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## History of *Abba Eləyas Gădamawi*

### Introduction

The following is a History of *Abba Eləyas Gădamawi* or “of the Desert,” in two compositions, and, to a certain extent, that of *Wăyzăro Agăya/Agaya*, also in two parts. The first part of the History of *Wăyzăro Agăya* is preserved as part of the History of *Abba Eləyas* and the second part as a colophon of the “History of the Galla.” I have added to these two stories the short Amharic notes, one on the reckoning of the length of the era of the Muslims and the “Galla” and another on the tobacco shrub, because the two subjects were part of the concern of the source at hand. The notes were apparently added by a copyist to the “History of the Galla.”

The texts under study come from two manuscripts, EMML 1126, ff. 23b-61a and ff. 113a-115b (A) and EMML 6337, ff. 3a-43a, ff. 82ab and 93a-94a (B). Both manuscripts are copied in twentieth-century hands. At the time of their microfilming, A belonged to the Holy Trinity Cathedral, Addis Ababa, and B to the church of Mănnagăša Maryam, West of Addis Ababa.<sup>1</sup> In addition, there is a short note on the saint in the “History of the Galla,” preserved in EMML 80, ff. 3a-42a, the note being on ff. 24b-26a (see below). There could be other copies of the History of *Abba Eləyas* of which I am not aware, but certainly not in the present EMML collection deposited at the Hill Museum & Manuscript Library, Collegeville, Minnesota. One possible other copy could be “‘Yă-Galla Tarik’, MS. Dăbră Şăgă,” which Taddesse Tamrat had the opportunity to inspect and from which he was able to draw some important information.<sup>2</sup>

But for the following reasons, I suspect that EMML 1126 is none other than the microfilm of the same “‘Yă-Galla Tarik’, MS. Dăbră Şăgă” quoted by Taddesse. Taddesse gives f. 28 as the place where he found the evidence that Dawit’s “children were born of different women.” In EMML 1126, this witness is found on f. 27. However, the difference between 27 and 28 could be due to some error in, or method of, counting the folios. The other point against my assumption could be that in EMML 1126, the real ‘Yă-Galla Tarik’ or “History of the Galla” begins on f. 61, after ሠፍሁ፡ ለአባ፡ ኤልያስ፡ or “History of *Abba Eləyas*,” not anywhere near f. 27/28 which Taddesse considers part of the History of the Galla. However, the names of the “different women” (Dawit’s queens) are found in the “History of

1 For information on EMML 1126 and EMML 6337, see Bibliography.

2 Taddesse Tamrat, *Church and State*, p. 220, n. 2.



*Abba Elōyas*,” not in the “History of the Galla” in this manuscript and the one that Caquot published.<sup>3</sup> Taddesse must have thought that the whole manuscript, including the History of *Abba Elōyas*, which witnesses that Dawit’s “children were born of different women,” was ‘Yä-Galla Tarik’ or “History of the Galla.” It is also worth noting that none of the manuscripts of Däbrä Şəge library that Sergew Hable Sellassie has microfilmed for EML has the ‘Yä-Galla Tarik’ that fits Taddesse’s description. As it is very common that manuscripts migrate, it should not be surprising that the Däbrä Şəge manuscript somehow moved to the library of the Holy Trinity church.

Despite the rarity of the text, neither EML 1126 nor EML 6337 is the original copy. As the *apparatus criticus* shows, most of the mistakes pointed out in both manuscripts are made by copyists from another manuscript, not by composers of texts. However, the fact that both manuscripts are recent copies of a *gādl* of a saint who lived in the fifteenth century will raise the question of whether *Abba Elōyas* was a historical figure or the creation of the author. If this can be told from the age of the *gādl*, B has, on f. 13b, ሐር, the old form of the imperative of the verb, ሐረ. If its copyist, who has also ሐር on f. 15a, had not been as irresponsible as he was, I would conclude that his *Vorlage* was older than the seventeenth century. But if he reads occasionally ሀ as ፀ, cf. ፀቤ/ቤዮ, on f. 19b where one would expect ኅቤዮ, and as ቤ, cf. ቤዲዮዮ, on f. 27b for ሀዲዮዮ, his *Vorlage*, too, must be equally modern and corrupt; the words in it must have been insufficiently legible ሀቤዮ and ሀዲዮዮ, respectively. In older manuscripts these words are usually written as ኅቤዮ and ኅዲዮዮ, not ሀቤዮ and ሀዲዮዮ. Not only is his *gādl* rare (and in twentieth-century hands), but, as far as I know, also his name is found in no other source outside his *zena* and the related *Dərsanä Raguʾel*.<sup>4</sup> Nevertheless, there is no valid reason to doubt that he was a historical figure. Another source, *Māṣḥafä Tarik zä-Galla* (EML 80, f. 25b), corroborates the information preserved in the quoted *Dərsanä Raguʾel*, describing the monk and his parents, in almost the same words, as ወልደ፡ መኰንን፡ ግራርያ፡ ሊቀ፡ መዘምራን፡ ዘደብረ፡ ሊባኖስ፡ ወእሙ፡ እሊኒ፡ ንግሥት፡ ወለተ፡ ዳግማዊ፡ ዳዊት፡ . . . እንተ፡ ሐነፀት፡ በዘመነ፡ አኃዊሃ፡ ቴዎድሮስ፡ ወሐዝበ፡ ናይን፡ ይስሐቅ፡ ወዘርዓ፡ ያዕቆብ፡ ነገሥተ፡ ጽድቅ፡ ፬፡ አብያተ፡ ክርስቲያናት፡ አሠርጊዋ፡ በወርቅ፡ ወበብሩር፡ “(He was) the son of the governor of Garəya, *Liqä Mäzämməran* of Däbrä Libanos. And his mother was Princess Əlleni, daughter of Dawit the Second, . . . who built, during the time of her brothers, Tewodros, Həzbä Nayn, Yəshaq, and Zärʾa Yaʿəqob, four kings of righteousness, churches decorating with gold and silver.”<sup>5</sup> It is possible that either from the urge to make Əntotto a holy sight by the clergy of the ሃህላዊ፡ ንጉሥ፡ (f. 60b) i. e. ሃህላ ማርያም/ምኒልክ, or the refusal to face the trauma of losing a famous sanctuary dedicated to the Blessed

3 Caquot, “Raguel,” pp. 124-134.

4 Caquot, “Raguel,” pp. 104-106.

5 For the description of EML 80, see Bibliography.



Virgin, Amba Maryam, at ʾĒnṭoṭṭo/Männagäša, as a result of the onslaught of the forces of Graññ might have inspired the author to use a less known member of the royal family who, like many from the same class, had taken the monastic garb. *Yä-Galla Tarik*, *Yä-'Agaya Tarik*, *Därsanä Ragu'el*, and *Därsanä Ura'el* were all composed at about this time.

As Caquot noted, the purpose of this literature was to establish the legitimacy of the Šāwan family of the line of Ya'eqob, son of Ləbnä Dəngəl, to rule Ethiopia.<sup>6</sup> To that end, copies of these compositions might have been sent to major religious centers. The policy reminds one of what Aše Zär'a Ya'eqob did centuries earlier with the Miracles of Mary, the effective use of divine power to establish the mandate to rule. The following document shows that, also as in the time of Aše Zär'a Ya'eqob, there was objection to the spread of such literature. The difference was that Aše Menelik was wise enough to side with the objectors, EMMML 6694, f. 145a (not yet catalogued):

ሞዓ አንበሳ ዘእም ነገደ ይሁዳ። ዳግማዊ ምኒልክ ሥዩመ እግዚአብሔር ንጉሠ ነገሥት ዘኢትዮጵያ።

አሁን እየተጻፈ የሄደው ድርሳን ዑሩኤል ሁሉ በሐሰት በምቀኝነት ያለናት ያለመዝገብ በቃል የተጻፈ ነው ብለው ዲሞች ቢጮሁብኝ ብሉይ ድርሳን ዑሩኤል ሌሎችም መጽሐፍ አስመዋቹ ባባታችን በአቡነ ማቴዎስ ፊት ደግሞም እንጦጦ ባሉት ሊቃውንት ፊት በጉባዔ ባስነበበው መዝገብ የሌለው ኃሠተኛ ሆኖ ተገኘ። ስለዚህ ግን ባባቶቹ ያልተገኘ በኔ ጊዜ ሐሰተኛ መጽሐፍ ተጽፎ ቢገኝ ሀገሪንም ያስነቅፈዋል፤ ደብራንም ያቃልለዋል ብዬ ይፋቅ ብየአለሁ። የዑሩኤል (sic) ድርሳን የሚጠረጥር የማይነቀፍ ያመት ድርሳን አለና በዚህ እንዲጻፍ አዝግርለሁ። (sic) ይህንን ሐሰተኛውን ድርሳን ያላስፋቀ እንዳይፋቅ ደብቆ የተገኘ ይቀጣ።

በዘመነ ማቴዎስ በወርኅ ታኅሣሥ በ፪ ቀን ተጻፈ፣ በእንጦጦ ከተማ፣ በ፲፰፻፹፩ ዓመተ ምሕረት።

The Lion of the Tribe of Judah has Conquered. Mənilək II, Appointee of God, King of Kings of Ethiopia

When the community of Dima appealed to me saying, "All (manuscripts of) the *Därsanä 'Uru'el*, being (widely) copied nowadays is written in falsehood, envy (and) without (credible) exemplar, without source, but from oral (tradition)," I have had it read before our father *Abunä* Matewos, and also before the erudite in ʾĒnṭoṭṭa, at a council, having had an old (copy of) the *Därsanä 'Uru'el* and other books brought (for comparison); and it was found that it was (indeed) false that has no source. Therefore, I have ordered that it be scrapped, maintaining that if a book that was not found in (the time of) my fathers but is found written falsely in my time, it would cause my country to be blemished and my *däbr* cheapened. If there is any one who doubts (the authenticity of a copy) of the *Därsanä 'Uru'el*, there is a *Därsanä 'Uru'el* for the year that is not blemished: I have ordered that it be copied from it. Let he who has not scrapped this false *därsan* and who is found hiding (it), so that it may not be scrapped, be punished.

6 See Caquot's interesting analytical introduction to his edition of the *Därsanä Ragu'el*, "Raguel," pp. 91-95.



Given in the Year of Matthew, on the 2<sup>nd</sup> (day) of the month of Taḥśaś, at the City of Əntotto, in 1881 Year of Mercy (= 12/10/1888AD).<sup>7</sup>

It may also be remembered how, according to the royal chronicles, King Menelik declared that the prophesy about him was fulfilled when the Gonderite clergy brought to him an ancient *tabot* of our Lady Mary during his visit to the region (e. g. EMMML1515, p. 122).<sup>8</sup>

ተመደጠ፡ ንጉሥ፡ ምኒልክ፡ ሼዋ፡ ነሢኦ፡ ታቦተ፡ እግዝእትነ፡ ማርያም፡ ዘቀደሰ፡ ባቲ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በዘመነ፡ ለንጉሥነ፡ ይኩኖ፡ አምላክ። ይእቲ፡ ታቦት፡ ዘነበረት፡ በደብረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘአዘዘ። ወሶቤ፡ መጽኡ፡ ደርቡሽ፡ አጉየይዋ፡ ሰብኦ፡ አዘዘ፡ ኀበ፡ ደብረ፡ አቡነ፡ ሠምረ፡ አብ፡ ዘማርያም፡ ውሀ። ወአምጽኡ፡ ሰብኦ፡ በለሳ፡ ዛተ፡ ታቦተ፡ ወወሀብዎ፡ ለንጉሥ፡ ምኒልክ። ወሶቤሃ፡ ወውዓ፡ ንጉሥ፡ ምኒልክ፡ እንዘ፡ ይብል፤ በጽሐ፡ ትንቢት፡ ዘተ(ነ)ግረ፡ በእንቲአየ፡ እስመ፡ ነገር፡ መነኮስ፡ በጊዜ፡ ትበውእ፡ ዛቲ፡ ታቦት፡ ውስተ፡ እዴሀ፡ ከመ፡ ይኩንና፡ ምኒልክ፡ ለነተላ፡ ሀገረ፡ ኢትዮጵያ፡ ከዊኖ፡ ንጉሠ፡ ነገሥት። ወበእንተዝ፡ ተዕዕነ፡ ላዕለ፡ ፈረሰ፡ ወወውዓ፡ በቅድመ፡ ነተላ፡ ሠራዊት፡ ወይቤ፤ እምቢ፡ አለ፡ በል። ወዓመ።

King Menelik returned (from Dämbya) to Šäwa, taking with him the tabot of Our Lady Mary with which *Abunä* Täklä Haymanot celebrated Mass in the time of King Yəkunno Amlak. This *tabot* was at Däbrä *Abunä* Täklä Haymanot of Azäzo. When the Dervishes invaded, the people of Azäzo took it away to Däbrä *Abunä* Šämrä Ab of Maryam Wəha. The people of Bäläsa brought that *tabot* and gave (it) to King Menelik. At that moment, King Menelik roared, saying, “The prophesy that has been told about me is fulfilled!” For a certain monk had told him that when that *tabot* falls in his hand, Menelik will rule the whole country of Ethiopia as king of kings. So, he mounted his horse and roared before his entire army; he said (to his army), “Shout ‘No’ (to be under Yoḥannäs),” and so he revolted.<sup>9</sup>

Ya‘əqob was in Šäwa, at Mount Gäme, when the state was being devastated. Now the building, at Mount Əntotto, of a church dedicated to the Archangel Raguel, and the composition of a homily in honor of the Archangel at about this same time could not be accidental but one step in self establishment. The clergy must have found in *Abba* Eləyas the hero, in Prince Ya‘əqob the royal blood, and in the Blessed Virgin and the Archangel Raguel the media for the divine power they wanted for the restoration of the Əntotto or Šäwan dynasty. According to his *zena*, *Abba* Eləyas was a nephew of *Aše Zär’a* Ya‘əqob (1434-68). He left his princely life at the royal court to be a recluse hermit in the dense forest of Aškäla, not to be seen or recognized but only occasionally. As highly educated as he is depicted, he declined the offer by his uncle, *Aše Zär’a* Ya‘əqob, to be an abbot of any of the famous monasteries. We knew nothing about this saint until he suddenly appeared in the twentieth century as having been the guardian saint of the

7 The EMMML collection shows that the Dərsanä “Uru’el/’Ura’el in question is found in many churches. A copy has been published by A. Caquot, “Ouriel,” pp. 61-88.

8 Getatchew Haile and William F. Macomber, A Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa and for the Hill Monastic Manuscript Library, Collegeville, Vol. V: Project Numbers 1501-2000, Collegeville, (Minnesota) 1981, pp. 17-18. Most of the manuscripts of the royal chronicles covering the period has this story.

9 The *tabot* was finally returned to Däbrä Libanos, in Šäwa, in 1885 E. C., at a great festivity, ገብረ፡ ሥላሴ፡ ታሪክ፡ ዘመን፡ pp. 199-200.



*tabots* of the church of Amba Maryam at Mount Ἐνῶτῶ against the devastation inflicted by the forces of Graññ and the Oromo population movement that followed.

The following piece, extracted from the “History of the Galla,” may give some background to the story of Abba Eləyas and his divine assignment, EMMML 1126, ff. 108b-109b, and f. 111b-113a:

(f. 108b) በሐልምዎ፡ እግዝእትነ፡ ማርያም፡ መጥታ፡ ታናሽ፡ ስና፡ ማርያም፤ ህጂ፡ ምድረ፡ ሻንቅላ፡ ታቦቱን፡ አስይዘሽ፡ የሀገረ፡ (f. 109a) ግራርያን<sup>10</sup>፡ በእንጦጦ፡ በአደ፡ ሸዋ፡ በመልዛ፡ በመርሐ፡ ቤቱ፡ ያሉትን፡ እንዲቱን፡ ታቦተ፡ ልደቱን፡ ዘርዓ<sup>11</sup>፡ ያዕቆብ፡ ንጉሥ፡ ያሳነጻትን፡ በእደ፡ ማርያም፡ ልጁ<sup>12</sup>፡ ያስቀረጸትን<sup>13</sup>፡ እነዚህ፡ ፪ቱን፡ ለአባ፡ ኤልያስ፡ ትተሽ፡ አምባ፡ ማርያም፡ ተሰውሯል<sup>14</sup>፡ እነዚህን፡ ለማጠን፡ የአረሚ፡ ዘመን፡ እስኪያልፍ፡ ከልጅ፡ ቃል፡ ኪዳን፡ ተቀብሏል፡ ትምባሆ፡ እንዳይጠጠብት፡ አረሚ፡ በአምባ፡ ማርያም፡ ላይ፡ ለአምልኮ፡ ባዕድ፡ በትንባሆ፡ ጢስ፡ ለአብርሃም፡ ቀሲስ፡ ከእጩ፡ ዕንባቆም፡ ረድእ፡ ከዮሐንስ፡ ቆብዕ፡ የተቀበለ፡ ወዳጄ፡ ነውና፡ ታቦቱን፡ እንዲወስድ፡ ንገሪው፡ ለአባ፡ ኤልያስ፡ ከምሥሀለ<sup>15</sup>፡ ማርያም፡ ከዓደ፡ ሸዋ፡ (f. 109b) አንችንም፡ ራጉኤል፡ ቦታ፡ ያሳይሻል፡ ታቦቱ፡ እምትተክሊበት<sup>16</sup>፡ ምድረ፡ ሻንቅላ፡ ስትሄጂ፡ ይህን፡ ብላ፡ ተሠወረችዎ፡ በሐልምዎ።

ከእንቅልፈዎ፡ ሲነቁ፡ ፀሐይ፡ ወጣ፡ ደብረ፡ ሊባኖስ፡ ወረዱ፡ እቱን፡ ስና፡ ማርያም፡ ከደብረ፡ አለታ፡ ማርያም፡ አብርሃም፡ ቀሲስ፡ ድኃ፡ ሙቶ፡ ብቻውን፡ አለ፡ ሰው፡ ሲቀብር፡ አገኙት፡ ምልክት፡ ነግራዎ፡ ነበር፡ እግዝእትነ፡ ማርያም፡ ይህን፡ ድኃ፡ ሙቶ፡ መቅበሩንና<sup>17</sup> ልንገርህ አሉት፡ ነገሩት፡ እሱም፡ ታቦቶቹን፡ ይዞ፡ ሄደ፡ ለአባ፡ ኤልያስ፡ ሰጠው፡ አምባ፡ ማርያም፡ ተሠወረ፡ ከሰው፡ እቱን፡ ስና፡ ማርያም፡ የደብረ፡ አለታ፡ ማርያም፡ ታቦት፡ አስነስተው፡ ሄዱ፡ ከሸዋ፡ ም(f. 110a)ድረ፡ ሻንቅላ፡ በጌ፡ ምድር፡ ሲደርሱ፡ ዛቲ፡ ይእቲ፡ ማኅደረ፡ ማርያም፡ ወመቃብረ፡ ሀገርክ፡ አለዎ፡ በያች፡ ሀገር፡ ታቦቲቱን፡ አሰርተው፡ ተቀመጡ፡ በዚያችው፡ ደብር፡ ሙተው፡ ተቀበሩ።

(f. 111b) ደቂቀ፡ ያ፡ ያላቸው፡ የአፄ ያዕቆብ፡ ልጆች፡ ናቸው፡ ይመስለኛል፡ ል(f. 112a)ጁም<sup>18</sup>፡ ሥጣው፡ ቃል፡ የሚሉት፡ መንገድ፡ አለ፡ የርሱ፡ ዘሮች፡ ይገዙ፡ ይሆናል፡ ከጋላ፡ ከሸዋ፡ የሚነግሥ፡ ገሚሱ፡ ውለደ፡ ሚ፡ ንጉሥ፡ ያለው፡ ለአፄ፡ ሚናስ፡ ልጆች፡ ይመስለኛል፡ እቱን፡ ስና፡ ማርያም፡ ምድረ፡ ሻንቅላ፡ የሸዋን፡ ሰው፡ ሁሉ፡ ይዘው፡ ተሰደዱ፡ ገራም፡ ፋሲል፡ ከሮም፡ መጥቶ፡ እቱን፡ ስና፡ ማርያም፡ ያሉበት፡ አገር፡ ይነግሥ፡ ይሆናል፡ ለአፄ፡ ሚናስም፡ ዘር፡ ነውና፡ ጐረ፡ ማያት፡ ያለው፡ አገር፡ እተን፡ ስና፡ ማርያም፡ ያሉበት፡ አገር፡ አውራጃ፡ ይመስለኛል፡ በዓባይና፡ በጣና፡ ባሕር፡ አጠገብ፡ ነውና፡ ታረሚ፡ ዘመን፡ በኋላ፡ ግን፡ የሚነግሥ፡ ደግ፡ የሆነ፡ ነው፤ (f. 112b)ተን፡ ስና፡ ማርያም፡ ዘር፡ ነው፡ እግዝእትነ፡ ማርያም፡ በሐልሚ፡ ዛሬ፡ ሌሊት፡ ነገችኝ፡ እንዲህ፡ ብላ፤ ሰብላ፡ ወንጌል፡ መንግሥተ፡ ሰማያትን፡ መግባት፡ ትወድ<sup>19</sup> እንደሆነ፡ ያበላችሁ፡ ሥራይ፡ በሃይማኖተ፡ እስክንድርያ፡ ነገር፡ ሰማዕት፡ አድርጎ፡ መንግሥተ፡ ሰማያት፡ ያገባሃል፡ የምድር፡ ግዛት፡ ትወድ፡ እንደሆነ፡ ፈውሽህ፡ ብዙ፡ ቀን፡ ግዛ፡ አለችኝ፤ ምረጥ፡ ከ፪ቱ፡ ነገር፡ የወዳጄ፡ ዘር፡ የናዖድ፡ ነህና፡ አለችኝ፡ መንግሥተ፡ ሰማያት፡ ይሁንልኝ፡ አልኳት፡ ብለው፡ ነገሩኝ፡ እርስዎም፡ ያን፡ ጊዜ፡ ሞቱ፡ በነገሡ፡ ባንድ፡ ዓመቱ፡ እኛም፡ ይህንን፡ ጽፈን፡ ለልጆች(f. 113a)ም፡ ሰጠናቸው፡ እደሴተ፡ ባሕረ፡ ዚይ፡ አስቀመጡት፡ ሀገረ፡ ጉራጌ፡ ካህናተ፡ ደብተራ፡ በጌ፡ ምድር፡ ሄድን፡ ጋላ፡ አሳዶን፡ ነገሩ፡ ሁሉ፡

10 A "ና፡

11 A ዘዘርዓ፡

12 A ልጅ፡

13 A ለምሥሀለ፡ ማርያም፡

14 A ተሰውሯል፡

15 A ከምስዓለ፡

16 A እምተክልባት፡

17 A መቅበራንና፡

18 A ልጅም፡

19 A ትወዷ፡



አይቀርም፡ ጠብቂት፡ የኋላ፡ ሰው፡ ልጆች፡ ከእግዝእትነ፡ ማርያም፡ የተገኘው፡ በደጋግ፡ መነኩሳት፡ ጸሎት።

(f. 108b) Our Lady Mary appeared in her dream and said, “Junior Səna Maryam, go to Šanqəlla land taking the *tabot* (of Däbrä Alätä Maryam) in the land of Grarya (f. 109a) (and) leaving at ʾEnṭoṭto to *Abba Eləyas* the (other) two—those that are in Addä Šäwa, (in) Mälza (and) Märḥa Bete: the one *tabot* is the *tabot* of my Nativity, that Zär’a Ya’əqob has had sculpted, (and the other is) that which (his) son Bä’ədä Maryam has had sculpted for Məšhalä Maryam. (*Abba Eləyas*) is hidden at Amba Maryam (ready) to incense these until the era of the Barbarians is over. He has received a covenant from my Son that the Barbarians would not smoke tobacco at Amba Maryam, for (their) worship of other god with tobacco smoke. Tell Abrəham Qəsis—he is my friend, who has received the monastic cap from Yoḥannəs, the disciple of ʾEččäge ʿEnbaqom—to take my *tabot(s)* to *Abba Eləyas*, from Məšhalä Maryam (and) from Addä Šäwa. And to you, (f. 109b) when you go to Šanqəlla land, (the Archangel) Raguel will show the place where the *tabot* will be installed.” She said this in her dream and disappeared from her.

The sun was rising when she woke up. *Etege Səna Maryam* went down to Däbrä Libanos, to Däbrä Alätä Maryam. She found Abrəham Qəsis burying alone, without any one else, a poor (person) who had died. Since Our Lady Mary had told her this, that (she would find him) burying a poor (person) that had died, as a sign, she said to him, “Come let me tell you.” She told him. And he took the *tabots* and left, and gave (them) to *Abba Eləyas*. The latter (received the *tabots* and) hid them from people. *Etege Səna Maryam*, having the *tabot* of Däbrä Alätä Maryam carried, went from Šäwa (f. 110a) to Šanqəlla land. When she arrived at Bäge Mədr, (the Archangel) said to her, “This is the abode of Mary and your country for your interment.” She settled in that country having had the *tabot* instated. She died there and was buried in that *däbr*.

(f. 111b) It seems to me that what it called “the sons of Ya” are the children of Aze Ya’əqob. (f. 112a) His son whom they call Šəggawä Qal lives in Mänz. His seeds might rule, one who might reign over half(?) the Galla in Šäwa. It seems to me that what it called “the children of King Mi” is a reference to the children of Aze Minas. *Etege Səna Maryam* went into self exile to Šanqəlla land, taking with her all the people of Šäwa. *Gärram* (“Simple-hearted”, “Meek”, “Kind”) Fasil might reign, coming from Rome (sic), over the country where *Etege Səna Maryam* is, for he is a seed of Aze Minas as well. It seems to me that the country it called “a neighbor of waters” is the region of the country where *Etege Səna Maryam* is, because it is near the (River) Nile and Lake Ṭana. But he who will reign after the era of the Barbarians is one who is good. He is a seed of (f. 112b) *Etege Səna Maryam*. Our Lady Mary told me (Zä-Dəngəl) last night in a dream, saying thus: “If you want to go the Kingdom of Heaven, the poison that Säblä Wängel fed you will make you a martyr in a matter related to the faith of Alexandria and will bring you to the Kingdom of Heaven. But if you want an earthly reign, let me heal you and you will reign many years.” She said to me, “Choose, because you are a seed of my friend Na’od.” (Zä-Dəngəl) told me that he had said to her, “Let it be for me the Kingdom of Heaven.” And he died at that moment, a year after he was crowned.<sup>20</sup> And we wrote this and (f. 113a) gave (it) to his children. They placed it at the island of Lake Z’ay, in Gurage land. (We) the *Kahnatä Däbtära* went to Bäge Mədr, the Galla chasing us away. Nothing will remain (unfulfilled). Keep (this prophesy) O children of people of the latter time. It was found from Our Lady Mary through the prayers of good monks.<sup>21</sup>

20 The understanding of the author is that a certain Säblä Wängel brought about the death of Zä-Dəngəl by poisoning him.

21 Aše Menelik and his army was in Z’ay in 1886 E. C. where according to his chronicler they found “many *tabots* (ṣəllat) and many books,” and brought some manuscripts with them, including a copy of the royal chronicle, ገብረ፡ ሥላሴ፡ ታሪክ፡ ዘመን፡, p. 54.



Unless the original text or a more carefully copied manuscript than these two is discovered, establishing most of the acronyms of names of persons and places that would be involved in future events will remain difficult, much less identifying them. Of particular interest would be identifying the prince who would be born **እምወለተ፡ ነገሥተ፡ ክርስቲያን፡ ወሰብአ፡ ጥቋቀር፡** “from a daughter of Christian kings and black people” (f. 57b).

My initial interest in studying this source was because of what it is, a literary piece, and because it is a composition by some one who has a fairly good knowledge of many facts the known Gəʿəz historical sources preserve. It is an enjoyable piece, comparable to a historical novel, in Gəʿəz, with Abba Eləyas and the Blessed Virgin being the protagonists. The Blessed Virgin has a chariot of wind which she received from her Son, apparently when he gave her Ethiopia to be her tithe. This service chariot is always ready for her and to be given by her to any of her devoted messengers to sail or fly it to go to the monasteries where she is venerated and invoked for help. *Abba* Eləyas was one such servant.

Some of the dramas in this piece, such as the killing of a dragon or python, the abode of Satan, are interesting in the sense that the acts needed the involvement of many powers. The powers that cooperated to kill the said python were King Băʾədä Maryam with his spear, the Archangel Raguel with his sword, and *Abba* Eləyas with his bare hands, while the army of the king was watching. In another incident, *Abba* Šāršā Peṭros, *Abba* Eləyas and the Blessed Virgin had to share the credit for raising a dead damsel. The most amusing of all is the adventure of Lady Agäya/Agaya who fled from the invading *Arämi* (the Oromo) to Lake Zway and from there back to Ars/Ērs, Yärär.

The fact that this *zena* is written in the form of “a historical novel” gave me also the hope that the pieces of information in it that I have not found in other sources could be of vital interest in enriching our knowledge of Ethiopian history. To be sure, the author has some “facts” that the well-established sources do not support, but in many cases he does not. His many pieces of information that are not known elsewhere are extremely valuable and may have to be accepted as facts until proven wrong. To refer to one example, although the author seems to confuse the heretics of the Middle Ages (especially from Dawit to Naʿod) and their heresies, he knows what is known about them and more. For example, this **ዜናሁ፡ ለአባ፡ ኤልያስ፡** is the only known source that tells that Mänzəḥ was the origin of the heretics Zä-Mikaʿel, Aşqa and Gāmaləyal, of the time of Aşe Zärʾa Yaʿəqob (1434-68) and that Gāmaləyal was blind. There are also other heretics, such as Ēnbärāñ, Čəho (and) Zä-Giyorgis *Romawi* or “Zä-Giyorgis the Roman,” not known in other sources, unless the last one is the Armenian George whom Cerulli confused with Giyorgis Säglawi.<sup>22</sup> Furthermore, that there was a controversy over the

22 Cerulli, *Letteratura*, p. 114.



All in all, the author attributes his less known facts to several sources not known to me, such as the history books on Zär'a Ya'eqob, Bā'ädä Maryam (1468-78) and Ləbnä Dəngəl (1508-1540). The history books on Zär'a Ya'eqob and Bā'ädä Maryam or *Les Chroniques de Zar'a Yâ'eqôb et Ba'eda Maryâm* do not have all his facts. It seems that ዜናሁ፡ ለአባ፡ ኤልያስ፡ is an expansion of what the Archangel Raguel told Ləbnä Dəngəl about the saint,<sup>24</sup> as Abba Eləyas himself has reminded Zädəngəl, ዘነገርዎ፡ መላእክተ፡ እግዚአብሔር፡ በእንቲአየ፡ “What the angels of God have told (Ləbnä Dəngəl) about me.” (f. 26a) Also, the Archangel Raguel makes clear the purpose of his appearance, writing down in prophetic message in these words: ወአኑ፡ ጸሐፍኩ፡ ለከ፡ ዘንተ፡ ነገረ፡ አኩ፡ በእንቲአከ፡ አላ፡ በእንተ፡ ዝከረ፡ ስሙ፡ ለውእተ፡ መነኮስ፡ ከሙ፡ ታጽሕፍ፡ ገድለ፡ ስምዑ፡ “I wrote this matter for you, not for your sake but for the sake of the memory of the name of the monk, in order that you may commission the writing of the *gädl* of his martyrdom.”<sup>25</sup> Agreeing with the zena, the homily states that Abba Eləyas disappeared during the reign of Na'od, “hating vainglory.”<sup>26</sup>

Also the impressive list of monastic leaders whose disciples, *dāqiq*, will appear from their hiding places, as recluses for solitary devotion, to defend the Orthodox faith against the *ʿaləwan*, “heretics” or “apostates” or “renegades,” who will rise in the latter days in Šāwa, deserves the attention of historians. The heresy is the same old controversy over the nature of the union of divinity and humanity in Christ; but the list of the monastic fathers is important and worth identifying the less known leaders and their monasteries.<sup>27</sup>

Interestingly, the author of this text claims that *Liq Zä-Mäläkot*, a descendant of Märqorewos, “the writer of wonders,” has written a history of Ethiopia from Zä-Dängäl (1603-04) to Fasilädäs (1632-67), f. 46ab. The history in question is either to be yet discovered, in which case it will be a source that covers the Jesuits’ era, or the “History of the Galla,” as given in its colophon (f. 113a): ተፈጸመ፡ መጽሐፈ፡ ታሪክ፡ ዘነገሥት፡ ዘአጽሐፎ፡ ንጉሥ፡ ዘድንግል፡ ንጉሠ፡ ነገሥት። ጸሐፊህ፡ ሊቅ፡ (A, ሊቀ፡) ዘመለኮት፡ ወልደ፡ ወልዱ፡ ለመርቆሬዎስ፡ ሊቀ፡ ጸሐፍት፡ ጸሐፊ፡ ትእዛዙ፡ ለዘርዓ፡ ያዕቆብ፡ ርቱ፡ ሃይማኖት፡ ዘጸሐፈ፡ ድርሳነ፡ ማርያም፡ ወተአምራቲሃ፡ በቀለመ፡ ወርቅ፡ (f. 113a) “(Writing) the book of the history of the kings, whose writing King Zä-Dängäl, King of Kings, commissioned, is completed. Its writer was Liq Zä-Mäläkot, the grandson of Märqorewos, head of the scribes, the *Sähafe Təʾəzaz* of

23 Kinefe-Rigb Zelleke, "Bibliography," p. 90 (no. 139).

24 Caquot, "Raguel," pp. 104-106.

25 EMLL 1126, f. 88b, and Caquot, Raguel, p. 105.

26 A, f. 45b and Caqout, "Raguel," p. 105.

27 A few have been identified in Getatchew "Täklä Haymanot," pp. 7-38.



Zär'a Ya'eqob of the Orthodox faith, who wrote the *Dərsanä Maryam* and (Mary's) Miracles in golden ink." It seems that not only do we now have Zä-Mäläkot to whom we may ascribe the History of the Galla but also *Şāḥafe Tə'əzaz* Märqorewos as a possible composer or translator of the *Dərsanä Maryam* and the Miracles of Mary.<sup>28</sup>

The text is heavily influenced by Amharic in the construction of its sentences, some times even in choosing words. Although the language is rather simple, there are a few obscure points my translations of which could be wrong. EML 1126 (A) is the basis of my edition, with the variants of EML 6337 (B) given, if wrong or different from A, in the *apparatus criticus* and, if A is wrong, replacing its variant either by what B offers or what I think is the right expression. But I have always kept their "wrong" expressions in the *apparatus criticus*. The asterisk (\*) marks the beginning of the boundary of the variant, if the note concerns more than one word. The copyist of B does not clearly distinguish the signs for *saləs* and *ḥaməs* vowel order. Furthermore, he trusts his ability to correct his exemplar although he does not seem to have a formal education in the language nor realize the taboo, in the tradition of the Ethiopian Orthodox Church, that one does not name people Iyyäsus "Jesus" (e. g. his ወአባ: ኢሳይያስ; for ወአባ: ኢያሱ, f. 38a and f. 38b). He consistently calls Ethiopia ኢትዮጵያ, as the illiterates do. Furthermore, he occasionally fills with the wrong name the spaces he left blank to fill them in red ink with the right names of the saint when he later changes pen and inkpot.

However, as much as B is corrupt, its contribution in elucidating the text is significant. To give just one example, at the end of the first part of the *gädl*, A has ያዕቆብ: ወጢሞቴዎስ: ቶስ: ወልዳ፤ (f. 51b). My explanation for the strange ቶስ: was that it must be ወቶማስ: with ወ and ማ not copied. But B has this instead: ያዕቆብ: ወጢሞቴዎስ: ጸሐፍተ: አእጋረ: ክርስቶስ: ወልዳ፤ Coming up with an explanation of how A missed ጸሐፍተ: አእጋረ: ክርስ may be interesting, but not a concern of this study.

I have not attempted to correct the wrong usage of ሀ/ሃ, ሐ/ሐ, ኀ/ኀ: አ/አ, ዐ/ዐ: ሰ/ሠ: ጸ/ፀ, nor to mark B's confusion of the *saləs* and *sadəs* orders of the letters. The punctuation and paragraphing are mine. I thank Ato Amha Asfaw for formatting this work.

28 The History of the Galla preserved in EML 1126 and EML 6337 is richer in information than the copy published by Caquot, "Grāñ," pp. 123-1243.



## Text

## I. ዜናሁ፡ \*ለአባ፡ ኤልያስ፤ ክፍል፡ ፩ (EMML 1126, ff. 23b–52a:)

I

(f. 23b) በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩አምላክ። ንቀድሞ፡ በረድኤት፡ እግዚአብሔር፡ ወበስነ፡ ሀብቱ፡ ጽሑፊ፡ ዜናሁ፡ \*ለአባ፡ ኤልያስ፡ መንፈሳዊ፡ ንጽሕ፡ ወድንግል፤ ዘሠረጸ፡ \*እምቤተ፡ ክህነት፡ ወመንግሥት<sup>2</sup>፡ ዘፈጸመ፡ ገድሎ፡ አመ፡ ፮ ለኅዳር፡ በበዓላ፡ ለእግዝእትነት<sup>3</sup>፡ ማርያም፡ ወላዲተ፡ አምላክ። ጸሎታ፡ ይዕቀብን፡ አሜን።

ስምዑኒ፡ ኦደቂቅዮ<sup>4</sup>፡ ክርስቲያን፡ ዘሀገረ፡ ሸዋ፡ ወዘኑሉ<sup>5</sup>፡ ዓለም፡ እለ፡ ሀለውክሙ፡ ይእዜ፡ ወእለ፡ ትመጽኡ፡ በደኃሪ፡ ዘመን። እግዚአብሔር፡ ያብርህ፡ አዕይንተ፡ አልባቢክሙ፡ ለሰሚዓ፡ ዚናሁ፡ ለብፁፅ<sup>6</sup>፡ ኤልያስ፡ ዘእጽሕፍ፡ ለክሙ፡ ለበቋዲተ፡ ነፍስክሙ፡ ዘይከውን። እስመ፡ ረከብኩ፡ ዘንተ፡ ዜና፡ ገድ (f. 24a) ለ፡ ወትውልድ፡ ነገሩ፡ ለአባ፡ ኤልያስ፡ ሥውር፡ ውስተ፡ ሀገረ፡ እንጦጦ፡ በትዕዛዝ፡ እግዚአብሔር፡ ወበኒሩቱ፡ ዘኮነ፡ በእንተ፡ ኪዳና፡ ወስዕለታ፡ ለእግዝእትነት፡ ቅድስት፡ ድንግል፡ በ፪<sup>7</sup> ማርያም፡ ወላዲተ፡ አምላክ፡ እሙ፡ ለመድኅን። ከማሁ፡ ይዕቀብን፡ በኃይለ<sup>8</sup>፡ ጸሎታ፡ በዝ፡ ዓለም፡ ወበዘይመጽእ፡ እስከ፡ ለዓለመ፡ ዓለም፡ አሜን።

ናሁ፡ አመ፡ ነግሠ፡ ንጉሥ<sup>9</sup>፡ ጻድቅ፡ ዘድንግል፡ መፍቀሬ፡ እግዚአብሔር፡ ተጋብዑ፡ ኀቢሁ፡ ብዙኃን፡ አዕሩግ፡ መነኮሳት። በእለ፡ ኮና<sup>10</sup>፡ መዋዕሊሁ<sup>11</sup>፡ ፪ዓመት፡ ወቦ፡ ፪ወ፳ ዓመት፡ ወቦ፡ ፪ወ፴ ዓመት፡ እለ፡ ተርፉ፡ እመዋዕለ፡ ግራኝ፡ ወኑር፡ መሐመድ<sup>12</sup>፡ ነገሥተ፡ አሕዛብ፡ ተንባላት። ወይቤ (f. 24b) ልዎ፡ እሙንቱ<sup>13</sup>፡ መነኮሳት፡ ኦንጉሥ፡ ናሁ፡ አንገሠኩ፡ አምላክነ፡ አምላክ፡ ምሕረት፤ \*እስመ፡ ለዓለም፡ ምሕረቱ<sup>14</sup>፡ ለደቂቀ፡ እስራኤል፡ ከመ፡ ኢይዋፋዕ፡ እምድር<sup>15</sup>፡ ዝክረ፡ ትውልደሙ፡ ለነገሥተ፡ ጽድቅ፡ እለ፡ ዘርዓ፡ ያዕቆብ፡ ወበእደ፡ ማርያም፡ ወናያድ፡ ፍቁራን፡ እሙ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ መድኃኒን፡ ሕያው፡ ለዓለም። አዝዝ፡ ከመ፡ ይምጽኡ፡ ኀቢክ፡ ደቂቀ፡ ጸሐፍት፡ ዘአበዊክ፡ እለ፡ ጸዋዕነ፡ ሰዋሙ፤ ከመ፡ ይንግሩን፡ መጻሕፍተ፡ አበዊክ፡ እለ፡ ሀለዋ፡ ቦቱ፡ ሀገረ፤ እስመ፡ የአምርዎን<sup>16</sup>፡ መካናቲሆን፡ ዘተኃብእ፡ ቦቶን።

ወአሚሃ፡ አስተጋብእን፡ ንጉሥ፡ ዘድንግል፡ በቃለ፡ አዋዲ፡ ለኩልነ፡ ደቂቀ<sup>17</sup>፡ ጸሐፍት<sup>18</sup>፡ (f. 25a) ዘኑልቀኑ፡ ኮነ፡ ፪ወ፶። ወሶብ፡ አስተጋብእን፡ ጠየቀን<sup>19</sup>፡ እንዘ፡ ይብል፡ አይቲ፡ ተኃብዓ፡ መጻሕፍተ፡ ነገሥት፡ በመዋዕለ፡ ግራኝ። ወይቤ<sup>20</sup>፡ ጸሐፊ፡ ነገሥት፡ ሕርያቆስ፡ አረጋዊ፤ ዘሀገረ፡ ጋስጫ፡ አነ፡ አረጋዊ፡ \*እምነ፡ እለ፡ ደቂቀ<sup>21</sup>፡ ጸሐፍት። ወኮነ፡ መዋዕለ፡ ዘመንዩ፡ ፪፻፸፭ ዓመት፤ በመዋዕለ፡ ግራኝ፡ ነበርኩ<sup>22</sup>፡ ተሪፍዮ፡ እመነኮሳት<sup>23</sup> ባሕቲ፡ ኢያዕመርኩ፡ ምኅባዓ<sup>24</sup>፡ መጻሕፍት፡ ዘአበዊክ። አላ<sup>25</sup>፡ የአምር፡ ይመስለኒ፡ ወልደ፡ ወልዱ፡ ለጸሐፊ፡ መንክራት፡ መርቆሬዎስ፡ ሊቅነ። ወሰማዕኩ፡ ዜና፡ ወልዱ<sup>26</sup>፡ ከመ፡ ሀለው፡ ውስተ፡ ሀገረ<sup>27</sup>፡ ኤማ፡ ርስተ፡ አበዊሁ። ወጠይቅ፡ ንጉሥ፡ ከመ፡ ሀለው፡ ዝዮ፡ ዮም፡ (f. 25b) አው፡ ውስተ፡ ሀገረ፡ ወግዳ።

ወሶቤሃ፡ ይቤ፡ ንጉሥነ<sup>28</sup>፡ ዘድንግል፡ ለባሕቲቲን፡ ደቂቀ፡ ጸሐፍት፡ ወልደ፡ መኑ፡ አንተ<sup>29</sup>። ወሶቤሃ<sup>30</sup> ፈራኅኩ<sup>31</sup>፡ ወአውሣእክዎ፡ እንዘ፡ እብል፡ አንሰ ወልዱ<sup>32</sup>፡ እስመ፡ ልብዩ፡ ቀለዮ፡ እንዘ<sup>33</sup>፡ ይብል፡ የአሥረኒ። በእንተዝ፡ ኢያእመርክዎ<sup>34</sup>፡ እንዘ፡ ይጠይቀኒ። ወይቤ፡ ለምንት፡ ኢታውሥኦኒ<sup>35</sup>፡ አንተ፡ ብእሲ፡ እንዘ፡ እጤይቀከ<sup>36</sup>፡ አነ፡ ንጉሥክ። ወዘንተ፡ ብሂሎ፡ ተምዓኒ<sup>37</sup>፡ ወአዘዘ፡ \*መሳፍንቲሁ፡ ይሞቅሑኒ<sup>38</sup>። ወሶቤሃ፡ አሠሩኒ።

1 B, ለብፁፅ፡ ወቅዱስ፡ አብ፡ መንፈሳዊ፡ ንጽሕ፡ ወድንግል አባ፡ ኤልያስ፡ - 2 B, እምቤተ፡ መንግሥት፡ ወክህነት፡ - 3 B adds ቅድስት፡ ወድንግል፡ - 4 B, ሕዝብ፡ - 5 B "ሎ፡ - 6 B adds ወለቅዱስ፡ አባ፡ - 7 B omits. - 8 B "ኃ" - 9 B "ሥ" - 10 B ኮነ - 11 B "ሊሆመ" - 12 A ወመ" - 13 B እለ፡ - 14 B omits. - 15 B omits. - 16 B "ዎ" - 17 A "ቅ"፡ B adds ክርስቲያን - 18 B ወጽ" - 19 B "ቅ" - 20 B "ሎ" - 21 A እምደቂቀ፡ እለ፡ - 22 B ዘነ" - 23 A እምኩናት። - 24 A መ" - 25 B እለ፡ - 26 ሊቅ፡ ዘመለኮት? - 27 B "ሩ" - 28 B "ሥ" - 29 B adds ወአነሂ፡ - 30 B ሰ" - 31 ሊቅ፡ ዘመለኮት? - 32 B leaves no space. - 33 B omits. - 34 A B እእ መርክዎ - 35 B "ወ" - 36 A አጤ፡ B not clear. - 37 B ሰም" - 38 B ይሞቅሑኒ፡ መሳፍንቲሁ፡



II ወበይእቲ፡ ሌሊት፡ አስተርአዮ፡ አባ ኤልያስ፡ በእንቲአየ። ወይቤሎ፡ ኅድጎ፡ ለዝንቲ፡ ጸሐፊ፡ ዘአሠርኮ። እስመ፡ በፍርሀት፡ ዚእከ፡ ይቤ፡ ኢየአምር። ዝ(f. 26a)ኹሉ፡ መጻሕፍት፡ ታሪክ፡ ሀሎ፡ በእዴሁ<sup>39</sup>። እስመ፡ ወልደ፡ ጸሐፍት፡ ዘአበዊከ፡ እለ፡ የአምሩ፡ \*ምሥጢረ፡ ነገሥት፡ ዘአበዊከ። ወእለ፡ የአምሩ፡ ምሥጢራተ<sup>40</sup>፡ ነገሥት፡ ወነገረ፡ ትውልደሙ፡ ዘአበዊከ<sup>41</sup>፡ ዘኮነ፡ በዘመነ<sup>42</sup>፡ ልብነ፡ ድንግል፡ ዘነገርዎ፡ መላእክት፡ እግዚአብሔር፡ በእንቲአየ፡ ወበእንቲ፡ ጥፍአታ፡ ለሀገርነ፤ ወታድኅና<sup>43</sup>፡ እምአረማውያን። ወዘንተ፡ ብሂሎ፡ ተሰወረ፡ አባ ኤልያስ። ወበሳኒታ፡ አውጽአኒ፡ እምቤተ፡ ሞቅሕ፡ ወይቤለኒ፡ ኢትፍርሃኒ፡ በልኬ፡ ንግረኒ፡ ዘጠየቁከ፡ ትማልም። እስመ፡ በእንቲአከ<sup>44</sup>፡ ነገረኒ፡ በሕልም<sup>45</sup>፡ ፩መነኮስ ቀይሕ፡ እንዘ፡ ይብል፡ ኅድጎ፡ ለዝ፡ ጸሐፊ፡ ዘአሠርኮ። ወውእቲ፡ ይነግረከ፡ ነገረ፡ መ(f. 26b)ጻሕፍት፡ ዘአበዊከ። ወይእት፡ ጊዜ፡ ወሀብክዎ፡ ለሃጽን<sup>46</sup>፡ ዘአቡየ<sup>47</sup>፡ ዘኅቲም፡ በማዕሠር፡ ጽኑዕ። ወይቤለኒ፡ ጊዜ፡ ሞተ፡ አቡየ፡ እንተ፡ ኢትፈትሐ<sup>48</sup>፡ ለዝ፡ ማኅተም፡ ዘእንበለ፡ ደቂቀ፡ ያዕቆብ፡ ወልብነ፡ ድንግል፡ ንጉሥ። ይእኬኒ፡ ፍትሐ፡ ወነጽር፡ ለውሃጢሁ። ወውእት፡ ጊዜ፡ አርኃው፡ ማኅተም፡ ወተረከበ<sup>49</sup>፡ ውስቴተ<sup>50</sup>፡ ፲ወ፰ መጻሕፍት፡ ታሪክ፡ ዘይነግሩ፡ ዜና፡ ትውልደሙ፡ ለነገሥት፡ ኢትዮጵያ<sup>51</sup>፡ ወነገረ፡ ተንሥኦቶሙ፡ ለግራኝ፡ ወለአረማውያን። ወነገረ፡ ውእቲኒ፡ አባ ኤልያስ፡ ባሕታዊ፡ ዘሀገረ፡ እንጦጦ፡ እስከ፡ ሥዋሬሁ፡ ወእስከ፡ ሞቲሂ፡ በ፪፻ ዓመት፡ እምድኅረ፡ ዘመነ፡ አረማውያን። ወዜና መንግሥቶሙ፡ ለ፰ ነገሥ(f. 27a)ት፡ እምድኅረ፡ ሞቲ፡ ዘይትነሥኡ፡ ወዜና፡ ፪መሳፍንተ፡ ሸዋ።

ንግባእኬ፡ ኅበ፡ ነገረ፡ ሙላዱ፡ ለዝንቲ፡ ባሕታዊ፡ አባ ኤልያስ፡ ዘረከብዎ<sup>52</sup>፡ እመጽሐፍ<sup>53</sup>፡ ዓቢይ፡ ዘነገሥት፡ ዘይቤ፡ ይኹኖ፡ አምላክ፡ \*ወልደ፡ ናዖድ። ይቤ<sup>54</sup>፡ ለዓምደ፡ ጽዮን። \*ወዓምደ፡ ጽዮን<sup>55</sup>፡ ለንዋየ፡ ክርስቶስ። ወንዋየ፡ ክርስቶስ፡ ለንዋየ፡ ማርያም<sup>56</sup>፡ ዘውእቲ፡ ዳግማይ፡ ዳዊት። ዳዊትኒ፡ ወለደሙ፡ ለቴዎድሮስ፡ ወለይሥሐቅ<sup>57</sup>፡ ወለእንድርያስ፡ ወለቴዎፍሎስ፡ ወለኃብተ፡ ኢየሱስ፡ እምንግሥት<sup>58</sup>፡ ጽዮን፡ ሞገሳ<sup>59</sup>፡ ዘእምዘርዓ፡ ነገሥት፡ አኩስም<sup>60</sup> ዘተወልደት። ወለዘርዓ፡ ያዕቆብኒ፡ ወእሌኒ፡ ወለደሙ፡ እምንግሥት<sup>61</sup>፡ ካልዕት፡ ብእሲቲ፡ ጊሩተ፡ አምላክ፡ ዘእምዘርዓ፡ ነገሥት፡ አብርሃም<sup>62</sup> ወእጽብሐ፡ (f. 27b) ዘተወልደት፡ እለ<sup>63</sup>፡ ነበሩ፡ ውስተ<sup>64</sup>፡ ወግዳ። \*ስመ፡ አቡሃ<sup>65</sup>፡ ራስ፡ ስምዖን፡ መኰንን፡ ዘሀገረ፡ ከተታ፡ ወወግዳ፡ ዘመሐማት<sup>66</sup>።

ወለእኅተ፡ ዘርዓ፡ ያዕቆብኒ፡ እሌኒ፡ አውሰባ፡ ሊቀ፡ መዘምራን፡ በኪሞስ፡ ዘግራርያ፡ ወደብረ፡ ክልአት<sup>67</sup>፡ ዘወግዳ። ወይእቲኒ፡ ወለደት፡ ሎቲ፡ ፪ተ<sup>68</sup>፡ ውሉደ<sup>69</sup>፡ ቡሩካን። ለ፩ስመ፡ ሠርጽ፡ ሚካኤል፡ ሊቀ፡ መዘምራን፡ ዘደብረ፡ ሊባኖስ። ወለካልዑ፡ ገብረ፡ ጽዮን፡ ሊቀ፡ ካህናት፡ ዘደብረ፡ ምጥማቅ። በቀዳሚ፡ ዕንሰታ፡ ወለደቶሙ፡ ለእሌ፡ ቅዱሳን። ወነበሩ፡ በሕግ<sup>70</sup>፡ መንፈሳዊ። ወውእቶሙኒ<sup>71</sup>፡ ወለዱ፡ ብዙኃን፡ ካህናተ<sup>72</sup>፡ ቅዱሳን<sup>73</sup>። ወበዳግም ዕንሰታ፡ ወለደቶሙ፡ ለአባ፡ ኤልያስ፡ ወለማርያም፡ ክብራ፡ መ(f. 28a)ነኮሳይት፡ ጠባብ፡ ዘደብረ፡ ሊባኖስ፡ እመ፡ ምኒት፡ ዘደናግል፡ \*ዘደብረ፡ ሊባኖስ<sup>74</sup>፡ ኮነት፡ መስተጋድሊተ<sup>75</sup>፡ እስመ፡ መንታሁ፡ ለአባ፡ ኤልያስ፡ ዘተወልደት<sup>76</sup>።

ወለአባ፡ ኤልያስ፡ ዝንቲ፡ መጠዎ፡ አቡሁ፡ ለአባ፡ ሚካኤል፡ መምሕረ<sup>77</sup>፡ ወገግ፡ ከመ፡ ይምሐሮ፡ መጻሕፍተ<sup>78</sup>፡ አምላክ፡ ኹሎ። ወመሐሮ፡ \*ዘኹሎ፡ ሥርዓተ<sup>79</sup>፡ ጽድቅ፡ ወምንኹስና<sup>80</sup>። ወኮነ፡ ለባዌ፡ ወማዕምረ። ወአመ፡ ተሐንጸት፡ አደ፡ ሸዋ፡ ሳልሲት<sup>81</sup>፡ እንዘ፡ ይበውዕ፡ ጸዊሮ፡ ኅብስተ<sup>82</sup>፡ ቊርባን<sup>83</sup>፡ በመንፈቀ፡ ሌሊት፡ አስተርጓዮ፡ ብርሃነ፡ መለኮት፡ ዲብ፡ መሶብ፡ ወርቅ፡ ዘጸሮ<sup>84</sup>፡ እምጽንፍ፡ እስከ፡ ጽንፍ፡ ዘምዱር<sup>85</sup>። ወዓዲ፡ በደብረ፡ ብርሃንሂ \*ኮነ፡ ከማሁ<sup>86</sup>፡ ሳዕሊሁ።

39 B "ይከ - 40 B መጽሐፈ - 41 B ለአ - 42 B በመዋዕሉ - 43 B ወድኅነት - 44 B "አየ - 45 B "ምየ - 46 B "ንየ - 47 B ዘአበዊከ - 48 B ኢትፈትሐ፡ አንተ - 49 B ወረከበ - 50 B በው - 51 B ኢትወጽዮ - 52 ዘረከብከዎ? - 53 B "ፈ - 54 B ወለዱ. A probably confused ናዖድ with ድል፡ ነዓድ - 55 A omits. - 56 A adds ወንዋየ፡ ማርያም - 57 B ወይ - 58 B እመንግሥተ - 59 B "ከ - 60 A አኩሱማይ - 61 B እመንግሥተ - 62 A አርብሐ - 63 B አላ - 64 B adds ሀገረ - 65 B omits. - 66 B ወስ - 67 B ካልዕት - 68 B ፪ - 69 B "ድ - 70 B "ገ - 71 B "መ - 72 B "ት - 73 B "ን - 74 A omits. - 75 A "ት - 76 B ዘው - 77 B መሕረ - 78 B omits. - 79 B ኹሎ፡ መጽሐፈ - 80 B ወምንኮስና, with ወ added later. - 81 B ሣልሳዊት - 82 B ኅብተ - 83 B ቁ - 84 B ጸዊሮ - 85 B ዘምድር - 86 B ከማሁ፡ ኮነ



ወንጉ(f. 28b)ሥኒ፡ ዘርዓ፡ ያዕቆብ፡ ጥቀ፡ ያፈቅሮ፡ እስመ፡ ወልደ፡ እኅቱ፡ ውእቱ፡ ወፈድ፡ ደሰ፡ በእንተ፡ ንጽሐ፡ ሕለናሁ፡ ወስነ፡ ምግባሩ፡ ወሃይማኖቱ፡ ወአመ፡ ገብረ፡ ጉባኤ፡ ውስተ፡ ደብረ፡ ብርሃን፡ በእንተ፡ ሃይማኖት፡ ኮነ፡ ምስለ፡ አቡነ፡ መልክ፡ ጼዴቅ፡ ወአባ፡ ዮሐንስ፡ ዘደብረ፡ ሊባኖስ፡ አባ፡ ቶማስኒ፡ ወአባ፡ ዮሐንስ፡ ዘደብረ፡ ብስራት፡ ወአባ፡ በትረ፡ ማርያም፡ ዘደሴተ፡ ዘጌ፡ ወተጠምቀ፡ መድኅን፡ ዘገዳመ፡ በጌዳ<sup>87</sup>፡ ወዮሐንስ፡ ዘኤሳራ<sup>88</sup>፡ ወብንያም፡ ዘበጌ፡ ምድር፡ ኮነ፡ አፈ፡ ጉባኤ፡ \*ምስለ፡ እሉ<sup>89</sup>፡ ቅዱሳን፡ ፭፻፪፡ ወተዋሥአሙ፡ ለዕልዋነ፡ ሃይማኖት፡ ገማልያል፡ ወጨሆ፡ ዘጌዮርጊስኒ፡ ወእንበረኝ፡ ረባዕያውያን፡ (f. 29a) ወንስጥሮሳውያን፤ ወአጥቃ፡ ሚካኤል፡ ዘይቤ፡ ፩፻፳፡ እግዚአሔር፤ ወደቂቀ፡ ቢቱ፡ እለ<sup>90</sup>፡ ይቤሉ<sup>91</sup>፡ ፪ዘክርስቶስ፡ ባሕርይ፡ የአምር፡ በመለኮቱ፡ ወኢየአምር፡ ከማነ፡ በትስብእቱ፡ ሞተ፡ ሥጋ፡ ባሕቲቱ፡ እንበለ፡ መለኮቱ።

ወይቤ፡ አባ፡ ኤልያስ፡ ዘይቤ፡ ጳውሎስ<sup>92</sup>፡ በመልእክቱ፡ ሞተ፡ በሥጋ፡ ወሐይወ<sup>93</sup>፡ በመንፈስ፡ ኢኮነነ፡ ፩ክርስቶስ፡ ዘይቤ፡ መጽሐፈ፡ ኪዳን፡ ቅዱስ፡ እግዚአሔር፡ ቅዱስ<sup>94</sup>፡ ኃያል፡ ቅዱስ፡ ሕያው፡ ዘኢይመውት፡ ሐመ፡ ወሞተ፡ ወተንሥኦ፡ እሙታን፡ ወደምስሶ፡ ለሞት፡ በሞቱ፡ ለወልደ፡ እግዚአሔር፡ ሲኦለ፡ ከይዶ፡ ይቤ<sup>95</sup>፡ ወዘንተ፡ እንዘ፡ ይብል፡ ወጽኦ፡ እሳት፡ እምአፉሁ፡ ወአውአዮሙ፡ ለደቂቀ፡ ቢቱ<sup>96</sup>፡ ፶ዕደው፡ ይ(f. 29b)ቤሉ፡ በጉባኤ፡ እንዘ፡ ሀለው፡ ምስለ፡ አጽቃ<sup>97</sup>፡ መምሕረ፡ አብያዲሆሙ፡ ለዕልዋን።

ወውእተ<sup>98</sup>፡ ጊዜ፡ አባ፡ ዮሐንስ፡ መምሕረ፡ ደብረ፡ ሊባኖስ፡ ምስለ፡ አባ፡ መልክ፡ ጼዴቅ፡ ወኩሎሙ፡ ማኅበረ፡ ጉባኤ፡ ፭፻፺ቅዱሳን፡ ተማከሩ፡ ወይቤልዎ፡ ለውእቱ፡ ንጉሥ፡ ዘርዓ፡ ያዕቆብ፡ ስማዕ፡ ኦንጉሥ፡ ርቱዕ፡ ትሢሞ<sup>99</sup>፡ ለወልደ፡ እኅትክ፡ አባ፡ ኤልያስ፡ ይኩን፡ መምሕረ፡ ሃይማኖት፡ ርቱዕ፡ እስመ፡ ንጽሐ፡ ምንኩስናሁ<sup>100</sup>፡ ወርቱዕ፡ ሃይማኖቱ፡ እምኔነ፡ የአቤ፡ በሃይማኖት<sup>101</sup>፡ ወበጽድቅ<sup>102</sup>፡ ወበሕገ<sup>103</sup>፡ ምንኩስናሁ<sup>104</sup>፡ ወሶብ፡ ሰምዓ፡ ዘንተ፡ ምክሮሙ፡ ጐዮ፡ እምደብረ፡ ብርሃን፡ ጉባኤ፡ ወቦአ<sup>105</sup>፡ ገዳመ፡ አሽክላ<sup>106</sup>፡ ወተኃብዓ፡ ውስቲታ፡ ወኃ(f. 30a) ጥእዎ፡ ወነበረ፡ ፲ወ፪ ዓመተ፡ እንዘ፡ ይሴሰይ፡ ሐምለ፡ ገዳም፡ እምነ፡ ሐቅል፡ ጽፉቅ። \*ወበ፲ወ፪ ዓመት<sup>107</sup>፡ እምአመ፡ ቦአ፡ ውስተ<sup>108</sup>፡ ይእቲ፡ ገዳም፡ ሐረ፡ ዘርዓ፡ ያዕቆብ፡ ከመ፡ ያስተጋብዕ፡ ዕፀው፡ ለሕንጻ፡ ቤተ፡ ክርስቲያን፡ \*እምውስተ፡ ይእቲ<sup>109</sup>፡ ገዳም<sup>110</sup>፡ ወረከብዎ፡ ለአባ፡ ኤልያስ፡ እንዘ፡ ይቀድኅ፡ ማየ፡ ለሲሳዩ፡ ወነጸርዎ፡ እምርኅቅ<sup>111</sup>፡ ወነግርዎ፡ ረዋጸሙ፡ ለንጉሥነ<sup>112</sup>፡ ዘርዓ፡ ያዕቆብ፡ እንዘ፡ ሀለወ<sup>113</sup>፡ ውስተ፡ ገዳም፡ ወሐረ፡ ንጉሥ፡ ምስለ፡ ፪ኤ<sup>114</sup> መታርያነ፡ ዕዕ፡ ዘርእይዎ፡ ለአባ፡ ኤልያስ፡ ወአኃዘ፡ ግብተ፡ እንበለ፡ ይርአዮ<sup>115</sup>፡ ውእቱ።

ወቦቤሃ፡ ይቤሎ፡ አምሐልኩክ፡ በእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ፍቅርትክ፡ (f. 30b) ኅድገኒ፡ ኦንጉሥ፡ አቡየ፡ ምንተ፡ እከውነክ፡ አነ፡ እመ፡ ትእዝዝኒ፡ ወታወዕአኒ<sup>116</sup>፡ እምዛቲ፡ ገዳም፡ ስምየሱ፡ ኤልያስ፡ ከመ፡ ኤልያስ፡ ነቢየ<sup>117</sup>፡ ጽድቅ፡ ዘነበረ፡ ውስተ፡ ገዳም፡ ወአንሰ፡ ኢይተርፍ፡ እሞተዝ፡ ዓለም፡ እስመ፡ ተፈጠርኩ፡ በዘመን፡ እኩይ<sup>118</sup>፡ ወኢየዓርግ<sup>119</sup>፡ ከማሁ፡ ለኤልያስ፡ ነቢየ፡ ጽድቅ፡ ውስተ፡ ሰማይ፡ ሕያውየ፡ ስመ<sup>120</sup>፡ ዚአሁ፡ ሕያው<sup>121</sup>፡ እኒዝየ፡ እንብር<sup>122</sup>፡ ዳግመ፡ ውስተ፡ ዓለም፡ ኃላፊ፡ አላ፡ እመውት፡ ውስተ፡ ገዳም፡ ከመ፡ እርከብ፡ ንስቲተ፡ እምበረከተ<sup>123</sup>፡ ዚአሁ፡ ለኤልያስ፡ ነቢየ፡ ጽድቅ፡ ከመ፡ ይኩነኒ፡ መድኃኒት፡ ነፍስየ፡ በእንተ፡ ጸሎታ፡ ወኪዳና፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ኅድገኒ።

87 B adds ወዮሐንስ፡ ዘወጌራ፡ - 88 B ዘኢጉራ፡ - 89 A ዘእሉ፡ - 90 B እንዘ፡ - 91 B ይብሉ፡ - 92 Sic፡ B ቱምፍ ሎስ፡ - 93 B ወአሕይወ፡ - 94 B እግዚአሔር፡ - 95 Sic፡ - 96 B adds ለልዮን፡ - 97 B አጽቃ፡ - 98 B ወበውእ ተ፡% - 99 B ሢሞ፡ - 100 B "ኩ" - 101 B "ተ" - 102 B ጽ" - 103 B omits. - 104 B ወበምንኩ" - 105 B ወቡሉ፡ - 106 B አሸላ፡ - 107 B ወበ፪ ዓመቱ፡ ዓመቱ፡ - 108 B omits. - 109 B እምደአቲ፡ - 110 B "መ" - 111 B በር" - 112 B "ሥ" - 113 B "ው" - 114 B ፪ - 115 B "ይዎ" - 116 B "ው" - 117 A "ይ" - 118 B እኩይ፡ - 119 B ወኢየዓርግ፡ - 120 B እስመ፡ - 121 B omits. - 122 B እነ" - 123 B "ቱ"፡



IV ወሰሚያ፡ ንጉሥ (f. 31a) ዘገተ፡ ነገረ፡ እምኔህ<sup>124</sup>፡ ይቤሎ<sup>125</sup>፡ ለአባ፡ ኤልያስ<sup>126</sup>። ስማዕ፡ አወልድዮ፡ ዝምክርክ፡ ሠናይ፡ ውእቱ፡ ነቢረ<sup>127</sup>፡ ገዳም<sup>128</sup>። ባሕቱ፡ አባ፡ ዮሐንስ፡ ወአባ፡ መልክ፡ ጼዴቅ፡ ይቤሉኒ፡ በደኃሪ፡ ዘመን፡ ዓዲመ<sup>129</sup>፡ ይትነሥኢ<sup>130</sup>፡ ዕልዋነ<sup>131</sup>፡ ሃይማኖት፡ ፀረ፡ እግዚአብሔር። \*ንሕነ፡ አዕሩጋውያን<sup>132</sup>፡ ኢንበጽሕ፡ እስከኔህ<sup>133</sup>፡ ለዘመን። ውእቱ፡ ወልድ፡ እኅተኩ፡ አባ፡ ኤልያስ፡ ሕፃን፡ ውእቱ፡ እምኔነ። ሢሞ፡ እስመ፡ ንጌእዮ፡ እንዘ<sup>134</sup>፡ ይመውዕ፡ ዕልዋነ፡ ሃይማኖት፡ በነገረ፡ ጣዕመ፡ ወኃይለ፡ ጸሎቱ። በእንተዝ፡ ኢየሁድያን፡ ትንበር፡ ውስተ፡ ገዳም። አባ፡ እሠይመክ፡ መምሕረ፡ ሃይማኖት፡ በሳዕለ፡ ፩ እምደብር<sup>135</sup>፡ ቅዱስ፡ እመሂ፡ ሳዕለ፡ ደብረ፡ ሊባኖስ፡ አው፡ ሳዕለ፡ ደብረ፡ ብ(f. 31b)ስራት፡ አው፡ ሳዕለ፡ ደብረ፡ ወገግ፡ ወደብረ፡ መድኃኒት፡ ወአደ፡ ሸዋ፡ ወደብረ፡ ሣህልኒ፡ ወቤተ፡ ማርያም፡ ወገዳመ፡ ዋሊ፡ ወደብረ፡ ሃሌ፡ ሉያ፡ ተማኪርዮ፡ ምስለ፡ አባ፡ ዮሐንስ፡ ወአባ፡ መልክ፡ ጼዴቅ፡ ፍቁራንዮ፡ ወምዕመናንዮ።

ወአውሥኢ፡ አባ፡ ኤልያስ፡ ወይቤሎ<sup>136</sup>፡ አምሐልኩክ፡ በወላዲተ፡ አምላክ፡ ከመ፡ ኢትረስዮኒ፡ ከመዝ። እስመ፡ አነ፡ በዓዕኩ<sup>137</sup>፡ ወወሀብኩ፡ ርእሰዮ፡ ለእግዝእትነ፡ ማርያም፡ ከመ፡ ትዕቀበኒ፡ በሕገ፡ መነኮሳት፡ ባሕታውያን። እስመ፡ መድኃኒቶመ፡ ይእቲ፡ ለውሉድ፡ ክርስቲያን፡ ዘተዓቅቦመ፡ በጸሎታ፡ እምኩሉ፡ እኩይ። እስመ፡ በእንተኢሃ፡ ተፈጥረ፡ ዓለም። ወበእንተዝ፡ ኢትሢሚኒ<sup>138</sup>፡ ሊ(f. 32a)ቀ፡ ካህናት፡ እስመ፡ እምሢመተ<sup>139</sup>፡ \*ሊቀ፡ ካህናት<sup>140</sup> ይኔይስ፡ ሢመት፡ ሳዕለ፡ ሕዝባውያን፡ መኳንንት። እስመ፡ አነ፡ ተቀያሚ። ወበቂም፡ ኢይትረከብ፡ መንግሥተ፡ ሰማያት፡ ዘከመ፡ ነግራነ፡ መጻሕፍት፡ ቅዱሳት። ወኢይሠወረከ<sup>141</sup>፡ ነገረ፡ ኅቡአትዮ፡ ለከኒ። ስማዕ፡ እግዚእዮ፡ በእንተ፡ እግዝእትነ፡ ማርያም። ባሕቱ፡ ኢይትኃጣዕ፡ ጳድቅ፡ ካህን፡ እምሀገረ፡ ኢትዮጵያ<sup>142</sup>፡ ኅሪት፡ እምኩሉ፡ አህጉራት፡ በከመ፡ ይቤ<sup>143</sup>፡ መዘምር፡ ዓቢይ፡ ኅሩዮ፡ አምላክ፡ መሐሪ፡ ኢኃድኃ፡ ለምድር፡ ዘእንበለ፡ ካህናት፡ ወነቢያት<sup>144</sup>፡ እምቅድመ፡ ዓለም<sup>145</sup>፡ ወእስከ፡ ለዓለም። ወበእንተዝ፡ በከመ፡ ቃሉ፡ ኢየሁድያ<sup>146</sup>፡ ለሀገሪትነ፡ ኢትዮጵያ<sup>147</sup>። እስመ፡ ነሥኢታ፡ አሥራተ፡ \*እምአምላክነ፡ ወልዳ<sup>148</sup>፡ መድኃኒት<sup>149</sup>፡ ሕ(f. 32b)ያው፡ ወበዙኃ፡ ምሕረት፡ እመ፡ ቅድስት፡ ወኅሪት፡ እምኩሉን፡ አንስት፡ ማርያም፡ ለመድኃኒት። ወነገራነ፡ ብዙኃን<sup>150</sup>፡ መጻሕፍት። ወበገዳመ<sup>151</sup>፡ ቅዱሳንሂ፡ ቅድስት፡ ይእቲ። ወስምዓ፡ ኮነ፡ ላቲ፡ መጽሐፈ፡ ምሥጢር፡ ዘአባ፡ ጊዮርጊስ፡ ወአባ፡ በጸሎተ፡ ሚካኤል፡ ቅዱሳን፡ መምሕራነ፡ ቅድስት፡ ቤተ፡ ክርስቲያን፡ ርቱዓነ፡ ሃይማኖት። ወኢይክለ፡ አማስኖታ፡ በነገረ፡ ሁከቶመ፡ ዕልዋን<sup>152</sup>፡ ደቂቀ፡ አርዮስ፡ ወንስጥሮስ<sup>153</sup>፡ ወልዮን፡ በከመ፡ ይእዜኒ፡ መዋዕለ፡ መንግሥተክ፡ መነኮሳት<sup>154</sup>፡ ቅዱሳነ፡ ያነሥእ፡ ላቲ። ኢያማስንዋ፡ በዕልወቶመ፡ ወኢይመውዕዋ<sup>155</sup>፡ በጸሎታ፡ ለእመ፡ አምላክነ፡ ኃያል፡ ወመዋዒ፡ ወማኅዩዊ፡ ለደቂቀ፡ ፳ኤል<sup>156</sup>። ወለእመ፡ ነበርኩ፡ በሕይወ(f. 33a)ተ፡ ሥጋ፡ አነኒ፡ እደመር፡ ዘምስለ፡ ፩ካህን፡ ኅሩይ<sup>157</sup>፡ መነኮስ፡ እቀውም፡ ለሃይማኖትነ፡ ቅድስት፡ ዘእስክንድርያ፡ ወንመውዮ፡ በኃይለ፡ ኪዳና፡ ለእግዝእትነ፡ ማርያም። ኢትፍራህ፡ ኦንጉሥ፡ ርቱዕ፡ እስመ፡ ነገረኒ፡ መልአክ፡ እግዚአብሔር፡ ነገረ፡ ኩሉ፡ ዕልዋን። እስመ፡ በእኩ፡ ውስተ፡ ዛቲ፡ ገዳም፡ ወአጉዩዩ<sup>158</sup>፡ ሊተ፡ ጸብዓ፡ አጋንንት። ወይቤለኒ<sup>159</sup>፡ ንበር፡ ዝዮ፡ እስከ<sup>160</sup>፡ አመ፡ ይጼውዓከ<sup>161</sup>፡ መልአክ<sup>162</sup>፡ በሞት፡ አው፡ በሕይወት። እስመ፡ ኃረዮክ፡ እምከርሠ፡ እምክ፡ ቅድስት፡ በእንተ፡ ስነ፡ ሃይማኖት<sup>163</sup>፡ ወእምነት<sup>164</sup>፡ ምግባር፡ ሰብእናሃ፡ አዳም፡ እምኩሉን፡ አንስተዝ፡ ዓለም፡ ኃላፊ።

124 B እምአፋሁ፡ - 125 B omits. - 126 B adds ይቤሎ፡ - 127 B ነቢረ፡ - 128 B "መ፡ - 129 B omits. - 130 B adds አዲመ፡ - 131 B "ን፡ - 132 B አዕሩጋውያን፡ ንሕነ፡ - 133 B እስከ፡ ከዋኒህ፡ - 134 B እስመ፡ - 135 For ፩ደብር፡ - 136 B adds ኦንጉሥ፡ - 137 A ጣ፡ - 138 B "ሞ፡ - 139 B omits. - 140 A ሊቅ፡ ዘካህናት፡ - 141 B "ው፡ - 142 B ኢትወጽዮ፡ - 143 B adds በእንተኢሃ፡ - 144 A "የት፡ - 145 B omits. - 146 B ኢኃድኃ፡ - 147 B ኢትወጽዮ፡ - 148 B እምወልዳ፡ አምላክነ፡ - 149 B ወመ፡ - 150 B "ኃት፡ - 151 B "ም፡ - 152 A ለዕልዋን፡ - 153 B ንስ፡ - 154 B ት፡ - 155 B "ዕምመ፡ - 156 B እስራኤል፡ - 157 B adds ወቅዱስ - 158 B "ጐ፡ - 159 B "ብ፡ - 160 B omits. - 161 B ጽ፡ - 162 B አምላክ፡ - 163 A "ት፡ - 164 B adds ወሠናይ፡



ወእንዘ፡ ይትናገር፡ ምስለ፡ እኅወ፡ እሙ፡ ንጉሥነ፡ ዘርዓ፡ ያ(f. 33b)ዕቆብ፡ ወረደ፡ V  
መልእክ፡ እግዚአብሔር፡ እምሰማይ፡ ተመሲሎ፡ ከመ፡ ሕፃን፡ ንዑስ፡ ዘየእክል፡ መጠነ፡ ቆሙ፡  
ወልደ፡ ቪዓመት፡ ወቆመ<sup>165</sup>፡ ማእከሎሙ፡ ወይቤሎ፡ ኦብእሲ፡ የዋሕ፡ ለምንት፡ ትነግሮ፡  
ዘነገርኩክ<sup>166</sup>፡ ዘተፈነውኩ፡ እምእግዝእትነ፡ ማርያም፡ ለሊክ<sup>167</sup>፡ ተንሥእ፡ ወንበር፡ ዲበ፡  
ዘባንዮ፡ ወእጸውረክ፡ ወሐር<sup>168</sup>፡ አንተኒ፡ ንጉሥ፡ የዋሕ፡ ዘእንበለ፡ እቅሥፍከ፡ ለምንት፡  
ተሐትቶ፡ ለነገረዝ፡ ካህን<sup>169</sup>፡ ለከሂ<sup>170</sup>፡ ይበቁላኝ<sup>171</sup>፡ ነገረ፡ ሃይማኖት፡ ርቱዕ፡ ወለዝንቱ፡  
ወልደ፡ እኅተክ፡ ይኒይሶ<sup>172</sup>፡ ነቢር፡ ውስተ፡ ገዳም፡ ከመ፡ ኤልያስ፡ ቴስብያዊ<sup>173</sup>፡ ወዮሐንስ፡  
መጥምቅ፡ ገዳማዊ<sup>174</sup>፡ ወዘንተ፡ ብሂሎ፡ ነሥኦ፡ ወጸሮ፡ በክነፊሁ፡ (f. 34a) ወአዕተቶ፡ እምነበ፡  
እኅወ፡ እሙ፡ ዘርዓ፡ ያዕቆብ፡ ንጉሥ፡ ዘይብል፡ ረከብነ፡ \*እመጽሐፊ፡ ታሪክ፡ ዘንጉሥ፡ ዘርዓ፡  
ያዕቆብ፡

ወዓዲ፡ ዘይቤ፡ ከመዝ፡ ረከብነ<sup>175</sup>፡ እመጽሐፊ፡ ታሪክ፡ ዘበእደ፡ ማርያም፡ ንጉሥ፡ ወአመ፡  
ሐነጽ፡ ለአትሮንስ፡ ማርያም፡ ንሕለ፡ ይቤ፡ ሕንጺሃ፡ እምድኅረ፡ ተፈጸመ፡ ግብራ፡ ወበእንተዝ፡  
ኃዘነ፡ ንጉሥ፡ በእደ፡ ማርያም፡ እስመ፡ ፃመው፡ በግብረ፡ ዚአሃ፡ ብዙኃ፡ ወቦኦ፡ ቤተ፡ ማርያም፡  
ወጸለየ፡ እንዘ፡ ይብል፡ ለምንት፡ ረሰይክኒ፡ ስላቀ፡ ለሰበእ፡ አጽራርየ፡ እስመ፡ አነ፡ ፃመውኩ፡  
ፈድፋድ፡ በእንተ፡ ሕንፃ፡ ቤትኪ፡ ብሂልየ፡ እጸድቅ፡ በነገረ፡ ኪዳንኪ፡ ተወኪልየ፡ ዘይቤ፡  
መጽሐ(f. 34b)ፈ<sup>176</sup>፡ ተአምርኪ፡ ዘሐነጽ፡ በስመ፡ እመ፡ አምላክ፡ ቤተ፡ ክርስቲያን<sup>177</sup>፡ ይድኅን፡  
እምነሉ፡ እኩይ፡ ወይረክብ፡ መንግሥተ፡ ሰማያት፡ ዘኢየሱልፍ፡ ህየንተ፡ መንግሥተ፡  
ምድር፡ ዘየሰልፍ<sup>178</sup>፡ ወእንዘ፡ ይጸሊ<sup>179</sup>፡ ከመዝ፡ ያንጸፈጽፍ<sup>180</sup>፡ አንብዑ፡ ዲበ፡ ክሳዱ፡ ዘይቤ፡

ወአሜሃ፡ በእንተዝ፡ ፈነውቶ፡ እግዝእትነ፡ ማርያም፡ ለአባ<sup>181</sup>፡ ኤልያስ፡ ኀቤሁ፡ ከመ፡  
ይናዝዝ፡ ኃዘኖ፡ ወቦኦ፡ ኀቤሁ፡ ዘእንበለ፡ ይርአይዎ፡ ዓቀብተ፡ አንቀጽ፡ ለንጉሥ፡  
ወአምኖ<sup>182</sup>፡ ወይቤ፡ ሶበ፡ ቀርቦ፡ ኀቤሁ፡ ደንገጸ፡ ንጉሥ፡ እስመ<sup>183</sup>፡ ብዙኃ፡ ያፈርህ፡ ርእየተ፡  
ገጽ፡ ከመ፡ መላእክተ<sup>184</sup>፡ ሰማይ፡ ወአሜሃ፡ ይቤሎ፡ ኢትፍርሃኒ<sup>185</sup>፡ አነ፡ ኤልያስ፡ ወልደ<sup>186</sup>፡  
እሌኒ፡ እኅተ፡ አቡ(f. 35a)ከ፡ ከማከ፡ ሰብእ፤ ወኢኮንኩ፡ እምፍጥረተ፡ አጋንንት፡ ሰማዕ፡  
እንግርክ<sup>187</sup>፡ ዘለአኩተኒ፡ እግዝእትነ፡ ማርያም፡ እመ፡ አምላክ፡ ወትቤለክ፡ ሐር፡ ሀገረ፡ እነብሴ፡  
ወሐድስ፡ ሕንጽታ፡ ለመርጡልየ፡ ዘአውዓየታ፡ ፀርየ፡ ጉዲት፡ ንግሥተ፡ ሣይንት፡ ወለዛቲ፡  
ጉዲት፡ አውዓየታ፡ እሳት<sup>188</sup>፡ ንግሥተ፡ መሠርያን፡ ዘሀገረ፡ ሰባ፡ ወበእንተዝ፡ \*ሕንዕ፡  
ቀዲሙ<sup>189</sup>፡ መርጡሉ፡ ማርያም፡ እስመ፡ ቀዳማዊት፡ እምአትሮንስ፡ ማርያም፡ ዛቲ፡ ወድኅረ፡  
ተሐንጽ፡ ለዛቲ፡ ደብርየ፡ ዓዲ፡ ዘከመ፡ ሕንጽ፡ አስተማሲለክ፡ ወአነ፡ እሁብክ፡ መንግሥተ፡  
ሰማያት፡ ህየንተ፡ ዘፃመውኩ፡ በእንተአየ፡ ወየዓሥየክ፡ ወልድየ፡ እሜተ፡ ሠናየ፡ ምስ(f. 35b)  
ለ፡ ነገሥት<sup>190</sup>፡ ጸድቃን፡ ወይእኬኒ፡ ዘአንሃላ<sup>191</sup>፡ ሰይጣን፡ ውእቲ፡ ዘይትመሰል፡ በአርዌ<sup>192</sup>፡  
ምድር፡ በመዋዕለ፡ አቡክ፡ ተመሲሎ፡ \*ዓቢይ፡ ከይሲ<sup>193</sup>፡ ቦኦ፡ ውስተ፡ \*ደብረ፡ ብርሃን<sup>194</sup>፡  
ወሐቀፎ፡ ለኅብስተ፡ ቍርባን፡ ወፈርሁ፡ ካህናተ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ወቦኦ፡ አቡክ፡  
ኀቤሁ፡ ወቀተሎ፡ ብሂሎ፡ ጸሎተ፡ ሰላም፡ ለኪ፤ እንዘ፡ ንሰግድ፡ ንብለኪ፤ \*ንግሥተ፡ አድኅኖ<sup>195</sup>፡  
ማርያም፡ እምነ<sup>196</sup>፡ ናስተበቁዓኪ፤ \*እምአርዌ፡ ነዓዊ፡ ተማኅፀነ፡ ብኪ፡ በእንተ፡ ሐና፡ እምኪ፡  
ወኢያቄም፡ አቡኪ<sup>197</sup>፡ ማኅበረነ፡ ዮም፡ ድንግል፡ \*አድኅኒ፡ ወባርኪ<sup>198</sup>፡ አንተኒ፡ ይእኬ፡ በል፡  
ዘንተ፡ ጸሎተ፡ ዲበ፡ ዛቲ፡ ቤተ፡ ክርስቲያን<sup>199</sup>፡ ወትሬኢ፡ ኃይለ፡ ተአምርየ፡ (f. 36a) ዮምኒ፡  
ዓዲ፡ በላዕለ፡ ከይሲ፡ እምአዳም፡ አቡየ፡ \*እስክ፡ ዮም<sup>200</sup>፡

165 B omits. - 166 B ለዘ - 167 B በልኪ - 168 B ወሐር - 169 B ብእሲ - 170 B ለከኒ - 171 B "ቆ" -  
172 B "ከ" - 173 B "ባ" - 174 B ቀዳ - 175 B omits. - 176 A "ፍ" - 177 B "ከ" - 178 B adds ለከንቱ -  
179 B ይኒሊ - 180 B "ጽ" - 181 B ለውእቱ፡ አባ - 182 B ወተኦ - 183 B omits. - 184 A መላእክ -  
185 B adds ኦንጉሥ - 186 A adds ወልዱ፡ ለእኅትክ - 187 B omits. - 188 እሳቶ? B omits. - 189 B  
ቀዲሙ፡ ሕንዕ - 190 B ገንተ - 191 B ኃይለ - 192 B "ረዌ" - 193 B ከይሴ፡ ዐቢየ - 194 B ደብርሃን - 195 B  
omits. - 196 A omits. - 197 B በእንተ፡ ሐና፡ እምኪ፡ ወኢያቄም፡ አቡኪ፡ እምአርዌ፡ ነዓዊ፡ ተማኅፀነ፡ ብኪ - 198 B  
ባርኪ - 199 B "ን" - 200 B እምዮም -



VI ወበሳኒታሁ<sup>201</sup>፡ አዘዘ፡ ንጉሥ፡ በእደ፡ ማርያም፡ ከመ፡ ይግበሩ<sup>202</sup>፡ ቊርባን፡ በሐይመተ፡ ሜላት፡ ላዕለ፡ አትሮንሰ፡ ማርያም፡ ወገብሩ<sup>203</sup>፡ ቊርባን<sup>204</sup>፡ በከመ፡ አዘዘሙ፡ ንጉሥ፡ ለካህናቱሃ፡ ሶበ፡ ይቤ፡ ካህን፡ ፈኑ፡ ጸጋ፡ መንፈስ፡ ቅዱስ፡ ላዕሊኑ፡ ወሶቤሃ<sup>205</sup>፡ ከልሐ፡ ሰይጣን<sup>206</sup>፡ ወነሰኩ፡ እግር፡ ለውእቱ፡ ካህን፡ \*እንዘ፡ ሀሎ፡ ኅብስተ፡ ቊርባን፡ በእዴሁ<sup>207</sup>፡ ወአቡነ፡ ኤልያስ፡ ለብሰ፡ ልብሰ፡ ተክህኖ፡ ወይቤሎሙ፡ ንዑ፡ ኀቤየ፡ \*ወአነ፡ አቁርበክመ<sup>208</sup>፡ ኢትፍርህዎ፡ ለውእቱ፡ ከይሲ፡ ወነሥኡ፡ ለቊርባን<sup>209</sup>፡ ወፈተቶ፡ እንዘ፡ ይብል፡ በጸሎተ፡ ፈትቶ፡ ዘኤጲፋንዮስ፡ አክሲማሮስ፡ ፍቁረ፡ እግዝእትነ፡ ማር(f. 36b)ያም፡ እመ፡ ክርስቶስ<sup>210</sup>፡ ብሂል፡ ወዓዲ፡ ዓቢይ፡ መልሕቅ፡ ዘሊቃውንተ<sup>211</sup>፡ ቤተ፡ ክርስቲያን፡ እግዚአብሔር፡ ዘብርሃናት<sup>212</sup>፡ እግዚአብሔር፡ ዘሥልጣናት፡ እስከ፡ ተፍጻሜቱ፡ እንዘ፡ ይብል፡ ዘንተ፡ ፈተቶ<sup>213</sup>፡ ለቊርባን<sup>214</sup>፡ ወመጠዎሙ፡ ለካህናት፡ ወለንጉሥኒ።

ወእምዝ፡ ይቤ፡ ንጉሥ፡ ዘከመ፡ አቡሁ፡ ሰላም፡ ለኪ፡ ወተሰጥውዎ፡ መዘምራን፡ እንዘ፡ ይብል፡

በዝ፡ ሥጋኪ፡ ማርያም፡ እግዚአብሔር፡ ዘለብሶ፡

ለሕይወተ፡ ሥጋኑ፡ ወለነፍስነ<sup>215</sup>፡ ቀደሶ።

ወበዝ፡ ኅብስተ፡ ሥጋሁ፡ ወደሙ፡ ለወልድኪ፡ ዕቀቢ፡ ንግሦ፤

ወአጽንኢ፡ አትሮንሶ፤

ለበእደ፡ ማርያም፡ ንጉሥነ፡ ዘፍትው፡ ዘስነ፡ አሚኖቱ፡ ሞገሶ፤

እስመ፡ ረሰየኪ፡ ምዕቅብና፡ ሥጋሁ፡ ወነፍሶ።

ወእንዘ፡ ይ(f. 37a)ብሉ፡ ዘንተ፡ ቀዳስያት<sup>216</sup>፡ ዘአኩቱተ<sup>217</sup>፡ ቊርባን<sup>218</sup>፡ ኃተሞ፡ አባ፡ ኤልያስ፡ በአፃብዓሁ፡ እለ፡ ፈተታሁ፡ ለውእቱ፡ ቊርባን<sup>219</sup>፡ ወገሠሦ፡ ለውእቱ፡ ካህን፡ ዘነሰኩ፡ ከይሲ፡ ወተንሥኡ፡ እምነ፡ ሞቱ። እስመ፡ ሞተ፡ ፍጡነ፡ በጊዜ፡ ነሰኩ። ወሰይጣን፡ ወዕኡ፡ እንዘ፡ ይኬልህ፡ ከመ፡ ከልብ፡ ዘገዳም፡ ዘውእቱ፡ ተኩላ<sup>220</sup>፡ በነገርነ። ወንጉሥኒ፡ በእደ፡ ማርያም፡ ተፈሥሐ፡ ጥቀ። ወአዘዘ፡ ይጸለይ፡ በኩሉ፡ ጊዜ፡ ሰዓተ፡ ቊርባን<sup>221</sup>፡ ለዝንቱ፡ ጸሎት፡ እምቅድመ፡ ይቤ፡ \*ዲያቆን፡ ጸልዩ<sup>222</sup> በእንቲአነ፡ በጸሎተ፡ ቅዳሴ።

ወእምዝ፡ ሐረ፡ ንጉሥ፡ በእደ፡ ማርያም፡ መንገሉ፡ ሀገረ፡ እነብሲ፡ ወአኃዘ፡ ሕንፃ፡ ግበሪሃ፡ ለመርጡለ<sup>223</sup>፡ ማርያም። ወበውእቱ፡ መካን፡ ሥ(f. 37b)ልሰ፡ ተአምረ፡ ገብረት፡ እግዝእትነ፡ ማርያም፡ በመርጡለ<sup>224</sup>፡ ዘሀገረ፡ እነብሲ<sup>225</sup>። \*ወዘንተ፡ እንዘ<sup>226</sup>፡ ሀሎ፡ ንጉሥነ<sup>227</sup>፡ በእደ፡ ማርያም፡ ያስተገብር<sup>228</sup>፡ ዘንተ፡ ሕንጹሃ፡ ዓርገ፡ ዓቢይ፡ ተመን፡ እምፈለገ<sup>229</sup>፡ ዓባይ፡ ወነሰካ፡ ለወለተ፡ ወልዱ፡ ዘስማ፡ ማርያም፡ ወለተ፡ እስክንድር<sup>230</sup>፡ ንጉሥ፡ እኅወ፡ ናዖድ። ወኃዘነ፡ እንዘ፡ ያስቆቁ<sup>231</sup>፡ ወይብል፡ በእደ፡ ማርያም፡ ንጉሥ፡ መኩ፡ ይጼውዖ<sup>232</sup>፡ ለአባ፡ ኤልያስ፡ እምሀገረ፡ አሽከላ፡ ከመ፡ ያንሥኡ፡ ሊተ፡ ለዛቲ፡ ወለትየ፡ ወለቱ፡ ለወልድዮ። እስመ፡ ኢአበስት፡ በግብረዝ፡ ዓለም፡ እኩይ፡ ከማየ፡ አላ፡ በኃጢአትየ፡ ሞተት፡ እንበለ፡ አበሳ። ኦእግዝእትየ፡ እመ፡ ሕይወተ፡ ኩ(f. 38a)ሉ፡ ዓለም፡ ፈንዊየ፡ ለአባ፡ ኤልያስ፡ ከመ፡ ያንሥኡ<sup>233</sup>፡ እመዊት፡ ዘከመ፡ ቀዲሙ፡ አንሥኡ፡ ለዘነሰኩ፡ ከይሲ፡ ዘውእቱ<sup>234</sup>፡ ተመን<sup>235</sup>፡ ማኅደረ፡ አጋንንት፡ አዕራርዮ<sup>236</sup>፡ ወፀረ፡ ዘአኪ፡ \*እለ፡ ይውሕጥዎሙ፡ ለፍቁራንኪ<sup>237</sup>።

ወአሜሃ፡ ፈነወቱ<sup>238</sup>፡ ለአባ፡ ኤልያስ፡ ገዳማዊ፡ በሠረገላ፡ ነፋሳት፡ ዘከመ፡ ኤልያስ፡ ቀዳማዊ፡ ነቢይ። ዘዓርገ፡ በሠረገላ፡ እሳት፡ ውስተ፡ ሰማይ። ወሶበ፡ በጽሐ፡ ሀገረ፡ እነብሲ<sup>239</sup>፡ ፈርሀ<sup>240</sup>፡ ከመ፡ ኢይርዓይወ<sup>241</sup>፡ ሠራዊተ፡ ንጉሥ። ወበእንዘ፡ አኃዘ፡ ይጸሊ፡ ተአቲቶ፡ ሕቀ፡ እምትዕይንት፡ እስከ<sup>242</sup>፡ ይርኅቱ፡ ሠራዊቱ<sup>243</sup>፡ እምቤተ፡ ክርስቲያን፡ ጊዜ፡ ቊርባን<sup>244</sup>። እስመ፡ ነበረ<sup>245</sup>፡ በድና፡ ውስቲታ፡ እስከ፡ ይፌጽሙ፡ ጸሎተ፡ ቅዳሴ፡ ዘቊርባን<sup>246</sup>፡ ቅዱስ፡ ዘበሕግ፡ ይደሉ።

201 B "ታ" - 202 A "ር" - 203 A "ረ" - 204 B omits. - 205 B omits. - 206 B adds በከይሲ - 207 B ዘይቤ፡ ፈኑ። ወሶቤሃ፡ ኮነ፡ ፍርሃት፡ ዐቢይ፡ ወኃደግዎ፡ ካህናት፡ ለኅብስተ፡ ቁርባን፤ - 208 B ወአነቁርበክሙ - 209 B ለቁ" - 210 A ኢያሱስ፡ - 211 B "ት" - 212 A omits. - 213 B ፈትቶ፡ - 214 B ለቁ" - 215 B "ሳቲነ" - 216 B "ተ" - 217 B "ኮ" - 218 B ቁ" - 219 B ቁ" - 220 B ተኩላ፡ - 221 B ቁ" - 222 A omits. - 223 A "ል" - 224 B ዘመ" - 225 A ሰብሊ" - 226 B ወእንዘ፡ - 227 B adds ውእቱ፡ - 228 B ያተ" - 229 A "ግ" - 230 A እኅወ፡ B እስክንድር፡ - 231 B "ቁቱ" - 232 B adds ሊተ፡ - 233 A "እ" - 234 B ዝው" - 235 B ተአምን፡ - 236 B ፀርዮ፡ - 237 A omits. - 238 B adds ይቤላ፡ - 239 B እነብሊ፡ - 240 B ይቤ፡ - 241 B ይር" - 242 B ከመ፡ - 243 B "ት" - 244 B ቁ" - 245 B omits. - 246 B ዘቁ"



ወእንዘ፡ ይጸሊ፡ ቀዊሞ፡ ውስተ<sup>247</sup>፡ ዓጸደ፡ መርጡለ፡ ማርያም፡ ዘትሰመይ<sup>248</sup>፡ ቀራሽቦ፡ ነጻሮ፡ በርኑቅ፡ ለ፩ መነኮስ፡ እንዘ፡ ይመጽእ፡ ኀቤሁ፡ ዘስመ፡ ሠርጸ፡ ጴጥሮስ፡ ወቀጸቦ፡ በአፃብዒሁ፡ ኀቤሁ፡ ወቀርቦ፡ ኀቤሁ፡ ወተአምኖ፡ ወይቤሎ፡ መኑ፡ ስምክ፡ አንተ፡ መነኮስ፡ ወይቤሎ፡ አንሰ፡ ሠርጸ፡ ጴጥሮስ፡ ወአንተኩ፡ መኑ፡ ስምክ፡ ወይቤሎ፡ ኤልያስ፡ አውሢእ<sup>249</sup>፡ ወይቤሎ፡ አንተኑ፡ ሠርጸ፡ ጴጥሮስ፤ አንተኪ<sup>250</sup>፡ ዘትፃባቦ፡ በነገረ፡ ማኅሌተ፡ ጽጌሃ፡ ለእመ፡ አስካለ፡ ሕይወት፡ እግዝእትነ፡ ማርያም፡ ምስለ፡ ካህናተ፡ መንዝነ፡ አእመርኩከ<sup>251</sup>፡ ይእዜ፤ ዘከመ<sup>252</sup>፡ (f. 39a) ተመነይኩ፡ ርእየተ፡ ገጽከ፡ እግዝእትነ፡ ማርያም፡ አምጽዓተከ፡ ኀቤየ<sup>253</sup>፡ በይነ፡ ፍቅራ፡ በልኬ፡ ድኅረ፡ በከዋላሁ፡ እነግረከ፡ ስምየ፡ ይእዜሰ፡ ሐር፡ ኀብ፡ በእደ፡ ማርያም፡ ንጉሥ፡ አንሥእ፡ እመዊት፡ ለወለተ፡ ወልዱ፡ ፍጡነ፡ ዘእንበለ፡ ይቅብርዋ፡ እምቅድመ፡ ይፈጽሙ፡ ጸሎተ፡ ቅዳስ።

ወአውሥእ፡ አባ፡ ሠርጸ፡ ጴጥሮስ፡ ወይቤሎ፡ እፎ፡ ይትከህለኒ፡ ኦአባ<sup>254</sup>፡ አንሥእ፡ ምውት፡ ሊተ፡ ወአውሥእ፡ አባ፡ ኤልያስ፡ ወይቤሎ፡ ዘየአምን፡ በስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ሕይወተ፡ ኩለ፡ ምውት፡ ያነሥእ፡ ምውተ፡ በጸሎተ፡ ዚአሃ፡ እስመ፡ አንተ፡ ታፈቅራ፡ እምኩልነ፡ መነኮሳት፡ ወትፃባቦ፡ ምስለ፡ አገማዲክ፡ በነገረ፡ ማኅሌተ፡ ጽጌሃ፡ ኩለሃ፡ (f. 39b) ወአነኒ፡ ኢይትፈለዋ፡ እምኔከ፡ ጊዜ፡ ትቀውም፡ ቅድመዝ፡ ንጉሥ፡ እስመ፡ ተፈኖኩ፡ ኀቤሃ<sup>255</sup>፡ ለአንሥእ፡ ወለቱ፡ ለይእቲ<sup>256</sup>፡ በእንቲአከ፡ እትራድአከ፡ ኢትፍራኅ፡ ታነሥእ፡ እግዝእትነ፡ ማርያም፡ በእንተ፡ ሃይማተ፡ አበዊነ፡ ርትዕት፡ ወሶብ፡ እቀውም፡ ምስሌክ፡ እፈርህ፡ እስመ፡ እርቃንየ፡ ሀሎክ፡ ዘእንበለ፡ ልብስ፡ በጉባኤ<sup>257</sup>፡ እስመ፡ አንተ፡ ለበስከ፡ ፪እ<sup>258</sup>፡ ክዳነ፡ ሀበኒ፡ ፩ እልበሶ<sup>259</sup>፡ ወእትሉከ፡ ወእቀውም፡ በድኅሬከ፡ አነ፡ ወአንተ፡ በል፡ አነሥእ<sup>260</sup>፡ በስመ፡ እግዝእትነ፡ ማርያም።

ወሶበ<sup>261</sup>፡ ነገሮ<sup>262</sup>፡ ዘንተ<sup>263</sup>፡ መጠዎ<sup>264</sup>፡ አባ፡ ሠርጸ፡ ጴጥሮስ፡ ፩እምአልባሲሁ፡ ዘብድወ፡ ጠሊ፡ ወለብስ፡ ወተለዎ፡ ወቆመ፡ አባ፡ ሠርጸ፡ ጴጥሮስ፡ ወጸር(f. 40a)ሐ፡ ቅድመ፡ ንጉሠ፡ ወይቤሎ፡ ኢትኀዝን፡ ወኢትብከ፡ አንጉሥ፡ በእንተ፡ ሞታ፡ ለወለተ፡ ወልድከ፡ በስመ፡ እግዝእትነ፡ ማርያም፡ አነ፡ አነሥእ፡ እመዊት፡ ወባሕቱ፡ ከመ፡ ተሀበኒ፡ ተምኔተ፡ ልብየ፡ መሐል፡ ሊተ፡ ወይቤሎ፡ ንጉሥ፡ ለእመ፡ ሠናይ፡ ተምኔተ፡ ልብከ፡ እህብከ፡ ዘሰአልከኒ<sup>265</sup>፡ ዘእንበለ፡ መሐላ፡ እስመ፡ ኢይደሉ፡ መሐላ፡ በሐሰት፡ ዘእንበለ፡ ገቢረ፡ ሠናይ፡ ለንጉሥ፡ ወለእመ፡ ኮነ፡ ነገረ፡ ተመኔት፡ እኩየ፡ ትመውት፡ እንዳኢ፡ አባ፡ እግዚአብሔር<sup>266</sup>፡ ባሕቱ፡ እስመ፡ ኢገብረት፡ ኃጢአተ<sup>267</sup>፡ ከማነ፡ በእንተ፡ ኃጢአትየ፡ እበኪ፡ አንሰ<sup>268</sup>፡ አኮ፡ በእንቲአሃ፡ እስመ፡ ይእቲ፡ ንጽሕት፡ እምአበባ<sup>269</sup>።

ወሶቤሃ፡ ቦአ፡ ሠርጸ፡ ጴጥሮስ፡ ኀብ፡ (f. 40b) በድና፡ ቆመ፡ ወይቤ፡ ተንሥእ፡ በስመ፡ እመ፡ ሕይወት፡ አንቲ፡ ወለት<sup>270</sup>፡ ወአሜሃ፡ አስተርእየት፡ እድ፡ ብርሃናዊት፡ እንዘ፡ ትገሥሥ<sup>271</sup>፡ በድና፡ ወእንስሐሰሐት፡ በውስተ፡ መግነዛ፡ ወትቤ፡ ፍትሐ፡ መግነዝየ፡ እስመ፡ ተመይጠት፡ ነፍስየ፡ ውስተ<sup>272</sup>፡ ሥጋየ፡ በጸሎተ<sup>273</sup>፡ አባ<sup>274</sup>፡ ኤልያስ፡ ወበጸሎተ፡ ዝንቱ፡ መነኮስ፡ ዘቆመ፡ ቅድሚክመ፡ ፍቁረ፡ እግዝእትነ፡ ማርያም፡ ወእቱ፡ ዘበእንቲአሁ፡ ሐዮኩ፡ እምእደ፡ ሞት።

ወሶቤሃ፡ ነሥእዋ፡ ወአውዕዕዋ፡ አፍዓ፡ ቤተ፡ ክርስቲያን፡ ወፈትሐ፡ መግነዝ<sup>275</sup>፡ ወቆመት፡ ቅድመ፡ ጉባኤ፡ እምሔዋ፡ ንጉሥ፡ ወዜነወት፡ ምሥጢረ፡ ሰማይ፡ ወነገረ፡ አባ፡ ኤልያስ፡ ዘመጸ፡ ወትቤሎ፡ ለንጉሥ፡ አብ፡ አቡሃ፡ (f. 41a) ተንሥእ፡ ወጸዓን<sup>276</sup>፡ ፈረሰከ፡ ወብጻሕ፡ ቦቱ፡ እንበለ፡ ይባእ፡ ኀብ፡ ማኅደሩ፡ እስመ፡ ተለዎ፡ ለአባ<sup>277</sup>፡ ኤልያስ<sup>278</sup>፡ መልአከ፡ እግዚአብሔር፡ ቅዱስ<sup>279</sup>፡ ራጉኤል፡ ከመ፡ ይቅትልዎ፡ በእዴከ፡ በትዕዛዝ፡ እግዝእትነ፡ ማርያም።

247 B adds መካነ፡ - 248 B adds መካነ፡ - 249 A "ሥእ፡ B አውሥእ፡ - 250 B "ተሰከ፡ - 251 A እስመ፡ ርኩከ፡ - 252 A እስመ፡ - 253 B ዐቢየ፡ - 254 A አባ፡ B omits. - 255 B ዘእምኀብሃ፡ - 256 B ይ" - 257 B ጥ" - 258 B ፪ - 259 A "ስ፡ - 260 A አን" - 261 B ዘንተ፡ - 262 B አባ፡ ኤልያስ፡ - 263 B omits. - 264 B ወሀቦ፡ - 265 B ኩሎ፡ - 266 B adds በነፍስ፡ አኮነ፡ ባሕቱ፡ እስመ፡ አኮነ፡ - 267 A "ት፡ - 268 B omits. - 269 A እምንዕሳ፡ - 270 B ምውት፡ - 271 B ተ" - 272 B ወ" - 273 B "ቱ፡ - 274 B ለአባ፡ - 275 A "ዘ፡ - 276 B ተጽ" - 277 A ለ added later፡ B አባ፡ - 278 B adds ምስለ፡ - 279 B ወቅ"



## VIII

ውእተ፡ ጊዜ፡ ቀነጽ፡ እምድር፡ ወተጽዕነ፡ ፍጡነ፡ ዲባ፡ ዘባነ፡ ፈረሰ፡ ወበጽሐ፡ ቦቲ፡ ኀብ፡ መራደ፡ ዓቀቡ፡ ለፈለገ<sup>280</sup>፡ ዓባይ፡ ወእንዘ<sup>281</sup>፡ የሐውር፡ እኒዞ፡ አሐተ፡ ላህመ፡ በዘነቡ፡ ወደርበየ<sup>282</sup>፡ ዘባኖ፡ በኮናት፡ ወተመይጦ፡ ኀብ፡ ንጉሥ፡ ኃዲ ይእተ፡ ላህመ፡ ዘአንዘ፡ ወለውለው፡ ልሳኖ፡ ከመ፡ የአንዞ፡ ለንጉሥ፡ ወይነስኮ<sup>283</sup>፡ ወሶቤሃ፡ ቀነጽ፡ አባ፡ ኤልያስ፡ እምሠረገላ፡ ዘነፋስ፡ ወአንዘ<sup>284</sup>፡ ርእሶ፡ ወቅዱስን<sup>285</sup>፡ ራጉኤል<sup>286</sup>፡ መልሐ፡ ሰይፎ፡ ወመተረ፡ (f. 41b) ክሳዶ፡ ወሰይጣንሂ፡ ዘንደረ፡ ሳዕሌሁ፡ ከልሐ፡ ከመ፡ ዝዕብ፡ ወሶኦ፡ ውስተ<sup>287</sup>፡ ፈለገ፡ ማየ<sup>288</sup>፡ ዓባይ፡ ወጠፍዓ፡ ከመ፡ ጢስ፡ እንዘ፡ ይሬእይም፡ ሠራዊተ፡ ንጉሥ፡ ወሶብ፡ ተመይጦ፡ ኀብ፡ አባ፡ ኤልያስ፡ ተሠወርመ፡ \*ወሐረ፡ ኀብ<sup>289</sup>፡ ገዳመ፡ በሠረገላ፡ ነፋስ፡ እንዘ፡ ይብል፡ በ፩ እመጽሐፈ<sup>290</sup>፡ ታሪክ፡ ረከብነ፡

ወሥልስ፡ ረከብነ፡ በውእተ፡ መጽሐፈ፡ ታሪክ፡ ዘናዖድ፡ ዘይቤ፡ ለፊ፡ ኀብ፡ ድኅረ፡ መጽሐፉ፡ በመዋዕለ፡ ናዖድ፡ ወረዱ፡ እምሀገረ፡ ጉጃም<sup>291</sup>፡ ወሸዋ፡ መነኮሳት፡ ብዙኃን፡ መንገለ፡ ኢየሩሳሌም፡ ተአምሪሁ፡ ለእግዚእነ፡ ወበህየ፡ ረከብዎመ፡ \*ለዕልዋነ፡ ሃይማኖት፡ ፳<sup>292</sup> እለ፡ ተርፉ፡ እምቅትለተ<sup>293</sup>፡ ዘርዓ፡ ያዕቆብ፡ በእንተ፡ ባሕሎመ፡ ዘይቤሉ<sup>294</sup>፡ (f. 42a) ኢይደሉ፡ ሰጊድ<sup>295</sup>፡ ለማርያም<sup>296</sup>፡ ወለመስቀለ፡ ወልዳ፡ ወአንዞመ<sup>297</sup>፡ ሊቀ<sup>298</sup>፡ ጳጳሳት፡ ተማኅጺኖ<sup>299</sup>፡ ወአምሠጡ፡ እማዕሠረ፡ ጳጳስ<sup>300</sup>፡ ዘእስክንድርያ፡ አባ፡ ገብርኤል<sup>301</sup>፡ እምድረ፡ ግብጽ፡ ተመይጦ፡ ወሶኦ፡ ሀገረ፡ ወንደል<sup>302</sup>፡ ወኃብአመ፡ ገብረ፡ መሲሕ፡ \*መኰንን፡ ይእተ<sup>303</sup>፡ ሀገር፡ ወእምድረ፡ ኀዳዋ፡ መዋዕል፡ አምነ፡ በሃይማኖተ፡ አፍርንጊ<sup>304</sup>፡ ሃይማኖቶመ፡ ለእመኃት፡ መነኮሳት፡ ዕልዋን፡ ወወሀቦመ፡ ነቂሎ፡ ካህናቲሃ፡ እምጉልተ<sup>305</sup>፡ ቤተ፡ ክርስቲያን፡ ዘሀገረ<sup>306</sup>፡ ወንደል፡ ወአሜሃ፡ ተሰዱ፡ ካህናቲሃ፡ እምሀገረ፡ ወንደል፡ ወሶኦ፡ ገዳመ፡ አሸከሳ፡ ወንዝ፡ ወተቃጸልዎመ<sup>307</sup>፡ ደቂቀ፡ አባ<sup>308</sup>፡ ዘርዓ፡ ጽዮ(f. 42b)ን፡ ዘዓደ<sup>309</sup>፡ ሸዋ፡ ሊቀ፡ መነኮሳት፡ ወኃዘነ፡ በእንቲአሁ፡

ወነገርዎ፡ ለአባ፡ ኤልያስ፡ ዘንተ፡ ነገረ፡ ስደቶመ፡ ወሶቤሃ፡ ተንሥአ፡ አባ፡ ኤልያስ፡ ወሐረ፡ በሠረገላ፡ ነፋስ፡ ዘወሀቦቶ፡ እግዝእትነ፡ ማርያም፡ እምነ፡ ወልዳ፡ ለተልዕኮታ፡ ውስተ፡ ነቁ<sup>310</sup>፡ አድባራተ፡ ሀገራ፡ ለሐውዖ፡ ፍቁራኒሃ፡ ቅዱሳን፡ ወበጽሐ፡ በአሐቲ፡ ዕለት፡ ተንሢእ<sup>311</sup>፡ እምገዳመ<sup>312</sup>፡ አሸከሳ፡ ወንዝ፡ እስክ<sup>313</sup>፡ ሀገረ፡ ወንደል፡ እም፪ኤ፡ ምሕዋረ፡ ሰሙን፡ ዕለት፡ ዘየአክል፡ ፍናቱ፡ ወሶኦ፡ ኀብ፡ ውእተ፡ መኰንን፡ ገብረ፡ መሲሕ<sup>314</sup>፡ ወይቤሉ፡ ለምንት፡ አመንክ<sup>315</sup>፡ በሃይማኖተ፡ አፍርንጊ<sup>316</sup>፡ ወለምንት<sup>317</sup>፡ ነቀልኮመ፡ ለደቂቀ፡ አባ፡ ዮሐንስ፡ (f. 43a) ወአባ፡ ሚካኤል፡ ቅዱሳን፡ አበው<sup>318</sup>፡ ርቱዓነ፡ ሃይማኖት፡ እምጉልተ<sup>319</sup>፡ ቤተ፡ ክርስቲያን፡ ዘወንደል፡ ዘወሀቦመ፡ እምሔውከ፡ ርቱዓነ፡ ሃይማኖት፡ ሐርቦ፡ ጎሼ<sup>320</sup>፡ እስመ፡ በመሐሳ፡ ወበግዘት፡ ወሀቦመ፡ ለአባ፡ ዮሐንስ፡ ወሚካኤል፡ ከመ፡ ኢይንቅልዎመ፡ ውሉደ፡ ውሉዱ፡ ለደቂቀ፡ ሳሙኤል፡ እምዛቲ<sup>321</sup>፡ ቤተ፡ ክርስቲያን፡ ዘሀገረ፡ ወንደል፡ ይኒይስከነ፡ ሃይማኖተ፡ አፍርንጊ<sup>322</sup>፡ ርኩስ፡ እምሃይማኖተ፡ አበዊነ፡ ርቱዕ፡ በል፡ ሚጥ፡ ጉልተ<sup>323</sup>፡ ሀገሮመ፡ ለእሉ፡ ደቂቀ፡ ዮሐንስ፡ ጳድቅ፡ ዘእንበለ፡ ትሙት፡ በእኩይ፡ ሞት፡ ዘግዘተ፡ አበዊሆመ፡ ለቀዱሳን፡ መነኮሳት፡ ርቱዓነ፡ ሃይማኖት፡

280 A "ግ፡ - 281 B እ" - 282 B "የ፡ - 283 Sic, for ወይን"; B ወይስኮ - 284 B "ዘ፡ - 285 B "ስ፡ - 286 B adds መልእክ፡ - 287 B ኀብ፡ - 288 A ማይ፡ - 289 B ወሶኦ፡ ውስተ፡ - 290 Sic, for እመጽሐፍተ፡ or ይብል፡ ፩ መጽሐፈ፡ - 291 B ጎ" - 292 B ለ፪ዕልዋነ፡ ሃይማኖት፡ - 293 A እምቅለተ፡ - 294 B ዘይብሉ፡ - 295 B adds ለእግዝእትነ፡ - 296 B ማ" - 297 B "ዘዎመ፡ - 298 B ለሊቀ፡ - 299 B "ኖመ፡ - 300 B "ሳት፡ - 301 B ኤልያስ፡ Obviously the copyist has filled wrongly the blank space he left for the name ገብርኤል፡ to be written later in red ink. - 302 A ወንደል፡ - 303 B መሀገል፡ - 304 B "ርጊ፡ - 305 B "ጉ" - 306 A ሀ" - 307 B "ቀ"፡ ወተቀበልዎመ? - 308 B አብ፡ - 309 A "ድ፡ - 310 B omits. - 311 A "ኦ፡ - 312 A ገዳመ፡ - 313 B እስመ፡ - 314 B adds ወተአምኖ፡ - 315 A ተአ" - 316 B "ርጊ፡ - 317 B ለም" - 318 A omits. - 319 B "ጉ" - 320 B ግሼ - 321 B እምጉልተ፡ ዛቲ፡ - 322 B "ርጊ፡ - 323 B ጉ"



ወሶበ፡ ሰምዓ፡ ዘንተ<sup>324</sup>፡ ሰሐቀ፡ ቦቲ፡ ጥቀ፡ ወይቤሎ፡ አንተነ፡ ኤልያስ፡ ዳግማዊ፡ ዘነገሩ፡ ዘኖከ፡ ፍቁ(f. 43b)ራንዮ፡ እሉ፡ አፍርንጊያውያን<sup>325</sup>፡ ውሉድ፡ ጳጥሮስ፡ ርእሱ፡ ሐዋርያት፡ በልኬ፡ አውርድ፡ እሳተ፡ መቅሠፍት፡ ላዕሌዮ፡ እምሰማይ፡ ከመ፡ ኤልያስ፡ አንተነ፡ ወአነሂ፡ አመንኩ፡ በሃይማኖተ፡ አፍርንጊ<sup>326</sup>፡ ሀገረ፡ ጳጥሮስ፡ ሊቀ፡ ሐዋርያት፡ ወሀገረ፡ ኤልያስ፡ ርእሱ፡ ነቢያት፡ ወይቤሎም፡ በሉኬ<sup>327</sup>፡ አንዝዎ፡ ለዝ፡ መነኮስ፡ እኩይ፡ ዘኢየሐፍር፡ ገጽ፡ መኰንን<sup>328</sup>፡ ዓቢይ፡ ወአንዝዎ፡ አግብርቲህ<sup>329</sup>፡ ወቀሠፍዎ፡ ዓቢዮ፡ ቅሥፊተ፡ ወእንዝ፡ ይቀሥፍዎ፡ ይቤሎ፡ አንተነ፡ ቅሥፊኒ፡ በሃይማኖተ፡ ሀገር፡ እኪት፡ አፍርንጊ<sup>330</sup>፡ ምድረ፡ ልዮን፡ ዕልው፡ ወአነ፡ እመውት፡ በሃይማኖተ፡ ጳጥሮስ፡ ሊቀ፡ ሐዋርያት፡ ከመ፡ ዲዮስቆሮስ፡ \*ሊቀ፡ ጳጳሳት<sup>331</sup>፡ ዘርቱዓ<sup>332</sup>፡ ሃይ(f. 44a)ማኖት<sup>333</sup>፡ እስኪ<sup>334</sup>፡ እሬኢ፡ ዘያድኅነኩ፡ እምዝተ፡ ጳጥሮስ፡ ወዲዮስቆሮስ፡ እስመ፡ በሃይማኖተ፡ ልዮን፡ አፍርንጋዊ<sup>335</sup>፡ አኮ፡ ሀገረ፡ ጳጥሮስ፡ ሊቀ፡ ሐዋርያት፡ አላ፡ ሀገረ፡ ደቂቁ፡ ለልዮን፡ ከሐይ<sup>336</sup>፡ ሃይማኖቱ<sup>337</sup>፡ ለጳጥሮስ<sup>338</sup>፡ በከመ፡ ነገረ<sup>339</sup>፡ ሃይማኖተ<sup>340</sup>፡ አበው፡ ጽሑፍ፡

ወዘንተ፡ ብሂሎ፡ እምድኅረ፡ ቀሠፍዎ፡ ብዙኃ፡ ወውኅዝ፡ ደመ፡ አባላቲህ፡ ቀጸቡ፡ ለደመና፡ ነፋስ፡ በዓይኑ፡ ወመዘን፡ ሰማየ፡ በሠረገላ<sup>341</sup>፡ ብርሃን፡ እምነቤህ፡ ለገብረ፡ መሲሕ፡ ዘይቀሥፍ፡ ወነቢር፡ ዲቤ፡ ሠረገላ፡ ይቤ፡ ኢትረድ፡ በዛቲ፡ ሀገር፡ ዝናመ፡ በረከት፡ ዘከመ፡ መዋዕለ፡ አክዓብ፡ ወከመ፡ ተለጉመ(f. 44b)ት<sup>342</sup>፡ በቃለ፡ ኤልያስ፡ ነቢይ፡ ወእሜሃ፡ ዮብስት፡ ፈለገ፡ ዓባይ፡ እምአጀበራ፡ እስኪ፡ ሀገረ፡ ደራ<sup>343</sup>፡ ኮነ፡ ፀሐይ፡ ዘያውኢ፡ አድባራተ፡ ጐጃም<sup>344</sup>፡ ወጐንደር<sup>345</sup>፡ ወዳሞት፡ እንበለ፡ በጌ፡ ምድር፡

ወሰምዓ፡ ዘንተ፡ ዜና፡ ምንዳቢሃ፡ ለሀገረ፡ ጐጃም<sup>346</sup>፡ ናዖድ፡ ንጉሥ፡ ወፊነው፡ ሠራዊቶ፡ ወመሳፍንቲህ፡ ከመ፡ ያምጽእዎ፡ ለገብረ፡ መሲሕ፡ መኰንን<sup>347</sup>፡ ወንደል፡ ወአስተጋብአመ፡ ለደቂቀ፡ አባ፡ ዮሐንስ፡ እምነብ፡ ተሰዱ፡ ቦቲ፡ ዳመ፡ አሽከላ፡ ወንዝ፡ ወይቤሎም፡ በሉኬ፡ ንግሩ፡ ዜና፡ አባ፡ ኤልያስ፡ ወይቤልዎ፡ አልበ<sup>348</sup>፡ \*ኢነአምር፡ መካኖ<sup>349</sup>፡ ወኢነአምር<sup>350</sup>፡ ለአባ፡ ኤልያስ፡ አላ፡ ንሰምዕ፡ በዕዘኒነ፡ (f. 45a) እንዘ ይብሉ፡ ሀለ<sup>351</sup>፡ አሽከላ፡ ወንዝ፡ ወአመ፡ ሰደደነ<sup>352</sup>፡ እምሀገረ<sup>353</sup>፡ ወንደል፡ ርስትነ፡ ቦእነ፡ ውስተ<sup>354</sup>፡ ገዳመ፡ አሽከላ፡ ባሕቲ፡ ተወከፉነ፡ መነኮሳተ<sup>355</sup>፡ ዝንቲ፡ ገዳም፡ ወእምኔሆመ፡ ጅመነኮስ፡ ባሕታዊ፡ ዘተወልደ፡ ውስተ፡ ሀገርኩ፡ ዘስመ፡ ኤልያስ፡ ዘይነብር፡ ምስሌሆመ፡ መጽአ፡ \*ነቤነ፡ ሰደት<sup>356</sup>፡ ወነገርኖ፡ ዜና፡ ሰደትነ፡ ወውእቲ፡ ይቤለነ፡ ነገርክዎ፡ ዜና<sup>357</sup>፡ ሰደትነ፡ ወውእቲነ፡ መጽአ፡ ምስሌነ፡ ወተርፈ፡ ውስተ፡ ይዴከ፡ ወለውእቲ፡ ጠይቆ፡ ነገረ፡ አባ፡ ኤልያስ፡ ባሕታዊ፡

ወይቤ፡ ናዖድ፡ ንጉሥ፡ ጸውዕዎ፡ አንትመ፡ እምነብ፡ ሀለው፡ ቦቲ፡ መካን፡ ወእንዝ፡ ዘንተ፡ ይቤሎም፡ ሰምዖ<sup>358</sup>፡ ጅመነኮሳ(f. 45b)ት፡ ወይቤልዎ<sup>359</sup>፡ ጅመነኮስ፡ ዝውእቲ፡ ኤልያስ፡ ዘሀገረ፡ ወንደል፡ ወአነ፡ ኤልያስ፡ አሽከላዊ፡ ወልደ፡ እሌኒ፡ እኅተ<sup>360</sup>፡ እምኔውኩ<sup>361</sup>፡ ወዘንተ፡ ብሂሎ፡ ተሠወረ<sup>362</sup>፡ እምቅድመ፡ ናዖድ፡ ንጉሥ፡ ጸሊኦ፡ ስብሐተ፡ ብጡለ፡ ወአዕረገቶ፡ እግዝእትነ፡ ማርያም፡ በውእቲ፡ ሠረገላ፡ ዘወሀበቶ፡ ለመልእክታ<sup>363</sup>፡ ወረሰየት፡ ንብረቶ፡ ውስተ፡ አንባ፡ ማርያም<sup>364</sup>፡ ደብራ፡ ሀገረ<sup>365</sup>፡ እንጦጦ፡ እንዝ፡ ይብል፡ ረከብነ፡ እመጽሐፈ<sup>366</sup>፡ ታሪክ፡ ዘናዖድ፡ ንጉሥ፡

324 B adds ነገረ - 325 AB "ርጊ" - 326 B "ርጊ" - 327 B በልኬ - 328 B መኰ - 329 B adds ወሶቢሃ - 330 B አፍርንጊ - 331 A omits - 332 B "ዓነ" - 333 A adds ርእሱ - 334 B omits. The problem the copyists faces must be with the word in the exemplar which A read as ርእሱ and B as እስኪ - 335 B አፍርንጋዊ - 336 B ከሃዲ - 337 B "ቱሰ" - 338 B adds ርቱዕ - 339 B "ረነ" - 340 B በሃ" - 341 B በሰረገላ፡ በሰረገላ - 342 B "ጐ" - 343 A ደራ - 344 B ጎ" - 345 B omits - 346 B ጎ" - 347 B መኰ" - 348 ? - 349 B omits - 350 B ኢ" - 351 B adds ውስተ፡ ገዳመ - 352 B ሰደደ - 353 B omits - 354 B omits - 355 B "ት" - 356 B ምስሊኒ - 357 B ነገረ - 358 B omits - 359 B ይ" - 360 B not clear - 361 A አ"፡ B እምኔውኩ - 362 B adds እምኔሆመ - 363 B "ት" - 364 B ኤልያስ፡ Obviously the copyist has filled wrongly the blank space he left for the name ማርያም፡ to be written later in red ink - 365 B ዘሀ" - 366 B እምጽኦፈ፡



X ወመጽሐፈ<sup>367</sup>፣ ታሪክ፡ ዘልብነ፡ ድንግል፡ ዘይብል<sup>368</sup>፡ ረከብነ<sup>369</sup>። ወእመ፡ ተንሥኡ<sup>370</sup>፡ ግራኝ፡ ወኑር፡ መሐመድ፡ እንዘ፡ ይቀብሮሙ፡ ለሰማዕታተ፡ እንጦጦ ዘሞቱ፡ (f. 46a) በእደ፡ ግራኝ፡ ረከብና፡ ይቤሉ<sup>371</sup>፡ ብዙኃን፡ ጻድቃን፡ ነገሩን።

ወእምዝ፡ እምዘመነ፡ መንግሥቱ<sup>372</sup>፡ ለዘድንግል፡ ኮንኩ፡ አረጋዊ፡ ወተመየጥኩ፡ መንገል፡ ሀገርየ፡ ኤማ፡ ወእንዘ፡ ሀሎኩ፡ በሀየኒ<sup>373</sup>፡ መጽአት፡ እምሀገረ፡ ገባገያ<sup>374</sup>፡ በዋእ ባሕረ<sup>375</sup>፡ ዠይ<sup>376</sup>፡ ነሢኡ፡ እመጽሐፈ፡ አበዊሃ፡ ጊዜ፡ ሰደድዋ፡ አረማውያን፡ እምሀገራ፡ ወእንዘ፡ ትጤይቅ፡ በጽሐት፡ ነቢየ፡ ወትቤለን፡ አንተነ፡ ሊቅ<sup>377</sup>፡ ዘመለኮት፡ ወልደ፡ ወልዱ፡ ለሊቀ፡ ጸሐፍት፡ መርቆርዮስ፡ ጸሐፊ፡ መንክራት፡ ወታሪክ፡ ዘነገሥት፡ ወአውሣእክዋ<sup>378</sup>፡ እንዘ፡ እብል<sup>379</sup>፡ እው<sup>380</sup>፡ ነበርኩ፡ ቅድመ፡ ወኮንኩ፡ ይእዜ፡ (f. 46b) አረጋዊ፡ ድኩመ፡ ዘኩነ፡ መዋዕለ፡ ዕድሜየ፡ ፻፱፻፳፬ ዓመተ፡ እመዋዕለ፡ ዘድንግል፡ ንጉሥ፡ እስከ፡ ዘመነ፡ ፋሲለደስ፡ ጸሐፍኩ፡ ዜና፡ ትውልደሙ፡ ለነገሥት፡ ወይእዜኒ፡ መጻእኩ<sup>381</sup>፡ እመሀገረ፡ ሰደትየ፡ ወፍ፡ ዋሻ፡ ዘሀገረ፡ በጀምድር<sup>382</sup>፡ ሀዲግየ<sup>383</sup>፡ ውልዱየ፡ \*ወኮንኩ፡ እሰምዕ፡ ዜና፡ ውሉደ፡ ውሉድየ<sup>384</sup>፡ ወደቂቀ፡ ውልዱ፡ ለእኑየ፡ አዕይንትየ፡ ደክማ፡ ለርዕይ፡ ወአዕጋርየ፡ ደክማ፡ ለሐዋር፡ መነ፡ ስምኪ፡ አንተ፤ ወእምአይቱ፡ ሀገር፡ መጻእኪ፡ አንተ<sup>385</sup>፡ ከመ፡ ትጠይቅኒ፡ ነገረ፡ መዋዕሊሁ፡ ለዕድሜየ፡ ወተሐትትኒ፡ ስምየ፡ ወለምንት፡ መጻእኪ፡ ነቢየ፡ እግዝእት፡ ልዕልት፡ ይቤሉኒ፡ መጽአት<sup>386</sup>፡ ነቢከ፡ (f. 47a) ወአነ፡ እኔጽረኪ፡ ዘንበለ፡ ድምዕ፡ ኢሰማዕኩ፡ ወኢርኢኩ<sup>387</sup>፡ ገጸኪ<sup>388</sup>፡ እስመ፡ ላኩ<sup>389</sup>፡ አዕይንትየ፡ በርስዕናየ<sup>390</sup>።

ወእምዝ<sup>391</sup>፡ ትቤለን፡ ሀገርየሰ፡ ርኑቅ፡ ውእቱ፡ ስምየ<sup>392</sup>፡ ወሀገርየ፡ ድኅረ፡ እነግረከ፡ ወምጽዓትየሰ፡ ነቢከ፡ ከመዝ፡ ነገሩ<sup>393</sup>፡ እስመ፡ ፈነወኒ፡ ፩መነኮስ<sup>394</sup>፡ ባሕታዊ፡ ከመ፡ ትዜንወኒ፡ ነገረ፡ እግዚአብሔር፡ ዘሰማዕኩ፡ እምአበዊክ፡ ወጸሐፍኮ<sup>395</sup>፡ ዘከመ፡ እምሔውከ፡ በልኪ፡ ንግረኒ፡ ነሱ<sup>396</sup>፡ በእንተ፡ እግዝእትነ፡ ማርያም፡ እመ፡ አምላክ፡ ወአውሣእክዋ<sup>397</sup>፡ እንዘ፡ እብል፡ ኢትጸውዒ፡ ሰማ፡ ለእግዝእትነ፡ ማርያም፤ ዘእንበለ፡ ታምሕልኒ<sup>398</sup>፡ እነግረኪ<sup>399</sup>፡ በአይቱ፡ ረከብኪ<sup>400</sup>፡ ባሕታዊ፡ በዝን(f. 47b)ቱ፡ ዘመነ፡ አጸባ፡ ወአረሚ።

ወትቤ፡ አመ፡ አገቱኒ፡ አረማውያን፡ ከመ፡ ይሂዱኒ፡ ሀገርየ፡ ወንዋይየ፡ ጐየይኩ<sup>401</sup>፡ መንገል፡ ሀገረ፡ ዚይ፡ ተድሂልየ<sup>402</sup>፡ በሌሊት፡ ወቦእኩ፡ ውስተ፡ ሐቅለ፡ ደበል፡ ወበዘውእቱ<sup>403</sup>፡ ገዳም፡ ዓገቱኒ፡ አራዊት፡ በሌሊት፡ ወጸበበተኒ፡ ስፍሐ፡ ምድር፡ ወአዕረጉኒ፡ አግብርትየ፡ ዲቦ፡ የም፡ ዓቢይ፡ ወለውእቶሙ፡ ቀተሎሙ፡ ነጌ፡ ወእንዘ፡ እበኪ፡ ምስለ፡ ውሉድየ፡ ነቢርየ፡ መልዕልተ፡ አዕዋም፡ ወመጽኦ፡ ፩መነኮስ፡ ወዘበጦሙ<sup>404</sup>፡ ለነጌየት፡ ወለካልአን፡ አራዊት፡ ነድኦሙ፡ ከመ፡ አልህምት፡ ወአርኃቆሙ፡ እምነቢየ፡ ወለ፩ ተመን፡ ቀጥቀ(f. 48a)ጠ<sup>405</sup>፡ ርእሶ፡ እምታሕተ፡ ኦም፡ አውጺኦ፡ እምዘሀለውኩ<sup>406</sup>፡ ቦቱ፡ ወሰፈረ፡ ኑኖ፡ ወኮነ፡ ፲፱፻፲፱ እመት<sup>407</sup>፡ ወእምዝ፡ ይቤለን፡ ንዒ፡ ረዒ፡ እምውእቱ፡ የም፡ ወቅረቢ፡ ነቢየ፡ ከመ፡ እንግርኪ፡ ዘለዓከተኒ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወዘንተ፡ ብሂሎ፡ አውረደኒ፡ እምአዕዋም፡ ወይቤለን፡ ሐሪ፡ ትቤለኪ፡ እግዝእትነ፡ ማርያም፡ እምሀገር፡ ኃዲገኪ፡ ፫ውሉደኪ፡ ወ፫ ደቂቅኪ፡ ይሐሩ፡ ሀገረ፡ እርስ<sup>408</sup>፡ ነቢ፡ ሊቅ፡ ዘመለኮት፡ እምሔውኪ፡ ወይደመሩ<sup>409</sup>፡ ምስለ፡ ሰብኢ፡ ወግዳ፡ ወተጉለት፡ እስከ<sup>410</sup>፡

367 B ወእመ - 368 B ዘይቤ - 369 B ዘረ - 370 B "ኢ - 371 A "ሎ; B adds ይቤሉ - 372 B እመ - 373 B "ነ - 374 B ባቦንያ - 375 A ብሔረ - 376 B ዚይ - 377 A ሊቀ - 378 AB "ዎ - 379 B ይብል - 380 B አነ - 381 B መጽ - 382 B በጌም - 383 B በዲ - 384 B omits - 385 B omits - 386 B መጽ - 387 B ወኢሰማዕኩ - 388 B ገጽኪ - 389 A ላኩየ - 390 B adds ወሰቢሃ፡ አዕይንትየ፡ ወሰቢሃ - 391 B እ - 392 B ወስ - 393 B ንግሩ - 394 B ፩መነኮስ - 395 A "ኮን - 396 A ነሱ - 397 A "ዎ - 398 B "ለኒ - 399 B "ከ - 400 B "ከ - 401 B ጐየይኩ - 402 B ተድሂልይ - 403 B ወበዘውእቱ - 404 B ወጠበጦሙ - 405 B "ጠ - 406 B ዘ - 407 A is not clear; it could be ፲፱፻፲፱ - 408 B እርስ - 409 B ወደ - 410 B እስመ፡



አመ፡ ፈቀደ፡ እግዚአብሔር፡ ይሠላላ፡ ለዛቲ፡ ሀገር። ወዘንተ፡ ብሂሎ፡ አኃዘ፡ ይምርሐኒ፡ ፍኖተ፡ ባሕረ<sup>411</sup>፡ ዚ(f. 48b)ይ፡ ወአብጽሐኒ፡ ውስቴቴ። \*ወአብዓኒ፡ በሃእረ፡ ደንገል። ወውእቲ፡<sup>412</sup> በእገሪሀ፡ ቦኣ፡ ዘእንበለ፡ ሐመር። ወበሀየ<sup>413</sup>፡ አርአየኒ፡ መጽሐፈ፡ ታሪክ፡ ዘጸሐፎን፡ አቡከ። ወአንተኒ፡ እምሔውከ፡ ጸሐፌ፡ መንክራት፡ መርቆሬዎስ። ወጠነ<sup>414</sup>፡ ፵ መጻሕፍት። ወነሥአ፡ ፪ተ፡ ፪ተ፡ ዲናረ፡ ወርቅ፡ ወተሣየጠ፡ ፶አግማለ፡ ወአዕዱገ<sup>415</sup>። ወለ፫ደቂቅየ፡ ኃደጎመ፡ ውስተ፡ ደሴቶመ። ወለ፫አጽዓኖመ፡ በአግማል፤ ወሊተኒ፡ በእድግት<sup>416</sup>። ወተመየጥነ፡ እምባሕረ<sup>417</sup>፡ ዚይ። ወአብጽሐኒ፡ እንዘ፡ ይመርሀኒ፡ እስከ፡ የረር። ወመጠዎመ፡ ለትግራውያን፡ ተንበላት፡ ፪ዲናረ፡ ወርቅ። ወይቤሎመ፡ ኀንኩ፡ ዕሤትክመ፡<sup>418</sup> ዘንተ፡ ፪ተ፡ ዲናረ<sup>419</sup>፡ ወርቅ። ወአብጽሐዎመ፡ ለእሌ፡ ሰብእ<sup>420</sup>፡ እስከ፡ ሀገረ፡ እርስ<sup>421</sup>። (f. 49a) ወዘንተ፡ ብሂሎ፡ ተመይጠ፡ ውእቲኒ፡ ሀገረ፡ እንጦጠ፡ ወይቤለኒ፡ ለእመ፡ ይቤለከ፡ ዘመለኮት፡ መነ፡ ስመ፡ ለመነኮስ፡ ዘአስተርአየከ፡ በሊዮ<sup>422</sup>፡ ኤልያስ። \*ዘገዳመ፡ አሸከላ፡ ወሀገረ፡ እንጦጠ<sup>423</sup>፡ ሥውር፡ ለአጤ፡ አምባ፡ ማርያም<sup>424</sup>። ወውእቶመ፡ ተንሢአመ፡ ወነሢአመ፡ ወርቆመ፡<sup>425</sup> ክህዱኒ፡ ጊዜ፡ በጻሕነ፡ ሀገረ፡ ተጉለት። ወሤጡኒ፡ ምስለ፡ ውሉድየ፡ ለእኅትየ፡ እግዝእት፡ ተቀራሪት<sup>426</sup>፡ ወለተ፡ ማርታ፡ ንግሥት። ወእንዘ፡ ሀለውነ፡ ምስሌሃ፡ አጉየየ<sup>427</sup>፡ አረሚ። ወይእቲኒ፡ ጐየት፡ ምድረ፡ እራስ<sup>428</sup>፤ ወሊተኒ፡ ሀገረ፡ አይኒ፡ ቦእኩ። ወጠየቁ፡ ስመ፡ ዝንቲ፡ ሀገር፡ አኩ፡ አርስ፡ ይቤሉኒ፡ አላ፡ አይኒ። ወእምዝ፡ (f. 49b) ሐርኩ፡ ሀገረ፡ መንዝ<sup>429</sup>፡ ወቦእኩ፡ አደሌ። ወስመ፡ ዝኒ፡ ኮነ<sup>430</sup>፡ ከማሁ። ይቤሉኒ፡ አኩ፡ እርስ<sup>431</sup>፡ አላ፡ አደሌ። ወበእንተዝ፡ እንዘ፡ አኃዝን፡ መጽአ፡ ኀቤየ፡ ውእቲ፡<sup>432</sup> አባ፡ ኤልያስ<sup>433</sup>፡ አመ፡ ፳ወ፩ ለሚያዝያ<sup>434</sup>። ተአምኃኒ<sup>435</sup>፡ ወይቤለኒ፡ ሐሪ፡ እምዝየ፡ ሀገረ፡ እርስ<sup>436</sup>፡ እኒዘከ፡ ዘንተ፡ ፍኖተ፡ ያበጽሐከ<sup>437</sup>፡ ብሂሎ፡ ውእቲ፡ ተርፈ፡ ሀገረ፡ ምስዓለ<sup>438</sup>፡ ማርያም፡ ለዓጢነ፡ በዓለ፡ ልደታ፡ በይእቲ<sup>439</sup>፡ ደብር። ወአነ፡ እኒዝየ፡ ዘንተ፡ ፍኖተ፡ ዘአርአየኒ፡ በጻሕነ፡ ሀገረ፡ እርስ<sup>440</sup>፡ አመ፡ ፴ሁ<sup>441</sup> ለውእቲ<sup>442</sup>፡ ወርኀ። ወገበርኩ፡ በዓለ፡ ልደታ፡ በመዝዘ<sup>443</sup>። ወመጽአ፡ ጊዜ፡ ፫ ሰዓት፡ ተንሢአ፡ እምስዓለ፡ ማርያም<sup>444</sup>፡ ዲባ፡ ደብረ፡ ዳባ<sup>445</sup>። ወባረኩ፡ \*ለማየ፡ መግረዝ<sup>446</sup>፡ ወ(f. 50a)ኮነ፡ ሜሰ፡ ጥዑመ። ወተመይጠ<sup>447</sup>፡ ሀገረ፡ እንጦጠ። ወእንዘ፡ እጤይቅ፡ መጻእኩ፡ ኀቤኩ፡ ወረከብኩክ<sup>448</sup>። አነ፡ አገየ፡ ወለቲ፡ ለስነ፡ ክርስቶስ፡ ወልደ፡ ወልድክ። ወእምየኒ፡ ዓመት፡ ዮሐንስ፡ ስማ<sup>449</sup>፡ ወለቲ፡ ለዘድንገል። ማዕዜ<sup>450</sup>፡ ዘመነ፡ ስዋሬሀ፡ ለውእቲ፡ መነኮስ። ውእቲኒ፡ ሠወረኒ፡ ለዝ፡ ነገር፡ አመ፡ ሐተትክዎ<sup>451</sup>፡ አላ<sup>452</sup>፡ ውእቲ፡ ሊቅ፡ ዘመለኮት፡ ይንግርከ<sup>453</sup>፡ ተሰወረኒ። ወለከ፡ ይብለከ፡ ባሕቲ፡ ይመውት፡ በዕለተ፡ ሥዋሬየ። ወአነ፡ እመውት፡ በ፪፻፶ወ፪ ዓመት፡ እምድኅረ፡ ዘመነ፡ አረሚ፡ በዘመነ፡ ሉቃስ፡ አመ፡ ፮ ለኀዳር፡ በዕለተ፡ ዕረፍቲ፡ ለአባ፡ በጸሎተ፡ ሚካኤል፡ በዕለተ፡ ሠሉስ። ወአንተ፡ ተመውት<sup>454</sup>፡ አመ፡ ፩ (f. 50b) ለግንቦት።

ወሶቦ፡ ሰማዕኩ፡ ዘንተ፡ አንከርክዎ፡ ወወሀብክዎ፡ ፵<sup>455</sup> መጻሕፍተ<sup>456</sup>፡ ታሪክ። ወሥዋሬሀ፡ ነገረኒ፡ መጽሐፈ፡ ታሪክ፡ ዘናየድ፡ አመ፡ ተዓብዓ፡ ምስለ፡ ገብረ፡ መሲሕ፡ አመ፡ ፯<sup>457</sup> ለወርቃ፡ ጥር፡ በዘመነ፡ ናየድ፡ እምአመ፡ ነግሠ፡ በ፳ወ፪ ዓመት። ወእምዝ፡ በ፪፻ወ፶ወ፪ ዓመት፡ እምድኅረ ዘመነ አረሚ፡ ወኮነ ዘመን፡ ፫፻፲ወ፳ወ፯<sup>458</sup> ዓመት። ወእምዝ፡ ኀለቀሥዎመ<sup>459</sup>፡ ትውልድ፡ ዘመጽአ።

411 A ብሔረ፡ - 412 A omits. - 413 B omits. - 414 B መጠ - 415 B "ደገ፡ - 416 B በአደግ፡ - 417 A እምብሔረ፡ - 418 B "ተ" - 419 B ደ" - 420 B "አ፡ - 421 B አርስ። - 422 A በልዮ፡ - 423 B ዘሀገረ፡ እንጦጠ፡ ወገዳመ፡ አሸከላ፡ - 424 B omits. - 425 B ውእተ፡ ወርቅ፡ - 426 ትቁ" - 427 B አገ" - 428 B አራሳ፡ probably እርስ፡ - 429 B ወንዝላ፡ - 430 B omits. - 431 B አርስ፡ 432 B omits. - 433 B omits. - 434 B ለማዝያ፡ - 435 B ወተ" - 436 B አርስ፡ - 437 B አለ" - 438 For ምሥሀለ፡ but many manuscripts have the form ምስዓለ/ ምስአለ፡ - 439 A ለደ" - 440 B አርስ፡ - 441 B ፴ - 442 B በው" - 443 B በመገረዝ፡ - 444 A omits. - 445 B not clear. - 446 A ለማይ፡ ወረዝዝ፡ - 447 B "የጠ፡ - 448 A B "ኩ፡ - 449 B ስመ፡ - 450 B "ዜ፡ - 451 A እምኃተትክዎ፡ - 452 A B አባ፡ - 453 B "ከ፡ - 454 B "ወት፡ - 455 Not ፵. - 456 B መጽሐፈ፡ - 457 B ፮፡ - 458 B ፫፻፲ወ፳ወ፯፡ - 459 B ኀለቀሥዎ።



XII ወአነ አይዳዕኩክሙ፡ ዘረኩብኩ፡ እመጽሐፈ ታሪክ፡ ዘነገሥት። ወሀሎ፡ ነሱ<sup>460</sup>፡ ነገሩ፡ ለኤልያስ፡ በኩሎን፡ መጻሕፍተ<sup>461</sup> ታሪክ። \*ወይቤ፡ ፩ መጽሐፈ፡ ታሪክ<sup>462</sup>፡ ዘናዖድ፡ በገዳገ፡ መጽሐፈ፡ ተአምሪሃ፡ ለእግዝእትነ፡ ማር(f. 51a)ም፡ ዘተጽሕፈ። አመ፡ ፳፬፻ ለወርቃ፡ ጥቅምት፡ ተወልደ፡ አባ፡ ኤልያስ፡ ወተጠምቀ፡ ጥምቀተ፡ ክርስትና፡ በግበርማ<sup>463</sup>፡ ደብረ አባ፡ ተክለ፡ ሐዋርያት፡ አመ፡ ፩ ለወርቃ፡ ታሃሣሥ። ወስመይም፡ ስሞ፡ ኤልያስ፡ በስመ ኤልያስ፡ ነቢይ፡ እለ፡ አባ፡ ተክለ፡ ሐዋርያት፡ ዘገበርማ፡ ወአባ፡ ሚካኤል<sup>464</sup>፡ መምሕረ፡ አድ፡ ሸዋ፡ ወወግዳ፡ ወዘወንድል፡ ዮሐንስ፡ አእሚሮመ፡ ስነ፡ ጽድቁ፡ ከመ፡ ኤልያስ፡ ከዊኖቱ። ወአቡሁ፡ በመንፈስ፡ ቅዱስ፡ አባ፡ ተክለ፡ ሃይማኖት፤ ወመምሕሩ፡ በምሂረ፡ ሃይማኖት፡ ወመጻሕፍት፡ አባ፡ ሚካኤል። ወበአስኪማ<sup>465</sup>፡ መልክ፡ ጼዴቅ፤ ወበምንኩስና፡ ውእቱ፡ አባ፡ (f. 51b) ሚካኤል፡ ዘአድ፡ ሸዋ፡ \*ወደብረ፡ ወገን<sup>466</sup>። ወንብረቱ፡ በአሽካ<sup>467</sup>፡ ወሀ፡ \*ወምድረ፡ እንጦጦ<sup>468</sup>፡ \*አንባ፡ ማርያም<sup>469</sup>። ወዕረፍቱ፡ በህየ፡ ይቤ፡ መጽሐፈ፡ ታሪክ።

ነጽርዎ፡ ወለብወዎ፡ ዘንተ፡ ወጽንሕዎ፡ ነሱ<sup>470</sup>፡ ውሉድዮ፡ ብሂሎ፡ አዕረፈ፡ ሊቅ ዘመለኮት። ወአዕረፈ፡ አመ፡ ፮ ለዋር። ወተቀብረ፡ ኤማ፡ ውስተ፡ ጸማዕተ፡ እንገራ፡ እንዘ፡ ወልደ፡ ፻፱፻፱ ዓመት<sup>470</sup>፡ ከዊኖ፡ ኑሳ፡ ዕድሜሁ። ወተመጠወቱ፡ እግዝእትነ፡ አጋያ<sup>471</sup>፡ ለዝንቱ፡ መጽሐፍ። ወንሕነ፡ ጸሐፍነ<sup>472</sup>፡ ያዕቆብ፡ ወጢሞቴዎስ፡ \*ጸሐፍተ፡ አእጋረ፡ ክርስቶስ<sup>473</sup>፡ ወልዳ፤ ወጸሐፍተ<sup>474</sup>፡ እራስ፡ ድሜጥሮስ፡ ዘመዳ። ስብሐት፡ ለአብ፡ ወወል(f. 52a)ድ፡ ወመንፈስ፡ ቅዱስ፡ ዘአፈጸመነ፡ በዳኅና። ዘንተ፡ መጽሐፈ፡ ዜና። ዘሎቱ<sup>475</sup> ስብሐት፡ ወምልክና። እስከ፡ ለዓለመ፡ ዓለም፡ አሜን<sup>476</sup>፤ ለይኩን። ለይኩን<sup>477</sup>።

አእግዚአ<sup>478</sup>፡ አምላክ፡ አገያ፤ ዕቀብ<sup>479</sup>፡ እምነ፡ መከራሁ፡ ለዲያብሎስ፡ ጉኅልያ<sup>480</sup>። \*ለአቡነ፡ \*ገብረ፡ አብ<sup>481</sup>፡ \*ለዓለመ፡ ዓለም፡ አሜን<sup>482</sup>።

## II. ዜናሁ፡ ለአባ፡ ኤልያስ፤ ክፍል፡ ፪ (EMML 1126, ff. 52a–61a):

(f. 52a) በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩አምላክ። ንዌጥን፡ በረድኤተ፡ እግዚአብሔር፡ ጽሐፈ፡ ዜናሁ፡ \*ለቅዱስ፡ ወብፀ-ዕ<sup>483</sup>፡ ኤልያስ፡ ዘተረከበ፡ እመጽሐፈ፡ ታሪክ፡ ዘንጉሥ፡ ልብነ፡ ድንግል።

ወእምድኅረ፡ ዘንመ<sup>484</sup>፡ ሐመድ፡ በ፻፱ ዓመት፡ ይትነሣእ፡ ንጉሥ፡ ዘስመ፡ ገ፡ ኪ<sup>485</sup>፡ እምሀገረ፡ ደ<sup>486</sup>፡ ዘ ትሰመ(f. 52b)ይ፡ አ፡ ፊ፡ ቋ<sup>487</sup>፡ ወእምቅድመ፡ መዋዕለ፡ ዝንጉሥ<sup>488</sup>፡ ይወዕዕ፡ ጳጳስ<sup>489</sup>፡ እመንበረ፡ ማርቆስ ዘስመ፡ እ። ወየሐውር፡ እንድርያስ<sup>490</sup>፡ ምስለ፡ ውእቱ፡ ንጉሥ፡ ኀበ፡ ደብረ፡ ሊባኖስ። ወየኃድር<sup>491</sup>፡ ፫ዕለታተ፡ እንዘ፡ ይገብር፡ ግብረ፡ ክህነት። ወትትቁደስ፡ ደብረ፡ ሊባኖስ፡ በዕብራቱ። ባሕቱ፡ አኩ፡ ደብረ፡ ሊባኖስ፡ ርኩስት። አባ፡ ርኩሳን። \*እለ፡ ይነብሩ፡ ባቲ፡ በዘመነ፡ አረማውያን፡ እንዘ፡ ይገብሩ። \*ግብረ፡ አረሚ<sup>493</sup> እለ፡ ይሰትዩ፡ ዕዕ፡ ሰጠጤራ፡ ርኩስት<sup>494</sup>፡ ዕዕ፡ ወይዘፍነ፡ በትርሲተ፡ ነሱ<sup>495</sup>፡ ይረከቡ፡ እለ፡ ይነብሩ፡ ባቲ<sup>496</sup>። ደብረ፡ ሊባኖስ፡ ቅድስት፡ ይእቲ፡ እንተ፡ ተቀደሰት፡ በነሶሳወ፡ እገሪሁ፡ ወበቃለ፡ ጸሎቱ፡ ወበስነ፡ ተጋድሎቱ፡ ወበስም(f. 53a)ዓ፡ ሃይማኖቱ<sup>497</sup>፡ ወበዓዕመ፡ ሥጋሁ፡ ቅዱስ፡ ዘተቀብረ፡ ባቲ፡ ለአብ፡ ቅዱስ፡ ወብፀ-ዕ፡ አባ፡ ተክለ፡ ሃይማኖት ሐዲስ፡ ሐዋርያ፡ ከመ፡ ጴጥሮስ፡ ወጳውሎስ።

460 A ነሱ፡ - 461 B መጽሐፈ፡ - 462 A omits. - 463 For በገ" - 464 B ኤልያስ፡ Obviously the copyist has filled wrongly the blank space he left for the name ሚካኤል፡ to be written later in red ink. - 465 B "ማኒ፡ - 466 B ወወገ፡ - 467 B በአሽላ፡ - 468 B ወእንጦ፡ - 469 B አምባ፡ ኤልያስ፡ Obviously the copyist has filled wrongly the blank space he left for the name ሚካኤል፡ to be written later in red ink. - 470 B "ተ፡ - 471 B አገያ፡ - 472 A not clear; B ጸሐፍኖ፡ - 473 A ቶስ፡ - 474 B "ት፡ - 475 B ገድሎም፡ - 476 B adds ወአሜን፤ - 477 B omits. - 478 B "አ፡ - 479 "በኒ፡ - 480 B ጉ" - 481 Erased and replaced by ሰላማ፡ \*\*B adds በዝኒ፡ ዓለም፡ ወበዘይመጽእ፡ ዓለም። እስመ፡ ኄር፡ አንተ፡ ኄር፡ ወመሐራ፡ እስከ፡ ለዓለም፡ In the text of the original composition, the line with the name must have rhymed in "ዮ፡ - 482 B omits. - 483 B ለብፀ-ዕ፡ ወለቅዱስ፡ - 484 A "ዘመን፡ B ዘመነ፡ Ragu'el ዘንመ፡ - 485 A ከ or ኪ፡ not clear. - 486 B ይ - 487 Caquot, "Raguel," p. 101 ቀ፡ አ፡ - 488 B ዘን" - 489 A omits. - 490 A እንድርያ፡ B omits. - 491 A ወየሐውር፡ - 492 B ዘይ" - 493 B omits. - 494 B ርኩ" - 495 B "ኩስ፡ - 496 A ዲባ፡ - 497 B ተጋድሎቱ፡



ወበመዋዕለ<sup>498</sup>፡ ውእቱ<sup>499</sup>፡ ንጉሥ፡ አሚሂ፡ ይጼወው፡ ሰብአ፡ ሸዋ፡ ምስለ፡ ወልደ፡ መስፍኖሙ፡ እንለ፡ አንበሳ፡ ወየሐውሩ፡ በምሕርካ፡ ኅበ፡ ምድረ፡ ጨ፡ ይነብሩ። ወእምዝ፡ በ፲ዓመት፡ ይትመየጡ<sup>500</sup>፡ እምሀገረ፡ ዒዋዊሆመ<sup>501</sup>፡ \*ጨ፡ ይነብሩ። ወእምዝ<sup>502</sup>፡ ምስለ<sup>503</sup>፡ \*ውእቱ፡ ወልደ<sup>504</sup>፡ መስፍኖሙ፡ ኅዳጣን፡ ሰብእ፡ እምሕርካ፡ \*ዘነበሩ፡ በሀገር<sup>505</sup>፡ ወይበውኡ፡ በዳኅና፡ በበሐውርቲሆሙ፡ ውስተ፡ ሀገረ፡ ሸዋ።

ወበ፫ ዓመት፡ እምድኅረ፡ ተመይጦቶሙ፡ እምዒዋዊ<sup>506</sup>፡ አመ፡ ፪<sup>507</sup> ለኅዳር፡ (f. 53b) በሠርከ፡ ዕለተ፡ ሠሉስ፡ ያስተርኢ፡ ትዕምርተ፡ ከዋክብት፡ እምጽንፈ፡ ዓለም፡ \*እስከ፡ አጽናፈ፡ ዓለም<sup>508</sup>። ወበይእቲ፡ ሌሊት<sup>509</sup>፡ ለጸቢሐ፡ ዕለተ፡ ረቡዕ፡ ይሠርቅ፡ ዓቢይ፡ ኮከብ፡ ዘዲበ<sup>510</sup>፡ ርእሱ፡ ከመዝ፡ ትዕምርተ፡ መስቀል። ✠<sup>511</sup> ወይእ ። \*ተ፡ ጊዜ፡ ይመውት፡ አባ፡ ኤልያስ፡ ባሕታዊ፡ ወልደ፡ እሊኒ<sup>512</sup>፡ እግዝእት፡ ክብርት፡ እኅተ፡ ንጉሥ፡ ዘርዓ፡ ያዕቆብ፡ ዘነበረ፡ እንዘ፡ የአዋና፡ ለታቦተ፡ በዓለ፡ ልደታ፡ ለእግዝእት፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ዘኮነት፡ ሥውርተ፡ ውስተ፡ ደብረ፡ እንጦጦ<sup>513</sup>፡ ዘትሰመይ፡ \*አምባ፡ ማርያም<sup>514</sup>። ወለታቦትኒ፡ ዘነበረት፡ ውስተ፡ አደ፡ ሸዋ፡ ዘደብረ፡ አብርሃም<sup>515</sup> ወአጽብሐ። ወለካልዕታ፡ ታቦት፡ ዘዘርዓ ያዕቆብ፡ (f. 54a) ዘአደ<sup>516</sup>፡ ሸዋ። ወሣልስታ፡ ዘናያድ፡ ዘነበረት፡ ዘደብረ<sup>517</sup>፡ ሣይ፡ እለ፡ ኮና፡ ሥውራተ<sup>518</sup>፡ በመዋዕለ፡ ዝኩ፡ ንጉሠ<sup>519</sup>፡ ተንባላት፡ ፀርከ።

ወእምድኅረ፡ ዝኒ፡ ነገር፡ ድኅረ፡ ሞተ፡ አባ፡ ኤልያስ፡ አልቦሙ፡ ኃይል፡ ወምኩናን፡ ለአረማውያን፡ ወለነገሥተ<sup>520</sup>፡ ተንባላት። እስመ፡ ይነግሥ፡ እምዘርዓ፡ ውሉድከ፡ ዓቢይ፡ ንጉሥ፡ ዘተብህለ፡ በድርሳነ፡ እመ፡ ቃል፡ ወበመጽሐፈ፡ ተአምሪሃ፡ ወበመጽሐፈ፡ ምሥጢር፡ ዘጸሐፎ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ወበመጽሐፈ፡ ያዕቆባዊ፡ ዘይሰመይ<sup>521</sup>፡ ርቱዓ፡ ሃይማኖት። ወበ፱<sup>522</sup> እምድኅረ፡ ሠረቀ፡ ዝንቱ፡ ኮከብ፡ ዘቦ፡ በርእሱ፡ ትእምርተ፡ መስቀል፡ ከመዝ፡ ። \*<sup>523</sup> ወይሠርቁ፡ ፪ ከዋክብት፡ ዘቦ፡ ላዕሌሆሙ፡ ትእምርተ፡ መስቀ(f. 54b)ል፡ ወፈደል፡

†††††

ሪ ወ ግ ል

ሪ ሪ

ና ሪ<sup>524</sup>

✠ ✠ ✠

ወይቀውሙ፡ ውስተ፡ አንጻረ፡ መቃብሪህ፡ ለአባ፡ \*ተክለ ሃይማኖት<sup>525</sup> ብርሃነ፡ ኩሉ፡ ደወለ፡ ኢትዮጵያ<sup>526</sup>፡ ዘአውኪያ<sup>527</sup>፡ በስነ፡ ስብከቱ፡ ጥዕምት፡ ወርትዕት። ወእምዝ፡ በ፲ወ፱ ለወርቃ፡ ሰኔ፡ ወይከውን፡ ዕለተ፡ ሥርቀቶሙ፡ ለእሊ<sup>528</sup>፡ ከዋክብት።

ወእምድኅረ፡ ኮነ፡ ዝንቱ፡ ነገረ<sup>529</sup>፡ ትእምርተ<sup>530</sup>፡ ከዋክብት፡ በቀዳሚ፡ ወርህ፡ ይትራከቡ<sup>531</sup>፡ ፪ ነገሥት፡ ውስተ፡ መርኅባ፡ ለደብረ፡ ሊባኖስ፡ ኅበ፡ አንጻረ፡ ደብረ፡ ጽጌ፡ በመርኅባ<sup>532</sup>፡ ዘኅቡዕ፡ ውስቱታ፡ አዕመ<sup>533</sup>፡ ቅዱስ<sup>534</sup>፡ ተክለ፡ ሃይማኖት። ወበውእቱ፡ መዋዕል፡ ይመ(f. 55a)ጽኡ፡ ኅቡዓን፡ ውሉዱ፡ እምደቂቀ፡ ዜና፡ ማርቆስ፡ ዘሀለው፡ ስውራን<sup>535</sup>፡ በውስተ<sup>536</sup>፡ ገዳመ፡ ደንስ፡ ወዕብስቆት<sup>537</sup>፡ ወደብረ፡ የሻ፡ ወዘደብረ፡ ጊደራች፡ ወዘሀገረ፡ ኤፍራታ፡ ወዘታቅለ፡ ታች፡ ነጋሽ፡

498 B "ሊሁ፡ - 499 B omits. - 500 B የት" - 501 A ጼዋሆሙ፡ - 502 B omits. - 503 A በም" - 504 B omits. - 505 B ሀገር፡ ዘነበሩ፡ ባቲ፡ - 506 A በጸዋዊ፡ - 507 A ፯፡ - 508 B omits. - 509 B ዕለት፡ - 510 B ወቦ፡ ዲቦ፡ - 511 B omits. - 512 B A dds ንግሥት፡ - 513 A እንጦ፡ - 514 B አባ፡ ኤልያስ፡ - 515 A አርብሃ፡ - 516 A "ድ፡ - 517 A omits. - 518 B ሥውርት፡ - 519 B "ሥ፡ - 520 B "ት፡ - 521 B "ምይ፡ - 522 ወርኅ? - 523 B omits. - 524 B ግ ወ ግ ሐ ረ ሪ ሪ ሪ ሪ - 525 B ኤልያስ፡ - 526 B "ትወጽ" - 527 B አ" - 528 B ለእመኅቱ፡ - 529 B "ር፡ - 530 B omits. - 531 B "ረ" - 532 B omits. - 533 B A dds አብ፡ - 534 B A dds አቡነ፡ - 535 B omits. - 536 B ው" - 537 B ውብስቆት፡



XIV ወላዕለ፡ ምድረ፡ ነጋሽ<sup>538</sup>፡ ወዘምድረ፡ ምሐር፡ እምደቂቀ፡ አባ፡ ሳሙኤል፡ ዘወገግ፡ እምአደ፡ ሸዋ፡ ወዘደብረ፡ አሰቦት፡ ወእንደመ፡<sup>539</sup> ቃል፡ ወዘሀገረ፡ የረር፡ ሀገረ<sup>540</sup>፡ ይቱ፡ ወእምደቂቀ፡ አባ፡ ቀውስጦስኒ፡ እምደብረ፡ ፈንታሊ<sup>541</sup>፡ ወቸፋይ<sup>542</sup>፡ ወደብረ፡ ፬ እንስሳ፡ ወእምደቂቀ፡ አባ<sup>543</sup>፡ ፊልጶስኒ፡ እምደብረ፡ ዕንቁ<sup>544</sup>፡ ያክንት፡ ወድኒን፡ ወገዳመ፡ አሰቦ<sup>545</sup>፡ ወበዓተ፡ ኤላም፡ ወእምደቂቀ፡ አባ፡ ዮሐንስ፡ እምድብክ፡ ወዘአባ፡ ፊቅጦር፡ እምቢባ፡ ወደብረ፡ ዲባ፡ ወዘአባ፡ ተክለ፡ (f. 55b) ሐዋርያትኒ<sup>546</sup>፡ እምገበርማ፡ ወዘወጃ፡ ወዘገዳመ፡ ቸር፡ ጉሮ<sup>547</sup>፡ እምደቂቀ<sup>548</sup>፡ አባ፡ በኪሞስ፡ ዘሸሜ፡ እምሀገረ፡ ማርያም፡ ወምድረ ክልኦት፡ እምቤተ፡ ማርያም፡ ዘደብረ<sup>549</sup>፡ መድኃኒት፡ ወዘደብረ<sup>550</sup>፡ ሣህል፡ እምደቂቀ<sup>551</sup>፡ አባ፡ ገብረ፡ ማርያም<sup>552</sup>፡ እምደብረ፡ ሐንታ ወምስዓለ፡ ማርያም፡ ወመቅደስ፡ ድንግል፡ ወአካ፡ ወደብረ፡ መስቀል፡ እምደቂቀ<sup>553</sup>፡ አባ፡ ሠረቀ፡ ብርሃን፡ ዘገዳመ፡ ጦሐ<sup>554</sup>፡ ወዘጉዘት<sup>555</sup>፡ እምደቂቀ፡ አባ፡ ሳሙኤል<sup>556</sup>፡ ዘሀገረ፡ ሙጃ፡ ወዘጊብ፡ አንባ<sup>557</sup>፡ ሀገረ<sup>558</sup>፡ አምሐራ፡ ዘትሰመይ፡ ኢየሩሳሌም፡ እምደቂቀ፡ አባ፡ አርዕየነ፡ ጸጋሁ፡ እምደብረ፡ ዳዳ<sup>559</sup>፡ \*ወጽንፊ፡ ፈለገ<sup>560</sup>፡ በሽሎ፡ ወእምደቂቀ፡ አባ፡ ናታንሂ፡ እምሀገረ፡ አጋኝቻ<sup>561</sup>፡ ወዓዲ<sup>562</sup>፡ ኪዳነ፡ ምሕረት፡ (f. 56a) ወጋይ፡ ወደብረ፡ ዳንጨት፡ ወእምደቂቀ፡ አባ፡ ዮሐንስ<sup>563</sup>፡ ዘደብረ፡ ኤግራ<sup>564</sup>፡ እምገዳመ፡ በዞ፡ ወኃዘሎ፡ ወእምገዳመ፡ ገሮ፡ ወእምደቂቀ፡ አባ፡ በትረ፡ ማርያም<sup>565</sup>፡ እምደሴተ፡ አዊት<sup>566</sup>፡ ወአባይ፡ ወሳፍጃ<sup>567</sup>፡ ወእምደቂቀ፡ አባ፡ ዘሩፋኤልኒ፡ ዘገዳመ፡ ዋሊ፡ ወዘደብረ፡ ዓባይ፡ ወዘእምደብረ<sup>568</sup>፡ አብረንታንት፡ ወእምደቂቀ<sup>569</sup>፡ አባ፡ ቴዎድሮስ፡ ዘገዳመ፡ ሲሐት፡ ወዓዲ<sup>570</sup>፡ አባ፡ ዳንኤል፡ ወአብይ<sup>571</sup>፡ ወስልዋ፡ ወደብረ፡ የፍላ፡ ወዘሂላ፡ ወጃን፡ አሞራ፡ ወእምደቂቀ፡ አባ፡ ዮሴፍኒ፡ ዘሀገረ፡ ሮሐ፡ \*ወእንድርያስ፡ ዘእንጎት<sup>572</sup>፡ ወእንድርያስ፡ ዘእፍምራዝ<sup>573</sup>፡ ወዘቀንጦራራ<sup>574</sup>፡ ወዘገብረ<sup>575</sup>፡ ኢየሱስ፡ ዘታሕት፡ እምፍራዝ<sup>576</sup> (f. 56b) ወቂላላ፡ ወአባ፡ ኢየሱስ<sup>577</sup>፡ ዘገዳመ፡ ሳይኮ፡ ወጋዳን፡ ወአባ፡ ብንያም፡ ዘታሕታይ፡ በጌምድር፡ ወአባ፡ አሮን፡ ዘዳሬት<sup>578</sup>፡ ወአባ፡ ተጠዎቀ፡ መድኃኒት፡ ዘበጌዳ፡ ወእምደቂቀ፡ አባ፡ አየሬዎስ<sup>579</sup>፡ ዘገዳመ፡ ሱጋ፡ ወግሼቅ<sup>580</sup>፡ ወላዕላይ፡ ምድረ፡ ጉጃም<sup>581</sup>፡ ወጽጋጃ፡ ወእምደቂቀ፡ አባ፡ ኢየሱስ<sup>582</sup>፡ ዘወሸራ<sup>583</sup>፡ ወአባ፡ ሙሴ<sup>584</sup>፡ ዘወገረ<sup>585</sup>፡ ወእምደቂቀ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ዘጋስጫ፡ ወዘገዳመ፡ አባሎ፡ ወሕንዓ፡ ማርያም፡ ወኮሎ<sup>586</sup>፡ ወእምደቂቀ፡ አባ<sup>587</sup>፡ ኢየሱስ፡ ሞዓኒ፡ ዘደብረ<sup>588</sup>፡ ማርያም፡ ወእስጢፋኖስ፡ እምደሴተ፡ ደጋ<sup>589</sup>፡ እምደቂቀ፡ አባ፡ ዮሐንስኒ፡ ወአባ<sup>590</sup>፡ ፊልጶስ<sup>591</sup>፡ ዘደብረ፡ ቢዘን፡ ወደቂቀ አግኖጥዮስኒ፡ ዘሀገረ፡ (f. 57a) ሐውዜን፡ ምስለ፡ ደቂቀ፡ ማይ፡ አንበሳ፡ ወአንቤን፡ የኃብሩ፡ መነኮሳት፡ ዘደብረ፡ ሃሊ፡ ሉያ፡ ወየሐውሩ፡ ሀገረ<sup>592</sup>፡ ሸዋ፡ ወይትዋሥኢ፡ በሃይማኖት፡ ዘነበረት፡ በዘመነ፡ አበዊክ፡ ነገሥተ<sup>593</sup>፡ ጽድቅ፡ ዘርዓ፡ ያዕቆብ፡ ወናዖድ፡ ወትረትዕ፡ ሃይማኖት፡ እስክንድርያ፡ ርትዕት፡ ወትኩስዕ፡ ሃይማኖት፡ ሮሜ<sup>594</sup>፡ ርኩስት፡ ባሕተ፡ ይትነሣእ፡ ፩ጊዜ፡ ጸብዓ፡ ሃይማኖት፡ በንስቲት፡ ነገረ፡ ሐስት፡ ወበነጻጻጥ፡ መዋዕል፡ በእንተዝ፡ ይወፅዕ፡ በ፪ ዓመት፡ እምድኅረ፡ ተንሥኦ፡ ጸብዓ፡ ሃይማኖት፡ ጳጳስ፡ ርቱዕ<sup>595</sup>፡ ዘስመ፡ በዕግረ፡ ፀሐይ፡ ዘሀሎ፡ ጽሑፊ፡ ስመ፡ ትእምርቱ፡ ኅቱመ፡ በመጽሐፈ፡ ቀሊምንጦስ፡ \*ግሪ ፱<sup>596</sup> እመንበረ፡ ማርቆስ<sup>597</sup>፡ ዮዲ<sup>598</sup>፡ (f. 57b) ወያፈልስ<sup>599</sup>፡ ዓዕመ፡ ሥጋሁ፡ ቅዱስ፡ ለአቡነ<sup>600</sup>፡ ተክለ፡ ሃይማኖት፡ ምስለ፡ ፪ነገሥት፡ ደቂቀ፡ ነጋሢ፡ ዘአንበሳ፡ ስመ፡ ፩ ዕ<sup>601</sup>፡ ወካልዑ፡ \*መተ፡ ወ<sup>602</sup>፡ ዘውእቱ፡ ፍ፡ እስክንድርያ፡

538 B adds ወዘምድረ፡ ሰገድ፡ - 539 A ወእንደመ፡; B ወእንደመ፡ - 540 B ወሀ - 541 AB ፈንታሊ፡ - 542 B ወቸፋይ፡ - 543 B omits - 544 B "ቀ፡ - 545 B አሰቦ፡ - 546 B ት፡ - 547 B ጉሮ፡ - 548 B ወደ - 549 B ወደ" - 550 B ወደ" - 551 B ወእ" - 552 A "የቸ፡ - 553 B ወእ" - 554 B ጦሀ፡ - 555 B "ኅ" - 556 B ሰላማ፡ - 557 B አምባ፡ - 558 B ዘሀ" - 559 A ደዳ፡ - 560 B ወፈለገ፡ ጽንፈ፡ - 561 B አጋቻ፡ - 562 B "ደ፡ - 563 B "ስኒ፡ - 564 B እ" - 565 B omits. - 566 A ዊት፡ Caquot, "Ouriel," p. 74: ፈለገ፡ አዊት፡ - 567 B "ጅ፡ - 568 B ወዘእምገዳመ፡ - 569 A ወእምደብረ፡ - 570 B ወዓዲ፡ - 571 B "ቢ", but possibly አብሳዲ፡ - 572 A omits. - 573 AB "እፍ፡ - 574 A ወዘቀንጦራራ፡ - 575 B ወገ" - 576 A እፍራዝ፡ B አፍራዝ - 577 B ኢየሱስ፡ - 578 A omits; B ዘደራት፡ - 579 B "ስኒ፡ - 580 B "ሾ" - 581 B ኅ" - 582 B ኢየሱስ፡ - 583 For ዘዋ"? - 584 B መሴ፡ - 585 B omits - 586 B ኩሎ፡ - 587 B omits. - 588 AB ደብረ፡ - 589 A ጸጋ፡ - 590 B omits. - 591 B ወፈ" - 592 B በሀ" - 593 B "ት፡ - 594 B ሮም፡ - 595 A ርቱ፡ - 596 Not clear; B ግ ፩ ዕ? - 597 A "ቆ፡ - 598 B ፪ - 599 B ወደ" - 600 B omits. - 601 B ዕ - 602 B ወ፤ መ፤ ተ፤



ወዘውእቱ፡ መዋዕል፡ ይትመውው፡ ሰብእ፡ ተንባላት፡ ወአረሚ፡ በእደ፡ ውእቱ፡ ንጉሥ፡ ዘስሙ፡ ዕ<sup>603</sup>፡ ዘይትወለድ<sup>604</sup>፡ እምደቂቀ፡ ያዕቆብ፡ ወሚናስ፡ ውሉድከ<sup>605</sup>፡ ወበይእቲ<sup>606</sup>፡ \*ዕለት፡ ወዘመን<sup>607</sup>፡ ይትወለድ፡ ሕፃን፡ ዓቢይ፡ ዘይነግሥ፡ ለኵሉ፡ ዓለም፡ እምወለተ፡ ነገሥተ፡ ክርስቲያን፡ ወሰብእ፡ ጥቋቀር<sup>608</sup>፡ እምውእቱ፡ ንጉሥ፡ ዘስሙ፡ ወልደ፡ ነጋሢ፡ ዘአንበሳ፡ ዕ። እስሙ፡ ውእቱ፡ ሕፃን ወልደ፡ ንጉሥ፡ ዕ<sup>609</sup>፡ ዓቢይ፡ ውእቱ፡ ወጎሩይ፡ እማሳጸነ፡ እሙ፡ በስዕለተ፡ እግዝ(ፍ. 58a)እትነ፡ ማርያም፡ ወላዲተ፡ አምላክ። ይዘንም፡ ጠለ፡ ቅብዕ። ወሐረገ፡ ወይን፡ ይሁብ፡ ፍሬ፡ በ፱ ዕለት፡ እምዘተወልደ፡ ከሙ፡ ዕለተ፡ ተወልደ፡ አቡሁ፡ አሙ፡ ፯ ለወርቃ፡ ጥር። ወአስተርአየ፡ ፍሬህ፡ በወርቃ፡ የካቲት።

ወውእቱ፡ ሕፃን፡ ንጉሥ፡ ይነግሥ፡ በዓደ፡ ሸዋ<sup>610</sup>፡ በዕለተ፡ ነግሠ<sup>611</sup>፡ ቡቱ፡ ዘርዓ፡ የዕቆብ። ወይከውን፡ ንጉሠ<sup>612</sup>፡ ጽድቅ<sup>613</sup>፡ ወኢይትረከብ፡ በመዋዕል፡ መንግሥቱ፡ ንጉሠ፡ ተንባላት፡ ወአረማውያን፡ በሀገረ፡ ኢትዮጵያ<sup>614</sup>፡ ወእስክንድርያ። ወይኳንን፡ ነሎ፡ ዓለሙ፡ እስከ፡ ትውልደ፡ ትውልድ። ወእምትውልደ<sup>615</sup>፡ አንበሳ፡ ይትነሣእ፡ ንጉሥ፡ ዘስሙ፡ ቱ<sup>616</sup>። ዘተብህለ፡ ዘመጽሐፈ፡ ገድለ፡ ፊቅጦር፡ ሰማዕት፡ ወልደ፡ ማርታ፡ ብዕዕት፡ ወመጽሐፈ<sup>617</sup>፡ ቀሌ(ፍ. 58b)ምንጦስ<sup>618</sup>፡ ወድርሳነ፡ ዑራኤል<sup>619</sup>፡ ሊቀ፡ መላእክት። ወልደ፡ ውሉድ፡ ውእቱ፡ ንጉሥ፡ ዕ፡ ውእቱ፡ ዝንቱ፡ ንጉሠ<sup>620</sup>፡ ቱደ<sup>621</sup>። ትውልደ፡ አንበሳ፡ ዘይትበህል፡ ያዕቆብ፡ ውእቱ፡ ወልደ ወልዱ፡ ለናዖድ፡ ንጉሠ፡ ኢትዮጵያ<sup>622</sup>፡ ርቱዓ፡ ሃይማኖት፡ መፍቀሬ<sup>623</sup>፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ዘምስለ፡ አበዊሁ፡ ቅዱሳን፡ ነገሥት፡ በእደ፡ ማርያም፡ ወዘርዓ፡ ያዕቆብ፡ ወአቡሁ፡ ንዋየ፡ ማርያም፡ ዘኮነ፡ ስሙ፡ መንግሥቱ፡ ዳግማዊ፡ ዳዊት፡ ዘነሥኢ፡ ኪዳነ፡ እምነብ፡ እግዚአብሔር፡ ከሙ፡ ኢይጥፋዕ፡ ንጉሠ፡ ጽድቅ፡ ዘሀገረ፡ ኢትዮጵያ<sup>624</sup>፡ በስእለተ<sup>625</sup>፡ እግዝእትነ፡ ማርያም፡ እሙ፡ ለእግዚእነ፡ ኢየሱስ ክርስቶስ ቃለ፡ እግዚአብሔር፡ አምላክነ፡ ብርሃነ፡ ሕይወት<sup>626</sup>።

(ፍ. 59a) ወይቤ፡ ንጉሥነ፡ ልብነ፡ ድንግል፡ በመጽሐፈ<sup>627</sup>፡ ታሪክ፡ ዘነገሥት፡ ኦደቂቀ፡ ካህናት፡ ዘአደ፡ ሸዋ፡ ወደብረ፡ ብስራት፡ ወዘደብረ፡ መድኃኒት፡ ወዘደብረ፡ እለ፡ ዠብር<sup>628</sup>፡ ወአስቦት፡ ውሉድ፡ አባ፡ ዜና፡ ማርቆስ፡ ወአባ፡ ሳሙኤልኒ፡ ዘወገግ፡ ወዘሳሙኤል፡ ዘገዳሙ፡ ዋሊ፡ ወዘደብረ፡ ዓባይ፡ ወዘደቂቀ<sup>629</sup>፡ አባ፡ ሳሙኤል፡ ዘገርማ<sup>630</sup>፡ ወአባ፡ ጊዮርጊስ፡ ዘብሔረ፡ ሸግላ፡ ወመልክ፡ ጼዴቅ፡ ወሀብተ፡ ማርያም፡ ወልዱ፡ ወገብረ<sup>631</sup>፡ ማርያምኒ<sup>632</sup>፡ ወአባ፡ ታዴዎስ፡ አኃዊሁ፡ በምንኩስና<sup>633</sup>፡ ወበጽንዓ<sup>634</sup>፡ ሃይማኖት፡ ከስምዕኒ፡ ተዓቀቡ፡ እምሐላዊ፡ ሃይማኖቶሙ፡ ለሰብእ፡ አፍርንጊ፡ ወሮሜ፡ እለ፡ ይብሉ፡ መለኮት፡ ይገብር፡ ግብረ፡ መለኮት፡ ወትስብዕት<sup>635</sup>፡ ይገብር፡ ግብረ፡ ትስብዕት። ወ(ፍ. 59b)እምግብረ<sup>636</sup>፡ ደቂቆሙ፡ ለውሉድ፡ እስጢፋ፡ ወለደቂቀ፡ ዕውር፡ ገማልያል፡ እለ፡ ይብሉ፡ ኢንሰግድ፡ ለመስቀለ፡ ክርስቶስ፡ ወለእግዝእትነ፡ ማርያም። ወእምደቂቀ፡ ዘሚካኤል፡ ወእንበረኝ፡ ወዘጊዮርጊስ፡ ሮማዊ፡ ዘይቤ፡ አልቦ፡ ንስሐ፡ እምኃጢአት፡ ወመጽሐፈ፡ ቀኖና፡ ወተአምኖ፡ በመላእክተ<sup>637</sup>፡ ብርሃን፡ ወበታቦተ፡ ማርያም፡ ወበስእላተ<sup>638</sup>፡ ሰማዕታት፡ ወበመላእክት፡ ወበስዕለ<sup>639</sup>፡ እግዝእትነ፡ ማርያም፡ ኢንሰግድ፡ ዘእንበለ፡ ለሥዕለ<sup>640</sup>፡ አብ ወወልድ፡ ወመንፈስ ቅዱስ። ወኢትትሐወሱ፡ ምስለ፡ ደቂቀ፡ ዘክርስቶስ<sup>641</sup>፡ እስሙ፡ ይቤሉ፡ ይደልወነ፡ ተራክቦ፡ ምስለ፡ አንስተ፡ አኃዊነ፡ ለአቅሞ፡ ዘርእ፡ በከመ፡ ሕገ<sup>642</sup>፡ ብሊት፡ ሐዲጎሙ፡ ሕገ ሐዋርያት፡ ዘተሰ(ፍ. 60a)ርዓ፡ በመጽሐፈ፡ ሲኖዶስ። ወተዓቀቡ፡ እምካህናተ፡ አጀሚን፡ እለ፡ ይሥዕርዋ፡ \*ለቀዳሚት፡ ሰንበት<sup>643</sup>፡ በምክንያተ፡ ቃለ፡ ለመጽሐፈ፡ ዮሐንስ፡ ዘፍትሕ፡ ኢትጠናቀቁ፡ ሰንበተ፡ ከሙ፡ አይሁድ። እስሙ፡ አክብርዋ፡ ሐዋርያት፡ በመጽሐፈ፡ አብጥሊስ፡ በጅወጅአንቀጽ፡ ዘቃለ፡ ትዕዛዙሙ፡ ህልው፡ ውእቱ፡ አክብሮታ፡ ምስለ፡ ሰንበተ፡ ክርስቲያን።

603 B not clear, ስ/ዕ - 604 B adds ወአሚሃ - 605 B ወው - 606 B ወአሚሃ፡ በይ - 607 B ዘመን - 608 B "ቁር - 609 B omits. - 610 B ሸዋ - 611 B ንግሥ - 612 B "ሥ - 613 B omits. - 614 B ኢትወጵያ - 615 B ወእምትድሙ - 616 B ቱድድርስ - 617 B ወበመ - 618 B ቀለሚጦስ - 619 B ዑሩ - 620 B "ሥ - 621 B ቱዳ - 622 B ኢትወጵያ - 623 B ፍቁረ - 624 B ኢትወጵያ - 625 B በዕለተ፡ ዕለተ - 626 B "ትነ - 627 B adds ዝኩ - 628 B ዠባር - 629 B ወደ - 630 For ዘጋ - B ዘገበርማ - 631 B ለግ - 632 B omits. - 633 B "ኩ - 634 B ወጽ - 635 B ወግብረ፡ መክርስቶስ - 636 B "ባረ - 637 A "ት - 638 A "ዕለተ - 639 A "ለተ - 640 AB ሥ - 641 A ክርስቲያን - 642 B adds መጽሐፈ - 643 B ለሰንበተ



XVI በመዋዕለ<sup>644</sup>፡ አረማውያን፡ ወተንባላት፡ እስከ፡ ፪፻፵፱መት፡ ይትገበር<sup>645</sup>፡ ግብረ፡ አረሚ፡ ወዘማዊ። ወበትርሢት፡ ነፍሰት፡ ይሰትዩ፡ ፅፁ፡ ሰጠጢራ። ወበ፪፻፵፱መት፡ ይነግሥ፡ ለክሙ፡ ውእቱ፡ ነጋሢ<sup>646</sup>፡ ዘስሙ፡ ፅፁ፡ አሜሃ፡ ተጋደለ<sup>647</sup>፡ በሃይማኖት፡ ርትዕት፡ ዘሀገረ፡ እስክንድርያ። ወተዓቀቡ፡ እምስታዩ፡ (A, 60b) ዝኩ፡ ፅፁ። ወእመ፡ ተአቀብክሙ፡ እምዝኩሉ፡ ነገር<sup>648</sup>፡ ትድሃኑ፡ \*ወእምኩሉ፡ ሕማመ<sup>649</sup>፡ መቅሠፍት፡ ዘተአዘዘ፡ በመዋዕለ<sup>650</sup>፡ እኩይ፡ ዘኩነ፡ በኃጢአትዮ። ወባሕቱ፡ ያነግሥ<sup>651</sup>፡ ለክሙ፡ ዘእምዘርዓ፡ ዚአዩ፡ ሃህላዊ፡ ንጉሥ። ወትመው፡ ፀረክሙ፡ በጸሎታ፡ ለእግዝእትነ፡ ማርያም፡ መፍቀሪት፡ አቡዮ፡ ናዖድ። ወለእመ፡ ኢዓቀብክሙ<sup>652</sup>፡ ትእዛዘ፡ አበዊክሙ፡ ያዕቆባውያን፡ ትመውቱ፡ በኃጢአትክሙ<sup>653</sup>፡ ወትወርዱ፡ ውስተ፡ ሲኦል፡ ከሙ፡ አርሲሳን፡ ወሰብአ፡ አፍርንጊ<sup>654</sup>። ወይመትር፡ እደዊክሙ፡ ወእገሪክሙ፡ በንስቲት<sup>655</sup>፡ ነገር፡ ውእቱ፡ ንጉሥ፡ ወልደ፡ ወልደዮ፡ ዘይከውን።

ወጸሐፍነ፡ ዘንተ፡ መጽሐፈ፡ ታሪክ፡ ንሕነ፡ ጸሐፍተ<sup>656</sup>፡ ትእዛዝ፡ ወምሥጢር፡ ዘነገሥተ<sup>657</sup>፡ ጽድቅ፡ ሠ(A, 61a)

C፡ ድንግል፡ ወዘድንግል። ወአንበርኖ፡ ውስተ፡ መዝገበ<sup>658</sup>፡ መጻሕፍት፡ በደሴተ፡ ባሕረ፡ ገዢ<sup>659</sup>፡ ከሙ፡ ይኩን፡ ስምዓ፡ ለደኃሪ<sup>660</sup>፡ መዋዕል፡ ለውሉደ፡ ነገሥት፡ ተዓቅቦ። ስብሐት፡ ለእግዚአብሔር፡ አምላክነ፡ ዘአፈጸመነ፡ \*በዳኅና፡ ወበሰላም<sup>661</sup>። ጸሎቱ፡ ወበረከቱ፡ ለአባ፡ ኤልያስ፡ የሃሉ፡ ምስለ፡ \*አቡነ፡ [ገብረ፡ አብ፡]<sup>662</sup> ለዓለሙ፡ ዓለም<sup>663</sup>፤ አሜን።

### III. ዜናሃ ለወይዘሮ፡ አጋያ (EMML 1126, ff. 113a–114b)

(f. 113a) ወዝንቱ፡ መጽሐፈ፡ ታሪክ፡ ዘወይዘሮ፡ አጋያ<sup>664</sup>፡ ወለተ፡ ወለ(f. 113b)ቱ፡ ለዘድንግል፡ ንጉሠ፡ ነገሥት፡ ዘአምጽአቶ፡ እምደሴተ፡ ባሕረ፡ ዚይ፡ ዘሀሎ፡ በሀገረ፡ ጉራጌ፡ ረከባ፡ ውስቲቱ<sup>665</sup>፡ ምስለ፡ ንዋዩ፡ ነገሥት፡ አበዊሃ። ስሙ፡ አቡሃ፡ ስነ፡ ክርስቶስ፡ ዘተወልደ<sup>666</sup>፡ እምዘርዓ፡ ውሉዱ<sup>667</sup>፡ ለዣን፡ \*ንቡረ፡ እድ<sup>668</sup>፡ በኪሞስ፡ ዘሽሜ፡ ወልደ፡ ገበዘ፡ አኩስም<sup>669</sup>፡ ዘሄምዎ፡ ዓምደ፡ ጽዮን፡ ንጉሥ፡ ወያዕቆብ፡ ጳጳስ፡ ለሀገረ፡ ሸዋ፡ ምስለ<sup>670</sup>፡ ሊቀ፡ ካህናት፡ ወምስለ<sup>671</sup>፡ ፲ወ፪ ንቡራነ፡ እድ፡ ወምስለ፡ እጨጌ፡ ፊልጳስ። ገዢ፡ ነብሪድ<sup>672</sup>፡ በኪሞስ፡ ዘሽሜ፡ በትምሕርተ፡ መጽሐፍ፡ \*ወልደ፡ አብ<sup>673</sup>፡ ክቡር፡ ተክለ፡ ሃይማኖት። ወስሙ፡ እማ፡ ዓመተ፡ ዮሐንስ፡ ወለተ፡ (f. 114a) ዘድንግል፡ ንጉሥ።

\*ወለዝንቱ፡ መጽሐፍ<sup>674</sup>፡ ምክንያተ<sup>675</sup>፡ አምጽአታ፡ እምባሕረ፡ ዚይ፡ ጊዜ፡ ሰደድዋ፡ አረማውያን፡ እምሀገረ፡ ነገሥት<sup>676</sup>፡ ዘትሰመይ፡ ገቦንያ<sup>677</sup>፡ ብሔረ፡ የረር፡ ከተማ፡ አበዊሃ። ሐረተ፡ ምድረ፡ ጉራጌ። ወነሥአት፡ እምንዋዩ፡ አበዊሃ፡ ነገሥት፡ ምስለ፡ መጽሐፈ፡ ታሪክ፡ ወባዕዳንሂ<sup>678</sup>፡ ብዙኃን፡ መጻሕፍት። ወገዮት፡ እምኩናተ፡ አረሚ። ቦሕት፡ ሀገረ፡ እርስ። እስሙ፡ ዝንቱ፡ ሀገር፡ ጉልተ<sup>679</sup>፡ ስና፡ ማርያም፡ እምኩሉሙ<sup>680</sup>፡ ነገሥት፡ ወወሀባ፡ ሱስንዮስ፡ ንጉሥ፡ ወልደ፡ ገራም፡ ፋሲል። ወነበረት፡ ውስቲታ፡ ወሊዳ፡ ብዙኃ፡ ደቂቀ፡ ወአዋልደ፡ በዳኅና።

644 B "ላተ፡ - 645 A "ብር። - 646 B ንጉሥ፡ - 647 B ታ" - 648 B ዝነ" - 649 B እምሕማመ፡ - 650 Altered from "ሊሁ፡; B በመዋዕል፡ ዚአዩ፡ - 651 B ይነ" - 652 B አዓ" - 653 B "ክሙሙ፡ - 654 B "ርጊ። - 655 B በምክንያት፡ ንስቲት፡ - 656 B "ት፡ - 657 B ዘገ" - 658 B omits. - 659 B ዚይ፡ - 660 B በደ" - 661 B በሰላም፡ ወበዳኅና፡ - 662 Erased and replaced by ሰላማ፡; B ገብሩ፡ ወልደ፡ መድኅን፡ መሸሻ፡ ወምስለ፡ ኩልነ፡ ሰማዕያን፡ - 663 A ለዓለ፡ ዓለ፤ - 664 B አገያ፡ - 665 B ውስቲ፡ - 666 B adds ዘወልደ፡ - 667 B ወልዱ፡ - 668 B ነብሪድ፡ - 669 B አኩ" - 670 B omits. - 671 B ም" - 672 B ነብሪድ፡ - 673 B ወልዱ፡ ለአብ፡ - 674 A ወለ - 675 A omits; B "ት፡ 676 Probably መንግሥት፡ 677 A ባቦ፡ ገያ፡; B ባቦንያ፡ 678 B ን፡ - 679 B ጉ" - 680 B እ"



(f. 114b) ወእምድኅረዝ፡ አምነ<sup>681</sup>፡ ሱስንዮስ፡ ንጉሥ፡ በሃይማኖተ፡ ሮም፡ ወይእቲ፡ XVII  
 ኃዘነት፡ በእንተዝ<sup>682</sup>፡ ወሐረት፡ ንቤህ፡ ወመክረቶ፡ ከመ፡ ይሚጥ፡ ሃይማኖተ፡ እስክንድርያ፡  
 በዝነቱ፡ መጽሐፍ፡ ወስምዓ፡ ነገራ፡ ወሚጠሙ፡ ለካህናተ፡ ሸዋ፡ እምተሰዶ<sup>683</sup>፡ ሃይማኖት፡  
 ወአንገሦ፡ ለፋሲል፡ ወልዱ፡ በሃይማኖተ፡ እስክንድርያ፡ ውስተ፡ ምድረ፡ ጐንደር፡ ርእዮ፡  
 ዘንተ፡ መጽሐፈ፡ ታሪክ፡ ወተመይጠት፡ ውስተ፡ ሀገራ፡ ወሞተት፡ በሰላም፡ በውእቱ፡ ዘመን፡  
 ስብሐት፡ ለአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ዘአፈጸመ<sup>684</sup>፡ ዘንተ፡ መጽሐፈ፡ ታሪክ፡ በሰላም፡  
 ለዓለም፡ ዓለም፡ አሜን።

ስርዋጽ (EMML, f. 115ab)

የጋላ፡ ዘመን፡ እግዚአብሔር፡ የሰጠው፡ ፪፻፶ ዘመን፡ ነው። ከዚህ፡ በኋላ፡ ክርስቲያን፡  
 ይነግሣል፡ ጋላንም፡ ክርስቲያን፡ አንድ፡ አድርጎ<sup>685</sup>፡ የሚገዛ። የጋላ፡ ዘመን፡ ከየት፡ ወዲህ፡  
 \*ነው፡ ያሉ፡ እንደሆን<sup>686</sup>፡ አፄ፡ ናዖድ፡ ስምንተኛው<sup>687</sup>፡ ሸሐ<sup>688</sup>፡ ሲገባ፡ ሞቱ። በ፲፱ዓመት፡  
 ግራኝ፡ ተነሣ፡ ፲፭ዓመት፡ ነገሡ፡ ፴፱ ይሆናል። አፄ፡ ገላውዴዎስ፡ ፫ዓመት፡ ኑር፡ መሐመድ፡  
 ፫ዓመት፡ ነገሡ። እስከ፡ ዚህ፡ ድረስ፡ ፵ዓመት፡ ነው። ከአፄ ሚናስ፡ ጀምሮ፡ እስከ፡ አፄ፡  
 ዘድንግል፡ ፰ዓመት፡ ነው። መንግሥተ፡ እንጦጦ፡ እስከ፡ ዚህ ድረስ፡ ነው፤ ፻ዓመት፡ ነው።  
 ከዝያ፡ ወድያ፡ የጋላ፡ ዘመን፡ ነ(f. 115b)ው፡ ፪፻ነውም፡ ይላሉ። ከግራኝ፡ ወዲህ፡ ቈጥሮ፡ ነው።  
 ይህችም፡ ትንባሆ፡ መፈጠሯ፡ ማክሰኞ፡ ቀን፡ ነው። ጌታችን፡ በተሰቀለ፡ ጊዜ፡ ዕፅዋት፡ ሁሉ፡  
 ሲረግፉ፡ ይህች፡ ለምልማ፡ ተገኝታለች። በዚህ፡ ምክንያት፡ መላእክት፡ ረግመዋታል።

681 B omits. — 682 A omits. — 683 B እምስደተ፡ — 684 B "ሙኒ፡ — 685 A omits. — 686 B ቢሉ፡ —  
 687 A ስምተ፡; B ፰ኛው፡ — 688 A ሸ፡



## Translation

I. History of *Abba* Elōyas, Part I (EMML 1126, ff. 23b-52a):

(f. 23b) In the name of the Father, the Son, and the Holy Spirit, one God. We begin, with the help of God and the beauty of his graciousness, to write the history of the spiritual, pure and virgin *Abba* Elōyas, who hailed from church and state, who completed his combat on 6 Ḥədar, on the feast day of Our Lady Mary,<sup>1</sup> Bearer of God. May her prayer preserve us. Amen.

Listen to me, O my Christian children of the land of Šäwa and of all the world,<sup>2</sup> who are now and who will come in the latter times. May God enlighten your hearts' eyes to hear the history of the blessed Elōyas which I<sup>3</sup> write down for you, one that will be for the benefit of your souls. For I have found this history of the combat (f. 24a) and the story of the origin of *Abba* Elōyas, who is hidden in the land of Əntotto by the order of God and by his goodness, that happened because of the Covenant and petition of Our Lady Holy Virgin in two (ways), Mary, the bearer of God, the Mother of the Savior. May he, accordingly, preserve us by the power of her prayer, in this world and in the one that shall come, forever and ever. Amen.

Behold, when the righteous King Zä-Dəngəl,<sup>4</sup> lover of God, became king, many elderly monks gathered together by him. The age of some was 100 years; some were 120 years old, and some were 130 years old. These were the ones who remained from (the devastation of) the times of Graññ and Nur Mäḥammäd, kings of the Muslim peoples. (f. 24b) These monks said to him, "O King, behold, our God, the God of mercy, has made you king—for his mercy to the children of Israel<sup>5</sup> is forever—so that the memory of the line of the righteous kings, Zär'a Ya'əqob, Bā'ədä Maryam and Na'od, lovers of the Mother of Our Lord Jesus Christ, our ever-living Savior, may not be lost. Give an order that the children of the scribes of your fathers whose names we mentioned may come to you so that they may tell us the land in which the books of your fathers are, because they know the places in which they have been hidden."

1 This is the day on which the Holy Family arrived at Däbrä Q'əsqa'am, Upper Egypt, when it fled from Herod.

2 The "world" in this and similar contexts is Ethiopia.

3 This person seems to be Liq Zä-Mälakot, the grandson or descendant of Märqorewos, writer of wonders, see colophon quoted in the Introduction and n. 75 below.

4 1603-04. It is interesting to note that this story is related to this king who reigned only for a year and was violently killed. Furthermore, the adjective ጸድቅ: "righteous" or "just" is normally given to Yoḥannəs I/A'əlaf Säggäd, not to Zä-Dəngəl, although it should, as he had abolished the unfair tradition of taxing the peasantry.

5 I. e. the Solomonic royal family.



At that moment, King Zā-Dəngəl brought us together, by the voice of the herald, all of us, the children of the scribes (f. 25a) whose number was 150. When he brought us together, he asked us, saying, “Where have the books of the kings been hidden during the time of Graññ?” The old man Həṛəyaqos, the scribe of the kings, from the land of Gasəḫḫa, said to him, “I am the oldest of these children of the scribes. I am 115 years old. I was there during the time of Graññ, surviving from among the monks.<sup>6</sup> But I do not know the hiding place of the books of your fathers. However, it seems to me that the grandson of our head/learned Mārqorewos, the scribe of wonders, knows. I have heard the news of his son, that he lives in the land of Ema,<sup>7</sup> the inheritance of his fathers. Inquire, O King, if they are today there (f. 25b) or in the land of Wāgda.”

At that moment, our King Zā-Dəngəl said to (each one of) us, the children of the scribes, privately, “Whose son are you?” At that moment, I was afraid; (so) I answered him, saying, “I am the son of . . .,” because my heart was stirred up,<sup>8</sup> saying, “He will imprison you.”<sup>9</sup> Therefore, I did [not] reveal (my identity) to him when he asked me. He said, “Why do you not answer me, you man, when I, your king, ask you?” He rebuked me saying so, and gave an order to his officials to imprison me. They immediately imprisoned me.

At that night, *Abba Eləyas* appeared to (the king) regarding me. He said to him, “Leave alone this scribe whom you imprisoned; for he said, ‘I do not know’ because he was afraid of you. (f. 26a) All the historical books are in his hands, because he is the son of (one of) the scribes of your fathers, who know the mystery of the kings, your fathers, and who know the mysteries of (the other) kings and the story of the line of your fathers that took place during the time of Ləbnä Dəngəl—that the angels of God had foretold him<sup>10</sup> regarding me and the destruction of our country—and that you will save her from the Barbarians.” *Abba Eləyas* said this and disappeared.

The next day, (the king) had me brought out of the prison house and said to me, “Do not be afraid of me; now tell me about what I asked you yesterday. For a certain monk of red skin complexion told me about you in a dream, saying, ‘Leave alone this scribe whom you have imprisoned. He will tell you the story of (f. 26b) the books of your fathers.’”

At that time, I gave him the box of my father which was sealed with a strong binder, (saying): “My father had told me when he died, ‘You shall not open this seal, but only the children of Yaʿəqob and King Ləbnä Dəngəl.’ Now open it and have a look at its inside.” At that time, (the king) opened its seal; and in it were

6 A, “spared from spears.”

7 Apparently by Yārār.

8 The word is qāl(l)äyā.

9 Lit. “me.”

10 For the story, see the next part starting on f. 52a, and Caquot, “Raguel,” pp. 104-106.



found 18 historical books which tell the story of the line of the kings of Ethiopia and the story of the rise of Graññ and the Barbarians; the story of this *Abba* Eləyas, the hermit, of the land of Ənəṭṭo, including his disappearance and his death after the 200 years of the time of the Barbarians are over; the history of the reign of the eight kings (f. 27a) who shall rise after his death; and the history of the four princes of Šäwa.

Now let us return to the story of the origin of this hermit *Abba* Eləyas, which I<sup>11</sup> found from a huge (history) book of the kings, which says, (that) Yəkʷənnə Amlak was the son of Naʿod.<sup>12</sup> It says (that Yəkʷənnə Amlak begat) ʿAmdä Şəyon and ʿAmdä Şəyon (begat) Nəwayä Krəstos, and Nəwayä Krəstos (begat) Nəwayä Maryam who is Dawit II.<sup>13</sup> Dawit begat Tewodros, Yəşhaq, Əndərəyas, Tewofəlos and Həbtä Iyyäsus<sup>14</sup> from Queen Şəyon Mogäsa who descended from the seed of the Aksumite kings.<sup>15</sup> But he begat Zärʾa Yaʿəqob and Əlleni from another queen, his wife Hırutä Amlak who (also) descended from the seed of Kings Arbəha<sup>16</sup> and Aşbəha (f. 27b) who were in the land of Wägda.<sup>17</sup> The name of her father was Ras Səmʿon, governor of the lands of Kätäta, Wägda, of Mähaggəl and Särmat.<sup>18</sup>

And Əlleni, the sister of Zärʾa Yaʿəqob, *Liqa Mäzämməran* Bäckinos of Grarəya and Däbrä Kəlʾat of Wägda married her. She gave birth for him to two blessed children; the name of one was Šärša Mikaʿel, *Liqa Mäzämməran* of Däbrä Libanos, and the second was Gäbrä Şəyon, the *Liqa Kahnat* of Däbrä Məṭmaq. She gave birth to these saints at her first conception. They lived (married) according to the spiritual law; these, too, begat many saintly priests. From her second conception she gave birth to *Abba* Eləyas and Maryam Kəbra (f. 28a), a wise nun of Däbrä Libanos, abbess of the virgins of Däbrä Libanos. She was a combatant because she was born a twin with *Abba* Eləyas.

This *Abba* Eləyas, his father gave to *Abba* Mikaʿel, the abbot of Wägäg, to teach him all the divine Scriptures. He taught him all things relative to the order of righteousness and monasticism. He became intelligent and knowledgeable.

11 Lit. "They."

12 Obviously, "the descendant of Dəl Nəʿad."

13 Sic, Nəwayä Maryam was the king who preceded Dawit.

14 Getatchew, "Religious Controversies," pp. 102-136.

15 Şəyon Mogäsa is the mother of Bäʿədä Maryam, i. e. Zärʾa Yaʿəqob's queen, Perruchon, *Chroniques*, p. 106.

16 Sic, for Abrəha.

17 Hırutä Amlak could be Əgziʾ Kəbra, see Conti Rossini, Filpos/Yoḥannəs, p. 118, and Taddesse, *Church and State*, pp. 216; 220, n. 2; and 278. The author was obviously interested in the sons, mentioning Əlleni only for being Zärʾa Yaʿəqob's sister. Otherwise he could have mentioned Dəl Mängäsa/Zir Ganela, another daughter who became a nun, and Dəl Mä(n)gäsa or Mogäsa/Bäträ Aron, Morgan M828, ff. 205v-206a and Bombeck, Maria, p. 499, respectively.

18 Although the description seems to apply to him, this cannot be the Ras Səmʿon of Hagärä Maryam who lived during and after the reign of Graññ. See Getatchew Haile, "The Works of Ras Səmʿon of Hagärä Maryam," *JES*, vol. xxxiii, nos. 1-2 (2005), pp. 5-95.



When the third Addä Šāwa<sup>19</sup> was built, as he entered (it) carrying the Eucharistic bread at midnight, divine light appeared on the golden container that he was carrying, extended from border to border. Also it happened similarly upon him at Däbrä Bərhan.<sup>20</sup>

King (f. 28b) Zār'a Ya'eqob used to love him very much because he was the son of his sister, but more so because of the purity of his conscience, the beauty of his good deeds and his faith. When (the king) held a council at Däbrä Bərhan about the faith, (*Abba Elōyas*) was with *Abunä Mälkä Šedeq*,<sup>21</sup> *Abba Yoḥannēs* of Däbrä Libanos, *Abba Tomas* and *Abba Yoḥannēs* of Däbrä Bəsrat, *Abba Bātrā Maryam* of the island of Zäge, Tātāmqā Mādḥən of Gādanā Bāgeda,<sup>22</sup> *Yoḥannēs* of Egora and Bənyam of Bäge Mədr. (*Abba Elōyas*) was chairman with these saints (over the synod) of 500 (participants). He debated the apostates of the faith, Gāmaləyal; Čāho; Zägiyorgis<sup>23</sup> and Ēnbārān, the Quadrinitarians (f. 29a) and Nestorians; and Aṭqa Mika'el who says God's hypostasis is one;<sup>24</sup> and the disciples of Bitu who say, "Christ's nature(s) are two; he knows in his divinity, and he does not know in his humanity like us; the body died by itself, without his divinity."<sup>25</sup>

*Abba Elōyas* said, "What Paul<sup>26</sup> says in his epistle, 'He died in body and lived in spirit,'<sup>27</sup> was it not (about) one Christ, about whom the Book of the Covenant says, 'Holy God, Holy Almighty, Holy living who is immortal. He suffered and died and rose from among the dead. He crushed death with the death of the Son of God, trampling Sheol?'"<sup>28</sup> As he said this, fire came out of his mouth and consumed the disciples of Bitu—50 men, they (f. 29b) said—as they were in the synod with Aṣqa, the teacher of the likes of the apostates.

At that time, *Abba Yoḥannēs*, Abbot of Däbrä Libanos, together with *Abba Mälkä Šedeq* and the whole assembly of the synod of the 500 saints, took counsel and said to King Zār'a Ya'eqob, "Listen, O King, you must appoint your nephew,

19 Addä Šāwa was "by the River Awit in Wägda," Caquot, "Ouriel," p. 64.

20 Däbrä Bərhan "Mount of Light" received this name because light had appeared on it; this note may be an attempt to connect the saint with this historic incident.

21 Disciple of Anorewos of Wārāb and Šəgağg, EMMI 7346, f. 30b.

22 B adds "Yoḥannēs of Wägera."

23 Or "Čāho Zägiyorgis."

24 I.e. "There are no three persons in the Trinity, but only three names," Conti Rossini-Ricci, Bərhan II, p. 126. Or it could be a confusion with the teaching of Zāmika'el who maintained, "God has no form (mälkä) like the form of man," idem.; and Getatchew, "John," pp. 150 and 160.

25 This view also differs from what is reported about Bitu in the Gädlä Giyorgis of Gasəčča, Colin, Giyorgis, pp. 27-28: ፪መጽኦ: ወልድ: ባሕቲቲ: ዘእንበለ: አቡሁ: "The Son will come alone without his Father."

26 B "Theophilos."

27 1 Pet 3:18.

28 The controversial Trisagion of the Oriental Orthodox Churches, taken from the Covenant of Our Lord, e. g., መጽሐፈ. ቅዱስ: p. 256; and Daoud-Mersie, Liturgy, p. 314.



*Abba Eləyas*, to be a (monastic) teacher of the Orthodox faith. For his monasticism is pure and his faith Orthodox. He is greater than us in faith, righteousness and in (observing) the rules of monasticism.” When (*Abba Eləyas*) heard this counsel of theirs, he fled from the synod at Däbrä Bərhan and entered the wilderness of Aškāla and hid himself in it. They (f. 30a) could not find him. He lived 12 years feeding himself on the vegetation of the wilderness from the dense forest. In the twelfth year since the time he (*Abba Eləyas*) entered that wilderness, Zär’a Ya’əqob went to that wilderness to collect wood from it for building of a church. (The wood cutters) found (*Abba Eləyas*) as he was drawing water for his meal. They saw him from afar; and, running, they told King Zär’a Ya’əqob that he was in the wilderness. The king went (toward) *Abba Eləyas* with the two wood cutters who saw him. (The king) grabbed him suddenly, without (*Abba Eləyas*) seeing him.

At that moment, (*Abba Eləyas*) said to him, “I implore you by Our Lady Mary, Bearer of God, your beloved one, (f. 30b) leave me alone, O King, my father. What (good) will I be for you, if you catch me and take me out of this wilderness? My name is Eləyas (Elijah), like Elijah, the prophet of righteousness who lived in a wilderness. I shall not escape from the death of this world, for I was created in an evil era; so, I will not ascend into heaven alive like Elijah, the prophet of righteousness. But would I live again in the ephemeral world, carrying his living name? Rather, I shall die in the wilderness to receive a little bit of the blessing of Elijah, the prophet of righteousness, so that it might be a salvation for my soul. Leave me alone for the sake of the prayer and Covenant of Our Lady Mary, Bearer of God.”

The king, having heard (f. 31a) this from *Abba Eləyas*, said to him, “Listen, O my son, this decision of yours to live in the wilderness is good, but *Abba Yoḥannəs* and *Abba Mälkä Şedeq* said to me, ‘There shall rise in the latter days again apostates of the faith, enemies of God. We are old; we shall not live until that era (to defend the Orthodox faith). That nephew of yours, *Abba Eləyas*, is younger than us; appoint him. For we see him defeating apostates of the faith with the sweetness of his words and the power of his prayer.’ Therefore, I shall not let you live in the wilderness. Rather, I shall appoint you a (monastic) teacher/abbot of the faith over one of the holy monasteries, either on Däbrä Libanos, or Däbrä (f. 31b) Bəsrat, or over Däbrä Wägäg, Däbrä Mādḥanit, Addä Şäwa, Däbrä Şahl, Betä Maryam, Gädamä Wali or Däbrä Halle Luya, taking counsel with *Abba Yoḥannəs* and *Abba Mälkä Şedeq*, my beloved and my faithful ones.”

*Abba Eləyas* replied, saying to him, “I implore you by the Bearer of God, that you should not do like this to me. For I have dedicated and given myself to Our Lady Mary so that she might preserve me according to the rules of coenobitism. For she is the savior of the children of Christianity, whom she preserves with her



prayer from every evil. For the world was created because of her.<sup>29</sup> Therefore, do not appoint me (f. 32a) head of the clergy, because an appointment over the lay officials is better than an appointment over the clergy, because I hold grudges; and with grudges the Kingdom of Heaven will not be found, as the holy books have told us. For you, my mysteries are not hidden. Listen, my Lord, for the sake of Our Lady Mary. However, a righteous priest shall not be wanting in the country of Ethiopia, a chosen one of all countries, as the great psalmist, the chosen one of the merciful God, has said about it, 'He does not leave the earth without priests and prophets, from before the world and unto forever.'<sup>30</sup> Therefore, according to his words, he shall not abandon our country, Ethiopia. For Mary, his Mother, the holy and chosen one of all women, has taken it, for (its) salvation, a tithe from our God, her Son, our living (f. 32b) Savior, and of a multitude of mercy.<sup>31</sup> Many books have told us thus, and in the monasteries of the saints, too, she<sup>32</sup> is holy. And the Book of Mystery<sup>33</sup> of *Abba Giyorgis of Gasāčča*<sup>34</sup> and (that of) *Abba Bāṣālotā Mikaʿel*,<sup>35</sup> the holy teachers of the Church, (who are) of the Orthodox faith, are witnesses for (Ethiopia). The apostates, the disciples of Arius, Nestorius and Leo, will not be able to spoil it by their disturbing words. As now, in the time of your reign, (God) will raise for her holy monks. (The apostates) will not despoil it with their heresy, nor will they defeat it, thanks to the prayer of the Mother of our Almighty and Victorious God and the life-giver to the children of Israel. If I ever live in the life (f. 33a) of the body, I, too, will be added as/with one chosen monk priest; I shall stand for our holy faith of Alexandria. We shall defeat them<sup>36</sup> by the power of the Covenant of Our Lady Mary. Do not be afraid, O Orthodox king, because the angel of God has told me the matter of all the apostates. Because I have entered into this wilderness, (the angel) has driven away for me the fight of demons; he has said to me, 'Stay here until an angel<sup>37</sup> calls you either dead or alive. For he has chosen you from the womb of your holy mother because of the beauty of (her) faith and her belief. The make up of her personality is more comely than all women of this ephemeral world.'"

As he was talking with his uncle our King Zārʿa (f. 33b) Yaʿeqob, an angel of God came down from heaven, looking like a small child of about three years, and stood in their midst. He said to (*Abba Eləyas*), "O meek man, why do you tell (the king) what I told you, what I was sent with from Our Lady Mary to you? Now,

29 ተአምረ ማርያም: p. 9.

30 Unidentified.

31 The reference is obviously to Kidanā Məhrāt or "Covenant of Mercy," ተአምረ ማርያም: pp. 55-65.

32 Ethiopia.

33 Māṣḥafā Məṣṭir.

34 Yacob, Meṣṭir.

35 Most probably Bāḥaylā Mikaʿel, Budge, Mysteries.

36 Lit. "him."

37 B "God."



stand up and sit on my back; I will carry you (away). And you meek King, go before I smite you. Why do you investigate the matter of this priest? The Orthodox faith (you have) is enough for you; and for this nephew of yours, living in the wilderness, like Elijah the Tishbite and John the Baptist of the wilderness is better.” Having said this, he raised him up and carried him off with his wings, (f. 34a) and removed him from his uncle, King Zär’a Ya’eqob. We found (the story) which says (this) in the book of history of King Zär’a Ya’eqob.<sup>38</sup>

Furthermore, we have found in the book of history of King Bä’ädä Maryam that says thus: It said that when he built (the church) Atronäsä Maryam, the building collapsed after its construction was completed. The king, therefore, grieved, because he had toiled much in its construction. He went into the church of Mary [Betä Maryam] and prayed, saying, “Why did you make me a mockery for my enemies? I toiled much in the building of your church, hoping that I would be justified according to the words of your Covenant, trusting what the Book (f. 34b) of your Miracles says, ‘Whoever builds a church in the name of the Mother of God shall be saved from all evil, and shall find the everlasting Kingdom of Heaven in place of the ephemeral kingdom of earth.’”<sup>39</sup> As he was praying like this, his tears were dropping on his neck. (The text we have found) says (this).<sup>40</sup>

Because of this, Our Lady Mary sent *Abba* Eläyas immediately to him to comfort him in his grief. He entered (and went) to him without the guards of the gate of the king seeing him. He greeted him. (The source) said (that) when he came close to him, the king startled because his facial appearance was very much fear-inspiring like the angels of heaven.<sup>41</sup> At that time, he said to him, “Do not be afraid of me. I am Eläyas, the son of Əlleni, sister of (f. 35a) your father. I am a human being like you, not the creation of demons. Listen, let me tell you what Our Lady Mary, Mother of God, has sent me for. She says to you, ‘Go to the land of Ənnäbse and renovate the building of my shrine’<sup>42</sup> which my enemy G<sup>w</sup>ədit, the queen of Sayənt has set on fire.<sup>43</sup> And this G<sup>w</sup>ədit, fire,<sup>44</sup> the queen of the sorcerers of the land of Suba has consumed. Therefore, build Märtulä Maryam first because it has precedence over this Atronäsä Maryam. You will build this, my *däbr*, later, both again in the form they were before. And I shall grant you the Kingdom of Heaven for your toil for my sake. And my Son will reward you with a good reward, (f. 35b) with the righteous kings. And this time, it is Satan, who resembles a serpent, who demolished it. In the time of your father, he came into (the church

38 Amharicisms.

39 ተአምረ ማርያም፣ p. 59.

40 Amharicisms.

41 This is clearly related to what happened at the appearance of the Archangel Raguel to Löbnä Dəngəl; see Caquot, “Raguel,” p. 97.

42 Märtulä Maryam, in Goḡgam.

43 Märtulä Maryam was destroyed by the forces of Graññ.

44 Probably Ḥsato, because here Gudit and Ḥsat(o) are made two different persons.



in) Dăbră Bərhan, resembling a big snake, and wrapped around the Eucharistic bread. The clergy of the church were frightened. But your father came to it and killed it, reciting the prayer, *Peace to you, we say to you prostrating. O Queen of Salvation, Mary, we supplicate to you. We take refuge with you from a hunting serpent. For the sake of your mother Anne and your father Joachim, save and bless today our community, O Virgin.* You, too, recite now this prayer over this my church. And you will see the power of my miracle (f. 36a), today, too, again on the serpent (as it happened) from my father Adam until today.”

The next day, King Bă’ədä Maryam gave an order that they celebrate the Eucharist in the scarlet tent at Atronəsä Maryam. They celebrated the Eucharist as the king had commanded its clergy. When the priest said, “Send the grace of the Holy Spirit upon us,”<sup>45</sup> at that moment, Satan barked and bit the leg of the priest, \*as the oblation was in his hand.<sup>46</sup> Abunä Eləyas put on the priestly vestment and said to them, “Come to me; I will give you the Communion. Do not be afraid of this serpent.” He took the Eucharist and broke it, reciting the prayer of the fraction according to (the Anaphora of) Epiphanius<sup>47</sup> Hexameron, which means, “the beloved of Our Lady (f. 36b) Mary, Mother of Christ,”<sup>48</sup> and also (reciting from this) great anchor of the erudite of the church, “God of the luminaries, God of the authorities, etc.”<sup>49</sup> He broke the Eucharist reciting this, and gave (it) to the clergy and the king, too.

Then the king recited the *Peace to You*, like his father, and the choir responded to him, saying,

Mary, with this body of yours, which he wore,

God sanctified the life of our body and soul.

And with this bread of the body and blood of your Son, preserve the reign,

And strengthen the Atronəs

Of our beloved king Bă’ədä Maryam, whose majesty is the beauty of his faith.

For he has made you the custodian of his body and soul.

As (f. 37a) the celebrants of the Eucharistic Thanksgiving chanted with these sanctifications, Abba Eləyas signed and touched, with his fingers that broke the Eucharist, the priest whom the serpent bit; and he rose from his death; for he had died instantly when it bit him. And Satan was cast out barking like a wild dog,

45 E. g. Anaphora of Epiphanius, መጽሐፈ ቅዱሲ ኦንቀጽ 74, p. 198; Daoud-Mersie, Liturgy, p. 242.

46 B “who said, ‘send.’” At that moment, a great fear happened; and the priests abandoned the Eucharistic bread.

47 መጽሐፈ ቅዱሲ ኦንቀጽ 76-86, pp. 198-9; Daoud-Mersie, Liturgy, pp. 242-4; Euringer, p. 120-4.

48 B “Jesus.” Epiphanius was, indeed, the pseudo author of the Hexameron or the story of the six-day creation, Trumpp, Hexameron. But the author was not aware that “Aksimaron” is the title of the work. He rather took it for a description of Epiphanius: “the beloved of Our Lady Mary, Mother of Christ.”

49 The origin of the text is the Covenant of Our Lord or Mäṣḥafä Kidanä; it was adopted in the Anaphora of Epiphanius; the other anaphoras do not have it.



which is “täk<sup>w</sup>la”<sup>50</sup> in our language. And King Bāʿädä Maryam was very pleased. He commanded that this prayer be prayed at the occasion of the celebration of the Eucharist, before the deacon says “Pray for us”<sup>51</sup> at the prayer of the Mass.

Then King Bāʿädä Maryam went to the land of ʿĀnnäbse and started building the structure of Märtulä Maryam. At that place, (f. 37b) Our Lady Mary worked miracles three times in her shrine of the land of ʿĀnnäbse.<sup>52</sup> And this (happened) as our King Bāʿädä Maryam was overlooking the construction of this, her edifice. A big python came out from the River Nile and bit his granddaughter whose name was Marta, the daughter of King ʿĀskändär, brother of Naʿod. King Bāʿädä Maryam grieved, wailing and saying, “Who may call *Abba* Eləyas from the land of Aškäla in order that he may raise for me this my daughter, the daughter of my son? For she has not sinned in deeds of this evil world like myself. She died rather because of my sin, without any transgression. O My Lady, the Mother of the life of the whole (f. 38a) world, send *Abba* Eləyas so that he might raise her from death, as he has raised before the one whom the serpent had bitten, which is the dragon [*tānān*], the abode of demons, my enemies and your enemy which swallows your loved ones.”

At that moment, she sent *Abba* Eləyas *Gädamawi* with a chariot of winds, as the first Eləyas/Elijah, the Prophet who ascended to heaven with a chariot of fire. When he arrived at the land of ʿĀnnäbse, he feared lest the king’s army see him. So, he started praying removed a little bit from the camp, until the army was far from the church at the time of Communion, because her corpse was in it until they finished the prayer of the Mass (f. 38b) of the Holy Communion, which it should be according to canon law.

As he was praying, standing in the courtyard of Märtulä Maryam, which is called Qärašäbo, he saw from afar a monk, called Šäršä Peṭros, coming toward him. He beckoned him with his finger (to come) toward him. (The monk) came close to him and greeted him. (*Abba* Eləyas) asked him, “What is your name, O you monk?” He said to him, “I am Šäršä Peṭros. And you, what is your name?” Eləyas asked him, again;<sup>53</sup> he said to him, “Are you really Šäršä Peṭros? Is it you who fights with the priests of Mänzəḥ over the question of *Maḥletä Šəge* of the Mother of the grape of life, Our Lady Mary?”<sup>54</sup> Now I know you. Because (f. 39a) I have longed to see your face, Our Lady Mary has brought you to me because of her love. I will tell you my name later, but now go to King Bāʿädä Maryam (and)

50 wolf.

51 Possibly a reference to the prayer in the Ordinary of the Mass, Šərʿatä Qəddase, e. g. መጽሐፈ ቅዱስ ኢጋዋጽ 33 and 35, p. 20; Daoud-Mersie, Liturgy, p. 27.

52 A Säble.

53 Amharicism, mälləso.

54 The objection known so far was to singing Yared’s dagg<sup>w</sup>a, not to *Maḥletä Šəge*, see Conti Rossini, Yāred p. 19.



raise from death his granddaughter quickly, before they bury her, before they finish the prayer of the Mass.”

*Abba Šāršā Peṭros* replied, saying to him, “How is raising a dead (person) possible for me, O father?” *Abba Eləyas* answered him, saying to him, “Whoever believes in the name of Our Lord Jesus Christ, the life of all the dead, can raise a dead (person) by her prayer, for you love her more than all of us, monks. And you fight with your people regarding the question of her *Maḥletä Şəge* all the time. (f. 39b). And I will not separate from you when you stand before the king. For I am sent to/from her to raise this his daughter for your sake, to help you. Do not be afraid; Our Lady Mary will raise her because of the Orthodox faith of our fathers. I would feel embarrassed to stand with you in public, because I am naked. You have put on two covers. Give me one (of) the garments. I will follow you and stand behind you. (Then) you will say, ‘I shall raise her in the name of Our Lady Mary.’”

When (*Abba Eləyas*) told *Abba Šāršā Peṭros* this, the latter gave him one of his garments, a goat-skin. He wore (it) and followed him. *Abba Šāršā Peṭros* stood and called (f. 40a) before the king, saying to him, “Do not grieve nor cry, O King, because of the death of your granddaughter. I will raise her from death in the name of Our Lady Mary. Only swear to me to give me the wish of my heart.” The king said to him, „If the wish of your heart is good, I will give you whatever you ask of me without swearing, for swearing to do something evil<sup>55</sup> is not meet for a king, but only doing good. If the case of (your) wish is evil, she will die. O father, I do not know, only God (does). For she did not sin like us. I cry for my sin, not for her, for she is pure from sin.”<sup>56</sup>

At that moment, *Šāršā Peṭros* entered where (f. 40b) her corpse was. He stood (there) and said, “Rise, in the name of the Mother of life, O you, damsel.” At that moment, a hand of light appeared touching her corpse. (The girl) moved in her shroud, and said, “Loosen my shroud, because my soul has returned to my body by the prayer of *Abba Eləyas* and by the prayer of this monk who is standing before you. He is a beloved one of Our Lady Mary; I am alive (rescued) from the hand of death because of him.”<sup>57</sup>

They carried her immediately and took her outside the church and loosened her shroud. She stood up before the entourage of her grandfather, the king, and told the mystery of heaven and the story of *Abba Eləyas*, her relative. She said to the king, the father of her father, (f. 41a) “Rise; saddle<sup>58</sup> your horse and catch up with him before he reaches his abode. For Saint Raguel, the angel of God, is fol-

55 Lit. “falsely.”

56 A “...pure since her youth.”

57 *Šāršā Peṭros* was the founder of *Dābrā Wārq* in *Ennābse*, *Goḡḡam*. For his *gädl*, see *Kinefe-Righ Zelleke*, “Bibliography,” p. 90 (no. 139), and *Taddesse*, *Church and State*, p. 304.

58 B “mount.”



lowing *Abba* Elāyas, in order that they may kill (the serpent) by your hand, by the order of Our Lady Mary.”

At that time, (the king) sprang from the ground and mounted quickly the back of his horse. He caught up with (the serpent) at the descent of the slope of the River Nile as it was slithering, holding a cow with its tail; he smote its back with a spear. It turned round toward the king, leaving the cow which it held. It brandished its tongue to catch the king and bite him. At that moment, *Abba* Elāyas jumped from the chariot of wind and caught it by its head. And Saint Raguel drew out his sword and cut (f. 41b) its neck. And Satan who abode in it howled like a hyena and entered into the water of the River Nile, and vanished like smoke, as the army of the king watched it. When they turned round to *Abba* Elāyas, he had already disappeared from them; and gone to his wilderness with the chariot of wind. We have found the account in a certain historical book.<sup>59</sup>

We have found a third (event) in the book of the history of Naʿod, which says, appended to the end of the book: In the time of Naʿod, many monks from the regions of Gʷäggam and Šāwa went down to Jerusalem, (where) the miracle of Our Lord (took place). There, they found five apostates of the faith who survived the execution by Zārʾa Yaʿeqob, because of their teaching, which says, (f. 42a) “Prostrating before Mary and the cross of her Son is not proper.” The patriarch arrested them by proxy. (But) they escaped from the imprisonment of the bishop of Alexandria, *Abba* Gäbrʾel. They returned from the land of Egypt and came (back) to the land of Wändäl<sup>60</sup>. Gäbrä Mäsiḥ, the ruler of that land hid them. A few days later, he came to believe in the faith of the Franks, the faith of these monks, the apostates, and he gave them the *gʷəlt* of the church of the land of Wändäl, uprooting its clergy from it. At that time, its clergy were exiled from the land of Wändäl and came to the wilderness of the River Aškāla. The disciples of *Abba* Zārʾa Šəyon (f. 42b), head of the monks<sup>61</sup> of ʿAddä Šāwa, welcomed<sup>62</sup> them. (*Abba* Zārʾa Šəyon<sup>63</sup>) grieved because of (Gäbrä Mäsiḥ).

(The uprooted clergy) told *Abba* Elāyas this incident of their exile. *Abba* Elāyas went (there) immediately with the chariot of wind which Our Lady Mary gave him, (which she received) from her Son for her ministration in all the monas-

59 Amharicism.

60 The reference is definitely to the Ḥṣṭifanosites; their story was, indeed, preserved as one of the miracles of Mary, see Cerulli, “Stefaniti,” pp. 243-253. It is also recorded in the gādl of *Abba* ʿEzra, one of the Ḥṣṭifanosite fathers; see Caquot, “Ezrā,” pp. 73-78. The Patriarch of Alexandria at that time was not Gäbrʾel, but Yoḥannēs XIII, 1484-1424. But their story that follows is not to be found in any of the two sources.

61 Liqā Mānākosat, or “Head of the Monks,” seems to be a title like Liqā Kahnāt, i. e. “Archimandrite.”

62 Or “made them cohabitants.”

63 He was also head of another monastery called Bāṭəṛəññ, founded by Samuʿel of Wägäḡ, Kur, Samuel, p. 78.



teries of her country,<sup>64</sup> for her visits to her beloved saints.<sup>65</sup> He traveled in one day from the River Aškāla to the land of Wändäl, whose distance is a journey of as much as two weeks. He came to that ruler, Gäbrä Mäsiḥ, and asked him, "Why do you believe in the faith of the Franks? And why did you uproot the disciples of *Abba Yoḥannəs* (f. 43a) and *Abba Mikaʿel*, the holy fathers of the Orthodox faith, from the *gʷəlt* of the church of Wändäl which your ancestor Ḥarbä Gošše<sup>66</sup> of the Orthodox faith has granted them? For he has granted (it) to *Abba Yoḥannəs* and *Abba Mikaʿel* with an oath and under the pain of excommunication lest the descendants of the disciples of Samuʿel<sup>67</sup> uproot them from (the *gʷəlt* of) this church of the land of Wändäl. Is the defiled faith of the Franks better for you than the Orthodox faith of your fathers? Now, return the *gʷəlt* of the land of these disciples of the righteous Yoḥannəs before you die a wicked death through the excommunication of their fathers, the holy monks of the Orthodox faith."<sup>68</sup>

When he heard this, he laughed at him very much, and asked him, "Are you *Gādamawi* Eləyas whose news my beloved ones, (f. 43b) these Franks, the children of Peter, Head of the Apostles, have told me? Now, bring down upon me the fire of a scourge from heaven, you, too, like Elijah. As for me, I have believed in the faith of the Franks,<sup>69</sup> the land of Peter, Head of the Apostles, and (of) the land of Elijah, Head of the Prophets."<sup>70</sup> He said to (his servants), "Now, arrest this wicked monk who does not fear the face of a great governor [*māk ʷanənt*]." His servants arrested him and flogged him severely. While they flogged him, he said to (the governor), "You flog me in the faith of the wicked Frankish land, the land of the apostate Leo; and I will die in the faith of Peter, Head of the Apostles, like Archbishop Dioscorus of the Orthodox (f. 44a) faith. Now let me see who will save you from the excommunication of Peter and Dioscorus. For (you are) in the faith of Leo the Frank, which is not the land of Peter, Head of the Apostles, but the land of the disciples of Leo, denier of the faith of Peter, as the written Faith of the Fathers<sup>71</sup> declares."<sup>72</sup>

64 Ethiopia.

65 I.e. "monks."

66 Sic, Ḥarbä Gošš, who is also called Ḥəywātənä Bā-šəyon, is the descendant of Abba Yədlä who led an Evangelizing group to Šäwa that settled in Šəlaləš. Abunä Təklä Haymanot descends from him.

67 This is Samuʿel of Wägä, Kur, Samuel, pp. 54 and 78.

68 The Monastery of Wändäl(a) was established by Samuʿel of Wägä, with a church called Betä Maryam; its first abbot was this "righteous Yoḥannəs." Ibid.

69 The author understood Afrəngi as a place name like Alexandria. It is also interesting to note that the strange teaching of the Ḕstīfanosites was believed to have been an influence of the Franks. How much truth there is in this accusation is not clear.

70 Ethiopian writers believe that there is only one foreign country, "Oversees," for all people of light skin complexion, Palestine, Italy, France, etc. Peter's Rome is also Elijah's city.

71 Haymanotä Abäw.

72 B "...but the land of the disciples of the denier Leo. The faith of Peter, however, is Orthodox as the written Faith of the Fathers (Haymanotä Abäw) has told us."



Having said this, after they flogged him much and the blood of his parts frowed, he beckoned the cloud of wind with his eyes (to come to him); and it snatched him to heaven with the chariot of light from the presence of Gäbrä Mäsiḥ who was flogging him. Being on the chariot, he said, "Let no rain of blessing fall on this land, as in the time of Ahab, and as (the heaven) was reined (f. 44b) by the words of the Prophet Elijah." At that moment, the River Nile dried up. From A(n)ḡäbära to the land of Därra,<sup>73</sup> there was sun that burnt the districts of G<sup>w</sup>äḡgam, G<sup>w</sup>ändär and Damot, except Bäge Mədr.

King Na<sup>c</sup>od heard this news regarding the predicament of the land of G<sup>w</sup>äḡgam. He sent his army and his officials to bring Gäbrä Mäsiḥ, the governor of Wändäl. He brought together the disciples of Abba Yoḥannəs from the wilderness of the River Aškäla to which they were exiled. He said to them, "Now, tell me the story of *Abba Eləyas*." They said to him, "No; we do not know his abode nor do we know *Abba Eləyas* (in person), but we hear with our ears (f. 45a) when they say he is in the wilderness of the River Aškäla. When (Gäbrä Mäsiḥ) drove us out of the land of Wändäl, our inheritance, we went to the wilderness of Aškäla. Only the monks of this wilderness received us. Among them was a certain monk, a hermit born in your country, whose name is Eləyas, who lives with them. (When) exile befell us,<sup>74</sup> we told him the news of our exile. And he told us, 'I have told (King Na<sup>c</sup>od) the news of your<sup>75</sup> exile.' He, too, has come with us but has remained (outside) at your gate. Ask him about hermit *Abba Eləyas*."

King Na<sup>c</sup>od said, "Call him from the place in which he is." Two monks heard when he said this to them, (f. 45b) and they said to him, "The one monk (at the gate) is this Eləyas of the land of Wändäl." (And he said), "And I am Eləyas *Aškälawi*, Son of Əlleni, the sister of your grandfather." He said this and disappeared from the presence of King Na<sup>c</sup>od, hating vainglory. Our Lady Mary lifted him up with the chariot which she gave him for her ministration and made his residence at her *däbr*, Anba Maryam, the country of Ənṭoṭto. We found (it) written (thus) in the book of the history of King Na<sup>c</sup>od.

And we found a book of the history of Ləbnä Dəngəl that says (thus: the source) said about him, "When Graññ and Nur Mäḥammäd rose, (f. 46a) we found (*Abba Eləyas*) burying the martyrs of Ənṭoṭto who died by the hand of Graññ. Many saints told us."

Then in the time of Zädəngəl, I<sup>76</sup> became old and returned to my country Ema. As I was there, (Agaya) came from the land of Gäbonya,<sup>77</sup> having been to Lake Z<sup>w</sup>ay, and carrying books of her fathers, when the Barbarians drove her from her

73 A Dore.

74 B "...with them." I. e. "He came with us."

75 Lit. "our."

76 Liq Zāmälakot.

77 A Gäbogäya, B Babonya.



fief. She came to me, inquiring (my whereabouts), and said to me, “Are you *Liq Zāmālākot*, the grandson of the head of the scribes, *Mārqrəyos*, the scribe of wonders and the history of kings?” I answered her, saying, “Yes, I was before but now I am (f. 46b) a feeble old man whose age is 125 years. I wrote the history of the line of the kings from the time of King *Zādəngəl* to the era of *Fasilādās*. And now I came from the land of my exile, *Wäf Wašša* of the land of *Bäğəmdər*,<sup>78</sup> leaving my children (there). I (only) hear the news of my grandchildren and the grandsons of my brother. My eyes are too weak to see, and my legs are too frail to walk. What is your name? And from which land have you come to ask me about the matter of my age, and inquire about my name? And why have you come to me? They told me, ‘A lofty lady has come to you.’ (f. 47a) I stare at you; (but), other than a voice, I hear nothing nor see your face, for my eyes have become feeble because of my old age.”

Then she said to me, “Actually, my country is far. My name and my country I will tell you later. Regarding my coming to you, however, its reason is as follows: A certain monk, a hermit, sent me (to you) so that you might tell me the word of God that you have heard from your fathers and have written down like your grandfather. Now, tell me everything, for the sake of Our Lady Mary, Mother of God.” I answered her, saying, “Do not invoke the name of Our Lady Mary. I will tell you without you adjuring me. Where did you find a hermit in this (f. 47b) time of difficulty and the Barbarians?”

She said, “When the Barbarians surrounded me to rob me of my fief and my money, I fled toward the country of *Z<sup>w</sup>ay*, taking off by night. I came into the wilderness of *Däbäl*. In that wilderness wild animals surrounded me at night; the wide earth seemed narrow to me. My servants lifted me into a big tree; but an elephant killed them. As I was crying, sitting on top of trees with my children, a certain monk came and hit the elephants and the other animals; he drove them like cows and kept them away from me. And he crushed (f. 48a) the head of a dragon, pulling it out from the bottom of the tree on which I was. He measured its length; it was 19 cubits.<sup>79</sup> Then he said to me, ‘Come down from the tree, and come close to me so that I may tell you what Our Lady Mary, Bearer of God, has sent me for.’ He said this and brought me down from the trees, and said to me, ‘Our Lady Mary says to you, go from this country, leaving your three children. But let your (other) three children go to the land of *Ḑrs*, to your grandfather *Liq Zä-Mālākot*, and be with the people of *Wägda* and *Täg<sup>w</sup>əlāt*, until God wills to have compassion on this land.’ He said this and began to lead me to the road of Lake *Z<sup>w</sup>ay*, (f. 48b) and brought me to (the island). He let me enter (the lake) with stalks of papyrus grass; but he came on foot, without a boat. There he showed me the history book which your father and your grandfather *Mārqrəwos*, the writer of wonders, have writ-

<sup>78</sup> B *Bägemdər*.

<sup>79</sup> A is not clear; it could be 14.



ten. (The monk) collected<sup>80</sup> 40 books; he produced 200 golden dinars and bought 50 camels and donkeys. He left my three children on that<sup>81</sup> island, and he had the (other) three mounted on the camels, and me on a she-ass. We returned from Lake Z<sup>w</sup>ay. He brought me, leading me until Yārār. He gave 100 golden dinars to Təgrean Muslims, and said to them, 'Take your wage this 100 golden dinars, and bring these people there to the land of ʿĪrs.' (f. 49a) Having said this, he returned to the land of ʿĪnṭoṭṭo. He said to me, 'If Zāmälākot asks you, what is the name of the monk who appeared to you? say to him, Eləyas of the wilderness of Aškāla and the land of ʿĪnṭoṭṭo, hidden to incense Amba Maryam.' They set out, taking their money. (But) they betrayed me when we reached the land of Täg<sup>w</sup>älāt: they sold me with my children to my sister Lady Täg<sup>w</sup>rit, daughter of Queen Marta. While we were with her, the (the invading) Barbarians forced us to flee. She fled to the country of ʿĪras,<sup>82</sup> and me,<sup>83</sup> I entered the land of Ayni and inquired the name of this country. 'It is not Arso,<sup>84</sup> they said to me, 'but Ayni.'

Then (f. 49b) I went to the land of Mānzəḥ,<sup>85</sup> and came to Adäle. Regarding the name of this, too, it happened the same; they told me (that) it was not Ars<sup>86</sup> but Adäle. As I grieved because of this, that *Abba* Eləyas came to me on Miyazya 21. He greeted me and said to me, 'Go from here to the land of ʿĪrs,<sup>87</sup> taking this road; it<sup>88</sup> will bring you (there).' Having said this, he remained in the land of Məs<sup>c</sup>älä<sup>89</sup> Maryam, to incense on the feast of (Mary's) Nativity at this *däbr*. And I, taking the road which he showed me, came to the land of ʿĪrs on the 30<sup>th</sup> of the same month. I observed the holy day of her Nativity at Mägäzo.<sup>90</sup> He came on the third hour (of the day) to Däbrä Dab(b)a, departing from Məs<sup>c</sup>älä Maryam. He blessed the water of Mägräzo.<sup>91</sup> And (f. 50a) it became a tasty beer. He returned to the land of ʿĪnṭoṭṭo.

Inquiring, I came to you, and found (you here).<sup>92</sup> I am Agäya, the daughter of Sənä Krəstos, your grandson. And the name of my mother is Amätä Yoḥannəs, daughter of Zädəngəl. When was the time of the disappearance of this monk? He rather hid this matter from me when I asked him. (He said,) 'Let *Liq* Zāmälākot

80 The verb *wāṭānā*, in this meaning is not attested in the dictionaries; but for the word being in a similar context, see, Getatchew, ʿĪstifanos, p. 8.

81 Lit. "their."

82 Sic.

83 Sic.

84 Sic.

85 B Wānzāla.

86 Or "ʿĪrs," not clear.

87 Sic. This must be the correct form of the name of the place.

88 B "I."

89 Sic; for Məshalā, e. g., Kur, Marḥa Krestos, p. 64. Many manuscripts show this mistake.

90 B "Mägäzo."

91 A "He blessed the water and pierced it." The copyists had the problem of reading the correct form of the name of this less known place.

92 "at ʿĪrs/ Ema"?



tell you' and disappeared from me. Regarding you, he has said, 'He will die on the day of my disappearance. And I will die after the 252 years of the era of the Barbarians, in the (Evangelical) Year of Luke, on 6 Hădar, on the day of rest of *Abba Băšălotă Mika'el*,<sup>93</sup> on a Tuesday. And you<sup>94</sup> will die on 1 (f. 50b) Gənbət."

When I heard this,<sup>95</sup> I admired him and gave him the 30<sup>96</sup> historical books. Regarding (*Abba Eləyas's*) disappearance, (*Liq Ză-Mălăkot* said,) "The book of the history of Na'od told me, (that it took place) when he quarreled with Găbră Măsiḥ on the 7<sup>th</sup> of the month of Țərr in the time of Na'od, 22 years since he became king."<sup>97</sup> Now, "the Year 252 since the era of the Barbarians" happens to fall in the Year 7026 (since Creation). Then the next generation calculated it.<sup>98</sup>

I have informed you what I found in the book of the history of the kings. Every thing about Eləyas exists in all books of the history. One book of the history of Na'od, copied in the margins of the Book of the Miracles of Our Lady Mary, (f. 51a) says (that) *Abba Eləyas* was born on the 22<sup>nd</sup> of the month of Țəqəmt; and he received Christian baptism at Găbăr(ə)m, at the monastery of *Abba Tăklă-Hawaryat*, on the 1<sup>st</sup> of the month of Taḥśaś. *Abba Tăklă-Hawaryat* of Găbăr(ə)m, *Abba Mika'el*, abbot of Addă Šăwa, Wăgăg, and Yoḥannəs of Wăndăl called his name Eləyas, after the name of the Prophet Elijah, knowing that the beauty of his righteousness will be like (that of) Elijah. His father in the Holy Spirit was *Abba Tăklă Haymanot*,<sup>99</sup> his teacher in the instruction of the faith and the Scriptures was *Abba Mika'el*, (his father) in giving the monastic habit was Mălkă Šedeq, and in (leading) a monastic life was the same *Abba* (f. 51b) *Mika'el* of Addă Šăwa and Dăbră Wăgăg. His residence became Aškăla Wăha<sup>100</sup> and the land of Ənṭoṭṭo Anba Maryam. And his eternal rest was there, says the book of history.

*Liq Ză-Mălăkot* said, "See and comprehend this and preserve<sup>101</sup> it all my children," and went to his eternal rest. He rested eternally on 6 Țərr and was buried in Ema at the cave of Ənžora, being a man with the age of 132 years. Our Lady Agăya received this book, and we, Ya'əqob and Țimotewos, the scribes of A'əgară Krəstos her son, and the scribes of Ras Dəmeṭəros, her relative, copied (it?).

93 There is no known record on a Băšălotă Mika'el who died on 6 Hădar, but on Hămlə 21, Conti Rossini, *Başalota Mikā'el/Anorēwos*, pp. 58 and 76. Ludolf, *Commentarius*, p. 397, has 6 Țəqəmt.

94 *Liq Zămălăkot*.

95 If the speaker is Agăya (or Agaya), either the words of *Liq Zămălăkot*, which she says she "heard," was not copied, or the pronouns that refer to Eləyas and Zămălăkot are given confusedly.

96 Sic, one would expect "40."

97 Sic, possibly "12 years," because Na'od did not reign that long.

98 Also the calculation is incorrect.

99 I.e. he was his follower, apparently, through his monastic father, Mălkă Šedeq, who was a descendant of Abună Tăklă Haymanot.

100 "Aškăla Water"; otherwise "Aškăla Wănz" i.e. "Aškăla River."

101 Sic; Amharic. The Gə'əz verb šāḥa is translated into Amharic with ṭəbbāqā which in turn has two meanings "to preserve" and "to wait;" but the Gə'əz verb šāḥa does not mean "to preserve".



Glory be to the Father, the Son (f. 52a) and the Holy Spirit who had us complete this book of history in good health, to whom is glory and dominion forever. Amen and amen; let it be; let it be.

O Lord, the God of Agäya,

Preserve *Abunä* ...b (Gäbrä Ab?)<sup>102</sup> from the temptation of the robber Devil.

Forever and ever. Amen.<sup>103</sup>

## II. History of *Abba* Elöyas, Part II (EMML 1126, ff. 52a-61a):

(f. 52a) In the name of the Father, the Son and the Holy Spirit, one God. We begin, with the help of God, to write the history of the holy and blessed Elöyas, (as it is) found in the book of the history of King Ləbnä Dəngəl.

56 years after the ash fell (like rain),<sup>104</sup> there will rise a king whose name is Gä. Kä, from the land of Dä called (f. 52b) A Fä Q<sup>w</sup>a.<sup>105</sup> Before this king, there will come up a bishop from the See of (Saint) Mark whose name is ʾᲄ,<sup>106</sup> and ʾᲄdərəya(s) will go with the said king to Däbrä Libanos. He will stay three days performing priestly work. And Däbrä Libanos will be sanctified during his tenure. However, Däbrä Libanos is not defiled but defiled were those who lived in it during the era of the Barbarians, doing the deeds of the Barbarians, smoking the filthy *əṣä säṭäṭira*<sup>107</sup> and singing with *k<sup>w</sup>ərbät* ornament.<sup>108</sup> Therefore, those who live in Däbrä Libanos would be defiled. It (however) is holy, sanctified by the footsteps, the words of prayer, the beauty of the strife, the witness (f. 53a) of the faith, and the holy relics, buried in it, of the holy and blessed Father, *Abba* Täklä Haymanot,<sup>109</sup> the new apostle like Peter and Paul.

During the time of this king, at that time, the people of Šäwa will be taken into captivity with the son of their prince, the lion cub. They will go, in captivity, to the land of Čä<sup>110</sup> (and) live (in it). Then, ten years later, they will return from the land of their captivity, Čä, in which they lived. Then, a few of the people will return in good health to their respective regions in the land of Šäwa from the land they had lived in as captives with the son of their prince.<sup>111</sup>

102 Erased and replaced by "Sälama."

103 B "Preserve me from the temptation of the robber Satan, in this world and in the world to come. For you are generous, generous and merciful forever."

104 See also Caquot, "Raguel," pp. 101 and 115.

105 Or "Afä Q<sup>w</sup>a."

106 Caquot, "Raguel," p. 103: Sä.

107 Tobacco, marijuana, hashish.

108 K<sup>w</sup>ərbät is describes in the "History of the Galla" as the painting on the body with sacrificial blood.

109 Conti Rossini, Takla Hāymānot; Budge, Takla Hāymānot.

110 Čärčär?

111 Such incidents had been common in the history of the country; some of them are recorded as miracles of Abunä Täklä Haymanot, cf. Getatchew, "Captives," pp. 113-119.



And three years after they return from captivity, on Hədar 6,<sup>112</sup> (f. 53b) in the evening of Tuesday, the sign of stars will appear from (one) end of the world to the (other) end of the world. On that night, as it begins to dawn towards Wednesday, a big star will rise on whose head will be a sign of the cross like this: † At that time will die the hermit *Abba Eləyas*—the son of the Lady and honored Ēlleni, sister of King Zār'a Ya'əqob—who was incensing the tabot of (the church) of the Feast of Nativity of Our Lady Mary, Bearer of God, which was hidden at Mount Ēntoŋto, called Amba Maryam. The (first) *tabot* was (previously) in Addä Šäwa, of Däbrä Abrha and Ašbḥa. Its second *tabot* belonged to Zār'a Ya'əqob, (f. 54a) of Addä Šäwa; its third one belonged to Na'od, which was in Šay; they were hidden during the time of this king of the Muslims, your<sup>113</sup> enemy.

After all these events, after *Abba Eləyas* dies, the Barbarians and the kings of the Muslims will have neither power nor dominion.<sup>114</sup> For there will be crowned a great king from the seed of your descendants, who is mentioned in the Homiliary<sup>115</sup> of the Mother of the Word, in the Book of her Miracles, in the Book of Mystery<sup>116</sup> which *Abba Bäšäloä Mika'el* wrote<sup>117</sup> and in the Book of the Jacobite, titled/called<sup>118</sup> *Rətu'ca Haymanot*<sup>119</sup>. Nine (months) after this star, which has on its head a sign of the cross like this: †, will rise two (other) stars, on which there will be signs of the cross (f. 54b) and letters, †††† ረ ወ ግ ለ ረ ረ ር ረ. They will rise and stop in the front of the tomb of *Abba Täklä Haymanot*, the light of every region of Ethiopia which he enlightened with the beauty of his sweet and Orthodox preaching. The rising date of these stars will be on the 19<sup>th</sup> of the month of Säne.

In the first month after this incident of the sign of the stars takes place, two kings will meet in the field of Däbrä Libanos, facing Däbrä Šöge, in the field in which the relics of Saint Täklä Haymanot are hidden. At that time, (f. 55a) will come the hidden children, the disciples of Zena Marqos, who live hidden in the Gădamä Däns,<sup>120</sup> Ēbsäqot, Däbrä Yäša,<sup>121</sup> Däbrä Gidärraç, the land of Efrata, the wilderness of Lower Nägaš, the land of Upper Nägaš,<sup>122</sup> and the land of Məḥur; the disciples of *Abba Samu'el* of Wägäg from Addä Šäwa, Däbrä Asäbot, from Ēndämu Qal,<sup>123</sup> the land of Yärär, the land of Yəttu; the disciples of *Abba*

112 A 7.

113 Ləbnä Dəngəl's.

114 *Abba Eləyas* was kept alive until the turbulent years were over, not the other way, that they will be over because he died.

115 Dərsan.

116 Məšḥafä Məştir.

117 Most probably Bəḥaylä Mika'el, Perruchon, Bəḥaylä Mika'el.

118 The reference is definitely to the collection of homilies for major feasts, e.g. EMMML 2375.

119 E.g. EMMML 1194; but the work makes no reference to "a great king."

120 Caquot, "Ouriel," p. 77.

121 Caquot, "Ouriel," p. 77: Eša.

122 B adds the land of Sä(g)äd.

123 ?



Qawəstos from Däbrä Fä(n)tali and Čäfuy,<sup>124</sup> Däbrä 4ttu Ənsəsa; from the disciples of *Abba* Filəppos from Däbrä ʿƏnq<sup>w</sup>ä Yakənt and Dəhin, Gädamä Asäbo and the Cell of Elam; from the disciples of *Abba* Yoħannəs from Dəbko; of *Abba* Fiqəto(r) from Biba and Däbrä Diba;<sup>125</sup> of *Abba* Tāklä (f. 55b) Həwaryat from Gəbār(ə)m, Wäğa, Gädamä Čär Guro; the disciples of *Abba* Bākkimos of Šəme, from Hagärä Maryam, the land of Kəlʿat, from Betä Maryam, Däbrä Mādhanit, Däbrä Šahl; the disciples of *Abba* Gəbrä Maryam from Däbrä Hanta, Məsʿalä Maryam, Mäqdäsä Dəngəl, Aka and Däbrä Mäsqäl; the disciples of *Abba* Šārāqä Bərhan of Gädamä Toħa/Täha<sup>126</sup> and G<sup>w</sup>əzät; the disciples of *Abba* Samuʿel<sup>127</sup> of the land of Muğğa and Gib Anba, the land of Amħara called Iyyäru-saleṃ;<sup>128</sup> the disciples of *Abba* Arəʿəyännä Šəggahu from Däbrä Dada and the edge of the River Bäšlo; the disciples of *Abba* Nattan<sup>129</sup> from the land of Agańča, and Addi/Addä Kidanä Məhrät, (f. 56a) Gay, Däbrä Dančät; the disciples of *Abba* Yoħannəs of Däbrä Eg<sup>w</sup>ära from Gädamä Bāz(z)o and Həzälo, and from the Gädamä Gäro; the disciples of *Abba* Bāträ Maryam from the Island of Awit,<sup>130</sup> Abbay,<sup>131</sup> and Safğ,<sup>132</sup> the disciples of *Abba* Zärufaʿel of Gädamä Wali and Däbrä ʿAbbay, and Däbrä Abränta(n)t; the disciples of *Abba* Tewodros of Gädamä Siħat,<sup>133</sup> and also *Abba* Danəʿel, Abəy,<sup>134</sup> Səlwa, Däbrä ʿOfła, Zähila and Žan Amora; the disciples of *Abba* Yosef of the land of Roħa<sup>135</sup>; Əndərəyas of Angot; Əndərəyas of Ə(m)fraz and Qətorara; (the disciples of) Gəbrä Iyyäsus of Lower Ə(m)fraz (f. 56b) and Q<sup>w</sup>älälä; (the disciples of) *Abba* Iyyasu of Gädamä Sayko<sup>136</sup> and Gadan; (the disciples of) *Abba* Bənyam of Lower Bāgemdər;<sup>137</sup> (the disciples of) *Abba* Aron of Daret<sup>138</sup> and *Abba* Tātamqä Mādħən of Bāged(d)a; the disciples of *Abba* Anorewos of Gädamä Suga and Gəšeḡ and the land of Upper [Laʿəlay] G<sup>w</sup>əğğam and Šəgağa; the disciples of *Abba* Iyyosəyas of Wašära; and of *Abba* Muse of Wägära; the disciples of *Abba* Bäšälotä Mikaʿel of Gasəčča,<sup>139</sup> Gädamä Abalo, Hənza Maryam and Kolo; disciples of *Abba* Iyyäsus Moʿa of Däbrä Mary-

124 Čäfuy?

125 ?

126 ?

127 B Sälama.

128 Jerusalem.

129 Disciple of Matəyas of Fätəgar, EMMML 7346, f. 31b.

130 Caqout, "Ouriel," p. 74, "River Awit", in Wägda.

131 Nile.

132 Identified with Sərmāt, EMMML 7346, f. 28a.

133 Here Gädamä Siħat is Däbrä Damo.

134 But most probably ["of the disciples of] Danəʿel and Absadi", Turaiev, Eustathii.

135 Lasta.

136 Isayyəyas of Gädamä Səyko, EMMML 7589, f. 74b.

137 In EMMML 7346, f. 33b, "of Upper Bāgemdər and Bäläsa, born in grace of Yoħannəs Iyyäru-sale-mawi."

138 A omits, and B Därra, Turaiev, Aaronis/Philippi, p. 152.

139 More properly "of Däbrä Gol."



am and Ǝstifanos,<sup>140</sup> from the island of Däga; the disciples of *Abba Yoħannəs* and *Abba Filəppos* of Däbrä Bizän;<sup>141</sup> the disciples of *Abba Agnatəyos* of the country of (f. 57a) Ɔawzen, with the monks<sup>142</sup> of May Anbäsa and Anben; and the monks of Däbrä Halle Luya (and will all) make a league and go to the land of Šäwa, and debate on the faith of the time of your fathers, the righteous kings, Zär'a Ya'əqob and Na'od. And the Orthodox faith of Alexandria will come out victorious, and the defiled faith of Rome shall be excrement. However, there will come a time of religious war, incited by a trivial issue of a lie and (will spread) within a short time.<sup>143</sup> Two years after the start of the religious war, there will come an Orthodox metropolitan whose name is to be found written by the sun's rays. The initials of his name are there sealed in the Book of Clement:<sup>144</sup> Gə Ri<sup>145</sup> 9 from the See of (Saint) Mark, Yo Di (f. 57b). He shall move the relics of our father Saint Täklä Haymanot, with two kings, children of the *nägaśi* of the Lion. The name of one is Ǝ and (of) the second is Mätä Wä which is Fə Alexandria.

At that time, the Muslims and the Barbarians will be defeated by the hand of this king whose name is Ǝ, who will descend from the children of Ya'əqob and Minas, your children. On that day and era, a great child, who will be king over the whole world, will be born from a daughter of the Christian kings and the black people (and) from this king whose name is son of *nägaśi* of the Lion Ǝ. For this child, Ǝ, the son of a king, will be great and a chosen one from the womb of his mother. On the feast day of Our Lady (f. 58a) Mary, Bearer of God, dew of oil will rain and vine trees will bear fruit 40 days from (the day) he will be born, as (it happened in) the day his father was born, on the 7<sup>th</sup> of the month of Ɔərr, and the fruit appeared in the month of Yäkkatit.

This child king will be crowned at Addä Šäwa on the day on which Zär'a Ya'əqob was crowned. He will become a righteous king. In the time of his reign, Muslims and Barbarians will not be found in the land of Ethiopia and Alexandria. He will rule the whole world from generation to generation. And there will rise from the line of the lion,<sup>146</sup> a king whose name is called Te<sup>147</sup> in the book of the Acts of Victor,<sup>148</sup> the Martyr, son of the blessed Martha; the Book of (f. 58b) Clement;<sup>149</sup> and the Homiliary of the Archangel Uriel.<sup>150</sup> This king of Tedä, the grandson of King Ǝ, referred to as having the pedigree of a lion, is Ya'əqob, the

140 Kur, Iyasus Mo'a.

141 Conti Rossini, Filpos/Yohannes.

142 däqiq "disciples."

143 Caquot, "Raguel," pp. 101-102, 115-116.

144 Mäšhafä Qäləməntos.

145 ?

146 B "And before the lion there will rise. . ."

147 B Tewodros.

148 Gädlä Fiqətor, pp. 243-5.

149 Mäšhafä Qäləməntos, Bausi, "Qaləməntos"

150 Dərsanä Ɔura'el, Caquot, "Ouriel," pp. 77-78.



grandson of Naʿod, King of Ethiopia, of the Orthodox faith, lover of Our Lady Mary, Bearer of God, like his fathers, the saintly kings, Bāʿadā Maryam, Zārʾa Yaʿʿaqob and his father Nəwayä Maryam whose regnal name was Dawit, who obtained a covenant from God that a righteous king shall not be wanting in the land of Ethiopia, by the petition of Our Lady, Mother of Our Lord, Jesus Christ, the Word of God, our God, the light of life.<sup>151</sup>

(f. 59a) Our King Ləbnä Dəngəl said in the book of the history of the kings, “O children of the clergy of Addä Šäwa; Däbrä Bəsrat; Däbrä Mädhānit; Däbrä Əllä Žäbär and Asbot; the disciples of *Abba* Zena Marqos; *Abba* Samuʿel of Wägäg;<sup>152</sup> Samuʿel of Gädamä Wali<sup>153</sup> and Däbrä ʿAbbä; the disciples of *Abba* Samuʿel of Gärmä;<sup>154</sup> *Abba* Giyorgis of the land of Šäglä;<sup>155</sup> Mälkä Šedeq and his (spiritual) sons Habtä Maryam,<sup>156</sup> Gäbrä Maryam, and *Abba* Tadewos, his brothers in monasticism and in the strength in faith, Listen to me, guard yourselves from the false faith of Franks and Romans who say, ‘Divinity works the work of Divinity and humanity works the work of humanity;’ and (f. 59b) from the works<sup>157</sup> of the disciples of the descendants of Əstīfa;<sup>158</sup> the disciples of the blind Gämalyal who refuse to prostrate before the cross of Christ and Our Lady Mary; and from the disciples of Zämikaʿel, Ənbärān and Zägiyorgis the Roman who says, ‘There is no penance for sin, or a book of penance,<sup>159</sup> or belief in angels of light, and (f. 60a) we do not prostrate before the tabot of Mary, the pictures of martyrs, angels and the picture of Our Lady Mary, except before the picture of the Father, the Son, and the Holy Spirit.’<sup>160</sup> Also, do not associate with the disciples of Zäkrəstos because they say, ‘It is meet for us to have intimate intercourse with the wives of our brothers to perpetuate a seed,’ according to the law of the Old Testament, ignoring the precepts of the Apostles, ordered (f. 60a) in the Synodicon.<sup>161</sup> And guard yourselves

151 The source is unidentified.

152 Kur, Samuel.

153 I.e. Waldəbba.

154 Colin, Giyorgis, p. 19: Garma. This Samuʿel was Abba Giyorgis’s Dəggwa teacher.

155 Colin, Giyorgis.

156 Raineri, Habta Märyām.

157 I.e. “teaching.”

158 I.e. Əstīfanos of Gundagunde.

159 Məṣḥafä Qānnona.

160 There must be some confusion here. If the reference is to the Əstīfanosites, what they said was that they would not prostrate to the ground other than before the Father, the Son and the Holy Spirit. “Other” includes, of course, the picture of the Trinity, Taddesse, “Some Notes,” pp. 103-115.

161 Məṣḥafä Sinodos. This could be Zäkrəstos who lived during the reigns of Zädəngəl and Susənyos, see Getatchew, “zä-Krəstos,” pp. 86-95. But Susənyos has destroyed his movement by executing him and his followers. The practice must have been widespread for Abunä Filəppos, the third abbot of Däbrä Libanos to preach against it: “(Abunä Filəppos) ordered them that a man should not marry the wife of his brother or a woman be given in marriage to her husband’s brother or to her sister’s husband, “Turaiev, *Aaroni/Philippi*”, p. 203.



from the priests of Aḡāmin<sup>162</sup> who abolish the First Sabbath (Saturday) because of the words in the book of John<sup>163</sup> on the law,<sup>164</sup> ‘Do not observe the Sabbath strictly as the Jews do.’<sup>165</sup> For the Apostles have honored it in the Book of Canons<sup>166</sup>; it is to be found in article 65 that contains the words of their order, to honor it with the Christian Sabbath.”<sup>167</sup>

“In the time of the Barbarians and Muslims, (Christians) will commit acts of Barbarians and fornicator(s); and, with *k<sup>w</sup>ərbāt* decoration, they will smoke ‘*əzā sāṭāṭira*.’<sup>168</sup> In 250 years, that king whose name is ‘*Ἐ*’ will be crowned for you. At that time, fight for the Orthodox faith of the country of Alexandria. And guard yourselves from smoking (f. 60b) this herb. If you guard yourselves from all these things, you shall be saved from all pains of scourge, ordered in (my) evil time which is bound to happen because of my sin. But (God) will crown<sup>169</sup> for you from my seed a compassionate king; and you will defeat your enemy by the prayer of Our lady Mary, lover of my father Na<sup>c</sup>od. If you do not keep the order of your Jacobite fathers, you will die in your sins and will go down to hell like the heretics and the Franks; and this king, my grandson, will amputate your hands and feet for any trivial offense.”<sup>170</sup>

We, the scribes of commands and secrets of the righteous kings, (f. 61a) Šārzā Dəngəl and Zādəngəl, wrote this book of history, and placed it in the archives of books on the island of Lake Ž<sup>w</sup>ay, to be a witness in the latter time, for the preservation of the line of kings. Glory be to God, our God, who let us finish in good health and peace. May the prayer and blessing of *Abba Eləyas* be with *Abunä* . . . (Gäbrä Ab?),<sup>171</sup> for ever and ever. Amen.

### III. History of *Wäyzäro Agaya/Agäya* (EMML 1126, ff. 113a-114b):

(f. 113a) This book of history belongs to *Wäyzäro Agaya/Agäya*, granddaughter of the King of Kings Zādəngəl, which she brought from the island of Lake Z<sup>w</sup>ay, in the country of Gurage, finding it with (other) property of the kings, her fathers. The name of her father was Sənä Krəstos, a descendant from the seed of the children of *Žan Nəburä Ḑd/Näbrəd* Bākkimos of Šəme, son of the *Gābāzä* Aksum

162 ?

163 *Māṣḥafä Yoḥannəs*, i. e. the *Fəṭḥa Nəgāšt*.

164 MS, “*Fəṭḥ*,” The reference is definitely to the *Fəṭḥa Nəgāšt*, but it is interesting to note that this Zena and Caquot, Raguel, p. 107, claim that the person responsible for bringing it to Ethiopia is Yoḥannəs, not Peṭros as the tradition has it; see Paulos, *Fetha Nagast*, p.xvii.

165 See *Ibid.*, p.114.

166 *Māṣḥafä Abṭəlis*.

167 Sunday; for details, see Getatchew, “Sabbath,” pp. 233-254.

168 Tobacco; hashish, marijuana.

169 B “But there will be crowned.”

170 In Caquot, “Raguel,” p. 104, this advice was given by the Archangel.

171 Erased and replaced by “*Sälama*.”



whom King °Amdä Şəyon and Metropolitan Ya°əqob had appointed (*nəburanā əd*) over the land of Şäwa with the *Liqā Kahnat*, the twelve *Nəburanā Əd* and *Əççäge* Filəppos. *Žan Nəbrid* Bəkkimos of Şəme was a (spiritual) son of the honored Father Təklä Haymanot in learning the Scriptures.<sup>172</sup> The name of her mother was °Amätä Yoħannəs, a daughter of King Zädəngəl.

The occasion of her bringing this book from (the island of) Lake Z<sup>w</sup>ay was when the Barbarians persecuted her in the land of kings,<sup>173</sup> called Babonya/Gäbonya, a region in Yärär, the city of her fathers. She went to the land of Gurage and took the property of her fathers the kings with the book of history and many other books, and fled from the war of the Barbarians and came to the land of Ərs, because this land was the *g<sup>w</sup>əlt* of Səna Maryam, which, of all kings, King Susənyos, son of *Gärram*<sup>174</sup> Fasil granted her. She lived in it in good health, having produced many sons and daughters.

(f. 114b) Then King Susənyos embraced the Roman faith. At that time she grieved because of it. (Agaya) went to him and advised him to return to the faith of Alexandria through this book. He listened to her words and returned the Şəwan clergy from exile for the sake of faith. He saw this book and crowned his son Fasil in the faith Alexandria in the land of G<sup>w</sup>ändär. She returned to her country and died in peace in that same year. Glory be to the Father, the Son and the Holy Spirit who let (me) complete this book of history in peace, for ever and ever. Amen.

#### Insertion (EMML, f. 115ab)

The era of the Galla that God gave them is 250 years. After that a Christian will be crowned, who will rule uniting the Galla and the Christians. If one asks, “As of when is the era of the Galla?” (the answer is this:) *Aze* Na°od died when the eighth millennium started. Graññ rose 19 years later. He reigned 15 years. These make 39 (years sic). Each *Aze* Gälawdewos and Nur Mäħammäd reigned 3 years. Up to here it is 40 years. From *Aze* Minas to *Aze* Zädəngəl is 60 years. The Əntoṭṭo dynasty is up to here; it is one century. After that was the era of the Galla. Some say it is 200 years. That is counting from (the time of) Graññ.

The creation of this tobacco (plant) was on Tuesday. When Our Lord was crucified (and the leaves of) all plants fell, this one was found still vendant. For this reason the angels have cursed it.

172 There might have been two Bəkkimoses that writers confused because a monk with such a name is not in the list of the *nəburanā əd*. To the contrary, Bəkkimos of Şəme was listed among the four “who were born from the loins of Däbrä Libanos, who were not *Nəburanā Əd*,” Getatchew, “Təklä Haymanot,” pp. 33-34.

173 Probably “kingdom,” as the ancient and Christian part of Şäwa was called.

174 “Meek”, “Simple-hearted”, “Kind.”



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- መጽሐፈ ቅዱስ = መጽሐፈ ቅዱስ፤ በግዕዝና በአማርኛ፤ አዲስ አበባ 1951 ዓ. ም.።
- ተአምረ ማርያም = ተአምረ ማርያም። በግዕዝ እና በአማርኛ። አዲስ አበባ ፲፱፻፳፩ ዓመተ ምሕረት።
- ገብረ፡ ሥላሴ፡ ታሪክ፡ ዘመን፡ = ጸሓፊ፡ ትእዛዝ፡ ገብረ፡ ሥላሴ፡ ታሪክ፡ ዘመን፡ ዘዳግማዊ፡ ምኒልክ፡ ንጉሠ፡ ነገሥት፡ ዘኢትዮጵያ። አዲስ፡ አበባ፡ ፲፱፻፶፱፡ ዓ፡ ም።
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 Z'ay (Lake): f. 61a, 113b, 114a