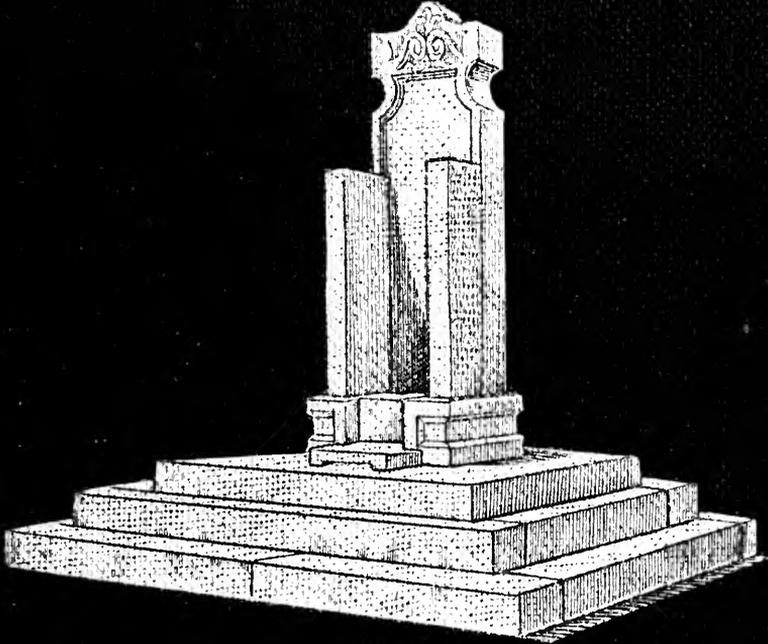


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 ዘእብሔር : ወልድ : ዘእምአካለ : አብ : ልደቱ : ወበስመ : እግዚአብሔር : መንፈስ :
 ቅዱስ : ዘእምሀላዌ : አብ : ፀዓቱ : እንዘ : ኢይቀድም : ፩እምካልዑ : ወካልዑ : እምነ :
 ሣልሱ : እንዘ : በስም : ኢይትፋለሱ : ወእምዋህድና : ኢይትገሐሡ : እለ : ህልዋን :
 5 በጅመለኮት : ወበጅመንግሥት ። ወፍሉጣን : እንበለ : ፍልጠት : ዘጅሀላዌ*ሆሙ : ^{432 b}
 ወጅግብርሙ : ወለግብር : ዘፈቀደ : አብ : ይፌጽም : ወልድ : ወልድ : ወመንፈስ :
 ቅዱስ ። ወበዝ : ፈቃደ : ሥሉስ : ቅድስ : ይዌጥን : ጽሑፈ : ታሪክ : ዘእግዚአ :
 ርእስ : መኳንንት : ወኃይለ : ነገሥት : ሚካኤል ። ወይብል : ጸሕፊ ። ትእዛዝ :
 አመጽላጥቀምት : በዕለተ : እሑድ : ሆከቶ : ጸጋ : መንፈስ : ቅዱስ : እንተ : ኃደረት :
 10 ላዕሌሁ : ወአሥተናስአቶ : ለርእስ : ቅዱሳን : ሚካኤል : ፍጥረት : ቅዱስ : ከመ :
 ያንግሥ : ወልደ : ዓቢዩ : ለንጉሥ : ዮሐንስ ። ወአንገሥ : ለተክለ : ሃይማኖት : ነጻ
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 ባሕቱቦ : እለ : ይቤልዎ : በእንተ : ምንት : ኃረይከ : ወአንገሥከ : ዓቢዩ : አቡሁኑ :
 15 ሠርዓ : ዘንተ : ሥርዓተ : ሠናዩ : ወይቤሎሙ : ማዕምረ : ሥርዓት : ራስ : ሚካኤል :
 አንስ : ኢሰማዕኩ : ዘከመ : ሠርዓ : ሎቱ : አቡሁ : ለምንት : ነገረ : ተኃሥሡ :
 ኢተአምሩኑ : ከመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ያነግሠ ። ደግመሰ : ኢሰ
 ማዕክመኑ : ከመንብረ : ላባ : ከብካቤ : ለያዕቆብ : ወአብአ : ለልዩ : ጎቤ : ያዕቆብ :
 በምሴት ። ወሶብ : ጸብሐ : ነዩ : ልዩ : ከመ : ይቤሎ : ያዕቆብ : ለምንት : ረሰይከኒ :
 20 ከመዝ : አከኑ : በእንተ : ራሄል : ተቀነይኩ : ለከ : ጌዓመት : ወለምንት : ከመዝ :
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 ትንዕሰ : እንዘ : ሀለወት : እንተ : ትልሀቅ : ዘንተሂ : ተናገረ : ማዕምረ : ምሳሌ : ራስ :
 ሚካኤል : በአእምሮ : ወበለብዎ ። እስመ : ንጉሥ : ይትሜሰል : በመርዓዊ : ወመ
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 25 ፍትሕ : ሚካኤል ። ወአመ : ፲ወ፫በዕለተ : ቀዳሚት : ሰንበት : ሤሞሙ : ለሊቃው
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 መልአከ : ፀሐይነት : ምስለ *ጸሐፊ : ትእዛዝነት : ዘግራ : ወበሐመረ : ኖላለአለቃ : ^{433 a}
 ፋሲል : ለመልአከ : ገነት : ነጮ : በአግሞሜ : ቅዱስ : ሚካኤል : ወለግራ : ጌታ :
 ዋሴ : በቅዱስ : ፋፋኤል : ለሊቀካህናት : ጳጳሳዊዎን : በልደታ ። ወለመልአ :

ሰላም ፡ ተክሌ ፡ በደብረ ፡ ጽጌ ። ወለኩሎሙ ፡ አጽንዖ ፡ ሎሙ ፡ ሢመቶሙ ፡ በበ
 መካኖሙ ፡ ወአመ ፡ ጅወጃበዕለተ ፡ እሑድ ፡ ሆመ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ሃይማ
 ኖት ፡ ለአቤቶ ፡ ክፍለ ፡ ኢየሱስ ፡ ስዩመ ፡ ተምቤን ፡ ደጅ ፡ አዝማችነት ፡ ዘሰሚን ፡
 በፈቃድ ፡ እግዚአብሔር ፡ ሚካኤል ፡ እስመ ፡ መፍቀሬ ፡ እግዚእ ፡ ውእቱ ፡ ወተገሥት
 ልም ፡ አልቦቱ ። ወአመ ፡ ጅወጃበዕለተ ፡ ሰነይ ፡ ወጽኦ ፡ እምጉንደር ፡ አዛዢ ፡ 5
 ብርክደኖስ ፡ እነዚህ ፡ ፈረቃ ፡ ቤት ፡ ወኃደረ ፡ በሎዛ ። ወአመገለጥቅምት ፡ በዕለተ ፡
 ሠሉስ ፡ ወጽኦ ፡ ራስ ፡ ሚካኤል ፡ እምጉንደር ፡ ወኃደረ ፡ ውስተ ፡ ካይላ ፡ ሜዳ ፡ እንዘ ፡
 ይጸንሖ ፡ ለንጉሥ ። ወወጽኦ ፡ ንጉሥ ፡ ምስለ ፡ ንዋየ ፡ መንግሥቱ ፡ ዘውእቱ ፡ ዘውድ ፡
 ዘዕቡብ ፡ ግብሩ ፡ ወመንክር ፡ ኅብሩ [ሕብሩ] ። ወተንሥኦ ፡ ራስ ፡ ሚካኤል ፡ እም
 ካይላ ፡ ሜዳ ፡ ለንጉሥኒ ፡ ረሰዮ ፡ ቅድሚሁ ፡ ወለሊሁ ፡ ኮነ ፡ ድኅሬሁ ፡ ወዝንቱ ፡ 10
 ውእቱ ፡ ማኅደሪሆሙ ፡ ለንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ሃይማኖት ፡ ወርእስ ፡ መኳንንት ፡
 ሚካኤል ፡ ምስለ ፡ ሠራዊቶሙ ፡ አምጣነ ፡ ግዕዙ ፡ በትእዛዝ ፡ እግዚአብሔር ። ወጸ
 ሐፊ ፡ መልአከ ፡ ፀሐይ ፡ ኖን ፡ ሄ ፡ ዳሌጥ ፡ እስመ ፡ ጸሐፊ ፡ ትእዛዝ ፡ ውእቱ ፡
 ወወጠነ ፡ ጽሑፊ ፡ ኖብያት ፡ ዘውእቱ ፡ ታሪክ ፡ እንዘ ፡ ይብል ፡ ወግዕዙ ፡ እምጉንደር ፡
 ወኃደሩ ፡ ውስተ ፡ ሎዛ ። አመ ፡ ገለጥቅምት ፡ ወለተንሥኦቱ ፡ እምጉንደር ፡ 15
 በገለጥቅምት ፡ ቦቱ ፡ ምሥጢር ፡ ዓቢይ ፡ እስመ ፡ ዝንቱ ፡ ምሳሌ ፡ ተመይጦቱ ፡ ለርእስ ፡
 ወራዙት ፡ ሚካኤል ፡ ኅብ ፡ ክዊነ ፡ ወሬዛ ፡ ዘገገመት ፡ ወምሳሌ ፡ ተሐድሶቱ ፡ ከመ ፡
 ንስር ፡ ባሕቱ ፡ ይኔይስ ፡ እምንስር ፡ ባተሐድሶቱ ። እስመ ፡ ንስር ፡ በጅጃመት ።
 ውእቱስ ፡ በበዕለቱ ፡ ወበኅድረቱ ፡ ውስተ ፡ ሎዛ ፡ ይመስሎ ፡ ለያዕቆብ ፡ አቡሆሙ ፡
 ለጅኤል ፡ ዘኃደረ ፡ በደብረ ፡ ሎዛ ፡ ወርእዮ ፡ በህልሙ ፡ ሰዋስወ ፡ ዘይበጽሖ ፡ እምድር ፡ 20
 433 b እስከ ፡ *ሰማይ ፡ ወመላእክተ ፡ እግዚአብሔር ፡ የዓርጉ ፡ ወይወርዳ ፡ ውስቲታ ፡
 እስመ ፡ ይሬኢ ፡ በሕልሙ ፡ ሌሊታዊ ፡ ኩሎ ፡ ዘይትገበር ፡ በመዓልት ፡ በከመ ፡ ርእዮ ፡
 በዘኃለፊ ፡ መዋዕል ፡ በሌሊተ ፡ ትንሣኤሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እንዘ ፡
 ይበልዕ ፡ አሰካለ ፡ ወይን ፡ ወዝንቱ ፡ ሕልም ፡ ይትናጸር ፡ ምስለ ፡ ሕልሙ ፡ ለሊቀ ፡
 ቀዳሕያን ፡ ዘንጉሠ ፡ ግብጽ ፡ ዘርእዮ ፡ በሕልሙ ፡ ፫አስካላተ ፡ ወይን ፡ እንዘ ፡ የዓጽር ፡ 25
 ወይወዲ ፡ ውስተ ፡ ጽዋዕ ፡ ለንጉሥ ፡ ወተርጎሙ ፡ ሎቱ ፡ ዮሴፍ ፡ በከመ ፡ ፫አስካ
 ላት ፡ ወይን ፡ ሠሉስ ፡ መዋዕል ፡ እሙንቱ ። ወእስከ ፡ ሰሎሥ ፡ መዋዕል ፡ ያገብኦ ፡
 ውስተ ፡ ሢመቱ ። ርእስ ፡ መተርጎማንስ ፡ ሚካኤል ፡ ለሊሁ ፡ ሐለመ ፡ ወለሊሁ ፡
 ተርጎሙ ። ሠረቀ ፡ ኅደር ፡ በዕለተ ፡ ረቡዕ ፡ ወግዕዙ ፡ እምሎዛ ፡ ወኃደሩ ፡ ባላን
 ገብ ፡ ወግዕዙ ፡ አመ ፡ ጀለኅደር ፡ በዕለተ ፡ ሐሙስ ፡ ወኃደሩ ፡ ጌራ ፡ ድባ ፡ ወግዕዙ ፡ 30
 እምጌራድባ ፡ ወኃደሩ ፡ አለዋ ፡ ወግዕዙ ፡ እምዓለዋ ፡ ወኃደሩ ፡ መስቀለ ፡ ክር
 ስቶስ ፡ አመጅለኅዳር ፡ በዕለተ ፡ እሑድ ፡ ወዓሉ ፡ ወኃደሩ ፡ ወበእንታክቲ ፡
 ሌሊተ ፡ እሁድ ፡ ዘኃደረ ፡ ባቲ ፡ በመስቀለ ፡ ክርስቶስ ፡ ዝደግማዊ ፡ ሙሴ ፡ ራስ ፡
 ሚካኤል ፡ ተዘከረ ፡ ነገረ ፡ መስቀሉ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወጸለዩ ፡

እንዝ : ይብል : በእንተ : ንጉሥ : ወበእንተ : ርእሱ : ወኰሉ : ዓለም : ዘተለወ :
ደኅራህ : ተዘከረነ : እግዚአብሔር : መንግሥትክ : በመግልትሂ : አዕረፈ :
እስመ : ይቤሎ : እግዚአብሔር : ለሙሴ : አክብር : ሰናበቶ : ለእግዚአብሔር :
አምላክክ : ወበእንተዝ : አክበራ : ለዳግሚት : ሰንበት : ርእሱ : ክቡራን : ሚካኤል
5 ክቡር : ፍጥረት : ወግዕዙ : እመስቀለ : ክርስቶስ : ወኃደሩ : በደንገል : በር : ወግ
ዕዙ : እምደንገል : በር : ወኃደሩ : በግራርጌ : ወግዕዙ : እምግራርጌ : ወኃደሩ :
ወምበርያ : ወግዕዙ : እምነ : ወምበርያ : ወኃደሩ : ውስተ : ጉግ : ወግዕዙ : እምነ :
ጉግ : ወኃደሩ : በኬልቲ : አመ : ፲ለኅዳር ። አምነሂ : ወዐአ : ዋቲ : ሰንበቶ ።
ወበይእቲ : ዕለት : አሰከሩ : አሣ : ብዙኃ : ሰኪሮቱሰ : ለዓሣ : አኮ : በፍሬ : ዕዕ :
10 ዘውአቱ : ብርብራ : ዳእመ : በፍቅር : ለርእሰ : መኳንንት : ሚካኤል : ሰክረ : 434a
ወተከላነ : ሎቱ : በከዊነ : መብልዕ : ጥዑም : ዘዕለተ : ጾም : ለአጠይቆተ : ነገር :
ዘይቤ : እግዚአብሔር : ንግበር : ሰብአ : በአርአያነ : ወበአምሳሊነ : ዘይኳንን :
ዓሣተ : በሕር : ወግዕዙ : እምኬልቲ : ወኃደሩ : በአሩሴ : ዘርኡ : ወዳጂ : ቦሲ : ወልደ :
ሚካኤል : አሚኖመ : ቦኡ : ወአመ : ፲ወፎለኅዳር : በዕለተ : እሑድ : ተረክበ :
15 ንጉሥ : ተክለ : ሃይማኖት : ወገብረ : ተደላ : ርእሰ : መኳንንትሂ : ሚካኤል : ገብረ :
ትፍሥሕተ : ወኃሜተ : ወወሀበ : አልህምተ : እለ : አልቦሙ : ጉልቀ : ለመኳንንት :
ወለሊቃውንት : ለአዋልደ : ንጉሥሂ : ወለኰሎሙ : ውሉደ : ጨዋ : ለአብያተ :
ጸብሕኒ : ወለጸዋርያተ : ጸብሕ : ዘንተሰ : ኰሎ : ለዘገብረ : ቦቱ : ምክንያቱ : እስመ :
ዕለቱ : ዕለተ : በዓሉ : ለቀዳሰ : ሚካኤል : ውእቱ : ወግዕዙ : እምነ : አሩሴ :
20 አመ፲ወ፲ለኅዳር : በዕለተ : ሰነይ : ወኃደሩ : ኬር : ወግዕዙ : እምነ : ኬር : ወኃደሩ :
ኳጃ : ወግዕዙ : እምነ : ኳጃ : አመ፲ወፎ : በዕለተ : ረቡዕ : ወኃደሩ : በኳኰራ :
ወግዕዙ : እምነ : ኳኰራ : አመ፲ወ፲ለኅዳር : ወበጽሑ : ምድረ : ፋግታ : በዕለተ :
ሐሙስ : ዕለተ : በዓላ : ለእግዝእትነ : ማርያም : ዘተመጠወት : ቦቱ : ኪዳነ :
ምሕረት : እምነበ : ፍቁር : ወልዳ : መሕሪ : ወመስተሣህል : ወተለዓለ : መልዕልተ :
25 ደብር : ልዑል : ርእሰ : ርዑሳን : ሚካኤል : ወተረክበ : በጅሐይመት : ምስለ : ንጉሥ :
በደኅራህ : ዘአንበሮ : እስመ : እምርእሱ : ያፈቀሮ ። ወበእንተ : ዝንቱ : ከመ :
ወልታ : ሥሙር : ከለሎ : ወሠወሮ : ከመ : ኢይፍራሕ : ገብኤአሕዛብ : በነጻሮ ።
ወነጺሮ : ዓውደ : ዘአሕዛብ ። ጸለየ : ወልታ : ነገሥት : ወሰይፍ : በሊሕ : ዘኢያ
ተርፍ : ራስ : ሚካኤል : ለምንት : አንገለገ : አሕዛብ ። ወእምዝ : ይቤሎሙ :
30 ለጄደጅ : አዝማች : ጎሹ : ዘአምሐራ : ወደጅ : አዝማች : ወንድ : በወሰን : ዘቤገ
ምድር : ወለእሹቴ : ኃይሉ : ሐሩ : ፍኖተ : የማናዌ : አንተ : በክሐ : ወአንተ : በክሐ ።
ወእምቅድመ : ኰሎ : በጽሑ : ወአልያኒሁ : ዘውስተ : እገሪህሙ : ቦሙ : ክንፍ :
* ወኢይክልየሙ : ጸድፍ : ወኮነ : ዓቢይ : ቀትል : በምድረ : ፋግታ : በከመ : ይቤ : 434b
መጽሐፍ : ይውኅዝ : ቀትል : ከመ : ፈለግ : ወኃልቁ : ብዙኃን : እረማውያን : ወክር

ስቲያን ፡ ዘይበዝኑ ፡ አምፃፃ ፡ ወሞዖሙ ፡ ርእሰ ፡ መዋዕያን ፡ ሚካኤል ፡ እስመ ፡
 ዓረፋ ፡ ይቀድም ፡ እምነፋስ ፡ መዋያቱሰ ፡ አኩ ፡ በብዝሃ ፡ ሠራዊት ፡ ወኩናት ፡ አላ ፡
 በ፩አረር ፡ ዘአውደቆ ፡ ለመስተዕዕን ፡ ፈረስ ፡ ፀዓዳ ፡ ወሶበ ፡ ርእዩ ፡ ድቀተ ፡ ፩ፈረሳዊ ፡
 ጎዩ ፡ ኩሎሙ ፡ አዕራር ፡ ወኃጥኡ ፡ ሙካነ ፡ ዘይበጸሑ ፡ ቦተ ። ወኢያግመርሙ ፡
 መካን ። እስመ ፡ ለፈራህ ፡ ኢየሳክሎ ፡ ምድር ፡ ወዖዱ ፡ ምድስ ፡ እሙንቱ ፡ አብዳን ፡ 5
 እለ ፡ አልቦሙ ፡ ልብ ፡ በከመ ፡ ይቤ ፡ ሚራክ ፡ ልቡ ፡ ለአብድ ፡ እንተ ፡ ተዓውድ ፡ ከመ ፡
 መንኮኮት ፡ ወበይእቲ ፡ ዕስት ፡ ኃጥኡ ፡ ሕዝብ ፡ ማየ ፡ ዘይሰትዩ ፡ ማየ ፡ እስመ ፡ ሶነ
 ደመ ፡ ኩሎ ፡ መየ ፡ ፈለግ ፡ በከመ ፡ ከነ ፡ ደመ ፡ ማየ ፡ ምድረ ፡ ግብጽ ፡ በመዋዕለ ፡ ሙሴ ፡
 ነቢይ ፡ እንዘ ፡ ይረድአ ፡ ሚካኤል ፡ መልአክ ፡ ሰማያዊ ፡ እሉኒ ፡ ኃያላን ፡ ረሰይም ፡
 ደመ ፡ ለማቦ ፡ ፈለግ ፡ በኃይሉ ፡ ለራላ ፡ ሚካኤል ፡ መልአክ ፡ ምድራዊ ፡ ምድርኒ ፡ 10
 ተሴረየት ፡ በደም ፡ ወለብሰት ፡ አልባሰ ፡ ባሶር ፡ ዘውእቱ ፡ ቁሐተ ፡ ደም ፡ ወተፈጸመ ፡
 ቃለ ፡ መጽሐፍ ፡ ዘይቤ ፡ ይበጽሕ ፡ ደም ፡ እስከ ፡ ልጋመ ፡ ፈረስ ፡ ወበስረገላ ፡ እስከ ፡
 መልዕልታ ፡ ትሰጠም ፡ ወበእንተዝ ፡ ንሰምያ ፡ አርማጌዶን ፡ ለምድረ ፡ ፋግታ ፡ ደመ ፡
 አረሚ ፡ ወክርሰቲያን ፡ እስመ ፡ መልዓ ፡ ወስቲታ ፡ ወበዘመጠነዝ ፡ ቀትል ፡ ግሩም ፡
 ይተዋነይ ፡ ኅብረተ ፡ ሰራ ፡ ዘውእቱ ፡ ዕንጠረጅ ፡ ከመ ፡ ልማዱ ፡ አለዝንቱ ፡ ልማድ ፡ 15
 ከመእሳት ፡ ልበ ፡ አጽራር ፡ ዘያነድድ ፡ እስመ ፡ ኢይትሐወክ ፡ ልቡ ፡ ለራስ ፡ ሚካ
 ኤል ፡ በሰዓተ ፡ ቀትል ፡ ክቡድ ። ወተመይጡ ፡ እምቀትል ፡ ኃያላን ፡ ሊቀ ፡ እለ ፡ ያር
 ብሕ ፡ ደጅ ፡ አዝማች ፡ ጎሹ ፡ ወያርብሐዊ ፡ ደጅ ፡ አዝማች ፡ ወንድ ፡ በወሰን ፡ ምሰለ ፡
 ሠራዊቶሙ ። ወአሚሃ ፡ ቀተለ ፡ እሹቲ ፡ ኃይሉ ፡ ጿቄላፈ ፡ ጅተ ፡ በኩናቱ ፡ ወ፩ጸ ፡
 በሰይፍ ፡ ዘውእቱ ፡ ጎራጺ ። ወወርዘወ ፡ ዓቢየ ፡ ውርዛዊ ፡ ዘዕፀብ ፡ ለነቢብ ፡ ወለ 20
 ተናግሮ ፡ እንዘ ፡ ወልደ ፡ ፲ወጺክረምት ። አንክሮኬ ፡ ይደሉ ፡ ወአስተዓፀቡ ፡ ለዘከ
 435 a መዝ ፡ ውርዛዊ ፡ እስመ ፡ *አሚሃ ፡ ጎብረ ፡ ዓቢየ ፡ ኃይሉ ፡ ዘከመ ፡ ጎብረ ፡ ጌዴዎን ፡
 በምድያም ፡ እንዘ ፡ ይብል ፡ ፀብዕ ፡ ዘጌዴዎን ፡ ወኃይል ፡ ዘእግዚአብሔር ። ወቀ
 ተሎሙ ፡ ለሄራብ ፡ ወዜብ ፡ ወሰልማና ፡ ወኩሎሙ ፡ መላእክቲሆሙ ፡ ዘቀተ
 ልዎ ፡ ለእኑሁ ፡ ወሚጠ ፡ ደመ ፡ እኑሁ ፡ በክዲወ ፡ ደሞሙ ፡ ለእሉ ፡ አሕዛብ ፡ 25
 ወከማሁ ፡ ወእቱኒ ፡ ጎብረ ፡ በፋግታ ፡ ወሚጠ ፡ ደመ ፡ እቡሁ ፡ እመሰኬ ፡ ኢተርፈ ፡
 ተወልደ ፡ ሠናይኬ ፡ ዘከመዝ ፡ ተመልይ ። ወከዕበ ፡ ጎብረ ፡ በከመ ፡ ጎብረ ፡ ዳዊት ፡
 እሰራኤላዊ ፡ በቅድመ ፡ ሳኦል ፡ ሐሙሐ ፡ ወኃደገ ፡ ዕልገተ ፡ ከማሁኒ ፡ ወእቱ ፡
 ጎብረ ፡ ወኃደገ ፡ ፪፻ዕልገተ ፡ ምሰለ ፡ ወዓልያኒሁ ፡ በቅድመ ፡ ሐሙሁ ፡ ለራስ ፡ ሚካ
 ኤል ፡ ወሶቤሃ ፡ ተፈሥሐ ፡ ራስ ፡ ሚካኤል ፡ በውርዛዊሁ ፡ ለእሹቲ ፡ ኃይል ፡ ወእም 30
 ቅድመ ፡ ኩሎ ፡ ተመይጡ ፡ ኃያላን ፡ ትግሬእለ ፡ አፈለጡ ፡ ጸጋሞሙ ፡ እምየማኖሙ ፡
 እኒዘመ ፡ ዕልገተ ፡ ኃፍረቶሙ ፡ ለሕዝብ ፡ ወለአሕዛብ ፡ ወአሚሃ ፡ አዘዘ ፡ ወዓልያ
 ኒሁ ፡ ከመ ፡ ያግሕሁ ፡ እምቅድሚሁ ፡ ኅብረተ ፡ ሰራ ፡ ለነጽሮ ፡ እንዘ ፡ ይገድፉ ፡ ዕል
 ገተ ። ወገዳፋ ፡ መሌሊቶሙ ፡ ለሕዝብ ፡ ወለአሕዛብ ፡ ወራዘተ ፡ ትግሬ ፡ ዘኅቤሆሙ ፡

ኃደረ፡ ድል፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ሃይማኖት፡ ሕወን፡ በዓለ፡ ሀብት፡ ወለእግ
 ዘእኑ፡ እግዚአብሔር፡ ኃያላን፡ ራስ፡ ሚካኤል፡ መዋዔ፡ ፀር፡ እም ትካት፡ አለ፡ ተረክቡ፡
 በ፩ሐይመት፡ ዘተተክለ፡ መልዕልተ፡ ደብር፡ ልዑል፡ ዘተገድፈሂ፡ ቅድሚህሆሙ፡
 ዕልገት፡ ዘውእቱ፡ ዓባለ፡ ዘርእ፡ መሰለ፡ ክምረ፡ እክል፡ ዘጊራኅተ፡ ባዕል፡ ወዘንተ፡
 ክምረ፡ አባል፡ ሶቤ፡ ነጸራ፡ አዋልደ፡ ነገሥት፡ ወአዕማት፡ አንከራ፡ ወይቤላ፡ እም
 ብዝኃ፡ ድንጋዔ፡ ዓይኑ፡ ዝተ፡ እንዘ፡ የአምራሁ፡ ከመ፡ ዘኢየአምራሁ፡ ንጎድኬ፡
 ነገረ፡ አንሰት፡ ወንግባዕ፡ ኅብ፡ ቀዳሚ፡ ነገርነ፡። ወንበል፡ በእንት፡ ምንት፡ ፀልዕዋ
 አስከ፡ መጠነዝ፡ ገፍዕዎ፡ ለሠዎሚሆሙ፡ ዘኢይትገፋዕ፡ ዓቢይ፡ ደብር፡። ወተ
 ረክቦ፡ ቦቱ፡ ዕንቁ፡ ባሕርይ፡ ደብርሰ፡ ዓቢይ፡ ውእቱ፡ ራስ፡ ሚካኤል፡ ዓቢይ፡
 10 ወልዑል፡ ዘበጽ* ሐ፡ ልዕልናሁ፡ እስከ፡ ሰማይ፡ በከመ፡ ይቤ፡ ሄኖክ፡ መትድመ፡ 435 b
 ራዕይ፡ ወርኢኩ፡ ደብረ፡ ልዑለ፡ ሄማዕከሎሙ፡ ለጌአድባራት፡ ወርኢሱ፡ ይጎሥዕ፡
 ሰማይ፡። ወአምከመ፡ ነገርነ፡ ነቢይ፡ ሄኖክ፡ በኑኃ፡ አእምሮ፡ ዕብዮ፡ ወክብሮ፡ ለዕ
 በይነ፡ ወክብርነ፡ ራስ፡ ሚካኤል፡ ሐዋዘ፡ ተፈጥሮ፡ ወኢይጸልዕ፡ ድኅረ፡ አፍቀረ፡
 ወዘኢይሥዕር፡ ድኅረ፡ ህመ፡ እንዘ፡ ኢይረክብ፡ ነውረ፡። ንዑኬ፡ ንዑ፡ ደቂትየ፡
 15 አንትሙ፡ ምሥጢራት፡ አለ፡ ተወለድክሙ፡ እም ሕሊናየ፡። ወሐሩ፡ በአዕጋረ፡
 ቀለም፡ ወብርዕ፡ መንገል፡ ርኑቅ፡ ብሔር፡ ዘውእቱ፡ ነገር፡ ከመዝ፡ ለብሔል፡ ነገረ፡
 ዓማዕየን፡ ኃየለነ፡ እስመ፡ አመ፡ ይወጽእ፡ ራስ፡ ሚካኤል፡ ለፀብዕ፡ ኢይክሉ፡ ተራ
 ክቦ፡ በውስተ፡ ፀብዕ፡ ምሰሌሁ፡ ወኢይቀውም፡ ትድሚሁ፡ ምንት፡ ልማይሙ፡
 ለእለ፡ ወራዙት፡ ሐሳውያን፡ አለ፡ ኢይቀውሙ፡ ቀዋምሰ፡ ይትርፍ፡ ቦሙ፡ ይረ
 20 ውፀ፡ ቅድሚሆሙ፡ ወኢይራእዩ፡ ድኅራሆሙ፡ እስከ፡ ማዕዚኑ፡ ይረውፀ፡
 ወኢይሔልው፡ በዘከመዝ፡ ህላዌ፡ እንዘ፡ ኢይገብሩ፡ አሐተ፡ ሰዓተ፡ ግብረ፡
 ውርዛዌ፡። ውርዛዌሆሙሰ፡ ለፋሲል፡ ወሉቦ፡ ዝውእቱ፡ ይመጽኡ፡ ከመ፡ ሰብአ፡
 ወይረውፀ፡ ከመ፡ አርዌ፡ በሕቱ፡ በዘመጠነዝ፡ ዓቢይ፡ ድል፡ ወዓቢይ፡ ኃይል፡።
 ረክቦ፡ ዓቢይ፡ ኃዘን፡ ለደጅአዝማች፡ ክፍለ፡ ኢየሱስ፡ ብእሲ፡ ልብው፡ ዘያነብሮ፡
 25 ለነገር፡ በመዳልው፡ እስመ፡ አሜሃ፡ ሞተ፡ ወልደ፡ እኑሁ፡ አቤቶ፡ ገብረ፡ ኪዳን፡
 ወራዛ፡ ፍትው፡። ነገረ፡ ድልሰ፡ ዘምድረ፡ ፋግታ፡ ኢየሁልት፡። ወእምከመ፡ ኢኃ
 ልቀ፡ እገብዕ፡ ወእብል፡። ወግዕዙ፡ እምፋግታ፡ አመ፡ ሸወጂለኅደር፡ በዕለተ፡ ዓርብ፡
 ወኃደሩ፡ ፈረዳ፡ ወማኅረኩ፡ ብዙኃ፡ እንስሳ፡ ወግዕዙ፡ እምነ፡ ፈረዳ፡ ወኃደሩ፡
 ቡሬ፡። ወመጽኦ፡ ናና፡ ገርጊስ፡ ሰብአ፡ አገውሂ፡ ወሰብአ፡ ሚጫ፡ መጽኦ፡ ወድኅኑ፡
 30 በንዋዮሙ፡ ወበህየ፡ ገብሩ፡ ዕረፍተ፡ ሠለሰ፡ ዕለተ፡። ወግዕዙ፡ እምነ፡ ቡራ፡ አመ፡
 ሸወጂበዕለተ፡ ረቡዕ፡ ወኃደሩ፡ ወጋ፡ ጽዮን፡ ወግዕዙ፡ እምወጋ፡ ጽዮን፡ ወኃደሩ፡
 ጽሕናን፡ ወግ*ዕዙ፡ እምጽህናን፡ አመ፡ ጸመ፬፡ ወኃደሩ፡ ቍለቋም፡ መካነ፡ ታቦታ፡ 436 a
 ለእግዝእትነ፡ ማርያም ወወገሩ፡ ዕልገተ፡ ብዙኃ፡ ቦሩ፡ ደጋኅ፡ ራጉኤል፡ ነጮ፡ ሊብ
 ንሂ፡ ወእነብሲ፡ ወዮሎሙ፡ ሰብአ፡ ጎገርም፡ መጽኦ፡ ወሰገዳ፡ ለንጉሥ፡። ዝሰ፡ ነሉ፡

ዘኮነ፡ ሎቱ፡ ለዝ፡ ንጉሥ፡ በኃይለ፡ ርእሱ፡ ሚካኤል፡ ውእቱ፡ በከመ፡ ኢይትፈለጥ፡
 እምነ፡ እሳት፡ ነበልባል፡ ወእምነ፡ ብርሃን፡ ፀዳል፡ እስመ፡ ከግሁ፡ ኢይትፈለጥ፡
 ኃይለ፡ እግዚአብሔር፡ እምርዕሰ፡ አጥናን፡ ወመልአክ፡ ኃይል፡ ሚካኤል፡ ወርቅሂ፡
 ዘወሀብዎ፡ ጽሑፍ፡ ውእቱ፡ ፤ በኅልቄ፡ ሩፃፃፃመተ፡ ዓለም፡ ፤ ዘውእቱ፡ ኅልቄ፡
 ቢዘን፡ ወበሀየ፡ ንጉሥ፡ ነበሩ፡ ወርእስ፡ ምስለ፡ ሠራዊቶሙ፡ ጅመዋዕለ፡ ወአመ፡ 5
 ሸሀ፡ ለኅዳር፡ በዕለተ፡ ሐሙስ፡ ተረክበ፡ ራስ፡ ሚካኤል፡ ለመኳንንት፡ ወለሊቃው
 ንት፡ ወለኩሎሙ፡ ውሉደ፡ ጨዋ፡ ወገብረ፡ ምሳሐ፡ ፤ ሠረቀ፡ ታኅሣሥ፡ አመፎብ
 ዕለተ፡ ዓርብ፡ አስከሩ፡ ዓሣ፡ ሠራዊተ፡ ንጉሥ፡ ወርእስ፡ ወአመ፡ ሩፃለታሕሣሥ፡
 በዕለተ፡ ቀዳሚት፡ በእደ፡ ጎቼ፡ ወሌ፡ ቦአ፡ ዋጨቃ፡ መሪረ፡ ልሳን፡ ወቆመ፡ ለሰሚዓ፡
 ፍትሕ፡ ቅድመ፡ ርእሰ፡ ፈታሕት፡ ሚካኤል፡ ፤ ወነበበ፡ ኩሎ፡ እከያቲሁ፡ ለሉቦ፡ 10
 ወእከያቲሁሙ፡ ለኩሎሙ፡ ኃሎች፡ ምስለ፡ እከየ፡ ርእሰ፡ ወተናገረ፡ ኩሎ፡ ኃጣው
 ዒሁ፡ መነስሐ፡ ፤ ሊቅስ፡ ርእሰ፡ ሊቃውንት፡ ሚካኤል፡ አእሚሮ፡ በዝ፡ ንስሐ፡
 ከመ፡ አልቦ፡ ጽድቅ፡ እስመ፡ ውእቱ፡ መጨነቅ፡ ፤ ይቤሎ፡ ለዋጨቃ፡ እንዘ፡ አንተ፡
 በዓማ፡ አብዝኖ፡ ነበረ፡ ምንት፡ ይበቀኅክ፡ ዕበሰ፡ ኃዘንክ፡ ሊተ፡ በምድረ፡ ፀዳ፡ አነ
 ሂ፡ እምኃኝኩ፡ ለክ፡ ወዝኩሎ፡ እምኢረከበክ፡ ወናሁ፡ ፈትሐ፡ ብክ፡ እግዚአብ 15
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 ተናገሮ፡ ፍትሐ፡ ይቤሎሙ፡ ለሊቃውንት፡ ፤ ወፈትሐቦቱ፡ ፍትሐ፡ ሞት፡ ዝኒ፡
 ፍትሕ፡ በጽሐ፡ ኅበ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወይቤ፡ ንጉሥ፡ ሠናየ፡ ፈትሐ፡
 ወእምድኅረዝ፡ ተውሀበ፡ ዋጨቃ፡ ለእለ፡ ይጠብሕዎክመ፡ ዳቤላ፡ ጠሊ፡ ወግዕዙ፡
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 ወግዕዙ፡ እምነ፡ የማሎግ፡ አመ፡ ፀደቁሎጥር፡ ሰዕለተ፡ ሰነይ፡ ወኃደሩ፡ በጣሊያ፡
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 አጋም፡ ውሀ፡ ወእለ፡ እምርኅቅ፡ ርእዩ፡ ጠሰ፡ እሳታ፡ ይቢሎ፡ ፤ አሌ፡ ላ፡ ለቁለላ፡
 እስመ፡ እምይእዚ፡ ይወርስዋ፡ ሥክ፡ ወአሚከላ፡ ወአልቦ፡ ሰብእ፡ ዘየኃልፍ፡ ማዕ
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ደጅ፡ አዝማች፡ ክፍለ፡ ኢየሱስ፡ ዘኢየሱስት፡ ነሎ፡ ፈቃድ፡ እግዚአብሔር፡ ወይፈጽም፡
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 ወምድረ፡ አበለ፡ ማርያም፡ እስከ፡ ወሰነ፡ አጋም፡ ውሃ፡ ብላንቴንጌታ፡ ተክሌ፡
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 5 አእምሮትየ፡ ወኢይትከሃለኒ፡ እዜነክሙ፡ ዘኒና፡ ኃይሎሙ፡ ለኃያላን፡ ዘውእቶሙ፡
 ብላቴንጌታ፡ ወልደ፡ ሚካኤል፡ ወአቤቶ፡ ገብረ፡ መስቀል፡ ወባሻ፡ ሕዝቅያስ፡
 ወአቤቶ፡ ወልደ፡ ጋብር፡ ሊቀ፡ ሐሬ፡ ዘሰለጠ፡ ወባዕዳንሂ፡ ኃያላን፡ እለ፡ በተአምኖ፡
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 10 ሰማዕያን ። ሠረቀ፡ የካቲት፡ በዕለተ፡ ሠሎስ፡ ቦኡ፡ ምድረ፡ ወነባ፡ ወኃደሩ፡ በገነት
 ጥቃ፡ ፈለግ። ዓሣሂ፡ አስከሩ፡ ወአመ፡ ጀበዕለት፡ ረቡዕ፡ ግዕዙ፡ አቦላ፡ ወበሀየ፡
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 15 መጽን፡ ጎልቀ፡ አልቦቱ፡ እስመ፡ ነሎ፡ ሆታ፡ መብልዕ፡ ዘዘዘአከሁ፡ ጣዕሙ፡
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 ወለዝንቱ፡ ወንድ፡ በወሰን፡ ብእሲ፡ ከቡር፡ ወልሁል፡ እመንገለ፡ ወላዲሁ፡ ወወላ
 ዲቱ፡ ወአልቦ፡ ዘየዓብየ፡ በልደተ፡ ሥጋ፡ እስመ፡ እምቤተ፡ መንግሥት፡ ልደቱ ።
 ተቀበልዎ፡ አጽራሪሁ፡ ወሰደድኖ፡ እምብሐሩ፡ ወወረሱ፡ ንዋየ፡ ዘአጥረየ፡ እም
 20 ንዕሱ፡ ወአኅጥዕዎ፡ ሲሳየ፡ ዕለት፡ በምክንያተ፡ መጽን፡ ወበምክንያተ፡ ሢመት፡
 ወእምዝ፡ ከነ፡ ተመይጦ፡ እምድረ፡ ዳሞት፡ ኅበ፡ ይትመየጥ ። ወእንዘ፡ ይትመየጥ፡
 አሸቴ፡ ኃይሎ፡ ተዘከረ፡ ዘይቤሎ፡ አቡሁ፡ እንዘ፡ ሀሎ፡ በሕይወቱ፡ ወለእመ፡ ሞትኩ፡
 በብሔረ፡ ባዕድ፡ ኢይትርፍ፡ አጽምየ፡ በብሔረ፡ ባዕድ፡ እንዘ፡ ሀሎክ፡ ሕያወ፡
 አንተ፡ አላ፡ ኡብሐኒ፡ አፍልሶ፡ ለአቡየ፡ እመቃብሩ፡ እንዘ፡ ሀለውከኒ፡ አንተ፡
 25 ይእዜ ። ወይቤሎ፡ ራስ፡ ሚካኤል፡ ግበር፡ ዘፈቀድክ፡ ወእምዝ፡ ራነወ፡ ሠራዊተ፡
 ብዙኃነ፡ ያፍልስዎ፡ ለአቡሁ፡ ወአፍለስዎ፡ እንዘ፡ ኢይትሌለይ፡ እመለያልይሁ ።
 ወእንዘ፡ ኢይትነሰት፡ ቈናዝዓ፡ ርእሱ፡ ዘፍቱል፡ አመ፡ ሕይወቱ፡ ወአምጽእም ።
 ወሶቤሃ፡ ከነ፡ ዓቢይ፡ ኃዘን፡ ወሰቆቃው፡ ሶበ፡ ርእዩ፡ በድኖ፡ ለደጅ፡ አዝማች
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 30 ዳግማይ፡ ዘከርያስ፡ ዘሞተ፡ በግፍዕ፡ አባቢሎን፡ ምድረ፡ *ደሞት፡ በዑዕ፡ ውእቱ 437 b
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 ሆሴዕ፡ ራስ፡ ሚካኤል፡ አማንኤ፡ ይደልወክ፡ በዕዓን ። ኦደግማይ፡ የሴፍ፡ እሹቴ፡
 ኃይሎ፡ በከመ፡ አፍለሶ፡ የሴፍ፡ ለያዕቆብ፡ አቡሁ፡ እምግብዕ፡ ብሔረ፡ አሕዛብ፡
 ወአውጽኦ፡ ኅበ፡ ሀገሩ፡ ከነዓን፡ ከማሁ፡ አንተኒ፡ አፍለስኮ፡ ለአቡክ፡ ወአብጻሕኮ

ፍጡነ፡ኅበ፡ዋልድባ፡ዘከነ፡ቅድመ፡ይትሚነዮ፡በሕይወቱ፡አማንኬ፡ይደልወከ፡
 ብዕንን ። አደግማይ፡ያዕቆብ፡አቤቶ፡ኃይሉ፡ዘነሣዕከ፡በረከተ፡እምይለሐቅ፡
 አቡከ፡ደጅአዝማች፡እሹቲ፡ዘተሥዓ፡በፋግታ ። ንግባዕኬ፡ኅበ፡ጥንተ፡ነገር፡
 ወነበሩ፡፲ዕለት። ወአመ፡፲ወፀ፡በሰለተሰነይ፡ዘውእቱ፡በዓተዶም፡በኡ፡ጉናጉ
 ንማ፡ወኃደሩ፡ጥቃ፡ፈለግ፡ወአመ፡፲ወጅበዕለተ፡ሠሉስ፡ቦኡ፡እምፍራዝ፡መከነ፡ 5
 ፀእንስሳ፡ወአሰከሩ፡ዓሣ፡ወአመ፡፲ወጅበዕለተ፡ረቡዕ፡ግዕዙ፡እምነ፡እንፍራዝ።
 ወበጽሐ፡ፈለገ፡ግዮን፡ወአሰከሩ፡ዓሣ፡ወኃደሩ፡ሞሻ፡ወአመ፡፲ወጅበዕለተ፡ሐ
 ሙከ፡ኃደሩህዩ ። ወአመ፡፲ወጅበዕለተ፡ዓርብ፡ወንድጌ፡ጤዋሒ፡ደንገያ፡ኃደሩ፡
 ወአመ፡፲ወፀበሰለተ፡ቀዳሚት፡ደንገል፡በር፡ኃደሩ፡ወአመ፡ጅሁ፡በዕለተ፡እ
 ሁድ፡ወዓሉ፡ህዩ፡ወቦኡ፡ደጅ፡አዝማች፡ጌታ፡ባላምባራስ፡ማሞ፡አቤቶ፡ገብረ፡ 10
 መድኅን፡ወአቤቶ፡ክንፉ፡ወአዛገር፡ወልደ፡ፋፋኤል፡ወልዳ፡ለደጀዝማች፡አው
 ሳበዮስ፡ወተአምሳዎሙ፡ለንጉሥ፡ተክለ፡ሃይማኖት፡ወለርእስ፡መሐርያን፡
 ሚካኤል፡ወበምሕረተ፡እሉ፡አዕርክተሁ፡ዘቀዳሚ፡ተተርጎሙ፡ስሙ፡ለራስ፡
 ሚካኤል፡በከመ፡ይቤ፡ሄኖክ፡እስመ፡ሚካኤል፡ብሂል፡መሐሪ፡ወመስተሣህል፡
 ብሂል፡ወአመ፡ጅወጅበዕለተ፡ሰነይ፡መስቀለ፡ክርስቶስ፡ኃደሩ፡አመ፡ጅወጀበዓ 15
 ለተ፡ሰሉሥ፡ሰብሳባ፡ኃደሩ፡ወአመ፡ጅወፀበዕለተ፡ረቡዕ፡ጌራ፡ድባ፡ኃደሩ፡
 ወአመ፡ጅወፀበዕለተ፡ሐሙስ፡ባላንገብ፡ኃደሩ፡ወአመ፡ጅጅበዕለተ፡ዓርብ፡ተቀ
 438 a በልዎ፡ከህ*ናተ፡አዘዘ፡ለንጉሥ፡ነገሥት፡ተክለ፡ሃይማኖት፡ወለርእስ፡አኤናዎን፡
 ሚካኤል፡በመዝር፡ሐዋዝ፡ወቦኦ፡ርእስ፡አኤናዎን፡ሚካኤል፡ውስተ፡ቤተ፡
 ክርስቲያን፡ዘሐነፃ፡እንተ፡ይእቲ፡አዘዘ፡ወጸለዩ፡ጸሎተ፡ነዋኃ፡ወወጽአ፡ወተ 20
 ረክበ፡ሎሙ፡ለከህናት፡በአይራ፡ቅዱስ፡ሚካኤል ። ንጉሥኒ፡ተረክበ፡ወሐሩ፡
 ከህናተ፡ደብረ፡ፀሐይ፡ኅበ፡ንጉሥ፡ንጉሥስ፡ይቤሎሙ፡ሐሩ፡ትድመ፡
 ኅበ፡አቡዩ፡ወርዕሰዩ፡ዘአንገሠኒ፡ማኅቶተ፡መንግሥትዩ፡ሚካኤል፡ወዘምሩ፡
 ቅድሚሁ ። ውእቶሙኒ፡ከህናች፡ዘመሩ፡ቅድሚሁ፡በመዝሙር፡ሐዋዝ፡
 እንዝ፡ይብሉ፡መልአከ፡ኃይል፡ሚካ(ኤ)ል፡ዘዩዓቀሮ፡ለዓረር፡ወይክዕዎ 25
 ውስተ፡ገጸ፡አጽራር፡ወእምድኅረ፡ዝንቱ፡ተመይሙ፡ኅበ፡ንጉሥ፡ለማኅሌት፡
 ወአመ፡ጅወጸለዩካቲት፡በዕለተ፡ቀዳሚት፡ሰንበት፡ተንሥኡ፡ንጉሥ፡እምነ፡
 አይራ፡ወተቀበልዎ፡ኹሎሙ፡ከህናት፡ዘአድባራት፡በማኅሌት፡ክርስቲያንሂ፡
 ወአስላም፡በዘፈን፡ወዕልልታ፡ወቦኦ፡ውስት፡ትዕይንት፡በግርማ፡መንግሥት፡
 እስመ፡ግርማሁ፡ራስ፡ሚካኤል፡ውእቱ፡ወወድቀ፡ሰለባ፡ፋድመ፡ገጸ፡ንጉሥ፡ 30
 ወቀድመ፡ገጸ፡ርእስ። ሠረቀ፡መጋቢት፡በዕለተ፡ሐሙስ፡ወአመ፡ረቡዕ፡በዕለተ፡
 እሐድ፡ተረክበ፡ሎሙ፡ራስ፡ሚካኤል፡ለደጅ፡አዝማች፡ነሹ፡ወደጀዝማች፡
 ወንድ፡በወሰን፡ወአልበሶሙ፡ልብስ፡ዘይመስል፡እሳተ፡ወድኅረ፡ዘይመስል፡
 ፀሐዩ ። ወወሀቦሙ፡አውቃፈ፡ወርቅ፡ሥርጋዌ፡እድ፡ዘዩማን፡ወዘጸጋም፡እስመ፡

በየግኖሙ፡፡ ወበፀጋሞሙ፡፡ ይደረብዩ፡፡ ወአቅነቶሙ፡፡ አፋ፡ ምስለ፡ ሥርዓተ፡ ካታ፡ ፡
 ዓዲ፡ አቅነቶሙ፡፡ መጥበሕተ፡፡ ዘወርቅ፡ ምስለ፡ ሥርዓተ፡፡ መገናጸፍያ፡ ወለአዛገር፡
 ብርክያኖስ፡ አልበሶ፡ ልብሰ፡ መዓድሙ፡ እም ወርቅ፡ ዘተኣንመ፡ እስመ፡ በፋግታ፡
 አርአዩ፡ ውርዛዌሁ፡ ከመ፡ ሲበት፡ አፍግሁ፡ ወኃጺን፡ ውሣጢሁ ። ለናና፡ ገርጊ
 5 ስኒ፡ ወለብዙኃን፡ ዓበይተ፡ አገው፡ አልበሶሙ ። ለኃያላነ፡ ቤገምድርኒ፡ ወለአምባ 438 b
 ሰል፡ ዘአልበሶሙ፡ ግ*ምጀ፡ ብዙን፡ ውእቱ፡ ወኢይትኑለቀኑ፡ ወአመ፡ ጌለመር
 ቢት፡ በሰለተ፡ ሠሉስ፡ ወጽኡ፡ እምገንደር፡ ደጅአዝማች፡ ወንድ፡ በወሰን፡ ወደጃ፡
 አዝማች፡ ጎሹ፡ ወሐሩ፡ ውስተ፡ አህጉረ፡ ሢመቶሙ፡ ምስለ፡ አንሰቲያሆሙ፡ ወይ
 ዘሮ፡ እሹት፡ ዘይእቲ፡ ፅህተ፡ ማርያም፡ ወይዘሮ፡ የውብ፡ ዳር፡ እንዘ፡ ቅድመ፡
 10 ገጾሙ፡ ብዙኅ፡ ነፍጥ፡ ዘወሀቦሙ፡ ራስ፡ ሚካኤል ። ወእንዘ፡ የሐውሩ፡ በበንስ
 ቲት፡ ፍኖት፡ በጽሑ፡ በገሮሙ፡ ወወጽኦ፡ አዋልደ፡ ቤገምድር፡ ከመ፡ ዩትቀላሃ፡
 ለወይዘሮ፡ የውብ፡ ዳር፡ ፀሐይ፡ ዘሠረቀት፡ እምቤተ፡ ፪ዓበይት፡ ምንትቀብ፡ ንግ
 ሥት፡ ወሚካኤልስ፡ ርእሰ፡ መኳንንት፡ ወይቤላሃ፡ እለ፡ ነጸራሃ፡ አዋልደ፡ ቤገም
 ድር፡ ከወደጃ፡ መዳሽ፡ ከወደጃ፡ ፈትሽ፡ ያበራል፡ በሌት፡ ወወአ፡ ደጃዝማች፡
 15 ወንድ፡ በወሰን፡ ውስተ፡ ቤቱ፡ ምስለ፡ ፀሐይ፡ ብእሲቱ፡ ወይቤ፡ ይትባረክ፡ እግ
 ዘአብሔር፡ ዘአብጽሐኒ፡ ጎበ፡ ዘመጠነዝ፡ መዓርግ፡ ከመ፡ እትሐመዎ፡ ለርእሰ፡
 መዓርጋት፡ ሚካኤል፡ ወሐረ፡ ደጅ፡ አዝማች፡ የማነ፡ ክርስቶስ፡ ውስተ፡ ሀገረ፡
 ሢመቱ፡ ዋልቃይት፡ ወቀተሎ፡ እኅሁ፡ በፍኖት፡ አመገኘለመጋቢት፡ በክመ፡
 ቀተሎ፡ ቃየል፡ ለአቤል፡ ኦለዝንቱ፡ ግፍዕ፡ አመ፡ ጂወፀለመጋቢት፡ በሰለተ፡ ቀዳ
 20 ሚት፡ ሰንበት፡ ሜሞ፡ ንጉሥ፡ ብለቲንንታ፡ ስነ፡ ዋልቃይት፡ ደጅ፡ አዝማችነት፡
 ወበውእቱ፡ ወርኅ፡ ፈነወ፡ ሐዋርያተ፡ ጎበ፡ ርእሰ፡ እለ፡ ያርብሕ፡ ሚካኤል፡ እንዘ፡
 ይብል፡ ሀበኒአ፡ ትእምርተ፡ ምሕረትክ ። ወይቤ፡ ያርብሐዋ፡ ራስ፡ ሚካኤል፡
 አቃኒ፡ ለአከ፡ ጎበ፡ ዕፀ፡ ቁድሮስ፡ እንዘ፡ ይብል፡ ወመጽኡ፡ አራዊት፡ ወቀተልዎ፡
 ለአቃኒ ። ወዘንተ፡ ምሰሌ፡ ዘተርጎመ፡ እመ፡ ይብል፡ ለምንት፡ ተመይጠ፡ እምዳ
 25 ሞት፡ ንጽሕፍ፡ ዜፍ፡ ተመይጠቱ፡ ለርእሰ፡ መኳንንት፡ ሚካኤል፡ እምብሔረ፡
 ዳሞት፡ ውስተ፡ ገንደር፡ ተመይጠቱስ፡ አክ፡ በፈቃዱ፡ አላ፡ አገበርዎ፡ ወሰአልዎ፡
 ከመ፡ ይትመየጥ፡ ሎሙ፡ ንጉሥ፡ ምስለ፡ ሠራዊት፡ መኳንንት፡ ምስለ፡ ሌቃው
 ንት፡ አጋዕዝት፡ ምስለ፡ አግብር*ት፡ አዋልደ፡ ንጉሥ፡ ምስለ፡ አዕማት፡ እንዘ፡ 439 a
 ይብሉ፡ እፎ፡ ንጸውም፡ በምድረ፡ በድው፡ እስመ፡ በጽሐ፡ መዋዕል፡ ጾሙ፡ ለእ
 30 ግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ንትመየጥ፡ ውስተ፡ ብሔርነ፡ ወንጹም፡ ውስተ፡
 ቤትነ፡ ክመ፡ ኢይሕምመነ፡ ሐሩረ፡ ፀሐይ፡ ወኢንጎድግ፡ ጾመ፡ እግዚእ፡ እንተ፡
 ተሠርዓት፡ ለሕይወተ፡ ነፍስነ ። ዳግምኒ፡ ምክንያት፡ ፈቃዱ፡ ውእቱ፡ ለእግዚ
 ኦብሔር፡ እስመ፡ የአምር፡ ከመ፡ የሐምም፡ ሕማመ፡ ንስቲተ ። ዝንቱ፡ ሕማም፡
 ከመ፡ ኢይኩን፡ በአፍግ፡ ዳዕሙ፡ ይኩን፡ ውስተ፡ ቤት፡ ወሕማሙ፡ ለሚካኤል፡

መዋዒ : ፀር : ወልደ : ሕዝቅያስ : ዘበትርንሚሁ : ጽኑዕ : ወመዋዒ : ይትናጸር :
 ምስለ : ሕማሙ : ለሕዝቅያስ : ንጉሠ : ይሁዳ ። ወበከመ : ሕዝቅያስ : ሐይወ :
 ዘውኅዘ : እምነ : በለስ : እስመ : ሐይወ : ሚካኤል : ሕይወተ : ዓለም : በአንብዕ :
 ዘውኅዘ : እምዓይነ : ሥጋ : ዘሕያው : በነፍስ : ወፈድፉደስ : በአንብዕ : ለንግሥትነ :
 ወለተ : ጊዮርጊስ : እስመ : በከየት : እንዘ : ትብል : መኑ : ዘየግቅበኒ : እንዘ : ትብል : 5
 በዝንቱ : ዘመን : ወዘያነብረኒ : በዝንቱ : መካን : ጥቃ : ቤተ : ክርስቲያን : ለተ
 መጥም : ቀርባን : እምከመ : ኢሀለወ : ራስ : ሚካኤል : ዘበኅቤየ : ፍቁር : ወአርክ :
 ምእመን : ወዘይፈውሰኒ : እምሕማመ : ኃዘን ። በከመ : ይቤ : ነቢይ : አርክ :
 ምእመን : ሥራየ : ሕይወት : ባሕቱ : እመ : ኢተፈወሶ : ፍጡነ : እምንሰቲት :
 ሕማሙ : እፎ : እምኮነ : ዓለሙ : ለዝ : መጋቤ : ከሉ : ዓለም : ራስ : ሚካኤል : 10
 እስመ : አልዐ : ዘይመስሎ : እመኳንንት : መኳንንተሰ : ንጎደግ : እምነገሥትሂ :
 አልዐ : ዘይመስሎ : ንጉሥ : በብዝ : ሠራዊት : ለሚካኤል : ርእሰ : መኳንንት :
 ወኮነ : እምደመ : ዝንቱ : ነገር : እንዘ : ይትዋነዩ : ጀጠቤባን : ጅእዳግ : አቡቁር :
 ወካልዑ : ርእሰ : መኳንንት : ወልደ : ልዑል : ዘጥበቡ : ከመ : ጥበብ : ፈላስፋ ።
 በወርኃ : ሚመት : ዘይሁቦ : ለሰብእ : ተስፋ : ወእምአፋሁ : አይወጽእ : ቃለ : ዘለፋ ። 15
 439 b አውሥኦ : አዳግ : አቡቁር : ወይቤ : አልዐ : ዘይመስሎ : ለመሳፍንት : ዝንቱ :
 ዘመንነ : ለወደጁ : መስፍነ : አምሐራ : ወለአዮ : መስፍነ : ቤንምድር : ወለወረኛ :
 መስፍነ : ዳሞት : ወለነጮ : መስፍነ : ጎጆም : ወለሚካኤል : መስፍነ : ትግሬ
 ተሠጥወ : መልአክ : ኃይል : ወልደ : ልዑል : ወይቤ : አሠኒ : ነገረክ : አብእሰ :
 እስመ : ታሕቲት : ዕባዮ : ለሚካኤል ። እፎ : ተኔልቆ : ለሚካኤል : ምስለ : መሳ 20
 ፍነት : እስመ : ይኔይስ : እምጅነገሥት : ወሠራዊቱ : ይበዝኑ : እምሠራዊተ : ጅነገ
 ሥት ። ወአመ : ሐረባዲ : ንጉሠ : ዓረብ : ውስተ : ብሔሩ : ለራስ : ሚካኤል :
 መስፍን : ነጸሮ : ብዕለ : ቤቱ : ወብዝኃ : ሠራዊቱ : አንከረ : ጥቀ : በእንተ : ዝንቱ ።
 ወበጸሐ : ውስተ : ጎንደር : ኅበ : ንጉሥ : ወንግሥት : ነገርሙ : ዕባዮ : ወክብሮ :
 ለሚካኤል : መስፍን ። ወአመ : ተበሃሉ : ንጉሥ : ወንግሥት : ንዕርግ : ውስተ : 25
 ደብረ : ቀስቋም : ሰሚዖ : ዘንተ : ነገረ : ይቤሎሙ : መልክ : ኃይልወልደ : ልዑ
 ል : ኢትዕርጉ : ውስተ : ደብረ : ቀስቋም : ከመ : ኢይርአይ : ባዲ : ንጉሠ : ዓረብ :
 ውኅደተ : ሠራዊትክሙ : በዘርእየ : ዓይነብዝኃ : ሠራዊቱ : ለመስፍን : ሚ
 ካኤል : ወከመ : ኢይመንን : ኪያክሙ ። ወሶበ : ዓራጉ : እመንቱ : ተኃየሎሙ :
 ፈነወ : ሎቱ : መብልዓ : ወስተ : ለባዲ : ንጉሠ : ዓረብ : ርእሰ : መኳንንት : ወልደ : 30
 ልዑል : ምስለ : ብእሴ : ዘይትናገር : በልሳነ : ብሔሩ : ለባዲ : ከመ : ይብላዕ : ወይስ
 ተይ : ወኢይዓዕ : እምነ : ቤቱ : ለነጽሮተ : ንጉሥ : ወንግሥት : ውእቱሰ : አእመረ :
 ነገረ : ጥበቡ : ለራስ : ወልደ : ልዑል : ወይቤ : ተኃሕለወኒ : መልአክ : ኃይልከመ :
 ተኃሕለዎሙ : ኢዩ : ለአካዝያስ : ንጉሠ : ይሁዳ : ወለኢዮራም : ንጉሠ : እስራኤል :

ወኃዲጎ፡ መብልዓ፡ ወስቴ፡ ወጽኦ፡ እምነ፡ ቤት፡ ወዓርገ፡ መልዕልተ፡ ርዕሰ፡ ማኅ
 ፈደ፡ ዘማንኩት፡ ለነጽሮ፡ ንጉሥ፡ ወንግሥት ። ወነጽሮ፡ ውኅደተ፡ ሠራዊቶሙ፡
 አስተኃቀሮ፡ ለንጉሥ፡ ወይቤ፡ ሥልጣንሰ፡ ሚካኤል፡ ውእቱ፡ እስመ፡ ብዘኃን፡
 ሠራዊቱ፡ ከመ፡ ከዋክብተ፡ ሰማይ፡ ወከመ፡ ኖዓ፡ ባሕር፡ እለ፡ ኢይትኑለቱ፡ እምብ
 5 ዝኖሮሙ፡ እሉሰ፡ ሠራዊተ፡ ንጉሥ፡ ውኅዳን፡ ጥቀ፡ ወኮኑ፡ ከመ፡ አናብጥ፡ ወእለ፡ 440 a
 ከማሆሙ፡ በቅድመ፡ ሠራዊቱ፡ ለመስፍን፡ እስመ፡ ለሠራዊቱ፡ ጽንዖሙ፡ ከመ፡
 አወልዕ፡ ወኅኖሙ፡ ከመ፡ አርዝ፡ ወሰሚዓ፡ ነገሮለባዲ፡ ንጉሠ፡ ዓረብ፡ ወዓሊሁ፡
 ለርእሰ፡ መኳንንት፡ መልደ፡ ልዑል፡ ዘየአምር፡ ልሳነ፡ ብሔሩ፡ ዜነዎ፡ ዘንተ፡ ነሎ፡
 ወይቤ፡ ራስ፡ ወልደ፡ ልዑል፡ ለምንት፡ ዓርገ፡ እንዘ፡ እብሎሙ፡ ኢትዕርገ፡
 10 ውስተ፡ ደብረ፡ ቀኅቋም፡ ከመ፡ ኢይመንንክሙ፡ ባዲ፡ ንጉሠ፡ ዓረብ፡ እስመ፡
 ውኅዳን፡ ሠራዊትክሙ፡ ፃዲ፡ ቦ፡ ብዙኅ፡ ነገረ፡ ጥብብ፡ ዘነገረ፡ ራስ፡ ወልደ፡
 ልዑል፡ ለንግሥት፡ ምንትዋብ፡ እኅቱ፡ ጊዜ፡ ቀርቦ፡ ዕለተሞቱ፡ እስመ፡ ከመዝ፡
 ይቤላ፡ እምከመ፡ ኢነበረ፡ መስፍን፡ ራስ፡ ሚካኤል፡ በመንበረ፡ ዜአየ፡ ወኢኮነ፡
 ርእሰ፡ ወመልአክ፡ ኃይል፡ ነሎ፡ ዓለምይከውን፡ ለኃጉል፡ ወሰሚዓ፡ ንግሥት፡
 15 ምንትዋብ፡ ትቤ፡ አኣኅዮ፡ ይኩን፡ በከመ፡ ለሊክ፡ ወይኩን፡ ፈቃድክ፡ እስመ፡
 ፈቃድክ፡ ፈቃድዮ፡ ወዘእንበለ፡ መስፍን፡ ሚካኤል፡ ፍቁርዮ፡ ባዕድ፡ መድኃኒት፡
 አልብዮ፡ ባሕቱ፡ ይስሕብ፡ ዝነገር፡ ብዙኃ፡ ነገረ፡ ወንትናገር፡ ከመ፡ ወርኅ፡ ።
 ሠረቀ፡ ሚያዝያ፡ በቀዳሚት፡ ሰንበት፡ ወአመ፡ ሸኮነ፡ ፋሲካ፡ ወአመ፡ ገደብ፡ ተነ
 ግረ፡ አዋጅ፡ ከመ፡ ይኩን፡ ዘመቻ፡ ወእምድኅረ፡ ዝንቱ፡ አዋጅ፡ ኖሎ፡ ጅብእሲ፡
 20 ወሰምዓ፡ በሕልሙ፡ ቃለ፡ ግሩመ፡ ዘይብል፡ ተማኅረኪ፡ ተማኅረኪ፡ ሀገረ፡ ሚጫ፡
 ወስተደቆዎዓ፡ መዓቱ፡ ለራስ፡ ሚካኤል፡ ዘያወድቀኪ፡ ዘውእቱ፡ ዓረር፡ ወናሁ፡
 እሉ፡ ጅይጸንሐኪ፡ ኃሣር፡ ወድቀት፡ ወመኑ፡ እንክ፡ ዘያነሥእኪ፡ ወኖሎ፡ ደግመ፡
 ዝኩ፡ ብእሲ፡ ። ወነጸረ፡ በሕልሙ፡ እንዘ፡ ይወርድ፡ መልአክ፡ ሰማይ፡ ። ወይቤ፡
 ዝኩ፡ መልአክ፡ መልአክ፡ ዑቃሌሁ፡ ለዓቃሌ፡ መንግሥት፡ ራስ፡ ሚካኤል፡
 25 ሕማማ፡ ለቤገምድር፡ ሖር፡ ሎልማ፡ ። ወአመ፡ ቿወጧሊሚያዝያ፡ በዕለተ፡ ሰኑይ፡
 ወጽኦ፡ ፈረቃ፡ ቤት፡ ። ወበሳኒታሁ፡ ተንሥኡ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወር
 እሰ፡ ንጉሥ፡ ሚካኤል፡ ከኖኔ፡ መኳንንት፡ ወሠራዊት፡ *ወኃደሩ፡ በዐዳ፡ ወግዕዙ፡ 440 b
 እምፀዳ፡ ወኃደሩ፡ ምንዝሮ፡ ። ወበሳኒታ፡ ተንሥኡ፡ እምነ፡ ምንዝሮ፡ ወኃደሩ፡
 ቡላ፡ ወግዕዙ፡ እምነ፡ ቡላ፡ ወኃደሩ፡ አንከሻ፡ ወገብሩ፡ ዕረፍተ፡ ቿዕለታተ፡ ከመ፡
 30 ያክብሩ፡ ሰንበታተ፡ ወመጽኡ፡ ካህናተ፡ ለደሴተ፡ ምጽራሕ፡ በሐመር፡ ወበ
 ራግናት፡ እምባሕር፡ እስከ፡ ጽንፈ፡ ባሕር፡ ዘውእቱ፡ አንከሻ፡ ሀገር፡ ዘሀሎ፡
 መትሕተ፡ ፍርቃ፡ በር፡ ወተቀ፡ በልዎሙ፡ በሐዋዝ፡ መዝሙር፡ ዘያስተፊሥሕ፡
 ልበ፡ ወያሰክር፡ ወሰሚዖሙ፡ ንጉሥ፡ ወራስ፡ ሚካኤል፡ ድምፀ፡ ማኅሌቶሙ፡
 ለካህናተ፡ ምጽራቃ፡ እንተ፡ ተሰምዮት፡ ቂሳርያ፡ አንከሩ፡ ወይቤሉ፡ ዘሚያዝያ፡

በአማን፡ውእቱ፡ ወርቃ፡ ሃሌ፡ ሉያ፡ በከመ፡ ጽሑፍ፡ በውስተ፡ ኦረት፡ ዓዲ፡ አን
ከርዎሙ፡ ድኅረ፡ ሰምዑ፡ ማኅሌቶሙ፡ እመ፡ ነጻሩ፡ መጽኖሙ፡ ዘአምጽኡ፡ ለን
ጉሥነ፡ ተክለ፡ ሃይማኖት፡ ወራስ፡ ሚካኤል፡ ርእሶሙ፡ ጽዲኖሙ፡ በሐመሮሙ፡
ወበራግናቶሙ፡ ። ሠረቀ፡ ግንቦት፡ በጅዕለተ፡ ሰቲይ፡ ወግዕዙ፡ እምአንከሻ፡ ወኃ
ደሩ፡ ሳቢሳ፡ በር፡ ወግዕዙ፡ እምሳቢሳ፡ በር፡ ወኃደሩ፡ ደራ፡ ወበዛቲ፡ ዕለት፡ 5
ተድኅለት፡ ወይዘሮ፡ ወለተ፡ እስራኤል፡ ወለታ፡ ለይቲጌ፡ ምንትዋብ፡ ወተርፋ፡
ደጅኡዝማች፡ ወንድ፡ በወሰን፡ ወራስ፡ ጎሹ፡ ወሐሩ፡ በበብሔሮሙ፡ ነገሩሰ፡ ዘተ
ርፋ፡ ቦቱ፡ እመ፡ የኃሥሥ፡ ዓመ፡ ልቦሙ፡ ንጉሥነ፡ ተክለ፡ ሃይማኖት፡ ወራስ፡
ሚካኤል፡ ዓደጢ፡ ማዕድተ፡ አባይ፡ ወግዕዙ፡ ሚጫ፡ ወአውዓይዋ፡ ለምድረ፡
ሚጫ፡ በእሳት፡ ወተራክቡ፡ ምስለ፡ ራስ፡ ፋሲል፡ ወተቃተሉ፡ በሀየ፡ ብዙኃ፡ 10
ቀትለ፡ ወአሜሃ፡ ወርዘወ፡ እሹቲ፡ ኃይሉ፡ እስከ፡ የአምር፡ ሎቱ፡ ውርዛዌሁ፡ ንጉ
ሠ፡ ነገሥት፡ ተክለ፡ ሃይማኖት፡ ወራስ፡ ሚካኤል፡ እሹቲ፡ ኃይሉሰ፡ ይጸመድ፡
ከመ፡ ብዕራይ፡ ጎበ፡ ነበረ፡ ዘውድ፡ ወጎበ፡ ተሰፍሐ፡ ሰንደቅ፡ ወበሀየ፡ ብዙኃን፡
እምሰብእ፡ ትግሬ፡ ሞቱ፡ ፋሲል፡ መግምዕ፡ ገግ፡ ወእክህላ፡ ቀዊመ፡ ቅድመ፡
ገጹ፡ ለራስ፡ ሚካኤል፡ ። ወእምዝ፡ ተመይጡ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ሃይማኖት፡ 15
441 a ወራስ፡ ሚካኤል፡ * ወቦኡ፡ ፍጡነ፡ ገንደር፡ ። ሠረቀ፡ ሰኔ፡ በዕለተ፡ ረቡዕ፡ ወአመ፡
ጀበዕለተ፡ ሐሙስ፡ ይቤሎ፡ ለራስ፡ ሚካኤል፡ እሹቲ፡ ኃይሉ፡ አነነ፡ አሐውር፡ ምስ
ሌክ፡ ወኢይትፈለጥ፡ እምኔክ፡ ጥቡዕ፡ አነለሐዊር፡ እመኒ፡ ለሞት፡ ወእመኒ፡ ለኦ
ይወት፡ ። ወአሚሃ፡ ባረከ፡ ራስ፡ ሚካኤል፡ ዓቢያ፡ ቡራኬ፡ በከመ፡ ባረከ፡ ይሰሐቀ፡
ለያዕቀብ፡ ወልዱ፡ እንዘ፡ ይብል፡ ኩን፡ እግዚአለሁ፡ ለእኅኩ፡ እምጠሉ፡ ለሰማይ፡ ወእ 20
ምርኅባ፡ ለምድር፡ ይኩን፡ በረከትክ፡ ቡራኬሁሰ፡ ዘበረከ፡ ለእሹቲ፡ ኃይሉ፡ በእ
ንተ፡ ጀነገር፡ ጀበእንተ፡ ብሂሎተ፡ አሐውር፡ ምስሌክ፡ ወጀበእንተ፡ ኢተንሐልዎቱ፡
እንዘ፡ ይትገሐለውዎ፡ ጀመኳንንት፡ ደጃ፡ ዝማች፡ ወንድ፡ በወሰን፡ ወራስ፡ ጎሹ፡
ወበእንተዝ፡ ባረከ፡ ዓቢያ፡ ቡራኬ፡ እኒዘ፡ ርእሶ፡ ወእምዝ፡ ተንሥኡ፡ እምገ፡ ን
ደር፡ እንዘ፡ ኢየዓርፍ፡ ትጉሀ፡ እኒዘ፡ ንጉሠ፡ ወዘውደ፡ ። ወሐረ፡ ፍኖተ፡ ዘኢሊ 25
መደ፡ ወኢያስ፡ ተግፀበ፡ መከራ፡ ክቡደ፡ ወእመ፡ ይቤልዎ፡ ሐራሁ፡ እር፡ ነሐውር፡
ካልዓ፡ መንገደ፡ ። ወይቤሎሙ፡ ለይኩን፡ እግዚአብሔር፡ በከመ፡ ፈቀደ፡ ወእ
ንዘ፡ ይትናገር፡ ዘ፡ ቃለ፡ ጅደ፡ ጀመልክክ፡ እግዚአብሔር፡ ፍቁሩ፡ ቅዱስ፡ ሚካኤል፡
እምጽርሐ፡ አርያም፡ ወረደ፡ ዘይቀውም፡ ቅድመ፡ ገጹ፡ ገሃደ፡ ወሐረ፡ ቅድሚሁ፡
ወኃደረ፡ ምስሌሁ፡ ዠን፡ ፈቀራ፡ ውስተ፡ ሐይመታቲሁ፡ ። ለንጉሥሰ፡ አልቦ፡ ዘተ 30
ለዎ፡ እምሐራሁ፡ ዘእንበለ፡ አቤቶ፡ ተክለ፡ ጊዮርጊስ፡ እኅሁ፡ ወቀኝ፡ አዝማች፡
ነጮ፡ ሐሙሁ፡ ። ወወሀኒ፡ አዛዢ፡ ዮሐንስ፡ ወሻለቃ፡ አደጎ፡ አይቸው፡ የሻለቃ፡
በኩሩ፡ አዕርክቲሁ፡ ወዘኅ፡ ገብርኤል፡ ፀዋረሁ፡ ወአዝማች፡ ወልደ፡ ዳዊት፡ መካ
ሪሁ፡ መኳንንተ፡ ትግሬሰ፡ ወሠራዊቱ፡ ለሊቀ፡ ሠራዊት፡ ሚካኤል፡ እለ፡ የሐ

ወሩ፡ በቅድሚያ፡ ወበደኅራህ፡ እምኖባ ፡ ባሕር ፡ ይበዝገ። ወግዕዙ፡ እምነ፡
 ገርን ፡ ፈቀራ፡ ወኃደሩ፡ ጥርስጌ ፡ በአማን ፡ ጥርስጌ ፡ ውእቱ ፡ እስመ፡ ከመ፡ ጥርሰ፡
 ከልብ፡ ዕብነ፡ ፍኖቱ ። ወግዕዙ፡ እምነ፡ ጥርስጌ ፡ ወኃደሩ፡ አዲራ፡ ወግዕዙ፡ አምነ፡
 አዲራ፡ ወኃደሩ፡ ጭምሳ ፡ በአማን ፡ ጭም*ሳ ፡ ጭ ፡ ብሂል፡ ጨለማ፡ ብሂል፡ ምሳ፡ 441b
 5 ብሂል፡ ምሴት፡ ብሂል ፡ እስመ፡ ጨለሚ ፡ ወመዘጋ ፡ ሄውእቱ፡ በግብርመ፡ ወበሀየ፡
 ወዓሉ፡ ወኃደሩ፡ እስመ፡ ዕለተ፡ ሰንበት፡ ውእቱ፡ ወአመ፡ ጂለሰኔ ፡ ተንሥኡ፡ እምነ፡
 ጭምሳ፡ አድመተር፡ እኩይ ፡ ሀገር፡ ዘውአቱ፡ አምሳለ፡ መቃብር፡ ወበሳኒታ፡ ኃደሩ፡
 እንስሳ፡ ዘየኃደሩ፡ ቦቱ፡ እንስሳ፡ ገደም ፡ ወአራዊት፡ ምስለ ፡ ሰብእ ፡ ጎብረ ፡ ወበ
 ሳኒታ፡ ኃደሩ፡ ፌጾጌ፡ ጸባብ ፡ ፍኖት ፡ ወቀላቀላት ። ወበሳኒታ፡ ኃደሩ፡ ጉማ፡
 10 ጸጓር፡ በአማን፡ ጉማ፡ ጸጓር ፡ እስመ፡ ሀገራ፡ ይመሰል፡ ጊሜ ፡ ጸጓረሂ ፡ ተሠምየት፡
 እስመ፡ ይበዝገ ፡ እምፀጉር ፡ መከራሃ ፡ ወበሳኒታ፡ ኃደሩ፡ ነንዲት ፡ ዘይእቲ ፡ ም
 ድሮ ፡ ይብስት ፡ ወበሳኒታ፡ ኃደሩ፡ መሳህል ። ወበሳኒታ፡ ኃደሩ፡ ዛሬማ ፡ ጥቃ ፡
 ዋልድባ ፡ ወበሀየ ፡ ወአሉ ፡ ወኃደሩ፡ አመ፡ ሸወጀለሰኔ፡ በዕለተ፡ አሁድ ፡ ዘውእቱ፡
 ዕለተ፡ በዓሉ ፡ ለቅዱስ ፡ ሚካኤል ፡ ወአመ ፡ ሸወጀለሰኔ ፡ በዕለተ፡ ስኑይ ፡ ኃደሩ፡
 15 ማየ ፡ ልሕም ፡ እንተ ፡ ትመስለ ፡ ለሀገረ ፡ ዳዊትቤተ ፡ ልሔም ፡ ወበሳኒታ፡ ኃደሩ፡
 ቡያ ። ወግዕዙ፡ እምነ፡ ቡያ ፡ ወኃደሩ ፡ ማየ ፡ ፀብር ፡ ወኃደሩ ፡ ፀባላቋ ፡ ሀገረ ፡
 ልምላሜ ፡ ወበሳኒታ፡ ኃደሩ፡ ተከዜ ፡ ወበሀየ ፡ ሕመት ፡ ወይዘሮ ፡ ምርጺት ፡ በም
 ክንያተ ፡ ማይ ፡ ወበሳኒታ፡ ኃደሩ፡ ስሐ ፡ ወበሳኒታ፡ ኃደሩ ፡ ማየ ፡ ሹብኒ ፡ ወበሳ
 ኒታ፡ ኃደሩ ፡ አድ ፡ ወንፊቶ ፡ ወነበሩ ፡ ጀተዕለተ፡ ከመ፡ ያክብሩ፡ በዓለ፡ ቅዳሴ ፡ ቤታ፡
 20 ለእግዝእትነ፡ ማርያም፡ አመ ፡ ጅወጀለሰኔ ። ወአመ ፡ ጅወጀለሰኔ ፡ በዕለተ ፡ ረቡዕ ፡
 ግዕዙ ፡ ወተዓየኑ ፡ ስለሕለሻ ፡ ምድር ፡ ቅድስት፡ እንተ ፡ አልባቱ ፡ ሰቅፍት ፡ ወበሳ
 ኒታ፡ ኃደሩ፡ ማየ ፡ ሹም ፡ በአማን ፡ ማየ ፡ ሹም ። እስመ ፡ ሀገሩ ፡ ውእቱ ፡ ለሥዩመ ፡
 እግዜ ፡ አብሔር ፡ ሚካኤል ፡ ባሕቲቱ ፡ ሰብእ ፡ ዘአልቦቱ ፡ ሐሰት ፡ ማይኒ ፡ ፍትሑ ፡
 ዘይውኅዝ ፡ ከመ ፡ ማይ ፡ እንበለ ፡ ሐሰት ፡ በኩሉ ፡ መዋዕለ ፡ ሕይወቱ ። ወበሳኒታ፡
 25 ኃደሩ ። አክሱመ ፡ ደግሚት ፡ አየሩሰሌም ። ወአመ ፡ ጅወጀለሰኔ ፡ በዕለተ ፡ ቀዳ
 ሚት ፡ ሰንበት ፡ ቦኡ ፡ አድዋ ፡ ወተኅብረ ፡ ዓቢይ ፡ ተድላ ፡ ውስት ፡ ቤቱ ፡ ለስሁል ፡
 ሚካኤል ፡ ወዘንተ ፡ ተድላ ፡ ነጺሮ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ሃይማኖተ ፡ አንክረ ፡ አን
 ክሮ ፡ ወኃዋአ ፡ ነገረ ፡ ዘይት*ናገሮ ፡ እስመ ፡ ገብረ ፡ አሜሃ ፡ ምሳሐ ፡ ሰሎሞን ፡ ዘኢገ 442 a
 ብሮ ፡ ርእሱ ፡ ወአቡሁ ፡ ክቡር ፡ ርእሱ ፡ ክቡራን ፡ ሚካኤል ፡ ዘአንገሥ ፡ ወአክብሮ ፡
 30 ባሕቱ ፡ የዓቢ ፡ እምንጉሥ ፡ ሰሎሞን ፡ ዓቢይ ፡ ርእሱ ፡ ዓቢይት ፡ ሚካኤል ፡ በጥብብ ፡
 ወአእምሮ ፡ ወልበ ፡ ንጉሥ ፡ በአሥምሮ ። ወእም ፡ ደኅረዝ ፡ ውስተ ፡ አንብሮ ፡
 ለንጉሥ ፡ ምስለ ፡ ሠራዊቱ ፡ ፫አውራኃ ፡ ወጀዕለተ ፡ ወኢመስሎ ፡ ዘነበረ ፡ ጀስለተ ፡
 እንዘ ፡ ሎቱ ፡ ይጠብሕ ፡ ለሰዕለቱ ፡ ዓባግዓ ፡ ወአልሀምተ ፡ እለ ፡ ኢይት ፡ ኄለቁ ፡
 ጀወትእልፈተ ፡ አእላፊሂ ፡ ወአእላፋተ ፡ ጅወለኅልቁ ፡ ኅብስት ፡ ወኩሉ ፡ ንዋየ ፡

ቤቱ፡ ዘወሀቦሙ፡ ለንጉሥ፡ ወሠራዊቱ፡ አልቦ፡ ዘይክል፡ ጎልቆቶሙ፡ እንበለ፡
 እግዚአብሔር፡ ባሕቲቱ፡ ፡ ፃደ፡ በዝ፡ አንቀጽ፡ ታሪክ፡ እዜከር፡ ልዕልናሁ፡ ለል
 ዑል፡ ርእሰ፡ ልዑላን፡ ሚካኤል፡ እስመ፡ ሠናይ፡ ሥርዓተ፡ ቤቱ፡ ወብዙኅ፡ ምሳሎ፡
 ወደራሩ፡ ወእለ፡ ይጠብሎ፡ አልሁተ፡ ወአባግ፡ ለለአሚሩ፡ ጅደ፡ ዕለተ፡ ኢየ
 ዓርፋ፡ ወካል፡ ግብረ፡ ኢይገብሩ፡ ከለባቲ፡ ሆሙኒ፡ ውስተ፡ ፈለግ፡ ኢየሐውሩ፡ 5
 እስመ፡ ደመ፡ እንስሳ፡ ይስትዩ፡ ወይሰክሩ፡ ወሶበ፡ እዜከር፡ ሥርዓተ፡ ቤቱ፡ ለሠ
 ራዲ፡ ዝንቱ፡ ዓለም፡ ወርእሰ፡ ነሱ፡ ፍጥረት፡ ፍጥረት፡ ሠናይ፡ ሚካኤል፡ እዜ
 ከር፡ ሥርዓተ፡ ቤቱ፡ ለሰሎምን፡ ለለጅዕለት፡ ጠበመስፈርተ፡ ሰሎቆርስ፡ ሰንዳሌ፡
 ወጅበመስፈርተ፡ ቆርስ፡ ሐሪዕ፡ ወገአልህምት፡ መጋዝዕት፡ ወጅአልህምት፡ አስ
 ዋር፡ ወጅአባግዕ፡ ዘእንበለ፡ ወይጠል፡ ወኃየል፡ ወመግዝዓ፡ ደዋዋርህ ፡ ጎግባዕኬ፡ 10
 ጎበ፡ ጥንተ፡ ነገርነ፡ ዘዓድዋ፡ እስመ፡ ኢየሁልቅ፡ ነገረ፡ ተድላሆሙ፡ ለንጉሥ፡
 ወለርእስ፡ ወለኩሎሙ ፡ መኳንንት፡ ወሠራዊት፡ ወተንሥኦ፡ ንጉሥ፡ እምነ፡
 አድዋ፡ አመ፡ ጅወ፣ ለመስከረም፡ በዕለተ፡ ሰነይ፡ በፍናተ፡ ምክሩ፡ ለርእሰ፡ መኳን
 ንት፡ ሚካኤል፡ ወኃደረ፡ በቁቅበ፡ ጅዕለተ፡ ወምንተ፡ እነግር፡ ዘከነ፡ አሜሃ፡
 442b ፍሥሐ ፡ በአቅበ፡ ውስተ፡ ቤቱ፡ ለኄር፡ ወ* ወሐሪ፡ ርእሰ፡ ኄራን፡ ሚካኤል፡ 15
 አንሰ፡ አረምም፡ ወኢይዊጥን፡ ነገረ፡ ዘኢይፌጵም፡ እስመ፡ ውእቱ፡ ከንቱ፡ ድካም፡
 ወአመ፡ ጅወጅ፡ በዕለተ፡ ረቡዕ፡ ተንሥኦ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወኃደረ፡ አባ፡
 ጽሕማ፡ ወበሳኒታ፡ ኃደረ፡ አዋሉ፡ ወበሳኒታ፡ ኃደረ፡ ወርኢ ፡ ወበሳኒታ፡ ኃደረ፡
 መጋብ፡ ወበውእቱ፡ ወርኅ፡ ዓቢይ፡ ነበይ፡ ርእሰ፡ ነበይት፡ ሚካኤል፡ ሕልመ፡
 ግሩመ፡ ወመደንግዕ፡ ወነገሮ፡ ለደጅአዝማች፡ ክፍለ፡ ኢየሱስ፡ ወይቤሎ፡ ርኢኩ፡ 20
 ዘሕልምዮ፡ ጤገነ፡ ዘውእቱ፡ መቀሎ፡ ሐፃን፡ ዲበ፡ ቪሌዎጲ፡ ጥርያ፡ ወዲቤሁ፡ ማዮ፡
 ምውቀ፡ ወፍሉሐ፡ ወይመስለኒ፡ ብዙኃን፡ አናጹት፡ ዘሀለው፡ በቅድመ፡ ገጽዮ፡
 አነሄ፡ ነሢእዮ፡ ጤገነ፡ ዘዲቤሁ፡ ማዮ፡ ምውቀ፡ ወፍሉሕ፡ እምነ፡ ሌዎጲ፡ ጥርያ፡ ወ
 ደይኩ፡ ዲበ፡ ርእሰ፡ አናጹት፡ ወዘሚሥ፡ ዘንተ፡ ዕዑብ፡ ነገረ፡ ሕልመ፡ እግዚአ፡
 ዘአርአዮ፡ መንፈስ፡ ቅዱስ፡ አንክረ፡ ደጃዝማች፡ ክፍለ፡ ኢየሱስ፡ ምአመን፡ ብእ 25
 ሰ፡ ኃያልሃ፡ ወተዓጋሢ፡ ወለለጊዜሁ፡ ማዕምረ፡ ምክር፡ ከመ፡ ኩሲ፡ ወለግማዕ
 ያን፡ ኩናተ፡ ወዓረረ፡ ሢሳዮሙ፡ ዘይሬሲ ፡ አንቀጽ፡ ዘሕልም፡ ወናሁ፡ ጸሐፊ፡
 ጸሐፊ፡ ዝንቱ፡ ታሪክ፡ ነገረ፡ ሕልመ፡ ግሩመ፡ ለግሩም ፡ ርእሰ፡ ግሩማንማን፡
 ሚካኤል፡ እስመ፡ ከመዝ፡ ልማዳ፡ ለሚካኤል፡ ርእሰ፡ መኳንንት፡ በሢመቱ፡ ወር
 እስ፡ ኃያላን፡ በመዊሥቱ፡ ይሬስዮ፡ ቅድመ፡ በንዋሙ፡ ለዘይገብሮ፡ ግብር፡ በነቂ 30
 ሆቱ፡ ወዝንቱ፡ ነገረ፡ ሕልመ፡ ናሁ፡ ቅድሚሁ፡ ንቡር፡ ጤገነ፡ ዘውእቱ፡ ብረት፡
 ምጻድ፡ ወከዓወ፡ ዲቤሁ፡ ማዮ፡ ምውቀ፡ ዝኒ፡ ማዮ፡ ምውቀ፡ ምሳሌሁ፡ ለተባዕታይ፡
 ማዮ፡ ዘአኅጉሎሙ፡ ለረዓይት፡ ወውሰተ፡ ዝንቱ፡ ማዮ፡ ፍሉሕ፡ ወደዮሙ፡ ለብ
 ዙኃን፡ አናጹት፡ ወእሉ፡ አናፀት፡ ይትሚሰሉ፡ በአጽራር፡ እለ፡ ተንሥኦ፡ ላዕሌሁ፡

ወአለ፡ ወድቱ፡ በእዲሁ፡ ። ሠረቀ፡ ጥቅምት፡ በዕለተ፡ ሠሉስ፡ ተንሥኦ፡ ንጉሥ፡
 ወኃደረ፡ አድ፡ ጠላኸ፡ ወበውእቱ፡ መካን፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ሃይማኖት፡
 ወእግዚእ፡ ርእሰ፡ አጋዕዝት፡ ሚካኤል፡ ሰምዑ፡ ሞተ፡ ዓማጊ፡ ዘ* ስሙ፡ ተስፉ፡ 443a
 ከመ፡ ቀተልዎ፡ ኃያላኒሁ፡ ለርእሰ፡ ኃያላን፡ ሚካኤል፡ አመ፡ ጸደቅለመስከረም፡
 5 በዕለተ፡ ሐሙስ፡ ወእምድኅረዝ፡ ተንሥኦ፡ ወተዓዩኑ፡ ማዕከለጄአድባር፡ ዘውእቶን፡
 ደንት፡ ወዕደ፡ ጽዮን፡ ወማዕከሌሆን፡ ሸምረት፡ ወዓገትዎን፡ እምጽንፍ፡ እስከ፡
 ጽንፍ፡ ወበኩናት፡ ሠራዊተ፡ ያርብሐዊ፡ ርእሰ፡ እለ፡ ያርብሐ፡ ሚካኤል ። እም
 ቅድመ፡ ዝንቱስ፡ ይቤ፡ በሕሊናሁ፡ ወዘሐለዩ፡ ተናገረ፡ በአፉሁ፡ እንዘ፡ ይብል፡
 መኑ፡ ያወርደኒ፡ ውስተ፡ ምድር ። ወሰሚዖ፡ ዘንተ፡ ቃለ፡ ዓመባ፡ ይቤ፡ መብረቅ፡
 10 ርእሰ፡ መባርቅት፡ ሚካኤል፡ እመኒ፡ ሰረርክ፡ ከመ፡ ንስር፡ ወአንበርክ፡ ዕጉሊከ፡
 መልዕልተ፡ ደብር፡ እምሆዩኒ፡ አጸድፈከ፡ በዓረር፡ ወዘንተ፡ ተናገሮ፡ ነደቀ፡ ተባ
 ዕተ፡ በዓውዳ፡ ለሸምብሪት፡ ወሐፀራ፡ በእሳት ። ወእም፡ ድኅረዝ፡ ለዓኩ፡ ዓማዕያን፡
 ኅበ፡ ንጉሥ፡ ወኅበ፡ መስተዓግሥ፡ ርእሰ፡ መስተዓግሥን፡ ሚካኤል፡ ዘገፍዕዎ፡
 ወዘተዓገሥሙ፡ እስከ፡ ጊዜሁ፡ እንዘ፡ ከመዝ፡ ይብሉ፡ መሐሩነ፡ እስመ፡ አእመሩ፡
 15 ከመ፡ ኢያመሥጥ፡ ጸላዲሁ፡ እምእዲሁ፡ ለሚካኤል፡ ዘውእቱ፡ እደ፡ እግዚአብሔ
 ር፡ ወይቤ፡ አንበሳ፡ ርእሰ፡ አናብስት፡ ሚካኤል፡ ይሚሀርኑ፡ አንበሳ፡ እመ፡ ይረክብ፡
 አንበሳ፡ አንስ፡ ኢያሜህረክሙ፡ ኦፊጻምያነ፡ ኩሉ፡ አበሳ ። ወእምድኅረዝ፡
 ለአኩ፡ መንገል፡ ጎንደር፡ ኅበ፡ እለ፡ ከማሆሙ፡ ዓማዕያን፡ ወኅበ፡ ሐሳዊ፡ ወረኛ፡
 ዘውእቱ፡ መልአከ፡ ገጹ፡ ለሐሳዌ፡ መሢሕ፡ ደኃራዊ፡ እስመ፡ ውእቱ፡ ማሞ፡ ጎሽ፡
 20 ሐሳዌ፡ መሚሕ፡ ቀዳማዊ፡ ወመልአክቶሙ፡ ለዓማዕያን፡ እንተ፡ ተፈነወት፡ እምነ፡
 ሸምብሪት፡ ከመዝ፡ ትብል፡ ንዑ፡ ለነ፡ ፍጡነ፡ ወኢት፡ ጎንደዩ፡ ከመ፡ ኢይጉዩዩ፡
 ብነ፡ እስመ፡ አኅዘነ፡ ቦሙ፡ ኩሎ፡ ፍኖተ፡ ወኩሎ፡ መካነ፡ ወሐመ፡ እንዘ፡ ያፈቅር፡
 ሕማመ፡ ዘኢነ፡ ራስ፡ ሚካኤል፡ ዐርነ ። አለዝንቱ፡ ቃለ፡ ሐሰት፡ አህ፡ እምዛቲ፡
 ኃፍረት፡ እፎ፡ ይቤልዎ፡ ሕሙማን፡ ለሕዩው፡ ሐመ፡ ወበዝ፡ ኩሉ፡ መልአከቶሙ፡
 25 ኢሐረ፡ ሎሙ፡ እምጎንደር፡ ጅዱዘይረጽኦሙ፡ ለእሉ፡ ረ*ሢዒዓን፡ ዘጠፍዓ፡ ልቦሙ፡ 443b
 ወተሥዕረ፡ ምክርሙ፡ አሜሃ፡ ተፈጸመ፡ ቃለ፡ ደዊት፡ ዘይብል፡ ብፀዕ፡ በእሲ፡
 ዘኢሐረ፡ በምክረ፡ ረሢዓን ። ወእምዝ፡ ሰበሩ፡ ሠራዊተ፡ ራስ፡ ሚካኤል፡ ኃዋኅ
 ዊሃ፡ ለእንታክቲ፡ ደብረ፡ ዓመ፡ ሸምብሪት፡ እንተ፡ ተስዕረት፡ ወዓርገ፡ ውስተ፡
 ደብረ፡ ዓመ፡ ደጅ፡ አዝማት፡ ክፍለ፡ ኢየሱስ፡ እንዘ፡ ይቀንዕ፡ ማዕከለ፡ አድባር፡
 30 ወያንበሰብስ፡ ዲብ፡ አውግር፡ ይመስል፡ ከመ፡ ወይጠል፡ ወከመ፡ ወሬዛ፡ ኃዩል፡
 ውስት፡ አድባረ፡ ቀትል፡ ወቀተሎሙ፡ ለዓማዕያን፡ በለሬሂ፡ ስበሩ፡ አናትጸሃ፡
 ለደብረ፡ ጽዮን፡ ጥቃሃ፡ ብላቴንጌታ፡ ተክሌ፡ ብላቴንጌታ፡ ወልደ፡ ሚካኤል፡
 ወዓርገ፡ ለእንታክቲ፡ ደብር፡ ውስት፡ ርእሳ፡ ወአኃዝዎ፡ ለዘመንፎ፡ በመዓት፡
 ጽኑዕ፡ በከመ፡ አኃዝዎ፡ ለኃያላነ፡ እስራኤል፡ ለአጋግ፡ ነጉሠ፡ አማሌቅ፡ ወይቤ

ልዎ : ለዘመንፎ : አይቱ : ውእቱ : ይእዘ : ዝኩ : አፉክ : ዘተናገርከ : ቦቱ : ወትቤ :
 መኑ : ያወርደብር : ውስተ : ምድር : ወመኑ : ውእቱ : ራስ : ሚካኤል : ከመ : እት
 ቀነይ : ሎቱ : ውእቱ : አብድ : ሊቀ : አብዳን : ዘመንፎ ። ይብ : እምሐየሰኒ : ሶብ :
 ኢተወላደኩ : እምከርሠ : እምዩ ። ወካዕብ : ተመነየ : ወይቤ : እምፈተውከ :
 እመ : ተርጎወት : ምድር : ወውጎጠተኒ : ከመ : ደታን : ወአቤርን : ወለካንሂ : 5
 አማዕያን : አኃዝዎሙ : ወአውረድዎሙ : ውስተ : መካን : ዘተዓየኑ : ቦቱ : ንጉሥ :
 ተክለ : ሃይማኖት ። ወአብ : ነጋሢ : ሚካኤል : ዘረከብ : አክሊል : መንግሥት :
 ወወጽኦ : ሎቱ : ፍትሕ : ለአቤቶ : ገብረ : መስቀል ። ወተመጠዎ : ለዘመንፎ : እም
 እዲሆሙ : ለኃያላን : በትእዛዘ : ንጉሥ : ወበፈቃዱ : ለኃያል : ገበሬ : ኃይል : ሚካ
 ኤል : ወኮነ : ዘመንፎ : ግማዳተ : አብድ : ወካልዓንሂ : ዓማዕያን : እለ : ወልደ : ዮሐ 10
 ንስ : ኮነ : ከማሁ : ወአሜሃ : ይቤሎሙ : በቃለ : መዓት : እግዚአሙ : ራስ : ሚካኤል :
 እንዘ : ውእቱ : አቡሃ : ለምሕረት : ለአግብርቱሁ : ግበሩ : ነሎ : ዘአዘዝኩከመ : .
 ወይቤሉ : እወ : እግዚአ : ንገብር ። ውእቱኒ : ይቤ : በቃለ : በቀል : ወመርገም :
 444a ርገመ : ለይኩን : ዘይከልዕ : መጥባሕቶ : እምደም : እስመ* ይብል : ልጽሐፍ : ዘቀ
 ተለ : በመጥባሕት : ይመውት : በመጥባሕት : ወኃጥኡ : ዘይቀብርሙ : እስመ : 15
 ተሠርዓ : ሥርዓት : ዘከመዝ : ወኢይደልዎ : ለዓማሂ : ይቅብርዎ : ውስተ : ምድር :
 ወለደቁቀ : ዛቁናይስ : መሐርዎሙ : ወተዓገሥዎሙ : እስመ : ግብሩ : ለእግዚእ :
 ምሕረት : ወልማዳ : ለገብር : ስሕተት ። ወዝንቱ : ግብር : ተገብረ : ሎቱ : ለራስ :
 ሚካኤል : አመ : ኧለታኅሣሥ : ዘውእቱ : እለተ : በዓላ : ለእግዚእትነ : ቅድስት :
 ድንግል : በ፪ : ማርያም : ወላዲተ : አምላክ : ዘተሰደት : ውስተ : ደብረ : ቍስቋም : 20
 እምዘተዓየኑ : በ፪አውራኅ : እስመ : ሀብተመዊዕ : ተውሀቦ : ለንጉሥ : ተክለ : ሃይ
 መኖት : ዘስመ : መንግሥተ : አድማስ : ሰገድ ። ወለራስ : ሚካኤል : አልቦ : ዘይ
 መስሎ : እምቀደምት : ኃያላን : በኃይል : ወበመዊዕ ። ወከሣልስት : ዕለት : እም
 ዘኃልቁ : ዓማዕያን : በከመ : ይቤ : መጽሐፍ : ግብተ : ኃልቁ : ወተኃጉሉ : በእንተ :
 ኃጢአቶሙ : ተማከረ : ንጉሥ : ምስለ : ሚካኤል : ርእሱ : ዘየፈቅሮ : ከመ : ነፍሱ ። 25
 ወይቤ : እትነሣእ : ወአዓውድ : ሀገረ : ወፈቀደ : ሎቱ : ርእሱ : ራስ : ሚካኤል : ዓርገ :
 ንጉሥ : ወዎዳ : ለሽምብረት : ወዓደወ : ደብረ : ጽዮን ። ወዓርገ : ውስተ : ርእሳ :
 ወጠብሐ : አልሀምተ ። ወአብዎሙ : ለእለ : ዓርገ : ምስሊሁ ። ። ንግባዕኬ : ኅብ :
 ጽሑፈ : ታሪክ : ዘወርኃ : ሰኒ ። አመ : ፪ለስኔ : ወጽኦ : ራስ : ሚካኤል : እምጉንደር :
 ምስለ : ንጉሥ : ወዘውድ : ወምስለ : ሥዕለ : ነርዓተ : ርእሱ : ለእግዚእነ : ኢዮሱስ : 30
 ክርስቶስ : እንዘ : ይመርህ : መንፈስ : ቅዱስ : በከመ : ይቤ : ዳዊት : ወመንፈሊክ :
 ቅዱስ : ይምርሃኒ : በምድረ : ጽድቅ ። ወአመ : ፪ለስኔ : በዕለተ : እሁድ : ቦኡ :
 ውስተ : ጎንደር : ደጅ : አዝማች : ጎሹ : ወደጅ : አዝማች : ወንድ : በወሰን : ወግራ :
 አዝማች : አያዳር : ወእሹቱ : ኃይሉኒ : ሐረ : ኅበሀገሩ : ቤገምድር : ወእንዘ : ይበ

ጽሕ። ዳንጉሬ፡ ተራከበ፡ ምስለ፡ እሉ፡ መኳንንት፡ ወቦአ፡ ጎቦረ፡ ምስሌሆሙ፡ ጎን
 ደር፡ ባሕቱ፡ እምቅድመ፡ ይቦኡ፡ ውስተ፡ ከተማ፡ ዓርጉ፡ ውስተ፡ ደብረ፡ ቀ*ስ 444b
 ቋም ። ወተአምሳዋ፡ ለይቲጌ፡ ምንትዋብ ። ወቦኡ፡ ከተማ፡ ደጅ፡ አዝማች፡
 ጎሹ፡ ወደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ውስተ፡ ቤቶሙ፡ ለደጅ፡ አዝማች፡ ጌታ፡
 5 ወለባሻ፡ አውሳብዮስ ። ወአመ፡ ጂለሰኔ፡ ዓርጉ፡ ዳግመ፡ ውስተ፡ ደብረ፡ ቀስቋም፡
 ወይቤልዋ፡ ምንተ፡ ትፈቅዲ፡ ከመ፡ ንግበር፡ ለኪ፡ ናንግሥኑ፡ ለኪ፡ ወለነ፡ ንጉሠ፡
 ዘይብቀላዳነ፡ ወትቤሎሙ፡ አንሰ፡ ኢይፈቅድ፡ ይትገበር፡ ዝንቱ፡ ግብር፡ እስመ፡
 አነ፡ እከውን፡ ፈደዬሃ፡ ለዛቲ፡ ኃጢአት፡ ወዘንተ፡ ቃለ፡ ተናገረት፡ በጽድቅ፡ እን
 በለ፡ ሕሰተ፡ ወአኮ፡ ቃለ፡ ጉሕሉት ። ውእቶሙኒ፡ ሰሚዖሙ፡ ሠንተ፡ ሠናዩ፡
 10 ቃለ፡ ንግሥት፡ ይቤሉ፡ ሠናይ፡ ሠናይ፡ ወተመይጦ፡ ውስተ፡ ቤቶሙ፡ ከተማ፡
 ወአመ፡ ፲ወ፫ቦሰላተ፡ ሰነይ፡ ቦአ፡ ጳጳስ፡ አቡነ፡ ዮሳብ፡ ውስተ፡ ጎንደር፡
 ምስለ፡ ጎደጣን፡ ሠረቅተ፡ ሰብእ ። ከመ፡ ሠረቅዎ፡ ለዮሴፍ፡ ወበዊኦ፡ ውስተ፡
 ጎንደር፡ ኢረከበ፡ ተስፋ፡ እመሰ፡ ተራከበ፡ በትግሬ፡ ምስለ፡ ንጉሥ፡ ወምስለ፡ ራስ፡
 ሚካኤል፡ እምኢረከቦ፡ መከራ፡ ወምእመናን፡ ርእሰ፡ ምእመናን፡ ራስ፡ ሚካኤል፡
 15 ዘይሁብ፡ በስፋሕ፡ ወኢይዘከረኪ፡ እምወሀቦ፡ ብዙኃ፡ ንዋዩ፡ ለአቡነ፡ ዮሳብ፡
 ጳጳስ፡ እንዘ፡ ይብል፡ አከለኒ፡ አከለኒ፡ ባሕቱ፡ ኢወሀቦ፡ እግዚአብሔር ። ወእም
 ድጎረ፡ ዝንቱ፡ ቦአ፡ ጳጳስ፡ ጸውእዎሙ፡ ደጅ፡ አዝማች፡ ጎሹ፡ ወደጅ፡ አዝማች፡
 ወንድ፡ በወሰን፡ ወግራ፡ አዝማች፡ አይዳር፡ ለሊቃውንት፡ ዘቀኝ፡ ወግራ ። ወይቤ
 ልዎሙ፡ ምንተ፡ ትመክሩ፡ ወመነ፡ ከመ፡ ታንግሠ፡ ታፈቅሩ፡ ወሚመ፡ እንበለ፡
 20 ንጉሥኑ፡ ትነብሩ ። ወይቤልዎሙ፡ ሊቃውንት፡ ዘንተኑ፡ ከመ፡ ተንግሩነ፡ ጸዋዕክ
 ሙነ፡ ለነሰ፡ አልብነ፡ ንጉሥ፡ እንበለ፡ ተክለ፡ ሃይማኖት፡ ወአልብነ፡ ርእሰ፡ እንበለ፡
 ጅሚካኤል፡ ርእሰ፡ ፫ነገሥት፡ ወሰሚዖሙ፡ ዘንተ፡ ነገረ፡ እለ፡ ደጅ፡ አዝማች፡ ጎሹ፡
 ተበሃሉ፡ በበይናቲ፡ ሆሙ፡ ነገርነ፡ ውእቱ፡ ዝነገረ፡ ሊቃውንት፡ ወካዕብ፡ ተማክ
 ርዋ፡ ለወይዘሮ፡ ወልድ፡ ሰአላ፡ ወለተ፡ ንጉሠ፡ ነገሥት፡ አድያም፡ ሰገድ፡ ኢያሱ፡
 25 * ጠባብ፡ ብእሰት፡ እንተ፡ ትመስላ፡ በጥብብ፡ ለሳቤላ፡ ወይቤልዋ፡ ፈንዊ፡ ለነ፡ ጎብ 445 a
 ራስ፡ ሚካኤል፡ ከመ፡ ይፈኑ፡ ለነ፡ ንጉሠ፡ ወኢይምጳእ፡ ብነ፡ ለሊሁ፡ ወትቤሎሙ፡
 ምንት፡ ጌጋዩ፡ ወምንት፡ አበሰሁ፡ ለንጹሕ፡ ርእሰ፡ ንጹሐን፡ ሚካኤል፡ ዘኢይመ
 ጽእ፡ በቱ፡ ውስተ፡ ከተማሁ፡ ርሰተ፡ ፋሬስ፡ አቡሁ፡ እሰመ፡ ቦ፡ መካን፡ በጎንደር፡
 ዘይትበሀል፡ ዩራስ፡ ፋሬስ፡ ቦታ፡ ናሁ፡ ወይቤልዎ፡ ለራስ፡ ሚካኤልሰ፡ ፈራጎናሁ፡
 30 ፈራጎናሁ፡ ወአልብነ፡ ሱታፊ፡ ምስሌሁ፡ እስመ፡ ለፊ፡ ወለፊ፡ ኢይብል፡ በውስተ፡
 ፍትሐ፡ ወትቤሎሙ፡ ወልድ፡ ሰአላ፡ እስኩ፡ ጽንሐ፡ ዘይመጽእሰ፡ ወዘኢይመ
 ጽእ፡ ባሕቱ፡ እግዚአብሔር፡ ለሊሁ፡ ወዘንተ፡ ብሂላ፡ ራነውት፡ ጅብእሴ፡ ጎብ፡
 ንጉሠ፡ ነገሥት፡ ተክለ፡ ሃይማኖት፡ ወጎብ፡ ራስ፡ ሚካኤል፡ ውእቱሰ፡ ዘተፈነወ፡
 ዕራቆ፡ ገብአ፡ ወኢበጽሐ፡ ምድረ፡ ትግሬ፡ እስመ፡ ፈያታይ፡ ረከቦ፡ ውበዙኃ፡ አመ

ንደቦ፡ ለፌ፡ በዘቢ፡ ጥ፡ ወለፌ፡ በሰሌቦ፡ ልብስ። ወትቤሎ፡ ወልድ፡ ስዓላ፡ ለወዓሊ፡ ሃ፡
 ዘገብአ፡ ስራቆ፡ እንቷ፡ እንቋ፡ አ፡ ጥትክ፡ በይመጽእስ፡ አሳት፡ ነደዲ፡ ራስ፡
 ሚካኤል፡ ይመጽእ፡ ወኤይገግ፡ ወንቀመት፡ ነገራ፡ በዘዘመዝ፡ ነገር፡ ወአመ፡
 ቛወጀበዕለተ፡ ረቡ፡ ወጽኢ፡ እምገንደር፡ ቪ፡ ሆሙ፡ መኳንንት፡ ወሐሩ፡ በበሀ
 ገሮሙ፡ ወበበምኩኖኖሙ። ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር። ወእምዝ፡ ተንሥኢ፡ 5
 ንጉሠ፡ ነገሥት፡ ተክለ፡ ሃይማኖት፡ ወራስ፡ ሚካኤል፡ እምትግሬ፡ ወበጽሑ፡ እስከ፡
 ዋግ፡ ወግዕዙ፡ እስከ፡ ጎልዮ፡ ወእምጎልዮ፡ በጽሑ፡ በለሳ። ወእምበለሳ፡ በጽሑ፡
 ጎንደር፡ ወእንዘ፡ ይበውኡ፡ ራስ፡ ሚካኤል፡ ወአድማስ፡ ሰገድ፡ ተክለ፡ ሃይማኖት፡
 ረከብዎ፡ ለአባ፡ ሰላማ፡ ወለግርማ፡ ጽዮን፡ እኅወ፡ ወረኛ። ወእምዝ፡ ቦኢ፡ ገን
 ደር፡ ወተረክቡ፡ በአዳራሽ፡ ወተጸውዑ፡ ሊቃውንት፡ ወአዛገርቶ፡ ዘቀኝ፡ ወዘ 10
 ግራ፡ ወአም፡ ጽእዎ፡ ለአባ፡ ሰላማ፡ ወለግርማ፡ ጽዮን፡ ወንቀምሙ፡ ትድመ፡
 445 b ንጉሥ። ወፈትሑ፡ ላዕሌሆሙ፡ ፍትሐ፡ ሞ*ት፡ እስመ፡ አባ፡ ሰላማ፡ ሆከ፡ ነሎ፡
 ዓለመ፡ ወላዕለ፡ ንጉሥ፡ ነገረ፡ አኅሠመ። ወአሜሃ፡ ሰተልዎ፡ ለአባ፡ ሰላማ፡ ወለ
 ግርማ፡ ጽዮን፡ ወቦኦ፡ ራስ፡ ሚካኤል፡ ውስተ፡ ቤቱ፡ ወእም፡ ድኅረ፡ ጎዳጥ፡ መዋ
 ዕል፡ ሰቀልዎ፡ ለአቤቶ፡ ገብረ፡ ድንግል፡ ምስለ፡ ጅሰብእ፡ ወአጥፍዓ፡ ዓይኖ፡ ለለብ 15
 ሐት፡ ለአብ። ወነበረ፡ በአደባባይ፡ ብዙኃ፡ መዋዕለ፡ እምድኅረ፡ ጠፍዓ፡ ዓይኑ።
 ወእምዝ፡ ሜምዎ፡ ለእሺቴ፡ ኃይሉ፡ ደጅ፡ አዝማችነት፡ ዘቤገምድር። ወአሜሃ፡
 ዓመ፡ ራስ፡ ጎሹ፡ ወደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ በእንተ፡ ፍርሃተ፡ ራስ፡
 ሚካኤል፡ ወመጽኢ፡ እስከ፡ ደምበያ። ወራስ፡ ሚካኤል፡ ሰበ፡ ሰምዓ፡ ምጽ
 ዓቶሙ፡ ለእሉ፡ ወጽኦ፡ እምገንደር፡ ምስለ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወበጽሑ፡ 20
 እስከ፡ ሳርባኩሳ፡ ወተቃተሉ፡ በሀየ፡ እስከ፡ ቫወጅዕለት፡ ወእምዝ፡ ግዕዙ፡ ደገግ።
 በሀየኒ፡ ተቃተሉ፡ ሸመዓልተ፡ ወኮነ፡ ዓቢይ፡ ቀትል፡ ወበጊዜሃ፡ ተቃተሉ፡ ደጅ፡
 አዝማች፡ ኃይሉ፡ ወወርዘወ፡ ዓቤየ፡ ውርዛዌ፡ ዘኢይክል፡ አዝን፡ ሰሚዎቆ፡ ወል
 ሳን፡ ተናጊሮቶ፡ ወእንዘ፡ ሀሎ፡ ራስ፡ ሚካኤል፡ በደገግ፡ ርእየ፡ ሐይመቶ፡ ለስሜን፡
 ተስፋ፡ ጸውዎሙ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ወለደጅ፡ አዝማች፡ ክፍለ፡ ኢየሱስ፡ 25
 ወይቤልዎሙ፡ ስብዕዎ፡ ለዝንግግ። ወአሜሃ፡ ሐሩ፡ በሌሊት፡ ወዕብዕዎ፡ ወማ
 ኅረከ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ጅንደላነ፡ ፀብዕ፡ ወእምዝ፡ ተመይጠ፡ ወኃደገ፡
 ስብእ፡ እለ፡ ማኅረከሙ፡ ቅድመ፡ ገጹ፡ ለራስ፡ ሚካኤል። ወተፈሥሐ፡ ራስ፡
 ሚካኤል፡ በኃይሉ፡ ለደጅ፡ አዝማች፡ ኃይሉ። ኦደጅ(አ)ዝማች፡ ኃይሉ፡ አይ፡
 መካን፡ ዘኢ፡ ወርዘውከ፡ ቦቱ። ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር። ወሶቤሃ፡ ተሞዓ፡ 30
 ራስ፡ ሚካኤል፡ ወቦኦ፡ ገንደር። ወእምዝ፡ አኃዝዎ፡ ወወስይ፡ ለራስ፡ ሚካኤል፡
 ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ውስተ፡ ሀገሩ፡ ወአንበሮ፡ በድብኮ፡ ወነበረ፡
 ጅምመተ። ወእምዝ፡ ፈነዎ፡ ኅበ፡ ሀገሩ፡ ትግሬ፡ ወነበረ፡ ሀየእንዘ፡ ይኳንን፡ በምኩ
 446 a *ናኑ፡ ጅምመተ፡ ከመ፡ ቀዳሚ፡ ወእምድኅረ፡ ዝንቱ፡ ነሎ፡ እዕረፈ፡ ራስ፡ ሚካኤል፡

ርእሰ : ኃያላን : መኳንንት : ወመሳፍንት : በዘመነ : ንጉሥነ : ተክለ : ጊዮርጊስ : ንጉሠ : ነገሥት ።

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5 ወእጽሐፎን : ለእላ : መጻሕፍተ : ታሪክ : ዘነገሥት : ወመኳንንት : እለኮነ : እም
ፍጥረተ : አዳም : እስከ : ንጉሠ : ነገሥት : አድማስ : ሰገድ : ተክለ : ሃይማኖት : ወእስ
ተጋብዖን : ደጅ : አዝማች : ጎሹ : ዓቢይ : ወልሂቅ : በአስተሐምሞ : ወጻሕቅ : እም
ኩሎን : አድብራት : ወእም ደሰያት : ወእም ጌተ : አዛገርች : ወእም ጌተ : ጸሐፍያነ :
ትእዛዝ : ወእምዝ : ኩሎ : አስተጋብዖን : ለእላ : መጻሕፍተ : ታሪክ : እም : ከመ :
ጠፍአ : በብዙሃ : መዋዕል : በከመ : አስተጋብዖን : ፅዝራ : ነቢዮ : ትካት : ለኩሎን :
10 መጻሕፍተ : ነቢያት : እለ : ውእያ : ቀዳሚ : በእሳት : ከማሁ : አለተጋብዖን : ደጅ :
አዝማች : ጎሹ : ርእሰ : መኳንንተ : ለኩሎን : መጻሕፍተ : ነገሥት : እለ : ጠፍአ :
አመ : ውእየ : ጌተ : መንግሥት : በመዓቱ : ለራስ : ሚካኤል : ክቡድ : መዓት : ወበ
ከመ : አስተጋብዖን : ፫፻፲ መጻሕፍተ : ሐዲሳት : ከማሁ : አስተጋብዖን ። ባሕቱ :
ኢሀሎ : ንጉሥ : ወመኩንን : በአስተሐምሞ : ወጻሕቅ : ዘይሰምዖን : ወይሬአዮን ።
15 ተፈጸመ : መጽሐፈ : ታሪክ : በስላመ : እግዚአብሔር : አሜን :

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በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ : ንጽሕፍ : በረድኢተ :
እግዚአብሔር : ልዑል : ወበስእለታ : ለማርያም : ድንግል : ወበትን : ብልናሆሙ :
ለሚካኤል : ወገብርኤል : ወበጸሎቱ : ለጊዮርጊስ : መስተጋድል : ዜና : መንግ
20 ሥቱ : ለክቡር : መሄሕ : ዘአዕይንቲሁ : ከመ : ኮከበ : ጽባሕ : ወገጹ : ብሩህ : ወፍ
ትው : ወቆሙ : ከመ : ቆመ : መልአክ : ነዊህ : ወውርዛዊሁ : ከመ : ውርዛዊ :
ሰምሶን : መፍርህ : ወልቡ : ከመ : ልበ : ፈጣሪ : ንጹሕ : ወጥበቡ : ከመ : ጥበቡ 446b
ሰሎሞን : ብዙሃ : ወምኩናነ : ከመ : ምኩናነ : እሰክንድር : ስፋሕ : ዝውእቱ :
ንጉሠ : ነገሥት : ተክለ : ጊዮርጊስ : ዘስመ : መንግሥቱ : ፍቅር : ሰገድ ። አንሰ :
25 እሔሊ : በልብዩ : ወእብል : ዝውእቱ : ቲዎድሮስ : ክቡር : ዘተብህለ : ይመጽእ :
እምሥራቅ : በመዋዕል : ዘደኅር ። ምሥራቅሂ : ወላዲቱ : ሠናይተ : ምግባር :
ዘአሥሪፀት : ኪያሁ : ፀሐዩ : ጽድቅ : ወፍትር ። እመሰ : ጸሐፍነ : ኩሎ : መከራ :
እምቅድመ : ይንግሥ : ዘረከቦ : እምኢያግመር : ክርታስ : እስመ : ቦ : ጊዜ : ዘአው
30 ሱሰ : እምኢኃዘነ : ዳእሙ : ኃዚኖ : በሞተ : ወይዛዝር : እለ : ሀለዉ : በወኅኒ : በረ
ሐብ : ወጽምዕ : መጠወ : ርእሰ : ለሞት : ከመ : ክርስቶስ : ጌዛ : ኩሎ : ወወረደ : እም :
ወኅኒ ። ወእምዝ : አዕረጎ : ዳግመ : ላዕለ : ደብረ : ወኅኒ : እኑሁ : ተክለሃይማኖት :
ንጉሥ : ወቦ : ጊዜ : ዘወረደ : ፈረሆ : ተመትሮ : እድ : ወእግር : ወተመልሆ : አዕይ
ንት : በዘመነ : ሰሎሞን : ንጉሥ ። ወእምዝ : ረከቦ : ዓቤይ : መከራ : ባሕቱ : እግ

ዘኢብሔር፡ ዘይሬኢ፡ ልብ፡ ነሉ፡ ርእዮ፡ ከመ፡ ኢወረደ፡ ለኃሣው፡ መንግሥት፡
 አላ፡ ለደኅን፡ እመከራ፡ ዘዘከርናሁ፡ ቅድመ፡ ዓቀቦ፡ ከመ፡ ዓቀቦ፡ ለፈርዖን፡ ዮሴፍ፡
 እምአደ፡ ፈርዖን፡ ወለደንኤል፡ እምአፈ፡ ኦናብስት፡ እስመ፡ ይትሔደስ፡ በዘመኑ፡
 ሥርዓተ፡ ቁስ፡ ወንጢኖስ፡ ዘተሠርዓ፡ በአፈ፡ ሊቃውንት፡ ወይትሐንጸ፡ አብያተ፡
 ክርስቲያናት፡ አዕረጎ፡ ዳግመ፡ ወኅኒ፡ በዓቤይ፡ ክብር፡ ወትፍሥሕት ። 5
 ኅበ፡ ጽሑፈ፡ ዜና፡ መንግሥቱ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወበጃምተ፡
 መንግሥቱ፡ ለሰሎሞን፡ በወርኃ፡ ስኔ፡ እንዘ፡ ወንጌላዊ፡ ሉቃስ፡ በጅጅወጅጅወጅጅ
 መተ፡ ዓለም፡ ኃለፈ፡ ክንፉ፡ አዳም፡ ወኅኒ፡ ምስለ፡ ብዙኅ፡ መኳንንት፡ ወሕዝብ ።
 ወአኃዘ፡ ቦቱ፡ እክለ፡ ወማየ፡ ከመ፡ ቀዳሚ ። ወአመንደቦ፡ ብዙኃ፡ በሪሐብ፡ ወጽ
 447 a ምዕ፡ ወበብዙ*ኅ፡ ዓማ፡ አውረደ፡ እም፡ ወኅኒ፡ ለንጉሥነ፡ ተክለ፡ ጊዮርጊስ፡ አው 10
 ርዮቱሰ፡ ኢኮነ፡ ለሠናይ፡ እላ፡ ለእከይ፡ በሕቲቱ፡ እግዚአብሔር፡ ወለጠ፡ ምክረ፡
 ሞቱ፡ ወረሰዮ፡ ምክረ፡ መንግሥት፡ በከመ፡ ወለጠ፡ ጦማረ፡ ሞቱ፡ ለባሕራን፡
 በእደ፡ ሚካኤል፡ መልአክ፡ ወረሰዮ፡ ጦማረ፡ ሕይወት፡ ወትፍሥሕት ። ወእም
 ደኅረዝ፡ ወሰዶሙ፡ ክንፉ፡ ለንጉሥነ፡ ተክለ፡ ጊዮርጊስ፡ ወለሰሎሞን፡ ንጉሥ፡
 ምድረ፡ ደሞት፡ እስመ፡ ውእቱ፡ ዳሞት፡ ደጅ፡ አዝማች፡ ወሥዶመ፡ አገው፡ 15
 ወእኅሁ፡ አደራ፡ ኃይሉ፡ ኮነ፡ ጎጆም፡ ደጅ፡ አዝማች፡ ነሣኦ፡ በእዲሁ፡ እም፡ ራስ፡
 ኃይሉ፡ ወበወርኃ፡ ሐምሌ፡ አስተናሥኦሙ፡ እግዚአብሔር፡ ለሕዝብ፡ ሚጫ፡
 ወዳሞት፡ እስከ፡ ይብሉ፡ ለእመ፡ ኢንግሠ፡ ተክለ፡ ጊዮርጊስ፡ ሲንትቀነይ፡ ወኢን
 ሁብ፡ ጸባሕት፡ ለሰሎሞን፡ ንጉሥ ። ወሶበ፡ ርእየ፡ ክንፉ፡ ተሐውከተ፡ ሕዝብ፡ አን
 ገሥ፡ ለንጉሥነ፡ ተክለ፡ ጊዮርጊስ፡ በምድረ፡ ይባባ፡ አመ፡ ፲ወጀለወርኃ፡ ሐምሌ፡ 20
 በዕለተ፡ በዓሉ፡ ለመልአክ፡ ክብሮ፡ ሚካኤል፡ ሊቀ፡ መላእክት ። ወኮነ፡ ዓቤይ፡
 ትፍሥሕት፡ እምጽንፍ፡ እስከ፡ ጽንፍ፡ እስመ፡ ያፈቅሮ፡ ነሉ፡ ስብእ፡ እምንዕሱ፡
 ወይሴፍ፡ መንግሥቶ፡ በከመ፡ ይሴፍ፡ ዘራዲ፡ ለዝናም፡ አቡሁኒ፡ ንጉሥ፡ ያፈቅሮ፡
 እም፡ ንጉሥ፡ ወልዱ፡ ዘየዓቢ፡ ወበእንተዝ፡ ተሰምየ፡ ፍቅር፡ ሰገድ፡ ወበውእቱ፡
 ከረምት፡ መጽአ፡ ንጉሥ፡ እስከ፡ ጣቁሳ፡ ወተመይጠ፡ ብዙኃ፡ ግብረ፡ ገቢሮ ። 25
 ወእምደኅረዝ፡ ነበረ፡ እንዘ፡ ኢይበውእ፡ ውስት፡ ጎንደር፡ ፯አውራኃ፡ እስመ፡
 ዓበየ፡ አብአቶ፡ ክንፉ፡ ዓዳም፡ ንጉሥሰ፡ ሐነፀ፡ ቤት፡ ክርስቲያን፡ በይባባ፡ በስመ፡
 ሐዋርያት፡ ቅዱሳን፡ ወአኃዘ፡ ዓቢየ፡ ቀኖና፡ ከመ፡ ያብኦ፡ እግዚአብሔር፡ ውስተ፡
 ትእይንተ፡ አበዊሁ፡ ወጽርሐ፡ መንግሥቱ ። ወበወርኃ፡ ታኅሣሥ፡ ከነ፡ ንጉሥ፡
 ዘሕፃን፡ አረጋዌ፡ ወእዕረቆ፡ ለደጅ፡ አዝማች፡ ክንፉ፡ ምስለ፡ ደጅ፡ አዝማች፡ 30
 447 b በቀቱ ። ወሶበ፡ ርእየ፡ እግዚአብሔር፡ ብዝኃ፡ ቀኖናሁ፡ ለንጉሥ፡ *አራኅርኃ፡
 ልቦ፡ ለክንፉ፡ ወአብኦ፡ ውስተ፡ ጎንደር፡ አመ፡ ፳ወጀለወርኃ፡ ታኅሣሥ፡ ዘውእቱ፡
 ዕለተ፡ በዓለ፡ ልደቱ፡ ለእግዚአኒ፡ ኢየሱስ፡ ክርስቶስ፡ ሎቱ፡ ስብሐት፡ ወተቀበልዎ፡
 ሕዝብ፡ ወካህናት፡ እደውእንስት፡ አዕሩግ፡ ወሕፃናት፡ በዝማሬ፡ ወበትፍሥሕት፡

ወከነ፡ ሐዲስ፡ ልደት፡ በይእተ፡ ዕለት ። ወበዊአ፡ ግጉሥ፡ ውስተ፡ ጽርሐ፡ እም
 ድኅረ፡ ጎዳጥ፡ መዋዕል፡ አዕረጎ፡ ወኅኒ፡ ለሰሎሞን፡ ምስለ፡ ብእሲቱ፡ ወውሉዱ፡
 አሠርጊዎ፡ በእልባስ፡ ክብር፡ መኳንንትኒ፡ ሐሩ፡ በበምክኑና፡ ደጅ፡ አዝማች፡
 ክንፋሂ፡ ሐረ፡ ኅበ፡ ምክኑና፡ ተሠርጊዎ፡ በእደ፡ ንጉሥ፡ ምስለ፡ ሰብኡ ። ወበ
 5 ውእቱ፡ ኃጋይ፡ ፈነወ፡ ንጉሥ፡ ወአምጽአ፡ ለወይዘሮ፡ እንኮይ፡ ሉል፡ እኅተ፡ ደጅ፡
 አዝማች፡ በቀቱ፡ እምቤገምድር፡ ከመ፡ ትክኑና፡ ዕቅብተ፡ ወእምድኅረ፡ ተፈጸመ፡
 ኃጋይ፡ በወርኃ፡ ሐምሌ፡ በዕለተ፡ እሐድከነ፡ ሹመት፡ ሸረት፡ ወፈነወ፡ ክንፋሂ፡ ኅበ፡
 ንጉሥ፡ እንዘ፡ ይብል፡ ሢም፡ ሊተ፡ ፀደሉሃ፡ እስመ፡ ወሀብክዎ፡ ወለትየ፡ ወሰሚዎ፡
 ንጉሥ፡ ዘንተ፡ ሢሞ፡ ለፀዳሉ፡ ዕቃቤት፡ በገርሮንድነት፡ ወአልበሶ፡ አልባስ፡ ክብር፡
 10 ፀዳሉሃ፡ ተጓላለዎ፡ ለንጉሥ፡ ወሐረ፡ መንገለ፡ ክንፋሂ፡ አዳም ። እምድኅረዝሰ፡ የው
 ሥጡሂ፡ ዘነበረ፡ ሥዩመ፡ አክል፡ ዘውእቱ፡ ከንቲባ፡ ተጓሐለዎ፡ ለንጉሥ፡ ወሐረ፡
 ሐየ፡ ወበእንተዝ፡ ጸለየ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ዘይሴሰይ፡ እክልየ፡ አንሥአ፡ ሰከ
 ናሁ፡ ላዕሌየ፡ አሳሄልሂ፡ ሐረ፡ ህየ ። ምህርካሄ፡ ፍቁሩ፡ ኃብረ፡ ምስሌሆመ ።
 ወሐረ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ወአሶርሂ፡ ኃብረ፡ ምስሌሆመ፡ ወበእንተዝ፡
 15 ጸለየ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ሰበስ፡ ጸላኒ፡ ጸዓለኒ፡ እምተግገሥኩ ። ወእምውእቱ፡
 ወዋዕል፡ ከነ፡ ጋዕዝ፡ ማዕከለ፡ ንጉሥ፡ ወክንፋ ። ወፈነዎ፡ ክንፋሂ፡ ለፀዳሉ፡ ብሂሎ፡
 ወሀብኩክ፡ ክሎ፡ ሀገረ፡ ንጉሥ፡ እስከ፡ ቀሐ ። ወከረመ፡ ፀዳሉ፡ በአለፋ፡ ምስለ፡
 ብዙኃን፡ ኃያላነ፡ ሚጫ፡ ወበዳግም፡ ዓመተ፡ መንግሥቱ፡ እንዘ፡ ወንጌላዊ፡ ማ
 ቲዎስ፡ ሐረ፡ ቀ*ኛ፡ አዝማች፡ ወሰን፡ ወልደ፡ እኅቱ፡ ለንጉሥ፡ ወተግብዎ፡ ለፀዳሉ፡ 448 a
 20 ወለእለ፡ ምስሌሁ፡ ወሞዎመ፡ ወማኅረክ፡ ነጋሪቶመ፡ ወፈነወ፡ ለንጉሥ ። እሉሰ፡
 አምሰጡ፡ እምዕፀብ፡ ወእምድኅረዝ፡ ወጽአ፡ ንጉሥ፡ ወተዓየነ፡ በብራሂላ፡ ወተ
 ራከበ፡ ምስለ፡ ደጀዝማች፡ በቀቱ፡ ወእምዝ፡ ኃረየ፡ እምላስቶች፡ ኃያላነ፡ እሉ
 እመንቱ፡ ከሉ፡ ወጎልጀ፡ ወገብረ፡ ኢየሱስ፡ ወገብአ፡ ንጉሥ፡ ደጀዝማች፡ በቀቱኒ፡
 ሐረ፡ ውስተ፡ ብሔሩ፡ አሚሃ፡ ዳመወ፡ አዛዢ፡ ያዕቆብ፡ ወሊቀ፡ ጉባኒ፡ ዜና፡ ለገ
 25 ቢረ፡ ሰላም፡ ማዕከለ፡ ሰላም፡ ንጉሥ፡ ወክንፋ ። ወበዊአ፡ ንጉሥ፡ ውስተ፡ ጽርሐ፡
 ሢሞ፡ ለከሉ፡ ጥቃቅን፡ ብለ፡ ቲንጌትነት፡ ወለገ፡ ልጀ፡ ባላምባራስነት፡ ወየጁ፡ የሻለ
 ቅነት፡ ወለገብረ፡ ኢየሱስ፡ እቃቤት፡ በጅሮንድነት፡ ወላስቲ፡ የሻለቅነት ። ወበ
 ውእቱ፡ መዋዕል ። መጽአ፡ ገድለ፡ በዓመፍ፡ ወአገታ፡ ለጃንዋራ፡ እስመ፡ ቦ፡
 መሐላ፡ ምስለ፡ ክንፋሂ፡ ኅበ፡ ኢለበወ፡ ቃለ፡ መጽሐፍ፡ ዘይቤ፡ ኢትግሥሁ፡ መ
 30 ሢሐንዩ ። ዓዲ፡ ዘይቤ፡ ኢታውርድ፡ እዲክ፡ ላዕለ፡ መሢሐ፡ እግዚእብሔር፡
 ኢይነጽሕ፡ እምኃጠአት ። ወሰሚዎ፡ ንጉሥ፡ ለአክ፡ ኅቤሁ፡ በትእግሥት፡
 እስመ፡ በአምዝ፡ ኃይሉ፡ ትዕግሥቱ፡ ዘይብል፡ እምይእዜ፡ ተመጥአ፡ ኅበ፡ ዘወ
 ብናከአ፡ ወሰሚዎ፡ ገድሉ፡ ዘንተ፡ መልእክተ፡ ንጉሥ፡ ለአክ፡ በትዕቢት፡ ነገረ፡
 ዘኢይደሉ፡ ዝንቱ፡ ነገር፡ ግሩም፡ ውእቱ፡ ወየዓዕብ፡ ጥቀ፡ ንጉሥ፡ ለአክ፡ ኅበ፡

ገብሩ፡ በትሕትና፡ ወትዕግሥት፡ ወገብር፡ ለአከ፡ ጎበ፡ እግዚአብሔር፡ በትዕቢት፡ ወበ
መዓት ። ወሶበ፡ ስምዓ፡ ንጉሥ፡ ዘስመ፡ መንግሥቱ፡ ፍቅር፡ ሰገድ፡ ዘንተ፡ መልእ
ክት፡ ገድሎ፡ ነደ፡ ከመ፡ እሳት፡ ወጥጎረ፡ ከመ፡ አንበሳ፡ በአምግነ፡ ትእግሥቱ፡ ኮነ፡
መዓቱ፡ ወአዖደ፡ አዋዴ፡ እንዘ፡ ይብል፡ ነሉ፡ ዘሀለው፡ በምኑናንነ፡ ዘኢተለውነ፡
አጌሠመ፡ ኢይረከበነ፡ ወዘንተ፡ ብሂሎ፡ ተንሥአ፡ አመ፡ ጅለጥር፡ በዕለተ፡ ሐሙስ፡ 5
በጊወጀሠርቀ፡ ሌሊት፡ ጊዜ፡ ተሰዓት፡ እንዘ፡ ይበርቅ፡ ከመ፡ መብረቅ፡ ወያንዕ፡ በርቅ፡
448 b በ*መ፡ ፀሐይ፡ አሜሃ፡ በመነ፡ በአምሳለ፡ መነ፡ ናሰተማስሎ፡ ለንጉሠ፡ ነገሥት፡
ንጉሥነ፡ ተክለ፡ ጊዮርጊስ፡ በዳዊትነ፡ አመ፡ ወጽአ፡ ይዕብዖ፡ ለጎልዖድ፡ ኢሎፍ
ላዊ፡ አው፡ በኢያሱ፡ ወልደ፡ ነዌ፡ አመ፡ ወጽአ፡ ያመዝብራ፡ ለኢያሪኮ፡ ወሚመ፡
በተዎድሮስ፡ አመ፡ ወጽአ፡ ይዕብዖመ፡ ለሰብእ፡ ቀሃዝ፡ ወእምአሉ፡ ነሎመ፡ 10
ኃዩለ፡ በግርማ፡ በይአቲ፡ ዕለት ። ንግባዕኬ፡ ነበ፡ ዘቀደሚ፡ ነገር፡ ወመጽአ፡ ደጅ፡
አዝማች፡ ወሰን ። እስመ፡ ንጉሥ፡ ጸውዖ፡ እምሀገር፡ ዘተሠይመ፡ ቦቱ፡ ወወጺ
አመ፡ እምጎንደር፡ ኮነ፡ ዘመቻ፡ ወሐረ፡ እንዘ፡ ይተልውዎ፡ መጃንንተሁ፡ ወመሳ
ፍንተሁ፡ ራስ፡ አዖዳር፡ ብላቴንጌታ፡ አደገሀ፡ አዛዢ፡ ሚጫ፡ ፈታውራሪ፡ የሥ
ላሴ፡ በርያ፡ ሊቄ፡ በጸሎቱ፡ ባሻ፡ ምጻይዋብ፡ ከንቲባ፡ ክንፋ፡ ነጋድራስ፡ የሌምቱ፡ 15
አዛዢ፡ ዘውዱ፡ ወአዛዢ፡ ደንፋ፡ እምዘቦአ፡ በቲዕለት፡ እንዘ፡ ኢየዓርፍ፡ ኅዳጠ፡
እስመ፡ ነበረ፡ ሐዊሮ፡ በትእዛዘ፡ ንጉሥ፡ ወአለቃ፡ ገብሩ፡ ጸሐፌ፡ ዝንቱ፡ ታሪክ፡
ምስለ፡ ነርዓተ፡ ርእሱ፡ በእገሪሁ፡ እስመ፡ መፍቀሬ፡ እግዚአብሔር፡ ወክቱ፡ ወከመ፡
ይትዓወቅ፡ ዝንቱ፡ ሠዓለ፡ በበዓታ፡ ተገፍዖተ፡ እግዚአብሔር፡ ንጉሠ፡ ነገሥት፡ ተክለ፡
ሃይማኖት፡ እንዘ፡ ኢይፈርሀ፡ መነሂ፡ ደጃዝማች፡ ሕዝቅያስ፡ ወደጅ፡ አዝማች፡ 20
ገብረ፡ ኪዳን፡ ሊቀመኳስ፡ ገብሩ፡ ወአዛዢ፡ ኢኮንያን፡ ወአፈ፡ ንጉሥ፡ ዋሲሂ፡
ዘተክለ፡ ሐይመተ፡ ንጉሥ፡ ለሊሁ፡ በእዲሁ፡ በአንገረብ፡ በጅሮንድ፡ ሕዝቅያስ፡
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ባርያ፡ ቀኝ፡ አዝማች፡ ዘገ፡ ከንቲባ፡ ከብቲ፡ ወባሻ፡ ኢያሱ፡ ከንቲባ፡ ገብረ፡
ሥላሴ፡ ወአዝማች፡ ወልደ፡ ዳዊት፡ ሊጋባ፡ አጽቀሂ፡ ወአሳላፊ፡ ኃይሉ፡ ዘአጋ 25
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ለቃ፡ ከረምቱ፡ ወምበሮትሂ፡ አዛዢ፡ ዝክሩ፡ ወአዛዢ፡ ያዕቆብ፡ አዛዢ፡ ወዳጁ፡
ወአዛዢ፡ ወልደ፡ ፋፋኤል፡ ወኑሎመ፡ ወኔልተ፡ ንጉሥ፡ ዘተሠይመ፡ ወተሥ
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449 a በካፋ*ዋቲ፡ ሰንበቶ፡ አደሩ፡ ዘጎ፡ ወልደ፡ ኪሮስ፡ ሣህሉ፡ መረጮ፡ ወልደ፡ ጊዮር 30
ጊስ፡ ወብዙኃን፡ ሐራ፡ ንጉሥ፡ እለ፡ ኢዘከርነ፡ ወኢጸሐፍነ፡ ረስማቲህመ፡
እመስ፡ ተጽሕፋ፡ ነሎመ፡ አግብርተ፡ ንጉሥ፡ እምኢያግመሮመ፡ ክርታስ፡
ግራ፡ አዝማች፡ ወልደ፡ አቢብሰ፡ ተርፈ፡ ለዓቂበ፡ እመ፡ ንጉሥ፡ ወእለ፡ ተርፋ፡
ወምበሮች፡ ተርፋ፡ በፈቃደ፡ ንጉሥ፡ አዛዢ፡ ከብቲሂ፡ ተራከበ፡ በኮሶጌ፡ መጸአ፡

እም ወኅኒ። ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሠ፡ ነገሥት፡ አድያም፡ ሰገድ፡ በከሶጌ፡
 ወበጌሠሙ፡ በዕለተ፡ ዓርብ፡ አመጃለጥር፡ ተንሥኦ፡ ንጉሥ፡ በጽባሕ፡ ወተመ
 ይጠ፡ አዛዢ፡ ያዕቆብ፡ በትእዘዘ፡ ንጉሥ፡ ወመጽኡ፡ ከንቲባ፡ ቅንዋት፡ ወኮከበ፡
 ልዳ፡ ገብሩ፡ ወአዛዢ፡ ሚጣር፡ ወአዛዢ፡ ወርቁ፡ ወሶበ፡ በጽሐ፡ ንጉሥ፡ እንቃሽ፡
 5 ተወክፍዎ፡ ብላቴንጌታ፡ ከለ፡ ባለምባራስ፡ ጎልጃ፡ በጅሮንድ፡ ገብረ፡ ኢየሱስ፡
 ስለዋ፡ ገብረ፡ መስቀል፡ የሻለቃ፡ ወልደ፡ ሥላሴ፡ ምስለ፡ ብዙኃን፡ ሠራዊተ፡
 ንጉሥ። ወጊዜ፡ ምሴት፡ ተንሥኦ፡ ንጉሥ፡ ወዓርገ፡ መልዕልተ፡ ደብር። ወነ
 ጸረ፡ ተዓይነ፡ ገድሉ፡ ዓላዊ፡ ወብዝኃ፡ ሠራዊቱ፡ ወሐይመታሁ፡ ወአፍራሲሁ፡
 ወነፍጡ፡ ወልብዱ፡ ዘአልቦ፡ ጎልቀኑ፡ ወሀለው፡ ምስሌሁ፡ ዘኃብሩ፡ አግብርተ፡
 10 ንጉሥ፡ እለ፡ ይብልዎሙ፡ ባላምባራስ፡ ወልደ፡ ሥላሴ፡ ባሻ፡ ደንዘዜ፡ በጅሮንድ፡
 አደራ፡ ገብርኤል፡ ዓለም፡ ዳሩ፡ የወርቅውሀ፡ አካሌ፡ ዘአልሐቀቶ፡ ዓመ፡ ከመ፡
 ሀሊብ፡ መፍቀሬ፡ ፀብዕ፡ ወፈራሂ፡ በትር፡ ወኩሎሙ፡ ወገሮች፡ ዘእንበለ፡ አው
 ሳብዮስ፡ ዓዕቁ፡ ዘተለዎ፡ ንጉሥ፡ እም፡ ጎንደር፡ ወሶበ፡ ነጸረ፡ ንጉሥ፡ ዘንተ፡
 ሠራዊተ፡ ዓላውያን፡ ጸለየ፡ እመዝሙር፡ ዘዳዊት፡ ዘይብል፡ እግዚአ፡ ሚባዝኑ፡
 15 እለ፡ ይሣቅዩኒ። ብዙኃን፡ ቆሙ፡ ላዕሌየ፡ ብዙኃን፡ ይቤልዋ፡ ለነፍስየ። ኢያ
 ድኅኪ፡ አምላክኪ፡ አንተሰ፡ እግዚአ፡ ምስካይየ፡ አንተ፡ ክብርየ፡ ወመልዕለ፡
 ርእስየ። ዓዲ፡ እንዘ፡ ይብል። ግፍዎሙ፡ እግዚአ፡ ለእለ፡ ይገፍዑኒ። ፅብዕሙ፡
 እግዚአ፡ ለእለ፡ ይፀብዑኒ። ንሣእ፡ ወል*ታ፡ ወከኑ፡ ወተንሥኦ፡ ለረዲአትየ። 449 b
 ወእምዝ፡ ኃደረ፡ በእንቃሽ፡ ወበጌሠሙ፡ በዕለተ፡ ቀዳም፡ አመጃለጥር፡ ተንሥኦ፡
 20 ንጉሥ፡ በጽባሕ፡ ወኃደረ፡ በምሁር፡ ጠጭ፡ ወተመይጠ፡ ከንቲባ፡ ቅንዋት፡
 ወበሳኒታ፡ በዕለተ፡ እሑድ፡ አመጃለጥር፡ ኮነ፡ ውሎብህየ፡ ወዐኦ፡ አውዶክዮስ፡
 እኑሁ፡ ለአካሌ። ወበሳኒታ፡ በዕለተ፡ ሰኑይ፡ አመ፡ ህለጥር፡ ኮነውሎ፡ በህየ፡
 ወዐኦ፡ በጅሮንድ፡ ከብቴ፡ ሱስንዮስ፡ ነጮ፡ ስገባ፡ ያዕቆብ፡ ደባርቅ፡ የማርያም፡
 ባርያ፡ ወውሉደ፡ ፊታውራሪ፡ የሥላሴ፡ ባርያ። ወኩሎሙ፡ ሰብኦ፡ ሰቀልት።
 25 ወሶቤ፡ ፈነዎ፡ ንጉሥ፡ ለአብያታር፡ ከመ፡ ያውዒ፡ ቤተ፡ አካሌ፡ በእሳት፡ ወአ
 ውዓየ። ወበሳኒታ፡ አመ፡ ሺለጥር፡ በዕለተ፡ ሠሉስ፡ ተንሥረ፡ ንጉሥ፡ በጽባሕ፡ ወ
 ወረደ፡ ንጉሥ፡ በፍኖት፡ ጸባብ፡ ወዕዕብት፡ ጥቀ፡ ንጉሥኒ፡ ወሠራዊት፡ ሐሩ፡
 በእግር፡ እምነግህ፡ እሰከ፡ ቀትር፡ ወሞቱ፡ ሰብእ፡ ብዙኃን፡ ወኦብቅልት፡ ወአ
 ዕዱግ፡ በፀድፍ፡ ወበውእቱ፡ ዕለት፡ ኮነ፡ ደጌነ፡ ፊታውራሪ፡ የሥላሴ፡ ባርያ፡ ወአ
 30 ዛዢ፡ ከብቴ፡ ህየንተ፡ ፊታውራሪስ፡ ኮነ፡ ብላቴንጌታ፡ ከሉ፡ ባላምባራስ፡ ጎልጃ፡
 በጅሮንድ፡ ገብረ፡ ኢየሱስ፡ እስመ፡ ተርፊ፡ ፊታውራሪ፡ ወልደ፡ አረጋዊ፡ በሀገሩ፡
 ወኃደሩ፡ በድራድራ፡ ወበጌሠሙ፡ በዕለተ፡ ረቡዕ፡ አመ፡ ሺወጃለጥር፡ ኮነ፡ ውሎ፡
 እስመ፡ በዓለ፡ ጥምቀት፡ ውእቱ፡ ወዐኦ፡ ገብረ፡ አቢብ፡ እኒዘ፡ ሐይመተ፡ ዘማኅ
 ረከ፡ እምሕዝብ፡ ገድሉ፡ ንጉሥኒ፡ ወሀበ፡ ለኩርዓተ፡ ርእሱ፡ ተመይጠ፡ ገድሉ፡

በፍርሃት ፡ ወበረዓድ ፡ ሶበ ፡ ሰምዓ ፡ ምጽአተ ፡ ንጉሥ ፡ በመዓት ፡ በከመ ፡ ይቤ ፡
 ሰሎምን ፡ እስመ ፡ መዓተ ፡ ንጉሥ ፡ ከመ ፡ ጣኅረ ፡ አንበሳ ። ወበሳኒታ ፡ በዕለተ ፡
 ሐመ-ስ ፡ አመ ፡ ሸወጃለጥር ፡ ተንሥኦ ፡ ንጉሥ ፡ በጽባሕ ። ወከነ ፡ ደጊነ ፡ በጅሮንድ ፡
 ገብረ ፡ ኢየሱስ ፡ ወኃደሩ ፡ በበንተሮ ፡ ወበሳኒታ ፡ በዕለተ ፡ ዓርብ ፡ ተንሥኦ ፡ ንጉሥ ፡
 ወከነደጊነ ፡ ብላተንጌታ ፡ ከሎ ፡ ወኃደሩ ፡ በፀረኩሕ ፡ ደጅ ፡ አዝማች ፡ ወሰንሂ ፡ 5
 ኃደረ ፡ በአንገረብ ፡ ወምለሊሁ ፡ ኃደሩ ፡ ፊታውራረ ፡ ሃሥላሲ ፡ ባርያ ፡ ደጅ ፡ አዝ
 450a ማች ፡ ገብረ ፡ ኬደ*ን ፡ ሊቄ ፡ በጸሎቱ ፡ ከንቲባ ፡ ክንፉ ፡ ነጋድራስ ፡ የሌምቱ ፡ አዛዢ ፡
 ደንፋ ፡ አዛዢ ፡ ዘውዱ ፡ በጅሮንድ ፡ ከብቱ ፡ እስመ ፡ ፈለጠሙ ፡ ፍኖት ፡ ወበጊሠሙ ፡
 ወበጊሠሙ ፡ በዕለተ ፡ ቀደም ፡ አመ ፡ ሸወጃለጥር ፡ ተንሥኦ ፡ በጽባሕ ፡ ንጉሥ ፡ ወኃ
 ደረ ፡ በአዲት ፡ ወበጊሠሙ ፡ በዕለተ ፡ እሑድ ፡ አመ ፡ ሸወጃለጥርከነ ፡ ውሎ ፡ ወቦአ ፡ 10
 ኮርማ ፡ ወአዶደ ፡ ንጉሥ ፡ ዓዋዲ ፡ እንዘ ፡ ይብል ፡ ነሱ ፡ ሰብአ ፡ ጸገዲ ፡ በመካነ ፡ አ
 ቡሁ ፡ ለደንበር ፡ ወይምዳእ ፡ ኅቤየ ፡ እስከ ፡ ሠሉስ ፡ ዕለት ፡ በትርዩሰ ፡ ዘቦዛ ፡ ሠራቂ ፡
 ወፈያት ፡ ወጉሕልያ ፡ አምሀሎ ፡ ለንጉሥ ፡ ወአሀኦ ። ወበጊሠሙ ፡ በዕለተ ፡ ሰነይ ፡
 አመ ፡ ሸወጃለጥር ፡ ተንሥኦ ፡ ንጉሥ ፡ በጽባሕ ፡ ወከነ ፡ ኮርማ ፡ ደጊነ ፡ ወተሐይደ ፡
 ብዙኅ ፡ ስንቀ ፡ ዘማች ፡ ወሞቱ ፡ ብዙኃን ፡ ሰብአ ፡ በፀድፍ ፡ ወቦኡ ፡ ክንፈ ፡ ገብርኤል ፡ 15
 ወያቦ ፡ ባርያ ፡ እስመ ፡ ነበሩ ፡ ሐዊርሙ ፡ በትእዘዘ ፡ ንጉሥ ፡ ወበይአቲ ፡ አሌለየ ፡
 ገይሰ ፡ የሻለቃ ፡ ንጉሥርዊ ፡ ደቂቀ ፡ ቤቱ ፡ ለንጉሥ ፡ ምሰለ ፡ መልኬ ፡ ወኅደጣን ፡
 ሐራ ፡ ወደገኖሙ ፡ ለወልደ ፡ ሥላሲ ፡ ወደንገዜ ፡ ወአደራ ፡ ገብርኤል ፡ ወለከፋለ ፡
 አዶናይ ፡ ፊታውራረሁ ፡ ለገድሉ ፡ ዓላዊ ፡ ወተራከቦ ፡ በፀብዕ ፡ በእውሻላ ፡ ወቀተሎ ፡
 ለበጅን ፡ ወምሰሌሁ ፡ ብዙኃን ፡ እለ ፡ ሞቱ ፡ ወእም ሐራ ፡ ንጉሥ ፡ ሞተ ፡ ስለ ፡ አምሳ ፡ 20
 ክንፉ ። ገድሉ ፡ ጎየ ፡ እምቅድመ ፡ ነሱ ፡ እስመ ፡ አኃዘ ፡ ፍርሃተ ፡ ዝንቱሰ ፡ ነገር ፡
 መንክርኬ ፡ ወጥቀ ፡ ዕፁብ ፡ ዘሐለየ ፡ ተዶብዶ ፡ ምስለ ፡ ንጉሥ ፡ ኃያል ፡ ወልዑለ ፡
 ሥልጣን ፡ ጎየ ፡ ወፈርሐ ፡ እንበለ ፡ መጠን ፡ ለጅገብረ ፡ ንጉሥ ፡ ሕፃን ፡ ወሶባ ፡ ሰምዓ ፡
 ንጉሥ ፡ ተመውዶተ ፡ ገድሉ ፡ ጸለየ ፡ እመዝሙረ ፡ ዳዊት ፡ ዘጀወሻወጅ ፡ ዘይብል ፡
 ይትባረክ ፡ እግዚአብሔር ፡ አምላኪየ ፡ ዘመሐሮን ፡ ፀብዓ ፡ ለእደውየ ፡ ወቀትለ ፡ 25
 ለአጸብዕየ ፡ እስከ ፡ ተፍጻሜቱ ፡ ወእምዝ ፡ ኃደረ ፡ በስመራ ፡ ወበጊሠሙ ፡ በዕለተ ፡
 ሠሉስ ፡ አመ ፡ ሸወጃለጥር ፡ ሐሩ ፡ በትእዘዘ ፡ ንጉሥ ፡ አሳላፊ ፡ የቢሴ ፡ ኑራ ፡ አይቼው ፡
 450b ምንይሞብ ፡ አባ ፡ ሣህለ ፡ ወእምዝ ፡ ተንሥኦ*ኦ ፡ ንጉሥ ፡ ወከነ ፡ ደጊነ ፡ በጅሮንድ ፡ ከ
 ብቱ ፡ ወኃደረ ፡ ለጠበርሸሽ ። ወበሳኒታ ፡ በዕለተ ፡ ረቡዕ ፡ አመ ፡ ሸወጃለጥር ፡ ተን
 ሥኦ ፡ ንጉሥ ፡ ወኃደረ ፡ በሠርቋ ፡ ወሞቱ ፡ ተመናት ፡ ዓቢያን ፡ ወግሩማን ፡ ጥቀ ፡ 30
 ዕንላ ፡ ነምርኒ ፡ ተእኅዘ ፡ በእደ ፡ ወዓሊሁ ፡ ለዳንፋ ፡ ዝኒ ፡ ያጤይቅ ፡ ሞተ ፡ አጽራረ ፡
 ንጉሥ ፡ ወተእኅዘቶሙ ። ወቦኡ ፡ በዛቲ ፡ ዕለት ፡ ዘተፈነወ ፡ እምይቱጌ ፡ ወበሳኒታ ፡
 በዕለተ ፡ ዓርብ ፡ በጽሐ ፡ ፈለገ ፡ ከዛ ። ወሶቤሃ ፡ ተብህለ ፡ መጽአ ፡ ኩናት ፡ ወተደለወ ፡
 ሠራዊተ ፡ ንጉሥ ፡ ለፀብዕ ። ወአልቦ ፡ ዘተደኅረ ፡ እምሕዝቡ ፡ ለንጉሥ ፡ ዳዕመ ፡

ተባህሉ፡ በበይናቲሆሙ፡ አነ፡ እቀድም፡ ወአነ፡ እቀድም፡ ወሶበ፡ ዓደወ፡ ፈለገ፡
 ካዛ፡ ኢተረክበ፡ ከሩናት፡ ወእምዝ፡ ተምዓ፡ ንጉሥ፡ ወነደ፡ ከመ፡ እሳት፡ ወይቤ፡
 ኢደኃድር፡ ዝዩ፡ እንዘ፡ ኢይበጽሕ፡ ኅበ፡ ሀሎ፡ ገድለ፡ ወእምዝ፡ አኃዙ፡ ያስተብ፡
 ቀሶዎ፡ ለንጉሥ፡ ራስ፡ አያዳር፡ ወደጅ፡ አዝማች፡ አድገሀ፡ እንዘ፡ ይብሉ፡ አን
 5 ጉሥ፡ ኢይከውን፡ ወኢይሜኒ፡ ዝነገር፡ ዳዕሙ፡ ንኅድር፡ ህዩ፡ እሰከ፡ ይትጋብዑ፡
 ሠራዊት፡ ። ወበብዙኅ፡ አስተብቀሶ፡ አሆ፡ ይቤሎሙ፡ ። ወእምድኅረዝ፡ ተከሉ፡
 ሐይመተ፡ ወኃደሩ፡ በህዩ፡ ወበይእቲ፡ ዕለት፡ ቦኡ፡ ዘወልዲ፡ ወስቡሐይ፡ ዘአዕቀ
 ቦሙ፡ ገድሉ፡ አንቀጸ፡ አጨላቆ፡ ከመ፡ ኢይዕርግ፡ ንጉሥ፡ ። ወበሳኒታ፡ በዕለተ፡
 ቀደም፡ አመ፡ ጅወጅለጥር፡ ተንሥአ፡ ንጉሥ፡ ወኃደረ፡ በአፈ፡ ወርቅ፡ ወቦአ፡ ዘተ
 10 ፈነወ፡ እምይቲ፡ ወራስ፡ ኃይሉ፡ ወበሳኒታ፡ በዕለተ፡ እሑድ፡ አመ፡ ጅወጅለጥር፡
 ከነ፡ ውሎ፡ ወበጌሠሙ፡ በዕለተ፡ ሰኑይ፡ አመ፡ ጅወጅለጥር፡ ተንሥአ፡ ንጉሥ፡ ወበ
 ጽሐ፡ ምድረ፡ አጠራ፡ ። ወቦኡ፡ ክፍሉ፡ ወጣኅር፡ ወወድቀ፡ በይእቲ፡ ዕለት፡ ጀወር
 ቅ፡ ሰቀሌ፡ ወተሰብረ፡ ወእምዝ፡ ሶበ፡ ሰምዓ፡ ንጉሥ፡ ከመ፡ ተፃብህ፡ ዓለውያን፡ በ
 በይናቲ፡ ሆሙ፡ ወተዘርው፡ ከመ፡ ጠስ፡ እንከረ፡ ወሰብሐ፡ ለእግዚአብሔር፡ ወኃ
 15 ደረ፡ በህዩ፡ ወበሳኒታ፡ በዕለተ፡ ሠሎስ፡ አመ፡ ጅወጅለጥር፡ ተንሥአ፡ ንጉሥ፡ ወኃደ
 ረ፡ በዓዲ፡ ከከብ፡ ። ወበህዩ፡ ተረክበ፡ ንዋዩ፡ ዓማጊ፡ ብዙኅ፡ ቀርነ፡ ነጌ፡ ወቀርነ፡ ሐ 451a
 ሪስ፡ ወመከደ፡ ወብረት፡ ማንደጅ፡ ወምንጻፍሃ፡ ሰን፡ ወብርት፡ ወሐይመት፡ ነጋሪት፡
 ወመዓር፡ ወቅብዕ፡ ወወይን፡ ወበጌሠሙ፡ በዕለተ፡ ረቡዕ፡ አመ፡ ጅወጅለጥር፡ ከነ፡
 ውሎ፡ ወድባቦ፡ ገብሩ፡ ብሉቲንጌታሁ፡ ለገድሉ፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ወነፍጥ፡
 20 ወልብድ፡ ወወሀቦ፡ ለንጉሥ፡ አምኃ፡ ነፍጠ፡ መደቁቀ፡ መደባይ፡ ቦኡ፡ በይእቲ፡
 ወእምይእቲ፡ ዕለት፡ ቤተ፡ ዓማጊ፡ ኅበ፡ ይደክም፡ ሐረ፡ ወቤተ፡ ንጉሥ፡ ኅበ፡ ይጸ
 ንዕ፡ ሐረ፡ ። ወበሳኒታ፡ በዕለተ፡ ሐሙስ፡ አመ፡ ጅወጅለጥር፡ ተንሥአ፡ ንጉሥ፡ በጽ
 ባሕ፡ ወኃደረ፡ በአድ፡ ደጅአዝማች፡ ወቦአ፡ ሎቱ፡ ብዙኅ፡ ምህርካ፡ ፈረስ፡ ወል
 ብድ፡ ወነፍጥ፡ አለቃ፡ ዜናሂ፡ ቦአ፡ ምስለ፡ ዳልሸሆች፡ ወበጌሠሙ፡ በዕለተ፡ ዓርብ፡
 25 አመ፡ ጅወጊለጥር፡ ተንሥአ፡ ንጉሥ፡ በጽባሕ፡ ወኃደረ፡ በስላዋ፡ ወተቃተለ፡ ዘ
 ራሬ፡ በይእቲ፡ ዕለት፡ ምስለ፡ ሰብአ፡ ሀገር፡ ። ወበጌሠሙ፡ በዕለተ፡ ቀዳም፡ አመ፡
 ጅወጅለጥር፡ ተንሥአ፡ ንጉሥ፡ ወበጽሐ፡ ቀብትያ፡ ወመጽአ፡ ብእሲ፡ ዘለአኮ፡ ገድሉ፡
 እንዘ፡ ይብል፡ መሐረኒ፡ ወተሠላለኒ፡ አእግዚእዩ፡ ንጉሥ፡ ዘንተ፡ ዘይቤ፡ አኮ፡ በዩ
 ውሃት፡ ዳዕሙ፡ ብጉሕሉት፡ ወሰሚያ፡ ንጉሥ፡ ዘንተ፡ ይቤሎ፡ ለላዕክ፡ ነዓ፡ ኅበ፡
 30 ሰፈር፡ ። ወበህዩ፡ እነግረከ፡ ከሎ፡ ወእምድኅረዝ፡ በጽሐ፡ ንጉሥ፡ አንጻረ፡ እደና፡ ።
 ወነጻሪ፡ ተዓይነ፡ ገድሉ፡ ዘሀሎ፡ በአምባ፡ ። ወተክለ፡ ሐይመተ፡ በጽንፈ፡ ቀብቲአ፡
 ወለአከ፡ ኅበ፡ ጊድሉ፡ እንዘ፡ ይብል፡ እምቅድመ፡ ከሎ፡ ፈኑ፡ ነጋሪትዮ፡ ወእም፡
 ድኅረዝ፡ ተብለኒ፡ ከሎ፡ ወሰሚያ፡ ገድሉ፡ ዘንተ፡ ለአከ፡ ኅበ፡ ንጉሥ፡ እንዘ፡ ይብ
 ል፡ ነጋሪትሰ፡ ኢሀሎ፡ ዝዩ፡ አላ፡ በብርከታ፡ ዘይቤ፡ ዘንተ፡ እንዘ፡ ሀሎ፡ ነጋሪት፡

በእዲሁ፡ ወእንዝ፡ ይሰማዕ፡ ድምፁ፡ እንዝ፡ ይዘበጥ፡ እስመ፡ እኩይ፡ ውእቱ፡
 ወእይትሐከየ፡ ለእኩት፡ ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በሀየ፡ ወፈነወ፡ ገድ
 ሉ፡ ኅበ፡ ንጉሥ፡ ጅአልሀምተ፡ ወጅተ፡ አባግዓ፡ ወበሳኒታ፡ በዕለተ፡ እሑድ፡
 አመ፡ ጅወጊለጥር፡ ጸውዖ፡ ንጉሥ፡ ለደጅ፡ አዝማች፡ ወሰን፡ ወይቤሎ፡ ሑር፡
 451 b ወ*አኃዝ፡ ማየ፡ ፈለግ ። ዙሀሎ፡ በእግረ፡ አምባ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ 5
 እስመ፡ ቀዳሚ፡ ጽልዕ፡ ዓገወ፡ ማይ፡ ወዕቀብ፡ ከመ፡ አይስተይ፡ ሠራዊተ፡ ገድሉ፡
 ወበይእቲ፡ ዕለት፡ ቦአ፡ ክፍሉ፡ ወድ፡ ቁራራት ። ወእምድኅ፡ ረዝ፡ ሑረ፡ ደጅ፡
 አዝማች፡ ወሰን፡ ወተራከቡ፡ እንዝ፡ የሐውር፡ ምስለ፡ ሰብኡ፡ ወምስለ፡ አዛዢ፡
 ሚጣር፡ ወአዛዢ፡ ወርቁ፡ ሰብኡ፡ ገድሉ፡ በፀብዕ፡ ወተቃተሉ፡ ወሞቱ፡ እምነገድ፡
 ገድሉ፡ ወእምሕዝብ፡ ንጉሥ፡ ኅዳጣን፡ ሞቱ ። ወሰሚዖ፡ ንጉሥ፡ ዘንተ፡ ለአከ፡ ኅበ፡ 10
 መካነ፡ ቀትል፡ ዙሉ፡ ዘተቃተለ፡ ዮም፡ ኢኮነ፡ ገብርየ፡ እስመ፡ አኮ፡ ሰንበት፡ ዕለተ፡
 ቀትል፡ ወኩናት፡ ዳዕሙ፡ ዕለተ፡ ዕረፍት፡ ወጸሎት፡ ወሰሚዖሙ፡ ሕዝብ፡ ንጉሥ፡
 ኃደጉ፡ ተቃትሎ፡ ወገብኡ፡ ኅበ፡ ሰፈር ። ወበጊሠሙ፡ አመ፡ ሸሀ፡ ለጥር፡ በዕለተ፡
 ሰነይ፡ አዖደ፡ ንጉሥ፡ አዋዴ፡ እንዝ፡ ይብል፡ ዘጸዓነ፡ ፈረሰ፡ እሁብ፡ ቦቱ፡ ለካልዕ፡
 ወዘንተ፡ ብሂሎ፡ ተንሥኡ፡ ንጉሥ፡ ወተደለወ፡ ለፀብዕ ። ወሐረ፡ መካነ፡ ቀትል፡ 15
 ወወረደ፡ እምበቅል፡ ወነጸፈ፡ ሎቱ፡ ልብዕ፡ አባ፡ ወልደ፡ ፋፋኤል፡ ወኮነ፡ ተቃ
 ትሎ፡ በነፍጥ፡ ወበዕብን፡ ወኮነ፡ በፍጽም፡ ብላቲንጌታ፡ ከሉ፡ ዘይመስሎ፡ ለጌደ
 ምን፡ መዋሚ፡ ባላምባ፡ ራስ፡ ጎልጃሂ፡ ዘይመስሎ፡ ለዮናታን፡ ዘተብሀለ፡ ቀስተ፡
 ዮናታን፡ ኢገብአት፡ ዕራቃ፡ ዘእንበለ፡ በደም፡ ወበጅሮንድ፡ ገብረ፡ ኢየሱስ፡
 ዘይመስሎ፡ ለአዲኖን፡ ግሩመ፡ ዜና፡ እንዝ፡ ይትቁጸል፡ ሚላተ፡ ዲበ፡ ርእሱ፡ 20
 ትእምርተ፡ ውርዛዌ፡ ወገብርዬ፡ ወአዛዢ፡ ያቦ፡ ባርያ፡ ወኩሎሙ፡ ላስቶች፡ ወ
 የጅች፡ ወትግሮች፡ ወከኒዕች፡ ወግምጃ፡ ቤቶች፡ ደጃዝማች፡ ገብረ፡ ኪዳንሂ፡ ወደ
 ጃዝማች፡ ሕዝቅያስ፡ ወሚጮች፡ ወጨዋ፡ ልጆች ። ወኮነ፡ ደጌነ፡ ንጉሥ፡ ም
 ስለ፡ መኳንንቲሁ፡ ራስ፡ አያዳር፡ ብለቲንጌታ፡ አድገሀ፡ ሊቁ፡ በጸሎቱ፡ ወአዛዢ፡
 የሥላሴ፡ ባርያ፡ ምሑራነ፡ ቀትል፡ ወማዕምራነ፡ ምክር ። ወአዛዢ፡ ሚጫሂ፡ ኮነ፡ 25
 በይእቲ፡ ዕለት፡ ከመ፡ አሳሄል፡ ወወዓለ፡ እንዝ፡ ኢይመስሎ፡ ዕብን፡ ዕብነ፡ ወነ
 452 a ፍጥ፡ ነፍጠ። ወጸንዓ፡ ቀትል፡ ወእምዝ፡ ፈነ*ዎሙ፡ ንጉሥ፡ መንገለ፡ መካነ፡ ቀ
 ትል፡ ለእለ፡ ተርፉ፡ መኳንንት፡ አዛዢ፡ ኢኮንያን፡ ወከንቲባ፡ ክንፋ፡ ወነጋድራስ፡
 የሌምቱ፡ ወአዛዢ፡ ዘውዱ ። ወሞቱ፡ ብዙኃን፡ በደእቲ፡ ዕለት፡ እምነግሀ፡ እስከ፡
 ቀትር፡ በነፍጥ፡ ወኩናት፡ ወዕብን፡ እምነገድ፡ ንጉሥ፡ የጅች፡ ወላስቶች፡ ወትግ
 ሮች፡ ወከኒዕች፡ ወሚጮች፡ ወጨዋ፡ ልጆች፡ ወዘኢሞቱ፡ ብዙኃን፡ ዘቁስለ ።
 ወበይእቲ፡ ዕለት፡ ብዙኃ፡ ተቃተለ፡ ደጅ፡ አዝማች፡ ወሰን ። አሽከርቶሂ፡ መድ
 ኅን፡ ንዋይ፡ ተክሉ፡ ወልዱ፡ ከብቱ፡ ያቦ፡ ባርያ፡ ክንፋ፡ ኮነ፡ ከመ፡ ርኅብን፡ አናብ
 ስት፡ ወጽሙዓን፡ ተኩላት፡ እምነገድ፡ ገድሉሰ፡ ኅዳጣን፡ እለ፡ ሞቱ ። እስመ፡

አ.ወጽኦ፡ እምቅጽር፡ ወበውሣጤ፡ ቅጽር፡ ከዊኖሙ፡ ተቃተሉ፡ ወሶበ፡ ርእየ፡
ንጉሥ፡ ከመ፡ ፀንፍ፡ ቀትል፡ ለግክ፡ ኅበ፡ መካነ፡ ቀትል፡ እንዘ፡ ይብል፡ ንዑ፡ ኅቤየ፡
የግክለክሙ፡ በከመ፡ ይቤ፡ ደዊት፡ እስመቦ፡ አመከመዝ፡ ወቦ፡ አመ፡ ከግህ፡ ዘል
ፈኑ፡ ትብልሀ፡ ኩኖት ። ወሶቤሃ፡ ተመይጡ፡ ንጉሥ፡ ወመኳንንት፡ ወሠራዊት፡
5 ወቦኦ፡ በበመካኖሙ፡ ወበይእቲ፡ ዕለት፡ ኢጥዕመ፡ ንጉሥ፡ እክለ፡ ወኢሰትየ፡
ማየ፡ ወኃደረ፡ ኰላ፡ ሌሊተ፡ እንዘ፡ ይጸሊ፡ ወይብል ። እስከ፡ ማዕዘኑ፡ እግዚአ፡
ትረስዓኒ፡ ለግሙራ ። እስከ፡ ማዕዘኑ፡ ትመይጥ፡ ገጸክ፡ እምኔየ ። እስከ፡ ማዕ
ዘኑ፡ አነብር፡ ኃዘነ፡ ውስተ፡ ነፍስየ ። ወትሄዕረኒ፡ ልብየ፡ ኰሎ፡ አሚረ ። እስከ፡
ማዕዘኑ፡ ይትዔቤየ፡ ጸላዕትየ፡ ላዕሌየ ። ዓዲ፡ እንዘ፡ ይብል፡ አይቲ፡ ውእቱ፡ ዘት
10 ካት፡ ሣህልክ፡ እግዚአ፡ ዘመሐልክ፡ ለዳዊት፡ ገብርክ፡ በጽድቅ ። ተፈጸመ፡ ወ
ርኃ፡ ጥር፡ ወበጌሠሙ፡ በዕለተ፡ ሠሉስ፡ አመ፡ ጀለየካቲት፡ ቦኦ፡ ሰብኦ፡ ጸለሎ፡
ወፍቅረ፡ ሚካኤል፡ ምስለ፡ መነኮሳተ፡ ሰቋር ። መአዖደ፡ ንጉሥ፡ አዋዱ፡ ምሕ
ረት፡ አዘዘ፡ ኰሎ፡ ሠራዊቶ፡ ከመ፡ ይንበሩ፡ በጽንፈ፡ በሕር፡ ዘኢተእኅዘ፡ ወይዕ
ቀቡ፡ ከመ፡ ኢይስተዩ፡ ሕዝበ፡ ገድሉ፡ እስመ፡ ጥበቡ፡ ለንጉሥ፡ ከመ፡ ጥበበ፡ እስ
15 ክንድር ። ወበይእቲ፡ ዕለት፡ ጸውዖ፡ ገድሉ፡ ለእብድ፡ ወልደ፡ ሚካኤል፡ ወለአከ፡
ኅበ፡ ንጉሥ፡ እንዘ*ይብል፡ መሐረኒ፡ ወተሠሃለኒ፡ ኦንጉሥ፡ ገነረዕድ፡ ውእቱ፡ 452b
ወኢኮነ፡ ለብዎ፡ በይነ፡ ምንት፡ ለአክ፡ ለዝ፡ አብድ፡ ኅበ፡ ንጉሥ፡ እንዘ፡ ሀለው፡
ብዙኃን፡ ገዳማውን፡ መነኮሳት፡ አረጋውያን፡ ንጉሥሰ፡ አዖደ፡ አዋዴ፡ እንዘ፡
ይብል፡ ኰሎ፡ ሕዝበ፡ ዘኢየ፡ ለደቅም፡ ቤተ፡ ወምስያጣ፡ እስመ፡ እሄሉ፡ ዝየ፡ እስከ፡
20 ጊዜሁ፡ ወበሳኒታ፡ አመ፡ ጀለየካቲት፡ በዕለተ፡ ሰቡዕ፡ ተእኅዙ፡ እምሕዝበ፡ ገድሉ፡
ጀእደው፡ ወሪዶሙ፡ እምደብር፡ ዝመ፡ ይስተዩ፡ ማየ፡ እስመ፡ ተመንደቡ፡ በጽምዕ፡
ወወሀቦሙ፡ ንጉሥ፡ ለእለ፡ አኃዝዎሙ፡ አልባሰ፡ ክቡራተ ። ወበይእቲ፡ ዕለት፡
ቦኦ፡ ዘተፈነው፡ እምይቲ፡ ወሰብኦ፡ ገንደር ። ወአመ፡ ጀለየካቲት፡ ፈነው፡
ንጉሥ፡ ላዕካነ፡ መንገለ፡ ጎንደር፡ ለመፍቅዱ፡ ወመንገለ፡ ትግሬ፡ ውኅበ፡ አድሪስ፡
25 ወቀትረ፡ ከዊኖ፡ በጽሑ፡ ጀሐራ፡ ዘቀተሉ፡ እምነገደ፡ ገድሉ፡ ወንደፋ፡ ለንጉሥ፡
ዕልገታተ፡ ንጉሥኒ፡ ወሀቦ፡ ለጄጩፋ፡ ወለጄቢታዋ፡ እሉኒሐራ፡ ጀእምዓልተ፡
ወልደ፡ ሥላሴ፡ ውእቱ፡ ወጀእምደቂቀ፡ መደባይ፡ ውእቱ ። ወበይእቲ፡ ዕለት፡
ሞቱ፡ ዘቂስሉ፡ ቅድመ፡ ውጫሌ፡ በሬንቶ፡ ወገብሩ፡ እምህጃት፡ ወአመ፡ ጀለየካቲት፡
በዕለተ፡ ዓርብ፡ ለአከ፡ ገድሉ፡ ኅበ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ይምጽኦ፡ ኅቤየ፡ ብላቲ
30 ንጌታ፡ ከሉ፡ ወአዛገር፡ ኢኮንደን፡ ወንትራኩብ፡ በአንቀጸ፡ አምባ፡ ወእምደኅረዝ፡
እበውእ፡ ኅበ፡ እግዚእየ፡ ንጉሥ፡ እንዘ፡ እጸውር፡ ዕብነ፡ ወአሐውር፡ ኅበ፡ ሐረ፡
እግዚእየ፡ ንጉሥ፡ ወእሄሉ፡ በእዲሁ፡ ለደጅ፡ አዝማች፡ ወሰን ። ወአሐውር፡ ኅበ፡
ሐረ፡ እግዚእየ፡ ንጉሥ፡ ወእሁብ፡ ኰሎ፡ ንዋይየ፡ ዘሀሎ፡ በእዲየ፡ ነፍጣ፡ ወልብደ፡
ወፈረሰ፡ ወነጋሪተ፡ ወሰሚዖሙ፡ ንጉሥ፡ ዘንተ፡ ራነዎሙ፡ ለብቲ፡ ንጌታ፡ ከሉ፡

ወአዛገር፡ ኢኮንያን፡ ወገድሉ፡ ወጽኦ፡ እምአምቦ፡ ምስለ፡ ክፍለ፡ አደናይ፡ ወተራ
 ከቡ፡ በአንቀጸ፡ አምባ፡ ወበይእቲ፡ ሰዓት፡ ወለጠ፡ ገድሉ፡ ነገረ፡ ወይቤ፡ አንሰ፡
 እፈርሀ፡ ወኢይበውእ፡ ዳእሙ፡ መሐሩኒ፡ እንዘ፡ ሀሎኩ፡ ዝየ፡ ወዘይቤ፡ ከመዝ፡
 453 a እምድኅረ፡ ነገር፡ በመሐላ፡ ወበግዘት፡ እስመ፡ ሶረ* አዕይንቲሆመ፡ ወገዝፋ፡ አል
 ባቢሆመ፡ ከመ፡ ኢይርአዩ፡ በአዕይንቲሆመ፡ ወኢይሉብው፡ በአልባቢሆመ፡ 5
 ከመ፡ ኢይትመየጡ፡ ኅቤየ፡ ወኤይሠሃሎመ፡ ወበከመ፡ ኢይትመየጡ፡ ኅቤየ፡
 ወበይእተ፡ ዕለት፡ ሐረ፡ አዛገር፡ ከብቲ፡ በየማነ፡ አምባ፡ ወረከቦመ፡ ለወልተ፡ ገ
 ድሉ፡ ወጃእምኔሆመ፡ ሞተበእደ፡ ወዓሉሀ፡ ለአዛገር፡ ከብቲ፡ ወብዙኃን፡ ተማኅ
 ረከ፡ ወለዘሞተ፡ ስመ፡ ኡብራሂም፡ ኃያል፡ ወግሩም፡ ጥቀ፡ ከመ፡ ኅልያድ፡ ኢሎ
 ፍላዊ፡ ንጉሥን፡ ወሀቦ፡ ለዘቀተሎ፡ ቢታዋ ። እመሰ፡ ሀሎ፡ ንዋይ፡ በእዲሀ፡ ብዙ 10
 ኃ፡ እም፡ ወሀቦ፡ ባሕቲ፡ ንዋይ፡ ኢሀሎ፡ በእዲሀ፡ እስመ፡ ወጽኦ፡ ግብተ፡ እምጎ
 ንደር፡ ወበዛቲ፡ ቦአ፡ ዘተፈነወ፡ እምጎንደር፡ አለቃ፡ ዘፈሩ፡ ንትመየጥኬ፡ ኅብ፡
 ዘቀዳሚ፡ ነገር ። ወተመይጡ፡ ብላቲ፡ ንጌታ፡ ከሉ፡ ወአዛገር፡ ኢኮንያን፡ ወዜነው፡
 ለንጉሥ፡ ከመ፡ ቀርፈ፡ ዕርቅ፡ ወወለጠ፡ ገድሉ፡ ነገረ ። ወይቤ፡ ንጉሥ፡ ቀድመኒ፡
 አእመረ፡ ከመ፡ ኢይከውን፡ ዝንቱ፡ ወበይእቲ፡ ዕለት፡ ወጠነ፡ ንጉሥ፡ ሣርሮ፡ ቤት፡ 15
 ወአቀመ፡ አረፍተ፡ ወሞተ፡ አውክንድዮስ፡ ዘቄስለ፡ በነፍጥ ። ወበሳኒታ፡ በዕለተ፡
 ቀዳም፡ አመ፡ ጂለየካቲት፡ አምጽኦ፡ ገብረ፡ ሥላሴ፡ ምሀርካ፡ ሰብአ፡ ወአዕዱገ፡ ዘተ
 ማኅረከ፡ በእደ፡ ወዓሊሀ ። ንጉሥኒ፡ ወሀቦ፡ ቢታዋ፡ ለዘማኅረከ ። ወበጌሠመ፡ በዕ
 ለተ፡ እሑድ፡ አመ፡ ጂለየካቲት፡ አምጽኦ፡ ጆወሬዛ፡ እምሐራ፡ ንጉሥ፡ ዕልገተ፡
 ገድሉ፡ ንጉሥኒ፡ ወሀቦ፡ ልብሰ፡ ክቡረ ። ወሠርከ፡ ሰንበት፡ ኮነ፡ ውውዓ፡ ወቀተሉ፡ 20
 ሰብአ፡ ለብላቲ፡ ንጌታ፡ ከሉ፡ ጃእምአግብርተ፡ ገድሉ፡ ወብዙኃን፡ ማኅረከ፡ ወዘ
 ተርፋ፡ ጎዩ፡ ወቦኡ፡ ውስተ፡ አምባሆመ፡ በኃፍረት፡ ሰብአ፡ ሀገርሂ፡ ኮኑ፡ ይበ
 ውኡ፡ ኅብ፡ ንገሥ፡ ምስለ፡ አምኃ፡ ብዙኅ፡ ወአመ፡ ጂለየካቲት፡ በዕለተ፡ ሰነይ፡
 ፈነዎ፡ ንጉሥ፡ ለአባ፡ ደሞ፡ መንገለ፡ ዋልድባ፡ ከመ፡ የምጽኦ፡ አግብርቲሀ፡ ዘተማ
 ኅዐነ፡ በዋልድባ፡ በዘኃብሩ፡ ምስለ፡ ገድሉ፡ እስመ፡ መሐርሮመ፡ ወአመ፡ ጂለየካ 25
 ቲት፡ በዕለተ፡ ሠሉስ፡ አዘዘ፡ ንጉሥ፡ ሐራ፡ ከመ፡ ይዕቀቡ፡ ዘተርፈ፡ ማየ* ወበዛቲ፡
 ዕለት፡ መጽኦ፡ ብዙኅ፡ ሰብአ፡ ምስለ፡ ሰንቅ፡ እምጎንደር፡ ወቦአ፡ ኅብ፡ ሰፈር፡ ወ
 አመ፡ ህለየካቲት፡ በዕለተ፡ ረቡዕ፡ ወጽኦ፡ ንጉሥ፡ እምሐይመት፡ ወሐረ፡ መንገለ፡
 ሐቅል፡ ምስለ፡ ውኑደን፡ ሰብአ፡ ወወዓለ፡ እንዘ፡ ይኔጽር፡ ሀገረ፡ ወጌዜ፡ ጂሰዓት፡
 መጽኦ፡ ዘተፈነወ፡ እምይቲጌ፡ ወራስ፡ ኃይሉ፡ ንጉሥኒ፡ ገብአ፡ ውስተ፡ ሐይ 30
 መቲ ። ወአዘዘ፡ ከመ፡ ይሐሩ፡ ደጃዝማች፡ ወሰን፡ ወደባቦ፡ ገብሩ፡ መንገለ፡ ብር
 ኩታ ። ወይዕብዕዎመ፡ ለወዓልተ፡ ገድሉ፡ ዘሀለወ፡ በእግረ፡ ዓመ፡ ወለብላቲ፡
 ንጌታ፡ ከሉ፡ ከመ፡ ይንበር፡ በመካነ፡ ደጃዝማች፡ ወሰን፡ ወጌዜ፡ ህሰዓት፡ ወጽኦ፡
 ሠራዊተ፡ ገድሉ፡ ለዐብዕ፡ ለሊሀኒ፡ ገድሉ፡ ሀሎ፡ በደኅሬሆመ፡ ወሐረ፡ ኅቤሆመ፡

ባላምባረስ ፡ ጎልጆ ፡ ወሶቤሃ ፡ ጎዮ ፡ ገድሉ ፡ ወሠራዊቱ ፡ ሖሩ ፡ እንዘ ፡ ይርዕዱ ፡
 ወሶኡ ፡ ውስተ ፡ እምባሆሙ ፡ በኃሣር ፡ ወሞቱ ፡ በዘኃን ፡ እምኔሆሙ ፡ እም ወዓልተ ፡
 ባላምባረስ ፡ ጎልጆ ፡ ወሶቤሃ ፡ ጎዮ ፡ እንበለ ፡ ዋህድ ፡ ኢሞተ ፡ ወአመገለዩከቲ
 ት ፡ በዕለተ ፡ ሐሙስ ፡ እምቅድሙ ፡ ጽባሕ ፡ ሖረ ፡ ደጅ ፡ አዝማች ፡ ወሰን ፡ መንገለ ፡
 5 ብርኩታ ፡ ምስለ ፡ ወደባቦ ፡ ገብሩ ፡ ወረከበ ፡ በመዘጋ ፡ በዘኃን ፡ ሠራዊተ ፡ ገድሉ ፡
 ነፍጠ ፡ ወልብደ ፡ ወአፍራሰ ፡ ወቀተለ ፡ በዘኃን ፡ ወማኅረክ ፡ ወአውአየ ፡ ነሎ ፡
 ቤተ ፡ ዘሀሎ ፡ በእግረ ፡ አምባ ፡ ወበዛቲ ፡ ዕለት ፡ ተቃተለ ፡ በላቲንጌታ ፡ ከሉ ፡ ዳግመ ፡
 ዳግመ ፡ በዘኃን ፡ ምስለ ፡ ገድሉ ፡ እስመ ፡ ወረደ ፡ ገድሉ ፡ እምደብር ፡ ከመ ፡ ያውዒ ፡
 ሰፈረ ፡ ሶበ ፡ ሰምዓ ፡ ከመ ፡ ኢሀሎ ፡ ደጅ አዝማች ፡ ወሰን ፡ ኅበ ፡ ሰፈሩ ፡ ወሶቤሃ ፡
 10 አሕሠር ፡ በላቲንጌታ ፡ ከሉ ፡ ወቀተለ ፡ በዘኃን ፡ ኃያላን ፡ ወምሐራነ ፡ ቀትል ፡
 ወስመ ፡ ለጅደንገያ ፡ ጠባሽ ፡ ገድሉሂ ፡ ቦኦ ፡ ወስተ ፡ አምባሆ ፡ በኃፍሰት ፡ ወኮነ ፡
 ዓቢይ ፡ ሰቆቃው ፡ በውስተ ፡ አምባ ፡ እስመ ፡ ያፈቅሮሙ ፡ ጥቀ ፡ ገድሉ ፡ ለእለ ፡ ሞቱ ፡
 በዛቲ ፡ ዕለት ፡ እምነገደ ፡ በላቲንጌታ ፡ ከሉ ፡ ኅደጣን ፡ እሙንቱ ፡ ዘሞቱ ፡ ባለጋ
 ሾች ፡ ወነፍጠኞች ፡ ወበሳኒታ ፡ በዕለተ ፡ ዓርብ ፡ አመ ፡ ገደለዩከቲት ፡ ፈነወ ፡ ደጅ
 15 አዝማች ፡ ወሰን ፡ ኅበ ፡ ንጉሥ ፡ መበስረ ፡ ዘያበስር ፡ ተመውዖተ ፡ ዓላውያን ፡ ንጉ
 *ሥኒ ፡ ወሀቦ ፡ ለመበስር ፡ ጨፋ ፡ ዘብሩር ፡ ወበዘኃን ፡ አሰፈዖ ፡ ወመጽኦ ፡ ወደባቦ 454a
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 ከሉ ፡ ደጅ ፡ አዝማች ፡ ወሰን ፡ ሰቦኦ ፡ ኅበ ፡ ሰፈሩ ፡ ዘጥንት ፡ ወበጌሠሙ ፡ በዕለተ ፡
 ቀዳም ፡ አመ ፡ ገደለዩከቲት ፡ መጽኦ ፡ ወዓልተ ፡ ደጅ አዝማች ፡ ወሰን ፡ ኅበ ፡ ንጉሥ ፡
 20 ከመ ፡ ይግድፋ ፡ ዕልገታተ ፡ ወሶቤሃ ፡ ተነፍሐ ፡ ቀርን ፡ ወተቀልዓ ፡ መንጠላዕት ፡
 ወሶኡ ፡ መኳንንት ፡ ወተረክበ ፡ ንጉሥ ፡ በትፍሥሕት ፡ ወሶኦ ፡ ቅድመ ፡ ገብረ ፡ ሕይ
 ወት ፡ እምደቂቀ ፡ ቤቱ ፡ ለንጉሥ ፡ እስመ ፡ ቅተለ ፡ ኃያለ ፡ ወግሩመ ፡ ምሐረ ፡ ቀትል ፡
 ወስመዓ ፡ ዜና ፡ ወእምድኅረዝ ፡ ቦኦ ፡ ነሎሙ ፡ ዘቀተሉ ፡ ወገደፋ ፡ ዕልገታተ ፡
 ለንጉሥ ፡ ወሖሩ ፡ በበሰፈሮሙ ፡ ንጉሥ ፡ እንዘ ፡ ይፈኡ ፡ ዘንተ ፡ ኢያበውዕ ፡ ትዕ
 25 ቢተ ፡ ውስተልቡ ፡ ወኢይነብብ ፡ ትዝኅርተ ፡ አላ ፡ ይጸሊ ፡ በመዝሙር ፡ እንዘ ፡
 ይብል ፡ እግዚአ ፡ ሰማዕነ ፡ በእዘኒነ ፡ ወአበዊነሂ ፡ ዜነወነ ፡ ግብረ ፡ ዘገበርክ ፡ በመ
 ዋዕሊሆሙ ፡ በመዋዕለ ፡ ትካት ፡ እዳክ ፡ ሠረወቶሙ ፡ ለዐር ፡ ወተከልክ ፡ ከያ
 ሆሙ ፡ ሣቀይከሙ ፡ ለአሕዛብ ፡ ወሰደደከሙ ፡ ዘአክ ፡ በከሩፍቶሙ ፡ ወረከዋ ፡ ለም
 ድር ፡ ወመዝራዕቶሙ ፡ ኢያደኃኖሙ ፡ ዘእንበለ ፡ የማንክ ፡ ወመዝራ ፡ ዕትክ ፡
 30 ወዐብርሃን ፡ ገጽክ ፡ እስመ ፡ ተሠላልከሙ ፡ አንተ ፡ ውእቱ ፡ ንጉሥ ፡ ወአምላኪያ ፡
 ዘአዘዝክ ፡ መድኃኒቶ ፡ ለያዕቆብ ፡ ብክ ፡ ንወግዖሙ ፡ ለነሎሙ ፡ ዐርነ ፡ እለክ ፡
 ተፍጻሜቱ ፡ ወበጊዜ ፡ ሸሰዓት ፡ ፈነወ ፡ ገድሉ ፡ ለንጉሥ ፡ ጅአባግዓ ፡ ወበጌሠሙ ፡
 በዕለተ ፡ እሑድ ፡ አመ ፡ ገደለዩከቲት ፡ ሠርዓ ፡ ንጉሥ ፡ ማዕደ ፡ ወአብልዖሙ ፡ ለመ
 ነኮሳተ ፡ ዋልደብ ፡ በከመ ፡ ይቤ ፡ እግዚአን ፡ ሎቱ ፡ ስብሐት ፡ በወንጌል ፡ ቅዱስ ፡ ሶበ ፡

ትገብር፡ ምሳሐ፡ ኢትጸውዕ፡ አዕርክቲክ፡ ወጎረክ፡ ወማገፈረክ፡ አላ፡ ጸውእ፡ ነጻ
ያገ፡ ወምስኪናነ፡ ሰብአ፡ ገድሉሰ፡ አግብርት፡ ወአዕማት፡ በበጊዜሁ፡ ይወርዱ፡
እምአምባ ። ወይዘንወ፡ ከመ፡ ኃልቁ፡ በጽምዕ፡ ሰብእ፡ ወእንስሳ፡ ዘሀለወ፡ በአ
ምባ፡ ሰባ፡ ይሰምዕ፡ ዘነተ፡ ንጉሥኒ፡ የኃዝን፡ ጥቀ፡ እስመ፡ ልቡ፡ ርኅሩኅ፡ ከመ፡
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ኤጲሊ፡ ፈደዩኒ፡ እኪተ፡ ህየንተ፡ ሠናይት፡ ወፀልዑኒ፡ ህየንተ፡ ዘአፍቀርክም፡
እስከ፡ ተፍጻሚቱ። ወምሲተ፡ ከዊኖ፡ ቦኡ፡ ኅብ፡ ንጉሥ፡ ዘተፈነወ፡ ወዓልተ፡
አቡን፡ ወእጫጌ፡ ወአቤቶ፡ ደሚጥሮስ፡ ወአደራ፡ ገብርኢል፡ ወአመ፡ ፲ወ፬በዕ
ለተ፡ ሰነይ፡ ቦኡ፡ ኅብ፡ ንጉሥ፡ ደጅ፡ አዝማች፡ ወሰን፡ ወኩሎሙ፡ መኳንንት፡ 10
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ኅብ፡ ንጉሥ ። ወበዛቲ፡ ዕለት፡ ተወጥነ፡ ዓቢይ፡ ጸም፡ ንጉሥኒ፡ ወጠነ፡ ሰሚዓ፡
መጽሐፍ ። ወአመ፡ ፲ወ፭ለየካቲት፡ በዕለተ፡ ሠሉስ፡ ወረደ፡ ክፍለ፡ አደናይ፡
ወተራከበ፡ ምስለ፡ ወዓልተ፡ ንጉሥ፡ ለዓቅሞ፡ ነገረ፡ ዕርቅ ። ወእምዝ፡ ተመይጠ፡
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እንዘ፡ ይብሉ፡ ለንጉሥ፡ ይቤ፡ ገድሉ፡ ይምጸእ፡ ዮም፡ ዘይትዌክፍ፡ ነጋሪተ፡ ወፈ
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ኃዘን፡ ወወጽኦ፡ ከመ፡ ይፈኑ፡ ነጋሪተ ። ። ወእምዝ፡ መጽኦ፡ ፩እም አግብር
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455 a ተዳብኡ፡ ወዓልተ፡ ገድሉ፡ በበይናቲሆሙ፡ በዝ፡ ነገር ። ወእም ድኅረ*ዝ፡ ይቤ
ሎሙ፡ ገድሉ፡ ለላዕካነ፡ ንጉሥ፡ ሐፋ፡ ወዜንወ፡ ለንጉሥ፡ በከመ፡ ርኢክሙ፡
ከመ፡ ተግብዑ፡ ወዓልተየ፡ በበይናቲሆሙ፡ በዝ፡ ነገር፡ ወገቢኦሙ፡ ላዕካን፡ ዜ
ነወ፡ ዘነተ፡ ኩሎ፡ ለንጉሥ ። ወሰሚዖሙ፡ ንጉሥ፡ ይቤሎሙ፡ ለመኳንንት፡
ትግሁ፡ እንክ፡ ለዓቂበ፡ ማይ፡ እስክ፡ ይትዓወቅ፡ ኩሎ፡ ወዓልተ፡ ወሌሊተ፡ ወ 30
እመ፡ ፲ወ፯ለየካቲት፡ በዕለተ፡ ሐሙስ፡ አዖደ፡ ንጉሥ፡ አዋዲ፡ እንዘ፡ ይብል፡
ወሀብክም፡ ለገብረ፡ አቢብ፡ ኩሎ፡ ምኩናነ፡ አቡሁ፡ እም ሕዝበ፡ ገድሉሂ፡ ዘመ
ጽኦ፡ መዕልተ፡ እትዌክፍ፡ ወለዘመጽኦ፡ ሌሊተ፡ ኢይትዌክፍ፡ ወበዛተ፡ ዕለት፡
መጽኡ፡ ዘተፈነወ፡ እምራስ፡ ኃይሉ፡ ወመልአክ፡ ፀሐይ፡ ርብዓም፡ ወዜነወ፡

ከመ፡ዓበዩ፡ራስ፡ኃይሉ፡ዕርቀ፡ምስለ፡ክንፉ፡አዳም፡ወከመ፡ይትቃተል፡ምስለ፡
 አደራ፡ኃይሉ፡በእንተ፡ንጉሥ፡ወአመ፡፲ወጅለዩካቲት፡በዕለተ፡ዓርብ፡ወጽኦ፡
 ንጉሥ፡ወወዓለ፡እንዘ፡ይኔጽር፡ሀገረ፡ወተመይጠ፡ጊዜ፡፯ዕዓት። ወአሜሃ፡መ
 ጽኡ፡ሰብአ፡አረብ፡ዘተፈነው፡እምአድሪስ። ወምሴተ፡ከዊኖ፡መጽኡ፡ወዓልተ፡
 5 ደጅ፡አዝማች፡ወሰን፡ዘቀተሉ፡ወገደፉ፡ዕልገታተ፡ለንጉሥ፡ወአመ፡፲ወ፱ለዩካ
 ቲት፡በዕለተ፡ቀዳም፡ተቃተለ፡ምስለ፡ዩሸለቃ፡ወልደ፡ሥላሴ፡ሱሪ፡ሀባ፡ምስለ፡
 ሰብአ፡ገድሉ፡ወቀተለ፡ብዙኃነ፡ኃይላነ፡ወዘቄስ፡ሉ፡ብዙኃን፡እሙንቲ፡ወዘተ
 ርፉ፡ጎዩ፡በኃሣር፡ወመጽኡ፡እለ፡ቀተሉ፡ወዓልት፡ወገደፉ፡ዕልገታተ፡ለን
 10 ጉሥ። ወጊዜ፡፱ዕዓት፡ተፈደመ፡ማኅደረ፡ንጉሥ፡ወቦአ፡ውስቴቱ፡ወአመ፡
 ፱ሁ፡ለዩካቲት፡በዕለተ፡እሑድ፡ጸውዖሙ፡ገድሎ፡ለመነከሳተ፡ዋልድባ። ወለ
 አከ፡ኅበ፡ንጉሥ፡እንዘ፡ይብል፡መሐረኒ፡ወቦአ፡ላኬ፡እኑሁ፡ለገድለ፡ወአመ፡
 ፳ወ፳በዕለተ፡ሰነይ፡ለዓኮ፡፫ሰብአ፡ዋልቃዩት፡ውሉደ፡ዕበዩ፡ድንግል፡ኅበ፡ን
 ጉሥ፡እንዘ፡ይብሉ፡መሐረኒ፡ወተሠሃኒ፡ወአመ፡፳ወ፳ለዩካቲት፡በዕለተ፡ሠሉስ፡
 ሞተ፡፩አበ፡ምኔት፡ዘዋልድባ፡ሐሚሞ፡ዓደ፡ገደፈ፡ዕልገታተ፡ለንጉሥ፡ዘቀ
 15 ተለ፡እምወዓልተ፡ገድሉ። ወአመ፡፳ወ፫ለዩካቲት፡በዕለተ፡ረቡዕ፡ዓርጉ፡በፈ
 ቃደ፡ንጉሥ፡ደብረ፡አደና፡ከመ፡ይቅብሩ፡አባሆሙ፡መነከሳተ፡ዋልድባ፡ወዜ
 ነዎሙ፡ገድሉ፡እንዘ፡ይብል፡አአኃውየ፡ሰአሉ፡ሊተ፡ከመ፡ይምሐረኒ፡ወደሰ
 ሪይ፡ሊተ፡አበሳዩ፡እግዜእየ፡ንጉሥ። ወአመ፡፳ወ፱ለዩካቲት፡በዕለት፡ሐሙለ፡
 ዜነው፡መነከሳተ፡ዋልድባ፡ለንጉሥ፡ዘከመ፡ይቤሎሙ፡ገድሉ፡ወሰሚዖሙ፡
 20 ንጉሥ፡ይቤ፡ቅድመሂ፡ኢተርፈሂ፡ብነ፡ገቢረ፡ምሕረት፡ዮምሂ፡ይኩን፡ለክሙ፡
 ዘተብሉ። ወአሜሃ፡ሖሩ፡ኅበ፡ገድሉ፡ወዜነውዎ፡መነከሳተ፡ዋልድባ፡ለገድሉ፡
 በከመ፡ይቤ፡ንጉሥ፡ወበይእቲ፡ዕለት፡ቦኡ፡ዋሾች፡ወሖሩ፡ምስሌሆሙ፡ወአመ፡
 ፳ወ፳ለዩካቲት፡በዕለተ፡ዓርብ፡ጊዜ፡፱ዕዓት፡ተዕዕነ፡ገድሉ፡ፈረሰ፡ወገብረ፡ደ
 ባለ፡ውስተ፡አምባ፡ምስለ፡አግብርቲሁ፡እከመ፡ሰክረ፡ወተሰልበ፡ልቡ፡በከመ፡
 25 ይቤ፡መጽሐፍ፡ወደን፡ወአንስት፡ይሰልቡ፡ልበ። ወኮነ፡ስላቀ፡ለሰብአ፡መነከሳ
 ትሂ፡አንከሩ። ወአመ፡፳ወ፯ለዩካቲት፡በዕለተ፡ቀዳምሖረ፡አፈ፡ንጉሥ፡ዋሴ፡
 ምስለ፡ወደብቦ፡ገብሩ፡ወገብረ፡ወራሪ፡ወበጌሠሙ፡በዕለተ፡እሑድ፡አመ፡
 ፳ወ፯ለዩካቲት፡መጽኦ፡አፈ፡ንጉሥ፡ዋሴ፡ምስለ፡ብዙኅ፡ምህርካ፡ወዕልገት፡
 ወገደፈ፡ለንጉሥ፡ሱብአ፡ገድሉሰ፡ቀተሉ፡እመነከሳተ፡ዋልድባ፡ዘደልሻሐ፡
 30 ፩መነከሰ፡አረጋዌ፡ወ፩ረዘቱ፡ወገደፉ፡ዕልገተ፡ለገድሉ፡ገድሉሂ፡ተፈሥሐ፡
 ጥቀ፡ወወሀቦ፡አልባሰ፡ለዘቀተለ፡እስመ፡መሰሎ፡ዘገብረ፡ሎቱ፡ምግባረ፡ሠናይ፡
 በከመ፡ይቤ፡እግዜእነ፡ኩሉ፡ዘቀተለ፡ኪያክሙ፡ይመስሎ፡ከመ፡ዘመሥዋዕተ፡
 ያበውዕ፡ለእግዚአብሔር፡ወአመ፡፳ወ፳ለዩካቲት፡በዕለተ፡ሰነይ፡መጽኡ፡
 ዘተፈነው፡እምይቴጌ፡ወአመፍቀሬ፡ንጉሥ፡ራስ፡ኃይሉ፡ወበይእቲ፡ዕለት፡ገብረ፡

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ንጉሥ ፡ ፍትሐ ፡ መነከሰተ ፡ ለዳልሺሆች ፡ ወአግብአ ፡ ሎሙ ፡ ሀገሮሙ ፡ ዘተሐ
 ይደ ፡ በእደ ፡ ጨዎች ፡ በከመ ፡ ይቤ ፡ ዳዊት ፡ ፍትሐ ፡ ለነዳይ ፡ ወለአንላ ፡ ማውታ ፡
 456 a ወሐሩ ፡ ሰቋሮች ፡ * ወአመ ፡ ጅወጸለየካቲት ፡ በዕለተ ፡ ሠሉስ ፡ ቦኢ ፡ መጽ-አሙ ፡ እም
 ጎንደር ፡ ዘአኃዙ ፡ ስንቀ ፡ ንጉሥ ፡ ወዘማች ፡ ወቦአ ፡ ደጃዝማች ፡ ስኑ ፡ አድሪስሃ ፡
 መጽአ ፡ እምብሔረ ፡ ዓረብ ፡ ምስለ ፡ ብዙኃን ፡ ሰብአ ፡ ዓረብ ፡ ቦእምኔሆሙ ፡ ዘይቀኒ ፡ 5
 ነጌያተ ፡ * ወቦእምኔሆሙ ፡ ዘያገርር ፡ አናብስተ ፡ * ወአመ ፡ ሸሀ ፡ ለየካቲት ፡ በዕለተ ፡
 ረብዕ ፡ ሐሩ ፡ ደልሺሆች ፡ ወአግብአ ፡ ሎሙ ፡ ሀገሮሙ ፡ ዘተሐይደ ፡ ወቦኡኅበ ፡
 ንጉሥ ፡ አድሪስ ፡ ወብዙኃን ፡ ሰብአ ፡ አረብ ፡ * ወወሀቡ ፡ አምኃ ፡ ፀዓዳ ፡ ገመለ ፡ ለን
 ጉሥ ፡ በከመ ፡ ይቤ ፡ ደዊት ፡ ነገሥተ ፡ ሳባ ፡ ወዓረብ ፡ ኃደ ፡ ያመጽአ ፡ ወይሰግዱ ፡
 ሎቱ ፡ ነሎሙ ፡ አጽናፈ ፡ ምድር ፡ * ተፈጸመ ፡ ወርኃ ፡ የካቲት ፡ ወአመ ፡ ጅለመጋቢት ፡ 10
 መጽአ ፡ ገብረ ፡ ንጉሥ ፡ ዘተፈነወ ፡ አወዛ ፡ ወዜነወ ፡ ለንጉሥ ፡ ነገሮ ፡ ዘተፈነወ ፡ ቦቱ ፡ *
 ወአመ ፡ ጅለመጋቢት ፡ በዕለተ ፡ ዓርብ ፡ ቦኢ ፡ ዘተፈነወ ፡ እምይቲጌ ፡ * ወአመ ፡ ፫ለመ
 ጋቢት ፡ በዕለተ ፡ ቀዳምኮነ ፡ ላሀ ፡ ውለተ ፡ ቤቱ ፡ ለንጉሥ ፡ እስመ ፡ መጽአዜና ፡ ሞታ ፡
 ለወይዘሮ ፡ ኒሩት ፡ ወለተ ፡ ራስ ፡ ኅሹ ፡ ወብእሲቱ ፡ ለደጃአዝማች ፡ በቀቱ ፡ * ወአመ ፡
 15 ሸለመጋቢት ፡ በዕለተ ፡ ኤሐድ ፡ ኮነ ፡ ዓቢይ ፡ ቀትል ፡ በ፬መዓዝነ ፡ አምባ ፡ ወቀተሉ ፡
 እምነገደ ፡ ገድሉ ፡ ብዙኃነ ፡ ወዓልተ ፡ ንጉሥ ፡ እሉ ፡ እሙንቱ ፡ ሰለዋ ፡ ገብረ ፡ ምስ
 ቀል ፡ ወደጅአዝማች ፡ ወሰን ፡ ወመደባዮች ፡ ወላስቶች ፡ ወእምኔሆሙ ፡ ኅደጣን ፡
 ማቱ ፡ * ወበይእቲ ፡ ዕለት ፡ ተፈነወ ፡ ወልደ ፡ አረጋዊ ፡ መንገል ፡ ትግሬ ፡ ወአመ ፡
 20 ጅለመጋቢት ፡ በዕለተ ፡ ሰነይ ፡ አዎደ ፡ ንጉሥ ፡ አዋዴ ፡ እንዘ ፡ ይብል ፡ ወሀብነ ፡ ለአድ
 ሪስ ፡ ምኾናኖ ፡ ዘጥንት ፡ * ወበይእቲ ፡ ዕለት ፡ ሞተ ፡ ቦና ፡ ዘቄስለ ፡ ቅድመ ፡ ወአመ ፡
 25 ጅለመጋቢት ፡ በዕለተ ፡ ሠሉስ ፡ ቦኢ ፡ ደጅ ፡ አዝማች ፡ ወሰን ፡ ኅበ ፡ ኝጉሥ ፡ ወተንሥአ ፡
 አሳት ፡ ውስተ ፡ ሰፈር ፡ ወአውአየ ፡ አብያተ ፡ በዙኃነ ፡ ወበጸሐ ፡ ኅበ ፡ ሀሎ ፡ ነሮ
 ዓተ ፡ ርእሱ ፡ ቁረ ፡ አሳት ፡ * ወአመ ፡ ጅለመጋቢት ፡ በዕለተ ፡ ረቡዕቦኢ ፡ ራስ ፡ አያዳር ፡
 456 b ኅበ ፡ ንጉሥ ፡ * ወአመ ፡ ጅለመጋቢት ፡ በዕለተ ፡ ሐሙስ ፡ አዎደ ፡ ንጉሥ ፡ * አዋዴ ፡
 እንዘ ፡ ይብል ፡ ወሀብነ ፡ ለየጅች ፡ ሀገሮሙ ፡ ዘጥንት ፡ * ወአመ ፡ ሸለመጋቢት ፡ በዕለተ ፡ 25
 ዓርብ ፡ እምቅድሙ ፡ ጽባሕ ፡ ወረደ ፡ ገድሉ ፡ እምአምባ ፡ ምስለ ፡ ጅአግብርቲሀ ፡ ወ
 ጎዮ ፡ መንገል ፡ ብርኩታ ፡ * ወአመ ፡ ሸለመጋቢት ፡ በዕለተ ፡ ቀዳም ፡ ተቃተሉ ፡ ምስለ ፡
 ሰብአ ፡ ገድሉ ፡ መደባዮች ፡ ወግምጀ ፡ ቤቶች ፡ ወከኒሶች ፡ ወገደሩ ፡ ዕልገታተ ፡ ለን
 ጉሥ ፡ ወበይእቲ ፡ ዕለት ፡ አምጽኡ ፡ ምሀርካ ፡ ለንጉሥ ፡ ወዓልተ ፡ ደጅ ፡ አዝማች ፡
 ወሰን ፡ እምብርኩታ ፡ ጂወራዙተ ፡ እለ ፡ ይጸውሩ ፡ ንዋየ ፡ ኃቅል ፡ * ወእምዝ ፡ ተሰ
 30 ማዓ ፡ ከመ ፡ ጎዮ ፡ ገድሉ ፡ መንገል ፡ ብርኩታ ፡ ወአመ ፡ ሸለመጋቢት ፡ ፈነወ ፡
 ንጉሥ ፡ ኅበ ፡ ኅበ ፡ ሰብአ ፡ አምባ ፡ እንዘ ፡ ይብል ፡ ንዑ ፡ ኅበነ ፡ እስመ ፡ መሐርናክሙ ፡
 እሉሰ ፡ ዓባዩ ፡ በዋዓ ፡ ኅበ ፡ ንጉሥ ፡ * ወአመ ፡ ሸለመጋቢት ፡ በዕለተ ፡ ስነይ ፡
 ትጋብኡ ፡ መኳንንት ፡ ውስተ ፡ ቤተ ፡ ንጉሥ ፡ ወመከሩ ፡ ምክረ ፡ ፡ ሠናየ ፡ * ወርቁሂ ፡

ተፈነወ፡ ቤገምድር፡ ወአመ፡ ፲ወ፫ለመጋቢት፡ በዕለተ፡ ሠሉስ፡ ሐረ፡ ደጅ፡ አገ
 ማች፡ ወሰን፡ መንገለ፡ ብርኩታ፡ ወአመ፡ ፲ወ፬ለመጋቢት፡ አዕለተ፡ ረቡዕ፡ መጽአ፡
 መነኮሳተ፡ ዋልድባ፡ ዘዋሻ፡ ወቦአ፡ ኅብ፡ ንጉሥ፡ ወአመ፡ ፲ወ፭ለመጋቢት፡ በዕ
 ለተ፡ ሐሙስ፡ ወቦአ፡ ወዓልተ፡ ገድሉ፡ ዘነበሩ፡ በመዘጋ፡ ወገደፉ፡ ለንጉሥ፡
 5 ዕልገተ፡ እንስሳ፡ ገዳምኒ፡ ብዙኃ፡ ንጉሥኒ፡ አዎደ፡ ሎሙ፡ አዋደ፡ ዘምሕረት፡
 ወአመ፡ ፲ወ፮ለመጋቢት፡ ቦአ፡ ደጅአገማች፡ ወሰን፡ በዕለተ፡ ዓርብ፡ ወገደፈ፡ ዕል
 ገተ፡ ለንጉሥ፡ ወምስሌሁ፡ አብ፡ ሥሉስ፡ ቦአ፡ ወሐሩ፡ መነኮሳተ፡ ዋሻ፡ መንገለ፡
 ብርኩታ፡ ለገቢረ፡ ዕርቅ፡ ወአመ፡ ፲ወ፯ለመጋቢት፡ በዕለተ፡ ቀዳም፡ ሐረ፡ አፈ፡
 ንጉሥ፡ ዋሴ፡ መንገለ፡ ሰለዋ፡ ወገብረ፡ ወራሪ፡ ወአመ፡ ፲ወ፰ለመጋቢት፡ በዕ
 ለተ፡ እሐድ፡ ቦአ፡ ሰብአ፡ አዳርቃይ፡ ወተመይጠ፡ አፈ፡ ንጉሥ፡ ዋሴ፡ ወ
 10 አመ፡ ፲ወ፱ለመጋቢት፡ ወሀቦ፡ ንጉሥ፡ ለአብ፡ ሥሉስ፡ ወልደ፡ ደጅአገማች፡ ዕ
 በዩ፡ ድንግል፡ ሢመተ፡ ዋልቃይት፡ ዘውእቱ፡ ደጅ፡ አገማችነት፡ ወአመ፡ ጿሁ፡
 ለመጋቢት፡ ቦአ፡ መነኮሳተ፡ ዋልድባ፡ ዘዋሻ፡ ገቢርሙ፡ ዕርቅ፡ ወሐረ፡ ደጅአገ
 ማች፡ አብ፡ ሥሉስ፡ አምባ፡ ፈለሳ፡ ወወሀቦ፡ ለንጉሥ፡ ለወደ፡ ቁራራት፡ ክፍሉ፡
 15 ሢመተ፡ አዋራ፡ ወአቀ፡ ወርቅ፡ ወአመ፡ ጿወ፩ለመጋቢት፡ በዕለተ፡ ረቡዕ፡ መጽአ፡
 ዘተፈነወ፡ ወተልዕኩ፡ እምአቡን፡ ወእጨጌ፡ ወይቴጌ፡ ወክንፉ፡ አዳም፡ ነገረ፡
 ዕርቅ፡ ዘአፍዓ፡ እንዘ፡ በውሣጡሁ፡ ትዝኅርት፡ ወእምድኅረዝ፡ ቦአ፡ ከተማ፡ ወነ
 በረ፡ ወለቃ፡ ክንፉ፡ አዳም፡ ወቦአት፡ ንግሥት፡ ውስተ፡ ቤተ፡ እቡን፡ ወሰቤሃ፡ ጸለዩ፡
 ንጉሥ፡ እመዝሙር፡ ለምንት፡ ይዜሃር፡ ኃያል፡ በእከዩ፡ ወይዔምዕ፡ ነሎ፡ አሚረ፡
 20 እከ፡ ተፍጻሜቱ፡ ወአመ፡ ጿወ፪ለመጋቢት፡ ፈነዎሙ፡ ንጉሥ፡ ለዋልድባች፡ ኅብ፡
 ገድሉ፡ ቡርክታ፡ ወለአሉ፡ ላዕካን፡ ዘዘከርናሆሙ፡ ቅድመ፡ መንገለ፡ ጎንደር፡
 ምሰለ፡ ቃለ፡ አውሥኦ፡ ዘይደሉ፡ ወአመ፡ ጿወ፫ለመጋቢት፡ በዕለተ፡ ዓርብ፡ አዎደ፡
 ንጉሥ፡ አዋዲ፡ እንዘ፡ ይብል፡ ወሀብነ፡ አድያመ፡ አደና፡ ለአድሪስ፡ ወመሐርናሁ፡
 ለአያሱ፡ ወበይእቲ፡ ዕለት፡ ተንሥኦ፡ እሳት፡ ውስተ፡ ሰፈር፡ ወአውዓዩ፡ ኅዳጣነ፡
 25 አብያተ፡ ወእመጿወ፬ለመጋቢት፡ በዕለተ፡ ቀዳም፡ ተንሥኦ፡ ንጉሥ፡ እምአደና፡
 ወተመይጠ፡ እስመ፡ መሐር፡ ለገድሉ፡ ወስምዓ፡ ከመ፡ መጽአ፡ ክንፉ፡ አደም፡
 ወዓቀመ፡ ነገረ፡ ከመ፡ ይፈኑ፡ ሎቱ፡ ነጋሪተ፡ ድኅረ፡ በጽሐ፡ አንድ፡ ከከብ፡ ንጉሥ፡
 ሰፈጸመ፡ ቃለ፡ እግዚእነ፡ ዘይቤ፡ ብፀዓን፡ መሐርያን፡ እስመ፡ ሎሙኒ፡ ይምሕር
 ምሙ፡ ዳእሙ፡ ገድሉ፡ ተጎሕለዎ፡ ለንጉሥ፡ በከመ፡ ልማዱ፡ ወኢፈነወ፡ ነጋሪተ፡
 30 እስመ፡ ተዓብዩ፡ ሰሚዎ፡ ምጽአተ፡ ክንፉ፡ ወበይእቲ፡ ሰለት፡ ኃደረ፡ ንጉሥ፡ በሰ
 ለዋ፡ ወአመ፡ ጿወ፭ለመጋቢት፡ ኮነ፡ ውሎ፡ በሰለዋ፡ ወበይእቲ፡ ሴሊት፡ ተንሥኦ፡
 እሳት፡ እማኅደረ፡ ንጉሥ፡ ወአውዓዩ፡ ሐይመተ፡ ንጉሥ፡ ዝኒ፡ ዩጠይቅ፡ ኃያል፡
 ዘይወጽእ፡ እምኅብ፡ ንጉሥ፡ ከመ፡ ያጠፍዕ፡ አጽራረ፡ ንጉሥ፡ እለ፡ ዓገቱ፡ ነቢ
 ሮሙ፡ በጽንፍ፡ ወአመ፡ ጿወ፮ለመጋቢት፡ በዕለተ፡ ሰኑይ፡ ተንሥኦ፡ ንጉሥ፡ ወኃ

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457 b ደረጃ፡ ለቢል፡ *አምባ፡ ወተቃተሉ፡ ምስለ፡ ሰብአ፡ ሀገር፡ እሰ፡ ኮነ፡ ደረጃ፡ ብላቲንጌታ፡
 ከሉ፡ ወደድአዝማች፡ ገብረ፡ ኢየሱስ፡ ወአዛገርያቦ፡ ባርያ፡ ወደድ፡ አዝማች፡ ገብ
 ርዬ፡ ወገዮሰብአ፡ ሀገር፡ በኃፍረት፡ ወኢቀተሉ፡ ዘእንበለ፡ ጀወዓሌ፡ አዛገር፡ ኢኮ
 ንያን። ወአመ፡ ጅወጂለመጋቢት፡ ኮነ፡ ውሎ፡ በሀየ፡ እስመ፡ ጥንተ፡ ስቅለቱ፡ ውኣቱ፡
 ለእግዚአን፡ ሎቱ፡ ስብሐት፡ ወአዎደ፡ ንጉሥ፡ አዋዳ፡ ነሱሉ፡ ዘየሐውር፡ እምቅ 5
 ድመ፡ ደጅአዝማች፡ ወሰን፡ ይትሐየድ፡ ንዋዩ፡ ወአመ፡ ጅወጂለመጋቢት፡ ተንሥኦ፡
 ንጉሥ፡ እምሀየ፡ በዕለተ፡ ረቡዕ፡ ወኃደረ፡ በአድ፡ አዝማች፡ ወበጌሠሙ፡ አመ፡
 ጅወጂለመጋቢት፡ ኮነ፡ ውሎ፡ እስመ፡ በዓለ፡ ትስብአት፡ ውኣቱ፡ ወበጌሠሙ፡ አመ፡
 ፴ሁ፡ ለመጋቢት፡ በዕለተ፡ ዓርብ፡ ዓርገ፡ ንጉሥ፡ ደብረ፡ ከመ፡ ይነጽር፡ ዘኮነ፡ እ
 ስመ፡ ተቃተሉ፡ ዘራፊ፡ ምስለ፡ ሰብአ፡ ሀገር፡ ወአመ፡ ጅለሚያዝያ፡ በዕለተ፡ ቀዳም፡ 10
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 ሴት፡ ወአመ፡ ጅለሚያዝያ፡ በዕለተ፡ እሑድ፡ ቦኡ፡ ኅበ፡ ንጉሥ፡ ሩስ፡ አያዳር፡ ወመ
 ኳንንት፡ ወወዓሉ፡ በመብልዕ፡ ወስቲ፡ እስመ፡ በዓለ፡ ሆሣዕና፡ ውኣቱ። ወተፈ
 ነው፡ ያቦ፡ ባርያ፡ ቤገምድር፡ ወበጌሠሙ፡ በዕለተ፡ ሰነይ፡ ወጠነ፡ ንጉሥ፡ ቀኖና፡
 በከመ፡ ተሠርዓ፡ እስመ፡ ሰሙነ፡ ሕማማት፡ ውኣቱ፡ ወአመ፡ ጅለሚያዝያ፡ በዕለተ፡ 15
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 ወዓለ፡ ንጉሥ፡ በጸሎት፡ ወበኃዘን፡ ተዘኪሮ፡ ከመ፡ ቾመ፡ በይእቲ፡ ዕለተ፡ ምክረ
 ሞቱ፡ ለእግዚአን፡ ሎቱ፡ ስብሐት። ወአመ፡ ጅለሚያዝያ፡ በዕለተ፡ ሐሙስ፡ ቦኡ፡
 ኅበ፡ ንጉሥ፡ ለመብልዕ፡ አዛገር፡ ኤኮንያን፡ ወአለቃ፡ ገብሩ፡ ወአዝማች፡ ወ
 ልደ፡ ዳዊት፡ ካልዓንሰ፡ ኢቦኡ። ወአመ፡ ጅለሚያዝያ፡ በዕለተ፡ ዓርብ፡ ወዓለ፡ 20
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 ዝያ፡ በዕለተ፡ ቀዳም፡ ቦኡ፡ ኅበ፡ ንጉሥ፡ ካህናተ፡ ነርዓተ፡ ርእሱ፡ እንዘ፡ ይብሉ፡
 ገብረ፡ ሰላመ፡ በመስቀሉ፡ ወበይእቲ፡ ዕለት፡ ቦኡ፡ ዘተፈነው፡ እምይቲ፡ ጌ፡ ዘሰሙ፡
 458 a አባ፡ ቁርሎ*ስ፡ ወዘነው፡ ለንጉሥ፡ ከመ፡ ፈነው፡ ክንፋ፡ አደም፡ አሕዛብ፡ ወሕአብ፡
 ወመኳንንተ፡ መንገለ፡ ወኅኒ፡ ዘያወርዳ፡ ካልዓ፡ ንጉሠ፡ ወከመ፡ ተቃተሉ፡ አቤቶ፡ 25
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 ዘጅ፡ ለምንት፡ አንገለጉ፡ አሕዛብ። ወሕዝብኒ፡ ነበቡ፡ ከንቶ። ወተንሥኡ፡ ነገሥተ፡
 ምድር። ወመላእክትኒ፡ ተጋብኡ፡ ምላሌሆሙ፡ ኅበረ። ላዕለ፡ እግዚአብሔር፡
 ወላዕለ፡ መሃሐ፡ ንበትክ፡ እምኔነ፡ ማዕሠሪሆሙ፡ ወንገድ፡ ፍ፡ እምላዕሌነ፡ አርዑ
 ቶሙ። ዘይነብር፡ ውስተ፡ ሰማይ፡ ይስሕቶሙ። ወእግዚአ፡ ብሔር፡ ይሃለቅ፡ 30
 ላዕሌሆሙ። ሶበ፡ ይነቦሙ፡ በመዓቱ፡ ወበመዓቱ፡ የሐውኮሙ። አንሰ፡ ተሠየ
 ምኩ፡ ንጉሠ፡ በላዕሌሆሙ። እስከ፡ ተፍጻሚቱ። ወበእቲ፡ ዕለት፡ ዘንመ፡ ዓቢይ፡
 ዝናመ፡ ምስለ፡ በረድ፡ እለክ፡ ወድቁ፡ ብዙኃን፡ አብያት፡ ወአመ፡ ጅለሚያዝያ፡ በዕ
 ለተ፡ እሑድ፡ ዘውኣቱ፡ በዓለ፡ ትንሣኤ፡ ክቡር፡ ዓባየ፡ ንጉሥ፡ እክለ፡ ወኢ፡ ፈቀደ፡

ይጥባሕ ፡ ላህመ ፡ እምብዝኃ ፡ ኃዘን ፡ ባሕቱ ፡ በእንተ ፡ ሰብእ ፡ ጠብሐ ፡ ጅላህመ ፡ እመ
ኳንንትኒ ፡ ወእምሕዝብ ፡ አልቦ ፡ ዘጥቦ ፡ ዘጥዕመገወ ፡ ወቅብዓ ፡ እስመ ፡ ዓቀብ ፡ ክ
ንፉ ፡ አደም ፡ ወገብሩ ፡ ዓቢዮ ፡ ግፍዓ ፡ ዘኢተገብረ ፡ ቅድመ ፡ ከመ ፡ ኢይሐር ፡ ስንቀ ፡
ንጉሥ ፡ ወመኳንንት ፡ ወሕዝብ ፡ ላዕካነ ፡ ንጉሥ ፡ ኮኑ ፡ ይወጽኡ ፡ በሌሊት ፡ ወንግ
5 ሥትሂ ፡ ምስለ ፡ ወይዘሮ ፡ የንኮይ ፡ ሉል ፡ ትበኪ ፡ ወታሰቆቁ ፡ መዓልተ ፡ ወሌሊተ ፡
ወበውእቱ ፡ ሰመኅ ፡ ትንሣኤ ፡ ኢተንሥኦ ፡ ንጉሥ ፡ እምሀየ ፡ ወፈጸመ ፡ ሰመኅ ፡
ትንሣኤ ፡ ምስለ ፡ መኳንንቲህ ፡ በመብልዕ ፡ ወመስቲ ፡ በእንተ ፡ ክብረ ፡ ትንሣኤ ፡
እንዘ ፡ ኃዘን ፡ ምሉዕ ፡ ውስተ ፡ ልቡ ፡ ወአመ ፡ ኀወጂላሚያዝያ ፡ ወዓለ ፡ ንጉሥ ፡ በ
ሀየ ፡ ከመይለቡ ፡ ኰሎ ፡ ወአመ ፡ ኀወጂላሚያዝያ ፡ ወዓለ ፡ ንጉሥ ፡ በሀየ ፡ ዳግመ ፡
10 ለለብዎ ፡ ወሰምዓ ፡ እመኅ ፡ ከመ ፡ አውረደ ፡ ክንፉ ፡ አደም ፡ ካልዓ ፡ ነጋሤ ፡ እምወኅኒ ፡
አዬ ፡ ሰሎሞን ፡ ዘተሥዕሪ ፡ ቅድመ ፡ በእዳሁ ፡ ወነበረ ፡ በታሕያ ፡ ወአመ ፡ ኀወጂላ
ሚያዝያ ፡ በዕለተ ፡ ረቡዕ ፡ ተጋብኩ ፡ መኳንንት ፡ ወሐራ ፡ ወጨዋ ፡ ልጆች ፡ ኅበ ፡ 458b
ንጉሥ ፡ ወመሐሉ ፡ በሰመ ፡ እግዚእነ ፡ ዘውእቱ ፡ ኰርዓተ ፡ ርእሱ ፡ ወበመስቀል ፡
ክቡር ፡ ዓዲ ፡ ተወግዙ ፡ በቀሰስ ፡ ንጉሥ ፡ ከመ ፡ ኢይግበሩ ፡ ጉህለተ ፡ ላዕለ ፡ ንጉሠ ፡
15 ነገሥት ፡ አድያም ፡ ሰገድ ፡ ወአመ ፡ ጂላሚያዝያ ፡ በዕለተ ፡ ሐሙስ ፡ ቦአ ፡ ኅበ ፡ ን
ጉሥ ፡ ዘተፈነወ ፡ እምደጃዝማች ፡ በቀቱ ፡ ወበዛቲ ፡ ዕለት ፡ ሐረ ፡ ዘራፊ ፡ መንገለ ፡
አዲቃባይ ፡ ወተቃተለ ፡ ምስለ ፡ ሰብአ ፡ ሀገር ፡ ወተማኅረክ ፡ በዙኅ ፡ ዘራፊ ፡ ወአመ ፡
ጂወጂላሚያዝያ ፡ በዕለተ ፡ ዓርብ ፡ ተዕዕነ ፡ ንጉሥ ፡ ፈረሰ ፡ ወሐረ ፡ መንገለ ፡ ቤተ ፡ ከር
ስቲያና ፡ ለእግዝእትነ ፡ ቅድሳት ፡ ድንግል ፡ እስመ ፡ ዕለተ ፡ በዓላ ፡ ውእቱ ፡ ወተመይ
20 ጠ ፡ ፍጡኅ ፡ ወአመ ፡ ጂወጂላሚያዝያ ፡ በዕለተ ፡ ቀደም ፡ ሐረ ፡ ደጃዝማች ፡ ወሰን ፡
መንገለ ፡ አዲቃባይ ፡ ምስለ ፡ ወደብቦ ፡ ገብሩ ፡ ወጣህር ፡ ወበጅሮንድ ፡ ከብቲ ፡ ወገ
ብረ ፡ አቢብ ፡ ወገብረ ፡ ወራሪ ፡ ወብዙኃነ ፡ ቀተለ ፡ ወማኅረክ ፡ ምስለ ፡ ነፍጦሙ ፡
ወፈረሰሙ ፡ ወአውዓየ ፡ ቤቶሙ ፡ በእሳት ፡ ወበዘቲ ፡ ዕለት ፡ ተሞቅሐ ፡ በጸሎቱ ፡
ምስለ ፡ እኑህ ፡ በዘይደሉ ፡ ወሠርክ ፡ ሰንበት ፡ ለጸቢሐ ፡ እሐድ ፡ ኢተዘከሩ ፡ መሐ
25 ላህመ ፡ ወሐረ ፡ መንገለ ፡ ክንፉ ፡ አዳም ፡ አምባዩ ፡ ክንፉ ፡ ወብርቁ ፡ ወወሰን ፡ ወገ
ለም ፡ ወይልማ ፡ ወአመ ፡ ጂወጂላሚያዝያ ፡ በዕለተ ፡ ሰነይ ፡ መጽአ ፡ ደጅ ፡ አዝማች ፡
ወሰን ፡ እምአዲቃባይ ፡ ወገደፈ ፡ ለንጉሥ ፡ ዕልገተ ፡ ወምሀርካ ፡ ብዙኃ ፡ ወአመ ፡
ጂወጂላሚያዝያ ፡ በዕለተ ፡ ሠሉስ ፡ መጽአ ፡ ዘተፈነወ ፡ እምደጅ ፡ አዝማች ፡ በቀቱ ፡
ወአመ ፡ ጂወጂላሚያዝያ ፡ በዕለተ ፡ ረቡዕ ፡ ኮነ ፡ ውሎ ፡ በሀየ ፡ ወአመጂወጂላሚያ
30 ዝያ ፡ በዕለተ ፡ ሐሙስ ፡ ተንሥኦ ፡ ንጉሥ ፡ ወኃደረ ፡ በሰዒላ ፡ ወበጌሠሙ ፡ ኮነ ፡
ውሎ ፡ በሀየ ፡ ወአመ ፡ ጂወጂላሚያዝያ ፡ በዕለተ ፡ ቀዳም ፡ አፍለስ ፡ በጅሮንድ ፡
ገብረ ፡ አየሱለ ፡ አምባ ፡ ጽኑዓ ፡ ወእምይእቲ ፡ ዕለት ፡ አመ ፡ ጂላግንቦት ፡ ኢተንሥኦ ፡
ንጉሥ ፡ እምሀየ ፡ ከመ ፡ ይለቡ ፡ ምጽአተ ፡ ደጅ ፡ አዝማች ፡ በቀቱ ፡ ወአመ ፡ ጂላግን
ቦት ፡ በዕለተ ፡ ቀደም ፡ ሐረ ፡ አፈ ፡ ንጉሥ ፡ ዋሴ ፡ መንገለ ፡ ቄልቄለ ፡ ወገብረ ፡ ወ 459a

ሬረ፡ ምስለ፡ ወደባቦ፡ ገብሩ፡ ወጸደዓ፡ ቀትል፡ በይዕቲ፡ ዕለት፡ ወሞተ፡ እኑሁ፡
 ለዋሴ፡ ወብዙኃ፡ ተቃተለ፡ ኃይሉ፡ ወልዱ፡ ለዋሴ ። ወለሊሁ፡ ዋሴ፡ ተረገዘ፡ ገዶ፡
 በኩሩት፡ እስመ፡ ኢይመይ፡ ገጸ፡ ለልማዱ፡ ሶበ፡ ይሬኢ፡ ኩሩተ፡ ወከመ፡ ሺለግ
 ንቦት፡ መጽአ፡ ግብር፡ አስነሽ፡ ወርቁ፡ ወዘነው፡ ለንጉሥ፡ ጽዱቀ፡ ነገረ፡ ምጽአቱ፡
 ለደጅ፡ አዝማች፡ በቀቱ ። ወእምይእቲ፡ ዕለት፡ እስከ፡ ሺለግንቦት፡ ኢተንሥአ፡ 5
 ንጉሥ፡ እምህየ፡ ክመ፡ ያስተዳሉ፡ ነገረ፡ ዋልቃይት፡ ወጸገዲ ። ወአመ፡ ሺለግን
 ቦት፡ በዕለተ፡ ረቡዕ፡ አደደ፡ ግጉሥ፡ አዋዲ፡ እንዘ፡ ይብል፡ ለመደባዮች፡ ወለመነኮ
 ሳተ፡ ጸገዲ፡ ወለሚልኮል፡ ከብቱ፡ የጥንት፡ ይብቃ፡ ወዘኃለፈ፡ እምቅድመ፡ ደጅ፡
 እዝማች፡ ወሰን፡ ይትሐየድ፡ ንዋዩ ። ወአመ፡ ሺወጃለግንቦት፡ በዕለተ፡ ሐሙስ፡
 ተንሥአ፡ ንጉሥ፡ እምህየ፡ ወኃደረ፡ በአዲቃባይ ። ወበይእቲ፡ ዕለት፡ ተርፉ፡ ለታ፡ 10
 ሣህሉ፡ ወልደ፡ ሉረጋይናኦድ፡ አክሎግ፡ ወሐረ፡ መንገለ፡ ገድሉ ። ወአመ፡ ሺወጃለ
 ግንቦት፡ በዕለተ፡ ዓርብ፡ ተንሥአ፡ ወሐደሩ፡ በፍቅራ፡ ንጉሥ፡ ወሠራዊት፡ ወሬ
 ዶሙ፡ በእግር፡ ቀምቀሊተ፡ አዲቃባይ፡ ወእንዘ፡ ይወርዱ፡ መልሐ፡ መጥባሕቶ፡
 ጃእምሐራ፡ ንጉሥ፡ ተግቢያ፡ ምስለ፡ ቢጸ፡ ወሶበ፡ ነጸረ፡ ንጉሥ፡ ተምዓ፡ ወገሠጸ፡
 በበትር፡ እስመ፡ ይብል፡ መጽሐፍ፡ በትር፡ ያጸንዕ፡ ቤተ፡ መንግሥት ። ወበይእቱ፡ 15
 ዕለት፡ ሞተ፡ ዕደካኢል፡ ወአመ፡ ሺወጃለግንቦት፡ በዕለተ፡ ቀዳም፡ ተንሥአ፡ ንጉሥ፡
 ወኃደረ፡ በእምባ፡ አብርሃም፡ ወቀተሉ፡ ነገያተ፡ ደጅ፡ አዝማች፡ ወሰን፡ ወቦአ፡
 ያቦ፡ ባርያ ። ወዘነው፡ ከመ፡ ቀርቦ፡ ደጅ፡ አዝማች፡ በቀቱ ። ወአመ፡ ሺወጃለግን
 ቦት፡ ተረክበ፡ ብዙኅ፡ ነጌ፡ ወቀተሉ፡ ደጅ፡ አዝማች፡ ወሰን፡ ወባላምባራስ፡ ጎል
 ጅ፡ ወማሞ፡ ወሐሊብ ። ወበይእቲ፡ ዕለት፡ ተፈነው፡ ግብር፡ አስነሽ፡ ወርቁ፡ ኅብ፡ 20
 459 b ደጃዝመች፡ በቀቱ ። ወተሰምዓ፡ ከመ፡ ሞተ፡ ደሩ፡ ከብተ፡ እስመ፡ ሐረ፡ ሐሚሞ፡
 መንገለ፡ ዋልደባ፡ ወኃደረ፡ ንጉሥ፡ በድቁቱ፡ ወአመ፡ ሺወጃለግንቦት፡ በዕለተ፡
 ሰኑይ፡ ተንሥአ፡ ንጉሥ፡ ወኃደረ፡ በፍጥቃ፡ ወተርፈ፡ በጅሮንድ፡ ገብረ፡ ኢየሱስ፡
 ወገብርዬ፡ ወብዙኃን፡ ካልዓን፡ ለቀቱለ፡ ነጌ ። ወበይእቲ፡ ዕለት፡ ብዙኃን፡ ሠ
 ራዊት፡ ወኸርዓተ፡ ርእሱ፡ ኃደሩ፡ ለባሕቲቶሙ፡ እምርጎቀተ፡ ፍኖት፡ ወአመ፡ 25
 ሺወጃለግንቦት፡ በዕለተ፡ ረቡዕ፡ መጽኡ፡ በጅሮንድ፡ ገብረ፡ ኢየሱስ፡ ወገብርዬ፡
 ቀቲሎሙ፡ ነጌያተ፡ ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በደብ፡ ባሕር ። ወእምጽኡ፡
 በዓለሀገር፡ መብልዓ፡ ወስቱ ። ደጅ፡ አዝማች፡ ወሰን፡ ወበጅሮንድ፡ ገብረ፡ ኢየ
 ሱስ፡ ኃደሩ፡ በጽንፈ፡ ደበርቅ ። ወቦኡ፡ ዘተፈነው፡ እምይቲጌ፡ ወግራ፡ አዝማች፡
 ወልደ፡ አቢብ፡ ወባለምባራስ፡ አደጎአይችው፡ ወአመ፡ ሺወጃለግንቦት፡ በዕለተ፡ 30
 ሐሙስ፡ ዘውእቱ፡ በዓለ፡ ዕርገት፡ ክቡር፡ ተንሥአ፡ ንጉሥ፡ ወዓርገ፡ ዓቀብ፡ ለማ
 ለሞ፡ በእገሪሀ ። ወሞተ፡ ጃፈረስ፡ በመርግ፡ ወተስምዓ፡ ከመ፡ ተንሥአ፡ ክንፉ፡
 አደም፡ እምወገራ፡ ወሐረ፡ መንገለ፡ ማርያም፡ ውሀ፡ ሰሚያ፡ ምጽአተ፡ ንጉሥ ።
 ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በደባርቅ፡ ወቦአ፡ ዓቃቤ፡ ሰዓት፡ ተክለ፡ ሃይማ

ኖት : ወበጌሠሙ : አመጸውጸለግንቦት : በዕለተ : ዓርብ : ከነ : ውሎ : በህየ : እስከ :
 ይበጽሕ : ትዝ : ወጊዜ : ጸዕነት : ከነ : ዓቢይ : ሀ-ከት : እስመ : ተግባሩ : ለስቶት : ምስ
 ለ : ነገደ : አዛገር : ከብቲ : ወሞተ : ሸወሬዛ : ወብዙኃን : ቁስለ ። ወበጊዜ : ንዋም :
 መጽአ : ስብእሲ : ዘአምሠጠ : ወጎዮ : እምድል ። ወቦአ : ኅብ : ንጉሥ : ወዜነዎ :
 5 ዓቢይ : ዜና : ዘይክውን : ሎቲ : ነገር : እንዘ : ይብል : ብስራትክ : ንጉሥ : ብስራትክ :
 እስመ : ትማልም : ከነ : ዓቢይ : ድል : በማርያም : ውሀ : ወሞሶሙ : ደጅ : አዝማት :
 በቀቱ : ለክንፋ : አደም : ወለኤፍሬም : በከመ : ይቤ : ዳዊት : ደዊቀ : ኤፍሬም : ይዌ
 ስቁ : ወይነድፋ : ወተገፍትዑ : እመ : ዕለተ : ቀትል ። ሂዋሂ : ተረክበ : ዓዲ : ተእኅ
 ዙ : ዘተሠሞዮ : ንጉሠ : ወንግሥተ : *ምስለ : ውሉዶሙ : ወሰሚዎ : ንጉሥ : ይቤ : 460a
 10 ተአምርኑ : ኦብእሲ : እመ : ኤኮነ : እመኅ : ዘትቤ : ትትኬነን : ዓቢይ : ኩነኔ ። ወአ
 ውሥአ : ዝንቱ : ብእሲ : ወይቤ : ይኩን : ብየ : አንጉሥ ። ። ።
 ወእምዝ : ፈነወ : ንጉሥ : መበስራኅ : ኅብ : መኳንንት : ወቦአ : መኳንንት : ኅብ :
 ንጉሥ : ወኮኒ : በይዕቲ : ሌሊት : ዓባይ : ትፍሥሕት : ወይባቤ : በዘይደሉ : በከመ :
 ይቤ : ዳዊት : ተፈሥሐ : በእግዚአብሔር : ዘረድአነ : ወየብቡ : ለአምለክ : ያዕቶብ ።
 15 ወአመ : ጸሁ : ለግንቦት : በዕለተ : ቀዳም : ተንሥአ : እምደባርቅ : ወበጽሐ : በፍኖ
 ት : ብዙኃን : መበስራን : ዘተፈነወ : እምይቲጌ : ወደጅ : አዝማች : ብቀቱ ። ወዜ
 ነወ : ከመ : ተእኅዘ : ክንፋ : አዳም : ወከመ : ሞተ : ጎመድን : ወከመ : ኃልቁ : ወተ
 እኅዙ : ኩሎሙ : መኳንንተ : ዓመጊ : ሕዝበ ። ሜጨሂ : ወዳሞት : ወጃዊ ። ወሰ
 ሚዎ : ንጉሥ : ቦአ : ውስተ : ቤተ : ክርስቲያን : ዘቅድስት : ድንግል : ዘጫምብልጌ ።
 20 ወጸለየ : እመዝመራ : ዳዊት : ዘይብል ። አከኩተክ : እግዚአ : እስመ : ተወከፍከኒ ።
 ወስላተ : ጸላጊ : ኢረሰይ : ከኒ ። እግዚአ : አምላኪየ : ጸራኅኩ : ኅቤክ : ወተሠገል : ከ
 ኒ : እስከ : ተፍጻሜቱ ። ወወጺአ : ኃደረ : ኃደረ : በህየ : ወአመ : ጸውጸለግንቦት : በዕ
 ለተ : እሐድ : ተንሥአ : ንጉሥ : ወሐረ ። ምክንያተ : ሐረቱሰ : በእሐድ : ወበዓለ :
 እግዝእትነ : ወሥጊርቱ : ሰንበተ : ከመ : ይትራክብ : ፍጡነ : ምስለ : ገብሩ : ወፍቁሩ :
 25 ደጅ : አዝማች : በቀቱ : እስመ : ተሠርዓ : ሥዒረ : ሕግ : በእንተ : ሕግ : ደጅ : አዝ
 ማች : በቀቱሂ : መጽአ : ምስለ : ውኅዳን : ሰብእ : መጽአ : ወተራክበ : በኮሶጌ : ም
 ስለ : ንጉሥ ። ወእምዝ : ሐረ : ደጃዝማች : በቀቱ : ኅብ : ሰፈሩ : ታሕያ : ወንጉሥ :
 ኃደረ : በኮሶጌ ። ወአመ : ጸውጸለግንቦት : በዕለተ : ሰነይ : መጽአ : እምጎንደር :
 ሊቃውንት ። ወወምበርች : እንዘ : ይትፈሥሐ : ጥቀ : እስመ : ቅድመ : አኃዘ : ቤ
 30 ቶሙ : ወበርበረ : ጥሪቶሙ : ክንፋ : አዳም : ወዘኢኃብሩ : ምስሌሁ : በእመግ ።
 ወእምዝ : መጽአ : ደጅአዝማች : በቀቱ : ምስለ : ብዙኅ : ዕልገት : ወምሀርክ : ዘአ
 ልቦ : ኅልቀ : ወእምቅ*ድመ : ኩሎ : ገደፈ : ፊታ : ውራሪሁ : አይዳኝ ። ወእምድ 460b
 ኅሬሁ : ገደፋ : ግራ : አዝማች : አድያሞ : ወሻለቃ : ስንደቁ : ወኩሎሙ : ለስቶች :
 በበመ : ዓርጊሆሙ : ወበበዎታሆሙ ። ወእምድኅረ : ኩሎሙ : መጽአ : ገብር :

ምእመን፡ ለእግዚአብሔር፡ ወግሩም፡ በኃይሉ፡ ወጽንዑ፡ ደጅ፡ አገማች፡ በቀቱ፡ እንዘ፡
 ይብል፡ እግዚአብሔር፡ እነ፡ ገብርከ፡ እኅወ፡ አመትከ። ወዘንተ፡ ብሂሎ፡ ገደሮሙ፡ ወአው
 ደቆሙ፡ እንዘ፡ ይፀውሩ፡ ፅብነ፡ ለክንፉ፡ አዳም፡ ወለሣህሉ፡ ወለኤፍሬም። በከመ፡
 ይቤ፡ ነቢይ፡ ኢፍሬም፡ ከነ፡ ከመ፡ ግተት፡ ወኵሎሙ፡ መኳንንተ፡ ዓመ፡ ተረክቡ፡
 ፅደሉሰ፡ ተእኅዘ፡ በጎንደር። ወሶበ፡ ርእየ፡ ንጉሥ፡ አንክረ፡ ወሰብሐ፡ ለእግዚአብ 5
 ሔር፡ እንዘ፡ ይብል። ምንተ፡ አዳሥዮ፡ ለእግዚአብሔር፡ በእንተ፡ ኵሎ፡ ዘገብረ፡
 ሊተ። አስመ፡ ጸላዕትየ፡ እለ፡ ይሣቅዩኒ፡ እሙንቱ፡ ደክሙ፡ ወወደቀ። ወእም
 ድኅረ፡ ሐረ፡ ደጃዝማች፡ በቀቱ፡ ኅበ፡ ሰፈሩ። ወንጉሥ፡ ኃይረ፡ በህየ፡ ወአመ፡
 ጅወ፣ ለግንቦት፡ በዕለተ፡ ሠሉስ፡ ተንሥኡ፡ ንጉሥ፡ እምህየ፡ ወመጽኦ፡ ደጅ፡ አገ
 ማች፡ በቀቱ፡ ወተወክፍዎ፡ ሰብአ፡ ሀገር፡ ካህናት፡ ወሕዝብ፡ በይባቤ፡ ወበማኅ 10
 ሌት። ንጉሥኒቦአ፡ ውስተ፡ ጽርሐ፡ መንግሥቱ፡ እንዘ፡ ይዘምር፡ ለእግዚአብ
 ሔር፡ እመዝሙረ፡ ዳዊት፡ ዘይብል። ይኔይስ፡ ተአምኖ፡ በእግዚአብሔር፡ እም
 ቲአምኖ፡ በእንለ፡ እመሕያው። ይኔይስ፡ ተሰፍዎ፡ በእግዚአብሔር፡ እምተሰ
 ፍዎ፡ በመላእክት። ኵሎሙ፡ አሕዛብ፡ ዓገቱኒ። ወበስመ፡ እግዚአብሔር፡ ሞዕ
 ክዎሙ። ዓጊተሰ፡ ዓገቱኒ፡ ወበስመ፡ እግዚአብሔር፡ ሞዕክዎሙ፡ ተንተንኩ፡ 15
 ለ ወዲቅ፡ ወእግዚአብሔር፡ አንሥኦኒ፡ እስከ፡ ተፍዳሚቱ። ተፈጸመ፡ መጽሐፈ፡
 ታሪክ፡ ወዜና፡ ዘመቻ፡ ዘዋልቃይት፡ ዘንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ መዝገበ፡
 ርኅራኄ፡ ወትእግሥት፡ ወስብሐት፡ ለእግዚአብሔር፡ ዘእደኃነነ፡ እምእደ፡ ደላጊ፡
 ዘአልቦ፡ ምሕረት፡ ለዓለመ፡ ዓለም፡ አሚን።

። ። ። ። ።

20

461 a ወከዕበ፡ ንጽሕፍ፡ ዜና፡ ዘመቻ፡ ዘምድረ፡ ሚጫ፡ ዘንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ መዝገበ፡ ርኅራኄ፡ ወትእግሥት፡ ምክንያተ፡ ዘመቻሁሰ፡ እስመ፡ ወጽኦ፡
 ክንፉ፡ አዳም፡ እመካን፡ ዘተሞቅሐ፡ ቦቱ፡ አመ፡ ፲ወ፣ ለጥቅምት፡ በሣልስ፡ ዓመ
 ተ፡ መንግሥቱ፡ እንዘ፡ ወንጌላዊ፡ ማርቆስ፡ ወሐረ፡ መንገለ፡ ሚጫ፡ እንዘ፡ ይፈ
 እዮ፡ በዓይነ፡ ምሕረት። ወእንዘ፡ ይገብር፡ ሎቱ፡ ሠናያተ፡ ህየንተ፡ እኩት፡ እመሰ፡ 25
 ጸሐፍነ፡ ኵሎ፡ ሠናያተ፡ ዘገብረ፡ ሎቱ፡ ንጉሥ፡ እምኢያግመሮ፡ ክርታስ። ወ
 በይእቲ፡ ዕለት፡ መተረ፡ እዲሁ፡ ወእግሮ፡ ለባሻ፡ ወሰን፡ ወለሣህሉ፡ እዲሁ፡ እስመ፡
 እውጽእዎ፡ እሙንቱ፡ ለክንፉ። ወተሞቅሐ፡ ደብዳቤ። ወአመ፡ ጅወ፣ ለጥቅም
 ምት፡ እምድኅረ፡ ፫ዕለት፡ በ፲ሠርቀ፡ ሌሊት፡ ወጽኦ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ ዘስመንግሥቱ፡ ፍቅር፡ ስገድ። ወተባረክ፡ እምአቡን፡ ወእጫጌ፡ ወኃ 30
 ደረ፡ በአደርጅሐ። ወምስሌሁ፡ ዘኃይሩ፡ አዛዢ፡ ትኩከንቲባ፡ ቅንዎት፡ ባላም
 ባራስ፡ ጎልጃ፡ ባሻ፡ ኢያሱ፡ ሊቄ፡ ኃይሉ፡ ሊቄ፡ ገብሩ፡ ሊቄ፡ ኢዮአክስ፡ አዛዢ፡
 ያዕቆብ፡ ዮሻለቃ፡ ሱቱኤል። ለጋባ፡ ወልደ፡ ጊዮርጊስ። ሊቃውንትሰ፡ ወጽኦ፡
 በዓቢይ፡ ትፍሥሕት፡ በእንተ፡ ዘፈትሐ፡ ንጉሥ፡ በጽድቅ፡ ለሊቄ፡ ኃይሉ።

ወኢኃሠሠ፡ ስንቀ፡ አላ፡ ወጽኢ፡ ምስለ፡ ንጉሥ፡ በይእቲ፡ ዕለት፡ ፊስ፡ አያዳርሰ፡
 ተርፈ፡ ለዓዊባ፡ መዲና፡ ወአመ፡ ጅወጅለጥቅምት፡ በዕለተ፡ ዓርብ፡ ተንሥኦ፡ ን
 ጉሥ፡ እምህየ፡ ወኃደረ፡ በበጨ፡ ወፊነዎ፡ ለአዛገር፡ ሚጫ፡ ። ወመጽኢ፡ ሊቀ፡
 መኳስ፡ ክንፉ፡ ወአፈ፡ ንጉሥ፡ ዋሴ፡ ወአለቃ፡ ገብሩ፡ ዘልደታ፡ መጽኦ፡ እንዘ፡
 5 ኢይደልዎ፡ ዘመታ፡ እምአፍቅርቲ፡ እግዚአብሔር፡ እምደኅረ፡ ኃደገ፡ ሜመተ፡ ሥዕል፡
 ቤት፡ እስመ፡ ይደሉ፡ ሥዒረ፡ ሕግ፡ በእንተ፡ ሕግ፡ ወምስሌሁ፡ ነጥግተ፡ ርእሱ፡
 ወብዙኃን፡ መኳንንት፡ አዛገር፡ ዘውዱ፡ ነጋድራስ፡ አሳሄል፡ በላምባራስ፡ አድጎ
 አይቸው፡ ወወምበርቲ፡ ወጨዋ፡ ልጆቲ፡ ። ወአመ፡ ጅወጅኮነ፡ ውሎ፡ በህየ፡ ወ
 ሐረ፡ አፈ፡ ንጉሥ፡ ዋሴ፡ መንገለ፡ ጎንደር፡ በትእዛዘ፡ ንጉሥ፡ ። ወቦኡ፡ ሠራዊተ፡
 10 ንጉሥ፡ ወ*አመ፡ ጅወጅኮነ፡ ውሎ፡ ወቦኦ፡ አዛገር፡ ኃይሉ፡ ወቦኡ፡ ዘተፈነዉ፡ እምፊ 461 b
 ትአውራሪ፡ ኢኮንያን፡ ። ወዜነው፡ ለንጉሥ፡ ከመ፡ ተዘርዉ፡ አጽራሪ፡ ንጉሥ፡
 ዘውእቶሙ፡ ክንፉ፡ አዳም፡ ወአደራ፡ ኃይሉ፡ ጀመንገለ፡ ምሥራቅ፡ ወጀመንገለ፡
 ምዕራብ፡ ወአመ፡ ጅወጅ፡ ቦኡ፡ ፊታውራሪ፡ የሥላሴ፡ ባርያ፡ ወአዛገር፡ ደንፋ፡ ።
 ወአለቃ፡ ዜና፡ ዘአቡነ፡ ኤዎስ፡ ግቲዎስ፡ እንዘ፡ ኢይደልዎ፡ ዘመቻ፡ ። ተዘሲር፡
 15 ኂሩተ፡ ዘገብረ፡ ሎቲ፡ ንጉሥ፡ ። ዘዓይን፡ ኢርአየ፡ ወእዝን፡ ኢሰምዓ፡ ውስተ፡
 ልብ፡ ሰብእ፡ ዘኢተ፡ ሀለየ፡ ። ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በጓርሄ፡ ። ወተመ
 ይጠ፡ አፈ፡ ንጉሥ፡ ዋሴ፡ ። ወአመ፡ ጅወጅተንሥኦ፡ ንጉሥ፡ እምጓርሄ፡ ። ወኃደረ፡
 በጫቅርን፡ ። ወቦኡ፡ ብዙኃን፡ ሠራዊት፡ በጅርንድ፡ ፋኑኤል፡ ነጋድራስ፡ የሌ
 ምቱ፡ ። ወአመጣሁ፡ ተንሥኦ፡ ንጉሥ፡ እምጫቅርን፡ ወኃደረ፡ በጎይ፡ ። ወቦኡ፡
 20 ብዙኃን፡ ሠራዊት፡ ወአመ፡ ጅላኅዳር፡ በዕለተ፡ ሐሙስ፡ ተንሥኦ፡ ንጉሥ፡ ምምጎ
 ይ፡ ወበጽሐ፡ ሰገባ፡ በጽሐ፡ መበስራን፡ ዘተፈነዉ፡ እምፊታውራሪ፡ ኢኮንያን፡
 ወቦኡ፡ ዜነዉ፡ ከመ፡ ተእኅዘ፡ አደራ፡ ኃይሉ፡ ወሰሚያ፡ ንጉሥ፡ ተፈሥሐ፡ ። ወጸ
 ለየ፡ መዝሙረ፡ ዳዊት፡ ዘጅወጅዘይብል፡ ሰብሕዎ፡ ለእግዚአብሔር፡ ስብሐተ፡
 ሐዲስ፡ እስመ፡ መንክሮ፡ ግብረ፡ እግዚአብሔር፡ እስከ፡ ተፍጻሚቱ፡ ። ወካዕባ፡
 25 ጸለየ፡ እንዘ፡ ይብል፡ ኢይፈቅድ፡ ኃይለ፡ ፈረስ፡ ወኢይሠምር፡ በአቀላዳጽ፡ ብእሲ፡ ።
 ይሠምር፡ እግዚአብሔር፡ በእለ፡ ይፈርህዎ፡ ። ወበኩሎሙ፡ እለ፡ ይትዌከሉ፡ በም
 ሕረቱ፡ ። ወፊነው፡ ንጉሥ፡ መበሰረ፡ ደጅአዝማቲ፡ በቀቱ፡ ። እስመ፡ ኢሐረ፡ ደጃ፡
 ዝማቲ፡ በቀቱ፡ ዘመቻ፡ አላ፡ አዊኦ፡ ከትማ፡ እምቅድመ፡ ይጸዕ፡ ንጉሥ፡ ዘመቻ፡ ።
 ሐረ፡ መንገለ፡ ብሔሩ፡ በፈቃድ፡ ንጉሥ፡ ። ወካዕባ፡ ፈነወ፡ ንጉሥ፡ መበስራነ፡ በበ
 30 ብሔሩ፡ ወኃደረ፡ በአንጸረ፡ ወምበርያ፡ ። ወብዙኃን፡ ሠራዊት፡ ሱሪ፡ ሀባ፡ ወልደ፡
 ሥላሴሄ፡ መጽኦ፡ እምጋጅኔ፡ ቀኝ፡ አዝማቲ፡ የሥላሴ፡ ባርያስ፡ ተርፈ፡ በአለፋ፡ ።
 ወአመ፡ ጅበዕለተ፡ ዓርብ፡ ተንሥኦ፡ ንጉሥ፡ አምህየ፡ ወኃደረ፡ በቂንገሬ፡ ። ወመ
 ጽኦ፡ እዛገር፡ ሚጫ፡ ወቦኡ፡ ብዙኃን፡ ሠራዊት፡ ወአመጅኮነ፡ ውሎ፡ በህየ፡ 462 a
 ወቦኡ፡ ጋሪ፡ ወልደ፡ አረጋይ፡ ወሀሊብ፡ ምስለ፡ ብዙኃን፡ ሠራዊት፡ ወበጅርንድ፡

ከብቴ ። ወአመ ፡ ህክነ ፡ ውሎ ፡ እስመ ፡ ሰንበት ፡ ውእቱ ። ወቦኡ ፡ አዛገር ፡ ዝክሩ ፡
 ሊቄ ፡ ኃይሉ ፡ ውበዙኃን ፡ መኳንንት ፡ ወሠራዊት ። ወአመ፳ተንሥኦ ፡ ንጉሥ ፡
 እምቆንገሬ ፡ ወኃደረ ፡ በአምሪ ። ወቦኡ ፡ ብላቴንጌታ ፡ ዋቲ ፡ ወአስለፈ ፡ ኃይሉ ፡
 ወአዛገር ፡ ከብቴ ፡ ወቀኝ ፡ አዝማች ፡ የሥላሴ ፡ ባርደ ፡ ወአለቃ ፡ ሣህሉ ። ውበዙ
 ኃን ፡ ሠራዊት ፡ ዘሚጫ ፡ ወአገው ፡ ምስለ ፡ ብዙኅ ፡ አምኃ ። ወአመ ፡ ጌቦአ ፡ ደጅ 5
 አዝማች ፡ አድገሀ ፡ ምስለ ፡ ውኑደን ፡ ሰብእ ፡ ሠራዊትሰ ፡ ተርፉ ፡ በምድረ ፡ ጉታ ።
 ወአመ ፡ ጌወዓለ ፡ ንጉሥ ፡ እንዘ ፡ ይገብር ፡ ፍትሐ ፡ ለነዳያን ፡ ወለምስኬናን ። በከ
 መ ፡ ይቤ ፡ ደዊት ፡ ፍትሐ ፡ ለነደይ ፡ ወለእንለ ፡ ማውታ ። ወአመ ፡ ጌመጽኦ ፡
 ፈታውራሪ ፡ ኢኮንያን ፡ ወቦኦ ፡ ኅበ ፡ ንጉሥ ፡ ስብአ ፡ ጀዊሰ ፡ ወሰብአ ፡ ሚጫ ፡ ኃደ
 ፋ ፡ በነደኃ ፡ ወአመ ፡ ህወዓለ ፡ ንጉሥ ፡ በገቢረ ፡ ፍትሕ ፡ ወምጽዋት ፡ ለዕውር ፡ ወለ 10
 ስቡስ ፡ አድ ፡ በከመ ፡ ይቤ ፡ በመዝሙር ። ክቡር ፡ ንጉሥ ፡ ፍትሐ ፡ ያፈቅር ፡ ዓዲ ፡
 ወተገዳዙ ፡ ባሻ ፡ ኢያሱ ፡ ወሊቀ ፡ መኳስ ፡ ክንፋ ፡ በዳኝነት ፡ ዳኝነትሰ ፡ ከነ ፡ ለባሻ ፡
 ኢያሱ ፡ ወአመ ፡ ጌመጽኦ ፡ ፈታውራሪ ፡ ኢኮንያን ፡ ወተረክበ ፡ ንጉሥ ፡ ተቀልዓ ፡
 መንጠላዕት ፡ ወቦኡ ፡ መኳንንት ፡ ወትነፍሐ ፡ ቀርን ፡ ወምበሮችሂ ፡ ነበሩ ። አግብ
 ርተ ፡ ንጉሥሂ ፡ ቆሙ ፡ በዓቢይ ፡ ግርማ ፡ በየማን ፡ ወበጸጋም ፡ ቦ ፡ እለ ፡ ይእነዙ ፡ ሰይ 15
 ፈ ፡ ወቦ ፡ እለ ፡ ይእነዙ ፡ ነፍጠ ፡ ዘአልቦሙ ፡ ኑልቀ ፡ እለ ፡ ኢይብምሙ ፡ እገሌ ፡
 ወእገሌ ፡ መኳንንትሂ ፡ ይከድኑ ፡ ገጾሙ ፡ ወእገሪሆሙ ፡ በአርአያ ፡ ከሩቤል ፡ ወሱ
 ራፌል ፡ ከመ ፡ ይድኃኑ ፡ እምእስት ፡ ዘይወጽእ ፡ እምእደ ፡ ነፍጠኞች ። ወእምዝ ፡
 መጽኡ ፡ ሚጫች ፡ ወቅድመ ፡ መጽኦ ፡ ፈንታ ፡ ገብረ ፡ ሚካኤል ፡ ወእምድኅራሁ ፡
 ኩሉ ፡ ሰብአ ፡ ሚጫ ፡ በበመዓርጊሁ ፡ ወበበግታሁ ። ወእምድኅረ ፡ ኩሉ ፡ መጽኦ ፡ 20
 ፈታውራሪ ፡ ኢኮንያን ፡ ወገደፎ ፡ ለአደራ ፡ ኃይሉ ፡ በቅድመ ፡ ንጉሥ ፡ ወተናገረ ፡
 462 b ሠናያተ ፡ ዘገብረ ፡ ሎሱ ፡ ንጉሥ ፡ * ወለሊሁ ፡ ወድቀ ፡ ወስሌሁ ፡ እንዘ ፡ ይብል ፡ መ
 ሐር ፡ ሊተ ። ወሶበ ፡ ርእያ ፡ ንጉሥ ፡ ዘንተቦኦ ፡ ትእግሥት ፡ ውስተ ፡ ልቡ ። ወአ
 ዘዘ ፡ ክመ ፡ ይትነሣእ ፡ አደራ ፡ ኃይሉ ፡ መኳንንትሂ ፡ ይሐሩ ፡ በበመከኖሙ ፡ ወእ
 ምዝ ፡ ጸለየ ፡ መዝሙረ ፡ ዳዊት ፡ ዘይብል ። እግዚኦ ፡ በኃይልከ ፡ ይትፌሣእ ፡ ን 25
 ጉሥ ። ውበዙኃ ፡ ይትሐሠይ ። በአደኅኖትከ ፡ ፍትወተ ፡ ነፍሱ ፡ ወሀብከ ። ወስ
 እለተ ፡ ከናፍሪሁ ፡ ኢኮላዕከ ፡ እሰከ ፡ ተፍጻሚቱ ። ወአመ ፡ ጌወጃኢተረክበ ፡
 ንጉሥ ፡ ወወዓለ ፡ ባሕቲቱ ። ወአመ ፡ ጌወጃጠብሐ ፡ ብዙኃን ፡ አልሀምተ ፡ ወገብረ ፡
 ምሳሐ ፡ ለአለቃ ፡ ገብሩሂ ፡ ወለአለቃ ፡ ዜና ፡ ወሀቦሙ ፡ ላህመ ፡ ዘተዓክል ፡ ደብረ ።
 እስመ ፡ በዓለ ፡ ሊቀ ፡ መላእክት ፡ ሚካኤል ፡ ውእቱ ፡ ለወምበሮችሂ ፡ ወሀቦሙ ፡ 30
 በባርእሶሙ ፡ አልሀምተ ። ወአመ ፡ ጌወጅጊዜ ፡ ህሰዓት ፡ ከነ ፡ ዓቢይ ፡ ሐክት ፡ ወድል
 ቅልቅ ፡ ውስተ ፡ ሰፈር ። እስመ ፡ ሰብአ ፡ ባላምባራስ ፡ ጉልጃ ፡ ምስለ ፡ ሰብአ ፡ ደጅ ፡
 አዝማች ፡ ሕዝቅያለ ፡ በምክንያተ ፡ ነገር ፡ ኅዳዋ ። ወሞቱ ፡ ጌሰብእ ፡ ውበዙኃን ፡
 ቁስሉ ፡ እመሰ ፡ ኢወጽኦ ፡ ንጉሥ ፡ እምኢተርፈ ፡ ሰብእ ። ወሶበ ፡ ወጽኦ ፡ ቁረ ፡

ፀብሰ፡ ወአቲዎ፡ ንጉሥ፡ ኢጥሰመ፡ እክለ፡ ወበሳኒታ፡ በዕለተ፡ ረቡስ፡ ኢተረክለ፡
 ንጉሥ፡ እምብዝኃ፡ ኃዘን፡ እስከ፡ ጊዜ፡ ህሰዓት ። ወአመ፡ ሸወጅተንሥኦ፡ ንጉሥ፡
 ወተመይወ፡ ወልደ፡ ሥላሴ፡ እምነ፡ እምአምሪ ። ወሐረ፡ በጽንፈ፡ አሸራ፡ ወብዙ
 ኃነ፡ ገሠጸ፡ በበትር፡ እምእለ፡ ማኅረክ፡ አልሀምተ፡ ሀገር ። ወበይእቲ፡ ዕለት፡ ቀ
 5 ተሉ፡ ሰብአ፡ አሩሹ፡ ፩ግፋዓ፡ በቅድመ፡ ገብረ፡ ንጉሥ፡ ዘተዓዘዘ፡ ሎቱ፡ ንጉሥኒ፡
 ኃዘን፡ ጥቀ፡ ቀታሊሰ፡ ኢተረክበ ። ወበሰኒታ፡ ተንሥኦ፡ ንጉሥ፡ እምሀየ፡ ወኃደረ፡
 በዓብኒ ። ወበሳኒታ፡ በዕለተ፡ ቀዳም፡ ኮነ፡ ውሎ፡ በሀየ፡ ፊታውራሪ፡ ኢኮንዩንሰ፡
 ተርፈ፡ በአምሪ፡ ወአመ፡ ሸወጅኢተረክበ፡ ንጉሥ፡ ወወዓለ፡ በሕቲቶ። ወአመ፡
 ሸወህወዓለ፡ ንጉሥ፡ እንዘ፡ ይገብር፡ ፍትሐ፡ ለዕቤራት፡ ወለእንለ፡ ማውታ ። ወቀ
 10 ሠፊ፡ ቂተ፡ ዘጠብሐ፡ አልሀምተ፡ ነዳዖን፡ ወቦኡ፡ አዛዢ፡ ያቦ፡ ባርያ፡ ወገብርዬ፡ 463 a
 ወበለሰች ። ወበይእቲ፡ ዕለት፡ ተሰምዓ፡ ዜና፡ ሞቱ፡ ለአዛዢ፡ አቤሴሎም፡ ዘስ
 ንቶ ። ወአመ፡ ሸሁ፡ ቦአ፡ ፊታውራሪ፡ ኢኮንዩን፡ ወአዖደ፡ አዋዴ፡ ለአዛዢ፡ አቤ
 ሴሎም፡ ወለነጋድራስ፡ አሳሄል፡ እንዘ፡ ይብሉ፡ የጥንት፡ ይብቃ ። ወአመ፡ ሸወጅኢ
 15 ዘዘ፡ ንጉሥ፡ ከመ፡ ይሐሩ፡ ሰብአ፡ አገው፡ በበብሔሮሙ፡ ወያምጽኡ፡ ሎቱ፡ ጸባ
 ሕተ፡ ፍጡነ ። ወአመ፡ ሸመጅሐረ፡ ንጉሥ፡ ኅበ፡ ቤተ፡ ክርሐቲያን፡ ዘእግዝእትነ፡
 ማርያም ፡ ወተመይጠ፡ በጊዜ፡ ሰዓት ። ወአመ፡ ሸወጅተረክበ፡ ንጉሥ፡ ጊዜ፡
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 እስመ፡ መሐርዎሙ ። ወአመ፡ ሸወጅተንሥኦ፡ ንጉሥ፡ ወገብረ፡ ምሳሐ፡ ለመኳን
 20 ንት፡ ወለጨዎች፡ ለእሉኒ፡ እለ፡ መሐሮሙ፡ ወጊዜ፡ ምሴት፡ ኮነ፡ ግባት፡ በነፍጥ፡
 ወብዙኃን፡ ቁስሉ፡ ወአመ፡ ሸወጅ፡ ወዓለ፡ ንጉሥ፡ በገቢረ፡ ፍትሕ ። ወአመ፡ ሸወጅ
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 ሸወጅወአለ፡ ንጉሥ፡ በገቢረ፡ ፍትሕ ። ወፊትሐ፡ ሊቃውንት፡ በሚኮ፡ ገብርኢል፡
 ከመ፡ ይትመተር፡ እግሩ፡ ፍደ፡ መተረ፡ አግረ፡ ወዓለሁ፡ ነዳይ ። በከመ፡ ይቤ፡ መ
 25 ጽሐፍ፡ ዓይን፡ ቤዛ፡ ዓይን፡ ወእግር ፡ ቤዛ፡ እግር ። ወአመ፡ ሸወህጃዜ፡ ጃሰዓት፡
 ወጽኦ፡ ንጉሥ፡ መንገለ ፡ ቤተ፡ ክርስቲያን፡ ወተመይጠ፡ ጊዜ፡ ህሰዓት፡ ወአመ፡
 ሸሁ፡ ዖደ፡ አዋዲ፡ ዘይብል፡ ለከሀናተ፡ ጽዮን፡ ዘደመረኒ፡ የኅንት፡ ይብቃ፡ ለባሻ፡
 ክንፋሄ፡ ወሀብዎ፡ ሀገረ፡ ሎማሜ ፡ ዘቀደሰ፡ ቦቱ፡ ቅድመ ። በደመረኒ፡ ጽዮን፡
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 ንጉሥ፡ እስመ፡ ሰትየ፡ ፊውሰ ። ወአመ፡ ሸሐረ፡ ወራሪ፡ መንገለ፡ ጉታ፡ ወተቃተለ፡
 ብዙኃ፡ ንጉሥሰ፡ ኢተረክበ ። ወአመ፡ ሸኢተረክበ፡ እስከ፡ ሸወጅዘእንበለ፡ ለላዕ

እን፡ ወደቁቀ ፡ ቤት ፡ እስመ ፡ ሐመ ፡ ጎዳጠ ። ወአመ ፡ ሺወጂተራዘበሙ ፡ ንጉሥ ፡
 ለላእከን ፡ እለ ፡ መጽኡ ፡ እምጎንደር ፡ ወትግሬ ፡ ወአመ ፡ ሺወጂቦእ ፡ ራስ ፡ ኃይሉ ፡
 ምስለ ፡ ብዙኅ ፡ አምኃ ፡ ወአመ ፡ ሺወጃኮነ ፡ ግብአት ፡ ዘጎገርሞች ። ወአመ ፡ ጸሁ ፡
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 በውእቱ ፡ መዋዕል ፡ ተእኒዞ ፡ በእደ ፡ ጎመርቶች ። ። ። ። ።
 ወአመ ፡ ጅወጃኮነ ፡ ምክር ፡ ምስለ ፡ ራስ ፡ ኃይሉ ፡ ወአልበስም ፡ ሚላተ ፡ ለራስ ፡ ኃይሉ ፡
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 ጉልተ ፡ ራስ ፡ ኃይሉ ፡ ዘይሰመይ ፡ ዠና ፡ ቤት ፡ በፍትሐ ፡ ወተፈሥሐ ፡ ራስ ፡ ኃይሉ 10
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 ጅ ፡ አዝማች ፡ አደገሀ ፡ ተርፉ ፡ በበመከኖሙ ፡ ወአመ ፡ ጅወጃተንሥኡ ፡ ንጉሥ ፡ እም
 ሀየ ፡ ወኃደረ ፡ በኬልቲ ፡ ምክንያተ ፡ ተንሥኦቱሰ ፡ በሰንበት ፡ ከመ ፡ ኢይጥፋዕ ፡
 ሀገር ። ወኢይትሐወክ ፡ ሰብእ ፡ በክመ ፡ ይቤ ፡ በወንጌል ፡ እስመ ፡ ሰንበትሰ ፡ ተፈ
 ጥረት ፡ በአንተ ፡ ሰንበት ፡ ወአኮ ፡ ሰብእ ፡ በአንተ ፡ ሰንበት ። ወአመ ፡ ጅወጃተንሥኡ 15
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 በረንጻረ ፡ ጎንደር ፡ ወበጽሐ ፡ በፍኖት ፡ ዓቃቤ ፡ ሰዓት ፡ አቤሲሎም ፡ ወሊቃውንት ፡
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 ጉሥ ፡ ወአትለለ ፡ ሎቱ ፡ ለደጅ አዝማች ፡ ወሰን ፡ ተሞቅሖተ ፡ ወበቂኦ ፡ ወዓለ ፡ ምስለ ፡
 እሙ ፡ ንግሥት ፡ በዓቢይ ፡ ትፍሥሕት ። ወተወክፈ ፡ ነፍጠ ፡ ዘፈነው ፡ ሎቱ ፡ ደጅ ፡
 አዝማች ፡ ገድሉ ። ተፈጸመ ፡ ዜና ፡ ዘመቻ ፡ ዘምድረ ፡ ሚጫ ፡ ስብሐት ፡ ለእግዚአብ
 ሐር ፡ ለዓለመ ፡ ዓለም ፡ አሚ ፡ ወበቂኦ ፡ ንጉሥ ፡ ከተማ ፡ ሐገየ ፡ በዳኅና ፡ በሕቱ ፡ አ
 ኃዘ ፡ ቀኖና ፡ እስመ ፡ ተገዓዘ ፡ ምስለ ፡ ደጅ ፡ አዝማች ፡ በቀቱ ፡ በነገረ ፡ ባልአምባራስ 30
 ጎልዳ ። ባልአምባራስ ፡ ጎልዳሂ ፡ ተማኅዐነ ፡ በዋልባ ። እስመ ፡ ሠዓሮ ፡ ንጉሥ ፡
 ከመ ፡ ያሥምርልቦ ፡ ለደጃዝማች ፡ በቀቱ ፡ ወውእቱ ፡ ሐጋይ ፡ መጽኡ ፡ አረብ ፡ እምድ
 ረ ፡ ስናር ። ወወሀበ ፡ ለንጉሥ ፡ አምኃ ፡ ብዙኃ ፡ አዕዳገ ፡ ወፈረሰ ። ከልዕሂ ፡ ዓረብ ፡
 መጽኡ ፡ ወወሀበ ፡ አምኃ ፡ ለንጉሥ ፡ ንጉሥሂ ፡ አሠርገምሙ ። ዓዲ ፡ መጽኡ ፡ ደጃ

ዝማች፡ ገድሉ፡ በውእቱ፡ ኃጋይ፡ እስመ፡ መሐሮ፡ ንጉሥ፡ ወአግብእ፡ ሎቱ፡ ሢ
 መቶ፡ ዘውእቱ፡ ዋልቃይት፡ ደጅ፡ አዝማችነት ። ወአልበሶ፡ ልብሰ፡ ክብር፡ ወፈ
 ነዎ፡ ብሔሮ፡ ወተረከበ፡ ንጉሥ፡ ለርክበ፡ ካህናት ። ወበወርቃ፡ ግንቦት፡ ተሰምዓ፡
 ከመ፡ ሐመ፡ ደጅ፡ አዝማች፡ በቀቱ። ወሰሚዖ፡ ንጉሥ፡ ኃዘነ፡ ጥቀ፡ ወአስተጋብእ፡
 5 ሠቃብዖነ፡ ሥራይ፡ ከመ፡ ይፈኑ፡ ሎቱ ። ወእምድኅረ፡ ኅዳጥ፡ መዋዕል፡ ተሰምዓ፡
 ከመ፡ ሞተ፡ ደጅ፡ አዝማች፡ በቀቱ፡ ወኮነ፡ ዓቢይ፡ ላህ፡ ውስተ፡ ቤተ፡ ንጉሥ ።
 ንጉሥሂ፡ ኃዘን፡ ጥቀ፡ ወተ*ላጸየ፡ ርእሶ፡ ወለብሰ፡ ሰቀ ። ወበከየ፡ በከመ፡ ዳዊት፡ 464b
 ንጉሥ፡ በሞተ፡ የናታን፡ ፍቁሩ ። ወበውእቱ፡ መዋዕል፡ መጽአ፡ ኅበ፡ ንጉሥ፡
 ዜናዊ፡ ዘይብል፡ ቦአ፡ ክንፉ፡ አዳም፡ አምስትያ፡ ወአኃዘ፡ አንዳይል፡ ለነጮ፡ ፊታ
 10 ውሪሁ፡ ለደጅ፡ አዝማች፡ አድገህ ። ወሰሚዖ፡ ዘንተ፡ አመ፡ ጂለሰኔ፡ በዕለተ፡ ሠ
 ሉስ፡ እምድኅረ፡ ጂሰዓት፡ ተንሥአ፡ ንጉሥ፡ ተክለ፡ ጊዮር፡ ጊስ፡ እምጐንደር፡ ወ
 ወጽአ፡ እንዘ፡ ይተልውዎ፡ ሊቃውንተ፡ ወመኳንንት ። እሉ፡ እሙንቱ፡ ሊቃው
 ንት፡ ሊቄ፡ ኃይሉ፡ ዘቀኝ፡ ወሊቄ፡ ገብሩ፡ እኅሁ፡ ወሊቄ፡ ኢዮአክስ፡ ወሊቄ፡ ኃይ
 ሉ፡ ዘግራ፡ ወፊታውራሪ፡ የሥላሴ፡ በርያ፡ ፍቁሩ፡ ለንጉሥ፡ ደጅ፡ እዝማች፡ ገብረ፡
 15 ኢየሱስ፡ ቀኝ፡ አዝማች፡ በከፋ፡ ግራ፡ አዝማች፡ ወልደ፡ አቢብ፡ በላምባራስ፡ ጐ
 ልጃ፡ ነጋድራስ፡ የሌምቱ፡ ባሻ፡ ኢያሱ ። አፈ፡ ንጉሥ፡ ዋሴ፡ እዛገር፡ ከብቲ፡ ሊጋባ፡
 ወልደ፡ ጊዮርጊስ፡ አሳላፊ፡ ኃይሉ፡ አዝማች፡ ወልደ፡ ዳዊት፡ የሻለቃ፡ ሚጣር፡
 የሻለቃ፡ ሱቱኢል፡ የሻለቃ፡ ወልዱ፡ የሻለቃ፡ ከብቲ፡ የሻለቃ፡ ያቦ፡ በርያ፡ የሻለቃ፡
 ንንጉል፡ የሻለቃ፡ አደሩ፡ ራስ፡ አዳዳር፡ ስ፡ ወከንቲብ፡ አድጎአይቸው፡ ተርፉ፡ በከ
 20 ተማ፡ ወኢውጽኡ፡ ለዓቂብ፡ ሙቁሐን፡ ዘተሞቅሐ፡ በዘይደደ ። ለአደራ፡ ኃይ
 ሉስ፡ ንጉሥ፡ ወሰዶ፡ ምስሌሁ ። ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በፈንጠር፡ ቄስ፡
 አጺ፡ ከብቲሂ፡ ወአለቃ፡ ዘፈሩ፡ ወመልአክ፡ ፀሐይ፡ ሮብዓም፡ ኃደሩ፡ ምስለ፡ ን
 ጉሥ፡ ለአስተፋንዎ፡ ወበይእቲ፡ ዕለት፡ ረገጸ፡ ፈረስ፡ ለበጅሮንድ፡ ፋኑኤል ። ወተ
 መይጠ፡ መንገል፡ ጐንደር፡ ወቦአ፡ ጌራ፡ እሚጫ ። ወቦ፡ ዘኢውጽኡ፡ መኳንንት፡
 25 ምስለ፡ ንጉሥ፡ ኢይኩን፡ ቦሙ፡ አመ፡ እስመ፡ አዖደ፡ ንጉሥ፡ አዋዲ፡ እንዘ፡ ይ
 ብል ። እትነሣእ፡ በዕለተ፡ ሐሙስ ። ወሶበ፡ ሰምዓ፡ ብዝኃ፡ ዓመ፡ ላክንፉ፡ ተን
 ሥአ፡ ፍጡነ፡ በዕለተ፡ ሠሉስ፡ በንጉሥሂ፡ ኢይኩን፡ ነውር ። እስመ፡ እግዚአብ
 ሔር፡ ዘይሰመይ፡ ንጉሠ፡ ጽድቅ፡ ሶበ፡ ርእየ፡ ንጉሠ፡ ጽድቅ፡ ሶበ፡ ርእየ፡ ብዙኃ፡ ዓ
 በሳ፡ ሕዝብ፡ አምጽአ፡ ማየ፡ አይኅ፡ በጃዓመት፡ *እምድኅረ፡ ነበበ፡ እንዘ፡ ይብል፡ 465a
 30 አመጽአ፡ ማያ፡ አይኅ፡ በጀወጃዓመት ። ንግበዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወአመ፡ ጂለ
 ሰኔ፡ ተንሥአ፡ ንጉሥ፡ እምፈንጠር፡ ወኃደረ፡ በወይን፡ አረብ፡ ወተመይጠ፡ መል
 አክ፡ ፀሐይ፡ ሮብዓም፡ ወቄስ፡ አዜ፡ ከብቲ፡ ወአለቃ፡ ዘፈሩ፡ ወሐረ፡ ሌቄ፡ ኢዮአክስ፡
 በለሳ ። ወቦኡ፡ ብለቲንጌታ፡ ከሉ፡ ወአዛገር፡ ዳንፋ፡ እንዘ፡ ሀሎ፡ በሕማም፡ ዓቢይ፡ ።
 ወአመ፡ ጂለሰኔ፡ ተንሥአ፡ እም ወይን፡ ዓረብ፡ ንጉሥ፡ ወኃደረ፡ በፍርቃ፡ ወቦአ፡

አለቃ : ገብሩ : ጊዜ : ፎሰዓት : እንዘ : የኃዝን : ጥቀ : በእንተ : ዘተፈልጠ : እምእግ
ዘኢሁ : ጀሰለተ : እስመ : መፍቀሬ : እግዚአብሔር : ውእቱ : ከመ : የሐንስ : ወንጌላዊ : ወ
ጊዜ : ሂሰዓት : ቦኢ : ሊቁ : መኳሰ : ክንፉ : ወግራ : አዝማች : ወልደ : ሥላሴ : ወከን
ቲባ : የውስጡ : ወነጋድራስ : አሳሄል : ወአዛዢ : ዘውዱ : ወአመ : ህተንሥኦ : ንጉ
ሥ : እምፍርቃ : ወእንዘ : ይበጽሕ : ንጉሥ : ላምጌ : በጽሐ : ደጅ : አዝማች : ሕዝቅ 5
ያስ : ወተሰምዓ : እምነጋዲ : ዘይብል : ሞዕዎ : ደጅ : አዝማች : አድገህ : ወፊታ :
ውራሪ : ኢኮንያን : ለክንፉ : አዳም : ወተእንዘ : ዘአውጽኦ : አንዳይል : እምቤተ :
ሞቅሕ : ወአኃዘ : ለነጮ : ወብዙኃን : ሞቱ : ወደግመ : መጽአ : ወዓሊሁ : በአሳ
ላሬ : ኃይሉ : እኒዘ : ጽዱቀ : ነገረ : ድል : ወዘነወ : ለንጉሥ : ንጉሥኒ : ተፈሥሐ :
ጥቀ : ሰብሐ : ለእግዚአብሔር : እንዘ : ይብል : ዘልፈ : እሬእየ : ለእግዚአብሔር : 10
ቅድሚያ : ውእቱ : በኩሉ : ጊዜ : እስመ : በየማንየ : ውእቱ : ከመ : አይትሐወክ :
በእንተዝ : ተፈሥሐ : ልብየ : ወተኃሥየ : ልሳንየ : ወእምዝ : መጽአ : ኃይሉ :
ወልዱ : ለአፈ : ንጉሥ : ዋሴ : እምቤገምድር : እስመ : ነበረ : ሐዊሮ : በትእዛዘ :
ንጉሥ : ወመጽአ : ዘላን : በይእቲ : ሰዓት : እንዘ : ይቀንጽ : ከመ : ጠይጠል : ወ
ሀበ : አምኃ : ላህመ : ለንጉሥ : ወሰበ : ነሥኦ : ጀወሬዛ : ንስቲተ : ሣዕሪ : እምበዓለ : 15
ሀገር : ዘቤት : ወሀበ : ንጉሥ : ልብሰ : ዝኩ : ወሬዛ : ለበዓለ : ቤት : ወበይእቲ :
465 b ሰለት : ኃደረ : ንጉሥ : በአውራ : ማሰርያ : ወቦኡ : አዛዢ : ትኩ : ወበጅሮንድ :
ዜና : በብርኤል : ወበጅሮንድ : ናብሊስ : ወብዙኃን : ሠራዊት : ወአመ : ጊኮነ : ውሎ :
በሀየ : ወቦኡ : ብዙኃን : መኳንንት : ወሠራዊት : ወወይዛዢ : ወአምጽኦ : በ
ዓለ : ሀገር : ብዙኃን : መጽኦ : ወአመ : ጊወጃ : ኮነ : ውሎ : በሀየ : ወቦኡ : አለቃ : ዜና : 20
ወአለቃ : ሣህሉ : ዘወልደ : ነገድንድ : ምክንያት : ተደኅሎቶሙሰ : እስመ : ዓበይ
ዎሙደቅ : እንዘ : ይብሉ : ምንት : ውእቱ : በቀዲት : ዘኮነ : ወዓልተ : ካህናት : እም
ከመ : ሐርነ : ዘመቻ : ከመ : ወዓልተ : ሐራ : ጄጊዜያተ : በአሐቲ : ዓመት : ወበእ
ንተዝ : መጽኦ : እንዘ : ይትራወጹ : ወብዙኃን : ተርፉ : እምወዓልቶሙ : ወበ
ዛቲ : ሰለት : ብዙኃን : ሠራዊት : ቦኡ : ወአመ : ጊወጃኮነ : ውሎ : በሀየ : እስመ : 25
በዓለ : ሊቀ : መላእክት : ሚካኤል : ወበይእቲ : ሰለት : ቦኡ : ብዙኃን : ሠራዊት :
ንጉሥሰ : ወዓለ : በሰሚዓ : ነገር : ወበነጽሮ : ይባቤ : ካህናት : ዘደሴት : ወአመ :
ጊወጃተንሥኦ : ንጉሥ : እምሀየ : ወመልዓ : ማይ : ወኃደረ : በጉግቤ : ወአመ :
ጊወጃተንሥኦ : ንጉሥ : እምሀየ : ወኃደረ : በገልዳ : ወቦኡ : አዛዢያዕቶብ : ወዓዲ :
ቦኡ : ቶራጦች : ወከመ : ኮነ : ሰማዕቶች : ወተርፈ : ደጅ : አዝማች : ሕዝቅያስ : 30
ቄራጺ : እስመ : ሐመ : ወአመ : ጊወጃ : ተንሥኦ : ንጉሥ : እምሀየ : ወኃደረ : በአባይ :
ወቦኡ : ደጅ : አዝማች : አድገህ : ወፊትአውራረ : ኢኮንያን : ወግራ : አዝማች :
አድያሞ : ወአጋዝ : የቢሰ : ሁነኝ : ወመጽአት : እምደብረ : ማርያም : ሥዕል :
ወአመ : ጊወጃተርፈ : ከንቲባ : ክንፉ : ወተንሥኦ : ንጉሥ : እምሀየ : ወቦኡ : ቀኝ :

አዝማች፡ ሣህሉ፡ ወአዛዢ፡ ኃይሉ፡ ወበይእቲ፡ ዕለት፡ ተንሥኦ፡ ንጉሥ፡ በአጫ
 ብር ። ወአመ፡ ፲ወጂተንሥኦ፡ ንጉሥ፡ እምህየ፡ ወነሠተ፡ አብያተ፡ ክንፋ፡ ዘተሐ
 ንፃ፡ በአምስትያ፡ ከመ፡ ይኩና፡ ዕፀዊሆን፡ ለቤተ፡ ክርስቲያን ። ወዘተርፈ፡ አው
 ዓየ፡ ወኃደረ፡ በህየ፡ ወአመ፡ ፲ወጂተንሥኦ፡ እምህየ፡ ወበጸሐ፡ ፈለገ፡ ዓባይ፡ ረ
 5 ከቦ፡ ምሉዓ፡ ወተሰጥሙ፡ ብዙኅ፡ እምእንስሳ ። ወበይእቲ፡ ዕለት፡ ቀተሉ፡ ጋሎ
 ች፡ ብዙኃን፡ እምበዓለ፡ *ሀገር፡ ወብዙኃን፡ ማኅረኩ፡ ሰብአ፡ ወእንስሳ። ንጉሥሰ፡ 466 a
 ኃዘነ፡ ጥቀ፡ ወአዖደ፡ አዋዲ፡ ከመ፡ ይትመየጥ፡ ምህርካ፡ ወምሴተ፡ ከዊኖ፡ ቦኡ
 ባለምባራስ፡ ረምኃ፡ ወጠፃ፡ ወልዱ፡ ወበጅሮንድ፡ አደራ፡ ገብርኤል ፡ ወሎጎ፡
 ወልዱ፡ ወጋጀን፡ ወልታ፡ ንጉሥሰ፡ ኃደረ፡ በጽንፈ፡ አባይ፡ ከመ፡ ኢይትኃጎል፡
 10 ሰብአ፡ ወአመ፡ ፲ወጂተንሥኦ፡ ንጉሥ፡ እምህየ፡ መዓደው፡ ፈከገ፡ ዓባይ፡ በካልዕ፡
 ማዕዶት፡ ሠናይ፡ በኳኩራ፡ በይእቲ፡ ዕለት፡ ቦኡ፡ መልአክ፡ ፀሐይ፡ ሮብአም፡ ወአ
 ለታ፡ ፍቅሩ፡ ወጉራቲ፡ ወውዳጅ፡ ወጎሸዬ፡ ወነጋደራስ፡ ወልደ፡ ቡላ፡ ወአዛዢ፡
 ዝክሩ፡ ወአዛዢ፡ ወደጁ፡ ወብዙኃን፡ ሠራዊት፡ ወቀሠፈ፡ ንገሥ፡ ብዙኃን፡ እለ፡
 አምጽኡ፡ ላህመ፡ ወአመ፡ ጅተንሥኦ፡ ንጉሥ፡ ወኃደረ፡ በደንግላ፡ ወበጌሠሙ፡
 15 በዕለት፡ ረቡዕ፡ ከነ፡ ውሎ፡ በህየ፡ ወመጽኦ፡ መበስር፡ እምበለያ ። ወዚነው፡ ከመ፡
 ተእኅዘ፡ ክንፋ፡ አዳም፡ ወበይእቲ፡ ዕለት፡ ቦኡ፡ ገብርዬ፡ ወብዙኃን፡ ላስቶች፡
 ወምሴተ፡ ከዊኖ፡ ሐረ፡ ግራ፡ አዝማች፡ ወልደ፡ አቢብ፡ መንገለ፡ ጎንደር፡ ወአዛዢ፡
 ዳንፋ፡ በለያ ። ወበጌሠሙ፡ ተንሥኦ፡ ንጉሥ፡ ወኃደረ፡ በአደቤ፡ ወፈነው፡ መበስ
 ራኃ፡ በቡብሔሩ፡ ወተመይጠ፡ ባላምባራስ፡ ረምኃ። ወአመ፡ ጅወጂተንሥኦ፡ ንጉሥ፡
 20 ወኃደረ፡ በአምበሳ፡ ጋማ፡ ወቦአግራ፡ አዝማች፡ ሰንደቁ፡ ወወረነሸች፡ ወላስቶች፡
 ወከኒሶች፡ ወወርቅ፡ ሰቀሎች፡ ወሊቁ፡ ኢዮአክስ፡ ወብዙኃን፡ ሠራዊት፡ ወአመ፡
 ጅወጅከነ፡ ውሎ፡ በህየ፡ ወቦኡ፡ ገብረ፡ ሥላሴ፡ ወገብረ፡ ሕይወት፡ እምደቁቁ፡ ቤቱ፡
 ለንጉሥ፡ ወገደፋ፡ ዕልገተ፡ ወበጌሠሙ፡ ከነ፡ ውሎ፡ ወቦኦ፡ ክንፈ፡ ወወንድ፡ አፍ
 ራሽ፡ ቀተሎ፡ ሽንቅላ፡ ወገደፈ፡ ዕልገተ፡ ዓዲ፡ ቦኡ፡ ከህናት፡ ዘናርጋ፡ ሥላሴ፡ ወዖ
 25 ደ፡ ሎሙ፡ አዋዲ፡ ወአመ፡ ጅወጂቦኡ፡ ከህናተ፡ ዳጋ፡ ወአምጽኡ፡ ምሰሌሆሙ፡
 ዓፅመ፡ ዘርዓ፡ ያዕቆብ፡ ንጉሠ፡ ጽድቅ፡ ዘተስምየ፡ ቁስጠንጤኖስ፡ እምዘቦኦ፡ በ፲፻
 ወ፴፱መት፡ ዝነ፡ ይመስል፡ ፈቃደ፡ እግዚአብሔር፡ ከመ፡ ይኅድር፡ በረከት፡ ላዕለ፡
 ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ንጉሥኒ፡ አዖደ፡ ሎሙ *ዓዋዲ፡ እንዘ፡ ይብል፡ 466 b
 ኩሉ፡ ዘተማኅ፡ በዓፅመ፡ አቡየ፡ ዘርዓ፡ ያዕቆብ፡ ንጉሠ፡ ጽድቅ፡ ወታተ፡ እስ
 30 ጢፋኖስ፡ ሰማዕት፡ ገቢሮ፡ አበሳ፡ ወዓመፃ፡ ንምሕር፡ ሎሙ፡ ወይኩን፡ ዳጋ፡
 ከመ፡ ቤተ፡ አቡን፡ ወእጨጌ፡ ወቁራዳ፡ ወኩሎ፡ ዘተኃይደ፡ ኑልቆሙ፡ ይግ
 ባዕ፡ ሎሙ ። ወአመ፡ ጅወጂቦኦ፡ ክንፋ፡ አዳም፡ በእደ፡ ናና፡ ዘበለያ፡ ወብዙኃን፡
 ኃያላነ፡ ሜጫ፡ ዘተማኅረኩ፡ መጽኡ፡ ምስሌሁ፡ እንዘ፡ ይፀውሩ፡ ዕብነ፡ ወወድቁ፡
 ቅድመ፡ ንጉሥ፡ ወሶቦ፡ ርእያ፡ ዘንተ፡ አንከረ፡ ወስብሐ፡ ለእግዚአብሔር፡ እንዘ፡

ይብል፡ ሰብሐዎ፡ ለእግዚአብሔር፡ ስብሐተ፡ ሐዲሰ፡ ስብሐተሁ፡ በማኅበረ፡ ጳድ
 ቃኑ ። ይትፈሳሳሉ፡ እስራኤል፡ በፈጣሪሁ፡ ወደቂቀ፡ ጸዮን፡ ይትኃሁዩ፡ በንጉሥ
 ሙ ። እስከ፡ ተፍጻሜቱ ። ወአምዘ፡ ተንሥኦ፡ ሊቁ፡ ኃይሉ፡ ዘቀኝ፡ ለተዋቅሶ፡
 ህዩንተ፡ ንጉሥ፡ እስመ፡ አዛዢ፡ ዘውሥጥ፡ ውእቱ፡ ወተዋቀሶሙ፡ በዓመገሆሙ፡
 እሉሂ፡ ነበቡ፡ እንዘ፡ ይብሉ፡ ይደልወገ፡ ሞት፡ እስመ፡ ገበርተ፡ ዓመገ፡ ንሕነ፡ ሊቃ 5
 ውንትሂ፡ ወንጉሥ፡ ፈትሐ፡ እንዘ፡ ይብሉ፡ ይደልዎሙ፡ ሞት ። ወሶቤሃ፡ ኮነ፡ በ
 ኅበ፡ ዓማዕያን፡ ክለህ፡ ዘኢይበቀሶ፡ ክላህ ። አሜሃ፡ ኮነ፡ ገዓር፡ ዘኢይበቀሶ፡ ገ
 ዓር ። ወሶበ፡ ርእየ፡ ንጉሥ፡ ዘንተ፡ ተራኅርኃ፡ ልቡ፡ ከመ፡ ልማዱ፡ ወመሐርሮሙ፡
 እሞት፡ አለ፡ አዘዘ፡ እንዘ፡ ይብል፡ የኃዝን፡ ጥቀ፡ ከመ፡ ይትመተራ፡ እገሪሆሙ፡
 ለካሳ፡ ክንፋ፡ ወለኤያስ፡ አማልጅኝ፡ ወለጮሌ፡ ኪሮስ፡ ወለኃይሉ፡ ወረኛ፡ ከመ፡ 10
 ይከን፡ ተግሣጸ፡ ለዘይመጽእ፡ ትውልድ ። ለክንፋ፡ አዳምስ፡ ወለአንዳይል፡ አዘዘ፡
 ከመ፡ ይኅድሩ፡ ምስለ፡ አደራ፡ ኃይሉ፡ በተሞቅሐ፡ ለወሰን፡ ሰገደሰ፡ ወላጪሌማ፡
 ወዓሊሁ፡ ለክንፋ፡ መሐርሮሙ፡ ወአመ፡ ጅወጃተንሥኦ፡ ንጉሥ፡ እምህዩ፡ ወኃደረ፡
 በስንክራ ። ወተመይጡ፡ ደጅ፡ አዝማች፡ አደገህ፡ ወፊታውራሪ፡ ኢኮንያን፡ በበም
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 467 a ይመቱ፡ ወነጺሮ፡ ዘንክረ፡ ወወ*ሀበ፡ ሚለተ፡ ወሰንዳነ፡ ወአመ፡ ጧሁ፡ ለሰኔ፡ ተን
 ሥኦ፡ ንጉሥ፡ እምህዩ፡ ወኃደረ፡ በበምባ፡ እስመ፡ ዘርዓ፡ ያዕቆብሰ፡ ተመይጡ፡
 ዳጋ ። ወአመጅለሐምሌ፡ ተንሥኦ፡ ንጉሥ፡ እምህዩ፡ ወተወክፍዎ፡ ሰብኦ፡ ሀገር፡
 ብዙኃን፡ አድ፡ ወአንስት፡ በይበቤ፡ እንዘ፡ ይብሉ፡ ምንዓመገ፡ ብሎ፡ ምን፡ ዓመገ፡ 20
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 ጉሥ፡ በጋለሞታ፡ ወርካ፡ ወመጽአት፡ እምጐንደር፡ ወይዘሮ፡ ወለተ፡ አቦ፡ እኅተ፡
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 ግራ፡ አዝማች፡ ወልደ፡ አቢብ፡ ወወይዘሮ፡ ወለተ፡ ፍቅር፡ ወብዙን፡ ዘተፈነዉ፡
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 ይመጽእ፡ በፍኖት፡ አልቦ፡ ዘይነሥእ፡ ሣዕረ፡ ወኢዕዕ፡ እምበዓለ፡ ሀገር፡ እስመ፡
 ገሠጸ፡ ንጉሥ ። ወአመ፡ ጅተንሥኦ፡ ንጉሥ፡ እምህዩ፡ ወተቀበልዎ፡ ወይዘገር፡ 30
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 እምህዩ፡ ወቦኦ፡ ውስተ፡ ጸርሐ፡ መንግሥቱ፡ በይበቤ፡ ወበትፍሥሕት፡ ብዙኅ፡
 እንዘ፡ ይዘምር፡ መዝመረ፡ ዳዊት፡ ወይብል፡ ሶበሰ፡ የሐውሩ፡ ወፊሩ፡ እንዘ፡ ይበ
 ክዩ፡ ወገሩ፡ ዘርዎሙ ። ወሶበ፡ የዓትዉ፡ መጽኢ፡ እንዘ፡ ይትፈሥሐ ። ወገሩ፡

ከለስስተ፡ሆሙ ። ወእመዝ ፡ አዘዘ ፡ ንጉሥ ፡ ከመ ፡ ይትመተር ፡ እዲሁ ፡ ዘየማን ፡
 ወእግሩ ፡ ዘዐጋም ፡ ለአንዳይል ፡ ወተመትረ ። ወበዊኦ ፡ ንጉሥ ፡ ፈነወ ፡ ኅበ ፡ ክንፋ ፡
 አዳም ፡ ወአደራ ፡ ኃይሉ ፡ እንዘ ፡ ይብል ፡ ተደለው ፡ ወፈጽሙ ፡ ቀኖናክሙ ፡ እስመ ፡
 ሀለው ፡ ብክሙ ፡ ዓቢይ ፡ ተግሣጽ ፡ ወእምድኅረ ፡ ኅዳጥ ፡ መዋዕል ፡ ገሠግሙ ፡ ንጉሥ ፡
 5 ለክንፋ ፡ አዳም ፡ ወለአደራ ፡ ወመልሐ ፡ አዕይንተ፡ሆሙ ፡ እሞትሰ ፡ መሐርሙ ።
 እስመ ፡ መሐሪ ፡ ወመስተሣህል ፡ * ውእቱ ። ወእምዝ ፡ ከረመ ፡ ንጉሥ ፡ በዳኅና ። 467 b
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 ገላውዲምስ ፡ ወደመረ ፡ ምስሌሁ ፡ ታቦተ ፡ ደብረ ፡ ታቦር ፡ ወታቦተ ፡ ሐና ፡ ወኢያ
 ዌም ፡ ወታቦተ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወበይኦቲ ፡ ዕለት ፡ አደደ ፡ ንጉሥ ፡
 10 አዋዲ ፡ እንዘ ፡ ይብል ፡ እምይእዜ ፡ ይጥፋዕ ፡ ነሉ ፡ ኅልያን ፡ እምካህናት ፡ ዘይ
 ትወክፍም ፡ መኳንንት ፡ ወጳጳስ ፡ ታቦታትሂ ፡ ይትቀደሰ ፡ ዘእንበለ ፡ ሕልዩን ። ዓዲ ፡
 እንዘ ፡ ይብል ፡ ወሀብነ ፡ አህጉራቲነ ፡ ዘይሰመይ ፡ ደቋ ፡ ወቂብላ ፡ ወጉንትር ፡ ከመ ፡
 ይኩና ፡ ለካህናተ ፡ ደብረ ፡ ታቦር ። ወዘንተ ፡ ነገረ ፡ ዓቀመ ፡ ንጉሥ ፡ በግዘት ፡ በአፈ ፡
 አቡነ ፡ ዮሳብ ፡ ወእጨጌ ፡ ተስፋ ፡ ወበውእቱ ፡ ክረምት ፡ አገታዓሊ ፡ ለቤገምድር ፡
 15 ወሰሚያ ፡ ንጉሥ ፡ ለዓከ ፡ ኅበ ፡ ዓሊ ፡ እንዘ ፡ ይብል ፡ ለእመ ፡ ኢመጸእከ ፡ ኅበነ ፡ አእ
 ምር ፡ ከመ ፡ ንትቤቀለከ ፡ ዓቢያ ፡ በቀለ ። ወሰሚያ ፡ ዓሊ ፡ ዘንተ ፡ መልእክት ፡ ንጉሥ ፡
 ለአከ ፡ ኅበ ፡ ንጉሥ ፡ እንዘ ፡ ይብል ፡ እመሰ ፡ ኢኮነ ፡ ፈቃድከ ፡ አንጉሥ ፡ እመጽእ ፡
 ኅበከ ። ወአመ ፡ ፲ወጂተእኅዘ ፡ በእደ ፡ አዛገር ፡ ገብሩ ፡ ከኑ ፡ እምደቂቀ ፡ ቤቱ ፡ ለን
 ጉሥ ፡ እንዘ ፡ የሐውር ፡ መንገለ ፡ ዓማሂ ፡ በተንሕልዎ ። ወበይኦቲ ፡ ዕለት ፡ መጽአ ፡
 20 ደጅ ፡ አዝማች ፡ ገድሉ ፡ እምዋልቃይት ፡ ወቦኦ ፡ ኅበ ፡ ንጉሥ ። ወእምድኅረ ፡ ኅዳ
 ጥ ፡ መዋዕል ፡ ቦኦ ፡ ዓሊ ፡ ኅበ ፡ ንጉሥ ፡ ወተሰይመ ፡ በለምባራስነት ፡ ወተሠርገወ ፡
 በእደ ፡ ንጉሥ ። ወአመ ፡ ጂለኅዳር ፡ አብኦ ፡ ንጉሥ ፡ ታቦተ ፡ ደብረ ፡ ምጥማቅ ፡ በጨ
 ፋሪ ፡ ሜዳ ፡ በሐይመት ፡ እስመ ፡ ኢተፈጸመ ፡ ሕንፃ ። ። ። ።
 ወካዕበ ፡ ንጽሕፍ ፡ ዜና ፡ ዘመቻ ፡ ዘምድረ ፡ ወሎ ፡ ወውጫሌ ፡ ዘንጉሠ ፡ ነገሥት ፡ ተ
 25 ክለ ፡ ጊዮርጊስ ፡ እሰክንድር ፡ ሐዲስ ፡ ዘይገብር ፡ ኃይለ ፡ በባሕር ፡ ወበዮብስ ፡ ወዘቀ
 ደሶ ፡ መንፈስ ፡ ቅዱስ ፡ ከመ ፡ ኤርምያስ ፡ እምከርሥ ፡ ወካህን ፡ እንዘ ፡ ንጉሥ ፡ አሚን ።
 በሃጃወጅጃመተ ፡ ዓለም ፡ በ፲፱ወጂጃዊወጂመተ ፡ ምሕረት ፡ በራብዓዊ ፡ ዓመተ ፡
 መንግሥቱ ፡ እንዘ ፡ ወንጌላዊ ፡ ሉቃስ ፡ አመ ፡ ጂለኅደር ፡ በጅሠርቀ ፡ ሌሊት ፡ በዕለተ ፡
 ሐሙስ ፡ እምድኅረ ፡ ጂሰዓት ፡ ተንሥ*አ ፡ እምጐንደር ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ 468 a
 30 ጊዮርጊስ ፡ ዘስመ ፡ መንግሥቱ ፡ ፍቅር ፡ ሰገድ ፡ ወኃደረ ፡ በጸዳ ፡ ለራስ ፡ አዩዳርሰ ፡ ኃ
 ደግሞ ፡ በጎንደር ፡ ከመ ፡ ይሕንዕ ፡ ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድን
 ግል ፡ በጀማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘትሠመይ ፡ ደብረ ፡ ምጥማቅ ። ስሜን ፡ አ
 ደሩሂ ፡ ተሠይመ ፡ ከንቲብነት ፡ ወተመይጠ ፡ ወበይኦቲ ፡ ዕለት ፡ ዘኃደሩ ፡ ምስለ ፡
 ንጉሥ ፡ ብላቴንጌታ ፡ ጐልጃ ፡ ወግራ ፡ አዝማች ፡ አድያሞ ፡ በላምባራስ ፡ አሊ ፡

ደጅ፡ አዝማች፡ ገደሉ፡ አዛገር፡ ዜና፡ ገብርኤል፡ አለቃ፡ ገብሩ፡ ጸሐፊ፡ ዝንቱ፡ ታ
 ሪክ፡ አፈ፡ ንጉሥ፡ ዋሴ፡ አዝማች፡ ወልደ፡ ዳዊት፡ ሊጋባ፡ ወልደ፡ ጊዮርጊስ፡ የሻ
 ለቃ፡ ከብቱ፡ የሻለቃ፡ አሰገድ፡ ዘውድ፡ ኃሻጅግሬ፡ የሻለቃ፡ ወዲናከብቱ፡ ሥጋ፡
 መልከኛ፡ ወብዙኃን፡ ወዓልተ፡ ንጉሥ፡ ዘተሠይሙ፡ ወዘተሥዕሩ፡ ጸምሊቃ፡
 ወ-ንትሃ፡ ሊቁ፡ ገብሩ፡ ዘቀኝ፡ ወሊቁ፡ ኢዮአክስ፡ ወአዛገር፡ ወዳጅ፡ ወበጌሠሙ፡ 5
 አመ፡ ጅላኅዳር፡ መጽሐ፡ ቁስ፡ አዳ፡ ከብቱ፡ ጸምጐንደር፡ ለአስተፋንዎ ። ወተን
 ሥአ፡ ንጉሥ፡ ጸምዐዳ፡ ወኃደረ፡ በጐረባ፡ ወተመይጦ፡ ቁስ፡ አጼ፡ ከብቱ፡ መ
 ልአክ፡ ብርሃናት፡ ዘፈሩ፡ ወአለቃ፡ ዜና፡ ዘበአታ፡ ወአለቃ፡ ፍቁረ፡ እግዚእ፡ ወ
 አለቃ፡ ገብረ፡ ኪዳን፡ ወአለቃ፡ ሊባርዮስ፡ እስመ፡ መጽሐ፡ ለአስተፋንዎ፡ ወመ
 ልአክ፡ ፀሐይ፡ ሮብዓምስ፡ ወለመልአክ፡ ብርሃናት፡ ነገሩት፡ ወለለብዙኃን፡ ሊቃ 10
 ወ-ንት፡ ሚጦሙ፡ በፈንጠር፡ ወመጽአ፡ አዛገር፡ ዳንፋ፡ እስመ፡ ኃደረ፡ ለሰትየ
 ፈውስ፡ እንዘ፡ የኃዝን፡ ጥቀ፡ በእንተ፡ ዘተፈልጠ፡ እምእግዚአ፡ እስመ፡ ያፈቀ
 ሮ፡ እምንዕሱ፡ ፃዲ፡ መጽሐ፡ መጽሐ፡ መልአክ፡ ፀሐይ፡ ናሁዳ፡ ወአለቃ፡ ሣ
 ህሉ፡ ለአስተፋንዎ፡ ወበጌሠሙ፡ አመ፡ ህተንሥአ፡ ንጉሥ፡ እም፡ ጐረባ፡ ወኃደ
 ረ፡ በእንፍራዝ፡ ወተመይጦ፡ መልአክ፡ ፀሐይ፡ ናሁዳ፡ ወዓልተ፡ ንጉሥ፡ ወአ 15
 ለቃ፡ ሣህሉ፡ ወተመይጦ፡ ተአዜዘሙ፡ ወበይአቲ፡ ዕለት፡ ቦአ፡ አዛገር፡ ያዕ
 ቆብ፡ ወበጌሠሙ፡ አመ፡ ገዢ፡ ውሎ፡ በህየ፡ ወቦአ፡ ብዙኃን፡ ሠራዊት፡ ወመ
 ጽሔ፡ ካህናት፡ ምስለ፡ ነጥር፡ ርእሱ፡ ፃዲ፡ ቦአ፡ ደጅ፡ አዝማች፡ ኢዮሱ፡
 ወነጋድራስ፡ የሌምቱ፡ ወአዛገር፡ ኪዳን፡ የሻለቃ፡ ሚጣር፡ ወበጌሠሙ፡ አመ፡
 ፲ወጃኮነ፡ ውሎ፡ በህየ፡ ወሐረ፡ ንጉሥ፡ አምባ፡ ማርያም፡ ወተመይጦ፡ ጊዜ፡ 20
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 ፲ወጅላኅዳር፡ ኮነ፡ ውሎ፡ ወቦአ፡ አዛገር፡ ክንፋ፡ ዘጣረስምባ፡ ወአዛገር፡ ክንፋ፡
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 አዋዲ፡ እንዘ፡ ይብል፡ ነጥሉ፡ ዘተማኅዐነ፡ በደብረ፡ ምጽራኃ፡ ይትመሐር፡ እስ 25
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 ይብል፡ ለነጥሉ፡ ዘይነሥአ፡ እክለ፡ ወይምሐ፡ ሰዊተ፡ ንትቤቀሎ፡ ዓቢዩ፡ በቀለ፡
 ወኮነ፡ ካህናት፡ በበጊዜሁ፡ ይትቀበልዎ፡ ለንጉሥ፡ በዝማሬ፡ ወበማኅሌት፡ ሐ
 ዋዝ፡ ወአመ፡ ፲ወጅተንሥአ፡ ንጉሥ፡ እምአመድ፡ በር፡ ወኃደረ፡ በፀጉር፡ 30
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 ወብዙኃን፡ ሕዝብ፡ ወአመ፡ ፲ወጁ፡ ወሰደ፡ ንጉሥ፡ ለሐይመተ፡ አለቃ፡ ገብሩ፡ ወወዓ
 ለ፡ ባቲ፡ ወሚጣ፡ በጊዜ፡ ሰርክ፡ ወአመ፡ ፲ወጁበዕለተ፡ እሐድ፡ ኮነ፡ ውሎ፡
 በህየ፡ ወቦአ፡ ነጋድራስ፡ የማርያምባርያ፡ ፃዲ፡ ቦአ፡ አዛገር፡ ወልደ፡ አቢብ፡

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ወሊቀ፡ ጉባዔ፡ ዜና፡ እስመ፡ ገግንደዩ፡ ሐሚሞ፡ በጉንጉር፡ እምጸም ። ወአመ፡
 ፲ወ፰፡ መጽአ፡ ዘተፊነው፡ እምራስ፡ ኃይሉ ። ወአመ፡ ፲ወ፱በአ፡ ራስ፡ ኃይሉ፡
 ወምስሌሁ፡ ፊታውራሪ፡ ኢኮንያን፡ ወቦኡ፡ መኳንንት፡ ወወዓለ፡ ንጉሥ፡ በመብ
 ልዕ፡ ወበይእቲ፡ ዕለት፡ ቦአ፡ አዛዢ፡ ኃይሉ፡ ወአመ፡ ጿሁ፡ ወዓለ፡ ንጉሥ፡ እንዘ፡
 5 ይገብር፡ ፍትሐ፡ ወያገብእ፡ ሀገረ፡ ወንዋዩ፡ ዘተሐይደ፡ ዓዲ፡ እንዘ፡ ይገብር፡ ጥብ
 ጣቤ፡ ላዕለ፡ ኃያድያን ። ወዘበጦ፡ * ለጅእም አግብርቲዑ፡ እስመ፡ ወለጠ፡ ትእዛዜ። 469a
 ወበይእቲ፡ ዕለት፡ ቦአ፡ ደጅ፡ አዝማች፡ አድገህ፡ ወምስሌሁ፡ እሹቲ፡ ኃይሉ ።
 ወአመ፡ ጿወጅኃለፉ፡ ደጃዝማች፡ አድገህ፡ ወፊታውራሪ፡ ኢኮንያን፡ ወኮነ፡ በፍ
 ጽም ። ንጉሥሰ፡ ወዓለ፡ ምስለ፡ አታቲህ፡ ወይዘሮ፡ ወለተ፡ አቦ፡ ወወይዘሮ፡ ወ
 10 ለተ፡ ፍቅር ። ወኮነ፡ ንጉሥ፡ ይቀሥፍ፡ ነሎ፡ ዘይነሥእ፡ እምበዓለ፡ ሀገር፡ እክለ፡
 ወሰዊተ፡ እስከ፡ ሣዕር፡ ዘቤት፡ ወያመጽእ፡ እኒዞ፡ አሳላፊ፡ ያቦ፡ ባርያ ። እመሰ፡
 ኮነ፡ ዘነሥእ፡ እምብዝኃ፡ ረኃብ፡ የኃዝን፡ ወይኤዝ፡ ዝጽሚተ፡ ከመ፡ ኢይቅሥ
 ፍዎ፡ ብዙኃ፡ አላ፡ ኅዳጠ፡ ከመ፡ ይኩን፡ ተግሣጸ፡ ለስብእ፡ ወአመ፡ ጿጀመጽአ፡
 የሻለቃ፡ እሸቲ፡ ዘውእቱ፡ ላስቲ፡ የሻለቃ፡ ወአሳላፊ፡ ወልደ፡ አረጋዊ፡ እኒዞ፡
 15 ሐይመተ፡ ንጉሥ፡ ዘለይ፡ ወመጽኡ፡ ብዙኃን፡ ሠራዊት፡ ወአመ፡ ጿወፎተንሥእ፡
 ንጉሥ፡ እምጸጉር፡ ወኃደረ፡ በዋህር፡ ወወሀቦ፡ ደጅ፡ አዝማች፡ ኢያሱ፡ መጽነ።
 ወተተክለ፡ ሐይመተ፡ ንጉሥ፡ ዘለይ፡ ዘቦቱ፡ ሰንደቅ፡ ዘብሩር፡ ዘያበርህ፡ ከመ፡
 ኮከብ፡ ጽባሕ ። ወቦቱ፡ ትእምርተ፡ መስቀል፡ በኦርኦያ፡ ሥሉስ፡ ቅዱስ፡ እስመ፡
 በውእቱ፡ መዋዕል፡ ኮነ፡ ነሎ፡ ግብር፡ ዘይትገበር፡ በትእምርተ፡ መስቀል፡ ወራ
 20 ትኒ፡ ገብሩ፡ በወላትዊህመ፡ ትእምርተ፡ መስቀል፡ ዘሐፃን፡ ከመ፡ ተገብረ፡ በዘ
 መነ፡ ቈስጠንጠናስ፡ ንጉሥ፡ ጽድቅ፡ ወዝ፡ ያኤምር፡ ከመ፡ ቀርቦ፡ ተኃጉሎተ፡
 አሕዛብ፡ ወሕይወተ፡ ምእመናን፡ ወበይእቲ፡ ዕለት፡ ወሀቦ፡ ራስ፡ ኃይሉ፡ አብቅ
 ልተ፡ ብዙኃነ፡ ለንጉሥ፡ ወአመ፡ ጿወፀሠርዓ፡ ንጉሥ፡ ማዕደ፡ ወጸውአመ፡ ለሕ
 ዝቦ፡ ጉጃም፡ ወሕዝቦ፡ ዳሞት፡ እሉሰ፡ ተበዓሰ፡ አነ፡ እቀድን፡ ወአነ፡ እቀድም።
 25 ወሰሚዎ፡ ንጉሥ፡ ይቤሎም፡ ሐሩ፡ አበልግከመ፡ በካልዕ፡ ዕለቲ፡ ተስዒልዩ፡
 ሕገከመ፡ ዘጥንት፡ ወዘንተ፡ ብሂሎ፡ ለመኳንንት፡ ወጨዋ፡ ልጅች፡ ወጭፍሮች፡
 ወአመ፡ ጿወጅበዕለተ፡ ሠነይ፡ ተንሥእ፡ ንጉሥ፡ እምዋህር፡ ወኃደረ፡ በክምር፡ 469b
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 ወተቀበልዎ፡ ካህናተ፡ ዙር፡ አምባ፡ በዝማሬ፡ ወአምጽአ፡ ንጉሥ፡ ጅካህነ፡ ወአመ፡
 30 ጿወጅተንሥእ፡ ንጉሥ፡ እመሸለምያ፡ ወኃደረ፡ በነፋስ፡ መውጫ፡ ወቦአሊቄ፡ ኃ
 ይሉ፡ ዘግራ፡ ወየሻለቃ፡ ንንጉል፡ ዘውእቱ፡ ትግሬ፡ የሻለቃ ። ወአመ፡ ጿወጅተን
 ሥእ፡ ንጉሥ፡ ወረደ፡ ቍልቀላቲ፡ ነፋስ፡ መውጫ፡ በእግር፡ ወኃደረ፡ በዘቢጥ፡
 ሚዳ፡ ወተኃጉሎ፡ ሰብእ፡ ወአንስሳ፡ በፀድፍ ። ወአወ፡ ጿወጅተንሥእ፡ ንጉሥ፡
 እምዘቢጥ፡ ሚዳ፡ ወኃደረ፡ በጫት፡ ውሀ ። ወተሰምዓ፡ ሞተ፡ ቁስ፡ አዔ፡ ክፍሉ፡

ወወሐ፡ ደጅ፡ አዝማች፡ ካሳ። ወአመ፡ ሸሀ፡ ተንሥአ፡ ንጉሥ፡ እምጫት፡ ውሀ፡
 ወኃደረ፡ በአንቺም። ተፈጸመ፡ ወርኃ፡ ኅደር። አመ፡ አሚሩ፡ ለታሕሣሥ፡ በፅ
 ለተ፡ ሠሉስ፡ ከነ፡ ውሎ፡ በሀየ። ወፈነውዎ፡ ለወራሪ፡ መንገል፡ ዋድላ፡ እስመ፡ ኃብ
 ሩ፡ ሰብአ፡ ዋድላ፡ በዘቲ፡ ክርምት፡ ምስለ፡ ዓማ። ወበይእቲ፡ ዕለት፡ ቦአት፡ ወይ
 ዘር፡ ምንትወደድ፡ እመ፡ ለደጅ፡ አዝማች፡ በቀቱ፡ ወወሐት፡ ወይዘር፡ የውብ፡ 5
 ዳር። ወአመጃአምጽአ፡ ደጅ፡ አዝማች፡ ካሳ፡ ለንጉሥ፡ ብዙኃን፡ አልሀምተ፡ ወአባ
 ግዓ፡ ጎብስተ፡ ወጸብሐ፡ ሚሰ፡ ወዕዕወ። ወበይእቲ፡ ዕለት፡ ቦአ፡ አዛገር፡ ዝክሩ፡
 ምስለ፡ ብዙኅ፡ ሰብአ፡ ጎንደር፡ ወአመ፡ ሹአሠርገውዎ፡ ለደጅአዝማች፡ ካሳ፡ በ
 ራስ፡ ወርቅ፡ በቅፍጣን፡ ወበልብስ፡ ክቡር። ወአዎደ፡ ሎቱ፡ አዋዳ፡ እንዘ፡ ይብል፡
 ወሀብነ፡ ለካሳ፡ ሢመተ፡ በጌምድር፡ ወላስታ፡ ተዘከር፡ ዘገብረ፡ ሎቱ፡ ሠናየ፡ ወል 10
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 ከር፡ እኩየ። ወአመ፡ ሸኮነ፡ ውሎ፡ በሀየ። ወአመ፡ ጅተንሥአ፡ ንጉሥ፡ እምእን
 ቺም፡ ወኃደረ፡ በየነጃ። ወአመ፡ ጁተንሥአ፡ ንጉሥ፡ እምየነጃ፡ ወኃደረ፡ በቤተ፡
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 ሥ፡ ለደጅ፡ አዝማች፡ አድገሀ፡ ከመ፡ ይትቀበሎ፡ ለደጅ፡ አዝማች፡ በጦ፡ እስመ፡ 15
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 ሤሞ፡ ንጉሥ፡ ለአሳላፊ፡ ብርቱ፡ ሰው፡ መልክተኛ፡ ጠያቂነት፡ ወወሐ፡ ደጃዝ
 ማች፡ በጦ፡ ወአመ፡ ሹወጅመጽአደረባ፡ ቤት፡ እምጎንደር። ወአመ፡ ሹወጅአዎደ፡
 ንጉሥ፡ አዋዳ፡ እንዘ፡ ይብል፡ ኩሉ፡ ሰብአ፡ ውጫሌ፡ ወሰብአ፡ ወሎ፡ ይትልዎ፡ 20
 ለደጅአዝማች፡ በጦ፡ ለደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ኩሉ፡ ዘተለዎ፡ 20
 ይትመሀር፡ ወኢይትወቀስ። ወአመ፡ ሹወጅ፡ አሠርገዎ፡ ንጉሥ፡ ለደጅአዝማች፡
 በጦ፡ በከመ፡ ይደሉ፡ ወአመ፡ ሹወጅ፡ ከሸፈነዎ፡ ንጉሥ፡ ለደጅ፡ አዝማች፡ በጦ፡
 ኅብ፡ ምኩናኑ። ወአመ፡ ሹወጅመጽአ፡ ደጅ፡ አዝማች፡ ካሳ፡ ወኃደረ፡ በጥቃ፡
 ከተማ፡ ወአመ፡ ሹወጅቦአ፡ ግብዓተ፡ ደጅ፡ አዝማች፡ ካሳ፡ ወአመ፡ ሹወጅቦአ፡
 ደጅአዝማች፡ ደሪ፡ ከዊኖ፡ ብዙኃ። ወወሐ፡ ተእኒዘመ፡ አሳላፊ፡ ወርቁ፡ 25
 ወኃይሉ፡ እስመ፡ ከብለሉ፡ ለቀቲለ፡ ኃላ፡ ወአመ፡ ሹወጅቦአ፡ ጀንጽራር፡ ቢረሌ፡
 ወገልሞ፡ ምስለ፡ ብዙኃን፡ ሰብአ፡ የጁ፡ ወአምባሰል። ወገደፍዎ፡ ቅድመ፡
 ንጉሥ፡ ለወልደ፡ ሥላሴ፡ ዓማ፡ ምስለ፡ ብዙኃን፡ ዓማዕደን። ወተንሥአ፡
 አዛገር፡ ያዕቆብ፡ ወተዋቀሶ፡ ሀየንተ፡ ንጉሥ፡ ወተፈትሐ፡ ቦቱ፡ ፍትሐ፡ ሞት።
 ንጉሥሰ፡ ትዓገሠ፡ ወሞቅሐ፡ እስመ፡ ኢይፈቅድ፡ ሞቶለኃጥእ፡ አላ፡ ግብአቸ፡ 30
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 ማች፡ ደሪ፡ ወለሰብአ። ወአመ፡ ጅሀ፡ ወሀብ፡ ለንጉሥ፡ ደሪ፡ ጠሌ፡ ዘጅአእጋሪሀ፡
 ዝኒ፡ ያኤምር፡ ከመ፡ ነትገ፡ ወሐፀ፡ ሥልጣነ፡ ዓረሚ፡ ኃጥእ፡ እስመ፡ ጠሊምሳሌ፡
 ኃጥእ፡ ውእቱ። ወአመ፡ ጅወጅአዎደ፡ ንጉሥ፡ አዋዳ፡ እንዘ፡ ይብል፡ ኢይሐር፡

ወራሪ፡ መንገል፡ ኢነጃ። ወአመ፡ ጄወጃጊዜ፡ ሰርክ፡ ጸውዖሙ፡ ንጉሥ፡ ለሊቀ፡
 ጉብኤዜና፡ ወአለቃ፡ ገብሩ፡ *ለተዛውኦ፡ ነገር፡ መንፈሳዊ፡ እስመ፡ ፍቁራኒሁ፡ ጥቀ፡ 47ob
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 ዜንወከ፡ ወይቤ፡ ንጉሥ፡ በሉ፡ ዜንወኒ፡ ወእመዝ፡ ይቤሉ፡ ሊቀ፡ ጉባዒ፡ ዜና፡ ወአ
 5 ለቃ፡ ገብሩ፡ ኢይነብብ፡ ለነ፡ ሰብእ፡ ሠናዩ፡ ወኢይፈቅድ፡ አዲዎተነ፡ ፈለገ፡ ገርጣ፡
 ወሐዊሮተነ፡ መንገል፡ ካልዕ፡ ብሔር። ወሰሚዖ፡ ንጉሥ፡ ተምዓ፡ ጥቀ። ወገሠ
 ጸሙ፡ በፍቅር፡ በከመ፡ ገሠጸ፡ እግዚእነ፡ ለጴጥሮስ፡ እንዘ፡ ይብል። ኦጎ፡ ፀ፡ ሃይ
 ማኖት፡ ምንት፡ ይፈርሃከ። ሰባ፡ ነጻሮ፡ እንዘ፡ ይናፍቅ፡ ወይፈርሀ። አመ፡ ሐረ፡
 ምስሌሁ፡ ዲባ፡ ባሕር፡ ወይቤሎሙ፡ ለምንት፡ ትትናገሩ፡ ካህናት፡ እንዘ፡ ከመዝ፡
 10 አንትሙ፡ ያአምሩኑ፡ ሰብእ፡ ዘይከውን፡ ሠናዩ፡ ወእኩዩ። እመሰ፡ የአምር፡ እም
 ኦእመረ፡ ዘርእሱ፡ ሰባ፡ ይነብብ፡ ሐሰተ፡ እምዚአሁ፡ ይነብብ፡ እስመ፡ ሐሳዊ፡
 ውኦቱ። ደዊትኒ፡ ይቤ፡ አንሰ፡ እምግዕዝዩ፡ ኩሉ፡ ሰብእ፡ ሐሳዊ፡ ውኦቱ፡ ወእፎ
 ነሐውር፡ እመ፡ ንሰምዕ፡ ተመዝብሮተ፡ አብያተ፡ ክርስቲያናት፡ ወተዘርዎተ፡ እባ
 ግዓ፡ ክርስቶስ። ዘውኦቶሙ፡ ምእመናን፡ ኢሰሚዕክሙኑ፡ ዘይቤ፡ እግዚእነ፡
 15 ሎቱ፡ ስብሐት፡ በወንጊል፡ ቅዱስ። ኖላዊ፡ ኒር፡ ይሚጡ፡ ነፍሶ፡ ቤዛ፡ ዓባግ
 ዒሁ። ይደልወነ፡ ከመ፡ ንትወከፍ፡ ቍረ፡ ሌሊት፡ ወዋዕዩ፡ መዓልት፡ ለዘተወክፈ፡
 በእንቲአነ፡ ተቀሥፎተ፡ ዘባን፡ ወተጻፍዎ፡ መልታሕት፡ እንዘ፡ አልቦቱ፡ ኃጢአት፡
 ወዕሚዖሙ፡ ዘንተ፡ ሊቀ፡ ጉባዒ፡ ዜና፡ ወአለቃ፡ ገብሩ። ሐሩ፡ መንገል፡ መካኖሙ፡
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 20 ልዩ፡ ለጃንጽራር፡ በረሌ፡ ምስለ፡ ሕዝቡ፡ ወአመ፡ ጄወጃጃሰሪቶ፡ ንጉሥ፡ ለደጃዝማ
 ቸ፡ ደሪ፡ ምስለ፡ ደጃዝማቸ፡ አድገህ፡ እስመ፡ ኃዕዝ፡ ቦሙ፡ እምቅድም፡ ወእዖደ፡
 ንጉሥ፡ አዋዲ፡ እንዘ፡ ይብል፡ ወሀብነ፡ ለባላምራስ፡ ዓለ፡ ኩሎ፡ ምኩናኖ፡ ዘጥንት።
 ወአመ፡ ጄወጃጃመጽአ፡ ዘተፈነወ፡ እምአቡነ፡ ዮሰብ፡ እኒዘ፡ ቅብዓ፡ ቅዱስ። ወአመ፡
 *ጄወጃሐረ፡ ተርቢኖስ፡ ኃይሉ፡ መንገል፡ ሀገሩ፡ እስመ፡ ሐመ፡ ወእንዘ፡ የሐውር፡ 471 a
 25 ተቃተለ፡ ምስለ፡ ወዓልተ፡ ደጅ፡ አዝማት፡ ገድሉ፡ በምክንያተ፡ ንገር፡ ኅዳጥ፡ ወበ
 ይእቲ፡ ዕለት፡ ቶነ፡ ፀብዕ፡ ዳግመ፡ በከተማ፡ ንጉሥ። ወገሠዶሙ፡ ንጉሥ፡ ለአለ፡
 አንሥኡ፡ ፀብዓ፡ ቦእምኔሆሙ፡ ዘቀሠ፡ ወቦእምኔሆሙ፡ ዘሞቅሐ፡ ወአመ፡ ጄወ
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 30 ቡር፡ ወሀብ፡ ንጉሥ፡ አልህምተ፡ ለመካንንት፡ ወሊቃውንት፡ ወለወይዘዝር፡ ወለ
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 ለጥዑመ፡ ገዝር፡ ወሠናዩ፡ ግብር፡ ወማእምረ፡ ምክር፡ ወፍቁረ፡ ንጉሥ፡ ክቡር
 ቀኝ፡ አዝማቸ፡ የሥላሴ፡ ባርያ። ወዜነወ፡ ለንጉሥ፡ ምጽአተ፡ ደጃዝማቸ፡ ወል

ደ፡ ገብር፡ ኤል ። ወአመ፡ ጀወዓለ፡ ንጉሥ፡ ምሰለ፡ መኳንንት፡ በምከር፡ ወአመ፡
 ቪቦአ፡ ዘተፈነው፡ እምይቲ፡ ወራስ፡ አያዳደር ። ወአመ፡ ጀወዓለ፡ ንጉሥ፡ እንዘ፡
 ይሰምዕ፡ ነገረ፡ ላእካን፡ ወአመ፡ ጅአዎደ፡ ንጉሥ፡ አዋዲ፡ ለውሉደ፡ ራስ፡ ጎሹ፡ እን
 ዘ፡ ይብል፡ ፍብል፡ ፍርድ፡ ይብቃ ። ወአመ፡ ጅወዓለ፡ ንጉሥ፡ ለባሕቲቱ፡ ወአመ፡
 ጂሰትዮ፡ ንጉሥ፡ ፈውሰ ። ወአመ፡ ጅቦአ፡ ወዓሌ፡ ንጉሥ፡ ዘሐረ፡ እኒዘ፡ በቅለ፡ ለ 5
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 አሠርገም፡ ንጉሥ፡ በራስ፡ ወርቅ፡ ለፊታውራሪ፡ አይደኝ፡ ሥዩመ፡ ዳኅና ። ወአመ፡
 ሸወጀወዓለ፡ ንጉሥ፡ ለባሕቲቱ ። ወአመ፡ ሸወጀኢተረክበ፡ ንጉሥ ። ወአመ፡ ሸወ
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 እኒዘ፡ መጻምረ፡ ንጉሥ፡ ዘወርቅ፡ ዘይበርቅ፡ ከመ፡ መብረቅ፡ ዘከማሁ፡ ዘኢተገ
 ብረ፡ እምቅድመዝ፡ ለካልዓን፡ ነገሥት፡ ወምስሌሁ፡ መጽኡ፡ ከሀናት፡ ዘተፈነዉ፡
 እመልአከ፡ ብርሃናት፡ ዘፈሩ፡ ዐዌመ፡ ታቦተ፡ ሥሉስ፡ ቅዱስ፡ ወታቦተ፡ አቡነ፡
 ተክለ፡ ሃይማኖት፡ ወምስሌሁ፡ መጽኡ፡ ዘተፈነዉ፡ እምቁስ፡ አጊ፡ ከብቱ ። እኒዘ፡ 20
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 ክለ፡ ሃይማኖት ። ዘተሥዕለት፡ በሰሌዳ፡ ብሩር፡ ወወሀበ፡ ለንጉሥ ። ዓዲመጽኦ፡
 ዘተፈነዉ፡ እምራስ፡ እያዳር ። ወአመ፡ ሸወጅኮነ፡ ሳህ፡ በከተማ፡ እስመ፡ ሞቱ፡
 ሐሚጥመ፡ አደራ፡ ወልደአሎ፡ ፋሰል፡ ወአብረን፡ ገዳም፡ ወዓሌ፡ ራስ፡ ኃይሉ፡
 ወአመ፡ ሸወጅኢተረክበ፡ ንጉሥ፡ ወአመ፡ ጅሁ፡ መጽኦ፡ አባ፡ ወልደ፡ ሐዋርያት፡ 25
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 ነዮ፡ ንጉሥ፡ ለአሳለፊ፡ መድኅን ። ወምሴተ፡ ከዊኖ፡ እስምዓ፡ ድምዕ፡ ነፍጥ፡ ምጽ
 አቱሰ፡ ኢኮነ፡ በርቱዕ፡ ሕሊና፡ ወበፍቅር ። እመሰ፡ ኢያምጽኦ፡ ፈቃደ፡ እግዚአ
 ብሔር፡ ወግማ፡ ቀኝ፡ አዝማች፡ ዮሥላሴ፡ ባርያ፡ ፍቁረ፡ ንጉሥ፡ እምኢመጽኦ፡ 30
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 ፈደ፡ ገበረ፡ ሠናይ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ኢትማ፡ ለእኩይ፡ በእኩይ፡ አለ፡
 ማ፡ በገበረ፡ ሠናይ ። ወአመ፡ ጅወጀቦአ፡ ደጅአዝማች፡ ወልደ፡ ገብርኤል፡
 472 a ምስለ፡ ቀኝ፡ አዝማች፡ ዮሥላሴ፡ ባርያ፡ ፍቁረ፡ ንጉሥ፡ * ወበዊኦ፡ ደጅ፡ አዝማች፡

ወልደ፡ገብርኤል ። ወሀቦ፡ ለንጉሥ፡ ወልደ፡ አሁኑ፡ እንዘ፡ ይብል፡ ነዋወልደ፡
 እኑከ፡ንጉሠ፡ነገሥት፡ጥብብ፡ሰገድ፡ተክለ፡ሃይማኖት፡ዘአማኅ፡ኅዳ፡ኅብ፡አቡዮ፡
 ራስ፡ሚካኤል፡ሶበ፡መነነ፡መንግሥተ፡ምድር፡አሚሃ፡ኃዘነ፡ንጉሥ፡በተዘክሮ
 ተ፡ሞተ፡እኑሁ ። ወተፈሥሐ፡በነጽሮተ፡ገጸ፡ ወልዱ፡አቤቆ፡ገብረ፡መድኅን፡
 5 ወእምዝ፡ሠርዓ፡ማዕደ፡ ወአብልዖ፡ ለደጅዝማች፡ ወልደ፡ ገብርኤል፡ ኅብ፡ ን
 ጉሥ ። ወወሀቦ፡በዙኃ፡አምኃነፍጠ፡ ወወላትወ፡ዘብሩር፡ ወጽዋን፡ ወርቅ፡ዓዲ፡
 ወሀቦ፡ዖፈ፡ዘትትናገር፡ከመ፡ሰብእ፡ ምጽአተ፡ዛቲኒ፡ዖፍ፡ ያኢምር፡ከመ፡ትመ
 ጽእ፡ኅብ፡ ንጉሥ፡ለተራጽአ፡ርግብ፡ኖኅ፡እግዝ፡እትነ፡ቅድስት፡ድንግል፡በጄማ
 ርያም፡ማርያም፡ ወላዲተ፡ አምላክ፡ ወበይእቲ፡ ሶለት፡ ዓቀመ፡ንጉሥ፡ ነባረ፡ ዘ
 10 መቻ፡ዘአምሐራ ። ። ። ። ። ። ።
 ወአመ፡ጅወጃፈነዎሙ፡ ንጉሥ፡ ለራስ፡ ኃይሉ፡ ወለፊታውራሪ፡ ኢኮንያን፡ በፍ
 ጽም ። ወአመጅወጅ፡ፈነዎሙ፡ ንጉሥ፡ ለደጅአዝማች፡ አድገሀ፡ መንገለ፡ ራስ፡
 ኃይሉ፡ ወፊታውራሪ፡ ኢኮንያን፡ ወፈነዎ፡ ለአቤቶ፡ ገብረ፡ መድኅን፡ መንገለ፡ ወ
 ኅኒ፡ ምስለ፡በጅሮንደ፡ ሕዝቅያስ፡ ወቀኝ፡ አዝማች፡ የማርያም፡ ባርያ፡ ወፈነዎሙ፡
 15 ለኩሎሙ፡ ላእካን፡ ዘመጽኡ፡ እምጐንደር፡ ዓዲ፡ ፈነወ፡ ኅብ፡ እሙ፡ ንግሥት፡
 ወአቡነ፡ ዮሳብ፡ ወእጨጌ፡ ተስፋ፡ ወዓቃቤ፡ ሰዓት፡ አቤሴሴም፡ ወራስ፡ አያዳር ።
 ወኩሎሙ፡ ከሀናት፡ ወሊቃነ፡ ከሀናት፡ ጦማረ፡ መልእክት ። ናሁ፡ ሶበ፡ ስማዕነ፡
 ተመዝብሮተ፡ አብያተ፡ ክርስቲያናት፡ ወተዳውዎተ፡ ምእመናን ። ወእምኩሎሰ፡
 ዘየዓቢ፡ ተሰብሮተ፡ ታቦትነ፡ በማኅዌ፡ ወበመፍጽሕ፡ በእደ፡ አረማውይን፡ ቀና
 20 ቅንዓተ፡ መንፈሳዊ ። በከመ፡ ይቤ፡ ዳዊት፡ ቅንዓተ፡ ቤትክ፡ በልዓኒ፡ ወሐርነ፡
 ከመ፡ንጽብዎሙ፡ ለአረማያን ። ሐዊሮትነሰ፡ ተአሚነነ፡ አክ፡ ብዝኃ፡ ሠራዊትነ፡
 ወኢኃይሉ፡ ፈረስነ ። እስመ፡ ኢይድኅን፡ ንጉሥ፡ በብዝኃ፡ ሠራዊቱ ። ወፈረስኒ፡
 ሐሰት፡ ኢያድኅን ። አለ፡ ተአሚነነ፡ ጸሎትክሙ ። ይእዜኒ፡ ጸልዩ፡ ለነ፡ ከ* መ፡ ጸ 472b
 ለዩ፡ ለሕርቃል፡ ንጉሥ፡ ሰብአ፡ ኢየሩሳሌም ። ወአቡነ፡ ጳጳሳዊን፡ ለከሌብ፡
 25 ንጉሠ፡ ኢትዮጵያ፡ አመ፡ ፊንሐስ፡ ሐሳዊ፡ ያትርፍሰ፡ ስንጉሥ፡ መሢሐዊ፡ አንት
 ሙ፡ ተአምሩ፡ ከመ፡ ይብል፡ መጽሐፍ፡ ጸልዩ፡ በእንተ፡ ናቡከደነ፡ ሃር፡ እምቅድመ፡
 ይኩን፡ ፀወዝመነ፡ ሐዋርያትኒ፡ ይቤሉ ። ጸልዩ፡ በእንተ፡ ንጉሥ ። እምነሂ፡ ንግ
 ሥት፡ ኅዝኒ፡ እስመ፡ ኃዘነ፡ ርብቃ፡ ላዕለ፡ ያዕቆብ፡ ወኃዘነ፡ ያዕቆብ፡ ላዕለ፡ ዮሴፍ ።
 ወኃዘነ፡ እግዝእትነ፡ ላዕለ፡ ወልደ፡ ዋህድ፡ ወዘንተ፡ ሐማረ፡ እምድኅረ፡ ፈነወ ።
 30 ኢወሀቦ፡ ንጉሥ፡ ለአዕይንቲሁ፡ ንዋመ፡ ወኢድቃስ፡ ለቀራንብቲሁ፡ ወኢዕረፍተ፡
 ለመለትሒሁ፡ አላ፡ ኃደረ፡ ኩላ፡ ሴሊተ፡ እንዘ፡ ይጸሊ ። ከመ፡ አቡሁ፡ ዳዊት፡ ወ
 ይብል፡ ለምንት፡ ገደፍከነ፡ እግዚአ፡ ለዝሉፋ ። ወተምዓዕክ፡ መዓተክ፡ ላዕለ፡ አባ
 ግዓ፡ መርዒትክ፡ ተዘክር፡ ማኅበረክ፡ ዘአቅደምክ፡ ፈጤረ ። እስመ፡ ከመ፡ ሰዕወ፡
 ገደም፡ ሰብሩ፡ በጉድብ፡ ኖኃቲሂ፡ ወአውዓዩ፡ በእሳት፡ መቅደሰክ ። እምይእዜሰ፡

ተበቀል፡ በቀለ፡ ደሞሙ፡ ለእግብርቲክ፡ ዘተክዕው ። ይባዕ፡ ቅድሚክ፡ ገዳርሙ፡
 ለሙቁሐን ። ወበከመ፡ ዕባየ፡ መዝራዕትክ ። ተሠላሎሙ፡ ለደቂቀ፡ ቅቱካን ።
 ቅድመኒ፡ ዓዕደ፡ ወይን፡ አፍለስክ፡ እምግብዕ ። ደደድክ፡ አሕዛበ፡ ወተክልክ፡
 ከያሃ ። ወካል፡ በዙኃ፡ ጸሎተ፡ እንዘ፡ ይጸሊ፡ ኃደረ፡ ንጉሥ፡ በይእቲ፡ ሌሊት፡
 ወአመ፡ ጸወጃእም ቅድመ፡ ሥርቀተ፡ ፀሐይ፡ ተንሥኦ፡ ንጉሥ፡ እምቤተ፡ ሐር፡ እን 5
 ዘ፡ ይነድድ፡ ከመ፡ እሳት ። ወያበርሀ፡ ከመ፡ ማኅቶት፡ ወአክሊለ፡ ርእሱ፡ ዘወርት፡
 የሐውር፡ በደኅሬሀ፡ በእደ፡ ቢጅርንድ፡ አያዳር ። ዓዲ፡ ሀለዉ፡ ወላትወ፡ ብሩር፡
 ዘያንፀበርቁ፡ ከመ፡ ፀሐይ ። እፍራስ፡ ሀኒ፡ ቀሊላነ፡ ፋጸት፡ ከመ፡ ስረተ፡ አንስርት፡
 የሐውሩ፡ በደኅሬሀ፡ ዓደ፡ በለወ፡ በግዕ፡ ክቡድ፡ ቀርን፡ ዘይተልዎ ። ወተሊወዝ፡
 በግዕ፡ ያሊምር፡ ከመ፡ ይተልዎ፡ ለንጉሥ፡ በግዓ፡ መድኃኔት፡ ወመሥዋዕተ፡ 10
 ዓርብ ። ወልዑለ፡ ሥልግን፡ እግዚእነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ለተራ
 473 a ድኦ፡ ወቅድሜ*ሀ፡ የሐውሩ፡ ሊቀ፡ ጉባኤ፡ ዜና፡ ወአለቃ፡ ገብሩ፡ ምስለ፡ ታቦተ፡
 ሥሉስ፡ ቅዱስ፡ ወታቦተ፡ እቡነ፡ ተክለ፡ ሃይማኖት፡ ወሥኦለ፡ እግዚእነ፡ ሎቱ፡
 ስብሐት፡ ዘውእቱ፡ ነገር፡ ርእስ ። አለቃ፡ የማርያም፡ ባርያሂ፡ ሀሎ፡ ሀየ፡ እመ
 ሰ፡ ጸሐፍነ፡ ነገሎ፡ ሠራዊቶ፡ ወንዋየ፡ ሐቅሎ፡ ለንጉሥ፡ እምያግመር፡ ክርታስ ። 15
 ወፈጸሞ፡ መርሀበ፡ ቤተ፡ ሐር፡ ወረደ፡ ንጉሥ፡ ቀላቀሊተ፡ ገርግ፡ በእግር፡ እንዘ፡
 ይኅሊ፡ ወይብል፡ ኖን፡ ማኅቶት፡ ለእግርየ፡ ሕግክ፡ ብርሃን፡ ለፍኖትየ ። ዓዲ፡ እን
 ዘ፡ ይብል፡ ተንሥኦ፡ ተቀበለነ፡ ወርኢ፡ አንተ፡ እግዚኦ፡ አምላክ፡ ኃያላን፡ ንጉሠ፡
 እስራኢል ። ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በምድረ፡ ሸን፡ ዘደውንት፡ ወሞቱ፡
 ሰብእ፡ ወእንስሳ፡ በዐድፍ፡ ወኮነ፡ ትግሬ፡ ደጌነ፡ ደጅ፡ አዝማች፡ ካሳሰ፡ ተርፈ፡ በ 20
 ቤገምድር ። ወሰሚያሙ፡ ስብእ፡ ወሚሌ፡ ወወሎ፡ ወተሎማ፡ ከመ፡ ተንሥኦ፡
 ንጉሥ፡ እምቤተ፡ ሐር፡ ደንገ፡ ጥቀ፡ ወአኃዘሙ፡ ፍርሃት፡ ወረዓድ ። ወሐሙ
 በሀየ፡ ከመ፡ እንተ፡ ትወልድ ። ሰብእ፡ ወሎሰ፡ ሐሩ፡ እምብዝኃ፡ ድንጋዔ፡ ኅበ፡
 መምሀራኒሆሙ፡ ወማእምራኒሆሙ፡ እንዘ፡ ይኬልሎ፡ ወይብሎ ። ወይ፡ ለነ፡ አሌ፡
 ለነ፡ እስመ፡ መጽአ፡ ብነ፡ ንጉሥ፡ ግሩም፡ እንዘ፡ ሰይፍ፡ ዘጃአፋሁ፡ ወስተ፡ እዲሁ፡ 25
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 ንጉሥ ። ብፀዕ፡ ዘይእኅዘሙ፡ ለደቂቅነ፡ ወይነጽሎሙ፡ ውስተ፡ ኩኩሕ፡ ወይ፡
 ለነ፡ አሌ፡ ለነ፡ እስመ፡ መጽአ፡ ብነ፡ አንበሳ፡ ኃያል፡ ዘእምነገደ፡ ይሁዳ፡ ወሥርወ፡
 ደዊት፡ ይሰብር፡ ዓዕመነ፡ ወይክፀ፡ እንጉዳነ ። ወሰሚያሙ፡ ዘንተ፡ መምሀራኒ
 ሆሙ፡ ወማእምራኒሆሙ፡ ይቤሎ፡ ምንተ፡ ተሂልዩ፡ በልብከሙ፡ ደቂቅነ፡ ይመስለ 30
 ክሙነ፡ ዘትክሎ፡ ተቃውሞ፡ ምስለ፡ ዝንቱ፡ ንጉሥ፡ ኃያል፡ ይክልነ፡ ብርዕ፡ ተቃ
 ውሞ፡ ምስለ፡ እሳት፡ ወጠሊ፡ ምስለ፡ ነምር፡ ወላህም፡ ምስለ፡ አንበሳ፡ እምንዕስነሂ፡
 ንሰምዕ፡ ከመ፡ ይመጽእ፡ ንጉሠ፡ ክርስቲያን፡ ወበሀየ፡ ይኳንና፡ ለምድር፡ ወይኳን
 473 b ና፡ *ለዓለም፡ በጽድቀ፡ ወለአሕዛብነ፡ ። እመሰ፡ ተኃሥሠ፡ መድኃኒተክሙ፡

ንሥኡ፡ አልሀምተ፡ ወባኡ፡ ውስተ፡ ሐይመታተሀ፡ ሥግዳ፡ ለዝንቱ፡ ንጉሥ፡ ታ
 ሕተ፡ እገሪሀ፡ ወሰማዖሙ፡ ዘንተ፡ ሰብአ፡ ወሎ፡ ይቤሉ፡ ዝንቱ፡ ምክር፡ ሠናይ፡
 ንዑንሐር፡ ጎበ፡ ንጉሥ፡ ኃያል፡ ወንብጻሕ፡ ቅድመ፡ ገጹ፡ በአማን፡ ወበልሳነ፡ ኃለ፡
 ንዩብብ፡ ሎቱ፡ ወንብኪ፡ ቅድመተክለ፡ ጊዮርጊስ፡ ንጉሥን፡ እስመ፡ ውእቱ፡ እግ
 5 ዘእነ፡ ወዘንተ፡ አቀሂሎመ፡ አቀመ፡ ምክረ፡ ሰብአ፡ ወሎ ። ንትመየጥኬ፡ ኃበ፡
 ዘቀደሚ፡ ነገር ። ወአመ፡ ጅወጃኮነ፡ ውሎ፡ በሀየ፡ ወአፍለሰ፡ ደጅ፡ አዝማች፡ ወል
 ደ፡ ገብርኤል፡ አምባ፡ ጽኑዓ፡ እስመ፡ ኢወሀቡ፡ አምኃ፡ ለንጉሥ፡ ሰብአ፡ አምባ፡
 እመሰ፡ ኢከልና፡ ምሕረተ፡ ንጉሥ፡ ዕዕውኒ፡ እምኢተር፡ ። ወአመ፡ ጅወጃተን
 ሥአ፡ ንጉሥ፡ እምሸን፡ ወወረደ፡ ቀልቀሊተ፡ በሽሎ፡ በእግር ። ወተኃጉሉ፡
 10 ስብአ፡ ወእንስሳ፡ ንጉሥሰ፡ የኃዝን፡ ለፌ፡ በእንተ፡ ተኃጉሎተ፡ ምእመናን፡ በእደ፡
 አረሚ ። ወለፌ፡ በእንተ፡ ተኃጉሎተ፡ ሕዝብ፡ በፀድፍ፡ ከመ፡ ኢይትርፍ፡ ሐዊ
 ረ፡ ዘመቻ ። ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በበሽሎ፡ ወአመ፡ ጅወጃኮነ፡ ውሎ፡
 በሀየ፡ እስመ፡ በዓለ፡ እግዚአብሔር፡ ውእቱ ። ወአመ፡ ጃሁ፡ ትንሥኡ፡ ንጉሥ፡
 እምበሽሎ፡ ወኃደረ፡ በሸን፡ ዘአምሐራ ። ተፈጸመ፡ ወርኃ፡ ጥር ። ። ።
 15 ወአመ፡ ዕለየካቲት፡ በዕለተ፡ ሐሙስ፡ ተንሥኡ፡ ንጉሥ፡ እምሸን፡ ወኃደረ፡ በሰዲ፡
 አምበሳ፡ ወወተኃተሉ፡ ሠራዊተ፡ ምስለ፡ ሰብአ፡ ሀገር፡ ወአምጽአ፡ ደጅ፡ አዝማ
 ች፡ በሐ፡ አልሀምተ፡ ወኅብስተ፡ ወሚሰ፡ ብዙኃ፡ ለንጉሥ፡ ወአመ፡ ጃተንሥኡ፡
 ንጉሥ፡ እምሰዲ፡ አንበሳ፡ ወኃደረ፡ በኩሎ፡ ወቦአ፡ ከተሜ፡ ወልደ፡ አበይጨፋ፡
 ዘወሎ፡ ወሰገደ፡ ለንጉሥ፡ ቅድመ፡ ንጉሥኒ፡ አዖደ፡ አዋዲ፡ እንዘ፡ ይብል፡ ከሉ፡
 20 ሰብአ፡ አምሐራ፡ ወወሎ፡ ወውጫሌ፡ ይባዕ፡ በእደ፡ ደጅ፡ አዝማች፡ አድገሀ፡ ወ
 በይእቲ፡ ዕለት፡ መጽአ፡ ዳዊት፡ እምደቂቀ፡ ቤቱ፡ ለንጉሥ፡ አስመ፡ ነበሪ፡ ተአዘዘ፡
 ምድረ፡ ወሎ፡ ወእምዝ፡ አዘዘ፡ ንጉሥ፡ ዳግ*መ፡ ሀየ፡ ወዚወዎሙ፡ በፍኖት፡ ሰብአ 474 a
 ውጫሌ ። ወአመ፡ ፫ኮነ፡ ውሎ፡ በሀየ ። ወአመ፡ ፀኮነ፡ ውሎ፡ ዳግመ፡ በሀየ ።
 ወአመ፡ ፭ተንሥኡ፡ ንጉሥ፡ እምከሎ፡ ወኃደረ፡ በቀርቀር፡ ወበይእቲ፡ ዕለት፡
 25 ገደፋ፡ ለንጉሥ፡ ዕልገታተ፡ ቀቲሎሙ፡ ፀረ፡ አማሮች፡ ወደረሶ፡ ወዓሌ፡ ራስ፡ ኃይ
 ሉ፡ ወአመ፡ ፮ተንሥኡ፡ ንጉሥ፡ እምቀርቀር፡ ወኮነ፡ ላስቶች፡ ደጅነ፡ ወኃደረ፡
 በንደላስ፡ ዘምድረ፡ ወሎ፡ ወአመ፡ ፯ቦአ፡ መነሾ፡ ዘእምዓበይተ፡ ወሎ፡ በአደ፡ ደጅ፡
 አዝማች፡ አድገሀ፡ ወሰገደ፡ ለንጉሥ፡ ቅድመ፡ ወምሰሌሀ፡ መጽአ፡ ሰብአ፡ አም
 ሀራ፡ ዘተጸወወ፡ ወዜነወ፡ ለንጉሥ፡ እንዘ፡ ይብሉ፡ ውስተ፡ አፍላገ፡ ኃለ፡ ሀየ፡
 30 ነበርነ፡ ወበካይነ፡ ሶበ፡ ተዘከርናግ፡ ለተድባበ፡ መርያም፡ መቅደስነ፡ እለሂ፡ ሄወ
 ወነ፡ ይሠይጡነ፡ ከመ፡ ላህም ። ወከመ፡ በግዕ፡ ይጠብሑነ ። እምይእከሰ፡ ይት
 ባረክ፡ እግዚአብሔር፡ አምላክ፡ ጅኤል፡ ዘአንሥኡ፡ ለነ፡ እምቤተ፡ ኢደሱ፡ ገብሩ፡
 ቀርነ፡ መድኃኒትነ ። ወዘንተ፡ ሰሚዖ፡ አንክረ፡ ንጉሥ፡ ወጸለየ፡ መዝሙረ፡ ዳዊት፡
 ዘጅወፀተሠረልክ፡ እግዚአ፡ ምድረክ፡ ወሚጥክ፡ ሄዋሁ፡ ለያዕቶብ፡ እስከ፡ ተፍጻ

ሜቱ፡ ወዘንተ፡ እምድኅረ፡ ፈጸመ፡ ይቤሎ፡ ለመነሾ፡ ትፈቅድኑ፡ ትኩን፡ ክርስቲያ
 ናዊ ። ወአውሥኦ፡ መነሾ፡ ወይቤ፡ ዘንተሰ፡ ኢይፈቅድ፡ ኦንጉሥ ። አላ፡ እነብር፡
 ክመ፡ አቡዮ፡ እለሰ፡ ፡ መጽኢ፡ ምሰሌሀ፡ ይቤሎ፡ ንሕነሰ፡ ንፈቅድ፡ ከዊነ፡ ክርስ
 ቲያን ። እስመ፡ ጥንተ፡ ክርስቲያን፡ ንሕነ፡ ወሰሚዖ፡ ንጉሥ፡ ይቤ፡ ዘፈቅደ፡ ይ
 ኩን፡ ክርስቲያናዊ፡ ወዘኢፈቀደ፡ ይንበር፡ ከመ፡ ኦቡሀ፡ ። ዘንተ፡ ዘይቤ፡ ንጉሥ፡ 5
 እስመ፡ ዮአምር፡ ከመ፡ ይብል፡ መጽሐፍ፡ ኢታጥምቅምሙ፡ ለዓረማውያን፡ በግ
 ብር ። እንዘ፡ ኢዮአምነ፡ ፍጹመ፡ ከመ፡ አይሣለቁ፡ ገቢዖሙ ። ወእምዝ፡ ሰገደ፡
 መነሾ፡ ቅድመ፡ ንጉሥ ። ወይቤ፡ እመሰ፡ ተሠላልከነ፡ ፍጹመ፡ ሀበኒ፡ መካነ፡ ዘእ
 ኑብር፡ ቡቱ፡ ምስለ፡ ሰብእዮ፡ ወእንስሳዮ፡ ወይቤሎ፡ ንጉሥ፡ ንበር፡ ኅበ፡ ዘኢንረክ
 በክ፡ ወይቤሎ፡ መነሾ፡ እመሰ፡ ኢዓቀብከነ ። እግዚእዮ፡ አይቲኑ፡ ኦሐውር፡ 10
 474 b እ* መንግሥትክ ። ወአይቲ፡ እጉይይ፡ እምቅድመ፡ ምኹናንክ፡ እምኒ፡ ዓረጉ፡
 ውስተ፡ ደብር፡ ነዊኅ፡ እምየኒ፡ ያወርደኒ፡ ነፍጥክ ። ወእመኒ፡ ወረድኩ፡ ውስተ፡
 መርሀብ፡ ስፋሕ፡ ሀየኒ፡ ይዲግነኒ፡ ፈረስክ ። ወሰሚዖ፡ ንጉሥ፡ ዘንተ፡ ተራኅርኃ፡
 ወወሀቦ፡ ፩መካነ፡ ዘይሠመይ፡ ደረቅ፡ አምባ ። እስክ፡ ጊዜሁ፡ ወአዖደ፡ ንጉሥ፡
 አዋዲ፡ ዘይብል፡ ነሉ፡ ዘይቀትል፡ እምጋላ፡ እንዘ፡ ኢንፈትሕ፡ ንሕነ፡ ንትቤ 15
 ቀሎ፡ ዓቢዮ፡ በቀለ ። ወአመ፡ ቿተንሥኦ፡ ንጉሥ፡ እምገዳላለ፡ ወፈለጦ፡ ለንዝ፡
 ወረሰዮ፡ ለግራ፡ አዝማች፡ አድያሞ፡ ምስለ፡ ላንትብዬ፡ ናብሊስ፡ ደጀነ ። ወዓቀባ፡
 ለአሐቲ፡ ብእሲት፡ እስክ፡ ትወልድ ። ወበይእቲ፡ ዕለት፡ መጽኢ፡ ዘተፈነዉ፡
 እምደጅአዝማች፡ ሉቦ፡ ወአዖደ፡ ንጉሥ፡ አዋዲ፡ ዘይብል፡ ነሉ፡ ዘተለዎ፡ ለደጅ
 አዝማች፡ ሉቦ፡ ይትመሐር፡ ወኢይትወቀስ፡ ወኃደረ፡ ንጉሥ፡ በወርቅ፡ ማስጫ ። 20
 ወአመ፡ ህወዓለ፡ ምስለ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኢል፡ ወበጌሠሙ፡ ቦአ፡
 ግብዓተ፡ በሠርክ፡ ሰንበት፡ መነሾ፡ ወአመ፡ ህወዓለ፡ ንጉሥ፡ ምስለ፡ ደጅ፡ አዝ
 ማች፡ ወልደ፡ ገብርኤል ። በትፍሥሕት፡ ወወሀቦ፡ ለንጉሥ፡ ቅኔ፡ ደጅ፡ አዝማች፡
 ወልደ፡ ገብርኤል ። ወበይእቲ፡ ዕለት፡ ፈነዎ፡ ንጉሥ፡ በፍኖተ፡ ቃል፡ ሸዋ ። ወሠ
 ርክ፡ ከዊኖ፡ መጽኢ፡ ዓበይ፡ ጩፋ፡ ወጉራቲ፡ ምስለ፡ ብዙኃን፡ ሰብአ፡ ወሎ፡ እኒዘ 25
 ሙ፡ አምኃ፡ መጋዝዓ፡ ወአልሀምተ፡ ብዙኃ፡ ወሰገዱ፡ ለንጉሥ፡ ዓዲ፡ ብዙኃን፡
 ሰብአ፡ ሸዋ፡ ዘይሰመይ፡ መልጋር ። ወሰገዱ፡ ለንጉሥ፡ ወአመ፡ ህወዓለ፡ ንጉሥ፡ ሕይ
 መቶ፡ ዘለይ፡ ውስተ፡ መርሀብ፡ ስፋሕ ። ወተረክበ፡ በክብረ፡ መንግሥት፡ ብዙኅ፡
 አመ፡ አይሁዳዊት፡ መሢሕ፡ ወእምዝ፡ መጽኢ፡ ደጅ፡ አዝማች፡ በጦ፡ ምስለ፡ ሰ 30
 475 a ሎሙ፡ ለነገሥት ። እምጥንት ። * ወአሐቲ፡ ካልዕት፡ ወሰገደ፡ ቀድመ፡ ንጉሥ፡
 ወወሀቦ፡ እሎንተ፡ ሉላተ፡ ወተፈሥሐ፡ ንጉሥ፡ ጥቀ፡ ወሰብሐ፡ ለአግረክብሔር ።

እነዝ፡ ይብል፡ እምደእዜሰ፡ ያስተበዕዑኒ፡ ነሉ፡ ትውልድ፡ እስመ፡ ገብረ፡ ሊተ፡
 ኃይለ፡ ዓቢይተ፡ ወቅዱስ፡ ስሙ፡ ። ወእምዝ፡ ገብአ፡ ውስተ፡ መካነ፡ ወአመ፤ ደባ፡
 ገሠ፡ ንጉሥ፡ ለደጅ፡ አዝማት፡ በጦ፡ እንዝ፡ ይብል፡ እመ፡ ኢሚጥኮሙ፡ ለክርስቲ፡
 ያን፡ ዘተሠይጡ፡ በሀገርከ፡ ኢይከውን፡ ሠናይ፡ ወአመ፡ ፤ ደባ፡ ከሆናተ፡ ጎል፡
 5 እኒዘሙ፡ ታቦተ፡ ጊዮርጊስ፡ ። ወአመ፤ ደባ፡ ከሆናተ፡ ንጉሥ፡ ለሰፈረ፡
 ደጅ፡ አዝማት፡ በጦ፡ እስመ፡ ጉዩ፡ ሕዝበ፡ ዘኢሁ፡ ውጫሎች፡ በተንሕል፡ ወ
 አደም፡ እኑሁ፡ ሐረ፡ ሌሊተ፡ ምስሌሆሙ፡ ንጉሥሰ፡ ቀሠሮሙ፡ ለእለ፡ ዓገቱ፡
 ሰፈሮ፡ ለደጅ፡ አዝማት፡ በጦ፡ ። ወአዶደ፡ አዋዲ፡ እንዝ፡ ይብል፡ ወሀብነ፡ ለበጦ፡
 ሀገረ፡ ዘይሰመይ፡ አዳዳ፡ ወአመ፡ ፤ ደባ፡ ከሆናተ፡ አምሀሎሙ፡ ለሰብአ፡ ወሎ፡ እለ፡ አፍቀሩ፡
 10 ከዊነ፡ ክርስቲያን፡ ከመ፡ ኢይክሀዱ፡ ዳግመ፡ ። ወአመ፡ ፤ ደባ፡ ከሆናተ፡
 ተደባብ፡ ማርያም፡ ወበይእቲ፡ ዕለት፡ ቀተለ፡ ኃላ፡ እምገጠኛሞች፡ ዘሐሩ፡ ወራሪ፡
 ዓዲ፡ አዶደ፡ አዋዲ፡ እንዝ፡ ይብል፡ ወሀብነ፡ አማራ፡ ደጅ፡ አዝማትነት፡ ለደረሰ፡
 ወኩሉ፡ ሰብአ፡ አምሐራ፡ ። ይባዕ፡ በበብሔሩ፡ ወሀብነ፡ ለክንቲባ፡ ከብቲ፡ ሀገሮ፡
 ዘጥንት፡ ዘትሰመይ፡ መቅደላ፡ ። ወአመ፡ ፤ ደባ፡ ከሆናተ፡ ደረሰ፡ መንገል፡
 15 ጂፋ፡ ወተሞቅሐ፡ ደጅ፡ አዝማት፡ በጦ፡ እስመ፡ ዓበየ፡ መይሐተ፡ ክርስቲያን፡
 እለ፡ ተሠይጠ፡ ። ወአመ፡ ፤ ደባ፡ ከሆናተ፡ ጥምቀተ፡ ክርስትና፡ ለውሉደ፡ ዓበይ፡
 ጨፋ፡ ዘወሎ፡ ወለደራ፡ ገላውዲዎስ፡ ዘትሎማ፡ ምስለ፡ ሕዝቦሙ፡ ወለደጅ፡
 አዝማት፡ ሉቡ፡ ። አጥመቆ፡ ምስለ፡ ሕዝቦ፡ ጥምቀተ፡ ቁድር፡ እምአንስቲኒ፡ ሠላሳ፡
 ተጠምቃ፡ ። ወአልበሶሙ፡ ንጉሥ፡ ልብስ፡ ክብር፡ ለወልደ፡ ዓበይ፡ ጨፋ፡ ዘይሰ
 20 መይ፡ ከተሚ፡ ተሀበየ፡ ንጉሥ፡ አርእየነ፡ ጸጋሁ፡ ለካልዓንስ፡ ። ተሀበይዎሙ፡ መ
 ኳንንት፡ በበርሶሙ፡ ወመጠውዎሙ፡ እምሥጢር፡ ቅዱስ፡ ወበይእቲ፡ *ዕለት፡ 475b
 ቦአ፡ መስፍነ፡ መልዛ፡ ዘይሰመይ፡ ወበሾ፡ ። ወወሀበ፡ ለንጉሥ፡ መጋዝን፡ ወምሴ
 ተ፡ ከዊኖ፡ ሠርዓ፡ ንጉሥ፡ ማዕደ፡ ወአብልዎሙ፡ ለጋሎች፡ ዘትጠምቁ፡ ። ወለዘአ
 ጥመቁ፡ ከሆናት፡ ወለደጅ አዝማት፡ ወልደ፡ ገብርኤል፡ ። ወወሀበ፡ ደጅ አዝማት፡
 25 ወልደ፡ ገብርኤል፡ ቅኔ፡ ዘአምላኪያ፡ እንዝ፡ ይብል፡ ። ሀየ፡ አጥፍአ፡ ማኅቶተ፡ ጸላ
 ዒ፡ ነገረ፡ ። እምደኅረ፡ ረከበ፡ ዘአምክ፡ ክብረ፡ ተክለ፡ ጊዮርጊስ፡ እሳት፡ በላዒ፡ ክሣ
 ደ፡ መዓምጽ፡ ሣዕረ፡ ። ወእምዝ፡ ወሀበ፡ አለቃ፡ ገብሩ፡ ቅኔ፡ ሥላሴ፡ እንዝ፡ ይብል፡ ።
 ክሆናት፡ ሠወርዎ፡ ለዕንቁ፡ ስምክ፡ ቲዎድሮስ፡ በውሣጤ፡ መዝገብ፡ ስምክ፡ አፍ
 ዓዊ፡ ተክለ፡ ጊዮርጊስ፡ ዘይት፡ ዘቀደስከ፡ አሕዛበ፡ ምድር፡ አዛቲ፡ ዕለት፡ ። እም
 30 ዝኒ፡ ነገር፡ ቀዋሚ፡ እንተ፡ አልቦቱ፡ ሐሰት፡ ። ኢይትናገር፡ ሰብእ፡ ቃለ፡ ሐሚት፡ ።
 ሰመ፡ ፈግሪሁ፡ በውሣጤ፡ ቤት፡ ። እምሕዝባዊ፡ ሠወረ፡ ዳዊት፡ ። ወአመ፡ ፤ ደባ፡ ከሆናተ፡
 ሀበ፡ ንጉሥ፡ እልሀምተ፡ ለመኳንንት፡ ወለመሳፍንት፡ ወለሊቃ፡ ውንት፡ ። ወአመ፡
 ፤ ደባ፡ ከሆናተ፡ ጥምቀተ፡ ለብዙኃን፡ ሰብአ፡ ወሎ፡ እለ፡
 መጽኢ፡ ምስለ፡ ወበሾ፡ ወቦኢ፡ ብዙኃን፡ መሐይምናን፡ ዘነበሩ፡ በእደ፡ ፡ አረሚ፡

ምስለ : ብዙኃን : ታቦታት : ወአመ : ጅወፀአዎደ : ንጉሥ : አዋዲ : እንዘ : ይብል :
 ወሀብነ : ምክናነ : መልዘ : ለወለሾ : ወአመ : ጅወጅበዕለተ : እሑድ : አብልዎ : ን
 ጉሥ : ለደጅ : አዝማች : ወልደ : ገብርኤል : ምስለ : ውኅደን : መኳንንት ። ወወሀ
 በ : ሊቀ : ገብኤ : ዜና : ለንጉሥ : ቅኔ : ሥላሴ : እንዘ : ይብል ። እግዚአን : ሶበ : አይ
 ድዓ : ለስመ : ነገሥት : ጥንተ : ፊደሉ : ተክለ : ጊዮርጊስ : እምደበል : ጸሐፊ : መን 5
 ገለ : ቲዎድሮስ : ሐረ ። ወአመ : ሰማዒ : በዝንቱ : አንከረ ። አመ : ጸሐፊ : ወንጌል :
 ድኅረዝ : በወይነ : ዝገጋዔ : ዘሰክረ ። ጥንተ : ስም : ጀተ : አመ : አኅበረ ። እንዘ : ደኃ
 ራዌ : ያቀድም : ኅበ : ኢያአመረ ። ቀዳማዊ : ኢጳሕፊ : ድኅረ ። ወበይአቲ : ዕለት :
 476 a ቦኡ : ሰብአ : ትሎማ ። ወአመ : ጅ* ወጂወዓለ : ንጉሥ : ምስለ : መኳንንት : በምክር :
 እስመ : ሶበ : ቀንዓ : ሰይማን : በተጠምቆተ : አረማውያን : ወተመይጦተ : ክርስቲያ 10
 ን : እምጸዋዌ : ዘርዓ : ክርዳደ : ዓመፃ : ውስተ : ገራኅተ : ልቦመ : ለስብአ : ትግሬ :
 እስከ : ይብሉ : እመ : ኢተንሥአ : ንጉሥ : ነሐውር : ንሕነ : ኅበ : ብሔርነ : እስመ :
 ፊራኅነ : ጥቀ : ወቀትረ : ከዊኖ : አዎደ : ንጉሥ : አዋዲ : እንዘ : ይብል : ለተድባበ :
 ማርያም : ወለውሉደ : ራስ : ጎቩ : ወለሰብአ : ትሎማ : የጥንት : ይብቃ ። ወበይአቲ :
 ዕለት : ተወጥነ : ዓቢይ : ጸም : ወአመ : ጅወጂጸውአ : ንጉሥ : ለደጅ : አዝማች : 15
 ወልደ : ገብርኤል : ምስለ : ዓበይተ : ሕዝቡ : ወይቤ : ተዓገሡ : ንስቲተ : እስከ : ይመ-
 ጽር : ዘፈነውናሁ : ምድረ : ሸዋ : ወአስከ : ይገብአ : ውስተ : ብሔሩ : ነሉ : ዘተዔ
 ወወ : ሕዝበ : ክርስቲያን : ወኢትፍርሁ : እስመ : በዝንቱ : ኢንመውት : ዘእንበለ :
 ዘነሐዩ : ወሰማያሙ : ዘንተ : ሕዝበ : ትግሬ : አተወ : ውስተ : መካኖ ሙ : ብሂሎ ሙ :
 ነሎሂ : ተማኪረነ : ንዜንወክ ። ወበይአቲ : ዕለት : ፈነዎ : ንጉሥ : ለሻለቃ : ሚጣ 20
 ር : ዘውእቱ : ከኒሳ : የሻለቃ : ምስለ : ሕዝቡ : ከመ : ይርድኦ : ለደጅ አዝማች : ደ
 ረሶ ። ወጸቢሐ : ተማክሩ : ሕዝበ : ትግሬ : ከመ : ይኅድዓዎ : ለንጉሥ : ወይሐሩ :
 ሀገሮ ሙ : እስመ : ዓመፃሆ ሙ : ለሕዝበ : ትግሬ : ኅበ : ኅበ : ይጸንዕ : ሐረ ። ወአው
 ዓዩ : ሰፈሮ ሙ : በእሳት : መዓልተ : ፊታውራሪ : ኢኮንያንሂ : አውዓዩ : ሰፈሮ ሙ :
 በእሳት ። እም ሕዝበ : ጃዊስ : ወሕዝበ : ጎጃም : ወሕዝበ : ደጀአዝማች : ገደሉ : 25
 አልቦ : ዘሀለዩ : ከመ : ይሐር : ኃዲጎ : ንጉሥ : ተሚሃ : ተመሰለ : ራስ : ኃይሉ : በኢዮ-
 አብ : ኃይል : መልአከ : ኃይሉ : ለደዊት : ንጉሥ : ወኮኑ : ያጸንዖ ሙ : ለሕዝቡ : እን
 ዘ : ይብል : ይመስለከ ሙኑ : ዘተሐውሩ : ኃዲገከ ሙ : ንጉሠ : እስመ : ኢይሤኒ :
 ዝነገር : ለደኃሪ : መዋዕል : ወአመ : ተሐውራ : ብሔረከ ሙ : ዝኒ : ዘንጉሥ : ውእቱ :
 476 b ለሰብአ : ሚጫሂ : ገሠ* ጸመ : እንዘ : ይብል : ከመዝ ። ወዘንተ : ብሂሎ : ሐረ : ራስ : 30
 ኃይሉ : ለሐውጸ : ንጉሥ : ወሶበ : ነጸረ : ንጉሥ : ምጽአቶ : ተፈሥሐ : ጥቀ : ወይቤ
 ሎ : እመ : መጻእከ : አንተ : ኢይዘረውኑ : ሕዝብከ : ወአውሥአ : ራስ : ኃይሉ : ወይ
 ቤ : ኢይደቅ : ልቡ : ለእግዚአዮ : ንጉሥ : እስመ : አልቦ : እም ሕዝብ : ዘየሐውር :
 ኃዲጎ : ንጉሥ : እም ቅድመ : እመት : አነ : ገብሩ : ወእንዘ : ይብል : ከመዝ : መጽአ :

ጋላ፡ ሶባ፡ ርእየ፡ ጠሰ ። ወሐረ፡ ራስ፡ ኃይሉ፡ ለተቃትሎ፡ ምስለ፡ ጋላ፡ ወእምዝ፡
 ጎዩ፡ ዳላ፡ ቀተሎ፡ ጅእም ሕዝብ፡ ማጫወበይእቲ፡ ዕለት፡ ሃመወ፡ ብዙኃ፡ ፈታው
 ራሪ፡ የሥላሴ፡ ባርያ፡ ለአጉርሮ፡ ነገር፡ ንጉሥስ፡ ሶባ፡ ርእየ፡ ተሐውተተ፡ ሠራዊቱ፡
 አዎደ፡ አዋዲ፡ እንዘ፡ ይብል፡ ጌሠመ፡ ንትነሣእ፡ ወነሐውር፡ ብሔረነ ። ወእመዝ፡
 5 ፈንዎ፡ ብሔሮ፡ ለደጅ፡ አዝማች፡ ሉቦ፡ ብሔሮ፡ ውሃቦ፡ ነፍጠ፡ ወለምደ፡ ከመ፡
 ይጽብዎ፡ ለውጫሊ ። ወአመ፡ ፳ ወ፱አዕለተ፡ ሐሙስ፡ ተንሥኦ፡ ንጉሥ፡ እም
 ወርቅ፡ ማስጫ፡ እንዘ፡ ይጥኃር፡ ከመ፡ አንበሳ፡ ዘአኅደብዎ፡ ገደላሁ፡ እስሊ፡ አፈ
 ጸመ፡ ፈቃይ፡ ዘውእቱ፡ ሐድሶተ፡ አብያተ፡ ክርስቲያናት፡ ዘተመዘበራ፡ በእደ፡
 አረማኔ፡ ወተወከሮተ፡ ጸባሕቱ፡ እመርዳ፡ አዝማች፡ አከፋ፡ ወሰን ። ወበይእቲ፡
 10 ዕለት፡ ከኑ፡ ደጌነ፡ ራስ፡ ኃይሉ፡ ወደጅ አዝማች፡ አድገህ፡ ወፊታውራሪ፡ ኢኮንያን።
 ህየንተ፡ ፈታውራሪስ፡ ከኑ፡ ደጅ፡ አዝማች፡ ኢያሱ፡ ወደጅ አዝማች፡ ከብቲ፡ ወ
 ደጅ አዝማች፡ አብ፡ ሥሉስ ። ወእንዘ፡ የሐውሩ፡ በፍኖት፡ መጽአ፡ ጋላ፡ ኅበ፡ መ
 ኳንንት፡ ዘከኑ፡ ደደነ ። ወበይእቲ፡ ዕለት፡ ከነ፡ ዳግመ፡ ራስ፡ ኃይሉ፡ ማኅፈደ፡
 ጽኑዓ፡ ቅድመ፡ ገጸ፡ ጸላዒ፡ ወነሰተ፡ አረፍተ፡ ፀብዕ፡ ወአስተኃፈሮመ፡ ለወራዙ
 15 ተ፡ ጋላ፡ ዘውእቱ፡ ወሎ፡ ዓበይተ፡ ወሎስ፡ ተርፋ፡ እንዘ፡ ይብሉ፡ ኢንገብር፡ ፀብዓ፡
 ምስለ፡ እግዚአኑ፡ ንጉሥ፡ ወቀተሉ፡ ደቂቀ፡ ቤቱ፡ ለራስ፡ ኃይሉ፡ ብዙኃነ፡ ወዓልተ፡
 ደጅ፡ አዝማች፡ *አድገህኒ፡ ወፊታውራሪ፡ ኢኮንያን፡ ብዙኃነ፡ ቀተሉ፡ ወገደፋ፡ 477 a
 ዕልገታተ፡ ለንጉሥ፡ ወኃደረ፡ ንጉሥ፡ በአውሳ፡ ከተማ ። ወቦአ፡ አባ፡ ቄርሎስ፡
 ዘተፈነወ፡ እምይቲ፡ ዓዲ፡ ቦአ፡ ዘተፈነወ፡ እምራስ፡ አያደር፡ እኒዘ፡ ታቦተ፡
 20 ወዘተፈነወ፡ እምወይዘሮ፡ እንኮይሉል፡ ዓዲ፡ ፈነወ፡ ጦማራት፡ መልእክት፡ ጽ
 ራግ፡ ማሰፊ፡ ጳጌጠሌዎን ። ወመልእክ፡ ብርሃናት፡ ኒሩት፡ ወአመ፡ ፴ሁ፡ ተንሥኦ፡
 ንጉሥ፡ እምአውላ፡ ከተማ፡ ወኃደረ፡ በምረ፡ ውጫሌ፡ ዘይሰመዩ፡ ሰንገላ፡ ወማ
 ኅረከ፡ ሴፋ፡ ወርቁ፡ ጅጋላ፡ እምውጫሌ፡ ወገደፈ፡ ለንጉሥ፡ ወበይእቲ፡ ዕለት፡ መጽ
 እምጎንደር፡ ውሉደ፡ ደጅ፡ አዝማች፡ ዱሎ፡ ወፊታውራሪ፡ ኢኮንያን፡ በይእቲ፡
 25 ዕለት፡ ኃለፈ፡ ወከነ፡ በፍጽም፡ ወከኑ፡ ትግሮች፡ ደጅነ፡ ተፈጸመ፡ ወርኃ፡ የካቲት ።
 አመጸለመጋቢት፡ አዕለተ፡ ቀዳም፡ ተንሥኦ፡ ንጉሥ፡ እምሰንገላ፡ ወከኑ፡ ደጅነ፡
 ውሉደ፡ ራስ፡ ኅሹ፡ ወኃደረ፡ ንጉሥ፡ በጨረቃ፡ ዘአደላ፡ ወበይእቲ፡ ቦአ፡ ጋላ፡
 ኅበ፡ ንዝ፡ ወቀተለ፡ ብዙኃነ፡ እም ወዓልተ፡ ንጉሥ፡ ወመኳንንት፡ ዓዲ፡ ማኅረከ፡
 ሰብአ፡ ወንዋየ፡ ብዙኃነ፡ ወሐይመተ፡ ንጉሥ፡ ዘለይ ። ወእመዝ፡ ዲገንዎ፡ ትግ
 30 ሮች፡ ወተቃተልዎ፡ ወአትፈፋ፡ ብዙኃነ፡ ሰብአ፡ ወሐይመተ፡ ንጉሥ፡ ዘተማኅረከ፡
 ወገደፋ፡ ለንጉሥ፡ እንዘ፡ ይተርፍ፡ እምኔሁ፡ ኅዳጥ፡ ዘመንገለ፡ አንቀጽ፡ ዝነ፡ የአ
 ምር፡ ከመ፡ ይትረኅው፡ ሎቱ፡ ለንጉሥ፡ አንቀጽ፡ ሸዋ ። ወዓልተ፡ ንጉሥሂ፡ ገደፋ፡
 ዕልገታተ ። ቀተሎመ፡ እምውጫሊ ። ወሠርከ፡ ከዊኖ፡ መጽአ፡ እምኧፋ፡ ደጅ፡
 አዝማች፡ ደረሶ፡ ወከንቲባ፡ ከብቲ፡ ወሻለቃ፡ ማጣር ። ወአመ፡ ፪ ወዓለ፡ ንጉሥ፡

የኃዝን፡ በሞቱ፡ አኒዘ፡ ርእሶ፡ ለአደም፡ ያርብሐዊ፡ ወልደ፡ ማመድ፡ ዓሊ፡ እስ
 መ፡ ተንሕለወ፡ ወሐረ፡ ቀዳሚ፡ እንዘ፡ ይብል፡ ንጉሥ፡ አጠምቆ፡ ወእራስዮ፡ ወ
 ልደ፡ እመኒ፡ ይብል፡ ሰብእ፡ ይተሞቃሕ፡ እምቅድመ፡ ይሐር፡ እስመ፡ ጉሕላዊ፡
 ወ-አቱ፡ ይቤ፡ ንጉሥ፡ ዘሰ፡ ፈዳዩ፡ ፍዳ፡ እምቅድመ፡ እዳ፡ ዓመ፡ ወ-አቱ፡ እመሰ፡
 5 ዓመ፡ ይራኢ፡ ወ-ስተ፡ ልብዩ ። ኢይስምዓኒ፡ እግዚአብሔር፡ ወበእንተዝ፡ ሰም
 ዓኒ፡ እግዚአብሔር፡ ለዝንተ፡ ዓረማዊ፡ ዓማዒ፡ ወጉሐላዊ፡ ወ-ስተ፡ እደ፡ ን
 ጉሥ ። ወሞተ፡ በእኩይ፡ ሞት፡ ወተመትረት፡ ርእሶ፡ በከመ፡ ይቤ፡ ዳዊት ። ግበ፡
 ከረዩ፡ ወደኃዩ፡ ወይወድቅ፡ ወ-ስተ፡ ግብ፡ ዘገብረ ። ወይገብእ፡ ፃግሀ፡ ዲበ፡ ር
 እሱ ። ወትወርድ፡ ዓመ፡ ዲበ፡ ድማሀ ። ወሞተ፡ ከመ፡ አኪ፡ ጠፊል፡ ምስለ፡
 10 ሕዝቡ፡ አረማውያን፡ ሠዩ፡ ምእመናን፡ ወቀቃልያነ፡ ክርስቲያን፡ ዝንቱ፡
 መንክር፡ ወዕዑብ፡ ጥቀ፡ እምጳዕመት፡ እስከ፡ ይእዜ፡ ዘነግሠ፡ ልሂቃን፡ ነገሥት፡
 ኢገብሩ፡ ከመዝ፡ ወኤሀለዩ፡ አዲወ፡ በሸሎ፡ በሕ*ቱ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ 478b
 ጊዮርጊስ፡ እንዘ፡ ሕፃን፡ አጥብዓ፡ ልቦ፡ ወሰበረ፡ ጥኃተ፡ አድባር፡ ወቀጥቀጠ፡
 ከዩንወ፡ ዘሐፃን፡ ወሐረ፡ እስከ፡ ጽንፈ፡ ሸዊ ። ወተወክራመ፡ ለምእመናን፡ እም
 15 ፍኖተ፡ አጽራሪሆመ፡ እመንቱሂ፡ አእመሩ፡ ግብረ፡ እግዚአብሔር፡ ወመንክሮሂ፡
 በውለት፡ ልኅት ። ወተራሥሐ፡ እስመ፡ እምግብርናተ፡ ወጫሌ፡ አዕረፉ ። ንጉሥ
 ኒ፡ ሰብሐ፡ ለእግዚአብሔር፡ በመዝመረ፡ ዳዊት፡ እንዘ፡ ይብል ። አንተ፡ እግዜአ
 ብሔር፡ በሕቲትከ፡ ዓቢይ፡ ዘትገብር፡ መንክረ ። አርአይኮመ፡ ለሕዝብከ፡ ኃይለ
 ረ፡ ወአድኃንኮመ፡ ለሐዝብአ፡ በመዝራዕትከ ። ወከመዝ፡ እንዘ፡ ይብል፡ ኃይረ፡
 20 ንጉሥ፡ በይእቲ፡ ሌሊት ። ወአመ፡ ገበዕለተ፡ ሐመ-ስ፡ ፈነዎ፡ ንጉሥ፡ ለደጅ፡ እዝ
 ማች፡ በረሌ፡ አዘዘ፡ መንገለ፡ ብሔሩ ። ወአመ፡ ገበዕለተ፡ ዓርብ፡ ወዓለ፡ ንጉሥ፡
 በምክር፡ ምዕለ፡ መኳንንት፡ ወአመ፡ ገበዕለተ፡ ቀደም፡ ቦአ፡ ራስ፡ ኃይሉ፡ በምክር፡
 ምስለ፡ መኳንንት፡ ወአመ፡ ገበዕለተ፡ እሐድድ፡ ኮነ፡ ፍጻሜ፡ ዘቅድመ፡ ንጉሥ፡
 ከመ፡ የሀብ፡ ራስ፡ ኃይሉ፡ ወለቶ፡ ለደጅ-አዝማች፡ ደረሶ፡ ወሠርክ፡ ከዊኖ፡ መጽአ፡
 25 ደጃዝማች፡ በረሌ፡ ምስለ፡ ብዙኃን፡ ሰብአ፡ ወጫሌ፡ ዘይስመዩ፡ ወሮግዬ ። ወበ
 ይእቲ፡ ዕለት፡ አረቁ፡ ንጉሥ፡ ለደጅ፡ አዝማች፡ ደረሶ፡ ምስለ፡ ወሉድ፡ ራስ፡ ጎሸ ።
 ወአመ፡ ገበዕለተ፡ ሰነይ፡ ተንሥአ፡ ንጉሥ፡ እምልጎት፡ ወኃይረ፡ በቀስት፡ አም
 ቡላ ። ወአደደ፡ አዋዲ፡ እንዘ፡ ይብል፡ ወሀብነ፡ ጉልትሃ፡ ለደጋላስ፡ ወአልበሶ፡
 ሜላተ፡ ወበይእቲ፡ ዕለት፡ ኮነ፡ ደጅነ፡ ራስ፡ ኃይሉ፡ ወደጅ፡ አዝማች፡ አድገህ፡
 30 ወአመ፡ ገበዕለተ፡ ሠሉስ፡ ተንሥአ፡ ንጉሥ፡ እምቀለተ፡ አምቡላ፡ ወኃይረ፡
 በበሸሎ፡ ወከኑ፡ ደጅነ፡ ራስ፡ ኃይሉ፡ ወደጅ፡ አዝማች፡ አድገህ ። ወተርፈ፡ ጃንጽ
 ራር፡ በረሌ፡ በአምባዕል ። ወበይእቲ፡ ዕለት፡ ገደፉ፡ ዕልገታተ፡ ሐሬ፡ ለንጉሥ፡
 ቀቲሎመ፡ እም ወጫሌ ። ወተማሳረክ፡ ብዙላ፡ እምትግሬ፡ በደጅን፡ ወበይእቲ፡
 ሌሊት፡ ወርኅ፡ ደመ፡ ኮነ ። ወያኢምር፡ ዝንቱ፡ ተዋርደተ፡ መኰንን፡ ዓማዒ፡

479a ወዕቡይ። *አሜሃ፡ ሠርቀ፡ ሌሊት፤ ፲ወጃ። ወአመ፡ ፲ወጃበዕለተ፡ ረቡዕ፡ ተንሥኦ፡
 ንጉሥ፡ እምበሽሎ፡ ወኮኑ፡ ደጅነ፡ ደጅ፡ አዝማች፡ ከብተ፡ ወደጅ፡ አዝማች፡ አብ
 ሥሉስ፡ ወገደፉ፡ ሐራ፡ ዕልገታተ፡ ለንጉሥ፡ ቀቲሎሙ፡ በደጅን፡ እምውጫሌ።
 ወበይኢቲ፡ ዕለት፡ መጽኦ፡ አሊደግ፡ እስመ፡ ፈነውዎ፡ ስብኦ፡ ወሎ፡ ኅበ፡ ንጉሥ፡
 እንዘ፡ ይብሉ፡ ተሶአል፡ ብነ። ኦንጉሥ፡ እምአመ፡ ተንሣእከ፡ ንጉሥ፡ እምብሔ 5
 ርነ፡ ኤቀዓደውነ፡ እመኮን፡ ዘወሰንከ፡ ለነ። ዘንተ፡ ዘይቤሉ፡ ሰብኦ፡ ወሎ፡ እስመ፡
 ፈርሀ፡ ጥቀ፡ ሶበ፡ ርእዩ፡ እንዘ፡ ይውዒ፡ ደብረ፡ ልጎት፡ በእሳት። ወጸርሐ፡
 እንዘ፡ ይብሉ፡ መኑ፡ ውእቱ፡ ዝንተ፡ ለሰብኦ፡ ውጫሌ፡ ንጉሠ፡ ከዋኖ፡ ዘሞዎሙ፡
 መኑ፡ ዝንቱ፡ ዘበኃይሉ፡ ነደ፡ እሳት፡ ምስለ፡ ውጫሌ፡ ይትበዓስ። መኑ፡ ዝንቱ፡
 ዘበብዝኃ፡ ሥልጣኑ፡ ለአንቀጸ፡ ልጎት፡ ስበሮ። ዝንቱስ፡ ዘተነግረ፡ እምጥንት፡ 10
 ኃያል፡ ንጉሠ፡ ጅኤል፡ ወእቱ፡ ዘንተስ፡ አኮ፡ በሕቲቶሙ፡ አሕዛብ፡ ዘይቤሉ፡
 ንሕነሂ፡ ውሉደ፡ ክርስቲያን፡ ንብሎ፡ ለንጉሥነ፡ ተቀብዓ፡ እንዘ፡ ሕባን፡ በእደ፡
 መልአክ፡ በኅቡዕ፡ በከመ፡ ዜነዎ፡ መልአከ። ለአቡነ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡
 ይብል፡ በጃ፻ወጃ፻ወጃ፻መት፡ ሀለወ፡ ነጋሢ፡ ዘይትቀበዕ፡ ቅብዓ፡ መንግሥት።
 ወአመ፡ ዩብል፡ እፎ፡ ጎንደዩ፡ እንዘ፡ ኢይነግሥ፡ እምድነረ፡ ተቀብዓ። ንግበ 15
 ዕኼ፡ ኅበ፡ ጥንተ፡ ነገር። ወበይኢቲ፡ ዕለት፡ ኃአረ፡ በዩወቶት፡ ወገደፉ፡ ሐራ፡
 ዕልገታተ፡ ለንጉሥ፡ ቀቲሎሙ፡ እምውጫሌ፡ ወአመ፡ ፲ወጃበዕለተ፡ ሐሙስ፡
 ተንሥኦ፡ ንጉሥ፡ እምዩወቶት። ወበይኢቲ፡ ዕለት፡ ኮነ፡ ደጅነ፡ ዩሻለቃ፡ ሚጣር፡
 ወፈታውራረ፡ ደንዝዚ፡ ወቀተሉ፡ ሐራ፡ እምውጫሌ። ወአውዓዩ፡ ሰብኦ።
 እሳት፡ ዘቋያ፡ በይኢቲ፡ ዕለት፡ ወተመይጡ፡ ደጅ፡ አዝማች፡ ደረሶ፡ ወውሱደ፡ 20
 ራስ፡ ኅሹ፡ መንገለ፡ ብሔሮሙ፡ ወኃደረ፡ ንጉሥ፡ በሻጌ፡ ዘደውንት። ወአመ፡

479b ፲ወጃበዕለተ፡ ዓርብተንሥኦ፡ ንጉሥ፡ እምሻጌ። ወኃደረ፡ ንጉሥ፡ በዋቃ፡ ቤተ፡
 ዮሐንስ፡ ወበይኢቲ፡ ዕለት፡ ኮነ፡ ደጅነ፡ አበጋዝ፡ ጉግሣ፡ ወተኃጉሉ፡ ሰብኦ፡ ወአን
 ስሳ፡ በመርግ፡ ወአመ፡ ፲ወጃበዕለተ፡ ቀዳም፡ ሞቅሐ፡ ንጉሥ፡ ለደጅ፡ አዝማች፡
 ወልደ፡ ገብርኤል፡ በዓመ፡ ዘዘከርናሁ፡ ቅድመ፡ ወምለሌሁ፡ ሞቅሆሙ፡ ለገን 25
 ቤላ፡ ፍሥሐ፡ ወለአብደላ፡ ወነሥኦ፡ ከሎ፡ ንዋዩ፡ ወከሎ፡ ነፍጠ፡ ወአንስሳ።
 ለሕዝበ፡ ትግሬስ፡ መሐሮሙ፡ ወአዎደ፡ ሎሙ፡ አዋዲ። ወበይኢቲ፡ ዕለት፡ መ
 ጽኦ፡ ደጅ፡ አዝማች፡ ካስ፡ እምገረገራ፡ ወአመ፡ ፲ወጌበዕለተ፡ እሑድ፡ ገብረ፡
 ንጉሥ፡ ሹመት፡ ሸረት፡ ወሢሞ፡ ለደጅ፡ ዝማች፡ አደገሀ፡ ቤገምድር፡ ደጅ፡ አዝ
 ማችነት፡ ወጋዲሻ፡ ዩሻለቅነት፡ ወለፈታውራረ፡ ኢኮንያን፡ ዳሞት፡ ደጅ፡ አዝማ 30
 ችነት። ወለራስ፡ ኃይሉስ፡ ሚመቶ፡ ዘጥንት፡ ወወሀቦ፡ ለምደ፡ ለደጅ፡ አዝማች፡
 ወልደ፡ ገብርኤል፡ ዘሥርግው፡ ለወርቅ፡ ወበብሩር። ለደጅ፡ አዝማች፡ ካሳሄ፡
 ወሀቦ፡ ምክናነ፡ እመኪና፡ ወሢመተ፡ ሊቀ፡ ከሀናትነት፡ ዘወረወር፡ ለብለቲ፡ ንጌታ፡
 ጎልጅሂ፡ ወለወይዘሮ፡ እንኮይ፡ ሉል፡ ወለወይዘሮ፡ ምንትወደድ፡ አሀገረ፡ ወጉ

ልተ፡ ወሀቦሙ ። ወሢመተ ፡ ጥግረ፡ ወሀቦ፡ ለአስፋ፡ ወሰን፡ ወአመ፡ ፤ ፲ ወጀቦሰለተ፡
 ሰነይ፡ ወዓለ፡ ንጉሥ ፡ እንዘ ፡ ይትዌክፍ፡ ዘተርፈ ፡ ንዋየ ፡ ወልደ ፡ ገብርኤል ።
 ወፈነው ፡ ላእካነ ፡ ወመበስራነ ፡ መንገለ፡ ገንደር ። ወአመ፡ ፤ ፲ ወጁዘሰለተ፡ ሠሉስ፡
 ተንሥአ፡ ንጉሥ ፡ እምሀየ፡ ወኃደረ፡ በገረገራ ። ወአዎደ ፡ አዋዲ ፡ እንዘ ፡ ይብል ።
 5 ኢይንሣእ፡ መኑሂ ፡ እምይእዘ ፡ እክለ፡ ወንዋየ ፡ እምበዓለ ፡ ሀገር፡ ወአመ፡ ፤ ፲ ወህበ
 ሰለተ፡ ረቡዕ፡ አዎደ፡ ንጉሥ ፡ አዋዲ ፡ እንዘ ፡ ይብል ፡ ወሀብነ ፡ ሢመተዳኅና ፡ ለፊታ
 ውራራ፡ አይዳኝ ። ወተንሣኦ ፡ እምገረገራ፡ ኃደረ ፡ በመውቀሪያ ። ወተርፈ ፡ ደጅ፡
 አዝማች፡ አድገህ ፡ በገረገራ ፡ ወምስሌዑ ፡ ዓሊ ፡ ተርፈ ። ወአመ፡ ፤ ጅሁ ፡ በሰለተ፡
 ሐሙስ ፡ ተንሥአ ፡ ንጉሥ ፡ እመውቀሪያ ፡ ወኃደረ፡ በ*አፈርገማኝ ። ወአመ፡ ፤ ጅሁ 480a
 10 ጀቦሰለተ ፡ ዓርብ ፡ ተንሥአ ፡ ንጉሥ ፡ እምአፈርገማኝ ። ወኃደረ ፡ በክምር ፡ ደንገያ ፡
 ወተወክፍዎ ፡ ከህናተ ፡ ቤተ ፡ ልሂም ፡ ወዙርአምባ ፡ በማኅሌተ ፡ ወበት ፡ ፍሥ
 ሕት ። ወበይእቲ ፡ ሰለት ፡ ሰደደሙ ፡ ንጉሥ ፡ ለሹቴ ፡ ኃይሉ ፡ ወለስሐን ፡ ኃይሉ ፡
 ወለናሆም ፡ ምንተስናት ። ወለዒዋ ፡ ዘክምክም ፡ መንገለ ፡ ገዳም ፡ ወነሥአ ፡ አህጉ
 ሪሆሙ ፡ እስመ፡ ተረክቡ ፡ በዓመፃ ። ለሕዝብ ፡ ትግራሂ ፡ ፈነዎሙ ፡ ብሔሮሙ ፡ አዎ
 15 ደ ፡ አዋዲ ። ወአመ፡ ፤ ጅወጀቦሰለተ ፡ ቀዳም ፡ ኮነ ፡ ውሎ ፡ በሀየ ፡ ወአመ፡ ፤ ፲ ወጅቦሰለተ፡
 እሑድ ፡ ወአለ ፡ ንጉሥ ፡ ምስለ ፡ መኳንንት ፡ በሙብልዕ ፡ ወበመስቲ ፡ እስመ፡ በዓለ ፡
 ደብሪ ፡ ዘይት ፡ ውእቱ ። ወአመ፡ ፤ ጅወጀቦሰለተ ፡ ሰነይ ፡ ተንሥአ ፡ ንጉሥ ፡ እም
 ክምር ፡ ደንገያ ፡ ወቦአ ፡ አሪንኝ ። ወገብረ ፡ ክተማ ፡ በሀየ ፡ ወሐነጸ ፡ ቤተ ፡ ስፋሐ ፡
 ወሠናየ ፡ ጥቀ ። ወአመ፡ ፤ ጅወጀቦሰለተ ፡ ሠሉስ ፡ ሐሩ ፡ በብብሔሮሙ ፡ በፈቃደ ፡
 20 ንጉሥ ፡ ሰብአ ፡ ገጃም ፡ ምስለ ፡ ራስ ፡ ኃይሉ ፡ ወሰብአ ፡ ዳሞት ፡ ምስለ ፡ ደጅ ፡ አዝ
 ማች ፡ ኢኮንያን ፡ ወኩሎሙ ፡ ሰብአ ፡ ሜጫ ። ለደጅ ፡ አዝማች ፡ ገድሉሄ ፡ አሠር
 ገዎ ፡ ትጉሥ ፡ በአልባስ ፡ ቀጠንት ፡ ወፈነዎ ፡ ብሔሮ ፡ ወወሀቦ ፡ ለራስ ፡ ኃይሉ ፡ ነፍጠ ፡
 ወአመ፡ ፤ ጅወጀቦሰለተ ፡ ረቡዕ ፡ ሐሩ ፡ እመኳንንት ፡ ወእመቤዋ ፡ ልጆች ፡ በብብሔ
 ሮሙ ፡ በፈቃደ ፡ ንጉሥ ። ከህናትኒ ፡ ኮነ ፡ ይመጽኡ ፡ በሰለተቱ ፡ በመዝሙር ፡ ወበ
 25 ይባቤ ፡ ኅብ ፡ ንጉሥ ። ወበይእቲ ፡ ሰለት ፡ መጽኡ ፡ ዘተፈነው ፡ እምራስ ፡ አያዳር ፡
 ወመልአክ ፡ ብርሃናት ፡ ዘፈሩ ፡ ወኃረየ ፡ ንጉሥ ፡ እምከህናተ ፡ ማኅደረ ፡ ማርያም ፡
 ሕፃናተ ፡ ዘሠኖይ ፡ አርአያሆሙ ፡ ወብዙኅ ፡ ጥበቦሙ ። ወአመ፡ ፤ ጅወጀቦሰለተ ፡ ሐ
 ሙስ ፡ ፈነሙ ፡ ንጉሥ ፡ ለብዙኃን ፡ ሠራዊት ፡ በብብሔሩ ፡ ውሂቦ ፡ እክለ ፡ ለሲሳዮሙ ፡
 ወወሀቦ ፡ ለቤተ ፡ ክርስቲያን ፡ መንግሥት ፡ ወአመ፡ ፤ ጅወጁዘሰለተ ፡ ዓርብ ፡ አብአሙ ፡
 30 ንጉሥ ፡ ለእሉ ፡ ሕፃናት ፡ ዘዘክርናሆሙ ፡ ትድሙ ፡ አብልዎሙ ፡ ወአስተዮሙ ፡ እሉ
 ሂ ፡ ሕፃናት ፡ ወሀቡ ፡ *ቅኔ ፡ ለንጉሥ ። ወአመ፡ ፤ ጅወጀቦሰለተ ፡ ቀዳምቦአ ፡ ንጉሥ 480b
 ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወወሀቦ ፡ ለቤተ ፡ ክርስቲያን ፡ አልባስ ፡ ተክህና ፡ ወገቢኦ ፡
 ወዓለ ፡ ምስለ ፡ መኳንንቲሁ ፡ በመብልዕ ፡ ወመለቲ ፡ እስመ፡ በዓለ ፡ ትስብእት ፡ ው
 እቱ ። ወመጽኦ ፡ ዘተፈነው ፡ እምቁስ ፡ አዒ ፡ ከብቲ ፡ ወዓቃቤ ፡ ሰዓት ፡ ተክለ ፡ ሃይ

ማኖት ። ወአመ ፡ ሸሀ ፡ በዕለት ፡ እሁድ ፡ ኃረየ ፡ ንጉሥ ፡ ሕፃማተ ፡ እምካህናተ ፡
 ዓና ። ወበይእቲ ፡ ዕለት ፡ ቦአ ፡ ዘተፈነወ ፡ እምካህናተ ፡ በዓታ ። ወአመ ፡ ጅለሚያ
 ዝያ ፡ በዕለተ ፡ ሰነይ ፡ ወዓለ ፡ ንጉሥ ፡ በሰሚዓ ፡ ነገረ ፡ ግፉዓን ። ወተንዓቡ ፡ አቤሌክ ፡
 ወአልስያሰ ፡ ዘጉና ። ወሞኦ ፡ አቤሌክ ፡ ለአሚስያስመ ። ። ። አቀመ ፡ ብዙኃነ ፡
 ሰማዕተ ፡ ከመ ፡ የዓብዮ ፡ በውርዛዊ ፡ ወበልዩ ፡ ነገር ፡ እምኦፉሀ ፡ ለአሚስያስ ። ወበ 5
 ደእቲ ፡ ዕለት ፡ ኃረየ ፡ ንጉሥ ፡ ሕፃናተ ፡ እምካህናት ፡ ወአመ ፡ ጀበዕለተ ፡ ሠሉስ ፡ ወ
 ዓለ ፡ ንጉሥ ፡ በሰሚዓ ፡ ነገረ ፡ ግፉዓን ። ። ። ላዕክን ፡ ወአመ ፡ ጀበዕለተ ፡ ረቡዕ ፡
 ወዓለ ፡ ንጉሥ ፡ በሰሚዓ ፡ ነገረ ፡ ግፉዓን ፡ ወቀሠፎ ፡ ለጅዘሐሰወ ፡ ወመሐለ ፡ በሞቱ ፡
 ወአመ ፡ ጀበዕለተ ፡ ሐሙስ ፡ ወዓለ ፡ ንጉሥ ፡ ደግመ ፡ በሰሚዓ ፡ ነገረ ፡ ግፉዓን ። ወሶበ ፡
 ይቀውም ፡ ሰማዕት ፡ ያምሀሎ ፡ በመስቀል ፡ ከመኢይንብብ ፡ ሐሰተ ። ወበይእቲ ፡ 10
 ዕለት ፡ ቦአ ፡ ዳዊት ፡ እምደቂቀ ፡ ቤቱ ፡ ለንጉሥ ፡ ዘዛውውዎ ፡ ሰብአ ፡ ወጫሌ ፡ ወዘተ
 ብህለ ፡ ሞተ ። ወሶበ ፡ ነጻሮ ፡ ንጉሥ ፡ ተፈሥሐ ፡ ጥቀ ። ከመ ፡ ተፈሥሐ ፡ ያዕቆብ ፡
 በነጻሮተ ፡ የሴፍ ፡ ወልዱ ፡ እምደኅረ ፡ ተብህለ ፡ ሞተ ። ወቦአ ፡ ዓቃቤ ፡ ሰዓት ፡ አቤ
 ሴሎም ። ወበይእቲ ፡ ዕለት ፡ ተፈትሐ ፡ ቦቱ ፡ ፍትሐ ፡ ሞት ፡ በጅዘሐሰወ ፡ ወመሐለ ፡
 በሞቱ ፡ ለንጉሥ ። ወአመ ፡ ጀበዕለተ ፡ ዓርብ ፡ ወዓለ ፡ ንጉሥ ፡ እንዘ ፡ የሐንዕ ፡ ቤተ ። 15
 ወሠዓሮ ፡ ለወሀ ፡ ወልዱ ፡ እስመ ፡ ቈረ ፡ ቦቱ ፡ ሐኒጸ ፡ ቤት ፡ ወበእንተዝ ፡ ሣሞ ፡ ህዩ
 ንቴሀ ፡ ለአቤሚሌክ ። ወበይእቲ ፡ ዕለት ፡ ኃረየ ፡ ዳግመ ፡ ሕፃናተ ፡ እምካህናት ።
 481a ወአመ ፡ ጀበዕለተ ፡ ቀዳም ፡ ኢተረክበ ፡ *ንጉሥ ፡ ወአመ ፡ ጀበዕለተ ፡ እሁድ ፡ ፈነዎሙ ፡
 ንጉሥ ፡ ለአዛገሮ ፡ ዘኒ ፡ ገብርኤል ፡ ወለዩሻለቃ ፡ ከብቲ ፡ ከመ ፡ ይኅርዩ ፡ አልሀምተ ፡
 ዘይደሉ ፡ ለንጉሥ ። ወአመ ፡ ጀበዕለተ ፡ ሰነይ ፡ ወዓለ ፡ ንጉሥ ፡ በሰሚዓ ፡ ነገረ ፡ 20
 ግፉዓን ። ወቦአ ፡ ላዕክ ፡ ዘተፈነወ ፡ እምደረ ፡ ሾዋ ። ወሐሩ ፡ ደንዝዘ ፡ ወሐዝቅያስ ፡
 ብሔሮሙ ፡ በጉሕሉት ። ወአመ ፡ ጀበዕለተ ፡ ሠሉስ ፡ ኢተረክበ ፡ ንጉሥ ፡ ወአመ ፡
 ጀበዕለተ ፡ ረቡዕ ፡ ወዓለ ፡ ንጉሥ ፡ እንዘ ፡ ይሬኢ ፡ ሣርሮ ፡ ቤት ። ወአመ ፡ ጀወጅበዕ
 ለተ ፡ ሐሙስ ፡ ወዓለ ፡ ንጉሥ ፡ በገበረ ፡ ፍትሕ ፡ ወቀሠፎ ፡ ለጅካህን ፡ ዘተፈትሐ ፡
 ቦቱ ፡ ፍትሐ ፡ ሞት ፡ ከመ ፡ ዘከርናሀ ፡ ቅድመ ። ወኃደጎ ፡ ይሐር ፡ ዳኅነ ። ወበይእ 25
 ቲ ፡ ዕለት ፡ ቦአ ፡ አቤቶ ፡ ገብረ ፡ መለቀል ፡ ዘተሰምዩ ፡ ሰብረሀ ፡ ዳኝ ። ወአመ ፡ ጀወጅበ
 ዕለተ ፡ ዓርብ ፡ ተንሥኦ ፡ ንጉሥ ፡ እምኦሪንጎ ፡ ወሐረ ፡ ፈለገ ፡ ርብ ። ወአሥገረ ፡
 ዓሣተ ፡ ዓበይተ ፡ ወፈነወ ፡ ለሰብአ ፡ ጐንደር ፡ ወለሰብአ ፡ ወኅኒ ፡ ወእምዝ ፡ ኃደረ ፡
 በህዩ ፡ ወአመ ፡ ጀወጅበዕለተ ፡ ቀዳም ፡ ተንሥኦ ፡ ንጉሥ ፡ እምርብ ፡ ወሐረ ፡ ማኅደረ ፡
 ማርያም ፡ ወሶበ ፡ ርኅብ ፡ በብዓ ፡ ሰዊተ ፡ በፍናት ፡ ዝኒ ፡ ያኢምር ፡ ከመ ፡ እኃዘ ፡ ሥር 30
 ዓተ ፡ ሐዋርያት ፡ ወኃደረ ፡ በቤተ ፡ ወይዘሮ ፡ ወለተ ፡ ሥላሴ ። ወአመ ፡ ጀወጅበዕለተ ፡
 እሁድ ፡ አሌለዩ ፡ ገደሰ ፡ ቤተ ፡ ክርስቲያን ። ወተቀንዩ ፡ አለቃ ፡ ገብሩ ፡ መወደስ ፡
 ወገቤኦ ፡ ቤተ ፡ ወይዘሮ ፡ ወለተ ፡ ሥላሴ ፡ ወዓለ ፡ ምሰለ ፡ መኳንንቲሁ ፡ በመብልዕ ፡
 ወመስቱ ፡ ወኃደረ ፡ በህዩ ። ወአመ ፡ ጀወጅበዕለተ ፡ ሰነይ ፡ ተንሥኦ ፡ ንጉሥ ፡ እማ

ጎደረ፡ ማርያም፡ ወገብአ፡ አሪንጎ፡ ወበይእቲ፡ ዕለት፡ መጽአ፡ በሩ፡ ፈያታዊ፡ ወቀ
 ታሌ፡ ሰብእ፡ ተአኒዞ፡ በእደ፡ አሳሳፊ፡ ያቦ፡ ባርያ ። ወአመ፡ ፲ወ፳በዕለተ፡ ሠሉስ፡
 ኢተረክበ፡ ንጉሥ፡ ወአኃዘ፡ ቀኖና፡ እስመ፡ ስሙነ፡ ሕማማት፡ ውእቲ፡ ። ወበጌሠ
 ሙ፡ ኢተረክበ ። ወአመ፡ ፲ወ፳በዕለተ፡ ሐሙስ፡ ተፈጸመ፡ ሕገ፡ ቤቱ፡ ለንጉሥ፡
 5 ወቦአ፡ ውስቲቱ፡ ወፈነወ፡ ባለምባራስ፡ ረምኃ፡ አልሀምተ፡ ወአባግ፡ ። ወአመ፡
 ፲ወ፴በዕለተ፡ ዓርብ፡ *ዘውእቲ፡ ዕለተ፡ ስቀለቲ፡ ለእግዜእነ፡ ኢየሱስ፡ ክርስቶስ፡ 481b
 ሎቱ፡ ስብሐት ። ወዓለ፡ ንጉሥ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በጸሎት ። ወአመ፡
 ፳ሁ፡ በዕለተ፡ ቀዳም፡ ኢተረክበ፡ ንጉሥ ። ወአመ፡ ፳ወ፳በዕለተ፡ እሑድ፡ ዘው
 እቲ፡ ዕለተ፡ በዓለ፡ ትንሣኤ፡ ክቡር፡ ወጽአ፡ ንጉሥ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡
 10 ሌሊተ፡ በጽሚት፡ ወገቢአ፡ ገብረ፡ ሩሲካ፡ ምስለ፡ ገብሩ፡ ወአለቃ፡ ዜና፡ ወወሀበ፡
 አልሀምተ፡ ለሠራዊት ። ወበጌሠሙ፡ አብልዖሙ፡ ለመኳንንት ። ወበጌሠሙ፡
 አብልዖሙ፡ ለወይዘካር ። ወአመ፡ ፳ወ፴በዕለተ፡ ረቡዕ፡ ተንሥአ፡ ንጉሥ፡ እም
 አሪንጎ፡ ወኃደረ፡ በቃሮዳ፡ ወአመ፡ ፳ወ፳በዕለተ፡ ሐሙስ፡ ተንሥአ፡ ንጉሥ፡ እም
 ቃሮደ፡ ወኃደረ፡ በእምፍራዝ ። ወበጌሠሙ፡ ተንሥአ፡ እምእንፍራዝ፡ ወኃደረ፡
 15 በስምባ ። ወአመ፡ ፳ወ፶በዕለተ፡ ዓርብ፡ ተንሥአ፡ ንጉሥ፡ እምስንባ፡ ወኃደረ፡
 በአፄ፡ ሣዕር ። ወበጌሠሙ፡ አሠርገዎሙ፡ ንጉሥ፡ ለአለቃ፡ ገብሩ፡ ወለአለቃ፡ ዜና፡
 በልብሰ፡ ወርቅ፡ ወበልብሰ፡ ቀጠንት ። ወተቀበልዎ፡ ሕዝብ፡ ወካህናት፡ በዝማሬ፡
 ወበማሳሌት ። ወቦአ፡ ንጉሥ፡ ውስተ፡ ጽርሐ፡ በትፍሥሕት፡ ወወዓለ፡ ምስለ፡
 እሙ፡ ንግሥት፡ ወአመ፡ ፷ለግንቦት፡ ተረክበ፡ ንጉሥ፡ ወአጽንዓ፡ ሢመቶ፡ ለራስ፡
 20 አይዳር ። ወወሀቦ፡ ኹሎ፡ አሀጉረ፡ ሚጫ፡ ወደንስር፡ ወደራ ። ወእምዝ፡ ኃለየ፡
 ንጉሥ፡ ባልቡ፡ እንዘ፡ ይብል ። ምንተ፡ ንዌሰክ፡ ሢመተ፡ መዓርግ፡ ለመልአከ፡
 ካህናቲሃ፡ ለደብረ፡ ምጥማቅ፡ ደብርነ ። ወረክበ፡ ሢመተ፡ ዓቃቤ፡ ስዓትነት፡ ዘይ
 ትሌዓል፡ እምኹሎሙ፡ ሢመታተ፡ መዓርግ ። ወይሰግዳ፡ ሎቱ፡ ኹሎሙ፡ መኳ
 ንንት፡ ንጉሥ፡ እምራስ፡ እስከ፡ ጭፍራ፡ አለቆች፡ ወእምደኅረ፡ ዝንቱ፡ ኃረየ፡ እም
 25 ደብረ፡ ሊባኖስ፡ ብእሴ፡ ካህነ ። ወሶበ፡ ይፌክር፡ ብሉያተ፡ ወሐደሳተ፡ ወሌቃው
 ንተ፡ ወሥርዓተ፡ ቤተ፡ ክርስቲያን፡ ዘይነከር፡ ኹሉ፡ ሰብእ ። እምገስ፡ ቃሉ፡ ወሢ
 ዕሳዓ፡ አፋሁ፡ ወጣዕመ፡ ነገሩ፡ ወኅዳዕ፡ በምግባሩ፡ ወ*ጠቤብ፡ በምክሩ፡ ወጸድቅ፡ 482a
 በግዕዙ፡ ዘውእቲ፡ ቂስ፡ አፄ፡ ከብቲ፡ ዘበጽሐ፡ ዜናሁ፡ እምጽንፍ፡ እስከ፡ ጽንፍ ።
 ወአመ፡ ፲ወ፴በዝ፡ ወርኅ፡ አየደ፡ ንጉሥ፡ አዋዳ፡ በዕለተ፡ ቀዳም፡ በምሥያጥ፡
 30 እንዘ፡ ይብል፡ ወሀብነ፡ ለሊቀ፡ ካህናተ፡ ደብረ፡ ምጥማቅ፡ ደብርነ ። ወረክበ፡ ሢመ
 ተ፡ ዓቃቤ፡ ስዓትነት፡ ወለካህናቲሃ፡ አሀጉረ፡ አግብርቲ፡ ቡርሳ፡ ወቅካር ። ወሀየን
 ተዝ፡ ወሀብነ፡ ለጥቃቅን፡ ብላቴንጌታ፡ ጉልተ፡ ዓቃቤ፡ ስዓት፡ ዘሀሎ፡ በትግሬ ።
 ወይጥፋዕ፡ ኹሉ፡ ቀረጽ፡ ዘይትቀረጽ፡ እምነጋዲ፡ በእደ፡ ነጋድራስ ። ወበእደ፡
 ኹሎሙ፡ ሥዩማን ። ወእምይእቲ፡ ዕለት፡ ተሰምየ፡ ቂስ፡ ዓፄ፡ ከብቲ፡ ዓቃቤ፡

ሰዓት ፡ ወኃብረ ፡ ስመ ፡ ሢመቱ ፡ ምስለ ፡ ስመ ፡ ግብሩ ፡ እስመ ፡ ውእቱ ፡ ዘዓቀበ ፡ ስ
 ፍረ ፡ ሰዓታት ። ወደመረ ፡ ምስለ ፡ አጽዋም ፡ ከመ ፡ ኢይጎዕ። ወኢይትፉ ፡ አጽ
 ዋም ። ወበእንተዝ ፡ ንቤ ፡ ኃብረ ፡ ስመ ፡ ሢመቱ ። ምስለ ፡ ስመ ፡ ግብሩ ። ወበው
 እቱ ፡ መዋዕል ፡ ተሰምዓ ፡ ከመ ፡ ሞዖ ፡ አሌ ፡ ለቢረሌ ። ወአመ ፡ ሸወይበዕለተ ፡ እሐ
 ድ ፡ ተረከበ ፡ ንገሥ ፡ እስመ ፡ ኮነ ፡ ሹመት ፡ ሸረት ፡ ወተሠይመ ፡ ቀኝ ፡ አዝማች ፡ የሥ 5
 ላሌ ፡ ባርያ ፡ ትቃቅን ፡ ብላቲ ፡ ንጌትነት ። ወብላቲ ንጌታ ፡ ጎልጃ ፡ ስሜን ፡ ደጅ ፡ አዝ
 ማችነት ፡ ወግራ ፡ አዝማች ፡ ወልደ ፡ አቢብ ፡ ቀኝ ፡ አዝማችነት ፡ ወአፈ ፡ ንጉሥ ፡
 ዋሌ ፡ ዙፋን ፡ ቤት ፡ በጅሮንድኒት ። ወከንቲባ ፡ አደጎ ፡ አይቸው ፡ ዕቃቤት ፡ በጅ
 ሮንድነት ። ወባሻ ፡ ኢያሱ ፡ ሊቀ ፡ መኳስነት ፡ ወነብርድ ፡ አረም ፡ ባሽነት ፡ ምስለ ፡
 ወርቅ ፡ ሰቀላ ፡ አለቅነት ። ወአዛገር ፡ ያቦ ፡ ባርያ ፡ ባላምባራስነት ፡ ምስለ ፡ የጅ 10
 ለቅነት ። ወፈንታ ፡ ገብሩ ፡ ፊታውራሪነት ፡ ወሉሊስ ፡ ዲባሶር ፡ ቋራ ፡ ደጅ ፡ አዝ
 ማችነት ፡ ወለታ ፡ ጎሽ ፡ ማቸ ፡ አድያሞ ፡ ጸገዲ ፡ ደጅ ፡ አዝማቸነት ፡ ወለታ ፡ ጎሰ ፡ ይባ
 ባ ፡ አዛገርነት ። ዋቲ ፡ ሰንበቶሄ ፡ ማር ፡ አዛገርነት ፡ ወባለምባራስ ፡ እኖሬዎስ ፡ ወጎኒ ፡
 አዛገርነት ፡ ወበጅሮንድ ፡ ፋኑኤል ፡ ቀሃ ፡ አዛገርነት ፡ ፋሲል ፡ ሰይፉሂ ፡ አሳላፊነት ፡
 482 b ዘአጋምያ ። ወለየቢስ ፡ ሀኅኝ ፡ ጋሻ ፡ ጃግሬ ፡ የሻለቅ*ነት ፡ ወወልደ ፡ ሐዋርያት ፡ 15
 በግ ፡ መልከኝነት ፡ ወከደነ ፡ መልድ ፡ ቤገምድር ፡ ምዝክርነት ፡ ወርቄሂ ፡ አማሬ ፡
 ምዝክርነት ። ካልዓንሰ ፡ አጽንዑ ፡ በባህረመቶሙ ፡ ዘጥንት ። ወሸለቃ ፡ ንንጉል ፡
 ነፍጠኛ ፡ የሻለቅነት ፡ ዘጃን ፡ አርዋ ፡ ወለሻለቃ ፡ ወልዱ ፡ ነፍጠኛ ፡ የሻለቅነት ፡ ዘጋ
 ጅጌ ። ወአሳለፊ ፡ ወንድ ፡ አፍራሽ ፡ ደሞት ፡ ምዝክርነት ። እምትግሮቸሂ ፡ ዘተ
 ሠይሙ ። በይእቲ ፡ ዕለት ፡ ሰብረሀ ፡ ዳኝ ፡ ገብረ ፡ መሰቀል ፡ ትግሬ ፡ መኳንንት ፡ ወሰ 20
 ለዋ ፡ ገብረ ፡ መስቀል ፡ ብሔፎ ፡ ወሕዝቅያስ ፡ ሲሬ ፡ ደጅ ፡ አዝማችነት ። ወልደ ፡
 ሥላሂ ፡ በልጋድነት ፡ እምካህናትሂ ፡ ዘተሠይሙ ፡ አለቃ ፡ ገብሩ ፡ ላዕለ ፡ ብሔሩ ፡
 ዘጥንት ፡ ጸሐፊ ፡ ትእዛዝነት ፡ ዘቀኝ ፡ ዘነበረ ፡ በእደ ፡ ሊቀ ፡ መዘምራን ፡ ክንፋ ፡ ወዘ
 ሢሞ ፡ ንጉሥ ፡ አኮ ፡ በአድልዎ ፡ አላ ፡ በፍትሕ ። እስመ ፡ ማመው ፡ በጽሐፈ ፡ ዝንቱ ፡
 ታሪክ ፡ እምቅድመ ፡ ሢመቱ ። በዘመቻ ፡ ከመ ፡ ኢይትርፍ ፡ ዜና ፡ እግዚኤ ፡ ንጉሥ ፡ 25
 እስመ ፡ ኢየሐውር ፡ ዘመቻ ፡ ሊቀ ፡ መዘምራን ፡ ክንፋ ፡ በእንተ ፡ ልህቅናሁ ። ወበ
 እንተዝ ፡ ይቤ ፡ ጠቤብ ፡ ንጉሥ ፡ ይደሉግብር ፡ ለገባሪሁ ። ወሊቀ ፡ ጉባዔ ፡ ዜና ፡ ተ
 ሠይመ ፡ ቋራ ፡ ምዝክርነት ፡ ላዕለ ፡ ሢመቱ ፡ ዘጥንት ፡ ወዓቃቤ ፡ ሰዓት ፡ አቤሌሎም ፡
 መልአክ ፡ ገነትነት ። እለ ፡ ተርፋስ ፡ ካህናት ፡ ኢተሠይሙ ፡ በይእቲ ፡ ዕለት ። ወአ
 መ ፡ ሸወጃቲረከበ ፡ ንጉሥ ፡ በፍትሕ ፡ እስመ ፡ ቦአ ፡ ዘተፈነው ፡ እመርዳ ፡ አዝማች ፡ 30
 አስፋ ፡ ወሰን ፡ እኒዘ ፡ ማላተ ፡ ወአልባሰ ፡ ወርቅ ፡ ለምደ ፡ ወኩናተ ፡ ወመጥባሕተ ፡
 ዓዲ ፡ ፈነው ፡ ወረኛ ፡ ምስለ ፡ ጀሉላት ፡ ወምስሌሁ ፡ መጽአ ፡ ፍኖተ ፡ ቃል ፡ ዘተአዘዘ ፡
 ቅድመ ፡ ሸዋ ። ወእምዝ ፡ ኃተትዎ ፡ ሊቃውንት ፡ ለወረኛ ፡ እንዘ ፡ ይብሉ ፡ መኑ ፡
 አንተ ፡ ወወልደ ፡ መኑ ፡ አንተ ። ወእፎ ፡ ነገሥከ ፡ ወአውሥአ ፡ ወረኛ ፡ ወይቤ ፡

አንሰ፡ ወልደ፡ ገባራዌ፡ አነ፡ ወኢኮንኩ፡ ወልደ፡ ንጉሥ ። ባሕቱ፡ ሰባ፡ ተግብዓ፡
አውሳቢ፡ ምስለ፡ መርዳዝማች፡ አስፋ፡ ወሰን፡ አውጽኦኦ፡ እምገዳም፡ ወአንገሠኒ፡
በግብር ። ወዘንተ፡ ሰሚዮ፡ ንጉሥ፡ ይቤ፡ *ዝንቱሰ፡ ኢኮነ፡ ለሞት፡ ባሕቱ፡ ይትሞ 483 a
ቃሕ፡ እስከ፡ ነሐተት፡ ግብር፡ ወበውእቱ፡ መዋዕል፡ ወሀበ፡ ንጉሥ፡ ለአግ፡ ብርቲ
5 ሁ፡ ብዙኃ፡ ወርቀ፡ ዘአልቦ፡ ጉልቀህ፡ ወእምዝ፡ ሐመ፡ ኅዳጠ፡ እምሰትዮ፡ ፈውስ፡
ወአመ፡ ጅሁ፡ ወረደ፡ በጽሚት፡ ደብረ፡ ምጥማቅ፡ ወተመይጠ፡ ጽሚተ ። ወበይ
እቲ፡ ዕለት፡ ዋዜማ፡ ዘቀዳሚ፡ ተቀንዮ፡ መጋቢ፡ አምኃ፡ ገብርኤል፡ ወካግማዊ፡
ምሀርካ፡ ወሣልሳዊ፡ ወልደ፡ አብ ። ወሊቀ፡ ካህናት፡ አምኃ፡ ተቀንዮ፡ ሥላሴ ።
ወአመ፡ ጅወጅበዕለተ፡ ሠሉስ፡ ወረደ፡ ንጉሥ፡ በግሀደት፡ በሥርዓተ፡ መንግሥት፡
10 ደብረ፡ ምጥማቅ፡ እኒዞ፡ ላተ፡ አምኃ፡ ብዙኃ፡ መስቀለ፡ ወአክሊላተ፡ ወማዕጠ
ንቃተ፡ ወጽዋዓ፡ ዘብሩር፡ ወአልባሰ፡ ወርቅ፡ እለ፡ ዮሐይዳ፡ አዕይንተ፡ ዘፈነው፡
ሎቱ፡ መርዳዝማች፡ አስፋ፡ ወሰን፡ ወበዊአ፡ ቤተ፡ መቅደስ፡ ፈትሐ፡ ሙቁሐነ፡
ብዙኃነ ። እለ፡ ሀለዉ፡ ውስተ፡ ቤተ፡ መንግሥት፡ ተሞቂሐመ፡ በዓመግ፡ በእንተ፡
ፍቅረ፡ እግዝእትነ፡ ማርዖም፡ ወላዲተ፡ አምላክ፡ ወበይእቲ፡ ዕለት፡ ተቀንዮ፡ ሥላ
15 ሴ፡ ጽራግ፡ ማሰራ፡ ጳንጠሌዎን፡ ወሊቀ፡ ማዕምራን፡ ዮሐንስ፡ ወአዛዢ፡ ገብሩ፡
ወአለቃ፡ ዜና ። ወእምድኅረ፡ ተፈጸመ፡ ጸሎተ፡ ቅዳሴ፡ ገብአ፡ ንጉሥ፡ ውስተ፡
ጽርሐ፡ ወበዊአ፡ ንጉሥ፡ ሠርዓ፡ ማዕደ፡ በአደራሽ፡ ወበራስጌ፡ ቤት፡ በመኳንንት፡
ወለሊሁ፡ ንጉሥ፡ ነበረ፡ ማዕከሌሆመ፡ በመንበረ፡ መንግሥት ። ወኢያኅዋሥ፡
እምዘፈቀዳ፡ እምዝንቱሰ፡ ዘዩዓቢ፡ ነገር፡ አርፈቆመ፡ ወአብልዖመ፡ ኅቡረ፡ በሰ
20 ላም፡ በጃአጽራር፡ መነኮሳተ፡ ዋሻ፡ ወሰቋር ። ወኮነ፡ ማኅሊት፡ በደብረ፡ ምጥማቅ፡
እስክ፡ ተፍጸሚቱ፡ ጅዕለት፡ ዓቃቤስዕት፡ ከብተሂ፡ ወአዛዢ፡ ገብሩ፡ ተዓዩኑ፡ ሀዩ፡
በደባትር ። ወአመ፡ ጅወፈአሠርገዎመ፡ ንጉሥ፡ በራስ፡ ወርቅ፡ ለደጅ፡ አዝማች፡
ገብረ፡ መስቀል፡ ወለቀኝ፡ አዝማች፡ ወልደ፡ አቢብ፡ ወለበጅሮን፡ ዋሲ ። ወለብዙ
ኃን፡ ሥዩማን፡ ወበይእቲ፡ ዕለት፡ ሐረ፡ ደጅ፡ አዝማች፡ ጎልጃ፡ ስሜን፡ ወአመ፡ 483 b
25 ጅወጅበዕለተ፡ ሠሉስ፡ ሐረ፡ ደጅ፡ አዝማች፡ ገብረ፡ መስቀል፡ ኅብ፡ ምክኑኑ፡ ምስ
ለ፡ ከሎመ፡ ሥዩማን ። ወበወርኃ፡ ሰኔ፡ መጽኡ፡ ሰብአ፡ አማሴን፡ ወስራዬ፡ እ
ኒዞመ፡ አምኃ፡ ለንጉሥ፡ ወንግሥት፡ ወለራስ፡ አደዳር ። ወአመ፡ ፲ለስኒ፡ በዕለ
ት፡ እሑድ፡ ተወግዘ፡ አባ፡ ኤስድሮስ፡ በቤተ፡ እጩጌ፡ እንዘ፡ ይብል፡ ከብረሥጋ፡
በተዋሀደ፡ ምስለ፡ ቃለ፡ እግዜብሔር፡ ወተቀብዓ፡ ከመ፡ ጅእምቅዳሳን፡ ወተወክ
30 ፈ፡ ቦቱ፡ ልደተ፡ ክብር፡ ዘከማነ ። እስመ፡ እምቅድመዝ፡ ይብል፡ አባኤስድሮስ፡
መንፈስ፡ ቅዱስ፡ ዘተወሀደ፡ ቦቱ፡ ኮኖ፡ ቅብዓተ፡ ለሥጋ፡ ወበይእቲ፡ ዕለት፡ ተሠ
ርገወ፡ ብላቲንጌታ፡ ዮሥላሴ፡ ባርያ፡ በራስ፡ ወርቅ ። ወአመ፡ ጅወጅበዕለተ፡ ዓር
ብ፡ ሐረ፡ ንጉሥ፡ ውስተ፡ ቤተ፡ አቡን፡ ምስለ፡ ጁሊቃውንተ፡ ቤተ፡ ክርስቲያን ።
እሉ፡ እመንተ፡ ዓቃቤ፡ ሰዓት፡ ክብተ፡ ወአዛዢ፡ ገብሩ፡ ወመልአክ፡ ዐሐይ፡ ሮብ

ዓም ። ወመልአከ፡ ብርሃናት፡ ኀኅት ። ወሊቀ፡ ጉባዔ፡ ዜና፡ ወአለቃ፡ ዘፈሩ፡ ወአ
 ለቃ፡ ተክለ፡ ሃይማኖት፡ በነገረ፡ ባላምባራስ፡ ረምኃ፡ ወተበየነ፡ ሎቱ፡ ለባላም፡
 ባራስ፡ ረምኃ ። ከመ፡ ያውሰብ፡ ብእሲተ፡ ወይድኃር፡ ብእሲቶ፡ ዘቀዳሚ ። እስመ፡
 ዘመወ፡ ምስለ፡ እማ፡ ወዳግመ፡ ተሠርዓ፡ ከመ፡ ኢይንበር፡ እንበለ፡ ብእሲት፡
 ብእሲ ። ወብእሲት፡ እንበለ፡ ብእሲ፡ ዘበሕግ ፡ ወይግበሩ፡ ጸሎተ፡ ሰብሳብ ። 5
 ዘውእቱ፡ ተክሊል፡ ወዘአንበረ፡ መነኮስ፡ ዕቅብተ፡ በቤቱ፡ ይትከላ፡ እምቤተ፡
 ክርስቲያን ። ዓዲ፡ ተሠርዓ፡ ከመ፡ ኢይውበሐ፡ አልህምተ፡ በምሥያጥ፡ በጾመ፡
 ሐዋርያት ። ወበጾመ፡ ልደቱ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወእምዝ፡ ገብአ፡
 ንጉሥ፡ ውስተ፡ ጽርሐ ። ወአመ፡ ጿወጂበዕለተ፡ እሐድ፡ አዶደ፡ ንጉሥ፡ አዋዲ፡
 በእንተ፡ ዝንቱ፡ ሥርዓት፡ ዘዘከርናሁ፡ ቅድመ። ወበይእቲ፡ ዕለት፡ አሠር፡ ገምሙ፡ 10
 በራስ፡ ወርቅ፡ ለአዛዢ፡ ገብሩ፡ ወለመ፡ ልእከ፡ ፀሐይ፡ ሮብዓም፡ ወአመ፡ ይብሉ፡
 484 a ወምበሮች ። ወዳን፡ ተክሎች፡ ሀለወነ፡ ማመለጃ፡ * ዘይደሉ፡ ገሠጾመ፡ ንጉሥ ።
 ወይቤሎሙ፡ ኢሰማዕከሙት፡ ከመ፡ አጥፋዕነ፡ ማመለጃ፡ እምካህናት ። ወእም
 ድኅረዝ፡ ተሠርገወ፡ ባሕር፡ ነጋሽ፡ ተስፋ፡ ጽዮን፡ ምስለ፡ ብዙኃን፡ ሰብአ፡ ትግረ ።
 ወበውእቱ፡ መዋዕል፡ አልበሶሙ፡ አልባሰ፡ ክብር፡ ለባሕር፡ ነጋሽ፡ ተስፋ፡ ጽዮን፡ 15
 ወለላዕከ፡ መርዳዝማች፡ አስፋ፡ ወሰን ። ወፈነወ፡ ደጅዝማች፡ አድያሞ፡ ነጌያተ፡
 ወቲሎ፡ መበስረ ። ወተሰምዓ፡ ከመ፡ ቦኡ፡ በበምኩናኖሙ፡ በሰላም፡ ደጃዝማች፡
 ገብረ፡ መስቀል፡ ወበዓልጋዳ፡ ወልደ፡ ሥላሴ፡ ወኩሎሙ፡ ሥዩማን፡ ወአዶደ፡ አዋ
 ዲ፡ ዘንግሥት ። ዘይብል፡ እምቡርሳ፡ ዘአኃዘት፡ ይጽናፅ፡ ላቲ ። ዓዲ፡ ተስምዓ፡
 ከመ፡ ተዳብዖሙ፡ ወሞዖሙ፡ በትርየ፡ ለየጀች ። ወተማኅ፡ በዋልድባ፡ ወፈነዎ፡ 20
 ደጅ፡ አዝማች፡ ገድሉ፡ ለወልዲ፡ ኅበ፡ ንጉሥ፡ ምስለ፡ ብዙኃት፡ አዕማት፡ ወወሀበ፡
 ለንጉሥ፡ ወሐረ፡ አለቃ፡ ዘፈሩ፡ መንገል፡ ደሴት፡ ቦትእዛዘ፡ ንጉሥ ። ወአመ፡ ጿወ
 ጂበዕለተ፡ ረዙዕ፡ ወረደ፡ ንጉሥ፡ መንገል፡ ቅዱስ፡ ዮሐንስ፡ እስመ፡ ተሳዩጦ፡ ዕፀወ፡
 ቤቱ፡ ለራስ፡ ወልደ፡ ልዑል፡ ከመ፡ ይረሲ፡ ለደብረ፡ ምጥማቅ፡ ወአዶሮሙ፡ ለኩሎ
 ሙ፡ መኳንንቲሁ፡ ለሊሁኒ፡ ንጉሥ ፡ ያረ፡ ዕፀ፡ ወሐረ፡ እስከ፡ ደብረ፡ ምጥማቅ ። 25
 ወበይእቲ፡ ዕለት፡ ቦኡ፡ ደጅ፡ አዝማች፡ ካሳ፡ ወብላቲንጌታ፡ ከሉ፡ እስመ፡ ተገዓዙ፡
 ምስለ፡ ደድ፡ አዝማች፡ አድገህ ። ወአመ፡ ፬ለሐምሌ፡ በዕለተ፡ ረቡዕ፡ አሠርገም፡
 ንጉሥ፡ ለባላ፡ ምባራስ፡ ረምኃ ። ወወሀቦ፡ ወለተ፡ እኅቱ፡ ከመ፡ ትኩኖ፡ ብእሊተ፡
 ዓዲ፡ አሠርገምሙ፡ ለውሉደ፡ ደጅ፡ አዝማች፡ ገድሉ፡ ወለክፍለ፡ አዶናይ ።
 ወአመ፡ ጂበዕለተ፡ ዓርብ፡ አዶደ፡ ንጉሥ፡ አዋዲ፡ እንዘ፡ ይብል፡ ይቁም፡ ምሥያጥ፡ 30
 በዕለተ፡ ቀዳም ። ከመ፡ ጥንት፡ እስመ፡ ነበቡ፡ ሠረቅት፡ እንዘ፡ ይብሉ፡ ኢይቁም፡
 ምሥያጥ፡ በዕለተ፡ ቀዳም ። ወአመ፡ ጿወጂበዕለተ፡ ቀዳም፡ ተረክበ፡ ንጉሥ፡ በ
 ቤተ፡ ንጉሥ፡ ዘሸሸኅ፡ ለካህናተ፡ ደብረ፡ ምጥማቅ ። ወወጠነ፡ ሰትየ፡ ማኅበር፡ ም
 484 b ስለ፡ መኳንንቲሁ፡ ወአመ፡ ጿ* ወጂበዕለተ፡ ረቡዕ፡ መጽአ፡ ዜናዊ፡ እምትግራ፡

ወዜነዎ ፡ ለንጉሥ ፡ ከመ ፡ ሞክ ፡ ወሞትሐ ፡ ሰራ ፡ ኃብአ ፡ ወልደ ፡ ሥላሴ ፡ ለደጅ ፡
 አዝማች ፡ ገብረ ፡ መስቀል ። ወቀተሎ ፡ ለአራም ፡ ገብሩ ። ወአመ ፡ ጅወጅበዕለተ ፡
 ቀዳም ፡ ሞተ ፡ መልአክ ፡ ብርሃናት ፡ ኒሩት ፡ ሐሚሞ ፡ ሰቡዓ ፡ መዋዕለ ፡ ወተቀብረ ፡
 በሐመረ ፡ ኖሳ ፡ ወኮነ ፡ ዓቢይ ፡ ላህ ፡ በከተማ ፡ እስመ ፡ ኄር ፡ ብእሲሁ ፡ ወምሐረ ፡ መጻ
 5 ሕፍት ፡ ጥቀ ። ወአመ ፡ ሸወጅለነሐሴ ፡ አዎዳ ፡ ንጉሥ ፡ አዋዲ ፡ እንዘ ፡ ይብል ፡ ወሀ
 ብነ ፡ ኩሎ ፡ ምድረ ፡ እጅግሬ ፡ ዘሀሎ ፡ ማዕከለ ፡ ቡርሳ ፡ ወቀሳር ፡ ለደብረ ፡ ምጥማቅ ።
 ወአመ ፡ ሸወጅወሀበ ፡ ንጉሥ ፡ ቅፋፈ ፡ ለካህናተ ፡ ደብረ ፡ ምጥማቅ ፡ ወአመ ፡ ሸወጅተ
 ቃተሉ ፡ ደቀ ፡ ንጉሥ ፡ ምስለ ፡ ላስቶች ፡ በምክንያተ ፡ ነገር ፡ ኅዳጥ ፡ ወአመ ፡ ሸወጅበ
 ዕለተ ፡ ዓርብ ፡ ወሀበ ፡ ንጉሥ ፡ ዘተርፈ ፡ ቅፋፈ ፡ ለሰብአ ፡ ደብረ ፡ ሊባኖስ ፡ ወለሰ
 10 ብአ ፡ ደብረ ፡ ኢዎስ ፡ ጣቴዎስ ። ወበኔሠሙ ፡ ኮነ ፡ ዓቢይ ፡ ሀከት ፡ እስመ ፡ ዓባዩ ፡ ከ
 ሀናተ ፡ ደብረ ፡ ምጥማቅ ፡ በኢዓ ፡ ምሳሕ ፡ ውስተ ፡ ቤተ ፡ ሊቆሙ ፡ ዓቃቤ ፡ ሰዓት ፡
 ከብቴ ፡ በይነ ፡ ዘተሠርዑ ፡ ምስሌሆሙ ፡ ሰብአ ፡ ቤተ ፡ ኤዎስጣቴዎስ ። ወበብዙኅ ፡
 እስተብቀዎተ ፡ ንጉሥ ፡ በልዑ ፡ ድኅረ ፡ ወአመ ፡ ጅወጅካዕበ ፡ ኮነ ፡ ዓቢይ ፡ ሀከት ፡
 ወግዘት ፡ ውስተ ፡ ደብረ ፡ ምጥማቅ ፡ በምክንያተ ፡ ነገር ፡ ዘዘክርናሁ ፡ ቅድመ ።
 15 ወኮነ ፡ ማኅበር ፡ ውስተ ፡ ቤተ ፡ ንጉሥ ። ወአመ ፡ ጅወጅጸውዎሙ ፡ ንጉሥ ፡ ለእለ ፡ አ
 ንሥኡ ፡ ዑብዓ ፡ ለካህናተ ፡ ደብረ ፡ ምጥማቅ ። ወአስተብዕሙ ፡ ብዙኃ ፡ ከመ ፡
 ይንበሩ ፡ ኅቡረ ፡ በተስናዕዎ ፡ እሙንቱስ ፡ ዓባዩ ፡ ወአመ ፡ ጅጅወዓለ ፡ ንጉሥ ፡ ምስለ ፡
 ሰብአ ፡ ቤተ ፡ ኤዎስጣቴዎስ ፡ ለገቢረ ፡ ሰላም ። ወምስሌሁ ፡ ዘወዓሉ ፡ ብላቴንጌታ ፡
 የሥላሴ ፡ ባርያ ፡ አዛዢ ፡ ገብሩ ፡ አዛዢ ፡ ክንፋ ፡ ዘጣረሰምባ ፡ በጅርንድ ፡ ዋሴ ።
 20 ወአመ ፡ ሸሁ ፡ ተወክፈ ፡ ንጉሥ ፡ ቅፋፈ ፡ እምእሉ ፡ ካህናት ፡ እለ ፡ አሰተናሥኡ ፡
 ዑብዓ ። ወበኔሠሙ ፡ ዓረቆሙ ፡ ንጉሥ ፡ ለሰብአ ፡ ቤተ ፡ ኤዎስጣቴዎስ ፡ ለገቢረ ፡
 ሰላም ፡ ምስለ ፡ ዓቃቤ ፡ ሰዓት ፡ ከብቴ ፡ ወአብልዎሙ ፡ ኅቡረ ፡ *ተዓርቆቶሙስ ፡ ኢ 485 a
 ኮነ ፡ እምልብ ፡ ወአመ ፡ ጅለመስከረም ፡ እንዘ ፡ ወንጌላዊ ፡ ዮሐንስ ፡ በጅዓመተ ፡ መን
 ግሥቱ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያኑ ፡ ለዮሐንስ ፡ መጥምቅ ፡ ንጉሥ ፡ ወዓለ ። ወአመ ፡
 25 ጅወዓለ ፡ ንጉሥ ፡ ውስተ ፡ ቤተ ፡ እሙንግሥት ፡ ከመ ፡ ይግበር ፡ ተዝካሮ ፡ ለንጉሠ ፡
 ነገሥት ፡ ተክለ ፡ ሃይማኖት ፡ ወበይእቲ ፡ ዕለት ፡ ቦአ ፡ እጋፋሪ ፡ ረምኃ ፡ ወዓሌ ፡ ን
 ጉሥ ፡ ምስለ ፡ ወዓልተ ፡ በዓልጋዳ ፡ ወልደ ፡ ሥላሴ ፡ እኒዘ ፡ አምኃ ፡ ለንጉሥ ። ወአ
 መ ፡ ሸኮነ ፡ ዓቢይ ፡ ትፍሥሕት ፡ በከተማ ፡ ንጉሥ ፡ እለመ ፡ ዓረቅዎሙ ፡ አዛዢ ፡
 ገብሩ ፡ ወጽራግ ፡ ማሰሬ ፡ ፍቁረ ፡ እግዚእ ። በትእዛዘ ፡ ንጉሥ ፡ ለሰብአ ፡ ቤተ ፡ ኤዎ
 30 ስጣቴዎስ ፡ ምስለ ፡ ዓቃቤ ፡ ሰዓት ፡ ከብቴ ፡ እምልብ ፡ ምስለ ፡ መሀላ ፡ በከመ ፡ ይቤ ፡
 መጽሐፍ ። ወሙዓኡ ፡ ለቅሰት ፡ የኃልቅ ፡ በመሐላ ። ። ። ።
 ወአመ ፡ ሸወጅወአሉ ፡ ኅቡረ ፡ ሰብአ ፡ ደብረ ፡ ሊባኖስ ፡ ወሰብአ ፡ ቤተ ፡ ኤዎስጣቴ
 ዎስ ፡ እንዘ ፡ ይትቀነዩ ፡ ቅኔ ፡ ዘፍቅር ፡ ውለተ ፡ ቤተ ፡ ክርስቲያኑ ፡ ለቅዱስ ፡ ፋሲለ
 ደስ ። እስመ ፡ እምቅድመዝ ፡ ይትቀነዩ ፡ ቅኔ ፡ ዘተስናን ። ወወጺአሙ ፡ እምሀዩ ፡

ወዓሉ፡ በትፍሥሕት፡ ውስተ፡ ቤተ፡ መንግሥት፡ እንዘ፡ ይበል፡ ወይሰትዩ።
 ወበጌወሙ፡ ካዕበ፡ አብልዖሙ፡ ንጉሥ፡ ለእሉ፡ ካህናት፡ ዘዘከርናሆሙ፡ ቅድመ።
 ወወሀበ፡ ለንጉሥ፡ ቅኦ፡ ዓቃቤ፡ ሰዓት፡ ከብቲ፡ ወበይእቲ፡ ሰዓት፡ አዕረፈ፡ አህገር፡
 ጣይሉ። ወአመ፡ ፲ወ፫ተረክበ፡ ንጉሥ፡ ለመኳንንት፡ በመብል፡ ወአመ፡ ፲ወ፬በ
 ዕለተ፡ ሠሉሰ፡ አዖደ፡ ንጉሥ፡ አዋዲ፡ እንዘ፡ ይብል፡ መሐርናሆሙ፡ ለበዓል፡ 5
 ወልደ፡ ሥላሴ፡ ወለደቂቀ፡ ሹምጽራ። ወአመ፡ ፲ወ፭ዕኦ፡ ደጅ፡ አዝማች፡ አድ
 ያሞ። ወኮነ፡ ደመራ፡ በከመ፡ ሕግ፡ ወአመ፡ ፲ወ፮ወዓለ፡ ንጉሥ፡ እንክ፡ ይሬዲ፡
 ግብዓተ፡ እሰመ፡ በዓለ፡ መስቀል፡ ውእቱ። ወበጌሠሙ፡ ሐረ፡ ንጉሥ፡ ውስተ፡
 ቤተ፡ ክርለቲያነ፡ ለአቡነ፡ ኤዎስጣቲዎስ። ወወሀቦ፡ ድባበ፡ ወአዖደ፡ ለሊቃው
 ንት፡ እንዘ፡ ይብሉ፡ ወአመ፡ ፳ወ፩ወዓለ፡ ንጉሥ፡ በማኅበር፡ ወአመ፡ ፳ወ፪ወዓለ፡ 10
 485 b ንጉሥ፡ ውስተ፡ ቤተ፡ አቡነ፡ ዮሳብ፡ በመብል፡ ምስለ፡ መኳንንቲሁ። ወአመ፡
 ፳ወ፮ወጠነ፡ ንጉሥ፡ ኅልቄ፡ ነፍጥ። ወአስተ፡ ዋረሶሙ፡ ብዙኃ፡ አሕጉረ፡
 ለነፍጠኞች፡ ወአመ፡ ፪ለጥቅምት፡ አዖደ፡ ንጉሥ፡ አዋዲ፡ እንዘ፡ ይብል፡ ወ
 ሀብነ፡ ስሜን፡ ደጅ፡ አዝማችነት፡ የሥላሴ፡ ባርያ፡ ወለጎልጃ፡ ትቃቀን፡ ብላቲን
 ጌትነት። ። ። ። ። ። ። 15
 በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ሄክምላክ። ናሁ፡ ንዌጥን፡ ጽሑፈ፡
 ዜናሁ፡ ዕፁብ፡ ወመንዘር፡ ዘይትነከር፡ ለለባዊ፡ ወማእምር፡ ወዜና፡ ልደቱ፡ መድ
 ምም፡ ዘይጥዕም፡ እመዓር፡ ወሥከር፡ እምዓበው፡ ክቡራን፡ ዘኢይትዒረዮሙ፡ ዓለ
 ም፡ በዕበይ፡ ወበመጠን። ወዜና፡ ልህቀቱ፡ በጥብብ፡ ወበተግሣጽ፡ ለዝንቱ፡ ፍቁር፡
 ወክቡር፡ ኃይለ፡ ሚካኤል፡ ብሩሃ፡ ገጽ፡ ወሠናየድምጽ። በረድኢተ፡ እግዚአብ 20
 ሔር፡ ሕያው፡ ወማኅየዊ። በከመ፡ ይቤ፡ መጽሐፍ፡ ነሉ፡ ፍድፋዲ፡ እንተ፡ ይገብራ
 ብእሲ። ትትሬጸም፡ በረድኤተ፡ እግዚአብሔር፡ ወእግዚአነሂ፡ ይቤ፡ ወዘእንበ
 ሌየ፡ ኢትክሉ፡ ገቤረ፡ ምንተኒ። ። ምዕራፍ፡ አመ፡ ፳ወ፫ዓመተ፡ መንግሥቱ፡
 ለንጉሠ፡ ነገሥት፡ ኢያሱ፡ ወልደ፡ ንጉሠ፡ ነገሥት፡ በከፋ፡ ወዘመነሰ፡ ዘመነ፡ ማቴ
 ዎስ። ወወርኅ፡ ወርኃ፡ ጥር፡ አመ፡ ፲ወ፪ለወርኃ፡ ጥር፡ ዘውእቱ፡ ዕለተ፡ በዓሉ፡ 25
 ለሊቀ፡ መላእክት፡ ሚካኤል፡ ወአድዎ፡ በሀገ፡ ሰብሳብ፡ ክቡር፡ በከመ፡ ይቤ፡ መጽ
 ሐፍ፡ ክቡር፡ አውስቦ፡ በከላሂ። ወአልቦ፡ ስዕበት፡ ለምስካቦሙ፡ ለዝንቱ፡ ሕፃን፡
 ክቡር፡ ወፍቁር፡ አበው፡ ኅራን፡ ወሠናያን። ወፍቁራነ፡ እግዚአብሔር። ወመ
 ሰመርያኒሁ፡ ወሠናያነ፡ ዝክር፡ በከላሂ። ወአስማቲሆሙስ፡ ለእሉ፡ አበው፡ ዘው
 እቱ፡ ስመ፡ አቡሁ፡ ደጅ፡ አዝማች፡ እሸቴ፡ ወልደ፡ አቤቶ፡ ፈቅጦር፡ ወልደ፡ አፄ፡ 30
 ንብለ፡ ንንግል፡ ወእሙሂ፡ ወይዘሮ፡ እማዬ፡ ወለቱ፡ ለአቤቶ፡ ላዕክ፡ ማርያም፡
 ወስመ፡ እሙሂ፡ ወይዘሮ፡ ወለተ፡ ፋፋኤል፡ ወለተ፡ አቤቶ፡ ወልደ፡ ጊዮርጊስ።
 486 a ወልደ፡ አቤቶ፡ ገላውዲዎስ፡ ወልዱ፡ ለራስ፡ ወልደ፡ ጊዮርጊስ፡ አቡሁ፡ አቤቶ፡
 ዘሥላሴ፡ ወልዱ፡ ለወይዘሮ፡ ፋናዬ። ወእሙሂ፡ ለራስ፡ ወልደ፡ ጊዮርጊስ፡ ወይዘሮ፡

እቤኒ፡አቡሃ፡ደጅ፡አዝማች፡ተላየ፡ክርስቶስ ። ወስመ፡ አበእማ፡ አዛዢ፡ ኤላት
 ሮስ፡ ዘሽሜ፡ ወራጠጋር፡ ወስመ፡ እሙሃ፡ ለነገላ፡ ወልደ፡ ጊዮርጊስ፡ ወይዘሮ፡
 ወለተ፡ ጽዮን ። ወአቡሃ፡ ምልምል፡ ወልደ፡ ጊዮርጊስ፡ ወልደ፡ አቤቶ፡ ዶኒ፡ ዘነ
 ገላ ። ወአቡሀ፡ ለአቤቶ፡ ዶኒ፡ አስከረኛን፡ ዘዋግ ። ወእሙሃ፡ ብስልድያ፡ አምባ
 5 ራስ፡ ወትግሬ፡ ስዩምት፡ ወእሙሃ፡ ለምልምል፡ ወልደ፡ ጊዮርጊስ፡ ወይዘሮ፡ ዓዕቀ፡
 ድንግል፡ ወለታ፡ ለአመተ፡ ኢየሱስ፡ ወለታ፡ ለወለተ፡ ጊዮርጊስ፡ ወለተ፡ አውሳብ
 ዮስ፡ ወልደ፡ ቴዎድሮስ፡ ወልደ፡ ማርታ፡ ወለተ፡ እስክንድር፡ ንጉሥ ። ወለተ፡ ፊ
 ታይራሪ፡ ዘሩፋኤል፡ ዘግራሪያ፡ ወአቤቶ፡ ልባይ፡ ዘዋድላ ። ወእማሂ፡ ለወይዘሮ፡
 ወለተ፡ ጽዮን፡ ወይዘሮ፡ ወለተ፡ ሩፋኤል፡ ወለተ፡ አፄ፡ አድያም፡ ሰገድ፡ እያሱ፡
 10 ዘተወልደት፡ እምወለተ፡ ንጉሠ፡ በቅላ፡ ዘትሰመይ፡ እመቤት፡ ወለተ፡ ጽዮን ።
 ወዓዲ፡ ንትናገር፡ ስመ፡ እማ፡ ለእሙ፡ ለዝንቱ፡ ሕፃን፡ ወይዘሮ፡ ብቻሽ፡ ወለቱ፡
 ለራስ፡ ወዳኛ፡ ወልደ፡ ራስ፡ የማነ፡ ክርስቶስ፡ ወወልደ፡ ወለታ፡ ነጋሽ፡ አብራኮ ።
 ወስመ፡ እማ፡ ለወይዘሮ፡ ብቻሽ፡ ወይዘሮ፡ ሱረንቲያ፡ ዘአምባሰል፡ ወለተ፡ አፄ፡
 ናዖድ፡ ወጽጌ፡ ሮማን፡ ወአቤቶ፡ ባሪቅ፡ ወአሎንተ፡ ነብብነ፡ በከመ፡ ተክህለነ ።
 15 ወእመሰ፡ ንብል፡ ንንብብ፡ ጥንቁቁቀ፡ ሕሊና፡ ይደክም ። ወልሳን፡ ይብሕም፡ ወ
 ሰማዒ፡ ያንጌጊ ። ምዕራፍ ። ። ። ። ። ። ።
 ወአመ፡ ዕለት፡ ወሰድም፡ ለሕፃን፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ይንሣኦ፡
 ጥምቀት፡ ዘውእቱ፡ ተሐድሶ፡ በመንፈስ፡ ቅዱስ፡ ወነሥኦ፡ ጥምቀተ፡ በእደ፡ ካህን፡
 ወሰመይም፡ ስሞ፡ ኃይለ፡ ሚካኤል፡ ዘውእቱ፡ ስመ፡ ክርስትና፡ ወዘተህበዮሂ፡
 20 አቡሀ፡ ደጅ፡ አዝማች፡ ብንያም፡ ወሐፀንም፡ በሠናይ፡ ተግሣጽ ። ወሶብ፡ በጽሐ፡
 ለተምህር፡ ወሀብም፡ ለመምህር፡ ወተም*ህረ፡ መዳሕፍተ፡ ቅዱሳተ ። ወኮነ፡ ብ ^{486 b}
 እሴ፡ ጠቢብ፡ ወልብወ፡ በከተሉ፡ ግብሩ፡ ወሠናየ፡ ራኦይ፡ ወግዕዝ ። ወአመ፡ ኮኖ፡
 ፲ወ፫፫መተ፡ ፈቀደ፡ ይንግው፡ አራዊተ፡ ምክንያቱስ፡ ዘፈቀደ፡ ቦቱ፡ ይንግው፡
 አርዌ፡ ቅድመ፡ ነግወ፡ ወቀተለ፡ ነጌ፡ ዘውእቱ፡ ዘሆን፡ እኅሀ፡ ዓቢይ፡ ዘውእቱ፡
 25 እሸቲ፡ እንግዳ ። ወሶብ፡ ርእየ፡ ዘንተ፡ ወሰምዓ፡ ዘፈነ፡ ተምዓ፡ መዓተ፡ ልቡናዌ ።
 በከመ፡ ይቤ፡ መጽሐፍ፡ በመዓት፡ ዘበርትዕ፡ በከመ፡ ተምዓ፡ ሳኦል፡ እስራኤላዌ ።
 ሶብ፡ ሰምዓ፡ ዘይቤሎሙ፡ ናኦስ፡ አሞናዌ፡ ለእስራኤል፡ ጸብሐ፡ ዓይነከመ፡ እ
 ንተ፡ የማን፡ ሶቤሃ፡ ተምዒ፡ ተምዓ፡ ሳኦል፡ ወነሥኦ፡ ጀተ፡ አልህምተ፡ ወመተ
 ሮሙ፡ በበመለያልይሆሙ፡ ወፈነዎሙ፡ ለከተሉ፡ ደቂቀ፡ እስራኤል፡ ወይቤ፡ ዘ
 30 ኢተለዎሙ፡ ዘ፡ ጌዜ፡ ለሳኦል፡ ወለሳሙኤል፡ ወለአቤኒር፡ ይትሐየድ፡ ንዋዩ፡
 ወይት፡ በርበር፡ ቤቱ ። ወሶቤሃ፡ ቀተሎሙ፡ ለአሕዛብ፡ ሳኦልሂ፡ ውእቱ፡ ኃይለ፡
 ሚካኤል፡ ዘተምህረ፡ ፀብዓ፡ አመ፡ ንዕሱ፡ ወናኦስ፡ አሞናዊ፡ ውእቱ፡ ነጌ፡ ዘ
 ውእቱ፡ ዘሆን ። ወአበኔርኒ፡ ውእቱ፡ ቁንዲ፡ ወዓሊ፡ ዘያፈቅሮ፡ ወሳሙኤልኒ፡
 ሥዩም፡ ዘአልሐቆ፡ ወዓዲ፡ ይትሚሰሎ፡ ለዳዊት፡ አቡሀ፡ ዘወለደ፡ በሥጋ ።

እስመ፡ ዳዊት፡ ተም፡ በመንፈሱ፡ ሰበ፡ ሰም፡ ትእይርቶ፡ ለጎልድ፡ ዘይቤ፡
 ሀቡኒ፡ ጅብእሴ፡ ለእመ፡ ክሀለ፡ ቀቲሎትየ፡ ንሕኒ፡ ንከውነከሙ፡ አግብርተ፡ * ወ
 ለእመ፡ ክሀልከ፡ ቆቲሎቶ፡ አንትሙ፡ ትከውኑነ፡ አግብርተ፡ ወቀተሎ፡ ለጎልድ፡
 ያርብሐዊ፡ ወነሥእ፡ ስይፎ፡ እምሐቄሁ፡ * ዳዊትኒ፡ ኃይለ፡ ሚካኤል፡ ዘወርዘወ፡
 እንበለ፡ መጠኑ፡ እስመ፡ ሕፃን፡ ውእቱ፡ * ወጎልድ፡ ካልአይ፡ ነጌ፡ ወሰይ፡ 5
 ለጎልድ፡ ውእቱ፡ አንፉ፡ ለነጌ፡ ዘውእቱ፡ ኩምቤ፡ ምዕራፍ፡ * * *
 ንግባዕኬ፡ ኅብ፡ ጥንተ፡ ነገር፡ ወሶበ፡ ወጽአ፡ እምቤቱ፡ ወጠነ፡ ሐዊረ፡ እመንገለ፡
 ወገራ፡ አመ፡ ወጂላሚያዝያ፡ ወአልቦ፡ ዘአእመረ፡ እመሠራዊተ፡ አቡሁ፡ እመስ፡
 487 a አእመር፡ እምአኃዝዎ፡ * ወእምአመርዎ፡ እስመ፡ ፍቁር፡ ውእቱ፡ * ሰብ፡ አቡሁ፡
 ወፈድ፡ ደሰ፡ እስመ፡ ሕፃን፡ ውእቱ፡ ዘኢይክል፡ ወጸአ፡ ወወሪደ፡ ወተለውዎ፡ 10
 ኅዳጣን፡ ወዓልደኒሁ፡ እመሰ፡ ይቤ፡ አተሉ፡ እምአትለወ፡ ገገሠራዊተ፡ ፀብዕ፡ እስ
 መ፡ አቡሁ፡ ዓቢይ፡ መስፍን፡ ዘኢይትሚረዮ፡ መኑሂ፡ ወኃደረ፡ በቲርከ፡ ወእምበቲ
 ርከ፡ ተንሥአ፡ ወኃደረ፡ በአዲቋራይ፡ * ወእምአዲቋራይ፡ ተንሥአ፡ ወኃደረ፡ በአ
 ዳርቃይ፡ ዘውእቱ፡ ሀገሩ፡ ለአቤቶ፡ ገብሩ፡ ወእምዝ፡ ተራከቦ፡ ለአቤቶ፡ ገብሩ፡
 በብራ፡ * ወሶበ፡ ርእዮ፡ አቤቶ፡ ገብሩ፡ ኃዘነ፡ ጥቀ፡ ወተጠወቀ፡ * ወይቤ፡ እመኒ፡ 15
 ሚጥክዎ፡ የኃዝን፡ ብየ፡ ወእመኒ፡ ወሰድክዎ፡ በረሃ፡ ሀገረ፡ ዘሆን፡ ይመውት፡
 ብየ፡ ወዘንተ፡ እንዘ፡ ይብል፡ ተጠወቀ፡ ሕፃንሰ፡ ተባዕ፡ ዘውእቱ፡ ኃይለ፡ ሚካኤል፡
 ጽሙዕ፡ ወእቱ፡ ከመ፡ ተኩላ፡ ወርኩብ፡ ውእቱ፡ ከመ፡ አንበሳ፡ * ወለዋው፡ ውእ
 ቱ፡ ከመ፡ ነምር፡ * ወይቤ፡ አብጽሐኒ፡ አብጽሐኒ፡ ኅብ፡ ሀሎ፡ ዘሆን፡ እመሰ፡ ኢያ
 ብዳሕከኒ፡ አልብየ፡ እንከ፡ ተዘምዶ፡ ምሰሌክ፡ * ወሶበ፡ ሰም፡ ዘንተ፡ አዳርቃይ፡ 20
 ገብሩ፡ ይቤ፡ ይኩን፡ ፈቃደ፡ እግዚአብሔር፡ ምንትኑ፡ አጽሐቆ፡ ወምንትኑ፡ አ
 ሐለዮ፡ * ዘንተ፡ ሕፃንሰ፡ ይሔሊ፡ ዘይበልዕ፡ ወይሰቲ፡ ዝንቱሰ፡ ግብር፡ ኢኮነ፡
 ዘግዕዘ፡ ሕፃናት፡ አላ፡ ዘግዕዘ፡ ወራዙት፡ * መዋዕያን፡ ወምሁራነ፡ ፀብሰ፡ * ወአቡ
 ሁሰ፡ ደጃዝማች፡ ኃይሉ፡ ርእሰ፡ መኳንንት፡ ወመሳፍንት፡ ኢነበረ፡ በጎንደር፡
 አላሐረ፡ ውለተ፡ ሀገረ፡ ሢመቱ፡ ዳሞት፡ * ወሶበ፡ ሰም፡ ዜና፡ ወልዱ፡ ከመ፡ ይን 25
 ዓው፡ አርጭ፡ ኃዘነ፡ ጥቀ፡ ወሐመ፡ ልቡ፡ ከመ፡ ብእሲት፡ እንተ፡ አኃዘ፡ ማኅምም፡ *
 ወይቤ፡ በእፎ፡ ይክል፡ ሐሩረ፡ ፀሐይ፡ ወጽም፡ ማይ፡ እስመ፡ ሕፃን፡ ውእቱ፡ ዘኢ
 ለመደ፡ ምንተኒ፡ * ወይቤ፡ ምንተ፡ እኩን፡ ወምንተ፡ እግብር፡ እመሰ፡ ኢከልዓቶ፡
 ርኅቀተ፡ ሀገር፡ * እምሐረ፡ ኅብ፡ ወልደ፡ እስመ፡ ያፈቅሮ፡ ለወልዱ፡ ኅድግሰ፡ ፍቅ
 ረ፡ አቡሁ፡ መኑሂ፡ ኩሉ፡ ዘርእዮ፡ ያፈቅሮ፡ ወእምዝ፡ አኃዘ፡ ያስተጋብዕ፡ አደር 30
 ቃይ፡ ገብሩ፡ ምስለ፡ ዝንቱ፡ ሕፃን፡ መዋዒ፡ ኃይላን፡ በዙኃነ፡ ሠራዊት፡ ቤቱ፡
 487 b * ኃይላን፡ ወይቤ፡ ንግሩኒ፡ አይቱ፡ ሀሎ፡ ዘሆን፡ * ወይቤልዎ፡ ሀሎ፡ መራዕየ፡ ዘሆን፡
 በላንብርት፡ ዘውእቱ፡ አድያመ፡ ዋልድብ፡ ወእምዝ፡ ሐረ፡ አዳርቃይ፡ ገብሩ፡
 ምስለ፡ ሕፃን፡ መዋዒ፡ ኃይላን፡ ወብዙኃን፡ ሠራዊት፡ ምስሌሁ፡ * ወበጽሐ፡ ኅብ፡

ሀሎ፡ መራዕዮ፡ ዘሆን ። ወሶበ፡ ርእየ፡ መራዕዮ፡ ዘሆን፡ ዝንቲ፡ ሕፃን፡ ኃይለ፡ ሚ
 ካእል፡ አንበሳ፡ እንለ፡ ይሁደ፡ አንበሳ፡ መስለ፡ አንበሳ፡ ዘርእየ፡ ላህመ፡ ወዘኢ፡ ጥ
 ዕመ፡ ደመ። ወረግ፡ ልቡ፡ ከመ፡ ሐሊብ፡ ወበ፡ እዲሁ፡ ከመ፡ ቀሰተ፡ ብርት፡
 ጽኑዕ ። ወቦአ፡ ማዕከለ፡ መራዕዮ፡ ዘሆን፡ ወደርቦየ፡ ከኅናቶ፡ ላዕለ፡ ጀወረገዝ፡
 5 ወቀተሎ፡ ሶቤሃ ። ወእምዝ፡ ተዘርወ፡ መራዕዮ፡ ዘሆን፡ ከመ፡ አባግዕ፡ ዘቦእ፡
 ማዕከሌሆሙ፡ ተኩላ፡ ወእምዝ፡ ኃለፈ፡ እምህየ፡ ወዲገነ፡ ወቀተሎ፡ ካልዓ፡
 ዘሆነ፡ ወረሰየ፡ ወእምዝ፡ ተመይጠ፡ ወቦአ፡ ውለተ፡ ዋልደባ፡ ወተራከቦሙ፡
 ለብዙኃን፡ መነከሳት፡ ወተባረከ፡ እምኒሆሙ፡ ወለአባ፡ ተስፋ፡ ጊዮርጊስ፡ ወ
 ልዱ፡ ለዳግማይ፡ ተክለ፡ ሃይማኖት፡ ዘኢይባልዕ፡ እክለ ። ዘእንበለ፡ ቁጽል፡
 10 ዘውእቱ፡ ጸጋይቶ፡ ተራከረከ፡ ሶቤሃ፡ ወተባረከ፡ እምኒሆሙ። ወእምዝ፡ ተመይጠ፡
 እምዋልደባ፡ ወቦአ፡ ውስተ፡ አደርቃይ፡ ወተራከባ፡ ምስለ፡ መምህሩ፡ ወልደ፡
 ሚካኤል፡ ዘያፈቅሮ፡ ጥቀ፡ መጠነ፡ እሙ፡ ወያስተሐምም፡ ሎቱ፡ መጠነ፡
 ነፍሱ፡ ወምለለ፡ አዛገር፡ ባንትይሁን ። ወኮነ፡ ዓቢይ፡ ፍሥሐ፡ ወኃሄት፡ ጀበ
 እንተ፡ ተመይሐቱ፡ ሕያወ፡ ወጀበእንተ፡ ቀቲለ ። ወእምዝ፡ ተንሥኡ፡ እምዳር
 15 ቃይ፡ ወወጽኦ፡ መንገለ፡ ወገራ፡ ወተቀበልዎ፡ ሰብአ፡ ወገራ፡ በዘፈን፡ በከመ፡ ብ
 ሐሮሙ ። ወቦአ፡ ጎንደር፡ ወተቀበልዎ፡ ሰብአ፡ ትዕይንት፡ በእግር፡ ወበፈረለ፡
 እንዘ፡ ያነክሩ፡ ወይዲመሙ፡ በጀነገር፡ ጀበእንተ፡ ናዕሰ፡ አካሉ፡ ወጀበእንተ፡ ጽን
 ዓ፡ ኃይሉ ። ወቦአ፡ አሻዋ፡ ወኃደገ፡ ዕልገተ፡ ቅድመ፡ ንጉሠ፡ ነገሥት፡ ኢዮአ
 ስ፡ ወልደ፡ ንጉሥ፡ ኢያሱ፡ ወተፈሥሐ፡ ጥቀ፡ ሶበ፡ ርእየ፡ እንዘ፡ የኃድግ፡ ዕልገተ፡
 20 *ምስለ፡ ማርያሁ ። ወካዕበ፡ ሐረ፡ ኅበ፡ ይቲጌ፡ ምንትዋብ፡ ንግሥተ፡ ኢትዮጵያ፡ 488 a
 ወኃደገ፡ ዕልገተ፡ በቅድሚሃ ። ይእቲኒ፡ ጥቀ፡ ተፈሥሐት፡ ወትቤ፡ ማዕዜ፡ ል
 ህቀ፡ ወማዕዜ፡ ቀተሎ፡ አኮነ፡ ሕፃን፡ ውእቱ፡ ዘትማልም፡ ተወልደ፡ ወእምዝ፡
 ሐረ፡ ኅበ፡ ቤቱ ። ወእንዘ፡ የሐውር፡ ኅበ፡ ቤተ፡ አቡሁ፡ ቦዘይቤ፡ በአደባባይ ።
 ይትባረክ፡ እግዚአብሔር፡ ዘወሀቦ፡ ወልደ፡ ዘከመዝ፡ ለደጅ፡ አዝማች፡ እሸቲ፡
 25 ወይትባረክ፡ እግዚአብሔር፡ ዘአርአዮ፡ ዓይኖ፡ በዓይነ ። ወእምዝቦአ፡ ኅበ፡ ቤተ፡
 አቡሁ፡ ወኮነ፡ ፍሥሐ፡ ወኃሄት ። ወእምዝ፡ መጽኦ፡ አቡሁ፡ ደጅ፡ አዝማች፡
 እሸቲ፡ እምብሔረ፡ ሢመቱ፡ ዳሞት፡ ወወጽኦ፡ ወልዱ፡ ኃይለ፡ ሚካኤል፡ ወተ
 ቀበሎ፡ በፍኖተ፡ ጸዳ ። ወኃደገ፡ ዕልገተ፡ በቅድሚሁ፡ ወሶበ፡ ርእየ፡ አክሞሰሰ፡
 በኅብዕ፡ ዝኒ፡ አክሞስሶ፡ ፍሥሐ፡ ወኃሄት፡ ፍሥሐ፡ ሁኒ፡ ይትናጸር፡ ምስለ፡
 30 ፍሥሐሁ፡ ለያዕቆብ ። ሶበ፡ ርእየ፡ ለዮሴፍ፡ ወልዱ፡ እንዘ፡ ይነግሥ፡ ውስተ፡
 ግብጽ ። እምድኅረ፡ ተብህለ፡ ሞተ፡ ዮሴፍ፡ ወበልአቶ፡ አርጭ፡ ከመ፡ ተፈሥሐ፡
 ጥቀ ። ውእቱኒ፡ ከማሁ፡ ተፈሥሐ፡ ደጅ፡ አዝማች፡ እሸቲ፡ በርእየተ፡ ወልዱ፡
 ወባረከ፡ ለእግዚአብሔር፡ በእንተ፡ ዘአርአዮ፡ ወልዶ ። ወእምዝ፡ ቦአ፡ ጎንደር፡
 ወከረመ፡ በህየ፡ እንዘ፡ ኢይባል፡ ለፌ፡ ወለፌ ። ወእምድኅረዝ፡ በጽሐ፡ መልእ

ክት፡ እምኅበ፡ ደጅአዝማች፡ እሸ፡ቴ፡ ኅበ፡ ራስ፡ ሚካኤል፡ ዘደብል፡ ነጻፍጡነ፡
 ንጉሥ፡ ወንግሥት፡ ናሁ፡ ወሀቡከ፡ ሢመተ፡ ራስነት፡ ። ወእምዝ፡ ተንሥእ፡ ወ
 መጽእ፡ ዝንቱሰ፡ ነገር፡ አኮ፡ ዘደሐልቅ፡ በዝዩ፡ ይትረከብ፡ በታሪክ፡ ንጉሥነ፡
 ኢዮአስ ። ። ። ። ። ። ። ። ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገርነ፡ ። ወእምዝ፡ ፈነዎ፡ ደጅ፡ አዝማች፡ እሹ፡ቴ፡ ለወልዱ፡ 5
 አቤቶ፡ ኃይሉ፡ ውስተ፡ ብሔረ፡ እሙ፡ ቤገምደር፡ ምስለ፡ አዛዢ፡ ማንአስቦ፡ ወም
 ስለ፡ ሸማት፡ ክንፉ፡ ወምስለ፡ መምህሩ፡ ወልደ፡ ሚካኤል፡ እለ፡ የሐዕንዎ፡ ወዩዓ
 ቅብዎ ። ወወሀቦ፡ ንዋዩ፡ ብዙኃ፡ ዘውእቱ፡ ነፍጥ፡ በሥርዓተ፡ መከታንን፡ እስመ፡
 488 b ዓቢይ፡ መከታንን፡ ውእቱ፡ ምክንያተ፡ ፈንዎቱሰ፡ ቦዘይቤ፡ አእሚር፡ ከመ፡ ይትሀ
 ወኩ፡ ቋረኞች ። ወዩኃልቁ፡ ወቦዘይቤ፡ ከመ፡ ያእምር፡ ለሀገረ፡ እሙ፡ ቤገምደር፡ 10
 ወያእምር፡ ከግንኖተ፡ ሰብእ፡ ብሂሎ፡ እንዘ፡ ሕያው፡ አነ፡ ወእምዝ፡ ሐረ፡ ነገላ ።
 ወነበረ፡ በሀዩ፡ ወሰበ፡ ሰምዓ፡ ምጽአቶ፡ ለራስ፡ ሚካኤል፡ ለተጸብዖ፡ ለአክ፡ ኅበ፡
 አቡሁ፡ ደጅ፡ አዝማች፡ እሸ፡ቴ፡ እምጸእኑ፡ እርጻእከ፡ ምስለ፡ ብዙኅ፡ ሠራዊት ።
 ወብዙኅ፡ ሰብእ፡ አፍራስ፡ ወላዕኩሰ፡ አቤቶ፡ ገብርዬ፡ እንግደ፡ ወይቤ፡ ደጅ፡ አዝ
 ማች፡ እሸ፡ቴ፡ ትርድአኒኑ፡ ብሂልዩ፡ ፈነውኩከ፡ አኮኑ፡ ትንበር፡ በሀገርክ ። ወእም 15
 ዝ፡ ቦአ፡ ራስ፡ ሚካኤል፡ ጎንደር፡ በተኃይሎ፡ ምስለ፡ ብዙኅ፡ ትዕቢት፡ ወኮነ፡ ዓቢይ፡
 ሐከክ፡ ውገብረ፡ ሹመት፡ ሸረት ። ወሢምዎ፡ ለደጅ፡ አዝማት፡ እሸ፡ቴ፡ ዳሞት፡
 ደጅ፡ አዝማችነት፡ ባሕቱ፡ በትምይንት፡ ወተገሐልዎ፡ ውእቱ፡ ፈነውዎ፡ በድኅ
 ሬሁ፡ ለራስ፡ ፋሲል፡ እንዘ፡ ይብሉ፡ ወሀብናከ፡ ሢመተ፡ ዜአሁ ። ወውእቱኒ፡ ኢዮ
 ምሥጥከ፡ ወእምዝ፡ ሐረ፡ ደጅ፡ አዝማች፡ እሹ፡ቴ፡ ዳሞት ። ፋሲልኒ፡ ተለዎ፡ በድ 20
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 ዙኃን፡ ሠራዊቱ፡ ወኃያላነ፡ ቤቱ፡ ሞተኬ፡ ደጅ፡ አዝማች፡ እሹ፡ቴ፡ ትኑት፡ ለኩሉ፡
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 ሎሙ፡ ይእቱ፡ መንግሥተ፡ ሰማያት፡ ሞተኬ፡ ደጅ፡ አዝማች፡ እሹ፡ቴ፡ ዘይበኪ፡
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 ይእዜ ። እስመ፡ እሙንቱ፡ ይትፌሥሐ ። ሞተኬ፡ ደጅ፡ አዝማች፡ እሹ፡ቴ፡ የዋህ፡
 ወርኅሩኃ፡ ልብ ። በከመ፡ ይቤ፡ መጽሐፍ፡ ብዑዓን፡ የዋሃን፡ እስመ፡ እሙንቱ፡
 ይወርስዎ፡ ለምድር ። አማንኬ፡ ወረሳ፡ ለመ፡ ንግሥተ፡ ሰማይ ። ሞተኬ፡ ደጅ፡ 30
 አዝማች፡ እሹ፡ቴ፡ ርኑብ፡ ወጽሙዕ፡ በእንተ፡ ፍቅረ፡ ሰብእ፡ በከመ፡ ይቤ፡ መጽሐፍ፡
 489 a ብዑዓን፡ እለ፡ ይርኅቡ፡ ወ*ይጸምዑ፡ በእንተ፡ ጽድቅ ። ሞተኬ፡ ደጅ፡ አዝማች፡
 እሹ፡ቴ፡ መሐሪ፡ ወመስተሣህል፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ብዑዓን፡ መሐርያን፡ እስ
 መ፡ ሎሙኒ፡ ይምሕርዎሙ፡ አማንኬ፡ ዘይምሕር፡ ለነዳያን፡ ወለምስኬናን፡ ወኢ

ይምህክ ፡ ለንዋዩ ፡ ቤቱ ። ሞተኬ ፡ ደጅ ፡ አዝማች ፡ እሸቴ ፡ ንጹሕ ፡ በኩሉ ፡ እም
በቀል ፡ ወቂም ፡ በከመ ፡ ይቤ ፡ መጽሐፍ ፡ ብፁዓን ፡ ንዱሐነልብ ፡ እስመ ፡ እሙንቱ ፡
ይሬአይም ፡ ለእግዚአብሔር ። ሞተኬ ፡ ደጅ ፡ አዝማች ፡ እሸቴ ፡ መፍቀሬ ፡ ፍቅር ፡
ወሰላም ፡ በከመ ፡ ይቤ ፡ መጽሐፍ ፡ ብፁዓን ፡ ገባርያነ ፡ ሰላም ፡ እስመ ፡ እሙንቱ ፡ ው
5 ሉደ ፡ እግዚአብሔር ፡ ይሰመዩ ። አማንኬ ፡ አስተሳሰብ ፡ ለብዙኃን ፡ ሰብእ ፡
ምስለ ፡ እግዚአብሔር ፡ በውሂብ ፡ ንዋዩ ። አማንኬ ፡ ይደለዎ ፡ ዝኩሉ ፡ ብፁዓን ፡
እስመ ፡ ዓቢይ ፡ ሰብእ ፡ ውእቱ ፡ ወመፍቀሬ ፡ እግዚአብሔር ፡ ሞተኬ ፡ ደጅ ፡ አዝማች ፡
እሸቴ ፡ ከመ ፡ ኩሉ ፡ ሰብእ ፡ ሞተኪ ፡ በግፍዕ ፡ ውእቱ ፡ አንሰ ፡ እኃዝን ፡ ዜናሁ ፡ ወየ
ሐምም ፡ ልብዩ ፡ ጥቀ ፡ እንቋዕ ፡ እንቋዕ ፡ ዘኢያእመርከዎ ፡ እንቋዕ ፡ እንቋዕ ፡ ዘኢርኢ
10 ክዎ ፡ ወእምዝ ፡ ተሰምዓ ፡ ሞቱ ፡ ወበጽሐ ፡ እስከ ፡ ጐንደር ። ወኮነ ፡ ዓቤይ ፡ ኃዘን ፡
ወሰቆቃው ፡ በጐንደር ፡ ወዓባዩት ፡ ነጊፈ ፡ ላህ ፡ በከመ ፡ ይቤ ፡ መጽሐፍ ፡ ራሄል ፡ እን
ዘ ፡ ትበክዩሙ ፡ ለደቂቃ ፡ ዓባዩት ፡ ነጊፈ ፡ ላህ ። ንትመዩጥኬ ፡ ኅብ ፡ ዘቀደሚ ፡ ነገር ፡
ወሰብ ፡ ሰምዓ ፡ ሞተ ፡ እኅሁ ፡ ደጅ ፡ አዝማች ፡ እሸቴ ፡ ተመይጠ ፡ ደጅ ፡ አዝማች ፡
አውሳብዩሰ ፡ ወአቤቶ ፡ አንግዳ ፡ እስመ ፡ እሙንቱ ፡ ነበሩ ፡ በደኅሬሁ ። ወአቤቶ ፡
15 እንግዳስ ፡ ወርዘው ፡ በይእቲ ፡ ዕለት ። ወዓደዉ ፡ ማዕድተ ፡ ዓባይ ፡ በፍኖተ ፡ ደራ ፡
ምስለ ፡ ውኅዳን ፡ ሠራዊት ። ወኮነ ፡ ላህ ፡ ዓቢይ ፡ ወፈነው ፡ ላዕካነ ፡ እምወዓልተ ፡
አቡሁ ፡ ኅብ ፡ ወልዱ ፡ አቤቶ ፡ ኃይሉ ። ወሰብ ፡ ሰምዓ ፡ ኃዘነ ፡ ወይቤ ፡ አሌ ፡ ሊተ ፡
ወይ ፡ ሊተ ፡ እስመ ፡ ሕፃን ፡ አነ ፡ ዘኢየአምር ፡ ሙባዕዩ ፡ ወሙፃዕዩ ፡ አማንኬ ፡ ይደ
ልዎ ፡ ኃዘን ፡ ወሰቆቃው ፡ እስመ ፡ ውእቱ ፡ ዓቤይ ፡ ኩብ ፡ ዘየአክል ፡ ሰማዩ ፡ ወምድረ ።
20 ወእምዝ ፡ አኃዘ ፡ ያስተዳሉ ፡ ለተዝካ*ረ ፡ አቡሁ ፡ ወአስተዳለው ፡ ብዙኃ ፡ ወገብረ ፡ 489b
ተዝካረ ፡ ወኅልቄ ፡ አልሀምት ፡ ዘሦዎሙ ፡ ሸዩ ወዘተርፈስ ፡ ተገብረ ፡ በእስቲ ። ወሐ
ገዩ ፡ እስቲ ፡ ሀገሩ ፡ በኃዘን ፡ ወሰቆቃው ፡ እስመ ፡ ቦአለ ፡ ይዜንውም ። ዘኮነ ፡ ነገረ ፡
በሕይወተ ፡ አቡሁወቦ ፡ እለ ፡ ይዜንውም ፡ ብካዩ ፡ በጊዜ ፡ ሞቱ ። ወድርሰተ ፡ ኃዘ
ንሂ ፡ ዜነውም ፡ ድርሰቱሂ ፡ ዝውእቱ ፡ አኮነ ፡ ጀበላዕሌክ ፡ ተፈትኑ ፡ እሸቴ ፡ ኩናት ፡
25 ከመ ፡ ሳውል ፡ ወግፍዕ ፡ ከመ ፡ ናቡቴ ። እኔስ ፡ ለእሸቴ ፡ ያዝናል ፡ አንጅቴ ። ውእ
ቱኒ ፡ ይቤ ፡ እኔስ ፡ ለአባቴ ፡ ያዝናል ፡ እንጅቴ ። ወበውእቱ ፡ መዋዕል ፡ ወጠነ ፡ ዓመፃ ፡
ደጃዝማች ፡ የማርያም ፡ ባርያ ፡ ወተበዓሰ ፡ ምስለ ፡ ንጉሥ ፡ ወለዓክ ፡ ኅቤሁ ፡ እንዘ ፡
ይብል ፡ ቍላዲክአ ፡ ወፍቀርክ ፡ እነ ፡ እኅክአ ፡ ወዘመድክ ፡ ዓነ ። ነዓ ፡ ኅቤዩ ፡ ወን
ኩን ፡ ጀወለእመ ፡ ኮነ ፡ ጀአልቦ ፡ ዘይክለነ ፡ ወአልቦ ፡ ዘይቀውም ፡ ቅድመ ፡ ጊድነ ፡ እስ
30 መ ፡ አነ ፡ ዓቢይ ፡ መከንን ። አንተሂ ፡ ዓቢይ ፡ ረድኢት ፡ ወሰብ ፡ ሰምዓ ፡ አቤቶ ፡
ኃይሉ ፡ ዘንተ ፡ ነገረ ፡ ማዕሌት ። ዓባዩ ፡ ወይቤ ፡ ኢይደለወኒ ፡ ዓመፃ ፡ ወተባዕሶ ፡
ምስለ ፡ ንጉሥ ፡ እስመ ፡ ይቤ ፡ መጽሐፈ ፡ መዝሙር ፡ ኢትግሥሁ ፡ መሢሐንዩ ።
ወበካልዕኒ ፡ ገጸመካን ፡ ይቤ ፡ ኢታውርድ ፡ እዲክ ፡ ላዕለ ፡ መሢሐ ፡ እግዚአብሔር ።
እስመ ፡ ዘአውረደ ፡ እዲሁ ፡ ላዕለ ፡ መሢሐ ፡ እግዚአብሔር ፡ ኢይነጽሐ ፡ እምኃ

ጠ.አት ። አለዛቲ ። አእምሮ ። መኑ ። ይረከባ ። አእግዚአየ ። ወፍቁርየ ። ዘአልቦ ።
 ሕፀፀ ። ወተንሕልዎ ። ማዕከለ ። ፍቅርክ ። ወፍቅርየ ። እምአይቲ ። ረከብክ ። ዘንተ ።
 ጥበባ ። ወዘንተ ። አእምሮ ። ዘኢረከብዎ ። ደጅ ። አዝማች ። የማርያም ። ባርያ ። ወአ
 ኃዊሁ ። ወፍቁራኒሁ ። እለ ። ረከቦሙ ። ዓቢይመከራ ። ወእምዝ ። ሰባ ። ተሰምዓ ። ዓመ
 ዓሁ ። ለደጅ ። አዝማች ። የማርያም ። ባርያ ። ሄሞ ። ንጉሥ ። ነገሥት ። ኢዮአስ ። ለቀኝ ። 5
 አዝማች ። ቢረሌ ። ወእምድኅረ ። ተሠይመ ። ሐረ ። ቤገምድር ። ወተቀበሎ ። ደጅ ። አዝ
 ማች ። የማርያም ። ባርያ ። በቃንጦና ። ወኮነ ። ዓቢይ ። ቀትል ። ወሞኦ ። ወቀተሎ ።
 490a ወሞቱ ። ብዙኃን ። በይእቲ ። ዕለ*ት ። ወተማኅሪኩ ። ራስአዳዳር ። ወይቲጌ ። የማርያም
 ባርያ ። ወአሚሃ ። ተራሥሐ ። ደጅ አዝማች ። የማርያም ። ባርያ ። በመዊዎቱ ። እንዘ ።
 አልቦ ። ፍጻሜ ። ለፍሥሐሁ ። እስመ ። ኢለበወ ። ዘይቤ ። መጽሐፍ ። ዘሰ ። ቀተለ ። በመ 10
 ጥባሕት ። ይመውት ። በመጥባሕት ። ወእምዝ ። ኮነ ። ኃዘን ። ዓቢይ ። በጎንደር ።
 እስመ ። ሞተ ። ቢረሌ ። እኅወ ። ንጉሥ ። ንግባዕኩ ። ኅበ ። ዘቀደሚ ። ነገርነ ። ወእምዝ ።
 ፈቀዱ ። ይፃብዕዎ ። አዝማኒሁ ። ወይንሥኡ ። ሀገሮ ። ወኢክሀሉ ። ተጽብዎቶ ። እስመ ።
 ሀሎ ። እግዚአብሔር ። ምስሌሁ ። በከመ ። ሀሎ ። ምስለ ። ሙሴ ። በብሔረ ። ግብጽ ።
 ወኢተኃድጎ ። እደ ። እግዚአብሔር ። ማዕከኒ ። ማዕከ ። ወአሚሃ ። ሐረ ። ነገላ ። ወከ 15
 ረመ ። በሀየ ። ምስለ ። ብዙኃን ። ወዓልት ። እንዘ ። አልቦ ። ዘይነክዮ ። ወእምዝ ። ኮነ ።
 ዘመቻ ። ኅበ ። ደጅ ። አዝማች ። የማርያም ። ባርያ ። ወእምዝ ። ዘመተ ። ንጉሥ ። ኢዮ
 አስ ። ወራስ ። ሚካኤል ። ምስለ ። ብዙኃን ። ሠራዊት ። ወእምዝ ። ፈነዎሙ ። ንጉሥ ።
 ለሻለቃ ። ተዝካሮ ። ወለፊታውራሪ ። ገብና ። ያምጽእዎ ። ለአቤቆ ። ኃይሉ ። ወመጽአ ።
 አቤቆ ። ኃይሉ ። ፍጡነ ። ወተራከበ ። ምስለ ። ንጉሥ ። ወራስ ። ሚካኤል ። በመሸለ 20
 ሚያ ። አቦ ። ወተንሥኡ ። ንጉሥ ። ወኃደረ ። በነፋስ ። መውጫ ። ወተፃብዓ ። በጨጨሆ ።
 ወሞዓ ። ንጉሥ ። ወነፍፀ ። የሜርያም ። ባርያ ። ወዘተርፈሰ ። ነገር ። ኢዮኃልቅ ። በዝየ ።
 ወእምዝ ። ተመይጠ ። ንጉሥ ። ወእንዘ ። ይትመየጥ ። ንጉሥ ። ሐመ ። አቤቆ ። ኃ
 ይሉ ። በገረገራ ። ሕማመ ። ኩፍኝ ። ወወሰድዎ ። በአራት ። ኅበ ። ሀገሩ ። ነገላ ። ወሐመ ።
 በሀየ ። ወአሕየዎ ። እግዚአብሔር ። ወመሐሮ ። እምደዌሁ ። በከመ ። ይቤ ። መጽ 25
 ሐፍ ። በከመ ። ይምህር ። አብ ። ውሉደ ። ከማሁ ። ይምሕሮሙ ። እግዚአብሔር ።
 ለእለ ። ይፈርሀዎ ። ሎቱ ። ስብሐት ። ወሚካኤልኒ ። ሊቀ ። መላእክት ። ኮነ ። ኢይትፈለ
 ጦ ። አመ ። ደዊሁ ። እስመ ። ውኡቱ ። መልአክ ። ዑቃቤ ። ርእሰ ። ወእምድኅረ ። ጥዕየ ።
 ወሐይወ ። እምደዌሁ ። ለአከ ። ራስ ። ሚካኤል ። ኅቤሁ ። እንዘ ። ይብል ። ነዓ ። ወባዕ ።
 490b ጐንደር ። ወአነ ። እሁብክ ። ወለትየ ። ወእምዝ ። *እምነገላ ። ሐረ ። እስቲ ። ወሰምዓ ። 30
 በሀየ ። ዜና ። ሞቱ ። ለንጉሥ ። ኢዮአስ ። ዘመዱ ። ወበከየ ። በሀየ ። ወእምዝ ። ሰምዓ ።
 ዜና መንግሥቱ ። ለንጉሥ ። ዮሐንስ ። ወእምድኅሪዝ ። ቦአ ። ግራሪያ ። ወእምግራሪያ ።
 ቦአ ። ጎንደር ። ወተራከበ ። ምስለ ። ንጉሥ ። እኒዘ ። ዘይደልዎ ። ጸባሕቶ ። ዘውኡቱ ።
 እጅ ። መንሻ ። ወተራከበ ። ምስለ ። ራስ ። ሚካኤል ። ወእምዝ ። ተሐመዎ ። ራስ ። ሚካ

ኤል፡ ለአቤቶ፡ ኃይሉ ። ወወሀበ፡ ወለቶ፡ እንተ፡ ስማ፡ ወይዘሮ፡ ወለተ፡ ተክለ፡
 ሃይማኖት፡ ወጎለቁ፡ ሎቲ፡ ብዙኃ፡ ንዋየ፡ ዘውእቱ፡ ማጫ፡ ወውእቱኒ፡ አቤቶ፡
 ኃይሉ፡ ጎለቁ፡ አህጉሪሁ፡ እንዘ፡ ይብል፡ ናሁ፡ ማጫ፡ ዘሀለወኒ ። ወሶበስምዓ፡
 ጉልቁ፡ ሀገሩ፡ ራስ፡ ሚካኤል፡ አንክረ፡ ወተደመ፡ ወእሮ፡ ኢያንክር፡ እስመ፡ አልቦ፡
 5 ሰብእ፡ ዘቦቲ፡ ዘመጠነዝ፡ ሀገር ። ወእምድኅረዝ፡ ወሰደ፡ መርዔቶ፡ ወአብአ፡ ቤቶ፡
 ወከረመ፡ በትዕይንት ። ወበውእቱ፡ መዋዕል፡ ዘመተ፡ ብሔረ፡ ዳሞት፡ ራስ፡ ሚ
 ካኤል፡ ምስለ፡ ንጉሥ፡ ተክለ፡ ሃይማኖተ፡ ወብዙኃን፡ መኳንንት፡ ምስሌሁ፡ ወው
 እቱኒ፡ አቤቶ፡ ኃይሉ፡ ሐሙሐ፡ ለራስ፡ ሚካኤል፡ ዘመተ፡ ምስሌሁ ። ወሶበ፡
 በጽሐ፡ ፋግታ፡ ፈትሐ፡ ወራራ፡ ራስ፡ ሚካኤል ። ወኮነ፡ ዓቢይ፡ ቀትል፡ በይእቲ፡
 10 ዕለት፡ ወሞአ፡ ራስ፡ ሚካኤል፡ ወአሜሃ፡ ቀተለ፡ አቤቶ፡ ኃይሉ፡ ጌቁላፈ፡ ጅበኩና
 ቱ፡ ወጃደ፡ በሰይፍ፡ ዘውእቱ፡ ጎራዲ፡ ወወርዘው፡ ዓቢይ፡ ውርዛዌ፡ ዘዕቡብ፡ ለሰሚ
 ሰ፡ ወለተናግሮ፡ እንዘ፡ ወልደ፡ ገመጃክረምት፡ አንክሮኬ፡ ይደሉ፡ ወአስተዓዕቦ፡
 ለዘከመዝ፡ ውርዛዌ ። እስመ፡ አሜሃ፡ ገብረ፡ ዓቢይ፡ ኃይለ፡ ዘከመ፡ ገብረ፡ ጌዲዎን፡
 በምድያም ። እንዘ፡ ይብል፡ ፀብዕ፡ ዘጌዲዎን፡ ወኃይል፡ ዘእግዝአብሔር ። ወቀ
 15 ተሎሙ፡ ለሄራብ፡ ወዜብ፡ ወዜብሔል፡ ወስልማና፡ ወኸሎሙ፡ መላእክቲሆሙ ።
 ዘቀተልዎ፡ ለእኅሁ፡ ወሚጠ፡ ደመእኅሁ፡ በክዲወ፡ ደሞሙ፡ ለእሉ፡ አሕዛብ ።
 ወከማሁ፡ ወእቱኒ፡ ገብረ፡ በፋግታ፡ ወሚጠ፡ ደመ፡ አቡሁ ። እመሰኬ፡ አተርፈ፡
 ተወልጉ፡ ወካዕብ፡ ገብረ፡ በከመ፡ ገብረ፡ ዳዊት፡ እሰራኤ*ላዌ፡ በቅጅመ፡ ሳኦል፡ 491a
 ሐሙሐ ። ወኃደገ፡ ዕልገቶ፡ ከማሁ፡ ወእቱኒ፡ ገብረ፡ ወኃደገ፡ ጆጆዕልገተ፡ ምስለ፡
 20 ወዓልያኒሁ፡ በቅድመ፡ ሐሙሁ፡ ራስ፡ ሚካኤል ። ወሶቤሃ፡ ተፈሥሐ፡ ራስ፡ ሚካ
 ኤል፡ በውርዛዌሁ፡ ለአቤቶ፡ ኃይሉ፡ ወእምዝ፡ ኮነ፡ ተመይጦ፡ እምድረ፡ ደሞት፡
 ኅበ፡ ትዕይንት ። ወእንዘ፡ ይትመየጥ፡ አቤቶ፡ ኃይሉ፡ ትዘክረ፡ ዘይቤሎ፡ አቡሁ፡
 እንዘ፡ ሀሎ፡ በሕይወቱ፡ ወለእመ፡ ሞትኩ፡ በብሔረ፡ ባዕድ፡ ኢይትርፍ፡ አጽምየ፡
 በብሔረ፡ ባዕድ፡ እንዘ፡ ሀሎከ፡ ሕየወ፡ አንተ ። አላ፡ አብአ፡ ለዓዕምየ፡ ዋልደብ ።
 25 ወሶቤሃ፡ ይብሎ፡ ለራስ፡ ሚካኤል፡ አብሐኒ፡ አፍልሶ፡ ለአቡየ፡ እመቃብሩ፡ እንዘ፡
 ሀለውከኒ፡ አንተ፡ ይእዘ፡ ወይቤሎ፡ ራስ፡ ሚካኤል፡ ግበር፡ ዘፈቀድከ፡ እስመ፡
 አንተ፡ ወልድየ፡ ወፍቁርየ ። ወእምዝ፡ ፈነወ፡ ሠራዊተ፡ ብዙኃነ፡ የፍልስዎ፡
 ለአቡሁ፡ ወአፍለስዎ፡ እንዘ፡ ኢይሌለይ፡ እመለያልይሁ፡ ወእንዘ፡ ኢይትነሰት፡
 ቆናዝዓ፡ ርእሱ፡ ዘፍቱል፡ አመ፡ ሕይወቱ፡ ወእምጽእዎ ። ወሶቤሃ፡ ኮነ፡ ዓቢይ፡
 30 ኅዝን፡ ወሰቆቃው፡ ሶበ፡ ርእዩ፡ በድኖ፡ ለደጅ፡ አዝማች፡ እሸቴ፡ ፍቁርሙ፡ ወዘመ
 ደሙ ። ወትቤ፡ ከላ፡ ዓለም፡ አደጅ፡ አዝማች፡ እሸቴ፡ ዳግማይ፡ ንክርያስ፡ ዘሞተ፡
 በግፍዕ፡ እስመ፡ ሐራ፡ ኄሮድስ፡ ቀተልዎ፡ ለዘካርያስ፡ በቤተ፡ መቅደስ፡ ኮነ፡ ደሙ፡
 ደሙ፡ ይውኅዝ፡ ማዕመተ፡ ወእምዝ፡ መጽአ፡ ንጉሥ፡ ወተስእለ፡ እንዘ፡ ይብል፡
 በእንት፡ ምንት፡ ይውኅዝ፡ ዝንቱ፡ ደም፡ ወነገርዎ፡ ከሎ፡ ዘኮነ፡ ወሶቤሃ፡ አዘዘ፡

አምጽኢ፡ ጅብእሴ፡ እምቤተ፡ ዘቀተልዎ፡ ወይከአወ፡ ደሞ፡ ላዕለ፡ ደሙ፡ ። ወሶበ፡
 ገብረ፡ ከመዝ፡ ነትገ፡ በጊዜ፡ ደሙ፡ ወከማሁ፡ ገብረ፡ ወልዱ፡ ለደጅ፡ አዝማች፡
 እሸ፡ ወቶስሐ፡ ደመ፡ አሕዛብ፡ ምስለ፡ ደመ፡ አቡሁ፡ ወካዕበ፡ ገዜከር፡ በእንቲ፡
 አሁ፡ ለአቤል፡ ዘቀተሎ፡ አኑሁ፡ ወደቁቀ፡ ቃዩል፡ ዘኃልቁ፡ በማየአይን፡ ። አቤል
 ሂ፡ ደጅአዝማች፡ እሸ፡ ዘቀደመ፡ ላዕሌሁ፡ ፍትሐ፡ ሞተ፡ ሥጋ፡ አፈ፡ ኩናት፡ ። 5
 ወደቁቀ፡ ቃዩልሂ፡ ጃዊ፡ ወሚጫ፡ ሰብአ፡ ዳሞት፡ ። ወማየ፡ አይኅኒ፡ ስይፈ፡ እደ፡
 491 b ወልዱ፡ ነደ፡ እሳት፡ አልዛቤል፡ ምድረ፡ ዳሞ*ት፡ ብዑዕ፡ ወእቲ፡ ኢዩ፡ አቤቶ፡ ዘ
 ከዓወ፡ ደመ፡ ወሉደኪ፡ በፋግታ፡ እንዘ፡ ይረድኦ፡ ኤልያስ፡ ራስ፡ ሚካኤል፡ ።
 አባቢሎን፡ ምድረ፡ ዳሞት፡ ብዑዕ፡ ወእቲ፡ ዘርባቤል፡ አቤቶ፡ ኃይሉ፡ ዘተባቀለኪ፡
 ዓቢዩ፡ በቀለ፡ ። እንዘ፡ ይረድኦ፡ ሆሴዕ፡ ራስ፡ ሚካኤል፡ አማንኬ፡ ይደልወከ፡ ብዕ 10
 ዓን፡ አዳግማይ፡ ዮሴፍ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ በከመ፡ አፍለሶ፡ ዮሴፍ፡ ለያዕቆብ፡
 አቡሁ፡ እምግብጽ፡ ብሔረ፡ አሕዛብ፡ ። ወአውጽኦ፡ ኅበ፡ ሀገሩ፡ ከነዓን፡ ከማሁ፡
 አንተኒ፡ አፍለስኮ፡ ለአቡከ፡ ። ወአብጸሕኮ፡ ፍጡነ፡ ኅበ፡ ዋልድባ፡ ዘከነ፡ ቅድመ፡
 ይትሚነዮ፡ በሕይወቱ፡ አማንኬ፡ ይደልወከ፡ ብዕዓን፡ ። አዳግማይ፡ ያዕቆብ፡ ደጅ፡
 አዝማች፡ ኃይሉ፡ ዘነሣእከ፡ በረከተ፡ እምይሰሐቅ፡ አቡከ፡ ደጅ፡ አዝማች፡ እሹ፡ 15
 ዘተሦ፡ በቤፈታ፡ ። ። ። ። ። ። ።
 ንግባዕኬ፡ ኅበ፡ ዘቀዳሚ፡ ነገር፡ ። ወእምዝ፡ ወሰድዎ፡ አዛገር፡ ትኩ፡ ዕቃ፡ ቤት፡ ወ
 ልደ፡ ሚካኤል፡ ። ወአባ፡ መዓዛ፡ ወእሉ፡ አብእዎ፡ ዋልድባ፡ መካነ፡ ቅዱሳን፡ ።
 ዘከነ፡ ይትሚነዮ፡ እምአመ፡ ቀዳሚ፡ ንግባዕኬ፡ ኅበ፡ ዘቀዳሚ፡ ነገር፡ አኃዙ፡ ተመ
 ይጠ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወራስ፡ ሚካኤል፡ ወኩሎሙ፡ መኳንንት፡ ወአ 20
 ቤቶ፡ ኃይሉ፡ ተመይጠ፡ ምስሌሆሙ፡ ወእንዘ፡ ይትመየጡ፡ ከነ፡ ወውዓ፡ ወደምጽ፡
 ፀባዲት፡ ፍሥሐ፡ ወማኅሌት፡ ። ወሶቤሃ፡ ኃለይዎ፡ ሎቱ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡
 ሠናዩ፡ ማኅሌተ፡ ወማኅሌቱኒ፡ ከመዝ፡ ወእቲ፡ ። ጎራዴማ፡ ወትሮ፡ እንዲመታ፡
 አውቃለሁ፡ እኔ፡ ጣይሉን፡ እንጂ፡ አመሰግናለሁ፡ ። ወእምዝቦኡ፡ ጎንደር፡ ወነበ
 ፋ፡ ኅዳጠ፡ መዋዕለ፡ በጎንደር፡ ። ወእምዝ፡ ተሰምዓ፡ ራስ፡ ፋሲል፡ እመንገለ፡ ቤገ 25
 ምድር፡ ። ወሶበ፡ ሰምዓ፡ ራስ፡ ሚካኤል፡ ወጽኦ፡ ፍጡነ፡ ራስ፡ ሚካኤል፡ እምጉን
 ደር፡ ወሐረ፡ ኅበ፡ ፋሲል፡ ለተፃብዎ፡ ። ወበሀዩ፡ ተፃብዎ፡ ተፃብዎ፡ ዓቢዩ፡ ወእሚሃ፡
 ወርዘወ፡ አቤቶ፡ ኃይሉ፡ እስከ፡ የእምር፡ ሎቱ፡ ወርዛዊሁ፡ ንጉሥ፡ ተክለ፡ ሃይማ
 ኖት፡ ወራስ፡ ሚካኤል፡ ወቦኡ፡ ጎንደር፡ ወፈቀደ፡ ይሐር፡ ሀገሮ፡ ራስ፡ ሚካኤል፡
 492 a ምስለ፡ ንጉ*ሥ፡ ተክለ፡ ሃይማኖት፡ ወምስለ፡ ሠራዊቱ፡ ወይቤሎ፡ አቤቶ፡ ኃይሉ፡ 30
 አነኒ፡ አሐውር፡ ምስሌከ፡ ። ወኢይትፈለጥ፡ እምኒከ፡ ጥቡዕ፡ አነ፡ ለሐዊር፡ ። እመ
 ኒ፡ ለሞት፡ ወእመኒ፡ ለሕይወት፡ ። ወአሚሃ፡ ባረከ፡ ዓቢዩ፡ ቡራኬ፡ በከመ፡ ባረከ፡
 ይስሐቅ፡ ለያዕቆብ፡ ። ወልደ፡ እንዘ፡ ይብልኩን፡ እግዚአ፡ ለእኑከ፡ እምጠሉ፡ ለሰ
 ማይ፡ ወእምስፍሐ፡ ለምድር፡ ይኩን፡ በረከትከ፡ ቡራኬሁሰ፡ ዘባረከ፡ ለአቤቶ፡

ኃይሉ፡ በእንተ፡ ጀነገር፡ ጀበእንተ፡ ብሂሎቱ፡ አሐውር፡ ምስሌክ፡ ወጀበእንተ፡ ኢተ
 ንሕልዎቱ፡ እንዘ፡ ይትጎሐለውዎ፡ ጀመኳንንት፡ ዘውእቶሙ፡ ደጅ፡ አዝማች፡
 ወንድ፡ በወሰን፡ ወራስ፡ ጎሹ፡ ። ወበእንተዝ፡ ባረከ፡ ዓቢዩ፡ በራኩ፡ እኒዞ፡ ርእሶ፡
 ወእምዝ፡ ሐረ፡ ራስ፡ ሚካኤል፡ ጎበ፡ ሀገሩ፡ ትግሬ፡ ወከረመ፡ በአድዋ፡ ። ወአቤቶ፡
 5 ኃይሉኒ፡ ሐረ፡ ጎበ፡ ሀገሩ፡ ቤገምድር፡ ። ወእንዘ፡ ይበጽሕ፡ ዳንጉሬ፡ ተራከበ፡
 ምስሌ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ወራስ፡ ጎሹ፡ ወቦኦ፡ ጎበረ፡ ምስሌሆሙ፡ ጎን
 ደር፡ ወእሙንቱሰ፡ ተመይጡ፡ ፍጡነ፡ ወሐሩ፡ በብብሔርሙ፡ ወውእቱኒ፡ ወጽአ፡
 በድጎሬሆሙ፡ ። ወሐረ፡ ጎበ፡ ሀገሩ፡ ነገላ፡ ወከረመ፡ በሀዩ፡ ። ወአሚሃ፡ ይቤሎ፡
 ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ሀበኒ፡ እኅተክ፡ እንተ፡ ስማ፡ ወይዘር፡ ወሹን፡
 10 አዛል፡ ብእሲት፡ ወእቱሰ፡ ዓቢዩ፡ ወይቤሎ፡ ኢይደሉ፡ አሀብክ፡ እኅተዩ፡ ። እስመ፡
 እኅታ፡ አውሰብክ፡ እንተ፡ ስማ፡ ዩውብ፡ ደር፡ መጽሐፍኒ፡ ኢይኤዝዝ፡ ያውስቡ፡
 ጀኦሐተ፡ ። ወይቤሎ፡ ዳግመ፡ ወሂበሰ፡ አሀብክ፡ መነ፡ ትሬሲ፡ ብእሲተ፡ እምኔሆን፡
 ዕቅብትነ፡ ትሬስያ፡ ለእኅተዩ፡ እሀብክ፡ ። ወሚመ፡ ብእሲተ፡ ወዘንተ፡ ብሂሎ፡
 ዓቢዩ፡ ። ወበእንተዝ፡ ፀልዎ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ወፈቀደ፡ እኒዞቶ፡
 15 ወይንሣእ፡ ሀገር፡ ። ወእቱሰ፡ ኢደንገዐ፡ ሎቱ፡ እስመ፡ ያርብሐዌ፡ ብእሲሁ፡ ወም
 ሐረ፡ ፀብዕ፡ ወእቱ፡ እምንዕሰ፡ ። ወኮነ፡ ተፃብዖ፡ ዓቢይ፡ ምስሌ፡ ደጅ፡ አዝማች፡
 ወንድ፡ በወሰን፡ ወተቃተለ፡ ። ወተለዎ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ወናሁ፡
 ተወጥነ፡ መከራሁ፡ ለአቤቶ፡ ኃይሉ፡ ወጎዩ፡ ጎዳጎ፡ ሀገር፡ ወእንዘ፡ ይፈቅድ፡ 492b
 በዊኦ፡ ጎንደር፡ ለዓክ፡ በቱ፡ ራስ፡ ፋሲል፡ እንዘ፡ ይብል፡ ነዓ፡ ጎቤዩ፡ ወንኩን፡ ጀወ
 20 ለውእቱሰ፡ ፋሲል፡ ነሉ፡ ጥረቱ፡ በተመንኖ፡ ወእቱ፡ ከመ፡ አርዌ፡ ምድር፡ ። ወይ
 ብል፡ ከመዝ፡ ዘልፈ፡ እሬእዮ፡ ገጸ፡ ለወልድ፡ እሸ፡ ። ወአነብር፡ ሎቱ፡ መሣግረ፡
 ዘውእቱ፡ ወሂበ፡ ንዋይ፡ ወውሂበ፡ ሢመት፡ ። በከመ፡ ይቤ፡ መጽሐፈ፡ መዝመር፡
 ኃብዑ፡ ሊተ፡ መሥገርተ፡ ዕቡያን፡ ። ወሰተሩ፡ አሕባለ፡ መሣግር፡ ለእገርዩ፡ ወ
 እቱሰ፡ አቤቶ፡ ኃይሉ፡ ። ጠቢብ፡ ከመ፡ አርዌ፡ ምድር፡ ወዩዋህ፡ ከመ፡ ርግብ፡ በከ
 25 መ፡ ይቤ፡ በወንጌል፡ ኩነ፡ ጠቢባነ፡ ከመ፡ አርዌ፡ ምድር፡ ። ወኩነ፡ ዩዋሃነ፡ ከመ፡
 ርግብ፡ ተፈልጠ፡ እምኔሁ፡ በተጠብበ፡ ። ወተርፈ፡ ጎበ፡ ጎንደር፡ ወእንዘ፡ ይበጽሕ፡
 ጎበ፡ አባ፡ ሳሙኤል፡ ዘአዘዘ፡ መጽአ፡ ፊታውራሪ፡ አብርአይ፡ ሞቱ፡ ። ወተን
 ሥአ፡ ጎበድን፡ ወተራከቦ፡ በፀብዕ፡ ወሞዖ፡ ወአብጽሖ፡ እስከ፡ ሰፈሩ፡ ። ወሶቤሃ፡
 ተንሥአ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ በመዓት፡ ወተለዎ፡ ለጎበድን፡ ። ወበ
 30 ጽሐ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ እስከ፡ ጎበ፡ ሀሎ፡ አቤቶ፡ ኃይሉ፡ መኮነ፡
 አሚሂ፡ ዓቢይ፡ ፀብዕ፡ ወጎዩ፡ አቤቶ፡ ኃይሉ፡ ወእንዘ፡ ይጎዶይ፡ ወርዘወ፡ ወቀ
 ተለ፡ በከመ፡ ቀተሎ፡ ለአሳሄል፡ ቀሊለ፡ አዕጋር፡ ። አመ፡ ይዲግኖ፡ ለአባኔር፡ እንዘ፡
 ይጎዶይ፡ ። ወእንዘ፡ ይበጽሕ፡ ካይላሚዳ፡ በጽሑ፡ ቦቱ፡ ኃያላን፡ ጽቡናነ፡ አፍ
 ራስ፡ ። ወሶቤሃ፡ ተመይጠ፡ ጎቤሆሙ፡ ። ወይቤሎሙ፡ ንዑ፡ ጎቤዩ፡ ። እስመ፡ አነ፡

ዘተኃሥሠኒ፡ ውእተ፡ ጊዜ፡ ገገ፡ ደኅራሆመ ። ወፈርሀ፡ ጎቤሀ፡ ቀሪበ፡ ወሶቤጎ፡
 ቦአ፡ ጎቤ፡ ቤተ፡ አቡን ። ወደጅ፡ አዝማች፡ ወንድ፡ በወሰንሂ፡ ቦአ፡ ጎንዳር ። ወው
 እተ፡ አሚረ፡ ወጽአ፡ ንጉሥ፡ ሱስንዮስ፡ ወደጅ፡ አዝማች፡ ወንድ፡ በወሰን ። ወሐ
 ፋ፡ ውስተ፡ ቤተ፡ አቡን፡ ወተራከብዎ፡ ወገብሩ፡ ሰላመ ። ወተካየድዎ፡ ወአምድጎ
 493a ረዝ፡ ሐረ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ቤገምድር ። ወተርፈ፡ አቤቶ፡ *ኃይሉ፡ 5
 በጎንደር፡ ወኮነ፡ እንዘ፡ ሀሎ፡ ከመዝ፡ መጽአ፡ ራስ፡ ሚካኤል፡ ምስለ፡ ንጉሥ፡ ተ
 ክለ፡ ሃይማት፡ ዓቢይ፡ ግርማ፡ ወትግርምተ፡ ወቦአ፡ ጎንደር ። ወአሚሂ፡ ሰቀሎ፡
 ለአባ፡ ሰላማ፡ በከመ፡ ሰቀሎ፡ አርጤክስለ፡ ለሐማ ። ወአባ፡ ሰላማስ፡ ነሣቴ፡ ሃይ
 ማኖት፡ ወነቅዓ፡ ዓቢይ፡ ክህደት፡ ዘሐከ፡ ነሎ፡ ሰብአ፡ ትዕይንት፡ ወአንቀልቀላ፡
 ለልባ፡ ብእሲ፡ ነሎ፡ እንበለ፡ አእምሮ፡ መጻሕፍት ። በከመ፡ ይቤ፡ በተሪፈ፡ 10
 ቄርሎስ፡ አንቀልቀልካ፡ ለነላ፡ ዓለም፡ በኅዳዎ፡ መዋዕል፡ ወዓዲ፡ ዘአመዝበረ፡
 ቤቶ፡ ለእጨጌ፡ ሂኖክ፡ ደድቅ፡ ወርቱዓ፡ ሃይማኖት ። ወብዙጎ፡ ነገር፡ ዘገብሮ፡
 ራስ፡ ማካኤል፡ በውእቱ፡ መዋዕል፡ ወለአቤቶ፡ ኃይሉኒ፡ ሄሞ፡ ደጅ፡ አዝማችነት፡
 ዘቤገምድር፡ ወባሕቱ፡ ኢረክባ፡ ምንተኒ፡ በተሠይሞቱ፡ በበጌምድር፡ እንበለ፡
 ተሠይሞ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወእምዝ፡ ዓመ፡ ደጅ፡ አዝማች፡ ወንድ፡ በ 15
 ወሰን፡ ወራስ፡ ጎሹ ። ወሰምዓ፡ ራስ፡ ሚካኤል፡ ዓመገሆመ፡ ወውእተ፡ አሚረ፡
 ፈነዎ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ብዙኃን፡ ሠራዊቶ፡ እለ፡ ያንበለብሉ፡ ከመ፡ አሳት፡
 ወያውዕዩ፡ አድባረ፡ ጽጌያት፡ ምስለ፡ ጎበድን፡ ወሬዘ፡ ሀብት፡ እመንገለ፡ ፍኖተ፡
 ፍርቃ፡ በር፡ በይባተ፡ ምሥዋረ፡ ፈያት፡ ወተቃተሉ፡ በህዩ፡ ሠራዊቱ፡ ለደጅ፡ አዝ
 ማች፡ ኃይሉ፡ ወእምይእዜሰ፡ ይደሉ፡ ንስምዮ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወው 20
 እተ፡ አሚረ፡ ገብሩ፡ ዓቢይ፡ ፀብዓ፡ ምስለ፡ ራስ፡ አያደር ። ወምስለ፡ ውደጅ፡ አሳ
 ሄል፡ ወምስለ፡ የጅች፡ ወኃየሉ፡ በመ፡ ሠራዊቱ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ወእምዝ፡
 ተመይጡ፡ ሠራዊቱ፡ ወነገርዎ፡ ነሎ፡ ዘኮነ ። ወሰቤሃ፡ ተንሥአ፡ ራስ፡ ሚካኤል፡
 ወሐረ፡ በፍኖተ፡ ደድ ። ወበጽሐ፡ እስከ፡ ደጉላ፡ ወተዓየነ፡ በህዩ፡ ወመጽኡ፡
 ደጅ፡ አዝማች፡ ወነድ፡ በወሰን፡ ወራስ፡ ጎሹ፡ ምስለ፡ ብዙኃን፡ ሠራዊት፡ ወተቃ 25
 ተሉ፡ ፵ወጅዕለተ፡ ወኮነ፡ ዓቢይ፡ ቀትል ። ወበጌዜሃ፡ ተቃተለ፡ ደጅ፡ አዝማች፡
 493b ኃይሉ፡ ወወርዘወ፡ ዕፁብ፡ ውርዘዌ፡ ዘኢ*ይክል፡ እዝን፡ ሰሚዎቶ፡ ወልሳን፡ ተና
 ግሮቶ ። ወእንዘ፡ ሀሎ፡ ራስ፡ ሚካኤል፡ በደጎላ፡ ሮእየ፡ ሐይመቶ፡ ለሰሚን፡ ተ
 ስፋ ። ወሶቤሃ፡ ነደ፡ ልቡ፡ ወይቤ፡ ይቀውምኑ፡ ቍንጽል፡ ቅድመ፡ ገጸ፡ አንበሳ፡
 ወይትበዓስኑ፡ ከርሚል፡ ዘውእቱ፡ ችፍርግ፡ ማስለ፡ ዕፁ፡ ጳውቄና ። ዘውእቱ፡ 30
 ድድ፡ ወዘንተ፡ ብሂሎ፡ ራስ፡ ሚካኤል፡ ጸውዎመ፡ ለደጅ፡ አዝማች፡ ኃይሉ ።
 ወለደጅ፡ አዝማች፡ ክፍለ፡ ኢየሱስ፡ ዘይገብሩ፡ ከመ፡ ልቡ ። በከመ፡ ይቤ፡ በመ
 ጽሐፍ፡ ረከብክዎ፡ ለዳዊት፡ ገብሮየ፡ ብእስ፡ ምእመን፡ ዘይገብር፡ ዘከመ፡ ልብዩ ።
 ወአሚሂ፡ ሐሩ፡ በሌሊት፡ ወፀብዕዎ፡ ወገብሩ፡ ዓቢይ፡ ፀብዓ፡ ወማኅረክ፡ ደጅ፡

አዝማች ፡ ኃይሉ ፡ ቋተ ፡ ኃያላን ፡ ፀብዕ ፡ ወጸወወ ፡ ብዙኃ ፡ ንዋየ ፡ ዘውእቱ ፡ ነፍጥ ፡
 ወንዋየ ፡ ኃቅል ፡ ዘውእቱ ፡ ኃሻ ፡ ዖር ፡ ወኡብቅለ ፡ ወአፍራሰ ፡ ወሠራዊተ ፡ ቤቱኒ ፡
 ኔወወ ፡ ከማሁ ፡ ወእምዝ ፡ ተመይጠ ፡ ወኃደገ ፡ ሰብአ ፡ እለ ፡ ማኅረከሙ ፡ ቅድመ ፡
 ገጹ ፡ ለራስ ፡ ሚካኤል ። ወተፈሥሐ ፡ ራስ ፡ ሚካኤል ፡ በኃይሉ ፡ ለደጅ ፡ አዝማች ፡
 5 ኃይሉ ፡ ኦእግዚእየ ፡ ወፍቁርየ ። አይ ፡ መካን ፡ ዘኢቀተልከ ፡ ቦቱ ፡ ኦእግዚእየ ፡
 ወፍቁርየ ፡ ዘዕሥርት ፡ ነፍስየ ፡ ምስለ ፡ ነፍስከ ። ከመ ፡ ትዓሥረት ፡ ነፍስ ፡ ደዊት ፡
 ምስለ ፡ ነፍስ ፡ ዮናታን ፡ አይ ፡ መካን ፡ ዘኢወርዘውከ ፡ ቦቱ ። ወእስፍንተ ፡ ንኑልቀ፡
 ውርዘዌከ ፡ እስመ ፡ አልቦ ፡ ጎልቀ፡ ለውርዘዌከ ፡ በደጎላኒ ፡ ዘገበርከ ፡ እምአክለ ፡
 ለገወራዙት ፡ አው ፡ ለጁ ፡ አው ፡ ለሷ ፡ ወይቤሉ ፡ ኃያላን ፡ ቤገምድር ፡ እለ ፡ ርእዩከ ፡
 10 እንዘ ፡ ታንሶሱ ፡ ማዕከሌሆሙ ፡ ወትብል ፡ ለፌ ፡ ወለፌ ፡ በእግረ ፡ ፈረስ ፡ ዋይ ፡ ወ
 ሬዛ ፡ መዋዔ ፡ አጽራር ። ዘርኢን ፡ የም ፡ በጊዜ ፡ ቀትር ፡ ዋይ ፡ ሕፃን ፡ መዋዔ ፡ አጥ
 ናን ፡ ዘርኢን ፡ ዮም ፡ ጊዜ ፡ ተስናን ። ኦእግዚእየ ፡ ወፍቁርየ ፡ አኃዝን ፡ በእንተ ፡
 ዘኢረከብከ ፡ ንጉሠ ፡ ራትዓ ፡ እስመ ፡ ይቤ ፡ መጽሐፍ ፡ ኢትንበር ፡ ውስተ ፡ ሀገር ።
 ዘአልቦ ፡ ንጉሥ ፡ ራትዕ ፡ ወእፎ ፡ አጎጎልከ ፡ ዘንተ ፡ ኰሎ ፡ ዕፍረተ ፡ ውርዘዌ ፡ እም
 15 ኢተሠይጠኑ ፡ ለብዙኃን ፡ ወራዙት ። *ንግበዕኬ ፡ ጎበ ፡ ዘቀዳሚ ፡ ነገር ፡ ወእም 494a
 ድኅረ ፡ ወጅዕለት ፡ ተሞዓ ፡ ራስ ፡ ሚካኤል ፡ ዘኢየአምር ፡ ተመውዖ ፡ በከመ ፡ ይቤ ፡
 መጽሐፈ ፡ ነገሥት ፡ ኢይዕዕብከ ፡ ዝንቱ ፡ ነገር ፡ ቦአመ ፡ ከመዝ ፡ ወቦ ፡ አመ ፡ ከማሁ ፡
 ዘልፈኑ ፡ ትበልሕ ፡ መጥባሕት ። ወእምድኅረ ፡ ተሞዓ ፡ ቦአ ፡ ጎንደር ፡ ወቦአ ፡
 ምስሌሁ ፡ ቋ፡ መሳፍንተ ፡ ዘውእቶሙ ፡ ደጅ ፡ አዝማች ፡ ወንድ ፡ በወሰን ፡ ወራስ ፡
 20 ጎሹ ፡ ወአኃዝዎ ። ወአሚሃ ፡ ተዓረቀ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ምስለ ፡ ደጅ-አዝ
 ማች ፡ ወንድ ፡ በወሰን ፡ ወምስለ ፡ ራስ ፡ ጎሹ ፡ ወወሀበ ፡ እኅቶ ፡ እንተ ፡ ስማ ፡ ወይዘሮ ፡
 ውሹን ። ቅድመ ፡ ዘተፃብዓ ፡ ባቲ ፡ በግብር ፡ እንበለ ፡ ፈቃደ ፡ ወሐረ ፡ ምስሌሁ ፡ ጎበ ፡
 ሀገሩ ፡ ቤገምድር ፡ ወከረመ ፡ በሀየ ፡ ወበማዕከለዝ ፡ እንዘ ፡ ሀሎ ፡ በግራሪያ ፡ ደጅ ፡ አዝ
 ማች ፡ ኃይሉ ፡ ወጽአ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ሃይማኖት ፡ ወበጽሐ ፡ እስከ ፡ ቃሮዳ ፡
 25 ወሶበ ፡ ሰምዓ ፡ ደጅ ፡ አዝማች ፡ ወንድ ፡ በወሰን ፡ ሐረ ፡ በሌሊት ፡ እምአሸማ ፡ ወኃደረ ፡
 በርብ ፡ ወረከቦ ፡ ለንጉሥ ፡ ተክለ ፡ ሃይማኖቱ ፡ እንዘ ፡ ይበልዕ ፡ ወይሰቲ ፡ ወኰሎሙ ፡
 መኳንንቲሁ ፡ እንዘ ፡ ይበልዕ ፡ ወይስትዩ ፡ እንዘ ፡ ኢየአምሩ ፡ ምጽአቶ ። በጽሐ ፡
 ቦመ ፡ በዕለተ ፡ ፋሲካ ። ወኃደገ ፡ ቦሙ ፡ አደጋ ፡ ወዔወዎሙ ። ወእምዝ ፡ ተመይጠ ፡
 እኒዞ ፡ ንጉሠ ፡ ወአክሊለ ፡ መንግሥት ። ወኰርዓተ ፡ ርእሱ ፡ ወኰሎሙ ፡ መኳንንት ፡
 30 ወአልቦ ፡ ዘኢተዔወወ ፡ እምሠራዊተ ፡ ንጉሥ ። ወበውእቱ ፡ መዋዕል ፡ መጽአ ፡
 ራስ ፡ ጎሹ ፡ ወራስ ፡ ፋሲል ፡ ለተራድኦ ፡ ንጉሥ ፡ በፍኖተ ፡ ደራ ። ወዘመቱ ፡ ጎበ ፡
 ደጅ ፡ አዝማች ፡ ወንድ ፡ በወሰን ፡ ወደጅ ፡ አዝማች ፡ ኃይሉኒ ፡ ተራከበ ፡ ምስሌሆ
 ሙ ፡ ወዘመተ ፡ ጎበረ ፡ ለተራድኦ ፡ ንጉሥ ። ወተቃተሉ ፡ በጨጨሆ ፡ ወተሞዓ ፡ ደጅ ፡
 አዝማች ፡ ወንድ ፡ በወሰን ፡ ወሐረ ፡ ጎበ ፡ ሀገሩ ፡ ላስታ ። ወፈነዎ ፡ ለንጉሥ ፡ ተክለ ፡

ሃይማኖት፡ ጎበ፡ ትዕይንቱ፡ ጎንደር፡ ተግረቆ፡ ወለራስ፡ ሚካኤል፡ ዘነበረ፡ እስከ፡
 ይእዘ። እምዘተፂወው፡ በደጎላ፡ ፈነዎ፡ ጎበ፡ ሀገሩ፡ ትግሬ። ወእምዝ፡ ተመይጡ፡
 494 b ራስ፡ ጎሹ፡ ወራስ፡ ፋሲል፡ ገቢርመ፡ ዕርቀ፡ ውሣጣዊ፡ * ወተጓሕለውዎ፡ ለደጅ፡
 አዝማች፡ ኃይሉ። ወይቤልዎ፡ ለደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ንሕነኒ፡ ሐርነ፡
 ለከ፡ አንተ፡ ኢታርምም፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ሀገሮ፡ ወዘንተሰ። ዘይቤ፡ 5
 ራስ፡ ፋሲል፡ እስመ፡ ጸላጊሁ፡ ውእቱ፡ እምቀዳሚ፡ ወውእቱሰ፡ ገብረ፡ ሎቱ፡ ሠናዩ፡
 አመ፡ ምጽእቱ፡ ቤገምድር። ወውእቱሰ፡ ፈደዮ፡ እኪተ፡ ህዩንተ፡ ሠናይት፡ ዘገ
 ብረ፡ ሎቱ። በከመ፡ ይቤ፡ ወጽሐፍ፡ ፈደዩኒ፡ እኪተ፡ ህዩንተ፡ ሠናይት፡ ወጸልዑኒ፡
 ህዩንተ፡ ዘአፍቀርክዎመ። ወእምዝ፡ ተሰደ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወጎደገ፡
 ሎቱ፡ ሀገሮ፡ ለደጅ፡ አዝማች፡ ወንድ፡ በወሰን። ወቦአ፡ ጎንደር፡ ወከረመ፡ በህዩ። 10
 ወበውእቱ፡ መዋዕል፡ ኮነ፡ ቀጠና፡ ዘይብልዎ፡ ቀጭኔ። ወኡሚ፡ ገብረ፡ ንጉሠ፡
 ነገሥት፡ ተክለ፡ ሃይማኖት፡ ሹመት፡ ሽረት፡ ወአጽንዓ፡ ራስ፡ አያዳር፡ ሚመቶ፡
 ራስ፡ ተብሕት፡ ወደድነት። ወደጅ፡ አዝማች፡ ብርክያኖስ፡ ጥቃቅንነት፡ ወደጅ፡
 አዝማች፡ አክሎግ፡ ባላምባ፡ ራስነት። ወደጅ፡ አዝማች፡ ኃይሉ፡ ቀኝ፡ አዝማች
 ነት። ወሐረ፡ አሆበልኋ፡ ሀገሮ፡ በሐውርተ፡ አንጓጅ፡ በምክንያተ፡ ረሐብ። 15
 ወእምዝ፡ ሐረ፡ በጌምድር፡ ወበውእቱ፡ መዋዕል፡ ወጽእ፡ ንጉሥ፡ እምጎንደር፡
 ለተዳብዎ፡ ምስለ፡ ራስ፡ ፋሲል። ወበጽሐ፡ ልቦ፡ ወእምልቦ፡ በጽሐ፡ አፈረዋናት፡
 ወእንዘ፡ ሀሎ፡ አፈረዋናት፡ ወሀቦ፡ ፈረሰ፡ እንተ፡ ይብልዎ፡ መገን፡ ደጅ፡ አዝማች፡
 ኃይሉ፡ ለንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወሶቤሃ፡ ኃይሉ፡ ሎቱ፡ ጸባሕተ፡ ዘሀሎ፡ በነገላ፡
 እስመ፡ ሠርዓ፡ ቦቱ፡ ንጉሥ፡ በካፋ፡ ዘኢሀሎ፡ እምቀዳሚ፡ ወሶቤሃ፡ ተነግረ፡ አዋጅ፡ 20
 ዘይብል፡ ወሀብክዎ፡ ኹሎ፡ ጸባሕተ፡ ዘሀሎ፡ በነገላ፡ ይኩን፡ ለውሉዳ፡ ወለውሉደ፡
 ውሉዳ። ወለዝሰ፡ ነገር፡ ሀለው፡ ብዙኃን፡ ሰማዕት፡ ዘውእቶመ፡ መኳንንት፡ ወሊ
 ቃውንት። ወአስማቲሆመ፡ ለእሉ፡ ራስ፡ አያዳር፡ ደጅ፡ አዝማች፡ አድገህ፡ ወንድ፡
 በወሰን፡ ወእምሊቃውንትኒ፡ ሊቄ፡ ኃይሉ፡ አዛዢ፡ ያዕቆብ፡ አዛዢ፡ ኢዮአክስ፡
 495 a አዛዢ፡ አቤሴሎ*ም፡ ዘስንቆ፡ ሊቄ፡ ገብሩ፡ አዛዢ፡ አቤሴሎም፡ ወልደ፡ አዛዢ፡ 25
 ተደስዮስ፡ ሊቄ፡ ገብሩ፡ ወልደ፡ ሊቄ፡ ተክለ፡ ሃይማኖት። ወበቀድመ፡ እሉ፡ ወሀቦ፡
 ንጉሥ፡ ሀገሮ፡ ወሚጠ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ጸባሕተ፡ ሀገሩ፡ ዘወሰዶ፡ ንጉሥ፡
 በተሰናዕዎ፡ ምስለ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ በከመ፡ ሚጠ፡ ዘሩባቤል፡ ዩዋሁ፡
 ለያዕቆብ፡ በተሰናዕዎ፡ ምስለ፡ ዳርዮስ፡ ንጉሥ። ወበከመ፡ ሚጠ፡ አያሱ፡ ሀገረ፡
 ሚም፡ እንተ፡ ስማ፡ አያሪኮ፡ ዘወሰድዋ፡ ደቂቀ፡ ከም። ። ። ። 30
 ንግባዕኬ፡ ጎበ፡ ዘቀዳሚ፡ ነገር። ወእንዘ፡ ሀሎ፡ ንጉሥ፡ ተባብሎ፡ ደጅ፡ አዝማች፡
 ጎሹ፡ ወደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ በምክንያተ፡ ላስቶች፡ ወበእንተዝ፡ ተርፈ፡
 ዘመቻ፡ ጎበ፡ ፋሲል። ወቦአ፡ ንጉሥ፡ ጎንደር፡ ወሐገዩ፡ በህዩ፡ ወደጅ፡ አዝማች፡
 ኃይሉ፡ ቦአ፡ ምስሌሁ። ወእምዝ፡ ተመይጠ፡ ቤገምድር፡ ወእንዘ፡ ሀሎ፡ በቤገም

ድርቦአ፡ ፋሲል፡ ጎንደር ። ወፋሲልሰ፡ ጸላዒ፡ ወገፋዒ፡ ወ-እቱ፡ በርበረ፡ ኩሎ፡
 ንዋዩ፡ ቤቱ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ወኢያትረሬ፡ ምንተኒ። እምሀሀሎ፡ ወ-ስተ፡
 ቤቱ፡ ወአልቦ፡ ጉልቀ፡ ለዘወሰይ፡ ንዋይ ። ወአሚሃ፡ ሰምዓ፡ ደጅ፡ አዝማች፡
 ኃይሉ፡ ተበርብሮ፡ ንዋዩ ። ወሞተ፡ እጉሀ፡ ዓቢይ፡ ዘስሙ፡ አቤቶ፡ እንግዳ፡ እንዘ፡
 5 ሀሎ፡ እስቱ ። ወኃአነ፡ ዕዑብ፡ ኃዘነ፡ ሶበ፡ ሰምዓ፡ ጅጊዜ፡ ጀገረ፡ ጅተበርብሮ፡ ቤቱ፡
 ወጅሞተ፡ እጉሀ፡ ወእም ድጎረዝ፡ ካዕበ፡ ሰምዓ፡ ሞታ፡ ለይቱ፡ ምንትዋብ፡ ሲሳዩ፡
 ጽሙዕ፡ ወርጎብ፡ ወተስፋ፡ ኩሉ፡ ሕዝብ፡ ወእሕዛብ፡ ዘርጉቅ፡ ብሔር፡ ወዘቅ
 ፋብ ። ወሶበ፡ ዓርበት፡ ፀሐይ፡ ይቱ፡ ምንትዋብ፡ ኮነ፡ ጽልመት፡ ወብዙኅ፡ ሰቆቃ
 ው፡ ወ-ስተ፡ ኩሉ፡ ዓለም፡ አማንኬ፡ ፀሐይ፡ ይእቲ፡ ይቱ፡ ምንትዋብ፡ ፍሥሐ
 10 ሆሙ፡ ለነደያን፡ ወምስኪናን፡ ወልብሶሙ፡ ለዕሩቃን፡ ወለርጎብን፡ መኑ፡ ብእሲ፡
 ዘኢደኃዝን፡ ወኢይቱዝዝ፡ በእንቲአኪ፡ አኢደሩሳሌም፡ ይቱ፡ ምንትዋብ፡ ሀገ
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 15 ቅር፡ እስመ፡ አልቦ፡ እምሰብእ፡ ዘኢያስተፊሥሐ፡ ብርሃነ፡ እዲኪ፡ ዘውእቱ፡ ወሂ
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 ወእንዘ፡ የሐውር፡ ራስ፡ ጎሹ፡ ተቀበሎ፡ ደጅ፡ አገግግት፡ ኃይሉ፡ በፍሥሐ፡ ወበ 5
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 ዘወ፡ በመክዎስ፡ በከመ፡ ይኅግር፡ መጽሐፈ፡ ነገሥት፡ ። ወገብረ፡ ዓቢየ፡ ተተለ፡ ወወ
 ሀበ፡ እግዚአብሔር፡ ዓቢየ፡ ኃይለ፡ በከመ፡ ይቤ፡ መጽሐፈ፡ መዝመር፡ ኃይሎሙ፡
 ውእቱ፡ እግዚአብሔር፡ ለእለ፡ ይፈርሀዎ፡ ። ወስምሂ፡ ለእለ፡ ይፋውዕዎ፡ ወሂወወ
 ብዙኃነ፡ ሰብአ፡ ወአፍራስ፡ ወአብቅለ፡ ዘአልቦ፡ ኅልቀ፡ ወኅልቁ፡ ደባትርኒ፡ ዘአ

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ተረፎሙ ፡ ጀጃው፣ ወብዙኃን ፡ ሰብእ ፡ እለ ፡ አብዓሎሙ ፡ በይእቲ ፡ ዕለት ፡ እስመ ፡
 አልቦ ፡ ሰብእ ፡ ዘኢሳይያስ ፡ ወረሰ ፡ ወኢብቅለ ፡ ወኢንዋየ ፡ ሐቅል ፡ ወኅልቄ ፡ አፍ
 ራስ ፡ ዘተለውዎ ፡ ለደጅ ፡ አዝማች ፡ ኃይሉ ፡ ጀጃው፣ ፡ ወኅልቄ ፡ አፍራሰህ ፡ ለራስ ፡
 ፋሲል ፡ ጸጃው፣ ፡ ርእዮኬ ፡ ጥብዓተ ፡ ልቡ ፡ ለደጅ ፡ አዝማች ፡ ኃይሉ ፡ ዘተራከቦ ፡
 5 ለራስ ፡ ፋሲል ፡ ዘብዙኅ ፡ ኅልቄ ፡ አፍራሰህ ፡ ወሠራዊቱ ፡ ፡ ወዕለቱኒ ፡ ዕለተ ፡ ሐ
 ሙስ ፡ ወመካኑሂ ፡ አመስ ፡ ወንዝ ፡ ውእቱ ፡ ወዓዲ ፡ በይእቲ ፡ ዕለት ፡ ተመሰሎ ፡ ለደ
 ዊት ፡ አቡሁ ፡ ፡ እስመ ፡ ኅብ ፡ አልቦ ፡ ዳዊት ፡ መጽኢ ፡ አሕዛብ ፡ ኅብ ፡ ሀገሩ ፡ ለዳዊ
 ት ፡ ወደወወ ፡ ጀሆን ፡ አንኩቲያሁ ፡ ዘውእቶን ፡ አቤግያ ፡ ወአኪናሆን ፡ ወበርበሩ ፡
 *ቤቶ ፡ ወሶቤሃ ፡ መዕኦ ፡ ደዊት ፡ ወኃዘነ ፡ በእንተ ፡ ዝንተ ፡ ፡ ወበጊዜሃ ፡ ተለዎሙ ፡ 497 a
 10 ወረከቦሙ ፡ ዝርዋነ ፡ ወቀተሎሙ ፡ በህየ ፡ ፡ ዳዊትኒ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ወአሕ
 ዛብኒ ፡ ሠራዊቱ ፡ ለፋሲል ፡ ዘቀተሎሙ ፡ በአሙስ ፡ ወንዝ ፡ ወአን ፡ ስቲያሁኒ ፡ ጀሆን ፡
 አብያቲሁ ፡ ዘኢተርፋ ፡ በከመ ፡ ውዕያ ፡ ፡ ወእምዝ ፡ ተመይጠ ፡ እምኅብ ፡ መካነ ፡
 ፀብዕ ፡ ወተራከቦ ፡ ምስለ ፡ ደጅ ፡ አዝማች ፡ ወንድ ፡ በወሰን ፡ ፡ ወለአክ ፡ ኅብ ፡ ንጉሥ ፡
 እንዝ ፡ ይብል ፡ ብስራትክ ፡ ንጉሥ ፡ ብስራትክ ፡ ወሶቤሃ ፡ ተፈሥሐ ፡ ንጉሥ ፡ ፡ ወተ
 15 ራከቦ ፡ ደጅ ፡ አዝማች ፡ ወንድ ፡ በወሰን ፡ ወደጅ ፡ አዝማች ፡ ኃይሉ ፡ ምስለ ፡ ንጉሥ ፡
 በዕለተ ፡ ቀዳሚት ፡ ዕለተ ፡ ፀብዕ ፡ ወአሜሃ ፡ ተራከብዎ ፡ ለራስ ፡ ፋሲል ፡ በፀብዕ ፡ ወ
 ሞዕዎ ፡ ወብዙኃን ፡ እለ ፡ ሞቱ ፡ ወተደወወ ፡ ፡ ወደጅ ፡ አዝማች ፡ ኃይሉ ፡ ወአዘወ ፡
 በይእቲ ፡ ዕለት ፡ እስመ ፡ ልማዱ ፡ ውርዛዌ ፡ ወደወወ ፡ ብዙኃነ ፡ ሰብእ ፡ ዘኅላቋሆሙ ፡
 ጃውጅ ወሐረ ፡ ኅብ ፡ ንጉሥ ፡ ወኃደገ ፡ ባልገተ ፡ ፡ ወይቤ ፡ በዕለተ ፡ ሐሙስ ፡ ገበርኩ ፡
 20 ገበርኩ ፡ ከመዝ ፡ ወከመክ ፡ ፈክረ ፡ ወተላፈፈ ፡ ፡ ወእምዝ ፡ ተመይጠ ፡ ንጉሥ ፡ እም
 ኅብ ፡ ፀብዕ ፡ ወቦአ ፡ ጎንደር ፡ ወደጅ ፡ አዝማች ፡ ኃይሉ ፡ ሐረ ፡ ግራሪያ ፡ በፍሥሐ ፡
 ወበዘፈን ፡ ዘፈኑኒ ፡ አመመዝ ፡ ውእቱ ፡ ፡ ራስ ፡ ፋሲል ፡ አሙስ ፡ ኃይሉን ፡ አስገዝቶ ፡
 አስበይኖ ፡ ሔደ ፡ ቅዳሜ ፡ ተፈቶ ፡ ፡ ጋሻው ፡ በፈልትበት ፡ ያሩም ፡ ተከትሎ ፡ ጥሎ ፡
 ሔደ ፡ ፋሲል ፡ ለግዲን ፡ አንከባሎ ፡ ፡ ወነበረ ፡ ህየ ፡ ኅዳጠ ፡ መዋዕለ ፡ ወእምዝ ፡ ቦአ ፡
 25 ጎንደር ፡ ወትአምኃ ፡ ለንጉሥ ፡ ወአሜሃ ፡ ወሀብ ፡ ፈረሰ ፡ ዘሰሙ ፡ ለግዲ ፡ ወተሐሰብ ፡
 ፈረሰ ፡ ፡ ጸጃው፣ ፡ ወርቅ ፡ ወወሀቦ ፡ ንጉሥኒ ፡ አህጉረ ፡ ዘተሠርዑ ፡ ቦሙ ፡ ዘዌ ፡
 ወጋሻ ፡ እጃግራ ፡ እንዝ ፡ ይብል ፡ ሕንዕቦሙ ፡ ቤተ ፡ ክርስቲያን ፡ እስመ ፡ እህጉሪክ ፡
 ዘቀዳሚ ፡ እሙንቱ ፡ ውሂቦቱ ፡ በእንተ ፡ ጀነገር ፡ ጀበእንተ ፡ ተባብዎቱ ፡ ምስለ ፡ ፋሲ
 ል ፡ ወጀበእንተ ፡ ውኒቦቱ ፡ ፈረሰ ፡ ወዝንቱሰ ፡ ጽሑፍ ፡ ውስተ ፡ ቤተ ፡ ሊቃውንት ፡
 30 ወደትረከብ ፡ በህየ ፡ ፡ ወእ*ምዝ ፡ ትመይጠ ፡ ውስተ ፡ ብሔሩ ፡ ግራሪያ ፡ ወሐገየ ፡ 497 b
 በህየ ፡ ፡ ወአሜሃ ፡ ሐመ ፡ ኅዳጠ ፡ መዋዕለ ፡ ወፈወሶ ፡ እምሕማሙ ፡ እግዜአብሔር ፡
 ሎቱ ፡ ስብሐት ፡ ወእንዝ ፡ ሀሎ ፡ በግራሪያ ፡ ለአክ ፡ ቦቱ ፡ ራስ ፡ ጎሹ ፡ እንዝ ፡ ይብል ፡
 ርድአኒ ፡ ፡ ወሶቤሃ ፡ ወረደ ፡ መንገለ ፡ ዓባይ ፡ ምስለ ፡ ራስ ፡ አዳዳር ፡ ወተቀበልዎ ፡
 በህየ ፡ ፡ ወእምዝ ፡ ተመይጠ ፡ ወቦአ ፡ ጎንደር ፡ ወበውእቱ ፡ መዋዕል ፡ ኮነ ፡ ሹመት ፡

ሸረት፡ ወተረክበ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወሚሞ፡ ለራስ፡ አያዳር፡ ስሜን፡ ደጅ፡
አዝማችነት፡ ወቃሃ፡ አዛዥነት፡ ወከረመ፡ ከሀዩ ። ወይቤሎ፡ ንጉሥ፡ ተክለ፡ ሃይማ
ኖት፡ እመነለ፡ ተአርኮቲ፡ አርአየኒ፡ ብዙጣ፡ ሠራዊተክ፡ ወውእቲኒ፡ ደጅ፡ አዝ
ማች፡ ኃይሉ፡ ይቤሎ፡ ኦሆ ። ወእገብር፡ ለክ፡ ዘአዘዝከኒ፡ ወበማዕከለ፡ ዝነገር፡
ተዓሥረ፡ ራስ፡ ዘሹ፡ ዕዳሁሰ፡ አልቦ፡ ዘዩአምር ። ወአሚሃ፡ ጸውዖ፡ ንጉሥ፡ ለደጅ፡ 5
አዝማች፡ ኃይሉ ። ወይቤሎ፡ ቅተሎሙ፡ ለፋሲል፡ ወለጠልደ ። ወይቤሎ፡ ጸው
ዕ፡ ለቃውንተ፡ ወይፍትሐ፡ ወእቅትሎሙ፡ በፍትሕ ። ወእመአክ፡ እፎ፡ እቀትል፡
በኅቡዕ፡ እሠራኅ፡ ዘብዙኅ፡ መዋዕል ። ወዘንተብሂሎ፡ አኅደኅ፡ ለንጉሥ፡ ብሂሎ
ተ፡ ቅተሎሙ ። ገግባእኬ፡ ኅበ፡ ዘቀደሚ፡ ነገር፡ ወአምዝ፡ ፈነው፡ ሎቱ፡ ፈረሰ፡
ወመጥቤሕተ፡ ዘወርቅ፡ ወኵሎ፡ ትርሲተ፡ ወራዙት፡ ወእቲኒ፡ ተረሰዩ፡ በኵሎ፡ 10
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ተወጥነ፡ ኵሎ፡ ሥርቦዌ፡ ወትርሲት ። ወእምድኅረ፡ ኅደጥ፡ ዘመን፡ መጽአ፡ ኅበ፡
ንጉሥ፡ ዜና፡ ዘይብል፡ መጽአ፡ ወንድ፡ በወሰን ። ወአውረዶ፡ ለእቤቶ፡ ተክለ፡
ጊዮርጊስ፡ እምወኅኒ፡ ወወንድ፡ በወሰንሰ፡ አደኃድር፡ ዘእንበለ፡ ዓመ፡ አሐተ፡
ዕለተ ። ወእምዝ፡ ተንሥአ፡ ንጉሥ፡ በመዓት፡ ወጽአ፡ እምጐንደር፡ ወሐረ፡ መን 15
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498 a ቃተለ፡ በሀዩ፡ ወኮነ፡ ዓቢይ፡ ቀትል፡ ቦእለ፡ ጐዩ፡ እምሠራዊተ፡ ንጉሥ፡ ወ*በ
ጽሐ፡ እስከ፡ ጐንደር፡ ወእንዘቦ፡ ንጉሥ፡ ማዕከለ፡ ቦር፡ ወቦ፡ ዳግመ፡ እለ፡ ጐዩ፡
ወበጽሐ፡ እስከ፡ ጐጃም፡ እንቦ፡ ንጉሥ፡ ማዕከለ፡ ቦብዕ፡ ግሩም፡ ወቦ፡ ብዙኃን፡
እለ፡ ወርዘው ። ወበይእቲ፡ ዕለት፡ ወርዘው፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወማኅረክ፡ 20
ብዙኃነ፡ ሰብሠ፡ ወበማዕከለ፡ ቦብዕ፡ ረከቦ፡ ለደጅ፡ አዝማች፡ በቀቱ፡ ወረወ፡ ኩና
ቶ፡ ወደርቦዩ፡ ወልቃሁ ። ወአሚሃ፡ አክሀለ፡ ቀዊመ፡ ቅድመ፡ ገጸ፡ ለደጅ፡ አዝ
ማች፡ ኃይሉ፡ በከመ፡ አይክል፡ ቀዊመ፡ ፈትለ፡ ሳራት፡ ቅድመ፡ ገጸ፡ ነፋሰ፡ ወላ
ህም፡ ቅድመ፡ ገጸ፡ አንባሳ ። ወደጅ፡ አዝማች፡ ኃይሉስ፡ አኃደገ፡ ተሊዎቶ፡
ወተፃብዎቶ፡ እስከ፡ በጽሐ፡ ክምር፡ ደንገዖ ። ወእምዝ፡ ትመይጠ፡ ደጅ፡ አዝ 25
ማች፡ ኃይሉ፡ ወኃደረ፡ በሀዩ ። ወደጅ፡ አዝማች፡ ወንድ፡ በወሰንሰ፡ ጐዩ ። ወቦአ፡
ገረገራ፡ ምስለ፡ እቤቶ፡ ተክለ፡ ጊዮርጊስ፡ ወደጅ፡ አዝማች፡ ኃይሉኒ፡ ተመይጠ፡
ምስለ፡ ደጅ፡ አዝማች፡ አድገህ፡ ወሲላ፡ ገብሩ ። ወኃደገ፡ ዕልገተ፡ በቅድመ፡
ንጉሥ ። ወአሚሃ፡ ተራሥሐ፡ ንጉሥ፡ በውርፃዊሁ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡
እስመ፡ ብዙኃን፡ መኳንንት፡ ወወራዙት፡ እለ፡ ፈርሁ፡ ወጐዩ፡ በይእቲ፡ ዕለት ። 30
ኦእግዚአየ፡ ወፍቀርዩ፡ ወአልቦ፡ ዘዩአምር፡ ለክ፡ ሠናይተክ፡ ዘእንበለ፡ ጅእግዚአ
ብሔር፡ ዘዩዓቅበክ፡ እምኵሎ፡ ዕለተ፡ መከራ፡ ወአነ፡ አኃዝን ። በእንተ፡ ዘአያ
እመርዋ፡ ለሠናይክ፡ አይ፡ መክን፡ ንጉሥ፡ ዘኢተቃተልክ፡ ሎቱ፡ ወኢኃደገ፡
ዕልገተ፡ በቅድሚሁ ። ወአይ፡ መክን፡ ዘአያርአይክ፡ በቱ፡ አሠረ፡ ውርዛዌ ።

ውክዛዌከሰ ፡ ዘገበርኮ ፡ በአመድ ፡ በር ፡ ዕፁብ ፡ ውእቱ ፡ ወመንክር ፡ ይደልዎ ፡ ከመ ፡
 ይትነክር ፡ በአፈ ፡ ነሉ ፡ ፍጡር ፡ በከመ ፡ ይትነገር ፡ ውርዛዌ ፡ ቷኃያላን ፡ በውእቶሙ ፡
 አደኖን ፡ ወኢይቡስቲ ፡ ወኢልያናን ፡ እለ ፡ እምራን ፡ በቤተ ፡ ዳዊት ፡ * * *
 ንትመያዋኬ ፡ ኅበ ፡ ጥንተ ፡ ነገር ፡ ወእምዝ ፡ ተንሥኦ ፡ ንጉሥ ፡ ወዲገኖ ፡ ለደጅ ፡ አዝ
 5 ማች ፡ ወንድ ፡ በወሰን ፡ ወበጽሐ ፡ እስከ ፡ እመኪ * ፡ ና ፡ ወተዓየነ ፡ ወተዓየነ ፡ በታሕ 498b
 ቲሁ ፡ ለእመኪ ፡ ና ፡ ወወንድ ፡ በወሰን ፡ ተዓየነ ፡ በላዕሌ ፡ ፡ ወአሜሃ ፡ ከነ ፡ ቀትል ፡
 እምለፌኒ ፡ ይመጽኡ ፡ ወራዙት ፡ ወእምለፌኒ ፡ ይወጽኡ ፡ ወራዙት ፡ ወይትቃተ
 ሉ ፡ አሜሃ ፡ * ወደጅ ፡ አዝማች ፡ ኃይሉኒ ፡ አኃዘ ፡ ይትቃተል ፡ ወውእቱሰ ፡ ይመ
 ስል ፡ ወትረ ፡ እምንደተ ፡ ልቡ ፡ ከመ ፡ ዘኢጥዕመ ፡ ተቃትሎ ፡ በከመ ፡ ይቤ ፡ መጽ
 10 ሐፍ ፡ እስመ ፡ ዘትድሜዩ ፡ እረስኦ ፡ ወዘድኅሬዩ ፡ እሜልዕ ፡ ወአወወቆ ፡ በእኒዘ ፡
 ማይ ፡ ለደጅ ፡ አዝማች ፡ ወንድ ፡ በወሰን ፡ * ወእምዝ ፡ ተዓረቀ ፡ ምስለ ፡ ንጉሥ ፡ ወወ
 ሀበ ፡ ወረኞ ፡ ዘውእቱ ፡ አቤቶ ፡ ተክለ ፡ ጊዮርጊስ ፡ * ወተመይጠ ፡ ንጉሥ ፡ ወእንዘ ፡
 ይበጽሕ ፡ ክምር ፡ ደንገያ ፡ ሢሞ ፡ ለደጅ ፡ አዝማች ፡ ኃይሉ ፡ ከኒሳ ፡ የሻለቃ ፡ * ወአ
 ሜሃ ፡ ከነ ፡ ፍሥሐ ፡ ወኃሜት ፡ ዘፈን ፡ ወማኅሌት ፡ ወተብሀለ ፡ ከመዝ ፡ * ፈሪን ፡
 15 ይንደደው ፡ ይንደደው ፡ ጨፋውን ፡ ጥሎ ፡ በቅሎውን ፡ ገረዳን ፡ ጥሎ ፡ የሔደው ፡
 ፈሪን ፡ ይንደደው ፡ ወዳዲ ፡ ተብሀለ ፡ * ምነው ፡ ለወንድ ፡ ባሉ ፡ ዓይ ፡ ተክሌ ፡ ለሺቲ ፡
 ኃይሉ ፡ ምነው ፡ ለወንድ ፡ ባሉ ፡ * ወእምዝ ፡ በአ ፡ ንጉሥ ፡ ጐንደር ፡ ወከረመ ፡ በሀዩ ፡ *
 ወተዓረክ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ምስለ ፡ ንጉሥ ፡ * ወአሜሃ ፡ አርአዩ ፡ ግብአተ ፡
 ወአደመ ፡ ቦቱ ፡ ወትቤ ፡ ነሉ ፡ ዓይን ፡ ዘርእየቶ ፡ አይ ፡ እም ፡ ዘወለደቶ ፡ ወአይ ፡ አጥ
 20 ባት ፡ ዘሐፀነቶ ፡ * ወእምዝ ፡ በውእቱ ፡ መዋዕል ፡ ዓመፀ ፡ ደጅ ፡ አዝማች ፡ ወንድ ፡
 በወሰን ፡ ወዘመተ ፡ ንጉሥ ፡ ኅቤሁ ፡ ወደጅ ፡ አዝማች ፡ ኃይሉኒ ፡ ኢይትፈለጥ ፡ እም
 ንጉሥ ፡ * ወይዘምት ፡ ወትረ ፡ ኅበ ፡ ዘመተ ፡ ንጉሥ ፡ ወሐረ ፡ ንጉሥ ፡ እመኪ ፡ ና ፡ ወተ
 ዓብዓ ፡ በሀዩ ፡ ምስለ ፡ ወንድ ፡ በወሰን ፡ * ወአሜሃ ፡ ሞተ ፡ ሲላ ፡ በብሩ ፡ ወበውእቱ ፡
 መዋዕል ፡ ተኅሐለውዎ ፡ ለንጉሥ ፡ ነሉሎሙ ፡ መኳንንት ፡ * ወኃብሩ ፡ ምስለ ፡ ወንድ ፡
 25 በወሰን ፡ ወበእንተዝ ፡ ተመይጠ ፡ ፍጡነ ፡ እምዘመቻ ፡ * ወቦአ ፡ ጐንደር ፡ * ወአሜሃ ፡
 ሢሞ ፡ ለደጅ ፡ አዝማች ፡ ኃይሉ ፡ አገው ፡ ምዝክርነት ፡ ወሐረ ፡ ደጅ ፡ አዝማች ፡ ኃይ
 ሉ ፡ ብሔረ ፡ አገው ፡ * ወእንዘ ፡ ሀሎ ፡ በሀዩ ፡ አስተዋደደዎ ፡ መስተዋድያን ፡ * በከመ ፡ 499a
 ይቤ ፡ በመጽሐፈ ፡ ኢዮብ ፡ ወሐረ ፡ መልአክ ፡ ዘውእቱ ፡ ሰይጣን ፡ ወቆመ ፡ ቀድመ ፡
 እግዚአብሔር ፡ * ወአስተዋደደዮ ፡ ለኢዮብ ፡ ምስለ ፡ እግዚአብሔር ፡ ወከማሁ ፡ አስ
 30 ተዋደደዎ ፡ ለደጅ ፡ አዝማች ፡ ኃይሉ ፡ ምስሉ ፡ ፍቁሩ ፡ ንጉሥ ፡ ተክለ ፡ ሃይማኖት ፡
 ወአሜሃ ፡ ሎቱ ፡ በጽሐ ፡ መልአክት ፡ ዘይብል ፡ ይቤሎሙ ፡ ንጉሥ ፡ ለሰብአ ፡ አገው ፡
 አኃዝዎ ፡ ለደጅ ፡ አዝማች ፡ ኃይሉ ፡ ወእመአኮ ፡ ቅትልዎ ፡ ወሶበ ፡ ሰምዓ ፡ ዘንተ ፡
 ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ኃዘነ ፡ ወተከዘ ፡ በእንተ ፡ ተግብሮቱ ፡ ምስለ ፡ ንጉሥ ፡ ወይቤ ፡
 አይ ፡ ሰይጣን ፡ ቦአማዕክሌዩ ፡ ወማዕክሌሁ ፡ * ወሶቤሃ ፡ መጽኢ ፡ ሰብአ ፡ አገው ፡

ወይቤልዎ፡ ይቤለን፡ ንጉሥ፡ ከመዝ፡ ወከመዝ፡ ንሕነሰ፡ ሐሰ፡ ኢንጉብር፡ ብከ።
 እስመ፡ አንተ፡ ወልዱ፡ ለፍቁርነ፡ ደጅ፡ አዝማች፡ እሸቱ። አንተሂ፡ ፍቁርነ፡ ወዘ
 ንተ፡ ብሂሎሙ፡ ፈነውዎ፡ በሰላም፡ ወውእቱኒ፡ ሐረ፡ ኅበ፡ ሀገሩ፡ ቤገምር፡ ወእንዘ፡
 የሐወር፡ ለአከ፡ ኅበ፡ ንጉሥ፡ እንዘ፡ ይብል፡ አመ፡ ይብሉኒ፡ ንጉሥ፡ ይቤ፡ አኃዝም፡
 አደውኩ፡ ሀገርየ፡ ወእምዝ፡ ተራከበ፡ ምስለ፡ ሿመራፍንት፡ ዘውእቶሙ፡ ራስ፡ ጣይ 5
 ሉ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ደጅ፡ አዝማች፡ ክንፉ፡ ወተማከሩ፡ ከመ፡ ይባኡ፡
 ጎንደር። ወእምዝ፡ ቦኡ፡ ጎንደር፡ ንጉሥኒ፡ ተክለ፡ ሃይሚኖት፡ ሐረ፡ ዋልደብ፡
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 ትወደድኅት፡ ለራስ፡ አይደር፡ ወብሔረ፡ ዳሞት፡ ሢሞ፡ ለክንፉ፡ አዳም፡ ወቤገም
 ድር፡ ሢሞ፡ ለደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ወለራስ፡ ኃይሉ፡ ሢሞ፡ ብሔረ፡
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 አዝማች፡ ኃይሉኒ፡ ኃዘነ፡ ጥቀ፡ ወበከየ፡ እስመ፡ ፍቁሩ፡ ወእቱ፡ ዘትካት። ወአመ፡
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 በአሻዋ፡ ወሞተ፡ ወተቀብረ፡ በአዘዘ። ወእምድኅረ፡ ተሰይመ፡ ሢመተ፡ አቡሁ፡
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 ድዎለአቤቶ፡ ተክለ፡ ጊዮርጊስ፡ አዛዢ፡ የሥላሴ፡ ባርያ፡ ወሰብአ፡ ወገራ፡ ወሶባ፡
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 በረ፡ በጎንደር፡ ምስለ፡ ንጉሥ፡ ወመኳንንትስ፡ ከሎሙ፡ ሐሩ፡ በበብሔሮሙ፡ ።
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 5 መጽአ፡ እምትግሬ፡ አቤቶ፡ ተክለ፡ ጊዮርጊስ፡ እንዘ፡ ያተሉ፡ በዙኃነ፡ ሠራዊተ፡
 ወእምጎንደርኒ፡ ሐሩ፡ ሎቱ፡ ብዙኃን፡ ሰብእ፡ ተንሕሊዎሙ፡ ንጉሠ፡ ዘውእቱ፡
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 ስኒ፡ ቦአ፡ ጎንደር፡ ወበእንተዝ፡ ምክንያት፡ ተኃብኡ፡ መኳንንት፡ ለተራድኦ፡
 ንጉሥ፡ ወለተባብዖ፡ ምስለ፡ አቤቶ፡ ተክለ፡ ጊዮርጊስ፡ ወተቃተሉ፡ ዓቢዩ፡ ቀተለ፡
 10 ወአሚሃ፡ ወርዘወ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወረድኦ፡ ለንጉሥ፡ ዓቢዩ፡ ረድኤተ፡
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 15 ደኢ፡ ለአመ፡ ከነ፡ በተንሕልዎ፡ ወአሚሃ፡ ወጽአ፡ በቀቱ፡ ወሐረ፡ በጌምድር፡
 ሰብ፡ ሰምዓ፡ ዜና፡ ፀብዕ፡ ወደጅ፡ አዝማች፡ ኃይሉኒ፡ ሐረ፡ ምስሌሁ፡ ለተራድኦቱ፡
 ወእምድኅረዝ፡ ከረመ፡ በሀገሩ፡ ወእምድኅረዝ፡ ቦአ፡ ጎንደር፡ ወተባብዓ፡ ምስለ፡
 ራስ፡ ኃይሉ፡ ኅደጠ፡ ወአዕረቅዎሙ፡ አቡን፡ ወይጨጌ፡ ፍጡነ፡ እስመ፡ ተባብኦተ፡
 ዘመድ፡ በኅደጥ፡ ውእቱ፡ ወእምድኅረዝ፡ ወጽአ፡ ሀገረ፡ ሢመቱ፡ ስሜን፡ ወበ
 20 ጽሐ፡ ህዩ፡ ወተቀበልዎ፡ ሰብአ፡ ስሜን፡ በፍሥሐ፡ ወበሐሜት፡ ወለአቤቶ፡
 ድምፀ፡ ወልደ፡ አቤቶ፡ ኢራቅሊስ፡ ወልዱ፡ ለደጅ፡ አዝማች፡ ተስፋ፡ በጸለምት፡
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 አጊ፡ ሠርዐ፡ ድንግል፡ ነገር፡ ዘከመ፡ ተባብዓ፡ ምስለ፡ ወልደ፡ ሥላሴ፡ *ዘሰለፀባ፡ 500 b
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 25 ሚሃ፡ ሐረ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ኅበ፡ ሀሎ፡ ወዓምዕ፡ ዘዘልፍ፡ ወአኃዘ፡ በኃይል፡
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 ርዩ፡ እንግዳ፡ ሀብተ፡ ኪሮስ፡ ወልደ፡ አረጋይ፡ አሚሃ፡ ወርዘወ፡ ወቀተሉ፡ ውር
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 30 እርአዩ፡ ወእምዝ፡ ተመይጠ፡ እምብሔረ፡ ስሜን፡ ወቦኦ፡ ጎንደር፡ ወበውእቱ፡
 መዋዕል፡ ከነ፡ ተባብዖ፡ ወለአከ፡ ኅቤሁ፡ ደጅ፡ አዝማች፡ ክንፋ፡ እንዘ፡ ይብል፡ ነዓ፡
 ኅቤዩ፡ ወንፃባዕ፡ ምስለ፡ ራስ፡ ኃይሉ፡ እስመ፡ ውእቱ፡ ገብረ፡ ብከ፡ ከመዝ፡ ወከመዝ፡
 ውእቱኒ፡ አውሥኦ፡ ወይቤ፡ ኢይከውን፡ ሊተ፡ ወኢይፃባዕ፡ ምስለ፡ ዘመድዩ፡
 ራስ፡ ኃይሉ፡ እመሰ፡ እብል፡ እፃባዕ፡ ምንት፡ ይብላኒ፡ ሰብእ፡ ዘሰምዓ፡ እስመ፡

ወ-እቱ፡ ወልደ፡ ይቱ፡ ምንትዋብ፡ ወአነ፡ ወልደ፡ ደጅ፡ አዝማች፡ እሹቲ፡ ወዘ
 ንተ፡ ብሂሎ፡ አዘዮ፡ ወኃደገ፡ ኃቢረ፡ ምስሌሁ፡ ወዘንተሰ፡ ዘተማከርሙ፡ ወልደ፡
 ሚካኤል፡ መምህሩ፡ ። ወአቤቶ፡ ወልታ፡ ዘጋጀን፡ ወ-አቶ፡ ሙኒ፡ ይቤልዎ፡ አማ
 ንከ፡ እግዚአ፡ አማንክ፡ ። እስመ፡ አኮ፡ ዘዚአክ፡ ተፃብዎ፡ ምስለ፡ ራስ፡ ኃይሉ፡ ወዘ
 ንተ፡ ሰሚዎ፡ ሖረ፡ ኅበ፡ ራስ፡ ኃይሉ፡ ወተራከበ፡ በርብ፡ ወተመይጦሙ፡ ገብሩ፡ 5
 ሰፈረ፡ በቃርዳ፡ ። ወበሀዩ፡ ገብሩ፡ ፋሲካ፡ ወሀሎ፡ ንጉሥኒ፡ ሰሎሞን፡ ምስሌሆሙ፡
 ወእምዝ፡ መጽአ፡ ክንፉ፡ አዳም፡ ለተፃብዎ፡ ምስለ፡ ራስ፡ ኃይሉ፡ ወንጉሥ፡ ስሎ
 ሞን፡ ባሕቱ፡ ቦእለ፡ ይብሉ፡ መጽአ፡ ክንፉ፡ አዳም፡ በፈቃደ፡ ንጉሥ፡ ሰሎሞን፡
 ወአሚሃ፡ ተራከቡ፡ በፀብዕ፡ ራስ፡ ኃይሉ፡ ወክንፉ፡ አዳም፡ መካኑኒ፡ ዘተራከቡ፡
 ቦቱ፡ ሳቢሳ፡ በር፡ ወአሚሃ፡ ተሞዓ፡ ራስ፡ ኃይሉ፡ ወተእነዝ፡ ንጉሥ፡ ሰሎሞን፡ 10
 ወአክሊሊ፡ መንግሥት፡ ወከርዓተ፡ ርእሱ፡ ወከሉ፡ ንዋዩ፡ መንግሥት፡ ተደወወ ።
 501 a ወሠራዊተ፡ ንጉሥኒ፡ ተ*ማኅረኩ፡ ወበይእቲ፡ ዕለት፡ ወርዘወ፡ ደጅ፡ አዝማች፡
 ኃይሉ፡ ። እስመ፡ ከመዝ፡ ልማደ፡ ወራዙት፡ ኅበ፡ ፈርሁ፡ ይወረዘ፡ ለሊሁ፡ ወኃደ
 ላን፡ ኅበ፡ ነትዑ፡ ቦቱ፡ ይቀውም፡ ባሕቲቱ፡ አይ፡ ለዘከመዝ፡ ውርዛዌ፡ ይደልዎ፡
 አንክር ። ወበይእቲ፡ ዕለት፡ ሞቱ፡ ኃደላን፡ ቤቱ፡ ዘውእተሙ፡ በሬ፡ ክፍሌ፡ ወአ 15
 ቤቶ፡ ኃይሉ፡ ወልዳ፡ ለአቤቶ፡ ዘርዳ፡ ጽዮን፡ ወንዋዩ፡ ቤቱኒ፡ ተርፈ፡ ህዩ፡ ምስለ፡
 ነጋሪቱ፡ ። ወውእቱስ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ሖረ፡ ምስለ፡ ኅዳጣን፡ ሰብአ፡ አፍ
 ራስ፡ ወቦአ፡ ኅበ፡ ሀገሩ፡ ግራሪያ፡ ወራስ፡ ኃይሉኒ፡ ሖረ፡ ኅበ፡ ደምበያ፡ ወበጽሑ፡
 ኅበ፡ ሚልኮል፡ ከብቲ፡ ። ወሚልኮል፡ ከብቲስ፡ ሐመር፡ ለከለከሉ፡ ምዕዳወ፡ ባሕ
 ር፡ ወዓቢይ፡ ደብር፡ ለዘገዮ፡ ዘአያኃፍር፡ ወፈነዎ፡ ለራስ፡ ኃይሉ፡ ሚልኮል፡ ከብ 20
 ቲ፡ ኅበ፡ ቁራግ፡ ወብከኅ፡ ኃዘን፡ ዘረከቦ፡ በውስተ፡ ባሕር፡ ቦአ፡ ቁራግ ። ወነበረ፡
 በሀዩ፡ ወቀኝ፡ አዝማች፡ ዐዳሉ፡ ወባሻ፡ ወልታ፡ ገዮ፡ ምስለ፡ አቤቶ፡ ረምኃ፡ ወስተ፡
 ቤገምደር ። ወእምድኅረዝ፡ ለአክ፡ ንጉሥ፡ ሰሎሞን፡ ኅበ፡ ደጅ፡ አዝማች፡ ኃይሉ፡
 እንዘ፡ ይብል፡ ነዓ፡ ወላዕኩሂ፡ ምናሴ፡ አሳሄል፡ ወይቤ፡ ደጅ፡ አዝማች፡ ኃይሉ፡
 መጸአስ፡ እመጸእኩ፡ እስመ፡ አልብዩ፡ ጽልዕ፡ ምስለ፡ ንጉሥ ። ወባሕቱ፡ እፎ፡ 25
 እመጽአ፡ እስመ፡ ቦ፡ ተስናን፡ ማዕከሌዩ፡ ወማዕከለ፡ ክንፉ፡ አዳም ። ወዘንተ፡ ብሂ
 ሎ፡ ለንኮ፡ ለብላቱንጌታ፡ ትኩ፡ ዘገና፡ ምስለ፡ ቀሲስ፡ ወምስለ፡ ሥዕል፡ መአሚሃ፡
 መሐለ፡ ክንፉ፡ አዳም፡ በሥዕል፡ ወበቀሲስ፡ ተወግዘ ። ወእምዝ፡ ሖረ፡ ደጅ፡ አዝ
 ማች፡ ኃይሉ፡ ወተራከበ፡ ምስለ፡ ንጉሥ ፡ ወምስለ፡ ደጅ፡ አዝማች፡ ክንፉ ። መጽ
 አ፡ ደጅ፡ አዝማች፡ ገደሉ ፡ በይእቲ፡ ዕለት ። ወእምዝ፡ ዘመቱ፡ ከሎሙ፡ ኅቡረ፡ 30
 ወበጽሑ፡ ገረገራ፡ ወገዮ፡ ደጅ፡ አዝማች፡ በቀቱ፡ ኃዲጎ፡ ከርኅኔሁ፡ ወመቁት፡
 ለጋስኒ፡ ቦአ፡ ኅበ፡ ንጉሥ፡ ምስለ፡ መቁቶች ። ወእምዝ፡ ተመይጦ፡ ንጉሥ፡ ም
 ስለ፡ መኳንንቲሁ፡ ወሠራዊቱ ። ወእንዘ፡ ይትመዩ፡ ንጉሥ፡ ተለወ፡ ደጅ፡ አዝ
 501 b ማች፡ በቀቱ፡ ወተቃተለ፡ ምስለ፡ ሠራዊተ፡ ንጉሥ፡ ወተለዎሙ፡ ለሠራዊተ፡

37-ሥ: እስከ: ጨጨሆ ። ወበጽሐ: 37-ሥ: አገላ: ወሰፊረ: በሀየ: ወበሀየ: ፈነዎ
 ሙ: ለወሰን: ወለተ: ጽዮን: ወለፊታውራሪ: ኢኮንያን ። ከመ: ያውርድዎ: ለአ
 ቤቶ: ተክለ: ጊዮርጊስ: እም ወኅኒ: ወአውረድዎ ። ወአምጽእም: አስከ: አገላ:
 ተካዩዱ: ወተሰካተይ: ክንፉ: አዳም: ወኃይሉ: አደራ: ምስለ: አቤቶ: ተክለ: ጊዮ
 5 ርጊስ ። በኅብዕ: ዘእንበለ: ያእምር: 37-ሥ: ነገሥት: ሰሎሞን: ወእምዝ: ተንሥኦ:
 ደጅ: አዝማች: ክንፉ: ወበጽሐ: ደራ ። ወተዓዩነ: በሀየ: ዘእንበለ: ፈቃድ: 37-ሥ:
 ወቦኦ: ቁራዓ: ወፈቀደ: የአኃዘ: ለራስ: ኃይሉ: ወአድኃኖ: እግዚአብሔር: በረ
 ድኤተ: ጸሎታ: ለወለተ: ጲጥርስ: ቅድስት: እም ቅዱሳት ። ወመነ: ከሳትሂ: ወመ
 ነሶሳይያት: ተማሳለሉ: ብዙኃ: ወአሜሃ: ኃደጎ: ደጅ: አዝማች: ክንፉ: ለራስ:
 10 ኃበሉ: በመሐላ: ወበግዝት: ወእምዝ: ሐረ: ደጅ: አዝማች: ክንፉ: ኅበ: ሢመተ:
 ሀገሩ: ዳዎች ። ምስለ: 37-ሥ: ነገሥት: ሰሎሞን: ወአቤቶ: ተክለ: ጊዮርጊስ:
 ወደጅ: አዝማች: ኃይሉ: ኅበ: ሐረ: ጎንደር: እኒዘ: ሢመተ: በለሳ: ዘውእቱ:
 ጥቃቅን: ብላቲንጌትነት: ወበዝ: መዋዕል: መጽአ: ጅብእሲ: ፈላሲ: ዘእምብ
 ሔረ: ሸዋ ። ዘይብልዎ: አቤቶ: አበጋዝ: ወተራከበ: ምስለ: ደጅ: አዝማች: ኃይ
 15 ሉ: ወገብረ: ሎቱ: ብዙኃ: ሠናያተ: ወበውእቱኒ: ዘልፈ: ይባርኮ ። በከመ: ባረኮ:
 ጳውሎስ: ለቤቴሔኔሴፎሩ: እንዘ: ይብል: ይፍድዮ: ሣህለ: እግዚአብሔር:
 ለቤቴሔኔሴፎሩ: ወእምዝ: ቦአ: ጎንደር: ወእንዘ: ሀሎ: በጎንደር: ደጃዝማች:
 ኃይሉ ። ። ። ። ። ። ።
 አንገሥ: ለንገሥ: ተክለ: ጊዮርጊስ: ደጅ: አዝማች: ክንፉ: በይባባ: አመ: ፲ወጀለ
 20 ሐምሌ: ወአሜሃ: ለአከ: ደጅ: አዝማች: እንዘ: ይብል: ንግሩ: አዋጅ: ወበሉ:
 ከመዝ: ነግሠ: ተክለ: ጊዮርጊስ: ወመንከዕስ: 37-ሥ: ሰሎሞን: ኦለዝንቱ: ዓመዓ:
 አንግሥ: 37-ሥ: ላዕለ: 37-ሥ: ወአመ: ፲ወጅለሐምሌ: ተሰምዓ: በጎንደር: ወተነ
 ግሪ: አዋጅ: ወአሜሃ: ኮነ: ፍ*ሥሐ: ወኃሂት: ወኮነ: ዓቢይ: ዘፈን: በአደባባይ ። 502 a
 ወአሜሃ: ለአከ: ቦቱ: በደጅ: አዝማች: ኃይሉ: 37-ሥ: ተክለ: ጊዮርጊስ: ወደድ:
 25 አዝማች: ክንፉ: እንዘ: ይብሉ: ኃዓ: ፍጡነ: ። ወሶቤሃ: ሐረ: ፍጡነ: ደጅ: አዝማች:
 ኃይሉ: ወተራከበ: ምስሌሆሙ: ወውእተ: ጊዜ: ተንሥኦ: ላዕሌሁ: ሰብእ: ሐሳ
 ውያን: ወአኅዘንዎ: በነገር: እኩይ ። በከመ: ይቤ: መጽሐፈ: መዝሙር: ኃዘን:
 አኃዘኒ: እምኃጥአን ። ወአስተዋደይዎ: ምስለ: 37-ሥ: ነገሥት: ተክለ: ጊዮር
 30 ጊስ: ወደጅ: አዝማች: ክንፉ: በከመ: አስተዋደይዎ: ለኤርምደስ: ነቢይ: ጳሰ
 ኮር ። ወሐናንያ: ምስለ: 37-ሥ: እስራኤል: ሴዲቅያስ ። ወለደዊት: 37-ሥ: እስ
 ራኤል: አስተዋደይዎ: ሲሞን: ወኢያሶን: አዝማዲሁ: ምስለ: ሳኦል: 37-ሥ: እስ
 ራኤል: ወከማሁ: አስተዋደይዎ ። መስተዋድያን: ለደጅ: አዝማች: ኃይሉ:
 ነገር: ዘከመ: አስተዋደይዎ: ወበውእቱ: መዋዕል: ተግብዓ: ቀኝ: አዝማች: ፀዳሉ:
 እንበለ: ፈቃድ: 37-ሥ: ምስለ: ቀኝ: አዝማች: አደይ: ኃይሉ: ወሞኦ: ቀኝ: አዝ

ማች ፡ ፀዳሉ ፡ ወቦአ ፡ ቤተ ፡ ብእሰቱ ፡ ወይዘሮ ፡ ሣህሉ ፡ እኅቱ ፡ ለደጅ ፡ አዝማች ፡
 ኃይሉ ። ወአሚሃ ፡ መጽአ ፡ ባላምባራሰ ፡ የሌምቱ ፡ ወይቤሎ ፡ ለደጅ ፡ አዝማች ፡
 ኃይሉ ፡ ነአኃዘ ፡ ወንግብዖ ፡ እስመ ፡ ዓማጊ ፡ ውእቱ ። ውእቱሰ ፡ ዓበዮ ፡ እስመ ፡ ሐሙ
 ሐ ፡ ውእቱ ፡ ወፍቀሩ ፡ ወይቤሎ ፡ ዮጊ ፡ ኢአዘዘኒ ፡ ንጉሥ ። በእፎ ፡ አኃዘ ፡ ለቀኝ ፡
 አዝማች ፡ ፀዳሉ ፡ ወእገብር ፡ ቦቱ ፡ እኩዮ ፡ ኅድግሰ ፡ ገቢረ ፡ እኩይ ፡ ላዕለ ፡ ቀኝ ፡ አዝ 5
 ማች ፡ ፀዳሉ ፡ ውእቱሰ ፡ ኢይፈቅድ ፡ ገቢረ ፡ እኩይ ። ላዕለ ፡ መኑሂ ፡ ንግባሰኬ ፡ ኅበ ፡
 ዘቀዳሚ ፡ ነገር ። ወእምዝ ፡ ወሰድዎ ፡ በትውክልተ ፡ ዓይን ፡ ወወሀብዎ ፡ ለውኩላነ ፡
 ዓይን ፡ እለ ፡ የዓቅብዎ ፡ መዓልተ ፡ ወሌሊተ ፡ ወከረመ ፡ ምስሌሆሙ ፡ በቡሬ ፡ ወንጉ
 ሥኒ ፡ ከረመ ፡ በሀዩ ። ወበአሐቲ ፡ ዕለት ፡ ተድኅለ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ እም
 ቡሬ ፡ ባሕቲቱ ፡ እንዘ ፡ አልቦ ፡ ዘይዲግኖ ፡ ወይመርሆ ፡ ፍኖተ ። ወእንዘ ፡ ይዲሐል ፡ 10
 በይእቲ ፡ ዕለት ፡ ብዙኅ ፡ መከራ ፡ ዘረከቦ ፡ እስመ ፡ ሠራዊቱ ፡ ተዘርወ ፡ ከመ ፡ መርኤ
 502 b *ት ፡ ዘአልቦ ፡ ኖላዊ ፡ ወአልቦ ፡ ሰብእ ፡ ምስሌሁ ፡ እምሰብእ ፡ ቤቱ ፡ ወኖሎትኒ ፡
 ዘየሐውር ፡ ቦቱ ፡ ኢየአምሮ ። ወአሚሃ ፡ ሰምዓ ፡ ደጅ ፡ አዝማች ፡ ክንፉ ፡ ወፈነው ፡
 ሠራዊተ ፡ ብዙኃ ። ወተለውዎ ፡ ሠራዊቱ ፡ ለደጅ ፡ አዝማች ፡ ክንፉ ፡ በእግር ፡ ወበ
 ፈረስ ። ወአኃዘዎ ፡ በአቸፈር ፡ ወአበጥዎ ፡ ፍጡኅ ። ወአብጽሕዎ ፡ ኅበ ፡ ደድ ፡ አዝ 15
 ማች ፡ ክንፉ ፡ ወእምዝ ፡ አሠርዎ ፡ በመዋቅሕተ ፡ ሐገን ። ወአጽንዑ ፡ ሞቅሐቶ ፡
 ወበውእቱ ፡ መዋዕል ፡ ሐመ ፡ ሕማመ ፡ ጽኑዓ ። ወእምብዝኃ ፡ ሕማመ ፡ ፈትሐ ፡
 ሎቱ ፡ መዋቅሕቲሁ ። ወአሚሃ ፡ መጽአ ፡ መነከሰተ ፡ ዋልድባ ፡ ወአዕረቅዎ ፡
 ወመሐለ ፡ ሎቱ ፡ ደጅ ፡ አዝማች ፡ ክንፉ ፡ ከመ ፡ ኢይትጎኃለዎ ፡ እንከ ፡ ወእምድ
 ኅረ ፡ መሐላሁ ፡ ተጓሕለዎ ፡ ዳግመ ፡ እስመ ፡ ንዋዩ ፡ ተጓሕልዎ ፡ ለደጅ ፡ አዝማች ፡ 20
 ክንፉ ፡ ወአሠሮ ፡ በመዋቅሕተ ፡ ሐገን ። ወእምዝ ፡ ቦአ ፡ ንጉሥ ፡ ትክለ ፡ ጌዮርጊስ ፡
 ጎንደር ፡ ወደጅ ፡ አዝማች ፡ ክንፉ ፡ ወደጅ ፡ አዝማች ፡ ኃይሉ ፡ ቦአ ፡ ተሞቂሐ ፡ በስ
 ናስለ ፡ ሐገን ። ወአሚሃ ፡ ኮነ ፡ ኃዘን ፡ በኅበ ፡ ኰሉ ፡ ሰብእ ፡ ጎንደር ። ወበኅበ ፡ ኰሉ ፡
 ዘመድ ፡ ወአርክ ፡ እስመ ፡ ከነ ፡ ተአሥሮቱ ፡ በተገፍዎ ፡ ወመነከሳተ ፡ ዋልድባኒ ፡
 ኮነ ፡ ይትመሀለሉ ፡ ወይስእሉ ፡ ኅበ ፡ እግዚአብሔር ፡ ወይብልዎ ፡ ለንጉሥ ፡ ፍትሐ ፡ 25
 በእንተ ፡ እግዚአብሔር ። እስመ ፡ እልቦ ፡ ዘአበሰ ፡ ለከ ፡ ወይቤ ፡ ንጉሥ ፡ ኦሆ ፡ እፈ
 ትሐ ፡ ወበሕቱ ፡ አኮ ፡ ዘልቡኖሁ ፡ ወእንዘ ፡ ይብል ፡ እምጌሠም ፡ ጌሠመ ፡ እፈትሐ ።
 ወፈትሐ ፡ እግዚአብሔር ፡ ወአውጽአ ፡ እመዋቅሕት ፡ በከመ ፡ አውጽአ ፡ ለምናሴ ፡
 እምእደ ፡ ሐነሐርድ ፡ ወአድኃኖ ፡ እግዚአብሔር ፡ እምኰሉ ፡ ሕማም ፡ ዘሀለዩ ፡
 ሎቱ ፡ ንጉሥ ፡ ወደጅ ፡ አዝማች ፡ ክንፉ ፡ በከመ ፡ ይቤ ፡ በመጽሐፈ ፡ መዝሙር 30
 ብዙኅ ፡ ሕማሞሙ ፡ ለዳድቃን ። ወእምኰሉ ፡ ያድኅኖሙ ፡ እግዚአብሔር ።
 ወእምዝ ፡ ወጽአ ፡ በሌሊት ፡ ወሐረ ፡ ኅበ ፡ ሀገሩ ፡ ቤገምድር ። ወበጽሐ ፡ በአሐቲ ፡
 ሌሊት ፡ ወቦአ ፡ ወሮታ ፡ በጊዜ ፡ ቀትር ፡ ወፈረሱኒ ፡ ዘአብጽሐ ፡ በሊንጉር ። ወሰ
 503 a ቤሃ ፡ ለአከ ፡ ኅበ ፡ ደጅ ፡ አዝማች ፡ ክንፉ ፡ ወኅበ ፡ ንጉሥ ፡ ተክለ ፡ ጊዮርጊስ ፡ *እንዘ ፡

ይብል፡ አንትሙ፡ አኮ፡ ዘፈታሕክሙኒ፡ አላ፡ ፈትሐኒ፡ እግዚአብሔር፡ ዘይሄሊ፡
 በእንተ፡ ነሉ፡ አንትሙሰ፡ ትብሉ፡ ከንክሙ፡ ነአሥሮ፡ ብዙኃ፡ መዋዕል ። እግዚአ
 ብሔርሰ፡ ፈትሐኒ፡ በከመ፡ ፈትሐ፡ ለአዳም፡ እመዋቅሕት፡ እስተ፡ ወአውጽኦ፡
 እምእደ፡ ደያብሎስ፡ ከማሁ፡ ከውጽኦኒ፡ አግዚአብሔር፡ እምእዲክሙ ። በከመ፡
 5 አውጽኦ፡ ለዮሴፍ፡ እምአደ፡ ጲስ፡ ፋራ፡ መከንን፡ ግብጽ፡ ከማሁ፡ አውጽኦኒ፡ እግ
 ዚአብሔክ፡ እምእዲክሙ ። ወዘንተ፡ ብሂሎ፡ ቦኦ፡ ማኅደሪ፡ ማርያም፡ ወለአከ፡
 መነከ፡ ሳቱሃ፡ ለማኅደሪ፡ ማርያም፡ ኅብ፡ ደጅዝማች፡ በቀቱ፡ እንዘ፡ ይል፡ ናሁ፡
 መዳእኩ፡ ኅቤክ፡ ወአንተኒ፡ መሐረኒ፡ እስመ፡ አልቦ፡ ጽልዕ፡ ማዕከሌየ፡ ወማሰከ
 ሌክ፡ ወዘንተ፡ ሶቦ፡ ሰምዓ፡ ደጅዝማች፡ በቀቱ፡ ተራኅርኃ፡ ላዕሌሁ፡ ወይቤ፡ እንቋዕ፡
 10 እንቋዕ፡ ዘመዳእክ፡ ሊተ፡ እንክሰ፡ ንከውን፡ ጅደ፡ አነ፡ ወአንተ፡ ወዘአዕረቅምሰ፡
 ራስ፡ ኃይሉ፡ ወይዘሮ፡ ወለተ፡ ሥላሴ፡ ወይዘሮ፡ ወለተ፡ ኬዳን፡ ወይዘሮ፡ የምስራች፡
 ወተነግረ፡ አዋጀ ። ወከነ፡ ሰላም፡ ወዕርቅ፡ ወክረመ፡ በሀገሩ፡ ወቦኦ፡ ማኅደሪ፡ ማር
 ያም፡ ወገብረ፡ ምሳሐ፡ ካህናተ፡ ለማኅደሪ፡ ማርያም፡ እንዘ፡ ያሰተያጋብዕ፡ ነሉ፡
 በአዋጅ፡ እምዓቢይ፡ እህክ፡ ንዑስ፡ ወአስተፍሥሐሙ፡ ብዙኃ፡ በመብልዕ፡ ወ
 15 ሰቱ ። ወበውእቱ፡ መዋዕል፡ ሐረ፡ በቀቱ፡ ኅብ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮር
 ጊስ፡ ወተራክበ፡ በደምባይ፡ ወደጅ፡ አዝማች፡ ኃይሉኒ፡ ሐረ፡ ምስሌሁ፡ ወተራ
 ክበ፡ ምስለ፡ ንጉሥ፡ ወተዓረቀ፡ በሀየ፡ ወሶቤሃ፡ አልበሶ፡ ንጉሥ፡ ልብሰ፡ መኳን
 ንት፡ በከመ፡ ይደሉ፡ ወአልብሶቱሰ፡ ይመስል፡ ግብረ፡ ተፋቅሮ፡ ባሕቱ፡ ቦ፡ ውሣ
 ጤሁ፡ ተንሀልዎ፡ ወእምዝ፡ ተመይጠ፡ ደጃዝማች፡ በቀቱ ። ወምስሌሁ፡ ደጅዝ
 20 ማች፡ ኃይሉ፡ ወበጽሑ፡ እስከ፡ ለበጥ፡ ወበሀየ፡ አሠሮ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ።
 ባሕቱ፡ እምኢደለዎ፡ ሎቱ፡ ተዓሥሮ፡ እስመ፡ ተከየዱ ። ወተመሐሉ፡ በጽኑዕ፡
 መሐላ፡ ሙእቱሰ፡ አሠሮ፡ በተንሕልዎ፡ በእንተ፡ ፍቅረ፡ አሐቲ፡ ብእሲት፡ ዘይእቲ፡
 ወይዘሮ፡ ሠናይት፡ እኅቱ፡ ለደጅዝማች፡ *ኃይሉ፡ እንተ፡ ይእቲ፡ ትደልዎ፡ ወት 503 b
 ረውደ፡ እንተ፡ በኩለሂ ። በከመ፡ ይቤ፡ መጽሐፈ፡ መጽሐፈ፡ መዝሙር ። ወአዝ
 25 ማድየኒ፡ ሮዳኒ፡ ወደባዩኒ፡ ሠናይትሰ፡ ኢኮነት፡ ሠናይተ፡ አላ፡ እኪት፡ ይእቲ፡
 በከመ፡ ሔዋን፡ ኢኮነት፡ ሕይወተ ። በከመ፡ ስማ፡ ሕይወት፡ አላ፡ አምጸኤተ
 ሞት፡ ወኃሣር፡ ይእቲ፡ ወአሜሃ፡ ፈነዎ፡ ደጅ፡ አዝማች፡ በቀቱ ። ኅብ፡ ሀበሩ፡
 ላስታ፡ እንዘ፡ የዓሥር፡ ወአሠሮ፡ በላስታ፡ ወተዓሥረ፡ ጅዕለተ፡ ወእምድኅረ፡
 ጅዕለት፡ ፈትሐ ። በእለ፡ ይብሉ፡ አመ፡ ለአኩ፡ ቦቱ፡ መነኮሳተ፡ ዋልድባ፡ ወቦ፡
 30 እለ፡ ይብሉ፡ ሶቦ፡ ሞተት፡ ብእሲቱ፡ ፈትሐ፡ እማዕሠሩ፡ እስመ፡ አሠሮ፡ በግ
 ፍዕ፡ እንበለ፡ ዕደሁ ። ወባሕቱ፡ አውጽኦ፡ እግዚአብሔር፡ በጅዕለት፡ በከመ፡ አ
 ውጽኦሙ፡ እስራኤል፡ በጅግማት፡ ከማሆሙ፡ አውጽኦ፡ እመዋቅሕት፡ ወእም
 ዝ፡ ተረክበ፡ ምስለ፡ ደጅ፡ አዝማች፡ በቀቱ፡ በገዳመ፡ አካለ፡ ክርስቶስ፡ ወተዓ
 ረቀ፡ በሀየ፡ ወመጽኦ፡ ኅብ፡ ሀገሩ፡ ቤገምድር ። ወቦኦ፡ ግራሪያ ። ወበሀየ፡ ሰምዓ፡

ዜና፡ ሞታ፡ ለእኅቱ፡ ወይዘሮ፡ ሣህሉ፡ ወነበረ፡ በማኅደክ፡ ማርያም፡ ሄግመተ፡
 ወቸአውራኃ፡ እስመ፡ ደጅዝማች፡ ወሰደ፡ ነሎ፡ አህጉሪሁ፡ ወሠርዓ፡ ቦመ፡ ረገ
 ራተ፡ ዘኢይደልዎሙ፡ ። ደጅ፡ አዝማች፡ በቀቱስ፡ ወትረ፡ ይገፍዖ፡ በከመ፡ ገ
 ፍዖ፡ ዲያብሎስ፡ ለአደም፡ ። እስመ፡ ዲያብሎስ፡ አውጽኦ፡ ቅድመ፡ እምገነት፡
 ለአዳም፡ ወአስተፃብዖ፡ ምስለ፡ እግዚአብሔር፡ በቅንዓት፡ ። ወደኅረ፡ ረሰዮ፡ ከመ፡ 5
 ኢይትዓረቅ፡ ምስለ፡ እግዚአብሔር፡ ወኢይባዕ፡ ውስተ፡ ግነት፡ ። ከማሁ፡ ደጅ፡
 አዝማች፡ በቀተኒ፡ ቅድመ፡ አሠሮ፡ እንበለ፡ ዕዳህ፡ ወደኅረ፡ ወሰደ፡ ነሎ፡ አህጉ
 ሪሁ፡ ። ወመልዕልተ፡ ግፍዕ፡ ዘገብረ፡ ቦቱ፡ ግፍዕ፡ ነሥኦ፡ ለብሲቱ፡ ወይዘሮ፡
 እንግዳት፡ ። ወረሰዩ፡ ዕቅብተ፡ ወዘንተ፡ ነሎ፡ ግፍዓ፡ ተወክፈ፡ ደጃዝማች፡
 ኃይሉ፡ ። ወእንዘ፡ ሀሎ፡ በማኅደረ፡ ማርያም፡ ደጃዝማች፡ ኃይሉ፡ ሞተ፡ ደጅ፡ አዝ 10
 ማች፡ በቀቱ፡ አመ፡ ጂለወርኃ፡ ግንቦተ፡ ። ወእምዝ፡ ወጽኦ፡ ደጅ፡ አዝማች፡ ኃይ
 504 a ሉ፡ ወሐረ፡ እስቱ፡ ወበውእቱ፡ መዋዕል፡ መጽኡ፡ ሠራዊተ፡ በቀቱ፡ *በፈቃደ፡
 ንጉሥ፡ ከመ፡ ይኅሥሥዎ፡ በፀብዕ፡ ኃሠሥዎ፡ ወኢረከብዎ፡ ወበውእቱ፡ ወዋዕል፡
 ሐረ፡ ነገላ፡ ኅበ፡ ሀለወት፡ ወይዘሮ፡ ሠናይት፡ ይእቲስ፡ ዓርበት፡ ውስተ፡ ደብር፡ ።
 ወፈቀደት፡ ትትጋደል፡ ከዊና፡ መልዕልተ፡ ደብር፡ ። ወአውረዳ፡ እመልዕልተ፡ ደ 15
 ብር፡ ወአኃዘ፡ ። ወአሚሃ፡ ተራኅርኃ፡ ላቲ፡ ለዘኢ፡ ተአምር፡ ርኅራኄ፡ ወእምዝ፡
 ተመይጠ፡ እምነገላ፡ ። ወአሚሃ፡ ሰምዓ፡ ዜና፡ ዘይብል፡ ይቤ፡ ንጉሥ፡ አኃዝዎ፡
 ለደጃዝማች፡ ኃይሉ፡ ወሶቤሃ፡ ተመይጠ፡ ፍጡነ፡ ተፃብዖስ፡ ኢፈርሐ፡ ምስለ፡
 ላስቶች፡ አላ፡ ፈርሃ፡ ትእዛዘ፡ ንጉሥ፡ ከመ፡ ኢይከን፡ ዓመ፡ ላዕሌሁ፡ ወሐረ፡
 ኃዲ፡ ሀገሮ፡ ወተሰደ፡ ገጽጃም፡ ኅበ፡ ሀሎ፡ ራስ፡ ኃይሉ፡ ውእቱኒ፡ ተወክፎ፡ በፍ 20
 ሥሐ፡ ወበሐሣት፡ ። ወእምዝ፡ ፈነዎ፡ ኅበ፡ ደጅ፡ አዝማች፡ አደገሀ፡ ምስለ፡ ትው
 ክልት፡ ። ወደጃዝማች፡ አደገሀኒ፡ ተወክፎ፡ በፍሥሐ፡ ወገብረ፡ ሎቱ፡ ብዙኃ፡
 ሠናያተ፡ ወከረመ፡ በሀዩ፡ ምስለ፡ ደጃዝማች፡ አደገሀ፡ ። ወኮነ፡ እምደኅረዝ፡ ፈቃ
 ደ፡ ንጉሥ፡ ይፃዕ፡ እምትዕይንት፡ ወይሑር፡ ዘመቻ፡ ። ወዘመተ፡ ንጉሥ፡ ተክለ፡
 ጊዮርጊስ፡ ወአሚሃ፡ መጽኦ፡ ደጃዝማች፡ አደገሀ፡ እምብሔረ፡ ደሞት፡ ። ወተረ 25
 ከበ፡ ምስለ፡ ንጉሥ፡ ወአዕረቶ፡ ለደጃዝማች፡ ኃይሉ፡ ምስለ፡ ንጉሥ፡ ። ውእቱኒ፡
 ዘመተ፡ ምስሌሆሙ፡ ወተንሥኦ፡ ንጉሥ፡ ። ወበጽሐ፡ እስከ፡ ቤተ፡ ሐር፡ ወበሀዩ፡
 ተንሥኦ፡ ላዕሌሁ፡ ብዙኃን፡ ጸላእት፡ ወተዋቀስዎ፡ በነገር፡ ዘኢኮነ፡ ። ወኢክሀሉ፡
 ቀዊመ፡ ትድመ፡ ገፁ፡ እስመ፡ ነሎ፡ ነገሩ፡ በአማነ፡ ። ወወይዘሮ፡ ሠናይትኒ፡ ተን
 ሥኦት፡ ላዕሌሁ፡ ። ይእቲኒ፡ ኢክሀለ፡ ቀዊመ፡ ቅድመ፡ ገጹ፡ ወበሀዩ፡ ተጋብኦ፡ 30
 ብዙኃን፡ መኳንንት፡ ወመሳፍንንት፡ ። ዘውእቶሙ፡ ደጃዝማች፡ ወልደ፡ ገብርኤል፡
 ዓቢይ፡ መስፍን፡ እመሳፍንት፡ ። ወደጃዝማች፡ ዮሪ፡ ወጃንጽራር፡ በረሌ፡ ። ወአ
 ቦ፡ ዘኢመጽኦ፡ እመኳንንት፡ ወአሚሃ፡ ዘመተ፡ ንጉሥ፡ ኅበ፡ አምሐራ፡ ወበጽሐ፡
 ሣኮ፡ ወበሀዩ፡ ሰፈረ፡ ብዙኃ፡ ዕለተ፡ ወእንዘ፡ ይፈቀድ፡ ይሑር፡ ብሔረ፡ ሸዋ፡

ግብጽ ምዕራባዊ ፡ ፊት ለፊት ፡ በኃዘን ፡ ወበትካዝ ፡ * ወእንዘ ፡ ይት መያዣ ፡ ን 504 b
 ጉሥ ፡ መጽሐፍ ፡ ዘውእቱ ፡ ወሎ ፡ ወአሚሃ ፡ መምዑ ፡ ሠራዊተ ፡ ንጉሥ ፡ ወ
 ፈርሀ ፡ ጥቀ ፡ እስመ ፡ ብዙኅ ፡ ወእቱ ፡ ዘተለዎሙ ፡ አረሚ ፡ ዘውእቱ ፡ ወሎ ፡ ወአ
 ሚሃ ፡ ተንሥኦ ፡ ደጃዝማች ፡ ኃይሉ ፡ ወተዕዕነ ፡ ዲባ ፡ ፈአሱ ፡ ወነሥኦ ፡ ፎተ ፡ ነድያንወ ፡
 5 ወተቃተለ ፡ በሀየ ፡ ወወርዘወ ፡ ግብጽ ፡ ውርዛዌ ፡ እስከ ፡ የአምሩሎቱ ፡ ነሉ ፡ ሠራ
 ዊተ ፡ ንጉሥ ፡ ወንጉሥኒ ፡ እስከ ፡ ስምዓ ፡ ሎቱ ፡ ውርዛዌሁ ፡ ወኢቀተለ ፡ በይእቲ ፡
 ዕለት ፡ በሕቱ ፡ እመ ፡ ኢቀተለ ፡ ብዙኃን ፡ እምሠራዊት ፡ ዘአድኃኖሙ ፡ እምተቀ
 ትሎ ፡ ወእምአፈ ፡ ኩኅት ፡ እመሰ ፡ ረከበ ፡ ንገሠ ፡ ዘከመ ፡ ሳኦል ፡ ዘወሀቦ ፡ ለደዊት ፡
 በእንተ ፡ ውርዛዌሁ ፡ ወለተ ፡ እንተ ፡ ስማ ፡ ሜልከል ፡ ከማሁ ፡ ሎቱኒ ፡ እምወዘቦ ፡
 10 ወለተ ፡ በእንተ ፡ ውርዛዌሁ ፡ ዘገብሮ ፡ በክዳ ፡ ሜዳ ፡ ወእምወሰከ ፡ ሎቱ ፡ ሀገረ ፡ በ
 ዲባ ፡ ሀገሩ ፡ ወሚመተ ፡ በዲባ ፡ ሚመቱ ፡ ውእቱሰ ፡ ንጉሥ ፡ ተክለ ፡ ጊዮርጊስ ፡
 ወትረ ፡ ያስተኃይዖ ፡ ለተባብዖ ፡ በከመ ፡ ይቤ ፡ መጽሐፈ ፡ መዝሙር ፡ ያስተኃይዖ ፡
 ኃዋኦ ፡ ለደድት ፡ ወየሐዊ ፡ ስነኒሁ ፡ ላዕሌሁ ፡ ወእግዚአብሔርሰ ፡ ይስሕቆ ፡
 እስመ ፡ ያቀድም ፡ አእምሮ ፡ ከመ ፡ በጽሐ ፡ ዕለቱ ፡ ወካዕባ ፡ እመ ፡ ረከበ ፡ ንጉሥ ፡
 15 ዘከመ ፡ ዳዊት ፡ ዘአልግሎ ፡ ለአቢሳ ፡ በእንተ ፡ ውርዛዌሁ ፡ ዘአሐቲ ፡ ዕለት ፡ ከማሁ ፡
 ሎቱኒ ፡ እም ፡ ግልግሎ ፡ እምብዙኃን ፡ መኳንንት ፡ ንግባዕኬ ፡ ኅባ ፡ ዘቀዳሚ ፡ ነ
 ገር ፡ ወእመድኅረ ፡ ተመይጦ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ አኃዘ ፡ ለደድ
 አዝማች ፡ ወልደ ፡ ገብርኤል ፡ ወአሠሮ ፡ በቤተ ፡ ሐር ፡ ወአከበ ፡ ንዋየ ፡ ብዙኃ ፡ ዘአል
 ቦ ፡ ጉልቀ ፡ ወተንሥኦ ፡ እምቤት ፡ ሐር ፡ ወበጽሐ ፡ እስከ ፡ ገረገራ ፡ ወእንዘ ፡ ይበ
 20 ጽሐ ፡ ገረገራ ፡ ይቤሎ ፡ ለደጃዝማች ፡ ኃይሉ ፡ ትርፍ ፡ ምሰለ ፡ ደጃዝማች ፡ አድ
 ገኅ ፡ ወኢትትፈለጥ ፡ እምኔሁ ፡ ወዘንተ ፡ ብሂሎ ፡ ሐረ ፡ ንጉሥ ፡ ተክለ ፡ ጊዮርጊስ ፡
 ወበጽሐ ፡ እስከ ፡ አሪንጎ ፡ ወበሀየ ፡ ተዓየነ ፡ ወአሚሃ ፡ ለአከ ፡ ኅቤሁ ፡ ለደጃዝማች ፡
 ኃይሉ ፡ እንዘ ፡ ይብል ፡ ሐር ፡ ወባዕ ፡ ገዳመ ፡ ወኢትንበር ፡ በሀገርከ ፡ ምክንያተ ፡
 ንገሩሰ ፡ በዘይቤ ፡ በእንተ ፡ ዘተዓረከ ፡ ምስለ ፡ ደጃዝማች ፡ ወልደ ፡ ገ*ብርኤል ፡ ዝኒ ፡ 505 a
 25 ተዓርከ ፡ እምኤኮነ ፡ ቦቱ ፡ ዕዳ ፡ እስመ ፡ ሐሙሁ ፡ ውእቱ ፡ ለንጉሥ ፡ ወቦ ፡ ዘይቤ ፡
 አስተዋደደቶ ፡ እኅቱ ፡ ወይዘሮ ፡ ሠናይት ፡ ዘከመ ፡ አስተዋደደቶ ፡ ቅድመ ፡ ምስለ ፡
 ደጅ ፡ አዝሞች ፡ በቀቱ ፡ ኦለዝንቱ ፡ ተገፍዖ ፡ እንዘ ፡ ይበውእ ፡ እምዘመቻ ፡ ይቤ
 ልዎ ፡ ሐር ፡ ወኢትንበር ፡ በሀገርከ ፡ ወእንዘ ፡ ይብል ፡ ፡ እበውእ ፡ ውስተ ፡ ቤትየ ፡
 ይቤልዎ ፡ ሐር ፡ ወኢትባዕ ፡ ውስተ ፡ ቤትከ ፡ ወሶቤሃ ፡ ተንሥኦ ፡ እምገረገራ ፡ አ
 30 ሚሃ ፡ አልቦ ፡ እምሰብእ ፡ ዘይተልዎ ፡ እስመ ፡ ነሉ ፡ ሠራዊተ ፡ ቤቱ ፡ ተዘርወ ፡ በም
 ክንያተ ፡ አዋጅ ፡ ወአሚሃ ፡ ለአከ ፡ መነኮሳቲሃ ፡ ለማኅደረ ፡ ማርያም ፡ እንዘ ፡ ይብ
 ል ፡ ኅድገኒ ፡ እንበር ፡ በማኅደረ ፡ ማርያም ፡ እስከ ፡ ትረክቦ ፡ ለነሉ ፡ ነገር ፡ እስመ ፡ አነ ፡
 ኢገበርኩ ፡ ምንተኒ ፡ እምዘሰማዕከ ፡ ብየ ፡ ብየ ፡ ወሐሩ ፡ ፍንዋን ፡ መነኮሳት ፡ ወነገ
 ሮዎ ፡ ለንጉሥ ፡ ዘንተ ፡ ነሉ ፡ ዘለአከሙ ፡ ወእሙንቱኒ ፡ መነኮሳት ፡ ይቤልዎ ፡ ኅድገ ፡

ይንበር፡ በማኅደረ፡ ማርያም፡ ውእቱስ፡ ዓበየ፡ ወይቤ፡ ይሐር፡ ቁራፃ ። ወእምዝ ፡
 ተንሥኦ፡ ወሐረ፡ ቁሩፃ፡ ወነበረ፡ በሀየ፡ ፲አውራጃ፡ ወእመ፡ ሀሎ፡ በቁራፃ፡ ነበሩ፡
 ምስሌሁ፡ ጎዳግን፡ ሰብእ ። ወአኮ፡ ብዙኃን፡ ውእቶሙሰ፡ አቤቶ፡ አበጋዝ፡ አዛገር፡
 ወልደ፡ ከሮስ፡ አሳለፊ፡ ቁንዲ፡ ወምስለ፡ እሉ ። ኮነ፡ ይውዕል፡ ወየኃድር፡ ወኢይ
 ትፈለጥ፡ ምዕረ፡ እመኒ፡ ጊዜ፡ መብልዕ፡ ወእመኒ፡ ጊዜ፡ ስቲ ። ወእመኒ፡ ጊዜ፡ ነዊ 5
 ም፡ እመኒ፡ መዓልተ፡ ወሌሊተ፡ ኢይትፈለጥ፡ እምኔሆሙ፡ ወኮነ፡ ሀልዎቱ፡ ከሉ፡
 በቁራጸ፡ በጎድዓት፡ ወበጽምው፡ ወይውዕል፡ መዓልተ፡ እንዘ፡ ይሰምዕ፡ ቃለ፡
 መጻሕፍት፡ ወይዛዋዕ፡ ምስለ፡ መነኮሳት፡ ወሌሊተ፡ ይበይት፡ ውስተ፡ ቤተ፡ ክር
 ስቲያን ። ዘይእቲ፡ ቤተ፡ ጸሎት፡ ወይብል፡ ዘልፈ፡ ጸልዩ፡ በእንተ፡ ንጉሥ፡ ከመ፡
 ኢይኩን፡ ዘመኑ፡ ዘመነ፡ ዘመነ፡ ሐክት ። በዝኒ፡ ተመሰሎ፡ ለኤርምያስ፡ ነቢየ፡ 10
 ትካት፡ ዘይቤ፡ ጸልዩ፡ በእንተ፡ ናቡከደፆር፡ ከመ፡ ይኩን፡ ንብረትነ፡ ወጽምው፡
 ወበጎድዓት፡ ወዓዲ፡ ያንሶሱ፡ ውስተ፡ ደሳያት ። ከመ፡ ይንሣእ፡ ቡራኬ፡ እመነኮሳ
 ት፡ ወኢያንሥኦ፡ ንጉሠ፡ *አሐተ፡ ዕለተ፡ በሐሜት ። አላ፡ ይብል፡ ዝከሉ፡ መክራ፡
 505 b ረከበኒ፡ በዘዚአየ፡ ጎጢአት ። ወፈጸመ፡ ከሉ፡ ዘይቤ፡ ወንጌለ፡ መንግሥት፡ ከሉ፡
 ገቢረክመ፡ በሉ፡ ንሕነ፡ ጽሩዓን፡ አግብርት ። ወዓደ፡ ኮነ፡ ያንሶሱ፡ ውስተ፡ ቀላያ 15
 ት፡ ከመ፡ ያሥግር፡ ከሉ፡ ዘመደ፡ አሣት ። በዝኒ፡ ተመሰሎሙ፡ ለጴጥሮስ፡ ወእ
 ንደርያስ፡ ለየሐንስ፡ ወለያዕቆብ፡ ሐዋርያት ። ወይጸሊ፡ ዘልፈ፡ ጎቤሃ፡ ለወለተ፡
 ጴጥሮስ፡ እመ፡ መነኮሳት፡ ምስካየ፡ ግፉዓን፡ ወግፉዓት ። ወኢይገብር፡ ካልዓ፡
 ምንተኒ፡ ግብረ፡ እምግብራት ። ወእንዘ፡ ሀሎ፡ በቁራፃ፡ አልቦ፡ ዘጠየቁ፡ እምአዕር
 ክቲሁ፡ ወእምአዝማዲሁ ። ወአልቦ፡ ዘይቤሎ፡ ዝንዋይ፡ ይኩን፡ ለትካዝክ፡ በሕ 20
 ቱ፡ ኢያጎጥኦ፡ እግዚአብሔር፡ ምንተኒ፡ እምግብር፡ ሥጋ፡ በከመ፡ ይቤ፡ መጽሐፈ፡
 መዝሙር፡ ወኢያጎጥኦሙ፡ ምንተኒ፡ እምዘፈቀዱ ። ነገር፡ ዘከመ፡ ወጽኦ፡ እም
 ቁራፃ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ አኃዘ፡ ተዓብዖ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡
 ምስለ፡ ደጃዝማች፡ አሊ፡ ወምስለ፡ ራስ፡ ኃይሉ፡ ወአሜሃ፡ ወጽኦ፡ እምትዕይንት፡
 ወበጽሐ፡ እስክ፡ አመድብር፡ ወሰፈረ፡ በሀየ፡ ወእምዝ፡ ሐረ፡ ጎጃም፡ ጎበ፡ ሀሎ፡ 25
 ራስ፡ ኃይሉ፡ ወራስ፡ ኃይሉ፡ ዓደው፡ ቤገምር፡ ወተራክበ፡ ምስለ፡ ምባራስ፡
 አሊ፡ ወኃብሩ፡ ጀሆሙ፡ ወአሜሃ፡ ለዓኩ፡ ቦቱ፡ እንዘ፡ ይብሉ፡ ነዓ፡ ጎቤነ፡ ወንፃባዕ፡
 ምስለ፡ ንጉሥ ። እስመ፡ ኢያፈቅር፡ ከያክ፡ ወከያነ፡ ዝኒ፡ መልእክት፡ ይደል
 ምሙ ። እስመ፡ የአምሩ፡ ከመ፡ ተዓብዓ፡ በግፍዕ፡ እንዘ፡ ይገብእ፡ እምዘመቻ ።
 ውእቱስ፡ ዓበየ፡ ወይቤ፡ አንትሙኒ፡ ለእመ፡ ሞዕክሙ፡ እገብዕ፡ ሀገርየ ። ወአ 30
 ልቦ፡ ዘይከልዓኒ፡ ንጉሥኒ፡ ለእመ፡ ሞዓ፡ አሐውር፡ ዋልደብ ። ወአልቦ፡ ነገር፡
 ዘአኃሥሥ፡ እስመ፡ አልብየ፡ ተራክቦ፡ ምስሌሁ ። ወከመዝ፡ እንዘ፡ ይብል፡ ለአክ፡
 ጎቤሆሙ ። ወእምዝ፡ ገብኦ፡ ንጉሥ፡ እምጎጃም፡ ወእሉኒ፡ መጽኡ፡ ወተራክቦ፡
 በአፈራዋናት ። ወተቃተሉ፡ በሀየ፡ ተሞዓ፡ ንጉሥ፡ ወጎየ፡ ወሐረ፡ አምባሰል ።

ወኢተቀንዮ፡ ለመሰፍን፡ ዘሚሞ፡ ንጉሥ፡ ወሶበ፡ ሰምዑ፡ ምጽአተ፡ ዜአሁ፡ ለደጅ፡
 አዝማች፡ ኃይሉ፡ እንበለ፡ ብዙኃን፡ ሠራዊት ። ወሶበ፡ ርእዩ፡ ውኅደተ፡ ሠራዊቱ፡
 ይቤሉ፡ እሉ፡ ዓማዕያን፡ እፎ፡ ንትቀነይ ። ወንሁብ፡ ፀባሕተ፡ ለዘከመዝ፡ ደጅ፡
 አዝማች፡ ዘአልቦቱ፡ ሠራዊት፡ ወኢነጋሪት፡ ወኢሰብአ፡ አፍራስ፡ ወኢተዘከሩ፡
 እሉ፡ ዓማዕያን፡ ወአብዳን ። ዘይቤ፡ መጽሐፍ፡ አኮ፡ ዘያድኅን፡ እግዚአብሔር፡ 5
 ኢብብዙኅ፡ ወኢብውኅድ፡ ሠራዊት ። ወካዕበ፡ ኢተዘከሩ፡ ዘይቤ፡ ዳዊት፡ ኃይሉ
 ሙ፡ እግዚአብሔር፡ ለእለ፡ ይፈርህም ። ወስሞሂ፡ ለእግዚአብሔር፡ ለእለ፡ ይጸ
 ውእዎ፡ ወበካልዕነ፡ ገጸ፡ መካን፡ ዘይብል፡ ኢይፈቅድ፡ ኃይሉ፡ ፈረስ፡ ወኢይ
 ሠምር፡ በአቀዳጸ፡ ብእሱ ። ይሠምር፡ እግዚአብሔር፡ በእለ፡ ይፈርህም ። ወሶ
 ቤሃ፡ መጽሐ፡ እሉ፡ ውኅዳነ፡ አእምር፡ እነዘ፡ ምሉዓን፡ ትዕቤተ፡ ወዓመግ ። ምስለ፡ 10
 ብዙኃን፡ ሠራዊት፡ ወምስለ፡ ብዙኅ፡ መንገልቅ፡ ወተራከቡ፡ ምስለ፡ ደጅ፡ አዝ
 507a ማች፡ ኃይሉ፡ ወእንዘ፡ ይትራከቡ፡ ኢወሀብም፡ አምሳሁ፡ ዘይደልም ። ወወጽኡ፡
 በጊዜሃ፡ እምኅቤሁ፡ ምስለ፡ ብዙኅ፡ ትዕቢት፡ ወተነፍሐ፡ ወሰፈሩ፡ ምስለ፡
 አቤቶ፡ ገብሬ፡ እስመ፡ ጆምክሮሙ፡ ወበሳነታ፡ ጸውዖሙ፡ ደጅ፡ አዝማች፡ ኃይሉ
 ለእሉ፡ አማዕያን፡ ምስለ፡ አቤቶ፡ ገብሬ፡ እመንቱሂ፡ መጽሐ፡ ወቦኡ፡ ውስተ፡ 15
 ሐይመት ። ወእንዘ፡ ይፈቅድ፡ ደጅአዝማች፡ ኃይሉ፡ ይትናገሮሙ፡ ነገረ፡ ሰላም፡
 ወፍቅር፡ ወጽኦ፡ ወልደ፡ ሥላሴ፡ እምሕይመት ። እስመ፡ የአምር፡ ጉሕሉቶ፡
 ወሐረ፡ ኅበ፡ ሰፈሩ ። ወአኃዘ፡ ያስተጋብዕ፡ ሠራዊቶ፡ እምሐየሶ፡ ለዝንቱ፡ መዓ
 ምዕ፡ ተድኅሎ፡ ኅበ፡ ሀገሩ፡ እምተሞቅሐ፡ በእዱ፡ ወእግሩ፡ እምኃየሶ፡ ለዝንቱ፡
 ሳሐዊ፡ እንበለ፡ ተግብዖ፡ ሐዊር፡ ኅበ፡ ዓፀዱ፡ እምተሞቅሐ፡ ምስለ፡ ውሉዱ፡ እም 20
 ኅየሶ፡ ለዝንቱ፡ ብእሴ፡ ደም፡ ወጉሕላዌ፡ ተፋቅሮ፡ ምስለ፡ ደጅ፡ አዝማች፡ ኃይ
 ሉ፡ ያርብሐዊ፡ እምተሞቅሐ፡ በሰናስለ፡ ሐጊን፡ ምስለ፡ ጅሐራዊ ። ። ንግባዕኬ፡
 ኅበ፡ ዘቀዳሚ፡ ነገር፡ ውእተ፡ ጊዜ፡ ለአከ፡ ኅቤሁ፡ እንዘ፡ ይብል፡ ምንተ፡ ኮንኮ፡
 ወምንት፡ ረከበከ፡ ዘወእከ፡ እምሐይመት፡ ወሐርከ፡ ፍጡነ፡ እንበለ፡ ንትራከብ፡
 ወንትሪአይ ። ወሶቤሃ፡ መጽኦ፡ ወልደ፡ ሥላሴ፡ ተረስዮ፡ ምስለ፡ ብዙኅ፡ ሠራ 25
 ዊት፡ ወምስለ፡ ብዙኅ፡ ንዋየ፡ ፀብዕ ። ቦአ፡ ኅበ፡ ሀሎ፡ ደጅአዝማች፡ ኃይሉ፡ ወእ
 ንዘ፡ ይትናገሩ፡ ርእዩ፡ ቦቱ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ትዕቢተ፡ ወተንሕልም ።
 አሜሃ፡ ተምዓ፡ ልቡ፡ ለደጃዝማች፡ ኃይሉ፡ ወይቤ፡ አኃዝም፡ ለዝንቱ፡ ከልብ
 ምውት ። ወሶቤሃ፡ ወድቀ፡ ላዕሌሁ፡ ከመ፡ ድቀተ፡ አንበሳ፡ በዲብ፡ ላህም፡ ጅወ
 ሬዛ፡ እምወራዙተ፡ ቤቱ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ዘስሙ፡ የሻለቃ፡ አደሩ፡ 30
 ዘአፈራዋናት ። ወአኃዘ፡ ወጠበቆ፡ ምስለ፡ ምድር፡ ወአደሩሰ፡ መስለ፡ ዘአኃዘ፡
 ሕፃነ፡ በሕዕነ፡ ወአሜሃ፡ ኮነ፡ ዓቢይ፡ ፀብዕ፡ ወኃየሉ፡ ሰብአ፡ ስሜን፡ ወዓገትም፡
 ለሰፈሩ፡ ከመ፡ የዓግቱ፡ ቀላያት፡ ቀላያት፡ ደሰያተ፡ ወቦኡ፡ ውስተ፡ ሐይመት ።
 ውብዙኃን፡ እምሠራዊተ፡ ቤቱ፡ ለደጅ፡ አዝማች፡ ኃይሉ ። ወሶቤሃ፡ ተንሥኦ፡

5 ደጅ፡ *አዝማች፡ ኃይሉ፡ ወወደ፡ አ፡ ፍጡነ፡ እም ሐይመት፡ ነሥኢ፡ ጀኩናተ፡ ወሶበ፡ 507 b
 ርአይዎ፡ እለ፡ ቦ፡ ውስተ፡ ዘውረ፡ ሐይመት፡ ተከፍሉ፡ ለፌ፡ ወለፌ፡ ወስቤሃ፡ ነ
 ሥኡ፡ ፈረስ፡ እም ጃሐራዊ፡ እስመ፡ ፈረሱ፡ ኢሀሎ፡ ወተዕነ፡ ላዕለ፡ ፈረስ፡ ወዓርገ፡
 መልዕልተ፡ ደብር፡ ወወረደ፡ ላዕሌሆሙ፡ ከመ፡ እንተ፡ በረድ፡ ወከመ፡ እንት፡ መ
 5 ብረቅ፡ ወአሜሃ፡ ተመሰሎ፡ ለዳዊት፡ አቡሁ፡ ። በከመ፡ ይቤ፡ በመጽሐፈ፡ ነገሥት፡
 ሶበ፡ መጽሐ፡ አሕዛብ፡ ዓርገ፡ መንገለ፡ ገቦሁ፡ ለቀላውማኖስ፡ ወወረደ፡ ላዕሌ
 ሆሙ፡ ከማሁ፡ ። ውእቱኒ፡ ገብረ፡ ከማሁ፡ ። ወካዕበ፡ ተመሰሎ፡ ለዓምደ፡ ጽዮን፡
 ኢቡሁ፡ በከመ፡ ይቤ፡ በመጽሐፈ፡ ታሪክ፡ ዓምደ፡ ጽዮን፡ ተዕዕነ፡ ፈረሶ፡ ። ወእግ
 ዘኢብሔር፡ ፈነወ፡ መንፈሶ፡ ከማሁ፡ ውእቱኒ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ነሥኡ፡
 10 ኩናቶ፡ ወእግዚአብሔር፡ ፈነወ፡ አድኤቆ፡ ። ወአሜሃ፡ ተዘርወ፡ ኩሎሙ፡ ሠራ
 ዊተ፡ ፀብዕ፡ ። ወኮነ፡ ከመ፡ ዘኢነበሩ፡ ወአቅለለ፡ ላቲ፡ ዕደ፡ ለሰፈሩ፡ ዘወረድ፡
 ባቲ፡ ። ወአሜሃ፡ ወርዘወ፡ ሠራዊቱ፡ ቤቱ፡ ወእምኒሆሙ፡ ጆለጋስ፡ ሰይፍ፡ በይ፡
 ወሬዛ፡ ዘአልቦ፡ ዘይትማሰሎ፡ ወኩናቱኒ፡ ኢትገብዕ፡ አሐተ፡ ዕለተ፡ ዘእንበለ፡
 ደም፡ ዕራቃ፡ ። ወርዘወ፡ ወቀተለ፡ በይእቲ፡ ዕለት፡ ። ውበዙኃን፡ እለ፡ ወርዘወ፡
 15 በይእቲ፡ ዕለት፡ ወቀተሉ፡ ወማኅረኩ፡ ። ወኃያላንኒ፡ እለ፡ ሞቱ፡ ሣህሉ፡ ወልዳ፡
 ለወይዘሮ፡ ትውረስ፡ ወአጋፋሪ፡ ወልደ፡ ዮሐንስ፡ ወአሳላፊ፡ ወልደ፡ ድንግል፡
 ወአሳላፊ፡ ሣህሉ፡ አበጋዝ፡ ደርዕ፡ አይቸው፡ ወሻለቃ፡ ደርሲስ፡ ። ወእለሂ፡ ቈስሉ፡
 በነፍጥ፡ አቤቶ፡ ወልደ፡ ኒር፡ አዛገር፡ ያሬድ፡ አሳላፊ፡ ሲወዱ፡ አሸከር፡ ወልዱ፡
 ወአልቦ፡ ዘኢወርዘወ፡ በይእቲ፡ ዕለት፡ ። ወለአ፡ ቤቶ፡ አበጋዝኒ፡ ተሰብሩ፡ አስና
 20 ኒሁ፡ ። ወሶበ፡ በጽሐ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ኅበ፡ ሰፈሩ፡ ለአቤቶ፡ ገብሬ፡ እንዘ፡
 ይዲግን፡ ፀባዒተ፡ እለነፍፀ፡ እምጽንዓ፡ ኃይሉ፡ ደክመ፡ ፈረሱ፡ ዘተዕኖ፡ ። ወአመ፡
 ይቤ፡ ሀቡኒ፡ ፈረስ፡ ወረደ፡ ጆወሬዛ፡ ዘስመ፡ አቤቶ፡ ሰይፍ፡ ወልደ፡ ለአቤቶ፡ ለ
 ጋስ፡ እምላዕለ፡ ፈረሱ፡ ወወሀቦ፡ ፈረሰ፡ *ወዓዲ፡ ተመሰሎ፡ ለአምደ፡ ጽዮን፡ 508 a
 ንጉሥ፡ አቡሁ፡ ። በከመ፡ ይቤ፡ መሥጽሐፈ፡ ታሪክ፡ ሶበ፡ መጽሐ፡ ቦሹ፡ ለዓምደ፡
 25 ጽዮን፡ ንገሥ፡ በዙኃን፡ ፀባዒት፡ ሮፀ፡ ሠራዊት፡ ኅቤሁ፡ ። ወይቤልዎ፡ ናሁ፡ መ
 ጽሐ፡ ብነ፡ ፀባዒት፡ ወፃዕ፡ አንተ፡ ፍውኅ፡ ። ወይቤሎሙ፡ አምደ፡ ጽዮን፡ ንጉሥ፡
 ትረውፀኑ፡ ኅቤየ፡ ኃዲገከመ፡ ሐዊረ፡ ኅበ፡ ፀብዕ፡ ወእፎ፡ ትጼውፀ፡ ኪያየ፡
 እስመ፡ ት ፈንዉኒ፡ ኅበ፡ ፀብዕ፡ ወዘንተ፡ ብሂሎ፡ ወጽኦ፡ ። ወአጉየየሙ፡ ለረሲ
 ዓን፡ ወተሰብሩ፡ ወከማሁ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ይቤሎሙ፡ ለሠራዊቱ፡ እለ፡
 30 ተለውዎ፡ እቅድምክሙኑ፡ ወሚመ፡ አንትሙኒ፡ ትቀድሙኒ፡ ሶቤሃ፡ ገገፀ፡ ደኅ
 ፊሆሙ፡ ዝኒ፡ ገግዎ፡ ይደልዎ መ፡ ። እስመ፡ ኮነ፡ ይዘንም፡ ዓረር፡ ከመ፡ እንተ፡ በረድ፡
 በቅድሚያሆሙ፡ ወበድኅሬሆሙ፡ ። ወሶቤሃ፡ ኃለፈ፡ በቅድሚያሆሙ፡ ወቀደሞሙ፡
 መጠነ፡ ጁምፀራፍ፡ ። ወሶቤሃ፡ ወረወ፡ ኩናቶ፡ ወተዘርወ፡ ፀባዒት፡ ከመ፡ ፀዘል፡
 ዘቅድመ፡ ገጸ፡ ነፋስ፡ ። ወተመስዉ፡ ከመ፡ ሰምዕ፡ ዘቅድመ፡ ገጸ፡ እሳት፡ ። አሜሃኒ፡

በዘየኃድገ፡ ንዋየ፡ ኃቅሎሙ፡ ወነፍሳሙ፡ ወቦ፡ እለ፡ ቦኢ፡ ወብተ፡ ዕልገቶሙ፡
 እምድምዕ፡ ፈረሱ፡ ወእምግርማ፡ ርእየቱ፡ ። ወልደ፡ ሥላሴኒ፡ ተእንዘ፡ በይእቲ፡
 ሰዓት፡ ወልደ፡ ሥላሴኒ፡ ያፈቀር፡ መጥዎተ፡ እድ፡ እመጥዎተ፡ ወርቅ፡ ወብፋር፡ ።
 ወአሚገ፡ ኮነ፡ ዓቢይ፡ ድል፡ ወብዙኃን፡ እለ፡ ተግወወ፡ ወጀደቁቁ፡ ለወልደ፡ ሥላ
 ሴ፡ ተግወወ፡ እስመ፡ ኃይለ፡ እግዚአብሔር፡ ረድአቶ፡ ለደጅ፡ አዝማት፡ ኃይሉ፡ 5
 በእንተ፡ ርጎራኑሀ፡ ወየውሃተ፡ ልቡ፡ ። በከመ፡ ይቤ፡ በመጽሐፍ፡ ሰብእስ፡ ይሬኢ፡
 ገጸ፡ ወእግዚአብሔርሰ፡ ይሬኢ፡ ልቡ፡ ወካዕቦ፡ ይቤ፡ በመጽሐፍ፡ መዝሙር፡ ይፈ
 ትን፡ ልቡ፡ ወከፍተ፡ እግዚአብሔር፡ ። አማን፡ ይረድአኒ፡ እግዚአብሔር፡ ። አማ
 ንኬ፡ ረድኦ፡ ለደጅአዝማት፡ ኃይሉ፡ በዛተ፡ ዕለት፡ እስመ፡ ከሎሙ፡ ሰብእ፡ አዕር
 ክተሁ፡ ይባርክዎ ። እንዘ፡ ይብሉ፡ እምዕለት፡ እኪት፡ ያደጎኖ፡ እግዚአብሔር፡ ። 10
 508 b ወገብረ፡ ሎቱ፡ ኃይለ፡ ኦእግዚእየ፡ ወፍቁርየ፡ *ዘይትጎሐለወክ፡ ከሉ፡ ። ወአንተ፡
 ዘኢተአምር፡ ተጓሕልዎ፡ አድኃኖ፡ ለነፍስከ፡ እግዚአብሔር፡ ሎቱ፡ ስብሐት፡
 እምአደ፡ ፀርክ ። እሙንቱሰ፡ አምሕክዎ፡ ለነፍስከ፡ እስመ፡ ስቁሩ፡ ወልታ፡ ዘው
 ስት፡ እዲክ፡ ወአድኃኖሙ፡ ለሕዝክ፡ እግዚአብሔር፡ እምአደ፡ ፀር፡ ብክ፡ እንዘ፡
 የኃድር፡ ። ኦዘይገፍዑክ፡ ወትረ፡ በከንቱ፡ ወአንተ፡ ኢትገፍዕ፡ መነሂ፡ እምነ፡ ፍጥ 15
 ረቱ፡ ። አርአየ፡ እግዚአብሔር፡ ኃይለ፡ ረድኤቱ፡ ዮም፡ በላዕሌክ፡ በከመ፡ ምሕ
 ረቱ፡ ። ኦዘይሬስየክ፡ ቀደማዌ፡ ከሎሙ፡ ወራዙት፡ ወመኳንንተ፡ ምድር፡ በጊዜ፡
 ወርዛዌ፡ ወጊዜ፡ ምክርክሠተ፡ እግዚአብሔር፡ ኃይሎ፡ በላዕሊክ፡ በቅድመ፡ ፀር፡
 ለሊሁ፡ በከመ፡ የአምር ። ኦዘይጸ፡ ልዑክ፡ በእንተ፡ ከዊኖትክ፡ ዓቢየ፡ ወበእንተ፡
 ብዝኃ፡ አህጉሪክ፡ ወአክ፡ በእንተ፡ ካልዕ፡ ግብርክ፡ በከመ፡ ይቤልዎ፡ ለእግዚእነ፡ 20
 ኢየሱስ፡ አይሁድ፡ አክ፡ በእንተ፡ ካልዕ፡ ግብርክ፡ ዘንዌግረክ፡ አላ፡ በእንተ፡ ጽርፈ
 ትክ ። አነ፡ ርኢክዋ፡ ለውርዛዌክ፡ በይእቲ፡ ዕለት፡ ቀዌምየ፡ እምርኅቅ፡ ፍኖት ።
 ወአክ፡ ዘአነ፡ ባሕተትየ፡ ርኤኩ፡ አላ፡ ሀለወ፡ ብዙኃን፡ ሰሚዕታት ። ኦዘጸላዕ
 ተክ፡ ኮነ፡ አህጉሪክ፡ በከመ፡ ኮነ፡ ጸላዕያኒሁ፡ ለእግዚእ፡ ኢየሱስ፡ ወአብጽሕዎ፡
 እስከ፡ ለሞት፡ በአንሥኦቱ፡ ምውተ፡ እመሬት፡ ወፈውሶቱ፡ ድውየ፡ እምአራት ። 25
 አልቦ፡ ዘኢያነክር፡ ወኢይዲመም፡ በውክዛዌክ፡ ዘይእቲ፡ ዕለት፡ እስመ፡ ዓቢይ፡
 ኃይል፡ ዘገባርክ፡ በጃን፡ አሞራ፡ ከርጓኒሆሙ ። ለዘበስሚን፡ ሐራ፡ በከመ፡ ገብረ፡
 ሶምሶን፡ በምድረ፡ ኢሊፍሊ፡ ምድረ፡ መከራ ። ኦዘኮነክ፡ ውርዛዌክ፡ ፀረ፡ በከመ፡
 ከኖ፡ ለሶምሶን፡ ውርዛዌሁ፡ ቀታሌ፡ ርእሱ፡ እምኃየሰክ፡ ትጎድግ፡ ውርዛዌ ።
 እምይጽላዕክ፡ ከሉ፡ ዓለም፡ በሕሳዌ፡ ኦዘአአምር፡ ከሎ፡ ዘእእመርክ ። ወኃዲግየ፡ 30
 ግሠረ፡ ከሉ፡ ተለውኩ፡ ግሠረ፡ ፍትርክ፡ በአመክሮ፡ ከያክ ። በከመ፡ ይቤ፡ መጽ
 ሐፍ፡ ከሎ፡ አመክሩ፡ ወዘሠኖየ፡ አጽንዑ ። ኦዘየአ፡ ምፋክ፡ ሰብእ፡ ዘኢይፈ
 509 a ቀዱ፡ ተፈልጦተክ፡ እመኒ፡ ጊዜ፡ ፍሥሐ፡ ወእ*መሂ፡ ጊዜ፡ ኃዘን፡ ወኢየኃድገ
 ክ፡ በከመ፡ ይቤ፡ ጳውሎስ፡ መኑ፡ የኃድገነ፡ ፍቅሮ፡ ለክርስቶስ፡ ረኃብነ፡ ተሰይኑ፡

መጥባሕትኑ፡ ኃዘንኑ፡ ዕፁብ፡ ገበርክ፡ በስሜን፡ ዘኢገብርዎ፡ መሳፍንት፡ ካልግን።
 ንግባዕኬ፡ ጎበ፡ ጥንተ፡ ነገር፡ ወሶቤሃ፡ ይቤሎሙ፡ ደጃዝማች፡ ኃይሉ፡ ለአቤቶ፡
 ገብራ፡ ወአቤቶ፡ ደምዑ፡ አስተጋብዕ፡ ሠራዊተክሙ፡ አለ፡ ተዘርወ፡ ወአንሥኡ፡
 ምውታኒክሙ። እለ፡ ወደቁ፡ ወሐሩ፡ ውለተ፡ ሀገርክሙ፡ ዘንተሰ፡ ዘይቤሎሙ፡
 5 አኮ፡ በጽልዕ፡ ወበቁም። አላ፡ በዕርቅ፡ ወበሰላም፡ እመንቱሳ፡ ፈርሀ፡ ወኢኃደሩ፡
 በሰፈሮሙ። ወሐሩ፡ ፍጠነ፡ ጎበ፡ ሀገሮሙ፡ ወዓደውዋ፡ ለመሸሐ፡ በይእቲ፡
 ሌለት። ወበይእቲ፡ ዕለት፡ ቦአ፡ ስሜን፡ አደሩ፡ ወይቤሎ፡ ለደጃዝማች፡ ኃይሉ፡
 ንዕብዎሙ፡ ይእዘ፡ ወኢናትርፍ፡ ጅእምኔሆሙ። ወይቤሎ፡ ደጃዝማች፡ ኃይሉ፡
 ሐስ፡ ሊተ፡ ኢይገብር፡ እኩየ፡ በደበ፡ እዝማድየ፡ ወሶበ፡ ርእየ፡ ስሜን፡ አደሩ።
 10 ወሶበ፡ ርእየ፡ ስሜን፡ አደሩ፡ ከመ፡ ኢኮነ፡ ምክሩ፡ ሐረ፡ ወተመይጠ፡ ውስተ፡ ሀገሩ፡
 ወበይእቲ፡ ዕለት፡ መጽአ፡ ደጅ፡ አዝማች፡ ወሰን፡ ወልደ፡ ለወይዘሮ፡ ወለተ፡ ጽዮን፡
 ምስለ፡ በዙኃን፡ ሠራዊት፡ ወተራኪቦ፡ ተመይጠ። ደጅ፡ አዝማች፡ ኃይሉ፡ ነበረ፡
 ቋሶለተ፡ በረቡዕ፡ ገበያ። ወእምዝ፡ ግዕዝ፡ እምህየ፡ ወሰፈረ፡ በሸዋዳ። ወበህየ፡ ተ
 ወክፈ፡ ኩሎ፡ ጸባሕተ፡ ወእምዝ፡ ግዕዝ፡ ወበጽሐ፡ እስከ፡ ወገራ፡ ወእም፡ ወገራ፡
 15 ቦአ፡ ጎንደር፡ ወተራከበ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ኢያሱ፡ ወወሀበ፡ ፀባሕተ፡ ዘይ
 ሀብዎ፡ ኩሎሙ፡ መሳፍንተ፡ ስሜን፡ ለንጉሥ፡ ወተዓረክ፡ በዙኃ፡ ምስለ፡ ንጉሠ፡
 ነገሥት፡ ኢያሱ፡ ወከረመ፡ በጎንደር፡ እንዘ፡ ይበውአ፡ ወእንዘ፡ ይወጽእ፡ ምስለ፡
 ንጉሠ፡ ነገሥት፡ ኢያሱ፡ እንዘ፡ ይበልዕ፡ ወይሰቲ፡ ቦአመ፡ ይወጽኡ፡ ሐቅለ፡ ለን
 ዒወ፡ አራዊት፡ ወበጸመ፡ የሐውሩ፡ ጎበ፡ ካልዕ፡ ፍኖት። ወበዘከመዝ፡ ግብር፡
 20 ከረመ፡ በጎንደር። ። ነገር፡ በእንተ፡ ዘወጽአ፡ እምጎንደር፡ ዕምዓ፡ ነገረ፡ ዘይብል፡
 ይቤሎሙ፡ ራ*ስ፡ ኃይሉ፡ ለመኳንንተ፡ እለ፡ በጎንደር፡ አኃዝዎ፡ ለደጅ፡ አዝማች፡ 509b
 ኃይሉ፡ ወሠዓርዎ፡ ሢመቶ፡ እስመ፡ ውእቱ፡ ኃብረ፡ ምስለ፡ ጸለዕትየ፡ ወእሙን
 ቱሰ፡ ኃፈሩ፡ እኒዙተክ፡ በፀነገር። መንፈቆሙ፡ አእንተ፡ ዘኮነ፡ አዕርክቲክ፡ መንፈ
 ቆሙሰ፡ አኮ፡ በእንተ፡ ዘኮነ፡ አዕርክቲክ፡ አላ፡ ፈርሐክ። ወበእንተዝ፡ ኃፈሩ፡
 25 እኒዙተክ፡ ወዘንተ፡ ኩሎ፡ ነገረ፡ ሶበ፡ አእመረ፡ ወጽአ፡ እምጎንደር። አኮ፡ ከያ
 ሆሙ፡ ፈሪሆሙ፡ መኳንንተ፡ እለ፡ በጎንደር። ወአሽ፡ በሂሎ፡ ይእኅዙኒ፡ አላ፡
 ፈሪሆ፡ ተግብዎ፡ ምስለ፡ ራስ፡ ኃይሉ፡ እስመ፡ ዓቢይ፡ ዘመዳ፡ ውእቱ፡ ራስ፡ ኃይሉ፡
 ዝኒ፡ ዘለአክ፡ ራስ፡ ኃይሉ፡ እንዘ፡ ይብል፡ አኃዝዎ፡ አኮ፡ እንዘ፡ ይጸልዎ፡ አላ፡ በ
 እንተ፡ ዘነገርዎ፡ ወይቤልዎ፡ ኃብረ፡ ምስለ፡ ደጅ፡ አዝማች፡ ወሰን፡ ንጉሠ፡ ነገሥ
 30 ትሰ፡ ኢያሱ፡ ተቃወመ፡ ሎቱ፡ በዙኃ፡ እንዘ፡ ይብል፡ አነ፡ አአምር፡ ከመ፡ ኢገብረ፡
 ምንተኒ፡ እምበትነግሩኒ። ወኢፈቀደ፡ ተእኅዙቶ፡ በእንተ፡ ዝንቱ፡ እስመ፡ አማና
 ዊ፡ ወራትዕ፡ ንጉሥ፡ ውእቱ። ውእቱሰ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ዘንተ፡ ኩሎ፡
 ሶበ፡ ሰምዓ፡ ሐረ፡ ጎበ፡ ሀገሩ፡ ቤገምድር፡ እንዘ፡ ይትበዋሕ፡ እምንጉሠ፡ ነገሥት፡
 ኢያሱ፡ ምክንያቱኒ፡ ዘተበውሀ፡ ቦቱ፡ በእንተ፡ ዘመቻ፡ ምስለ፡ ደጅ፡ አዝማች፡ አሊ፡

ወእምዝ : ቦአ : ኅበ : ሀገሩ : ቤገምድር ። ወበውእቱ : መዋዕል : ዘመተ : ደጅ :
 አዝማች : ገድሉ : ወተቀበሎ : በአመድ : በር : ደጃዝማች : ኃይሉ : በመብብልዕ :
 ወመስቲ : ። ወእንዘ : ከመዝ : ሀሎ : በቤገምድር : ለዓክ : ቦቱ : ደጅ : አዝማች : አሊ :
 እንዘ : ይብል : ዕቀብ : ሀገረ : ዘሀሎ : በታሕተ : ጨጨሆ ። ወካዕበ : ለዓክ : ኅቤሁ :
 እንዘ : ይብል : ኅዓ : ኅቤዩ ። ወሶቤሃ : ተንሥኦ : ይሐር : ወእንዘ : የሐውር : ተግብዑ : 5
 በፍኖት : አዝማዲሁ : አቤቶ : ኃይሉ : ወአቤቶ : ሱስንዮስ : ወተቃተሉ : ወሞተ :
 አቤቶ : ኃይሉ : ወኃዘነ : ደጅ : አዝማች : ኃይሉ : ወበከዩ : ወእምዝ : ሐረ : ኅበ :
 ደጅ : አዝማች : አሊ ። ወተራክቡ : በደውንት : ወነበረ : በህዩ : ደጅ : አዝማች :
 510a ኃይሉ : እንዘ : የዓትብ : ሀገረ : ዳውንት ። ምስለ : * ሠራዊቱ : ለደጅ : አዝማች :
 አሊ ። ወደጅ አዝማች : አሊኒ : ሐረ : ኅበ : የጁ : ወፈጸሞ : ኩሎ : ዘሀለዮ : ተመደ 10
 ጠ : ኅበ : ደውንት : ወተራክብ : ምስለ : ደጅ አዝማች : ኃይሉ : ወእምዝ : ተመደጠ :
 ደጅ : አዝማች : ኃይሉ : እምዘመቻ : እንዘ : ይሰነአል : በተዕናዕም : ወቦአ : ኅበ :
 ሀገሩ : ቤገምድር : ወአኃዘ : ያስተዳሉ : መብልዓ : ወመስቲ ። እስመ : ይቤሎ : እሁ
 በክ : ወለተ : እኅዮ : ዘስመ : አቤቶ : ይመር : ወእንዘ : ከመዝ : ያስተዳሉ : ለዓክ :
 ኅቤሁ : እንዘ : ይብል : ኢትንበር : በሀገርክ : ወሐር : ኅበ : ፈቀድክ : እስመ : ይቤ 15
 ለኒ : ራስ : ኃይሉ : ኢተሀብ : ወለተ : እኅክ : እመኒ : ወሀብዓክ : ወኢትበለኒ : ሐሰወ :
 መሐላሁ : እንክ : አነኒ : ኢይግባዕ : ምስለ : ራስ : ኃይሉ : እስመ : መሐልኩ : ቅድመ :
 ወኢይሐሱ : መሐላዩ ። ወዘንተ : ብሂሎ : ለአክ : ኅቤሁ : ወይቤሎ : ኢትንበር :
 ባሀገርክ : ወሐር : ኅበ : ፈቀድክ ። ዝሰ : ነገረ : መሐላ : ይትናፀር : ምስለ : መሐላሁ :
 ለኅድድሱ : በከመ : ይቤ : በወንጌለ : ማቲምስ : ወተከዝ : ኅድድሱ : በእንተ : መሐ 20
 ላሁ : ወበእንተ : እለ : ደረፍቁ : ወእምድኅረዝ : ቦአ : ማኅደረ : ማርያም : እንዘ : ያበ
 ልዕ : ለነደያን : ወለምስኪናን : ለቀሳውሰት : ወለመነኮሳት ። ኩሎ : ዘአስተዳለወ :
 በእንተ : ከብካብ : ወእምዝ : ነበረ : በማኅደረ : ማርያም : በሕቲሹ : እንበለ : ሠራ
 ዊቱ : እንዘ : የኃን : ወይቲክዝ : በእንተ : ግፍዑ : እስመ : ዝንቱ : ዓቢይ : ግፍዕ :
 ሀኢክነ : እምቀዳሚ : ወኢይከውንሂ : እምደእዜ : ናሁ : አብጻሕነ : አስከ : ዝዩ 25
 ወተናገርነ : ነገረ : ውርዛዊሁ : ወነገረ : ግፍዑ : ዘበጽሐ : ላዕሌሁ : በከመ : ተክሀ
 ለነ ። እመሰ : ይቤ : ኩሎ : ሰብእ : እትናገር : ኩሎ : ዘገብረ : ደጃዝማች : ኃይሉ :
 ወዘበጽሐ : ላዕሌሁ : መከራ : ኢይክል : ጥንቁቀ : ተናግሮ : እስመ : ብዙኅ : ው
 እቱ : ከመ : ናግ : ባሕር : ወከመ : ኮከበ : ኮከበ : ሰማይ : ባሕቱ : አነ : ላዕላዓ : ልሳን :
 ጉሮዒሁ : ለደጃዝማች : ኃይሉ : ወገብሩ : በእንተ : ፍቅር : ዘኢየአምር : ካልዓ : 30
 510b * በእሴ : ወእግዚአ : እንበሌሁ : ኅደጠ : ነበብከ : ወተናገርኩ : እምዕበደቲሁ : ለእ
 ግዚእዩ : ወፍቁርዩ : ደጅ : አዝማች : ኃይሉ ። ዘልዑል : ወዓቢይ : ብእሲሁ : እንዘ :
 ይረድአኒ : እግዚአብሔር : ረደኢሁ : በሣህሉ : ወበምሕረቱ : ወበዕባዩ : ልዕልናሁ :
 ለዓለመ : ዓለም : እሚን ። * * * * * *

በጅጃ ወገጃጃ ወጃጃ መት፡ እምፍጥረተ፡ ዓለም፡ ሠረቀ፡ መስከረም፡ ወንጌላዊ፡ የሐ
ንስ፡ በዕለተ፡ ሐሙስ፡ እንዘ፡ አበቅቱ፡ ህ፡ ወመጥቅዕ፡ ጅወጅወአመ፡ ጂላግንቦት፡
ተፈጸመ፡ ዝንቱ፡ መጽሐፍ፡ ዘውእቱ፡ ታሪክ፡ እምአመ፡ ተወጥከ፡ አመ፡ ስወጊለዩ
ከቲት፡ ወኮነ፡ ጽሕፈቱ፡ እንዘ፡ ሀሎ፡ በዳሞት፡ ደጅ፡ አዝማች፡ ጎቩ፡ ልዑል፡ ወክ
5 ቡር፡ ። ጠቢብ፡ ወማዕምር፡ ። ዘአኅበረ፡ ነሎ፡ ውርዛዌ፡ ምስለ፡ ቃለ፡ ምሥጢር፡
ወበጽሐ፡ ስሙ፡ እመጽንፈ፡ ምድር፡ እስከ፡ ጽንፈ፡ ምድር፡ ። እምባሕር፡ ወእስከ፡
ባሕር፡ ። ሀልዎቱኒ፡ ኮነ፡ በተሠይሞ፡ ዘዳሞት፡ ደጅ፡ አዝማችነት፡ ምስለ፡ ይባባ፡
አዛዢነት ። ። ። ። ። ። ። ። ።
ወአመ፡ ጅለመስከረም፡ ወዕለቱ፡ ዕለተ፡ ዓርብ፡ ዘውእቱ፡ ርእሰ፡ ዓውደ፡ ዓመት፡
10 ወረደ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ። ውስተ፡ ፈለግ፡ ዘይብልዋ፡ መተራይ፡ ከመ፡ ይት
ሐፀብ፡ በዘዮርዳኖስ፡ ማይ፡ ዘአመጽአ፡ ሎቱ፡ ። አባ፡ ወልደ፡ ክርስቶስ፡ ነዳይ፡
አመ፡ ምጽአቱ፡ ለጸጳለነ፡ እዮሳብ፡ ኅሩይ፡ ወልዑለ፡ ዕባይ፡ ወዘእንባራ፡ እስከ፡
ዘዮም፡ ዕለት፡ ዕለት፡ ዓባይ፡ በመቅዳሳ፡ ለማኅደረ፡ ማርያም፡ ሠናይተ፡ ራዕይ፡ ዘአ
ልቦ፡ ሕንጻ፡ ዘይትዔረይ፡ ። ወአሜሃ፡ ተሐፀበ፡ ባቲ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ፍቁ
15 ር፡ ወኅሩይ፡ ለእግዚአ፡ አብሐር፡ እንዘ፡ ይትጋነይ፡ ። በከመ፡ ተሐፀበ፡ ኢዮብ፡
በዓለ፡ ዝክር፡ ሠናይ፡ ። ወጥዕዩ፡ ባቲ፡ እምከዊነ፡ ድውይ፡ ። ወበዘቲ፡ አለት፡ አነኒ፡
ነበርኩ፡ ምስሌሁ፡ ወተሐፀብኩ፡ በይእቲ፡ ማየ፡ የርዳኖስ፡ ከማሁ፡ ። ለዝኒ፡ መጽ
ሐፍ፡ ዘውእቱ፡ ታሪክ፡ ዘውስቲቱ፡ ብዙኅ፡ ነገር፡ ዘአልቦቱ፡ ሐሰት፡ ። አመ፡ ይትነ
ጋር፡ ጸሐፍክዎ፡ አነ፡ አበጋዝ፡ *ሰውነ፡ ነቤብ፡ ወነገር፡ ዘብሔርዩ፡ ብሔረ፡ ሸዋ፡ 511a
20 ርኅቅ፡ ብሔር፡ ዘተወለድኩ፡ በሀዩ፡ እምልሂቃነ፡ ሀገር፡ ። የምኒ፡ ምስሌሁ፡ ዘእነ
ብር፡ ኪያሁ፡ ምስማክ፡ እንዘ፡ እገብር፡ ። ወእግዚአብሔር፡ መኰንነ፡ ሕያዎን፡ ወሙ
ታን፡ የአምር፡ ። ከመ፡ አነ፡ ኢወሰኩ፡ አላ፡ ኅዳጠ፡ ነብብኩ፡ እምዘሰማዕኩ፡ ወ
እስከ፡ ዝዩ፡ አብጸሕክ፡ ። ወእምዝ፡ እንዘ፡ ሀሎ፡ በማኅደረ፡ ማርያም፡ ደጅ፡ አዝ
ማች፡ ኃይሉ፡ በተሰዶ፡ እምነ፡ ሀገሩ፡ ሐለዩ፡ በልቡ፡ ወአስተሐመመ፡ እምብዝኃ፡
25 መከራሁ፡ ። ወእምብዝኃ፡ ኃዘኑ፡ ከመ፡ ይሐር፡ ዋልድባ፡ ለተወእፎ፡ ቡራኬ፡ ።
ወተናዝዙ፡ እመነሰሳት፡ ዘዊልጽባ፡ ። ወእምዝ፡ ተንሥኡ፡ እምሀዩ፡ በወርኃ፡ ጥቅ
ምት፡ ዘመኑሂ፡ ዘመነ፡ ማርቆስ፡ ግዕዝ፡ ወኃደረ፡ ትምባሆች፡ ። ወአለኒ፡ ተለውዎ፡
ኅደጣን፡ ሰብእ፡ ዘውእቶሙ፡ አቤቶ፡ እንግዳ፡ ወአቤቶ፡ አጽቁ፡ ዘአፈረዋናት፡ ።
ወሻለቃ፡ ግማዬ፡ ወአሰላፊ፡ መቀስ፡ ወካልዓንሂ፡ ደቀ፡ ጽርሐ፡ ተለውዎ፡ እመሰ፡
30 ኮነ፡ ሐረቱ፡ በወርኃ፡ ፍሥሐ፡ ። እምተለውዎ፡ ብዙኃን፡ ሰብእ፡ ። እመሰ፡ ኢኮነ፡
ሐረቱ፡ በተሰዶ፡ እምተለውዎ፡ ብዙኃን፡ ሠራዊት፡ እስመ፡ ዓቢይ፡ እግዚእ፡ ወዓ
ቢይ፡ መኰንን፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ዘኢይትማሰልዎ፡ አጋዕዝት፡ ወመኳንንት፡
ወእምትምባሆች፡ ግዕዝ፡ ። ወኃደረ፡ ሳርባኩሳ፡ ወእምሀዩ፡ ግዕዝ፡ ወኃደረ፡ ሳንቃ፡
ጥቅም፡ ወእምሀዩ፡ ግዕዝ፡ ወኃደረ፡ ህእንስሳ፡ ። አንሰ፡ አነክር፡ ጥብዓተ፡ ልቡ፡

ለደጅ፡ አዝማች፡ ኃይሉ፡ እስመ፡ ኃለፈ፡ ባሕተቱ፡ ማዕከለ፡ አጽራር። እንዘ፡
 ሀሎ፡ ባላምባራስ፡ ረምኃ፡ በጎንደር፡ ወእንዘ፡ ሀሎ፡ ሎሳ፡ ወልዱ፡ ማዕከለ፡ ፍኖቱ።
 ዘየሐውር፡ ኃለፈ፡ ማዕከሌሆሙ፡ ወኢፈርኃ፡ ብዝኃ፡ ሠራዊቶሙ፡ ሚዩዓዕብ፡
 ወሚይትነከር፡ ጽንዓተ፡ ልቡ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ መኑሂ፡ እምኢገብረ፡
 ከመዝ። ወእምኢሐለዩ፡ ልቡ፡ ገቢረ፡ ከመዝ፡ ኦእግዚእየ፡ ደጅ፡ ረዝማች፡ ኃይሉ፡ 5
 511b አይ፡ እምዘወለደተ*ከ፡ እስመ፡ ኢያፍርገከ፡ ግርማ፡ አጽራር፡ ወአይ፡ ልብ፡ ዘአ
 ኃዝካ፡ ዘኢትቤ፡ ይረክቡኒ፡ አጽራርየ፡ ወይእነዙኒ። ኦእግዚእየ፡ ደጅ፡ አዝማች፡
 ኃይሉ፡ አንዘ፡ አኃዝን፡ በሐዊሮትከ፡ እንበለ፡ ስንቅ፡ ወኢብዝኃ፡ ሠራዊት፡ ዛቲስ፡
 ሐረት፡ ትመሰል፡ ሐረተ፡ ዳዊት፡ መንገለ፡ ጌት። እስመ፡ ዳዊት፡ አመ፡ ተዓብዓ፡
 ምስለ፡ ሳኦል፡ ብንያማዊ፡ ንጉሠ፡ እሰራኤል፡ ሐረ። ኅበ፡ አቤሜሌክ፡ ከሀነ፡ አ
 ሪት። ወዜነዎ፡ ከመ፡ ርኅበ። ወከመ፡ አልቦቱ፡ ስንቅ፡ ወኢንዋየ፡ ኃቅል፡ ዘይ
 እኅዝ፡ ከማሁ። ውእቱኒ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ሐረ፡ መንገለ፡ ዋልድብ፡ እን
 በለ፡ ስንቅ፡ ወኢንዋየ፡ ኃቅል፡ በከመ፡ ሥርዓተ፡ መኳንንት። ወካዕብ፡ ትመሰል፡
 ተሰደቱ፡ ለደጃዝማች፡ ኃይሉ፡ ስደተ፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ በከመ፡ ተሰ
 ደ፡ ክርስቶስ። ወተኃብዓ፡ እምገጸ፡ ሄሮድስ፡ ከማሁ፡ ውእቱኒ፡ ደጅ፡ አዝማች፡ 15
 ኃይሉ። ተሰደ፡ ወተኃብአ፡ እምገጸ፡ አጽራሪሁ፡ ዘተባብዕዎ፡ በክንቱ። ። ።
 ንግበዕኬ፡ ኅበ፡ ቀዳማዊ፡ ነገር፡ ወእመፀእንስሳ፡ ግዕዝ፡ ወኃደረ፡ ድብ፡ ባሕር፡ ወእ
 ምህየ፡ ግዕዝ፡ ወኃደረ፡ ሰቋር፡ ዘውእቱ፡ ርእስ፡ ዋልድብ፡ ወእምህየ፡ ግዕዝ፡ ወኃ
 ደረ፡ አይጸየፍ። ወተራከበ፡ በህየ፡ ምስለ፡ አባ፡ ነአኩቶ፡ ለአብ፡ ወምስለ፡ ካልዓን፡
 መነኮሳት፡ ፍቁራኒሁ፡ ወእምህየ፡ ግዕዝ፡ በጽሐ፡ ዋሻ፡ መከነ፡ አበዊሁ፡ ዘያፈቅራ፡ 20
 ወይትሜነያ፡ እምአመ፡ ንዕሱ፡ ኦእግዚእየ፡ ደጅአዝማች፡ ኃይሉ፡ አንሰ፡ አአኩቶ፡
 ለእግዚአብሔር፡ ዘአብጽሐከ፡ ዋልድብ፡ ሀገረ፡ ቅዱሳን። ወከፈለከ፡ ከመ፡ ትን
 ሣእ፡ በረከተ፡ እምኔሃ። ወእምዝ፡ ተራከበ፡ ምስለ፡ አበዊሁ፡ መነኮሳት፡ ዘውእ
 ቶሙ፡ አባ፡ አስራት። ወአባ፡ ሠርዕ፡ አረጋዊ፡ ወአባ፡ መዓዛ። ወካልዓንሂ፡ ልሁ
 ላን፡ መነኮሳት፡ እለ፡ ሀለዉ፡ በውስተ፡ ዋልድብ። ወእምህየ፡ ግዕዝ፡ ወወረደ፡ አብ 25
 512a ረንታንቲ፡ ወተባረ*ከ፡ እምኩሎሙ፡ ቅድሳን፡ አመ፡ ቿለወርኃ፡ ኅደር፡ ዘውእቱ፡
 በዓለ፡ ፀእንስሳ፡ በዓሎሙ፡ ለመነኮሻት፡ ዘዋልድብ። ወበህየ፡ ተራከበ፡ ምስለ፡
 ኩሎሙ፡ መነኮሳት፡ ዘውእቶሙ፡ አባ፡ ዮሐንስ፡ መኖኒ፡ በዓለ፡ ንስሐ፡ ወአባ፡
 ወልደ፡ ተክለ፡ በዓለ፡ ንስሐ፡ ወአባ፡ መርቆሬዎስ፡ ወአባ፡ ዔዋ። ወምስለ፡ ኩሎሙ፡
 መነኮሳት፡ እላ፡ ሀለዉ፡ በበረሃ፡ ወተባረከ፡ እምኔሆሙ። ወሶበ፡ ርእይዎ፡ መነኮሳት፡ 30
 አበዊሁ፡ በዘተፈሥሐ፡ በርእየተ፡ ገጹ፡ እስመ፡ ውእቱ፡ ፍቁሮሙ፡ ወወልደ፡ ፍቁ
 ሮሙ። ደጃዝማች፡ እሸቱ፡ ወዐ፡ ዘኃዘኑ፡ በእንቱ፡ መከራሁ፡ እስመ፡ መከራሁ፡
 ብዙኅወዐ፡ ዘይበኪ፡ እመነኮሳት፡ ፍቁራኒሁ። እንዘ፡ ይብሉ፡ ከነኑ፡ ከመዝ፡
 ወልደ፡ ለደጅ፡ አዝማች፡ እሸቱ፡ ወተሰደ፡ እምሀገሩ፡ ገነ፡ ብካይ፡ ኢይከውን፡

ነውረ ። እስመ፡ ይቤ፡ መጽሐፍ፡ ብከዩ፡ ምስለ፡ ዘይበኪ፡ ወተፈሥሐ፡ ምስለ፡ ዘይ
ትፌሣሕ ። ወንጌልኒ ፡ ይቤ፡ ገዓረ፡ እግዚእ ፡ ኢየሱስ ፡ በመንፈሱ ፡ ወአንሥኦ ፡
ለአልዓዛር፡ እመቃብር ። ከግሁ፡ ውእቶሙኒ፡ መነከሳት፡ አበዊሁ፡ በከዩ፡ በእንተ፡
ተሰዶቱ ። ወናዘዝዎ፡ እምኃዘነ፡ ልቡ፡ በብከዩሙ፡ ኦእግዚእየ፡ ደጃዝማች፡ ኃይ
5 ሉ፡ ተሰደከ፡ እምኢደለወክ ። እስመ፡ ዓመ፡ ኢተረክበ፡ ላዕሌክ፡ ባሕቱ፡ አዳም ፡
ወሠናይ፡ ውእቱ፡ ተሰዶትክ ፡ በግፍዕ፡ እንበለ፡ ነውር ። እስመ፡ ይቤ፡ መጽሐፍ፡
ብዑዓን ፡ እለ፡ ይሰደዱ፡ በእንተ፡ ጽድቅ፡ እስመ፡ ሎሙ፡ ይእቲ፡ መንግሣተ፡ ሰማ
ያት ። ኦእግዚእየ፡ ደጅ፡ አዝማች፡ ኃይሉ ፡ አንሰ፡ አፈቅር ፡ ግፍዓክ ። እስመ፡
ይቤ፡ መጽሐፍ፡ ይደሉ፡ ይግፍዑክሙ፡ ሰብእ ፡ እምትግፍዑ፡ ሰብእ ፡ እስመ፡ ግፍ
10 ዕ፡ ኢይተርፍ፡ በላዕለ ፡ ጅ፡ ውእቱኒ ፡ ደጅ፡ አዝማች፡ ኃይሉ ፡ ተፈሥሐ ፡ በተረክ
ቦቱ፡ ምስለ ፡ ከሎሙ፡ መነከሳት ። እለ ፡ በዋልደባ ፡ እስመ ፡ ከሉ፡ ዓኅቁ፡ ለተራ
ክቦ ፡ ምስሌሆሙ ፡ ወለተናዝዘ ፡ በጸሎቶሙ ። እስመ፡ ይቤ፡ መጽሐፍ፡ ጸሎተ፡
ደድቅ ፡ ትክል ፡ ወታሠልጥ ፡ ወትናዝዝ ፡ ትካዘ ፡ ልብ ። ወከሉ፡ ትጋሁ፡ ከ* መ ፡ 512b
ይርአይ፡ ሥርዓተ፡ ዋልደባ ። ወእምዝ ፡ ተመይጠ ፡ እምኡብረን ፡ ታንቲ፡ ምስለ ፡
15 ከሎሙ፡ መነከሳት ። ወገብእ ፡ ዋሻ ፡ ወእለኒ ፡ ይገብሩ ፡ በበረሐ ፡ አስተፋነውዎ ፡
በፍሥሐ ፡ ወበሰላም ። ወይቤልዎ ፡ እግዜአብሔር ፡ ይዕቀብክ ፡ በከሉ ፡ መዋዕሊክ ፡
ወኢይት ፡ ፈለጥ ፡ እምኔክ ። ወካዕበ ፡ ይቤልዎ ፡ አወልዱ ፡ ለደጅ፡ አዝማች፡ እሸቴ፡
እምላክ ፡ እስራኤል ፡ የሃሉ ፡ ምስሌክ ። በክመ፡ ከነ፡ ይሔሉ ፡ ምስለ ፡ ሙሴ ፡ በምድረ፡
ግብጽ ፡ ወምስለ ፡ ኢያሱ ፡ በፍልስጥኤም ። ወእመንቱስ ፡ እለ ፡ ሀለዉ ፡ በዋሻ ፡ ተ
20 ወክፍዎ ፡ ተወክፎተ ፡ ነግድ ፡ ወተወክፎተ ፡ ወልድ ፡ ቦ ፡ እምኔሆሙ ፡ ዘያቀርብ ፡
ሎቱ ፡ ዘይበልዕ ፡ ወይሰቲ፡ ወቦ ፡ ዘይናዝዘ ፡ በጸሎቱ ፡ እስመ፡ ይቤ፡ መጽሐፍ፡ ናዝዘ ፡
ለኅዙን ፡ በከሉ ፡ ዘተክሀለክ ። ወከሎሙ ፡ ሰብእ ፡ ጸለምት ፡ ተራድእዎ ፡ በመብልዕ ፡
ወስቱ ። ወአቤቶ ፡ ሀብተ ፡ ወሰንሂ ፡ ገብረ ፡ ሎቱ ፡ ብዙኃ ፡ ሠናያተ ፡ እስመ ፡ ለሊሁ ፡
አቅደመ ፡ ሎቱ ፡ ኒሩተ ። ወአውጽኦ ፡ እማዕከለ ፡ በሕር ፡ ዘተምቅሐ ፡ ቦቱ ። ተን
25 ባላትኒ ፡ ዘምድረ ፡ አወዛ ፡ ተወክፍዎ ፡ በፍሥሐ ፡ ወገብረ ፡ ሎቱ ፡ ሠናያተ ፡ እስመ ፡
ሠናይት ፡ ዘእዲሁ ፡ ይእቲ ። አማንኬ ፡ ተለወቶ ፡ ሠናይቱ ፡ ለደጅ፡ አዝማች፡ ኃይሉ ፡
ኅበ ፡ ሐረ ። በክመ፡ ይቤ፡ ጳውሎስ ፡ በመልዕክቱ ፡ ኅበ ፡ ጠሞቲዎስ ፡ ይተልዎ ፡ ለብ
እሴ ፡ ጽድቁ ፡ ወኃጠአቱ ። ወበዘክመዝ ፡ ፍና ፡ እንዘ ፡ ሀሎ ፡ በዋልደባ ፡ ሐመ፡ ወደ
ወየ ፡ ደዌ ፡ ዕዑብ ፡ ደዌሁኒ ፡ መክፈልተ ፡ ቅዱሳን ፡ ውእቱ ። ወአሜሃ ፡ ኃዘኑ ፡ ከሎ
30 ሙ ፡ መነከሳት ፡ ዋልደባ ፡ በእንተ ፡ ሕማሙ ፡ እስመ ፡ በዓለ ፡ መክራ ፡ ውእቱ ። ውእ
ቱስ ፡ ኢያስተዓዕባ ፡ ለሕማሙ ፡ እንዘ ፡ ዕዕብት ፡ ይእቲ ፡ እስመ ፡ ውእቱ ፡ የአምር ፡
ዘይቤ ፡ መጽሐፍ ፡ እመሰ ፡ ኢገሠጸክሙ ፡ አንደበራ ፡ አንትሙ ። ወካዕበ ፡ ዘይቤ ፡
እስመ ፡ ዘአፍቀረ ፡ ይጌሥጽ ፡ እግዚአብሔር ፡ አማንኬ ፡ ገሠዎ ፡ እግዚአብሔር ፡ ለ
ደጅ ፡ አዝማች፡ ኃይሉ ፡ በተሰዶ ፡ በክመ ፡ ገሠጸ ፡ ለዳዊት ፡ ፍቁሩ ፡ ወበደዌ ፡ ለኢ

W. E.

ሳይያስ ፡ ገብሩ ። ወአልቦ ፡ ሰብእ ፡ ዘኤኃዘነ ፡ ብሕማሙ ፡ እመኒ ፡ ፍቁር ፡ ወእመኒ ፡
 513a ጸላዕት ፡ ኦእግዚእየ ፡ ደ*ጅ ፡ አዝማች ፡ ኃይሉ ፡ ሕማምክ ፡ ኮነ ፡ ሕማሙ ፡ ኩሉ ፡ ፍቁ
 ራኒክ ፡ እስመ ፡ ይቤ ፡ መጽሐፍ ፡ ኩሉ ፡ አባል ፡ የሐምም ፡ ለእመ ፡ ሐመ ፡ ፩ ፡ አባል ፡
 ወተሳሳተፉ ፡ ኩሉ ፡ ለሕማምክ ፡ ኦእግዚእየ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ኮነ ፡ መክ
 ራክ ፡ መክራ ፡ ኩሉ ። እስመቦ ፡ እምፍቁራኒክ ፡ ዘተሳተፍዎ ፡ ለመክራክ ፡ በከመ ፡ ተሳ
 ተፉ ፡ ሐዋርያት ፡ ሕማሙ ፡ እግዚአሙ ፡ ወፍቁርሙ ፡ ኢየሱስ ፡ ክርስቶስ ። ወእም
 ዝ ፡ ጥዕዩ ፡ ንስቲተ ፡ ወሐይወ ፡ እምደዌሁ ። ወይቤልዎ ፡ ኩሎሙ ፡ መነኮሳተ ፡ ዋል
 ደባ ፡ ተንሥእ ፡ ወሐር ፡ ውስተ ፡ ሀገርክ ። እስመ ፡ አልቦ ፡ ዘይነክየክ ፡ ወአሜሃ ፡
 ተንሥእ ፡ በተአምኖ ፡ ነገርው ። ወአመልዓ ፡ ፍኖቶ ፡ መንገለ ፡ አይጸየፍ ፡ ወእንዘ ፡
 ይወርድ ፡ ዓቀብ ፡ ይእቲ ፡ ብሔር ። ሐመ ፡ ሕማሙ ፡ ፅዕብ ፡ ወጸርሐ ፡ ኅብ ፡ እግዚአብ
 ሔር ፡ በዓቢይ ፡ ኃዘን ፡ ወይቤ ፡ ርኢ ፡ ግፍዕየ ፡ ወመክራየ ፡ በከመ ፡ ይቤ ፡ ዳዊት ፡
 አቡሁ ። ርኢ ፡ ሕማምየ ፡ ወስራሕየ ። ወኅድግ ፡ ሊተ ፡ ኩሎ ፡ ኃጢአተየ ። ወርኢ ፡
 ኮመ ፡ በዝኅተ ፡ ጸላእተየ ። ጽልዓ ፡ በአመፃ ፡ ይጸልዑኒ ። ዕቀብ ፡ ለለፍስየ ፡ ወአድኅ
 ማ ። ወኢይትኃፈር ፡ እግዚእ ፡ እስመ ፡ ኪያክ ፡ ተወክልኩ ። ወይቤ ፡ ዳግመ ፡ ርኢ ፡
 እግዚአ ፡ ሕማምየ ፡ ዘርኢክ ፡ ሕማሞ ፡ ለሕዝቅያስ ። ወበዘከመዝ ፡ ፅዕብ ፡ መክራ ፡
 15 ወፃዕር ፡ በጽሐ ፡ ኅብ ፡ ሰቋር ። ወእመ ፡ ሰምዓ ፡ አለቃ ፡ አበጋዝ ፡ ፍቁሩ ፡ ለደጅ ፡ አዝ
 ማች ፡ ኃይሉ ፡ ሕማሞ ፡ ወመክራሁ ፡ ወረደ ፡ ኅብ ፡ ዋልድባ ፡ እንዘ ፡ አልቦ ፡ ዘይመርሆ ፡
 ፍኖቶ ። እርመ ፡ ተፋቅር ፡ ፅዕብት ፡ ይእቲ ፡ ወተራከቦ ፡ በሙራደ ፡ ሰቋር ፡ ወይ
 ቤሎ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ እግዚኡ ፡ ለምንት ፡ መጸእረ ፡ ብየ ፡ ወዘንተሰ ፡ ዘይቤ ።
 እስመ ፡ ያፈቅር ፡ መጠነ ፡ ርኢሱ ፡ ወበሀየ ፡ ኃደረ ፡ ደጅ ፡ አዝማች ። ወበሳኒታ ፡ ግዕዘ ፡
 20 እምነ ፡ ሰቋር ፡ ምስለ ፡ ኩሎሙ ፡ መነኮሳት ፡ ዘብሔረ ፡ ዋልድባ ። ወእንዘ ፡ ይበጽሕ ፡
 ዘሪማ ፡ መጽእ ፡ ፩መነኮስ ፡ ዘስሙ ፡ አባ ፡ ገብረ ፡ ልዑል ፡ ዘተፈነወ ፡ እምኅብ ፡ ራስ ፡
 ኃይሉ ፡ ምስለ ፡ ወዓሊሁ ፡ ወዜነውዎ ፡ ነገር ፡ ለራስ ፡ ኃይሉ ፡ ወኃዘኖ ፡ በእንተ ፡
 513b ሕማሙ ፡ ወበ*ይእቲ ፡ ፅለት ፡ ኃደረ ፡ በታሕተ ፡ ድብ ፡ ባሕር ፡ ወበሰኒታ ፡ ኃደረ ፡
 ድብ ፡ ባሕር ። ወእምሀየ ፡ ግዕዘ ፡ ወኃደረ ፡ ፪እንስሳ ፡ ወበሀየ ፡ ገብረ ፡ በአለ ፡ ኤጼ
 25 ፋንያ ፡ ወእምዝ ፡ ግዕዘ ፡ ወኃደረ ፡ ውስተ ፡ ሀገረ ፡ ወይዘር ፡ ወለተ ፡ ኪዳን ፡ ወእምዝ ፡
 ግዕዘ ፡ ወኃደረ ፡ ማይልክ ፡ ውስተ ፡ ቤቱ ፡ ለአቤቶ ፡ ሠርጉ ፡ ወተወክሮ ፡ አቤቶ ፡ ሠ
 ርጉ ፡ በዓቢይ ፡ ፍሥሐ ፡ ወእምዝ ፡ ግዕዘ ፡ ወቦኦ ፡ ጉንደር ፡ ምስለ ፡ ኩሎሙ ፡ መነኮ
 ሳተ ፡ ዋልድባ ። ወቦኦ ፡ ቤተ ፡ እጨጌ ፡ ወአሜሃ ፡ ፈነዎሙ ፡ ለኩሎሙ ፡ መነኮሳት ፡
 ኅብ ፡ ራስ ፡ ኃይሉ ፡ እስመ ፡ ምክንያተ ፡ ተሰዶቱ ፡ ኮነ ፡ በራስ ፡ ኃይሉ ፡ ውኡቶሙኒ ፡
 30 መነኮሳት ፡ ሐሩ ፡ እስክ ፡ ጉጃም ። ወበጽሐ ፡ ኅብ ፡ ራስ ፡ ኃይሉ ፡ ወዜነውዎ ፡ ኩሎ ፡
 ሕማሞ ፡ ለደጅ ፡ አዝማች ፡ ኃይሉ ፡ ወይቤልዎ ፡ መሐር ፡ ለነ ። እስመ ፡ ውእቱ ፡
 እኅክ ። ወካዕቦ ፡ ይቤልዎ ፡ አልቦቱ ፡ ካልፅ ፡ ዘመድ ፡ ዘእንባሌክ ፡ ወለከኒ ፡ አል
 ብክ ፡ ካልፅ ፡ ዘመድ ፡ እንባሌሁ ። ወዘንተ ፡ ሶብ ፡ ሰምዓ ፡ ራስ ፡ ኃይሉ ፡ ተራኅርኃ ፡

ልቡ፡ ወይቤ፡ ይኩን፡ በከመ፡ ትቤሉኒ፡ ወኩሎ፡ ዘትቤሉኒ፡ እገብር ። ወባላምባ፡
 ራስ፡ ረምኃኒ፡ ይቤ፡ ከማሁ ። ወበዘከመዝ፡ ግብር፡ አዕረቅዎ፡ ምስለ፡ ጭሙ፡ ራስ፡
 ኃይሉ፡ ወበላምባራስ፡ ረምኃ፡ በመሐላ፡ ወበግዘት፡ ወይቤልዎሙ፡ እሉ፡ መነከ
 ሳት ። እመሰ፡ ኮነ፡ ተግርቆትክሙ፡ ዘልብ፡ ፈንው፡ ኅበ፡ ራስ፡ ግሊ፡ ወበልዎ፡ መ
 5 ሐር፡ ለነ፡ ወይባዕ፡ ውስተ፡ ሀገሩ፡ ወእሙንቱኒ፡ ይቤሉ፡ ኦሆ ። ወንገብር፡ ኩሎ፡
 ዘአዘዝክሙኒ፡ አእግዜእየ፡ ደጅ፡ አዝማች፡ ኃይሉ ። አይ፡ ግፍዕ፡ ዘኢብጽሐ፡
 ብከ፡ ወአይ፡ መከራ፡ ዘኢርኢኮ፡ እስመ፡ በከንቱ፡ ተግብዑከ፡ ራስ፡ ኃይሉ፡ ወባላ
 ምባራስ፡ ረምሐ፡ ካልግንሰ፡ መኳንንት፡ አመተግብዑከ፡ በእንተ፡ ሀገርከ፡ ውእቱ ።
 ውእቶሙሰ፡ በከንቱ፡ ተግብዑከ ። ወእምዝ፡ ተመይጡ፡ መነከሳት፡ ወቦኢ፡ ጎን
 10 ደር፡ ወዜነውዎ፡ ኩሎ፡ ነገርሙ፡ ለራስ፡ ኃይሉ፡ ወባላምባራስ፡ ረምሐ፡ ወእምቤተ፡
 እጨጌ፡ ሐረ፡ ኅበ፡ ቤተ፡ አቡነ፡ ዮሳብ፡ ወበሀየ፡ እንዘ፡ ሀሎ፡ ካዕበ፡ ፈነዎሙ፡ ለመነ
 ከሳት፡ *ዘዋልደባ፡ ኅበ፡ ራስ፡ አሊ፡ ከመ፡ ያዕርቅዎ፡ ወእሙንቱኒ፡ ሐሩ ። ወአዕረ 514a
 ቅዎ፡ ምስለ፡ ራስ፡ አሊ፡ ወይቤ፡ ራስ፡ ግሊ፡ ይምጸእ፡ ኅቤየ፡ ወይባዕ፡ ውስተ፡ ሀገሩ፡
 እስመ፡ አልቦቱ፡ ጽልዕ፡ ምስሊየ፡ አላ፡ በእንተ፡ ራስ፡ ኃይሉ ። ወእምዝ፡ ገብኡ፡
 15 እሉ፡ መነከሳት፡ ኅበ፡ ጎንደር፡ ወዜነውዎ፡ ኩሎ፡ ነገረ፡ ራስ፡ አሊ፡ ወእምዝ፡ ተን
 ሥኦ፡ እምጎንደር፡ ወሐረ፡ ኅበ፡ ሀገሩ፡ ቤገምድር ። ወሶበ፡ በጽሐ፡ ኅበ፡ ግራሪያ፡
 ሀገሩ፡ ከመ፡ ይባዕ፡ ውስተ፡ ቤቱ፡ ከልዕዎ፡ ሥሩዓን፡ እለ፡ በሀገሩ፡ ከመ፡ ኢይባዕ፡
 ውስተ፡ ቤቱ፡ ወውስተ፡ ሀገሩ፡ በከመ፡ ከልዕዎ፡ ለደዊት፡ አቡሁ፡ ከመ፡ ኢይባዕ፡
 ውስተ፡ ጽዮን፡ እስመ፡ የሀገረ፡ አበዊሁ፡ ዕውራን፡ ወሐንካሳን፡ ከማሆሙ፡
 20 ከልዕዎ፡ በዊዓ፡ ቤቱ፡ ወሀገሩ ። ወእምዝ፡ ወጽኦ፡ እምግራሪያ፡ ኅበ፡ ገረገራ፡ ወተ
 ራከበ፡ ምስለ፡ ራስ፡ አሊ፡ ወተግረቅ፡ ምስለ፡ ልብ፡ ወኃደገ፡ ሎቱ፡ ኩሎ፡ ሀገር ።
 ወአውጽኦ፡ ሎቱ፡ ሥሩዓን፡ እለ፡ በሀገሩ ። ወእምዝ፡ ተመይጡ፡ እምገረ፡ ገረገራ፡
 ወቦአ፡ ውስተ፡ ሀገሩ ። ወእም፡ ድኅረ፡ ዝንቱ፡ ኩሎ፡ ወሀቦ፡ ራስ፡ አሊ፡ ወለተ፡
 አኑሁ፡ አቤቶ፡ ይመር ። እንተ፡ ስማ፡ ወይዘር፡ አንቋሊት፡ ዘተኃርየት፡ እም
 25 ኩሎን፡ አዝማዲሁ፡ አዋልደ፡ ንንጉል፡ ከመ፡ ትኩኖ፡ በእሲተ ። ወውእቱኒ፡ ደጃ
 ዝማች፡ ኃይሉ፡ ተወክፋ፡ በፍሥሐ፡ ወበሰላም፡ ወአብኦ፡ ውስተ፡ ሀገሩ፡ ነገለ ።
 ወእምድኅረ፡ ዝንቱ፡ ኮነ፡ ተጽብዎ፡ ማዕከለ፡ ራስ፡ አሊ፡ ወራስ፡ ኃይሉ፡ ወዘተርፈሱ፡
 ነገር፡ ሀሎ፡ በታሪክ፡ ራስ፡ አሊ፡ ወንገው፡ ነበሥት፡ ተክለ፡ ጊዮርጊስ ። ። ።
 በስመ፡ እግዚአብሔር፡ ቀዳማዊ፡ ዘአልቦ፡ ጥንት፡ ወኢተፍጻሜት፡ ዘሀሎ፡ እም
 30 ቅድመ፡ ኩሎ፡ ወይሄሉ፡ እምድኅረ፡ ኩሎ፡ ረድኤቱ፡ ትኩን፡ ምስለ፡ ፍቁሩ፡ ሣሀለ፡
 ኢየሱስ፡ አሜን፡ በከመ፡ ይቤ፡ ለሊሁ፡ ዘእንበሌየሰ፡ አልቦ፡ ዘትክሉ፡ ገቢረ፡ ምን
 ተኒ፡ ወአካልዕኒ፡ ይብል፡ ኩሎ፡ ፍድፋዲ፡ እንተ፡ ይገብራ፡ ብእሲ፡ ትትፈጽም፡
 በረድኤተ፡ እግዚአብሔር፡ አሜን ። ናሁ፡ ንዌጥን፡ ጽሑፈ፡ ዜናሁ፡ አዳም፡ ዘው
 እቱ፡ ታሪኩ፡ ለሐዲስ፡ ቄስጠን* ጢኖስ፡ ራስ፡ አሊ፡ ርኢስ፡ መኳንንት፡ ወመሳፍንት፡ 514b

ዘይእቱ፡ አምሳሊሁ፡ ለቀዳማዊ፡ ቁስጠንጢኖስ፡ ንጉሠ፡ ነገሥት፡ ዘቀስጥንጥ
 ንያ ። ወአርአያሁ፡ ለእግዚአብሔር፡ ልዑለ፡ አርአያ፡ በከመ፡ ይቤ፡ መጽሐፍ ።
 ወንትልዎ፡ ለፍጹም፡ መልአክነ፡ ዝብሃል፡ ንትመስሎ፡ ብሃል፡ ወሱታፊሁ፡ ለጳው
 ሎስ፡ ሐዋርያ ። አምሳሊሁሰ፡ ለቁስጠንጢኖስ፡ ዘንቤ፡ እስመ፡ ቁስጠንጢኖስ፡
 ኮነ፡ ቀደሚ፡ አረማዊ፡ ወድኅረ፡ ክርስቲያናዊ፡ ወሐረ፡ በፍኖተ፡ እግዚአብሔር ። 5
 ወኮነ፡ ፈራሄ፡ እግዚአብሔር፡ ከማሁ፡ ውእቱኒ፡ ኮነ፡ ቅድመ፡ አረማዊ፡ ወድኅረ፡
 ኮነ፡ ክርስቲያናዊ፡ ወኮነ፡ የሐውር፡ በሃይማኖት፡ ርትዕት ። ወበምግባር፡ መንፈሳ
 ዊት ። ወኢይወጽእ፡ እምቀኖና፡ ዘሠርዕዋ፡ አበዊነ፡ ነገሥት ። እመኒ፡ ጊዜ፡ አ
 ሕይዎ ። ወእመኒ፡ ጊዜ፡ ቀቲል፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ደድቀ፡ ኢትቀትል፡
 ወኃጥአ፡ ኢታሕዩ፡ ወአርአያሁ፡ ለእግዚአብሔር፡ ዘንቤ፡ እስመ፡ ከመ፡ እግዚአ 10
 ብሔር፡ መሐሪ፡ ወመለተ፡ ግህል፡ ውእቱ ። በከመ፡ ተብህለ፡ በመጽሐፍ፡ ወበከመ፡
 ይምሕር፡ አብ፡ ውሉደ፡ ከማሁ፡ ይምህርሙ፡ እግዚአብሔር፡ ለእለ፡ ይፈርህዎ ።
 ከማሁ፡ ውእተኒ፡ ርእሰ፡ ኃያላን፡ ራስ፡ አሊ፡ ይምሕር፡ ወይሠሃል፡ ነሎ፡ ከመ፡
 ሰምዓ፡ ወለበወ ። ዘይቤ፡ መጽሐፍ፡ ብፀዓን፡ መሐርያን፡ እስመ፡ ሎሙኒ፡ ይም
 ህርዎሙ ። ወካዕባ፡ ይቤ፡ እስመ፡ ለእመ፡ ኃደግሙ፡ አበሳ፡ ቢጽክሙ፡ ወለክሙኒ፡ 15
 የኃደግ፡ አበሳክሙ፡ አቡክሙ፡ ሰማያዊ፡ አማንኪ፡ ኃዳጌ፡ በቀል፡ ውእቱ፡ ወኢየ
 አምር፡ ሐሰዎ፡ በቃሉ፡ አሐተ፡ ዕለተ፡ ሱታፊሁሰ፡ ለጳውሎስ፡ ዘንቤ ። እስመ፡
 በከመ፡ ጳውሎስ፡ አእመነ፡ ነሎ፡ አሕዛባ፡ ወአብጽሐ፡ ሃይማኖተ፡ ክርስቶስ፡ ው
 ስተ፡ ነሎ፡ አጽናፈ፡ ምድር፡ ከማሁ፡ ውእቱኒ፡ ራስ፡ አሊ፡ አእመነ፡ ብዙኃነ፡ አሕ
 ዛባ ። ወመሐረ፡ ሕገ፡ ሃይማኖት፡ ወሐነፀ፡ አብያተ፡ ክርስቲያናት፡ በበአሕጉሪሁ፡ 20
 አማን፡ ሐዋርያ፡ ጥቡዕ፡ ራስ፡ አሊ፡ መዋዒ፡ ኃያላን ። ወክርስቲያናዊ፡ ጽኑዕ፡
 515 a ዘኢያንቀለቅል ። እምሃይማኖቱ፡ አማን፡ እስራኤላዊ፡ * ዘእልቦ፡ ጽልሐት፡ ው
 ስተ፡ ልቡ፡ ራስ፡ አሊ፡ ምሉዓ፡ ጥበባት፡ ወብዙኃን፡ እሙንቱ፡ አብያተ፡ ክርስቲያ
 ናት፡ እለ፡ ተሐንፀ፡ በእደዊሁ፡ አሕዛብሂ፡ እለ፡ አምኑ፡ ወተጠምቁ፡ የወአዕላፍ፡
 ወኢይትከህል፡ ነጮቀቶሙ፡ አማንኬ፡ ራስ፡ አሊ፡ ወልዱ፡ ለአብርሃም፡ ከለደዊ፡ 25
 ርቱዓ፡ ሃይማኖት፡ ዘይቤሎ፡ እግዚአብሔር፡ ረሰይኩከ፡ አባሆሙ፡ ለብዙኃን፡
 አሕዛብ፡ እስመ፡ በከመ፡ አብርሃም፡ ኃደገ፡ አቡሁ፡ ታራ፡ ወተለዎ፡ ለእግ
 ዚአብሔር፡ ወአፍቀሮ፡ ፈደፋደ ። እስከ፡ ነሎ፡ ዓለም፡ የአምር፡ ሎቱ ። ዓዲ፡
 ንጽሕፍ፡ ዜና፡ ተመይጦቱ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ኅብ፡ መንግሥቱ፡ 30
 ወተዓርቆቱ፡ ምስለ፡ ራስ፡ አሊ፡ ርእሰ፡ ኃያላን ። እምድኅረ፡ ነበረ፡ በብዙኅ፡ መ
 ከራ፡ ነገር፡ ዘከመ፡ ኮነ፡ ነሎ፡ ነገር፡ ኮነ፡ ተባብሶ፡ ማዕከለ፡ ራስ፡ አሊ፡ ወማዕከለ፡
 ራስ፡ ኃይሉ፡ እስመ፡ ልማዱ፡ ለሰብእ፡ ተፋቅሮ፡ ወተባብዕ ። ወእምዝ፡ ተዓረቀ፡
 ራስ፡ አሊ፡ መፍቀሬ፡ ሰላም፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ዘተሰደ፡

እመንግሥቱ፡ ወአምጽአ፡ እምአምባሰል፡ ብሔረ፡ ስደቱ፡ እምአመ፡ ተሰደ፡ በጆግ
 መት፡ ወጌቱ፡ አውራጎ፡ ። ወተቀበሎ፡ ብብዙኅ፡ ትሕትና፡ ወብብዙኅ፡ ኃዘን ። ወአ
 መ፡ ፀለመስከረም፡ ቦአ፡ ቤተ፡ ሐር፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ዘተሰደ፡
 እመንግሥቱ፡ ወነበረ፡ ህዩ፡ ርመዋዕለ ። ወእምዝ፡ ቦአ፡ ገረገራ፡ ወበዕለት፡ ዘተ
 5 ቀበሎ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ራስ፡ አሊ፡ ትሑተ፡ ልብ፡ ወብዙኃ፡
 ትሕትና፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ብፀ-ዓን፡ ነዳያን፡ በመንፈስ ። እስመ፡ እመ-
 ንቱ፡ ይወርስዋ፡ ለመንግሥተ፡ ሰማያት ። ወሀቦ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ዓቢይ፡
 መከንን፡ ወለተ፡ እኑሁ፡ አቤቶ፡ ይመር፡ እንተ፡ ስማ፡ ወይዘሮ፡ አንቋሊት ። ወነ
 በረ፡ በገረገራ፡ ብዙኃ፡ ሰለታተ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ምስለ፡ ራስ፡
 10 አሊ፡ ርእስ፡ መኳንንት፡ በሰላም፡ ወፍቅር፡ ወበህዩ፡ ይቤሎ፡ ንጉሠ፡ *ነገሥት፡ 515b
 ተክለ፡ ጊዮርጊስ፡ ለግሩም፡ ስም፡ ራስ፡ አሊ፡ ፍትሐሙ፡ ለደጅ፡ አዝማች፡ አድ-
 ገህ፡ ወለደጅ፡ አዝማች፡ ጎልጃ፡ እስመ፡ በእንቲአዩ፡ ኮነ፡ ተሞቅሖሎ ። ወይ
 ቤሎ፡ አሆ፡ በከመ፡ አዘዝከኒ፡ እገብር ። ወሶቤሃ፡ ፈትሐሙ፡ ለደጅ፡ አዝማች፡
 አድገህ፡ ወለደጅ፡ አዝማች፡ ግልጃ፡ ወአምጽአመ፡ እስከ፡ ገረገራ፡ ወእምገረ
 15 ገራ፡ ፈነውዎ፡ ብሔረ፡ አምሐራ፡ በመሐላ፡ ወበግዘት፡ ከመ፡ ይፍትሐ፡ ለደጅ፡
 አዝማች፡ ዶሪ፡ ዘመቁሕ፡ ውስተ፡ ሀገሩ፡ ወውስተ፡ ቤቱ፡ ወያምጽአ፡ ላደጅ፡
 አዝማች፡ ደረሰ፡ ወበገረገራ፡ ገብረ፡ ብዙኃ፡ ተድላ፡ ዘኢገብርዎ፡ ካልገን፡
 መኳንንት፡ ለነገሥታት፡ ወኃደገ፡ ሎቱ፡ ቤቶ፡ ውስቱቶ፡ ዘርቤተ፡ ብዙኃ፡ ወ
 አክበሮ፡ ዓቢይ፡ ክብረ፡ በፍርሃት፡ ወአሰተፍሥሐ፡ ፈድፋደ፡ በኩሉ፡ ግብሩ ።
 20 ቢረሊሰ፡ ይመስል፡ ኤሳውሃ፡ ዘሚጠ፡ ብኩርናሁ፡ ወኃጥአ፡ በረከቶ፡ እስመ፡ ኢያ-
 ብጽሐ፡ ለሠናይቱ፡ እስከ፡ ፍጻሜ፡ ኃያልኒ፡ ራስ፡ አሊ፡ ይመስል፡ ያዕቶብሃ፡ ዘነ-
 ሥአ፡ በረከተ፡ ኤሳው፡ ወብኩርናሁ ። ዓዲ፡ ይመስል፡ ጃንጽራር፡ ቢረሌ፡ ነጋዲ፡
 ዘዩሐውር፡ ዲባ፡ ባሕር፡ ወተሰጥመ፡ ቦቱ፡ ሐመሩ፡ እንዘ፡ ይበጽሕ፡ ኅበ፡ ጽንፍ ።
 ወኃጉለ፡ ኩሉ፡ ንዋዮ፡ ከግሁ፡ ውእቱኒ፡ እንዘ፡ ይበጽሕ፡ ኅበ፡ ፍጻሜ፡ ተጓሕ
 25 ለዎ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወእምዝ፡ እንዘ፡ ሀሎ፡ በገረገራ፡ አዘ
 ዘመ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ወለአበጋዝ፡ አቦኑ፡ ወአቤቶ፡ ሌንጫ፡ ምሑሪ፡
 ፀብሐ፡ ወልዱ፡ ለራስ፡ ጎቩ፡ አበጋዝ፡ ንጉሤ፡ በጌምድር፡ አዝማች፡ ጉልማሴ፡ በሬ-
 ንቱ፡ አሊጋዝ፡ ወለውሉዱ፡ ለአባ፡ ቦና፡ ገልሞ፡ ወለኩሎሙ፡ ሠራዊት፡ ዘእምታ-
 ሕተ፡ ጤጨሆ፡ ከመ፡ ይዕግትዋ፡ ለቶማ፡ ወእመንቱ፡ ዓገትዋ፡ ፪ተ፡ አውራኃ፡
 30 ወውእተ፡ አሚረ፡ ሰምዓ፡ ሞቶ፡ ለግራአዝማች፡ አደሜ፡ እኑሁ፡ ዘዩፈቅሮ ። ወኃ
 ዘነ፡ ጥቀ፡ በእንቲአሁ፡ ሞቱኒ፡ ኮነ፡ በሳርውሀ፡ ወእንዘ፡ ሀሎ፡ በገረገራ፡ ንጉሠ፡
 ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ መጽሐ፡ ኅቤሁ፡ ልዑላን፡ መኳንንት፡ ዘውእቶሙ፡
 ደጅ፡ አዝማች፡ ኢኮንያን፡ ደጅ፡ አዝማች፡ ዩሥላሴ፡ ባርያ፡ ደጅ፡ አዝማች፡ ኢ 516a
 ያሱ፡ ባላምባራሰ፡ አድጎ፡ አይቸው፡ ሊጋባ፡ ሚጫ፡ አዛዢ፡ ከብቱ፡ ግራ፡ አዝማች፡

ወልደ፡ አቢብ ። ወኩሎም፡ ሠራዊተ፡ ንጉሥ፡ መጽኢ፡ ኅቤሁ፡ በፍሥሐ፡ ወወ
 ሀቦሙ፡ መከናተ፡ ለለጅ፡ ያስተፍሥሐሙ፡ ንጉሥኒ፡ ኢያሱ፡ ወጽአ፡ እምጐንደር፡
 ወተድኅለ፡ ኅብ፡ ጐኝም፡ ወአሜሃ፡ ኮነ፡ ዘመቻ፡ ወአመ፡ ጀለኅዳር፡ ግዕዘ፡ እምጐረ
 ገራ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወርእሰ፡ መኳንንት፡ ራስ፡ አሊ፡ ወኃደሩ፡
 ጫት፡ ውሀ ። ወእምጫት፡ ውሀ፡ ኃደሩ፡ አውራጅት፡ ወእምሀዩ፡ ግዕዘ፡ ወኃደሩ፡ 5
 አፈርገማኝ ። ወእምሀዩ፡ ኃደሩ፡ ዘርእምባ፡ ወተቀበልዎሙ፡ ከሀናተ፡ ዙርአምባ፡
 በማኅሌት፡ ብዙኅ ። ወነበረ፡ ሀዩ፡ ስቡዓ፡ መዋዕለ፡ በጸሎት፡ ንጉሠ፡ ነገሥት፡ ተ
 ክለ፡ ጊዮክጊስ፡ እስመ፡ ለበወ፡ ለሊሁ፡ ዘይቤ፡ ጳውሎስ፡ አስተበቀኅክ፡ ቀደሜ፡
 ኩሉ፡ ትግበር፡ ጸሎተ ። ወእም፡ ዙርአምባ፡ ግዕዘ፡ ወኃደሩ፡ ወለላ፡ ባሕር፡ ወእም
 ሀዩ፡ ኃደሩ፡ ምክሬ ። ወእምክሬ፡ ኃደሩ፡ ዩሾ፡ ወበሀዩ፡ አዘዘ፡ ንጉሠ፡ ነገሥት፡ 10
 ተክለ፡ ጊዮርጊስ፡ ከመ፡ ያማስኑ፡ ሀገሮ፡ ለአቤቶ፡ ኅህ፡ ወያመዝብሩ፡ ቤቶ ። ወያ
 ማስኑ፡ ኩሎ፡ ዘኮነ፡ ወበይኢቲ፡ ዕለት፡ ፈነዎ፡ ማዕምረ፡ ምክር፡ ራስ፡ አሊ፡ ለእኑ
 ሁ፡ ዋግ፡ ሹም፡ አሊ፡ ጋዝ፡ እንዘ፡ ሀሎ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ማኅፈድ፡ ጽኑዕ፡
 ወመርሶ፡ ዘኢያንቀለቅል፡ ወለባላምባራስ፡ ሰዲቅ፡ ወለመቄት፡ አዝማች፡ ወልደ፡
 ሚካኤል፡ ወለነጋድራስ፡ ጀሌ፡ ፈነዎሙ፡ እመንገለ፡ አንዳቤት፡ ከመ፡ ኢይርከብ፡ 15
 ሙዓ፡ ባላምባራስ፡ ረምኃ ። ወእንዘ፡ ሀሎ፡ በዩሾ፡ ፈነወ፡ ሰብአ፡ ዓይን፡ ኅብ፡ ቆማ፡
 ወኃጥእዎ፡ በቆማ፡ ለባላምባራስ፡ ረምኃ ። እስመ፡ ወጽአ፡ በሌሊት፡ ወተድኅለ፡
 ርእዮ፡ ከመ፡ ኢኮነ፡ ሎቲ ። ወሶቤሃ፡ አዘዘ፡ ከመ፡ ያመዝብርዋ፡ ለብር፡ አደጌ፡ ወ
 ያውዕይዋ፡ በእሳት፡ ወሰረዉ፡ ኩሎ፡ ዘሀሎ፡ ውስቲታ ። ራስ፡ አሊ፡ ይመስሎ፡
 ለኢያሱ፡ መሰፍነ፡ እስራኤል ። ዘአመዝበራ፡ ለኢያሪክ፡ በድምፀ፡ ቀርን ። እስ
 516b መ፡ አማሁ፡ አመዝበራ፡ ለቆ፡ ብሔረ፡ ዓማፃዩን፡ * ወእምሀዩ፡ ግዕዘ፡ ወቦጽሐ፡
 ቆማ፡ ወአዘዘ፡ ከመ፡ ያማስኑ፡ ኩሎ፡ ዘሀሎ፡ በቆማ፡ ሰብአሂ፡ ወኩሎ፡ እንሰሳ፡ አዝ
 ርእተሂ፡ ወኩሎ፡ አትክልተ፡ ወኮነት፡ ቆማ፡ ከመ፡ ዘኢነበረት፡ ወተመሰለት፡
 ጥቅመ፡ ሰናኦር፡ ዘገብርዋ፡ አብዳን፡ ወዝንጉዓን ። በከመ፡ ይቤ፡ መጽሐፍ፡ ከመ፡
 ሕንፃ፡ ደቂቅ፡ ኮነ፡ መቅሠፍቶሙ ። ወደከመ፡ ልሳኖሙ፡ በላዕሌሆሙ፡ ወደንገፀ፡ 25
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 ደቂቅ፡ ወኢበቀኅዓቶ፡ ለሐናፃሃ፡ ወአዘዘ፡ ከመ፡ ኢይብጻሕ፡ መኑሂ፡ ኅብ፡ ቤተ፡
 ክርለቲያኑ፡ ለቅዱስ፡ ፋሲለደስ ። ወይድኃኑ፡ ኩሉ፡ ዘተማኅፀነ፡ ቦቱ፡ ወበቆማ፡
 አልበሶ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ራስ፡ አሊ፡ መዋዕ፡ አጽራር፡ ወአመ፡
 ረቡዑ፡ ለታኅሣሥ፡ ሐረ፡ ልሞን፡ ራስ፡ አሊ፡ ወአገታ፡ ለልሞን፡ ወአጠወቃ፡ 30
 በብዝኃ፡ ሠራዊቱ፡ ወአመ፡ ጅለታኅሣሥ፡ ተሰብረት፡ ልሞን፡ ወተመውዑ፡ ኩሎ
 ሙ፡ ኃያላኒሃ፡ እለ፡ በውስቲታ፡ ሀለዉ ። ወኮነ፡ ከንቶ፡ ኩሉ፡ ማህ፡ ለባላምባ
 ራስ፡ ረምኃ፡ በከመ፡ ይቤ፡ ሰሎሞን፡ ኩሉ፡ ከንቱ፡ ከንቱ፡ ንብረቱ፡ ለዝንቱ፡ ዓ
 ለም፡ ኃላሬ ። ወተእኅዘ፡ በጊዜሃ፡ ወበጽሐ፡ ኅብ፡ ግሩመ፡ ድምፀ፡ ራስ፡ አሊ፡

አንዘ፡ ይርዕድ፡ ነሉንታሁ ። ወሞተ፡ በእደሁ ፡ ለራስ፡ አሊ፡ ረምኃሰ፡ ይመስሎ፡
 ለአጋግ፡ ንጉሠ፡ አማሊቅ፡ ዘይቤ ፡ ከመዝኑ፡ ሞት፡ መሪር ። ወሀገሩኒ፡ ቆማ፡ ትመ
 ስላ ፡ ዘከነት ፡ በድወ ። በስመ፡ ይቤ ፡ መጽሐፍ ፡ ለትኩን ፡ ሀገሮሙ ፡ በድወ ፡ ወአ
 ልቦ ፡ ዘይኑብር ፡ ውስተ ፡ አብያቲሆሙ ፡ ልዑልኒ ፡ ራስ ፡ አሊ ፡ ይመስሎ ፡ ላሳሙኤል ፡
 5 ነቤየ ፡ ልዕልና ፡ ዘቀተሎ ፡ ለአጋግ ፡ በእደሁ ። ወዓዲ ፡ ይትሚሰሎ ፡ ባላምባራስ ፡
 ረምኃ ፡ ዘተኃየለ ፡ በከንቱ ፡ ለወራዛ ፡ ፍልስጥኤማዊ ። ዘከነ ፡ ይትሚየርሙ ፡ ለሠ
 ራዊተ ፡ ንጉሥ ፡ ወይጸርፎሙ ፡ ለራስ ፡ አሊ ፡ ወለደጅ ፡ አዝማች ፡ ኃይሉ ፡ ባሕቱ ፡
 ኢበቀዓቶ ፡ ጽርፈቱ ። አላ ፡ አሀገሎቶ ፡ ወአብጽሐቶ ፡ እስከ ፡ ለሞት ፡ ወበይእቲ ፡
 ዕለት ፡ ወርዘወ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ዓቢየ ፡ ውርዛዌ ። *ዘዕጽብ ፡ ለተናግሮ ፡ ለሊ 517 a
 10 ሁ ፡ ውእቱ ፡ ዘቀደመ ፡ በዋዓ ፡ ቅጽራ ፡ ወአመዝብሮታ ፡ ወትረኒ ፡ ልማዱ ፡ ውእቱ ፡
 ይበውዕ ፡ ቅድመ ፡ ወይተርፍ ፡ ድኅረ ፡ ወኢየአምር ፡ እምአመ ፡ ንዕሱ ፡ አሐተ ፡ ዕለ
 ተ ፡ ገግጸ ፡ መንገለ ፡ ድኅር ፡ ዘንተኒ ፡ የአምሩ ፡ ሎቱ ፡ ነሎሙ ፡ ወራዙት ። ዮምኒ ፡
 ርእየ ፡ ሎሼ ፡ ራስ ፡ አሊ ፡ ርእሰ ፡ ወራዙት ፡ ወለረምኃሰ ፡ በጽሐ ፡ ቦቱ ፡ ዘተብሀለ ፡
 በነቢይ ። በእንተዝ ፡ ይነሥተከ ፡ እግዚአብሔር ፡ ለዝሉፉ ፡ ይመልሐከ ፡ ወያፈል
 15 ሰከ ፡ እምቤትከ ፡ ወለርወከኒ ፡ እምድረ ፡ ሕያዋን ። ወእምዝ ፡ ፈነወ ፡ ራስ ፡ አሊ ፡
 ኅበ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ርእሶ ፡ ለባላምባራስ ፡ ረምኃ ። ወርእዩ ፡
 ንጉሥ ፡ አንከረ ፡ ወቀደመ ፡ ንጉሥኒ ፡ ፈነወ ፡ ርእሶ ፡ ኅበ ፡ ጎንደር ፡ ወተስቀለ ፡ በአደባ
 ባይ ፡ ወኃደረ ፡ በልሞን ፡ ጀዕለተ ፡ ራስ ፡ አሊ ፡ ወአዘዘ ፡ ከመ ፡ ያመዝብርዋ ፡ በልሞን ፡
 መካነ ፡ ዓመፍ ፡ ወይንሥቱ ፡ ነሎ ፡ ቅጽራ ። ወእምዝ ፡ ተንሥኦ ፡ ራስ ፡ አሊ ፡ ወበ
 20 ጽሐ ፡ ሜጭ ፡ ወበሀየ ፡ ንጉሥኒ ፡ ተክለ ፡ ጊዮርጊስ ፡ ተንሥኦ ፡ እምቆማ ፡ ወበጽሐ ፡
 ሜጭ ። ወበሀየ ፡ ተራከቡ ። ወእሜጭ ፡ ግዕዙ ፡ ወኃደሩ ፡ ዕለቱ ። ወበሀየ ፡ ኃደገ ፡
 ዕልገተ ፡ ደጅአዝማች ፡ ኃይሉ ፡ ቅድመ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወነበቡ ፡
 ውርዘዊሁ ፡ ዕውብ ፡ ዘርእዩ ፡ ነሎ ፡ ዓለም ፡ በልማደ ፡ ወራዙት ። ወይቤ ፡ ተክለ ፡ እ
 ኅሁ ፡ ለራስ ፡ አሊ ። አነ ፡ ውእቱ ፡ የማነ ፡ እዳሁ ፡ ዘኢይትነቀፍ ፡ አነ ፡ ውእቱ ፡ ወል
 25 ዱ ፡ ዘኢይብሉኒ ፡ ኢይትጎኃለው ፡ እመሰ ፡ አልቦቱ ፡ ሕመሜ ። አማን ፡ ወሬዛ ፡
 ሠናይ ፡ ዘአልቦቱ ፡ ሕፀፅ ፡ ወኢያሰተኃፍር ፡ በነሎ ፡ ዘበጽሐ ፡ ቦቱ ። እመሰ ፡ ይረ
 ክብ ፡ እግዚአ ፡ ይቀውም ፡ ቅድመ ፡ እግዚአ ፡ ወኢየኃፍር ፡ ቀዊመ ። እመሰ ፡ ይቀ
 ብርዎ ፡ ፍጹመ ፡ ዓቢይ ፡ ረድኤት ፡ ወዓቢይ ፡ ዘመድ ፡ ዘኢይናፍቅዎ ። ወእምዝ ፡
 ተቅረቡ ፡ ሎሙ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ለንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡
 30 ወለፍተ ፡ ለም ፡ ራስ ፡ አሊ ፡ ዘ*ይበልሁ ፡ ኅብለተ ፡ ወይሰትዩ ፡ ወይነ ፡ አባግዓ ፡ ወአ 517 b
 ልህምተ ፡ ዘውእቱ ፡ መጽን ። ወበሀየ ፡ ተነግረ ፡ ሎቱ ፡ አዋጅ ፡ በእንተ ፡ ቤተ ፡ ክርስ
 ቲያን ፡ ዘሀየ ፡ ሐንጻ ፡ ወአምዕስቲ ፡ ግዕዙ ፡ ወኃደሩ ፡ ጥንጅና ፡ ወእምጥንጅና ፡ ግዕዙ ።
 ወኃደሩ ፡ አሪንጎ ፡ ወእምአራንጎ ፡ ተቀበልዎ ፡ ካህናተ ፡ መኅደረ ፡ እግዝእትነ ፡ ማር
 ያም ፡ ለንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ በማኅሌት ፡ ዕውብ ፡ ወኃደሩ ፡ ሀየ ፡ ጀ ፡

ዕለተ፡ ወእምህ፡ ግዕዙ፡ ወኃደሩ፡ እርብ፡ ወእምህ፡ ግዕዙ፡ ንጉሠ፡ ነገሥት፡ ተ
 ክለ፡ ጊዮርጊስ፡ ወኃደሩ፡ ይፋ፡ ግ፡ ሥላሴ ። ወልዑለ፡ ሀብትሂ፡ ራስ፡ አሊ፡ ሐረ፡
 ከመ፡ ይትቀበሎ፡ ለደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል ፡ ማእምረ ፡ ፍቅር፡ ወተቀበ
 ሎ፡ በዓቢይ፡ ፍሥሐ ፡ ወኃሄት ። ወመጽአ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ በ
 ዓቢይ፡ ግርማ፡ ወተራከበ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወከነ፡ ፍሥ 5
 ሐ፡ ወኃሄት፡ በምጽአቱ፡ ለደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ርእሰ፡ ጠቢባን ።
 ወቦአ፡ ውስተ፡ ሐይመቱ፡ ለራስ፡ አሊ፡ ዘያፈቅሮ፡ ወበጽሐ፡ ሎቱ፡ እስከ፡ ጎጃም ።
 ወቅውመ፡ ነገርሂ፡ ዘኢያንቀለቅል ፡ እምነገሩ፡ ራስ፡ አሊ፡ አብልዖ ፡ ምስለ፡ ሠ
 ራዊቱ ። ውእቱኒ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ በውዖ፡ ለራስ፡ አሊ፡ ውስተ፡
 ሐይመቱ፡ ወአብልዖ ፡ ምስለ፡ ሠራዊቱ ። ወበይእቲ፡ ዕለት፡ ወሀቦ፡ ንዋዩ፡ ብዙኃ፡ 10
 ዘውእቱ፡ ነፍጥ፡ ወምንጻፍ፡ ከልዓተሂ፡ ንዋዩተ፡ ወሀቦ ። ምጽአቱኒ፡ ለደጅ፡ አዝ
 ማች፡ ወልደ፡ ገብርኤል ፡ ከነ፡ ምስለ፡ ብዙኅ፡ ንዋዩ ፡ ፀብዕ፡ ወመድፍዕ፡ ግሩም፡
 ዘዕፀብ፡ ለተናግሮ ። እስመ፡ አልቦ፡ ሰብእ፡ ዘዩአምር፡ ወምስለ፡ ብዙኅ፡ ሰብአ፡
 አፍራስ፡ ወእጋር፡ ዘወልታ፡ ዘአልቦ፡ ጎልቀ ። ወይቤ፡ ደጅ፡ አዝማች፡ ወልደ፡
 ገብርኤል ፡ አንስ፡ ጥቡዕ ፡ ለሕዊር፡ ጎበ ፡ ጎጋርም ፡ እመኒ ፡ ለሞት፡ ወእመኒ ፡ ለሕ 15
 ወት፡ ወእምንደተ፡ ልቡ፡ * መሐለ፡ ወይቤ፡ ሕያው፡ እግዚአብሔር ፡ ከመ፡ ኢይ
 ትመዩጥ ፡ ዘእንበለ ፡ እብጸሕ ፡ ጎጃም ፡ ወእስፋሕ ፡ መከዩድዩ ፡ ዲቦ ፡ ኤዩምያስ ፡
 አድያሚሃ ፡ ለምድረ፡ ዳሞት ። ወአመ፡ መጽአ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡
 ዕፀብ፡ አእምሮ ፡ ርእደት ፡ ምድር ፡ ወአጽለቅለቀት ። ወአንቀልቀሉ፡ መሠረታ
 ቲሃ፡ ለጎጃም፡ እስመ፡ ግብር፡ እንግዳ፡ ዘአምጽአ፡ ንዋዩ፡ ፀብዕ፡ ዘውእቱ፡ መድፍ፡ 20
 ወኢተገብረ ፡ እምቅድመዝ ፡ ወኢይትገበርሂ ፡ እምይእዜ ፡ እመኒ ፡ ይመጽአ ፡
 ሎቱ፡ ንዋዩ ፡ ፀብዕ፡ ዘውእቱ፡ ነፍጥ ፡ ለንጉሥ ፡ ዘኢትዮጵያ ። ዘውእቱ፡ አዲ፡ ገላ
 ውዳዎስ ፡ ወልዱ ፡ ለአዲ፡ ለብን ፡ ድንግል ፡ ዘቀተሎ ፡ ለኃያል ፡ ተንባላታዊ ፡ ዘው
 እቱ፡ ግራኝ ፡ ዘአመዝበራ ፡ ለደብረ ፡ ሊባኖስ ፡ ኢመጽአ ፡ ሎቱ፡ ንዋዩ ፡ ፀብዕ ፡ እን
 ት ፡ ከመዝ ። ወኢኮነ ፡ ለመኑሂ ፡ እምነገሥታት ፡ አለ ፡ ነበሩ ፡ እምቅድመዝ ፡ ደድ፡ 25
 አዝማች፡ ወልደ፡ ገብርኤልስ ፡ ርግብ ፡ አምሳሊሃ ፡ ለርግብ ፡ ይመስሎ ፡ ለእስክን
 ድር ፡ ርእሰ ፡ ጠቢባን ፡ ዘአርድአ ፡ ለንጉሠ ፡ ሕንድ ፡ በንዋዩ ፡ ፀብዕ ። ዘከመዝ ፡
 ውእቱ፡ መድፍ፡ አመተግብዓ ፡ ምስለ ፡ ዳራ ፡ ርእሰ ፡ ኃያላን ፡ ርእዩኬ፡ አሕዛብ ፡ ወ
 ሕዝብ ፡ መጠነ ፡ ያፈቅሮ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል ፡ ለኅዳዳ ፡ ልብ ፡ ራስ ፡
 አሊ ፡ እስመ፡ ኢተድኅረ ፡ በጊዜ ፡ ጸውዖ ። አይ ፡ ሀብ ፡ ወአይ ፡ ልዕልና ፡ ዘተውሀቦ 30
 ለራስ ፡ አሊ ፡ ርእሰ ፡ መኳንንት ፡ ወበዘከመዝ ፡ ግብር ፡ አርድአሙ ፡ ዓቢይ ፡ ረድኤተ ፡
 ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል ፡ ለንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወለዓቢይ ፡
 ነገር ፡ ራስ ፡ ከሊ ። ወእምዝ ፡ ግዕዙ ፡ እምቃሮዳ ፡ ወኃደሩ ፡ እንፍራዝ ። ወእምህ፡
 ግዕዙ ፡ ወኃደሩ ፡ ቡለ ፡ ወበሀዩ ፡ መጽአ ፡ ዙሎሙ ፡ መኳንንት ፡ ወሊቃውንት ፡

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ወወይዘሮ፡ እለ፡ በጎንደር ። ሶበኒ፡ አእመረት፡ ጎንደር፡ ንግሥ፡ ጥዩቀ፡ ለንጉሠ፡
 ነገሥተ፡ ተክለ፡ ጊዮርጊስ፡ የበበት፡ ወአንፈርግዐት፡ ወተቤ፡ ጎንደር፡ ጸምዓት፡
 ነፍስየ፡ ጎበ፡ ንጉሥየ፡ በከመ፡ ትቤ፡ ባቢሎናዊት፡ ሕዝብ፡ ጸምዓት፡ ነፍስየ፡ ጎበ፡
 አምላኪያ፡* እስመ፡ ነጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ያንሰሐስሕ፡ ወትረ፡ ወስተ፡ 518b
 5 ልበ፡ ነፍሱ፡ እመሰ፡ ኢይከውን፡ ዘተብህለ፡ በመጽሐፍ ። መኑ፡ የአምር፡ ሕሊናሁ፡
 ለሰብእ፡ ዘእንበለ፡ መንፈሱ፡ ዘላዕሌሁ፡ ኢይትረከብ፡ ንጉሥ፡ ዘከማሁ፡ እመኒ፡
 የዓርጉ፡ ላዕለ፡ ወእመኒ፡ ይወርዱ፡ ታሕተ። ወበቡላ፡ ተፈትሐ፡ እመተወግዘቱ፡
 ራስ፡ አሊ፡ ግሩመ፡ ተግሣጽ፡ ወበሀየ፡ ቀተለ፡ ጅብእሴ፡ ዘተረክበ፡ በዓመግ፡ ይከን፡
 ተግሣጽ፡ ለነፍሱ ። ወበዓሎሂ፡ ለቅዱስ፡ ገብርኤል፡ ሊቀ፡ መላእክት፡ ገብረ፡ በሀየ፡
 10 ወወሀበ፡ ምጽዋተ፡ ለነዳያን፡ ወለምስኪናን፡ እስመ፡ ነፍሱ፡ ግብሩ፡ ዘይገብሮ፡
 ዘልፈ፡ ዓቢይ፡ ውእቱ። ወደጅ፡ አዝማች፡ ወልደ፡ ገብርኤልኒ፡ ገብረ፡ በዓሎ፡ ለቅ
 ዱስ፡ ገብርኤል፡ ሊቀ፡ መላእክት ። ወበሀየ፡ ተረክበ፡ ሎሙ፡ ንጉሠ፡ ነገሥት፡ ተክ
 ለ፡ ጊዮርጊስ፡ ለመኳንንቲሁ፡ በሙብልዕ፡ ወበመሰቱ። ወእምዝ፡ ግዕዙ፡ ወኃደሩ፡
 በአቸራ፡ ወበሀየ፡ ሄሞሙ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ለካህናት፡ እለ፡ ነበ
 15 ሩ፡ ምስሌሁ፡ በተሰዶ፡ ዘውእቶሙ፡ አለቃ፡ ወልደ፡ አብ፡ መልአከ፡ ብርሃናት፡ ቄስ፡
 አዪ፡ ወልደ፡ ማርያም፡ ወካልግንሂ። ወእምአቸራ፡ ግዕዙ፡ ወኃደሩ፡ ቦች፡ ወእምሀየ፡
 ግዕዙ፡ ወኃደሩ፡ ደልጌ። ወእምደልጌ፡ ግዕዙ፡ ወኃደሩ፡ አቸራ፡ ወእምሀየ፡ ግዕዙ፡
 ወኃደሩ፡ ቍንዝላ፡ ወበሀየ፡ ሄሞሙ፡ ለራስ፡ አሊ፡ ከቢትወደድነት፡ ምስለ፡ በጌ
 ምድር፡ ደጅ፡ አዝማችነት፡ ወለደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ደሞት፡ ደጅ፡
 20 አዝማችነት፡ አገው፡ ምዝክርነት፡ ምስለ፡ ትግሬ፡ ደጅ፡ አዝማችነት ። ወአሜሃ፡
 ቦኡ፡ ሊቃውንት፡ ወአዛገቶች፡ እምጎንደር፡ ወግዕዙ፡ እምቍንዝላ ። ወኃደሩ፡
 ጭቃ፡ ወንዝ፡ ወእምጭቃ፡ ወንዝ፡ ወኃደሩ፡ አምረ ። ወበሀየ፡ ሄምዎሙ፡ ለአ
 ዛገር፡ ወልደ፡ አብ፡ ፊታውራሪነት፡ ወለፊታውራሪ፡ ሳዲቅ፡ ባላምባ፡ ራስነት፡
 ወለጃሎ፡ ሎሚ፡ ነጋድራስነት፡ ወለአቤቶ፡ አሊጋዝ፡ ዋግ፡ ሹምነት ። ራስ፡ አሊሰ፡
 25 ልዑለ፡ ሀብት፡ ይመስሎ፡ ለንጉሠ፡ ነገሥት፡ አዪ፡ ሱስንዮስ፡ ዘሄሞሙ፡ ለአኃዊ
 ሁ፡ ዘ* ወእቶሙ፡ አባ፡ ቦና፡ ገልሞ፡ ዋግ፡ ሹም፡ አሊጋዝ፡ ፊታውራሪ፡ ሰዲቅ፡ ወረ 519a
 ሰዮሙ፡ መኳንንተ፡ ልዑላነ። ሚይኤድም፡ ወሚይሄኒ፡ ሀብቱ፡ እስመ፡ ዓቢይ፡
 ሀብት፡ ተውሀቦ፡ ጎበ፡ እግዚአብሔር፡ ወሀቤ፡ ሀብት ። በከመ፡ ተብህለ፡ ኢይከ
 ውን፡ ሀብት፡ ኢለዘበደረ፡ ወኢለዘሮጸ፡ ደእሙ፡ ለእግዚአብሔር፡ ምህሮ ። ለዘከ
 30 መዝ፡ ሀብት፡ ይደሉ፡ አንክሮ፡ ወአስተዓዕቦ ። ዓዲ፡ ይደሉ፡ ጸልዮ፡ በእንቲአሁ፡
 ከመ፡ ይነጎ፡ መዋዕሊሁ፡ በከመ፡ ተብህለ፡ እምይሙት፡ ጅዘያኃድር፡ ገደተ፡ ይኑኔ
 ይስ፡ ሞተ፡ ብዙኃን፡ ሰብእ፡ ወይቤ፡ ዮሐንስ፡ አፈ፡ ወርቅ፡ ይኑኔይስ፡ ጅጸድቅ፡
 እምነ፡ ኃጥአን፡ አዕላፍ ። ወዓዲ፡ ናመጽእ፡ ምሳሌ፡ ወዝውእቱ፡ ምሳሌሁ፡ ለእመ፡
 ተጋብአ፡ ብዙኅ፡ ሣዕር፡ ወለእመ፡ አልቦ፡ ዕዕ፡ ነዊህ፡ ዘውእቱ፡ ሰረገላ፡ ኢይትከ

አባያ፡ በተአምኖ፡ ራስ፡ ዓሊ፡ ወደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል ። ገዢ፡ ዓቢይ፡ 520a
 ነገር፡ ከዊነ፡ ተአማኒ፡ እስመ፡ አልቦ፡ እምሰብእ፡ ዘይ*ትአመን፡ አመ፡ ሰምኖ፡
 ዘመን፡ በከመ፡ ተብሀለ፡ ወውሕደ፡ ሃይማኖት፡ እምአንለ፡ እመሕያው ። ከንቶ፡
 ይትናገሩ፡ ጅምስለ፡ ካል፡ ። ወካዕቦ፡ ይብል፡ አልቦ፡ ዘይገብራ፡ ለሠናይት፡ አልቦ፡
 5 ወኢ፡ ጅ ። ሠናይትሰ፡ ከዊነ፡ ተአማኒ፡ ውእቱ፡ ወበሀየ፡ ተራከቡ፡ ወተዝያነው፡
 ኹሎ፡ ዘኮነ፡ ወዜንውዎ፡ ኹሎ፡ ዘውስተ፡ ልቦሙ ። ውእቱኒ፡ ራስ፡ ኃይሉ፡ ም
 ሉዓ፡ ተፋቅሮ፡ ኦሆ፡ በከመ፡ አዝዝክሙኒ፡ እገብር፡ ወኢይወጽእ፡ እምፈቃድክ
 ሙ ። ንጉሠኒ፡ አምጽእ፡ እመ፡ ትብሉኒ፡ እመጽእ ። ወእገብር፡ ኹሎ፡ ዘከመ፡
 ትቤሉ ። ወበዘከመዝ፡ ግብር፡ ተፋለጡ፡ በሰላም፡ ወበፍቅር፡ ወገብእ፡ ራስ፡ ኃይ
 10 ሉ፡ ኅበ፡ ብሔሩ፡ እመንቱኒ፡ መኳንንት፡ ገብኡ፡ ኅበ፡ ትዕይንቶሙ፡ ወዜነውዎ፡
 ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ኹሎ፡ ዘተበሀሉ ። እመቦ፡ ዘይብል፡ በእንተ፡
 ምንት፡ ተራከቦ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወኢተአምኖ፡ ራስ፡ ንብሎ፡
 እስከ፡ ይትራከቡ፡ ልቦ፡ ምስለ፡ ልብ፡ ወይትዓረቁ፡ ፍጹመ ። ወሶቦ፡ ተአምር፡ ት
 ዕይንት፡ ከመ፡ ኮነ፡ አማነ፡ መንግሥቱ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ተፈ
 15 ሥሐት፡ ጥቀ፡ ወተቤ፡ ኹላ፡ ዓለም፡ አማንኬ፡ አማን፡ ውእቱ፡ ዘይቤ፡ እግዚአብ
 ሔር ። ጐድጉዳ፡ ወያርኅዉክሙ፡ ሰአሉ፡ ወይትወሀበክሙ፡ ኅሠ፡ ወትረክቡ፡
 ወካዕቦ፡ ዘይቤ፡ ኹሉ፡ ዘትሰአሉ፡ እንዘ፡ ይትአመኑ፡ ትረሥኡ ። ሐናሂ፡ ዘትቤ፡
 ወይሁቦ፡ እግዚአብሔር፡ ጸሎቶ፡ ለዘጸለየ። እስመ፡ ኮነት፡ ዓለም፡ ትስእሉ፡ ወትረ፡
 ለእግዚአብሔር፡ በእንቲአሁ፡ ወኮነት፡ ታፈቅር፡ መንግሥቶ፡ ለንጉሠ፡ ነገሥት፡
 20 ተክለ፡ ጊዮርጊስ፡ መጠነ፡ መንግሥቶሙ፡ ለዳዊት፡ ወሰሎሞን፡ ወኃዘን፡ በተሰ
 ዶቱ፡ እስመ፡ ብሔረ፡ ባዕድ፡ እመንግሥቱ ። ወንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡
 ፍትወ፡ መንግሥት፡ ይመስሎ፡ ለኡብርሃም፡ አቡሁ፡ ዘነበረ፡ በከነዓን፡ ነግደ፡ ወፈላ
 ሴ፡ ወከማሁ፡ ነበረ፡ ውእቱኒ፡ ነግደ፡ ወፈላሴ፡ ውስ*ተ፡ ሀገሩ፡ አምባሰል፡ ወተመ 520b
 ሰለ፡ ከመ፡ ዘአኮ፡ ንጉሥ፡ ዘመልዕልተ፡ ኹሉ፡ ወፈጸመ፡ ዘይቤ፡ መጽሐፍ፡ ኩኑ፡
 25 ከመ፡ ነግደ፡ ወፈላሴ፡ ወከመ፡ ድኩም ። ዓዲይመስሎ፡ ለያዕቆብ፡ ዘተሰደ፡ ወሐረ፡
 ሶርያ፡ ወድኅረ፡ ተመይጠ፡ ውስተ፡ ሀገሩ፡ ከነዓን፡ ወከማሁ፡ ውእቱኒ፡ ተመይጠ፡
 እምተሰዶ፡ ኅበ፡ መንግሥቱ ። ወካዕቦ፡ ይመስሎ፡ ለዘሩብቤል፡ ንጉሠ፡ ጄኤል፡ እምድ
 ኅረ፡ ልሀቀ፡ ወወጽአ፡ ወነግሠ፡ በኢየሩሳሌም፡ ሟወፀግመተ፡ ወከማሁ፡ ተመይጠ፡
 ውእቱኒ፡ እምአምባሰል፡ ወነበረ፡ ዲቦ፡ መንበሩ፡ ዘወርቅ ። አምባሰልሰ፡ ትመስላ፡
 30 ለባቢሎን፡ ሀገረ፡ መከራ፡ ጐንደርኒ፡ ሀገረ፡ መንግሥቱ፡ ትመስላ፡ ለኢየሩሳሌም ።
 ወትቤ፡ እምብዝኃ፡ ፍቅሩ፡ ደብረ፡ ሊባኖስ፡ ይሕየወኒ፡ ይሕየወኒ፡ ንጉሥየ፡ ተክ
 ለ፡ ጊዮርጊስ፡ ብዙኃ፡ መዋዕለ፡ እስመ፡ ውእቱ፡ አብ፡ ለዕንላ፡ ማውታ፡ ወመኩን
 ኖን፡ ለዕቤራት ። ወልዑለ፡ ሀብት፡ ራስ፡ አሊ፡ ይመስሎ፡ ለሶምሶን፡ ናዝራዊ፡ ዘረከ
 ቦ፡ መዓረ፡ ውስተ፡ አፈ፡ አንበሳ፡ ወከማሁ፡ ሎቱኒ፡ ቦአ፡ ንሕብ፡ ውስተ፡ ሐይመቱ፡

ወአዕረፈ፡ ውስተ፡ መዝገበ፡ ልብሱ፡ ዝኒ፡ ዓቢይ፡ ነገር፡ ውእቱ፡ ወያኤምር፡ ብዝ
 ኃ፡ ከንኖቱ። ወዓዲ፡ ይመስሎ፡ ለጊዲዎን፡ እስመ፡ በከመ፡ ጊዲዎን፡ ፈተና፡ ለም
 ድር፡ ወርእያ፡ በኩናት፡ ከማሁ፡ ውእቱኒ፡ ፈተና፡ ለዘብል፡ ሀገረ፡ አሕዛብ፡ ወርእያ፡
 በኩናት፡ ወአዕተተ፡ ኃያላኒሃ፡ ወረስያ፡ ሀገረ፡ ዘዘአሁ፡ ወካዕበ፡ ናስተማስሎ፡ በዳ
 ዊት፡ ርእሰ፡ ኃያላን፡ ዘይቤ። ንዑስ፡ አነ፡ እምአኃውዮ። ወወሬዛ፡ በቤተ፡ አቡዮ። 5
 ወዓዲ፡ ይቤ፡ አኃውዮስ፡ ሠናያን፡ ወልሂቃን። ወኢሠምረ፡ በሙ፡ እግዚአብሔር።
 እስመ፡ ከማሁ፡ ንዑስ፡ እምአኃዊሁ፡ ወዓብዮ፡ በሀብቱ፡ ወመልዓ፡ ውስተ፡ ነሉ፡
 አጽናፈ፡ ዓለም። ወናስተማከሎ፡ በኢዮስያስ፡ ዘአውዓያ፡ ለሰማርያ፡ ወአጥፍዓ፡
 521 a ምህራማተ፡ ጣዖታት፡ ወከማሁ፡ ውእቱኒ፡ አው*ዓያ፡ ለኦና፡ ብሔረ፡ አረሚ፡ ወ
 አመዝበረ፡ ምህራመ፡ ተንባላት፡ ወካዕበ፡ ናስተማስሎ፡ በዳንኤል፡ ማእምረ፡ ፍት 10
 ሕ፡ ዘይቤ፡ እምአዕሩግኒ፡ ጠበብኩ፡ እስመ፡ በከመ፡ ዳንኤል፡ ቤዘዋ፡ በፍትሐ፡
 ለእስራኤላዊት፡ ወለት፡ እምእደ፡ ሐሳውያን፡ ረበናት፡ ከማሁ፡ ውእቱኒ፡ ቤዘዋ፡
 ለዓለም፡ እምእደ፡ ዓማዕያን፡ ዘውእቶሙ፡ ቸፍቶች፡ ወእምእደ፡ ተአጋልያን፡
 ዘውእቶሙ፡ ወምበዶች። ወእምብዝኃ፡ ሠናይቱ፡ ዘገብራ፡ ለንጉሠ፡ ነገሥት፡ ተ
 ክለ፡ ጊዮርጊስ፡ ይቤ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ አሊሃ፡ አፍቀርኩ፡ ወቢ 15
 ረሌሃ፡ ጸላዕኩ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ያዕቆብሃ፡ አፍቀርኩ፡ ወኢሳውሃ፡ ጸላዕኩ።
 ወእምይናጭ፡ ግዕዙ፡ ወኃደሩ፡ በገነት። ወእምገነት፡ ግዕዙ፡ ወኃደሩ፡ በይባባ፡
 ወበሀዩ፡ ኃደሩ፡ ሰቡዓ፡ ዕለታተ፡ እንዘ፡ ይትማከሩ፡ ነሎ፡ ዘይከውን፡ ወበሀዩ፡
 ሢምዎ፡ ለደጅ፡ አዝማች፡ ገድሉ፡ ጸገዴ፡ ደጅ፡ አዝማችነት፡ ምስለ፡ ዋልቃይት፡
 በጅርንድነት፡ ምስለ፡ ጠራስምባ፡ አዛገርነት፡ ወበሀዩ፡ አዘዝምሙ፡ ወአብሀምሙ፡ 20
 ለደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ወለደጅ፡ አዝማች፡ ገድሉ፡ ከመ፡ ይሐሩ፡
 ኅብ፡ እህጉሪሆሙ፡ ወሐሩ፡ መንገለ፡ ደንገል፡ በር። ወእሙንቱ፡ ንጉሠ፡ ነገሥት፡
 ተክለ፡ ጊዮርጊስ፡ ሠናዩ፡ መንግሥት፡ ወመከንን፡ ፍቅር፡ ራስ፡ አሊ፡ አምሳሊሁ፡
 ለሰሎሞን፡ እስመ፡ በከመ፡ ሰሎሞን፡ ከኩና፡ ለምድር፡ እምዳን፡ እስከ፡ ቤርሳ
 ቤሀ፡ ወእምጢግሮስ፡ እስከ፡ ኢፍራጥስ፡ ከማሁ፡ ውእቱኒ፡ ከኩና፡ ለምድር፡ 25
 እምሥራቅ፡ እስከ፡ ምዕራብ፡ ዘውእቶሙ፡ አዳል፡ ወጎጃም። ወገብሩ፡ ፍኖ
 ቶሙ፡ እመንገለ፡ ድልድይ፡ ግዕዙ፡ ወኃደሩ፡ ድልድይ፡ ወአደውዋ፡ ለፍኖተ፡
 ዓባይ፡ ሌሊተ፡ ወመዓልተ፡ እምብዝኃ፡ ሠራዊቶሙ፡ እስመ፡ አልቦቱ፡ ኅልቆ፡
 ለብዝኃ፡ ሠራዊቶሙ፡ ወኃደሩ፡ በአድያመ፡ ደራ፡ ዘውእቱ፡ ደወል፡ ወእንዘ፡
 521 b ሀሎ፡ በይባባ፡ ራስ፡ ዓሊ፡ ተሰብሐ፡ ብ*ዙኃ፡ እምብዝኃ፡ ሠናይቱ፡ ዘገብራ፡ ለ 30
 ሜጮች፡ እስመ፡ ኃደገ፡ ሎሙ፡ ዘሀሎ፡ በውስተ፡ ብሔሮሙ፡ ጸባሕተ፡ ዘሀሎ፡
 ዘውእቱ፡ ሸሕ፡ ወቄት፡ በዝኒ፡ ይመስሎ፡ ለእግዚአብሔር፡ ፈጣሪሁ፡ ልዑለ፡ ስም፡
 ወልዑለ፡ ምሳሌ፡ ዘይቤሎ፡ ለመገገዕ፡ ወልድዮ፡ ሃይማኖትክ፡ አሕዩወተክ።
 ወተኃደገ፡ ለከ፡ ኃጤአትክ። ወዓዲ፡ ተሰብሐ፡ በተፈልጦቱ፡ እምደጅ፡ አዝማች፡

ወልደ፡ገብርኤል፡ ወእምደጅ፡ አዝማች፡ ገደሉ፡ ወእም፡ ከሎሎ፡ መኳንንት፡
 እለ፡ ተጋብኦ፡ በፍቅር፡ ወበሰላም፡ ወእምደወል፡ ግዕዙ፡ ወኃደሩ፡ በተዐባሪ፡ ወ
 እምህየ፡ ግዕዙ፡ ወኃደሩ፡ ለበጥ፡ ወእምለበጥ፡ ግዕዙ፡ ወኃደሩ፡ ሾተል፡ ሜዳ።
 ወእምህየ፡ ግዕዙ፡ ወኃደሩ፡ አሪንጎ፡ በሰለመ፡ እግዚአብሔር ። ። ።
 5 ወገብሩ፡ ትዕይንት፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመኣከ፡ ኃይሉ፡ ራስ፡
 አሊ፡ ወበህየ፡ ከነ፡ ሹመት፡ ሸረት፡ ወተሠይመ፡ ደጅ፡ አዝማች፡ ገልሞ፡ ትቃቅን፡
 ብላቴንጌትነት፡ ዘበለሳ፡ አደራ፡ ገብርኤል፡ ግራ፡ አዝማችነት፡ በሬንቶ፡ ጎልጃ፡
 ቀኝ፡ አዝማችነት፡ አበጋዝ፡ ንጉሤ፡ ሊቀ፡ መኳሰነት፡ ከዩጁ፡ የሻለቅነት፡ ጋራ፡
 ከወራቦ፡ በጅሮንደት፡ ምስለ፡ ላስቲ፡ ከንቲባ፡ አያደር፡ የራስ፡ ምቅማጥነት፡ ም
 10 ስለ፡ ከንቲብነት፡ ወእምቤተ፡ መንግሥትሂ፡ ተሠይመ፡ ሊጋባ፡ ተሸሽጎ፡ ከነሳ፡ የ
 ሻለቅነት፡ ወንድ፡ አፍራሽ፡ ወርቅ፡ ሰቀላ፡ የሻለቅነት፡ ወኅኒት፡ ክንፉ፡ አዳራሽ፡
 አዘገርነት፡ ወከሎመ፡ መኳንንት፡ ተሠይመ፡ በበ፡ በሐውርቲሆመ፡ ወደጅ፡ አዝ
 ማች፡ ኃይሉሰ፡ ዓበየ፡ ተሠይሞ፡ ወአገበርዎ፡ ብዙኃ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ ወሠናየ፡ ምክር፡ ራስ፡ አሊ፡ ምሉዓ፡ ግርማ፡ እስመ፡ ለሊሆመ፡ የአምሩ፡
 15 እንተ፡ ረከበቶ፡ ም፡ በይእቲ፡ ምድረ፡ ቆማ፡ ወወእቱ፡ ዘአንበለ፡ ጥቅማ፡ ወኢተ
 ፈልጠ፡ በከሉ፡ ዘመቻሆመ። ወለሊሁስ፡ ዓበየ፡ ወኢተሰ*ይመ፡ ወይቤ፡ አዕርፍ፡ 522a
 ኅደጠ፡ መዋዕለ፡ በውስተ፡ ቤትየ ። ወዘንተስ፡ ዘይቤ፡ በእንተ፡ ምግሁ፡ ብዙኅ፡ እ
 ስመ፡ ምግመ፡ ብዙኃ፡ እኒዘ፡ እምወርኃ፡ ነሐሴ፡ እስከ፡ ወርኃ፡ ሚያዝያ፡ ፫አውራ
 ኃ፡ ምግመ፡ በሕቲቱ፡ በሩደታ፡ ለብሔረ፡ ቆማ፡ ወእለኒ፡ ተርፉ፡ አውራኃ፡ ኢተ
 20 ፈልጠ፡ እምአጋዕዝቲሁ፡ ዘውእቶሙ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወግ
 ፋመ፡ ድምጽ፡ ራስ፡ አሊ፡ ወእንበይነ፡ ዝንቱ፡ ፈተወ፡ ዕረፍተ፡ እመተሠይሞ፡
 እስመ፡ ተሠይሞ፡ ም፡ ውእቱ፡ ወባሕቱ፡ ኢያዕረፈ፡ ጄዕለተ፡ ውስተ፡ ቤቱ ። ንግ
 ባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር። ወእምድኅረ፡ ከነ፡ ሹመት፡ ሸረት፡ ተርፈ፡ ንጉሠ፡ ነገ
 ሥት፡ ተክለ፡ ጊዮርጊስ፡ ምስለ፡ ደቀ፡ ጽርሐ፡ በአሪንጎ፡ መዲናሆመ፡ ለአበዊሁ።
 25 ወሐረ፡ ራስ፡ አሊ፡ ኅበ፡ ገረገራ፡ መዲናሁ፡ ወግዕዝ፡ እምገረገራ፡ ወወረደ፡ መንገለ፡
 ብሔሩ፡ ወልድያ፡ ወእንዝ፡ ህሎ፡ ራስ፡ አሊ፡ በወልዳያ፡ ሐረ፡ ደጅ፡ አዝማች፡ ኃይ
 ሉ፡ እምነ፡ ሀገሩ፡ ቤገምድር ። ዘውእቱ፡ እስቲ፡ ኅበ፡ ፍቁሩ፡ ራስ፡ አሊ፡ ወምስሌሁ፡
 ወረዱ፡ ወልዳያ፡ ራስ፡ ኃይሉ፡ ወአለቃ፡ ኪዳነ፡ ማርያም፡ ዘልደታ፡ ወካልዓንሂ፡
 ፍቁራኒሁ፡ ለደጅ፡ አዝማች፡ ኃይሉ ። ወአሜሃ፡ ተወክፎ፡ ራስ፡ አሊ፡ ሠናየ፡ ተወ
 30 ክፎተ፡ በከመ፡ ይትዌከፍ፡ አብ፡ ወልደ፡ ፍቁርኒ፡ ፍቁር፡ ወገብረ፡ ዓቢይ፡ ፍሥሐ፡
 በምጽአቱ፡ እስመ፡ ዓቢይ፡ መከንን፡ ውእቱ ። አኮ፡ በምጽአቱ፡ በሕቲቱ፡ ዘተ
 ፈሥሐ፡ ራስ፡ አሊ፡ አላ፡ እስመ፡ አእመረ፡ ከመ፡ ረሰዮ፡ ዘመደ፡ ወቀላልዔ፡ ወኃ
 ደገ፡ ከሎ፡ ሕሊናሁ፡ በላዕሌሁ ። ወእንበይነ፡ ዝንቱ፡ ተፈሥሐ፡ ፈደፋደ፡ ወአ
 ልበሶ፡ ልብሰ፡ ዘየሐይድ፡ ዓይነ፡ ወአቅነቶ፡ መጥሕተ፡ ዘወርቅ፡ በከመ፡ ሥርዓተ፡

መኳንንት፡ እለ፡ እምቅድሜሁ፡ ወነበረ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ በብዙኅ፡ ፍግዳ፡
 ወፍሥሐ፡ አሠረ፡ ወሰኑዩ፡ መዋዕለ ። ወለራስ፡ አሊሰ፡ አ.መሰሎ፡ ዘኃደረ፡ አሐ
 522b ተ፡ ዕለተ፡ በእንተ፡ ፍቅሩ ። ወእምዝ፡ ተሰምዓ፡ ተጓሕልዎ* ቶሙ፡ ለራሉ፡ ኃይሉ፡
 ወለደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ። እምደኅረ፡ ተካዩዱ፡ ወተመሐሉ፡ በጽ
 ኑዕ፡ ከ.ዳን፡ ወዓቢይ፡ መሐላ፡ ወነሰቱ፡ ጥቅመ፡ መሐላሆሙ፡ ዘኢይደልዎ፡ ተነ 5
 ሥቶ፡ በከመ፡ ነሰቱ፡ ዓላውያን፡ ደቂቀ፡ ቃዩል፡ ጥቅመ፡ መሐላሆሙ፡ በአርሞን፡
 ምስለ፡ እግዚአብሔር ። ወእንበይነ፡ ዝንቱ፡ አምረርዎ፡ ለእግዚአብሔር፡ ወአም
 ዕዕዎ ። ወአሜሃ፡ በወርኃ፡ ግንቦት፡ እንዘ፡ ሀሎ፡ ራስ፡ አሊ፡ መኰንነ፡ ፍትሕ፡ ወር
 ትዕ፡ በሀገሩ፡ ወልድያ፡ መጽኢ፡ ራስ፡ ኃይሉ፡ እምነ፡ ሀገሩ፡ ጎጃም፡ ኅበ፡ ጎንደር፡
 ከመ፡ ያንግሥ፡ ንጉሠ፡ ዘሀሎ፡ ኅቤሁ፡ ኃዲ፡ ነሎ፡ መሐላሁ፡ ወረሲኦ፡ ነሎ፡ 10
 ነገረ፡ ዘተጠወቀ፡ ቦቱ ። ወአሜሃ፡ ሖረ፡ ዘተከዘዘ፡ እምኅበ፡ ንጉሠ፡ ነገሥት፡ ተ
 ክለ፡ ጊዮርጊስ፡ ዕጉሠ፡ መከራ፡ ወኅዱዳ፡ ልብ፡ ዘተከዘዘ፡ ወይብል፡ ናሁ፡ መጽ
 ኢ፡ ራስ፡ ኃይሉ፡ ኃዲ፡ ነሎ፡ መሐላሁ፡ ከመ፡ ያንግሥ፡ በላዕሌዩ ። ወሶበ፡ ስምዓ፡
 ራስ፡ አሊ፡ ዘንተ፡ ነገረ፡ ሰሐቀ፡ ወይቤ፡ ኢሰምዳኑ፡ ራስ፡ ኃይሉ፡ ዘይቤ፡ መጽሐፍ፡
 ዑቆ፡ ኢተክብለ፡ ዳግመ፡ ወእምዝ፡ ዘዩአኪ፡ ኢይርከብከ፡ ወአሜሃ፡ ተምዓ፡ 15
 በመንፈሱ፡ በከመ፡ ተምዓ፡ ሳኦል፡ ንጉሠ፡ እስራኤል፡ አመ፡ ዕርገተ፡ ናኦስ፡
 አሞናዊ፡ መንገለ፡ ኢያቢስ፡ ዘገለዳድ ። ወከመ፡ ተምዓ፡ ሳሙኤል፡ እስራኤላዊ፡
 አመ፡ ሰጠጠ፡ ሳኦል፡ ንጉሠ፡ እስራኤል፡ ከማሁ፡ ውእቱ ። ከማሁ፡ ውእቱኒ፡ ተ
 ምዓ፡ አመ፡ ሠጠጠ፡ ልብሰ፡ መሐላሆሙ፡ ዘተክድኑ፡ ቦቱ ። ወአመ፡ ቦኦ፡ ራስ፡
 ኃይሉ፡ ኅበ፡ ጎንደር፡ እኔዘ፡ ንጉሠ፡ ቦኦ፡ ደጅ፡ አዝማች፡ ገብሬ፡ ወኃደረ፡ ምስለ፡ 20
 ራስ፡ ኃይሉ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ወአሰርሂ፡ ኃብረ፡ ምስሌሆሙ፡ ወአደራ፡
 ገብርኤልሂ፡ ተጓሕለዎሙ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወለራስ፡ አሊ፡
 መልአከ፡ ኃይሉ፡ ወባሕቱ፡ ለእመ፡ ተጓሕለወ፡ ርእሶሂ፡ ኢበቀኅዳ፡ ወጸላዕቶሂ፡
 523a ኢጎድዳ፡ * ወአሜሃ፡ ጎዩ፡ መሳፍንት፡ ዘውእቶሙ፡ ቀኝ፡ አዝማች፡ ጎልጃ፡ ወከ
 ንቲባ፡ አያደር፡ ሊቀ፡ መኳስ፡ ንጉሤ፡ ወበጅሮንድ፡ ከዎ፡ ዩሻለቃ፡ ተሸሸጎ፡ ዩሻ 25
 ለቃ፡ ወንድ፡ አፍራሽ፡ ኃሻ፡ ጅግሬ፡ ዩሻለቃ፡ ጊጋር፡ ወባላምባራስ፡ አጽቁ፡
 ወመጽኢ፡ ኅበ፡ ንጉሥሙ፡ ተክለ፡ ጊዮርጊስ፡ ወሰፈሩ፡ በአመድብር፡ ወንጉሥ
 ሰ፡ ተክለ፡ ጊዮርጊስ፡ ከኖሙ፡ ዐወነ፡ ወምስካዩ፡ ወምዕራፈ፡ ለወዓልቱ፡ ከመ፡
 ድንጋገ፡ ባሕር፡ ወከመ፡ መርዕ፡ ዘያረስዮ፡ ለሐመር፡ ወይቤሎሙ፡ ንጉሠ፡ ነገሥ
 ት፡ ተክለ፡ ጊዮርጊስ፡ ለወዓልቱ፡ ኢትኅልፉ፡ እምዝዩስ፡ እመ፡ መጽኢ፡ ብነ፡ ንት 30
 ቃተል፡ ምስሌሆሙ፡ ወእመኒ፡ ኢመጽኢ፡ ብነ፡ ነሐውር፡ ኅቤሆሙ፡ ወበዘከመዝ፡
 ግብር፡ አጽንዓ፡ ልቦሙ፡ ለሠራዊቱ፡ ወወሀቦሙ፡ ጸጥታ ። ወእምዝ፡ ወጽኢ፡
 ራስ፡ አሊ፡ ኅበ፡ ገረገራ፡ ሶበ፡ አእመረ፡ ከመ፡ መጽኢ፡ ራስ፡ ኃይሉ፡ ኅበ፡ ጎንደር፡ ።
 ራስ፡ ኃይሉኒ፡ ሶበ፡ ሰምዓ፡ ከመ፡ መጽኢ፡ ራስ፡ አሊ፡ ኅበ፡ ገረገራ፡ ወጽኢ፡ እም

ጎንደር፡ በሌሊት፡ ከመ፡ ሠራቁ፡ ወኢ፡ ገብረ፡ ምንተኒ፡ በጎንደር፡ ወኃደገ፡ ከሎ፡
 ነገረ፡ ዘመጽአ፡ ቦቱ፡ ዝሰ፡ ሐዊር፡ ተደኅሎ፡ ይመስል፡ ባሕቱ፡ ኃይገ፡ ንጉሠ፡ ም
 ስለ፡ ቀኝ፡ አዝማች፡ ከብቱ፡ ወደጅ፡ አዝማች፡ ገብሬ፡ መፍቀሬ፡ ዓመ፡ ምስለ፡
 ካል፡ ምስ፡ መኳንንት ። ወሶበ፡ ሰምዓ፡ ራስ፡ አሊ፡ ከመ፡ ጎዮ፡ ራስ፡ ኃይሉ፡ ኃዲጎ፡
 5 ንጉሠ፡ ሰሐቀ፡ ወይቤ፡ ምጽአቱሰ፡ በእንተ፡ ምንት፡ ወሐረቱሰ፡ በእንተ፡ ምንት፡
 ወይቤ፡ ዝሰ፡ ዛውዓ፡ ሕፃናት፡ ይመስል ። ወአሜሃ፡ እንዘ፡ ሀሎ፡ ውአቱ፡ በገረገራ፡
 ፈነወ፡ መኳንንቲሁ፡ ዓበይተ፡ ዘውእቶሙ፡ ደጅዝማች፡ ኃይሉ፡ ከእምቤተ፡ ነገ
 ሥት፡ ወፊታውራሪ፡ ሰዲቅ፡ ወደጅ፡ አዝማች፡ ጉግሣ፡ ወልደ፡ እኅቱ፡ ወቀኝ፡
 አዝማች፡ ጎልጃ፡ ወግራ፡ አዝማች፡ አሊ፡ ጋዝ፡ ወደጅ፡ አዝማች፡ ገልሞ፡ ወደጅ፡
 10 አዝማች፡ አሊ፡ ዮርሼ፡ ወአቤቶ፡ ሰጅ፡ ወከሎሙ፡ ገበዋሆች፡ ዘውእቶሙ፡ አቤ
 ቶ፡ ጉልማሴ፡ አቤቶ፡ ባይቀማኝ፡ ወከሎሙሰ፡ *ቤገምድር፡ ዘውእቶሙ፡ ቤገም 523 b
 ድር፡ አዝማች፡ ፈንታ፡ ወአቤቶ፡ ትኩ፡ ዘጉና ። ወአቤቶ፡ አሜስያስ፡ ወከሎሙ፡
 ሠራዊት፡ ዘእምታሕተ፡ ጨጨሆ ። ወእልክቱኒ፡ መኳንንት፡ እለ፡ ዘከርናሆሙ፡
 ቅድመ፡ ሐፋ፡ ኅብረ፡ ኅብ፡ ጎንደር፡ ወአሜሃ ፡ ተዘርወ፡ ከሎሙ፡ መኳንንት፡
 15 እለ፡ ሀለወ፡ ውስተ፡ ጎንደር ። ወቀኝ፡ አዝማች፡ ከብቱ፡ ሐረ፡ መንገለ፡ ደምበያ፡
 ወበጽሐ፡ እስከ፡ ቁላተ፡ በለስ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ዘቁላ፡ ግርምት፡ ለርጉ
 ማን ። ወንጉሥኒ፡ ኢያሱ፡ አመልዓ፡ ፍኖቶ፡ መንገለ፡ ወገራ፡ ምስለ፡ ደጅ፡ አዝማ
 ች፡ ገብሬ፡ ወምስለ፡ ካል፡ ምስ፡ መኳንንቲሁ፡ ወከመ፡ ብዝሆሙሰ፡ ኢይደልሞሙ፡
 ተደኅሎ፡ እስመ፡ አልቦቱ፡ ጉልቀ፡ ለብዝኃ፡ ሠራዊቶሙ፡ ወባሕቱ፡ ያኤምር፡
 20 ተደኅሎቶሙ፡ በፍርሃት፡ ተመውጥቶሙ፡ እንተ፡ ደኃሪ፡ ዓመት ። በከመ፡ ይቤ፡
 መጽሐፍ፡ ትበው፡ ሀገረነ፡ ወትመው፡ ነገሥታቲነ፡ እስመ፡ ወደዮ፡ እግዚአብ
 ሔር፡ ፍርሃተ፡ ውስተ፡ ልብነ ። ወበእንተዝ፡ ፈርሁ፡ ወመምዑ፡ ወተስዜዩ፡ ለለአ
 ሀገራሆሙ፡ ወእሉኒ፡ መኳንንቲሆሙ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ አመ
 ልዑ፡ ፍኖቶሙ፡ መንገለ፡ ደምበያ፡ ወበጽሐ፡ እስከ፡ ሰቀልት፡ ወብዙኃን፡ ሰብእ፡
 25 እለ፡ ኃልቁ፡ በመጥባሕት ። አልሆምትኒ፡ ወአባግዕ፡ ኢተርፋ፡ ወአብያተ፡ ክርስቲ
 ያናትኒ፡ ተመዝበራ ። ወቀኝ፡ አዝማች፡ ከብቱኒ፡ ጎዮ፡ ወኢተኃብዓ፡ ወኢተዓ
 ውቀ፡ እመካኑ፡ ዘሀሎ፡ ቦቱ፡ ወአሜሃ ፡ ተመይጡ፡ ኅብ፡ ጎንደር ። ሶበ፡ ሰምዑ፡
 ምጽአቶ፡ ለደጅ፡ አዝማች፡ ገብሬ፡ ከመ፡ ይርድአ፡ ለቀኝ፡ አዝማች፡ ከብቱ ።
 ወአመ፡ ሰምዓ፡ ግብአቶሙ፡ ኅቤሁ፡ ተመይጠ፡ ድኅሪተ ። ወበጽሐ፡ ኅብ፡ ሀገሩ፡
 30 ስሜን፡ እመቦ፡ ብእሲ፡ ዘይሴአሎሙ፡ ወይብሎሙ፡ አኮኑ፡ ውእቱ፡ ዘመጸእክ
 ሙ፡ ከመ፡ ትትታተሉ፡ ወታንግሠ፡ ንጉሠ፡ ወትኩኑ፡ መሳፍንተ፡ ላዕለ፡ ከሉ፡ አሀ
 ጉር ። ምንተ፡ እምአውሥኡ፡ ራስ፡ ኃይሉ፡ ወደጅአዝማች፡ ገብሬ፡ ወቀኝ፡ አዝ 524 a
 ማች፡ ከብቱ፡ እስመ፡ ይቤሉ፡ ኢንርአይ፡ ገጸ፡ ጸላዕትነ፡ ይመጽኡ፡ እንዘ፡ ይርኅቆ
 ሞሙ፡ ወይጎይዩ፡ እንዘ፡ ይቀርብሞሙ፡ ወእመንቱሂ፡ መኳንንቲሁ፡ ለንጉሠ፡

ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ዘውእቶሙ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወፊታውራሪ፡
 ስዲቅ፡ ወደጅ፡ አዝማች፡ ገልሞ፡ ወደጃዝማች፡ ጉግሰ፡ ወከንቲባ፡ አያዳር፡
 ወኰሎሙ፡ መኳንንት፡ እለ፡ ዘከርናሆሙ፡ ቅድመ፡ ተለወ፡ ድኅሬሁ፡ ለደጅ፡ አዝ
 ማች፡ ገብሬ፡ ወለንጉሥኒ፡ ኢያሱ፡ ወበጽሑ፡ እስከ፡ ዳራ፡ ወከረሙ፡ በሀየ፡
 ወውእቱስ፡ ደጅ፡ አዝማች፡ ገብሬ፡ ተሰቅለ፡ መልዕልተ፡ ደብሩ፡ ዘውእቱ፡ ሰገነት፡ 5
 ዝሰ፡ ነገር፡ ዘገብርዎ፡ መኳንንት፡ ዓቢይ፡ ውእቱ፡ እስመ፡ ገብሩ፡ ዓቢይ፡ ኃይለ፡
 እንዘቦ፡ ንኑሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ በአሪንጎ፡ ወመልአከ፡ ኃይሉ፡ ራስ፡
 አሊ፡ እንዘ፡ ሀሎ፡ በገረገራ፡ ወከልዕዎሙ፡ ተራክቦ፡ ለደጅ፡ አዝማች፡ ገብሬ፡ ወለ
 ቀኝ፡ አዝማች፡ ከብቲ፡። ይትርፍሰ፡ ተራክቦ፡ ዜናዊ፡ ከልዕዎሙ፡ በከመ፡ ከልዕዎ፡
 ለበሔሞት፡ አድባራት፡ ድኅኃን፡ ከመ፡ ኢይኅልፍ፡ እምከሐ፡ ኅበ፡ ዝዩ፡ ከማሁ፡ 10
 እሙንቱሂ፡ ከልዕዎሙ፡ ከመ፡ ኢያስተኃልፉ፡ እደ፡ ዜናሆሙ፡ ጅግበጅ፡ አድባራት
 ሰ፡ እሙንቲ፡ ጽኑዓን፡ እለ፡ ኢያንቀለቅሉ፡ ውእቶሙ፡ ደጅ፡ አዝማች፡ ኃይሉ፡
 ወፊታውራሪ፡ ሰዲቅ፡ ዘከልዕዎ፡ ለደጅ፡ አዝማች፡ ገብሬ፡ ከመ፡ ኢይኅልፍ፡ ኅበ፡
 ጎንደር፡ ወሰቀልዎ፡ መልዕልተ፡ ፀድፍ፡ ከመ፡ ሀየል፡ ወዐብዕዎ፡ ለሀገሩ፡ እስከ፡
 ሸዋዳ፡። ናምጽእኬ፡ ኅዳጠ፡ ምሳሌ፡ በከመ፡ ተክሀለነ፡ እምግብረ፡ እስክንድር፡ 15
 መቄዶናዊ፡ እስመ፡ እሰክንድር፡ መቄዶናዊ፡ ረከበ፡ ጅግብረ፡ ጥበቦሙ፡ ለደቂቀ፡
 ያፌት፡ ዘውእቱ፡ ሥዕለ፡ ብርት፡። ወነሥኦ፡ እምዘ፡ አንበርዎ፡ ወአንበር፡ ማዕከለ፡
 ጄአድባራት፡ ዘአስተቃረቦሙ፡ በጸሎቱ፡ ወረሰዮ፡ ዘይከልዎሙ፡ ለደቂቀ፡ ያፌት፡።
 እስክንድርሰ፡ ንጉሠ፡ ጥበብ፡ ውእቱ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ሥዕለ፡
 524 b ብርት፡ ውእቱ፡ ራስ፡ አሊ፡ * ዘአንበር፡ ወሢሞ፡ ማዕከለ፡ አድባራት፡ ወረሰዮ፡ ዘይ 20
 ከልዕ፡ ቦቱ፡ አጽራሪሁ፡ ወበድምፀ፡ ዘያስተፊሥሕ፡ ኰሎ፡። አድባራትሰ፡ ጄዘማ
 ዕከሌሆሙ፡ ሥዕለ፡ ብርት፡ ውእቶሙ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወፊታውራሪ፡
 ሰዲቅ፡ ዘዘረውዎሙ፡ ለደጅ፡ አዝማች፡ ገብሬ፡ ወለቀኝ፡ አዝማች፡ ከብቲ፡። ደቂቀ፡
 ያፌትሂ፡ ውእቶሙ፡ ሰብአ፡ ጎጃም፡ ወሰብአ፡ ዳሞት፡ ወሰብአ፡ ሜጨ፡ ወአገው፡።
 ዘይጎይዩ፡ በድምፀ፡ ሥዕለ፡ ብርት፡ ዘውእቱ፡ ራስ፡ አሊ፡ ርእሰ፡ መኳንንት፡ ብዝ 25
 ኅሞ፡ ከመ፡ ኅሞ፡ ባሕር፡ ወከዋክብት፡ ፍርሃቶሙሰ፡ ዘአልቦ፡ መስፈርት፡። ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡። ወኮነት፡ ወገራ፡ በድወ፡ ወተመገበራ፡ አብያተ፡
 ክርስቲያናት፡ እለ፡ በውስቲታ፡ ተሐንጎ፡ እስከ፡ ቦባ፡ ሀገረ፡ ብርትዬ፡ ዘአመገበራሰ፡
 ደጅ፡ አዝማች፡ ገብሬ፡ ውእቱ፡ እስመ፡ ለእመ፡ ውእቱ፡ ኢዓመዎ፡ ለንጉሥ፡ እም
 ኢፈነዎሙ፡ ራስ፡ አሊ፡ ለመኳንንቲሁ፡ ዓበይት፡። ወገራኒ፡ እም፡ ኢተመገበረት፡ 30
 በለሳኒ፡ ዘማሰነት፡ በምክንያተ፡ ወልደ፡ ሥላሴ፡ ወደምበያ፡ በምክንያተ፡ ቀኝ፡ አዝ
 ማች፡ ከብቲ፡ ወእልቦ፡ ሀገር፡ እምአሀገራት፡ ዘኢማሰነ፡ ወኢጠፍዓ፡። ወአልቦ፡
 አብያተ፡ ክርስቲያናት፡ ዘኢተመገበራ፡ እመቦ፡ ብእሲ፡ ዘይነብብ፡ ወይጽሕፍ፡ እከ
 ዮሙ፡ ለሠራዊተ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወለሠራዊተ፡ ራስ፡ ዓሊ፡።

ወአመዝብሮቶሙ፡ አሀጉራተ፡ እንዘ፡ ንሕነ፡ ንጽሕፍ፡ ውርዛዊሆሙ፡ ውብዝታ፡
 ሠናይቶሙ፡ ኢንግዕዘ፡ እስመ፡ ከመዝ፡ ልማድ፡ ሀሎ፡ ለጅብእሲ፡ መልአከ፡ ሕይ
 ወት፡ ይጽሕፍ፡ ጽድቅ፡ ወመልአከ፡ ሞት፡ ይጽሕፍ፡ ኃጢአቶ፡ ወበዘከመዝ፡ ግብ
 ር፡ ከረሙ፡ ወገራ፡ በከመ፡ አዘዘሙ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወንጉሥሰ፡
 5 ተክለ፡ ጊዮርጊስ፡ ሖረ፡ እም አሪንጎ፡ መንገለ፡ ዙር፡ አምባ፡ ከመ፡ ይግበር፡ ጾመ፡ ፍል
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 መጻሕፍት፡ ገብረ፡ ጾመ፡ ወጸሎተ፡ በአፈድፍዶ፡ አመ፡ ተፈጸመ፡ መዋዕለ፡ ጾም፡
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 እይዎ፡ ከመ፡ አቡሆሙ፡ ወከመ፡ እግዚአሙ፡ ለደጅ፡ አዝማች፡ ኃይሉሰ፡ ይሬሰ 25
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 ሙ፡ እለ፡ ኃብሩ፡ ምስለ፡ ራስ፡ ኃይሉ፡ እስመ፡ ይመስሎሙ፡ ዝከሉ፡ መከራሆሙ፡
 ለደጅ፡ አዝማች፡ ኃይሉ፡ ኃሎችኒ፡ እለ፡ ያፈቅሩ፡ በዊዓ፡ ሀገሮሙ፡ ይጸልዕዎ፡ ኮኑ፡
 ለደጅ፡ አዝማች፡ ኃይሉ፡ እምቅድመ፡ ትግትል፡ ። ወድኅረሰ፡ አፍቀርዎ፡ ብዙኃ፡
 እስመ፡ ዓቢይ፡ ኃይል፡ ተገብረ፡ ሎሙ፡ ። ወእምዝ፡ ተመይጡ፡ እምደምበዩ፡ ወስ 30
 ፈሩ፡ ማርያም፡ ውሀ፡ ወበህዩ፡ እንዘ፡ ሀለዉ፡ ጸብዕዎ፡ ለባላምበራስ፡ ወልደ፡
 ሥላሴ፡ ወበይእቲ፡ ዕለት፡ ወርዘዉ፡ በልሞ፡ ፋኔል፡ ወአቤቶ፡ ጎጊ፡ ወእምወዓልቱ፡
 ለደጅ፡ አዝማች፡ ኃይሉ፡ ገብርዬ፡ እንግደ፡ ወአቤቶ፡ ሰይፍ፡ የሸለቃ፡ አደሩ፡ ። ።
 ንግባዕኩ፡ ኅብ፡ ጥንተ፡ ነገር፡ ። ወአመ፡ ሰነዩ፡ በወርኃ፡ ጥቅምት ። ።

* * * * * ወጽኦ፡ ራስ፡ አሊ፡ እምገረገራ፡ ወ*ግዕዝ፡ ወኃደረ፡ የነጃ፡ ከመ፡ ይዕብዎሙ፡ 526b
 ለደጅ፡ አዝማች፡ የሱፊ፡ ዘተንሕለዎ፡ ምክንያተ፡ ተንሕልዎቱስ፡ ለደጃዝማች፡
 የሱፊ፡ እስመ፡ ለአኩ፡ ኅቤሁ፡ ራስ፡ ኃይሉ፡ ወደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡
 ወደጅ፡ አዝማች፡ ገብሬ፡ እንዘ፡ ይብሉ፡ ጽናዕ፡ ጽናዕ፡ ወኃይል፡ ወተቃተል፡ ምስሌ
 5 ሁ፡ ወንሕነኒ፡ ንረድአከ፡ ወንሁብከ፡ ሢመቶ፡ ወእንበይነ፡ ዝንቱ፡ ተንሕልዎ፡ የሱፊ፡
 ለራስ፡ አሊ፡ [ዘይቤ]፡ ቃለ፡ መጽሐፍ፡ ዘይቤ፡ ዘጌሠ፡ ለእላንቱ፡ ክብራት፡ ኅቤሆን፡
 ይገብይሁ፡ ወዘገዎ፡ ለእላንቱ፡ ክብራት፡ እምኔሆን፡ ይቀርባሁ፡ ወእንዘ፡ ይበጽሕ፡
 የነጃ፡ ተንሕልዎ፡ ካሌብ፡ ሰይፉ፡ እስመ፡ ፈነዎሙ፡ ለሠራዊቱ፡ ዘውእቶሙ፡ ደጅ፡
 አዝማች፡ ገልሞ፡ ወፊታውራሪ፡ ሰዲቅ፡ ወደደ፡ አዝማች፡ ጉግሣ፡ ወለኩሎሙ፡
 10 ሠራዊት፡ መንገለ፡ ስሜን፡ ወለመቄት፡ እዝማች፡ ወልደ፡ ሚካኤል፡ ወሰብአ፡
 መቄት፡ መንገለ፡ አይና፡ እስመ፡ ተንሥኦ፡ ያለው፡ አይቀር፡ እሸቴ፡ ምስለ፡ ላሰቶች፡
 ለደጋላስኒ፡ ወለተርቢኖስ፡ ኃይሉ፡ ምስለ፡ ኩሎሙ፡ ሰብአ፡ ስማዳ፡ ወአንዳቤት፡
 መንገለ፡ ድልድይ፡ ወእንበይነ፡ ዝንቱ፡ ተንሕልዎ፡ ካሌብ፡ ሰይፉ፡ ዘኢይገዎድዕ፡
 ተንሕልዎቱ * * * ወእምየነጃ፡ ግዕዙ፡ ወገደት፡ ወእምወገደት፡ ግዕዙ፡ ኑቤት፡ ወእም
 15 ኑቤት፡ ግዕዙ፡ ከሶ፡ አምባ፡ ወእምከሶ፡ አምባ፡ ግዕዙቅሳት፡ ወእንዘ፡ ሀለው፡ ቅሳት፡
 መጽኦ፡ ደጅ፡ አዝማች፡ አሉላ፡ ምስለ፡ ብዙኅ፡ ሠረዊት፡ ወመጽኦ፡ ሰብአ፡ የጃ፡
 ወጉራ፡ ወዎዋሬ፡ ወእመስኳ፡ መጽኦ፡ ዋግ፡ ሹም፡ አሊጋዝ፡ ምስለ፡ ብዙኅ፡ ሠ
 ራዊት፡ ወእምሀየ፡ ግዕዝ፡ ትርትርያ፡ ወበሀየ፡ ኃደረ፡ ወወዓለ፡ ወአድያሚሃ፡ ለት
 ርትርያ፡ አመዝበረ * * * ወእምሀየ፡ ግዕዝ፡ ወኃደረ፡ ደጌት፡ ወእንዘ፡ ሀሎ፡ በደጌት፡
 20 አዘዘ፡ ከመ፡ ያሠንዩ፡ ፍኖተ፡ ዘተነሥተ፡ ሙራደ፡ ዓቀብ፡ ዘይወስድ፡ ኅብ፡ መቅደላ፡
 ወበሀየ፡ መጽኦ፡ ደደ፡ አዝማች፡ የሱፊ፡ ወተራክብዎ፡ ሠራዊቱ፡ በዐ*ብዕ፡ ወቀ 527a
 ተሉ፡ እምሰብአ፡ ብዙኃነ፡ ሰብአ፡ ወእምሰብአ፡ ራስ፡ አሊ፡ ሞተ፡ ጅብእሴ፡ ዘስመ
 ብያን * * * ወእምሀየ፡ ግዕዝ፡ ወኃደረ፡ ታሕተ፡ እግረ፡ ደብር፡ ወእምሀየ፡ ግዕዝ፡ ወዳ
 ዲ፡ ወእምሀየ፡ ቦኢ፡ ደጅ፡ አዝማች፡ በጦ፡ ወአሊ፡ አባቃዊ፡ ወኩሎሙ፡ ሰብአ፡
 25 ውጫሌ፡ ወዓደር፡ ወበሀየ፡ ቦአ፡ ኅብዜ፡ እምልጎት፡ ወእምሀየ፡ ተፈትሑ፡ ጫጫ፡
 ዓቢይ፡ ደብር፡ ወተፈትሑ፡ ብዙኃን፡ አድባራት፡ ወወጽኦ፡ ሙቁሐን፡ እንዘ፡ ይት
 ፊሥሑ፡ ወበዝንቱ፡ ተመሰሎ፡ ለእግዚአ፡ ኢየሱስ፡ ክርስቶስ፡ ዘይቤ፡ አመ፡ ር
 ደቱ፡ ውስተ፡ ሲኦል፡ ዓኡ፡ እለ፡ ውስተ፡ ሞቅሕ፡ ወእለ፡ ውስተ፡ ሲኦል፡ ተከሥቱ፡
 ወእምሀየ፡ ግዕዙ፡ ወኃደሩ፡ ማዕከለ፡ ጄአድባራት፡ ዘውእቶሙ፡ ላይ፡ ጅፋ፡ ታች፡
 30 ጅፋ፡ ወበሀየ፡ ቦኢ፡ ከተሜ፡ ወኩሎሙ፡ ሰብአ፡ ወሎ፡ ዘአልቦ፡ ኅ፡ ልቀ፡ ወእም
 ሀየ፡ ግዕዙ፡ ወኃደሩ፡ መቅደላ * * * ወበሀየ፡ ቀተለ፡ ጅነፍጠኛ፡ ጅብእሴ፡ ዘላዕለ፡
 ደብር፡ ወደንገዑ፡ አሚሃ፡ ሰብአ፡ መቅደላ፡ ወተሰብረ፡ ሰላምጌ፡ ወነበረ፡ ራስ፡ አሊ፡
 ጅወርኃ፡ በመቅደላ፡ እንዘ፡ የግግታ፡ ወአሚሃ፡ ተጠወቀት፡ ብእሲቱ፡ ለደጅ፡
 አዝማች፡ የሱፊ፡ ወኃጥአት፡ ዘትበጽሕ፡ ቦቱ፡ እስመ፡ አኃዘ፡ ባቲ፡ ሙግዓ፡ ወመ

ባአ፡ ወአሜሃ፡ ፈነዎሙ፡ ለነጋድራስ፡ ጃሌ፡ ወለዋግ፡ ሹም፡ አሊጋዝ፡ መንገለ፡
 ገቦ፡ ደብር፡ ዘውእቱ፡ ሰንጎላት፡ ወበሀየ፡ ተቃተሉ፡ ብዙኃ፡ ወአመ፡ ይሌሉ፡ ሠራ-
 ዊት፡ ድኅረ፡ ቆሙ፡ ቪሆሙ፡ እንዘ፡ ይመልሁ፡ ሰይፈ፡ ወሚጥዎሙ፡ ለአጽራር፡ መን-
 ገለ፡ ድኅር፡ ወአርአዩ፡ ኃይሎሙ፡ በነሢተ፡ ቅጽር፡ ወእቱኒ፡ ራስ፡ ግሊ፡ ቆመ፡ እንት፡
 ከልዕ፡ ገጽ፡ ዘውእቱ፡ ግቢይ፡ አንቀጽ፡ ። ወተቃተለ፡ ብዙኃ፡ ወሞቱ፡ ብዙኃን፡ 5
 ሰብእ፡ በይእቱ፡ ዕለት፡ ወአሜሃ፡ ለአከት፡ ብእሲቱ፡ ወትቤ፡ ምንተ፡ ገበርኩ፡ ወም-
 ንተ፡ አበስኩ፡ ወተቤ፡ መሐረኒ፡ እግዚአ፡ መሐረኒ፡ ። ወትቤ፡ ብእሲቱ፡ ዘአልባቲ፡
 527 b ኃይል፡ ትቀትል፡ በነሢአ፡ ሙባዕ፡ ወሙግዕ፡ ። በከመ፡ ይቤ፡ አቤሌ*ሚሌክ፡ ንጉሠ፡
 አሕዛብ፡ ከመ፡ አስተርአዩ፡ መልአክ፡ እግዚአብሔር፡ ሕዝበኩ፡ ዘኢየአምር፡ ትቀ-
 ትል፡ ። ወትቤ፡ ናሁ፡ ውሉድዩ፡ ወንዋይዩ፡ ቀትልሂ፡ ዘውእቱ፡ ነፍጥ፡ ወሾተል፡ ወዘ 10
 ርቤትኒ፡ ዘውእቱ፡ ምንጻፍ፡ ናሁ፡ ኩሉ፡ ውስተ፡ እደክ፡ ባሕቱ፡ ኅድገኒ፡ ሊተ፡ ወእ-
 ሐር፡ ባሕቱ፡ ትዩ፡ ። ወይቤላ፡ ራስ፡ አሌ፡ ኢየኃሥሥ፡ ንዋዩኪ፡ ወውሉደኪ፡ በከመ፡
 ይቤ፡ አቡሁ፡ አብርሃም፡ ከለደዊ፡ አመ፡ ይቤሎ፡ ኮሎዶጎሞር፡ ንጉሠ፡ አሕዛብ፡
 ኃይጉ፡ ለክ፡ አፍራሰ፡ ወአብቅለ፡ ሀበኒ፡ ሰብአ፡ ኢይነሥእ፡ እምኔክ፡ ምንተኒ፡ ዘእን-
 በለ፡ ዘበልዑ፡ [አመኔክ]፡ ኤስከል፡ ወመምሬ፡ ውእቱኒ፡ ራስ፡ አሊ፡ እስመ፡ ውእቱ፡ 15
 ወልዱ፡ ለአብርሃም፡ ኢነሥእ፡ ምንተኒ፡ እምኔሃ፡ ። ወይቤላ፡ ሐራ፡ እኒዘኪ፡ ኩሎ፡
 ንዋዩተኪ፡ ። ወአሜሃ፡ ወጽአት፡ እመቅደላ፡ ወሐረት፡ ምስለ፡ ኩሎ፡ ንዋዩ፡ ወቦኡ፡
 አሜሃ፡ ዋግ፡ ሹም፡ አሊጋዝ፡ ውስተ፡ መቅደላ፡ ወእምድኅረዝ፡ ቦአ፡ ራስ፡ አሊ፡
 ወርእያ፡ ወአፍቀራ፡ ፈደፋደ፡ ። ወበውስቲታ፡ ገብረ፡ ሹመት፡ ሸረት፡ ወሜሞ፡ ለ-
 ባሻ፡ አሉላ፡ ደጅ፡ አዝማችነት፡ ዘአምሐራ፡ ወወሀቦ፡ ቪነፍጠ፡ ። ወእምዝ፡ ወጽአ፡ 20
 እመቅደላ፡ ወሐረ፡ መንገለ፡ በሽሎ፡ ወእምበሽሎ፡ ግዕዝ፡ ወኃደረ፡ ድብል፡ ወበ-
 ሀየ፡ መጽአ፡ ደጅ፡ አዝማች፡ የሱፊ፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ወቀርን፡ ዘውእቱ፡
 ነጋሪት፡ ወእንዘ፡ ሀሎ፡ የሱፊ፡ ወይትናበር፡ ምስለ፡ ራስ፡ አሊ፡ ተሰብረ፡ አምባሁ፡
 ዘውእቱ፡ ወገል፡ አምባ፡ ። ወነፍፀ፡ ደጅ፡ አዝማች፡ የሱፊ፡ ወትሰብረ፡ አምባሁ፡
 ቀረጥምችግ፡ ። ወግዕዝ፡ ራስ፡ አሊ፡ ወኃደረ፡ ለጋ፡ ወበሀየ፡ ተረክበ፡ ብዙኅ፡ ን 25
 ዋይ፡ ወበሀየ፡ ተረክቡ፡ አልሀምት፡ ወአባግዕ፡ ወተማኅረኩ፡ ብዙኃን፡ ሰብእ፡
 ወበሀየ፡ መጽአ፡ ደጅ፡ አዝማች፡ ቢረሌ፡ ሰቢር፡ መዋቅሕቲሁ፡ ምስለ፡ ጅወዓሊሁ፡
 ወተቀበልዎ፡ ነጋድራስ፡ ጃሌ፡ ዋግ፡ ሹም፡ አሊጋዝ፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ።
 528 a ወኮነ፡ ፍሥሐ፡ ግቢይ፡ ውስተ፡ ቤቱ፡ ለራስ፡ አሊ፡ በም*ጽአቱ፡ ለደጅ፡ አዝማች፡
 ቢረሌ፡ ወእንዘ፡ ሀሎ፡ በሀየ፡ ፈነዎ፡ ለደጅ፡ አዝማች፡ ቢረሌ፡ ምስለ፡ ብዙኅ፡ ሠ 30
 ራዊት፡ ። ወሰበርሙ፡ ለተንኮባይ፡ ወአሕልማት፡ ። ወአሜሃ፡ ቦአ፡ ደጃዝማች፡
 ሉቦ፡ ወእምዝ፡ ግዕዝ፡ ወሐረ፡ መሐዋ፡ ወኃደረ፡ ሀየ፡ ቪዕለተ፡ ። ወአመ፡ ረቡዕ፡
 ዕለት፡ ወጽአ፡ ራስ፡ አሊ፡ ለሊሁ፡ ለተቃትሎ፡ ወሶበ፡ ነበረ፡ ዲበ፡ መንበር፡
 ተፈትሐ፡ ሰቤሃ፡ ሰብአ፡ ፀብዕ፡ በነጽሮቱ፡ በዝገኒ፡ ተመሰሎ፡ ራስ፡ አሊ፡ ለሙሴ፡

መስፍን፡ ዘእስራኤል፡ እስመ፡ ሙሴ፡ ሶበ፡ ሰፍሐ፡ እደዊሁ፡ ይትመው፡ አጽራ
 ራሁ፡ ። ከማሁ፡ ውእቱኒ፡ ሶበ፡ ሰፍሐ፡ መንበር፡ ተመው፡ አጽራራሁ፡ የሱፌስ፡
 አልቦ፡ ዘተርፈ፡ ደብር፡ እምአደብራቲሁ፡ ወአልቦ፡ ዘተርፈ፡ ሀገር፡ እምአሀገ-
 ራሁ፡ ። ውእቱስ፡ ኢሀለየ፡ ዘንተ፡ አላ፡ ይቤ፡ እኳንና፡ ለወልድያ፡ ወእፀምራ፡ ለቤ
 5 ገምድር፡ ። ወእንበይነ፡ ዝንቱ፡ በጽሐ፡ ላዕሌሁ፡ ዘይቤ፡ መጽሐፍ፡ ወትወርድ፡
 ዓመፀሁ፡ ዲበ፡ ድማሁ፡ ወአሚሃ፡ ፈነወ፡ ከህናተ፡ ወቀሳውስተ፡ ወይቤ፡ መሐረኒ፡
 መሐረኒ፡ ። ወይቤ፡ መሐርኩከ፡ ወባሕቱ፡ ኢተኃድግ፡ አንተ፡ እመፀከ፡ ወአሚሃ፡
 ተወግዙ፡ በፀቀሳውስት፡ ። ከመ፡ ይወጽእ፡ እምሀገሩ፡ መሐዋ፡ ወየሐውር፡ ግሸን፡
 ወአሚሃ፡ ለአከ፡ ኅበ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወኅበ፡ ከሎሙ፡ መኳን
 10 ንት፡ እለ፡ ሀለዉ፡ በማርያም፡ ውሐ፡ ከሎ፡ ዘገብረ፡ በአምባሰል ። ወእምዝ፡ ተን
 ሥኦ፡ ወአመልአ፡ ፍኖቶ፡ መንገለ፡ ወልዳያ፡ ኃዲጎ፡ ብእሴ፡ ዘስሙ፡ ነጋድራስ፡
 ጃሴ፡ ዘያስተሣልሞሙ፡ ለደጅ፡ አዝማች፡ የሱፌ፡ ወለደጅ፡ አዝማች፡ ቢረሌ፡ ።
 ወኃደገ፡ ሎቱ፡ ለቢረሌ፡ ጀተ፡ ነፍጠ፡ ወእንዘ፡ ይበጽሕ፡ ጉድባ፡ ፈትሐሙ፡ ለከ
 ሎሙ፡ ሰብአ፡ ቤገምድር ። ወለብላቴንጌታ፡ ወልደ፡ ሥላሴ፡ ። ወይቤሎሙ፡ ጽን
 15 ሐ፡ ኒ፡ ነፋስ፡ መውጫ ። ወእምዝ፡ ወረደ፡ ወልድያ፡ ፈጺሞ፡ ከሎ፡ ግብረ፡ ወቦአ፡
 ውስተ፡ ቤቱ፡ አመፀወጃለጥር፡ ወአስተጋቢያ፡ ከሎ፡ ሠራዊቶ፡ እለ፡ በየጁ፡ *ተን 528 b
 ሥኦ፡ እም ወልድያ፡ ወቦአ፡ አመ፡ ጅወጃለወርኃ፡ ጥር፡ ዘውእቱ፡ በዓለ፡ እግዝእ
 ትነ፡ ማርያም፡ ዘተሰብሩስ፡ በአምባሰል፡ እስከ፡ አምሐራ፡ ጃወፀዘወሀቦ፡ ራስ፡
 አሊ፡ ለደጅ፡ አዝማች፡ ቢረሌ፡ ጀጅመንረ ። ወአሚሃ፡ መጽአ፡ ራስ፡ ኃይሉ፡ እም
 20 ጎጃም፡ ኅበ፡ ጎንደር፡ በወርኃ፡ ጥር፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ወሰብአ፡ አፍራስ፡
 ወምስለ፡ ከሎሙ፡ መኳንንት፡ ዘብሐራ፡ ዳሞት፡ ወሚጫ፡ ወአገው፡ ደጅ፡ አዝ
 ማች፡ አክሎግ፡ ዘዳሞት፡ ወፊታውራሪ፡ ፈቀዱ፡ ወፊታውራሪ፡ ቢፍቱ፡ ዘሞ፡
 ወልደ፡ ዮና፡ ለጋስ፡ ሐጌ፡ ወካልዓንሂ፡ መኳንንት፡ እለ፡ ከማህሙ፡ ወቀኝ፡ አዝ
 ማች፡ ከብቱ፡ ወቦአ፡ ውስተ፡ ትዕይንት፡ ዘውእቱ፡ ጎንደር፡ መማክርቲሁስ፡ ለራስ፡
 25 ኃይሉ፡ ኢየአምሩ፡ ነገረ፡ ምክር፡ ወነገረ፡ ፀብዕ፡ እመሰ፡ የአምሩ፡ ነገረ፡ ምክር፡
 እመጽኢ፡ በወርኃ፡ ጥቅምት፡ ወበወርኃ፡ ኅደር፡ እመኒ፡ ይከውን፡ ሎሙ፡ ወኢይ
 ከውን ። ወእመኒ፡ የአምሩ፡ ነገረ፡ ፀብዕ፡ እም ኢዓርጉ፡ ኅበ፡ ወገራ ። እሙንቱስ፡
 ልዑላን፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወፊታውራሪ፡ ሰዲቅ፡ ወከሎሙ፡ እለ፡ ምስሌሆ
 ሙ፡ ሀለዉ፡ በፍኖተ፡ ወኅኒ፡ መንገለ፡ ልቦ፡ ወተዓየኑ፡ በሀየ፡ ንጉሠ፡ ነገሥትኒ፡
 30 ተክለ፡ ጊዮርጊስ፡ አንበሳ፡ እንለ፡ አንበሳ፡ በከመ፡ ተብሀለ፡ ይሁደ፡ እንለ፡ አንበሳ፡
 ዕርግ፡ እምአኅዝአትከ፡ ወጽአ፡ እምኅዝአቱ፡ አሪንጎ፡ በዕለተ፡ ሐሙስ፡ እንዘ፡ ይት
 መዓዕ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ በዓመት፡ ዘበርትዕ፡ ወኃደረ፡ ከምከም ። ወተራ
 ከበ፡ ምስለ፡ አግብርቲሁ፡ መኳንንት፡ ዘውእቶሙ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወፊታ
 ውራሪ፡ ሰዲቅ፡ ወደጃዝማች፡ ገልሞ፡ ወደጃዝማች፡ ጉግሣ፡ ወአቤቶ፡ ኅጂ፡

ወከንቲባ፡ አደዳር፡ ወባላምባ፡ ራስ፡ አጽቁ፡ ወሊጋባ፡ ተሸሽጎ፡ ወሸለቃ፡ ወንድ፡
 አፍራሽ፡ ወምስለ፡ ኩሎሙ፡ እለ፡ ተርፉ፡ መኳንንት፡ ወተፈሥሐ፡ ፈድፋድ፡
 529 a በምጽአቱ፡ ኅቤሆሙ፡ አስመ፡ ሎሙ፡ ኃይል፡ ወጽንዕ፡ ው*አቱ፡ ንጉሥ፡ ተክለ፡
 ጊዮርጊስ፡ እለኒ፡ ወጽኡ፡ መኳንንት፡ ምስሌሁ፡ አዛገር፡ ክንፉ፡ ደጅ፡ አዝማች፡
 ጎልጃ፡ ፊታውራሪ፡ አይዳኝ፡ ከንቲባ፡ አድጎ፡ አይኖው፡ ሊጋባ፡ ሜጫ፡ ወኩ 5
 ሎሙ፡ ሠራዊተ፡ ንጉሥ፡ መጽኡ፡ እስከ፡ ሉቦ፡ ራስ፡ ኃይሉኒ፡ አመልዓ፡ ፍኖቶ፡
 መንገለ፡ ወገራ፡ ምስለ፡ መኳንንት፡ ወሠራዊት፡ እለ፡ ሀለዉ፡ ምስሌሁ፡ እንዘ፡ በ
 ልቦ፡ ሀለዉ፡ ጸላእቱ፡ ዘዩኃሥሦሙ፡ ወእምዝ፡ ወጽኡ፡ ራስ፡ አሊ፡ እምወልድያ፡
 ወበጽሐ፡ እስከ፡ ገረገራ፡ ወእምገረገራ፡ መጽኡ፡ ወበጽሐ፡ እስከ፡ ልቦ፡ ወበሀዩ፡
 ተራከቦ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ዘዩፈቅሮ፡ ወምስለ፡ ኩሎሙ፡ 10
 መኳንንት፡ እለ፡ ከረሙ፡ በወገራ፡ ወወሀቦ፡ ንጉሠ፡ ነገሥት፡ ሐይመተ፡ ሐዲሰ፡
 እምድኅረ፡ ተራከቡ፡ ወመልአከ፡ ኃይሉ፡ ራስ፡ አሊ፡ ኃይሩ፡ ረቡዓ፡ ዕለተ፡ በልቦ፡
 እንዘ፡ ይትማከሩ፡ ወእምልቦ፡ ግዕዙ፡ በዕለተ፡ ረቡዕ፡ ወኃይሩ፡ በማዕድተ፡
 ወኅኒ፡ ወእምሀዩ፡ ግዕዙ፡ ወኃይሩ፡ በአምባ፡ ጭራ፡ ወእምሀዩ፡ ግዕዙ፡ ወኃይሩ፡
 ማርያም፡ ውሀ፡ ወእምሀዩ፡ ግዕዙ፡ በዕለተ፡ ቀዳም፡ ወኃይሩ፡ ይስሐቅ፡ ደብር፡ 15
 ወበሀዩ፡ ቦአ፡ ደጅ፡ አዝማች፡ ገድሉ፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ወእምሀዩ፡ ግዕዙ፡
 ወኃይሩ፡ ጭቃ፡ ወንዝ፡ ወበሀዩ፡ ገብረ፡ ምሳሐ፡ ራስ፡ አሊ፡ ለደጅ፡ አዝማች፡
 ገድሉ፡ ወእምሀዩ፡ ግዕዙ፡ ወኃይሩ፡ ዳራ፡ ወእምሀዩ፡ ግዕዙ፡ ሞፈር፡ ጠጭ፡
 ወእምሀዩ፡ ግዕዙ፡ ወኃይሩ፡ መቃራ፡ ወበሀዩ፡ ተናበሩ፡ ሰብኡ፡ ለራስ፡ አሊ፡ ምስለ፡
 ሰብኡ፡ ለራስ፡ ኃይሉ፡ ወተናበረ፡ ሐይመት፡ ምስለ፡ ሐይመት፡ ወበይእቲ፡ ዕለት፡ 20
 ቦአ፡ ውስተ፡ ልቦሙ፡ ፍርሃት፡ ወረዓድ፡ ለራስ፡ ኃይሉ፡ ወለቀኝ፡ አዝማች፡ ከብቲ፡
 ወለደጅ፡ አዝማች፡ ገብሬ፡ ወተድኅሉ፡ ኃዲጎሙ፡ ሕንፃሆሙ፡ ሕንፃ፡ ደቂቅ፡
 ቅድመሰ፡ ሐነፀ፡ ሕንፃ፡ ከመ፡ ወራዙት፡ ድኅረሰ፡ ተድኅሉ፡ ኃዲጎሙ፡ ሕንፃሆሙ፡
 529 b ተድኅሉ፡ በሌሊት፡ ወበጽሐቶሙ፡ ቃለ፡ * መጽሐፍ፡ ዘይቤ፡ ከንቶ፡ ይፃምዉ፡ እለ፡
 የሐንፀ፡ ወበይእቲ፡ ሌሊት፡ ወጽኡ፡ ወዓሊሁ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ወዜ 25
 ነምሙ፡ ለራስ፡ አሊ፡ ወለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እንዘ፡ ይብል፡ ተድ
 ኅሉ፡ አዕራሪክሙ፡ ወሰብ፡ ሰምዑ፡ ኢይቤሉ፡ ንትልዎሙ፡ ወናኅጉሎሙ፡ እስመ፡
 ኢያፈቅሩ፡ ተንሕልዎተ፡ ሰብእ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመልአከ፡
 ኃይሉ፡ ራስ፡ አሊ፡ ባሕቱ፡ ኅደጣን፡ ሰብእ፡ ተለዎሙ፡ በጽባሕ፡ ወአትረፉ፡ እም
 ኔሆሙ፡ ኩሎ፡ ስንቆሙ፡ አፍራሲሆሙ፡ ወአብቅሊሆሙ፡ ወአዕዳጊሆሙ፡ ወ 30
 ሐይመታቲሆሙ፡ ወጃወሬዛ፡ ዘስሙ፡ ሊቀ፡ መኳስ፡ ሚጣር፡ እሙረ፡ ውርዛዩ፡
 ጽኑዓ፡ ተለዎሙ፡ ወአኅደጎሙ፡ ብዙኃ፡ ሐይመታተ፡ ወበዕፀብ፡ አደውዋ፡ ለበ
 ለገዝ፡ ወሰፈሩ፡ ቂንጠግ፡ ወደጅ፡ አዝማች፡ ከብቲ፡ ሰፈረ፡ በጎንቃበር፡ ጭእዩኬ፡
 ኃይሉ፡ ለእግዚአብሔር፡ እስመ፡ ሰብእ፡ ጎጆም፡ ተድኅሉ፡ መንገለ፡ ስሜን፡

ወአፍቀሩ ፡ ደብረ ፡ ያፈቅርኑ ፡ በዓለ ፡ ፈረስ ፡ ደብረ ። ወበዓለ ፡ እግር ፡ መርሀበ ፡
 ወአሜሃ ፡ ግዕዙ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወመልአክ ፡ ኃይሉ ፡ ራስ ፡ አሊ ፡
 ወበጽሑ ፡ ብንዲ ፡ ገብሳ ፡ ወተዓዩኑ ፡ በሀዩ ፡ ብዙኃ ፡ ዕለታተ ። ወፈትሑ ፡ ወራሪ ፡
 ወአመዝበርዋ ፡ ለሸዋዳ ፡ እስከ ፡ አድያሚሃ ፡ እስከ ፡ እግረ ፡ ጎንጠጣ ። ወበይእቲ ፡
 5 ዕለት ፡ ተቃተሉ ፡ ሰብአ ፡ ቤገምድር ፡ ወብላቴንጌታ ፡ ወልደ ፡ ሥላሴ ፡ ተቃተሉ ፡
 ብዙኃ ፡ ወእምነ ፡ ሰብአ ፡ አዛዢ ፡ ኃይሉ ፡ ብዙኃን ፡ ዘቀተሉ ፡ ወወርዘዉ ፡ በይእቲ ፡
 ዕለት ። ወአሜሃ ፡ ተሰምዓ ፡ ምጽአቱ ፡ ለደጅ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ፡ ምስለ ፡
 ብዙኅ ፡ ሠራዊት ፡ ወምስለ ፡ ብዙኅ ፡ ነፍጥ ፡ ወመድፍ ፡ እኒዞ ፡ ንጉሠ ፡ ዘስመ ፡ በእደ ፡
 ማርያም ፡ እምድኅረ ፡ ብዙኅ ፡ መሐላ ፡ ወኪደን ፡ ወግዘተ ። ነገረ ፡ ወልደ ፡ ገብርኤል ፡
 10 ይመስል ፡ ጀነገረ ፡ ዘይብል ፡ ከመዝ ፡ ዝናመ ፡ ለዘወሀበ ፡ ከልዕዎ ፡ ማየ ፡ ወለዘወ*ሀበ ፡ 530 a
 ወርቀ ፡ ወብሩረ ፡ ወሀብዎ ፡ ዕብነ ፡ ሎቱሰ ፡ እምኢደለዎ ፡ ከመዝ ፡ ገቢር ። ወለራስ ፡
 አሊ ፡ በጽሑ ፡ ሎቱ ፡ ትንቢት ፡ ዘይቤ ፡ ፈደዩኒ ፡ እኪተ ፡ ሀዩንተ ፡ ሠናይተ ፡ ሠናይተ ፡
 ወፀልዑኒ ፡ ሀዩንተ ፡ ዘአፍቀርክዎሙ ። ወካዕበ ፡ ዘይቤ ፡ መጽሐፍ ፡ ፀልዑኒ ፡ በከ
 ንቱ ። ወእምዝ ፡ ተንሥኡ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወመልአክ ፡ ኃይሉ ፡
 15 ራስ ፡ አሊ ፡ እምዘሰፈሩ ፡ ባቲ ፡ እንዘ ፡ ይብሉ ፡ እመሰ ፡ መጽአ ፡ ወልደ ፡ ገብርኤል ፡
 ንትቃተሉ ፡ በማርያም ፡ ውሐ ፡ ወኃደሩ ፡ ወቅን ፡ ወበሀዩ ፡ ሐረ ፡ ውስተ ፡ ሀገሩ ፡ ደጅ ፡
 አዝማች ፡ ገድሉ ፡ በፍቅር ፡ ወበሰላም ፡ ፈሪሆ ፡ ከመ ፡ ይዕግትዋ ፡ ለሀገሩ ፡ ወእምሀዩ ፡
 ግዕዙ ፡ ወኃደሩ ፡ ማይልኮ ፡ ወእምሀዩ ፡ ግዕዙ ፡ ወኃደሩ ፡ ታሕተ ፡ ይስሐቅ ፡ ደብር ።
 ወእምሀዩ ፡ ግዕዙ ፡ ወኃደሩ ፡ ማርያም ፡ ውሐ ፡ ወበሀዩ ፡ ገብሩ ፡ ትዕይንተ ፡ እስከ ፡ ይመ
 20 ጽኡ ፡ ደጅ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ፡ ወራስ ፡ ኃይሉ ፡ ወደጅ ፡ አዝማች ፡ ገብሬ ፡
 ወእንዘ ፡ ሀለዉ ፡ በማርያም ፡ ውሐ ፡ ይቤሎሙ ፡ ራስ ፡ አሊ ፡ ለተንባላት ፡ በእንተ ፡ ምን
 ት ፡ ትገብሩ ፡ ፍሥሐ ፡ ወኃሄት ፡ ወትዘፍኑ ፡ በምክንያተ ፡ ጸሎት ። እንዘ ፡ አነ ፡ ዓቢይ ፡
 ክርስቲያናዊ ፡ ወእንዘ ፡ ሀሎ ፡ ንጉሥ ፡ በመልዕልቲኑ ፡ ወበይእቲ ፡ ዕለት ፡ ሜሎ ፡ ለጅብ
 እሲ ፡ ተንባላታዊ ፡ ዘሰሙ ፡ ገልሞ ፡ ኅበ ፡ ዓቢይ ፡ ክርስትና ፡ እስመ ፡ ውእቱ ፡ ቀናዒ ፡
 25 ለአምላኩ ፡ ወብዙኃን ፡ ዘቀተሎሙ ፡ ሰብአ ፡ በእንተ ፡ ቀቲሎቶሙ ፡ ሰብአ ። ወበሀዩ ፡
 ተሰምዓ ፡ ሞቱ ፡ ለቀኝ ፡ አዝማች ፡ ከብቴ ፡ እንዘ ፡ ሀሎ ፡ በወገራ ። ወእምዝ ፡ ተራከ
 ቡ ፡ ደጅ ፡ አዝማች ፡ ወራስ ፡ ኃይሉ ፡ ወደጅ ፡ አዝማች ፡ ገብሬ ፡ ወኩሎሙ ፡ መኳን
 ንት ፡ ወኮነ ፡ ኅልቆሙ ፡ ከመ ፡ ከዋክብተ ፡ ሰማይ ፡ ወከመ ፡ ፍግ ፡ ባሕር ። ወእም
 ብዝኃ ፡ ኅልቆሙ ፡ ተበሀሉ ፡ ኢይቀውም ፡ ለነ ፡ ወይቀውም ፡ ለነ ፡ ወእምዝ ፡ ለዓኩ ፡
 30 ኅበ ፡ ራስ ፡ አሊ ፡ እንዘ ፡ ይብሉ ፡ ሀበነ ፡ ንጉሠ ፡ ዘሀሎ ፡ ኅቤክ ፡ ወናንግሥ ፡ ንጉሠ ፡
 ዘሀሎ ፡ ኅቤነ ፡ * ወንግበር ፡ ሰላመ ፡ ዝንቱስ ፡ መልዕክት ፡ ኢኮነ ፡ ሠናዩ ፡ መልአክተ ፡ 530 b
 እስመ ፡ ኢይደሉ ፡ አንግሥ ፡ ንጉሥ ፡ በላዕለ ፡ ንጉሥ ፡ ውእቱኒ ፡ ራስ ፡ አሊ ፡ አውሥኡ ፡
 ነገረ ፡ ወይቤሎሙ ፡ እኩንኑ ፡ ከማከሙ ፡ ወአአምጽ ፡ መሐላዩ ፡ ወእሑስዎ ፡ ለን
 ጉሥዩ ፡ ተክለ ፡ ጊዮርጊስ ፡ ዘመልዕልተ ፡ ነገሥት ፡ ወዘንተ ፡ ብሂሎ ፡ ተምዖሙ ፡

ለእለ፡ ተፈነወ፡ ጎቤሁ፡ ወይቤልዎሙ፡ በልዎሙ፡ ግበሩ፡ ዘትገብሩ፡ ወእምዝ፡
 መጽኢ፡ አንጊሥሙ፡ ንጉሠ፡ ዘአንገሥዎ፡ በኅብረተ፡ ኩሉ፡ ዘስሙ፡ ኢያሱ፡ ወበ
 ጽሑ፡ እስከ፡ ይስሓቅ፡ ደብር ። ወመከሩ፡ ወወረዱ፡ መንገለ፡ ጎንደር፡ ወፊርሀዋ፡
 ለማርያም፡ ውሀ፡ እስመ፡ ጎጃሞች፡ የአምርዋ፡ ለመከራ፡ ዘረከበቶሙ፡ በማርያም፡
 ውሐ ። ለጎጃሞችሰ፡ ተደኅሎ፡ ያረትዎሙ፡ ወፍርሃት፡ ዘውስተ፡ እደዊሆሙ፡ 5
 ወእምዝ፡ ወእምዝ፡ ሰፈሩ፡ በአንገረብ። ወእምህየ፡ ግዕዙ፡ ወሰፈሩ፡ ደምባያ ።
 ወእምህየ፡ ግዕዙ፡ ወሰፈሩ፡ ቡላ፡ ወበይእቲ፡ ዕለት፡ ቦኦ፡ እሺቲ፡ ባሶ፡ ተጓሕለዎ ።
 ወአሜሃ፡ ተንሥኡ፡ እማርያም፡ ውሐ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመ
 ልአከ፡ ኃይሉ፡ ራስ፡ አሊ፡ ወኩሎሙ፡ መኳንንት፡ ወኃደሩ፡ በወይና፡ ደጋ፡ ወእም
 ህየ፡ ግዕዙ፡ ወኃደሩ፡ ብራ፡ ወበይእቲ፡ ዕለተ፡ ሆሣዕና፡ እንዘ፡ የሐውር፡ በፍኖት፡ 10
 መንገለ፡ አመድ፡ በር፡ መጽኢ፡ ራስ፡ ኃይሉ፡ ወደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡
 ወደጅ፡ አዝማች፡ ገብሬ፡ ምስለ፡ ብዙኅ፡ ወራዊት ። ወምስለ፡ ብዙኅ፡ ሰብእ፡ አፍ
 ራስ፡ ወነፍጥ ። ወእስተርአዩ፡ መሲሎሙ፡ ደመና፡ ዘአኃዘ፡ ዝናመ ። ድኅረሰ፡
 ኮኑ፡ ከመ፡ ደመና፡ ዘግንቦት፡ ዘይዘርዎ፡ ነፋስ ። ወፊኑምሙ፡ እንት፡ መንገለ፡ ድ
 ኅር፡ እንዘ፡ ይመስሉ፡ ዘይትቃተሉ ። እሙንቱሰ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮር 15
 ጊስ፡ ወመልአከ፡ ኃይሉ፡ ራስ፡ አሊ፡ ሐሩ፡ ፍኖቶሙ፡ በአርምሞ፡ ወበዛኅን፡ እስ
 531 a መ፡ ማእምራነ፡ ቦብዕ፡ *እሙንቱ፡ ወኢፈቀዱ፡ ተቃተሎ፡ አንዘ፡ ይትከሀሎሙ፡
 ወለሊሆሙ፡ ፈነወ፡ አፍራስ፡ እንተ፡ መንገለ፡ ቦጋም፡ ወእንተ፡ መንገለ፡ የማን፡
 ወብዙኃን፡ ወራዙት፡ አትረፉ፡ እምሰብእ፡ አፍራስ፡ ዘጎጃም፡ ወዳሞት፡ ወጅወሬዘ፡
 ዘስሙ፡ ሊቀ፡ መኳስ፡ ሚጣር፡ ሄወወ፡ ጅብእሴ፡ በዊኦ፡ ማዕከለ፡ ብዙኃን፡ ሰብእ፡ 20
 አፍራስ ። ወኅደገ፡ ምሀርካሁ፡ ለራስ፡ አሊ፡ ወለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡
 ወበይእቲ፡ ዕለት፡ ሰፈሩ፡ ወጠምብ ። ወእሙንቱስ፡ ሰፈሩ፡ ርብ፡ ወእም ወጠም
 ብ፡ ግዕዙ፡ ወሰፈሩ፡ አመድ፡ በር፡ እሙንቱሰ፡ ገብሩ፡ ውሎ፡ በርብ፡ ወእሉኒ፡ ገብሩ፡
 ውሎ፡ በአመድ፡ በር ። ወበዕለተ፡ ረቡዕ፡ ግዕዙ፡ እንት፡ ላዕላይ፡ ርብ፡ ዘመትሕተ፡
 መደብ፡ ወኃደግዋ፡ ለፍኖተ፡ አመድ፡ በር፡ በከመ፡ ይቤ፡ ሉቃስ፡ ወንጌላዊ፡ ወኃደ 25
 ግናሃ፡ ለቶጽሮስ፡ በጸጋምነ፡ እስመ፡ ሀሎ፡ ውስቴታ፡ አጽሎስ፡ አጽሎስሰሰ፡ ው
 እቱ፡ ራስ፡ አሊ፡ ዘየዓቅብ፡ ሃይማኖቶ፡ ለእግዚአብሔር፡ ወያፈቅር፡ መንግሥቶ፡
 ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወእምአሞድ፡ በር፡ ግዕዙ፡ ወኃደሩ፡ ቃን
 ጦና፡ ወበይእቲ፡ ዕለት፡ ወረዱ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመልአከ፡
 ኃይሉ፡ ራስ፡ አሊ፡ ወደጅ፡ አዝማች፡ ኃይሉ፡ ወነጋድራስ፡ ጃሴ፡ መንገለ፡ መደብ፡ 30
 ከመ፡ ይርአዩ፡ መካነ፡ ዘይትቃተሉ፡ ቦቲ፡ ወአእሚሮሙ፡ መካነ፡ ዘሀለው፡ ባቲ፡
 እሙንቱ፡ አጽራር፡ ተመይጡ፡ ወአተው፡ ውስት፡ ሰፈሮሙ ። ወአመ፡ ሳኒታ፡
 ተንሥኡ፡ ራስ፡ ኃይሉ፡ ወደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ወደጅ፡ አዝማች፡
 ገብሬ፡ ተወኪሎሙ፡ በብዝሃ፡ ሠራዊቶሙ፡ ወበብዝሃ፡ አፍራሲሆሙ፡ ወበብዝሃ፡

ነፍሱም ፡ ወግርማ ፡ መድፍራም ፡ ወረሲአም ፡ ዘይቤ ፡ መጽሐፍ ፡ ወከንቱ ፡ ተኣ
ምኖ ፡ በሰብእ ፡ ወካዕበ ፡ ዘይቤ ፡ መጽሐፍ ፡ ወፈረስኒ ፡ ሐሰት ፡ ኢያድግን ፡ ወ
ኢያመሥጥ ፡ በብዝሃ ፡ ጽንዑ ፡ ንጉሠ ፡ ነገሥትኒ ፡ ተክለ ፡ ጊዮርጊስ ፡ ወመልአክ ፡ 531b
ኃይሉ ፡ ራስ ፡ አሊ ፡ ወረዳ ፡ እምስፈሮም ፡ ተወኪሎም ፡ በእግዚአብሔር ፡ በከመ ፡
5 ይቤ ፡ መጽሐፍ ፡ ተወክል ፡ በእግዚአብሔር ፡ ወግበር ፡ ሠናዩ ፡ ወያኃድረክ ፡ ዲባ ፡ ም
ድር ፡ ወይሬእዩክ ፡ ዲባ ፡ ብዕላ ፡ ብዕላሰ ፡ ዘይቤ ፡ ንዋዩ ፡ ገዳም ፡ ወትግሬ ፡ ተፈ
ሣሕ ፡ በእግዚአብሔር ፡ ወይሁብክ ፡ ስእለተ ፡ ልብክ ፡ ክሥት ፡ ለእግዚአብሔር ፡
ፍኖተክ ፡ ወውኡቱ ፡ ይገብር ፡ ለክ ፡ አማንኬ ፡ ገብሩ ፡ ሎም ፡ በከመ ፡ ፈቀዱ ፡ ወእም
ዝ ፡ አዘዙ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወመልአክ ፡ ኃይሉ ፡ ራስ ፡ አሊ ፡ ከመ
10 ይኩኑ ፡ መንገለ ፡ የማን ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ወፊታውሬረ ፡ ሰዲቅ ፡ ወተርቢ
ኖስ ፡ ኃይሉ ፡ ወኩሎም ፡ ሠራዊቶም ፡ ወመንገለ ፡ ዐጋም ፡ ኮነግ ፡ ቡም ፡ አሊጋዝ ፡
ወነጋድራስ ፡ ጃሴ ፡ ወደጅ ፡ አዝማች ፡ ገግሣ ፡ ወደጅ ፡ አዝማች ፡ አሊ ፡ ቦርጅ ፡ ወ
ቀኝ ፡ አዝማች ፡ ገዳጃ ፡ ወግራ ፡ አዝማች ፡ አሊጋዝ ፡ ወኩሎም ፡ ሰብአ ፡ ቤገም
ድር ፡ ምስለ ፡ አበጋዞም ፡ ወልደ ፡ ሥላሴ ፡ ኮነ ፡ ማዕከለ ፡ ወገበዋሆች ፡ ዘውኡቶም ፡
15 ጉልማሴ ፡ ደጋላስ ፡ ባይቀማኝ ፡ ወንጉሥ ፡ ተክለ ፡ ጊዮርጊስ ፡ ምስለ ፡ ደጅ ፡ አዝማች ፡
ገልሞ ፡ ወምስለ ፡ ደቀ ፡ ጽርሐ ፡ ኮነ ፡ ደጀነ ፡ ወራስ ፡ አሊሰ ፡ ጥቡግ ፡ ልቡና ፡ ወንዱ
ዳ ፡ አእምሮ ፡ ኮነ ፡ ደጀነ ፡ ለሰብአ ፡ አፍራስ ፡ ወእሙንቱኒ ፡ ራስ ፡ ኃይሉ ፡ ወደጅ ፡
አዝማች ፡ ወልደ ፡ ገብርኤል ፡ መጽኢ ፡ ሠሪዎም ፡ በበግታሆም ፡ ወአሚሃ ፡ ተራ
ከቡ ፡ በዐብዕ ፡ ወተቃተሉ ፡ ወኮነ ፡ ኃይል ፡ ለንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡
20 ወመልአክ ፡ ኃይሉ ፡ ራስ ፡ አሊ ፡ ወሞወሞኡ ፡ አጽራሪሆም ፡ ወአመ ፡ ርእዩ ፡ ራስ ፡
አሊ ፡ ብዝሃ ፡ ሠራዊቶም ፡ ጸርሐ ፡ ወይቤ ፡ አነ ፡ ጃዊ ፡ አነ ፡ ጃዊ ፡ ርእዩኒ ፡ ደቁቅዩ
ጅደ ፡ ጊዜ ፡ ወአጽንዓ ፡ ልቦም ፡ ለሠራዊቱ ፡ ወቦአ ፡ ከማሁ ፡ በከመ ፡ ነበበ ፡ ወደጅ ፡
አዝማች ፡ ኃይሉ ፡ ቦአ ፡ ማዕከሌሆም ፡ ከመ ፡ አንበሳ ፡ ማዕከለ ፡ አል*ህምት ፡ ወከመ ፡ 532a
ተኩላ ፡ ማዕከለ ፡ ማዕከለ ፡ አባግዕ ፡ ወከመ ፡ ነምር ፡ ማዕከለ ፡ ጠሊ ፡ ዘረዎም ፡ ወረሰዩ
25 ሙ ፡ ከመ ፡ ዘርዓ ፡ ዓው ፡ ወሞተ ፡ ደጅ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ፡ ወቀታሊሁ ፡
ባሻ ፡ እሉሬ ፡ ወድቀ ፡ ደጅ ፡ አዝማች ፡ ዘትግሬ ፡ ወልደ ፡ ራስ ፡ ሚካኤል ፡ ወካዕበ ፡
በጽሐ ፡ ቦቱ ፡ በደጅ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ፡ ዘይቤ ፡ መጽሐፍ ፡ እለኒ ፡ መለኩ ፡
ከመ ፡ ዘኢመለኩ ፡ መጽኢ ፡ ደጅ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ፡ እምትግሬ ፡ ምስለ ፡
ብዙኅ ፡ ሠራዊት ፡ ወወዓለ ፡ ውዳቀ ፡ ባሕቲቱ ፡ ላዕለ ፡ መሬት ፡ መጽኢ ፡ ደጅ ፡ አዝ
30 ማች ፡ ወልደ ፡ ገብርኤል ፡ ምስለ ፡ ብዙኅ ፡ ዘርቤት ፡ ወምስለ ፡ ብዙኅ ፡ ሚላት ፡ ወም
ስለ ፡ ብዙኅ ፡ ትርሲት ፡ ተረክበ ፡ እምአልባሳት ፡ ምስለ ፡ ደቂቀ ፡ ደቂቅ ፡ ኢይቤ ፡
ላዕለ ፡ መሬት ፡ ወይቤ ፡ ኢይትቀበር ፡ ዘእንበለ ፡ ሣዕን ፡ አላ ፡ ዕሩዩ ፡ ኮነ ፡ ምስለ ፡
ደቂቀ ፡ ደቂቅ ፡ በጊዜ ፡ ሞት ፡ ርእዩኬ ፡ ከመ ፡ ሞት ፡ ያስተዔሪ ፡ ዓቢዩ ፡ ምስለ ፡ ን
ዑስ ፡ ወእግዚአ ፡ ምስለ ፡ ገብር ፡ አማንኬ ፡ በጽሐ ፡ ሞቱ ፡ ለደጅ ፡ አዝማች ፡ ወልደ ፡

ገብርኤል ፡ ዘይቤ ፡ መጽሐፍ ፡ ቦኑ ፡ ለክንቱ ፡ ፈጠርከ ፡ ለእንሰ ፡ እመሕያው ፡ ምጽ
 አቱኒ ፡ ቅድመ ፡ በከንቱ ፡ ውእቱ ፡ ወሞቱኒ ፡ በከንቱ ፡ ውእቱ ፡ ውብዙኃን ፡ ሞቱ ፡
 በይእቲ ፡ ዕለት ፡ እምሰብአ ፡ ትግሬ ፡ ወእምሰብአ ፡ ገጽጃም ፡ ወእምሰብአ ፡ ዳሞት ፡
 ወእምሰብአ ፡ ስሜን ፡ ውብዙኃን ፡ ሕዝብ ፡ ተዓወወ ፡ ወተማኅረኩ ፡ ወነትአ ፡
 ራስ ፡ ኃይሉ ፡ ወእምሠጠ ፡ ባሕቲቱ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ተለዎ ፡ 5
 እስከ ፡ አሞራ ፡ ገደል ፡ ወእምሰጦ ፡ በዕዑብ ፡ ሚግርኒ ፡ ተለዎ ፡ እስከ ፡ ወሮታ ፡ ወተ
 መይጠ ፡ ንጉሥ ፡ ተክለ ፡ ጊዮርጊስ ፡ ኃይረ ፡ አሪንጎ ፡ ተእኅዙ ፡ ደጅ ፡ አዝማች ፡
 ገብሬ ፡ ወደጅ ፡ አዝማች ፡ ገብረ ፡ አቢብ ፡ ወለአዔ ፡ በእደ ፡ ማርያም ፡ አኃዘ ፡ አጋ
 ፋሪ ፡ ወልደ ፡ ተክሌ ፡ ዘበለሳ ፡ ደንገዜሰ ፡ እምሰጠ ፡ ወኢተዓውቀ ፡ ዘበጽሐ ፡ ቦቱ ፡
 532^b ወለአዒ ፡ ኢያሱ ፡ አኃ*ዘ ፡ ባሻ ፡ ምክታር ፡ ውብዙኃን ፡ መኳንንት ፡ እለ ፡ ተእኅዙ ፡ 10
 በበዕለቱ ፡ ወሞተ ፡ በነፍጥ ፡ ግራ ፡ አዝማች ፡ አሊጋዝ ፡ ዓቢይ ፡ መኩንን ፡ ዘእምአዝ
 ማዲሀ ፡ ለራስ ፡ አሊ ፡ ወኃዘን ፡ ጥቀ ፡ በሞቱ ፡ ወልዳኒ ፡ ለግራ ፡ አዝማች ፡ አደሜ ፡
 ዘሞተ ፡ በይእቲ ፡ ዕለት ፡ ውብዙኃን ፡ ወራዙት ፡ ወርዘወ ፡ በይእቲ ፡ ዕለት ፡ ወኑል
 ቈ ፡ አስማቲ ፡ ሆሙሰ ፡ ኢይትከሀል ፡ እስመ ፡ ብዙኃን ፡ እሙንቱ ፡ ወአኃዘ ፡ ደጅ ፡ አዝ
 ማች ፡ ኃይሉ ፡ ለፊታውራሪ ፡ ወልዳ ፡ መቅድመ ፡ ነሱ ፡ ወራዙት ፡ ወእንዘ ፡ ይት 15
 መየጥ ፡ ራስ ፡ ዓሊ ፡ እመካን ፡ ፀብዕ ፡ አዘዘ ፡ ከመ ፡ ይቅብሮዎ ፡ ለደጅ ፡ አዝማች ፡ ወልደ ፡
 ገብርኤል ፡ ለገጽጃሞችሰ ፡ ተወጥነ ፡ መከራሆሙ ፡ በዕለተ ፡ ሐሙስ ፡ ወተፈጸመ ፡
 ባቲ ፡ ለዛቲሰ ፡ ዕለተ ፡ ሐሙስ ፡ ረሰያ ፡ ሰብእ ፡ ነሱ ፡ ተስፋ ፡ እስመ ፡ በዕለተ ፡ ሐ
 ሙስ ፡ ዘውእቱ ፡ ጸሎተ ፡ ሐሙስ ፡ ተወጥነ ፡ ሐዲስ ፡ ሥርዓት ፡ ዘውእቱ ፡ ሕገ ፡ ወን
 ጌል ፡ ወተሥዕረ ፡ ሕገ ፡ አሪት ፡ ወኃለፋ ፡ ሌዋውያን ፡ ከሀናት ፡ ከማሀ ፡ በይእቲኒ ፡ 20
 ዕለተ ፡ ሐሙስ ፡ ተሐደሰት ፡ መንግሥቱ ፡ ለተክለ ፡ ጊዮርጊስ ፡ ዘደ ፡ ማዕከሌሃ ፡ መን
 ግሥተ ፡ ካልዓን ፡ ነገሥት ፡ ከመ ፡ ቦአት ፡ አሪት ፡ ማዕከለ ፡ ወንጌል ፡ ርትዕት ፡ ከሀ
 ናትኒ ፡ ተሥዕሩ ፡ ዘንቤ ፡ ወተሥምዩ ፡ ሠረቅተ ፡ ወጉሕልያ ፡ ውእቶሙ ፡ መኳንንት ፡
 አለ ፡ የሐይዳ ፡ መንግሥተ ፡ ዘጎብልያ ፡ ናሀ ፡ በጽሐ ፡ ወተፈጸመ ፡ ነሱ ፡ ሰብእ ፡ ዘይ
 ቤ ፡ ቫንገሥታት ፡ ይነግሡ ፡ ወይግብዑ ፡ በበይናቲሆሙ ፡ ወጅይመውዎሙ ፡ ለጃነገሥ 25
 ታት ፡ ወእምድኅረዝ ፡ ይከውን ፡ ዘመነ ፡ ሰላም ፡ ወፍቅር ፡ ዘመነ ፡ ፍሥሐ ፡ ወኃሜ
 ት ፡ ጅሰ ፡ ንጉሥ ፡ ዘሞዎሙ ፡ ተክለ ፡ ጊዮርጊስ ፡ እለኒ ፡ ትመውዑ ፡ ነገሥታት ፡ አዒ ፡
 አያሱ ፡ ወአዒ ፡ በእደ ፡ ማርያም ፡ ዘወጽኡ ፡ እምትግሬ ፡ ወእምገጽጃም ፡ ወእምዝ ፡
 ቦኡ ፡ አሪንጎ ፡ በዕለተ ፡ ቀደሜ ፡ ሥዑር ፡ ወገብሩ ፡ በሀዩ ፡ ፋሴካ ፡ ወበዕለተ ፡ ማዕይት ፡
 533^a አርአዩ ፡ ግብአተ ፡ ነሱሙ ፡ መኳንንት ፡ ወወ*ራዙት ፡ ወገደፋ ፡ ዕልገተ ፡ ለንጉሠ ፡ 30
 ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወለመልእክ ፡ ኃይሉ ፡ ራስ ፡ አሊ ፡ ወሀቦ ፡ ንጉሠ ፡ ነገ
 ሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ለመለእክ ፡ ኃይሉ ፡ ራስ ፡ አሊ ፡ ኅንባለ ፡ ዘውእቱ ፡ ኩርቻ ፡
 ዘውእቱ ፡ መግምረ ፡ ወርቅ ፡ ውእቱ ፡ ራስ ፡ አሊ ፡ ጀወጃነፍጠ ፡ ወበይእቲ ፡ ሰሙን ፡
 አምጽኦ ፡ ፍሜ ፡ በነሱ ፡ ለወንድም ፡ ገብረ ፡ ማርያም ፡ ምስለ ፡ ጃአዝማዲሀ ፡ ወወሀ

ብዎሙ ፡ ለአበ ፡ ደም ፡ ወቀተሎሙ ፡ ወአሜሃ ፡ ኮነ ፡ ሹመት ፡ ሹረት ፡ ወተሰይመ ፡
 ባላምባራስ ፡ ጉግሣ ፡ ስሜን ፡ ደጅ ፡ አዝማችነት ። ተርቢኖስ ፡ ኃይሉ ፡ ጎጃም ፡ ደጅ ፡
 አዝማችነት ፡ ደጅ ፡ አዝማት ፡ ኢኮንያን ፡ ዳሞት ፡ ደጅ ፡ አዝማችነት ፡ ቀኝ ፡ አዝማች ፡
 ጉልጃ ፡ ቀኝ ፡ አዝማችነት ፡ ምስለ ፡ ፊታውራርነት ። ወኩሎሙ ፡ መኳንንት ፡ ተሰ
 5 ይሙ ፡ በብብሔርሙ ። ለደጅ ፡ አዝማች ፡ ኃይሉስ ፡ አመይቤልዎ ፡ ሢመተ ፡ ነረይ ፡
 ወንሣእ ፡ ዘኃረይከ ። ዓባዩ ፡ ወይቤ ፡ አንሰ ፡ ኢይፈቅድ ፡ ሢመተ ፡ አላ ፡ እነብር ፡ በሀ
 ገርዩ ፡ ጎዳጠ ፡ መዋዕለ ፡ ወአጎርፍ ፡ በቤትዩ ። ዝኩሉ ፡ ኮነ ፡ በዘመነ ፡ ዮሐንስ ፡ ጉል
 ቁ ፡ ዘመኑኒ ፡ ፸፻፱፻፵፱ ፡ ወርኅኒ ፡ ወርኃ ፡ ሚያዝያ ። ታረክ ፡ ዘራስ ፡ አሊ ፡ መፍ
 ቀሬ ፡ ሰላም ፡ ወፍትር ፡ ወእምድጎረ ፡ ኃልቀ ፡ ኩሉ ፡ ነገረ ፡ ፀብዕ ፡ ወተቃትሎ ፡ ይ
 10 ቤሎ ፡ ራስ ፡ አሊ ፡ ማእምረ ፡ ነገር ፡ ለንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ በዕ ፡ እንክ ፡
 ውስተ ፡ መዲናክ ፡ ወሢም ፡ ዘፈቀድክ ። ወዘኢፈቀድክ ፡ ሠአር ፡ ውእቱስ ፡ ዓባዩ ፡
 እስመ ፡ መከራሁ ፡ ዓዲ ። ወእምዝ ፡ አመልዓ ፡ ፍኖቶ ፡ ራስ ፡ አሊ ፡ መንገለ ፡ ጎኖ ፡
 እስመ ፡ ሐመ ፡ ወደወዩ ፡ ግዕዝ ፡ ወኃደረ ፡ ፀጉር ፡ ወአሜሃ ፡ ወሀቦ ፡ ራስ ፡ አሊ ፡ ለደጅ ፡
 አዝማች ፡ ኃይሉ ፡ ኩሎ ፡ ምድረ ፡ አፈረዋናት ፡ ምስለ ፡ ደራ ፡ ወኩሎ ፡ ምድረ ፡ ቆማ ፡
 15 እስመ ፡ አሥመር ፡ በዘመቻሁ ፡ ወአሥተፍሥሐ ፡ በውርዛዊሁ ፡ ወእምዝ ፡ በጽሐ ፡
 ራስ ፡ አሊ ፡ እስቲ ። ወተወክፍ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ በመብልዕ ፡ ወበስቲ ፡ ወአ 533b
 ስተ ፡ አንገዶ ፡ ብዙኃ ፡ ወወረደ ፡ ጎኖ ፡ በበንሰቲት ፡ እስመ ፡ ደወዩ ፡ ወተሐፅበ ፡ በማዩ ፡
 ሐይወት ፡ ባሕቱ ፡ ኢሐይወ ፡ ወኢተፈወስ ፡ እስመ ፡ ይእቲደዌ ፡ ጽዋዒሁ ፡ ይእቲ ።
 ወአሜሃ ፡ መጽአ ፡ ጃን ፡ ጽራር ፡ ቢረሌ ፡ እስከ ፡ ጎኖ ፡ ወእምዝ ፡ ተንሥኦ ፡ ራስ ፡ አሊ ፡
 20 እምጎኖ ፡ ወአመልዓ ፡ ፍኖቶ ፡ መንገለ ፡ ገረገራ ፡ ወበጽሐ ፡ እስከ ፡ ገረገራ ፡ መዲናሁ ፡
 ወሐረ ፡ ደዌሁ ፡ ጎበ ፡ ጎበ ፡ ይጸንዕ ። ወሞተ ፡ ራስ ፡ አሊ ፡ በገረገራ ፡ ዓቢይ ፡ መኰንን ፡
 ዘአልቦ ፡ ዘይትማሰሎ ፡ መኑሂ ፡ እመኳንንት ። ሞተኬ ፡ ራስ ፡ አሊ ፡ ከመኩሉ ፡ ሰብእ ፡
 በከመ ፡ ይቤ ፡ መጽሐፍ ፡ አንትሙስ ፡ ከመ ፡ ሰብእ ፡ ትመውቱ ፡ ወከመ ፡ ፩እመሊእክ
 ት ፡ ትወድቁ ። ወካዕበ ፡ ይቤ ፡ መኑ ፡ ሰብእ ፡ ዘዩሐዩ ፡ ወኢይሬእያ ፡ ለሞት ። ወመ
 25 ኑ ፡ ዘይድጎና ፡ ለነፍሱ ፡ እምእደ ፡ ሰኦል ፡ ሰሎሞንሂ ፡ ይቤ ፡ በከመ ፡ ይዳደቆ ፡ ለአ
 ብድ ፡ ከመሁ ፡ ይዳደቀኒ ፡ አማንኬ ፡ ተዳደቆ ፡ ሞተ ፡ ግብት ፡ ወዘአሐለዮ ፡ ሰዓት ፡
 ለኃያል ፡ ከመ ፡ ድኩማን ፡ ወለጠቢብ ፡ ከመ ፡ አብዳን ፡ ሞተ ፡ ራስ ፡ አሊ ፡ እስመ ፡ ሞት ፡
 ርሰቱ ፡ ለሰብእ ፡ ሞተ ፡ ራስ ፡ አሊ ፡ ዘገብረ ፡ ኃይለ ፡ በአፈረዋናት ፡ እስፍንተ ፡ እዜኑ ፡
 ውርዛዊሁ ፡ ዘብሔረ ፡ ቆማኑ ፡ ወሚመ ፡ ዘእምባሰል ፡ ዘገብረስ ፡ በመደብ ፡ ዕፁብ ፡
 30 ውእቱ ፡ ለተናግሮ ፡ እስመ ፡ ባሕቲቱ ፡ ሞዎሙ ፡ ለብዙኃን ፡ መኳንንት ፡ እለ ፡ ተጋ
 ብዑ ፡ እምጎጃም ፡ ወእምዳሞት ፡ እምትግሬ ፡ ወእምጸለምት ፡ እምወገራ ፡ ወእም
 ስሜን ፡ ወውርዛዊሁ ፡ ዘገብረ ፡ በምድረ ፡ ዩቹ ፡ ብዙኅ ፡ ውእቱ ፡ ወአልቦቱ ፡ ተኃ
 ልቁ ፡ ሞተኬ ፡ ራስ ፡ አሊ ፡ ዘረሰዮ ፡ ለኩሉ ፡ ዓለም ፡ ፩ደ ፡ ወይኬ ፡ ለከዊነ ፡ ሰብእ ፡
 እስመ ፡ ሰብእ ፡ ዮምሰብእ ፡ ዘይነብብ ፡ ወጌሠም ፡ ዘኢይነብብ ፡ መሬት ፡ ራስ ፡ አሊ ፡

534a ከነ፡ ይሠርዕ፡ ከሉ፡ ዓለ* መ፡ አመ፡ የም፡ ከመ፡ የም፡ ወየምሰ፡ መራት፡ ውእቱ፡
 ዘኢይትሐወክ፡ እምለፌ፡ ወእምለፌ፡ እንከሰኩ፡ ኢይትረከብ፡ መኰንን፡ ዘከመ፡
 ራስ፡ አሊ፡ ዘይትአመን፡ የጊ፡ ምንት፡ ሜጥ፡ ቦቱ፡ ለከዌነ፡ ተአማኒ፡ እስመ፡ ተ
 አመነ፡ ሰብእ፡ ወኢሐሰወ፡ መሐላሁ፡ ከሉ፡ ይቀርቦ፡ ወየአምኖ፡ ወእግዚአብ
 ሔር፡ የዓቅቦ፡ እምከሉ፡ መከሬሁ፡ ለእመዓቀብ፡ ቃሎ፡ ዘይቤ፡ አትምሐሉ፡ ግ 5
 መራ፡ ኢበሰማይ፡ ወኢበምድር፡ ወእመ፡ መሐልክመ፡ ኢተሐሰወ፡ መሐላ
 ክመ፡ እስመ፡ ሐስዎ፡ መሐላ፡ ያመጽእ፡ መከራብ፡ ሥጋ፡ ወነፍስ፡ አማንኬ፡ ኮነ፡
 የዓቅብ፡ መሐላሁ፡ ራስ፡ አሊ፡ ወዛቲ፡ ይእቲ፡ ዘአኩነነቶ፡ ከሉ፡ ዓለመ፡ ኢይት
 ረከብኬ፡ ወራዛ፡ ዘከመ፡ ራስ፡ አሊ፡ ዘይኳንን፡ እምጽንፍ፡ እስከነ፡ ጽንፍ፡ ወሞ
 ቱኒ፡ ኮነ፡ ገደለወርኃ፡ ሰኔ፡ ወተቀብረ፡ ለሊብላ፡ አኮኬ፡ ዘተቀብረ፡ ሰብእ፡ አላ፡ 10
 ተቀብረ፡ አማን፡ እስመ፡ ከሉ፡ ግብሩ፡ አማን፡ ውእቱ፡ ወኮነብካይ፡ ወወይሌ፡
 ውስተ፡ ከሉ፡ አጽናፈ፡ ዓለም፡ እስመ፡ ውእቱ፡ አብ፡ ለእንለ፡ ማውታ፡ ወመኰን
 ኖን፡ ለዕቤራት፡ * * * * *
 ታሪክ፡ ዘራስ፡ አሊጋዝ፡ ወእምዝ፡ ተሰይመ፡ ራስ፡ አሊጋዝ፡ እኑሁ፡ ራስ፡ አሊ፡
 ወሰፈነ፡ ከሉ፡ ዓለመ፡ ህየንቲሁ፡ እስመ፡ ኮነ፡ ተሠይሞቱ፡ በቃላ፡ እግረከብሔር፡ 15
 በከመ፡ ይቤ፡ መጽሐፍ፡ ኢይሠየም፡ መኰንን፡ ዘእንበለ፡ ፈቃደ፡ እግዚአብሔር፡
 በከመ፡ ይቤ፡ መጽሐፍ፡ ኢይሠየም፡ መኰንን፡ ዘእንበለ፡ ፈቃደ፡ እግዚአብሔር፡
 እመሰከ፡ ኮነ፡ ተሰይሞቱ፡ ለመኰንን፡ እምነበ፡ እግዚአብሔር፡ ኢይደሉ፡ ይት
 ጎሐለውዎ፡ እስመ፡ ውእቱ፡ ተግብዖ፡ ምስለ፡ እግዚአብሔር፡ ወእምዝ፡ ወጽኦ፡
 ደጅ፡ አዝማች፡ ኃይሉ፡ ኅበ፡ ገረገራ፡ ሶበ፡ ሰምዓ፡ ሞቶ፡ ለራስ፡ አሊ፡ ወበከየ፡ 20
 ወኃዘነ፡ ብዙኃ፡ በሞተ፡ ፍቁሩ፡ ራስ፡ አሊ፡ እስመ፡ ያፈቅሮ፡ ወየአምኖ፡ ሞተ፡
 ራስ፡ አሊ፡ በኅበ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ከመ፡ ተመትሮ፡ እድ፡ ውእቱ፡ ወከመ፡

534b ተዓውሮ፡ ዓይን፡ ወእምዝ፡ ተመ*ይጠ፡ ደድ፡ አዝማች፡ ኃይሉ፡ እምገሪገራ፡ መን
 ገለ፡ ሀገሩ፡ እስቲ፡ ወገብረ፡ ተዝካረ፡ ብዙኃ፡ በእንተ፡ ፍቅሩ፡ ለራስ፡ አሊ፡ ወራስ፡
 አሊጋዝ፡ ርእስ፡ መኳንንት፡ ገብረ፡ ተዝካረ፡ ብዙኃ፡ በገረገራ፡ በእንተ፡ እኑሁ፡ 25
 ራስ፡ አሊ፡ ወበውእቱ፡ መዋዕል፡ ፈትሐመ፡ ራስ፡ አሊጋዝ፡ ለእለ፡ ተሞቅሐ፡
 መኳንንት፡ ዘውእቶሙ፡ አቤቶ፡ ወልደ፡ ገብርኤል፡ ወደጅ፡ አዝማች፡ ገብሬ፡
 ወደጅ፡ አዝማች፡ ገብረ፡ አበይ፡ ወፈነዎ፡ ለደጅ፡ አዝማች፡ ገብሬ፡ መንገለ፡
 ስሚን፡ ወለጅ፡ አዝማች፡ ገብረ፡ አበብ፡ ወንገለ፡ ሀገሩ፡ አርማጩ፡ ወእምዝ፡
 ወረደ፡ ንጉሠ፡ ንገሥት፡ ሕዝቅያር፡ እምወኅነ፡ ወአንገሥ፡ አዛዢ፡ ደጌሌ፡ ወከን 30
 ቲባ፡ አያዳር፡ እንዘ፡ ሀሎ፡ ንጉሥ፡ ትክለ፡ ጊዮርጊስ፡ በአሪትጎ፡ ወተነግሪ፡ አ
 ዋጅ፡ ዘይብል፡ ከመዝ፡ ነግሠ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ወመነነ፡ ንጉሠ፡ ነገ
 ሥት፡ ተክለ፡ ጊዮርጊስ፡ ወአመ፡ ሰምዓ፡ ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ንግሥ፡ ለአፄ፡
 ሕዝቅያስ፡ ተጠወቀ፡ ጥቀ፡ ወወጽኦ፡ እምኦሪንጎ፡ መዲናሁ፡ ወገብረ፡ ትዕይንተ፡

ሀገረ፡ ሰላም፡ ወበሀየ፡ አገትዎ፡ ግራ፡ አዝማች፡ አመዲ፡ ወደጅ፡ አዝማች፡ አሊ፡
 ቦርሼ ። ወርእዮ፡ ከመ፡ ኢኮነ፡ ሎቱ፡ ተደ፡ ጎለ፡ በሊሌት፡ ወሐረ፡ መንገለ፡ ፍኖተ፡
 አፈረዋናት፡ ወተለውዎ፡ ደጃዝማች፡ ወደጅ፡ አዝማች፡ አሊ፡ ጎርሹ፡ ወግራ፡ አዝ
 ማች፡ አመዲ፡ ወበጽሑ፡ እስከ፡ ድልድይ ። ውእቱስ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮ
 5 ርጊስ፡ እምስጦ፡ ወንደወ፡ መንገለ፡ አባይ፡ ወበውእቱ፡ መዋዕል፡ ተጓሕለውዎ፡
 ለራስ፡ አሊ፡ ጋዝ፡ እኅሆሙ፡ ዘተሠይመ፡ በፈቃድ፡ እግዚአብሔር፡ ጃን፡ ጽራር፡
 በረሌ፡ ወፊታውራሪ፡ ሰዲቅ፡ ሎሙኒ፡ ተጓሕለዎሙ፡ ደጅ፡ አዝማች፡ የሱፌ፡ ርእ
 ዩኪ፡ ግብር፡ ለእግዚአብሔር፡ እመ፡ ተጓሕለውዎ፡ ለራስ፡ አሊ፡ ጋዝ፡ ፈደዮሙ፡
 እግዚአብሔር፡ ለየሱፌሃ፡ ዘይትጎራሽዎሙ፡ በከመ፡ ይቤ፡ መጽሐፍ* ወይፈደዮ፡ 535 a
 10 ለኩሉ፡ በከመ፡ ምግባሩ፡ ወካዕብ፡ ተጓሕለውዎ፡ ደጅ፡ አዝማች፡ አሉላ፡ ወነጋድ
 ራስ፡ ጃሌ፡ ወበላቲንጌታ፡ ወልደ፡ ሥላሴ፡ ሎሙሰ፡ እምኢደለዎሙ፡ ተጓሕለዎ፡
 አሊ፡ ጋዝሃ፡ እኅዋሁ፡ ለራስ፡ አሊ፡ ። ወጌሠ፡ እምዳውንት፡ ወበጽሑ፡ እስከ፡ ገረ
 ገራ፡ እንዘ፡ ይጸብሕ፡ ወፈትሑ፡ ወራሪ ። ወአሜሃ፡ ኮነ፡ ውውዓ፡ ጎበ፡ ገረገራ፡ ወአ
 ልቦ፡ ጅሂ፡ ዘቀነተ፡ ሐቋሆ፡ ወኮነ፡ ይወጽኡ፡ ኃያላን፡ እምውስተ፡ ቤት፡ ወቆሙ፡
 15 በበአንቀጾሙ፡ ደቀ፡ ጽርሑኒ፡ ለራስ፡ አሊ፡ ጋዝ፡ ቆሙ፡ በአንቀጾ፡ ጽርሑ፡ ወከ
 ልዕዎሙ፡ ከመ፡ ኢይባኡ፡ ውስተ፡ ቤት፡ ወአሜሃ፡ ኮነ፡ ኃይል፡ ለራስ፡ አሊ፡ ጋዝ፡
 ወተመውዑ፡ ፀሩ፡ ወበይእቱ፡ ዕለት፡ ወርዘው፡ ብዙኃን፡ ወራዙት፡ ወጅእምኔሆ
 ሙ፡ መቄት፡ አዝማች፡ ወልደ፡ ሚካኤል፡ መካል፡ አቤቶ፡ ኃይሉ፡ ወልዱ፡
 ለደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ወሙራኒ፡ ቀተሎ፡ ለጌርጊስ፡ ክንፋ፡ ውበዙ
 20 ኃን፡ እለ፡ ኢነአምር፡ አስማቲሆሙ፡ ወርዘው፡ በይእቱ፡ ዕለት፡ እለሰ፡ ወርዘው፡
 በይእቱ፡ ዕለት፡ ይደልዎሙ፡ ትጸውዎ፡ ከመ፡ ሿወጌኃያላነ፡ ዳዊት፡ ወለእግዚ
 አሙኒ፡ ራስ፡ አሊ፡ ጋዝ፡ ይደልዎ፡ ተሰምዮ፡ ከመ፡ ኢዮብ፡ መልአከ፡ ኃይሉ፡ ለዳ
 ዊት፡ ወወዛቲ፡ ዕለት፡ ገብረ፡ ሎቱ፡ ኃይል፡ ለራስ፡ አሊ፡ ጋዝ፡ ዘኢተገብረ፡ እስከ፡
 ይእዜ፡ ወዓቅቦ፡ እግዚአብሔር፡ እመከፈ፡ እስመ፡ እግዚአብሔር፡ ዓቃቢሁ፡ ለመ
 25 ከ፡ ንን፡ ዘሜሞ፡ በፈቃዱ፡ ለእመ፡ አውጽኦ፡ እምፈቃዱ፡ ወቆሙ፡ ሎቱ፡ ለራስ፡
 አሊ፡ ጋዝ፡ ወዓቀቦ፡ እምክረ፡ ጸላዒ፡ ዘኢተሐለዩት፡ በከመ፡ ይቤ፡ መጽሐፍ፡ እግዚ
 አብሔር፡ ይፅቀብከ፡ በንግደትከ፡ ወበእት፡ ወትከ ። ወካዕብ፡ ይቤ፡ ይስማዕከ፡
 እግዚአብሔር፡ በዕለተ፡ ምንዳቤከ፡ ወይቁም፡ ለከ፡ ስሙ፡ ለእምላከ፡ ያዕቆብ፡ አማ
 ንኬ፡ ኮነ፡ ሎቱ፡ ለራስ፡ አሊ፡ ጋዝ፡ ተንቢት፡ ዘተብህለ፡ ይትዓየን፡ መልአከ፡ እግዚ
 30 አብሔር፡ ዓውዶሙ ። ለእለ፡ ይፈርሀዎ፡ ወያድኃኖሙ ። ወካዕብ፡ ዘተብህለ፡ 535 b
 ዳዊት፡ በእንተ፡ ርእሱ ። እግዚአ፡ ነጽር፡ ውስተ፡ ረዲአትዮ፡ እግዚአ፡ ርድአኒ፡
 ወአድጎነኒ ። ይትኃፈሩ፡ ወይጎሠሩ፡ ከሎሙ፡ እለ፡ የኃሥዋ፡ ለነፍስዮ፡ ለይግብኡ፡
 ድጎሬሆሙ፡ ወይትኃፈሩ፡ እለ፡ መከሩ፡ እኩዮ፡ ላዕሌዮ ። ለይግብኡ፡ ድጎሬሆ
 ሙ፡ በጊዜሃ፡ ተኃፈረሙ፡ እለ፡ ይብሉኒ፡ እንቋዕ፡ እንቋዕ ። አማንኬ፡ ረድአ፡

ለራስ፡ አሊጋዝ፡ በከመ፡ ረድኦ፡ ለዳዊት፡ ንጉሠ፡ እስራኤል። አማኑኤ፡ ዓቀቦ፡
 እግዚአብሔር፡ ለራስ፡ አሊጋዝ፡ በከመ፡ ዓቀቦ፡ ለኤልሳዕ፡ ነቢያ፡ ገልገላ፡ እም
 ሰብአ፡ ሶርያ፡ ዘዓገትዎ፡ በሌሊት፡ ከማሁ፡ ሎቲኒ፡ እስመ፡ አውጽኦ፡ እምአደ፡
 ጸላዕቱ፡ ዘኃደጉ፡ ላዕሌሁ፡ አደጋ፡ በሌሊት፡ ወበከመ፡ አዖረ፡ አዕይንቲሆሙ፡
 ለሰብአ፡ ሶርያ፡ ጸሎቱ፡ ለኤልሳዕ፡ ከማሁ፡ ኃይሉኒ፡ ለራስ፡ አሊጋዝ፡ አድከመ፡ 5
 ኃይሎሙ፡ ለእለ፡ ጸልዕዎ፡ ወሚጦሙ፡ እንዘ፡ ኢይብብሩ፡ ምንተኒ፡ ወእምግብር፡
 ዙተገብረ፡ ሎቱ፡ ይመስሎ፡ ራስ፡ አሊጋዝ፡ ለዳዊት፡ ንጉሠ፡ እስራኤል፡ እስመ፡
 ለዳዊት፡ ንጉሥ፡ እስራኤልዊ፡ አመ፡ ጸዓሎ፡ ናባል፡ ቀርሚሎሳዊ፡ ቀሠፎ፡ በሞት፡
 መንፈስ፡ ቅዱስ፡ ዘዓገር፡ ላዕለ፡ ዳዊት፡ ሳኦልኒ፡ ብንያማዊ፡ አመ፡ ተዓብሶ፡ ሞተ፡
 ዘእደሆሙ፡ ለሰብአ፡ ቁንጠለጠ፡ ወሳቡሔኦመ፡ ተጓሕለዎ፡ ሞተ፡ በእደ፡ ብእ 10
 ሲት፡ በአቤል፡ ጎበ፡ ተማጎ፡ ቦቱ፡ ከማሁ፡ ሎቲኒአመ፡ ተጓሕለዎ፡ ፊታውራሪ፡
 ስዲቅ፡ ደጅአዝማች፡ የሱፌ፡ ወንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ለእመ፡ ጸልዎ፡ ተእኅዘ፡
 በእደ፡ ደጅ፡ አዝማች፡ ኢኮንያን፡ አሉላኒ፡ ወልደ፡ እኅቱአመ፡ ተጓሕለዎ፡ አኃዘ፡
 ደጅ፡ አዝማች፡ የሱፌ፡ እንዘ፡ ይትጎኃለዎ፡ ርእዮኤ፡ አሰብእ፡ ዘከመ፡ ያፈቅሮ፡
 እግዚአብሔር፡ ለዝንቱ፡ ብእሲ፡ እስመ፡ ኮነ፡ ጽድቀ፡ ጽድቀ፡ ጸላዕቱ፡ በእደ፡ ካል 15
 536 a ግን። ዝኒ፡ ያኤምር፡ ከጎንዮቶ፡ *እምጽንፍ፡ እስከ፡ ጽንፍ፡ ወበዝ፡ ወርኃ፡ መዋዕል፡
 እንዘ፡ ሀሎ፡ ራስ፡ አሊጋዝ፡ በገረገራ፡ ዜነዉ፡ ላዕሌሁ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ዜና፡
 ሐሰት፡ ሰብአ፡ እለ፡ ጸልዕዎ ። ወይቤሉ፡ ትጓሕለወ፡ እሼቱ፡ ኃይሉ፡ ዘኢየሐምኖ፡
 ተጓሕለዎ፡ ዘንተሰ፡ ዘገብሩ፡ እለ፡ ይፈቅዱ፡ እሙንቱ፡ ከጎንዮ፡ ሀገሩ። ወሶበ፡
 ሰምዓ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ዘንተ፡ ነገረ፡ ዘኢሀሎ፡ በውስተ፡ ልቡ፡ ለአከ፡ ላዕ 20
 ከነ፡ እምዓባይተ፡ ቤቱ፡ እንዘ፡ ይብል፡ አማንኑ፡ ትትሔዘቡኒ፡ ከመ፡ አነ፡ እትጎኃ
 ለው፡ አመሰ፡ ኢትትሐዘቡኒ፡ አኮኑ፡ አነ፡ ውስተ፡ ደመ፡ ጎጃም፡ ዘቦእኩ፡ ወቦእኩ፡
 ውስተ፡ ደመ፡ ትግሬ፡ ወስሚን፡ ወተባዓስኩ፡ ምስለ፡ ዘመድ፡ ወባዕድ፡ ወይቤ፡
 እፎኑ፡ እትጎሐለው፡ አሊጋዝ፡ እኑሁ፡ ለራስ፡ አሊ፡ እስመ፡ እብሎ፡ ምስካይዩ፡
 ወፀወንዩ ። ወሶበ፡ ሰምዑ፡ ዘንተ፡ ራስ፡ አሊጋዝ፡ ወአዕርክቲሁ፡ መቄት፡ አዝ 25
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 እስመ፡ ኢሀሎ፡ ውስተ፡ ልብነ፡ ወልብ፡ ዘኢሁ፡ ወአሚሃ፡ መሐሉ፡ በጽኒዕ፡ መሐላ፡
 እንዘ፡ ይብሉ፡ አኮ፡ ንሕነ፡ ዘንትሔዘበከ፡ ወኢንኤምዩከ፡ አንተሄ፡ ኢትሕዝባነ፡
 እስመ፡ አንተ፡ ዘመድነ ። ወዘንተ፡ ነገረ፡ አይደእዎ፡ መጸኦሙ፡ እለ፡ ተፈነዉ፡ አ
 ቤቶ፡ እንግዳ፡ ወአጋፋሪ፡ ቁንዲ፡ ወዜነውዎ፡ ከመ፡ አልቦ፡ ምንትኒ፡ ነገረ፡ ፀብዕ 30
 ውስተ፡ ልቦሙ ። ወሶበ፡ ሰምዓ፡ ዘንተ፡ ነገረ፡ ተፈሥሐ፡ ደጅ፡ አዝማች፡ ኃይሉ።
 እስመ፡ ውእቱ፡ የኃሥሥ፡ ተዘምዶ፡ ዘኢሆሙ፡ ወከዊነ፡ ጀምስሌሆሙ፡ ወእምድጎ
 ሪዝ፡ ንሥኡ፡ እምገረገራ፡ ራስ፡ አሊጋዝ፡ ወመኳንንቲሀ ። ዘውእቱ፡ መቄት፡ አዝ
 ማች፡ ወልደ፡ ሚካኤል፡ ወደጅ፡ አዝማች፡ አሊ፡ ቦርሼ፡ ወግራ፡ አዝማች፡ አመዲ፡

ርኃ፡ ታኅሣሥ፡ በዕለተ፡ በዓለ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወጽኡ፡ አደባባይ፡
 ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ምስለ፡ ነሎሙ፡ መኳንንት፡ ወሠራዊት፡ ወሰብአ፡
 ከተማ፡ ወጽኡ፡ አቡነ፡ ዮሳብ፡ ጳጳስ፡ ዘኢትዮጵያ፡ ወአጨጌ፡ ተስፋ፡ መምህር፡ ዘደ
 ብሪ፡ ሊባኖስ፡ ወነሎሙ፡ ሊቃውንተ፡ ቤተ፡ ክርስቲያን፡ ወሊቀ፡ መግኖች፡ ወአ
 ዛገሮች፡ ወተነግረ፡ አዋጅ፡ በአደባባይ፡ ዘይብል፡ በእስቲ፡ በ፱ቱ፡ ጭቃ፡ ያለውን፡ 5
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 537 b የቀደሙም፡ ነገሥታት፡ ሰጥተዋል፡ ደጅ፡ አዝማች፡ ኃይሉም፡ ጉልትዎን፡ ጉብኝን፡
 ደምቦችን፡ ገብርኤልን፡ በአፄ፡ ፈቃድ፡ ሰጥተዋል፡ ደብሩም፡ እንደ፡ ዋልድባ፡ እ
 ንደ፡ ቈራጣ፡ እንደ፡ ማኅደረ፡ ማርያም፡ መማፀኛ፡ ይሁን፡ ብለዋል፡ ወይቤሉ፡ ዘነ
 ስተ፡ ዘንተ፡ አረፍተ፡ ቃልነ፡ እመሂ፡ ንጉሥ፡ ወእመሂ፡ መከፋንን፡ እመሂ፡ ሐራዊ፡ 10
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 ወአጨጌ፡ ተስፋ፡ ወነሎሙ፡ ሊቃውንተ፡ ቤተ፡ ክርስቲያን፡ ወውጉዘ፡ ይኩን፡
 በአፈ፡ ፲ወፀሐዋርያት፡ ወበአፈ፡ ፸ወፀሐርድእት፡ ወበአፈ፡ ፫፻፲ወ፳ርቱዓ፡ ሃይማ
 ኖት፡ እለ፡ ተጋብዑ፡ በኒቅያ፡ ጀመሻበሀገረ፡ ቀስጥንጥንያ፡ ወ፪፻፲አፌሶን፡ ወበ
 አፋሃ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወበአፈ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ 15
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 ተጻፈ፡ ከሊቄ፡ ኃይሉ፡ ከባሕር፡ ደብዳቤ፡ ተጻፈ፡ ። ከሊቄ፡ ኢየሩሳሌም፡ ከዳዊት፡
 ተጻፈ፡ ። ከሊቄ፡ ተክለ፡ ሃይማኖት፡ ከዳዊት፡ ተጻፈ፡ ። ከሊቄ፡ ገብሩ፡ ከደዊተ፡
 ተጻፈ፡ ። ። ። ። ። ። ። ። ። ።
 ወእምድኅረ፡ ዝንቱ፡ ነሎ፡ ተመይጠ፡ ራስ፡ አሊጋዝ፡ እምድልድይ፡ ወዓርገ፡ 20
 መንገለ፡ ወገራ፡ ። ወደጅ፡ አዝማች፡ ኃይሉ፡ ተርፈ፡ መንገለ፡ ደራ፡ ደጅ፡ አዝ
 ማች፡ ኢኮንያንኒ፡ ወደጅ፡ አዝማች፡ ሐሩ፡ መንገለ፡ ፎገራ፡ ራስ፡ ኃይሉኒ፡ ሐረ፡
 መንገለ፡ ይባባ፡ ከመ፡ ይመጡ፡ ንጉሠ፡ ዘውእቱ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮ
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 መጽሐፍ፡ ዘይዜኑ፡ ዜናሁ፡ ለራስ፡ አሊጋዝ፡ ወእምድኅረ፡ ተራክቦ፡ ምስለ፡ ራስ፡ 25
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 ገራ፡ ወገብረ፡ ዘመቻ፡ መንገለ፡ ዳውንት፡ ወደጅ፡ አዝማች፡ ኃይሉ፡ ተርፈ፡ መ
 ንገለ፡ ደራ፡ ። ከመ፡ ይግበር፡ ፈቃድ፡ ለራስ፡ አሊጋዝ፡ እስመ፡ ተአዘዘ፡ ወእቱ፡
 538 a ደጅ፡ አዝማች፡ ኃይሉ፡ ኅብ፡ አእመረ፡ ወለበወ፡ ዘይቤ፡ መጽሐፍ፡ ኢይሠ*የም፡
 መከፋንን፡ ዘእንበለ፡ ፈቃድ፡ እግዚአብሔር፡ ። ዓዲ፡ ዘይቤ፡ መጽሐፍ፡ ተአዘዘ፡ 30
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 ደጅ፡ አዝማች፡ ኃይሉ፡ እስመ፡ ይትኤዘዝ፡ ለነሎ፡ ዘመጽኡ፡ በላዕሌሁ፡ ዛቲስ፡
 ተአዝዘ፡ ጥብብ፡ ይእቲ፡ ወአእምሮ፡ ዘትትረከብ፡ እምኅብ፡ እግዚአብሔር፡ ኦእግ
 ዘእየ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ መኑ፡ መሐረክ፡ ዛተ፡ ጥበብ፡ ዘተምሕራ፡ አብርሃም፡

ከለዳቁ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ዘዜና፡ አበው፡ ተአዘዘ፡ አብርሃም፡ ለመከንኑ፡
 ይእቲ፡ ከነዓን፡ ሀገሩ፡ ወተሳደጠ፡ መቃብረ፡ እምኔሁ፡ እንዘ፡ አግግዜሃ፡ ው
 እቱ፡ ለይእቲ፡ ሀገር፡ ንግባዕኩ፡ ኅብ፡ ቀዳማዊ፡ ነገር፡ ሐሰወ፡ መሐላሁ፡ ራስ፡
 ኃይሉ፡ ወይቤ፡ አይሁብ፡ ለንጉሥ፡ ተክለ፡ ገዮርጊስ፡ ዘተማኅ፡ ብየ፡ እንዘ፡ ይ
 5 ብል፡ እስመ፡ ይቤ፡ መጽሐፍ፡ ይነሥቱ፡ ሕገ፡ በእንተ፡ ሕግ፡። ወእሞዝ፡ ራስ፡
 ኃይሉ፡ እንዘ፡ ሀሎ፡ በሚጫ፡ አመልዓ፡ ፍኖቶ፡ መንገለ፡ ጎንደር፡ ተክለ፡ ጊዮርጊስ፡
 ምስለ፡ ራስ፡ ፀዳሉ፡ ወምስለ፡ መኳንንት፡ እለ፡ ሀለዉ፡ ምስሌሁ፡። ወበፍኖት፡ ተቀ
 በልዎ፡ አሌቶ፡ ማሞ፡ ሣህሉ፡ ወቀኝ፡ አዝማቶ፡ ጎልጃ፡ ወካልዓንሂ፡ መኳንንት፡
 ተቀበልዎ፡ በፍሥሐ፡ ወበሐሜት፡ ጎንደርሂ፡ ተቀበለቶ፡ በዘፈን፡ እስመ፡ ውእቱ፡
 10 ፍሥሐሃ፡ ወመከራሃ፡ ንጉሥኒ፡ ሕዝቅያስ፡ ወጽኦ፡ እምጎንደር፡ ሞስለ፡ መኳንንቱ
 ሁ፡ ዘውእቶሙ፡ ከንቲባ፡ አያዳር፡ ወአዛገር፡ ትኩ፡ ወአዛገር፡ ደጌሌ፡ ወምስለ፡
 ባልዓን፡ መኳንንት፡። ወአመልዓ፡ ፍኖቶ፡ መንገለ፡ ቤገምድር፡ ወበጽሐ፡ እስከ፡
 ከምከም፡ ወግብረ፡ ትዕይንት፡ በሀየ፡ ወእምዝ፡ እንዘ፡ ሀሎ፡ ንጉሠ፡ ነገሥት፡ ሕዝ
 ቅያስ፡ መጽኦ፡ ደጅ፡ አዝማቶ፡ ኃይሉ፡ እምደራ፡ ወትራከበ፡ ሞስለ፡ ንጉሠ፡ ነገሥ
 15 ት፡ ወተዜያነዉ፡ ኰሎ፡ ዘኮነ፡ ወኢኮነ፡ እስመ፡ ውእቱ፡ ደጅ፡ *ዝማቶ፡ ኃይሉ፡ 538b
 ማዕምረ፡ ነገር፡ ወማእምረ፡ ፀብዕ፡ በከመ፡ ይቤ፡ መጽሐፍ፡። ይትባረክ፡ እግዚአብ
 ሔር፡ አምላኪያ፡ ዘመሐርን፡ ፀብዓ፡ ለዕደውየ፡ ወቀትለ፡ ለአጸብዕየ፡ አመሰ፡
 ይትማከርዎ፡ ለደጅ፡ አዝማቶ፡ ኃይሉ፡ ኰሎ፡ ዘኮነ፡ ወዘኢኮነ፡ ይመስለኒ፡ ዘአልቦ፡
 ዘይሰዓ፡ እመሂ፡ ምክረ፡ ፀብዕ፡ ወቀትል፡። ወእመሂ፡ ምክረ፡ ካልዕ፡ ጥብብ፡ እስመ፡
 20 ተውሀቦ፡ ሎቱ፡ ኰሎ፡ ነገረ፡ ፀብዕ፡ ወኰሎ፡ ምክረ፡ ጥብብ፡ በከመ፡ ይቤ፡ መጽሐፍ፡
 ምንት፡ ብከ፡ ዘኢኮነ፡ ውሁብ፡ ለከ፡ ወእምደኅረ፡ ዝነቱ፡ ተጋብዑ፡ ኰሎሙ፡ መኳን
 ንት፡ ኅብ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ወመኳንንቲሁ፡ ዘውእቶሙ፡ ደጅ፡ አዝማቶ፡
 ኃይሉ፡ ወደጅ፡ አዝማቶ፡ ኢኮንያን፡ ወደጅ፡ አዝማት፡ ተርቢኖስ፡ ኃይሉ፡ ወባሻ፡
 ጉግሳ፡ ወኰሎሙ፡ ካልዓን፡ መኳንንት፡። ወእምዝ፡ ግዕዙ፡ ወአመልዑ፡ ፍኖተ፡
 25 መንገለ፡ ጎንደር፡ ከመ፡ ይትቃተሉ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮር
 ጊስ፡ ንጉሥሂ፡ ተክለ፡ ጊዮርጊስ፡ ወጽኦ፡ እምጎንደር፡ ወተዓየነ፡ ዕዳ፡ ምስለ፡ ወኳን
 ንቲሁ፡ ወንጉሥሂ፡ ሕዝቅያስ፡ መጽኦ፡ ምጽኦ፡ ምስለ፡ መኳንንቲሁ፡ ከመ፡ ይት
 ቃተል፡ ወበጽሐ፡ እስከ፡ ታሕተ፡ ፀደ፡። ወንጉሥሰ፡ ተክለ፡ ጊዮርጊስ፡ ጎየ፡ ወ
 ኃደጋ፡ ለፀደ፡ ወአመልዓ፡ ፍኖቶ፡ ወበጽሐ፡ እስከ፡ ሣር፡ ውሀ፡ ወእመንቱኒ፡
 30 ተለውዎ፡ ወበጽሐ፡ እስከ፡ ሰቀልት፡። ውእቱሰ፡ ተክለ፡ ጊዮርጊስ፡ ጎየ፡ ወበ
 ጽሐ፡ እስከ፡ ደንገል፡ በር፡። ወእምዝ፡ መጽቡ፡ ሎቱ፡ እምጎጃም፡ መኳንንቲሁ፡
 ለራስ፡ ኃይሉ፡ ለተራድኦ፡ ወተመይጠ፡ መንገለ፡ ጎንደር፡ ከመ፡ ይትቃተል፡
 ምስለ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ወምስለ፡ መኳንንቲሁ፡ ዘውእቶሙ፡ ደጅ፡
 አዝማቶ፡ ኃይሉ፡ ወደጅ፡ አዝማቶ፡ ኢኮንያን፡ ወደጅ፡ አዝማቶ፡ ተርቢኖስ፡

ኃይሉ ፡ እሙንቱሃ ፡ ገዎ፣ ወአመልዑ ፡ ፍኖቶሙ ፡ መንገለ ፡ ወኅኔ ፡ ውእቱሰ ፡
 539a ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ አመልዓ ፡ ፍኖቶ ፡ መንገ*ለ ፡ ቃሮዳ ፡ ወበጽሐ ፡
 እስከ ፡ ፋርባ ፡ ወአውዳየ ፡ ቤቶ ፡ ለአቤቶ ፡ ወልደ ፡ ኔር ፡ ወእምዝ ፡ ተመይጠ ፡ ንጉሠ ፡
 ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወአመልዓ ፡ ፍኖቶ ፡ መንገለ ፡ ደልድይ ፡ ለሂ ፡ ነበሩ ፡
 መኳንንት ፡ ምስሌሁ ፡ ተዘርው ፡ በበይናቲሆሙ ። ወእመቦ ፡ ዘይሴአሎሙ ፡ ለእሉ ፡ 5
 መኳንንት ፡ እንዘ ፡ ይብል ፡ ምንተ ፡ ገበርክሙ ፡ ወለምንት ፡ መጻእክሙ ፡ መንገለ ፡
 ቤገምድር ፡ ምንተ ፡ እምአውሥኡ ፡ እስመ ፡ አልቦ ፡ ዘገብሩ ። እሉሰ ፡ ይመስሉ ፡
 አሓተ ፡ ዕዕ ፡ ዘሌሊተ ፡ በቁላት ፡ ወሌሊተ ፡ ሞተት ። ዓዲ ፡ ይመስሉ ፡ ካልዓ ፡ ዕዕ ፡
 ዘሀሎ ፡ በምድረ ፡ ፋርስ ፡ ወይየብስ ፡ ፍጡነ ፡ ሰብ ፡ ይሰም ፡ ቃለ ፡ ዘይብል ፡ አዕዕ ፡ ጋስ ፡
 መጽአ ፡ ብከ ፡ ፋስ ። አማንኬ ፡ ዝንቱ ፡ ምሳሌ ፡ ምሳሌሆሙ ፡ ለእሉ ፡ መኳንንት ፡ 10
 እስመ ፡ አልቦ ፡ ዘገብሩ ፡ ምንተኒ ፡ በቤገምድር ፡ ዘእንበለ ፡ አውዕየ ፡ ቤቱ ፡ ለአቤቶ ፡
 ወልደ ፡ ኔር ፡ ፋስሰ ፡ በሊሕ ፡ ወመደንግዕ ። ውእቱሰ ፡ ራስ ፡ አሊጋዝ ፡ ወዕዕ ፡ ጋሰኒ ፡
 እሉ ፡ መኳንንት ፡ ዘገዳም ፡ ዘርዕዳ ፡ ወደንገዑ ፡ እምሰሚዓ ፡ ድምዑ ፡ ለራስ ፡ አሊ
 ጋዝ ፡ ወንጉሥሂ ፡ ሕዝቅያስ ፡ ወመኳንንቲሁ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ደጅ ፡ አዝ
 ማች ፡ ኢኮንያን ፡ ወከንቲባ ፡ አያዳር ፡ አዛገር ፡ ደጌሌ ፡ አዛገር ፡ ትኩ ፡ ወደጅ ፡ አዝ 15
 ማች ፡ ገልሞ ፡ ወበሸ ፡ ጉግሣ ፡ በጽሑ ፡ እስከ ፡ ቃንጦና ፡ ደጅ ፡ አዝማች ፡ ኃይሉሰ ፡
 ተለዎ ፡ ለንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወአኅደጉ ፡ ሠራዊቱ ፡ ለደጅ ፡ አዝማት ፡
 ኃይሉ ፡ አልህምተ ፡ እመኳንንቲሁ ፡ ለንጉሥ ፡ ተክለ ፡ ጊዮርጊስ ፡ ወእምዝ ፡ ሰብ ፡
 ተመይጠ ፡ ራስ ፡ አሊ ፡ ጋዝ ፡ እምአምባሰል ፡ ቦኣ ፡ ገረገራ ፡ ወፈነዎ ፡ ለመቁት ፡
 አዝማች ፡ ወልደ ፡ ሚካኤል ፡ ኅብ ፡ ንጉሠ ፡ ነገሥት ፡ ሕዝቅያስ ፡ ወገብረ ፡ ንጉሠ ፡ 20
 ነገሥት ፡ ሕዝቅያስ ፡ ሹመት ፡ ሸረት ፡ በአሪንጎ ፡ ወእምቅድመ ፡ ዝንቱ ፡ ነገር ፡ ተበ
 ዓሰ ፡ ራስ ፡ አሊ ፡ ጋዝ ፡ ምስለ ፡ ጃን ፡ ጽራር ፡ የሱፌ ፡ ወተቃተሉ ፡ በደውንት ፡ ወኮነ ፡
 539b ድል ፡ ለራስ ፡ እሊ ፡ ጋዝ ፡ ርእሰ ፡ መሳፍንት ፡ ወመኳንንት ። እስመ ፡ *ተጻብኣ ፡
 ምስለ ፡ ዘሢሞ ፡ እግዚአብሔር ፡ ተኣብጻ ፡ ውእቱ ፡ ምስለ ፡ እግዚአብሔር ፡ በከመ ፡
 ይቤ ፡ መምህር ፡ አመ ፡ አኃዝዎሙ ፡ ለሐዋርያት ፡ ረበናተ ፡ አሪት ፡ ይቤ ፡ ኢትኩኑ ፡ 25
 ከመ ፡ ዘይትበዓስ ፡ ምስለ ፡ እግዚአብሔር ፡ እመሰ ፡ ኮነ ፡ ዝምክርሙ ፡ ወዝ ፡ ነገርሙ ፡
 እምኅብ ፡ ሰብእ ፡ ይሠዓር ፡ ወይጠፍር ፡ ወእመሰ ፡ እምኅብ ፡ እግዚአብሔር ፡ ውእቱ ፡
 አልቦ ፡ ዘትክሉ ፡ አኅደኅቶሙ ። አማንኬ ፡ ኮነ ፡ ሢመቱ ፡ ለራስ ፡ አሊጋዝ ፡ እምኅብ ፡
 እግዚአብሔር ፡ እስመ ፡ ኩሉ ፡ ገረረ ፡ ቃሕተ ፡ እገሪሁ ። እመሂ ፡ ይወጽእ ፡ ለተ
 ግብዖ ፡ አልቦ ፡ ዘይቀውም ፡ በቅድሚሁ ፡ ወአሚሃ ፡ ሞተ ፡ ብላቴንጌታ ፡ ወልደ ፡ ሥ 30
 ላሴ ፡ ወቀታሊሁ ፡ መቁት ፡ አዝማች ፡ ወልደ ፡ ሚካኤል ፡ ወገዮ ፡ ጃን ፡ ጽራር ፡ የሱ
 ፌ ። ወእምሠጠ ፡ በሕማም ፡ ወበፃዕር ፡ ወተለዎ ፡ ራስ ፡ አሊጋዝ ፡ እስከ ፡ አምባሰል ፡
 ወአሚሃ ፡ ቦኣ ፡ በረሌኃብ ፡ ራስ ፡ አሊጋዝ ፡ እንዘ ፡ ይሰብር ፡ መዋቅሕተ ። ወእምዝ ፡
 ተዓረቀ ፡ የሱፌ ፡ ምስለ ፡ ራስ ፡ አሊ ፡ ጋዝ ፡ ወፈነዎ ፡ ለደጅ ፡ አዝማች ፡ አሉላ ፡ እንዘ ፡

ይሞቅሕ፡ እዲሁ፡ ። ውእቱሰ፡ ራሰ፡ አሊጋዝ፡ ምሉዓ፡ ርኅራኄ፡ ፈትሐ፡ ፍጡነ፡
በይእቲ፡ ዕለት፡ ወሢሞ፡ ላዕለ፡ ጀአህጉራት፡ ዘውእቶሙ፡ ዋር፡ ወብሐረ፡ ደውን
ት፡ ወኢተዘከረ፡ ቦቱ፡ አበሳሁ፡ ። እስመ፡ ውእቱ፡ ወልደ፡ እኅቱ፡ ካዕበሂ፡ እስመ፡
የአምር፡ ዘአገበርዎ፡ ለኅበ፡ ዝንቱ፡ ግብር፡ ከመ፡ ካልዓን፡ እሙንቱ፡ ወእንበይነ፡
5 ዝንቱ፡ ኢተዘከረ፡ ቦቱ፡ አበሳሁ፡ ። ወእምዝ፡ ተመይጠ፡ ራስ፡ አሊጋዝ፡ ወቦአ፡ ገረ
ገራ፡ ወአሜሃ፡ ፈነዎ፡ ለወቄት፡ አዝማች፡ ወልደ፡ ሚካኤል፡ ኅበ፡ ንጉሠ፡ ነገሥት፡
ሕዝቅያስ፡ እንዝ፡ ይብል፡ አንጉሥን፡ ባዕ፡ ውስተ፡ መዲናከ፡ ጎንደር፡ ። ወእመኳን
ንትኒ፡ ዘሀለው፡ ምስሌከ፡ ዘፈቀደ፡ ይምጸእ፡ ኅበክ፡ ለይምጸእ፡ ወዘፈቀደ፡ ይሐር፡
ምስሌከ፡ ለይሐር፡ ። ወአሜሃ፡ ገብረ፡ በኦሪንጎ፡ ሹመት፡ ሸረት፡ ንጉሠ፡ ነገሥት፡
10 ሕዝቅያስ፡ ወሢሞ፡ ለመቄት፡ አዝማች፡ ወልደ፡ *ሚካኤል፡ ጣረሰምበ፡ አዛዢነት፡ 540a
ወለአቤቶ፡ ጎበዜ፡ ባሸነት፡ ወለሶኒ፡ አባ፡ ሙራስቀኝ፡ አዝማችነት፡ ወለአበይ፡ ደ
መና፡ ነጋድራስነት፡ ወለአቤቶ፡ ኃይሉ፡ ወልዳ፡ ለወይዘሮ፡ የወርቅ፡ ውሐማር፡
አዛዢነት፡ ወደጅአዝማች፡ ገልሞ፡ አጽንዓ፡ ሢመቶ፡ ዘበለሳ፡ ወለኩሎሙ፡ መ
ኳንንት፡ ሢሞሙ፡ በበመዓርጊሆሙ፡ ወንጉሥሂ፡ ተክለ፡ ጊዮርጊስ፡ ገብረ፡ ሹመት፡
15 ሸረት፡ በሚጫ፡ ሄመ፡ ኩሎ፡ ዘፈቀደ፡ ወሠዓረ፡ ኩሎ፡ ዘኢፈቀደ፡ ርእዩኬ፡ አሰ
ብእ፡ ዛተ፡ ዘመነ፡ ከመ፡ ኢኮነት፡ ዘመነ፡ እስመ፡ ተከፍለ፡ መንግሥት፡ ለኅበ፡
ይወእምዝ፡ ወጽአ፡ ደጅ፡ አዝማች፡ ኢኮንያን፡ መንገለ፡ ገረገራ፡ ። ወተራከበ፡ ም
ስለ፡ ራስ፡ አሊጋዝ፡ ወወሀቦ፡ ምድረ፡ ጉና፡ ። ወደጃዝማች፡ ኃይሉኒ፡ ወጽአ፡ መን
ገለ፡ ገረገራ፡ እምነ፡ ሀገሩ፡ እስቲ፡ ወተራከበ፡ ምስለ፡ ራስ፡ አሊጋዝ፡ ወተዜያነው፡
20 ኩሎ፡ ዘሐገዮ፡ እስመ፡ ሐገዮ፡ በዘመቻ፡ ። ወእምዝ፡ ይቤሎ፡ ራስ፡ አሊጋዝ፡ ለደጅ፡
አዝማች፡ ኃይሉ፡ ሐር፡ ውስተ፡ ሀገርክ፡ ወአዕርፍ፡ ኅዳጠ፡ መዋዕለ፡ እስመ፡
ብዙኅ፡ ጸግከ፡ ወእምዝ፡ ተመይጠ፡ መንገለ፡ ሀገሩ፡ እስቲ፡ ። ወአሜሃ፡ ተንሥአ፡
ንጉሥ፡ ትዝቅያስ፡ ምስለ፡ መኳንንቲሁ፡ ከንቲባ፡ አያዳር፡ አዛዢ፡ ደጌሌ፡ ወአዛዢ
ትኩ፡ ወሊቀ፡ መኳስ፡ ያቦ፡ ባርያ፡ አፈ፡ ንጉሥ፡ ላዕከ፡ ማርያም፡ ወኩሎሙ፡ መኳን
25 ንት፡ እለሀለዉ፡ ምስሌሁ፡ ወእኃዘ፡ ይሐር፡ መንገለ፡ ጎንደር፡ ወእንዘ፡ ይበጽሕ፡
ፀዳ፡ መጽአ፡ ቀኝ፡ አዝማች፡ ጎልጃ፡ እምብሐረ፡ ሚጫ፡ ወሰደደ፡ ለቀኝ፡ አዝማች፡
ሶኒ፡ ። ወሐረ፡ ቀኝ፡ አዝማች፡ ሶኒ፡ ኅበ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ወገብረ፡ ሰ
ፈረ፡ በፀደ፡ ወመጽአቀኝ፡ አዝማች፡ ጎልጃ፡ ከመ፡ ይትቃተል፡ ምስሌሆሙ፡
ወሶበ፡ ኢኮን፡ ሎቱ፡ ተቃትሎ፡ ተመይጠ፡ ጎልጃ፡ እምፀዳ፡ ወገብረ፡ ሰፈረ፡ ደረ
30 ስጌ፡ ። ወአመ፡ ሰለተ፡ ሐሙስ፡ ሐረ፡ ጎልጃ፡ ኅበ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡
ከመ፡ ይግበር፡ ፅብዓ፡ *ለተጠብበ፡ ወፈነዎ፡ ለእኅሁ፡ አቤቶ፡ ይመር፡ መንገለ፡ ላዕ 540b
ለ፡ ሰፈር፡ ውእቱኒ፡ ቀርቦ፡ ታሕተ፡ ሰፈር፡ ። ወሶበ፡ ሰምዓ፡ ንጉሠ፡ ነገሥት፡ ሕዝ
ቅያስ፡ ምጽአቶ፡ ለቀኝ፡ አዝማች፡ ጎልጃ፡ በጀፍናው፡ ውእቱኒ፡ ንጉሠ፡ ነገሥት፡
ሕዝቅያስ፡ አዘዘሙ፡ ለአቤቶ፡ ኃይሉ፡ ወልዳ፡ ለመቄት፡ አዝማች፡ ወልደ፡

ሚካኤል፡ ወለአፈ፡ ንጉሥ፡ ላዕክ፡ ማርያም፡ ወይቤሎሙ፡ አንትሙ፡ ዕቀቡ፡ ፍኖተ፡
 ላዕለ፡ ሰፈር፡ ወውኦቲኒ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ተንሥኦ፡ እምስካቡ፡ ወቀ
 ነተ፡ ሐቋሁ፡ በኃይል፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ቅንት፡ ሰይፈክ፡ ኃያል፡ ውስተ፡
 ሐቋክ፡ በለንክ፡ ወበላህይክ ። አርትዕ፡ ተሠራኅ፡ ወንገሥ ። በእንተ፡ ጽድቅ፡ ወር
 ትዕ፡ ወየውሃት፡ ወይመርሐክ፡ ስብሐተ፡ የማንክ ። አሕፃክ፡ ስጡል፡ ኃያል ። 5
 አሕዛብ፡ ይወድቁ፡ ታሕቲክ ። ወይቤሎሙ፡ ለመኳንንቲሁ፡ ዘውእቶሙ፡ ቀኝ፡
 አዝማች፡ ሶኒ፡ ወከንቲባ፡ አያዳር፡ ወአዛገር፡ ደጌሌ፡ ወአዛገር፡ ትኩ፡ ወሊቀ፡
 መኳስ፡ ያቦ፡ ባርያ፡ ወለኩሎሙ፡ መኳንንት፡ ጽንዑ፡ ወኃይሉ፡ እስመ፡ አልቦሙ፡
 ተስፋ፡ ሐይው፡ ኢብብዙኅ፡ ወኢብውኅድ፡ ኃይልሂ፡ በብዝሃ፡ ሠራዊት፡ አኮ፡ አላ፡
 ለዘወሀቦ፡ እግዚአብሔር፡ ይከውን፡ ሎቲ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ እግዚአብሔር፡ 10
 ይሁቦሙ፡ ቃለ፡ ለእለ፡ ይዜንወ፡ ኃይለ፡ ብዙኃ፡ ወበዘከመዝ፡ በህል፡ አጽንዖሙ፡
 ለሠራዊቱ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ እስመ፡ በእሲሁ፡ ኃያል፡ ወምሁረ፡ ፀብዕ፡
 ወእቲ፡ ። ወአሚሃ፡ ተራከቡ፡ በፀብዕ፡ ወበቀትል ። ወኮነ፡ ድል፡ ለንጉሠ፡ ነገሥት፡
 ሕዝቅያስ፡ እስመ፡ ሕሊና፡ እግዚአብሔር፡ ካልዕ፡ ወሕሊና፡ ሰብእ፡ ካልዕ፡ በከመ፡
 ይቤ፡ እግዚአብሔር፡ በቃለ፡ ኢሳይያስ፡ ነቢይ፡ ኢኮነ፡ ሕሊናየ፡ ከመ፡ ሕሊናክሙ፡ 15
 ወምክርየሂ፡ ኢኮነ፡ ከመ፡ ምክርክሙ፡ እመኒ፡ አብዘኅክሙ፡ ምህላ፡ ኢይስምዓ
 ክሙ፡ እስመ፡ ደም፡ ምሉዕ፡ ውስተ፡ እደዊክሙ ። ወአሚሃ፡ ዘረዎሙ፡ ንጉሠ፡
 541 a ነገሥት፡ ሕዝቅያስ፡ ለእለ፡ ዓገትዎ፡ በጀፍናው፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ዝር
 ዎሙ፡ ለአሕዛብ፡ እለ፡ ይፈቅዱ፡ ቀትለ ። ወውኦተ፡ እሚረ፡ አዕኩቶ፡ ለእግዚአ
 ብሔር፡ ምሉዓ፡ ምሕረት፡ እንዘ፡ ይብል፡ በቃለ፡ ዳዊት ። ይኔይስ፡ ተአምኖ፡ በእ
 20 ግዚአብሔር፡ እምተአምኖ፡ በእንለ፡ እመሕያው ። ይኔይስ፡ ተሰፍዎ፡ በእግዚአ
 ብሔር፡ እምተሰፍዎ፡ በመላእክት ። ኩሎሙ፡ አሕዛብ፡ ዓገቲኒ ። ወበስመ፡ እግ
 ዘአብሔር፡ ሞዕክዎሙ ። ተንተንኩ፡ ለወዲቅ፡ ወእግዚአብሔር፡ አንሥኦኒ ።
 ኃይልየኒ፡ ወዝክርየኒ፡ እግዚአብሔር፡ ወውኦቲ፡ ኮነኒ፡ መድኃንየ፡ ቃለ፡ ትፍሥ
 ሕት፡ ውስት፡ አብያቲሆሙ፡ ለዳድቃን ። የማነ፡ እግዚአብሔር፡ ገብረት፡ ኃይለ፡ 25
 የማነ፡ እግዚአብሔር፡ አልዓለተኒ፡ የማነ፡ እግዚአብሔር፡ ገብረት፡ ኃይለ፡ ኢይመ
 ውት፡ ዘእንበለ፡ ዘአሐዩ ። ወእነግር፡ ግብር፡ ለእግዚአብሔር ። በአማንኬ፡ ይደ
 ልዎ፡ ለንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ከመ፡ ይንግር፡ ግብር፡ ለእግዚአብሔር፡ እስመ፡
 ገብረ፡ ሎቲ፡ ዓቢየ፡ ኃይለ፡ በከመ፡ ገብረ፡ ሎቲ፡ ለሕዝቅያስ፡ ንጉሠ፡ ይሁዳ፡ አመ፡
 መጽአ፡ ቦቲ፡ ንጉሠ፡ ፋርስ፡ ወዓዲ፡ ይቤ፡ ሕዝቅያስ፡ ንጉሠ፡ ኢትዮጵያ፡ ይእዜ፡ 30
 አእመርኩ፡ ከመ፡ አድኃኖ፡ እግዚአብሔር፡ ለመሢሐ፡ ወይሠጠዎ፡ እምሰማይ፡
 መቅዳሱ፡ በኃይለ፡ አጽኅኖተ፡ የማነ፡ እመንቲሰ፡ በአፍራስ፡ ወበሰረገላት፡ ወንሕ
 ነሰ፡ ነዓቢ፡ በስመ፡ እግዚአብሔር፡ አምላክነ ። እመንቲሰ፡ ተአቅጹ፡ ወወድቁ፡
 ወንሕነስ፡ ተንሣእነ፡ ወረታዕነ፡ እግዚአ፡ አድኅኖ፡ ለንጉሥ፡ ወስምዒ፡ በዕለት፡

ንጹውዓክ። ወበዝ፡ ነሉ፡ ጸሎት፡ ወአከብቴት፡ ተዓሠዩ፡ ኃይለ፡ እምኅበ፡ እግዚአ፡
 ኃያላን፡ ወሞሶሙ፡ ለአሶራውያን፡ ቀኝ፡ አዝማች፡ ጎልጃ፡ ወሠራዊቱ፡ እለተለ
 ወዎ፡ ወመኳንንቲህ፡ ለአባ፡ ሕዝቀያስ፡ ዘውእቶሙ፡ ቀኝአዝማች፡ ሶኒ፡ ወአዛዢ፡
 ደጊሌ፡ ወአዛዢ፡ ትኩ፡ ወከንቲባ፡ አያዳር፡ ወአበይ፡ ደመና፡ ወሊቀ፡ መኳስ፡ ያቦ፡
 5 ባርያ፡ ወርዘዉ፡ በይእቲ፡ ዕለት፡ ዓቢያ፡ ውርዘዌ፡ ወአልቦ፡ ዘኢወርዘወ፡ እምኔ
 ሆሙ፡ በይእቲ፡ ዕለት፡ ወአቤቶ፡ ኃሉኒ፡ ወልዱ፡ ለአባ፡ ሕዝቀያስ፡ ወርዘወ፡ 541b
 ወደወወ፡ ሰብአ፡ ዘደወዎ፡ ወጎዮ፡ ቀኝ፡ አዝማች፡ ጎልጃ፡ እስከ፡ ሥር፡ ውሐ፡ ወን
 ጉሥሂ፡ ሕዝቀያስ፡ ቦአ፡ ጎንደር፡ ወተቀበልዎ፡ ካህናት፡ በዝማሬ፡ ወበማኅሌት፡
 ጎንደርሂ፡ ተቀበለቶ፡ በዘፈን። ወይቤ፡ ሕዝቀያስ፡ ንጉሥ፡ እምብዝህ፡ ፍሥ
 10 ሐሁ። ዕብን፡ ዘመነንዎ፡ ነደቅት፡ ወይእቲ፡ ኮነት፡ ውስተ፡ ርእሰ፡ ማዕዘንት፡ እም
 ኅበ፡ እግዚአብሔር፡ ኮነት፡ ዛቲ፡ ወካዕበ፡ ይቤ፡ ዛቲ፡ ዕለት፡ እንተ፡ ገብረ፡ እግዚ
 አብሔር፡ ንትፈሃላሕ፡ ወንትኃሠይ፡ ባቲ፡ ወዓዲ፡ ይቤ፡ ናሁ፡ እምይእዜሰ፡ ያስተበ
 ጽዑኒ፡ ነሉ፡ ትውልድ፡ እስመ፡ ገብረ፡ ሊተ፡ ኃይለ፡ ዓቢያተ፡ ወበነሉ፡ አከብቴት፡
 ቦአ፡ ውስተ፡ ጎንደር፡ ወነግሠ፡ በፈቃደ፡ እግዚአብሔር፡ ባሕቱ፡ ተመዝበረት፡
 15 ጎንደር፡ ወኢተርፈ፡ ላቲ፡ ምንትኒ። ወበወርኃ፡ ግንቦት፡ ሐረ፡ ራስ፡ አሊጋዝ፡
 እምገረገራ፡ መንገለ፡ አምባሰል፡ አመ፡ ሰምዓ፡ ዓመባሁ፡ ለደጅ፡ አዝማች፡ የሱፊ፡
 እምድኅረ፡ ተዓረቁ፡ ወበርበረ፡ ነሎ፡ ምድረ፡ ደላንታ፡ ወአምባሰል፡ ወሰበርሙ፡
 ለትርትርያ፡ ወለመሐዋ፡ ወለኋይት፡ አድባራት፡ ዓቢያን፡ ወለነሉሙ፡ አህገራት፡
 አውዓዮሙ፡ በእሳት፡ በእንተ፡ ዓመባሁ፡ ለደጅ፡ አዝማች፡ የሱፊ፡ ወይቤሎ፡ ደጅ፡
 20 አዝማች፡ ቢረሌ፡ ለራስ፡ አሊጋዝ፡ ንሣአ፡ ነሎ፡ አድባራተ፡ ወይኩኑ፡ ውስተ፡
 እዲክ፡ ወአንብር፡ ሰብአ፡ ዘፈቀድክ፡ ውእቱኒ፡ ራስ፡ አሊጋዝ፡ ይቤሎ፡ ለደጅ፡ አዝ
 ማች፡ ቢረሌ፡ ወሀብኩክ፡ ለክ፡ አህጉሪክ፡ ወይኩኑ፡ በእደ፡ ዘኢክ። ወእምድኅረ፡
 ገብረ፡ ዘንተ፡ ነሎ፡ ተመይጠ፡ እምአምባሰል፡ ወቦአ፡ ገረገራ፡ ወበዝንቱ፡ ወርኅ፡
 ቦአ፡ አሊ፡ ቦርኼ፡ መንገለ፡ ጎንደር፡ ከመ፡ ይርድኦሙ፡ ለንጉሠ፡ ነገሥት፡ ሕዝቀያስ፡
 25 ወለቀኝ፡ አዝማች፡ ሶኒ፡ እስመ፡ አውጽኦሙ፡ እምጎንደር፡ ቀኝ፡ አዝማች፡ ጎ
 ልጃ፡ ወዝንቱ፡ ነሉ፡ ኮነ፡ በዘመነ፡ ማቲዎስ፡ እምአመ፡ ተፈጥረ፡ ዓለም፡ በጳጳ
 ወጅጃዓመተ፡ ዓለም በጳጳ ወጅጃዓመተ፡ ምሕረት፡ ወአልቦ፡ ዘኢተገብረ፡ በዝ 542a
 ንቱ፡ ዘመን። ወበዝንቱ፡ ዘመን፡ አውሪይሙ፡ ለወይዛዝር፡ እም ወኅኒ፡ ንጉሠ፡
 ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወአብሔሙ፡ ይሐሩ፡ ኅበ፡ ፈቀዱ። ርእዩኬ፡ አሰብእ፡
 30 ከመ፡ ተወለጠ፡ ዘመን፡ ወኮነ፡ ዘኢኮነ፡ ቅድመኒ፡ እምቅድመ፡ ዝንቱ፡ ዘመን፡ በዘ
 መነ፡ አሪት፡ አመ፡ ኃየለ፡ አበሳሆሙ፡ ለሕዝበ፡ እስራኤል፡ ተከፍለ፡ መንግሥት፡
 ለኅበ፡ ጀወጀነገደ፡ ጁኤል፡ ዘውእቶሙ፡ ነገደ፡ ይሁደ፡ ወብንያም፡ ተለውዎ፡ ለር
 ብዓም፡ ወልደ፡ ደዊት፡ ወጊነገደ፡ ጁኤል፡ ተለውዎ፡ ለኢዮርብአም፡ ወልደ፡ ናባጥ፡
 ወአንገሥዎ፡ በሰማር፡ ቅድመስ፡ አዘዘ፡ እግዚአብሔር፡ ከመ፡ አይገዕ፡ መንግሥት፡

እምቤተ፡ ዳዊት፡ ወክህነት፡ እምቤተ፡ ሌዊ፡ ወባሕቱ፡ በእንተ፡ ኃጢአተ፡ እስ
 ራኤል፡ ተከፍለ፡ መንግሥት፡ ወተውሀብ፡ ለካልዓን፡ ዘኢይደልዎሙ፡ መንግሥት፡
 ወዘፈቀደ፡ ይኩን፡ ገናዌ፡ ኮነ፡ ገናዌ፡ በሰማርያ ። ዮምኒ፡ ለእመ፡ አርኃቀ፡ እግዚአ
 ብሔር፡ ረድኤቶ፡ እምኔነ፡ ወነሥአነ፡ ጆደ፡ እግዚአ፡ ዘተውሀቦ፡ ቅብዓ፡ መንግሥት፡
 ኮነ፡ ብዙኃን፡ አጋዕዝቲን፡ ዘኢትዮጵያ ። በከመ፡ ይቤ፡ መጽሐፍ፡ ይሁዳ፡ ብዙ 5
 ኃን፡ አማልክቲክ፡ በኅልቄ፡ አህጉሪክ፡ ቅድመሰ፡ ሜጣ፡ ኤርምያስ፡ በጸሎቱ፡ ለመ
 ንግሥት፡ ኅብ፡ ቤተደዊት፡ ድኅረሂ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ አብ፡ ብርሃናት፡
 ሜጣ፡ ለመንግሥት፡ ከመ፡ ይኩኖ፡ አምላክ፡ ወልደ፡ ዳዊት፡ ዮምሰ፡ በዘመንነ፡ አ
 ልቦ፡ ዘያረትዕ፡ ለነ፡ መንግሥት፡ ኅብ፡ አርኃቀነ፡ እምእግዚአብሔር፡ ኃጢአትነ ።
 በከመ፡ ይቤ፡ ደዊት፡ ርኅቅ፡ እምአድኅኖትዩ፡ ቃለ፡ ኃጢአትዩ ። ወዓዲ፡ አልቦ፡ 10
 ሰብእ፡ በዘመንነ፡ ዘይብሎ፡ ለእግዚአብሔር፡ ተሐሰወነ፡ ቃልክ፡ ዘይቤ፡ ኢይክል፡
 ተቀንዮ፡ ጆገብር፡ ለጀአጋእዝት፡ ዘኢይምህክዋ፡ ለፍጥረትክ፡ ወባሕቱ፡ ከመ፡ ኢይ
 በል፡ ሰብእ፡ ከመዝ፡ እምብዝኃ፡ መከራሁ፡ ወኃዘኑ፡ ይቤ፡ አባ፡ ገብርኤል፡ አረጋዊ፡
 542 b አእግዚአ፡ ተስፋዮ፡ ወትውክልትዩ፡ *በከመ፡ ሥምረትክ፡ ስርሕ፡ ሕይወትዩ፡ ጥፁ
 ም፡ ውእቱ፡ መሪር፡ ዘትፈቅዳ፡ አንተ፡ እምፀቃውዕ፡ ዘእፈቅዶ፡ አነ፡ ወዛቲ፡ ቃለ፡ 15
 ጥብብ፡ ልጓም፡ ዘልብ፡ ወሕሊናይእቱ ። ። ። ። ። ።
 ታሪክ፡ ዘይትነብብ፡ ዘከመ፡ ተዪወወት፡ ብእሲቱ፡ ለደጅ፡ አዘማች፡ ኃይሉ፡ ወዘከ
 መ፡ ተመይጠት፡ በኃይለ፡ እግዚአብሔር፡ እምብሔረ፡ ጎጃም ። ወእንዘ፡ ይት
 መየጥ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ እምገረገራ፡ መንገለ፡ ሀገሩ፡ እስቲ፡ ሰምዓ፡ ተዪው
 ምታ፡ ለብእሲቱ፡ ወይዘሮ፡ አንቋሊት፡ ባሕቱ፡ ተዪውምታ፡ ኢይከውን፡ ቦቱነውረ፡ 20
 ወኢድካመ፡ እሰመ፡ ውእቱ፡ ፈነው፡ ኅቤሃ፡ እንዘ፡ ይብል፡ ተመየጠ፡ ውስተ፡ ሀገ
 ርኪ፡ ወባኢ፡ ውስተ፡ ቤትኪ ። ወይእቲሰ፡ ተሐየየት፡ ተመይጦታ፡ ወእንበይነ፡
 ዝንቱ፡ ኢይካውን፡ ወድካመ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ በከመ፡ ኢኮነ፡ ቦቱ፡ ለእግ
 ዘአብሔር፡ ነውረ፡ ወድካመ፡ ሞታ፡ ለሔዋን፡ ወተሰደታ፡ እምገነት፡ እስመ፡ ው
 እቱ፡ እግዚአብሔር፡ ዜነዋ፡ እንዘ፡ ይብል፡ ወእመ፡ ትበልዒ፡ እምውእቱ፡ ዐዕ፡ 25
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 ተሰዶ፡ እምድረ፡ ገነት፡ ወእምዝ፡ ተንሥአ፡ ደጅአዝማት፡ ኃይሉ፡ እምሀገሩ፡ እስ
 ቲ፡ ወእመልዓ፡ ፍኖቶ፡ መንገለ፡ አባይ፡ ወተለዎ፡ ለጲጥሮስ፡ ዘዪወዋ፡ ለብእሲቱ፡
 እስከ፡ ፈለገ፡ ዓባይ፡ ውእቱሰ፡ ጲጥሮስ፡ ዓደው፡ ፈለገ፡ ዓባይ፡ ወአምሠጠ፡ በግማ፡
 ወበግዕር፡ ወአዕደዋ፡ ፈለገ፡ ዓባይ፡ ለወይዘሮ፡ አንቋሊት፡ ወአብጽሐ፡ ምድረ፡ 30
 ጎጃም፡ ወሶብ፡ ርእዩ፡ ሰብአ፡ ጎጃም፡ ምጽአታ፡ ለወይዘሮ፡ አንቋሊት፡ ወተሊዎቶ፡
 ለደጅ፡ አዝማች፡ ኃይሉ፡ አድኅራሃ፡ ፈርሁ፡ ወርዕዱ፡ ወአኃዘመ፡ ማኅምም፡ ለእለ
 ይነብሩ፡ ውስተ፡ ደብረ፡ ሦት ። ወአሜሃ፡ ለአኩ፡ ኅቤሁ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡
 እንዘ፡ ይብሉ፡ ተመየጥ፡ ውስተ፡ ብሔርክ፡ ወንፌጎ፡ ለክ፡ በእሲቲክ፡ ውእቱኒ፡

ይቤ፡አሆ፡እትመደጥ፡ለክሙ፡መንገለ፡ብሔርዮ፡ለእመ፡ወሀብክሙ፡ብእሲትዮ፡
 ወአሜሃ፡ወሀብዎ፡ብእሲቶ፡ብፍርሃት፡ወበረዓድ፡እመሰ፡ኢወሀብዎ፡ወኢተመ 543 a
 ይጠ፡ድጎሪት፡አላ፡እምሐረ፡ብሔረ፡ጎጃም፡እመኒ፡ለሞት፡ወእመኒ፡ለሕይወት፡
 እሰመ፡ሕሊናሁ፡ውዑይ፡ከመ፡እሳት ። ባሕቱ፡መሓሪ፡ወመስተሣህል፡እግዚአብ
 5 ሔር፡ረሰዮሙ፡ለሰብእ፡ጎጃም፡ከመ፡የሀብዎ፡ብእሲቶ ። ወእምዝ፡አደወት፡
 ፈለገ፡ዓባይ፡ወይዘሮ፡አንቋሊት፡ወተራከበት፡ምስለ፡ብእሲሃ፡ደጅ፡አዝማች፡
 ኃይሉ፡ወሰበ፡ርእዮቶ፡በከዮት፡ሰቤሃ፡እንዘ፡ትእጎዝ፡ክሣደ፡ውእቱኒ፡ደጅ፡አዝ
 ማች፡ኃይሉ፡ተፈሥሐ፡ጥቀ፡ወአዕኩቶ፡ለእግዚአብሔር፡ዘገብረ፡ሎቱ፡ኃይለ፡
 እንዘ፡ይብል፡አክተተክ፡እስመ፡ተወከፍከኒ፡ወስላተ፡ጸላዒ፡ኢረሰይከኒ ። እግ
 10 ዘኢ፡አምላኪዮ፡ጸራጎኩ፡ጎቤክ፡ወተሠሃልከኒ፡እግዚአብሔር፡አውጸእከ፡እምሲኦል፡
 ለነፍስዮ ። ሲኦልስ፡ብሔረ፡ጎጃም፡ውእቱ ። ወነፍሱሂ፡ብእሲቱ፡ወይዘሮ፡
 አንቋሊት፡ይእቲ ። አከመ፡ይቤ፡መጽሓፍ፡ብእሲ፡ወብእሲት፡ጅእሙንቱ፡
 እስመ፡ዘአስተጻመረ፡እግዚአብሔር፡ሰብእ፡ኢይፍልጥ ። ወካዕበ፡ይቤ፡እም
 ብዝኃ፡ፍሥሐሁ፡ንዑ፡ስምዑኒ፡ወእንግርክሙ፡ኩልክሙ፡እለ፡ትፈርሀዎ፡ለእ
 15 ግዚአብሔር፡መጠነ፡ገብረ፡ላቲ፡ለነፍስዮ፡ዘጸራጎኩ፡ጎቤሁ፡በአፉዮ፡ወከ
 ላሕኩ፡በልሳንዮ ። እመሰ፡ዓመ፡ይሬአ፡ውስተ፡ልብዮ ። ኢይሰምዓኒ፡እግዚ
 አብሔር፡ወበእንተዝ፡ሰምዓኒ፡እግዚአብሔር፡ወአጽምዓኒ፡ቃለ፡ሰእለትዮ ።
 ይትባረክ፡እግዚአብሔር፡ዘኢከልዓኒ፡ጸሎትዮ፡ወኢያርኃቀ፡ሣህሎ፡እምኔዮ፡
 አንተኒ፡ኢትጎደግ፡አፍቅሮቶ፡ለእግዚአብሔር፡አምላክክ፡ኦእግዚእዮ፡ደጅ
 20 ዝማች፡ኃይሉ፡አማነኬ፡እግዚአብሔር፡ኢከልዓክ፡ጸሎተክ፡ወኢያርኃቀ፡
 ሣህሎ፡እምኔክ ። አንተኒ፡ኢትጎደግ፡አፍቅሮቶ፡ለእግዚአብሔር፡አምላክክ ።
 በከመ፡ይቤ፡መጽሐፍ፡አፍቅሮ፡ለእግዚአብሔር፡አምላክክ፡በኩሉ፡ልብክ፡
 ወበኩሉ፡ኃይልክ፡ውእቱኒ፡ኢያርጎቅ፡ሣህሎ፡እምኔክ፡ወኢያስተኃፍር፡ገጸክ ።
 በከመ፡ይቤ*ዳዊት፡ግረቡ፡ጎቤሁ፡ወያበርሀ፡ለክሙ፡ወኢይትኃፈር፡ገጽክሙ 543b
 25 ዓዲ፡ይቤ፡ደጅ፡አዝማች፡ኃይሉ፡እምብዝኃ፡ፍሥሐ፡ዘውስተ፡ልቡ፡ምንተ፡
 አዓሥይ፡ለእግዚአብሔር፡በእንተ፡ኩሉ፡ዘገብረ፡ሊተ፡ጽዋዓ፡ሕይወት፡እት
 ሜጠ፡ወስመ፡እግዚአብሔር፡እጼውዕ ። ሕይወትሰ፡ብእሲቱ፡ይእቲ፡ዘተመ
 ጠዋ፡እምብሔረ፡ጎጃም፡እስመ፡ብእሲት፡ሕይወቱ፡ይእቲ፡በከመ፡ይቤሎ፡
 መልአክ፡ለአዳም፡ለምንት፡አርኃቃ፡ለብእሲትክ፡ወለሕይ፡ወትክ፡ኦእግዚእዮ፡
 30 ደጅ፡አዝማች፡ኃይሉ፡አሠነይክ፡አዕኩቶ፡ለእግዚአብሔር፡እስመ፡ይቤ፡ዮሐ
 ንስ፡አፈ፡ወርቅ፡ኢይደሉ፡ንሕምዮ፡ለእግዚአብሔር፡እመኒ፡ተራድአነ፡አው፡
 አልቦ፡ኦእግዚእዮ፡ደጅ፡አዝማች፡ኃይለ፡አማነኬ፡ተራድአክ፡እግዚአብሔር፡
 እንዘ፡ይትረዓይ፡ገሃደ፡ወእምዝ፡ተመይጠ፡እምዓባይ፡ምስለ፡ብእሲቱ፡መንገለ፡
 ሀገሩ፡እስቲ ። ወአሜሃ፡ኮነ፡ዓቢይ፡ፍሥሐ፡በጎበ፡እለ፡ያፈቅርዎ፡ወኃዘን፡

እቱ፡ መድረክ፡ ወነደፉ፡ ውስተቱ፡ ፅዕ፡ ሠናደነ፡ እምፅዕ፡ ጳውቂና፡ ወቂድርስ፡
 ወአስማቲሆሙ፡ ለእሉ፡ ፅዕው፡ ሕዋራት፡ እሙንቱ፡ ። ወአቀሙ፡ ላዕለ፡ ውእቱ፡
 መድረክ፡ ጭተ፡ አዕማደ፡ ሠናደነ፡ ወለአሐቲ፡ አምድ፡ ፫አዕማደ፡ በጥቃሃ፡ ግቀሙ፡ ።
 ወከመዝ፡ ገብሩ፡ በኅበ፡ ፫ኃዋግዊሃ፡ ለቤተ፡ መቅደስ፡ ። ወለአሐቲ፡ ፡ኖጎት፡ ጭግፅ
 5 ፀብሃ፡ ሠናደነ፡ ጥቀ፡ ለርእይ፡ ወጭድርኩካታቲሃ፡ ወከማሀ፡ ለጭኃዋግዊሃ፡ መቅደስ፡
 በበጭግፅዎቲሆሙ፡ ወድርኩካታቲሆሙ፡ ወራኅበ፡ ለቅድስት፡ ጌበእመት፡ ወለም
 ቅዋሙ፡ ካህናትሂ፡ ራኅባ፡ ጌበእመት ። ወኩሉ፡ ሱራሬሃ፡ ለዛቲ፡ ቤተ፡ ክርስቲያን፡
 አደም፡ ወሠናይ፡ ጥቀ፡ ማፅፀቲሃሂ፡ ወመሳክዊሃሂ፡ ኩሎሙ፡ ሠናደነ፡ ጥቀ፡ ወሚ
 ላንትሮስሂ፡ ዘውእቱ፡ ፀርብ፡ አዳም፡ ጥቀ፡ ። ወከመዝ፡ ተሐንፀት፡ በሠናይ፡ ተሐንፀ፡
 10 ቤተ፡ ክርስቲያን፡ ለደጅ፡ አዝማች፡ ኃይሉ ። ወተፈጸመት፡ በረድኢተ፡ እግዚአብ
 ሔር፡ እምዘተወጥነት፡ በጅግመት፡ ወጌአውራኅ፡ ወአመ፡ ጅለሐምሌ፡ በዕለተ፡ በዓ
 ሎሙ፡ ለጴጥሮስ፡ ወጳውሎስ፡ ዘመኑሂ፡ ዘመነ፡ ማቴዎስ፡ አብኦ፡ ደጅ፡ አዝማች፡
 ኃይሉ፡ ለታቦተ፡ ኢየሱስ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ግባይ፡ በፍሥሐ፡ ወበሐሄት፡
 ወካህናትሂ፡ እለ፡ ተሠርፀ፡ ዘመሩ፡ በመዝሙረ፡ ማኅሌት፡ ዘይብል ። ዝኒ፡ ኮነ፡
 15 በፈቃድ፡ እግዚአብሔር፡ ዝንቱ፡ ኩሉ፡ ኮነ፡ ወበኩሉ፡ ጸዋትወ፡ ዜማ፡ ወበዘከመዝ፡
 ግብር፡ ሐነፃ፡ ለዛቲ፡ ቤተ፡ ክርስቲያን፡ ሠናይት፡ እምአብያት፡ ክርስቲያናት፡ ወል
 ዕልት፡ እምኩሉን፡ አደባራት፡ እንዘ፡ ይነሥት፡ አብያቲሀ፡ ሱሩራት ። እስመ፡
 ውእቱ፡ የአምር፡ ከመ፡ ይትመዘበር፡ ወይትነስት፡ ቤተ፡ ዝንቱ፡ ዓለም፡ በከመ፡
 ይቤ፡ መጽሐፍ፡ እስፍንቱ፡ አብያት፡ እለ፡ ተመዝበራ፡ ወእስፍንቱ፡ ሰብእ፡ እለ፡
 20 ወጽኡ፡ እምቤቶሙ፡ እንበለ*ፈቃደሙ፡ ውእቱስ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ አመ 545a
 ዝበረ፡ አብያቲሀ፡ ምድራዊተ፡ በፈቃዱ፡ ወሐነፀ፡ ቤተ፡ ክርስቲያን፡ ስማያዊተ፡
 ተዘኪሮ፡ ቃለ፡ መጽሐፍ፡ ዘይቤ፡ ኅሠኬ፡ ኅበ፡ ላዕሉ፡ ኅበ፡ ዘሀሎ፡ ክርስቶስ፡
 ዘይነብር፡ በየማነ፡ እግዚአብሔር፡ ወአኮ፡ ዘዲበ፡ ምድር፡ አማካኬ፡ ኮነ፡ ኩሉ፡ ኃሠ
 ሣሀ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ኅበ፡ እግዚአብሔር ። እስመ፡ ውእቱ፡ የአምር፡
 25 ከመኩሉ፡ የኃልቅ፡ በእግዚአብሔር፡ እመኒ፡ ንብረተ፡ ሥጋ፡ ወአመኒ፡ ንብረተ፡
 ነፍስ፡ ወለዛቲኒ፡ ቤተ፡ ክርስቲያን፡ ሰመየ፡ ስማ፡ መካነ፡ ኢየሱስ፡ ኦእግዚእየ፡ ደጅ፡
 አዝማች፡ ኃይሉ፡ እምአይቲ፡ ረከብከ፡ ዘከመዝ፡ ስመ፡ ለቤተ፡ ክርስቲያንከ፡ መልአ
 ክነ፡ መሐረከ፡ ወሚመ፡ አምላክ፡ ባሕቱ፡ ይቤ፡ መጽሐፍ፡ እስመ፡ ልበ፡ እግዚእ፡
 የአምር፡ ከመ፡ ልበ፡ መልአክ፡ ኦእግዚእየ፡ ደጅ፡ አዝማች፡ ኃይሉ ። ይትባረክ፡
 30 እግዚአብሔር፡ ዘአፈጸመከ፡ ዘወወንኮ፡ ወኢያስተኃፈረከ፡ ኦእግዚእየ፡ ደጅ፡ አዝ
 ማች፡ ኃይሉ፡ ብፅግን፡ ይደልወከ፡ በአፈ፡ ኩሉ፡ ፍጥረት፡ በእንተ፡ ዘፈጸመ፡ ለከ፡
 ለከ፡ እግዚአብሔር፡ ፍትወተክ ። እስመ፡ ይቤ፡ መጽሐፍ፡ ብፀፅ፡ ብእሲ፡ ዘይፌ
 ጽም፡ ፍትወቶ፡ እምኔሀ፡ ወኢያትኃፈር፡ ሶበ፡ ይትናገሮሙ፡ ለጸላዕቱ፡ በአና
 ቅጽ ። ወእንዘ፡ የሐንፅ፡ ቤተ፡ ክርስቲያን፡ ደጅ፡ አዝማች፡ ኃይሉ፡ አልፎ፡ ዘረድኦ፡

መኑሂ፡ ኢንጉሥ፡ ወኢመኩንን፡ ኢዘመድ፡ ወኢባዕድ፡ ጎድጉሰ፡ ረድኤተ፡ እሉ፡
ኢረድኦ፡ እስመ፡ ዘመኑ፡ ኮነ፡ ዘመነ፡ ዘመቻ፡ ። ሰሎሞንሰ፡ ንጉሠ፡ እስራኤል፡
ከመ፡ ሐነፀ፡ ቤተ፡ መቅደስ፡ ብዙኃን፡ ተራድእዎ፡ በከመ፡ ይቤ፡ በመጽሐፈ፡ ነገ
ሥት፡ ወአርድኦ፡ ኪራም፡ በዕፀወ፡ ቋድሮስ፡ ወጳውቄና፡ ዓዲ፡ ቦቱ፡ ብዙኃን፡
አሕማርእለ፡ ያመጽኡ፡ ሎቱ፡ ወርቀ፡ እምባሕር፡ ወዘመኑሂ፡ ኮነ፡ ዘመነ፡ ተደላ፡ 5
ወዕረፍት፡ ሎቱሰ፡ ለደጅ፡ አዝማት፡ ኃይሉ፡ አልቦቱ፡ ምንትኒ፡ እምዝንቱ፡ ነሉ፡
545^b አላ፡ ዳዕመ፡ ረድኦ፡ እግዚአብሔር፡ ዘይክል፡ *ነሉ፡ ወአልቦ፡ ዘይሰግኖ፡ ። ወእም
ዝ፡ ሠርዓ፡ ካህናተ፡ ሠናያነ፡ ምሑራነ፡ ዜማ፡ ወምሁራነ፡ ድርሰት፡ ወምሑራነ፡
መጽሐፍ፡ እለ፡ ሠናይ፡ አርአያሆመ፡ ወእለ፡ ስንዕው፡ ምግባርመ፡ ምስለ፡ ሃይማ
ኖቶመ፡ እስመ፡ ተምህሩ፡ መጽሐፈ፡ ዘይብል፡ በከመ፡ ሥጋ፡ ዘእልቦቱ፡ መንፈስ፡ 10
ምውት፡ ውእቱ፡ ክማሁ፡ ሃይማኖትኒ፡ እንተ፡ አልባቱ፡ ምግባር፡ ሠናይ፡ ምውት፡
ይእቲ፡ ወወሀቦመ፡ ምድረ፡ ዘትሰመይ፡ ምድረ፡ ፈረስ፡ ዘወሀብዎ፡ ነገሥት፡ ዘው
እቶመ፡ አዪ፡ ተክለ፡ ሃይማኖት፡ ወአዪ፡ ተክለ፡ ጊዮርጊስ፡ ውእቱኒ፡ ደጅ፡ አዝ
ማች፡ ኃይሉ፡ ወሰከሎመ፡ አሕጉረ፡ እለ፡ ይሰመዩ፡ ይምቦች፡ ወጉብ፡ ወዓዲ፡
ሐነፀ፡ ቤተ፡ ክርስቲያን፡ በምድረ፡ ዮጁ፡ በስመ፡ ለመድኃኔ¹፡ ዓለም፡ ። ወሰመያ፡ 15
ደብረ፡ መድኃኒት፡ ወብዙኃን፡ ሠናያት፡ ዘገብሮመ፡ ደጃዝማች፡ ኃይሉ፡ በበጊ
ዚሁ፡ ወበጳጳ፡ ዘመን፡ ዘውእቱ፡ ዘመነ፡ ማቴዎስ፡ ስበ፡ ኮነ፡ ረሐእ፡ በነሉ፡ በሐው
ርት፡ መጽኢ፡ ጎቤሁ፡ ብዙኃን፡ ነዳያን፡ እምብዝኃ፡ ዓፀባሆመ፡ ወሠርዖመ፡ በበ
ሀገሩ፡ ከመ፡ ሠገራት፡ ወሰሚዖመ፡ ዘንተ፡ ዜናሁ፡ ለደጃዝማች፡ ኃይሉ፡ ብዙኃን፡
መኳንንት፡ እለ፡ ገብሩ፡ ከማሁ፡ እንዘ፡ ይነሥኡ፡ አርአያ፡ እምኔሁ፡ ወዓዲ፡ ወሀባ፡ 20
ለመካነ፡ ኢየሱስ፡ ራስ፡ አሊ፡ ጋዝ፡ ሀገረ፡ ዘይሰመይ፡ ሀገረ፡ ድንስር፡ ዘይእቲ፡
ዝገጠራ ። ። ። ። ። ። ። ።
ታሪክ፡ ዘይትነገር፡ ወይነብብ፡ ነሉ፡ ዘኮነ፡ በዘመነ፡ ማርቆስ፡ ወንጌላዊ፡ በሰላመ፡
እግዚአብሔር፡ አብ፡ አሜን፡ በጳጳጃዎጃጃ፡ ቸወገግመት፡ እምድጎረ፡ ዝንቱ፡ ነገር፡
ከረመ፡ ራስ፡ አሊ፡ ጋዝ፡ በገረገራ፡ ወመጽኦ፡ እምእምባሰል፡ ጋርን፡ ጽራር፡ ቢረሌ፡ 25
ወተአሥረ፡ በገረገራ፡ ወኮነ፡ ዘመቻ፡ ውስተ፡ ሀገሩ፡ ወዘመተ፡ ራስ፡ አሊ፡ ጋዝ፡
ወኩነኖ፡ ለነሉ፡ ምድረ፡ አምባሰል፡ ዘእንበለ፡ ግሸን፡ ወአብኦ፡ ለወልዱ፡ አቤቶ፡
ጎበዜ፡ ውስተ፡ ምሕዋ ። ወእምዝ፡ ተመይጠ፡ እምእምባሰል፡ ወእንዘ፡ ይትመ
የጥ፡ እምህዩ፡ ተራክበ፡ ምስለ፡ ደጃዝማች፡ ኃይሉ፡ በምድረ፡ ዋድላ፡ ወቦእ፡ ቤተ፡
546^a ሐር፡ ወገ*ብረ፡ ህዩ፡ ትዕይንተ፡ ወተመይጠ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ውስተ፡ 30
ሀገሩ፡ ቤገምድር፡ በሰላም፡ ወበፍቅር፡ ወበዝንቱ፡ ዘመነ፡ ማርቆስ፡ ኮነ፡ ፀብዕ፡
ማዕከለ፡ ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ወማዕከለ፡ ራስ፡ ኃይሉ፡ ወኮነ፡ ኃይል፡ ለን
ጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እስመ፡ እግዚአብሔር፡ ምስሌሁ፡ ወአምሠ

¹ መድኃኒ is the form given by Dillmann, Lex.

ጠ : በብዙኅ : ኃይል : ወውርዛዌ : ወኃለፈ : መንገል : ደምበያ : ወሐለየ : ከመ :
 ይሐር : መንገል : ደጅ : አዝማች : ገድሉ : ውእቱሰ : ደጅ : አዝማች : ገድሉ : ዓበዮ :
 ተወክሮተ : ወእምዝ : ለአከ : ኅበ : ራስ : አሊጋዝ : እንዘ : ይብል : ተወክራኒ : እስመ :
 እመጽእ : ኅበከ : ወይቤሎ : ራስ : አሊ : ጋዝ : ነዓ : ኅበየ : ወአነ : እትዌከፈከ ።
 5 ወእምዝ : አመልዓ : ፍኖቶ : መንገል : ቤገምድር : ወቦአ : ዙራእምባ : ወበሀየ : ተ
 ራከበ : ምስለ : ደጅ : አዝማች : ኃይሉ : እስመ : ፈነዎ : ኅበሁ : ራስ : አሊጋዝ : ለደጅ :
 አዝማች : ኃይሉ : ወእምዝ : ተንሥኦ : ንጉሠ : ነገሥት : ተክለ : ጊዮርጊስ : ወሐረ :
 መንገል : ገረገራ : ወእንዘ : ይበጽሕ : ጫት : ውሀ : ተወክሮ : ራስ : አሊጋዝ : ምስለ :
 ብዙኅ : ሠራዊት : በፍሥሐ : ወበሐሣት : ወአብኦ : ውስተ : ቤተ : ጀመኩንን : እምን :
 10 መኳንንት : ወእምዝ : እንዘ : ይመስሎ : ለሰብእ : ዘያነግሥዎ : ፈነውዎ : መንገል :
 እመኪና : ምክንያተ : ነገሩሰ : አልቦ : ዘየአምር ። ወእምዝ : ወሀቦ : ራስ : አሊ : ጋዝ
 ለራስ : ኃይሉ : ብእሲተ : እንተ : ስማ : ወይዘሮ : አልጣሽ : ወለተ : እኑሁ : ራስ :
 አሊ ። ወእቱኒ : ራስ : ኃይሉ : ወሀቦ : ብእሲተ : እንተ : ስማ : ወይዘሮ : ቀፀሮ : ወ
 ለተ : እኅቱ : ወይዘሮ : ኒሩት ። ዝንቱሰ : ከንሉ : ዘኮነ : በምክረ : ዋሪሆ : ውእቱ :
 15 እስመ : ውእቱ : ዘአስተሣለሞሙ ። ወበዝንቱ : መዋዕል : ተሰደ : ደጅ : አዝ
 ማች : ኢከንያን : መንገል : ዋልድባ : ወበውእቱ : ወርጎ : ሞተ : ደጅ : አዝማች : ዶሪ :
 ወልዱ : ለራስ : ኅሹ : ወእምዝ : ተንሥኦ : ራስ : አሊጋዝ : እምገረገራ : ወገብረ :
 ዘመቻ : መንባለ : እምባሰል : ምስለ : ነሎሙ : ሰብእ : ቤገምድር : ወየጁ ። ወአ 546 b
 ሚሃ : ለአከ : ኅበ : ደጅ : አዝማች : ኃይሉ : እንዘ : ይብል : ነዓ : ኅበ : ዘመቻ : እስመ :
 20 ዓቢይ : ረድኤትየ : አንተ ። ውእቱኒ : ደጅ : አዝማች : ኃይሉ : ለአከ : ኅበሁ : እንዘ :
 ይብል : ኅድገኒ : ወኤትሰደኒ : ውስት : ዘመቻ : እስመ : አልቦ : በውስተ : አበውየ :
 ዘመቻ : ምስለ : መኩንን : ዘቤገምድር : ውእቱሰ : ራስ : አሊ : ዓበዮ : እስመ : የአም
 ር : ነገረ : ፀብዕ : ወቀትል : ወእምዝ : ተንሥኦ : ደጅ : አዝማች : ኃይሉ : እምነ :
 ሀገሩ : እሰቱ : ምስለ : ሠራዊቷ : ወተለዎ : በድኅሬሁ : እለሰ : ይፀልዕዎ : ለደጅ : አዝ
 25 ማች : ኃይሉ : ይቤልዎ : ለራስ : አሊጋዝ : ኢይመጽእ : ኅበ : ዝንቱ : ዘመቻ : ደጅ :
 አዝማች : ኃይሉ : እስመ : ልቡ : ኢኮነ : ምስሌከ : እመኒ : እመጽእ : ይብለከ : ኢት
 እመኖ : ወእንዘ : ከመዝ : ይሔምይዎ : በጽሐ : ኅበ : ፍቁሩ : ራስ : አሊጋዝ : ወተ
 ራከበ : ምስሌሁ : ወተፈሥሐ : በምጽአቱ : ራስ : አሊጋዝ ። ለእግዚእየሰ : ደጅ :
 አዝማች : ኃይሉ : ይናፍትዎ : ወኢይትረከብ : በዘይናፍቅዎ : ይሔምይዎ : ወኢ
 30 ይትረከብ : በዘይሔምይዎ : ይገፍዕዎ : ውእቱስ : ኢይገፍዕ : መነሂ : ይፀልዕዎ :
 ውእቱስ : ኢይፀልዕ : መነሂ ። አእግዚእየ : ደጅ : አዝማች : ኃይሉ : መኑ : መሐ
 ረከ : ተአዝዞ : እስመ : ተአዝዞ : ለሰብእ : ያተሉ : አዝዞተ : ሰብእ : ዘንተኒ : ከመ :
 ታእምር : ወትጠይቅ : ነበሩ : ጀመነኮሳት : ውስተ : አሐቲ : ገዳም : ጀመቁሕ : ው
 ስተ : ቤተ : ሞቆሕ : ዝብሃል : ህልው : በብሕታዊ : ወጀረድእ : ዘይሂሉ : በተአዝዞ :

ወስመ፡ አሆ፡ በሃሊ፡ ወበጅዕለት፡ ወረዳ፡ ውስተ፡ አሐቲ፡ ራለግ፡ ወዐአ፡ ውእቱ፡
 ረድእ፡ አሆ፡ በሀሊ፡ ውስተ፡ ባሕር፡ ወቆመ፡ ማዕከለ፡ ሐርገግት ። ወገነዩ፡ ሎቱ፡
 እመንቱ፡ ሐርገግት፡ ውእቱስ፡ ባሕታዊ፡ ቆመ፡ ውስተ፡ ድንጋገ፡ ባሕር፡ ወፈርሃ፡
 በዊዓ፡ ባሕር ። ወይቤሎ፡ ውእቱ፡ ረድእ፡ አሆ፡ በሀሊ፡ ነዓ፡ ኦእኑዩ ። ወይቤሎ፡
 547 a ባሕታዊ፡ ኅድገኒ፡ ኦእኑዩ፡ እስመ፡ ኢቆምኩ፡ ውስተ፡ መዓር*ገ፡ ሃይማኖትክ ። 5
 ኦእግዚእዩ፡ ደጅ፡ አገማች፡ ኃይሉ፡ ርኢ፡ ዘተገብረ፡ ሎቱ፡ ለገንቱ፡ ረድእ፡ እስ
 መ፡ ተአገዘቱ፡ ረሰዩ፡ ሎቱ፡ ይትአዘዙ፡ ሐርገግት፡ ኦእግዚእዩ፡ እንዘ፡ አትመ
 ሐር፡ ምሁር፡ አንት፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ምሁራን፡ ደቂቅኪ፡ በኅበ፡ እግዚ
 አብሔር፡ አንተሰ፡ እንዘ፡ ኢት፡ ትመሀር፡ ምሁር፡ አንተ፡ በከመ፡ ይቤ፡ መጽሐፍ፡
 ወትመልዕ፡ ምድር፡ አእምሮተ፡ እግዚአብሔር፡ ከመ፡ ማይ፡ ዘይደፍን፡ ምድረ፡ 10
 ወተመሰልከ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በዘተአገዘትክ፡ እስመ፡ ዩነግር፡
 መጽሐፍ፡ ተአገዘቶ፡ ለሰብእ፡ እንዘ፡ ይብል፡ ሰምዓ፡ መተአዘዘ፡ ለምት፡ ኦእግዚ
 እዩ፡ ደጅ፡ አገማች፡ ኃይሉ፡ ኅበ፡ አይ፡ መካን፡ ዘኢተአዘዘክ፡ በወገራኑ፡ አከረ
 ምረ፡ በተአገዘ፡ ለራስ፡ አሊ፡ ወሚመ፡ ኢዓመውክ፡ በምድረ፡ ቆማ፡ መኑ፡ ንጉሥ፡
 እምነገሥታት፡ ዘኢያስተፊሥሐክ፡ በውርዙትክ፡ ወመኑ፡ መኩንን፡ እመኳንንት፡ 15
 ዘኢያስተፍሳሕክ፡ በተአገዘትክ ። ንግባዕክ፡ ኅበ፡ ቀዳማዊ፡ ነገር፡ ወአመ፡ ተራ
 ረቡ፡ ራስ፡ አሊ፡ ጋዝ፡ ወደጅ፡ አገማች፡ ኃይሉ፡ ተፈሥሐ፡ ራስ፡ አሊ፡ ጋዝ፡ እስመ፡
 ብዙኃን፡ አለ፡ ያዩድዕም፡ ከመ፡ ኢይመጽእ፡ ደጅ፡ አገማች፡ ኃይሉ፡ ወዐ፡ አለ፡
 ኃዘኑ፡ በተራክቦቱ፡ ምስለ፡ ራስ፡ አሊ፡ ጋዝ፡ እስመ፡ ይመስሎሙ፡ ዘይጉድዕም፡
 በከመ፡ ይቤ፡ መጽሐፍ፡ ለቀናዒሰ፡ ይመስሎ፡ ዘይጉድዕ፡ ካል፡ ወባሕቱ፡ ውእቱ፡ 20
 ዩዓርር፡ ቅድመ፡ ምረረ፡ ፍሬሃ፡ ወብዙኃን፡ አለ፡ ቀንዑ፡ ቦቱ፡ እምቅድመዝ፡ ወዓ
 ረሩ፡ ፍሬ፡ ቅንዓቶሙ፡ ሕማመ፡ ወመከራ፡ ወገብረ፡ ራስ፡ አሊ፡ ጋዝ፡ ዕርቀ፡ ምስለ፡
 ኩላሴ፡ ማመድ፡ ወሀበ፡ ብእሲተ፡ ወለተ፡ እኑሁ፡ እኅቱ ። ወእምዝ፡ ተመይጡ፡
 እምዘመቻ፡ ወእንዘ፡ ይትመየጡ፡ ቦአ፡ ሐይቅ፡ ደጅ፡ አገማች፡ ኃይሉ፡ ወተራከበ፡
 ምስለ፡ ብዙኃን፡ መነኮሳት፡ ወተባረከ፡ እምኔሆሙ፡ ወይቤልዎ፡ መነኮሳተ፡ ኃይት፡ 25
 ለደጅ፡ አገማች፡ ኃይሉ፡ ኢርኢነ፡ ሰብአ፡ ኢንጉሠ፡ ወኢመኩንን፡ ወኢመነሂ፡
 547 b ዘእንበለ፡ ጋላ፡ እመዋዕለ፡ ግራኝ፡ ወ*እምዝ፡ ወጽአ፡ እምሐይቅ፡ ወአመልዑ፡
 ፍኖቶሙ፡ ራስ፡ አሊ፡ ጋዝ፡ ወመኳንንቲሁ፡ ዙሎሙ፡ መንገለ፡ ዩዱ፡ ወሰብአ፡ ቤገ
 ምድር፡ መንገለ፡ ቤገምድር ። ወአመ፡ በጽሐ፡ ተፋልጦ፡ ተነግረ፡ አዋጅ፡ እንዘ፡ ይ
 ብል፡ እምይእዘ፡ ኢይዓዕ፡ ደጅ፡ አገማች፡ ኃይሉ፡ ዘመቻ፡ ምስለ፡ ደጅ፡ አገማች፡ 30
 ዘቤገምድር፡ እስመ፡ ኢይደልዎ፡ ዘመቻ፡ ወእምዝ፡ አመ፡ ከነ፡ ተፋልጦ፡ ሐመ፡
 ደጅ፡ አገማች፡ ኃይሉ፡ ሕማመ፡ ጽኑዓ፡ ምክንያተ፡ ሕማሙሰ፡ ዘረከቦ፡ ከነ፡ እም
 አሥግሮ፡ ዓሣ ። ወእምዝ፡ ሦርዎ፡ በአራት፡ ወበዕዑብ፡ አብጽሕዎ፡ ድብከ፡ ወ
 እምድብከ፡ አብጽሕዎ፡ ውስተ፡ ሀገሩ፡ ነገላ፡ ወብዙኃን፡ ሰብእ፡ አለ፡ ኃዘኑ፡ በ

ሕማሙ፡ እስመ፡ ውእቱ፡ ተስፋ፡ ነሉ፡ ወዘመደ፡ ነሉ፡ ዓዲ፡ እስመ፡ ጀባሕቲቱ፡
 ዘተርፈ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ጀአስካለ፡ አትረፍከ፡ ለነጅኒ፡ ደራሲ፡ ፍቁሩ፡ ይቤ፡
 ከመዝ፡ በእንተ፡ ጽንዓ፡ ፍቅሩ፡ ላሀ፡ እመነገ፡ ዳዊት፡ ንጉሥ፡ ወቤርሳቤሕ፡ እመኒ፡
 ኅዳጠ፡ እሙንቱ፡ በሕማሙ፡ ወልዶሙ፡ ውኅዳ፡ እስመ፡ ሀለዎሙ፡ ካልዓ፡ ይለዓ፡።
 5 ንሕነሰ፡ ኢንግግ፡ ላሀዎ፡ ለኃይለ፡ ሚካኤል፡ ነገዳዝዩ፡ ባሕረ፡ እመ፡ ነሕዳ፡ ወሰ
 ማዩ፡ ከሐ፡ እመ፡ ናንቀዓዳ፡ ዘመድነ፡ ባሕቲቱ፡ ጅ። ወእምዝ፡ ጥዕዩ፡ እምደጭሀ፡
 ወምሀሮ፡ እግዚአብሔር፡ ሎቱ፡ ስብሐት፡ በከመ፡ ይቤ፡ መጽሐፍ፡ መሐሪ፡ ወመስ
 ተሳህል፡ እግዚአብሔር፡ ። ርኑቀ፡ መዓት፡ ወብዙኃ፡ ምሕሪት፡ ወዳደቅ፡ ። ወካ
 ዕባ፡ ይቤ፡ መጽሐፍ፡ ወበከመ፡ ይምሕር፡ ኦብ፡ ውሉዳ፡ ። ከማሀ፡ ይምሀሮሙ፡
 10 እግዚአብሔር፡ ለእለ፡ ይፈርህዎ ። እስመ፡ ውእቱ፡ የአምር፡ ፍጥረተነ፡ ተዘከር፡
 እግዚአ፡ ከመ፡ መሬት፡ ንሕነ፡ ሰብእስ፡ ከመ፡ ሣዕር፡ መዋዕሊሁ፡ ። ወከመ፡ ጽጌ፡
 ገዳም፡ ከማሀ፡ ይፈሪ። እስመ፡ መንፈስ፡ ይወጽእ፡ እምኒሁ፡ ወኢዩሂሉ፡ እንክ፡
 ወኢዩአምር፡ እንክ፡ መካኖ፡ ሣህሉስ፡ ለእግዚአብሔር፡ እምዓለም፡ ወእለክ፡ ለዓ
 ለም፡ ዲበእለ፡ ይፈርህዎ ። አማኒኬ፡ አእመርነ፡ ከመ፡ ይፈርህ፡ ለእግዚአብሔር፡
 15 ደጅ፡ አዝማች፡ ኃይሉ፡ ወያፈቅር፡ እ*ምልቡናሁ፡ እስመ፡ ሣህሉ፡ ኮነ፡ ላዕሌሁ፡ 548a
 ወእምዝ፡ ወጽአ፡ ራስ፡ አሊ፡ ኃዝ፡ እምወልዳያ፡ ወቦአ፡ ውስተ፡ ገረገራ፡ ወቦአ፡ ቤቶ፡
 ወአሚሃ፡ አኃዘሙ፡ ለመቄት፡ አዝማች፡ ወልደ፡ ሚካኤል፡ ምስለ፡ ጀውሉዳ፡ ወለ
 ግራ፡ አዝማች፡ አደራ፡ ገብርኤል፡ ወለቀኝ፡ አዝማች፡ ጎልጅ፡ ወለግራ፡ አዝማች፡
 አመዲ፡ ወለአበይ፡ ደመና፡ ወአሠሮሙ፡ በከመ፡ ለሊሁ፡ የአምር፡ ዕዳሆሙ፡ ።
 20 ወበይእቲ፡ ወርኅ፡ ሞተ፡ ሊቀመኳስ፡ ንጉሤ፡ ወከመዝ፡ ከረመ፡ በገረገራ፡ ወን
 ጉሥ፡ ሕዝቅያስ፡ ከከመ፡ እንዝ፡ የሐንዕ፡ ቤተ፡ መንግሥት፡ ወይሣርር፡ ዘወድቀ፡
 ወዘተመዝበረ፡ እመሰ፡ ይረከብ፡ ክሂለ፡ እምኮነራትዓ፡ እስመ፡ ፈታሒ፡ በርትዕ፡
 እስመ፡ ብዙኃን፡ እለ፡ ኩነኖሙ፡ በዘይደሉ፡ ፍትሕ፡ ወቀኝ፡ አዝማች፡ ሶኒ፡ አመ
 ዝበራ፡ ለሀገረ፡ ደምበያ፡ ዘይእቲ፡ ሀገረ፡ ንጉሥ፡ ወመኳንንት፡ ወወይዛዝር፡ ወአ
 25 ልቦ፡ ዘፈለጠ፡ ኢሀገረ፡ ንጉሥ፡ ወኢሀገረ፡ ወኢሀገረ፡ መኳንንት፡ ኢሀገረ፡ ካህ
 ናት፡ ወኢሀገረ፡ ወይዛዝር፡ ኢሀገረ፡ እጨጌ፡ ወኢሀገረ፡ አቡን፡ ወብዙኅ፡ ተአ
 ምር፡ ዘተገብረ፡ በሀገረ፡ ጎዳም፡ ራስ፡ ኃይሉኒ፡ ቦአ፡ ውስተ፡ ጅብላ፡ ወረሰያ፡ ትዕ
 ይንተ፡ ። ወበዳሞት፡ ተገብረ፡ ዓቢይ፡ ተአምር፡ መቅድመ፡ ነሉ፡ ተሰቅለት፡ አሐ
 ቲ፡ ብእሲት፡ መልዕልተ፡ ምም፡ ቍልቍሊተ፡ በዕዳሃ፡ ወእምድኅሪሃ፡ ተሰቅሉ፡
 30 ጌዕደው፡ ከማሂ፡ እሉኒ፡ በዕዳሃሙ፡ ተኃጉሉ፡ ዘንተሰ፡ ዘገብረ፡ ሊቀ፡ መላእክት፡
 ሚካኤል፡ ከመ፡ ያርኢ፡ ኃይሎ፡ ወተአምረሁ፡ ወተመሰለ፡ ከመ፡ ንጉሥ፡ ለእመ፡
 ጠፍዓ፡ ንጉሥ፡ ምድራዊ፡ ወለጅ፡ አዝማች፡ ወልደ፡ ሥላሴ፡ ከመ፡ ይቅትልዎ፡
 ሰብአ፡ ትግሬ፡ ኃብዑ፡ ሎቱ፡ መሥገርተ፡ ውስተ፡ ፍኖቱ፡ ዘውእቱ፡ መድፍ፡ በ
 ከመ፡ ይቤ፡ መጽሐፍ፡ ወኃብዑ፡ ሊተ፡ ዕቡያን፡ ወሰተሩ፡ እሕባአ፡ መሣግር፡ ለእ

ገርዮ፡ ወአንበሩ፡ ዕቅፍተ፡ ውስተ፡ ፍኖትዮ ። እግዚአብሔርስ፡ መሐሪ፡ ወመስተ
 ሣህል፡ አድኃኖ፡ እምዝንቱ፡ መከራ፡ ዕውብ ። ። ንግባዕኬ፡ ኅበ፡ ካልዕ፡ ነገር፡
 548b ወሀቦ፡ መልአከ፡ ብርሃኖት፡ ወልደ፡ አብ፡ ለደጅ፡ አዝማች፡ ኃይሉ ። ከቢት ወ
 ደዱ፡ ከራሱ፡ ከመኳንንት፡ ኅሉ፡ ልቤ፡ ቢመረምር፡ አንተን፡ አገኝህለሁ፡ በልጸህ።
 ንጉሥ፡ ነህና፡ ያደል፡ መስፍንም፡ ነህናየዚህ ። የሁሉ፡ ወዳጅ፡ እሹቱ፡ ኃይሉ፡ ከዚ 5
 ህም፡ የሚበልጽ፡ ጽሩ፡ ነው፡ ልብህ ። ያራቱ፡ ማዝን፡ ሰው፡ ቢመጸብህ ። ሳስቶ፡
 ያያል፡ እንጂ፡ ኅሉን፡ ሰው፡ አይፀግብምና፡ ዓይንህ ። ለልቤም፡ ይመስለኛል፡
 በዚኅ፡ በመልካሙ፡ ሕንፃህ፡ ዓለም፡ በመቅሠፍት፡ ሲያልቅ፡ ከሓዝብሕ፡ ጋራ፡
 የሰውዘር፡ ነህና፡ ታድናለህ፡ የሚዕኝም፡ ሰው፡ ቢመፃ፡ ለዚህ፡ ምን፡ ምስክር፡ አለ
 ፡ በመርከብ ፡ በሕዝቡ፡ ጋራ፡ ሰብእ፡ ትካት፡ ሲያልቁ፡ በማየ፡ አይኅ ። 10
 በጅጃወጃጃጃ ወጅጃመት፡ ሠረቀ፡ መስ(ከ)ረም፡ በዕለተ፡ ሕመስ፡ እንዘ፡ አበቅቱ፡ ወርኅ
 ጅወጅ፡ ወመጥትዕሂ፡ ጅወጥንትዮን፡ ጃነገር፡ ዘከነ፡ በዘመነ፡ ሉቃስ፡ ወሐረ፡ ራስ፡ አሊ፡
 ጋዝ፡ ርእሰ፡ መኳንንት፡ መንገል፡ አምባሰል፡ ወረስያ፡ ለኩላ፡ ምድረ፡ አምባሰል፡
 ውስተ፡ እዲሁ፡ ወዓገታ፡ ለግሼን፡ ብዙኃ፡ አውራኃ፡ ወአኅጥኦ፡ ለደጅ፡ አዝማች፡
 የሱፊ፡ ሙባዓ፡ ወሙዓዓ፡ ወኩሎሙ፡ ወራዘት፡ እለ፡ ውስተ፡ ደብር፡ ወረዱ፡ ኅቤ 15
 ሁ፡ ወኩሎሙ፡ ሰብእ፡ ወጫሌ፡ ገነዩ፡ ሎቱ፡ ወስገዱ፡ ታሕተ፡ እገራሁ ። ወእምዝ፡
 ተመይጠ፡ እምአምባሰል፡ ወኃዶ፡ ህየ፡ ለደጅ፡ አዝማች፡ አሉለ፡ ከመ፡ ይዕቀቦ፡
 ለደጅ፡ አዝማች፡ የሱፊ፡ ወጸኦ፡ እምአምባሁ፡ ከመ፡ ኢያማስን፡ አህጉረ ። ወሐረ፡
 መንገል፡ ሀገሩ፡ የጁ፡ ወገሠ፡ ለጋሎች፡ እለ፡ ከኑ፡ ይትሐወኩ፡ ውስተ፡ ጽንፈ፡
 ሀገር፡ ወበዘክመዝ፡ ግብር፡ ሐገየ፡ በአምባሰል፡ ወበየዱ ። ወአሠናይቱ፡ ለራስ፡ 20
 አሊ፡ ጋዝ፡ ጥዕየት፡ ዓለም፡ ዘሐመት፡ ወተንሥአት፡ ሀገር፡ ዘጥተት፡ ዘእንበለ፡ ደም
 በያ፡ ወዝኅነ፡ ኩሉ፡ ዓለም፡ በሠናይተ፡ ኩሉ፡ ራስ፡ አሊ፡ ጋዝ፡ ወረትዓ፡ ዘመን ።
 ትእምርተ፡ ዝኒ፡ ለእመ፡ ሠነየ፡ መኰንን፡ ከመ፡ ይሄኒ፡ ዘመን ። ወለእመ፡ አከየ፡
 549a መኰንን፡ ከመ፡ የዓከ፡ ዘመን፡ *ናመጽእ፡ ምሳሌ፡ እመጽሐፈ፡ ጠቢባን፡ ይቤሎ፡
 ጅንጉሥ፡ እምነገሥታት፡ ለጅጠቢብ፡ እምጠቢባን፡ እፎኑ፡ ሠናይታ፡ ለዘመን፡ ውእ 25
 ቱኒ፡ ጠቢብ፡ ይቤሎ፡ ዘመንስ፡ አንተ፡ ለሊከ፡ ለእመ፡ አከይከ፡ አንተ፡ የአከ፡
 ዘመን ። ወለእመ፡ ሠነይከ፡ አንት፡ ይሄኒ፡ ዘመን፡ ለዮሐንስኒ፡ መልአከ፡ ኤፌሶን፡
 ይቤሎ፡ እግዚአብሔር፡ በአፈ፡ ዮሐንስ፡ ወንጌላዊ፡ ለእመ፡ ኢነሣሕከ፡ ወኢገበርከ፡
 ዘከመ፡ ቀዳሚ፡ ግብርከ፡ እመጽእ፡ ፍጡና፡ ወአድለቀልቃ፡ ለማኅቶትከ፡ እመኪና።
 ወዓዲ፡ ይቤ፡ መጽሐፍ፡ በከመ፡ መኰንን፡ ከማሁ፡ ሀገሩ፡ ወበካልዕኒ፡ አንቀድ፡ 30
 ይብል፡ ከመዝ ። አሌ፡ ለከ፡ አሀገር፡ እንተ፡ ንጉሥኪ፡ ወሬዘ፡ ወመኳንንተኪ፡
 ይበልዑ፡ በነግህ ። ተዓውቀኬ፡ ከመ፡ ጥፍዓተ፡ ሀገር፡ ከነ፡ በእከየ፡ መኰንን፡ ወሕ
 ይወተ፡ ሀገር፡ ከመ፡ ከነ፡ በሠናይተ፡ መኰንን፡ ወበዘመኑ፡ ለገንቱ፡ ራስ፡ አሊ፡ ጋዝ፡
 ጠፍዓ፡ ሁከት፡ እምኩሎን፡ አሀጉር፡ እስመ፡ እግዚአብሔር፡ አርትዓ፡ ሎቱ፡ ሀብተ፡

ዚአሁ፡እም፡ሀብተ፡ኩሎሙ፡መኳንንት ። ። ። ። ።
 ንግባዕኬ፡ኅበ፡ጥንተ፡ነገር። ተንሥኡ፡እምየጁ፡ ወቦአ፡ገረገራ፡ በወርኃ፡ግን
 ቦት፡ ወከረመ፡ በህየ፡ ወበወርኃ፡ ስኔ፡ተሥኡ፡እመካነ፡ኢየሱስ፡ ደጅ፡ አዝማች፡
 ኃይሉ፡ ወሐረ፡ ገረገራ፡ ወተራከበ፡ ምስለ፡ ራስ፡ አሊ፡ ኃዝ፡ ወኃደረ፡ በህየ ።
 5 ወአመ፡ ጅለሐምሌ፡ በዕለተ፡ በዓሎሙ፡ ለጴጥሮስ፡ ወጳውሎስ፡ ተረክበ፡ ራስ፡
 አሊኃዝ፡ በአዳራሽ፡ በመብልዕ፡ ወበመስቲ፡ ወወዓለ፡ ምስለ፡ መኳንንት፡ ወ
 ወይዘዝር፡ በፍሥሐ፡ ወበይእቲ፡ ጊዜ፡ አልበሶ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ልብስ፡
 መኳንንት ። ወወጽኦ፡ እምህየ፡ ውስተ፡ ማኅደሩ፡ ወመጽኦ፡ ወዓልተ፡ ራስ፡ አሊ፡
 ኃዝ፡ ወወዓልደኒሁ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ በነፍጥ፡ ወበፈረስ፡ ወከነ፡ ድልቅ
 10 ልቅ፡ ወቦአ፡ ውስተ፡ ብቱ፡ በዓቢይ፡ ግርማ፡ ወአስተፋነውዎ ። ወእምዝ፡ ፈነወ፡
 ሎቱ፡ ልብስ፡ መኳንንት፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ለራስ፡ አሊኃዝ፡ ግምጃ፡
 ቀሚስ፡ ወግምጃ፡ ሰና፡ ፊል፡ ቋዶች፡ ወመገናኛ፡ አፈ፡ ወመታጠቂያ፡ ወንጉ 549 b
 ሥኒ፡ ከረመ፡ በጎንደር ። ። ። ። ። ።
 ነገር፡ ዘተወጥነ፡ በጅጂወጅጅ፡ ሹወጅቱ፡ ዓመት፡ እምዓመ፡ ተፈጥረ፡ ዓለም፡ ዘመኑሂ፡
 15 ዘመነ፡ ዮሐንስ፡ ሠረቀ፡ መስከረም፡ በዕለተ፡ ቀዳሚት፡ እንዘ፡ ሀሎ፡ ንጉሠ፡ ነገሥት፡
 ሕዝቅያስ፡ በጎንደር፡ ወእንዘ፡ ሀሎ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ተሞዊሐ፡
 በዓይን፡ በአመኪና፡ ወኖላዊሁ፡ አሊ፡ በደርስ፡ ራስ፡ ኃይሉ፡ ወደጅ፡ አዝማች፡
 ወልደ፡ ሥላሴ፡ ወደጅ፡ አዝማች፡ ገብሬ፡ ከረመ፡ በቡብሔርሙ፡ በፍቅር፡ ወበ
 ሰላም ። ወእንዘ፡ ሀሎ፡ ራስ፡ አሊኃዝ፡ በገረገራ፡ ቀተሎሙ፡ ለጀን፡ ጽራር፡ በረሌ፡
 20 ወመቄት፡ አዝማች፡ ወልደ፡ ሚካኤል፡ ምስለ፡ ውሎዳ፡ ወለግራ፡ አዝማች፡ አደራ፡
 ገብርኤል፡ እምደኅረ፡ ተአሥሩ፡ በብዙኅ፡ ዕለት፡ በዘመነ፡ ሉቃስ፡ በወርኃ፡ መስከ
 ረም፡ ሶ፡ እለ፡ ይቤሉ፡ በወርኃ፡ ነሐሴ፡ አበሳሆሙሰ፡ እንዳኢ፡ ኢነአምር፡ እግዚአብ
 ሔርሰ፡ አኩኑ፡ ሐታቲ፡ ግፍዕ፡ ኅበ፡ ርእየ፡ ግፍዶ፡ ለንጉሥነ፡ ተክለ፡ ጊዮርጊስ፡
 ተምዶ፡ እግዚአብሔር፡ ለራስ፡ አሊ፡ ኃዝ፡ በከመ፡ ተምዶ፡ ለሰናክራም፡ ወአስ
 25 ተባብሮ፡ ምስለ፡ ውሎዳ፡ ከማሁ፡ አስተባብሮ፡ ምስለ፡ ወልደ፡ እኅቱ፡ አሉላ፡ ወጉ
 ግስ፡ ወዘከመ፡ ኃልቁ፡ ሠራዊቱ፡ ለሰናክራም፡ ከማሁ፡ ኃልቁ፡ ሠራዊቱ፡ ለራስ፡
 አሊ፡ ኃዝ፡ በከመ፡ ይቤ፡ ዳዊት፡ ኢትግሥሠ፡ መሢሐንዩ፡ ወኢታኅሥሙ፡ ዲቤ፡
 ነቢያትዩ፡ ወአምጽኦ፡ ኃዘነ፡ ውስተ፡ ቤቱ፡ ወአጥፍኦ፡ ኩሎ፡ ኃይለሠራዊቱ ።
 ወተሠይጢ፡ ኩሎ፡ ወዓልቱ፡ ለራስ፡ አሊኃዝ ። ። ። ። ።
 30 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ተንሥኡ፡ ጉግሳ፡ እምላስታ፡ ወወረደ፡ መንገል፡ የጅ፡
 ወአሱላሂ፡ ሀለወ፡ በመሐዋ፡ ወተዓውቀ፡ ፀብዕ፡ ወእምደኅረዝ፡ ፀብዶ፡ ለደጅ፡ አዝ
 ማች፡ ኃይሉ፡ እምሀገሩ፡ ነገላ፡ ለምክር፡ እስመ፡ ፍቁሩ፡ ውእቱ ። ወአመ፡ ተማ
 ከር፡ ነገረ፡ ዘመቻ፡ ወይቤ፡ ኢይኩን፡ ዘመቻ፡ አንተ፡ ንበር፡ ዝየ፡ አነኒ፡ ሐዊርዩ፡
 ምስለ፡ ሕዕዋኒክ፡ ዋሪሆ፡ ወበሬንቶ፡ ናቁም፡ ነገረ፡ ዕ*ርቅ፡ በከመ፡ አዕረቅዎ፡ ኢዮ 550 a

አብ፡ ወተቁሐያዊተ፡ ለአቤሴሎም፡ ምስለ፡ ዳዊት፡ አቡሁ፡ ከግሁ፡ ፍዕርቅ፡ ለእመ፡ ዓበዩ፡ ይከውኑ፡ ከመ፡ አቤሴሎም፡ ወይቤ፡ ራስ፡ አሊጋዝ፡ ይኔይሰኝ፡ ዘመቻ፡ እስመ፡ የኃብሩ፡ ብዩ፡ ሰብእ፡ ሀገርዮ፡ የጁ፡ ከመዝ፡ ብሂሎ፡ ዓበዩ፡ ወይቤ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ኢትግበር፡ ዘንተ፡ ተግብዖ፡ ምስለ፡ አዝማዲክ፡ አፍቁርዮ፡ ኢየሁብዓክ፡ ዘስማዕኮ፡ እመነከሳት፡ ማእምራነ፡ ነገር፡ መጻእያት፡ እንዘ፡ ይብ 5 ሉ፡ ለእመ፡ ተግብዖ፡ በበይናቲሆሙ፡ ይሠዓር፡ ሢመቶሙ፡ ወሰሚዖ፡ ዘንተ፡ ነገረ፡ ዓበዩ፡ ራስ፡ አሊጋዝ፡ ይቤ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ እመስ፡ ዓበይከኝ፡ ሐርኩ፡ ውስተ፡ በሐርዮ፡ ወይቤሎ፡ ሐር፡ ውስተ፡ ሀገርክ፡ እስመ፡ ኢይደልወክ፡ ዘመቻ፡ ምስለ፡ ቤገምድር፡ ደጅ፡ አዝማች፡ ወቦአ፡ ውስተ፡ ሀገሩ፡ ነገላ፡ ወሐገዮ፡ በሀዩ፡ እንዘ፡ የሐንፅ፡ ቤቶሙ፡ ለጅወጃክሀናተ፡ ሰማይ፡ ነገር፡ ተንሥኦ፡ ራስ፡ አሊጋዝ፡ 10 ዘመቻ፡ እምገረገራ፡ መንገለ፡ የጁ፡ ወኃደረ፡ በየነጃ፡ ናሁ፡ ተወጥነ፡ መከራሁ፡ ወእምዝ፡ ግዕዝ፡ ወኃደረ፡ በቤተ፡ ሐር፡ ወኃደህ፡ ለግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ከመ፡ ይፅቀብ፡ ምድረ፡ ዋድላ፡ ከመ፡ ኢያማስን፡ ወሂኦ፡ ውጫሌ፡ ዘይብልዎ፡ አቤላም፡ ወእምቤተ፡ ሐር፡ ግዕዝ፡ ወኃደረ፡ አውድቆም፡ ወእምዘ፡ ግዕዝ፡ ኃዲገህ፡ ፍኖተ፡ የጁ፡ ወሐረ፡ ፍኖተ፡ አምበሰል፡ ተለውዎ፡ ውሉዱ፡ ቀኝ፡ አዝ 15 ማች፡ ገፊ፡ ወግራ፡ አዝማች፡ ጎበዜ፡ ተንሢኦሙ፡ እምዘነበሩ፡ በበሢመቶሙ፡ ወቦአ፡ ውስተ፡ ከተማ፡ ወእምድኅረገዝ፡ ፈነዎሙ፡ ለፊታውራሪ፡ ሰዲቅ፡ ወለግራ፡ አዝማች፡ ጎበዜ፡ መንገለ፡ የጁ፡ ከመ፡ ይፅብዕዎ፡ ለደጅ፡ አዝማች፡ ጉግሣ፡ ራስ፡ አሊጋዝሰ፡ በጽሐ፡ አምበሰል፡ ወግገታ፡ ለመሐዋ፡ ዘከመ፡ ግገታ፡ ኢያሱ፡ ለኢየሪኮ፡ ከግሁ፡ አገታ፡ ራስ፡ አሊጋዝ፡ ለመሐዋ፡ ወተግብዖ፡ ወዓልተ፡ ራስ፡ አሊጋዝ፡ 20 ምስለ፡ ወዓልተ፡ ጃንጽራር፡ አሉላ፡ ወሞቱ፡ ኅዳጣን፡ ሰብእ፡ ኢተሰብረት፡ ቅድመሰ፡ ኢይቀውሙ፡ አድባራት፡ ቅድመ፡ ገጹ፡ ከመ፡ ሣዕር፡ ዘቅድመ፡ ገጸእራት፡ ይእዜሰ፡ ኢኮነ፡ ሎቱ፡ ጊዜ፡ መከራሁ፡ ውእቱ፡ ወነበረ፡ ጧተ፡ አውራኃ፡ በአጊቶቱ፡ ወርእዮ፡ ከመ፡ ኢኮነ፡ ሎቱ፡ ተንሥኦ፡ እምዝንቱ፡ ወሐረ፡ ምድረ፡ ውጫሌ፡ ወበጽሐ፡ ወላኖ፡ ወእምሀዩ፡ ግዕዝ፡ ወሰፈረ፡ ምድር፡ ዋሻ፡ ተግብዓ፡ ምስለ፡ ጋሎች፡ 25 ዘይሰመዩ፡ ወረጣኤ፡ አሊ፡ ጎርጌሂ፡ ተዔወወ፡ ወኃደረ፡ ድንጋዔ፡ በትዕይንቱ፡ ለራስ፡ አሊጋዝ፡ ቿተ፡ ዕለተ፡ ወእምድኅረ፡ ጅዕለት፡ መከረ፡ ምስለ፡ ወዓልቱ፡ ጽሚተ፡ ከመ፡ ኢይስምዑ፡ እጽራሪሁ፡ ውጫሎች፡ ወእምዝ፡ ተንሥኦ፡ ወተለውዎ፡ ኅዳጣን፡ አጽራሪሁ፡ ከመ፡ ይፅብዕዎ፡ ወኮነ፡ ጊሚ፡ ኢተናጸረ፡ ሰብእ፡ ምስለ፡ ሰብእ፡ እግዚእ፡ ምስለ፡ ወዓልያኒሁ፡ እርክ፡ ምስለ፡ አርኩ፡ ወበይእቲ፡ 30 ጊዜ፡ ተንሥኦ፡ ድል፡ ራስ፡ አሊ፡ ጋዝ፡ ወኃልቁ፡ ነሉ፡ ሠራዊቱ፡ ወበዙኃን፡ ክርስቲያን፡ ኃልቁ፡ ወበይእቲ፡ ዕለት፡ ሞቱ፡ በዙኃን፡ መኳንንት፡ ዘውእቶሙ፡ ብላቲንጌታ፡ ቲዎድሮስ፡ ምስለ፡ ወልዱ፡ ወብላቲንጌታ፡ ናቤቲ፡ አቤቶ፡ አቢሳ፡ ምስለ፡ ወልዱ፡ ወአቤቶ፡ እንግደ፡ ወመልዓ፡ ማዕከለ፡ ጸድፍ፡ ሰብእ፡ ወእንስሳ፡

550b

ገር : ወወማስ ። ወኮነ : ከመ : ተንኮተም : ወተግወወ : ነሉ : በእደ : ጋላ : በ : ዘተ
 ሠይጠ : ወበ : ዘተመይጠ : በብዙኅ : ዕለት ። ወተርፈ : ምስለ : ኅዳግን : ሰብእ :
 ወቦአ : ውስተ : ሀገሩ : የጅ : ዘይሰመይ : ቆቆኖ : ወመጽኢ : ሰብአ : ሀገሩ : ከመ : ይት
 ቀበልዎ : ወይቤልዎ : በምንት : ተገብረ : ዝነገር : ቀዳሚ : ዘኢሰማዕነ : እምአበዊን :
 5 ወይቤሎሙ : ራስ : አሊጋዝ : ዘልፈኑ : ትበልሕ : ጉናት : ወአርመሙ ። ርእዮኬ
 ኃይሎ : ለእግዚአብሔር : ዘከውነ : ነሎ : ምድረ : ኢትዮጵያ : በኃይሎ : በኅዳግ :
 ሰብእ : ወበጊሜ : ሠራዊተ : ዝንቱ : ተኃጉሉ : በከመ : ይቤ : መጽሐፍ : ኢይድ*ኅን። 551 a
 ንጉሥ : በብዝኃ : ሠራዊቱ : ወያርብሕኒ : ኢደኅነ : በብዝኃ : ኃይሎ : ወፈረስኒ :
 ሐሰት : ኢያድኅን : ወኢያመሥጥ : በብዝኃ : ጽንዑ ። ንግባዕኬ : ኅበ : ጥንተ : ነገር ።
 10 ወእንዘ : ሀሎ : በቆቆኖ : ተዓረቀ : ምስለ : ጉግሣ : ወአሉላ : በግዝት : ወበመሐላ :
 በጫት : ከመ : ጋላ : ኮነ : ዓቢይ : ፍሥሐ : በምድረ : የጁ : አተዓርቆቶሙ : ለእሉ ።
 ወእምድኅረዝ : ተንሥኦ : ራስ : አሊጋዝ : እምየጁ : ወበጽሐ : ቤተ : ሐር : ወተራክበ :
 ምስለ : ግራ : አዝማች : ወልደ : ገብርኤል ። ወእምዝ : ግዕዝ : ወቦአ : ገረገራ : ወመ
 ጽኦ : ደጅ : አዝማች : ኃይሎ : ወልዱ : ለተርቢኖስ : ወተራክበ : ምስለ : ራስ : አሊ
 15 ጋዝ : ኮነ : ሢመት : ወስዕረት ። ወተሰይመ : ግራ : አዝማች : ወልደ : ገብርኤል :
 ጋዳሳ : የሻለቅነት : ምስለ : ስማዳ : አበጋዝነት : ወአጽንዑ : ነሉ : ሢመተ : በበሢ
 መቶሙ : ወቀኝ : አዝማች : ገፊ : ሐረ : መንገለ : ጎንደር : ወኢቦአ ። ወእምዝ : ኮነ :
 ሁከት : በጎንደር : በመጸኦቱ : ለቀኝ : አዝማች : ገፊ ። ወተማከሩ : ንጉሠ : ነገሥት :
 ሕዝቅያስ : ወአቡነ : ዮሳብ : ወይጨጌ : ወልደ : ኢየሱስ : ምስለ : ሸሊቃውንት : ወ
 20 ሸእዛገርች : እንዘ : ይብሉ : ኢንትቀነይ : ለጋላ : ወወጽኢ : አቡን : ወይጨጌ : ወአ
 ውገዙ : ነሎ : ዓለመ : ወተሌለየ : ክርስቲያን : እምጋላ : እሉስ : አበዊነ : ይመሰልዎ
 ሙ : ለሙሴ : ወለአርን : እለ : አውጽእዎሙ : ለጳኢል : እምቅንዩተ : ፈርዖን : ከማ
 ሆሙ : እምቅንዩተ : ጋላ : አውጽእዎሙ : ለሕዝበ : ኢትዮጵያ : በፈቃድ : እግዚአብ
 ሔር ። ወወጽኦ : ማኅተም : ውስተ : ጎጃም : ወእምሐራ : መንገለ : ዋልቃይት :
 25 ወቋራ : ኅበ : ስሜን : ወወገራ : ኅበ : ላስታ : ወትግሬ : ኅበ : ደምበያ : ወቤገምድሬ :
 ዘይብል : ኢትትቀነዩ : ወኢትትራክቡ : ምስለ : ጋላ : እስመ : አልብነ : ክፍል : አው
 ገዝናከሙ : በሥልጣነ : ጲጥሮስ : ወጳውሎስ : በሥልጣነ : አብ : ወወልድ : ወመ
 ንራስ : ቅዱስ ። ወእም*ድኅረ : አውገዙ : ተግብዓ : ፈንጃ : ከብቲ : ምስለ : ቀኝ : አዝ 551 b
 ግች : ገፊ : ቅድመ : ነበረ : ወዓሊሁ ። ወኮነ : ኃይል : ለፈንጃ : ከብቲ : ተሞኦ : እግ
 30 ዘኡ : ቀኝ : አዝማች : ገፊ : ወተድኅለ : መንገለ : ፍርቃ : ወረድኦ : እኅሁ : ግራ : አዝ
 ግች : ኅበዜ : ለእኅሁ : ቀኝ : አዝማች : ገፊ : ወበጽሐ : ቃሐ : ወተዓዩነ : በህየ : ወ
 ወጽኦ : ንጉሠ : ነገሥት : ሕዝቅያስ : ወአዖደ : አዋዲ : እንዘ : ይብል : ዘኢወዕዓ :
 ምስሌየ : ይትበር : ቤቱ : ወይትሐየድ : ንዋዩ ። ወወጽኢ : አቡን : ወይጨጌ : ም
 ስለ : ሊቃውንት : ወወጽኦ : ነሉ : ሰብአ : ጎንደር : ወኮነ : ዓቢይ : ቀትል : ወኃደሩ :

በሀዩ፡ ወበይአቲ፡ ሌሊት፡ ጎዩ፡ ሰብአ፡ ጎንደር፡ መንገሉ፡ ወገራ፡ ምስለ፡ ሊቃውንት፡
 ወፈንጃ፡ ከብቲ ። ወሊቃውንትሂ፡ ሐሩ፡ ዋልደብ፡ ወንጉሠ፡ ነገሥት፡ ሕዝቅደስ፡
 አብን፡ ወይጨጌ፡ ቦኢ፡ በበቤቶሙ፡ ወአፀወ፡ ፍኅቶሙ፡ ወኮነ፡ ፅርቀ፡ ምስለ፡ ጋሎ
 ቸ፡ እስመ፡ ኃጥኡ፡ ዘይረድኦሙ፡ ወቦኦ፡ ሰብአ፡ ጎንደር፡ በበቤቱ፡ ዝ፡ ዘተገብረ፡
 በተጓሕልዎቱ፡ ለሊቁ፡ በጸሎቱ፡ እስመ፡ ልማዱ፡ ተጓሕልዎ፡ እስፍንተ፡ እዜን፡ 5
 ወከሙ፡ ዘገብረ፡ ተጓሕልዎ፡ በኅበ፡ ነገሥታት፡ ወመኳንንት፡ ፈኒዎ፡ ሐዋርያ፡
 እንዘ፡ ይብል፡ አነ፡ ሀሎኩክሙ፡ ረደኤ፡ ነቢርዮ፡ ምስሌሆሙ ። ወበጸሐሙ፡ ጋ
 ሎች፡ ትገብረ፡ ዝከሉ ። ። ። ። ። ። ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገርነ ። ወእንዘ፡ ሀለወ፡ በገረገራ፡ መጽኢ፡ ወዓልቱ፡ ለደጅ፡
 አዝማች፡ ኃይሉ፡ ወልዱ፡ ለደጅ፡ አዝማች፡ እሹቱ፡ እኒዘሙ፡ በቅለ፡ ምንተ፡ ገበ 10
 ርኩ፡ ይቤ፡ እግዚእ፡ እንዘ፡ ይብሉ፡ አነ፡ ሰግዕኩ፡ ይመጽእ፡ ብከ፡ እለ፡ ሀለው፡ በታ
 ሕቲክ፡ ወበላዕሌክ፡ እምታሕተ፡ ጨጨሆ፡ ጋሎች፡ ከመ፡ ይፅብዑኩ፡ እንዘ፡ ሕ
 ሙም፡ አንተ፡ ብሂሎ፡ ይዜንወኒ፡ ከሉ፡ ሰብእ፡ አልብዮ፡ ጽልፅ፡ ዘእንበለ፡ ፍቅር፡
 ወዜንወዎ፡ ለራስ፡ አሊጋዝ፡ ወይቤ፡ አንሰ፡ ኢገበርኩ፡ ዝሰ፡ ኒጠት፡ ውእቱ፡ በከ
 መ፡ ይቤ፡ ነቢይ፡ በአፋሆሙ፡ ይድኅሩ፡ ወበልዐሙ፡ ይረግሙ ። ወእምድኅረዝ፡ 15
 552 a ተንሥኦ፡ እምሀገሩ፡ ወቦኦ፡ ቆራዓ፡ *ተእኒዘ፡ በአራት፡ እስመ፡ ሕሙም፡ ውእቱ፡
 ተለውዎ፡ ጋሎች፡ ዘሀለው፡ እምታሕተ፡ ጨጨሆ፡ ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡
 ወተርቢኖስ፡ ኃይሉ፡ እስከ፡ ዘንዶ፡ ጉድጓድ፡ ወተዓዮኑ፡ በሀዩ ። ወአውጽእዎ፡
 ለብእሲቱ፡ እማኅደረ፡ ማርያም፡ በፈቃዳ፡ ዛቲስ፡ ትመሰላ፡ ለብእሲተ፡ ሰምሶን፡
 ዘከመ፡ ተዋነየት፡ ምስለ፡ ኢሎ፡ ፍሊ፡ ወአስተኦታዘቶ፡ ይእተኒ፡ ተዋነየት፡ ምስለ፡ 20
 አጽራሪሁ፡ በከመ፡ ይቤሎ፡ ጅጠቢብ፡ ለጅብእሲ፡ አምጽእ፡ ፍቁረከ፡ አምጽእ፡ ከ
 ልቦ፡ ወእመ፡ ይቤሎ፡ አምጽእ፡ ፀረከ፡ አምጽእ፡ ብእሲቶ፡ ወይቤሎ፡ በካልፅ፡ አን
 ቀጽ፡ ምንተ፡ የዓኪ፡ እምብእሲት ። ንግባእኬ፡ ኅበ፡ ዘቀዳሚ፡ ነገርነ፡ ወእምዘንዶ፡
 ጉድጓድ፡ ትንሥኡ፡ ወሐሩ፡ በበብሔርሙ፡ ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ሐረ፡
 ውስተ፡ ሀገሩ፡ ድንቁስ፡ ወተሰነአወ፡ ምስለ፡ ከሉ፡ ጋላ፡ ቦዘሰምዑ፡ ወቦ፡ ዘኢሰም 25
 ዑ፡ ምክረፀብፅ፡ ምስለ፡ ግራ፡ አዝማች፡ ኅበዜ፡ ወተንሥኦ፡ እምቤቱ፡ ድንቁስ ።
 ወበጽሐ፡ በአሐቲ፡ ሌሊት፡ እርባምባ፡ ወአኃዘ፡ ለግራ፡ አዝማች፡ ኅበዜ፡ ወትእኅዙ፡
 ብዙኃን፡ ጋሎች፡ ብዙኃን፡ ሰብእ፡ ኃልቁ፡ ወእምአርባምባ፡ ተንሥኦ፡ ወኃደረ፡
 ጽንጂና ። ወእምዝ፡ ግዕዝ፡ ወኃደረ፡ ነፋስ፡ መውጫ፡ ወእምዝ፡ ተንሥኦ፡ ወተ
 ደለወ፡ ለተገዎ፡ ወበጽሐ፡ ጫት፡ ውሀ፡ ወእምድኅረዝ፡ ሰምዳ፡ ራስ፡ አሊጋዝ፡ ም 30
 ጽአቶ፡ ለግራ፡ አዝማች፡ ወልደ፡ ገብርኤል ። ወወጽኦ፡ እምቤቱ፡ ገረገራ፡ ወተ
 ድኅለ፡ መንገለ፡ ዋድላ፡ ወግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ቦኦ፡ ገረገራ፡ ወነበረ፡
 በአራቱ፡ ኮነ፡ ወአሊሁ፡ እግዚአ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ እስመ፡ አልቦ፡ ነገር፡
 ዘይሰዓኖ፡ ለእግዚአብሔር፡ በከመ፡ ትቤ፡ ነቢይት፡ አድከመ፡ ቀስተ፡ ኃያለን ።

ወአቅነቶሙ፡ኃይለ፡ለድኩማን፡ጽጉብን፡አክል፡ርኅቡ፡ወርኅብን፡ጸግቡ።
 እግዚአብሔር፡ያነዲ፡ወያብዕል፡ያኃሥርሂ፡ወያኩብር፡ዘያነሥአ፡እምድር፡
 ለነደይ። ወያሌዕሎ፡እመሬት፡ለምስኪን፡ክመ፡ያንብሮ፡ምስለ፡ዓበይተ፡ሕዝቡ።
 ወያወርሶ፡መንበረ፡ክብር። ። ነገር፡ወእምዝ፡ተንሥአ፡እምገረገራ፡ወተለም። 552b
 5 ለራስ፡አሊጋዝ፡ወተአየነ፡በዱፍቲ፡ወራስ፡አሊጋዝ፡ቦአ፡ውስተ፡ሀገሩ፡የጅ፡
 ግራ፡አዝማች፡ወልደ፡ገብርኤል፡አዎደአዋዲ፡እንዘ፡ይብል፡ወሀብክም፡ሣመተ፡
 ላስታ፡ለወንድ፡በወሰን፡ኃይለ። ወሐረ፡ወንድ፡በወሰን፡ኃይሉ፡ከመ፡ያውርዶ፡
 ለንጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡እምነ፡እምኪና፡እምዘተግዕዝ፡በጃግመት፡
 ወጅአውራሳ፡ወዓበዩ፡አቃቢሁ፡አሊ፡ቢደርስ፡ወሔጦ፡በብዙኅ፡ነገር፡ወይቤ፡
 10 አሆ፡ወረደ፡እምአምባ። ወተቀበልም፡ደጅ፡አዝማች፡ጎልጃ፡ፍቁረ፡ንጉሥ፡
 ወሰብአ፡ላስታ፡ዝንቱስ፡ይመስሎ፡ለእግዚአን፡ዘከመ፡ወረደ፡እምደብር። ወተ
 ቀበልም፡እርደአሁ፡ወብዙኃን፡ሰብእ። ንግባዕኬ፡ኅበ፡ጥንተ፡ነገር፡ቦአ፡ንጉሠ፡
 ነገሥት፡ተክለ፡ጊዮርጊስ፡ላሊባላ፡ዘትሰመይ፡ወረወር፡ወነበረ፡ህዩ፡ደጅ፡አዝ
 ማት፡ወልደ፡ገብርኤል፡ቦአ፡ገረገራ፡እንዘይሥዕር፡ወይሠይምዝንቱ፡ክሉ፡
 15 ዘተገብረ፡በወርኃ፡ነሐሴ፡በጅጂወጅጂጁወጅግመት፡እምዘ፡ተፈጥረ፡ዓለም፡ዘመኑ
 ሂ፡ዘመነ፡ማቴዎስ፡ሠረቀ፡መስከረም፡በዕለተ፡እሑድ፡አመ፡፲ለመስከረም፡መ
 ጽኑ፡ሰብአ፡ዓይን፡ከመ፡ይዜንውዎ፡ምጽአቶ፡ለራስ፡አሊ፡ጋዝ፡ወእምድኅረ
 ዝ፡ፈትሐ፡ወራሪ፡በምድረ፡ዋድለ፡ወአውዓያ፡ለዱፍቲ፡ወከነ፡ዓቢይ፡ድንጋዬ፡
 በገረገራ፡ወመጽአ፡ራስ፡አሊጋዝ፡እስከ፡ገረገራ፡ወተድኅለ፡ግራ፡አዝማች፡
 20 ወልደ፡ገብርኤል፡እምገረገራ፡እስከ፡መፍተኛ፡ወተዓየነ፡በህዩ፡ራስ፡አሊጋዝ፡
 ተለም፡ወተዓየነ፡በዘቢጥ፡ወከነ፡ክታቻ፡እምታሕተ፡ጨጨሆ፡ወተመይጦ፡
 ግራ፡አዝማች፡ወልደ፡ገብርኤል፡ወሰፈረ፡በጨጨሆ፡አመ፡ጅወጃለወርኃ፡መስ
 ከረም፡በዕለተ፡እሑድ፡ኮነ፡ዓቢይ፡ቀትል፡ወተሞዓ፡ግራ፡አዝማች፡ወልደ፡
 ገብርኤል፡ምክንያተ፡ተመውዖቱስ፡ኅበ፡ከድአ፡ወሌ፡በድኅራሁ፡ወኃልቁ፡
 25 ክሉ፡ሠራዊት፡* ወሞቱ፡አቤቶ፡ገብረ፡መስቀል፡ዘደባር፡ወግራ፡አዝማች፡ዔዋ፡ 553a
 ዘክምክም፡ወፈትሐ፡ወራሪ፡ጋላ፡እስከ፡ጉና፡ወተማኅረከ፡ተርቢኖስ፡ኃይሉ፡
 በእደ፡ጋላ፡ወአምሠጦ፡ግራ፡አዝማች፡ወልደ፡ገብርኤል፡በብዙኅ፡ዓዕቀ፡ወ
 ቦአ፡ውስተ፡ሀገሩ፡ድንቁሳ፡ወእንዘ፡ሀሎ፡በፍኖት፡ለሐዊር፡መንገለ፡ብሔሩ፡
 ደጅ፡አዝማች፡ኃይሉ፡ወበጽሐ፡ወራሪ፡ዘጋላ። ወበውእቱ፡ጊዜ፡ተፃብዓ፡ወማ
 30 ኅአከ፡፲ወ፬ጋላ፡ወሐረ፡ውስተ፡በገሩ፡እስቲ፡ወበዝንቱ፡ወርኅ፡ተሰይመ፡ደጅ፡
 አዝማች፡ገብሬ፡ራስነት፡እንዘ፡ሀሎ፡በብሔሩ። ወንጉሠ፡ነገሥት፡ሕዝቅያስ፡
 ኮን፡በጎንደር፡እንዘ፡ይብሎ፡ቅድመኒ፡ነበረ፡ሐሙከ፡በዝንቱ፡መንበር፡አንተ
 ኒ፡ንበር፡ዝዩ፡በመንበረ፡አቡከ፡አሊጋዝ፡ብሂሎ፡ዎደ፡ዓዋዲ፡ወበወርኃ፡ታኅ
 ሣሥ፡ቦአ፡ጎንደር፡ወነሥአ፡እደ፡ንጉሥ። ። ። ። ። ።

ንግባዕኬ፡ ጎበ፡ ጥንተ፡ ነገር፡ አንዘ፡ ሀሎ፡ ንጉሠ፡ ነገሥትነ፡ ተክለ፡ ጊዮርጊስ፡ በላ
 ሊበላ፡ እስከ፡ ወርቃ፡ ጥር፡ በዝኒ፡ ወርሃ፡ ተንሥኦ፡ ወሐረ፡ ዋድላ፡ ወተራከበ፡
 ምስለ፡ የሱፊ፡ ወአመዲ ። ወሐረ፡ መንገለ፡ አምባሰል፡ ወሢሞ፡ ለየሱፊ፡ ቤገምድ-
 ር፡ ደጅ፡ አዝማችነት፡ ወነበረ፡ በግሸን፡ ወሞተ፡ ደጅ፡ አዝማች፡ የሱፊ፡ በምድረ፡
 የጁ፡ እንዘ፡ ይግባዕ፡ ምስለ፡ አሉለ፡ ወደጋላስ፡ ወመጽኦ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ 5
 ጊዮርጊስ፡ መንገለ፡ ዋድላ፡ ወተራከበ፡ ምስለ፡ ግራ-አዝማች፡ ወልደ፡ ገብርኤል፡
 ወነበረ፡ በቤተ፡ ሖር፡ ወቦኦ፡ ገረገራ፡ ወሢሞ፡ ለግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡
 ቤገምድር፡ ደጅ፡ አዝማችነት፡ ወዓልተ፡ ወልደ፡ ገብርኤል፡ ተሰይሙ፡ ዘአዎቀ
 ሮሙ፡ ወእምድኅረዝ፡ ተንሥኦ፡ እምገረገራ፡ ወሐረ፡ መንገለ፡ ለስታ፡ ወተቀበሎ፡
 ብላ፡ ትንጌታ፡ ከሉ፡ በዓቢይ፡ ፍሥሐ፡ ወትፋነዎ፡ እምላስታ፡ እስከ፡ በጽሐ፡ በለሳ፡ 10
 ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ ። ንግባዕኬ፡ ጎበ፡ ጥንተ፡ ነገር፡ ተመይሎ፡ ጋ
 ሎች፡ ውስተ፡ ብሔሮሙ፡ ወእምዝ፡ መጽኦ፡ ብላ፡ ትንጌታ፡ ገልሞ፡ ወፊታውራሪ፡
 553 b *ሰዲቅ፡ እምብሔረ፡ በለሳ፡ እስከ፡ ቤገምድር፡ ወሰፊሩ፡ ጅረበት፡ ወሞቅሕዎሙ፡
 ለቀኝ፡ አዝማች፡ ገራ፡ ወለግራ፡ አዝማች፡ አመዲ፡ ወወጽኦ፡ ገረገራ፡ ወእምዝ፡
 ግዕዙ፡ ወሰፊሩ፡ አተሮ ። ወተባብኦ፡ ምስለ፡ ወንድ፡ በወሰን፡ ኃይሉ፡ ወተድኅለ፡ 15
 ወንድ፡ በወሰን፡ ኃይሉ፡ እስመ፡ ልማዱ፡ ተድኅሎ፡ ወብዙኃን፡ ሰብእ፡ ኃልቁ ።
 ወእምዝ፡ ግዕዙ፡ ጋሎች፡ ወወረዱ፡ የጁ፡ ወተባብሎ፡ ምስለ፡ ራስ፡ አሊጋዝ፡ ወበ
 ህየ፡ ከነ፡ ዓቢይ፡ ቀትል፡ ወአዕረቅዎሙ፡ ሰብእ፡ ብሔሮሙ፡ ዘይሰመይ፡ ወዳኝ፡
 ወእምቅድመዝ፡ ሐረ፡ ውስተ፡ ጎጃም፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ተባቢያ፡ ምስለ፡
 ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ምክንያተ፡ ተባብያተ፡ ስ፡ እመ፡ ይብሎ፡ ነግ፡ ትል 20
 ወኒ፡ ይቤ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ተሊውሰ፡ ኢይደልወኒ፡ ለመኰንን፡ ዘእንበለ፡
 ንጉሥ፡ በእንተዝ፡ ተባብዳ፡ ወሐረ፡ ጎጃም፡ ከመ፡ ይኅሥሥ፡ ረድአተ፡ ጎበ፡ እኑ
 ሁ፡ ራስ፡ ኃይሉ፡ እስመ፡ ዓቢይ፡ ረድኤት፡ ለኩሉ ። ውእቱኒ፡ ፈነወ፡ ሎቱ፡ ወዓል
 ያኒሁ፡ ከመ፡ ይርድዕዎ፡ እስመ፡ ሕመም፡ ውእቱ፡ ከመ፡ ኢይምጸእ፡ ጎቤሁ ። ወተ
 መይጠ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ውስተ፡ ቤገምድር፡ ምስለ፡ እሎንቱ፡ ወዓልተ፡ 25
 ወሰፊረ፡ በአጭቃን ። ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ሰፊረ፡ በምዝግዝግ፡
 ወተገብረ፡ ፀብዕ፡ ጅዕለት፡ ወኃደረ፡ ኃይል፡ በሰብረ፡ ጎጃም፡ ወእምድኅረዝ፡ ገብሩ፡
 ዕርቀ፡ በጽሚት፡ ወሐሩ፡ በብብሔሮሙ፡ ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ገ
 ቢያ፡ ሰፊረ፡ ነፋስ፡ መውጫ፡ ተራኪቦ፡ ምስለ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ በማኅደረ፡
 ማርያም፡ ወእንዘ፡ ሀሎ፡ በነፋስ፡ መውጫ፡ መጽኦ፡ ራስ፡ አሊ፡ ጋዝ፡ እንዘ፡ ያድ 30
 ለቅልቃ፡ ለምድር፡ በከመ፡ ይቤ፡ ነቢይ፡ ወአድለቅለቁ፡ አድባር፡ እምኃይሉ ።
 ወሰፊረ፡ በአፈር፡ ገማኝ፡ ወግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ሐረ፡ መንገለ
 ጋይንት፡ ወአደው፡ ተከዜ፡ ሾደብ፡ ወቦኦ፡ ገረገራ፡ ወራስ፡ አሊጋዝ፡ ግዕዝ፡ እም
 554 a አፈር፡ ገማኝ፡ ወተዓየነ፡ በዝንጅ*ሮ፡ ገደል ። ወአውዓየሙ፡ ለእሕጉረ፡ ድንቁሳ፡

ወገሳጥ፡ ወፈነወ፡ ሐዋርያ፡ ጎበ፡ ራስ፡ ኃይሉ፡ እንዘ፡ ይብል፡ አንተ፡ ሐሙዮ፡
 ወአነ፡ ሐሙስ፡ አንተ፡ ፍቁርየ፡ ወአነ፡ ፍቁርከ፡ ለእመ፡ ሐዮውከ፡ አንተ፡ ርድአኒ፡
 ወለእመ፡ ኢሐዮውከ፡ ፈኑ፡ ለተ፡ ወልደከ፡ ምስለ፡ ሠራዊትከ፡ ። ወይቤ፡ ራስ፡ ኃይሉ፡
 አሆ፡ ወፈነወ፡ ወልደ፡ አኬቶ፡ መርድሃ፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ወመጸአ፡ ተራ
 5 ከበ፡ ምስለ፡ ራስ፡ አሊጋዝ፡ በጉና ። ወእምድኅረዝ፡ ሰሚዖ፡ ምጽእቶ፡ ለንጉሥ፡
 ተክለ፡ ጊዮርጊስ፡ ወጽኦ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ እምጐንደር፡ ወበጽሐ፡
 ጽንጀና፡ ወእምህዩ፡ ግዕዝ፡ ወቦአ፡ ድድም፡ ውስተ፡ ቤቱ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡
 ወመጽአ፡ ራስ፡ አሊጋዝ፡ እምተዕይንቱ፡ ወተራከበ፡ ምስለ፡ ንጉሥ፡ ሕዝቅያስ፡
 ወተማከሩ፡ ጎበረ፡ ወወሀቦ፡ ለንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ረደእ፡ አኬቶ፡ መርድሃ፡
 10 ወደጅ፡ አዝማች፡ ጉግሣ፡ ወግራ፡ አዝማች፡ ወሌ፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ከመ፡
 ያብዕዎ፡ ውስተ፡ ተዕይንቱ ። ወበይእቲ፡ ጊዜ፡ ተሰይመ፡ አኬቶ፡ መርድቀኝ፡ አዝ
 ማት፡ ነት ። ወእምዝ፡ ግዕዝ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ወኃደረ፡ በፋርዓ፡ ወቦአ፡
 ጐንደር፡ ወሄዋሙ፡ ለወግሪስ፡ ተስፋ፡ ግረሰምባ፡ አዛዢነት፡ ወለሊጋሰ፡ አጌባሽ
 ነት ። ወእምዝ፡ ወጽኦ፡ ንጉሥ፡ ሕዝቅያስ፡ መንገለ፡ ወገራ፡ ወቀተሎ፡ ወራሪ፡
 15 ለአዛርያ፡ ገብሩ፡ ዘወገራ፡ ወሰፈረ፡ በእንቃሽ፡ ንግባዕኬ፡ ጎበ፡ ጥንተ፡ ነገር ። ተን
 ሥኦ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እምበለሳ፡ መንገለ፡ ወገራ፡ ወተቀበሎ፡
 ራስ፡ ገብራ፡ ወሰፈረ፡ በወቅን፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ ሽመላኮ፡ ወተመደጠ፡
 ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ወሰፈረ፡ በእንጭዳባ፡ ወተለዎ፡ እስከ፡ ኮሶጌ ። ወእም
 ኮሶጌ፡ ግዕዝ፡ ወሰፈረ፡ ማርያም፡ ውሀ፡ ወእንዘ፡ ሀሎ፡ በዝዩ፡ ንጉሠ፡ ነገሥት፡ ተክ
 20 ለ፡ ጊዮርጊስ፡ ወንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ በእንጭዳባ፡ በዝዩ፡ ወርኅ፡ ተንሥኦ፡
 ራስ፡ አሊጋዝ፡ እምጐና፡ ወሰፈረ፡ በነፋስ፡ መውጫ፡ ወፈነምሙ፡ *ለክፋው፡ ወለ 554b
 ወሌቀርጨም፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ መንገለ፡ ገረገራ፡ ወሰፈሩ፡ በጋሸና ።
 ወበህዩ፡ ተግብቡ፡ ምስለ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ወሞዎሙ፡ ለደጅ፡
 አዝማች፡ ወልደ፡ ገብርኤል፡ ወኢያትረፈ፡ ጅብእሲ ። ወእምዝ፡ ሰምዔ፡ ራስ፡ አሊ
 25 ጋዝ፡ ከመ፡ ኃልቁ፡ ነሎ፡ ሠራዊቱ፡ ተንሥኦ፡ እምሰፈሩ፡ በግሥገሣ፡ ወበጽሐ፡
 እንዘ፡ ሀሎ፡ በደሮሪያ፡ ወኃደገ፡ ቦቱ፡ አደጋ፡ ወኃልቀ፡ ነሎ፡ ሰብእ፡ ወተማኅረከ፡
 ብላተንጌታ፡ ትኩ፡ ወእምሰጠ፡ ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ወቦአ፡ ጐና ።
 ወእምህዩ፡ ተንሥኦ፡ ወአውዓዩ፡ አብያተሁ፡ ዘይኢድም፡ ሱራሬህሙ፡ ለደጅ፡
 አዝማች፡ ኃይሉ፡ ዘእስቲ፡ ወማኅረከ፡ ነሎ፡ አልህምተ፡ ወእፍራስ፡ ወአዕዳገ፡
 30 ዘአልቦ፡ ጎልቀ፡ ወተለዎ፡ ራስ፡ አሊጋዝ፡ እስከ፡ አመድ፡ በር፡ ወጐዩ፡ ደጅ፡ አዝ
 ማች፡ ወልደ፡ ገብርኤል፡ መንገለ፡ ልቦ፡ ወተራከበ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ ወኃደገ፡ ዕልገተ ። ወእምዝ፡ ተንሥኦ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮር
 ጊስ፡ ከመ፡ ይዕብዎ፡ ለአፄ፡ ሕዝቅያስ፡ አፄ፡ ሕዝቅያስኒ፡ ጐዩ፡ መንገለ፡ ደንገል፡
 በር፡ ከመ፡ ይኅሥሥ፡ ዘይረድኦ፡ ወንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ተለዎ፡

እስከ፡ ይእዜ ። ። ። ። ። ። ። ።

ንግብዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ እንዘ፡ ሀሎ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ በላ
 ስታ፡ ተግብዓ፡ ምስለ፡ ወንድ፡ በወሰን፡ ኃይሉ፡ በጽሚት፡ ወመጽኦ፡ መንገለ፡ ቤገ
 ምድር፡ ከመ፡ ይዕብዖ፡ ለደጅ፡ አዝማች ። ወሰምዓ፡ ምጽአቶ፡ ለደጅ፡ አዝማች፡
 5 ወልደ፡ ገብርኤል፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ተንሥኦ፡ እምሀገሩ፡ ወተራከቡ፡ በፀብ
 ዕ፡ በሳሎች፡ ወከነ፡ ኃይል፡ ለደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ወሞቱ፡ አቤቶ፡
 ወልደ፡ ኔር፡ ወአሳላፊ፡ ሲዎዱ፡ ምስለ፡ ብዙኃን፡ ሰብእ፡ ወተእኅዘ፡ ደጅ፡ አዝማች፡
 ኃይሉ፡ ወከምሰጠ፡ ተርቢኖስ፡ ኃይሉ፡ ኃይሉ ። ወእምዝ፡ ግዕዝ፡ ወኃደረ፡ እስቲ፡
 ወመከረ፡ ከመ፡ ይዝምተ፡ መንገለ፡ ጎደም፡ ወእምዝ፡ ተንሥኦ፡ ወሰፈረ፡ በዳብር፡
 10 ወበሀዩ፡ መጽኦ፡ ወዓሊሁ፡ ለራስ፡ ኃይሉ፡ ተጓሕሊዎ፡ ዘይብልዎ፡ ወልደ፡ ኪሮስ
 ሣህሉ፡ ወእምዝ፡ ግዕዝ፡ ወኃደረ፡ በገንጅ፡ ወእምሀዩ፡ ተንሥኦ፡ ወሰፈረ፡ በአመዳ
 ሚት፡ ወእምዝ፡ መጽኦ፡ ደጅ፡ አዝማች፡ አክሎግ፡ ተጓሕሊዎ፡ በጥዕቢት ። ወተ
 ጓሕልዎቶ፡ ለአመ፡ ሰምዓ፡ ራስ፡ ኃይሉ፡ ወጽኦ፡ በሌሊት፡ እምነ፡ ቤቱ፡ ዘብቶኖ፡
 ፈሪሆ፡ ዋዕዩ፡ ፀሐይ፡ እስመ፡ ሕመም፡ ውእቱ፡ ወሰፈረ፡ በተልባ፡ ውሀ፡ ዝኒ፡ አክ
 15 ሎግ፡ ቅድመኒ፡ ነበረ፡ ነዳዩ፡ ድኅረኒ፡ አልሐቆ፡ ወአብጽሐ፡ እመዓርገ፡ ደጅ፡ አዝ
 ማችነት፡ ዘደሞት፡ ምክንያተ፡ ተግብዖቱስ፡ እንዘ፡ ሀሎ፡ በጎንደር፡ ተዘውዓ፡ ምስለ፡
 ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ዝንቱስ፡ ይመስሎ፡ ለሳሚ፡ ወልደ፡ ጌራ፡ ወዩኃብሮ፡ ለይ
 ሁዳ፡ ዘአግብኦ፡ ስ*እግዚአ፡ ውስተ፡ እደ፡ አይሁድ፡ ነገር፡ ወእመ፡ አመዳሚት፡ 556 a
 ግዕዝ፡ መንገለ፡ ጎደም ። ወራስ፡ ኃይሉ፡ ተንሥኦ፡ እምሀገሩ፡ ወሐረ፡ መንገለ፡ እመ
 20 ሐራ፡ በዝ፡ ወርሀ፡ ቦኦ፡ ንኑሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ኅበ፡ ትእይንቱ፡ ጎንደር፡
 ወፊነው፡ ሐዋርያ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ምስለ፡ ደጅ፡ አዝማች፡ ደ
 ረሶ፡ ኅበ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ነዓ፡ ኅቤነ፡ ንኅበር፡ እንዘ፡ ይብል፡
 ወይቤ፡ ንጉሥ፡ አንትሙ፡ ንዑ፡ ኅቤዩ፡ ከመ፡ እግበር፡ ሲመተ፡ ወስዕረተ፡ ውስተ፡
 ቤትዩ፡ ብሂሎዓባዩ፡ ወከረመ፡ በጎንደር፡ እንዘ፡ ይስዕር፡ ወይሠይም፡ ዘእንበለ፡
 25 ፈቃዱ፡ ወራስ፡ ገብሬ፡ ሀሎ፡ ምስሌሁ ። ወእምደኅረዝ፡ ተመይጠ፡ ውስተ፡ ብሔሩ፡
 በጌምድር፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ወቦኦ፡ ገረገራ፡ ወከረመ፡ በሀዩ፡
 ደጅ፡ አዝማች፡ አክልግኒ፡ ተርፊ፡ በእነብሴ ። ወተመይጠ፡ ራስ፡ ኃይሉ፡ እምአም
 ሐራ፡ ወተግብዓ፡ ምስለ፡ ደጅ፡ አዝማች፡ አክሎግ፡ ወተአኅዘ፡ ደጅ፡ አዝማች፡ አክ
 ሎግ፡ በእዲሁ፡ ለቀኝ፡ አዝማች፡ መርዕድ፡ ዝኒ፡ ሕፃን፡ ይመስሎ፡ ለሰሎሞን፡
 30 ዘገብረ፡ ፈቃድ፡ አቡሁ፡ ወቀበቀሎ፡ ለሳሚ፡ ወልደ፡ ጌራ፡ እስመ፡ ከማሁ፡ ቀበ
 ቀሎ፡ ወአኃዘ፡ ወሞቅሐ፡ ለአክሎግ፡ ዝንቱ፡ ነሉ፡ ተገብረ፡ በዘመነ፡ ማርቆስ ።
 በ፸፻፬፻፹፱ ወጊዓመት፡ እመአመ፡ ተፈተረ፡ ዓለም፡ ዘመኑሂ፡ ዘመነ፡ ሉቃስ፡ ሠረቀ፡
 መስከረም፡ በዕለተ፡ ሠሉስ፡ እንዘ፡ አበቅቱ፡ ወርኅ፡ ህመጥቅዕኒ፡ ጅወጅ ወጥንትዮን፡
 ጂብዝ፡ ወርኅ፡ ተንሥኦ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ዘመቻ፡ እመስ፡ ቀንች፡

መንገል፡ላስታ፡እንበለ፡ፈቃድ፡ንጉሥ፡ወተራከበ፡በፍኖት፡ምስለ፡ዋልድቦች፡
 እለ፡መጽኤ፡በእንተ፡ተአሥሮቱ፡ለደጅ፡አዝማች፡ኃይሉ፡ከመዝ፡ይቤሉ፡ምን
 ት፡ገብረብከ፡ቅድመኒ፡ገፋዕከ፡ወአውዳይከ፡ቤቶ፡ወቤተ፡አቡሁ፡ወአጥፋዕከ፡
 ክሎ፡ሀገሮ፡ድኅረኒ፡ሞቃሕከ፡ፍትሖ፡በእንተ፡አበባን፡ዘፈነወነ፡ወለነኒ፡በእን
 ት፡ድካምነ፡ወይቤ፡አሆ፡እንዘ፡እትመደጥ፡እምዘመቻ፡እፈትሖ፡ወመሐለ፡ሎ 5
 556b *ሙ፡እሙንቱሂ፡ተርፉ፡ውእቱኒ፡ግዕዘ፡ወቦኦ፡ገረገራ፡ወእምጋረገራ፡ትንሥኦ፡
 መሰፈረ፡በጋሻና፡ወእምዝ፡ግዕዘ፡ወሰፈረ፡በደንከና ። ወእንዘ፡ሀሎ፡በዝዩ፡መ
 ጽኦ፡ደጅ፡አዝማች፡አድገሀ፡ተፈኒዎ፡እምኅበ፡ንጉሠ፡ነገሥት፡ነገሮኒ፡ኢያ
 እመርነ፡ወበጊዜሃ፡ተመይጠ፡ውስተ፡ሀገሩ፡እንሰታ፡ወእምዝ፡ግዕዘ፡ደጅ፡አዝ
 ማች፡ወልደ፡ገብርኤል፡ወሰፈረ፡በዕንፈ፡ዋድላ፡ወበሀዩ፡መጽኦ፡ግራ፡አዝማች፡ 10
 ጎበዜ፡እምዩኛ፡እኒዘ፡ዕንቁ፡ባሕርይ፡ዘትሰመይ፡ሸራፈት፡ዘነበረት፡በእደ፡አቡ
 ሁ፡አሊጋዝ፡ወኮነ፡ዓቢይ፡ፍሥሐ፡ወኃሄት፡በይእቲ፡ዕለት፡ወወሀቦ፡ፈረሰ፡
 ወአስተፋኔዎ፡በሰላም፡ወእምድኅረዝ፡ተመይጠ፡ወዘመተ፡ላስታ፡ወተግብዓ፡
 ምስለ፡ሰብአ፡ላስታ፡ወኮነ፡ኃይል፡ለደጅ፡አዝማች፡ወልደ፡ገብርኤል ። ወእም
 ድኅረዝ፡ተበረቁ፡ወሄዎ፡ለወንድ፡በወሰን፡ኃይሉ፡በብዙኅ፡ወርቅ፡ወኮነ፡ሰ 15
 ላም፡ማዕከሌሆሙ ። ወእምድኅረዝ፡ተመይጠ፡ወቦኦ፡ገረገራ፡ወፈነዎሙ፡በበሀ
 ገረ፡ሢመቶሙ፡ለወዓልደኒሁ፡ለእኅሁኒ፡አሥራት፡ፈነዎ፡መንገል፡ዕብናት፡
 ወተግብዓ፡ምስለ፡ሰደፍ፡ገብሩ፡ወአረከቦ፡ወእምሠጠ፡ወቦኦ፡ጎንደር፡ውእቱኒ፡
 ተለዎ፡ወተግነ፡በማርያም፡ውሀ፡ወእምዝ፡ተንሥኦ፡በሌሊት፡ከመ፡ኢያእምር፡
 ሰብእ፡ነገሮ፡ወበጽሐ፡አንገረብ፡ወተደወ፡ለፀብዕ ። ወሰብ፡ሰምዓ፡ንጉሥ፡ተክለ፡ 20
 ጊዮርጊር፡ከመ፡መጽኦ፡ይዕብዖ፡ኢኦምነ፡ይእቲ፡ዕለተ፡ዕለት፡ቀበላ፡እንዘ፡
 ኢይበልዕ፡ወኢይሰቲ፡ወፈትሐ፡ወራሪ፡በጎንደር፡ወቦኦ፡ወዓልደኒሁ፡ውስተ፡
 ቤተ፡ንጉሥ፡እመ፡ረከቡ፡ርኅወ፡አንቀጸ ። ወእምድኅረ፡ቦኦ፡አንቀጸ፡አጸውዎ
 ሙ፡ወዓልተ፡ንጉሥ፡ወአኃዝዎሙ፡ለእሉ፡ወሞተ፡ገብረ፡ንጉሥ፡ዘይሰመይ፡
 ብርከበ፡ካልዓንሂ፡ኢያእመርነ፡ወእምድኅረዝ፡መጽኦ፡ባላምባራስ፡አስራተ፡ 25
 557 a በኃይል፡ከመ*ያፍልስ፡ቅጽረ፡ንጉሥ፡ወአውዳዩ፡ለኛን፡ተክል፡ወአንሐለ፡ቅጽ
 ረ፡ንጉሥ፡ባሕቱ፡ኢክሀለ፡በባደኦታ፡እምጽንዓ፡ተግብዖቶሙ፡ለወዓልተ፡ንጉሥ፡
 በነፍጥ፡ወበኩናት፡ወተግብዓ፡ክሉ፡ሰብአ፡ከተማ፡በበአንቀጸ፡ወበበፍኖቱ፡
 ወበውእቱ፡ጊዜ፡ወጽኤ፡አቡን፡ወይጤጌ፡እምውስተ፡ቤቶሙ፡ወአስተፋለጥ
 ዎሙ፡ወወጽኦ፡አሥራት፡እምጐንደር፡ወሰፈረ፡በአንገረብ፡ወእምድኅረዝ፡ 30
 አዕረቅዎ፡አቡነ፡ዮሰብ፡ወእጨጌ፡ወልደ፡ኢዮሰስ ። ወቦኦ፡ኅበ፡ንጉሥ፡ለቢሶ
 ልብሰ፡ኅዘን፡ዘቂሰ፡ዕርቅ፡ኒጠት፡ይእቲ፡ዳእሙ፡ከመ፡ያውጽ፡አሙ፡ለወዓ
 ልቱ፡ዘተእኅዙ፡በቤተ፡ንጉሥ፡ወእምዝ፡ተንሥኦ፡እምአንገረብ፡መንገል፡ወ
 ኅኔ፡ደጅ፡አዝማች፡ወልደ፡ገብርኤልኒ፡እንዘ፡ሀሎ፡በገረገራ፡ሰምዓ፡ተግብዖተ፡

እኑሁ፡ አሥራት፡ ምስለ፡ ንጉሥ፡ ወእምዝ፡ ከመ፡ ያጽንዕ፡ ዕርቀ፡ ምስለ፡ ራስ፡
 ኃይሉ፡ ፈነወ፡ ሐዋርያተ፡ በበዕለቱ፡ ። ወሶቤሃ፡ ተንሥኦ፡ እምገረገራ፡ ወሰፈረ፡
 በዕንጂና፡ ወእንዘ፡ ሀሎብሀየ፡ መጽኦ፡ ቀኝ፡ አዝማች፡ ሣህሉ፡ እምእም ሐራ፡ ወል
 ዱ፡ ለደጅ፡ አዝማች፡ ጎሹ፡ እንዘ፡ ያተሉ፡ ብዙኃ፡ ሠራዊተ፡ ። ወእምሀየ፡ ተንሥኦ፡
 5 ወወረደ፡ መንገለ፡ ድልድይ፡ ከመ፡ ይትራከብ፡ ምስለ፡ ራስ፡ ኃይሉ፡ ወራስ፡ ኃይሉ፡
 ወረደ፡ ወሰፈረ፡ በገንጅ፡ ወዓባየ፡ ተራክቦ፡ ምስለ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብ
 ርኤል፡ እንዘ፡ ይብል፡ ተዓረቅ፡ አንተኒ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡
 አነሂ፡ ተዓረቁ፡ ምስለ፡ እግዚአባላ፡ ወለእመ፡ ኢተዓረቀ፡ ኢንትራከብ፡ ። ወእምዝ፡
 ኦዶደ፡ አዋዲ፡ አነ፡ ተዓረቁ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ፍቁርየ፡
 10 ያትፈሣሕ፡ ወጸላዕትየ፡ ይኅዝን፡ ። ወበይእቲ፡ ጊዜ፡ ከነ፡ ፍሥሐ፡ ዓቢይ፡ በኅብ፡
 ፍቁራኒሁ፡ ። ዝንቱሰ፡ ኃይሉ፡ ኢዮሱስ፡ ይመስሎ፡ ለኢጥርስ፡ ዘክሀደ፡ ለእግዚአ-
 ቪተ፡ ጊዜ፡ ወነሰሐ፡ ወከማሁ፡ *ራስ፡ ኃይሉ፡ ነስሐ፡ ወወሀቦ፡ መዓርገ፡ ጎጃም፡ 557 b
 ወዳሞት፡ እምደንገል፡ በር፡ እስከ፡ እነብሴ፡ ብሔረ፡ እኪት፡ ተክለ፡ ጊዮርጊስ፡
 ንጉሠ፡ ነገሥት፡ ። ። ። ። ። ። ። ።
 15 ንግባዕኬ፡ ኅብ፡ ጥንተ፡ ነገር፡ ። ወእምዝ፡ ተመይጦ፡ እምዓባይ፡ ወሰፈረ፡ በርብ፡
 ወፈነወ፡ ሐዋርያ፡ ኅብ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እንዘ፡ ይብል፡ መሐ
 ረኒ፡ ። ወይቤ፡ ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ኦሆ፡ ተመየጥ፡ ውስተ፡ ብሔርከ፡ ወንበር፡
 በአሪንጎ፡ ውእቲኒ፡ ዓባየ፡ ወተንሥኦ፡ እምርብ፡ በዕለተ፡ ጸሎተ፡ ሐመስ፡ መንገለ፡
 ጎንደር፡ ንጉሥኒ፡ ተንሥኦ፡ በይእቲ፡ ዕለተ፡ እምጎንደር፡ ወሐረ፡ መንገለ፡ ወገራ፡
 20 ምስለ፡ ራስ፡ ገብሬ፡ ወሰፈረ፡ በወቅን፡ ወወልደ፡ ገብርኤል፡ ሰፈረ፡ በማርያም፡ ው-
 ሀ፡ ወከነ፡ ፋሲካ፡ አመጺላሚያዝያ፡ በይእቲ፡ ዕለት፡ ፈትሐ፡ ለደጅ፡ አዝማች፡ ኃይ-
 ሉ፡ አመጺላሚያዝያ፡ ተንሥኦ፡ እማርያም፡ ውሀ፡ ወሰፈረ፡ በኮሶጌ፡ አመጺላዝ፡
 ወርኅ፡ ቦአ፡ ጎንደር፡ ወተዓየነ፡ በአንገረብ፡ ። ወበይእቲ፡ ዕለት፡ ሞተ፡ አቤቶ፡ ገብ-
 ረ፡ አቢብ፡ ወልዱ፡ ለደጅ፡ አዝማች፡ ነጮ፡ ዘጭልቂን፡ በኩናት፡ ውስተ፡ ቤተ፡ አቡ-
 25 ን፡ እምነገረ፡ ብእሲት፡ ወእንዘ፡ ሀሎ፡ በአንገረብ፡ አጥፍኦ፡ ምድረ፡ በጂና፡ ወበለሳ፡
 ወኃልቁ፡ ብዙኃን፡ ወዓልቱ፡ አመ፡ ጸላሚያዝያ፡ ቦአ፡ ውስተ፡ ቤተ፡ አቡ[ን]፡ ወእጨ-
 ጌ፡ ወተራከብ፡ ምስለ፡ ሊቃውንቶች፡ ወይቤሎሙ፡ አነግሥ፡ ካልዓ፡ ንጉሠ፡ ወይቤ
 ልዎ፡ እሉኢትግበር፡ ዘንተ፡ ንሕነ፡ ንሐር፡ ወናምጽኦ፡ ለንጉሠ፡ ነገሥት፡ ወይቤ፡
 ኦሆ፡ በኒጠት፡ ። ወእምዝ፡ ሐሩ፡ እንዘ፡ ኢዮአምሩ፡ ነገር፡ ደጅ፡ አዝማች፡ አድ-
 30 ገሀ፡ ሊቁ፡ ኃይሉ፡ ወሊቁ፡ ገብሩ፡ ወመምሀር፡ ዘፈሩ፡ ዘጸና፡ ኅብ፡ ሀሎ፡ ንጉሥ፡
 ተክለ፡ ጊዮርጊስ፡ ምድረ፡ ሳውሬ፡ ወእንዘ፡ ይትመየጡ፡ እሉ፡ ሊቃውንት፡ አን
 ገሦ፡ ለንጉሥ፡ በእደ፡ ማርያም፡ አመ፡ አሠሩ፡ ወሠኑዩ፡ ለግንቦት፡ በዕለተ፡ በዓለ፡
 ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ወቦኡ፡ አቡን፡ ወእጨጌ፡ ውስተ፡ ማኸል፡ 558 a
 ግምብ፡ ወአንበሩ፡ አክሊሊ፡ ዲባ፡ ርእሱ፡ ዘእምሰንቀ፡ ክቡር፡ ። ወከነ፡ ዘፈን፡

በጉንደር፡ በአጣሪ፡ ወበቀሬ፡ ወበዝ፡ ወርኅ፡ ሐመ፡ ቀኝ፡ አዝማች፡ ሣህሉ፡ ሕማ
 ሙከብድ፡ ወተርፈ፡ በጉንደር፡ ወደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ተሰይመ
 ራስነት፡ ምስለ፡ ቤት፡ ወደድነት ። ወበወርኃ፡ ሰኔ፡ ተንሥኦ፡ እምጉንደር፡ ወዘ
 ሙተ፡ መንገለ፡ ወገራ፡ ወሰፈረ፡ በጠማሚ፡ ወእንዘ፡ ሀሎ፡ በሀየ፡ ቦኡ፡ ነቤሁ፡ ሰብአ፡
 ወገራ፡ ምስለ፡ በላምባራስ፡ አጽቁ ። ወእምዝ፡ ግዕዝ፡ አፄ፡ በእደ፡ ማርያም፡ ወሰ 5
 ፈረ፡ አደቋ፡ ወይእቺ፡ ዕለት፡ ተንሥኦ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እም
 ሳውሬ፡ ወሰፈረ፡ በቁንጠጣ፡ አፄ፡ በእደ፡ ማርያም፡ ተንሥኦ፡ እምደቋ፡ ወሰፈረ፡
 በበንዲ፡ ገብሳ፡ ወበይእቺ፡ ሰሙን፡ ተባብዑ፡ ወዓልቱ፡ ለራስ፡ ገብሬ፡ በሽዋዳ፡
 ወሞሰቢት፡ ምስለ፡ ወዓልተ፡ ወልደ፡ ገብርኤል፡ ወኮነ፡ ኃይል፡ ለራስ፡ ገብሬ ።
 ወእምድኅረዝ፡ ተሰምዓ፡ ምጽአቱ፡ ለራስ፡ ኃይሉ፡ እምጉንደር፡ መንገለ፡ ቤገም 10
 ድር፡ ወተራክቦቱ፡ ምስለ፡ ወንድ፡ በወሰን፡ ኃይሉ፡ በምድረ፡ አጋፅ፡ ከመ፡ ይር
 ድኦ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወዘንተ፡ ሰሚዖ፡ መከረ፡ ጽሚተ፡
 ከመ፡ ይትመየጥ፡ መንገለ፡ ብሔሩ፡ ወአሜሃ፡ ተንሥኦ፡ ወሰፈረ፡ በላማ፡ ወበይእቺ፡
 ጊዜ፡ መጽኡ፡ ወዓልቱ፡ ለደጅ፡ አዝማች፡ ወልደ፡ ሥላሴ፡ እንዘ፡ ይብሉ፡ ኢትበል፡
 ለፌ፡ ወለፌ፡ አነኒ፡ መጸእኩ፡ ከመ፡ እርዳእከ፡ ወአርኢ፡ ኃይልየ፡ ወኃይለ፡ 15
 እግዚአብሔር፡ ወእምዝ፡ ደጅ፡ አዝማች፡ ወልደ፡ ሥላሴ፡ እምትግሬ፡ ወሰፈረ፡
 በአቀኑ፡ ወእምዝ፡ አቤቶ፡ ወልደ፡ ሕይወት፡ አኅሁ፡ ለራስ፡ ገብሬ፡ ወተባብዓ፡
 ምስለ፡ ወዓልቱ፡ ለደጅ፡ አዝማች፡ ወልደ፡ ሥላሴ ። ወአመ፡ ርእየ፡ ዘንተ፡ ተን
 ሥኦ፡ ወተቁጥዓ፡ በመዓት፡ እስመ፡ ዝንቱ፡ መስፍን፡ ኃይል፡ ከመ፡ አንበሳ፡ ወ
 558 b ለዋው፡ ከመ፡ ነምር፡ በከመ፡ ይቤ፡ መጽሐፍ፡ በ፡ መዓት፡ ዘበርትፅ፡ * ወሰበረ፡ አድ 20
 ባረ፡ ጸለምት፡ በብዙኅ፡ ነፍጥ፡ ዘይሰማፅ፡ ድምፁ፡ ከመ፡ መብረቅ፡ ወነጉድንድ፡
 ወከደነ፡ ጠሱ፡ ከመ፡ ጊሜ፡ እሎንተ፡ አድባረ፡ እለ፡ ይሰመዩ፡ ሐይ፡ ወጠዘን፡ ሰገ
 ነት፡ ወበተል፡ እለ፡ ኢተነሥቱ፡ እምዓመተ፡ ይስሐት፡ ንጉሥ፡ እስከ፡ ይእዜ ።
 ዝንቱሰ፡ ዘተገብረ፡ ሎቱ፡ በእንተ፡ ጽንዓ፡ ሃይማኖቱ፡ በከመ፡ ይቤ፡ መጽሐፍ፡
 ለእመ፡ ብክመ፡ ሃይማኖት፡ መጠነ፡ ኅጠተ፡ ሰናፔ፡ ለእመ፡ ትብልዎ፡ ለዝንቱ፡ 25
 ደብር፡ ፍልስ፡ ይፈልስ፡ ወረከበ፡ ሙቁሐነ፡ በእሉ፡ አድባር፡ ወፈትሐሙ፡ ወዕቁ
 ባቱሂ፡ ተረከባ፡ ወፈነዎን፡ በብብሔርን፡ ወእምዝ፡ ተንሥኦ፡ ወሰፈረ፡ በምሽሐ፡
 ንጉሥኒ፡ በእደ፡ ማርያም፡ ተንሥኦ፡ እምከራር፡ ወሰፈረ፡ በሽዋዳ፡ ወእምድኅረዝ፡
 ዘንተ፡ ነሎ፡ ሰበ፡ ሰምዓ፡ ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ወራስ፡ ገብሬ፡ ተንሥኦ፡ እም
 ቁንጠጣ፡ ወእምድኅረዝ፡ አስተሰነዓሎሙ፡ ለሊቃውንት፡ ወወዓልት፡ ወለ[ደ]ጅ፡ 30
 አዝማች፡ አድገህ፡ ወበይእቺ፡ ጊዜ፡ እንዘ፡ ይትፋለጡ፡ ኮነ፡ ዓቢይ፡ ላህ፡ በገዳመ፡
 ሰቋር ። ። ። ። ። ። ። ። ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ንገር፡ ወእምሽዋድ፡ ተንሥኦ፡ ሐፄኔ፡ ወሰፈረ፡ በእንጨት
 ካብ፡ ወቦአ፡ ወስተ፡ ቤተ፡ ራስ፡ ገብሬ፡ ወመጽአ፡ ደጅ፡ አዝማች፡ ወልደ፡ ሥላሴ፡

ዘገደመ፡ ቁራዓ፡ ለራስ፡ ወልደ፡ ገብርኤል፡ ምስለ፡ ወንድ፡ በወሰን፡ ኃይሉ፡ ወቦአ፡
 ራስ፡ ወልደ፡ ገብርኤል፡ ማኅደረ፡ ማርያም፡ ወነበረ፡ በሀየ፡ ወእምዝ፡ ሐረ፡ ወንድ፡
 በወሰን፡ ኃይሉ፡ እማኅደረ፡ ማርያም፡ መንገለ፡ ጎንደር፡ ወሰፈረ፡ በርብ፡ ። ወእምዝ፡
 ሞቅሐ፡ ለደጃዝማች፡ ኃይሉ፡ በግፍዕ፡ ወፈነዎ፡ ውስተ፡ እመኪና፡ ምስለ፡ ብዙኅ፡
 ሠራዊት፡ እንዘ፡ የኃሥሥ፡ ንዋዮ፡ ወብሔር፡ ዛቴሰ፡ ግፍዕ፡ ትመስል፡ ግፍዓ፡ 5
 ናቡቴ፡ ዘገፍዓቶ፡ በዓፀደ፡ ወይኑ፡ ንግሥተ፡ ነገር፡ ሐረ፡ በበገዙሀ፡ ወቦአ፡ ጎን
 ደር፡ ። በዊሐቱስ፡ ድኅረ፡ ቦአ፡ ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ለወንድ፡ በወሰን፡ ኃይሉ፡
 ቅድመኒ፡ እንዘ፡ ሀሎ፡ በደራ፡ ፈነዎ፡ ለግራ፡ አዝማች፡ አደያሞ፡ ውስተ፡ ዋልደብ፡
 ከመ፡ ያምጽኦ፡ ለንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ንጉሥኒ፡ ዓቦየ፡ ወይቤ፡ መጸእየ፡
 እከውንኑ፡ ከመ፡ ምስል፡ ወጣዎት፡ ወተመይጡ፡ ሐዋርያት፡ ወመሐለ፡ ሎሙ፡ ወን 10
 ድ፡ በወሰን፡ ኃይሉ፡ እንዘ፡ ይብል፡ ዘሜሞ፡ ይሰየም፡ ወዘ[ሠ]ዓሮ፡ ይሠዓር፡ ። አነሂ፡
 አፈቃደ፡ ንጉሥ፡ አሐውር፡ ። ወእምዝ፡ ወጽኦ፡ እምዋልደብ፡ ንጉሠ፡ ነገሥት፡
 ምስለ፡ ራስ፡ ገብሬ፡ ወቦአ፡ ጎንደር፡ አመ፡ ሸወፀለወርኃ፡ ጥር፡ ወአመ፡ ቀዳሚ፡
 ሐነፀ፡ ቤተ፡ ክርስቲያን፡ በምጽረ፡ አስኩማ፡ በፈቃደ፡ ንጉሥ፡ ። ደጅአዝማች፡
 560a ኃይሉ፡ አብአ*ታቦተ፡ ሥሉስ፡ ቅዱስ፡ ወታቦተ፡ ኪዳነ፡ ምሕረት፡ አመ፡ ሺለኅዳር፡ 15
 ለይአቲኒ፡ ደብር፡ ሰመያ፡ ጽርሐ፡ ጽዮን፡ ነገር፡ ወተራክቡ፡ ንጉሥ፡ ወራስ፡ ገ
 ብሬ፡ ምስለ፡ ወንድ፡ በወሰን፡ ኃይሉ፡ ወገብረ፡ ምሳሐ፡ ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡
 ወአስተፍሥሐሙ፡ ። ወእምድኅረዝ፡ ከነ፡ ሲመት፡ ወስዕረት፡ ስሞሙ፡ ኢያአመ
 ርነ፡ ለዘተሰይሙ፡ እስመ፡ ኢይጸንሕ፡ በጅሥዩም፡ ዝኒ፡ ዘእንበለ፡ ፈቃዱ፡ ለንጉሥ፡
 ወሐሰወ፡ መሐላሁ፡ ዘተከየደ፡ ምስለ፡ ንጉሥ፡ እስመ፡ ልማዱ፡ ሐስዎ፡ ወእምዝ፡ 20
 መጽኦ፡ ተርቤኖስ፡ ኃይሉ፡ ተንሕሊዎ፡ እምጎጁም፡ ወቦአ፡ ጎንደር፡ ። ወበይአቲ፡
 ጊዜ፡ ተማከረ፡ ምስለ፡ ንጉሥ፡ ከመ፡ ይፃኡ፡ ኅቡረ፡ ለበዊአ፡ ማየ፡ ሕይወት፡
 ዘውእቱ፡ ለበጥ፡ ወእምድኅረዝ፡ ኒጦ፡ እንዘ፡ ይብል፡ መጽኦኒ፡ ሐዋርያ፡ ዘይብል፡
 ወጽኦ፡ ወልደ፡ ገብርኤል፡ ወሐረ፡ በግሥገሣ፡ መንገለ፡ ቤገምድር፡ ንጉሥኒ፡ አእመ
 ረ፡ ከመ፡ ኄጦ፡ ። ወተርፈ፡ በጎንደር፡ ወወንድ፡ በወሰን፡ ቦአ፡ ማኅደረ፡ ማርያም፡ 25
 ምስለ፡ ተርቤኖስ፡ ኃይሉ፡ ወተራክቡ፡ ምስለ፡ ራስ፡ ወልደ፡ ገብርኤል፡ ነገሮኒ፡ ኢያ
 አመርነ፡ ። ወእምዝ፡ ተንሥኦ፡ ወቦአ፡ መስቀንት፡ ወእንዘ፡ ሀሎ፡ በመስቀንት፡
 ራስ፡ ወልደ፡ ገብርኤል፡ ወደጅ፡ አዝማች፡ መርዕድ፡ ተሰነዓዉ፡ ወሐረ፡ ባላምባ፡
 ራስ፡ አሥራት፡ ከመ፡ ያምጽኦ፡ ለደጅ፡ አዝማች፡ መርዕድ፡ ወእምዝ፡ ቅድመ፡
 መጽኦ፡ ባላም፡ ባራስ፡ አስራት፡ ምስለ፡ አቤቶ፡ ወልደ፡ ተክሌ፡ ወልዱ፡ ለደጅ፡ አዝ 30
 ማች፡ ኃይሉ፡ ወብዙኅ፡ ሠራዊት፡ ድኅረኒ፡ ተለዎ፡ ደጅአዝማች፡ መርዕድ፡ በግሥ
 ገሳ፡ መንገለ፡ ቤገምድር፡ ። ወመጽኦ፡ ራስ፡ ወልደ፡ ገብርኤል፡ እማኅደረ፡ ማርያም፡
 እንዘ፡ ይሔሱ፡ መሐላሁ፡ አንዘ፡ ይብል፡ ይኔይሰኒ፡ እደቅ፡ ውስተ፡ እደ፡ እግዜአብ
 ሔር፡ እምእደቅ፡ ውስተ፡ እደሀ፡ ለዝንቱ፡ ሐሳዊ፡ ወልደ፡ እኅትየ፡ ወኃለ፡

መንገል፡እስቲ፡ወተራከበ፡ምስለ፡ደጅ፡አዝማች፡መርዕድ፡ወኮነ፡ግሥገሳ፡መን
 7 ገለ፡መስቀንች፡። ወሰሚዖ፡ምጽአቶሙ፡ወንድ፡በወሰን፡ኃይሉ፡ጎዮ፡መንገል፡
 ዕብናት፡እሙ*ንቱሂ፡በጽሑ፡ክምር፡ደንገዖ፡ወተዳዮነ፡በህዩ፡ወወንድ፡በወሰን፡
 ኃይሉ፡ሰፈረ፡በሊቦ፡። ወእምዝ፡ለአክ፡ኅበ፡ንጉሥነ፡ተክለ፡ጊዮርጊስ፡እንዘ፡
 5 ይብል፡ነዓ፡ርድአኒ፡ወይቤ፡አሆ፡ወወጽአ፡ንጉሥ፡እምጎንደር፡ወተራከበ፡ምስ
 ለ፡ወንድ፡በወሰን፡ኃይሉ፡በዜና፡ማርያም፡ወተራከበ፡እንዘ፡ይብሉ፡ንሕነ፡ንት
 ርፍ፡አንተኒ፡ሑር፡ወአውኢ፡አህጉረ፡ፀርነ፡ከመ፡ይዘረወ፡ሰብአ፡ጎዳም፡
 ንጉሥኒ፡ይቤ፡አሆ፡በቃለ፡ኒጠት፡ተዘኪሮ፡ቀዳሚ፡ዘሔጦ፡፫ጊዜ፡እስመ፡
 ኢይረስዕ፡እስራኤላዊ፡በቀለ፡ወእምዝ፡ተንሥኦ፡ንጉሠ፡ነገሥት፡ወሰፈረ፡በግ
 10 ራኝ፡በር፡ወኃዲኅ፡ሠራዊቶ፡በህዩ፡ገብረ፡ግሥገሳ፡ምስለ፡ውኑደን፡ሰብእ፡መን
 ገለ፡ወገራ፡እሙንቱሂ፡ሠራዊት፡ተመይጡ፡መንገል፡ወንድ፡በወሰን፡ኃይሉ፡
 ንጉሥኒ፡ቦአ፡ዋልድብ፡። ወእምዝ፡ተንሥኦ፡ወንድ፡በወሰን፡ኃይሉ፡እምሰፈራ፡
 ወሰፈረ፡በዕብናት፡ወእምድኅረዝ፡ኮነ፡ፋሲካ፡አመ፡ጄወጅለሚያዝያ፡። ሠረቀ፡
 ግንቦት፡በዕለተ፡ቀዳሚት፡አመፀለግንቦት፡ተንሥኦ፡እምክምር፡ደንገዖ፡ራስ፡
 15 ወልደ፡ገብርኤል፡ወደጅ፡አዝማች፡መርዕድ፡ከመ፡ይሑሩ፡መንገል፡ጎንደር፡
 ወሰፈራ፡በእናትና፡ልጅ፡ወንድ፡በወሰንኒ፡ተለዎሙ፡ወአመ፡ጂለግንቦት፡ተፃ
 ብኡ፡። ወኮነ፡ኃይል፡ለደጅ፡አዝማች፡መርዕድ፡ወሞተ፡ደጅ፡አዝማች፡ኃይሉ፡
 ወልዱ፡ለተርቢኖስ፡ወቀዔ፡ወወ፡ደጅ፡አዝማች፡ኃይሉ፡ባላምባራስ፡ወልደ፡
 ተክሌ፡ፈታውራሪ፡ሰዲቅ፡ፈታውራሪ፡አይዳኝ፡ወተሞቅሑ፡ወለዘ፡ተርፋሰ፡
 20 ኢያእመርነ፡ስሞሙ፡ወብዙኃን፡ሰብእ፡ኃልቁ፡። ወእምዝ፡ለአክ፡ደጅ፡አዝ
 ማች፡መርዕድ፡ከመ፡ያምጽአ፡ለደጅ፡አዝማች፡ኃይሉ፡እምነ፡እመኬና፡ኅበ፡
 ተመቅሐ፡። ወእምዝ፡ተፈትሐ፡አመ፡፲ወ፫ለግንቦት፡መከራሁሰ፡ይመሰለኒ፡
 ለወንድ፡በወሰን፡ኃይሉ፡በእንተ፡ተገፍዖቱ፡ለደጅ፡አዝማች፡ኃይሉ፡ይመሰለኒ፡
 ወአመ፡ተፈትሐ፡ጸለዩ፡፡እንዘ፡ይብል፡ለነፍስዩኒ፡አንተ፡አድኃንክ፡መዓዲ፡
 25 ልሳንዩ፡ያነብብ፡ጽድቀክ፡ኩሎ፡እሚረ፡ሶበ፡ተኃፍሩ፡ወኃሥሩ፡* አለ፡ዩኃሡ፡
 ሊተ፡እኩዩ፡ላስቶች፡ወውእቱ፡ቦአ፡ውስተ፡ሀገሩ፡ንግባእኬ፡ኅበ፡ቀዳሚ፡አመ
 ፲ወጊለዝ፡ወርኅ፡ተሞቀሐ፡ባላምባራስ፡አስራት፡። ወአመ፡፲ወ፳ተንሥኦ፡ደጅ፡
 አዝማች፡መርዕድ፡እምሰፈራ፡ወሐረ፡መንገል፡ጎንደር፡ራስ፡ወልደ፡ገብርኤልኒ፡
 ተርፈ፡በቤገምድር፡ወአመ፡ጄወጅለግንቦት፡ዘንመ፡ሐመድ፡ዘኢተሰምዓ፡ወዘኢ
 30 ተርእዩ፡በምድረ፡ኢትዮጵያ፡ወበካልዓንሂ፡አህጉር፡ዘኮነ፡ኢያእመርነ፡እመሄ፡
 ይዘንም፡ወእመሂ፡ኢይዘንም፡ባሕቱ፡ተረክበ፡በፍካሬ፡ኢዩሱስ፡እንዘ፡ይብል፡
 አወርድ፡ሐመደ፡በአክናፈ፡፴መላእክት፡። ነገር፡ቦአ፡ደጅ፡አዝማች፡መርዕድ፡
 ጎንደር፡ወሰፈረ፡በአቦራ፡ወለአክ፡ኅበ፡ንጉሥ፡ተክለ፡ጊዮርጊስ፡ነዓ፡ባእ፡ቤ
 ተክ፡ወንበር፡በመንበርክ፡። ወይቤሉ፡ሐዋርያት፡ኢነሐውር፡እምከመ፡ኢመ

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ሐልክ፡ ወኢመሐሉ፡ ሰብአ፡ ቤትክ፡ እስመ፡ ሀለዉ፡ ሰብአ፡ ዘኢያፈቅሩ፡ መንግ
 ሥቶ፡ ወይቤ፡ ኣሆ፡ ። ወቦአ፡ ውስተ፡ ቤተ፡ አቡን፡ ምስለ፡ ወዓልተ፡ ጎጦርም፡
 ወወዓልተ፡ አቡሁ፡ ወመኳንንት፡ እለ፡ ሀለዉ፡ ምስሌሁ፡ ወመሐሉ፡ ነሎሙ፡
 ኅቡረ፡ ወበጊዝሃ፡ ሆደ፡ አዋዳ፡ እንዘ፡ ይብል፡ ዘኢተወክፍ፡ ለንጉሥን፡ ተክለ፡
 ጊዮርጊስ፡ ይትበርበር፡ ቤቱ፡ ወይትኃየድ፡ ንዋዩ፡ ። ወእምዝ፡ አመ፡ ፲ወጃለሰኔ፡ 5
 ተንሥኦ፡ ደጅ፡ አዝማች፡ መርዕድ፡ እምጎንደር፡ ወሰፈረ፡ በመገጭ፡ ከመ፡ ይት
 ቀበሎ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮክጊስ፡ ወወዓለ፡ እንዘ፡ ይመክር፡ ከመ፡ ይኅ
 ድግ፡ ተቀብሎቶ፡ ለንጉሥ፡ ቦ፡ እለ፡ ይብሉ፡ በምክረ፡ ራስ፡ ገብሬ፡ ወሊቄ፡ በጸሎቱ፡
 ወቦ፡ እለ፡ ይቤሉ፡ በምክረ፡ ጎጃሞች፡ ባሕቱ፡ ኢነአምር፡ ዳእሙ፡ እግዚአብሔር፡
 ባሕቱቱ፡ ። ወአመ፡ ፲ወጃለዝ፡ ወርኅ፡ ተመይጠ፡ እኒዘ፡ አቤቶ፡ ገብረ፡ መድኅን፡ 10
 ዘይሰመይ፡ ሰሎሞን፡ ወልዳ፡ ለአዔ፡ ተክለ፡ ሃይማኖት፡ ቦአ፡ ማኸል፡ ግምብ፡ ወመ
 ጽኡ፡ አቡን፡ ወእጨጌ፡ ወሊቃውንት፡ ወአንገሥዎ፡ ወኮነ፡ ዓቢይ፡ ኃዘን፡ በተሪፍ
 561b ቱ፡ ለንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ። ። ። ። ።
 ወእምዝ፡ ተሠይመ፡ ደጅ፡ አዝማች፡ መርዕድ፡ ራስነት፡ ምስለ፡ በትወደድነት፡
 ወአመ፡ ጅሁለሰኔ፡ ኮነ፡ ሢመት፡ ወሥዕረት፡ ስምሙስ፡ ለዘተሠይመ፡ ኢነአምር፡ 15
 እስመ፡ ለጅሢመት፡ ይሠየምዎ፡ ፫ወጃበበዕለቱ፡ ወእምድኅረዝ፡ ሐረ፡ ራስ፡ መር
 ዕድ፡ መንገለ፡ ጎጃም፡ በፍኖተ፡ ቤገምድር፡ ወደጅ፡ አዝማች፡ አክሎግ፡ ተርፈ፡
 በጎንደር፡ ከመ፡ ይዕቀቦ፡ ለንጉሥን፡ ሰሎሞን፡ ወንጉሥኒ፡ ከረመ፡ በጎንደር፡
 ወበዝ፡ ወርኃ፡ ሐምሌ፡ መጽአ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ውስተ፡ ቁራዓ፡ እስመ፡
 ሀገሩ፡ ውእቱ፡ ። ሠረቀ፡ ነሐሴ፡ በእስተ፡ ዓርብ፡ አመ፡ ጂለነሐሴ፡ ተንሥኦ፡ እምቂ 20
 ራዓ፡ ከመ፡ ይትባረክ፡ እምዘሀለው፡ መነኮሳት፡ በደርተ፡ ናርጋ፡ ወዳጋ፡ ቦአለ፡ ይ
 ቤሉ፡ ጎይዮ፡ እምራስ፡ ወልደ፡ ገብርኤል፡ ። ወእምዝ፡ ተዕዕነ፡ ምስለ፡ ጄኖትያት፡
 ወአባ፡ ገብረ፡ ልዑል፡ ። ወጅሕ፡ ዲባ፡ ታንኳ፡ ወእንዘ፡ ሀሎ፡ ማዕከለ፡ ባሕር፡
 ሐመ፡ ጅኖትያ፡ ወተንሥኦ፡ ነፋስ፡ ጽኑዕ፡ ዘያደለቀልቃ፡ ለባሕር፡ ወበይእቲ፡ ጊዜ፡
 ተገንጸለ፡ ታንኳ፡ ወተወርዉ፡ ውስተ፡ ባሕር፡ ወሞተ፡ አባ፡ ገብረ፡ ልሁል፡ ዘዋል 25
 ድባ፡ ። ወእምድኅረዝ፡ ዓርገ፡ ዲባ፡ ታንኳ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ምስለ፡ አሉ፡
 በኃይሉ፡ እግዚአብሔር፡ ዕፁብ፡ እንዘ፡ ሀሎ፡ ተገንጸሎ፡ ወነበረ፡ በዘባኑ፡ ጂተ፡ መ
 ዓልተ፡ ወጅሌሊተ፡ ዕራቆ፡ እንዘ፡ ያመዓብል፡ ላዕሌሁ፡ ሞገደ፡ ባሕር፡ በከመ፡ ይቤ፡
 ነቢይ፡ አፍላግኒ፡ ዓገቱኒ፡ ነሎ፡ ማዕበልክ፡ ወሞገድክ፡ እንተ፡ ላዕሌዮ፡ ኃለፈ፡ ወ
 አኃዘ፡ ለአባ፡ ገብአ፡ ልዑል፡ ድኅረ፡ ሞተ፡ ወአሰር፡ ምስለ፡ ታንኳ፡ ወእምድኅረ፡ 30
 ፫ዕለት፡ በኃይሉ፡ ነፋስ፡ ወጽኦ፡ ኅበ፡ ጽንፈ፡ ደሴተ፡ ዓና፡ ወተቀበልዎ፡ ፍቁራኒሁ፡
 መነኮሳት፡ ። ወተቀብረ፡ አባ፡ ገብረ፡ ልዑል፡ በዛቲ፡ መካን፡ ገነ፡ ደጅ፡ አዝማች፡
 ኃይሉ፡ ይመስሎ፡ ለዮናስ፡ ነቢይ፡ ዘወጽኦ፡ በ፫ዕለት፡ እምክርሠ፡ ቀላይ፡ ስብሐት፡
 ለእግዚአብሔር፡ ዘአርአዮ፡ ኃሩቶ፡ በላዕለ፡ ገብሩ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ አሜን፡ ።

ገጅጀወጀጀ፡፹ወ፱ዓመት፡እምአመ፡ተፈጥረ፡ዓለም፡ዘመኑሂ፡ዘ*መነ፡ማቲዎስ፡ 562 a
ሠረቀ፡መስከረም፡በዕለተ፡ዓርብ፡እንዝ፡አበቅቲ፡ወርኅ፡፩፡ወመጥቅዕ፡ጅወ፱፡
ወጥንትዮን፡፫፡አብጽሐነ፡እስከ፡ዛቲ፡ሶቲ፡ሰዓት፡በኒሩቲ፡ለዓለመ፡ዓለም፡
አሜን ። ። ። ። ። ። ። ።

5 ወእንዝ፡ሀሎ፡ንጉሠ፡ነገሥት፡ሰሎሞን፡በጎንደር፡መጽአ፡አንበጣ፡ወአጥፍዓ፡
ብዙኃ፡አህጉረ፡ወራስ፡መርዕድ፡ተንሥአ፡እምዘዋ፡ወቦአ፡ማቻክል፡ወሞቅሐ፡
ለደጅ፡አዝማች፡ዘውዴ፡ወበዝንቱ፡ወርኅ፡ሞቅሐ፡ራስ፡ወልደ፡ገብርኤል፡ለእ
ኅሁ፡አበጋዝ፡ኃይሉ፡አመ፡፲ወ፳ለመስከረም፡ፈኒዎ፡ኩናተ፡እንዝ፡ሀሎ፡
ውስተ፡ቤቱ፡ወአብጽሐዎ፡ገረገራ፡ወእምዝ፡አመ፡፲ወ፪ለወርኃ፡ጥቅምት፡

10 ፊትሐ፡ለእኅሁ፡አበጋዝ፡ኃይሉ፡ራስ፡ወልደ፡ገብርኤል፡ሰሚዎ፡ምጽአተ፡
ላስቶች፡ከመ፡ይጽብዕዎ፡ተአሢሮ፡ከመ፡ኢይሙት፡ወበሳኒታ፡ዕለት፡መጽአ፡
ላስቶች፡ምስለ፡ኅዳጥ፡ኩናት፡ወሐረ፡ምስለ፡ሰብአ፡ዓይን፡ከመ፡ይርአይ፡ኩና
ተ፡ወአሚሃ፡ቀተሎ፡፩ነፍጠኛ፡ማዕከለ፡ብዙኃን፡ሰብአ፡ወወዓልቱ፡ለራለ፡
ወልደ፡ገብርኤል፡ጎዶ፡ወበጽሐ፡ኅበ፡ሰፈሩ። ወእምዝ፡ጎዩ፡ራስ፡ወልደ፡

15 ገብርኤል፡መንገለ፡ነፋስ፡መውጫ፡ወሰፈረ፡በሀዩ፡ችሬእዩኑ፡ግብሮ፡ለእግዚአብ
ሔር፡ዘገብረ፡መንክረ፡በዲበ፡ምድር፡አመ፡ፈትሐ፡ለአበጋዝ፡ኃይሉ፡ራስ፡
ወልደ፡ገብርኤል፡ከመ፡ኢይሙት፡እግዚአብሔርሰ፡ተበቀሎ፡ለአበጋዝ፡ኃ
ይሉ። በከመ፡ይቤ፡መጽሐፍ፡ፍትሐ፡እግዚአብሔር፡ወፍትሐ፡ሰብአ፡ካልዕ፡
ውእቱ፡ወበዝ፡ወርኅ፡አመ፡አገው፡ምስለ፡ወልደ፡አብ፡ወቀተሎ፡ለገብረ፡

20 ሕይወት፡ወዓሊሁ፡ለራስ፡መርዕድ። ንግባዕኬ፡ኅበ፡ቀዳሚ፡ነገር፡ወእንዘ፡
ሀሎ፡ንጉሠ፡ንገሥት፡ሰሎሞን፡በጎንደር፡መጽአ፡ድጅ፡አዝማች፡ፀሐዩ፡ልዳ፡
ወሰፈረ፡በአይራ፡ወወድአ፡ንጉሥ፡እምትዕይንቱ፡ወሐረ፡ውስተ፡አይራ፡ወተራ
ከበ፡ምስሌሁ፡ምክንያተ፡ተራክቦቶሙስ፡ኢያእመርነ፡ወተመይጠ፡ንጉሠ፡ነገ
ሥት፡ወቦአ፡ውስተ፡ትዕይንቱ፡ሠረቀ፡ኅዳር፡በዕለተ፡ሠሉስ፡አመ፡፲ወ፱ለዝ፡

25 *ወርኅ፡ተንሥአ፡ራስ፡ገብራ፡እምስሜን፡ወሐረ፡መንገለ፡አክሱም፡ከመ፡ይት 562 b
ራከብ፡ምስለ፡ደጅ፡አዝማች፡ወልደ፡ሥላሴ፡ወተራክቡ፡ጀኤሆሙ፡በዕለተ፡
በዓላ፡ለጽዮን፡ወኮነ፡ዓቢይ፡ፍሥሐ፡ወወሀቦ፡ደጅ፡አዝማች፡ወልደ፡ሥላሴ፡
ለራስ፡ገብራ፡ብዙኃ፡ንዋዩ፡ወተሰነአለ፡ወተመይጠ፡ውስተ፡ብሔሩ። ሠረቀ፡
ታኅሣሥ፡በዕለተ፡ሐሙስ፡እንዝ፡ሀሎ፡ራስ፡መርዕድ፡በደብጋሻ፡ከመ፡ይሕንዕ፡
30 ቤተ፡ክርስቲያን፡ለአከ፡ጎቤሁ፡ራስ፡ወልደ፡ገብርኤል፡ንትራከብ፡በጽንፈ፡ዓባይ፡
እስመ፡ሀለወኒ፡ነገር፡ዘእትማከር፡ምስሌክ፡ወይቤ፡አሆ፡ወአመ፡ጅወ፺ለታኅሣሥ፡
ተንሥአ፡እምሰፈሩ፡ራስ፡መርዕድ፡ራስ፡ወልደ፡ገብርኤል፡ተንሥአ፡ወሐረ፡
ወተራክቡ፡ጀሆሙ፡በጽንፈ፡ዓባይ። ሠረቀ፡ጥር፡በዕለተ፡ቀደሚት፡ወተመጠዎ፡
ባላምባራስ፡አስራት፡ዘተሞቅሐ፡በግፍዕ፡ቅድመኒ፡ሞቅሐ፡በግፍዕ፡ድኅረኒ፡

እፈትሐከ፡ ብሂሎ፡ ሞቅሐ፡ ዳግመ፡ ዝንቱስ፡ ባለምባራስ፡ አሥራት፡ ይመስሎ፡ ለሶምሶን፡ ዘተሞቅሐ፡ እምጽንዓ፡ ኃይሉ፡ ወእምድኅረዝ፡ ወጽኦ፡ ገረገራ፡ ወሰፈረ፡ በጫት፡ ውሀ፡ ወነበረ፡ ሐኅዳጠ፡ መዋዕለ፡ ወተግብኡ፡ ወዓልቱ፡ መስለ፡ ላስቶች፡ ወተማኅረኩ፡ ብዙኃን፡ ሰብእ ። ሠረቀ፡ የካቲት፡ በዕለተ፡ ስነይ ። ተንሥኦ፡ ራስ፡ መርዕድ፡ በሥርዓተ፡ ዘመቻ፡ እምጉጃም፡ ከመ፡ ይግባዕ፡ ምስለ፡ አገው፡ ወራስ፡ 5 ወልደ፡ ገብርኤል፡ ተንሥኦ፡ እምጫት፡ ውሀ፡ ከመ፡ ይግባዕ፡ ምስለ፡ ላስቶች፡ ወሰፈረ፡ ቀጭን፡ አምባ፡ ወቦኦ፡ ብላቴንጌታ፡ ከሉ፡ ወእንዘ፡ ሀለው፡ በሀየ፡ መጽኡ፡ ሎቱ፡ ሰብኦ፡ ዓይን፡ ዘይብሉ፡ መጽኦ፡ ራስ፡ አሊ፡ ጋዝ፡ ምስለ፡ ብዙኅ፡ ሠራዊት ። ወእምድኅረዝ፡ ተማከረ፡ ምስለ፡ ሰብኦ፡ ቤቱ፡ ወብላቴንጌታ፡ ከሉ፡ ተንሥኦ፡ እምሀየ፡ ወሰፈረ፡ በጨበር፡ ዓይ፡ ወእምዝ፡ መጽኦ፡ ራስ፡ አሊ፡ ጋዝ፡ ወሰፈረ፡ በደጋ 10 መጃ፡ ወተግዩነ ። ሠረቀ፡ መጋቢት፡ በዕለተ፡ ረብዕ፡ ወገዮ፡ ፈስ፡ ወልደ፡ ገብርኤል፡ መንገለ፡ ይምርሐ፡ ወበጽሐ፡ መቄት፡ እንዘ፡ የሐውር፡ ሌሊተ፡ ወመግልተ፡ በግሥገሳ፡ ወእመቄት፡ ግዕዝ፡ ወሰፈረ፡ በአግይት፡ ወእምአግሪት፡ ግዕዝ፡ ወሰፈረ፡ በዙገራ ። ወእንዘ፡ ሀሎ፡ በሀየ፡ ስምዓ፡ ምጽአቶ፡ ለራስ፡ አሊ፡ ጋዝ፡ እምዓይና፡ ወሐረ፡ በሌሊት፡ ወበጽሐ፡ ነፋስ፡ መውጫ፡ ወተለም፡ ራስ፡ አሊ፡ ጋዝ፡ እስከ፡ ዓይና፡ 15 ወዓጥፍዓ፡ ለዓይና፡ ወእዓይና፡ ተንሥኦ፡ ወበጽሐ፡ ገረገራ፡ ወእምገረገራ፡ ቀንሥኦ፡ አ፡ ወሰፈረ፡ በመውቀሪያ፡ ወእመውቀሪያ፡ ግዕዝ፡ ወሰፈረ፡ በአብራጅት፡ ወወልደ፡ ገብርኤል፡ ሀሎ፡ በነፋስ፡ መውጫ፡ አመ፡ ጅወጅለወርኃ፡ መጋቢት፡ ወእምዝ፡ ፀብዖ፡ ራስ፡ አሊ፡ ጋዝ፡ ለራስ፡ ወልደ፡ ገብርኤል፡ ወተድኅለ፡ ወልደ፡ ገብርኤል፡ ወኃደረ፡ ኃይል፡ በራስ፡ አሊ፡ ጋዝ፡ ወበውእቱ፡ ዕለት፡ ፈትሐ፡ ለወንድ፡ በወሰን፡ 20 ኃይሉ፡ ወሐረ፡ ውስተ፡ ብሔሩ፡ ላስታ፡ ወሞቅሐ፡ ለብላቴንጌታ፡ ከሉ፡ ሐሲዎ፡ መሐላሁ ። ራስ፡ ወልደ፡ ገብርኤል፡ ሐረ፡ መንገለ፡ ስማዳ፡ ወፈትሐ፡ እንበለ፡ ፈቃዱ፡ ለባላምባራስ፡ አሥራት፡ እንዘ፡ ይብል፡ ይከውነኒ፡ ረደኤ ። ወእምስማዳ፡ ተንሥኦ፡ ወሐረ፡ መንገለ፡ መጃ፡ ሰሚዖ፡ ምጽአቶ፡ ለአመዲ፡ ዘተሰምየ፡ ይማም፡ ወተራክበ፡ በነፋስ፡ መውጫ፡ ወተግዩነ፡ ጀሆሙ፡ በሳሎች፡ ራስ፡ አሊ፡ ጋዝ፡ እንዘ፡ 25 ሀሎ፡ በዝንጅሮ፡ ገደል፡ ከነ፡ ፋሲካ፡ አመ፡ ፲ለሚያዝያ፡ ወእንዘ፡ ሀሎ፡ በሀየ፡ ሰምዓምዓ፡ ምጽአቶ፡ ለአመዲ፡ ወተንሥኦ፡ እምሀየ፡ ወሰፈረ፡ በይትባ፡ አመ፡ ፲ወጅለሚያዝያ፡ ከነ፡ ዓቢይ፡ ቀትል፡ ዘኢተሰምዓ፡ ወኢተርእየ፡ ወኃደረ፡ ኃይል፡ በአመዲ፡ ወገዮ፡ ራስ፡ አሊ፡ ጋዝ፡ መንገለ፡ እስቲ፡ ወቦኦ፡ ማኅደረ፡ ማርያም፡ ወተማኅፀነ፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ወዘተርፋሰ፡ ገዮ፡ መንገለ፡ ስሜን፡ በፍኖት፡ ዘአመድ፡ 30 በር፡ ደጅአዝማች፡ ጉግሳ፡ ወቀኝ፡ አዝማች፡ ገሬ፡ ምስለ፡ ሠራዊቶሙ፡ ወበይእቲ፡ ጊዜ፡ ከነ፡ ዓዕቅ፡ ብዙኅ፡ በማኅደረ፡ ማርያም፡ እምፍርሃተ፡ ተንባላታዊ፡ አመዲ፡ ይእቲሰ፡ እግዝእትነ፡ ማርያም፡ ዘከመ፡ አድኃነት፡ ቅድመ፡ እምአደ፡ ከሊፋ፡ ነሢተ፡ 563 b ተ፡ ቤታ፡ ከማሃ፡ አድኃነት፡ ማኅደራ፡ እምአደ፡ አመዲ፡ ተንባላታዊ፡ ወተ

መይጦ : ውስተ : ብሔሩ : በኃይለ : ክርስቶስ : እምላክነ : ወበኃይለ : ረድኤታ :
ለእግዝእትነ : ማርያም : ወላዲተ : አምላክ ። ወእም ድኅሪዝ : መጽኦ : ራስ : ወልደ :
ገብርኤል : ማኅደረ : ማርያም : እንዘ : የኃሥሥ : ለራስ : ወልደ : ገብርኤል : ወከመ :
ይንሥታ : ለማኅደረ : ማርያም : ዘኢተገብረ : ባቲ : እምንጉሠ : ነገሥት : ሠርፀ :
5 ድንግል : አስከ : ይእዜ : ወቦአ : ማኅደረ : ማርያም : አመ : ቼወጃለወርኃ : ሚያዝያ :
በዕለተ : እሑድ : ወይቤሎሙ : ለካህናት : አምጽኦ : ራስ : አሊጋዝ : ፀርዮ : ከመ :
እሞቅሖ : ወይቤልዎ : መነከሳተ : ማኅደረ : ማርያም : አልቦ : በብሔርነ : በከመዝ :
ሥርዓት : እምንጉሠ : ነገሥት : ሠርፀ : ድንግል : እስከ : ይእዜ : አንተነ : ታጠፍፅ :
ሥርዓተ : አበዊነ : ወነገሥታቲነ : ወትነሥት : ዘይቤ : መጽሐፍ : ኢትንሥቱ : ሥር
10 ዓተ : ዘእንበሩ : አበዊከሙ : ውእቱኒ : ዓበዮ : እስመ : ጽኑዓ : ልብ : ወግዙፊ : ክሣድ :
ውእቱ : ወበይእቲ : ጊዜ : ገብሩ : ካህናት : ምህላ : ቅድመ : ሥእለ : እግዝእትነ : ማር
ያም : ወተምዓ : ዓቢዮ : መዓተ : ወሞቅሖሙ : ለራስ : አሊጋዝ : ወለግራ : አዝማች :
ጎበዜ : ዘእንበለ : ፈቃድ : ካህናት : ወለሐወ : ካህናት : ወሰብአ : ቤገምድር : ዘይት
መሐፀነ : ባቲ : ከመ : ኢይርአዩ : ሙስናሃ : ለዛቲ : ደብር : በከመ : ይቤ : ኢርምያስ :
15 ኢታርእዩኒ : ሙስናሃ : ለኢዮሩሳሌም : ዓዲ : በከዩ : በከመ : በከዩ : እዝራ : ብንስተተ :
ኢዮሩሳሌም : ወበከመ : ይቤ : ወንጌል : ርእያ : ለሀገር : ወበከያ : ወእንዘ : የሐውር :
ለሊሁ : ከመ : ይፃባፅ : ምስለ : እኑሁ : ባለምባራስ : አሥራት : ኃደገ : ዓቃብዩነ :
በበአንቀጹ : ወግንቀ : እሉ : ለማኅደረ : ማርያም : ከመ : ይብጻሕ : ላዕሌሃ : ዘተብ
ህለ : በአፈ : ዳዊተ : ዓገተኒ : ከመ : ንህብ : መዓረ : ወበከመ : ይቤ : ሰናክሬም : ዕግ
20 ትዋ : ለጽዮን : ወሕቀፍዋ : ወተናገሩ : በውስተ : ማኅፈዲሃ : ደዩ : ልበክሙ : ውስተ :
ኃይላ : ወትትካፈልዎ : ለክበዲሃ ። ወእምዝ : ግዕዝ : ወሰፈረ : በጽንጅና ። ሠረቀ :
ግንቦት : *በዕለተ : እሑድ : ወእምጽንጅና : ግዕዝ : ወሰፈረ : በመራቤት ። ወእንዘ 564 a
ህሎ : በህዩ : ተማክሩ : ኃሎች : ወተካዩዱ : በከመ : ይቤ : መጽሐፍ : እስመ : ተማክሩ :
ኅቡረ : ወዓረዩ : ላዕሊከ : ተሰክተዩ : ወተካዩዱ ። ተዓይኒሆሙ : ለኤዶምያስ : ወለ
25 እስማኤላውያን ። ሞዓብ : ወአጋራውያን ። ኒባል : ወአሞን : ወአማሌቅ : ወኢ
ሎፍሊ : ምስለ : ሰብአ : ጢርስ : ወይቤ : ውስተ : ካልፅ : አንቀጽ ። ምክር : ሠናይት :
ለነሉ : ዘይገብራ : ከመ : ይጽብዕዎ : ለራስ : ወልደ : ገብርኤል : ወይኅበሩ : ምስለ :
አብጋዝ : አሥራት : በከመ : ይቤ : ነቢይ ። ወአሶርሂ : ኃብረ : ምስሌሆሙ : ምክ
ንያተ : ተፃብዎቶሙ : በእንተ : ዘተአሥረ : ራስ : አሊጋዝ : በእደ : ራስ : ወልደ :
30 ገብርኤል ። ወፈነዉ : ፪ተ : ወራዙተ : ኅቤሁ : ከመ : ያምጽእዎ : ለባላምባራስ :
አሥራት : በከመ : ተፈነዉ : ካሌብ : ወኢያሱ ። ወመጽኦ : ባላምባራስ : አሥራት :
ተደሊዎ : ለፀብፅ : ወእንዘ : ኢይባጽሕ : ውእቱ : ወጠነ : ፀብዓ : ምስለ : ራስ :
ወልደ : ገብርኤል : ኃሎች : ዘነበሩ : ውስተ : ቤቱ ። ወበጽሖ : ባላምባራስ : አሥ
ራት ። ወገብረ : ፀብዓ : ወኮነ : ኃይል : ለባላምባራስ : አሥራት : ወተድኅለ :

ወልደ፡ገብርኤል፡እስመ፡ልማዳ፡ተድኅሎ። ገነታቱሰ፡ክሉ፡ዘኮነ፡ከመ፡ይብ
 ጸሕ፡ቃለ፡መጽሐፍ፡ዘይቤ፡ወሰብአ፡ቤቱ፡ይገረሮ፡ለሰብእ፡ወበከመ፡ይቤ፡
 ዳዊት፡ዘይሱሰይ፡እክልየ፡አንሥአ፡ሰከኖሀ፡ላዕሊየ፡ለነሰ፡ይመስለነ፡በእንተ፡
 ተገፍዖታ፡ለማኅደረ፡ማርያም፡ወበእንተ፡ኃዘኖመ፡ለመነከሳት፡ዘተሰምዓ፡ኅበ፡
 እግዚአብሔር፡በከመ፡ይቤ፡መጽሐፍ፡ቃል፡ተሰምዓ፡በራማ፡ብካይ፡ወሰቆ 5
 ቃው፡ወገዓር፡ራኒል፡እንዘ፡ትበክዮመ፡ለደቂቃ፡ወበውስተ፡ካልዕ፡ይብል፡እ
 ስመ፡ጸሎተ፡ጳድቅ፡ወታሠልጥ፡በከመ፡ስምዓ፡ጸሎቶመ፡ለኢሳይያስ፡ወሕዝ
 ቅያስ፡ከማሆመ፡ሰምዖመ፡ለመነከሳተ፡ማኅደረ፡ማርያም፡በገደቆለት፡ወእም
 564 b ድኅረዝ፡ፈትሕ*ዎ፡ለራስ፡አሊጋዝ፡መነከሳተ፡ማኅደረ፡ማርያም፡ሰማሊዎመ፡
 ተድኅሎተ፡ወልደ፡ገብርኤል፡ወባላምባራስ፡አሥራትኒ፡ለአከ፡እንዘ፡ይብል፡ 10
 አእግዚእየ፡ራስ፡አሊጋዝ፡ኢትፍራህ፡ሀእንተ፡ተሞቅሐትከ፡እስመ፡አነ፡እፊ
 ንወከ፡ይስተ፡ብሔርከ፡በሰላም። ወይቤ፡ራስ፡አሊጋዝ፡አሆ፡ወመጽአ፡ባላም
 ባራስ፡አሥራት፡ወተራከበ፡ምስለ፡ራስ፡አሊጋዝ፡ወተካየደ፡ጽኑዓ፡ኬዳነ፡በመ
 ሐለ፡ወበግዝት፡አመ፡ገደቆለግንዐት፡ወጽኡ፡እማኅደረ፡ማርያም፡ባላምባራስ፡
 አሥራት፡ወራስ፡አሊጋዝ፡ዝንቱሰ፡ራስ፡አሊጋዝ፡ይመስሎ፡ለዘፋባቤል፡ዘአው 15
 ጽአመ፡ለእስራኤል፡በፈቃደ፡ዳርዮስ፡ከማሀ፡አውጽአመ፡ለጋሎች፡በፈቃደ፡
 አሥራት። ወእምዝ፡ኃደሩ፡ጽንጀና፡ወእምዝ፡ግዕዙ፡ወሰፈሩ፡በጋዛ፡ወተራከ
 ቡ፡ምስለ፡ወይዘሮ፡የወርቅ፡ውሀ፡ወኃደሩ፡በሀየ፡ወእምዝ፡ግዕዙ፡ወሰፈሩ፡
 በአፈር፡ገማኝ፡ወአውጽስ፡አዋዲ፡እንዘ፡ይብል፡ባላምባራስ፡አሥራት፡ውሉደ፡
 ጋላ፡ዘሀሎ፡በቤገምድር፡ኢይትርፍ፡ወይትልዎ፡ለራስ፡አሊጋዝ፡ወሐረ፡ራስ፡ 20
 አሊጋዝ፡ውስተ፡ብሔሩ፡የዱ፡ወተርፈ፡ባላምባራስ፡አሥራት፡ዝሰ፡ዘንቤ፡እስ
 መ፡ኢከነ፡ጊዜሆመ፡ለነገሥታት፡ዳእመ፡ለአግብርት፡በከመ፡ይቤ፡መጽሐፍ፡
 ወርቅ፡የሐሥር፡ወብሩር፡ይከብር፡በእንተዝ፡ተናገርነ፡ዘርኢነ፡ወዘሰማዕነ፡
 ንጉሠ፡ነገሥት፡አቢአ፡ብእሲተ፡ወለተ፡እኅሀ፡ራስ፡አሊ፡ዘትሰመይ፡ወይዘሮ፡
 አልጣሸ፡ዘነበረት፡ቅድመ፡ዕቅብተ፡ለንጉወ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡ይመ 25
 ስሎ፡ለኦርዮ፡ዘተገፍዓ፡በብእሲቱ፡ኦእግዚእየ፡ተክለ፡ጊዮርጊስ፡እስፍንቱ፡
 ዘገፍዑከ፡በብእሲትከ፡ወበርቱዕ፡ፍትሕከ፡ባሕቱ፡ኢኃደገከ፡እግዚአብሔር፡
 እስከ፡ይእዜ። ። ። ። ። ። ። ። ።
 ንግባዕኬ፡ኅበ፡ጥንተ፡ነገር፡ወተመይጠ፡እምአፈር፡ገማኝ፡ወሰፈረ፡በአዲስ፡
 እምባ፡ወገብረ፡ሴመተ፡ወሥዕረተ፡ዘእንለለ፡ንጉሥ፡ወሊቃውንት፡አመ፡ጄወ 30
 ሸለግንዐት፡ሠረቀ፡ሰኔ፡በዕለተ፡ሠሉስ። ነገር። ወእንዘ፡ሀሎ፡በዝዮ፡መጽኡ፡
 565 a *ጋሎች፡ዘጉዮ፡ቅድመ፡መንገለ፡ስሜን፡ደጅ፡አዝማች፡ጉግሳ፡ወቀኝ፡አዝማች፡
 ገፊ፡ምስለ፡አኃዊሀ፡ወተራከቡ፡ምስለ፡ባላምባራስ፡አሥራት፡ወአስ፡ተፋነዎመ፡
 በሰላም፡ውስተ፡ብሔርመ፡የዱ፡በፍኖተ፡ላስታ። በዝንቱ፡ወርኅተመይጠራስ፡

መርዕድ፡ እምአገው፡ ውስተ፡ ጎጃም፡ ወደጅ፡ አዝማች፡ አክሎግ፡ ተርፈ፡ በደሞት፡
 ተሠይሞ፡ ደጅ፡ አዝማችነት፡ ዘዳሞች፡ ወሊቄ፡ በጸሎቱ፡ ተሞቅሐ። ሠረቀ፡
 ሐምሌ፡ በዕለተ፡ ሐሙስ፡ ወአመ፡ ፲ለሐምሌ፡ ተንሥኦ፡ እመስቀንች፡ በግሥገሳ፡
 መንገል፡ ጎንደር፡ በላምበራስ፡ አሥራት፡ ከመ፡ ይዕብዖ፡ ለንጉሥነ፡ ሰሎሞን፡
 5 ምስለ፡ ፈንጆች፡ ወበጽሐ፡ ዐደ። ንጉሥነ፡ ጎዮ፡ መንገል፡ ጸንባል፡ በር፡ ከመ፡ ይኅ
 ሥሥ፡ ረድኤተ፡ ራስ፡ መርዕድ፡ ወበላምበራስ፡ አሥራት፡ ተለዎ፡ እስከ፡ ደምበያ፡
 ወተመይጠ፡ ውስተ፡ ጎንደር፡ ዝሰ፡ አሥራት፡ ይመስሎ፡ ለራስ፡ ዘሥላሴ፡ ዘጉራጌ፡
 ዘገፍዖሙ፡ ለጄነሥታት፡ አፂ፡ ዘድንግል፡ ወአፂ፡ ያዕቶብ፡ ከማሁ፡ አገታ፡ ለጎን
 ደር። ወነሰተ፡ አረፍተ፡ ቤቱ፡ ወአውዓየ፡ አንቀጸ፡ ለንጉሥነ፡ ተክለ፡ ጊዮርጊስ፡
 10 ወበሕቱ፡ ኢቦአ፡ በእንተ፡ ኃጢአ፡ ኃይል፡ ወበእንተ፡ ተፃብዖተ፡ ወዓልተ፡ ንጉሥ።
 በከመ፡ ይቤ፡ መጽሐፍ። አደከመ፡ ቀስተ፡ ኃያሳን። ወአቀነቶሙ፡ ኃይል፡ ለደኩ
 ማን። ደግመኒ፡ አጉዮዮ፡ ለንጉሥ፡ ሰሎሞን፡ ወአመዝበራ፡ ለጎንደር፡ በዝ፡ ወርኅ፡
 ሞተ፡ ደጅ፡ አዝማች፡ አክሎግ፡ ወአረዳ፡ ያቦ፡ ባርያ፡ በእደ፡ አገው፡ እንዘ፡ ሀሎ፡
 ፀቡሬ። ሠረቀ፡ ነሐሴ፡ አመ፡ ፲ወፀነግሠ፡ አቤቶ፡ ዮናስ፡ ወልደ፡ አቤቶ፡ ለትጹን፡
 15 ወልደ፡ አፂ፡ ፋሲል፡ ወከነ፡ ሲመት፡ ወስዕረት፡ ዘተሰይሙሱ፡ ኢዮእመርነ፡ ስሞሙ፡
 እስመ፡ ኢነበርነ፡ በትእይንት። ወደጅ፡ አዝማች፡ አሥራት፡ ተመይጠ፡ መንገል፡
 ቤገምድር፡ ወበዝ፡ ጊዜ፡ ከነ፡ ረሐብ፡ ወኃልቁ፡ ኹሉ፡ ሰብእ፡ ዘኢይት፡ ኃለቁ፡ በዝ፡
 ጊዜ፡ በአ፡ ውስተ፡ መስቀንች፡ ወእንዘ፡ ሀሎ፡ በመስቀንች፡ ፈነወ፡ ሐዋርያ፡ ኅበ፡
 ደጅ፡ አዝማች፡ ኃይሉ፡ እንዘ፡ ይብል፡ ኢትንበር፡ በማኅደረ፡ ማርያም፡ ምስለ፡ 565 b
 20 ብዙኃን፡ ሰብእ፡ አላ፡ ንበር፡ በሕቲተከ፡ ወፈኑ፡ ሊተ፡ ወልታከ፡ ወፈረሰከ፡ ወይቤ፡
 ደጅ፡ አዝማች፡ ኃይሉ፡ አሆ፡ ዘቲ፡ ኒጠት፡ ይእቲ፡ ወአመልዓ፡ ደድ፡ አዝማች፡
 ኃይሉ፡ መንገል፡ አፈረዋናት፡ አመ፡ ፲ለጳጉሜን፡ ወተዓየነ፡ በሀየ፡ መጽኡ፡ ወዓልያ
 ኒሁ፡ ወሐሙሁ፡ ወጸብዖ፡ ለግራ፡ አዝማች፡ ወንድ፡ ይርአድ፡ በግሥገሳ፡ እንዘ፡
 ሀሎ፡ በደራ፡ ወከነ፡ ኃይል፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ወሰምዓ፡ ደጅ፡ አዝማች፡
 25 አሥራት፡ ነገረ፡ ፀብዕ፡ ወተንሥኦ፡ እመስቀንች፡ ወበጽሐ፡ አፈረዋናት፡ ወደጅ፡
 አዝማች፡ ኃይሉስ፡ ዓደወ፡ ፈለገ፡ ዓበይ፡ ወፈረ፡ በገንጅ፡ እንዘ፡ የኃሥሥ፡ ረድኤተ፡
 ራስ፡ መርድ፡ ወፈነወ፡ ራስ፡ መርዕድ፡ ኅበ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ እንዘ፡ ይብ
 ል፡ ነዓ፡ ንትማከር፡ ኹሎ፡ ዘንገብር። ተንሥኦ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወበጽሐ፡
 ጎጃም። ሠረቀ፡ ጥቅምት፡ በዕለተ፡ ሰኑይ፡ ፈነወ፡ ሐዋርያ፡ ራስ፡ መርዕድ፡ ወደጅ፡
 30 አዝማች፡ ኃይሉ፡ ኅበ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እንዘ፡ ሀሎ፡ በዋልደብ፡
 እንዘ፡ ይብሉ፡ ነዓ፡ ባዕ፡ ቤተከ፡ ወንሕነ፡ ንትቀነይ፡ ለከ፡ በተኃጥ፡ አትከሰ፡ ኃልቀ፡
 ኹሉ፡ ዓለም፡ በረሐብ፡ ወበኩናት፡ ደጅ፡ አዝማች፡ ወልደ፡ ሥላሴኒ፡ ለአከ፡ ከሙዝ፡
 ወራስ፡ ገብሬኒ፡ ተራከበ፡ ወይቤ፡ ንጉሠ፡ ነገሥት፡ ኹሉ፡ ዓለም፡ ለእመ፡ ሠምረ፡
 በዝ፡ ነገር፡ አሆ። በከመ፡ ይቤ፡ መጽሐፍ፡ አንግሥ፡ ለነ፡ ዘይቀንዮነ፡ ሰብእ፡ ኢትዮ

ጳጳሰ፡ ይቤሉ፡ ይኩን፡ ለነ፡ ተክለ፡ ጊዮርጊስ፡ ዘይቀንዩነ፡ ያደ፡ ጎነነ፡ እምረሐብ፡
 ወሐክት፡ ነሉ፡ ወምረ፡ በዝንቱ፡ ነገር ። ። ። ። ።
 ንግባዕኬ፡ ጎበ፡ ጥንተ፡ ነገር ። ሠአመ፡ ሸሀ፡ ለጥቅምት፡ ሞተ፡ ማሩ፡ ወልደ፡
 ለይቲ፡ ኦስቲር፡ ሠረቀ፡ ጎዳር፡ በዕለተ፡ ረቡዕ፡ አመ፡ ፲ለጎዳር፡ ተራክብ፡ ራስ፡
 መርዕድ፡ ምስለ፡ ከግላሲ፡ ደጅ፡ አዝማች፡ ሣህሉ፡ ተሰደ፡ እምሀገሩ፡ አምሐራ፡ 5
 566 a ወበጽሐ፡ ቤገምድር፡ ወዐብዕዎ፡ ሰብአ፡ ሙጃ፡ ወተእጎዘ፡ ወ*አመ፡ ፲ወጪለጎዳር፡
 ሞተት፡ ይቲ፡ ኦስቲር፡ በዘነግሠት፡ በ፫አውራጎ፡ ኮነ፡ ዓቤይ፡ ኃዘን፡ በትዕይንት፡
 ወወጽኡ፡ አቡን፡ ሠይጨጌ ። ወተቀብረት፡ በቀስቋም፡ ውስተ፡ መቃብረ፡ እማ፡
 ንግሥትነ፡ ምንትቀብ፡ ወተሐውከት፡ ጎንደር፡ ወደምበያ፡ በእደ፡ ዋህዱ፡ እስመ፡
 አልቦ፡ ንጉሥ፡ ወንግሥት፡ ዘያድጎና፡ ሠረቀ፡ ታጎሣሥ፡ በዕለተ፡ ዓርብ፡ ወበዝንቱ፡ 10
 ወረደ፡ ራስ፡ ገብሬ፡ መንገለ፡ ዋልድባ፡ ከመ፡ ያውጽኦ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ ወተራክብ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወይቤሎ፡ ለን
 ጉሥ፡ ራስ፡ ገብሬ፡ ባዕ፡ ወባዕ፡ ቤተክ፡ ዛቲሰ፡ ነገር፡ በኒጠት፡ ይእቲ፡ ። ወይቤ፡
 ንጉሥ፡ አሆ፡ ነግ፡ ጎቤዩ፡ ከመ፡ ታብአኒ፡ ውስተ፡ ትእይንትዮ፡ ወዓበዩ፡ ራስ፡ ገብሬ፡
 ወንጉሥኒ፡ ዓበዩ፡ ምክንያተ፡ ተጓሕልዎቶሙሰ፡ ኢያእመርነ፡ በከመ፡ ይቤ፡ መጽ 15
 ሐፍ፡ አሠረ፡ ሐመር፡ ውስተ፡ ባሕር፡ ወአሠረ፡ አርዌ፡ ውስተ፡ ሣዕር፡ ከማሁ፡ ልበ፡
 ንጉሥ ። ። ። ። ። ። ። ። ። ። ።
 ንግባዕኬ፡ ጎበ፡ ጥንተ፡ ነገር፡ ወተጠወቀ፡ ራስ፡ ገብሬ፡ በእንተ፡ ጄነገር፡ እመ፡ ቦእኩ፡
 ውስተ፡ ትእይንት፡ እፈርሆ፡ ለንጉሥ፡ ወለእመ፡ ተረፍኩ፡ ይግብዓኒ፡ ደጅ፡ አዝ
 ማች፡ ወልደ፡ ሥላሴ፡ ወአምሐሎ፡ ለንጉሥ፡ ከመ፡ ኢይትበቀሎ፡ ወወሀቦ፡ ራስ፡ 20
 ገብሬ፡ ለንጉሥ፡ እጎሁ፡ ወልደ፡ ሐይወት፡ ከመ፡ ያብአ፡ ወስተ፡ ትዕይንት፡ ወተ
 ርፈ፡ ራስ፡ ገብሬ፡ ወሐረ፡ ምድራብሬ ። ንጉሥኒ፡ ወጽኦ፡ በለማልሞ፡ መሰፈረ፡
 ወመጽኦ፡ በበጉዞሁ፡ ወኃደረ፡ በአንገረብ ። ወበውእቱ፡ ዕለት፡ ቦኦ፡ ውስተ፡
 ቤተ፡ አቡን፡ አዪ፡ ዮናስ፡ ወተማጎ፡ ። ወእመ፡ ጅወጪለታጎሣሥ፡ በዕለተ፡ በዓሉ፡
 ለእግዚእነ፡ ኢየሱስ፡ ቦኦ፡ ውስተ፡ ትዕይንቱ፡ ወእመ፡ ሸሀ፡ ለታጎሣሥ፡ ወጽኦ፡ አዋ 25
 ዲ፡ ወተነግረ፡ አንዘ፡ ይብል፡ ነግ፡ ቅድመ፡ ልደት፡ ዘኮነ ። ወወጽኡ፡ ሰብአ፡ ስተማ፡
 566 b አጣሪ፡ ወቅሬ፡ እስላም፡ ወጎንደሬ፡ *ለቀበላሁ፡ እንዘ፡ ይዘፍን፡ ወክሎሙ፡ ካህ
 ናተ፡ ይዩብቡ፡ በከበሮ፡ ወበዝማራ ። ወኮነ፡ ዓቢይ፡ ፍሥሐ፡ ለዛቲሰ፡ ትዕይንት፡
 መከራሃ፡ ወፍሥሐሃ፡ ለእመ፡ ተኃጥኦ፡ ተኃዝን፡ ወለእመ፡ ትረክቦ፡ ትትፈሣሕ ።
 ወበውእቱ፡ ዕለት፡ እንዘ፡ ይበጽሕ፡ ቆብአስጥል፡ ሢሞሙ፡ ለአቃቤ፡ ሰዓት፡ ከብቲ፡ 30
 በዓታ፡ አለቅነት፡ ወለካልዑኒ፡ ከብቲ፡ ልደታ፡ አለቅነት ። ሠረቀ፡ ጥር፡ በዕለተ፡
 እሐድ፡ ወበዝ፡ ወርጎ፡ ቦኦ፡ ደጃዝማች፡ አሥራት፡ ፀዊሮ፡ ዕብነ ። ወመሐሮ፡ ን
 ጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመሐለ፡ ሎቱ፡ ወሢሞ፡ ብዙኃ፡ ሢመተ፡ ምስለ፡
 ቤገምድር፡ ደጅ፡ አዝማችነት፡ ወሐረ፡ በሰላም፡ ወፈነወ፡ ሐዋርያ፡ ንጉሠ፡ ነገሥት፡

ተክለ፡ጊዮርጊስ፡ኅበ፡ራስ፡መርዕድ፡ፈንዎ፡ለኃይሉ፡ከመ፡ያስተሣልመነ፡እነኒ፡
 እሁቦ፡ለዘያፈትር፡ወይንበር፡ምስሌየ፡አልቦ፡ሰብእ፡እምግበይት፡እምዘነበሩ፡
 ቅድመ፡እንበሌሁ፡ወይቤ፡ራስ፡መርዕድ፡አሆ፡ወመሐለ፡ለእግዚአ፡ከመ፡ይት
 ቁነይ፡ለንጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡ወፈንዎ፡ለደጅ፡አዝማች፡ኃይሉ፡
 5 ምስለ፡ንጉሠ፡ነገሥት፡ሰሎሞን፡ወልዱ፡ለአፄ፡ተክለ፡ሃይማኖት፡እምአመ፡ተሰ
 ደ፡በጁአውራኅ፡በእደ፡ደጅ፡አዝማች፡አሥራት፡። ዝንቱሰ፡ብእሲ፡ይመስሎ፡
 ለዘሶ፡ዘጉርጌ፡። ወመጽአ፡ቀኝ፡አዝማች፡ከብቴ፡ዘፈንኛ፡ዘነበረ፡በስደት፡ምስለ፡
 ንጉሠ፡ነገሥት፡ሰሎሞን፡ፈንዎ፡ተመይጠ፡አዛጋር፡ሣህሉ፡እስከ፡አንደሰ፡ወመ
 ጽአ፡ንጉሠ፡ነገሥት፡ሰሎሞን፡በበጉዘ፡ሠረቀ፡የካቲት፡ለዕለተ፡ሰሉስ፡ወበጽሐ፡
 10 ጉንደር፡አመ፡፫ለየካቲት፡። ወመጽአ፡ሊቃውንት፡ወወዓልተ፡ንጉሥ፡ለቀበላሁ፡
 እስከ፡አዘዘ፡ወተረክበ፡ንጉሥ፡ተክለ፡ጊዮርጊስ፡በማኸል፡ግምብ፡በመብልዕ፡
 ወበመስቲ፡ወአንበሮ፡በመንበሩ፡ምስሌሁ፡ለንጉሠ፡ነገሥት፡ሰሎሞን፡ወከነ፡
 ዓቢይ፡ፍሥሐ፡ወበዝንቱ፡ወርኅ፡አመ፡፲ወ፩ተረክበ፡ንጉሥ፡አዳራሽ፡ወዐ*አ፡ 567a
 አቡን፡ወይጨጌ፡ወመሐለ፡ንጉሥ፡ለራስ፡መርዕድ፡ወበይእቲ፡ጊዜ፡ወጽአ፡
 15 ንጉሥ፡አይባባይ፡ምስለ፡አቡን፡ወይጨጌ፡ወአዘዘ፡ይንግሩ፡አዋጅ፡ከመ፡ትኩን፡
 ደብረ፡ምጥማቅ፡ቤተ፡ምሕፃን፡ከመ፡ቤት፡አቡን፡ወእጨጌ፡ከመ፡ማኅደረ፡ማር
 ያም፡ወቄራጻ፡ወአብአ፡ለታቦት፡ኅበ፡ዘቀዳሚ፡መከና፡ወመጽአ፡ሰብእ፡ማኅ
 ደረ፡ማርያም፡እኒዘመ፡ንዋየ፡ቅድሳቲሃ፡ምስለ፡ታቦት፡ዘአንበረ፡ንጉሠ፡
 ነገሥት፡ተክለ፡ጊዮርጊስ፡በ፲ወ፩ግመት፡እመዘነበረ፡ወተቀበለ፡ንጉሥ፡በፍ
 20 ሥሐ፡ወበሐሢት፡ወወሀባ፡ለማኅደረ፡ማርያም፡ምድረ፡ጉራአምባ፡ከመ፡ትኩን፡
 ለከሀናቲሃ፡ወለደጅ፡አዝማች፡ኃይሉሃ፡ወሀባ፡አቃፋ፡ፊነት፡ከመ፡ይንሣእ፡
 አሥራተ፡። ። ። ። ። ። ። ። ።
 ንግባዕኬ፡ኅበ፡ጥንተ፡ነገር፡ወአንበራ፡ለድብረ፡ምጥማቅ፡በሐይመት፡ወሠርዓ፡
 ከሀናቲሃ፡ወዓቃብያኒሃ፡ወአኃዘ፡ይሕንፅ፡ቤተ፡ክርስቲያን፡ወእንዘ፡ሀሎ፡መ
 25 ጽአ፡በዝንቱ፡ወዓልያኒሁ፡ለደጅ፡አዝማች፡ወልደ፡ሥላሴ፡እኒዘመ፡ንዋየ፡
 ወርቀ፡ወብሩረ፡ወመንጸፈ፡መንገረቀ፡መንጠላዕተ፡ሐሪርሄ፡ወመከዳ፡ዘብሩር፡
 ወተቀበለ፡ንጉሥ፡እጅ፡መንሻሁ፡ወወሀባ፡ሢመት፡ራስነት፡ወቢትወደድነት፡
 ወአዘዘ፡ይንግሩ፡ሎቱ፡አዋጅ፡ወተነግረ፡አዋጅ፡ለዝንቱ፡ራስ፡ወልደሥላሴ፡።
 አልቦ፡ዘይትማሰሎ፡እመኳንንተ፡ዝንቱ፡ዓለም፡በኃይሉሃ፡ወበትሕትናሁ፡ኢሠ
 30 ዓረ፡ንጉሠ፡ወኢያንገሠ፡ፈሪሆ፡ትእዛዘ፡እግዚአብሔር፡በከመ፡ይቤ፡እግዚእነ፡
 በአፈ፡ደዋት፡ኢትግሥሠ፡መሢሐንዩ፡ወኢታኅሥመ፡ዲበ፡ነቢያትዩ፡ወኢገ
 ብረ፡እኩዩ፡እስከ፡ይእዜ፡። ንግባዕኬ፡ኅበ፡ጥንተ፡ነገር፡። ሠረቀ፡መጋቢት፡
 በዕለተ፡ሐመስ፡መጽአ፡ወዓልያኒሁ፡ለአሥራት፡ተፈንዎሙ፡ኅበ፡ንጉሠ፡ነ
 ገሥት፡ተክለ፡ጊዮርጊስ፡እንዘ፡ይብሉ፡አስተፋንወኒ፡እሑር፡ዘመቻ፡ጎጃም፡

567 b ከመ፡ እዕብዎ፡ ለ*ራስ፡ መርዕድ፡ ንጉሥኒ፡ ዓበዩ፡ ወይቤ፡ መርዕድሰ፡ ሀሎ፡ በፈ
 ቃድዩ፡ በይነ፡ ምንት፡ ትግብዎ፡ ተመየጥ፡ ውስተ፡ ብሔርክ፡ ብሂሎ፡ ፈነወ፡ ሐዋ
 ርያተ፡ ሊቁ፡ ኒሩት፡ ወወዓልተ፡ አቡንሂ፡ ወይጨጌ፡ ወደጅ፡ አዝማች፡ አሥራት፡
 ዓበዩ፡ እንዘ፡ ልማዱ፡ ተንጎልዎ፡ ወተመይጠ፡ ሊቁ፡ ኒሩት፡ ወነገር፡ ለንጉሥ፡ ተሎ፡
 ዘኮነ፡ ወኃዘነ፡ ንጉሥ፡ አመ፡ ጅወጀለመጋቢት፡ መጽአት፡ ወለቱ፡ ለራስ፡ ፡ ገብሬ፡ 5
 ከመ፡ ትኩን፡ ዕትብተ፡ ለንጉሥ፡ ወተቀበልዎ፡ ሰብአ፡ ከተማ፡ ወወዓልተ፡ ንጉሥ፡ ።
 ወቦአት፡ ሙሽራ፡ ግምብ፡ ወበንስተ፡ ት፡ ዕለት፡ አሠርገዎሙ፡ ለወዓልተ፡ ገብሬ፡
 ወአስተ፡ ፋነዎሙ፡ ። ሠረቁ፡ ሚያዝያ፡ በዕለተ፡ ቀዳሚት፡ ከመ፡ ጀለሚያዝዩ፡ ኮነ፡
 ፋሲካ፡ ወበዝ፡ ወርኅ፡ ሢዋ፡ ባለምባራስ፡ ስነት፡ ለገብረ፡ አምላክ፡ ወዓሊሁ፡ ለራስ፡
 ወልደ፡ ሥላሴ፡ ወአስ፡ ተፋነዎ ። አሥራትሂ፡ ተመይጠ፡ ተዓሪቶ፡ ምስለ፡ ራስ፡ 10
 መበዕድ፡ ሠረቀ፡ ግንቦት፡ በሰኑይ፡ ተግብዑ፡ ሰብአ፡ ኦዘዘ፡ ምስለ፡ ይጨጌ፡ ወልደ፡
 ኢዩሱስ፡ ። ወአመ፡ ፲ለግንቦት፡ ተሥዕረ፡ እጨጌ፡ ወልደ፡ ኢዩሱስ፡ ወለአክ፡
 ንጉሥ፡ ወመከሩ፡ ሰብአ፡ ደብረ፡ ሊባኖስ፡ ክመ፡ ያምጽአዎ፡ ለአባ፡ ወልደ፡ ዮና፡
 እምአምሐራ፡ ጎበ፡ ተደብበ፡ ማርያም፡ ሠረቀ፡ ሰኔ፡ በዕለተ፡ ረቡዕ፡ ንጉሠ፡ ነገሥ
 ትኒ፡ ተክለ፡ ጊዮርጊስ፡ ኢተረክበ፡ ነበረ፡ በኃዘን፡ ወቀኖና፡ ምክንያተ፡ ኃዘነሰ፡ 15
 ኢያአመርነ፡ በዝ፡ ወርኅ፡ መጽኡ፡ ወዓልተ፡ ራስ፡ መርዕድ፡ ወደጅ፡ አዝማች፡
 አሥራት፡ ወቁስ፡ አዲ፡ ገብሩ፡ እኒዘሙ፡ ሰላመ፡ ንጉሥኒ፡ ተረክበ፡ በማኸል፡ ግምብ፡
 ወነገርዎ፡ ተሎ፡ ዘኮነ፡ ነገረ፡ ሰላም፡ ይቤ፡ አሆ፡ ወአሠርገዎሙ፡ ንጉሥ፡ ። ወአሜሃ፡
 መጽአት፡ ወለቱ፡ ለደጅ፡ አዝማች፡ ፀሐዩ፡ ልዳ፡ ከመ፡ ትኩን፡ ብእሲተ፡ ለወልደ፡
 ንጉሥ፡ ኢዩአስ፡ ከመ፡ ትልኃቅ፡ ምስሌሁ፡ እንዘ፡ ንዑሳን፡ እሙንቱ፡ ። ወንጉሥኒ፡ 20
 ደመረ፡ ሎቱ፡ ለደጅ፡ አዝማች፡ ፀሐዩ፡ ልዳ፡ በጅሮንድነት፡ ዘአደራሽ፡ ። ሠረቀ፡
 568 a ሐምሌ፡ *በዕለተ፡ ዓርብ፡ አመ፡ ፫ለሐምሌ፡ በዕለተ፡ እሑድ፡ አንገሥዎ፡ ለይጨጌ፡
 ወልደ፡ ዮና፡ ወተለዎ፡ ንጉሥ፡ እስከ፡ ዴዴሁ፡ ወተመይጠ፡ ንጉሥ፡ ውስተ፡ ቤቱ፡
 ወበዝ፡ ወርኅ፡ ጠፍዓ፡ መርዱ፡ ዘኳላ፡ በሌሊት፡ መንገለ፡ በለሳ፡ ንጉሥኒ፡ አዶደ፡
 አዋዲ፡ ከመ፡ ይትልወዎ፡ ወተለውዎ፡ ወዓልተ፡ ንጉሥ ። ወተዓረቁ፡ እንበለ፡ 25
 ፈቃድ፡ ንጉሥ፡ ንጉሥኒ፡ ተምዓ፡ ወሞቅሐሙ፡ ። ሠረቀ፡ ነሐሴ፡ በዕለተ፡ እሑድ፡
 ወአመ፡ ጅለነሐሴ፡ ተእኅዘ፡ ምህላ፡ በጎንደር፡ በእንተ፡ ተመዝብሮታ፡ ለደምበያ ።
 ወዘአመዝበራስ፡ ዋኅዱ፡ በፈቃድ፡ እኅሁ፡ አሥራት፡ በእንተዝ፡ ኮነ፡ ዓቢይ፡ ኃዘን፡
 ዝንቱሰ፡ ኃዘን፡ ይመሰላ፡ ለነነዌ፡ በከመ፡ ነገሮሙ፡ ዮናስ፡ ነቢይ፡ እስከ፡ ሠሉስ፡
 ዕለት፡ ትትገፈቃዕ፡ ነነዌ ። ወሶበ፡ ሰምዑ፡ ሰብአ፡ ነነዌ፡ ኃዘን፡ ዓቢይ፡ ኃዘን፡ 30
 ወተመይጠ፡ መዓተ፡ እግዚአብሔር፡ ከማሁ፡ ኃዘን፡ ሰብአ፡ ጎንደር፡ ወተእኃዘ፡
 ምህላ፡ በአደባባይ፡ ወወጽኡ፡ ሊቃውንት፡ ወይጨጌ፡ አመ፡ ፲ወጅለነሐሴ፡ አመ፡
 ፍልስታ፡ ለእግዝእትነ፡ ማርያም፡ ኢተጠብሐ፡ ላህም፡ ወኢባግዕ፡ ወተሎ፡
 ዘይመስሎ፡ ዘእንበለ፡ ዘይትበላዕ፡ በዓቢይ፡ ጾም፡ ወአመ፡ ፲ወጅለነሐሴ፡ ጸብዎ፡

ወልደ፡እኅተ፡ደጅ፡አዝማች፡ኃይሉ፡ለደጅ፡አዝማች፡አሥራት፡ወኮነ፡ዓቢይ፡
 ኃይል፡ለደጅ፡አዝማች፡ኃይለ፡ወጎዮ፡ደጅ፡አዝማች፡አሥራት፡። መሶብ፡
 ሰምዑ፡ሰብአ፡ጎንደር፡ኮነ፡ዓቢይ፡ፍሥሐ፡በከመ፡ይቤ፡መጽሐፍ፡ብዑዕ፡በእ
 ሲ፡ዘይሬኢ፡ደቀተ፡ፀሩ፡። አንሰ፡ደራሲ፡እብል፡ይትሬሳላ፡ከፍፍር፡ሶብ፡
 5 እዜምር፡ለከ፡። ወለነፍስየኒ፡አንተ፡አድኃንካ፡ወዓዲ፡ልሳንዩ፡ይነብብ፡ጽድቀክ፡
 ነሎ፡አሚረ፡። ሶብ፡ተኃፍሩ፡ወኃሥሩ፡እለ፡የኃሠ፡ሊተ፡እኩየ፡። ። ።
 ንግባዕኬ፡ኅብ፡ጥንተ፡ነገር፡ወአመ፤ወጂለነሐሴ፡እምዓረቢያ፡ተንሥኡ፡ጊዊም፡
 ንዋየ፡ደምበያ፡ወሰፈረ፡በምንዝሮ፡ወንጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡ለእክ፡
 እንዘ፡ይብል፡አነኒ፡ኢወ*ሀብኩክ፡ለምንት፡፤ወውኩ፡ለደምበያ፡ሚጥ፡ነሎ፡ 568b
 10 ንዋየ፡ደምበያ፡ወተመየጥ፡ውስተ፡ብሔረ፡ሢመትከ፡ወለእመ፡ዓቢይከሐር፡
 ውስተ፡እኅክ፡ወሰሚዎ፡ዘንተ፡ነገረ፡ዓቢየ፡ወጸረፎ፡ለንጉሥ፡ወተንሥኡ፡ወሰ
 ፈረ፡በፀደ፡ወፈትሐ፡ወራሪ፡እስከ፡አንገረብ፡ወቀተለ፡ሰብአ፡ከተማ፡ወአመ፡
 ጅወ፤ለነሐሴ፡በዕለተ፡ቀዳሚት፡መጽኡ፡ቆለኞች፡ከመ፡ይርድዕም፡ለንጉሥ፡
 ዘስሞሙ፡ላሆይ፡ዘጋባ፡ወስደት፡ዘአርማጨሆ፡ወአንዳርሳ፡ዘመረባ፡ወአቤቶ፡
 15 ኃይሉ፡ወአቤቶ፡ወልደ፡ሥላሴ፡ወአቤቶ፡ለውጤ፡ወልዳ፡ለአካሌ፡ወአቤቶ፡
 ጉበረ፡ኢዳን፡ወካልዓነሰ፡ኢያእመርነ፡ስሞሙ፡ቦኡ፡ውስተ፡አሄ፡ቤት፡ወሰፈሩ፡
 በካሻዋ፡ከመ፡ይዕቀብም፡ለንጉሥ፡ወሰምዓ፡ንጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡
 ወአዘዘ፡ከመ፡ይምጽኡ፡አቡን፡ወይጨጌ፡ውስተ፡ቤተ፡ንጉሥ፡ከመ፡ይትማከሩ፡
 ወመጽኡ፡። ወይቤሎሙ፡ንጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡ለአቡን፡ወይጨጌ፡
 20 አበውዮ፡ምንት፡ይበቀዎ፡ለዝ፡ነገር፡ወይቤልም፡ለንጉሥ፡አውጽእ፡አዋዲ፡
 ወንግር፡ቦቱ፡ንሕነኒ፡ናወግዝ፡ወወጽኡ፡አቡን፡ወይጨጌ፡ወተነግረ፡አዋጅ፡
 እንዘ፡ይብል፡ዘተለም፡ለዋዳዳ፡ይትበርበር፡ቤቱ፡ወይት፡ሐዩድ፡ንዋየ፡። ወአመ
 ጅለጳጉሜ፡መጽኡ፡ተደሊም፡ለፀብዕ፡ወፈትሐ፡ወራሪ፡በቀሐ፡ወሞቱ፡ብዙኃን፡
 ሰብእ፡እምእስላም፡ወአጣሪ፡ወእምወዓልተ፡ንጉሥ፡ወሞተ፡በይእቲ፡ዕለት፡
 25 አሰላፊ፡ጌዲ፡ወንጉሥኒ፡ኃዘነ፡ቅድመኒ፡ነበረ፡በስደት፡ወተመይጠ፡ወሰፈረ፡
 በሳሞናበር፡አውዕዮ፡ከተማ፡ንጉሥ፡በከመ፡አውዓየለ፡እኅሀ፡ራስ፡አሥራት፡
 አንቀጸ፡ንጉሥ፡ከማሀ፡አውዓየ፡ከተማ፡ንጉሥ፡ወአመ፡፤ለጳጉሜን፡ተንሥኡ፡
 ወሰፈረ፡በአጠናቅር፡ከመ፡ያውጽኡ፡ለአሄ፡ዮናስ፡እምቤተ፡አቡን፡። ወንጉሥኒ፡
 ሰምዓ፡ወአምጽኡ፡ለአሄ፡ዮናስ፡ምስለ፡እኅሀ፡ኅሹ፡ወልደ፡አሄ፡ሰሎሞን፡ወአን
 30 በሮሙ፡ምስሌሀ፡በፍቅር፡ወተኃፍረ፡ዝንቱ፡ዓማጊ፡*ሠረቀ፡መስከረም፡በዕለተ፡ 569a
 እኅድ፡እንዘ፡አበቅቲ፡ወርሀ፡፳ወ፤፡ወመጥቅዕ፡፯ጥንተኦንኒ፡፳፡ወበይእቲ፡
 ዕለት፡ተፃብዑ፡ወዓልተ፡ንጉሥ፡ወኮነ፡ኃይል፡ለንጉሥ፡ወበይእቲ፡ዕለት፡ሞተ፡
 ሊቀ፡መዘምር፡ከንፉ፡ዘደብረ፡ብርሃን፡ደራሴ፡መጸሕፍት፡ንጹሕ፡ወንንግል፡
 ዘአልቦ፡ዘይትማሰሎ፡በዝንቱ፡ዘመን፡ወአመ፡፤ለመስከረም፡ተንሥኡ፡እም

አጠናቅር፡ ወሰፈረ፡ በነጭ፡ ደብ፡ ዝንተሰ፡ ዓማ፡ ይመስሎ፡ ለአደም፡ እግዚአብሔር፡ ወኅቦ፡ ኩሎ፡ ምድረ፡ ገነት፡ ወጌሀብታተ፡ ዘእንበለ፡ አሐቲ፡ መንግሥት፡ እግዚአብሔር፡ አዳምኒ፡ ሐሠሠ፡ መንግሥተ፡ እግዚአብሔር፡ ወኃጥአ፡ ኩሎ፡ ዘውስተ፡ እዲሁ፡ ወኃለፌ፡ መርገም፡ መንገለ፡ ውሉዳ፡ እስከ፡ ይእዜ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወሀቦ፡ ለዋኅዳ፡ ጌሢመተ፡ ወአልሀቆ፡ እምንዕስናሁ፡ 5
ዘወሀቦስ፡ ኃዲጎ፡ ኃሠሠ፡ መንግሥቶ፡ ወኢረክባ፡ ለመንግሥት፡ በከመ፡ ኢረክባ፡ አዳም፡ ለመንግሥት፡ ዘእግዚአብሔር፡ አላ፡ ከነቶ፡ ዕዳ፡ ንግባዕኬ፡ ኅብ፡ ጥንተ፡ ነገር፡ ወነበረ፡ ቿዕለተ፡ ወእምዘ፡ ተንሥኦ፡ ወሐረ፡ ደምበያ፡ ወኃደረ፡ ጌዕለተ፡ በደምበያ፡ ተመይጠ፡ እምደምበያ፡ አመ፡ ፲ወጌለመስከረም፡ በዕለተ፡ ሰኑይ፡ ወሰፈረ፡ በሳሞና፡ በር፡ ወተእኅዙ፡ ወዓልተ፡ ላዕከ፡ ማርያም፡ ዘዋልጅ፡ እንዘ፡ ይበውዑ፡ 10
ውስተ፡ ትዕይንት፡ ነቤሮሙ፡ ምስለ፡ ዋህዳ፡ ወበጽሑ፡ ቅድመ፡ ንጉሥ፡ ወሐተቶሙ፡ ንጉሥ፡ ለላዕከን፡ ወይቤሎሙ፡ በይነ፡ ምንት፡ ሐርክሙ፡ ኅብ፡ ዝንቱ፡ ዓማ፡ ዓ፡ ወይቤልዎ፡ ለንጉሥ፡ እመ፡ ይፌንወነ፡ እግዚእነ፡ ሐርነ፡ ናምጽኦ፡ ካመ፡ ይዕብዕከ፡ ለከ፡ አንጉሥ፡ ወአዘዘ፡ ንጉሥ፡ ተዓጊሥ፡ ከመ፡ ይቅሥፍዎሙ፡ ለላዕከን፡ ወይሞቅሕዎ፡ ለላዕከ፡ ማርያም፡ ወአመ፡ ፲ወጌለመስከረም፡ በዕለተ፡ በዓሉ፡ 15
ለመስቀል፡ ወዓለ፡ በሰፈር፡ ወአመ፡ ፲፰ለዕለተ፡ ረቡዕ፡ መጽኦ፡ ተደሊዎ፡ ለፀብዕ፡ 569b ወአውዓዩ፡ ከተማ፡ ንጉሥ፡ በጌመ*ዓዝን፡ ንጉሥኒ፡ ተዓገሠ፡ ወዓልተ፡ ንጉሥኒ፡ ወጽኡ፡ ትደሊዎሙ፡ ለፀብዕ፡ ዘእንበለ፡ ፈቃዳ፡ ለንጉሥ፡ ወፀብዕዎ፡ ወበምሴተ፡ ሐሙስ፡ ጠፍአ፡ አዪ፡ ዮናስ፡ ምስለ፡ እኅሁ፡ አቤቶ፡ ጎሹ፡ ወልደ፡ አዪ፡ ሰሎሞን፡ ወኢዓቀብዎ፡ እስመ፡ ርኅሩኃ፡ ልብ፡ ውእቱ፡ ወሞቱ፡ ብዙኃን፡ ሰብእ፡ ወተመይጠ፡ 20
ውስተ፡ ሰፈሩ፡ አመ፡ ፲ወጌበዕለተ፡ ሐሙስ፡ መጽኦ፡ ተደሊዎ፡ ለፀብዕ፡ ወተፃብዓ፡ ወነበረ፡ በካይላ፡ ሜዳ፡ ወለዓከ፡ ውስተ፡ ቤተ፡ አቡን፡ እንዘ፡ ይብል፡ ለእመ፡ ወሀበኒ፡ ሢመተ፡ ዘአደደ፡ አዕርቀኒ፡ ምስለ፡ ያጨጌ፡ ወለእመ፡ ዓበዩ፡ ዘንተ፡ ይፃዕ፡ እምትዕይንት፡ ከመ፡ ንፃባዕ፡ ወይሐር፡ መንገለ፡ ካልዕ፡ ሀገር፡ ወለእመ፡ ኢከነ፡ ዝንቱ፡ ነገር፡ አውኢ፡ በእሳት፡ ቤተ፡ አብን፡ ወእጨጌ፡ ወሰብ፡ ሰምዓ፡ ዘንተ፡ ነገረ፡ 25
ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ተምዓ፡ ዓቢዩ፡ መዓተ፡ ከመ፡ አንበሰ፡ ዘይጥኅር፡ ወከመ፡ ኃያል፡ ዘኃደጎ፡ ስካረ፡ ወይነ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ቦ፡ መዓት፡ ዘበርትዕ፡ ወአመ፡ ቿሁ፡ ለመስከረም፡ በዕለቱ፡ ዓርብ፡ መጽኦ፡ ተደሊዎ፡ ለፀብዕ፡ ከመ፡ አቡን፡ ወይጨጌ፡ ወከመ፡ ይፃባዕ፡ ምስለ፡ ንጉሥ፡ ወከነ፡ ፀብዕ፡ በጊዜ፡ ፫ሰዓት፡ እስከ፡ ዕርብተ፡ ፀሐይ፡ ወበይእቲ፡ ዕለት፡ ወርዘወ፡ ዋሴ፡ ኃይሉ፡ በካይላ፡ ሜዳ፡ አሰብኦ፡ ኢት 30
ዮጵያ፡ ነጽርዋ፡ ለዛቲ፡ ግፍዕ፡ ዘኢተገብረት፡ እምንጉሠ፡ ነገሥት፡ ፋሲል፡ እስከ፡ ይእዜ፡ ዛቲሰ፡ ግፍዕ፡ ትመሰላ፡ ለግፍዓ፡ ሕዝቅያስ፡ ዘተገብረት፡ በኢዮሩሳሌም፡ ወአድኅኖቶ፡ እምእደ፡ ዐሩ፡ ከማሁ፡ ተገብረ፡ ሎቱ፡ ለንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ዓቢይ፡ ኃያል፡ ወተመይጠ፡ ተኃፊሮ፡ ዝንቱ፡ ዓማ፡ ወሞቱ፡ ብዙኃን፡ ወሞተ፡

ጎሹ፡ ወልዱ፡ ለደጅ፡ አዝማት፡ ኢያሱ፡ በነፍጥ፡ ወአመ፡ ጅወ፤ ለመስከረም፡ ተን
 ሥአ፡ ወአመልዎ፡ መንገለ፡ ደምበያ፡ ወሰፈረ፡ በምንደግጥር። ወስምዓ፡ ምጽአቶ፡
 ለባላምባራስ፡ ወልደ፡ ተክሌ፡ ከመ፡ ይርድዖ፡ ለንጉሥ፡ ወምስሌሁስ፡ ዘሀለው፡
 መርዳ፡ ጎልጃ፡ ዘዋሮ፡ ወልደ፡ ሚካኤል፡ ዘግደን፡ ዋግ፡ ሹም፡ ግራ፡ አዝማች፡
 5 ወንድ፡ ይርአ*ደ፡ ዘዮጁ፡ አቤቶ፡ ደረሶ፡ ወአቤቶ፡ ገብረ፡ ሥላሴ፡ ወ፫ውሉዳ፡ ለአ 570a
 ቤቶ፡ ምንደዋሰ፡ ወካልዓነስ፡ ኢያሕመርነ፡ ስሞሙ። ወሶበ፡ ስምዓ፡ ምጽአተ፡
 እሉ፡ ፈርሃ፡ ዋሕዳ፡ ወርዕደ፡ ከመ፡ ይርዕደ፡ ለህም፡ በድም፡ አንበሳ፡ ከማህ፡ ርዕደ፡
 ዋሕዳ፡ ወተንሥአ፡ እምሰፈሩ፡ ወአመልዎ፡ መንገለ፡ ፍርቃ። ወመጽአ፡ ባላምባ
 ራስ፡ ወልደ፡ ተክሌ፡ በፍኖተ፡ ማርያም፡ ውሀ፡ ወቦአ፡ ውስተ፡ ጎንደር፡ አመ፡ ጅወ
 10 ጅበዕለተ፡ ረቡዕ፡ ወሰፈረ፡ በጨፋሪ፡ ሚዳ፡ አመ፡ ጅወ፤ በዕለተ፡ ሐሙስ፡ ቦአ፡ ውስ
 ተ፡ ቤተ፡ ንጉሥ፡ ከመ፡ ይርአይ፡ ግብአተ። ወተረክበ፡ ንጉሥ፡ ነገሥት፡ ተክለ፡ ጊዮ
 ርጊስ፡ በኮርቻ፡ ግምብ፡ ወኃይገ፡ ዕልገተ፡ ዘቀዳሚ፡ ባላምባራስ፡ ወልደ፡ ተክሌ፡
 ምስለ፡ ወዓልደሂሁ፡ ወተረክበ፡ ንጉሥ፡ በማኸል፡ ግምብ፡ በመብልዕ፡ ወበመስቲ፡
 ወአመ፡ ጅወ፤ በዕለተ፡ እሁድ፡ ኮነ፡ ስዕረት፡ ወሚመት፡ ዘተሰይሙስ፡ ባላምባራስ፡
 15 ወልደ፡ ተክሌ፡ ግራ፡ አዝማችነት፡ ወእሹ፡ ኃይሉ፡ ደጅ፡ አዝማችነት፡ ዘቋራ፡
 አዳራሽ፡ አዛዢነት፡ ወአቤቶ፡ ዕንቁ፡ ሥላሴ፡ ከንቲባነት፡ አምባሰሌ፡ የሻለቀነት፡
 ወአቤቶ፡ ስደት፡ ግረሰምባ፡ አዛዝነት፡ አካሌ፡ ለውጭ፡ ባሽነት፡ ወዋሴ፡ ኃይሉ፡
 ሊቀ፡ መኳሰነት፡ የማርያም፡ ባርያ፡ እልፊኝ፡ አዛዢነት፡ ወለግይ፡ ማር፡ አዛዢነት፡
 መርጃ፡ ጎልጃ፡ በጅሮንድነት፡ ለቢሹ፡ ባላምባራስነት፡ ለእንጉዳይ፡ አጽቁ፡ በጅሮን
 20 ድነት፡ ዘእቃቤት፡ መካልዓነስ፡ ዘተሰይሙ፡ ኢያሕመርነ፡ ስሞሙ። ። ። ።
 ንግባዕኬ፡ ጎበ፡ ጥንተ፡ ነገር። ሠረቀ፡ ጥቅምት፡ በዕለተ፡ ሠሉስ፡ ወአመ፡ ጅላጥ
 ቅምት፡ መጽአ፡ ሰብአ፡ ዓይን፡ እምጎንደር፡ ወዜነውዎ፡ ለንጉሥ፡ ምጽአተ፡ እሉ፡
 ዓማዕያን፡ አሥራት፡ ወዋሕዳ፡ እሙንቲስ፡ ዓማዕያን፡ ወሰፈሩ፡ በወንጠፍት፡ መን
 ከሪያ፡ ወአመ፡ ጅወ፤ በዕለተ፡ እኅድ፡ ተንሥአ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡
 25 እምትዕይንት፡ ወእንዘ፡ ሀሎ፡ በፍኖት፡ አስተፋነዎሙ፡ ለላስቶች፡ መንገለ፡ ቤገም
 ድሮ፡ *ቦፍኖተ፡ ማርያም፡ ውሀ፡ ከመ፡ ይኸ፡ በድኅሪሆሙ፡ ለዓማዕያን፡ መኳን 570b
 ንትኒ፡ ዘሀለው፡ ምስለ፡ ንጉሥ፡ እኒዘመ፡ ወልቃ፡ በድኅሪሆ፡ ወበቅድሚሁ፡ ደጅ፡
 አዝማች፡ ኃይሉ፡ ወልዱ፡ ለደጅ፡ አዝማች፡ እሹ፡ ቀኝ፡ አዝማች፡ ከብቲ፡ ከንቲባ፡
 ንዋየ፡ ሥላሴ፡ ነጋድራስ፡ ክንፈ፡ ፋፋኤል፡ ባላምባራስ፡ አድጎ፡ አይቸው፡ በጅሮን
 30 ድ፡ አሉ፡ ቀኝ፡ አዝማች፡ ገብሩ፡ ብላቲ፡ ንጌታ፡ ገብረ፡ ሥላሴ፡ ግራ፡ አዝማች፡
 ወልደ፡ አቢብ፡ አዛዢ፡ ላኋይ፡ በጅሮንድ፡ ሕዝቅያስ፡ ደጅ፡ አዝማች፡ ሐሊብ፡
 ደጅ፡ አዝማች፡ ጎልጅ፡ ወእምሌቃውንት፡ ሊቁ፡ ኃይሉ፡ ወአዛዢ፡ ክንፋ፡ ሊቃው
 ንት፡ ዘአድባራት፡ ቁስ፡ አዔ፡ ገብሩ፡ ሊቀ፡ ከህናት፡ ክንፋ፡ መልአክ፡ ገነት፡ ያሬድ፡
 ቁስ፡ አዔ፡ ወልደ፡ ማርያም፡ አለቃ፡ አጽሙ፡ አለቃ፡ ገብሩ፡ አለቃ፡ ከብቲ፡ ወካልዓ

ንሰ፡ ወዓልተ፡ ንጉሥ፡ ብዙኃን፡ እመንቱ፡ ኢን(እ)ክል፡ ፍጻሜ፡ ጎልቆሙ፡ በከመ፡
 ይቤ፡ መልአክ፡ ለእገራ፡ ወእንዘ፡ ይተልውዎ፡ ቦአ፡ ውስተ፡ ሰፈር፡ ። ወንጉሠ፡
 ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ይመስሎ፡ ለእግዚእነ፡ በከመ፡ ተሰደ፡ እግዚእነ፡ በም
 ድረ፡ ግብ፡ ሞኦ፡ ለዲያብሎስ፡ ከማሁ፡ ይመውዎሙ፡ ለአጽራሪሁ፡ በስደቱ፡ ።
 እስፍንተ፡ እትናገር፡ ዜና፡ መከራክ፡ ውኅዘነክ፡ ወዜና፡ ተገፍዎትክ፡ ወስደተክ፡ 5
 ኦእግዚእየ፡ ኢትጎዝን፡ ኦይቱ፡ ሀለወ፡ ዘገፍዑክ፡ አንተሰ፡ ሀሎክ፡ እስከ፡ ይእዜ፡ ።
 ንግባዕኬ፡ ኅብ፡ ጥንተ፡ ነገር፡ ወአመ፲ወ፳ኮነ፡ ውሎ፡ ወግዕዘ፡ እምህየ፡ ወሰፈረ፡
 በተላቅ፡ ሜዳ፡ ወእምዝ፡ ግዕዘ፡ ወሰፈረ፡ በአንጅባ፡ ወእምአንጅባ፡ ግዕዘ፡ ወ
 ሰፈረ፡ ቅበለ፡ ቃንጨ፡ ወበይእቲ፡ ዕለት፡ መጽኡ፡ እሉ፡ ዓማዕያን፡ እምጎንደር፡
 በሌሊት፡ ወበጽሑ፡ እስከ፡ እንቃሽ፡ ። ወኢረከቡ፡ ምንተኒ፡ ዘእጎበለ፡ ድካም፡ 10
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 በሰበንታር፡ ። ወአመ፡ ጅወ፩አዕለተ፡ በዓላ፡ ለእግዝእትነ፡ ማርያም፡ ቦአ፡ ውስተ፡
 ሰፈረሙ፡ ለዓማዕያን፡ እንዘ፡ ሀለወ፡ በአንገረብ፡ ፈታ*ውራሪ፡ ግርሜ፡ ቀተለ፡
 በአፈ፡ ደብተራሁ፡ ለዓማ፲፡ ዋኅዳ፡ ወአስምዓ፡ ድምዖ፡ በከመ፡ አስምዓ፡ ድምዖ፡
 ደዊት፡ ለሳኦል፡ ወኃደገ፡ ዕልገተ፡ በቅድመ፡ ንጉሥ፡ ዝንቱሰ፡ ወሬዘ፡ ይመስሎ፡ 15
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 ንግባዕኬ፡ ኅብ፡ ጥንተ፡ ነገር፡ ወአመ፡ ጅወ፪ለጥቅምት፡ ተንሥኦ፡ እምአንገረብ፡
 አሥራት፡ ወግዕዘ፡ መንገለ፡ ቤገምድር፡ ። ወእንዘ፡ ሀሎ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ በሰበንታር፡ ፈነዎ፡ ለከንቲባ፡ ንዋየ፡ ሥላሴ፡ መንገለ፡ ደጅ፡ አዝማች፡
 ፀሐየ፡ ልዳ፡ እንዘ፡ ይብል፡ ነዓ፡ ርድኦኒ፡ ኦነኒ፡ ተግባዕኩ፡ በእንቲኦክ፡ ምስለ፡ 20
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 ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመጽኡ፡ ወዓልተ፡ ፀሐየ፡ ልዳ፡ ለእስተራ
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 ረቀ፡ ኅዳር፡ በዕለተ፡ ሐሙስ፡ ወአመ፡ ፩ለንዳር፡ በዕለተ፡ እሑድመጽኦ፡ ከንቲባ፡
 ንዋየሥላሴ፡ ተርፈ፡ ፀሐየ፡ ልዳ፡ ወዓባየ፡ ወተመይጠ፡ ውስተ፡ ብሔሩ፡ አውዕዮ፡ 25
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 ንጉሥ፡ ለፀሐየ፡ ልዳ፡ በእደ፡ ወዓልደኒሁ፡ ። ። ። ።
 ንግባዕኬ፡ ኅብ፡ ጥንተ፡ ነገር፡ ግዕዘ፡ እመረባ፡ ወሰፈረ፡ በእንቃሽ፡ ወእንዘ፡ ሀሎ፡
 በዝየ፡ መጽኦ፡ መዓልተ፡ ወልደ፡ ገብርኤል፡ እንዘ፡ ይብሉ፡ ኦነኒ፡ መጸእኩ፡ ከመ፡
 እርዳእክ፡ አንተኒ፡ ባዕ፡ ቤተክ፡ ንጉሥኒ፡ ይቤ፡ ኦሆ፡ ወግዕዘ፡ እምህየ፡ ወሰፈረ፡ በጉ 30
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 እምሰፈሩ፡ ። ወተመይጠ፡ ለተራክቦ፡ ምስለ፡ ራስ፡ ገብሬ፡ አመ፲ወ፪ለኅደር፡ በዕ
 ለተ፡ በዓሉ፡ ለቅዱስ፡ ሚካኤል፡ ወሰፈረ፡ በመሆርጠጭ፡ ወአመ፡ ፲ወ፭በዕለተ፡

ሐመ-ስ፡ ተንሥኦ፡ እም ሰፈሩ፡ ወሐረ፡ መንገለ፡ ስሜን፡ ለተራክቦ፡ ምስለ፡ ራስ፡
 ገብሬ፡ ወበጽሐ፡ እንጨት፡ ካብ፡ ወተቀበሎ * በመብልዕ፡ ወበመሰቴ፡ ወኃዘነ፡ 571 b
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 መ፡ ሰክ፡ አድኃነቶ፡ እም ሕማመ፡ ከማሁ፡ አድኃኖ፡ ኃዘነ፡ ወዓልያኒሁ፡ ለንጉሠ፡
 5 ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እም ሕማመ፡ ነገር፡ ወተመይጦ፡ እም ሰፈሩ፡ አመ፡ ጿሁ፡
 ለኅዳር፡ ወእም ሐርጠጭ፡ ተንሥኦ፡ በግስገሣ፡ ወኃለፈ፡ መንገለ፡ ሳሚ፡ ወሰበራ፡
 ለሳሚ፡ ወአውዓያ፡ ለለምቦ፡ ወነሰተ፡ ቅጽራ፡ ወእንዘ፡ በገዢ ። ሠረቀ፡ ታኅሣሥ፡
 በዕለተ፡ ቀዳሚት፡ አመ፡ ጅለታኅሣሥ፡ ፈነዎ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ መንገለ፡
 ቃዊዳ፡ ኅበ፡ ራስ፡ ወልደ፡ ገብርኤል፡ ወእንዘ፡ የሐውር፡ ረከቦ፡ በሳርባዠተ፡ ለራስ፡
 10 ወልደ፡ ገብርኤል፡ ወምስሌሁ፡ ደጅ፡ አዝማች፡ ገግሳ፡ ወደጅ፡ አዝማች፡ አሉላ፡
 ወሰፈሩ፡ ፀዳ፡ ወንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ተንሥኦ፡ እም ሳሚ፡ በግሥ
 ገሳ፡ ወሰፈረ፡ በሚልድባ፡ አሉኒ፡ ዓማዕያን፡ አሥራት፡ ወዋኅዱ፡ ሰፈሩ፡ በም
 ንይጭር፡ አመ፤ ወጅለታኅሣሥ፡ በዕለተ፡ ዓርብ፡ ተራክቦ፡ ራስ፡ ወልደ፡ ገብርኤል፡
 በሚልድባ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወኮነ፡ ዓቢይ፤ ፍሥሐ ።
 15 ወእምዝ፡ ተንሥኦ፡ በቅጽበት፡ ወሰፈሩ፡ በፈንጠር፡ ወአመ፡ ጅበዕለተ፡ ቀዳሚት፡
 ቦኡ፡ ወስተ፡ ቤተ፡ ይጨጌ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወራስ፡ ወልደ፡ ገብ
 ርኤል፡ ወተመሀሉ፡ ከመ፡ ይኩኑ፡ ጅደ ። ወእምዝ፡ ተንሥኦ፡ እም ፈንጠር፡ ወሰ
 ፈረ፡ በገመንድባ፡ ወእንዘ፡ ሀሎ፡ በገዢ፡ ተወጥነ፡ ዕርቅ፡ ወመጽኡ፡ አቡን፡ ወይ
 ጨጌ፡ ወሐሩ፡ ምንይጭር ። ወዓቢዩ፡ ዕርቀ፡ አሉ፡ ዓማዕያን፡ አስራት፡ ወዋኅዱ፡
 20 ወተመይጦ፡ አቡን፡ ወይጨጌ፡ ምስለ፡ ሠራዊት፡ ወቦኦ፡ ወስተ፡ ጎንደር፡ እንዘ፡
 የኃዘነ፡ ወይበክዩ ። ወአመ፡ ፲ወጅለዝ፡ ወርኅ፡ በዕለተ፡ ሰኑይ፡ ተንሥኦ፡ እም
 ሰፈሩ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ተደሊዎ፡ ለፀብዕ፡ ወበጽሐ፡ ኅበ፡ ዘሀ
 ለወ፡ አማዕያን፡ ወኮነ፡ ዓቢይ፡ ቀትል፡ እምጊዜ፡ ፫ሰዓት፡ እስከ፡ ጊዜ፡ ሰርክ፡ * ወበ 572 a
 ውእቱ፡ ጊዜ፡ መጽኦ፡ ደጅ፡ አዝማች፡ ወልደ፡ ሕይወት፡ ከመ፡ ይርድኦመ፡ ለዓ
 25 ማዕያን፡ በፈቃድ፡ እኩሁ፡ ራስ፡ ገብሬ ። ወኮነ፡ ኃይል፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ ወሞቱ፡ ብዙኃን፡ ሰብእ፡ ወተድኅሉ፡ አሥራት፡ ወዋኅዱ፡ መንገለ፡ ጎ
 ጃም፡ ወተወክፍመ፡ ራስ፡ መርዕድ፡ ሐመሁ፡ ወእምዝ፡ ተንሥኦ፡ ንጉሠ፡ ነገሥት፡
 ተክለ፡ ጊዮርጊስ፡ እም ሰፈሩ፡ ወበጽሐ፡ ወስተ፡ ቀሐ፡ ወሰፈረ፡ ወኃደገ፡ ዕልገተ
 ጀዕለተ ። ወንጉሥኒ፡ ቦኦ፡ ወስተ፡ ትዕይንት፡ ወአስተፋነዎ፡ ለራስ፡ ወልደ፡ ገብ
 30 ርኤል፡ ወስተ፡ ሀገሩ፡ በሰላም ። ሠረቀ፡ የካቲት፡ አመ፡ ፲ወጅለየካቲት፡ በዕለተ፡
 ሠሉስ፡ ተንሥኦ፡ እም ጎንደር፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወሐረ፡ ወገራ፡
 ለተራክቦተ፡ ራስ፡ ወልደ፡ ሥላሴ፡ ወሐረ፡ በበጉዘሁ፡ ወበጽሐ፡ አምባሪስ፡ ወመ
 ጽኡ፡ ወዓልተ፡ ራስ፡ ወልደ፡ ሥላሴ፡ እንዘ፡ ይብሉ፡ ቅድመ፡ ተግባሪነ፡ ወደኅረ፡
 ተዓረቅነ፡ ምስለ፡ ራስ፡ ገብሬ፡ ብሂሎመ፡ ወንጉሥኒ፡ ኃዘነ፡ ወኢተፈሥሐ፡ በተ

ዓርቆቆሙ፡ ዘእንበለ፡ ፈቃዱ፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በእሚዋልክ፡ ወመጽአ፡
 ራስ፡ ወልደ፡ ሥላሴ፡ እንዘ፡ ያደለቀልቃ፡ ለምድር፡ በነፍጥ፡ ወበዙፍት፡ ወተራከበ፡
 ምስለ፡ ንጉሥ፡ ወቦኡ፡ ራስ፡ ገብሬ፡ ወደጅ፡ አዝማች፡ ወልደ፡ ሕይወት፡ ፀዊሮሙ፡
 ዕብነ፡ ወወደቁ፡ ቅድመ፡ ንጉሥ ። ንጉሥሰ፡ መሐሮሙ፡ እስመ፡ ልማዱ፡ ምሕረት፡
 ወእቱ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ይደልዎ፡ ለእግዚእ፡ ከመ፡ ይኩን፡ መሐራ፡ ወዓዲ፡ 5
 ይቤ፡ ነቢይ፡ አነ፡ ዓቀብኩ፡ ፍናወ፡ ዕዑባት ። ተገሃሥ፡ እምእኩይ፡ ወግበር፡ ሠ
 ናዩ ። ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በአጽገባ፡ ወእንዘ፡
 ሀሎ፡ በአጽገባ፡ ወአምጽአ፡ ራስ፡ ወልደ፡ ሥላሴ፡ እጅ፡ መንሻሁ፡ ለንጉሠ፡ ነገሥት፡
 ተክለ፡ ጊዮርጊስ፡ ፻መንገኒቀ፡ ወበዙኃነ፡ አልባሰ፡ ቀጠንት፡ ዘደሐይዱ፡ ዓይነ፡
 ፫፻ዲናረ፡ ወርቅ፡ ወበዙኃነ፡ መንጸፋተ፡ ንጉሥኒ፡ ተወክፈ፡ ወተፈሥሐ፡ ቦቱ። 10
 572b ወአዎደ፡ አዋዲ፡ እንዘ፡ ይብል፡ ወ*ሀብክዎ፡ ለወልደ፡ ሥላሴ፡ ፀባሕተ፡ ትግሬ፡
 ዘ፩ግመት፡ በእንተ፡ ዘረድአኒ፡ ወአሥተፍሥሐኒ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ይደ
 ልዎ፡ አስቦ፡ ለዘይትቀነይ፡ ወኮነ፡ ሲመት፡ ወስዕረት፡ ሠረቀ፡ መጋቢት፡ እመ
 ፲ወጊበእለተ፡ እሐድ፡ ተሰይመ፡ ራስ፡ ወልደ፡ ሥላሴ፡ ምስለ፡ ትግሬ፡ ቢትወደድ
 ነት፡ ወበካልዕ፡ ዕለት፡ ተሰይመ፡ ሰብሐቶ፡ ዋግ፡ ቹምነት፡ ደብብ፡ ቀኝ፡ አዝማች 15
 ነት፡ ወልደ፡ ሳሙኤል፡ ግራ፡ አዝማችነት፡ ገብረ፡ ሚካኤል፡ ባለምባራስነት፡ ወከ
 ልዓንጊ፡ እለ፡ ተሠይመ፡ በዙኃን፡ አያእመርነ፡ ስሞሙ፡ ራስ፡ ገብሬ፡ እመሻሐ፡
 እስከ፡ ተከዜ፡ ወእምአተባ፡ እስከ፡ በለገዝ፡ ወተሠይመ፡ ካልዓን፡ በበብሔሮሙ ።
 ነገር፡ አመ፡ ፳ለመጋቢት፡ አስተፋነዎ፡ ለራስ፡ ወልደ፡ ሥላሴ፡ ውስተ፡ ብሔሩ፡ ወን
 ጉሠ፡ ነገሥትኒ፡ ተንሥአ፡ እምአጽገባ፡ ወሰፈሰ፡ በባጉት ። ወእምዝ፡ ግዕዝ፡ ወቦኡ፡ 20
 እንጨት፡ ካብ ። ወእምዝ፡ ተንሥአ፡ ወሰፈረ፡ በወቅን፡ ወእንዘ፡ ሀሎ፡ በዝዩ፡ አስ
 ተፋነዎሙ፡ ለፈንጅች፡ በጽልዕ፡ መንገለ፡ ትግሬ ። ወእም ወቅን፡ ተንሥአ፡ ወሐረ፡
 በበጉዞሁ፡ ወቦኡ፡ ጎንደር፡ አመ፡ ፲ወ፬ለሚያዝያ፡ በዕለተ፡ ቀደም፡ ወአመ፡ ፳ወጀበ
 ዕለተ፡ እሐድ፡ ኮነ፡ ፋሲካ፡ ወተረክበ፡ ንጉሥ፡ በመብልዕ፡ ወበመሰቱ፡ ፫ዕለተ፡ ወጠ
 ብሐ፡ ፪፻አልህምተ፡ በአደባባይ፡ ወአብልዓ፡ ኩሎ፡ ሰብአ፡ ከተማ፡ በከመ፡ አብ 25
 ልዓ፡ አቡሁ፡ አያሱ፡ ዘስመ፡ መንግሥቱ፡ አድያም፡ ሰገድ፡ ዘቃዲስ፡ ከማሁ፡ አብ
 ልዓ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ አዩኃድግ፡ ወልድ፡ ግብረ፡ አቡሁ፡ ወእንዘ፡ ሀሎ፡
 በዝዩ፡ መጽሐ፡ ሰብአ፡ ዓይን፡ እምቤገምድር፡ ከመ፡ ይዜንውኖ፡ ምጽአቶ፡ ለራስ፡
 መርዕድ፡ በግሥገሣ፡ ከመ፡ ይኅሥሥ፡ ለራስ፡ ወልደ፡ ገብርኤል፡ ራስ፡ ወልደ፡ ገብ
 ርኤልኒ፡ ጎዮ፡ መንገለ፡ ጋደንት፡ ወራስ፡ መርዕድኒ፡ ሰፈረ፡ በሞክሽ ። ወምስሌሁ፡ 30
 ሀለወ፡ ራስ፡ አሥራት፡ ወቀኝ፡ አዝማች፡ ዋኅዱ ። ሠረቀ፡ ግንቦት፡ በዕለተ፡ ሠሉስ፡
 572a መጽአ፡ በግሥገሳ፡ ራስ፡ መርዕድ፡ ከመ፡ ይዕብዎመ፡ ለጋሎች፡ አሉላ፡ * ወጉግሣ፡
 ወተራከቡ፡ በዐብዕ፡ ወምድረ፡ ደጎላ፡ እስከ፡ ምሴት፡ ወተፋለጡ፡ ወቦኡ፡ ውስተ፡
 ሰፈሮሙ፡ ወበይእቱ፡ ሌሊት፡ ቦኡ፡ ጎንደር፡ አመ፡ ፲ወ፱ለግንቦት፡ በዕለተ፡ ሰኑይ፡

ወጽኦ፡ንጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡በድንገት፡መንገለ፡ወገራ፡እመንቱኒ፡
 ተለውዎ፡ወሰፈሩ፡በደብር፡አሉላ፡ወጉግሣ፡ወንጉሥኒ፡ተክለ፡ጊዮርጊስ፡ሰፈረ፡
 በቀዝቃዛት፡ተፋለጡ፡ጋሎች፡ወሐሩ፡መንገለ፡ወኅኒ፡ፍኖተ፡ቤገምድር፡ወን
 5 ጉሥኒ፡ሐረ፡ፍኖተ፡ጃን፡ፈቀሬ፡እስከ፡አደግ፡ወእንዘ፡ሀሎ፡በዝዮ፡መጽኦ፡ሐዋር
 ያሁ፡ለክንሬ፡ሥዮመ፡ፀገዲ፡እንዘ፡ይብል፡ሀበኒ፡ለደጅ፡አዝማች፡ፀሐዮ፡ልደ፡
 ዘመሀብኩክ፡ቅደመ፡ንጉሥኒ፡ኃዘነ፡ወኢክሀለ፡አድኅኖቶ፡ወሀቦ፡ለእኅሀ፡
 ንጉሥኒ፡ተንሥኦ፡እምአዲት፡ወሰፈረ፡በአጅሬ፡ወእንዘ፡ሀሎ፡በዝዮ፡ጠፍዓ፡
 አዲ፡ሰሎሞን፡። ወቦአ፡ጎንደር፡ኅበ፡ራሰ፡መርዕድ፡ራስ፡መርዕድሰ፡እንዘ፡
 ሀሎ፡በቀሀ፡ሞቅሐሙ፡ለራስ፡አሥራት፡ወለዋኅዱ፡ሙቃሐሆሙሰ፡በእንተ፡
 10 እግዚአብሔር፡ውእቱ፡ይቤሎሙ፡ኅድግዋ፡ለጎንደር፡ከመ፡ኢትኩን፡በድወ፡
 ቅድመኒ፡ጠፍዓት፡በእዲክሙ፡አበዮ፡ለእመ፡ወሀብኩሙ፡ለእሉ፡ብሔረነ፡ንሕነ፡
 ነሐውር፡ምስሌክ፡ይቤሉ፡አቡን፡ወይጨጌ፡ወሰብአ፡ከተማ፡በእንተዝ፡ተሞ
 ቅሐ፡ወሰብአ፡ከተማ፡ተፈሥሐ፡ሀገርኒ፡የበበ፡። ወእምድኅረዝ፡መጽኦ፡ራስ፡
 ገብሬ፡በመሐላ፡ወበግዝት፡ወተሰነዓዉ፡ጀሆሙ፡። ወአንገሥዎ፡ለአዲ፡ሰሎሞን፡
 15 አመ፡፲ለሰኔ፡በዕለተ፡ቀዳሚት፡ወይቤ፡ራስ፡ገብሬ፡በምክር፡ንሐር፡መንገለ፡
 ወገራ፡ከመ፡ንዕብዎ፡ለንጉሥ፡ተክለ፡ጊዮርጊስ፡እንዘ፡ሀሎ፡ለጫርድቁዋ፡ወይ
 ቤ፡ራስ፡መርዕድ፡አሆ፡ወሐሩ፡ጀሆሙ፡ምስለ፡ንጉሥ፡ወገራ፡። ወንጉሥኒ፡
 ተክለ፡ጊዮርጊስ፡ተንሥኦ፡እምጫርድቁዋ፡ወሐረ፡ትግሬ፡። ወምስሌሀ፡ብዙ
 ኃን፡ሰብእ፡ሊቃውንትሂ፡አዛገር፡ፀምሩ፡ወሊቁ፡ወልደ፡ድንግል፡ወሊቁ፡ገብ
 20 *ሩ፡ወአዛገር፡ክንፋ፡ወሊቁ፡ኃይሉ፡መኳንንትሂ፡ከንቲባ፡ንዋየ፡ሥላሴ፡ነጋድ 573 b
 ራስ፡ክንፈ፡ሩፋኤል፡ሊጋባ፡ጫጫ፡አሊ፡ቢደርስ፡ወካልዓንሰ፡ብዙኃን፡ኢያ
 መርነ፡ስሞሙ፡ወቦአ፡አክሱም፡ወተወክፎ፡ራስ፡ወልደ፡ሥላሴ፡ለንጉሠ፡
 ነገሥት፡በፍሥሐ፡ወበሐሜት፡። ተንሥኦ፡እምጫርድቁ፡ወበጽሐ፡እንጣሎ፡
 በጁወጅዕለት፡ወከረመ፡በእንጣሎ፡ለዝሰ፡ራስ፡ወልደ፡ሥላሴ፡አልቦ፡ዘይትማ
 25 ሰሎ፡በገቢረ፡ሠናይ፡ለኩሉ፡ዓቢይ፡ወንዑስ፡። ። ። ።
 ንግባዕኬ፡ኅበ፡ጥንተ፡ነገር፡። ወእንዘ፡ሀለዉ፡በወገራ፡ራስ፡መርዕድ፡ወራስ፡
 ገብሬ፡መጽኦ፡ሰብአ፡ዓይን፡ከመ፡ይዘንወዎሙ፡ምጽአቶሙ፡ለራስ፡ወልደ፡
 ገብርኤል፡ወጋሎች፡ወተወጥነ፡ዕርቅ፡ከመ፡ኢይትቀነዮ፡ለንጉሠ፡ነገሥት፡
 ተክለ፡ጊዮርጊስ፡ዘአብጠሎሰ፡ለዝ፡ዕርቅ፡ይመስለኒ፡ብዝኃ፡ተገፍዎቱ፡ለን
 30 ጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡ወተመሀሉ፡ወተራክቡ፡፫ዕለተ፡በኅላቋ፡ወኢ
 ከነ፡ዕርቅ፡አላ፡ከነ፡ፀብዕ፡በከመ፡ይቤ፡መጽሐፍ፡ፍትሐ፡እግዚአብሔር፡ወፍ
 ትሐ፡ሰብእ፡ካልዕ፡። ወይቤ፡በካልዕ፡አንቀጽ፡ነገረ፡እግዚአብሔር፡የዓቢ፡እም
 ነገረ፡ኩሉ፡ሰብእ፡ወከነ፡ዓቢይ፡ቀትል፡አመ፡፲ወጅለሐምሌ፡በዕለተ፡ቀደሚት፡
 ጊዜ፡፫ሰዓት፡ሞተ፡ራስ፡ወልደ፡ገብርኤል፡ቅድመ፡ኩሉ፡በነፍጥ፡ወበኩ፡ፍት፡።

መስከረም፡ ቡሩክ፡ እንዘ፡ አበቅቱ፡ ወርሳ፡ ፬ ወመጥቅዕ፡ ጅወኒ፡ ጥንተኦን፡ ጌያብጽ
 ሐነ፡ እስከ፡ ተፍጻሚቱ፡ አሜን ። ። ። ። ። ።
 በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ አምላክ፡ ንጽሕፍ፡ ዜና፡ ተካዘ፡
 ለዓለምን፡ ኢረከብን፡ ኅበ፡ መነኮሳት፡ ማእምራን፡ ነገራት፡ መጻእያት፡ አበዊን፡
 5 ወፍቁራኒን፡ ዘነገሩን፡ ኢረከብን፡ በእንተዝ፡ ኃዘን፡ ወተከዝን፡ ባሕቱ፡ የአምር፡
 እግዚእን። ሠረቀ፡ መስከረም፡ በዕለተ፡ ሠሎስ፡ ወንጌላዊ፡ ዮሐንስ። ሠረቀ፡
 ፕቅምት፡ በዕለተ፡ ሐሙስ፡ ወእንዘ፡ ሀሎ፡ ንጉሠ፡ ነገሥት፡ ደሜጥሮስ፡ በ
 ጎንደር፡ መጽሐ፡ ሐዋርያሁ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እምትግሬ፡
 ወወሎ፡ ውስተ፡ ትዕይንት፡ ወአዎዳ፡ አዋዲ፡ እንዘ፡ ይብሉ፡ ነሉ፡ ሰብእ፡
 10 ይትቀበለኒ፡ ምስለ፡ አሉላ፡ በፍኖተ፡ ወገራ፡ ተፈሥሐ፡ ሰብእ፡ ከተማ፡ ዝእግ
 ዘእኒ፡ የዓቅባ፡ ለዛቲ፡ ትዕይንት፡ እመ፡ ቦአ፡ ወእመ፡ ተሰደ፡ ትትሐወክ። ነገር፡
 ወእንዘ፡ ሀሎ፡ በደምበያ፡ ደጅ፡ (አዝማች)፡ አሉላ፡ አኅዛኖሙ፡ ለሰብእ፡ ከ
 ተማ፡ ወሰብእ፡ ደምበያ ። ወእምድኅረዝ፡ ሐመ፡ ደጅ፡ አዝማች፡ አሉላ፡
 ወሞተ፡ አመ፡ ጅጌለጥቅምት፡ በዕለተ፡ ሰነይ፡ ወተቀብረ፡ በምጽራኃ። ሠረቀ፡
 15 ኅደር፡ በዕለተ፡ ቀደሚት፡ አመ፤ ወጅለዝ፡ ወርሳ፡ ተንሥኦ፡ እምእንጣሎ፡ ን
 ጉሥን፡ ተክለ፡ ጊዮርጊስ፡ ወተንሥኦ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ለቀበላ፡ ንጉሥ፡
 እምሰፈሩ፡ አመ፡ ፤ ወጅለዝ ። ወእምድኅረ*ዝ፡ መጽሐ፡ አመዲ፡ ዘይብልም፡ ከላሲ፡ 575 a
 ተራኬቦ፡ ምስለ፡ ላስቶች፡ በገረገራ፡ በፍኖተ፡ ጨጨሆ፡ ወሰፈረ፡ ጥሬ፡ አይበላ፡ ወ
 ተጠወቀት፡ ቤገምድር፡ ወእምህየ፡ ግዕዝ፡ ወሰፈረ፡ በአሪንጎ ። ወሐሩ፡ ሰብእ፡ ማኅ
 20 ደረ፡ ማርያም፡ ለቀበላሁ፡ ወተራከበ፡ ወኔጦሙ፡ ወአስተፋንምሙ፡ በሰላም፡ ወ
 እምዝ፡ ተንሥኦ፡ ወሐረ፡ በበጉዝ፡ ወወሎ፡ ጎንደር፡ ወሰፈረ፡ በጽንፈ፡ ትዕይንት፡
 ወወሎ፡ ውስተ፡ ቤተ፡ ንጉሠ፡ ነገሥት፡ ደሜጥሮስ፡ ወመጽሐ፡ አቡን፡ ወእጨጌ፡
 ወተራከቦሙ፡ ወተናገረ፡ በዙኃ፡ ዘአልቦ፡ በቀዳሚት፡ ወሚጠ፡ ሎቱ፡ ጳጳስን፡ አባ፡
 ዮላብ፡ ለምንት፡ መጻእክ፡ ዝየ፡ እንዘ፡ አረማዊ፡ አንተ፡ ባሕቱ፡ ይደልወክ፡ አጥፍዎ፡
 25 ለክ፡ እግዚአብሔር፡ ሥዩማን፡ ቤገምድር፡ ወአምሐራ፡ ወገሠጾ፡ በዙኃ፡ ውእቱኒ፡
 አረማዌ፡ አፍቀሮ ። ወኢተቂጥዓ፡ በእንተ፡ ጣዕመ፡ ነገሩ፡ ወሳዕሣዓ፡ አፋሁ፡ ተዘ
 ኬሮ፡ ቃለ፡ መጽሐፍ፡ ኢታትሕት፡ ርእሰክ፡ ለብእሲ፡ አብድ ። ኢትፍርሆ፡ ለሰ
 ብእ፡ ሶበ፡ ይብዕል፡ ወሶበ፡ ይበዝኅ፡ ክብረ፡ ቤቱ፡ ወኢቦአ፡ ሰብእ፡ ውስተ፡ ቤተ፡
 አቡን፡ ቦኡ፡ ጋሎች፡ ውስተ፡ ቤተ፡ እጨጌ፡ ወአማሰኑ፡ ጀተ፡ ቤተ። ወእምዝ፡
 30 ገብረ፡ ሲመት፡ ወስዕረት፡ ወሢሞ፡ ለወንድ፡ በወሰን፡ ኃይሉ፡ ራስነት ። ወዘተሠይ
 ሙስ፡ ከልዓን፡ ኢያእመርን፡ ስሞሙ፡ ወእምድኅረዝ፡ ተንሥኦ፡ እምጐንደር፡ አመ
 ጅወጅለታኅሣሥ፡ ወመጽሐ፡ በበጉዘሁ፡ ወእንዘ፡ ይበጽሕ፡ በርብፈትሐ፡ ወራሪ ።
 ወሞቱ፡ በዙኃን፡ ሰብእ፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በደንገጐራ፡ ገበያ ። ወአመ፡
 ጅለጥር፡ ቦአ፡ ማኅደረ፡ ማርያም፡ ወማኅረከ፡ ነሎ፡ ንዋያ ። ዘኢተኃይደት፡ እስ

ከ፡ ይእዘ ፡ ፡ ፡ ፡ ፡ ፡ ፡ ፡ ፡
 ንግባዕኬ ፡ ጎበ፡ ጥንቀ ፡ ነገር ፡ ወአንዘ ፡ ሀሎ ፡ ራስ ፡ ወልደ ፡ ሥላሴ ፡ በትዕይንቱ ፡
 አንገረ ፡ አዋጅ ፡ እንዘ ፡ ይብል፡ኩሉ ፡ ሰብአ ፡ ትግሬ ፡ ይትልዎ ፡ ለንጉሥ ፡ ተክለ ፡ ጊዮ
 ርጊስ ፡ ወዘተርፈሰ ፡ ይትበርበር ፡ ቤቱ ፡ ወይትሐየድ ፡ ንዋዩ ፡ ወእምዝ ፡ ተንሥኦ ፡
 575b ራስ ፡ ወልደ ፡ ሥላሴ ፡ ምስለ ፡ ንጉሠ ፡ ነገሥት ፡ ተክ*ለ ፡ ጊዮርጊስ ፡ እንዘ ፡ ያደለቀ 5
 ልቃ ፡ በነፍጥ ፡ ወበፈረስ ፡ በከመ ፡ ይቤ ፡ ዳዊት ፡ አደለቅለቃ ፡ ለምድር ፡ ወሆካ ፡ ሠዝ
 ንቱ ፡ ውእቱ ፡ ወልደ ፡ ሥላሴ ፡ ዘከመ ፡ እስክንድር ፡ ዘይቤሎ ፡ መጽሐፍ ፡ ይበልዕ ፡
 አርዌ ፡ ወዘተርፈ ፡ ይከይድ ፡ በእግሩ ፡ ይከይድ ፡ ኦራስ ፡ ወልደ ፡ ሥላሴ ፡ እስፍንተ ፡
 እትናገር ፡ ዜና ፡ ውርዛዌክ ፡ ወሠናያተክ ፡ ወበአማን ፡ መሰልክ ፡ ለእስክንድር ፡ ዘ
 ከመ ፡ አዐዎመ ፡ ለሐላያተ ፡ ብርት ፡ ለጎግ ፡ ወለማጎግ ፡ እስከ ፡ አፀውኮመ ፡ ለሰብአ ፡ 10
 ጥልጣል ፡ ወአዘዐ ፡ በድምፀ ፡ ውርዛዌክ ፡ ወሠናያተክ ፡ አይኃልቅ ፡ ዘገበርኮ ፡ ለን
 ጉሥ ፡ ወሠራዊቱ ፡ ንገር ፡ ወእምዝ ፡ ግዕዘ ፡ እምእንግሎ ፡ መንገለ ፡ አበርገጤ ፡ ወአ
 ደወ ፡ ፈለገ ፡ ተከዜ ፡ ወበጽሐ ፡ ስሜን ፡ ዘትሰመይ ፡ ሰዋሬ ፡ ወዐብዕዎ ፡ ለራስ ፡ ገብሬ ፡
 ባሻ ፡ ሐራም ፡ ወባላምባራስ ፡ ገብረ ፡ አምላክ ፡ እንበለ ፡ ይስምዕ ፡ ንጉሥ ፡ ወራስ ፡
 ወልደ ፡ ሥላሴ ፡ ወበይእቲ ፡ ሌሊት ፡ ተደጎለ ፡ ራስ ፡ ገብሬ ፡ ወተፀወነ ፡ ውስተ ፡ 15
 አምባሁ ፡ ዘይብልዎ ፡ ሐይ ፡ እስመ ፡ ልማዱ ፡ ተደጎሎ ፡ ወሀልዎ ፡ ውስተ ፡ አድባር ፡
 ድጉኃን ፡ ወእምዝ ፡ ግዕዙ ፡ ወሰፈሩ ፡ ለዋሬ ፡ ወእምለዋሬ ፡ ግዕዙ ፡ ወሰፈሩ ፡ ሳ
 ብራ ፡ ወግንታ ፡ ወአጠወቃ ፡ ራስ ፡ ወልደ ፡ ሥላሴ ፡ ለይእቲ ፡ አምባ ፡ በከመ ፡ ግንታ ፡
 ወአጠወቃ ፡ አዲሱ ፡ ለአቤል ፡ ወአምተረ ፡ ርአሶ ፡ ለሳብሄ ፡ ወልደ ፡ ቤኮሪ ፡ ወተ
 መይጠ ፡ ወእምዝ ፡ ተራከበ ፡ ደጅ ፡ አዝማች ፡ ጉግሣ ፡ ምስለ ፡ ንጉሥ ፡ ወራስ ፡ ወልደ ፡ 20
 ሥላሴ ፡ ወኃደገ ፡ ዕልገተ ፡ ለራስ ፡ አሥራት ፡ መቀሆ ፡ ወአመ ፡ ሸለጥር ፡ አስተሰነአሎ ፡
 ንጉሥ ፡ ለጉግሣ ፡ ውሂዐ ፡ ሢመተ ፡ ቤገምድር ፡ ወመጽኦ ፡ በበጉዘሁ ፡ ወሰፈረ ፡ በገ
 ደብጌ ፡ ወነበረ ፡ ሳብራ ፡ ንጉሥ ፡ በሀየ ፡ ሸአውራኃ ፡ እንዘ ፡ ይገብር ፡ ሢመተ ፡ ወስዕ
 ረተ ፡ ዘአልዐ ፡ በቀዳሚት ፡ ወስዩማንሂ ፡ አረከቡ ፡ ምንተኒ ፡ ዘእንበለ ፡ ስምዕወቀ
 ጸላ ፡ አርቅ ፡ ሠረቀ ፡ መጋቢት ፡ በዕለተ ፡ እሁድ ፡ ወአመ ፡ ሸለገ፡ ወርጎ ፡ በዕለተ ፡ 25
 576a ሰነይ ፡ ተንሥኦ ፡ እምሳብራ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወተርፈ ፡ *ራስ ፡
 ወልደ ፡ ሥላሴ ፡ ከመ ፡ ይዕግት ፡ አምባሁ ፡ ወአይአደ ፡ ራስ ፡ ወልደ ፡ ገብሬ ፡ ንጉሥ ፡
 አኃዘ ፡ ይሑር ፡ በበጉዘሁ ፡ ወጽኦ ፡ ወበጽሐ ፡ ገደብጌ ፡ ጎበ ፡ ሀሎ ፡ ደጅ ፡ አዝማች ፡
 ጉግሣ ፡ ወመሀበ ፡ ደጅ ፡ አዝማች ፡ ክንፌ ፡ ፀሐየ ፡ ልዳሃ ፡ አሲሮ ፡ ወተወክፍ ፡ ንጉ
 ሥ ፡ ወእምዝ ፡ ግዕዘ ፡ ወዐአ ፡ ጎንደር ፡ አመገኘውገለመጋቢት ፡ ወተራከበ ፡ ምስለ ፡ 30
 እኑሁ ፡ ንጉሠ ፡ ነገሥት ፡ ድሜጥሮስ ፡ ወኢኃደረ ፡ ውስተ ፡ ቤተ ፡ ንጉሥ ፡ አላ ፡ ኃ
 ደረ ፡ በአንቀጸ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሐነፃ ፡ በጽንፈ ፡ ትዕይንት ፡ ዘትሰመይ ፡ ደብረ ፡
 ምጥማቅ ፡ ወበሰኃታ ፡ ተጋብዑ ፡ ሰብአ ፡ በተማ ፡ ወአይደዕዎ ፡ ሞተ ፡ ወልዱ ፡ አቤቶ ፡
 አዲሱ ፡ ወከነ ፡ ዓበይ ፡ ኃዘን ፡ መጽኤ ፡ አቡን ፡ ወእጩጌ ፡ ወአንገፍዎ ፡ ላሀ ፡ ወአብ

እዎ፡ ውስተ፡ ቤቱ፡ ወኢኃደገ፡ ተመያይጦ፡ በምክንያተ፡ ሐኒ፡ ቤት፡ ክርስቲያን፡
 ወእንዘ፡ ሀሎ፡ በዝዮ፡ ገፍኦ፡ ጉግሣ፡ ለንጉሥ፡ ወአኅዘኖ፡ ግፍዑስ፡ ዘአእመርናሁ፡
 ኢበከዮ፡ በሞተ፡ ወልዱ፡ በዊኦ፡ ውስተ፡ ትዕይንት። ወአበዮ፡ ደግመ፡ አመ፡ ይቤሎ፡
 ንሑር፡ ውስተ፡ ጉጀም፡ ወሣልስ፡ ግፍዑ፡ ገብረ፡ ሲመተ፡ ወስዕረተ፡ ዘእንበለ፡
 5 ፈቃዱ፡ ወውእቱስ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ተፈጸመ፡ ቡቱ፡ ቃለ፡ ደዊት፡ ዘዩቤ፡
 ከመ፡ መላሂ፡ በሊህ፡ ገበርክ፡ ኅብለ። አብደርክ፡ እኪተ፡ እምሠናይት። ሠረተ፡
 ሚይዝያ፡ በዕለተ፡ ስኑይ፡ ወአመ፡ ጀለሚያዝያ፡ ሐረ፡ ራስ፡ ወልደ፡ ሥለሴ፡ ውስተ፡
 ብሔሩ፡ ትግሬ፡ ፀልመ፡ ወርኅ። ወበዝ፡ ወርኅ፡ ፈነወ፡ ደጅ፡ አዝማች፡ ዘውዲ፡
 አምኃ፡ ወአፍራስ፡ ወአንገረ፡ ሎቱ፡ አዋጅ፡ በሢመተ፡ ጉጀም፡ ወነበረ፡ እንዘ፡
 10 የሐንፃ፡ ለደብረ፡ ምጥማቅ፡ ጉግሣስ፡ ነበረ፡ እንዘ፡ ያመዘብር፡ አህጉረ፡ ደምበያ፡
 ወጋባ፡ ወኮነ፡ ፈሲካ፡ በውእቱ፡ ዘመን፡ አመ፡ ኃይለማርያም፡ ወአመ፡ ኃይለማርያም፡
 ወይዘሮ፡ አመቱ፡ ወለተዓሂ፡ አድያም፡ ሰገድ፡ ሠረቀ፡ ግንቦት፡ በዕለተ፡ ሐሙስ፡
 በዝ፡ ወርኅ፡ ተመይጦ፡ ጉግሣ፡ መንገለ፡ ቤገምድር፡ ወሰፈረ፡ በቃርደ፡ ወተ*ን 576b
 ሥኦ፡ ሊበን፡ ወልዱ፡ ለአመዲ፡ አመ፡ ጅወጀለግንቦት፡ አመዝበርመ፡ ኃይለማርያም
 15 እለ፡ አስማቲሆመ፡ ሣጋ፡ ወዙራ፡ አምባ፡ ወጎረፍ፡ ወቀቲሎ፡ ብዙኃን፡ መነኮሳት፡
 ወፈጸሞ፡ ወኃደጎ፡ ውስተ፡ ቤገምድር፡ እምኃይንት፡ ወገብኦ፡ ብሔሮ። ወረቀ፡
 ሰኔ፡ በዕለተ፡ ቀዳሚት፡ ተነግረ፡ አዋጅ፡ ዘይብል፡ ከሉ፡ ይትልወኒ፡ ዘዩግርግ፡ እትረ፡
 ምስለ፡ ንገሥ፡ ወአመ፡ ረብዑ፡ ተንሥኦ፡ ዘመቻ፡ መንገለ፡ ወገራ፡ ወአብኦ፡ ለእኅሁ፡
 አዲ፡ ድሚጥሮስ፡ ውስተ፡ ማኸል፡ ግምብ፡ ወንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ሰፈረ፡ በወ
 20 ገራ፡ ወእምህዩ፡ ግዕዝ፡ አሰፈረ፡ በጀኖደ፡ ዘትሰመይ፡ ሰበንትራ፡ ወእንዘ፡ ሀሎ፡ በ
 ዝዮ፡ አዕረፈት፡ ወይዘሮ፡ አቅሌስያ፡ ወለቱ፡ ለራስ፡ ሚካኤል፡ ወተቀብረት፡ በአኩ
 ሱም፡ አመ፡ ጅወጌበዝ፡ ወርኅ፡ አመዝበርቀ፡ ለደምበያ፡ ጉግሣ፡ ወፈንጅ፡ ከብቱ፡ ተ
 ገብረ፡ ግፍዕ፡ በልደታ፡ ዘሐነፃ፡ ንጉሥ፡ ዮሰጦስ፡ ወረዝዛ፡ ለሥዕለ፡ እግዝእትነ፡
 ማርያም፡ በከፍት፡ ወዓሊሁ፡ ለጉግሣ፡ በከመ፡ ረዝዘ፡ አይሁዳዊ፡ ቅድመ። ።
 25 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ሠረቀ፡ ሐምሌ፡ በዕለተ፡ ሰኑይ፡ ወአመ፡ ኃይለሐምሌ፡
 ተነግረ፡ አዋጅ፡ እንዘ፡ ይብል፡ ወሀብናሁ፡ ሢመተ፡ እምደንገልበር፡ እስከ፡ አምሐራ፡
 ለደድ፡ አዝማች፡ ዘውዲ፡ ወንጉሥኒ፡ ትንሥኦ፡ እምሰፈሩ፡ ሰበንታራ፡ አመልዓ፡
 ፍኖተ፡ አንገረብ፡ ወኮነ፡ ጽኑዕ፡ ክረምት፡ ወኃልቁ፡ ብዙኃን፡ ሰብእ፡ ወአልሀምት።
 ንገር፡ ዓደወ፡ ፈለገ፡ አንገረብ፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በአዱት፡ ወእምዝ፡ ተን
 30 ሥኦ፡ ወሰፈረ፡ በእግረ፡ ደብር፡ ተንሥኦ፡ ተደሊዎ፡ ለፀብዕ፡ ንጉሠ፡ ነገሥት፡ ተክ
 ለ፡ ጊዮርጊስ፡ ወእምዝ፡ ተፃብዓ፡ ወኢኮነ፡ ሎቱ፡ ኃይል፡ ወተመይጦ፡ ውስተ፡ ሰ
 ፈሩ፡ በከመ፡ ይቤ፡ ነቢይ። አድከመ፡ ቀስተ፡ ኃያላን፡ ወአቅነቶመ፡ ኃይለ፡ ለድኩ
 ማን። ወኢወሀብመ፡ ኃይለ፡ ለነገሥታት፡ አላ፡ ወሀብ፡ ለድኩማን። ። ንግባዕኬ፡
 ኅበ፡ ጥንተ፡ ነገር፡ ወ*እምዝ፡ ግዕዝ፡ ወሰፈረ፡ በጽላሎ፡ እንዘ፡ የሐውር፡ በፍኖት፡ 577a

ፀብሥሙ፡ ለሠራዊተ፡ ንጉሥ፡ ሰብእ፡ ሀገር፡ ወኮነ፡ ሎቱ፡ ፀብሶ፡ ኃይል፡ ለሰብእ፡
 ሀገር፡ ተጻወወ፡ ሊጋባ፡ ሚጫ፡ ቀኝ፡ አዝማች፡ ወልደ፡ ገለወዳዎሰ፡ ወብዙኃን፡
 ሠራዊት፡ ወንዋዩ፡ ንጉሥ፡ ኮነ፡ በይእቲ፡ ዕለት፡ ዓቢይ፡ ኃዘን፡ በትዕይንተ፡ ንጉሥ፡
 ወነበረ፡ ብዙኃን፡ መዋዕለ፡ በዛቲ፡ ሀገር፡ ወኮነ፡ ረኃብ፡ ዓቢይ፡ ወኃልቁ፡ ሠራዊተ፡
 ንጉሥ፡ ወእምዝ፡ ተንሥኦ፡ ወአመልዓ፡ መንገለ፡ ዋልደብ፡ ወሰፈረ፡ በደዌ፡ ወ 5
 እምዝ፡ ሐረ፡ በበጉዘሁ፡ ወዐኦ፡ ዋልደብ፡ ዘትሰመይ፡ ሰቋር፡ በዝ፡ ወርኅ፡ ኃልቁ፡
 ብዙኃን፡ አፍራስ፡ ወእብቅልት፡ ወእንዘ፡ ሀሎ፡ በዝዩ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ ተባብዓ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ምስለ፡ አገው፡ ወኮነ፡ ኃይል፡ ለደጅ፡
 አዝማች፡ ዘውዴ፡ አመ፡ ጅወጂለጥቅምት፡ ወጐዩ፡ ወዓልያኒሁ፡ ፈረሆሙ፡ ከኅተ፡
 አገው፡ ወእቱሰ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ወርዘው፡ በሕቴቱ፡ ወኃልቁ፡ ብዙኃን፡ 10
 እምአገዎች፡ ወእምደኅረዝ፡ ተመይጠ፡ መንገለ፡ ጐጅም፡ ወእንዘ፡ ሀሎ፡ በዘዋ
 ተጓሕለውዎ፡ ወዓልተ፡ ራስ፡ ኃይሉ፡ ለደጅ፡ አዝማች፡ ዘውዴ፡ በእንተ፡ ፍቅረ፡
 እግዚአሙ፡ ከመ፡ ይርድእዎ፡ ለወልዳ፡ ባላምባራስ፡ ፋሲል፡ ወሐረ፡ በግሥገሣ፡
 መንገለ፡ ጉብያ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ተዘርወ፡ ነሉ፡ አጽራሪሁ፡ ሐገዩ፡ በብ
 ቸና፡ እንዘ፡ የዓቅቦ፡ ለባላምባራስ፡ ፋሲል፡ ወጊኦ፡ ከመ፡ ኢያማስን፡ ሀገረ፡ 15
 ሠረቀ፡ መጋቢት፡ አዕለተ፡ ሰነይ፡ ወአመጅለመጋቢት፡ በዕለት፡ ሰነይ፡ በጊዜ፡
 ንዋም፡ ተጓሕለውዎ፡ ነፍጠኞች፡ ለደጅ፡ አዝማች፡ ዘውዴ፡ እንዘ፡ ኢዩአምር፡
 እንዘ፡ ሀሎ፡ በቤቱ፡ ወእቱኒ፡ ወርዘው፡ በይእቲ፡ ምሴት፡ አልቦ፡ ፀብሶ፡ ዘይትማ
 ሰሎ፡ ወአንገፈ፡ እምእዲሆሙ፡ ነፍጠ፡ ወከኅተ፡ ቦኦ፡ ወስተ፡ ቤቱ፡ በፍሥሐ፡
 577b ወበሐሤት፡ ። ሠረቀ፡ ሚያዝያ፡ በዕለተ፡ ረቡዕ፡ * ወአመ፡ ጅለሚያዝያ፡ አደው፡ ፈ 20
 ለገ፡ ግዮን፡ ደጅ፡ አዝማች፡ ኃይሉ፡ በስደት፡ ኅበ፡ ሐሙሁ፡ ደጅ፡ አዝማች፡ ዘውዴ፡
 ወአንበሮ፡ በሞግ፡ ወአመ፡ ጅለሚያዝያ፡ ወዕኦ፡ ባላምባራስ፡ ፋሲል፡ በቡሸት፡
 ወሰምዓ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ተለዎ፡ ወበጽሐ፡ ወሰፈሩ፡ ጀሆሙ፡ በሐዋርያ፡
 ጽዮን፡ ወአመ፡ ጅለግንቦት፡ ኮነ፡ ቀትል፡ በጊዜ፡ ፫ሰንት፡ ወኮነ፡ ኃይል፡ ለደጅ፡ አዝ
 ማች፡ ዘውዴ፡ ወኃልቁ፡ ብዙኃን፡ ሰብእ፡ ተእኅዘ፡ ባላም፡ ባራስ፡ ፋሲል፡ ምስለ፡ 25
 ወዓልያኒሁ፡ በዝ፡ ወርኅ፡ ሞቅሐ፡ ሰአዛገር፡ ሣህሉ፡ ከመ፡ ገደጅለግንቦት፡ አዕረፈ፡
 አባዘ፡ ወልደ፡ ማርያም፡ ዘሸዋ፡ መምህረ፡ ዓለም፡ መዋዒ፡ ፍትወት፡ ወተቀብረ፡ በጎ
 ንደር፡ ደብረ፡ መድኃኔ፡ ዓለም ። ። ። ። ።
 ንግባዕኩ፡ ኅበ፡ ጥንተ፡ ነገር፡ መከረ፡ ጽሚተ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡
 ወኃደገ፡ ሠራዊቶ፡ ወሐረ፡ በግሥገሣ፡ አሚሃ፡ ተወጥነት፡ መከራሁ፡ ወዓደው፡ ፈለ 30
 ገ፡ ተክዜ፡ አመ፡ ጅለኅዳር፡ በዕለተ፡ በዓሎሙ፡ ለጅእንስሳ፡ ቦኦ፡ ደብረ፡ አባይ፡
 ወእምዝ፡ ግዕዘ፡ ወዐኦ፡ አክሱም፡ ወእምዝ፡ ተንሥኦ፡ ወሐረ፡ መንገለ፡ አደዋ፡
 ወእንዘ፡ የሐውር፡ በፍኖት፡ ተወክሮ፡ ራስ፡ ወልደ፡ ሥላሴ፡ ምስለ፡ ብዙኅ፡ ሠራ
 ዊት፡ በፍሥሐ፡ ወበሐሤት፡ እስመ፡ ልማዱ፡ ተወክሮ፡ እግዚአ፡ ወአጋዕዝተ፡

አብአ፡ በክብር፡ ውስተ፡ ትእይንት፡ ወአምጽአ፡ ሎቱ፡ መብልዓ፡ ወመስቴ፡ ዘአ
 ልቦ፡ መስፈርት ። ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ሐገዩ፡ በአድዋ፡ ምስለ፡ ራስ፡
 ወልደ፡ ሥላሴ ። ኮነ፡ ፋሲካ፡ አመ፡ ፳ ወ፳ለመጋቢት፡ ተንሥኡ፡ ንጉሥ፡ እምሀዩ፡
 ወቦኦ፡ እንጣሉ ። ራስ፡ ወልደ፡ ሥላሴ፡ ገብረ፡ ክትቻ፡ ከመ፡ ይዘምት፡ ወይዕብዖ፡
 5 ለሠራዬ፡ ወሐማሴን፡ ተንሥኡ፡ እምትዕይንቱ፡ መንገለ፡ ሠራዬ፡ እንዘ፡ የድለቀ
 ልቃ፡ ለምድር ። በከመ፡ ይቤ፡ ነቢይ፡ አድለቅለቃ፡ ለምድር፡ ወሆካ፡ ወፈወስካ፡
 ቍሰላ፡ ቍስልሰ፡ ዘተብሀለት፡ ዓመ፡ ይእቲ ። ወአሜሃ፡ ቦኢ፡ ሰብአ፡ ሐማሴን፡
 ወ*ሰራዬ፡ እኒዘመ፡ በባሕተ፡ ዘአልቦ፡ ኑልቀኑ፡ እምቀድመ፡ ይዕብዖመ፡ ወአስ 578 a
 ተፋነዎመ፡ በሰላም፡ ውእቱኒ፡ ተመይጠ፡ ወቦኦ፡ ውስተ፡ ብሔሩ፡ እንዘ፡ ሀሎ፡
 10 ንጉሠ፡ ነገሥት፡ በእንጣሎ፡ እምቀድመ፡ ይባዕ፡ ራስ፡ ወልደ፡ ሥላሴ፡ ፈነወ፡ ላዕካነ፡
 ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ኅበ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ እንዘ፡ ይብል፡
 እትዓረቅ፡ እምጸእ፡ ተወከፈኒ፡ ወይቤ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ኦሆ፡ ወዓልተ፡
 ንጉሥኒ፡ ተካዩዱ፡ ከደነ፡ ጽኑዓ፡ ምስለ፡ እመ፡ ውእቱሰ፡ ሐሰወ፡ በኅደጥ፡ ዕለት፡
 ወሐላሁ ። ወአንገሥ፡ ለአቤቶ፡ ንሉ፡ ወልዱ፡ ለአፄ፡ ሕዝቀያስ፡ በእደ፡ ወዓልቱ፡
 15 ዘኢይብልዎመ፡ ዕገሌ፡ ወእገሌ፡ እፎ፡ ኮንኬ፡ መንግሥት፡ ዛውዓ፡ ወራዘት፡
 ወአግብርት፡ እፎ፡ ኮንኬ፡ መንግሥት፡ ዛውዓ፡ ቁላፋን፡ እንበለ፡ ጥንት ። ኤፎ፡ ኮን
 ኬ፡ መንግሥት፡ አምሳለ፡ ጽጌ፡ ዛውዓ፡ ሕፃናት፡ ዘይዛውዕዎ፡ ባቲ፡ በጊዜ፡ ተው
 ኔት ። አነኒ፡ አስቆቁ፡ በዘሐለይክዋ፡ ለመንግሥት፡ እስመ፡ ሀሎኩ፡ አነ፡ በዛቲ፡
 ዕለት፡ በብዝኃ፡ መከራ፡ ወመቅሠፍት ። ወእበኪ፡ ወትረ፡ ዘእንበለ፡ ጽርዓት፡
 20 በከመ፡ በከየት፡ ራሄል፡ በእንተ፡ ውሉዳ ። ወበከመ፡ ተቀንዩ፡ እስራኤል፡ ቀዳሚ፡
 በእደ፡ ፈርዖን፡ ኅሰርት ። እስመ፡ ተቀንዩ፡ ደቁቀ፡ ፳ኤል፡ ዮም፡ ለአግብርት፡ አን
 ሰ፡ እበኪ፡ አንበለ፡ ዕረፍት፡ ከመ፡ ይምሐሮመ፡ እግዚአብሔር፡ ለነገሥት፡ ዓበ
 ይት፡ በከመ፡ መሐሮመ፡ ቅድመ፡ ለነገሥታት፡ እንዘ፡ ይመይጥ፡ መንግሥቶመ፡
 በእደ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እምእደ፡ ዛጌ፡ ዘኢሀለዎ፡ ጥንት፡ ወሀብተ፡ አቡነ፡
 25 ዳዊት፡ ወሰሎ፡ ሞን፡ ወምን፡ ይልክ፡ የሀበነ፡ ወያርእየነ፡ በጸጋሁ፡ ወበኃይሉ፡ ስፍ
 ሕት፡ አሜን ። ። ። ። ። ። ። ።
 እዌጥን፡ ዜና፡ ተገፍቶቱ፡ ለንጉሠ፡ ነገሥት፡ ድሜጥሮስ፡ ቅድመ፡ አብዕዎ፡ ውስተ፡
 ቤተ፡ መንግሥት፡ እንበለ፡ ፈቃዱ ። ድኅረኒ፡ አውጽእዎ፡ አመጸአመ፡ ለተክለ፡
 ሃይማኖት፡ ንጉሠ፡ ነገሥት፡ አንገሠ፡ በለዕሌሁ፡ ወገብሩ፡ ሥልሰ፡ ጊዜ፡ ግፍዓ፡
 30 ወአ* ውዕዕዎ፡ እምቤተ፡ መንግሥት፡ እንዘ፡ አይገብር፡ እኩዩ ። አነ፡ አኃዝን፡ ወ 578 b
 እጠወቅ፡ በእንተ፡ ተገፍቶቶመ፡ ለክቡራን፡ ነገሥት፡ መኑ፡ ይሜጠ፡ ለከመ፡ ሥል
 ጣነ፡ መንግሥት፡ ከመ፡ ሜጠ፡ ቅድመ፡ መንግሥተ፡ እምነ፡ ዛጌ፡ ለቤተ፡ ደዊት፡
 በጸሎተ፡ ኢየሱስ፡ ሞዓ፡ ወበኪዳነ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ የሀበነ፡ ዮም፡ ለመ
 ንግሥት፡ ዘይመይጣ፡ አሜን ። ሠረቀ፡ ወርኃ፡ ነሐሴ፡ በዕለተ፡ ሐመስ፡ እንዘ፡

ሀሎኩ፡ በተደውዎ ፡ ወበኃን ፡ በካልዕ ፡ ብሔር ፡ ወኢነበርኩ ፡ ውስተ፡ ትዕይንተ ፡
 ንጉሥ ፡ እመ ፡ ኃጣእኩ ፡ ዘያሌብወኔ ፡ ዘተገብረ ፡ በትዕይንተ ፡ ንጉሥ ፡ ወበኩሉን ፡
 አሀጉር ፡ ኢትጎዝኑ ፡ አጋዕዝትየ ፡ ወአበውየ ፡ ወአጎውየ ፡ እስመ ፡ በአያአምዝትየ ፡
 ጸሐፍከ ፡ ከመ ፡ ኢይጥፋዕ ፡ ዝክረ ፡ ነገሥታት ፡ በእንተ ፡ ተገፍዖቶመ ፡ ለነገሥት ፡
 ለእመ ፡ እቲክዝ ፡ አንሰ ፡ እስመ ፡ ኮኑ ፡ አጋዕዝት ፡ አግብርተ ፡ ወአግብርት ፡ አጋዕ 5
 ዝተ ፡ በእቲ ፡ ኢይጎዝን ፡ አንሰ ፡ ሰማዕኩ ፡ ቅድመ ፡ እምቅደሳት ፡ መጸሕፍት ፡
 ወርቅ ፡ የኃሥር ፡ ውብርት ፡ ይከብር ፡ ወርቅኒ ፡ ዘተብህለ ፡ ነገሥታት ፡ ብርትሰ ፡ ዘተ
 ብህለ ፡ አግብርት ፡ * * * * *
 በፎጀወጀጀወ። ግመተ ፡ ግለመ ፡ በ፲፯ወ፯፻ወ፬፻መተ ፡ መሕረት ፡ ወረቀ ፡ ወርኃ
 መ ፡ ስከረም ፡ በዕለተ ፡ ሐመስ ፡ እንዘ ፡ አበቅቲ ፡ ወርኅ ፡ ጅወጌወመጥቅዕ ፡ ፬ቀጥን 10
 ተአንሂ ፡ ፪ተ ፡ ዘመነሂ ፡ ዘመነ ፡ ማርቆስ ፡ ወእንዘ ፡ ሀሎ ፡ ንጉሠ ፡ ነገሥት ፡ ኃሉ ፡ በጎን
 ደር ። ሠረቀ ፡ ጥቅምት ፡ በዕለት ፡ ቀደሚት ፡ በዝ ፡ ወክኅ ፡ ሞተ ፡ ግብፍ ፡ ሰዓት ፡ ከብ
 ቲ ፡ አዛል ፡ ብእሲ ፡ ወእንዘ ፡ ሀሎ ፡ በትዕይንተ ፡ ንጉሥ ፡ መጽአ ፡ ራስ ፡ አሥራት ፡ አም
 ሢጦ ፡ እመቃሔሁ ፡ ወሰፍረ ፡ በወገራ ፡ ምስለ ፡ እኅሁ ፡ ቀኝአዝማች ፡ ሞህዱ ፡ ወከነ ፡
 ግቢይ ፡ ፍርሃት ፡ ወተጠወቀት ፡ ጎንደር ፡ ወመከራ ፡ ጽሚተ ፡ ራስ ፡ አሥራት ፡ ሐረ 15
 መንገለ ፡ ላስታ ፡ ወቀኝ ፡ አዝማች ፡ ሞህዱ ፡ ሐረ ፡ መንገለ ፡ ደምበያ ፡ ወንጉሥ ፡ ተ
 ለዎ ፡ ምስለ ፡ ብዙኅ ፡ ሠራዊተ ፡ ኃላ ፡ ወሞኅዱኒ ፡ ጎዮ ፡ መንገለ ፡ ሜጫ ። ወግደወ
 579a ግዮንሃ ፡ ከመ ፡ ይትወክር ፡ ደጅ ፡ አዝማች ፡ ዘውዲ ፡ ወግበየ ፡ ተወኪርቶ ፡ ደጅ ፡
 አዝማች ፡ ዘውዲ ፡ በእንተ ፡ ፍቅረ ፡ ኃላ ። ንግባዕኬ ፡ ኅበ ፡ ጥንተ ፡ ነገር ፡ ንጉሥሰ ፡
 ተመይጠ ፡ ኅበ ፡ መደናሁ ፡ ሐገየ ፡ በትዕይንት ፡ * * * * * ደጅ ፡ አዝማች ፡ ዘውዲ ፡ ሐገየ 20
 በብሔሩ ፡ ጎጆም ፡ ወዳሞት ፡ እንዘ ፡ ይብል ፡ ለፌ ፡ ወለፌ ፡ ወራስ ፡ ወልደ ፡ ሥላሴ ፡
 ሐገየ ፡ በአድዎ ። ወኩሉ ፡ መኳንንት ፡ ሐገዩ ፡ በብብሔርመ ። ንጉሠ ፡ ነገሥት ፡
 ተክለ ፡ ሃይማኖት ፡ ሀሎ ፡ በስደተ ፡ በገዳመ ፡ ዋልድብ ፡ ዘይሰመይ ፡ ሰቋር ፡ ዘተአሥ
 ሩስ ፡ ነገሥት ፡ አፄ ፡ ዮናስ ፡ በምድረ ፡ ላስታ ፡ ወአፄ ፡ ሰሎሞን ፡ በትግሬ ። ወአፄ ፡
 በእደ ፡ ማርያም ፡ በምድረ ፡ ስጫን ፡ ኩሉ ፡ ውሉደ ፡ ነገሥት ፡ ተዘርወ ፡ ከመ ፡ ዐበል 25
 ዘቅድመ ፡ ገጸ ፡ ነፋስ ። አሌ ፡ ሊተወይ ፡ ሊተ ፡ ትሐውከ ፡ ከርሥየ ፡ ወተመትረ ፡ አማ
 ዑትየ ፡ በእንተ ፡ ተገፍዖትከመ ፡ አጋዕዝትየ ፡ ምንት ፡ ይበቀኅዓ ፡ ለመንግሥት ፡ ዘተ
 ኃይደት ፡ በእደ ፡ አግብርት ፡ መኑ ፡ እምጽቀ ፡ ለተክለ ፡ ሃይማኖት ፡ ከመ ፡ ይሜጥ
 ሎመ ፡ ለነገሥት ። ነገር ። ሠረቀ ፡ ታኅሣሥ ፡ በዕለተ ፡ ረቡዕ ፡ ተመይጠ ፡ ሞህዱ ፡
 መንገለ ፡ ላስታ ። ወረቀ ፡ ሰኔ ፡ በዕለተ ፡ ሰኔይ ፡ በዝ ፡ ወርኅ ፡ አመ ፡ ጅወጃለዝ ፡ ወርኅ 30
 ርዕደት ፡ ምድር ። ሠረቀ ፡ ሐምሌ ፡ በዕለተ ፡ ረቡዕ ፡ አመጅወጂበዕለተ ፡ በእሉ ፡ ለመ
 ድኃኒ ፡ ግለም ፡ ተግብግ ፡ ደጅ ፡ አዝማች ፡ ዘውዲ ፡ ምስለ ፡ እገው ፡ ተድኅሉ ፡ ኩሉ ፡
 ወግልያኒሁ ፡ ወሥዮማኒሁ ፡ ወአዝማኒሁ ፡ ወፍቀራኒሁ ፡ ኩሉ ፡ ጎዮ ፡ ወተርፈ ፡ ባሕ
 ቲቱ ፡ ደጅ ፡ አዝማች ፡ ዘውዲ ፡ ደጅ ፡ አዝማች ፡ ይኮናኤል ፡ ወሰንዲ ፡ መልአኩ ፡

የማሎጌ፡ ወልደ፡ ገብሩ፡ አሉ፡ ተርፉ፡ ምስሌሁ፡ ። ወካልግንሰ፡ ኢያሌመርነ፡ ስ
 ሞሙ፡ ወተማኅረኩ፡ ከሉ፡ ሰብእ ። ወሞቱ፡ ብዙኃን፡ ዘአልቦ፡ ኅልቀ፡ ዘሞቱሃ፡
 ከንቲባ፡ ወልደ፡ ያሬድ፡ ክንፉ፡ በቀቱ፡ ወለቱ፡ ገብሩ፡ ታውቄ፡ ወልደ፡ ይማዘኬ፡
 ተደላ፡ ጀርሶ፡ ዘተረገዙሃ፡ ደጅ፡ አዝማች፡ ሣህሉ፡ እኅሁ፡ ለራስ፡ ኃይሉ፡ ሊቀመ
 5 ኳስ፡ ጌዲዎን፡ ዘቤገምድር፡ ወለካል፡ *አንሰ፡ ኢያሌመርነ፡ ስሞሙ፡ ። ወእምድኅረ 579b
 ዝ፡ መጽአ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ በድቡት፡ ወቦአ፡ ማዕከለ፡ አገው፡ እንዘ፡ ሀሎ፡
 ዪዊዎ፡ ከሉ፡ ሠራዊት፡ ወአመ፡ ርእይዎ፡ ለደጅ፡ አዝማች፡ ዘውዴ፡ አገዎች፡
 ተበሀሉ፡ ዘውዴ፡ ይንቱን፡ ክሥቲ፡ ይንቱን፡ ጎዮ፡ እምቅድመ፡ ገጹ፡ ይንቱን፡
 ብሂል፡ በነገረ፡ አገው፡ መጽአ፡ ብሂል ። ወአኅደገ፡ ከሉ፡ ዘተማኅረክ፡ ዝንቱሰ፡
 10 መስፍን፡ ይመስሎ፡ ለእግዚእነ፡ ኢየሱስ፡ ዘሚጠ፡ ዪሞሁ፡ ለዱያብሎስ፡ ከማሁ፡
 ሚጠ፡ ዪሞሁ፡ እምአገው፡ በከመ፡ ይቤ፡ ነቢይ ። ወሚጥክ፡ ዪሞሁ፡ ለያዕቆብ፡ ወኃ
 ደገ፡ ከሉ፡ መዓተክ፡ ወሚጥክ፡ መቅሠፍተ፡ መዓተክ፡ ወእምድኅረዝ፡ ኃደረ፡ በሰ
 ፈሩ፡ እንዘ፡ ኢይፈርህ፡ ምንተኒ፡ ለዝንቱ፡ መስፍን ። እስመ፡ አልቦ፡ ዘይትማሰሎ፡
 እንበለ፡ አበሁ፡ ደጅ፡ አዝማች፡ ቱሉ፡ ቀዳሚ፡ ዘተብሀለ፡ በዘመነ፡ ንጉሥነ፡ አድ
 15 ያም፡ ሰገደ፡ ይሉ፡ አይሉ፡ የታል፡ ቱሉ፡ ዘሞተ፡ ቀቢር፡ ወዘተረገዘ፡ ፀዊር፡ ግዕዘ፡
 መንገለ፡ ግሽ፡ ርእስ፡ ግዮን ። ሠረቀ፡ ነሐሴ፡ በዕለተ፡ ዓርብ፡ በዝወርኅ፡ ተግብዓ፡
 ደጅ፡ አዝማች፡ ጉግሣ፡ ምስለ፡ ላስቶች፡ ወኮነ፡ ሎቱ፡ ኃይል፡ ለደጅ፡ አዝማች፡
 ጉግሣ፡ ወኢያምሰጠ፡ መኑሂ፡ ዘእንበለ፡ ወንድ፡ በወሰን፡ ኃይሉ፡ ወአሥራት ።
 ወሞተ፡ ደጅ፡ አዝማች፡ ደረሶ፡ ወልደ፡ ለሸለቃ፡ ጨካሻ፡ ዘላስታ፡ ወካዓነሂ፡ ኢይ
 20 እመርነ፡ ስሞሙ፡ ሠረቀ፡ መስከረም፡ በዕለተ፡ ዓርብ፡ እንዘ፡ አበቅቲ፡ ወርኅ፡ ፯ወ
 መጥቅዕ፡ ፳ወ፬ ። ነገር፡ ሠረቀ፡ ጥቅምት፡ በዕለተ፡ እሑድ፡ በዝ፡ ወርኅ፡ አውገ
 ዘመ፡ ለከሉሙ፡ ክርስቲያን፡ ከመ፡ ኢይቀረቡ፡ ቀርባነ፡ ወኢጸልዩ፡ በቤተ፡ ክርስ
 ቲያን፡ አባ፡ ዮሳብ፡ ጳጳስ፡ ዘኢትዮጵያ፡ ምክንያተ፡ ግዙቲኒ፡ እንዘ፡ ይብል፡ ተቀነዩ፡
 ለነገሥት፡ ፍትሑ፡ ፍትሑ፡ ለስቤር፡ ወለእንላ፡ ማውታ፡ ወቦኡ፡ ውስተ፡ ከርጓኔ፡
 25 ንጉሥ፡ በሕቱ፡ ኢተገብረ፡ ምንተኒ፡ በዝ፡ ግብር፡ ነበረ፡ ፪አውሬኃ ። ወአቦዩ፡ በ
 *ዊእ፡ ጎንደር፡ ወገቢረ፡ ሠናይ፡ ነጹሮ፡ ከመ፡ ኢተገብረ፡ ምንተኒ፡ ፈትሐ፡ ግዝቶ ። 580a
 ወእምድኅረዝ፡ ሞተ፡ አዪ፡ ድሜጥርስ፡ በትዕይንት፡ ወተቀብረ፡ በበዓታ፡ ወንጉሠ፡
 ነገሥት፡ ጓሱ፡ ሐረ፡ መንገለ፡ ወገራ፡ ምስለ፡ ጋሎች፡ ከመ፡ ይዕብዖ፡ ለራስ፡ ገብሬ ።
 ወኢኮነ፡ ሎቱ፡ ተመይጠ፡ በንስቲት፡ ዕለት፡ ወቦአ፡ ጎንደር፡ ወእንዘ፡ ይበውአ፡ ረ
 30 ከቦ፡ ለአቡሁ፡ አዪ፡ ሕዝቅያስ፡ እንዘ፡ ይመጽእ፡ እምዘጌ፡ መንገለ፡ ጎንደር፡ ተቀ
 በሎ፡ ወአብአ፡ ውስተ፡ ቤተ፡ እጨጌ፡ ወቦአ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ጎንደር፡
 ቀተሎ፡ ለኳራ፡ መርዳ፡ መቲሮ፡ እደዊሁ፡ ወእገሪሁ፡ ምስለ፡ እኅሁ፡ በግፍዕ፡ ወ
 ኮነ፡ ሎቱ፡ ለደጅ፡ አዝማች፡ ዘውዴ፡ ዛኅን፡ በጎጆም፡ ወዳሞት፡ ወሚጫ፡ ወአገው፡
 ተመውኡ፡ ጸላዕያኒህ ። ሠረቀ፡ ሰኔ፡ በሠሉስ፡ በዝ፡ ወርኅ፡ ሞተት፡ ወይዘሮ፡

ገለቡ፡ ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ንጉሥኒ፡ ኢወጽኦ፡ እመዲናሁ፡ ሠረቀ፡ ሐ
 ምሌ፡ በዕለተ፡ ሐሙስ፡ በዝ፡ ወርኅ፡ ሞተ፡ ራስ፡ አሊ፡ ጋዝ፡ በየጁ፡ ። ሠረቀ፡ ነሐሴ፡
 በዕለተ፡ ቀዳሚት፡ አመ፡ ጅሁ፡ በዝ፡ ወርኅ፡ ወርኅ፡ ደመ፡ ኮነ፡ በጅጃወጃጃወጃ፡
 ዓመተ፡ ዓለም፡ ሠረቀ፡ መስከረም፡ በዕለተ፡ እሑድ፡ እንዘ፡ አበቅቲ፡ ወርኅ፡ ፤ ደወጃወ
 መጥቅዕ፡ ፤ ደወጃወመኑሂ፡ ዘመነ፡ ዮሐንስ፡ በዛቲ፡ ዕለት፡ አዐረፈ፡ አቡነ፡ ዮሳብ፡ ወተ
 ቀብረ፡ በቅዱስ፡ ገብርኤል፡ ። ወአመ፡ ጅብዝ፡ ወርኅ፡ ወረደ፡ ብርሃን፡ ጊዜ፡ መንፈቀ፡
 ሌሊት፡ ላዕለ፡ መቃብሩ፡ አነሂ፡ ሀሎኩ፡ በትዕይንት፡ አላ፡ ዜነውኒ፡ ዘነበሩ፡ በት
 ዕይንት፡ ነጹሮሙ፡ ወሰሚረሙ፡ ። ወኮነ፡ ኃዘን፡ በብብሔሩ፡ ቀደሚ፡ ጠፍኦ፡ ብነ፡
 ንጉሥ፡ ወይእዜ፡ ጠፍዓ፡ ብነ፡ ጳጳስ፡ መኑ፡ የዓቅባነ፡ በሥጋ፡ ወነፍስ፡ ብሂሎ፡ በ
 ክየ፡ ኰሉ፡ ዓለም፡ ። ሠረቀ፡ ኅዳር፡ በዕለተ፡ ሐሙስ፡ አመ፡ ፤ ደወጃወበዕለተ፡ በዓሉ፡ 10
 ለቅዱስ፡ ሚካኤል፡ ተገፍትዓ፡ አመዲ፡ ዘይብልዎ፡ ከላሲ፡ በእደ፡ ወሎ፡ ዘአመዝ
 580 b በረ፡ አብያተ፡ ክርስቲያናት፡ ወዘተሣለቀ፡ በውሉደ፡ ክርስቲያን፡ ተበቀ*ሎ፡ ሎቱ፡
 ሊቀ፡ መላእክት፡ ወአኅሠሮ፡ በኢየሩሳሌም፡ ዕልገት፡ ወበከመ፡ ተበቀሎ፡ ለበድ
 ላይ፡ በእደ፡ ዘርዓ፡ የዕቆብ፡ ዓቢዮ፡ መንግሥት፡ ። ። ንግባዕኬ፡ ኅበ፡ ቀዳሚ፡ ነገ
 ርነ፡ ወእምድኅረ፡ ሞተ፡ ጳጳስነ፡ አባ፡ ዮሳብ፡ ቦኢ፡ ውስተ፡ ቤቱ፡ በጅዕለት፡ ወዓልያ 15
 ኒሁ፡ ለጉግሳ፡ ወኃዮዱ፡ ንዋየ፡ ጳጳሳት፡ እምአፄ፡ ፋሲል፡ እስከ፡ ይእዜ፡ ዘነበረ፡
 ሞቅሕዎ፡ ለዱግ፡ ክንፌ፡ በጽኑዕ፡ ኃብል፡ ዝሰ፡ ልማደ፡ አቡዊሁ፡ ውእቱ፡ የሐይዱ፡
 አብያተ፡ ክርስቲያናት፡ ቅድመ፡ ወድኅረ፡ ገብረ፡ ዘኢገብርዎ፡ ሰብአ፡ ኢትዮጵያ፡ ።
 መኳንንት፡ ወነገሥታት፡ ኢይንበር፡ በሀገርየ፡ ይብል፡ ጅልደት፡ ወኃብረ፡ ምስ
 ሌሁ፡ አባ፡ ወልደ፡ ዮና፡ መምህር፡ ዘደብረ፡ ሊባኖስ፡ ትድመኒ፡ አውዕዕዎ፡ ዋል 20
 ድቦች፡ በእንተ፡ ግዕዙ፡ እኪት፡ ወተሰደ፡ ውስተ፡ አምሐራ፡ ዘትሰመይ፡ ተድባብ፡
 ማርያም፡ ወአምጽአዎ፡ ሰብአ፡ ጉንደር፡ ከመ፡ ይኅሥሁ፡ ሐኬተ፡ ወአንገሥዎ፡
 እንበለ፡ ፈቃደ፡ ንጉሥ፡ ወመኳንንት፡ ትድመኒ፡ አውገዘ፡ አባ፡ ዮሳብ፡ ከመ፡ ኢይ
 በል፡ ፎልደት፡ ። እምድኅረ፡ ሞተ፡ አባ፡ ዮሳብ፡ በንስቲት፡ ዕለት፡ አውገዘ፡ እጨጌ፡
 ወልደ፡ ዮና፡ እንዘ፡ ይብል፡ በዘይቀንዮ፡ ደጅ፡ አዝማት፡ ጉግሣ፡ ዘይብል፡ ጅልደት፡ 25
 ኢይንበር፡ ። አላ፡ ይንበር፡ ዘይብል፡ ፎልደት፡ በሀገረ፡ ጉግሣ፡ በእንተዝ፡ ተሰዱ፡
 ሰብአ፡ ድብረ፡ ሊባኖስ፡ እምትግሬ፡ ወእምጐጃም፡ በእንተ፡ ሃይማኖት፡ በከመ፡
 ተሰዱ፡ እጨጌ፡ ፈልጶሰ፡ እምሸዋ፡ እስከ፡ አንቆ፡ ወግሸና፡ ። ነገር፡ ቀንዓ፡ ቅንዓተ፡
 መንፈሳዊተ፡ በእንተ፡ ንዋየ፡ ጳጳስ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ለአከ፡ እንዘ፡ ይብል፡
 ኅበ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ኃቢሮ፡ ምስለ፡ ራስ፡ ወልደ፡ ሥላሴ፡ ሚጥ፡ ለነ፡ ንዋየ፡ 30
 ጳጳስ፡ ዘሐዩድከ፡ እምቤቱ፡ ከመ፡ ናምጽአ፡ ቦቱ፡ ጳጳስ፡ ፈርሃ፡ ጉግሣ፡ በእንተ፡
 ተሰናዕዎቶሙ፡ ለጅመኳንንት፡ ይቤ፡ አሆ፡ እስከ፡ ዓባይ፡ ተራከበ፡ በዓባይ፡ በፍኖተ፡
 ድልድይ፡ ዘይትበሀል፡ ገንጅ፡ ምስለ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ወአምጽአ፡ ወርቀ፡
 581 a ዘተኃይደ፡ *እምቤተ፡ አቡን፡ ወካልዓንሰ፡ ንዋያተ፡ ጳጳስት፡ ዘተሐይዱ፡ ምስለ፡

ወርቅ፡ ወኢያምጽኦ፡ ደጅ፡ አዝማች፡ ዘውዲሰ፡ አምጽኦ፡ የወርቀ፡ በእንተ፡ ፍቅ
 ረ፡ ጳጳስ፡ ወሀቦ፡ ለእባ፡ ሮብአም፡ ዘኃረይዎ፡ መነኮሳት፡ ዘቤተ፡ ኤምስጣቲዎስ፡
 ከመ፡ ይሐር፡ ምድረ፡ ግብጽ፡ ለአምጽኦተ፡ ጳጳስ፡ ወእምድኅረዝ፡ ተሰነዓሉ፡
 ሐረ፡ ውስተ፡ ሀገረ፡ ሢመቱ፡ በጌምድር፡ ጉግሣ፡ አመልዓ፡ ደጅ፡ አዝማች፡ ዘውዴ፡
 5 መንገለ፡ ሜጫ፡ ለተባብዖተ፡ አገው፡ በዝ፡ ወርሀ፡ ኮነ፡ ፋሲካ፡ አመ፡ ፳ ወፀለሚያ
 ዝያ፡ ወእምድኅረዝ፡ ተባብዖ፡ ምስለ፡ አገዎች፡ ወኢያትረፈ፡ ምንተኒ፡ ዘእንበለ፡
 ኅዳጣን፡ በዓለ፡ ፈረስ፡ ይቤ፡ ፩ደራሲ፡ ከሩቅ፡ ሀገር፡ ምድር፡ ከአካኮ፡ ገሥግሦ፡
 እንደ፡ ፋሲል፡ ፈጀው፡ ካፋ፡ ደርሶ፡ ተብሀለ፡ በእንተ፡ ደጅ፡ አዝማች፡ ዘው
 ዴ፡ ነገር፡ ወንጉሠ፡ ነገሥት፡ ዕንላ፡ ጽዮን፡ ሀገዩ፡ በጎንደር፡ እንዘ፡ ኢይገብር፡ ም
 10 ንተኒ፡ ሀለወት፡ ሥልጣነ፡ ንጉሥ፡ በእደ፡ ጋላ፡ ወንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮር
 ጊሰ፡ ሀለወ፡ በስደት፡ በምድረ፡ ዋልድባ፡ ዘትሰመይ፡ ዋሻ፡ ወኃልቁ፡ ወዓልያ
 ኒሁ፡ ወፍቁራኒሁ፡ ዕቅብቱ፡ ወለት፡ ራስ፡ ገብሬ፡ ሞተት፡ ሀሎ፡ በሐዘን፡ እስከ፡
 ይእኬ፡ ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ተሰደ፡ ደጅ፡ አዝማች፡ ሣህሉ፡ እምሀገሩ፡
 መንገለ፡ ትግሬ፡ ተወክፎ፡ ራስ፡ ወልደ፡ ሥላሴ፡ በሠናይ፡ ተወክፎ፡ እሰመ፡
 15 ልማዱ፡ ተወካፊ፡ ነግድ፡ ውእቱ፡ ወከረሙ፡ መኳንንት፡ በበብሔርሙ፡ በሰላም፡
 ሐሩ፡ ምድረ፡ ግብጽ፡ ዘተኃርዩ፡ እምቤተ፡ ተክለ፡ ሃይማኖት፡ ወእምቤተ፡ ኢዎ
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 ከረም፡ በዕለተ፡ ሰነይ፡ በዘመነ፡ ማቲዎስ፡ ኮነ፡ ፀብ፡ በብሔሩ፡ ራስ፡ ወልደ፡
 20 ሥላሴ፡ ዘመተ፡ መንገለ፡ ሰራዊ፡ ፀብዎ፡ ወቀተሎ፡ ለወልደ፡ ሥላሴ፡ ዘይተበሐል፡
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 25 ዕይንት፡ ባሕቱ፡ ዜነወኔ፡ ዘነበሩ፡ ወሀሎ፡ ፩፡ ሸፍታ፡ ዘይብልዎ፡ የማርያም፡ ባርያ፡
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 30 አጨጌ፡ እፎ፡ ኮንኪ፡ መንግሥት፡ ዛውዓ፡ ጋላ፡ ወሸፍታ፡ እፎ፡ ኮንኪ፡ መንግ
 ሥት፡ ዛውዓ፡ ንዑሳን፡ አግብርት፡ በእንተ፡ ምንት፡ ተሐይደት፡ መንግሥት፡ ኅበ፡
 ካልዓት፡ ንዑሳን፡ ዘኢይብልዎ፡ እገሌ፡ ወእገሌ፡ ንሕነሰ፡ ኢያእመርነ፡ ምክ
 ንያተ፡ ተሐይዶታ፡ ቅድመሰ፡ ትሐይደት፡ እምእደ፡ ናኦድ፡ ኅበ፡ ዛጌ፡ ሰማዕነ፡ በም
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ሉስ፡ ዘመኑሂ፡ ዘመነ፡ ማርቆስ፡ ያብጽሐነ፡ እስከ፡ ለዘመን፡ ሐዲስ ። ንዌጥን፡ በረ
ድኤተ፡ እግዚአብሔር፡ ጽሑፍ፡ ዘናሁ፡ ለንጉሥነ፡ ዕንለ፡ ጽዮን፡ ነበረ፡ በትእይ
ንት፡ ምንተኒ፡ እንዝ፡ ኢይገብር፡ ኢሠናየ፡ ወኢእኩየ፡ ኢሢመተ፡ ወኢስዕረተ፡
582 b እስመ፡ ከነት፡ ሥ*ልጣነ፡ ንጉሥ፡ በእደ፡ ጋላ፡ ዘይትበሀል፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ።
ንግባዕኬ፡ ኅብ፡ ጥንተ፡ ነገር፡ እንዝ፡ ሀሎ፡ በቡሬ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ አጥፍዖ፡ 30
ዓይኖ፡ ለፊታውራሪ፡ ገብረ፡ ኪዳን፡ ወእኑሁ፡ ዘሮ፡ በምክረ፡ ጃዊ፡ ወየማሎግ ።
ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በጣሊያ፡ ወእምጣሊያ፡ ግዕዝ፡ ወሰፈረ፡ በካብ፡ ሚካ
ኤል፡ ከነ፡ ውሎ፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በይባባ፡ ከነ፡ መባጃ፡ ተወጥነ፡ መከራሁ፡
ለደጅ፡ አዝማች፡ ዘውዴ፡ ሐገየ፡ በይባባ፡ ወእንዝ፡ ሀሎ፡ በዝየ፡ ተካየደ፡ ምስለ፡

ሠራዊቱ፡ በመሐላ፡ ወበግዝት ። ወእምድኅረዝ፡ ፈነዎሙ፡ መንገሉ፡ ድልድይ፡
 ለደጅ፡ አዝማች፡ ኃይሉ፡ ምስለ፡ አዛዢ፡ ስንዲ፡ ወባሻ፡ ፈቀዱ፡ ወፈታውራሪ፡
 ቸሩ፡ ወጋላ፡ ወደጁ፡ ወሰፈሩ፡ በጽንፈ፡ ድልድይ ። ወመጽአ፡ ደጅ፡ አዝማች፡
 ዘውዲ፡ እምሰፈሩ፡ ይባባ፡ ወዓደው፡ ፈለገ፡ ዓባይ፡ ፀብዓ፡ ለበጌምድር፡ ወማኅረከ፡
 5 ሰብአ፡ ወአላህምተ፡ በአፈረዋናት፡ ወበወይራ፡ ወተመይጠ፡ ውስተ፡ ሰፈሩ ።
 ወእንዘ፡ ሀሎ፡ በዝዩ፡ አኃዘ፡ ለወልደ፡ ፋሲል፡ ሸፍታ፡ ዘቁለላ፡ አንዖኛ፡ ሀብቱ፡ ወ
 ሀቦ፡ ለደጅ፡ አዝማች፡ ዘውዲ፡ ፈነዎ፡ ውስተ፡ ሙቃሔህ፡ ወመጽአ፡ ወሬ፡ እም
 በጌምድር፡ እንዘ፡ ይብል፡ ተንሥኦ፡ ደጅ፡ አዝማት፡ ጉግሣ፡ እምሰፈሩ፡ ልቦ፡ ደጅ፡
 አዝማች፡ ዘውዲ፡ ተንሥኦ፡ እምሐደ፡ ቦቱ፡ ይባባ፡ ሐለፈ፡ መንገሉ፡ ወዳግ፡ በጽ
 10 ንፈ፡ አንዳሳ ። ወሰፈረ፡ በሀዩ ። ወመጽአ፡ ደጅ፡ አዝማች፡ ጉግሳ፡ በበሰፈሩ፡ ወሰ
 ፈረ፡ በርቢት፡ ወተዓዩኑ፡ ጀሆሙ ። ወእምድኅረዝ፡ መጽኡ፡ መነኮሳት፡ ዘገዳመ፡
 ቈራጣ፡ ለአስተሣልሞ፡ ጀመኳንንት፡ ተካዩዱ፡ በጽኑ፡ መሐላ፡ እንዘ፡ ሀለው፡ በዝ
 ንቱ፡ መጽኡ፡ ወዓልቱ፡ ለራስ፡ ወልደ፡ ሥላሴ፡ ለአስተሣልሞ፡ አነ፡ ሀለውኩ፡ በብ
 ሔርዩ፡ አንትሙኒ፡ ንበሩ፡ በበብሔርክሙ፡ በፍቅር፡ ወበሰላም፡ ይቤሉ፡ መኳንንት፡
 15 አሆ ። በዝ፡ ወርኅ፡ መጽኡ፡ ሰብአ፡ ዓይን፡ *እምአገዎች፡ እንዘ፡ ይብሉ፡ ተጓሕለ 583 a
 ወከ፡ አዛዢ፡ ኤልያስ፡ ሥዩመ፡ አገው ። ለዝንቱ፡ ነገር፡ ሶባ፡ ሰምዖ፡ መከረ፡ ጽ
 ሚተ፡ እምፍቁራኒሁ፡ ወተንሥኦ፡ እምሰፈሩ፡ ወበጽሑ፡ ስንኳ፡ ጊዮርጊስ፡ ወሰፈረ፡
 በዝንቱ፡ ወአስተፋነዎሙ፡ ውስተ፡ ምድረ፡ ጎጃም፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ወ
 ለደጅ፡ አዝማች፡ ኢኮንያን፡ መንገሉ፡ ይባባ፡ አስተሰነአሎሙ፡ ደጅ፡ አዝማች፡
 20 ኃይሉ፡ ቦአ፡ ደብረ፡ ጾት ። ወእምስንኳ፡ ጊዮርጊስ፡ ግዕዝ፡ ወሰፈረ፡ በቀጭንበር፡
 ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በጉታ ። ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በሰከላ ። ወኮነ፡ ፋ
 ሲካ፡ ወሰንበተ፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በሰከላ ። ወእምዝ፡ ግዕዝ፡ ወቦአ፡ ውስተ፡
 ቤቱ፡ ለአዛዢ፡ ኢልያስ፡ ዘትሰመይ፡ ፋፋ፡ ተረክበ፡ ውስተ፡ ቤቱ፡ ብዙኅ፡ አክል፡
 ወሚስ፡ ወምዝር፡ ዘአልቦ፡ ጉልቀ ። ወሰፈረ፡ በዲዲሁ፡ ሆካ፡ ለአገው፡ በምልዓ፡
 25 እንዘ፡ ይብል፡ ለፌ፡ ወለፌ፡ ወማኅረከ፡ ብዙኃ፡ አላህምተ፡ ወሰብአ ። ወእምድ
 ኅረዝ፡ ግዕዝ፡ ወሐረ፡ መንገሉ፡ ጎጃም፡ ቦአ፡ ዘዋ፡ በምክረ፡ ጎጃሞች፡ ወተጓሕለ
 ውዎ፡ በንስቲት፡ ዕለት፡ ዘእንበለ፡ በላምባራስ፡ ወልደ፡ ጌር፡ በዝ፡ ወርኅ፡ ሞተ፡
 ራስ፡ አሥራት፡ በቈራ፡ በሕማመ፡ ከብድ፡ ወኮነ፡ ዓቢይ፡ ላህ፡ በቤተ፡ ደጅ፡ አዝ
 ማች፡ ኃይሉ ። ንግባዕኬ ፡ ኅባ፡ ጥንተ፡ ነገርነ፡ ወእምዝ፡ ተንሥኦ፡ እምዘዋ፡ ወተ
 30 ነስተት፡ ቤተ፡ ደጅ፡ አዝማች፡ ዘውዲ ፡ ቦ፡ ዘዩሐውሩ፡ እኒዘሙ፡ እሙራነ፡ ወቦ፡
 ዘዩሐውሩ፡ እኒዘሙ፡ ነፍጠ፡ ወቦ፡ ዘዩሐውሩ፡ እኒዘሙ፡ አላህምተ፡ ወቦ፡ ዘዩሐ
 ውሩ፡ እኒዘሙ፡ ልብደ ። ወኮነ፡ ዓቢይ፡ ኃዘን፡ አመልዓ፡ ፍኖቶ፡ ውስተ፡ ብሔሩ፡
 ወሐረ፡ በበጉዞሁ፡ ወቦአ፡ ውስተ፡ ጻሞት፡ ዘይሰመይ፡ ደምበጫ፡ ዘተገብረ፡ በዝንቱ፡
 ዘመን፡ እስፍንተ፡ ንትናገር፡ ወመጽአ፡ ደጅ፡ አዝማች፡ ዘውዲ፡ ወተፀወነ፡ በዛቲ፡

583b ደብር፡ ፀወነ ፡ ኮነት ፡ በቃለ ፡ አቡነ ፡ ዮሳብ ፡ ኮነት ፡ ከመኢይግሥሥዋ ፡ ሸፍቶ*ች ፡
 ወመጽአ ፡ አቤቶ ፡ ንሉ ፡ ወልዱ ፡ ለራስ ፡ መርዕድ ፡ ምስለ ፡ ሠራዊቱ ፡ ብዙኃን ፡
 ዘምድረ ፡ ገጃም ፡ ኩላሊትኒ ፡ ሀሎ ፡ ምስሌሁ ፡ ኩላሊትኒ ፡ ዘተብሀለ ፡ ውእቱ ፡
 ነገር ፡ ሰፈረ ፡ አቤቶ ፡ ንሉ ፡ በጽገፈ ፡ ደብር ፡ ወለአከ ፡ እንዘ ፡ ይብል ፡ ፈኑ ፡ ሊተ ፡
 ብእሲተከሃ ፡ ወይዘሮ ፡ ድንቅነሽ ፡ ወለቱ ፡ ለራስ ፡ ኃይሉ ፡ ለአከ ፡ እንዘ ፡ ይብል ፡ ደጅ ፡ 5
 አዝማች ፡ ዘውዴ ፡ ቅድመ ፡ አውዳእክዋ ፡ ነሢተክሙ ፡ ቅጽርዩ ፡ ዘአንበርክዋ ፡ ው
 ስተ ፡ ገዳም ፡ ድኅረኒ ፡ ትብሱኒ ፡ አምጽአ ፡ ለብእሲትከ ፡ ከመዝ ፡ ብሂሎ ፡ አንብዑ ፡
 እዕይንቲሁ ፡ ከመ ፡ ማየ ፡ ክረምት ፡ በእንተ ፡ አንብዑ ፡ ተዘርኡ ፡ ጸላዕያኒሁ ፡
 ኩሉ ፡ ግባዕኬ ፡ ኅበ ፡ ጥንተ ፡ ነገርነ ፡ ወሀቦ ፡ እግዚአብሔር ፡ ርድኤተ ፡ እምጸላ
 ዕያኒሁ ፡ ነጺሮ ፡ ሐዘኖ ፡ ዘመጽኡ ፡ ከመ ፡ ይዕብዕዎ ፡ አዛዢ ፡ ኤልያስ ፡ ኮኖ ፡ ረዳኤ ፡ 10
 ከመዝ ፡ ይብል ፡ ሀቡ ፡ ብእሲተ ፡ እግዚእነ ፡ ደጅ ፡ አዝማች ፡ ዘውዴ ፡ ዘአውዳእክዋ ፡
 እምቤቱ ፡ እንበለ ፡ ፈቃዱ ፡ ዘአንበራ ፡ ውስተ ፡ ገዳም ፡ ወኮነ ፡ ምክር ፡ በቤተ ፡ ገጃ
 ሞች ፡ ወይቤሉ ፡ ኢንግባዕ ፡ ምስለ ፡ ደጅ ፡ አዝማች ፡ ኤልያስ ፡ ቅድመ ፡ ሤምናሁ ፡
 ንግባዕኑ ፡ ድኅረ ፡ ከመዝ ፡ መከሩ ፡ ይቤልዎ ፡ አሆ ፡ ወእምድኅረዘ ፡ ተመይመት ፡
 ወሐረት ፡ ብሔረ ፡ አቡሃ ፡ ገጃም ፡ ወይዘሮ ፡ ድንቅነሽ ፡ ሐሩ ፡ ኩሉ ፡ በብብሔሮሙ ፡ 15
 ወእምድኅረዘ ፡ ወጽአ ፡ በድቡት ፡ እምደምበጫ ፡ ደጅ ፡ አዝማች ፡ ዘውዴ ፡ ከመ ፡
 ይዕብዎ ፡ ለደጅ ፡ አዝማች ፡ ኤልያስ ፡ ኢረከቦ ፡ ተመይጠ ፡ ወሰፈረ ፡ በየማሉግ ፡
 ወእምዝቅድመ ፡ ፀብዎ ፡ ለደጅ ፡ አዝማች ፡ ኅሹ ፡ ድኅረኒ ፡ ፀብዎ ፡ ለደጅ ፡ አዝማች ፡
 ኢልያስ ፡ ወኮነ ፡ ሎቱ ፡ ኃይል ፡ በጀዕለት ፡ ለደጅ ፡ አዝማች ፡ ዘውዴ ፡ ንግባዕኬ ፡
 አመልዳ ፡ ፍኖቶ ፡ መንገለ ፡ ገጃም ፡ ደጅ ፡ አዝማች ፡ ዘውዴ ፡ ከመ ፡ ይዕብዎሙ ፡ ለሰ
 ብአ ፡ ገጃም ፡ ወትራከቡ ፡ በደምበል ፡ ወኮነ ፡ ኃይል ፡ ለደጅ ፡ አዝማች ፡ ዘውዴ ፡
 584a ተመይጠ ፡ በፍሥሐ ፡ ወሰፈረ ፡ በለም፡ጩን ፡ ወእንዘ ፡ ሀሎ ፡ በዝዩ ፡ መጽኡ ፡ ሐዋ
 ርያሁ ፡ ለወደጂ ፡ ሰበሮ ፡ እንዘ ፡ ይብሉ ፡ አኃዝናሁ ፡ ለናታን ፡ ወልደ ፡ አምላክ ፡ ፈኑ ፡
 ሊተ ፡ ዘእሁቡ ፡ ለወልደ ፡ እምላክ ፡ ቦሩ ፡ ፈነዎሙ ፡ ከመ ፡ ይትቀበሉ ፡ ለብላቲንጌታ ፡
 በፍቱ ፡ ወአቤቶ ፡ አዘነች ፡ በግሥገሣ ፡ ተቀበልዎ ፡ ወሞቅሕዎ ፡ ነገር ፡ ተንሥኡ ፡ 25
 እምለም፡ጩን ፡ ወሰፈረ ፡ በወፊት ፡ ወእንዘ ፡ ሀሎ ፡ በዝዩ ፡ መጽኡ ፡ ሰብአ ፡ ዓይን ፡
 እንዘ ፡ ይብሉ ፡ አደወ ፡ ፈለገ ፡ ዓባይ ፡ ወሰፈረ ፡ በኮሶ ፡ በር ፡ ደጅ ፡ አዝማች ፡ ጉግሣ ፡
 እንዘ ፡ ይመርሆ ፡ አዛዢ ፡ ሣህሉ ፡ ወእምወፊት ፡ ተንሥኡ ፡ ደጅ ፡ አዝማች ፡ ዘውዴ ፡
 ወሰፈረ ፡ በሰዴ ፡ ወእምሰዴ ፡ ግዕዝ ፡ ወዓደወ ፡ አባያሃ ፡ ወኃለፈ ፡ መንገለ ፡ ሜጫ ፡
 ወእምዝ ፡ ሐገዩ ፡ እንዘ ፡ ይብል ፡ ለፌ ፡ ወለፌ ፡ ዓገታ ፡ ደጅ ፡ አዝማች ፡ ጉግሣ ፡ ለም
 ድረ ፡ ጋፋት ፡ ወአጠወቃ ፡ ወኃልቁ ፡ ኩሎሙ ፡ ሰብአ ፡ ጋፋት ፡ ወእንዘ ፡ ሀሎ ፡ በ
 ዝዩ ፡ ለዓከት ፡ እሙ ፡ እመቤት ፡ ከፈይ ፡ መለካ ፡ ለሀገርክ ፡ ዘይብልዎ ፡ እንድሪስ ፡
 አደም ፡ ዘሀሎ ፡ ደጅ ፡ አዝማች ፡ ዘውዴ ፡ በምድረ ፡ ሜጫ ፡ ተንሥኡ ፡ በግሥገሣ ፡
 ደጅ ፡ አዝማች ፡ ጉግሣ ፡ መንገለ ፡ ቤገምድር ፡ ከመ ፡ ይጽብዎ ፡ ለእንድሪስ ፡ አደም ፡

ዘተንሥኦ፡ ሽፍታ፡ በቤገም ድር። ወእንዘ፡ ይተልዎ፡ ደጅ፡ አዝማች፡ ዘውዴ፡
 ለደጅ፡ አዝማች፡ ጉግሣ፡ ረከቦ፡ ለኃይሉ፡ ክንፉ፡ በጽንፈ፡ ዓባይ፡ ወገብረ፡ ኃይለ፡
 ተእኅዙ፡ አዝማኢሁ፡ ወወዓልያኒሁ፡ ተመይጠ፡ መንገለ፡ ኤደውሬ፡ ወሰፈረ፡ ወሞ
 ቅሐ፡ ለኃይሉ፡ ወልደ፡ ፋፋኤል። ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በዋብር፡ ወእምዋ
 5 ብር፡ ግዕዝ፡ ወሰፈረ፡ በጠባቢት፡ ወእምጠባቢት፡ ግዕዝ፡ ወሰፈረ፡ በየረዝ፡ ተዓየ፡
 ጀሆሙ። ወእምዝ፡ ተንሥኦ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ተደሊዎ፡ ለፀብዕ፡ ተራከቡ፡
 በአይሻል፡ ሜዳ፡ ሞአሙ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ወተድኅሉ፡ ሰብአ፡ ጎጃም፡
 እንዘ፡ ይድኅሎሙ፡ ሐረ፡ መንገለ፡ ባሶ፡ ዘይብልዎ፡ የቡውሽ። ተመይጠ፡ እምየው
 ሽ፡ ቦአ፡ ናዝሬት። ወገብረ፡ ሢመተ፡ * ወስዕረተ፡ በዝ፡ ወርኅ፡ ሞተ፡ አቤቶ፡ የማ 584b
 10 ርያም፡ ፈንታ፡ ወልዱ፡ ለሳሙኤል፡ ነጮ፡ ወተቀብረ፡ በናዝሬት፡ ኢየሱስ፡ ወእም
 ድኅረዝ፡ መጽአ፡ እምስደት፡ አቤቶ፡ ጎሹ፡ ወልደ፡ ለደጅ፡ አዝማች፡ ዘውዴ፡ እሙ
 ሂ፡ ወይዘሮ፡ ድንቅነሽ፡ ሐረት፡ መንገለ፡ ቤገም ድር፡ ምስለ፡ ወይዘሮ፡ ቀጸሮ፡ በ
 ስደት፡ ቦአ፡ ማኅደረ፡ ማርያም፡ ወእም ድኅረዝ፡ ተንሥኦ፡ እምናዝሬት፡ ቦአ፡
 ብችና። እንዘ፡ ሀሎ፡ በብቸና፡ ሞቅሕ፡ ለሞት፡ አደራ፡ ቦሪ፡ ዘበረንታ፡ ወከረመ፡
 15 በሀየ። ሠረቀ፡ መስከረም፡ በዕለተ፡ ዓርብ፡ እንዘ፡ አበቅቲ፡ ወርኅ፡ ፲ወ፯ ወመጥቅዕ፡
 ፲ወ፱ ተንሥኦ፡ ንጉሠ፡ ነገሥት፡ ዕጋለ፡ ጽዮን፡ እምነንደር፡ መንገለ፡ ፎገራ፡ ከመ፡
 ይባዕ፡ ማየ፡ ሕይወት፡ ዘሰሙ፡ ለበጥ፡ በእንተ፡ ሕማሙ ። ። ።
 ንግባዕኪ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወእንዘ፡ ሀሎ፡ በብቸና፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ተፋ
 ነወ፡ ጀመኳንንት፡ እንዘ፡ ይብሉ፡ ንሰክል፡ ጀነ፡ አነኒ፡ እሁብ፡ ብእሲተከ፡ አንተኒ፡
 20 ሀበኒ፡ ንዋየ፡ ፫፻፯ ናረ፡ ወርቅ፡ ይቤ፡ ደጅ፡ አዝማች፡ ጉግሣ። ይቤ፡ ደጅ፡ አዝ
 ማች፡ ዘውዴ፡ አሆ፡ በመሐላ፡ ወበግዝት፡ ፈነወ፡ ወርቀ፡ ዘተበሀሉ፡ ቦአ፡ ወርቅ፡
 ውስተ፡ ትዕይንቱ፡ ለደጅ፡ አዝማች፡ ጉግሣ፡ ዘይሰመይ፡ ልቦ፡ ሐሰወ፡ መሐላሁ፡
 ደጅ፡ አዝማች፡ ጉግሣ፡ አትረፋ፡ ለብእሲቱ፡ ወይዘሮ፡ ጽንቅነሽ፡ ሐሲዎ፡ መሐ
 ላሁ። ወእም ድኅረዝ፡ መጽአ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ወኃለፈ፡ መንገለ፡ ሰዴ፡ ወ
 25 እንዘ፡ የሐልፍ፡ መጽአ፡ ወዓልያኒሁ፡ ለራስ፡ ወልደ፡ ሥላሴ፡ እንዘ፡ ይብሉ፡ መጽአ፡
 እግዚእነ፡ እንዘ፡ ያጎይዮ፡ ለአቤቶ፡ ጎልጃ፡ እስከ፡ ብሔሩ፡ የጁ፡ ወተራከቡ፡ በፀ
 ብዕ፡ ወኮነ፡ ኃይል፡ ለራስ፡ ወልደ፡ ሥላሴ፡ ወኃልቁ፡ ኹሉ፡ ሰብአ፡ የጁ፡ ተመይጠ፡
 ውስተ፡ ብሔሩ፡ ትግሬ፡ ወደጅ፡ አዝማች፡ ዘውዴ፡ ሐገየ፡ በሰዴ፡ ዘየዓቅቦ፡
 ለደጅ፡ አዝማች፡ ጉግሣ። ወበወርኃ፡ ነሐሴ፡ ተንሥኦ፡ እም ሰፈሩ፡ ሰዴ፡ ወአ 585a
 30 መልዓ፡ መንገለ፡ ሐዲስ፡ አምባ፡ ወእም ሐዲስ፡ አምባ፡ ተንሥኦ፡ ወሰፈረ፡ በአክ
 ርማ። ወእንዘ፡ ሀሎ፡ በዝየ፡ ተወጥነ፡ እርቅ፡ ምስለ፡ ብላንቴጌታ፡ ኹለሊት፡ ወአ
 ቤቶ፡ አዘነች፡ ወአዛገር፡ አሴን፡ ቦአ፡ በመሐላ፡ ወበግዝት፡ ውስተ፡ ሰፈሩ፡ ለደጅ፡
 አዝማች፡ ዘውዴ፡ ወብላቴንጌታ፡ ኹለሊት፡ ቦአ፡ ውስተ፡ ደብረ፡ ዲማ፡ ወነበረ፡
 በተማኅዕኖ ። ። ። ። ። ። ። ።

በጅጃዎቹ፣ ወጅጃመት፣ እምአመ፣ ተፈጥረ፣ ዓለም፣ ሠረቀ፣ መስከረም፣ በዕለተ፣
 ቀዳሚት፣ ወንጌላዊ፣ ማቴዎስ፣ ውእቱ፣ ሠርቀ፣ ሌሊቱኒ፣ ፲ወ፯፣ ጥንተኦን፣¹ ፬እ
 ንዝ፣ አበቅቲ፣ ወርኅ፣ ፲ወ፬፣ ወመጥቅዕ፣ ፲ወ፮፣ ። ሠረቀ፣ የካቲት፣ በዕለተ፣ ሠሉስ፣
 ተንሥኦ፣ ደጅ፣ አዝማች፣ ዘውዴ፣ እምሀገሩ፣ ለሐዊረ፣ በጌምድር፣ ከመ፣ ይ፣ ባባዕ፣
 ምስለ፣ ደጅ፣ አዝማች፣ ጉግሣ፣ በግሥግሣ፣ ። ወስፈረ፣ በማርያም፣ ደብር፣ ወቦአ
 ትዕይንተ፣ ጎንደር፣ ወአደ፣ አዋዲ፣ እንዘ፣ ይብል፣ ንዑ፣ ተቀበልዎ፣ ለንጉሠ፣ ነገ
 ሥት፣ ተክለ፣ ጊዮርጊስ፣ እምዋልድባ፣ ወአውጽኦ፣ ለአፄ፣ ዕንላ፣ ጽዮን፣ ወተ
 መይጠ፣ ውስተ፣ ሰፈሩ፣ ማርያም፣ ደብር፣ ወሰንበተ፣ ወእምዝ፣ ተንሥኦ፣ እምሰፈሩ፣
 ወሰፈረ፣ አፄ፣ ሳሙኤል፣ ። ተወጥነት፣ መክራሁ፣ ለደጅ፣ አዝማች፣ ዘውዴ፣ አመ፣
 ፲ወ፳ለወርታ፣ የካቲት፣ በዕለተ፣ ዓርብ፣ ወጠኑ፣ ተቃተሎ፣ ወበምሴተ፣ ዓርብ፣ ሐረ፣¹⁰
 ወዓሊሁ፣ ጋላ፣ ወዳጀ፣ ተንሕልዎ፣ ለእግዚአብሔር፣ ደጅ፣ አዝማች፣ ዘውዴ፣ ኅበ፣ ጋላ፣
 ዝንቱስ፣ ይመሰሎ፣ ለይሁዳ፣ ዘሤጠ፣ (ለ)እግዚአብሔር፣ ወበዕለተ፣ ቀዳሚት፣ ወዓሱ፣
 እንዘ፣ ይትናዕሩ፣ ። ወበምሴተ፣ ቀዳሚት፣ ተንሕልውዎ፣ ጉጃሞች፣ ወሐሩ፣ ኅበ፣
 ጋላ፣ እስመ፣ ልማዶሙ፣ ተንሕልዎ፣ ። ቅድመኒ፣ አቅተልዎ፣ ለራስ፣ መርዕድ፣ በወ
 ገራ፣ ዮምኒ፣ ኃደግዎ፣ ለደጅ፣ አዝማች፣ ዘውዴ፣ በከመ፣ ልማዶሙ፣ አመ፣ ጽሁ¹⁵
 585 b ለየካቲት፣ በዕለተ፣ እሁድ፣ ኮነ፣ ፀብዕ፣ ወ*መጽአ፣ ጋላ፣ ኅበሆ፣ ወተመይጠ፣ ዘእ
 ንበለ፣ ይትቃተሎ፣ ወተመው፣ ወኮነ፣ ኃይል፣ ለጋላ፣ ። ለደጅ፣ አዝማች፣ ዘው
 ዴኒ፣ አውጽኦ፣ እግዚአብሔር፣ በብዙኅ፣ ግብር፣ በከመ፣ ምሕረቱ፣ ። በጽሐ፣ ላዕ
 ሌሁ፣ ትንቤተ፣ ዳዊት፣ አቡሁ፣ በከመ፣ ይቤ፣ መጽሐፍ፣ ኢይድኅን፣ ንጉሥ፣ በብ
 ዝኃ፣ ሠራዊቱ፣ ወፈረስኒ፣ ሐሰት፣ ኢያድኅን፣ ወኢያመሥጥ፣ በብዝኃ፣ ጽንዑ፣ ።²⁰
 አምሰጠ፣ በእግሩ፣ ደጅ፣ አዝማች፣ ዘውዴ፣ ወቦአ፣ ውስተ፣ ቤተ፣ ድሜጥሮስ፣
 ኃይሉ፣ ወፈነዎ፣ በታንኳ፣ እስከ፣ ሜጫ፣ ወቦአ፣ ቤተ፣ እንቁላል፣ ኃይሉ፣ ወእንዘ፣
 ሀሎ፣ በዝየ፣ ፈትሐሙ፣ ለሙቁሓን፣ ዘነበሩ፣ በደቅ፣ ዘይብልዎ፣ አዛዢ፣ ኤልያስ፣
 ዘአገው፣ ድሉ፣ ነጮ፣ ወድሉ፣ አማሮ፣ በመሐላ፣ ወግዝት፣ ወእምዝ፣ ተንሥኦ፣
 ወሰፈረ፣ በጀማ፣ ወተራከበ፣ ዘአምሰጠ፣ እምድል፣ ሠራዊቱ፣ ፊታውራሪ፣ ሰንዲ፣²⁵
 ወ ፊታውራሪ፣ በፍቱ፣ ። ወዘሞቅሐሙስ፣ ደጅ፣ አዝማች፣ ጉግሣ፣ ባላምባራስ፣
 ወልደ፣ ጌር፣ ወከንቲባ፣ ኢዮራም፣ ወሊቀ፣ መኳስ፣ ተስፋዬ፣ ወወልደ፣ አብ፣ ወል
 ደ፣ አቢብ፣ ወወልደ፣ ገብርኤል፣ ወልደ፣ ሥላሴ፣ እስፍንተ፣ እኔልቀ፣ ዘተርፋ፣
 በእደ፣ ጋላ ። ። ። ። ። ። ።

586 a * ወተመይጠ፣ ራስ፣ ጉግሣ፣ ብሔሮ፣ ወወንጌላዊ፣ ማቴዎስ፣ ወበጅዓመት፣ ሞቱ፣³⁰

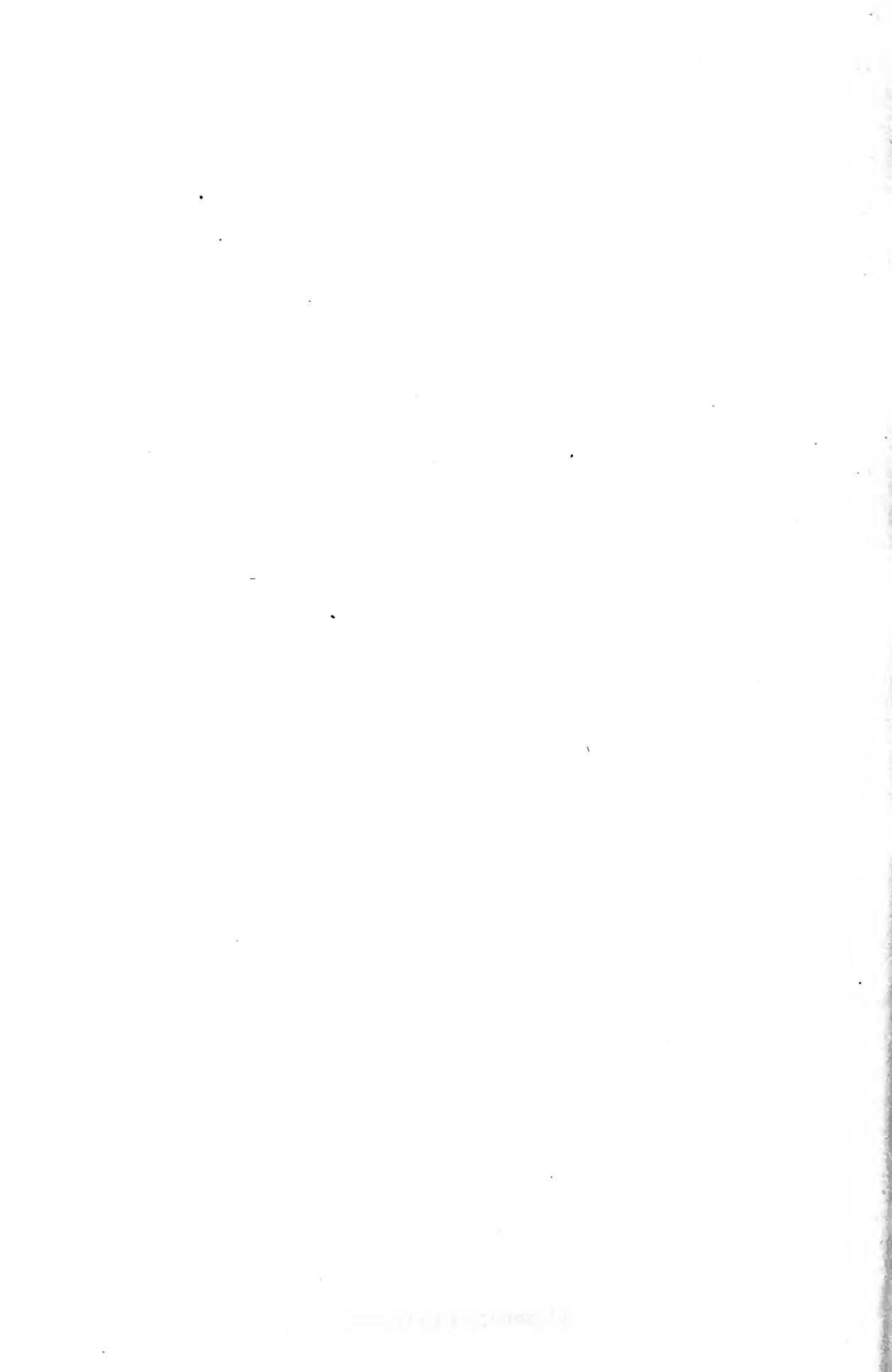
¹ ጥንተዮን, in 118 Abbadie MSS. as in f. 548b, error for ጥልንተኦን = *πλυνθιον*
 = solar epact.

አፄ፡ ሕዝቅያስ፡ ወደጅ፡ አዝማች፡ አድገህ፡ ወወንጌላዊ፡ ማቴዎስ፡ ወበሣልሳይ፡
 ዓመት፡ ሞተ፡ ራስ፡ ገብሬ፡ ወንጌላዊ፡ ሉቃስ። ወበዳግም፡ ዓመት፡ ሞተ፡ ራስ፡
 ወልደ፡ ሥላሴ፡ ወንጌላዊ፡ ዮሐንስ፡ ወእምቅድመ፡ ሞቱ፡ በዝ፡ ዘመን፡ መጽአ፡
 አቡነ፡ ቄርሎስ። ወበሣልሳይ፡ ዓመት፡ ወንጌላዊ፡ ማርቆስ፡ ሞተ፡ አፄ፡ ተክለ፡
 5 ጊዮርጊስ፡ በታኅሣሥ፡ ወበግንቦት፡ ሞተ፡ አፄ፡ ኃሉ። አመ፯ወጅለሰኔ፡ ነግሠ፡
 አፄ፡ ኢዮአስ፡ አኑሁ። ወበሣልሳይ፡ ዓመት፡ ተሰደ፡ አቡነ፡ ቄርሎስ፡ ተመዊዖ፡
 በሃይማኖት፡ ሶበ፡ ይቤ፡ ወልድ፡ ትብፅ፡ ወሐረ፡ ትግሬ፡ ወወንጌላዊ፡ ዮሐንስ፡
 ወበሣልሳይ፡ ዓመት፡ ወንጌላዊ፡ ማርቆስ፡ ሞቱ፡ አፄ፡ ኢዮአስ፡ ወእጨጌ፡ ወልደ፡
 ዮና፡ ወነግሠ፡ አፄ፡ ጊጋር፡ ወተሠይመ፡ እጨጌ፡ ዮሐንስ፡ ወበዓመቱ፡ መነነ፡
 10 እጨጌ፡ ዮሐንስ፡ ጳድቅ፡ ወኅደገ፡ ሢመቶ፡ ወሐረ፡ ብሔር። ወተሠይመ፡ እጨጌ፡
 ፊልጶስ፡ ወበሣልሳይ፡ ዓመት፡ እንዘ፡ ወንጌላዊ፡ ማቴዎስ፡ ድኅረ፡ ኩንነ፡ ኩሎ፡
 ዓለመ፡ እንበለ፡ ሸዋ፡ ወትግሬ፡ ሞተ፡ ራስ፡ ጉግሣ፡ በደብረ፡ ታቦር፡ ተቀብረ፡ አመ፡
 ፲ወጅለግን፡ ቦት፡ በዕለተ፡ ሰኑይ፡ ወዘመነ፡ ምልክናሁሰ፡ ፳ወኚዓመት፡ ወእም፡ ድኅ
 ረዝ፡ ተሠይመ፡ ወልዱ፡ ይማም፡ ወበዳግም፡ ዓመት፡ በዘመነ፡ ማርቆስ፡ ተንሥአ፡
 15 ዓቢይ፡ ኃዕዘ፡ እምስሜን፡ ወመጽአ፡ ደጅ፡ አዝማች፡ ኃይለ፡ ማርያም፡ በዐብፅ፡
 ወበጽሐ፡ መንታ፡ ደብር፡ እንዘ፡ ይሬስዮ፡ ንጉሠ፡ ለአፄ፡ በእደ፡ ማርያም፡ ወነ
 በረ፡ በመንታ፡ ደብር፡ ፲ወጅዕለተ፡ እስመ፡ ኢሀለወ፡ ራስ፡ ይማም፡ በቤገምድር፡
 አላ፡ ሐረ፡ ጎጃም፡ ለተፃብዖ፡ ምስለ፡ ደጅ፡ አዝማች፡ ጎሹ፡ ወደጅ፡ አዝማች፡
 ኃይለ፡ ማርያም፡ አኃዘ፡ ማዕደተ፡ ግዮን፡ ከመ፡ ኢይምጽኡ፡ ቦቱ፡ ወአመ፡ ኃጥኡ፡
 20 ማዕደተ፡ ተንከተም፡ ዖዱ፡ በደንገል፡ በር፡ ወመጽኡ፡ አስከ፡ አዘዘ፡ ወገብሩ፡ 586b
 ሰፈረ፡ በሳሞና፡ በር፡ ወደጅ፡ አዝማች፡ ኃይለ፡ ተመይጠ፡ በፍርሃት፡ ወገብረ፡
 ሰፈረ፡ በወልደባ፡ ወወጠኑ፡ ፀብዓ፡ ወተፃብኡ፡ ፯ተ፡ ዕለተ፡ ወሞቱ፡ ብዙኃን፡
 ሰብእ፡ ወከልዕዎ፡ ማየ፡ አንገረብ፡ ኢይስቲ፡ በከመ፡ ጽሑፍ፡ ዓጺወ፡ ማይ፡ ቀዳሜ፡
 ጽልዕ፡ ወአመ፡ ፳ወ፱ለታኅሣሥ፡ በበአለ፡ ልደቱ፡ ለእግዚእነ፡ ጎዮ፡ ደጅ፡ አዝ
 25 ማች፡ ኃይለ፡ በሌሊት፡ በፍርሃት፡ ወበረዓድ፡ ወተለውዎ፡ ራስ፡ ይማም፡ ወደጅ፡
 አዝማች፡ ማሩ፡ አስከ፡ ወገራ፡ ወአረከብዎ፡ ወሞቱ፡ ብዙኃን፡ በፍኖት፡ ወተመ
 ዝበረት፡ ታቦተ፡ ደፈጫ፡ ወወዓለት፡ ጎንደር፡ በጾም፡ በዕለተ፡ ልደት፡ ወበሰርክ፡
 ተመርጠ፡ ወቦአ፡ ጎበ፡ እጨጌ፡ ፊልጶስ፡ ወተባረከ፡ ወበልዓ፡ ጎብስተ፡ ወቦአ፡ ደጅ፡
 አዝማች፡ ኃይለ፡ ሀገር፡ ወሐመ፡ በሥራይ፡ ወሞተ፡ ወተቀብረ፡ በዋልድባ፡ በግ
 30 ንቦት፡ በደእቲ፡ ዘመን፡ ወተሠይመ፡ ደጅ፡ አዝማች፡ ወቤ፡ ወተፃብዓ፡ ደጅ፡ አዝ
 ማች፡ ማሩ፡ ምስለ፡ ራስ፡ ይማም፡ ወጎዮ፡ መንገል፡ ምዕራብ፡ ወተለወ፡ ራስ፡ ይማም፡
 ወተቃተለ፡ በመዳሜት፡ ወሞተ፡ ደጅ፡ አዝማች፡ ማሩ፡ በነፍጥ፡ ወራስ፡ ይማም፡ ቦአ፡

ሀገር፡ ወሞተ፡ በኩፍኝ፡ ወተሠይመ፡ ራስ፡ ማርዶ፡ ወተሰብረ፡ ስሜን፡ በሠራዊት፡
 ማርዶ፡ ወበሣልሳይ፡ ዓመት፡ ተንሥኦ፡ ማርዶ፡ እምሀገሩ፡ ደብረ፡ ታቦር፡ ወሐረ፡
 ትግሬ፡ እንዘ፡ ይመርሆ፡ ደጅ፡ አዝማች፡ ውቤ፡ ወተግብዓ፡ ምስለ፡ ሰብኦ፡ ኃዲስ፡
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 587a ጊጋር፡ ነግሠ፡ አዲ፡ ኢያሱ፡ ሞተ፡ ዶ*ተ፡ ዶሪ፡ ተሥዕረ፡ ኢያሱ፡ ። ነግሠ፡ አዲ፡
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 በጅጅ ወጅጅ ወይእ፡ ምፍጥረተ፡ ዓለም ፡ ተሠይመ፡ ርእሰ፡ መኳንንት፡ ራስ፡ ዓሊ፡
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ABYSSINIAN CHRONICLES
KINGS OF ETHIOPIA



KING OF KINGS TAKLA HĀYMĀNOT II

In the name of God the Father whose existence is without ^{432 a} a cause, in the name of God the Son, whose generation is from the person of the Father, and in the name of the Holy Spirit who proceeds from the essence of the Father, without the first being antecedent to the second or the second to the third without change of name or ceasing from being One; who exist in one divinity and in one Kingdom; distinct, without division of their simple essence, and single operation: and in such manner that the Father wills His fulfilment by the Son and the Holy Spirit. And by this Will of the Holy Spirit, the Royal Secretary begins to write the History of his Lord Mikā'el Chief of the Dignitaries, and Power of the Negus, in the following tenor.

On the 8th Teqemt (18 October 1769)¹ Sunday, the grace ^{432 b} of the Holy Spirit which descended from above upon him, moved and impelled Mikā'el the Archangel and Holy Created Being to cause to reign the eldest son of King Johannes, and made Takla Hāymānot Negus. Have you observed the acuteness of the intelligence and subtlety of mind of Mikā'el, prince of the wise men? Of the two sons of the Negus, he chose the eldest for the Kingdom, and left the younger. Yet some one may say "Why did he choose and make King the eldest? Peradventure because his Father had in goodly manner disposed it? But Rās Mikā'el, Master of Law, said to them 'Not that I had heard that the Father had so ordained in his favour; O why subtly search for a thing? Know ye not that the Father, the Son and the Holy Spirit are those that grant a Kingdom? And have ye not heard that Laban held a wedding feast for Jacob and in the evening brought Leah nigh to Jacob? And when it was morning and he (saw) that behold (it was) Leah, Jacob said Why hast thou done this thing? Was it not

¹ For dates, &c., *vide* Appendix: Chronography and Chronology.

² Gen. xxix.

for Rachel that I served thee for seven years, and why hast thou despised me thus?' And Laban said 'How could I have given thee the younger daughter when it is the custom of our country to give the elder¹?' So Rās Mikā'el spoke, a master of Parables, with understanding and knowledge, because he likened the King to the bridegroom and the Kingdom to the Spouse. Oh wisdom unfathomably rich of Mikā'el, of profoundest judgment! On the 13th, the Saturday, he appointed the dignitaries of the Church, he gave to Satiti Kidāna Wald the charge of the Qas
 433 a Hatsē. He gave that of the Mal'aka Tsahay to Alaqa Nahuda, as also the charge of the Royal Secretary of the Left (Wing). He appointed the Alaqa Fāsil over the Church of Hamāra Noh; the "Mal'aka Gannat" Nācho over that of Attala mi Qeddus Mikā'el; the Goragatata "Wāsē" to the Church of Qeddus Rafa'el; Liqa Kāhenat (Chief Priest) Pantalewon to the Church of Ledatā; the Mal'aka Salaam Taklē to Debra (Monastery) Sēgē: all he confirmed in their charges, each according to his place. On the 28th, Sunday, the Negusa Nagast Takla Hāymānot created the Abēto Kefla Iyasus, a Dajazmāch of Semēn, who was Governor of Tamben, by wish of his Overlord Rās Mikā'el, because he sincerely loved his Overlord. On the 29th, Monday, the Azāj Berkyānos went out from Gondar marching by Faraqa Bēt and halted at Loza. On the 30th of Teqemt, Tuesday, Rās Mikā'el left Gondar and halted at Kāyla Mēda to await the Negus. The Negus issued forth with the royal regalia, that is to say, the crown of marvellous workmanship, and admirable shape; Rās Mikā'el left Kāyla Mēda, stationing the Negus in front of himself, and the following behind. Thus stayed the N. N. Takla Hāymānot and the chief of the Captains Mikā'el with their armies, as often as they were on the march by the grace of God. And the Mal'aka Tsahay has written in lofty style, being in fact the Royal Secretary, and he began the relation of the history after the ensuing tenor.

They departed from Gondar and halted at Loza on the 30th Teqemt and on their parting from Gondar on the 30th,

¹ Gen. xxix. 25.

a great mystery was shown, deeply significant, for it was a symbol of the return of the Prince of the mighty ones, Mikā'el, he being a youth of 30 years, and the symbol of his renewal is like the Eagle (Ps. ciii. 5), except that he is better than the Eagle in his renewal; for the Eagle renews himself¹ in 500 years, while he renews himself every day. And in his sojourn in Loza, he likened himself to Jacob the Father of Israel, who dwelt on the mount of Luza and saw in his dreams a ladder (Gen. xxviii. 12)^{433 b} which joined the earth to the heavens, and the angels of the Lord ascended and descended by it. Thus Rās Mikā'el beheld in his nocturnal vision everything that he did during the day, as if in the past, the night of the Resurrection of Our Lord Jesus Christ and saw it if even he only ate a berry of a grape. But this dream could be likened to the dream of the Chief of the Cupbearers of the King of Egypt, who saw in his dreams three berries of a grape which he pressed and put in a cup of the King, and Joseph interpreted the three grapeberries were three days, and that at the end of three days Pharaoh would restore him to his office. But Mikā'el Prince of the interpreters dreamed a dream himself and himself interpreted the dream.

Khedār² began on a Wednesday: the King and Rās Mikā'el moved from Loza and halted at Bālangab, whence they departed the 2nd Khedār on a Thursday and halted at Gērā Dabā. They moved on from Gērā Dabā and halted at Alawā, and from Alawā they moved and halted at Masqala Krestos; on the 5th Khedar, Sunday, they spent the day (in repose) and passed the night. This night of Sunday which Rās Mikā'el passed at Masqala Krestos, this second Moses was mindful of the words of O. S. Jesus Christ on the Cross and prayed for the Negus, for himself, and for all the men that followed him, saying, "Remember, O Lord, The Kingdom." In the day then he rested, for the Lord said to Moses, "Honour the Sabbath of the Lord thy God," and for this the Prince of the illustrious, Mikā'el, honoured being, honoured the day of Sunday. They marched from Masqala Krestos and halted at Dengel Bar, from Dengel

¹ Cp. "Mews his youth," Milton, *Areopagitica*.

² 1 Khedār = 10 November.

Bar they moved on and halted at Gerāgē, from Gerāgē they moved and camped at Wembaryā; they moved from Wembaryā and camped at Gug; from Gug they moved and camped at Kelti. On the 10th Khedār Wāti Sanbato, a trustworthy man, made submission and on that day they stupified many fish¹. This capture of fish was not done by the seed of the true Berbera (*Berbera ferruginosa*) which they throw into the water and stu-
 434 a pify the fish for a time so that when they come to the surface they are netted, but by love of the Prince of Magnates, Mikā'el, they were stupified and submitted to him, becoming dainty food on the day of the fast and fulfilling the words which God said, "Let us make man after our image and likeness, and masters of the fish of the sea²." They moved from Kelti and camped on Arussi: Zar'u, Wadāgē, Bosi son of Mikā'el trusting to him, submitted. On the 12th Khedār the Negus T. Hāymānot held solemn audience and celebrated the feast; likewise the Prince of Magnates, Mikā'el, celebrated it with rejoicings and festival and gave bullocks without count to the Magnates, to the "Liq" as well as the Royal Princesses, to all the sons of the nobles of Shāwā and also to all the cooks and bearers of the water-gumbos (large earthenware vessels), the reason of all this that he did was because this day was the feast of S. Mikā'el. They moved from Arussi the 13th Khedār, a Monday, and halted at Kuāgā; from Ker they moved and halted at Kuāgā: the 15th, Wednesday, they moved from Kuāgā and halted at Kuakerā: from Kuakerā they moved, 16th Khedār, and halted in the land of Fagtā: on Thursday, the feast of our Lady Māryām, on which she received from her beloved son, the merciful and compassionate, the (Kedān) covenant of mercy. The Chief of the Captains, Mikā'el, went up on to a high mountain and had audience in the same tent with the Negus, who placed him in front of himself, for he loved him more than himself: for he encompassed him and covered him as with a cherished shield, in order that he might not be afraid at seeing the assemblage of the people.

¹ By putting a vegetable preparation in the water.

² Gen. i. 26.

And Rās Mikā'ēl, shield of the Negus and a sharpened sword that opens not, at the sight of the encompassing of the people, prayed and said, "Wherefore are the people assembled?" (Ps. ii. 2). Thereupon he said to two Dajazmāch, Goshu of Amhāra, and Dejazmāch Wand Bawasan of Begameder and Eshētē Khāylu, "Go by the road to the right, you hither and you thither." First of all they assembled their guards who [were as though they] had wings on their feet, without which the precipice would have kept them back. There was a great slaughter in the land of Fagtā as the Bible says, "The slaughter made the blood run like a river" (Ps. lxxix. 3). A great number of pagans and Christians perished, more than 10,000, and the prince of Victors, Mikā'ēl, conquered them for his missiles were swifter than the wind. His victory was not through a multitude of soldiers and of lances, but by a ball of lead which brought down a horseman on a white horse; and when they saw the cavalier fall, all the enemy fled and found no place of refuge to retire to, nor did any spot retain them; for the whole earth does not suffice for a timid man. And these witless ones ran round about the earth bereft of mind, as Sirak says, "The heart of a fool turns over like a wheel" (Eccles. xxxiii. 5). That day the people found no water to drink, for all the water of the river had become blood, first as the water of Egypt had turned to blood in the time of the Prophet Moses, aided by St Mikā'ēl the Angel of Heaven: thus did these valiant men on Fagittā cause the water of the river to turn to blood, by the power of Rās Mikā'ēl the Angel of Earth. The earth too was tinged with blood and their clothes were raiment of Bāsor which is red as blood. And thus was fulfilled the words of the Sacred Book, which says, "Blood came up to the bits of the horses, and the chariots were steeped to their middles" (Apoc. xiv. 20). For this the land of Fagtā was called Armageddon (Megiddo) (4 Kings xxiii. 29), for that blood was poured freely of pagan and Christian, and while this terrible slaughter was being enacted Rās Mikā'ēl played at chess, according to his custom. Oh, custom! that burnt like fire the hearts of the enemy; for

434 b

the soul of Rās Mikā'el was not moved in the moment of great slaughter. We will return to the battle of the valiant, Chief of the Giants, Dajazmāch Goshu, the giant Defazmāch, Wand Bawasan, with their armies. Then Eshētē Khāylu killed six uncircumcised, five with the spear, and one with his sword (Goradē) at a blow, and showed great valour, wonderful to hear and relate, 435 a being then of the age of 16 years. It is fitting to be astonished and astounded by such courage, for he performed then feats of great prowess as Gideon did in Midian, saying, "The war of Gideon is the strength of the Lord¹"; and he killed Horeb and Zeb and Selmāna and all their chiefs who had killed his brother, and avenged the blood of his brother, shedding the blood of these peoples. In such manner he acted at Fagtā and avenged the blood of his father. So that (by the laws of nature) the birth of sons ceases not, it is glorious for him to have such sons! And he also acted as David the Israelite did who in the presence of Saul his father-in-law laid down the trophies, so he also did and left 200 trophies with his retainers, before his father-in-law, Rās Mikā'el (1 Sam. xviii. 27). Then Rās Mikā'el was rejoiced at the valour of Eshētē Khāylu, and first of all the warriors of Tigrē, such as not distinguished their left from their right, returned with trophies. Then Rās Mikā'el ordered his escort that they should put on one side in front of him, the chess board to look at it, while they were laying down their trophies. And the warriors of the Tigrines, for whom the victory had been won, threw down the trophies of various peoples in front of the Negusa Nagast (King of Kings), Takla Hāymānot, a young man endowed with gifts, and our Lord the lord of the warriors, Rās Mikā'el, Conqueror of the enemy from of old, who were together in the same tent, pitched on a high hill. The trophies, that is to say, the sexual organs, which had been just thrown down before them, resembled a heap of grain in the fields of a rich man. When the Royal Princesses and the waiting women saw this heap of sexual organs they marvelled and cried, in great astonishment, "What

¹ Judges vii, viii.

is this?" as if they did not know, though they well knew. But let us dismiss the discourse of the ladies and turn to our first object, what was the reason that his enemies hated him even to doing him an outrage, their ruler who suffers no injury, like unto a great mountain wherein is found a gem of great price. The great mountain is Rās Mikā'el, great and lofty, whose height ^{435 b} reaches to heaven, even as Enoch said in the beginning of his vision, "I saw a great mountain in the midst of seven mountains, whose peak lifted itself towards the heavens" (Lib. Henoch, v. c. 24). And in this manner the prophet Enoch has pronounced in his lengthy science the greatness and glory of Rās Mikā'el our greatness and our glory, of gentle disposition, who hates not after having loved, who dismisses not after having appointed, when he finds no fault. Come, Come, Oh my sons, I mean my thoughts that are born in my mind and move your feet in the ink and pen towards a far-off region, I mean the words that the rebels used when they said, "We are conquered." For when Rās Mikā'el went forth to war, they could not encounter him in battle, nor stand up before him. What is the custom of these mock warriors, who could not resist him? Let alone resistance, they fled straight in front, nor looked behind them: for how long did they run away but they could remain as they were without doing for one hour a deed of valour? The valour of Fasil and Lubo was that they came on like men and they ran fleeing like beasts. But in this so great victory and prowess a great sorrow seized Dajazmāch Kefla Iyasus, a man of intelligence who weighed his words in the scale because the son of a brother of his was killed, the Abēto Gabra Kedān, a beloved youth. Discussion over the victory of Fagtā would not finish, and without finishing, I return (to the thread of my story) and say. They moved from Fagtā the 17th Khedār, where they made booty of much cattle. They moved from Faradā and halted at Burē. Nānā Gergis came, as well as people of Agaw, and people of Mechā came and saved their belongings. There they rested for three days: they moved from Burē, the 12th, Wednesday, and stayed at Sihnān; they marched from Sihnān, the 24th, and ^{436 a} halted at Qesquām, where is the Church of Our Lady Māryām,

and laid down many trophies. The Boru, Dagago Ragu'el, Nacho, Liban, Ennabesē and all the people of Gojām came and prostrated themselves before the Negus. All thus came to the Negus, thanks to the power of his Chief Mikā'el. Just as the fire does not separate from the hearth, and brightness from the light, so the power of God does not part from the prince of warriors and great captain, Mikā'el. The hour that they gave was marked as the year of the world 7,000, according to the calculation of Bizan (?). There the Negus and the Rās stayed with their army twenty days. On the 30th Khedār, Thursday, Rās Mikā'el gave audience to the "Liq" and all the sons of Chawā¹ (nobles), and gave a banquet.

Takhsās began and on the 1st (9th December), Friday, the soldiers of the Negus and the Rās caught fish. On the 2nd Takhsās, Saturday, by the hand of Gochē Walē, Wāchaqā the accursed came to make submission, and stood to receive sentence before the Chief of the Judges, Mikā'el, and proclaimed all the malice of Lubo and the malice of all the Galla² and his own, he confessed all his crimes and repented. But the "Liq," Chief of the "Liq" (Chief Justice) Mikā'el, knowing that this penitence was not genuine, because it appeared only when put in straits, said to Wāchaqā, "If you tire yourself by much speaking what does it avail you? If you had given yourself trouble for me in the land of Saddā, I would have given myself trouble for you, neither would all this have befallen you. Now the Lord has pronounced against you, just as he pronounced against Fantābil, the enemy of the bridge." (A story of one Fantābil who came to a bad end for destroying a bridge.) Thus saying he ordered the "Liq" to pronounce judgment, and these condemned him to death. This sentence came to (the ears of) the Negus Takla Hāymānot who said, "They have given a just sentence." Then
 436 b that Wāchaqā was handed over to the man who had to put him to death like a bullock. They moved from Quesquām, the 14th Takhsās, Wednesday, and halted at Den, and here they tarried sixteen days. Ter³ began on a Sunday, and the Minister

¹ *Vide* Appendix : Titles.

² *Vide* Appendix : Names of Tribes, etc.

³ 1 Ter = 8 January.

of Rejoicing, Rās Mikā'el, made rejoicing for the magnates and the "Liq." They moved from Den on the 2nd of Ṭer and halted at Yamālog on the Dagā, where they halted thirteen days. They moved from Yamālog, the 16th Ṭer, Monday, and halted at Tālyā, resting two days. Moving from Tālyā the 19th Ṭer they halted at Ber Ambo. They moved from Ber Ambo, 20th of Ṭer and halted at Ambasit, where they stayed three days. On the 24th, Tuesday, they entered Qolālā and remained there in the place of an old Tower seven days, N. N. Takla Hāymānot and Rās Mikā'el, chief of the Captains. They found large booty of bullocks, sheep and goats. Then Rās Mikā'el, a midday fire that cools not, set fire to the land of Qolālā, from one end to Selālo, and from the other as far as Agām Weha. Those that were afar, seeing the smoke of the fire, said, "Beware, beware of Qualālā, because from henceforth there will be nothing but thorns and brambles, and no man will traverse it." On the 29th Ṭer, Sunday, Dajazmāch Kefla Iyasus set fire to the land of Enzagedem, he who neglected no wish of God, accomplished it in an instant, whether it was wrath or whether it was mercy. He burned all the land of Qolālā and the land of Abala Māryām up to the boundaries of Agām Weha. The Blättēngētā Taklē, a valiant young man without an equal, and what shall I say? for my day is short, as well as my knowledge, neither is it possible for me to recount all the acts of prowess of the brave ones that took place. The Blättēngētā Walda Mikā'el, Abēto Gabra Masqal, Bāshā Hez-qeyās, Abeto Walda Gaber, the Chief of the Militia of Salawā, and also other warriors, who trusting to their Lord, the faithful Rās Mikā'el, fought and conquered in battle, and scattered the ^{437 a} army of the enemy. I refrain from further prolonging this discourse for I would not tire those who listen. Yakātīt¹ began on a Tuesday. The Negus and Ras entered the land of Wanabā, they halted at Gannat, hard by the river where they caught fish: on the 2nd, Wednesday, they moved towards Abollā and there they caught fish. They moved from Abollā and joined at Yebābā, halting at the Old Castle (Arogē Gemb).

¹ Yakātīt begins 7th February.

The Liqa Maquās Wand Bawasan caused to be brought to the King of Kings and the Chief of the Kings, Takla Hāymānot, a liberal dinner and supper, that is to say, Matsen¹ (various foods); this was of incalculable amount, for there was every kind of food of various flavours in abundance. The wine was the wine of Kānā², so sumptuous was the ordering of his house. This Wand Bawasan, a man honoured and exalted on his father's and mother's side, needed no one to advance him being of the royal family by birth. Against him, I say, enemies ranged themselves, and drove out from his country and seized the wealth that he had acquired from his youth, making him want even his daily food, in spite of the various foods that they had, and the troubles that had befallen him. After that, the return of Rās Mikā'el took place from Dāmōt, whither he returned, while on his return Eshētē Khāylu remembered what his father had told him while living. "If I die in a strange land, while you are alive let not my bones remain in a strange land, but bring them back to Waldabbā." He said then to Rās Mikā'el, "Allow me to bear my father from his tomb, now that you are for me (my help)." Rās Mikā'el told him to do what he wished, thereupon he sent a large body of troops to transport the bones of his father. They transported them so that the limbs were not discomposed or the folds of his fillet disturbed, which he wore in life interlaced. They bore him away; then there was great wailing and lamentation when they saw the corpse of Dajazmāch Eshētē, their friend and their kinsman, and all of them said "Oh Dajazmāch Eshētē, second Zacharias, who died by treachery,
 437 b Oh Babylonia, I mean the land of Dāmōt, blessed Zarubbēbel, I mean Khāylu, who wreaked on thee a great vengeance, helping the great Hosea (the Saviour) which is Rās Mikā'el. Truly it is fitting to call thee blessed, Oh Eshētē Khāylu, a second Joseph: thus they bore his father Jacob from Egypt, land of the pagans, towards his country of Canaan, just so did

¹ መጽኅ, old form of መጽኅ (Amharic) bread, flesh, butter &c. presented to persons of distinction, I. Guidi, *loc. cit.* 115. "Present of food," Armbruster, *Dict.* p. 261.

² Kānā. The marriage feast of Cana. In the Synaxarium this Commemoration was held on 13th Ter=21st January.

those make the translation of the body of his father and bore it quickly to Waldabbā, as in life he had desired. Truly it behoves us to call thee blessed, Oh Abēto Khāylu, second Jacob, who tookst the blessing of thy father Isaac, I mean Dajazmāch Eshētē, who was sacrificed in Fagtā. But we will return to the previous matter. The Negus and the Rās Mikā'el stayed ten days. On the 21st, Monday, the beginning of the Fast, they joined at Gunaguamā and halted close to the river: Tuesday, 15th, they entered Enferāz, the sanctuary of the four animals (Apoc. iv. 6): they caught fish; and the 16th, Wednesday, they moved from Enferāz and arrived at the river Geyon, where they caught fish, and halted at Moshā. The 17th, Wednesday, they tarried there: the 18th, Thursday, they remained there. The 19th, Friday, they stayed at Wandgē Chawāhi, they fortified it with stone (or according to MSS. A "at Chawāhi Dangyia"). The 19th, Saturday, they halted at Dangal Bar: the 20th, Sunday, they spent the day resting. Dajazmāch Gētā came with Bālāmbārās Mammo, Abēto Gabra Madhen, Abēto Kinfu, and Azāj Walda Rufa'el, son of Dajazmāch Awsābyos and made obeisance to the Negus Takla Hāymānot and the prince of the merciful ones, Rās Mikā'el. In accordance with the clemency of these his old friends, the name of Rās Mikā'el had the meaning of clemency, as Enoch says, for Mikā'el signifies clement or merciful. On the 21st, Monday, they halted at Masqala Krestos: the 22nd, Tuesday, at Sabsābā: the 23rd, Wednesday, at Gērā Dabā: the 24th, Thursday, in Bālāngab: the 25th, Friday, the priests of Azazo ^{438 a} gave a reception to the King of Kings Takla Hāymānot and to the Chief of the Aeons¹. Mikā'el came into the Church which he had built at Azazo: he prayed for a long time and came out and gave audience to the priests in Ayrā Qeddus Mikā'el. Also the Negus held audience and the monks of Debra Tsahay came to the Negus, who said to them however, "Go first to my father and my chief, who has made me King, Mikā'el, lamp of my kingdom, and sing canticles before his face. These monks sang before him a joyful song, saying, "The high General

¹ αἰῶνες a name taken from the Gnostic philosophy.

Mikā'ēl who rolls up lead in balls for a gun, and hurls them on the face of the enemy." Thereafter they returned to the King for the song (in his honour). On the 26th Yakātīt, the Saturday, the Negus departed from the Ayrā, and all the priests of the Church received him with canticles; Christians and Muslims received him with dances and "cheers" and he entered the camp with the awe of his majesty, for his awe was (through) Rās Mikā'ēl; and they laid down the booty before the King and the Prince. Megābit began on a Thursday. The 4th, Sunday, Rās Mikā'ēl gave audience to Dajazmāch Geshu and to Dajazmāch Wand Bawasan, and invested him with a robe of honour which in front had the appearance of fire, and behind of the sun. He gave them bracelets of gold and decorations (ornaments) for the right hands and the left; he girded their thighs with an "affā" (a dagger) and put on them at the same time a "kappa¹" according to custom. He invested the Azāj Berk-yānos with a wonderful robe embroidered with gold, because he gave proof of his valour at Fagtā and was as if he had whiteness without and iron within (i.e. though grey haired he was like a youth). He also invested Nānā Gergis and many Agaw headmen to do them honour. Many and beyond count
 438 b were the warriors of Begameder and Ambasāl that he invested with precious robes. On the 5th Megābit they issued forth from Gondar on a Tuesday, Dajazmāch Wand Bawasan, and Dajazmāch Goshu and they went to the provinces of which they had been appointed governors with their wives. The princess Eshēt (that is to say, Eshēta Māryām) and the princess Yawab Dar, preceded by many guns given them by Rās Mikā'ēl. And while they were marching slowly on the road, they reached their land, and the youth of Begameder came forth to receive the princess Yawab Dar, a sun that rose out of the house of the two grandees, Metewwab, the Queen and Mikā'ēl, Chief of the Captains. And the youths of Begameder who saw them cried "Whence have ye come? Whence? Your countenance shines in the Night." Dajazmāch Wand Bawasan came into his house with the sun that is his wife and said, "Blessings on the

¹ A cape worn by the King and high functionaries on solemn occasions.

Seigneur who has brought me to this such great honour, to make me kindred with the prince of dignity, Mikā'el." The Dajazmāch Yamāna Krestos arrived at the province of his command, Walqāyt, but his brother killed him on the road the 27th of Megābit, even as Cain killed Abel. Oh, what villainy! On the 24th of Megābit, the Sabbath (Saturday) the Negus created Blättēngētā Sennu a Dajazmāch of Walqāyt. This month he sent messengers to Mikā'el, prince of giants, saying, "Give me a token of your clemency." And the Giant Rās Mikā'el answered, "The thorn sent to ask the cedar: the beasts have come and destroyed the thorn" (Judges ix). He explained this parable by saying, "Why did he return from Dāmōt?" Let us now write the story of the return of Mikā'el, Chief of the Captains, from the land of Dāmōt to Gondar. His return was not voluntary, but the Negus with the troops, the Magnates, with the "Liq" (justiciary), the masters with their servants, the royal children, the princesses with the waiting women, constrained him and prayed him to return for their ^{439 a} sakes, saying, "How can we fast in a desert country?" (For they had reached the fast days of our Lord Jesus Christ.) "Let us return to our country and fast in our houses that the heat of the sun may not make us ill, nor abandon the fast of our Lord, which is ordained for the salvation of our souls." Another reason was the will of God, which knew that Rās Mikā'el had fallen sick of a slight illness, to the end that this illness would not seize him away from home, but in his house; and the illness of Mikā'el conqueror of his enemies, son of Hezqeyās, who showed himself strong and victorious, was comparable to the illness of Hezqeyās¹, King of Juda. And as Hezqeyās was cured by the (fluid) which flowed from a fig, so Mikā'el, life of this world, was cured by the tears that flowed from the eyes of a living body, with a soul (not inanimate like a fig) and especially by the tears of our Queen Walatta Giyorgis. Since she wept saying, "Who will protect me in these times?" "Who will place me here close to the Church, to receive the

¹ Hezechiah.

Eucharist since it will not be any longer Rās Mikā'ēl, beloved of me and faithful friend, who guards me from the evil of sadness, as the prophet said?" "A faithful friend is the medicine of life" (Eccles. vi. 16). But if he is not cured of this slight complaint soon, what will become of the world, of the ruler of the whole world, Rās Mikā'ēl? For there is no one like him among the Captains, but leaving aside the Captains, but even among the Kings, has there been anyone who could be likened to Mikā'ēl, Prince of the Captains, for the number of his troops? In times previous, while two wise men were bantering, one Edug Abuqer, and the other the Chief of the Captains, Walda Le'ul, whose wisdom was like that of the philosophers, which the month of the Investitures gives hope to the people, and from whose mouth issues not forth rebukes. Edug Abuqer answered in these words, "There is no one who
 439 b can compare to the rulers of this our time, to Wadagē, Lord of Amhāra, to Ayo, Lord of Begameder, to Warana, Governor of Dāmot, to Nācho, Governor of Gojam, to Mikā'ēl, Governor of Tigrē." The General in Chief Walda Le'ul, replied, saying, "Amend your language, Oh man, for you 'minish the grandeur of Mikā'ēl. How can you compare Mikā'ēl with the other rulers, seeing that he is worth more than five kings and his army numbers more than that of five kings." And when Bādi¹ King of the Arabs went into the country of Mikā'ēl the Governor seeing the riches of his house and the great multitude of his army, he marvelled greatly. Then he, when he came to Gondar before the King and Queen, he spoke to them of the greatness and glory of the Governor Mikā'ēl. When the King and the Queen said, "Make them come out to Debra Qesquām"; on hearing this the Chief of the Captains Walda Le'ul replied to them, "Do not go out from Qesquām, lest Bādi the King may see the fewness of your troops, with the same eyes that he has seen the multitude of the troops of the Governor Mikā'ēl and despise you," and when in opposition to Walda Le'ul, Chief ruler, they sallied forth from Qesquām, he sent food and drink

¹ بدیع King of the Fungs of Senaar. *Vide* Appendix: Abyssinia and the Sudan.

to Bādi King of the Arabs by the hand of a man who spoke the language of the country of Bādi that he might eat and drink and not issue from his house and see the King and Queen. He knew the wisdom of Rās Walda Le'ul and said, "The Chief of the Captains has used cunning with me, even as Jehu's cunning towards Okozia King of Judah and Joram King of Israel," and leaving the food and drink he went out of his house and mounted to the top of the tower of Mankit to see the King and Queen: and having seen the fewness of their soldiers he held the King cheap and said "The Sultan is Mikā'el, for his soldiers are numerous as the stars of heaven and the sands of the sea that cannot be counted for their number. But the soldiers of ^{440 a} the King are somewhat few, like the locusts or some such thing in comparison with the soldiers of the Governor Rās Mikā'el, for his army is strong as an olive tree and lofty as a cedar" (Amos ii. 9). The escort of the Chief of the Captains Walda Le'ul, hearing the discourse of Bādi, King of the Arabs (he knew the language of his country) reported all this, and Rās Walda Le'ul said, "Why have the King and Queen gone out to Quesquām after I had told them not to go out to Debra Quesquām, that Bādi¹, King of the Arabs, might not hold them cheap when he saw the fewness of their soldiers?" Many other sage things Rās Walda Le'ul said to his sister Queen Mentwāb when she was nearing her death, and he spoke thus to her, "If Rās Mikā'el does not seat himself in my place and become Rās and Commander in Chief all the world will go to ruin." And the Queen Mentwāb, hearing this, answered, "Oh my brother, let Rās Mikā'el be as you, and let your will be done, for thy will is mine, and without Mikā'el my beloved there is no escape for me." But this question would carry us to a lengthy discourse. Let us speak rather how the month passed (i.e. the events of the month). Miyāzyā began on a Saturday, and on the 15th a raid was proclaimed by a herald. After this proclamation a certain man while sleeping heard a terrible voice which said, "Be made a slave Oh land of Mechā, and

¹ *Vide* p. 216 note.

drink the cup of anger of Rās Mikā'ēl, which will cause thy fall, that is the lead of the bullet of a gun: behold two things await thee: shame and destruction, and who will help thee to rise again?" The man fell asleep again and saw in a dream an angel descending from heaven who said, "This is the Guardian Angel of Rās Mikā'ēl, the Guardian Angel of the kingdom: the ill fortune of Begameder has gone to Lolma." On the 24th of Miyāzyā, Monday, he sallied forth from Faraqa Bet, and the next day Negus Takla Hāymānot and the King's Chief Mikā'ēl, Judge of the Judges, departed with the army and halted at Saddā: they moved from Saddā and halted at Menzero: they left the day following Menzero and halted at Butā; they left Butā and halted at Ankashā, resting there for three days, to honour the Sabbath and the Sunday. The clergy of the Island of Mesrāhā came with boats and rafts from one shore to the other of the sea (lake) which is the City of Ankāshā below Ferqa Bar: they received him with canticles of joy, which rejoiced and inebriated their souls. The Negus and the Rās Mikā'ēl when they heard the sound of the chants of the clergy of Mesrāhā, the chant called "Qisāryā¹," were astonished and said, "This Miyāzyā is truly the month of Alleluia (Pasc. cp. Deut. xvi. 1), as is written in the Laws." And they marvelled also when they saw the various foods which they brought to the Negus Takla Hāymānot and Rās Mikā'ēl their Chiefs, laden on their boats and rafts. Genbot began on a Monday; they moved from Ankāshā and halted at Sābisā Bar; they moved from Sābisā Bar and halted at Darā. During these days the Princess Walata Isra'el, daughter of Queen Mentwāb, withdrew herself (disappeared). Dajazmāch Wand Bawasan and Rās Goshu stayed behind (did not join raid), and went out each to his own province. The reason of their staying away was that they were meditating rebellion. Negus Takla Hāymānot and Rās Mikā'ēl passed beyond the Abay, moved towards Mechā, which land they burnt with fire. They met Rās Fasil and fought in a great battle; then they fought with great valour both Rās Khāylu Eshētē, as well as the

¹ ቅዳሳ, chant of Caesar?

Negusa Nagast Takla Hāymānot and Rās Mikā'el recognised his valour. Eshētē Khāylu was yoked with a bull, he was always there where the Royal Crown was, and where the standard flew: many Tigrines perished there, the rebel Fasil fled nor could he withstand before Rās Mikā'el. Then the King of Kings Takla Hāymānot and Rās Mikā'el returned and soon after entered Gondar.

Sanē began on a Wednesday and the 2nd, Thursday, Eshētē ^{441 a} Khāylu said to Rās Mikā'el "I will go with thee, I will not separate from thee. I am desirous of coming, come death or life." Rās Mikā'el blessed him with a great benediction, as Isaac blessed Jacob his son (Gen. xxvii) saying, "Be lord over thy brother, be thy blessing of the dew of heaven and the bread of the earth." Rās Mikā'el blessed Eshētē Khāylu for two reasons, one for his words "I will go with thee," and the other because he was without guile, while the two Dajazmach Wand Bawasan and Rās Goshu had played the traitor; for this he blessed him greatly, retaining him as Chief. Thence he departed quickly from Gondar with the Negus, without replying and bearing with him the crown; and he marched by an unaccustomed route, without taking heed of the annoyance or the trouble: and the soldiers asked him, "How shall we go by another road?" He answered them, "Let it be according to the will of God," and while he said these words, the Angel of God, his beloved St Mikā'el, descended from the mansions of heaven standing on guard over him, in sight of all in his presence, and marching in front of him. And he halted with him at Zhān Faqarā, in his tent. As for the Negus none of the soldiers followed him, except Abeto Takla Giyorgis, his brother, and Qañazmach Nacho his son-in-law, the Azaj of Wakhnē, Yohannes Aychaw, the Shalaqā, Adgo, the eldest born of the Shalaqā, his friends, Zena Gabri'el his supporter, the Azmach Walda Dāwit his councillor. But the magnates of Tigrē and the soldiers of the general Mikā'el that marched before and behind him were more numerous than the sands of the sea. They moved from Zhān Faqarā

and halted at Ṭeragē and it was in truth a ṭeragē (a place of a tooth) because like the tooth of a dog were the rocks of the road. They moved from Ṭeragē and halted at Adirā. They moved from Adirā and halted at Tsemsā, of a truth Tsemsā, for “Tsa” means Tsallama (ጸለመ፡ = darkness) and
 441 b Mēsa means Mesēt (evening = ምሳት፡) for darkness and closing was the sole feature of their existence. There they passed the day and night, for it was Sunday. On the 7th Sanē they departed from Chemsā and halted at Ad Maqar, an evil city which resembles a sepulchre (መቀብር = tomb). The day after they halted at Ensesā (=beasts) where the beasts of the field and the serpents lived with the men. The day after they halted at Fesogē, a narrow road and on a precipice. The next day they halted at Gumā Tsaguār. It was in truth “Gumā Tsaguār” for the country was like Gimē¹ and it was called Tsaguār² for the difficulties were more numerous than the hairs (of a head). The next day they halted in Naguādīt, which is an arid land. The next day they halted in Masāhel and the day following in Zārēmā, near Waldebbā: there they spent the day and the night. The 12th of Sanē, Sunday, the Feast of St Mikā’ēl. On the 13th Sanē, Monday, they halted at Māya Lehem (a name) like Bethlehem the city of David. The next day they halted at Buyā. They moved from Buyā and halted at Māya Sabr, and thence they halted at Tsabalaque, a fertile spot. The next day they spent the night at Takazzē; thence the Princess Mertsit was taken ill on account of the water. The next day they halted at Schā and the day following at Māya Shabni: the day following at Ad Wanfito, where they remained two days to celebrate the feast of the Dedication of the Church of Our Lady Māryām, on the 21st of Sanē³. On the 22nd Sanē, Wednesday, they moved and camped at Selahlakhā a holy land where there is no breath of scandal. The next day they halted at Māya Shum: it was in truth a Māya Shum (water of the governor) because the country

¹ Mist = ግሜ = Gimē.

² ጸጉር = Tsaguār = hairy.

³ The Abyssinians keep on this day the feast of the first church founded, they believe, by the Blessed Virgin.

was the land of Rās Mikā'ēl, appointed by God alone, a man without falsehood; the "water" was his justice that flowed like water without falsehood every day of his life. They moved the next day and halted at Axum, the second Jerusalem. On the 25th of Sanē, the Sabbath, they reached Adua, and there was held high festival in the honour of the rich Prince of rich men, Mikā'ēl. At the sight of this festival the King of Kings Takla Hāymānot much marvelled, and could find no words to express ^{442 a} himself, for he gave a banquet equal to that of Solomon such as his lord and father had never given, the honoured prince of the honoured, who had made him King and honoured him. But the Chief of the Captains Mikā'ēl was greater in wisdom and knowledge than Solomon the King, in doing what was pleasing to the heart of the Negus. Besides all this he entertained the Negus in his house with the troops for three months and two days, and it seemed to him but the sojourn of a day! He slaughtered for him every day sheep and bullocks innumerable, millions of myriads. No one but only God could say the number of loaves, and all the furnishings of a house he gave the Negus and his army. And again I will record in this chapter of the history the highness of the exalted prince of the exalted Mikā'ēl: for beautiful was the ordering of his house, plenteous were the banquets and the suppers, and those that daily slaughtered bullocks and sheep reposed not a single day, nor did any other work, neither did their dogs go to drink at the river, for they drank and saturated themselves with the blood of the slaughtered beasts. If I have spoken of the fair setting out of the house of this ordainer of this world, prince of every creature, Mikā'ēl, I called to mind the ordering of the house of Solomon; every day he gave 30 measures¹ of fine bread, 60 measures of flour, 10 fat bullocks, 20 bulls and 100 sheep, besides goats, deer and fat chickens. But let us return to our first purpose in regard to Adua, for the discourse about the feasts of the Negus, of the prince and all the magnates would never

¹ ቆርብ: an unknown unit of measure. Qoros cp. Kebra Nagast f. 17 b. chap. 25, ed. Bezold, p. 14.

come to an end. The Negus departed from Adua the 23rd of Maskaram, Monday, by the road (taken) according to the counsel of the Chief of the Captains Mikā'el, and tarried two days at Aqbasā. What shall I say of the feasts that took place then in Aqbasā in the house of the good and clement prince of good men
 442 b Mikā'el? Rather will I hold my peace, nor begin a discourse that could not be finished for it would be a hopeless task.

On the 25th, Wednesday, Negus Takla Hāymānot departed and halted at Abbā Tsehmā; the day following he camped at Awālu: the next day at War'i: the next day at Magab. This month the great prophet and prince of prophets Mikā'el saw a marvellous and terrible vision and he recounted it to Dajazmāch Kefla Iyasus and said to him, "I have seen in a dream a pot or pan of iron placed upon three arrows: in this was hot and boiling water and it appeared that there were a multitude of rats standing in front of me. I took the pot from the arrows, in which was the hot boiling water and threw it over the heads of the rats." The Dajazmāch Kefla Iyasus hearing this wonderful recital of the dream of his lord, shown him by the Holy Spirit, marvelled, he a strong man and a patient, and in all times a man knowing in counsel, even as Kusi¹ who with rebels made them food for spears and gun bullets. The author of this history has written the wonderful account of the wonderful dream of the prince of wonderful men Mikā'el, because such was the custom of the Chief of the Captains in the battle charge, Mikā'el, and prince of the strong men in conquest; that is to say, what he saw previously in a dream that was what he wrought when he awoke. This was the matter of his dream: Before him stood a pot or brazier of iron in which he poured hot water: this is a symbol of the man, (strong) water which caused the giants to perish. Into this boiling water he threw many rats: these rats represented the enemy, who rose against him and fell by his hand.

Teqemt began on a Wednesday. The Negus departed and halted at Ad Ṭalākha. In this place the King of Kings Takla

¹ Hushai the Archite, 2 Sam. xv. 32, etc.

Hāymānot and the seigneurs prince of seigneurs Mikā'el heard of the death of a rebel of the name of Tasfu: they heard that ^{443 a} the warriors of the prince of warriors Mikā'el had killed him the 20th Maskaram, on a Thursday. Thereupon they departed and camped between two mountains Deguātē and 'Edā Tsēyon (Zion) and between these Shemberit, he encircled it from one end to the other with spears and troops of the giant among giants Mikā'el. Before this he, the rebel, pondered in his mind, and what he thought he spoke out with his mouth, saying, "Who is it shall be able to bring me down to the earth¹?" Hearing of this speech of the rebel the thunderbolt prince of thunderbolts Mikā'el replied, "Even if thou couldst fly like an eagle, and put thy children on the summit of a mountain, even from there I will hurl thee down with bullets of a gun." This said, he constructed a rampart² inside of Shemberit and surrounded it with a fire. Thereupon the rebels sent to sue for mercy to the Negus and the patient prince of patient men, Mikā'el, against whom they had practised perfidy, and who had had patience even unto that. For he knew that the foe would not escape from the hand of Mikā'el, which was the hand of God: and the lion prince of lions, Mikā'el, said, "Has the lion perchance pity when he finds a beast? I for my part will not have pity on you, Oh you who have done every deed of crime." After this he sent a message to the rebels similar to that to the liar Warañā, the angel that goes before the last Antichrist (since Mamno Gosh is the first Antichrist). The letter from the rebels sent from Shemberit ran thus, "Come quickly over to us and do not tarry for no one will escape, Rās Mikā'el has us encompassed by every way and every place, wishing us to suffer, let himself suffer." Oh what a falsehood! Oh what impudence! How can sick men say that *he* is sick to a man who is well? But by reason of this letter of theirs no one came from Gondar to them to aid these ^{443 b} ungodly men, who had lost their senses, and whose prudence had been destroyed. Then was fulfilled the words of David

¹ I.e. from the top of his stronghold or "amba" as they are called in Abyssinia,

² Cp. Jeremias lii. 4, "fort."

that said, "Blessed is the man that walketh not in the counsel of the ungodly" (Ps. i. 1). Then the troops of Rās Mikā'el burst open the gates of this mountain of rebellion, Shemberit, which was destroyed. Dajazmāch Tekla Iyasus ascended the mountain of rebellion leaping among the mountains and skipping among the hills (Sol. Song ii. 8) like a young goat or a strong antelope on the mountains of slaughter, and massacred the rebels. Thence they broke through the gates of the mountain of 'Edā Tseyon, hard by, the Blättēngētā Taklē and Blättēngētā Walda Mikā'el who ascended the mount Antāktē and seized Zamanfo with great wrath, even as the warriors of Israel seized Agag King of the Amalakites. They said to Zamanfo, "Where is now thy mouth with which thou dost talk and say, 'Who will ever make me come down to the earth, and who is this Rās Mikā'el that I should submit myself to him?'" This madman chief of madmen, Zamanfo, said, "It were better that I had never been born in the womb of my mother," and then he said, yearning, "I would have wished that the earth should cleave asunder and swallow me up like Datan and Abiron¹." And the other rebels were taken and brought to the spot where Negus Takla Hāymānot, the Abbā Nagasē Mikā'el who found the Royal Crown; the sentence on the rebels aroused Abēto Gabra Masqal who seized Zamanfo from the hands of the warriors, by command of the Negus and by the wish of the strong worker of strength, Mikā'el. Zamanfo was a piece of madness (= bit of a madman): and the other rebels, Walda Johannes with his adherents were like him. Then their lord Rās Mikā'el addressed them words of wrath, though he was a father of clemency, and spoke to his attendants, "Do all that I have commanded you!" and in words of vengeance and malediction cried "Cursed be he who does keep his sword from

444 a blood, for the Book says, He who kills with the sword shall perish by the sword, and there shall be no one who shall bury him. For a similar law has been established. It is not fitting that a rebel should be buried in the ground, but sons of the

¹ Dathan and Abiram (Num. xvi. 30, 31).

deaconship pardon them and spare them for the clemency belongs to the lord, and error and submission to the servant." This was done by Rās Mikā'el on the 6th Takhsās, the day of the feast of Our Lady Holy Virgin in two kinds (body and spirit) Māryām, Mother of God, who was exiled from the Mount of Qesquām. This occurred on the 2nd of the month where they were camped (while besieging the rebels), for the gift of victory was bestowed on the Negus Takla Hāymānot whose throne name was Admās Sagad, and no one of the ancient warriors were equal to Rās Mikā'el for strength and victory. On the third day after the rebels perished, as the Book says, "They were consumed as in a moment and perished for their sins" (Ps. lxxiii. 19). The Negus took counsel with Rās Mikā'el, the Chief, that he loved as himself, and he said that he wished to depart and scour the country (of the rebels). His Chief, Rās Mikā'el, agreed, and the Negus sallied forth and made a circuit of Shemberit, passed the Mount Isugon, and ascended to the top, slaughtered oxen and gave food to those that had ascended with him. Let us turn to the recital of the history of the month of Sanē. On the 2nd Sanē Rās Mikā'el went out of Gondar with the Negus bearing with him the crown of the Negus and the image (picture) of Our Lord Jesus Christ, called Kuer'āta Re'su, guided by the Holy Spirit as David says, "And thy spirit lead me into the land of uprightness" (Ps. cxliii. 10). On the 5th Sanē Dajazmāch Wand Bawasan and Gerazmāch Ayadar marched to Gondar, Eshētē Khāylu went to his province of Begameder and, meeting at Dangurē, joined the Captains above mentioned and entered Gondar with them. But before entering the city they ascended the mountain ^{444 b} of Qesquām, and made their obeisance to Queen Mentwāb; the Dajazmāch Goshu and Dajazmāch Wand Bawasan entered the house of Dajazmāch Gēta and the Bāshā Ansabyos. On the 7th Sanē they mounted anew the mount of Qesquām and said to the Queen Mentwāb, "What wish you that we should do with you? Shall we put over you and us a Negus who shall be useful for us?" She replied to them, "I do not desire that

that should be done, because I should be answerable for their crime": and she spoke these words in justice and without fraud, and her discourse was without guile. So these men hearing the noble reply of the Queen, said, "It is well, it is well," and returned to their houses in the city. On the 13th, Monday, the Patriarch Abuna Yosāb entered Gondar with a small band of robbers with the object of robbing Yusef (Joseph): and on entering Gondar he lost hope. If he had joined in Tigrē with the Negus and Rās Mikā'el he would not have been overtaken by misfortune, and the faithful prince of the faithful Rās Mikā'el, who gives bountifully and remembers not (forgets and forgives), would have bestowed abundant wealth on the Patriarch Abuna Yosāb, nay, to such amount that he would have cried "Enough! enough!" But God did not vouchsafe this. After the Patriarch entered, Dajazmāch Goshu, Dajazmāch Wand Bawasan and Gerāzmāch Ayādār summoned the commanders of the right and left¹, and said to them, "What counsel have you? And whom do you desire to be Negus? Or perchance will you remain without a King?" And the Commanders answered, "Have we summoned you to tell us that? We have no King but Takla Hāymānot, nor any other Rās but one and only Mikā'el, the Rās of three Kings." On hearing these words Dajazmāch Goshu and his adherents said one to the other, "What we have said is what the Commanders have said"; and they deliberated afresh with the Princess Wald Sa'alā, daughter of the King of Kings, Adyām Sagad Iyāsu, a wise woman who
 445 a in her wisdom was like to the Sābēlā (Sibyl), and they said to her, "Send over to Rās Mikā'el to send us the Negus, but not to come himself at our displeasure²." And she replied, "What error or what crime has the pure prince of the pure, Rās Mikā'el, committed that he shall not have the inheritance of Fārēs his father in his own city?" For there was a place in Gondar which

¹ ለታዳሪት pl. of ለታዳሪ (1) an elder, senior, (2) ruler, prefect. ልዳር arch- of the right and left, i.e. of the right and left wing. Similarly Qañāzmāch=leader of the right wing; Gerāzmāch=leader of the left wing.

² ለገላገላ = عذرن عليه

was called "the place of Rās Fārēs." And they answered, "Rās Mikā'el, we are afraid of him, we are afraid of him, for when he gives judgment he turns neither right nor left (lit. he goes neither here nor there). Wald Sa'alā replied, "Prithee! stay! whether he comes or comes not, only God disposes all things." This said, she sent a man to the King of Kings, Takla Hāymānot and Rās Mikā'el, but he who was sent returned empty (without bringing anything) nor reached the province of Tigrē, because a robber fell upon him and ill-used him sorely, not only beating him, but stealing his clothes. Wald Sa'alā said to her attendants who had returned naked (without result) "Fie! for shame! Art thou not dead? He who will come is a raging fire, Rās Mikā'el is coming and will not tarry." And she justified her words in that way. On the 22nd, a Wednesday, the three dignitaries left Gondar and each went to their respective commands. Let us now return to the beginning of the story. After that the King of Kings, Takla Hāymānot and Rās Mikā'el departed out of Tigrē, and came to Wāg, they marched as far as Golyo, and from Golyo they arrived at Balasā, and from Balasā they came to Gondar. Rās Mikā'el and Admās Sagad, Takla Hāymānot, met Abbā Salāmā and Germā Tsēyon brother of Waraṇā. And then they entered Gondar and held an audience in the Audience Hall (አዳራሽ: reception hall). The Commanders were convened, the azāj (judges) of the right and the left, and they brought Abbā Salāmā and Germā Tsēyon and made them stand before the face of the Negus, and condemned them to death because the Abbā Salāmā had disturbed the whole world, and had spoken evil of the Negus. Then they were crucified, Abbā Salāmā and Germā Tsēyon. Rās Mikā'el went into his house, and after a few days Abēto Gabra Dengel was crucified with a man; and they put out the eyes of Sabhat La'ab, and he dwelt many days at Addabābāy after his eyes had been put out. After this Eshētē Khāylu was created Dajzāmāch of Begameder. And after that Rās Goshu and Dajzāmāch Wand Bawasan rebelled, on account of fear of Rās Mikā'el, and came as far as Dambayā. But Rās Mikā'el on

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hearing of their arrival sallied forth from Gondar with Negus Takla Hāymānot and came to Sārbākusā. There they fought for fifteen days and thence they marched towards Daguasā: there they fought for thirty days and there was a great battle: Dajazmāch Khāylu acquitted himself valiantly, and with such prowess that the ear is not capable of hearing or the tongue of declaring it. While Rās Mikā'ēl was in Daguasā he saw the tent of Semēn Tasfu, and he called up Dajazmāch Khāylu and Dajazmāch Kefla Iyasus and said to them, "Attack this rebel." Then they set out by night and made an attack and Dajazmāch Khāylu took prisoners eight men valiant in battle. Then he returned and left those he had made prisoners before Rās Mikā'ēl, who rejoiced at the prowess of Dajazmāch Khāylu. "Oh Dajazmāch Khāylu, where hast thou not shown thy valour?" But let us return to the beginning of the story. After this Rās Mikā'ēl was defeated and entered Gondar: then he was captured and brought by Wand Bawasan to his province and settled at Debko: he remained a year there. Then he sent him to his country of Tigrē, and for seven years he dwelt there, in his

446 a command. After all that Rās Mikā'ēl, Prince of the strong Captains and Chiefs, passed to his rest during the time of Our Negus, King of Kings, Takla Hāymānot was on the throne. Dajazmāch Goshu great and advanced in years made me write this book of the history of the Kings and Governors who have been from the creation of Adam until the King of Kings, Admās Sagad Takla Hāymānot, and we have collected it with pains and care from all the monasteries and islands and the houses of the Azāj (Secretaries of State) and the houses of the "Tсахāfē Te' azāj" (Chroniclers of the archives). From all this we have compiled these books of history, after they had been for a long time scattered, even as Ezra the ancient prophet collected all the books of the prophets that had before been burnt in the fire: just so the Dajazmāch Goshu, Chief of the Captains, collected all the books of the Kings which perished when the Royal Palace was burnt through the anger of Rās Mikā'ēl, grievous in his wrath, and as the 300 (i.e. the 318 fathers of

Nicaea) collected the books of the New Testament, in such manner we collected them; but there was no king or ruler, who with pains and study will hear or see us.

Here ends the Book of the History in the peace of God.
Amen.

KING OF KINGS TAKLA GIYORGIS

1779—1795

By Alaqā Gabru

In the name of the Father, the Son, and the Holy Ghost, One God. Let us write with the help of God the Highest, and the intercession of Mary the Virgin, and by the intercession of Michael and Gabre'el and the intercession of St George the Athlete, the story of the reign of the honoured Anointed, whose eyes are as the morning star, and whose countenance is shining
446 b and beneficent, whose stature is like an exalted angel, and his valour like the terrible Samson, his mind pure as the mind of the Creator, his wisdom great as the wisdom of Solomon, his dominion extensive like that of Alexander, the King of Kings Takla Giyorgis, whose throne name was Feqr Sagad. And I believe in my mind and I declare that he was the glorious Theodore¹ who it was said would come in the latter days². The East was his progenitor of good works, which caused him to arise the Son of Justice and Love. If I had to recite all the tribulations that fell to him before becoming Negus, the leaves would not contain them. Because often the Governor (of Wakhnē) made him come down by force, and against his will, denying him food and drink. He would not have been so afflicted by his own death, but saddened by the death of the chiefs who were in Wakhnē³, by hunger and thirst, he offered himself to death like Christ as expiation (expiatory victim) for all: and he came down from Wakhnē. Then he was made to ascend again to the mountain Wakhnē by his brother Takla Hāymānot. He sometimes descended in fear that they would cut off his hands and feet, and pluck out his eyes as in the

¹ *Vide* Appendix: Fakkārē Iyasus or Prophecies of Christ, a famous apocalypse of Ethiopic literature. This Theodore was to conquer the world and bring about universal peace.

² Cp. Beginot, *La Cronica Abbreviata*, II.

³ A custom of Abyssinians to keep Royal (but inconvenient) relations on an amba or mountain stronghold to keep them out of the way. Amba Geshen in former days was used for this purpose.

father loved him more than the Negus, his eldest son: for this he was named Fiqr Sagad. This winter the Negus came to Taqusā, and returned having accomplished many things. After that he dwelt without going into Gondar seven months, for Abēto Kenfu prevented him. The Negus built a church in Yebābā, under the invocation of the Holy Apostles, and he made great devotions of penitence, for that the Lord had made him enter the city of his fathers and his regalia (Royal property). In the month of Takhsās the King was a child and yet a peacemaker, and brought about peace between Dajazmāch Kenfu and Dajazmāch Baqatu. When the Lord saw the great penitence
 447 b of the Negus he softened the heart of Kenfu who made him come to Gondar the 29th of the month of Takhsās, the day of the Nativity of Our Lord Jesus Christ. On him be praise! The people and the clergy, men and women, gave him a reception with canticles and rejoicing and that day was a new Nativity. After the Negus entered his chamber after a few days he sent Salomon up to Wakhnē with his wife and children, having decorated them with robes of honour. The governors went each to their respective governments. Dajazmāch Kenfu went to his province decorated with gifts by the hand of the King, he and his people. This summer the Negus made Princess Enkoy Lul come, the sister of Dajazmāch Baqatu from Begameder, to be his concubine. In the month of Hamlē at the end of the summer, there was, on Sunday, a proclamation of appointments and dismissals. Kenfu sent to the King, saying, "To do me a favour, give an appointment to Tsadālu, for I have given him my daughter to wife." The Negus, on hearing this, nominated Tsadālu Egābēt Bājronḍ and invested him with a robe of honour. But Tsadālu was playing the traitor to the Negus and went from Kenfu Adam. After this he also who was governor of the "Westu" (the interior), the governor of the supplies (lit. food), that is to say "the Kantiba," betrayed the Negus, and went thither; by reason of that the Negus prayed, saying, "He who eats my bread has lifted his heel against me" (Ps. xli. 9). Asahel went there also: also Mehroka his friend combined with them, as the Book says,

“Asshur also is joined with them” (Ps. lxxxiii. 8). On their account the Negus prayed, saying, “If my enemy hated me I had patience” (Ps. lv. 12). From this time there was enmity between the Negus and Kenfu. Kenfu sent Tsadālu telling him, “I give you all the territory of the Negus as far as the Qaha.” Tsadālu went over to Afala in the rainy season with many other warriors of Mechā. In the second year of his reign, that of the Evangelist ^{448 a} Mātēwos, the Qañāzmāch Wasan, son of the Negus’ sister, went to make war against Tsadālu and those that were with him, vanquished him and captured his war drums and sent him to the Negus. These then escaped severe punishment. After that the Negus departed and pitched his camp at Berāhēlā and met Dajazmāch Baqatu; he chose some warriors of Lāstā, who were Kalu, Goljā and Gabra Iyasus. The Negus returned and Dajazmāch Baqatu went to his country. Then the Azāj Ya’eqob and the Liqa Guba’e Zēnā wearied themselves in making peace between the Negus and Kenfu. The Negus re-entered his palace, appointed Kalu to the office of Teqāqen Blättēngētā and Goljā to that of Bālāmbārās and Shālaqā of the Eju, and Gabra Iyasus the office of Eqqābēt Bajrond and Shālaqā of Lāstā. In these days Gadlu came in rebellion and encompassed Janwārā, having joined Kenfu in a conspiracy; he did not understand the words of the Bible which say, “Touch not my anointed” (Ps. cv. 15), and again, “Lift not thy hand against the anointed of the Lord, he who does so is not guiltless” (1 Sam. xxvi. 9). The Negus, having heard of this patiently, sent a message to him, for his patience was equal to his power, saying, “Henceforth return to the land which we have given thee.” Gadlu, on hearing this message of the King, answered with haughty words and what was not seemly. His language was outrageous; the Negus sent a message to his servant humbly and patiently, and the servant sent a message to his lord of pride and anger! When the Negus, whose throne name was Feqr Sagad, heard this message of Gadlu, he burned like fire, and roared like a lion: the measure of his patience was his anger and he made a proclamation by herald that every one who was under his (the King’s) command,

and all the guards of the King, who had been appointed or had been dismissed, the Ligābā Lenchā, the Asālāfi Nacho and sons of the nobles of Mechā and Dāmōt, Hawi Bakaffā, Wati Sanbato, 449 a Adaru Zago, Walda Kiros, Sahlu Maracho, Walda Giyorgis and many soldiers of the Negus of whom we have no mention and have not written down the names. If the names of all the followers of the Negus were written down these leaves would not contain them. The Gerazmāch Walda Abib did not remain to stay on guard over the King's mother. The Chief Justices remained, and they remained by wish of the Negus. The Azāj Kabtē found himself in Kosogē, coming from Wakhnē. This day the King of Kings Takla Giyörgis, Adyām Sagad¹ halted at Kosogē. The day following, Friday the 6th of Ṭer, the Negus departed in the morning: the Azāj Ya'eqob returned by command of the Negus: the Kantibā Qanwit and Kokaba Leda Gabra, the Azāj Mitar and the Azāj Warqē came. When the King reached Engash Blättēngētā Kitu received him, Bālāmbārās Galfa and Bajrond Gabra Iyasus, Salawa Gabra Masqal, the Shālaqā Walda Sellāsē with a large force of the Negus. In the evening the Negus departed and ascended the hill and saw the encampment of the rebel Gadlu and his many troops and tents and horses and guns and breastplates beyond number. The retainers of the Negus who were with him were named: Bālāmbārās Walda Sellāsē, Bāshā Dangazē; Bajrond Adarā Gabre'el, 'Alam Dāru, Akalē of Warq Weha, whom the rebellion had nourished like milk, the friend of war, and fearful of the rod; all these of Wagarā, except Ausābyos 'Atsqu who had followed the Negus from Gondar. And when the Negus saw these rebel soldiers, he recited the prayer of the psalm of David which runs, "O Lord, how many are they that trouble me, many are they that rise up against me. Many they be that say of my soul 'Thy God will not save thee,' but thou, O Lord, art my refuge; my glory and the upraiser of my head" (Ps. iii. 1—3). And again he prayed, saying, "Oppress them O Lord those that oppress me, and fight 449 b

¹ This seems to be an error, the writer having given his throne name as Feqr Sagad.

with them, O Lord, that fight against me, lift up a shield and spears, and arise to help me!" (Ps. xxxv. 1-2). Then he passed the night at Enqāsh and the following day, on the Sabbath, the 7th of Ṭer, the Negus started in the morning and camped at Mehurtach. The Kantibā Qenwāt returned, and the next day, Sunday, the 8th Ṭer, he took repose. While there Audākyos brother of Akālē came: the next day, Monday, the 9th of Ṭer, he reposed there. Bajrond Kabtē, Susenyos Nacho, the Sagabā Yā'eqob, Dabāreq Yamāryām Bāryā and the sons of Fitāwrāri Ya Sellāsē Bāryā and all the people of Saqalt came. Then the Negus sent Abyātār to set fire to the house of Akālē, and he set fire to it. The next day, Tuesday, the 10th of Ṭer the Negus started in early morning and ascended by a narrow and difficult road; the Negus and the soldiers marched on foot from daybreak to midday. Many men, mules and asses perished over the precipice. That day Fitāwrāri Ya Sellāsē Bāryā and Azāj Kabtē marched in the rearguard. Blättēngētā Kalo, Bālāmbārās Goljā and Bajrond Gabra Iyasus acted as Fitāwrāri¹, because Fitāwrāri Walda Aragāwi had been left behind in his own province. They halted at Derāderā; the next day, Wednesday, 11th of Ṭer, they took a rest because it was the feast of the Baptism (Epiphany). Gabra Abib joined them with the tent he had captured from the men of Gadlu, and the Negus gave it for the Kuer'āta Re'su. Gadlu turned back panic-stricken and trembling when he heard the Negus had advanced in wrath, as Salomon said, "The anger of a King is as the roaring of a lion" (Prov. xx. 2). The next day, Thursday, the 12th of Ṭer, the Negus started in the morning: in the guard was Bajrond Gabra Iyasus. They made a halt at Bantaro. The next day, Friday, the Negus departed, Blättēngētā Kalo being rearguard: they halted at Tsarakuha; Dajazmāch Wasan halted at Angarab, and with him Fitāwrāri Ya Sellāsē Bāryā, Dajazmāch Kidān,
 450 a Liqē Batsalotu, Kantibā Kenfu, Nagāderās Yalemto, Azāj Danfā, Azāj Zawdu, Bajrond Kabtē halted because they had got separated on the road. The next day, the Sabbath, the 14th of

¹ Advance guard, lit. Fit, horn, head, āwrāri, rhinoceros.

Ṭer, the Negus started in the morning and halted at Adit: the following day, Sunday, 15th Ṭer, he took a rest. Kormā came, and the Negus made proclamation by herald thus: "The inhabitants of Sagadē that dwell in the country of their fathers shall come to me, up to end of three days." But Batryos of Bozā, a thieving brigand and a traitor to his oath to the Negus, did not come. The next day, Monday, the 16th of Ṭer, the King departed in the morning: Kormā was the rearguard, much provender was captured by raid, and many were killed over the precipice. Kenfa Gabre'el Yābo Bāryā arrived, who had left by order of the Negus: the next day, towards the close of night, Shalaqā Guangul Sarwē of the attendants of the palace went with Malkē and a few soldiers in the rear of Walda Sellāsē, Dungazē, Adarā Gabre'el, Kefla Adnāy, the Fitāwrāri of Gadlu the rebel. They joined battle at Anshalā, and Bojen was killed and many others perished with him: of the troops of the Negus Sela Amsā¹, Kenfu Gadlu fled first of every one, for he was seized with terror. This thing is marvellous, and very extraordinary that this man who had a mind to fight against the puissant King of power and exalted majesty, fled and was terrified beyond measure by a simple boy sergeant of the Negus. When the King heard of the defeat of Gadlu he prayed, repeating the Psalm of David cxliii.² which runs, "Blessed be the Lord my God which teacheth my hands to war and my fingers to fight," following it to the end. Then he halted at Samarā. The next day, Tuesday, 17th of Ṭer, by order of the King Asālāfi Yabīsē, Nurē Aychew, Menywāb and Abbā Sāhelu marched out. Then the King departed; Bajrond Kabtē forming the rearguard, and halted at Tabarshesh. The next ^{450 b} day, Wednesday, the 18th Ṭer, the Negus started and halted at Sarquā: and many serpents were killed, big and terrible, and leopard cubs were captured by the hands of the attendants of Danfā: he gave certain knowledge of the death of the King's enemies and their capture. Guests of the Queen came that

¹ A captain of 50 of the corps called Sala.

² Ps. cxliv. Authorised Version.

day, and the next Friday they arrived at the river Kazā; the rumour ran that spears (of Gadlu's army) had come up, and the King's troops prepared for battle. None of the men of the King loitered behind, but they said to one another, "I will go first" and "I will go first," but when the river Kazā was crossed, the spears were not to be found. The Negus was wroth and burnt like a fire, saying, "I will not stay here without getting to where Gadlu is." Then Rās Ayādār and Dajazmāch Adgah started supplicating the Negus, saying, "O King, these words are not good nor fitting: let us rather remain here, till the troops have assembled together." After much praying the King consented. After that they pitched the tent and stayed there the night. Za Waldē and Sebuyay, to whom Gadlu had entrusted the guarding of the pass of Achālāqo, so that the King might not get out, arrived. The next day, the Sabbath, the 21st Ṭer, the King departed and halted in Affā Warq. Messengers came from the Queen and Rās Khāyly, and the next day, Sunday (22nd Ṭer), he took a rest. Monday, 23rd of Ṭer, the Negus left and arrived in the province of Atara. Kefla met him at Taher: that day a "Warq Saqalē¹" fell and was broken. Then when the Negus heard that the rebels were fighting with one another and had been scattered like smoke he marvelled and praised the Lord, and remained there. The next day, Tuesday, 24th Ṭer, the Negus departed and halted at 'Adi Kokab. Here were
 451 a found the goods of the rebels: many elephant tusks and rhinoceros horns, cushions², cooking pots and iron braziers³ and carpets, and iron basins, tents, war drums, honey, butter and wine. And the next day, Wednesday, 25th Ṭer, there was a rest. Wadbābo Gabra Blättēngētā of Gadlu's with a large force of guns and cuirasses⁴, presented the Negus with the gift of guns. The sons of Madabāy came that day; and from that day the house of the rebels fell weaker and the house of the Negus waxed stronger. The next day, Thursday, 26th Ṭer, the Negus

¹ Error for Warq Saqalā ?

² መከፋፋ = makadda = a cushion (Amharic and Arabic).

³ ማጎጎጎጎ = Amharic, a brazier.

⁴ ልብጅ = Amharic, cuirass.

started in the morning and halted at Ad Dajazmāch. There was sent there great booty, horses, cuirasses and guns: the Alaqā Zena joined them at Dalshihoch. The next day, Friday, 27th Ṭer, the Negus departed in the morning and halted at Salāwā: the raiders had a fight that day with the people of the locality. The next day, the Sabbath, 28th Ṭer, the Negus departed and reached Qabteyā. A man arrived, sent by Gadlu, with this message, "Pardon me and have mercy on me, O King, my Lord." He did not say this in humility but in treachery. The Negus hearing this said to the messenger, "Come over to the camp, there I will tell you everything." After that the Negus went over against Adanā. He saw the encampment of Gadlu which was on the amba, and he had pitched his tent on the edge of Qabteyā. The Negus sent to say to Gadlu, "First of all send me my war drum, and after that tell me everything." Gadlu on hearing this replied, "The war drum is not here but at Berkutā." This he asserted, but the drum was in his hands for they heard the sounds when it was beaten; the man was a villain and was stupid in his villainy. That day the King halted there. Gadlu sent the Negus 20 bullocks and five sheep: the next day, Sunday, the 29th Ṭer, the Negus summoned Dajazmāch Wasan and said to him, "Go and seize the springs of the river that is at the foot ^{451 b} of the amba as the Book says, for the most important thing in war is to shut out the water from the enemy, and guard it so that the troops of Gadlu may not drink of it." That day Kefla came to Qorārāt. After that Dajazmāch Wasan went, and on the march with his men and the Azāj Warqē encountered Gadlu's men in a battle and they fought, and of the followers of Gadlu there perished many, and of the people of the Negus a few were killed. The Negus, hearing of this sent to the battle ground, saying, "Whoever fights on this day is no servant of mine, for the Sunday is no day for fighting but for prayer." Hearing this the King's people desisted from the fight and returned to their camp. The next day, Monday, the 30th Ṭer, the Negus issued the following proclamation, "Whoever loads his horse

I will give it to another" (i.e. whoever starts to go away I will confiscate his horse). So saying the Negus rose and made ready for battle, and getting off his mule Abbā Walda Rufā'el laid out his cloak, and the battle began with guns and stones. In the front was Blättēngētā Kalu who was like Gedēwon the conqueror, also the Bālāmbārās Goljā who was like Yonātān (Jonathan) (2 Sam. i. 22) of whom it was said, "The bow of Jonathan turned not back, and was stained with the blood (of the slain)." Bajrond Gabra Iyasus, who was like Adinon, of wondrous fame, while his head was crowned with purple, the token of his valour; Gabra and Azāj Yābo Bāryā, all of the men of Lāstā, the Yalu, Tigrines, those of Kansisa and Gimja-bēt; also the Dajazmāch Gabra Kedān and Dajazmāch Hesqeyās, those of Mechā and sons of Chawā (nobles). The Negus was rearguard with his chiefs, Rās Ayādār, Blättēngētā Adgah, liqē Batsalotu, Azāj Ya Sellāsē Bāryā, all versed in war and cunning in counsel. The Azāj Mechā was that day like Asāhel and stood solid as if a rock did not seem to him a rock nor a gun seem a gun. The battle raged, and then the Negus launched into the field of battle the

^{452 a} chiefs who were left in the rear, the Azāj Ikonyān, the Kantibā Kenfu, Nagādrās Yalāmtu, and Azāj Zawdu. From morn to midday of that day many of the men of the Negus fell dead through guns, and spears, and rocks, men of Yalu, Lāstā, Tigrē, Kanisa, Mechā, and sons of Chawā, many who were not killed were wounded. That day Dajazmāch Wasan slew many, and the warriors Madkhen Nawāy, Taklu, his son, Kabtē, Yābo Bāryā and Kenfu were like lions ahungered or thirsting wolves. Of the Gadlu's men few perished, for they would not come out of their enclosure (zariba) and they fought standing in the midst of their zariba. When the Negus saw that the combat waxed more furious he sent to the field of battle, "Come to me, you will have your belly full" (lit. it will content you! ep. 2 Sam. xi. 25) as David said, for at times this must be done and at another that. Is the spear for ever sharp? Then the Negus returned with his chiefs, and the troops, and reached their own ground. That day the Negus neither touched food nor drank water, and

spent all night praying and crying, "How long wilt thou forget me, O Lord, altogether, how long wilt thou hide from me thy face, how long that I make sorrow dwell in my mind, and my heart afflict me all the day? How long shall my enemies be exalted over me?" (Ps. xiii. 1, 2). And again he cried, "Where is thy former lovingkindness, O Lord, which thou swarest unto David in thy truth?" (Ps. lxxxix. 49). The month of Ṭer came to a close. The next day, Tuesday, 1st of Yakātīt, the people of Tsadālu and Fiqra Mikā'ēl joined the monks of Saquār. The Negus issued a proclamation of amnesty, ordering that the whole army should stay on the bank of the river which was not occupied and guard it so that Gadlu's people should not drink; for the wisdom of the Negus was like the wisdom of Alexander. That day Gadlu called up a fool, Walda Mikā'ēl, and sent him ^{452 b} over to the Negus to say: "Pardon me and have mercy on me, O King." That was foolishness, not cleverness. Why did he send that fool, while there were so many old monks of the monastery that he could have sent? The Negus issued a proclamation: "Let all my people set up their habitations (tokuls, huts) and hold a market, because a halt will be made till a fitting opportunity." The next day, Wednesday, 2nd Yakātīt, two men were captured of Gadlu's following who had gone out from the mountain to drink water for they were tormented with thirst: the Negus gave those who took them a robe of honour. That day messengers from the Queen and the inhabitants of Gondar arrived. On the 3rd Yakātīt the Negus sent messengers to Gondar for necessaries and towards Tigrē and near Adris. When it was midday two soldiers came who had killed some of Gadlu's men and laid down the trophies before the King who gave to one a "Chufā" and to the other a "Bitāwā¹." Of these two soldiers one was of the guards of Walda Sellāsē and the other of the tribe of Madabāy. That day the Wechalē, who had been

¹ Chufā is a bracelet of gold or silver worn on the arm and given by the King as a military decoration to soldiers who have killed more than one enemy, and may accumulate with the numbers killed. The Māldyā is a similar decoration. The Bitāwā is a higher decoration as is also the one called Yarborā.

wounded previously at Rēguato, died, and they buried nine of them. On the 4th Yakātīt, Friday, Gadlu sent over to the King to say thus, "Let the Blättēngētā Kalu and the Azāj Ikonyān come over to me and we will meet at the gates of the amba, after that I will come over to the Negus, my lord, carrying on my head the stone (token of submission). I will go where my lord goes and I will give up all I possess, guns, breastplates, horses and kettle drums." The Negus hearing this sent Blättēngētā Kalu and Azāj Ikonyān; Gadlu came forth from the amba with Kefla Admāy, and held parley at the entrance of the amba. Then Gadlu changed his tone and said, "I am afraid, and I will not come to (the camp), but give me pardon while I stay here." This he said after having given an oath and (under pain of) excommunication.

^{453 a} Their eyes became blind and spirit hardened because they saw not with their eyes, nor understood with their spirits, because they did not turn to me and I had no mercy on them (Isaiah vi. 9, 10). This day the Azāj Kablē went to the right part of the amba and found the Gadlu's guard; one was killed by the hand of one of Azāj Kablē's guard and many were made prisoners. He who was killed was named Abraham, strong and terrible like Goliath the Philistine. Our Negus gave a "Bitāwā" to the man who killed him. If he had had much wealth he would have given it to him, but he had no wealth in his hand, for he had left Gondar suddenly. That day messengers from Alaqā Zefera came. Let us return to our previous matter. The Blättēngētā Kalu and Azāj Ikonyān returned and reported to the Negus that the peace had been abandoned and that Gadlu had changed his tone. The Negus knew from the first that it would not be done. This day he began the foundation of a house and set up the walls. Aukendyos died who had been wounded by a gunshot. The next day, the Sabbath, the 5th of Yakātīt, a brave youth of the King's soldiers, having killed one of Gadlu's guards, brought the trophies (cut from him) and the Negus presented him with a robe of honour. On the dawn of Saturday there were loud war cries heard, and the followers of Blättēngētā Kalu killed two of the servants of Gadlu, took many prisoners

and the remainder fled and returned disgraced into their amba. The men of the country came before the King bringing many gifts. The Monday, 7th Yakātīt, the King sent Abbā Dāmo towards Wäldebbā to bring back his retainers who had fled there for refuge in Wäldebbā, having taken side with Gadlu. The Negus pardoned them. Tuesday, 8th Yakātīt, the Negus gave orders to the troops to guard the water that remained. ^{453 b} This day many came from Gondar with provisions, and entered the camp. Wednesday, the 9th Yakātīt, the Negus issued from his tent and went to the camp with a few men and spent the day in surveying the country. At the sixth hour messengers of the Queen and Rās Khāyly arrived: the Negus re-entered his tent. He commanded Dajazmāch Wasan and Wadbabo Gabru to go towards Berkutā and attack Gadlu's guard that were posted at the fort of the amba. That day Blättēngētā Kalu fought anew severely with Gadlu, because Gadlu had ascended the mountain to set fire to the camp, on hearing that Dajazmāch Wasan was not in his camp. Then Blättēngētā Kalu defeated him and killed many warriors and men cunning in war; one of these was called Danyatabash (Stone-scorcher). Gadlu re-entered his camp humiliated, and there was great lamentation on the amba, for Gadlu loved much the men who had been killed that day. Of the people of Blättēngētā Kalu, few armed with shields and guns perished. The day after, Friday, 11th of Yakātīt, Dajazmāch Wasan sent to the Negus a happy messenger, announcing the defeat of the rebels. The Negus gave to the ^{454 a} runner a "Chufā" of silver and promised him much. Wadbabo Gabru came in with much booty and trophies. With him came Blättēngētā Kalu. Dajazmāch Wasan then entered his camp the first. Next day, the Sabbath, 12th Yakātīt, the guards of Dajazmāch Wasan came before the Negus to lay down the trophies. Then the trumpets were sounded, the curtain lifted which covered the Negus; and the Negus held an audience with great rejoicing. Gabra Haywat entered first of the servants of the royal household, because he had killed a valiant and terrible man, expert in battle and famous. After that all entered

who had killed (men) and laid down the trophies before the Negus, and each one left for his camp. The Negus, on seeing this, did not allow pride to enter into his mind, and spoke not vaingloriously, but prayed in the words of the Psalm of David, "O Lord, we have heard with our ears, our fathers have told us the work thou didst in their days in the days of old. Thy hand has driven out the heathen and plantedst them, thou didst afflict the people and cast them out. For they got not the land in their possession by their own arms, their arms did not save them, but thy right hand and thine arm, and the light of thy countenance because thou hadst pity on them. Thou art my King and my God, who didst command deliverance for Jacob. Through thee will we push down all our enemies" (Ps. xliv. 1—5), and he recited it to the end. Then at the ninth hour Gadlu sent the Negus five sheep, and the next day, Sunday, 13th Yakātīt, prepared the tables and gave a banquet to the monks of Wādebbā. As Our Lord said, on him be praise! in the Holy Gospel, "When thou makest a banquet call not thy friends, thy neighbours, nor thy kinsmen, but rather invite the poor and the needy" (Luke xiv. 12). The followers of Gadlu, servants, male and female, continually descended from the amba, and declared that they were perishing of thirst, the men
 454 b and beasts that were in the amba. The Negus, hearing this, was deeply grieved at it, for his heart was compassionate like the heart of David his father when he said, "May all that be upon my enemies and adversaries who have compassed me about with hatred and have warred upon me in vain. Instead of loving me they have made accusations against me but I have prayed: they have requited evil for good and they have hated me when I loved them" (Ps. cix. 3), repeating the Psalm to the end. When it was evening the guards despatched by the Patriarch and the Echēgē came before the King, the Abēto Demetros and Adarā Gabre'ēl. On Monday, 14th Yakātīt, Dajazmāch Wasan and all the ministers came before the Negus. The Negus alone knew the reason of their coming! Many of the retainers of Gadlu came before the King. That day the 40-day

fast began and the King began to hear (recitals from) the Book On Tuesday, the 15th Yakātīt, Kefla Adonāy came down and had a parley with the guards of the King, in order to settle terms of peace, and then returned on to the amba. The Negus on his part sent an embassy of mercy (amnesty) to Gadlu, who hearing it was exceeding rejoiced and made gifts of mules to the messengers of the King. This day the Negus had news of the death of Blättēngētā Taklē, son of a sister of the Rās Mikā'ēl. Wednesday, the 16th Yakātīt, those who had been sent to Gadlu returned and reported to the Negus these words of Gadlu: "Let some one come to-day (on behalf of the Negus) and take delivery of the war drums and horses and everything that is in my hands, and I will send my wife, daughter of the King's sister." The Negus, hearing that, sent Liqabā Atsqu, and Gadlu loaded the beast with the kettle drum, robed himself handsomely, and went forth to send back the war drum, but one of his servants came then, by name Wad Gadab, a foe to honest dealing, and said to him, "Why do you give up the war drum to the King before having an oath under pain of excommunication that he will restore you your governorship?" But Kefla Adonāy said, "It is not fitting to thwart the Negus as has been done heretofore." About this proposal the guards of Gadlu started to fight with one another. After that Gadlu said to the messengers of the King, "Go and report to the Negus what you have seen, that my guards are fighting with one another about this matter." The messengers returned who were there, and announced to the Negus all that had passed, and he, hearing, said to the ministers, "Be careful about guarding the water day and night until everything is cleared up." Thursday, the 17th Yakātīt, the King sent a herald out to proclaim in these words, "I have given Gabra Abib all the jurisdiction of his father; of the people of Gadlu, those who come in by day I will receive; but those who come in by night I will not receive." That day messengers from Rās Khāyilu came in, and of Mal'aka Tsahay Rob'am, and announced that Rās Khāyilu had refused to make peace with Kenfu Adām, and

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had fought with Adarā Khāylu for the Negus. On Friday, 18th Yakātit, the King went out and spent the day surveying the country: he returned about the sixth hour. Then Arabs sent by Adris arrived¹. In the evening the guards of Dajazmāch Wasan came in who had killed (their men) and laid the trophies before the King. On the Sabbath, 19th Yakātit, Yashālaqā Walda Sellāsē and Suri Habā had a fight with the men of Gadlu, and many mighty men were killed, and many wounded; the remainder fled disgraced; the guards who had made the slaughter came and laid the trophies before the Negus. At the ninth hour the house of the Negus was completed and he made his entry into it; on the Sunday, 20th of Yakātit, Gadlu called together the monks of Wāldebbā, and sent to the King to sue for pardon: Lākē, the brother of Gadlu, came in (submitted). On Monday, 21st Yakātit, three inhabitants of Wālqāyt, sons of 'Ebaya Dengel, sent to the King to say, "Pardon me and have mercy on me." And on the 22nd Yakātit, Tuesday, a superior
 455 b of Wāldebbā died of an illness: and more trophies of the Gadlu's guards were laid down. Wednesday, the 23rd Yakātit, the monks of Wāldebbā went up by order of the King to the mountain of Adama to bury their superior. Gadlu addressed them, "O my brothers, pray for me that my Lord the King may have mercy on me and pardon my crime." Thursday, 24th Yakātit, the monks of Wāldebbā reported to the King what Gadlu had said to them. The King on this said, "As I have not failed to show mercy, to-day likewise let what you ask be granted." Then the monks of Wāldebbā went to Gadlu and reported to him what the King had said. The same day the monks of Wāshā came and went with them. Friday, the 25th Yakātit at the ninth hour Gadlu mounted a horse and held an orgy² on the amba with his servants, for he was drunk and bereft of his senses, as the Bible says, "Wine and women snatch away the reason" (Eccles. xix. 2), and he was a laughing-stock of all the people, and monks were shocked at him. The

¹ Sheikh Idrys, king of Senaar, son of Muhammed Abu El Kaylak, died A.H. 1218. *Hist. of the Fungs*, ff. 20 b.

² ḡḡḡ; from ḡḡḡ = to hold a meeting; assemble.

Sabbath, 26th Yakātīt, Wāsē the Affa Negus (King's mouth-piece) went with Wadbabo Gabru on a raiding incursion. The next day, Sunday, 27th Yakātīt, Wāsē the Affa Negus arrived with great booty and trophies which he laid before the King. Gadlu's men killed an old monk, one of the monks of Wādebba in Dalshāha, and this one they impaled, and threw his pudenda before Gadlu, who was much elated and gave a robe to the man who had killed him, as it seemed to him he had done a good action. As Our Lord said, "Whosoever killeth, you will think that he brings a sacrifice to God" (St John xvi. 2—that he doeth God a service). Monday, 28th Yakātīt, messengers from the Queen came and the friend of the King, Rās Khāyly. The same day the Negus pronounced judgment to the monks of Dalshāha, and restored to them the lands that had been taken from them by the Chawā: as David said, "Do justice to the needy and the orphan" (Ps. lxxxii. 3). The men of Saquār departed. Tuesday, 29th Yakātīt, those came from ^{456 a} Gondar, bringing the supplies of the King and the expedition. Dajazmāch Sunnu came, and Adris¹ from the country of the Arabs with many Arabs; some of these train elephants to work and tame lions. On the Wednesday, 30th Yakātīt, the men of Dalshāha left, whose land of which they had been deprived the King had restored. Adris joined the King with many Arabs, who presented the Negus with a white camel: as David said, "The King of Sābā, and the Arabs shall offer gifts, and all the boundaries of the earth shall adore him" (Ps. lxxii. 10). Here ends the month of Yakātīt. On the 1st Magābit, a servant of the King who had been sent to Awaza arrived and reported to the King the matter about which he had been sent. Friday, 2nd Magābit, the messengers of the Queen arrived. The Sabbath, the 3rd Magābit, there was weeping in the King's palace, for the news came of the death of Princess Hirut, daughter of Rās Goshu, and wife of Dajazmāch Bagatu. Sunday, 4th Magābit, a great battle took place, at the four corners of the amba, and the retainers of the King, who were Salawā

¹ See Appendix: Abyssinia and the Sudan.

Gabra Masqal, Dajazmāch Wasan, and men of Madabāy, and Lāstā, killed many of the soldiers of Gadlu, of the latter few were lost. The same day Walda Aragāwi was sent to Tigrē. Monday, 5th Magābit, the King issued his proclamation by herald, "We have given Adris his former jurisdiction." The same day Bonā, who had been previously wounded, died. Tuesday, 6th Magābit, Dajazmāch Wasan came into the presence of the Negus. A fire broke out in the camp and burnt the habitations of many. When it reached the spot of the picture of the Kuer'āta Re'su, the fire subsided. Wednesday, 7th Magābit, Rās Ayādār
 456 b came before the King. Thursday, 8th Magābit, the King proclaimed by herald, "We have given to the men of Yaju the country they had formerly." Friday, 9th Magābit, in early morning, Gadlu descended the amba with five servants and fled towards Baqata. The Sabbath, 10th Magābit, the men of Madabāy, Genyabet and Kanisa, had a fight with the retainers of Gadlu, and laid the trophies before the King. The same day Dajazmāch Wasan brought as plunder to the King seven youths of courage who bore arms. Then the rumour was spread abroad that Gadlu had fled to Berguttā. The 11th Magābit, the Negus sent thus to speak to the men of the amba, "Come to us, for I have pardoned you." But they refused to come before the King. Monday, the 12th Magābit, the ministers assembled in the King's house and took good counsel. Warqē was sent to Begameder. Tuesday, 13th Magābit, Dajazmāch Wasan marched towards Berguttā. Wednesday, 14th Magābit, the monks of Wāldebbā came and Wāshā entered before the King. Thursday, 15th Magābit, the guards of Gadlu who were in Mayega came and laid the trophies of many wild beasts before the King. The King proclaimed by herald their pardon. Friday, 16th Magābit, Dajazmāch Wasan came and laid down trophies: with him came Ab Selus. The monks of Wāshā went towards Berguttā to bring about peace. The Sabbath, the 17th Magābit, Affā Negus Wasē went towards Salawā and made a raid. Sunday, 18th Magābit, the inhabitants of Adargay came and the Affā Negus Wasē returned.

On the 19th Magābit the Negus gave to Ab Sellus, son of Dajazmāch Ebaya Dengel, the government of Walqāyt as well as the grade of Dajazmāch. The 20th Magābit, the monks of Wāldebbā and Wāshā came, having negotiated peace.^{457 a} Dajazmāch Sellus went to the amba Falāsā; the King gave to Walda Qarārāt Keflu the government of Awārā and Aqa Warq. Wednesday, 21st Magābit, messengers from the Patriarch came, of the Echēgē, and the Queen and Kenfu Adam came, openly messengers of peace, but secretly for a quarrel. After that Kenfu Adām came to the city and stayed in Walaqā, and the Queen went for refuge to the house of the Patriarch. Then the King prayed, reciting the Psalm (Ps. lii.), “Why does the mighty boast of his mischief and commit unrighteousness every day?” and continued to the end (of the Psalm). The 22nd Magābit, the Negus sent the men of Wāldebbā over to Gadlu at Berkuttā and three messengers whom we have mentioned above to Gondar with the answer that was proper. Friday, 23rd Magābit, the King issued this proclamation by herald, “We have given the frontiers of Adyāma to Adris and we have pardoned Iyāsu.” The same day a fire broke out in the camp and burnt a few houses. The Sabbath, 24th Magābit, the King departed from Adanā and returned because he had given Gadlu a pardon; he heard that Kenfu Adām had come and had settled to render up the war drum after he had arrived at And Kokab. But the Negus fulfilled the words of God which say, “Blessed are the merciful for they shall obtain mercy” (Matt. v. 7). Then Gadlu acted perfidiously towards the King, as was his wont, and did not send the war drum, for he was puffed up, on hearing the arrival of Kenfu. The same day the King halted at Salawā. The 25th Magābit, he took repose at Salawā. That night a fire broke out in the house of the King and burnt the royal tent. This made manifest the power that issues from the King, for destroying the King’s enemies, who had compassed him round on the frontiers. Monday, 26th Magābit, the King departed^{457 b} and halted at Bil Ambā. Those who formed the rearguard, Blättēngētā Kalu, Dajazmāch Gabra Iyasus, the Azāj Yābbo

Bāryā, Dajazmāch Gobryē, fought with the natives of the country who fled in disgrace without killing anyone except one guard of Azāj Ikonyān. The 27th Magābit, a rest was made because it was the commencement of the Crucifixion of Our Lord Jesus Christ. Glory be to him! The Negus ordered the herald to make this proclamation, "Whoever goes over to Dajazmāch Wasan his goods will be confiscated." The 28th Magābit, the King departed from there, Wednesday, and halted at Ad Azenach: the following day, 29th Magābit, he took a rest, because it was the feast of the Incarnation (Annunciation, as it is called in the West). The day after, Friday, 30th Magābit, mounted the hill to see what had happened, for the "Zerrāfi" (soldiers?) had been fighting with the people of the country.

The Sabbath, 1st Miyāzyā, Dajazmāch Ab Sellus came from Amba Falāsā, and came in before the King, in the evening. The Sunday, 2nd Miyāzyā, Rās Ayādār and the ministers came to the King and spent the day eating and drinking because it was Palm Sunday. Yābbo Bāryā was sent to Begameder. The day after, Monday, the King began the prescribed devotions, for it was the week of the Passion. Tuesday, 4th Miyāzyā, the King passed similarly in devotions; Wednesday, 5th Miyāzyā, remainder in prayer and mourning, mindful that on this day the sentence of death was passed upon Our Lord, Glory be to him! The 6th Miyāzyā, Thursday, the Azāj Ikonyān came to the Negus to a banquet; also Alaqā Gabru and Azmāch Walda Dāwit. No others came. Friday, 7th Miyāzyā, the King passed in worship and prayer, for it was the day of the Crucifixion. Saturday, 8th Miyāzyā, the clergy of "Kuer'āta Re'su" entered before the King saying, "Peace has come through this Cross."

^{458 a} The same day a messenger of the Queen came, by name Abbā Qerillos (Cyril), and reported to the King that Kenfu Adām had sent a number of men and chiefs towards Wakhnē to bring down another King, and that Abēto Demētros had fought a battle and burnt down houses. The Negus, on hearing this, prayed, reciting the 2nd Psalm of David, "Why do

the people tumultuously assemble and the people imagine a vain thing? The Kings of the earth set themselves up and the rulers have united together with them against God and his anointed. Let us break our bands asunder, let us cast away their yoke from us. He who sitteth in the heavens shall laugh. God shall have them in derision. When he shall speak to them in his wrath and shall vex them in his displeasure. Since I have been appointed over them," to the end (of the Psalm). The same day a violent rain fell with hail; so great that many houses were ruined. Sunday, 9th of Miyāzyā, the feast of the glorious Resurrection, the Negus refused to eat nor would he slaughter bullocks on account of the great affliction: notwithstanding for the sake of the people he had an ox slaughtered. Of the Officers and the people no one tasted salt and butter because Kenfu Adām committing a great crime that had never before been done, he put guards to prevent the supplies of the King and the Officers of State arriving. The people and the messengers of the King went forth by night; also the Queen with the princess Yankoy Lul, wept and wailed day and night. This week of the Resurrection the King did not depart thence. He completed the week of the Resurrection with his Officers of State, eating and drinking in honour of the Resurrection, while his heart was full of sorrow. The 17th Miyāzyā, the King remained there to get information about everything. The 18th Miyāzyā, the King stayed to learn (about events) and learnt for certain that Kenfu Adām had brought down another King from Wakhnē, namely Atse Salomon who had previously been deposed by his hand and was dwelling at Takya. The 19th Miyāzyā, the captains^{458 b} and the troops and sons of the "Chawā" assembled round the Negus and took an oath in the name of Our Lord, as well as the "Kuer'āta Re'su" and by the Glorious Cross and under pain of excommunication of the King's priest, the Qasisa Negus, that they would do no treachery to the King of Kings, Adyām Sagad. Thursday, 20th of Miyāzyā, the messenger of Dajazmāch Baqatu came before the King. The same day the "Zerrāfi" (picked troops) went towards Adiqabay and fought with the people of

the country. Many "Zerrāfi" were taken prisoner. On the 21st Miyāzyā, Friday, the King mounted his horse and went to the church of the Holy Virgin for it was her feast day and then soon after returned. The Saturday, 22nd Miyāzyā, Dajazmāch Wasan went towards Adiqābāy with Wadbābo Gabru Ṭaher, the Bajrond Kebtē and Gabra Abib made an incursion; they killed many and made prisoners with their guns and horses and set fire to their houses. The same day Batsalotu and his brother were put in chains as was proper; on Saturday evening, and dawn of Sunday, they forgot their oath and went over to Kenfu Adām, (namely) Ambāyē Kenfu, Berqē, Wasan, Golam and Yelma. Monday, 24th Miyāzyā, Dajazmāch Wasan came from Adiqābāy and laid before the King the trophies of their enemies and much booty. The 25th Miyāzyā, messengers of Dajazmāch Bagatu came: Wednesday, 26th Miyāzyā, he took a rest there. Thursday, 27th Miyāzyā, the King departed and halted at Sa'elā, where the next day he rested. Saturday, 29th Miyāzyā, the Bajrond Gabra Iyasus stormed a strong amba. From this day till the 6th Genbot the King did not depart from thence in order to

459 a learn of the coming of Dajazmāch Baqatu. Saturday, 6th Genbot, the Affā Negus Wasē went towards Quaqualā and made a raid with Wadbābo Gabru: the same day a severe battle took place and the brother of Wasē was killed. Khāylu son of Wasē's son fought bravely and Wasē himself was wounded by the spear in the face, because as was his wont he did not turn his face when he saw a foe coming. On 7th Genbot, Gebr Asnash Warqē came and announced to the King, with reliable words, the coming of Dajazmāch Baqatu. From this day to the 10th Genbot the King did not move from there, in order to settle the affairs of Wālqāyt and Tsagadē. Wednesday, the 10th Genbot, the King sent out a herald with the following proclamation, "The Madabāy, the monks of Tsagadē and Melqol Kabtē are in possession of what they formerly held; and whoever passes over to Dajazmāch Wasan his goods shall be confiscated." Thursday, 11th Genbot, the King departed thence and halted at Adiqābāy: the same

day Latā Sāhlu son of Aragāy Nā'od Aklog turned back and went over to Gadlu's side. Friday, the 12th Genbot, the King and the army marched and halted at Feqra. They made the descent of Adiqābāy on foot and during the descent one of the soldiers of the King quarrelled with one of his comrades and drew his sword. The King seeing this was enraged and castigated him with a stick. For the Book says, "The rod strengthens the Kingdom." The same day Sadākā'el died. Saturday, 13th Genbot, the King marched and halted at Amba Abrehām: Dajazmāch Wasan killed some elephants: Yabbo Bāryā joined them and reported that Dajazmāch Baqatu was approaching. The 14th Genbot many elephants were discovered; Dajazmāch Wasan the Bālāmbārās, Gualjā, Mammo and Halib killed some of them. The same day Gebra Asnash Warqē was sent to Dajazmāch Baqatu. News of the death of Daru Kabtē ^{459 b} spread abroad: while ill he had gone towards Wāldebbā. The King halted at Dequtu. Monday, the 15th Genbot, the King marched and halted at Fetqā. The Bajrond Gabra Iyasus, Gabryē and many others stayed behind to kill elephants. The same day many soldiers stayed alone with the Kuer'āta Re'su on account of the lengthiness of the road. Tuesday, 16th, he halted in Zaremā, the King sent spies over to Kenfu Adām. The Wednesday, 17th Genbot, Bajrond Gabra Iyasus came and Gabryē, having killed some elephants. At this time the King halted at Deba Bāhr and the proprietors of the country brought him food and drink. Dajazmāch Wasan and Bajrond Gabra Iyasus stayed on the bank of Dabāreq. Messengers of the Queen joined them, and Gerāzmāch Walda Abibē, and Bālāmbārās Adegoaychaw. Thursday, 18th Genbot, feast of the Glorious Ascension, the King rose and ascended the cliff of Lamālmo on foot. A horse was killed over the precipice. The news was spread that Kenfu Adām had left Wagarā and was advancing towards Māryām Weha, having had intimation of the approach of the King. The same day the Negus halted at Dabāreq. The 'Aqābē Sa'at Takla Hāymānot joined him. The day after, Friday, 19th Genbot, he took rest until the arrival of the army train¹. At the

¹ Guāz 7-11: included transport animals, provisions, baggage, etc.

6th hour there was a great tumult because the men of Lāstā had a quarrel with the men of Azāj Kabtē. A youthful warrior was killed and many were wounded. During the hours of sleep a fugitive arrived who had deserted from the battle. He entered before the King and announced to him the great news, saying, "Good tidings to thee, Oh King. Glad tidings because yesterday there was a great battle at Māryām Weha, and Dajazmāch Baqatu has defeated Kenfu Adām and Efrem, as David said, 'The sons of Ephrēm have drawn the bow and boasted, and they were
 460 a crushed on the day of battle' (Ps. lxxviii. 9). They were caught prisoners and those were captured who appointed themselves King and Queen among their children." Hearing this the Negus said, "Know'st thou Oh man that if thou hast not told the truth thou shalt be punished grievously?" And he answered and said, "Be it upon me Oh King if I lie." Then the Negus sent messengers of gladness to the Officers of State who came in before the King; the same day there was great rejoicings and festival as was fitting: as David said, "Sing aloud unto God who has helped us, and make a joyful noise unto the God of Jacob" (Ps. lxxx. 1). Saturday, 20th Genbot, he departed from Dabāreq. Many heralds of glad tidings came by road sent by the Queen and Dajazmāch Baqatu and announced that Kenfu Adām had been taken, that Gomaden was dead and all the rebel officers of the people of Mechā Dāmōt and Jāwi had been killed or captured. Hearing that, the Negus went into the church of the Holy Virgin of Chāmbelgē and prayed, reciting the Psalm of David, which runs, "I will extol thee Oh Lord because thou hast lifted me up, and hast not made me a laughing stock to my enemies. Oh Lord my God, I cried unto thee and thou didst have pity on me" (Ps. xxx. 1), continuing to the end. The King having marched out halted there. Sunday, the 21st Genbot, the King departed and marched. The reason of his going on Sunday morning, the feast of Our Lady, and not observing the Sabbath was that he might join quickly his servant and fight Dajazmāch Baqatu. For Baqatu was coming with few troops for it is established (laid down) that a law

may be put aside for the sake of a law (i.e. one law may give way to a more cogent law). Dajazmāch Baqatu came with a small force, and at Kosogē met the King. Then Dajazmāch Baqatu went to his camp at Tahya and the King stayed at Kosogē. Monday, 22nd Genbot, the "Liq" arrived from Gondar and the chief Judges (Wombars) much pleased because Kenfu Adām had occupied their (rebels) houses, and seized their goods, and those came also who had not taken part in his rebellion. Then Dajazmāch Baqatu arrived bearing many trophies and booty beyond count. First of all his Fitāwrāri Ayadan laid ^{460 b} down the trophies, after him Gerāzmāch Adyāmo, the Shālaqā Sandaqē and all the men of Lāstā, each one according to his grade and order, as many as they were. After all these the faithful servant came to his Lord, wonderful in his strength and power, Dajazmāch Baqatu saying, "I am Oh my Lord thy servant and brother of thy handmaid." Thus saying, he laid the trophies down and cast down Kenfu Adām and Sāhlu and Ephrēm whilst they were bearing the stone (on their shoulders in token of submission). As the prophet says, "Ephraim was as a humble vessel" (Hosea viii. 8). All the rebel officers were caught, Tsadālu was captured at Gondar. When the King saw that he marvelled and blessed the Lord, saying, "What shall I repay the Lord for all he has done to me? For the enemy who afflicted me are weakened and fallen." After that Dajazmāch Baqatu went to his camp and the King stayed there. Tuesday, 23rd Genbot, the King departed thence. Dajazmāch Baqatu came and the people of the country gave him a solemn reception, the clergy and the people with jubilation and canticles. The Negus made entry into the Royal Palace chanting to God the Psalm of David which runs, "It is better to trust in the Lord than to put confidence in man, it is better to trust in the Lord than to put confidence in princes. All nations compassed me about, but in the name of the Lord I will destroy them. I staggered and came near falling, but the Lord has raised me up," and so on to the end (Ps. cxviii. 8).

Here is finished the Book of the History and account of the

expedition of Wālqāyt, of the King of Kings Takla Giyorgis, treasure-house of clemency, and patience. Praise be to the Lord who has delivered us from the hands of the enemy for ever and ever. Amen.

461 a And now we will tell the story of the raiding expedition of the King of Kings, Takla Giyorgis, treasure of mercy and patience, to the land Mechā, and the reason of his expedition, (it was) because Kenfu Adām escaped from the place where he had been imprisoned on the 14th Ṭeqemt, in the third year of the (King's) reign, the year of the Evangelist Marqos; and he (the King) marched towards Mechā, where he saw with an eye of mercy, and returned good for evil deeds; if we were to recite every good deed that the King performed these leaves would not contain them. And on that day he cut off the hand and the foot of Bāshā Wasan, and they (cut off) the hand of Sakelu, having driven out Kenfu, whom they put in chains as a rebel. And on the 24th of Ṭeqemt, three days after, at night-fall the King of Kings, Takla Giyorgis, whose throne name was Feqr Sagad, issued forth: and he was blessed by the Abun and the Echagē, and he halted at Adareha. And with him there halted the Azāj Teku, the Kantibā Kenwāt, Bālāmbārās Gualjā, Bāshā Iyāsu, Liqē Khāylu, Liqē Gabru, Liqē Iyo'aks, Azāj Yā'eqob, Yashālaqā Sutu'il, Azāj Walda Giyorgis. The "Liq" (judiciary) went forth with great rejoicing, because that the Negus had pronounced righteous judgment on Liqē Khāylu. They did not prepare food supplies, but went forth with the Negus on that day. Rās Ayādār remained as guard for the town. And on the 25th of Ṭeqemt, the Friday, the Negus went out from thence and stayed at Bāchā, and he sent Azāj Mechā and there came Liqa Maquās Kenfu and Affa Negus Wāsē and Alaqā Gabru Za Ledatā came, since it is not proper to raid on the friends of the Lord after abandoning the office of Se'el Bēt for the law must be waived for the sake of the law; and

with him "the Kuer'āta Re'su," and the notables and chiefs Azāj Zawada, Negādrās Asāwel, Bālāmbārās Adegoaychaw and the judges and the children of "Chawā." And on 26th he rested at that place and the Affa Negus Wāsē towards Gondar by order of the Negus, when the army of the Negus^{461 b} marched. On the 27th he rested and Azāj Khāylu came, and there came a messenger from Fitāwrāri Ikonyān who brought news to the Negus that the enemy had been dispersed, namely, Kenfu Adām and Aderā Khāylu, one towards the east, the other towards the west. On the 28th, Fitāwrāri Yasellāsē Bāryā (slave of the Trinity) and Azāj Danfu came and Alaqā Zenā of Abuna Ewosttātewos since a raid was not fitting for him. He remembered the kindness that had been done him by the Negus. What eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive. And on that day the Negus stayed at Guarehē, and Affa Negus Wāsē returned. On the 29th day the Negus started out from Guarehē and stayed at Chāqeren. And many soldiers came, Bajrond Fānu'el and Nagādrās Yalemto. On the 30th the Negus rose from Chāqeren and stayed at Goy. There came many soldiers and on the 1st of Khedār the 5th day of the week, the King rose from Goy and Sagabā came and messengers sent by Fitāwrāri Ikonyān, and news arrived that Aderā Khāylu had been captured and the King was rejoiced on hearing it. And he sang the Psalm of David the 96th, "Sing unto the Lord a new song, the Lord hath worked wonders," to the end; and then he prayed saying, "He wisheth not the strength of a horse, he hath not pleasure in the limbs of a man, he the Lord hath pleasure in those that revere him, and in those that trust in his mercifulness." And the Negus sent a messenger of good tidings to Dajazmāch Baqatu for Dajazmāch Baqatu did not go on the expedition, but had come to the town, before the King went out on his. He went towards his province by order of the King. And then the King sent messengers into his province and stayed over against Wambaryā. And many officers Sura Habā and Walcla Sellāsē came from

Gajagē Kañazmāch but Yasellāsē Bāryā remained at Alfā. And on the second (day), Wednesday (4th), they rose from there and stayed at Qongarā. And Azāj Mēchā came with
 462 a many soldiers and on the 3rd he reposed there. And Gara Walda Aragāy came and Halib with many soldiers and Baroriga Kabtē. On the 4th he and Azāj Zakeru Liqē-Khāylyu and many officers and troops rested because it was (Saturday) the Sabbath, and on the 5th the Negus rose from Qongarā and stayed at Amra. And Blättēngētā Wāti and Asālafī Khāylyu and Azāj Kabtu and Qañazmāch Yasellāsē Bāryā and Alaqā Sāhelu and many troops of Mēchā and Agaw arrived with many gifts. On the 6th Dajazmāch Adegahe came with a few men and left troops at Gutā. On the 7th the Negus reposed while he dispensed justice to the poor and needy. As David said, "Render justice to the poor and the orphan." And on the 8th Fitāwrāri Ikonyān came and appeared before the Negus; a man of Djawīs and a man of Mēchā stayed at Godakhā; and on the 9th the Negus reposed in dispensing justice and alms to the blind and the infirm, as the Psalms say "The justice of the great King makes him beloved in return." And Bāshā Iyāsu was set free and Līqa Maqwās Kenfu at Dañenat, Dañenat however belonged to Bāshā Iyāsu. On the 10th Fitāwrāri Ikonyān came and met the Negus and the curtain was withdrawn, and the chiefs arrived, and the horn was sounded, and the judges took their seats. The servants of the Negus stood up in great reverence on the right hand and on the left, some came bearing a sword and others bearing guns without number, so that no one could say it was such a one, or such a one, officers also covered up their faces and feet in the likeness of the Cherubim and Seraphim that they might be saved from the fire that flew from the hands of the riflemen. And then the men of Mēchā came and Fantā Gabra Mikā'el came first and after him all the men of Mēchā alongside of him, and after everyone Fitāwrāri Ikonyān came and brought Aderā
 462 b Khāylyu before the face of the Negus and proclaimed the benefits the Negus had conferred upon him.

He prostrated himself before the Negus saying, "Have mercy on me." And when the Negus saw that, the spirit of patience came into his heart and he bid Aderā Khāylu to rise, and the judges went to their places; and then he sang the Psalm of David, saying "Oh Lord, the King shall joy in thy strength, and in thy salvation he shall greatly rejoice, and thou hast given him his heart's desire and hath not withholden the request of his lips¹" unto the end. And on the 11th the Negus retired and reposed in solitude. And on the 12th they slaughtered many bullocks and they made a feast for Alaqā Gabru and Alaqā Zenā and he gave them meat so that the monastery was satisfied. For that was the feast of the Archangel Michāel. And to the chief judges he gave them bullocks for each of them. And on the 13th at the 9th hour there was a great tumult and disturbance in the camp because of some petty dispute between the men of Bālāmbārās Gualej and the men of Dajazmāch Hezeqeyās. And three men were killed and many wounded, the Negus himself not prevailing to make the men relinquish (the fighting). And even after the torpor of the cold overcame them, the Negus having returned home, their meal (rations) did not pacify them, so that on the next day, Wednesday, the Negus did not show himself on account of his great grief till the 9th hour. And on the 15th the Negus arose and returned and Walda Sellāsē from Amri. And he went to the frontier of Asharā and punished with the rod many of those who were guilty of plundering the cattle of the district. And on the same day a ruffian Arushē (Galla Tribe of) killed a man in front and by order of a royal servant of the King, the Negus however was much annoyed that the murderer escaped. And on the next day the Negus arose from that place and stayed at Dubani. The next day, Sunday, he rested there and left Fitāwrāri Ikonyān at Amri. And on the 18th the King retired and rested alone. And on the 19th the Negus rested when he did what was just for the widows and children, and he punished by flogging two men who had slaughtered bullocks of

¹ Ps. xxi. 1, 2.

463 a the poor. And Azāj Yābo Bāryā came, and Gabryo and the Balasā men. And on the same day news was heard of the death of Azāj Abēsēlom of Sanqo. And on the 20th Fitāwrāri Ikonyān came and sent out a herald to Azāj Abēsēlom and Nagādrās Asāhēl saying “enough of beginning¹.” And on the 21st the Negus commanded men of Agaw to go to their own country and bring him tribute at once. And on the 21st the Negus went to the Church of our Lady Mary and returned in an hour. And on the 23rd the Negus was accessible at the 9th hour for a short time. On the 24th Wadbābo Gabru came, who was Tsagadē Dajazmāch Kantibā Yawesta and Gerazmāch Walda Sellāsē and Gerazmāch Tsewā, for he had (pardoned) compassion on them. And on the 25th the Negus rose and made a feast for the judges and the nobles and for those whom he had pardoned. In the evening there was much firing of guns and many wounded. On the 26th the Negus reposed dispensing justice.

And on the 27th the Negus reposed while the horses and cattle were received from the people of Jāwi. And on the 28th the Negus spent the time dispensing justice.

The judges gave sentence on Miko Gabre’ēl, viz., that his leg be cut off as a penalty for cutting off a leg of his poor attendant, as the Book says, “an eye for an eye, and a leg for a leg.” And on the 30th the herald went round and said to the Priests of Sion whom he had assembled, “There is enough of beginning.” As for Bāshā Kenfu he gave him the country of Lomāmē, that he had previously consecrated.

And Sion assembled from Amiru in the (month of) Takhsās on the day before and the Negus reposed by himself and was
463 b not accessible. On the 2nd it was heard that Asālāfi Walda Aragāy had come out from Begameder. On the 3rd Asālāfi Walda Aragāy came, and he took the two hands of a child and a youth that Kanfā Adām sent them so that they might see the Negus privately; the Negus was inaccessible because he was taking medicine, and on the 9th Hararē went out towards Gutā,

¹ የጥገት ግብታ = Amharic, lit. enough of beginning, i.e. now let us get to work.

and many were killed, but the King was absent; and on the 5th the King withdrew until the 16th except from his ministers and children of the house, for he was suffering a little. And on the 17th the Negus gave audience to the minister that came from Gondar and Tigrē, and on the 18th Rās Khāylu came with many gifts. And on the 19th there was a meeting of Gojamese and on the 20th there came a verdict from the judges that Aderā Khāylu be sentenced to death as the Book says, "Everyone who conspires, even if without harm done, against Patriarch and King, for their death, or dishonour, he shall die the death." And on the same day Dena Kabtē returned for he had during that time been taken by the men of Gomar. And on the 21st there was council taken with Rās Khāylu, he robed Rās Khāylu with a purple linen robe¹ and reconciled him with the men of Gojam: and Rogē died suffering from Epi (*sic*)² and with blessings left a legacy to Rās Khāylu that it might be called the "Glory of the House" by law, and Rās Khāylu was pleased.

On the 22nd the Negus rose from Dubani and stayed at Ashrā, but Rās Khāylu and Dajazmāch Adgah left their positions. And on the 23rd the Negus rose from there and stayed at Kēlti, the excuse he gave for his starting on the Sabbath being that the country might not be destroyed nor the people disturbed, as is written in the Gospel: The Sabbath was made for man, not man for the Sabbath. And on the 29th the Negus rose from that place and stayed at Chāqā River. And he heard that Echagē Henoch was dead and Fantā his servant was put in chains as was proper. On the 25th the Negus arose from there and stayed at Acharā, and Azāj Kabtē returned among the judges and the people of the country and the priests received the Negus with jubilation. On the ^{464 a} 26th the Negus arose from thence and stayed at Sarweha, and Yashālaqē Walda Sellāsē came from Gājgē. On the 29th the Negus rose from there and stayed at Bārcha and men who came from Gondar met him. And there was no food to be got nor head of corn on the whole journey for the Negus

¹ ሜላት = purple.

² Epi ኤዲ, error for Epilepsis or perhaps ኢንጎንጎኢ Enpānpē, elephantiasis, a not uncommon complaint in Abyssinia.

was punishing his troops. And on the 28th the Negus rose from there and stayed at Robit over against Gondar and the 'Aqabe Sa'āt Abēsēlom and the commanders and the priests came out to meet him on the road and there was great rejoicing. And the Negus came into the reception hall and he relieved the Dajazmāch Wasan of his term of imprisonment and the Queen also coming they stayed among them with great rejoicings. And guns were received that Dajazmāch Gadalu sent him. This concludes the history of the expedition into the land of Mēchā, praise be to God for ever and ever. Amen.

The Negus arriving at the city spent the summer season in safety only doing works of penitence: for he was freed with Dajazmāch Bakatu in the matter of Bālāmbārās Gualej. But Bālāmbārās Gualej had taken refuge at Wāldebbā, the Negus having dismissed him so as to rejoice the heart of Dajazmāch Baqatu. That spring an Arab¹ came from the town of Senaar and he presented the Negus with gifts of many asses and horses. Another Arab came and made gifts to the King and the King gave him decorations in return. Dajazmāch Gadalu came this spring for the Negus was kind to him and gave him in addition to his command of Dajazmāch that dignity over Wālqāyt, presenting him with a robe of honour and sending him to his territory. And the Negus received visits of the priests. In the month of Genbot, news came how Dajazmāch Kabtē was ill and the Negus was not only much distressed but he summoned the 'Aqābayān (guardians) of medicine (the head physicians) and sent them to him. And after guns had been fired² they heard that Dajazmāch Baqatu had died and it caused great sorrow not only to the Negus but
464 b to the Negus's household. And they shaved his head and dressed him in cloth of goat hair, and they mourned as King David mourned for his beloved Jonathan. At that time there came to the Negus a rumour saying that Kenfu Adām was coming from Setyā and Andāyl Lanacho the Fīṭāwrāri of Dajazmāch Adagah seized him. And hearing this on the 6th of Sané (= 7th

¹ *Vide* Appendix.

² It is customary to fire guns when a man dies.

June) on Tuesday after the 6th hour Negus Takla Giyorgis started from Gondar and went out followed by the chiefs and officers. These were they the chiefs Liqē Khāylu, his brother and Liqē Iyo'ekes, of the left wing, and Fitāwrāri Yasellāsē Bāryā friend of the King, Dajazmāch Gabra Iyasus, Qañyazmāch Bakaffā, Garasmāch Walda Abib, Bālāmbārās Gualej, Nagādrās Yalemtu, Bāshā Iyasu, Affa Negus Wāsē, Azāj Kabtē, Ligābā Walda Giyorgis, Asālāfi Khāylu, Azmāch Walda Dāwit, Yashālaqā Mitār, Yashālaqā Sutuel, Yashālaqā Waldu, Yashālaqā Kabtē, Yashālaqā Yābo Bāryā, Yashālaqā Guragul, Yashālaqā Aderu, Rās Ayādār also, and Kantibā Adegoaychaw, he left in the city, and the prisoners that had been taken when they were shut up, were not allowed out. The Negus brought with him Aderu Khāylu, and on the same day he stayed at Fantar. But Qīs Atsē Kabtē, and Alaqā Zafaru and Malek Tsahay Robe'am stayed with the Negus to bid farewell, and on the same day Bajrond Fānu'el was kicked by his horse. He returned towards Gondar and Gera came from Mēchā. Then there came the officers that had not gone out with the Negus for among them there is no sedition, when the Negus sent a herald proclaiming "Assemble on Thursday." And when he heard of the great perfidy (rebellion) of Kanfu, he started forth on (the 3rd day) Tuesday, for indeed there is no remissness in the Negus.

For God when he saw a just king he called him just, when he saw the great sins of the people, he caused a deluge of water for 100 years after. He spoke saying, "Let a deluge ^{465 a} come for 120 years." We will now return to what we said at the beginning. On the 7th the Negus rose from Fantar and stayed at Wayn Arab; Mel'akā Tsahay Roba'am and Qīs Atsē Kabtē and Alaqā Zafaru returned, and Liqē Iyo'ekes went to Balasā. Blättēngētā Kalu and Azāj Danfā came while both were very ill. And on the 8th Sanē the Negus rose from Wayn Arab and rested at Ferqā. Alaqā Gabru came the 3rd hour, since he was much grieved at being separated from his Lord two hours, for he was much loved of his Lord, as John the Evangelist was, and at the 6th hour

Liqē Maqwasa Kanfu and Garazmāch Walda Selässē and Kantibā Yawestu, and Nagādrās Asāhel and Azāj Zawedu. And on the 9th the Negus rose from Ferqā and when he arrived at Amgē, Dajazmāch Hezeqeyas came, and he heard from a merchant saying that Dajazmāch Adegeh and Fitāwrāri Ikonyān had defeated Kenfu Adām and Andāyl who had got away out of prison was taken, and he brought him to Nacho; and many were put to death. And again the attendant of Aslafē Khāylu came bringing the truthful account of the victory. And he reported it to the Negus, and the Negus was much pleased and gave thanks to God saying "The image of God hath been always before me, for he is on my right hand, so that it be not shaken. For this is my heart rejoiced and my tongue is loosened"; and after this Khāylu son of the Affa Negus Wāsē came from Begameder, for he was travelling by order of the Negus. And Zalān came at the same hour, skipping like a goat. And presents of bullocks were made to the Negus. And when each youth had received a little grass from the master of the country for his house, the Negus made a present of clothes to the youth for the master of the house. On the same day the Negus stayed at Awarā

465 b Māsarya. And Azāj Teku came and Bajrond Zenā Gabre'el and Bajrond Nāblis and many soldiers. And on the 10th day he rested there. And many officers of state came and soldiers and warriors, the owner of the village bringing a great quantity of food. And on the 11th he reposed there and Alaqā Zenā came, and Alaqā Sāhelu of Walda Neguadguad. And the reason of their retiring was because they utterly refused them (to go) saying, "What is the use of being guards of priests, if we have to go on raiding expeditions, like the guards of the army twice in one year." And on account of this they came and gathered together, many of their guards remaining behind. The same day many soldiers came. On the 12th he rested there because it was the feast(?) of the Archangel Mikael. And on that day came many officers but the Negus spent the time hearing speech and examining

disputes among the priests of the island. And on the 13th the Negus rose from there, and filled up his supply of water and stopped at Gugebē. And on the 14th the Negus rose from there and stopped at Galda. Then Azāj Y'ākob came and afterwards blood-letters¹ (surgeons) came, and that there might be witnesses (?) Dajazmāch Hezeqeyās stayed, for the operation² as he was suffering from illness. On the 15th they went from there and stayed on the Abāy and Adgeh, and Fitāwrāri Ikonyān and Garazmāch Adyām and Agāz Yabis Hunaña came. And the Picture from Debra Māryām arrived and on the 16th he left Kantibā Kanfu and the Negus rose from there. And Kañazmāch Sahelu came and Azāj Khāylyu and on the same day the Negus started from Achābar. And on the 17th the Negus left there and he pulled down the houses of Kenfu (?) that had been built with the fifth³ that they might serve for timber for the Church. What was left, he burnt; he camped there, and on the 18th he marched thence and arrived at the River Abāy, and found it in flood (full) and many animals were drowned. On the same day they killed many Galla peasants, capturing much booty, men and animals.^{466 a} But the Negus was much grieved and he sent a herald to proclaim that the plunder should be restored. Evening coming on Bālāmbārās Ramekhā came and Teha his son and Bajrond Aderā Gabre'el and Logo his son, and Gājan his daughter, but the Negus camped on the bank of the Abāy that the people might not be harmed. And on the 19th the Negus marched out from there and crossed the River Abāy, by the good advice of another, on wheels. On the same day Maleaka Tsahay Robe'am, Alaqā Feqru Wagurāti, and his friend Wago-shyē, Nagādrās Walda Busā, Azāj Zekru, Azāj Wadāju and many troops arrived, and the Negus flogged many who brought bullocks. On the 28th the Negus started out and

¹ ቁረጦች: Amharic from ቁረጦ: Ge'ez ቁረጸ. Guidi, *loc. cit.*, gives ቁረጦ and ቁረጦ, 263, 4.

² Operation of blood-letting.

³ አምስተኛ: Amuiste'yyā the fifth part of the produce of a property which goes to the proprietor, four-fifths going to the cultivator.

camped at Dangelā and on the following day the Wednesday he reposed there, and a messenger came there from Balyā who reported that Kanfu Adām had been captured. The same day Gaberyē came and many people of Lāstā. And evening coming on Gerazmāch Walda Abēh went out towards Gondar, and Azāj Danefu Balyā: and the day following the Negus marched out and camped at Adābē. And he sent messengers into his territory and Bālāmbārās Ramckhā returned. On the 23rd the Negus rose and camped at Ambāsā Gāmā, and Gerazmāch Sandaqē came and people of Waransha, and Lasta and Kanesa and Waraq Saqala (Golden Cross) and Liqē Iyo'akes and many troops. On the 25th he reposed there and Gabra Sellāsē came and Gabra Hywat from the servants of the King's household and they laid down the trophies. The next day Kenfu came and Wand Afrāsh having killed some Shānkālā they cast down the trophies again, Priests came of Nargā Selāsē and he sent them a herald. And on the 26th Priests of Dagā came bringing with them the bones of Zar'ā Yā'ekob the just king, that was called Constantinos and so they came after 330 years, and it seemed the will of God that this blessing should be upon the King of Kings, Takla Giyorgis. But the Negus sent
 466 b a herald to them, saying "All those who take sanctuary with the bones of the Great Zar'ā Yā'ekob the just king, and Stephen the Martyr, we will have mercy on all evil doers and rebels. And let Dagā be for the abode of the Abun and Echagē and 'Quoratsā' (Surgeon?), and let the whole number of those (bones?) that had been taken away be restored to them."

On the 28th came Kanfu Adām, Ba'eda Nānā of Basyā, and many powerful men of Mēchā, whom he had made prisoners, came with him, then they bore stones¹ and they fell down before the Negus. And when he saw that he marvelled and gave praise to God, saying "Praise God with a new song, praised be he in the congregation of his just ones. Let Israel

¹ I.e. carried stones on their shoulders as mark of submission.

the same day the Negus camped at Galemātā Warqā, and there came from Gondar the princess Walata Abo, the sister of the Negus, as he was going towards Metā Dajaz-māch Adeḡah and with him came Garazmāch Walda Abēb and princess Waleta Fekr, and many who were sent from the principal towns. The next day, the Sunday, he reposed there, and the Priests of Quesquām, of Tomarā came and had rejoicings in the presence of the Negus. On the 3rd the Negus rose from there and camped at Babakhā, and a great crowd of men and priests from the country round came at that time of festivity and song¹, to give him a reception, and that day the Negus camped at Bārchā; and when they went out on the journey there was no grass received or wood from the peasants, so that the Negus punished them. And on the 5th the Negus went out from thence and was received by the youths and priests and he camped at Robit: and on the 6th, Thursday, the Negus started thence and came into the Royal audience hall with rejoicing and great festivity, singing the Psalms of David, and he said, "When they go they went into the country weeping, and bearing seed, but when they returned home they came rejoicing, and carrying their sheaves with them" (Ps. cxxvi. 6). Then the Negus commanded them to cut off the right hand and the left foot of Andāyl and they were so cut off. And the Negus coming sent to Kenfu Adām, and Aderā Khāylu saying "You deserve it. Finish with your penitence, for you shall have a severe sentence," and after a little while the Negus meted out punishment to Kenfu Adām and Aderā Khāylu, and he put out their eyes having mercifully remitted their death sentence. For he was a merciful and kind-hearted

467 b man. And after the rains the Negus continued in good health. And on the 16th Nahasē the Negus ordered the Abun to bring the Tābot of Fāsiladas into the house of Estē Galāwdēwos and joined with it the Tābot of Dabra Tābor and the Tābot of Hannā and Eyāqim, and the Tābot of Abrahām and Yshaq

¹ ማሕላግ, chant, canticle, also instrument of music.

and Yā'eqob. And on the same day he sent a herald out to proclaim "From this time forward let all fees from the priests cease that were received by the Chiefs and Bishops, and let the Tābots be consecrated without fees." Then he said, "We have given our provinces (districts) which are called Daquā, and Quabetā, and Guinter to be the property of the priests of Debra Tābor." This pronouncement the Negus established under pain of excommunication, by the mouth of the Abuna Yusāb, and Echagē Tesfā, and during that winter at Agatā, 'Ali came to Begameder, and the Negus hearing of this sent to 'Ali saying, "Unless you come before us, know that I will wreak a severe vengeance on you." Hearing this message of the Negus, 'Ali sent to the Negus saying "If indeed it is your will, I will come before you." And on the 17th he laid hands on Azāj Gabru when he was about to play the traitor upon him. And on that day Dajazmāch Gadetā came before the Negus from Wālqāyt. A short while after, 'Ali came before the Negus and he was invested with the office of Bālāmbārās, and decorated by the hand of the Negus. On the 6th of Khedār, the Negus had the Tābot of Debra Meṭmāq (Baptist) brought to his tent at Chafera Mēdā, because the building was not completed.

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And after this we will relate the history of the campaign in Wallo and Wechālē of the King of Kings, Takla Giyorgis, the new Alexander, who showed his prowess by land and sea, whom the Holy Ghost has blest, like Jeremias in the womb, Priest as well as King. Amen.

In the year 7500¹ of the world 1777 year of mercy, the 4th year of his reign, of Luke the Evangelist on the 7th of Khedār, on the night of Thursday, after the 6th hour, the King of Kings Takla Giyorgis, whose throne name was Feqr Sagad, went out from Gondar, and camped at Tsadā; Rās Ayādārs he ^{468 a} left at Gondar so that he might build the Church of our Lady

¹ Error for 7275. The year of mercy given (1777) makes $1777 + 7 = 1784$. This, however, is at variance with the date on p. 342, and being the year of Luke is probably 1782.

the Holy Virgin, Mary the Mother of God, which was called Debra Metmāq. Semēn Aderu however was invested with the office of Kantibā and returned; on that day there remained with the Negus, Blättēngētā Guālej and Garazmāch Adyām, Bālāmbārās Ali, Dajazmāch Gadelu, Azāj Zenā Gabre'el, Alajā Gabru, the writer of this history, Affa Negus Wāsē, Azmāch Walda Dāwit, Ligābā Walda Giyorgis, Yashālaqā Kabtē, Yashālaqā Asagad, who was himself Gāshājagrē (a shield-bearer)¹, Yashālaqā Wadēnā Kabtē, Segā Malekañā, and many attendants of the Negus whom he had invested and decorated.

And of the judges, Liqē Gabru of the right (wing) and Liqē Iyo'akes, and Azāj Wadāj, and on the following day the 8th Khedār, Qis Atsē Kabtē came from Gondar, to bid him adieu. And the Negus marched out from Tsadā and camped at Guarabā, and Qis Atsē Kabtē returned, Mel'ek Berhānāt Zafaru and Alaqa Zenā Zaba'ata and Alaqa Fequr Egzi'e, and Alaqa Gabra Kedān, and Alaqa Libāryos, for they came to bid farewell, and Mel'ek Tsahay Robe'am, but Mel'ek Berhānāt Khērut and many judges he turned back at Fantur and Azāj Danefu came, for he had remained to take physic, as he was suffering much, by reason that he was parted from his master, for he loved him as a son. Afterwards Mel'ek Tsahay Nahud came to bid him farewell, and on the following day the 9th the Negus marched from Gorabā and camped at Enferaz and Mel'ek Tsahay Nahud the attendant on the King, and Alaqa Sāhelu, having been received were sent back. And on that day Azāj Yā'eqob came and on the following day the 10th
 468 b he reposed there. Many officers came and priests with the Kuer'āta Re'su. Afterwards Dajazmāch Iyasu came and Negādrās Yalimtu, and Azāj Kedān, Yashālaqā Mitār and on the following day the 11th he reposed there, and the Negus went out to Amba Māryām and returned at the 3rd hour with banners and kettle drums and a large force. The next day the 12th of Khedār he rested and Azāj Kenfu of Tārasambā and Azāj Kenfu Elfaña came, and next day the 13th the

¹ Amharic.

Negus marched from Emferāz and camped at Qārodā on a hill. Here he sent out a herald to say, "Everyone who has taken refuge (taken sanctuary) at Debra Metsrākhā shall be pardoned, for the Negus seeks cause for pardon, as he was its founder." Afterwards it was proclaimed "We have given the country to Liqē Gabru which our brother the Negus gave." And a second proclamation was made, "Whosoever shall take food, or pluck an ear of corn (ሥጥጥ) I shall visit with severe punishment." There were many priests at that moment, who gave him a reception with songs and sweet music. On the 15th the Negus marched from Amad Bor and camped at Tsaguer. And Liqē Khāylu came, of the left wing, and Yashālaqā Yabisahunaña who was a Dajazmāch and many people; on the 16th the Negus brought Alaqā Gabru to his tent and he rested there and returned in the evening; and on the 17th on Sunday he reposed there. Nagādrās Yamāryāmbāryā came and after came Azāj Walda Abib and Liqa Gubā'e Zenā, for he was delayed at Guenter suffering on account of his fasting.

On the 18th news was brought from Rās Khāylu, and on the 19th Rās Khāylu and with him Fitāwrāri Ikonyān came and chiefs and the Negus stayed for food and on the same day Azāj Khāylu came. On the 20th the Negus stayed and held a court of justice, and restored territory and goods that had been taken away, and gave a flogging to those who had taken them away. He struck one of his servants because he altered his orders. On the same day Dajazmāch Adegah came, and with him Eshētē Khāylu; on the 21st Dajazmāch Adegah and Fitāwrāri Ikonyān went on in advance, but the Negus stayed with his sister Princess Waleta Abo and Waleta Fequr. The Negus inflicted punishment on all who had taken food and ears of corn from the peasants even to the grass (thatch) of the houses and seizing Aslāfē Yaba Bāryā had him up before him. When however (he found) that they who took the things were very badly in want of food, he repented, and gave secret orders that they should not be punished severely but lightly, that the men might be warned.

On the 22nd Yashālaqā Eshati came, Yashālaqā of Lastā, and Asālāfē Walda Aragawi the Negus receiving them in his tent.

A great number of troops came in. On the 23rd the Negus marched from Tseguer and camped at Wāher and Dajazmāch. Iyāsu made a present of show bread¹. And the Negus put up his tent of scarlet cloth, having a silver mast² that gave light like a morning star. And he had a wonderful cross in the likeness of the Holy Trinity, as on that day every work done was with the sign of the cross, and they made on their shields of iron a sign of the cross as was done in the time of the just King of Constantinople, and that shows how near allied is the destruction of the pagans and the salvation of the faithful. And on that day Rās Khāylu presented the Negus with many mules. On the 24th the Negus issued an admonition and called together the people of Gojam and the people of Dāmot, but some wrangled, some saying: "I am first," and others, "I am first." And the Negus hearing this said to them, "Go away, eat your food, and some other day demand of me your rights once again." And he said this to the Chiefs and the sons of Chawā
469 b and the picked troops³. And on the 25th of Sanē, the Negus marched from Qaher and camped at Kemer Dangyā and on the 26th the Negus marched out from Kemer Dangyā and camped at Mashalamyā, where the priests of Zur Amba gave him a reception, and the Negus invited one of the priests. On the 27th the Negus left Mashalamyā and camped at Wechā by himself; and Liqē Khāylu of the left wing came, and Yashālaqā Guangul who was Yashālaqā of Tigrē, and on the 28th the Negus left and descended below on foot, and stayed at Bēt Meda, and men were killed and animals by (falling down) the precipice. On the 29th the Negus left Bēt Meda and camped at Chēt Weha. There he heard of the death of Qīs Atsē Keflu, and Dajazmāch Kāssā. On the 30th the Negus went from Chāt Weha and

¹ የመጸጸግ ስንደብ small cakes of bread used in presentations.

² ስንደብ፣ a mast surmounted by a cross and bearing the royal banner. Turkish and Arabic (from the Persian) *سندق*.

³ የቃፈራ (chefrā), name of a corps.

camped at Anchem. This was the end of the month of Khedar; the first day of (month of) Tākhsās was Tuesday and he rested there. Then he sent Warārē towards Wādelā, for the men of Wādelā that winter had conspired together with rebels. And on the same day the Princess Mentewadad, mother of Dajazmāch Baqatu, and Princess Yaweb Dār also came. On the 2nd, Dajazmāch Kāssā sent many bullocks to the Negus and he brought in bread and tribute of mēs¹ and wood.

On the same day came Azāj Zakeru with many men of Gondar and so the Negus showed his favour to Dajazmāch Kāssā with a gold head-piece, with a caftan, and a robe of honour. And he sent a herald to announce "that he had bestowed on Kāssā the governorship of Begameder and Lāstā," he remembered the benefits he had received from the son of Dajazmāch Baqatu, being one not to forget a benefit, nor to remember an injury. And on the 4th the Negus rested there. And on the 5th the Negus left Anchem and camped at Yanajā, and on the 6th the Negus left Yanajā and camped at Bēta Hor, and on the 7th he rested again, and he founded a town there. On the 9th the Negus sent to Dajazmāch Adegah, that he would ^{470 a} receive the Dajazmāch Baṭo, for the (latter) sent word that "He had sent everything due to the Negus." On the same day the Negus invested Asalāfē Bertu Saw, Intelligence messenger; and Dajazmāch Baṭo came, and on the 11th the Darabā Bēt from Gondar. On the 12th the Negus sent a herald to announce that every man of Wechālē and Wollo should follow Dajazmāch Baṭo, Dajazmāch Walda Gabre'el, and everyone who followed him should be trained, and ask no questions. And on the 13th the Negus decorated Dajazmāch Baṭo on account of his exploits. And on the 14th the Negus sent Dajazmāch Baṭo to his province. On the 15th Dajazmāch Kāssā came and camped at Betā town. On the 16th Dajazmāch Kāssā came to the council and on the 17th Dajazmāch Dori came there, many being present there. Asalāfē Warqē and Khāylu came to receive them for they had fled from a fight with Galla. And on the

¹ ሜስ: an unfermented grape juice, must.

18th, Jan Tserār Birali Wagelmo came with many men from Yaju and Bāsal. And they cast down Walda Sellāsē the rebel before the Negus along with many other rebels. And Azāj Yā'ēqob rose and argued before the Negus and judgement was given and the sentence was death. But the Negus showed more tolerance and put them in chains, for he did not favour death as punishment for rebels, but rather their conversion and turning away with repentance. And on that day the Negus gave a feast to Dajazmāch Dori and his men. And on the 20th Dori Talē gave the Negus a goat with three legs, which shows how pagan sinners lessen and lower authority, for that goat was a type (symbol) of the sinner. And on the 21st the Negus sent forth a herald to proclaim that no detachment of troops should go towards Inajā. And on the 22nd, in the evening, the Negus called to Liqa Gubā'ē Zenā and Alaqā Gabru, to confer with him on spiritual matters, for they were much beloved
 470 b by him. And drawing near to him they said to him, "O King, if we have found favour in thy sight, we have a word to address thee, some information to give." And the Negus answered, "Speak what you have to tell me." Then said Liqa Gubā'ē Zenā and Alaqā Gabru, "The men do not speak well to us, and they are unwilling to cross the river Jaṭā and refuse to follow us to another country." The King on hearing this was much angered, but rebuked them tenderly, even as our Lord reproved Peter when he said, "Oh thou of little faith, what maketh thee afraid," when he saw him doubting and afraid when they went with him upon the sea. He (the King) said to them, "Why do you (who are) priests speak thus? Does (the ordinary) man know what is good and evil? If he does know, he knows it of himself (by his own gifts) and, if he lies, it is by reason of this that he is himself a liar." David indeed said, "I said in my foolishness, all men are liars," and in his mouth we shall hear the destruction of the Christian fathers and dispersal of the sheep of Christ. Did you not hear what our Lord said to those faithful ones? "On him be praise in the Holy Gospel, the Good Shepherd goes back to seek his sheep. He shall give us power to bear

the cold of night and the heat of the day, to bear the blows upon our backs, and smitings on our cheeks, until there is no more sin." And hearing this, Liqa Gubā'ē Zenā and Alaqā Gabru went off to their lands, saying, "May the will of God be done." And on the 23rd the Negus ordered a feast for Jāntserāy Biralē with his people. On the 24th the Negus reconciled Dajazmāch Dori with Dajazmāch Adegah; for an enmity existed between them formerly. The Negus sent a herald to proclaim, "We have given to Bālāmbārās Ali all his province that he previously held. On the 25th men came, sent by the Abuna ^{471 a} Yosāb, bringing Holy Unction. And on the 26th Tarbēnos Khāyilu went away to his country because he was ill, and on the way he was murdered by attendants of Dajazmāch Gadelu on account of a trifling dispute. On the same day a second fight took place at the Negus's city: and the Negus punished those who stirred up the conflict; some of them were flogged and some put in chains. On the 27th came men, sent by the Echagē. And on the 28th Blättēngētā Kalu came, bringing bullocks and honey and presented them to the Negus. On the 29th, this being the Great Feast of the Nativity, the Negus gave the bullocks to the chiefs and judges and princesses, and to all the people. And on the 30th the Negus reposed by himself. This is the end of the month Tākhsās. And on the 1st of Ter, Aslafē Tekla came from Tigrē and with him and his attendant, of a favourable reputation, a man of good works, and an intelligent counsellor, and an honoured friend of the Negus, Kañasmāch Yasellāsē Bāryā. And they reported the arrival of Dajazmāch Walda Gabre'el to the Negus. On the 2nd the Negus spent the time with his chiefs in council, and on the 3rd messengers came from the Eṭēgē Warās Ayādādar. And on the 4th the Negus took repose and heard what the messengers had to report. And on the 5th the Negus sent a herald to announce to the son of Ras Goshu, "Let judgement be confirmed¹."

On the 6th the Negus reposed alone, and on the 7th the

¹ Anharic, lit. the judgement or sentence is enough.

Negus put himself under medical treatment. And on the 8th an attendant of the Negus came who had gone out and brought a mule of Dajazmāch Walda Gabra'el. On the 9th the Negus rested to hear the report of Jāntsarāy Biralē and Bālāmbārās Ali and on the 10th the Negus went early to the Church with some men. And he returned thence at the 6th hour. On the 11th which was the great feast of the Baptism (Epiphany) the Negus rested with his chiefs. And on the 12th the Negus slaughtered the bullocks which Rās Khāylu had given him and stayed with him and Dajazmāch Adegah and Fitāwrāri Ikonyān.

471 b And on the same day the Negus decorated with a golden head-piece Fitāwrāri Aydañ, Shum of Dakhnā. And on the 13th the Negus stayed alone. On the 14th the Negus was not accessible, and on the 15th no one came except the children of the household. On the 16th the Negus commanded the judges and the Affa Negus Wāsē to hear the complaints of the litigants at the door of the Negus's tent. On the 17th Yalaw Aygar, one whom the Negus had ordered to Gondar, brought a saddle¹ for the Negus of gold, that shone like lightning, such as has never been made before for other kings. And with him came Priests that had been sent by Mal'aka Berhānāt Zafaru bearing the Tābot of the Holy Trinity and the Tābot of the Abuna Takla Hāymānot, and with him came those sent by Qīs Atsē Kabtē bringing the martyrdom of Abuna Takla Hāymānot, and the picture of Our Lady with the picture of Abuna Takla Hāymānot painted on a silver tablet, and gave it to the Negus. Afterwards came men sent by Rās Ayādār. And on the 18th there was mourning in the town because of the death from illness of Aderā Wald Alu Fāsīl and Abran Gadām attendant of Ras Khāylu. On the 19th the Negus was in retirement. On the 20th Abbā Walda Hawāryāt came and Abdallā. And they reported to the Negus that Dajazmāch Walda Gabra'el was near and on the 21st the latter camped at the Negus's town of Tegā and the Negus sent him to Aslāfē Mudekhen. And on the evening coming on, the noise of shots

¹ መጻፍር፣ Amharic, modern spelling is መጠፍር፣

was heard, but his coming was not (inspired by) good intentions or affection. If indeed the will of God had not brought him and the work of Qañasmāch Yasellāsē Bāryā the favourite of the Negus, he would not have come before. He did not give tribute as he was bound to the Negus. But the Negus redoubled his favours in accordance with what the Book teaches "Return not evil for evil, but evil with good." On the 22nd Dajazmāch Walda Gābra'ēl came with Qañasmāch^{472 a} Yasellāsē Bāryā a friend of the Negus. And Dajazmāch Walda Gābra'ēl on his arrival presented to the Negus the son of his brother saying, "Behold the brother of thy Son the King of Kings, Ṭebab Sagad, Takla Hāymānot whom Rās Mikā'el gave in charge to my father when he refused to reign over the country." The Negus was grieved at the recollection of the death of his brother, but he was delighted to look upon the face of the son of Abēto Gābra Mudekhen, and after that he ordered a table to be set and a banquet for Dajazmāch Walda Gābra'ēl with the Negus. And he made him many gifts of guns and shields of silver, and cups of gold besides. And he gave a bird that came and spoke (like a man) with a human voice, that bird too was endowed with reason to come to the King to help him, the Dove of Noah and of our Blessed Lady the Virgin Mary, Mary the Mother of God. On the 24th the Negus sent Rās Khāylu and Fitāwrāri Ikonyān in the vanguard. And on the 25th the Negus sent away Dajazmāch Adegah to Rās Khāylu and Fitāwrāri Ikonyān, and he sent Abēto Gābra Madekhen to Wakhni with Bajrond Hezeqeyās and Qañasmāch Ya Māryām Bāryā and sent away all those that had been sent from Gondar. He sent a herald round to the Neguses and Abuna Yosāb and the Echagē Tasfā, and 'Aqābē Sa'āt Abēsēlēm and Rās Ayādār, and all the priests and chief priests he sent a royal rescript "Behold, when we heard of the destruction of the Churches and the captivity of the faithful and all that great breaking up of our Ṭābots in Makhtsē and Mafatsch by the hands of pagans, I was fired with spiritual indignation. Even as David said 'The zeal of thy house con-

sumes me,' and we went out to make war upon the heathens. But in our going forth we trust not in the number of soldiers, or strength of our horses, for a King is not saved by numbers of soldiers, and horses are a snare they will not deliver him." 472 b But we trust in your prayers. Now therefore pray for us, as the men of Jerusalem prayed for King Herqal. And our Abuna Pantalōon for Kaleb the Negus of Ethiopia, when Finehas the traitor abandoned the Christian King¹. Ye know what the Book says of Nābukadratsār², before he became a prisoner, but his followers said "Pray for the King³." "Mourn for me among Kings, for Rebeqā mourned for Yā'eqob and Yā'eqob mourned for Ye'osef and Our Lady mourned for her only son," and this letter he sent afterwards. The Negus has not been given sleep to his eyes nor slumber to his eyelids, nor rest to his cheeks, but he stays all the night praying like his father David, and saying "Why hast thou oh Lord abandoned us for ever?" "Why doth thy anger smoke against the sheep of thy pasture? Remember thy congregation that thou hast made (purchased) of old. For like the tree of the plain they have cut down with an axe the gate posts and they have burned thy sanctuary with fire⁴. But from now vengeance shall be taken for the blood of thy servants that has been shed. The cries of these prisoners shall rise before thee, and as thy arms shall be strong thou shalt have pity on these murdered children, but before they harvested the vintage thou didst bring them out of Egypt, thou didst place thy people and established them." And repeating many other prayers, the Negus camped that night. And on the 26th before the setting of the Sun, the Negus rose from his house ardent as a fire, and he shone like a lamp, and the crown on his head was like the moon, and Bajrond Ayādār followed behind him at hand. His shield besides was of silver that glittered like the sun. His swift horses moving (like animals flying) as if beasts with wings followed behind. There was too

¹ *Vide* Appendix : Kaleb.

² Nebukadrezzar.

³ "Say prayers for the life of King Nebukadrezzar, etc." (Baruch i. 11).

⁴ Ps. lxxiv. 1, 2.

a lamb with a heavy horn that followed him, and the lamb following, let it be known that a lamb of redemption and sacrifice followed the Negus. Above was the power of our Lord and Saviour Jesus Christ to help him, and in front marched ^{473 a} Liqa Gubā'ē Zenā, and Alaqā Gabru with the Tābot of the Holy Trinity, and the Tābot of Abuna Takla Hāymānot and the picture of our Lord, glory be to him, viz. the "Kuer'āta Re'su" (picture represented the striking on the head of Christ). Alaqā Māryām Bāryā was there, as we have said, all the soldiers and weapons of the Negus, and all the collection of papers. Having completed the courtyard of the house of the Hor¹, the Negus descended below to Jiṭā on foot as was fitting saying, "Behold thy law is a lamp to my feet and a light to my way" (Ps. cxix. 105). After that he said "Arise and receive me and show thou art the Lord God of the mighty ones, the King of Israel," and on the same day the Negus camped in the land of Shaguā of Dāwnt, and many men and animals were killed over a precipice. Dagēna was in Tigrē (?), but Dajazmāch Kāssā he left at Begamedr. And when the men of Chālē and Wollo and Watalomā heard that the King had left his house and was on the march, a great panic fell upon them and they were seized with fear and terror. And they suffered there as those that are in the pangs of labour. The men of Wollo went, out of their great terror, unto the better educated and more experienced among them, and clamoured aloud, saying, "Woe to us! alas for us! for the terrible Negus has come upon us with a double edged sword in his hand to execute vengeance among the people. Woe is ours! Alas for us! For the Negus has come upon us. Blessed is he who will take our children and hide them among the rocks. Woe is ours! Alas for us! for the mighty lion of the line of Judah and the seed of David has come to us, he will break our bones and burn our marrow"; and hearing this the men of leading and experience answered, "Why are ye troubled in your hearts, children, do ye seem to be as those who can rise and stand up against a powerful King. Can a reed stand up

¹ ሆር: Hor (Bazēn?) was one of the officials of the law. T. Guidi, *loc. cit.*, 682.

against fire? or a goat against a leopard? or a bullock against a lion? We shall hear from our young ones how the King of the Christians comes, and there dispenses justice to the earth, and judges the world and the peoples with justice. If you seek your safety, take your bullocks and go to his tent, fall down before the Negus beneath his feet.” And the men of Wollo hearing this said: “This is good counsel. Behold we will go before the mighty Negus and come before his face in confidence, and in the language of the Galla we will acclaim him, and we will weep before Takla Giyorgis our King, for he is our Lord.” They approved their speech¹ and ratified this counsel of the men of Wollo. We will now return to what we said above. On the 27th he rested there and deprived Walda Gabra’ēl of a strong amba (fortress) because the men of the amba had not sent presents to the Negus, if indeed he had not refused the pardon of the King for not leaving any firewood². And on the 28th the Negus marched from Shaguā and descended below to Shelu on foot, both men and animals lost their lives and the Negus was much grieved here seeing the loss of Christians through the heathens, and then of the destruction of his people down the precipice, that he had not abandoned the campaign. And on the same day the Negus camped on the (river) Bashelo and on the 29th he rested there because it was the feast of our Lord. And on the 30th the Negus marched from the Bashelo and camped at Shaguā in Amhara. Here ends the month of Ter.

And on the 1st of Yakātīt on Thursday the Negus went from Shaguā and camped at Sadi Ambasā, and some soldiers were killed by the people of the country. And Dajazmāch Bato sent bullocks and bread and much wine (“must,” vinum facticum, Dill.) to the Negus. On the 2nd the Negus marched from Sadi Ambasā and camped in the Quolla³. And there came to the city Walda Abaychafu of Wollo who knelt down before the Negus, but the Negus sent out a herald proclaiming “Every

¹ አቀረቡሁ for አቀሙ፣ በረቡሁ? corrupt text.

² Requisition for the King's service.

³ ቁላ Amharic = the hot lowlands.

man of Amharā and Wollo and Wechālē shall place himself at the disposal of (deliver himself up to) Dajazmāch Adegah." On the same day Dāwit, one of the children of the Royal house, came since he lived there in command of the land of Wollo. And then the Negus gave orders again there, and they made ^{474 a} prisoners on the road of the men of Wechālē. The 3rd he spent there. And on the 4th he stayed again there. On the 5th the Negus left Kollo and camped at Querquer and on the same day they laid trophies before the Negus of the slain enemies of Amharā. Rās Khāylu made an oration over it. And on the 6th the Negus went from Querquer and men of Lāstā were in the rearguard, and he camped at Guadālās in the province of Wollo. And on the 7th Manasho one of the chiefs of the Wollo came and delivered himself up to Dajazmāch Adegah and with him came men of Amharā who were invited and reported to the Negus saying, "Among the Rivers of the Galla there we have dwelt and we have wept when we have remembered the roof (building) of our blessed Mary, and they have made us captives and sold us like cattle and like sheep they slaughter us. But now may the Lord God of Israel be praised who has raised for us from the house of Yāsu (Joshua) his servant the horn of our salvation." And hearing this the Negus was astonished and repeated the 84th Psalm of David¹, "Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob" and so on to the end. And after that he had finished he said to Manasho, "Do you wish to become a Christian?" And Manasho replied thus: "I do not wish to become a Christian, Oh King, but I will stay like my Father," but there were those that came to him and said, "We indeed desire to be Christians, for we began as Christians." And hearing this the Negus said, "Whoso desires, let him be a Christian. Whoso desires not, let him remain as his Father was." The Negus spoke thus because he knew that Scripture says that the heathens may not be baptized by force; if they are not wholly converted that they might not deride it, let them go. Then

¹ Ps. xxxv. 1, in western version.

Manasho knelt before the Negus, "Since thou hast been so perfectly merciful, give us a place where I may have a dwelling with my people and my animals." And the Negus said, "Go and dwell where we cannot find you." And Manasho answered, ^{474 b} "Since thou wilt not protect me, my Lord, where shall I go out of thy Kingdom and whither shall I fly from thy jurisdiction, whether I climb the distant mountains, thy guns will reach me, or I descend to the hungry plains thy horses will overtake me there." And the Negus hearing this softened and gave him a territory called Daraq Ambā. At the same time the Negus sent out a herald to announce that if anyone killed a Galla, without a lawful sentence, he would execute severe vengeance on him. On the 8th the Negus marched from Gadalās, and detached his baggage¹, appointed Gerāzmāch Adyāmo with Lāntebyē Nāblisa as rearguard. And he protected one woman until she gave birth. And on the same day men came who were sent by Dajazmāch Lubo, and were pardoned without pleading defence. And the Negus sent a herald to proclaim that every follower of Dajazmāch Lubo was pardoned without pleading defence. Then the Negus camped at Warq Masechā. On the 9th he spent the day with Dajazmāch Walda Gabra'el and on the following day Manasho came to the council the evening of the Sabbath. And on the 10th the Negus spent the day with Dajazmāch Walda Gabra'el in festivity, and the latter gave the Negus a musical entertainment. The same day the Negus sent on the road word to Shawā (Shoa). And evening coming on, a great "Chaffā"² and Gurati with many men of Wollo came bringing presents, requisites³ and many bullocks, and they knelt down before the Negus besides many men of Shawā, called Malej, who presented petitions⁴, and they knelt before the King. On the 12th the Negus received the men of Wollo whom we have mentioned before. On the 13th at Zalay the Negus pitched his tent of royal crimson, and he was received with great

¹ Amharic ታገዳ፣ baggage. ² A gold decorative bracelet worn as an ornament.

³ መታገዳ፣ = መታገዳ(?) Amharic for requisites for the march.

⁴ መልገ፣ = ምልገ፣ I. Guidi, *loc. cit.*, 57.

honour to his throne with the (Hymn?) of "Ayudāwit Masih." And afterwards Dajazmāch Bato came with men of Wechālē, and they laid trophies before the Negus besides and gave him presents. And after that Dajazmāch Lubo arrived bringing two pearls, one that was placed on the crowns of the Negus's in former ^{475 a} times; then there was another, and he made reverence before the Negus and presented those pearls, and the Negus was very pleased and gave thanks to God, saying, "Henceforward, let all generations call me blessed because he hath shown me his great power, blessed be his name." And after that he went to his province, and on the 14th the Negus punished Dajazmāch Bato saying, "Unless you convert the Christians that are sold in your country, you are acting wrongly." And on the 15th priests of Gell came bringing a Tābot of Giyorgis. On the 16th the soldiers of the Negus laid an ambush for Dajazmāch Bato on the journey, because his people of Wechālē fled like traitors, and Adam his brother left him by night with them, but the Negus punished those who laid an ambush on the road for Dajazmāch Bato. And he sent out a herald to say "We have given to Bato the province called Adādā." On the 18th there were some of the men of Wollo who wished to become Christians, so that they should not be heathens any more. On the 19th priests of the house of Mary and on the same day a Galla killed one of the Gojam men who was going to Warārē. Then the Negus sent out a herald saying, "We have given Amārā as a province of a Dajazmāch to Darso, and let every man of Amhārā come into his province. We have given to Kantibā Kabtē the country he had formerly, that is called Maqdalā." On the 20th Dajazmāch Darso went towards Jefu, and imprisoned Dajazmāch Bato because he refused to convert to Christians those who had been sold. On the 21st he baptized with Christian baptism the progeny (or dependants) of the great Chufu of Wollo and Darā Galāwdewos of Telomā and their people and Dajazmāch Lubo, with his people. He baptized Kēder, and three of the women were also baptized. And the Negus put on them a robe of honour, but on the son

of the great Chufu whose name was Katamē he gave other proofs of his favour. To others he gave each an office and admitted them to the sacred mysteries. And on the same day
 475 b the chief of Malzā¹, whose name was Wabasho, came, and he gave the Negus a banquet and wine; being there he arranged a table for the Negus and gave food to the Gallas who had been baptized, and the priests who had baptized them and Dajazmāch Walda Gabre'el, and Dajazmāch Walda Gabre'el gave them a divine chant, saying, "He hath extinguished the torch of him who dares to speak (evil)." Afterwards Takla Giyorgis found that for his honour, he (W. Gabre'el) was as a fire devouring the stalk of noxious grass. And then Alaqā Gabru gave a (rhyming) song of three couplets², which ran, "The priests hid the jewel of thy name Tēwodoros (Theodore) in the treasury of the outward name, Takla Giyorgis³, for which the people of the earth blessed thee that day. For that is an enduring word, in which there is no falsehood. Man shall utter no word of slander against it. David hid the name of his Creator from his people within his house." On the 22nd the Negus gave bullocks to his chiefs and nobles, and judges. And on the 23rd the Negus baptized the head man of Wollo who came with Wabasho, and admitted him to the Eucharist. And many of the faithful came who dwelt under the dominion of the heathen, with many Tābots. On the 24th the Negus sent out a herald to proclaim "We have given the jurisdiction of Malzā to Wabasho," and on the 25th, on Sunday, the Negus gave food to Dajazmāch Walda Gabre'el with some chiefs. And Liqa Gubā'e Zenā gave (composed) to the Negus a song of three couplets, saying, "Our Lord when he revealed the name of the Kings, when he would write the first letter of Takla Giyorgis, went on to write Tēwodoros." And the Negus when he heard this was astounded. Then he wrote it (the name) down wrong, and remained (for-

¹ መስፍን፣ መልዛ፣ Amharic.

² ቅጂ፣ ሥላሢ፣ ቅጂ፣ is a sacred hymn in Ge'ez. This ሥላሢ፣ ቅጂ፣ is so called from having six verses terminating with the same rhyme. In the Ge'ez the rhymes are ሖረ፣—አንከረ፣—ሰከረ፣—አንበረ፣—አያሰመረ፣—ድጎረ፣ i.e. hora—ankara—sakara—akhbara—emara—dekhara.

³ *Vide* Appendix: Fakkārō Iyasus.

getful) as one who is drunk with stupefying wine. He put together the beginning (the first letter) of the two names (the letter T) and after writing the second (Tēwodoros) in place of the first (Takla Giyorgis) without knowing, he did not write the first again¹. And on the same day men of Talomā came. And on the 26th the Negus spent the time with the chiefs in council, for Satan was envious at the baptism of the 476 a heathens and their turning Christians from captivity, sowing the evil (ከርዳጅ = Lolium) weed in the fields of the hearts of the men of Tigrē, so that they said when the Negus did not march away, "We will go off to our own country for we are much afraid," and being midday the Negus sent a proclamation for the house of Mary both for the dependants of Rās Goshu and the people of Talomā saying "Enough of beginning²." On the same day the Great Fast began; and on the 27th the Negus invited Dajazmāch Walda Gabre'el with the head men of his people and addressed them. "Children wait patiently for the arrival of what is sent them. Behold the land of Shawā, let everyone of the Christian people who were made captives (wait) till they reach their country, and have no fear, for we shall not die without confessing (our sins). And hearing this, the people of Tigrē returned home to their province, all of them saying, "When we have deliberated we will report to you." And the same day the Negus sent to Shālāqā Miṭār the Yashālaqā of that church with his people, to help Dajazmāch Darso. And on his coming the people of Tigrē consulted together how they should leave the Negus and return to their own country because wherever he encouraged the crime of the people of Tigrē, he went away. And they lit up their road (lit. burned, and made bonfires to show the road) with fires, and the same day the guards of Rās Ikonyān blazed their road with fires. And of the people Jāwis and the

¹ This performance was for the purpose of enlisting the credulity of the people that King Takla Giyorgis was to be the King Theodore who, according to an old prophecy contained in an apocryphal revelation called the Fakkārē, was to rise and become a world conqueror. *Vide* Appendix : Fakkārē Iyasus.

² Amharic, i.e. "let us get ahead," "make some progress."

people of Gojam and the people of Dajazmāch Khāylu not one took thought to go and leave the Negus; in that Rās Khāylu was like the mighty Iyoab (Joab) the mighty Captain of the power of David the King, and encouraged the people saying, "Does it seem good to you to leave the King, because that will not seem good in days to come. And if you go to your own country, that also is the land of the Negus, but the Negus chastised the men of Mēchā, when they spoke like that." And speaking thus, Rās Khāylu went to see the Negus and when the Negus saw him arriving, he was much pleased and said, "Will not your people disperse now that you have come here?" And Rās Khāylu answered "Be of good heart, my lord King. No man of my people shall depart and leave the Negus. I will die first." And as he said this, a Galla came, when he saw the smoke. And Rās Khāylu went out to slay the Galla and then the Galla fled and two men of Mēchā killed him. And on the same day Fitāwrāri Yasellāsē Bāryā put many in prison, to cool down matters. But the Negus saw the unrest of the soldiers, and sent out a herald to say, "To-morrow we shall march and go to our country." And then he sent Dajazmāch Lubo, and presented him with some guns and practised them that they might make war upon Wechālē. On the 29th, Thursday, the Negus marched from Warq Masacha, roaring like a lion when he is driven from his dead prey, for he had carried out the desire of the new Christian fathers, who had been persecuted by the hand of the heathen, and he received the thanks of Dajazmāch Alfā Wasan. And on the same day there were Dagēn¹ Rās Khāylu and Dajazmāch Adegah and Fitāwrāri Ikonyān, on account of Fitāwrāri there was Dajazmāch Khāylu and Dajazmāch Kabtē and Dajazmāch Ab Sellus. And when they were on march a Galla fell upon the chiefs that were in the rearguard and on the same day Rās Khāylu was then again a tower of strength before the face of the enemy, and he destroyed thousands of the foe and put the warriors of the Galla of Wollo to shame; but the head men of Wollo,

¹ For ደጅን: rearguard.

one another, and when a powerful Galla killed another Galla, a giant attendant of Rās Khāylyu, and after that when the Galla
 477 b was disgraced before them all, Yashālaqā Guangul marched up and slaughtered a great many. The same day they crossed a precipitous place and many wounded men died.

On the 4th the Negus went from Charachā and camped at foot of a mountain of the Wechālē, called Laguāt. And Rās Khāylyu commanded the rearguard and Dajazmāch Adegah, and on the same day Losā his son who was the rearguard killed a Galla armed, and his horse, a hereditary leader¹, and he laid the trophy down before the Negus. Then the Tigrine began to ascend the hill and the Negus turned them back, saying, "Wait till to-morrow, because the sun is scorching," and that day went out and killed a giant of Wechālē, with many men of Wechālē. And they laid the trophies before the King, but Rās Khāylyu when the women were taken with the pains of labour, he guarded them until they were delivered, and brought them along on the march. On the 5th, the Wednesday, it being the feast of the great Saint Gabra Manfus Kaddus Alilayu, the Negus started his troops early towards the hill, in three divisions, on his right the people of Dajazmāch Walda Gabre'el and on his left Chefara of the Yashālaqā and the guards of the King's house, and of the Generals Fitāwrāri Ikonyān and Dajazmāch Adeyāmo, and in the centre Dajazmāch Walda Gabre'el ascended without any desire to make a feint. And the other Generals remained with the Negus to cover the town. And at the third hour with many prayers and strong faith of the Negus, they left the hill that the Wechālē men had put so much trust in and there was fulfilled what Our Lord, Glory be to him, said in the holy Gospel, regarding how Faith was likened to a grain of mustard seed. And they called that hill "Feles" (Retreat) and they did retreat. Paulos also says "Everything is possible to those who have faith." The smoke of victory rose, and fire burned before the face of the King, for it increased his
 478 a good luck (blessing). And Māmad Ali who is called Abbā Jubā,

¹ ረዳት = እርጅት, by inheritance, hereditary (Amharic).

roused his people, and on that day no man of the people of the Negus was there that did not kill and take prisoners, so that we could not estimate the numbers that were killed of the pagans, they were as many as the stars of the heavens, and sands of the sea. And then Dajazmāch Walda Gabre'el sent a messenger saying "Good news for you, Oh King. Good news for you, the pagans have retreated from the hill and have been destroyed." And hearing this the Negus was greeted with rejoicings in his spacious tent, and they blew horns and drew back the curtain. And in presence of everyone the escort of the Negus laid down their trophies, whose names were Wedi, and Beshu and Sarulāb and Abran and Yāshālaqā Mitār, and many other attendants of the Negus and Rās Khāylu, and Dajazmāch Adegah and Dajazmāch Walda Gabre'el. And after that his men came mourning for his death and bearing the head of Adam the giant son of Māmad Ali, for he was treacherous and was the first to go, after the Negus had said, "I will baptize him, and I will bring him up as a son to me," although men said, "Let him be chained, before he deserts for he is a traitor." But the Negus had answered "He who exacts a punishment before the trespass, commits a crime, and if God sees a crime in my heart he will not hear me. And on account of that God heard me and delivered that wicked and treacherous heathen into the hands of the Negus."

And he died an evil death—and they cut off his head as David said, "He made a pit and digged it and is fallen in the ditch he had dug" (Ps. vii. 15). And so his crime recoiled upon his head, and fell upon top of him.

And he died even as Akitofel died, among the pagans, and sellers of the faithful and murderers of Christians. That was a wonder and great blessing for seven years to this day; since the chiefs of the Kings have reigned nothing has happened like this. And they thought not of crossing the Bashalo^{478b} alone, the King of Kings Takla Giyorgis hardening his heart destroyed the gates of the monasteries and broke the spears and their swords¹ and marched to the frontiers of Shāwā.

¹ ገጥጥ = ferrum, gladius.

And he received the faithful on the road, but those their enemies recognised the work of God, and his wonders in the habitations. And they rejoiced, for their bondage to the Wechālē had ceased. But the King gave thanks to God in the Psalms of David saying, "Thou alone oh Lord art great that worketh wonders. Thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people¹." And speaking thus, the Negus camped for that night. And on the 6th day, Thursday, the Negus sent to Dajazmāch Biralē ordering him to march towards his country. And on the 7th, on the Friday, the Negus spent the time in council with his generals. On the 8th, the Saturday, Rās Khāylu came and joined the Council of the Generals, and on the 9th, Sunday, it was finished in presence of the Negus, when Rās Khāylu gave to Dajazmāch Darso his shield. And evening coming on, Dajazmāch Biralē came with many men of Wechālē that are called Waratāyē and on the same day the Negus reconciled Dajazmāch Darso with the son of Rās Goshu. On the 10th, Monday, the Negus left Leguat and camped at Qasat Ambulā and a herald proclaimed that "We have given Gulthā to Dagālās, and a robe of purple." On the same day Rās Khāylu and Dajazmāch Adegah commanded the rearguard. On the 11th, Tuesday, the Negus left Qasat Ambulā and camped on the Bashelo, and Rās Khāylu and Dajazmāch Adegah were rearguard, and he left Jantserār Biralē at Ambāsal. On the same day the troops laid trophies before the Negus of the slaughter of the Wechālē, and many prisoners taken from the rearguard in Tigrē; on the same night the moon was the colour of blood. Now that (portent) signified the submission of rebel and powerful chiefs.

479 a That was on the nightfall of the 12th. On the 12th, Wednesday, the Negus marched from Bashalo, Dajazmāch Kabtē and Dajazmāch Abselus being rearguard, and the troops laid trophies before the King, after their fight with the rearguard of the Wechālē. That day came Alēdnā, for they sent men of the Wollo (Galla tribe) to the Negus

¹ Ps. lxxvii. 14, 15.

to say "We beseech thee, oh King, to retire from our land, we have not gone beyond the frontier you have marked out for us." This the men of the Wollo said for they were sore afraid when they saw him destroy Debra Legot with fire, and they cried out "Who is he, King though he be, has overthrown the men of Wechālē? Who is he who with the power of the flame of fire has fought with the Wechālē? Who is he who with his mighty strength has burst and broken through the gate the pass of Legot? This is in sooth the Mighty King of Israel (the Abyssinian King of the Line of Solomon) foretold of yore." And it was not only the pagans who said this, we also, sons of Christians, say so to our King. He was anointed King when he was a child, secretly, by the hand of an angel, as the angel announced to the Abuna Takla Hāymānot¹ in these words, "In the year of the world 7260 (1768-9) there shall reign one who shall be anointed with the holy oil of royalty." Although one should say, "How long did he wait before he reigned after he had been anointed King?"

We will return to what we were saying at the beginning. On that day the Negus camped at Yawatōt and the troops brought trophies to the Negus of the slaughter of the Wechālē. On the 13th, Thursday, the Negus moved from Yawatōt. And on the same day then Yashālaqā Mitār and Fitāwrāri Dangazi were rearguard, and the troops slew many Wechālē, and the men burnt Zaquayā with fire that day, and Dajazmāch Darso and the men of Rās Goshu returned to their country, and the Negus camped at Shāguē in Dāwnot. On the 14th (Wednesday) ^{479 b} the Negus moved from Shāguē and camped at Wagā, the house

¹ Takla Hāymānot was the greatest of the Abyssinian National Saints and flourished in the latter part of the 13th century. It was through his influence that the Salamonian Line (according to its own pretended and spurious genealogy) was restored, after the usurpation of the Zaguē dynasty, in the person of Yekuno Amlak (=Let him be King) about 1270. The saint is supposed to have chosen this King and solemnly anointed him.

The prediction in the text is found in a work called the Ba'ala Nagastāt or Wealth of the Kings (ed. W. Budge), f. 231 b, col. 3, Eth. MSS. Br. Mus. 503. It declares that with the holy oil with which he had anointed Yekuno Amlak another King will arise after Zara Yā'eqob (1434-1468) and be anointed in the year 7260 who would be a world conqueror. The value of the prophecy is rather discounted by the fact that there is reason to believe that this work, or at least this passage is contemporary with the subject of the prophecy—a not unknown phenomenon.

of Johannes. Abagāz Gugsā was in command of rearguard, and many men and animals were suffocated in the morass. And on the 15th (Sunday) the Negus first put in chains Dajazmāch Walda Gabre'el on account of his rebellion; we have mentioned this above. And with him he put in chains Ganbelā Fisha and Abdallā, and he took away all their arms and guns and animals. But on the people of Tigrē he had mercy and sent them a herald. And the same day Dajazmāch Kāssā came from Garagarā. On the 16th (Sunday) the Negus created the Shumate of Sherat and invested Dajazmāch Adegah with the Dajazmāch-ship of Begameder and the Yashālaqā-ship of Gadesha, and on Fitāwrāri Ikonyān the Dajazmāch-ship of Dāmōt, and Rās Khāylu he invested with former office and bestowed on him what had belonged to Walda Gabre'el, decorations of silver and gold. On Dajazmāch Kāssā he bestowed the province of Emkinā, and raised Blättēngētā Golej to the chief priesthood of Warawar and on Princess Enkoyslul and on Princess Mēntewadad, villages and huts. And to Asfā Wasan he gave the Shumate of Wāg. On the 12th (17th?) (the 2nd day) the Negus spent the time receiving the arms that remained of Walda Gabre'el. And he sent messengers and heralds to Gondar. On the 18th (Tuesday) the Negus marched from there and camped at Garagarā. And he sent a herald to proclaim "Let no man from now take food or arms from the proprietor of this country." On the 19th, Wednesday, the Negus sent a herald saying, "We have given the Shumate of Daklnā to Fitāwrāri Aйдāñ." And he left Garagarā and camped at Mawqaryā, and left Dajazmāch Adegah at Garagarā and with
 480 a him Ali. And on the 20th, 5th day, the Negus moved from Mawqaryā and camped at Afragamāch. And on the 21st on the Friday the Negus started from Afragamāch and camped at Kemer Danyā (stony) and he was received there by the priests of the house of Leham and Zur'amba with songs and rejoicings. And on the same day the Negus expelled Shetē Khāylu and Sehin Khāylu and Nahrm, and Mentasenot and the prisoners of Kam Kam towards the plains, and he took their villages, for they were caught in rebellion. But the people of Tigrē he sent to their

country, by a herald. And the 22nd (Saturday) he spent there and on the 23rd, Sunday, he spent the time eating and drinking with his generals, for that day was the feast of Mount Olivet¹ and on the 24th, Monday, the Negus moved from Kemer Dangyā and came to Aringo. There he established a town and built a house very spacious and fine. And on the 25th (Tuesday) the men of Gojam with Ras Khāylu and the men of Dāmōt with Dajazmāch Ikonyān and all the men of Mēchā went to their country by wish of the Negus. Dajazmāch Gadelu the Negus decorated with a robe of cotton, and sent him to his country. And he gave Rās Khāylu guns. On 26th (Wednesday) some generals and sons of Chawā returned to their country by desire of the Negus. And priests came on his feast with Psalms and Canticles before the Negus. The same day there came men who had been sent by Rās Aydār and Mele'k Berhānāt Zafaru and Khāryā Negus and children of the priests of the establishment of Mary, who gave good example and many were well instructed. On the 27th (Thursday) the Negus sent many of the soldiers to his country giving them food for their sustenance, and gave also a veil (curtain) for the Church; on the 28th (Friday) the Negus, to those who had the children whom we mentioned above, he gave food and drink^{480 b} but the children themselves gave a concert to the Negus. On the 29th, on the Saturday, the Negus went to Church and presented the Church with sacerdotal vestments and, returning, stayed with his generals eating and drinking², for it was the feast of the Incarnation. And men came who had been sent by Qis Atsē Kabtē and the Aqābē Sa'āt Takla Hāymānot. On the 30th (Sunday) the Negus selected children of the priests. On the same day the children of the priests of Ba'ata, that were sent for, arrived. The 4th of Miyāzyā (Monday) the Negus spent in hearing charges of oppression. And Abēlik had an altercation (legal disputation) with Amēsyās of Gunā.

¹ Feast of Mid-lent, *μεσσηνηρία*.

² At these feasts sides of sheep and oxen are brought round to the guests who cut off pieces and eat them raw (raw meat=Brindo in Amharic). Makrizy (14th century) says flesh meat was brought—"ut ventriculum bovis semicoctum comedisset; quod autem in eo stercore reliquum erat fluebat ad palatum." The same witness saw a man eating a cock while it was still crowing! (وهي تصبح).

And Abēlik vanquished Amēsyās. And many witnesses stood up (proving that) he had acted the coward¹ (lit. shirked an act of bravery?) and (proved) from the mouth of Amēsyās the charge was an old one. On the same day the Negus selected children of the priests, and on the 2nd, 3rd day of week, spent the time hearing charges of oppression and about his servants (officials), and he flogged one man who had lied after swearing by "The Death of the Negus²." On the 4th, Friday, the Negus again spent the day hearing charges of oppression. And when a witness stood up he swears by the Cross so that he may not declare a falsehood. On the same day David, one of the domestics of the Royal household whom the men of Wechālē had taken prisoner, was reported dead. And when the Negus saw him he was much rejoiced, as when Yā'eqob rejoiced when he saw Yosef his son, after they had said he was dead. And Aqābē Sa'āt Abēsēlom came. And on the same day they pronounced sentence of death on one who had sworn by the death of the Negus and had lied. On the 6th, Saturday week, the Negus stayed in the house of Johannis, and he dismissed Waha his son, because of the cold house he had built. And on account of this he promoted in front of him Abimelek to his office of Shum. On the same day the Negus again selected children of the priests. And on the 7th, 481 a Sunday, the Negus gave no audience, and on the 7th, Sunday, the Negus sent to Azāj Zenā Gabre'el, and Yashālaqā Kabtē that they were to select bullocks that would suit the Negus. The 8th (Monday) the Negus spent in hearing charges of oppression. And a messenger came who had been sent from Shāwā. And Danigazi and Hezeqeyās went to their country by stealth. On the 9th, Tuesday, the Negus was inaccessible and the 10th, the Wednesday, the Negus spent in looking at the foundations being laid of his house. On the 11th, Thursday, the Negus spent the time in giving decisions and he flogged one priest who had had a sentence of death passed on him, as we mentioned above, letting him go

¹ An Abyssinian custom. If one officer accusing another of cowardice can prove his point, he takes the latter's rank. ² Strongest form of oath, By death of the Negus.

safe and sound. And on the same day Abēto Gabra Masqal came who was called Sabrah Dāñ. And on the 12th, on the Friday, the Negus moved from Arango and went to the River Reb, and they netted many great fish which he sent to the people of Gondar and Wakhnē and afterwards camped there. On the 13th, on the Saturday, the Negus left the Reb and went to the Mākhdāra Māryām and when the troops were suffering from want of food on the road; that shows how he held to the injunctions of the Apostles. He camped at the house of Weyzaro Wabeto Sellāsē. And on the 14th, on the Sunday, he got up early in the night for the Church and Alaqā Gabru Mowades served (acted as acolyte) and then returning to the house of Weyzaro Wabeto Sellāsē, the Negus remained eating and drinking among his generals. And he stayed there, and on the 15th, on Monday, the Negus left Mākhdār Māryām and returned to Aringo, and on the same day Baru Fayātāwē came and Asālāfē Yābo Bāryā bringing by the hand a murderer. And on the 16th, the Tuesday, the Negus was not visible, and did penitence (i.e. confessed his sins) for it was the octave of the Passion that day. On the next day the Negus was in retirement. On the 18th, Thursday, the building of the Negus's house was completed, and Bālāmbārās Ramkhā came and sent bullocks and sheep. And on the 19th, Friday, and this was the day of the crucifixion ⁴⁸¹ of our Lord Jesus Christ, on Him be praise. The Negus spent the time in Church in prayer. And on the 20th, Saturday, the Negus gave no audience. On the 21st, on the Sunday, that being the day of the feast of the Glorious Resurrection, the Negus went out to the Church fasting, and performed the service of Easter with his servants, and Alaqā Zēnā, and gave bullocks to his troops. And on the next day he gave a banquet to his generals, and on the day after a banquet to his Princesses¹. And on the 24th, Wednesday, the Negus left Aringo and camped at Qārodā. On the 25th, Thursday, the Negus left Qārodā and camped at Emfrāz and the following day leaving Emfrāz camped at Sembā. On the 26th, Friday, leaving Sembā

¹ ወይንዳር: Amharic, Royal Princesses, now used for 'ladies' generally, Guidi, *loc. cit.*, 588.

the name of his office and his work¹. And on the same day he heard how he had gained a victory over Ali Labiralē. On the 12th, Sunday, the Negus held a meeting for the purpose of appointments and dismissals, the office of Blättēngētā being conferred on Kañazmāch Yasellāsē Bāryā Teqāqen, and the dignity of Dajazmāch on Blättēngētā Gualej. And Gērazmāch Walda Abib was promoted to be Kañazmāch. And Affā Negus^{482 b} (mouth of the King = Chief Judge) Wasē Zufan Bēt to be Bajrond. Kantibā Adago Ayecho became Aqābē Bajrond and Bāshā Iyāsu General in Chief, and Nabared Arm was made Bāshā with Warq Saqalā as Alaqā. And Azāj Yabā Bāryā was created Bālāmbārās, with the office with Yaju, of Yashālaqā. And Fantā Gabru was made Fitāwrāri and Lules Dēbāsor Quorra (was made) Dajazmāch; Walatta Gosha Māch Adyāmo Tsagadē was made Dajazmāch; Walatta Gosha Yabābā was made Azāj. Wati Sanbato Mār was made Azāj and Bālāmbārās of Anorēwos Wakhnē, Azāj; and Bajrond Fanu'el Qaha was made Azāj; Fāsil Saif was made Aslafē of Agāmeyā. And on Yabis Hunañ Gāshā Jagrē was bestowed the office of Yashālaqā, and Walda Hawaryāt to be Bag Malekteña and Kēdāna his son to be Mezikker² of Begameder, and Warqē to be Mezikker of Amara. Others he confirmed in their former offices. Shālaqā Guangul to be Shālaqā of riflemen, of Jān Arwā, and Shālaqā, his son, to be Shālaqā of riflemen, of Gājgē. And Asālāfē Wand Afrāsh to be Mezikker of Dāmot. Of the Tigrines that were invested with office on that day Sabareh Dañ, Gabra Masqal to be a general of Tigrē, and Selawā Gabra Masqal his country, and Hezeqēyās to be Dajazmāch of Sirē, Walda Sellāsē to Belgād. But of the priests that were given office, Alaqā Gabru over his country, as written above to be Azāj of Qañ, that had been in the hands of Liqa Mazmerān Kenfu. And whoever the Negus elected to office it was not by favour but according to strict justice, for he³ worked at the

¹ Aqābē Sa'āt means watcher of the hour, or guardian of the watch.

² Amharic, "Remembrancer," or "Court Chronicler" from ለእገራ to remember.

³ He, viz. Alaqā Gabru the writer of this Chronicle.

writing of this history before he was appointed on the expedition, that he might not lose (omit anything) of the fame of the Lord King. Consequently Liqa Mazmerān Kenfu was not made to go on expeditions by reason of his dignity (seniority) and on account of that the wise King said, "The work is worthy of the workman." And Liqa Gubā'e Zēnā was appointed Mezikker of Quarra above the office he had before, and 'Aqābē Sa'āt Abēselom was appointed Male'ak Gennat (= messenger of the Garden). The priests that were left over, he did not elect on that day. On the 19th the Negus was occupied with giving decisions, for there came men sent by Mardā Asmāch Asfā Wasan, bringing a purple robe and a dress of gold according to custom and spears and swords. He also sent Wareñā with two others and with them came Fanot Qal (Word of the Road) who before governed Shāwā. Then the judges examined Wareñā in these words, "Who are you? And whose son are you? And how are you King?" And Wareñā answered "I am the son of a workman and I am not son of a King. Only when A'wsābē came with Mardasmāch Asfā Wasan, he brought me from the plains and made me King by force." And the Negus hearing ^{483 a} this said, "This is certainly not a matter for death (sentence), but only let him be put in chains, until we investigate what he did." On that day the Negus gave to his servants a large quantity of gold, beyond count, and then he was somewhat unwell from drinking a potion (medicine). On the 20th he descended in secret to Debra Metmāq and returned in the same manner. On the same day Magābē Amkhā Walda Gabre'el performed the first chant, Meherkā performed the second, and Walda Ab the third. And the Chief Priest (archbishop) Amkhā chanted a hymn of the Trinity, and on 21st, on Tuesday, went down in public according to the statutes of the Kingdom Debra Metmāt bearing many gifts, crosses and crowns, and thuribles and chalices of silver, and vestments of gold (work), that caught the eye, which Mardasmāch Asfā Wasan had sent to him. And coming to the Holy House he pronounced judgement on many prisoners that were in the Royal house in chains for their crimes, for love of our Lady Mary Mother of God. On the

same day Sellāsē Tserāg Māsarā Pantalewon improvised the hymn of the Trinity, and Liqa (Chief) of the teachers Yohannis and Azāj Gabru, and Alaqā Zēnā. And after the prayers were concluded of the Qedāsē, the Negus returned to his room, and the Negus coming, arranged a banquet in his hall; he seated the priests in the hall and the chiefs in the hall of his palace, the Negus remaining in the midst of them in the place of honour¹. And he did not check them doing as they pleased, in fact after coming to high words, he made two monks Wāshā and Masquar who were bad friends (who had quarrelled) eat and sit down together. And there was singing at Debra Metmāq for three whole days. And Aqābē Sa'āt Kabtē and Azāj Gabru stayed together there in tents. On the 23rd the Negus decorated Rās Warq and Dajazmāch Gabra Masqal and Kañazmāch Walda Abīb and Bajrond (Colonel) Washē, and many officials and on the same day Dajazmāch Gualej went to Samen. On the 28th, ^{483 b} Tuesday, Dajazmāch Gabra Masqal went to his province with all the other officials. And during the month of Sanē came men from Amasen and Serayo bringing gifts for the Negus and the Queen and Rās Ayādār. On the 10th Sanē, Sunday, Abbā Isederos in the house of the Echagē declared "His flesh (body) was glorified by the union with the word of God and it was anointed as one of the saints, and received its glorious birth in very truth"; for before that Abbā Isederōs said, "The Holy Ghost at the moment of Union, was to Him the unction of His body²." And on that day Blättēngētā Yasellāsē Bāryā was decorated with a gold headpiece. On the 25th, Friday, the Negus went to the house of the Abun, with eight dignitaries of the Church. They were the following:—Aqābē Sa'āt Kabtē, and Azāj Gabru, and Male'āk Tsahay Robe'am, Male'āk Berhānāt Khērut and Liqa Gubā'e Zēnā, Alaqā Zaferu and Alaqā Takla Hāymānot: for the address of Bālāmbārās Ramekhā. And there was evidence against Bālāmbārās Ramekhā, that he had married a

¹ In the *z-ḥz*: rāsgē is the head of a couch, where the head (re'es) is laid, i.e. the place of honour.

² This is the controversy in Christology that crops up at intervals, starting about the middle of the 15th century. *Vide* Appendix: Theological Controversies of the Abyssinian Church.

woman and had left the woman he had previously married, for he had committed adultery with her mother, and it was decided secondly that a husband should not cohabit except with his wife, nor a wife except with her lawful husband. And that they should repeat the prayers of the marriage ceremony, that were (prescribed) for his nuptials and any monk who kept a concubine in the house, should be excluded from the Church. Also it was ordained that no bullocks should be killed for sale during the fast of the Apostles or during the fast of the Nativity of our Lord Jesus Christ (Advent). After this the Negus went to his chamber and on the 27th, Sunday, the Negus sent a herald round concerning the ordinance we mentioned above. On the same day he decorated with a gold head Azāj Gabru and Male'āk Tsahay Robe'am, and when the judges and Jan-Takal¹ officials pronounced that the presents² be restored, the
 484 a Negus punished them as was befitting. And he said to them, "Have you not heard how we have extirpated bribery among the priests?" And after this he decorated Bährnagāsh Tasfa Tsēyon (Zion) along with many men of Tigrē. And on the same occasion he invested with a robe of honour Bährnagāsh Tasfa Tsēyon and his minister Maradāsmāch Asfa Wasan. And Dajazmāch Adyāmo sent news of the killing of some elephants and news came that Dajazmāch Gabru Masqal and Ba'algādā Walda Sellāsē and all the officials had arrived safely at their respective provinces. A herald of the Queen was sent round to proclaim "What she has got from Bursā, let it be confirmed to her." It was also heard how they had fought and vanquished the people of Batrya, and there was mourning in Wäldebbā. And Dajazmāch Gadelu sent his son before the Negus with many servants and gave them to the Negus and Alga Zeferu went towards Dasit by orders of the Negus and on the 26th, the Friday, the Negus went down towards St Johannes because the wood of the house of Rās Walda Lehul was being sold,

¹ Jan Takal, the Royal Palace at Gondar.

² ግዕዝግዕዝ, from ግዕዝ (Amharic)=to supplicate, i.e. gifts for soliciting the favour of King or Judges. A euphemism for a bribe.

that it might be put up at Debra Metmāq, and he made all his generals carry, and the Negus himself carried wood, and thus they went to Debra Metmāq. And that day Dajazmāch Kassā came and Blättēngētā Kolu for they moved camp with Dajazmāch Adegah. On the 4th of the month of Hamlē, Wednesday, the Negus decorated Bālāmbārās Ramkhā, and gave him the daughter of his sister to be his wife. He also decorated the sons of Dajazmāch Gadelu and Keffa Adonāi. And on the 6th, Friday, the Negus sent round a herald to say, "Let there be held a market on the Saturday as in the beginning, for they preach Eastern doctrine when they say there should be no market held on Saturday." On the 21st, Saturday, the Negus received in the Royal house of Shaskanā the priests of Debra Metmāq and he opened a meeting for drinking with his generals; and on the 25th, Wednesday, there came a messenger from ^{484 b} Tigrē who reported to the Negus that Sura Khab'a Walda Sellāsē had defeated and taken prisoner Dajazmāch Gabra Masqal and killed Arām his servant. On the 28th, Saturday, Male'ek Berhanat Khērut died of an illness on the 7th day (after illness of seven days) and he was buried at Hamar Nokh. And there was great grief in the town for he was a good man and very learned in books. And on the 11th of (month of) Nahasē the Negus sent a herald round to say that he had given all the country of Ejāgerā between Bursā and Qasār to Debra Metmāq and on the 15th the Negus bestowed a glebe¹ on the priests of Metmāq. On the 17th a servant of the Negus was killed by some people of Lāstā in consequence of some trifling matter, and on the 18th, Friday, the Negus gave what was left of the glebe to the people of Debra Libānos and the people of Debra Ewostātewos². The next day there rose a great tumult for the priests of Debra Metmāq refused to take food at the table, at the house of 'Aqābē Sa'at Kabtē, on the

¹ ቅፋፍ፣ is a plot of land near a church given by a founder for the maintenance of the Church and the attendants (Dabtarā).

² The Christological controversy arose between the theologians of these two monasteries, Debra Libānos championing the more orthodox or High Church definition, and Ewostātewos that of the Low Church. *Vide* Appendix : Theological Controversies of the Abyssinian Church.

question of how the men of the house of Ewostätewos had been placed among them, and with many petitions to the Negus they took their meal later; and on the 21st again a tumult broke out among them at Debra Meṭmāq, on account of the question mentioned above, so there was a council at the house of the Negus and on the 23rd the Negus convoked those who had started the quarrel among the priests of Debra Meṭmāq, and he was urgent with them to have a meeting for a reconciliation, but they were obdurate (refused). So on the 25th the Negus spent the day with the men of Ewostätewos to make peace, and among those who were present was Blättēngētā Yasellāsē, Bārā Azāj Gabru, Azāj Kenfā of Ṭārasambā, Bajrond Wasē. And on the 30th the Negus took the glebe from those
 485 a that had stirred up strife. On next day the Negus reconciled the men of the house of Ewostätewos with 'Aqābē Sa'āt Kabtē, and made them eat together, but there was no reconciliation in their hearts. On the 1st Maskaram when it was (the year of) John the Evangelist, the 5th year of the reign, the Negus stayed at the Church of John of Meṭmāq. On the 7th the Negus stayed in the house of the Queen Mother, in order to keep the anniversary of the King of Kings, Takla Hāymānot. On the same day Agafārē Ramkhā came, a guard of the Negus with a retainer of Ba'ālgada Walda Sellāsē bringing presents for the Negus. On the 10th there were great rejoicings in the town of the Negus, because Azāj Gabru and Tserag Masarē Fequr Egziē (Beloved of God) had reconciled, by order of the Negus, the men of the House of Ewostätewos with the 'Aqābē Sa'āt Kabtē from their hearts (wholeheartedly) and on oath, as the Book says, "And they came to the place of contention, and settled it by taking oaths." On the 11th the men of Debra Libānos stayed with the men of the house of Ewostätewos singing hymns of love in the Church of the Holy Fasilādas, for previously they sang the music of discord. And they came out of there and spent the time in festivity at the Royal palace, eating and drinking, and the next day the Negus again feasted the priests mentioned above. And the 'Aqābē Sa'āt Kabtē also

serenaded the Negus with songs of peace making, at the hour that Azāj Kabtē was reposing. And on the 13th the Negus received his generals at a banquet and the 14th, Tuesday, the Negus sent a herald round to say that he had pardoned the Ba'algada Walda Sellāsē and the retainers of Shum Darā. On the 16th Dajazmāch Adyāmo came and there was a mingling (of society) according to law, and on the 17th the Negus spent the time looking at the concourse for it was the feast of the cross¹. And the next day the Negus went to the Church of the Abuna Ewostātewos and he made them a gift of a Canopy², and he sent round a herald to give notice of it. On the 21st he was engaged at a Council and on 22nd the Negus stayed at the house of Abuna Yosab for a banquet with his generals. On the 26th the Negus began (making) a number ^{485 b} of guns, and he bestowed many lands on the riflemen. On the 2nd of (the month of) Ṭeqemt, the Negus proclaimed by herald that he had given Samēn to Dajazmāch Yasellāsē Bāryā and the office of Blättēngētā to Gualej Taqāqen.

* * * * *

In the name of the Father, etc. Behold we are beginning an admirable and wonderful history, that will astound men of intelligence and learning; and the story of his marvellous birth, sweet as honey and sugar, from his great parents, the like of which the world will never see again for greatness and extent. The history is of the man grown old in wisdom, and of his chastisement, that well beloved and renowned Khāylu Mikā'el of the beaming countenance and glorious fame; by the help of God living and giving life, as the Book says, "All things excellent that are wrought by man thou shalt accomplish by the help of the Almighty," and our Lord said, "Without me what art thou able to accomplish?"

¹ On this feast, 27th of September, the whole populace turn out and with the Negus, his chief ministers and officials go out in procession and walk round a high pyramid of logs and canes three times, the men carry wands and throw them into the erection of sticks which is finally set on fire.

² ጅብብ: an umbrella or canopy (Amharic, from Ge'ez ጅበበ:—ጅበ: prep. above, over), held over the King, a Tabot, etc.

In the 23rd year of the reign of the King of Kings, Iyāsu, son of the King of Kings, Bakaffa, and the epoch was that of Matēwos (Matthew). The month was the month of Ṭer, the 12th of the month of Ṭer, and the day was the feast of the Archangel Mikā'el. He was the offspring of a great and lawful marriage, as the Book says, "He married honourably in every way." And there was no defilement of the marriage bed of that offspring, honoured and beloved of his good and pious parents, beloved of God, his kindnesses and favours were famous everywhere. And the names of his forefathers were: of his father the name was Dajazmāch Eshatē, the son of Abēto Fiḡtor, the son of Atsē Nebla Dengel, and his mother was Wayzero (Princess) Amāyo, the daughter of Abēto Lā'eka Māryām, and the name of his mother was Princess Walatta Rufa'el, the daughter of Abēto
 486 a Walda Giyorgis, the son of Abēto Galāwdewos, the son of Rās Walda Giyorgis; his father was Abēto Selässē, son of Wayzero Fanāyē; and the mother of Rās Walda Giyorgis was Wayzero Elēnē, and her father was Dajazmāch Talāya Christos and her mother's father was Azāj Elāteros of Shemē and Fatagar, and the name of the mother of Nagalā Walda Giyorgis was Wayzero Walatta Tsēyon. And the father of this particular Walda Giyorgis was the son of Abēto Doni of Nagalā. And the father of Abēto Doni was Askarajān of Wāg.

His mother was Beseldeyā Ambārāsa and governed Tigrē. The mother of this particular Walda Giyorgis was Princess 'Atsaqa Dengel, the daughter of Amata Iyasus, daughter of Walata Giyorgis, the daughter of Awsābeyos, the son of Tēwoderos, son of Martā, daughter of King Eskander (Alexander). The daughter of Fitāwrāri Rufā'el of Gerāroyā and Abēto Lebāy of Wādelā, the mother of Princess Walatta Tsēyon (Sion) was Princess Walatta Rufā'el, the daughter of Ada Adeyām Sagad Iyāsu who was born of a daughter of the Negus Baqelā as he was called, of the house of Walatta Tsēyon. We will also give the name of the mother of that child's mother, Princess Bechāsh, daughter of Rās Wadājē, son of Yamāna Krestos, and son of Walatta Negāsh Abrāko. And the name of the mother of Princess

Bechāsh was Wayzaro Surantēyā of Ambāsal, daughter of Atsē Na'od and Tsegē Romān (Rose of Rome), and Abēto Bāraq. These now we have mentioned to the best of our ability but when we say we give an accurate account, the mind is feeble (liable to error), the tongue is mute, and the hearing becomes confused (lit. buzzes).

And by request he brought up the child in the Church, so that he was baptized, and so was renewed by the Holy Ghost; and he received baptism at the hand of a priest and he was christened by the name of Khāyła Mikā'el which was his name as a Christian, and this was given him by his father, Dajazmāch Benyām, and he also brought him up in sound discipline. And when he came to be instructed he gave him a teacher and he was taught the sacred books. And he became a learned man, and intelligent in all his actions, handsome in appearance and liberal. And when he reached the age of 13 he longed to hunt wild beasts, before he had ever gone out hunting, while his elder brother, whose name was Eshti Engada had killed an elephant, Nagē¹, that is to say a Žahon². And when he saw that and heard the chorus of dancing he was seized with anger in his heart. Even as the Book relates, Saul the Israelite was enraged, when he heard what Naos (Nahash) the Ammonite said to the people of Israel, "Pay tribute with your right eyes" (1 Sam. xi. 2) and then Saul was much enraged and he took two bullocks and cut them in pieces and sent them to all the people of Israel, and said, "Whoever has not followed Saul and Samuel and Abner let his arms be taken away and his house plundered." And when they killed, Khāyła Mikā'el was as Saul, who had learnt warfare from a child, and the Nagē was as Naos the Ammonite, that is to say the Elephant. And Qundi the retainer who was beloved was as Abner and the official that sent him was Samuel, and again his father that had begot him of his body was as David, for David was enraged in his

¹ ንጊ: Nagē; from a name, Nagaja, Sanscrit for elephant. For relations between India and Abyssinia, *vide* Cosmas Indicopleustes.

² ስጋጎ: the Amharic modern name for elephant. Variants, ስጋጎ, ስጋጎ, ስጋጎ. Bilin. janā, Quara, ganā.

soul when he heard the insult of Golyād (Goliath), saying, "Send me a man who can kill me and we will become your servants, but if I can kill him then you shall be our servants." And he killed the giant Goliath and took his sword from his thigh. Khāyla Mikā'el indeed was not comparable with David for he was but a child. And Goliath was another Elephant and Goliath's sword was the nose of the Elephant, that is to say, his trunk¹.

We will return to the beginning of the narration. And as soon as he left the house he began a journey towards Wagarā on the 17th Miyāzyā, and none of the soldiers of his father knew him, though they knew that he might be captured and fettered, and being much loved by his father and still more because he was a child who could not go out and descend (from the house) so his attendants followed him slowly, saying, "Follow, he would make 1000 soldiers follow war, for his father is a great prince and who is equal to him?" And he stayed at Batirko and then left Batirko and stayed at Adiquorrā, and from there he went away and stayed at Dārḡāy which was a town of Abēto Gabru and then he met Abēto Gabru (in early daylight) at Berā. And when Abēto Gabru saw him he was much grieved and vexed, and said, "Whoever has taken you shall be sorry for it and whoever brings you to the desert haunts of the Elephants shall die, and saying that, he was enraged, for Khāyla Mikā'el was a headstrong child, who was thirsty as a wolf, hungry as a lion, and savage as a leopard, for he said, "Bring me to all the Elephants; if you will not bring me, then I have no kinship with you," and when Adārḡay Gabru laughed at him, "What have they put into his head? This child should be thinking of eating and drinking but this is not business that children but what young men, conquerors and those versed in warfare attempt." And his father Dajazmāch Khāylu, Chief of the Captains and leaders was not residing at Gondar but had gone to the country of his governorship, Dāmot. And when he heard the story of his son, how he hunted wild beasts, he was much annoyed and distressed at heart, like a woman taken with pains of travail, and he said, "How could he endure the heat of the sun and the

¹ ከግብ, Amharic word for elephant's trunk.

second on account of his bag (lit. killing). After that he left Dārquāy and went toward Wagarā, and had a reception by the men of Wagarā with salutes of guns (*feux de joie*) according to the custom of this country¹. Then he went to Gondar and had a reception by the men with crowds on foot and on horseback, so that they were astonished and dumbfounded by two things, first by the youthfulness of his appearance and, secondly, the force of his strength. And Ashāwā came and laid trophies before the King of Kings Iyo'ās, son of King Iyāsu, and they had great rejoicing when they saw him leaving the trophies
 488 a with his collar². And then he went to the house of the Ytegē Mentwāb, the Queen of Etyopiya and laid trophies before her, and she was much gratified and she said, "When did he grow up? When did he kill them, that child that was born only yesterday?" And after that he went to his house. And when he went to the house of his father who heard what was said on the stoop³, he blessed God who had given such a son to Dajazmāch Eshatē and blessed God that he had seen eye to eye with him. And after that he entered his father's house and there was joy and festivity, and after that his father Dajazmāch Eshatē came from the country of his command, Dāmot, his son Khāyla Mikā'el went out to meet him on the road of Isada; and when he laid trophies before him, he (the father) smiled gently to himself, but it was a smile of pleasure and gratification; his pleasure at the sight was like that of Jacob when he saw Yosef his son ruling over Egypt, after it had been said that Yosef was dead, and a wild beast had devoured him. As he rejoiced exceedingly, so in like manner Dajazmāch Eshatē rejoiced at the sight of his son, and he blessed God for what his son had shown him. Then he went to Gondar and spent

¹ The elephant hunter's "bag" or number was called Gaddai. The insignia of his exploit a ear-ring or necklet called Denfātā (ድንፋት, from ድንፈ, dannafa, to make a show, "swagger"), the man who can show a number of lance marks or dents is a Zerrāfi (ዘረፈ, from ዘረፈ, zarrafa, to charge on, and plunder. The betāwa gives the hero the right to plait his hair in a special way. The scale of valour is calculated thus—killing an elephant is the equivalent of killing 40 men; a buffalo, five men; a lion, four. In Tigrē killing a lion or a Galla conferred the highest honour.

² ማርዳ is a chain or collar worn by boys mostly.

³ አደባባይ. Amharic piazza or verandah of a house, the stoop, i.e. publicly.

the winter there, for he did not wander about¹. After this a messenger came from Dajazmāch Eshatē to Rās Mikā'el, saying, "Come quickly, the King and Queen behold have given you the title of Rās." Then he rose and went. But this matter will not be concluded at this point, as it will be found in the history of the Negus Iyo'ās.

* * * * *

We will go back to the beginning of our story. And after that Dajazmāch Eshatē sent his son Abēto Khāylu to the land of Begameder with Azāj Mensabo and Shamāt Kenfu and with the teacher of Walda Mikā'el to look after him and protect him; and he gave him many arms, guns according to the use of Generals, for he was a great General. The reason for sending him was that he said he knew that the people of the Quorra (or hot low lands) were restless, and this should be stopped, and because he said (his son) should know the land of his mother Bigamer and know how to govern men, "While I am alive," as he said. And then he went about the business and lived there, and when he heard of the arrival of Rās Mikā'el to make war, he sent over to his father Dajazmāch Eshatē "Shall I come to help you with a large force of troops and horsemen?" And his messenger Abēto Gabreyē, started off and Dajazmāch Eshatē replied "Did I send for you to come and help me? Have you no place to live in your country?" And then Rās Mikā'el came to Gondar to lord it over them with great arrogance and there was great disturbance and work of dismissal of officials². And they appointed Dajazmāch Eshatē to the Dajazmāch-ship of Dāmōt by a cunning fraud. They sent Rās Fāsil after him saying "We have given you his office and as for him let him not snatch it from you." And afterwards Dajazmāch Eshatē went to Dāmōt. But Fāsil followed after him, and he heard of his arrival while at Dalma near Machākel. Fāsil sent all over Jawē and Mēchā and assembled everyone and marshalled them for war. And there was a great slaughter

¹ Lit. did not say "Hither and thither," i.e. remained quiet, Amharic idiom.

² =sacking, dismissal; ሸረቶ፣ Amharic. Guidi, *loc. cit.*, 209.

and Dajazmāch Eshatē was killed with a great number of soldiers and important men of his house. And Dajazmāch Eshatē died lowly in spirit and humble to all the great ones, as the Bible says, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." He died and they shall weep and mourn for ever for a just man, as the Bible says, "Blessed are they that mourn here for they shall be comforted," and Dajazmāch Eshatē died gentle and meek of heart, as the Bible says, "Blessed are the meek for they shall inherit the earth." He truly had the inheritance of the Kingdom of heaven. Dajazmāch Eshatē too died in hunger and thirst for the love of man, as the Bible says, "Blessed are they that hunger and thirst after
 489 a righteousness." And Dajazmāch Eshatē died compassionate and merciful, as the Bible says, "Blessed are the merciful for they shall obtain mercy." He was truly a man who had compassion on the needy and lowly and he spared not the goods of his house. Dajazmāch Eshatē died purified of all revenge or rancour as the Bible says, "Blessed are the pure of heart for they shall see God." Dajazmāch Eshatē, a lover of love and peace as the Bible says, "Blessed are the peacemakers for they shall be called the children of God." He truly made peace for many men with God, by giving away his property. He truly indeed was worthy of all blessings for he was a great man and loved God. And Dajazmāch Eshatē died as all men have died by tyranny, and I grieve over his history, it makes my heart bleed. I am heart broken, heart broken that I did not know him, heart broken, heart broken that I did not see him. And when the news of his death was heard and he came to Gondar, great grief and lamentation and great bewailing burst forth as the Bible says, "Rāhēl weepeth over her children, a great lamentation has broken forth." We will return to what has been said above. And when he heard of the death of his brother Dajazmāch Eshatē, Dajazmāch Awsābyos returned and Abēto Enged, for they were in his rear, Abēto Engad at that time was a young man. They crossed the bank of the Abāy (Blue Nile) with a handful of soldiers. And there was great

sorely tried. Then after he had heard of the crime of Dajazmāch Māryām Bāryā the Negus appointed Dajazmāch Biralē and after he had appointed him he went to Begamedr, and Dajazmāch Māryām Bāryā caught him (Biralē) when replete with food¹ and there was a great slaughter and he conquered
 490 a and slew. Many were killed that day and they took prisoner Rās Ayādār and Echagē Yamāryām Bāryā. And at that Dajazmāch Yamāryām Bāryā rejoiced greatly at the victory, and there was no end to his rejoicing, for he did not know what the Bible says, "He who kills with the sword shall perish by the sword." On this there was great mourning in Gondar because Biralē the brother of the Negus was dead. We will go back to what we said at the beginning. And after that his kinsmen wished to make war and take his country but they were not able to carry on the war. For God was on his side as he was on the side of Moses in the land of Egypt, and the hand of the Lord has not failed, when, oh when (has it failed)? Thence he went to Nagalā and spent the winter there with many retainers, for there was no one to harm him. After this there was an expedition² against Dajazmāch Yamāryām Bāryā. After this the Negus Iyo'as went on an expedition² with Rās Mikā'el and large force of soldiers, and then the Negus sent Shālaqā Tezkaro and Fitāwrāri Gabenā to bring Abēto Khāylu; and Abēto Khāylu came quickly, and was received by the King and Rās Mikā'el at Mushalamiyā Abo. And the Negus started forth and camped at Nafasa Mawchā, and they fought a battle at Checheho, and the Negus gained a victory and Yamāryām Bāryā took to flight. But the rest of the story will not be concluded here. After this the Negus returned and on the Negus's return Abēto Khāylu fell ill at Garagarā of the small-pox³ and they carried him on a bed to the town of Nagalā. And God gave him life and had pity on his illness, as a father has pity on his son, just so God has mercy on those

¹ Amharic, ቆንጠራ lit. to have indigestion.

² ዘመቻ፣ Amharic, an expedition, from ዘመተ፣ to raid. Azmāch (አዘመቻ), a military title, is a derivative.

³ Amharic, ከ-ፍ፣

For he then performed a deed of great strength, even as did Gidēwon with Midyām (Midianites) when he said, "The war is Gidēwon's but the strength is the Lord's¹." And he slew Hēb and Zēb and Zēbehel and Salmanna (Oreb, and Zeeb and Zebah and Zalmunna) and all their followers, who killed his brother, and so he wiped out (expiated) his brother's blood by the shedding of the blood of the people. In the same manner he (Abēto Khāylu) acted at Fāḡtā and avenged the blood of
 491 a his father, who had left no other son, and then he acted as David the Israelite did in the face of Saul his father-in-law, and laid trophies before him. In such manner he (Abēto Khāylu) acted, and laid 200 trophies with his retainers before his father-in-law, Rās Mikā'ēl, who rejoiced over the youth of Abēto Khāylu. And when this was done he afterwards returned to Dāmōt, to his tents. And when Abēto Khāylu had returned, he was minded of what his father said when he was alive, "If now I die in a foreign land leave not my bones in a foreign land as long as you are alive, but bring my bones to Wāldēbbā." And he answered Rās Mikā'ēl, "Is it permitted to me to take my father out of a grave when you are present?" And Rās Mikā'ēl replied, "Do as you will for you are my son and beloved of me." And so he sent a large force of troops to bring his father away; and they bore him away, for they would make no separation of his limbs, and they would not disturb the fillet on his head, that he bound round it in life, but brought it along. And then there rose great mourning and lamentation when they saw the corpse of Dajazmāch Eshatē their friend and tribesman. And the whole world said, "O Dajazmāch Eshatē, thou art a second Zakāryās who died through tyranny, for Herodes went out and killed Zakāryās in the Holy House, and his blood was flowing for thirty years, and after that the King came and asked saying, "For what reason is this blood flowing?" and they told all that took place. Then he commanded them to bring a man of the house of those that killed him and they made his blood flow upon the blood. And when

¹ Judges vii. 25; viii. 21.

they had done this, the blood at the instant ceased to flow (dried up). Just so the son of Dajazmāch Eshatē acted; he mingled the blood of the people with the blood of his father. And then he was minded of Abel whom his brother slew, and the children of Qāyāl (Cain) who perished in the deluge (Maya Ayekh). Dajazmāch Eshatē was Abel, whom by a previous decree died by the point of a spear. The children of Qāyāl were Jāwi and Mechā, men of Dāmōt. And the deluge was the sword in the hand of his son, Olzābel that was burned with fire, was the land of Dāmōt. Blessed is he, Abēto (Khāylu) that made ^{491 b} flow the blood of thy sons at Fāgtā, for Eleyās will help Rās Mikā'el. Oh Babylon, land of Dāmōt, blessed is he Zerubābel, Abēto Khāylu, that exacted a great vengeance. Hosē'e Rās Mikā'el will give thee help and make thee worthy of being blessed. Oh Second Yosef Dajazmāch Khāylu, as Yosef took Yā'qob his father from Egypt to the land of his people and brought him to the land of Cana'an, so thou didst take out thy father and bear him quickly to the land of Wāldebbā that formerly in life he yearned for. For this thou deservest to be blessed. Oh Second Jacob Dajazmāch Khāylu who took the blessing of Ishaq thy father, Dajazmāch Eshatē, that was sacrificed at Bifatā. And now we will return to what we were saying before. And after that Azāj Teku Eqā brought him to the house of Walda Mikā'el. And Abbā Ma'āzā and those who brought him to Wāldebbā to a consecrated spot, as he had before desired. We will go back to what was said before. Bringing him the Negus Takla Hāymānot returned and Rās Mikā'el and all the captains and Abēto Khāylu returned. And there was great shouting and warcries on their return and rejoicings and singing. Then Dajazmāch Khāylu bethought him of a beautiful song, and his song was like this:

As for the sword, I know how it
Always strikes, I glorify Khāylu.

And after this he went to Gondar and stayed a short time there. After this he heard that Rās Fāsīl was at Nagalā in Begameder; on hearing this Rās Mikā'el marched out from Gondar quickly

and went against Rās Fāsīl to make war upon him, and there he fought a great fight while there also fought the youth Abēto Khāylu, so that the Negus Takla Hāymānot and Rās Mikā'el got to know of his youth (what his youth was worth). Then Rās Mikā'el went to Gondar and wanted to go to his country with the Negus
 492 a Takla Hāymānot and his troops, and Abēto Khāylu said to him, "I will go with you, and there shall be no separation between us, for I am strong for marching whether for death or life." And then he blessed him with a great benediction, as Ishaq did Ya'eqob his son, saying, "Be lord over thy brother. Whether the heavens are moist or the earth stricken (the dew of heaven and the fatness of the earth) it shall be thy blessing¹." The Blessing with which he blest Abēto Khāylu was for two reasons: first because of his saying that he would go with him, second because he did not deceive him, as two generals, viz. Dajazmāch Wand Bawasan and Rās Goshu deceived him. And for that he gave him a great blessing upon (lit. taking) his head. After this Rās Mikā'el went to his province Tigrē and passed the winter at Adewā. And Abēto Khāylu went to his province of Begameder. And when he reached Dangurē he was received by Dajazmāch Wand Bawasan and Rās Goshu and he went in their company to Gondar. But they quickly returned and went to their country. And he (Abēto Khāylu) followed after them, to his place (village) of Nagalā and wintered there. Then Dajazmāch Wand Bawasan said, "Give me your sister that is called Wayzaro Weshēn Azāl for my wife." But he refused and answered, "It is not fitting for me to give you my sister, because you have married her sister called Yaweb Dar, and the Bible forbids marriage with two at a time." And again he said, "Supposing I give her to you, which will you put in the position of wife? Of the two will you make a concubine of the sister I give you and how much of a wife?" That was his haughty answer. And on account of this Dajazmāch Wand Bawasan hated him and wanted to seize him and take his lands. The other however was not frightened of him because he was a giant and versed in war from his child-

¹ Gen. xxvii. 39.

hood. Then there was a great battle with Dajazmāch Wand Bawasan and they fought with one another; and Dajazmāch Wand Bawasan pursued him. Now behold the commencement of the trial of Abēto Khāylu. He fled, leaving his country, and while trying to get to Gondar, he had a messenger from Rās Fāsīl saying, "Come to me and we will be one (united). And Fāsīl (pretended) to hold all the other's possessions as of no account, for he was a serpent. And he spoke like this several times and showed his face (nature) to (Abēto Khāylu) the son of Eshatē, and he threw a net around him, making him gifts of arms and titles. Just as the Bible says in the Psalms, "The proud ones hid a snare from me, and concealed the deceit of their nets for my feet" (Ps. cxl. 5). But Abēto Khāylu was cunning as a serpent and simple as a dove. As the Bible says in the Gospels, "Be cunning as the serpent and simple as the dove." And he being simple as a dove severed himself from the other, in his wisdom. And he left Gondar and on coming to Abbā Samuel as he had commanded Fitāwrāri Abro'ay came to his death. And he marched forth from Gobaden and joined battle with him and gained a victory and brought him to his camp. On that Dajazmāch Wand Bawasan marched out in a rage and followed him to Gobaden. And Dajazmāch Wand Bawasan arrived at where Abēto Khāylu was and there was a great battle and Abēto Khāylu took to flight, but while he was flying he performed deeds of valour, and he slaughtered as the fleet-footed Osāhel with his bow killed Abner when he was fleeing¹. And when he came to Kāylāmēdā, there fell upon him a powerful body of men mounted on horses. And on this he wheeled round on them and said, "Come on upon me, for I am the man you are looking for." That moment they hesitated with fear at what might be in store for them, and they were afraid of coming near him. And then he arrived at the house of the Abun. And Dajazmāch Wand Bawasan came to Gondar, and that was the day that Susneyos, the Negus, quitted Gondar and Dajazmāch Wand Bawasan went to the House of the Abun

¹ 2 Sam. ii. 18, 19.

and was received and made peace. And he made a covenant with him and after that Dajazmāch Wand Bawasan went to
 493 a Begameder. And Abēto Khāylu remained at Gondar. While things were in this situation Rās Mikā'ēl came with the Negus Takla Hāymānot, and there was great panic and threats of danger and they came to Gondar. At that time they crucified Abbā Salāmā as Artekersas (Ahasuerus) crucified Hama (Haman). Abbā Salāmā had subverted the Faith and a great infidelity had broken forth, that had disturbed every man in his tents. For he had thrilled the hearts of all the men without knowledge of the Scriptures. As is said in the remains of Qerlos (Cyril), "Thou didst move the whole world in a little space." He also destroyed the house of the Echagē Henok, a righteous man and orthodox. And Rās Mikā'ēl at that time was very active, he appointed Abēto Khāylu to be Dajazmāch of Begameder, besides whom no one could be found (better) for the position in Begameder unless Dajazmāch Khāylu were selected. After this Dajazmāch Wand Bawasan and Rās Goshu were guilty of rebellion, and Rās Mikā'ēl hearing of it, sent that very day Dajazmāch Khāylu with a large force to set on fire and burn the convents of Tsagyāt in Gebaden and Rēzā Habt towards the road of Farqā Bar, which was a hiding-place for robbers. And there the soldiers of Dajazmāch Khāylu fought a battle wherein Dajazmāch Khāylu showed himself worthy of his title, for on that day there was fought a great battle between Rās Āydar Wadāj Asāhel and the people of Yaju and victory lay with the soldiers of Dajazmāch Khāylu. And after that he returned and told him all that took place. Then Rās Mikā'ēl marched out and went on the road in the rear, and reached Dagolā and he camped there and Dajazmāch Wand Bawasan and Rās Goshu advanced with a large force and they joined battle that lasted forty-five days in which there was a great slaughter. And at that time Dajazmāch Khāylu
 493 b fought, and the prowess of the young man was wonderful such as is impossible for the ear to hear or the tongue to relate. While Rās Mikā'ēl was at Dagolā he saw the tents at Semēn of

Tesfu. And his heart was fired at that and he exclaimed, "Can a fox stand up in the face of a lion? Or a Karmēl that is a Chefreg¹ that is like Tsad² contend with the wood of Pāwqinā (pine)?" And so saying, Rās Mikā'ēl summoned Dajazmāch Khāylyu and Dajazmāch Kefla Iyasus that they should act after his own heart. As it is said in the Bible, "I have found my servant David a trusty man that worketh after my heart³." And then he marched by night and made war on him, and fought a great battle and made great booty. Dajazmāch Khāylyu fought and made prisoners of eight powerful men, many goods, both guns and arms, round shields⁴ of war and mules and horses, and the troops of his house made prisoners as well as he. And after this he left the men he had made prisoners before the face of Rās Mikā'ēl. And Rās Mikā'ēl was rejoiced at the strength of Dajazmāch Khāylyu. "Oh my Lord and loved one, what place is there that you have not fought in (lit. killed). Oh my Lord and loved one, who hast bound my soul with your soul. As the soul of David was bound up with the soul of Yonatan (Jonathan). What place have you not done valiantly in? And how shall we measure your manhood, for there is no measuring it; at Dagalā what you performed was equal to ten young men or twenty or thirty and the great ones talk of it in Begameder, who saw you moving about among them. And you range about everywhere (lit. you say, 'Here and there and everywhere') when mounted on a horse (lit. on the foot of a horse). Woe, Oh conquering, conquering youth, to the enemy, whom we saw to-day at noon, woe to those Oh conquering child, whom we saw to-day at the moment of the struggle. Oh my Lord and loved one, I grieve you did not find an upright King, for the Bible says, "Thou shalt not dwell in country where there is not an upright King," and of how many didst thou wipe off all the ointment of valour instead

¹ ክርግሊ: Karmel? ቸፍርግ: chefreg, kind of plant, a small shrub, used for making brooms.

² ጸድ: or ጸዶ: Tsad or Tsaddo, shrub, *Rhamnus Tsaddo* (Schweinfurth), whose root is used for flavouring Hydromel (Taj). The more usual flavouring is by the plant Giēsho, *Rhamnus Pauciflorus*.

³ 1 Sam. xxix. 3.

⁴ Gāshā, round shields, Amharic.

494 a of selling it to many warriors?" (Matt. xxvi. 9). We will go back to what was being said before. And after forty-five days Rās Mikā'el was defeated though he did not show he was beaten, as the Book of Kings says, "Let not that matter displease thee—sometimes it is like that, sometimes it is like this (whether it is thus or thus) wilt thou always be delivered from the sword¹." And after he was defeated, he came to Gondar and there came with him two chiefs, viz. Dajazmāch Wand Bawasan and Rās Goshu and they brought him. At that time Dajazmāch Khāylyu and Dajazmāch Wand Bawasan became reconciled and also with Dajazmāch Goshu. And he gave him his sister named Princess Weshen. Before they made war from necessity, contrary to their desires. And he went with him to his country, Begameder, and spent the rains there. And during this time while Dajazmāch Khāylyu was at Gerāriyā, the King of Kings, Takla Hāymānot, went out and came to Qārodā, and when Dajazmāch Wand Bawasan heard of this he sallied forth from Ashmā and camped at Reb and caught the Negus while eating and drinking, and all his generals eating and drinking too, as they were not aware of his coming. He came on Easter day. And he stopped when they were at Adagā, and took them prisoners, and then returned having taken the Negus, and the crown of the kingdom, and the fillet of his head and all his generals and there was not one of the soldiers of the Negus that was not captured. And at the same time Rās Goshu came and Rās Fāsil to help the Negus on the Dāra road. And they attacked Dajazmāch Wand Bawasan and Dajazmāch Khāylyu joined with him, and fought with them to help the Negus. And they fought a battle at Chachaho and Dajazmāch Wand Bawasan was defeated and retired to his country Lāstā. Whereupon they sent the King of Kings Takla Hāymānot to his tents at Gondar. And he and Rās Mikā'el made friends and have so continued to this day. After the fight at Dagolā he sent him to his province Tigrē. After this Rās Goshu and Rās Fāsil returned having become
494 b reconciled, and becoming intimate they concerted a plot against

¹ 2 Sam. xi. 25.

Azāj Abēsēlom, the son of Azāj Tadaseyos, Liqa Gabru, son of Liqa Takla Hāymānot. And in presence of those the Negus gave him his villages. Dajazmāch Khāylu returned (to the Negus) the revenues of the villages that the Negus had granted him, in order to strengthen himself with the Negus Takla Hāymānot, as Zerubābbel strengthened himself with Daryos the King by returning his prisoner, Yā‘eqob, and as Iyāsu (Joshua) restored the land of Shem that was called Iyārako (Jericho), that the children of Kām had taken away¹. We will now go back to what we were saying before. Now while the Negus was making war on Dajazmāch Goshu and Dajazmāch Wand Bawasan, on account of the people of Lāstā, and on account of that he abandoned the expedition against Fāsīl, the Negus came to Gondar and spent the dry season there, and Dajazmāch Khāylu came with him. And after that he returned to Begameder, and while he was at Begameder, Fāsīl came to Gondar. Fāsīl was an enemy and a tyrant, for he had plundered the house of Dajazmāch Khāylu of all its goods and left nothing that was in the house, though the goods that had been given him were without number. As soon as Dajazmāch Khāylu heard that he had been robbed of his property his elder brother died whose name was Abēto Anged when Eshatē was there. And he was filled with great grief when he heard the two reports at one moment, first of the robbery of his house and secondly of the death of his brother. And after that he heard of the death of Ytēgē (Queen) Mentwāb who gave food to the hungry and was the hope of the people and of those who lived around far and near. And when the sun, the Ytēgē Mentwāb, set, there was darkness and great lamentation over the whole world. For Ytēgē Mentwāb was in truth a sun. She gave joy to the poor and needy, she clothed the naked and starving. Who is there that would not regret such a woman, and be sorrowful for thee, Oh Jerusalem, Ytēgē Mentwāb, the land of prophets, priests of Quesquām².

495 b For there was no man who did not bewail her in sorrow. And who is there who would not be submerged in a flood

¹ This story is taken from Apocryphal sources followed by Josephus (*Antiq.* xi. 8). Cp. also Haggai i. 1.

² Qusquām, a town of Upper Egypt.

of tears at the tokens of grief when they saw Ytēgē Mentewāb being lowered into the grave, the sun of peace and love, for there was no man that her light had not cheered, or her hand had bestowed gifts, so that there was bitter lamentation, for hers was a great race that loved and inspired love. And thus mourning and grieving he spent the summer (dry season) at Gerāriyā. At the same time Rās Fāsīl handed over to the Negus Takla Hāymānot his land in Dāmōt and wintered there and joined with Rās Goshu. Then Rās Fāsīl and Rās Goshu came to the Negus Takla Hāymānot, and they made an expedition against Dajazmāch Wand Bawasan. But the Negus had no desire for that expedition (raid). And he joined with Dajazmāch Wand Bawasan and Dajazmāch Erāqlēs (Heracles) who had helped Dajazmāch Wand Bawasan. Then before the arrival of Dajazmāch Fāsīl, Dajazmāch Khāylu went away to Agats for he was ashamed to be connected with Dajazmāch Fāsīl for he had been his former enemy. So on that account he went to Agats and did not go on the raid with the Negus, and only his retainers went. Then after that Dajazmāch Wand Bawasan and Dajazmāch Erāqlēs were defeated at Enjārut, and Rās Goshu pursued them as far as Wāg. And Dajazmāch Fāsīl turned back and in returning appointed over the lands of Dajazmāch Khāylu two chiefs; then he took them and put them in chains, for they had done what they ought not to have done. And Dajazmāch Fāsīl went off to his territory, as was his custom, sneaking like an animal, a civet cat¹. And during this time Dajazmāch Khāylu and Rās Goshu and Dajazmāch Wand Bawasan had come together at Bashelo and made friends there, and with the Negus Takla Hāymānot. And when Dajazmāch Wand Bawasan and Rās Goshu returned Dajazmāch Khāylu returned with them, but only he did not camp with them, he said, "It is not fitting for me to have my camp with

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¹ ጥርኝ: Terū = civet (Amharic); the usual word is ዘባድ: Zebad, hence our word civet, Arabic زبد. The old Ge'ez name was አንኮሶ: Ankaso, or አንኮሶ: Ankos = Greek δννξ. The civet substance is found sticking to branches, bamboos, etc., where the animal has been moving and rubbing itself, and is still obtained in S. Abyssinia and Kaffa. It may have been what was called *καστουρι* by Cosmas Indicopleustes (6th cent.).

his (Dajazmāch Khāylu's) house a second time and after went to Kemer Dangayā and camped there. Dajazmāch Khāylu went to Nagalā and Dajazmāch Wand Bawasan to Masqaneh, and then Rās Fāsīl rose to go to Wakhnē to where the Negus was with Rās Goshu and then Dajazmāch Khāylu followed in his tracks and said to the men of his house, "Follow me and we will make an attack on Fāsīl for there shall be no hope of life for either great or small, and thereby resembling Jonathan the son of Saul who fought valiantly at Mikewos (Michmash) as it is related in the Book of Kings. And a great slaughter took place, and God gave great strength, for as the Book of Psalms says, "They have the strength of the Lord, who fear him, and who call upon his name." And they took prisoners a great many men and horses and mules without number and the number of tents was 450 there being many men who were making festival that day, so that there was not a man who had not captured horses and mules. The number of horses that were in the train of Dajazmāch Khāylu was 220 and those (in the train) of Rās Fāsīl were 3550 so they saw the stoutness of heart of Dajazmāch Khāylu who confronted Rās Fāsīl though he had such a number of horses and troops. And the day was Wednesday and the spot was the Amus river. And on that day they resembled the father of David. For when David was away the people came to the land of David and captured two of his women, Abigāya and Akināhon (Abigail and Ahinoam) and plundered his house (1 Sam. xxx. 3—5). And then David came and mourned because of it and at the same time he pursued and caught them when they were spread abroad (1 Sam. xxx. 16) and smote them there. And Dajazmāch Khāylu was David and the people were the soldiers of Fāsīl whom they killed at the Amus river and the two women of his houses that did not leave as they were burning them. From thence he returned from the field of battle and joined Dajazmāch Wand Bawasan and sent over a messenger to the Negus, saying, "Good news for thee, oh King, good news," and the Negus was rejoiced at it; and Dajazmāch Wand Bawasan and Dajazmāch Khāylu met

497 a

the Negus together on the Saturday the seventh day. And then they encountered Fāsīl and defeated him and many there were that were killed and taken prisoner, Dajazmāch Khāylyu doing valiantly that day as is the wont of warriors, capturing a great number of men, 165 in number. He went to the Negus and presented the trophies and said, "On the Thursday I did it, I did it, thus," and like that he boasted and vaunted¹ himself. After this the Negus turned back and went to Gondar from the place of the raid and Dajazmāch Khāylyu went to Gerāriyā in triumph, and they composed a chorus which ran like this, "On Thursday Rās Fāsīl got Khāylyu excommunicated: he got leave and went off to be absolved on Saturday. When a shield glittered at him and the spear pursued him, off went Fāsīl quick." And he lived there a short while and then went to Gondar and made gifts to the Negus including a horse that they call a mudslinger²; and the horse was estimated to be worth 35 dinars of gold. And the Negus gave him lands, which had been assessed with the providing of a troop³ and shields and shieldbearers, saying, "Build a Church for they are lands you possessed before." But the gifts are for two reasons, 1st because of the fight with Fāsīl, 2nd for the gift of the horse, and that has been inscribed in the book of the Judges and it
 497 b will be found there. And after this he returned to the country Gerāriyā and stayed the summer there. He was taken ill for a short while, but God cured him of his disease, on Him be praise. And while he was at Gerāriyā Rās Goshu sent a message to him, saying, "Help me." On this he descended towards the Abāy with Rās Ayādār and they met him there. After this they went to Gondar. At that time there were changes made among the officials and the Negus Takla Hāymānot appointed Rās Ayādār as Dajazmāch of Semēn and Azāj of Qāha, and spent the rainy season there. The Negus Takla Hāymānot said, "As a matter of friendship show me a great

¹ Recounting deeds of valour called fakkera is a permissible and customary performance among Abyssinians. Cp. similar ceremony in Spain on creation of a Grandee.

² ለግዲ: from ለግዲ: to throw mud, i.e. mud throwers, gallopers. Amharic.

³ ስግዳ: Guidi, *loc. cit.* 626.

number of your soldiers," but it was Dajazmāch Khāylyu who answered, "Yes, and I will do for thee what thou biddest me," and in the middle of this business he summoned Rās Goshu though no one knew his crime (what he had committed). Then the Negus called up Dajazmāch Khāylyu and said to him, "Put Fāsīl and his son to death." And (the other) replied, "Assemble the judges, and let them give sentence and I will kill them according to the sentence (legally), and if not, how should I secretly put to death men who have been in chains for a long time?" And by saying that he made the Negus desist from his order to kill them. We will go back to what we were saying before. And on that he sent him (Dajaz. Khāylyu) a horse and a gilt sword and all the equipment of a warrior, and he was set up with all this splendour. He came to Ashāwā and showed the revenue return¹ which gave the Negus great satisfaction, and with this there began all kinds of decorations and honours. And a short while after there came to the Negus a report to the effect that Wand Bawasan had come. And he sent down Abēto Takla Giyorgis from Wakhni and Wand Bawasan did not halt except for the impropriety of one day. Thereupon the Negus rose up in anger and issued out from Gondar and marched towards Begameder. Then the Negus met Wand Bawasan and they fought there, and there was a great slaughter and some of the soldiers of the Negus fled, and got as far as ^{498 a} Gondar; and while the Negus himself was in the midst of the enemy, others again fled and reached Gojam, while the Negus was in the midst of a terrible battle; and there were some who fled, but many a man did valiantly; on that day Dajazmāch Khāylyu also was valiant and captured many prisoners. And in the middle of the battle he met Dajazmāch Bakaha, threw his spear and struck his shield, but he could not stand up before the face of Dajazmāch Khāylyu, no more than a flying thread can face the wind or a bullock stand up against a lion, and Dajazmāch Khāylyu did not desist from pursuing him and smiting him till he came to Kemer Dangāyā. And then Dajaz-

¹ Modern Amharic, ግብጽ: royal revenues.

māch Khāylu wheeled round and halted there, and Dajazmāch Wand Bawasan fled and came to Gerāriyā with Abēto Takla Giyorgis, but Dajazmāch Khāylu returned with Dajazmāch Adegah and Sela Gabru and laid the trophies before the Negus. The Negus rejoiced at the manhood of Dajazmāch Khāylu, for there were many generals and young men that were afraid and fled that day. O my Lord and friend! There is no one who knows thy worth except only God that guards thee in every day's trials, I am sorry for him who does not know thy goodness. What land of the Negus is there where thou hast not fought or laid trophies before him? And what spot that thou hast not marked with the footsteps of thy valour? The prowess that thou showed at Amad Bar, that was wonderful and admirable, it was worthy of admiration from all creatures, as is said of the three mighty men who were Adinon (Adino) and Iyābustē (Abishai) and Eliānān (Eliazar) who were famous in the house of David.

We will turn back to the beginning of the story. Then the Negus left Wādēgano for Dajazmāch Wand Bawasan and
 498 b marched as far as Emakinā and pitched his camp at the bottom of Emakinā and Wand Bawasan pitched his camp on the top of it. And then there was a battle, warriors advancing from one side and warriors sallying forth from the other, and they smote one another, and Dajazmāch Khāylu started slaying, seeming as if his heart was ever on fire so that he slackened not in his slaying. As the Bible says, "I have no thought for those in front of me, and those behind I hasten," and he fell upon Dajazmāch Wand Bawasan when they were carrying water. After this he made friends with the Negus and delivered to him a rebel (pretender, rebel, Amharic), who was Abēto Takla Giyorgis. And the Negus returned and on arriving at Kemer Dangeyā he appointed Dajazmāch Khāylu Yashālaqā of the Kanisa¹. And there was joy and festivity, and a chorus and singing and it ran like this—

¹ Amharic. Yashālaqā is commander of 1000. Alaqā=commander; ya-sheh=of 1000. Kanisa is the name of a corps.

“Let them roast, Let them roast (thrash, lit. set fire to) the
coward

Quickly off went his armlet

Quickly off went his mule and his servant

They are roasting the coward¹.”

And again it was said, “Why did they say a man? a worm in my garden grain has his (as much) strength, why did they say a man?” And after that the Negus came to Gondar and wintered there, and Dajazmāch Khāylu became friends with the Negus. And then he produced the tribute which gave him great pleasure. And every eye that saw that said, “What mother has given him birth? What breast has given him suck?” Then about that time Dajazmāch Wand Bawasan rebelled, and the Negus and Dajazmāch Khāylu made an expedition against him, and Dajazmāch Khāylu did not sever himself from the Negus; he raided continually in the raids of the Negus and the latter went from Emakinā and made war there against Wand Bawasan. During these events Sela Gabru died. At that time all the governors joined with Wand Bawasan in a conspiracy against the Negus, so on this account he turned back quickly from his raid and came to Gondar. He then appointed Dajazmāch Khāylu to be Mezikker (Inspector or Reporter) of the Agaw so he went off to his province of Agaw, and when he was there he ^{499 a} was accused of rebellion by slanderers. As the Book of Job tells of “And the angel that was Satan went and stood up before God and slandered Job before the Lord,” and just so they slandered Dajazmāch Khāylu before his friend the Negus Takla Hāymānot and then there came a messenger to him saying, “The Negus has told the men of Agaw to seize Dajazmāch Khāylu and if not to kill him.” And when Dajazmāch Khāylu heard that he was grieved and troubled about this quarrel with the Negus and he said, “Ah Satan has come between me and him.” On that the men of Agaw came and said to him, “The

¹ The Zafan or dance-song was to celebrate Daj. Khāylu for his victory over Wand Bawasan who fought for Takla Giyorgis, while Khāylu championed Takla Hāymānot II. Let some one roast or beat the coward, i.e. Wand Bawasan, who threw away his chufa or decorations, etc.

Negus tells us thus, but we will not do thus to thee because thou art the son of our beloved Dajazmāch Eshatē. Thou art our friend." And saying thus they sent him away in peace. And he went over to the land of Begameder and when he went he sent over to the Negus saying, "Since they tell me that the Negus says 'Seize him,' I have passed over to my own territory." Then he had a meeting with three chiefs, viz., Rās Khāylu, Dajazmāch Wand Bawasan and Dajazmāch Kanfu and they took counsel about coming to Gondar. Thereupon they came to Gondar but the King Takla Hāymānot went to Wāldebbā; he preferred the kingdom of heaven, for he hated the kingdom of earth. And for this reason he preferred to go to Wāldebbā; so he went there. On this they brought down Abēto Salomon from Wakhni.

After this there were changes made among the officials. (They made Negus) the King of Kings Salomon. And he appointed to be Rās Behtwadded, Rās Ayādār, and he appointed Kanfu Adam to the province of Dāmōt, and Dajazmāch Wand Bawasan to Begameder, and Dajazmāch Khāylu to Gojam, and 499 b Eshētē Khāylu to be Dajazmāch of Semēn, and Bāshā Mebaras Boqatu he appointed Teqāqen¹. And Dajazmāch Khāylu wintered at Gondar with the King of Kings Salomon. On the 16th of Maskaram Dajazmāch Wand Bawasan came to Gondar, and at the same time Dajazmāch Khāylu was confirmed in his office at Semēn. Before that however the Negus Takla Hāymānot rested from the troubles of this world and fighting with governors in the region (world) where nothing is profitable or pleasant. Afterwards it was called abdication (repudiation) and as an anchorite in the desert as this Negus Takla Hāymānot was, no Negus had reigned before or will reign again that will see the world with his eye. He left it to go to the desert, and was buried at Wāldebbā, whereupon his name was changed and he received the name of Abba Takla Hāymānot of Wāldebbā. Then the news of his death spread abroad and the Negus Salomon was received at Ashawā. And there was great grief and lamen-

¹ Amharic: Lieutenant or Deputy of the Blättēngētā, Guidi, *loc. cit.*, 814.

tation, and the priests whom he had ordained wept and chanted, and there was no man that did not grieve and weep. For he was a great Negus and Dajazmāch Khāyḷu mourned him sorely and wept, for he was his friend from of old. And on the 2nd of Takhsās (begins 9th December) Dajazmāch Wand Bawasan fell from his horse and received fractures (lit. was broken) at Ashawā and died and was buried in accordance with his orders. Then his brother Dajazmāch Baqatu was appointed to his command and he went to Begameder and stayed the summer at Estē, when the governors were in their provinces. And Azāj Yasellāsē Bāryā brought Abēto Takla Giyorgis and men of Wagarā; when the Negus Salomon heard of this he was frightened and marched out from Gondar, and for that reason the generals came to Gondar to help the Negus and Dajazmāch Khāyḷu came along with them, being one of the generals. Abēto Takla Giyorgis was dismissed and ^{500 a} went to Tigrē. Then this Dajazmāch Khāyḷu was promoted to be Rās Behtwadded, and he resided at Gondar with the Negus. And all the generals went to their provinces. After that, the month of Sanē, Abēto Takla Giyorgis came from Tigrē, it was said with a large force; and many soldiers went from Gondar traitors to the Negus Salomon. At that moment the Negus marched out from his tents and Abēto Takla Giyorgis advanced to Gondar. For this reason the captains assembled to stand by the Negus and to fight against Abēto Takla Giyorgis. A great battle took place and Dajazmāch Khāyḷu did valiantly, and helped the Negus with a powerful assistance, for thus it was always his custom to help the Negus in his coming and going. On that occasion Abēto Takla Giyorgis was defeated and seized, but Gondar was destroyed and plundered. Then Dajazmāch Khāyḷu laid the trophies before the Negus, but the generals did not lay trophies. And the reason of their (not?) leaving them, I do not know, unless it was to deceive him. Then Baqatu went out and went to Begameder when he heard reports of the battle, and Dajazmāch Khāyḷu went with him to support him, and afterwards wintered in his country. After that he came

to Gondar and had a petty quarrel with Dajazmāch Khāylu, but the Abun and the Echagē reconciled them, for the quarrels of kinsmen are of small importance. After that he went from his country to his province Semēn. And when he arrived he was received by the people of Semēn with festivity and rejoicings. And to Abēto Dametsu, son of Abēto Erāqelēs son of Dajazmāch Tesfu of Tslalamet, he gave his daughter whose name was Princess Martsēt daughter of Princess Nachet; his father was Atsē Sartsa Dengel: it has been said how he fought with Walda

^{500 b} Sellāsē of Salatsabā. Walda Sellāsē refused to hand over the tribute while everybody at Semēn was jubilant. Then Dajazmāch Khāylu went out against one who was always a rebel, and seized by force and courage his house. These were Mēchā Walda Gabre'el, Asālāfi Qundi Gaberyo, Engeda Habta Kyros, son of Argāy. There they bore themselves bravely and fought, their valour was sure, a valour that did not belie them. Then he seized and bound Walda Sellāsē, and he discharged the tribute. After this Dajazmāch Khāylu was reconciled after he had made sure. Then he returned from the land of Semēn and came to Gondar. About that time he was engaged on a campaign, and Dajazmāch Kanfu sent to him a message saying, "Come, join with me and we will raid Rās Khāylu, as he has treated you thus and thus," but he replied saying, "It is not so, as far as I am concerned, and there shall be no fighting with my kinsman Rās Khāylu. If I say I fight, what will people say that hear that? For he is the son of the Itagē Mentwāb, and I am the son of Dajazmāch Eshatē"; and saying that he refused and quitted associating with him; those that advised him to do this were Walda Mikā'el, his tutor, and Abēto Walda Zagājen, who said to him "Spare him! My lord, Spare him, it is not for you to make war upon Rās Khāylu," and hearing this he went over to Rās Khāylu and was received at Rebb and they pitched their camp at Qārodā. And there they performed Easter; and the Negus Salomon was with them. On this Kanfu Adam came to make war on Rās Khāylu and Negus Salomon alone, and some said he had come by the Negus Salomon's invitation.

Then Rās Khāylu and Kanfu Adam met in battle, and the place where they fought was at Sabisa Ber; there Rās Khāylu was defeated and Negus Salomon was captured, and the crown of the kingdom with the fillet of his head, and all the regalia of the crown, and he himself was made prisoner and his soldiers taken. And on that day Dajazmāch Khāylu^{501 a} did valiantly, for that was his wonted courage that they feared in him; the mighty men, when he had his war skin¹ on him, alone could stand up against him. What sort of a valour was that? It was worthy of admiration. And on that day mighty men of the house were killed, viz., Barē Kefalē and Abēto Khāylu, son of Abēto Yara Tsēyon, and the goods of the house and the royal drums were abandoned there. He, Dajazmāch Khāylu, went with a small force of men on horseback, and he came to his land of Garazayā. But Rās Khāylu went to Dembayā and joined up with Mēlkol Kabtē. Mēlkol Kabtē had navigated the ways of the whole sea and lofty mountains, so that to flee from him it would be no disgrace; he sent to Rās Khāylu near Quaratsā and a quantity of iron which is found in the bosom of the land² came to Quaratsā. And he dwelt there: Qañasmāch Tsadālu and Bāshā Waletā fled to Abēto Ramkhā at Begameder. Then Negus Salomon sent over to Dajazmāch Khāylu to say, "Come, and Asdhel will be the servant of Mennāssē," and Dajazmāch Khāylu answered, "Coming, I am coming, for I have no quarrel with the Negus, only how can I come, for there is a feud between me and Kanfu Adam." And thus saying he sent Blättēngētā Teku Hagunā with a priest and a sacred picture, and then Kanfu Adam swore upon the picture and by the priest on penalty of excommunication. Then Dajazmāch Khāylu went and was received by the Negus, and Dajazmāch Kanfu, Dajazmāch Gadalu came on the same day. And then all went on a raid together and came to Garagarā and Dajazmāch Baqatu fled, leaving his hall³. Maqēt Lagāsa came to the Negus

¹ ነጉ: (Nat) Amharic, a tanned bullock hide, used as a cloak.

² ባሕር: error for ብሔር:

³ ከጥገራ = circulus, aula, Dill.

with the people of Maqet. Thus the Negus returned with his
 501 b generals and troops. And on his return Dajazmāch Baqatu
 followed, and there was a battle with the troops of the Negus in
 which they pursued these troops as far as Chachaho; the Negus
 reached Agala and camped there. And then he sent to Wasan
 Walata Tsēyon and Fitāwrāri Ikonyān to bring him Abēto
 Takla Giyorgis from Wakhni, and they brought him to Agala
 in bonds; Kanfu Adam and Khāylu Adera made a secret
 conspiracy with Abēto Takla Giyorgis, without the knowledge
 of the King of Kings Salomon. Then Dajazmāch Kanfu rose
 and went to Darā, and camped there contrary to the desire
 of the Negus: and coming to Quaratsā he wanted him to seize
 Rās Khāylu: but God delivered him by help of the prayer of
 Waleta Pētros, holy among the holy persons; monks and nuns
 had prayed much. Then Dajazmāch Kanfu left Rās Khāylu
 after taking an oath under (penalty of) excommunication.
 Then Dajazmāch Kanfu went to the country of his command,
 Dāmot, with the King of Kings Salomon and Abēto Takla
 Giyorgis and Dajazmāch Khāylu as he was going to Gondar
 to take up his office at Lasā, viz., as Deputy Blättēngētā. At
 that time there came a man, a Falāsi, of Shēwā, who was called
 Abēto Abagāz and was received by Dajazmāch Khāylu who
 showed him much kindness, and the other always blessed him
 as Paulos blessed the house of Hēnēsēphoros when he said,
 “May God give mercy to the house of Hēnēsēforos” (2 Tim. i. 16).
 Then he came to Gondar, and while Dajazmāch Khāylu was
 at Gondar, Dajazmāch Kanfu made Takla Giyorgis Negus with
 celebrations on the 12th Hamlē; then Dajazmāch Kanfu sent
 out a proclamation by herald which ran thus, “Takla Giyorgis
 has been made Negus and Negus Salomon a monk. On account
 of this crime he has been made Negus over the Negus.” And on
 502 a the 15th of Hamlē it was heard at Gondar and pronounced by the
 herald and then there was rejoicing and jubilation, and great
 chorus of joy. And then the Negus Takla Giyorgis and Dajaz-
 māch Kanfu sent to Dajazmāch Khāylu saying, “Come quickly,”
 and on that Dajazmāch Khāylu went at once and was received

by them, and then lying men rose up against him, and they harassed him with evil deeds. As the Book of Psalms says, "I am afflicted by my sins." And they brought accusations against him before the Negus Takla Giyorgis and Dajazmāch Kanfu even as Paskor (Pashur) accused Ermeyās (Jeremias) the Prophet (Jerem. xx. 1) and Hananaya (Jerem. xxviii. 15), before the King of Israel, Sēdiqyās (Zedekiah) and Simon and Iyāson (Joshua) his kinsman slandered David before Saul the King of Israel. And in like manner the accusers brought charges against Dajazmāch Khāyḷu. At the same time Qañasmāch Adaya Khāyḷu engaged in war against the will of the Negus, and he defeated Qañasmāch Tsedālu and came to the house of his wife (named) Princess Sahelu, the sister of Dajazmāch Khāyḷu. On this Bālāmbārās Yalentu came and said to Dajazmāch Khāyḷu, "Let us take him and make war on him, for he is a rebel." The other refused, for he was his father-in-law and his friend, and he replied, "Did perchance the Negus order me (to do it)? Why should I seize Dajazmāch Tsedālu, and do an evil thing to Dajazmāch Tsedālu?" Now he hated doing wrong to anyone.

We will go back to the previous matter. And after that they brought him away under close guard (lit. in custody of the eye), and handed him over to a watchful eye, and guarded him day and night, while he spent the winter with them. The Negus also wintered there, and one Sunday Dajazmāch Khāyḷu withdrew from Burā alone, there being no one to follow or lead him on the road. And going away that day he encountered many trials, for his troops had been scattered abroad like dust, having ^{502 b} no shepherd and no man with them of the men of his household, and the shepherds that went did not know him. Then Dajazmāch Kanfu was enraged and sent a large force and pursued him; following after him on foot and on horse. They caught him up at Achaffar, and forced him to come, and took him quickly to Dajazmāch Kanfu: then they bound him with iron chains and increased (the severity of) his imprisonment. At that time he was suffering from severe illness, so on account of his

grievous sickness they relieved him of his fetters. Then monks came of Wäldebbā and made peace, and Dajazmāch Kanfu swore an oath that he would not betray him again, and after he had taken his oath he played the traitor a second time, for his weapons deceived Dajazmāch Khāylu; and he (Dajazmāch Kanfu) bound him in chains of iron. Then the Negus Takla Giyorgis came to Gondar, with Dajazmāch Kanfu, and Dajazmāch Khāylu came chained with chains of iron. Thereupon there was grief among all the people of Gondar, every kinsman and friend, because he had been tyrannically chained. And the monks of Wäldebbā had pity on him and prayed God; and they said to the Negus, "Let him go, for God's sake, for he has not sinned against thee," and the Negus replied, "Yea, I will release him," but he had no intention of doing so, saying, "To-morrow, to-morrow I will release him." God released him and delivered him out of his chains, even as he liberated Menässē from the hand of Hondhard; and God delivered him from all the suffering that the Negus and Dajazmāch Kanfu had intended for him. As the Book of Psalms says, "Many are the sorrows of the righteous and the Lord will deliver them from them all" (Ps. xxxiv. 17). He went forth by night and having gone to his land Begameder, he started by night and reached Warotā at noon, riding a horse called Baligüagüer. Then he sent over to Dajazmāch Kanfu and the Negus Takla Giyorgis to say,

503 a "You have not freed me, but God has freed me who knoweth all things; but you were saying, 'We will tie him up for a long time.' But God has freed me as he freed Adam from the fiery dungeon and brought him away from the power of the Devil, so has God delivered me out of your hands, as he brought Yosef out of the hands of Pis Fārā, the Ruler of Egypt, so has God delivered me out of your hands." And so saying he went to the Convent of Mary¹ and he sent monks of the Convent of Mary to Dajazmāch Baqatu saying, "Behold I have come among you, and you take pity on me, for there is no quarrel between you and me." And when Dajazmāch Baqatu

¹ = Makhdara Märyām.

heard that he relented over him and said, "Come! Come! As you have come to me, therefore you and I shall be one." And they who reconciled him were Princess Walatta Sellāsē, Princess Walatta Kedān and Princess Yamserāch, and it was so proclaimed by a herald. And peace and friendship reigned, and he spent the winter in his country. And he came to the Convent of Mary and made a feast for the priests of the Convent, everyone being assembled by a herald from great to small, and they made high festival with eating and drinking. At the same time Baqatu came to the King of Kings Takla Giyorgis, they meeting at Dembyā, and Dajazmāch Khāylu went with him, and they met with the Negus, and he made friends there and the Negus gave him a robe of a governor as was fitting, and nothing was neglected that made it resemble a deed of friendship, but only there was treachery in his heart; afterwards Dajazmāch Baqatu returned, with Dajazmāch Khāylu, and they arrived at Labat. There he chained Dajazmāch Khāylu, though it was unworthy of him to fetter him; for he was bound by covenant and a strong oath; he chained him treacherously on account of love of a woman called Princess Sanāyt, sister ^{503 b} of Dajazmāch Khāylu, who hated him, for she was pursued by him everywhere. As the Bible says in the Book of Psalms, "And my kinsmen persecute and compass me round," but Sanāyt she was not righteous but wicked, as in Hēwān (Eve) there was no life, though that name signifies life¹, for she bringeth death, and that is misery. Then Dajazmāch Baqatu sent him to his country Lāstā, after he put him in chains, and he kept him bound for seventy days; and after seventy days he released him; and some said that it was after monks of Wāldebbā sent messages to him, and others that (it was) on the death of his wife, he delivered him from chains, for he had chained him unjustly, and innocent of offence. Only God however let him out after seventy days, as he led forth Israel after seventy years, bringing them out of captivity. Then Akada Christos met

¹ I. e. Sanāyt (ሰናይት) meaning "goodness," and Hawan (Eve) (አዋን) meaning "life," both had names that were belied by the nature of the first, and the work of the second in bringing death into the world.

Dajzmāch Baqatu in the desert, and he made friends there and came to his land of Begameder. He came to Gerāreyā, and there he heard news of the death of Princess Sāhelu, and he dwelt in the Convent of Mary for one year and three months, Dajzmāch Baqatu having taken away all his lands and command and decorations, which was an injustice. But Dajzmāch Baqatu continually persecuted him, as the Devil persecuted Adam, for the Devil took Adam first from the Garden and instigated him against God through envy. Then he brought it about that he was not reconciled to God and never returned to Paradise. So Dajzmāch Baqatu first bound him without cause of offence, and afterwards took away all his lands. And in the midst of his persecution he took away his wife Princess Angedet. And he made her his concubine, which all was tyranny that Dajzmāch Khāylu endured. While Dajzmāch Khāylu was at the Convent of Mary Dajzmāch Baqatu died on the 6th of Genbot (begins 8th May). Then Dajzmāch Khāylu issued forth and went to Estē, and at that time the troops of

504 a Baqatu came by order of the Negus to search him out, seeking to make an attack upon him; they did not catch him however, for that time he had gone to Nagalā where Princess Sanāyt climbed up the mountain and wanted to kill herself from the top of the mountain. And they brought her down from the mountain and seized her. Then he acted kindly towards her, who knew no tenderness (towards herself), and then returned to Nagalā. Then he heard report to the effect that the Negus had ordered him to be seized. So he turned back quickly; he was not afraid of making war with the Lāstā people, but he feared the order of the King, lest there be a charge of rebellion against him; and he went away, leaving his country, and betook himself to Gojam where Rās Khāylu was. He however received him with joy and rejoicing. Then he went to Dajzmāch Adegah with confidence and Dajzmāch Adegah received him with joy, and did him many kindnesses, so he wintered there with Dajzmāch Adegah. After that the Negus was desirous of leaving his tents and going on a raid. And Negus Takla Giyorgis went

on the raid, and Dajazmāch Adegah came from his territory of Dāmōt, and met the Negus and made friends between Dajazmāch Khāylu and the Negus. He went on the expedition with them and came as far as Bēt Hor, and there many enemies rose against him, actions being brought against him for matters that had no existence, but they could not stand up before his face, for everything he said was trustworthy. And Princess Sanāyt rose against him, but she could not stand up before his face. There were assembled many dignitaries and chiefs, and among them Dajazmāch Walda Gabre'el, a great chief among chiefs, and Dajazmāch Dorē and Jantserār Birālē, and there were none of the dignitaries that did not come. Then the Negus went on an expedition towards Amharā, and came to Sāko, and there he camped several days. And when he wanted to go to the land of Shāwā¹ his soldiers refused and he turned back sorrowful and depressed. So the Negus^{504 b} returning came to Qurlāf, that is, Wollo. Then the soldiers of the Negus turned sulky, for they were much afraid, for the Pagans of Wollo, that were following, were in great numbers. Then Dajazmāch Khāylu rose and mounted his horse, and seizing two spears charged upon (the enemy), and fought with great valour, till all the soldiers of the Negus pointed him out. But the Negus, till he heard of his prowess, did not fight that day, only if he did not kill many of the troops, it was only that (fact) that saved them from being killed, and from the point (lit. mouth) of his spear. When the Negus found him, even as Saul when he gave his daughter whose name was Melkol (Michal) to David on account of his valour, in like manner he gave his daughter on account of his (Dajazmāch Khāylu's) manhood, and he did this at Bakyā Mēdā. And he added territories to his territories and offices to offices, for the Negus Takla Giyorgis always watched him as he fought. As the Book of Psalms says, "He plotteth evil against the righteous and gnasheth with his teeth upon him, and the Lord shall laugh at him for he foreseeth that his day is coming" (Ps. xxxvii. 12,

¹ Shoa as it is now generally called.

13). And then he found as David did who raised up Abisa on account of his valour in one day, in like manner he (Negus) promoted him (Khāylu) over his captains.

We will return to the previous matter. And after the King of Kings Takla Giyorgis turned back he took Dajazmāch Walda Gabre'el and put him in chains at Bēt Hor, and he found much property, beyond count. He rose from Bēt Hor and went on to Garagarā. He told Dajazmāch Khāylu to leave with Dajazmāch Adegah, but he did not depart from him. And saying that the Negus Takla Giyorgis marched till he came to Arango, and he camped there. Then he sent over to Dajazmāch Khāylu to say, "Go out into the desert. Do not stay in your lands," because there were some who said he would become reconciled
 505 a with Dajazmāch Walda Gabre'el, though it was impossible that he should be. It was also because this man was father-in-law of the Negus. And there were others who said his sister, Princess Sanāyt, falsely accused him slandering him to Dajazmāch Qabatu, by whom he was persecuted when he came back from a raid. He said, "Go, do not stay in your lands," and when he said, "I am going to my house," he told him, "Go away and don't come to your house." And on that he left Garagarā. There were then no men following him (in his train) for all the soldiers were dispersed by means of a proclamation. Then he sent to the monks of the Convent of Mary saying, "Let me live in the Convent of Mary till you have found out the whole matter, for I have not done anything of what you have heard concerning me." And the monks went and told the Negus all this, that he had sent in a message to them. And those monks informed him that they would allow him to stay at the Convent of Mary; but he refused saying he would go to Quaratsā. Then he rose and went to Quaratsā and dwelt there ten months; and while he was at Quaratsā men lived with him for a short time; there were not many of them, Abēto Abagāz, Azāj Walda Kēros, Asālāfē Qundi, and with those that were there, they spent the time and took up their abode, and did not part from him for a moment, whether at the

time of eating or of drinking, nor during the night time, did they separate from him ; and they all lived there at Quaratsā together, and at work, they spent the time listening to the voice of the books (reading aloud) and conversing with the monks, and the nights they passed in the Church which was a house of prayer, and always said their prayers on behalf of the Negus that there might not be trouble in his time.

In this they resembled Eremeyās the prophet of old, who said, "Pray on account of Nābukadatsar, that in our dwelling may be fasting and tranquillity¹"; then they went to an island that they might receive the blessing of the monks, and might not rouse one day the malediction of the Negus. But he said, "All that trial has proved me that mine is the transgression." And he performed everything that the Gospel of the Kingdom ordains, "All (your actions)," they said, "making us purified servants." And then he went out upon the deeps (water) and fished for all kinds of fish. In that he was like Petros and Andreyas and Yohannes and Yā'ekob the disciples: and he prayed always for Walatta Petros, for the monks, the refuge from oppression and oppressors. And what other works did he not perform of the acts (of the Apostles)? And while he was at Quaratsā, no one knew anything of him, of his friends or his relations. And there was no one who said, "Those goods shall be a trouble to you, but God shall not spoil you of aught of the provision for the body." As the Book of Psalms says, "He hath not let them want aught of what they desired." It is said that Dajazmāch Khāylu came out from Quaratsā when the Negus Takla Giyorgis started to make war on Dajazmāch Ali and Rās Khāylu. And then he came out from his tents and marched as far as Amadebar and pitched camp there ; then he went to Gojam to where Rās Khāylu was, and Rās Khāylu passed over to Begameder and met Bālāmbārās Ali and they two joined ; then there were certain men who sent a message saying, "Come over to us, and we will make war on the Negus, for he does not love you or us." That message was

¹ See footnote on p. 278.

worthy of them, for it shows that they were making war unjustly, when he was returning from an expedition. But the other refused and replied, "If you conquer I will go back to my land, and nothing shall stop me, and if the Negus conquers I will go to Wāldēbbā. For there is no matter (for dispute) in what he has demanded, for there is nothing I can find against him." And so saying he sent over to them, and then the Negus retired from Gojam, and they came on and found him at Afarwānāt. And a battle took place there, the Negus was defeated and fled, and went to Ambāsal. On that they summoned Dajazmāch Khāylu and brought him from Quaratsā, where he was received among them.

506 a Then they came to Gondar, and they made Abēto Iyāsu Negus on the 12th of the month of Yakātīt (begins 7th February) in the 7276 year of the creation of the world (1784 A.D.) the era was the era of Yohannes. And the King of Kings Iyāsu, son of Abeto Atsequ son of the King of Kings Iyāsu, came to the house of his father Iyāsu, and sat upon the royal throne. The Abun and the Echagē arrived with him, and all the generals took the oath to him (lit. bound by covenant with him) in presence of the Abun and Echagē, under pain of excommunication if they betrayed the Negus. Then the King of Kings Iyāsu made changes in the offices. He appointed Kañazmāch Tsadālu to be Bēt waddad and Rās Khāylu to be Dajazmāch of Gojam among the Agaw, Bālāmbārās Ali to be Dajazmāch of Bega-meder, Dajazmāch Walda Gabre'el to be freed from his chains and made Dajazmāch of Tigrē, and all the generals he appointed to their commands, and all of them went to the provinces of their commands. Then Dajazmāch Khāylu came forth from the land of Semēn without tents of the larger sort¹ and without horns or drums and without many troops; it was said he had come from Gondar without drums, tent or soldiers. And there was a man of Semēn whose name was Semēn Aderu, who when he heard of the death of Abēto Erāqlēs retired and went

¹ ስጊመት: Ar. غيمة a small tent, دنگوان: Turk. دنکوان a large tent for officers and officials.

out by night from Gondar without Dajazmāch Khāyly knowing that he was making war upon the sons of Dajazmāch Tasfu, who were Abēto Gabrē and Abēto Demtsu the father-in-law of Dajazmāch Khāyly; and when Dajazmāch Khāyly heard of this he went out quickly and followed on behind him. And Dajazmāch Walda Gabre'ēl then got away from Gondar and camped at Wagarā, and Dajazmāch Khāyly came up and met him at 506 b Darā, and from thence sent him on to Lamālamō. He turned back from Lamālamō, marched, and came to Shawādā, and all the men of Shawādā received him, (Bāl)āmbārās Afsaqu, Abēto Awkendyos of Semēn, Agafārē Betsu' Be'ese, and from Shawādā marched to Danqolāko. There Abēto Gabrē and Abēto Demtsu came to meet him, but Semēn Tesfu fled and was dismissed to another country, that was called Ṭerāwaṭā. Then Dajazmāch Khāyly left for Jān Amorrā, and camped at Rebu'e Gabayā. Abēto Gabrē and Abēto Demtsu camped at Bateqā his camp. And then came men of Semēn and men of Tsalamt all of them, and they brought presents and settled there. * * A story is that a war broke out and there was one man named Walda Sellāsē of Sāhelā, and the name of his brother was Khāyly. But there were rebels whose crimes we mentioned before, men who would not hand over the tribute that was due on their lands, and did not serve the chiefs appointed by the Negus. And when they heard of the coming of Dajazmāch Khāyly without a large body of troops, and when they saw the fewness of his soldiers, these rebels said to one another, "Why should we serve and give up tribute to a Dajazmāch like that, who has no soldiers, and no drums, and no men, and no horses, and they remembered not, rebels and rascals as they were, what the Book says, "The Lord delivereth not by many or by few soldiers" (Ps. xxxiii. 16) neither were they mindful of what David said, "Their strength is the Lord for those that fear Him, and those who call upon His name," and in another aspect of ground where he said he did not require strength in horsemen, and the Lord delights not in the legs of men but

delights in him that fears Him (Ps. cxlvii. 10). And when only a few came, he knew that they were full of pride and wickedness (coming as they did) with many soldiers and big guns¹ and
 507 a they were received by Dajazmāch Khāyly, and when they were received they did not give him presents as were his due, they came before with great arrogance and self-importance, and camped with Abēto Gabrē, for they were in a plot. The next day Dajazmāch Khāyly invited them, plotting rebellion with Abēto Gabrē: and they came and entered the tent. And when Dajazmāch Khāyly wanted to talk to them in words of peace and friendship, Walda Sellāsē went out of the tent, for he knew the plot, and went to his own camp. Now it would have been better for him (Dajazmāch Khāyly) to have assembled his troops and seized that rebel to his country than be chained hand and foot; it would have been better to have gone into the compound of that traitor before he could fight, than be chained up with his people. It had been better if that man of blood and craft had been cherished by Dajazmāch Khāyly than that he (the latter) should be bound by chains of iron with his followers. We will go back to what we were saying before. At the time he (Khāyly) sent over to him saying, "What were you about, and how did you manage to slip out of the tent and go away suddenly without our noticing it or seeing?" And when Walda Sellāsē returned, they were drawn up with a strong force of soldiers and armed weapons: then he came over to where Dajazmāch Khāyly was, and while they conversed Dajazmāch Khāyly saw his arrogance and that he had been betrayed. Then the heart of Dajazmāch Khāyly was enraged, and he said, "Seize that mad dog." On that one of his warriors from the fighters of his house named Yashālaqā Aderu of Afarāwānāt fell upon him (Walda Sellāsē) like a young lion upon a bullock. And he seized him and rolled him on the ground and Aderu was like a father seizing his son. Then there was a great battle, and the men of Semēn were stronger, and they surrounded the tent like the

¹ 𐌀𐌶𐌰𐌸𐌰𐌹 probably for 𐌀𐌶𐌰𐌸𐌰𐌹 = منجنيق big guns, cannon.

sea encompasses an island and rushed into the tent, and there were many soldiers of the house of Dajazmāch Khāylu. Then Dajazmāch Khāylu rose up and ran out in haste from the tent, ^{507 b} taking a spear, and when those that were at the entrance of the tent saw him, they scattered hither and thither; whereat he got hold of a horse from one of the followers, his own horse not being there, mounted it, galloped up the mountain, and charged down upon them like hail or like a thunderbolt; then he was like David his ancestor, as the Book of Kings says, "When the people came, he ascended up the side of Qalawmānos" (Keilah, 1 Sam. xxiii. 5), and he fell upon them, as he did (upon the Philistines). Then he resembled 'Amda Tseyon his ancestor, as the book of the history of 'Amda Tseyon says, he mounted his horse, and God sent his spirit on him, and like him he seized his spear, and God gave him His help, and all the soldiers were scattered in battle. And they were as if they did not exist, for there were left but few troops of his camp that returned to it. Then the soldiers of his house did valiantly, and one among them Lagās Sayfu, a great man, who had no equal, not once did he draw back his spear without the blood of a disarmed warrior; he fought like a hero and slaughtered that day, and there were many who fought like heroes and killed that day and took prisoners. And of the mighty men who perished Sāhelu, son of Wayzero Teweras, and Agāfārē Walda Johannes and Asālāfē Walda Dengel and Asālāfē Sāhelu, Abagāz Darso Ayechaw and Shālaqā Darsis, and those who were wounded by gunshots were Abēto Walda Nēr, Azzāj Yared, Asālāfē Siewadu Ashkar, his son. And there was no one that did not fight valiantly that day. Abēto Abagāz had his teeth broken. And when Dajazmāch Khāylu came to the camp of Abēto Gabrē, while he was pursuing the army that was in flight, his strength was in force, but his horse had tired that he was riding. Then he said, "Give me a horse," and one of his warriors named Abēto Saifu, son of Abēto Lagās, dismounted from his horse and gave it to him, and again he ^{508 a} resembled 'Amda Tsēyon, the Negus his ancestor. As the book

(called) the history of 'Amda Tsēyon the Negus, a great army of soldiers fell upon him, and they said to him, "Look! An army is upon us, come on quick." And 'Amda Tsēyon the Negus said to them, "Are you running to me, and quitting the battle charge? And why do you call to me, when you are sending me into the battle?" and saying that he sallied forth. And he put to flight the infidels, and they were broken. And just so Dajazmāch Khāylu said to his soldiers that followed him, "Do I not go in front of you, and how should you go in front of me?" And on that those behind him hesitated in fear, and that hesitation was natural in them, for there was a rain of bullets like hail in front and behind, and he led them by a distance of twenty paces. Then he hurled his spear, and the army scattered like dust before the face of the wind, and they melted like wax before the face of fire. Then there were some that threw away their weapons and their guns, and there were others became trophies¹ through the thunder of his horse and terror of his looks. But Walda Sellāsē was taken that hour, and Walda Sellāsē would have preferred to part with his hand than part with gold and silver.

Then there was a great victory², and many were made prisoners, and the followers of Walda Sellāsē were captured. For the strength of the Lord was the help of Dajazmāch Khāylu on account of his goodness and clemency of heart. As the Bible says, "God sees the face of a man, God sees his heart" (1 Sam. xvi. 7), and again, the Book of Psalms says, "God trieth the heart and reins" (Ps. vii. 9). He truly helped Dajazmāch Khāylu on that day, for all his friends blessed him, saying, "In the evil day God will deliver him and give him power, oh my lord and friend, from all who will betray thee, and thou who knoweth not treachery may God deliver thee, to Him be praise, from the hand of thy enemy. They did not spare thee for they pierced the shield that was in thy hand and God has delivered thy people from the hand of the enemy, while they dwelt about thee. Oh they oppressed thee ever in vain, yet

¹ I.e. had to submit to mutilation. This revolting custom, described in the text as "laying down trophies before the King," etc., is still continued in Abyssinia.

² ድል victory, Amharic.

thou didst not oppress in aught any created thing. The lord made manifest upon thee the power of His help this day, in accordance with His mercy. Oh they that raised thee to the first place above all warriors and captains of the earth, in the days of manhood, and the time of good counsel, God hath revealed upon thee His power before His enemies, so that He might make it manifest. Oh they hated thee for thy great power and on account of thy many lands, and not on account of any other deed of thine, as the Jews said to our Lord Jesus, 'It is not for any other of thy deeds we cast thee forth, but for thy blasphemy.'" I saw thy prowess on that day, standing afar off from the road. And not I alone saw but there were many witnesses; there were enemies of thy lands as there were enemies of our Lord Jesus, and they led him to death on account of his raising of the dead from the dust, and healing of the sick man in his bed.

There is no one who will not be astonished and wonder at his prowess on that day, for great was the power thou wroughtest in their halls at Jan Amorrā, on those troops that were in Semēn, even as Samson wrought in the land of Ilifelē¹, the land of trial. Oh how thy strength was thy enemy, as Samson's strength was to him, when he killed himself. It had been better for thee to have relinquished thy prowess than that the whole world should have hated thee; oh everyone thou knewest, were shown as liars. And I quitting every other path followed the track of thy affection, that I might prove thee. As the Bible says, "Prove all things, hold fast that which is good." Oh the man that knew thee was a man that would not be separated from thee, whether in times of joy or of sorrow, and would not^{509 a} abandon thee; as Paul said, "Who shall separate us from the love of Christ? Shall famine or thirst or distress?" (Rom. viii. 35). Thou wroughtest wonders in Semēn such as no other prince has wrought.

Now we will return to the beginning of the story. And on that Dajazmāch Khāylu said to Abēto Gabrē and Abēto Demtsu, "Collect your soldiers that have scattered, and carry away your dead that have fallen, and go to your lands." This,

¹ Hilifelē = ἀλλοφύλοι.

what he said, was not in enmity or anger, but in friendship and peace. But they were afraid and did not leave their camps. They marched in haste to their land and crossed it to Mashaha the same day. And that day Samēn Aderu came and said to Dajazmāch Khāylu, "Let us attack them now and not leave one of them (alive)." And Dajazmāch Khāylu replied, "Avaunt! This would be a disgrace to me, let not evil be done to my kinsman." And when Samēn Aderu saw that his advice would not do, he went and returned to his country. And on the same day Dajazmāch Wasan, son of Princess Waleta Tsēyon, came with many troops and met him returning. And Dajazmāch Khāylu stayed eight days at Rebu'c Gabayā, and then he left and came so far as Wagarā from there and camped at Shāwādā. And there he received all the tribute, and then he left and came to Wagarā, and from Wagarā he went to Gondar, and there he joined the King of Kings Iyāsu, and handed over all the tribute that the chiefs of Semēn had given him to the Negus, and he made great friends with the King of Kings Iyāsu; and he spent the winter at Gondar, going out and coming in in company with the King of Kings Iyāsu, eating and drinking. They sallied forth to hunt wild animals and went out on the road together, and in such work as this he wintered at Gondar. * * * Story of how he went out from Gondar. He heard the report that gave out that Rās Khāylu had told the Generals that were in Gondar to seize Dajazmāch Khāylu, and abolish his office, because he had joined his enemies. But they were ashamed to seize thee because of two reasons, partly because they were on friendly terms with thee and partly because if they were not friends they were afraid of thee, and because they were ashamed to seize thee. And when he came to know of all this rumour he left Gondar, for he feared not the Generals themselves except at Gondar, and there would be no question of laying hands on him except by those who feared a quarrel with Rās Khāylu, for he was of a powerful tribe. That message Rās Khāylu sent to say, "Seize him," was not in enmity (personal hostility) but on account of what they had told him, viz. that he had associated

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with (his enemy) Dajazmāch Wasan. But the King of Kings Iyāsu stood out against him and said, "I know he has done nothing of what they tell me." And he would not have him seized on account of that matter for he was an honourable and upright King. But the other, Dajazmāch Khāylu, when he heard of all this, went off to his country Begameder having been given permission by the King of Kings Iyāsu, on the pretext of having powers to make a raid with Dajazmāch Ali. And thereupon he went to his country Begameder. And at that time Dajazmāch Gadelu went on a raid, and Dajazmāch Khāylu received him at Amad Bar with food and drink. While things were thus at Begameder he sent to Dajazmāch Ali to say, "Guard the land which lies below Chachaho," and afterwards he sent over to him telling him to come over to him. Thereupon he started to go, and on the march his kinsmen Abēto Khāylu and Abēto Susenyos fought, and Abēto Khāylu was killed, and Dajazmāch Khāylu was grieved and wept, and then marched to Dajazmāch Ali, and met him at Dāwent and stayed there guarding the land of Dāwent with the troops of Dajazmāch Ali. And Dajazmāch Ali went to Yaju, and having finished off all that he intended returned to Dāwent and joined Dajazmāch Khāylu, and afterwards Dajazmāch Khāylu returned from his expedition, taking his leave and making peace (or compact), and went over to his land Begameder, taking what had been prepared in provisions of food and drink. For he said, "I will give thee the daughter of my brother whose name is Abēto Ymar." And when he had made preparation thus, he sent over to him saying, "Do not stay in your land, but go where you like, for Rās Khāylu told me not to give the daughter of my brother. Trust me, and thou conceal her, and do not say, I have forsworn my oath. I therefore will not quarrel with Rās Khāylu, for I have already taken an oath, and I will not forswear my oath." And saying thus he sent over to him to say, "Do not stay in your land, but go where you like." That matter of the oath may be viewed as the oath of Herodes, as is related in the ^{510 a}

Gospel of Matēwos (Matthew), and Herodes grieved over his oath and over those who were sitting with him at table. And after this he went to the Convent of Mary while they were giving food to the needy and starving of the priests and monks, all that had been prepared for the nuptial ceremony, and after this he dwelt at the Convent of Mary, alone without his soldiers, grieving and sorrowing over that tyranny, for that was great tyranny (act of oppression), such that had never been before, and will never be hereafter. Now! we have brought things to this point, and we have related the story of his prowess and the oppression that fell upon him, according as we were able. Since all men will say, "I will relate everything that Dajazmāch Khāylu did and what trials happened to him." It is not possible to relate them fully, for they were many as the sands of the sea and the stars of heaven. Only I raise the tongue of my mouth for Dajazmāch Khāylu, and it has worked on account of the love that no man or lord
 510 b else has shown except him. I have related somewhat and have given account of the fathers of my lord and friend Dajazmāch Khāylu, a high and mighty man, may God help me who helped him, in his mercy and compassion and his great exaltedness, for ever and ever, Amen.

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HISTORY CONTINUED BY ABAGĀZ SA'UNA

In the 7344 (1852) year of Creation of the world, beginning of Maskaram, and (year of) John the Evangelist, the Thursday when Epact of the moon was 9 and Maṭq'e¹ 21. On the 7th Genbot (2nd April) this book, which was a history from the time it was begun on the 16th of Yakātīt (month begins

¹ Maṭq'e is the New Moon falling six months before the Paschal New Moon. The Abyssinian Chronographers adopted the theory of the Jewish Calendar by which the sixth month before Nisan is always Tishri; Maṭq'e therefore, which signifies Trumpet in Ge'ez, is Tishri 1, the Feast of Trumpets, the Jewish New Year. *Vide* Appendix: Abyssinian Chronography and Chronology.

7th February), was finished. And the writing was done while Dajazmāch Goshu¹, the high and renowned, was at Dāmōt, wise and learned, who dwelt all his youth with the Secret Word, and whose name reached from one end of the earth to the other and from sea to sea. And he dwelt there when he was invested with the office of Dajazmāch of Dāmōt in the Jubilee² of his judgeship.

And on the 1st of Maskaram and on Friday which is the harbinger of the year (lit. head herald of the year) Dajazmāch Khāylu went down to the river that they call Matarāy, that he might be bathed in the water of Jordan that Abbā Walda Christos Nadāy sent to him, on the arrival of the Patriarch Yosāb the elect, high and great, which he kept (the water) to this day, the great day of the consecration of the Convent of Mary, a goodly sight, that no edifice equals. And then Dajazmāch Khāylu was bathed in it, the well-beloved and chosen one of God, begging forgiveness even as Job, was bathed, a great and good remembrance. And he was cured by it of his sickness. And on that day I too stood with him, and was bathed like him in that water of Jordan. But this book which is a history that contains many stories contains no lies in the narration. I wrote it I Abagāz Sa'una, the narrator, 511 and the matter (is) of my country, the land of Shawā, a remote land where I was born of the noble ones (chiefs) of the district. And to-day, in it, I working at it put "Finis," and God who judgeth the living and the dead knoweth how I have added nothing but have related only a portion (little of what I have heard), and have brought it to this point. And after that while Dajazmāch Khāylu was in the Convent of Mary he considered in his mind (heart) on his expulsion from his land, and pondered on many counsels, and on his many sorrows, how he should retire to Wāldebbā to receive a blessing and consolation from the monks of Wāldebbā. And then he rose from there in the

¹ According to G. Sapeto (a contemporary in Abyssinia) Goshu's province was Dambaya. He was killed at the battle of Gur-Ambā against Kässā (K. Theodore) 13th November 1852 at the age of nearly 80. (*Etiopia*, p. 310.) The Secret Word may refer to some book not known to the common people.

² ደባባ = ደባቤ (?) Dillmann, *Lex.*

month of Teqemt, and the epoch was the epoch of Mārkos, and stayed at Tembāhoch. And those that followed him were a few men, viz. Abēto Angedā and Abēto Atsequ of Afarawānāt. And Shālaqā Tsāmāyē and Asalāfē Maqas and other retainers clamoured to follow him: when he started on his journey in the month of Easter many would have followed him, and then his going had not been exile. Many soldiers would have followed him for Dajazmāch Khāylu was a great lord and a great commander the like of which no leaders or commanders are. And from Tembāhoch he started out and stayed at Sārbākusā, and from thence he started forth and stayed at Ensosā. The stoutness of heart of Dajazmāch Khāylu was wonderful, for he crossed (the country) alone in the midst of enemies. When Bālāmbārās Ramkhā was at Gondar and Losā his son was on the road that he was marching, passing through their midst, the stout heart of Dajazmāch Khāylu quailed not at all at the multitude of their soldiers, a hundred difficulties, and a hundred strange things. No one could have done what he did, or have thought in his mind of deeds like that. O my

511 b Lord Dajazmāch Khāylu. Nay! from the day thou wast born thou hast not feared the threats of thy enemies. And oh what a heart thou didst keep that said not, "My enemies will find me and seize me." O my Lord Dajazmāch Khāylu I grieve for thy having to go without provisions and without many troops; thy departure indeed was like to the going of David towards Gēt. For David when he warred upon Saul the Benjamite, King of Israel, went over to Abimelek the priest of the Testament, and declared to him that he was famished and that he had no victuals, nor arms that he could take. Like him Dajazmāch Khāylu marched towards Wāldebbā without victuals and weapons of war according to the customs of the Chiefs. And the exile of Dajazmāch Khāylu was like to the expulsion of Jesus Christ, for as Christ was cast forth and hidden from the face of Herodes, so he Dajazmāch Khāylu was driven forth and hid from his enemies who warred against him in vain.

We will now go back to the previous matter. And from Ensesā he started forth and halted at the Lake Dēb, and from there he went out and halted at Saquar which is the head of Wāldebbā, and thence he went and halted at Aytseyaf. And he was met there by Abbā Na'aquito La'ab and other monks, his friends, and thence he went and came to Wāshā, a place of his fathers that he loved, and had longed for from his childhood. O my Lord Dajazmāch Khāylu, I give thanks to God that he brought thee to Wāldebbā the place of saints, and vouchsafed that thou didst reap blessings from it. And after this he was received among his fathers, the monks, who were Abbā Asrat and Abbā Sartsa Aragāwi and Abbā Ma'aza and other great monks that dwelt in Wāldebbā. And from thence he started and descended to Abrantānti, and was blessed by all those holy men in the 8th of the month of Hedar, which ^{512 a} was the feast of Ensesā and the feast of the monks of Wāldebbā. And then he was received by all the monks who were Abbā Johannes and Manā a confessor and Abbā Walda Takle a confessor and Abbā Marqorēwos and Abbā Tsēwā, and with all the monks that dwelt in its light, and he was blessed by them. And when the monks his fathers saw him they were overjoyed at the sight of his countenance, for he was their friend and son of their friend Dajazmāch Eshatē. And there were those that mourned over his trials, for his trials were great, and there were others of the monks his friends who wept, saying, "They have condemned you to this, oh son of Dajazmāch Eshatē," and he was exiled from his country; and that shedding of tears was not wrong, for the Bible says, "They wept with those that weep and rejoiced with those that rejoice." And the Gospel says, "The Lord Jesus groaned in spirit and raised Lazarus from the grave." Like him those monks his fathers wept over his exile, and solaced him for the grief of his heart with their tears. O my Lord Dajazmāch Khāylu, thou wert exiled undeservedly. For they found no crime in thee, but only gentleness and goodness. Thy exile was through persecution without evil (done). For the Bible says, "Blessed

are they that suffer persecution for justice's sake for theirs is the Kingdom of heaven." O my Lord Dajzrmāch Khāylu, I indeed prefer thy persecution, for the Bible says, "It is more fitting that men should persecute thee than thou should persecute men." For persecution does not remain upon one. But he Dajzrmāch Khāylu rejoiced in that he found himself among the monks who were at Wāldebbā, for all of them desired to receive thee amongst themselves, and comfort thee with their prayers. For the Bible says, "The Prayer of the righteous is a plant and a power, a consolation in sorrow of heart." And all watched to see how he would look upon the rules of Wāldebbā. And after that he returned from Abran Tantē with the monks. And he entered Wāshā, and they who worked in the light bid adieu to him in joy and peace. And they said to him, "May God watch over thee in all thy days, nor withdraw from thee." And then they said, "O son of Dajzrmāch Eshatē, may the God of Israel be with thee, even as he was with Moses in the land of Egypt and Iyāsu (Joshua) with the Phileste'im." And they who were in Wāshā received him as a guest is received or a son, and there were some among them who brought to him food and drink, and others who comforted him with their prayers. For the Bible says, "Comfort the sorrowful to the best of thy power." And all those men were a help in his gloom with food and drink. And Abēto Habta Wasan did him many services, because he had before been shown kindness by him, and had brought him away from the lake, where he was in chains. When there was a fire in the land of Awazā, he took him joyfully, and rendered him kindness, for that was an act of kindness at his hands. Of a truth kindness followed Dajzrmāch Khāylu on his march. As Paul says in his Epistle to Timotewos, "A man's good and evil deeds follow after him" (1 Tim. v. 24, 25). And even in that manner while he was at Wāldebbā he suffered, and was sick of a grievous illness, and his illness was separation from the holy men. And then all the monks of Wāldebbā mourned on account of that suffering, for it was a great trial. But he did

not take hardly that suffering, though it was a grievous one, for he knew the words of the Bible, "If they do not chastise you are bastards" (Hebrews xii. 8). And then what it says, "Whom he loveth the Lord chastiseth," and verily the Lord chastised Dajazmāch Khāylu in his exile as he chastised his beloved David and in the sickness of Isāyās his servant. And there was no man who was not grieved at his suffering, if he was his friend, and even if he was an enemy. O my Lord ^{513 a} Dajazmāch Khāylu, thy sufferings became the sufferings of all who loved thee. For the Bible says, "Every member (of the body) suffers if one member suffers," and all were made companions in thy suffering, O my Lord Dajazmāch Khāylu, thy trial was the trial of everyone. For those that loved thee were sharers (partners) in thy trial even as the Apostles shared in the sufferings of their Lord and their beloved Jesus Christ. And after that he little by little grew better, and was cured of his illness. And all the monks of Wāldebbā said to him, "Rise up and depart, for there is nothing that ails thee," and then he rose, understanding their words. And he completed his journey towards Ayt sayaf, and as he was descending a declivity in that country he suffered a grievous pain, and called to God in his great affliction, and he said, "Behold my affliction and my trial," even as David his father said, "Behold my suffering and my affliction, and forgive me all my sins. And behold how many are my enemies; they hate me with a wicked hatred. Help me and deliver me. Let them not shame me, O Lord, for I put my trust in thee¹." And again he said, "Behold, O Lord, my pain as thou beheldst the pains of Hezeqeyās," and even as that his trials became severer and torments came upon him at Saquār. And when Alaqā Abagāz his friend heard of the sufferings of Dajazmāch Khāylu and his trials, he descended to Wāldebbā, with no one to show him the road; but he loved that trouble, and he found him when making the descent of Saquār. And Dajazmāch Khāylu said to him, "Why didst thou come to me?" and that is what he

¹ Ps. xxv.

said, because he loved him even as himself. And there Dajazmāch Khāylu stayed. And the next day he departed from Saquar with all the monks of the land of Wāldebbā. And when he arrived at Zarimā a monk came whose name was Abbā Gabra Le'ul, who had been sent by Rās Khāylu with his attendant, and brought word from Rās Khāylu to sympathise
 513 b with him over his sufferings, and on that day he halted hard by the Lake Debb and the next day at Lake Debb. And from thence he departed and halted at Ensēsā, and there he kept the feast of the Epiphany. Then he started and halted at the land of Princess Waleta Kedān, after this he departed and halted at Māylko at the house of Abēto Sargu, and Abēto Sargu took him in with great joy. Then he started and came to Gondar with all the monks of Wāldebbā. And he came to the house of the Echagē, and then he sent all the monks over to Rās Khāylu for the cause of his exile lay with Rās Khāylu; and the monks went to Gojam and came to Rās Khāylu and recounted to him all the sufferings of Dajazmāch Khāylu, and they said to him, "Have mercy on us, for he is thy brother," and then they said, "He has no kinsman but thee and thou hast no kinsman but him." And then when Rās Khāylu heard that his heart softened, and he said, "Let it be as you tell me and everything you tell me that I will do," and Bālāmbārās Ramkhā said the same. And in accordance with that act they reconciled him with those two Rās Khāylu and Bālāmbārās Ramkhā with an oath under pain of excommunication, and they said to the monks "Since there is reconciliation from the heart, send over to Rās 'Alī and say to him—Have mercy on us and let him come to his country—" and they answered "Aye, we will do all that you bid us." O my Lord Dajazmāch Khāylu, what persecution did not come upon thee and what trials didst thou not see; but Rās Khāylu warred against thee in vain and Bālāmbārās Ramkhā and other chiefs when they warred against thee for the sake of thy territories, but they warred in vain. Then the monks turned back and came to Gondar, and they related to him all that Rās Khāylu had said to them and

Bālāmbārās Ramkhā, and from the house of the Echagē they went to the house of the Abuna Yosāb, and while there he then sent the monks of Wāldebbā to Rās 'Ali to make friends ^{514 a} with him, and they went off. And they reconciled him with Rās 'Ali and Rās 'Ali said, "Let him come back to his lands, for there is no enmity in me but on account of Rās Khāylu." Then the monks entered Gondar and related to him all that Rās 'Ali had said. Thereupon he rose from Gondar and went back to his territory Begameder. And when he arrived at Gerāriyā his country and came to his house, those established in his land refused to let him come into his house and his lands. Just so the blind and lame prevented his father David from coming into Tsēyon the city of his fathers¹, so like them, they prevented him from coming into his house and land. And then he departed from Gerāriyā to Garagarā, and he was received by Rās 'Ali and he made friends with him heartily and gave up all his lands to him. And he turned out those who were established in his land. Then he turned back from Garagarā and came to them. And after all that had passed Rās 'Ali gave him the sister of his brother Abēto Yemar, whose name was Princess Anqualit, who was chosen out of all the daughters of his kinsman Guangul, that she might be his wife. And Dajazmāch Khāylu accepted her with joy and peace, and brought her to the land of Nagalā. And after that war broke out between Rās 'Ali and Rās Khāylu. But what remains of this matter belongs to the history of Rās 'Ali and Negusa Nagast Takla Giyorgis.

In the name of God in the beginning that has no beginning and no end, that was before all things, and will be after all things, may his assistance be with his beloved Sāhela Iyasus. Amen. And as to what has been said about him except for me, there is no one who has set down what he did, and again it shall be repeated fully what the man did, and it shall be finished by the

¹ 2 Sam. v. 8, and 1 Chr. xi. 5.

help of God. Amen. Behold we will commence to write a pleasant account of him, which will be a history of a new Constantinos, 514 b Rās 'Ali, chief of the commanders and leaders, who was after the likeness of the 1st Constantinos King of Kings of Constantenya. And the likeness of God is an exalted likeness, as the Bible says; and we will follow the perfect leader, that is to say we compare his sayings and society to Paul the Apostle. And his likeness to Constantinos that we spoke of, is because he was first a pagan, and afterwards became a Christian, and walked in the way of the Lord. And he was one fearing God, and first was a pagan and afterwards a Christian, and walked in the true Faith and in spiritual works. And he went not outside the Canons of our fathers the Kings, at moments when he dealt out life or dealt out death. As the Bible says, "The just man is not put to death, and the sinner is not given life." And the likeness of God which we spoke of is because God is merciful and compassionate. As it is said in the Bible, "And as a father has compassion on his son, so does God have compassion on those that fear him" (Ps. xxxiii. 11, 13). And he Rās 'Ali, chief of the mighty ones, is merciful and divines everything so that he heard and understood¹. As the Bible says, "Blessed are the merciful for they shall obtain mercy." And then it says, "For if ye forgive trespasses against you, your father who is in heaven will forgive your trespasses." Of a truth he is one who relinquishes revenge and knows not lying once with his word. And the companionship of Pawlos that we said because as Pawlos made all the people believe him and brought the Faith of Christ to the ends of the earth so like him Rās 'Ali made many people trust him, and he taught the law of the Faith and built Churches in his territories. Truly Rās 'Ali was a steadfast apostle conqueror of the mighty ones and stout Christian, that 515 a flattered not in the Faith. Truly an Israelite was Rās 'Ali that had no guile in his heart, full of wisdom; and many are the Churches that were built by his hand. And the people who believed (embraced the faith) and were baptized were hundreds

¹ To hear was to understand. Cp. Ar. to hear is to obey *سمعا وطاعة*.

of thousands, it would be impossible to number them. Truly Rās 'Ali was a son of Abrahām the Kaldāwi of the true Faith to whom God said, "I will raise thee up the father of many people," for as Abraham left his father Tara and followed the Lord, so he left the laws of his father Guangul, Chief of the Galla, and followed the Lord and loved him heartily, and he will know him for all eternity. Furthermore we will write the account of the return of King of Kings Takla Giyorgis to his kingdom and his reconciliation with Rās 'Ali, chief of the mighty ones. Afterwards troubles arose, through many provocations as all troubles do, and war broke out between Rās 'Ali and Rās Khāylu, for it is the habit of men to make friends and fall out (lit. love and make war). And then Rās 'Ali made friends, being a lover of peace, with the King of Kings Takla Giyorgis, who had been driven out from his kingdom, and they brought him back from the country of Bāsal. And his exile from the time he was dethroned (expelled) was two years and seven months. He received him with great humility and much sorrow. And on the 4th Maskaram he came to the house of the King of Kings Takla Giyorgis who had been expelled from his kingdom and went and remained there for three days. Afterwards he went to Garagarā, and that day Rās Khāylu received the King of Kings Takla Giyorgis with lowly heart and great humility. As the Bible says, "Blessed are the poor in spirit for they shall inherit the kingdom of heaven." And he gave to Dajazmāch Khāylu, the great commander, the daughter of his brother Abēto Damar whose name was Princess Anqualit. And the King of Kings Takla Giyorgis stayed many days with Rās 'Ali, chief of the generals in peace and friendship. And there King ^{515 b} of Kings Takla Giyorgis of the revered name said to Rās 'Ali, "Set free Dajazmāch Adegah and Dajazmāch Gualej for on my account are they chained." And he replied, "Yea, I will do as you command me." And then he set free Dajazmāch Adegah and Dajazmāch Gualej, and brought them to Garagarā, and from Garagarā he sent him to the land of Amharā under an oath and pain of excommunication to set free Dajazmāch Darē, who

was chained in his territory and in his house. And he brought Dajazmāch Darso, and at Garagarā he made great parade such as other generals had not made for the queens, and he gave up his house, that (was furnished) within with many carpets, did him great honour in reverence, and he rejoiced him greatly with all kinds of acts. Biralē, however, was like to Esau that sold his birthright and lost a blessing, for Rās 'Ali did not arrive at happiness till the summit of his power; he was like Yā'ekob who took the blessing of Esau and his birthright. Again Jantserār Biralē resembled the traveller (stranger) that was going towards the sea, and the waves overwhelmed him when he came to the shore and all his goods were lost, like him. He, when he came to the end, betrayed the King of Kings Takla Giyorgis. And then when he was dwelling at Garagarā he commanded Dajazmāch Khāyly and Abagāz Abuna and Abēto Lenchā, Mehur Tsabē the son of Rās Goshu, Abagāz Negusē of Begameder, Azmach Gulmāsē, Barentu Aligāz and the sons of Abbā Bonā Galmo, and all their soldiers that were below Chachaho to surround Qomā. And they surrounded for two months that place. That day he heard of the death of Garazmāch Adamē his brother whom he loved. And he was grieved greatly on account of him, his death occurring at Sarweha. And while King of Kings Takla Giyorgis was at Garagarā the high commanders came over to him, viz. Dajazmāch Ikonyān, 516 a Dajazmāch Yasellāsē Bāryā, Dajazmāch Iyāsu, Bālāmbārās Adego Ligābā Mechā, Azāj Kabtē, Gerazmāch Walda Abib and all their soldiers of the Negus came to him with rejoicing, and he gave them a camping ground to each one to please them. But Negus Iyāsu departed from Gondar and withdrew to Gojam. And then there was an expedition, and on the 2nd Hedār the King of Kings Takla Giyorgis and the chief of the generals Rās 'Ali marched out from thence and halted at Chat Weha. And from Weha they halted at Awrājet and from thence they marched forth and halted at Afarenmañ. And from there they halted at Zurambā, and they were received by the priests of Zurambā with much chanting. And King of Kings Takla

Giyorgis remained there seven days in prayer, for he understood what Paul had said, "I beseech thee before all things to offer up prayer." And from Zurambā they departed and halted at Walalā lake, and from there they halted at Mekrā, and from Mekrā they halted at Yashā, and then the King of Kings Takla Giyorgis commanded them to lay waste the land of Abēto Goh and destroy his house, and they laid waste everything that there was; and on the same day Rās 'Ali sent counsel of prudence to his brother the Shum of Wāg, Aligāz, as Dajazmāch Khāylu had a strong fortress and a position that could not be shaken, and Bālāmbārās Sadiq and Maqēt Azmāch Walda Mikā'el and Nagādrās Jālē he sent towards Nadābēt that Bālāmbārās Ramkhā might not find out the place of their exit. And when he was at Yashā he sent a man of his army over to Qomā and left him at Qomā for Bālāmbārās Ramkhā, for he issued forth by night and withdrew, so that there should be no sight of him. Then he gave orders to destroy Bar Adagē and burn it with fire. And he wiped out everything that was there. But Rās 'Ali was like Iyāsu (Joshua) the leader of Israel, and Zurambā was like Jericho at the sounding of the trumpet. Like him he destroyed the rebels of the land of Laqo. And from thence ^{516 b} they departed and arrived at Qomā, and commanded them to destroy everything that was at Qomā, men and animals and crops and all habitations, and Qomā was as though it had not been, and it was like to the walls of Sena'or that fools and mad men built. As the Bible says, "As the servants built so was their chastisement." And their tongues failed upon them, and they were all terrified who saw them, and all men were afraid like him. But Qomā was the building of the children, and there was no profit in their building and they ordered that no one was to enter the Church of the Pious Fasilādas. They saved all those who had taken refuge in it, and at Qomā, the King of Kings Takla Giyorgis decorated Rās 'Ali conqueror of his enemies. On the 4th Tākhsās Rās 'Ali went to Limon, and he surrounded it with a large force, and Limon was destroyed and all the great men were vanquished who were inside. And all the labour of

Bālāmbārās Ramkhā was in vain. As Solomon said, "All is vanity, vanity in this world that passeth away." He was taken at that time, and he came terrified before the awful Rās 'Ali, trembling in every limb (lit. in the whole of him). And Ramkhā died by the hand of Rās 'Ali and was like Agag the King of the Amaleq, who said, "Is death bitter as this?" And the land of Qomā became as a desert, as the Bible says, "Their lands shall be as a desert." There was no one who dwelt in their houses. And the high Rās 'Ali was like Samuel the Prophet, the Highness that slew Agag with his own hand. And again Bālāmbārās Ramkhā was like him whose strength was in vain against the Philistinawi (Philistine) for he despised the soldiers of the Negus and vilified Rās 'Ali and Dajazmāch Khāylu, but his abuse was of no avail, but for his destruction and bringing him unto

517 a death. And the same day Dajazmāch Khāylu accomplished great exploits that it would be difficult to relate, he who marched in front at the strongholds and their destruction, and whose custom ever was to go first and leave those behind, and he knew not from his youth one day when he was afraid, and thereafter all knew his bravery. To-day saw Rās 'Ali the chief of the braves, but to Ramkhā came what is spoken of by the Prophet, "For this God shall crush thee for ever and uproot thee and pluck thee out of thy dwelling place and root thee out of the land of the living" (Ps. lii. 5). Then Rās 'Ali sent over to King of Kings Takla Giyorgis the head of Bālāmbārās Ramkhā. And the Negus saw it and wondered and marvelled, and he sent the head over to Gondar, and it was impaled at Adābābāy; Rās 'Ali stayed at Limon two days, and gave orders for the destruction of Limon, a place of wickedness, and he demolished all the walls. Then Rās 'Ali rose and arrived at Mēchā, while the Negus Takla Giyorgis started from Qomā and came to Mēchā: so they met there. And from Mēchā he departed and stayed at 'Estē, and there Dajazmāch Khāylu laid the trophies before the King of Kings Takla Giyorgis and recounted his wonderful bravery, that all the world saw; that is the wont of a warrior. And Takla the brother of Rās 'Ali said, "I am he who is his

right hand that fails not, I am he who is his son of whom it is not said that he betrays him, since he knows not guile. Truly a good brave man, without stain, and will not be put to shame by any man who comes before him. When he meets his Lord and stands up before his Lord he will not be put to the blush as he stands up. When they lay him in the grave in the end, there will be a great following, and his great family will not fail him." And after that Dajazmāch Khāyly brought them near to the King of Kings Takla Giyorgis, and in honour of Rās 'Ali they drank wine and ate bread, mutton and beef, and this clinched the business. And then the Herald announced to him about the Church which he had built. And from 'Estē he departed and halted at Tenjanā, and from Tenjanā he started and halted at Aringo, and from Aringo the priests from the Convent of Our Lady Mary received the King of Kings Takla Giyorgis with wonderful chants, and he stayed there two days, and thence he started and halted at Erb, and the King of Kings Takla Giyorgis starting thence stayed at Yefug Sellāsē. And the high Gift, Rās 'Ali, marched so that he could meet Dajazmāch Walda Gabre'el, a learned friend, and he received him with great joy and festivity. And Dajazmāch Walda Gabre'el came with great reverence and met the King of Kings Takla Giyorgis, and there was great rejoicing and festival at the arrival of Dajazmāch Walda Gabre'el the chief of the wise men. And he came to the tent of Rās 'Ali who was his friend, and he went with him as far as Gojam. A report arose that was not contradicted by the word of Rās 'Ali that he gave him food with the soldiers. But he (Dajazmāch Walda Gabre'el) invited Rās 'Ali to his tent, and gave him food with his soldiers. On the same day he gave him many articles, such as guns and beds and other things. But the coming of Dajazmāch Walda Gabre'el was accompanied with many wonderful articles, terrible cannon that it would be hard to describe. For there was no man who understood it; and with many men horse and foot and shields without number. And Dajazmāch Walda Gabre'el declared he was determined to go to Gojam, dead or alive. And when his heart was inflamed he swore an oath and said, "By

God's life that he would not turn back without getting to Gojam," "and I will plant my footsteps upon Edomeyās on the frontier of the land of Dāmōt." And when Dajazmāch Walda Gabre'ēl came he knew the difficulty, and the terror of the land, and crossed Atselaqelaqat, and he shook the foundations of Gojam, for the craft of foreigners brought weapons of war, and these were guns, that before that time had not been done. And it had not been done to this day since munitions of war, guns that is to say, came for the Negus of Etyopiya, who was Atsē Galāwdēwos, son of Atsē Lebna Dengel, who destroyed the power of the Khalifa¹ Grañ, who destroyed Debra Libānos, no warlike weapons came to him that were like these. No kingdoms had had such, that had existed before that. Dajazmāch Walda Gabre'ēl was a dove, making himself like a dove. And he was like Iskander (Alexander) chief of the wise men who came to the help of the Negus of Hind (King of India) with munitions of war, that like these were guns that he might wage war upon Dara (Darius) chief of the mighty ones. And the people saw how much Dajazmāch Walda Gabre'ēl loved the steadfast heart of Rās 'Ali, for he delayed not the moment he called to him; what a gift and what high position was offered to Rās 'Ali the chief of the generals! And in a similar matter Dajazmāch Walda Gabre'ēl aided with a powerful help both the King of Kings Takla Giyorgis and the great work of Rās 'Ali. And after that they departed from Qārodā and halted at Enfrāz. And thence they left and stayed at Bula, and to this place came all the generals and judges and princesses that were at Gondar. And when Gondar knew the indubitable dignity of the King of Kings Takla Giyorgis it rejoiced and made reverence, and Gondar cried, "My soul thirsts after my King," as the People of Babilon cried, "My soul thirsts after my
518 b God." For King of Kings Takla Giyorgis ever brought every man to repentance in his heart, if he was not as is spoken of in the Bible, "Who knoweth the heart of man except his spirit

¹ ተንበላት = خليفة. King Claudius reigned from 1540 to 1559. Assisted by 450 Portuguese he fought and defeated Grañ, the General of the Adelan Muslims, who was killed 1542. (Conzelman, *Galāwdēwos*, ch. xvi. Castanhoso in Esteves Pereira. *Dos Feitos* etc., p. 61.

within him?" Such a king as he will never be found, whether they ascend upon high or descend below. And at Bula Rās 'Ali was released from his excommunication, a terrible punishment, and then he put to death a man who was caught in a crime, there was punishment for all (evil-doers); and he kept the feast of Saint Gabre'el the archangel there, and he gave alms to the needy and poor. For he did everything as a great man as he was, does, and Dajazmāch Walda Gabre'el kept the feast of Saint Gabre'el the archangel. And then King of Kings Takla Giyorgis received his generals at a feast of eating and drinking, and then he departed and halted at Acherā. After this King of Kings Takla Giyorgis ordained the priests that were with him at Tasay: they were Alaqā Walda Ab Mala'k Berhanāt, Qis Atsē Walda Māryām and others. And from Acherā he departed and halted at Boch and leaving that place he halted at Dalgē. And leaving Dalgē he stayed at Acharā, and thence he went and stayed at Quenzelā, and then he promoted Rās 'Ali to be Betwadded with the title of Dajazmāch of Begameder. And Dajazmāch Walda Gabre'el he made Dajazmāch of Dāmot, Mezikker of Agaw and Dajazmāch of Tigrē. And after this the governors and judges came from Gondar, and leaving Quenzelā, they halted at Cheqā Wanz (river Cheqā), and from Cheqā Wanz they halted at Amrā. And then he appointed Azzāj Walda Ab a Fitāwrāri, and Fitāwrāri Sadiq he made a Bālāmbārās, and Jālo Lomē he created a Nagādrās, and Abēto Aligāz he made a shum of Wāg. But Rās 'Ali, with his great gift (promotion),^{519 a} was like the King of Kings Atsē Susneyos, who appointed his brothers who were Abbā Bonā Galmo, Wāg-Shum Aligāz, Fitāwrāri Sadiq, raising them to high offices.

How it will rejoice and ennoble! For great gifts are bestowed by God, the giver of gifts. As it is said, "There be no gifts for either him who hastens or him who runs, but only the knowledge of God." For thus the gift is worthy of admiration and respect. And again, pray for him that his days may be prolonged, as it is said, "Rather than one man die who has given shelter to a thousand, better is it for many men to die." And

John Chrysostom said, "Better is one righteous man than a thousand sinners." And further let us quote a parable, and the parable is this. If a man collects much grass for the roof, and if there are no long wooden planks for a main beam you cannot build a house, for it stops halfway (in the middle), so he Rās 'Ali was equal to every emergency, if it were not actually impossible. And afterwards they departed and halted at Keltē, and from Keltē they left and halted at Quaquarā, and from there they started and stayed at Duban. And leaving Duban they stayed at Sakelā, and thence they went and stayed at Tāliyā and from Tāliyā they went and stayed at Bāhr Mēdā, and leaving there they stayed at Bot, and from Bot they went and stayed at Den and while there, then came messengers to Rās 'Ali from Gojam, and they informed them the King of Kings Takla Giyorgis and Rās 'Ali lover of peace, who sent them had spoken, and what he had said was this, "Return to me, and what you order me I will do, if you say come, I will come." And then they (gave up) going to war. And they were reconciled there, and he sent his daughter whose name was Wayzero Altāsh. And on her arriving before her father there was joy and festivity and a tremendous commotion among all the tents. And then Rās 'Ali showed to Dajazmāch Walda Gabre'el a joyful countenance and a tender heart, that showed
 519 b nothing of an evil intent; ten camels, thirty-five laden horses, how it rejoiced him! a pledge of their mutual affection, for they being as one (man), whoso Rās 'Ali loved, Dajazmāch Walda Gabre'el loved, and whoso Rās 'Ali hated, Dajazmāch Walda Gabre'el hated, and their every counsel was one. And at that place Dajazmāch Gabru came, his friend from of old, and thence they departed and halted at Butalā. Leaving that place they halted at Arag, and from there they halted at Amdāmit, and from there they stayed at Shawā, and leaving that they halted at Qelālā, where they stayed four days. The King of Kings Takla Giyorgis went to the Church and prayed there alone, and all his heart was raised to God, for he knew what the Bible says, "Cast thy heart up to God and he

will sustain thee¹” (lit. nourish). And all his desire was for the praise of God, for he hearkened to what the Book² says, “Why do we place all our desires on this life that we leave to-morrow?” And again he knew what has been said, “He is a fool who thinks of a dwelling in this world except the grave, which he inherits for a dwelling place.” And in another place it says, “They who possess shall be as though they possessed not, and those who ate shall be as though they had not eaten,” and further the Book² says, “The world, ye abide but for one hour in the midst of it (in what concerns it).” And while he was minded of all this, he was lingering and remained in the Church, and was praying there. And thence they departed and halted at Yenāch. And afterwards while he was at Yenāch Rās Khāylu came and pitched his camp at Debra Tsot, and those high dignitaries, viz. Rās ‘Ali and Dajazmāch Walda Gabre’ēl and Dajazmāch Gadelu. And Rās ‘Ali and Dajazmāch Walda Gabre’ēl went away by command of the Negus as far as Abāya to inspire confidence. That indeed was a great thing, to be faithful, for there was not one of the men that could be faithful for eight days, as the saying is, and the one Faith of mankind. In vain one man conferred with another and then said, “There ^{520 a} is no one who does what is right, no not one.” Being honest, that is being faithful. And they met there and everything that took place was reported. And they spoke out to each one what was in their hearts, but he Rās Khāylu was full of affection. “Yea, even as you command me, I will do, and I will not depart from that which is your pleasure. If indeed the Negus tells me ‘Come’ I will come, and I will do everything you command me.” With such action they departed and in friendliness; Rās Khāylu entered his own country; those commanders also entered their tents, and they related to the King of Kings Takla Giyorgis all that had been said. And some said, “What was the good of a meeting of Rās (‘Ali?)

¹ The quotation is the translation of the Latin Vulgate of Ps. liv. 23, “Jacta super Dominum curam tuam et ipse te nutriet.”

² This refers to some book of proverbs or sayings.

with the King of Kings Takla Giyorgis without trusting him, we say, until they meet together heart to heart, and they are completely reconciled." And when it was known in the camp (tents) that confidence was restored in the kingdom of the King of Kings Takla Giyorgis, there was great rejoicing, and the whole world said, "Verily, verily, it is what God said— Knock and it shall be opened unto you. Ask and ye shall receive. Seek and ye shall find." And further it is said, "Every one of you that ask, if there is faith ye shall be raised up" as Hannah said. God grants the prayer to him who prays, for it has been what concerns the world that you ever ask God for. And there was good will in the kingdom of the King of Kings Takla Giyorgis, as much as in the kingdom of David and Solomon, and he grieved over his exile, for the land was other than his kingdom, and the King of Kings Takla Giyorgis yearned after his own kingdom; in this being like to Abrahām his father that dwelt in Kana'an a stranger and an immigrant; like him he dwelt, he too a stranger and an
 520 b immigrant in his land of Ambāsāl, and he was like as though he were not king above all. And he fulfilled what the Bible says, "They were as strangers and wanderers." And as he was worn out he resembled Yā'eqob who was exiled and went to Soryā (Syria), and afterwards returned to his country of Kana'an, and like him he returned from his exile to his kingdom. And again he was like Zerubābbel the King of Isra'el after he grew up and came to rule over Ierusālēm thirty-nine years, and like him he returned from Ambasāl and sat upon the golden throne. And Ambasāl was like Bābilon the city of temptation, but Gondar the city of his kingdom was like Iyarusālēm. And it was said by many friends of Debra Libānos, "Long live, long live our Negus Takla Giyorgis for many days, for he is the father of the bereaved and dispenser to the widows." The noble godsend Rās 'Ali was like Samson the Nāzarāwi that found honey in the mouth of a lion and like him the bee came to his tent and settled in the store room of his robes. That was a weighty matter, and he showed his great judgement. And again,

he was like Gideon, for as Gideon explored the land and made proof of it with spears, so he too like him explored Zobel the city of his people, and proved it with spears; broke down the mighty ones, and established the city that was his. And further we will liken him to David prince of the mighty ones who said, "I am the youngest of my brothers and the brave man of the house of my father." And again he said, "My brothers are good and are chiefs, and were not pleasing to God"; for like him he too was the youngest of his brothers and great in his gifts, and he filled all the ends of the world. And we will liken him to Iyoseyās (Isaias) that raised his voice against Samaria and destroyed the temples of the Idols. Like him he too ^{521 a} raised his voice against Onā, land of the pagans, and cast down the temples of their speakers. And again we will liken him to Dāne'el in his wise judgement (when he convicted the Elders and saved Susannah) when he said, "I have been wiser than the Elders¹," for as Dāne'el saved by his judgment the daughter of Isra'el from the hand of the false Elders, like him he too saved the world from the hands of the wicked, who were rebels² and from the hands of the Tagalyān, who were robbers³. And from the many good services he did for the King of Kings Takla Giyorgis, the latter said, "I will love 'Ali and I have hated Biralē," as the Bible says, "I have loved Yā'eqob and I will hate Esau." From Yenāch they moved on and halted at Ganat. From Ganat they went and halted at Yegaba, and there they remained seven days while they took counsel on everything that occurred. At that place he appointed Dajazmāch Gadelu to be Dajazmāch of Tsagadē and Wālqāyt with the office Azāj of Tarasambā. And then he commanded and gave permission to Dajazmāch Walda Gabre'el and Dajazmāch Gadelu to go to their places, and they went towards Dengel Bar. And those, the King of Kings Takla Giyorgis in his upright rule, and Rās 'Ali in his love as a ruler resembled

¹ This is probably a quotation from an Ethiopic version of the Book of Daniel.

² ገፍታ, pl. ገፍቶች, Amharic, rebels.

³ ወግበደ, or ወንበደ, plur. ወግበደች, Amharic, robbers.

Solomon, for as Solomon ruled the land from Dan to Bersābeh and from Tigros (the Tigris) as far as Efrātes (Euphrates) so like him, he too ruled the land from east to west, that is to say, Adel and Gojam. And they made their way from Nagalā on the side of Deldey, and stayed at Deldey; then departing, crossed the road of the Abāy¹ by night with many troops, so the multitude of their host was beyond count. They halted
 521 b at Adayām Darā, that is to say, Dawal. And while they were having festivities Rās 'Ali gained honour by the many acts of generosity that he performed to the people of Mēchā, for he remitted them the tribute that was due from their territory, which was a thousand ounces (gold). In this he resembled God his creator, exalted name and exalted similitude, who said to the man with the palsy, "My son, thy faith has made thee whole (lit. has given thee life) and thy sins are forgiven thee." And again he was honoured in his parting from Dajazmāch Walda Gabre'el and Dajazmāch Gadelu, and all the dignitaries gathered together in friendship and peace. And they left Dawal and halted at Tatsabara, and thence they went and halted at Labat: and from Labat they moved and stayed at Shotal Mēdā. And from there went on and halted at Aringo in the peace of God; and King of Kings Takla Giyorgis and "threaten-his-strength" Rās 'Ali pitched their tents. Then there was a change in officials, Dajazmāch Galmo was appointed Deputy Blättēngētā of Balasā, Adarā Gabre'el Garazmāch of Rentogualej (was made) Qañazmāch; Abagāz Negusē, General in chief, was made Keyaj Yashālaqā; Gārā Karawaba was made Bajrond in Lastē; Kantibā Ayādār was made Yaras Meqemmāṭ (Ras' lieutenant) and Kantibā. And at the royal house Legābā Tashashego was made Kanisā Yashālaqā. Wand Afrāsh was made Yashālaqā of the golden Tabernacle. And Khanit Kanfu was made Azāj Aderāsh (secretary of the household). And all these officials were appointed in their provinces. And Dajazmāch Khāylu was promoted to high appointment and the King of Kings Takla Giyorgis did him many (honours), and Rās 'Ali of

¹ Blue Nile. Abāy=great, i.e. the Great river, or Abāwi=Ancestral (Father of Waters).

good counsel, full of reverence, for they knew what labour he had gone through in that land of Qomā. And he who had destroyed cities and had not been separated in all their expeditions, refused and would not be made a shum (governor); he said, "I will repose a little while within my house," and that he said by ^{522 a} reason of his great labours, for he had laboured (striven) exceedingly, starting from the month of Nahasē to the month of Miyāzyā, three months he rested alone in the land of Qomā. And of the months that remained he was not separated from his fellow campaigners, that is to say the King of Kings Takla Giyorgis and grimly awful Rās 'Ali, and all the while he yearned for repose from office, for he never rested for a single day in his home. We will return to the beginning of the affair. And after there had been changes made in the officials, the King of Kings Takla Giyorgis remained in the house of his children at Arengo, the city of his fathers¹. And Rās 'Ali went to Garagarā, his city. And he started from Garagarā and descended to the land of Waldāyā. And while Rās 'Ali was at Waldāyā Dajazmāch Khāylyu went out from his territory of Begameder, 'Estē that is to say, to his friend Rās 'Ali, and with him there descended to Waldāyā, Azāj Khāylyu and Elqa Kedān Māryām Zaledatā (the Birth), and other friends of Dajazmāch Khāylyu. Rās 'Ali received a handsome reception, after the manner of a father receiving his son, and a friend, and there was great festivity at his board. For he was a great ruler, and it was not that he rejoiced merely at his coming, but because he knew to what a position he had raised his kin and dependants, and he opened out all his heart to him. And meanwhile he rejoiced exceedingly and invested him with robes to startle the eye, and gave him a girdle for his mantle² of gold, as is the custom of commanders that had gone before him. And Dajazmāch Khāylyu lived in great pomp and festivity for ten days and the day after. But to Rās 'Ali it did not seem like one day on account of his affection. ^{522 b} After this the treachery of Rās Khāylyu and Dajazmāch Walda

¹ مدينه arab. = city.

² መጥሕት፣ = ጥጥሐት፣ a sort of flowing cope or cape.

Gabre'el was heard of, when they entered into a covenant (of alliance) and confirmed the alliance by a firm covenant and a great oath ; and they broke through the terms of their oath, that ought not to have been forsworn, even as the infidels of the Qāyal (Chaldees) broke the terms of their oath before the Lord at Armon.

Meanwhile they offended the Lord and angered him, inasmuch that in the month of Genbot, while Rās 'Ali, the just and upright commander, was in his territory of Waldāyā, Rās Khāylu came from his land of Gojam over to Gondar with the purpose of making king the Negus that was with him, abandoning all his oath of fealty, and raising every grievance that could annoy him. Then a man who was bidden by the King of Kings Takla Giyorgis patient of counsel and calm of heart, went as he was bidden, and said, "Lo, Rās Khāylu betraying his oath of fealty has come to put a king over me." And when Rās 'Ali heard that message he laughed and said, "Has not Rās Khāylu heard what the Bible says, "Beware! Sin not twice, and then thy evildoing will not find thee out" (Numbers xxxii. 23). And then he was wroth in spirit even as Saul the King of Israel was wroth at the coming up of the children of Ammon to Yabis Gala'ad (1 Samuel xi. 1—6). And as Samuel the Israelite was wroth when Saul the King of Israel rent his garment (1 Samuel xv. 27), so his wrath too was kindled when he rent his garments at their oath by which they bound themselves. And when Rās Khāylu came over to Gondar to seize the Negus, Dajazmāch Gabrē came and camped with Rās Khāylu, as the Bible says, "Assur also is joined with them" (Ps. lxxxiii. 8). And Aderā Gabre'el was betraying both the King of Kings Takla Giyorgis and Rās 'Ali, prince of power, only it profited him nothing as he only deceived himself, and
^{523 a} his hatred failed to strike ; and then the chiefs took to flight, viz. Qañazmāch Qualej and Kantibā Ayādār, Liqa Makuas Negusē and Bajrond Kowā, Yashālaqā Tashashgo, Yashālaqā Wand Afrāsha shield bearer, Yashālaqā Gegār and Bālāmbārās Atsequ. And they came to their King Takla Giyorgis and

camped at Amadebar, and the Negus Takla Giyorgis was an asylum and a refuge and repose for his retainers (escort), as the shore of a sea, and as a door that they put up of tamarind wood. The King of Kings said to his attendants, "Do not stir from here; if they come down upon us, we will engage them, and if they do not come on upon us we will go out upon them." And with that act he hardened the hearts of his soldiers, and gave them coolness. And thereupon Rās 'Ali issued forth upon Garagarā when he knew that Rās Khāylu was advancing on Gondar. But Rās Khāylu, when he heard that Rās 'Ali was advancing on Garagarā, left Gondar by night with his army, and did nothing at Gondar, and abandoned all the business he had come about. His retreat from the advance seemed like abandoning the Negus with Qañazmāch Kabtē and Dajazmāch Gabrē, a lover of villany with the other commanders. And when Rās 'Ali heard how Rās Khāylu had fled leaving the Negus, he laughed and said, "What was the reason of his coming, and what was the reason of his going?" and added, "It is like the nonsense of children." Then while he was at Garagarā he sent his principal generals, viz. Dajazmāch Khāylu of the royal household and Fitāwrāri Sadiq and Dajazmāch Gugsā, son of his sister, and Qañazmāch Gualej and Garazmāch Aligāz and Dajazmāch Galmo and Dajazmāch 'Ali Borshē and Abēto Saju, and all the men of Gabawāho, viz. Abēto Gulamāsē, Abēto Bāyqamāñ, and all the men of Begameder, viz. Dajazmāch Fanta and Abēto Teku of Guna; and Abēto Amesyas, and all ^{523 b} the troops that were below Chachaho, and those generals whom we have mentioned above marched together towards Gondar. And then all the commanders who were at Gondar dispersed, and Qañazmāch Kabtē went towards Dambayā, and arrived at Quallāt¹ Balasā. As the Bible says, "The terrors of the deep (valleys) for the accursed." Negus Iyāsu completed his journey towards Wagarā with Dajazmāch Gabrē and his other generals, and as they were numerous they had no right (ought

¹ Quallā ቁላ: "hot" lowland as opposed to Dagū (high) cool highland.

not) to have retreated, for there was no end to the number of their troops, and it only showed that they retired from fear of their defeats of the past year. As the Bible says, "You come to our land and you vanquish our kings, for God hath cast fear upon our hearts." And for that reason they were afraid and were vanquished and were driven to their lands. But those who were the generals of the King of Kings Takla Giyorgis accomplished their journey towards Dambayā and reached Saqalet. And many men there were that perished by the sword; and the bullocks and sheep were not left behind, and the houses and churches were destroyed. And Qañazmāch Kabtē fled, and hid (not?) himself and was not recognised from those who were there. And then they turned back to Gondar. Then they heard of the arrival of Dajazmāch Gabrē that they might help Qañazmāch Kabtē. And when he heard of their coming to him, he turned back and came to his land of Semēn. There were some who asked saying, "Are not you that came to fight and put the Negus on the throne, and are
^{524 a} you the rulers over the whole land?" What could Rās 'Ali and Dajazmāch Gabrē and Qañazmāch Kabtē reply? So they said, "We do not see the face of the enemy, they come on when we retire far, and they take to flight when we approach near." And the generals of the King of Kings Takla Giyorgis, viz. Dajazmāch Khāylu and Fitāwrāri Sadiq and Dajazmāch Gugsā and Kantibā Ayādār, and all the commanders whom we mentioned above followed in pursuit of Dajazmāch Gabrē and Negus Iyāsu, and reached Darā and spent the winter there; but Dajazmāch Gabrē was crucified on the top of the Mountain Saganat. That is what the generals did to him, a strong measure, for they wielded great power when the King of Kings Takla Giyorgis was at Aringo, and the powerful Prince Rās 'Ali when he was at Garagarā, and prevented Dajazmāch Gabrē and Qañazmāch Kabtē from meeting. The messenger giving up trying to find them stopped them just as a chasm in mountains stops a hippopotamus from crossing from one side to the other, so they prevented them from stretching out the hand of their messenger one to another. But those steadfast,

immoveable mountains, these were Dajazmāch Khāylu and Fitāwrāri Sadiq that stopped Dajazmāch Gabrē from passing over to Gondar, and they crucified him on the top of a precipice, like a deer, and made war upon his land as far as Shawādā. And we will draw for a moment an example from the deeds of Eskander the Macedonian, as far as we are able. For Eskander the Macedonian found work of the wisdom of the children of Yafēt (Japhet) which was an image of (bronze?) brass¹. And he took it from where they had placed it, and he put it between two mounds which he had brought together as his votive offering, and he set it up to guard the children of Yafēt. Now the wisdom of Eskander the King ^{524 b} that was King of Kings Takla Giyorgis; the brazen image that was Rās 'Ali whom he placed and appointed between the hills, and established to guard against his enemies, and with loud noise filled everyone with joy. But the two mountains between which was the brazen image, those were Dajazmāch Khāylu and Fitāwrāri Sadiq, that scattered Dajazmāch Gabrē and Qañazmāch Kabtē; and the children of Yafēt, they were the men of Gojam, and the men of Dāmōt and men of Mēchā and Agaw who fled clamouring. The image of brass that was Rās 'Ali, chief of the commanders, whose numbers were like the sands of the sea and the stars whose awfulness is beyond measure. We will now go back to the beginning of the story. Wagarā became a desert, and churches were destroyed that had been built in it, until wherever there was a country Bartyo Dajazmāch Gabrē devastated it. For if that man had not rebelled against the Negus Rās 'Ali would not have sent his officers, and the houses of Wagarā would not have been laid in ruins, or Balasā that was devastated through the action of Walda Sellāsē, and Dambayā through Qañazmāch Kabtē. And there was no thing among the lands that was not laid waste and destroyed. And there were no churches that were not plundered. Here is a man who will relate and write down the wrongdoings of the soldiers of the King of

¹ *Vide* Appendix: Eskander the Macedonian.

Kings Takla Giyorgis and the soldiers of Rās 'Ali. And we will not absolve (omit) their devastation of countries, while we are recounting their exploits and good deeds. For thus is the rule for each man that the angel of life records his just deeds and the angel of death records his sins. And matters being so, they spent the winter in Wagarā, in accordance with the orders of the King of Kings Takla Giyorgis. The King of Kings Takla Giyorgis went out from Aringo in the direction of Zurambā in order to perform the fast of the Assumption¹ there, and he recited his prayers, the acts of the saints and elders: as the Bible says, "I beseech of thee before all things, ^{525 a} perform thy prayers" (1 Tim. ii. 8). Further the Bible says, "Woe to thee, oh land, whose King is young" (Eccl. x. 16, Woe to thee, oh land, when thy king is a child). And with the knowledge of what was written he performed the fast with greater severity as the days of the fast drew to a close. He entered thus his city of Aringo and did so in the year of Lukas; this we have narrated according to our ability and have recorded it; there is much that has been omitted for there is no limit to the matter. Behold we have begun to write about what occurred in the period of Johannes the Evangelist and all that the King of Kings Takla Giyorgis did and the powerful Prince Rās 'Ali did at Ambāsal, for it behoves us to write about and describe with the tongue every creature. Maskaram opened the next day, and in that month Maskaram the King of Kings Takla Giyorgis gave his daughter to Rās 'Ali; her name was Princess Altāsh, and he brought her into his house; and he made her his wife. While Rās ('Ali) was thinking of leaving Garagarā to go on an expedition he heard of the treachery of Dajazmāch Yasufē. Now Yasufē made it his business to betray him. When he had been received like that he ought to have guarded his kinsman, that is to say, Rās 'Ali like a glass and a beryl, and looked upon him as a gem of the sea; since he had found a friend like him he ought

¹ Feast of the Felsatā or Assumption of the B. Virgin, 16th of the month Nahasē (22nd August), and continues to the 21st. No work is done during these days.

to have protected him like the pupil of his eye. When he had found a brother like him who comes to the help if he is afraid, and who rules over the east and west of Semēn he ought to have gone over to Rās 'Ali, when they took up arms. And Dajzmāch Yasufē did not remember all this and all the kindnesses that Rās 'Ali had done him, and how often had Rās 'Ali yearned after Yasufē, as if he were Rās 'Ali's brother. And he wanted Yasufē to be another 'Ali to him. Could ever such a fool as (Dajzmāch Yasufē) be found, could ever such a kinsman as (Rās 'Ali) be found? Again would a brother ^{525 b} like that be found, again would a master be found like that, who marches forth at one time with 10,000 horsemen, and who does not take to himself the first-comer?

We will go back to the beginning of the matter. Now when Rās 'Ali heard of the treachery of Dajzmāch Yasufē and his enmity, biding his time, he sent the Shum of Wāg Aligāz and Negādrās Jālē, great warriors whose prowess pagans and Christians knew, that they might attack Dajzmāch Yasufē. That indeed was a big affair, and for whom should such a thing be? For he while he was at Garagarā sent half of his troops towards Gondar and half towards Ambāsāl, and then there was a great battle between Nagādrās Jālē and Dajzmāch Yasufē, and when the battle was raging Rās 'Ali issued from Garagarā accomplishing the journey towards Ambāsāl. And the Negus Takla Giyorgis, when he heard of the exit of Rās 'Ali from Garagarā towards Ambāsāl, was not daunted in heart or terrified, and those generals, viz. Dajzmāch Khāylu and Fitāwrāri Sadiq, were undaunted, and their hearts were not dissolved, for the heart of the servant is as the heart of the master. As the servant Yonatan (Jonathan) said, "As thy heart so is my heart." And they fortified the hearts of the troops, and they that were there were unshaken. And they blenched not at the retreat of Rās 'Ali nor at the advance of Rās Khāylu and Qañāzmāch Kabtē. And they left Darā and camped at Berā, and from Berā they went and camped at Kosogē, and from there they

went and halted at Ambāzo. And while there Dajazmāch Gadelu arrived from Wālqāyt, and he came as far as Maraba, and they descended to him and joined him. And after he ^{526 a} joined them they returned to their camp. And the next day they left and camped at Dābo Gerār. And while they were there Dajazmāch Gadelu sent over to them to say, "It is not proper for me to come over to you." And he added, "Why should I come over to you? Because the Negus is not there nor a powerful chief." And meanwhile Dajazmāch Gadelu and Fitāwrāri Sadiq were anxious to turn back towards Māryām Weha. And all the generals, as Dajazmāch Gadelu and Dajazmāch Khāylu seemed to them to be betraying them, refused to turn back to Māryām Weha. For this time was not the time to turn back. And they said, "We will remain here and we will not turn back, for if we turn back and go towards Māryām Weha, our enemies will rejoice and our friends will blush." And they said, "He is afraid of Dajazmāch Kabtē, but we are not afraid of him." So they refused and would not listen to his voice, not with hostility but in a friendly way, for they looked upon him as their father and as their master. But Dajazmāch Khāylu they put him down for a bitter foe and an oppressor of all the men of Gojam and Dāmot and all the associates of Rās Khāylu, for all that seemed to them as a trial of them on the part of Dajazmāch Khāylu. The Gallas indeed who wanted to go to their country hated Dajazmāch Khāylu before Tegetel; but afterwards they loved him much, for he exercised powerful influence over them. After that they turned back from Dambayā and camped at Māryām Weha, and while they were there they engaged with Bālāmbārās Walda Sellāsē. On the same day Galmo Fanil and Abēto Gogē showed bravery, and among the attendants of Dajazmāch Khāylu, Gabaryo a foreigner, and Abēto Seyf Yashālaqā Aderu.

We will go back to the beginning of the history. And on the ^{526 b} next day in the month of Teqemt Rās 'Ali marched out from Garagarā, went and halted at Yanajā in order to attack Dajazmāch Yasufē, who had been disloyal to him. Now the reason

of the treachery of Dajazmāch Yasufē was that Rās Khāylu and Dajazmāch Walda Gabre'el and Dajazmāch Gabrē had sent over to him saying, "Steady! Steady! and courage! (lit. Be firm and strong); fall upon him, and we will help you and will give you his command." (office). And during this Yasufē was deceiving Rās 'Ali in the words of the Book which say, "From him who rises betimes for those honours, they will vanish—To him who flies from these honours they will come." And when he came to Yanajā, Kaleb Saifu was treacherous to him, for he sent his troops, i.e. Dajazmāch Galmo and Fitāwrari Sadiq and Dajazmāch Gugsā and all the troops towards Semēn, and Dajazmāch Walda Mikā'el to Miqēt, and the men of Miqēt towards Eynā. For Yelaw'ayqar Eshatē had risen with the men of Lasta and Dagālās; and Letarbēnos Khāylu with all the men of Samādā and Andābet towards Deldey. And during this Kaleb Saifu was betraying him (Rās 'Ali) in not stamping out the rebellion. And from Yanajā they left for Wagadat and from Wagadat they left for Nubēt and from Nubēt they left for Koso Ambā. And from Koso Ambā they left for Kesāt, and Dajazmāch Alulā came with many troops, and men of Yaju and Gurā and Newārā and Emsequa came, and the Shum Aligāz with many troops. And from there he left for Terteryā, and there he halted and spent the time, and they laid waste the frontier of Terteryā. And from there he departed and halted at Dagēt. And when he was at Dagēt he ordered them to make good the road that leads up the ascent of Maqdalā. And Dajazmāch Yasufē came and his (Dajazmāch Alulā) soldiers joined battle and killed many of his men. And of ^{527 a} the men of Rās 'Ali one man was killed whose name was Bayān. And from there he left and camped below Egra Daber, and from there left for Wadādē, and there Dajazmāch Bato came and Ali Abāqāwi and all the men of Wechālē and 'Ayar, and then Gobazē came from Legot. And there they opened Chāchā a great monastery, and many other monasteries, and the prisoners came out rejoicing. And in that they were like our Lord Jesus Christ who said, "When he descended into

the midst of Sheol¹ they came forth who were in prison, and those that were in Sheol were made manifest." And from there they left and halted between two mountains that were Layjefā and Tachjefā², and then they came to Katamē. And all the men rested there without number, and thence they went and halted at Maqdalā. There a rifleman killed a man that was on the top of the mountain, so that the men of Maqdalā were terror-stricken and Salāmgē destroyed. Rās 'Ali remained one month at Maqdalā after he had ascended. Then the wife of Dajaz-māch Yasufē was imprisoned, and he allowed her to come to him, for he controlled her coming and going. And then he sent Nagādrās Jālē and Wāg Shum Aligāz to the Gabo Daber called Sangolāt. And then they had a great battle. And when the soldiers said, "Back!" two of them stood up drawing their swords, and drove the enemy back, and they showed their strength in taking the fence; and then Rās 'Ali stood up, his face holding them up like unto a great wall. They fought a hard fight, and many men were killed on that day. Then his wife sent and said, "What have I done and what crime have I committed?" And she said, "Have mercy on me, O Lord have mercy," and the wife said, "You are killing one who has no
 527 b strength, in taking away (leave) to come or to go. As Abēlēmēlēk the King of the people said when he recognised the angel of the Lord, "Wilt thou kill a people that are ignorant?" (Gen. xx. 4). And she said, "Lo my children and my goods, arms, that is to say guns, and spades³ and carpets (that is to say 'mentsāf'⁴), all is in your hands, but only save me, and let me go alone." And Rās 'Ali replied, "He seeks not your goods nor your children." Like Abrahām his father, the Chaldean, when Kolodagomor (Chedorlaomer, Gen. xiv. 21, 24) the King of the people said, "They have left thee the horses and mules, give

¹ Ascens. Isaias. 4, 21. Cod. Br. Mus. LIV. 7.

² i.e. upper Jefā and lower Jefā.

³ ሸተል. Amharic, a curved spade.

⁴ ዘርቤት. zarbot is Ge'ez; ሸንጻጽ (modern spelling, ሸንጻጽ) is Amharic (Guidi, *Dict.* 405).

me the man, they will take nothing from thee, except only what Eskol and Mamrē have taken of thee to eat." And he Rās 'Ali, as though son of Abrahām, took nothing from her. And he said to her, "Go, and take all thy property." And then she went out from Maqdalā taking all her property. And the Wāg Shum Aligāz came to Maqdalā and afterwards Rās 'Ali came and saw it and liked it exceedingly. And meanwhile he made changes in the commands, appointing Bāshā Alulā a Dajazmāch of Amharā, and giving him a hundred guns. And then he went out from Maqdalā and went to Bashelo, and from Bashelo he departed and camped at Debel. And Dajazmāch Yasufē came there with a large force and instruments, viz. drums of war. And when Yasufē presented himself and was spied by Rās 'Ali, his ambā which was Wagel Ambā (fortress) was destroyed. Dajazmāch Yasufē fled and his ambā Qaratemcheg was laid in ruins. And Rās 'Ali marched away and halted at Laga, and there he took possession of a great deal of property, as they found there bullocks and sheep, and, I have heard, many men. Dajazmāch Biralē came there, having broken out (his chains) from his prisons with one of his attendants, and Nagādrās Jālē, Wāg Shum Aligāz with many troops received him. And there was great rejoicing in the house of Rās 'Ali at the arrival of Dajazmāch Biralē. While ^{528 a} he was there he sent Dajazmāch Biralē with a large force, and they destroyed Tenkobār and Ahelmāt. And then Dajazmāch Lubo came, and after that he left and halted at Mahawā and remained there three days. On the fourth day Rās 'Ali issued forth to the battle, and when he was on his couch warriors were sentenced before his face. Rās 'Ali was like Musē (Moses) the chief of Isra'el. For Musē (Moses) when he stretched out his hand, his enemies were vanquished, and like him he (Rās 'Ali) when he spread out his couch his enemies were defeated. But Yasufē had no mountain left to him of his mountains and no land of his lands, and he did not think of that, but he said, "I rule over Waldeyā and Begameder." And meanwhile there came to him what the Book says, "His sin recoiled upon his

head." And then he sent to one of the priests and clergymen, and said, "Have pity on me, pity on me," and they replied, "I had pity on thee, only thou hast not quitted thy sin." And then he was excommunicated by one of the priests, as he was leaving his village and was going to Geshan. He then sent over to the King of Kings Takla Giyorgis all the generals who were at Māryām Weha, and all who were at Ambāsāl. And after that he started and completed his journey towards Waldeyā, leaving a man called Nagādrās Jālē to bring about peace between Dajazmāch Yasufē and Dajazmāch Biralē. He left a hundred guns with Dajazmāch Biralē, and when he arrived at Gudeba he set free all the men of Begameder and Blättēngētā Walda Sellāsē, telling them to wait for him at Mawechā. And then he descended to Waldeyā finishing what he had to do, and came to his house on the 11th of Ṭer (begins 8th 528 b January) and assembling all the troops that were at Yaju started from Waldeyā and came the 21st of the month of Ṭer, which was the feast of our lady Māryām, but of the men that had been beaten at Ambāsāl as far as Amhara, thirty-four Rās 'Ali gave to Dajazmāch Biralē, and two hundred besides. And then Rās Khāylu arrived from Gojam at Gondar in the month of Ṭer with a large force and horsemen and many commanders from the land of Dāmōt and Mēchā and Agaw, Dajazmāch Aklog of Dāmōt and Fitāwrāri Faqadu and Fitāwrāri Bifetu, Zamo the son of Yonā Ligās Hagē, and other generals who were in the same way, and Qañazmāch Kabtē, and they came to the habitations that were at Gondar. But the councillors of Rās Khāylu understood neither matters of prudence nor matters of war. If they had understood the question of prudence they would have come in the month of Ṭeqemt; (even) in the month of Khedār¹, it might or might not have gone well with them; and if they had understood the question of war they would not have gone up to

¹ Ṭeqemt begins 10th October, Khedār begins 9th November, the two driest months of the year, i.e. if they had taken advantage of the dry month of Ṭeqemt they would have succeeded, putting off till Khedār made the issue uncertain, but putting off till Ṭer (begins 8th January) courted disaster

Wagarā. But these highly placed men Dajazmāch Khāylu and Fitāwrāri Sadiq and all who were with them were on the road of Wakhni towards Lebo and pitched their camp there. The King of Kings Takla Giyorgis also a lion of the lion race, as Judah was said to be of the lion race "Rise out from thy lair," issued from his "lair" at Aringo on Thursday much in wrath, as the Book says "In just indignation," and camped at Kamkam. He joined his retainers the officers to wit, Dajazmāch Khāylu and Fitāwrāri Sadiq and Dajazmāch Galmo and Dajazmāch Gugsā and Abēto Gojē and Kantibā Ayādār and Bālāmbārās Adequ and Ligāba Tashashgo and Shalaqā Wand Afrāsh and all the officers that remained, and they had great rejoicings among them, for the King of Kings Takla Giyorgis was a power and a strength ^{529 a} to them. Those officers also who came with him were Azāj Kenfu, Dajazmāch Gualej, Fitāwrāri Aйдāñ Kantibā Adego Aycho, Ligābā of Mechā. And all the troops of the Negus came to Lebo. Rās Khāylu too ended his march at Wagarā with the officers and troops that were with him, as there were enemies at Lebo, whom he searched out. And then Rās 'Ali went out from Waldeyā and came to Garagarā, and from Garagarā to Lebo and there he joined the King of Kings Takla Giyorgis who wanted him, and all the officers that were wintering at Wagarā, and he gave the King of Kings a new tent after they had met. And Rās 'Ali, Prince of power, stayed four days at Lebo while they were deliberating, and from Lebo they departed and camped the other side of Wakhni. And from there they left for Ambā Cherā and thence they stayed at Māryām Weha, and leaving there on Saturday they halted at Yshaq monastery. There Dajazmāch Gadelu came with a large force, and leaving they camped at Cheqāwanz (river), where Rās 'Ali had a banquet for Dajazmāch Gadelu. Leaving there they halted at Dārā and from there they went and camped at Tach, and leaving that place they halted at Maqārā; and there they cast an eye (of suspicion) on one another, the men of Rās 'Ali and the men of

Rās Khāylu, and one tent kept its eye on the other tent. And on that day a fear and terror fell upon their hearts, of Rās Khāylu and Qañazmāch Kabtē and Dajazmāch Gabrē, and they withdrew leaving their houses. They built houses for children first, houses as for the adults, then they withdrew leaving the buildings and left at night, and their coming was as the words
 529 b of the Book which say, "They labour in vain who build (houses)." And the same day an attendant of Dajazmāch Khāylu came and reported to Rās 'Ali and the King of Kings Takla Giyorgis saying, "Your enemies have retired," and when they heard this they did not say, "We will pursue them and destroy them," for the men of the King of Kings Takla Giyorgis did not like to do a treacherous thing. Rās 'Ali, Prince of power, alone with a few men followed in pursuit when it was dawn and made them give up all musical instruments (war drums), horses, mules, and asses and tents, and one brave whose name was Liqa Maquas Mitār, noted for his valour, pursued them and made them hand over many tents. With difficulty they crossed over to Balagaz and camped at Quantatā. And Dajazmāch Kabtē camped at Gonqābar. And they saw the power of God, for the men of Gojam had retired towards Semēn, they prefer (fighting in) mountains, for do horsemen like mountains? and do not leaders of infantry like plains? Then the King of Kings Takla Giyorgis and Prince of power, Rās 'Ali, departed and came to Bandi Gabsā, and pitched their tents there for several days, and letting loose detachments¹ of troops, devastated Shawādā up to its frontiers to the foot of Guantatā. And on the same day they had a fight with the men of Begameder and Blättēngētā Walda Sellāsē fought hard. And of the men of Azāj Khāylu many were killed that day. Then it was heard that Dajazmāch Walda Gabre'el had come with a large force and many guns and cannon bringing a Negus who was called Ba'eda Māryām. Afterwards many took the oath of fealty under pain of excommunication. What Walda Gabre'el did was like a certain saying that runs thus,

¹ ወረራ፣ a detachment, Amharic. Guidi, 563.

“To him who gave rain, he stopped the water; to him who made gifts of gold and silver he returned a stone.” For such ^{530 a} an action there was no justification for him. But to Rās ‘Ali had come a prophecy which said, “They returned evil for good, and hated me in return for my love of them,” and again as the Bible says, “They hated me in vain.” After that the King of Kings Takla Giyorgis and Prince of power Rās ‘Ali rose from where they were camped saying, “When Walda Gabre’el advances we will fight him at Māryām Weha.” And they halted at Waqen and then Dajazmāch Gadelu went to his country in friendship and peace, he was afraid they would surround (invest) his country. And from there they departed and halted at Māyleko, and from there they went and halted below Mount Yshaq, and from there they went and halted at Māryām Weha, and there they pitched their camp till Dajazmāch Walda Gabre’el arrived and Rās Khāylu and Dajazmāch Gabrē, and when they were at Māryām Weha Rās ‘Ali said to the delegates “Why do you make festival, and why do you dance as a pretence of prayer, since I am a great Christian, and the Negus is over us all?” And the same day he converted a man who was a fluteplayer whose name was Galmo to the great Christian religion, to the point of being a zealot for his God; also he put to death many on account of the murders they had committed. And then was heard the death of Dajazmāch Kabtē while he was at Wagarā. After that there was a meeting of Dajazmāch (Walda Gabre’el) and Rās Khāylu and Dajazmāch Gabrē and all the officers, and their number was as the stars of heaven and sands of the sea. A great number said, “Let him protect us”¹ and again “Let him protect us.” And then they sent over to Rās ‘Ali to say, “Hand us over the Negus ^{530 b} who is with you, and we will make Negus, the Negus who is here with us, and we will make peace.” But that message was an improper message, for it is not right to make a Negus rule over a Negus. And he Rās ‘Ali made speech and said to them, “Am I like you and break my oath, and lie to my King Takla

¹ lit. stand up for.

Giyorgis that is above the Kings?" and saying thus he was wroth with the men who had sent to him and he said to them, "Tell them do what you like" (lit. do what you will do). And after that the Negus whom they had elected Negus by unanimous vote whose name was Yāsu came and ruled them, and came to Mount Yshaq. And they took counsel and went down towards Gondar for they were afraid of Māryām Weha, for the men of Gojam understood the scheme that had trapped them at Māryām Weha. But for the Gojam men it justified them retiring, for terror reigned among their troops. And after that they camped at Angarab, and from there they went and camped at Dambayā, and from there they went and camped at Bolā. And that day Eshēte Bāso came for treason. And from there the King of Kings Takla Giyorgis rose from Māryām Weha with the Prince of power Rās 'Ali and all the generals and camped at Weynā Dagā and from there they went and halted at Berā, and that day (they had) a Hosanna as they marched on the road towards Amad Bar. Rās Khāylu came and Dajazmāch Walda Gabre'el and Dajazmāch Gabre with a large army and with many horsemen and guns. And their appearance was like to a cloud holding rain, afterwards they were like a cloud in (mouth of) Genbot that the wind scatters¹. And he sent some of them towards the rear, looking as if they were going to attack; the others the King of Kings Takla Giyorgis and Prince of power Rās 'Ali continued on their road silently and

531 a quietly, for they knew the art of war and they did not want to attack although they were able to do so. He despatched horsemen, some to the left, some to the right, and a large force of warriors he left behind of the Gojam and Dāmot horsemen, and one warrior by name Liqa Maquas Mitār took prisoner a man advancing in the middle of a body of horsemen, leaving his leader Rās 'Ali and the King of Kings Takla Giyorgis. And the same day they camped at Watemb; the others camped at Reb. From Watemb they went and camped at Amadbar: the others made a halt at Reb. The former made a halt at Amadbar.

¹ Begins 8th May, when the thunderstorms and broken weather begin.

And on the fourth day they started, those over above Reb that is below Madat, and quitted the road of Amadbar. As Luke the Evangelist says, "And we left Qopuros (Cyprus) on our left hand because Apullos was there¹." And Rās 'Ali was Apullos who kept the faith of the Almighty and was a friend to the King of Kings Takla Giyorgis. And from Amadbar they went and camped at Qantonā. That day the King of Kings Takla Giyorgis went down and Prince of power Rās 'Ali and Dajazmāch Khāylu and Nagādrās Jāli towards Madab to see the spot where the battle took place, and having showed them the place where their enemies had been they turned back and returned to their camp. And the next day Rās Khāylu and Dajazmāch Walda Gabre'el and Dajazmāch Gabrē escorted by a large force and many horsemen and many guns and terrible cannon and they put them in position, as the Bible says, "In vain they put their trust in men," and further it says, "The horse is a vain thing, neither shall he deliver anyone by his great strength" (Ps. xxxiii. 17). But the King of Kings Takla ^{531 b} Giyorgis and Prince of power Rās 'Ali went down from their camp trusting in God, as the Book says, "Trust in God and do right and He shall make thee dwell in the land and they will see thee in the midst of abundance of its wealth." And its wealth that means Gojam and Tigrē. "Delight in the Lord and He shall give thee thy heart's desire. Commit thy way to the Lord and He shall bring it to pass for thee" (Ps. xxxvii). In truth indeed they did for them just as they desired. Then the King of Kings Takla Giyorgis and Prince of power Rās 'Ali gave orders that there should be posted on the right Dajazmāch Khāylu and Fitāwrāri Sadiq and Tarbēnos Khāylu and all their troops, and on the left were Wāg Shum Aligāz and Negādrās Jali and Dajazmāch Gugsā and Dajazmāch Ali Boshē and Qañazmāch Gualej and Garazmāch Aligāz, and all the men of Begameder with their Abagāz² Walda Sellāsē were

¹ Acts xxi. 3. The Abyssinians attributed the Acts to S. Luke. The author seems to have confused this verse with xix. 1.

² Title of governor of the province on confines of the Galla, corresponding to Fitāwrāri, i.e. chief of the vanguard if the King is present (Guidi, 457).

in the centre, and the men of Gabawa, viz. Golmasē Dagalās Bayqamañ. And the King of Kings Takla Giyorgis with Dajazmāch Galmo and Daqa Tserkh were posted in the rear. And Rās 'Ali stout of heart and cool commanded the horse in the rear. But the others, Rās Khāylu and Dajazmāch Walda Gabre'el advanced, forming them up in their lines; and then they joined battle and fought. And then appeared the power of the King of Kings Takla Giyorgis and Prince of power Rās 'Ali, for they vanquished their enemies; and when Rās 'Ali saw their great army, he shouted out saying, "I am a Jawi—I am a Jawi¹. Look at me, my boys." At the same time he strengthened the hearts of his men, and he came on like that even as he said.

532 a And Dajazmāch Khāylu marched into their midst like a lion among bullocks, like a wolf among sheep, like a leopard among goats, scattered them and treated them as if they were grains of salt. And Dajazmāch Walda Gabre'el was killed, Bāshā Elufa killing him, and Dajazmāch of Tigrē fell, the son of Rās Mikā'el. Afterwards there came to Dajazmāch Walda Gabre'el what the Book says, "They who possessed were as they who possessed not." Dajazmāch Walda Gabre'el came from Tigrē with a large army. And he lay fallen alone in the dust. Dajazmāch Walda Gabre'el came with many carpets and with many robes of purple (Byssus) and with great pomp: he was discovered by his dress. Among his servants it was not said, "He shall only be buried in a coffin," but he was levelled with the servants' servants at the moment of his death. See how death levels the great with the humble, the lord with his servant. Of a truth death came to Dajazmāch Walda Gabre'el in the words of the Book, "I have created mankind in vain" (Gen. vi. 7). And his coming before was in vain, and his death also was in vain. And many were killed that day of the men of Tigrē, of the men of Gojam and Dāmot and Semēn. And a great number were taken prisoner, as I learnt. And Rās Khāylu fled and escaped alone. The King of Kings Takla Giyorgis pursued him as far

¹ Name of a Galla tribe: afterwards it was the name of the Rās Ubiē's horse and then transferred to himself.

as Amhāra Gadel, so that he barely escaped, and Mītār pursued as far as Warotā. And the King of Kings Takla Giyorgis turned back and camped at Arengo. There were captured Dajazmāch Gabrē and Dajazmāch Gabra Abib and Atsē Ba'eda Māryām was taken by Agafārē Walda Taklē of Balasā. And those that came escaped panic-stricken and were not captured. And Bāshā Mekular caught Atsē Iyāsu and there were a ^{532 b} number of officers that were taken on that day. Gerasmāch Aligāz, a great general, was killed by a gunshot, who was of the tribe of Rās 'Ali, and he mourned deeply for his death, and the son of Gerasmāch Adamē was also killed that day, and many warriors also, numbers that cannot be counted, so many were they. And Dajazmāch Khāylu captured Fitāwrāri Waldu, first of all warriors. And when Rās 'Ali returned from the battle, he ordered Dajazmāch Walda Gabre'el to be buried. The trials of the Gojam men began on the Thursday and finished that day. On that Thursday the hopes of all men were raised, for on Holy Thursday the new dispensation began, that was the law of the Gospel. And the law of the Old Testament (law of Moses) was dissolved, and in the same manner the priests of Levi passed away on that day. And on that (Thursday) the reign was renewed of the King of Kings Takla Giyorgis who came into his kingdom of the other kings. As the law of Moses is received into the true Gospels, and the priests were dismissed whom we spoke of, who were called robbers and traitors¹ leaders who seized the Kingdom of Gobelya². Behold that has come to pass and been fulfilled which was predicted. "Three kings shall reign and they shall fight on account of them, and after that there shall be a time of peace and friendliness, a time of happiness and rejoicing." One Negus who conquered was the King of Kings Takla Giyorgis and those who were defeated were Atsē Iyāsu and Atsē Ba'eda Māryām who came out of Tigrē and from Gojam.

¹ The Council of Chalcedon A.D. 451, the council at which were pronounced definitions which the Monophysites rejected, and separated from the Church.

² Gabela, see of Syria.

And then they came to Aringo on Holy Saturday (before Easter) and there kept Easter ; and on that day of victory all the officers and warriors showed the tribute¹, and presented
 533 a the trophies to the King of Kings Takla Giyorgis and the Prince of power Rās 'Ali. And the King of Kings Takla Giyorgis presented to Prince of power Rās 'Ali a Khenbāl that is to say a saddle² studded with gold. He, Rās 'Ali (gave) 150 guns. And on the octave, Gabra Māryām brought a paschal lamb (?)³ to his elder brother with two of his kinsmen and gave the blood to the father and killed them. And after this there were changes made among the officers. Bālāmbārās Gugsā was made Dajazmāch, Tarbēnos Khāylu Dajazmāch of Gojam, Dajazmāch Ikonyān Dajazmāch of Dāmōt, Qañazmāch Gualej was made Qañazmāch and also Fīṭāwrāri, and all the officers were appointed to each of their provinces. But Dajazmāch Khāylu when they said to him, "Choose your title (command) and take what you choose," he refused and replied, "I do not care for office, I will stay in my province for a little while and take a rest at home." All this took place in the year of Johannes the date of the time was 7280 (1788 A.D.) and the month was the month of Miyāzya (begins 8th April).

History of Rās 'Ali lover of peace and friendship.

And after all question of war and fighting had been concluded Rās 'Ali said a noted thing to the King of Kings Takla Giyorgis. "Go then to your city and appoint whom you like, and whom you don't like, dismiss." But he refused, for his trial was to come. And then Rās 'Ali finished his journey towards Gono, for he was suffering and ill ; he left and halted at Tsaguer and there he handed over to Dajazmāch Khāylu all the territory of Afarawānāt with Darā and all the land of Qomā, for he blessed him in his expedition and
 533 b took delight in his prowess, and then Rās 'Ali arrived at 'Estē, and Dajazmāch Khāylu received him with food and

¹ ግበአተ፣ royal dues.

² A Khenbāl (አክኑል) in Ge'ez = Kworchā (ኩርቻ) in Amharic both meaning "saddle."

³ ፍኚ፣ for ፍስ፣ a paschal lamb (Amharic). Ge'ez, Fesseli, the Pasch. ፍሥሐ. הפסח; πασχα. The Christian Easter is Fasikā (ፋሲካ), φασέκ.

drink, and made great provision for his journey. And he went down to Gono slowly, for he was ill, and he bathed in the water of life; but he did not live, for he was not cured because his disease was his cup. (He was a drunkard.) Jān Tserār Barilē came to Gono, and then Rās 'Ali started from Gono and made the journey to Garagarā, and when he arrived as far as Garagarā towards his country his disease went on and on getting worse. And Rās 'Ali died at Garagarā, a great general, such as there was none like. And Rās 'Ali died like all men of whom the Book speaks, "Ye shall die like men and fall like angels." Further it says, "What man is there that lives, that shall not see death? And who shall deliver himself from the power of Sheol?" (Ps. lxxxix. 48) and Solomon said, "As it happens to the fool so it shall happen to me." In truth, it happened to him to die by an accident, calling to mind the hour, both to the strong and to the weak, and to the wise man and the fool. For Rās 'Ali died, since death is the inheritance of man, Rās 'Ali died, the performer of exploits at Afarawānāt. How can I describe his prowess in the land of Qomā? How of Ambāsal? Of what he performed at Madeb, that would be difficult to describe, for alone he defeated a number of commanders who collected from Gojam and Dāmōt, from Gara, from Tsalamat, Tigrē, Wagarā and Semēn. And the feats of bravery he performed in the land of Yaju were very many, beyond number. Rās 'Ali died who settled the whole world. Alas! for his being a man, for a man is to-day a speaking man and to-morrow is speechless dust. Rās 'Ali was a man who ordered the whole world, from one day to another, but to-day is dust that is driven hither and thither, so that perhaps no commander was trusted as Rās 'Ali inspired trust. What price could be put on (his having) such trustfulness? For he was trusted by men and he forswore not his oath, all approached and believed in him. And God will preserve him from all his judgements, if he has kept His word which says, "Swear not at all, neither by heaven nor by earth. And if ye swear, do not swear falsely, for a false oath brings judgement upon the body and soul."

In truth Rās 'Ali kept his oath, and it was by that he ruled the whole world. And no courage will be found like Rās 'Ali, who ruled from one end of the world to the other. And he died on the 11th day of the month of Sanē (18th June), and he was buried at Lalibalā; and it was not a man that was buried, it was Truth, for every deed of his was Truth. And there was great weeping and lamentation through all the ends of the earth, for he was the father of the fatherless, and a dispenser of justice to widows (Ps. lxxviii. 5).

History of Rās Aligāz.

And after that Rās Aligāz the brother of Rās 'Ali was appointed, and governed the whole world in his place, for he was appointed by the voice of God, as the Bible says, "They shall not appoint a ruler except by the will of God. When there is an appointment of rulers before the Lord, it is not right that they should be disloyal to him, for that is to strive against God." Then Dajazmāch Khāylu finished at Gondar, and when he heard of the death of Rās 'Ali he wept and mourned greatly, for he loved him and trusted him. For the death of Rās 'Ali was to Dajazmāch Khāylu like cutting off his hand, or knocking out
534 b his eye. And after this Dajazmāch Khāylu turned back from Garagarā towards his country of 'Estē, and put up a great memorial on account of his affection for Rās 'Ali. And Rās Aligāz also, Chief of the captains, put up a great memorial at Garagarā for his brother, Rās 'Ali. And at that time Rās Aligāz set free the officers from their chains. They were Abēto Walda Gabre'el, Dajazmāch Gabrē, Dajazmāch Gabra Abey. He sent Dajazmāch Gabrē to Semēn, Dajazmāch Gabra Abib towards his land of Armachaho. Then Negusa Nagast Hezeqeyās came down from Wakhni and Azāj Dagalē and Kantibā Ayādār made him King, while Negus Takla Giyorgis was at Aṛingo. And a herald proclaimed that the King of Kings Hezeqeyās was Negus, and he repudiated the King of Kings Takla Giyorgis. And when the King of Kings Takla Giyorgis heard they had proclaimed Atsē Hezeqeyās Negus, he was very much vexed, and came out from his city Aringo and pitched his camp at the

village of Salām, and there Gerazmāch Amadē and Dajazmāch Ali Borshē surrounded him. And they saw that he could not retire in the night and go along the road to Afarawānāt, so Dajazmāch Ali Borshē and Dajazmāch Amadē followed in pursuit of him, and they arrived at Deldāy. But the King of Kings Takla Giyorgis escaped and crossed over to the Abāy. At the same time Jān Tserār Barilē and Fitāwrāri Sadiq turned traitors to Rās Aligāz their brother, who had been appointed by the will of God: these latter Dajazmāch Yasufē betrayed. And they saw the work of God when they betrayed Rās Aligāz, God had requited them through Yasufē who had betrayed *him*. As the Book says, “And he shall requite everyone according to his deeds” (Matt. xvi. 27). And then Dajazmāch^{535 a} Alulā and Nagādrās Jāli and Blättēngētā Walda Sellāsē turned traitors. But when they betrayed them, they were betraying Rās Aligāz the brother of Rās ‘Ali. And they rose early from Dawentā and came to Garagarā while they were paying the tribute, and they let loose a detachment. Then there was a great clamour over Garagarā, and there was not one that gird up his loins; the chiefs ran out of their houses, and stood up at their doors; the Daqa Tserekh of Rās Aligāz stood at the door of the hall and prevented them from entering into the house. And then there was a great exploit of Rās Aligāz when they vanquished the enemy. That day many warriors performed feats of valour, and one among them Muqit Azmāch Walda Mikā’ēl and another, Abēto Khāylu, the son of Dajazmāch Wand Bawasan, and Murā killed Giyorgis Kenfu, and many whose name we do not know performed feats that day. Those that fought bravely that day ought to be proclaimed like the thirty-six mighty ones of David (2 Sam. xxiii. 8—39) and for their Lord Rās ‘Ali, they ought to declare his name, even as Iyob (Joab) prince of the power of David. And that day the strength of Rās Aligāz accomplished what had not been done to this day. And God preserved him from danger, for God preserves the rulers that are appointed according to his will, if he sends them forth through his will. And He defended Rās Aligāz

and protected him from danger of an enemy he recked not of. As the Bible says, "God will preserve thee in thy going forth and coming home" (Ps. xxi. 8). And further it says, "God shall hear thee in the day of thy affliction, and the name of the God of Jacob shall defend thee" (Ps. xx. 1). In truth it was for
 535 b Rās Aligāz the prophecy that says, "The Lord will assemble angels around those that fear Him, and He will deliver them." And further what David says, "O Lord, see to my help. O Lord, help me and save me. Let them blush for shame that seek my soul, let them be driven backward and put to shame that plot evil against me. Let them be driven back at the moment of their shame that say to me, Aha, Aha" (Ps. xl. 13, 14, 15). Of a truth He helped Rās Aligāz as He helped David the King of Israel. Of a truth God helped Rās Aligāz as He helped Elsā'e (Elishah) the prophet of Galgala (Gilgal) from the men of Surya (Syria) who encompassed him by night (2 Kings vi. and vii.), so it was with him, for He brought him out of the hands of his enemies that abandoned him in the night, and as He blinded the eyes of the men of Surya (Syria) at the prayer of Elsā'e so the strength of Rās Aligāz made powerless the strength of those that hated him, and he turned them back, able to do nothing. And in the deeds that he did Rās Aligāz resembled David the King of Israel. For when Nabal the man of Carmel vilified David the King of the Israelites he was smitten with death by the Holy Spirit (1 Sam. xxv. 38). Saul also the Benyā-māwi (Benjamite), when he went to war, was killed by the hand of the archers¹. And Sābuhē (Sheba) when he was betrayed died by the hand of the woman of Abel when he took refuge there (2 Sam. xx. 22). It was thus with him when Dajazmāch Yasufē played the traitor to Dajazmāch Sadiq and Negus Takla Giyorgis, if he had been his enemy, he would have been taken by the hand of Dajazmāch Ikonyān; and Dajazmāch Yasufē treacherously laid hands on Alulā, the son of his sister. See, O men, how God loved this man, because he was just in his hatred, by the

¹ ቁጥጥረኛ ? Amharic from ቁጥጥረ to cut ? The word does not occur elsewhere and may be a corrupt text,

hand of others. That was a specimen of his rule from one ^{536 a} frontier to the other. And in that month on the day Rās Aligāz was at Garagarā, a man, who was his enemy, brought a false report of Dajazmāch Khāylu. And he said, "Eshētē Khāylu was a traitor, that should not be trusted, he was a traitor." This was done by those who wanted to get hold of the government of his land. And when Dajazmāch Khāylu heard of this story, which was not what was in his mind, he sent messengers from the leading men of his household to say, "Is it true that you suspect that I am a traitor? If you do not suspect me, is it not from the blood of Gojam that I am descended, and of the blood of Tigrē and Semēn, and I quarrelled with my kinsmen and others. Forsooth how could I have been a traitor to Aligāz, the brother of Rās 'Ali, for I say that he was my refuge and my tower of strength." And when Rās Aligāz heard that and his friends Maqēt Azmach Walda Mikā'el and So Aba Muras Wareho, they said, "What is the meaning of this? (What is this business?) For this was not in our mind nor in his." Then they swore a mighty oath saying, "We are not the men to suspect thee, and we would not put chains upon thee, for thou art our kinsman." And this matter they made known to him, and they sent messengers Abēto Anqad and Agāfārē Qundē and declared to him that there was not any tittle of hostility in their hearts. And Dajazmāch Khāylu hearing this was rejoiced, for he sought to be united with his kinsmen, and to be one with them. And after this Rās Aligāz started out from Garagarā and his captains, viz. Maqēt Asmāch Walda Mikā'el and Dajazmāch Ali Borshē and Gerazmāch Amadē and Gerazmāch Aderā Gabre'el and Abēto Walda Gabre'el and Abēto Walda Ner and Asmāch of ^{536 b} Begameder Fanta and many others whose names we do not know, and they came to 'Estē and met Dajazmāch Khāylu who received them with rejoicing and hospitalities. And then Abagāz Negusē came, and then they went down to Afarawānāt and were joined by Dajazmāch Khāylu, the son of Abēto Tarbēnos. Then Dajazmāch Ikonyān started from the country of Dāmōt, and while on the march the King of Kings Takla Giyorgis fell

upon him and fought a battle with him. And the King of Kings Takla Giyorgis was victorious, for he hung on to the rear (of the enemy) leaving behind many of his soldiers; that was a wonderful and difficult feat, for nothing of the sort had been done before this day, and there had been no king who had fought a battle like him, after he had been in chains. And Dajazmāch Ikonyān arrived, having taken the wife of the Negus and his belongings. And there was a meeting between Rās Aligāz and his captains, and afterwards Rās Khāyly came from Gojam, and as he was coming on the road he met the King of Kings Takla Giyorgis and came with him as far as Deldāy. And there Rās Aligāz and Dajazmāch Khāyly, Chief of the captains, met, and they told one another of the oath they had in their minds. See now the generosity of Rās Aligāz, for he ordered everything, one man ruling the world without trouble or fatigue. Rās Aligāz with a large force met Rās Khāyly, the latter being with a small force. Rās 'Ali had sent back his daughter, Mayzero Altāsh from Gojam in great grief, he, however, had no compunction or
 537 a regret. Now all the men were afraid who had spread the false report, for all the captains were at one with Rās Aligāz, but enemies of Dajazmāch Khāyly would be utterly put to shame, who had spread about him the false report. And they said once with Rās Khāyly and once with Ikonyān, "What will they talk of and what will they say, for Dajazmāch Khāyly was found alive by those that were traitors to him." Then Rās Aligāz turned back and proceeded on the road towards Garagarā. But before that a herald had proclaimed in the tents of Rās Aligāz a notice that Atsē Hezeqeyās may act as he thinks fit. And the retainers of the Negus, viz. Qañazmāch Ya Māryām Bāryā and Azāj Wadaju and Azāj Waltā said that they spoke by the mouth of the Negus. "I have given," said the King of Kings Hezeqeyās, "to Rās Khāyly the office of Dajazmāch of Gojam with the office of Mazikker of Agaw, the office of Azāj of Garā Yababa with the title of Fitāwrāri, and to Dajazmāch Ikonyān the title of Dajazmāch of Dāmōt." And at Gondar this day of the month matters were in this position.

In the year 7281 of the world (1789 A.D.) the year of Matēwos the Evangelist the 24th of the month of Takhsās, the day being the feast of Abuna Takla Hāymānot, the Negusa Nagast Hezeqeyās came forth from Adabābāy with all the captains and soldiers and men of the city, the Abuna Yoseb came forth Patriarch of Etyopiya and the Echagē Tasfu, Superior of Debra Libānos, and all the elders of the Church and Chief Judge of Appeal¹ and judges. And the herald proclaimed at Adabābāy to wit, "That devastated land at Eshtë at Aratu Cheqqā belonging to him, Dajazmāch Khāylu who makes this decree, has bestowed upon the Makān Iyasus (Place of Jesus) and what former Kings have given, and Dajazmāch Khāylu has bestowed a gub (a plot of grass?) as a pious donation on the people of Demba Gabre'ēl by desire of the Atsē and he declares it a monastery to be a place of ^{537 b} sanctuary even as Wāldebbā, Quaratā and Makhdāra Māryām," and they said, "Whoso disturbs the peace of our declaration, whether Negus, or captains, or soldiers, or priests, we Negusa Nagast Hezeqeyās excommunicate, and the Abuna Yosāb and Echagē Tasfu and all the elders of the Church, let him be anathema by the mouth of the twelve apostles, by the mouth of the seventy-two disciples, and by the mouth of the three hundred and eighteen orthodox Bishops who assembled at Nikeyā, one hundred and fifty in the city of Quostantinya (Council Nicaea at Constantinople) and the two hundred at Ephesus, and by the mouth of our Lady Māryām the Mother of God and the mouth of the Holy Trinity, Father and Son and Holy Ghost, let them be accursed. By the Echagē, by the Acts of Faith it has been written, by the Liqa Khāylu, by the sea the document has been written. By the Liqa Yoak, by David, it has been written, by the Liqa Takla Haymānot, by David, it has been written, by Liqa Gabru, by David, it has been written."

And after all this Rās Aligāz turned back from Deldey and went up in the direction of Wagarā, and Dajazmāch Khāylu

¹ ሊቀ፡መገኛቶ፡ገዢ Guidi, *loc. cit.* 115.

remained at Darā, and Dajazmāch Ikonyān and Dajazmāch (hiatus in mss.) went towards Fogarā. Rās (hiatus) went towards Yebābā that he might hand over the Negus, that is the King of Kings Takla Giyorgis.

The Book giving the account of Rās Aligāz.

And after he joined Rās Khāylu in a sworn covenant, and under pain of excommunication, Rās Aligāz turned back from the Abāy in the direction of Garagarā, and he made an expedition towards Dāwent, and Dajazmāch Khāylu remained near Darā in order to carry out the wish of Rās Aligāz, for he ^{538 a} was obedient wherever he knew. And he desired as the Bible says not to appoint captains except with the will of God; again as the Bible says, "Command your captains." Now see all ye men, the humility and gentleness of heart of Dajazmāch Khāylu, for he was commanded by all who came across him, that which ruled him was wisdom and knowledge. What you were found was from God. O my Lord Dajazmāch Khāylu, who taught you that wisdom that Abraham the Chaldaean was taught? As the Book of the tradition of our Fathers teaches us Abraham was bidden to be ruler of the land of Cana'an, and he bought his burying place when he migrated to that land. (Gen. xxiii.)

We will now return to the previous matter. Rās Khāylu forswore his oath and declared "They shall not give up the Negus Takla Giyorgis who has taken refuge with me," adding, "For the Book says, 'They put aside the law for the sake of the law.'" Then when Rās Khāylu was at Mēchā Takla Giyorgis hastened along his route to Gondar with Rās Oдалu and the captains that were with him. And on the road Abēto Mamo Sāhelu and Qañazmach Gualej and other captains met him with rejoicing and festivity. Gondar too received him with chorus, for that was both a joy and a trial. The Negus Hezeqeyās too marched out of Gondar with his captains, viz. Kantibā Ayādār and Azāj Teku and Azāj Dagele and other officers. And he hastened on his journey to Begameder and arrived at Kamkam

and pitched his tent there. And then while the King of Kings Hezeqeyās was there, Dajazmāch Khāylu came out from Darā, and he joined the Negusa Nagast and recounted to him everything that had passed and had not. For he Dajazmāch Khāylu ^{538 b} was versed in affairs as he was versed in warfare, as the Bible says, "Bless the Lord my God that hath taught me to war against my enemy and kill those that make war against me¹." Since he gave counsel to Dajazmāch Khāylu as to what should be and what not it seems as if nothing was impossible for him; whether his counsel was war and battle or whether his counsel was other, it was wisdom. For it was given to him, every matter of war, and every counsel of wisdom. As the Book says, "What hast thou that has not been given to thee?" And after that all the captains were assembled before the King of Kings Hezeqeyās, and his captains were Dajazmāch Khāylu, Dajazmāch Ikonyān, Dajazmāch Tarbēnos Khāylu, Bāshā Gugsā and all the other captains. Then they departed and proceeded on the route towards Gondar in order to give battle to the King of Kings Takla Giyorgis. The King of Kings Takla Giyorgis too marched out from Gondar and camped at Tsadā with his captains, and the Negus Hezeqeyās advanced with his captains to give battle, and he came on as far as below Tsadā. Negus Takla Giyorgis took to flight and quitted Tsadā and continued his march and came to Sar Weha, and the others followed and reached Saqalt. He continued his flight and reached Dengal Bar. Then the captains of Rās Khāylu came to him from Gojam to help him and turned back towards Gondar to give battle to the King of Kings Hezeqeyās and his captains, viz. Dajazmāch Khāylu and Dajazmāch Ikonyān and Dajazmāch Tarbēnos Khāylu. But they (Takla Giyorgis and Co.) fled and marched on by the road towards Wakhni. And he the King of Kings Takla Giyorgis hastened on the road to Qarodā and reached ^{539 a} Fārtsā and burnt down the house of Abēto Walda Nēr. After that the King of Kings Takla Giyorgis turned back and

¹ Ps. cxliv. 1. 2 Sam. xxii. 35.

marched on along the road to Deldāy, and there were the generals who were with him camped, who had scattered to their tents. And some people asked of the captains saying, "What have you done and why have you come to Begameder?" What had they to say, for they had done nothing? They were indeed like a tree that came up in a valley by night and perished in a night. Again they were like that other tree that grew in the land of Fars (Persia) and quickly was dried up when it heard the voice of a man saying, "Oh tree, an axe¹ has come to cut thee down²." In truth that similitude is applicable to those captains, for they did nothing at all at Begameder except burn down the house of Abēto Walda Nēr.

An axe sharp-edged and terrible was Rās Aligāz, and the tree that was cut down were those captains of Gojam, who trembled and were panic-stricken when they heard the roar of Rās Aligāz, and the Negus Hezeqeyās and his captains, Dajazmāch Khāylu, Dajazmāch Ikonyān, and Kantibā Ayādār, Azāj Dagelē, Azāj Teku, Dajazmāch Galmo and Bāshā Gugsā came to Qāntonā. But Dajazmāch Khāylu pursued Negusa Nagast Takla Giyorgis, and Dajazmāch Khāylu's soldiers made the captains of Negus Takla Giyorgis give up their cattle, and then when Rās Aligāz turned back from Ambāsal, he came to Garagarā and sent Maqēt Azmāch Walda Mikā'el over to the King of Kings Hezeqeyās. And the King of Kings Hezeqeyās made changes in the commands at Aringo. But before this matter took place, Rās Aligāz had a quarrel with Jān Tserār Yasufē, and they fought a battle at Dāwent, and victory
539 b remained with Rās Aligāz chief of the princes and captains, because he who wars against one appointed by the Lord, wars against the Lord. For as the wise man said, when the elders of the old law laid hands on the disciples, "Be not as those who fight against God, when that was their counsel, if this counsel or work be of men it will

¹ Guidi 876, Amharic.

² ጋላ Tigrine, Guidi 735-6.

perish and come to nought but if it be of God nothing that he hath established shall pass away" (Acts v. 38, 39). Truly was the appointment of Rās Aligāz from the Lord, for everyone bowed themselves under his foot. And when he went forth to war there was no one could stand up before him. And then Blättēngētā Walda Sellāsē died, being killed by Maqēt Azmāch Walda Mikā'el. Jān Tserār Yasufē took to flight and he escaped in suffering and pain. And Rās Aligāz pursued him as far as Ambāsal, and then Barilē came to Rās Aligāz, having broken his fetters. Then Yasufē and Rās Aligāz became reconciled and they sent away Dajazmāch Alulā, after putting fetters on his hands. Rās Aligāz, however, full of gentleness, released him that day, and made him ruler over two provinces, viz. Waro and the land of Dawuat, remembering not his offence for he was the son of his sister, and besides because he knew that they had compelled him to act as he did, like the others, and on this account he forgot his offence. Then Rās Aligāz returned and came to Garagarā and after sent Maqēt Azmāch Walda Mikā'el over to the King of Kings Hezeqeyās to say, "Oh, our Negus, come to your city of Gondar, and of the captains that are with thee those that wish to come with thee let them come, and those that wish to go with thee let them go." Then Negusa Nagast Hezeqeyās made some changes in the appointments at Aringo, and he appointed Maqēt Azmāch Walda Mikā'el Azāj of Geresambā,^{540 a} and Abēto Yobazē, Bāshā, and Sonē Abbā Murās, Qañazmāch Abāy Demanā, Negādrās, and Abēto Khāylu, son of Princess Yawareq Wehamār, to be Azāj, and Dajazmāch Galmo he confirmed in the governorship of Balasā, and all the captains he appointed according to their ranks. And Negus Takla Giyorgis also made fresh appointment at Mēchā, he appointed everyone he liked and dismissed everyone he disliked. See, oh men, that time was as no time had been, for the Kingdom was split in two. And after that Dajazmāch Ikonyān came to Garagarā and met Rās Aligāz and gave him the land of Gunā. Dajazmāch Khāylu also came to Garagarā from his land

of Estē and joined Rās Aligāz and related everything that passed in the summer, for he had spent it in expeditions (raids). Then Rās Aligāz said to Dajazmāch Khāyḷu, "Go to your lands and repose for a short while, for your labours have been great"; then he returned to his land of Estē. Then Negus Hezeqeyās rose with his captains, Kantibā Ayādār, Azāj Dageḷē, and Azāj Teku, and Liqa Maquās Yabo Bāryā, Affa Negus Lā'eka Māryām and all the captains who were with him, and they started to go towards Gondar. And when they arrived at Isadā, Qañazmāch Gualej came from the land of Mēchā and drove out Qañazmāch Sonē; so Qañazmāch Sonē went over to the King of Kings Hezeqeyās and pitched his tent at Tsadā, and Qañazmāch Gualej came on to fight them, and when there was no battle Gualej returned and pitched his camp at Darasgē. And on Thursday Gualej went over to
 540 b the King of Kings Hezeqeyās in order to give battle, and to show his wisdom sent his brother Abēto Yamar above the camp, and he drew near below it; and when Negusa Nagast Hezeqeyās heard of the coming of Qañazmāch Gualej by another road, he ordered Abēto Khāyḷu, son of Maqēt Azmach Walda Mikā'el, and the Affa Negus Lā'eka Māryām, saying to them, "You guard the road above the camp." And he the King of Kings Hezeqeyās started out from his sleeping place, girded his loins with strength, as the Bible says, "Buckle thy sword, oh strong one, upon thy thigh in thy judgement and thy splendour, make straight, prosper and rule, because of justice, truth and clemency, and thy right hand shall teach thee glory. Thine arrows are sharp and strong. Peoples shall fall beneath thee" (Ps. xlv. 3, 4, 5). And he said to the captains who were Qañazmāch Sonē and Kantibā Ayādār and Azāj Dageḷē and Azāj Teku and Liqa Maquās Gaba Bāryā and all the captains, "Be strong and brave, for (otherwise) there is no hope of life either in many or few, and there is no power in big battalions, but what God gives. It shall be to him as God's Word says, 'He giveth great strength to those that proclaim his word,'" and by speaking thus the King of

Kings Hezeqeyās encouraged his soldiers, for he was a master of power and versed in war. Then they closed and joined battle. And victory rested with the King of Kings Hezeqeyās, for the mind of God is one thing and the mind of man is another. As the Lord says by the mouth of Isayas (Isaias) the prophet, “For my thoughts (mind) are not your thoughts, nor my counsels your counsels” (Is. lv. 8). “Even if you multiply your vows I will not hear you, for your hands are full of blood” (Is. i. 15). Then the King of Kings Hezeqeyās scattered the ^{541 a} captains that encompassed him by the two roads, as the Bible says, “Scatter thou the people that delight in war” (Ps. lxxviii. 30). And that day he prayed to God full of mercy, saying in the words of David, “It is better to trust in God than to put confidence in man (Ps. cxviii. 8) or put confidence in princes” (Ps. cxviii. 9). “All the peoples compassed me about but in the name of the Lord I have vanquished them” (Ps. cxviii. 11). “I have been thrust at that I might have fallen, but the Lord raised me up” (Ps. cxviii. 13). “My strength and good name is the Lord, and he has become my salvation” (Ps. cxviii. 14). “The voice of rejoicing is in the houses of the righteous, the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted, the right hand of the Lord doeth valiantly. I shall not die, but live and declare the works of the Lord” (Ps. cxviii. 15—17). In very truth fitting for Negusa Nagast Hezeqeyās to declare the works of the Lord, for he did very valiantly, as he did for Hezeqeyās King of the Jews, when the King of Persia came to him, so again spoke Hezeqeyās King of Etyopiyā, “Now I know that the Lord hath saved his anointed, and has heard from holy heaven with the saving strength of his right hand. Those others trusted in horses and chariots, but we were great in the name of the Lord our God. Those others were ensnared and fell, but us the Lord raised upright and sustained. Deliver the Negus and hearken to him in the day we call upon thee” (Ps. xx. 6—9). And with all these prayers and supplications he attributed his strength as from the Lord of the mighty who

conquered the Asorāweyān (the Assyrians). Qañazmāch Gualej and the soldiers who followed him and the captains of King of Kings Hezeqeyās, viz. Qañazmāch Sonē and Azāj Teku and Kantibā Ayādār and Abāy Dāmanā and Liqa Maquās Yābo Bāryā did feats that day of great valour, and there was not
 541 b one who did not perform feats that day. And Abēto Gualu, the son of Atsē Hezeqeyās, fought valiantly and took prisoners men who had captured him. And Qañazmāch Gualej fled as far as Sar Wehā, and the Negus Hezeqeyās came to Gondar, and the priests received him with chants and songs, and Gondar gave him an ovation with choral dancing. And the Negus Hezeqeyās in his great joy said, "The stone that the builders refused is become the headstone of the corner" (Ps. cxviii. 22). "This is the Lord's doing" (Ps. cxviii. 23). And further he said, "This is the day which the Lord hath made, we will rejoice and be glad in it" (Ps. cxviii. 24). And further he cried, "Behold, henceforth all nations shall call me blessed, because he hath done for me a great deal of strength." And with all these prayers he came to Gondar, and ruled by the will of God only. Yet Gondar was destroyed and nothing at all was left of it. And in the month of Genbot, Rās Aligāz went from Garagarā towards Ambāsāl. When he heard of the crime of Dajazmāch Yasufē thereupon he laid waste and plundered all the land of Dalāntā and Ambāsāl, and he devastated Tartaryā and Mahawā and Khuāyt, high mountains, and all the villages he burnt down with fire on account of the rebellion of Dajazmāch Yasufē. And Dajazmāch Barilē said to Rās Aligāz, "Ascend all the mountains and they will come under your control, and place there the men you want." And Rās Aligāz replied to Dajazmāch Barilē, "I have given you your lands and they shall be in your hands." And when he had done that they all returned from Ambāsāl and came to Garagarā. That month Aii Borshē came to Gondar to render assistance to the King of Kings Hezeqeyās and Qañazmāch Sonē, for Qañazmāch Gualej had driven them out from Gondar. And all this took
 542 a place the year of Matēwos from the creation of the world

5500 year of the world; in 1781¹ of the year of grace, and nothing (of what is related) but what happened in that period. And at that time they released the princes out of Wakhni the King of Kings Takla Giyorgis and gave them permission to go where they liked. See now, Oh men, how times had changed. There was nothing like it had ever happened before that time. In the days of the Old Testament on account of the grievous sins of the people of Isra'el the Kingdom was divided among two tribes of Isra'el, that is to say one tribe of Jews of Benjamin followed Robe'am the son of David, and the other tribe Isra'el followed Jerobe'am son of Nabat and made him King of Samaryā. But God had commanded that the kingdom should not go out of the house of David, or the priests made out of the house of Levi, and only on account of that sin of Isra'el the kingdom was split up. And the kingdom was given over to others that had no right, and whoever wished to become a priest of Idols became a priest of Idols in Samaryā. To-day since God has kept His help aloof from us and taken away one Lord to whom had been given the unction of the Kingship (who had been anointed King) there had been many rulers over Etyopiya. As the Bible of the Jews says, "Many are thy princes in the numbers of thy cities." And Ermeyās (Jeremias) first brought back by his prayers the kingdom to the house of David, and afterwards the Abuna Takla Haymānot the Father of Light restored the throne, so that the King might be the descendant of David. To-day in our time, there is no one to set in order for us the kingdom, for we have turned God far away from us by our sins. As David said, "The voice of my sins has turned away my salvation"; further, there is no man in our time to say to God, Is thy word false that declares, No servant can serve two masters; that has not spared thy creature; but as a man may not speak thus out of the multitude of his trials and his sorrows, Abbā Gabre'el Aragāwi (the old man) spoke thus, ^{542 b} "Oh Lord, my hope and my refuge, according to Thy good

¹ 1781=1789. 8 years have to be added to adjust the Abyssinian chronology. If this is correct the A.M. should be 7281 instead of 5500.

pleasure, afflict my life with sweet or bitter; what thou willest, even that I desire as liquid honey; and that is the voice of wisdom, the bridle for heart and mind."

The story is related how the wife of Dajazmāch Khāylu was captured and how she returned, through the power of God, to Gojam.

When Dajazmāch (Khāylu) returned from Gāragarā towards the land of Estē he heard that his wife Princess Anqualit had been made prisoner; but she had only been made prisoner, there was no stain upon her (character). And he was not remiss, but sent over to her to say, "Return to your village, and come back to your house"; but she recked little about returning, but meantime there was no blame or weakness on the part of Dajazmāch Khāylu, just as there was no blame or weakness on the part of God in the death of living beings. And the (woman) was expelled from the Garden (of Eden); for God declared to her these words, "If you eat of that tree, you will die the death." And her heedlessness of that voice was the cause of her death and her expulsion from the Garden. Then Dajazmāch Khāylu started from his land of Estē and went on the road to the Abāy and pursued Petros who had captured his wife, as far as the river Abāy, and he, Petros, crossed the river Abāy and escaped painfully and with difficulty, and he made Wayzaro Anqualit cross the river Abāy and so they came to the land of Gojam; and when the men of Gojam saw the arrival of Anqualit and Dajazmāch Khāylu in pursuit after her, they trembled and were afraid, and the pains like those of labour seized those who dwelt in the Mountain of Isot. And then they sent over to Dajazmāch Khāylu to say, "Turn back to your lands and we will send you your wife." He replied, "Yes, I will return to my land if you will give me back my wife." And then they gave
 543 a him back his wife in fear and trembling, for if they had not given her to him, he would not have returned in the end, but he would have gone on to the land of Gojam whether for death or life, for his mind was aflame as with fire. Only the merciful

and compassionate God made the men of Gojam give him back his wife. And after this Wayzaro Anqualit crossed the river Abāy and rejoined her husband Dajazmāch Khāylu; and when she saw him she wept and embraced his neck, and he was much delighted and gave thanks to God that had done valiantly for him, saying, "Ask and thou shalt receive and thou hast not scorned my prayer, Oh Lord my God I have called unto thee and thou hast had pity. Oh Lord, thou hast brought out my soul from She'ol and She'ol that is Gojam, and his soul that is his wife, Wayzaro Anqualit. As the Bible says, Wife and Husband they are one, for what God has joined together let no man put asunder," and then he said out of his great joy, "Come, listen to me, and I will tell you all you who fear the Lord how much He has done for me myself when I called out to Him with my voice and proclaimed with my tongue; if He saw wickedness in my heart the Lord would not have hearkened to me; and by reason of that the Lord hearkened to me and was not deaf to the voice of my supplication. Blessed be the Lord who hath not refused my prayer and hath not removed His mercy from me." Thou wilt not relinquish the love of the Lord thy God, Oh my lord Dajazmāch Khāylu, in truth the Lord did not refuse thy prayer, nor withdrew His mercy far from thee and thou didst not abandon thy love of the Lord thy God. As the Bible says, "Love the Lord thy God with thy whole heart and with all thy strength, and He will not withdraw His mercy from thee, and will not put thy face to shame" (Mark xii. 30, Luke x. 27). As David said, "Draw nigh to Him and He will shine upon you and shall not put your countenance to shame." ^{543 b} Again Dajazmāch Khāylu said in his great joy that was in his heart "What return shall I make the Lord for all He has done for me, calling for life, I have had it given back, and I will call upon the name of the Lord." For his wife was his life, who was given back from Gojam, for indeed that wife was his life. As the Angel said to Adam, "Why hast thou put far away thy wife?" and for thy life Oh my Lord Dajazmāch Khāylu thou hast gratefully returned thanks to God, for Johannes Chrysostom says "We ought not

to speak evil of the Lord whether He has helped us or not." Oh my Lord Dajazmāch Khāylu, of a truth the Lord helped thee as it was seen by all. And then he returned from the Abāy with his wife towards the land of Estē. And then there were great rejoicings among those who were his friends and grief among those that were his enemies. For those were many that said "Who would bring back Wayzaro Anqualit from the land of Gojam, without pain and trouble?" As David says, "Who shall give deliverance to Israel out of Sion?" (Ps. liii. 6). When the Lord restoreth his people from captivity, Yā'eqob rejoiceth and Israel is glad. But we will reckon that wonderful thing with the wonderful thing that was done for Hezeqeyās in his trial, and with the wonderful thing done to David when his women were captured; for there was done for Dajazmāch Khāylu a great deed such as had not been done unto this day.

The history which sets forth and relates how Dajazmāch Khāylu chief of the wise men built a church and how he finished it by the help of God.

As the Bible says, "Ye shall finish it more excellently ^{544 a} by the help of God. Amen." In the year of the world 7279 from the creation of the world (1787 A.D.) the year of Lucas (Luke) the evangelist, Dajazmāch Khāylu pondered on and was anxious to build a church in the name of Jesus Christ, and before any building he threw a fence round. And he built inside it a church, small and in the vicinity. And he brought a Tābot of Jesus from Geshana and brought it inside. And the priests that fixed it performed chants with cymbals and tambours. And thus the Tābot of Jesus was left during the winter in the vicinity, and Dajazmāch Khāylu spent the winter in raids. Maskaram opened in the 7280 year from the creation of the world (1787 A.D.) in the year of Johannes (the evangelist), Dajazmāch Khāylu assembled together the experts (architects) whose custom was to build churches, and he gave them first a remuneration, because he knew and respected the word of the Bible. Let him not pass the night

in thy house, pay the labourer his hire. And the Gospel says, the labourer is worthy of his hire. And on account of this he first gave them their hire for he was a man of knowledge. And he commanded his attendant who was Yashālaqā Wālda Gabre'ēl that he should not absent himself (that he should always be present) from the building. After that he began the building the church. He fashioned the wood of good quality, and gathered together the stones that would make good the construction. Then he laid down the foundations of the church and dug the earth deep and according to his instructions; and when those who were craftsmen laid down the foundations of the church one of the craftsmen took canes (measuring rods) the length of a cubit and fixed them between the foundation (stones) while the craftsmen passed ropes round from one side to the other and measured the ground for building the sanctuary¹; the rope, falling on the canes, was prevented (lit. refused) from passing beyond to another point (i.e. from being deflected), as they laid one upon the other, until we were full of wonder and admiration at the builders, for it was a great marvel; such ^{544 b} a building as would be pleasing to God, a dwelling-place of Jesus; and the size of the sanctuary was 10 cubits. And they began building what was the roof and left the wood (planks) for what was to be the vestibule and laid down inside wood of a good quality of the tree called Pawkina (πέύκινα?) and cedar, and they call these planks the passage (?). And they erected in this vestibule (verandah) two fine pillars and they erected three others in close proximity to each. And similarly they wrought the three doors of the sacred edifice, and for each door there were two folds (i.e. double doors) very fair to see and two hinges and similarly for the two doors of the sanctuary with their two

¹ The sanctuary mentioned above of 10 cubits መቅደስ: (Maqdas) or Holy of Holies was the enclosure where the Tābot was deposited, and the celebrants (and the Emperor) communicated. The outer sanctuary, ቅድስት: (qeddest), was the space where communion was given to the people and was divided into four parts; (1) the principal entrance where the men communicated, (2) the right side of the entrance where the women communicated, (3) the left side where the sacred elements were brought in, (4) the space opposite the entrance used as a sacristy.

folds and two hinges. And the breadth of the outer sanctuary was 7 cubits, and the stand of the priests was 6 cubits. And all the measurements of that church were pleasing and very fine; and the doors¹ and the windows were all also very fine, and the rafters² that were fashioned were very beautiful. Thus the church of Dajazmāch Khāylu was built of fine construction and was finished by the help of God in one year and six months from the time it was begun, on the 5th of Hamlē; and on the day of the feast of Peter and Paul, the year of Mātēwos Dajazmāch Khāylu brought the Tābot of Jesus into the church, with great rejoicing and festival; and the priests who were trained, sang the Psalms Chants, saying, "It has been done according to the will of God, All this has been done," and with every kind of melody. And with ceremonies such as these they erected that church beautiful above the churches, and high over all the hills, destroying the foundations of his own houses for he knows how a house (an earthly house) in this world is ruined and destroyed. As the Bible says, "How many houses are destroyed and how many men leave their houses unwillingly?" But he Dajazmāch Khāylu pulled down his earthly houses willingly and built up a heavenly one

545 a (2 Cor. v. 1). He was mindful of the words of the Bible that say, "Seek those things which are above, Christ sitteth on the right hand of God" (Coloss. iii. 1) and they do not say "things of the earth." Truly all the seeking of Dajazmāch Khāylu was after the Lord. For he knew how all things are brought to perfection in the Lord whether the habitation of the body or the habitation of the soul. And he called that church by the name of the Place of Jesus. Oh my Lord Dajazmāch Khāylu, whence didst thou find such a name for thy church. Did an angel teach thee, or was it the Almighty? Yea the Bible says, "For the Lord knoweth the heart as the heart of an angel." Oh my Lord Dajazmāch Khāylu blessed be God that gave thee to finish what thou didst begin and put

¹ ግዕዕት, more correctly ግዕዲት, doors.

² ግላጎትርዕ, error for ግላጎትርጎ, (melanthon) = μέλαθρον, centre beam of a roof.

thee not to shame. Oh my Lord Dajzmāch Khāylu, thou deservest to be blessed by the voice of every creature, by reason that God accomplished for thee thy desire. For the Bible says, "Blessed is the man who accomplishes his desire and is not brought to shame when he sayeth his prayers at his gates." And while he was building the church, no one gave him any help, no king nor commander, and no kinsmen, nor anyone else, but those that would not help him refused help because that time was the season for raids. Solomon, indeed, the King of Israel, when he was building the Temple was assisted by many, as it is said in the Bible, Kings and Keram (Hiram) supplied (helped) him with wood of Cedar and Pawkina, besides there were many ships that brought him gold from the sea, and that time too was a time of affluence and repose, but Dajzmāch Khāylu had none of these things, but indeed only the help of God that sufficed for all things and nothing is impossible to him. And after that the good and learned^{545 b} arranged a melody and learned discourses, and learned books which they showed to be excellent, and others fortified their works with faith. For the books that teach and speak as a body without a spirit are as dead. So faith without good works that too is dead. And he gave them lands that are called Meder Faras (Horse land) that the kings gave him, called Atsē Takla Hāymānot and Atsē Takla Giyorgis, also Dajzmāch Khāylu added villages that are called Dembach and Gub and besides built a church in land of Yaju called the "Saviour of the World" and he called it "Debra Madakhnit" Mount of Redemption. And Dajzmāch Khāylu did many kindnesses at that time. And at one time which was the year of Mātēwos when there was a famine over all the provinces, there came over to him many needy people in their great distress, whom he settled in his villages as guards. And hearing of this report about Dajzmāch Khāylu, many commanders who acted as he did adopted his example for themselves. And further, Rās Aligāz presented to the House of Jesus a village called the Hagar Densar, that is Zeguarā.

History relating and describing everything that took place in the year of Mārḳos the Evangelist, in the peace of God the Father, Amen. The year 7283 (1790-1 A.D.).

After that event Rās Aligāz spent the rains at Garagarā and Jān Tserār Biralē came from Ambāsal, and he was put in chains at Garagarā; then there was a raid on his land and Rās Aligāz raided and ruled over the whole of the land of Ambāsal except Geshen, and made his son Abēto Gobazē come to Mahwa. Thereafter he returned from Ambāsal, and on his return from there he joined Dajazmāch Khāylu in the land of Wadelā and came home
 546 a to Hor and there pitched his camp. Dajazmāch Khāylu returned to his land Begameder in peace and amity. And in this year of Mārḳos war broke out between Negusa Nagast Takla Giyorgis and Rās Khāylu and the strength of Negusa Nagast Takla Giyorgis prevailed for God was with him, and he escaped by great strength and courage and passed on towards Dambayā; and he had a mind to go to Dajazmāch Gadelu, but he Dajazmāch Gadelu refused to receive him. Thereupon he sent over to Rās Aligāz saying, "Receive me, for I am coming over to you," and Rās Aligāz answered, "Come over to me and I will receive you." Then he hastened along the road towards Begameder and came to Zurāambā; and then joined Dajazmāch Khāylu for Rās Aligāz sent him over to Dajazmāch Khāylu. Then King of Kings Takla Giyorgis rose and marched towards Garagarā and as he was arriving at Chāt Weha he was received by Rās Aligāz with a large army with rejoicing and festivity. And he brought to the house one of the Captains; then as it seemed good to the men who had made him Negus, they sent him to Emkina, on the plea that none should know his affairs. Now Rās Aligāz gave Rās Khāylu a wife called Wayzaro Attash, daughter of his brother Rās 'Ali. Rās Khāylu also gave the other a wife named Wayzaro Qatsaro, daughter of his sister, Wayzaro Khērut. And all this came about through the advice of Wariho, for it was he who brought about peace between them. And about that time Dajazmāch Ikonyān was exiled to

Waldebbā, and the same month died Dajazmāch Dorē, son of Rās Goshu. Then Rās Aligāz started from Garagarā and made a raiding expedition towards Ambāsal with all the men of Begameder and Yaju. Then he sent over to Dajazmāch Khāylu ^{546 b} saying, "Come for a raid, for you will be a great help to me." But he Dajazmāch Khāylu sent over to him to say, "Leave me alone and do not drive me to a raid because there was no raiding amongst my fathers with the captains of Begameder." But he Rās Aligāz scorned him for he was well versed in the business of war and fighting. Then Dajazmāch Khāylu went out of his land Esatē with his army and followed behind him and those who were hostile to Dajazmāch Khāylu said to Rās Aligāz "Dajazmāch Khāylu will not go on that expedition, for his heart is not with you, if he says 'I will come' do not trust him." And while they were slandering him in this way he went over to his friend Rās Aligāz and joined him. And Rās Aligāz was glad at the coming of my Lord Dajazmāch Khāylu. They threw suspicion on him but nothing could be found for which they could cast aspersions on him: they slandered him, though no cause of slander could be found; they bullied him but he bullied no man; they hated him but he hated no man. Oh my Lord Dajazmāch Khāylu who was it taught thee to obey, for to obey a man makes man obedient. That is as you know full surely, [like the story in which] there dwelt two monks in a certain desert, one in fetters in a prison, that is to say he was an anchorite, and the other was a disciple who was obedient to him, and his name was Oho Bahālē; and one day they went down to a river and the disciple Oho Bahālē went into the water and came up among crocodiles. And those crocodiles laid themselves prone before him. Now the anchorite stood on the bank of the river and was afraid to come into the water, and the disciple Oho Bahālē cried "Come in, Oh my brother," but the anchorite replied, "I have not risen to your degree (height) of faith." Oh my Lord ^{547 a} Dajazmāch Khāylu see what happened to that disciple for his obedience brought about the obedience of the crocodiles to him. Oh my Lord, thou wert wise without being taught, as the

Bible says, "Wise men are indeed as children before the Lord." Thou wert wise without being taught, as the Bible says, "Thou shalt fill the earth with the knowledge of God, As waters that irrigate the ground" (Hab. ii). And thou art likened to our Lord Jesus Christ in that thou wast obedient, for the Bible declares this obedience to man, when it says "He heard and was obedient unto death." Oh my Lord Dajazmāch Khāylu in what place have you not been obedient, did you not spend the rains in Wagarā in obedience to Rās 'Ali, and did you not toil in the land of Qomā? And what King of Kings has not gloried in thy prowess and what captain among captains that has not rejoiced at your obedience?

We will now return to the previous matter. And when Rās Aligāz and Dajazmāch Khāylu met, Rās Aligāz was glad, for there were many who declared that Dajazmāch Khāylu would not come; and there were others who were annoyed at his joining Rās Aligāz, they thought they could strike a blow at him; as the Bible says, "The envious man is like to one who strikes at another," but such a man first gathers bitter fruit of their envy, pains and condemnation. And Rās Aligāz made a friend of Kollāsē and gave him for a wife the daughter of his sister. And then they returned from the expedition and on their return Dajazmāch Khāylu went to Hāyq and joined several monks and was blessed by them. And the monks of Hāyq said to Dajazmāch Khāylu, "We have not seen such a man, either Negus or Commander or anyone except Galla since the days of Grañ" (1530-40 A.D.). And then he departed
 547 b from Hāyq. And Rās Aligāz hurried on their road and all his generals, towards Yaju, and the men of Begameder towards Begameder, and when they came to parting, a herald made a proclamation in these words, "Henceforth Dajazmāch Khāylu will not go out on raiding expeditions with the men of Begameder, for raiding is not right." Then when the parting had taken place Dajazmāch Khāylu was seized with a severe illness and the cause of his illness was from going out fishing (chill?). And they laid him on a bed and with difficulty carried him to

Dabko, and from Dabko they bore him to his land Nagalā. And many there were that grieved at his illness, for he was the hope of all and the tribesman to all; and besides he was the only man left of whom the Book¹ speaks, "Thou hast left us but one grape upon the vine." A writer, his friend on account of his great love for him, wrote thus, "If David and Bērsābeh (Bathsheba) laid aside their mourning, etc., for the illness and death of their child (II Sam. xii. 19) it was because they were bereft for a brief time, by the illness of their only son, and seeing that another (Solomon) would be born; but we will not cease to mourn for Khāylu Mikā'el, for if we sail the seas, or raise our eyes beyond to the skies, he is our one relation." And afterwards he was cured of his illness and God (on Him be praise) had pity on him. As the Bible says, "The Lord is merciful and compassionate, far removed is His anger, plenteous His mercy and justice," and again the Bible says, "As a father has pity on his son so the Lord has pity on those that fear Him. For He knows that we are His creatures and remembers that we are dust" (Ps. ciii. 8—14). (But as for man his days are as grass as a flower of the field so he bears fruit. For the wind passeth over it and it shall be no more. For the mercy of the Lord is from everlasting to everlasting upon them that fear Him. Truly we know how Dajazmāch Khāylu feared God and loved Him from his heart for His mercy was upon him. And after that Rās Aligāz left Waldāyā^{548 a} and came to Garagarā and he came home to his house. Thereupon he seized Maqēt Asmāch Walda Mikā'el with his two sons, and Gerazmāch Adera Gabre'el and Gerazmāch Amadē, Qañazmāch Gualej and put them in chains, for he knew their misdeeds. And that month Liqa Maquas Negusē died and thus spent the rains at Garagarā, and Negus Hezeqeyās also spent the rains there, while building his royal residence (palace). And he repaired what had fallen down and had been knocked down when he found some one able to put things right. For he was a restorer of what was right and just, because great men are those who govern men as they ought in righteousness.

¹ Cp. Jerem. xlix. 9, Obad. 5. "If David" to "relation" is a song or Qenē of six verses with the rhyme -adu. *Vide* Appendix: Hymns and Chants.

And Qañazmāch Sonē devastated the land of Dambayā, which belonged to the Negus and the governors and royal princesses; but no man confiscates land of the Negus or land of the governors or of the priests or of the princesses or of the Echagē or of the Abun. And a great wonder was worked in the land of Gojam. Rās Khāylu came to Jebalā and pitched his camp. And in Dāmōt a very wonderful thing was performed. First of all a woman was crucified on a tree, and her crime [written] below, and behind her were crucified seven enemies like her, who also perished for their crimes. That is what Liqa Male'kt Makā'ēl did to show his power and as a warning; he showed himself a Negus, were the actual (lit. earthly) Negus to disappear. As for Dajazmāch Walda Sellāsē the men of Tigrē laid a trap to kill him with a cannon. As the Bible says, "The proud have hid a snare for me and cords about my feet and have set stumbling blocks on my road" (Ps. cxl. 5). But may God the merciful and compassionate preserve him from that grievous trial.

We will now go back to the other matter. The angel of
 548 b light gave a son to the father Dajazmāch Khāylu. If my heart were searched I account you superior to Betwaddad, Rās, and all the generals. The King is greater for us, but thou for us (art) greater than a prince. A friend to all Eshētē Khāylu, but what is better than this thy heart is pure. If men came to thee from the four quarters (of the earth) thine eye would look kindly on every man, for thou couldst never be sated (with generosity). It seems to me in thy noble building, that if the world perishes by (Divine) chastisement, thou wilt save it, with thy people, for thou art the very seed of men. And if any man ask me, what proof I have of this, (I would answer) Noah in his ark saved himself with his people, while (the rest of) men perished in the Flood¹.

In the year 7283 (A.D. 1790) Maskaram opened on Thursday when the Epact of the Moon was 25, the Matq'e was 5 and Tentyon² 2. An incident began that took place in this year

¹ This harangue from "If my heart" is written in Amharic.

² Tentyon, a corruption of the Greek *πλωθιον*, may be translated by Solar Epact. From it is deduced the Year Letter. *Vide* Appendix: Abyssinian Chronography and Chronology.

of Lukās. Rās Aligāz, Chief of the captains, marched towards Ambāsal, and reduced the land of Ambāsal to submission. And he surrounded Geshen many months, and cut off Dajazmāch Yasufē from coming in or getting out. And all the warriors that were on the mountain came down to him and all the men of Wechālē submitted to him and laid themselves beneath his feet. After this he turned back from Ambāsal and left there Dajazmāch Alulā to stand guard over Dajazmāch Yasufē, coming from out his amba (stronghold) that he might not lay waste the villages. And he went to his village Yaju and inflicted punishment on the Gallas who were in revolt on the frontier of the country. Thereupon he spent the summer at Ambāsal and Yaju. And the whole country that was troubled was made safe by the great work of Rās Aligāz and the times made straight. A miracle this, since if a ruler is good the times are good, and if a ruler is a bad one the times are bad. We will quote a similitude from the Book of Wisdom which ^{549 a} says, "A King among Kings said to a wise man among wise men, 'How is the goodness of a time (to be reckoned)?' and the wise man replied 'The times are indeed as art thou, If thou art evil the times are evil, and if thou art good the times are good.'" God said to Johannes of Ephesus by the mouth of John the Evangelist "If thou dost not repent and act according to thy former acts, I will come quickly and shiver thy lights at Emkinā." And again the Bible says, "As is the ruler so is the land," and in another part it speaks thus, "Woe is thee Oh city whose King is young and thy rulers eat in early morning" (Eccles. x. 16). It has been made manifest how the destruction of a city is by the wickedness of her ruler and the life (prosperity) of a city is in the goodness of her ruler. And at that time Rās Aligāz put down rebellion in all the villages. For God justified in him his gifts beyond the gifts of all rulers. We will now return to the beginning of our story. He departed from Yaju and came to Garagarā in the month of Genbot and spent the winter there. And in the month of Sanē Dajazmāch Khāylu left Makana Iyasus (Place of Jesus) and went to Garagarā and

joined Rās Aligāz and remained there. And on the 5th Hamlē on the Feast of St Peter and Paul, Rās Aligāz stayed in his residence (hall) eating and drinking. And he spent the time with his captains and warriors in festivities, and at the same time he invested Dajazmāch Khāylu with the robe of Office of Governor. And he left that place for his residence and the retainers of Rās Aligāz and those of Dajazmāch Khāylu came, with guns and horses so that there was a commotion, and coming into his house in great reverence they took their leave of him. And the King of Kings Hezeqeyās sent Rās Aligāz a general's 549 b robe of a silk¹ shirt and a silk breeches² and a light refection³ and a girdle⁴, and the Negus spent the winter at Gondar.

The history that begins 7284 from the year of the creation of the world (1791) the year was the year of Johannes. Maskaram began on Saturday when Negusa Nagast Hezeqeyās was at Gondar and while Takla Giyorgis was kept prisoner under surveillance⁵ at Emkinā and when his guard Ali arrived, Rās Khāylu and Dajazmāch Walda Sellāsē and Dajazmāch Gabrē wintered in their lands in friendliness and peace. And while Rās Aligāz was at Garagarā he put to death Jān Tserār Beralē and Moqēt Azmāch and Gerazmāch Adera Gabre'ēl, after they had been kept in chains for several days in the year of Lukās, in the month of Maskaram. Some say in the month of Sanē. Now as to their crimes, who knows? We know nothing, but God did not call to account oppression when He saw the oppression of King Takla Giyorgis. God was angered by Rās Aligāz, as He was angered by Senakerem (Sennacherib) and made war against his descendants, so he (Rās Aligāz) made war against the sons of his sister, Alulā and Gugsā, and as He brought to destruction the soldiers of Senakerem so He brought to destruction the soldiers of Rās Aligāz, as David says "Touch not mine anointed and do my prophets no harm" (1 Chron. xvi.

¹ ግጥጥ: *Diccion. Amarico*, Guidi, 719.

² ሶናፊል: *Diccion. Amarico*, Guidi, 184.

³ መጉናጸፊያ: *Diccion. Amarico*, Guidi, 764.

⁴ መታጠቂያ: *Diccion. Amarico*, Guidi, 508. All these words are Amharic.

⁵ ስጋይን: lit. "by the eye," i.e. not chained by a ring to the Qurañña (or Guard) Ali, who was away.

22), and He sent mourning into the house and annihilated all the power of the soldiers, and all the retainers of Rās Aligāz were sold (in slavery).

Now we will return to the beginning of the story. Gugsā came out of Lāstā and descended towards Yaju and Alulā was at Mahawā, and a battle was evident, and after that a war (was declared) by Dajazmāch Khāylu from his land of Nagalā for the reason that he was his ally. Though he proposed the matter of an expedition he answered "There shall be no expedition. You stay here, and I am going with your Eunuchs, Wareho and Barento, and we will raise the question of reconciliation, as ^{550 a} Joab and the woman of Takoah (2 Sam. xiv.) brought about the reconciliation of Absalom with David his father, so let us make friends, if they refuse let it be as with Absalom." And Rās Aligāz answered thus, "A raid is better, for men of my land of Yaju are joined with me," and so saying he refused (peace). And Dajazmāch Khāylu replied, "Do not do this thing, it is fighting with thy kinsman Oh my friend: I will not conceal from thee what I have heard from the learned monks, the story of the events that are to come, saying, 'If there is war between them, their rule will be destroyed,'" and hearing that Rās Aligāz refused, and replied, "Dajazmāch Khāylu, since you have refused I go to my land," and he answered "Go to your country, for it is wrong for you to go on the expedition against the Dajazmāch of Begameder"; and he came to his place Nagalā and spent the summer there building the house of the 24 priests of heaven. Story. Rās Aligāz took up the raid from Garagarā to Yaju and afterwards at Yanajā. Now! begins his trial. He departed and halted at Bēt Hor and left Gerazmāch Walda Gabre'el to protect the land of Wādelā that it might not be laid waste by any one coming out of Wechālē, that is to say Abēlom. And from Bēt Hor he departed and halted at Owdeqom. And then he went on, leaving the road to Yaju, and took the road to Ambāsal, followed by his (?) retainers Qañazmāch Gafi and Gerazmāch Gobazē taking men who dwelt in their respective governments; and

after that he sent Fitāwrāri Sadiq and Gerazmāch Gobazē to Yaju to make war upon Dajazmāch Gugsā. But Rās Aligāz came to Ambāsal and surrounded Mahwā, as Iyāsu (Joshua) surrounded Iyāriko (Jericho) so Rās Aligāz encompassed
 550 b Mahwā. And the retainers of Rās Aligāz fought with the retainers of Jān Tsērār Alulā and a few men were killed, and they with unbroken front, the hills could no more stand up before his face, than grass in the face of fire. But now was not the moment of his trial. And he remained four months in his entrenchment and they saw that there was no means for him to get out of it. He went to the land of Wechālē to fight against the Gallas, called Waraṭaē. Ali Gor was taken prisoner and consternation reigned in the camp of Rās Aligāz for eight days, and after eight days he explored Tomet with his retainers so that his enemies the Wechālē men should not hear. Then a few of the enemy got up and followed him. And there was a fog so that men could not be distinguished from men, master from servant, friend from friend. At that time Rās Aligāz was defeated and all his men perished, and many Christians were killed; that day died many commanders, viz. Blättēngētā Tēwodoros (Theodore) and his son and Blättēngētā Nābētē, Abēto Abisā, with his son, and Abēto Engadā. And the men and animals with their loads and long (Galla) spears¹ filled the chasms. It was like a bank (of dead) and all were taken prisoner by the hand of the Galla, and some were sold and others returned after many days. And being left with a handful of men he came to his land Yaju that is called Qoqoro, and men came from his land to receive him saying to him, "Why did you act as you did, in a way such as we have never heard before from our Fathers." And Rās Aligāz replied, "Are spears always pointed?" And they were silent. They saw then the power of God who rules the whole land of Etyopiyā, and by having a small force of men,
 551 a and by a fog those soldiers perished. As the Bible says, "A king is not saved by a multitude of his host, a mighty man

¹ ሰግሳጣ = ግሰሳ Guidi, *loc. cit.* 561.

is not delivered by his great strength, and a horse is a vain thing (for safety): it will not deliver and he will not escape by great endurance" (Ps. xxxiii. 16, 17). We will now go back to the beginning of the story. And while he was at Qoqoro he made friends with Gugsā and Alulā, on pain of a curse, and an oath, with Chāt¹ like Galla; there was great rejoicing in the land Yaju at their reconciliation. And after that Rās Aligāz went out of Yaju and came to Bēt Hor, and he joined Gerazmāch Walda Gabre'el. And then he departed and came to Garagarā and Dajazmāch Khāylu came, the son of Tarbēnos, and they joined Rās Aligāz and there was a fresh appointment of offices. Gerazmāch Walda Gabre'el was made Yashālaqā of Gadisā, and Abagāz of Semādā, and they confirmed all the officials in their posts. And Qañazmāch Gafi went to Gondar and did not come. After this there was a tumult at Gondar at the arrival of Qañazmāch Gafi. And King of Kings Hezeqeyās held a council and the Abuna Yosāb and the Echagē Walda Iyasus, with four chiefs and four judges of appeal, and they declared, "We will not submit to (serve) the Galla." And the Abun and the Echagē went forth and excommunicated the whole world, and they separated the Christians from the Galla, and they were like our Fathers Musē (Moses) and Aaron who led Israel out of the bondage of Pharon, so like them, they brought the people of Etyopiyā out of the bondage of the Galla, by the will of God. And a rescript issued forth from Gojam and Amharā to Walqāit and Quarrā to Semēn and Wagarā to Lāstā and Tigrē to Dambayā and Begameder saying "Do not serve or mingle with the Galla for we have no part or lot (with them) (otherwise) we curse you by the power of Peter and Paul, by the power of Father, Son, and Holy Ghost." 551 b

¹ Chāt 𐩇𐩣 a tree, the leaves of which are used for chewing by Somalis and other Muslims it taking the place of tea. *Catha Forskalii* (*Hibiscus esculentus*?), vide Guidi, *loc. cit.* 849. The chewing of this plant like smoking the pipe of peace among red Indians is part of any important ceremony. The leaves and buds have the slightly intoxicating effect of the "Coca" of Peru. Makrizy (14 cent.) speaks of it as *jat* and says it was in use in Ifāt (S. of Abyssinia), where it is now called Shat. It was introduced into Yamen by Sheikh Ibrahim Abu Zarbāy in 1430, the same time that Omar esh Shad'ely introduced Coffee.

And after they had cursed them there was a fight between Fanjā Kabtē and Qañazmāch Gafi, his former retainer, but strength was on the side of Fanjā Kabtē and he defeated his master Qañazmāch Gafi who fled towards Ferqā; and his brother Dajazmāch Gobazē came to the rescue of his brother Dajazmāch Gafi, so they came to Qāha and pitched camp there. And King of Kings Hezeqeyās came forth and sent out a herald to proclaim in these words, "Whoever does not come out with me will have his house plundered and his goods confiscated." And the Abun and the Echagē and the judges came forth, and all the men of Gondar and there was a great fight. And they stayed there, and the same night the men of Gondar fled towards Wagarā, with the judges and Fanjā Kabtē. Now the judges went off to Wāldebbā and the King of Kings Hezeqeyās, Abun and Echagē to their houses, and wooden doors, and there was a reconciliation with the Gallas, for there was no help for it, and men came to Gondar to their houses. That was done through treachery by the vote of the Līqē¹, for it is his custom to deceive. How often must I tell you what deception they practise on many kings and governors by sending a runner to say, "I will help you, while I remain among them." And on the coming of the Galla all that was what was done.

We will now return to the beginning of our history. And when he was at Garagarā, retainers of Dajazmāch Khāyly came, sons of Dajazmāch Eshētē bringing their mules (?). "What have I done," said (their) lord, (saying) "I have heard that there are Gallas from below Chachaho, that there are above and below you, who are coming upon you, to attack you while you are ill, and all the men report that I have no enemies, only friends." And they reported to Rās Aligāz who said, "Indeed I have not done this thing for it were a crime." As the prophet says, "With their mouths they bless, they curse in their hearts" (Ps. lxii. 4).
 552 a Then he went out from his land and came to Qorātsā, being

¹ Līqē ሊቅ or ሊቅ (1) one of the supreme Judges of the Royal Court and (2) doctor of the Church.

carried on a bed for he was sick. Gerazmāch Walda Gabre'el and Tartenos Khāylu pursued the Galla that were below Chachaho as far as Zando Guidguād and they camped there. And they brought out a woman from Mākh dara Māryām by her own consent. She was like Samson's wife like Tawānayāt¹ woman with the Illofelē² and that Tawānayāt woman got him into the power of his enemies: as the wise man said to a certain man, "Bring me thy friend," and he brought his dog, and when he said "Bring me thy enemy" he brought his wife; and he says in another part, "What worse thing is there than a wife?" We will now turn to the previous matter. From Zando Guidguād they started and went to their lands, Gerazmāch Walda Gabre'el going to his place Denqus and making peace with all the Galla; some heard of, and some had not, the plan of attacking Gerazmāch Gobazē, so he came away from his house at Denqus; and he came one night to Arbāmbā and he seized Gerazmāch Gobazē and also many Gallas and many men perished; and from Arbāmbā he started and halted at Tsanjēnā and departing from there stayed himself at Māwchā; and starting thence he found it necessary to attack and came to Chāt Weha. On this Rās Aligāz heard of the arrival of Gerazmāch Walda Gabre'el, so marching out from his house at Garagarā he retired upon Wādelā and Gerazmāch Walda Gabre'el came to Garagarā and remained on his bed. He was the servant of his Lord as the Book says, "For there is nothing impossible to the Lord." As the prophetess said, "He has made weak the bow of the mighty, and he has girdled the weak with power" (1 Sam. ii. 4). Those filled with food were famished and the famished shall be filled. The Lord maketh poor and maketh rich, he humbleth and he exalteth, whom he taketh from the land of the needy, and lifteth the lowly out of the dust that he may set them up among the mighty of his people, and that they may inherit the throne of Glory (1 Sam. ii. 7, 8). To continue. And after^{552 b} that he came out of Garagarā and followed Rās Aligāz and

¹ ተጠንጥን for ተመንጥን

² Philistines ἀλλόφυλοι, *vide supra*.

camped at Daftē, and Rās Aligāz went to his village of Yaju. Gerazmāch Walda Gabre'el sent out a herald to proclaim in these words, "I have given the government of Lāstā to Wand Bawasan Khāyḷu." And Wand Bawasan Khāyḷu went to send down King of Kings Takla Giyorgis from Emkinā so that he might be set free after two years and eight months, and Agābē Ali Bēdaras refused deceiving him with many stories, telling him "Yes, he has descended from the Amba." And Dajazmāch Gualjā the friend of the Negus received him, and the men of Lāstā. That indeed was like our Lord when he came down from the Mount, and his disciples and many people came out to meet Him. We now return to the beginning of the story. The King of Kings Takla Giyorgis came to Lālibalā that is called Warawar and remained there. Dajazmāch Walda Gabre'el came to Garagarā being annoyed; and he arranged all this that was done in the month of Nahasē 7285 year of the creation of the world (1793 A.D.) the year being that of Mathēwos. Maskaram began on the Sunday. On the 10th of Maskaram men went to their tents, that they might announce the coming of Rās Aligāz and after that he let loose the soldiery in the land of Wādelā and set fire to Daftē and there was a great commotion in Garagarā. Rās Aligāz advanced to Garagarā and Dajazmāch Walda Gabre'el retired from there as far as Mafatañā and pitched his tents there, while Rās Aligāz followed and camped at Zabiṭ; there was a muster of troops below Chachaho, and Gerazmāch Walda Gabre'el turning back camped at Chachaho. On the 22nd of the month of Maskaram on Sunday there was a great battle and Gerazmāch Walda Gabre'el was defeated and the cause of his defeat was that

553 a Walē who was on his rear deserted him¹. And all the soldiers perished, and Abeto Gabra Masqal of Debra Wagarā Azmāch Tsēwā of Kamkam was killed. And he let loose the soldiers of the Galla as far as Gunā; Tarbēnos Khāyḷu was taken prisoner by the hands of the Galla, and Gerazmāch Walda Gabre'el escaped very narrowly; and he came to his village of

¹ ከግ፡ Amharic. Guidi, *loc. cit.* 545.

Danqusā, and while on the road marching towards the land of Dajazmāch Khāylu he came upon a band of Galla; that time there was a fight and 14 Galla taken prisoner, after which he went on to his village of Estē. That month Dajazmāch Gabrē was appointed a Rās, while he was in his country, and King of Kings Hezeqeyās was at Gondar, he said "formerly thy son-in-law was seated on the throne, thou however be seated on the throne of thy father." Aligāz saying thus, sent out a herald proclaiming this and in the month of Takhsās he came to Gondar and grasped the hand of the Negus. We now return to the beginning of the story. King of Kings Takla Giyorgis remained at Lālibalā till the month of Ter, in which month he went to Wādelā and joined Yasufē and Amadē, thence to Ambāsal, created Yasufē Dajazmāch of Begameder, and settled at Geshen. Dajazmāch Yasufē died in the land of Yajum in battle with Alulā and Dagalās. King of Kings Takla Giyorgis came to Wādelā and joined Gerazmāch Walda Gabre'el and stayed at Bēt Hor, after which he came to Garagarā and created Dajazmāch Walda Gabre'el a Dajazmāch of Begameder, and appointed the retainers of Walda Gabre'el to what offices they chose. After that he rose from Garagarā and went to Lāstā and met Blättēngētā Kalu with great joy, and they bade farewell at Lāstā, while King of Kings Takla Giyorgis came to Balasā. We now go back to the beginning of the story. The Gallas returned back to their own lands, and then Blättēngētā Galmo and Fitāwrāri Sadiq came, from the ^{553 b} land of Balasā to Begameder and camped at Jerabat. He put in fetters Qañazmāch Gafi and Gerazmāch Amadē and left Garagarā. Then they marched and camped at Afaro and they had a fight with Wand Bawasan Khāylu the latter retreating for it was his habit to retreat, and many men perished. Then the Gallas marched out and descended to Yaju and fought with Rās Aligāz. And then took place a great battle and they confiscated from the men their lands that are called Wadājā. But previous to this Dajazmāch Khāylu had gone to Gojam to attack Gerazmāch Walda Gabre'el, the reason of his

attack being that he had said, "Come follow me," and Dajazmāch Khāylu had replied, "It is not fitting for me to follow a general, but only a Negus." On account of this they fought. And he went to Gojam to seek help from his brother Rās Khāylu, for he was a powerful ally in everything. So he sent his retainers to help him, for he himself was ill so that he could not come over to him. So Dajazmāch Khāylu returned to Begameder with his retainers and camped at Acheqan. Gerazmāch Walda Gabre'el camped at Mezegzeg. And they kept fighting a whole day Khāylu staying with the men of Gojam, but after that there was a secret reconciliation; and they went to their provinces Gerazmāch Walda Gabre'el going into his camp at Nafās Mawchā, joining Dajazmāch Khāylu at Mākhdāra Māryām. And while they were at Nafās Mawchā Rās Aligāz came setting the country in a commotion as the prophet says, "He hath made the mountains shake with his power" (Ezek. xxxviii. 20). And he camped at Afar Gamāñ, and Gerazmāch Walda Gabre'el went to Gāynt, and crossed the Takazzē Shodat and came to Garagarā and Rās Aligāz left Afar Gamāñ and
 554 a camped at the Cliff of Zenjaro. And they set fire to villages of Denqusā and Guāsāt. He sent a runner to Rās Khāylu saying, "You are my father-in-law and I am thy son-in-law, thou art my friend and I am thy friend, if you are safe and sound (lit. alive) help me, and if you are not safe and sound send your son with your army." Rās Khāylu replied, "Be it so," and sent his son Abēto Mardhā with a large force. And setting off he joined Rās Aligāz at Gunā. After that, hearing of the arrival of King of Kings Takla Giyorgis, King of Kings Hezeqeyās issued forth from Gondar and marched to Tsenjanā, and departing thence he came to Dedem to the house of Dajazmāch Khāylu. Rās Aligāz came from his tents and joined Negus Hezeqeyās and they took counsel together, and Abēto Mardhā, Dajazmāch Gugsā, and Gerazmāch Wallē came to the assistance of Negus Hezeqeyās with a large army to bring him to his tents. At this time Abēto Mardhā was created Qañazmāch. Then King of Kings Hezeqeyās departed and halted at Fartsā

and coming to Gondar appointed Wagris Tasfu Ṭārsambā an Azāj (Judge of Appeal) and Aligāz Agē a Bāshā. Then Negus Hezeqeyās went towards Wagarā and engaged with the troops of Azāryā Gabru of Wagarā, and pitched his camp at Enqāsh. We return now to the beginning of the story. King of Kings Hezeqeyās came out of Balasā to Wagarā and received Rās Gabrē and camped at Waqen and then left and camped at Shamlāko. King of Kings Hezeqeyās turned back and camped at Enchedubā and followed him to Kosogē. And from Kosogē he went and camped at Māryām Weha, and while King of Kings Takla Giyorgis was there, and King of Kings Hezeqeyās was at Enchedubā, in that month Rās Aligāz started from Gunā,^{554 b} and camped at Nafās Mawchā; he then sent Kefāw and Waleq-archam with a large force to Garagarā and camped at Gārshenā. They fought a battle with Dajazmāch Walda Gabre'el and defeated him leaving not a single man; and when Rās Aligāz heard how all the army had been destroyed, he started from his camp by forced march while (the other was) at Dororayā and left his ambush; he destroyed the whole army and Blättēngētā Teku was taken prisoner. But Gerazmāch Walda Gabre'el escaped and came to Gunā; and from there he started and burnt the houses, that might have been useful to the fugitives of Dajazmāch Khāylu of Estē, and captured all the cattle and horses and asses without number. And Rās Aligāz pursued him as far as Amad Bar, and Dajazmāch Walda Gabre'el fled towards Lebo and joined King of Kings Takla Giyorgis and presented his trophies. Then King of Kings Takla Giyorgis started out to attack Atsē Hezeqeyās, but the latter fled towards Dēngel Bar, to seek assistance, while King of Kings Takla Giyorgis pursued him to Saqelat, but failing to catch him up, returned to his camp. And from there he departed and camped at Lebo, and while he was at Lebo Tarbēnos Khāylu turned traitor to him and went over to Aligāz; on account of that there was a council held at the house of King of Kings Takla Giyorgis. And some said "Let us go out and fight Rās Aligāz and others said Let us go

towards Wagarā,” and so as their opinions did not agree, they separated, but the Negus went to Wagarā and Dajazmāch Gabre’ēl to Begameder. All this affair took place in the year of Mātēwos.

In the year 7286 from the creation of the world (A.D. 1793)
 555 a the year being that of Markos, Maskaram began on the Monday when the Epact was 28 and Matq’ē was 2, on the 12th of Maskaram, Rās Aligāz marched out of Amad Bar on Friday and camped at Kamkam. And thence he went and camped at ‘Ebnāt, and while Rās Aligāz was there at ‘Ebnāt, King of Kings Hezeqeyās came with Qañazmāch Mar’ed and Dajazmāch Gugsā and Dajazmāch Aklog to deliberate with Rās Aligāz. And his plan was in these terms, “You go to Gondar, taking with you Hezeqeyās the Negus and protect him from attack by King of Kings Takla Giyorgis coming from Semēn, while I will march towards Begameder and search for Walda Gabre’ēl.” And they bade farewell on that plan. Then Rās Aligāz marched out and halted at Madab, and King of Kings Hezeqeyās left Lebo and came to Gondar; and in the month of Khedār he left Gondar and came over to Rās Aligāz, and descended to the land of Yaju; Qañazmāch Mar’ed and Dajazmāch Aklog remained at Gondar for a month; and then left for their provinces. Rās Aligāz however left Dab and halted at Wāher. Then he heard how they had burnt down the house belonging to Dajazmāch Khāylu at Nagalā and how the latter had camped at Mawqaryā. Now Rās Aligāz went down to attack Tarā Muja, but men of Muja came to him with the penalty of excommunication. Then he started and camped at Nafās Mawchā and Dajazmāch Khāylu took his leave and returned to his village; and Rās Aligāz left for Wādelā and fought with the Lāstā people. And it was not his time to bear himself valiantly (for showing his prowess) as the Book says, “There is no strength but from the Lord” and the Lord avenged Rās Aligāz for the shedding of the blood of the men of Begameder and the death of all the Christians. As the prophet says, “He will avenge the blood of his servants,

he will avenge and exact vengeance on his enemy. And he ^{555 b} will render vengeance on his adversaries" (Deut. xxxii. 43). And further another prophet says, "God has numbered (measured) thy kingdom, and given it to others" (Dan. v. 26) and thus he gave it to others. And then he started and went down to the Gand Yaju, and fought with his retainers and kinsmen, and he is a foe to this day. We will now return to the beginning of the story. While Dajazmāch Walda Gabre'ēl was at Lāstā he stirred up war against Wand Bawasan Khāylu in secret, and came to Begameder to attack the Dajazmāch and Dajazmāch Khāylu hearing of the coming of Dajazmāch Walda Gabre'ēl, rose from his village and engaged in battle with the Sālā men. And force was on the side of Dajazmāch Walda Gabre'ēl and Abēto Walda Nēr was killed, and Asālāfē Sewodu with many men, and Dajazmāch Khāylu was taken, and Tarbēnos Khāylu escaped. Then he left and halted at Estē and deliberated how he could make a raid on Gojam; then he went from there and camped at Dāber. And a retainer of Rās Khāylu came and practised a deception on him, saying, "Have pity on Walda Kēros"; then he went and halted at Ganj, and leaving that place camped at Amadāmēt. Then Dajazmāch Aklog came with an impudent piece of treachery. And Rās Khāylu when he heard of his treachery issued out by night from home alone¹ being afraid of the sun's burning heat, for he was ill; and he camped at Talbā Weha, where Aklog formerly dwelt in poverty, though later he was promoted, and raised to the grade of Dajazmāch of Dāmōt. But the cause of the quarrel was that he had been intimate with King of Kings Takla Giyorgis, that was like Samē (Shimei) the son of Gērā, when he assembled Juda to get his lord into the hands of the Jews². (To return.) And from Amadāmēt he de- ^{556 a} parted towards Gojam. And Rās Khāylu rose from his village and marched towards Amharā; that month King of Kings Takla Giyorgis came to his tents at Gondar and Dajazmāch Walda Gabre'ēl sent a runner with Dajazmāch Darso to King of

¹ ሰፍሎ: Amharic. Guidi, 340.

² 2 Sam. xix. 16 et seqq.

Kings Takla Giyorgis saying, "Oh, King, come over to me that I may appoint officers and dismiss others in my house." This proposal he refused, and he (Dajazmāch Walda Gabre'ēl) spent the rains at Gondar and made appointments and dismissals without leave of the Negus. Rās Gabrē was with him. Then Dajazmāch Walda Gabre'ēl after that returned to his province of Begameder and came to Garagarā and spent the rains there, but Dajazmāch Aklog tarried in Anbalē. And Rās Khāylu returned from Amharā and had a fight with Dajazmāch Aklog and the latter was captured by the hand of Dajazmāch Mar'ed. That young man was like Solomon who did the behest of his father and took vengeance on Samē (Shimei) the son of Gerā (1 Kings ii. 46) for like him he (Qañazmāch Mar'ed) took vengeance on Aklog and seized him and put him in chains. All this occurred in the year of Mārkos.

In the year of the Creation of the world 7287 (A.D. 1794) the year being that of Lukās, Maskaram began on Tuesday, the Epact of the moon was 9, Matq'e 21, and Tentyon¹ (Solar Epact) 7. Dajazmāch Gabre'ēl started out on a raiding expedition from Seqanch, towards Lāstā, without permission of the Negus, and was met on the road by Wāldebbā men, who came on account of Dajazmāch Khāylu having been put in chains. And thus they said, "What have you done? first you persecuted him and burnt his house and the house of his father, and destroyed the whole of his village, afterwards you imprisoned him; let him go for the sake of our fathers who have sent us, and for our sake who are weaklings," and he replied, "Yes, after I have returned from my raid, I will set him free," and he swore to them, so they gave it up; he however departed and went to Garagarā. And from Garagarā he marched and departing thence camped at Dankanā. And while he was there Dajazmāch Adgah came having been sent by the King of Kings. His business however we know not. But at the time he turned back to his village Ansatā. Then Dajazmāch Walda Gabre'ēl left and camped at

¹ ጥጌ. ትጥጌ (ጥ in error for ጥ)=Πλιθίον, Dillmann, *Lex.*, 1392. *Vide* Appendix: "Chronography, etc."

the frontier of Wādelā, and there Dajazmāch Gobazē came from Yaju, bringing a pearl (gem of the sea) called Sharāfit that had been in the hands of his father Aligāz. And there were great rejoicing and festivity, and he gave him a horse and took leave of him in peace. And after this he returned and raided Lāstā, and Dajazmāch Walda Gabre'el had the best of it. Afterwards they made friends and he promoted Wand Bawasan with a large present of gold and there was peace between them. Then he turned back and came to Garagarā, and sent his retainers to his provinces; his brother Aserāt he sent towards Ebenāt. And he advanced against Sadaf Gabru, but could not find him, as he had escaped and gone to Gondar. The other however pursued him, and pitched his tents at Māryām Weha. Then he got up by night, that no one might know of this affair and went to Angarab and prepared for a battle. And when the Negus Takla Giyorgis heard that he was coming to attack him, he did not trust himself to the encounter (he did not wait to receive him) that day, since he had not had rations, and nothing to drink, so he let out his troops in Gondar. And the retainers of the Negus came to his palace, and found the door open. When they got there, an attendant of the Negus shut the door against them, and they seized them, and the servant of the Negus was killed, named Berkabu. The others we do not know; on this Bālāmbārās Aserāt came up with a force to drive out the men from the King's walls, and he set fire to the 557 a Royal Takal (hut) and broke down the Negus' wall, but he was unable to stop the rush of the violent attack of the Negus' retainers with guns and spears; and all joined in the battle at the gates and on the road. And at that moment the Abun and the Echagē came out of their houses, and put them apart, and Aserāt came out from Gondar, and camped at Angarab. Afterwards, the Abuna Yosāb brought about peace; the Echagē Iyasuṣ, and Labisa came over to the Negus, but his heart was heavy, and that reconciliation was a pretence, only for the purpose of getting the men out that had been seized in the

Royal Palace. Then he started from Angarab towards Wakhnē. But Dajazmāch Walda Gabre'ēl while at Garagarā, heard of the fight of his brother with the Negus; then in order to confirm the peace with Rās Khāylu, he sent followers each day and thereupon he started from Garagarā and camped at Tsanjenā. And while there Qañasmāch Sahelu came, the son of Dajazmāch Goshu, followed by a large force. And from there he started and came down to Deldey to join Rās Khāylu, and the latter came down and camped at Ganj. And he refused to join Dajazmāch Walda Gabre'ēl saying, "You make friends with King of Kings Takla Giyorgis since I have made friends with my Lord and unless you make peace we will not meet." Then he (Rās Khāylu) sent out a herald to proclaim, "I am reconciled with the King of Kings Takla Giyorgis, my friends will rejoice and my enemies will grieve." At the same time they had great rejoicings on account of the alliance. That now was like Petros
 557 b who denied his Lord three times and repented, and so like him Rās Khāylu repented. And he was given promotion in Gojam, Dāmōt, from Dengel Bar as far as Enbesē a district of Ekit, by Takla Giyorgis King of Kings. We will now return to the beginning of the affair. Then he turned from the Abāy and camped at Reb and sent a runner to King of Kings Takla Giyorgis saying, "Have mercy on me," and King of Kings Takla Giyorgis replied "Yea, return to your province, and stay at Aringo." But the other refused, and started out from Reb on the Thursday towards Gondar. But the Negus left the same day from Gondar and went towards Wagarā with Rās Gabrē and camped at Waqn. And Dajazmāch Walda Gabre'ēl camped at Māryām Weha. Easter fell on the 6th Miyāzyā. On the same day he released Dajazmāch Khāylu. On the 7th Miyāzyā he started out of Māryām Weha and camped at Kosagē. On the 9th of that month he came to Gondar and camped at Angarab. On the same day Abēto Gabra Abib, the son of Dajazmāch Nacho Chelqin was killed by a spear on the house of the Abun, about an affair of a woman. And while he was at Angarab he laid waste the land of Bājinā and Balasā, and

many of his retainers perished. On the 10th Miyāzyā he came into the house of the Abun and the Echagē and joined the chiefs, and he said to them, "I have put another Negus on the Throne." And they replied, "You shall not do that. We will go and fetch the Negus," and he replied only, "Be it so." Then they went off, Dajazmāch Adgah, Liqē Khāylu, Liqē Gabru and Mamher (doctor) Baferu of Tṣanā not aware of the fact that the King of Kings Takla Giyorgis was in the country of Sawrē. And when those chiefs returned they made Negus Ba'eda Māryām King on the 12th of Genbot on the day of the feast of St Michael the Archangel. And the Abun and the Echagē came to the centre of the Royal Castle¹, and placed the crown which was of fine gems on his head, and there was dancing at Gondar and pedlars², and dancing girls³. And the same month Qañaznāch Sāhelu fell grievously sick and was left at Gondar. Dajazmāch Walda Gabre'el was created a Rās and also Bētṣaddad. And in the month of Sanē he started out from Gondar and went on a raiding expedition towards Wagarā and camped at Tamāmē. And while he was there men of Wagarā came over to him with Bālāmbārās Atsequ. Then Atsē Ba'eda Māryām departed and camped at Daqua, and the same day King of Kings Takla Giyorgis started from Sāwrē and camped at Quantatā, Atsē Ba'eda Māryām started out from Daqua and camped at Bandi Gabsā; the same week the retainers of Rās Gabrē at Shawāda and Mosabit had a fight with the retainers of Walda Gabre'el. Rās Gabrē prevailed and after that the coming of Rās Khāylu from Gojam to Begameder became known and his meeting with Wand Bawasan Khāylu in the province of Agātsa, to give assistance to the King of Kings Takla Giyorgis. And hearing that, he made a secret plan to return to his province: and then he started and camped at Lāmā. And at that time a servant of Dajazmāch Walda Sellāsē came to say, "Say nothing neither here nor there.

¹ ገገብ. Amharic is the fort or stronghold of the Royal Residence.

² አጣረ, from አጠረ, (1) to peddle goods, (2) to cheat. Amharic. Guidi, *loc. cit.*, 507.

³ ቅሬ. Amharic. Guidi, *loc. cit.*, 253.

I, however, have come to help you and I will show you my power and the power of God." And then Dajazmāch Walda Sellāsē (went) from Tigrē and camped at Aquinā. Meanwhile Abēto Walda Heywat, the brother of Rās Gabrē came and attacked a retainer of Dajazmāch Walda Sellāsē: and on seeing that he marched forth burning with rage, for that man was a chief
 558 b powerful as a lion and savage as a leopard. As the Bible says, "He had the indignation that is of righteousness," and he split the darkness of the mountains (convents) with a multitude of guns whose roar was heard like lightning bolts and thunder, and they covered with smoke like a fog the monasteries, that are called Hay and Ṭazan, Saganat and Batal, that had not been destroyed since the days of the Negus Ishaq to the present time. What was achieved by him was through his strong faith. As the Bible says, "If you have faith as big as a grain of mustard seed, then if you say to that mountain, 'move,' it will move" (Matt. xvii. 20). And they found people chained in those convents, so they set them free, and also concubines were found, and these they sent to their respective countries. Then he got up and camped at Meshha. The Negus Ba'eda Māryām also started from Karar and camped at Shawādā. After that when the Negus Takla Giyorgis and Rās Gabrē heard everything, they started from Quanṭaṭā. There was a reconciliation between the chiefs and the retainers and Dajazmāch Adegah. When they started there was great sorrow in the Plain of Saquār.

We will now return to the beginning of the matter. From Shawādā the Negus started out and camped at Anchat Kāb, and came to the house of Rās Gabrē and Dajazmāch Walda Sellāsē came with a few troops and joined the Negus and presented him with gifts. Yafu Manshā gave him what was fitting, and was appointed Governor over the frontier of Angarab as far as Matswā, and he spent the winter at Semēn. Afterwards our Negus Ba'eda Māryām marched to Baguzo and came to Gondar, and there were changes made in the appointments. And the same month of Sanē, Rās Khāylu returned from Bega-meder to his land of Gojam, and he came on to Nāzarēt, and

while at Nāzarēt Rās Khāylu died suddenly on the 30th of Sanē, the nourisher of the whole world. And the Negus hearing of this wept with his army, and caused an effigy to be made (to be borne) with banner and drums¹. Rās Khāylu died a man ^{559 a} of modesty towards both great and small (to the great and the lowly) as the Bible says, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

And after that Qañazmāch Mara'ed succeeded to the office of his father, and in the same month of Sanē on the 27th, there passed to her rest Princess Walatta Kedān, the daughter of Atsē Iyāsu, and she was buried at Mākhdara Māryām, and after that on the 25th of Hamlē, Rās Walda Gabre'el started from Gondar and came to Mākhdara Māryām, and became reconciled with his sister Wayzaro Yawareq Weha, and then started and went to Masqanch; the Negus however spent the rains at Gondar, while Negus Takla Giyorgis did the same at Wāldebbā. Princess Atsuga passed to her rest at Nagalā on the 9th of Nahasē.

The 7288 year of the creation of the world (1795 A.D.) the year being that of Johannes, Maskaram began on Thursday. Epact of moon being 20, Matq'e was 10, Tentyon was 2, and on Thursday of the year of Johannes, the 12th Maskaram, Rās Walda Gabre'el started from Seqanch and came to Garagarā. Thence he departed and camped at Malay and then heard of the advance of the men of Lāstā and Amadē that are called Kualāsi. Then he turned back and camped at Felāqit and pitched his tents there. The Lāstā men advanced with Gallas in company with them, and a battle took place on the 8th of the month Teqemt on Saturday. In the fight Rās Walda Gabre'el was beaten and victory declared for the Lāstā men and the Gallas. And Rās Walda Gabre'el made his escape with great difficulty, with a handful of

¹ ሐዲጊጊ = ሐዲጊ or ሐዲጊ, old orthography for ሐዲጊ. cf. Praetorius, *Beiträge zur äthiop. Grammatik*, 35; Massaia, *Lectiones Grammaticales* etc., 254. In great state funerals an effigy (ግብጽ) of the defunct was constructed and borne in procession. (*Vide* I. Guidi, *loc. cit.* 171.)

troops, and all the men from Begameder were taken prisoner by the men of Lāstā and the Gallas. And then he descended to land of Wechālē, some were sold (as slaves) others were killed, others were fettered, and others made good their escape. And the Amadē turned back to their country, but the ^{559 b} Lāstā men pursued him (Rās Walda Gabre'el) towards Chachaho. He went to Māryām Weha and the Lāstā men camped at Agalā. While the Lāstā men were there, Rās Walda Gabre'el retired towards Begameder on the road to Sābisā Bar. The Lāstā men, hearing of this movement of Rās Walda Gabre'el started in pursuit and joined battle with him at Tsanfa Gumarā. Then Rās Walda Gabre'el withdrew and came to Quarātsā, his brother having gone to Begameder. The monks of the plain of Quarātsā effected a reconciliation between Rās Walda Gabre'el and Wand Bawasan Khāyly, and Rās Walda Gabre'el came to Mākhdara Māryām and stayed there. Then Wand Bawasan Khāyly left Mākhdara Māryām for Gondar, and camped at Reb. After this he tyrannically put Dajazmāch Khāyly in chains and sent him to Emkinā with a strong force, since he coveted his goods and his province. That oppression was like the persecution of Nābutē (Naboth) whom the Queen persecuted about his vineyard (1 Kings xxi. 14). The story is that he went to Guzohu and came on to Gondar. But after his arrival Negus Takla Giyorgis came to Wand Bawasan Khāyly. Before, when he was at Darā, he (the latter) had sent Gerazmāch Adiyāmō to Wāldebbā to fetch away the Negus Takla Giyorgis, but the Negus had refused and said, "If I come back, shall I be an image and a puppet?" and the messengers returned. And Wand Bawasan Khāyly took the oath (swore) to them saying, "Whoever he appoints, let him hold office, and whoever he dismisseth, let him be dismissed. I however by permission of the Negus will go away."

After that the King of Kings (Takla Giyorgis) came away from Wāldebbā with Rās Gabrē and came to Gondar. On the 19th of the month of Ṭer, Dajazmāch Khāyly built a church in the land of Askumā by leave of the Negus and brought a Tābot of the

Holy Trinity and a Tābot of the Testament of Mercy on the 7th ^{560 a} of Khedār; he gave the name of Tsereh Tsēyon (Sion) to that monastery. (To return.) And the Negus and Rās Gabrē foregathered with Wand Bawasan Khāylu and the Negus Takla Giyorgis gave a banquet and regaled them. And after that there were appointments made and dismissals. We do not know what appointments were made, because not a single appointment was permanent; he (Wand Bawasan Khāylu) did make permanent one official, but that one was without permission of the Negus, and he foreswore his oath of allegiance to the Negus, it being his habit to lie. And then Tarbēnos Khāylu came from Gondar with treacherous intent. At that time advice was given to the Negus as to going together to the healing (medicinal) waters they call Labat¹. And after that they practised a fraud on him, saying, "A runner has come to say that Rās Walda Gabre'el has gone away in great haste towards Begameder." The Negus however knew that it was a falsehood, and he remained at Gondar, and Wand Bawasan came to Mākhdara Māryām with Tarbēnos Khāylu, and joined Rās Walda Gabre'el, on what business we do not know. Then he started out and came to Masqanch, and while there Rās Walda Gabre'el and Dajazmāch Mare'ed came to an agreement (an alliance) and Bālāmbārās Aserāt went off to bring Dajazmāch Mare'ed and then, first Bālāmbārās Aserāt came with Abēto Walda Taklē, Dajazmāch Khāylu's son, and a large force, afterwards Dajazmāch Mare'ed followed by forced marches him to Begameder and Rās Walda Gabre'el came to Mākhdara Māryām, breaking his oath, saying, "Better fall into the hands of the Almighty than fall into the hands of my sister's son." And he passed on towards Estē and joined Dajazmāch Mare'ed and there was a commotion at Masqanch. And hearing of their coming, Wand Bawasan fled towards 'Ebnāt, but the others came to Kemar Dangayā and camped ^{560 b} there. Wand Bawasan Khāylu camped at Libo; then he sent over to Negus Takla Giyorgis to say, "Come and help me," and

¹ Labat (ለበጥ) means, in Tigrine, hot, hot water; several places were given this name from hot springs in the locality.

he replied, "Yes," and the Negus started out from Gondar, and he joined Walda Bawasan Khāylu at Zenā Māryām ; and when he joined he said, "We will stay behind, but you go and burn down the villages of our enemies so as to disperse the men of Gojam." And he (Wand Bawasan Khāylu) rose and said, "Agreed" with the voice of a deceiver; it has been related above how he had deceived him (the king) three times before, "for the Israelite forgets not his revenge." Then the King of Kings rose and camped at Gerañ, and nearing there he made a forced march with a few soldiers towards Wagarā. The other soldiers however returned to Wand Bawasan Khāylu, while the Negus went on to Wäldebbā. Then Wand Bawasan Khāylu rose from his camp and halted at 'Ebnāt. Easter fell on the 25th of Miyāzyā. Genbot began on Saturday. On the 5th Genbot, Rās Walda Gabre'el started from Kemer Dangayā and Dajazmāch Mare'ed to go towards Gondar and camped at Enā-tenā. The son of Wand Bawasan followed them and on the 6th Genbot they fought a battle, and the power of Dajazmāch Mare'ed prevailed, Dajazmāch Khāylu was killed, the son of Tarbēnos and Dajazmāch Khāylu were taken prisoner, as well as Bālāmbārās Walda Taklē, Fitāwrāri Aydañ, and were put in chains. Of those that remained we do not know their names but many men perished. Then Dajazmāch Mare'ed sent for Dajazmāch Khāylu to be brought from Emkinā, where he was chained, and thereupon released him on the 13th of Genbot. His counsel, it seemed to me, was that of Wand Bawasan on account of his persecution of Dajazmāch Khāylu. When he was released he prayed saying, "Thou has delivered my soul" (Ps. lvi. 13) and again, "My tongue shall declare thy justice all the day long (Ps. xxxv. 28) when they (the Lāstā men) were put
561 a to shame and punished that devise my hurt" (Ps. xxxv. 1, lxx.
2). After this he went to his village. We will now return to the previous matter. On the 17th of that month, Bālāmbārās Aserāt was put in fetters and on the 18th Dajazmāch Mare'ed got out from his camp and went towards Gondar; Rās Walda Gabre'el stayed behind at Begameder. On the 25th Genbot, it

rained dust (ashes) such as had not been heard or seen in the land of Etyopiyā, and as for other countries we do not know if it rains so, or if it rains not, only it was found in the Fakkārē Iyasus¹ (Prophecy of Jesus) words (which foretell) "Thirty angels cast ashes (dust) down with their wings." To continue. Dajazmāch Mare'ed came to Gondar and camped at Aborā, and he sent over to the Negus Takla Giyorgis, "Now! come to your house and sit on your throne." And his followers said, "We will not go on unless you take the oath, and the men of your house take the oath, for there are men who dislike his ruling," and he replied, "Agreed." And the Abun came to the house with the retainers of his father, and the governors that were with him, and all of them took the oath together. And at the same time, a herald made proclamation, "Anyone who will not accept our Negus shall have his house plundered and his goods confiscated." And then on the 14th of Sanē Dajazmāch Mare'ed started from Gondar and camped at Magach to receive the Negus Takla Giyorgis and waited while he deliberated how he should arrange the reception of the Negus, some said, "According to the plan of Rās Gabrē and Liqē with prayer" and others said, "According to the plan of the Gojamese," but we know not what this was, God alone knows. And on the 14th of that month he returned taking Abēto Gabra Madakhan, who was called Solomon; son of Atsē Takla Hāymānot Mākual Gem came, and the Abun and Echagē and the chiefs arrived and elected him Negus. And there was great grief at the abandon-^{561 b}ment (deposing) of Negus Takla Giyorgis.

After this Dajazmāch Mare'ed was created a Rās and Bēt-waddad, and on the 20th of Sanē appointments and dismissals took place, but the names of the officials we do not know, as for each office they appointed three or four each day. Then Rās Mare'ed went to Gojam on the road to Begameder, and Dajazmāch Aklog remained at Gondar, to protect Negus Solomon and the Negus spent the rains at Gondar and in that month Hamlē, Dajazmāch Khāylu came to Quarātsā as that was his village. Nahasē began on Friday and on the 7th of

¹ *Vide* Appendix: Fakkārē Iyasus.

Nahasē he started from Quarātsā to be blessed by the monks that were at the island of Nārgā and Dāgā. Some said, "Fly from the Rās Walda Gabre'el." And then they were put with two sailors—Abbā Gabra Le'ul and a child—on board a tanquā (bamboo boat) and when they were out on the lake, one sailor got sick, and a strong wind arose which made the sea rough, and at that moment the tanquā was upset and Abbā Gabra Le'ul of Wāldebbā was drowned. Thereupon Dajazmāch Khāylu got on to the tanquā with them, but by the wonderful power of God when they were upset he clung on to its keel for two days and a night, naked, while the waves of the lake dashed over him, as the prophet says, "All thy rivers (floods) compassed me about, thy billows passed over me" (Jonah ii. 3). He took Abbā Gabra Le'ul after he was dead and bound him on to a tanquā and after three days by the force of the wind he came to the shore of an island of Tsanā (lake); and the monks his friends received him. And Abbā Gabra Le'ul was buried on that spot, but Dajazmāch Khāylu resembled Jonah the prophet who came out of the belly of a whale after three days, praise be to God who showed His power to His servant Dajazmāch Khāylu. Amen.

562 a In the 7289 year of the creation of the world (1796 A.D.). The year being that of Mātēwos Maskaram began on Friday, the Epact of the moon 1, the Maṭq'e 29 and the Tentyon was 3. We have been brought to this hour by his mercy—for ever and ever. Amen.

And when King of Kings Solomon was at Gondar, locusts came and destroyed many districts. Rās Mare'ed started from Zawā, came to Māchākel and put Dajazmāch Zawedē in chains and in that month Rās Walda Gabre'el put his brother Abagāz Khāylu in chains, on the 18th of Maskaram, sending to him spearmen while he was in his house and fetching him to Garagarā, and then on the 12th of Teqemt Rās Walda Gabre'el released his brother Abagāz Khāylu hearing that the Lāstā men were advancing to attack him, putting him in chains, so that he might not be killed. And on the following

day the Lāstā men came, with a few spearmen, and he went with the spies to see them. Then they killed a rifleman in the midst of a number of men and the retainers of Rās Walda Gabre'el fled and came to his camp. On this Rās Walda Gabre'el took to flight towards Nafās Mawchā and camped there. Is not the work of God who worketh wonders in the earth visible in this? When Rās Walda Gabre'el released Abagāz Khāylu that he might not be killed, God avenged Abagāz Khāylu. As the Book says, the judgement of God is otherwise than the judgement of man. And in that month, the Agaw came with Walda Ab and killed Gabrē Haywat, a retainer of Rās Mare'ed. We will now go back to the previous matter. And while King of Kings Solomon was at Gondar, Dajazmāch Tshaya Ledā came and camped at Ayrā, and the Negus came out from his tents and went to Ayrā, and had an interview with him, but the reason of the meeting we do not know. The King of Kings Solomon turned and came to his tents. Khedār began on the Tuesday. On the 14th of that month Rās Gabrē started from Semēn and went ^{562 b} towards Aksum to join Dajazmāch Walda Sellāsē and the two of them met on the feast of Tsēyon (Zion) and there was great rejoicing, and Dajazmāch Walda Sellāsē gave Rās Gabrē many articles, and he took his leave and returned to his country. Takhsās began on Thursday, while Rās Mare'ed was at Dabgasha, to build a church; Rās Walda Gabre'el sent over to him, "We will meet on the bank of the Abāy, for there is a matter that I must consult you about." So on the 27th of Takhsās Rās Mare'ed went out of his camp and Rās Walda Gabre'el started and went off and they two met on the bank of the Abāy. Ṭer began on Saturday. And they took Bālāmbārās Aserāt who had been brutally put in chains. First he had tyrannically chained him and then afterwards saying, "I will release you," he had chained him again. That Bālāmbārās Aserāt was like Samson who was fettered with brutal duress. And after that he went to Garagarā and camped at Chāt Weha, and tarried a short while. And his retainers

had a fight with the Lāstā men and many men were captured. Yakātīt began on Tuesday. Rās Mare'ed started on a scheme of raiding to attack the Agaw and Rās Walda Gabre'el started from Chāt Weha to attack the Lāstā men, and camped at Qachen Amba; Blättēngētā Kalu came and while he was there spies came to him, and told him, "Rās Aligāz has arrived with a large army," whereupon he consulted with the men of his household and Blättēngētā (Kalu) rose from there and camped at Chabar Tsāy. Then Rās Aligāz advanced and camped at Dagāmu and pitched his tents. Magābit began on Wednesday; Rās Gabre'el took to flight towards Yemreha and came to

563 a Maqēt travelling by night and day in haste. And from Maqēt he departed and camped at Agrit and from Agrit he departed and camped at Zugarā. And while there he heard of the approach of Rās Aligāz through a spy and went off by night and reached Nafās Mawchā. Rās Aligāz pursued him as far as Aynā, and laid waste Aynā and from there he went and reached Garagarā and from Garagarā he went and camped at Mawqaryā. And departing from Mawqaryā he camped at Abrājet. And Walda Gabre'el was at Nafās Mawchā the 28th of the month of Magābit. Then Rās Aligāz attacked Rās Walda Gabre'el, and the latter beat a retreat victory remaining with Rās Aligāz. And that day he released Wand Bawasan Khāyly and marched to the province of Lāstā, and chained Blättēngētā Kalu, breaking his oath. Rās Walda Gabre'el proceeded towards Semādā and set free without his leave Blättēngētā Aserāt, saying, "He will be a help to me," and from Semādā he rose and marched to Mujā, hearing of the approach of Amadē whose name was Yemām. And they met at Nafās Mawchā and both of them camped at Sāloch while Rās Aligāz was at Zenjero cliff. Easter fell on the 10th Miyāzyā¹. While there he heard of the approach of Amadē, so he left and camped at Yetba. On the 18th of Miyāzyā a great battle was fought, such as had never been heard or seen. And victory lay with Amadē and Rās Aligāz

¹ = 10th April 1797 A.D.

fled towards Estē and came to Mākhdara Māryām, and took refuge there with many of his troops; of the remainder Dajazmāch Gugsā and Qañazmāch Gafi with their troops fled in the direction of Semēn on the road to Amad Bar. At that time there was great straits at Mākhdara Māryām from the terror of Amadē the (Muhammedan) preacher¹, but our Lady Māryām, as she had delivered it before from the hand of the Kalifa destroying her house, so she preserved the Mākhdār (convent) from the hand of the Muslim; and he was driven back ^{563 b} to his land by the power of Christ our Lord, and the powerful aid of our Lady Māryām Mother of God. And after that Rās Walda Gabre'el came to Mākhdara Māryām, while they were seeking for him in order to destroy Mākhdara Māryām a thing that had not occurred since the (days of) Negusa Nagast Sartsa Dengel to this day. And he reached Mākhdara Māryām on the 24th of the month of Miyāzyā on Sunday. He said to the priests, "Fetch out Rās Aligāz my enemy, that I may put him in chains," and the monks of Mākhdara Māryām answered, "There has been no man chained in our land since King of Kings Sartsa Dengel to this day; wilt thou break through the (customs) decrees of our fathers and our Kings and violate what the Bible speaks of, 'Violate not the decrees of your fathers.'" But he refused for his heart was hard and he was an obdurate infidel. And that moment the priests swore an oath before the image of our Lady Māryām, but he was inflamed with a great rage and he cast into irons Rās Aligāz and Garazmāch Gubazē against the will of the priests; the priests bewailed as did the men of Begameder who had taken sanctuary there to see such desecration in that monastery. As Erme'yās (Jeremias) says, "Let us not see the desecration of Jerusalem." Then they wept as Ezra wept over the destruction of Jerusalem, and as the Gospel says, "He looked upon the city and wept" (Luke xix. 41). And while he was going to fight with his brother Balāmbārās Aserāt, he left the guards at the door to sur-

¹ ተንበላታዊ from ተንበላ (taneballa) i.e. to cry نبي الاله (= prophet of God)—to pray, preach, etc. Dillmann, *Lexikon*, 562.

round those who were in Mākhdara Māryām that he might break into it, as was said by David, "They encompassed me about like honey bees" (Ps. cxviii. 12), or as Sanācherem said, "Walk about Zion and go round about her, tell her towers; set your heart in her strength, and divide the burden of her¹." And then he departed and camped at Tsenjanā. Genbot
 564 a began on Sunday. From Tsenjanā he departed and camped at Marābēt, and while there the Gallas came to a consultation and entered into a covenant as the Bible says, "They have consulted together against thee and they have shown to thee they have united and confederated, the tabernacles of the Idomeyās and the Ishmāelāweya (Edomites and Ishmaelites, Ps. lxxxiii. 5, 6) Mo'āb and the Agarāweya (Hagarrenes, *ibid.*) Gebāl and Amon and Amalig (Gebal and Hammon, *ibid.*), and Amaleq and Ilofelli with the men of Tيروس" (Philistines and the inhabitants of Tyre, *ibid.*). And it is said in another part, "Counsel good for all who do good" that he might make war on Rās Walda Gabre'el and might make common cause with Abigāz (and) Aserāt, as the prophet says, "And Assur also is joined with them" (Ps. lxxxiii. 8). The cause of making war was, because Rās Aligāz had been chained by the hand of Rās Walda Gabre'el. And he sent two warriors over to him, to fetch Bālāmbārās Aserāt, just as Kaleb and Iyasu were sent (Numbers xiii.). And Bālāmbārās Aserāt came being prepared for battle and while the other did not advance the battle began with Rās Walda Gabre'el's Gallas who were in his house. Then Bālāmbārās Aserāt arrived and a fight took place and he got the best of it, and Walda Gabre'el retreated for it was his habit to retreat. And all this that took place was what the words of the Bible describe and men of the house fought with men and as David said, "He who has nourished with my Lord has raised his heel against me" (Ps. xli. 9). And to us it seems this might be likened to the desecration of Mākhdara Māryām, and the mourning of the monks

¹ Ps. xlvi. 12, 13. This is the Greek version, *θέσθε τὰς καρδίας ὑμῶν εἰς τὴν δύναμιν αὐτῆς καὶ καταδιέλεσθε τὰς βάρεις αὐτῆς*. The Abyssinians referred this Psalm to Hezekiah.

that was heard by God, in the words of the Bible saying, "The voice was heard in Rama of weeping and lamentation and wailing for Rachel was weeping for her children" (Jer. xxxi. 15), and elsewhere it says, "Because of the prayer of the just man thou shalt prevail," and as he heard the prayer of Isaiyas so he hearkened to the monks of Mākhdara Māryām on the 14th day and after that the monks of Mākhdara Māryām released Rās Aligāz having heard of the retreat of Rās Walda Gabre'el: and Balāmbārās Aserāt sent over to him to say, "Oh my Lord Rās Aligāz, be not afraid on account of your being chained, for I am going to send you back to your own country in peace," and Rās Aligāz replied, "It is well," and Balāmbārās Aserāt came over and joined Rās Aligāz and made a firm covenant of alliance with him by oath and anathema. On the 19th of Genbot they issued forth from Mākhdara Māryām, Balāmbārās Aserāt and Rās Aligāz. Then Rās Aligāz resembled Zerubbābel who brought out Israel by the permission of Dāryos (Cyrus?) (Ezra ii. 2) bringing forth the Gallas by permission of Aserāt. Then they halted at Tsenjanā and afterwards departed and camped at Gāzā and met Princess Yawarq Wehā. There they halted. Then they departed and camped at Afar Gamāñ, where they sent out a herald to proclaim, "Balāmbārās Aserāt who is of the race of the Galla shall not remain in Begameder but shall follow Rās Aligāz," and Rās Aligāz went to his province Yaju and Balāmbārās Aserāt was left behind. And this is as we relate it, for those were the days not of the kings but of the servants (the supremacy of servants, not of rulers). As the Book says, "Gold shall be despised, and silver held in esteem¹." On account of this we have narrated what we saw and heard. The King of Kings having espoused a woman, daughter of his brother, Rās Ali, by name Princess Alṭāsh who had lived before in concubinage with the King of Kings Takla Giyorgis, resembled Oreyo (Uriah) who was illtreated through his wife (2 Sam. xii.), Oh, my Lord Takla Giyorgis, how much were

¹ Quotation from the Fakkārē Iyasus, the "Revelation of Jesus." MSS. d'Abbadie, Bib. Nat. Paris. *Vide* Appendix.

you illtreated through your wife, but your judgment was just; only God has not so far delivered you.

We will now return to the beginning of the matter. And he started from Afar Gamāñ and camped at Adis Ambā, and made appointments and decrees without the Negus or the chiefs on the 29th Genbot. Sanē began on Tuesday. (To return.)

565 a While he was there the Gallas advanced that had before fled towards Semēn, Dajazmāch Gugsā, Qañazmāch Gafi with their brothers, and joined Bālāmbārās Aserāt, and he took leave of them in peace, in their province Yaju on the road to Lāstā. That month Rās Mare'ed returned from Agaw to Gojam, and Dajazmāch Aklog remained in Dāmot, and was created Dajazmāch of Dāmot, and Liqē Batsalotu was cast into chains. Hamlē began on Thursday, and on the 10th Hamlē Bālāmbārās Aserāt started hurriedly from Seqanch in the direction of Gondar, to attack our Negus Solomon with the Fanjā troops and approached Tsadā; but the Negus took to flight in the direction of Dengel Bar to seek assistance. Rās Mare'ed and Bālāmbārās Aserāt then pursued him as far as Dambayā, and he turned back towards Gondar. That Aserāt was like Rās Zasellāsē of the Guragē¹ that oppressed the Kings Atsē Za Dengel and Atsē Yā'eqob, so he surrounded Gondar. And he knocked down the walls of the house and burnt the property of the Negus Takla Giyorgis and only did not enter (break through) owing to want of strength, and the defence of the King's retainers. As the Bible says, "I will make powerless the bows of the mighty, and I will gird the weak ones with strength²." And again he put Negus Solomon to flight, and sacked Gondar. In that month Dajazmāch Aklog died and Ardu Yāba Bāryā, by the hands of the Agaw, while they were at Burā. Nahasē began, and on 14th Abēto Jonas, son of Abēto Latsun, son of Atsē Fāsil ruled and there were appoint-

¹ Guragē, a tribe of Gallas, S.W. of Shoa, referring to early wars of the 16th century between the Abyssinians and Gallas.

² "The bows of the mighty men are broken, and they that stumbled are girded with strength" (1 Sam. ii. 4).

ments and dismissals (of the officers). Who were appointed we know not, for we were not in the habitations. Dajazmāch Aserāt returned to Begameder, and at that time there was a famine, and more men perished than could be numbered. At that time he came to Masqanch, and while at Masqanch he sent ^{565 b} a runner to Dajazmāch Khāylu to say, "Do not remain at Mākhdara Māryām with a lot of men, but stay by yourself, and send me your daughter and your horse." Dajazmāch Khāylu replied, "Agreed." That however was a trick, for he hurried towards Afarawānāt, on the 3rd of Pārguemēn (Intercalary month) and pitched camp there. His retainers and his father-in-law came, and attacked Gerazmāch Wand Yera'ad violently while he was at Darā, and victory declared for Dajazmāch Khāylu; and Dajazmāch Aserāt hearing news of the battle, rose from Saqanch and came to Afarawānāt, but Dajazmāch Khāylu crossed the river Abāy and camped at Ganj, to seek the aid of Rās Mardhā; and Rās Mare'ed sent over to Dajazmāch Khāylu to say "Come, we will consult together as to what we shall do." So Dajazmāch Khāylu started and came to Gojam. Ṭeqemt began on Monday. Rās Mare'ed and Dajazmāch Khāylu sent over to King of Kings Takla Giyorgis, while he was at Wāldebbā, to say, "Come to your palace, and we will serve you, for without thee the whole world perished by famine (hunger) and spears." Dajazmāch Walda Sellāsē sent the same message and Rās Gabrē joined and said, "Negusa Nagast of all the world if that declaration pleases." "Agreed." As the Bible says, "Give us a king who shall rule over us." But the men of Etyopiyā cried, "Let Takla Giyorgis be King to rule over us, and save us from famine and turmoil." All were satisfied with this arrangement. We will now return to the beginning of the affair. On the 30th of Ṭeqemt, Māfu son of the Yṭēgē Esthēr died. Khedār began on the Wednesday. On the 15th of Khedār Rās Mare'ed joined Kualāsi. Dajazmāch Sāhela was expelled from his province Amharā and came to Begameder and he was attacked by the men of Muj and seized; on the 19th Khedār the Yṭēgē (Queen Consort) Esthēr died ^{566 a} who had been Queen for three months. There was great

mourning in the tabernacles, the Abun and Ytēgē issued forth; and she was buried at Qesquām in the royal tomb of Mentwāb; and there was a commotion at Gondar and Dambayā caused by the only son, for there was not a king or a queen to deliver us. Takhsās began on Friday and on it Rās Gabrē descended to Wāldebbā to fetch out King of Kings Takla Giyorgis, and when he joined him he said to the Negus, "Come and enter your palace," but that proposal was a trick, and the Negus replied, "Yes, come over to me and bring me to my habitation, but Rās Gabrē refused and the Negus declined also, but the object (pretext) of their cajolery we know not. As the Book says, "Tie up a boat in the sea and a beast in the grass" just that was in the mind of the Negus. We will now go back to the commencement of the affair. Rās Gabrē was torn between the two questions, "If I go back to my tents I shall be afraid of the Negus, and if I remain Dajzmač Walda Sellāsē will attack me." And he made the Negus swear that (called the Negus to witness) he would not seek revenge and Rās Gabrē gave the Negus his brother Walda Heywst to fetch him to his tents, then left him and went to the country of Berā. But the Negus came out quietly and camped, and going a day's march¹ halted at Angarab; and that day the Abun Atsē Jonās came to the palace and took refuge, and on the 29th Takhsās on the day of the Feast of our Lord Jesus, he came to his dwelling. On the 30th Takhsās, a herald went out to proclaim these words, "Come, the (Feast of the) Nativity has come," and men of the city, pedlars and

566 b singing girls of Islām and Gondar issued forth to his reception, dancing, and all the priests made festival with canticles and psalms. And there were great rejoicings, but for the habitations searching of heart and joy that troubles had passed away and they had found cause to rejoice. On that day when he came to Qob'astel, he appointed Aqābē Sa'āt Kabtē Bo'atā an Alaqā, and the other Kabtē Ledatā, an Alaqā. Ter began on the Sunday, and in that month Dajzmač Aserāt came bearing a stone (i.e. carrying a stone on his shoulder, a token of giving

¹ ጉዞ = ጉዞ፣ Amharic = Ge'ez ጉዞ፣ vide Guidi, *loc. cit.* 769 (1) road, (2) day's march.

his submission). And he took the oath to Takla Giyorgis and the King took an oath to him, and he made many appointments among the Dajazmāchs of Begameder, and went away in peace. King of Kings Takla Giyorgis sent a messenger, Khāylu, over to Rās Mare'ed, "Make peace for us, I too will give him what he likes, and let him dwell with me, there is no man among the great ones of those who dwelt before with me, except him," and Rās Mare'ed replied, "Agreed," and he took the oath to his Lord to serve the Negus King of Kings Takla Giyorgis. Then he sent Dajazmāch Khāylu for King of Kings Solomon, the son of Atsē Takla Hāymānot, after he had been expelled for eight months by the hand of Dajazmāch Aserāt. That man was like Zaso of Guragē. Qañazmāch Kabtē of Fanjā came who had lived in the exile with King of Kings Solomon, sending to Azāj Sāhelu to return to Andāsa, and King of Kings Solomon came to Baguzo. (Yakātīt began on Tuesday.) He arrived at Gondar on the 3rd Yakātīt, and the chiefs and retainers of the Negus came out to receive him, according as Negus King of Kings Takla Giyorgis had ordered. He received him in the centre of the Royal Castle, with a banquet of food and drink, and seated him—King of Kings Solomon—on the throne beside himself, and there were great rejoicings; that month on the 11th, the Negus had a reception¹, and the Abun and Echagē came, and the Negus took an oath with Rās Mare'ed. And at the same time the Negus came forth^{567 a} from Adabābāy with the Abun and Echagē and ordered the herald to proclaim "Let Debra Meṭmāq be sanctuary like the house of the Abun and the Echagē, like Mākhdara Māryām and Qurada," and he brought the Tābot to where it had been placed before, and men of Mākhdara Māryām came bringing their sacred utensils with the Tābot which the King of Kings Takla Giyorgis had deposited, from where it had been for eleven years; the Negus receiving it with joy and high festival. He gave to Mākhdara Māryām the land of Gurā Amba to be the property of the priests and Dajazmāch Khāylu, and made

¹ አዳራሽ፣ Amharic, the reception hall for አደረ፣ Ge'ez ገደረ፣ to pass the night, to inhabit.

a grant of glebe¹, so that they might take the tithes. We will now go back to the beginning of the account. He provided Debra Metmāq with tents and instituted the priests and the guardians and started building the church. While at this, the retainers of Dajazmāch Walda Sellāsē came, bearing the vessels of gold and silver and carpets of woven work, and canopies of silk and silver (worked cushions) and the Negus received donations and presented appointments of Rās and Bēt-waddad. And he ordered them to speak to the herald, and the herald to inform Rās Walda Sellāsē. No one of the Commanders of this world was ever like him, either in power or in modesty, he deposed no king, he made no king, he revered the commandments of God, and as our Lord says by the mouth of David, "Lift not thine hand against my anointed, or illtreat my prophets." And he did no evil to this day. We will now return to the beginning of the story. Magābit began on Thursday. The retainers of Aserāt arrived being sent over to the King of Kings Takla Giyorgis to say, "I take my leave, I am going on a raiding expedition to Gojam, to make war on Rās Mare'ed."

567 b But the Negus refused and replied, "Mare'ed is at my orders. For what reason do you make war, return to your province." Saying this, he sent the servants of Liqē Kherut and the retainers of both the Abun and the Echagē. But Dajazmāch Aserāt refused, for treachery was a habit of his and Liqē Kherut returned, and reported the matter to the Negus. On the 22nd of Magābit, the daughter of Rās Gabrē returned. She had been concubine of the Negus, and the men of the city and the retainers of the Negus gave her a reception when she came to the hall of the palace, and the following day he decorated the retainers of Gabrē and bid them farewell. Miyāzyā began on Saturday. On the 2nd Miyāzyā was kept Easter and that month he created Gabrē Amlāk a Bālāmbārās, a retainer of Rās Walda Sellāsē, and bid him farewell. And Aserāt returned to the alliance of Rās Mare'ed. Genbot began on Monday; the men of Azāzo had a quarrel with the Echagē

¹ አቃፋፋ፣ Amharic from ቀፈፈ፣ (1) to cut round, (2) to portion off.

Walda Iyasus ; and on the 10th Genbot, Echagē Walda Iyasus was deposed and the Negus sent to consult the men of Debra Libānos about bringing the Abbā Walda Yonā from Amharā on to Tadbāba Māryām¹. Sanē began on Wednesday, and the King of Kings Takla Giyorgis was not accessible, he was living in mourning and penitence. The cause of his grief we know not. This month retainers of Rās Mare'ed came and Dajazmāch Aserāt and Qis Atsē Gabru, offering peace, and the Negus received them in the centre of the palace and then declared to them all the proposals of peace that had passed. They said, "Agreed," and he decorated them. Then the daughter of Dajazmāch Tsahay Ledā came in order to become the wife of the Negus' son Iyo'ās, that she might grow up with him, but they were designers of evil. And the Negus added for Dajazmāch Tsahay Ledā, the office of Bajrond of the Reception Hall. Hamlē began on Friday. On the 3rd Hamlē on Sunday ^{568 a} they appointed the Echagē Walda Yonā; and the Negus followed him as far as his gates, and then returned to his house; that month Mardu Zaqualā disappeared by night in the direction of Balasā. The Negus sent a herald to command his pursuit and the retainers of the Negus did so; they made friends without the consent of the Negus, who was enraged and put them in chains. Nahasē began on Sunday, and on the 8th depositions on oath were taken at Gondar on the matter of the wrecking of Dambayā. And he who had plundered was (the culprit was) Wahedu, by consent of his brother Aserāt. On this account there was great concern, and that grief was like that of the Nanawē (Nineveh) of the prophet Yonah (Jonah), "Until the 3rd day Nanawē ye will be overthrown" (Jonah iii. 4). And when the Nanawē men heard that they grieved with a great grief and the anger of the Lord was averted, so the men of Gondar grieved. And they took an oath at Adabābāy, and the judges and the Abun and the Echagē on the 10th of Nahasē on the (feast of the) Assumption of the Lady Māryām, they slaughtered no bullock and no sheep, or any similar thing,

¹ The name of a famous monastery in Shoa.

except what is eaten on a great fast day. And on the 11th Nahasē, the son of Dajazmāch Khāylu's sister, fought Dajazmāch Aserāt, and a great victory lay with Dajazmāch Khāylu; Dajazmāch Aserāt fled. And when the men of Gondar got the news they rejoiced heartily, as the Bible says, "Blessed is the man who sees the fall of his enemy. Since I will tell the teacher my lips shall be joyful when I proclaim thee aloud. Thou hast delivered my soul, and again my tongue shall declare thy justice all the day long (Ps. xxxv. 28) when they shall blush for shame and misery that devise evil against me." We will now return to the beginning of the story. On the 12th Nahasē, on Friday, he took the property that was looted at 568 b Dambayā and camped at Menzero. And the King of Kings Takla Giyorgis sent to say, "I have not given it to you, why have you looted Dambayā, send back all the booty to Dambayā, and return to your province of your government. And if you refuse, go to your brother." And hearing this order, he refused (to go) and cursed the Negus. Then he rose and camped at Tsadā, and let loose the troops as far as Angarab, and they massacred the men of the city. On the 28th of Nahasē, on Saturday, the Qolanians came to the assistance of the Negus, and he gave appointments to Lāhoy of Gābā, Ledat of Armāchuhō, Andarsā of Marabā, Abēto Khāylu, Abēto Walda Sellāsē, Abēto Lawtē son of Akālē and Abēto Gabra Kedān, and others whose names we know not. They came to the royal palace and camped at Ashawā, that they might protect the Negus, and King of Kings Takla Giyorgis hearing of this summoned the Abun and the Echagē to the royal residence that they might have a council; so they came, and the King of Kings Takla Giyorgis said to the Abun and the Echagē, "What is the use of this business?" and they replied to the King, "Send out a herald and proclaim that, and we will issue an excommunication"; and the Abun and Echagē went their way. And the herald gave forth these words, "Whoever follows Wahedu will have his house demolished and his goods confiscated." And on the 1st of Pāguemēn, he (Wahedu) went to prepare for

battle, and let loose the soldiery in Qaha and many men of Islām and pedlars were killed, as well as of the King's retainers: that day Aslafē Gedi died, and the king mourned, for he too had formerly been in exile. He returned and camped at Sāmonā Bar, burning down the city of the Negus, just as his brother Rās Aserāt had burnt the Gates of the Negus, just so he burnt his city. And on the 3rd Pāguemēn he rose and camped at Aṭenāqer to fetch out the Atsē Yonās from the house of the Abun. But the Negus getting wind of this brought Atsē Yonās with his brother Goshu and made them dwell with him in friendship, and that villain was put to shame. Maskaram began on a Sunday. The Epact of the moon ^{569 a} was 23, the Matq'e was 7, the Ṭentyon 5. (1798.) That day the retainers of the Negus had a fight and the Negus prevailed. The same day Liqa Masamer Kenfu of Debra Berhān met his death, a teacher of the Scriptures and the pure gospel such as these times have not seen the like. On the 3rd Maskaram he started from Aṭenāqer and camped at Nach Debbā; that villain resembled Adam, God gave him the whole land of Paradise and seven gifts except one, the power of God¹. But Adam sought the power of God and let slip everything what was within his grasp, and his curse passed on to his posterity even to our day. King of Kings Takla Giyorgis gave seven offices to Wahedu, and brought him up from his childhood, but from what he gave him he reserved his kingdom, so he did not obtain the kingdom, just as Adam did not obtain the kingdom of God, but that was his own fault. We will return to the beginning of the story. And he stayed eight days and then he started and went to Dambayā and halted six days there, and returned from Dambayā on the 16th of Maskaram, on a Tuesday, and camped at Sāmonā. And retainers of La'eka Māryām of Wālĵ were captured, while they were coming into the tents as they were living with Wahedu; they came before the Negus and he examined the messengers saying, "Why did you go over to that villain?" and they answered the Negus,

¹ Lit. Kingdom of God, by aiming at omniscience through the tree of knowledge.

“When our lord sent us we went to fetch him that he might attack thee, oh Negus.” And the Negus ordered them to be kept that they might be flogged and he put in chains La'eka Māryām; on the 17th Maskaram on the Feast of the Cross he spent the time in camp. And on the 18th Wednesday he came and prepared for battle and he set fire to the Negus' city in four corners, but the Negus restrained himself, the retainers of the Negus however made ready to fight, though against his wish. So they fought and on the evening of Thursday he crushed Atsē Yonās and his brother Abēto Goshu, son of Atsē Solomon, but he did not remember it against them for he had a tender heart; and many men were killed. He returned to his camp. On the 19th Thursday, he (Wahedu) came prepared for battle, and they fought and he halted at Kāylā Mēdā. And he sent to the tent of the Abun a message, “If he will give me the Governorship of Adēya I will make friends with the Echagē and if he refuses let him leave the tents and we will attack, and he shall go to another land, and if this proposal is not accepted I will burn the houses of both the Abun and the Echagē.” And when Negus Takla Giyorgis heard this proposal he was inflamed with great anger, like a roaring lion or with the violence that is given to a man drunk with wine. As the Book says, “With righteous indignation.” On the 20th Maskaram on Friday he harnessed himself for battle against the Abun and the Echagē and against the Negus. And a battle raged for three hours to the setting of the sun, and that day Walē Khāylu performed valiantly at Kāylā Mēdā. Oh men of Etyopiya behold that persecution such that had never been done from the Negusa Nagast Fāsīl to this day! That persecution was like that of Hezeqeyās done to him at Jerusalem. And his deliverance from the hand of his enemy was like what happened to King of Kings Takla Giyorgis of great power; that rebel was turned back in shame; many were killed and Goshu, son of Dajazmāch Iyāsu was killed by a gunshot; and on the 23rd of Maskaram he rose and hastened towards Dambayā and camped at Meneycher. And he heard of the advance of

were on the Negus' side held their shields behind him and in front of him Dajazmāch Khāylu, son of Dajazmāch Eshētē, Qañazmāch Kabtē, Kantibā Newāya Sellāsē, Negādrās Kenfu Rufa'el, Bālāmbārās Adego Aychan, Bajrond Ala, Qañazmāch Gabru, Belat. Gabra Sellāsē, Gerazmāch Walda Abib, Azāj Saquay, Bajrond Hezeqeyās, Dajazmāch Halib, Dajazmāch Gualej, and of the Heads of the Adbarat (monasteries) Qis Atsē¹ Gabru, Archpriest Kenfu, Mēlc'ek Ganat Yared, Qis Atsē Walda Māryām, Alaqā Kabtē, and others retainers of the Negus who were in great numbers. We cannot complete the list, as the angel said to Ezra. And as they were passing he came to his camp. And King of Kings Takla Giyorgis was like our Lord in the land of Egypt (was victorious over) the devil, and so he (King of Kings) was victorious over his enemies, through his exile. How shall I recount the story of thy trial, and thy sorrows, and the history of thy outrage, and thy exile, Oh my Lord, be not cast down, what has become of those that persecuted thee? and yet thou art still here now. We will now return to the beginning. On the 14th he reposed and then he departed thence and camped at Talāq Mēdā, then he left and camped at Anjebā, and from Anjebā he went and camped at Qebala Qāncha, and that day those rebels came from Gondar by night and reached Enqāsh. But they gained nothing except fatigue and they returned ashamed of themselves towards Gondar. And from Qebala Qāncha they went and camped at Sabantārā

571 a and on the 21st the Feast of Our Lady Māryām he and Fitāwrāri Germē entered the camp of these rebels while they were at Angarab and killed the rebel Wahedu at the opening of his tent, and let him hear the sound (of his voice) even as David let Saul hear the sound (of his voice) (1 Sam. xxvi. 13, 14). And he (Fitāwrāri Germē) laid the trophies before the Negus. That warrior was like Asāhel light of foot (2 Sam. ii. 18). We will now return to the beginning of the affair. And on the 22nd Teqemt, Aserāt rose from Angarab and marched towards

¹ Guidi 269, official who thumped on the table when the Negus had drunk enough.

Begameder, and while King of Kings Takla Giyorgis was at Sabantārā he sent Kantibā Newāya Sellāsē over to Dajazmāch Tsahay Ledā to say, "Come and help me, I have been fighting on your account with the rebels" and Newāya Sellāsē went to Tsahay Ledā and made him swear that he would aid the King of Kings Takla Giyorgis and retainers of Tsahay Ledā came to join with him; the Negus started and there was rejoicing at Sabantārā at his joining and he camped at Marabā. Khedār began on a Thursday and on the 4th Khedār, on Sunday, Kantibā Newāya Sellāsē came leaving Tsahay Ledā behind as he refused (to come) and returned to his province, burning his camp and breaking his oath. The Negus grieved with his troops, and visited his grief on Tsahay Ledā by the hand of his retainers.

We will now go back to where the story begins. He (King of Kings) departed from Rabā and camped at Enqāsh and while there retainers of Walda Gabre'el came saying, "I have come to aid you, come to your house," and the Negus replied, "Agreed," and went from there and camped at Gonko; and while there retainers of Rās Walda Sellāsē came and said, "Make friends with Rās Gabrē and he will help you." The Negus answered, "I will," and moved his camp and returned to join Rās Gabrē, on the 12th of Khedār the Feast of the Archangel Mikā'el, and camped at Mahortach. On the 15th, Thursday, he left this camp and marched towards Semēn to join Rās Gabrē; he arrived at Enchat Kāb and met him with a banquet of food and drink. And the city mourned over the ^{571 b} Negus just as Jerusalem mourned over the illness of Hezeqeyās the King, the pain¹ of a *dh* cured him of his sickness, so the grief of retainers of the King of Kings Takla Giyorgis delivered him from his sickness. (To return to our narrative.) And he returned from his camp on the 20th Khedār, then rose in haste from Hartach and marched towards Samē, and demolished it and set fire to Lambo, destroying the walls; while there, Tākhsās began on Saturday, and on the 5th

¹ *Vide* 2 Kings xx. 7.

Tākhsās, he sent Dajazmāch Khāylu to Qārodā to Rās Walda Gabre'el, and on going he found Rās Walda Gabre'el at Sārbāquisā, and with him Dajazmāch Gugsā and Dajazmāch Alulā, and they camped at Tsadā. And King of Kings Takla Giyorgis went from Samē by forced marches and camped at Meldebbā. Those miscreants Aserāt and Wahedu camped at Meneycher. On the 17th Tākhsās, on Friday, Rās Walda Gabre'el at Meldebbā joined King of Kings Takla Giyorgis and there was great rejoicing. Then they started on a sudden and camped at Fantar, and on the 8th, on Saturday, King of Kings Takla Giyorgis came to the house of the Echagē, and Rās Walda Gabre'el and they took an oath to be united (of alliance) and then they started out of Fantar and camped at Gaman-debbā, and while there, a friendship was (proposed) struck up and the Abun and the Echagē came, and they went to Meneycher, and those miscreants Aserāt and Wahedu refused, so the Abun and Echagē turned back with the army, and came to Gondar, mourning and weeping. On the 17th of that month, Monday, King of Kings Takla Giyorgis rose from his camp and prepared for battle, and advanced over to where the miscreants were, and there was a great battle for a space of ^{572 a} three hours to the time of evening; on that occasion Dajazmāch Walda Heywat came to assist the rebels, by desire of his brother Rās Gabrē. And victory was on the side of King of Kings Takla Giyorgis, and many were killed, and Aserāt and Wahedu beat a retreat towards Gojam, where his father-in-law Rās Mare'ed received them. Then King of Kings Takla Giyorgis rose from his camp and came to Qaha and camped, and they laid down trophies for two days. He came to his habitations and gave a send-off to Rās Walda Gabre'el to his province, in peace. Yakātīt began. On the 14th Yakātīt, on a Tuesday, King of Kings Takla Giyorgis rose from Gondar and went to Wagarā to a meeting with Rās Walda Sellāsē, then marched a day's journey and came to Ambāris where retainers of Rās Walda Sellāsē came to say "We will fight first, then we will make friends," meaning with Rās Gabrē, but the Negus was

grieved and not at all pleased at their reconciliation without his consent. Then he departed and camped at Amiwālek and Rās Walda Selässē came making the earth quake with guns and spurs and met the Negus and Rās Gabrē and Dājazmāch Walda Heywat also came, carrying stones (as mark of submission) and threw themselves before the Negus, and the Negus had pity on them, for mercy was his habit, as the Bible says, "It is meet for the Lord that he should be merciful," and again the prophet says, "I have preserved the straight way, keep aloof from evil and do good." We will now return to the beginning. Then he departed and camped at Atsgabā, and while at Atsgabā Rās Walda Sellāsē brought his donation (tribute) to the King of Kings Takla Giyorgis 100 catapults¹ and many precious robes, that caught the eye, 200 dinārs of gold, and many carpets. And the Negus accepted them and was much pleased with them. And he sent out a herald to ^{572 b} proclaim, "I have given to Walda Sellāsē the revenue of Tigrē for four years because he came to my assistance, and I congratulate him, because, as the Bible says, "The servant is worthy of his hire." And then followed appointments and dismissals. Magābit began on the 17th Sunday. Rās Walda Sellāsē was appointed and created Betwaddad of Tigrē and on another day as an (additional) honour a Wag Shum, and besides this a Qañazmāch; Walda Samu'el was made Gerazmāch; Gabra Mikā'el a Bālāmbārās, and many others more appointed whose names we do not know. Rās Gabrē (jurisdiction) went from Shāha to Takazzē and from Atabā to Balagaz, and other officers were appointed to their respective provinces. To continue. On Magābit 20th, he despatched Rās Walda Sellāsē to his province, and the King of Kings started out of Atsgabā and camped at Bāquet. Thence he departed and came to Enchat Kāb; thence he got up and camped at Waqen, and while there he despatched in disgust the Tanj men to Tigrē; from Waqen he rose and went by a day's march to Gondar on the 14th Miyāzyā on Saturday. Easter Day fell on the 22nd, Sunday, and the Negus had

¹ መግገጊቶ = منجنیق = catapults.

a reception with eating and drinking for three days; they slaughtered 200 bullocks in Adabābāy and he gave every man in the city to eat, even as his father Iyāsu, whose throne name was Adeyām Sagad Zaqādis, gave to eat, so he gave to eat, as the Bible says, "The son shall not relinquish the work of his father." While there spies came from Begameder to report the approach of Rās Mare'ed by forced marches in search of Rās Walda Gabre'el. Rās Walda Gabre'el took to flight in the direction of Gäyent and Rās Mare'ed camped at Mogesh and with him were Rās Aserāt and Qañazmāch Wahedu. Genbot

573 a began on Tuesday. Rās Mare'ed advanced quickly to attack the Gallas of Alulā, and they joined battle in the country of Daguilā till the evening; then they separated and went to their camps, and that night they arrived at Gondar. On the 14th of Genbot, Monday, King of Kings Takla Giyorgis went out suddenly¹ towards Wagarā; the others however, followed him, Alulā and Gugsā, and camped on the hill, while the King of Kings Takla Giyorgis camped at Qazqāzēt. The Galla (chiefs) withdrew and went in the direction of Wakhni on the road to Begameder, and the Negus took the road to Jān 'Ta qarā, as far as Adēt. While there a retainer of Kenfēs, the Shum of Tsagadē came to say, "Hand me over Dajazmāch Tsahay Ledā, whom I delivered you before." The Negus was distressed but was not able to save him, and gave up his brother. Then the Negus rose from Adēt and camped at 'Ajrē, and while there Atsē Salomon (disappeared) went into Gondar over to Rās Mare'ed. Rās Mare'ed however, while he was at Qaha cast Rās Aserāt and Wahedu into prison. Now their imprisonment was by (the power of) the Lord. He said to them, "Quit Gondar, that it may not become a desert; once before it was demolished by your hands." They declined, "If you have given those people our province, we will go away with you," they said. The Abun and the Echagē and the men of the city were cast into irons, on account of that, and the people of the city were delighted and the country jubilant. And after this Rās Gabrē came, taking oath

¹ ጅግግት: Amharic form for Gó'ez ጅግግት; from v. ወጅቀገ

and invoking (the penalty of) anathema, and the two of them made peace. And they made Atsē Salomon Negus, on the 10th Sanē, on Saturday; and Rās Gabrē said, "We shall be well advised to go to Wagarā and attack the Negus Takla Giyorgis, while he is at Chārdequwā," and Rās Mare'ed answered, "Agreed," and both of them marched with the Negus (Salomon) to Wagarā. Now the Negus Takla Giyorgis left Chārdequwā and went to Tigrē, and with him a great number of Chief Azaj's banded together, Liqē Walda Dengel and Liqē Gabru and Azāj^{573 b} Kenfu and Liqē Khāylu his ministers, Kantibā Nawāya Sellāsē, Nagādrās Kenfē Rufā'el, Ligabā Mēchā, Ali Bidars, and many others whose names we do not know. On arriving at Axum Rās Walda Sellāsē received the King of Kings with rejoicing and festivities. He left Chārdequwā and reached Anṭālo on the 28th and spent the rains at Anṭālo. As for Rās Walda Sellāsē, there was no one like him for doing good deeds to great and small.

We will now return to the beginning of the affair. And while Rās Gabrē and Rās Mare'ed were at Wagarā, spies came, and reported to them the approach of Rās Walda Gabre'el and the Gallas. These struck up an alliance to agree not to serve King of Kings Takla Giyorgis, and it seems to me what made that agreement void was that it was a great act of disloyalty to King of Kings Takla Giyorgis; and they took an oath, and they met together three days, but it was not for peace, but for war; but the Bible says, "The judgment of God is not as the judgment of men," and it likewise says in another place, "The word of God is greater than the word of a man." There was a great slaughter on the 15th Hamlē, on Saturday, for a space of three hours, Rās Walda Gabre'el was killed the first of all by a gunshot and spears; then Rās Mare'ed was killed by a spear wound while fighting most valiantly. Now Rās Mare'ed died young and poor in spirit (modest), as the Bible says (Matt. v. 3), "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." Rās Mare'ed died a man of mercy, and a pillar (foundation) of the Christian fathers, as the

Bible says, "Blessed are the merciful for theirs is the kingdom of heaven." Rās Mare'ed died too when his days numbered 27 (years) and he had accomplished the work of old men. As the Bible says, "It is not only in grey hairs that there
 574 a is wisdom." We will now return to the beginning of the story. The men of Gojam fled, though mighty and versed in war, they were vanquished. As the Bible says, "There is a day for thee and a day for another," and again the reason is evident, "forasmuch there is no power in men" as Gēdēwon said when he attacked Midian, "Strength is the Lord's, the battle is Gideon's (?)" And Rās Gabrē escaped, and Dajazmāch Khāylu did so with great difficulty. And at the same time they put them on two beds and bore them into the camp on the 10th of Hamlē, the feast day of Our Lady Māryām. And Dajazmāch Alulā and Dajazmāch Gugsā came bringing with them the treasury (strong boxes) to Gondar. And that day Abēto Takla Iyo'as died, son of King of Kings Takla Giyorgis, and Rās Mare'ed was buried in the tomb of his mother at Quisquām. And Rās Walda Gabre'el was buried at Atsātsāmē of St Mikā'el, and Abēto Iyo'as was buried at Bā'ātā, the grave of his father. Now this arrangement of their burial was in accordance with that of Israel, i.e. in the burial place of their fathers. Kings in the burial place of the Kings, Prophets in the burial place of the Prophets. King of Kings Salomon was put in irons, and they deposed Atsē Salomon, and Dajazmāch Gugsā, and Dajazmāch Alulā made Atsē Demētros Negus, son of Abēto Arqādēwos (Arcadius), son of Abēto Afnin, son of Atsē Fasil, on the 20th Hamlē. On the 24th Hamlē, Sunday, there were appointments and dismissals made, Gugsā was created Dajazmāch of Begameder, and on the 20th (29th?) Hamlē, Alulā was made a Qañazmāch, and Quasa Dajazmāch, with many offices, and Dajazmāch Gualej was appointed over the storehouse of the dried grain¹. And Sadaf Gabra was

¹ (Amharic) ጸብጽጽ ስራተኛ ለመቆጣጠር ለመሆን ነው to be superintendent of the storehouse of the 5th portion (of the grain and harvest that belongs to the owner of the land), *vide* T. Guidi, *loc. cit.* 422 and 857.

appointed a Bajrond and others were appointed whose names we know not. Nahasē began on Monday, and this month Rās^{574 b} Gabrē released Aserāt and Wakhedu, that there might be a tumult (rebellion). On the 13th of Nahasē, on Saturday, at cock crow, there was an earthquake. (To return.) Rās Aserāt went to Begameder and was taken by the hand of Gugsā on the 23rd Nahasē on a Thursday. The blessed month of Nahasē ended in the peace of God. Amen.

The 7292 year of the Creation of the World and 1792 year of Mercy¹, blessed Maskaram began when the Epact of the moon was 4, the Matq'e was 26, Ṭentēyon was 7. May it bring us to perfection. Amen.

In the name of the Father, the Son and Holy Ghost, our God.

We are about to write the story of the sorrows of the world. We did not obtain it from the narrations of learned monks, the sources whence our fathers drew (their knowledge). We found no friends to tell us, on account of that we mourned and grieved, God alone knows. Maskaram began on Tuesday of the Evangelist Johannes. Ṭeqemt began on Thursday, and while King of Kings Demētros was at Gondar, runners of King of Kings Takla Giyorgis arrived from Tigrē, and they came into the habitations, and sent forth a herald to proclaim, "Every man must (come out) and receive me on the Wagarā Road, with Alulā." Men of the city rejoiced that the Lord should guard those habitations when he came. And when he was expected, it was in a state of disturbance. (To continue.) And while he was at Dambayā Rās Alulā had compassion on (i.e. amnestied) the men of the city and the men of Dambayā. And after that Alulā was taken ill and died on the 27th of Ṭeqemt, a Monday, and was interred at Medrākhā.

Khedār began on Saturday. On the 18th of that month our Negus Takla Giyorgis and Dajazmāch Gugsā started from his camp to receive the Negus on the 12th. After this Amadē,^{575 a} named Kolāsi, joined the Lāsta men at Garagarā on the road

¹ 10 September 1799. *Vide* Appendix: Chronography and Chronology.

to Chachaho, and camped at Terē Aybalā, and harassed Begameder. From there he marched and camped at Aringo. And men of Mākhdara Māryām went to meet him and give him a reception, but they were deceiving him, and he bid farewell to them in peace and then started and went a day's march and came to Gondar, camping at the outskirts of the city. And he entered the royal house of King of Kings Demētros, and the Abun and the Echagē also came; and they met, had much useless debate, then the Pāppās Abbā (Patriarch) Yosāb turned to him, and said, "Wherefore hast thou come here, thou who art nothing but a heathen, it would be better for thee that the Lord should destroy, through thee, the Governors of Begameder and Amharā," and he castigated him severely. But the heathen behaved in a friendly manner, and he was not irritated on account of it, his discourse was gentle and his tongue eloquent, remembering the words of the Bible, "Bow not the head to the foolish man, Fear not the man when he puffs himself up, and when he exalts the honour of his house." And no man came to the house of the Abun. The Gallas, however, came to that of the Echagē, and demolished two houses, and then there were some appointments made and dismissals; he created Wand Bawasan Khāylu a Rās, and others were given offices whose names we do not know. And after that he got out of Gondar on the 22nd Tākhsās and came a day's march, and when he arrived at Reb he let loose the soldiery, and many people were killed; then he marched and camped at Danguirā Gabayā, and on the 4th of Ṭer, he came to Mākhdara Māryām and made booty of all the property that had not been looted up to that moment.

We will now go back to the beginning of the affair. While Rās Walda Sellāsē was in his tents, he made a herald proclaim, "That all the men of Tigrē must follow Negusa Nagast Takla Giyorgis, and whoever remained behind would have their houses plundered and their goods confiscated. Rās Walda Sellāsē
575 b started with King of Kings Takla Giyorgis with a thunder (rattle) of guns and horses, as David said, "He shook the earth and made

it tremble¹." And that is what Walda Sellāsē did, like Iskander (Alexander). As the Book says, "A wild beast eats and what he leaves he spurns with his foot." Oh, Rās Walda Gabre'el, how can I describe the fame of thy prowess, and thy goodness? and in good sooth, thou art like to Iskander, as he closed the brazen gates² of Gog and Magog, so thou didst shut out men of Teltāl and Azabo with the fame of thy valour, while thy acts of kindness to the Negus and his army are without number. To return. And then he marched from Anṭālo towards Abergallē, and crossed the river Takazzē and came to Semēn, that is called Lawārē, and was attacked by Rās Gabrē, Bāshā Haram and Bālāmbārās Gabra Amlāk, before the Negus heard of it or Rās Walda Sellāsē; that night Rās Gabrē withdrew, and took refuge in his Amba (stronghold) called Hay, for it was his habit to retire to mountains with caves and lie hid. Then they marched away and camped at Lawārē, and from Lawārē they marched and camped at Sāberā, and surrounded and besieged Rās Walda Sellāsē in his Amba, just as Tyo'ab surrounded and besieged Abel, and cut off the head of Sābuhē (Sheba) the son of Bekori (Bichri) and returned (2 Sam. xx. 22). After this Dajazmāch Gugsā joined the Negus and Rās Walda Sellāsē, and they presented the trophy of Rās Aserāt his prisoner. And on the 9th Ṭer, the Negus decorated Gugsā, giving him the governorship of Begameder. And he travelled a day's march and camped at Gadabegē, and the Negus stayed at Sāberā for four months, making appointments and dismissals that were no use, and the officials appointed got nothing except empty titles (lit. fame) and gold bands (diadems). Magābit began on Sunday and on the 9th of the month, on Monday, King of Kings Takla Giyorgis^{576 a} started from Sāberā, and left Rās Walda Sellāsē to invest his Amba, so that Rās Gabrē should not come down. But the Negus, going a day's march came out and reached Gadabegē,

¹ Ps. lx. 2.

² ሐላኪያተን read ኃራዊያተን? as in f. 97^a. *Hist. of Alexander*, p. 135 (W. Budge), the hole or gap in the mountains, the Pass of Derbend, which Alexander closed to keep out hostile nations. *Vide* Appendix: Iskander the Macedonian (*Hist. of Alexander* as a Christian Romance).

where Dajazmāch Gugsā was, and Dajazmāch Kenfē handed over Tsahaya Leddā in chains; and the Negus received him, and then he (Gugsā) marched and came to Gondar on the 17th Magābit, and joined his brother Negusa Nagast Demētros, but he did not stay in the king's house (palace), but stopped at the door of the church that he had built at the outskirts of the habitations, that was called Debra Meṭmaq; and the day after the people assembled in the city and announced the death of Abēto Iyo'as, and thereat was great grief; but the Abun and the Echagē put an end to the mourning and brought him into the house, and he (the Negus) did not cease from going and coming back on account of the building of the church. And while there Gugsā insulted the Negus and that insult distressed him, and this was, we knew, because they did not mourn the death of his son as they entered the habitations. And again, he refused (when the King said) "We will go to Gojam." A third insult he committed, by making appointments and dismissing officials without consent (of the Negus), and that Dajazmāch Gugsā fulfilled the words of David when he said, "As a sharp (sharpened) razor working deceit, thou hast put evil before good" (Ps. lii. 2). Miyāzyā began on Monday, and on the 2nd Rās Walda Sellāsē went to his country Tigrē. There was an eclipse of the moon, and that month Dajazmāch Zawedē sent presents of horses, and a herald announced his appointment as governor of Gojam, and he (the King) stayed to build Debra Meṭmaq. But Gugsā stayed to demolish the villages of Dambayā and Gābā. And Easter fell at the time, on the 13th of Miyāzyā. On the 14th, Wayzaro Amatu, daughter of Atsē Adeyām Sagad died. Genbot began on Thursday. That month Gugsā returned to Begameder and camped at 576 b Qārodā, and Liban, the son of Amadē started on the 22nd of Genbot, laying waste three sanctuaries; their names were Sāgā, Zurāambā, and Goraf, and after massacring a great number of monks, and finally leaving¹ Gāyent in Begameder, entered his province. Sanē began on Saturday, and a herald proclaimed,

¹ There seems to be words missing or the text is corrupt, the translation is a conjecture.

“Every man who always comes up with the Negus must follow me.” On Wednesday he started on a raid in the direction of Wagarā; and he brought his brother Atsē Demētros to the courtyard of the Palace. And then Negus Takla Giyorgis was camped at Wagarā, so he marched from there and camped at Janodā, that is called Sabanterā. And while there Wayzaro Aqlēkayā, daughter of Rās Mikā’el, passed to her rest and was buried at Aksum. On the 27th of this month, Gugsā ravaged Dambayā, and Fanja Kabtē committed an outrage on Ledatā that the Negus Yoštos built, and desecrated the image (picture) of Our Lady Māryām by a spear of an attendant of Gugsā, just as the Jews did violence to her of old¹.

We will now return to the beginning of the story. Hamlē began on the Monday, and on the 7th Hamlē a herald made proclamation in these words: “We have given the government from Dangal Bar to Amharā to Dajazmāch Zawadē.” The Negus started from his camp Sabanterā, marched along the road to Angarab, when there were violent rains and many men perished as well as bullocks. (To continue.) He crossed the river Angarab and then marched off and camped at Adēt, thence he marched and camped at Egera Daber, marching from there King of Kings Takla Giyorgis made ready for battle, and then there was a fight, but he did not gain the victory, so he returned to his camp. As the prophet says, “I will make powerless the spear of the mighty ones, and I will gird the feeble with strength”; but He did not give strength to the Kings but he gave it to the feeble. We will return to the beginning of the affair. He marched and camped at Tselalo; ^{577 a} and while on the road the men of the district engaged with the troops of the Negus and victory was on the side of the peasants, and Ligabā Mēchā and Qañazmāch Walda Galāwdēwos (Claudius) and many soldiers were taken prisoners

¹ The allusion is to a story recounted in the Ta’amra Māryām (Miracles of Mary), Eth. MSS. No. 43, f. 94^a-95^b, Bib. Nat. Paris. Also, in Mākhlēta tsugē, a collection of strophes or verses on the B. Virgin, No. cxxx, *Aethiop. Marienhymnen*, ed. Grohmann.

and much property of the Negus captured. And there was grief in the tents of the Negus that day, and they tarried several days in that place, where there was a great famine, so that many men of the Negus' troops perished. Then he started and hastened to Wāldebbā and camped at Dawē, and then went a day's march and reached (a part of) Wāldebbā, called Saquār. That month a great number of horses died; and while King of Kings Takla Giyorgis was there, Dajazmāch Zawedē had a fight with the Agaw. He showed great valour on the 27th of Ṭeqemt, but his retainers fled in fear of the spears of the Agaw, he (Dajazmāch Zawedē) alone distinguishing himself, and a great number of Agaw were slain. And after that he returned to Gojam, and while at Zawā the retainers of Rās Khāylu betrayed Dajazmāch Zawedē for the sake of their master, so as to assist the son of Bālāmbārās Fāsīl. And Dajazmāch Zawedē went in haste towards Gubeyā, all his enemies scattered; he spent the dry season at Bechanā, watching Bālāmbārās Fāsīl, sallying forth, so that he should not ravage the country. Magābit began on a Monday, and on the 6th Magābit on Monday, during the hours of slumber, riflemen played traitors to Dajazmāch Zawedē, all unconscious, since he was in his house; but he bore himself valiantly; and that evening, there was no one like him in that fight; and he snatched away the guns and spears from their hands, and came in triumph and joy back to his house.

577 b Miyāzyā began on a Wednesday, and on the 6th Miyāzyā Dajazmāch Khāylu crossed the river Geyon, in exile with his father-in-law Dajazmāch Zawedē, and settled him at Moṭā. On the 30th Miyāzyā Bālāmbārās Fāsīl came out in a "Busht¹," and Dajazmāch Zawedē getting to hear of this pursued him, and both of them reached his camp at Hawāryā Tsēyon (Zion). On the 1st of Genbot a battle ensued that lasted three hours, and Dajazmāch Zawedē had the best of it, many men being killed, and Bālāmbārās Fāsīl was taken with his retainers. And that month he put in chains Azāj Sāhelu. On the 12th

¹ ቡሽት an Amharic word, a thick cotton cloak.

it that the kingdom has become contemptible to striplings and slaves? How is it that the kingdom is a laughing stock to the uncircumcized from the very beginning? How is it that the kingdom is the image of a worthless flower that children pluck in the autumn rains?" I indeed lament as I ponder over the kingdom, for I was present in that day, in its trial and tribulation. And I weep always without ceasing, as Rachel wept because of her children, and as Israel were in bondage of old in the hands of Phare'on (Pharaoh); it is afflicted, for the children of Israel in these days submit to slaves, while I weep without ceasing.

May the Lord have mercy on the great Kings even as he had mercy on the kings of old, when he restored to them the throne by the hand of Abuna Takla Hāymānot from the hands of the Zaguē, who held it not in the beginning, and was the gift of our fathers David and Salomon, and Meneylek. May he give us and manifest to us a repetition (lit. extension) of this by his grace and power. Amen.

We are now going to commence the story of the outrage upon the Negusa Nagast Demētros. First they brought him to the Royal Palace without his consent. After that they turned him out and bringing in Takla Hāymānot King of Kings made him King over the other and even yet a third time
578 b drove him out of the Royal Palace when he had done nothing wrong. I indeed am sad and stricken on account of this persecution of those revered kings. Who shall restore the dominion of the kingdom to you as of old he restored the kingdom from the Zaguē to the house of David, through the prayer of Iyasus, the conqueror, and the covenant of Abuna Takla Hāymānot, may he grant us this day that he restore the Kingdom. Amen.

The month of Nahasē began on a Thursday, while I was in captivity and rendered useless in another province, and so I was not in the habitations of the Negus, so if I have been deficient (have failed) in what they instructed me as to the doings (events) in the habitations of the Negus, and over

the whole country, my masters, and fathers and brothers, will not be angered, because of my ignorance. I have written in order that the memory of the Kings may not perish: if I lament over that oppression of the Kings, it is because masters have become servants, and servants masters; only they do not grieve. I however have heard aforetime from the Holy books, "Gold shall be as dross, and brass be esteemed of higher worth (Fak-kārē Iyasus)"; the gold signifies the Kings, and the brass their subjects. In the 7294th year of the creation of the world (1801 A.D.), 1704th year of Grace¹, the month of Maskaram began on a Thursday, when the Epact of the moon was 26, the Matq'e was 4, and the Tentyon was 2. The year was the year of Mārkos, and when Negusa Nagast Guālu was at Gondar Teqemt began on a Saturday. In that month Aqabē Sa'āt Kabtē a man of the tribe of Azāl died. And while the Negus was in his habitation, Rās Aserāt came out of the slavery he had been sold into by his captors and camped at Wagarā, with his brother Qañazmāch Wāhedu, and there was a great panic and vexation at Gondar; Rās Aserāt with a secret plan went towards Lāstā, and Qañazmāch Wāhedu went towards Dambayā. The Negus followed him with a large army of Galla; and a few fled in the direction of Mēchā; so he crossed the river ^{579 a} Gayon with a view to being received by Dajazmāch Zawedē, but Dajazmāch Zawedē refused to receive him on account of his Galla friendship. We will now return to the beginning of the business. Now the Negus returned to his city and spent the summer (dry season) in his habitation. Dajazmāch Zawedē spent it in Gojam and Dāmōt moving about hither and thither (i.e. aimlessly); and Rās Walda Sellāsē spent the dry season at Adēt. All the captains spent the dry season in their respective provinces. King of Kings Takla Giyorgis was in exile in the hermitage of Wāldebbā, that is called Saquār; and the kings moreover that were bound in fetters were Atsē Yonās in the land of Lāstā and Atsē Salomon in Tigrē, and Atsē Ba'eda Māryām in the land of Semēn, all sons of kings that had been

¹ Error for 1794 if A.M. 7294 is correct. = 10 September 1801.

scattered like dust before a wind. Alas! and woe is me! My inwards are wrung, and my bowels are torn on account of those atrocious deeds (upon you) my masters. What avails that kingdom that was snatched away by the hands of underlings? Who will bring a Takla Hāymānot that he may restore the kingdom? (To return.) Takhsās began on a Wednesday. Wāhedu returned towards Lāstā. Sanē began on Monday. In that month, on the 24th of the month, there was an earthquake. Hamlē began on a Wednesday. On the 27th, the feast of the Saviour of the World, Dajazmāch Zawedē had a fight with the Agaw, and all his followers and his officers beat a retreat as well as his kinsmen and friends. All of them took to flight, and Dajazmāch Zawedē was left by himself with Dajazmāch Ikonā'el and Sandē his chief officer, Yamalogē, the son of Gabru were those who were left with him, and others whose names we do not know; and all the men were made prisoners of war; and men without number lost their lives. Among the killed were Kantibā Walda Yarēd Kanfu Baqatu, Walatu Gabru Tāwqē, his son, Yamazokē Tادلā Jarso; and there were cut down, Dajazmāch Sāhelu, brother of Rās Khāylu, Liqa
 579 b Maquās Gēdēwon of Begameder, and others whose names we do not know. After that Dajazmāch Zawedē reached Debut and came among the Agaw, while all his army were their captives, but when the Agaw men saw Dajazmāch Zawedē, they exclaimed "Zawedē Yentegua¹" openly. They fled from before his face. "Yentegua" is an expression in the language of the Agaw meaning, "He came"; and he ordered the pardon (release) of all the captives. That prince now was like our Lord Jesus who rescued the captives of the Devil, just so he rescued the prisoners of the Agaw, and as the prophet said, "Thou hast freed Yā'eqob from captivity and relented from all thy wrath, and turned away the chastisement of thy anger²."

¹ Modern Bilin; ኢንተኩ (entakhu). Khamir; ኢንተህ (Entaku) both from verb ኢንተ (ent), "come." These are Agaw dialects, the former in the North on the Ansaba river, the latter in the region of Lāstā and Wāg. The Agaw are the ground race of Abyssinia, and probably forerunners of the Ge'ez-speaking immigrants from S.W. Arabia, the original Habashat. *Vide* Appendix: Names of Tribes, etc.

² Ps. lxxxv. 3.

And after that he tarried in his camp; that prince feared no man, for there was no one like him except his father Dajazmāch Tulu, of whom it was said before in the time of our Negus Adeyām Sagad, "Yelu Aylu Yatal Tulu¹." Burying those that were killed and carrying those that were wounded he marched towards Gesh, the head of the Geyon (river). Nahasē began on a Friday; that month Dajazmāch Gugsā fought with the Lāstā men; and victory declared for Gugsā, and no one escaped except Wand Bawasan Khāylu and Aserāt, and Dajazmāch Darso was killed, the son, Shalaqā Chakañ of Lāstā, and others whose names we do not know. Maskaram (10 September 1802) began on a Friday; the Epact of the moon was 6, and Golden Number (Matq'e) was 24² (?). (To return.) ¶Teqemt began on a Sunday. That month Abba Yosāb, Patriarch of Ethiopia, excommunicated all Christians, so that they could not celebrate the Eucharist, or pray in the churches. The reason of the excommunication was that he said, "Serve (i.e. be loyal to) the Kings and do justice to the widows and the children, and come into the Hall of the King." But they did none of these things ^{580 a} during two months, and they (his enemies) forbade entrance into Gondar and doing good works; seeing that nothing was done, he removed the interdict. After this Atsē Demētros died in his habitation and was buried at Ba'ātā. King of Kings Guālu went towards Wagarā with the Gallas to attack Rās Gabrē, but not being able to (successful) he turned back after a few days and came to Gondar; and while on the road coming, he met his father Atsē Hezeqeyās as he was coming from Zagē towards Gondar; he went to meet him and conducted him to the house of the Echagē. Dajazmāch Gugsā came too to Gondar and killed Kuara Mardu, cutting off his hands and feet, as well as his brother's, from sheer cruelty. But there was tranquillity with Dajazmāch Zawedē in Gojam, Dāmot and Mēchā, for the Agaw

¹ A cryptic epigram that may be translated "They say, they say not—where is Tulu?" Aylu (they say not) is perhaps a pun on Khaylu, a rival chief. Puns of this sort are a favourite form of wit in Abyssinian lampoons.

² Another MS. Abbadie, No. 118, Bib. Nat. gives Epact 26, and Ruppell, 1a, Frankfort MS. gives 77! *Vide* Appendix: Abyssinian Chronography and Chronology.

his enemies had been defeated. Sanē began on a Tuesday; that month Wayzaro Galabu died.

We will now go back to the beginning of the history. Now the Negus did not leave his city. Hamlē began on a Thursday; that month Rās Aligāz died at Yaju. Nahasē began on Saturday. On the 20th of this month there was an eclipse of the moon. The 7296th year of the creation of the world (A.D. 1803) Maskaram began on a Sunday, the Epact of the moon was 18, the Golden Number was 12. The year was the year of Johannes. On that day Abuna Yosāb passed to his rest, and was buried at St Gabre'el. On the 5th of this month a light descended in the middle of the night on his grave, I indeed was not in the habitations but those who were there in them related it to me, as they saw and heard it. And there was mourning in the land, first our Negus vanished from us and now our Patriarch. "Who will protect us, body and soul," is what all the world said weeping. Khedār began on a Thursday. On the 12th, the feast of St Mikā'el, Amdē whom they called Kolasi¹ was overthrown by the hand of the Wollo. He demolished the churches and made a laughing stock of Christian people: and the Archangel was avenged for that and made them pay the penalty by their trophies in 580 b Jerusalem, and as vengeance was taken on the Badalāy by the hand of Zar'a Yā'eqob the great man of the Kingdom..... We will now return to our previous matter. And after our Patriarch Yosāb was dead the retainers of Gugsā came to the house on the 4th day and took away the property of the Patriarch and from the Atsē Fāsīl (that had been theirs) to the present time. Dajazmāch Kenfu who was there they bound with a strong rope. That indeed was the custom of their fathers, formerly they robbed the churches. Then he did what has never been done by any men in Ethiopia, rulers and Kings. (He said), "No one shall dwell in my country who professes the double Birth²." And Atsē Walda Yonā joined with them, a teacher of Debra

¹ Tribe of Gallas, N.E. of Shoa.

² *Vide* Appendix: "Theological Controversies," etc.

Libānos; the men of Wāldebbā had formerly expelled him. On account of that crime he (?) migrated, and he was expelled to Amharā (to a place called) the Convent of Māryām; the men of Gondar brought him that they might seek peace, and they made him Negus without the consent of the Negus and the chiefs. But first Abbā Yosāb pronounced excommunication on those that declared for the "triple Birth¹." After Abbā Yosāb was dead, in a few days, the Echagē Walda Yonā pronounced an excommunication in these terms: "For those that serve Dajazmāch Gugsā no one may remain who professes the double Birth, only those that profess the triple Birth may remain in the land of Gugsā." Hence the men of Debra Libānos were expelled from Tigrē and Gojam, on account of their faith, as the Echagē Filippus was expelled from Shewā to Anqo and Geshanā. (To return.)

Dajazmāch Zawedē was seized with a spiritual zeal for the property of the Patriarch; he sent a messenger over to Dajazmāch Gugsā, who was in company with Rās Walda Sellāsē, to say, "Restore to us the property of the Patriarch." Gugsā was afraid of this alliance of the two commanders, so he said, "I agree, (come) to the Bridge." They met on the road of the Bridge that is called Ganj, with Dajazmāch Zawedē; and he fetched the gold that he had taken from the house of the Abun, but the other property belonging to the Patriarchate that had been abstracted with the gold, he did not bring. So Dajazmāch Zawedē brought 100 (pieces) of gold for the sake of his friend the Patriarch and gave it to Abba Robe'am whom the monks of the convent of Ewostatēwos (Eustathios) had chosen, that he might go back to Egypt to bring back a Patriarch, and after that, bidding farewell, Gugsā went to his land of his government Begameder; Dajazmāch Zawedē hastened along the road to Mēchā to attack the Agaw. That month Easter fell on 29th Miyāzyā. And after that he fought with the Agaw, and no one escaped but a few horsemen. A jester made this verse:

¹ *Vide Appendix: Theological Controversies, etc.*

“From afar from Akāko he came at speed
Like Fasil he laid waste to the edge of the precipice¹.”

They tell that story about Dajazmāch Zawedē. The King of Kings 'Eguāla Tsēyon (Son of Zion) spent the summer at Gondar, doing nothing, his authority as Negus maintained only by the arms of the Galla. And King of Kings Takla Giyorgis remained in exile at Wäldebbā in Begameder at a place called Wāshā, and his attendants having perished and his friends, his concubine, daughter of Rās Gabrē having died, he had been in mourning to the present time. We will now return to the beginning of the affair. Dajazmāch Sāhelu had been expelled from his land to Tigrē. He was received by Rās Walda Sellāsē and he was received kindly because it was Rās Walda Sellāsē's custom to receive strangers like him. The commanders spent the rains within their respective commands in peace. Those that had been selected by the converts of Takla Hāymānot and Ewostatēwos proceeded to the land of Egypt, with some Mahommedans. They spent the rains at Matswā (Massawa). They had a quarrel over some small matter with the Nahib (Turkish Governor). The 7297 year (A.D. 1804) of the creation of the world. Maskaram began on a Monday, the year was the year of Mātēwos. There was war in the land. Rās Walda Sellāsē went on a raid in the direction of Sarwē. They fought
581 b and killed Walda Sellāsē, called Adayām; and Dajazmāch Gugsā raided towards Armāchaho, and the Lāstā men raided in the direction of Begameder, and Dajazmāch Zawedē raided in the direction of Bāssō, and Enbessē spent the dry season moving about here and there. And in the month of Miyāzyā, there was tranquillity in Gojam and Dāmot, and the Agaw, keeping the country quiet by force. (To continue.) I however was not in the city, but those that were related it to me. There was a rebel by name Za Māryām Bāryā of Tanjā, and there was an attendant whose name is not known. The Negus came out to the edge of his habitation suddenly, as anyone

¹ C. Rossini, p. 99 (MS. 118, Abbadié) suggests that Kafafa Darso is probably a pun with KaFafa dersaw “up to Fafa” a place in Agawmeder.

might, he met (came up against) some fool who drew a weapon upon the Negus Eguāla Tsēyon who sent him disarmed to his house though coming by night; and Dajazmāch Tsahay Ledā was with the king and came to the house of the Echagē. How is it that the kingdom is a laughing stock to the Galla and the uncircumcized, how is it that the kingdom is a derision to the children and servants? Why was the kingdom snatched away to other families, of whom it cannot be said, "They are of such and such a race." We however do not know the reason of this usurpation of the kingdom, but of yore the usurpation of the kingdom from the hand of Na'od in favour of the Zaguē we have heard the reason of that matter. Everyone said that when any man laid down trophies, he first of all said, "I have done this by the power of God" (by reason of this Del Na'od the Negus was conquered), (they said) "why speak you thus? Why do you not say, 'By the power of the Negus Del Na'od.'" For this God was wroth and God gave the kingdom to the Zaguē. But that kingdom remained in the hands of the children of David to this day. This history I found in the Gadla Yemersh, that he restored the kingdom from the Zaguē to the children of David by the prayers of Abuna Takla Hāymānot. Who is there has restored the kingdom to you, my masters, the Kings? I mourn and weep without ceasing.

We will now turn back to the previous matter. The month ^{582 a} of Magābit began. The Wollo and the Wechālē and Tolomā uniting together made war upon Abēto Tsamru in Amharā, the son of Dajazmāch Dori, son of Rās Goshu. Tsamru retired, so the Gallas were victorious. Tsamru was taken by the hand of the Galla, and they sent him away in peace. And after that Darso, son of Bālāmbārās Dori, governed Amharā. Abēto Tsamru came to Gojam to his father-in-law Dajazmāch Zawedē, and was received in peace. The Negus likewise and the captains were in their respective provinces. Sanē began on a Friday. That month the Liban and Wechālē made a raid on Maqēt, called Debra Abuna A'aron (Mount of our Father

Aaron). They surrounded it suddenly, some say through the advice of Aserāt. They had a fight with him and a few men were killed, and afterwards they were reconciled with Aserāt and returned to their provinces. Aserāt, however, went to Begameder with Gugsā and the chiefs to their provinces. But the King of Kings 'Eguāla Tsēyon spent the rainy season at Gondar. Dajazmāch Zawedē did the same at Dāmot at a place called Burē. He put two officers in chains, but the reason of their imprisonment we do not know....

The history of the Kings is defective (now) and the reason of this deficiency is that there was no Negus who had power to loose or to bind to appoint or dismiss; on this account there is a deficiency. Men must not be angered with me about this history; there was no one to give me information as to what occurred in the habitations in other lands. In fact I was in another part of the country. In the 7298 year of the creation of the world¹ Maskaram began on a Friday; the year was the year of Mārkos and brings us to a new epoch. We are now beginning with the help of God the book of the history of our Negus 'Eguāla Tsēyon. Nothing took place in the habitations, since nothing was done good or bad, no appointments and no dismissals; for there was an authority over the Negus in the hands of a Galla, who was called Dajazmāch Gugsā. We will now return to the beginning of the affair. While Dajazmāch Zawedē was at Burē, he put out the eyes of Fitāwrāri Gabra Kedān and his brother Zaro, on the advice of Jāwē and Yamālog. Then he marched and camped at Kob Mikā'ēl and took a rest, then he removed and camped at Ybābā; Mabājā was there and a scheme of Dajazmāch Zawedē was begun. He spent the dry season at Yabābā and while there he made a covenant with his army with an oath and under pain of anathema. After that he sent in the direction of Deldey (the Bridge) Dajazmāch Khāylu with Azzāj Sandē and Bāshā Faqadu and Fitāwrāri Charu and Galla Wadājē, who camped at the edge of Deldey. And Dajazmāch Zawedē

582 b

¹ 10 September, 1805.

came over from his camp at Yabābā and crossed the river Abāy. He made war in Begameder and made booty of both men and cattle, in Afrawānāt and Wayrā, and went back to his camp. And while there Antsoña Habtu seized the son of Fāsīl, a rebel, and sent him to Dajazmāch Zawedē, who put him in chains. News came from Begameder to say that Dajazmāch Gugsā had gone from his camp at Lebo. So Dajazmāch Zawedē gave up his dry season quarters at Yabābā and passed on towards Wadātā on the borders of Andāsā and camped there. And Dajazmāch Gugsā arrived at his camp and camped at Robit, both of them pitching their tents. Then the monks of the plain of Quarārtā came to make peace between the two captains. They made a treaty with a binding oath. While they were in this position, retainers of Rās Walda Sellāsē came to bring about peace. "I was in my province, so you stay in your provinces in ^{583 a} friendship and peace." Said the captains, "Agreed." That month spies came from the Agaw saying, "Azāj Eleyās, Shum of Agaw, has played the traitor to you." When he heard that report, he took secret counsel with his friends, and rose from his camp and came to Sankuā Giyorgis and camped in that place, and despatched Dajazmāch Khāylu to the country of Gojam, and Dajazmāch Ikonyān to Yabābā. He bid adieu to them and Dajazmāch Khāylu came to Debra Tsot, and he marched from Sankuā Giyorgis and camped at Qachen Bar, thence marching he camped at Dagutā; marching thence he camped at Sakalā. And Easter and Saturday fell on the same day. Then he marched and camped at Kossā, and then he proceeded to the house of Azzāj Ileyās, that is called Fāfā. He found in his house much food and wine and beer beyond count, and he camped at his door (verandah), harassed the whole of the Agaw, in every direction, and he captured many men and cattle. After this he marched towards Gojam, and came to Zāwā by advice of the Gojamese, but after a few days they deceived him all except Bālāmbārās Walda Khēr. That month Rās Aserāt died at Quarātsā of a grievous illness, and there was great lamentation in the house of Dajazmāch

Khāylyu. We will now go back to the beginning of our story. Then he (Dajazmāch Zawedē) rose from Zāwā but his house had been demolished. Some went seizing prisoners, others went and seized the guns and others cattle, and others breast-plates¹. In great distress he hastened on his road to his province and going a day's march he reached Dāmōt (a place) called Dambachā. How can I relate what was done at this time? Dajazmāch Zawedē came and fortified in that hill. It
 583 b was fortified by order of Abuna Yosāb, so that the rebels should not reach him. And Abēto Guālu son of Rās Mare'ed came with a large army of the province of Gojam and with him was Kuelalit (Kidney) as he was named. (To continue.) Abēto Guāla camped at the edge of the hill and sent a messenger to say, "Send me your wife, Princess Denqenash, daughter of Rās Khāylyu." Dajazmāch Zawedē sent back in reply, "Before, I sent her out, and you threw down my wall of the retreat where I had placed her." After that you tell me, "Fetch your wife." So saying his eyes shed tears like water in the rain. Through that shedding of tears all his enemies were dispersed. We will return to the beginning of our story. God sent help from his enemies seeing the sorrows that had overtaken him, so that he might contend with them. Azzājē Eleyās was his helper in this manner. He said, "Give up the wife of our Lord, Dajazmāch Zawedē, whom you took out of his house against his will, whom he had settled there in the convent." And there was a debate in the houses of the Gojamese. And they replied, "We will not attack Dajazmāch Eleyās before we have elected him (governor); shall we attack him afterwards?" So they took this counsel, and they answered, "It is well"; i.e. they gave up Dajazmāch Zawedē's wife. And after that Princess Denqenash returned and went to the land of her father, and all of them returned to their provinces. After this Dajazmāch Zawedē started out from Dambachā suddenly to attack Dajazmāch Eleyās. He did not find him, so he returned and camped at Yamālog. Then first he attacked Dajazmāch Goshu and

¹ ልብታ፣ (Amharic).

then fell upon Dajazmāch Eleyās. And victory after two days declared for Dajazmāch Zawedē. We will go back. Dajazmāch Zawedē pressed forward along the road towards Gojam to attack the men of Gojam, and he came up with them at Dambal, and won a victory; then he returned in triumph to his camp at Lamchan. And while there, there came a runner of Wadajē Sabaro saying, "We have taken Nathan Walda Amlāk, send over to me (some one) that I may give up (exchange) Walda Amlāk Baru. He sent Blättēngētā Biftu and Abēto Azanach to meet him and they went out quickly to meet him and put him in chains. (To continue.) He (Dajazmāch Zawedē) started from Lamchan and camped at Wafit, and while there spies came to report "Dajazmāch Gugsā has crossed the river Abāy and has camped at Koso Bar in the guidance of Azzāje Sāhelu." And from Wafit he rose and camped at Sadē, and marching from Sadē he crossed the Abāy and passed on towards Mēchā. And there he passed the dry season, moving hither and thither. Dajazmāch Gugsā surrounded the land of Gāfāt and devastated it, and all the men of Gāfāt perished. And while there his mother, Emmabēt Kafay, sent word, "There is in possession of your land a man called Endris Adam." That was while Dajazmāch Zawedē was in the land of Mēchā. Dajazmāch Gugsā started quickly towards Begameder, to attack Endris Adam. He was a rebel who had risen in Begameder, and when pursuing Dajazmāch Gugsā, Dajazmāch Zawedē came upon Khāylu Kenfu on the banks of the Abāy. And he bore himself valiantly, and his (Khāylu Kenfu's) relatives and retainers were captured, and he himself turning back towards Adāwarē camped, and put in chains Khāylu Walda Rafa'el. Then he marched and camped at Tabābit and from Tabābit he marched and camped at Yaraz; both of them pitched their tents there. Then Dajazmāch Zawedē prepared for battle. They met at Ayshāl Mēdā. Dajazmāch Zawedē defeated them and the men of Gojam retreated, and while they retreated he advanced to Bāso, that is called Yawesh. He

584 b turned back from Yawesh and came to Nāzrēth. And various appointments and dismissals were made. And Abēto Yamāryām Fantā, son of Samu'el Nācho died this month and was buried at Nazrēth Iyasus. After this Abēto Goshu son of Dajazmach Zawedē came back from exile, but his mother (Zawedē's wife) Princess Denqenash went away to Begameder with Princess Qatsaro in exile, and they came to Mākhdara (convent) Māryām. And after that he (Zawedē) rose from Nazrēth and came to Bechnā. While at Bechnā he put in chains to die Adarā Bori who was of Barantā and spent the rains there. Maskaram¹ began on a Friday when the Epact of the moon was 10, the Matq'ē 14. The King of Kings 'Eguāla Tsēyon started from Gondar in the direction of Fogarā that he might take the medicinal waters called "Labat" on account of his disease....

We will now go back to the beginning of the story. And while Dajazmach Zawedē was at Bechnā the two chiefs sent to say, "Let us be reconciled." Dajazmach Gugsā said "I will give back your wife and you give me goods to the value of 300 dinars of gold." Dajazmach Zawedē replied, "Agreed," and gave an oath and (engagement) under penalty of anathema. He sent the gold that they asked for, and the gold arrived at the habitations of Dajazmach Gugsā, which are called Lebo; but he (Gugsā) was a traitor to his oath, and kept back Princess Denqenash, Zawedē's wife, forswearing himself. After this Dajazmach Zawedē came and passed over to Sadē and while he was marching, retainers of Rās Walda Sellāsē came to say, "Our master is approaching, having put Abēto Gualej to flight, to his land of Yaju." They met in battle, and victory was on the side of Rās Walda Sellāsē and all the men of Yaj perished. He returned to his land of Tigrē, and Dajazmach Zawedē spent the dry season at Sadē to watch Dajazmach Gugsā, and in the month of Nahasē he rose from his camp at Sadē and hastened towards Hadis Ambā, and from Hadis Ambā he started and camped at Akermā. And while there a reconciliation was

¹ This is still the year 7298, p. 478, according to the Epact given, 10.

started with Blättēngētā Kuelālit and Abēto Azanach and Azājē Asēgo. They came to the camp of Dajazmāch Zawedē with oaths and penalty of anathema, and Blättēngētā Kuelālit came to Debra Dēmā and dwelt there in sanctuary.

In the 7301 (1808) year of the creation of the world Maskaram began on a Saturday; that was the (year) of the evangelist Mātēwos, the (New Moon) (?) rose the night of the 16th, the Tēntēyon was 4, when the Epact of the moon was 14 and ^{585 a} the Matq'ē 16. Yakātīt began on a Tuesday. Dajazmāch Zawedē started from his village of Hawārē in Begameder to make a sudden attack on Dajazmāch Gugsā, and he camped at Mount Māryām and came to the habitations of Gondar. And he sent out a herald to proclaim, "Come! Come forth to meet King of Kings Takla Giyorgis at Wāldebbā." And he turned out Atsē 'Eguāla Tsēyon and returned to his camp at Mount Māryām, it being Saturday, and then he moved out of his camp and camped at Abbā Samu'ēl. Here begins the trial of Dajazmāch Zawedē. On the 18th of the month Yakātīt, on Friday, the battle began and in the evening of Friday, a retainer of his, a Galla, a pretended ally deserted and played the traitor to his master Dajazmāch Zawedē. Now that Galla was like the Jew that sold his Lord; he (Dajazmāch Zawedē) waited through the Saturday considering over it, and in the evening of Saturday the Gojamese betrayed him, and went over to the Galla, for it is their habit to be traitors. And first they put Rās Mare'ed to death at Wagarā, and the same day deserted from Dajazmāch Zawedē, according to their custom. On the 20th of Yakātīt, on Sunday, a battle took ^{585 b} place and the Galla advanced against him, but they (Zawedē's force) retreated without engaging, they were beaten, and victory remained with the Galla. But God delivered Dajazmāch Zawedē according to his mercy, and the prophecy of his father David was fulfilled in him, as it said in the Bible, "A Prince is not saved by many men, and a horse is a vain thing for safety, and he will not escape by great strength¹."

¹ Ps. xxxiii. 17.

Dajazmāch Zawedē escaped on foot to his village and came to the house of Demētros Khāylu and he sent him by boat to Mēchā and he came to the house of Engulāl Khāylu, and while there he released those in chains that were dwelling at Daq (island in Tsānā) who were Azāj Eleyās of Agaw, Delu Nacho and Delu Amāro, taking an oath and (binding himself) under penalty of anathema. Then he started out and camped at Jamma, and met those of his soldiers that had escaped from the defeat, Fitāwrāri Sandē and Fitāwrāri Biftu. And of those that Dajazmāch Gugsā put in chains were Bālāmbārās Walda Khēr and Kantibā Iyorām, and Liqa Maquās Tesfuyo and Walda Ab, and Walda Abib and Walda Gabre’el, Walda
 586 a Sellāsē. How should I enumerate those that were left in the hands of the Galla? And Rās Gugsā returned to his province in the year of the Evangelist Mātēwos. The 5th year Atsē Hezeqeyās died and Dajazmāch Adeqah and this (A.D. 1813) was the year of Mātēwos the Evangelist, and the third year (three years after (1816)) Rās Gabrē died the year of the Evangelist Lukās. The second year Rās Walda Sellāsē died (1817) the year of Evangelist Johannes, and before his death at that time Abuna Qerlos came, and the third year (1818) the Evangelist Mārkos, died Atsē Takla Giyorgis in (the month of) Tākhsās and in Genbot Atsē Guāla died¹. On the 15th of Sanē, Atsē Iyo’as his brother came to the throne, and in the third year Abuna Qerlos was expelled; he was vanquished in a matter of Faith, when he professed, “His Son by Unction²,” and he went away to Tigrē and that was the year of the Evangelist Johannes. And the third (1821) year (after), that of Evangelist Mārkos, Atsē Iyo’ās died, and the Echagē Walda Yonā. And Atsē Gigar was King and Johannes was created Echagē. And in a year the righteous Echagē Johannes retired and abandoned his office and went to his province (1823). And Filipos was created Echagē and the third year that of the Evangelist Mātēwos after he had ruled over the whole world

¹ 3 June 1818.

² *Vide* Appendix : Theological Controversies in Abyssinian Church.

except Shoa and Tigrē, Rās Gugsā died at Debra Tabor and was buried 16th of Genbot¹ on a Monday, and the period of his dominion was 27 years. And after that Walda Yanam was appointed and the next year (1826) that of Mārkos, there was a great migration from Semien and Dajazmāch Khāylu Māryām came to make war. He reached Mount Mantā to put Atsē Ba'eda Māryām on the throne, and he stayed at Mount Mantā fifteen days, for Rās Yman was not in Begameder but had gone to Gojam to do battle against Dajazmāch Goshu; Dajazmāch Khāylu Māryām seized the ford of the Geyon (river) so that he might not cross it, and when they failed at the ford they crossed by the bridge at Dangal Bar, and they came as far as Azazo and pitched camp at Sāmonā Bar. Dajazmāch ^{586 b} Khāylu Māryām retreated in panic and pitched camp at Wāldebbā, and the battle began. And they fought for three days and a great number were killed. And they shut him out from the water of the (river) Angareb, as it is written, "Shutting out water is the beginning of strife." And on the 29th Takhsās on the Day of the Nativity of Our Lord, Dajazmāch Khāylu took to flight in fear and trembling, and Rās Yemām and Dajazmāch Māru pursued him as far as Wagarā, but did not catch him up; many were killed on the road, and the Tābot of Dafachā was destroyed. He tarried at Gondar for the day of the fast of the Nativity, and in the evening he returned and came over to the Echagē, Filippos, and received his blessing and broke bread with him. Dajazmāch Khāylu Māryām came to his village, sick from poison; he died and was buried at Wāldebbā in Genbot of that year. Dajazmāch Oubiē was appointed. Dajazmāch Māru had a battle with Rās Yemām and they fought at Amdamit, and Dajazmāch Māru was killed by a gunshot and Rās Yemām came to his village and died by violence. Rās Māryo was appointed, and Semien was devastated by the soldiery of Māru. And the third year Māru came out of his village of Debra Tābor and went to Tigrē while Dajazmāch Oubiē was chief, and fought

¹ 25 May 1825.

with Sabe Gādis, Dajazmāch of Tigrē, and Rās Māru was killed¹ by a gunshot and was buried at Mount Abāy, and Dajazmāch Sabe Gādis was taken and remained one day and was put to death with spears before sentence (had been given). And after that his brother was appointed, Rās Dori. And
 587 a Atsē Iyāsu was made King. Dori died and Iyāsu was deposed. Atsē Gabra Krestos was made Negus and died. All this occurred in one year.

In the year 7322 (1830) of the creation of the world Rās Ali was created chief of the Generals, and Atsē Sāhelu was made Negus.

Here the MS. ends abruptly and the following summary of events may be added from other sources.

Dajazmāch Zawedē, after his defeat, fled and was captured by Walda Rufā'ēl and handed over to Rās Gugsā, who threw him into a prison at Balambā, where he died. Gugsā made his son Rās Alulā Governor of Dāmōt and gave him as a wife Wayzaro Menin, who became the mother of Rās Ali, destined in manhood to be one of the most powerful chiefs in North Abyssinia. War continued between Rās Gugsā and Walda Sellāsē, the latter having the King, Takla Giyorgis, in his protection rather than in alliance. Walda Sellāsē died in 1816. Hezeqeyās died 17th Magābit (26th March) the same year. Atsē 'Eguāla Tsēyon died 27th Genbot (3rd June) 1818, Takla Giyorgis having preceded him on the 12th Takhsās. The latter was buried at Axum.

After Atsē Iyo'ās died 3rd June 1821, Atsē Gigār may be said to have had a little more than the empty title of King of Kings; but though greater power was exercised by various contending governors, such as Dajazmāch Sabagadis in Tigrē, Rās Gugsā in Begameder and Dajazmāch Khāylu in Semēn, he had at least survived the other puppet kings and pretenders. He enjoyed this precarious position for nine years. Rās Gugsā died 23rd May 1825, and his son, bearing the Muslim name of Rās Imām, was elected his successor. After the death of Dajazmāch Khāylu, his son Dajazmāch Ubē (pronounced Ubyē or Ubiē) succeeded to the governorship or dictatorship of Semēn.

The writer in f. 585 b to the end summarizes the history of the country to 1830. A fuller version of this portion is given in a MS. lately found among the d'Abbadie Collection in the Bibliothèque Nationale, No. 118.

¹ The date given by MS. 118 Abbadie of the death of these two chiefs is 1829. It gives the account of their battle and their death. *Vide* the continuation of the history taken from the above MS.

From 1830, where our MS. terminates, the d'Abbadie MS. (ed. and trans. by C. Conti Rossini) brings the history up to 1840, as follows (f. 246 b, col. a).

Both (of these Chiefs, Māryē and Sabagadis) were buried at Debra Abāy. Whilst their battle was raging there, the heat was terrific and many men perished of thirst. The Lord had pity on them and caused an abundant rain to fall; a great stream of water burst forth and mingled with the blood. The thirsting men drank of this water and fell ill of the disease called fatsant (ፈጽጽት); some died and some survived.

After the death of Rās Māryē, Dori rose to the position of his brother. (Dori) departed to return to his country, while Dajazmāch Ubiē remained in Tigrē. During this march of Dori, some of his troops died of fatigue and hunger; there were some who sold their horses for bread, others for a bowl of milk. Yet for all that they were in such misery there was not one who did violence to the poor or seized any (of their) goods, for Rās Dori was a just judge and loved not ill-usage. In his great love of justice he thought to show obedience to the King, but the Lord would not permit him. Of his hatred of ill-treatment he gave a proof when a soldier seized a piece of bread or a bowl of milk; he gave the man who had been despoiled the offender's horse. While he was acting thus, the Almighty cut short his life for the sins of the people. On his return to camp, he fell grievously ill. He put in prison Dajazmāch Kenfu and Amadē, in order that they might not create disturbance and remained thus for three months; then he died and was buried in the tomb of his father. The month in which he died was Sanē (June), 1831.

Rās Ali was elected. He let out Dajazmāch Kenfu and Amadē from the prison where Rās Dori had thrown them and bestowed on Dajazmāch Kenfu the government of the country formerly ruled by Dajazmāch Maru. He then sent Amadē back to his country to govern his own district. In his province there was a village called Baba, where there was a church. Amadē entered the church, defiled it, had food and drink brought to

it and invited to it all the Muhammedans. While they were there eating and drinking, a thunderbolt fell and terrified them, even as it had terrified Paul. However, he was not converted like Paul, but hardened his heart, like Fare'on (Pharaoh), for he belonged to the race of Grañ. Before that he had set fire to many churches; and some of these he had turned into mosques for the Musselmans. Then he set forth to wage war on Ali Fāris. But Ali Fāris defeated him and put him in chains because he had not shown the justice of the Lord. After (Amadē) had been imprisoned, Rās Ali sent messengers and made peace, in order that (Ali Fāris) might set him at liberty. The latter did so. Rās Ali did not remember that he (Amadē) had destroyed Christianity; but the Lord, who measures not this practice, willed him to be a prisoner that he might perish at the hand of Rās Ali; thus he acted not friendly to Christ, though he acted friendly towards men. After that, the sixth month after the election of Rās Ali, Ali Fāris came to wage war on Rās Ali. With him was a Christian who had taken the name of Eguāla Anbasā, although he was not of the royal line. Ali Fāris wanted to make him Negus, but was defeated and had great trouble to escape and get to his country, Rāya, where Rās Ali was unable to find him. When Rās Ali returned to his country, (Ali Fāris) returned to his. For a long time affairs remained in this state. After a time, Amadē came bearing the books of the Muslims and all their laws, to convert the Christians to Islam and deny Christ. While he was on the road and was trying to join the son of his sister, he died on the march. They brought back the corpse and buried it in his own country. In this manner our Lord wrought, for he loves Christians for whom he died and gave himself.

Rās Dori, when he was alive, elected to be King of Kings Iyāsu, son of Solomon King, son of Takla Hāymānot, the king who renounced the world and retired to Wāldebbā. The reign of Iyāsu began on the Feast of Pentecost in the month of Sanē. After he had begun to reign, he betook him to riding on horseback and to go on campaigns. Rās Ali heard that he did all

these things while he was beginning the war against Ali Fāris. When he had defeated Ali Fāris, he drove Iyāsu out of the kingdom and nominated King of Kings Sāhela Dengel in his stead. When Sāhela Dengel was called to be King, the Clergy of Azāzo were hostile to him, on account of the Faith. While Rās Ali was passing through the land of Dambeyā to carry on war against the Agaw, the Clergy of Azāzo said to him, "Send him away!" And he sent away the King and made him stay in the Country of Zengāj. All this took place about the time of the Epiphany. After him King Gabia Krestos, who was living in Mesraha, ascended the throne on Sunday of mid Lent, in the month of Magābit. He remained for three months, then he died, 27th of Sanē, and was buried in the convent of Our Father Takla Hāymānot, which is in Adababāy. After this, on the return of Rās Ali from his expedition, King Sāhela Dengel started from Zengāj and met Rās Ali in a village called Tsagur, and discussed with him the question of the kingdom, and said to him "Bring me back to my kingdom." He (Ali) ordered that he be allowed to return, so he came back and reigned. When he was reinstated, there came the rebel who had appeared before with Ali Fāris, who had taken the name of Eguāla Anbasā. After having wandered from place to place and from country to country, he came and entered the convent built in the name of Our Lord Jesus Christ, on the bank of the river called Qāha, in company with a few men. He took the horn outside the church, and, sounding it, cried, "I am the King whose name is Theodore." Hearing of this, King Sāhela Dengel was disturbed in his heart; in the evening he started out with his attendants, killed him with blows of his sabre, cut off his head and stuck it on a tree in Adababāy. With the dead man was a eunuch; Sāhela Dengel made him a slave and kept him with him, and to this day this man lives with the King. As for the cross and monk's habit which belonged to the pretender, (Sāhela Dengel) took them away and placed them in the palace, where they can be seen by those who come to pay respects to the King.

After Rās Ali had appointed Dajazmāch Kenfu to be governor of the province to which Dajazmāch Maru had been nominated, he (Kenfu) preserved the country in peace against oppressors and robbers. He cut off the hands and feet of brigands and thieves. So the country he ruled could rest quiet from the violences of the soldiery; rich and poor rejoiced in his rule. In his day was abundance, and famine ceased. In his time it was heard that the Turks had come and had camped at Matemmā. When he heard of this, the whole country was alarmed and grieved and all made supplication (for help) with loud lamentation. Said Dajazmāch Kenfu "Have no fear; be not afraid. So long as I am not dead, you shall not die!" This said, he departed and betook him to Matemmā to make war on the Turks, who had come to take tribute from the Arab tribes (lit. sons of Arabs) who inhabited Matemmā. The numbers of the Turks were 400. He gave battle to them and he slaughtered them and the inhabitants of Matemmā. Their Commander, however, was not there; he was at Sennār. Dajazmāch Kenfu returned in peace to his province. Having heard of this, the Franks said to Muhammed Ali, "If the Christians are molested, we shall no longer be friends with you." With such language they forced the Turks to abandon war against the city of Gondar. Before Dajazmāch Kenfu died, his two brothers, Dajazmāch Yabru and Andawā Khāylu, died; their mother was Wayzero Walatta Taklē.

In the days of Rās Ali, retainers came, relations of Rās Ali, and raised trouble in the city of Gondar. On account of such disorders, the King and the Echagē went away and spent the night at Tsaddā. Seeing this, the retainers had no fear, for the Lord willed that, though servants, they should hold them in contempt. Before this, a like outrage was committed in the reign of King Gigār. Soldiers came who penetrated into the city and camped in the market-place. The King and the Echagē came out and remained in the market-place, but the soldiers had no respect for their authority and plundered Dengēyāge. And on his flight the Echagē fell ill and died. Dajazmāch

Kenfu also lay ill for many days and died. When he died none of his followers showed any grief, although they divided amongst them his riches. A few men bore his body and brought it to Fanjā and buried it.

After the death of Dajazmāch Kenfu, Goshu Berru was elected. Before the election of Goshu Berru, Rās Ali said to the sons of Dajazmāch Kenfu, "We have bestowed on you the country of your fathers."

In these days, Lejj Walda Taklē arose and stirred up the villages, and while the country was in such a state of unrest Dajazmāch Berru came with his father, Dajazmāch Goshu, by Dengel Bar. They gave battle to Lejj Elma and Makunnen, sons of Dajazmāch Kenfu, defeated them and took them prisoner and put them in chains. But these things were done by Dajazmāch Berru when Rās Ali had said "I have given you (this country)." Thence he advanced to Dambeyā. The clergy of the capital came and gave him a reception; he received them, offering food and drink and made no difference between right and left. Then, as they did not bring in their tribute (requisitions) he bought up the crops and forbade the introduction of cereals into the city. On account of this, the clergy assembled, united in the intention of betaking themselves to Debra Tabor to Rās Ali to bring an accusation against Berru, saying, "This man has seized the fruits of the earth which the Kings have bestowed." Thus they came with an accusation. Rās Ali replied "Be reconciled." They answered "We will not be reconciled, for we are afraid of him; it is impossible for us to go back to our country; nay, we will go as exiles to another country." Then (Ali) said to Berru, "We have given you the province of Gojam; return to it." And so the priests went back in peace.

After Dajazmāch Berru went away, war broke out, and he lost the friendship of Rās Ali. The latter gave to his mother the province of Dajazmāch Maru. Dajazmāch Berru went away and set at liberty the sons of Dajazmāch Kenfu. These entered Quoratsā. The son whose name was Elma, while disporting (ደተጥነደ for ደተጥነደ) himself on a horse, fell and was killed

Then Rās Ali and the Itēgē Manan sallied forth to make war on Gojam. The Itēgē went to the country of the Agaw, and while she was there Lejj Makuannen came to the province of Dambeyā and engaged Lejj Walda Taklē in battle. Lejj Walda Taklē was the victor, captured him and put him in chains at Sarambā. After this, Wayzaro Manan came to Fergā Bar and reached Dambeyā. The country was much disturbed by her and by Walda Taklē. She pursued Walda Taklē. The latter ^{248 b} marched to the top of an amba, the amba was taken by storm and she (Manan) captured Walda Taklē. Keeping him prisoner, she entered the city the 23rd of the month Nahasē. Previously to this, she had driven Sāhela Dengel out of the kingdom (29th August, 1840). On the 24th of this month, Johannes was made King of Kings, son of Takla Giyorgis. Then she really became the wife of King Johannes. The royal ceremonial was carried out for them. In these days the city underwent grave disturbances; the soldiers broke into all the houses and ate up all that the inhabitants of the city had to eat. There was a great famine and many people perished of hunger.

APPENDIX A.

CHRONOLOGY AND CHRONOGRAPHY OF ABYSSINIANS.

The chronography of the Abyssinians is that of the Mother (Coptic) Church of Alexandria. It would appear from Georgius Syncellus that it was initiated by the Alexandrian monk Panodorus¹, who flourished under the Emperor Arcadius (395–408 A.D.) and founded a system of chronology based on Egyptian and biblical sources. He fixed the incarnation of Christ in the year 5493 of the world and made the year 1 A.M. begin on the 29th August, 5493 B.C. in accordance with Alexandrian reckoning, which begins the year with the 29th of August (Julian) or 9th of September² (Gregorian), = the 1st of Tut (Coptic), = the 1st of Maskaram (Abyssinian). In this way he anticipated the date assigned to the incarnation by Dionysius Exiguus (who died *circa*. 540–560 A.D.), the founder of the Dionysian era. His contemporary, Annianus, an Egyptian monk, also mentioned by Syncellus³, made a step forward in the system of Easter reckoning; he began his Era on 25th March, 5492 B.C., this date (25th March) being held by many early chronographers as the fateful day of the incarnation of Christ, the creation of the world, and the Day of Resurrection. He combined 28 nineteen-year cycles of the Moon into a 532 year period, which he took as the basis of his Easter reckoning, at the close of which Easter Day would fall on the same day and the Golden Number would revert to 1.

Annianus placed the birth of Christ in the year A.M. 5501, and this is the date adopted by the Abyssinians according to the MSS. extant, though they do not ascribe to this writer the determination of this date. The Alexandrian and Abyssinian era, beginning on the 29th of August, is seven months earlier than the era of Annianus. In order, therefore, to convert the Alexandrian and Abyssinian date to dates A.D., or Christian era, subtract 5492 from the given year of the world and there remains the year A.D., which from 1st January to the 29th August agrees with the Abyssinian. From the month of September to the end of December, 5493 subtracted from the given date gives the correspondence with the Abyssinian date.

¹ ἐὼλαβεστάτῳ μοναχῷ συγγραφεὶ Ἀννιανῷ καὶ Πανοδῶρῳ, Syncellus, ed. Dindorf, v. 27, p. 61, and v. 32, p. 75.

² Julian dates are in this appendix converted into Gregorian by the addition of eleven days, the proper correction for the eighteenth century of our era.

³ Annianus, according to Syncellus, was the contemporary of Theophilus, the 22nd Archbishop of Alexandria, A.D. 385–412. He was the first to conceive the 532 years' cycle. (Syncellus, ed. Dindorf (1829), i. 62–65, 597, and Dr Fotheringham in *Journal Theolog. Studies*, Oct. 1921, p. 53.)

Although we have the authority of Georgius Syncellus for crediting Amnianus and Panodorus with the elaboration of what is called the Alexandrian era on which the Coptic and Abyssinian computations were founded, no mention of these names is found in the existing Abyssinian MSS. relating to these computations. Chronographical computations (called Hasāb) are found in the following MSS. in the British Museum: Or. 815 ; Or. 816 ; Add. 16,217 ; the latter is the source drawn upon by Scaliger for his exposition of the Abyssinian system in his work *De Emendatione Temporum*; and Add. 16,252—a voluminous work brought by the missionary Krapf and founded on the work of Abu-l-Shaker (ca. 1257 A.D.)¹.

The MS., Or. 815, ascribes the Abyssinian chronography to Demēteros², Patriarch of Alexandria from 190 A.D. to 232 A.D. According to Eusebius there were discussions on the date of Easter at this period, but no hint is given that Demetrius played any part in it. According to this MS. the reform and corrections of the calendar were the work of "Giyorgis, the son of 'Amid," better known as Al-Makin or Elmacinus, a Kātib or clerk of Egypt who was born in A.D. 1223 and died 1273 at Damascus. No chronographical work survives of this writer, who is known only by his *Historia Saracenica*, a history from Muhammed to the beginning of the reign of Atabak, and a history from the Creation to the fourth Sultan of Egypt, Malek Addaher Bibars (Schnurrur, *Bibliotheca Arabica*, p. 115)³.

¹ In the Colophon of this Ethiopic MS. we read "This blessed book composed by the illustrious lord, and exalted doctor of Scripture, Abushaker, son of Abielkiram Petros, monk, ebna Elmmahaddab, which signifies son of an educated, or rather, son of a learned man, who was known by name Barish, who was ordained deacon of the Church of Ma'ellaga ; and he treats of the computation of the world in this book from the Creation of Adam, on him be peace, up to the year 6750 according to the Egyptian reckoning, which agrees with the year 1569 of Alexander and also with the year of the Tanballät (Muhammedans) 655" (A.D. 1257).

There are the two following works of Abu-l-Shaker in the Vatican Library :

(1) *Petri abusciori Abicarami, Monachi, Quaestiones de Trinitate et Incarnatione, etc.*, in *Codice scripto propria auctoris manu*, anno Martyrum 998, Christi 1282.

(2) *Petri abuschiacherii, Eborarrahebi Abilcarami, e gente Coptorum, Diaconi Ecclesiae S. Mariae in Moallaca*, in Cairo Vetere, liber inscriptus ; *Demonstratio*, compositus anno Martyrum 987, Hegirae 669, in 50 capita divisus. A. Dillmann, *Catalog. MSS. Orientalium*, p. 146.

f. 25, col. 2 ² In the name of the Father, Son and Holy Ghost, one God, we are writing down the computation that the Patriarch Demēteros, Archbishop of Alexandria, instituted, who was consecrated in the 180th year after the Ascension of Christ ; in the 27th year of his office. The Holy Spirit, praise be to him for ever, revealed to the Holy man the computation, because the Christian people from the time of the Apostles to his day fasted always each year the fast of our Lord, taking 40 days from the 2nd of Teqemt to the 21st of Yakātit, and thereafter they paused (interrupted the fast for) a period, and observed the week of his passion and resurrection, and celebrated them thus, taking the beginning of the Fasts and the Feasts, that first started in the time of Christ, by a certain number of days from among the months.

³ The authorities quoted by Abu-l-Shaker are : *Carmen Arabicum* ; Joannes Damascenus (cap. 4, 39) ; Mahbul, son of Constantine, Bishop of Mabug ; Ba'ala Zaidg el Hakmi ; Basilius,

According to the Abyssinian MSS. the date of creation of the world is 5493 B.C. They used the 532 year cycle, beginning with A.M. 1. The date of the birth of Christ is A.M. 5501, the 181st year of the Cycle, Golden Number 11, Epact 9, Tēntyon 1, which would give Wednesday the first day of the Abyssinian year, or E for their year letter, corresponding to year letter G of the Julian or Gregorian era. The correspondence, therefore, of the Abyssinian to the Coptic, Julian and Gregorian eras would be as follows, e.g. A.M. 7283, 29th Tākhsās = 7283, 29th Kiyhak (Coptic) = 1790, 26th December (Julian) = 6th January, 1791 (Gregorian). Another era used is one called the Year of the Martyrs (ዓመተ፡ ሰማዕታት፡) which is given in the MSS. as 276 years after the birth of Christ (= 284 A.D.), being reckoned from the persecution of Diocletian in the year of his reign. The term "Year of Mercy" (ዓመተ፡ ሞሕረት፡) is applied both to the years of our Lord and to the years of the Cycle of 532 years to which they correspond. Until the introduction by Dionysius Exiguus of his reckoning of the Christian era, in the year 532 A.D., this Era of the Martyrs, or as it was also called, the Era of Diocletian, was in general use by Christian writers.

The days of the week in Ethiopic are :

1. Ehud (ኣሁድ፡), i.e. Sabbath of the first (Ehud) day = Sunday, or Sambata Kresteyan (Sabbath of the Christians).
2. Sanuy (ሰነይ፡), 2nd day = Monday.
3. Salus (ሠሉስ፡), 3rd day = Tuesday.
4. Rabue (ረቡዕ፡), 4th day = Wednesday.
5. Khamus (ኣመስ፡), 5th day = Thursday.
6. Arb (ዕርብ፡) (evening) = Friday.
7. Sambata Ayhud, Sabbath of the Jews, or qadāmit sambat (= Early Sabbath) = Saturday (ቀዳም፡).

The Abyssinian year, beginning on the 29th August (Julian, = 9th September, Gregorian) has the following months :

Abyssinian	Coptic		Julian ordinary	Gregorian ordinary	Leap Year
Maskaram = Tut, توت		begins	29 Aug.	= 9 Sept. ;	10 Sept.
Ṭeqemt = Babeh, بابيه		„	28 Sept.	= 9 Oct. ;	10 Oct.
Khedār = Hatur, هاتور		„	28 Oct.	= 8 Nov. ;	10 Nov.
Tākhsās = Kiyhak, كيهك		„	27 Nov.	= 8 Dec. ;	9 Dec.
Ṭer = Tubeh, توبه		„	27 Dec.	= 7 Jan. ;	8 Jan.

Bishop of Caesarea, in the *Hexaëmeron* (cap. 16) ; Joannes, son of Saad, son of Joannis, son of Kulzem ; Mar Jacobus Sarugensis (cap. 14) ; Josephus, son of Gorion ; Said, son of Batrik, Patriarch of Alexandria (cap. 14, 23, 30, 46, 50).

Another important work on this subject is no. 160 in Zotenberg's *Catalogue des MSS. Ethiopiens*, Bibliothèque Nationale, Paris.

Abyssinian	Coptic		Julian ordinary	=	Gregorian ordinary	Leap Year
Yakātīt	= Amshir, امشير	begins	26 Jan.	=	6 Feb. ;	7 Feb.
Magābit	= Barmahat, برمهاث	„	25 Feb.	=	8 Mar. ;	8 Mar.
Miyāzyā	= Barmudeh, برموده	„	27 Mar.	=	7 April ;	7 April
Genbot	= Beshnes, بشنس	„	26 April	=	7 May ;	7 May
Sanē	= Bawneh, بونه	„	26 May	=	6 June ;	6 June
Hamlē	= Ebib, ابيب	„	25 June	=	6 July ;	6 July
Nahasē	= Misry, مسرى	„	25 July	=	5 Aug. ;	5 Aug.
Pāguemēn	= Epagomenai	„	24 Aug.	=	4 Sept. ;	4 Sept.

After the Abyssinian leap year (i.e. when the Abyssinian year divided by 4 gives remainder = 0) 1st Maskaram will fall on 30 Aug. (= 10 Sept. Gregorian) and 1 must be added to the Julian month till 28 Feb. inclusive.

Each Abyssinian year is named after one of the Evangelists in the following order: Matthew, Mark, Luke, John; the leap year, with 6 days of Pāguemēn, is called the year of Luke, the other three are ordinary years. Thus, 7327 A.M. was a Luke year, and the next year begins with the 1st Maskaram = 30th August, Julian. So all next below the multiple of 4 are years of Luke, e.g. 7223, 7139, etc. The years divided by 4, leaving no remainder, are years of John; having a remainder 1, years of Matthew; a remainder of 2, years of Mark. (*Vide* Ginzel, *Handbuch d. mathematischen und technischen Chronologie*, Bd. III. p. 321.)

Extracts from an Abyssinian MS. on Chronography and Chronology are adjoined.

MS. OR. 815, BRITISH MUSEUM.

Book of Years. Calendar.

f. 17, col. 1 In the name of God the merciful and compassionate, we will begin the writing of the book which speaks of the years of the world which were collected by the revered and exalted father Giyorgis the son of 'Amid of the Land of Egypt, prayers and blessings be upon the friend of God for ever and ever, Amen. For our teacher said, and he laid down the law that the number of the years from the beginning until the end was 7000¹ years;

¹ The germ of this idea seems traceable to the Book of Enoch, which seems to have had such a widespread influence upon patristic and religious writing during the ages succeeding the 2nd century B.C. In the Ethiopic Enoch we are shown a system of ten weeks, which last from the creation of the existing universe to the revelation of a new heaven. The eighth week is the Week of Righteousness. The duration of each week is not stated, but it may be observed that the word Suba'ē, plur. Suba'ēyāt, ስብዔ, plur. ስብዔያት though generally applied to the period of seven days, i.e. a week, may also be translated by "periods of seven." In the Revelation of St John, chap. xx. 4-7, there is a period of a thousand years, during which those who had been beheaded for the testimony of Jesus reigned with Christ. Then comes a deceiving of the nations, and a judgment. This may be compared with the eighth,

there was no one who knew this from their writings ; but the learned were anxious to correct their histories that is to say their reckoning. And what was known to them was that there had been from the Creation of Adam until the appearance of Christ our Lord in the flesh, 5500 years. And the interval is given by the revelation, from Adam to the birth of Noah, 1657 years ; from the birth of Noah to the cessation of the Flood, 2256 years. col. 2
 In the 128 year of Mercy in the 5th Cycle, from the cessation of the Flood to the building of Babel, 571 years and their sum is 2827 years. In 167 year of Mercy, in the 6th Cycle, from the Building of Babel to Abraham 501 years. On that year of Mercy 136, the 7th Cycle, and their sum is 3328 years. From Abraham to Moses 425 years and in the year of Mercy 29 in the 8th Cycle, and their sum is 3753 years. From the birth of Moses to Dāwit (David) 694 years and years of Mercy 191 in the 9th Cycle, and their sum is 4447 years. From Dāwit to Nābukadnatsār 469 and their sum is 4916 years. Year of Mercy 128, the 10th Cycle from Nābukadnatsār to Iskender 265 years, and their sum is 5181. From Iskender the Macedonian f. 17 b,
col. 1 to the birth of our Lord 319 years and their sum is 5500 years ; and the year of Mercy 180 in the 11th Cycle. He was conceived on the 19 Magābit (26 March N.S.), on a Sunday, and he was born 29 Tākhsās (5 January), on a Tuesday, in the reign of Awgestos Qēsār, the King of Rome, and at that time, Epact of the Sun was 1 and Epact of the Moon 9, and He was baptized the 11 Ṭer, on a Tuesday (17 January), in the year 5531 in the 16th year of the reign of Tibāryos when Epact of the Sun was 3 and Epact of the Moon 11 ; and was crucified in 5534 on the 27 of Magābit (3 April), Epact 14, and Maṭq'e 16, and He rose on the day of the Feast of the Incarnation, that is the 29 Magābit (5 April), and He ascended into heaven on the 8 of Genbot (14 May). And after Christ was born Awgestos lived 14 years, Tibāryos reigned 23 years. Gabeyos reigned 4 years. Qalāwdēwos reigned col. 2

ninth, and tenth weeks of Enoch. The combination of the two ideas of weeks and a definite period of a thousand years appears for the first time in the Epistle of Barnabas, chap. xv, where the six days of creation are interpreted to mean six periods of a thousand years each, in support of which Psalm xc. 4 is cited. These are followed by the sabbath rest of a thousand years when the Son shall have come and destroyed time and judged the ungodly and changed the Sun, Stars, and Moon. With the eighth day God will make a beginning of another world.

There is no evidence that the author of the Epistle of Barnabas originated the idea of the term of 7000 years, but he is the first extant author who used it. The idea acquired a wide popularity and is found in Jewish as well as in Christian literature. It would be very easy to interpret Enoch's weeks in the light of this chronology. But it will be observed that while Enoch recognises ten weeks, Barnabas has only one week.

If Enoch's ten weeks are to be fitted into Barnabas's 7000 years, then each week must contain 700 years or seven centuries. The century should be a day of Enoch, seven centuries his week, 70 centuries his ten weeks.

14 years. And in the first year of his reign Mātēwos wrote his gospel the 20th year after the ascension of our Lord. In the 4th year of his reign Mārkos wrote his gospel 14 years after the Ascension of our Lord and the last year of his reign Lukās wrote 22 years after the ascension of our Lord. Nēron reigned 13 years and in the 8th year of his reign Yohannes wrote (his gospel) and in the end of his reign they put Pētros and Pāwlos to death on a Sunday. Asbāsyanos (Vespasian) reigned 9 years, and in the 6th year of his reign, the Temple of Jerusalem was destroyed, 40 years after the Ascension of our Lord, and 5574th year of the world, from the birth of Christ to the conversion of Etyopyā 245 years, and from the conversion of Etyopyā to Diyoqletyanos (Diocletian) 31 years and their total is 5776 years. . And from f. 18, col. 1 the birth of Christ our Lord there were 276 years. And Christians kept the true faith, till Diyoqletyanos ruled. And from Diyoqletyanos till the council of Niqyā (Nicaca), 59 years, of the 318 Fathers of the Orthodox Faith, that were assembled, in the 12th year of the reign of Costantinos, on account of Aryos (Arius), who declared the Son (to have been) created. And then their Chief Bishōp was Iskanderos Patriarch of Iskanderyā (Alexandria), and he was one of the 19 Archbishops. And from the birth of Our Lord there were 335 years ; and their total was 5835 years. And from the Council of Nikyā to the Council of Qesṭenṭenyā where 150 were assembled and their Chief was Timotewos, Patriarch of Iskanderyā, and he was of the number of 22 Archbishops in the time of Tēwodosyos who was col. 2 in power 58 years. And from the birth of our Lord (there were) 393 years and their total is 5893 years, and the year of Mercy 41, in the 12th Cycle. Now the reason of their being assembled was on account of Maqedonyos, who declared that the Holy Ghost was Himself created, and on account of Sabalyos, who said the Father, the Son, and the Holy Ghost was one person (lit. one "face" ܩܘܢܝܐ). And again on account of Abulimāryos (Apollinarius) who said there was no soul in our Lord, in the days of Tēwodosyos who was a child. And from the Council of Qesṭenṭenya (Constantinople) to the Council of 'Ēfēson (Ephesus) where 200 were assembled, on account of Nestor (Nestorius) who declared, the Son (was) in the Flesh. And their Chief was Qērillos and he was one of the number of 24 Archbishops 55 years. And from the Council of 'Ēfēson to the Council of Kelqēdon (Chalcedon) where 636 were assembled in the time of Marqēyon (Marcian) who said there were two natures (ܐܝܚܘܢܝܬܐ), and they all agreed through being terrorized ; and none remained except only 6 who were Diyosqoros f. 18 b, patriarch of Iskanderyā, he being one of the 25 Bishops, and Tēwoderos col. 1 Bishop of Warābyā, and Maqāros of Qāw, and Yā'eqob of Rād'e, and Alesetās of Fārs, and Sem'on Soryāwi, 11th [117th] year (of the Cycle). From the birth

of our Lord was 469 years, and their total was 5960 [5969] years. From Kelqēdon to the mission of Muhammad (tenbalat) 170 years, from the birth of our Lord to the Mission were 639 years and their total was 6139 years. From the Mission to Yekuno Amlāk 622 years from the birth of our Lord 1262 years and the total is 6762 years. And in the year of Mercy 378 in the 13th Cycle, Yekuno Amlāk reigned 15 years, Yageba Tseyon reigned 9, and his 5 sons viz. Bāhr Asgad, Tsenef Sagad, Jan Sagad, Hazb Ar'ad, and Yom Sagad reigned 5 years; Wedem Ar'ād reigned 15 years: 'Āmda Tseyon, his son, reigned 30 years; Sayf Ar'ād, his son, reigned 28 years; col. 2 Wedem Asfārēm, his son, reigned 10 years. Dāwit, his son, reigned 29 years; Tēwoderos reigned 3 years; Yshaq with Endryās reigned 17 years, in the 10th year of his reign the 13th Cycle ended. From Yekuno Amlāk to that time 151 [154] years (elapsed). The total is 6916. Hazb Nāñ with 2 sons, viz. 'Āmda Iyasus and Badel Nāñ reigned 5 years; Zara Yā'eqob reigned 34 years; Ba'eda Māryām, his son, reigned 10 years; Iskander, his son, reigned 16 years; Nā'ad, his brother, reigned 13 years; from the 11th year of the reign of Yshaq to the death of Nā'ad 84 years; and the total is 7000 years. Lebna Dengel, his son, reigned 32 years; Qalādēwos, his son, reigned 19 years; Mēnās, his brother, reigned 4 years; Sartsa Dengel, his f. 19, col. 1 son, reigned 34 years; Yā'eqob, his son, 7 years; Zadengel, his son, reigned one year; the land was destitute of a king one year; again Yā'eqob reigned one year; Susneyos, whose throne name was Seltān Sagad, reigned 25 years and 6 months and 9 days; Fāsiladas reigned, whose throne name was 'Ālam Sagad, 35 years, one month; Yohannes, his son, whose throne name was 'A'elāf Sagad, reigned 14 years and 9 months and 7 days; Iyāsu, his son, whose throne name was Adyām Sagad, reigned 24 years. (The last two words, 24 years, added in another hand.)

The rules given in the MS. (Or. 815) for finding the Epact do not call for comment. Ludolf (*Commentarius*, p. 386), translates **ግድፍ**: by "subtract" 19 instead of "divide," which naturally would not give the year of the lunar cycle or Golden Number.

Matq'ē is the new moon falling six months before the Paschal New Moon. The Chronographer adopts a theory of the Jewish Calendar by which the sixth moon before Nisan is always Tishri, so that Matq'ē is Tishri 1, the "Feast of Trumpets," the Jewish New Year. Matq'ē (**መጥቅሶ**) means a bugle or trumpet.

Matq'ē has often been translated from the days of Ludolf by Golden Number, which it cannot possibly be. In accordance with the above data, pointed out to me by Dr Fotheringham, the best translation would be "Feast of Trumpets." It will be seen that it works out at 30 minus Epact,

because 30 days is always a sign of the Lunar Month, beginning with the 1st new moon in the calendar year—the same duration as the first calendar month. The day of the month, therefore, on which Matq'e falls, is not affected by the question whether it is the first or second new moon of the year.

Matq'e (extract from the MS.).

f. 20 a, col. 1 “And again, if you want to find how the Matq'e is arrived at (lit. from whence the Matq'e issues), after you have divided all the years of the world by 19 and multiplied everything and the number is known, divide by 30 as before and what remains from 30 that is the Matq'e. And for the interpretation of the name, Matq'e means the summoner (or assembler), because just as the Matq'e (= a horn or trumpet) of brass and stone summons (or assembles) men, so this summons the fasts of the days of the whole year.

“In the first year (cycle of 532 years) when there is no Epact, Matq'e will be the 30th Maskaram (27th September O.S.) (1st Maskaram = 29th August O.S.). When Epact is 11 Matq'e will be 19 Maskaram (16th September O.S.).

f. 20 a, col. 2 “Epact = 22, Matq'e is 8 Teqemt (begins 28 September O.S.). Epact = 3, Matq'e 27 Maskaram. Epact = 14, Matq'e 16 Maskaram. Epact = 25, Matq'e 5 Teqemt. Epact = 6, Matq'e 24 Maskaram. Epact = 17, Matq'e 13 Teqemt. Epact = 28, Matq'e 2 Teqemt (= 30 September). Epact = 9, Matq'e 21 Maskaram. Epact = 20, Matq'e 10 Teqemt. Epact = 1, Matq'e 29 Maskaram. Epact = 12, Matq'e 18 Maskaram. Epact = 23, Matq'e 7 Teqemt. Epact = 4, Matq'e 26 Maskaram. Epact = 15, Matq'e 15 Maskaram. Epact = 26, Matq'e 4 Teqemt. Epact = 7, Matq'e 23 Maskaram. Epact = 18, Matq'e 12 Teqemt. And again it returns and comes round again, and does not differ from that for ever and ever. The Matq'e at the beginning of the day cannot be earlier

f. 20 b, col. 1 than the 15th of Maskaram and cannot be later than the 13th of Teqemt. And it will always be the 1st of nightfall (lit. rise of night)¹ and may fall on 19 days, 11 days of Maskaram and 8 of Teqemt, and these 19 days fix the increment to the issue (i.e. the limits of the incidence) of Matq'e.

f. 20 b, col. 2 “Add 9 to Matq'e and you will have the Jewish fast, add 14 and you will get the Feast of Tabernacles², the ensuing Matq'e to the Jewish fast 9 days, and that being added, (is) the Jewish fast.

“Further, from the next Matq'e to the Feast of Tabernacles is 14 days; the Jewish fast on dawn of day is not earlier than Maskaram, and cannot be later than the 22nd of Teqemt, and it will always be on the 10th nightfall (lit. rise of night). The Feast of Tabernacles is not earlier than the dawn of

¹ ሠርተ፡ሉሊት፡ = ጥገሻ ገገሻ = ገሠዓ፡. The Abyssinians like the Jews began their day at nightfall. ሠርተ፡ሳለት፡ was the dawn of day, the two together making the day of 24 hours ህክፀከሜሮህ.
² ሠጸለት፡ from ጸለለ፡ purify ጌሻ.

day of the 29th Maskaram but is not later than the 27th of Teqemt, and it will always be 15th nightfall. If the Maṭq'ē is on a Saturday add 8 and you will get Nanawē (Monday before Septuagesima Sunday (τριώδιον)¹), if on a Sunday (add) 7, if on a Monday 6, if on a Tuesday 5, if on a Wednesday 4, if on a Thursday 3, if on a Friday 2. And if further you wish to know the addition of Nanawē when Maṭq'ē falls on a Saturday, from the next Maṭq'ē to Nanawē (there will be) 128 days, so divide by 30 and there will remain 8; that then is the addition to Saturday. And if it falls on a Sunday (add) 127 and if on a Monday 126, and if on a Tuesday 125, Wednesday 124, Thursday 123, Friday 122. Further to the Maṭq'ē found add 10 and you will find Jewish Pasch, from next Maṭq'ē to Jewish Pasch there will be 190 days, divide by 30 and there remain 10 days; that, then, is the addition for Jewish Pasch. If Maṭq'ē falls on a Saturday Easter will be the (next) Sunday, if on a Sunday Easter will be on the succeeding (Sunday). Again, the Pasch cannot (be earlier than) the 25th of Magābit (= 21 March O.S.) nor be later than the 23rd of Miyāzyā (18 April O.S.), and it will be the 14th (day of New Moon).

“When you have found Nanawē, add 14 and you will have the beginning of the Fast; 11 and you will get the Feast of Mount Olivet; add 2 and you will get Hosanna (Palm Sunday); add 9 and you will find Easter; add 3 and you will find Rekeb (ἀπάντησις: mid-interval between Easter and Trinity); 18 and you will find the Ascension; add 28 to find the Feast of Pentecost; add 1 to find Mehla Dakhnat², 6 to find the Fast of the Apostles (also called Judith, fast of Trinity Monday). On next Nanawē to the beginning of the Fast there are 14 days that you add for the beginning of the Fast. Also from the next Nanawē to the Feast of Mount Olivet there are 41 days, then subtract 30 and 11 days remain, and that is the addition for the Feast of Mount Olivet. And to Palm Sunday there are 62 days and to Easter 69, and to Rakeb 93 and to the Ascension 108, and to the Feast of Pentecost 118 and to Mehla Dakhnat 121, and to the Fast of the Apostles 126. All this will be from the succeeding Nanawē to these feasts 30 and what remains from dividing by 30 is the increment for each year.

“Nanawē when it falls on the 17th of Ter (= 12 Jan. O.S.) cannot be earlier than this, and cannot be later than 21st of Yakātīt (15th February O.S.). The beginning of the Fast (Lent) cannot be earlier than the 1st Yakātīt (26 Jan. O.S.) or later than the 5th Magābit (1 March O.S.). Easter cannot

¹ So-called from the 3 chants. Syrians and Copts also call it Nanawē (= Niniveh) *νηστία Νινωϊτικὴ*, associated with the punishment of Niniveh. Fr. Alvarez speaks of Lent, the period of penitence, as Niniveh.

² The interval between Easter and Pentecost when no fasts were observed (Jerome and Tertullian).

SPECIMEN OF CALENDAR TABLES.
FIRST TABLE BEGINNING WITH YEAR 1 A.M.

Years of Cycle	Cycle of Moon (Golden Number)	Birth of Epact	Truement	Cycle of 4 years	Day of John = 29 Aug. (Julian)	Tentyon	Epact	Maye	Day of Moon at nightfall	Jewish Fast	Day of Moon at nightfall	Feast of Tabernacles	Day of Moon at nightfall	Nanawe	Beginning of the Fast	Jewish Pasch	Day of Moon at nightfall	Kaster
1	1	0	5	Tues. (Matth.)	3 (Tues.)	7	0	4/30	10	9	10	14	15	4	18	5/10	14	13
2	2	25	5	Wed. (Mark)	4 (Wed.)	1	11	1/19	10	28	10	3	15	26	10	2/29	14	5
3	3	14	5	Thur. (Luke)	5 (Thur.)	2	22	7/8	10	17	10	22	15	16	30	1/18	14	25
4	4	3	6	Sat. (John)	7 (Sat.)	4	3	5/27	10	6	10	11	15	30	14	6/7	14	9
5	5	22	5	Sund. (Matth.)	1 (Sund.)	5	14	2/16	10	25	10	30	15	22	6	3/26	14	1
6	6	11	5	Mond. (Mark)	2 (Mon.)	6	25	1/5	10	14	10	19	15	12	26	2/15	14	21
7	7	30	5	Tues. (Luke)	3 (Tues.)	7	6	5/24	10	3	10	8	15	27	11	6/4	14	6
8	8	19	6	Thur. (John)	5 (Thur.)	2	17	5/13	10	22	10	27	15	16	30	6/23	14	25
9	9	8	5	Fri. (Matth.)	6 (Fri.)	3	28	2/2	10	11	10	16	15	8	22	3/22	14	16
*19	19	18	5	Wed. (Luke)	4 (Wed.)	1	18	3/12	10	21	10	26	15	17	1	4/22	14	26
20	1	0	6	Fri. (John)	6 (Fri.)	3	0	7/30	10	9	10	14	15	8	22	1/10	14	17+
21	2	25	5	Sat. (Matth.)	7 (Sat.)	4	11	4/19	10	28	10	3	15	23	7	5/29	14	2+
etc.																		etc.

* Last year of 1st cycle.

+ 1st two years of 2nd Lunar cycle.

be earlier than 16th (rather 26th) Magābit (12 (22) March O.S.) or later than the 30th of Miyāzyā (25 April O.S.), etc., for other feasts.”

*Ṭentyon*¹ (extract from the MS. 815).

f. 22, col. 1 “And if you want to find the Ṭentyon, which is the starting point (tent) of the sun, take the year of the world up to the date required (completed years), and divide it into four parts (divide by 4). If the parts are equal and there is no remainder, add the one part to the others to the amount of a fourth (divide by 4 and add $\frac{1}{4}$) and if what remains is one year or two or three, set it by itself (i.e. reject fractions), and divide by 7, which is the cycle of the days (week), until you finish all the 5 parts, and to what remains after dividing by 7, add the remainder that you have put down, subtract one and what remains after dividing by 7 is the Ṭentyon. (Day of) Johannes² is the Wednesday if the Ṭentyon is 1, because on that day there was the (tent) beginning of creation of the sun on the evening of the Tuesday (third day) on the morning of the 4th day (Wednesday) until afternoon³. Johannes is on Thursday when the Ṭentyon is 2; Friday, 3; Saturday, 4; Sunday, 5; Monday, 6; Tuesday, 7; and the cycle is complete
col. 2 and the course reverts to the beginning, for this is the (result of the) division by 7.”

The Day of Johannes, i.e. The First Day of the Abyssinian Year = 29th August O.S., ordinary years, 30th August following leap year.

col. 2 “And if you want to find the day of Johannes, which is the tent (starting point) of the day, this same being called its rising (i.e. the 1st day of the year), take the year you are in and divide by 4. In respect of the 4 parts, add one part (i.e. a quarter), and divide the whole by 7 and to what remains (after dividing by 7), add 2, and that will be the day of Johannes. If it is 1, Sunday; 2, Monday, and so on to Saturday.”

Explanation of the Table.

The beginning of the first of the Tables of the cycle of 532 years is here given. The first vertical column gives the number of the years of the 532 cycle; the second the Golden Number or year of the lunar cycle.

¹ Ṭentyon (ⲧⲛⲧⲏⲧⲏ) is a curious corruption of *πλινθιον* apparently due to the confusion between ⲧⲏ and ⲧⲏ. According to Cedrenus, *ἡ παρ' Ἑλλῆσιν ὀπτῆ πλινθος Λατέρκουλουμ παρὰ Ῥωμαίοις λέγεται*. Latereulum is taken from a military term, a fixed number or prescribed position. Ṭentyon begins with the second year of the era of Panodorus.

² The day of John, i.e. 29th of August O.S., so called because on that day was observed the Feast of Decollatio Johannis, ἀποκεφαλισμὸς τοῦ Ἰωάννου βαπτιστοῦ. In Coptic Church, *استشاد يوحنا المعمدان*.

³ Et factum est vespere et mano dies quartus. Gen. i. 19. N.B. The Abyssinians like the Jews begin the day of 24 hours at nightfall of our day before.

The month corresponding to the figures, upon which Maṭq'ē and the various feasts occur, can be found through the limits given in the text, between which each of them must fall. Thus, if we take the Golden Number 2 in the second column, Maṭq'ē is marked 1/19. Here 1 = Sunday, and 19 = 19th Maskaram, as Maṭq'ē cannot fall earlier than the 15th of Maskaram, or later than the 13th of Teqemt.

For Nanawē ; from Nanawē to Maṭq'ē there is an interval of 127 days, divide by 30 and there is a remainder 7 ; hence the rule, when Maṭq'ē falls on a Sunday, add 7 ; we have accordingly $19 + 7 = 26$, but as Nanawē cannot be earlier than the 17th of Ter, or later than the 21st of Yakātit, this must be the 26th of Ter. For the Jewish Pasch, the rule is : add 10 to Maṭq'ē and we have $19 + 10 = 29$ in the column headed Jewish Pasch ; and this must be the 29th of Magābit, because Pasch cannot be earlier than the 25th of Magābit or later than the 23rd of Miyāzyā. In the same way the Paschal term, being between the limits of the 26th of Magābit and the 30th of Miyāzyā, the 5 in the Easter column must be the 5th of Miyāzyā, and is found by adding 9 to Nanawē.

The column headed Birth of Epact, is the Epact "born" or starting at the last new moon of the old year, the Epact being the moon's age on New Year's day. Hence the birth of the Epact falling in one year corresponds to the Epact of the next year.

APPENDIX B.

ESKANDER THE MACEDONIAN¹.

There are six so-called Histories of Alexander in Ge'ez, viz. :

1. Ethiopic version of Pseudo-Callisthenes.
2. History of Alexander by Al Makin.
3. History of Alexander by Abu Shākir.
4. History of Alexander by Joseph Ben Gorion.
5. Death of Alexander. Anon.
6. A Christian Romance, "History of the Holy Alexander Saviour of the World from which the story in the text is taken." It is called in Ge'ez : **ዜና ጳውሎስ ጳጳስ ጳውሎስ ጳውሎስ ጳውሎስ ጳውሎስ** (Brit. Mus. MS. Or. 827, and Bib. Nat. MS. Eth. No. 146).

These Histories have been collected, published and translated by Sir Wallis Budge, and the following extract is taken from his "Life and Exploits of Alexander the Great," Chap. v. f. 281, p. 466 of the Christian Romance: "Alexander journeyed on towards the coasts of Pāqanusē to

¹ f. 524 a, p. 375.

the right of the East and Permēlēnot among the Nations whose Kings were Gog and Magog.”

Then follows a curious rignarole describing how Alexander assumed the remarkable rôle of bringing about the salvation of the people who were given up to dancing, wickedness, and ritual worship of a mechanical contrivance which was a brass figure in the shape of a man: “And Alexander bowed low and cried out before God Almighty with groaning and with tears, which were mingled with awe of Him. And the Spirit of God Almighty came upon him even as when he prayed at first, and told him of all that had been and of all that should come to pass and of the hidden things of God Almighty which appertained to the beginning and the end: and he brought the two mountains which were called Madigeen and Qeraftaran close together until there remained but a distance of 23 cubits between them.

“Then Alexander set up between them images of brass according to those which he had seen in the land of Japhet, and the organ, and the drum, and the cymbals, and the pipes, and the trumpets and all the contrivances for dancing which skilful workmen had made with cunning, and the works of brass which he had brought out from the land of Japhet; and he made in the ground there a hollow for them (f. 282) and for the fixture and the wheels and the fittings and the works even as he had seen them originally. He sealed the brazen gate with three seals and he laid three enchantments upon it so that no man, whosoever he might be, should be able to work against it successfully etc., and finally destroyed the idolatry and abolished the wickedness of those heathen nations.”

At p. 465 (f. 575 b) we have an allusion to another feat of Alexander recounted in the above Romance. “Alexander said to them I will place here a gate of brass and iron, which shall serve as a wall and a fortress against the nations who are in the country which is behind this high mountain.” Now by his understanding he set a seal upon the peoples of Yägūg (*Ibid.* p. 236). This Pass of Derbend, along the ridges of the Caucasus, was called by the Persians Sadd-i-Iskander, “Rampart of Alexander”; the arabs called it باب الابواب or “Gate of Gates.” Yakūt, tom. I. p. ٢٧ (*Ibid.* footnote).

APPENDIX C.

I. ECCLESIASTICAL TITLES.

The Hierarchy. The Head of the Abyssinian Church is the Abim (አቡን) or Pāppās (ὁ πάππας), the Metropolitan who is chosen from the monks of St Anthony and consecrated by the Coptic Patriarch in Egypt. This right,

which constitutes the Abyssinian Church as a dependent and daughter Church of Alexander, has existed since the introduction of Christianity into the country and was defined by the Pseudo-Canon of Nicaea (Canones Arabici 42, 36), which in respect of its basic principle had already appeared in the ancient collection of Māruthā (cp. Braun, *De Sancta Niciena Synodo*. Münster 1898, p. 66).

The Abuna confers orders, dispenses vows and anoints and crowns the King. On the death of an Abuna an embassy is despatched to Cairo to request the nomination and consecration of a new Abuna at the hands of the Patriarch. He is accompanied by his confessor, Abun Qasis (አቡን ቀሲስ፡፡).

The second principal dignitary is the Echagē, the Head and Superior of all the monks of Debra Libānos and their monasteries. His residence has been at Gondar since the seventeenth century. The Echagē appoints the high priests, Liqa Kāhenāt (ሊቀ፡ካህናት፡፡), of Gojam, Semēn, Tigrē, etc. who are his coadjutors or provincials. The general name for priest ecclesiastic is Kāhen (ካህን፡ ኀላሕን), who celebrates Mass with the deacon (ዲያቆን፡፡) and subdeacon (ንፍቀ፡ዲያቆን፡፡). The Dabtarā (ደብተራ፡፡ probably from Greek *διφθέρα*) is a clerk, who chants the offices in the Church. The word is applied also to a literary man, literatus. Two other high ecclesiastical dignitaries are attached to the court, the Qes Atsē or Grand Almoner and the 'Aqabē Sa'at or Keeper of the Watch, hour. There are two great orders of monks ; one that of Takla Hāymānot, of which the head is the Echagē, and that of Ewostātewos (S. Eustathius). Takla Hāymānot (Plant of the Faith) was the greatest of the Abyssinian Saints, flourishing towards the end of the thirteenth century.

Liqa Pāppāsāt (ሊቀ፡ጳጳሳት፡፡), a Patriarch, applied to foreign dignitaries.

The monks (መንኲስ፡ Ge'ez, መንኲስ፡) are very numerous and distributed among various monasteries, called Daber (mountain) from their generally being placed on an elevated piece of ground.

Originated by St Pachomius and St Anthony of the Egyptian desert monasticism attained to a high degree of development towards the end of the thirteenth century during the renaissance of literary and religious activity, the outcome of a similar movement in the Coptic Church in Egypt.

Some stone edifices were built by the Portuguese Jesuits during the latter part of the sixteenth and seventeenth centuries at Garagarā, Azāzo and Fremma, etc. Pictures in the Byzantine style are generally found in the more important churches but no statues. Crosses are also everywhere common but never sculptured or in relief.

Debra Libānos, situated in the centre of Shoa, for a long time has been the premier monastery in the country. It was founded by King Hezekeyās

57 years after the death of Takla Hāymānot (according to the *Cronaca Abbreviata*, ed. Beguinot, 1313 A.D.). It was originally called Debra Asbo, its name being changed in the reign of Zara Yā'eqob (1434-1468). The position of being the most revered foundation was formerly held by another Debra Libānos in Tigrē, S.E. of the province of Serāwē. It was founded by a holy man called Libānos or Matā' who came over from Constantinople in the reign of King Gabra Masqal in the sixth century. It fell into decay towards the fourteenth century and its name and prestige transferred to the other foundation.

II. TITLES, CIVIL AND MILITARY, AND GLOSSARY.

Abagāz, Governor of the frontier, sc. Galla Country. In general nearly equivalent to Fitāwrāri.

Abēto, formerly "Highness"; title given to princes of royal blood; later a title of distinction. Now corrupted to "Atto," and the equivalent of Esquire, Chevalier.

Alaqā, Chief; commander in general.

Ambā, a precipitous mountain with a flat top, such as are numerous in Abyssinia owing to the denudation of basaltic plateau leaving isolated masses forming natural fortresses.

Azmāch, General.

Azzāj, Commander; specially the four judges of the Supreme Court or Royal Court and descent; later, Superintendent, Treasurer.

Bajronḍ, in former days, Treasurer, Procurator; later, an honorary civilian title. Bālāmbārās [= Ba'ala-ambal-rās], lit. chief Bāla-ambal or owner of captain's uniform, i.e. a Colonel.

Bāshā, borrowed from the Turks. After the wars with the Turks, rifle corps were formed and the commanders of these were called Bāshā.

Behtwaddad was the title given at first to only two subjects who were in the highest position and honour after the King, and bestowed only on special favourites who enjoyed his confidence.

Belāttēnā (shortened into Belāttā), "Page" of the Royal Household. Blāttēngētā, Chief of the Royal Pages. Later the title became less specific and was merely honorary.

Chāwā, corps of troops attached to the King, "Praetorian or Royal Guards," "Household Brigade." With these the King formed military colonies in conquered territories. From this it later became almost the equivalent of "nobles."

Dabanā, great round tent, put up for the King when travelling.

Dajazmāch, lit. Daj-Azmāch, Keeper of the Gate. It became the title of generals of the army and governors of provinces.

Fitāwrāri (Fit = horn, awrāri = rhinoceros), General commanding the vanguard.

Gemjābēt, Treasure house, or storehouse, of precious stuffs.

Gerazmāch, General of left wing (Gera = left).

Hatsē, Ge'ez, = Amharic, Aṭē, or Atsē, His Majesty.

Itē, Itēgē, also Ytēgē, Her Majesty.

Kantibā, also Kāntiba, title formerly given specially to the Chief or Hamāsēn ; then to the Mayor or Governor of Gondar. Later an honorary civil title.

Liq (ጊቅ) was at first senior or superior in dignity, chief, arch- in any class, civil or military. In modern days generally of Chief Judges, liqa male'ak = an archangel.

Liqa Makuās, primarily Master of the Horse. Also Chief Magistrate of Mocha in Gojam.

Lotē, Servant.

Mangest bēt, House of the Kingdom; room in the royal house where the prisoners were confined. The Quarañña was the officer in charge of them. A very old title, perhaps the title Qereñ, of the meroitic inscriptions.

Nagārit, a large kettledrum. One of the insignia and perhaps most important of royalty and highest dignitaries rulers of provinces, the number being apportioned to the status of the personage—like guns in honour of Indian princes.

Qañazmāch, General of the right wing (Qañ = right).

Rās is the highest title given to Governors of provinces and Generals.

Reception Hall of Palace is the Aderash (አድራሽ). The King's habitation is in a stockade which contains several separate buildings. One is called the Lion House (አንባሳ፡ቤት), another the house of the Crown (ዝረገ፡ቤት), and the house of (Clothing) Stuffs (ግምጃ፡ቤት).

Shum, Headman, Chief, governor in general, whether of a province or a village.

Tserāg, ma'asare or māsarē, Master of Ceremonies. Introducer of strangers to the King.

Wayzaro, Wēzaro, Her Highness; title given to princesses of the royal family; later to women of exalted birth.

APPENDIX D.

LIST OF KINGS FROM 1769.

Forty-one Kings reigned in Abyssinia up to 1769.

42nd. Takla Hāymānot II, 'Admās Sagad II, Khāyla Sadag, Tebab Sagad, son of Johannes, ascended the throne 1769, deposed 7th Miyāzyā 7269 (2/13 April 1777); died 4/15 September in the same year.

- 43rd. Salomon (or Solomon) II, till 15th Hamlē 7271 (9/20 July 1779).
 44th. Takla Giyorgis, Feqr Sagad, till 12th Yakätit 7276 (28 Jan./8 Feb. 1784).
 45th. Iyāsu (Joshua ?) III, Ba'āla Segāb, deposed 11th Miyāzyā 7280 (13/24 April 1788).

Rival king :

- Ba'eda Māryām in 1787 and 1788.
 Takla Giyorgis restored, till 21st Hamlē 7281 (15/26 July 1789).
 46th. Hezekeyās (or Hezekiah), till Ṭer 7286 (January 1794).
 Takla Giyorgis restored, till 9th Miyāzyā 7287 (4/15 April 1795).
 47th. Ba'eda Māryām II, till Tākhsās 7288 (December 1795).
 Takla Giyorgis restored, till 14th Genbot 7288 (9/20 May 1796).
 48th. Salomon (or Solomon) III, from 14th Sanē 7288 (8/19 June 1796) till 10th Hamlē 7289 (15 July 1797).
 49th. Yonās (or Jonah), from 14th Nahasē 7289 (7/18 August 1797) till 28th Tākhsās 7290 (24 Dec. 1797/4 Jan. 1798).
 Takla Giyorgis restored, till 14th Genbot 7291 (9/20 May 1799).
 Salomon III, restored for a brief period.
 50th. Demētros (or Demetrius), till 16th Magābit 7292 (12/24 March 1800).
 Takla Giyorgis restored, till Sanē 7292 (June 1800).
 Demētros restored, till Sanē 7293 (June 1801).
 51st. Eguāla Tsēyon or Guālu, Newāy Sagad, died 27th Genbot 7310 (22 May/3 June 1818).
 52nd. 'Iyo'ās (or Joas) II, died Genbot 7313 (22 May/3 June 1821).
 Anarchy for some months.
 53rd. Gīgār, till Miyāzyā 7318 (April 1826).
 54th. Ba'eda Māryām III, in April 1826.
 Gīgār restored, till 12th Sanē 7322 (6/18 June 1830).
 55th. 'Iyāsu (Joshua ?) IV, till 10th Magābit 7324 (6/18 March 1832).
 56th. Gabra Krestos, died 2nd Sanē 7324 (27 May/8 June 1832).
 Anarchy for some months.
 57th. Sāhela Dengel (or Sāhelu), till 7332 (A.D. 1840).
 58th. Yohannes (or John) III, from 25 Nahasē 7332 (18/30 August 1840) to Ṭeqemt 7334 (October 1841).
 Sāhela Dengel restored, till 7347 (A.D. 1855).
 59th. Tēwodēros (Theodore) II, from beginning of 1855 to Miyāzyā 7360 (13/23 April 1868).
 60th. Johannes (John) IV, from 1868.

APPENDIX E.

NAMES OF TRIBES, ETC.

The Wollo tribe of Galla inhabit the N.E. corner of Shoa on the plateau. Under Rās Gugsā about 1800 they had spread over Begameder up to Lake Tsānā and the river Wauchet, and the Abāy or Blue Nile. They were converted to Islam by an Arab called Debelo. They consist of seven tribes under a chief who is called "Haiow," and is changed every seven to eight years; this eight-year period being the Galla system of recording time, age, events, etc. The festival celebrating the commencement of each new lustrum of eight years is called the Butta, when another chief is elected from one of the tribes. The supreme chief of the Galla tribes is called the Luba, elected in the same way at eight years interval (*vide* Paulitschke, *Ethnographie Nord-Ost Afrika*, pp. 19, 65 etc.). According to Krapf, writing about 1838-9, "They murder and rob any one not a 'mogasa' or protégé of their Chief. Every Wednesday and Friday early there is a meeting of the tribe for a confabulation, where they smoke and drink coffee and 'Shat' (فات) which they call modaska" (Krapf, *Reisen, etc.* Vol. I. p. 106). According to the Zenā Za Galla (Eth. MSS. Bodley's, Oxford, No. XXIX, written 1592-3) the Wollo were descendants of the Barāytuma, one of the two great septes of the Galla, the other being the Borān. The Galla appeared in S. Abyssinia in the reign of King Lebna Dengel (1508-40), and till late years—when organization and modern weapons accomplished their subjugation—they were the menace of the Abyssinian kingdom where they established themselves as the "hereditary enemy." Being more prolific than the Abyssinians, these Galla tribes have settled all over Shoa and the Western portion as well as the Eastern fringe of the country, and in these parts form the greater portion of the agricultural population.

They worship a supreme being, Wāq, Wāqāyo, as creator of all things and highest principle of good, under whom they place 44 good and evil genii (ajāna, cp. جنة). Chief among these are Attēte (= Astartē, attartē?), associated with fertility and fecundity and propitiated with the sacrifice of a goat; Oglē (= 'igl, اجل, calf?), to whom sacrifice of a white heifer or cow is made in seasons of severe drought; Sambata, the Sanbat of the Falasha, the Abyssinian Jews, worshipped as the Goddess of the 7th day, the cult of the moon-phases, the primitive Sabbath. They have a developed system of divination conducted by sacrificing soothsayers, qallo (cp. Assyrian Kalu), not only by flights of birds, but by chickens picking up

food, and especially by examination of the veins in the stomach of a slaughtered cow. "At ille fibras tractat ac fata inspicit, et adhuc calentes viscerum venas notat" (Seneca, *Thyestes*, Act IV, Sc. 1).

Some Gallas explained to Bishop Massaja that the origin of this custom was that a sacred Book was once bestowed by God on Jews, Christians and Galla, but the latter being a careless people let their book be eaten by a cow, and in consequence have had to look to the entrails of that animal for knowledge of the future.

They pay especial reverence to serpents and two serpents attend the Chief Soothsayer, the Abbā Muda (Father anointed), who used to dwell in a cave on the mountain Saquāla, forty miles south of Adis Abāba, and is the object of pious pilgrimages. Some trees, especially a sort of sycamore, Wanz, are also held in reverence, and important meetings and consultations are held under them.

Falāshā (ፈላሻ), the name given to the Jewish section of the population by the Abyssinians; they call themselves ቤተ-አስራ-ኤል: the people of Israel. They inhabit the province of Sirē in Tigrē, Walqāyt in Amharā, along the mountain range on the border of R. Takazzē between Samēn and Lāstā and in the districts of Dambayā, Chalgā and Quarā. They speak a dialect of the Agaw, and have their religious books and prayers in this language. They are described as darker and more full bodied than the other Abyssinians, with shorter and more curly hair. Judaism was probably introduced from the South of Arabia when in the early centuries of our era a considerable number of Jews spread to Yaman so that we find in the early part of the 6th century a Jewish King, Du Nawās of the Himyarites. The conquest of Yaman after the defeat of this chief's army in 527 by Kaleb the Negus was followed probably by captives and refugees settling in Abyssinia at intervals from this time to the conquest of Yaman by Muhammedanism. Their own tradition is that their forefathers fled into Egypt at the time of the Babylonian Captivity, came up the Nile and established themselves at Quarā. "They do not observe Purim or the Dedication of the Temple and know nothing of the Babylonian or Jerusalem Talmud, which were composed during and after the Captivity. They know nothing of Tephelin—so they probably came away sometime between the reign of Solomon and departure of the Jewish remnant under Johanan" (*Falasha of Abyssinia*, Rev. J. W. Flad). They worship the Sabbath in the person of a Goddess, Sanbat; "they offer her drink offerings, make cakes for her, and burn incense believing that she controls the heavens and thus implore her blessing. She was worshipped at Tyre, Sidon, Byblos, Babylon and Askelon" (Th. Waldmeier, *Autobiography*, p. 25).

THE AGAW AND RELATED TRIBES.

The Agaw may be taken as a general name for the tribes forming the early Hamito-Semitic inhabitants of the region now known as Abyssinia, previous to the S. Arabian invasion of the Habashat and Ge'ez speaking Semites. They are the 'Αθαγαῖοι of the Adulis inscriptions, Asachae of Pliny. The element 'Aθ-, and as- being the 'Ad-, az-, of Bilin; 'ad (ዐደ-) and አደ-) of Tigrē; 'adi (ዐዲ-) of Tigrine, enda of Beja, Galla, Somali ganda, all meaning tribe = Arab. بنى (cp. Egyptian 'ad, 'az, land, and 'adz, child, seion). Cosmas Indicopleustes refers to them as the Agaioi, into whose country the King of Axum sent men to seek for gold, probably in the rivers Didesa and Dabus, running into the Blue Nile (or Abāy, as it is called in Abyssinia). They formed the bulk of the population of Lastā and Agawmeder (meder = land, country) in the province of Gojam. Different fractions of this race scattered in early times, and, differing dialectically in language, were called Bilin, or Bogos, who migrated north about the 10th century and settled, after various movements and displacements, on the plateau of Magareh and on the right bank of the Ansaba. The Khamir, the Falashā, the Quara, the Dambaya and Characha Agaw, etc. These form with Amharic one group of North-East African languages, of which the others are Saho and Afar, to the East, on the borders of the Red Sea, the Beja, or Bedawye, of the desert to the North-West of Abyssinia and West of Port Sudan, while the Somali and Galla form another and more distantly related group. D'Almeida describes the Agaw as follows: "They are generally of the small stature, with good features and of dusky colour. They don't dress in cotton, but cover their shoulders with soft leather hides, stained red. They are courageous in battle and use in warfare a short spear, to which they give the name of Kafeta, and a large shield made of buffalo skin. The Agaws of Gojam are pagans and much given to Fetishism. They adore a single Creator of Heaven, whom they call Doban, but have no idols. They also worship river springs, also some species of trees and groves, sacrificing to them and offering cows, milk and butter. They bury their bodies in woods, making chambers for them and placing near their heads hydromel and the cups which they were accustomed to use in drinking when alive" (*Historia de Ethiopia a alta*, 1, fol. 301 v. et seqq.; *Lettere annue.....of the year 1620 to 1624*, p. 232 et seqq., also Beke, *Routes in Abyssinia, Journ. R.G.S.*, 1844, p. 10, and Bruce, *Travels etc.*, vol. II. p. 325 et seqq., ed. 1805). Late researches point to this group of people and languages as most likely to furnish the nearest affinities to those of Upper Egypt and the Meroitic Kingdoms

(vide L. Reinisch, *Das persönliche Fürwort etc. in den Channito-Semitischen Sprachen*).

The Christian fervour of the Abyssinians seemed in early days to break out at intervals and inspired them to carry out their conversions with quite Mohammedan ruthlessness. We read in the history of Alphonso Mendez, the head of the Portuguese Jesuit missionaries in Abyssinia, how one of their converts, a certain Rās Sela Krestos, carried fire and sword into their country and made a holocaust of their idols. At another time, Abba Iacobus baptized eighteen thousand of them. A little later, in 1628, ten thousand of them were baptized. (*Historia Expeditionis Aethiopicæ*, Vol. I, Chap. 14. Ed. C. Beccari, S.J.) This missionary gives the following description of them and their habitat in the mountainous part of Gojam, near and around the sources of the Nile or Abai, as it is called in Abyssinia. "These mountains are rich in fertility and covered with shrubs and forest, especially bamboos, so dense and thick that they serve as strongholds and walls against assaults of the enemy; for among these bamboos they make narrow paths with many turnings, after the manner of a labyrinth, and collecting in the middle remain entrenched in these bamboos for the space of a third of a league, and in places a circuit of more than a league, so that it is impossible to break through, or cut through a jungle so tough and intricate; and in case of war they construct roads, by cutting down the large trees which stand in the way, and they get into this jungle like robbers into a house, with bows and arrows firing without danger to themselves at any who would attack them: these grounds they call Secutes. They have also in many parts great caves (dens) underground, formed by nature in rocks, having a narrow entrance and enlarging within so as to be capable of containing many people. They call them Partatas (cp. Saho, Afar, furdad, a harbour; Tigrine, mefertat, flight); some have water within, and in these they take refuge when pressed by a hostile army. These Agaws of Gojam are much given to Fetishism. As the land is fertile, they have ample supplies, especially millet and much honey, which has a large market in Ethiopia to make the beverage which they drink (hydromel, or tej); they have great herds of cattle, and these very fine; the men of the forests wear no garment but hides of cattle which they kill and eat raw like the Abyssinians; these they beat well and make them soft, like prepared leather, and tint them red, each man and woman covering their shoulders, or twisting them round their waists without anything else to cover them, yet go about as pleased with themselves as those with the most precious and splendid gala dresses in the world.

"They have no king, nor any lord to govern them; each district stands

on its own, and is ruled by those who are most powerful and worthy. They are of a dusky colour, less black, however, than the Abyssinians, of good features, valiant in warfare so long as they have not to seek out their enemy far from their own land and contenting themselves with defence. So they have defended themselves for hundreds of years against their neighbours on the West, and even against the power of the Emperor, never up to now having paid any tribute. The truth is that the Imperial Captains and troops have often invaded their country, killed and captured many, and taken great booty of cattle, horses and mares, but have also often retired with forces decimated and great losses of many and good men" (*vide* C. Rossini, *Studi su Popolazioni dell' Etiopia*, and *Popoli dell' Etiopia Occidentale* in *R. Accad. dei Lincei. Ferie accademiche* 1919).

APPENDIX F

(p. 284 ; f. 561 a, p. 439 ; and f. 564 b, p. 445).

FAKKĀRĒ IYASUS.

It had always been a cherished prophecy among Abyssinians that one day a King called Theodore would rise who would be a world conqueror (Fakkārē Iyasus, Bib. Nat. MSS. 113). The hymn above (p. 284) was designed to flatter King Takla Giyorgis, and to pretend he had been inspired to write his name as the King who was destined to be the Abyssinian Alexander. The King Theodore whom we fought in 1868 had started life with the name of Lijj Kāssā, but assumed this prophetic name to fit himself and prepare the minds of his people for what he thought was to be his destiny.

This Fakkārē Iyasus is one of the indigenous compositions and does not belong to the group of foreign translations and importation. It has played an important part at various epochs inasmuch as it consists of a revelation of future events, which have been made use of to suit the convenience of ambitious leaders, or to illustrate contemporary events by historians and observers. This is especially the case in the matter of one curious prediction the Fakkārē contains. It is that a certain king, by name Theodore, would some day arise in the East, who would be a world conqueror and bring about an era of unexampled peace and prosperity before the final catastrophe that would engulf the world.

An analogous prophecy is recorded in Roman History¹. There was an oracle known in Greece or, according to some, séance of Magic, which

¹ Ammianus Marcellinus, *Hist.* i. xxix. Aurelius Victor, *Epitome*, Chap. XLVIII. Jornandes, *De Successione temporum*, Chap. XIV. Socrates, *Hist. Eccl.* i. iv. Chap. XIX. ap. Migne, *Patr. Gr.* LXVII. Sozomenes, *Hist. Eccles.* i. vi. Chap. XXXV.

announced that a man whose name began with the Greek letters Θ. Ε. Ο. Δ. would be the successor to the Emperor Valens. A pretender, whose name was Theodosius, was soon found, but he failed and was put to death. A crop of other aspirants, of the name of Theodosius, Theodotos, Theodulos, sprang up, who were all executed in like manner, to allay the Emperor's suspicions.

The missionary Gobat says that the same belief exists among the Falasha (Gobat, *Journal etc.*, trans., p. 261). We have the instance recorded in the text, but later in the middle of the 19th century Krapf relates that during the troubles following on the death of Rās Sabagadis in Tigrē, he was asked by a monk of Mawoini about the appearance of Theodotos (i.e. Theodoros)¹.

Kāssā, son of a Kosso merchant, gave himself this name². According to other accounts, the Abba Salāmā gave him this designation at the time of his anointing the King Theodore³. The Amharic Chronicle says that Kāssā assumed the name after his coronation, but makes no allusion to the legend⁴.

A prophecy, however, dies hard. After Theodore committed suicide at Maqdala, there arose in 1877-8 another claimant to the glory of being the predicted conqueror in the shape of a foreign adventurer with long hair and an immense yellow beard. He spoke both Amharic and Oromo (Galla language). Credulous people, as usual ready to accept a pretender of curious appearance and boldly asserted claims, began to create a following and do honour to him with presents and pilgrimages. At last a Rās Gobana, the Governor of the district, in Shoa, found it necessary to take steps, and accordingly brought him to King Menelek. On being interrogated by some Europeans, it was found he could converse in French, Italian, English and German, but would give no hint as to who he was or where he came from. The general opinion, however, was that he was a Russian. The Emperor Menelek treated him with much forbearance, for though he sent him out of the country he supplied him with food and transport for the journey.

On turning to actual history of Ethiopia for an explanation of this curious prophecy, we find only one king who bore his name, viz. Tewodros I, eldest son of Dāwit I, "who reigned three years, from 1409 to 1412, and

¹ Vide Isenberg and Krapf, *Journals*, 1847, pp. 496-7.

² Stern, *Captive Missionary*, pp. 5, 6. Lejean, *Theodore II, Nouvel empire d'Abyssinie*, p. 51. Dufton, *Narrative of a journey, etc.*, pp. 114-15. An. d'Abbadie, *Abyssinie, et le roi Theodoros*, p. 26.

³ Dimotheos, *Deux Ans, etc.*, trad. fr., t. II. 97-98.

⁴ Mondon-Vidaillet, *Chronique de Theodore II*, Paris, t. I. p. 6; t. II. pp. 8-9.

died 29 Sane. His tomb is at Tadbaba Māryām." The Chronicle adds that nothing more is known of him¹.

Bruce gives the earliest mention of the prophecy in Abyssinian annals, in relation to Theodoros: "It is even confidently believed that he is to rise again and reign in Abyssinia for a thousand years" (*Travels to discover etc.*, Vol. III. p. 94, ed. 1805).

Rossini (*Note per la storia letteraria Abissina*, p. 20) and E. Littmann ("Gesch. der Aeth. Litteratur," p. 207, in *Gesch. der Christ. Litt. des Orients*) think this apocrypha is to be referred to the advent to power of Theodore (?). R. Basset (p. 10, *Les Apoc. Eth.*) thinks that these must be rejected and that the explanation of the prophecy may be looked for in the Synaxar of the Commemoration of Tewodros, son of Dawit, the 29th Sanē. P. I, fasc. v of *Patrolog. Orientalis*.

The Synaxar recounts a miracle that took place at the transport of his body for burial. The waters of the river the cortège had to pass, divided, as the River of Jordan divided for Joshua (as another version of the Synaxar at Bizan adds). The text and translation is in an appendix of Sapeto, *Viaggio etc.*, pp. 437-38.

APPENDIX G.

CHRISTIANITY IN ABYSSINIA.

Christianity was first brought to Abyssinia about 350 A.D. by Frumentius. The story as handed down by Rufinus (*Hist. Eccl.*, I. 9) was briefly this. A philosopher of Tyre, one Meropius, returning from India, accompanied by his two kinsmen, Frumentius and Aedesius, were cast upon the Abyssinian shores, probably Adulis. The crew and passengers of the ship were all massacred, Frumentius and Aedesius alone escaping. They were taken before the King, who, after further acquaintance, was so impressed with their characters that he induced them to remain, and finally made the first his treasurer and the second his cup-bearer. On the death of the King, the Queen retained them till her infant son, the future King, reached the age of maturity. Frumentius improved the opportunity to secure liberty for the Greek travelling merchants in the exercise of their religion. When the prince had grown up, Frumentius journeyed to Alexandria, visited St Athanasius, and on his request to have a bishop sent to Abyssinia was himself chosen and consecrated to be the first metropolitan of the new-

¹ R. Basset, *Études sur l'Histoire d'Éthiopie* (1882, Paris), p. 11 text, p. 101 of trans., notes 94-5, pp. 240-1. Beguinot, *La Cronica abbreviata*, Rome, 1901, p. 11. R. Basset, *Fakkārē Iyasus*.

born Faith in that country. His first experience was a summons to appear before the Arian Bishop George of Alexandria, by a letter dated 356 of the Emperor Constantine, addressed to Aizanas and Sazanos, Kings of Aksum, with commands to that effect. The letter is preserved by St Athanasius in his *Apologia ad Constantium* (*Pat. Gr.* t. xxv. 636). There is nothing known of the early development of Christianity till we come to inscriptions at Aksum still preserved, which indicate the change of worship from pagan deities Mahrem (*Ἄρης*) and Aster (*Αἴτταρ*, Ishter) to the Christian God, Egziá Behēr, in the second half of the 5th century and set up by a king whose name, mutilated in some inscriptions, appears to have been 'Ozānā, and seems to have survived in literature as Tazēnā, and on coins in Greek as *θαζανα*. The next event of importance was the arrival of those known to Abyssinians as the "Nine saints or holy men," who came from "Rum," i.e. from the Byzantine Empire, and from the resemblance of their names to those of well-known monasteries in Syria have been proved to be members of that Church and natives of that country. Probably it was to these saints and their disciples that the Ge'ez translation of the New Testament, recalling as it does the Greek of Syria rather than the Egyptian text, may be ascribed. Their provenance, as well as the Abyssinian tradition of one of them destroying a dragon, Zando, typifying the refutation of a false doctrine (of orthodox Christianity) points to the conclusion that they were Monophysites. In Egypt in the 13th century, the great renaissance of theological study and literature headed by Ibn al-'Assāl, brought to Abyssinia by the Abuna, especially Abbā Salāmā (about 1399), produced a corresponding effect in the latter country. This was enhanced by the translation of numerous Arab works into Ge'ez, especially by the recension of the Gospel and New Testament texts, and it was followed by a general revival of sacred literature in Ge'ez. It inspired, too, a new fervour in evangelization of the still pagan portions of the country, especially in the north. In this the famous monk Ewostātēwos (Eustathius, died circ. 1332), hereafter the patron saint of what has been called the Low Church party, signalized himself as a destroyer of delubra sylvestria, or sacred groves of the Agaw and other pagan tribes. Another revival was initiated by the great church reformer Zār'a Yā'eqob (1434-1468). This king regulated the ordinances of the Church, the observance of the Saturday as a Sabbath, the Eucharistic service, Extreme Unction, etc. He reformed abuses, reconciled schisms and combatted various pagan superstitions which survived and still survive to this day. He is credited with the actual composition of theological works, and at any rate it was through his influence that the theological literature of his kingdom was considerably enriched.

King Dāwit, whose throne name was Lebna Dengel (1508–1540) sent a letter of submission to the Pope, and later King Claudius (1540–1558) under stress of the Muhammadan threats of invasion did the same, coupling the act with entreaties for assistance with arms and men. Relieved of his fear by the death of the redoubtable Grañ, whom he defeated with the help of the heroic band of Portuguese under Cristovam da Gama, he turned hostile to the Catholics. About this time, 1546, a mission of Jesuits was decided upon by their Founder, and a bishop Oviedo reached Abyssinia in 1580. A successor, Pero Paez, had great success, King Za-Dengel (1603–04) being converted, and when Susneyos (1607–1632) came to the throne Catholicism spread over the whole country. Pero Paez died in 1622, and while the Jesuit P. Mendez was Patriarch the King made full submission to the Roman See in 1626. The constantly growing opposition of the native clergy, however, came to a head in open rebellion, and so discouraged the King that he abdicated in favour of his son Fāsīlādas. This king immediately restored the Abyssinian doctrines, and hunted out the Jesuit missionaries.

The Chief Corpus of civil and canon law in use is called the Fatha Nagast or the Law of the Kings, a compilation however which does not date further back than the latter half of the 17th century.

The Canon of the sacred books is that of the Coptic Church and corresponds to the last Canon of the Apostles. It comprises, with the New Testament, the two letters and eight books of Clement (*Constitutiones Apostol.*) and with the Old Testament the Kufale or Parva Genesis (λεπτή γένεσις). Two lists or types of canonical works passed from Egypt to Abyssinia and were translated from the Arabic into Ge'ez, under the title of Abtelisat or Abustulisat, corrupted into "Pitlusat," through the Arabic transcription of the Greek. Coming late comparatively, and from a foreign source, it did not destroy the veneration for other books that had previously been held sacred—e.g. Book of Enoch, the Ποιμήν of Hermas, Ascension of Isaias, III and IV of Esdras and the Book of Baruch. The Book of Macca-bees of the Ethiopic Bible has no connection with the Western version (*vide* "Il Canone Bibl. della Chiesa Copta," I. Guidi, *Rev. Belgique*, April, 1901).

THE CHURCHES AND SACRED BUILDINGS.

The ordinary church edifice, apart from the oldest in Aksum and Adulis whose ruins betray the plan of the ancient Basilica, are circular buildings, the walls being often of stone, with thatched roofs. They are built in three divisions: (1) the Qenē mahlēt for the clerks 'dabtarā, (2) the Qeddest for those communicating, (3) the Maqdas where the priests and the king com-

municate. In the large churches in the principal towns there is a daily service preceded by psalms. The plain chant is called Zēmā and is of three orders or modes: ‘Ezel (ዕዝል፣), arārāy (አራራይ፣), and ge‘ez (ግዕዝ፣), the first used for days of fasts and Lent, the second for the principal feasts, and the third for feriae. The notation employed does not indicate the note, but the first word or letter of a known verse which is accompanied by a known musical phrase.

The architectural terms used for church construction are:

መአዝን: pl. መአዝን: exterior part or extremity of the angle.

ግድም: breadth.

ቆም: height.

ኑላት: content or extension.

መሠረት: foundation, lower course of the wall.

አረፍት: wall.

ኅኅት: pl. ኅኅኅው: door.

ኅኅት-በርሃን: door of light, i.e. principal entrance door.

መስኮት: pl. መሳክው: window.

ቀሰት: ደመና: lit. “rainbow,” i.e. arch.

ቅኔ: መግልት: In the usual round church of the country, the external passage or corridor between the first and second circle. (Guidi, *II Gadla Aragawi*, pp. 42, 43.)

ቅኔ: ማጎሌት: the space near the western door of a round church where the choir stands to sing the ቅኔ: or religious chants and psalms.

መቅደስ: sanctuary, the third or interior chamber, Holy of Holies square in shape, in which is the manbar (መንበር፣) or throne on which is placed the Tābot (ታቦት፣) or altar stone.

ቤተ-ልብስ: the sacristy or robing room where the sacred vessels and church ornaments were kept.

ቤተ-ላዕል: lit. “house above,” “upper house”: the choir above the entrance door.

መርዋት: bells. In 1691, the Governor General of the Dutch Indies sent as a gift to the King Adyam Sagad (Iyāsu I) two metal bells which were placed in the Church of Dabra Berhān; they are designated in the letter of this Governor by the Arabic فاتوس which means properly a plate or cymbal of iron used for calling to prayer. In Basset’s *Chronique Ethiopique* (p. 42) it is called መረዋት: *Vide* Ludolf, *Relatio Nova de Hodierno Habessiniae Statu*, p. 21; Ruppell, *Reise etc.*, Bd. II. p. 120; Dillmann, *Lexicon*, c. 306. For church architecture *vide* Ludolf, *Commentarius*, p. 371, and *Chron. Susneyos*, Pereira, p. 536.

The tābot (ታቦት) is a small table of stone or hard wood on which the Mass is celebrated. It bears always on one side a cross, or a picture of a Virgin and Child. It is placed on the altar. The tābot of the Royal Palace accompanies the king, when he travels. The *original* tābot was the Ark of the Covenant supposed to have been taken from Jerusalem by the son of Solomon and Queen of Ethiopia (Meneylek I) and brought to Aksum, according to a tradition embodied in the *Kabra Nagast* (Glory of the Kings) (*vide Kabra Nagast*, ed. C. Bezold, p. 43).

No sculptured figures are permitted in Abyssinian churches, only paintings and pictures of sacred subjects, such as the Crucifixion, the Virgin and Child, etc. They generally preserve the Byzantine tradition similar to those well known in the Abyssinian MSS. One of the most revered of these was known as the *Quer'ata Re'su*, mentioned on pp. 248, 250 and 251. The earliest known European visitor to Abyssinia, a Venetian painter called *Francisco de Branca Leone*, was supposed to have painted pictures of Jesus and Mary some time in the reign of *Ba'eda Māryām* (1468-1478). The MS. 129 of the *Biblioteca Vittorio Emanuele (Cronaca Abbreviata)* tells us that this King had a picture painted of this subject by "a Frank, but the people of Ethiopia were indignant." It was in a church called *Atronsa Māryām* till it was plundered and destroyed by the Galla in the reign of *Tewoflos* (1708-1711). It is more probable the painter was a *Brancaleone da Genazzano* in the Roman province (*vide Cronaca etc.*, footnote, p. 13).

In the *Chronicles of Ba'eda Māryām* (*Jules Perruchon*) there is no mention of this painting, though it describes its foundation and embellishment, p. 173.

APPENDIX H.

THEOLOGICAL CONTROVERSIES IN THE ABYSSINIAN CHURCH.

The first theological dispute that disturbed the Church of Ethiopia so far as we have record, arose about the middle of the 15th century during the early part of the reign of *Zar'a Yā'eqob* (1434 to 1468). This king was a great religious reformer, and to him may be ascribed the distinctive form of the Abyssinian liturgy and ceremonial as well as the strongly Jewish character which it has always preserved. The discussion that arose in his reign centred in the question of the Persons of the Trinity or as the Abyssinian theologians expressed it more nearly following the Greek concept the "faces" (G. ἑξῆς: πρόσωπα) of the Trinity. A theologian *Za Mikā'el* by name raised the point by opposing the idea that Christ was

made in the likeness of man, by the argument, "If this anthropomorphic definition be true, can the God with the three persons be one in Substance" (Substantia ስሕርድ: ὑπόστασις. Dillmann, *Ueber die Regierung, etc. des Königs Zar'a Yā'eqob*, from the "Matsafa Berhān," Book of Lights, by this monarch). The definition given by a Synod called by the king in 1439 which condemned Za Mikā'el, in refusing to recognize distribution in the one Substance of Christ seemed to indicate that the Abyssinian Church had chosen the path of extreme Monophysitism, and in the next reign, of Bā'ela Māryām son of Zara Yā'eqob, some preachers from Syria and Egypt brought to Abyssinia the doctrine of Extreme Eutychianism which denied the consubstantiality of Christ's body with ours. Thus the elements of a controversy were introduced which were destined to distract the Abyssinian Church to this day.

It was, however, probably due to the awakening of the spirit of investigation and criticism in consequence of the discussions with the Portuguese Jesuits Pero Paez, 1604 and Alfonso Mendez in 1604, that the original formulas became the subject of further and closer examination. The result was a cleavage between two schools of thought which ended in the great division of the Church known as the Party of Debra Libānos (the monastery of that name); founded by Takla Hāymānot in 1312, and the Party of Ewostātewos (Eustathius), i.e. those that revered St Eustathius as their founder (in 1333) and stood for the extreme views of what might be termed the Low Church.

As soon, in fact, as Pero Paez arrived he was engaged in disputation with the learned men and dabteras (clerics and students) on this crucial point of their religion. In 1604 the then Emperor Za Dengel called him to his Court or Camp at Waynadega, near Lake Tsānā, and "made me sit near him, and said he would be glad to hear something about the Controversy between the people of Ethiopia and Portugal, to see if it was certain that there was so great a difference between them as was stated" (Pero Paez, *Relacão etc.* in "Rerum Ethiopm. Inedita," Vol. II. p. 366, ed. P. Beccari; and *Squarcio di Historia Ecclesiastica di Abissinia*. Ignazio Guidi, *Rivista di Studi orientali*, Anno V. Vol. VIII.). On the Jesuit declaring himself ready to be interrogated he was engaged in controversy by some monks. One of them said, "In many things there is a great difference between us, in particular in what they say that in Christ there are two natures and that the human nature is not equal to the Divine.' I answered that we do say so, and that this is the Catholic Faith for leaving aside what St Paul says in many places that God shed his blood for the Church, which he received with his precious blood, proving clearly that in Christ

there are two natures, for God as God has no blood, being a spirit; and so that which is God and sheds blood must necessarily have two natures. To these and similar arguments the monk replied, 'After the Resurrection, there remained no more than one nature.' 'Which of them?' I replied, 'if he had lost one it must have been the human nature,' and I showed him that Christ when he appeared on the eighth day, must have been clothed in a human body to have been seen and touched by Thomas." Finally, having extorted from his opponents the admission that Christ was perfect God and perfect man, they could only escape the conclusion, by saying that after the Union there was one and not two natures. The Jesuit replied, "If you wish to say Christ our Lord cannot be said to be two but one, this is certain truth for he was not two but only one Person" (*Ibid., loc. cit., p. 369*). It looks as if at *this stage* the native theologians were at a disadvantage from the Abyssinian formula not making use of the concept Person as distinguished from Nature (አካል: or መልክት: as distinguished from ባሕርይ:). Pero Paez then cited St Athanasius, whose definitions Abyssinians accept, where that authority expressly states that Christ is equal to the Father according to his Divinity, but less than the Father according to his humanity. The result of the discussion was that the Emperor expressed himself satisfied and convinced. His death followed soon after and his son Susneyos (throne name Seltan Segad) came to the throne (1607 A.D.) and after some further disputations and explanations accepted the Western Orthodox Doctrine.

The discussions, however, had sharpened the wits of the native theologians and in the sixteenth year of this monarch fresh formulas were evolved as described in the Chronicles of Susneyos (ed. F. E. Pereira, *Cronica d. Suseneyos*, Chap. LIX.).

"In the same month of Som (i.e. the Fast which this year was from 26th Yakātit or 10th February to the 22nd Magābit, 18th March) there came many monks and anchorites from the Lake (Tsānā) and the continent and all the countries of the king's dominions and then called a synod before the king and all the great ones of the kingdom: and they discussed among themselves the question they had raised before the king had returned from his expedition (the year before). Some like the Azzāj Za Dengel and Abbā Keffa Krestos spoke thus according to the words they had used before, 'The Union of the Divinity of our Lord and Saviour Jesus Christ was for him in place of the Union of his body,' and others like the Abbā Keffa Sellāsē and Abbā Askal of Alkana and Abbā Lebso of Gwanj and Abbā Batro and Abbā Estefanos and many other monks of the lake and the continent said, 'the Father was the anointer, the Son was the anointed

and the Holy Ghost was the Unction¹. And there was a great altercation amongst them, and the king said, 'If you have the testimonies of the Holy Scriptures both of you bring them for us to see and to judge the truth.' And they brought the Gospels and the Epistles of Paul, and the Acts of the Apostles, and the Faith of the Fathers (Haymanot Abaw) and the Psalms of David; and the books that served them for proofs. And having heard them, the king, pure of heart and weighty of speech said to them, 'In truth the Unction of our Lord and Saviour Jesus Christ was the grace of the Holy Spirit which was given with his human nature at the moment of the Union of His Humanity with His Divinity. When in His Divinity and His equality with the Father and the Holy Ghost he gave Grace to all, He took the Grace in His humanity to give it to the son of Adam, his brothers. But the Grace which He took from the Holy Ghost was not in measure, as after the manner given to the prophets and the Apostles, but was without measure, as it is said in the Gospel of St John, III. 34, 35. For God giveth not the Spirit by measure unto Him, but the Father loveth the Son and hath given all things into his hand.' With several other citations from the Gospels, King Susneyos 'pronounced and gave judgement of truth against those that erred.' For God gave him speech and wisdom; and the monk who was called Keffa Krestos, as he did not submit, was flogged with rods and then he (the king) expelled and excommunicated Za Dengel that he might not teach this creed to the people" (*ibid.*).

According to the same Chronicle this King Susneyos who had been converted and "induced to embrace their (the Portuguese missionaries) impure faith," seeing the commotion and unrest among the people due to the harsh measures enforced for their conversion, finally returned to the Abyssinian Creed in the twenty-fifth year of his reign (1631-32). The reign of his son and successor Fāsīlados was marked by a general denunciation and extermination of the Portuguese missionaries and their adherents.

In this reign the dissenters, called Gebatoch ("Unctionists"), evolved a formula which practically became with some later modifications the watch-word of the Eustathians or Party of Gojam, so called from the place where the heresy had the most numerous adherents. This formula was, "Through Unction Christ was Son consubstantial with the Father²." It was countered by the Debra Libānos by the formula, "By Union He was made consubstantial with the Father" (Ge'ez, በተዋይዶ፡ ወልደ፡ ባሕርይ፡), i.e. the Unction produced the union or absorption of the

¹ χρίστῆς, χριστός, χρίσμα, Petav. *de Theolog. Dogmat.* xi. viii.

² In Ge'ez በተዋይዶ፡ ወልደ፡ ባሕርይ፡ where ባሕርይ፡ = جوهر substantia natura, ወልደ፡ ባሕርይ፡ = consubstantial, ὁμοούσιος. (*Vide* I. Guidi, *loc. cit.*, p. 17, footn. 8.)

humanity by the divinity. They were excommunicated by the Echagē, Batra Giyorgis.

In the next reign, that of Johannes, a synod was called together by the king, in 1681, at which the spokesman of the Gojamese party Akāla Krestos propounded that, "By Unction Christ was made Son substantial with God," and the Debra Libānos answered by declaring, "By Union he was made Son consubstantial, and by Unction he was firstborn of all creatures" (Coloss. i. 15). Akāla Krestos was condemned. It is easy to trace through all the stages of the dispute the efforts of the Monophysites to struggle against the ever-present danger of being entangled in the logical necessity of the orthodox Western doctrine of the two natures of Christ.

This latter held that in giving the name Christ to the God-man it was the humanity not the divinity that was anointed (J. Chrysostom, *Ep. ad Hebr.*, Hom. 1 and 13). In the Incarnation the Word became Flesh, the human nature was endowed with existence and the God became God-man. The result of the Incarnation was the glorification of the Humanity and the God-man was anointed as High Priest and Messiah for the mission of the Redemption of the world (J. Damasc., *de fide ortho.* 4. 18. 3, 7 contra Jacobitas, n: 52). The human nature became by union a nature of the Son of God, so that Christ is the only begotten Son even in his Human Nature, but this Human Nature *did not become Divine*, as the Monophysites held, or it would cease to be Human.

Unction being the result of Union, the flowing of grace from the Divine Nature to the Human, through their Union in one Person and thereby giving the Messianic mission, it became the essential object of the Monophysites to neglect as much as possible laying any stress on the Unction after the act of Union, because it was evident that for the purpose of rejecting a human nature as well as a Divine, no recognition of this humanity receiving this mission by Unction later in time would be allowed; such act of unction being admittedly only applicable to a full perfect idea of humanity, which would thus be constituted as separate from the Divinity in the sense required by the Dyophysites. At first the High Church of Abyssinia as it may be called were in practical accordance with the Western doctrine in their formula, only refusing to acknowledge the distinction of the two natures of Christ *after* the Union.

In the orthodox formula, *χρίστης, χριστός, χρίσμα*, they took advantage of the difficulty of the explanation of the word Unction to endeavour to cling to Scripture, and at the same time avoid the logical necessity of acknowledging the Tomes of Leo, while the extreme or Low Church Party,

who held the Council of Chalcedon in abomination, were concerned above all in keeping its definitions as far from the Western doctrine as theological ingenuity could devise. These Extremists or Eustathians took the line, therefore, of denying or at any rate minimising the act of Unction. When they were refuted on this point they shifted their ground and, as mentioned above, produced the definition, "By Unction Christ was Son consubstantial with the Father," met by the party of Debra Libānos with, "By Union He was Son substantial with the Father," Unction and Union became henceforth the theological battle cries of the two sects. The Eustathians enjoyed a brief period of ascendancy during the reign of David (1711-15) who pronounced in their favour while the Debra Libānos adherents suffered eclipse and severe persecution.

A new Abuna arrived from Egypt and, on being appealed to, endeavoured to reconcile the hostile parties by pronouncing, "By Union the Son is only begotten Son and by Unction He became Christ." Which was considered by the Debra Libānos sect as a victory for their side.

Peace seems to have reigned till the 20th year of King Iyāsu II on the occasion of a visit of a "Frank" called George "a Syrian" who was supported by a "Restless Monk" Abba Eshatē. They were combined against by both the Eustathian and Debra Libānos parties, excommunicated and expelled. The Eustathian Heresy threw out an extreme offshoot among the Tigrines, who to avoid the necessity of acknowledging the Unction of the Son of God by the Holy Spirit explained that the Holy Spirit in this sense signified no other than the second Person of the Trinity himself, in other words self-anointed (τὸν ἴδιον ναόν, Cyril of Alex. *in Joh.*), and was in His own Person *χρίστης, χριστός, χρίσμα*. This was embodied in the Tigrine Formula, *Krestos walda qibā'ē (ክርስቶስ: ወልደ: ቅዱስ. ።)* = "Christ the Son Anointing," thus omitting all consideration of the Humanity and forcing the deduction that Christ accomplished his Messianic Mission in the mere appearance of a Man.

The Sost Ledat (በስት: ልጆች) or triple Birth mentioned f. 580 b, p. 475, was a doctrine that rose in the High Church Sect. It was the name applied to this definition. The God-Word was born, 1st of the Father from all eternity, *ἀμήτωρ*, 2nd of His Mother, the Virgin Mary, in Time, *ἀπάτωρ*, and 3rd of the Holy Ghost, *ἀμήτωρ*. The 2nd and 3rd was by the Tigrines cut down to one and earned for its adherents the nickname of the upholders of the "Knife Faith" (Kārrā Hāymānot). It was embodied in a proverb, "The faith we once had was Union and Unction, then when they brought in the doctrine of the Knife there was no flesh left" (I. Guidi, *Proverbi Abessini*, p. 51). When Bruce came to Abyssinia he found at

Gondar (Feb. 15, 1770) that these Tigrine doctrines had gained considerable predominance owing probably to the prestige and influence of Mikā'el Sehul the Governor of Tigrē who was then at the height of his power. Later on in 1804 the "Sost Ledat" controversy gave rise to great excitement which ended in the Echagē Walda Yonās expelling those that denied it from the capital and forcing them to take refuge in Tigrē. It was not till 1817 when the Metropolitan Kerillos (Cyril) and the Tigrē ecclesiastics were called together by Dajazmāch Sabagadis in the last year of N. N. Takla Giyorgis that the "Twice Born," the Tigrine doctrine, received official sanction of an Abuna (MS. 118 Abbadie, trans. by Conti Rossini, p. 114-15 in *R. Accad. Lincei*, Vol. xxvi. fasc. 7. 18, Oct. 1916) and Kerillos pronounced in favour of the Kārrā Hāymānot (the Knife creed) or the Twice Born.

His triumph however only endured while backed by the Tigrine clergy during his stay in Tigrē from 1816 to 1819. When summoned to Gondar to meet his opponents he found them too strong for him and through the influence of Rās Gugsā (a Galla) with the concurrence of King Iyo'ās (who had succeeded his brother Eguāla Tsēyon in 1818) he was compelled to return to live in Tigrē. He retaliated however by being backed by Sabagadis in forcing all dissenters in Tigrē to adopt his doctrine and subjected one of the leaders of the High Church party, Abuna Gabra Masih, to great hardship in prison. He went on a successful hunger strike however, for though they tried to force him to eat food and drink water, he remained for 13 days without tasting anything whatsoever (MS. 118 Abbadie, *ibid.*, p. 121). Shoa, which had become a powerful state and practically thrown off its allegiance to the feeble Negus at Gondar had been converted by a Gondar priest called Bassana towards the end of the 18th century to the doctrine of Sost Ledat. It was not however till 1840 that this Faith was made compulsory. The suppressed party revenged themselves by accusing two unpopular leading clerics, Alaqa Walda Giyorgis and Videna Wald Alaqe of Debra Libānos, of heresy. Rās Ali, who was the most powerful ruler in Abyssinia except Sāhla Sellāsē of Shoa (grandfather of the Emperor Menelek), called the latter to account for appointing such prelates. This roused Sāhla Sellāsē to great indignation. The accused were tried for heresy (on the subject of capacity of sinning of an embryo in the womb) and condemned. The vanquished anti-Sost Ledat party however found an unexpected champion in a new Abuna, Abbā Salāmā IV, who like Kerillos stood for the "Garra Hāymānot." This Abuna menaced Sāhla Sellāsē with excommunication. This not only produced no effect but he himself was obliged to take refuge in Tigrē (1842). Kāssā,

who afterwards took the name of King Theodore, then Dajazmāch of Dambayā, found it suited his ambitious designs to champion the Abuna by embracing his tenets and got for his reward the honour of being crowned, by the latter, King of Kings of Ethiopia in 1855. To give colour to his ambitions he proclaimed a religious war and on the death of Khāylu Malakot (Sāhela Sellāsē's son) at the cost of one battle Theodore made himself master of Shoa. He called a Synod under the specious pretext of reconciling the contending parties at Azāzo, which seemed to be a theological centre.

The theologians of Debra Libānos had all the logic, but Theodore like Henry VIII prided himself on his theology and had the unanswerable argument of despotic power, he played the card of Alexandria in supremacy and demanded "if they recognised Abuna Salāmā for their Lawful Patriarch." They were fain to answer in the affirmative. "Then my children," replied the king, "You are heretics from the very moment you differ in opinion from the Abuna and me, the defender and upholder of the Church. Abjure your errors or the executioner will take off your heads" (Bolotoff, trans. p. 41, Lejean, p. 621). The High Church party who took time to consider this answer were kept without bread and water in confinement till, not being of the stuff of martyrs, they succumbed and abjured their doctrines. Menelek who had been imprisoned by Theodore, when he escaped in 1866, took the side of the suppressed High Church, but King John was raised to the throne on the death of Theodore at Magdala and Menelek when he succeeded to the Kingdom of Shoa in 1878 acknowledged him as his liege lord. On being severely admonished for encouraging the Italian missionary Massaja and being ordered to expel him, Menelek carried out his commands. King John then began a reform persecution of the Debra Libānos party, even submission as in the case of the Superior of Debra Libānos not being sufficient to save him from deprivation, all the adherents of the Sost Ledat party were replaced by their opponents and the monks dispersed over the whole country. A Synod was called but the discussion was a farce. The King concocted his own list of orthodoxy which was clear Eutychianism, "confess with us one only nature in that the Humanity of Christ was absorbed by the Divinity, or confess with the Romans two natures in Christ from the moment that according to you Jesus Christ is true God and true Man." The Synod was a repetition of the famous Council of Ephesus in its behaviour towards the High Church theologians, but the latter, giving vent to their sarcasms on their treatment, were retaliated upon by the Negus and had their tongues cut out. The final result was a general submission to an oath of Uniformity, the few

recusants being generally exterminated by ruthless cruelty such as being exposed naked to the burning sun etc. and other atrocities. *Vide* Bolotov, *Nieskolko Stranitz iz tzerkovnoi historii Ethiopi* (some pages of the ecclesiastical history of Ethiopia in French translation); I. Guidi, *Squarcio di Storia Ecclesiastica di Abissinia, Rivista di Studi Orientali*, Anno v. Vol. VIII. fasc. 49-50; D'Almeida (Beccari), *Historia*, Vol. VI. Ch. 4; Ludolf, *Commentarius*, p. 451; Gobat, *Journal etc.*, Ch. 3; I. Guidi, art. in *Dictionnaire d'Histoire et Géographie Ecclésiastiques*, p. 210; A. Dillmann, *Ueber die Regierung, insb. die Kirchenordnung des Königs Zar'a Yākob*; *Annales Regum Johannis I, Iyāsu I, Bākāffā, Sect. II. t. v. in Corpus Scriptor. Christian. Oriental., Scriptorum Aethiopicum*; *Annales Regum Iyāsu II, I'oās, ibid.*; *Acta SS. Batsalotā Mikā'el et Anorēwos, ibid. t. XX. etc.*

APPENDIX I.

KALEB.

Kaleb, otherwise known as Ela Atsbeha (አለ፡አጽ፡ሰሃ፡ = the Blessed One, a transcription of Arab. *الاصبة*), the Ἐλεσβαάς of Procopius, the son of Tāzēnā (ታዘና፡ according to the Ge'ez MSS., *θεζενα* on Greek coins)¹, was king of Ethiopia, i.e. a king of Aksum, in the first quarter of the sixth century. He took vengeance on the Jewish king of the Himyarites, Du Nawās, for his massacre of the Christians of Negrān, in the year 524-5 A.D. A graphic account is given of the "Martyrs of Negrān" (whose commemoration was kept by the Abyssinian Church on the 22nd November O.S.) by Simeon, Bishop of Bet-Arsam, written during the reign of Justinian (527-565). The commemoration of King Kaleb was on 15th May O.S. and is thus given in the Senkessar (Synaxarium): "On this day is held the Commemoration of Kaleb, King of Ethiopia, son of Tāzēnā, lover of God. On account of the greatness of his faith God opened for him the earth, and the king marched secretly from the land of Aksum to the land of Matara, and destroyed the rebels, who were called the people of Gamorra; and after this he built churches. He also made war on the land of Saba and made an expedition by land and sea; and he destroyed the Jews (Du Nawās) and built an altar to God, and set on the throne his eldest son whose name was Israel... And after this he contemned this world, and left his kingdom and came to a monastery of St Pantaleon that stood on the summit of a mountain, in which dwelt holy monks, and he entered this monastery and died in a cell... After he entered the cell he spoke to no one, and was pleasing to God by reason of the beauty of his works, and reposed in peace." *Vide*

¹ *Vide* Gadla Aragāwi, Life of Za Mikā'el Aragāwi, one of the nine holy men who came to Abyssinia in the 5th and 6th centuries. The Greek coins are figured in E. Littmann, *op. cit.* Bd. I. p. 53.

Historia dos Martyres de Nagrân (F. E. Pereira) in *Acta Sanctorum Oct.*, x. p. 721 et seqq.; Fell, *Die Christenverfolgung in Südarabien und die himjarisch-äthiopischen Kriege etc.* in *Z. D. Morgenländischen Gesell.*, Bd. xxxv. pp. 8, 9; Eth. MSS. Br. Mus. Or. 639; John Bishop of Ephesus (ed. Land); Halevy, *Examen Critique etc.* in *Revue des études juives*, t. xviii. pp. 26-38; Synaxar. Ethiop., 20th month of Genbot.

APPENDIX K.

ABYSSINIA AND THE SUDAN (p. 216).

Without going into the early history of the relations and intercourse between Abyssinia and the Sudan which begins with the raids and conquests of 'Azana in the middle of the 4th century, and 'Azana or Tāzana, son of Ela Amida towards the end of the 5th, as related in the famous Greek and Ge'ez inscriptions at Aksum, it may be noted that the Fungs of Sennār and Halqayt on the Atbara (the tribe of which Badi, p. 216, was chief), are frequently mentioned in Abyssinian Chronicles. In the reign of Susneyos (1607-1632) a king of the Fungs or Balaw, Ribat (1614-1642), called Erubat in the Chronicle, was defeated in 1618 by Susneyos after apparently a peaceful period marked by interchange of presents between the Sovereigns; from Adelān (1604-1611) in the shape of fine horses, and from Susneyos to King Bādy Sayd el Kawam (1611-1614) of bracelets of gold and a gold-mounted saddle (*Chron. Susneyos*, Pereira, pp. 96, 124, 155 trans.). Later King Iyāsu II suffered severe defeat by Bādy Abu Shilluk (1722-1761) in 1744. This victory "over 100,000 Habesh" is described in the History of Nuba (Arab. MSS. No. 2345 British Museum, ff. 9 r.-9 v.), but appears also as a brilliant success for the Abyssinian king in the Ge'ez Chronicles of Iyāsu (Eth. MSS. Bodley's, No. 82, f. 112 r.). The Bādi and Adrys of the text were probably the Bādy and Sheikh Idrys who during an anarchic period at Sennār were among the "four kings at one and the same time" as described by the History of Nuba (f. 16 v.) contending in 1788-89 for supreme power during the intermittent reign of Adelan II (1768-1788). It is impossible to give a coherent story of the origin of the Fungs out of the contradictory legends due to attempts, common to people who have risen in the world, to concoct illustrious pedigrees, a tendency specially characteristic of Arab adventurers and their descendants. These adventurers from various immigrant south Arabian tribes had been entering the Sudan from time immemorial, from the days of the Minaeo Sabaeans and Habashat who settled in Abyssinia from about 800 B.C. to about the beginning of the Christian era down to the appearance of the Benu Hilāl, Benu A'āmner, Rabiāh, Kenānah, Hubhaynah, etc., who, after the conquest of Egypt,

spread over the east coast of the Sudan. Enterprising spirits abandoning their tribes settled among the native blacks, trained them to arms, then leading their adopted people to conquest of neighbouring tribes founded small kingdoms of which their descendants formed a kind of aristocracy. The Fungs may very probably have come from the Shilluk country and been a Shilluk tribe as Bruce states. According to their own traditions, about 1504, as the result of a movement of population towards the East, a certain Amara Dunqas (also written Amru Du Nqas), came from the west of the White Nile, conquered the country round Sennār by defeating Wad Ajib, the king of Sennār, and established the Fung domination over the surrounding country. The story seems to be embodied in the tradition of the Nyikang, the demi-god of the Shilluks (Westermann, *Shilluk People*, p. 11). There have been many attempts to explain the word Fung. There is a word Buong pronounced in some dialects Fuong, Fung, which at Sennār means "Arab" and among the Shilluks "stranger"; the word for Arab being made synonymous with "stranger" may be compared with the word Frank, "Feringhi, farangi" in Persia, Arab. فرنج; feranj in Ge'ez (denoting Portuguese), becoming the general word to express "foreigner" over a large area of the East. They appear as "Fund" in D'Almeida's Map (1662) transcribed from P. Paez (ca. 1620) and they are called "Funchos" and "Funye" (this latter is the Shilluk pronunciation) in his history. In the above map they are placed on the Atbarā along with the "Balloos," i.e. Balaw. In another contemporary map they are placed together in the kingdom of Sennār. These Balaw or Balloos, Balloes as they are called by the Portuguese writers, are distinctly stated to be identical with the Fungs, "not only the island of Meroe but all lower Ethiopia which is a frying-pan stretching from Suaquem to Egypt is possessed by Moors whom we call Funchos and the Abyssinians, Balloos" (D'Almeida, *Historia de Ethiopia*, ed. Beccari, i. i. p. 10). The Chronicles of Susneyos also treat them as identical but much oftener use the name Funj (ፊንጅ). Their habitat is described both by D'Almeida and indicated by the Chronicles as being not only around Sennār but also in the north in the province of Holcait (Halqayt), the former calling them "Cafres muito baixas e quents," and says they are called Ballous inland and Funchos on the coast of Suakim. These Balaw can be traced back some 600 years as the chief tribe of the Beni Amer. According to Makrizi, who calls them Baly, they belong to the Beni Hilāl tribe, who were immigrants into Africa, having been driven out of Nejd on account of their brigandage and depredations. They, however, gave themselves Abbas as their ancestor, and so long and unchallenged was their position that their

name Belawi became synonymous with "Lord" or "Chief." It is probable that members of this tribe settled among the Fungs constituted themselves rulers, and their relations the aristocracy of the population. This overlordship of the Balaw in the Sennār region, to which the later dynasty coming in at the head of the Shilluk succeeded, was recognised as late as 1853 by the investment of a symbol in the shape of a three-cornered brown silk hat presented by the Fung king to the "Deglel" (Tigrē word for chief) of the Habab, Beni Amer, and Balaw Nebtah.

The following is the list of kings of Sennār according to the MSS. History of Nuba (Arab. MSS. British Museum No. 2345):

Omārah Downqas 1504-1533.

Abd el Qādir 1533-1543.

Nāyl 1543-1554.

Omārah abu Sakikim 1554-1562.

Dukyn son of Nāyl 1562-1577.

Tabl 1577-1588.

Awnsah 1588-1604.

Adalān son of Āyat 1604-1611.

Bādy Sayd el Kawan 1611-1614.

Ribat 1614-1642.

Bādy abu Dakan 1642-1677.

Awnas son of Nāsir 1677-1688.

Bādy el Ahmar 1688-1715. A pretender to the throne called Awkal is set up in opposition and defeated.

Awnsah 1715-1717. End of Fung dynasty.

Nāwl 1717-1722. Put on the throne by a revolutionary movement in place of former king "Related to the Royal Line on the Female side" (History of Nuba, f. 9 r.).

Bādy abu Shilluk 1722-1761. Defeated the 100,000 troops of King Iyāsu of Abyssinia 1744. Deposed and replaced by

Nāwl 1761-1768. Deposed, and there was elected Isma'el son of King Bādy 1768-1775, deposed.

Adalān II 1768-1788. Anarchy succeeded "and no one of their kings was able to enforce his authority" (*Ibid.*, f. 15 v.).

Awkal	}	1788-1789.
Tabl		
Bādy		
Rabat		

Nawar 1789, put to death by Sheikh Nāsir.

Bādy son of Tabl 1789. A youth too young to control the brothers

Sheikh Adelan and Sheikh Idrys who held the country in their power 1799–1822. “There were four kings at one and the same time” (History of Nuba, f. 16 v.). King Rānfy and Sheikh Kāmtur elect Mohammad, son of Rajab, Sheikh. Then ensued a general struggle ending in Bādy being restored (he had been deposed by Sheikh Idrys) in 1803. Bādy finally made his submission to Isma’el Pasha in 1820.

The fighting between King Bādy abu Shilluk and the Abyssinian King Iyāsu II, dated 1744 and described in the History of Nuba as an overwhelming victory for the Muhammedans over an army of 100,000 Habish, is thus presented in the Ge’ez Chronicle of Iyāsu (Ethiopic MSS. Bodley’s No. 32, f. 112 r.): “The Negus held a council of war with his generals, having first forbidden horns to be blown or fires lit to avoid giving the alarm to the enemy, and arrayed his army, according to the tactics of his fathers; and that wisdom in plan, strengthened his power and fired his courage so that it would destroy the enemy as the face of fire destroys straw or wind sweeps away the dust. On the feast of our Lady Mary they came across six of the Balaw in search of honey, and they killed three; and the next day they came to the land of Asib (south), and then he sent to the troops in their lines, and numbers to engage with the enemies of the Negus. They fought for four days and there was no numbering the fallen.” Then a list of exploits by individual warriors is given and finally the human trophies are laid before the king, who rejoices with chants and music over the victory. This is the other side of the glorious victory claimed by the Muhammedans. The date as given by the Abyssinian account is February 1743. (*Vide Bruce, Vol. vi. Ch. 8 and 9. Caillaud, Voyage à Meroë, II. p. 259 et seqq., 273 et seqq. Tremaux, Le Soudan, p. 190. H. C. Jackson, Tooth of Fire.*)

APPENDIX L.

HYMNS AND CHANTS (Qenē, ቅኔ፡), p. 284, f. 475 b.

The Abyssinian Church, like the other Oriental churches, possesses a large number of different kinds of sacred hymns and chants; some (malke) are recited regularly on the feasts of saints, others (Tabiba) do not form part of the regular divine office but are only recited by the monks; others again (Mahbara Memanan) are recited during the Mass at the moment of Communion in the provincial churches where they do not read the Matshafa Kidan (the scriptures). The system of versification does not consist of a fixed number of syllables but a certain amount of uniformity is obtained by singing the long verses faster and the short ones more slowly, a pause in the middle divides each verse.

These hymns (Qenē) are classified according to their various lengths as follows :

1. The **ገባኤ: ቃና:**, Gebā'ē Qānā, has two verses.
2. The **ዘአምላኪያ:** Amlākiya, so-called because it accompanies psalm 63 (**አምላኪያ:** "O God, thou art my God"), has three verses.
3. The **ሚበዝኝ:** Mibazkhu, so-called because it accompanies psalm 3 ("Lord how are they increased that trouble me"), has three verses.
4. The **ዋዜማ:** Wāzēmā, has five verses. It is so-called because these are the words **ዋዜማ:** (= **ዋይ: ዜማ:**), with which a certain strophe of the collection of hymns called the Deggua begins, and serve for a model for the singing of the other strophes.
5. The **ሥላሴ:** Sellāsē, has six verses. This was the species of Qenē of which we have an example on p. 284, f. 475 b.
6. The **ዘይእዜ:** Zay'ezē, so-called because it accompanies the verse **ይእዜ: ጎሰዕር:** "Now lettest thou thy servant depart," etc. (Luke ii. 29), has five verses.
7. The **መወደስ:** Mawades, has eight verses. A division of this class called **መወደስ: ዘተልክሙ:** which accompanies psalm 49, "Hear this all ye people," etc. has nine verses. Another called **አጭር: ተልክሙ:** has two verses.
8. The **አጭር: ዋዜማ:** Acher wāzēmā, has two verses.
9. The **ክብር: ይእት:** Keber y'eti, so-called because it accompanies the second half of verse 9, psalm 149.
10. The **ዕጣነ: ሞገር:** 'Etāna Mogar, of which there are three divisions, (a) **አንጼሃ:** which has two verses; (b) In Ge'ez mode, which has seven verses; (c) In 'Ezl mode, which has eleven verses.

The order of the Divine Office and the psalms and hymns of the days of the year are embodied in a collection called the Deggua, which is in course of publication. *Vide* I. Guidi, *Rendiconti della R. Accademia dei Lincei, Classe di scienze morali, etc.*, August 1900.

P. 415, f. 547 b. This song or Qenē may be thus transcribed to show the system of rhyming :

Laha 'ema nagafu Dāwit negus wa Bersābeh emani khedāta 'emuntu
 bahemāma waldomu wekhedu,
 Esma hallawomu kāle'a yeladu ;
 Nehnasa 'inengel lāhewo la-Khāyła Mikā'el nagadu,
 Zeya Bahra ema na 'adu
 Wasamāya kaha ema nānqa 'adu
 Zamadna bāhtitu ahadu.

APPENDIX M.

GEOGRAPHICAL NOTES.

Abāy, Abawi (derived by Abyssinians from ab, father, abawi, ancestral; cp. Mississippi, the father of waters), or Abyssinian portion of the Blue Nile, rises in the Mountains (Daguja) of Gojam and flowing north through L. Tsānā by a wide sweep, embracing the province of Gojam, flows west into the Sudan. It is first mentioned in the History of Ba'eda Māryām (1468-1478). Perruchon, p. 158.

Addabābāy, an affluent of the Abāy in Shoa, from the east.

Adwā or 'adwā, capital of Tigrē, ad (tribe) -*avá* = Ave of Nonnosus = au^m of the Sabacan inscription (*vide* Bent, *Sacred City of the Ethiopians*, p. 134; Glaser, *Abessinier in Arabien u. Afrika*, p. 11).

Afarawānāt, district in Amharā, south-east of Tsānā.

Amadbar. Basset, *Études sur l'Histoire, etc.*, p. 37.

Ambā Māryām, village of Begameder, east of Tsānā.

Ambasa gāmā, a district in Achafar. The name means lion's mane (C. Rossini, *Nuovo codice, etc.*, pp. 20, 25; *Chron. Susneyos* (Pereira), ch. 33, p. 80).

Ambāsāl, Ambasāl, and Ambā Sa'al, in the province of Amharā near R. Millē, a flat-topped mountain with several jagged peaks. This with Legot, Geshen, Gosha Magdala, etc., is one of the very strong natural fortresses of the country. They are described by d'Almeida (*Historia, etc.*, ed. Beccari, l. ix. p. 92): "Fortalezas feitas pelo autor da natureza, e como obras de tal mestre muito avantajadas as mais fortes que a arte humana soube e pode fabricar."

Anṭalo, district and town in Enderta in province of Tigrē.

Aringo. Basset, *Hist. d'Éthiopie*, pp. 32-35, etc.

Ashāwā. Basset, *loc. cit.*, p. 70.

Axum (አክሱም: Aksum). The oldest city of the Habashat or Ge'ez immigrants into Abyssinia, called in the *Periplus Maris Erythraeae* (written ca. 60-67 A.D.) *μητρόπολις τῶν Ἀύξουμιτῶν, Ἀξώμη* by Ptolemy, Ἀξώμις by Cosmas (6th century), is situated in Tigrē, lat. 14° 7', long. 38° 40' E. It is the sacred city of the Abyssinians, where the kings for centuries have been solemnly crowned, and contains the famous inscriptions in Minaeo-Sabaeon and Ge'ez script of the 4th and 5th centuries, as well as the oldest church in which, according to tradition of the Kebra Nagast, the Tābot or altar stone was deposited when brought from Jerusalem by the son of the Queen of Sheba by Solomon,

variously known as Bayna Lehkem, Ibna elhakem, Meneylek. The old church was destroyed by Grañ about 1540 and a new church was built on the foundation by the Portuguese soon after (Bent, *Sacred City of the Ethiopians*, pp. 163–165; Alvarez, *Verdadeira informaçao das terras do Preste Joam*, cap. 36; d'Almeida, *Historia de Ethiopia*, l. 1; D. H. Müller, *Epigraphische Denkmäler aus Abessinien*, p. 19).

The native legend of Aksum is contained in the Book of Aksum. (*Liber Axumae*, by C. C. Rossini, Cod. Eryth. A. 97, in the *Corpus Script. Christ. Orient., Scriptores Aethiopici*, t. VIII.) F. 90 a. "The town was built at Mazeber, where the tomb was found of Ityopis, son of Kuesā, son of Kām. It remained there long; Makēda (the Queen who visited Solomon and whose son was the ancestor of the Abyssinian line of Solomon) made changes and built the city in the territory of 'Āsebā (var. Asfā); by reason of this the Book calls her Queen of Sābā, and calls her still Queen of 'Azēb (= of the South). For the third time the city was built by Abrehā and Atsbeha, where is to be seen this sanctuary, the cathedral of Aksum." (Other MSS. are no. 225 Coll. d'Abbadie, and no. 26 Bodley's, Oxford.)

For inscriptions and early history, *vide Sabäische Denkmäler* by Dr J. H. Mordtmann and Dr D. H. Müller; *Abessinier*, by Glaser; and the works of A. Dillmann, especially *Zur Geschichte des Axumitischen Reiches* in *Zeitschrift d. Deutsch. Morgenländ. Gesellschaft*, Bd. VII. p. 341; *History of Pero Paez*, lib. 1, cap. v. p. 62 in *Corpus Scriptorum Orient.*, ed. Beccari; Bent's *Sacred City of the Ethiopians*; E. Littmann's *D. Deutsche Aksum Expedition*, and the older researches of Valentia and Salt (*Voyages and Travels*, Vol. III. p. 182, 1809; and Henry Salt's *Voyages to Abyssinia*, p. 411, 1814); Rüppell, *Reisen in Abessinien*, etc.

Azāzo, a village in the province of Dambayā, on the right bank of the R. Qāha, two hours' march from Gondar (*Chron. Susneyos*, Pereira, pp. 199, 534). In the time of d'Abbadie's expedition, 1845, the population was about 5000 (A. d'Abbadie, *Géodésie d'Éthiopie*, p. 273).

Balāsā, province of Amharā west of the Takazzē, north of Begameder, south of Semēn, bounded on west by mountains of Belesen.

Barchā, a plain in the middle of Dambayā where King Za Dengel was defeated by his rebel subjects and slain, A.D. 1607 (Conti Rossini, *Di un nuovo Codice della Cronaca etiopica*, p. 20). "His troops escaped on horseback but King Za Dengel fell off, because he did not know how to ride but only to sing hymns" (*La Cronaca Abbreviata*, Beguinet, p. 42).

Bashelo, an important river rising in the east of the central plateau, flows west and then south, joining the Abāy about lat. 10° 55'.

Bechanā, spelt Bejanā in *Chron. Susneyos* (Pereira), pp. 202 and 628, district in Amharā.

Begameder, variously spelt Bēgameder (*Chron. of Zara Yā'eqob*), Begameder, Bēgēmeder, Bagēmder (*Chron. of Susneyos*). Land of the Bēga = Beyà of the Adulis inscriptions, the *Bovyeīrai* of the Greek inscription of Axum and the **Ⲡⲓ** (Begā), Arab. بجة and بحاة (Makrizi, *Hist. Egypt*; Ibn Batutah, tom. i. pp. 110–11, ed. C. DeFrémery et Sanguinetti). This is more probable than P. Jeronymo Lobo's derivation from **Ⲡⲓ**: bag sheep, i.e. "sheep country." Begameder is divided from Amharā by the river Bashilo, it lies north-east of Gojam and north of Shoa.

Ber Ambā, a hill-fort in Gojam. Ber river flows into Abāy.

Bera or Bra, a day's march from Darisa which is again a day's march from Waynā Daga, *q.v.* (*Chron. Susneyos* (Pereira), p. 167).

Burē, district of Agaw in Dāmot.

Chachaho, district of Begameder.

Chardequā, district of Amharā.

Chāt Weha, district distant a day's march from Chachaho (a village in Begameder), *Chron. Susneyos*, ch. 62, p. 63 (Pereira). It means the river Chat, Ar. قات, the plant used as a stimulant by chewing the leaves, *Celastrus edulis* (Paulitschke, *Harar*, p. 247: "Nach dem Geschmack und der Feinheit der Blätter unterscheidet man verschiedene Sorten Arūs," *Gambāt, Taglēj und Walēj*, p. 247; Schweinfurt, *Abyssinische Pflanzennamen*, p. 58).

Dabra Berhān, "Convent of Light," city and monastery in east Shoa, about 20 miles from Ankober.

Dabra Libānos. This famous monastery, formerly known as Dabra Asbo, is situated in the middle of Shoa, near the river Siga Wadiab, in a district of considerable fertility, and is the most venerated institution of its kind in the country. Its precincts have always been held inviolate as sanctuary. It has a round church founded by King Yeshaq (1414–1428) of the usual type and is surrounded by clusters of tokuls or cottages inhabited by monks. The tradition that the bones of the great Saint Takla Hāymānot lie buried here enhanced its prestige and importance, and large grants of land were made to it by various rulers (Tellez, *Historia Geral de Ethiopia a Alta*, liv. 1, ch. 35). In a wood to the south is a sacred spring of water supposed by tradition to have been brought underground by St Michael from Jordan. Its

name was changed to Dabra Libānos by King Zara Yā'eqob who established a feast on the 29th of each month to celebrate his victory in 1445 over the King of Adal, Sahab ad Din Ahmed Badlay (*Chronique de Zara Yā'eqob*, Perruchon, p. 90).

Dagolā, near Semēn, p. 318.

Dambayā, district "bounded on East by Begameder, on South by Gojam, on West by Agaws of Achafer and Tanghā. Lake Tsānā, formerly called Dambaya, is in this region" (d'Almeida, *Hist. de Ethiopia a alta*, ed. Beccari, l. 1, cap. III. p. 13).

Dāmōt, a province lying within the southern bend of the Abāy in the south of Gojam. It was one of the fields of the missionary activity of S. Takla Hāymānot and the campaigns of that scourge of Abyssinia Ahmed ben Ibrahim, surnamed Grañ or the "left-handed," who at the head of the Muslim armies of the king of Adal overran the country in 1535-42, as described in the *Futuh el Habesh* and the *Narrative of Castanhoso*, commander of the Portuguese forces sent to assist the Abyssinians. In 1579 it was devastated by Galla tribes under Birmaje and again in 1586 by the Boran, who were defeated by Sartsa Dengel in 1595 (*History of the Galla*, trans. I. Guidi, ch. XIV. and *Due frammenti relativi alla storia di Abissinia*, I. Guidi, p. 15).

Darā, district in province of Walaqā, east of Abay, and north of R. Jammā.

Darasgē, small village south-west of Gondar.

Dāwent, village of Amharā.

Deldey, the ancient bridge over the Abāy at Alatā, as it flows through a narrow gorge about 20 miles south of Lake Tsānā. It consists of eight arches of irregular size, and is about 90 paces long and 15 feet in breadth. It is built at an angle, the three northern arches being inclined west (Rüppell, *Reise, etc.*, vol. II. p. 213), the earliest bridge of one arch under direction of the Portuguese Jesuits 1626. It was still described as of one arch by Bruce, *Travels*, vol. V. p. 104, ed. 1805.

Dengel Bar, Dangelbar, village in Achafar (Basset, *Histoire, etc.*, pp. 40, 55, 57, etc.).

Emkinā or Makkina, mountain in Lāstā near the sources of the Takāzzē.

Enferāz, district in Begameder north-east of Lake Tsānā.

Estē, a village of the Agaw of Anda Bēt, on left bank of the Abāy (Pereira, *Chron. Susneyos*, pp. 121, 446).

Fāgtā, village in Agawmeder near the Abāy.

Ferqā Bar. Ferqā is a mountain north-east of Tsānā. There is a convent here founded by King Aruda Tsēyon (1314-1344).

Gāfat. This is a tribe speaking one of the ground race languages of the

country, which gave their name to the mountainous district on the left bank of the southern sweep of the Abāy. After the 16th century they were dispossessed by invading Galla and driven north into Gojam (d'Almeida, *Historia, etc.*, vol. 1; *Chron. Susneyos*, ed. Pereira, p. 24).

Gajgē, a district of Sabāba, on east of Lake Tsānā.

Galdā, river between R. Gumara and the Abāy (*Chron. Susneyos* (Pereira), ch. 58), flows into Lake Tsānā.

Ganat, "a river in the country of Wanaba" (*Chron. Susneyos* (Pereira), p. 174).

Ganj (= Gonj and Guanj), *Chron. Susneyos* (Pereira), p. 102, district of Gojam between R. Abāy and Abya.

Garagarā, district in Begameder.

Gerāryā, a district, centre of Shoa, mentioned in *Hist. des guerres d'Amida Sēyon*, ed. Perruchon, p. 10. An account of Takla Hāymānot, the great saint of Abyssinia, his life and death in a grotto called Asbo at Gerāryā is given in the Life of Takla Hāymānot in the Dabra Libānos document, chap. 102. It was at Asbo that the famous monastery Dabra Libānos was founded.

Geshan, an ambā or natural stronghold on right bank of R. Bashelo in Amharā. A description of this fort is given by Alvarez, *Verdadeira informaçao das terras do Preste Joam*, chap. 58; and d'Almeida, *Historia de Ethiopia*, l. 1, ch. VIII. p. 30. Abyssinian tradition has it that as far back as the reign of Abram, a predecessor of Lalibalā (i.e. in the beginning of 11th century), this ambā was used for interning the king's near relations, except the heir to the throne, generally as a precaution against rebellious ambitions and faction. See also Bruce, *Travels*, vol. III. p. 42, ed. 1805.

Gugebē (= Gugeben = Guguben?), mountain on east border of Lake Tsānā (*Chron. Susneyos* (Pereira), ch. 58).

Gunā, an ambā situated in Amharā, south of Dabra Tabor, lat. 11° 43' (Rassam, *Mission to Abyssinia*, II. p. 159).

Hamāsēn, large province in north of Tigrē.

Hayq, lake in province of Amharā, lat. 11° 25', at an altitude of 1951 m. above the sea on the extreme east and below the plateau. It is calculated to be about 83 kilom. in circumference. In the north-east extremity and about 700 feet from the shore there is an island known by the name of Dabra Naguadguad, where there is a monastery dedicated to St Stephen. It was here that according to tradition the great Abyssinian Saint Abbā Takla Hāymānot took the monastic habit at

the hands of Abbā Iyasus Mo'a and resided there at frequent intervals. A village near by, principally populated by wives of the clergy, is called Dabra Māryām, no female thing, not even a hen, being by ancient law allowed to enter the precincts of the island. The church was destroyed by the redoubtable Grañ in 1531 (A.H. 7024). (*Futuh el Habesh*, trans. d'Abbadie, p. 264; d'Almeida, *Historia, etc.*, ed. Beccari, I. iii. p. 264.)

Jān Mēdā, village in Faggera south-east of Dabra Tabar, about 25 miles east of Tsānā.

Jatā, river in Amharā, affluent of River Bashilo—the latter flows from north and joins (Blue Nile) Abāy about lat. 10° 50'.

Jāwi, district on right bank of River Didesa, which gave the name to a Galla tribe of Yahabata sept (*Chron. Susneyos* (Pereira), p. 200).

Kosogē, village north of Gondar and district of Dambayā, near River Argef. Name derived from Kosso (Kosso-gē, abounding in Kosso), the usual medicament for the prevalent internal worm is decocted from its leaves (*Brayera anthelmintica*). (Lejean, *Voyage, etc.*, p. 37; Basset, *Études sur l'histoire d'Éthiopie*, note 98; E. Pereira, *Susneyos*, p. 275.)

Lamelmo, a pass over the Semen mountain, 176 kilom. from Adawa and 94 from Gondar. The mountain is 2988 m. The caravans between Tigrē and Dambayā use this pass.

Lāstā, a mountainous region of Amharā west of Angot and east of Begameder.

Leguat = Legot, an ambā in Amharā (*Chron. Susneyos* (Pereira), pp. 239 and 582).

Makhdara Māryām, a hamlet in Begameder, populated by a great many clergy. It has an old and venerated church, and the whole village was made a sanctuary (Combes et Tamisier, *Voyage en Abyssinie*, II. pp. 90-95; *Chron. Susneyos* (Pereira), p. 400).

Maqdalā, a precipitous mountain or natural fortress in Amharā on the east, where King Theodore committed suicide to avoid falling into the hands of the English army 1868.

Marabā, district in Wagarā.

Mēchā, province south of Abay, west of Shoa, inhabited by Gallas of Mecha.

Meneycher, district in Amharā.

Nafās Mawchā, village in Begameder, lat. 11° 42'.

Nagālā. Basset, *Hist.* pp. 76, 92; *Chron. Abbreviata*, Beguinot, pp. 104, 120.

Qaha, seasonal river in Amharā near Gondar.

Qaroda, mountainous district in Begameder.

Qasat Ambalā, place in Amharā (*Chron. Sus.* (Pereira), p. 203).

Qomā, district in Begameder.

Qualālā, district in Gojam. In 1612 the Portuguese Jesuits made it their first residence and built a church there (d'Almeida, *Hist. de Ethiopia a alta*, trans. Beccari, l. VI. pp. 237, 247, etc.).

Quesquām, ቀስቀሽ: is the Ethiopic version of the Coptic ΚΟΣΚΑΜ, Arab. قوصقام. ΚΩC in Coptic signifies to embalm for burial, ΚΑΜ, cane; according to Abu Salih, Kuskam means one who makes a coffin of cane for the poor. Koskam is the name of the site of an ancient church near the monastery of Al-Muharraka in the region of Monfalut in the province of Asyut in Egypt. There was a tradition among the Copts that Christ with Mary and S. Joseph took refuge here from Herod; the first church built in Egypt was said to have been here. The Sin-kessār (Synaxarium Ethiopicum) commemorates the Flight into Egypt on the 2nd November (vide *Church and Monasteries of Egypt*, ed. Evets, p. 224, etc.; Quatremère, *Mémoires géographiques, etc.*, I. p. 189; Amelineau, *Géographie de l'Égypte*, 398; Ludolf, *Comment. ad suam Hist. Aethiop.*, p. 397; *Chron. Susneyos* (Pereira), p. 550).

River Reh, rising near Mount Gunā, traversing Begameder from east to west, flows into Lake Tsānā about lat. 11° 59' (*Chron. Susneyos* (Pereira), pp. 90 and 398).

Sadda, village in province of Dambeyā.

Sāgā, in Hadeyā.

Saganat, an ambā, a mountain stronghold in the mountainous region of Semēn.

Salawā, district of Tigrē, bounded on north by River Arequa, on east by Abargelē district and on south by River Samrā.

Samēn, Semēn, Σεμῆναι, a mountainous region of Amharā east of Dambayā and Wäldebbā, and west of River Takazzē. Inhabited by Gallas and Falashā (Jews) temp. d'Almeida (*Historia, etc.*, ed. Beccari, l. VII. ch. x. p. 413; *Chron. Susneyos* (Pereira), p. 331; Bruce, *Travels, etc.*, vol. III. p. 5).

Sangolat = Śangolā (*Chron. Susneyos* (Pereira), p. 212), district in Shoa.

Sankerā, district of Sagaba on east of Lake Tsānā.

Sārbākusā, Sārbākuesā, village in Dambayā south-east of Sadā (*Chron. Sus.* (Pereira), p. 137).

Shawādā, district of Semēn bounded on south by River Shera and on east by River Ambekaynā.

Takazzē, an important river rising in province of Augot in a place called ain Takazzē (spring of the Takazzē) at an altitude of 3200 m. It is

the ጥክሊ፡ or ጥክሊ፡ of the Ge'ez inscription at Axum (Rüppell, II.; Bent, *Sacred Cities, etc.*, IV.). Takazzē in Ge'ez means "river."

Tārasambā. Basset, *Histoire etc.*, pp. 69, 76.

Tolomā (Tulamā in *Chron. Susneyos* (Pereira), pp. 31 and 629), a tribe of the Galla.

Tsadā, district a day's march from Gondar, in province of Dambayā.

Tsagadē, a mountainous province of Tigrē bounded on north-east by Wäldebbā, north-west by Walqāyt (Rüppell, *Reise, etc.*, II. p. 151; Lefebvre, *Voyage en Abyssinie*, III. p. 61; *Chron. Susneyos* (Pereira), p. 128).

Tsānā, or Ṭānā. The famous lake in Abyssinia through which the Abāy or Blue Nile passes before it turns west to the Sudan. It is 1860 m. above sea-level and covers 2980 sq. kilometres; and according to Stecker the greatest depth is in the south, 72 m. (Dupuis). It was called in Ge'ez ባሕሪ፡ግና in Amharic የባሕር፡ጠፍ፡ Barcena by João de Barros (*Dos feitos que fizeram os Portuguezes*, Dec. III. liv. IV. cap. I.), who identifies it with Κολή λιμνη of Ptolemy. It was also called, formerly, sea of Dambayā (Tellez, *Historia geral, etc.*, liv. I. cap. VI.). It is said to have 45 inhabited islands, Daq being the most famous (d'Almeida, *Historia de Ethiopia a alta*, ed. Beccari, I. I.).

Tsenjana, district in Begameder, famous for its pasture and horses.

Wādēlā, district of Begameder bounded on north by the Takazzē, on south by River Chachaho (*Chron. Susneyos* (Pereira), p. 189).

Wāg, district of Tigrē bounded on south by mountains of Lāstā, on east and north by River Tallarē, on west by River Takazzē.

Wagarā, district south-east of Walqāyt and Segadē south of Tigrē, south-west of Semēn.

Wakhni. Basset, *Hist.* p. 33, etc. Mountain and district in Begameder. (Bruce calls it Wakhnē, vol. VII. p. 62, ed. 1805.)

Walaqā, district in Amharā. Walaqā is also a province west of the Didesa on the borders of the Sudan.

Wäldebbā, district of Tigrē near River Zarema, in an unhealthy and feverish country. There are numerous monasteries and monks, who retire there for a life of penitence and prayer. It is a resort of the great ones, and, as in the case of Takla Giyorgis, even of kings, when they fell from power, or wished to retire into private life. Owing to their great prestige and the reputation for working miracles they acted as a powerful force in any political disturbances (Bruce, *Voyage to discover, etc.*, Vol. IV. p. 367, ed. 1805; *Chron. Susneyos* (Pereira), p. 405). It is not mentioned by d'Almeida.

- Walqāyt, district in Amharā north-east of Wāldebbā, south-east of Kunamā river running into the Setit.
- Wambaryā, a district on extreme west of Gojam, bounded on west by Blue Nile and the present Sudan frontier at Fazokl.
- Wanaba, district in Gojam near River Gaumat.
- Warata'ē, tribe of Galla of the Karayu sept (cp. *Chron. Susneyos* (Pereira), p. 210).
- Warq Weha and Debra Warq, river flowing into Abāy, and mountain in eastern part of Gojam.
- Waynā Daga, also Waynā Dag'a, district between Lake Tsānā and district of Balasā; it means the intermediate altitude of land between the hot Quallā and high plateau, Dagā.
- Wechālē, a tribe of Galla. This name does not occur in the *Zenā Za Galla* (Hist. of Galla written towards end of 1500). They were mentioned in the *Chronica Ethiopica* (ed. Basset) as having murdered Dajazmāch Walda Hawaryāt, husband of Princess Wangdawit in the 14th year of the Emperor Susneyos and two years after as suffering severe defeat at his hands (*Chron. Susneyos* (Pereira), p. 179 relates murder of D. Hawaryāt as by Tulumā Galla). The Wechālē may therefore be an offshoot of this tribe who, according to *Zenā Za Galla*, belonged to the Borān Galla which with the Baraytuma formed the two main divisions of the tribe at their first appearance in South Abyssinia.
- Yamālogūe, river and district inhabited by Gafāt (*Chron. Susneyos* (Pereira), p. 569).
- Yanajā, village in south-east Begameder in district of Wadla, north of River Jidda.
- Zhān Fagarā, district west of Wagarā and bounded by River Kolbā and River Manā. Kolā is its principal village (Rüppell, *Reise*, II. p. 151).
- Zurambā, district in Amharā.

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