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**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

**THE BOOK OF *FISALGOS*
A HISTORICAL AND TEXTUAL ANALYSIS
WITH SOME PHILOLOGICAL AND THEOLOGICAL
OBSERVATIONS**

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE
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THE DEGREE OF MASTER OF ARTS IN PHILOLOGY**

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Declaration

I hereby declare that this research paper titled **THE BOOK OF FISALGOS A HISTORICAL AND TEXTUAL ANALYSIS WITH SOME PHILOLOGICAL AND THEOLOGICAL OBSERVATIONS** submitted by me is based on actual and original work carried out by me. Any reference to work done by any other person or institution or any material obtained from other sources have been duly cited and referenced. Moreover, this study has not been submitted for any universities or for publication anywhere else. It is offered for the partial fulfillment of the Degree of Master of Art in Philology.

I further certify that: If at any time it is shown that I have significantly misrepresented material presented to Addis Ababa University, **School of graduate studies, department of linguistics in partial fulfillment of the requirements for the degree of master of arts in Philology**, any degree or credits awarded to me on the basis of that material may be revoked.

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Abstract

This research attempts to disclose the features and composition of an ancient manuscript which dates back more than one and a half millennia. The book of Fisəlgos is not an indigenous work of the Ethiopian Church scholars, but a 5th century translation of a book called Physiologus which was originally composed in Greek in Alexandria in about 140 AD. Though the writer remains anonymous, there is a hypothesis that it was translated into Gə'əz in about the fourth to fifth century by *Aba Selama Kesate Berhan* or by the nine Saints or by a bilingual Ethiopian scholar who remains unidentified.

The book has the nature of a bestiary or animal lore according to ancient natural Philosophy. It also shows a Christian knowledge of the Holy Bible. It talks about fantastic creatures like animals, birds, and even plants and precious stones. The book has philological, dogmatic, and moral value: Philological, for it dates more than one and a half millennia, holds much historical as well as scientific knowledge of nature and could be studied in variant readings; dogmatic, for it correlates the natures of creatures with the person of Christ and His salvific works and teaches about the Godhead; moral, because it holds ethical thoughts instructing believers to "reason from nature".

The research shows that the book of Fisəlgos has a lot to do with the Ethiopic *andəmta* which has nurtured the religious thoughts and moral philosophy of the Ethiopian Orthodox *Tewahido* Church.

The book of Fisəlgos discloses much knowledge in the fields of natural history, philosophy and language as well. Thus the thesis recommends further study of variant readings and a critical edition.

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List of Abbreviations

AAU	: Addis Ababa University
Col	: Column
EOTC	: Ethiopian Orthodox Tewahedo Church
Fol	: Folio
Gen	: Genesis
IES	: Institute of Ethiopian Studies
MSA	: Manuscript A
MSB	: Manuscript B
Mt	: Matthew
NT	: New Testament
OT	: Old Testament
Ps.	: Psalms of David
Rev	: Revelation

System of Trnaslation

The translation system I have used in the paper is the system developed by the Encyclopedia Aethiopia. The following characters are transcribed as follows.

አ - ʾ

ዐ - c

ሀ - h

ሐ - ḥ

ኀ - ḥ

ሰ - s

ሠ - ś

ጠ - ṭ

ሸ - š

ጸ - ṣ

ጰ - ṗ

ኤ - Ǝ

The seven orders (words) are transliterated as follows :

1st order – ä

2nd order – u

3rd order – i

4th order – a

5th – order – e

6th – order - ə

7th – order - o

CHAPTER ONE

1. INTRODUCTION

1.1.BACKGROUND OF THE STUDY

The school of Alexandria, “founded in the mid-2nd century AD in Alexandria, Egypt... became a leading centre of the allegorical method of biblical interpretation, espoused a rapprochement between Greek culture and Christian faith, and attempted to assert Orthodox Christian teachings against heterodox views in an era of doctrinal flux. Opposing the school of Alexandria was the school of Antioch, which emphasized the literal interpretation of the Bible.”¹

One such allegorical work was the book of Physiologus (‘the naturalist’). According to Appleyard, the Christian literature of Ethiopia includes all the genres to be found in other Eastern Christian cultures such as doctrinal, logical, apologetic, devotional, liturgical, instructional, esoteric and magical. The Physiologus is a work of this kind, that is, a genre which was created elsewhere and was secondarily brought to Ethiopia.² The researcher’s concern in this thesis is the Ethiopian version of the Physiologus, which is pronounced in Gə’əz as “Fisaləgos”.

The Oxford Classical Dictionary makes the following remarks about the Physiologus: “[The Physiologus is] a collection of some fifty fabulous anecdotes from natural, mostly animal, history, of a moralizing and symbolical character. The date and place of its production are uncertain; Christian writers towards the end of the fourth century A.D. (more doubtfully Origen and Clement of Alexandria in the third century) knew and used it; in MSS, it is often attributed to Epiphany of Salamis (d. # 403); it was translated into Latin about this time. The subject-matter is largely drawn from traditional allegorizing Christian commentary on Scriptural passages; in general spirit the work may be said to belong to the class of popular descriptions of the marvels of nature, real or imaginary, which tended increasingly to usurp the place of legitimate natural science after Theophrastus. It has much in common with the *Historia Animalium* of Aelian... The work as it stands appears from internal evidence to have taken shape in Egypt.

The Physiologus enjoyed great subsequent popularity; it was translated into the principal languages of Europe and the Near East; its material continued to be

¹ Encyclopedia Britannica, “Physiologus”. Vol- 1: 251.

² Appleyard D:1993

reproduced in the medieval Bestiaries and to be embodied in medieval art, from sculpture to illuminated initials. Many traditional religious symbols, such as the Pelican and the Phoenix, derive from it.”³

1.2.OBJECTIVES OF THE STUDY

The objectives of the study are the following:

- to introduce the book of Fisaləgos and discuss basic questions about it.
- to translate the Gə’əz version of the Ethiopian Fisaləgos into English.
- to describe and analyze the historical and textual context of the time in which the book was written, by considering the philological history of the book.
- to present the basic teachings of the book of Fisaləgos.
- to detect the relationship between the Ethiopian Fisaləgos and the Biblical interpretation known as ʾAndəmta.
- to examine the theological value of the book.
- to carry out a philological comparison between the manuscript from the patriarchate Library-Museum and one edited by Fritz Hommel in Germany in 1877.

1.3. SIGNIFICANCE OF THE STUDY

The book of Fisaləgos is not well known in Ethiopia. Thus, this study will provide some basic relevant information about the book, and will hopefully stimulate future study. Moreover, as a work of folk biology, it could help for natural scientists by showing how local sources can be used in scientific research.

1.4. DESING OF THE STUDY AND DATA GATHERING

METHODS

The main source of this study is Gə’əz text of the Ethiopian book of Fisaləgos itself. The study made use of two MSS: one from the Ethiopian Orthodox Patriarchate Library-Museum and the other edited and published by Fritz Hommel in German.⁴ There may possibly be more MSS. The researcher made digital photographs of the MS at Patriarchate Library-Museum, thus enabling him to compare the MS with the one edited by Hommel. The other document that enriched the study in the Ethiopian book ʾAndamta, which is interesting ways, reflects the Ethiopian book of Fisaləgos. On top of these, other relevant secondary sources were also reviewed. The study

³ Hammond, N.G.L & H.H Scullad (eds.) 1970 (P 832)

⁴ Fritz Hommel: 1877

finally benefitted from unstructured scholarly discussion with the Ethiopian Orthodox Church scholar's council.

CHAPTER TWO

LITRATURE REVIEW

2.1 THE ORIGIN OF THE BOOK OF FISALĒGOS

Fisalogs is among the many works that the Ethiopian Church possesses in Gə'əz. The origin of the Fisaləgos is very controversial. “Fisaləgos also, fisä'logos, fisä'alogos, form Greek *Physiologia*, ‘Physiologus’) is a small literary work, regional of composed in Greek in Alexandria around 200 A.D”, says Stefan Weninger.⁵ Mary Allyson Armistead on the other hand suggested that Fisaləgos originated in Alexandria, around 140 A.D, 60 years before Weninger’s date.⁶ According to Wikipedia no one is sure about when the book of Fisaləgos was first written, or about its origin or its writer. “Although the date and location of its origin is speculative, Physiologus is accepted not as the original title given to the book. Rather it was named after the initial words of each section as each section began with phrase because the author introduces his stories from natural history with the phrase: “the Fisaləgos says”, which literally means the naturalist says, or the natural philosophers or the authorities for natural history says.⁷

The book of Fisaləgos is said to have been apparent during the second century. It is also said that it was written at the end of the third and fourth century, most scholars suggested that Fisaləgos is originally from Alexandria (Egypt).⁸ “The work as it stands appears form internal evidence to have taken shape in Egypt.”⁹ Armistead said, “The Fisaləgos is a didactic text compiled in Greek. The author of this text is also ambiguous, although at one time or another, it has been suggested that Aristotle, Peter of Alexandria, Epiphanius, John Chrysostom, Athanasius, Ambrose or Jerome may have authored the Fisaləgos. However, a definite author remains unknown.”¹⁰

According to Encyclopedia Britannica the authorship of Physiologus was ascribed to various well known Church fathers, particularly St. Basil and St. Peter of

⁵ Stefan Weninger, 2005 :549-550

⁶ Mary Allyson Armistead, 12,2001

⁷ <http://en.wikipedia.org/wiki/Physiologus>

⁸ <http://www.newadvent.org/cathen12068.htm>,

⁹ Hammond, N.G.L & H.H Scullad. 1970:832.

¹⁰ Armistead 2001:3

Alexandria. It is also suggested that Origen had cited it. Clement of Alexandria and Justin Martyr seem to have known it.¹¹

Physiologus Wikipedia says:

The assertion that the method of the Physiologus presupposes the allegorical exegesis developed by Origen is not correct; these called letter of Barnabas offers, before Origen, a sufficient model, not only for the general character of the Physiologus but also for many of its details . It can hardly be asserted that the later reclusions in which the Greek text has been preserved, present even in the best and oldest manuscripts a perfectly reliable transcription of the original, especially as this was an anonymous and popular treatise.

As it is suggested in the same source, Saint Epiphanius used Fisaləgos in his panarion and from his time onwards numerous fathers used quotations and references from Physiologus in the Greek and Latin Churches. These fathers show that it was one of the most generally known works of the Christian churches of late antiquity. In any case though the particular author and origin of the book of Fisaləgos is not clear, many sources have suggested that it was very significant and well known source of the Christian teaching in the ancient Christian culture of Greece and Egypt. Most books of Fisaləgos is said to have appeared in the time between the 2nd and 4th C A.D.¹²

2.2 THE CONTENTS OF THE BOOK OF FISALƏGOS

The book of Physiologus is generally about animals, plants and stones which special reference to their characteristics and symbolic features, mainly related with the Lord, Jesus Christ, Saints, Virgin Mary and others. They symbolize God and Saints who are positively represented in Christian culture; some creatures also symbolize the devil or evil persons. In the beginning of the book of Fisaləgos edited by Fritz Hommel with a German translation it says: ² ዘደረሶ በእንተ አራዊት ወአዕዋፍ ከመቦ ላዕሌሆሙ በዙጎን አምሳል ክመ ውበዙጎን ትእምርት ዘይከውን በቀሌዓተ ለዘያነብዖ :: He has written about animals and birds, which have many parables and symbols used to learn for anyone who reads it.

¹¹ Encyclopedia Britannica :452

¹² <http://en.wikipedia.org/wiki/Physiologus>

Thus one can deduce that the purpose of this book is to instruct Christian people with parables and examples, just as Jesus Christ Himself did.

The content of the book is about the nature of various creatures and things not only animals, birds but also plant or stones.¹³

The original Physiologus consists of description of animals, birds, and fantastic creatures, sometimes stones and plants provided with moral content. Each animal is described, and an anecdote follows, from which the moral and symbolic qualities of the animal are derived. Manuscripts one often, but not always, given illustration, often lavish.¹⁴

Of course, there are name of stones and plants in the Gə'əz book of Fisaləgos, for instance, ጽግንጥስ, 'Dəmanṭəs', ብነ: ህንደኬ, ፳abnä' həndä'ke' ('the stone of India'). So it can be summed up that Fisaləgos is not only about natural animals and birds but also about fantastic creatures. The book of Fisaləgos contains many chapters and discusses more than 40 creatures.

“The original Greek text contained between 40 and 48 chapters. No manuscript copies of the Greek text survive; the earliest versions of the text are Latin transcriptions. Through the centuries, number of chapters was expanded. The animals described also changed as some were added and others discarded.”¹⁵

The Gə'əz version of the book Fisaləgos as edited by Fritz Hommel, contains 48 chapters, beginning with the lion and ending with Säqaməros/ Sägla. However the different Gə'əz manuscript of Fisaləgos which is fund in the patriarchate Library-Museum contains 57 chapters again beginning and ending with the lion and the Sägaməros/ Sägla. Encyclopedia Aethiopica on the other hand says:¹⁶

Each of its 48 chapters treats species of animals (42 chapters), plant (2 chapters) or mineral (4 chapters), usually starting with a Biblical quotation (in the majority of cases from NT) and phrases. “The Physiologus said about ...” followed by a legendary description of the species properties and, as mortal, a Christian interpretation of these properties. The chapters usually clouts with the phrase “Rightly did he (the Fisaləgos) say what he said”¹⁷

¹³ Hommel P:1

¹⁴ <http://en.Wikipedia.org/phsyiologus>.

¹⁵ [http://bestiary.ca/prisources/psdefail 869.htm](http://bestiary.ca/prisources/psdefail%20869.htm).

¹⁶ Weninger “Physiologus” : 549

¹⁷ Weninger “Physiologus” P:549

The following passage from the Gə'əz Physiologus edited by Hommel while writing about the eagle is an example: **ዳዊት ፡ ይቤ ፡ ዘይሒድስ ፡ ከመ፡ ንስር፡ ለውርዙትየ፡** ‘David. Said, “He renews my youth like the eagle”¹⁸

This is a biblical quotation from the Old Testament (Ps 103:5). This similar type of figurative language is the speech of David. So this chapter begins with biblical quotation.

A second example is the beginning of the Fisaləgos’s discussion of the bird guga. **ፆፍ፡ ርኩስ፡ ዘሰመዩ፡ ዳዊት፡ ጉጋ ፡፡ ይቤ፡ ወኮንኩ፡ ከመ ጉጋ፡ ውስተ፡ ሌሊተ፡፡**

‘Unclean bird which was called Guga [nighthawk, owl]; he said, “I became like Guga in the night”’,

At the end of this chapter it says: **ሠናየ ፡ ይቤ ፡ በእንተ ፡ ጉጋ** ‘He rightly said about Guga’. Here the word “he” is indicating Fisaləgos .This biblical quotation at the beginning, and the phrase “Rightly did he say what he said” at the end, are general features of the book of Fisaləgos.

Seen as allegory, the content of Fisaləgos is about the teaching of Christianity and God. As stated by Armistead, Fisaləgos is the great scarce book of Christian nature symbolism in which nature is not treated as an object of scientific study, but as a metaphor for Christianity and for God,¹⁹

Fisaləgos was not a book of science. Rather the Church fathers used the Fisaləgos characters as a typology for God, saintly people, the devil etc so as to bring the believers to spiritual strength. Armistead explains as follows:

Physiologus is not to be confused with a work of natural history such as Aristotle’s *Historia animalium* (231). Rather, it was a sort of allegorical work—a work meant to instruct individuals in Christianity through the compelling and entertaining explains of animals. As L.J.R. Houwen explains in “Animal parallelism in medieval literature and the Bestiaries” whereas Aristotle’s *Historian Animalium* had aimed at a systematic investigation of nature, the Physiologus tried to explain and justify the ways of God to men.²⁰

¹⁸ Hommel p:6

¹⁹ Armistead P.3

²⁰ Armistead P.3

2.3 THE TRANSLATION OF FISALĒGOS

One of the research questions of this thesis is how the book of Fisalēgos came to Ethiopia. Who translated it into Gə'əz language? And from which language was it originally translated? The question of the time of the translation into Gə'əz is also one of the inquiries. As is stated in Christine Chaillot, Ignazio Guidi has grouped the periods of Ethiopian literature into two. The first is the Axsumite period which covers from the 5th to the end of the 7th AD, with its center of activity in the north. The second period of Gə'əz translation, according to Guidi, was from Solomonic dynasty from the end of the 13th until the 18th c. The book of Fisalēgos seems to be translated in the first of Guidi category probably in the 5th Century ²¹

The translator of Ethiopian Gə'əz books of Fisalēgos remains problematic. The Axumite bishop, Frumentius and the Nine Saints are the most commonly suggested translators of the earliest Ethiopian books from various languages into Gə'əz. According to the Ethiopian Orthodox Tāwahado Church it was “in the middle of the fourth century A.D, the first Frumentius the first bishop had translated scriptures from Syriac, Hebrew and Greek in to Gə'əz.”²² Perhaps they or their contemporaries also translated the physiologus. The translation of Fisalēgos was undoubtedly made from Greek. As Christine Chaillot notes, “the first translations in to Ge'ez were made from Greek. Some original Greek texts which were lost are now found only through Gə'əz translations. Moreover, it is hard to imagine any others source language except Greek for this particular book; and fragments of the Greek original still survive.”²³

We return to the question of the translator time of translation. The translator must have known Greek. Frumentius or the Nine Saints are possible candidates, since they knew both Greek and Gə'əz. Other early Ethiopians also knew Greek. Emperor Ella- Ameda, for instance, is said to have spoken Greek with the Nine Saints. The time of translation was the Aksumite period. Christine Chaillot, referring to Guidi states:

To the Axsumite period belonging the royal inscriptions of Axsum and the Ge'ez version of the Bible, already mentioned, patristic and hagiographic texts translated from Greek into Ge'ez, such as: the Pastor of Hermas ,the Fisalēgos (Fisalēgos) ,the book of Cyril (the Qerlos, a collection of patristic texts mainly

²¹ Chaillot: 2002,P. 75

²²His Grace Abune Mekarios, 1996 P: 117

²³ Chaillot, 72.

on Christology, including works by Saint Cyril of Alexandria), and probably a version of Monastic rules of Saint Pacumis and lives of Saint Paul of Thebes and of Saint Anthony.²⁴

Stefan Weninger says, “Physiologus was translated into all languages of early and medieval Christianity. Already during the Axumite period it was translated from the original Greek into Ge'ez: the translator was not too well - versed in Greek, which resulted in the transcription, instead of quite a few animal terms ...” Weninger gives the example of the Greek animal name γίππος - gip.p.os ‘vulture’, which was transliterated from Greek γίππος vulture. The translator of Fisaləgos might perhaps have been an Ethiopian because it says that the translator was not too well-versed in Greek.²⁵ A contrary view is that the translator was from outside Ethiopian, the nine Saints “who after learning Gə’əz, translated several books, from Syriac and Greek language with the cooperation of Ethiopian scholars, one of the translated books being Physiologus.”²⁶

There are various ways of grouping books in Ethiopia Orthodox Church tradition: hagiographies, philosophy, and fiction, compositions about the Virgins, the books of the Old and New Testament, etc. ... The book of Fisaləgos is grouped under books of nature and science (መጻሕፍት ሥነ-ፍጥረት). Other books grouped under this header are መጻሕፍት ሥነ ፍጥረት ቀዳማዊ (the book of the nature and science part I) ፣ መጻሕፍት ሥነ ፍጥረት ካልዕ (the book of nature and silence part II) እና አክሲማሮስ (the Hexameron) ‘Aksimaros.’²⁷

2.4. THE SOURCES OF FISALƏGOS

Armistead said, “The sources and roots of this animal lore, description and allegory are difficult to determine.”²⁸ However, she explains that folk legends and animal lore were common to a number of Eastern Mediterranean cultures Roman, Egyptian, Hebrew, Greek, and Indian. Consequently the genre of description of animals, birds, plants, stones featured in Physiologus can be traced to the ancient classical civilizations. Armistead also states that the Fisaləgos frequently shapes these sources in order to harmonize them with Christian doctrine. Likewise, according to

²⁴Chaillot P: 75

²⁵Weninger “Physiologus” P: 549

²⁶The Ethiopian Orthodox Tewahedo Church Faith, Order of Worship and Ecumenical Relations, 129.

²⁷The Ethiopian Orthodox Tewahedo Church Faith, Order of Worship and Ecumenical Relations 78.

²⁸Armistead, P: 4.

Stefan Weninger, *Fisaløgos* makes use of the pre-Christian motives current in antiquity.²⁹

²⁹ Weninger "Physiologus" P: 549

CHAPTER THREE

THE RELATIONSHIP BETWEEN FISALĒGOS AND ETHIOPIAN 'ANDĒMTA (ALLEGORICAL) BOOKS

There is considerable similarity between the book of Fīsalēgos and the Ethiopian books of interpretation popularly known as 'Andēmta, involving parables symboliz, typology, textual parvels, etc. The 'Andēmta is believed to depend on the Fīsalēgos as its source of allegory. The following can be cited as a few of the many examples of the typological similarities.

3.1 ABOUT THE LION

Each of the four evangelists “(Matthew, Luke, Mark, John) has his own animal symbol. Matthew is symbolized by a Human being, Mark is typified by a Lion, Luke’s type is a Cow and John is symbolized by the Eagle.

According to Ethiopian Orthodox Church interpretation and typology, the lion symbolizes Mark because a lion live in the desert far from people, and when he roars the other animal are terrified and are rebuked by hearing his sound.

Likewise when Mark taught the Gospel in the desert Egypt he spoke like a lion demons were rebuked, and heretics were terrified. Mark also broke the idols in Egypt, as a lion animal. Generally it is to mean that as lion is strong and brave in physical appearance compared to the other animals; Mark is also strong in spiritual activity and evangelization.³⁰

The first chapter of the book of Fīsalēgos, says, **ዐንበሳ፡ንጉሠ፡ አራ-ዊት** : “the lion, king of animals.” The Gə'əz word *anbäsa* “lion” has the symbolic meaning of a hero. This symbolism continued through the kings of Ethiopia, whose symbol has always been the lion.

In the Old Testament Gen 49:9 it is written,

“ይሁዳ፡ ዕንሊ፡ ዐንበሳ፡ ዕርግ፡ እምሕዝአትኩ፡ ወልድዮ፡ ሰአብኩ፡ ወኖምኩ፡ ከመ፡ አንበሳ፡ ወከመ፡ ዕንሊ፡ አንበሳ፡”

“Judah is a lion cub; stand up my son from your den; you have rested and slept like a lion and a lion cub”³¹

³⁰ ትንሳኤ ማተሚያ ድርጅት፡ ወንጌል ቅዱስ ንባብንና ትርጓሜ(አንድምታ) ብርሃንና ሰላም ድርጅት ታተመ 1995 ገጽ 51

³¹ C.L. scofield: *Holly Bible King James Verrision Reference edition* printing United States of America published by Wold Publishing Grand Rapids, Michigan 49418 USA Gen 49:9

This quotations is also found in the book of Fīsaləgos in chapter one. Not only with the Old Testament but also there is similarities between Fīsaləgos and the New Testament. «ናሁ: ሞአ: ዐንበሳ: ዘእምነገደ: ይሁዳ: ዘእምውስተ: ስርወ: ለዳዊት: » The lion from Judah’s tribe, from the root of David, has won the victory.

This quotation is from Revelation 5:5³². Parallel to this Fīsaləgos said like this; «መድኅኒኒ: ሐዲስ : ዐንበሳ: ዘሞአ: ዘእምነገደ: ይሁዳ: ዘእምስርወ: ዳዊት ::» “Our Savior, the new lion, who won, from Judas’s tribe, of the roof of David.”

3.2. ABOUT THE PĀLQAN/ PELICAN

As it has been suggested in the book of Fīsaləgos, this animal is also indicated in the Bible. In the book of Fīsaləgos it is mentioned; ይቤ: ዳዊት: ተመስልኩ: ጳልቃነ: ገዳም: “David said, I resembled the desert Pelican”. In the Old Testament Ps 101:6 it says; ወኮንኩ: ከመ: አድገ: መረብ: ዘገዳም: “I live in the desert, like the pelican”. Thus the verses in the Bible and in Fīsaləgos have similarities. This creature is given in the Gə’əz text of the Holy Bible as Adgä Märäb (literally “ass of the desert”). It is unclear exactly what bird this is but many translations agree in naming this particular creature as Pelican.

3.3. ABOUT THE “KÄRADĒYON”

The name of this animal is mentioned in three Ethiopian sources; in the book of Fīsaləgos, in the Andəmta and Anaphora of the praise of St. Mary and in the Andamta of the book of Matthew 8:7 (ውዳሴ ማርያምና ቅዳሴ ማርያም ንባብና ትርጓሜው ወንጌል ቅዱስ ንባብን ትርጓሜ አንድምታ)

ፍካሬ በእንተ ያፍ ዘስሙ ከራድዮን

ዘጽሑፍ: ውስተ: ዳግም: ሕግ ::
 ተብህለ: በእንቲአሁ: ከመ: ኩለንታሁ: ጸዐዳ: ወአልቦ: ም
 ንትኒ: ጸሊም: ላዕሌሁ:: ወውእቱ: ይፌውስ: ዐይነ: ጽሉ
 ለ: ወይትረከብ: በከብያተ: ነገሥት :: ያመጽእዎ: ሶብ: ይ
 ደዊ: ሰብእ ፤ እመሂ: የሐዩ: ወእመሂ: ይመውት: ያኤምር፤
 እመ: ኮነ: ለመዊት: ደዌሁ: ሰብእሲ: ይመይጥ: ገጸ: እ
 ምኔሁ: ወያኦምር: ኩሉ: ከመ: ይመውት :: ወእመሰ:
 ኮነ: ለሐይው: ይኔጸር: ከራድዮን: ገጸ ድውይ: ወድው
 ይ: ይኔጸር: ገጸ: ከራድዮን: ወይትሜጦ: ደዌሁ: ሰብ
 እሲ: ወይሰርር: ውስተ: አየረ: ፀሓይ: ወይነዝኅ: ክነፊ
 ሁ: ወያውዲ: ደዌሁ: ወይድኅን: ከራድዮን: ወድውይ:
 ኅቡረ ::

³² Holly Bible

ዝንቱ፡ ይትማሰል፡ ለገጸ፡ መድኅኒነ፡ እስመ፡ ኩለንታሁ፡ ጸዕዳ፡ ወ
አልቦ፡ ላዕሌሁ፡ ጸሊም፡ ዘውእቱ፡ ነውር ።

The Ethiopian 'Andmta of the book of Mathew describes the story in the following:

ከራድዮን የሚባል ፀዳዳ ያፍ አለ ይዘው ከቤት መንግስት ወስደው ያነሩታል ሰው ሲታመም ወስደው ያቀርቡታል የሚሞት የሆነ እእንደሆነ አያየውም ፊቱን ይመልስበታል። የሚድን የሆነ እእንደሆነ ያየዋል ቀርቦ አፋን ከፍ አድርጎ እስትንፋሱን ይቀበለዋል በእስትንፋሱ ምክንያት ደዌ ወደሱ ይመለሳል ነጭ የነበረው ይጠቁራል ብርድ ብርድ ይለዋል ዋዕይ ሲሻ ወደ ዓየር ይወጣል ዋዕይ ሲሰማው ከባሕር ይገባል ሶስት መዓልት ሶስት ሌሊት በባሕር ኑሮ የቀደመ ጠጉሩን መልጦ አድሶ ይወጣል ።
ከራድዮን የጌታ ምሳሌ ፀዳዳ እእንደሆነ በመለኮቱ ያስረዳናል- - -

There is a white bird called kārادیون, people take it into the palace. When a person becomes sick they bring the person to where the bird is and they bring him near to the bird. If the person is going to die, the bird will not look at the sick person. However, if the person is going to be healthy, the bird approaches him and takes the breath of the person, and the bird takes the disease from the person by means of the breath. As a result the bird is changed to a black color and feels cold, when it gets a fever, it goes up into the air and when it feels fever, and the bird enters into the sea. After three days and three nights, changing its previous hair (from black back to white), the bird comes out of the sea. Kārادیون is a type for the Lord, because He is White in His Divinity.³³

This quotation is similar to what is found in the book of Physiologus. But in the book of Physiologus it doesn't say that the bird becomes black in color and dives into the sea. The details are different; but the point here is about the common concept found both in Fisaləgos and in the Andəta to Matthew.

There is also about kārādəyon written in the Ethiopian book of interpretation of the praise of St. Mary. The book is written in seven parts, based on the seven days from Monday to Sunday. In the Friday part in its Andəmta it says:

ከራድዮን የሚባል ፀዳዳ ያፍ አለ ይዘው ከቤተ መንግስት ወስደው ያነሩታል ሰው ሲታመም ወስደው ያቀርቡታል የሚሞት የሆነ እእንደሆነ

³³ ትንሳኤ ማተሚያ ድርጅት፡P:124

አያየውም ፊቱን ይመልስበታል። የሚድን የሆነ እእንደሆነ ያየዋል ቀርቦ አፋን ከፍ አድርጎ እስትንፋሱን ይቀበለዋል በእስትንፋሱ ምክንያት ደዌ ወደሱ ይመለሳል ነጭ የነበረው ይጠቁራል ብርድ ብርድ ይለዋል ዋዕይ ሲሻ ወደ ዓየር ይወጣል ዋዕይ ሲሰማው ከባሕር ይገባል ሶስት መዓልት ሶስት ሌሊት በባሕር ኑሮ የቀደመ ጠጉሩን መልጦ አድሶ ይወጣል ።

There is a bird called kārādəyon, it lives in the house of kings when a person become sick, people approaches the bird to the person. If the person will not die, the bird accepts the breath of the sick person. The color of the bird becomes black, and feels cold, when it needs heat and sun, goes to the atmosphere, gets sun light for three hours. But when it feels heat, it enters into the sea. After three days and three nights, it gets out of the sea, renewing its hair.³⁴

Generally there are three sources having similar content with the book of Fīsaləgos. And this shows how much their traditional concept is magnified in the Ethiopian culture. However, it is difficult to know which source is copied from which it can be said that the tradition of the concept of Fīsaləgos has influenced the religious of the Ethiopian Orthodox Church.

3.4. ABOUT THE EAGLE / HAWK

This bird also is cited in more than three sources of the Ethiopian scriptures; in the book of Fīsaləgos, in both the Old and New Testament and in the introductory section of the Ethiopian book of interpretation to the Gospel/Wāngel Qədus.

In the Old in the book of Isaiah 40 :1, it says:³⁵

እግዚአብሔርን ተስፋ የሚያደርጉና የሚታዘዙ ግን ኅይላቸውን ያድሳሉ እንደ ንስር ክንፍ ያወጣሉ ይሮጣሉ አይታክቱም ይሄዳሉ አይራቡም

But those who hope in the Lord renew their strength; they put out wings like eagles. They run and do not grow weary, walk and never tire.

In the book of Psalm, David said² **ዘይሔድስ፡ ከመ፡ ንስር፡ ለውርዙትዮ፡** He will renew my adolescence like the eagle.

In the introductory section of the Ethiopian book of interpretation to the Gospel/Wāngel Qədus it says:

An eagle which walk on its legs symbolize john the evangelist and files by its feathers, Johe also wrote saying “the son of human descended from heaven” like

³⁴ ውዳሴ ማርያምና ቅዳሴ ማርያም ንባብና ትርጓሜ ፡ 1983 ፡ 151
³⁵ Holly Bible

eagle, he saw in spirit about the divinity and humanity of God and wrote about this saying in the beginning the word already existed”. An eagle has neat and bright eyes and can see a meat as smaller as a mustard seed. Then it eats the meat.

All the above explained points about the bird eagle are found in the book of Physiologos. So there is similar concept both in the Bible and the book of Physiologos about this bird.

3.5. ABOUT A FINKS

Fisaləgos has written many things about this bird; in the introduction Andmta of New Testament Gospel says: (page. 20).

ጆፍ ፊንክስ የሚባል ጆፍ አለ በ5 በ5 መቶ ዘመን ይታደሳል :: There is a bird called Finks which renews itself every five hundred years. It is also written in Fisaləgos like this:

ፊንክስ: ሶበ: ኮኖ: ፳፻ ዓመተ: ይበውኧኧ: ውስተ: ኧፊፀው: ሊባኖስ :: when a Finks became the age of five hundred, it enters to the tree of Lebanon.

Though there are some difference in description in between the books of the Ethiopian commentary and the book of Fisaləgos in style of writing, they have similar concept, the concept of five hundred years and renewal of the bird is found in both sources. Thus there is similarity in both cases.

3.6. ABOUT A MONKEY/ APE

There is also a point in the Gospel ለጎጠጣ about the ape. However, there is a difference in between the two sources: the Fisaləgos and the Ethiopian ለጎጠጣ. In the Gospel ለጎጠጣ ³⁶ it says:

ወይቀውም: ሐለስትዮ: ማዕከለ: አድባር: ወያበቁ
 አንፎ: ኧንዲል:: ከተራራ ላይ ወጥቶ አፍንጫውን
 ከፊት ከፊት ያደረገ ኧኧንደሆን የሳር የውሃ ጣዕም
 ይመጣለታል የሶስት ቀን መንገድ ገሥግሶ ሄደ ሳሩን
 በልቶ ውሀውን ጠጥቶ ኧለቱን ተመልሶ ከበታው
 ገብቶ ያድራል ::

As it says “an ape stands on mountains and opens its nostril”, While an ape, being on to mountains, opens its nostril and move to the fore, it feels about of a grass and water, then goes to a place which is three days long to go, and eats the grass and drinks the water. Later returns to its place and lives there.

³⁶ ጎንጎኔ ማተሚያ ድርጅት: P:19

In the book of Fisaləgos it only says that the female monkey gives birth for a male offspring, the father takes the new born away from the mother so that there will not be a new sexual intercourse between the new born and the mother, just like for fathers where preventing sperms. Here one notice that both sources exchanges knowledge on the same subject sometimes.

3.7 ABOUT THE AKÄDĒNA/ VIPER

There is an identical expression both in the book of Fisaləgos and the New Testament; though differently expressed:

Matthew 3.7 write

ኦ ትውልደ፡ አራዊተ፡ ምድር፡ መኑ፡ አእመረክሙ፡ ትጎይዩ፡ እእምመቅሰፍት፡
ወእመንሱትአዘይመጽእ ::

Children of vipers who warned you to fly from retribution that is coming?

Whereas the book of Fisaləgos written:

ትውልደ፡ አራዊተ ምድር፡ መኑ፡ ነገረክሙ፡ ታምሰጡ፡ እምእንተ፡ ትመጽእ፡
መንሱት፡፡

Children of vipers who told you to fly from retribution that is coming?

In these cases there are similarities between Fisaləgos and the Gospel Andamta. In the books the typology is justified with the following correlation. The next passage is directly taken from the book of Physiologus into the Andemta in the Amharic translation:

ማህፀንሰ አልቦሙ አላ ለብእሲት እመንገለ ነፍረታ ሰቁር ከመ
መርፍእ፡፡ እእመ ሰከበ ተባዕታይ ምሰሌሃ ይክፀ ዘርኦ ውስተ አፋሃ
ይእቲ ትመትር ነፍስቶ ወትውንጥ ዘርኦ ወይመውት ሰሌሃ ወእምዝ
ፀኒሳ ውሉዳ ይበልፀ ከርሠ እእሞሙ ወይትወለዱ እእንተህየ ::
አባሆሙ ወእሞሙ ይቀትሉ በልደቶሙ

[The viper] does not have a sexual organ; the female, in stead of its sex organ, has a mouth of a small hole, like the needle-eye. At time of its sexual intercourse, the male floes its sperm into her mouth. Then the female cuts the males sexual organ and swallows the sperm, the male dies. At times of delivery the new born toss down the mother's belly and get borne. All through its conception and birth its kills its mother and father.

3.8. ABOUT THE SERPENT

In Matthew 10:16 symbolizes the character of the serpent to that of a Wiseman. It reads:

ኩኑ ጠቢባነ ከመ አርጭ ምድር ወየዋሃነ ከመ ርግብ

Be cunning as serpents and as harmless as doves

This symbolism of serpent is also found in the book of Fisaləgos. The 'Andamta of Matthew 10:16 narrates:

እእባብ ውሃ ሲጠጣ መርዙን ከዳር አኑሮ ነው

When a serpent needs is in need of drinking water from the sea, it puts its poison in the sea side.

The 'Andamta of Matthew 10:17 again comments:

የእባብ ብልሃቱ ምንድን ነው ቢሉ ከምድር ዳር ሲተኛ እራሱን ቀብሮ ይተኛል

If one question what the wisdom of a serpent is that it hides its head, when it lies on the ground.

These two detailed account of a serpent points about how a serpent is cunning and meek at a time.

3.9. ABOUT THE PARTRIDGE

Fisaləgos said, ቆቃህ፡ ነቃዊ፡ ያስተጋብእ፡ ሎቱ፡ ውሉደ፡ ዘኢውሉደ፡ ወይገብር፡ ብዕለ፡ ብዙጎ፡ በጻዕር፡ ወየጎድግ፡ በልሀቅና፡ ወኮነ፡ አብዱ፡፡ a partridge shouts and congregates chickens, which are not of its own, makes prosperity tire fully and gives it up when it becomes old and fade up.” In the book of 'Andemeta of the praise Mary which commonly referred as Wədase Mariam³⁷ it says የቆቅ አውራ ማልዶ ይጮሀል፡- ቆቅሕ ይነቁ ያስተጋብዕ ዘኢወልደ እንዲል ።

የቆቅ ገላግልት አባታቸው መስሎአቸው ተሰብስበው በአንድ ሊለቅሙ ያርፋሉ፡ በቀትር ጊዜ ቀና ብለው አይተው አባታቸው እንዳልሆነ አውቀው ጥለውት ይበራሉ። የቆቅ አውራ የተባለ ዲያብሎስ ነው።

A cock partridge shouts walking up in the morning, as it says , “a Partridge shouts and congregates chickens, which are not of its own” ,Partridges chickens consider that partridge as it were their father and congregates one another to pick up something to eat. Later they identified that partridge not to be their father and they fly leaving the adult partridge. The partridge is the symbol of the Devil.....

³⁷ ቅዱስ ኤፍሬምና አባ ሕርያቆስ፣ p: 148

As this story is taken from the book of the Fisaləgos in to the Āndəmta Wadase Mariam it is evident that many Ethiopian church literation like, Haymanota Ābaw [patristic], Sā'.atat, (the book of hours) the book of Saint Yared and other have shared many forms of symbolisms and expression from the book of Fisaləgos.

CHAPTER FOUR

THE THEOLOGICAL VALUE OF THE BOOK FISALGOS

4.1 GENERAL POINTS AND BEST TEACHINGS OF FISALÖGOS

Generally speaking Fisalögös is about the mystery of God's existence, the Incarnation of God the Son, the Unity of the two natures in the one person of Christ, about the glory of Saint Mary, some other Saints and heavenly Angels, dogmatic, ethical and moral teachings. All these ideas and issues are symbolized by different kinds of animals, birds, plants, and marvelous stones. Physiologus is about fantastic creatures of animals, birds, plants, and stones; and these are parables for the above-explained ideas. Allegory, personification, simplification, and biblical allusion are the most commonly used figures of speech in the book. For instance, the section on the lion starts with a biblical quotation, what Jacob said about his son, Judah. Similarly, what David said about Pälqan, what the Lord said about the phoenix, what David said about the Engle, what Job said about the monkey, what John (the Baptist) said about the vipers, what the Lord said about the serpent are other examples of biblical quotation. Thus, Fisalgos begins with biblical quotation before talking about the animal's character. It also compares what has been said about the animal with what Fisalögös has to say about it.

4.2 ANIMALS THAT SYMBOLIZE JESUS CHRIST

4.2.1 Lion:

As suggested in Fisalgos, the lion is a symbol for Jesus Christ. The following three points are noteworthy:

- When the lion walks, it clears its footprints with its tail, so as to hide itself from hunters, i.e. in order to cause the hunters not to follow the lion. Similarly, when Jesus Christ descended from heaven, He did not leave His footprints from the heaven up to the earth until His incarnation from his Mother Virgin Mary, He was just like Angle.
- When the lion sleeps in the forest, its eyes are open, and this is like what Solomon the sage said, "I have slept but my heart wakes". Jesus Christ also slept on the cross, but His divinity was in the right hand of His father. And it was said, "The shepherd of Israel never sleeps."
- A female lion bears a cub who is dead until the male comes, on the third day. The male lion gives breath to the newly born cub, and then

the cub becomes alive, and wakes up. Likewise, the Father also caused His Son to arise, and Jesus Christ was resurrected after three days.

Fisaləgos points out the above three theological correlations of particular animals with the nature and features of Christ God the Son, which illustrates the theological value of the book.

4.2.2 Kärädəyon

This is a kind of bird which is totally white, with no black on it. This bird knows whether a sick person will recover or not. The parents of a sick person bring this bird to know the fate of the sick. If the person has a chance to recover, the bird takes the diseases to itself and become sick, but later flies to the sky, stretches its wings and chases the disease out. As a result, both the bird and the person will be healed.

Jesus Christ is also totally white; He has no black spots, i.e. sin. Similar to the bird, Jesus Christ knew that the Jews would not be blessed. However, He was crucified on behalf us, He encountered with our hardships, and He canceled our debts and healed us. That means He carried the cross, (our diseases, our sins) and later, just like the bird, was resurrected and ascended to haven.

4.2.3. Şahəw

This is a small animal which lives peacefully with all animals except the serpent. Fisaləgos said this animal is decorated like the coat of Joseph. It has a good odor, and because of that every animal follows it. This animal is a parable for Jesus Christ.

Jesus Christ is graced with virginity, purity, blessing, peace and tranquility. He loves everything except the serpent who symbolizes the devil. He has also a splendid odor and many follow him because of that odor, representing His benevolence.

4. 2.4 Əndərdanos

This is a small animal looks like a dog. It is an enemy of the crocodile. When the crocodile sleeps, it opens its mouth; the Əndrdanos first hides itself in mud, then enters the opened mouth of the crocodile, and eats all the internal parts of the crocodile. Like the Əndrdanos, Jesus Christ, hiding Himself as the animal hides itself in a mud, was incarnated, went to hell and defeated the devil to wine freedom for humanity.

4.2.5 Maʿənāq

Fisaləgos said, “Maʿənāq goes to the desert and does not like to live together with other animals”. Likewise, when Jesus Christ ascended to the Mount Olives having chosen Peter, Jacob and John, He didn’t prefer to with many, similar to the animal that does not like to live with many.

These are some of the examples of animals, which symbolize Jesus Christ. There are also animals whose nature is used to advise people comparing by comparison with them. Some of them are discussed below.

4.2.6. Nəsr (Hawk /Eagle)

When the hawk becomes old enough, its eyes are eclipsed. As a result, it searches for spring water, sunlight and fresh air, and burns off its feathers. After that, its eyes are opened, it goes to spring water and immerses itself three times. As a result, it will be renewed and becomes young.

Based on this animal, Faisaləgos advises people who are living in sin. It said: “You outdated man! You lived with sin over, over and over again, and the eye of your heart is eclipsed. This world is old enough, so go to the wise people and ask them about the spring of wisdom; confession is there, go up to our savior with your spiritual wings, the old man, with His works will be dashed out.”

Here the old man represents the devil. Faisaləgos advises people to learn from the Eagle.

4.2.7 Ārwe Mədr (Serpent)

As Faisaləgos says, when the serpent wants to drink water, it removes the poison from its mouth. Similarly Faisaləgos says that people also should remove every of their evil spirit from their heart, when they have found life-giving water which is the learning of books that deal with the divinity and all the secret of the Son of God.

4.2.8 Qahəm (Ant)

When an ant collects its food, mainly wheat, it stores it underground, and divides the wheat into two parts so that in the rainy season the wheat they will not get wet and sprout. Faisaləgos urges people to be wise like the ant. Thus it departs from the previous law, and feeds the wheat rather than killing oneself through famine like the Jews.

Generally, Faisaləgos talks about the futility of this world. And the aim of its teaching is to inform about the incarnation of God, the love of God for people, and the

wisdom of God. It also aims at advising people to believe in the unification of human nature and the divine nature of God the Son. The final goal of the teaching is to lead people to the Orthodox faith.

CHAPTER FIVE

5. FIGURATIVE LANGUAGE IN THE BOOK OF FİSALĒGOS

One of the features of the book of Fısalēgos is its figurative language. The most common figures are biblical allusion, simile, metaphor, hyperbole, and paradox. This shows the development of Gə'əz literature in the period when the book of Fısalēgos was translated. Each of these types of figurative language is discussed below.

5.1. Biblical Allusion

ኅበ፡ ዘይቤ፡ በመጋልዮ፡ መጋልይ፤ አነ፡ ንውም፡ ወልብዮ፡ ንቅህት ። (መጋ.ዘሰ. 5:2)

As the Song of Songs said, “I sleep but my heart is awake” Songs of Song 5:2
ለእግዚእነ፡ ዘሰመዮ፡ ነቢይ፡ ጽባሐ።

The prophet called our Lord the “Sunlight”. Cf. # Luke 1:78

ይቤ፡ ዮሐንስ፤ በከመ፡ ሙሴ፡ ሰቀሎ፡ ለአርቁ፡ ምድር፡ በገዳም፡
ከማሁ፡ ሀለዎ፡ ለወልደ፡ ዕንላ፡ እመሕያው፡ ይሰቀል።

John said, “As Moses hung up a snake in the desert, the Son will also be crucified.”

John 3:14

ይቤ፡ ዳዊት፤ ተመሰልኩ፡ ጳልቃነ፡ በገዳም ።

David said, “I became like the P’əlq’a of the desert.” Psalms 102:7

ይቤ፡ በኢሳይያስ ፤ ውሉደ፡ ወለድኩ፡ ወአልህቁ፡ እመንቱ ፡ ዐለዉኒ ።

As it was said in Isaiah, “I had sons; and grew but they betrayed me.” Isaiah 1:2

ዘሰመዮ፡ ዳዊት፡ ጉጋ ። ይቤ ፤ ወኮንኩ፡ ከመ፡ ጉጋ፡ ውስተ፡ ቤት፡ ሌሊተ ።

David said, “I became like the owl in the house at night.” Psalms 102:7

ይቤ፡ ሐዋርያ ፤ ዘኢያሕምር፡ ኃጢአተ፡ በእንጉሉነ፡ ጸረ፡ ኃጢአተ። ወአትሐተ፡
ርእሶ፡ ከመ፡ ኩሎ፡ ያልዕል።

The Apostle said, “The one who does not commit sin carried sin for our sake and made himself humble to raise up everyone.” Cf. 2nd Cor.5:21

ዳዊት፡ ይቤ፤ ዘይሔድስ፡ ከመ፡ ንስር፡ ለውርዘትዮ።

David said, “He will renew adolescence like the eagle.” Psalm 103:6

ይቤ፡ እግዚእነ፡ በወንጌል፤ ሥልጣን፡ ብዮ፡ እመጡ፡ ነፍስዮ፡ ወካዕቦ፡ አንሥኣ ።
Our Lord said, “I have authority to lay my life down and to take it up again” John 10:18

ይቤ፡ ኢዮብ፤ መኑ፡ አግዐዘ፡ ለሐልስትዮ፡ ወመኑ፡ ፈትሐ፡ ማእሰሮ ። ወረሰዮ፡ ገዳመ፡ ምንባሮ ።
Job said, “Who freed the onager [or:ape], and who released his bonds and established his dwelling in the wilderness?” Job.39:5-6

ሐዋርያትሰ፡ ሐዲሳን፡ ውሉደ፡ መንግሥት፡ ሰማያዊ፡ አዕርዑ፡ ዘንተ፡ ወይቤሉ፤ እስመ፡ ኩሉ፡ ዘሥጋ። ከመ፡ ሣዕር፡ ከመ፡ ኢይትመካሕ፡ ኩሉ፡ ዘሥጋ ።
The Apostles of the new age, sons of heavenly kingdom, interrupted this and said, “All flesh like grass, so let no one of flesh be proud.” Isaiah 40:6, 1Corinthians 1:29

ይቤ፡ ዮሐንስ፡ በእንተ፡ ፊሪሳውያን፤ ትውልድ፡ አራዊተ፡ ምድር፡ መኑ፡ ነገረክመ፡ ታምሠጡ፡ እምእንተ፡ ትመጽእ፡ መንሱት።
John (the Baptist) spoke about the Pharisees:
“You serpents [brood of vipers], who warned you to flee from the coming wrath?”
Mathew 3:7

እግዚእነ፡ ይቤ፤ ኩኑ፡ ጠቢባነ፡ ከመ፡ አርዌ፡ ምድር፡ ወየውሃነ፡ ከመ፡ ርግብ ።
Our Lord said, “Be wise like the serpent and humble live the dove.” Matthew 10:16

ጳውሎስ፡ ይቤ፡ ሕገ፡ መንፈስ፡ ሕይወት፡ ዝንቱ፡
Paul said, “The law of the spirit is life” cf. Romans 7:14

ኢዮብ፡ ይቤ፤ ጎይንተ፡ ሥርናይ፡ ይወዕእ፡ ክርዳድ ።
Job said, “Instead of wheat, nettles grow.” Job 31:40

ወይቤ፡ ኢሳይያስ፤ እስመ፡ አጋንንት፡ ወጼዴናታት፡ ወከዋንያት፡ ዘፈኑ፡ ውስተ፡ ባቢሎን።
Isaiah said, “The demons and devils and creatures danced in Babylon.” [Resembles the Greeks;Hebrew : “Goats/demons shall dance there”] Isaiah 13:21

ሰሎሞንን በማገልጽ ይቤ አሥማሩ ለነ ቁናጽል ንዑሳነ እለ ያማስኑ ዐጸደ ወይንን።

Solomon in his song said, “Catch the little foxes who destroy our vineyard.” Song of Songs 2:15

ጳውሎስን፡ ይቤ ፤ አንስትራ፡ ጎደጋ፡ ፍጥረቶን፡ ወተመሰላ፡ በዘኢኮነ፡ ፍጥረቶን።
Paul said, “Women abandon their (own) nature and became unlike their nature.”
Romans 1:26

ይቤ፡ ኤርምያስ፤ ነበርኩ፡ ከመ፡ ቋፊ፡ ገዳመ ፡ባሕቲተየ ።
Jeremiah said. “I was alone in desert like a raven. ’Jeremiah 3:2

ይቤ፤ ከመ፡ ማዕነቅ፡ እነቁ፡ ወከመ፡ ርግብ፡ እነብብ ።
He [Christ] said, “I call like a turtle dove and speak like a dove.” Cf.Isaiah 38.14

ዳዊት፡ ይቤ፤ ከመ፡ ያፈቅር፡ ሀያል፡ ጎብ፡ አንቅዕት፡ ማያት፡ ከማሁ፡ ታፈቅር፡ ነፍስየ፡ ጎብ፡ እግዚአብሔር።
David said, “As the deer (ibex) loves a spring of water, my soul is longing to God.”
Psalm 42:2

እግዚአንህ፡ ኩሎ፡ ይኳንን፡ በከመ፡ ይቤ፡ ሌሊሁ፤ መኑ፡ ይዛለፈኒ፡ በእንተ፡ ጎጢአት ።
Our Lord judges over all as He said, “Who can reproach me about sin.” John 8:46

ይቤ፤ ይሠርቅ፡ ኮከብ፡ እምያዕቆብ።
And another said, “A star will rise from Jacob” Numbers 24:17

ዮሐንስ፡ ይቤ፤ ርኢኩ፡ ሰማየ፡ ርኅወ፡ ወመንፈስ፡ ቅዱስ፡ እንዘ፡ ይወርድ፡ ከመ፡ ርግብ፡ ወነበረ፡ ዲቤሁ፡ ወመጽኦ፡ ቃል፡ እምሰማይ፡ ዘይብል፤ ዝንቱ፡ ወልድየ፡ ዘኣፈቅሮ፡ ወኪያሁ፡ ሠመርኩ።
John said, “I saw the heaven was opened and the Spirit of God descending like a dove and lighting on Him. And a voice from heaven said, “This is my Son whom I love: with Him I am well pleased.” John 1:32; Matthew 17:5

ይቤ፡ በመኃልየ፡ መኃልይ ፤ ከመ፡ ፍሕሶ፡ /ቀይሕ/፡ ከናፍርኪ።
The Songs of Songs said, “Your lip like a scarlet ribbon” Song of Songs 4:3

በከመ፡ ይብል፡ መኃልየ፡ መኃልይ፤ ናሁ፡ ይመጽኝ፡ ወልድ፡ እጉየ፡ እንዘ፡
ይቀንጽ፡ ማእከለ፡ አድባር፡ ወያንበሰብስ፡ ዲበ፡ አውግር።

As the Song of Songs said “Behold my brother comes, leaping across the mountains and bounding over the hills.” Song of Songs 2:8

ዳዊትኒ / ይቤ፤ / ያክምር፡ እግዚአብሔር፡ ፍኖተ፡ ንጹሐን።

David also said, “God knows the path of pure people.” Psalm 1:6

በከመ፡ ይቤ፡ ዳዊት፡ አድኅኒኒ፤ እግዚአብሔር፡ እስመ፡ በጽሐኒ፡ ማይ፡ እስከ፡ ነፍሰየ።

As David said, “Save me Lord, because the water have come upon me up to my soul.” Psalm 69:2

ብፁዕ፡ አሞጽ፡ ይቤ፤ ኢኮንኩ፡ ነቢየ፡ ወኢወልደ፡ ነቢይ፡ አላ ሠያጤ፡ በለስ፡ አነ፡
ወሐራጊተ፡ እሬዒ።

Saint Amos said, “I am not a prophet or the son of a prophet but a seller of figs and I herd sheep.” Amos 7:14

5.2. Simile

ይሁዳ፡ ዕንሊ፡ ዐንበሳ፡ ዕርግ፡ እምሕዝአትኩ፡ ወልድየ፡ ሰከብክ፡ ወኖምክ፡ ከመ፡
ዐንበሳ፡ ወከመ፡ ዕንሊ፡ ዐንበሳ፡ ወዘመትልው።

“Judah (is) a lion cube! Arise from your bed my son, you lay down and slept like a lion and like a lion cube and its follower”. Genesis 49:9

ወዝውእቱ፡ መለኮት። አምሳለ፡ መላዕክት፡ ኮነ፡

He is Divine, and has become like the Angels

ይቤ፡ ዳዊት፤ ተመሰልኩ፡ ጳልቃነ፡ ዘገዳም።

David said, “I became like the P’alk’a of the desert.” Psalm 102:7

ወድኅረ፡ ተራኅርጎ፡ ከመ፡ እም፡ ወዐሪጎ፡ ዲበ፡ ኑጎ፡ መስቀል፡ አንጸፍጸፈ፡ ለነ፡
ደመ፡ ወማየ፡ ዘጥምቀተ፡ ንስሐ፡ ወአሕየወነ።

He is generous like a mother; when He ascended to the cross, He gashed out blood and water for us which for a baptism of repentance and gave us life.

ይቤ፤ ወኮንኩ፡ ከመ፡ ጉጋ፡ ውስተ፡ ቤት፡ ሌሊተ።

David said, “I became like the owl.” Psalm 102:7

ዳዊት፡ ይቤ፤ ዘይሔድስ፡ ከመ፡ ንስር፡ ለውርዙትዮ።

David said, “My adolescence is renewed like the eagle.” Psalm 103:5

እግዚእን፡ ይቤ፤ ከኑ፡ ጠቢባን፡ ከመ፡ አርዌ፡ ምድር፡ ወየውሃን፡ ከመ፡ ርግብ ።

Our Lord said, “Be wise like the serpent and humble like the dove.” Matthew 10:16

እምታሕተ፡ ሕንብርቶሙ፡ እስከ፡ ፤እግሮሙ፡ ዘጋፍ፡ ወእምገጸሙ፡ እስከ፡ ሕንብርቶሙ፡ አምሳሊሆሙ፡ ዘፈረስ ።

Sirens, from their navel to their foot, look like birds, and from their face to their navel they look horses.

ወእንቀጠውሮስ እመገጸሙ፡ እስከ፡ ሐቋሆሙ፡ ሰብእ፡ ወዘባኖሙ፡ ዘአድግ፡ ወጽፋቅ፡ ሰኩናሆሙ፡ ወህውክ ፡ኩለንታሆሙ ።

ʿAnqäṭäwəros are similar to people from their forehead to their waist and to donkey their backbone. Their hoof is not split but rather like is a donkey’s hoof

እለ፡ ከመዝ፡ ይመስልዎሙ፡ ለሴሬኒስ፡ ወእንቀጠውሮስ፤ ምእመናን፡ ይመስሉ፡ ወይትቃወሙ፡ ኅይለ፡ምስጢር፡ ወበጣዕመ፡ ቃሎሙ፡ የዋሃን፡ ያስሕቱ፡ በከመ፡ ጽሑፍ፤ ነገር እኩይ፡ ሠናዮ፡ ግዕዝ፡ ያማስን ።

There are also people similar to Sirenis and ʿAnqäṭäwəros in their duty. Such people are from the church, they have the form of godliness but they deny its power and the power of the secret of the law.

ወዕሱቅ፡ አርአያሁ፡ ከመ፡ ልብሰ ፡ዮሴፍ፡ ወጥቀ፡ ሠናይ፡ አርዌሁ፡ የዋህ፡ ወዕምው ።

It (Ṣahəw) is decorated and colorful like the coat of Joseph.

ጊጾስ፡ ይነብር፡ ውስተ፡ አድባር፡ ነዋኃት፡ ወየዐይል፡ ውስተ፡ ዐበይት፡ ወኖመ፡ ውስተ፡ ድንጋገ፡ ደብር ። ወእንስቲያዊት፡ ለእመ፡ ፀንሰት፡ ተሐወር፡ ብሔረ፡ ህንደኬ፡ ወትነሥእ፡ እብነ፡ አውጣኪዮስ፡ እብነሱ፡ ይመስል፡ ከርካዕ፡ ወክቡብ፡ አካሉ ።

Gip.p.os goes up to a mountain and sleeps on the top of the mountain. When the female Gip.p.os become pregnant, she goes to the country of India and holds a stone called “Awṭakiyos”. That stone is spherical and looks like a lemon, when you clang, it shouts.

እንድርዳኖስ ሀሎ፡ አርዋ፡ ንኡስ፡ ዘይመስል፡ ክልብ ።

Endardanos is a small animal which looks like a dog.

5.3. Metaphor

ወዝ፡ ዐንበሳ፡ ያዕቆብ፡ ውኃቱ፡

This lion is Jacob.

ይቤ፤ ይሁዳ፡ ዕንባ፡ ዐንበሳ፡

Judah is a lion cub. (Gen 49:9)

ለከ፡ ፀሐየ፡ ምሕረቱ፡ ለእግዚእነ፡ ዘሰመዮ፡ ነቢይ፡ ጽባሐ።

The prophet called, “our Lord the “sunlight”. (Cf. Luke 1:78)

ይቤ፡ ነቢይ፤ ኮንኩ፡ ከመ፡ ጸሕው፡ ለኤፍሬም ።

The prophet said, “I become filth for Ephraim [Hebrew: as a moth for Ephraim]”
Hosea 5:12

5.4 Hyperbole

ዐንበሳ፡ አንስቲያዊት፡ ትወልድ፡ ዕንባ፡ ምውተ፡ ወይእቲ፡ ተዐቅብ፡ እንባ፡ እስከ፡
ይመጽእ፡ አቡሁ ። ወእመ፡ ሣልስት፡ መጸኢ ፡ አቡሁ፡ ይነፍሳ፡ ውስተ፡ ገፁ፡
ወያንሥኦ ።

While a lioness gives birth to a dead cub, it waits until the cub’s father comes. When after three days the cub’s father comes and breaths to the newly born cub, it becomes alive and wakes up.

ከራድዮን፡ ተብሀለ፡ በእንቲአሁ፡ ከመ፡ ኩለንታሁ፡ ጸዐዳ፡ ወአልቦ፡ ምንትኒ፡
ጸሊም፡ ላዕሌሁ። ወውኃቱ፡ ይፈውስ፡ ዐይነ፡ ጽሑሰ፡ ወይትረከብ፡ በአብያተ፡ ነገሥት፡
። ያመጽእዎ፡ ሶብ፡ ይደዊ፡ ሰብእ ፤ እመሂ፡ የሐዩ፡ ወእመሂ፡ ይመውት፡ ያኤምር፤
እመ፡ ኮነ፡ ለመዊት፡ ደዌሁ፡ ለብእሲ፡ ይመይጥ፡ ገጸ፡ እምኔሁ፡ ወያኦምር፡ ኩሉ ፡
ከመ፡ ይመውት ። ወእመሰ፡ ኮነ፡ ለሐይወ፡ ይኔጽር፡ ከራድዮን፡ ገጸ ድወይ፡ ወድወ-
ይ፡ ይኔጽር፡ ገጸ፡ ከራድዮን ፡ ወይትሜጦ፡ ደዌሁ፡ ለብእሲ፡ ወይሰርር፡ ውስተ፡ አየረ፡
ፀሐይ፡ ይወነዝሳ፡ ክነፊሁ፡ ወያውዒ፡ ደዌሁ፡ ወይድኅን፡ ከራድዮን፡ ወድወይ፡ ኅቡረ ።

“**Käradiyon**”. This bird is totally white, with no black on it. It heals blindness and is found in the palaces of kings. When a person is ill, they bring it (käradayon) and it will indicate whether he will live or die. If his illness is fatal, it will turn its face away from him, and everyone will know that he will die. But if he is to live, the käradayon will look into the face of the patient, and the patient will look into the face of the käradayon, and it receives the disease from the man. And it flies up in to the air toward the sun, and shakes its wings and burns a way the disease and the käradayon and the patient are saved together.

ዝንቱ፡ አክድና፡ ለተባዕታይ፡ ገጹ፡ ገጹ፡ ብእሲ፡ ይመስል፡ ለአንስቲያዊትኒ፡ ገጹ፡ ዘብእሲት፡ እምርእሶሙ፡ እስከ፡ ሕንብርቶሙ፡ ዘሰብእ፡ ራእዮሙ፤ ወእምታሕተ፡ ሕንብርቶሙ፡ እስከ፡ ዘነበሙ፡ ከመ፡ ሐርገጽ ። ማሕፀንሰ፡ አልቦሙ፤ አላ፡ ለብእሲት፡ እመንገለ፡ ኅፍረታ፡ ስቁር፡ ከመ፡ መርፍእ ። እመ፡ ሰከበ፡ ተባዕታይ፡ ምስሌሃ፡ ይክዑ፡ ዘር፡ ውሰተ፡ አፋሃ፤ ይእቲኒ፡ ትመትር፡ ነፍስቶ፡ ወትውኅጥ፡ ዘርኦ፡ ወይመውት፡ ሶቤሃ፤ ወእምዝ፡ ፀኒሳ፡ ውሉዳ፡ ይበልዑ፡ ከርሠ፡ እሞሙ፡ ወይትወለዱ፡ እንተ፡ ህዮ፡ አባሆሙ፡ ወእሞሙ፡ ይቀትሉ፡ በልደቶሙ።

The face of a male Akädana looks like has the face of a man, and the Akädana has the face of a woman. From their head to their navel their appearance is that of a person and from below their navel to their tail they are like a crocodile. They do not have a vagina; rather the female has a hole like (the eye of) a needle in place of a vagina. When the male has sexual intercourse with her he seed in to her mouth. Then she cuts off his sexual organ and she swallows his seed and then he dies. When she becomes pregnant her children eat the stomach of their mother and thus they are born. They kill their father and their mother at their birth.

ወእምንትኒ፡ ዕሩዕ፡ ኢተጽሕፈ፡ ዘተጽሕፈ፡ በእንተ፡ አራዊት፡ ወበእንተ፡ አዕዋፍ።

Nothing remains unwritten of what is written of birds and wild Animals.

5.5 Paradox

ጋሌን ። ከመዝ፡ ፍጥረቱ ፤ አንስቲያዊት፡ ሶበ፡ ትትራከብ፡ ምስለ፡ ተባዕታይ፡ ትትዋክፍ፡ ዘርኦ፡ በአፋሃ፡ ወትፀነስ፡ ወትውልድ፡ እንተ፡ እዝና ።

When Galen has sexual intercourse, the female gets the sperm through the mouth and gives birth through the ear.

ጊጰስ፡ ይነበር፡ ውስተ፡ አድባር፡ ነዋኃት፡ ወየዐይል፡ ውስተ፡ ዐበይት፡ ወኖመ፡
 ውስተ፡ ድንጋገ፡ ደብር ። ወአንስቲያዊት፡ ለእመ ፡ ፀንሰት፡ ተሐወር፡ ብሔረ፡
 ህንደኬ፡ ወትነሥእ፡ እብነ፡ አውጣኪያስ ። እብነሰ፡ ይመስል፡ ክርካዐ፡ ወክቡብ፡ አካሉ፡
 ። ወለእመ፡ አጸንጸልዎ፡ ይደምፅ ፡እንተ፡ ውሰጡ፡ ብእሲትኒ፡ ለእመ፡ ዐባ፡ ወሊድ፡
 ወትነብር፡ ዲቤሀ፡ ትውልድ፡ እንበለ፡ ጻማ፡

Gippos lives in the high mountains; it roams in the heights, and sleeps on the edge of the mountain. When the female becomes pregnant, she goes to the country of India and holds a stone called “Awṭakiyos”. That stone looks like a nut and its body is round; when you strike it, it makes a noise from within. And if the birth is painful for her, the female sits on it and gives birth with no hardship.

ፊንክስ፡ ሶባ፡ ኮኖ፡ ፭፻ ዓመተ፡ ይበውእ፡ ውስተ፡ ዕፀወ፡ ሊባኖስ፡ ወይመልእ፡
 ክነፊሁ፡ አፈወ፡ ዘይሰመይ፡ አብዱ። ወያዔውቅ፡ ለካህን፡ ዘሀገረ፡ ፀሓይ፡ በወርን፡
 መጋቢት፡ አው፡ በወርን፡ ማያዝያ፡ ካህንኒ፡ ይበውእ፡ ይምላእ፡ ዕፀወ፡ ዘዐጸደ፡
 ወይን። ያፍሰ፡ ይበውእ፡ ውስተ፡ ሀገረ፡ ፀሓይ፡ እንዘ፡ አፈወ፡ ያዐርግ፡ ውሰተ፡
 ምሥዋዕ፡ ወለሊሁ፡ ያውዲ፡ ርእሶ፡ ወይከውን፡ ሐመደ ። ወበሳኒት፡ ካህን፡ እንዘ፡
 የነሥሥ፡ ምሥዋዕ፡ ይረክበ፡ ዕዩ፡ ዲበ፡ ሐመድ፡ ወአመ ፡ ሣልስት፡ ዕለት፡ ይረክብ፡
 ዕንሰ፡ ያፍ፡ ንኡስ። ወበራብዕት፡ ዕለት፡ ይከውን፡ ያፈ፡ ዐቢያ፡ ወያስተርኢ፡ ለላእከ፡
 ወይኤምኖ፡ ለካህን፡ ወየኦቱ፡ መካኖ ።

Phoenix is five hundred years old, it goes to the trees of Lebanon and fills its wings with the perfume called “Abdu”. And in the month of Mäggabit (March) or the month of Miyazaya (April), it makes this known to the priest of the city of the sun. The priest goes in and he fills (the altar) with wood from the vineyard.

And the bird enters the city of the sun, while he (the priest) rises up the perfume on the altar. Then it (the bird) burns itself up and becomes ashes. Next day when the priest examines the altar he finds a worm on the ashes; and on third day he finds a little chick. And on the fourth day it has become a big bird, shows itself to the deacon, greets the priest and returns to its place.

CHAPTER SIX

6. TEXTUAL ANALYSIS AND TRANSLATION

There are some differences between the edited *Fisaləgos*, and the unpublished manuscript found in the EOTC Mänbärä Patriarch Wämäzäkər library. The edited version was published in Germany by Hommel. The following points are some of the differences between the two sources. The two sources are represented like this:

The published version = Ms. A

EOTC Manuscript = Ms. B

The rationale for selecting Ms.A as the principal document of the study is that the researcher has found a comparative resemblance between the explanations in the version and the Ethiopian *Andemta*.

While Ms.A seems to be a direct translation of words from Greek to Geez, Ms. B seems to be adapted to a local form of contextual translation; the version's wording uses local terminology and simplified forms of explanation.

6.1 DESCRIPTIONS OF Ms.B

Ms.B Mänbärä Patriarch Wämäzäkər library.

- Language – Gə'əz
- Date of writing – Second half of 19th century
- Owner of the Ms.B - EOTC Mänbärä Patriarch Wämäzäkər library.
- Province –Addis Ababa
- Location –Arat Kilo
- Material –parchment
- Number of folios -34
- Number of columns –two each recto and verso
- Number of lines -23
- Size -24x26cm
- Commissioned by E.O.T.C heritage and conservation department writers.
- Illumination –yes
- Design –yes
- Kind of writing –bold, neat and attractive.
- Binding – decorated binding of olive wood ; the binding is loose
- Other book included –book of Yosef Welde Koryon

6.2 THE TWO SOURCES, THE STYLE OF WRITING IS DIFFERENT

6.2.1 Ms. B:

በስመ፡ እግዚአብሔር፡ መሐሪ፡ ወመስተግህል፡ ንዌጥን፡ ጽሑፊ፡ ትርጓሜያት፡ ወኪሢተ፡ ዜና፡ ምሳሌያት፡ ዘተናገረ፡ ጠቢብ፡ ፍላጎት፡ በእንተ፡ ዘመደ፡ አራዊት፡ ወእንስሳ፡ ወአዕዋፍ፡ እንዘ፡ ያስተጋበእ፡ ሰምዓ፡ እመ፡ መጻሕፍተ፡ ብሉይ፡ ወሐዲሶ፡ በረከተ፡ ጸማሁ፡ ወሀብተ፡ ረድኤቱ፡ ትኩን፡ ምስለ ፡ ወምስለ፡ ኩልነ፡ ምዕመናን፡ ንበጽሕ፡ ኅበ፡ ሰናይ፡ ፍጻሜ ።

In the name of God the generous and magnanimous, we being writing about interpretations and reading news of proverbs which the sage Fisaləgos spoke about the genres of beasts, animals, birds that the ads what he heard from the Old and New Testament. Let the blessing of his effort and the gift of his charity be upon us and with all of us to arrive at good ending.

6.2.2 Ms. A

ድርሳን ዘብፁፅ ፊላጎስ ዘደረሶ በእንተ አራዊት ወአዕዋፍ ከመቦ ላዕሌሆሙ ብዙጎ አምሳል ክመ ወብዙጎ ትእምርት ዘይከውን በቁጭተ ለዘያነብዖ

[FTN: The writer here evidently treats “Fisaləgos” as a person, calling him ብፁፅ] , which he composed about animals and birds, concerning which there are many parables and many sings which will be of benefit to those who read it.

In both sources the word Fisaləgos refers to a person, not a book or a manuscript. However, there are many differences. Ms.B begins with the name of God, while Ms.A begins with the book of Fisaləgos.

- Ms. B says the sage Fisaləgos
- Ms. A says saint Fisaləgos
- Ms. B says beasts, animals, and birds
- Ms. A says beasts and birds only

Neither source mentions stones and plants in the introduction, but only in the body of the text.

As far as the titles of the chapters (animal, plant, stone etc. part) the two sources differ totally.

Ms. B has no titles; it only says

ክፍል፡ ሓምስ (Part five) , ክፍል፡ ሳድስ, (part six) etc.

By contrast, Ms. A presents the titles like this:

ፍካሬ: በእንተ: አንበሳ (Interpretation about the lion).

The number of chapters is different in Ms. B and Ms.A : Ms. B has fifty-seven chapters, while Ms. A only forty-eight. Despite these numerical differences, there is no significant content difference. One reason is that Ms.B sometimes divides a single chapter and presents it as two or three, elaborating the animal’s character in a separate chapter. The following points show some of the differences.

- The lion has three characteristic as written in both, but in Ms.B presents them in four chapters, each chapter for each character, which otherwise is written in one chapter in Ms. A
- The serpent has four characteristics both in Ms,B and Ms.A but they are presented in one chapter in Ms.A and four chapters in Ms.B
- In general Ms.B H has been unprofessionally embedded; however there are no important differences in idea and in theological concepts between the two versions.
- Another point that needs consideration is the dating of the Ms. B version. As the manuscript is bound together with another book called Yoseph WäldäKoryon, which in English is known as the Book of Josephus, the introductory part of the version recalls the name of the third Patriarch of the Ethiopian Orthodox Church, it is possible to hypothesize that it dates back only two to three decades; implication of which much of the manuscripts of the Addis Ababa Churches is a recent phenomenon.

6.3 TRANSLATION OF Ms.A

ድርሳን ዙብፅ ፊሳልጎስ :

fol.171.^a
Col.^b

ዘደረሰ: በእንተ: አራዊት: ወአዕዋፍ: ከመቦ: ላዕሌሆሙ: ብዙጎ:
አምሳል: ክመ: ወብዙጎ: ትእምርት: ዘይከውን: በቍጭተ: ለዘ
ያነብሮ:

Homily of Saint Fisaləgos

[FTN: The writer here evidently treats “Fisaləgos” as a person, calling him ብፅፅ] , which he composed about animals and birds, concerning which there are many parables and many sings which will be of benefit to those who read it.

{ ፩ ፍካሬ፡ በእንተ፡ ዐንበሳ፡ }

ነገር፡ ቀዳማዊ፡ በእንተ፡ ዐንበሳ፡ ንጉሠ፡ አራዊት፡ ወዘ፡ ዐን
በሳ፡ ያዕቆብ፡ ውእቱ፡ እስመ፡ ያዕቆብ፡ እንዘ፡ ይባርኮ፡ ለወል
ዱ፡ ይቤ፤ ይሁዳ፡ ዕንላ፡ ዐንበሳ፡ ዕርግ፡ እምሕዝአትከ፡ ወል
ድዮ፡ ሰከብከ፡ ወናምከ፡ ከመ፡ ዐንበሳ፡ ወከመ፡ ዕንላ፡ ዐንበሳ፡
ወዘመትልው፡

ይቤ፡ በእንተ፡ ዐንበሳ፡ ከመ፡ ፫ ትእምርታት፡ ቦቱ ፡፡ ፩ ጥበ
ቡ፡ ሶበ፡ ይመጽኦ፡ ጼና፡ ዘይንዕዎ፡ በዘነቡ፡ ይደመስ
ስ፡ አሠሮ፡ እለ፡ ይተልወ፡ አሠሮ፡ ነዐውት፡ ከመ፡ ኢይ
ርከቡ፡ በአቶ፡ ወኢያአንዝዎ፡

ከማሁ፡ መድኅኒነ፡ ሐዲስ፡ ዐንበሳ፡ ዘሞኦ፡ ዘእምነገደ፡ ይሁዳ ፡
ዘእምሥርወ፡ ዳዊት፡ ተፈኒዎ፡ እምላዕሉ፡ ከደነ፡ አየረ፡ አሠረ፡ ዚ
አሁ፡ ወዘውእቱ፡ መለኮት፡ አሞሳለ፡ መላዕክት፡ ኮነ፡ እስከ፡ ወ
ረደ፡ ወመጽአ፡ ውስተ፡ ማሕፀነ፡ ወላዲቱ፡ ማርያም፡ ድንግል፡
ከመ፡ ያድኅን፡ ዘንገዮ፡ ትዝምደ፡ ሰብእ፡ ሶበ፡ ኮነ፡ ቃል፡ ሥጋ፡
ወጎደረ፡ ላዕሌነ፡ ወኢያእሚሮሙ እለ፡ የዐቅቡ፡ ርደቶ፡ ይቤ
ሉ፤ መኑ፡ ውእቱ፡ ዝንቱ፡ ንጉሠ፡ ስብሐት፡

ካልእ፡ነገረ፡ዐንበሳ፡

ጊዜ፡ይደቅስ፡ውስተ፡ በአቱ፡ እንበለ፡ ትግሀት፡ አዕይንቲ
ሁ፡ ፍቱሐት ፡እማንቱ ፡፡

L.fol.171^a
Col.^c

ዝኒ፡ ፍካሬ፡ ይበጽሕ፡ ኅበ፡ ዘይቤ፡ በማሕልየ፡ መሓልይ፤ አነ፡ ን
ውም፡ ወልብየ፡ ንቅህት ፡፡ እግዚእነሂ፡ በሥጋ፡ ይደቅስ፡ ዲበ፡
መስቀል ፡ወበመለኮት፡ በየማነ፡ አብ፡ ይተግህ ፡፡ በከመ፡ ይቤ፤
ኢይደቅስ፡ ወኢይነውም፡ ዘየዐቅቦ ፡ ለእስራኤል ፡፡

ሣልስ፡ ነገር ፡፡

ዐንበሳ፡ አንስቲያዊት፡ ትወልድ፡ ዕንላ፡ ምውተ፡ ወይእቲ፡
ተዐቅብ፡ ዕንላ፡ እስከ፡ ይመጽእ፡ አቡሁ ፡፡ ወአመ፡ ሣልስ
ት፡ መጺአ፡ አቡሁ፡ ይነፍኅ፡ ውስተ፡ ገጹ፡ ወያነሥኦ ፡፡
ከማሁ፡ አብ፡ አኃዜ፡ ኹሉ፡ አንሥኦ፡ ለወልዱ፡ በኩሩ፡ ዘእምቅድ
መ፡ ዓለም፡ ዘውእቱ፡ እግዚእነ፡ ክርስቶስ፡ ዘተንሥኦ፡ በጎይለ
መለኮቱ ወአንሥኦ ኹሎ ፡፡ ሠናየ፡ ይቤ፡ ያዕቆብ፤ ወከመ፡ ዕን
ለ፡ ዐንበሳ፡ አልቦ፡ ዘያነቅሆ ፡፡

1. Anbäsa (The Lion)

The first discussion is about the lion, the king of the beasts. And this lion is Jacob. For when Jacob blessed his son, he said. “Judah is a lion cub; arise from your lair, O my son, you have lain down and, and slept a lion and like a lion cub.” (Gen.49:9) and what follows.

He said about the lion that he has three characteristics:

The first is his wisdom.

When the smell of the one hunting him comes to him, he wipes away his tracks with his tail, so that the hunters who are following his tracks will not find his den and capture him. So too our Savior, the New Lion, the Conqueror, Who is of the tribe of Judah and of the stock of David: having been sent from above, He hid the air [sic] of His tracks, and this is (His) divinity. He was like the angels until He came down and entered the womb of His Mother, the Virgin Mary, to redeem the race of man which had gone astray.

When “the Word became flesh and dwelt among us” (John 1:14), then those who were awaiting it, not recognizing (Him), said, “Who is this king of glory” (Ps.24:10).

The second discourse about the lion:

When he sleeps in his den his eyes are open without waking. This amounts to what was said in the Song of Songs (5:2): “I sleep but my heart is awake”. Our Lord slept in the flesh on the cross but His Divinity was awake on the right hand of His Father. As it was said, “He who protects Israel shall neither slumber nor sleep”(Ps. 121:4).

The third discourse:

When a lioness gives birth to a dead cub, she keeps watch over her cub until his father comes. And on the third (day) his father comes and breathes into his face and brings him back to life. Similarly the Almighty Father missed up his First-Born Son, Who existed since the beginning of the world, who is Our Lord Jesus Christ, Who was raised up through the power of His Divinity and who raised up everyone. Jacob spoke rightly: “Like the lion cub, there is no one who rouses him up” (Gen 49:9).

፪ ፍካሬ፡ በእንተ፡ ሕንጺን፡ እንተ፡ ተገላግሎት ።

ሕንጺን፡ ሶበ፡ ትረሥእ፡ ይጸለላ፡ አዕይንቲሃ፡ ወተዐውር፡
እስከ፡ ኢትሬኢ፡ ብርሃነ፡ ፀሐይ ። ወተጎሥሥ፡ አረፍተ፡
ዘይኔጽር፡ መንገሉ፡ ጽባሕ፡ ወታሰምክ፡ ህየ ። ወሶበ፡ ይመው
ቅ፡ ፀሐይ፡ ይትፈታሕ፡ አዕይንቲሃ፡ ወትከውን፡ ሕያውተ ።
ዘንተ፡ እንከ፡ ትጎብር፡ በዘባቲ፡ ሠናይ፡ ፍጥረት ።

አንተሂ፡ ኦብእሲ፡ እንዘ፡ ብከ፡ ብሉይ፡ ኪዳን፡ ሶበ፡ ተጸለለ፡ ዐይነ፡
ልብከ፡ ጎሥሥ፡ አረፍተ፡ ረድኤት፡ በትጋህ፡ እስከ፡ ይሠርቅ፡ ለ
ከ፡ ፀሐየ፡ ምሕረቱ፡ ለእግዚእነ፡ ዘሰመዮ፡ ነቢይ፡ ጽባሐ። ወይ
በርህ፡ ዐይነ፡ ልብከ፡ በዝንቱ፡ አርአያ።

2. A Withered Hənpin [lizard]

When “**hənpin**” gets old, its eye grow weak it becomes so blind that it cannot see the light the sun. Then it searches for a wall facing the east and leans on it; and when the sun grows hot, its eyes open and it becomes healthy. This animal does this because it has a good nature. And you O Man, who have the Old Testament, when the eye of your heart is clouded over, search vigilantly for the wall of help, until there shines on you the sun of mercy of our Lord, whom the prophet called the east. And in this way the eye of your heart will become lit up.

፫ ፍካሬ፡ በእንተ፡ ፆፍ፡ ዘስሙ፡ ከራድዮን፡

L fol.171^b
Col.^a

ዘጽሑፍ፡ ውስተ፡ ዳግም፡ ሕግ ።

ተብህላ፡ በእንተአሁ፡ ከመ፡ ኩለንታሁ፡ ጸዕዳ፡ ወአልቦ፡ ምንትኒ፡ ጸሊም፡ ላዕሌሁ። ወውእቱ፡ ይፌውስ፡ ዐይነ፡ ጽሑሉ፡ ወይትረከብ፡ በአብያተ፡ ነገሥት ። ያመጽእዎ፡ ሶባ፡ ይደዋ፡ ሰብእ ፤ እመሂ፡ የሐዩ፡ ወእመሂ፡ ይመውት፡ ያኤምር፤ እመ፡ ኮነ፡ ለመዊት፡ ደዌሁ፡ ለብእሲ፡ ይመይጥ፡ ገጸ፡ እምኔሁ፡ ወያኤምር፡ ኩሉ፡ ከመ፡ ይመውት ። ወእመሰ፡ ኮነ፡ ለሐይው፡ ይኔጸር፡ ከራድዮን፡ ገጸ ድወይ፡ ወድውይ፡ ይኔጸር፡ ገጸ፡ ከራድዮን፡ ወይትሜጦ፡ ደዌሁ፡ ለብእሲ፡ ወይሰርር፡ ውስተ፡ አየረ፡ ፀሓይ፡ ወይነዝህ፡ ክነፊሁ፡ ወያውዲ፡ ደዌሁ፡ ወይድህን፡ ከራድዮን፡ ወድውይ፡ ኅቡረ ።

ዝንቱ፡ ይትማሰል፡ ለገጸ፡ መድኅኒነ፡ እስመ፡ ኩለንታሁ፡ ጸዕዳ፡ ወአልቦ፡ ላዕሌሁ፡ ጸሊም፡ ዘውእቱ፡ ነውር ። ይቤ፤ ይመጽእ፡ መኩንነ፡ ዝንቱ፡ ዓለም፡ ወኢይረክብ፡ ላዕሌዮ፡ ወኢምንተኒ ። መጺኦ፡ እምሰማይ፡ ኅብ፡ አይሁድ፡ ሜጠ፡ ገጸ ፡ መለኮቱ፡ እምኔሆመ፡ መንገሉ፡ አሕዛብ ። ንሕነ፡ አሰሰሰ፡ እምላዕሌነ፡ ደዌ፡ ወሕማመ፡ ጸዊር፡ ዲባ፡ መስቀለ፡ ዐርብ ። እስመ፡ ይቤ፤ ዐረገ፡ ውስተ፡ አርያም፡ ያዊወክ፡ ያዋ ። ሠናዮ፡ ነበባ፡ ፊላልጎስ፡ በእንተ፡ ከራድዮን ። ወቦ፡ ዘይቤ፡ ርኩስ፡ ወስተ፡ ሕግ፡ ወእቱ፡ ወእፎ፡ ታስተማስልዎ፡ ቦቱ፡ ለመድኅኒነ፡ ንብሎ፤ አርዌ፡ ምድርነ፡ ርኩስ ።

L.fol.171^b ይቤ፡ ዮሐንስ፤ በከመ፡ ሙሴ፡ ሰቀሎ፡ ለአርዌ፡ ምድር፡ በገዳም፡
Col.^b ከማሁ፡ ሀለዎ፡ ለወልደ፡ ዕንሰ፡ እመሕያው፡ ይሰቀል። ፪ እመንቱ፡ ፍጡራን፡ ፩ዘይትዌደስ፡ ወ፩ዘኢይትዌደስ ። ሠናዮ፡ እንከ፡ ይቤ፡ ዘይቤ።

3. A bird called “Käradəyon” (Heron)

As it is written in Deuteronomy:

This bird is totally white, with no black on it. It heals blindness and is found in the palaces of kings. When a person is ill, they bring it (käradəyon) and it will indicate whether he will live or die. If his illness is fatal, it will turn its face away from him, and everyone will know that he will die. But if he is to live, the käradəyon will look into the face of the patient, and the patient will look into the face of the käradəyon, and it receives the disease from the man. And it flies up in to the air toward the sun, and shakes its wings and burns a way the disease and the käradəyon and the patient are saved together.

This is a parable for the face of our Savior, for it is totally white and has no black color i.e. blemish, upon it. He said “The rule of this (temporal) world is coming but He will find nothing on Me” (John 14:30). Having come down from heaven to the Jews, He turned the face of His divinity away from them and toward the Gentiles. And from us He removed sickness and illness, bearing (them) on the Friday cross. For it was said, “You have ascended to the heights, You have taken captive captivity” (Psalms 68:19).

Fisaləgos spoke rightly about the käradəyon.

But some one might say, “It is unclean in law; how then can you compare it to our Savior?” We would say to him, “The serpent (too) is impure”; but John said, “As Moses hung up the snake in the desert, so too will the Son of man also be hung up” (John 3:14; Num 21:8-9).

Thus, there are these two animals one of which should be glorified and the other not. And so he said rightly what he said.

፬ ፍካሬ፡ በእንተ፡ ፆፍ፡ ዘስሙ፡ ጳልቃን፡

**ዘውእቱ፡ ግራብ፡ ይቤ፡ ዳዊት፤ ተመስልኩ፡ ጳልቃን፡ ዘገ
ዳም፡፡**

**ይቤ ፡ ፈሳልጎስ፡ በእንተ፡ ጳልቃን፡ ከመ፡ መፍቀሬ፡ ደቂቁ፡ ውእ
ቱ፡ በሕቁ ፡፡ ሶብ፡ ይትወለዱ፡ ደቂቆሙ፡ ይጸፍዑ፡ ገጸ፡ ወላ
ድያኒሆሙ፡ ወወላድያን፡ ይቁርሑ፡ ርእሰ፡ ውሉዶሙ፡ ወ
ይቀትሉ፡፡ ወአመ፡ ሣልስት፡ ዕለት፡ እሞሙ፡ ትፈትሕ፡ ገ
ቦሃ፡ ወታንጸፈጽፍ፡ ደመ፡ ዲብ፡ ምውታን፡ ደቂቃ፡ ወታኅ
ሥአሙ ፡፡**

**ከመ፡ ይቤ፡ በኢሳይያስ፤ ውሉደ፡ ወለድኩ፡ ወአልህቁ፡ እሙን
ቱ፡ ዐለወኒ፡፡ ወለደኑ፡ ገባሬ፡ ኩሉ፡ ፍጥረት፡ ወጸፋዕናሁ፡ ወአ**

ምለክነ፡ ፍጥረታተ፡ ወጎደግነ፡ ፈጣሪነ፡ ውእቱኒ፡ ጎደገነ፡ ወ
 መጠወነ፡ ለሞት ። ወድጎረ፡ ተራጎርጎ፡ ከመ፡ እም፡ ወዐሪጎ፡ ዲ
 በ፡ ኑጎ፡ መስቀል፡ አንጸፍጸፈ፡ ለነ፡ ደመ፡ ወማየ፡ ዘጥምቀተ፡ ንስ
 ሓ፡ ወአሕየወነ። ሠናየ፡ ይቤ፡ ዘይቤ፡ በእንተ፡ ጳልቃን ።

4. A bird called “Pälqan” (Pelican)

This is the “gərab”. David said “I become like the Pälqan of the desert (Ps 102:7). Fisaləgos said about the Pälqan that is loves its children very much. When their children are born they slap the face of their parents and their parents shave off their heads, and kill then. And on the third day their mother comes, opens up her side and drips blood on to her dead children and brings them back to life.

As it was said by Isaiah, “I had children and brought them up but they betrayed me” (Isa.1:2). The maker of all creatures engendered us, but we slapped Him and deified created things and we abandoned our Creator. And He in turn abandoned us and let us to death. However, later He took pity (on us) like a mother, and, ascending to the high cross, He shed for us blood and the baptismal water of repentance and brought us back to life. He said rightly what he said about the Pälqan.

፩ ፍካሬ፡ በእንተ፡ ኒቂጢቆ፡

ዖፍ፡ ርኩስ፡ ዘሰመየ፡ ዳዊት፡ ጉጋ ። ይቤ፤ ወኮንኩ፡ ከመ፡ ጉ
 ጋ፡ ውስተ፡ ቤት፡ ሌሊተ። ይቤ፡ ፊሳልጎስ ፤

ዝንቱ፡ ዖፍ፡ ያፈቅር፡ ሌሊተ፡ እመዓልት።

እግዚእነሂ፡ ኢየሱስ፡ ክርስቶስ፡ አፍቀረ፡ ኪያነ፡ እለ፡ ንነብር፡ ው
 ስተ፡ ጽልመት፡ ወጽላሎተ፡ ሞት፡ ወአሕዛበ፡ ፈድፋድ፡ እምኔሆ
 መ፡ እለ፡ እምአይሁድሂ፡ እምዳረ፡ ርስት፡ ነሥኡ፡ ተስፋ፡ አበዊ
 ሆመ። ። አፍቀረነ፡ በእንተዝ፡ ይቤ፤ ኢታፅብስዎ፡ ለነኣስ፡ መር
 ዔት፡ እስመ፡ ሠምረ፡ አብ፡ የሀብክመ፡ መንግሥቶ፡ ወዘመትል
 ው። እስመ፡ ጉጋ፡ ርኩስ፡ ውስተ፡ ሕግ፡ እፎ፡ ይቤ፡ ሐዋርያ፤
 ዘኢያአምር፡ ኅጢአተ፡ በእንቲአነ፡ ጸረ፡ ኅጢአተ። ወአትሐ
 ተ፡ ርእሶ፡ ከመ፡ ኹሎ፡ ያልዕል። ሠናየ፡ ይቤ፡ በእንተ፡ ጉጋ ።

L fol.171.^b
 Col.^c

5. A Bird called “Niqṭiqo” (owl)

This is an unclean bird which David called guga [owl]; he said, “I become like the owl in the house at night (Ps. 102:7). This bird prefers the night to the day. And our Lord Jesus Christ loved us, who live in darkness and the shadow of death, and [He loved] the Gentiles even more than the Jews, of the generation of the inheritance, who received the promise from their fathers [or: whose fathers received the promise]. He loved us and said, “Don’t let the small flock become weak for the Father is well

pleased to give you His kingdom (Luke 12:32), and following. Since the owl is unclean in the law how then could the Apostle say, “The one who does not know sin bore sin for our sake” (2 Cor. 5:2), and “He made Himself humble to rise up every one (2 Cor. 11:7)? He spoke rightly about the guga.

፮ ፍካሬ፡ በእንተ፡ ንስር ።

ዳዊት፡ ይቤ፤ ዘይሔድስ፡ ከመ፡ ንስር፡ ለውርዙትዮ። ፊላልጎስ፡
 ይቤ፤ ንስር፡ ሶበ፡ ይረሥእ፡ ይክብዳ፡ ወይጼለላ፡ አዕይን
 ቲሁ፡ ወየጎሥሥ፡ ነቅዑ፡ ማይ፡ ንጹሕ። ወይሰርር፡ ውስተ፡
 አየረ፡ ፀሓይ፡ ያውዲ፡ አክናፊሁ፡ ወጽላሌ፡ አዕይንቲሁ፡
 ወይወርድ፡ ውስተ፡ ነቅዑ፡ ማይ፡ ወይጠመቅ፡ ሥልሰ። ሶ
 ቤሃ፡ ይትሔደስ፡ ወይከውን፡ ወሬዛ ።

አንተሂ፡ ሀገሪታይ፡ ዘብሉይ፡ (scil. ሕግ) ብሉይ፡ ብእሲ፡ እመ፡
 ትረሥእ፡ በጌጋይ፡ ዘአፍቅር፡ ዓለም፡ ጎያጢ፡ ወተጸለለ፡ ዐይነ፡
 ልብክ፡ እምክበደ፡ ዝንጋዔ፡ ጎሥሥ፡ ነቅዑ፡ ምስጢራት፡ እምቃ
 ለ፡ ማእምራን። ወበህየ፡ ይትረከብ፡ ንስሐ ። ወስርር፡ በክንፈ፡
 ጎሊና፡ ጎበ፡ ልዑል፡ ፀሓየ፡ ጽድቅ፡ ክርስቶስ፡ መድኅኒነ። ሶቤ
 ሃ፡ ይትመላህ፡ ብሉይ፡ ብእሲ፡ ምስለ፡ ምግባራቲሁ። ሶበ፡ ትጠ
 መቅ፡ ሥልሰ፡ በሐዲስ፡ ነቅዕ፡ በስመ፡ ኦብ፡ ወወልድ፡ ወመንፈስ፡
 ቅዱስ፡ ይትኣተት፡ ጽልመተ፡ ልብሰት፡ ዘዲያብሎስ፡ ወይትከ
 ደን፡ ሐዲስ፡ ወበኑህ፡ ዘበእግዚእ፡ ተፈጥረ። ወይትፈጸም፡ ት
 ንቢት፡ ዘይቤ፤ ዘይሔድስ፡ ከመ ንስር፡ ለውርዙትከ ።

L fol.172.^a
 Col.^a

6. A bird called “Nəsr” (Hawk, Eagle)

David said, “He will renew adolescence like the eagle (Ps. 103:5).

Figalgos said as follows:

When the eagle gets old, its eyes become heavy and darkened. Then it searches for pure spring water. And it flies up into the air near the sun, and burns its wings and the darkness of its eyes. And it goes down to the spring water and immerses itself three times. There upon it is renewed and becomes young.

And you, citizen of the past, outdated man! If you have grown old in the sin of love of the deceitful world and the eye of your heart has become darkened by the weight of (your) foolishness, then seek the spring of mysteries in the words of the wise. Penance is found there; and flies up on the wings of thought to the high sun of our Holy Savior Christ. Then the former man with his works will be cast away. After you are baptized three times in the new spring in the name of the Father, the Son and the Holy Spirit, the darkness of the garment of the devil, will be removed. And the

new, shining garment which was created by God will be put on. And the prophecy will be fulfilled which says, “He will renew your adolescence like the eagle”.

፯ ፍካሬ፡ በእንተ፡ ሆኖ፡ ዘስሙ፡ ፊንክስ ።

ይቤ፡ እግዚእን፡ በወንጌል፤ ሥልጣን፡ ብዮ፡ እመጡ፡ ነፍስዮ፡ ወካ
ዕበ፡ ኣንሥኣ ። አይሁድስ፡ አንጐርጐሩ፡ በእንተ፡ ዝንቱ፡ ቃል ።
ፊንክስ፡ ሶበ፡ ኮኖ፡ ፭፻ ዓመተ፡ ይበውእ፡ ውስተ፡ ዕፀወ፡ ሊ
ባኖስ፡ ወይመልእ፡ ክነፊሁ፡ አፈወ፡ ዘይሰመይ፡ አብዱ።
ወያዔውቅ፡ ለካህን፡ ዘሀገረ፡ ፀሓይ፡ በወርን፡ መጋቢት፡ አ
ው፡ በወርን፡ ሚያዝያ። ካህንነ፡ ይበውእ፡ ይምላእ፡ ዕፀወ፡
ዘዐጸደ፡ ወይን። ሆኖስ፡ ይበውእ፡ ውስተ፡ ሀገረ፡ ፀሓይ፡ እ
ንዘ፡ አፈወ፡ ያዐርግ፡ ውስተ፡ ምሥዋዕ፡ ወለሊሁ፡ ያውዒ፡
ርእሶ፡ ወይከውን፡ ሐመደ ። ወበሳኒት፡ ካህን፡ እንዘ፡ የጎ
ሥሥ፡ ምሥዋዕ፡ ይረክበ፡ ዕዩ፡ ዲበ፡ ሐመድ፡ ወአመ፡ ሣል
ስት፡ ዕለት፡ ይረክብ፡ ዕገለ፡ ሆኖ፡ ንኡስ። ወበራብዕት፡
ዕለት፡ ይከውን፡ ሆፊ፡ ዐቢዮ፡ ወያስተርኢ፡ ለላእክ፡ ወይኤ
ምኖ፡ ለካህን፡ ወየአቱ፡ መካኖ ።

እመሰ፡ ቡቱ፡ ሥልጣን፡ ለሆኖ፡ ይቅትል፡ ወያሕዩ፡ ርእሶ፡ እፎ፡ ያን
ጐረጐሩ፡ አይሁድ፡ ላዕለ፡ መድኅነነ፡ በብሂሎቱ፤ ብዮ፡ ሥልጣን፡
እመጡ፡ ነፍስዮ፡ ወካዕበ፡ ኣንሥኣ ። ፊንክስ፡ ኮነ፡ አርአያሁ፡
ለመድኅነነ ።፪ ክነፊሁ፡ መልእ፡ መዐዛ፡ ሥነ፡ ወኅይለ ። ወመ
ጽኦ፡ ኅቤነ፡ንሕነነ፡ ንስፋሕ፡ እደዊነ፡ ለጸሎት፡ ኅቤሁ፡ ከመ፡ ን
ምላእ፡ መዐዛ፡ ጸጋሁ፡ በሀገሪትነ፡ ሠናይት ።

L fol.172.^a
Col.^b

7. A Bird called “Finæks” (Phoenix)

Our Lord said in the Gospel, “I have authority to lay down my life and to take it up again” (John 10:18); but the Jews muttered about this word. When Phoenix is five hundred years old, it goes to the trees of Lebanon and fills its wings with the perfume called “Abdu”. And in the month of Mäggabit (March) or the moth of Miyazəya (April), it makes this known to the priest of the city of the sun. The priest goes in and he fills (the altar) with wood from the vineyard.

And the bird enters the city of the sun, while he (the priest) rises up the perfume on the altar. Then it (the bird) burns itself up and becomes ashes. Next day when the priest examines the altar he finds a worm on the ashes; and on third day he finds a little chick. And on the fourth day it has become a big bird, shows itself to the deacon, greets the priest and returns to its place.

If a bird can have authority to kill and resurrect itself why do the Jews mutter about our Savior when He says, “I have authority to lay down my life and authority to

take it up again”? Phoenix is a parable for our Savior. He filled His two wings with sweet aroma and beauty and power. He came to us; so let us stretch out our hands in prayer to Him so that we may fill our beautiful country with the sweet aroma of His Grace.

፰ ፍካሬ፡ በእንተ፡ ጾፍ፡ ዘስሙ፡ ሄጳጳስ፡

ጸሐፍ፡ ውስተ፡ ሕግ፡፡ ዘያስተዋዲ፡ አባሁ፡ ወእሞ፡ ሞተ፡ ለይ
 ሙት፡፡ ሀለወ፡ ሰብእ፡ ቀተልተ፡ አብ፡ ወእሞሙ ፡፡
 ለሄጳጳስ፡ ውሉዳ፡ እመ፡ ረሥኦ፡ አቡሆሙ፡ ይመልኑ፡ ክ
 ንፎ፡ ዘበልዮ፡ ወይልሕሱ፡ አዕይንቲሁ፡ ወየሐፅንዎ፡ በምው
 ቅ፡ መካን፡ ወየሐቅፍዎ፡ ታሕተ፡ ክነፊሆሙ፡ ወይሴስይዎ፡
 ወይሬእይዎ፡ ከመ፡ ዘይብሉ፡ ለአበዊሆሙ፡ ፤ ፍዳ፡ ሐፀንክ
 ሙነ፡ ወጸምክሙ፡ እንዘ፡ ትሴስዩነ፡ ከማሁ፡ ንገብር፡ ለክ
 ሙ፡፡ ከመዝ፡ይገብሩ፡ እስክ፡ ይትሔደሱ፡ ወይትሔደሱ፡
 ወይከውኑ፡ ወራዙተ ፡፡
 እፎ፡ ኢያፈቅሩ፡ ነባብያን ወላድያኒሆሙ ፡፡

8. A Bird called Hepopäs (Hoopoe)

As is written in the law, let the one who slanders his father and mother die (Lev. 20:9); for there are people who kill their father and mother.

When the father of the young hepopäs grows old, they pluck out his old feathers and they lick his eyes. And they keep him in a warm place and they enfold him under their wings and feed him. And they look at, him as it saying to their fathers: “Because you raised us, and you fasted to feed us, thus we do the same for you.”

They (the young hepopäs) do this (for their fathers) until they (the fathers) are rejuvenated; they are rejuvenated and became youthful. (If creatures do like that by instinct), how then shall rational beings (people) not love their parents?

፱ ፍካሬ፡ በእንተ፡ ሐልስትዮ ፡፡

ይቤ፡ ኢዮብ፤ መኑ፡ አግዐዘ፡ ለሐልስትዮ፡ ወመኑ፡ ፈትሐ፡ ማእ
 ሰሮ ፡፡ ወረሰዮ፡ ገዳመ፡ ምንባሮ ፡፡ ይቤ ፈሳልገብ ፤
 ሐልስትዮ፡ አንስትያዊት፡ ሶበ፡ ትወልድ፡ ተባዕታዮ፡ ይነ
 ሥኦ፡ አቡሁ፡ ወየሐፅኖ፡ ወኢዮነድጎ፡ ከመ፡ ኢይደይ፡ ዘ
 ርኦ፡ ንበ፡ እሙ፡፡

L.fol.171.^a

Col.^c እስመ፡ አበው፡ ቀደምት፡ ዘርኦ፡ ሥጋዊ፡ የዐቅቡ፡ ወይትነሠ
 ሠ፡ ከማሁ ፡፡ ሐዋርያትሱ፡ ሐዲሳን፡ ውሉደ፡ መንግሥት፡ ሰማ
 ያዊ፡ አዕርዑ፡ ዘንተ፡ ወይቤሉ፤ እስመ፡ ኹሉ፡ ዘሥጋ፡፡ ከመ፡ ሣ
 ዕር፡ ከመ፡ ኢይትመካሕ፡ ኹሉ፡ ዘሥጋ ፡፡ ወበእንተ፡ ልደት፡ መ

ንፈሳዊ፡ ይቤ፡ መካን፡ ጽሑፍ፤ ትትፊጫሕ፡ እንተ፡ ኢትወል
 ድ፡ ተዐወደ፡ ወትግዕር፡ እንተ፡ ኢታአምር፡ ማሕምመ፡ እስመ ፡
 ብዙኅ፡ ውሉዳ፡ ለመዓስብ፡ እምእንተ፡ ባቲ [ምተ] ። እስመ፡ ሥ
 ርዐት፡ ዘትካት፡ ዘይመጽእ፡ ተስፋ፡ ሐዳስሰ፡ እንተ፡ ይሴፈውዋ፡
 ጽንዕት፡ ለሊሃ ።

9. Ḥaləstəyto /the Onager [or: Ape] FTN Ḥaləstəyo can mean either “ape” or “onager” (wild ass) but the Greek make it clear that ‘onager’ is meant.

Job said, “who freed the onager [or: Ape], and who released his bands and established his dwelling in the wilderness?” Job 39:56

And Fisaləgos said as follows: When a female onager gave birth (to a male offspring) the father takes him away to bring him up, so that there will not be sexual intercourse between the son and the mother.

For the fathers of olden times would hold back their fleshly seed, and they sought to do this. But the Apostles, the sons of heaven gave that up and said, “All flesh is like grass so no one of flesh should boast”.

And regarding spiritual birth, a written passage says, [or: a barren woman says in writing?] let a barren woman rejoice; let her moan and wail [sic; the Bible has “break out in singing and cry out (joyfully)” , she who has not known birth pangs, because a divorced (or forsaken) woman has many more children than one who has a husband. For the Old Testament is a hope that will come; but the New Testament which they hope for is firm for her.

፲ ፍካሬ፡ በእንተ፡ አርዋ፡ ምድር፡ ዘስሙ፡ አከድና ።

ይቤ፡ ዮሐንስ፡ በእንተ፡ ፈሪሳውያን፤ ትውልደ፡ አራዊተ፡ ምድር፡ መኑ፡ ነገረክሙ፡ ታምሥጡ፡ እምእንተ፡ ትመጽእ፡ መንሱት። ፊሳልጎስ ይቤ፤

ዝንቱ፡ አከድና፡ ለተባዕታይ፡ ገጹ፡ ገጹ፡ ብእሲ፡ ይመስል፡ ለአንስቲያዊትኒ፡ ገጹ፡ ዘብእሲት። እምርእሶሙ፡ እስከ፡ ሕንብርቶሙ፡ ዘሰብእ፡ ራእዮሙ፤ ወእምታሕተ፡ ሕንብርቶሙ፡ እስከ፡ ዘነቦሙ፡ ከመ፡ ሐርገጽ ። ማሕፀንሰ፡ አልቦሙ፤ አላ፡ ለብእሲት፡ እመንገለ፡ ኅፍረታ፡ ስቁር፡ ከመ፡ መርፍእ ። እመ፡ ሰከበ፡ ተባዕታይ፡ ምስሌሃ፡ ይክዑ፡ ዘርኦ፡ ውስተ፡ አፋሃ ፤ ይእቲኒ፡ ትመትር፡ ነፍስቶ፡ ወትውኅፕ፡ ዘርኦ፡ ወይመውት፡ ሶቤሃ፤ ወእምዝ፡ ፀኒሳ፡ ውሉዳ፡ ይበልዑ፡ ከርሠ፡ እሞሙ፡ ወይትወለዱ፡ እንተ፡ ህዩ። አባሆሙ፡ ወእሞሙ፡ ይቀትሉ፡ በልደቶሙ ።

L.fol.172.^b

Col.^a ሠናዮ፡ አስተማስሎሙ፡ ዮሐንስ፡ ለፈሪሳውያን፡ ምስለ፡ ስብድግ ት፡፡ በከመ፡ አክድና፡ ቀተሉ፡ አበዊሆሙ፡ ወእሞሙ፡ ከማሁ፡ እ ሙንቱ፡ ቀተሉ፡ አበዊሆሙ፡ ነቢያተ፡ እግዚአነሂ፡ አቡሆሙ፡ ወአርዳኢሁ፡፡ ወእፎ፡ ይጎይዩ፡ እሞት፡ ዘይመጽእ፡፡ እስመ፡ አብሰ፡ ወእም፡ የሐይወ፡ ለዓለም፡ ወእሙንቱ ይመውቱ ፡፡

10. A viper called Akädəna

John (the Baptist) speaks about the Pharisees like this “You brood of vipers who told you to flee from the coming wrath?” (Mat 3:7). Fisaləgos said as follows:

The face of a male Akädəna looks like has the face of a man, and the Akädəna has the face of a woman. From their head to their navel their appearance is that of a person and from below their navel to their tail they are like a crocodile. They do not have a vagina; rather, the female has a hole like (the eye of) a needle in place of a vagina. When the male has sexual intercourse with her, he seed into her mouth. Then she cuts off his sexual organ and she swallows his seed and then he dies. When she becomes pregnant her children eat the stomach of their mother and thus they are born. They kill their father and their mother at their birth.

John (the Baptist) correctly made the viper as a parable for the Pharisees. Because as vipers kill their mothers and fathers, the Pharisees also killed their fathers, the prophets, our Lord, their father and his disciples. How could they escape from the death which is coming? For the father and the mother will live forever, but they (themselves) will die.

፲ወ፩ ፍካሬ፡ በእንተ፡ አርዌ፡ ምድር፡፡

እግዚእነ፡ ይቤ፤ ኩኑ፡ ጠቢባነ፡ ከመ፡ አርዌ፡ ምድር፡ ወየውሃነ፡ ከመ፡ ርግብ ፡፡

፬ ትእምርታት፡ ቦቱ ፡፡ ፩ሰ፡ ሶብ፡ ይረሥእ፡ ይጼልላ፡ አዕ ይንቲሁ፤ ወእመ፡ ይፈቅድ፡ ተሐድስ፡ ይትገሀረት፡ ወይጸ ውም፡ ሿመዓልተ፡ ወሿሌሊተ፡ እስከ፡ ይትረጎው፡ ማእ ሱ፡፡ ወየጎሥዕ፡ ሶቤሃ፡ የጎሥሥ፡ ንቅዑተ፡ ኩጥሕ፡ ፀባ በ፤ ወበዊኦ፡ ህየ፡ ያጽዕቅ፡ ርእሶ፡ ወይሠዐዕ፡ ወእምዝ፡ ወሬ ዛ፡ ይከውን ፡፡

አንተኒ፡ ኦብእሲ፡ እመ፡ ትፈቅድ፡ ትጎድግ፡ ብሉየ፡ ብእሴ፡ አስር ሕ ፡ ሥጋከ፡ በፀባብ፡ አንቀጽ፡ እንተ፡ ትወስድ፡ ውስተ፡ ሕይወ ት፡ ወትከውን፡ ሐዲሰ፡ ብእሴ ፡፡

ነገር፡ ካልእ፡፡ አርዌ፡ ምድር፡ ሶብ፡ ይሰቲ፡ ማየ፡ የጎድግ፡ ሕምዞ ፡፡

ንሕነኒ: ሶበ: ንጽህቅ: ንስተይ: ማየ: ሕይወት: ዘውእቱ: ትምህር
 ተ: ሐዲሰ: እመጸሕፍተ: መለኮት: ወነሢእ: ምስጢራቲሁ: ለወ
 ልደ: እግዚአብሔር: ቃል: ሰማያዊ: እንዘ: ነሐወር: ውስተ: ቤ
 ተ : ክርስቲያን: ንጎድግ: እምልብን: ኩሎ: እከየ ::

ሣልስ: ነገር:: አርዌ: ምድር: ይፈርህ: ዘኢለብሰ: ልብሰ::
 ልቡሰሰ: እመ: ርእየ: ይቀንጽ: ዲቤሁ :: ዘኒ: ያኦምር: ግ
 ብር: ሶበ: ይዴግኖ: ይጎይይ: ዕራቆ: ኅዲጎ: ልብሰ: ወይ
 ድኅን ::

L.fol.172.^a
 Col.^b

ንሕነኒ: ንለቡ: አመ: ሀሎ: አቡነ: አዳም: ዕራቆ: ውስተ: ገነት: እ
 ንበለ: ይጎሥሥ: ንዋየ: ኢክህለ: ይቅንጽ: ዲቤሁ: አርዌ :: አን
 ተሂ: ኦብእሲ: እመ: ኅደጎ: ንዋየ: ዝንቱ: ዓለም: ዘውእቱ: ልብ
 ሰ: ብሉይ: ብእሲ: ወአጥርዮ: ኩሎ: ጥሪታት: ኢይክል: ይቅን
 ጽ: ላዕሌክ ::

ራብዕ: ነገር:: ሶበ: የጎሥሥ: ይቅትሎ: ሰብእ: ኩሎ: አብ
 ሎ: ይሜጡ: ለዝብጠት: ወርእሶ: የዐቅብ ::
 ከማሁ: ንሕነኒ: ንመጡ: ኩሎ: ሥጋነ: ለሕማማት: ወንዕቀብ: ር
 እሰነ: ዘውእቱ: ኢንክሕድ: ርእሰነ: ክርስቶስሃ: ከመ: ቅዱሳን: ሰ
 ማዕት:: እስመ: ተብህለ፤ ለኩሎ: ብእሲ: ርእስ: ክርስቶስ: ወ
 ርእሱ: ለክርስቶስ: እግዚአብሔር ::

11. Arwe mædr [the Serpent]

Our Lord said “Be wise like the serpent and humble like the dove” (Mtt 10:16)

This (serpent) has four connotations:

First, when a serpent becomes old, its eyes become dim and when it wants to be renewed, it sets out to fast for forty days and forty nights until its skin splits open and cools. After that it searches for narrow crack in the rock, enters into the rock, squeezes its head, and sheds its. Then it becomes young again. And you human being, if you want to remove the old (former) man mortify your flesh in the narrow gate that leads to life of that you will become a new persons.

Second, when the serpent drinks water, it removes the poison from its mouth. And we, when we want to drink life - giving water, which is the new learning from the books about divinity and receiving the secrets of the Son of God, the heavenly Word, when we go to Church, we should remove every evil spirit from our heart.

Third, the serpent is afraid of someone who does not wear clothes. But when it sees a clothed person, it jumps at him. But someone who knows its behavior, when it pursues him, he will flee naked, removing his clothes, and he will escape safely.

We understand that when our father Adam was naked in the Garden of Eden without looking for possessions, the serpent couldn't jump at him.

O you human being, if you also abandon the possessions of this world, which is the clothing of the old (former) man and (abandon) the acquisition of all temporal, it [the serpent] cannot jump at you.

Fourth, when a person is about to hit and kill the serpent, it presents all (other) parts of its body to be hit, but protect our head. In the same way, we also give our flesh for suffering, but protect our head i.e. we should not deny Christ (Who is) our head just as the holy martyrs didn't deny Him.

Become as it is said, Christ is the head of all human beings, and God is the head of Christ.

፲፬፻፪፡ ፍካሬ፡ በእንተ፡ ቃህም፡

ዘአልቦ ፡ጎይል፡ ዘኢይትሀከይ፡፡ ወፊሳልጎስ፡ ይቤ፤
፫ ጥበቢሁ፡ ለቃህም ፡፡ ቀዳሚ፡ ሶብ፡ የሐውር፡ ጾታ፡፩፩ ይ
ጸውር፡ ጎጠተ፡ በአፉሁ ፡፡ ወእለ፡ አልቦሙ፡ ኢይብልዎሙ፡
ሀቡነ፡ ጎጠተክሙ፡ወኢየሀይድዎሙ፡ በጎይል፡ አላ፡ የሐ
ውሩ፡ ዕራቆሙ፡ ወእለ፡ ያዐርፉ ፡፡

ዝንቱስ፡ ይረክብ፡ ዲብ፡ አብዳን፡ ወጠቢባን ፡፡
ወካዕብ፡ ቃህም ፡ሶብ፡ ይዘግብ፡ ሥርናየ፡ ውስተ፡ ምድር፡
፩ ጎጠተ፡ ይከፍል፡ ለ፪ ከመ፡ ከዊኖ፡ ክረምተ፡ ኢይርሐ
ስ፡ ወኢይብቀሉል፡ ወኢይሙት፡ ስክዕት፡ በረኃብ ፡፡
አንተሂ፡ ዘቀዳሚ፡ ሕገ፡ አግሕሥ፡ እምነፍስከ፡ ከመ፡ ጽሕፈቱ፡ ኢ
ይቅትልክ፡ ጳውሎስ፡ ይቤ፡ ሕገ፡ መንፈስ፡ ሕይወት፡ ዝንቱ፡ እ
ንዘ፡ ይቤጥሉ፡ አይሁድ፡ ሞቱ፡ በረኃብ፡ ወቀተልተ፡ ነፍሶሙ፡ ኮነ፡፡
ዓዲ፡ ቃህም፡ የሐውር፡ ርሐቀ፡ ውስተ፡ ገዳም፡ በመዋዕለ፡
ማእረር፡ ወየዐርግ፡ ዲብ፡ ሰብል፡ ከመ፡ ያውርድ፡ ጎጠተ፡
ወያዴነ፡ ብርዐ፡ ወእምጸናሁ፡ ያእምር፡ እመሂ፡ ስገም፡ ወ
እመሂ፡ ሥርናይ፡ ወየጎድግ፡ ስገመ፡ ወየዐርግ፡ ላዕለ፡ ሥር
ናይ፡ እስመ፡ ስገም፡ ሲላየ፡ እንስሳ፡ ውእቱ ፡፡
ኢዮብ፡ ይቤ፤ ህየንተ፡ ሥርናይ፡ ይወዕእ፡ ክርዳድ ፡፡ አንተሂ፡
አብእሲ [ጉዮይ] ሲላየ፡ እንስሳ፡ ዘውእቱ፡ ተመስሎቶሙ፡ በ
ተቀንዮ፡ ለክርሥ፡ ወንሣእ፡ ሥርናየ፡ ዘታነበር፡ ውስተ፡ መዝገ
ብ፡፡ ዓዲ፡ አስተማሰለ በሲላየ፡ እንስሳ፡ ዘመደልዋን፡ ትምህር
ተ፡ ወሥርናየ፡ በርቱዕ፡ አሚን፡ ዘክርስቶስ ፡፡

L.fol.172.^b
Col.^c

12.Qahəm [Ant]

Who has no strength but does not get tired. The ant has three characteristics.

First, when the ants go in line to collect their food, each one carries one grain in its mouth. And those who do not have (a grain) do not say to the others, “Give me

your grain and do not take it away from them by force, but they go empty - handed and rest.” This applies to (both) clever and foolish people.

Second, when the ant stores up wheat underground, it divides the wheat into two parts so that in the rainy season it will not get wet and sprout, so the ant will not die of hunger. But you put aside the old law from your spirit so that the writing will not kill you. St. Paul said, “The law of the spirit is life”, but since Jews reject that, they died of hunger and become their own killers. Further, the ant goes far into the field at harvest time, and it climbs up on an ear (of grain) to bring down a grain, and it sniffs the stem and from its smell it knows whether it is barley or wheat, and it leaves the barley and climbs up the wheat only because the barley is the food of cattle. Job said, “In place of wheat, grass came forth.” You, human beings! Avoid the food of cattle, which is like the servitude of the stomach. Collect the wheat and store it in your granary. The food of cattle is a symbol for the teaching of hypocrites, and wheat for the true teaching of Christ.

፲፬፻ ፍካሬ፡ በእንተ፡ ሲፊኒስ፡ ወአንቅጠውሮስ ።

እምታሕተ፡ ሕንብርቶሙ፡ እስከ፡ እግሮሙ፡ ዘዖፍ፡ ወእ
ምገጸሙ፡ እስከ፡ ሕንብርቶሙ፡ አምሳሊሆሙ፡ ዘፈረስ ።
ወይቤ፡ ኢሳይያስ፤ እስመ፡ አጋንንት፡ ወጼዴናታት፡ ወከዋንያ
ት፡ ዘፈኑ፡ ውስተ፡ ባቢሎን ።
እሉሰ፡ ሲፊኒስ፡ ቀታልያን፡ እሙንቱ፡ ወከመ፡ ቃሎሙ፡
አልቦሙ፡ ዘይሖውዝ፡ ወአንቅጠውሮስ እምገጸሙ፡
እስከ፡ ሐቋሆሙ፡ ሰብእ፡ ወዘባኖሙ፡ ዘአድግ፡ ወጽፋቅ፡
ሰኩናሆሙ፡ ወህውክ ፡ኩለንታሆሙ ።
ከማሁ ፡ሀለወ፡ ሰብእ፡ እለ፡ ይመስልዎሙ፡ ገጸሙ ፡ ይዴመሩ፡
በቤተ፡ክርስቲያን ። ከመዘ፡ ጽድቀ፡ ይገብሩ፡ ወጎይሎሰ፡ ይክ L.fol.173.^b
ሕዳ፡ ወቤተ፡ክርስቲያን፡ እሙንቱ፡ ይሰመዩ ፡ ባሕቱ፡ ይወፅ Col.^c
ኡ፡ እምቤተ፡ክርስቲያን፡ ወይትሀጎሉ ። እለ፡ ከመዝ፡ ይመስል
ዎሙ፡ ለሲፊኒስ፡ ወአንቅጠውሮስ፤ ምእመናነ፡ ይመስሉ፡ ወ
ይትቃወሙ፡ ጎይለ፡ምስጢር፡ ወበጣፅመ፡ ቃሎሙ፡ የዋሃነ፡ ያ
ሰሕቱ፡ በከመ፡ ጽሑፍ፤ ነገር እኩይ፡ ሠናዩ፡ ግዕዝ፡ ያማስን ።
ሠናዩ፡ ይቤ፡ ፊሳልጎስ ።

13.About “Sirens” and Anqätawəros

Sirens, from their navel down to their feet look like a bird, and from their face down to their naval look like a horse. Isaiah said, “The demons and devils and creatures danced in Babylon.” They are murders and they have nothing that is as

delightful as their voice. Anqätawəros, from their face to their hip, are human; their back is of a donkey; and their hoof is solid (not split). Their whole being is restless. Thus there are people whose appearance is like them (i.e. like these animals). They congregate in the Church, and they do good, but they deny its power.

They are called the Church (i.e. they are called Christians), but they depart from the Church and are destroyed.

Those who are like this, they resemble the Sirens and Anqätawəros. They seem to resemble the believers; but they oppose the power of the mystery (of the Church), and with the sweetness of their voice they lead the meek astray. As it is written, “Bad speech spoils good behavior.”

፲፬፬ ፍካሬ: በእንተ: ቅንፍዝ

ዘበአምሳለ: ሰፊራ: ውእቱ: ይቤ: ፊሳልጎስ፤
 ቅንፍዝ: ውስተ: ዐጸደ: ወይን: ይወፍር: ጎበ: አውደቀ:
 ሕንባባተ: ወይን :: ወይበረብር: ህየ: ወይሰክዕ: ሕንባባተ:
 በአሥዋካት: ወይመጽእ: ለውሉዳ: ወይትጎሣእ: ዕራቆ ::
 አንተሂ: ብጻሕ: ጎበ: ወይን: ዘውእቱ: ትምህርተ: ሕግ: ወንሣእ:
 ፍሬያተ: ምስጢራት: ተድላ: ቤተ: መንግሥት:: ቅንፍዝሰ: ተ
 ጎድገ: ዕራቆ :: አንተሰ: ከማሁ: በአምሳለ : ውሉድ: ትሴስዮሙ:
 ለሕዋሳቲክ ::

14.Qənfəz [The Porcupine]

“Porcupine looks like a ball” said Fisaጌgos. Porcupine goes to the vineyard to bring down grapes, and he rummages through them, and he stabs the grapes with his spines and brings them to his children, and he goes away naked. And you, go to the vine, which is the doctrine of the law, and take the fruits of the Mysteries, the delights of the royal palace. The porcupine is left naked; and you, like him, feed your senses like children.

፲፬፮ ፍካሬ: በእንተ: ቀንጽል ::

ውእቱሰ: አርዌ: ጉሕላዊ :: እመ: ርጎበ: ወኢረከበ: ዘይበ
 ልዕ: የጎሥሥ: ምድረ: ምውቀ :: ወእመ: አኮ: ቤተ: ሐሠር:
 ወይደበር: ህየ: እንዘ: ላዕለ: ይኔጽር: ወየዐጹ: እስትንፋ:
 ሶ: እስከ: ይትጋብኡ: አዕዋፍ: ላዕሌሁ: ከመ: ይብልዕዎ ::
 ወእምዝ: ተንሢኦ: ይመሥጥ: ፩ እምኔሆሙ: ወይበልዕ ::
 ከማሁ: ዲያብሎስ: ጉሕላዊ: ይትጎሣእ: ውስተ: አፍቅር: ንዋ
 ይ: ወፍግዓ: ወተድላ: ወኩሉ: ፍትወታተ: ሥጋ: ወይቀትል: ነ L.fol.173.^b
 ፍሰ: ብዙጋን :: ሄሮድስኒ: ተመሰለ: በቀንጽል: ወጽሑፍ: ስም Col.^c
 ዕ: እምጎበ: መድጎኒነ: ዘተብህለ፤ቁናጽልኒ: ግበበ: ቦሙ::

ሰሎሞንን፡ በማሕልዩ፡ ይቤ፤ አሥግሩ፡ ለነ ቁናጽለ፡ ንኡ
 ሳነ፡ እለ፡ ያማስኑ፡ ዐጸደ፡ ወይንን ። ዳዊትኒ፡ ይቤ፡ ክፍለ፡ ቁ
 ናጽል ።

15.Qwənsəl /The fox/

The fox is a deceitful animal. When he is hungry and cannot find something to eat, searches for some warm earth, and if not, then a house of straw. And he lies on his back and looks upward, and holds his breath until the birds gather over him to eat him. Then he springs up and snatches one of them and eats it. Like him, the deceitful devil also hides himself in the love of possessions and pleasure and delights and all desires of the flesh, and he kills the soul of many people. Herod can be compared to the fox, and there is a written witness by our Savior: “Foxes have holes”, Solomon in the Song of Songs said, “Catch the little foxes for us who destroy our vineyard” (2:15) David also said, “The portion of the fox” (Ps. 63:11).

፲ወ፯ ፍካሬ፡ በእንተ፡ ጸሕው ።

ውእቱሰ፡ አርዋ፡ ንኡስ ። ይቤ፡ ነቢይ፤ ኮንኩ፡ ከመ፡ ጸሕው፡ ለ
 ኤፍሬም ። ፊሳልጎስ፡ ይቤ ፤
 ከመዝ፡ ፍጥረቱ፡ ለጸሕው፡ ምስለ፡ ኩሉ፡ አራዊት፡ ውእ
 ቱ፡ ይትፋቀር፡ ወፀሩ፡ ለውእቱ፡ ከይሲ ። ወዕሱቅ፡ አርአያ
 ሁ፡ ከመ፡ ልብሰ ፡የሴፍ፡ ወጥቀ ፡ ሠናይ፡ አርዋሁ፡ የዋህ፡ ወዕ
 ምው ። ወእመ፡ በልዐ፡ ንስቲተ፡ ይጸግብ፡ ወይነውም፡ ውስ
 ተ፡ ግብ ። ወበሣልስት፡ ይትነሣእ፡ እምንዋሙ፡ ወይጸርጎ፡
 በዐቢይ፡ ቃል ። እለ፡ እምርሑቅ፡ ወቅሩብ፡ ይሰምዑ፡ ቃሎ፡
 ወእምአፋሁ ፡ ይወፅእ፡ መዐዛ ፡ ሠናይ ። ወኩሉ ፡ አራዊት፡
 እንዘ ፡ ይትለው ፡ ይመጽኡ፡ ንቤሁ፡ በእንተ፡ መዐዛሁ ።
 ከማሁ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ተንሥኦ፡ እምንዋሙ፡ ወ
 በመዐዛሁ፡ ሰሐበ፡ ርሑቃነ፡ ወቅሩባነ ። በከመ ይቤ ሐዋርያ፤
 መዐዛሁ ለክርስቶስ ብነ ወዐባይ ይእቲ ጥበብ ዘመድጎኒነ።
 ወመዘምር፡ ይቤ፤ ወትቀውም፡ ንግሥት፡ በየማንክ፡ በአልባሰ፡
 ወርቅ፡ ዑጽፍት። ወኑብርት፡ መድጎኒነ፡ ክርስቶስ፡ ዕሱቅ
 ውእቱ፡ በድንግልና፡ ወበጽንዕ፡ ወበንጽሕ፡ በሣህል፡ ወበጸጋ ። L.fol.173.^a
 ወበኒሩት፡ በሰላም፡ ወትዕግሥት ። ዓዲ፡ ቀታሊሁ፡ ለከይሲ፡ ዘ Col.^c
 ውስተ፡ ሰማይ፡ ውእቱ ። ወኢምንትኒ፡ ፅሩዕ፡ ኢተጽሕፈ፡ ዘተ
 ጽሕፈ፡ በእንተ፡ አራዊት፡ ወበእንተ፡ አዕዋፍ ።

16. “Şahəw” /Panther/

This is a small animal. A prophet said, “I will be as a Şahəw for Ephrem” (Hosea 5 :14). Fisaləgos said as follows:

This is the nature of the Sahaw: it is friendly with all animals, but its enemy is the serpent. Its appearance is decorated like the garment of Joseph. And the animal is very lovely, mild and peaceful. It is satisfied with (only) a little food, sleeps in a burrow and rises up after three days. It calls out in a loud voice, and (animals) near and far hear its voice. From its mouth a good fragrance comes forth and because of that fragrance every animal follows it, and comes to it. Like this, our Lord Jesus Christ rose up from His sleep after three days and His fragrance drew (people) from near and far. An apostle also said, “The fragrance of Christ is with us” (2 Cor 2:14-15), the wisdom of our Savior is great. And the Psalmist said, “At your right hand stands the queen, clothed in garments of gold and multi colored (Ps: 45:10)”

Our savior Christ is decorated in virginity strength, compassion, grace, benevolence, peace and patience. He is also the killer of the serpent, He who is in heaven. Noting that is written about animals and birds is written uselessly.

፲ወ፯ ፍካሬ፡ በእንተ፡ አስጰደክሎኒ

ዘውእቱ፡ ርእሰ፡ አራዊተ፡ ምድር ። ስቁር፡ ፍጥረቱ ። ሰሎሞን፡
 ይቤ፡ በምሳሌ፡ እንዘ፡ ይሜህር፡ ወያርኢ፤ ኢትነጽራ፡ ሰብእሲ
 ት፡ እኪት፡ እስመ፡ መዓር፡ ይውሕዝ፡ እምከናፍረ፡ ብእሲት፡ ዘ
 ማ፤ ወድኅረሰ፡ ትረክብ፡ ዘይመርር፡ እምሐሞት፡ ወበሊኅ፡ ፈድ
 ፋደ፡ እመላጼ፡ ዘጀኤ ፡አፉሁ፡።

ከማሁኬ፡ ሀሎ፡ ዐንበሪ፡ ውስተ፡ባሕር፡ ዘስመ፡ አስጰደክ
 ሎኒ፡ ዘ ዘጀኤ ፍጥረታት፡ ቦቱ፡ ለእመ፡ ርኅበ፡ ያበቁ፡ አፉ
 ሁ፡ ወያጼንወ፡ ጼናሁ፡ ድቁቃት፡ ዓሣት፡ ወይውኅጥ፡ ሶበ፡
 ይትጋብኡ፡ ዐበይትሰ፡ ዓሣት፡ ኢይቀርቡ፡ ኅቤሁ፡ ለውእ
 ቱ ፡ ዐንበሪ ።

በከመ፡ ይቤ፡ ኢዮብ፡ ሙሴ፡ ወኤርምያስ፡ ወክሎሙ፡ ማኅበረ፡
 ነቢያት ። ዮዲትሂ፡ ለሆሎፎርኒስ፡ አጉዮዮቶ፡ ወሞኦቶ፤ አስቴ
 ርኒ፡ ለአርስጥርክሴስ፤ ሶስናሂ፡ ለረበናት፤ ጤቅላሂ፡ ለታምሬን
 ስ ። ፪ ፍጥረቱሰ፡ ለዐንበር፤

ዐቢይ፡ ውእቱ፡ በሕቁ፡ ከመ፡ ደሴት ። ወኢያእሚሮሙ፡ ከ
 መ፡ ዘውስተ፡ ደሴት፡ ይሬስዩ፡ ዲቤሁ፡ ለውእቱ ፡ ዐን
 በሪ፡ ዘያበስሉ፡ ዓሣ፡ በሞቅ፡ ያርሕስ፡ ውስተ፡ ባሕር፡ ወያሰ
 ጥም፡ አሕማረኒ ።

አንተኒ እመ፡ ሰቀልክ ፡ዲቤሁ፡ ርእሰክ፡ ይትፈሣሕ፡ ዲያብሎ
 ስ፡ ወያሰጥመክ፡ ምስሌሁ፡ ውስተ፡ ቀላዩ፡ ገሃነም ። ሠናዩ፡ ይ
 ቤ፡ ፊሳልጎስ ።

L.fol.173.^b
 col.^{ca}

17. Aspedäkəloni (Turtle)

It is the chief of all serpents. Its nature is perforated (?) Solomon said in proverbs, teaching and demonstrating: “Do not look at a bad woman for honey flows a harlot’s lips, but later you will find (it) more bitter than bile and much sharper than a two-edged razor” (Prov.5:3). Like this there is a monster in the sea called Asp.edäkəloni which has two natures. When it is hungry, it opens its mouth, and the small fish smell its odor, and it devours (them) when they gather around. But the large fish do not approach this monster. As Job said, and Moses, Jeremiah and all the host of the prophets. Judith put Holoferins to flight and defeated him, (and likewise), Esther for Artaxerxes, Susanna for the elders, and Thecla for Tamrenes.

And the monster’s second nature: It is very big, like an island. And, not knowing, they do (as one would do) on an island, i.e. they cook fish on the back of this monster; and because of the heat, it dives in to get wet and sinks (their) ships. And you, if you make yourself dependent on him (lit crucify yourself on him), the devil will rejoice and sink you down in to the abyss of hell with him. Fisaləgos spoke rightly

፲ወ፰ ፍካሬ፡ በእንተ፡ ቆቃህ ።

ኤርምያስ፡ ይቤ፤ ቆቃህ፡ ነቃዊ፡ ያስተጋብእ፡ ሎቱ፡ ውሉደ፡ ዘኢ
ወለደ፡ ወይገብር፡ ብሐላ፡ ብዙኅ ፡ በጻዕር ፡ ወየጎድጎ፡ በልህቅና
ሁ ፡ ወኮነ፡ አብደ ።

ፊሳልጎስ፡ ይቤ፤ ነኪረ፡ የሐፅን፡ ከንቶ፡ ይጸሙ፡ ልሂቆሙ፡
ውሉደ፡ ይሰርሩ፡ ኅበ፡ አዝማዲሆሙ፡ ወየጎድግዎ፡ ባሕ
ቲቶ፡ አብደ ።

ዲያብሎስ፡ ከማሁ፡ ይመሥጥ፡ ሕፃናተ፡ ኅሊና፡ ኅቤሁ፡ ዘኢወለ
ደ፡ ወአመ፡ ይልህቁ፡ በአእምሮ፡ ወይሰምዑ፡ ስመ፡ አቡሆሙ፡
ክርስቶስ፡ ወውእቶሙ፡ ምእመናን፡ ወቅዱሳን፡ ሐዋርያት፡ የጎ
ድግዎ፡ ለዲያብሎስ፡ አብደ፡ ወየሐውሩ፡ ኅበ፡ ክርስቶስ ። ሠ
ናየ፡ ይቤ፡ ፊሳልጎስ፡ በእንተ፡ ቆቃህ ።

18. Qoqah (The Partridge)

Jeremiah said, “The shouting partridge gathers to it chicks which it has not born; and it makes much wealth with pain / trouble, but abandons it in its old age, and is a fool” (cf. Jer. 17:11).

Fisaləgos said: a person who cares for a child who is unrelated to him labors in vain. Because when they grow (older), they fly off to their (own) parents and leave him alone (and) a fool.

Like him, the devil also carries away infants of the mind who are not born from him, (to be) with him. However, when they grow in understanding and hear the name of their father Christ, and they (become) faithful and holy apostles, then they leave the devil (as) a fool and go to Christ. Fisaləgos spoke rightly about the partridge.

፲ወ፱ ፍካሬ፡ በእንተ፡ ጊጰስ፡ ዘውእቱ፡ አውስት ።

ይቤ መድኅኒነ፡ በወንጌል፤ አሌሎን፡ ለፅነሳት ። ፊሳልጎስ፡ ይቤ፤

ጊጰስ፡ ይነበር፡ ውስተ፡ አድባር፡ ነዋኃት፡ ወየዐይል፡ ውስተ፡ ዐበይት፡ ወኖመ፡ ውስተ፡ ድንጋገ፡ ደብር ። ወአንስቲ ያዊት፡ ለእመ፡ ፀንሰት፡ ተሐውር፡ ብሔረ፡ ህንደኬ፡ ወትነ ሥእ፡ እብነ፡ አውጣኪዮስ ። እብነሰ፡ ይመስል፡ ከርካዐ ፡ ወ ክቡብ፡ አካሉ ። ወለእመ፡ አጸንጸልዎ፡ ይደምፅ ፡ እንተ፡ ውስጡ ። ብእሲትኒ ፡ ለእመ፡ ፀባ፡ ወሊድ፡ ወትነብር፡ ዲቤ ሁ፡ ትወልድ፡ እንበለ ፡ ጻማ ።

L.fol.173^b

Col.^u አንተሂ፡ ጽነዐ፡ ከዊነክ፡ በመንፈስ፡ ቅዱስ፡ ንሣእ፡ እብነ፡ አውጣ ኪዮስ፡ ዘመነንዎ፡ ነደቅት፡ ወውእቱ፡ ኮነ ፡ ርእስ፡ ማእዘንት፡ ወንበር፡ ዲቤሁ፡ ወትድኅን፡ እምሕማም ። ይቤ፡ ኢሳይያስ፡ ነቢይ ፤ በእንተ፡ ፈሪሆትክ፡ እግዚአብሔር፡ ፀነስነ፡ ሐመምነሂ፡ ወወለድነ ፡ መንፈስ፡ አድኅኖትክ፡ በዲቤ፡ ምድር ። በአማን፡ አውጣኪዮስ፡ እብነ፡ ቅዱስ፡ እግዚአብሔር፡ ክርስቶስ፡ ተረገዘ ፡ ገቦሁ፡ ዘእንበለ ፡ ደዋ፤ ወዘእንበለ፡ ዘርእ፡ በሥጋ፡ እምድንግል፡ ተወልደ፡ እንበለ ፡ ሕማም ። ወበከመ፡ አውጣኪዮስ፡ እንተ፡ ውስጡ፡ ካልእ፡ ኅይል ፡ ቦቱ፡ እግዚአብሔር፡ ረቂቅ፡ መለኮት፡ ኅዱር፡ በሥጋሁ ። ሠናየ፡ ይቤ፡ ዘይቤ ።

19. About “Gippos” who is the vulture

In the Gospel our Savior said, “Woe to pregnant women!” (Mat 24:19).

Fisaləgos said, Gippos lives in the high mountains, it roams in the heights, and sleeps on the edge of the mountain. When the female becomes pregnant, she goes to the country of India and holds a stone called “Auṭakiyos”. That stone looks like a nut and its body is round; when you strike it, it makes a noise from within. And if the birth is painful for her, the female sits on it and gives birth with no hardship.

And you, having become strong in the Holy Spirit, hold on to the stone Awṭakiyos, “which the builders rejected, (but) it became the corner stone” (Mat.21:42); sit upon it, and you will be delivered from suffering. The prophet Isaiah said, “Through fear of you, O Lord, we have conceived and suffered and born the Spirit of Your deliverance up on the earth” (Isa. 26:28). Truly, Awṭakiyos is the holy stone of our Lord Christ, whose side was pierced with no illness, and Who was born in the flesh from a Virgin without seed and with no suffering. And just as there is another power inside the Awṭakiyos, so too there dwells within flesh of our Lord a subtle diversity. He said rightly what he said.

ጳ ፍካሬ፡ በእንተ ፡ መርሜርቆሌዎስ ፡ ዘውእቱ ፡ ቃህም።

ኤልፋጊ፡ ቴሜናዊ፡ ንጉሥ፡ ይቤ፤ ሰኳዕት፡ ኅልቀ፡ ኅጢአ፡ ዘይ በልዕ ።

ፊሳልጎስ፡ ይቤ፤ ገጹ፡ ዘዐንበሳ፡ ወሐቋሁ፡ ዘቃህም ። አ ቡሁ፡ በላዔ፡ ሥጋ፡ ውእቱ፡ እሙሰ፡ በላዒተ፡ እክል፡ ይእ ቲ ። በእንተ፡ ዝንቱ፡ ይመውቱ፡ ውሉድ ፡ ተባዕታይ፡ ሶበ ፡ ትነሥኦሙ፡ እሙ ። ኢይረክብ፡ ሥጋ፡ ወኢይበልዕ፡ እክ ለ ። አሜሃ፡ ይመውት፡ በረኃብ፡ እስመ፡ ፪ ፍጥረቱ ።

ከማሁ፡ ኑፋቀ፡ ልብ፡ ዘክልኤ፡ ፍኖቱ ። ኢመፍትው፡ ይንበር፡ ውስተ፡ ጸሎት፡ እንዘ፡ ይናፍቅ፡ ዘአልቦ፡ አሚን ። በከመ፡ ተብ ሀለ፤ እመኒ፡ እወ ፡ እወ ፡ ወእመኒ፡ አልቦ፡ አልቦ ።

20. About Märmerqolewos, who is the Ant

King Elfaz the Temani said, “The Ant perishes because of lacking food” (Job 4:11). Fisaləgos said, as follows: Its face is a lions and its lower body is an ant’s. Its father eats meat and its mother eats grain. Because of this, the male offspring die when their mother brings them up. It cannot get meat and it cannot eat grain, so it dies of hunger, for it has a dual nature. Like this is the person whose heart is divided, whose ways are two. It is not proper that he should sit in prayer when he is divided and has no faith. As it is said, “Either yes, yes or no, no” (Mat. 5:37).

ጳ፩ ነገር፡ በእንተ፡ ጋሌን፡ ዘስሙ፡ ህርስቲዮስ ።

ይቤ፡ በሕግ፤ ኢትብላዕ፡ ጋሌን ። ከመዝ፡ ፍጥረቱ፤ አንስቲያዊት፡ ሶበ፡ ትትራከብ፡ ምስለ፡ ተባዕታይ፡ ትትዌከ ፍ፡ ዘርአ፡ በአፋሃ፡ ወትፀነስ፡ ወትወልድ፡ እንተ፡ እዝና ።

ከማሁ፡ ከንቶ፡ ሀለወ፡ ሰበኦ፡ እለ፡ ይነሥኦ፡ ኅብስተ፡ መንፈሳ L.fol.173^b
ዊ፡ ነገረ፡ ቤተክርስቲያን፡ ወያወዕኡ፡ ነገረ፡ እምእዘኒሆሙ፡ ወኢ Col.^c

ይወድይዎ፡ ውስተ፡ ልቦሙ፡ በከመ፡ አምሳሊሃ፡ ለጋሌን ። ኢት ብላዕ፡ ብሂል፡ ኢትጎበር፡ ግዕዛ ።

21. About “Galen” which is called “Hərəstiyos” /Wease/

In the law it says, do not eat Galen. Its nature is as follows: when the female has sexual intercourse with the male, she gets the sperm through her mouth and conceives and gives birth through her ear. In the same way, it is useless for people to receive the spiritual bread, the word of the Christian Church, and to let this word out through their ears and not place it in their heart, as the Galen (does). “Do not eat” means “do not associate yourself with its character”.

ጳጂ ፍካሬ፡ በእንተ፡ አርዌ፡ ዘስሙ፡ መኖቅሪጥስ

ዘውእቱ፡ ርኢም፡ ዘ፩ ቀርኑ ። ይቤ፡ በመዝሙር፤ ወይትሌዐል፡
ቀርንዮ፡ ከመ፡ ዘ፩ቀርኑ ። ከመዝ፡ ፍጥረቱ፤
ንኡስ፡ አርዌ፡ ውእቱ፡ ወአምሳሉ፡ ጠሊ፡ ወየዋህ ። ወኢይ
ክል፡ ነጻዊ፡ ለኪፎቶ፡ በይነ፡ ጽንዑ፡ ወ፩ቀርኑ፡ ማእከለ ፡
ርዕሱ ። ዘከመ፡ እፎ፡ ይእኅዝዎ ። ያሰረግወ፡ ድንግለ ፡
ሠናይተ፡ በሰርጉ፡ሠናይ፡ ወያነብሩ፡ አንጻረ፡ ገጹ፡ ሶቤሃ ።
ይቀርብ፡ ወይሰርር፡ ወይትሐቀፍ፡ ውስተ፡ ሕፅና፡ ወትነሥ
እ፡ ድንግል፡ አምኃ፡ ለንጉሥ፡ ወትረክብ፡ ቦቱ፡ ብዕለ፡
ዐቢዮ ።
ዝንቱ፡ አምሳሊሁ፡ ለመድኅኒነ፡ ዘአንሥኦ፡ ለነ፡ ቀርኑ፡ መድኅኒ
ትነ፡ እምቤተ፡ ዳዊት፡ ገብሩ ። ኢክህሉ፡ ኅይላት፡ እለ፡ ውስተ፡
አርያም፡ ቀሪቦቶ፡ ወለኪፎቶ፤ አላ፡ አጽለለ፡ ውስተ፡ ሕፅነ፡ ድንግ
ል፡ ማርያም ። ቃል፡ ከዊኖ፡ ሥጋ፡ ኅደረ ፡ ምስሌነ ።

22. About the animal called “Mänoqriṯ”

This is the rə'im, who has only one horn. In the Psalms it says, “May my horn be exalted like that of the unicorn” (Psa. 92:11). This is its nature: it is a small animal, similar to a goat, and meek. No hunter can touch it, because of its strength. And its one horn is at the center of its head. How do they catch it? They adorn a beautiful virgin with beautiful adornment, and they place (her) before it; whereupon it approaches and rushes upon (her) and is enfolded in her bosom. And the virgin gives (it) as a gift to the king and she receives great riches for it.

This is a parable for our Savior who “raised up for us the born of salvation in the house of his servant David” (Luke 1:69). The powers that are in heaven cannot come

near Him and touch Him, but He is sheltered in the bosom of the Virgin Mary. “The Word became flesh and dwelt among us” (John 1:14).

ጳጵ ፍካሬ: በእንተ: አርዋ: ዘስሙ: ቀርጣርዮስ ::

የዋህ: በሕቁ: ወዕምወ: ውእቱ :: በእስኪቱ: ይበቀላል:
ጸጉር: ነዊህ: ዘይከውን: ፈውስ :: በእንተዝ: ሰባ: ይደግ
ኖ : ነጻዊ: ይገድፍ: መቲሮ: እምጸጉሩ: ለነጻዊሁ: ወየጎድ
ጎ :: ለእመኒ ተለዎ: ካልእ: ይትጎባእ: ተደቢሮ: እስከ: ይ
ሬኢ: ከመ: አልቦ: ዘይንዕዎ :: ሰቤሃ: የሐውር: ፍኖቶ
እንተሂ: ጠቢብ: ምትር: እምኔከ: ዘውእቱ: ፍትወተ: ሥጋ: ዝ
መት: ወሥሥዕት: ወትዕቢት: ወዘይመስሎ: ወጎድግ: ለነጻዊ
ከ : ዲያብሎስ: ከመ: ትብል፤ ነፍስነሰ: አምሠጠት: ከመ: ገፍ :
እመሥገርት: ነጻዊት ::

L.fol.173^a
Col.^a

23.About the animal called “Qärṯarəyos“ /Beaver/

It is very meek and peaceful. Around its sexual organ there grows long hair, which is a medicine. If a hunter is pursuing it, it discards and cuts off some of its hair for the hunter, and he will leave it (alone). And if another hunter is (still) following, it hides, lying on its back, until it sees that there is nobody hunting it. Then it goes its way. And you, wise man! Cut out from yourself lust of the flash, adultery, gluttony, arrogance, and the like, and leave it for your hunter the devil so that you can say, “Our soul has escaped like a bird form the hunting snare” (Psa. 124:7)

ጳ፬ ፍካሬ: በእንተ: ዝእብ ::

ይቤ: በውስተ ዝእብ፤
ቦአመ: ይከውን: ተባዕተ: ወቦአመ: ይከውን: አንስተ :: ወ
ውእቱ: ርኩስ: እምኩሉ: አራዊት: በተዋልጦ: ፍጥረቱ ::
ኤርምያስ: ነቢይ: ይቤ በአተ: ዝእብ: በአተ: ኮነኒ :: አንተ
ሂ: ኢትኩን: ከመ: ዝእብ: ወጽኖ: በጅሕግ :: ጳውሎስኒ: ይቤ፤
አንስትኒ: ጎደጋ: ፍጥረቶን: ወተመሰላ: በዘኢኮነ: ፍጥረቶን ::
ሠናየ: ይቤ: ፊሳልጎስ ::

24. Zə’əb /The Hyena/

He said, about the hyena: sometimes it is male and sometimes it is the female, and it is more unclean than all animals due to the mutability of its nature. Jeremiah the prophet said, “The cave of the hyena has become a cave to me”. Don’t be like the

hyena, but hold fast to one single law. Paul said, “Women abandon their nature and became like that which is not their nature” (Rom 1:27). Fisalgæs spoke rightly.

ጳጵ ፍካሬ፡ በእንተ፡ ኢንድርዳኖስ ።

ሀሎ፡ አርዌ፡ ንኡስ፡ ዘይመስል፡ ክልበ ። ፀሩ፡ ውእቱ፡ ለሐርገጽ ። ሶበ ፡ ይነውም፡ ሐርገጽ፡ አፉሁ፡ ብቅው ። ወዝኩ ፡ አርዌ፡ ዘዘከርነ፡ ስም፡ ይደበር፡ ዲበ ፡ ጽቡር ወይትቀባእ፡ ኩለንታሁ ። ወእምከመ፡ የብሰ፡ ጽቡር፡ ይበውእ፡ ውስተ፡ አፉሁ፡ ለሐርገጽ፡ ድቁስ፡ ውይበልዕ፡ ንዋየ፡ ውስጡ፡ እስከ ፡ ይበጽሕ፡ ለምት ።

ሐርገጽ፡ ይትጫሰል፡ በዲያብሎስ ። አርዌስ ፡ ኢንድርዳኖስ፡ አርአያ፡ መድኅኒነ፡ ክርስቶስ ። ለቢሶ፡ ሥጋ፡ ምድራዊ ፡ እንተ፡ ይእቲ፡ ተቀብኦ፡ ጽቡር፡ ወረደ ፡ ውስተ፡ ሲኦል፡ ወበርበረ፡ ዘውስቴታ፡ ነፍሳተ፡ ወቀተሎ፡ ለምት፡ በከመ፡ ተብህለ ፤ አይቱ፡ ቀኖትኩ፡ ሞት፡ ወአይቱ፡ መዋኦትኩ፡ ሲኦል ። ወበከመ፡ ፀአቱ፡ ለአርዌ ፡ እምከርሠ፡ ሐርገጽ፡ እግዚእነሂ፡ ትንሥኦ፡ እምቃብር፡ በሳልስት፡ ዕለት፡ ሕያው፡ እንበለ፡ ሙስና ።

L.fol.174^a
Col.^u

25.About “Ændærdanos”/Fish Otter/

It is a small animal which looks like a dog. It is the enemy of the crocodile. When a crocodile sleeps, its mouth is open. And this animal whose name we have mentioned lies down in the mud and smears its self all over. And when the mud dries it enters into the mouth of the sleeping the crocodile and eats its internal parts until it dies. The crocodile and eats its internal parts until it die. The crocodile symbolizes the devil, and the animal Ændærdanos is the similitude of our Savior Christ. Having dressed Himself in earthly flesh, which is the (similitude of) smearing with mud, He went down to hell plundered it of the souls who were there, and defeated death as it is said: “O death, where is your sting and hell, where is your victory?” (1 Cor. 15:55). Just as the animal went out of the belly of the crocodile, so our Lord arose from the grave on the third day, alive and uncorrupted.

ጳጵ ነገር፡ በእንተ፡ አርዌ፡ ዘስሙ፡ አኪሞን።

ፀሩ፡ ለከይሲ፡ ውእቱ ። ይቤ፡ ፊሳልጎስ፤ ለእመ፡ ርእየ፡ ከይሴ፡ ይትቀባእ፡ ጽቡረ፡ ወበዘነቡ፡ አንፎ፡ የዐቅብ፡ ከመ፡ ኢይንስኮ፡ አርዌ፡ ምድር ።

ከማሁ፡ መድኅኒነ፡ ነሢኦ፡ ሥጋ፡ ሰብእ ፡ ኅብኦ፡ መለኮቶ ። ወነበረ፡ በጽንፈ፡ ባሕር፡ ዘውእቱ ፡ ዓለም፡ ወህየ፡ ቀተሎ፡ ለፈርዖን ፡

ዘይነብር፡ ዲቦ ፡ ተከዜ ፡ ግብጽ ፡ ዘውእቱ፡ ዲያብሎስ ። ዝኩ ኦር
 ዌ፡ ለቢሶ፡ መሬተ፡ ይክድን፡ ርእሶ፡ ለክይሲ፡ ሶብ፡ ቀርቦ፡ ኅቤሁ፡
 በኢያእምሮ ። ክርስቶስኒ፡ ሶብ፡ ኢኮነ፡ በሥጋ፡ በእፎ፡ እምተሀ
 ጉሎ፡ ለዲያብሎስ ። እንዘ፡ ይሬኢ፡ ከመ፡ አምላክ፡ እምይሴኦ
 ሎ፤ አንተሰ፡ ኩሎ፡ በእዴከ፡ አፍርሀኒ፡ ለቀሪብ፡ ሥንከ ። አላ ፡
 አትሐተ፡ ርእሶ ፡ ወአድጎን፡ ኩሎ ።

26. About an animal called “Akimon/Ichneumon/

It is the enemy of the serpent. As Fisaləgos said, when it sees a serpent, it smears itself with mud and protects its nose with its tail, so that the serpent will not bite it. Similarly our Savior, upon taking on human flesh, also hid His divinity. And He lived on the coast of the sea, which is the world, and here He killed Pharaoh who was living on the river of Egypt, who is the devil. This animal, clothing himself with earth, hides his head from the serpent when it approaches him, so that it will not recognize him. And Christ, if He had not been (Incarnated) in flesh, how could the devil have been destroyed? When he (the devil) saw that He (Christ) was God, he would have asked Him, “Everything is in Your Hand; (this) makes me tear to approach Your beauty”. But He humbled Himself and saved us all.

፳፯ ፍካሬ፡ በእንተ፡ ቋዕ።

ይቤ፡ ኤርምያስ ፤ ነበርኩ፡ ከመ፡ ቋዕ ፡ ገዳመ ፡ ባሕቲተየ ። ገዳ
 መ ፡ ይቤላ ፡ ለኢየሩሳሌም ። ፊሳልጎስ፡ ይቤ፤

ሶብ፡ ሞተ፡ ምተ፡ ቋዕ፡ ኢትነሥእ፡ ካልኦ ፡ ምተ፡ ተባዕ
 ታይኒ፡ ኢይነሥእ፡ ካልኦተ፡ ብእሲተ ።
 ለኢየሩሳሌምኒ፡ ጉባኤ፡ አይሁድ፡ ቀታሊተ፡ እግዚእ፡ ኢይከው
 ና፡ ካልኦ፡ መድኅን፡ እስመ፡ ይቤ፤ ፈጎርኩክመ፡ ለ፩ምት፡ ድ
 ንግል፡ ወንጹሕ፡ ከመ፡ ትቅረባሁ፡ በንጽሕ፡ እለ፡ ትዜምዋ ።
 በእብን፡ ወበፅዕ ። እመሰ ፡ ብነ፡ ሐዲስ፡ ትምህርትነ፡ ተፍጎርነ፡
 ለክርስቶስ፡ ኢይበውእ፡ ዘማዊ ዲያብሎስ፡ ውስቴትነ ። ወእ
 መ፡ ወፅኦ፡ ኅይለ፡ ቃል፡ እምልብነ፡ ያረስሐነ፡ መስተቃትል ። እ
 ስመ፡ ይቤ፤ ኢይነውም፡ ወኢይዴቅስ፡ ዘየዐቅቦ፡ ለእስራኤል ።
 እምይእዜሰ ፡ ኢይባኡ፡ ፈያት፡ ውስተ፡ ሐዲስ፡ ሀገር ፡ ዘውእቱ ፡
 ልብ ። ሠናየ፡ ይቤ፡ ፊሳልጎስ ።

27. About “Q^{wa}”

Jeremiah said, “I live alone in the desert like Q^{wa}” (Jer. 3:2). “Desert” is what he called Jerusalem. Fisaləgos said: if the husband of Q^{wa} dies, she will not take

another husband and the male will not take another wife. For Jerusalem, the congregation of Jews, the killers of the Lord, there shall be no second Savior. As it is said, I have betrothed you to (only) one husband, virgin and pure, so that you (fem.pl) would come to him in purity (2 cor 11:2). You (fem. Pl.) who have “committed adultery with stones and trees” (Jer. 3:9). And if our new teaching is in us and we are betrothed to Christ, then the adulterous devil will not enter in to us. But if the power of the word departs from our heart, the killer (devil) will corrupt us. As it is said, “He who keeps Israel will not slumber nor sleep” (Ps. 121:4). Thus robbers shall not enter into the new city, which is the heart. Fisaləgos spoke rightly.

ጳጳ ነገር፡ በእንተ፡ ማዕነቅ፡፡

ይቤ፡ በማሕልዮ፡ መሓልይ፤ ቃለ፡ ማዕነቅ፡ ተሰምዐ፡ በምድርነ፡፡
 ፊሳልጎስ፡ ይቤ፡ ማዕነቅ፡ ግሕሥት፡ ጥቀ፡ ውስተ፡ ገዳም፡
 ወኢትሄሉ፡ ምስለ፡ ብዙኃን ፡፡
 ወእግዚእነ፡ ክርስቶስ፡ ዐርገ፡ ውስተ፡ ደብረ፡ ዘይት፡ ነሢኦ፡ እም፡
 ብዙኃን፡ ጴጥርስሃ፡ ወያዕቆብሃ፡ ወዮሐንስሃ፤ ወእምሰማያት፡
 ወረደ፤ ቃል፡ ዘይብል፡ ዝንቱ፡ ውእቱ ፡ወልድዮ፡ ዘኣፈቅር፡ ወ
 ኪያሁ፡ ሠመርኩ ፡፡ አግብርትኒ፡ ጽኑዓን፡ ዘክርስቶስ፡ ከማሁ፡
 ያፈቅሩ፡ ተግሕሦ፡ ገዳመ፡ በከመ፡ ይቤ፤ ከመ፡ ማዕነቅ፡ እነቁ፡
 ወከመ፡ ርግብ፡ እነብብ ፡፡
 ማዕነቅ ያፍ፡ ዘስሙ ከልዳን፡ ወኩሉ፡ አዕዋፍ፡ ያፈቅሩ፡
 ጊዜ፡ ማእረር፤ ውእቱስ፡ ኢያፈቅር፡ ጊዜ፡ ማእረር ፡፡
 ሠናዮ፡ ይቤ፡ ዘይቤ፡ በእንተ፡ ማዕነቅ ፡፡

28. About “Maʿənäq” /Turtledove/

It says in the Song of Songs, “The sound of Maʿənäq has been heard in our land (2:12). Fisaləgos said, “Maʿənäq retires into the desert and does not live with many”. Our Lord Christ also ascended to the Mount of Olives, taking (with Him only) Peter, James and John out of many. And a word came down from heaven saying, “This is my Son whom I love, with whom I am well pleased,” (Mat. 17:5). Strong servants of Christ likewise love to retire to the desert as he said, “I call like maʿənäq and speak like the dove (Isa. 38:14). Maʿənäq is a bird whose name is “kaldan”. All birds love the harvest season but he does not love the harvest season. He spoke rightly what he said about the maʿənäq.

፳፱ ነገር፡ በእንተ፡ ቁርነገግት፡ ምድራዊ ።

ፊላልጎስ ፡ ይቤ

ከመ፡ ውእቱ፡ ይትግገሥ፡ ላህበ፡ ወሙቀተ፡ ፀሐይ ። ቁርነ
ነገትሰ፡ እለ፡ ውስተ፡ ማይ፡ ይሴወሩ፡ ውስተ፡ ማዕምቀ፡
ማይ፡ እመ፡ ረከቦሙ፡ ፀሐይ፡

ወይመስሉ፡ ጽኑግን፡ ወህግሩታነ፡ ልቡ፡ ዘቀዳሚ፡ እለ፡ ምንዳቤ፡
ዋዕይ፡ ይትግገሥ ። እመ፡ ረከቦሙ፡ ዐቢይ፡ ክረምት፡ በእንተ፡ ገ
ድሎሙ፡ ይመውቱ፡ ዘውእቱ፡ ስደቶሙ፡ ለመሃይምናን ። ከመ፡
ይሴወሩ ፡ እምላህበ፡ ፀሐይ፡ እለ፡ ውስተ፡ ማይ፡ እመንቱ፡ እለ፡ እ
ጉዛን፡ በፍቅረ፡ ተድላ፡ ዓለም፤ እመ፡ ረከቦሙ፡ ንስቲት፡ ይት
ዔወሩ፡ ወይገብኩ፡ ዳግመ፡ ውስተ፡ ንዝህላል ። ሠናዮ፡ ይቤ፡ ፊ
ላልጎስ ።

L.fol.174^b
Col.^a

29. About “Q^wärnänä‘at” of the Ground /Ground Frog/

Fisaləgos said that it can bear the flame and heat of the sun; but frogs that live in the water hide themselves in the depths of the water when the sun hits them. And the former [the ground frogs] are like the strong and zealous of heart, who bear the torment of burning heat; whereas if a heavy rain hits them, which is the persecution of the faithful, they die in their spiritual combat. And just as those (frogs) who live in the water hide themselves from the flame of the sun, (so too are) those who are seized by love of worldly pleasure: if some small thing befalls them, they disregard it and return again into licentiousness. Fisaləgos spoke rightly.

፴ ነገር፡ በእንተ፡ ሀየል ።

ዳዊት፡ ይቤ፤ ከመ፡ ያፈቅር፡ ሀየል፡ ጎበ፡ አንቅዕተ፡ ማያት፡ ከማ
ሁ፡ ታፈቅር፡ ነፍስዮ፡ ጎበ፡ እግዚአብሔር ። ፊላልጎስ፡ ይቤ፤
ሀየል፡ ፀሩ፡ ለከይሲ፡ ውእቱ፤ ለእመ፡ ጎዮ፡ ከይሲ፡ እምሀየ
ል፡ ይበውእ፡ ውስተ፡ ንቅዕተ፡ ምድር ። ሀየልኒ፡ ይመልእ፡
ከርሦ፡ ማየ፡ ወይቀይእ፡ ወስተ፡ ንቅዕታት፡ ወሶቤሃ፡ ይወዕ
እ፡ ከይሲ፤ ወይቀትሎ፡ ሀየል ።

ከማሁ፡ እግዚእነሂ፡ ቀተሎ፡ ለዐቢይ፡ ከይሲ፡ ዘበሰማያት፡ እንዘ፡
ቀዲሙ፡ ቃለ፡ ጥበብ፡ ቦቱ፤ ኢክህለ፡ ጸዊረ፡ ማይ፡ ከይሲ፡ ዲያብ
ሎስኒ፡ ጸዊረ፡ ቃለ፡ ሰማያዊ ። አንተሂ፡ እመቦ፡ ውስተ፡ ልብከ፡
ዘይብለከ፡ ኢትዘሙ፡ ወኢትስርቅ፡ ወኢትሑር፡ ብእሲተ፡ ብእ
ሲ፡ ዘሐዲስ፡ ሕግ፡ ማየ፡ ትምህርት፡ ሰቲያከ፡ ቅትል፡ ኩሎ፡ ምግ
ባረ፡ ከንቶ ። እግዚእነሂ፡ ሰደይ፡ ለዐቢይ፡ ከይሲ፡ ዲያብሎስ፡ እ
ምሰማያት፡ ዘነብከ፡ ርእሶ ፡ውስተ፡ ማዕምቅተ፡ ምድር፡ ወዐቢ
ይ፡ ንቅዕት ። እግዚእነ፡ ከዐወ፡ እምገቦሁ፡ ማየ፡ ወደመ፡ ወቀተ

ሎ: ለከይሱ :: ለነሰ: ቤዘወነ: በማየ: ዳግም: ልደት: ወመሀረ L.fol.174^b
 ነ: ኩሎ: ቀቲሰ: ጎቡኦ: ምግባረ: ምስለ :ዲያብሎስ :: Col.^b

30. About Hayyäl /Walya Ibex (Mountain Goat)

David said, “As the ibex logs for spring water, my soul is longing for God” (Ps. 42:2). Fisaləgos said: The ibex is the enemy of the serpent. If a serpent flees from the ibex and enters into a crack in the ground, the ibex fills its belly with water and vomits into the crack. Then the snake comes out and the ibex kill it. In the same way our Lord killed the great serpent that was in heaven when formerly the word of wisdom was in him. The serpent is not able to tolerate water, nor the devil to tolerate the heavenly word. And you, if there is something within your heart that says to you “Do not commit adultery, do not steal, do not go after (another) man’s wife”, then you, drink from the water of the teaching of the New Testament and kill all vain actions.

Our Lord chased from heaven the great serpent, the devil, who hid his head in the depths of the earth in a great crack. Our Lord spilled forth water and blood from His side to kill the serpent; He redeemed us with the water of rebirth (baptism) and taught us to kill all hidden actions (that are) the likeness of the devil.

፴፩ ነገር: በእንተ: አርዋ: ዘስሙ: ሰልመንደር ::

ይቤ: ፊሳልጎስ: በእንተአሁ፤

ለእመ :ቦኦ: ውስተ: እቶነ: እሳት: ይጠፍእ: እመሂ: ውስተ: ብለኔ: ይጠፍእ ::

እመሰ: ሰልመንደር: ያጠፍእ: እሳተ: በፍጥረቱ: እፎ: ሀለዉ : ሰብእ: እለ: ኢየሱምነ: እሰከ: ይእዜ: በእንተ: ፫ዲቂቅ: ተወደዮሙ: ውስተ: እሳት: አቀረርዎ: በጎይለ: ልቦሙ: አሚን :: ጽሑፍ : ዘይብል ፤ እሳትሂ: በላህቡ: ኢያውዕየከ ::

31. About an Animal called “Sälmändär”

Fisaləgos said about him: If he enters a (the fire) is fiery furnace, extinguished; if (he enters) a hot bath, again it is extinguished. If Sälmändär by its nature can extinguish a fire, how can there be people who until today don’t believe that the three youths [Hananiah, Mishael and Azariah], when thrown in to the fire, cooled it by the

strength of their heart, their faith (Dan. 3:27). It is written, “Fire will not burn you with its flame” (Is. 43:2).

፴፪ ነገር፡ በእንተ፡ ዕንቁ፡ ፡ አድማስ ።

ፊሳልጎስ፡ ይቤ፤

እስመ፡ በደወለ፡ ጽባሕ፡ ይትረከብ፡ አድማስ ። በመዓል
ት፡ ኢይትረከብ፡ ዘእንበለ ፡ በሌሊት፡ ወስመ፡ አድማስ ።
እስመ፡ ውኃቱ፡ ይመውኃ፡ ከሎ፡ ውኃቱ፡ ኢይትመዋኝ ፡
ለመኑሂ ።

እግዚእነሂ፡ ከሎ፡ ይኳንን ፡ በከመ፡ ይቤ፡ ለሊሁ፤መኑ፡ ይዛለ
ፈኒ፡ በእንተ፡ ኅጢአት ። ሕዝብ፡ እለ፡ ይነብሩ፡ ውስተ፡ ጽልመ
ት፡ ብርሃን፡ ርእዩ ፡ ወለእለ ፡ ውስተ፡ ጽልመት፡ በጽላሎተ፡ ሞት፡
ብርሃን፡ ሠረቀ ፡ ሎመ፡ በጽባሕ ፡ እንከ ፡ ይትረከብ፡ አማን ።
ይቤ፡ ነቢይ፤ ጽባሕ ፡ ስሙ ። ካልእኒ፡ ይቤ፤ ይሠርቅ፡ ኮከብ፡ እ
ምያዕቆብ ። ወሶብ፡ ኮነ፡ አርአያ፡ አድማስ፡ ለመድኅኒነ፡ በከመ፡
ይቤ፡ ኢዮብ፡ በደወለ፡ ጽባሕ፡ ኢይትመዋኝ፡ ለዲያበሎስ ።
ወበከመ፡ ኮነ፡ ሐዋርያት፡ እንተ፡ ጽባሕ፡ ዝውኃቱ፡ ክርሰቶስ፡ በ
ከመ፡ ይቤ፡ መጽሐፍ፡ ውኃቱ ፡ ይነግር፡ ዘላዕሌሆመ፡ ስደታተ፡
ወሁከታተ፡ እምነብ፡ አይሁድ፡ እንዘ፡ ይዘበጡ፡ በምንዳቤ፡ ው
ስተ፡ አፍላግ፡ ወእምነብ፡ ፈያት፡ ወሐሳውያን፡ አኅው፡ በምንዳ
ቤ ። ወበከመ፡ አድማስ፡ ኢተመውኃ፡ እምእለ፡ ይትቃረንዎ፡ ከ
ማሁ፡ ከሎሙ፡ ማኅበረ፡ ነቢያት፡ ወከሎሙ፡ ቅዱሳን፡ ይሌብ
ወ፡ ዘንተ ።

L.fol.174^b
Col.^c

32. About a stone called “Adams” /Diamond/ [cf.42]

Fisaləgos said, Diamond is found in the eastern region. It is not found by day but only by night. Its name is “Admas [Greek: adamas “unconquerable”] because it defeats everything and is defeated by nothing. Our Lord Judges over all, as He Himself said, “Who can accuse me of sin?” (John 8:46). “The people who were sitting in darkness have seen a light; and to those in darkness and the shadow of death, a light has shine on them” (Is.9:1). Truly He is to be found in the East. A prophet said, “The East / morning is His Name”. And another said, “A star rises from Jacob” (Num.24:17). And if the diamond is a similitude of Our Lord Savior, as Job said, in the eastern region he/it will not be defeated by the devil; and the apostles were in the East, (and) this is Christ; as scripture says, recounting the persecutions and disturbances which come upon them [the apostles] from the Jews, when they were struck by tribulation in the rivers, and by tribulation from robbers and lying (false)

brothers [cf. 2 Cor.11:24-26, referring to Paul]. As diamond is not defeated by those who oppose it, likewise all the company of prophets and all the saints understand this.

፴፫ ነገር፡ በእንተ፡ ጾፍ፡ ዘስሙ፡ ከሊዲን ።

ዝንቱ፡ አምሳሊሆሙ፡ ለአበው፡ ዘአስቁጥስ፡ ፍጹማን፡ በ
ግብርሙ ። ይነውም፡ እስከ፡ የጎልፍ፡ ክረምት፡ ወበሐጋ
ይ፡ ይነቅህ ።

እሱኒ፡ እምከመ፡ ጎለፈ፡ ክረምተ፡ መከራሆሙ፡ እንዘ፡ ይትጫገ
ሁ፡ ከሱ፡ ዘየጎልፍ፡ ጥገደ፡ ሕማማት፡ ዲቦ፡ ሥጋሆሙ፡ ይዜክ
ሩ፡ ቀደመ፡ ቅድመ፡ አምላክ፡ አመ፡ ይብሉ፤ ንቃህ፡ ዘትነውም፡
ወተንሥእኦ፡ እሙታን፡ ወያበርህ፡ ለከ፡ ክርሰቶስ፡ ፀሐየ ፡ ጽድቅ ።
ሙታንሰ፡ ኢይሬእዩ፡ ብርሃነ፡ እለ ፡ ኢነቅሁ፡ ለቅኔ፡ ሠናይ፡ ወ
ተቀንዩ፡ ለግልፎ፡ ወለፍትወት፡ ርኩስ ። በእንቲአሆሙ፡ ሠና
የ፡ ይቤ፡ ፊሳልጎስ ። ጾፍሰ፡ ከሊዲን፡ ይሄሉ፡ ዕምወ፡ ውስተ፡
፩ መካነ፡ እስከ፡ የጎልፍ፡ ክረምት ።

33. About a Bird called “Kälidin” /Swallow/

This is to be compared to the (desert) fathers Ἀσκητᾶς [in Egypt], who are perfect in their actions. It sleeps until the rainy season has passed and wakes in the dry season. And they, when the rainy season of their trails has passed, they stand before God and say, “Wake up, you who sleep, and arise from the dead, and Christ will shine upon you” (Eph.5:14), the sun of righteousness. But the dead did not see the light, they do not awaken to good service but serve idols and impure desire. About them Fīsalāgos spoke rightly. And the kälidin bird stay quietly in one place until the rainy season has passed.

፴፬ ነገር፡ በአንተ፡ ዕዕ፡ ዘስሙ፡ ኤጲዲቅስዮ ።

ዝብሂል፡ የማናዊ ።

ወሀሎ፡ በብሔረ፡ ህንደኬ፡ ሠናይ፡ ዕዕ፡ ወፍሬሁ፡ ጥዑም፡
ወመዐርዲር፡ ጥቀ ። ወለአርጋብ፡ ይጥዕሞሙ፡ ወይሴሰዩ፡
እምኔሁ ። ወሀሎ፡ ከይሲ፡ ፀርሙ፡ ለአርጋብ፡ ዘይቀትሎ
ሙ፤ ባሕቱ፡ ያፈርሆ፡ ጽላሎተ፡ ዝኩ ፡ዕዕ ፡ወደደኩሙ ።
ወለእመ፡ ንገዮት፡ ርግብ፡ ወርሕቀት፡ እምጽላሎት፡ ጸኒሐ፡
ከይሲ፡ ያሀጉላ ።

ዝንቱ፡ያሌቡ፡ ለአብ፡ አምሳሊሁ፡ በከመ፡ ይቤላ፡ ገብርኤል፡ ለእ L.fol.174^a
ግዝእትነ፡ ማርያም፤ መንፈስ፡ ቅዱስ፡ ይመጽእ፡ ላዕሌኪ፡ ወጎይ Col.^a

ለ፡ ልዑል፡ ይጻልለኪ፡ ዕዕስ፡ ሕይወቱ፡ ለዘየአምን፡ ወይገብር፡
 ፍሬ ። ርግብኒ፡ ጎሊናሁ፡ ዘይሰርር፡ በጽላሎተ፡ ክነፊሁ፡ ለአብ፡
 ዘውእቱ፡ ረደኤተ የማኑ ። ይትዐቀቡ፡ ምእመናን፡ ወይሴሰዩ ፡
 ትምህርተ፡ ጥበብ ፡ እመንፈስ፡ ዘይጻልሎሙ፡ ዘውእቱ፡ ፍሥሐ፡
 ወሰላም፡ ወትዕግሥት፡ ሲሳየ፡ ነፍስ ። ነቢርሰ፡ ጎብ፡ ኢበጽሐ፡ ጽ
 ላሎቱ፡ ዘውእቱ፡ ሐዊር፡ በጽልመተ፡ ጌጋይ፡ ፍትወት፡ እኪት፡
 አጣዕዎ፡ ዝሙት፡ ወስርቅ፡ ትዕቢት፡ ወሐሰት፡ ወሥሥዕት፡ ወት
 ዕግልት፡ እሎንተ፡ ረኪቦ፡ ዲቤነ፡ በቀሊል ፡ ያሀጉለነ፡ እንዘ ፡ ኢብ
 ጹሐን፡ ንሕነ፡ ጎብ፡ ጽላሎተ፡ ሕይወት ። በእንተዝ፡ አእሚር፡
 ሐዋርያ፡ ዕፁ፡ መስቀል፡ ቀታሊሁ፡ ለከይሲ፡ ይጸርጎ ፡ ወይብል፤
 ሊተሰ፡ ኢይደልወኒ፡ እትመካሕ፡ ዘእንበለ፡ በመስቀሉ፡ ለክርስቶ
 ስ ፡ እስመ፡ በጎቤየ፡ ምውት፡ ዓለም፡ ወአነሂ፡ ምውት፡ በጎብ፡ ዓ
 ለም ። ሠናየ፡ ይቤ፡ ፊሳልጎስ፡ በእንተ፡ ዕፁ ፡ ኤጲዴቅስዮ ።

34. About a Tree called “Epidiqsəyo”

This means ‘right (side)’. In India is found a beautiful tree, whose fruit is delicious and very sweet. Doves find it tasty and they feed on it. The serpent is enemy of the doves, whom it kills. But the shade of this tree, namely its coolness, frightens him. However, if the dove wanders off far from the shade, the serpent lying in wait will destroy it. This make us understand a similitude for the Father, as Gabriel said to Our Lady Mary, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you” (Luke 1:35). The tree is life for the one who believes, and it bears produces fruit. And the dove is the intelligence that flies in the shade of the Father’s wings, who is the help of His right hand. The faithful are protected and nourished by the teaching of the wisdom of the Spirit that overshadows them, which is joy and peace and patience, the nourishment of the spirit. And to stay where His shade does not reach, this is to walk in the darkness of sin, lust, wickedness, idolatry, fornication, theft, pride, falsehood, gluttony, and oppression. And finding these (evils) in us, he [the devil] will destroy us easily, since we have not reached the shade of life. Because of this, when he recognized the wood of the cross as being the killer of the serpent, the Apostle [Paul] cried out, saying : “As for me, it is not fitting for me to boast (of anything) except the cross of the Christ; for to me the world is dead, and I am dead to the world” (Gal.6:14). Fisaləgos spoke rightly about the Ep.sidiqsəyo tree.

፴፮ ነገር፡ በእንተ፡ ርግብ

የሐንስ፡ ይቤ፤ ርኢኩ፡ ሰማየ፡ ርጎወ፡ ወመንፈስ፡ ቅዱስ፡ እንዘ፡
 ይወርድ፡ ከመ፡ ርግብ፡ ወነበረ፡ ዲቤሁ፡ ወመጽኦ፡ ቃል፡ እምሰማ

ይ፡ ዘይበል፤ ዝንቱ፡ ወልድዮ፡ ዘኣፈቅሮ፡ ወኪያሁ፡ ሠመርኩ ።
 ወበእንተ፡ አርጋብ፡ ብዙኃን፡ ፊሳልጎስ፡ ተናገረ፡ ወይቤ ፤
 ሀለወ፡ እንከ፡ እለ፡ የሐፅኑ፡ ወይሜህሩ ። ወብዙኅ፡ ትውል
 ደ፡ አርጋብ፡ ዘዘዚአሁ፡ ራእዮሙ፡ ቦዘሕብሩ፡ ጸሊም፡ L.fol.175^a
 ወቦ፡ ወረቅሪቅ፡ ወቦ፡ ጸዐዳ፡ ወሀሎ፡ ቀይሕ፡ ፊሳልጎስ፡ Col.^b
 ነገረ፡ በእንተ፡ አርጋብ፤ እስመ፡ ኩሎን፡ ፈነወ፡ መምህረ፡
 ዓለም ። አርጋብ፡ ኢይክሉ፡ ምንተኒ፡ አምጽኦ፡ አርጋብ፡
 እምባዕዳን፡ እለ፡ የሐፅኑ፡ አርጋብ፡ ውስተ፡ መሥገርቶን፡ እ
 ንበለ፡ ባሕቲቱ፡ ቀይሕ፡ ኢይክሉ፡ አምጽኦቶ፡ ወኣሆ፡ ኣ
 ብሎቶ ።

ቀዲሙ፡ ፈነወ፡ ኣብ፡ ቅድመ፡ ምጽአተ፡ ክርስቶስ፡ ቀይሓን፡ አር
 ጋብ፡ እንዘ፡ ኩሎ፡ ይጼውዕ፡ ለሐይወት፡ ዘለዓለም፡ ሙሴሃ ፤ ወኤ
 ልያስሃ ፤ ሳሙኤልሃ፡ ወኤርምያስሃ፡ ወኢሳይያስሃ፡ ወሕዝቅኤ
 ልሃ፡ ወባዕዳነሂ፡ ነቢያተ ። ወአልቦ፡ ዘይክል፡ ኣብአቶ፡ ለሰብእ፡
 ውስተ፡ ሕይወት፡ ዘእንበለ፡ እመ፡ ተፈነወ፡ እግዚእነ፡ ኢየሱስ፡
 ክርስቶስ፡ እምሰማያት፡ እምነበ፡ አቡሁ ። ወውእቱ፡ ኣብኣ፡ ኩ
 ሎ፡ ውስተ፡ ሕይወት፡ እንዘ፡ ይብል፤ ንዑ፡ ንቤዮ፡ ኩልክሙ፡ ወ
 ጽዑራን፡ ወስሩሓን፡ ወአነ፡ ኣዐርፈክሙ ። ረዓብኒ፡ ዘማ፡ በአ
 ሚኖታ፡ ድኅነት፡ ወአድኅነት፡ ቤታ፡ በትእምርተ፡ ፈትል፡ ቀይ
 ሕ ። ይቤ፡ በመሓልዮ፡ መሓልይ፤ ከመ፡ ፍሕሶ፡ [ቀይሕ]፡ ከና
 ፍርኪ ። እግዝእትነሂ፡ ማርያም፡ ነሥአት፡ ቀይሐ፡ ሜላተ፡ ዘበአ
 ማን፡ ትትቀነይ፡ ቦቱ፡ እስከ፡ ይበጽሕ፡ ዕድሜ፡ ዘይትገበር፡ ቦቱ፡
 ምስጢር ። ዓዲ፡ ጽሑፍ፡ በወንጌለ፡ ማቴዎስ፡ ከመ፡ አመ፡ ይሰ
 ቅልዎ፡ ለእግዚእነ፡ አልበስዎ፡ ከለሜዳ፡ ቀይሐ፡ ዘለይ ። ወዮ
 ሐንስ፡ ይቤ፤ ተዐጽፈ፡ ሜላተ ። ዘዝኩሰ ፡ ኅቡአት፡ ኮነ፡ በእን
 ተ፡ ሥጋዌሁ ። ሜላት፡ ዘይቤ፡ ዘመንግሥተ፡ ሰማያት፡ አርአያ ። L.fol.175^a
 እስመ፡ አልቦ፡ ዘይለብስ፡ ሜላተ፡ እንበለ፡ ንጉሥ፡ ባሕቲቱ ። ሠ
 ናዮ፡ ይቤ፡ ፊሳልጎስ፡ ዘይቤ፡ በእንተ፡ ቀይሓን፡ አርጋብ ። Col.^c

ዓዲ፡ ይቤ፤ ኩሎን፡ አርጋብ፡ ለእመ፡ ሐራ፡ ኅቡረ፡ ኢይጠ
 ብዕ፡ ጉዛ፡ ለኪፎቶን፡ እስመ፡ እምብዝኖን፡ ወእምድም፡
 ክነፊሆን፡ ጊዜ፡ ስረቶን፡ ይፈርህ ። ለአሐቲሰ፡ እመ፡ ረከ
 ባ፡ ባሕቲታ፡ በቀሊል፡ ይመሥጣ ።

ዝኒ፡ አርአያ፡ ዘደናግል፡ ውእቱ ። እመ፡ ሀለዎ፡ ኅቡረ፡ ውስተ፡
 ቤተክርስቲያን፡ ወኢኅደጋ፡ ማኅበሮን፡ ይፈርህ፡ በድም፡ መ
 ዝሙሮን፡ ወንባቦን፡ ወኢይቀርብ፡ ኅቤሆን፡ ጸላኢ ። እምከመ ፡
 ሀለዎ፡ በዕሪና፡ ልብ፡ ጸልዮ፡ ኅብ፡ አምላኮን፡ እንዘ፡ ኢያፀርዓ፡ ኢ
 ይክሎን፡ መሢጠ ። ወኩሎሙ፡ ክርስቲያን፡ በዝንቱ፡ አምሳል፡
 ይኩነ፡ ወኢይኅደጋ፡ ማኅበረ ።

35. About Rægþ /Dove

John [the Baptist] said, “I saw the heavens open, and the Holy Spirit descending like a dove and alighting on Him. And there came a voice from heaven saying, ‘This is My Son whom I love and in whom I am well pleased’” (Mat 3:16-17).

Fisalægós spoke about many doves, saying: they nurture and teach. And there are many kind of doves, having various appearances: there are those whose color is dark, golden, white, and also red. Faisalægós spoke about doves because the teacher of the world sent them all.

Doves are quite unable to bring into their snares other doves who nurture doves, except only the red ones; they are unable to bring him in and persuade him. Formerly, before the coming of Christ, the Father sent red doves, summoning everyone to eternal life: Moses, Elijah, Samuel, Jeremiah, Isaiah, Ezekiel and other prophets. But none were able to lead men to (eternal) life, except when our Lord Jesus Christ was sent from heaven by His Father. And He led everyone to life, saying: “come to me, all you who are tired and afflicted, and I will give you rest” (Mat 11:28). And the prostitute Rahab was saved by her faith and saved her household by the token of the red thread (Josh 2:18,21). In the Songs of Songs it says, “Your lips are like a [red] thread” (Song. 4:3). And our Lady Mary held a red purple cloth with which She was serving [Him] in truth until the time when the mystery would be fulfilled. And it is also written in the Gospel of Mathew that when they crucified our Lord “they dressed Him in a scarlet in purple” (Mat 27:28). John also said, “He was clothed in purple” (John 19:2). And these mysteries happened concerning His incarnation. The purple which he mentioned is a similitude of the Kingdom of Heaven, because there is no one who wears purple except the King alone. Faisalægós said rightly what he said about red doves.

He also said: when doves go all together in a group, a hawk will not dare to touch them, because he fears their numbers and sound of their wings when they fly. But if he finds one alone, he will seize her easily. And this is a similitude for virgins. If they congregate in the Christian Church and do not abandon their fellowship, an enemy will take fright at the sound of their song and speech and will not approach them. If they pray to their God with a united heart and without stopping, he [the enemy] will not be able to seize them.

And all Christians should follow this example and not abandon (their) fellowship.

፴፮ ነገር፡ በእንተ፡ አርዌ፡ ዘስሙ፡ እንድራጳስ ።

ወውእቱ፡ አርዌ፡ መሪር፡ ጥቀ፡ ወኢይክል፡ ነፃዊ፡ ቀሪቦቶ ።
ወቦቱ፡ አቅርንት፡ ነዊኃን፡ ወይዌሥር፡ ቦቱ፡ ዕፀወ፡ ነዊኃን፡
ወያወድቅ፡ ውስተ፡ ምድር ። ወእመ፡ ጸምአ፡ ይወርድ፡
ውስተ፡ ተከዜ፡ ኤፍራጥስ፡ ወይሰቲ፡ ማየ ። ወሀሎ፡ ህየ፡
ዕዕ፡ ዘስሙ፡ ዘርጣኔ፡ ወአዕጹቂሁ፡ ነዋኃት፡ ወይመጽእ፡ ኅ
በ፡ ውእቱ፡ ዕዕ፡ ውእቱ፡ አርዌ፡ እንዘ፡ ይትዋነይ፡ ወይትአ
ንዝ፡ በአዕጹቀ፡ ውእቱ፡ ዕዕ፡ ፀፊሮ፡ አቅርንቲሁ፡ እንዘ፡ ይ
ፈቅድ፡ ይድንን፡ ወኢይክል፡ ድኒነ ። እስሙ፡ ይነቁ፡ ወሰ
ሚዖ፡ ንቃዎ፡ ይመጽእ፡ ነፃዊ፡ ወይወግኦ፡ ለአርዌ ፡ እንዘ፡
ዕፋር፡ ውእቱ ።

L.fol.175^B

Col. a አንተሂ፡ ሀገሪታይ፡ እንዘ፡ ብከ፡ ፪ አቅርንት፡ ዘውእቶሙ፡ ሕግ፡
ሐዲስ፡ ወበሉይ፡ በዘትክል፡ ወጊአ፡ ዘይንዕወከ፡ ኢትትአንዝ፡
በአዕጹቀ፡ ዝሙት፡ ወትዝኅርት፡ ወአፍቅሮ፡ ንዋይ፡ ወኩሉ፡ ፍ
ትወታት፡ ዘይወስድ፡ ኅበ፡ ኩነኔ፡ ወኢይርከብከ፡ ጸላኢ፡ ዲያብ
ሎስ ።

36. About an Animal called “፤ndrap.os”

This animal is very ferocious so that no hunter is capable of approaching it. And he has long horns, with which he saw through tall trees and brings (them) down to the ground. If it is thirsty, it goes down to the river Efr፳s [Euphrates] and drinks water. And there is a tree there with long branches, called “Zärtane”. And the beast comes to that tree while it is playing around, and it is caught in the branches of that tree, its horns becoming entangled. It wants to escape but it cannot escape; it roars, and, hearing its roaring, a hunter comes and stabs the beast, for it is entangled.

And you, O citizen, you have two horns which are the New and Old Testament, with which you can stab those who hunt you; do not be caught in the branches of adultery, arrogance, love of property and all lusts which lead to damnation so that the enemy, the devil, should not get you.

፴፯ ነገር፡ በእንተ፡ እብን፡ ዘስሙ፡ ጳርጳሎ

ዘእምኔሁ፡ ይወዕእ፡ እሳት ።

ወኩሉ፡ ዘለከፎ፡ ይውዲ ። ወ፩ ፍጥረቱ፡ ለተባዕት፡ ወአን
ስት፡ ወርሐቃን፡ በበይናቲሆሙ ። ዝንቱስ፡ ይትሜሰል፡
በአንስት ።

አንተሂ፡ ተዐቀብ፡ ለኪፈክ፡ ኪያሆን፡ ከመ፡ ኢተዐይ፡ በላህበ ፡ፍ
ትወት፡ ዘይነድድ ። ሶምሶንሂ፡ ተሞአ በዝ፡ እስከ፡ ላጸየት፡ ሥ

ዕርቶ፡ ወደክመ፡ ጽንዑ ። ወብዙኃን፡ ስሕቱ፡በአንስት፡ በከመ፡
ጽሑፍ፡ በእንተ፡ ሥነ ፡ አንስት ።

37. About a stone called “Pärpälö”

From it fire comes forth, and anything that touches it will burn. And it has a single nature, both male and female, and they (keep) for apart from each other. This is a similitude for women.

You also, guard yourself from touching them (women) so that you will not burn with the flame of lust. Samson was defeated by this, she (Delilah) shaved his hair and his strength becomes weak. “And many were seduced by women”, as it is written, “by the beauty of women” (Sirach 9:8) .

፱፰ ነገር፡ በእንተ፡ እብን፡ ዘስሙ፡ መግንጢስ ።

ተብሀለ፡ ከመ፡ ይሰቅሎ፡ ለጎጺን፡ እምከመ፡ ለከፎ፡ ውእ
ቱ፡ እብን።

እመሰ፡ ፍጥረታት፡ ይሰቀሎ፡ በበይናቲሆሙ፡ እፎ፡ ፈድፈደ ፈጣ
ሬ፡ ኩሎ፡ ወገባሬ፡ ኩሎ፡ ዘሰቀሎ ፡ ለሰማይ፡ ከመ፡ ቀመር፡ ወሣረ
ራ፡ ለምድር፡ ወአጽንዓ፡ ዲበ፡ ማይ፡ በእንቲአነ ። ወውእቱ፡ ተሰ
ቅለ፡ ከመ፡ ይቤዝወነ፡ ፈድፋደ፡ ይደልዎ ። ሠናየ፡ ይቤ፡ ፊሳል
ጎስ፡ በእንተ፡ መግንጢስ ።

38. About a stone called “Mägonṭis” Magnet

It is said that this stone will suspend iron if it touches. If created things (can) hang on to each other, how much more so the creator and maker of all things, who hung up the sky like a vault and established the earth upon the waters for us. And He was hung upon the cross to save us, and how greatly was it fitting for Him! Fisaləgos spoke rightly about the mägonṭis.

፱፱ ነገር፡ በእንተ፡ አርዌ፡ ቂጦስ፡ ዓዲ፡ ስሙ፡ ጵርያኖስ ።

ወቦቱ፡ አክናፍ፡ ዐበይት ። ወእመ፡ ርእየ፡ ውእቱ፡ አሕማ L.fol.175^b
ረ፡ ዐበይተ፡ የሐውር፡ ምስሌሆሙ፡ ወይትቃሐዎሙ ። ወ^a Col.^b
ሐዊሮ፡ ፱አው ፱ምዕራፈ ፡ አጻሚዎ፡ ክነፊሁ ፡ይገብእ፡
ጎበ፡ ዘቀዳሚ፡ መካኑ ።

አሕማርሰ፡ ሐዋርያት፡ እሙንቱ፡ ወሰማዕት፡ እለ ፡ተመንደቡ፡ ወ
ተሀውኩ፡ ውስተዝ፡ ዓለም ፡ እንዘ፡ ይትጭገሡ፡ ከመ፡ ለአሕማር፡
የሀውኮሙ፡ ማዕበለ፡ ባሕር፡ እንዘ፡ ይጸውሩ፡ ንዋየ፡ ብዙጎ፡ እስ

ከ፡ ይበጽሑ፡ ኀበ፡ መርሶ ። ኦርዌሰ፡ ዘይትቃሐው፡ ሀለው፡ እለ፡
 ወጠኑ፡ ግብረ፡ ሠናዖ፡ ወገደለ፡ ትሩፈ፡ ወገብኡ፡ ድኅሪተ፡ እንበ
 ለ፡ ይብጽሑ፡ ኀበ ፡ መርሶ ፡ መድኀኒት ። ሠናዖ፡ ይቤ፡ ፊሳልጎስ፡
 በእንተ፡ ጵርያኖስ ።

39. About the animal Qitos, also called “Pərəyanos”

It has large wings. When it sees large ships it goes with them and competes with them; and after going 30 or 40 miles, its wings become tired and it returns to its starting point.

The ships are the apostles and martyrs who suffered and were tossed about in this world, bearing it with patience, as with ships carrying much cargo, which the waves of the sea toss about until they reach port. And the animal [Qitos] that competes (with the ships) is those who have begun good works and on exemplary spiritual struggle, but who go back without having reached the port of salvation. Fisaləgos spoke rightly about Pərəyanos.

፱ ነገር፡ በእንተ፡ አቢሶር

ርኩስት፡ ውስተ፡ ሕግ፡ በከመ፡ ጽሑፍ ።
 ኢትክል፡ ጸቢተ፡ ውስተ፡ ዕመቀ፡ ባሕር፡ ለመሢጠ፡ ዓሣት፤
 አላ፡ ትነብር፡ ሐይቀ፡ ወትጸንሕ፡ ወኢትረክብ፡ እመ፡ ኢ
 ሐጸ፡ ማይ ።

ከማሁ፡ እለ፡ ይጸብቱ፡ ውስተ፡ ባሕረ፡ ፍቅሩ፡ ለእግዚአብሔር፡ ያ
 ፈርህዎ፡ ለመሣጢ ። እመሰ፡ ኢሰፍሐ፡ እዴሁ፡ መኑሂ፡ በአምሳ
 ለ፡ መስቀል፡ ኢይክል፡ ዐዲወ፡ ባሕር፡ ወቦ፡ አርአያ፡ በኩሉ፡ ፍ L.fol.175^b
 ጥረት፡ ዘያዔውቅ ። ፀሐይኒ፡ እመ፡ ኢሰፍሐ፡ ጸዳሎ፡ ኢይክል፡ Col.^c
 አብርሆ፡ ወወርኅኒ፤ ከማሁ፡ ያፍኒ፡ እመ፡ ኢሰፍሐት፡ ክነፊሃ፡
 ክልኤተ፡ ኢትክል፡ ትስርር፡ አየረ ። ሙሴሂ፡ ሰፊሐ፡ እደ፡ ነት
 ዑ፡ አማሌቅ ። ዳንኤልኒ፡ አስገደ፡ ዐናብስተ ። ዮናስኒ፡ [ነትዐ]
 እምክርሠ፡ ዐንበሪ ። ወጤቅላ፡ ተውህበት፡ ለዐንበሳ፡ ወለድብ፡
 ወድኅነት፡ በትእምርተ፡ መስቀል ። ወሶስና፡ ወዮዲት፡ ወአስቴር፡
 ወ፫ ደቂቅ፡ ኩሎሙ፡ ድኅኑ፡ በዝንቱ ፡ አምሳል።

40. About “Abisor” [Ibis]

It is unclean, as is written in the Law. It is not able to swim in the depths of the sea to catch/rob fish, but rather lives on the shore. And it lies in wait (there), but it does not find (fish) unless the water is low. Like this, those who swim in the sea of

God's love bring fear to the robber. And no one, unless he stretches forth his hand in the sign of the cross will be able to pass through the sea. And in every creature there is an example (of this) whereby it is made manifest. As for the sun unless it stretches forth its radiance, it cannot illuminate, and (likewise) the moon. Like this, unless a bird stretches forth its two wings, it cannot fly through the air. And when Moses stretched forth his hand, the Amalekites fled; and Daniel made lions knee down, and Jonah escaped from the bell of the whale, and Thecla was given to a lion and a bear but was saved through the sign of the cross. And Susanna, Judith, Esther, and the three youths [Hananiah, Mishael, Azariah] were saved in this way.

፵፩ ነገር፡ በእንተ፡ አርዋ፡ ዘስሙ፡ ድርቆድስ

ተብሀለ፡ ውእቱ፡ ያፈቅር፡ ነዋኃተ፡ ወይነብር ። ሲሳዮሱ፡
 ይረክብ፡ ውስተ፡ አድባር፡ ትሐታን ። ወተብሀለ፡ ያአም
 ር፡ ውእቱ፡ ኩሎ፡ ዘይመጽእ፡ ኅቤሁ፡ እመሂ፡ በጉሕሉ
 ት፡ አው፡ በየውሀት፡ ወበሰላም ።

በከመ፡ ይብል፡ ማሕልየ፡ መሓልይ፤ ናሁ፡ ይመጽእ፡ ወልድ፡
 እጉዮ፡ እንዘ፡ ይቀንጽ፡ ማእከለ፡ አድባር፡ ወያንበሰብስ፡ ዲበ፡ አ
 ውግር ። አድባረ፡ እንከ፡ መስሎሙ፡ ለነቢያት፡ ወአውግረ፡ ለ
 ሐዋርያት ። ወዕውቅ፡ ውእቱ፡ ሀየል፡ ከመ፡ አጋር፡ ወአምሳሊሁ፡
 ለዝ፡ እስመ፡ ያአምር፡ መድኅኒነ፡ ኩሎ፡ ወአምላክ፡ ውእቱ፡ ይ
 ፊኢ፡ ኩሎ፡ ምግባሪነ ። ለእለሂ፡ ይመጽኡ፡ እምርሐቅ፡ እመ
 ሂ፡ በሕብል፡ ወበእከይ፡ ያአምሮሙ፡ በከመ፡ አእመር፡ ለይሁዳ ፡
 ከመ፡ በስዲም፡ ያገብኦ ። ዳዊትኒ [ይቤ ፤] ያአምር፡ እግዚአብ
 ሔር፡ ፍኖተ፡ ንጹሐን ።

41. About the animal called “Dərqodəs”/Gazelle

It is said that it loves the heights and lives (there). It gets its food in the lower hills. And it is said that it knows everything everybody that comes to it, whether it be treacherously or innocently and peacefully. As it says in the Song of Songs, “Behold, the son my brother comes, leaping across the mountains and bounding over the hills” (2:8).

The mountains are a similitude of the prophets, and the hills of the apostles. And the ibex (mountain goat) is well-known as runner, and is similar to this. (i.e. to dərqodəs). For our Savior knows everything God sees all our deeds. He knows those who come from a far, even if it be deceitfully and wickedly, just as He knew Judas

when he betrayed Him with a kiss. David also said, “God knows the path of the pure” (Ps 1:6).

፻፪ ነገር፡ በእንተ፡ ድማንጥስ

L fol.176^a ዘውእቱ፡ አደማስ፡፡

Col.^a እብን፡ ጽኑዕ፡ ወጎጺን፡ ኢይፈጽሐ፤ እሳትኒ፡ ኢይክሎ፡
ወጺና፡ ጢስ ፡፡ ወለእመ፡ ሀሎ፡ ውእቱ ፡ ውስተ፡ ቤት፡ ኢ
ይበውእ፡ ጋኔን፡ ወኢምንትኒ፡ ከንቱ፡ ወዘይጸውር፡ ብእሲ፡
ኪያሁ፡ ይመውእ፡ ኩሎ፡ ስሕተተ፡ ዲያብሎስ ፡፡

አድማስኒ፡ ኢየሱስ፡ ክርስቶስ፡ ውእቱ ፡፡ ለእመ፡ ሀሎ፡ ውስተ፡
ልብን፡ ወኢምንትኒ፡ ከንቱ፡ ዘዲያብሎስ ፡አልቦ ፡ዘይዳደቀን፡ ኢ
ማእዜኒ ፡፡

42. About “Dəmantəs” / Diamond. Which is ’Ad(ä)mas [cf.32]

This is a hard stone; iron cannot split it, and fire cannot overcome it, nor the odor of smoke. If it is found in a house, no demon will enter, nor any vain thing. And the person who bears it, he will overcome all temptations of the devil. The ’admas is Jesus Christ. For if He is in our heart, there is no vain thing of the devil that will ever surprise us.

፻፫ ነገር፡ በእንተ፡ አርጭ፡ ዘስሙ፡ ኤልባስ

ዘውእቱ፡ ነጌ

ዘውስተ፡ በዳ፡ ወውእቱ፡ ጠቢብ፡ አርጭ፡ ወ[አል]ቦቱ፡
ፍትወት ፡፡ ወለእመ፡ ፈተወ፡ ይርከብ፡ ወልደ፡ የሐውር፡
መንገሉ፡ ጽባሕ፡ ቅሩብ፡ ገነት ፡፡ ወሀሎ፡ በምድረ፡ ሲሮን
ስ፡ ዘውእቱ፡ ሕንካክያ፡ ዕዕ፡ ወየሐውሩ፡ ጎቡረ፡ አንስቲያ
ዋት፡ ወተባዕታይ ፡፡ ወእመ፡ ቀደመት፡ አንስቲያዊት፡ ነ
ሢአ፡ እምዕዕ፡ ትሁቦ፡ ለምታ፡ ወትትዋነይ ፡ ምስሌሁ፡ እስ
ከ፡ ይነሥእ፡ ወይበልዕ፡ ወይትራከብ፡ ምስሌሃ ፡፡ ወሶቤሃ፡
ትፀንስ፡ ወእመ፡ በጽሐ፡ ጊዜሃ፡ ለወሊድ፡ ተሐወር፡ ውስ
ተ፡ ፈለግ፡ ዐቢይ፡ ወትወርድ፡ ውስተ፡ ማይ፡ እስከ፡ ይበጽ
ሕ፡ ጎብ፡ አጥባቲሃ፡ ወሀየ፡ ትወልድ፡ ዕጓላ፡ እስከ፡ ይነሥ
እ፡ አጥባቲሃ፡ ወይጠቡ ፡፡ ነጌስ፡ አቡሁ፡ ይጸውሮ፡ እንዘ፡
የዐቅቦ፡ እምነ፡ አርጭ፡ ምድር፡ እስመ፡ ፀሩ፡ አርጭ፡ ምድር፡
ለዕጉሉ፡ ነጌ ፡፡ ወለእመ፡ ረከቦ፡ ነጌ፡ ይጠስዮ፡ በእግሩ፡ ለአ
ርጭ፡ ምድር፡ ወይቀትሎ ፡፡

ወፍጥረቱ፡ ከመዝ ፡ውእቱ፤ እመ፡ ወድቀ፡ ኢይክል፡ ተ
ንሥኦ፡ እስመ፡ አልቦ፡ በዘየዐጽፍ፡ ብረኪሁ ፡፡ ወእመ፡

L.fol.176^a

ፈቀደ፡ ይኑም፡ ያሰምክ ፡ዲበ፡ ዕዕ፡ ወተሰሚኮ፡ ይነውም ።
 ነገውትሰ፡ እለ፡ ያከምሩ፡ ፍጥረቶ፡ ወመካኖ፡ የሐውሩ፡ ወ
 ይዌሥርዎ፡ ለዕዕ፡ እስከ፡ ይተርፍ፡ ንስቲት፡ ወሶበ፡ ይመ
 ጽእ፡ ወያሰምክ፡ ይወድቅ፡ ወይእኅዝ፡ ይጽራኅ፡ ወይብ
 ኪ ። ወሰሚዎ፡ ካልኩ፡ ይመጽእ፡ ይርድኦ፡ ወኢይክሉ ፡ ወ
 ይጸርኅ ። ወካዕበ፡ ይመጽኡ፡ ብዙኃን፡ ወኢይክሉ፡ አንሥ
 ኦቶ ። ወድኅረ፡ ኩሎሙ፡ ይመጽእ፡ ንኡስ፡ ነጌ፡ ውርዝ
 ወ፡ ወያበውእ፡ እዲሁ፡ ወስተ፡ ገቦሁ፡ ወይሰውቆ፡ ወያ
 ነሥኦ ።

Col.^b

ወእቱሰ፡ ንኡስ፡ ነጌ፡ ያፈርሆ፡ ለኢጋንንት፡ ወኢይቀር
 ብ፡ ከይሲ፡ ንቤሁ ።
 በእርአያ፡ አዳም፡ ወሐዌን፡ አመ፡ ሀለዉ፡ ውስተ፡ ገነተ፡ ተድላ፡
 ወኢያእምሩ፡ እኩየ፤ አሜሃ፡ አልቦ፡ ዘሞአሙ ። ወእምአመ፡ በ
 ልዐትሰ፡ ወአብልዐቶ፡ እምዕዕ፡ ዘያሌቡ፡ ሠናየ፡ ወእኩየ፡ አሜሃ፡
 አእከየት ። ወአእመራ፡ በእሲሃ፡ ወወለደት፡ ቃየልሃ፡ ወይቤሎ
 ሙ፡ ቈሩ፡ ከመ፡ ማይ፡ በከመ፡ ይቤ፡ ዳዊት፤ አድኅነኒ፤ እግዚአ
 እስመ፡ በጽሐኒ፡ ማይ፡ እስከ፡ ነፍሰየ ። ወመጺኦ፡ ዓቢይ፡ ነጌ፡
 ወኢክህለ፡ አንሥኦቶ ። ወእምድኅሬሁ መጽኡ ብዙኃን ነጌያ
 ት፡ ወኢክህሉ አንሥኦቶ ። ወውእቶሙስ፡ ዐበይተ፡ ነቢያት፡
 ወ፲ ወ፪ ደቂቀ፡ ነቢያት፡ ኢክህሉ፡ አንሥኦቶ፡ ለአዳም፡ ወመ
 ጺኦ፡ ሐዲስ፡ ነጌ፡ መድኅኒኒ፡ ወነሥኦ፡ አርአያሁ፡ ወካዊኖ፡ ገብ
 ረ፡ አነሥኦኦ ። ወአልዐለነ፡ ምስሌሁ፡ ውስተ፡ ሰማያት፡ ወዝን
 ቱ፡ ኮነ፡ አምሳሊሁ ።

L.fol.176^b
 Col.^c

43. About the animal called “Elbas” which is the Elephant

It lives in the wilderness, and it is a wise animal. It has no (sexual) desire. If it desires to have a child, it goes to the east, near to Paradise. And in the land of sirens there is a tree called “፲፱ ጸክሳኦሃ”, and they go there together; the female and the male. And if the female is first to take (a bite) from the tree, she gives it to her husband, and she plays with him until he (too) takes and eats (it), and then he has sexual intercourse with her. Then she becomes pregnant. And when the time comes for her to give birth, she goes to a great river and goes down into the water until it reaches her breasts and (there) she gives birth to her calf, where up on it takes her breasts and suckles. Its elephant carries it to protect it from the serpent, for the serpent is the enemy of the elephant calf. And if an elephant meets a serpent he tramples on it with his feet and kills it.

This is his nature: if he falls over he is unable to get up, for there is nothing with which he can bend his knees.

And if he wants to sleep he leans against a tree and so sleeps leaning. But hunters, who know his nature and his (resting) place, go and saw through the tree until only little remains. And when he comes and leans, he falls over, and he begins to cry out and weep. And when another one hears, he comes to help him, but he is unable too. And he too cries out, and many others come, but they cannot raise him. And after all of them there comes a small youthful elephant, and it puts its hand in (under) his side, and it supports him and raises him up.

And this small elephant strikes fear into demons, and the serpent does not approach it. And this is the similitude Adam and Eve. When they were living in the garden of delight and did not know evils at that time there was nothing that could overcome them. But after she ate and had him eat of the tree that gives understanding of good and evil, and then she did evil. And her husband had intercourse with her, and she gave birth to Cain. And He spoke to them, (and) they become cold like water, as David said, “Save me, my Lord, because the waters have come upon me up to my soul”. (Psalm 69:2). And the coming of the big elephant who was unable to raise him up, and after him many (other) elephants came and were to raise hi up. These are the major Prophets and the 12 minor Prophets, who were unable to raise up Adam. And the coming of the new elephant (is) our Savior; and He assumed his (Adam’s) form and, being a servant, He raised us up and elevated us with Him to heaven; and this was his (the elephant’s) similitude.

፻፬ ነገር፡ በእንተ፡ አኩጢስ፡ እብን ።

ሶባ፡ ይፈቅድ፡ ይኅሥሥ፡ ባሕርዮ፡ ያወርድ፡ መሥገርተ፡
 ውስተ፡ ባሕር፡ ወየአስር፡ በጽኑ፡ መቃጥኖ፡ ወይዋገር፡
 መሥገርቶ፡ ወይቀርብ፡ ኀብ፡ ሀሎ፡ ባሕርይ፡ ወይቀውም፡
 ህዮ፡ ኬንያ ። ወኢያንቀለቅል፡ አእሚር፡ ርስሐተ፡ መካነ፡
 እንዘ፡ ያተሉ፡ መቃጥኖ፡ ወይረክቦ፡ በትጋህ፡ ለባሕርይ ።
 ወዘከመ፡ እፎ፡ ይትወለድሰ፡ ባሕርይ ። ሀሎ፡ ያፍ፡ ዘስሙ፡
 ብርጋኖ፤ እምባሕር፡ የዐርግ፡ ፍና፡ ጽባሕ፡ አብቂዎ፡ አፉ
 ሁ፡ እንዘ፡ ይውኅጥ፡ ጠለ፡ ሰማያት፡ በሥርቀተ፡ ፀሓይ፡ ወወ
 ርኅ፡ ወከዋክብት ። ወእምኩሉ ፡ ብርሃናት፡ ይትገበር፡ ባሕ
 ርይ ። ወብርጋናሰ፡ ያፍ፡ ዘቦ፡ ፪ ክንፍ፡ ዘይፀንሶ፡ ለባሕርይ ።

ወዘንቱ፡ አምሳሊሁ፡ ለመድኅኒነ፡ ዘተወልደ፡ እንበለ፡ ዘርእ፡ እም
 ባሕቲታ፡ ድንግል፡ ዘይቤሎ፤ ነዋ፡ በግዑ፡ ለእግዚአብሔር፡ ዘያክ
 ትት፡ ኃጠአተ፡ ዓለም ። ባሕርይኒ፡ ያሴስል፡ ርስሐተ፡ ባሕር፡
 ወ፪ ክንፍ፡ አምሳሌ፡ ሕግ፡ ሐዲስ፡ ወብሉይ ። ወፀሓይኒ፡ ወወርኅ፡

ወከዋክብት፡ ወጠል፡ ይትሜሰል፡ በመንፈስ፡ ቅዱስ ፡ዘያበርህ ።
 ለኩሉ፡ወይመልእክ፡ ሥልጣኑ፡ ወሥርዐቱ፡ ውስተ፡ ኩሉ ። እስ
 መ፡ ባሕርይ፡ ክቡር፡ ውእቱ፡ ወዘይፈቅድ፡ ኪያሁ፡ ይሠይጥ፡ ኩ L.fol.176^b
 ሎ፡ ዘዐ፡ ወያጠርዮ ። አንተሂ፡ አግዳዳይ፡ ሢጥ፡ ኩሎ፡ ጥሪተክ Col.^a
 ወሀብ፡ ለምስኪናን፡ ከመ፡ ታጥርዮ፡ ለባሕርይ፡ ክቡር፡ ዘውእቱ፡
 ክርስቶስ፡ ፀሓዮ፡ ጽድቅ፡ ዘያበርህ፡ ለኩሉ፡ ዓለም ።

44. About the “Ākuṭis” stone

When he [an artisan] wishes to look for a pearl, he lowers a net into the sea and strongly ties (to it) his hook [i.e the 'akuṭis] and throws his net. He approaches to where the pearl is (i.e the place where pearls are found) and he stands there, the craftsman, without moving while he follows his hook, for he knows the filth of its/his place. And thus, carefully, he gets the pearl. And how is the pearl born? There is a bird whose name is “Bərgano”. It ascends from the sea toward the east, with its mouth open to swallow the dew of heaven at the rising of the sun and the moon and the stars. And from all (these) shining bodies the pearl is made. The Brgana is a bird that has two wings, in which the pearl is conceived.

And this is a similitude for our Savior, who was born without seed from the Virgin alone, as it says : “Behold the lamb of God who takes away the sin of the world” (John 1:29). And the pearl drives away the filth of the sea. The two wings symbolize the Old and New Testaments. The sun, the moon and the stars and the dew are the similitude of the Holy Spirit that gives light to all and whose power and low pervade everything.

For the pearl is precious, and he who desires it will sell everything that he has in order to acquire it (cf. Mat 13:46). And you, O free man, sell all your possessions and give (it) to the poor, so that you may acquire the precious pearl that is Christ, the Sun of Justice who gives light to the entire world.

፱፭ ነገር፡ በእንተ፡ ሐለስትዮ፡ ወበእንተ፡ ሆባይ ።

ወውእቶሙ፡ በቤተ፡ መንግሥት፡ ይትረከቡ ። ከመ፡ ፳፭
 ለመጋቢት፡ እመ፡ ነቀወ ፲፪ ጊዜ፡ ያአምሩ፡ ንጉሥ፡ ወሰ
 ራዊቱ፡ ከመ፡ ዐረዮ፡ ሌሊት፡ ወመዓልት ።
 እመንቱስ፡ እለ፡ አምኑ፡ በቃለ፡ ነቢያት፡ እለ፡ ይትኤመሩ፡ በትእ
 ምርት ። ወንቃወ፡ ሐለስትዮስ፡ ዲያብሎስ፡ ወሆባይ፡ አምሳለ፡
 ገጹ፡ ዘወጠነ፡ ወኢፈጸመ፡ ዲያብሎስ ። ቀዳሚሁ፡ ፩ እምሊቃነ፡
 መላእክት፡ ደኃሪሁስ ተሰምዮ፡ ፀረ፡ እግዚአብሔር፡ በከመ፡

ተሰምዖ: ቅሩብ : እግዚአብሔር: ከማሁ: ሆባይ: አልቡቱ: ፍጹ
ሜ :: ሠናዮ : ይቤ: ፊሳልጎስ ::

45. About the Onager [or: Ape] and the Monkey.

They are found in the palace. On the 25th of Mägaabit [March], when he calls out 12 times, then the king and his troops know that night and day are equal [equinox]. And they are those who believed in the words of the prophets, who are manifested through sign(s). And the call [braying] of the Onager is (a similitude for) the devil. And the monkey, the similitude of his face is the devil, who began but did not complete; at first he was one of the archangels, but later he was called the enemy of God, as he had (formerly) been called the intimate of God. Like him the monkey does not complete (anything), Fisaləgos spoke rightly.

፵፮ ነገር: በእንተ: እብነ: ህንደኬ

ሀሎ: እብን: ዘከመዝ: ፍጥረቱ፤ እመቦ: ዘሐመ: እምሱብ
እ: ወኮነ: ቅብወ: የጎሥሥ: ዐቃቤ: ሥራይ: ለውእቱ: እ
ብን: ወየአስር: ላዕለ: ሕሙም: እማይ: ወያነብር: እስከ:
፫ ሰዓት :: ወእምዝ: ይፈትሐ: ለእብን: እምላዕለ: ብእሲ ::
ወሶብ: ደለውዎ: በመድሎት: ይስሕብ: እብን: መድሎተ ::
ወእመ: አንበርዎ: ለእብን: ውስተ: ፀሓይ: እስከ: ፫ ሰዓት:
ይክዑ: አፍኦ: ኩሎ: ማዮ: ዘሠረብ: ብእሲ :: ወይከውን:
ንጹሐ: ኩለንታሁ: ለእብን: ብእሲኒ: የሐዩ ::

እብንሰ: ውእቱ: ኢየሱስ: ክርስቶስ: እግዚእነ: በእንተ: ፍጹም L.fol.176^b
ት: ፍቅር: እንተ: ታወዕኦ: ለጎፍረት: ዘአፍቀረነ: እንዘ: ቅብዎ Col.^b
ን: ንሕነ: እማዮ: ፍትውት: ዘዲያብሎስ: ዘመልኦ: ውስተ :አልባ
ቢነ፤ ወወሪዶ :ወተአሲር: በመስቀል: ነሥኦ: ሕማመነ: ወጸረ:
ደዌነ: ወቤዘወነ: ርእሱ ::

46. About the stone of Həndäke (Candace)

It is a stone whose nature is as follows: when a person is ill with dropsy, the doctor will look for this stone, and he will tie it to the dropsical person. He will leave it (there) for three hours, and then he will release the stone from the person. And when they weigh in the scales it will pull (down) the scales; and when they put the stone in the sun for three hours, it will pour out all the water that the person has drunk. And the stone will become completely clear and the sick (person) will recover.

The stone is our Lord Jesus Christ, because of the perfect love with which He loved us which casts out shame (1 John 4:18), when we were dropsical with water of desire of the devil, which filled our hearts. And He came down, was tied to the cross, took away our affiliation, bore our sickness (Is 53:4), and He Himself redeemed us.

፵፯ ነገር፡ በእንተ፡ ጾፍ፡ ዘስሙ፡ አሮድዮን ።

ጠቢብ፡ ውእቱ፡ እምኩሉ፡ አዕዋፍ፡ ምጽላሉ፡ ወምብያቲ
 ሁ፡ ፩ ወኢኮነ፡ የጎሥሥ፡ ብዙጎ፡ አላ ፡ ጎበ፡ አጽለለ፡ ይሄ
 ሉ ። ወጎዳጥ፡ ሲሳይ፡ የአክሎ፡ ወጎበ፡ ነበረ፡ ይሰክብ፡ ወ
 ኢይበልዕ፡ ሥጋ፡ ምውተ፡ ወኢይሰርር፡ ውስተ፡ መካና
 ት፡ ብዙኃት፡ ወምሳካቡ፡ ፩ መካን ።

አንተሂ፡ ኢትጎሥሥ፡ ብዙጎ፡ መካናተ፡ ዘዐላውያን፡ አላ፡ ፩ ይኩ
 ን፡ ምስካብክ፡ ወይእቲ ፡ቤተ፡ ክርስቲያን፡ ቅድስት፤ ወረደ፡ እን
 ከ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወመሀረ ፡ ሕገ ፡ ሰማያዊተ፡ ከ
 መ ፡ ንርከብ፡ ስብሐተ፡ ሰማያዊ፡ ወይኩን፡ ጎሊናነ፡ ውስተ፡ ሰማ
 ይ ። ዘባዕዳንስ፡ ክብረ፡ ኢትጎሥሥ፡ ወትርክብ ። ሠናዮ፡ ይቤ፡
 ፊሳልጎስ ።

47. About a Bird called “Arodəyon”

It is the wisest of all bird. It has (just) one nest and dwelling; it does not seek many (dwellings), but stays where it builds its nest. And it is satisfied with (only) a small amount of food; and it sleeps where it has settled; and it does not eat the meat of dead animals. And it does not fly off to many places, but its resting – place is a single place (only).

And you, do not seek out the many places of the wicked, but rather let your resting place be (just) one, and that is the holy Church. For our Lord Jesus Christ came down and taught the law of heaven so that we might attain the glory of heaven, and our thought will be in heaven. Do not seek the splendor of others, and you will find (the true splendor). Fisaləgos spoke rightly.

፵፰ ነገር፡ በእንተ፡ ሰቃምሮስ፡ ዘውእቱ፡ ሰግላ ።

ብፁዕ፡ አሞጽ፡ ይቤ፤ ኢኮንኩ ፡ ነቢያ፡ ወኢወልደ፡ ነቢይ፡ አላ
 ሠያጤ፡ በለስ፡ አነ፡ ወሐራጊተ፡ እሬዒ ። ሠናዮ፡ አስተማሰሎ፡
 ነቢይ፡ ለገጸ፡ ክርስቶስ፡ በበለስ፡ ዘይቤ፡ እሠይጥ፡ በለስ፤ ሐዲስ፡
 ቃል፡ ውእቱ ። ዘኬዎስሂ፡ ዐረገ፡ ዲበ፡ ሰግላ፡ ይርአዮ ፡ለመድጎ
 ኒነ ፡ወትእምርቱ፤

ዘእንበለ፡ ይብስል፡ ሰግላ፡ ሀለዉ፡ ዕዪያት፡ እለ፡ ስሞሙ፡

ጸጹት፡ ዘየጎድሩ፡ ውስቴቱ፡ ከመ፡ እለ፡ ይነብሩ፡ ውስተ፡
 ጽልመት፡ ብርሃነ፡ ኢይሬእዩ ። ወይመስሎሙ፡ ከመ፡ ሀለ
 ወ፡ ውስተ፡ አህጉር፡ ዐበይት ። ወእመ፡ በሰለ፡ ሰግላ፡ ይወ
 ፅኡ፡ ጸጹት፡ ወይትባሀሉ፡ በበይናቲሆሙ፡ ውስተ፡ ጽል
 መት፡ ሀሎነ፡ ንነብር፡ ዘእንበለ፡ ይብስል፡ ሰግላ ። ወበሲ
 ሎ፡ እንክ፡ በቀዳማይ፡ ዕለት፡ ወበሣልስት፡ ሲሳየ፡ ይክው
 ን፡ ለብዙኃን ።

በለስሰ፡ ሥጋሁ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ተረጊዞ፡ በኩና
 ት፡ ወተቀኒዎ፡ በመስቀል፡ ወፅኦ፡ እምኔሁ፡ ደም፡ ወማይ ። ወእ
 መ፡ ሣልስት፡ ዕለት፡ ተንሥኦ፡ እምውታን፡ ወአስተርአየ፡ ወርኢ
 ነ ፡ ሐዲስ፡ ፀሓየ ዘከመ፡ ጸጹት በሲሎ ሰግላ ርእዩ ብርሃነ ፀ
 ሓይ ። ወሐራጊተ፡ እሬዲ፡ ዘይቤ፡ ነቢይ፡ ሕዝበ፡ ነሳሕያነ፡ እ
 ለ፡ ተብሀለ፡ በእንቲአሆሙ፤ አዕረፎሙ፡ ድኅረ፡ በሠቅ፡ ወበሐ
 መድ፡ ነስሐ ። ወሕዝብ ፡ እለ ፡ ውስተ፡ ጽልመት ፡ ርእዩ ፡ ብ
 ርሃነ፡ ዐቢየ፡ ወለእለ፡ ይነብሩ ፡ ውስተ፡ ጽልመት፡ ወጽላሎተ
 ሞት፡ ብርሃን፡ ሠረቀ፡ ላዕለሆሙ ። ወበሲሎ ፡ ሰግላ ፡ አመ ፡
 ሣልስት ፡ ዕለት፡ ሲሳየ ፡ ይክውን፡ ለኩሉ ። እግዚእኒሂ፡ ኢየ
 ሱስ፡ ክርስቶስ፡ ተንሥኦ፡ እምውታን፡ በሣልስት፡ ዕለት፡ ወሀበ፡ ሕ
 ይወተ፡ ወስርየተ፡ ወሲሲተ፡ ኮነ፡ ለኩሉ ። ሠናየ፡ ይቤ፡ ፊሳ
 ልጎስ ።

ጭጭ ነገር ፡ ዘነበበ ፡ በእንተ ፡ አራዊት፡ ወበእንተ፡ አዕዋፍ ፡
 ወበእንተ፡ ዕፀውኒ፡ ዘውስቴቶሙ ፡ አምሳል ፡ ብዙኅ፡ ዘዘዘአሁ ።
 ስብሐት፡ ለእግዚአብሔር፡ ዘልፈ ። አሜን ፡ ወአሜን ፡ ለይኩን፡ ለይኩን ።

48. About “Säqaməros” that is Sägla (Fig, Sycamore)

The blessed Amos said, “I am not a prophet nor the son of a prophet, but a seller of figs and I tend sheep” (Amos 7:14). The prophet rightly compared the fig with the face of Christ in saying, “I sell figs”; this is a new word. Zaccheus climbed a sycamore to see our Savior (Luke 19:4). And (this is) what it signifies: When the sycamore-fig is not yet ripe, there are worms called “şaşut” that live inside it, like those who live in darkness and do not see light. And it seems to them that they are in great cities. And when the sycamore – fig ripens, the şaşut come out and say to each other, “we were living in darkness before the sycamore-fig ripened.” And, ripening on the first day, on the third day it becomes food for many.

The Fig is the body of our Lord Jesus Christ: pierced with a spear and nailed to the cross, blood and water came out of Him (John 19:34). And on the third day He was raised from the dead and manifested Himself, and we saw a new sun, just as şaşut saw the light of the sun when the sycamore-fig ripened.

And the (phrase) “and I tend sheep” that the prophet spoke, (this refers to) the people who repent, about whom it is said, “He gave them relief after they had repented in sackcloth and ashes” (cf. Mat 11:21, Jonah 3:5-10). “And the people who were in darkness have seen a great light, and those who were dwelling in darkness and the shadow of death, a light has risen over them” (Is 9:1). And (just as) the sycamore-fig, once repined, became on the third day food for all, (so too) our Lord Jesus Christ, having been raised from the dead on the third day, gave life and forgiveness, and became food for all. Fisaləgos spoke rightly.

(This is) the 48th of the discourses that he spoke about animals and birds and trees, in which are many similitudes of each. Glory to God forever, Amen and Amen, Let it be, Let it be.

CHAPTER SEVEN

CONCLUSION

- According to the Ethiopian perspective the name Fisaləgos contacts for a saint, who believe to have written a composition about plants and animals. However, in other perspectives the name Fisaləgos is given for the book than the writer. It may be the name of the author.
The author as well as book is believed, to have been four, originally, in Alexandria.
- Based on many sources the book of Physiologus was translated in to Geez in 5thc. This period is the arrival of the Nine Saints in to Ethiopia. Thus, it might have been translated by them with the collaboration of Ethiopians. Originally it was written in Greek language. The presence of Greek words in the book's content can be an evidence for that.
- Based on some scholars, folk legends, plant and animal lose, which could be a sources for the book, are common to a number of eastern Mediteralian cultures- Roman, Egyptian, Hebrew, Greek, Indian. Based on the book (written in Geez) itself are their direct biblical quotations from the Old Testament, and New Testament and from this perspective we can inter that the writer know bible very well.
- The question how and who bright the book of Physiologus in to Ethiopia is still unsolved. Even the specific period as to when it was introduced in to Ethiopia is unknown. On my point of view the introduction of this book in to Ethiopia should be from the 3rd-5thc. Because this period is known for the introduction Christianity as well as many religions books, mainly during the time of Frementous (the first Ethiopian bishop who is Greek speaker)
- The content of the book of Fisaləgos is about animals, brides, plants and stones. It discusses area characteristics, allegorical and by symbolical features of these creatures. The plants, birds and animals are symbolized, mainly for the Lord Jesus Christ, his mother Virgin

Mary, other saints and righteous men. Sometimes there is a symbolism about the demon and wicked people.

- The book of Fisaləgos is used to shape the tradition of the EOTC religion and its theological concept. Many apocryphal and religious books are written based the book of Fisaləgos.
- This book has also a significant role in preaching the religion by using parables from its contents. For instance if any preacher wants to speak about working hard and urging people to be strong, he may quote from the book of Fisaləgos, from the title that talks about an ant.
- The book of Fisaləgos was edited and published by a German scholar called Hommel, in German language. However there are some differences between this edited book and the unpublished manuscript found in the EOTE Mänbärä patriarchate WäMäazäkär library. The discretions are mainly in the style of writing at the beginning. There is also a difference in the number of chapters. The edited one has forty eight chapters, but the other has fifty seven chapters. The later adds more ideas than the former.
- Generally the book of Fisaləgos is a regions book which talks about the nature of some animals, birds, plants, stones etc. and used for dogmatic, ethical and moral teaching. The way it presents is also very interesting and figurative.

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- የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን: ፊሳልጎስ : የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን ቤተ- መጻሕፍት ወመዘክር (ያልታተመ) ብራና መጽሐፍ : አዲስ አበባ

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6.4 Comparison of Ms A and Ms B

Ms.A

Ms.B

ድርሳን ዘብፁፅ ፊሳልጎስ :

fol.171.^a

Col.^b

ዘደረሰ፡ በእንተ፡ አራዊት፡ ወአዕዋፍ፡
ከመቦ፡ ላዕሌሆሙ፡ ብዙኅ፡ አምሳል፡ ክመ፡
ወብዙኅ፡ ትእምርት፡ ዘይከውን፡ በቀዳሚተ፡
ለዘያነብሶ፡

{ ፩ ፍካሬ፡ በእንተ፡ ዐንበሳ፡ }

ነገር፡ ቀዳማዊ፡ በእንተ፡ ዐንበሳ፡
ንጉሠ፡ አራዊት፡ ወዝ፡ ዐን
በሳ፡ ያዕቆብ፡ ውእቱ፡ እስመ፡ ያዕቆብ፡
እንዘ፡ ይባርኩ፡ ለወል
ዱ፡ ይቤ፤ ይሁዳ፡ ዕንለ፡ ዐንበሳ፡ ዕርግ፡
እምሕዝአትክ፡ ወል
ድየ፡ ሰከብክ፡ ወኖምክ፡ ከመ፡ ዐንበሳ፡
ወከመ፡ ዕንለ፡ ዐንበሳ፡
ወዘመትልው፡

ይቤ፡ በእንተ፡ ዐንበሳ፡ ከመ፡ ፫
ትእምርታት፡ ቦቱ ፡፡ ፩ ጥበ

ቡ፡ ሶበ፡ ይመጽኦ፡ ጼና፡ ዘይንዕዎ፡
በዘነቡ፡ ይደመስ

ስ፡ አሠር፡ እለ፡ ይተልው፡ አሠር፡
ነፀውት፡ ከመ፡ ኢይ

ርከቡ፡ በአቶ፡ ወኢየአኅዝዎ፡

ከማሁ፡ መድኅኒኒ፡ ሐዲስ፡ ዐንበሳ፡
ዘሞኦ፡ ዘእምነገደ፡ ይሁዳ ፡

ዘእምሥርወ፡ ዳዊት፡ ተፈኒዎ፡
እምላዕሎ፡ ከደነ፡ አየረ፡ አሠረ፡ ዚ

አሁ፡ ወዝውእቱ፡ መለኮት፡ አምሳለ፡
መላዕክት፡ ኮነ፡ እስከ፡ ወ

ረደ፡ ወመጽኦ፡ ውስተ፡ ማሕፀነ፡
ወላዲቱ፡ ማርያም፡ ድንግል፡

ከመ፡ ያድኅን፡ ዘጌገየ፡ ትዝምደ፡ ሰብእ፡
ሶበ፡ ኮነ፡ ቃል፡ ሥጋ፡

ወንደረ፡ ላዕሌነ፡ ወኢያእሚርሙ እለ፡
የዐቅቡ፡ ርደቶ፡ ይቤሉ፤

በስመ እግዚአብሔር መሐሪ ወመስተሣህል
ንዊጥን ጽሑፈ ትርጓሜያት ወከሢተ ዜና
ምሳሌያት ዘተናግረ ጠቢብ ፊስክልጎስ
በእንተ ዘመደ አራዊት ወእንስሳ ወአእዋፍ
እንዘ ያስተጋብዕ ስምዓ እመጻሕፍተ ብሉይ
ወሐዲስ በረከተ ገማሁ ወሀብተ ረድኤቱ
ትኩን ምስለ

ወምስለ ኩልነ ምዕመናን እስከ ንበጽሕ ንበ
ሠናይ ፍጻሜ ፡፡ ከማሁ ዝንቱ ምሳሌ ኮነ
በክርስቶስ በከመ ይቤ ዮሐንስ በውስተ
መጽሐፉ ናሁ ወጽኦ አንበሳ እምነገደ
ይሁዳ እምውስተ ሥርወ ለዳዊት
ወተፈነወ እምነበ አብ እስከ ከደነ አየረ
በስነ ዘነቡ ዘውእቱ መለኮቱ እንዘ ይከውን
ላእከ ከመ መላእክት ወበዓለ ሥልጣን
ዐቢይ ከመ ሥልጣናት ወእንዘ ይትሜሰል
ሰብእ በሥርዓተ ሰብእ ዘእንበለ ኃጢአት
ባሕቲታ ወላዕለ ካህናትኒ ሲቀ ፍጹመ
በዘነሥኦ ሥጋ እማኅፀነ ወላዲቱ ማርያም
ድንግል ዘለዓለም ከመ ያድኅነነ እምኔጋይነ
ለዘመደ እንለ እመሕያው ዝኩ ቃል ዘንደረ
ላዕሌነ በእንተ ዝንቱ ዘኢያእምሩ ርደቶ
እምስማያት ተበሃሉ ብሂላ መኑ ውእቱ
ዝንቱ ንጉሠ ስብሐት ክፍል ዳግም
ዝንቱሂ ያጤይቅ ትምይንተ አንበሳ በጊዜ
ይነውም ውስተ በዐቱ ይከሥት አዕይንቲሁ
ወይመስል ዘይኔጽር ኩሎ፡፡ ወሶበ ይነቅሕ
ይከድን አዕይንቲሁ በቀራንበቲሁ
ወይምሰል ዘኖመ ፡፡ ወዝንቱሰ ምሳሌ
ይትፌጸም ላዕለ እግዚእነ ኢየሱስ ክርስቶስ
ዘተመየኖ ለሰይጣን ተመያኒ ነፍሳት አመ
ሞተ ላዕለ መስቀል በከመ ይቤ ሰሎሞን
ጠቢብ አነ ንውም ወልብዩ ንቅሕት
ወከማሁ ሥጋሁሂ ለእግዚእነ እንዘ ሀሎ
ምውተ ውስተ መቃብር ሕያው ውእቱ
በመለኮቱ ዘኢተፈልጠ እምዝንቱ ሥጋ
ወዳዊትኒ ይቤ በእንተዝ ኢይዴቅስ
ወኢይነውም ዘየዐቅቦ ለእስራኤል ፡፡
ክፍል ሣልስ ዘያጤይቅ ትንሣኤ ክርስቶስ
እግዚእነ አንስቲያዊት አንበሳ ሶበ ትወልድ
እንለ ምውተ ተዐቅቦ ይእቲ እስከ ይመጽእ

መኑ፡ ውኃቱ፡ ዝንቱ፡ ንጉሠ፡ ስብሐት፡፡

ካልእ፡ነገረ፡ዐንበሳ፡፡

ጊዜ፡ይደቅስ፡ውስተ፡ በአቱ፡ እንበለ፡ ትግህት፡ አዕይንቲ

ሁ፡ ፍቱሐት ፡እማንቱ ፡፡

L.fol.171 ^a

ዝኒ፡ ፍካሬ፡ ይበጽሕ፡ ጎበ፡ ዘይቤ፡ በማሕልዮ፡ መሓልይ፤ አነ፡ ን

Col.^c

ውም፡ ወልብዮ፡ ንቅህት ፡፡ እግዚእነሂ፡ በሥጋ፡ ይደቅስ፡ ዲበ፡

መስቀል ፡ወበመለኮት፡ በየማነ፡ አብ፡ ይተግህ ፡፡ በከመ፡ ይቤ፤

አይደቅስ፡ ወአይነውም፡ ዘየዐቅቦ ፡ ለእስራኤል ፡፡

ሣልስ፡ ነገር ፡፡

ዐንበሳ፡ አንስቲያዊት፡ ትወልድ፡ ዕንለ፡ ምውተ፡ ወይእቲ፡

ተዐቅብ፡ እንላ፡ እስከ፡ ይመጽእ፡ አቡሁ ፡፡ ወአመ፡ ሣልስ

ት፡ መጸኢ፡ አቡሁ፡ ይነፍህ፡ ውስተ፡ ገፁ፡ ወያንሥኦ ፡፡

ከማሁ፡ አብ፡ አኃዜ፡ ኹሎ፡ አንሥኦ፡ ለወልዱ፡ በኩሩ፡ ዘእምቅድ

መ፡ ዓለም፡ ዘውኃቱ፡ እግዚእነ፡ ክርስቶስ፡ ዘተንሥኦ፡ በንይለ

'መለኮቱ ወአንሥኦ ኹሎ ፡፡ ሠናዮ፡ ይቤ፡ ያዕቆብ፤ ወከመ፡ ዕን

ለ፡ ዐንበሳ፡ አልቦ፡ ዘያነቅሆ ፡፡

አቡሁ ፡፡ ወድኅረ መጽኦ አቡሁ በሣልስት ዕለት ወይነፍሕ ውስተ ገጹ ሥልሰ ጊዜ ወያንሥኦ ፡፡ ወከማሁ እግዚአብሔር አብ አኃዜ ኩሎ ዓለም አንሥኦ ለወልዱ ክርስቶስ እምቅድመ ኩሎ ፍጥረተ ሰብእ እለ ሞቱ እስከ አድኅነነ እምቅንየተ ጌጋይ በትንሣኤሁ አንሥኦሰ ዘነቢ ቦኑ የሐፅፅ እምኔሁ ኢኮነኑ ዕሩየ ምስሌሁ ባሕቱ በእንተ ዘኃብሩ ፈቃደ ወሥምረተ ፡፡ ወያዕቆብኒ ተነበየ ቅድመ እንዘ ይብል ይሁዳ ወልድየ አንበሳ እንለ አንበሳ ዕርግ ወልድዬ እምሕዝአትከ ሰከብከ ወኖምከ አልቦ ዘያንቅሀከ ዘንተሰ ይቤ እንዘ ያኤምር በምስጢር አንሥኦተ ወልድ ርእሶ በጽንዓ ሥልጣኑ እንበለ ይኅሥሥ ካልእ ረዳኤ፡፡

፪ ፍካሬ፡ በእንተ፡ ሕንጺን፡ እንተ፡
ተባሕየየት ።

ሕንጺን፡ ሶበ፡ ትረሥኝ፡ ይጼለላ፡
አዕይንቲሃ፡ ወተዐወር፡

እስከ፡ ኢትሬኢ፡ ብርሃነ፡ ፀሐይ ።
ወተኅሥሥ፡ አረፍተ፡

ዘይኔጽር፡ መንገሰ፡ ጽባሕ፡
ወታሰምክ፡ ህየ ። ወሶበ፡ ይመው

ቅ፡ ፀሐይ፡ ይትፈታሕ፡ አዕይንቲሃ፡
ወትከውን፡ ሕያውተ ።

ዘንተ፡ እንክ፡ ትገብር፡ በዘባቲ፡
ሠናይ፡ ፍጥረት ።

አንተሂ፡ ኦብእሲ፡ እንዘ፡ ብክ፡ ብሉይ፡
ኪዳን፡ ሶበ፡ ተጸለለ፡ ዐይነ፡

ልብክ፡ ኅሥሥ፡ አረፍተ፡ ረድኤት፡
በትጋህ፡ እስከ፡ ይሠርቅ፡ ለክ፡ ፀሐየ፡

ምሕረቱ፡ ለእግዚእነ፡ ዘሰመዮ፡ ነቢይ፡
ጽባሕ። ወይ

በርህ፡ ዐይነ፡ ልብክ፡ በዝንቱ፡ አርአያ።

ክፍል ራብዕ በእንተ እንተ ይእቲ ሂንጻን

በከመ ይቤ ፊሰአልጎስ ። ወሶበ ይረከባ

ርስዓን ይሜወሩ አዕይንቲሃ ወኢትሬኢ

ብርሃነ እንዘ ሠናይ ፍጥረታ ወምድኅረዝ

ታኃሥሥ አረፍተ ዘሀለወ ቦቱ ነቅዓ ማይ

በአንጻረ ጽባሕ ። ወትበውእ ይእቲ ውስተ

ዝኩ ንቅዓተ አረፍት እስከ ሶበ ይሠርቅ

ፀሐይ ። ወድኅረ ሠረቀ ይትከሠታ

አዕይንቲሃ ወትረክብ ፈውሰ ከመ ቀዳሚ

ወዘንተ ውእቱ አርአያሁ ለብእሲ ዘበልዮ

በርስዓን ኃጢአት ወተጸለለ ዓይነ ልቡናሁ

ለእመ ኃሠሠ ክርስቶስሃ ፀሐየ አእምሮ

ወኮከበ ጽባሕ በከመ ተብህለ በአፈ ነቢይ ።

ሶቤሃ ይትከሠት ዓይነ ልቡናሁ ።

፫ ፍካሬ፡ በእንተ፡ ያፍ፡ ዘስሙ፡ ከራድዮን፡
L fol.171^b

ክፍል ኃምስ

Col.^a

ዘጽሑፍ፡ ውስተ፡ ዳግም፡ ሕግ ።
ተብህለ፡ በእንቲአሁ፡ ከመ፡ ኩለንታሁ፡
ጸዐዳ፡ ወአልቦ፡ ምንትኒ፡ ጸሊም፡ ላዕሌሁ።
ወውእቱ፡ ይፌውስ፡ ዐይነ፡ ጽሑሉ፡
ወይትረከብ፡ በአብያተ፡ ነገሥት ።
ያመጽእዎ፡ ሶባ፡ ይደዋ፡ ሰብእ ፤ እመሂ፡
የሐዩ፡ ወእመሂ፡ ይመውት፡ ያኤምር፤
እመ፡ ኮነ፡ ለመዋት፡ ደዋሁ፡ ለብእሲ፡
ይመይጥ፡ ገጸ፡ እምኔሁ፡ ወያእምር፡ ኩሉ፡
ከመ፡ ይመውት ። ወእመሰ፡ ኮነ፡
ለሐይው፡ ይኔጽር፡ ከራድዮን፡ ገጸ ድወይ፡
ወድውይ፡ ይኔጽር፡ ገጸ፡ ከረድዮን፡
ወይትሜጦ፡ ደዋሁ፡ ለብእሲ፡ ወይሰርር፡
ውስተ፡ አየረ፡ ፀሐይ፡ ወይነዝኅ፡ ከነፊ
ሁ፡ ወያውዲ፡ ደዋሁ፡ ወይድኅን፡
ከራድዮን፡ ወድወይ፡ ኅቡረ ።

ዝንቱ፡ ይትማሰል፡ ለገጸ፡ መድኅኒነ፡ እስመ፡
ኩለንታሁ፡ ጸዐዳ፡ ወአልቦ፡ ላዕሌሁ፡
ጸሊም፡ ዘውእቱ፡ ነውር ። ይቤ፤ ይመጽእ፡
መኩንን፡ ዝንቱ፡ ዓለም፡ ወኢይረከብ፡
ላዕሌዮ፡ ወኢምንተኒ ። መጸኢ፡ እምሰማይ፡
ኅባ፡ አይሁድ፡ ሜጦ፡ ገጸ ፡ መለኮቱ፡
እምኔሆሙ፡ መንገሱ፡ አሕዛብ ። ንሕነ፡
አሰሰለ፡ እምላዕሌነ፡ ደዋ፡ ወሕማመ፡
ጸዋሮ፡ ዲባ፡ መስቀለ፡ ዐርብ ። እስመ፡
ይቤ፤ ዐረገ፡ ውስተ፡ አርያም፡ ዩዊወክ፡ ዩዋ
። ሠናዮ፡ ነበባ፡ ፊላልጎስ፡ በእንተ፡ ከራ
ድዮን ። ወቦ፡ ዘይቤ፡ ርኩስ፡ ወስተ፡ ሕግ፡
ውእቱ፡ ወእፎ፡ ታስተማስልዎ፡ ቦቱ፡
ለመድኅኒነ፡ ንብሎ፤ አርዋ፡ ምድርነ፡
ርኩስ ።

L.fol.171^b

ይቤ፡ ዮሐንስ፤ በከመ፡ ሙሴ፡ ሰቀሎ፡
ለአርዋ፡ ምድር፡ በገዳም፡

Col.^b

ከማሁ፡ ሀለዎ፡ ለወልደ፡ ዕገለ፡ እመሕያው፡
ይሰቀል። ፪ እሙንቱ፡ ፍጡራን፡
፩ዘይትዋደስ፡ ወ፩ዘኢይትዋደስ ። ሠናዮ፡
እንክ፡ ይቤ፡ ዘይቤ።

በእንተ ዜና ኦፍ ዘስሙ ከራድዮን ዘጽሑፍ ውስተ
ኦሪት ዘዳግም ሕግ ይቤ ፊስካልጎስ በእንቲአሁ
በውእቱ ኦፍ እስመ ፀዓዳ ኩለንታሁ ወአልቦ
ምንትኒ ጸሊም ላዕላ ፀጉሩ ወውእቱ ይትረከብ
ውስተ አብያተ ነገሥት እመቦ ብእሲ ዘደወየ አባሉ
በደዋ ጽኑዕ ወያራ አዕይንቲሁ ። ሶበስ ኮነ ደዋሁ
ለሞት ለዝኩ ብእሲ ኢይኔጽር ከራድዮን እስከ
የአምር ኩሎ ከመ ይመውት ። ወለእመሰ ኢኮነ
ለሞት ይኔጽር ወይመይጥ ገጸ መንገሊሁ ይእተ
ጊዜ ይነሥእ ደዋሁ ለብእሲ ወይስርር ውስተ አየር
እስከ ያውዲ ደዋሁ ላህባ ፀሐይ ። ወእስከ
ይትፌወሱ ወይድኅኑ ከራድዮን ወድውይ ኅቡረ
ጥንተ ዝንቱስ ምሳሌ አኮነ ተፈጸመ ወተብህለ
በእግዚእነ በግዓ መድኅኒት ቅድው ዘአልቦ ላዕሌሁ
ጽልመተ ኃጢአት በከመ ይቤ ለሊሁ ጊዜ መጽኢ
ውስተ ዓለም እንዝ ይህኑር መለኮቶ በልብሰተ
ሥጋ እስመ መኩንን ዝንቱ ዓለም ኢይረከብ
በላዕሌዮ ዕዳ ። ወኢምንተኒ እንዝ ይነሥእ ደዋነ
ወይፀውር ሕማመነ እስከ ዓርገ ላዕላ ዕፀ መስቀል
ዕፀ ሕይወት በከመ ይቤ ዳዊት ነቢይ በመዝሙር
ዐርገ ውስተ አርያም ዩዊወክ ዩዋ ዓዲ ይቤ ዝኩ
ፊስካልጎስ ለእለ ይብሉ በእንተ ምንት አስተማሰለ
ገጸ ከራድዮን ርኩስ በውስተ ሕግ አኮነ አርዋ
ምድር ርኩስ ውእቱ ። ለምንት አስተማሰለ ርእሶ
ዝኩ ብእሲ እንዝ ይብል በከመ ሙሴ ሰቆሎ ለአርዋ
ምድር በገዳም ። ከማሁ ሀለዎ ለወልደ እገለ
እመሕያው ይስቀል ማዕከለ ፪ ፈያት ፩ ዘይዋድዕ
ወካልዑ ዘይትሜዮን ።

ዘውእቱ፡ ግራብ፡፡ ይቤ፡ ዳዊት፤
ተመሰልኩ፡ ጳልቃን፡ ዘገ
ዳም፡፡

ይቤ ፡ ፈሳልጎስ፡ በእንተ፡ ጳልቃን፡
ከመ፡ መፍቀሬ፡ ደቂቁ፡ ውእቱ፡ በሕቁ
፡፡ ሶብ፡ ይትወለዱ፡ ደቂቆሙ፡ ይጸፍዑ፡
ገጸ፡ ወላድያኒሆሙ፡ ወወላድያን፡
ይቁርሑ፡ ርእሰ፡ ውሉዶሙ፡ ወ
ይቀትሉ፡፡ ወከመ፡ ሣልስት፡ ዕለት፡
እሞሙ፡ ትፈትሕ፡ ገባሃ፡
ወታንጸፈጽፍ፡ ደመ፡ ዲብ፡ ምውታን፡
ደቂቃ፡ ወታነሥኦሙ ፡፡

ከመ፡ ይቤ፡ በኢሳይያስ፤ ውሉደ፡
ወልድኩ፡ ወአልሀቁ፡ እሙንቱ፡
ዐለውኒ፡፡ ወለደነ፡ ገባሬ፡ ኩሉ፡
ፍጥረት፡ ወጸፋዕናሁ፡ ወአምለክነ፡
ፍጥረታተ፡ ወጎደግነ፡ ፈጣሪነ፡
ውእቱነ፡ ጎደገነ፡ ወመጠወነ፡ ለሞት ፡፡
ወድኅረ፡ ተራኅርጎ፡ ከመ፡ እም፡
ወዐሪጎ፡ ዲብ፡ ኑጎ፡ መስቀል፡
አንጸፍጸፈ፡ ለነ፡ ደመ፡ ወማየ፡
ዘጥምቀተ፡ ንስሐ፡ ወአሕየወነ፡፡ ሠናየ፡
ይቤ፡ ዘይቤ፡ በእንተ፡ ጳልቃን ፡፡

ሆኖ፡ ርኩስ፡ ዘሰመየ፡ ዳዊት፡ ጉጋ ፡፡ ይቤ፤
ወኮንኩ፡ ከመ፡ ጉጋ፡ ውስተ፡ ቤት፡ ሌሊተ፡፡ ይቤ፡
ፊሳልጎስ ፤
ዝንቱ፡ ሆኖ፡ ያፈቅር፡ ሌሊተ፡ እመዓልት፡፡
እግዚእነሃ፡ ኢየሱስ፡ ክርስቶስ፡ አፍቀረ፡ ኪያነ፡
እለ፡ ንነብር፡ ው L fol.171.^b
Col.^c
ስተ፡ ጽልመት፡ ወጽላሎተ፡ ሞት፡ ወአሕዛብ፡
ፈድፋድ፡ እምኔሆ
መ፡ እለ፡ እምአይሁድሃ፡ እምዳረ፡ ርስት፡
ነሥኡ፡ ተስፋ፡ አበዊሆሙ ፡፡ አፍቀረነ፡
በእንተዝ፡ ይቤ፤ ኢታዕብስዋ፡ ለነኣስ፡ መርዔት፡
እስመ፡ ሠምረ፡ አብ፡ የሀብክሙ፡ መንግሥቶ፡
ወዘመትልው፡፡ እስመ፡ ጉጋ፡ ርኩስ፡ ውስተ፡
ሕግ፡ እፎ፡ ይቤ፡ ሐዋርያ፤
ዘኢያአምር፡ ጎጢአተ፡ በእንተአነ፡ ጸረ፡ ጎጢአተ፡፡
ወአትሐተ፡ ርእሰ፡ ከመ፡ ኩሎ፡ ያልዕል፡፡
ሠናየ፡ ይቤ፡ በእንተ፡ ጉጋ ፡፡

ናና ካልእ ሆኖ ዘይሰመይ ጳልቃን ዘውእቱ ግራብ
ዘይቤ ዳዊት በእንተአሁ ተመሰልኩ ጳልቃን ዘገዳም፡፡
ወፊሳልጎስኒ ይቤ በእንተአሁ እስመ መፍቀሬ
ደቂቀ ውእቱ በሕቁ ፡፡ ወሶበ ይወልድ ወልደ
ይጸፍዑ ውሉድ ገጸ ወላድያኒሆሙ ወወላድያንሂ
የጎድጉ በእንተዝ ፡፡ ወይርጎቁ እምዐቂበ ውሉዶሙ
እስከ ይመውቱ ውሉድ ፡፡ ባሕቱ እምድኅረ ሣልስት
ዕለት ትመጽእ እሞሙ ወታንጸፈጽፍ ደመ ገባሃ
መልዕልተ ውሉደ እለ ሞቱ ወኮነ ውዱቃነ ዲብ
ምድር ወታነሥኦሙ ፡፡ ምሳሌ ዝንቱስ ነገር
ተፈጸመ በእግዚእነ ክርስቶስ በከመ ይቤ ኢሳይያስ
ነቢይ ውሉደ ወለድኩ ወአልሐቁ፡፡ ወእሙንቱስ
ዓለወኒ ህየንተ ወለደነ ለነ ወአምጽእ ኩሎ
ፍጥረታተ ጎበ ኢሀልዎ ጎበ ሀልዎ ለመግቦትነ
በአሠንዮቱ ፡፡ ወንሕነስ ጎደግነ አምልኮቶ
ወፈደይናሁ እኪተ ፡፡ ወጸፋዕነ መላትሒሁ እስከ
ዐርገ ላዕለ ዕፀ መስቀል ወተረገዝ ገባሁ ፡፡
ወአንጸፍጸፈ ለነ ደመ ንስሐ ወማየ ሥርየት ፡፡

በእንተ ኒቂጢቆስ ሆኖ ርኩስ ዘይሰመይ ጉጋ በከመ
ይቤ ዳዊት ነቢይ ወኮንኩ ከመ ጉጋ ውስተ ቤት
ሌሊት ፊሳልጎስኒ ይብል ዝንቱስ ሆኖ ያፈቅር
ሌሊተ እመዓልት ፡፡ እግዚአብሔርኒ አፍቀረ ኪያነ
ሕዝበ እለ ንነብር ውስተ ጽልመት ወጽላሎተ ሞት
እመኒ እምአረሚ ወእመኒ እምአይሁድ ዘነሣእነ
ተስፋ አበው እለ ወረሱ ምድረ ሐዲስ ፡፡ በእንተ
ዝንቱ ይብል መድኃኒነሂ በወንጌለ ሉቃስ
ኢታጽዕብዋ ለነዐስ መርዔት እስመ ሠምረ አብ
ውሂቦት ላቲ መንግሥተ ዘኢይሠዐር ፡፡ ዓዲ ይብል
ለዘይቤ በሀሊ ለምንት አስተማስሎ ለእግዚእነ ምስለ
ጉጋ ዘርኩስ በውስተ መጽሐፈ ሕግ ፡፡ ኢይቤኑ
ሐዋርያ ነሥኦ ደዌነ ጎሡመ ወየረ ኃጢአተነ ርኩስ
እስመ ውእቱ ንጹሕ እምኃጢአት እንዝ ያረምም
እምነቢብ ወእንዝ ያቱሕት ርእሶ ከመ ያድገነነ
እምጸላዲ ፡፡ ወያዕርገነ ጎበ መልዕልት ፡፡

፯ ፍካሬ፡ በእንተ፡ ንስር ።

ክፍል ሳምን

ዳዊት፡ ይቤ፤ ዘይሔድስ፡ ከመ፡ ንስር፡
ለውርዙትየ፡ ፊሳልጉስ፡
ይቤ፤ ንስር፡ ሶበ፡ ይረሥእ፡ ይከብዳ፡
ወይዴለላ፡ አዕይን
ቲሁ፡ ወየጎሥሥ፡ ነቅዐ፡ ማይ፡
ንጹሕ፡ ወይሰርር፡ ውስተ፡
አየረ፡ ፀሐይ፡ ያውዲ፡ አክናፊሁ፡
ወጽላሌ፡ አዕይንቲሁ፡
ወይወርድ፡ ውስተ፡ ነቅዐ፡ ማይ፡
ወይጠመቅ፡ ሥልሰ ። ሶቤሃ፡
ይትሔደስ፡ ወይከውን፡ ወሬዛ ።

አንተሂ፡ ሀገሪታይ፡ ዘብሉይ፡ (scil. ሕግ)
ብሉይ፡ ብእሲ፡ እመ፡
ትረሥእ፡ በጌጋይ፡ ዘአፍቅሮ፡ ዓለም፡
ጎያጢ፡ ወተጸለለ፡ ዐይነ፡
ልብክ፡ እምክበደ፡ ዝንጋዔ፡ ጎሥሥ፡
ነቅዐ፡ ምስጢራት፡ እምቃ
ለ፡ ማእምራን፡ ወበህየ፡ ይትረከብ፡
ንስሐ ። ወስርር፡ በክንፈ፡
ጎሊና፡ ጎብ፡ ልዑል፡ ፀሐየ፡ ጽድቅ፡
ክርስቶስ፡ መድኅኒነ፡ ሶቤሃ፡ ይትመላጎ፡
ብሉይ፡ ብእሲ፡ ምስለ፡ ምግባራቲሁ፡
ሶበ፡ ትጠመቅ፡ L fol.172.^a
ሥልሰ፡ በሐዲስ፡ ነቅዕ፡ በስመ፡ አብ፡
ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ Col.^a
ይትአተት፡ ጽልመተ፡ ልብሰት፡
ዘዲያብሎስ፡ ወይትከ
ደን፡ ሐዲስ፡ ወብሩህ፡ ዘበእግዚእ፡
ተፈጥረ፡ ወይትፊጶጶም፡ ት
ንቢት፡ ዘይቤ፤ ዘይሔድስ፡ ከመ ንስር፡
ለውርዙትከ ።

በእንተ ንስር ዘይዜኑ ዜናሁ ለዳዊት ነቢይ እንዘ
ይብል ዘይኔደሳ ከመ ንስር ለውርዙትከ ይቤ
ፊስአልጎስ በእንቲአሁ ሶበ ይረስዕ ወይከብደ
አክናፊሁ ለሰሪር ወይዴለላ አዕንቲሁ የጎሥሥ ነቅዓ
ማይ ጽሩየ ። ወይሠርር ውስተ አየረ ሰማይ እስከ
ይውዲ ወይነድድ ክነፊሁ ወጽላሌ አዕይንቲሁ
በላህበ ፀሐይ ። ወእምዝ ይወርድ ታሕተ ውእቱ
ነቅዐ ማይ ። ወይጠመቅ ሥልሰ ። ወይትሔደስ
እምርስዕና ጎበ ውርዛዌ አንተሂ ብእሲ ትጋሁ
ዘበለይክ በጋጢአት እስከ ተክድነ ዓይነ ልብክ
ወተጸለለ በግሳ ዕበድ ጎሥሥ ክርስቶስሃ ፀሐየ
ጽድቅ ዘውእቱ እግዚአብሔር ቃል ዘይቤ በቃሉ አነ
ውእቱ ነቅዐ ማየ ሕይወት ። ወሥርር በክንፈ
ህልዮትከ ውስተ ሰማየ ልዕልናሁ ዘውእቱ መስቀል
። ወሶቤሃ ይትመላህ እምኔክ ብሉይ ብእሲ ምስለ
ኩሉ ምግባራቲሁ ። ወበተጠምቆትከሂ በማየ
ሕይወት ሥልሰ ጊዜያተ በስመ አብ ወወልድ
ወመንፈስ ቅዱስ ይትአተት እምአባልክ ልብሰ
ብልዮቱ ለዲያብሎስ እስከ ትትክደን ሐዲስ
ዘእግዚአብሔር ከመ ይትፈጸም ላዕሌክ ትንቢተ
ዳዊት ነቢይ ጎበ ይብል ዘይሔድሳ ከመ ንስር
ለውርዙትከ ካዕበ ኦ ብእሲ ትጉህ አጥሪ ውርዛዌ
በነሢአ ሥጋሁ ለክርስቶስ ኅብስተ ሕይወት ።

ጁ ፍካሬ፡ በእንተ፡ ጾፍ፡ ዘስሙ፡
ፊንክስ ።

ክፍል ታስእ

ይቤ፡ እግዚእን፡ በወንጌል፤ ሥልጣን፡
ብዩ፡ እመጡ፡ ነፍሰዮ፡ ወካ
ዕብ፡ አንሥኣ ። አይሁድሰ፡
አንጉርጉሩ፡ በእንተ፡ ዝንቱ፡ ቃል ።
ፊንክስ፡ ሶብ፡ ኮኖ፡ ፳፻ ዓመተ፡
ይበውእ፡ ውስተ፡ ዕፀወ፡ ሊ
ባኖስ፡ ወይመልእ፡ ክነፊሁ፡ አፈወ፡
ዘይሰመይ፡ አብዱ።
ወያዕውቅ፡ ለካህን፡ ዘሀገረ፡ ፀሐይ፡
በወርኅ፡ መጋቢት፡ አ
ው፡ በወርኅ፡ ሚያዝያ። ካህንነ፡
ይበውእ፡ ይምላእ፡ ዕፀወ፡
ዘዐጸደ፡ ወይን። ጾፍሰ፡ ይበውእ፡
ውስተ፡ ሀገረ፡ ፀሐይ፡ እ
ንዘ፡ አፈወ፡ ያዐርግ፡ ውስተ፡
ምሥዋዕ፡ ወለሊሁ፡ ያውዒ፡
ርእሶ፡ ወይከውን፡ ሐመደ ።
ወበሳኒት፡ ካህን፡ እንዘ፡ ዮን
ሥሥ፡ ምሥዋዕ፡ ይረክብ፡ ዕዪ፡
ዲብ፡ ሐመድ፡ ወእመ፡ ሣል
ስት፡ ዕለት፡ ይረክብ፡ ዕንላ፡ ጾፍ፡
ንኡስ። ወበራብዕት፡
ዕለት፡ ይከውን፡ ያፈ፡ ዐቢዮ፡
ወያስተርኣ፡ ለላእክ፡ ወይኤ
ምኖ፡ ለካህን፡ ወየአቱ፡ መካኖ ።

እመሰ፡ ቦቱ፡ ሥልጣን፡ ለጾፍ፡ ይቅትል፡
ወያሕዩ፡ ርእሶ፡ እፎ፡ ያን
ጎረጎሩ፡ አይሁድ፡ ላዕለ፡ መድኅነነ፡
በብሂሎቱ፤ ብዮ፡ ሥልጣን፡ L
fol.172.^a
እመጡ፡ ነፍሰዮ፡ ወካዕብ፡ አንሥኣ ።
ፊንክስ፡ ኮነ፡ አርኢያሁ፡ Col.^b
ለመድኅነነ ። ፪ ክነፊሁ፡ መልእ፡
መዐዛ፡ ሥነ፡ ወጎይለ ። ወመ
ጽአ፡ ኅቤነ፡ንሕነኒ፡ ንስፋሕ፡ እደዊነ፡
ለጸሎት፡ ኅቤሁ፡ ከመ፡ ን
ምላእ፡ መዐዛ፡ ጸጋሁ፡ በሀገራትነ፡
ሠናይት ።

ዘይነግር በእንተ ዜና ጾፍ ዘስሙ ፊንክስ ይቤ
ፊስክልጎስ ውእቱስ ጾፍ ይነብር ፳፻ ዓመተ
ወእምድኅረዝ ይረክቦ ርስዓን ። ወሶብ አእመረ
ከመ በጽሐ ዕለተ ሞቱ ይበውእ ኅብ ዕፀወ
ሊባኖስ ወይስብር እምአዕፁቂሁ ። ወይፀውር
በአክናፊሁ ዘሀለወ ቦቱ መዓዛ አፈው ።
ወያውዕዮ በአዮራዊ እሳት ወሀገርሰ ዘይበውእ
ቦቱ ይሰመይ ሀገረ ፀሐይ ወወርኅኒ ወርኃ
መጋቢት ወወርኃ ሚያዝያ ውእቱ ። ወበሳኒታ
ዕለት ሶብ በጽሐ ካህን እንዘ ዮንሥሥ
ምሥዋዕ ። ወይረክብ እንክ ዕዪ ህዩ ዲብ
ሐመዱ ። ወእመ ሣልስተ ዕለት ይከውን ዕንላ
ጾፍ ንቡስ ። ወበራብዕት ዕለት ዓቢዮ ያፈ
ወይጸንዕ ። ወያስተርኣ በላእክ መካን ዘየአምሮ
ወየአቱ መካኖ እንዘ ጾፍ ይረክብ ሥልጣነ
ከመዝ ዘይቀትሎ ወየሐይዎ ። እፎኑ
አንጉርጎሩ አይሁድ ከሀድያን ላዕለ መድኅነነ
ክርስቶስ እንዘ ለሊሁ ይቤ ብዮ ሥልጣን
አንሥኣ ለነፍስዮ ። ወካዕብ አንብራ ብውህ ሊተ
ካዕብ አንሥኣሂ ወእሂማ ወዝንቱ ኩሉ ነገር
ዘፊንክስ ምሳሌ ውእቱ ለትንሣኤ እግዚእነ
ክርስቶስ ። ወዪና መዓዛኒ ይተረጎም
በመጻሕፍት ዘይምዕዙ እምዪና አፈዋት
ወሰፍሕት አክናፊሁ ያኤምረነ ከመ ንስፋሕ
ዕደዊነ በጊዜ ጸሎት እስከ ይወጽእ እምኔነ እሳት
ዘውእቱ ረድኤተ መንፈስ ቅዱስ ዘይበልዕ ሣዕረ
ኃጢአት ።

**፰ ፍካሬ፡ በእንተ፡ ጾፍ፡
 ዘስሙ፡ ሄጳጳስ፡**

ጽሑፍ፡ ውስተ፡ ሕግ፡፡ ዘያስተዋዲ፡
 አባሁ፡ ወእሞ፡ ሞተ፡ ለይ
 ሙት ፡፡ ሀለው፡ ሰብእ፡ ቀተልተ፡ አብ፡
 ወእሞሙ ፡፡
 ለሄጳጳስ፡ ውሉዳ፡ እመ፡ ረሥኦ፡
 አቡሆሙ፡ ይመልኑ፡ ክ
 ንፎ፡ ዘበልዮ፡ ወይልሕሱ፡
 አዕይንቲሁ፡ ወየሐሰንዎ፡ በምው
 ቅ፡ መካን፡ ወየሐቅፍዎ፡ ታሕተ፡
 ክነፊሆሙ፡ ወይሴስይዎ፡
 ወይሬእይዎ፡ ከመ፡ ዘይብሉ፡
 ለአበዊሆሙ፡፤ ፍዳ፡ ሐፀንክ
 ሙነ፡ ወጸምክሙ፡ እንዘ፡
 ትሴስዩነ፡ ከማሁ፡ ንገብር፡ ለክ
 ሙ፡፡ ከመዝ፡ይገበሩ፡ እስከ፡
 ይትሔደሱ፡ ወይትሔደሱ፡
 ወይከውኑ፡ ወራዙተ ፡፡
 እፎ፡ ኢያፈቅሩ፡ ነባብያን
 ወላድያኒሆሙ ፡፡

ክፍል ፲

በእንተ ዜና ጾፍ ዘስሙ ሄጳጳስ ወሶበ
 ይትወለዱ ውሉድ ለውእቱ ጾፍ ኢያፈቅሩ
 አበዊሆሙ ፡፡ ወሶበ ርእዩ ከመ ረስቡ
 አበዊሆሙ ይመልሱ ክነፊሆሙ ወይነሥኡ
 ዘይበልዕዎ ወይልሕሱ አዕይንተ አበዊሆሙ
 ወያጸንንዎሙ ታሕተ ክነፊሆሙ ዝንቱሰ ምሳሌ
 ይትአዶ ላዕለ ወራዙት ዘኢትኤበዩ ላዕለ
 አበዊሆሙ ወኢይዜክሩ ከመ ሐፀንዎሙ
 ወፃመዉ ለሴስዮቶሙ ፡፡ ወዘይብልዎሙ ምንተ
 ገበርክሙ ለነ ዳዕሙ ንሕነ ዘገበርነ ለክሙ
 ሠናያተ እሉሰ ገደፍዎ ለትእዛዘ እግዚአብሔር
 ዘትቤ በውስተ ዳግም ሕግ አክብር አባከ
 ወእመከ ወዘሰ አሕሰመ ቃለ አቡሁ ወእሙ
 ሞተ ለይሙት ፡፡ ወውስተ ዝንቱኒ መጽሐፍ
 ዘተጽሕፈ ዜና አዕዋፍ ገፋዕያነ ኦብ ወእም እፎ
 እንከ እምሰብአ እለ ይገፍዑ አበ ወእመ
 ወይቀትሉ ፡፡

፱ ፍካሬ፡ በእንተ፡ ሐልስትዮ ።

ክፍል ፲ወ፩

ይቤ፡ ኢዮብ፤ መኑ፡ አግዐዘ፡
ለሐልስትዮ፡ ወመኑ፡ ፈትሐ፡ ማእ
ሰሮ ። ወረሰዮ፡ ገዳመ፡ ምንባሮ ። ይቤ
ፊሳልገሥ ፤
ሐለስትዮ፡ አንስትያዊት፡ ሰብ፡
ትወልድ፡ ተባዕታዮ፡ ይነ
ሥኦ፡ አቡሁ፡ ወየሐፅኖ፡
ወኢዮጎድጎ፡ ከመ፡ ኢይደይ፡ ዘ
ርኦ፡ ጎብ፡ እሙ።

ዘይነግር ዜና ሐልስትዮ ሐልስትዮሰ አድገ
ገዳም ውእቱ ዘበእንቲአሁ ይቤ ኢዮብ መኑ
አግዳዞ ለሐልስትዮ ወመኑ ፈትሐ ወአሰሮ ።
ወረሰይኩ ሎቱ ገዳመ ምንባሮ ወማኅደሮሂ
ውስተ ዔው ። ዝንቱሰ ሐልስትዮ በጊዜ
ተወልደ የሐፅኖ አቡሁ ። ወዝንቱ ምሳሌ
አበው ሥጋውያን እለ የጎሥሡ ዘርእ ሥጋዊተ
በተራክቦ ከመ ዝኩ የጎሥሥ ተራክቦተ ምስለ
እሙ ። ሐዋርያትኒ ላዕካነ ሐዲስ ሕግ
ወውሉደ ትዕግሥት በአጥርዮ ተስፋ ሰማያዊ
አጽንዑ ባህሎሙ ዘጽሑፍ በከመ ይቤ ነቢይ
ትትፊሳላሕ መካን እንተ ኢወለደት ተግዕር
ወተዐወዩ እንዘ ኢተአምር ማሕምመ እስመ
ብዙኅ ውሉደ ለመዓሰብ እምእንተ ባቲ ምት ።
ወእስመ እምትካት ሥርዓተ ተስፋ ባቲ።
ለሐዲስሰ ሕግ ሥርዓታ ጽንዕት ይእቲ ። ። ።

L.fol.171.^a
Col.^c

እስመ፡ አበው፡ ቀደምት፡ ዘርኦ፡ ሥጋዊ፡
የዐቅቡ፡ ወይትኅሠ
ሠ፡ ከማሁ ። ሐዋርያትሰ፡ ሐዲሳን፡
ውሉደ፡ መንግሥት፡ ሰማ
ያዊ፡ አፅርዑ፡ ዘንተ፡ ወይቤሉ፤ እስመ፡
ዡሉ፡ ዘሥጋ። ከመ፡ ሣ
ዕር፡ ከመ፡ ኢይትመካሕ፡ ዡሉ፡ ዘሥጋ ።
ወበእንተ፡ ልደት፡ መ
ንፈሳዊ፡ ይቤ፡ መካን፡ ጽሑፍ፤ ትትፊሳላሕ፡
እንተ፡ ኢትወል
ድ፡ ተዐወዩ፡ ወትግዕር፡ እንተ፡ ኢታአምር፡
ማሕምመ፡ እስመ ፡
ብዙኅ፡ ውሉዳ፡ ለመዓሰብ፡
እምእንተ፡ ባቲ [ምተ] ። እስመ፡ ሥ
ርዕት፡ ዘትካት፡ ዘይመጽእ፡ ተስፋ፡ ሐዲስሰ፡
እንተ፡ ይሴፈውዋ፡
ጽንዕት፡ ለሊሃ ።

፲ ፍካሬ፡ በእንተ፡ አርዌ፡ ምድር፡ ዘስሙ፡
አከድና ።

ይቤ፡ ዮሐንስ፡ በእንተ፡ ፈሪሳውያን፤
ትውልድ፡ አራዊተ፡ ምድር
ር፡ መኑ፡ ነገረክሙ፡ ታምሥጡ፡
እምእንተ፡ ትመጽእ፡ መንሱ
ት። ፊሳልጎስ ይቤ፤

ዝንቱ፡ አከድና፡ ለተባዕታይ፡ ገጹ፡ ገጹ፡
ብእሲ፡ ይመስል፡ ለ
አንስቲያዊትኒ፡ ገጹ፡ ዘብእሲት።
እምርእሶሙ፡ እስከ፡ ሕ
ንብርቶሙ፡ ዘሰብእ፡ ራእዮሙ፤
ወእምታሕተ፡ ሕንብርቶ
ሙ፡ እስከ፡ ዘነበሙ፡ ከሙ፡ ሐርገጽ ።
ማሕፀንሰ፡ አልቦሙ፤
አላ፡ ለብእሲት፡ እመንገለ፡ ኅፍረታ፡
ስቁር፡ ከሙ፡ መርፍ
እ ። እመ፡ ሰከበ፡ ተባዕታይ፡ ምስሌሃ፡
ይክዑ፡ ዘርአ፡
ውስተ፡ አፋሃ፤ ይእቲኒ፡ ትመትር፡
ነፍስቶ፡ ወትውጥ፡ ዘ
ርአ፡ ወይመውት፡ ሰቤሃ፤ ወእምዝ፡
ፀኒሳ፡ ውሉዳ፡ ይበ
ልዑ፡ ከርሠ፡ እሞሙ፡ ወይትወለዱ፡
እንተ፡ ህየ፡ አባሆሙ፡
ወእሞሙ፡ ይቀትሉ፡ በልደቶሙ።

ክፍል ፲ወ፪

በእንተ አርዌ ምድር ዘስሙ ሰበድአት
ዘሰመዮሙ ዮሐንስ ለፈሪሳውያን እንዘ ይብል
ትውልድ አራዊተ ምድር መኑ ነገረክሙ
ታምሥጡ እመንሱት ዘሀለዋ ትመጽእ
ፊሳልጎስኒ ይብል በእንቲአሁ እስመ ገጹ
ይመስል ብእሴ ወለአንስቲያዊትኒ ይመስል ገጹ
ከማሁ ወእምታሕተ ሕንብርቶሙ እስከ
አዝናቢሆሙ ይመስል አክይስተ ለአንስቲያዊትሰ
አልባቲ ማገፀን ከመ ብእሲት ። ዳዕሙ ባቲ
ንስቲት ስቀረት መጠነ ስቀረተ መርፍዕ ።
ባሕቱ ተባሕታይ ሰበ ይሰክብ ምስሌሃ ።
ወይዘርእ ዘርአ ፍትወት ውስተ አፋሃ ትመትር
እስኪቶ እስከ ይመውት ። ወውሉድኒ ይበልዑ
ከርሠ እሞሙ እንዘ ይሠጥቁ እንተ ህየ ወጽኑ
እስመ ቀተልተ አብ ወእም እሙንቱ ሚሠናይ
ዘአስተማሰሎሙ ዮሐንስ ለፈሪሳውያን በዝንቱ
ሰበድአት ቀታሌ አብ ወእም እስመ ቀተልዎ
ለእግዚእነ ኢየሱስ ክርስቶስ ዘእግዚአብሔር
አቡሁ እፎ ይሄልዉ ወአይቱ ይጎይዩ እስመ
አምጽእዎ ለኃይለ መንሱት አብሰ ወወልድ
የጎልዉ ለዓለም እሙንቱስ ይመውቱ ወይረክቡ
ኩነኔ ። ። ። ።

L.fol.172.^b
Col.^a

ሠናዩ፡ አስተማሰሎሙ፡ ዮሐንስ፡
ለፈሪሳውያን፡ ምስለ፡ ስብድዓ
ት። በከመ፡ አከድና፡ ቀተሉ፡ አበዊሆሙ፡
ወእሞሙ፡ ከማሁ፡ እ
ሙንቱ፡ ቀተሉ፡ አበዊሆሙ፡ ነቢያተ፡
እግዚአንሂ፡ አቡሆሙ፡
ወአርዳኢሁ። ወእፎ፡ ይጎይዩ፡ እሞት፡
ዘይመጽእ። እስመ፡
አብሰ፡ ወእም፡ የሐይዉ፡ ለዓለም፡
ወእሙንቱ ይመውቱ ።

፲ወ፩ ፍካሬ፡ በእንተ፡ አርዌ፡ ምድር።

ክፍል ፲ወ፫

እግዚእን፡ ይቤ፤ ኩኑ፡ ጠቢባን፡ ከመ፡
አርዌ፡ ምድር፡ ወየውሃን፡
ከመ፡ ርግብ ።

፬ ትእምርታት፡ ቦቱ ። ፩ ሰ፡
ሰባ፡ ይረሥእ፡ ይጸልላ፡ አዕ
ይንቲሁ፤ ወእመ፡ ይፈቅድ፡
ተሐድስ፡ ይትገሀረት፡ ወይጸ
ውም፡ ሻመዓልተ፡ ወጃሌሊተ፡
እስከ፡ ይትረጎው፡ ማእ
ሱ። ወየጎሥዕ፡ ሰቤሃ፡
የጎሥሥ፡ ንቅዕተ፡ ከኩሕ፡ ፀባ
በ፤ ወበዊኦ፡ ህየ፡ ያጽዕቅ፡
ርእሶ፡ ወይሠዐዕ፡ ወእምዝ፡ ወሬ
ዛ፡ ይከውን ።

አንተኒ፡ ኦብእሲ፡ እመ፡ ትፈቅድ፡
ትጎድግ፡ ብሉየ፡ ብእሴ፡ አስር
ሕ፡ሥጋክ፡ በፀባብ፡ አንቀጽ፡ እንተ፡
ተወስድ፡ ውስተ፡ ሕይወ
ት፡ ወትከውን፡ ሐዲሰ፡ ብእሴ ።

ነገር፡ ካልእ። አርዌ፡ ምድር፡ ሰባ፡
ይሰቲ፡ ማየ፡ የጎድግ፡
ሕምዞ ።
ንሕነኒ፡ ሰባ፡ ንጽህቅ፡ ንስተይ፡ ማየ፡
ሕይወት፡ ዘውእቱ፡ ትምህር
ተ፡ ሐዲሰ፡ እመጸሕፍተ፡ መለኮት፡
ወነሢእ፡ ምስጢራትሁ፡ ለወ
ልደ፡ እግዚአብሔር፡ ቃል፡ ሰማያዊ፡
እንዘ፡ ነሐወር፡ ውስተ፡ ቤ
ተ፡ክርስቲያን፡ ንጎድግ፡ እምልብን፡ ኩሎ፡
እከየ ።

ዘይዜክር ዜና ካልአ አርዌ ምድር ዘይቤ
እግዚእን ኢየሱስ ክርስቶስ በእንቲአሁ በወንጌል
ኩኑ ጠቢባን ከመ አርዌ ምድር እስመ ጥበቢሁ
ለአርዌ ምድር ቀዳሚ ጥበቢሁ ሰባ ይረስዕ
ወይጸልላ አዕይንቲሁ ይፈቅድ ይእተ ጊዜ
ጸዊመ ሻመዓልተ ወጃሌሊተ ወያወርድ ውስተ
ንቅዓተ ከኩሕ ጸባብ ዘምስለ ተጸዕቆተ ርእሶ
እስከ ይወድቅ ማዕሱ በድጎሬሁ ። ወእስከ
ይትሔደስ ወይረክብ ውርዛዊ አንተሂ ኦ
ብእሲ ዘበለይክ በኃጢአት ለእመ ፈቀድክ
ተሀድሶ ርእሰዓንክ በዝ ዓለም ፃዕ ዕንተ ጸባብ
አንቀጽ ወመቃን ፍኖት እንዘ ታጸምዋ ለሥጋክ
በጸም ወበጸሎት ። እስመ ጸባብ አንቀጽ
ወመቃን ይወስድ ውስተ ሕይወት ዘለዓለም ።

ክፍል ፲ወ፬

በእንተ ዝኩ አርዌ ምድር ዳግመ ጥበቡ ለዝንቱ
አርዌ ምድር ሰባ ይፈቅድ ይስተይ ማየ
እምነቅዕ ኢይነሥእ ምስሌሁ ጎምዘ አላ የጎድግ
ውስተ ግብ ። መፍትው እንዘ ንሕነኒ ንንጸሕ
ከመ ዘአልቦ እከይ ዘምሉዕ ውስቴቱ ቃለ
መለኮት ዘበሰማያት ። ወኢንትናገር ውስተ ቤተ
ክርስቲያኑ ለእግዚእን ኢየሱስ ክርስቶስ ቃለ
ትዕቢት ወንግድፍ እምላዕሌነ ጎምዘ እከይ ።
እመኒ ተጎየሰነ ምስለ ቢጽነ ንጎድግ ሎቱ
አበሳሁ ወንትአረቅ ምስሌሁ እምቅድመ ናብዕ
መባዓነ ወእምቅድመ ንሑር ምስሌሁ ፍኖተ
ከመ ኢያስተዋድየነ ጎብ መኩንን ጽድቅ ። ። ።

ሣልስ፡ ነገር። አርዋ፡ ምድር፡ ይፈርህ፡
ዘኢሉብሰ፡ ልብሰ።

ልቡሰሰ፡ እመ፡ ርእዮ፡ ይቀንጽ፡
ዲቤሁ ። ዘኒ፡ ያአምር፡ ግ L.fol.172.^a
ብር፡ ሶበ፡ ይዴግኖ፡ ይጎይይ፡
ዕራቆ፡ ንዲጎ፡ ልብሰ፡ ወይ Col.^b
ድኅን ። ንሕነኒ፡

ንለቡ፡ አመ፡ ሀሎ፡ አቡነ፡ አዳም፡ ዕራቆ፡ ውስተ፡
ገነት፡ እ

ንበለ፡ ይኅሥሥ፡ ንዋዮ፡ ኢክሀለ፡
ይቅንጽ፡ ዲቤሁ፡ አርዋ ። አን
ተሂ፡ አብእሲ፡ እመ፡ ንደገ፡ ንዋዮ፡
ዝንቱ፡ ዓለም፡ ዘውእቱ፡ ልብ
ሰ፡ ብሉይ፡ ብእሲ፡ ወአጥርዮ፡ ኩሎ፡
ጥሪታት፡ ኢይክል፡ ይቅን
ጽ፡ ላዕሌክ ።

ራብዕ፡ ነገር። ሶበ፡ ዮኅሥሥ፡
ይቅትሎ፡ ሰብእ፡ ኩሎ ፡ አባ

ሎ፡ ይሜጢ፡ ለዝብጠት፡ ወርእሶ፡
የዐቅብ ።
ከማሁ፡ ንሕነኒ፡ ንመጡ፡ ኩሎ፡ ሥጋነ፡
ለሕማማት፡ ወንዕቀብ፡ ር
እሰነ፡ ዘውእቱ፡ ኢንክሕድ፡ ርእሰነ፡
ክርስቶስሃ፡ ከመ፡ ቅዱሳን፡ ሰ
ማዕት። እስመ፡ ተብሀለ፤ ለኩሎ፡ ብእሲ፡
ርእስ፡ ክርስቶስ፡ ወ
ርእሱ፡ ለክርስቶስ፡ እግዚአብሔር ።

ክፍል ፲ወ፮

በእንተ ዝኩ አርዋ ምድር ሣልስ ጥበቡ ለዝንቱ
አርዋ ምድር ሶበ ይፊኢ ሰብእ ዕራቀ እምልብስ
ይፈርህ ከመ ይንስኮ ወይትመየጥ ድኅሬሁ
እንዘ በልቡ ይፈቅድ ዐሪገ ላዕሌሁ ፊስአልጎስኒ
ይብል በእንቲአሁ ንሕነኒ ለብዎተ ንለቡ
እምሀሎ አቡነ አዳም ዕራቀ እምልብስ እክይ
ውስተ ገነት ኢበጽሐ አርዋ ምድር ባሕቱ ሶበ
ተክድነ ቁጽለ ኃጢአት ቀነጸ ላዕሌሁ ለነሲክ ።
ዓዲ ንኩን ዕራቃነ እምልብስ ጌጋይ ከመ
ኢይንሰከነ በኒጣን ። ባሕቱ ንንሣእ በንጹሕ
ሥጋሁ ለክርስቶስ ከመ ኢይቅትለነ ኅምዘ
ስሕተት ። ። ። ።

ክፍል ፲ወ፯

ሩብዕኒ ጥበቡ ሶበ ይፈቅድ ሰብእ ይትትሎ
ለዝኩ አርዋ ምድር ይሜጡ ኩሎ ሥጋሁ
ወርእሶስ የዓቅብ ከማሁ ንሕነኒ በጊዜ መንሱት
ወመከራ ንመጡ ኩሎ ሥጋነ ለሞት ባሕቱ
ንዕቀብ ርእስ ሃይማኖትነ ዘውእቱ ክርስቶስ
እንዘ ኢንክሀድ ስሞ አምሳለ ቅዱሳን ሰማዕት
በከመ ይቤ ሐዋርያ እስመ ለኩሎ ብእሲ ርእሱ
ክርስቶስ ዘከመ ጽሑፍ ውስቴ ቅዱሳን
መጻሕፍት ። ። ።

፲ወ፪: ፍካሬ: በእንተ: ቃህም:

ዘአልቦ : ኅይል: ዘኢይትሀከይ::
ወፊሳልጉስ: ይቤ፤

፫ ጥበቢሁ: ለቃህም :: ቀዳሚ: ሶበ:
የሐውር: ጾታ:፩፩ ይጸውር: ኅጠተ:
በአፋሁ :: ወእለ: አልቦመ::
ኢይብልዎመ::

ሀቡነ: ኅጠተክመ::ወኢየሀይድዎመ::
በኅይል: አላ: የሐ

ውሩ: ዕራቆመ: ወእለ: ያዐርፉ ::

ዝንቱስ: ይረክብ: ዲበ: አብዳን:
ወጠቢባን ::

ወካዕበ: ቃህም :ሶበ: ይዘግብ:
ሥርናየ: ውስተ: ምድር:

፩ ኅጠተ: ይክፍል: ለ፪ ከመ:
ክዊኖ: ክረምተ: ኢይርሐ

ስ: ወኢይብቀላል: ወኢይመት:
ስክዕት: በረኃብ ::

አንተሂ: ዘቀዳሚ: ሕገ: አግሕሥ:
እምነፍስክ: ከመ: ጽሕፈቱ: ኢ

L.fol.172.^b ይቅትልክ: ጳውሎስ: ይቤ: ሕገ:
መንፈስ: ሕይወት: ዝንቱ: እ

Col.^c ዝዘ: ይቤጥሉ: አይሁድ: ሞቱ:
በረኃብ: ወቀተልተ: ነፍሶመ:: ኮነ::

ዓዲ: ቃህም: የሐውር: ርሐቀ:
ውስተ: ገዳም: በመዋዕለ:

ማእረር: ወየዐርግ: ዲበ: ሰብል:
ከመ: ያውርድ: ኅጠተ:

ወያጼኑ: ብርዐ: ወእምጼናሁ:
ያእምር: እመሂ: ስገም: ወ

እመሂ: ሥርናይ: ወየጎድግ:
ስገመ: ወየዐርግ: ሳዕለ: ሥር

ናይ:: እስመ: ስገም: ሲሳየ:
እንሰሳ: ውእቱ ::

ኢዮብ: ይቤ፤ ህየንተ: ሥርናይ: ይወዕእ:
ክርዳድ :: አንተሂ:

ኦብእሲ [ጉዮይ] ሲሳየ: እንስሳ: ዘውእቱ:
ተመስሎቶመ:: በ

ተንቀዮ: ለክርሥ: ወንሣእ: ሥርናየ:
ዘታነበር: ውስተ: መዝገ

ብ:: ዓዲ: አስተማሰለ በሲሳየ: እንስሳ:
ዘመደልዋን: ትምህርተ: ወሥርናየ: በርቱዕ:

አሚን: ዘክርስቶስ ::

ክፍል ፲ወ፯

በእንተ ቃሕም ዘይቤ ሰሎሞን በምሳሌ ተመሰል
ቃሕመ እንተ አልቦ ኃይል ወኢትኩን ከመ
ሀካይ ፊስክልጎስኒ ይቤ ፫ጥበቡ ለቃሕም ቀዳሚ
ጥበቡ ሶበ የሐውር ውስተ ፍኖት ወየዓርግ
በበያታሁ ፩ ፩ እንዝ ይፀውር ሐጠተ በአፋሁ
ወካልዑሂ ዕሩቅ ዘይመጽእ እምለፌ እንዝ
አልቦቱ ዘይፀውር ኢይሴአሎ ወኢይብሎ ሀበኒ
ኅዳጠ ወኢየሀይዶ በኃይል ለዘይፀውር እስከ
ያስተጋብእ ውስተ መዛግብቲሁ መጠነ አረረ
ዝንቱስ ምሳሌ ዘጠቢባን ውእቱ እለ አፈድፈዱ
ትጋህ ወአብደንኒ ዘአፍቀሩ ሐኪተ ነዋ ይርገቡ
ከመ ውእቱ ዘኢየረ ሲሳየ ዕለት:: ወጠቢባንኒ
ይጸግቡ አምሳለ ዘአስተጋብእ በመንግሥተ
አቡሆመ ዘበሰማያት አንተሂ ኦብእሲ ኢትኩን
ሀካየ ከመ አብዳን ወአፍቅር ተቀንዮ ከመ
ጠቢባን ለእግኢብሔር አምላክክ ::

ክፍል ፲ወ፰

ዳግም ጥበቡ ለዝኩ ቃሕም ነዋ ይዘግብ
ሥርናየ እምቅድመ ክረምት ወይክፍሎ ለ፩
ኅጠት ገበ ፪ ኢይሥርፅ ወኢይብቀላል ቦቱ
ወከመ ኢይመት ስኪዕት በረኃብ :: ወአንተሂ
ኦ ብእሲ አስብተጋብእ ወአጽንዕ ሕገ ዘቀዳሚ
እስመ ጽሕፈተ ሕግሰ ኢይቀትለክ አመ ገበርኮ
ጳውሎስኒ ይቤ ሕግሰ መንፈሳዊት ይእቲ
ለዘይገብራ :: ባሕቱ አይሁድ ቀተልተ ቅዱሳን
ሞቱ በረኃብ ዘእምሰሚዐ ቃለ እግኢብሔር
እስመ ኢየስተጋብኡ ፍሬ ትሩፋት:: :: ::

ክፍል ፲ወ፱

ሃልስ ጥበቡ በጊዜ የሐውር ወየዐርግ
እመ መዋዕለ ማዕረር ከመ ያውርድ ኅጠተ
እምገራህተ ሰብል ባሕቱ እንበለ ይዕርግ ያዌኑ
ብርዐ አመ ኮነ ሰገመ አው ሥርናየ ከመ
ያእምር ለእመ ኮነ ሰገመ መብልዓ እንስሳ
ዘይቤ ኢዮብ በእንቲአሁ ህየንተ ሥርናይኑ
ሰገም ይዌንወኒ አንተሂ ኦ ብእሲ
ኢታሰተጋብእ እምዝኩ ሲሳየ እንስሳ ባሕቱ
አስተጋብእ ለክ ሥርናየ ውስተ መዝገበ
መድኃኒት ዘለዓለም :: ለሰገምሰ ነዋ
ያስተማሰል በትምሕርተ መደልዋን ::
ወለሥርናይኒ በርትዕት ሕግ እንተ ይእቲ
አሚን ክርስቶስ እግዚእን :: :: ::

**፲ወ፫ ፍካሬ፡ በእንተ፡ ሲሬኒስ፡
ወአንቅጠውሮስ ።**

እምታሕተ፡ ሕንብርቶሙ፡ እስከ፡
እእግሮሙ፡ ዘዖፍ፡ ወእ
ምገጸሙ፡ እስከ፡ ሕንብርቶሙ፡
አምሳሊሆሙ፡ ዘፈረስ ።
ወይቤ፡ ኢሳይያስ፤ እስመ፡ አጋንንት፡
ወዴዴናታት፡ ወከዋንያ
ት፡ ዘፈኑ፡ ውስተ፡ ባቢሎን ።
እሉሰ፡ ሲሬኒስ፡ ቀታልያን፡
እሙንቱ፡ ወከመ፡ ቃሎሙ፡
አልቦሙ፡ ዘይሔውዝ፡
ወአንቅጠውሮስ እመገጸሙ፡
እስከ፡ ሐቋሆሙ፡ ሰብእ፡
ወዘባኖሙ፡ ዘአድግ፡ ወጽፋቅ፡
ሰኩናሆሙ፡ ወህውክ
፡ኩለንታሆሙ ።
ከማሁ ፡ሀለዉ፡ ሰብእ፡ እለ፡
ይመስልዎሙ፡ ገጸሙ፡ ይዴመሩ፡
በቤተ፡ክርስቲያን ። ከመዘ፡ ጽድቀ፡
ይገብሩ፡ ወጎይሎሰ፡ ይክ L.fol.173.^b
ሕዱ፡ ወቤተ፡ክርስቲያን፡ እሙንቱ፡
ይሰመዩ፡ ባሕቱ፡ ይወፅ Col.^c
ኡ፡ እምቤተ፡ክርስቲያን፡ ወይትሀጎሉ ።
እለ፡ ከመዝ፡ ይመስል
ዎሙ፡ ለሴሬኒስ፡ ወአንቅጠውሮስ፤
ምእመናን፡ ይመስሉ፡ ወ
ይትቃወሙ፡ ጎይለ፡ምስጢር፡ ወበጣዕመ፡
ቃሎሙ፡ የዋሃን፡ ያ
ስሕቱ፡ በከመ፡ ጽሑፍ፤ ነገር እኩይ፡
ሠናዩ፡ ግዕዝ፡ ያማስን ።
ሠናዩ፡ ይቤ፡ ፊሳልጎስ ።

ክፍል ፳

በእንተ እንሴሩኒስ ወሴሬኒስ ወአውቅጠውሮን ነዋ
ይመስል እምገጸሙ እስከ ሕንብርቶሙ ዘአርአያ
ሰብእ ወእምታሕተ ሕንብርቶሙ ዘዖፍ
ወለአውቅጥሮንስ አምሳሊሁ ኮነ ከማሆሙ
እምገጹ እስከ ጎንብርቱ ዘሰብእ ወእምታሕተሁ
ይመስል ፈረስ በከመ ይቤ ኢሳይያስ ነቢይ እስመ
አጋንንት ወዴዴንያታት ወከዋኒያት ይዘፍኑ
ውስተ ባቢሎን እለ ይመስልዎሙ ለሴሬኒስ
ወለአውቅጥሮንስ እስመ ቀታልያን አርጭ ዘባሕር
እሙንቱ ወድምፀ ቃሎሙሂ ኢኮነ ሐዋዘ
ወከማሁ ብእሲ ዘንፋቅ ልቡ ወሕውክ ዘኩሎ
ፍኖቱ ይመስል ዘንዝ ዓዲ ሀለዉኔ ሰብእ እለ
ይዴመሩ ምስለ ክርስቲያናውያን እንዘ
ያመጸልዉ ገጸሙ ከመ ገብሩ ጽድቀ ወከመ
ፈጸሙ ሕገ ወበሕሊናሆሙሰ ይክህዱ ወይትጉ
ሀለዉ ላዕለ ቢጸሙ ዓዲ በቤተ ክርስቲያንሂ ሶበ
ይቀውሙ ይመስሉ ከመ ገባርያን ጸሎት ። ወሶበ
ይወጽኡ እምቤተ ክርስቲያን ይከውኑ ከመ አረሚ
እንዘ ይመስልዎሙ ለሴሬኒስ ወለአውቅጥሮን
ተቀራንያን ኃይላት ዘበድምፀ ቃሎሙ
ያስሕትዎሙ ለየዋሃን ልብ በከመ ጽሑፍ እስመ
ነገር እኩይ ያማስን ግዕዝ ሠናዩ። ።

ክፍል ፳፬

፲፬ኛ ፍካሬ: በእንተ: ቅንፍዝ

ዘበአምሳለ: ሰፊራ: ወእቱ: ይቤ: ፊሳልጎስ፤

ቅንፍዝ: ውስተ: ዐጸደ: ወይን: ይወፍር: ኅበ: አውደቀ: ሕንባባተ: ወይን :: ወይበረብር: ህዩ: ወይሰክዕ: ሕንባባተ: በአሥዋካት: ወይመጽእ: ለውሉዳ: ወይትኅሣእ: ዕራቆ :: አንተሂ: ብጻሕ: ኅበ: ወይን: ዘውእቱ: ትምህርተ: ሕግ: ወንሣእ: ፍሬያተ: ምስጢራት: ተድላ: ቤተ:ምንግሥት:: ቅንፍዝሰ: ተ ኅድገ: ዕራቆ :: አንተሰ: ከማሁ: በአምሳለ: ውሉድ: ትሴስዮሙ: ለሕዋሳቲክ ::

በእንተ ቀንፈዝ ውእቱ አፍጋት ፊስአልጎስኒ ይቤ በእንቲአሁ ወሶበ የዐርጉ ውስተ ዐፀደ ወይን ይበጽሕ ውስተ አስካሉ የጎድጎ ውስተ ምድር ወደግፆ በአስዋኪሁ ወይእተ ጊዜ ይወሰዶ ኅበ ውሉዳ ከመ ይኩን ሲሳየ :: ወየጎድግ ማዕሰ አስካል ዕራቆ ወበመትልወ ዝንቱ ነገር ይቤ ዝንቱ ፊስአልጎስ አንተሂ ኦ ብእሲ ትጉህ ተገበር ኅበ ዐፀደ ወይን ሠናይ ወአስተጋብእ ለክ አስካለ ዘውስተ ቤተ ንጉሥ አምሳለ መዝገብ ቅዱስ እስክ ትክውን ማኅበረ ለእግዚአብሔር እስመ ኅደገ መንፈሰ ጸጋ ላዕለ ርእሰ ልብክ ዝንቱ አፍጋት ከመ ኢትትጎደግ ዕራቀክ አምሳለ ዝኩ ማዕከለ አስካል እንዘ ሀሎክ ውስተ አንብቦተ አስካለ ቃሉ ለሐዲስ ዐፀደ ወይን ዘውእቱ ሥጋሁ ለክርስቶስ ወደሙ ክቡር :: :: :: ::

፲ወ፮ ፍካሬ፡ በእንተ፡ ቊንጽል ።

ክፍል ፳ወ፪

ውእቱሰ፡ አርዌ፡ ጉሕላዊ ።
 እመ፡ ርኅበ፡ ወኢረከበ፡ ዘይበ
 ልዕ፡ የጎሥሥ፡ ምድረ፡ ምውቀ
 ። ወእመ፡ አኮ፡ ቤተ፡ ሐሠር፡
 ወይደበር፡ ህየ፡ እንዘ፡ ላዕለ፡
 ይኔጽር፡ ወየዐጽ፡ እስትንፋ
 ሶ፡ እስከ፡ ይትጋብኡ፡ አዕዋፍ፡
 ላዕሌሁ፡ ከመ፡ ይብልዕዎ ።
 ወእምዝ፡ ተንሢኦ፡ ይመሥጥ፡
 ፩እምኔሆሙ፡ ወይበልዕ ።
 ከማሁ፡ ዲያብሎስ፡ ጉሕላዊ፡ ይትጎባእ፡
 ውስተ፡ አፍቅሮ፡ ንዋ
 ይ፡ ወፍግዓ፡ ወተድላ፡ ወኩሉ፡
 ፍትወታት፡ ሥጋ፡ ወይቀትል፡ ነ
 L.fol.173.^b
 ፍሰ፡ ብዙኃን ። ሄሮድስ፡ ተመሰለ፡
 በቊንጽል፡ ወጽሑፍ፡ ስም Col.^c
 ዕ፡ እምጎበ፡ መድኅኒነ፡
 ዘተብህለ፤ ቁናጽል፡ ግበበ፡ ቦሙ፡
 ሰለሞን፡ በማሕልዩ፡ ይቤ፤ አሥግሩ፡
 ለነ ቁናጽል፡ ንኡ
 ሳነ፡ እለ፡ ያማስኑ፡ ዐጸደ፡ ወይንን ።
 ዳዊት፡ ይቤ፡ ክፍለ፡ ቁ
 ናጽል ።

በእንተ ነገረ ቁንጽል ፊስኦልጎስ ይብል
 በእንቲአሁ እስመ ጉሕላዊ አርዌ ውእቱ
 ለእመ ርኅበ ወኢረከበ ዘይበልዕ የጎሥሥ
 ምድረ ዘምውት በላህቡ ሶቤሃ ይሰክብ እንዘ
 ይኔጽር ላዕለ ወየሀቡ እስትንፋስ አፋሁ
 ወእምዝ ይትጋብኡ አዕዋፍ ከመ ይብልዕዎ
 እንዘ ከመዝ ሀሎ ይመሥጥ ፩ እምኔሆሙ
 ወየበልዕ ከማሁ ዲያብሎስ፤ ጉሕላዊ አርዌ
 ይፈቅድ ይብላዕ አባግዓ ሠናያን እስመ ምግባሩ
 እስመ እኩይ ፈቂዶቱሰ በሊዓ ሥጋሆሙ
 እኩኑ አፍቅሮ ንዋይ ወቀቲለ ነፍስ ውእቱ
 በእንተዝ ሄሮድስ፤ ተመሰሎ ለቁንጽል እስመ
 ቀተሎ ለዮሐንስ በሒጣን ። ወመድኃኒነሂ
 ይቤሎሙ በወንጌል ለጸሐፍት ወለፈሪሳውየን
 መፍቅርያነ ትምይንት ቁናጽል፤ ግበብ ቦሙ
 ሰለሞን፤ ይብል በመኃልየ መኃልይ አሥግሩ
 ለነ ቁናጽል ንዑሳነ እለ ያማስኑ ዐፀደ ወይንን
 ። ዳዊት፤ ይቤ እምቅድሜሁ በውስተ ትንቢቱ
 በእንተ ዕኩያን ክፍለ ቊናጽል ለይኩኑ ከመ
 ይትፈሥሑ ሠናያን ። ። ። ።

፲ወ፮ ፍካሬ፡ በእንተ፡ ጸሕው ።

ውእቱሰ፡ አርዌ፡ ንኡስ ። ይቤ፡ ነቢይ፤
ኮንኩ፡ ከመ፡ ጸሕው፡ ለ
ኤፍሬም፡ ፊሳልጎስ፡ ይቤ፡

ከመዝ፡ ፍጥረቱ፡ ለጸሕው፡
ምስለ፡ ኩሉ፡ አራዊት፡ ውእ
ቱ፡ ይትፋቀር፡ ወፀሩ፡ ለውእቱ፡
ከይሲ ። ወዕሱቅ፡ አርአያ
ሁ፡ ከመ፡ ልብስ ፡ዮሴፍ፡ ወጥቀ፡
ሠናይ፡ አርዌሁ፡ የዋህ፡ ወዕ
ምው ። ወእመ፡ በልዑ፡ ንስቲተ፡
ይጸግብ፡ ወይነውም፡ ውስ
ተ፡ ግብ ። ወበሃልስት፡
ይትነሣእ፡ እምንዋሙ፡ ወይጸርጎ፡
በዐቢይ፡ ቃል ። እለ፡ እምርሑቅ፡
ወቅሩብ፡ ይሰምዑ፡ ቃሎ፡
ወእምአፋሁ፡ ይወዕእ፡ መዐዛ፡
ሠናይ ። ወዡሉ፡ አራዊት፡
እንዘ፡ ይትለዉ፡ ይመጽኡ፡
ጎቤሁ፡ በእንተ፡ መዐዛሁ ።

ከማሁ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
ተንሥኦ፡ እምንዋሙ፡ ወ
በመዐዛሁ፡ ሰሐብ፡ ርሑቃነ፡ ወቅሩባነ ።
በከመ ይቤ ሐዋርያ፤
መዐዛሁ ለክርስቶስ ብነ ወዐባይ ይእቲ
ጥበብ ዘመድጎኒነ።
ወመዘምር፡ ይቤ፤ ወትቀውም፡ ንግሥት፡
በየማንክ፡ በአልባስ፡
ወርቅ፡ ዑጽፍት። ወሐብርተ፡
መድጎኒነ፡ ክርስቶስ፡ ዕሱ
ቅ፡ ውእቱ፡ በድንግልና፡ ወበጽንዕ፡
ወበንጽሕ፡ በሣህል፡ ወበጸጋ ። L.fol.173.^a
ወበኒሩት፡ በሰላም፡ ወትዕግሥት ።
ዓዲ፡ ቀታሊሁ፡ ለከይሲ፡ ዘ Col.^c
ውስተ፡ ሰማይ፡ ውእቱ ። ወኢምንትነ፡
ዕሩዕ፡ ኢተጽሕፈ፡ ዘተ
ጽሕፈ፡ በእንተ፡ አራዊት፡ ወበእንተ፡
አዕዋፍ ።

ክፍል ፳ወ፫

በእንተ አርዌ ዘስሙ ጸሕው ዘይቤ ነቢዮ
በትርጓሜሁ ኮንኩ ለኤፍሬም ከመ ጸሕው
ፊስአልጎስኒ ይብል በእንቲአሁ እስመ ፍሡሕ
ወፍቁር እምኩሉ አራዊት ወውእቱ ፀሩ
ለከይሲ ዓዲ ዘኮነ ዕሱቀ ውስተ ልብሱ ለዮሴፍ
ሠንዮቱስ ጥቀ ጽምው ወየዋህ ለእመ በልዑ
ንስቲተ ይጸግብ ወየነውም ውስተ ግቡ ።
ወእመ ሣልስት ይትነሣእ እምንዋሙ
ወይጸርሐ በዓቢይ ቃል እስከ ይሰምዑ ቃሎ
ዘርጎቅ ወዘቅሩብ ወእስከ ይተልዉዎ አራዊት
ለመዓዛ ቃሎ ዘይምእዝ እምአፈዋት ከማሁ
እግዚእነ እየሱስ ክርስቶስ ተንሥኦ ለነ እምነ
ምውታን አመ ሣልስት ዕለት ምስለ መዓዛ
ሠናይ ወገብረ ሰላመ በመስቀሉ ለርጎቃን
ወለቁርባን በከመ ይቤ ቃል ነቢይ በዕለት ኅሪት
ሰማዕኩክ ወበዕለተ መድኃኒት ረዳእኩ ዳዊትኒ
ይቤ ነቢይ ይቤ በመዝሙር ወትቀውም
ንግሥት በየማንክ በአልባስ ወርቅ ዑጽፍት
ወትብርት ገጸ ተንሥኦቱስ ለመድኃኒነ ኮነ
ዕለተ በጽንዕ ወበትዕግሥት ወበርትዕት
ሃይማኖት እንዘ ይቀትሎ ለከይሲ ዘሀሎ
ውስተ ሰማይ ዝንቱስ ለኩሉ ዘተጽሕፈ በእንተ
አራዊት ወአእዋፍ ኢኮነ ጽሩዓ ወበከ አላ ነቅዓ
ጥበብ ውእቱ ዘያበርህ ልበ ሰብእ ። ። ።

፲ወ፯ ፍኅሬ፡ በእንተ፡ አስጳደክሎኒ

ክፍል ፳ወ፬

ዘውእቱ፡ ርእሰ፡ አራዊተ፡ ምድር ።
ስቁር፡ ፍጥረቱ ። ሰሎሞን፡
ይቤ፡ በምሳሌ፡ እንዘ፡ ይሜህር፡
ወያርኢ፤ ኢትነጽራ፡ ለብእሲ
ት፡ እኪት፡ እስመ፡ መዓር፡ ይውሕዝ፡
እምከናፍረ፡ ብእሲት፡ ዘ
ማ፤ ወድኅራሰ፡ ትረክብ፡ ዘይመርር፡
እምሐሞት፡ ወበሊኅ፡ ፈድ
ፋደ፡ እመላጼ፡ ዘጀኤ ፡አፉሁ።

ከማሁኬ፡ ሀሎ፡ ዐንበሪ፡
ወስተ፡ባሕር፡ ዘስመ፡ አስጳደክ
ሎኒ፡ ዘ ዘጀኤ ፍጥረታት፡ ቦቱ፡
ለእመ፡ ርኅብ፡ ያበቁ፡ አፉ
ሁ፡ ወያጼንወ፡ ጼናሁ፡ ድቁቃት፡
ዓሣት፡ ወይውኅጥ፡ ሶብ፡
ይትጋብኡ፡ ዐበይትሰ፡ ዓሣት፡
ኢይቀርቡ፡ ኅቤሁ፡ ለውእ
ቱ፡ ዐንበሪ ።

በከመ፡ ይቤ፡ ኢዮብ፡ ሙሴ፡ ወኤርምያስ፡
ወኩሎሙ፡ ማኅበረ፡
ነቢያት፡ ዮዲትሂ፡ ለሆሎ፡ፎርኒስ፡
አጉየየቶ፡ ወሞአቶ፤ አስቱ
ርኒ፡ ለአርስጥርክሴስ፤ ሶስናሂ፡
ለረበናት፤ ጤቅላሂ፡ ለታምሬን
ስ ። ፪ ፍጥረቱስ፡ ለዐንበር፤

ዐቢይ፡ ውእቱ፡ በሕቁ፡ ከመ፡
ደሴት፡ ወኢያእሚሮሙ፡ ከ
መ፡ ዘውስተ፡ ደሴት፡ ይሬስዩ፡
ዲቤሁ፡ ለውእቱ፡ ዐን
በሪ፡ ዘያበስሉ፡ ዓሣ፡ በሞቅ፡
ያርሕስ፡ ውስተ፡ ባሕር፡ ወያሰ
ጥም፡ አሕማረኒ ።

አንተኒ እመ፡ ሰቀልክ ፡ዲቤሁ፡ ርእሰክ፡
ይትፊሣሕ፡ ዲያብሎ
ስ፡ ወያሰጥመክ፡ ምስሌሁ፡ ውስተ፡ ቀላዮ፡
ገሃነም ። ሠናዮ፡ ይ L.fol.173.^b
ቤ፡ ፊሳልጎስ ።

በእንተ አስጳሎሎኒስ ለርእሰ አርዌ ምድር
ወአስጳደኩሎኒ አርዌ ምድር ይትባሕል
ፈጥረቱ ስቁር በከመ ይቤ ሰሎሞን በምሳሌ
እንዘ ይብል ኢታፍቅር ብእሲተ ዘማ
ወድኅራሁ እስመ መዓር ይውኅዝ እምከናፍሪሃ
ለብእሲት ዘማ ወድኅራሁ ትረክብ ዘይመርር
እመሐሞት ወዘይበልሕ እምላዲ በሊህ
ዘጀአፉሁ ከማሁኬ ሀሎ ውስተ ባሕር ዘከመ
አስጳሎሎክኒስ ዘጀ ፍጥረቱ ለእመ ርኅብ
ያርህብ አፉሁ ወኩሎ መዓዛ ይወጽእ
እመአፉሁ ይዩንዎን ለዩታት እሣት እስከ
ይትጋብኡ ቅድሜሁ ወይውኅጥ ዝኩ አንበሪ
ወዐቢይትሰ እሣት ዘከመ ሙሴ ወኤርምያስ
ወኩሎሙ ነቢያት ወዮዲትሂ ዘሐጉቶ
ለሆሎ፡ፎርኒስ ወአስቴርሂ ለአስጠራኮስ
ወሶስናሂ ወጤቅላ ለቴምሬኔስ ኢይቅረቡ ኅብ
ውእቱ አንበሪ ዘፍጥረቱ ዓሣ እስመ ከመ
ደሴት ኮነ ባሕቱ ዘኢየእምሩ ኖትያት የአስሩ
ሐመሮሙ ላዕሌሁ ውስተ ባሕር ከመ ደሴት
ውእቱ ወያነድዱ እሳተ ዲቤሁ እስከ ይረክቦ
ሙቀት ወላህብ ወይትመሰጠኩ ከመ ሰምዕ ።
ወያሰጥሞሙ ለእለ ውስተ ሐመር አንተሂ ኦ
ብእሲ አመ ሰቀልክ ዲቤ ርእሰክ ተስፋሁ
ለዲያብሎስ ያሠጥመክ ምስሌሁ ውስተ እሳተ
ገሃነም ። ። ። ። ። ።

፲ወ፰ ፍካሬ፡ በእንተ፡ ቆቃህ ።

ኤርምያስ፡ ይቤ፤ ቆቃህ፡ ነቃዊ፡
ያስተጋብእ፡ ሎቱ፡ ውሉደ፡ ዘኢ
ወለደ፡ ወይገብር፡ ብዕለ፡ ብዙጎ፡ በጻዕር
፡ወየጎድጎ፡ በልህቅና

ሁ ፡ወኮነ፡ አብደ ።
ፊሳልጎስ፡ ይቤ፤ ነኪረ፡ የሐዕን፡
ከንቶ፡ ይጻሙ፡ ልሂቆሙ፡
ውሉደ፡ ይሰርሩ፡ ጎበ፡
አዝማዲሆሙ፡ ወየጎድግዎ፡ ባሕ
ቲቶ፡ አብደ ።

ዲያብሎስ፡ ከማሁ፡ ይመሥጥ፡
ሕፃናተ፡ ጎሊና፡ ጎቤሁ፡ ዘኢወለ
ደ፡ ወአመ፡ ይልህቁ፡ በአእምሮ፡
ወይሰምዑ፡ ስመ፡ አቡሆሙ፡
ክርስቶስ፡ ወውእቶሙ፡ ምእመናን፡
ወቅዱሳን፡ ሐዋርያት፡ የጎ
ድግዎ፡ ለዲያብሎስ፡ አብደ፡ ወየሐውሩ፡
ጎበ፡ ክርስቶስ፡ ሠ
ናየ፡ ይቤ፡ ፊሳልጎስ፡ በእንተ፡ ቆቃህ፡

ክፍል ፳ወ፮

በእንተ ቆቅሕ ዘይቤ ኤርምያስ ነቃዊ ቆቅሕ
ያስተጋብእ ዘኢወለደ በድምፀ ንባቡ ሶበ
የጎድጎሙ ወላዲ ወይሬሲ ርእሶ ባዕለ
በዘኢረከበ ፃዕረ ሶበሰ ይልሕቁ የጎድግዎ
ውእተ ጊዜ ይከውን አብደ ፊስአልጎስኒ ይቤ
በእንተ ቆቅሕ እንዘ ይመስል እስመ ነኪር
ውእቱ ዘያልሕቅ እንተ ኢወለደ እስከ ይሠርሩ
ጎበ አዝማዲሆሙ ወየጎድግዎ ከመ አብድ
ባሕቲቶ ከማሁ ዲያብሎስኒ ቅድመ ይመስጥ
ወራዙተ ወሕፃናተ በአፃምዎ ብዙጎ ወድጎረ
የጎድግዎ ከመ አብድ ሶበ ይበጽሕ ጎበ አቅመ
አእምሮ እንዘ ይተልውዎ ወይሰምዑ ቃሎ
ለአቡሆሙ ዘበሰማያት ዘውእቱ ኢየሱስ
ክርስቶስ እስከ ይከውን ደቂቀ ቤተ ክርስቲያን
በከመ ስምዐ ኮኑ ነቢያት ቅዱሳን ወሐዋርያት
ቡርካን ። ። ።። ።። ። ።።

፲ወ፱ ፍካሬ፡ በእንተ፡ ጊደስ፡

ዘውእቱ፡ አውስት ።

ይቤ መድጎኒ፡ በወንጌል፤ አሌሎን፡
ለፅኑሳት ። ፊሳልጎስ፡

ይቤ፤

ጊደስ፡ ይነበር፡ ውስተ፡ አድባር፡
ነዋኃት፡ ወየዐይል፡ ውስ
ተ፡ ዐበይት፡ ወኖመ፡ ውስተ፡
ድንጋገ፡ ደብር፡ ወአንስቲ
ያዊት፡ ለእመ፡ ፀንሰት፡ ተሐውር፡
ብሔረ፡ ህንደኬ፡ ወትነ
ሥእ፡ እብነ፡ አውጣኪዮስ፡
እብነሱ፡ ይመስል፡ ከርካዐ፡ ወ
ክቡብ፡ አካሉ፡ ወለእመ፡
አጸንጸልዎ፡ ይደምፅ ፡እንተ፡ ው
ስጡ፡ ብእሲትኒ፡ ለእመ፡ ፀባ፡
ወሊድ፡ ወትነብር፡ ዲቤ
ሁ፡ ትውልድ፡ እንበለ፡ ጸማ፡

L.fol.173^b

Col.^u እንተሂ፡ ጽኑዐ፡ ከዊነከ፡ በመንፈስ፡ ቅዱስ፡
ንሣእ፡ እብነ፡ አውጣ
ኪዮስ፡ ዘመነንዎ፡ ነደቅት፡ ወውእቱ፡ ኮነ፡
ርእስ፡ ማእዘንት፡ ወ
ንበር፡ ዲቤሁ፡ ወትድኅን፡ እምሕማም ።
ይቤ፡ ኢሳይያስ፡ ነቢይ፤
በእንተ፡ ፈሪሆትከ፡ እግዚእ፡ ፀነስነ፡
ሐመምነሂ፡ ወወለድነ፡ መ
ንፈሱ፡ አድኅኖትከ፡ በዲቤ፡ ምድር ።
በአማን፡ አውጣኪዮስ፡
እብነ፡ ቅዱስ፡ እግዚእነሂ፡ ክርስቶስ፡
ተረግዘ፡ ገቦሁ፡ ዘእንበለ፡ ደ
ዌ፤ ወዘእንበለ፡ ዘርእ፡ በሥጋ፡
እምድንግል፡ ተወልደ፡ እንበለ፡
ሕማም ። ወበከመ፡ አውጣኪዮስ፡ እንተ፡
ውስጡ፡ ካልእ፡ ኀይ
ል፡ ቦቱ፡ እግዚእነሂ፡ ረቂቅ፡ መለኮት፡ ኅዱር፡
በሥጋሁ። ሠና ዮ፡ ይቤ፡ ዘይቤ ።

ክፍል ፳፮

በእንተ ጊደስ ዘውእቱ ለውስት በከመ ይቤ
እግዚእነ በወንጌል አሌ ሎን ለፅኑሳት እለ
የሐፅና በእማንቱ መዋዕል ፊስካልጎስኒ ይቤ
በእንተ ጊደስ እስመ ሳዕለ አድባር ነዋኃት
ወዲቤ ኩኩሕ ዐቢይ ወእመ አኮ ዲቤ ድንጋገ
ፈለግ ይለክብ ወአንስትያዊትሰ አመ ፀንሰት
ተሐውር ጎበ ኅንደኬ ወተንሥእ ዕብን ዘስሙ
ኢውጤኮስ እስከ ትውልድ ወዘኩሰ ዕብን
እንተ ውስጡ በአምሳሉ ከርካዕ ውእቱ ወክበበ
አካሉ ይመስል ከመ ደወል ለእመ አጸንጸልዎ
ለውእቱ ዕብን እንተ ውስጡ ይደምፅ
ወይሰማዕ መጠነ ፬ አሕጉር እመኒ ብእሲት
ዘየሐፅባ ለወሊድ ሶበ ትነብር ዝኩ ዕብን
ዘእንበለ ጻማ ትውልድ እንተሂ ኦብእሲ ዘኮንከ
ጽኑዓ እመንፈስ ቅድስ ንሥኦ ለዕብን
ዘመነንዎ ነደቀት እስከ ኮነ ርእስ ማዕዘንት
በከመ ይቤ ኢሳይያስ ነቢይ ከማሁ ኮነ
ለፍቁርከ በእንተ ፈሪሆትከሂ እግዚእ ፀነስነ
ሐመምነሂ ወወለድነ መንፈስ አድኅኖትከ በዲቤ
ምድር ዝኩሰ አብ እብን እንተ ዘውእቱ
ኢየሱስ ክርስቶስ ዘተወልደ ሥጋ ዘእንበ ዘርእ
ብእሲ እምግዝእትነ ድንግል ማርያም በአምሳሌ
እብን እንተ ውስጡ ካልእ ወአፍኦሁ ካልእ
እንበለ ይኩን ፍሉጠ ሥጋሁ እመለኮቱ
ዘይሄሉ ውስተ ኩሉ በሐውርት ። ። ።

፳ ፍካሬ፡በእንተ፡መርጫርቆሌዎስ፡

ዘውእቱ፡ ቃህም፡፡

ኤልፋዝ፡ ቱሜናዊ፡ ንጉሥ፡ ይቤ፤ ሰኳዕት፡
ጎልቀ፡ ጎጢኦ፡ ዘይ
በልዕ ፡፡

ፊሳልጎስ፡ ይቤ፤ ገጽ፡ ዘዐንበሳ፡
ወሐቋሁ፡ ዘቃህም፡፡ ኦ

ቡሁ፡ በላዔ፡ ሥጋ፡ ውእቱ፡ እሙሰ፡
በላዒተ፡ እክል፡ ይእ

ቲ፡ በእንተ፡ ዝንቱ፡ ይመውቱ፡
ውሉድ፡ ተባዕታይ፡ ሶብ፡

ትንሥኦሙ፡ እሙ ፡፡ ኢይረክብ፡
ሥጋ፡ ወኢይበልዕ፡ እክ

ለ፡፡ ከሜሃ፡ ይመውት፡ በረኃብ፡
እስመ፡ ፪ ፍጥረቱ ፡፡

ከማሁ፡ ነፋቀ፡ ልብ፡ ዘክልኤ፡ ፍኖቱ ፡፡

ኢመፍትው፡ ይንበር፡

ውስተ፡ ጸሎት፡ እንዘ፡ ይናፍቅ፡ ዘአልቦ፡
አሚን፡ በከመ፡ ተብ

ሀለ፤ እመኒ፡ እወ፡ እወ፡

እመኒ፡ አልቦ፡ አልቦ ፡፡

**፳፩ ነገር፡ በእንተ፡ ጋሌን፡ ዘስሙ፡
ሀርስቲዮስ ፡፡**

ይቤ፡ በሕግ፤ ኢትብላዕ፡ ጋሌን ፡፡ ከመዝ፡
ፍጥረቱ፤

አንስቲያዊት፡ ሶብ፡ ትትራከብ፡
ምስለ፡ ተባዕታይ፡ ትትዌክ

ፍ፡ ዘርኦ፡ በአፉሃ፡ ወትፀነስ፡
ወትውልድ፡ እንተ፡ እዝና ፡፡

ከማሁ፡ ከንቶ፡ ሀለው፡ ሰበኦ፡ እለ፡ ይነሥኦ፡
ኅብስተ፡ መንፈሳ L.fol.173^b

ዌ፡ ነገረ፡ ቤተክርስቲያን፡ ወያወፅኦ፡ ነገረ፡
እምእዘኒሆሙ፡ ወኢ Col.^c

ይወድይዎ፡ ውስተ፡ ልቦሙ፡ በከመ፡
አምሳሊሃ፡ ለጋሌን ፡፡ ኢት

ብላዕ፡ ብሂል፡ ኢትኅበር፡ ግዕዛ ፡፡

ክፍል ፳ወ፯

በእንተ መርቆርልዮስ ዘውእቱ ቃሕም ተባዕታይ በከመ ይቤ ኤልቅዝ ንጉሥ ተሜናዊ ነዋ ያዜክር ፊስኦልጎስ በእንቲአሁ እንዘ ይብል ገጽ ለመርቆርልዮስ ይመስል ከመ አንበሳ ወእምታሕተ ሐቄሁ ዘቃሕም ዘእምዘመደ አቡሁ በላዔ ሥጋ ወስታዬ ደም ወዘእሙኒ በላዒ እክል ወወልዱሂ ይወልድ ከማሁ ዘቦቱ ፪ቱ ፍጥረት ዘኢይክል በሊዓ ሥጋ በእንተ ጠባይዓ አቡሁ እስከ ይትኃጎል ዘበኃጢኦ ሲሳይ ከማሁ ለኩሉ ሰብእ ንፋቅ ወህውክ እሌ ሎቱ ወኃጥኦኒ ዘ፪ግዕዙ ኢመፍትው ይትናገር በውስተ ጸሎት እንዘ ይናፍቅ ወኢኮነ ሠናይ ዘአልቦቱ ብሂለ ኦሆ በከመ ይቤ ያዕቆብ ሐዋርያ እመኒ እወ እወ ወእመኒ አልቦ አልቦ ባሕቱ ይኩን ቃልክሙ ፩ ፡፡ ወእግዚእነሂ ይቤ በወንጌል ሀቡ ወይሁብክሙ ጎድጉዱ ወያርኅዉ ለክሙ ፡፡ ፡፡ ፡፡ ፡፡

ክፍል ፳፰

በእንተ ጋሌን ዘውእቱ ሐለስትዮ እስመ በውስተ ሕግ ይቤ ኢትብላዕ ጋሌንሃ ወዘይመሰሎ ፊስኦልጎስኒ ይብል ከመዝ ሥርዓታ ለአንስቲያዊት እስመ ትፀንስ በአፉሃ እምታባዕታይ ወሶበ ፀንሰት ትወልድ በእዘኒሃ ከንቱ ይእቲ ከማሁ ሀለዉ ክርስቲያን እለ ይበልዑ ኅብስተ መንፈሳዊ ወያወጽኦ ነገረ እምእዘኒሆሙ በአምሳሊ ዝኩ ጋሌን አንተሂ ኢትብላዕ እከዮ ዘይመስላ ለሃቲ አርዌ ፡፡ ፡፡

ክፍል ፳፱

**፳፪ ፍካሬ፡ በእንተ፡ አርዋ፡ ዘስሙ፡
መኖቅሪጥስ**

ዘውእቱ፡ ርኢም፡ ዘ፩ ቀርኑ ።
ይቤ፡ በመዝሙር፤ ወይትሌዐል፡
ቀርንዮ፡ ከመ፡ ዘ፩ቀርኑ ።
ከመዝ፡ ፍጥረቱ፤
ንኡስ፡ አርዋ፡ ውእቱ፡ ወአምሳሉ፡
ጠሊ፡ ወየዋህ ። ወኢይ
ክል፡ ነፃዊ፡ ለኪፎቶ፡ በይነ፡
ጽንዑ፡ ወ፩ቀርኑ፡ ማእከለ ፡
ርዕሱ ። ዘከመ፡ እፎ፡ ይእኅዝዎ
። ያሰረግወ፡ ድንግለ ፡
ሠናይተ፡ በሰርጉ፡ሠናይ፡
ወያነብሩ፡ አንጻረ፡ ገጹ፡ ሶቤሃ ።
ይቀርብ፡ ወይሰርር፡ ወይትሐቀፍ፡
ውስተ፡ ሕፅና፡ ወትነሥ
እ፡ ድንግል፡ አምኃ፡ ለንጉሥ፡
ወትረክብ፡ ቦቱ፡ ብዕለ፡
ዐቢዮ ።
ዝንቱ፡ አምሳሊሁ፡ ለመድኅኒነ፡
ዘአንሥኦ፡ ለነ፡ ቀርነ፡ መድኅኒ
ትነ፡ እምቤተ፡ ዳዊት፡ ገብሩ ። ኢክህሉ፡
ኅይላት፡ እለ፡ ውስተ፡
አርያም፡ ቀሪቦቶ፡ ወለኪፎቶ፤ አላ፡
አጽለለ፡ ውስተ፡ ሕፅነ፡ ድንግ
ል፡ ማርያም ። ቃል፡ ከዊኖ፡ ሥጋ፡
ኅደረ ፡ ምስሌነ ።

በእንተ አርዋ ዘስሙ መንቆረጦስ ዘውእቱ
ርኢም በከመ ይቤ ዳዊት በመዝሙር
ይትሌዓል ቀርንዮ ከመ ዘ፩ቀርኑ እስመ ከመዝ
ፍጥረቱ ንዑስ ውእቱ አምሳሉ ጠሊ ወየዋህ
በሕቁ ኢይክል ነአዊ ለኪፎቶ በእንተ ብዝኃ
ጽንዑ ወበእንተ ዋህድ ቀርን ዘማዕከለ ርእሱ
ዘኢይትከሃል ለተሠግሮ ሶብ ይወግሩ ቅድሜሁ
መሥገርተ እስመ ተመሰለ በአርኣያ መድኅን
በከመ ይቤ ነቢይ አንሥኦ ለነ ቀርነ
መድኅኒትነ እምቤተ ዳዊት ገብሩ ለቀርነ
መድኅኒትሰ ኢይክሉ መላእክት ወኢኃይላት
ኢኒዞቶ ባሕቱ ረፈቀ ውስተ ሕፅነ ማርያም
ድንግል ወላዲቱ ወኮነ ሥጋ ። ። ። ።

፳፫ ፍካሬ፡ በእንተ፡ አርዌ፡ ዘስሙ፡ ቀርጣርዮስ ።

ክፍል ፴

የዋህ፡ በሕቁ፡ ወዕምወ፡ ውእቱ
 ። በእስኪቱ፡ ይበቀላል፡
 ጸጉር፡ ነዊህ፡ ዘይከውን፡ ፈውሰ
 ። በእንተዝ፡ ሶበ፡ ይዴግ
 ኖ ፡ ነጻዊ፡ ይገድፍ፡ መቲሮ፡
 እምጸጉሩ፡ ለነጻዊሁ፡ ወየጎድ
 ጎ ። ለእመኒ ተለዎ፡ ካልእ፡
 ይትጎባእ፡ ተደቢሮ፡ እስከ፡ ይ
 ሬኢ፡ ከመ፡ አልቦ፡ ዘይንዕዎ ።
 ሶቤሃ፡ የሐውር፡ ፍኖቶ
 አንተሂ፡ ጠቢብ፡ ምትር፡ እምኔከ፡
 ዘውእቱ፡ ፍትወተ፡ ሥጋ፡ ዝ
 ሙት፡ ወሥሥዕት፡ ወትዕቢት፡
 ወዘይመስሎ፡ ወጎድግ፡ ለነጻዊ
 ከ ፡ ዲያብሎስ፡ ከመ፡ ትብል፤ ነፍስነሰ፡
 አምሠጠት፡ ከመ፡ ገፍ ፡
 እመሥገርት፡ ነጻዊት ።

L.fol.173^a

Col.^a

በእንተ አርዌ ዘስሙ ቀሰጠርዮስ እስመ ውእቱ
 የዋህ በሕቁ ወጽምወ ፈድፋድ ወእስኪቱ
 ይከውን ለፈውሰ ባሕቱ ። ፪ሶበ ይሰድድዎ
 ነጻውት ከመ የአጎዝዎ ይጉይይ እምኔሆሙ
 ። ጻዲ ይገድፍ እምጸጉሩ ዘይሄኒ ወየጎድግ
 ለነጻውት ። ወእመሰ ደገመ ካልእ ንጻዊቶ
 ወደጊሞቶ ወደርብሞቶ ይሰክብ ውእቱ አርዌ ።
 ውእተ ጊዜ አእሚሮ ዝኩ ነጻዊ ከመ አልቦቱ
 ረባሕ የጎድጎ ወየሐውር አንተሂ ኩን ዕሩቀ
 ወንጹሐ እንዝ ተጎድግ ንዋየ ኃጢአት ።
 ወአግብእ ርእሰከ ለነጻዊ ሠናያት ክርስቶስ
 ነጻዊስ ዘንቤ ዲያብሎስ ውእቱ ንጻዎቱኒ
 አኩኑ ይትበሃል ። ወፈቂዶቱ ገቢረ ዝሙት
 ወሐዊረ ብእሲተ ብእሲ ወትዕቢት ወቀትል
 ጽልዕ ወቁጥአ ካዕበ ኡብእሲ አሰስል እምኔከ
 ዘንተ ኩሎ ወኢትግበር ፈቃደቂሁ እስመ
 የጎድግ ንጻወተከ እንዝ ታነብብ መዝሙረ
 ዳዊት ኅበ ይብል አምሠጠት ነፍስነ ከመ ገፍ
 እመሥገርት ነጻዊት ። ወዝንቱሂ አንብቦትከ
 ይኩን ምስለ ነሂአ ሥጋሁ ወሰትየ ደሙ
 ለክርስቶስ ። ። ። ። ። ። ።

፳፬ ፍካሬ፡ በእንተ፡ ዝእብ ።

ክፍል ፴፩

ይቤ፡ በውስተ ዝእብ፤
 ቦአመ፡ ይከውን፡ ተባዕተ፡
 ወቦአመ፡ ይከውን፡ አንስተ ። ወ
 ውእቱ፡ ርኩስ፡ እምኩሎ፡
 አራዊት፡ በተዋልጦ፡ ፍጥረቱ ።
 ኤርምያስ፡ ነቢይ፡ ይቤ በአተ፡ ዝእብ፡
 በአተ፡ ኮነኒ ። አንተ
 ሂ፡ ኢትኩን፡ ከመ፡ ዝእብ፡ ወጽናዕ፡
 በ፩ሕግ ። ጳውሎስኒ፡ ይቤ፤
 አንስትኒ፡ ኅደጋ፡ ፍጥረቶን፡ ወተመሰላ፡
 በዘኢኮነ፡ ፍጥረቶን ።
 ሠናየ፡ ይቤ፡ ፊሳልጎስ ።

በእንተ ዝዕብ እስመ ሕግ አዘዘት ከመ
 ኢይብልዑ ኪያሁ ወዘይመስሎ ፊስአልጎስኒ
 ይብል በእንቲአሁ እስመ ግዕዝ ብእሲ
 ወብእሲት ሀለወ ላዕሌሁ እንበይነ ተወልጦተ
 ፍጥረቱ ተብህለ ርኩስ በእንተዝ አንተሂ
 ኡብእሲ ኢትት መስሎ ለዝዕብ እስመ ፍጥረት
 አንስት ወከዊነ ተባዕት ሀለወ ላዕሌሁ በከመ
 ይቤ ጳውሎስ ዕደውኒ ኅደጋ ፍጥረቶሙ
 ተራክቦ ምስለ አንስት ወተመሰሎ ከመ
 በዘኢኮነ ፍጥረቶሙ እንዝ የሐውሩ ኅበ ብእሲ
 ከመ ብእሲት ወዘየሐውሩ ቦሙ
 ወንሰሐሆሙስ ለእሉ ሿሱባዔ ይቤ ኅርጎርዮስ።

፳፮ ፍካሬ: በእንተ: እንድርዳኖስ ::

ሀሎ: አርዋ: ንኡስ: ዘይመስል:
ከልበ :: ፀሩ: ውእቱ: ለሐ
ርገጽ :: ሶበ : ይነውም: ሐርገጽ:
አፋሁ: ብቅው :: ወዝኩ :
አርዋ: ዘዘከርነ: ስሞ: ይደበር:
ዲበ : ጽቡር ወይትቀባእ:
ኩለንታሁ :: ወእምከመ: የብሰ:
ጽቡር: ይበውእ: ውስተ:
አፋሁ: ለሐርገጽ: ድቁስ:
ውይበልዕ: ንዋየ: ውስጡ: እስ
ከ : ይበጽሕ: ለሞት ::
ሐርገጽ: ይትሜሰል: በዲያብሎስ ::
አርዋስ : ኢንድርዳኖስ: አር
አያ: መድኅኒነ: ክርስቶስ :: ለቢሶ:
ሥጋ: ምድራዊ : እንተ: ይ
እቲ: ተቀብእ: ጽቡር: ወረደ : ውስተ:
ሲኦል: ወበርበረ: ዘውስ
ቴታ: ነፍሳተ: ወቀተሎ: ለሞት: በከመ:
ተብህለ ፤ አይቱ: ቀኖ:
ትከ: ሞት: ወአይቱ: መዊኦትከ: ሲኦል
:: ወበከመ: ፀአቱ: ለ L.fol.174^a
አርዋ :እምከርሠ: ሐርገጽ: እግዚእነሂ:
ትንሥእ: እምቃብር: በ Col.^u
ሣልስት: ዕለት: ሕያው: እንበለ: ሙስኖ::

ክፍል ፴፪

በእንተ አርዋ ዘስሙ ኢኖድርዶን ዘይመስል
ከልበ እስመ ፀሩ ውእቱ ለሐርገጽ ወሶበ
ይነውም ሐርገጽ ይከውን አፋሁ ብቅው ዝኩሂ
አርዋ ይትተባዕ ኩለንታሁ ደብረ እምከመ
የብሰ ደብሩ ይበው ውስተ ከርሱ ወይበልዕ
ኩሎ ንዋየ ውስቱ ምሳሌሁስ ለሐርገጽ
ይከውን በዲያብሎስ ዘይውኅጥ ኩሎ ወአርዊሂ
በመድኃኒተ ዘነሥጋ ምድራዊ ወወረደ ውስተ
ሲኦል ከመ ይሰብር ጥኅተ ዘብርት ወይፍታህ
መዓሥረ ዘሞት እንዘ ይኬልሕ ወይብል
ለሙቁሐን ንዑ ባኡ እለ ሀለውክሙ ውስተ
ጽልመት ወጽላሎተ ሞት ከመ ትርእዩ ብርሃነ
በከመ ይቤ ጳውሎስ አይቱ ሀሎ መዊያትከ
ሞት :: ወአይቱ ሀሎ ቀነዎትከ ሲኦል እስከ
ሶበ ተንሥእ እሙታን በሣልስት ዕለት
ወአንሥእ ኩሎ ሙታነ :: :: :: ::

**ጳጳ ነገር፡ በእንተ፡ አርዋ፡ ዘስሙ፡
አኪሞን፡፡**

ፀሩ፡ ለከይሲ፡ ውእቱ ፡፡ ይቤ፡
ፊሳልጎስ፤

ለእመ፡ ርእዮ፡ ከይሴ፡ ይትቀባእ፡
ጽቡረ፡ ወበዘነቡ፡ አንፎ፡

የዐቅብ፡ ከመ፡ ኢይንስኮ፡ አርዋ፡
ምድር ፡፡

ከማሁ፡ መድኅኒነ፡ ነሢኦ፡ ሥጋ፡

ሰብእ ፡ ኅብእ፡ መለኮቶ ፡፡ ወነበ

ረ፡ በጽንፈ፡ ባሕር፡ ዘውእቱ ፡ ዓለም፡

ወህዮ፡ ቀተሎ፡ ለፈርዖን ፡

ዘይነብር፡ ዲበ ፡ ተከዜ ፡ ግብጽ ፡

ዘውእቱ፡ ዲያብሎስ ፡፡ ዝኩ አር

ዋ፡ ለቢሶ፡ መሬተ፡ ይከድን፡ ርእሶ፡

ለከይሲ፡ ሶባ፡ ቀርቦ፡ ኅቤሁ፡

በኢያእምሮ ፡፡ ክርስቶስኒ፡ ሶባ፡ ኢኮነ፡

በሥጋ፡ በእፎ፡ እምተሀ

ጉሎ፡ ለዲያብሎስ ፡፡ እንዘ፡ ይፊኢ፡

ከመ፡ አምላክ፡ እምይሴኦ

ሎ፤አንተሰ፡ ኩሎ፡ በእዴኮ፡ አፍርሀኒ፡

ለቀሪብ፡ ሥንክ ፡፡ አላ ፡

አትሐተ፡ ርእሶ ፡ ወአድኅነ፡ ኩሎ ፡፡

ክፍል ፴፫

በእንተ አርዋ ዘስሙ ኢክሞን ዘውእቱ ተንከቦ

ፀሩ ለከይሲ በከመ ይቤ ፊሳልጎስ በእንቲአሁ

ለእመ ርእዮ ውእቱ አርዋ ለከይሲ ውእቱ

የሐውር ፡፡ ወይትትባእ ኩለንታሁ ደብረ ከመ

ይቅትሎ በሒጣን ከማሁ መድኅኒነሂ ነሥኦ

ወለብሰ ሥጋን እንለ እመሕያው ከመ ይቅትሎ

ለፈርዖን ከይሲ ዘይነብር ዲበ ተከዜ ግብፅ

ዘውእቱ ዲያብሎስ ሶበሰ እምለብሰ ሥጋ

መድኅኒነ እምአሐጉሎ ከይሲ ኩሎ ዓለመ

ባሕቱ አእሚሮ ከመ ይትኃጎል እንዘ አምላክ

ውእቱ ዘየዓቢ እምኩሎ አትሐተ ርእሶ ወገረረ

ታሕተ ሥልጣነ ሞት ፡፡ ፡፡፡ ፡፡፡ ፡፡

፳፯ ፍካሬ፡ በእንተ፡ ቋፊ፡፡

ይቤ፡ ኤርምያስ ፤ ነበርኩ፡ ከመ፡ ቋፊ ፡
ገዳመ ፡ ባሕቲተየ ፡፡ ገዳ
መ ፡ ይቤላ ፡ ለኢየሩሳሌም ፡፡ ፊሳልጎስ፡
ይቤ፤

ሶበ፡ ሞተ፡ ምተ፡ ቋፊ፡ ኢትነሥእ፡
ካልአ ፡ ምተ፡ ተባፅ
ታይኒ፡ ኢይነሥእ፡ ካልአተ፡
ብእሲተ ፡፡
ለኢየሩሳሌምኒ፡ ጉባኤ፡ አይሁድ፡
ቀታሊተ፡ እግዚእ፡ ኢይከው
ና፡ ካልአ፡ መድኅን፡ እስመ፡ ይቤ፤
ፈኅርኩክመ፡ ለ፩ምት፡ ድ
ንግል፡ ወንጾሕ፡ ከመ፡ ትቅረባሁ፡
በንጾሕ፡ እለ፡ ትዜምዋ ፡፡
በእብን፡ ወበፅፅ ፡፡ እመሰ ፡ ብነ፡ ሐዲስ፡
ትምህርትነ፡ ተፍኅርነ፡
ለክርስቶስ፡ ኢይበውእ፡ ዘማዊ
ዲያብሎስ፡ ውስቴትነ ፡፡ ወእ
መ፡ ወፅአ፡ ኅይለ፡ ቃል፡ እምልብነ፡
ያረስሐነ፡ መስተቃትል ፡፡ እ
ስመ፡ ይቤ፤ ኢይነውም፡ ወኢይዴቅስ፡
ዘየዐቅቦ፡ ለእስራኤል ፡፡
እምይእዜስ ፡ ኢይባኡ፡ ፈያት፡ ውስተ፡
ሐዲስ፡ ሀገር ፡ ዘውእቱ ፡
ልብ ፡፡ ሠናዮ፡ ይቤ፡ ፊሳልጎስ ፡፡

ክፍል ፴ወ፬

በእንተ ቋፊ ዘይቤ ኤርምያስ በኢየሩሳሌም
ነበርኩ ባሕቲተየ ከመ ቋፊ ዘውስተ ገዳም
ፊስአልጎስ ይብል በእንተ ውእቱ ቋፊ ሶበ
ትመውት ብእሲቱ ኢየጋሥሥ ብእሲተ ካልእ
ውብእሲትተኒ ውብእሲተኒ ከማሁ እስመ
ተመሰሉ ከመ ያፈ መንጢጥ ጉባኤ አይሁድስ
ኢየሩሳሌም ምድራዊት ቀተለት ክርስቶስሃ
እግዚእ እንዘ ተጎሥሥ ካልእ ምተ
ዘኢይከውና ወተጎድግ ቃለ ጳውሎስ ዘይቤ
ፈሐርኩክመ ለ፩ምተ ክርስቶስ ንሕነስ ዘኮነ
ንጾሐ ደናለ ለምርአዊ ኢናፈቅር ዘምዎ
በዕፀው ወአእባን ከመ ኢንኩን ውፁዓ
እምሕግ ፡፡ ወእመሰ ብነ ሐዲስ ብእሲ
ኢይበውእ እኩይ ውስተ ልብነ ዘውእቱ ዘማዊ
ዲያብሎስ ወኢይፈቅድ ተቃርኖትነ በከመ ይቤ
ዳዊት ነቢይ ኢይነውም ወኢይዴቅስ ዘየዓቅቦ
ለእስራኤል እምይእዜኒ ኢይባእ ብሉይ ብእሲ
ውስተ ሐዲስ ልብነ እስመ የዐቅብነ ሥጋሁ
ወደሙ ለክርስቶስ እስከ ፀዐተ ነፍስነ ፡፡፡፡ ፡፡፡፡

ጳጳ ነገር፡ በእንተ፡ ማዕነቅ፡፡

ይቤ፡ በማሕልዮ፡ መሐልይ፤ ቃለ፡
 ማዕነቅ፡ ተሰምዐ፡ በምድር፡፡
 ፊሳልጎስ፡ ይቤ፡ ማዕነቅ፡
 ግሕሥት፡ ጥቀ፡ ውስተ፡ ገዳም፡
 ወኢትሄሉ፡ ምስለ፡ ብዙኃን ፡፡
 ወእግዚእነ፡ ክርስቶስ፡ ዐርገ፡ ውስተ፡
 ደብረ፡ ዘይት፡ ነሚኦ፡ እም፡
 ብዙኃን፡ ጴጥሮስሃ፡ ወያዕቆብሃ፡
 ወዮሐንስሃ፤ ወእምሰማያት፡
 ወረደ፤ ቃል፡ ዘይብል፡ ዝንቱ፡ ውእቱ
 ፡ወልድዮ፡ ዘአፈቅሮ፡ ወ
 ኪያሁ፡ ሠመርኩ ፡፡ አግብርትኒ፡
 ጽኑዓን፡ ዘክርስቶስ፡ ከመሁ፡
 ያፈቅሩ፡ ተግሕሦ፡ ገዳመ፡ በከመ፡ ይቤ፤
 ከመ፡ ማዕነቅ፡ እነቁ፡
 ወከመ፡ ርግብ፡ እነብብ ፡፡
 ማዕነቅ ያፍ፡ ዘስሙ ከልዳን፡፡
 ወኩሉ፡ አዕዋፍ፡ ያፈቅሩ፡
 ጊዜ፡ ማእረር፤ ውእቱስ፡
 ኢያፈቅር፡ ጊዜ፡ ማእረር ፡፡
 ሠናዮ፡ ይቤ፡ ዘይቤ፡ በእንተ፡ ማዕነቅ ፡፡

ክፍል ፴ወ፮

በእንተ ከሊደን ዘውእቱ ማዕነቅ በከመ ይቤ
 ሰሎሞን በመኃልዮ መኃልይ ቃለ ማዕነቅ
 ተሰምዐ በምድር፡ ፊስኦልጎስኒ ይብል ዝኩ
 ማዕነቅ ያፈቅር ነቢረ ውስተ ገዳም
 ወኢያፈቅድ ሀልዎ ማዕከለ አዕዋም ከማሁ
 እግዚእነሂ ኢየሱስ ክርስቶስ አመ ነሥኣሙ
 ለጴጥሮስ ወለያዕቆብ ወለዮሐንስ ዐርገ ደብረ
 ይጼሊ አስተርአይዎሙ ሙሴ ወኤልያስ
 ወቃል ወረደ እምሰማይ ዘይብል ዝንቱ
 ውእቱ ወልድዮ ዘአፈቅር ዘኪያሁ ሠመርኩ
 ወሎቱ ሰምዕዎ ፡፡ በከመ ማዕነቅ ያፈቅር
 ተግሕሦ ውስተ ገዳም ፡፡ ከማሁ አግብርተ
 ክርስቶስሂ ያፈቅሩ ተግሕሦ እምነ ዓለም
 አምሳለ ይቤ ነቢይ ከመ ማዕነቅ አስቆቁ ወከመ
 ርግብ አነብብ ፡፡ ፡፡፡ ፡፡፡፡፡ ፡፡፡፡፡ ፡፡፡

ጿ፱ ነገር፡ በእንተ፡ ቁርነንግት፡
ምድራዊ ።

ፊሳልጎስ ፡ ይቤ

ከመ፡ ውእቱ፡ ይትጫገሥ፡ ላህበ፡
ወሙቀተ፡ ፀሐይ ። ቁርነ

ነግትሰ፡ እለ፡ ውስተ፡ ማይ፡
ይሴወሩ፡ ውስተ፡ ማዕምቀ፡

ማይ፡ እመ፡ ረከቦሙ፡ ፀሐይ፡

ወይመስሉ፡ ጽኑግን፡ ወህግሩታነ፡ ልቡ፡
ዘቀዳሚ፡ እለ፡ ምንዳቤ፡ L.fol.174^b

ዋዕይ፡ ይትጫገሡ ። እመ፡ ረከቦሙ፡
ዐቢይ፡ ክረምት፡ በእንተ፡ ገ Col.^a

ድሎሙ፡ ይመውቱ፡ ዘውእቱ፡ ስደቶሙ፡
ለመሃይምናን ። ከመ፡

ይሴወሩ ፡ እምላህበ፡ ፀሐይ፡ እለ፡
ውስተ፡ ማይ፡ እሙንቱ፡ እለ፡ እ

ጉዛን፡ በፍቅረ፡ ተድላ፡ ዓለም፤ እመ፡
ረከቦሙ፡ ንስቲት፡ ይት

ዔወሩ፡ ወይገብኡ፡ ዳግመ፡ ውስተ፡
ንዘህላል ። ሠናዮ፡ ይቤ፡ ፊ

ሳልጎስ ።

ክፍል፴ወ፯

በእንተ ቁርነንግት ወሀሎ ቁርነንግት ምድራዊ

ወፊስክልጎስኒ ይቤ በእንቲሁ እስመ

ኢይትኤገሥ ላህበ ፀሐይ እስከ ይመውት

ለእመ ረከቦ ዝናመ የሐዩ ወቁርነንግትሰ እለ

ውስተ ማያት ይነብሩ ወእለ ረከቦሙ ፀሐይ

ይትወረወ ውስተ ማይ ። ወይከውኑ ሕያዋነ

ወገዳማውያንሂ ከመዝ ለእመ ረከቦሙ ዐቢይ

ስደት ወመከራ ክረምት ይክሉ ተግግሦ እስመ

ኢሀለው ውስተ ዓለም ወተጠምቁ በማየ ንስሐ

ወእመስ ይገብኡ ዳግመ ውስተ ዓለመ ነዘህላል

ወሶበ ይረክቦሙ ንስቲት ዋዕይ ዘምንዳቤ

ይወድቁ ውስተ ፍትወት ዕኪት ። ። ።።

፴ ነገር፡ በእንተ፡ ሆል ።

ዳዊት፡ ይቤ፤ ከመ፡ ያፈቅር፡
 ሆል፡ ኅብ፡ አንቅዕተ፡ ማያት፡ ከማ
 ሆ፡ ታፈቅር፡ ነፍስየ፡ ኅብ፡ እግዚአብሔር
 ። ፊሳልጎስ፡ ይቤ፤
 ሆል፡ ፀሩ፡ ለከይሲ፡ ውእቱ፤ ለእመ፡
 ጎየ፡ ከይሲ፡ እምሆ
 ል፡ ይበውእ፡ ውስተ፡ ንቅዕተ፡ ምድር ።
 ሆልኒ፡ ይመልእ፡
 ከርሃ፡ ማየ፡ ወይቀይእ፡ ወስተ፡
 ንቅዕታት፡ ወሰቤሃ፡ ይወፅ
 እ፡ ከይሲ፤ ወይቀትሎ፡ ሆል ።
 ከማሁ፡ እግዚእነሂ፡ ቀተሎ፡ ለዐቢይ፡
 ከይሲ፡ ዘበሰማያት፡ እንዘ፡
 ቀዲሙ፡ ቃለ፡ ጥቡብ፡ ቦቱ፤ ኢክህለ፡
 ጸዊረ፡ ማይ፡ ከይሲ፡ ዲያብ
 ሎስኒ፡ ጸዊረ፡ ቃለ፡ ሰማያዊ ። አንተሂ፡
 እመቤ፡ ውስተ፡ ልብከ፡
 ዘይብለክ ፡ኢትዘሙ፡ ወኢትስርቅ፡
 ወኢትሐር፡ ብእሲተ፡ ብእ
 ሲ፡ ዘሐዲስ፡ ሕግ፡ ማየ፡ ትምህርት፡
 ሰቲያከ፡ ቅትል፡ ኩሎ፡ ምግ
 ባረ፡ ከንቶ ። እግዚእነሂ፡ ሰደዶ፡ ለዐቢይ፡
 ከይሲ፡ ዲያብሎስ፡ እ
 ምሰማያት፡ ዘንብክ፡ ርእሶ ፡ውስተ፡
 ማዕምቅተ፡ ምድር፡ ወዐቢ
 ይ፡ ንቅዕት ። እግዚእነ፡ ከዐወ፡
 እምገቦሁ፡ ማየ፡ ወደመ፡ ወቀተ
 ሎ፡ ለከይሲ ። ለነሰ፡ ቤዘወነ፡ በማየ፡
 ዳግም፡ ልደት፡ ወመሀረ L.fol.174^b
 ነ፡ ኩሎ፡ ቀቲለ፡ ኅቡአ፡ ምግባረ፡ ምስለ
 ፡ዲያብሎስ ። Col.^b

ክፍል ፴ወ፯

በእንተ ንዮል በከመ ይቤ ዳዊት ነቢይ ከመ
 ያፈቅር ንዮል ኅብ አንቅዕተ ማያት ከማሁ
 ታፈቅር ነፍስየ ኅብ እግዚአብሔር ፊስአልጎስኒ
 በእንቲአሁ እስመ ፀሩ ውእቱ ለከይሲ ወለእመ
 ጎየ እምኔሁ ወቦክ ውስተ ንቅዕታተ ምድር
 ውእተ ጊዜ የሐውር ንዮል ውስተ ባሕር
 ወይመልዕ ከርሃ ማየ ወይክዕዎ ውስተ ውእቱ
 ነቅዕ ኢይጎድጎ እስከ ይቅትሎ ወይመትር
 ከማሁ እግዚእነሂ ቀተሎ ለዐቢይ ከይሲ
 ዘውእቱ ዲያብሎስ ዘንብክ ርዕሶ ውስተ
 ማዕምቅ ከርሃ ዘእከይ ወነቅዓ ክሒድ ሶብ
 ነዝኃ ወከዐወ ቦቱ እምነ ገቦሁ ደመ ወማየ
 ጊዜ ወሀበነ ሥጋሁ ቅዱስ ለሥርየተ ኃጢአት
 ወደሞ ክቡረ ለሕፅበተ ዳግም ልደት አንተሂ
 ዘተጸዋዕከ በቃሉ ኢትኩን ከማሁ ኢትጎባእ
 ርእሰክ እስከ ውስተ ግብ እከይ እንዘ ተሐውር
 ኅብ ብእሲተ ብእሲ ወታፈደፍድ ትዕግልተ
 ዘኢይብቁዕ ። ። ። ። ። ። ። ። ። ። ።

፴፩ ነገር፡ በእንተ፡ አርዋ፡ ዘስሙ፡
ሰልመንደር ።

ይቤ፡ ፊሳልጎስ፡ በእንቲአሁ፤
ለእመ ፡ቦክ፡ ውስተ፡ እቶነ፡
እሳት፡ ይጠፍእ፡ እመሂ፡ ው
ስተ፡ ብለኔ፡ ይጠፍእ ።
እመሰ፡ ሰልመንደር፡ ያጠፍእ፡ እሳተ፡
በፍጥረቱ፡ እፎ፡ ሀለዉ ፡ ሰ
ብእ፡ እለ፡ ኢያአምነ፡ እሰከ፡ ይእዜ፡
በእንተ፡ ቪዲቂቅ፡ ተወድዮ
ሙ፡ ውስተ፡ እሳት፡ አቀረርዎ፡ በጎይለ፡
ልቦሙ፡ አሚን ። ጽሑ
ፍ ፡ ዘይብል ፤ እሳትሂ፡ በላህቡ፡
ኢያውዕየከ ።

ክፍል ፴ወ፰

በእንተ ሰላምድር ፊስአልጎስኒ ይቤ በእንቲአሁ
አመ ቦክ ውስተ እቶነ እሳት ዘብለኒ ያጠፍዕ
ኩሎ ለእመሰ ይጠፍእ ዝኩ በፍጥረቱ እሳት
እፎ እንከ ኢያጠፍኡ ዋዕየ መከራ እለ የአምነ
በክርስቶስ ከመ ቪ ደቂቅ ዘአቁረሩ ነደ እሳት
በኃይሉ ለእግዚአብሔር ወበረድኤተ መንፈስ
ቅዱስ ከሀሌ ኩሎ ።። ።።። ።።።።

፴፪ ነገር፡ በእንተ፡ ዕንቁ፡ አድማስ
፡፡

ፊሳልጎስ፡ ይቤ፤

እስመ፡ በደወለ፡ ጽባሕ፡
ይትረከብ፡ አድማስ ፡፡ በመዓል
ት፡ ኢይትረከብ፡ ዘእንበለ ፡
በሌሊት፡ ወስመ፡ አድማስ ፡፡
እስመ፡ ውእቱ፡ ይመውእ፡ ኩሎ፡
ውእቱ፡ ኢይትመዋእ ፡
ለመኑሂ ፡፡

እግዚእነሂ፡ ኩሎ፡ ይኳንን ፡ በከመ፡
ይቤ፡ ለሊሁ፤ መኑ፡ ይዛለ
ፈኒ፡ በእንተ፡ ኅጢአት ፡፡ ሕዝብ፡ እለ፡
ይነበሩ፡ ውስተ፡ ጽልመ
ት፡ ብርሃን፡ ርእዩ ፡ ወለእለ ፡ ውስተ፡
ጽልመት፡ በጽላሎተ፡ ሞት፡
ብርሃን፡ ሠረቀ ፡ ሎሙ፡ በጽባሕ ፡ እንከ
፡ ይትረከብ፡ አማን ፡፡
ይቤ፡ ነቢይ፤ ጽባሕ ፡ ስሙ ፡፡ ካልእኒ፡
ይቤ፤ ይሠርቅ፡ ኮከብ፡ እ
ምደዕቆብ ፡፡ ወሶበ፡ ኮነ፡ አርአያ፡
አድማስ፡ ለመድኅኒነ፡ በከመ፡
ይቤ፡ ኢዮብ፡ በደወለ፡ ጽባሕ፡
ኢይትመዋእ፡ ለዲያብሎስ ፡፡
ወበከመ፡ ኮነ፡ ሐዋርያት፡ እንተ፡ ጽባሕ፡
ዝውእቱ፡ ክርስቶስ፡ በ
ከመ፡ ይቤ፡ መጽሐፍ፡ ውእቱ ፡ ይነግር፡
ዘላዕሌሆሙ፡ ስደታተ፡
ወሁከታተ፡ እምነበ፡ አይሁድ፡ እንዘ፡
ይዘበጡ፡ በምንዳቤ፡ ው
ስተ፡ አፍላግ፡ ወእምነበ፡ ፈያት፡
ወሐሳውያን፡ አኅው፡ በምንዳ
ቤ ፡፡ ወበከመ፡ አድማስ፡ ኢተመውአ፡
እምእለ፡ ይትቃረንዎ፡ ከ
L.fol.174^b
ማሁ፡ ኩሎሙ፡ ማኅበረ፡ ነቢያት፡
ወኩሎሙ፡ ቅዱሳን፡ ይሌብ
Col.^c
ወ፡ ዘንተ ፡፡

ክፍል ፴፬

በእንተ ዕንቁ አድማስ ፊስአለጎስኒ

ይቤ እስመ ይትረከብ በደወለ ጽባሕ ተረክቦቱስ
ኢኮነ በመዓልት ዘእንበለ ዳእሙ በሌሊት
ውእቱስ ይመውእ ወኢይትመዋዕ እለ መኑሂ
ወእግዚእነሂ ኢዮሱስ ክርስቶስ ዘኩሎ ይኩንን
ውእቱስ ኢይትኳነን በከመ ይቤ ለሊሁ መኑ
ዘይዛለፈኒ በእንተ ኃጢአተ ሕዝብ እለ ይነበሩ
ውስተ ጽልመት ወጽላሎተ ሞት ዘይሠርቅ
ሎሙ ብርሃን ዘከመ ይትረከብ አድማስ
በጽባሕ ሰመዮ ነቢይ ለመድኃኒነ ጽብሐ
ወካልዓኒ ይብል ይሠርቅ ኮከብ እምደዕቆብ
ዓዲ በከመ ተርእዮ አድማስ በደወለ ጽብሕ
እንዘ ኢይትመዋእ ከማሁ ሐዋርያትኒ
ኢተመውኡ እምዲያብሎስ እስመ ቦሙ
ክርስቶስ ኮከበ ጽባሕ ዘተወከፈ መከራ
አይሁድ በምክረ ይሁዳ ሥርወ እከይ፡፡
ወእምሐሳውያን ነቢያት ጽዕለተ ዝ ኩሎ
ዘረከቦ በእንቲአነ በከመ አድማስ ኢተመውእ
ውእቱሂ እንዘ ኢይትመዋእ ተአገሠ ኃሣረ
ወመቅለፍተ ኩሎሙ ማኅበረ ነቢያት
ወሐዋርያት ቅዱሳን እስከ ሐሩ ወተለዉ
በፍኖቱ ፡፡ :: :: :: :: :: :: :: :: :: :: :: ::

፴፫ ነገር፡ በእንተ፡ ጾፍ፡ ዘስሙ፡
ከሊዲን ።

ዘንቱ፡ አምሳሊሆሙ፡ ለአበው፡
ዘአስቆጥስ፡ ፍጹማን፡ በ
ግብርሙ ። ይነውም፡ እስከ፡ የጎልፍ፡
ክረምት፡ ወበሐጋ
ይ፡ ይነቅህ ።

እሉኒ፡ እምከመ፡ ጎለፈ፡ ክረምተ፡
መከራሆሙ፡ እንዘ፡ ይትዔገ
ሠ፡ ከሉሎ፡ ዘየጎልፍ፡ ሞገደ፡ ሕማማት፡
ዲቦ፡ ሥጋሆሙ፡ ይዜክ
ሩ፡ ቀዊመ፡ ቅድመ፡ አምላክ፡ አመ፡
ይብሉ፤ ንቃህ፡ ዘትነውም፡
ወተንሥእእ፡ እሙታን፡ ወያበርህ፡ ለከ፡
ክርሰቶስ፡ ፀሐየ ፡ ጽድቅ ።
ሙታንሰ፡ ኢይሬእዩ፡ ብርሃነ፡ እለ ፡
ኢነቅሁ፡ ለቅኔ፡ ሠናይ፡ ወ
ተቀንዩ፡ ለግልፎ፡ ወለፍትወት፡ ርኩስ ።
በእንቲአሆሙ፡ ሠና
የ፡ ይቤ፡ ፊሳልጎስ ። ጾፍሰ፡ ከሊዲን፡
ይሄሉ፡ ፅምወ፡ ውሰተ፡
፩ መካነ፡ እስከ፡ የጎልፍ፡ ክረምት ።

ክፍል ፵

በእንተ አፎ ዘስሙ ከሊዲን ፊስካልጎስ ይቤ
በእንቲአሁ እስመ ይነውም በክረምት ወሶበ
ይከውን ሐጋይ ይነቅሕ ከማሁ ቅዱሳንሂ እለ
እለአስቆጥስ ኮኑ ጽርዓነ ወንውማነ በጥንተ
ዘመኖሙ ክረምተ ሐኪት ባሕቱ ሶበ ይበጽሕ
ሎሙ ሐጋየ ንስሐ ክርሰቶስ ገደፉ ፍትወተ
ንዋም እምስካበ ሥጋሆሙ እንዘ ይዜከሩ
ዜናሆሙ በአበው በእንዘ ያነብቡ በጽብሐ
ጽድቅ አምላክናሁ ለአምላክ ጽድቅ ወያንቅሁ
ንውማነ ከመ ይትቀነዩ ሎቱ በሠናይ ቅኔ
እንዘ ይጸርሑ ወይብሉ ትግሁ ወኢትኑሙ
ከመ ምውታን እስመ ያበርህ ለክሙ ክርሰቶስ
ምውታንሰ ዘይቤ እለ አምላኩ ግልፈዋተ እንዘ
ኢይትመየጡ ጎበ ሠናይ አምላክናሁ እስመ
ኮኑ ነኪራነ ።

፴፬ ነገር፡ በአንተ፡ ዕዕ፡ ዘስሙ፡
 ኤጲዲቅስዮ ።
 ዝብሃል፡ የማናዊ ።
 ወሀሎ፡ በብሔረ፡ ህንደኔ፡ ሠናይ፡
 ዕዕ፡ ወፍሬሁ፡ ጥዑም፡
 ወመዐርዒር፡ ጥቀ ። ወለአርጋብ፡
 ይጥዕሞሙ፡ ወይሴሰዩ፡
 እምኔሁ ። ወሀሎ፡ ከይሲ፡ ፀርሙ፡
 ለአርጋብ፡ ዘይቀትሎ
 ሙ፤ ባሕቱ፡ ያፈርሆ፡ ጽላሎተ፡
 ዝኩ ፡ዕዕ ፡ወደደኩሙ ።
 ወለእመ፡ ንገዮት፡ ርግብ፡
 ወርሕቀት፡ እምጽላሎት፡ ጸኒሐ፡
 ከይሲ፡ ያሀጉላ ።
 ዝንቱ፡ያሌቡ፡ ለአብ፡ አምሳሊሁ፡ በከመ፡
 ይቤላ፡ ገብርኤል፡ ለእ L.fol.174^a
 ግዝእትነ፡ ማርያም፤ መንፈስ፡ ቅዱስ፡
 ይመጽእ፡ ላዕሌኪ፡ ወጎይ Col.^a
 ለ፡ ልዑል፡ ይጸልላኪ፡ ዕዕስ፡ ሕይወቱ፡
 ለዘየአምን፡ ወይገብር፡
 ፍሬ ። ርግብኒ፡ ጎሊናሁ፡ ዘይሰርር፡
 በጽላሎተ፡ ክነፊሁ፡ ለአብ፡
 ዘውእቱ፡ ረደኤተ የማኑ ። ይትዐቀቡ፡
 ምእመናን፡ ወይሴሰዩ ፡
 ትምህርተ፡ ጥበብ ፡ እመንፈስ፡
 ዘይጸልሎሙ፡ ዘውእቱ፡ ፍሥሐ፡
 ወሰላም፡ ወትዕግሥት፡ ሲሳየ፡ ነፍስ ።
 ነቢርስ፡ ጎብ፡ ኢበጽሐ፡ ጽ
 ላሎቱ፡ ዘውእቱ፡ ሐዊር፡ በጽልመተ፡
 ጌጋይ፡ ፍትወት፡ እኪት፡
 አጣዕም፡ ዝሙት፡ ወስርቅ፡ ትዕቢት፡
 ወሐሰት፡ ወሥሥዕት፡ ወት
 ዕግልት፡ እሎንተ፡ ረኪቦ፡ ዲቤነ፡ በቀሊል ፡
 ያሀጉሰነ፡ እንዘ ፡ ኢብ
 ጹሐን፡ ንሕነ፡ ጎብ፡ ጽላሎተ፡ ሕይወት ።
 በእንተዝ፡ አእሚር፡
 ሐዋርያ፡ ዕፀ፡ መስቀል፡ ቀታሊሁ፡ ለከይሲ፡
 ይጸርጎ ፡ ወይብል፤
 ሊተሰ፡ ኢይደልወኒ፡ እትመካሕ፡ ዘእንበለ፡
 በመስቀሉ፡ ለክርስቶስ ፡ እስመ፡ በጎቤየ፡
 ምውት፡ ዓለም፡ ወአነሂ፡ ምውት፡ በጎብ፡ ዓ
 ለም ። ሠናየ፡ ይቤ፡ ፊሳልጎስ፡ በእንተ፡ ዕዕ
 ፡ ኤጲዲዮቅስዮ ።

ክፍል ፵፩
 በእንተ እፅ ዘስሙ ኤጲስክዮ የማናዊ ዕዕ
 ብሃል ዘሀሎ በብሔረ ህንደኔ እስመ ጥዑም
 ወመዓርዒር ውእቱ እመዓር ወሶከር ወአርጋብ
 ይበልዕም ባሕቱ ከይሲ መስርኖን ይፈርሕ
 በጸሐ ወየዓውድ በጽንፈ ጽላሎቱ ለዕዕ
 ዘያጸልሉ ቦቱ አርጋብ ወኢይክል ቀሪቦ ዳዕሙ
 ሶበ ይወድቅ ጽላሎተ ዕዕ መንገለ ዓረብ
 ይትመየጥ ውስተ ጽብሕ ወሶበ ይወድቅ
 ውስተ ጽባሕ ይትመየጥ መንገለ ዓረብ እመኒ
 ተፈልጠት አሐቲ ርግብ እምኔሆን የገገላ
 ወይቀትላ ከይሲ ውእቱ ። ወዕዕስ ይትሜሰል
 በአብ ወአርጋብኒ በማርያም ዘይቤላ ገብርኤል
 መንፈስ ቅዱስ ይመጽእ ላዕሊኪ ወጋይለ ልዑል
 ይጸልላኪ ዓዲ ኮነ ሕይወተ ውእቱ ዕዕ እንዘ
 ይሁብ ፍሬሁ በበጊዜሁ ለእለ ይጸልሉ ታሕተ
 ጽላሎተ ክነፊሁ ። ወጴጥርስኒ ሐዲስ በጽላሎቱ
 ሕይወተ ሰብእ ዘበልህ በሞት ንሕነኒ ንትጫግሣ
 ለጥበብ ከመ ንሴሰይ እምፍሪሃ ዘውእቱ ሰላም
 ወትዕግሰት አርምሞ ወየውሃት ትሕትና ወፍቅር
 ዘትረክቡ በእግዚእነ ብርሃነ ሕይወት ለእለ
 ጽልመትኒ ሐዊረ ብእሲተ ብእሲ ዝሙት ወመዓት
 ቈጥዓ ወትዕቢት ትዝገርት ወአጣዕም ዝ ኩሉ
 ዘዲያብሎስ ከይሲ ዘፈቀደ የሐጉሰነ ጊዜ ተቀትለ
 በዝኩ ዕፀ ሕይወተ በእንተዝ ይቤ ጳውሎስ
 ሐዋርያ ሰላም ገብረ በመስቀሉ ዓዲ ይቤ
 ኢይደልወኒ እትመካ ዘእንበለ በዕዕ መስቀሉ
 ለክርስቶስ ዘስቁል በእንተ ሕይወተ ዓለም ።
 ወአነሂ ምውት በእንተ ዓለም ። ፡፡፡፡ ፡፡

፴፭ ነገር፡ በእንተ፡ ርግብ፡
 ዮሐንስ፡ ይቤ፤ ርኢኩ፡ ሰማየ፡ ርገው፡
 ወመንፈስ፡ ቅዱስ፡ እንዘ፡
 ይወርድ፡ ከመ፡ ርግብ፡ ወነበረ፡ ዲቤሁ፡
 ወመጽአ፡ ቃል፡ እምሰማ
 ይ፡ ዘይበል፤ ዝንቱ፡ ወልድየ፡ ዘኣፈቅሮ፡
 ወኪያሁ፡ ሠመርኩ ።
 ወበእንተ፡ አርጋብ፡ ብዙኃን፡
 ፊሳልጎስ፡ ተናገረ፡ ወይቤ ፤
 ሀለው፡ እንከ፡ እለ፡
 የሐፅኑ፡ ወይሜህሩ ። ወብዙጎ፡
 ትውል
 ደ፡ አርጋብ፡ ዘዘዚአሁ፡ ራእዮሙ፡
 ቦዘሕብሩ፡ ጸሊም፡ L.fol.175
 ሀ
 ወቦ፡ ወረቅሪቅ፡ ወቦ፡ ጸዐዳ፡
 ወሀሎ፡ ቀይሕ፡ ፊሳልጎስ፡
 Col.^b
 ነገረ፡ በእንተ፡ አርጋብ፤ እስመ፡
 ኩሎን፡ ፈነው፡ መምህረ፡
 ዓለም ። አርጋብ፡ ኢይክሉ፡
 ምንተኒ፡ አምጽአ፡ አርጋብ፡
 እምባዕዳን፡ እለ፡ የሐፅኑ፡ አርጋብ፡
 ውስተ፡ መሥገርቶን፡ እ
 ንበለ፡ ባሕቲቱ፡ ቀይሕ፡ ኢይክሉ፡
 አምጽአቶ፡ ወአሆ፡ አ
 ብሎቶ ።
 ቀዲሙ፡ ፈነው፡ አብ፡ ቅድመ፡ ምጽአተ፡
 ክርስቶስ፡ ቀይሐነ፡ አር
 ጋብ፡ እንዘ፡ ኩሎ፡ ይጼውዕ፡ ለሐይወት፡
 ዘለዓለም፡ ሙሴሃ ፤ ወኤ
 ልያስሃ፤ ሳሙኤልሃ፡
 ወኤርምያስሃ፡ ወኢሳይያስሃ፡
 ወሕዝቅኤ
 ልሃ፡ ወባዕዳነሂ፡ ነቢያተ ። ወአልቦ፡
 ዘይክል፡ አብአቶ፡ ለሰብእ፡
 ውስተ፡ ሕይወት፡ ዘእንበለ፡ እመ፡
 ተፈነው፡ እግዚእነ፡ ኢየሱስ፡
 ክርስቶስ፡ እምሰማያት፡ እምነበ፡ አቡሁ ።
 ወውእቱ፡ አብአ፡ ኩ
 ሎ፡ ውስተ፡ ሕይወት፡ እንዘ፡ ይብል፤
 ንዑ፡ ንቤየ፡ ኩልክሙ፡ ወ

ክፍል ፵ወ፪
 በእንተ ያፈ ርግብ ነዋ ይብል ዮሐንስ ርኢኩ
 ሰማየ ርገው ወመንፈስ ቅዱስ እንዘ ይወርድ
 ከመ ርግብ ወይነብር ላዕለ እግዚእ ኢየሱስ
 ክርስቶስ ምስለ ቃል ዘይብል ዝንቱ ወልድየ
 ዘኪያሁ ሠመርኩ ወሎቱ ስምዕም
 ፊስአልጎስኒ ይቤ በእንተ አርጋብ ሀለው እለ
 የሐፅኑ ወይሜህሩ አርጋብ በዘዚአሁ አርአዮን
 ወዘዘዚአሁ አምሳሊሆን ወእምኔሆን ጸሊም
 ዘውእቱ አብሮክ ወቦ ፀዐዳ ዘስሙ ነቅሪቅ ወቦ
 ቀይሕ ባሕቱ ፈነዎሙ ለአሥግር ካልዓን
 አርጋብ ወኪያሆንሂ አብአተ ወአሥግርተ
 በመሥገርት ትዕኪት ወአሆ አብሎቱ
 ኢተክህሎው እመሂ እምቀይሐን ወእመሂ
 እምጸዕድዲድን እመስ ተፈነው ቅድመ ወድኅረ
 ለፀውዖ ውስተ ሕይወት ዘለዓለም ዘውእቱሙ
 ሙሴ ወኤልያስ ሳሙኤል ወኤርምያስ
 ሕዝቅኤለ ወኢሳይያስ ጌዴዎን ወባርቅ
 ዮፍታሔ ወኢያሱ ወባዕዳንሂ ነቢያት ሳድግለ
 ካልዓነ ርእሶሙኒ ኢያድኃኑ ዘእንበለ አመ
 ተፈነው እግዚእነ እምሰማያት ለአድኅኖ
 ወለአብኦ ውስተ ሕይወት ዘለዓለም እንዘ ይብል
 ንዑ ንቤየ ስሩሐን ወጽዑራን አነ አእርፈክሙ
 በእንተ ምሳሌ ቀይህሰ አሠረት በመለኮተ ቤታ
 ፈትለ ቀይሕ ። ረዓብ ዘማ በእንተ መድኃኒተ
 ርእሳ ወሰብኦ ቤታ እምፀብኦ እስራኤል ሰሎሞንኒ
 በእንተ ማርያም ዕፍረተ ፍቅር በመኃልይሁ እንዘ
 ይዜምር ወይብል ከመ ፍሶሕ ቀይህ ከናፍርኪ
 ማቴዎስኒ ይቤ እመ ሀለዎ ይሰቀል እግዚእነ ለብስ
 ከለሜዳ ዘለይ ዮሐንስኒ ይቤ

ጸዑራን፡ ወስሩሓን፡ ወላክ፡ አዐርፈክሙ ።
 ረዓብኒ፡ ዘማ፡ በአሚኖታ፡ ድኅነት፡
 ወአድኅነት፡ ቤታ፡ በትእምርተ፡
 ፈትል፡ ቀይሕ ። ይቤ፡ በመሐልዮ፡
 መሐልይ፤ ከመ፡ ፍሕሶ፡ [ቀይሕ]፡
 ከናፍርኪ ። እግዝእትነሂ፡ ማርያም፡
 ነሥኦት፡ ቀይሐ፡ ሜላተ፡ ዘበአ
 ማን፡ ትትቀነይ፡ ቦቱ፡ እስከ፡ ይበጽሕ፡
 ዕድሜ፡ ዘይትገበር፡ ቦቱ፡
 ምስጢር ። ዓዲ፡ ጽሑፍ፡ በወንጌል፡
 ማቴዎስ፡ ከመ፡ አመ፡ ይሰ
 ቅልዎ፡ ለእግዚእነ፡ አልበስዎ፡ ከለሜዳ፡
 ቀይሐ፡ ዘለይ ። ወዮ
 ሐንስ፡ ይቤ፤ ተዐጽፈ፡ ሜላተ ። ዘዝኩስ
 ፡ ኅቡኦት፡ ኮነ፡ በእን
 ተ፡ ሥጋዊሁ ። ሜላት፡ ዘይቤ፡
 ዘመንግሥተ፡ ሰማያት፡ አርአያ ።
 L.fol.175^a
 እስመ፡ አልቦ፡ ዘይላብስ፡ ሜላተ፡ እንበለ፡
 ንጉሥ፡ ባሕቲቱ ። ሠ Col.^c
 ናዮ፡ ይቤ፡ ፊላልጎስ፡ ዘይቤ፡ በእንተ፡
 ቀይሐን፡ አርጋብ ።
 ዓዲ፡ ይቤ፤ ኩሎን፡ አርጋብ፡
 ለእመ፡ ሐራ፡ ኅቡረ፡ ኢይጠ
 ብዕ፡ ጉዛ፡ ለኪፎቶን፡ እስመ፡
 እምብዝኖን፡ ወእምድም፡
 ክነፊሆን፡ ጊዜ፡ ስረቶን፡ ይፈርህ
 ። ለአሐቲሰ፡ እመ፡ ረከ ባ፡ ባሕቲታ፡
 በቀሊል፡ ይመሥጣ ።

 ዝኒ፡ አርአያ፡ ዘደናግል፡ ውእቱ ።
 እመ፡ ሀለዎ፡ ኅቡረ፡ ውስተ፡
 ቤተክርስቲያን፡ ወኢኅደጋ፡
 ማኅበሮን፡ ይፈርህ፡ በድም፡ መ
 ዝሙሮን፡ ወንባቦን፡ ወኢይቀርብ፡
 ኅቤሆን፡ ጸላኢ ። እምከመ ፡ ሀለዎ፡
 በዕሪና፡ ልብ፡ ጸልዮ፡ ኅብ፡ አምላኮን፡
 እንዘ፡ ኢያፀርዓ፡ ኢይክሎን፡ መሢጠ
 ። ወኩሎሙ፡ ክርስቲያን፡ በዝንቱ፡
 አምሳል፡ ይኩኑ፡ ወኢይኅድጉ፡
 ማኅበረ ።

በውስተ መጽሐፍ ወተሐጽፈ ሜላተ ወጽድቀ
 ዘኅቡዓት ። ማቴዎስ ዘይቤ ቀይሃ በእንተ
 መጺኦቱ በለቢሰ ሥጋ ዮሐንስኒ ዘይቤ ሜላተ
 እንበይነ መንግሥተ ሰማያት ሜላትስ
 ኢይላብስ ካልእ ዘእንበለ ንጉሥ ባሕቲቱ
 ጸዓድዔደንሰ አኮኑ ጸድቃን እሙንቱ
 ወጸሊማንሂ ኃጥአን ።። ።። ።።፤፤

ክፍል ፵ወ፫

በእንተ ቀይህ ርግብ ፊስክልጎስ ይቤ በእንተ
 ውእቱ ርግብ ባሕቱ ለእመ ሠረራ ላዕለ
 ምስሌሁ ኩሎን አርጋብ ኢይትከሀሎን እንከ
 ለእንቁ ወጉዛ ለኪፎቶ እንበይነ ፍርሃተ ደም፡
 ክነፊሆን እመስ ተፈልጠት አሐቲ ይመስጣ
 እንቁስ ዘይቤ ዲያብሎስ ውእቱ ቀሊለ ክንፍ
 ዘይመስጥ ወይኃጉል ወአርጋብኒ ደናግል
 እሙንቱ እስመ በጊዜ ይጸልልዎ በእኅብር
 ውስተ አሐቲ ቤተ ክርስቲያን እንዘ ያነበዐ
 መዝሙረ ወይጼልያ በዕሪና አምላክ
 ፩መስተቃርናነ ጽድቅስ ዘውእቱ ዲያብሎስ
 ይፈርህ ቀሪቦ ኅቤሆን በእንተ ዕሪና ጸሎት
 ወጣዕመ ቃል ዘይሰምዕ እምኔሆን ለእመስ
 ተፈልጠት ወተሊልዮት አሐቲ ይመስጣ
 ወዮኅጉላ በእንተ ዝንቱ ኢይኅድጋ ደናግለ
 ወንጌል ሶበ ትትፈለጥ አሐቲ እምኔሆን
 ወእማኅበረ እግዚአበሔር ከመ ኢዮኅጉል ዝኩ
 ጸላዒ ።።። ።።። ።።። ።።። ።።።

፴፯ ነገር፡ በእንተ፡ አርዋ፡
ዘስሙ፡ እንድራጳስ ።

ወውእቱ፡ አርዋ፡ መሪር፡ ጥቀ፡ ወኢይክል፡
ነፃዊ፡ ቀሪቦቶ ።
ወቦቱ፡ አቅርንት፡ ነዊጋን፡ ወይዌሥር፡
ቦቱ፡ ዕፀወ፡ ነዊጋን፡
ወያወድቅ፡ ውስተ፡ ምድር ። ወእመ፡
ጸምአ፡ ይወርድ፡
ውስተ፡ ተከዜ፡ ኤፍራጥስ፡ ወይሰቲ፡ ማየ
። ወሀሎ፡ ህየ፡
ዕዕ፡ ዘስሙ፡ ዘርጣኔ፡ ወአዕጹቂሁ፡
ነዋጋት፡ ወይመጽእ፡ ኀ
በ፡ ውእቱ፡ ዕዕ፡ ውእቱ፡ አርዋ፡ እንዘ፡
ይትዋነይ፡ ወይትአ
ኀዘ፡ በአዕጹቀ፡ ውእቱ፡ ዕዕ፡ ፀፊር፡
አቅርንቲሁ፡ እንዘ፡ ይ
ፈቅድ፡ ይድኅን፡ ወኢይክል፡ ድኒነ ።
እስሙ፡ ይነቁ፡ ወሰ
ሚያ፡ ንቃዎ፡ ይመጽእ፡ ነፃዊ፡ ወይወግኦ፡
ለአርዋ ፡ እንዘ፡
ዕፋር፡ ውእቱ ።

L.fol.175^B

Col. a አንተሂ፡ ሀገሪታይ፡ እንዘ፡ ብከ፡ ፪
አቅርንት፡ ዘውእቶሙ፡ ሕግ፡
ሐዲስ፡ ወብሉይ፡ በዘትክል፡ ወጊአ፡
ዘይንዕወከ፡ ኢትትአኀዘ፡
በአዕጹቀ፡ ዘሙት፡ ወትዝኅርት፡
ወአፍቅር፡ ንዋይ፡ ወኩሉ፡ ፍ
ትወታት፡ ዘይወስድ፡ ኀበ፡ ኩነኔ፡
ወኢይርከብከ፡ ጸላኢ፡ ዲያብ
ሎስ ።

ክፍል ፵ወ፬

በእንተ አርዋ ዘስሙ እንድራጳስ ውእቱ ዕኩይ
ጥቀ ኢይክል ነፃዊ ለኪፎቶ እስሙ ዲበ ርእሱ
ሀለዉ አቅርንት ነዋሃት ዘቦሙ ይዌስር ዕፀወ
ነዋሃት። ባሕቱ በጊዜ ይደምፅ ይወርድ ውስተ
ፈለገ ኤፍራጥስ ዘተከዜ ወይሰቲ አምህየ
ወውስተ ውእቱ ፈለግ ሀሎ ዕፀ ዘስሙ
አርጤንስ ዘአዕፁቂሁ ነዋሃት ባሕቱ ሶበ
ይመጽዕ ዝኩ አርዋ እንዘ ይትዋነይ ያሰምክ
ኀበ ውእቱ ዕፀ እስከ ይኬልሕ እንዘ ይፈቅድ
ከመ ይድጋን ነፃዊ ሶበ ይሰምዕ ድምፀ ጽራሑ
ይመጽእ ወይወግየ ለውእቱ አርዋ አንተሂ
ኦብእሲ ትጉህ እንዘ ብከ አቅርንተ ዘውእቶሙ
ሐዲስ ወብሉይ ሕገጋት አስተፋጥን መዊዓ
አጽራሪከ ወወጊኦቶሙ አጽራርሰ እሉ እሙንቱ
ዝሙት ። ወሐዊረ ብእሲተ ብእሲ አፍቅሮ
ንዋይ ትዕቢት ወትዝኅርት ወኩሎ ሕማመ
ዓይን ነገረ ዘርቅ ቈጥአ ወመዓት ዘንተ ኩሎ
አሰሰልከ ኢትጽፍር እንከ ሥርዓተ ኃልዮትከ
ምስለ ዐጽቀ ዕፀ ፈቃዳቲሆሙ ለእሉ ከመ
ኢትባእ ውስተ ኩነኔ በከመ አርጤንስ ይእኀዘ
ወይጸፍር ቀርነ አርዋ ምስለ አዕፁቂሁ እስከ
ይቀትሎ ነፃዊ ለከሂ እስሙ ይቀትለከ ሰይጣን
ነፃዊ ኃጢአት ። ፡፡፡፡፡፡ ፡፡፡፡፡፡

፴፯ ነገር፡ በእንተ፡ እብን፡ ዘስሙ፡
ጳርጳሎ

ዘእምኔሁ፡ ይወዕእ፡ እሳት ።
ወኩሉ፡ ዘለከፎ፡ ይውዲ ። ወ፩
ፍጥረቱ፡ ለተባዕት፡ ወእን
ስት፡ ወርሑቃን፡ በበይናቲሆሙ
። ዝንቱሰ፡ ይትጫሰል፡
በአንስት ።

አንተሂ፡ ተዐቀብ፡ ለኪፈክ፡ ኪያሆን፡
ከመ፡ ኢተዐይ፡ በላህበ ፡ፍ
ትወት፡ ዘይነድድ ። ሶምሶንሂ፡ ተሞኦ
በዝ፡ እስክ፡ ላጸየት፡ ሥ
ዕርቶ፡ ወደክመ፡ ጽንዑ ። ወብዙኃን፡
ስሕቱ፡ በአንስት፡ በከመ፡
ጽሑፍ፡ በእንተ፡ ሥነ ፡ አንስት ።

ክፍል ፵ወ፮

በእንተ ጀኦባን ዘስመ ጳርቦሎስ እሉሰ አዕባን
እንተ ይወጽእ እምኔሆን እሳት ያውዲ ኩሎ
ያመ ወዘይለክፍ ኪያሁ እስመ ለውእቱ።
ፍጥረቶን ዘተባዕት ወዘአንስት ወህልዋን
እሙንቱ በበይናቲሆን አንተሂ ኡብእሲ ትጉህ
ጉየይ እምነጽሮተ አንስት ከመ ኢያውዕዮ ለስነ
ሞገሰክ ላዕለ ፍትወታቲሃ ቀዳሚኒ አውጽአቶ
እምነነተ ተድላ በበሊዓ ዕፅ ለአዳም ቀዳሚ
ኩሉ ፍጥረት ። ወኤልዛቤልሂ በምክረ ጸላዲ
ሰደደቶ ለኤልያስ ቀናዲ ለሕገ እግዚአብሔር
ወአብጠሰቶ እምሕጉ ወለሶምሶን ላጸየት ርእሶ
በምክራ ዘሀለወ ፫ቱ ኃይል ። ወአብአቶ
ውስተ ዕደ ኢሎፍሲ ዓዲ አሥገረቶ
በመሥገርተ ምክራ ለመክብብ ወልደ ዳዊት
ዘጠሰየ በዕደ ሰይጣን እስክ ምጽአቱ ለወልድ
ወሄሮድያሂ አምተረት ርእሶ ለዮሐንስ
መጥምቀ ወልደ ወመምሕረ አምላክ ጸያሔ
ፍኖት መብአስ በዘፈነ ወለት ሶበ አደመቶ
ዘመሐለ ላቲ ሄሮድስ ከመ የሀባ ዘሰአለቶ
ወእንተ ነገራ ቀኒዓ ሕግ እንበይነ ዘይቤሎ
ኢይከውነከ ታውስብ እስመ ብዙኃ እሙንቱ
ዘሰሐቁ በርእዮ አንስት እለ ይምህሉ በሐሰት
እንዘ የኃድጉ ዘጽሑፉ ብእስቲሰ ዘትነብብ
ሐሰተ ትመስል የዋሃ ወተኤምኅ ኩሉ
በአክሞስሶ ከመ ሠናያት እንዘ ይእቲ ዘማዊት
በውሳጤሃ ወተኔይል ከመ ወራዙት ዘድክምት
በፍጥረታ ሶበ ትገበር ጽልእ ምስለ ምታ ሶበኒ
ትወጽእ ውስተ ዴይ እምነ ቤት አምሳለ
ባሕታውያን ታረምም እስመ ዘፋኒት ይእቲ
እምነግህ እስክ ሠርክ ። ::::: ::::: :::::

፴፰ ነገር፡ በእንተ፡ እብን፡ ዘስሙ፡
መጎንጢስ ።

ተብሀለ፡ ከመ፡ ይሰቅሎ፡ ለጎጂን፡
እምከመ፡ ለከፎ፡ ውእ
ቱ፡ እብን፡

እመሰ፡ ፍጥረታት፡ ይሰቀሉ፡
በበይናቲሆሙ፡ እፎ፡ ፈድፈደ ፈጣ
ፊ፡ ኩሉ፡ ወገባፊ፡ ኩሉ፡ ዘሰቀሎ ፡
ለሰማይ፡ ከመ፡ ቀመር፡ ወሣረ
ፊ፡ ለምድር፡ ወአጽንዓ፡ ዲበ፡ ማይ፡
በእንቲአን ። ወውእቱ፡ ተሰ
ቅሰ፡ ከመ፡ ይቤዝወነ፡ ፈድፋደ፡ ይደልዎ
። ሠናዮ፡ ይቤ፡ ፊሳል
ጎስ፡ በእንተ፡ መጎንጢስ ።

፴፱ ነገር፡ በእንተ፡ አርዋ፡ ቂጦስ፡
ዓዲ፡ ስሙ፡ ጵርያኖስ ።

ወቦቱ፡ አክናፍ፡ ዐበይት ።
ወእመ፡ ርእዮ፡ ውእቱ፡ አሕማ L.fol.175^b
ፈ፡ ዐበይተ፡ ዮሐውር፡
ምስሌሆሙ፡ ወይትቃሐዎሙ ። ወ^a
Col.^b

ሐዊሮ፡ ፴አው ፵ምዕራፊ ፡
አጻሚዎ፡ ክነፊሁ ፡ይገብእ፡
ጎበ፡ ዘቀዳሚ፡ መካኑ ።

አሕማርሰ፡ ሐዋርያት፡ እሙንቱ፡
ወሰማዕት፡ እለ ፡ተመንደቡ፡ ወ
ተሀውኩ፡ ውስተዝ፡ ዓለም ፡ እንዘ፡
ይትዲገሠ፡ ከመ፡ ለአሕማር፡
የሀውኮሙ፡ ማዕበለ፡ ባሕር፡ እንዘ፡
ይጸውሩ፡ ንዋዮ፡ ብዙኅ፡ እስ
ከ፡ ይበጽሑ፡ ጎበ፡ መርሶ ። አርዋሰ፡
ዘይትቃሐው፡ ሀለው፡ እለ፡
ወጠኑ፡ ግብረ፡ ሠናዮ፡ ወገደለ፡ ትሩፊ፡
ወገብኡ፡ ድኅሪተ፡ እንበ
ለ፡ ይብጽሑ፡ ጎበ ፡ መርሶ ፡ መድኅኒት
። ሠናዮ፡ ይቤ፡ ፊሳልጎስ፡
በእንተ፡ ጵርያኖስ ።

ክፍል ፵፯

በእንተ እብን ዘስሙ መጎንጢስ እስመ ይቤ
ፊስአልጎስ በእንተ ውእቱ እብን ሶበ ይለክፎሙ
ለሐግውንት ንስቲተ ይሰቅሉ ሳዕሌሁ እንዘ
እሙንቱ ፍጥረታት በበይናቲሆሙ ዘይክሉ
አልዕሎተ ካልዕ እምካልዑ እፎ እንከ
አምላክነ ዘሰቀሎ ለሰማይ ወረበቦ ከመ ሠቅ
ኢይክል አልዕሎትነ ጎቤሁ በከመ ይቤ በቃሉ
እምከመ ተለዓልኩ እምድር እስሀብ ኩሎ
ጎቤዮ ቅድመ ይሰቅልዎ ማዕከለ ፪ ፈያት
ወይቀንውዎ እደዊሁ ለቤዝዎ አዳም ወዘርኡ
ወለምሀርካ ደቂቁ እምደ ጸላዒ ።። ።። ።።

ክፍል ፵፺

በእንተ ያፍ ዘስሙ ጵርያኖስ እስመ ቦቱ
በበደት አክናፍ ባሕቱ ሶበ ይፊኢ አሕማረ እለ
ጽሩዓን እምሐዊር ውእቱ ጊዜ ይጎድእ
ወይንሰሐስሕ በአክናፊሁ በዘየሐውራ መጠነ
፴ ምዕራፍ አው ፵ ወእምድኅረ ብዙኅ ጸምዎ
ያስተጋብእ አክናፊሁ ወምገድኒ ውስተ መካኑ
እስከ የዐድወ ጎበ መካን መርሶ ጎድአት ዝሰ
ምሳሌ ኮነ በሐዋርያት ወበሰማዕት እለ ዐደዉ
እምባሕረ ዓለም ። ወበጽሑ ውስተ መርሶ
መንግሥተ ሰማያት ወአርዋኒ ወበወራዙት
መነኩሳት ይትሜሰል እለ አፍቀሩ ፀዊረ
ምንኩስና ። ወገብዑ ዳግመ ውስተ ቀዳሚ
ንብረቶሙ ዘዓለም እንዘ ያማስኑ ግዕዝ ሠናይ
በእኩይ ወያጋድጉ አርዑተ መስቀሉ ለእግዚእነ
ወአጽፈ ዘመላእክት ወልብሰ ዘማርያም
ቅድስት ድንግል ወቅናተ ዘዮሐንስ ፊስአልጎስኒ
ይቤ በእንቲአሆሙ ርኢኩ እንዘ ይወድይዎሙ
ውስተ ዐቢይ ጸድፍ እስመ እገሪሆሙ ይከውን
ላእለ ወርእሶሙ ታሕተ ጎበ አልባቲ ምሕረት
ወዲበ መንገለ ገቦሆሙ ዘዮማን ሰይፈ እሳት
ወዲበ መንገለ ገቦሆሙ ኩናት ዘአስሐትያ
አንተሂ ኡብዕሲ ኢትኩን ወኢትትመሰል
ከማሁሙ ።። ።። ።።። ።።። ።።። ።።።

፵ ነገር፡ በእንተ፡ አቢሶር

ርኩስት፡ ውስተ፡ ሕግ፡ በከመ፡ ጽሑፍ፡፡
ኢትክል፡ ጸቢተ፡ ውስተ፡ ዕመቀ፡
ባሕር፡ ለመሢጠ፡ ዓሣት፤
አላ፡ ትነብር፡ ሐይቀ፡ ወትጸንሕ፡
ወኢትረክብ፡ እመ፡ ኢ
ሐጸ፡ ማይ ፡፡

ከማሁ፡ እለ፡ ይጸብቱ፡ ውስተ፡ ባሕረ፡
ፍቅሩ፡ ለእግዚአብሔር፡ ያ
ፈርህዎ፡ ለመሣጢ ፡፡ እመሰ፡ ኢሰፍሐ፡
እዴሁ፡ መኑሂ፡ በአምሳ
ለ፡ መስቀል፡ ኢይክል፡ ዐዲወ፡ ባሕር፡
ወቦ፡ አርአያ፡ በኩሉ፡ ፍ L.fol.175^b
ጥረት፡ ዘያዴውቅ ፡፡፡ ፀሐይኒ፡ እመ፡
ኢሰፍሐ፡ ጸዳሎ፡ ኢይክል፡ Col.^c
አብርሃም፡ ወወርኅኒ፤ ከማሁ፡ ያፍኒ፡
እመ፡ ኢሰፍሐት፡ ክነፊሃ፡
ክልኤተ፡ ኢትክል፡ ትስርር፡ አየረ ፡፡
ሙሴሂ፡ ሰፊሐ፡ እደ፡ ነት
ዐ፡ አማሌቅ ፡፡ ዳንኤልኒ፡ አስገደ፡
ዐናብስተ ፡፡ ዮናስኒ፡ [ነትዐ]
እምክርሠ፡ ዐንበሪ ፡፡ ወጤቅላ፡
ተውህበት፡ ለዐንበላ፡ ወለድብ፡
ወድኅነት፡ በትእምርተ፡ መስቀል ፡፡
ወሶስና፡ ወዮዲት፡ ወአስቴር፡
ወ፫ ደቂቅ፡ ከሎሎ፡ ድኅኑ፡ በዝንቱ ፡
አምሳል፡፡

ክፍል ፵፰

በእንተ ያፍ ዘስሙ መንጢጥ ፊስአልጎስ
ይብል በእንቲአሃ እምከመ ሞተ ምታ
ኢትትወሰብ ወኢተሐሥሥ ካልፃ ምተ
፡፡ ወትሴጽር ልሳና በአጽፋሪሃ ሶባኒ
ርእያ ካልዕ ዮጎድጋ እስመ ተመሰለት
በቤተ ክርስቲያን ዘተፍሕረት ለኢየሱስ
ክርስቶስ ፈጣሪሃ ከማሁ ፫ቱሂ ደቂቅ
ወዳንኤል ዘተውጎበ ይኩን መብልፃ
ለአራዊት በውስተ ባቢሎን እስከ አድጋኖ
እግዚአብሔር እንበይነ ብዝኃ ትእግሥቶ
ወእስከ ገዥ ወሰገዱ ሎቱ አናብስት
ወካልፃንሂ ወራዙት ቅዱሳን እለ
ተወድዩ ወስተ እሳት እቶነ እሳት እንዘ
ይሴብሑ ወይዜምሩ መንክራቲሁ
ለእግዚአብሔር ዘበአማን እስመ ከሠተ
ሎሙ ምሥጢራቲሁ ዘከመ ይንሥኡ
ምውታነ፡፡ ፡፡፡፡ ፡፡፡፡፡፡ ፡፡፡፡፡፡

ክፍል ፵፱

በእንተ ያፍ ዘስማ ሳቢተ እስመ ርኩስት
ይእቲ በውስተ ሕግ ወትነብር ውስተ
ሐይቅ ተክዜ ወጎበ ማዕምቅት ፈለግሰ
ኢትክል በዊፃ ዘሀለዉ ቦቱ ዓሳተ
ንጹሐት ወርኩሳት ወእግዚነሰ ኢየሱስ
ክርስቶስ ብዕለ ጥቡብ ወምክር እንዘ
ይነብር ውስተ ባሕረ ዓለም ዕሙቅ እመ
ኢሰፍሐ ዕዴሁ ዲበ ዕፀ መስቀል እም

፵፩ ነገር፡ በእንተ፡ አርዋ፡ ዘስሙ፡
ድርቆድስ

ተብህለ፡ ውእቱ፡ ያፈቅር፡
ነዋኃተ፡ ወይነብር ። ሲሳዩሱ፡
ይረክብ፡ ውስተ፡ አድባር፡
ትሑታን ። ወተብህለ፡ ያአም
ር፡ ውእቱ፡ ኩሎ፡
ዘይመጽእ፡ ኅቤሁ፡ እመሂ፡
በጉሕሉ
ት፡ አው፡ በየውሀት፡
ወበሰላም ።

በከመ፡ ይብል፡ ማሕልዮ፡ መሐልይ፤
ናሁ፡ ይመጽእ፡ ወልድ፡
እኑዮ፡ እንዘ፡ ይቀንጽ፡ ማእከለ፡ አድባር፡
ወያንበሰብስ፡ ዲቦ፡ አ
ውግር ። አድባረ፡ እንከ፡ መስሎሙ፡
ለነቢያት፡ ወአውግረ፡ ለ
ሐዋርያት ። ወዕውቅ፡ ውእቱ፡ ሀየል፡
ከመ፡ አጋር፡ ወአምሳሊሁ፡
ለዝ፡ እስመ፡ ያአምር፡ መድኅኒነ፡ ኩሎ፡
ወአምላክ፡ ውእቱ፡ ይ
ሬኢ፡ ኩሎ፡ ምግባሪን ። ለእለሂ፡
ይመጽኡ፡ እምርሑቅ፡ እመ
ሂ፡ በሕብል፡ ወበእከይ፡ ያአምሮሙ፡
በከመ፡ አእመሮ፡ ለይሁዳ ፡
ከመ፡ በስዲም፡ ያገብኦ ። ዳዊትኒ [ይቤ
፤] ያአምር፡ እግዚአብ
ሔር፡ ፍኖተ፡ ንጹሐን ።

ኢድኅነ ኩሎ ፍጥረት ፀሐይ ለእመ
ኢሠረቀ ኢይክል ያብርህ ወወርኅኒ
ከማሁ ያፍኒ ለእመ ኢሰፍሐት ክንፊሃ
ኢትክል ሰረረ ሙሴሂ ሶበ ሰፍሐ እደ
መዊእ ቀተሎሙ ለአማሌቃውያን
ዳንኤልኒ በሰፊሐ እድ ድኅነ እምአፈ
አናብስት ዮናስሂ ነበረ ውስተ ከርሠ
አንበሪ ቫተ መዓልተ ወቫተ ሌሊተ ከመ
ፈጣሪሁ ወጤቅላሂ ተውኅበት
ለአናብስት ወለእሳት እንዘ ትሰፍሕ እደ
በትእምርተ መስቀል ዮዲትሂ ሰፊሃ
አእደወ ቀተለቶ ለሆሎፎርኒስ ። ወቫቱሂ
ደቂቅ እምዕቶነ እሳት በእምነት ድኅኑ
ሶበ ዘበጦ ለነበልባል ገብርኤል መልአክ
ፍሥሐ ዘበትእምርተ መስቀል ። ። ።

ክፍል ፶

በእንተ አርዋ ዘስሙ ድርቆስ ዘውእቱ
ኅየል ፊስክልኅስኒ ነበበ ወይቤ
በእንቲአሁ እስመ ውእቱ ያፈቅር ነቢረ
ውስተ ነዋህ ደብር ሲሳዩሱ ኢይትረከብ
እንበለ ሕፅነ ደብር ባሕቱ በጊዜ ይበልዕ
ይብጽሕዎ ነፃውት ለቀቲሎቱ ይእተ
ጊዜ ያፈጥን ዓረገ ውስተ ርእሰ ደብር
ዝኩ ። በከመ ይቤ ሰሎሞን መጽአ
ወልድ እንዘ ይቀንጽ እምርእሰ አድባር
። ወያንበሰብስ ዲቦ አውግር ምሳሌ
አድባረ ኮነ በነቢያት ወአውግርኒ
በሐዋርያት እግዚእነሰ ወመድኃኒነ
እንዘ ይሬኢ ኩሎ ምግባረ መላእክት
ወምግባረ ዚአነ ዘርጉቅ ወዘቅሩብ መፀእ
ከመ የአኃዝዎ በሀብል በከመ
አመክሮሙ ይሁዳ ይሁዳስ ፈተወ ከመ
በሰዓም ያግብኦ ሎሙ ለፈጣሪሁ በከመ
ይቤ ዳዊት ነቢይ እስመ ኮነ ርኩሰ
ፍናዊሁ እስከ ቤዘወነ በተሠይጦቱ
አመሳለ ይቤ ዮሐንስ ነዋ በግዑ
ለእግዚአብሔር ዘየአትት ኃጢአት ዓለም
። ። ። ።

፵፪ ነገር፡ በእንተ፡ ድማንጥስ

L fol.176^a ዘውእቱ፡ አድማስ፡ ።
 Col.^a እብን፡ ጽኑዕ፡ ወንጌን፡
 ኢይፈጽሖ፤ እሳትኒ፡ ኢይክሎ፡
 ወጼና፡ ጢስ ። ወለእመ፡
 ሀሎ፡ ውእቱ ፡ ውስተ፡ ቤት፡ ኢ
 ይበውእ፡ ጋኔን፡
 ወኢምንትኒ፡ ከንቱ፡
 ወዘይጸውር፡ ብእሲ፡
 ከያሁ፡ ይመውእ፡ ኩሎ፡
 ስሕተተ፡ ዲያብሎስ ።

አድማስኒ፡ ኢየሱስ፡ ክርስቶስ፡ ውእቱ ።
 ለእመ፡ ሀሎ፡ ውስተ፡
 ልብነ፡ ወኢምንትኒ፡ ከንቱ፡ ዘዲያብሎስ
 ፡አልቦ ፡ዘይዳደቀነ፡ ኢ
 ማእኬኒ ።

ክፍል ፶፩

በእንተ እብነ አድማስ ጽኑዕ ዘ፪ፍጥረቱ
 ባሕቱ ኢኮነ ኢይትከሀል ሶባ ይዘብጥዎ
 በሰፊልያ ፪ወ፲ ነሀብት ወእሳትኒ
 ኢይክል ፈቲናቶ ወዪና ጢስኒ ይለክፎ
 እምብዝኃ ላህቡ ። ወለእመ ተደመረ
 ውስተ ሕንፃ ቤት ኢይክል ጋኔን ርኩስ
 ከመ ይባዕ ። ምሳሌ አድማስሰ ኮነ
 በእግዚእነ ኢየሱስ ክርስቶስ ወአመ
 ክርስቶስ ውስተ ልብከ ኢይክል ቀሪባ
 ንቤከ ኩሎ ከንቱ ዓዲ ከመ ይዘብጥዎ
 ለአድማስ ከማሁ ዘበጥዎ ለእግዚእነ ኢየሱስ
 ክርስቶስ ሰገራተ ሰጺራ ወሕዝባ ሐና
 ወቀያፋ ወጠብለልዎ ገጸ በሰባን እንዘ
 ይኩርዕዎ ርእሶ ወይብልዎ ተነባይ ለነ
 ክርስቶስ መኑ ኩርዓክ ርእስከ ወባዕዳንሂ
 ብዙኃን ይጸርፉ ላዕሌሁ ወዘንተ ኩሎ
 ተዐገሠ በከመ አድማስ ይትወከፍ ዝብጠተ
 ከመ ይቤዝወነ በጥብሐ ሥጋሁ ቅዱስ
 ወበክዕወተ ደሙ ክቡር ነባቢ ። :: :: ::

፵፫ ነገር፡ በእንተ፡ አርዋ፡

ዘስሙ፡ ኤልባስ

ዘውእቱ፡ ነገ
 ዘውስተ፡ በዳ፡ ወውእቱ፡ ጠቢብ፡
 አርዋ፡ ወ[አል]ቦቱ፡
 ፍትወት ፡፡ ወለእመ፡ ፈተው፡
 ይርከብ፡ ወልደ፡ የሐውር፡
 መንገሉ፡ ጽባሕ፡ ቅሩብ፡ ገነት ፡፡
 ወሀሎ፡ በምድረ፡ ሲርን
 ስ፡ ዘውእቱ፡ ሕንካክያ፡ ዕዕ፡
 ወየሐውሩ፡ ኅቡረ፡ አንስቲያ
 ዋት፡ ወተባዕታይ ፡፡ ወእመ፡
 ቀደመት፡ አንስቲያዊት፡ ነ
 ሢኢ፡ እምዕዕ፡ ትሁቦ፡ ለምታ፡
 ወትትዋነይ ፡ ምስሌሁ፡ እስ
 ከ፡ ይነሥእ፡ ወይበልዕ፡
 ወይትራከብ፡ ምስሌህ ፡፡ ወሶቤሃ፡
 ትፀንስ፡ ወአመ፡ በጽሐ፡ ጊዜሃ፡
 ለወሊድ፡ ተሐወር፡ ውስ
 ተ፡ ፈለግ፡ ዐቢይ፡ ወትወርድ፡
 ውስተ፡ ማይ፡ እስከ፡ ይበጽ
 ሕ፡ ኅበ፡ አጥባቲሃ፡ ወህየ፡
 ትወልድ፡ ዕጓላ፡ እስከ፡ ይነሥ
 እ፡ አጥባቲሃ፡ ወይጠቡ ፡፡ ነገሱ፡
 አቡሁ፡ ይጸውሮ፡ እንዘ፡
 የዐቅቦ፡ እምነ፡ አርዋ፡ ምድር፡
 እስመ፡ ፀሩ፡ አርዋ፡ ምድር፡
 ለዕጉለ፡ ነገ ፡፡ ወለእመ፡ ረከቦ፡
 ነገ፡ ይጠስዮ፡ በእግሩ፡ ለእ
 ርዋ፡ ምድር፡ ወይቀትሎ ፡፡

ወፍጥረቱ፡ ከመዝ ፡ውእቱ፤
 እመ፡ ወድቀ፡ ኢይክል፡ ተ
 ንሥኦ፡ እስመ፡ አልቦ፡ በዘየዐጽፍ፡
 ብረኪሁ ፡፡ ወእመ፡
 L.fol.176^a
 ፈቀደ፡ ይነም፡ ያሰምክ ፡ዲበ፡
 ዕዕ፡ ወተሰሚኮ፡ ይነውም ፡፡
 Col.^b
 ነዐውትሱ፡ እለ፡ ያአምሩ፡
 ፍጥረቶ፡ ወመካኖ፡ የሐውሩ፡ ወ
 ይዌሥርዎ፡ ለዕዕ፡ እስከ፡
 ይተርፍ፡ ንስቲት፡ ወሶበ፡ ይመ

ክፍል ፶፪

በእንተ አርዋ ዘስሙ
 ኤላውታውስ ዘስሙ ነገ ዘይነብር
 በበድው ወእቱስ ለእመ ፈተው
 ይርከብ ወልድ የሐውር መንገለ
 ጽባሕ ቅሩብ ገነት ምስለ
 አንስቲያሁ ወሶቤሃ ይብጽሑ
 ቅድመ ትሁቦ ይብላዕ እምዕፀው
 ለምታ ወትትዋነይ ምስሌሁ
 ውእቱ ይነሥእ ወይብልዕ ፡፡
 እምድኅረ በልዐ ይትራከብ
 ምስሌህ ትፀንስ ባሕቱ ጊዜ
 በጽሐ ወሊዶታ ተሐውር ኅበ
 ማየ ፈለግ ወትበውእ እስከ
 ይበጽሕ ማይ ውስተ አጥባቲሃ
 ወእስከ ትወልድ እጓላ ዲበ
 ውእቱ ማይ ፡፡ ይእተ ጊዜ
 ይትሌዓል ኅበ ገባሃ ወይጠብዑ
 አጥባቲሃ፡፡ ወተባዕትሱ የዐቅብ
 ዝኩ እጓለ እንዘ ይተግሕ በእንተ
 አረዋ ምድር እስመ ፀሩ ውእቱ
 ለእመሰ ረከቦ ይከይዶ በእገሪሁ
 ወይቀትሎ ጠባይዲሁስ ለነገ
 ከመ ዝ ውእቱ ለእመ ይሰክብ
 ዲበ ምድር፡፡ ወለእመኒ ይትነሣእ
 ኢይተከሀሎ ለብረኪሁ እለ
 በሰኩናሁ ወሶበኒ ፈቀደ ይነም
 ያሰምክ ዲበ ዕዕ ወነዓዊኒ
 ዘየአምር ጠባይሁ ለነገ ይበጽሕ
 ኅበ ውእቱ ዕዕ በረዊጽ ለቀቲል
 ሶቤሃ ይረግዞ ካልዕ ዘሀሎ
 መልዕልተ ዕዕ እስከ ይኤልሕ
 ወይሰምዕዎ አብያጺሁ
 ወይመጽኦ ከመ ይርድእዎ
 ወኢይክሉ አንሥኦቶ እምስካቡ
 ፲ቱ ወ፳ ነገያት ባሕቱ ይጸርሑ
 ወይበክዩ ወእምድኅረ ኩሎሙ
 ይመጽእ ዐቢይ ነገ ይእኅዞ
 በእደዊሁ ወይነሥኦ ጠባይሁስ
 ለዐቢይ ነገ ከመዝ ውእቱ ለእመ
 ኖኅ ፀጉሩ ፡፡ ወከደነ ኩለንታሁ

ጽኑ፡ ወያሰምክ፡ ይወድቅ፡
ወይእኅዝ፡ ይጽራኅ፡ ወይብ
ኪ ። ወሰሚያ፡ ካልኡ፡ ይመጽኡ፡
ይርድኡ፡ ወኢይክሉ ፡ ወ
ይጸርኅ ። ወካዕበ፡ ይመጽኡ፡
ብዙኃን፡ ወኢይክሉ፡ አንሥ
ኦቶ ። ወድኅረ፡
ኩሎሙ፡ይመጽኡ፡ንኡስ፡ነጌ፡
ውርዝ
ው፡ ወያበውእ፡ እዴሁ፡ ወስተ፡
ገቦሁ፡ወይሰውቆ፡ ወያ
ነሥኦ ።

ውእቱስ፡ ንኡስ፡ ነጌ፡
ያፈርሆ፡ ለአጋንንት፡ ወኢይቀር
ብ፡ ከይሲ፡ ኅቤሁ ።
በአርአያ፡ አዳም፡ ወሔዋን፡ አመ፡
ሀለዉ፡ ውስተ፡ ገነተ፡ ተድላ፡
ኢያእምሩ፡ እኩየ፤ አሜሃ፡ አልቦ፡
ዘሞአሙ ። ወእምአመ፡ በ
ልዐትሱ፡ ወአብልዐቶ፡ እምዕዕ፡
ዘያሌቡ፡ ሠናዮ፡ ወእኩየ፡ አሜሃ፡
አእከየት ። ወእእመራ፡ በእሲሃ፡
ወወለደት፡ ቃየልሃ፡ ወይቤሎ
ሙ፡ ቁሩ፡ ከመ፡ ማይ፡ በከመ፡
ይቤ፡ ዳዊት፤ አድኅነኒ፤ እግዚአ
እስመ፡ በጽሐኒ፡ ማይ፡ እስከ፡
ነፍሰየ ። ወመጸኢ፡ ዓቢይ፡ ነጌ፡
ወኢክህለ፡ አንሥኦቶ ።
ወእምድኅሬሁ መጽኡ ብዙኃን
ነጌያ
ት፡ ወኢክህሉ አንሥኦቶ ።
ወውእቶሙስ፡ ዐበይተ፡ ነቢያት፡
ወ፲ ወ፪ ደቂቀ፡ ነቢያት፡ ኢክህሉ፡
አንሥኦቶ፡ ለአዳም፡ ወመ
L.fol.176^b
ጸኢ፡ ሐዲስ፡ ነጌ፡ መድኅነኒ፡
ወነሥኦ፡ አርአያሁ፡ ወካዊኖ፡ ገብ
Col.^c
ረ፡አነሥኦ ። ወአልዐለን፡
ምስሌሁ፡ ውስተ፡ ሰማያት፡
ወዝን
ቱ፡ ኮነ፡ አምሳሊሁ ።

ኢይቢጽሁ ቦቱ ጋኔን ወከይሲ ወምሳሌ
ነጌያትሰ ይትበሀል በአዳም ወሔዋን
እመ ሀለዉ ውስተ ገነት ኢያእመሩ
ዘይንዕምሙ ወኢረከቡ ትእምርተ ነፃዊ
ዘውእቱ ሰይጣን ። ባሕቱ እምድኅረ
በልቡ አእመረ አዳም ግብረ ነፃዊሁ
እስከ ወለደት ሔዋን ቃየንሃ አዳምኒ
ይቤ ቃየን ብሃል ማየ ቁሪር እንተ ኮነ
ለአእይንትየ በእንተ ዘበላዕኩ እምዕዕ
ዘኢአዘዘኒ አምላኪየ ወሔዋንኒ ትቤ
ጸሎትየ እምገነት እስከ ተፈጸመ ምሳሌ
በእንቲአየ ወበእንቲአሁ እስከ ቀተሎ
ለወልድ ዘወጽኦ እምከርሥየ ህየንተ
ዘበላዕኩ እምዕዕ ዘያሌቡ ሠናየ ወእኩየ
። ወበእንተዝ ሰመይክዎ ቁሪር በከመ
ይቤ ዳዊት ነቢይ አድኅነኒ እግዚአ እስከ
በጽሐኒ ማይ እስከ ነፍሰየ ምሳሌ ነጌሰ
ዐቢይ ይትባህል በክርስቶስ ዘክህለ
አንሥኦቶሙ ለውሎደ ሰብእ አመ
መጽኦ እምድኅረ ፲ቱወ፳ቱ ነቢያት
ወኩሎሙ ቅዱሳን ዘኢክህሉ
አንሥኦቶሙ ። ውእቱስ ገብረ ሰላመ
በመስቀሉ ። ወአዕረቆሙ ለዘበሰማያት
ወለዘበምድር ጊዜ አትሐተ ርእሶ
ወነሥኦ አርአያ ገብር በፈቃዱ
ወበሥምረተ አቡሁ ወመንፈስ ቅዱስ ።

፵፬ ነገር፡ በእንተ፡ አኩጢስ፡
እብን፡፡

ሶበ፡ ይፈቅድ፡ ይጎሥሥ፡
ባሕርያ፡ ያወርድ፡ መሥገርተ፡
ውስተ፡ ባሕር፡ ወየአስር፡ በጽኑዕ፡
መቃጥኖ ፡ ወይዌገር፡
መሥገርቶ፡ ወይቀርብ፡ ጎበ፡ ሀሎ፡
ባሕርይ፡ ወይቀውም፡ ህየ፡ ኬንያ ።
ወኢያንቀለቅል፡ አእሚሮ፡ ርስሐተ፡
መካነ፡ እንዘ፡ ያተሉ፡ መቃጥኖ፡
ወይረክቦ፡ በትጋህ፡ ለባሕርይ ።

ወዘከመ፡ እፎ፡ ይትወለድሰ፡
ባሕርይ ። ሀሎ፡ ያፍ፡ ዘስመ፡፡

ብርጋኖ፤ እምባሕር፡ የዐርግ፡
ፍና፡ ጽባሕ፡ አብቂዎ፡ አፉ

ሁ፡ እንዘ፡ ይውጥ፡ ጠለ፡
ሰማያት፡ በሥርቀተ፡ ፀሓይ፡ ወወ

ርጎ፡ ወከዋክብት ። ወእምኩሉ ፡
ብርሃናት፡ ይትገበር፡ ባሕ

ርይ ።። ወብርጋኖሰ፡ ያፍ፡ ዘቦ፡ ፪
ክንፍ፡ ዘይፀንሶ፡ ለባሕርይ ።

ወዝንቱ፡ አምሳለሁ ፡ ለመድኅኒነ፡
ዘተወልደ፡ እንበለ፡ ዘርእ፡ እምባሕቲታ፡
ድንግል፡ ዘይቤሎ፤ ነዋ፡ በግዑ፡
ለእግዚአብሔር፡ ዘያኣትት፡ ኃጠአተ፡
ዓለም ። ባሕርይኒ፡ ያሴስል፡ ርስሐተ፡
ባሕር፡ ወ፪ ክንፍ፡ አምሳለ፡ ሕግ፡
ሐዲስ፡ ወብሉይ ። ወፀሓይኒ፡ ወወርጎ፡
ወከዋክብት፡ ወጠል፡ ይትሜሰል፡
በመንፈስ፡ ቅዱስ ፡ ዘያበርህ ።
ለኩሉ፡ ወይመልእ፡ ሥልጣኑ፡
ወሥርዐቱ፡ ውስተ፡ ኩሉ ። እስመ፡
ባሕርይ፡ ክቡር፡ ውእቱ፡ ወዘይፈቅድ፡
ኪያሁ፡ ይሠይጥ፡ ኩ L.fol.176^b

ሎ፡ ዘቦ፡ ወያጠርዮ ። አንተሂ፡
አግዓዛይ፡ ሂጥ፡ ኩሎ፡ ጥሪተክ Col.^a
ወሀብ፡ ለምስኪናን፡ ከመ፡ ታጥርዮ፡
ለባሕርይ፡ ክቡር፡ ዘውእቱ፡
ክርስቶስ፡ ፀሓየ፡ ጽድቅ፡ ዘያብርህ፡
ለኩሉ፡ ዓለም ።

ክፍል ፶፫

በእንተ አክሊጦስ ወመርጋሊጦስ
ዘውእቱ ብርጋኖ ሶበ ይፈቅድ ኖትያዊ
ኬንያ ከመ ይርከብ ባሕርያ የጎሥሥ
መሥገርተ ወያወርድ ውስተ ባሕር
እንዘ የአስር መቃጥነ በጽኑዕ ሀብል
ይእቲ ጊዜ ይቀርብ ወይቀውም ጎበ
ጽንፈ ባሕር ይርአይ ለእመ
ያንሰሐሥው ወያንቀለቅሉ እመካነ
ወሶበ ያንቀለቅሉ ወተሳንዎ ለመቃጥን
ጎበ ሐረ እስከ ይርክብም ለባሕርይ ይቤ
በሀሊ እም ጎበ መኑ ይትወልድ ባሕርይ
አውሥኦ እመነ ኮንኮለ ዘስሙ ብርጋኖ
ውእቱሰ የዐርግ ጽንፈ ጽባሕ እንዘ
ብቅው አፉሁ በሰሪበ ቁረቶ ማይ
ወበጠለ ሰማያት ምስለ ነሢኦ ላህበ
ፀሐይ ወእምርእየ ፀዳለ ወርህ
ወከዋክብት ይትወለዱ ባሕርይ እማኅፀነ
ብርጋኖ ለብርጋኖሰ ቦቱ ፪ አክናፍ
ዘእምኔሁ ይትረክብ ባሕርይሰ አምሳሊሁ
ለኢየሱስ ክርስቶስ ዘይቤ ዮሐንስ
በእንቲአሁ ነዋ በግዑ ለእግዚአብሔር
ዘየኣትት ኃጠአተ ዓለም ወብርጋኖሂ
በማርያም ዘወለደት እንበለ ሩካቤ
ወ፪ቲሂ አክናፍ ድንግልናቲሂ ይትበሀሉ
ወርጎኒ ወከዋክብት ዘመንፈስ ቅዱስ
ፀሐይኒ በአምሳለ አብ ማኅቶተ ኩሉ
ፍጥረት አንተሂ ኦብእሲ ሂጥ ኩሎ
ጥሪተክ ወሀብ ለምስኪናን ወአጥሪ
መዝገበ ዘበሰማያት ዘውእቱ ኢየሱስ
ክርስቶስ ባሕርያ ሕይወት ብዙኃ ሐሳብ
ወሂጥ ። ዓዲ ተሣይጥ በንስቲት ከመ
ትርክብ ብዙኅ ። ፡፡፡፡ ፡፡፡፡
፡፡፡፡፡፡

፵፮ ነገር፡ በእንተ፡ ሐለስትዮ፡
ወበእንተ፡ ሆባይ።

ወውእቶሙ፡ በቤተ፡ መንግሥት፡
ወውእቶሙ፡ በቤተ፡ መንግሥት፡
ይትረከቡ ። አመ፡ ፳፮
ለመጋቢት፡ እመ፡ ነቀወ ፲፪ ጊዜ፡
ያአምሩ፡ ንጉሥ፡ ወሰ
ራዊቱ፡ ከመ፡ ዐረዮ፡ ሌሊት፡
ወመዓልት ።

እመ-ንቱስ፡ እለ፡ አምነ፡ በቃለ፡ ነቢያት፡
እለ፡ ይትኤመሩ፡ በትእ
ምርት ። ወንቃወ፡ ሐለስትዮስ፡
ዲያብሎስ፡ ወሆባይ፡ አምሳለ፡
ገጹ፡ ዘወጠነ፡ ወኢፈጸመ፡ ዲያብሎስ ።
ቀዳሚሁ፡ ፩ እምሊቃነ፡
መላእክት፡ ደኃሪሁስ ተሰምዮ፡ ፀረ፡
እግዚአብሔር፡ በከመ፡
ተሰምዮ፡ ቅሩብ ፡ እግዚአብሔር፡ ከማሁ፡
ሆባይ፡ አልቦቱ፡ ፍጻ
ሜ ። ሠናዮ ፡ ይቤ፡ ፊሳልጎስ ።

ክፍል ፶ወ፬

በእንተ ሐለስትዮ ዘይትረከብ ውስተ
ቤተ መንግሥት ወውእቱስ ሐለስትዮ
እመ ፳ወ፮ ለመጋቢት ለእመ ይነቁ
የአምር ንጉሥ ወዙሉ ሠራዊቱ ሰዓታ
ለዕለት ከመ ኮነ ፲ወ፪ ወሆባይኒ ከመዝ
የአምር ተአርዮተ ሌሊት ወመዓልት
አመ ፯ ለሰኔ ምሳሌሁ ለዝ ይተረጎም
በነቢያት እለ ይኬልሉ ህየንቲሁ
ለዲያብሎስ ከመ ይኬልሉ ሆባይ
በሰዓታተ ሌሊት በዘይትፈለጥ ጊዜ እም
ጊዜያት ጥንተ ተፈጥሮቱስ ለዲያብሎስ
ኮነ ለከሊሉ ጽድቅ ወለነቢብ ቅዳሴ
ወጠባይሁ ከመ ሊቃነ መላእክት ባሕቱ
ስዕነ ወኢረከብ ፍጻሜ ዘእንበለ እከይ
ለሆባይኒ አርአያሁስ ከመ ሰብእ ኮነ
ዳዕሙ አልቦቱ ምግባሮ ሰብእ እስመ
ብዙኅ እከይ ውኣቱ ከመ ዲያብሎስ ።።።

፵፮ ነገር፡ በእንተ፡ እብነ፡ ህንደኬ

ሀሎ፡ እብን፡ ዘከመዝ፡ ፍጥረቱ፤
እመቦ፡ ዘሐመ፡ እምሱብ
እ፡ ወኮነ፡ ቅብወ፡ የነሥሥ፡
ዐቃቤ፡ ሥራይ፡ ለውእቱ፡ እ
ብን፡ ወየአስሮ፡ ላዕለ፡ ሕሙም፡
እማይ፡ ወያነብሮ፡ እስከ፡
፫ ሰዓት ፡፡ ወእምዝ፡ ይፈትታ፡
ለእብን፡ እምላዕለ፡ ብእሲ ፡፡
ወሶበ፡ ደለውዎ፡ በመድሎት፡
ይስሕብ፡ እብን፡ መድሎተ ፡፡
ወእመ፡ አንበርዎ፡ ለእብን፡
ውስተ፡ ፀሐይ፡ እስከ፡ ፫ ሰዓት፡
ይክዑ፡ አፍአ፡ ኩሎ፡ ማየ፡
ዘሠረበ፡ ብእሲ ፡፡ ወይከውን፡
ንጹሐ፡ ኩለንታሁ፡ ለእብን፡
ብእሲኒ፡ የሐዩ ፡፡

እብንሰ፡ ውእቱ፡ ኢየሱስ፡ ክርስቶስ፡
እግዚእነ፡ በእንተ፡ ፍጽም L.fol.176^b
ት፡ ፍቅር፡ እንተ፡ ታወፅኦ፡ ለነፍረት፡
ዘአፍቀረነ፡ እንዝ፡ ቅብዋ Col.^b
ን፡ ንሕነ፡ እማየ፡ ፍትወት፡ ዘዲያብሎስ፡
ዘመልአ፡ ውስተ ፡አልባ
ቢነ፤ ወወሪዶ ፡ወተአሲሮ፡ በመስቀል፡
ነሥአ፡ ሕማመነ፡ ወጸረ፡
ደዌነ፡ ወቤዘወነ፡ ርእሱ ፡፡

ክፍል ፶ወ፮

በእንተ ሆባይ እንድራከይ ለዝሰ ፍጥረቱ ኮነ እም፪ ቦ ጊዜ ይመስል እብነ ወኢያንሰሐስሕ ሶበ ይዘብጥዎ ወቦ ጊዜ የሐውር ከመ አርዌ ምድር ለእመ ሀሎ ድውይ ወሕሙም የነሥሥዎ ዐቀብተ ሥራይ ለውእቱ ዕብን ወየአሥርዎ ወውእቱ ድውይ እም፫ቱ ሰዓት እስከ ፯ቱ ሰዓት የኃድሳ እንዝ ይቀብዕዎ ወይረቅይዎ እማየ ፈውስ ዘይውኅዝ ይእተ ጊዜ ይሰረብ ወይውኅጥ ውስተ ማይ ሶቤሃ ይፈትሕዎ ለውእቱ እብን እምውእቱ ሰብእ ይእተ ጊዜ ይደልዎ በመደልው ለውእቱ እብን እምውእቱ ሰብእ ዘነሥአ ደዌሁ ለብእሲ ከመ ያእምሩ ተፈውሶቶ ወእምድኅረዝ ያነብርዎ ውስተ ፀሐይ እስከ ፫ቱ ሰዓት ሶቤሃ ይትከዓው አፍአ ዝንቱ ማይ ወይከውን ውእቱ ዕብን ንጹሐ ከመ ቀዳሚ ምሳሌ ዕብንሰ ይትፌጸም በእግዚእነ ኢየሱስ ክርስቶስ ፍጹመ ፍቅር ወትሩፈ ሃይማኖት ዘይወጽእ ለፍርሃት አፍአ ንሕነኒ ንኩን ቅቡዓን በደመ መርዓዊ ወሰማየ ሕይወተ ከመ ኢይክዐው ብነ ዲያብሎስ ማየ እኩየ ቄሪረ እስመ አሰሮ በመዋቅሕት ዘመስበር እንዝ ይነሥእ ደዌነ ወይጸውር ሕማመነ ጊዜ ገብረ ሰላመ በመስቀሉ ወጊዜ ወረደ ውስተ ሲኦል ለጸውዎ ነፍሳት፡፡

፵፯ ነገር፡ በእንተ፡ ጾፍ፡ ዘስሙ፡
አሮድዮን ።

ጠቢብ፡ ውእቱ፡ እምኩሉ፡
አዕዋፍ፡ ምጽላሉ፡
ወምብያቲ
ሁ፡ ፩ ወኢኮነ፡ የኅሥሥ፡
ብዙጎ፡ አላ ፡ ኅበ፡ አጽለለ፡
ይሄ
ሉ ። ወኅዳጥ፡ ሲሳይ፡
የአክሎ፡ ወኅበ፡ ነበረ፡
ይሰክብ፡ ወ
ኢይበልዕ፡ ሥጋ፡ ምውተ፡
ወኢይሰርር፡ ውስተ፡ መካና
ት፡ ብዙኃት፡ ወምሳካቡ፡ ፩
መካን ።

አንተሂ፡ ኢትኅሥሥ፡ ብዙጎ፡ መካናተ፡
ዘዐላውያን፡ አላ፡ ፩ ይኩ
ን፡ ምስካብክ፡ ወይእቲ ፡ቤተ፡
ክርስቲያን፡ ቅድስት፡ ወረደ፡ እን
ከ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
ወመሀረ ፡ ሕገ ፡ ሰማያዊተ፡ ከ
መ ፡ ንርከብ፡ ስብሐተ፡ ሰማያዊ፡
ወይኩን፡ ኅሊናነ፡ ውስተ፡ ሰማ
ይ ። ዘባዕዳንስ፡ ክብረ፡ ኢትኅሥሥ፡
ወትርክብ ። ሠናዮ፡ ይቤ፡
ፊሳልጎስ ።

ክፍል ፶፮

በእንተ አሮድዮን ወውእቱ ጠቢብ
ወፈድፋደ እምኩሉ አዕዋፍ ወኢይጸልል
ኅበ መካናት ብዙኃት አላ በአሐቲ
ይሰክብ ሶበ ይቀርብ ኅበ ሰብእ ይከውን
ዝልጉሰ ወሶበ ቀርብ ይጠፍዕ አልባበ
ሰብእ ወዓዲ ይሴሰይ ወይበልዕ ሥጋ
ምውተ አንትሙሂ ሕዝባውያን
ወመነኮሳት ትጉሃን ኢታፍቅሩ
ተፋልሶተ መካን ውስተ መካን ። ባሕቱ
ትኩንክሙ ምስካበ አሐቲ ቤተ
ክርስቲያን ቅድስት ወኢትረዱ
እምልዕልና ጸጋሁ ለእግዚእነ ኢየሱስ
ክርስቶስ ወኢትትወከፉ ትምሕርተ
ምውታን ዘውእቶሙ ኃጥአን ድኅረ
ኮንክሙ ፩ ምስለ ኅብስተ ሕይወት
ዘወረደ እምሰማያት ወኢትኅሥሁ
ብዙኃ ክብረ ከመ ሰብእ ባዕዳን እለ
ይትፋለሱ እመካናት ኅበ መካናት ።
ባሕቱ ኅሁ ሀገረ ሰማያዊተ
ኢየሩሳሌምሃ በዕለተ ምልዕተ ፍሥሐ
ወሐሜት ከመ ትባሉ ኅቤሃ አመ ዕለተ
ሐተታ ወቅስተ እንበለ ትነጽሩ ለፌ
ወለፌ በተወክሎ ።። ።። ።። ።።

ጭጭ ነገር፡ በእንተ፡ ሰቃምሮስ፡ ዘውእቱ፡ ሰግላ ።

ብፁዕ፡ አሞጽ፡ ይቤ፤ ኢኮንኩ ፡ ነቢዮ፡ ወኢወልደ፡ ነቢይ፡ አላ ሠያጤ፡ በለስ፡ አነ፡ ወሐራጊተ፡ እሬዒ ። ሠናዮ፡ አስተማሰሎ፡ ነቢይ፡ ለገጸ፡ ክርስቶስ፡ በበለስ፡ ዘይቤ፡ እሠይጥ፡ በለስ፤ ሐዲስ፡ ቃል፡ ወእቱ ። ዘኬምስሂ፡ ዐረገ፡ ዲብ፡ ሰግላ፡ ይርአዮ ፡ለመድኅ ሂነ ፡ወትእምርቱ፤

ዘእንበለ፡ ይብስል፡ ሰግላ፡ ሀለወ፡ ዕዪያት፡ እለ፡ ስሞሙ፡ ጸጹት፡ ዘዮኅድሩ፡ ውስቴቱ፡ ከመ፡ እለ፡ ይነብሩ፡ ውስተ፡ ጽልመት፡ ብርሃነ፡ ኢይሬእዮ ። ወይመስሎሙ፡ ከመ፡ ሀለ ወ፡ ውስተ፡ አህጉር፡ ዐበይት ። ወአመ፡ በለስ፡ ሰግላ፡ ይወ ዕኩ፡ ጸጹት፡ ወይትባሀሉ፡ በበይናቲሆሙ፡ ውስተ፡ ጽል መት፡ ሀሎነ፡ ንነብር፡ ዘእንበለ፡ ይብስል፡ ሰግላ ። ወበሲ ሎ፡ እንከ፡ በቀዳማይ፡ ዕለት፡ ወበሃልስት፡ ሲሳዮ፡ ይክው ን፡ ለብዙኃን ። በለስሰ፡ ሥጋሁ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ተረጊዞ፡ በኩና ት፡ ወተቀኒዎ፡ በመስቀል፡ ወዕክ፡ እምኔሁ፡ ደም፡ ወማይ ። ወአ መ፡ ሃልስት፡ ዕለት፡ ተንሥክ፡ እምውታን፡ ወአስተርአዮ፡ ወርኢ ነ ፡ ሐዲስ፡ ፀሐዮ ዘከመ፡ ጸጹት በሲሎ ሰግላ ርእዮ ብርሃነ ፀ ሓይ ። ወሐራጊተ፡ እሬዒ፡ ዘይቤ፡ ነቢይ፡ ሕዝብ፡ ነሳሕያነ፡ እ ለ፡ ተብሀለ፡ በእንቲአሆሙ፤ አዕረፎሙ፡ ድኅረ፡ በሠቅ፡ ወበሐ መድ፡ ነስሐ ። ወሕዝብ ፡ እለ ፡ ውስተ፡ ጽልመት ፡ ርእዮ ፡ ብ

ክፍል ፶፯

በእንተ ዕፅ ዘስሙ ቋርምስ ዘውእቱ ሰግላ ወበውሳጤ ውእቱ ሰግላ ይነብሩ ጽንጽንሃ እለ ይትበሃሉ ካዕበ ባዖተ ወነቢሮቶሙስ ኮነ በጽልመት እንበለ ይርአዮ ብርሃነ ወይትለሀዩ በበይናቲሆሙ ከመ ዘሀለወ ውስተ አሕጉራት ወበሐውርት ሠናያት ወይሄልወ ከመ ኅዲሮቶሙ ኮነ በትፍግዕት ወበብርሃን ዘኢይመውኦ ጽልመት ። ወእምድኅረዝ ይወጽኡ እሉ በበፂቱ ወበበፂቱ እምህዩ ወይሬእዮ ሰማዩ ወምድረ ምስለ እሉ ዘውስቴቶሙ ወይትበሃሉ ውስተ ምንት ነበርነ እንዘ ኢንሬኢ ብርሃን ወተመይጦሙ ሶቤሃ ይገብኡ ውስተ ውሳጤ ንብረቶሙ ዘቀዳሚ ወይጸርሐ ቅድመ አብያጊሆሙ እለ ሀለወ መንገለ ውስጥ ወይቤልዎሙ ንዑ ባዑ ወነጽሩ ብርሃነ ። ወእሉሂ እምድኅረ ወጽኡ ተበሃሉ እንከ በበይናቲሆሙ እፎ እንከ ነበርነ በጽልመት ኩኃ ዝንቱ መዋዕል ወዝንቱስ ሰግላ ይሰመይ ዓዲ በለስ ወበእንቲአሁ ይቤ ብፁዕ አሞጽ ኢኮንኩ ነቢዮ ወኢወልደ ነቢይ አላ ሰያጤ በለስ አነ ወርአዬ አባግዕ በእንተ ዘአጥረዮ ትሕትና ዘውእቱ ዝውእቱ ጸጋ ዘኮነ ድኅረ በክርስቶስ ወትርጓሜሁኒ ለዝ ተፈጸመ በዕለተ ዓርብ ዘተሰቅለ ባቲ ዝኩሉ ርእስ ሕይወት እስመ ወጽኡ እመቃብር እለ ሞቱ ትካት ከመ ሰብአ ዐይን ወዕለት ዳግማዊ ተመሰለ በፂቱ አርዳዕ እለ ተባባሩ ኅበ አንተሂ መቃብር ለኅሂሆተ ሥጋ እግዚእነ ወኢረክብዎ እስመ ተንሥክ ወዕለተ ሃልስ ይትመስል በእጉዳ እንተ ይእቲ ትንሣኤሁ ቅድስት በፂቱ ጽንጽንያት እለ አውጽእዎሙ ፀቱ እምውስተ በለስ ወበሲሎተ በለስኒ ዘኮኖሙ ሲሳዮ ለኩሉ ይትፌከር በርደተ ክርስቶስ መድኃኒነ ውስተ ሲኦል

ርሃነ፡ ዐቢያ፡ ወለእለ፡ ይነብሩ ፡ ውስተ፡
 ጽልመት፡ ወጽላሎተ
 ሞት፡ ብርሃን፡ ሠረቀ፡ ላዕለሆሙ ።
 ወበሲሎ ፡ ሰግላ ፡ አመ ፡
 ሣልሰት ፡ ዕለት፡ ሲሳየ ፡ ይከውን፡
 ለኩሉ ። እግዚእኒሂ፡ እየ
 ሱስ፡ ክርስቶስ፡ ተንሢኦ፡ እሙታን፡
 በሣልሰት፡ ዕለት፡ ወሀበ፡ ሕ
 ይወተ፡ ወስርየተ፡ ወሲሲተ፡ ኮነ፡ ለኩሉ
 ። ሠናየ፡ ይቤ፡ ፊሳ
 ልጎስ ።

፵፰ ነገር ፡ ዘነበበ ፡ በእንተ ፡
 አራዊት፡ ወበእንተ፡ አዕዋፍ ፡
 ወበእንተ፡ ዕፀውኒ፡ ዘውስቴቶሙ ፡
 አምሳል ፡ ብዙኅ፡ ዘዘዘአሁ ።
 ስብሐት፡ ለእግዚአብሔር፡ ዘልፈ ።
 አሜን ፡ ወአሜን ፡ ለይኩን፡ ለይኩን ።

ለአውጽኦተ ጊውዋን ውስተ ምድረ
 ብርሃን ወአትረፎ ህየ ለይሁዳ እስከ
 ይትፈነው ሎቱ አብያጺሁ ሐና ወቀያፋ
 ወዘወሀበነሂ ለነ ሥጋሁ ቅዱስ ዘተሞአ
 በመስቀል ወደሞ ክቡረ ዘውኅዘ እምገቦ
 ማየ እምነ ክርስ ድኅረ ተንሥኦቱ
 እሙታን በሣልሰት ። ወርእዮትነሂ
 ፀሐየ ሐዲስ ይትፈከር በእሎን ጻፀት
 ዘይወጽኦ በተሠጥወተ ፍሬ ሰግላ
 ለርእየ ብርሃነ ፀሐይ እንበለ ይሙቁ
 ወሐራትኒ ተመሰሉ ቅድመ መሢሕ
 ለእለ ይኔሥሉ ሕዝብ በእንተ ጽድቅ
 እንዘ ሥዕርቶሙ ዕሁር በሰቅ ወንዙኅ
 በሐመድ ህየንተ ነበሩ ውስተ በሐውርተ
 ጽልመት ወጽላለተ ሞት እምቅድመ
 ይሰጠጥ ወይፍረይ ፍሬ ሰግላ ዘይከውን
 ሲሳየ እስከ ሠረቀ ሎሙ ብርሃን ከማሁ
 እግዚእነ ኢየሱስ ክርስቶስ ተንሥኦ
 በሣልሰት ዕለት ወኮነ ሲሳየ ለሕዝብ
 በፈቃደ አቡሁ ወመንፈስ ቅዱሱ
 ወበሥምረተ ርእሱ መሐሪ
 ወመስተሣህል ዘሎቱ ክብር ወስብሐት
 እስከ ለዓለመ ዓለም አሜን ።።። ።።

ተፈጸመ ድርሳን ፶ወ፯ቱ ዘአራዊት
 ወአዕዋፍ ። ወኩሉ ምሳሌያቲሆሙ
 ወትርጓሜ አስማቲሆሙ በሰላመ
 እግዚአብሔር ወጣኒ ወፈጻሚ ዘይክል
 ኩሎ ወአልቦ ዘይሰዓኖ ።።። ።።።