon, '*Taste, so you may know that God is
good.*'⁷² Again, he said to the Apostles and seventy-two disciples, 25
'*Taste, so you may know that | God is good.*' C, 104r

When they | responded to him, saying, 'He who has wealth can A, 87v
learn hiring a teacher, but what would he who does not have wealth
do?', he said, 'Those who do not have (enough), let them be (a group
of) five, or six, or seven and look for a teacher and learn.' Therefore, 30

COMMENTARY: ⁶⁷ Lit. 'learning'. The inability to learn is not attributed to lack of intelli-
gence but to the fact that a divine power has not revealed the knowledge hidden to the
student. There are prayers to reveal knowledge to the student. | ⁶⁸ The story of the Cre-
ation fascinates the clergy of all other stories. In some manuscripts it is copied with *The
Five Pillars of Mystery*. | ⁶⁹ That is, *The Five Pillars of Mystery*. | ⁷⁰ That is, 'they are ve-
getarians' or 'frugivorous'. | ⁷¹ Unidentified, unless it is an elaboration of Mark 9:29. |
⁷² Ps. 33:9/34:8.

ፋፆ : B. Here ክብር : is ሀብት : , 'wealth'. Cf. ከበርቴ : , 'wealthy'. | ⁴⁸⁴ መምህሩ : ያስተምህረ
ዋል : (ፖራ" C) B C. | ⁴⁸⁵ እንዲትኖ : C. | ⁴⁸⁶ Omit B C. | ⁴⁸⁷ አሉት : B C.

ሆኖ ፡⁴⁸⁸ መምህር ፡ ይሻ ፡⁴⁸⁹ ያጽና ፡ አለ ፡ ስለዚህ ፡ ማኅበር ፡⁴⁹⁰ ተሰራ ፡
 *ሕግ ፡ ለመማር ፡ ሃይማኖት ፡ ለመጠበቅ ፡⁴⁹¹ እንበለዜህ ፡ ግን ፡ ክርስቲያን
 ነት ፡ አይገባም ፡
 ቅዱሳት ፡⁴⁹² መጻሕፍትም ፡ ሲሉ ፡ እምድሳረ ፡ ጂዓመት ፡ ደቂቀ ፡ ክርስቲ B, 21r
 ያን ፡ ይጽሙ ፡⁴⁹³ ጸመ ፡ ድኅነት ፡፤ ወለእመ ፡ ኢበልዓ ፡⁴⁹⁴ በኅሩመ ፡ ጥሉ 5
 ላት ፡ እስከ ፡ ፲ወጀዓመት ፡ ይብላል ፡ እክለ ፡ ወይስተይ ፡ ማየ ፡⁴⁹⁵ ወእምድሳ C, 104v
 ረዝ ፡ ዘአዕበየ ፡⁴⁹⁶ ይትፈለጥ ፡ እምክርስትናሁ ፡⁴⁹⁷ አልቦ ፡ ኅሩመ ፡⁴⁹⁸ ጥሉ
 ላት ፡ እንበለ ፡ ዐቢይ ፡ ጸም ፡⁴⁹⁹ ወጸመ ፡ ድኅነት ፡ ዘይቤ ፡ የሕፃናት ፡⁵⁰⁰
 ነው ፡⁵⁰¹ አልቦ ፡ ፋሲካ ፡ በማእከለ ፡ አጽዋማት ፡⁵⁰² ጸምን ፡⁵⁰³ የጸመ ፡ ሰው ፡
 ሁሉ ፡ ቂስም ፡⁵⁰⁴ መነኩሴም ፡⁵⁰⁵ አሮጌም ፡⁵⁰⁶ ቢሆን ፡⁵⁰⁷ ቀናኖም ፡ *ጸ 10
 ምም ፡ የተባለ ፡⁵⁰⁸ ጸሙን ፡ ሳይፈጽም ፡ ጥሉላት ፡ በበላ ፡ ጊዜ ፡ ጸመ ፡ አይ
 ሁድ ፡ ይሆንበታል ፡⁵⁰⁹ የአረሚ ፡ የመናፍቅ ፡ ሥርዓት ፡⁵¹⁰ ይሆንበታል ፲⁵¹¹
 ክርስትናውም ፡⁵¹² ይፈርስበታል ፡ አይገባም ፡⁵¹³
 ለመነኩሴም ፡⁵¹⁴ አልቦቱ ፡⁵¹⁵ ምሳሕ ፡ እምዓመት ፡⁵¹⁶ እስከ ፡ ዓመት ፡ እን B, 21v
 በለ ፡ ፫ዕለት ፡ *ምሳ ፡ ግን ፡⁵¹⁷ ለሕፃናት ፡ ነው ፡ ሕፃን ፡ መነኩሴም ፡⁵¹⁸ ምሳ C, 105r
 ውን ፡ በበላ ፡ ጊዜ ፡ ሴት ፡ ከወንድ ፡ ብታድር ፡⁵¹⁹ በማኅፀንዋ ፡ ልጅ ፡ እንዲፀ A, 88r
 ነስ ፡ እንዲያው ፡⁵²⁰ በሰውነቱ ፡ ሶስት ፡ ነገር ፡ ይፀነስበታል ።
 ምንና ፡ ምን ፡ ቢሉ ፡ ትዕቢት ፡ ምንዝር ፡ ቀጥጥ ፡ ኋላም ፡ ሁሉን ፡⁵²¹ ኃጢ
 አት ፡⁵²² ያስፈጽመዋል ፡ ሰይጣን ፡ ስለዚህ ፡ *ምሳ ፡ አይብላ ፡፤ ዘይቤ ፡ ለአዕ
 ሩግ ፡ ለድኩማን ፡ ለሕሙማን ፡ ወለድውያን ፡ ዘእንበለ ፡ ፯ አጽዋማት ፡ 20
 አልቦ ፡ ኅሩመ ፡ እክል ፡ ወማይ ፡⁵²³ ከ፯ ጸም ፡ በቀር ፡⁵²⁴ ኅርመት ፡ የለባቸ
 ውም ፡ ጊዜያታቸው ፡⁵²⁵ *አይታገሙል ፡ እንጂ ፡⁵²⁶ ቢታገሙልባቸው ፡⁵²⁷
 ግን ፡⁵²⁸ ቢረግሙ ፡ ይታገሙላሉ ፡ ጥፋታቸው ፡⁵²⁹ ይህ ፡⁵³⁰ ነው ። B, 22r
 መ ፡ ብ ፡ መንክር ፡ ግብሩ ፡ ለእግዚአብሔር ፡ C, 105v
 መንክር ፡ ግብሩ ፡ ማለት ፡ ምነው ፡ *ያሉ ፡ እንደሆን ፡⁵³¹ አምላክ ፡⁵³² ይወስ 25
 ኑት ፡ ይደነግጉት ፡ ዘንድ ፡⁵³³ አይቻልም ፡ አልባቲ ፡⁵³⁴ ጠፈር ፡ በላዕሉ ፡ በላ
 ዕለ ፡ ፯ ሰቀላት ፡⁵³⁵ አልቦ ፡⁵³⁶ ዘይጼልሎ ፡ ወአልባቲ ፡ መሠረት ፡ ዘታ

APPARATUS: ⁴⁸⁸ ፯ or ፯ B, not clear. | ⁴⁸⁹ ሸቶ ፡ B C. | ⁴⁹⁰ መምሕር ፡ B C. | ⁴⁹¹ ሊማሩበት ፡
 ሕግ ፡ መጠበቅ ፡ ሃይማኖት ፡ ማወቅ ፡ B C. | ⁴⁹² ”ድ” B C. | ⁴⁹³ ”ም” B C. | ⁴⁹⁴ ኢክህለ ፡ B C. |
⁴⁹⁵ B ”ይ” ፡ | ⁴⁹⁶ [አበየ ፡ ዐበየ ፡ B C. | ⁴⁹⁷ ትያናሁ ፡ B. ት is a combination of ት and ታ. |
⁴⁹⁸ ”ም” B; ”ሩ” ፡ መ ፡ C. | ⁴⁹⁹ ጸ” C. | ⁵⁰⁰ ለሕ” B C. | ⁵⁰¹ አው ፡ C. | ⁵⁰² ማለት ፡ add B C. |
⁵⁰³ Omit B C. | ⁵⁰⁴ የቂ” B C. | ⁵⁰⁵ የመ” B C. | ⁵⁰⁶ እእሩግም ፡ B C. | ⁵⁰⁷ Omits C. | ⁵⁰⁸ የተቀ
 በለ ፡ B C. | ⁵⁰⁹ ይሆናል ፡ B C. | ⁵¹⁰ ሥራት ፡ B C. | ⁵¹¹ ይሆናል ፡ B C. | ⁵¹² ”ው” ፡ B C. | ⁵¹³ አይ
 ገባውም ፡ C. | ⁵¹⁴ ”ሴ” ፡ B C. | ⁵¹⁵ ”በ” ፡ B C. | ⁵¹⁶ ከዓመት ፡ B C. | ⁵¹⁷ ማለት ፡ B C. | ⁵¹⁸ ”ሴ” ፡ B
 C. | ⁵¹⁹ ባደረገች ፡ ጊዜ ፡ B C. | ⁵²⁰ እዴያው ፡ A. | ⁵²¹ አንዱን ፡ B C. | ⁵²² Omit B C. | ⁵²³ ነው ፡
 አልቦ ፡ ኅሩም ፡ እክለ ፡ ወማየ ፡ ዘእንበለ ፡ ፯ (፯ C) አጽዋማት ፡ ዘይቤ ፡ ለአእሩግ ፡ ለድኩማን ፡
 ለሕሙማን ፡ ለድውያን ፡ B C. ‘What (the source) said, “There is no prohibition of food and
 drink other than when the 6/7 fasts”, concerns the elderly, the feeble, the sick, and the pa-
 tients’. | ⁵²⁴ ሁሉ ፡ add B C. | ⁵²⁵ ”ውም” B; ዜጊያታቸው ፡ ? C. | ⁵²⁶ Omit B C. | ⁵²⁷ ”ል” ፡ B C.
 | ⁵²⁸ Omit B C. | ⁵²⁹ ጥፍአታቸውም ፡ B C. | ⁵³⁰ Omit B C. | ⁵³¹ ቢሉ ፡ B C. | ⁵³² ክነ” ፡ B;

communities were instituted to learn the law and to keep the faith. Without this, Christianity is not right.

The Holy Scriptures say, | *‘Christian children shall fast the Fast of Salvation, after (the age of) seven years. If they abstain from proscribed animal products, they can eat grain meal and drink | water until (the age of) twelve years. Whoever prolongs⁷³ (the time) after this, let him be separated from his Christianity.’* What (the source) says, *‘There is no proscribed animal products but during the Great Fast and the Fast of Salvation’*, concerns children. *There is no feasting in the middle of fasts.* Anyone who observes the fasts, including penance fast—be it a priest, or a monk, or an elderly person—if he eats animal products before completing his intended fast, it will be a Jewish fast against him; it will be (adhering to) the law of the pagan and the heretics against him. His Christianity will be abolished against him. It is not right. 15

A monk shall not have lunch from | year to year, other than on the three days. Lunch is for | children. When a young monk⁷⁴ eats his lunch, | three things will be conceived in his body, as a child would be conceived in the womb of a woman when she spends a night with a man. 20

If one asks, ‘What and what (are they)?’, they are arrogance, concupiscence, and anger. And Satan will ultimately have him commit all (the three) sins. Therefore, he should not have lunch.

What (the source) says, *‘There is no prohibition of food and water (for lunch) for the elderly, the feeble, the sick, and the patient other than during the Seven Fast’*, means that *there is no prohibition of food and water (for lunch)* for them other than during the Seven Fast. But their time (for meal) should not be skipped, because if it is skipped and they curse, they will be lost. This will be | their mistake. 25

*‘Mä’ (𐌚) means ‘the work | of God is marvelous’.*⁷⁵ B, 22r C, 105v

If one asks, ‘What does “his work is marvelous” mean?’, (it means) it is impossible to limit or define God. *There is no firmament over him. Nothing overshadows him above the seven suspensions. Nor is there a foundation under the four bases which he erected.* (The source)

COMMENTARY: ⁷³ Possibly ‘refuses’. | ⁷⁴ Not clear. But that abbots clothe children with monastic garbs is a fact. | ⁷⁵ Cf. Ps. 97/98:1.

”𐌆𐌆 : C. | ⁵³³ Omit B C. | ⁵³⁴ ”𐌆 : B; 𐌆𐌆𐌆 : C. | ⁵³⁵ 𐌆𐌆𐌆 : B; 𐌆𐌆𐌆 : C. | ⁵³⁶ Omit B C.

ሕተ፡⁵³⁷ ሿድድ፡ ዘያቀውሞ ቄ፡ መለኮትስ፡⁵³⁸ ኢይትከህል፡ ይትበህል፡
 ዘንተ፡ የአክል፡ ወዘንተ፡ ይመስል፡ ይላል ቄ፡ መጽሐፍም፡⁵³⁹ መለኮትን፡⁵⁴⁰
 ይህን፡ ይመስላል፡ ይህን፡ ያህላል፡ ይሉት፡ ዘንድ፡ አይቻልም፡ *ግብሩ፡
 መንክር፡⁵⁴¹ ወፅዑብ፡⁵⁴² ነው ቄ፡⁵⁴³
 ዳግመኛም፡ ነገር፡ ጁፍጥረታት፡ እኙድ፡ ቀን፡ በሰርክ፡ ሲፈጥር፡ | ፯ን⁵⁴⁴ B, 22v
 በአርምሞ፡ አንዱን፡⁵⁴⁵ ተ|ናግሮ፡⁵⁴⁶ | ሲያመጽ፡ የሌለውን፡ እንዳለ፡⁵⁴⁷ አድ A, 88v |
 ርጎ፡ አልሰራውን፡ ከዜህ፡ አመጸ፡⁵⁴⁸ ከዜህ፡ አወጸ፡⁵⁴⁹ ይሉት፡ ዘንድ፡
 አይቻልም፡ እርሱ፡ | ቢያውቀው፡ እንጂ፡ ሁነቱንም፡⁵⁵⁰ ማንም፡ አያውቀ
 ውም፡
 ሃይማኖት፡ በምን፡⁵⁵¹ ግብር፡ ይቻላል፡ ቢሉህ፡ እንኪያስ፡⁵⁵² ሃይማኖት፡ 10
 *በዱለት፡⁵⁵³ ለውነት፡⁵⁵⁴ ይቻላል፡⁵⁵⁵ በል ቄ፡⁵⁵⁶
 ሠ፡ ብ፡ ሠረቀ፡ በሥጋ፡ እምድንግል፡ ዘእንበለ፡ ዘርአ፡ ብእሲ፡ ለአድ
 ጎኖ፡⁵⁵⁷
 ምነው፡ *ያሉህ፡ እንደሆን፡⁵⁵⁸ ፀሐይ፡ ከመስኮት፡ ብቅ፡ እንድትል፡ አምላ
 ክም፡ ሰማይና፡ ምድር፡ ያይቺለው፡ ቀድሞ፡⁵⁵⁹ ከእግዚአብሔር፡ አብ፡ 15
 ቃል፡ ከልብ፡ እንዲወለድ፡ *ተወለደ፡ እንላ[ለ]ል፡⁵⁶⁰ ከእግዝእትነ፡ ማር B, 23r
 ያም፡ ማኅተመ፡ ድንግልናዋን፡⁵⁶¹ ሳይፈታ፡ ብቅ፡ አለ፡ ተወለደ፡ እንላ C, 107r
 ለን፡⁵⁶²
 ረ፡ ብ፡ ረግዓ፡ ሰማያተ፡ ወምድረ፡ ማለት፡ ነው፡⁵⁶³
 ምነው፡ ቢሉ፡ ሰማይና፡ ምድር፡ ቢያየው፡ እንደ፡ ገል፡ ተቀጥቅጦ፡ ይፈር 20
 ሳል፡ ደንግያም፡⁵⁶⁴ ቢያየው፡ እንደ፡ ሰም፡⁵⁶⁵ ቀልጦ፡ ይፈሳል፡ በምን፡
 ቻለቺውና፡⁵⁶⁶ አገመረቺው፡⁵⁶⁷ ቢሉ፡⁵⁶⁸ አዋን፡ አገመረቺው፡⁵⁶⁹ አብ፡ አጸ
 ናት፡ መንፈስ፡ ቅዱስ፡ አነጻት፡ እንድትቺል፡⁵⁷⁰ እንድታገምረው፡ አደረ
 ጋት፡ ከሥጋዋ፡ ሥጋ፡ ከነፍስዋ፡ ነፍስ፡ *ከደሟ፡ ደም፡⁵⁷¹ ወልድ፡ ተቀ A, 89r
 ብሎ፡ ለበስ፡ *ሰማዩንም፡ ምድሩንም፡⁵⁷² በአ|ምላክነቱ፡⁵⁷³ አጸናው፡ B, 23v
 ቀድሞ፡ ቃል፡ ኪዳን፡ አለው፡⁵⁷⁴ እንበለ፡ ጊዜው፡ እንበለ፡ ቀጸሮው፡ | C, 107v
 እንዳያጠፋው፡⁵⁷⁵ ቀድሞም፡ ሲፈጥር፡ *፯ ስቅለታት፡⁵⁷⁶ ስቅሎ፡⁵⁷⁷ ፬⁵⁷⁸
 ድድ፡ መሠረትን፡⁵⁷⁹ እንበለ፡ አውታር፡ እንበለ፡ ካሰማ፡ እንበለ፡ ምሰሶ፡
 እንበለ፡ ደገፋ፡ እንበለ፡ መቋምያ፡ አቁሞት፡⁵⁸⁰ ነበረና፡⁵⁸¹ ዛሬም፡ እንዲ

APPARATUS: ⁵³⁷ በታሕቱ፡ B C. | ⁵³⁸ ወመ” B C. | ⁵³⁹ ”ፍ፡ B C. | ⁵⁴⁰ ”ትም፡ B C. | ⁵⁴¹ መንክር፡
 ግብሩ፡ B; መንክር፡ ግብር፡ C. | ⁵⁴² ፅዑብ፡ C. | ⁵⁴³ ቢባል፡ እንጅ፤ B C. | ⁵⁴⁴ ፯ B C. | ⁵⁴⁵ ፪ B
 C. | ⁵⁴⁶ በነቢብ፡ B C. | ⁵⁴⁷ እንደለ፡ B. | ⁵⁴⁸ አወፃ፡ C. | ⁵⁴⁹ አመፃ፡ B C. | ⁵⁵⁰ ”ን፡ B C. | ⁵⁵¹ በ
 መንክር፡ B C. | ⁵⁵² እንግዲያውስ፡ B; እንግዲያው፡ C. | ⁵⁵³ Omits B. | ⁵⁵⁴ በው” B. | ⁵⁵⁵ በው
 ነት፡ እንጅ፡ በዱለት፡ (ይቻል፡ adds C) አይቻልም፡ B C. | ⁵⁵⁶ መንክር፡ ግብር፡ ፅዑብ፡ ቢባል፡
 እንጂ፡ adds C. | ⁵⁵⁷ Cf. ወእድንነ # of the first stanza of Monday’s *Waddase Maryam*. |
⁵⁵⁸ ምነው፡ ቢሉ፡ B C. | ⁵⁵⁹ Omits B. | ⁵⁶⁰ የተወለደ፡ እንበለ፡ አባት፡ B C; ከእናት፡ adds C. |
⁵⁶¹ ”ና፡ B C. | ⁵⁶² Omit B C. | ⁵⁶³ Omit B C. | ⁵⁶⁴ ደንጋያ፡ C. | ⁵⁶⁵ ወሐ፡ B C. | ⁵⁶⁶ ይ፡ ቻለች
 ውና፡ C. | ⁵⁶⁷ አገመረ፡ B. Amharicized. | ⁵⁶⁸ ቢሉሉ፡ B; ቢሉኽ፡ C. | ⁵⁶⁹ በል፡ add B C. |
⁵⁷⁰ እድቸለው፡ B C. | ⁵⁷¹ Omit B C. | ⁵⁷² ሰማይና፡ ምድር፡ ን፡ በኃይለ፡ B C. | ⁵⁷³ እ” B C. |
⁵⁷⁴ ነበረበት፡ B C. | ⁵⁷⁵ እንዲያወፋው፡ A. | ⁵⁷⁶ Omits A; ሰብአቱን፡ ስ” C. | ⁵⁷⁷ Omit B C. |
⁵⁷⁸ አራቱን፡ B C. | ⁵⁷⁹ ”ት፡ B C. | ⁵⁸⁰ ”ሞ፡ ሰርቶት፡ B C. | ⁵⁸¹ ”ረ፡ B C.

says, ‘It is impossible to say, “Divinity is this size or looks like this.”’ The Scripture, too, says, ‘It is impossible to say, “Divinity looks like this or is this size.”’⁷⁶ *His work is marvelous and amazing.*

Furthermore, when he created eight creations at dusk on a Sunday—when he brought | the seven in silence, and the one | in speaking—has he not created the non-existent ones making them ex- B, 22v |
istent? It is impossible to say, ‘He brought (them) from here or he A, 88v;
brought (them) out of here.’ Only he knows it. | No one knows his C, 106r
being either. C, 106v

If one asks you, ‘By what act is (the knowledge of) faith possible?’, 10
say, ‘Well, it is possible (to know) religion with honest discussion.’⁷⁷

‘Śā’ (𐤰) means ‘he appeared (like the sun) in flesh from a virgin without the seed of man for salvation’.⁷⁸

If you are asked, ‘What is (this)?’, we say, ‘God, whom heaven and earth cannot (carry), was formerly born from God the Father as word 15
is born | from the heart.’ We say, ‘He showed up, | he was born, from B, 23r |
Our Lady Mary⁷⁹ without unlocking the seal of her virginity.’ C, 107r

‘Rā’ (𐤠) means ‘heaven and earth are still’.

If one asks, ‘What is (this)?’, if he stared at heaven and earth, they will crumble, crushed like potsherd. If he stared at stone, it will 20
crumble, melted like wax.⁸⁰

If one asks, ‘How was (Mary) capable (to carry him) and contain him?’, yes, she contained him. The Father strengthened her, and the Holy Spirit cleansed her; he made her capable (to carry him and) to contain him. The Son received flesh from her flesh, soul from her soul, 25
| and blood from her blood and wore (it). He strengthened the heaven A, 89r
and the earth by his | divinity. He had formerly a covenant not to des- B, 23v
troy them before the time, before the appointed time. | Formerly, C, 107v
when he created (them), he had erected them, suspending the four
bases (of) the foundation without beam, without stake, without pole, 30
without support, and without leg. Today, too, similarly, Christ has
held them by his divine authority and supported them. And today,

COMMENTARY: ⁷⁶The Am translates the Gz quotation. Both are from the same source/Scripture. | ⁷⁷Unsure. | ⁷⁸See the first stanza of Monday’s *Waddase Maryam*. | ⁷⁹‘Who was born without a father’, B C. | ⁸⁰Cf. 2 Pet. 3:10.

ያው ፡⁵⁸² ክርስቶስ ፡⁵⁸³ በሥልጣን ፡ አምላክነቱ ፡ ይዞ ፡⁵⁸⁴ አቁሞታል ።⁵⁸⁵
 ዛሬም ፡ ቃል ፡ ኪዳን ፡ ያፈረሰ ፡ ሰው ፡ ከቃሉ ፡⁵⁸⁶ ሳይመለስ ፡ ክርስቲያንነት ፡
 አይገባም ፤
 ሰ ፡ ብ ፡ ሰብአ ፡ ኮነ ፡ ከማን ፡ ዘእንበለ ፡ ኃጢአት ፡ ባሕቲታ ፡
 ምነው ፡ ቢሉህ ፡⁵⁸⁷ *እንደኛ ፡ ሰው ፡ ሆነ ፡ አምላክ ፡ ከኃጢአት ፡ በቀር ፡⁵⁸⁸ B, 24r
 በቤተ ፡ ልሔም ፡ ተወለደ ፡ ነቢያት ፡ እንደ ፡ ተናገሩት ፡⁵⁸⁹ *አለ ፡ አዳ C, 108r
 ምም ፡⁵⁹⁰ ናሁ ፡ ይመጽእ ፡ ቃለ ፡ አብ ፡ በሐብለ ፡⁵⁹¹ ፍቅር ፡ ተስሐቦ ፡⁵⁹²
 ይመውት ፡ ቤዛ ፡ ኩሉ ፡ ዓለም ፡⁵⁹³ በሕማመ ፡ ጸልቦ ፡ አለ ።⁵⁹⁴ ኢሳይያ
 ስም ፡⁵⁹⁵ ናሁ ፡ ድንግል ፡ ትፀንስ ፡ ወትወልድ ፡ ወልደ ፡ ወትሰምይዮ ፡ ስሞ ፡
 ኢየሱስ ፡ አለ ፡⁵⁹⁶ ያንን ፡⁵⁹⁷ ሥጋ ፡ ከአዳም ፡ ከስሕተቱ ፡ ቀድሞ ፡ የነበረውን ፡ 10
 ሥጋ ፡⁵⁹⁸ ለበሰው ፡ *ከለክብሩ ፡ አምላክ ፡⁵⁹⁹ ፍጹም ፡ ሰው ፡ ሆነ ።
 ሰውም ፡⁶⁰⁰ ፍጹም ፡ አምላክ ፡ ሆነ ፡ ክብርም ፡ ለበሰሁ ፡⁶⁰¹ ብሎ ፡ ከአምላክ
 ኑቱ ፡ አልተረፈም ፡⁶⁰² ሰውም ፡ ሆንኩ ፡ ብሎ ፡ ከአምላክነቱ ፡ አልጐደ
 ለም ፡⁶⁰³ *ሳይለይ ፡ ሥጋ ፡ ለበሰ ፡⁶⁰⁴
 ቀ ፡ ብ ፡ ቀዳሚሁ ፡ ቃል ፡ ውእቱ ፡⁶⁰⁵ 15
 ይህን ፡⁶⁰⁶ ስለምን ፡ አለ ፡ ቢሉህ ፡ | የቀደመ ፡⁶⁰⁷ ቃል ፡ ሥጋ ፡ ሆነ ፡ ሁለ |
 ተኛ ፡⁶⁰⁸ ቃል ፡ አለን ፡⁶⁰⁹ ቢሉህ ፡ *ዳግመኛስ ፡ ቃል ፡ የለም ፡ መናፍቃን ፡
 እንዲክሕዱ ፡ ባወቀ ፡ ተናገረ ፡ እንዴት ፡ ተናገረ ፡ ቢሉ ፡ ወልደ ፡ እግዚአብ
 ሔር ፡ ክርስቶስና ፡ የማርያም ፡ ልጅ ፡ ክርስቶስ ፡ እየቅላቸውት ፡ ሲሉ ፡
 መናፍቃን ፡ ተናገሩ ፡ የእግዚአብሔር ፡ አብ ፡ ልጅ ፡ ቃል ፡ ሥጋ ፡ አለበ 20
 ስም ። ወልደ ፡ ማርያም ፡ ቃል ፡ ለቅሉት ፡ ሲሉ ፡ መናፍቃን ፡ ተናገሩ ፡
 ይኸን ፡ እንዲሉ ፡ እንዲከህዱ ፡ ባወቀ ፡ ተናገረ ፡ *⁶¹⁰ ዳግመኛስ ፡ የለም ፡⁶¹¹
 የባሕርይ ፡ *የጠባይ ፡ የስም ፡⁶¹² ልጅ ፡ እምቅድመ ፡⁶¹³ ዓለማት ፡ ሳይፈጠር ፡ C, 109r
 ቃል ፡ ከልብ ፡ እንዲወለድ ፡ | ከእግዚአብሔር ፡ አብ ፡ እንበለ ፡ እናት ፡⁶¹⁴ *የ B, 25r
 ተወለደ ፡ ነው ፡⁶¹⁵ ዛሬም ፡ እርሱ ፡⁶¹⁶ እንበለ ፡ አባት ፡ ከእግዚአብሔር ፡ ማር 25
 ያም ፡ ሥጋ ፡⁶¹⁷ ለበሰ ፡⁶¹⁸ አለ ።
 በ ፡ ብ ፡ በትሕትናሁ ፡ ወረደ ፡
 ምነው ፡ ቢሉ ፡ ቃልን ፡⁶¹⁹ በምን ፡ ቻለቺው ፡ ሰማይና ፡ ምድር ፡ አያገምረው ፡
 እርሷ ፡⁶²⁰ በምን ፡ ታገምረዋለች ፡⁶²¹ ፫⁶²² ክንድ ፡ ከስንዝር ፡⁶²³ ቆንገሮ ፡

APPARATUS: ⁵⁸² "ዲ" in B, has the vowel signs of the third and sixth orders. It is ዲ and ድ at the same time. | ⁵⁸³ Omit B C. | ⁵⁸⁴ ይኸ ፡ B C. | ⁵⁸⁵ እንዲያ ፡ አለ ፡ add B C. | ⁵⁸⁶ ቃሉ ፡ B; እቃሉ ፡ corrects C. | ⁵⁸⁷ ቢሉ ፡ B C. | ⁵⁸⁸ አምላክ ፡ ከኃጢአት ፡ ("አታችን ፡ C) በቀር ፡ እንደኛ ፡ ሰው ፡ ሆነ ፡ B C. | ⁵⁸⁹ "ሩ ፡ B C. | ⁵⁹⁰ አዳም ፡ ሲል ፡ B C. | ⁵⁹¹ በኃይለ ፡ B. | ⁵⁹² ተስሕቦ ፡ C. | ⁵⁹³ Omit B C; or it was not in the original. | ⁵⁹⁴ Omit B. | ⁵⁹⁵ ሲል ፡ add B C. | ⁵⁹⁶ Omit B C. | ⁵⁹⁷ ያንን ፡ B C. | ⁵⁹⁸ Omits B. | ⁵⁹⁹ አምላክ ፡ ከለክብሩ ፡ (ለክብሩ ፡ C) B C. | ⁶⁰⁰ ሰው ፡ B C. | ⁶⁰¹ ለበሰ ፡ B. | ⁶⁰² አልጐደለም ፡ B C. | ⁶⁰³ አልተረፈም ፡ B C. | ⁶⁰⁴ Omit B C. | ⁶⁰⁵ ቃል ፡ add B C. | ⁶⁰⁶ ይኸንን ፡ B; ይኸንን ፡ C. | ⁶⁰⁷ የቀመኛውን ፡ (sic) B C; cf. የኋለኛ ፤ የፊተኛ ፡ | ⁶⁰⁸ የኋለኛ ውስ ፡ B C. | ⁶⁰⁹ አልኸነም ፡ B C. | ⁶¹⁰ Omits A. | ⁶¹¹ የጥንት ፡ add B C. | ⁶¹² Omits C. | ⁶¹³ "ም ፡ . | ⁶¹⁴ አባት ፡ adds B. | ⁶¹⁵ Omits B; ከአባት ፡ C. | ⁶¹⁶ ቃሉ ፡ add B C. | ⁶¹⁷ Omit B C. | ⁶¹⁸ ለብሰ ፡ C. | ⁶¹⁹ ቃል ፡ B C. | ⁶²⁰ "ስዋ ፡ B C. | ⁶²¹ ቻለችው ፡ B C. | ⁶²² ሶስት ፡ B C. | ⁶²³ ከዕ ዝር ፡ B; ከስዝር ፡ C.

whoever abolishes a covenant does not deserve Christianity, unless he retracts his words (by which he violated his covenant).

‘Sä’ (ⲁ) means ‘he became human like us except for sin’.

If one asks you, ‘What is (this)?’,⁸¹ God became human like us, | except for sin. He was born in Bethlehem, as | the prophets had foretold. Adam, too, had said, ‘Behold, the Word of the Father will come down drawn by the rope of love; he will die for the redemption of the whole world, in the suffering of crucifixion.’⁸² And Isaiah had said, ‘Behold, a virgin shall conceive and bear a Son, and she shall call his name Jesus.’⁸³ He wore the flesh, the flesh that was before Adam’s error.⁸⁴ God became the perfect man with (all) his glory. And man became the perfect God. But because he wore glory, | he did not increase in his divinity; and because he became man he did not decrease from his divinity. He wore flesh without being separated (from Trinity?).

‘Qä’ (Ⲫ) means in the beginning was the Word.⁸⁵

If one asks you, ‘Why did it say this: | The former Word became flesh?’ If one asks you, ‘Is there a second Word?’, there is actually no second Word. (The sources) said (so) knowing that heretics will deny it. If one asks, ‘In what manner did he say?’, the heretics spoke, saying, ‘Christ the Son of God and Christ the Son of Mary are different from each other. Word, the Son of God the Father, was not incarnated. The Word, the Son of Mary, is different.’ (The source) said (so), knowing that they will say this and deny it. There is actually no second (Word). He is the Son in nature and substance, and by name, who was born from God the Father without a mother *before* | *the worlds* were created, as word is born from the heart. | Today, too, the same as he wore flesh from Our Lady Mary without a father; he was incarnated.

‘Bä’ (ⲁ) means ‘he came down because of his humility’.

If one asks, ‘What is this? How was she capable (to carry) the Word? How could she, a girl (of the stature) of three cubits and a span, contain him whom heaven and earth would not contain?’, say,

COMMENTARY: ⁸¹ Or ‘What does (this) mean?’ | ⁸² Unidentified poem. The thought is found also in the *Anaphora of John Chrysostom*, Marcos Daoud and Marsie Hazen 1954, 203 (§ 53), and the *Anaphora of Our Lady Mary*, *ibid.*, 116 (§ 127). All three must have the same source. | ⁸³ Cf. Isa. 7:14; Luke 1:31. | ⁸⁴ This teaching of the Immaculate Conception is not maintained by the Oriental Orthodox Churches of which the Ethiopian Orthodox Church is a member. | ⁸⁵ John 1:1.

ቢሉህ ፡ አዋን ፡ ቻለቺው ፡⁶²⁴ በትሕትና ፡ ወርዶ ፡⁶²⁵ እንድትቺለው ፡ አድር
 ታት ፡⁶²⁶ ሥጋ ፡ ለበሰ ፡ በል ።⁶²⁷
 ተንሥኡ ፡ ለጸሎት ፡ ያለ ፡ አዳም ፡ ነው ።
 ወካዕበ ፡ ናስተበቀሩ፡፡ ዘኩሎ ፡ ይእኅዝ ፡⁶²⁸ | ያለ ፡ ሄኖክ ፡ ነው ። C, 109v
 ተ ፡ ብ ፡ ተሰብአ ፡ ወተሠገወ ፡ እመንፈስ ፡ ቅዱስ ፡ *ማለት ፡ ነው ።⁶²⁹ 5
 ምነው ፡ ቢሉ ፡⁶³⁰ | በለበሰው ፡ ሥጋ ፡ በሰውነቱ ፡ መንፈስ ፡ ቅዱስን ፡⁶³¹ ተቀ B, 25v
 ብሎ ፡⁶³² በአምላክነቱ ፡ *ሲሰጥ ፡ በሰውነቱ ፡⁶³³ *ከአብ ፡ ከመንፈስ ፡ ቅዱስ ፡
 አብሮ ፡ መንፈስ ፡ ቅዱስን ፡ ለበሰው ፡ ሥጋ ፡ ሰጠው ፡ በሰውነቱ ፡ ሲቀበል ፡
 በአምላክነቱ ፡ ሲሰጥ ፡⁶³⁴ ምነው ፡ ስለምን ፡ *ምን ፡ ሆነው ፡⁶³⁵ ያነን ።
 ሥጋ ፡⁶³⁶ መለኮት ፡ አደረገው ፡ አከበረው ፡ አነገሠው ። እርሱስ ፡ ጥንቱ 10
 ነም ፡⁶³⁷ ክብር ፡ ነበረ ፡ የአምላክ ፡ ልጅ ፡ አምላክ ፡ የፈጣሪ ፡ ልጅ ፡ ፈጣሪ ፡
 ክብር ፡ ግን ፡ ተቀብሎ ፡ እኛን ፡ አከበረበት ፡ አነገሠበት ። የአዳምን ፡ ሥጋ ፡
 አከበረው ፡ ቀድሞ ፡ በስሕተቱ ፡ ዜጋ ፡ ሆነ ፡⁶³⁸ የነበረ ፡ ከሆነትና ፡ ትዕቢት ፡
 ዕውቀትና ፡ መንግሥት ፡ ክብር ፡ መለሰን ፡ እርሱስ ፡ ጥንት ፡ አምላክ ፡ ነው ፡ B, 26r
 ጥንትሌ ፡ አምላክ ፡ ከሆነ ፡ ፈጣሪ ፡ ከሆነ ፡ ለምን ፡ መንፈስ ፡ ቅዱስን ፡ ተቀ 15
 በለ ፡ በለበሰው ፡ ሥጋ ፡ ተቀበለ ፡ አስተምሐረበት ፡ አከበረበት ፡ የአዳምን ፡
 ሥጋ ፡ አነገሠበት ። እርሱ ፡ ክብር ፡ ተቀብሎ ፡ እኛን ፡ አከበረ ፡ ከባርነት ፡
 አርነት ፡ አወጣን ፡ ይኸም ፡⁶³⁹ ምሥጢረ ፡ ቅብአት ፡ ነው ፡ እስኪፈጸም ። C, 110v
 ኀ ፡ ብ ፡ ኀያል ፡ እግዚአብሔር ፡ ኀያል ፡ ማለት ፡ ምነው ፡ ቢሉኸ ፡ ሙት ፡
 ያነሣል ፡ ደኸና ፡⁶⁴⁰ ይገድላል ፡ ክብር ፡ ያዜጋል ፡ ዜጋ ፡ ያከብራል ፡ ብርቱ ፡ 20
 ያደክማል ፡ ደካማ ፡ ያበረታል ፡ ሙት ፡ ያነሣል ፡⁶⁴¹
 እንዴት ፡ ብሎ ፡ ያነሳል ፡ አንተ ፡ ትነሣለኸ ፡⁶⁴² ትቀራለኸ ፡
 እነሣለሁ ፡ እንጅ ፡
 እስኪ ፡ ይኸም ፡ ይኸነው ፡⁶⁴³ ቀድሞ ፡ ሥጋኸት ፡ | ይነሣል ፡ ነፍስኸ ፡ B, 26v
 ሥጋዩ ፡ እንጅ ፡ 25
 ነፍስኸትስ ፡ አትሞትም ፡⁶⁴⁴
 *አዋን ፡ አትሞትም ፡⁶⁴⁵ ኋላ ፡ በምግባርዋ ፡ ብትሞት ፡ እምጅ ፡⁶⁴⁶
 ሥጋ ፡ ኸስ ፡⁶⁴⁷ ሞቶን ፡ ይቀራል ፡

APPARATUS: ⁶²⁴ እንጅ ፡ add B C. | ⁶²⁵ ወረዶ ፡ B C. | ⁶²⁶ ሥጋት ፡ B C. | ⁶²⁷ Omit B C. | ⁶²⁸ እ
 ግዚአብሔር ፡ ተሰብአ ፡ ወተሰገወ ፡ add B C. | ⁶²⁹ Omit B C. | ⁶³⁰ አምላክ ፡ ሰው ፡ ሆነ ፡ እመን
 ፈስ ፡ ቅዱስ ፡ ማለት ፡ ቢሉ ፡ add B C. | ⁶³¹ ስ ፡ B C. | ⁶³² በለ ፡ B C. | ⁶³³ Omits C. | ⁶³⁴ በአም
 ላክነቱ ፡ ሲሰጥ ፡ adds C. | ⁶³⁵ ምነው ፡ C. | ⁶³⁶ ሥጋ ፡ adds C. | ⁶³⁷ ጥንትም ፡ C. | ⁶³⁸ ሆን ፡ C. |
⁶³⁹ ይኸም ፡ C. | ⁶⁴⁰ Omits C. | ⁶⁴¹ Omits C. | ⁶⁴² ምክን ፡ C. | ⁶⁴³ ይኸ ፡ ነው ፡ C. | ⁶⁴⁴ አሞትም ፡
 (> አትሞትም ፣, with ት assimilated) C. | ⁶⁴⁵ Omit A B. | ⁶⁴⁶ እንጂ ፡ C. | ⁶⁴⁷ ሥጋኸስ ፡ C.

COMMENTARY: ⁸⁶ That is, the dialogue in the liturgy, most likely of the *Anaphora of Our Lord*, e.g. Marcos Daoud and Marsie Hazen 1954, 85 (§ 64). | ⁸⁷ e.g. *Anaphora of Our Lord*, e.g. Marcos Daoud and Marsie Hazen 1954, 86 (§ 65). | ⁸⁸ ‘It means God became man through the Holy Spirit, add B C. | ⁸⁹ This is an attempt to add one mystery to *The Five Pillars of Mystery*.

‘Yes, she was capable (to carry) him. He came down with humility, he made her capable (to carry) him, and wore flesh.’

Adam is (the first) who said, ‘*Stand up for prayer.*’⁸⁶

Enoch | is (the first) who said, ‘*And again we supplicate the Almighty.*’⁸⁷ C, 109v
5

‘*Tä*’ (†) means he became man and he was incarnated by the Holy Spirit.

If one asks, ‘What is (this)?’,⁸⁸ | he received the Holy Spirit in the flesh he wore, in his humanity, and gives by his being God. In his humanity, he received the Holy Spirit, in the humanity (which he received) from the Father together with the Holy Spirit and wore the Holy Spirit; he gave it body. How is it that he received in his humanity and gives in his divinity? What happened? He made the body divine; he glorified it; he made it king. But himself, he was originally with glory; he was God, the Son of God, Creator, Son of | the Creator. He received glory and glorified us with it; he made (us) king with it. He glorified the body of Adam. He had become poor formerly by his error. He restored to him the priesthood, the greatness, the knowledge, and the royal glory he formerly had. He himself, however, was | originally God. B, 25v
10
C, 110r
B, 26r

If he is originally God, if he is Creator, why did he receive the Holy Spirit? He received him in the flesh he wore; he used him to teach; he used him to glorify the body of Adam; he used him to make (it) king. He received glory and used him to glorify us. He liberated us from slavery. And this is the Mystery of Unction,⁸⁹ (to be narrated) to | the end. 25
C, 110v

‘*Ha*’ (†) means ‘*God is Almighty*’.

If one asks you, ‘What is *Almighty*?’, he raises the dead; he kills the healthy; he makes the wealthy poor; he makes the poor rich; he weakens the strong; he strengthens the weak; he raises the dead. 30

How would he raise (the dead)? Will you rise or remain (dead)?

Of course, I will rise.

Now, let this be so. Will your body | or your soul rise first? B, 26v

My body, of course.

How about your soul? Will it not die? 35

Yes, it will not die, but it could die later by its deeds.

How about your body? Will it remain dead?

Of course, it will rise. Both my soul and body rise together.

ይነሣል ፡ እንጂ ፡ ነፍሴም ፡ ሥጋዩም ፡ አብሮ ፡ ይነሣል ፡
 እንዴት ፡ ብሎ ፡ | ይነሣል ፡ ደምኸ ፡ ከፈሰሰ ፡ ሥጋኸ ፡ ከበሰበሰ ፡ አጽንቶኸ ፡ C, 111r
 ከፈረሰ ፡ በምን ፡ ይቻልህል ፡
 አዋን ፡ ግድ ፡ ይቻላል ፡⁶⁴⁸ እንጅ ፡ እክል ፡ ቢዘሩ ፡ በስብሶ ፡ ረግፎ ፡ ደቆ ፡
 እንዲነሣ ፡ እኔም ፡ እንዲያ ፡ እነሣለሁ ፡ ነገር ፡ ግን ፡ መነሣቴ ፡ ከሕል ፡ እኔ ፡ 5
 እበልጃለሁ ፡ መበሰበሴ ፡ እንደኸል ፡ መነሣቴ ፡ እንደቅልፍ ፡⁶⁴⁹ ነው ፡
 የኸል ፡⁶⁵⁰ አገዳው ፡ ገለባው ፡ ረግፎ ፡ ይቀራል ፡ እኔ ፡ ግን ፡ ግሴታዬም ፡
 አይቀርም ፡ የፈሰሰ ፡ ደሜ ፡ የተቀረፈ ፡ ሥጋዩ ፡ የተሰበረ ፡ አጽንቼ ፡ የተቁ B, 27r
 ረጸ ፡ ጽፍሬ ፡ የተበጠሰ ፡ ጸጉሬ ፡
 እንዴት ፡ ብሎ ፡ ጸጉርኸስ ፡ ጽፍርኸስ ፡ አይውጥኸም ፡ ከመጠኑ ፡ አያል 10
 ፍ፡ም ፡ C, 111v
 አዋን ፡ አያልፍም ፡ ጥንት ፡ አዳምን ፡ ፬ ጠባይዓት ፡ ሲፈጥረው ፡⁶⁵¹ ከነፋስ ፡
 ከእሳት ፡ ከማይ ፡ ከመሬት ፡ ንግበር ፡ ሰብእ ፡ በአርአያነ ፡ ወበአምሳሊነ ፡
 ብሎ ፡ ሲል ፡ ጽፍሩን ፡ የተቁረጸ ፡ ሙሽራ ፡ አስመስሎ ፡ ጸጉሩን ፡ ፎጠና ፡
 አድርጎ ፡ ቈመቱን ፡ ሶስት ፡ ክንድ ፡ ከስንዝር ፡⁶⁵² ደረቱን ፡ ስንዝር ፡ ከጋት ፡ 15
 አድርጎ ፡ የ፬ ዓመት ፡ ጉልማሳ ፡ ፈጥሮት ፡ ነበረ ፡ ፀሐይ ፡ ሲሰርቅ ፡ ዓርብ ፡
 ቀን ፡ ሄዋንንም ፡ | በ፫ት ፡ የ፲፭⁶⁵³ ዓመት ፡ ቆንዣሮ ፡ | ከአዳም ፡ ከግራ ፡ *ቀንሶ ፡ A, 90r |
 ሰጥቶት ፡ ነበረና ፡⁶⁵⁴ በአዳም ፡ ምስል ፡⁶⁵⁵ | ወንዱም ፡ *እንደ ፡ አዳም ፡⁶⁵⁶ የ፬ B, 27v
 ዓመት ፡ ሆኖ ፡ ሴቱም ፡ እንደ ፡ ሔዋን ፡ ያ፲፭⁶⁵⁷ ቆንዣሮ ፡ ሆና ፡ *ይነሣሉ ፡ C, 112r
 ነገር ፡ ግን ፡ ከእህል ፡⁶⁵⁸ እበልጃለሁ ፡ እህል ፡⁶⁵⁹ ፈጭቶ ፡ አንፍሮ ፡ ቆልቶ ፡ 20
 ቢዘሩት ፡ አይነሳም ፡ እኔ ፡ ግን ፡ ቢፈጩኝም ፡ ቢያነፍሩኝም ፡⁶⁶⁰ ቢቆሉ
 ኝም ፡ አልቀርም ፡ እነሳለሁ ፡
 እንዴት ፡ ብለህ ፡ ትነሣለህ ፡ አራዊተ ፡⁶⁶¹ ሰማይ ፡ አራዊተ ፡ ምድር ፡ ቢበላህ ፡
 አዋን ፡ እነሳለሁ ፡
 መሬት ፡ ሆነህ ፡ ደቀህ ፡ ነፋስ ፡⁶⁶² | ቢበትን|ህ ፡ ወሀም ፡ ቢወስድህ ፡ አራ B, 28r |
 ዊተ ፡⁶⁶³ *ባሕርም ፡ ቢበላህ ፡⁶⁶⁴ ትነሳለህ ፡ C, 112v
 አዋን ፡ እነሳለሁ ፡
 በምን ፡ ይቻላል ፡⁶⁶⁵ እንዴት ፡⁶⁶⁶ ብለህ ፡ ትነሳለህ ፡ *አዕዋፈ ፡ ሰማይ ፡ አራ
 ዊተ ፡ ምድር ፡ አራዊተ ፡ ባሕር ፡ ይበላናል ፡ ይኮሰናል ፡ ይጄነናል ፡ በመሬት ፡
 ውሥጥ ፡ የተቀበረ ፡ መሬት ፡ ይሆናል ፡ ይደቃል ፡ ከዝያ ፡ ኋላ ፡⁶⁶⁷ ነፋስ ፡ 30
 ያነሳና ፡ በምሥራቅ ፡ በምዕራብ ፡ በሰሜን ፡ በደቡብ ፡ ይዘራዋል ፡⁶⁶⁸ ከዝያ ፡⁶⁶⁹
 ኋላ ፡ በምን ፡ ይቻላል ፡⁶⁷⁰ *ቢሉ ፡⁶⁷¹

APPARATUS: ⁶⁴⁸ ይቻለኛል ፡ C. | ⁶⁴⁹ [እንደ ፡ እንቅልፍ ፡ | ⁶⁵⁰ የእህል ፡ C. | ⁶⁵¹ »ረው ፡ C. |
⁶⁵² ከስንዝር ፡ C. | ⁶⁵³ ያሰራ ፡ ፩ B C. Is B copied from C? | ⁶⁵⁴ ጉድኑ ፡ ሰብሮ ፡ ቀንሶ ፡ ሰርቶ
 ዋት ፡ ነበረ ፡ B C. | ⁶⁵⁵ አካል ፡ B C. | ⁶⁵⁶ Omit B C. | ⁶⁵⁷ ዓመት ፡ adds C. | ⁶⁵⁸ እነሣለሁ ፡ B C, 'I
 will rise'. አርጅተኸም ፡ ብትሞት ፡ የ፬ ዓመት ፡ ጉልማሳ ፡ ሆነኸ ፡ ትነሣለኸ ፡, 'Even if you die
 getting old, will you rise as a young man of thirty years?' አዋን ፡ እነሣለኸ ፡ ('ኸ' ፡ C) ነገር ፡
 ግን ፡ ዳግመኛም ፡ ከህል ፡ (ከእክል ፡ C) እኔ ፡, 'Yes, I will rise. Furthermore, I am (more) than
 grain'. | ⁶⁵⁹ እክል ፡ B C. | ⁶⁶⁰ Omit B C. | ⁶⁶¹ »ት ፡ B. | ⁶⁶² »ስም ፡ B. | ⁶⁶³ Omits C. | ⁶⁶⁴ Omit
 B C. | ⁶⁶⁵ ይቻልኸል ፡ B C. | ⁶⁶⁶ »ዲት ፡ B. | ⁶⁶⁷ Omit B C. | ⁶⁶⁸ ያዘራሐል ፡ C. | ⁶⁶⁹ Omit B C. |
⁶⁷⁰ ይቻልሐል ፡ B C. | ⁶⁷¹ Omits C.

How would (they) | rise? How would it be possible after your blood C, 111r
is spilled, your body is rotten, and your bones have fallen apart?

Yes, it will inevitably be possible. As sown grain rises after it is rotten, has fallen, and is crushed, I, too, will likewise rise. But as regards my resurrection, I am better than grain. I will rot like grain, and I rise 5
like grain from sleep. The stem and straw of grain remain fallen. In my case, nothing of me will remain (fallen). My spilled blood, my disintegrated | flesh, my broken bones, my cut off nails and my cut off B, 27r
hair (will rise).

How so? Will not your hair and nails engulf you? Will they not exceed their limit? 10

No, they will not. Formerly, when God created Adam from four elements—from wind, from fire, from water, and from earth—when he created him, saying, *‘Let us create man in our image and likeness’*, he had created a 30-year-old young man, made his nails look like that of a groomed bride, his hair looks like just trimmed, making his height three cubits and one span, and his chest one-span-and-one-palm width. And on Friday, when the sun rose, he had given him Eve, a girl the age of 15 years, | at three (o’clock?) | subtracting (her) from (his) left, in the image of Adam, | men will rise at (the age) of 30 years, in the likeness of Adam. 15
(People) will rise, men (at the age) of 30 years like Adam, and women at (the age) of 15 (years) like Eve. But I am more than grain. Grain will not sprout if sown grounded, boiled, or roasted. But I will not remain (dead) even if they grind me, boil me, or roast me; I will rise.

How would you rise, if birds⁹⁰ of the sky and animals of the earth ate 25
you?

Yes, I will rise.

Would you rise (even) if you became fine dust and the wind | B, 28r
scattered | you, or (the current of) water took you, or sea animals ate C, 112v
you? 30

Yes, I will rise.

How can it be possible? How can you rise? If one asks, ‘(Suppose,) birds of the sky or animals of the earth or animals of the sea ate us and defecated us or urinated us or one buried underground becomes fine

COMMENTARY: ⁹⁰ Lit. ‘animals’.

አዋን ፡ ግድ ፡ *672 ያነሳኛል ፡ 673 ይቻለዋል ፡ 674 የእግዚአብሔር ፡ 675 ያለውን ፡
 ሙት ፡ ከማንሳት ፡ የሌለውን ፡ እንዳለ ፡ ጸርቶ ፡ ፈጥሮ ፡ ከማምጸት ፡ 676 ማኅኖ A, 90v
 ቸው ፡ ይልቅ ፡ 677 ይጸና ፡ *ቢሉ ፡ ፍትወት ፡ ከውሀ ፡ ይቀጥን ፡ 678 ሰው ፡ አድ-
 ርጎ ፡ ከማንሳት ፡ *ሰው ፡ አድርጎ ፡ 679 ሙት ፡ ጸርቶ ፡ ከማምጸት ፡ 680 ማኖ
 ቸው ፡ ይጸና ፡ 681 *ቢሉ ፡ ልጅ ፡ 682 በተፀነሰ ፡ ጊዜ ፡ ሴትና ፡ ወንድ ፡ ተገናኝ C, 113r
 ተው ፡ 683 የወንዱ ፡ ርስሐት ፡ በ፳፻፴፬ 684 ዓይነት ፡ ይመጻል ፡ 685 የሴቱ ፡ 686
 በ፻፶፮ 687 መንገድ ፡ ይህ ፡ 688 ሁሉ ፡ በማገፀን ፡ ተገኝቶ ፡ ልጅ ፡ 689 በተፀነሰ ፡ B, 28v
 ጊዜ ፡ ነፍስ ፡ አብሮ ፡ ይዞራል ፡ 690
 ያመጸዱ ፡ 691 *ነገር ፡ ከሥጋ ፡ 692 *ካጽንት ፡ ከደም ፡ ከጸጉር ፡ ከዓይን ፡ ከጽ-
 ፍር ፡ ከጥርስ ፡ ይመጻል ፡ ከዝያ ፡ ኋላ ፡ ነፍስ ፡ 693 ተዘርቶ ፡ ዕለቱን ፡ ተሥ 10
 ዕሎ ፡ መልክ ፡ የወንዱን ፡ 694 በ፱፻፶፮ ቀን ፡ ይፈጽማል ፡ 696 *የሴቱን ፡ በ፹ቀን ፡
 ይፈጽማል ፡ 697 ከፅንሰት ፡ 698 ዝምሮ ፡ እስኪወለድ ፡ ድረስ ፡ ወንዱ ፡ 699
 ፪፻፸፭ ሌሊት ፡ 700 ፪፻፸፭ መዓልት ፡ 701 ነው ፡ 702 *የሴት ፡ እንዴህ ፡ ነው ፡
 ቀን ፡ ወንድ ፡ ግን ፡ ያተርፋል ፡ 703 | ከዝያ ፡ ኋላ ፡ ይወለዳል ፡ 704 ያባቱን ፡ 705 C, 113v
 የናቱን ፡ መልክ ፡ ይዞ ፡ 706 ያነን ፡ መልክ ፡ በላሜዳን ፡ 707 ይዘሩታል ፡ 708 በሰፊ 15
 ድን ፡ 709 አበጽሮ ፡ ይለዩታል ፡ 710 ቢለው ፡ 711 ኃይለ ፡ አምላክ ፡ *ነው ፡
 እንጂ ፡ አለው ፡ 712 አሁንም ፡ ያነሳኛል ፡ ግድ ፡ አይሳነውም ፡ 713
 *፫ጊዜ ፡ ሶስት ፡ 714 ድምፅ ፡ ያሰማኛል ፡ ይጸራኛል ፡ በፊት ፡ 715 ናላዬ ፡ ከወደ
 ቀ|በት ፡ 716 ድረስ ፡ ይሰበሰባል ፡ 717 ይጠራቀማል ፡ 718 |719 በሁለተኛው ፡ 720 B, 29r|
 የለት ፡ 721 ፊሳ ፡ ትኩስ ፡ እድን ፡ 722 እሆናለሁ ፡ 723 በሶስተኛው ፡ ፈጥኜ ፡ A, 100r
 ካይን ፡ 724 መጥቀስ ፡ 725 ይቀድም ፡ 726 እነሳለሁ ፡ በአዳም ፡ አካል ፡ [ትርን
 ሚው ፡ ቅዳሴ ፡ ገጽ ፡ ፫ ፡]
 አዳም ፡ ረዝሞ ፡ ነው ፡ | አጭር ፡ C, 114r
 አይረዝምም ፡ 727 አያጽርም ፡ 728 ሶስት ፡ ክንድ ፡ ከስንዝር ፡ ነው ፡

APPARATUS: 672 Omits B. | 673 እንጅ/ጂ ፡ B/C add. | 674 Omit B C. | 675 እ” B C. | 676 ከማን
 ጸት ፡ C. | 677 ማኖቸው ፡ adds A. | 678 ከወሐ ፡ ይቀጥናል ፡ ፍትወት ፡ ፍት ፡ B C. Message uncer-
 tain. | 679 Omit B C. | 680 ከማንጸት ፡ B C. | 681 ”ናል ፡ B C. | 682 Omit B C. | 683 ”ቶ ፡ B; ”ኝ
 ይቶ ፡ C. | 684 ከ፳፻፴፫ B; ከ፳፻፴፫ C. Clearly, A and B come from different exemplars. |
 685 ይወጻል ፡ B. Another indicator that A and B come from different exemplars. |
 686 ”ቱም ፡ B C. | 687 ከ፻፶ B C. | 688 ያ B C. | 689 Omit B C. | 690 ይዘ” B; ይዛ” C. | 691 መ” B;
 አመ” C. | 692 ግን ፡ B C. | 693 ከአጽንት ፡ ከጸጉር ፡ ከደም ፡ ከዓይን ፡ ከፍጹም ፡ አካል ፡ መስሎ ፡
 ይወለዳል ፡ ከዚያም ፡ ኋላ ፡ ነፍስ ፡ አብሮ ፡ B C. | 694 ”ድ/ዱን ፡ C; with ድ” and ዱ” combined in-
 to one symbol. | 695 በ፱ B. A and B come from different exemplars. | 696 ”ጸ” C. | 697 Omit
 B C. | 698 ከተጸነሰ ፡ B C. | 699 የው” B C. Probably ሴቱ ፡ or የሴቱ ፡ | 700 ቀን ፡ B C. | 701 ሌ
 ሊት ፡ B C. | 702 Omit B C. | 703 የሴቱም ፡ ፪፻፸፭ ፡ ቀን ፡ ነው ፡ ፭ቀን ፡ ያተርፋል ፡ የወንዱ ፡ B C.
 ‘That of females is 275 days. That of males exceeds (this) by 5 days’. | 704 Omit B C. |
 705 የአባ” C. | 706 ይወለዳል ፡ adds C. | 707 በላዳን ፡ B; በላዳንን ፡ C. | 708 ያዘ” B C. | 709 ”ድ” B. |
 710 ይሉታል ፡ B. | 711 ትላለህ ፡ B C. | 712 ይለዩዋል ፡ B C. | 713 Omit B C. | 714 ሶስተ ፡ ጊዜ ፡ B C.
 | 715 በአንደኛው ፡ B C. | 716 እው” B C. | 717 [ይሰ” B. B is not clear; ይሰበሰባል ፡ C. | 718 Omit B C.
 | 719 In A, fols 91–99 omitted from the series. | 720 ”ኛም ፡ B; ”ኛው ፡ C. | 721 የዕለት ፡ C. |

dust. Then, the wind takes and scatters (the dust) toward east, west, north, or south. How can it be possible (to rise) after that?”

Yes, he will inevitably raise me. For God, it is possible. If one asked, ‘Which one is more | difficult, between raising an existent dead (body) or creating a non-existent (object) by calling as if it exists, and bringing it forth?’, it is (like saying that) desire is thinner than water.⁹¹ But if one asks, ‘Which one is more difficult, raising (a non-existent object), making him human, or bringing a dead person, making him (a living) man by calling?’, for a child to be conceived, | a woman and a man meet and the man’s filth⁹² comes forth in 734 kinds and the woman’s in 250 ways. When all these meet in the womb | and a child is conceived, the soul will be sown together.

Regarding the case of its coming forth, it comes forth from the flesh, bones, blood, hair, eyes, nails, and teeth. After that, the soul is sown and (the body) is formed the same day, with a male’s image completed in forty days, and that of the female completed in eighty days. From conception to birth, the male⁹³ takes 275 days and 275 nights (to be actual). So are the day(s) for the female, but the male’s exceeds that. | Then, (the child) is born, taking the image of his father and mother. In case one is asked, ‘Would one spread out that image with a shovel or separate it winnowing with a platter?’,⁹⁴ the answer is that it is rather done by the power of God. This time, too, he will raise me. It is definitely not impossible with him.

He will have me hear a voice three times; he will call me. First my skull will be assembled | from where it had fallen; it will be collected one by one |.⁹⁵ At the second (voice), I will become a 1-day-old dead body, a fresh carcass. At the third (voice), I will rise quickly, faster than an eye blink⁹⁶ in (the size of) the body of Adam.

Is Adam tall | or short?

He is neither tall nor short. He is three cubits and a span.

COMMENTARY: ⁹¹ The answer seems unrelated to the question. But the expression must be a common saying quoted to refute a comparison of incomparable things. | ⁹² In popular language, it is called *ḥatīʾat*, ‘sin’. | ⁹³ *Sic*. Probably, ‘a child’. | ⁹⁴ *Sāfed*. | ⁹⁵ Fols 91–99 omitted from the series. | ⁹⁶ Lit. ‘beckoning’.

⁷²² 𐤀𐤊𐤍𐤏𐤓 : ? Omit B.C. | ⁷²³ 𐤊𐤏𐤕𐤓𐤁 : B.C. | ⁷²⁴ 𐤏𐤓𐤊𐤏𐤓 : C. | ⁷²⁵ 𐤏𐤓𐤓𐤓𐤏𐤓 : C. | ⁷²⁶ 𐤓𐤓𐤓𐤓 : B.C. | ⁷²⁷ 𐤏𐤓𐤓𐤓 : C. | ⁷²⁸ 𐤏𐤓𐤓𐤓𐤓 : A.

ቀይን ፡⁷²⁹ ጥቁር ፡ ነው ፡⁷³⁰
 አይቀላም ፡ አይጠቁርም ፡⁷³¹ ጸይም ፡ ነው ፡
 መቼ ፡⁷³² ትነሳለህ ፡
 ጌታየ ፡⁷³³ የመጻ ፡⁷³⁴ ዕለት ፡⁷³⁵
 መቼ ፡⁷³⁶ ይመጻል ፡⁷³⁷ 5
 የምጽአት ፡ ዕለት ፡⁷³⁸
 ምን ፡ ቀን ፡
 እኑድ ፡ ሰንበት ፡⁷³⁹
 ምን ፡ ጊዜ ፡
 መንፈቀ ፡⁷⁴⁰ ሌሊት ፡ 10
 እንዴት ፡⁷⁴¹ ትነሳለህ ፡
 በነፍሴ ፡⁷⁴² ሥጋዬ ፡ ከተለየበት ፡⁷⁴³
 ተነሥተህ ፡ *ወዴት ፡ ትደርሳለህ ፡⁷⁴⁴
 ከጌታየ ፡⁷⁴⁵ ፊት ፡
 ምን ፡ ለብሰህ ፡ ትነሣለህ ፡ 15
 ትሕትና ፡ ትዕግሥት ፡ ምግባራት ፡⁷⁴⁶ አበጁቼ ፡ ሕግ ፡ ጠብቄ ፡ የተሳተኝ B, 29v
 ነም ፡⁷⁴⁷ ነገር ፡⁷⁴⁸ ከቄስ ፡⁷⁴⁹ እግር ፡ ወድቄ ፡ ሃይማኖቴን ፡ አውቄ ፡ *የተረሳኝ
 ነም ፡ ነገር ፤ አዋቂ ፡ ጠይቄ ፡⁷⁵⁰ ሚያዬን ፡ አበጅቼ ፡⁷⁵¹ ቡራኬ ፡ ጋራ ፡ በመን C, 114v
 ፈስ ፡ ቅዱስ ፡ ተወልጄ ፡ የነፍስ ፡ አባት ፡⁷⁵² ገዝቼ ፡⁷⁵³ ብገኝ ፡ እንደ ፡ ፀሐይ ፡
 *በርቼ ፡ ፀሐይ ፡⁷⁵⁴ ብርሃኗን ፡⁷⁵⁵ እንድትለብስ ፡ ብርሃን ፡ ተጐናጽፌ ፡ 20
 እንደ ፡ ጨረቃ ፡ እንደ ፡ ከዋክብት ፡ ደምቄ ፡ እንደ ፡ ሞ ፡⁷⁵⁶ ረቅቄ ፡
 አምሬ ፡⁷⁵⁷ በጅቼ ፡ ተሐድሼ ፡ እንደ ፡ ስያ ፡⁷⁵⁸ ወርቅ ፡ ተከልሼ ፡⁷⁵⁹ ከጌ
 ታዬ ፡⁷⁶⁰ ፊት ፡ እደርሳለሁ ፡
 ምግባራትህ ፡ ቢከፋ ፡ ሕግ ፡⁷⁶¹ ባትጠብቅ ፡ ሃይማኖት ፡ ባታውቅ ፡ *ቄስ ፡⁷⁶² A, 100v
 ያዘዘኸን ፡ እምቢ ፡ ብትል ፡ በመንፈስ ፡ ቅዱስ ፡ ባትወለድ ፡ አልጫ ፡ | ብት B, 30r |
 ሆን ፡ አትነሳም ፡ ረግፈህ ፡⁷⁶³ ትቀራለህ ፡ ቢለው ፡⁷⁶⁴ አልቀርም ፡ *ከጌታዬ ፡ C, 115r
 ፊት ፡ ክፉም ፡ በጎም ፡ ብሆን ፡⁷⁶⁵ እደርሳለሁ ፡

APPARATUS: ⁷²⁹ ቀይሕ ፡ ነው ፡ B C. | ⁷³⁰ Omit B C. | ⁷³¹ አይጥ” C. | ⁷³² መቼ ፡ B C. | ⁷³³ ”ዬ ፡ C. | ⁷³⁴ ይመጻለት ፡ C. | ⁷³⁵ ለት ፡ B; omits C. | ⁷³⁶ ጌታህ ፡ መቼ ፡ B C. | ⁷³⁷ ”ጸል ፡ B C. | ⁷³⁸ ለት ፡ B C. | ⁷³⁹ Omit B C. | ⁷⁴⁰ በመ” C. | ⁷⁴¹ የት ፡ B C. | ⁷⁴² ነፍሴና ፡ B C. | ⁷⁴³ እተ” B C. | ⁷⁴⁴ የት ፡ ትኖራለኝ ፡ B C. | ⁷⁴⁵ እጌ” B C. | ⁷⁴⁶ መግ” B. | ⁷⁴⁷ የተሳነኝንም ፡ B C. | ⁷⁴⁸ Omit B C. | ⁷⁴⁹ እቄስ ፡ B C. | ⁷⁵⁰ Omit B C. | ⁷⁵¹ ብገኝ ፡ ከፉ add B C. | ⁷⁵² ቄስ ፡ add B C. | ⁷⁵³ ”ቼ ፡ B C. | ⁷⁵⁴ Omits C. | ⁷⁵⁵ ”ንዋን ፡ B C. | ⁷⁵⁶ ምሐ ፡ B. | ⁷⁵⁷ አምሕሬ ፡ B C. | ⁷⁵⁸ ስያሕ ፡ B. | ⁷⁵⁹ ”ልሴ ፡ B. | ⁷⁶⁰ እጌ” B C. | ⁷⁶¹ ሕግጋት ፡ B. | ⁷⁶² እቄስ ፡ ባትደርስ ፡ B C. | ⁷⁶³ እረ” B C. | ⁷⁶⁴ Omit B C. | ⁷⁶⁵ ጌታህ ፡ ፊት ፡ አትደርስም ፡ B C. እደርሳለሁ ፡ እንጂ ፡ የተተኩስ ፡ ግንድ ፡ መስዬ ፡ ጽልመት ፡ ለብሼ ፡ ጽልመት ፡ ተጐናጽፌ ፡ ከጥምብ ፡ ከብጄ ፡ እንዲያው ፡ ስቀረና ፡ ስከረፋ ፡ እጌታዬ ፡ ፊት ፡ ,
 ‘Will you not appear before your Lord? Of course, I will appear. I will appear before my Lord, looking like a burnt trunk, vested in darkness, weighing heavier than a cadaver, and stinking and reeking like it’.

Is he red⁹⁷ or black?
 He is neither red nor black. He is brown.
 When will you rise?
 On the day my Lord comes.
 When will he come? 5
 On Məṣʾat⁹⁸ day.
 On what day?
 On a Sunday Sabbath.
 At what time?
 At midnight. 10
 How will you rise?
 In my (same) soul, where my body was separated.
 Where will you go when you rise?
 To the presence of my Lord.
 Wearing what will you rise? 15
 If I am found having had practised humility and patience, done
 good | deeds, observed the law, (confessed) my failings to a B, 29v
 priest—falling at his feet—known my faith, asked the knowledgeable
 whatever I had forgotten, performed my | duties well, been born in C, 114v
 the Holy Spirit with blessings, and acquired a confession father, I will 20
 come to the presence of my Lord shining like the sun, arrayed in light
 as the sun wears its light, being bright like the moon and the stars, be-
 ing crystal clear, looking comely and good, renewed, and refined like
 court gold.
 In case one is asked, | ‘If your deeds were bad, you had not observed A, 100v
 the law, had not known the faith, had refused to do what the
 priest ordered you, and were not born in | the Holy Spirit, and if you B, 30r
 were unsalted, | would you not rise, would you remain fallen?’, (the C, 115r
 answer is) I will not remain (fallen). I will appear to the presence of
 my Lord whether I am bad or good. 30

COMMENTARY: ⁹⁷ This is how a fair and white skin colour is described. In Ethiopian tra-
 dition, human skin colour is either *qäyy*, ‘red’, or *yä-qäy dama*, ‘less red’, or *ṭəqur*,
 ‘black’, ‘dark’, or *ṭäyyəm*, ‘brown’. *Ṭäyyəm* is close to *ṭəqur* and *yä-qäy dama* to *qäyy*.
Näčč was added to the class recently, translating English ‘white’. | ⁹⁸ The Second Coming
 of Christ. Məṣʾat is now a term like Christmas, Epiphany, and so on.

በኃ : ይኸም : ይህ : ነው : ከዝያ : ኋላ : መብላት : መጠጣት : መሼን :⁷⁶⁶
 መኮሰት :⁷⁶⁷ ምኝታ :⁷⁶⁸ መነሳት : ሥጋ : ከነፍስ : መለያየት : ሐሰት : መና
 ገር : ኃጢአት : መስራት : አለን :⁷⁶⁹ ትላለህ :
 የለም :⁷⁷⁰
 *የለም : ካልህ :⁷⁷¹ እንዴት : ትኖራለህ :⁷⁷² 5
 ሟያዬ :⁷⁷³ | ቢበጅ : በክብር : በንጽሕ :⁷⁷⁴ እንደ : መላእክት : እኖራ B, 30v |
 ለሁ :⁷⁷⁵ C, 115v
 ምን : በልተህ : *ምን : ጠጥተህ :⁷⁷⁶ ትኖራለህ :
 ቅዳሴያትን :⁷⁷⁷
 ቅዳሴያት :⁷⁷⁸ ማለት : *ምን : ማለት : ነው :⁷⁷⁹ 10
 ቅዱስ : ቅዱስ : ቅዱስ : እግዚአብሔር : ፀባዖት : ፍጹም : ምሉዕ : ሰማያት :
 ወምድረ : ቅድሳተ : ስብሐቲከ : ማለት : ነው :
 ይህ : መብል : መጠጥ :⁷⁸⁰ ይሆናል :⁷⁸¹
 አዋን :⁷⁸²
 በኃ : ይኸም : ይህ : ነው : የጻድቃን : ነፍስ : ክርስቶስ : እስኪ : መጸ : 15
 ሔት :⁷⁸³ ይኖራል :
 ከገነት :⁷⁸⁴
 *ከዝያ : ኋላስ :⁷⁸⁵
 በመንግሥተ :⁷⁸⁶ ሰማያት : ለዓለመ : ዓለም : *በደስታ : በፍሥሐ : ይኖ
 ራል :⁷⁸⁷ A, 101r
 የኃዋእንስ :⁷⁸⁸ ነፍስ : ክርስቶስ : *እስክ : መጸ :⁷⁸⁹ | ወዴት :⁷⁹⁰ ይኖራል : B, 31r |
 ትላለህ : C, 116r
 *ከሲኦልና : ከጽልመት :⁷⁹¹
 *ሲመጣ : ጊዜስ :⁷⁹²
 ከገሃነመ :⁷⁹³ እሳት : ለዓለመ : ዓለም : 25
 በልቅሶ : በዋይታ :⁷⁹⁴
 *አዋን : ለዓለመ : ዓለም : በልቅሶ : በዋይታ :⁷⁹⁵ በኃዘን : ይኖራል :⁷⁹⁶
 በኃ : ይኸም : ይህ : ነው : አምላክ : የመጸ :⁷⁹⁷ ጊዜ : ሰማይና : ምድር : ያል
 ፋል : ትላለኸን :⁷⁹⁸ አያልፍም :
 ከፎነገር : *በቀር : ሁሉ :⁷⁹⁹ ያልፋል : ይጠፋል : 30
 *ፎነገር :⁸⁰⁰ የሚቀሩት : ምን : ምን : ቢሉ :⁸⁰¹ ሰውና : መላእክት : መንግ
 ሥተ : ሰማያትና : ገሃነመ : እሳት : ሰንበት : እሌህ : ፎይቀራሉ : ግርማ : ልብ

APPARATUS: ⁷⁶⁶ መሸን : B; መሸን : C. | ⁷⁶⁷ መኮስ : B C. | ⁷⁶⁸ መኝት : B C. | ⁷⁶⁹ አለ : B C. |
⁷⁷⁰ እንጂ : add B C. | ⁷⁷¹ ከዝያ : ኋላ : B C. | ⁷⁷² ቢከፋ : በሐሳር : በጽልመት : ሟያየ : add B C.
 | ⁷⁷³ ሞ : B C. | ⁷⁷⁴ ጹ : B C. | ⁷⁷⁵ Omit B C. | ⁷⁷⁶ Omit B C. | ⁷⁷⁷ ቅዳሴያት : ምን : ጠጥተኸ :
 ትኖራለኸ : ቅዳሴያት : B C. | ⁷⁷⁸ ስ : B C. | ⁷⁷⁹ ምነው : B C. | ⁷⁸⁰ Omit B C. | ⁷⁸¹ ጸሐል :
 ይኸ : መጠጥ : ይሆንሐል : B. | ⁷⁸² ይሆነኛል : add B C. | ⁷⁸³ የት : B C. | ⁷⁸⁴ እገ : B C. | ⁷⁸⁵ ከመ
 ፃስ : በኋላ : B C, ‘after he came’. | ⁷⁸⁶ መ : B C. | ⁷⁸⁷ በትፍሥሕት : ።, ‘Happily?’; አዋን : በት
 ፍሥሕት : B C, ‘Yes, happily.’ | ⁷⁸⁸ ጸ : B C. | ⁷⁸⁹ እስኪመጽ : B C, ‘until he comes’. |
⁷⁹⁰ የት : B C. | ⁷⁹¹ እሲኦል : እጽልመት : B C, ‘in Hades, in darkness’. | ⁷⁹² ከመፃስ : B C,

Alright, (let us say) this is so. After that, would you say there will be eating, drinking, urinating, defecating, sleeping, separation of the body from the soul, telling lies, and committing sin?

No.

If you say, ‘No’, how would you live? 5

If my deeds | are good, I will live like the angels in glory and purity. B, 30v; C, 115v

Eating what and drinking what will you live?

Sanctifications.

What does sanctifications mean? 10

It means, ‘*Holy, holy, holy, perfect God of hosts; the heavens and the earth are full of the holiness of your glory.*’⁹⁹

Would this be food and drink?

Yes.

Alright, (let us say) this is so. Where will the souls of the righteous live until Christ comes? 15

In Paradise.

And after that?

They will live in the kingdom of heaven forever in joy | and pleasure. A, 101r 20

Where would you say the souls of sinners live until Christ | comes? B, 31r;

In Hades and in darkness. C, 116r

And when he comes?

They will live in the fire of hell forever.

In weeping and wailing? 25

Yes, in weeping, in wailing, and in grief forever.

Alright, (let us say) this is so. When God comes, would you say heaven and earth will pass or will they not pass?

All will pass and vanish save for five things.

If one asks, ‘What and what are the five things that will remain?’, 30 people and angels, the kingdom of heaven and the fire of hell, and the Sabbath; these five will remain. When he comes attired in his vestment

COMMENTARY: ⁹⁹ Cf. Isa. 6:3.

‘And after he came?’ | ⁷⁹³ እገሐነሙ : B C. | ⁷⁹⁴ ለዓለሙ : ዓለም : በለቅሶ : adds B; በሐዘን : adds C. | ⁷⁹⁵ Omits A. | ⁷⁹⁶ Omit B C. | ⁷⁹⁷ በመፃ : B C. | ⁷⁹⁸ Omit B C. | ⁷⁹⁹ ሁሉ : በተቀር : B C, ‘all at noon’. | ⁸⁰⁰ Omit B C. | ⁸⁰¹ ናቸው : B C.

ሱን ፡ ለብሰ ፡⁸⁰² በመጸ ፡ ጊዜ ፡ ደንገያ ፡⁸⁰³ እንደ ፡ ሰም ፡⁸⁰⁴ ቀልጦ ፡ ይፈሳል ፡
 ሰማይና ፡ ምድር ፡ እንደ ፡ ገል ፡ ተቀጥቅጦ ፡ ይፈርሳል ፡ ጸድቃንም ፡ ሰማዕታ C, 116v
 ትም ፡⁸⁰⁵ መላእክትም ፡⁸⁰⁶ ይደነግሳሉ ፡ | ያለቅሳሉ ፡ ይፈራሉ ፡ ወንዝ ፡⁸⁰⁷ አሻ B, 31v
 ቅቦ ፡ ይሼሻል ፡ ዳገት ፡ ገደል ፡⁸⁰⁸ አቈልቀላሎ ፡ ይወርዳል ፡ ይሼሻል ፡ የምሥ
 ራቅ ፡ ደንገያ ፡⁸⁰⁹ ዛፍ ፡ ወደ ፡ ምዕራብ ፡⁸¹⁰ የምዕራብ ፡ ደንገያ ፡⁸¹¹ ዛፉም ፡⁸¹² 5
 ወደ ፡ ምሥራቅ ፡ ይሼሻል ፡ ገና ፡ ድምፁ ፡⁸¹³ በደረሰ ፡ ጊዜ ፡⁸¹⁴ ከፍ ፡ ዝቅ ፡
 ያለ ፡⁸¹⁵ ጠፍቶ ፡ ሁሉ ፡⁸¹⁶ ሜዳ ፡ ይሆናል ፡ በዝያ ፡ ቆመው ፡⁸¹⁷ ጸድቃንን ፡
 በቀኝ ፡ ኃጥአንን ፡ በግራ ፡ አድርጎ ፡ ፲ቃላተ ፡ አሪትን ፡ ፪ቃላተ ፡ ወንጌልን ፡ A, 101v
 ተናግሮ ፡ ይህን ፡ በጀ ፡ ያላቺሁ ፡⁸¹⁸ ፈቃደኛ ፡ ለክብር ፡ ወደ ፡ መንግሥተ ፡ C, 117r
 ሰማያት ፡ እምቢ ፡ ያለ ፡ ወንጀለኛ ፡ ለኃሣር ፡ ወደ ፡⁸¹⁹ ገሃነመ ፡ እሳት ፡ 10
 ሒዱ ፡ እየቤታቺሁ ፡ ብሎ ፡ ያሰናብታቺዋል ፡
 ክርስቲያን ፡ ማለት ፡ ንጉሥ ፡ ነው ፡⁸²⁰ *ንጉሥ ፡ ማለት ፡⁸²¹ ጸድቅ ፡ *ማ
 ለት ፡ ነው ፡⁸²² ነገር ፡ ግን ፡ የክርስቲያን ፡⁸²³ አክሊሉ ፡ ዘውዱ ፡ ጅቡራኬ ፡
 ነው ፡ መብሉ ፡ *ሕግ ፡ ነው ፡⁸²⁴ መ | ጠጡ ፡ ሃይማኖት ፡ ነው ፡ ልብሱ ፡ ግር B, 32r
 ማው ፡⁸²⁵ ግምጃው ፡ ወርቁ ፡⁸²⁶ ማሩ ፡⁸²⁷ ቅቤው ፡⁸²⁸ ትዕግሥቱ ፡⁸²⁹ ገበ 15
 ያው ፡⁸³⁰ ጸብቱ ፡ እውቀቱ ፡ ነው ፡
 በኃ ፡ ይህስ ፡ ሆነና ፡ ጸድቅ ፡ ማለት ፡ *ምን ፡ ማለት ፡ ነው ፡⁸³¹
 እውነተኛ ፡ በኃ ፡⁸³² ቼር ፡ ይቅር ፡ ባይ ፡
 | ምነው ፡ እውነቱ ፡ C, 117v
 የጌታውን ፡⁸³³ የክርስቶስን ፡ ፊት ፡ ማየቱ ፡⁸³⁴ 20
 ምነው ፡ በጎነቱ ፡
 ምግባራቱን ፡⁸³⁵ ማበጀቱ ፡⁸³⁶ እንድያው ፡⁸³⁷ *እንደ ፡ ጌታው ፡ መንገሡ ፡⁸³⁸
 ኃጥእ ፡ ማለት ፡ *ምን ፡ ማለት ፡ ነው ፡⁸³⁹
 አባይ ፡ ዜጋ ፡ ክፉ ፡
 ምነው ፡ አባይነቱ ፡ 25
 ሕግ ፡ አልጠብቅም ፡ ሃይማኖት ፡ አላውቅም ፡ መንግሥትም ፡⁸⁴⁰ አልሻም ፡
 ማለቱ ፡ ነው ፡⁸⁴¹
 ምነው ፡ ዜግነቱ ፡
 የጌታውን ፡⁸⁴² ፊት ፡ አለማየቱ ፡
 ምነው ፡ ክፋቱ ፡ 30

APPARATUS: ⁸⁰² መለኮት ፡ add B C. | ⁸⁰³ ”ጋ” C. | ⁸⁰⁴ ወሐ ፡ B C. | ⁸⁰⁵ ”ት ፡ B; ከሰ” C. |
⁸⁰⁶ ”ት ፡ B C. | ⁸⁰⁷ ”ዙ ፡ B. | ⁸⁰⁸ Omit B C. | ⁸⁰⁹ ይሸሻል ፡ የምዕራብ ፡ inserts B; ና ፡ adds C. |
⁸¹⁰ ይሸሻል ፡ adds C. | ⁸¹¹ ”ገያና ፡ C. | ⁸¹² ዛፍ ፡ B C. | ⁸¹³ በድ” B C. | ⁸¹⁴ ግን ፡ ሰተት ፡ ብሎ ፡
 add B C, ‘but unhindered’. | ⁸¹⁵ የሚል ፡ B C. | ⁸¹⁶ Omit B C. | ⁸¹⁷ ቆሞ ፡ B C. | ⁸¹⁸ ያሉ ፡ B C.
 | ⁸¹⁹ Omit B C. | ⁸²⁰ ማለት ፡ B C. | ⁸²¹ Omit B C. | ⁸²² Omit B C. | ⁸²³ የክርስትና ፡ B C. |
⁸²⁴ Omit B C. | ⁸²⁵ Omit B C. | ⁸²⁶ ብሩ ፡ ምግባራት ፡ ነው ፡ add B C, ‘the silver symbolizes
 good deeds’. | ⁸²⁷ መዓሩ ፡ B C. | ⁸²⁸ ትሕትና ፡ ነው ፡ ጨው ፡ መጻፈጡ ፡ add B C, ‘(The butter)
 is modesty; the salt, its tastiness (is his patience)’. | ⁸²⁹ ”ት ፡ ነው ፡ B C. | ⁸³⁰ ከተማው ፡ add
 B C. | ⁸³¹ ምነው ፡ B C. | ⁸³² Omit B C. | ⁸³³ የጌ” B C. | ⁸³⁴ አየ ፡ B C. | ⁸³⁵ ምግባሩን ፡ B C. |
⁸³⁶ ማበጀን ፡ B. | ⁸³⁷ ”ዲ” B. | ⁸³⁸ እንደ ፡ ጌታው ፡ ነው ፡ በመንገሥት ፡ (”ተ ፡ C) ሰማያት ፡ B C,

of glory, the stone will melt like wax and be spilled; the heaven and earth will be crushed like potsherd | and crumble.¹⁰⁰ The righteous, C, 116v
the martyrs, and the angels will be shocked and | weep; they will be in B, 31v
dread. Rivers will flee upstream. The hills and cliffs will plunge down-
ward and flee. Stones and trees of the east will flee to the west; and 5
stones and trees of the west will flee to the east. As soon as his voice
arrives, everything will be flat, with whatever is high or low vanishing.
As (the risen ones) stand there, he will set the righteous on the right
and the sinners on the left |, reciting the Ten Commandments of the A, 101v
Torah and the Six Commandments of the Gospel, and dismissing 10
them saying, ‘Those of you who had accepted these and had been
obedient, go to | the kingdom of heaven for glory, and those of you C, 117r
who had been disobedient and who are criminals, go to the fire of hell
for tribulation, each to your respective abodes.’

Christian means king. King means righteous. But the diadem or 15
crown of the Christian are the five blessings; his food is the law; his
drink | is his faith; his vestment—his silk cloth—¹⁰¹ is his dignity; his B, 32r
money—his honey and his butter—is his patience; his marketplace
and his trophy is his knowledge.

Alright, (let us say) this is so. What does righteous mean? 20

Truthful,¹⁰² good,¹⁰³ generous, and forgiving.

| What (good) is truth for (a righteous person)? C, 117v

His seeing the face of his Lord, Christ.¹⁰⁴

What is goodness for him?

Fulfilling his good deeds, and hence his being king like his Lord. 25

What does sinner mean?

Liar, wretched,¹⁰⁵ and evil.

What is his being a liar?

His refusal to observe the law, his refusal to know the faith, and his
refusal to need kingship.¹⁰⁶ 30

What is his wretchedness?

His not seeing the face of his Lord.¹⁰⁷

What is his wickedness?

COMMENTARY: ¹⁰⁰ Cf. 2 Pet. 3:10. | ¹⁰¹ *Gəməḡa*. | ¹⁰² Or ‘honest’. | ¹⁰³ Cf. Greek *kalos*. |
¹⁰⁴ i.e. ‘It made him see’. | ¹⁰⁵ Lit. ‘poor’. | ¹⁰⁶ Or ‘the kingdom (of heaven)’. | ¹⁰⁷ i.e. ‘His
inability to see’.

‘He is like his Lord in the kingdom of heaven’. | ⁸³⁹ ምክሮ ፡ B C. | ⁸⁴⁰ መንግሥተ ፡ ሰማያ
ትም ፡ C. | ⁸⁴¹ Omit B C. | ⁸⁴² የጌ” B C.

የነፍስ ፡ አባት ፡ | ቂስ ፡ አለመግዛቱ ፡ በመንፈስ ፡ ቅዱስ ፡ አለመወለዱ ፡ ምግባ A, 102r;
 ራቱ ፡⁸⁴³ መጥፋቱ ፡⁸⁴⁴ ዳግመኛ ፡⁸⁴⁵ ገመና|ው ፡ B, 32v
 ወሀ ፡ ለወሀ ፡ መግዛት ፡ ምነው ፡⁸⁴⁶ ቢሉ ፡ ሥጋውን ፡ *በሥጋ ፡ ቢይዘው ፡ C, 118r
 ከንቱ ፡⁸⁴⁷ ነገር ፡ ነው ፡⁸⁴⁸ በጀ ፡⁸⁴⁹ ማለቱ ፡⁸⁵⁰ ማንም ፡⁸⁵¹ ቢሆን ፡ ጸድቃንም ፡
 ሰማዕታትም ፡ መላእክትም ፡ *ሲደነግፁ ፡ ሲያለቅሱ ፡⁸⁵² ኃጢአቱን ፡⁸⁵³ 5
 ለቂስ ፡ ነግሮ ፡⁸⁵⁴ ጅቡራኬ ፡ አጽርቶ ፡⁸⁵⁵ የያዘ ፡⁸⁵⁶ ሰው ፡ አይደነግፁም ፡ አይፈርም ፡ ይፈሣል ፡ እንጂ ፡⁸⁵⁷ የጅ⁸⁵⁸ ዓመት ፡ ልጁ ፡⁸⁵⁹ እናት ፡ አባቱን ፡ ባየ ፡
 ጊዜ ፡ *እንዲፈሣ ፡ እንዲሰቅ ፡⁸⁶⁰ እንዲያው ፡⁸⁶¹ ደስ ፡ ይለዋል ፡⁸⁶² አርድ እት ፡ ይበልጻሉ ፡ እጅጉን ፡ እንበለ ፡ መጠን ፡ አሜን ።
 ነ ፡ ብ ፡ ነሥአ ፡ ሥጋ ፡ እምድንግል ፡ *ማለት ፡ ነው ፡⁸⁶³ 10
 *ነሥ|አ ፡ ሥጋ ፡ | እምድንግል ፡⁸⁶⁴ ማለት ፡⁸⁶⁵ ምነው ፡ ቢሉ ፡ ይህን ፡ ሁሉ ፡ C, 118v |
 የሚያደርግ ፡ አምላክ ፡ ለቤዛ ፡ ኃጥአን ፡ ብሎ ፡ ከእግዝእትነ ፡ ማርያም ፡ ከሥ B, 33r
 ጋዋ ፡ ሥጋ ፡ *ከደሟ ፡ ደም ፡⁸⁶⁶ ከነፍስዋ ፡⁸⁶⁷ ነፍስ ፡ ነስቶ ፡ ለበስ ፡
 አ ፡ ብ ፡ አእኩቶ ፡⁸⁶⁸ ወእሴብሐ ፡⁸⁶⁹ *ለእግዚአብሔር ፡ አብ ፡
 ለእግዚአብሔር ፡ አብ ፡⁸⁷⁰ ወልድ ፡⁸⁷¹ ምነው ፡ ቢሉህ ፡⁸⁷² ሞት ፡ ተቀብ 15
 ለህ ፡ ከሰማየ ፡ ሰማያት ፡ ወርደህ ፡ ከእግዝእትነ ፡ ማርያም ፡ ተወልደህ ፡ ዲያ
 ብሎስን ፡ *ድል ፡ ነስተህ ፡ በትሕትና ፡⁸⁷³ አዳምን ፡ ከለልጃቹ ፡⁸⁷⁴ አውጽ
 ተህ ፡⁸⁷⁵ ከባርነት ፡ አርነት ፡⁸⁷⁶ የቀደመ ፡⁸⁷⁷ ክብሩን ፡ | መ|ንግሥቱን ፡ ክህነ C, 119r |
 ቱን ፡⁸⁷⁸ ትንቢቱን ፡ መልሰህ ፡ ሰጥተህ ፡ ና ፡⁸⁷⁹ ቢለው ፡ ወደ ፡⁸⁸⁰ ኋላም ፡ A, 102v
 ለሚቀሩ ፡⁸⁸¹ ጅ| ጥበባት ፡ ጅቡራኬ ፡ ፲፮⁸⁸² ሕገጋት ፡⁸⁸³ ይህን ፡⁸⁸⁴ ረጃት ፡⁸⁸⁵ B, 33v
 መልሰህ ፡ ሰጥተህ ፡ ይዘነ ፡ ና ፡⁸⁸⁶ ቢለው ፡ እጁግ ፡⁸⁸⁷ አመሰገነው ፡ አባ
 ቱን ፡⁸⁸⁸
 ኋላም ፡ ወረደ ፡ ተወለደ ፡ አስተምህረ ፡ ረጃቱንም ፡⁸⁸⁹ ተወልደን ፡ አምላክ ፡⁸⁹⁰
 ሰው ፡ ሆነ ፡ ነፍስ ፡ ርቀቷን ፡⁸⁹¹ ሥጋ ፡ ደንዳንነቷን ፡⁸⁹² ሳታጠፋ ፡⁸⁹³ አንድ ፡
 *እንደ ፡ ሆነች ፡⁸⁹⁴ መለኮትም ፡ ከሰው ፡⁸⁹⁵ ከሥጋ ፡ አንድ ፡ ሆነ ፡ በለበሰው ፡ 25
 ሥጋ ፡ ሞተ ፡ በአምላክነቱ ፡ ተነሣ ፡ ተነስቶ ፡ በሰውነቱ ፡ ክብር ፡ ተቀብለው ፡ C, 119v
 እኛን ፡ አከበረ ፡ ክብሩን ፡ መቀበሉ ፡ ግን ፡ በማኅፀን ፡ ሲያድር ፡ ሥጋ ፡ ሲለ

APPARATUS: ⁸⁴³ ምግባሩን ፡ B.C. | ⁸⁴⁴ ማጥ” B.C. | ⁸⁴⁵ ”ኛም ፡ B.C. | ⁸⁴⁶ ብለው ፡ add B.C. |
⁸⁴⁷ ሥጋውን ፡ ሥጋ ፡ ቢያዘው ፡ ክፉ ፡ B.C., ‘It is bad if the body commands the body’. |
⁸⁴⁸ Omit B.C. | ⁸⁴⁹ በጀ ፡ B. | ⁸⁵⁰ ”ት ፡ B.C. | ⁸⁵¹ ም” B.C. | ⁸⁵² ሲያለቅሱ ፡ ሲደነግፁ ፡ B.C. |
⁸⁵³ ”ታቸውን ፡ B; ”ታቸውንም ፡ C. | ⁸⁵⁴ ”ረው ፡ B.C. | ⁸⁵⁵ Omit B.C. | ⁸⁵⁶ ያያዘ ፡ B. | ⁸⁵⁷ እንጀ ፡
 B. | ⁸⁵⁸ ያጅ B.C. | ⁸⁵⁹ ልጅ ፡ B.C. | ⁸⁶⁰ እንዲሰቅ ፡ እንዲፈሣ ፡ B.C. | ⁸⁶¹ ”ያ ፡ B.C. | ⁸⁶² ከዜኸ ፡
 add B.C. | ⁸⁶³ Omit B.C. | ⁸⁶⁴ Omits A. | ⁸⁶⁵ ነው ፡ adds A. | ⁸⁶⁶ Omit B.C. | ⁸⁶⁷ ”ፍጂ ፡ B.
 This is not a mistake. The last letter (ጂ) stands for ሥፊa, not for ሥፊa. | ⁸⁶⁸ አእኩቶ ፡ አእኩቶ ፡
 B; አእኩቶ ፡ C. | ⁸⁶⁹ ሰብሐ ፡ B.C. | ⁸⁷⁰ Omits A. | ⁸⁷¹ እግዚአብሔር ፡ ወልድ ፡ ለእግዚአብሔር ፡
 አብ ፡ B. | ⁸⁷² ቢሉ ፡ B.C. | ⁸⁷³ በትሕትና ፡ በትዕግሥት ፤ ተዋግተኸ ፡ ድል ፡ ነስተኸ ፡ B, ‘having
 fought with modesty and patience’. | ⁸⁷⁴ ከለልጅ/ጃ ፡ B; ከለልጃ ፡ C. | ⁸⁷⁵ ተብሃተኸ ፡ B.C. |
⁸⁷⁶ አውጽተኸ ፡ add B.C. | ⁸⁷⁷ ”መውን ፡ B.C. | ⁸⁷⁸ ክህደቱን ፡ A (sic). | ⁸⁷⁹ ብሎ ፡ add B.C. |
⁸⁸⁰ Omit B.C. | ⁸⁸¹ ለቀሩ ፡ ሰው ፡ B.C. | ⁸⁸² ፲ወጂ C. | ⁸⁸³ ጋጋት ፡ B. | ⁸⁸⁴ ይኸንን ፡ B.C. | ⁸⁸⁵ እረ
 ጃት ፡ B.C. | ⁸⁸⁶ ብሎ ፡ add B.C. | ⁸⁸⁷ እጅጉን ፡ አባቱን ፡ ደስፈት ፡ አለው ፡ B.C., ‘His Father

His not acquiring a confession | priest and his not being born in the Holy Spirit. Missing doing good deeds is his additional | shame. A, 102r; B, 32v

If one asks, ‘What is acquiring water for water?’,¹⁰⁸ if one supports his body with his body, his submission (to the body’s needs), that is vain. While the just, martyrs, and angels will be shocked and weeping, anyone who confesses his sins to a priest, and holds the five blessings firmly¹⁰⁹ will not be shocked; he will not be in dread either. He will rather rejoice. He will be happy in the same manner a 5-year(-old) child would rejoice and smile when he sees his mother and father. (Such) disciples are superior very much, limitlessly. Amen. C, 118r 5 10

‘Nä’ (ነ) means ‘he took flesh from the Virgin’.

If one asks, ‘What does, | “He took flesh from the Virgin”, | mean?’, God, who does all this, took from Our Lady Mary flesh from her flesh, blood from her blood, and soul from her soul and wore it for the sake of the salvation of sinners. C, 118v | B, 33r 15

‘A’ (አ) means ‘I thank and praise God the Father’.

If you are asked, ‘What is the Son to God the Father?’, when he said to him, ‘Receive death, go down from the heaven of heavens, be born from Our Lady Mary, defeat the Devil, bring out Adam and his children from slavery to liberty by your humility and give back to him his former glory |—his | kingship, his priesthood,¹¹⁰ and his power of prophecy—and come back’, and when he said to him, ‘To those who will stay behind,¹¹¹ give five | wisdoms, five blessings, and sixteen Commandments¹¹² as heritage, and come back (leading captives)’,¹¹³ he thanked his Father very much. 20 C, 119r | A, 102v B, 33v 25

Then, he came down, he was born, he taught, and left for us the heritage. God became man. Divinity became united with the human body as soul and body become one with neither the former losing its subtlety nor the latter its concreteness. He died in the flesh he wore, and rose by his divinity. He rose, and receiving glory in his humanity, | glorified us (humans). As for his receiving glory, his dwelling in the womb, his wearing flesh, and his receiving glory (all) happened at the C, 119v 30

COMMENTARY: ¹⁰⁸ This must be an obsolete Am saying. | ¹⁰⁹ *asrəto*, ‘clearing’ MSS; but probably, *asnəto*, ‘firmly’. | ¹¹⁰ *kəhdät*, ‘denial’ MSS, for *kəhnät*, ‘priesthood’. | ¹¹¹ That is, the living. | ¹¹² Lit. ‘(articles of) laws’. But these are the Ten Commandments of the Torah plus the Six Commandments of the Gospel, see fol. 101v. | ¹¹³ Cf. Ps. 67:19/68:18; and *Anaphora of James of Sarug*, Marcos Daoud and Marsie Hazen 1954, 223 (§ 27).

was extremely happy’. | ⁸⁸⁸ Omit B C. | ⁸⁸⁹ አረጃቱም ፡ ትምሕርት ፡ B C. | ⁸⁹⁰ Omit B C. | ⁸⁹¹ አር” B; አረ” C. | ⁸⁹² ግዛፈቱን ፡ B C. | ⁸⁹³ ሳያጠፉ ፡ B C. | ⁸⁹⁴ ሆነ ፡ B C. | ⁸⁹⁵ Omits B.

ብስ፡ ክብር፡ ሲቀበል፡ አንድ፡ ሆነ፡ ሲኣል፡ ወርዶ፡⁸⁹⁶ አዳምን፡ ከለል
 ጃቹ፡⁸⁹⁷ ተቢገርቶ፡ አመጸ፡⁸⁹⁸ እርሱ፡ ከኛ፡ *በሥጋ፡ ተወልዶ፡⁸⁹⁹ እኛ B, 34r
 ነም፡⁹⁰⁰ በመንፈስ፡ ቅዱስ፡ ወለደን፡ የእግዚአብሔር፡ ልጁ፡⁹⁰¹ አደረገን፡
 አልወለድም፡ ያለ፡ ሰው፡ መንግሥተ፡ ሰማያትን፡⁹⁰² አያያትም፡⁹⁰³ ገሃ
 ነመ፡ እሳት፡ ይወርዳል። 5
 ከ፡ ብ፡ ከሀሊ፡ በኩሉ፡ እግዚአብሔር፡ አልቦ፡ ዘይሰለኖ፡ ለእግዚአብሔር፡
 ማለት፡ ነው፡⁹⁰⁴
 ምነው፡ ቢሉህ፡⁹⁰⁵ የሚሳነው፡ የለም፡ ሁሉ፡⁹⁰⁶ የሚቻለው፡⁹⁰⁷ አምላክ፡
 ነው፡ ፰ | ፍጥረታት፡⁹⁰⁸ ሲፈጥር፡ በመጋቢት፡ በጄ፱ቀን፡ እጉድ፡ በሰርክ፡ A, 103r;
 ፈጠረ፡⁹⁰⁹ ነፋስና፡ እሳት፡ ወሀና፡ መሬት፡ ሰማይና፡ መላእክት፡⁹¹⁰ ጽል C, 120r
 መት፡⁹¹¹ እሌህን፡ *በአርምሞ፡ ሳይናገር፡⁹¹² ፈጠረ፡ *መለኮት፡ ረቂቅ፡
 ነው፡ ከዝያ፡ ኋላ፡ መላእክት፡ ተባባሉ፡ ማን፡ ፈጠረን፡⁹¹³ እኛ፡ በኛን፡⁹¹⁴
 ተፈጠርን፡⁹¹⁵ አሉ፡ ሳጥናኤልን፡⁹¹⁶ ከሁሉ፡ በላይ፡⁹¹⁷ አለቃ፡⁹¹⁸ | ሰርቶት፡ B, 34v
 ነበረና፡⁹¹⁹ ማን፡ ፈጠረን፡ ሲሉ፡ ቢሰማ፡ እኔ፡ ፈጠርሁ፡ ልበል፡ ብሎ፡
 ሲያስብ፡ ሲቃጣ፡⁹²⁰ ቢያውቅበት፡ ብርሃንን፡ ተናግሮ፡ ፈጠረ፡ 15
 እንዴት፡⁹²¹ ተናገረ፡ ቢሉ፡ እቤ፡ አነ፡ እግዚአብሔር፡ ለይኩን፡ ብር
 ሃን፡⁹²² | አላቼው፡ ፈጣሪ፡⁹²³ እኔ፡ እንጅ፡⁹²⁴ *ብርሃን፡ ይሁንላቺሁ፡⁹²⁵ C, 120v
 ቢላቼው፡ እርሳቼውም፡ ቅዱስ፡ ቅዱስ፡ ቅዱስ፡ እግዚአብሔር፡ ፀባዮት፡
 ፍጹም፡ ምሉዕ፡ ሰማያተ፡ ወምድረ፡ ቅድሳተ፡ ስብሐቲክ፡ አሉ። በስም፡
 በአካል፡ በገጽ፡ በመልክዕ፡⁹²⁶ ሶስትነቱን፡⁹²⁷ ፫⁹²⁸ ጊዜ፡ ቅዱስ፡ በማለታ 20
 ቸው፡ ታወቀ፡
 ሐንድነቱስ፡⁹²⁹
 እግዚአብሔር፡ ስብሐቲክ፡ በማለታቸው፡ ተጠየቀ። ዳግመኛም፡ ሃሌ፡
 ሉያ፡ ለአብ፡ *ሃሌ፡ ሉያ፡ ለወልድ፡⁹³⁰ ሃሌ፡ ሉያ፡ ለመንፈስ፡ ቅዱስ፡ ንስ B, 35r
 ግድ፡⁹³¹ ለአብ፡ ንስግድ፡⁹³² ለወልድ፡ ንስግድ፡⁹³³ ለመንፈስ፡ ቅዱስ፡ *ስ A, 103v
 ብ|ሐት፡ ለአብ፡ ስብሐት፡ ለወልድ፡ ስብሐት፡ ለመንፈስ፡ ቅዱስ፡⁹³⁴ C, 121r
 እንዘ፡ ፩፫ወእንዘ፡ ፫፩ *ኦአምላክ፡ ዘለዓለም፡ ቀዳማዊ፡ ዘእንበለ፡ ጥንት፡
 ወደኃራዊ፡ ዘእንበለ፡ ተፍጻሜት፡ አሉ፡ እንዘ፡ ፩፫ወእንዘ፡ ፫፩*⁹³⁵ ባንድ

APPARATUS: ⁸⁹⁶ ወርዶ፡ C. | ⁸⁹⁷ ከልጃቹ፡ B; ከልጃቸ፡ C. | ⁸⁹⁸ አወፃ፡ C. | ⁸⁹⁹ ተወልዶ፡ በሥጋ፡ B C. | ⁹⁰⁰ ንም፡ B C. | ⁹⁰¹ ልጅ፡ B C. | ⁹⁰² ጉት፡ B. | ⁹⁰³ አያገኝም፡ B C. | ⁹⁰⁴ Omit B C. | ⁹⁰⁵ ቢሉ፡ B C. | ⁹⁰⁶ ሁሉን፡ B C. | ⁹⁰⁷ የሚችል፡ C. | ⁹⁰⁸ ጉን፡ B; ፰ን፡ C. | ⁹⁰⁹ Omit B C. | ⁹¹⁰ ጉን፡ C. | ⁹¹¹ Omit B C. | ⁹¹² ሳይናገር፡ በአርምሞ፡ B C. | ⁹¹³ መላእክት፡ ተፈጠሩና፡ መለኮት፡ ረቂቅ፡ ነው፡ አጡት፡ ጌታቸውን፡ የታል፡ B C, ‘When the angels were created, they did not find their Lord since divinity is subtle’. | ⁹¹⁴ The role of ጉን፡ is not always clear. Here it seems a question mark. | ⁹¹⁵ ተፈጣጠርን፡ ማፈጠረን፡ B C. | ⁹¹⁶ ል፡ C. | ⁹¹⁷ Omit B C. | ⁹¹⁸ ብሎ፡ add B C. | ⁹¹⁹ ረ፡ B C. | ⁹²⁰ Omit B C. This word, ሲቃጣ, was most probably added later to explain the word it preceded. | ⁹²¹ MA would add ብሎ፡. | ⁹²² ን፡ B C. The similarity of these two manuscripts is striking. | ⁹²³ ሪስ፡ B C. | ⁹²⁴ ነኝ፡ B C. | ⁹²⁵ [ለይኩን፡] ብርሃን፡ ብርሃን፡ ይኩን፡ አላቸው፡ ብሎ፡ B C. Saying, ‘He said to them, “[Let there be] light” (= “Let there be light”’). | ⁹²⁶ ከ፡ C. | ⁹²⁷ ጉቱ፡ B C. | ⁹²⁸ ሶስት፡ B; ሶስተ፡ C. |

same moment. He went down to Hades, and brought out Adam and his children paying ransom. He being born from us | in flesh, begot us in the Holy Spirit. He made us children of God. Whoever refuses to be born (in the Holy Spirit) will not see the kingdom of heaven. He will go down to the fire of hell.

‘Kä’ (h) means ‘God is omnipotent’. Nothing is impossible with God.¹¹⁴

If you are asked, ‘What is (this)?’, there is nothing impossible with him. He is God to whom everything is possible. When he | created the eight creations—wind and fire, water and earth, heaven and angels, and darkness—he created (them) at dusk on a Sunday, on 29 Mä-gabit. These he created in silence, without speaking. Divinity is subtle. Then, the angels argued among themselves. They said, ‘Who created us? Are we created by us?’ Since (the Lord) had set Sataniel head over all, | when the latter heard them say, ‘Who created us?’, (the Lord) knew on him that he was contemplating to say, ‘I created’, he created light in speaking.

If one asks, ‘What did he speak?’, he said to them, ‘I, God, say, “Let there be light”.’ | When he said to them, ‘I am the creator; let there be light for you’, they said, ‘Holy, holy, holy, perfect God of hosts; the heavens and the earth are full of holiness of your glory.’¹¹⁵ His trinity in name, person, hypostasis, and image was known by their saying ‘holy’ three times.

And how about his unity?

That has been understood by (the angels) saying, ‘God, your (holy) glory’.¹¹⁶ Furthermore, they have said, ‘Halleluiah to the Father, [Halleluiah to the Son,] Halleluiah to | the Holy Spirit. We worship the Father, we worship the Son, we worship | the Holy Spirit; | glory to the Father, glory to the Son, glory to the Holy Spirit, who is three while one, and one while three, o eternal God, who is first without beginning and last without end.’¹¹⁷ They said thus ‘three while one, and

COMMENTARY: ¹¹⁴ Cf. Luke 1:37. | ¹¹⁵ Cf. Isa. 6:3. | ¹¹⁶ Singular: ‘thy’. | ¹¹⁷ e.g. Marcos Daoud and Marsie Hazen 1954, 31–32 (§§ 106–108) and 59 (§ 33).

⁹²⁹ **hʔ**” B C. | ⁹³⁰ Omits A. | ⁹³¹ **ʔh**” C. | ⁹³² **ʔh**” C. | ⁹³³ **ʔh**” C. | ⁹³⁴ Omits A. | ⁹³⁵ Omit B C.

ነት፡⁹³⁶ ሶስትነት፡⁹³⁷ በሶስትነት፡⁹³⁸ አንድነት፡ እንዳለበት፡⁹³⁹ ሲያጠ
ይቁ፡⁹⁴⁰ እንዴህ፡ አሉ፡፤⁹⁴¹

| አብ፡ አምላክ፡ አይደለውም፡

*ነው፡ እንጅ፡⁹⁴²

ወልድ፡ አምላክ፡ አይደለውም፡

ነው፡ እንጅ፡

መንፈስ፡ ቅዱስ፡ አምላክ፡ አይደለውም፡

ነው፡ እንጂ፡

*ሶስት፡ አምላክ፡ ነው፡ ትላለህ፡⁹⁴³

አይደለውም፡⁹⁴⁴

*ይኸሳ፡ ሶስተ፡⁹⁴⁵ ጊዜ፡ አምላክ፡ አልህ፡⁹⁴⁶

ሶስት፡ አምላክ፡ አልልም፡ የሶስቱ፡ አካል፡⁹⁴⁷ አምላክነታቸው፡ ሐንድ፡

ነው፡ እላለሁ፡⁹⁴⁸ *ለአብም፡ መለኮትነት፡ ለወልድም፡ መለኮትነት፡ ለመን

ፈስ፡ ቅዱስም፡ መለኮትነት፡ አላቸው፡ የሶስቱ፡ አካል፡ መለኮትነታቸው፡

ሐንድ፡ ነው፡ እንጂ፡ ፫ት፡ አይደለውም፡ ለአብም፡ እግዚአብሔርነት፡ 15

ለወልድም፡ እግዚአብሔርነት፡ ለመንፈስ፡ ቅዱስ[ም]፡ እግዚአብሔርነት፡

አላቸው፡ የሶስቱ፡ እግዚአብሔርነት፡ ሐንድ፡⁹⁴⁹ | ነው፡ እንጅ፡ ሶስት፡ አይ

ደለውም፡ በእዘዝ፡ በምልክና፡ በፈቃድ፡ በሥልጣን፡ በሥም | ረት፡ በህላዌ፡ B, 4r

ሐንድ፡ ይሆናሉ፡⁹⁵⁰

*ለመንፈስ፡ ቅዱስና፡ | ለወልድ፡⁹⁵¹ አካል፡ አብ፡ ምናቸውት፡

A, 104r

*የባሕርይ፡ አካላቸው፡ እጁም፡ የባሕርይ፡ እጃቸው፡ እግሩም፡ የባሕርይ፡

እግራቸው፡ መልኩም፡ ብልቱም፡ የባሕርይ፡ ብልታቸው፡ መልካቸው፡

ነው፡ ፤⁹⁵²

ለአብና፡ ለመንፈስ፡ ቅዱስ፡ አካለ፡⁹⁵³ ወልድ፡ ምናቸውት፡

*የቃል፡ አካላቸው፡ እጁም፡ የቃል፡ እጃቸው፡ እግሩም፡ የቃል፡ እግራ 25

ቸው፡ መልኩም፡ ብልቱም፡ የቃል፡ መልካቸው፡ ብልታቸው፡ ነው፡፤⁹⁵⁴

ለአብና፡ ለወልድ፡ አካል፡⁹⁵⁵ መንፈስ፡ ቅዱስ፡ ምናቸውት፡

APPARATUS: ⁹³⁶ »ነቱ፡ C. | ⁹³⁷ »ነቱ፡ B C. | ⁹³⁸ Omits B; »ነቱ፡ C. | ⁹³⁹ »ለ፡ B C. | ⁹⁴⁰ ሲያጠ ይቅ፡ B C. | ⁹⁴¹ አሉ፡ (አሉ፡ C) ይሏል፡ B C. | ⁹⁴² ነው፡ጅ፡ C. | ⁹⁴³ ይኸሳ፡ ሶስት፡ አምላክ፡ ትላለኝ ። B (fol. 3v); ይኸሳ፡ ሶስት፡ አምላክ፡ ትላለኝ ። C. 'But here you say three gods.' | ⁹⁴⁴ ሶስት፡ አምላክስ፡ አልልም፡ የሶስቱ፡ አምላክ፡ ነታቸው፡ አንድ፡ ነው፡ እላለሁ፡ እንጅ፡ B C. 'I do not say three gods, but the godhead of the three is one'. | ⁹⁴⁵ For »ት፡, Gz influence. | ⁹⁴⁶ Omit B C. | ⁹⁴⁷ Omits B. | ⁹⁴⁸ እንጅ፡ adds B. | ⁹⁴⁹ አንድ፡ B. | ⁹⁵⁰ B (fol. 4r) C ለአብም፡ እግዚአብሔርነት፡ ለወልድም፡ እግዚአብሔርነት፡ ለመንፈስ፡ ቅዱስ፡ ም ። እግዚአብሔርነት፡ አላቸው፡ ሶስት፡ እግዚአብሔር፡ ትላለኝ፡ አንድ፡ ነው፡ እንጅ፡ ሶስት፡ አይደለው፡ ም፡ በስም፡ በአካል፡ በገጽ፡ መለልክዕ፡ ሶስት፡ ይሆናል፡ በአምላክነት፡ እግዚአብሔ(fol. 86r)[ርነት፡ በህላዌ፡ አንድ፡ ነው፡ ከዚህም፡ በሚበዛ፡ መንገድ፡ አንድ፡ ይሆናል፡ ይኸም፡ ይኸ ነው፡, 'There is being ሂግዝ፡ab፡፡ in the Father, being ሂግዝ፡ab፡፡ in the Son, being ሂግዝ፡ab፡፡ in the Holy Spirit. Do you say three ሂግዝ፡ab፡፡? Of course, (I say) one. He is not three. He is three in name, in body, in hypostasis, in image; in godhead, in being ሂግዝ፡ab፡፡, and in nature he is one. He is one in more ways than these. This is this'. | ⁹⁵¹ ለወልድና፡ ለመንፈስ፡

one while three’ to explain that there is trinity in oneness, and oneness in trinity.

| Is not the Father God? C, 85v

Of course, he is God.

Is not the Son God? 5

Of course, he is God.

Is not the Holy Spirit God?

Of course, he is God.

Do you say, ‘There are three Gods?’

No. 10

But how about this, that you said ‘God’ three times?

I do not say three Gods. I say, ‘The divinity of the three persons is one. The Father has divinity, the Son has divinity, and the Holy Spirit has divinity. The divinity of the three persons is one, not three. The Father has godhead, the Son has godhead, and the Holy Spirit has godhead. The godhead of the three (persons) is one, not three. They are one in command, in reign, in will, in authority, in consent, and in nature. 15

What is the Father for the persons of the Holy Spirit | and the Son? A, 104r

(He is) their natural person; his hands are their natural hands; his legs are their natural legs; his image and the members of his body are the natural members of their body and image. 20

What is the Son for the persons of the Father and the Holy Spirit?

(He is) the body of their Word; his hands are the hands of their Word; his legs are the legs of their Word; his image and the members of his body are the image of their Word and members of their body. 25

What is the Holy Spirit for the persons of the Father and the Son?

(He is) the body of their breath; his hands are the hands of their breath; his legs are the legs of their breath; his image and the members

ቅዱስ ፡ C. | ⁹⁵² የባሕርይ ፡ እጅም ፡ የባሕርይ ፡ አጅቸውት ፡ (sic) እግርም ፡ የባሕርይ ፡ እግራቸውት ፡ መልኩም ፡ ብልቱም ፡ የባሕርይ ፡ መልካቸውት ፡ B. | ⁹⁵³ ምል ፡ A B. | ⁹⁵⁴ የቃል ፡ አካላቸውት ፡ እጁም ፡ (እጅም ፡ C) የቃል ፡ እጃቸውት ፡ እግሩም ፡ የቃል ፡ እግራቸውት ፡ B C. | ⁹⁵⁵ Omits C.

*የእስትንፋስ፡ አካላቸው፡ እጁም፡ የእስትንፋስ፡ እጃቸው፡ እግሩም፡ የእስትንፋስ፡ እግራቸው፡ መልኩም፡ ብልቱም፡ የእስትንፋስ፡ መልካቸው፡ ብልታቸው፡ ነው፡⁹⁵⁶
 | የሥሉስ፡ ቅዱስ፡ *በአምላክነቱ፡ አንድነቱ፡⁹⁵⁷ ይታወቃል፡⁹⁵⁸ *በጧፍ፡ C, 86v
 ሶስትነት፡ አለበት፡ እሳቱነቱ፡⁹⁵⁹ ወሀነቱ፡ ጧፍነቱ፡ በሰውም፡ በቄስም፡⁹⁶⁰ 5
 በፀሐይ፡ ሶስትነት፡ አለበት፡⁹⁶¹ ሶስት፡ ፀሐይ፡ አይሉም፡ ሐንድ፡ ፀሐይ፡⁹⁶² እንጂ፡ መለኮትም፡ እንዴህ፡⁹⁶³ ነው፡፤ የሥሉስ፡ ቅዱስ፡ መለኮትነት፡ በሶስት፡⁹⁶⁴ *አካል፡ መለኮትነት፡⁹⁶⁵ አላቸው፡ ስላልነ፡ *እንደ፡ አካላቸው፡⁹⁶⁶ ተለይቶ፡ እንደ፡ ስማቸው፡ ተጸርቶ፡⁹⁶⁷ | አይደለውም፡⁹⁶⁸ አይ A, 104v
 ሁድ፡ ግን፡⁹⁶⁹ መላኪ፡⁹⁷⁰ ጀርመን፡ መናፍቃን፡ ሶስት፡ አካል፡ ፫⁹⁷¹ስም፡ 10
 ሶስት፡ መለኮት፡ ፫⁹⁷²አምላክ፡ ፫⁹⁷³እግዚአብሔር፡ ነው፡⁹⁷⁴ ይላል፡ ተንባላታዊ፡ አረማዊ፡⁹⁷⁵ አጋንንት፡ *በስም፡ በአካል፡ በገጽ፡ በመልክዕ፡⁹⁷⁶ በአምላክነት፡ በመለኮትነት፡ በእግዚአብሔርነት፡ ሐንድ፡⁹⁷⁷ ነው፡ ይላል፡፤ እኛ፡ ግን፡ ስንል፡ በስም፡ በአካል፡ በገጽ፡ በመልክዕ፡⁹⁷⁸ ፫⁹⁷⁹ነው፡⁹⁸⁰ በመለኮትነት፡ በአምላክነት፡ በእግዚአብሔርነት፡ አንድ፡⁹⁸¹ እንላለን፡፤**⁹⁸² 15
 | ሰኞ፡ አንድ፡ ሰራ፡⁹⁸³ ምን፡ ቢሉ፡ ወሀ፡ ከምድር፡⁹⁸⁴ እስከ፡ ረቂቅ፡ ሰማይ፡ መልቶ፡ ነበረና፡⁹⁸⁵ መሬትም፡ እንደ፡ እንቅላል፡ ሽፍን፡ ነበረቺና፡⁹⁸⁶ ዘረጋት፡ ወሀን፡ ከሶስት፡⁹⁸⁷ ከፈለ፡⁹⁸⁸ ሲሰውን፡ ጠፈር፡ አደረገ፡⁹⁸⁹ *በምድር፡ ያሉን፡ ባሕርን፡ አፍላጋትን፡ አደረገ፡⁹⁹⁰ ሲሰውን፡ ሐኖስን፡⁹⁹¹ ከጠፈር፡ በላይ፡ አሰረረ፡⁹⁹² ሲሰውን፡ ውቅያኖስን፡⁹⁹³ ከምድር፡⁹⁹⁴ ዳር፡ አሳደረና፡⁹⁹⁵ toward the end of col. 1
 | በሰርክ፡ ማክሰኞ፡ ፫⁹⁹⁶ | ሰራ፡⁹⁹⁷ ውቅያኖስን፡ ጿት፡ ማልዶ፡ አሰናበተ፡ ለይትጋባእ፡ ማይ፡ ውስተ፡ ምዕላዲሁ፡⁹⁹⁸ ቢለው፡ ወረደ፡⁹⁹⁹ ሣዕርን፡ እህልን፡¹⁰⁰⁰ እንጨትን፡ አንድ፡ ብሎ፡ ሰራ፡¹⁰⁰¹ ከገነት፡¹⁰⁰² አትክልትን፡ ሰራ፡¹⁰⁰³ | እግዚአብሔር፡ *፰ ነገር፡ ሰራ፡ A, 105r

APPARATUS: ⁹⁵⁶ የአካል፡ እስትንፋሳቸውት፡ እጅም፡ እግሩም፡ የእስትንፋስ፡ እጃቸውት፡ (እጅ” C) እግራቸውም፡ ነው፡ መልኩም፡ ብልቱም፡ የእስትንፋስ፡ መ(C, fol. 86v)ልካቸውትም፡ (“ውም፡ C) ብልታቸውም፡ ነው፡ B C. | ⁹⁵⁷ አምላክነቱ፡ አንድነት፡ B; አምላክነት፡ አንድነት፡ C. | ⁹⁵⁸ ለእሳትም፡ ለወሀም፡ ለጥዋፍም፡ ለቄስም፡ ለፀሐይም፡ ሶስትነት፡ አለበት፡ adds C. | ⁹⁵⁹ ”ት” is a combination of ት and ቱ. | ⁹⁶⁰ Omits C. | ⁹⁶¹ ስላለበት፡ ግን፡ add B C. | ⁹⁶² ቢሉ፡ adds C. | ⁹⁶³ እንዲያ፡ አንድ፡ ነው፡ C. | ⁹⁶⁴ ”ቱ”፡ C. | ⁹⁶⁵ Omits C. | ⁹⁶⁶ እንድ፡ አካላታቸው፡ C. | ⁹⁶⁷ ሶስት፡ adds C. | ⁹⁶⁸ አንድ፡ ነው፡ እንጅ፡ adds C. | ⁹⁶⁹ Omits C. | ⁹⁷⁰ መልክ፡ C. | ⁹⁷¹ ሶስት፡ C. | ⁹⁷² ሶስት፡ C. | ⁹⁷³ ሶስት፡ C. | ⁹⁷⁴ Omits C. | ⁹⁷⁵ Omits C. | ⁹⁷⁶ በአካል፡ በገጽ፡ በመልክ፡ C. | ⁹⁷⁷ አንድ፡ C. | ⁹⁷⁸ ”ክ”፡ C. | ⁹⁷⁹ ሶስት፡ C. | ⁹⁸⁰ Omits C. | ⁹⁸¹ Omits C. | ⁹⁸² Omits B. | ⁹⁸³ ፈጠረ፡ B C. | ⁹⁸⁴ ”ደ”፡ B. | ⁹⁸⁵ ”ረ”፡ B C. | ⁹⁸⁶ ”ረኛ”፡ B C. | ⁹⁸⁷ እሰ”፡ B C. | ⁹⁸⁸ ”ለው”፡ B C. | ⁹⁸⁹ ”ገው”፡ B C. | ⁹⁹⁰ Omit B C. | ⁹⁹¹ አኖስ፡ C. | ⁹⁹² ”ረው”፡ B C. | ⁹⁹³ ”ስ”፡ C. | ⁹⁹⁴ እም”፡ B. | ⁹⁹⁵ ”ረው”፡ ባሕር፡ አፍላጋት፡ አንቅዕት፡ በምድር፡ ላይ፡ ያሉ፡ ሁሉ፡ ከውቅያኖስ፡ የተከፈሉ፡ ናቸው”፡ B C, ‘(He suspended) it. Bodies of water, (water of) rivers, fountains, all (others) on earth, are taken from the ocean.’ | ⁹⁹⁶ ሶስት፡ B C. | ⁹⁹⁷ ፈጠረ፡ B. | ⁹⁹⁸ ”ድ/ዲ”፡ a combination of the two B. | ⁹⁹⁹ አንድ፡ add B C. | ¹⁰⁰⁰ እክልን፡ B C. | ¹⁰⁰¹ ፈጠረው፡ ሁለት፡ B C. | ¹⁰⁰² ገነትን፡ B C. | ¹⁰⁰³ አንድ፡ ብሎ፡ ፈጠረ፡ B C.

of his body are the image of their breath and the members of their body.

| The oneness of the Holy Trinity is known by (the oneness of) its divinity. There is trinity in a candle:¹¹⁸ its fieriness, its wateriness, and its being a candle. There is trinity in a man, or in a priest, and in sun. One does not say three suns, but one sun.¹¹⁹ Divinity, too, is like this. Regarding the divinity of the Holy Trinity, because we said, ‘There is divinity in the three persons’, it is not by separating it as by their persons or calling it (three) as by their names. | But the Jews¹²⁰ (and) Melkite¹²¹ German heretics say, ‘It is thee persons, three names, three divinities, three Gods,¹²² three Gods.¹²³ Muslims, pagans, (and) demons¹²⁴ say, ‘He is one in name, in person, in hypostasis, in image, | in godhead,¹²⁵ in divinity,¹²⁶ and in being God.¹²⁷ But we say, ‘He is three in name, in person, in hypostasis, and in image, but one in divinity, in godhead and in being God.’

| On Monday, he made one (thing). If one asks, ‘What?’, the water had filled (the space) from earth to the subtle sky. And the earth was covered¹²⁸ like an egg (by its shell). He spread the water, and divided it into three. A third he made firmament; the (parts of it) which were on earth he made seas and rivers: the (second) third, the *hanos*, he elevated above the firmament, and (the third) third, the ocean, he settled at the edge of earth.

| On Tuesday at dusk,¹²⁹ he | made three (things). He discharged the ocean early in the morning: when he said to it, ‘*Let the water be gathered into its place*’, (and) it went down. He created the grass, the grain, and the woods with one (command). In Paradise he created plants. | God created eight things.

COMMENTARY: ¹¹⁸ *Tʷaf*, indigenous candle made locally of threads and wax. | ¹¹⁹ Cf. fol. 72r. | ¹²⁰ Perhaps because of the Hebrew expression *elohim*, ‘gods’. | ¹²¹ ? *mālaki* MS. | ¹²² *Amlak*. Who German heretics are is not clear. If the reference is to the Hermannsburg Mission of the nineteenth century, the manuscript could not be of the eighteenth century, but it is. Also the features manifested in the language could be regional (Gondärite) rather than archaic. | ¹²³ *ʿġziʿabher*. | ¹²⁴ It is not clear if this is a class by itself or an adjective to the preceding class. | ¹²⁵ *Amlakənnät*. | ¹²⁶ *Mäläkotənnät*. | ¹²⁷ *ʿġziʿabherənnät*. | ¹²⁸ Probably, ‘round’. | ¹²⁹ *Sic*.

እጉድ፡ ሌላ፡¹⁰⁰⁴ ደግሞ፡ አልፈጠረም፡ ከሰኞ፡ እስከ፡ ዓርብ፡ ግብር፡
 እምግብር፡ ሰራ፡¹⁰⁰⁵ ገነትም፡¹⁰⁰⁶ ከመሬት፡ ተከፍላለቺና፡¹⁰⁰⁷ መሬት፡
 ነቺ፡¹⁰⁰⁸ *ሣር፡ እንጨት፡ እህል፡ አትክልት፡¹⁰⁰⁹ | ከወሀ፡ ከመሬት፡ ከእ C, 122r
 ሳት፡ ተቀንሶ፡ ተሰርቷል ቁ።
 ረቡዕ፡¹⁰¹⁰ ፫¹⁰¹¹ ሰራ፡ *ምንና፡ ምን፡ ቢሉ፡¹⁰¹² *ፀሐይን፡ ከነፋስ፡ ብርሃ 5
 ንን፡ ከእሳት፡ ጤረቃን፡ | <ከ>ከዋክብትን፡ ከነፋስ፡ ከብርሃን፡ ከወሀ፡¹⁰¹³ B, 36r
 በሰርክ፡¹⁰¹⁴ ሐሙስ፡ ፪ሰራ፡ ምንና፡ ምን፡ ቢሉ፡ በባሕር፡ የሚላወሱን፡¹⁰¹⁵
 ዓሣን፡ አዞን፡ አርጃኖን፡ በባሕር፡ ያለን፡¹⁰¹⁶ ሁሉ፡ *ሰራ፡ ሁለተኛ፡ አሞ
 ራን፡¹⁰¹⁷ ዠግራን፡¹⁰¹⁸ ገላውቃ፡ ሰጎን፡¹⁰¹⁹ ብርጋና፡¹⁰²⁰ የፈ፡ ንስር፡¹⁰²¹
 በእግር፡ የሚሸከረከሩ፡ | አራዊተ፡¹⁰²² ምድር፡ የማይበላን፡¹⁰²³ ምጥ C, 122v
 ምጥ፡¹⁰²⁴ ዠምሮ፡ እስከ፡ ዘሆን፡¹⁰²⁵ ሕዋሳትን፡ ሕስስትን፡¹⁰²⁶ እንቃቅ
 ላን፡¹⁰²⁷ ዘንዶን፡¹⁰²⁸ በሔሞትና፡¹⁰²⁹ ሌዋታንን፡¹⁰³⁰ በሰርክ፡ እሌህን፡ ከነ
 ፋስ፡ ከእሳት፡ ከወሀ፡ ከመሬት፡ ሰራ ቁ።
 ዓርብ፡ ፫¹⁰³¹ ሰራ፡ ምንና፡ ምን፡ ቢሉ፡ ድኩማን፡ ክንፍ፡ | መንፈቅ፡¹⁰³² B, 36v
 ሌሊት፡ ዶርሆን፡¹⁰³³ ቆቅን፡¹⁰³⁴ ሶረንን፡ ዣርትን፡¹⁰³⁵ ርግብን፡¹⁰³⁶ ድርጩ 15
 ትን፡¹⁰³⁷ ሰራ፡¹⁰³⁸ *የሚበላን፡ ቅዱስ፡¹⁰³⁹ ፯ነገር፡ ነው፡¹⁰⁴⁰ ሲነጋ፡
 ላገምን፡¹⁰⁴¹ እንስሳ፡ ገዳምን፡¹⁰⁴² ሰራ፡¹⁰⁴³ A, 105v
 ፀሐይ፡ ሲሠርቅ፡ | አዳምን፡ ንግበር፡ ሰብአ፡ በአርአያነ፡ ወበአምሳሊነ፡
 ብሎ፡¹⁰⁴⁴ ሲል፡ *የ፬ዓመት፡ ጉልማሳ፡ አድርጎ፡ ፈጠረው፡¹⁰⁴⁵ ሔዋንን፡
 ግን፡¹⁰⁴⁶ በ፫ት፡¹⁰⁴⁷ ከአዳም፡ ከግራ፡ ጎድኑ፡ ሰብሮ፡ ቀንሶ፡¹⁰⁴⁸ ሰራት፡¹⁰⁴⁹ 20
 ነፍስ፡ ያለውን፡¹⁰⁵⁰ ሁሉ፡ ከነፋስ፡ ከእሳት፡ ከወሀ፡ ከመሬት፡ ቀንሶ፡¹⁰⁵¹
 ሰራው ቁ።¹⁰⁵²
 ከሐሙስ፡ ፍጥረት፡¹⁰⁵³ ከዓሣ፡ በቀር፡ የሚበላ፡ የለም ቁ።
 በቀዳሚት፡ ግን፡ አዕረፍኩ፡ እምኩሉ፡ ግብሩ፡ አለ፡ በሳብዕት፡¹⁰⁵⁴ ዕለት፡

APPARATUS: ¹⁰⁰⁴ ፳ን፡ ፍጥረት፡ ዕሁድ፡ ፈጠረ፡ እንጅ፡ ሲልስ፡ B C. | ¹⁰⁰⁵ ሲለያይ፡ B C. |
¹⁰⁰⁶ *ትነም፡ B C. | ¹⁰⁰⁷ *ች፡ B C. | ¹⁰⁰⁸ ነቺ፡ C. | ¹⁰⁰⁹ ሣዕርን፡ ዕዕን፡ እክልን፡ አትክልትን፡ B
 C, ‘the grass, the plants, the grain, and vegetable’. | ¹⁰¹⁰ እረ፡ B C. | ¹⁰¹¹ ሶስት፡ B C. |
¹⁰¹² Omit B C. | ¹⁰¹³ ከነፋስ፡ ከብርሃን፡ ከእሳት፡ ፀሐይን፡ አንድ፡ ከብርሃን፡ ከነፋስ፡ ከወሐ፡
 ጨረቃን፡ ፪ ከነፋስ፡ ከብርሃን፡ ከወሐ፡ ከዋክብትን፡ ሶስት፡ B C, ‘(He produced), one, the sun
 from wind, light, and fire; two, the moon from light, wind, and water; and three, the stars
 from wind, light, and water’. | ¹⁰¹⁴ ነው፡ add B C. | ¹⁰¹⁵ *ስን፡ B; *ስ፡ C. | ¹⁰¹⁶ ያሉ፡ B C. |
¹⁰¹⁷ አንድ፡ በክንፍ፡ የሚበሩን፡ አራዊተ፡ ሰማይን፡ እርኩስ፡ ጉሉ፡ አሞራ፡ ቊራ፡ B C, ‘One,
 animals of the sky that fly with wings, including all unclean ones, (such as) vultures (and)
 crow’. | ¹⁰¹⁸ *ራ፡ B C. | ¹⁰¹⁹ ሰጎን፡ B. | ¹⁰²⁰ እስከ፡ add B C. | ¹⁰²¹ ድረስ፡ ፪ add B C. |
¹⁰²² *ት፡ B. | ¹⁰²³ *ሉ፡ B C. | ¹⁰²⁴ [ምጥማጥ፡; ከምጥማጥ፡ B C. | ¹⁰²⁵ A variant of ዝሆን፡
 ዘኾን፡ ድረስ፡ ፫ B C. | ¹⁰²⁶ ሕዋሳት፡ B; ሕዋሳት፡ ማለት፡ ምነው፡ ቢሉ፡ ሕባብ፡ C, ‘insects’ B;
 ‘If one asks, “What does insects mean?” Snakes’. If ሕባብ፡, ‘snake’ is one of the ሕዋሳት,
 then the exact meaning of ሕዋሳት is not ‘insects’ but including all creeping animals. |
¹⁰²⁷ *ላ፡ B C. | ¹⁰²⁸ *ዶ፡ B C. | ¹⁰²⁹ *ት፡ B C. | ¹⁰³⁰ *ቲን፡ ስርሥ፡ ፪ B; *ታን፡ አራዊተ፡
 ከርሥ፡ ፪ C. | ¹⁰³¹ ሶስት፡ B C. | ¹⁰³² በመ፡ B C. | ¹⁰³³ *ሆ፡ B C. | ¹⁰³⁴ ጋግርትን፡ add B C, pos-
 sible for ዣርትን፡ which is wanting in B and C. | ¹⁰³⁵ Omit B C. | ¹⁰³⁶ እር፡ B C. | ¹⁰³⁷ *ጭ”

On Sunday he did not create any other (things). From Monday to Friday, he produced *works from (existing) works*.¹³⁰ Since Paradise was broken away from earth, it, too, is earth. Grass, wood, grain, and plants/vegetables | were created, taking (the materials) out from earth. C, 122r

On Wednesday, he created three (things). If one asks, ‘What and what?’, the sun from wind, the light from fire, and the moon | and the stars from wind, light, and water. 5 B, 36r

On Thursday, at dusk, he created four (things). If one asks, ‘What and what?’, he created those that move in the seas: the fish, the crocodiles, the monitor lizards, and all that are in the seas. Second, he created vultures, pheasants, kites, ostriches, seagulls,¹³¹ eagles, the wild animals of the dry land that run on legs, | beginning with inedible genet to elephants—insects, chameleons, small lizards,¹³² pythons, behemoths, and leviathans. He made these at dusk from wind, from fire, from water, and from earth. 10 C, 122v 15

On Friday, he created three (things). If one asks, ‘What and what?’, at | midnight, he created those with weak wings—hen partridges,¹³³ *sorān*,¹³⁴ porcupines, doves, and *dərçutt*.¹³⁵ The edible and the clean¹³⁶ are seven things. At | dawn he created cows and wild beasts. A, 105v B, 36v

At sunrise, | he created Adam, a young man of 30 years, saying, ‘Let us create man in our image and our likeness.’ But Eve he created on the third (day/year), breaking (a bone) and taking (it) out from Adam’s left side. He made every living thing, taking them out from wind, fire, water, and earth. C, 123r

There is nothing edible from Thursday’s creation, save for fish. 25

But on Saturday, he said, ‘I rested’, *from all his work*; (that is,) on the seventh day.

COMMENTARY: ¹³⁰ That is, he produced new materials from existing materials. | ¹³¹ *Bərgana*. | ¹³² *Enqaqəlla*. | ¹³³ *Qoq*. | ¹³⁴ A white bird that has no resemblance to a partridge. | ¹³⁵ Variant of *dərçətt*, a bird much smaller than a partridge. | ¹³⁶ *Qəddus*, ‘holy’, i.e. ‘edible animal’, against *rəkus*, ‘filth’, i.e. inedible animal.

ንብሐን : (ንሕብን : C) B C. | ¹⁰³⁸ Omit B C. | ¹⁰³⁹ የሚበሉ : ቅዱሳን : B C. | ¹⁰⁴⁰ ፈጠረ : B C. | ¹⁰⁴¹ ላህምን : B C. | ¹⁰⁴² ም : የሚበሉን : ፪ B C. | ¹⁰⁴³ Omit B C. | ¹⁰⁴⁴ Omit B C. | ¹⁰⁴⁵ ፈጠረው : የቧግመት : ጉልማሳ : አድርጎ ። B C. | ¹⁰⁴⁶ በጅ ቀን : ዓርብ : B C. | ¹⁰⁴⁷ ጽላ : add B C. | ¹⁰⁴⁸ Omit B C. | ¹⁰⁴⁹ አዳምም ፲ ከገነት : በጁዓመት : ወረደ : add B C, ‘And Adam came down from Paradise after seven years’. | ¹⁰⁵⁰ ነገር : add B C. | ¹⁰⁵¹ Omit B C. | ¹⁰⁵² ሰርቷል : B C. | ¹⁰⁵³ ግን : add B C. | ¹⁰⁵⁴ በስብሐት : B; በሰብት : C.

*ወ : ብ :¹⁰⁵⁵ | ወረደ : እንዘ : ኢየሐፅፅ : በላዕሉ : *ወኢይትዌሰክ : በታ B, 37r
 ሕቱ :¹⁰⁵⁶ ዘይቤ : ከሥላሴነቱ :¹⁰⁵⁷ ከመንበሩ : ሳይጐድል : በእዘዝ : | በሥል C, 123v
 ጣን : በምክር : በፈቃድ : በሥምረት : ሳይለይ : ወረደ : ማለት : ነው : ወኢይ
 ትዌሰክ :¹⁰⁵⁸ በታሕቱ : ዘይቤ : በሶስት : ክንድ : ከስንዝር : ቆንጉ : በፀቢብ :
 ማጎፀን : ሰማይና : ምድር : ያይቺለው :¹⁰⁵⁹ አምላክ : አደረ :¹⁰⁶⁰ ሥጋ : 5
 ለበሰ : ፀበበቺ : ላስፋ :¹⁰⁶¹ አጸረቺ : ላርዝም :¹⁰⁶² ሳይል : ሐመልማል : ወነ
 በልባል : እንበለ : ሙስና : ርኢኩ : በገዳመ :¹⁰⁶³ ሲና : *እንዳለ : ዘንድ :
 ሙሴ : ነው : ይላል :¹⁰⁶⁴
 ዐ : ብ : ዐቢይ : እግዚአብሔር : አለ :¹⁰⁶⁵
 ምነው :¹⁰⁶⁶ ቢሉ : *ክርሱ : በቀር :¹⁰⁶⁷ ታላቅ : የታላቅ : ታላቅ : ከክ A, 106r
 ብሩ :¹⁰⁶⁸ ክብር : ከመንግሥቱ : መንግሥት : ቢሰጥ : ያይጐድለው :¹⁰⁶⁹ | C, 124r |
 ከእሳት : እሳት : ቢያነዱ :¹⁰⁷⁰ እንዲበዛ : የርሱም :¹⁰⁷¹ *ፀዳሉ : እንዲ B, 37v
 ያው :¹⁰⁷² ለወዳጆቹ ፤ በሕይወታቸውም : በሞታቸውም :¹⁰⁷³ ቼርነት :
 ጸሎት : ያደረገ : ሰው : በክብሩ : ላይ : ክብር : ኃጢአትም : እንዳለበት :
 ያስተሰርደለታል :¹⁰⁷⁴ ከወዳጁ :¹⁰⁷⁵ ይልቅ : ይወደዋል : ያማቺ : ስም : 15
 ጸርቶ : *እንግዳ : በመጸ : ጊዜ :¹⁰⁷⁶ አማት : ካማቺ :¹⁰⁷⁷ ይልቅ : እንድትወ
 ደው : እንድታከብረው ፤ አምላክም : እንዲያነው :¹⁰⁷⁸ ከጸላቱ :¹⁰⁷⁹ ጋራ :
 ያገኘውን : ሰው : ምንም :¹⁰⁸⁰ ወዳጁ : ቢሆን : ከጸላቱ : ይልቅ : ይጸላዋል :
 መጽሐፍ : እንዳለ : | ዘንድ : ዘተሳተፈ : ምስለ : ውጉዝ : ውጉዝ :¹⁰⁸¹ C, 124v
 ውእቱ : ኢትደመሩ : ምስለ : ዓላውያን : ወአረማውያን : በአረፍቱም :¹⁰⁸² 20
 ቢገለግለው :¹⁰⁸³ ዘጸለየ : በ|ውስተ : በድነ :¹⁰⁸⁴ ዓማፂ :¹⁰⁸⁵ ይትኃጉል :¹⁰⁸⁶ B, 38r
 ቅድስናሁ : ለብእሲ : ብልዋል :¹⁰⁸⁷ ነገር : ግን : የበጎውንም :¹⁰⁸⁸ ከብት :
 እንበለ : አስብ : *በበሉ : ጊዜ :¹⁰⁸⁹ ስፍሩን :¹⁰⁹⁰ አዋቂ : ጠይቆ : ካላሳ
 ረጉ :¹⁰⁹¹ *እንደ : ቀማኛ : እንደ : ሌባ :¹⁰⁹² ይፈረድበታል :¹⁰⁹³
 ዘ : ብ : ዘኾሎ : ይእኅዝ : እግዚአብሔር : 25
 *ምን : ማለት :¹⁰⁹⁴ ነው : ቢሉ : *የበጎውም : የክፉውም : ጌታ : እርሱ :¹⁰⁹⁵
 ነው :¹⁰⁹⁶ ወበእንተሰ : ለይእቲ :¹⁰⁹⁶ | ሰዓት : እንዳለ :¹⁰⁹⁷ | ወንጌል : እስኪ : A, 106v |
 C, 125r

APPARATUS: ¹⁰⁵⁵ አብ : A. | ¹⁰⁵⁶ Omit B.C. | ¹⁰⁵⁷ በሥ” B.C. | ¹⁰⁵⁸ ይትዌሰክ : B; ወይትዌሰክ : C. | ¹⁰⁵⁹ አይ” B.C. | ¹⁰⁶⁰ Omit B.C. | ¹⁰⁶¹ ”ፋት : B.C. | ¹⁰⁶² ማት : B.C. | ¹⁰⁶³ በገዳም : በደ ብረ : B.C. | ¹⁰⁶⁴ ሙሴ : እንዳለ : ዘንድ : B. | ¹⁰⁶⁵ Omit B.C. | ¹⁰⁶⁶ ስለምን : ዓቢይ : እግዚአብ ሔር : አለ : B.C. ‘Why did (the source) say, “Almighty God/God is almighty?”’ | ¹⁰⁶⁷ Omit B.C. | ¹⁰⁶⁸ የክብር : B.C. | ¹⁰⁶⁹ አይጐድልበትም : B; አይጐድልበት : C. | ¹⁰⁷⁰ ጸዳሉ : add B.C. | ¹⁰⁷¹ እር” B.C. | ¹⁰⁷² Omit B.C. | ¹⁰⁷³ ”ሙ” B. | ¹⁰⁷⁴ ያስወርድለታል : B; ያስርደለ ታል : C. | ¹⁰⁷⁵ ከወዳጆቹ : C. | ¹⁰⁷⁶ ቢመጸ : እንግዳ : B.C. | ¹⁰⁷⁷ ከአማች : C. | ¹⁰⁷⁸ ”ያው : ነው : B.C. | ¹⁰⁷⁹ ”ቱም : B.C. | ¹⁰⁸⁰ ማ” B.C. | ¹⁰⁸¹ Omits A. | ¹⁰⁸² በዕ/እ” B/C. | ¹⁰⁸³ ቢያገለጽሉ : (?) B; ቢያገለግሉ : C. | ¹⁰⁸⁴ ”ን : C. | ¹⁰⁸⁵ ”ዪ : C. | ¹⁰⁸⁶ ”ጎል : C. | ¹⁰⁸⁷ ብሎአል : B; ብሎ : አለ : C. | ¹⁰⁸⁸ ”ንም : B.C. | ¹⁰⁸⁹ ቢበሉት : B.C. | ¹⁰⁹⁰ Omit B.C. | ¹⁰⁹¹ ካላደረጉ : B.C. | ¹⁰⁹² እ ንደ : ሌባ : እንደ : ቀማኛ : B.C. | ¹⁰⁹³ ይፈረድበታል : alters B, and adds እግዚአብሔር :; እግዚ አብሔር : adds C. | ¹⁰⁹⁴ ማለት : ምን : B.C. | ¹⁰⁹⁵ የክፉንም : የበጎውንም : የሚይዝ : ጌታ : ማለት : B; የክፉንም : የበጎውንም : የሚይዝ : ጌታ : ማለት : C, ‘It means Lord who holds the bad and the good’. | ¹⁰⁹⁶ ይ” B.C. | ¹⁰⁹⁷ Omit B.C.

‘Wä’ (Ϡ) means | ‘he came down without wanting from above and without being added to below’. It means he came down without wanting from his trinity and from his throne, unseparated in command, | authority, counsel, will, and consent. What it said ‘and without being added to below’ (means) God, on whom heaven and earth are not capable (to carry), dwelt in the narrow womb of a girl (of the stature) of three cubits and a span; he wore flesh, without saying, ‘It is narrow, let me widen (it)’, or ‘It is short, let me lengthen (it)’, as Moses said, ‘In the desert of Sinai, I saw verdure and flame without destruction.’¹³⁷

10

‘A’ (Θ) means God is great.

If one asks, ‘What is (this)?’, there (is no one) greater than him. He is greater than the greatest, | whose glory will not lessen if he gives glory from his glory and kingship | from his kingship. As fire increases when one makes | fire from fire, his brightness (increases) likewise (when he shares it) with his friends during their lifetime and in their death. To whoever holds prayers glory (will be added) to his glory, and if there is sin on him, it will have it forgiven for him. (The Lord) will love him more than his friends. As when a guest comes invoking the name of a father-in-law, the mother-in-law loves him more than the father-in-law himself and honours him; so is also God. (But) he hates the man whom he finds with his enemy more than his enemy, however (close) his friend might be, as the Scripture says, | ‘Whoever is a partner with the anathematized is anathema. Do not associate with outlaws and the pagan.’¹³⁸ Even if barred by a wall,¹³⁹ (the source) says, ‘Whoever prays at | the carcass of a rebel, the person’s sanctity will cease.’ But if one consumes a good (person’s) property free of charge, he will be judged as a robber and thief, unless one inquires about its value and indemnifies (it).

‘Zä’ (H) means God is Almighty.¹⁴⁰

30

If one asks, ‘What does (this) mean?’, he is the Lord of the good as well as the bad. As | the Gospel says, ‘But about that | hour’, to the end of the periscope.¹⁴¹ And when the messenger comes, he does not

COMMENTARY: ¹³⁷ That is, without the fire affecting the verdure of the tree. Probably taken from a certain hymn, cf. ‘You (Mary) are the tree which Moses saw in the flame of fire and it was not burning’, sixth stanza of Tuesday’s *Wæddase Maryam*, and ‘Mary is the tree that Moses saw in the flame of fire in a desert, and its branches not burning’, first stanza of Thursday’s *Wæddase Maryam*. | ¹³⁸ Cf. 2 John 10:11. | ¹³⁹ Wall is death. | ¹⁴⁰ That is, ‘who holds all in his hands’. | ¹⁴¹ Matt. Pericope 58 = 24:36–51.

ፈጸም ፡ ጀምሮራፍ ፡ መልክተኛውም ፡¹⁰⁹⁸ በመጻ ፡ ጊዜ ፡ መዓልት ፡ ሌሊት ፡
በጋ ፡ ክረምት ፡ አይልም ፡ *ከዛፍ ፡ ከገደል ፡ ከሣር ፡ ከባሕር ፡ ውሥጥ ፡ ያለ ፡
በታንኳ ፡ በበቅሎ ፡¹⁰⁹⁹ በፈረስ ፡ ሰሮ ፡ ሲሔድ ፡ ቢገኝ ፡¹¹⁰⁰ የሰረረውም ፡ B, 38v
ይውረድ ፡ የወጸውም ፡ ይግባ ፡ አይልም ፡ ከቃሉ ፡ ከወጸ ፡ ሲበሉም ፡ ሲጠ
ጡም ፡ ሲሔዱም ፡¹¹⁰¹ ሲያስተምህሩም ፡ ሲቀድሱም ፡¹¹⁰² ቢያገኝ ፡ 5
ቃሉ ፡¹¹⁰³ ከደረሰ ፡ ሁሉ ፡¹¹⁰⁴ ይዞ ፡ ይሰጣል ፡ ለጌታው ፡¹¹⁰⁵ ይህ ፡ ግን ፡ እን
በለ ፡ ፈቃዱ ፡¹¹⁰⁶ አይሆንም ።
የ ፡ ብ ፡ የማነ ፡ እግዚአብሔር ፡ | ገብረ ፡¹¹⁰⁷ ኃይለ ፡ C, 125v
ምን ፡ ማለት ፡ ነው ፡ ቢሉ ፡ ቀኝ ፡ እጅ ፡ ነው ፡ ቢያስር ፡ ያጠብቃል ፡
ቢመታ ፡ ያደቃል ፡ የእግዚአብሔር ፡ አብ ፡ ልጅ ፡ ወልደ ፡¹¹⁰⁸ እግዚአብ 10
ሔር ፡ ዲያብሎስን ፡ በትሕትና ፡ በትዕግሥት ፡ ተዋግቶ ፡ ድል ፡ ነስቶ ፡ የማ
ረከውን ፡¹¹⁰⁹ ነፍስ ፡¹¹¹⁰ ሁሉ ፡ አስመለሰው ፡¹¹¹¹ ይላል ።¹¹¹²
ደ ፡ ብ ፡ ደመረ ፡ ሥጋን ፡ ምስለ ፡ መለኮቱ ፡ ወመለኮቶ ፡¹¹¹³ ደመረ ፡ ምስለ ፡ B, 39r
ሥጋን ፡
ምነው ፡ ቢሉ ፡ ሰውነታቸውን ፡ አምላክ ፡ አደረገው ፡ አምላክነቱን ፡ ሰው ፡ 15
አደረገው ፡ የሰውነት ፡ አምላክ ፡ ምነው ፡ ቢሉ ፡ እርሱ ፡ ከኛ ፡ ሥጋ ፡ ለበ
ሰና ፡¹¹¹⁴ ሥጋ ፡ ከነፍስ ፡ አንድ ፡ እንድትሆን ፡ | መለኮት ፡¹¹¹⁵ ከሥጋ ፡¹¹¹⁶ A, 107r |
አንድ ፡ ሆኖ ፡¹¹¹⁷ ያአምላክነቱን ፡¹¹¹⁸ ሥልጣን ፡ ለቄስ ፡ ሰጠው ፡ ከፈጣሪነቱ ፡ C, 126r
ከአምላክነቱ ፡¹¹¹⁹ በቀር ፡ ሥልጣኑን ፡ ለቄስ ፡ ሰጥቶ ፡ እንደኔ ፡ ሁነህ ፡¹¹²⁰
እዘዝ ፡ እስር ፡ ፍታ ፡ አለው ፡ እኛነም ፡¹¹²¹ በመንፈስ ፡ ቅዱስ ፡ የአምላክ ፡ 20
ልጅ ፡ አደረገን ፡ ይላል ።¹¹²²
ገ ፡ ብ ፡ ገብረ ፡ ዓለመ ፡¹¹²³ በጥበቡ ፡¹¹²⁴
ምነው ፡ ዓለምን ፡ እንዴት ፡ በጥበብ ፡ ሰራ ፡ ቢሉ ፡ ጂስቅለተ ፡¹¹²⁵ ሰማይ ፡¹¹²⁶
፻¹¹²⁷ መሠረት ፡ በሥልጣኑ ፡ አምላክነቱ ፡ ይዞ ፡ ነፋስን ፡¹¹²⁸ | ከእሳት ፡ ወሀን ፡ B, 39v
ከመሬት ፡ *ባንድ ፡ አነባብሮ ፡¹¹²⁹ ወሀው ፡ ያይደፈርስ ፡¹¹³⁰ መሬቱ ፡ ያይበስ 25
ብስ ፡ እሳቱ ፡ ያይነድ ፡¹¹³¹ ነፋሱ ፡ ያይነፍስ ፡¹¹³² ላየኛው ፡¹¹³³ ስቅለቱ ፡ ያይ C, 126v
ናድ ፡¹¹³⁴ በትእዛዙ ፡ አቁሞታል ፡ ሰውነም ፡¹¹³⁵ በፎጥበብ ፡ ሰርቶታል ፡

APPARATUS: ¹⁰⁹⁸ መላ” B C. | ¹⁰⁹⁹ እዛፍ ፡ ሰሮ ፡ እገደልም ፡ ሰሮ ፡ እባሕርም ፤ ውስጥ ፡ እታ[ን]ኳ ፡ ሰሮ ፡ B C, ‘climbing a tree, climbing a cliff, and ascending a boat in the sea’. | ¹¹⁰⁰ ቢያገኝ ፡ B C. | ¹¹⁰¹ ሲጸድም ፡ ቢያገኝ ፡ B C. | ¹¹⁰² ሲዱሱም ፡ C. | ¹¹⁰³ ከቃ” B C. | ¹¹⁰⁴ ሁሉንም ፡ B C. | ¹¹⁰⁵ ለጌ” B C. | ¹¹⁰⁶ እርሱ ፡ ፈቃድ ፡ B C. | ¹¹⁰⁷ ”ረት ፡ B C. | ¹¹⁰⁸ ”ድ” ፡ B. | ¹¹⁰⁹ የወሰደውን ፡ B C. | ¹¹¹⁰ Omit B C. | ¹¹¹¹ ”ል” B. | ¹¹¹² Omit B C. | ¹¹¹³ ”ቱ” ፡ B C. | ¹¹¹⁴ ለብስ ፡ B; ለበስ ፡ C. | ¹¹¹⁵ ”ትም” ፡ C. | ¹¹¹⁶ እንድያ ፡ ተገኛችቶ ፡ አንድ” ፡ add B C. | ¹¹¹⁷ ሆነ ፡ B C. | ¹¹¹⁸ የአም” B C. | ¹¹¹⁹ Omit B C. | ¹¹²⁰ ኾነክ ፡ B C. | ¹¹²¹ ”ንም” ፡ B C. | ¹¹²² Omit B C. | ¹¹²³ ”ም” ፡ B. | ¹¹²⁴ ለ ጥቡ ፡ B; በጥቡ ፡ C. The two manuscripts, B and C, had similar exemplars. | ¹¹²⁵ ለታት ፡ B C. | ¹¹²⁶ Omit B C. | ¹¹²⁷ ፻ን ፡ B C. | ¹¹²⁸ ነፍስን ፡ B C. | ¹¹²⁹ አነባብሮ ፡ ባንድ ፡ አድርጎ ፡ B C. | ¹¹³⁰ እንዳይ” MA. | ¹¹³¹ አይ” B C. | ¹¹³² አይ” B C. | ¹¹³³ ላይ” ፡ B; ላይ ፡ C. | ¹¹³⁴ አይ” B C. | ¹¹³⁵ ሰው ፡ ነም ፡ B.

take into consideration (if it is) day or night, dry season¹⁴² or rainy season.¹⁴³ As to whoever is on a tree, at a cliff, on the grassland, and in the sea on a boat, or if he is found travelling—ascending a mule or horse—(the messenger) will not say, ‘Let whoever has ascended | descend and he who is out come in.’ Once (his command) is issued through his words, and has reached (people, be it) while eating, drinking, walking, teaching, or serving Mass, (the messenger) will capture all and deliver (them) to his Lord. But this will not happen without his will. B, 38v
5

‘Yä’ (𐌺) means ‘the right hand of God | did power’.¹⁴⁴ C, 125v

If one asks, ‘What does (this) mean?’, it concerns the right hand, which tightens, if it ties, and crushes, if it strikes. The Son of God—the Son of God the Father—fought the Devil with his humility and forbearance, defeated him, and had all the souls he captured returned. 15

‘Dä’ (𐌸) means he added our flesh to his divinity, and his divinity he added | to our flesh. B, 39r

If one asks, ‘What is (this)?’, he made our humanity divine, and he made his divinity human. If one asks, ‘What is humanity’s divine?’,¹⁴⁵ he wore flesh from us, and, as flesh | becomes one with the soul, | divinity became one with flesh, and gave the authority of his godhead to the priest. He gave his authority to the priest, save for his (power of) being creator, his Godhead, and said to him, ‘Command, bind, and lose representing me.’¹⁴⁶ And us, (the faithful), he made children of God in the Holy Spirit. A, 107r |
C, 126r
25

‘Gä’ (𐌾) means he created the world with his wisdom.

If one asks, ‘What is (this)? How did he create the world with wisdom?’, he held the seven suspensions of heaven and the four foundations with the authority of his godhead, and has set up (the world) with his command, combining wind | with fire, and water with earth, with the water not being turbid, and the earth not being soggy, | the fire not burning, the wind not blowing, and the suspension above not crumbling. Man, too, he created with five wisdoms. B, 39v
C, 126v

COMMENTARY: ¹⁴² Bāga. | ¹⁴³ Krämmt. | ¹⁴⁴ Ps. 117/118:15–16. | ¹⁴⁵ Lit. ‘God’. | ¹⁴⁶ Cf. Matt. 16:19.

ሄምንና፡ ምን፡ ቢሉ፡¹¹³⁶ ትሕትና፡ ትዕግሥት፡¹¹³⁷ ምግባራትን፡¹¹³⁸
 ሕግና፡¹¹³⁹ ሃይማኖትን፡¹¹⁴⁰ ካላጸኑ፡¹¹⁴¹ ካላበጁ፡ ክርስቲያን፡ ይሆኑ፡
 ዘንድ፡ አይቻልም፡¹¹⁴² በወንጌልም፡¹¹⁴³ ፩¹¹⁴⁴ አብጻት፡ ፩¹¹⁴⁵ ጥበ
 ባት፡¹¹⁴⁶ ይህ፡ ነው፡¹¹⁴⁷ | ዳግመኛም፡ ጠቢባነ፡ ኩኑ፡ ከመ፡ አርዌ፡ B, 40r;
 ምድር፡ ወየዋሃን፡¹¹⁴⁸ ኩኑ፡¹¹⁴⁹ ከመ፡ ርግብ፡¹¹⁵⁰ C, 127r
 የእባብ፡¹¹⁵⁰ ጥበብ፡¹¹⁵¹ ሶስት፡ ነው፡ ምንና፡ ምን፡ ቢሉ፡¹¹⁵² አንዱ፡¹¹⁵³
 ጥበብ፡ እንደ፡ ሰማዕታት፡ | ነው፡ እባብ፡ የቀረ፡¹¹⁵⁴ ሥጋውን፡ *ካንገቱ፡ A, 107v
 ዠምሮ፡ እስከ፡ ዠራቱ፡ ቢቀጠቅጡት፡¹¹⁵⁵ አይሞትም፡ *ራሱን፡ ቢመ
 ቱት፡ ይሞታል፡¹¹⁵⁶ ራስ፡¹¹⁵⁷ የተባለ፡ ሃይማኖት፡ ነው፡ ነፍስም፡¹¹⁵⁸
 ነቺ፡ ሰማዕታትም፡ ለሃይማኖታቸውና፡ ለነፍሳቸው፡ ቢጋደሉ፡ እንጂ፡ ለከ 10
 ብታቸው፡¹¹⁵⁹ ለሥጋቸው፡ አያዝኑም፡ ሁለተኛም፡ ጥበብ፡** የእባብ፡ | C, 127v
 *ጭመት፡ ከ፱፩ቀን፡ የጸመ፡ ሰው፡ እንዲይታደስ፡¹¹⁶⁰ ግልፋፊውን፡
 ቢጥል፡*¹¹⁶¹ ሕፃን፡ ይሆናል፡**¹¹⁶² ባልጸመ፡ ጊዜ፡ ጸላቱ፡ | ያሼንፈዋል፡ B, 40v
 ይደክማል፡ *በድንግልናው፡ ግን፡ የመነኮስ፡¹¹⁶³ መልአክ፡ እግዚአብሔር፡
 ነው፡ ቀድሞ፡ ስቶ፡¹¹⁶⁴ ኃጢአት፡ ሰርቶ፡ ኋላም፡ መንኮሶ፡¹¹⁶⁵ በጸም፡ 15
 *በጸሎት፡ በሰጊድ፡¹¹⁶⁶ በምጽዋት፡ *በትዕግሥት፡ በትሕትና፡¹¹⁶⁷ በምግባ
 ራት፡ ጸፍጦ፡ የሕግና፡ የሃይማኖት፡ ቅቤ፡ ተቀብቶ፡ በመንፈስ፡ ቅዱስ፡
 ተወልዶ፡ ሕፃን፡ ሆኖ፡ ታድሶ፡¹¹⁶⁸ መንግሥተ፡ ሰማያትን፡ ይወር
 ሳል፡¹¹⁶⁹ ሶስተኛም፡¹¹⁷⁰ *የእባብ፡ ጥበብ፡¹¹⁷¹ | እንደ፡ ጸድቃን፡¹¹⁷² ነው፡ C, 128r
 እባብ፡ ከለመርዙ፡¹¹⁷³ ወሀ፡ አይጠጣም፡ ምንም፡ ቢቸኩል፡¹¹⁷⁴ በድፍረ 20
 ትም፡¹¹⁷⁵ ረስቶም፡¹¹⁷⁶ በጠጣ፡ ጊዜ፡ ፈጥኖ፡ ይሞታል፡ ባይሞትም፡ *ይ
 ታመማል፡ ይመነምናል፡¹¹⁷⁷ ጸድቃንም፡ ከለኃጢአታቸን፡¹¹⁷⁸ ብለው፡¹¹⁷⁹ A, 108r
 ሥጋ፡ | አምላክን፡¹¹⁸⁰ አይቀበሉም፡ በቀል፡ አድርገው፡ ከሰው፡ ተጻል B, 41r
 ተው፡¹¹⁸¹ እህል፡ በልተው፡¹¹⁸² ወሀ፡ ጠጥተው፡¹¹⁸³ ርስሐቱን፡¹¹⁸⁴ ሳይታ

APPARATUS: ¹¹³⁶ Omits A. | ¹¹³⁷ The reason for why the object marker -ን is missing after ትሕትና፡ and ትዕግሥት፡ could be because these nouns are both the subject and object of two sentences erroneously combined as one. | ¹¹³⁸ »ት፡ B C. | ¹¹³⁹ Omit B C. | ¹¹⁴⁰ »ት፡ B C. | ¹¹⁴¹ »ጹኑ፡ B; ካላጸኑ፡ C. | ¹¹⁴² »ቸ» B. | ¹¹⁴³ በንጌልም፡ C inserts. | ¹¹⁴⁴ ሐምስ፡ B C. | ¹¹⁴⁵ ሐምስ፡ B C. | ¹¹⁴⁶ ጠባባት፡ C; ያለ፡ add B C. | ¹¹⁴⁷ ሐምስ፡ አብጻት፡ ወሐምስ፡ ጠባባት፡ ያለ፡ እዝራ፡ ነው፡ ፩ቡራኬ፡ ያላስባረከ፡ ሰው፡ ቢመጸበት፡ (corrects to »በሕ፡ B) ጠይቀው፡ አላስባርክም ። በአንድ፡ አካል፡ ሐምስ፡ አብጻት፡ ያለ፡ ይኸ፡ ነው፡ ፩ቡ(B, fol. 40r)ራኬ፡ የሚስባርክ፡ (C የሚያስባርክ፡) በአንድ፡ አካል፡ add B C, 'It is Ezra who spoke about five heritages and five wise women. Whoever has not had the five blessings blessed come to you (?), ask him. What (the source) said, "three heritages in one body" is this. He who has five blessings blessed in one body'. Not very clear. | ¹¹⁴⁸ »ው» B C. | ¹¹⁴⁹ Omit B C. | ¹¹⁵⁰ የባ፡ B C. | ¹¹⁵¹ »ብ፡ B. | ¹¹⁵² Omits B. | ¹¹⁵³ »ድ» B C. | ¹¹⁵⁴ አባሉ፡ add B C. | ¹¹⁵⁵ ቢቀጠቅጡት፡ ከአንገቱ፡ እስከ፡ ዠራቱ፡ B C. | ¹¹⁵⁶ Omit B C. | ¹¹⁵⁷ እራስ፡ B C. | ¹¹⁵⁸ »ስ፡ B C. | ¹¹⁵⁹ »ውና፡ C. | ¹¹⁶⁰ Sic for እንዲታ». | ¹¹⁶¹ እንድ፡ መነኮሳት፡ ነው፡ ፱ ቀን፡ ይጸማል፡ ዓመት፡ ከ፲ወር፡ ከ፳፭ ቀን፡ አደፋን፡ ጥሎ፡ B, 'It is like monks: it fasts 30/40 days. In a year, 10 months, and 25 days, it casts off its filth (and becomes a child)'. | ¹¹⁶² እንደ፡ መነኮሳት፡ ነው፡ ፱ቀን፡ ይጸማል፡ ዓመት፡ ከ፲ወር፡ ከ፳፭ቀን፡ አደፋን፡ ጥሎ፡ ሕፃን፡ ይሆናል፡ C. | ¹¹⁶³ በድንግልናውስ፡

If one asks, ‘What and what are (the five)?’, humility, perseverance, good deeds, the law, and the faith. If one does not observe (these) strictly and practise (them), it is impossible to be a Christian. In the Gospel, too, these are the five heritages or the five wisdoms. | Furthermore, *‘Be wise as the serpent and innocent as the dove.’*¹⁴⁷

B, 40r;
C, 127r

The serpent’s wisdoms are three. If one asks, ‘What and what?’, one wisdom of it is (behaving) like martyrs. | The serpent does not die however its body, from its neck to its tail, is hammered. (But) if one hits it on its head, it dies. What is called head is faith; it is also the soul. And martyrs would fight for their faith and their souls, they are not worried about their properties or their bodies. The serpent’s second wisdom is | as a man who fasts forty years and thirty-five days¹⁴⁸ is renewed, it becomes an infant when it casts off its skin. When (a man) does not fast, his enemy | defeats him; he becomes weak. Whoever becomes a monk in his virginity is an angel of God. And if one first errs and commits sin, he, too, can inherit the kingdom of heaven by later becoming a monk, making himself tasty—with (the salt of) fasting, prayer, prostration to the ground, almsgiving, perseverance, modesty, and good deeds—anoointing himself with the butter¹⁴⁹ of the law and faith, and renewing himself and being a child by being born in the Holy Spirit. The serpent’s third wisdom | is (acting) like that of the righteous. The serpent does not drink water, with its poison (in its mouth) however in a hurry it may be. It would die instantly, if it drinks daring or forgetting. If it does not die, it (at least) becomes sickly and weak. The righteous, too, do not taste the body of God |, when they are with their sins. They do not eat (even) the *mākfālt* alms, (which one acquired) by saying, *‘For the sake of the name of the Father’*,¹⁵⁰ if they have committed vengeance, quarreled with people, eaten food, drank water, not washed their¹⁵¹ filth, and have met with a

A, 107v

10

C, 127v

B, 40v

15

20

C, 128r

A, 108r;

B, 41r

COMMENTARY: ¹⁴⁷ Matt. 10:16. | ¹⁴⁸ There might be a story behind these numbers, cf. *ṣumu ankä kāmā bə’əsi tābib zä-yəsäwawəm*, ‘fast, therefore, like a wise man who fasts’, *Ṣomä daggwa*, e.g. AŞZ, 1. | ¹⁴⁹ In Ethiopia, butter is used as lotion. | ¹⁵⁰ This is one of the expressions beggars use when they beg. | ¹⁵¹ Lit. ‘his’.

ያለ : መነኩሴ : B C. | ¹¹⁶⁴ ስሕቶ : B C. | ¹¹⁶⁵ ”ነ” B. Probably a badly copied መነኩሴ : . | ¹¹⁶⁶ በሰጊድ : በጸሎት : B C. | ¹¹⁶⁷ በትሕትና : በትዕግሥት : B C. | ¹¹⁶⁸ ተሐድሶ : B C. | ¹¹⁶⁹ ”ዋ” B C. | ¹¹⁷⁰ ”ኛ” : B C. | ¹¹⁷¹ ጥበቡ : የባብ : B C. | ¹¹⁷² ጸ” B. | ¹¹⁷³ ከለሕምዙ : B C. | ¹¹⁷⁴ ቢች ኩል : B. | ¹¹⁷⁵ ”ቱ” B; ”ቱም” : C. | ¹¹⁷⁶ እረስቶ : B C. | ¹¹⁷⁷ ይመነምናል : ይታመማል : B C, ‘It becomes emaciated and sick’. | ¹¹⁷⁸ ጥው : B C. | ¹¹⁷⁹ Omit B C. | ¹¹⁸⁰ መለኮት : B C. | ¹¹⁸¹ አይጸሉም : B C. | ¹¹⁸² ጥ : B C. | ¹¹⁸³ ጥ : B C. | ¹¹⁸⁴ እርስሐት : B; እርስሐትን : C.

ፀብ፡¹¹⁸⁵ ከሴት፡ ተገናኝቶ ፤ በእንተ፡ ስመ፡ አብ፡ ያሉበትን፡ መክፈ
 ልተ፡¹¹⁸⁶ እግዚአብሔር፡¹¹⁸⁷ ጸሪቅን፡¹¹⁸⁸ አይበሉም፡ ወንጀለኛ፡¹¹⁸⁹ ግን፡
 ለሥጋው፡ ብሎ፡ ከለኃጢአቱ፡ ሥጋ፡ መለኮትን፡¹¹⁹⁰ ቢቀበል፡¹¹⁹¹ ጸም፡ C, 128v
 ገድፎ፡¹¹⁹² በርስሐት፡¹¹⁹³ ማስኖ፡ በእንተ፡ ስመ፡ አብ፡ ያሉበትን፡
 ጸሪቅ፡¹¹⁹⁴ በበላ፡ ጊዜ፡ *በነፍሱ፡ ይጠፋል፡ በሥጋውም፡ ይቀወፋል፡¹¹⁹⁵ 5
 በእንተ፡ ስመ፡ አብ፡ ያሉ፡ ጊዜ፡ ወደ፡ ፊት፡ ምክንድ፡ ወደ፡ ኋላ፡ ምክ
 ንድ፡ *በቀኝ፡ በግራም፡ ምክንድ፡ ይቀደሳል፡ ያይገባው፡ ሰው፡¹¹⁹⁶ B, 41v
 ዠሮው፡ በሰማ፡ ጊዜ፡ በልቶ፡ እንደቆረበ፡ ነው፡¹¹⁹⁷ ገሃነመ፡ እሳት፡ ይፈረ
 ድበታል፡
 *በልቶ፡ ጠጥቶ፡ እርስሐት፡ ነክቶ፡ ዠሮው፡ ቢሰማ፡ ስለምን፡ ቢባል፡¹¹⁹⁸ 10
 መንፈስ፡ ቅዱስ፡ ይርቀዋል፡ መንፈስ፡ ሰይጣን፡ ያድርበታል፡ ያብዳል፡
 ጸም፡ ይገድፋል፡ በልቶ፡ ይቆርባል፡ የውሐነ፡ ኩኑ፡ ከመ፡ ርግብ፡ ወን
 ዱም፡ ሴቱም፡ ቢሞት፡ የቀረውም፡ አይገባም፡¹¹⁹⁹ ዳግመኛም፡ እንቁላ
 ሉን፡¹²⁰⁰ ቢሰብሩ፡ ልጅን፡ ቢገድሉ፡ ቂም፡ አይሰራም፡ አይሸሽም፡¹²⁰¹
 ቤቱን፡ ቢያፈርሱበት፡ ግን ፤ ይሸሻል፡ ቤት፡ የተባለ፡ ሃይማኖት፡ 15
 ነው፡*¹²⁰²
 ጠ፡ ብ፡ ጠዓሙ፡¹²⁰³ ወታእምሩ፡ ከመ፡ ጌር፡ እግዚአብሔር፡ B, 42r;
 ምነው፡ ቢሉ፡ የነፍስ፡ አባት፡¹²⁰⁴ ገዝታቺሁ፡ በመንፈስ፡ ቅዱስ፡ ተወልዳ
 ቺሁ፡ የትምህርት፡ ቅቤ፡ ተቀብታቺሁ፡ በትምህርት፡ ጨው፡ ጸፍጣቺሁ፡
 እንድትጸድቁ፡ ሁኑ፡ አዋቂ፡ ጠይቃቺሁ፡¹²⁰⁵ በምን፡ ይጸድቃል፡ በምን፡ 20
 ይከነኗል፡¹²⁰⁶ ብላቺሁ፡ እወቁ፡¹²⁰⁷ ያላወቀ፡ ገሃነመ፡ እሳት፡ ይወርዳል፡
 መምህርና፡¹²⁰⁸ ማኅበር፡ ስለዚህ፡ ተሰርቷል፡ በ|አርምሞ፡ ካህን፡ ወበኃ A, 108v
 ጢአ፡ መምህር፡ ይፈደፍድ፡¹²⁰⁹ ኃጥእ፡ አዕይንተ፡ ልቡ፡¹²¹⁰ የዓውር፡¹²¹¹
 እ፡ ብ፡ እራቅሊመስ፡ መንፈስ፡ ጽድቅ፡¹²¹²

APPARATUS: ¹¹⁸⁵ »ጸቡ፡ B. | ¹¹⁸⁶ የቤተ፡ B C. | ¹¹⁸⁷ »ር፡ ን፡ B; »ርን፡ C. | ¹¹⁸⁸ »ቅ፡ B C.
 That is, እንጎቻን፡. | ¹¹⁸⁹ »ጅ፡ C. | ¹¹⁹⁰ »ት፡ B C. | ¹¹⁹¹ ይቀበላል፡ B C. | ¹¹⁹² ይገድፋል፡ B;
 ይገድፋል፡ C. | ¹¹⁹³ በር፡ B C. | ¹¹⁹⁴ Omit B C. | ¹¹⁹⁵ በሥጋውም፡ ይቀወፋል፡ በነፍሱም፡ ይጠ
 ፋል፡ B C, 'He will be smitten in his body, and he will be lost in his soul'. | ¹¹⁹⁶ ወደቀኝ፡
 ምክንድ፡ ወደግራ፡ ምክንድ፡ ከቁመት፡ በላይ፡ ምክንድ፡ ከቁመት፡ በታች፡ ምክንድ፡ ከበቡ፡ ም
 ክንድ፡ ይቀደሳል፡ በእንተ፡ ስመ፡ አብ፡ ያላለ፡ ቂስ፡ ይስአር፡ እማእርጊሁ፡ አይገባም፡ B C,
 '(The place) will be sanctified 40 cubits to the right, 40 cubits to the left, 40 cubits above
 the stature, 40 cubits below the stature, and 40 cubits in circumference. A priest who
 does not recite, "For the sake of the name of the Father" shall be demoted from his rank.
 He shall not serve'. | ¹¹⁹⁷ Omit B C. | ¹¹⁹⁸ ቢበላ፡ C. | ¹¹⁹⁹ አያገባም፡ C. | ¹²⁰⁰ »ልን፡ C. |
¹²⁰¹ አሸሽም፡ C. | ¹²⁰² Omits A. | ¹²⁰³ ማእሙ/ም (ሙ and ም combined into one symbol) B;
 ማእሙ፡ C. | ¹²⁰⁴ ቂስ፡ add B C. | ¹²⁰⁵ »ቂ፡ B C. | ¹²⁰⁶ »ነጥል፡ B C. | ¹²⁰⁷ ይሸን፡ add B C. |
¹²⁰⁸ »ር፡ B C. | ¹²⁰⁹ ደፍደፍ፡ B. | ¹²¹⁰ ልብ፡ B C. | ¹²¹¹ የአውራል፡ B C. | ¹²¹² ማለት፡ add B
 C.

woman. But if a criminal receives | the body of divinity for the sake of C, 128v
 his body,¹⁵² with his sins, and if he eats the alms (that one received) by
 saying, *‘For the sake of the name of the Father’*, having broken the
 fast, and while he is in a mess of filth, he will be lost in his soul, and he
 will be punished with premature death in his body. When one says, 5
‘For the sake of the name of the Father’, (the area) forty cubits to the
 front, forty cubits to the back and forty cubits to each the right and
 left | will be sanctified. If someone hears who does not deserve to hear B, 41v
 it, it would be as if he has taken Communion after eating. He will be
 condemned | to the fire of hell. C, 129r

If one asks, ‘What is (wrong) if one’s ears hear after he ate and
 drank and touched filth?’, the Holy Spirit will distance himself from
 him, and the spirit of Satan will dwell in him; he will become crazy; he
 will break the fast; and he will take Communion after having meal. *Be*
innocent as the dove. If either the male or female (dove) dies, the liv- 15
 ing will not marry. Secondly, (a dove) does not hold any rancor or
 flee if one breaks its egg or kills its chick. But it will flee if one des-
 troys its nest. What is called nest is faith.

‘Tä’ (ጠ) means ‘Taste, so you may know that God | is good.’¹⁵³

B, 42r;

If one asks, ‘What is (this)?’, (it means) ‘be ready to be justified by C, 129v
 acquiring a confession father, being born in the Holy Spirit, anointed
 with the butter of learning, and being tasty with the salt of learning’.
 Know by asking the knowledgeable, saying, ‘How will one be justi-
 fied, and how will one be condemned?’ He who does not know will
 go down to the fire of hell. Teachers and communities have been insti- 25
 tuted for this. *Sinners will increase by | the silence of the priest and by* A, 108v
the lack of a teacher, and one’s mind’s eye will be blinded.

‘Pä’ (ጸ) means ‘Parakletos is the Spirit of truth’.¹⁵⁴

If one asks, ‘What is (this)?’, | it is *one who sacrifices the Eucharist,* C, |
the father of the remedy of the truth of the soul. Priest means a true 130r

COMMENTARY: ¹⁵² There is a popular belief that taking Communion is medicine for ill-
 nesses, probably based on the *Sinodos*: ወኢታስትት ፡ ቅድሳተ ፡ እግዚአብሔር ፡ በኩሉ ፡
 ዕለት ፡ እስመ ፡ ቀረበ ፡ ቀረባን ፡ ይከልእ ፡ መንሱተ ፤, ‘Do not neglect (taking) the holy things
 of God every day because taking Communion prevents temptations’, *Sinodos of Clement*
that Peter, Head of the Apostles, Wrote, Article 22, Bausi 1995, 291. | ¹⁵³ Ps. 33:9/34:8. |
¹⁵⁴ Cf. John 14:26.

ምነው : ቢሉ : | እንፎራ : ሳውዕ : አበ : *መድኃኒተ : ጽድቅ : ዘነፍስ : C, 130r
 ነው : ¹²¹³ ቄስ : ማለት : የውነት : መድኃኒት : ያይገለስ : ¹²¹⁴ ዳኛ : በፍርድ :
 ላይ : ፍርድ : ¹²¹⁵ ያይኖርበት : ¹²¹⁶ ማለት : ነው :
 ጸ : ብ : ጸጋ : ወጽድቅ : | ዘተውህበ : ለነ : B, 42v
 ሳንግር : ¹²¹⁷ ሳንጽር : ¹²¹⁸ ይህን : ያህል : ክብር : በቅርብ : የሰጠን : ክርስት 5
 ናን : ¹²¹⁹ ታላቅነትን : ¹²²⁰ መንግሥትን : ¹²²¹ ቅስናን : ¹²²² ሥልጣን : ¹²²³ መለኮ
 ትን : ¹²²⁴ የሰጠን : *አምላክ : ክብሩ : ይመስገን : ¹²²⁵ ማለት : ነው :
 ፀ : ብ : ፀሐየ : ጽድቅ : እግዚአብሔር : *ማለት : ነው :
 ምነው : ¹²²⁶ ቢሉ : ፀሐይ : ለፈቃደኛም : ¹²²⁷ ለወንጀለኛም : ¹²²⁸ | ለክፉ C, 130v
 ውም : ¹²²⁹ *ለበጎውም : ታበራለች : ¹²³⁰ ዳግመኛም : የውነተኛ : ¹²³¹ ብር 10
 ሃን : ነቺ : ¹²³² አምላክ : በአምላክነቱ : ያይለወጥ : በቃሉ : ሐሰት : ያይገኝ
 በት : አንደግዜ : ፈርዶ : ካሰናበተ : ¹²³³ አይመለስም : ከሾመ : ያይሽር : ¹²³⁴
 ካዜገ : ያያከብር : ¹²³⁵ በነፍስ : ¹²³⁶ ሀገር : ይላል : ¹²³⁷
 ፈ : ብ : ፈጻሚ : ዓለም : በጥበብ :
 ጥንቱም : ¹²³⁸ በጥበብ : ዓለማትን : ሰርቶ : ነበረ : ዛሬም : ጥበባትን : አልቀበ 15
 ልም : ¹²³⁹ ያለ : ሰው : ወንጀለኛ : ነው : ዓለምን : ሲሰራ : እንዳይፈርስ : B, 43r |
 እንዳይናወጽ : ¹²⁴⁰ በኃይለ : አምላክነቱ : አውታር : ¹²⁴¹ አቁሞታል : ዛሬም : A, 109r
 ሕገጋትን : ¹²⁴² ጥበባትን : ¹²⁴³ | አልቀበልም : ¹²⁴⁴ ያለ : ሰው : ዓመፀኛ : ¹²⁴⁵ C, 131r
 ወንጀለኛ : ነው : ¹²⁴⁶
 *ኃጥእ : ዓማዒ : ¹²⁴⁷ *እየቅል : ናቸው : ¹²⁴⁸ ኃጥእ : ማለት : ምክር : ሲወድ : 20
 ይመክረው : ያጣ : ትምህርት : ሲወድ : ያስተምህረው : ያጣ : ¹²⁴⁹ በስሕተ
 ትና : በማጣት : የታገላ : ¹²⁵⁰ ኃጥእ : ነው : ወንጀለኛ : ግን : የነቢያትን :
 የሐዋርያትን : ¹²⁵¹ ቃል : ¹²⁵² የፈጣሪን : ትእዛዝ : የጣለ : *እምቢ : ብሎ :
 ካመፀኛ : ¹²⁵³ ከሀዲ : ጋራ : ¹²⁵⁴ አንድ : ነው :
 ፐ : ብ : ፐፓኤል : ¹²⁵⁵ ስሙ : ለእግዚአብሔር : ¹²⁵⁶ 25
 | ከ : ብ : ከናኔ : ዓለማት : ¹²⁵⁷ እግዚአብሔር : *ማለት : ነው : ¹²⁵⁸ B, 43v
 ከናኔ : *ዓለማት : ማለት : ¹²⁵⁹ | ሁሉን : የሚገዛ : ክፉውም : ¹²⁶⁰ በጎው C, 131v
 ነም : ¹²⁶¹ ሰማያውያንን : ¹²⁶² ምድራውያንን : ¹²⁶³ የፈጠረ : ሳርም : ¹²⁶⁴ ቅጸ

APPARATUS: ¹²¹³ ነፍስ : (ነፍስ : C) መድኃኒተ : ጽድቅ : B C. | ¹²¹⁴ አይ” B C. | ¹²¹⁵ ”ዳ. : C. |
¹²¹⁶ አይ” B C. | ¹²¹⁷ ሰነገር : C. | ¹²¹⁸ ሳንጽር : C. | ¹²¹⁹ ያኸል : add B C. | ¹²²⁰ ”ት : B C. |
¹²²¹ ”ተ : ሰማያት : B; ”ት : C. | ¹²²² ያኸል : add B C. | ¹²²³ ”ን : B C. | ¹²²⁴ ”ት : B C. | ¹²²⁵ ክ
 ብሩ : ይመስገን : ያአምላክ : B C. | ¹²²⁶ ምን : ማለት : ነው : B C. | ¹²²⁷ የፈ” B; ይፈ” C. | ¹²²⁸ የ
 ወ” ብርሃን : B C. | ¹²²⁹ Omits C. | ¹²³⁰ ብርሃን : (ብርሃን : C) አምላክ : የክፉም : የበጎም : ተበራ
 ለች : (ትበራለች : C) B C. (‘With God’s) light, it gives light to the good and the bad’. |
¹²³¹ Omit B C. | ¹²³² Omit B C. | ¹²³³ ታላ” B. | ¹²³⁴ አይሸርም : B C. | ¹²³⁵ አያከብርም : B C. |
¹²³⁶ ለነ” B. Apparently, MA በራስ :. | ¹²³⁷ Omit B C. | ¹²³⁸ ”ቱን : B. | ¹²³⁹ አላውቅም : B C. |
¹²⁴⁰ እንዳይፈርስ : B. | ¹²⁴¹ አላውታር : B C. | ¹²⁴² ”ቱን : B. | ¹²⁴³ ”ቱን : B. | ¹²⁴⁴ አላውቅም : B
 C. | ¹²⁴⁵ ነው : add B C. | ¹²⁴⁶ Omits C. | ¹²⁴⁷ ወንጀለኛም : ኃጥእ : B C. | ¹²⁴⁸ እየቅላቸውት : B
 C. | ¹²⁴⁹ ምጽዋት : ሲወድ : ይመጸውተው : ያጣ : add B C, ‘He who likes giving alms but
 lacks what to give’. | ¹²⁵⁰ የተኃገላ : B C. | ¹²⁵¹ ”ርትን : A. | ¹²⁵² Omit B C. | ¹²⁵³ እቢ : ያለ :
 ወጀለኛ : (ወንጀለኛ : C) B C. | ¹²⁵⁴ Omit B C. | ¹²⁵⁵ ፓፓኤል : C. | ¹²⁵⁶ ዘተብህለ : ጎቡ : ዕ : (ጎ

remedy, untouchable¹⁵⁵ judge, whose judgement is not to be overridden.

‘Sä’ (ᐱ) means *grace and truth | that are given to us*.

B, 42v

(If one asks, ‘What is this?’), it means may the glory of God, who gave us easily this much glory—Christianity, greatness, kingship, 5 priesthood, and divine authority—without us laboring and agonizing, be praised.

‘Šä’ (ᐅ) means *‘God is the Sun of truth’*.

If one asks, ‘What is (this)?’, the sun gives light to (both) the obedient and the criminal, | to the bad and the good. Furthermore, it is a true light. God (too) does not change in his godhead, in whose words lies would not be found, who does not change (his mind) once he passes judgement and dismisses (a case), who does not depose once he appoints, who does not enrich once he makes one poor in one’s own country.¹⁵⁶

C, 130v

15

‘Fä’ (ᐸ) means *completer (of the creation) of the world with wisdom*.

(If one asks, ‘What is this?’), originally, he had created the worlds with wisdom. And today, whoever refuses to accept | the wisdoms¹⁵⁷ is a criminal. | When he created the world, he founded it on the beam of the power of his godhead lest it crumble or move.¹⁵⁸ Today, too, whoever refuses to accept the law and the wisdoms | is a rebel and a criminal.

B, 43r

A, 109r

20

C, 131r

Sinners and criminals are different (from each other). ‘Sinner’ means one who would accept advice but could not find who would advise him; who is eager to learn, but could not find who teaches him. 25 He who is lost by error and want is a sinner. But ‘criminal’ is one who rejects the words of the prophets and Apostles and the Commandments of the Creator, and refuses (to listen); he is at one with rebellious apostates.

‘Pä’ (ᐹ) means *‘the name of God is Päppa’el’*.

30

| ‘Kwä’ (ᐱ) means *‘God is the judge of the worlds’*.

B, 43v

The meaning of *‘the judge of the worlds’* | is that he is the one who rules all, the bad and the good, who created the heavenly and the

C, 131v

COMMENTARY: ¹⁵⁵ That is, ‘unchallenged’ or ‘unassailable’. | ¹⁵⁶ There must be an unclear meaning in ‘in one’s own country’. | ¹⁵⁷ See under *Gä* (ᐱ), fols 107r–108r. | ¹⁵⁸ Cf. Ps. 92/93:1, 95/96:10.

ᐱᐅ : C) ᐱᐅᐅ : add B C. | ¹²⁵⁷ ᐱᐅᐅ : B C. | ¹²⁵⁸ Omit B C. | ¹²⁵⁹ ᐱᐅᐅᐅ : ᐱᐅᐅᐅ : B C. | ¹²⁶⁰ ᐱᐅᐅᐅᐅ : B C. | ¹²⁶¹ ᐱᐅᐅᐅᐅ : B C. | ¹²⁶² ᐱᐅᐅᐅᐅ : B. | ¹²⁶³ ᐱᐅᐅᐅᐅ : B. | ¹²⁶⁴ ᐱᐅᐅᐅᐅᐅ : B C.

ልም : እንበለ : እርሱ : ፈቃድ : ያይረግፍ : ያይበጠስ : ሌላ : ጌታ :¹²⁶⁵ ያይ
ኖርበት : ነው :¹²⁶⁶
ጎጦ : ብ : ጎጦሥዓ : ልብዩ :¹²⁶⁷ *ማለት : ነው :¹²⁶⁸
ጎጦሥዓ :¹²⁶⁹ ማለት : በልቡና : እውቀት : የሚያሳድር :¹²⁷⁰ ድዳ : የሚያና
ግር :¹²⁷¹ የተናጋሪን :¹²⁷² ልሳን : የሚያስር :¹²⁷³ የለመኑትን : ያይነሳ : የነገሩ :⁵
ትን :¹²⁷⁴ ያይረሳ : አምላክ : ነው :¹²⁷⁵ ብ :
ቈ :¹²⁷⁵ ብ : ቆመ : እግዚአብሔር : በማእከለ : አሕዛብ :
እንዴት : ቆመ : ቢሊ :¹²⁷⁶ በጸላጠስ : ሽመት :¹²⁷⁷ | በቄሣር : መንግሥት : A, 109v |
የናቱን :¹²⁷⁸ ሰዋቺ : | በቅንዓተ :¹²⁷⁹ ኃጢአት : ክፋት : ያልተገኘበት : ያለፍ C, 132r
ርድ :¹²⁸⁰ ከሰው : ፊት :¹²⁸¹ አቆሙት :¹²⁸² እርሱም : ለቤዛ : ኃጥአን : B, 44r
ብሎ : ቆመ : የተናገረው : ነገር : እንዳይቀርበት : ግፍ : ተቀበለ : ለሰማይ :
ጉምና : ደመና : የሚያለብስ :¹²⁸³ ለመሬትም : ሣር :¹²⁸⁴ ዘር :¹²⁸⁵ የሚያገውና
ጽፍ :¹²⁸⁶ የእሳት : የመላእክት : ፈጣሪ : የጁ¹²⁸⁷ ፍጥረታት : ጌታ :¹²⁸⁸
ታሰረ :¹²⁸⁹ ተገረፈ : ተገፈፈ :¹²⁹⁰ የመስቀሉን :¹²⁹¹ ግንድ : ተሼከመ : ተሰ
ቀለ : ተወጋ : ተጸፋ : ተከብራ :¹²⁹² *ሞት : ተቀበለ :¹²⁹³ ይላል #¹²⁹⁴ 15
ቀኑ : ብ : ቀኑርባን : ወንጌል : ማለት : ነው :¹²⁹⁵
በሥጋው :¹²⁹⁶ ሞት :¹²⁹⁷ ተቀብሎ : | ከባርነት : አርነት : አወግን :¹²⁹⁸ ሥጋ C, 132v
ውን :¹²⁹⁹ አብልቶ : ደሙን : አጠጥቶ : አነገሠን :¹³⁰⁰ እርሱም : ሲል : እውነ
ተኛ :¹³⁰⁰ በበላው :¹³⁰¹ በጠጣው : ጊዜ : *እኔም : ከርሱ : ጋራ : አብሬ :
እኖራለሁ :¹³⁰² እርሱም : | ከኔ : አብሮ : ይነሳል :¹³⁰³ በመንግሥተ :¹³⁰⁴ ሰማ B, 44v
ያት : ወንጀለኛ :¹³⁰⁵ ግን :¹³⁰⁶ ቢበላም :¹³⁰⁷ ቢጠጣም :¹³⁰⁸ ገሃነመ : እሳት :
ይወርዳል :¹³⁰⁹ *መጽሐፍም : እንዴህ : ይላል :¹³¹⁰ ቅዱስ : ለቅዱሳን :¹³¹¹
*ቅድስት : ለቅዱሳን : ነጽር : አሜን :¹³¹²
ጎጦ : ብ : ጎጦኅተ :¹³¹³ እግዚአብሔር :
*ጎጦኅት : ያሰኘው :¹³¹⁴ ምነው : | ቢሊ :¹³¹⁵ ቤት : ስርቶ : ለማጀትም :¹³¹⁶ A, 110r
መዝግያ 1317 ለደጃም :¹³¹⁸ መቄለፍያ : ያበጀዋል :¹³¹⁹ | ገረገራውነም :¹³²⁰ C, 133r

APPARATUS: ¹²⁶⁵ ጌታ : B C. | ¹²⁶⁶ Omit B C. | ¹²⁶⁷ በእግዚአብሔር : B C. | ¹²⁶⁸ Omit B C. |
¹²⁶⁹ ልብዩ : add B C. | ¹²⁷⁰ የሚሳድር : B C. Here ሚ is not *m^{wa}* but *mya*. | ¹²⁷¹ የሚና” B C. |
¹²⁷² የተናገረውን : B C. | ¹²⁷³ የሚስር : B C. | ¹²⁷⁴ Omits A. | ¹²⁷⁵ ቈ/ቀ” C, with the two sym-
bols combined into one. | ¹²⁷⁶ ባሉ : ጊዜ : B C. | ¹²⁷⁷ ሹ” B C. | ¹²⁷⁸ ”ቱ” C. | ¹²⁷⁹ በቅናት :
ገደሉት : B C. | ¹²⁸⁰ ለፍርድ : B; ለፋርድ : C. | ¹²⁸¹ Omit B C. | ¹²⁸² ”ቁ” B. Cf. the periscope
ዘከመ : ቆመ : ኢየሱስ : በዓውድ : . | ¹²⁸³ የም” B C. | ¹²⁸⁴ ሣዕርን : B C. | ¹²⁸⁵ ዛፍ : B. | ¹²⁸⁶ ”የሚ
ጎ” B C. Here ሚ is *mya* or *mia*, not *m^{wa}*. | ¹²⁸⁷ ያ፲ B C. | ¹²⁸⁸ ጌታ : B C. | ¹²⁸⁹ ”ር” B. |
¹²⁹⁰ Omit B C. | ¹²⁹¹ የሚሰቀልበትን : B C, ‘On which he will be crucified’. | ¹²⁹² ”ኮ” B C. |
¹²⁹³ ሞተ 1 ተሰቀለ : B. | ¹²⁹⁴ Omit B C. | ¹²⁹⁵ Omit B C. | ¹²⁹⁶ ”ጋው” C. | ¹²⁹⁷ ”ትን” B C. |
¹²⁹⁸ Omit B C. | ¹²⁹⁹ ”ወን” B. | ¹³⁰⁰ ”ት” ፍ : ሰው : B; ”ተኛ” ሰው : C. | ¹³⁰¹ Omit B C. |
¹³⁰² ከርሱ : አብሬ : እሆናለሁ : # B C. | ¹³⁰³ ይነግሣል : B C. | ¹³⁰⁴ መ” B. | ¹³⁰⁵ ሐሰተኛ : add B
C. | ¹³⁰⁶ Omit B C. | ¹³⁰⁷ ”ላው” B C. | ¹³⁰⁸ ”ጣው” B C. | ¹³⁰⁹ ይፈርዳል : B. | ¹³¹⁰ ጽሁፍም :
ሲል : B C. | ¹³¹¹ አለ : add B C. | ¹³¹² Omit B C. | ¹³¹³ ብርሃን : add B C. In C, the symbol
for *b^{wä}* (in ጥኅተ :) is a combination of ጥ and ኅ. | ¹³¹⁴ ጎጦኅተ : ብርሃን : ያሰኛቸው : B C. |

earthly, without whose consent neither grass nor leaves fall or be cut, and over whom there is no other lord.

‘*G^wä*’ (ገላ) means ‘my heart is indited a good word’.¹⁵⁹

‘Indited’ means he is God who instills knowledge in one’s mind, who makes the dumb speak, who ties a speaker’s tongue, who does not refuse what people entreat of him, and who does not forget what people tell him.

‘*Q^wä*’ (ቁ) means ‘God stood in the middle of the heathens’.

If one asks, ‘How did he | stand?’, during the office of Pilate, | in A, 109v | the reign of Caesar, his mother’s people made him, who was innocent C, 132r of sin and wrongdoing, stand (for trial) before the public,¹⁶⁰ | in jeal- B, 44r ousy, without due process of the law. He stood for the sake of the redemption of sinners. Lest the words he foretold not remain (unfulfilled), he suffered injustice;¹⁶¹ he, who covers the sky with mist and clouds and arrays the earth with (all) kinds of grasses, the creator of fire and angels, and the Lord of the eight creations, was bound, 15 scourged, stripped, carried the beam of his cross, was crucified, pierced, slapped, struck, and accepted death.

‘*Q^wä*’ (ቁ) means ‘Communion of the Gospel’.¹⁶²

He accepted death in his flesh and | brought us out of slavery to C, 132v freedom. He fed us his flesh, and had us drink his blood and made us kings. He has said, “When a truthful (person) eats it and drinks it, I will live together with him and he | will reign with me in the kingdom B, 44v of heaven.”¹⁶³ But the criminal will go down into the fire of hell,¹⁶⁴ even if he eats and drinks (Christ’s body and blood). The Scripture, 25 too, says thus, ‘Holy things for holy (men), and holy things for holy (women). Look. Amen.’¹⁶⁵

‘*H^wä*’ (ከ) means ‘the door of God’.

If one asks, | ‘What led it to say “door”?’, when one builds a house, A, 110r one makes a shutter for the inner room,¹⁶⁶ and a lock for the door. | C, 133r

COMMENTARY: ¹⁵⁹ Cf. Ps. 44:2/45:1. | ¹⁶⁰ B ‘They accused (Christ), in whom there was no sin or any wickedness, and made him stand for trial.’ That is, the assembly mentioned in Matt. 26:57–59, Mark 14:53–55, Luke 22:65, and John 18:19–20. | ¹⁶¹ Probably an allusion to Ps. 21:17/22:16. | ¹⁶² This must be a well-known expression. In the literature, there was a deacon called after it, Q^wərbanä Wängel, who served at Däbrä Zämäddo, in Wällo. | ¹⁶³ Cf. John 6:53–58. | ¹⁶⁴ Lit. ‘hell of fire’. | ¹⁶⁵ Sic. See Marcos Daoud and Marsie Hazen 1954, 102 (§ 123). | ¹⁶⁶ *Maḡät*.

¹³¹⁵ በለ : C. | ¹³¹⁶ ገ : B C. | ¹³¹⁷ አበጅቶ : add B C. | ¹³¹⁸ ጅም : B C. | ¹³¹⁹ ጅል : B C. | ¹³²⁰ ለገረገራውም : መዝግቦ : B C.

አበጅቶ፡ *ያጸናዋል፡ በዝያ፡¹³²¹ መዛግብቱን፡¹³²² ከቶ፡ መብል፡ መጠጥ፡
 ወጽ፡¹³²³ *ጨው፡ ልብስ፡¹³²⁴ ማር፡¹³²⁵ ቅቤ፡ ከቶ፡ አንድ፡ ጠባቂ፡ ያስጠ
 ብቀዋል፡¹³²⁶ ወዳጅም፡ ቢመጸ፡ ተርቦ፡ ተጸምቶ፡ አይነፍጉም፡ ያበሏል፡
 ያጠጧል፡ ቢነፍጉም፡¹³²⁷ ጠባቂም፡ ባያስጠብቁ፡¹³²⁸ አራዊት፡ ይበላ
 ዋል፡¹³²⁹ ሌባ፡ ይወስደዋል፡¹³³⁰ *በክሡትም፡ ይቀማል፡¹³³¹ በሽሽግ፡ B, 45r
 ይሠረቃል፡¹³³² የቤቱም፡¹³³³ ልጹ፡¹³³⁴ እንዳይበጠስ፡ ማገሩ፡ እንዳይረ
 ግፍ፡¹³³⁵ ያጸንዋል ቆ፡
 ቤት፡ የተባለ፡ አካለ፡ ሥጋ፡ ነው፡ ደጅ፡¹³³⁶ የተባለ፡ አፍ፡ ነው፡ መዝግያ፡
 የተባለ፡ *ልሳን፡¹³³⁷ ነው፡ ማጀት፡ የተባለ፡ *¹³³⁸ ልቡና፡ ነው፡ መቄለፍያ፡ C, 133v
 የተባለ፡ ትዕግሥት፡¹³³⁹ *እውቀት፡ ነው፡¹³⁴⁰ ጠባቂ፡¹³⁴¹ የተባለ፡ ቄስ፡ 10
 ነው፡ ወዳጅ፡¹³⁴² የተባለ፡ እግዚአብሔር፡ ነው፡ ርጉባን፡ የተባለ፡¹³⁴³ ነዳ
 ያን፡¹³⁴⁴ ናቸው፡ አራዊት፡ የተባለ፡¹³⁴⁵ መሐላ፡ ግዝት፡ *ኃጢአት፡
 ሐሰት፡¹³⁴⁶ መስራት፡ ነው፡ መዝጋት፡¹³⁴⁷ መዛግብት፡¹³⁴⁸ የተባለ፡¹³⁴⁹ ጥበ
 ባት፡ ናቸው፡¹³⁵⁰
 ጉ፡¹³⁵¹ ብ፡ ጉልቁ፡¹³⁵² ዓለም፡¹³⁵³ በምልዑ፡¹³⁵⁴ 15
 ከርሱ፡ የተሳተ፡¹³⁵⁵ የለም፡ ሞትም፡ ሕይወትም፡¹³⁵⁶ ጥፋትም፡¹³⁵⁷ ልማ
 ትም፡¹³⁵⁸ በርሱ፡ ፈቃድ፡¹³⁵⁹ ነው፡ እኔ፡¹³⁶⁰ አስባለሁ፡ እኔ፡ አደርጋ
 ለሁ፡¹³⁶¹ ማለት፡ ከንቱ፡ | ነገር፡ ነው፡¹³⁶² አሳብም፡¹³⁶³ እንበለ፡ እርሱ፡ A, 110v |
 ፈቃድ፡ አይሆንም፡ ግድፍ፡ ሳዕለ፡ እግዚአብሔር፡ ሕሊናክ፡ ወውእቱ፡¹³⁶⁴ B, 45v
 ይሴስየክ፡¹³⁶⁵ | ብልዋል፡¹³⁶⁶ መጽሐፍም፡¹³⁶⁷ *ይህ፡ ግን፡¹³⁶⁸ ሲሆን፡ ቢጠ C, 134r
 ፋም፡ ቢለማም፡ ተግባራትን፡¹³⁶⁹ አያቆሙም፡ ሁሉ፡¹³⁷⁰ በተግባራት፡ ይገኛ
 ልና፡¹³⁷¹ *ስራን፡ አትተው፡ አለ 1372

APPARATUS: ¹³²¹ Omit B C. | ¹³²² መዝ” B. | ¹³²³ Omit B C. | ¹³²⁴ ልብስ፡ ጨው፡ B C. |
¹³²⁵ መዓር፡ B C. | ¹³²⁶ ቋል፡ B C. | ¹³²⁷ ጊዜ፡ add B C; በነፈጉም፡ ጊዜ፡ C. | ¹³²⁸ ቢያ” A. |
¹³²⁹ ላል፡ B C. | ¹³³⁰ ዳል፡ B C. | ¹³³¹ Omits B; C በክሱት፡ ይወስዳል፡. | ¹³³² ”ር” B C. |
¹³³³ ቱንም፡ B C. | ¹³³⁴ ልጽ፡ B C. | ¹³³⁵ እንዳይፈርስ፡ C. | ¹³³⁶ ወዳጅ፡ B C. Could this be
 evidence that A is older than B and C? | ¹³³⁷ ልሳነ፡ B. | ¹³³⁸ Omits A. | ¹³³⁹ ነው/ው፡ add
 B/C. | ¹³⁴⁰ Omit B C. | ¹³⁴¹ ”ቁ፡ B. | ¹³⁴² In C, the vowel sign for ጅ is placed on the right
 wing of ጆ that distinguishes it from ደ. | ¹³⁴³ ለ፡ B. | ¹³⁴⁴ ነይያን፡ B. | ¹³⁴⁵ ለ፡ B. |
¹³⁴⁶ ጎ/ሐሰት፡ ኃጢአት፡ B/C. | ¹³⁴⁷ Omit B C. | ¹³⁴⁸ መዝ” B. | ¹³⁴⁹ ለ፡ B. | ¹³⁵⁰ ነው፡ B C. |
¹³⁵¹ ጉ፡ C. | ¹³⁵² ጉለቀ፡ B; ጉልቀ፡ B. | ¹³⁵³ አለማት፡ B C. | ¹³⁵⁴ በመ” B. | ¹³⁵⁵ የተተ፡ A;
 ነገር፡ add B C. | ¹³⁵⁶ Omit B C. | ¹³⁵⁷ ጥፍአትም፡ B. | ¹³⁵⁸ ጎት፡ B. | ¹³⁵⁹ Omit B C. |
¹³⁶⁰ Omit B C. | ¹³⁶¹ እናገራለሁ/ጉ፡ B/C. | ¹³⁶² Omit B C. | ¹³⁶³ ሐሳ” B C. | ¹³⁶⁴ ው” B C. |
¹³⁶⁵ ወይሄሊ፡ ለከ፡ add B C. | ¹³⁶⁶ ብሏል፡ B C. | ¹³⁶⁷ ፍ፡ B C. | ¹³⁶⁸ ይሕግን፡ C, with ይ in-
 serted. | ¹³⁶⁹ ጎት፡ B C. | ¹³⁷⁰ ሁሉም፡ B C. | ¹³⁷¹ B ል፡. | ¹³⁷² Omit B C.

One makes a fence and strengthens it. He stores his treasures in it—he stores food, drinks, stew, salt, clothes, honey, and butter—and has it guarded by a guard. And when a friend comes, hungry and thirsty, one should not hold it back from him; he must feed him, and give him drink. But if one holds back, animals would eat it and thieves would take it, however (the owner) has it guarded by a guard. It would also be openly robbed or | stealthily stolen. (Therefore), one must strengthen the base of the house, lest it be cut and the *magār* ¹⁶⁷ fall apart. 5 B, 45r

What is called ‘the house’ is the body of flesh. What is called ‘the door’ is the mouth. What is called ‘the shutter’ is the mind. What is called ‘the lock’ | is perseverance and knowledge. What is called ‘the guard’ is the priest. What is called ‘the friend’ is God. What are called ‘the hungry’ are the poor. What are called ‘animals’ are swearing, ex-communication,¹⁶⁸ committing sins and lies. What are called ‘shut- 15 C, 133v
ters’¹⁶⁹ and treasures are wisdoms.

‘*H^wə*’ (𐎧𐎡𐎴) means ‘the numbers of the world in its entirety’.

There is nothing that is missed from his attention. Death as well as life, and loss as well as prosperity happen with his consent. It is a vain thing | to say, ‘I think’ or ‘I do’. Ideas are not realized without | his will. The Scripture has said, ‘Cast your worried upon God, and he | shall feed you.’¹⁷⁰ However, in this case, whether (the effort) is futile or prosperous, let one not cease works. Since everything is attained by work, do not stop work. A, 110v | B, 45v C, 134r

COMMENTARY: ¹⁶⁷ The horizontal holder of the poles forming the wall of a house. | ¹⁶⁸ Or ‘anathema’. | ¹⁶⁹ Lit. ‘shutting’. | ¹⁷⁰ Ps. 54:23/55:22.

A Short Old Amharic Text on the Theology of the Adoptionists
(B, fols 47r–50v, 53r–54r)

በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ አምላክ ፡
 ምን ፡ ሰው ፡ ነኝ ፡
 ክርስቲያን ፡ 5
 ምን ፡ ክርስቲያን ፡
 ያዕቆባዊ ፡
 ለማን ፡¹ ተአምናለኝ ፡
 በአብ ፡ በወልድ ፡ በመንፈስ ፡ ቅዱስ ፡
 ለማን ፡ ትሰማለኝ ፡ 10
 ለአብ ፡ ለወልድ ፡ ለመንፈስ ፡ ቅዱስ ፡
 አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ስንት ፡ ናቸው ፡
 ሶስት ፡ ሲሆኑ ፡ ሐንድ ፡ ይሆናሉ ፡ ሐንድ ፡ ሲሆኑ ፡ ሶስት ፡ ይሆናሉ ፡
 ሶስትነታቸው ፡ በምንና ፡ በምን ፡²
 በአካል ፡ በስም ፡ በገጽ ፡ በመልክእ ፡ በእሌህ ፡ በአራቱ ፡ ነገር ፡ ሶስት ፡ ይሆ 15
 ናሉ ፡
 ሐንድነታቸው ፡
 በእግዚአብሔርነት ፡ በመለኮት ፡ በባህርይ ፡ በአምላክነት ፡ በፈቃድ ፡ በሥም
 ረት ፡ ከዜኅ ፡ በሚበዝኃ ፡ ነገር ፡ ሐንድ ፡ ይሆናሉ ፡
 አካል ፡ ማለት ፡ ምነው ፡ 20
 ቁመት ፡ ቁመቱማን ፡ ያይወሰን ፡ ያይደነገማ ፡ ነው ፡ እርሱ ፡ ቢያውቀው ፡
 እንጂ ፡ ማንም ፡ አያውቀውም ፡
 ስም ፡ ማለት ፡ ምነው ፡
 አብ ፡ ወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡
 ገጽ ፡ ማለት ፡ ም ፡³ 25
 ፊት ፡
 መልክዕ ፡ ማ ፡⁴ ም ፡
 ብልት ፡ ፊቱንና ፡ ብልቱን ፡ ማንም ፡ አያውቀውም ፡ እርሱ ፡ ቢያውቀው ፡
 እንጂ ፡ ረቂቅ ፡ ነው ፡
 እግዚአብሔር ፡ ማለት ፡ ምነው ፡ 30
 ፈ፡ጣሪ ፡ መለኮት ፡
 መለኮት ፡ ምነው ፡
 አይተረጎምም ፡ ምድር ፡ ማለት ፡ እንጨት ፡ ማለት ፡ እንዳይተረጎም ፡ እር
 ሱም ፡ አይተረጎምም ፡
 መለኮት ፡ ማ ፡ ብርሃን ፡ ባህርይ ፡ ይላልሳ ፡ መጽሐፍ ፡ 35
 ስፉሕነቱ ፡ ብሩህነቱ ፡ ርቀቱ ፡ ግብሩ ፡ አሰኘው ፡⁵ እንጂ ፡ መለኮት ፡ ማ ፡ ባህ
 ርይ ፡ አይልም ፡ ባህርይ ፡ ማ ፡ ጠባይዕ ፡⁶

APPARATUS: ¹ For ማን ፡. | ² MA adds ነው ፡. | ³ i.e. ምነው ፡. | ⁴ i.e. ማለት ፡. | ⁵ The horizontal line on ነ, to produce ኘ, is on its leg, not on its head. | ⁶ MA adds ማለት ፡ ነው ፡.

**A Short Old Amharic Text on the Theology of the Adoptionists
(B, fols 47r–50v, 53r–54r)**

In the name of the Father, and the Son, and the Holy Spirit, one God.
 What person are you?
 Christian. 5
 What (kind of) Christian?
 Jacobite.
 Who do you believe in?
 In the Father, the Son, and the Holy Spirit.
 How many are the Father, the Son, and the Holy Spirit? 10
 They are one while three, and three while one.
 In what and what is their trinity?
 In person, in name, in hypostasis, and in image; they are three in
 these four.
 And (how is) their unity? 15
 They are one in being Ḑgziʾabḥer, in divinity, in nature, in god-
 head, in will, in consent, and in more than these things.
 What does ‘person’ mean?
 Stature. But his stature is one that is not limited or defined. He
 would know it but no one else knows it. 20
 What are the names?¹
 Father, Son, and Holy Spirit.
 What does ‘hypostasis’ mean?
 Face.
 What does ‘image’ mean? 25
 Members of the body. No one knows his face and members of his
 body, but he would know them. It is subtle.
 What does ‘Ḑgziʾabḥer’ mean?
 | Creator; divinity. B, 47v
 What is divinity? 30
 It cannot be explained. Just as what earth means, and what wood
 means is not explained, it, too, is not explained.
 But the Scripture says, ‘Divinity means light.’
 Its brightness, its subtlety, and its deeds make it say (so); it does
 not say, ‘Divinity means nature. Nature means substance.’ 35

COMMENTARY: ¹ Lit. ‘What does name mean?’

ጠባይዕ ፡ ማ ፡ ም ፡

የወኸ ፡ ወኸነቱ ፡ የእሳት ፡ እሳትነቱ ፡ የመለኮትም ፡ ስፉህነቱ ፡ ብሩህነቱ ፡

ርቀቱ ፡ ጠባዩት ፡

አምላክ ፡ ማ ፡ ም ፡

ገዢ ፡⁷

5

ፈቃድ ፡ ማ ፡ ም ፡

መውደድ ፡

ሥምረት ፡ ማ ፡ ም ፡

የወደደውን ፡ ማድረግ ፡

ለሐ[ን]ድነቱና ፡ ለሶስትነቱ ፡ ምን ፡ ምስክር ፡ አለው ፡ <አለው ፡>

10

መላእክት ፡ በተፈጠሩበት ፡ ሌሊት ፡ ማን ፡ ፈጠረን ፡ ሔት ፡ መጸን ፡ ቢሉ ፡

ዲያብሎስም ፡ ከርሳቸው ፡ ኃብሮ ፡ ተፈጥሮ ፡ እኔ ፡ ፈጠር[ር]ኋቸኑ ፡⁸ ልበል ፡

አለ ፡ እግዚአብሔርም ፡ እንዳያስታቸው ፡ ብሎ ፡ እኔ ፡ ነኝ ፡ ፈጣሪ ፡ ብርሃን ፡

ይኑን ፡ ቢል ፡ ብርሃን ፡ ተፈጠረ ፡ የብርሃን ፡⁹ ጸጋ ፡ ኅግላቸውና ፡ *ቅ ፡ ቅ ፡

ቅ ፡¹⁰ እግዚአብሔር ፡ ፀባዖት ፡ ፍጹም ፡ ምሉዕ ፡ *ሰማያት ፡ ወምድር ፡¹¹ ቅድ

15

ሳተ ፡ አብሐቲክ ፡ ብሎ ፡¹² አሉ ፡ ሶስተግዜ ፡ በማለታቸው ፡¹³ ሶስትነቱ ፡ ተዓ

ወቀ ፡ ሐንድነቱም ፡ ስብሐቲክ ፡ በማለታቸው ፡ ተዓወቀ ፡

መላእክት ፡ በዜኸ ፡¹⁴ እንዳጠየቁ ፡ በምን ፡ መጽሐፍ ፡ አለ ፡

| በኢሳይያስ ፡ ደግሞም ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለሐዋርያትም ፡ ሲያስተምህራ

B, 48r

ቸው ፡ እንዘ ፡ ታጠምቅዎሙ ፡ በሉ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡

20

ቅዱስ ፡ <በሉ ፡> አላቸው ፡ ይህ ፡ የሶስትነታቸው ፡ ምስክር ፡ ነው ፡ ቅዱስ ፡

ማቴዎስም ፡ እንደ ፡ ጸሐፊ ፡ ፫፻ ፡ ሐንድነታቸውን ፡ ሐንድ ፡ አምላክ ፡

ብለው ፡ አሉ ፡

ይኸን ፡ የሚያስረዳ ፡ ምን ፡ ምሳሌ ፡ አለው ፡

ፀሐይ ፡ እሳት ፡ ነፍስ ፡ ባህር ፡ በፀሐይ ፡ ሶስትነት ፡ አለበት ፡ ክበቡ ፡ ብርሃኑ ፡

25

ሙቀቱ ፡ ሶስትነት ፡ ሳለበት ፡¹⁵ ሶስት ፡ ፀሐይ ፡ አይሉም ፡ ሐንድ ፡ ፀሐይ ፡

ቢሉ ፡ እንጂ ፡ አብ ፡ ክበቡን ፡ ይመስል ፡¹⁶ ወልድ ፡ ብርሃኑን ፡ ይመስል ፡

መንፈስ ፡ ቅዱስ ፡ ሙቀቱን ፡ ይመስል ፡ በእሳት ፡ ሶስትነት ፡ አለበት ፡ እሳት

ነቱ ፡ ማብራቱ ፡ መተከሱ ፡ ሶስትነት ፡ ሳለበት ፡ ሶስት ፡ እሳት ፡ አይሉም ፡

ሐንድ ፡ እሳት ፡ ቢሉ ፡ እንጂ ፡ አብ ፡ እሳትነቱን ፡ ይመስል ፡ ወልድ ፡ ማብራ

30

ቱን ፡ ይመስል ፡ መንፈስ ፡ ቅዱስ ፡ መተከሱን ፡ ይመስል ፡ በነፍስ ፡ ሶስት

ነት ፡ አለባት ፡ ነፍስነቱዋ ፡ ተናጋሪነቱዋ ፡ ሕያውነቱዋ ፡ ሶስትነት ፡ ሳለባት ፡

APPARATUS: ⁷ 𐌹, 𐌺, and 𐌻 are all alike with the vowel sign for all attached to the bottom of its legs. | ⁸ ”𐌹” is 𐌹. In this manuscript, 𐌹 and 𐌹 are both represented by 𐌹. It seems the scribes were not ready to add one more sign on top of ተ. | ⁹ MA ብርሃኑ ፡. | ¹⁰ i.e. ቅዱስ ፡ ቅዱስ ፡ ቅዱስ ፡. | ¹¹ Treated as subjects. | ¹² Impersonal. Otherwise, it would be ብለው ፡. | ¹³ For ”ቸው ፡. | ¹⁴ 𐌹 could be 𐌹. The signs for the third- and fifth-order vowels are indistinguishable from each other. | ¹⁵ MA ስላለበት ፡. | ¹⁶ The form is that of Gz imperfect *yämässäl*, with /s/ geminated. But how they pronounced it as an Am imperfect is not clear: *yämässäl* as in Gz or *yämäsäl*, not geminating /s/, as in Am *yämäslall*?

What does ‘substance’ mean?

The wateriness of water; the fieriness of fire; and regarding divinity, its breadth, its brightness, and its subtlety are its substance.

What does ‘God’ mean?

Ruler.

5

What does ‘will’ mean?

To like.

What does ‘consent’ mean?

To do whatever one likes.

What evidence is there for his unity and trinity?

10

On the night the angels were created, they asked (each other), ‘Who created us? Where did we come from?’ The Devil, who was created with them, said to himself, ‘Let me say I created you.’ And God, lest (the Devil) make them err, said, ‘I am the Creator; let there be light’, and light was created. As the light became grace for them, they said three times, ‘*Holy, Holy, Holy God of the hosts, heaven and earth are filled with the holy things of your (= thy) glory*’.² Their trinity was known by (the angels) saying (‘*holy*’) three times, and his unity was known by their saying ‘your (= thy)³ glory’.

15

In what Scripture is there that the angels explained it this way?

20

| In Isaiah. Also when Jesus Christ taught the Apostles, he has said to them, “When you baptize them, say, ‘*In the name of the Father, the Son, and the Holy Spirit*.’”⁴ This is evidence to (God’s) trinity, as Saint Matthew has written (it). The 300⁵ added “One God.”

B, 48r

What example is there that explains this?

25

Sun, fire, soul, and sea. There is trinity in the sun: its disc, its light, and its warmth. One would not say three suns because there is trinity in it, but would say one sun. The Father resembles its disc, the Son resembles its light, and the Holy Spirit resembles its warmth. There is trinity in the fire: its fieriness, its giving light, and its heat. One would not say three fires because there is trinity in it but says one fire. The Father resembles fieriness, the Son resembles its giving light, and the Holy Spirit resembles its heat. There is trinity in the soul: its being soul, its rationality, and its liveliness. One would not say three souls

30

COMMENTARY: ² Cf. Isa. 6:3. | ³ In the singular. | ⁴ Matt. 27:19. | ⁵ The Three Hundred Eighteen Orthodox Fathers of the Council of Nicaea.

ሶስት ፡ ነፍስ ፡ አይሉዋትም ፡ ሐንድ ፡ ነፍስ ፡ እንጂ ፡ አብ ፡ ነፍ[ስ]ነቱዋን ፡
 ይመስል ፡ ወልድ ፡ ተናጋሪነቱ[ዋ]ን ፡ ይመስል ፡ መንፈስ ፡ ቅዱስ ፡ ሕያውነቱ
 ዋን ፡ ይመስል ፡ በባህር ፡ ሶስትነት ፡ አለበት ፡ ወኸነቱ ፡ ርጥቱ ፡ መነቅነቁ ፡¹⁷
 ሶስትነቱ ፡ ሳለበት ፡ ሶስት ፡ ባህር ፡ አይሉም ፡ | ሐንድ ፡ ባህር ፡ እንጂ ፡ አብ ፡ B, 48v
 ወኸነቱን ፡ ይመስል ፡ ወልድ ፡ ርጥቱን ፡ ይመስል ፡ መንፈስ ፡ ቅዱስ ፡ መነቅነቁ 5
 ቁን ፡ ይመስል ፡
 አብ ፡ እግዚአብሔር ፡ ነውን ፡
 አዋ ፡
 ወልድ ፡ እግዚአብሔር ፡ ነውን ፡
 አዋ ፡ 10
 መንፈስ ፡ ቅዱስ ፡ እግዚአብሔር ፡ ነውን ፡
 አዋ ፡
 ሶስት ፡ እግዚአብሔር ፡ ነውን ፡
 አይደለም ፡ አንሰ ፡ ሶበ ፡ እቡ ፡¹⁸ እግዚአብሔር ፡ እብል ፡ በእንተ ፡ አብ ፡ ወወ
 ልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ እንዳለ ፡ ዘንድ ፡ ቅዱስ ፡ ጎርጎርዮስ ፡ ነባቤ ፡ መለ 15
 ኮት ፡ ሐንድ ፡ እግዚአብሔር ፡ ነው ፡ እንጂ ፡
 ሐንድ ፡ እሌ ፡¹⁹ እግዚአብሔር ፡ ከኾነ ፡ ሶስተ ፡ ግዜ ፡ እግዚ ፡²⁰ እግዚ ፡
 እግዚ ፡ ማ ፡ ም ፡
 ወለዝነቱስ ፡ ሀሎ ፡ ምሳሌ ፡ ክበቡ ፡ ፀሐይ ፡ ብርሃኑ ፡ ፀሐይ ፡ ሙቀቱ ፡
 ፀሐይ ፡ ሰንል ፡ ሐንድ ፡ ፀሐይ ፡ እንል ፡ የለነም ፡ ወይ ፡ እንዴኸ ፡ ሐንድ ፡ 20
 እግዚአብሔር ፡ እንላለን ፡
 ክበቡን ፡ በምን ፡ ጊዜ ፡ ፀሐይ ፡ ይሉዋል ፡
 ፀሐይ ፡ ወጸን ፡ ሠለስት ፡ ኾነን ፡ ቀትር ፡ ኾነን ፡ ሲሉ ፡ ፀሐይ ፡ ይሉዋል ፡
 ብርሃኑነስ ፡
 ፀሐይ ፡ በደጅ/ጂ ፡²¹ ገባን ፡ በመስኮት ፡ ገባ ፡ ሲሉ ፡ ፀሐይ ፡ ይሉዋል ፡ 25
 ሙቀቱነስ ፡
 ፀሐይ ፡ ልሙቅ ፡ የረጠበንም ፡ በፀሐይ ፡ ይድረቅ ፡ ሲሉ ፡ ፀሐይ ፡ ይሉዋል ፡
 ይኸ ፡ የመለየት ፡ ስም ፡ አይደለም ፡ የሐንድነት ፡ ስማቸውት ፡
 እግዚ ፡ እግዚ ፡ እግዚ ፡ በእንተ ፡²² አልነም ፡ እንደ ፡ አካል ፡ ለይተን ፡ አን
 ልም ፡ ሐንድ ፡ እግዚአብሔር ፡ ብንል ፡ እንጂ ፡ 30
 ለወልድና ፡ ለመንፈስ ፡ ቅዱስ ፡ አብ ፡ ምናቸውት ፡
 ጠባያቸውት ፡ ሌላ ፡ ጠባይ ፡ የላቸውም ፡ እርሱ ፡ ጠባይ ፡ ይኸናቸዋል ፡²³
 ለአብና ፡ ለመንፈስ ፡ ቅዱስ ፡ ወልድ ፡ ምናቸውት ፡
 ቃላቸውት ፡ ሌላ ፡ ቃል ፡ የላቸውም ፡ በርሱ ፡ ቃል ፡ ይናገራሉ ፡ B, 49r

APPARATUS: ¹⁷ MA መነቅነቁ ፡ መነቅነቁ ፡ is from ነቀነቀ ፡, ‘to shake’, while መነቅነቁ ፡ is from ተነቅነቀ ፡, ‘to be in motion’. | ¹⁸ For እቡ ፡. | ¹⁹ This word does not appear in manuscript sources known to me. Its appearance here twice exonerates the lexicographers. | ²⁰ That is እግዚአብሔር ፡. | ²¹ With the signs of the third- and sixth-order vowels attached to one ጅ. | ²² Gz for Am ስለ ፡. | ²³ MA ”ቻ”. Here it could be a typing error rather than an archaic feature.

because there is trinity in it but says one soul. The Father resembles its being soul, the Son resembles its rationality, and the Holy Spirit resembles its liveliness. There is trinity in the sea: its wateriness, its wetness, and its motion. One would not say three seas because there is trinity in it but says one sea. The Father resembles its wateriness, the Son resembles its wetness, and the Holy Spirit resembles its motion. 5

Is the Father God (*ʾĪgziʾabher*)?

Yes.

Is the Son God (*ʾĪgziʾabher*)?

Yes.

10

Is the Holy Spirit God (*ʾĪgziʾabher*)?

Yes.

Is it three Gods (*ʾĪgziʾabher*)?

No, he is one God, as Gregory the Theologian said, ‘*But when I say God, I mean about the Father, the Son, and the Holy Spirit.*’ 15

If he is, indeed, one God, why is the saying of God, God, God, three times?

As for this, there is an example. When we call the disc ‘sun’, the light ‘sun’, and the warmth ‘sun’, do we not say there is one sun? We say he is one God in this fashion. 20

When would one call the disc ‘sun’?

When one says, ‘Did the sun rise? Is it nine o’clock? Is it noon?’, one refers to sun.

How about its light?

One refers to sun when one says (about its light), ‘Is the sun in through the door? Is it in through the window?’ 25

How about its warmth?

One refers to sun when one says, ‘Let me warm myself in the sun’, and when one says about wetted things, ‘Let it be dried by the sun’.

These are not names of different (objects). It is the name of their unity. Because we say, ‘God, God, God’, we do not say separate as (different) bodies, but we say one God. 30

What is the Father to the Son and the Holy Spirit?

He is their nature. They have no other nature; he remains their nature. 35

What is the Son to the Father and the Holy Spirit?

He is | their word. They have no other word; they speak with his word. B, 49r

ለአብና ለወልድ ፡ መንፈስ ፡ ቅዱስ ፡ ምናቸውት ፡
 ሕይወታቸውት ፡ ሌላ ፡ ሕይወት ፡ የላቸ[ው]ም ፡ እርሱ ፡ ሕይወት ፡ ኸኖዋቸ ፡
 ይኖራል ፡
 አብ ፡ ወልድን ፡ ወለደው ፡ መንፈስ ፡ ቅዱስ[ን] ፡ አሰረፀው ፡ ሳይቀዳደማ
 ቸው ፡²⁴ 5
 ወለደው ፡ ካሉ ፡ አሰረፀው ፡ ሳይቀዳደማቸው ፡ እርሳቸው ፡ በኋላ ፡ ሳይኅኑ ፡
 በምን ፡ ይቻላል ፡
 ለዚኽ ፡ ቅርብ ፡ ምላሽ ፡ አለው ፡ ከብርሃንና ፡ ከሙቀት ፡ የፀሐይ ፡ ክብብ ፡
 እ[ን]ዳልቀደማቸው ፡ ወልድ ፡ ግን ፡ መወለዱ ፡ ከአባት ፡ እንበለ ፡ እናት ፡
 የመንፈስ ፡ ቅዱስም ፡ መሥረፀ ፡ ልደተ ፡ ወልድ ፡ ወፀአተ ፡ መንፈስ ፡ ቅዱስ ፡ 10
 ይትነከር ፡ ወኢይትነገር ፡ እንዳሉ ፡ ቅዱሳት ፡ መጻሕፍት ፡ ድንቅ ፡ ቢባል ፡
 እንጂ ፡ ይናገሩት ፡ አይቻልም ፡
 ሥርፀት ፡ ማ ፡ ም ፡
 መውጸት ፡ አወጸኡ ፡ ግን ፡ የመንፈስ ፡ ቅዱስ ፡ ከአብ ፡ እስትንፋስ ፡ ከልብ ፡
 እንዲወፃ ፡ ነው ፡ የወልድም ፡ መወለዱ ፡ ቃል ፡ ከልብ ፡ እንዲ ፡ ወጸ ፡ ነው ፡ 15
 ከሶስቱ ፡ አካል ፡ ማን ፡ ሥጋ ፡ ለበሰ ፡
 አካለ ፡ ወልድ ፡
 ከምን ፡ አብ ፡ በለበሰ ፡ ወይም ፡ መንፈስ ፡ ቅዱስ ፡ በለበሰ ፡ እፃን ፡ ወጸበት ፡
 አልወፃበትም ፡ ጥንት ፡ እንበለ ፡ እናት ፡ ከአብ ፡ ተወልዶ ፡ ነበረና ፡ የጥንት ፡
 ስሙ ፡ እንዳይፋለስ ፡ እርሱ ፡ ሥጋ ፡ ለበሰ ፡ እንጂ ፡ እጸስ ፡ ወጽቶበት ፡ አይደ 20
 ለም ፡
 ሥጋስ ፡ ለበሰ ፡ አልኸኝና ፡ ባህርያቸው ፡ ሐንድ ፡ ፈቃዳቸው ፡ ሐንድ ፡
 ከኅኑ ፡ ኋላ ፡ ሐንድ ፡ በሚሆኑበት ፡ ነገር ፡ አብና ፡ መንፈስ ፡ ቅዱስ ፡ ለበ 25
 ሱን ፡
 አለበሱም ፡
 ሐንድ ፡ ከኋላ ፡²⁵ ኋላ ፡ ለምን ፡ አይለብሱም ፡
 ቀድሞ ፡ አብ ፡ ወልድን ፡ በወለደው ፡ ጊዜ ፡ ያው ፡ የቀደም ፡ ሐንድነቱ ፡ B, 49v
 አብን ፡ ተወላጁ ፡ አደረገውን ፡ አላደ[ረ]ገውም ፡ እንጂ ፡ አካለ ፡ ወልድን ፡
 ሕያው ፡ እንልዋለን ፡ ሕያውነቱ ፡ በመንፈስ ፡ ቅዱስ ፡ ነው ፡ በርሱ ፡ ሕያው ፡
 ከኅኑ ፡ ብለን ፡ ተወለደ ፡ አላልነውም ፡ መንፈስ ፡ ቅዱስን ፡ ቀድመን ፡ እንዳላ 30
 ልነ ፡ አኅንም ፡ አንልም ፡
 በኅ ፡ ይኸስ ፡ ኅኑና ፡ ሥጋ ፡ አለባበሱ ፡ እንዴት ፡ ነዋ ፡

APPARATUS: ²⁴ MA either ሳይቀድማቸው ፡, ‘without him preceding them’, or ሳይቀዳደሙ ፡, ‘without preceding each other’. | ²⁵ For ከኅኑ ፡

What is the Holy Spirit to Father and the Son?

He is their life. They have no other life; he lives being their life.

The Father begot the Son and had the Holy Spirit proceed, without preceding them.

If one says, ‘(The Father) begot him, he has him proceed’, how is this possible (to happen), without him preceding them and without them being behind? 5

For this there is a handy reply. As the disc of the sun does not precede the light and warmth, [similarly, the Father did not precede them]. But the birth of the Son from the Father is without a mother as the proceeding of the Holy Spirit. As the Holy Scriptures say, ‘*The birth of the Son and the procession of the Holy Spirit from the Father are admired but not told*’,⁶ it can be called admirable but not possible to be explained. 10

What does ‘procession’ mean? 15

Coming out. But the manner of the coming out of the Holy Spirit from the Father is like the coming out of breath from the heart.⁷ The birth of the Son, too, is like words coming out from the heart.

Who of the three persons wears flesh?

The person of the Son. 20

Why has not the Father worn, or the Holy Spirit worn? Was a lot cast on him?

It was not cast on him. Since he was born originally from the Father without a mother, he wore flesh lest his original name be distorted; it is not because a lot was cast on him. 25

Now, you said to me he wore fresh, but if their nature is the same, and their will is the same, did the Father and the Holy Spirit wear flesh when they later became one?

They did not wear flesh.

Why do they not wear it once they became one? 30

Formerly, when the Father begot | the Son, did his former oneness make the Father begotten? It did not. We call the person of the Son living. His liveliness is by the Holy Spirit. Because he is living through him, we did not say the Holy Spirit was born (with the Son). As we did not call him so before, now, too, we do not. 35

Alright, (let us accept) this happened; how was the manner of his wearing?

COMMENTARY: ⁶ HA, 35 (§ 12). | ⁷ That is, from the lungs.

ለወትሮ ፡ ሰው ፡ ሲወለድ ፡ ከአባት ፡ ፍትወት ፡ ከእናት ፡ ደም ፡ ተገናኝቶ ፡
 እንዴኽ ፡ ባለ ፡ ወገን ፡²⁶ ይወለዳል ፡ እርሱ ፡ ግን ፡ እንዴኅ ፡ አይደለም ፡ እግ
 ዝእትነ ፡ ማርያምን ፡ ገብርኤል ፡ ባበሰራት ፡ ጊዜ ፡ እግዚአብሔር ፡ አብ ፡
 ሲያጸናት ፡ መንፈስ ፡ ቅዱስ ፡ ሲያነጽሐት ፡ ቀድሞም ፡ ገጹሕ ፡ ነበረች ፡
 ማንም ፡²⁷ ብትነጸ ፡ ግን ፡ ለመለኮት ፡ እናት ፡²⁸ ትበቃ ፡ አልነበረችም ፡ አብ 5
 ቅቶዋት ፡ ከነፍሱዋ ፡ ነፍስ ፡ ከሥጋዋ ፡ ሥጋ ፡ ፈጥሮላት ፡ አካለ ፡ ቃል ፡ ተወ
 ሐደ ፡ ፈጥሮላት ፡ ጥቂት ፡ ዘግይቶም ፡ አይደለም ፡ ሊፈጥላት ፡ ከዝያ ፡ ከፈ
 ጠረላት ፡ ሥጋ ፡ ሐንድ ፡ ሲሐን ፡ ከዓይን ፡ መጣቀስ ፡ ይቀድም ፡
 ሐንድነቱ ፡ እንደምን ፡ ነው ፡
 ንስጡር ፡ ጉለት ፡ አካል ፡ ኹለት ፡ ባህርይ ፡ ይላል ፡ ደግሞም ፡ ይኸነ ፡ ነው ፡ 10
 በዮርዳኖስ ፡ ግን ፡ በጸጋ ፡ ሐንድ ፡ ጉነ ፡ እንዲል ፡ አንልም ፡ እንደ ፡ ልዮ
 ንም ፡ በሐንድ ፡ አካል ፡ ኹለት ፡ ባህርይ ፡ እንዲል ፡ አንልም ፡ እንደ ፡ አውጣ
 ኪም ፡ ወቶትና ፡ [ወኸ ፡] እንዲቀላቀል ፡ ተቀ<?>ላቀለ ፡ አንልም ፡ ነፍስና ፡
 ሥጋ ፡ ነፍስም ፡ ርቀቷዋን ፡ ሥጋም ፡ ደንዳንነቱን ፡ ሳያጠፋ ፡ ሐንድ ፡ አካል ፡
 ሐንድ ፡ ባህርይ ፡ ኾኖ ፡ እንዳለ ፡ ከመ ፡ ተዋሕዶተ ፡ ነፍስ ፡ ወሥጋ ፡ ብሎ ፡ B, 50r
 እንደመሰለልን ፡ ቅዱስ ፡ ቄርሎስ ፡ ረቂቅ ፡ አካል ፡²⁹ ቃል ፡ ግዙፍ ፡ ሥጋ ፡
 ሳይጠፋፋ ፡ ሐንድ ፡ አካል ፡ ሐንድ ፡ ባህርይ ፡ ጉነ ፡ እንልዋለን ፡ ያነንግን ፡
 የለበሰውን ፡ ሥጋ ፡ የፈጠረላትን ፡ መንፈስ ፡ ቅዱስ ፡ አባቱ ፡ ቀባው ፡ እር
 ሱም ፡ ተቀባ ፡ መንፈስ ፡ ቅዱስ ፡ ቅብዕ ፡ ጉነ ፡ እንላለን ፡ መለኮት ፡ ከሥጋ ፡
 ሐንድ ፡ መጉነ ፡ ቅብዓት ፡ ነው ፡ እንጂ ፡ መንፈስ ፡ ቅዱስ ፡ ቅብዕ ፡ አይደ 20
 ለም ፡ ይላሉ ፡
 አብ ፡ ቀባዒ ፡ ወልድ ፡ ተቀባዒ ፡ መንፈስ ፡ ቅዱስ ፡ ቅብዕ ፡ የሚል ፡ ለኛስ ፡
 ምን ፡ ምስክር ፡ አለን ፡
 ኢሳይያስ ፡ ምን ፡ ይላል ፡ መንፈስ ፡ እግዚአብሔር ፡ ሳዕሌየ ፡ ዘበእንቲአሁ ፡
 ቅብዓኒ ፡³⁰ እዜንምሙ ፡ ለነዳያን ፡ ፈነወኒ ፡ ይላል ፡ ደግሞም ፡ በግብር ፡ ወቀ 25
 ብዖ ፡ መንፈስ ፡³¹ ቅዱስ ፡³² ወኃይል ፡³³ ይላል ፡ ይኸ ፡ ቀብዓኒና ፡ ወቀብዖ ፡
 ማለት ፡ ለአብም ፡ ለቀባዒነቱ ፡ ለወልድም ፡ ለቀተባዒነቱ ፡ ለመንፈስ ፡ ቅዱ
 ስም ፡ ለቅብዕነቱ ፡ ይመሰክራል ፡ ነገርግን ፡ መንፈስ ፡ ቅዱስን ፡ አነጻ ፡ ፈጠረ ፡
 ቅብዕም ፡ ጉነ ፡ በእንተ ፡³⁴ አልነ ፡ ቀድሞ ፡ አንጽሕቶ ፡ ከዝያ ፡ ኋላ ፡ ፈጥሮ ፡
 ከዝያ ፡ ኋላ ፡ ቅብዕም ፡ ጉኖ ፡ አይደለም ፡ ሲያነጽሐም ፡ ሲፈጥርም ፡ ቅብ 30
 ዕም ፡ ሲኾን ፡ ሐንደግዚ ፡ ነው ፡ እንጂ ፡
 ቅብዓት ፡ ማለት ፡ ምነው ፡
 ኃደረባት ፡ የጥንት ፡ ሕይወቱ ፡ መንፈስ ፡ ቅዱስ ፡ ይኩነኒ ፡ በከመ ፡ ትቤለኒ ፡
 ባለቸ ፡ ጊዜ ፡ በእናቱ ፡ ማጎጸን ፡ ኃደረባት ፡

APPARATUS: ²⁶ System, manner. | ²⁷ MA ምንም ፡. | ²⁸ For እናትነት ፡ or እናት ፡ ለመሆን ፡. |
²⁹ For ”ለ ፡. | ³⁰ For ቀ”. | ³¹ For ”ሰ ፡. | ³² For ”ሰ ፡. | ³³ For ”ለ ፡. | ³⁴ Gz for Am ስለ ፡.

COMMENTARY: ⁸ Lit. ‘lust’. | ⁹ Something is missing. | ¹⁰ Isa. 61:1. | ¹¹ Acts 10:38. | ¹² Luke 1:38.

Normally, when someone is conceived, seed⁸ from the father and blood from the mother meet and they are born this way. But he was not (conceived) in this way. When Gabriel announced her, the Father strengthened her, the Holy Spirit cleansed her—she was clean formerly, but since however clean she was, she was not worthy of becoming the mother of divinity, he made her worthy—and created soul from her soul and flesh from her flesh with which the person of the Word was united. It did not happen long after he was created from her. (The moment) he was created from her and his becoming one with the flesh he created from her was faster than a blink of the eye.

And how is his unity?

Nestorius says, ‘Two persons and two natures’. He repeats this.⁹ But we do not say, as he says, ‘At (the River) Jordan, he became one by grace’. We do not say, as Leo says, ‘Two natures in one person’. We do not say either, like Eutyches, ‘(The two) were mixed as milk [and water] would mix.’ As Saint Cyril has given us an example saying, ‘*As the | union of soul and body*’—with the soul not abolishing its subtlety and the flesh its concreteness—we say, ‘He became one person and one nature, with the subtle person of the Word and the concrete flesh not abolishing each other’. We say, ‘His Father anointed with the Holy Spirit the flesh that (the Word) wore, that he created from her. And he was anointed. The Holy Spirit became unction.’ (But) they say, ‘The fact that divinity was united with the flesh is unction; the Holy Spirit is not unction.’

What evidence is there for us which says, ‘The Father is anointer, the Son is anointed, and the Holy Spirit is unction’?

What does Isaiah say, ‘*The Spirit of God is upon me for which he anointed me; he has sent me to bring good news to the poor*’.¹⁰ Furthermore, it says in Acts, ‘*[God, the Father] anointed him with the Holy Spirit and with power*’.¹¹ These phrases, ‘anointer’ and ‘he anointed him’, testify that the Father is anointer, the Son is anointed, and the Holy Spirit is unction. However, because we say about the Holy Spirit that he cleansed, created, and became unction, he did not become unction for him, first cleansing (Mary), and after that creating (the body) and after that he became unction. His act of cleansing, creating, and becoming unction all happened at the same time.

What does ‘unction’ mean?

(It means) he dwelled in her. When she said, ‘Let it be with me as you said to me’,¹² the Holy Spirit, his original life, dwelt in his Mother’s womb.

በሰውነቱ፡ የኃደረባት፡ መንፈስ፡ ቅዱስ፡ ምን፡ ጎነው፡ ቢሉዋቸው፡ መና
 ፍቃንን፡ እኛ፡ በተመመቅነ፡ ጊዜ፡ ቢኃድርብን፡ የጸጋ፡ ልጅ፡ እንዲያደር
 ገን፡ እርሱንም፡ በማጎፀን፡ ቢያድርባት፡ የጸጋ፡ ልጅ፡ አደረገው፡ ይላሉ፡ B, 50v
 እኛግን፡ አንልም፡ እኛስ፡ ስንል፡ በእን[ተ]ዝ፡ ቀብዓከ፡ እግዚአብሔር፡
 አምላክከ፡ ቅብዓ፡ ተፍሥሕት፡ ዘይሄይስ፡ እምእለ፡ ከማከ፡ እንዳለ፡ ዘንድ፡ 5
 ዳዊት፡ የባህርይ፡ ልጅ፡ ኾነ፡ እንልዋለን፡
 ከሰዋቸኽ፡ የሚሻል፡ ቅቤ፡ ቅባኽ፡³⁵ ባለ፡ ጊዜ፡ ዳዊት፡ እለ፡ ማነን፡ ሰዋ
 ቸኽ፡ የሚሻል፡ ያሰኘው፡ ነገር፡ ምነው፡
 የባህርይ፡ ልጅነቱን፡ ሲያጠይቅ፡ እንጂ፡ ደግሞም፡ ኢየሱስ፡ ክርስቶስ፡
 ተውህበ፡ ሊተ፡ ኩሉ፡ ኩነኔ፡ ሰማይ፡ ወምድር፡ ብሎ፡ አለ፡ እስኪ፡ 10
 ከጸጋ፡ ልጃቸ፡ የለማን፡ ኹሉ፡ ተሰጠዋቸው፡ ለእርሱ፡ በባህርይ፡ ልጅነቱ፡
 ተሰጠው፡ እንጂ፡ ደግሞም፡ ቅዱስ፡ ጳውሎስ፡ ወጸገዎ፡ ስመ፡ ዘየዐቢ፡ እም
 አስማቲሆሙ፡ ወይከብር፡ ብሎ፡ አለ፡
 ይኽ፡ ከኹሉ፡ የሚልህቅ፡ ስም፡ ሰጠው፡ ማለት፡ ምነው፡
 የባህርይ፡ ልጅነቱን፡ ሲያጠይቅ፡ እንጂ፡ የጸጋ፡ ልጅስ፡ ኾኖ፡ እንደ፡ 15
 ጎነ፡ ከኹሉ፡ የሚልህቅ፡ ከኹሉ፡ የሚከብር፡ ስም፡ ሰጠው፡ በዓላለም፡
 በጎ፡ እርሳቸውስ፡ የጸጋ፡ ልጅ፡ አደረገው፡ አሉና፡ እኛስ፡ ምን፡ ኾነው፡
 እንላለን፡
 በእናቱ፡ ማጎፀን፡ የተቀበለውን፡ መንፈስ፡ ቅዱስ፡ ለወልደ፡ እግዚአብሔር፡
 የባህርይ፡ ልጅ፡ አደረገው፡ ንጉሥ፡ አደረገው፡ ካህን፡ አደረገው፡ እንላ 20
 ለን፡
 ጥንት፡ የባህርይ፡ ልጅ፡ አልነበረም፡ ምነው፡ የባህርይ፡ ልጅ፡ ያደርገዋል፡
 እንኪያስ፡ ይገስ፡ ከኹነ፡ ጌላ፡ የጸጋ፡ ልጅ፡ ጎነባቸጌ፡ ይሉናል፡ እንጂ፡
 መናፍቃን፡ አይጎንብንም፡ ጥንት፡ ለኛ፡ ልጅነት፡ ያልነበረን፡ መንፈስ፡
 ቅዱስ፡ በጥምቀት፡ በተቀበልነ፡ ጊዜ፡ | የጸጋ፡ ልጅ፡ ያደርገናል፡ እርሱ፡ B, 53r
 ግን፡ ጥንት፡ የባህርይ፡ ልጅ፡ ሕይወቱን፡ መንፈስ፡ ቅዱስን፡ ተቀብሎ፡
 የባህርይ፡ ልጅ፡ ጎነ፡ በሰውነቱ፡ ያደረገውም፡ መንፈስ፡ ቅዱስ፡ ነው፡
 አደረገውም፡ ስንል፡ ሰውነቱን፡ ለይተን፡ አደረገው፡ ሰውነቱ፡ ለቅሉ፡ ያላ
 ደረገው፡ መለኮት፡ ለቅሉ፡ ኹለት፡ ባህርይ፡ በጎነብን፡ እኛስ፡ እርሱን፡
 ጥንት፡ የባህርይ፡ ልጅ፡ የነበረውን፡ በሰውነቱ፡ የባህርይ፡ ልጅ፡ አደረገው፡ 30
 እንላለን፡
 በጎ፡ ይኸስ፡ ጎነና፡ [በሰውነቱ፡ የባህርይ፡ ልጅ፡] እንዳደረገው፡ ምን፡ ምስ
 ክር፡ አለው፡ <አለው፡ >

APPARATUS: ³⁵ For ቀ”.

COMMENTARY: ¹³ Ps. 44:8/45:7. | ¹⁴ Matt. 27:18; cf. John 5:22. | ¹⁵ Probably an allusion to Heb. 1:4.

When one asks the heretics, ‘What became for him the Holy Spirit that dwelt in his body?’, they say, ‘As he made us children by grace when we were baptized, him, too, he made the Son by grace | when he dwelt in her womb’. But we do not say (so). But we say about him, B, 50v
 ‘He became natural Son, as David said, *“Therefore, God, your God, 5
 has anointed you with the ointment of gladness, which is better than those who are like you”*’.¹³

When David said, ‘ointment, which is better than those who are like you’, who are they talking about, whom that made him say, ‘better than those who are like you’? 10

(This is) to explain his natural sonship. Furthermore, Jesus Christ has said, ‘All judgement in heaven and earth has been given to me.’¹⁴ Now to whom of the sons by grace was given all, but it was given to him for his being the natural Son? Saint Paul, too, has said, ‘He gave him a name which is higher than their names, and is glorious.’¹⁵ 15

What does this ‘He gave him a name which is higher than others’ mean?

(This) is rather to explain his natural sonship; if he were son by grace, he would have not said, ‘He gave him a name which is higher and more glorious than all names.’ 20

Alright; they said he made him son by grace. What did he become for him, do we say?

We say, ‘The Holy Spirit, whom he received in the womb of his Mother, made the Son of God a natural son; he made him king, and he made him priest.’ 25

The heretics say to us, ‘Was he not a natural son originally? How would he make him a natural son? Then, if this happened later, he is son by grace, in your thinking.’

No, it will not be, in our thinking. For us, who originally were not sons (of God), the Holy Spirit makes us | sons by grace through baptism. But he is in origin the natural Son. He received his life, the Holy Spirit, and became natural Son; it is the Holy Spirit which made him (the natural Son) in his humanity. B, 53r

When we say, ‘He made him’, it is separating his humanity. If humanity that was not made (natural Son) on its own, and divinity 35
 which is (natural Son) on its own, it would have been two natures. (Therefore), we say, ‘He made the natural Son in his humanity, the one who is the natural Son in origin.’

Alright, let us accept that this happened. What evidence is there that he made him [natural Son in his humanity]? 40

በግብር : ወረሰዮ : እግዚአኢ : ወመሲሐኒ : ይላል : ሃይማኖተ : አበውም :
 ወአንገሥ : ለሥጋ : አዳም : በመንፈስ : ቅዱስ : ይላል : ድርሳን :³⁶
 ቄ[ር]ሎስ : ተሰምየ : ወልደ : አምላክ : በቅብዓተ : መንፈስ : ቅዱስ : ይላል :
 ሐዋርያትም : በሲኖዶሳቸው : ይላሉ :³⁷ ሴሞ : አብ : አመ : ኮነ : ሰብአ :
 ከማነ : ይላሉ : እሌኸን : ኸሉ : ቅዱሳት : መጻሕፍት : ምስክር : ይዘን : የባህ 5
 ርይ : ልጅ : አደረገው : እንላለን :
 በኀ : ይክም :³⁸ ጎነና : ያን : ሰው : የጎነ : መለኮት : ሞተ : እንልዋልን :
 አልሞተም : እንልዋለን :
 ሞተ : እንጂ : በወገኑ : ጎሉ[ን]ተናው : አምላክ : ጎሉ[ን]ትናው : ሰው :
 ጎነ : እንልዋለን : ያን : ሐንድ : ባህርይ : ክርስቶስ : ለሊሁ : አምላክ : 10

APPARATUS: ³⁶ For ”ኀ : (?)” | ³⁷ In MA this comes after the quotation. | ³⁸ For ይክም ፡.

In Acts, it says, ‘He made him Lord and Messiah.’ The *Haymanotä abäw* says, ‘He made the flesh of Adam king through the Holy Spirit.’ Cyril’s homily says, ‘He was called Son of God by the unction of the Holy Spirit.’ The Apostles say in their *Sinodos*, ‘The Father anointed him, as he was human like us.’ We say, ‘He made him natural Son’,⁵ having all these Scriptures as evidence.

Alright, let it be so. Do we say that divinity, who became man, died or do we say he did not die?

(We say) he, indeed, died. We say about him, ‘He who is clearly¹⁶ God in his entirety has become human in his entirety.’ That Christ of one nature—who has been called, ‘*He is God himself, he is human himself*’—is he who is called, ‘He who is God in his entirety has become human in his entirety’. We say about him he died in his humanity while we say about him he is living in his divinity, as Saint Peter said, ‘*He died in the flesh and came to life in the Spirit*’.¹⁷ We say he died in his humanity, while he did not die in his (divine) nature, as also the Doctors of the Church | said, ‘*He suffered although suffering does not approach him; he died although he does not die in the nature of his divinity.*’^{B, 53v}

How do we say, ‘He died in his nature’? How do we say about divinity, ‘He died in his nature while even our soul does not die in its nature’?

We do not, but in the flesh he wore. But, although we say he died in the flesh he wore, we say about him he is alive in his godhead, while he is dead in the flesh he wore.²⁵

If he is surely alive, what transpires one to declare he died?

What transpires all people to say that one died, but the separation of his soul from his body? Him, too, we say, he died because his soul was separated from his body. We say about him that he died in his humanity, and we say about him that he rose (from the dead) in his divinity.³⁰

Alright, this, too, is this. Regarding the flesh of Jesus Christ, although we see wheat, we eat it assuming it is the flesh of divinity. Although we see wine, we drink it believing it is the blood of divinity. How is this? Does (the wheat) change, losing its wheat nature and become the flesh of divinity? And as for the wine, does it change, losing its wine nature and become the blood of divinity?³⁵

COMMENTARY: ¹⁶ The meaning of *bä-wägänu* is not clear. | ¹⁷ 1 Pet. 3:18.

ለሊሁ ፡ ሰብእ ፡ እንደ ፡ ተባለ ፡ ጉላ[ን]ተናው ፡ ሰው ፡ ጉላ[ን]ተናው ፡ አም
 ላክ ፡ የተባህለን ፡ በአምላክነቱ ፡ ሕያው ፡ ስንለው ፡ በሰውነቱ ፡ ሞተ ፡ እንልዋ
 ለን ፡ ሞተ ፡ በሥጋ ፡ ወሐይወ ፡ በመንፈስ ፡ እንዳለ ፡ ዘንድ ፡ ቅዱስ ፡ ጴጥሮስ ፡
 ሊቃውንት|ም ፡ ሐመ ፡ እንዘ ፡ ኢይቀርቦ ፡ ሕማም ፡ ሞተ ፡ እንዘ ፡ ኢይመ B, 53v
 ውት ፡ በህላዌ ፡ መለኮቱ ፡ እንዳሉ ፡ በባህርዩ ፡ ሳይሞት ፡ በሰውነቱ ፡ ሞተ ፡ እን 5
 ልዋለን ፡
 እንዴት ፡ በባህርዩ ፡ ሞተ ፡ እንልዋለን ፡ የኛ ፡ ስንኳ ፡ ነፍስ ፡ በባህርዬዋ ፡ የአት
 ሞት ፡ መለኮትነት ፡³⁹ በባህርዩ ፡ ሞተ ፡ እንልዋለን ፡
 አንለውም ፡ በለበሰው ፡ ሥጋ ፡ እንጂ ፡ *እርሱግን ፡⁴⁰ በለበሰው ፡ ሥጋ ፡
 ሞተ ፡ ስላልነው ፡ ሞቶ ፡ ሳለ ፡ በአምላክነቱ ፡ ሕያው ፡ እንልዋለን ፡ 10
 ሕያው ፡ እሌ ፡ ከኸነ ፡ ኋላ ፡ ሞተ ፡ የሚያሰኘው ፡ ነገር ፡ ምነው ፡
 ሰው ፡ ኸሉ ፡ ሞተ ፡ የሚያሰኘው ፡ ምነው ፡ ነፍሱ ፡ ከሥጋው ፡ መለየቱዋ ፡
 እንጂ ፡ እርሱነም ፡ ነፍሱ ፡ ከሥጋው ፡ በእንተ ፡ ተለየቸ ፡ ሞተ ፡ እንልዋለን ፡
 ሞተ ፡ ብ[ን]ለው ፡ በሰውነቱ ፡ በአምላክነቱ ፡ ተነሣዕ ፡ እንልዋለን ፡
 በጎ ፡ ይኸም ፡ ይኸት ፡ ሥጋ ፡ ኢየሱስ ፡ ክርስቶ[ስ] ፡ ስንዴ ፡ ስናይ ፡ የመለ 15
 ኮት ፡ ሥጋ ፡ ብ[ለ]ን ፡ እንበላለን ፡ ወይን ፡ ስናይ ፡ የመለኮት ፡ ደም ፡ ብለን ፡
 እንጠጣለን ፡ እንዴት ፡ ነው ፡ ይኸ ፡ ተለውጦን ፡ ስንዴነቱን ፡ አጥፍቶን ፡
 የመለኮት ፡ ሥጋ ፡ ይኸናል ፡ ወይኑም ፡ ተለውጦን ፡ ወይንነቱን ፡ አጥፍእቶን ፡
 የመለኮት ፡ ደም ፡ ይኸናል ፡
 አዋ ፡ ብር[ን]ዶ ፡ ስናይ ፡ እንድንጎርስ ፡ ደም ፡ ስንሐይ ፡ እንድንጠጣ ፡ 20
 መልካቸው ፡ ባይለወጥ ፡ በመንክር ፡ ግብር ፡ ተለውጠው ፡ የመለኮት ፡ ሥጋ ፡
 የመለኮት ፡ ደም ፡ ይኸናሉ ፡
 | እንዲለወጥ ፡ ምን ፡ ምስክር ፡ አለው ፡ B, 54r
 አለው ፡ ቅዱስ ፡ አትናቲዎስ ፡ የእስክንድርያ ፡ ሊቀ ፡ ጳጳሳት ፡ ምን ፡ ይላል ፡
 እምቅድመ ፡ ይቀድስ ፡ ካህን ፡ ኅብስት ፡ ወወይን ፡ ወሶበ ፡ ይቀድሶ ፡ ካህን ፡ 25
 ይወርድ ፡ ላዕሌሁ ፡ መንፈስ ፡ ቅዱስ ፡ ወይትመየጥ ፡ እምከዊነ ፡ ኅብስት ፡
 ኅበ ፡ ከዊነ ፡ ሥጋ ፡ ዘእግዚአብሔር ፡ ቃል ፡ ብሎ ፡ አለ ። ። ።

APPARATUS: ³⁹ For ”ን ፡ . | ⁴⁰ Most likely for እርሱን ፡ ግን ፡ .

Yes, we eat seeing raw meat; and we drink seeing blood. Although their appearances do not change, they change with a miraculous deed and become the flesh of divinity and blood of divinity.

| What evidence is there that they change?

B, 54r

There is. What does Athanasius, archbishop of Alexandria, say? He 5
has said, ‘They are bread and wine before the priest blesses them. When the priest blesses them, the Holy Spirit descends on them and changes them from being bread to being the flesh of God the Word.’¹⁸

COMMENTARY: ¹⁸ HA, 86 (§ 22).

Indexes

Subject Index

- ‘A’ (አ) 119
 “A’ (ሰ) 129
 Aaron 96, n. 396; 97
abäsa (trespasses) 13; 17
 above, wanting from 127–129
 Abraham 96, n. 396; 97
 Achilles 33–35; 63
 Adam
 body of 111–113
 creation of 109; 127
 fasts of 96, n. 396; 97
 God and 86, n. 172; 96, n. 382
 on Jesus Christ 105
 on prayer 107
 reinstatement of 3; 93; 107; 119
 straying of 3; 53; 69
 mention of vii
adəhnännä (save us) 13
 Adoptionists viii–ix; xiii
 . *see also* Short Old Amharic Text on
 the Theology of the Adoptionists
 Advent
 . *see* Fast of Səbkät (Advent)
 African Creed (*Sälotä baymanot zä-
 ‘Afraḡya*) xiv
 afterlife, infiniteness of 77
 Agagyo 19; 23–25
 Agrippa
 . *see* Diocletian, Roman Emperor
 Alexander I, Pope and Patriarch of Alex-
 andria 33–35; 39–45; 61
 Alexander II, of Constantinople 61–65;
 67
 almighty 49, n. 7; 107–109; 129–131
 Amharic
 in MSS
 in general x–xi
 MS A vii
 orthography of xi–xii
Ammästu a‘amadä maṣṣir (*The Five Pil-
 lars of Mystery*) 77, n. 85; 96, n. 382;
 99; 107, n. 88
Anaphora of John Chrysostom 105, n. 81
Anaphora of Our Lady Mary 105, n. 81
 Anastasius (Eustathius of Antioch) 61
 angels 11; 47; 115; 120, n. 913; 121; 145
 . *see also* five things (that will remain);
 Gabriel
 anointment xiii; 53–55; 151–153
 apostacy
 of Arius 31–35; 39–45; 61–65
 of Macedonius 67–71
 . *see also* heresy
 Apostles of Christ 7; 9–11; 43; 61; 95
 . *see also* Fast of the Apostles; *under
 specific Apostles*
 Appleyard, David L. xiv–xv
 archaic features, in mss x–xi; xv–xvi; 87,
 n. 179; 125, n. 121
 Arius (deacon)
 Alexander I and 33–35; 39–45
 Alexander II and 61–65
 apostacy of 31; 39–45; 61–65
 death of 65
 excommunication of 31–35; 45; 59;
 61–63
 Peter and 31–35
 Ascension, of Jesus Christ 59; 67
 Athanasius, archbishop of Alexandria
 61–63; 67; 157
 ‘Awas Šəllase vii
 Awsanyos (Eusebius?) 61
 ‘Bä’ (በ) 105–107
baləhannä (rescue us) 13; 17
 baptism 43; 75; 81; 89
 Barabbas 73
 Baruch 96, n. 396
Bä-səmə ab vii; 2–9

- Basilides (son of Theodore the Oriental)
19–21; 25–29
Beauty of the Creation vii
believing 7; 31; 47
below, being added to 127–129
birth
 of children 111
 in the Holy Spirit 83
 of Jesus Christ 85–87; 103; 149
*A Book of Interpretation of the Letters
 of the Alphabet*
 different versions of xv
 in MS A vii; 78–141
 in MS B viii; 78–141
 in MS C ix; 78–141
 theological views in xii–xiv
*Book of Mar Yəshaq (Commentary on
 the Monastic Writings of Isaac of
 Nineveh)* 81, n. 13
- Calerius (son of Theodore the Oriental)
19–21; 25–29
- Carus, Roman Emperor 19, n. 10; 21, n.
16
- children 101; 111
- Christians 73; 77; 143
- Commentary on the Monastic Writings
 of Isaac of Nineveh (Book of Mar
 Yəshaq)* 81, n. 13
- Commentary on the Nicene Creed*
 difference between versions of xiv–xv
 in MS A 46–77
 preamble to, in MS A vii; 30–45
 prelude to the introduction to, in MS A
 vii; 16–29
- Communion 25; 63–65; 93–95; 94, n.
368; 133, n. 151; 135; 139; 155–157
- conception
 of children 111
 of Jesus Christ
 . *see* Immaculate Conception
- consent 5; 123; 127; 137; 143; 145
- Constantine I, Roman emperor 35–37
- Constantine II, Roman emperor 61–63
- copulae x
- copyists
 misunderstandings by viii–ix; x; xi; xii
 of MS A vii; xii
 of MS B viii–ix; xi
 theological views of xii
 council 75
 . *see also* Council of Nicaea
 Council of Nicaea 37; 95–97
 in general 37–39
 establishing the four sees 59–61
 excommunication of Arius by 45; 59;
 61
 Prayer of Faith and 31; 47
 seven books of 45
- creation
 in general 121; 125–127
 of angels 121; 145
 earth and 49; 51; 53; 109; 121; 127; 131
 fire and 109; 121; 124–125, n. 1013;
 127; 131
 of heaven 49; 53; 121
 light and 124–125, n. 1013; 127; 145
 of man 53–55; 109; 127
 marvelousness of 101–103
 of moon 124–125, n. 1013; 127
 of stars 124–125, n. 1013; 127
 of sun 125, n. 1013; 127
 water and 109; 121; 124–125, n. 1013;
 125; 127; 131
 wind and 109; 121; 124–125, n. 1013;
 127; 131
 wisdom and 131–135; 137
- criminals 133–135; 137; 139
 . *see also* heretics; sinners
- crucifixion, of Jesus Christ 57; 93; 105;
139
- Cyril, saint 55; 151; 155
- ‘Dä’ (𐤃) 131
- daily meal 11–13; 17
- David
 on faith 47
 fasting of 96, n. 396; 97
 on Jesus Christ 57; 59; 151; 153
 kingship of 15
 on the Word 43
 days of the week 79–81; 125–127

- . *see also under specific days*
the dead
 judging of 59; 89
 resurrection of 77; 85; 107
death/dying 57
Defense of Ethiopian Orthodoxy against Accusations of Protestant and Catholic Churches viii; xiv
demons 3–5; 47; 125
Dillman, C. F. A. viii–ix
Diocletian, Roman emperor 19; 20–21, n. 16; 21–29; 31; 33; 63
Dionysius, saint 73
divinity
 flesh and blood of 75; 81; 131; 155–157
 of Holy Trinity 123–125
 light and 143
 meaning of 143
Doctors of the Church 53; 55; 77; 95–97; 155
doves 69–71; 135
dowries 86, n. 172; 87
earth
 creation and 49; 51; 53; 109; 121; 127; 131
 as in heaven 11; 17
 meaning of 49; 53
 ‘*In the name of the Father*’ and 7
 stillness of 103–105
Efrem (bishop) 39, n. 24
Ǽgziʾabḥer 78, n. 8; 122, n. 951; 125, n. 122; 143; 147
 . *see also* Holy Trinity
the elderly 101
Enoch 82, n. 100; 96, n. 396; 97; 107
Eusebius of Nicomedia 61
Eustathius of Antioch (Anastasius) 61
Eutyches (Yafəntkis/Afəntkis) 37; 151
Eve 109; 127
evil 13; 17
 . *see also* sinners
excommunication, of Arius 31–35; 45; 59; 61–63
An Explanation of Unction of Christ from the Point of View of the Adoptionists viii; 141–157
Ezekiel 73
‘Fä’ (ፈ) 137
faith 25–29; 31; 47
faithful 9; 35–37
Fast of Lent 95, n. 57; 96, n. 396; 97
Fast of Mary’s Assumption 93; 94, n. 368; 97
Fast of Nineveh 95; 97
Fast of Səbkāt (Advent) 96, n. 396
Fast of the Apostles 93; 97
fasting
 in general 93–97; 133–135
 children and 101
 days set for 97
 the elderly and 101
 learning and 99–101
 reasons for 97–99
 . *see also under specific fasts*
Fathers of the Orthodox Faith
 . *see* Council of Nicaea
Fəṭərbya (Prisca, the future consort of Caesar Diocletian) 19; 21
Fəṭḥa nəgəšt 39; 45
fire
 creation and 109; 121; 124–125, n. 1013; 127; 131
 of hell 83; 115–117; 135
 trinity and 145
five beliefs
 . *see* The Five Pillars of Mystery
five blessings 85; 96, n. 382; 99; 117–119; 132, n. 1147
five nails (of the Cross) 85; 96, n. 382; 99
The Five Pillars of Mystery (*Amməstu aʿəmadä məstir*) 77, n. 85; 85; 96, n. 382; 99; 107, n. 88
five prostrations 85; 96, n. 382; 99
five things (that will remain) 83–85; 115
five wisdoms 96, n. 382; 131
flesh

- of divinity 75; 81; 131; 155–157
- from Mary 85; 103; 119
- wearing of 149
- forgiving, of sins 13; 17; 69; 75; 81; 97; 129
- Friday 81; 93; 97; 109; 125; 127
- ‘Gä’ (𐌺) 131–135
- Gabriel 27; 43; 85; 151
- gähad/gad* fasts 95, n. 56; 97
- Gəʕəz
 - in MSS
 - in general x–xi
 - MS A vii
 - orthography of xi–xii
- gegay* (‘transgression’) 13; 17
- Gərum Anaphora* 45
- Gideon 96, n. 396
- glory, power and 13; 17
- God
 - Almightiness of 107–109; 129–131
 - on Arius 33
 - believing in one 47
 - . *see also* Holy Trinity
 - creation by
 - . *see* creation
 - different guises of 69–71
 - the door of 139–141
 - everseeing presence of 51
 - on fasting 99
 - fatherhood of 11, 15
 - goodness of 135
 - greatness of 129
 - humanity of 153
 - invisible presence of 51
 - as judge of the worlds 137
 - kingdom of
 - . *see* Heavenly Kingdom
 - meaning of 145
 - omnipotence of 121
 - omnipresence of 53; 141
 - right hand of 131
 - trinity of
 - . *see* Holy Trinity
 - trueness of 51–53
 - truthfulness of 137
 - unity of 5
 - will of 15
- grace 137; 153
- Great Fast (Lenten Fast) 95, n. 57; 96, n. 396; 97
- Gregory the Theologian 147
- ‘Gʷä’ (𐌹) 137–139
- ‘Ha’ (𐌺) 79; 81; 83; 89
- ‘Ha’ (𐌺) 79; 81; 83
- ‘Ĥa’ (𐌺) 79; 89–101
- ‘Ĥa’ (𐌺) 107–127
- Hades 93; 115–117; 119
- . *see also* hell
- Haymanotä abäw* 45; 49; 53; 155
- ‘He’ (𐌺) 79; 81; 83
- ‘H(ə)’ (𐌺) 79; 81; 83
- heaven
 - creation of 49; 53; 121
 - on earth as in 17; 53
 - meaning of 49; 53
 - stillness of 103–105
 - . *see also* Ascension; five things (that will remain)
- heavenly Father, meaning of 11; 15
- Heavenly Kingdom
 - vs earthly kingdom 27; 37
 - eternalness of 15
 - in *On the Rise and Fall of Emperor Diocletian* 27–29
 - saving from evil and 13
- hell
 - fire of 83; 115–117
 - . *see also* Hades
- Ĥənša mänäkosat* 45
- heresy 31–37
- . *see also* apostacy
- heretics
 - on Holy Trinity 153
 - refusal of repentance of 43–45; 71
 - . *see also* criminals; sinners
- Herod 87
- ‘Hi’ (𐌺) 79; 81; 83
- ‘Ho’ (𐌺) 79; 83
- holders, meaning of 49
- holy, meaning of 7; 71

- Holy Spirit (Parakletos)
 birth in the 83
 blaspheming against 67–71
 creation of man and 53–55
 procession of 73; 149
 truthfulness of 135
 unction of xiii; 53–55; 151; 155
 . *see also* Holy Trinity
- Holy Trinity
 in general 79; 143
 Alexander I and Arius on 41–45
 angels and 121; 145
 Apostles of Christ on 7
 in *Bä-sämä ab* 2–7
 in *A Book of Interpretation of the Letters of the Alphabet* 79–85; 89
 in *Commentary on the Nicene Creed* 49; 53
 Council of Nicaea on 71–73
 divinity of 123–125
 Gregory the Theologian on 147
 heretics on 153
 Isaiah on 43; 147
 Matthew on 5; 147
 Peter on 7
 in Short Old Amharic Text on the Theology of the Adoptionists 145–153
 . *see also* Ḑgziʾabḥer; God; Holy Spirit; Jesus Christ
- Horologium* viii
- ‘Hu’ (ሁ) 79; 83
- humanity
 of God 153
 of Jesus Christ 105; 107
- ‘Hwä’ (ሀ) 139–141
- ‘Hwə’ (ሐ) 141
- image, meaning of 143
- Immaculate Conception xiv; 55; 85; 103; 105, n. 83; 149–151
- In the name of the Father* vii; 2–9
- indited, meaning of 137–139
- invisible creation, meaning of 49
- Isaac 96, n. 396; 97
- Isaiah 43; 55; 73; 105; 145; 151
- Iyasu, Ethiopian king (r.1723–1747) vii
- Jacob 96, n. 396; 97
- Japheth 96, n. 396; 97
- Jephthah 96, n. 396
- Jesus Christ
 admonition to monks vii
 Adoptionist views on xiii–xiv
 Ascension of 59; 93
 baptism of 89
 believing in one 51
 birth of 85–87; 103; 149
 conception of xiv; 55; 85; 103; 105, n. 83; 149–151
 Council of Nicaea on 39
 creation of man and 53–55
 crucifixion of 57; 93; 105; 139
 equality of 53
 humanity of 105; 107
 humility of 105–107
 Matthias and 93
 resurrection of 57; 93; 109–115
 second coming of 59
 teaching Apostles to pray 9–11
 Uctionist views on xiii
 working wonders by 89
 . *see also* Holy Trinity
- Jocaste 91, n. 48
- John
 teaching of 9; 61
 on unity of God 5–7
 on the Word 43; 67
- Joshua 96, n. 396; 97
- Judah 96, n. 396; 97
- Judas Iscariot xiv; 91–93
- judging 59; 89; 137
- Justus (son of Numerianus) 19–21; 25–29
- ‘Kä’ (ከ) 121
- Kothath 96, n. 396; 97
- ‘Kwä’ (ከ) 137
- ‘Lä’ (ለ) 79; 85
- Laitus 91
- language, in MSS x–xi

- learning, fasting and 99–101
 Lenten Fast (Great Fast) 95, n. 57; 96, n. 396; 97
 letters of the alphabet xv; 79–81
 . *see also under specific letters*
 Levi 96, n. 396; 97
 life giving, meaning of 71
 light
 creation and 121; 124–125, n. 1013; 127; 145
 divinity and 143
 trinity and 145–147
 trueness of 137
 the living, judging of 59; 89
 Longinus 81
 Lord
 meaning of 51; 71
 . *see also* God; Jesus Christ
 ‘Lord’s Prayer’
 commentaries on
 MS A vii; 8–15
 MS C ix; 14–17
 Luke 61
 lunch 101

 ‘Mä’ (መ) 79; 101–103
 Macedonius I, Patriarch of Constantinople 67–71
 Magi 87
 Mäksimiyanos (Maxentius) 35
 Malachi 73
 man, creation of 53–55; 109; 127
 Mani xiv; 47
 Manuscript A (EMML 7007)
 in general vii–viii
 Amharic commentary on *Bä-sämä ab* in vii; 2–9
 A Book of Interpretation of the Letters of the Alphabet vii; 78–141
 commentaries on the ‘Lord’s Prayer’ in 8–15
 Commentary on the Nicene Creed in 46–77
 preamble to vii; 30–45
 prelude to the introduction to vii; 16–29

 language in vii; x–xi
 Manuscript B (EMML 7650)
 in general viii; ix
 A Book of Interpretation of the Letters of the Alphabet in 78–141
 An Explanation of Unction of Christ from the Point of View of the Adoptionists viii; 142–157
 language in x–xi
 Manuscript C (BL, Or. 16223)
 in general ix
 A Book of Interpretation of the Letters of the Alphabet in 78–141
 language in x–xi
 A Short Commentary on the Lord’s Prayer ix; 14–17
 Mark 61; 71
 martyrdom 35
 Mary
 believing in one 81
 birth of Jesus 85–87; 103; 149
 carrying Jesus 103; 105–107; 119
 conception of Jesus xiv; 55; 85; 103; 105, n. 83; 149–151
 flesh from the 85; 103; 119
 Gabriel visiting 85; 151
 Matthew 5; 61; 145–147
 Matthias xiv; 93
 Maxentius (Mäksimiyanos) 35
 Maximian 27–29; 33
 meals, giving thanks after 93
 Melchizedek 96, n. 396; 97
 Mercurius 25
 Merianus 17; 21
 Mika’el (copyist) vii
 Mystery of Unction 107
 modernization, of MSS x
 Monday 79; 125
 monks vii; 101; 133
 moon 124–125, n. 1013; 127
 Moses 45; 57; 96, n. 396; 97; 127–129
 Mystery of Incarnation 85

 ‘Nä’ (ኔ) 119
 Nathanael 96, n. 396
 nature 51; 105; 143–145

- Nestorius 151
 Nicene Creed (*Ṣälotä haymanot*) 30, n. 2; 31; 45; 47; 77; 89, n. 39
 . *see also* *Commentary on the Nicene Creed*
 Nicomedes (son of Merianus) 21–23
 Noah 69; 96, n. 396; 97
 numbers/numerals 79
 Numerianus, Roman emperor 17–21
- Oedipus xiv
Oedipus Rex (Sophocles) 90, n. 40
On the Rise and Fall of Emperor Diocletian vii; 16–29
 one voice, uttering in 45
 ordinal numbers 79
 318 Orthodox Fathers
 . *see* Council of Nicaea
- ‘Pä’ (Ṭ) 137
 ‘Pä’ (Ḥ) 135
 Paradise 115; 125
 Parakletos
 . *see* Holy Spirit
 Paul 33; 43; 73; 153
 person, meaning of 5; 79; 143
 Peter 7; 31–35; 57; 65; 155
 ‘Pilot of the Soul’ (prayer) 95
 ‘Poem Condemning Wealth and Glory’ vii; viii
 Pontius Pilate 57
 power and glory 13; 17
Prayer of Faith (Nicene Creed) 30, n. 2; 31; 45; 47; 77; 89, n. 39
 . *see also* *Commentary on the Nicene Creed*
 priests 135
 Prisca (Fəṭarbya, the future consort of Caesar Diocletian) 19; 21
 procession, meaning of 73; 149
 prophecy 85–93
 prophets 73; 95–97; 99
 . *see also* *under specific prophets*
 prostration 75; 81, n. 13; 83
- ‘Qä’ (Φ) 105
 Qäwəṣtoš (Justus, son of Numerianus) 19–21; 25–29
 ‘Qwä’ (Φ) 139
 ‘Qwə’ (Φ) 139
- ‘Rä’ (Ḍ) 79; 103
 refuge 7
 renouncing, of Satan 7–9
 repentance, heretics’ refusal to 43–45; 71
 rescue us (*baləḥannä*) 13; 17
 resurrection
 in general 107–109
 of the dead 77; 85; 107
 of Jesus Christ 57; 93; 109–115
 righteous 115–117
- ‘Sä’ (Ḥ) 79; 105
 ‘Sä’ (Ṣ) 79; 103
 ‘Sä’ (Ḥ) 137
 ‘Sä’ (Ṭ) 137
 Sabellius 70, n. 65; 71
Ṣälotä haymanot (Nicene Creed) 30, n. 2; 31; 45; 47; 77; 89, n. 39
 . *see also* *Commentary on the Nicene Creed*
Ṣälotä haymanot zä-ʿAfraḡya (African Creed) xiv
 sanctification, meaning of 115
 Satan (Devil, Sataniel)
 creation of angels and 121; 145
 renouncing of 7–9
 Saturday 81; 93; 95; 127
 save us (*adəḥnännä*) 13
Səbkätä gena (Fast of Advent) 93, n. 52; 96, n. 396; 97
 Sem (Shem) 96, n. 396; 97
 serpent, wisdoms of 133
A Short Commentary on the Lord’s Prayer ix; 14–17
 Silvester 61
 sinners 115–117; 135; 137
 . *see also* criminals; heretics
Sinodos xiv, n. 12; 45; 83, n. 23; 133, n. 151; 155
 sins, forgiving of 13; 17; 69; 75; 81; 97; 129

Sion, meaning of 9
 Solomon 15; 31; 41; 43; 96, n. 396
 ‘Son of a corpse’ (Wäldä Resa)
 . *see* Diocletian, Roman emperor
 soul 111; 145–147
 stars 124–125, n. 1013; 127
 stature 5; 79; 143
*Story of Empress Helen and her Finding
 of the True Cross* vii; viii
 substance 51; 105; 143–145
 sun
 creation of 124–125, n. 1013; 127
 trinity and 125; 145–149
 of truth 137
 Sunday 57; 79; 81; 93; 95; 103; 121; 125
Synaxary 39

 ‘Tä’ (ጥ) 107
 ‘Tä’ (ጠ) 135
 Täklä Haymanot vii
 temptations 13; 17
 Theodore the Oriental 23; 25
 theology, in MSS xii–xiv
 Thursday 79; 95, n. 56; 127
 Timothy I, of Alexandria 67–69
 ‘to be’ (verb) x
 transgression (*gegay*) 13; 17
 translation, of MSS xv–xvi
 trespasses (*abäsa*) 13; 17
 trinity, in general 123–125; 145–149
 . *see also* Holy Trinity
 truth 51–53; 135–137
 Tuesday 79; 95, n. 56; 125
 tutor-guardians 17; 19

 unction xiii; 53–55; 151; 155
 Unctionists xiii; 54, n. 20; 54, n. 24

 Virgin
 . *see* Mary
 visible creations, meaning of 49
Vision of Baruch vii
 voice, uttering in one 45
 vowel signs x–xi

 ‘Wä’ (ወ) 127–129

Wäldä Resa (‘Son of a corpse’)
 . *see* Diocletian, Roman emperor
 wanting, from above 127–129
 warmth 145; 147
 water
 acquiring water for 119
 baptism in 75–77
 blessing of 75
 creation and 109; 121; 124–125, n.
 1013; 125; 127; 131
 trinity and 147
Wäddase Maryam 3, n. 4; 73, n. 77; 87,
 n. 33; 102, n. 557; 103, n. 77; 129, n.
 136
 Wednesday 79; 93; 95, n. 56; 97; 127
 will 15; 145
 wind 109; 121; 124–125, n. 1013; 127;
 131
 wisdoms
 five 96, n. 382; 131
 refusal to accept 137
 of serpent 133
 Word of God 43; 49; 53; 67; 105

 ‘Yä’ (የ) 131
 Yafəntkis/Afəntkis (Eutyches) 37; 151

 ‘Zä’ (ዘ) 129–131

Biblical Citations Index

Old Testament

Genesis
 8:8 69, n. 63
 8:11 69, n. 63
 Exodus
 4:22 50, n. 14
 15:1–19 9
 34:14 41, n. 32
 Deuteronomy
 5:7 41, n. 34
 27:15 41, n. 33
 32:1–21 9

32:22–43 9
 1 Samuel, 2:1–10 9
 2 Samuel, 17:14–16 20, n. 12
 2 Kings, 17:14–16 20, n. 12

Psalms

21:17 57, n. 32; 139, n. 160
 22:16 57, n. 32; 139, n. 160
 32 42, n. 45
 33:6 42, n. 45
 33:9 99, n. 71; 135, n. 152
 34:8 99, n. 71; 135, n. 152
 44:2 137, n. 158
 44:8 152, n. 13
 45:1 137, n. 158
 45:7 152, n. 13
 46:6 59, n. 38
 47:5 59, n. 38
 54:23 141, n. 169
 55:22 141, n. 169
 67:19 119, n. 112
 68:18 119, n. 112
 72 57, n. 36
 73:20 57, n. 36
 92 137, n. 157
 93:1 137, n. 157
 95 137, n. 157
 96:10 137, n. 157
 97 101, n. 74
 98:1 101, n. 74
 115 46, n. 2
 116:10 46, n. 2
 117 131, n. 143
 118:15–16 131, n. 143

Proverbs

8:8–22:3 30, n. 4
 30:21 26, n. 23

Isaiah

6:3 42, n. 39; 115, n. 98; 121, n. 114;
 145, n. 2
 7:14 72, n. 75; 105, n. 82
 19:1 72, n. 76
 26:9–20 9
 38:10–20 9
 53:7 56, n. 29
 61:1 54, n. 21; 151, n. 10
 Ezekiel, 44:1–2 72, n. 77

Daniel

3:26–45 9
 3:52–56 9
 3:57–88 9

Sirach

14 30, n. 4; 41, n. 29
 24:9 30, n. 4; 41, n. 29

Jonah

1:17 57, n. 34
 2:2–9 9

Micah, 5:2 73, n. 79

Habakkuk, 3:2–19 9

New Testament

Matthew

1:23 72, n. 75
 6:25 10, n. 3
 6:26 10, n. 4
 6:28 13, n. 5
 10:16 131, n. 146
 12:40 57, n. 34
 16:19 131, n. 145
 17:15–17 32, n. 6
 21:9 45, n. 60
 24:36–51 129, n. 140
 26:23 93, n. 49
 26:57–59 139, n. 159
 27:18 152, n. 14
 27:19 5, n. 10; 145, n. 4
 28:19 7, n. 15; 42, n. 43

Mark

3:29 69, n. 61
 9:29 99, n. 70
 10:33 57, n. 37
 11:9 45, n. 60
 14:53–55 139, n. 159

Luke

1:26–38 85, n. 31
 1:31 105, n. 82
 1:34 85, n. 30
 1:35 42, n. 42
 1:37 121, n. 113
 1:38 151, n. 12
 1:46–55 8, n. 2
 1:68–79 8, n. 2

2:25 87, n. 34; 95, n. 59; 97, n. 62
 2:29–32 8, n. 2
 18:33 57, n. 37
 22:65 139, n. 159

John

1:1 42, n. 44; 105, n. 84
 1:18 50, n. 11
 3:16–17 69, n. 59
 5:22 152, n. 14
 6:53–58 139, n. 162
 6:57 69, n. 60
 8:18 69, n. 60
 10:30 4, n. 8; 5, n. 11
 14:9 5, n. 12
 14:16 66, n. 57
 14:26 135, n. 153

15:26 66, n. 57
 16:7 66, n. 57
 18:19–20 139, n. 159

Acts

1:4–8 69, n. 58
 10:11 7, n. 14
 10:38 54, n. 22; 151, n. 11
 2 Corinthians, 3:6 42, n. 47
 Titus, 3:10 32, n. 7
 1 Peter, 3:18 57, n. 33; 155, n. 17
 2 Peter, 3:10 83, n. 26; 103, n. 79; 115, n. 99
 2 John, 10:11 129, n. 137

Bibliographic References

Abbreviations

- AŞZ = አምስቱ ፡ ጸዋትወ ፡ ዜማዎች ። (*Ammästu şäwatawä zemaʾwočč*, ‘The five categories of chants’) (Addis Abäba: Bərhanənnä sälam mattämiya bet, 1965 EC = 1972/1973 CE).
- E Ae = S. Uhlig, ed., *Encyclopaedia Aethiopica*, I: A–C; II: D–Ha; III: He–N; in cooperation with A. Bausi, ed., IV: O–X; A. Bausi in cooperation with S. Uhlig, ed., V: Y–Z. *Supplementa. Addenda et Corrigenda. Maps. Index* (Wiesbaden: Harrassowitz Verlag, 2003, 2005, 2007, 2010, 2014).
- HA = ሃይማኖት ፡ አበው ። (*Haymanotä abäw*, ‘The faith of the Fathers’) (Addis Abäba: Asattami tənśa’e masattämiya dəräğğət, 1967 EC = 1974/1975 CE).
- MQ = መጽሐፈ ፡ ቅዱሴ ። በግዕዝ ፡ በአማርኛ ። (*Mäṣḥafä qəddase: bəgəʾəzənnä bəʾamarəñña*, ‘The Missal: In Gəʾəz and Amharic’) (Addis Abäba: Bərhanənnä sälam mattämiya bet, 1951 EC = 1958/1959 CE).
- MY = መጻሕፍተ ፡ መነኩሳት ። አንደኛ ፡ መጽሐፍ ። ማር ፡ ይስሐቅ (*Mäṣahəftä mänäkʾəsāt, andäñña: Mar Yəṣḥaq*, ‘The Books of the Monks, first: Mar Yəṣḥaq’) (Addis Abäba: Tasfa Gäbrä Šəllase mattämiya bet, 1962 EC = 1969/1970 CE).
- TQ = ወንጌል ቅዱስ ዘእግዚእነ ወመድኃኒ ኢየሱስ ክርስቶስ ። የጌታችን የመድኃኒታችን የኢየሱስ ክርስቶስ ቅዱስ ወንጌል ። ከቀድሞ አባቶች ጀምሮ ሲወርድ ሲዋረድ የመጣው ፤ ንባቡና ትርጓሜው ። የኢትዮጵያ ሊቃውንት እንደ ጻፉትና እንደ ተረጉሙት ። (*Wängel qəddus zäʾəgziʾənä wämädhaninä Iyäsus Krastos: Yägetaččən yämädhanitaččən yäʾIyäsus Krastos qəddus wängel, Käqdmō abbatočč gämməro siwärd siwwarräd yämättaw, Nəbabunna tərǧamew, YäʾItyopya liqawənt əndä şafutənnä əndä täräggʾämut*, ‘The Holy Gos-pel of Our Father and Saviour Jesus Christ: its reading and interpretation as transmit-ted starting from the Ancient Fathers, as the scholars of Ethiopia wrote and inter-pretet it’) (Addis Abäba: Baləʾul yäʾItyopya mǎngəšt alga wəraś Täfäri Mäkʾännən mattämiya bet, 1916 EC = 1923/1924 CE).

References

- Appleyard, D. L. 2003. ‘An ‘Old Amharic’ Commentary on the Nicene Creed’, *Aethiopica*, 6 (2003), 111–136.
- Bausi, A. 1995. *Il Sēnodos etiopico. Canonī pseudoapostolici: Canonī dopo l’Ascensione, Canonī di Simone il Cananeo, Canonī Apostolici, Lettera di Pietro. Textus, Corpus Scriptorum Christianorum Orientalium*, 552, *Scriptores Aethiopici*, 101 (Lovanii: Peeters, 1995).
- 2011. ‘La nuova versione etiopica della *Traditio apostolica*: edizione e traduzione preliminare’, in P. Buzi and A. Camplani, eds, *Christianity in Egypt: Literary Production and Intellectual Trends in Late Antiquity: Studies in Honor of Tito Orlandi*, *Studia Ephemeridis Augustinianum*, 125 (Roma: Institutum Patristicum Augustinianum, 2011), 19–69.

- Dillmann, C. F. A. 1847. *Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur*, III: *Codices Aethiopicos amplexens* (n.p.: E Museo Britannico, 1847).
- Duensing, H. 1946. *Der aethiopische Text der Kirchenordnung des Hippolyt*, Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse, Dritte Folge, 32 (Göttingen: Vandenhoeck Ruprecht, 1946).
- Getatchew Haile 1983. 'Old Amharic Features in a Manuscript from Wollo (EMML 7007)', in S. Segert and A. J. E. Bodrogligeti, eds, *Ethiopian Studies Dedicated to Wolf Leslau on the occasion of his seventy-fifth birthday, November 14th, 1981, by friends and colleagues* (Wiesbaden: Otto Harrassowitz, 1983), 157–169.
- 1986. 'Materials on the theology of the Qəb'at or unction', in G. Goldenberg, ed., *Ethiopian Studies: Proceedings of the sixth international conference, Tel-Aviv, 14–17 April 1980* (Rotterdam–Boston, MA: A. A. Balkema, 1986), 205–250.
- 1990. *The Faith of the Uctionists in the Ethiopian Church* (Haymanot mäsihawit), I–II, ed., tr., *Corpus Scriptorum Christianorum Orientalorum*, 517, 518, *Scriptores Aethiopici*, 91, 92 (Lovanii: In aedibus E. Peeters, 1990).
- 2005. 'Archaic Amharic Poem on Condemning Wealth and Glory', in G. Khan, ed., *Semitic Studies in Honour of Edward Ullendorff*, *Studies in Semitic Languages and Linguistics*, 47 (Leiden–Boston, MA: Brill, 2005), 255–275.
- 2018. *The Ethiopian Orthodox Church's Tradition on the Holy Cross*, *Texts and Studies in Eastern Christianity*, 10 (Leiden–Boston, MA: Brill, 2018).
- Guerrier, L. 1915–1917. 'Un texte éthiopien du symbole de saint Athanase', *Revue de l'Orient chrétien*, 20, Deuxième série, 10 (1915–1917), 68–76, 133–141.
- Guidi, I. 1899. *Il "Fetha Nagast" o "Legislazione dei Re": codice ecclesiastico e civile di Abissinia*, II, tr., *Publicazioni scientifiche del R. Istituto Orientale in Napoli*, 3 (Roma: Casa Editrice Italiana, 1899).
- Horner, G. W. 1904. *The Statutes of the Apostles or Canones Ecclesiastici Edited with Translation and Collation from Ethiopic and Arabic MSS.; also a Translation of the Saidic and Collation of the Bohairic Versions; and Saidic fragments* (London: Williams & Norgate, 1904).
- Marcos Daoud and Marsie Hazen 1954. *The Liturgy of the Ethiopian Church*, ed. Marsie Hazen, tr. Marcos Daoud (Addis Ababa: Berhanenna Selam Printing Press of His Imperial Majesty Haile Selassie, 1954).
- Paulos Tzadua 1968. *The Fetha Nagast. The Law of the Kings*, ed. P. L. Strauss, tr. Paulos Tzadua (Addis Ababa: Faculty of Law, Haile Selassie I University, 1968).
- Zuurmond, R. 2001. *Novum Testamentum Aethiopicum: The Synoptic Gospels*, III: *The Gospel of Matthew*, *Aethiopistische Forschungen*, 55 (Wiesbaden: Harrassowitz Verlag, 2001).