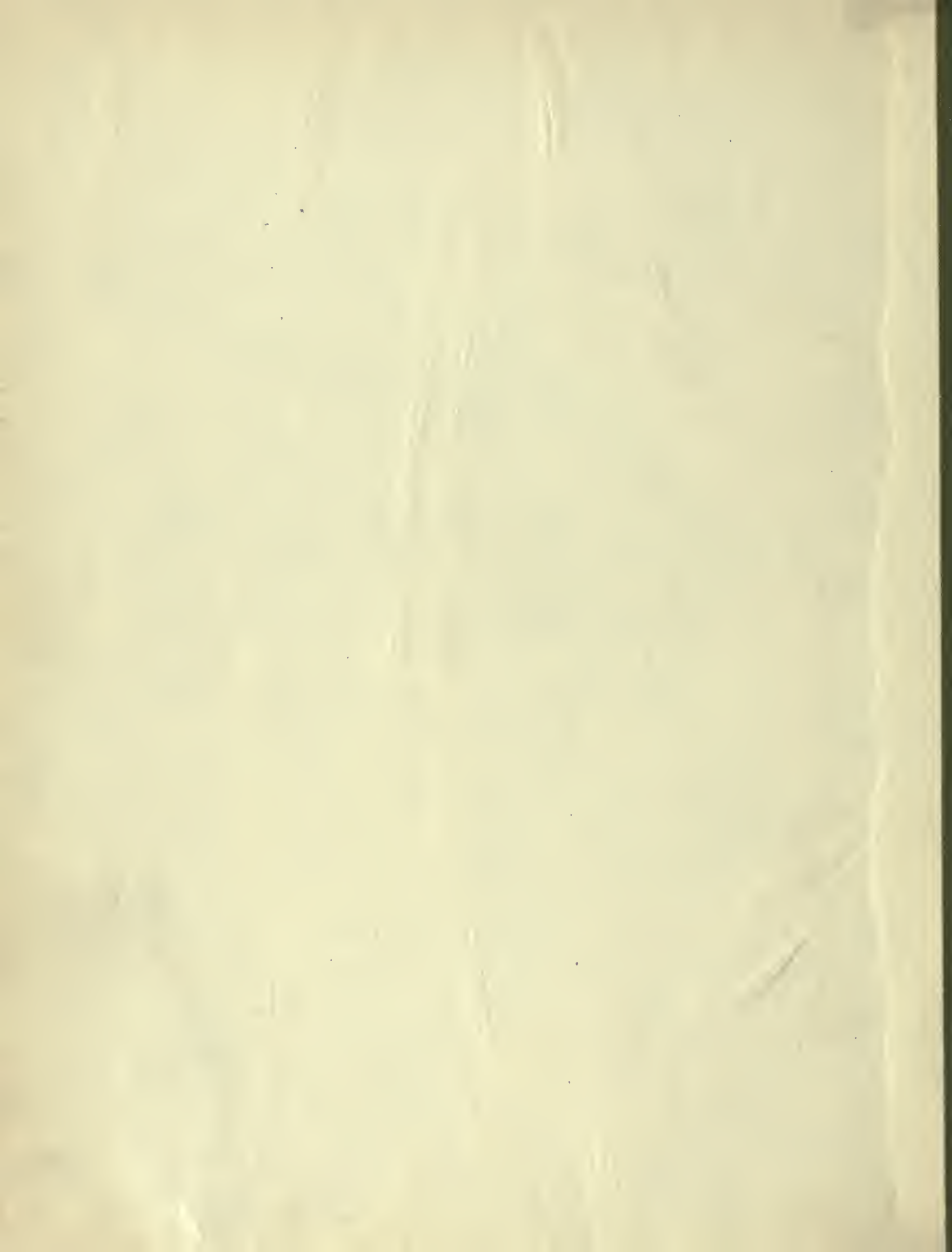




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UNDER THE PATRONAGE OF HIS MOST GRACIOUS MAJESTY
WILLIAM THE FOURTH.



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A645P

Apostolic Constitutions

THE
ETHIOPIC DIDASCALIA;
OR,
THE ETHIOPIC VERSION
OF
THE APOSTOLICAL CONSTITUTIONS,

RECEIVED IN
THE CHURCH OF ABYSSINIA.

WITH AN ENGLISH TRANSLATION.

EDITED AND TRANSLATED
BY THOMAS PELL PLATT, Esq., F.A.S.
LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.



LONDON:
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P R E F A C E.

THE ancient language of Abyssinia, commonly called Ethiopic, was but very imperfectly known in Europe before the publication of the Grammar and Lexicon of Ludolf. This very learned, industrious, and accurate writer was Aulic Counsellor at the Court of the Duke of Saxe Gotha, from about 1652 to 1678, and afterwards his Resident at Frankfort, and President of the Academy of History in that city. His works, which are the great source of information on all subjects relating to the Ancient Language and the Literary and Ecclesiastical History of Abyssinia, are as follows :

1. Jobi Ludolfi Lexicon Æthiopico-Latinum, fol. Francof. ad Mœnum, 1699.
2. ————— Grammatica Æthiopica fol. ibid. 1702.
3. Psalterium Davidis Æthiopice et Latine, curâ J. Ludolfi, 4to. ibid. 1701.
4. Jobi Ludolfi Historia Æthiopica fol. ibid. 1681.
5. Jobi Ludolfi ad suam Historiam Æthiopicam Commentarius, fol. ibid. 1691.

The Grammar and Lexicon were first published in 1661; but these were nothing more than rough sketches of the much enlarged and complete works above mentioned, published in 1699 and 1702. The Ethiopic part of Castell's Polyglott Lexicon seems to have been chiefly composed from the MS. copy of the first edition of Ludolf's Lexicon before it was put to press*.

In one of the works above enumerated, the "Commentarius ad Historiam Æthiopicam," Ludolf has reprinted "The Confession of Faith of Claudius King of Ethiopia †," which had already been published with the First Edition of his Grammar and Lexicon. In this Confession, Claudius, speaking of the Sabbath, says, that it is observed in Ethiopia, በከመ : አዘዘነ : አበዊነ : ሐዋርያት : በጊደብቅልያ : "According as our Fathers the Apostles have commanded us in the Didascalia." On which passage, Ludolf has the following Note : (Comm. in Hist. Æth. p. 239 :)

* See the Prefaces to the two editions of Ludolf's Lexicon; and Castell, Lexicon Heptaglott. col. 853.

† Claudius reigned from 1540 to 1559.

“**ΔΙΔΑΣΚΑΛΙΑ** : Arab. **الدسقلية** **أي** **التعليم** *Didascalia, sive Doctrina*, a Græco **Διδασκαλία**. *Revera libellus est ita dictus, Apostolis adscriptus, qui et apud Coptitas reperitur, et tertius est in Collectione Canonum. Ignotus hucusque fuit ecclesiæ Romanæ atque Græcæ. Quisnam sit, plane incertum est, ait Beveregius in Annot. ad Proœmia et Paraphr. Arab. Conc. Nicæn. p. 211. Europa nondum illum vidit. Coptitis tantum notus est, a quibus Æthiopes illum acceperunt. Triginta octo Canones continet, quorum capita infra Lib. iii. c. 4. cum lectoribus communicabimus.*”

In the passage here referred to (Lib. iii. c. 4.), a Table of the Canons of the Didascalia, or rather, of the Titles of its Sections, is given, a copy of which is subjoined to this Preface. This Table was taken by Ludolf from a work of Wansleb's, which I have never seen, entitled “*Histoire de l'Église d'Alexandrie.*” Such is all the information that Ludolf was able to give respecting the Ethiopic Didascalia; and later writers appear to have added little or nothing to what he has stated.

A few years after the publication of Ludolf's works, the Didascalia became a subject of controversy between two celebrated men of that time; the learned Dr. Grabe, and William Whiston.

It is well known, that there is a Treatise containing various Rules of Christian Doctrine and Discipline, called, The Apostolical Constitutions; which was originally attributed to Clemens Romanus, and supposed to have been compiled by him from the Instructions of the Apostles. It has long however been considered as the production of a much later age, and not of higher antiquity than the fourth, or, at any rate, the third century. In the edition of the Councils published by Labbe and Cossart (fol. *Paris*, 1671), the learned editors prefix to these Constitutions the following Note on the date of their composition:—

“*Sane ut Clementis Romani fœtum non esse, ita etiam erudito scriptori, qui 3^o saltem seculo floruerit, vindicandum, omnibus hodie persuasum esse video, inquit illust. de Marca, Concordiæ lib. iii. 2. p. 393. cùm in illo commentario antiquæ disciplinæ satis expressa vestigia supersint. An vero eædem sint cum illis quarum Epiphanius meminit adversus hæresim Audianorum uberius alias disputabitur. Interim lege Petavium in notis ad Epiphan. et tom. II. dogm. theologorum, Bellarminum de script. eccl. v. Clemens, Gabrielem Alaspineum ep. Aurel. lib. I. observationum, cap. 13. § Certe si quis &c., qui S. Clementi abjudicant.*”

In a later edition of the Councils, edited by Mansi, (*Florent.* 1759) it is argued, chiefly from points of internal evidence, that the true date of the Constitutions is about the beginning of the fourth century; probably between the Council of Illiberis A. D. 309, and that of Nice, A. D. 325.

But to return to Grabe and Whiston.—Whiston had set forth and strongly maintained an opinion that the Constitutions were a genuine work of the Apostles, and of as much authority as any of the Books of the New Testament ; and moreover that there existed in the early Ages of the Church a book now lost, called, *The Doctrine of the Apostles*, which was an Epitome of part of the Constitutions, and of equal authority with the Constitutions themselves. He conceived that the *Didascalia* of the Eastern Churches would in all probability be found to be a Translation of this Apostolic Doctrine, and that it was therefore highly important that a copy of it should be obtained and published. And of the Versions received in the several Churches under the title of *Didascalia*, he considered that the *Ethiopic* was probably one of the most ancient and authentic. There were at the time two Arabic Manuscripts of the *Didascalia* in the Bodleian Library at Oxford. These Dr. Grabe undertook to examine for satisfaction on this point, so far at least as the Arabic copies were concerned ; and in an Essay on the two MSS., he communicated the result of his researches. In giving an account of the Contents of his work, in the Introduction to it, he thus sums up the points which he considered that his examination had clearly established :

“FIRST—I will make it plainly appear, that this *Arabick Doctrine*, except the Preface, and five or six Leaves, is not an Extract from the Six Books of the *Clementine Constitutions*, but the very first five entire Books of them, and Part of the Sixth ; (which by what accident it came to be left out, I shall also give an account of;) and that therefore Mr. *Whiston* has been greatly mistaken in esteeming it as a lost Book, and made a vain promise to publish it as such, together with the said Constitutions, when it is the very same with these, altho’ the order of some Parts be transposed.

“SECONDLY—I shall shew, that this *Arabick Doctrine* is not the same with that ancient Book, call’d the *Doctrine of the Apostles* ; but that, altho’ the latter has been the Foundation of the former, yet it has been so much alter’d, and so many Things have been added to it, as have made it a quite different and a much larger Book.

“THIRDLY—I will prove, from the very Preface of this Book and the last Chapters, that it is not an Apostolical Writing, and ought not to be call’d a Sacred Book of the New Testament, nor to be publish’d as such.”—GRABE’S *Essay*, 2d edit. 8vo. Lond. 1712. p. 11, 12.

This Essay called forth a publication from Whiston, entitled “Remarks on Dr. Grabe’s Essay upon Two Arabic MSS. of the Bodleian Library” (8vo. Lond. 1711). As this book gives a detailed account of the origin of the controversy and the points upon which it turned, and exhibits very clearly the views which

Whiston entertained of the importance of procuring a copy of the Ethiopic Text of the Didascalia, some Extracts from it are here subjoined.

The work begins thus :—

“ Before I saw Dr. *Grabe's* Essay, my Thoughts were these :

“ PROPOSITION.

“ *That Doctrine of the Apostles which the Churches of Ethiopia and Egypt receiv'd, and that we have in Arabick at Oxford, so far as it is the same, is Genuine, and a sacred Book of the New Testament. I mean this in case these copies of the former were not an Athanasian Abridgment of the Genuine Book only.*

“ The reasons are these :

“ I. This Book has no other Competitor in all Antiquity ; and therefore, its Pretentions ought not to be disputed without full evidence to the contrary. We have already shew'd, and 'tis own'd by all the Learned, that there was in the Fourth and Fifth Centuries a sacred Book of our Religion, stil'd the *Διδαχὴ τῶν Ἀποστόλων*, *The Doctrine of the Apostles*. We also find by the Ethiopick Records, that those Churches, together with those of *Egypt*, or the *Copti*, have ever had a *Διδασκαλία* or *Doctrine*, ascrib'd to the Apostles, and ever receiv'd by them as Genuine. Nay, *Wanslebius* had the book itself in the Ethiopic Language ; and from him *Ludolphus* has given us the Contents of it, as I have set them down elsewhere. At the same time we know of no other book that can so much as pretend to be the same in all Antiquity besides. This therefore having so strong a claim, and having no other Book than can set up any opposite claim, ought to be allow'd to be the same, till some other appear. I mean this in case there be not very convincing Evidence to the contrary. If I know there was a genuine Epistle of *Clement* to the *Corinthians*, and find in the Alexandrian MSS. a Book with that very Title, and find no other Book with that Title in the World, I readily suppose it the very same genuine Epistle, till mighty Arguments are produc'd to the contrary. The application is easy.”

The next Extract exhibits more directly the importance attributed to the Ethiopic Text of the Didascalia, in reference to this controversy :

“ *Scholium*.—We must here note, that till we have the Ethiopick or Coptick Copy of this Book published, it will be very hard to determine how far that Arabick Version we have at *Oxford* is genuine, and how far alter'd or enlarg'd. Nay, till we have the Original Greek it will not be easy to satisfy ourselves intirely in this matter. So far seems plain, that the Preface is genuine ; and that this Book, in the main, includes that original *Doctrine of the Apostles*, which was extracted from the Constitutions in the first Century. But because this Arabick Version must be very late in comparison of the Ethiopick and Coptick ; and long after the Constitutions themselves were publick ; because it seems to be considerably larger than the Original *Doctrine of the Apostles*, at least, than the Ethiopick and Coptick Versions ; because it appears not as any Epitome or Abridgment, as the other do, but indeed contains about half the former Six Books of the Constitutions *themselves* ; because it has a long additional spurious Chapter at the end, no way derived from the original

Constitutions, nor appearing in the other Editions; and because there were so many other Extracts and Branches of these Constitutions extant by themselves in those later Ages, when the Arabick Version must have been made, this Edition can hardly claim to be the uncorrupt exact Doctrine of the Apostles, nor the same with that common to the Ethiopick and Coptick Churches, but some other Work thereto relating. If I might guess, till we have testimonies to supersede guessing, I should think it a transcript of those parts of the Constitutions at large, of which the Original *Doctrine of the Apostles* was a short Extract or Epitome, and no other. Not to say that 'tis not impossible that it may be that Extract from the *Clementines* spoken of by the Author of the *Synopsis Sacra Scripturae*, in the words elsewhere set down: Κλημέντια· ἐξ ὧν μεταφράσθησαν ἐκλεγέντα τὰ ἀληθέστερα καὶ θεόπνευστα. Unless the larger spurious Ethiopick Constitutions themselves, of which in my Essay on the Constitutions, be therein referred to. When we have the Ethiopick or Coptick Edition of this *Doctrine of the Apostles* intirely published, which I hope will be done ere long by some learned Person who is skilled in those Languages, and has the opportunity of perusing it, we shall be better able to clear this matter.

“As for the Objections that are made by Dr. Grabe in his late Book, they chiefly concern that Arabick Edition only; and so are generally of no force against the other.” pp. 12—14.

One more passage only from Whiston shall be given. It is as follows:

“But now having done with my *Observations*, I shall proceed to my *History*, or such a clear and honest *Account* of my Procedure about these MSS. as may free me in good measure from the Imputation of *Rashness*, at least of such *Rashness that can hardly be parallel'd* and other the like severe Reflections which the Doctor makes upon me and my Conduct. I shall here only give a true Account of my Procedure: and then leave it to the impartial Reader to judge how far I have been too *rash*, or at all culpable in this matter. When I was examining the Authentickness of the Constitutions themselves, I perceived, that tho' *Eusebius* and the Antients did hardly ever mention them in express Terms, among the Catalogues of Sacred Books, either undoubted, doubtful, or spurious; according to those strict Rules of Secrecy which they then thought themselves under about them; yet did they not only discover the exactest knowledge of, and greatest Veneration for them on other Occasions, but did expressly name a parallel Book call'd the *Doctrine of the Apostles*, which seems plainly to have been an Extract out of the former Six Books, therein contained; with these Differences only, that the Constitution Word for Doctrine was *Διδασκαλία*, and the other *Διδαχὴ*, which yet seemed to me then of no very great consequence; tho' I now own myself of another mind; that the former contain'd many Doctrines and Accounts usually then conceal'd from the Catechumens, while the latter was particularly fitted for their use; and that the former appeared to be a much larger Book than the latter. I found also that the Ethiopick and Coptick Churches had such a Doctrine among them, only call'd *Διδασκαλία*, and not *Διδαχὴ*, which they own'd for Sacred; and that yet the Ethiopians had admitted no Books from the Greeks since the Fourth General Council, in the middle of the Fifth Century; or since the Ages when we have the certain Accounts of such a Sacred Book among Christians. So that it seem'd highly probable that the Ethiopick and Coptick *Διδασκαλία* might be the genuine *Doctrine*

of the *Apostles*. I had by me, from *Ludolphus* and *Wanslebius*, the Contents of all the Ethiopick Chapters or Canons, into which that Book was by them divided, in Number 38; and found reason to think it might well enough answer the ancient Descriptions and Citations from the true Book. I perceived it was a Methodical Extract, or rather two or three distinct Methodical Extracts join'd together, from the former Six Books of the Constitutions, and ending with the last Chapter of the Sixth Book. When I came to *Oxford* about *Michaelmas* last, to my great joy and surprize, I found two copies of the like Arabick *Διδασκαλία* or *Doctrine*, ascrib'd to the Apostles; or of that very Book; so far as then appear'd; as having a particular *Preface* in the Name of the Twelve Apostles, which expressly belong'd to that true *Doctrine of the Apostles*, as distinguish'd from the *Catholic Doctrine*, or former Six Books of the Constitutions; its contents were almost the very same with those of the Ethiopick Copy; the Number of the Chapters but one more; it was generally taken out of the Constitutions; and had a Passage not unlike that which *Origen* quotes from a certain *Little Book* belonging to the Apostles; as had the Constitutions themselves the same: And tho' we could not readily find that other Quotation among the Works of *Cyprian*, yet was I not sure but it might be there; nay did not know whether that Citation was not made from another spurious Book of the like Title, mention'd by *Dr. Grabe*. Only I was a little surpriz'd to find it such an Extract as generally agreed *verbatim* with the parallel parts of the Constitutions, tho' often in a different Order; and that it was so much larger than I expected: Yet in a case of this nature, I could not think such Difficulties equivalent to the foregoing Arguments; especially to the express Affirmation of the *Preface* prefix'd thereto. Upon the whole, I concluded that what Dislocations, Additions, Interpolations, or Alterations soever this late Arabick Copy might have, yet that it must probably preserve the antient *Doctrine of the Apostles*; (as not then dreaming of *Athanasian Deceit* or *Forgery* in the case; tho' I did suspect it before I saw the *Drs. Book*, as appears above) and till we could procure an Ethiopick, Coptick, or Syriack, if not a Greek Copy, must be highly worthy of the public View; and at the least, would give great Light and Attestation to the present Copies of the Constitutions themselves. My affairs in *London*, and the approach of our *Cambridge Term*, hindring my longer stay at that time at *Oxford*, I had not Opportunity to desire *Mr. Ockley* to go over any great part of the Book with me then; but only recommended the Translation of it to him before I came away; and so I defer'd the exact Examination of the Book, and the fixing my own distinct Opinion about it, till I should receive that Translation. And had not *Mr. Ockley's* private Affairs hindred him, I had long since had that Translation, and so could have form'd my own Judgment upon it: While in the mean time, for want of it, I was forc'd to content myself with informing the World in general what a Treasure I had found; as it on all Accounts most certainly is; with publishing the genuine *Preface* of the Apostles intire therein contain'd; and with using the Contents of the Ethiopic Copy, which I had before me; and which was to be a kind of Standard whcreby to judge of this Arabic Edition, when I should receive it. Accordingly, till I heard that *Dr. Grabe* had a Book almost ready to be published against me, I never once fixed or wrote down my own Thoughts distinctly about it; as knowing that till I had that Translation by me, or some particular Account of the Book, I could not do any such thing either to my own or others' Satisfaction. Now this being the Truth of the Case, what mighty Occasion

was there for Dr. *Grabe's* numerous and pathetic Exclamations, Admirations, or Imputations upon my Conduct in this matter? None of which yet shall I here return upon him; as being very willing to undergo all this, and much more, in case the Church and the Learned will at last hear the Merits of my Cause, and come to fair Enquiry and Examination. But to wave this matter and return: I proceed now to my *third* and last Head, viz. To express my *present Thoughts* concerning this Arabick Book and its Preface, since I have had the happy Opportunity of perusing the Account and the Arguments which Dr. *Grabe* has given us about them; which I shall do under the following Proposition. Desiring the Reader only to Note, that the fourth Argument for the genuineness of the Preface to the Arabick Books, taken from that name of *Apostle* of Jerusalem instead of *Bishop* of the same, therein suppos'd to be ascribed to *James*, is to be omitted; as being, it seems, the bare mistake of the first Translator: and that all the other Arguments are still insisted on by me in that case: as being agreeable to that intire and more exact Translation of the whole which I have now by me, and which I design to give the Reader in my Essay on the Constitutions.

“ PROPOSITION.

“*The Preface to this Arabick Doctrine is the real Preface to the Original Doctrine of the Apostles; but the Book itself is a corrupt Edition of the Catholick Doctrine, or former Six Books of the Apostolical Constitutions, made by the Athanasians in the Fourth Century of the Church.*”
pp. 35—41.

In all this it does not appear that Whiston had changed his views of the importance and authority of the Ethiopic Didascalia, though he gives up the case of the Arabic Doctrine; but in a work which he published in the same year (1711), called “An Essay on the Apostolical Constitutions,”* he says (p. 549) that the Ethiopic Didascalia is either the very same as that Arabic one at Oxford, or a mere abridgment of it.

On this I have only to say, that he seems here at length to have come to a right opinion upon the subject. We have now the greater part of the Ethiopic Didascalia before us; and we find that the Proposition, just quoted above, about the Arabic Didascalia, is precisely applicable to the Ethiopic: it is precisely what Whiston, with his views, must have said of the Ethiopic Text also, if he had seen it. The work is set forth in the name of the Twelve Apostles; he would regard its Preface therefore to be the real and genuine Preface: but the Book itself, so far as we have it, is nothing more nor less than “a corrupt Edition of the Catholic Doctrine, or former *Four* Books of the Apostolical Constitutions.”

It results, however, from what has been here adduced, that no copy of the Ethiopic Didascalia could be obtained at the time of this controversy; and what

* Forming the Third Volume of his “Primitive Christianity reviv'd.”

Ludolf had said of the work before it, remained equally true after it, “Europa nondum illum vidit.”

Among the Manuscripts brought from Abyssinia by Bruce is one thus described in the Printed Catalogue of them, under the head “BIBLICAL MSS.”:

“No. 5. The Constitutions of the Apostles, or a Collection of the Canons made by the First General Council, which is the Statute Book of the Church of Abyssinia; contained in one large and beautiful volume, 13 inches long by 12 in. broad, and 3 in. thick.”

Whether this be the Didascalia or not, is uncertain. It is much to be regretted that the negotiations which have at different times been entered into for transferring this valuable Collection of MSS. to some public Repository where they would be freely accessible, have hitherto been unsuccessful.

The latest account that we have of Abyssinia is the Journal of the Rev. S. Gobat, a Missionary sent thither by the Church-of-England Missionary Society*. He resided some time at Gondar in 1830. It will be found, that in the conversations with Abyssinians which he records, the Didascalia is occasionally mentioned by them, as a work of authority with their Church.

We proceed to the History of the present edition of this work:—

About ten years since, the Rev. William Jowett, formerly Fellow of St. John's College, Cambridge, and then residing at Malta as Representative of the Church-of-England Missionary Society, while on a journey in Palestine, for promoting the objects of the Society, obtained at Jerusalem several Ethiopic Manuscripts, which he transmitted to this country. The Society above mentioned presented them to the British and Foreign Bible Society: in whose Library, of which at that time I had the charge, they are now deposited. Two of them were found to contain the entire New Testament. The rest were chiefly of a liturgical or devotional character, and their contents do not seem to possess any particular interest. But one of them I observed to bear the Greek title *Διαταγαὶ τῶν Ἀποστόλων*, written upon one of the blank leaves at the beginning; and its Ethiopic title I found to be ጥግህርጥ : ደደስቅልዎ : ዘአበው :: From the word ደደስቅልዎ : (Didiskalia)†, I naturally conjectured that this MS. might contain the Didascalia of Ludolf. The work was divided into Sections; and on examining the headings of them, I found them to be in most cases precisely the

* “Journal of a Three Years' Residence in Abyssinia, in Furtherance of the Objects of the Church Missionary Society. By the Rev. Samuel Gobat, one of the Society's Missionaries.” 8vo. Lond. 1834.

† I have adopted Ludolf's orthography, ደደስቅልዎ :

Didiskalia

same, both in matter and order, with the Canons of the Didascalia as given by Ludolf from Wansleb. The work purported also to have been drawn up by the Apostles; to whom, as we have seen above, the Didascalia is attributed by the Abyssinians. There could be no doubt, therefore, that this MS. contained the very document of which Ludolf had spoken.

Having already some knowledge of the Ethiopic language, I immediately set about the Translation of the MS. into English: and when the Oriental Translation Committee was established, I laid my Translation before them, together with the original Ethiopic MS.; the use of which the Committee of the British and Foreign Bible Society very liberally granted to the Oriental Committee, with permission to publish it, if they should think fit to do so.

The Committee determined to publish it; and the work accordingly now appears. The types from which the Ethiopic Text is printed are the property of the British and Foreign Bible Society; and were cut under the direction of the Editor of this work, for an impression of the Entire Bible in the Amharic Language, the Modern Vernacular Dialect of the greater part of Abyssinia.

The publication of the work has been much delayed by the researches that have been made for a more perfect copy of the Didascalia; for the MS. above mentioned, the only one that we possess, is seriously mutilated at the close. The first fifteen Canons are found in it at length, precisely according to Ludolf's Table of their Titles. Seven others follow; which do not exactly correspond with his Table, either in the words of their Titles or the order of their arrangement. They seem to comprehend the same subjects as Canons 16—18, and 31—35, in Ludolf's list. In the middle of the 35th Canon, or Section, the MS. ends, and our endeavours to procure a more perfect copy have been without success.

Whiston appears to have understood that the Ethiopic Didascalia might be probably found at Rome; and he says (Remarks, p. 8), "I sent to Rome long since among other things to enquire about it, but without effect." The Oriental Translation Committee have done the same thing, with precisely the same result.

What the Didascalia contains has been already stated, both on the Title-page and in the course of this Preface. It is in fact a very loose and inaccurate Translation of the Apostolical Constitutions, the work which has been so often mentioned above. The subjects occur in the same order as in the Original, and the translation of clauses and even of particular words of the Greek Text may be perpetually traced throughout; but many additions are made to it, and the omissions are yet more numerous; and they are often omissions of a kind that entirely obscure or destroy the sense. The latter part of an argument, for

instance, will be omitted, and then the inference follow: in the Greek Text, the whole argument having been stated, the connexion is natural and obvious, but here of course it is entirely obscured. So in quoting Texts from Scripture, part of a passage will be given, and the very clause of it which relates to the point in hand, omitted.

To form any conclusions from such a Translation as this, either as to the original reading of any passage in the Greek Constitutions, or as to the Ancient Doctrine and Discipline of the Church, must of course be very hazardous. If it could be more safely depended upon, some not unimportant deductions might probably be drawn from it. I will give but one instance.

In the Constitutions, Lib. II. cap. 57, at the end, after prescribing a form of prayer to be used by the Bishop at the time of celebrating the Sacrament of the Lord's Supper, the text goes on :

Μετὰ δὲ ταῦτα γινέσθω ἡ θυσία, ἐστῶτος παντὸς τοῦ λαοῦ, καὶ προσευχομένου ἡσύχως, καὶ ὅταν ἀνενεχθῆ, μεταλαμβάνετω ἐκάστη τάξις καθ' ἑαυτὴν τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος, ἐν τάξει, μετὰ αἰδοῦς καὶ εὐλαβείας, ὡς βασιλέως προσερχόμενοι σώματι· καὶ αἱ γυναῖκες κατακεκαλυμμένοι τὴν κεφαλὴν, ὡς ἄρμόζει γυναικῶν τάξει, προσερχέσθωσαν· φυλαττέσθωσαν δὲ αἱ θύραι, μήτις ἄπιστος εἰσέλθοι, ἢ ἀμύητος.

“Postea verò fiat sacrificium, cuncto populo stante, et silentio precante, et oblatione facta, quisque ordo seorsum corpus Domini et pretiosum sanguinem sumat, accedentes ordine cum pudore et reverentia, utpote ad corpus regis. Item mulieres aperto capite, ut ordinem earum decet, accedant. Januæ autem ædis sacræ custodiantur, ne quis infidelis, aut non baptizatus, ingrediatur.” (*Versio Latina Turriani.*)

Upon this passage, Turrianus the Jesuit, in his edition printed at Antwerp, 1578, makes the following note, turning it against the Protestants:—

“En sancta Eucharistia sacrificium est secundùm Apostolicam doctrinam, et corpus Domini extra usum et sumptionem: non enim præcipit hæc Apostolica constitutio sumere tantum cum reverentia, sed accedere cum reverentia ad sumendum. Quòd si reverentia opus sit ad accedendum, accedere autem ad sumendum, non est sumere, igitur ante sumptionem est reverentia dignum, quia est corpus Domini: et si accessus cum reverentia est pius et laude dignus, cur non erit pia et laude digna circumgestatio cum reverentia, contra Protestantes?”

But to this passage, as represented in the Ethiopic Version, the above remarks cannot in any way be applied: for it stands thus:

“And after that the Priests have taken into their hands the Mysteries, let them take heed that none enter who are not believers. And then let the people stand up, and let the women also, by themselves, veil their heads, and let them stretch out their hands, and pray for pardon, and receive His flesh and precious blood.” (p. 97.)

The words ነብሐ : and ንብሐ : which are of frequent occurrence, I have gene-

rally rendered “repent” and “repentance.” In many cases, however, the word “penance” would probably have expressed more accurately the meaning of the Ethiopic, and in some cases I have so translated the word ንሰጡ : as in p. 95, *lin. antepenult.* The penance described in this work is not set forth as a compensation for sin, in which view it has doubtless given rise to great abuses in later times, but as a part of wholesome and necessary discipline.

In editing this work, I have closely followed the Ethiopic MS. Having no other copy to compare it with, I have not ventured, except in very few instances, to amend or alter the text. Wherever I have done any thing of this sort, it will be found mentioned in the Notes which I have added. I have there also stated and discussed any difficulties that have occurred to me, whether relating to Grammatical Construction or of any other kind, and have examined the meaning of such passages as appeared doubtful.

One emendation I have ventured to adopt throughout the whole work, which is not noticed in the Notes : I have written ኢጲስቆጶስ : “Bishop,” and in the plural, ኢጲስቆጶሳት : , instead of ኢጲስ : ቆጶስ : and ኢጲስ : ቆጶሳት : which is the orthography of the MS. Ludolf says, in his Lexicon, ኢጲስ : ቆጶስ : *Græcum* Ἐπίσκοπος, *duobus punctis male interstinctum.* I have ventured to expunge the two points.

It will have been observed, that the controversy between Grabe and Whiston, referred to in the former part of this Preface, turned in a great measure upon the contents of the Arabic Didascalia.

There are now two copies of this work in the British Museum ; one in the Arabic language and character ; the other in what is called Carshûni, that is, in the Arabic language and Syriac character. They are among the MSS. collected by the late Mr. Rich, while Resident at Bagdad. As I believe they are not yet inserted in any printed Catalogue, it may be as well to mention, that the Arabic copy will be found in a MS. marked “Bibl. Rich. 7211,” *fol. 45 verso* ; and the Carshûni in “Bibl. Rich. 7207,” *fol. 62.*

The beginning of the Arabic MS. has been transcribed for me by Mr. Mitchell, the Assistant Secretary of the Royal Asiatic Society, (whose kind assistance I am glad to take this opportunity of acknowledging,) and it is here subjoined. I have added also the Introduction and the First Chapter of the Greek Constitutions. An opportunity is thus given of comparing the Original and the two Translations ; and of comparing also the opening of the Greek Constitutions with the Preface to the Ethiopic Version, referred to by Whiston.

THE BEGINNING OF THE GREEK CONSTITUTIONS ;
CONTAINING
THE INTRODUCTION, AND THE FIRST CHAPTER OF THE FIRST BOOK.

Ἅποστολοι καὶ οἱ Πρεσβύτεροι πᾶσι τοῖς ἐξ ἔθνῶν πιστεύσασιν εἰς τὸν Κύριον Ἰησοῦν Χριστὸν, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ Παντοκράτορος Θεοῦ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθείη ἐν ἐπιγνώσει αὐτοῦ.

Θεοῦ φυτεία ἢ καθολικὴ ἐκκλησία, καὶ ἀμπελὼν αὐτοῦ ἐκλεκτὸς, οἱ πεπιστευκότες εἰς τὴν ἀπλανῆ Θεοσεβείαν αὐτοῦ, οἱ τὴν αἰώνιον καρπούμενοι διὰ πίστεως βασιλείαν αὐτοῦ, οἱ δύνανται αὐτοῦ εἰληφότες καὶ μετουσίαν τοῦ Ἁγίου Πνεύματος, ὀπλισμένοι διὰ Ἰησοῦ, καὶ ἐνστερνισμένοι τὸν φόβον αὐτοῦ, ῥαντίσματος μέτοχοι τοῦ τιμίου καὶ ἀθώου αἵματος τοῦ Χριστοῦ, οἱ παρρησίαν εἰληφότες τὸν Παντοκράτορα Θεὸν πατέρα καλεῖν, συγκληρονόμοι καὶ συμμετοχοὶ τοῦ ἡγαπημένου παιδὸς αὐτοῦ· ἀκούσατε διδασκαλίαν ἱερὰν οἱ ἀντεχόμενοι τῆς ἐπαγγελίας αὐτοῦ ἐκ προστάγματος τοῦ Σωτῆρος, ὁμόστοιχον ταῖς ἐνδόξοις φθογγαῖς αὐτοῦ. Φυλάσσετε οἱ Θεοῦ υἱοὶ ἅπαντα εἰς ὑπακοὴν Θεοῦ πράσσειν· καὶ γίνεσθε ἀρεστοὶ ἐν πᾶσι Χριστῷ τῷ Θεῷ ἡμῶν. Ἐὰν γὰρ τις ἀνομίαν μεταδώκῃ καὶ τὰ ἐναντία τῷ θελήματι τοῦ Θεοῦ ποιῇ, ὡς παράνομον ἔθνος τῷ Θεῷ ὁ τοιοῦτος λογισθήσεται.

Ἀπέχεσθε οὖν πάσης πλεονεξίας καὶ ἀδικίας· καὶ γὰρ ἐν τῷ νόμῳ γέγραπται· Οὐκ ἐπιθυμῆσαι τὴν γυναῖκα τοῦ πλησίον σου, οὐδὲ τὸν ἀγρὸν αὐτοῦ, οὐδὲ τὸν παῖδα αὐτοῦ, οὔτε τὴν παιδίσκην αὐτοῦ, οὔτε τὸν βοῦν αὐτοῦ, οὔτε τὸ ὑπόζυγιον αὐτοῦ, οὔτε ὅσα τοῦ πλησίον σου ἐστίν· ὅτι ἢ πᾶσα τούτων ἐπιθυμία ἐκ τοῦ πονηροῦ ὑπάρχει. Ὁ γὰρ ἐπιθυμήσας τὴν γυναῖκα, ἢ τὸν παῖδα, ἢ τὴν παιδίσκην τοῦ πλησίον, ἤδη κατὰ διάνοιαν μοιχὸς καὶ κλέπτης ἐστίν· ἐὰν μὴ μεταγνῶ, κέκριται ὑπὸ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἢ δόξα τῷ Θεῷ εἰς τοὺς αἰῶνας ἀμήν. Λέγει γὰρ ἐν τῷ εὐαγγελίῳ, ἀνακεφαλαιούμενος καὶ στηρίζων καὶ πληρῶν τὴν δεκάλογον τοῦ νόμου· ὅτι ἐν τῷ νόμῳ γέγραπται, Οὐ μοιχεύσεις· ἐγὼ δὲ λέγω ὑμῖν· τουτέστιν ἐν τῷ νόμῳ διὰ Μωσέως ἐγὼ ἐλάλησα, νῦν δὲ ὁ αὐτὸς ὑμῖν λέγω· πᾶς ὅστις ἐμβλέψῃ εἰς τὴν γυναῖκα τοῦ πλησίον πρὸς τὸ ἐπιθυμῆσαι αὐτήν, ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ· οὗτος ἐκρίθη μοιχὸς κατ' ἐννοίαν, ὁ ἐπιθυμήσας. Ὁ δὲ τὸν βοῦν ἢ τὸν ὄνον ἐπιθυμήσας, οὐκ ἐπὶ τῷ κλέψῃ, καὶ ἰδιοποιήσασθαι, ἢ καὶ ἀπαγαγεῖν αὐτὰ διανοεῖται; ἢ ὁ τὸν ἀγρὸν πάλιν ἐπιθυμήσας, καὶ ἐπιμείνας τῇ τοιαύτῃ διαθέσει, οὐ πονηρεύεται, ὅπως ὀρογλυφῆσας ἀναγκάσῃ τὸν ἔχοντα τοῦ μηδενὸς ἀποδόσθαι αὐτῷ; φησὶ γὰρ πού ὁ προφήτης· Οὐαὶ οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν, καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες, ἵνα τοῦ πλησίον ἀφέλωνται· δι' ὃ λέγει· Μὴ οἰκήσητε μόνοι ἐπὶ τῆς γῆς; ἠκούσθη γὰρ εἰς τὰ ὦτα Κυρίου Σαβαὼθ ταῦτα. Καὶ ἀλλαχοῦ· Ἐπικατάρματος ὁ μετατιθεὶς ὄρια τοῦ πλησίον αὐτοῦ· καὶ ἐρεῖ πᾶς ὁ λαὸς, Γένοιτο. Διό φησιν ὁ Μωσῆς· Οὐ μετακινήσεις ὄρια τοῦ πλησίον σου, ἃ ἔθεντο πατέρες σου. Διὰ τοῦτο οὖν φόβοι, θάνατοι, δικαστήρια, καταδίκαι, παρὰ τοῦ Θεοῦ τοῖς τοιοῦτοις ἐπακολουθοῦσι· τοῖς δὲ ὑπηκόοις Θεοῦ ἀνθρώποις εἷς νόμος Θεοῦ ἀπλοῦς, ἀληθής, ζῶν, οὗτος ἐνυπάρχει· Ὁ σὺ μισεῖς ὑφ' ἑτέρου σοι γενέσθαι, σὺ ἄλλῳ οὐ ποιήσεις. Οὐ βούλει τῇ γυναῖκί σου τινὰ ἐμβλέψαι κακῶς εἰς διαφθοράν αὐτῆς· μηδὲ σὺ τῇ τοῦ πλησίον σου γυναῖκι κακοήθως ἀτενίσῃς. Οὐ βούλει σου τὸ ἱμάτιον ἀρθῆναι· μηδὲ σὺ τὸ τοῦ ἑτέρου ἄρῃς. Οὐ θέλεις πληγῆναι, λοιδορηθῆναι, ὑβρισθῆναι· μηδὲ σὺ ἄλλῳ ταῦτα διαθῆς.

THE BEGINNING OF THE ARABIC DIDASCALIA;
CONTAINING
THE INTRODUCTION, AND THE TRANSLATION OF THE FIRST CHAPTER
OF THE GREEK CONSTITUTIONS.

الدسقلية

بسم الاب ضابط الكل وابنه الوحيد والروح القدس البارقليط المجد دائما
الي ابد الابد امين
نحن الاثني عشر رسولا الذي لهذا الوحيد ابن الله الاب ضابط الكل ربنا
والاهنا ومخلصنا يسوع المسيح

اجتمعنا معا باورشليم مدينة الملك العظيم . ومعنا اخونا بولس الانا المنتخب رسول الامم ويعقوب
اسقف هذه المدينة الواحدة اورشليم . وقررنا هذه الدسقلية الجامعة فيها * وسمينا الرتب كاستحقاقها
كمثل السماويين وهكذا ايضا الكنيسة * ونعلم ان يقف كل واحد بشكر فيما قسم له من قبل الرب الاسقف
كالراعي . والقسيسين معلمين . والشمامسة كخدام . والابودياقن كاعوان . والاغنسطسين قرا . والابصلدس
مرتلين بالفهم . والتقلونيسيين والقومة وبقية الشعب مستمعين الكلام الاتجيل بادب * وقد كنا فرغنا من
تقرير قوانين ووضعناها في الكنيسة * هولاء الان وهذا الكتاب التعليم الاخر الذي كتبناه وانعذناهما
علي يد اقليمطس شريكنا المضي للمسكونة كلها . لكي تسمعوا الاوامر يا كل النصاري اي المسيحيين
الذين تحت الشمس . لكي تعلموا بنحت * ومن سمع وحفظ الوصايا المكتوبة فيها كانت له حياة
ابدية ودائه قدام ربنا يسوع المسيح * هذا الذي اتمنا لهذا السر العظيم الذي له . ومن خالف ولم يحفظها
يخرجه كمضاد . ومسكنه الجحيم الي الابد . كما هو مكتوب ان الذين صنعوا الشر يعضون الي عذاب
بدي والذين صنعوا الخير الي حياة ابديّة في ملكوت السموات امين *

بدو الدسقلية المقدسة من الرسل والقسا والشيوخ لكل من امن بربنا يسوع المسيح من الامم *
النعمة والسلام يكثر لكم من الله الاب ضابط الكل . ومن ربنا يسوع المسيح . الي علمة الكنيسة الجامعة *
هي عرس حسن لله ومن امن بخدمة الخير مصله هو كرامة له مصطفي هولاء هم الذين رحبوا ملكوته
الابديّة بامانتهم ونالوا قوته ومشاركة الروح القدس . وتمنطقوا بيسوع وتبتوا في خوفه وشاركوا فضوح
الدم المقدس الذي المسيح . الذي نالوا داله ان يسموا الاهم ضابط الكل * انا المشاركون للارث

والمناجاة لابنه القدوس * اسمعوا تعليما مقدسا يا ايها الذين يقبلون مواعيده باوامر مخلصنا * وهو التعليم الذي يوافق صوته المملو مجدا * تحفظوا يا ابنا الله ان تصنعوا كلما ياتي بكم الي طاعة الله * وكونوا عاملين برضا الاهكم في كل شي * اذا سعي واحد في الخطية . فهو يصنع ما يصادف مشية الله . ويعد هذا عند الله كاي مخالف للناموس * زولوا عن كل ظلم . وعن محبة النصيب الكبير . لانه مكتوب في الناموس . بان لا تشتهي امرأة صاحبك ولا حقله ولا عبده ولا امته ولا بقرته ولا حمارة ولا شي صاحبك . لان كل شهوة انما هي من قبل الشر * من اشتهي زوجة صاحبه او عبده او امته . فهو فاسق وشارق بقلبه * اذا لم يندم وهو ملقي في الدينونة من ربنا يسوع المسيح * هذا الذي به المسجد للاب معه . وروح القدس الي ابد الابد امين * يقول المسيح ربنا في الاتجيل المقدس في بعض انفصول . ويثبت ويكمل العشرة كلمات التي للناموس . مكتوب في الناموس بان لا تفسق . انا اقول لكم المتكلم من فم موسي بالناموس * وانا الان القايل لكم . كلمن نظر الي امرأة صاحبه ويشتهيها فقد فرغ مما يفسق بها في قلبه * ومن يشتهي بقلبه فقد حكم عليه انه فاسق * ومن اشتهي بقره صاحبه او حمارة اليس هو يفكر كيف يسرقها او تكون له خاصة او ياخذها ظلما * وايضا من اشتهي حقله وهو مدمن بهذه الشريرة اليس يضطره ذلك حتي يبقي ايضا ورثه الحقل وياخذ من حدود حقله ويضطره ان يتبعه له بدون تمنه * يقول النبي في موضع النويل لمن يقرب بيتا الي بيت ويلصق حقلا الي حقل * لكي فاخذ من مال صاحبكم فلاجل هذا اقول اتري انكم وجودكم الذين يسكنون علي الارض سمع هولاء في سمع وا رب القوات * وايضا يقول في موضع اخر * ملعون هو الذي ينقل حدود صاحبه * ويقول كل الشعب يكون يكون * لان موسي يقول بان لا تنقل حدود صاحبك التي رتبها اباوك * فلاجل هولاء ايضا يكون خوفا وموت وحزن ودينونه يتبعوا من يصنع هذا * والرجال الذين يسمعون من الله ناموس واحد نقي واجب عليهم اعتمادا وهو ان اندي تكرة ان يفعله بك احد لا تفعله انت باحد * ما يتشتهي ان ينظر احدا الي زوجتك بردي فساد لها فانك ايضا فلا تنظر الي زوجة صاحبك وما تشتهي ان تضرب او تلعن او تعير وانت ايضا فلا تصنعها لآخر *

TABLE OF THE CANONS OF THE DIDASCALIA, AS GIVEN BY LUDOLF.

(Comm. in Hist. Æthiop. Lib. III. cap. 4. pag. 334.)

- PRIMUS Canon jubet ditiores et non plane inopes *Sacram Scripturam* legere.
2. *Uxores* ad obedientiam maritis præstandam hortatur, utque modestè incedant.
 3. Tractat de *Episcopis, Presbyteris, et Diaconis.*
 4. Oportere Episcopos *pœnitentes* lubenti animo recipere.
 5. Neminem à communionem Ecclesiæ excludendum, cujus *crimen* sufficienter non sit probatum.
 6. Jubet seculares *eleemosynas* dare Ecclesiæ pro uniuscujusque facultate.
 7. *Diaconos* vetat quicquam facere sine permissione Episcoporum suorum.
 8. Necessarium esse, ut Episcopi bene examinent omnia, antequam *condemnent* aliquem.
 9. Boni Christiani esse *peccata* sibi invicem *condonare* quovis tempore.
 10. Necessarium esse, ut Episcopi ament et promoveant *pacem.*
 11. Non decere Christianos *nuptiis* atque aliis festivitatibus *Infidelium* interesse.
 12. De *viduis* atque *virginibus.*
 13. Fœminis *baptismum* administrare interdicit.
 14. Seculares *munera Ecclesiastica* exercere prohibet.
 15. De viduis, quæ non more *viduarum* genuinarum vivunt.
 16. De *Episcopis.*
 17. *Viduas* atque *Orphanos* grato animo eleemosynas accipere decet.
 18. *Parentum officium* esse instruere liberos.
 19. *Virginibus* ante pubertatem votum facere interdicit.
 20. De diebus festis et *Paschate* agit.
 21. De *Martyribus.*
 22. Christianos decere *scandalum* verbaque inhonesta vitare.
 23. Indignum esse Christiano *jurare* per nomina Idolorum.
 24. Vetat festum *Paschatis* in alia hebdomade celebrare, quàm in ea in quam 14 dies lunæ incidit.
 25. De *Structura Templi* et ejusdem *Heikel* *.
 26. — — — — — [deest apud Wanslebium].
 27. De *Ordinatione* Episcoporum.

* Hebraicum est ^{היכל} *Hecal*, quod Coptitæ et Æthiopes vocant ^{ሁዳሎ} *Heikel*, *Sacrarium.*
— *Adytum* est in illorum templis, in quod nemini nisi Clericis intrare licet. (*Lud.*)

28. De *Oratione* Episcoporum cum Ecclesiasticis.
29. De *jejunio* Episcopi.
30. Continet *Mystagogiam*, seu doctrinam occultam, quam Apostoli docuerunt.*
31. De Orphanis.
32. Episcopis *orphanos* curæ esse debere.
33. Episcoporum esse, scire quæ *oblaciones* Deo gratæ, quæve minus sint.
34. Episcopum à fidelibus *collecta* accipere debere in sustentationem pauperum.
35. Jubet servos obtemperare heris suis, quamvis infideles sint.
36. Omnes homines ultimo die judicii resurrecturos.
37. Dies festos hilaritate animi spirituali celebrandos esse.
38. In exsequiis mortuorum fidelium cantum cum precibus conjungendum esse.

* Num hic intelligatur *disciplina arcani*, suo tempore videant eruditi. (*Lud.*)

SECTIONS OF THE ETHIOPIC DIDASCALIA.

- I. በእንተ፡ከመ፡መፍትው፡ለኡብዕልት፡
ይጻሥሠ፡ረባሐ፡መጻሕፍት፡ኩሎ፡
ጊዜ፡[በንደለ፡] መንፈስ፡ቅዱስ፡።
*That it is the duty of the Rich to search into
the profit of the Scriptures at all times, [in
the strength of] the Holy Spirit.—P. 8.*
- II. በእንተ፡ከመ፡መፍትው፡አንስት፡
ይትአዘዛ፡ለአምተቲሆን፡ወይሖራ፡
በጥበብ፡ርቶ፡።
*That it is the duty of Women to obey their
Husbands, and to walk in wisdom and
virtue.—P. 12.*
- III. በእንተ፡ኤጲስቆጶስ፡ወቀሲስ፡ወደ
ያቆን፡።
Of Bishops, Priests, and Deacons.—P. 16.
- IV. በእንተ፡ከመ፡መፍትው፡ኤጲስቆጶ
ሳት፡ይትወከፈ፡ንስሐሆመ፡ለኡል፡
ይትመዋጡ፡በፍቅር፡ወዋውሀት፡።
*Concerning the duty of Bishops to receive the
repentance of those who turn, in love and
meekness.—P. 34.*
- V. በእንተ፡ከመ፡ኢመፍትው፡ለ፤ንገ
ሥጽ፡ወኢመነሂ፡ዘኡንበለ፡ያቅ
መ፡ሎቱ፡ስምዐ፡ከመ፡አበሰ፡።
*That it is not lawful for us to enforce disci-
pline against any man, unless testimony
be established against him, that he hath
sinned.—P. 47.*
- VI. በእንተ፡ከመ፡መፍትው፡ያብኡ፡ሐ
ዝብ፡መገአ፡ቤተ፡ክርስቲያን፡መ
ጠነ፡ሦመ፡።
*Concerning the duty of the people to bring
offerings to the Church, according to their
ability.—P. 60.*
- VII. በእንተ፡ከመ፡ኢመፍትው፡ይግበር፡
ይያቆን፡ወኢምንተኒ፡ዘኡንበለ፡በ
መገሐተ፡ኤጲስቆጶስ፡።
*That it is not lawful for the Deacon to do any
thing but by authority of the Bishop.—P. 66.*
- VIII. በእንተ፡ከመ፡መፍትው፡ኤጲስቆጶስ፡
ያሚክር፡ወይጤይቅ፡ኩሎ፡ነገረ፡በ
ጽድቅ፡ወበርትዕ፡።
*That it is the duty of the Bishop to try and
inquire into every matter in justice and
uprightness.—P. 73.*
- IX. በእንተ፡ከመ፡መፍትው፡ክርስቲያ
ን፡ይጻድጉ፡አበሰ፡ለቢጽመ፡ወኢ
ያንበረ፡ቁመ፡ውስተ፡ልሦመ፡ወ
ኢያሐልዩ፡ኢከዋ፡።
*That Christians ought to forgive the trespasses
of their neighbours, and not let revenge
dwell in their hearts, nor think evil.—P. 88.*
- X. መፍትው፡ኤጲስቆጶሳት፡ይኩኑ፡ገባ
ርያነ፡ሰላም፡መሐርያነ፡ኡል፡ይሰ
ርዩ፡ለዘ፡አበሰ፡ላዕሌሆመ፡ወይ
ትወከፈ፡ንስሐሆመ፡ለኡል፡ይትመ
ዋጡ፡ንበ፡ኡግዚኡብሔር፡ወኡመ
ሰ፡ኡገብረ፡ከመዘ፡ኡይሰመዩ፡ኤ
ጲስቆጶሳት፡ኡላ፡ይኡመ፡ይሰመ
ዩ፡አቢቢሎሳዊያን፡ኢኩያን፡።
*It is the duty of Bishops to be peace-makers,
merciful, pardoning him who hath trans-
gressed against them, and that they should
receive the repentance of those who return
unto the Lord: and if they do not thus,
they shall not be called Bishops, but they
shall be called evil-doers.—P. 90.*

SECTIONS OF THE ETHIOPIC DIDASCALIA.

- XI. በእንተ : ከመ : አ.መፍትወ : ደባኡ : ክርስቲያን : ውስተ : ማኅበረ : ነኪ ራን : ሕዝብ : አ.ደርአዩ : ተውኔተ : ወአ.ይስምዑ : ማኅሌተ :: *That it is not lawful for Christians to enter into the assemblies of the Heathen, nor to see the playing, nor to hear the singing.—* P. 103.
- XII. በእንተ : መበለት :: *Of Widows.—*P. 105.
- XIII. በእንተ : ከመ : አ.መፍትወ : ያጥምቃ : አንስት :: *That it is not lawful for Women to baptize.—* P. 114.
- XIV. በእንተ : ከመ : አ.መፍትወ : ሕዝባዊ : ደግበር : ወአ.ምንተኒ : ግብረ : ክህነት :: *That it is not lawful for the Layman to do any work belonging to the Priesthood.—* P. 115.
- XV. በእንተ : መዓስብ :: *Of Widows.—*P. 116. (See Note on p. 116. l. 7.)
- XVI. በእንተ : ከመ : አ.መፍትወ : ትግበሩ : ኔኩዎ : ደብ : ቢጽክሙ :: *That it is not lawful that ye should do evil against your neighbours.—*P. 118.
- XVII. በእንተ : ኔጋለ : ማውታ :: *Concerning Orphans.—*P. 121.
- XVIII. በእንተ : ከመ : መፍትወ : ደተክዙ : ኤጲስቆጶስት : በእንተ : ኔቢራት : ወኔጋለ : ማውታ :: *That it is required of Bishops to provide for Widows and Orphans.—*P. 122.
- XIX. በእንተ : ከመ : መፍትወ : መዓስብ : ወመበለታት : ደንሥኣ : ዘተጸገዋ : አኩቴት :: *That it is required of the Unmarried Women, and Widows, that they receive that which is bestowed upon them thankfully.—*P. 124.
- XX. በእንተ : ከመ : መፍትወ : ኤጲስቆጶስት : ደለብው : ነሣኣ : መገኣ : በነበ : ኔለ : ደደሉ :: *That it is required of Bishops to be discreet in receiving offerings from those only who are worthy.—*P. 125.
- XXI. በእንተ : ከመ : መፍትወ : ደገሥጹ : አበው : ውሉደሙ :: *That it is required of Fathers to keep their Children under discipline.—*P. 129.
- XXII. በእንተ : ከመ : መፍትወ : ደቴሐቱ : አግብርት : ለአጋኔስቲሆሙ : በኩሉ : ንጽሕ : ኔመህ : መሀደምኖን : ወኔመህ : ዕልዋን :: *That it is required of Servants that they be subject unto their Masters in all purity, whether they be faithful or unbelievers.—* P. 130.

NOTE.—It will be observed that each of the above Sections, except the Tenth, begins with the word በእንተ : This word, when followed by a substantive, means “of” or “concerning”; when followed by a verb, the particle ከመ : is inserted after it, and the literal translation would be “How that—”, as, “How that *it is required*”, “How that *it is not lawful*” &c.

ተምህርተ : ደድስቅልያ : ዘአበው ::

ቅዱሳን : ሐዋርያት : በስሙ : እግዚአብሔር : አብ : አንድ : ኩሉ : ወዋሕድ : ወ
ልደ : ኢየሱስ : ክርስቶስ : ወጳራቅሊጦስ : መንፈስ : ቅዱስ :: :: ::

ንሕነ : እሙንቱ : ፲ወ፤ ሐዋርያት : ለእካሊሁ : ለዋሕድ : ወልደ : ኢየሱስ : ክ
ርስቶስ : ተጋቢእነ : አሐተኔ : በኢየሩሳሌም : ሀገሩ : ለንጉሥ : ዐቢይ :: ወምስ
ሌነ : እንነ : ጳውሎስ : ኄር : ወንጹሕ : ሐዋርያሆሙ : ለኩሎሙ : አሕዛብ : ወ
ያዕቆብ : እንሁ : ለእግዚእነ : ዘውእቱ : ኤጲስቆጶስ : ለዛቲ : አሐቲ : ሀገር :
ኢየሩሳሌም : ሠራዕፍ : ለዛቲ : ርትዕት : ሃይማኖት :: አዘዘነ : ከመዘ : መዓርገ :
ሣመታተ : ለቤተ : ክርስቲያን : በአርአያ : ዘበሰማያት :: ንሕነ : ንገሥጸክሙ :
ለለ : አሐደ : አሐደ : እምነክሙ : በአኩቲት : ዘጸውዐነ : እግዚእነ : ኢየሱስ :
ክርስቶስ : ውስተ : ስብሐቲሁ :: :: ኤጲስቆጶስ : በአምሳለ : ፍላጭ : አባግ
ዕ : ወቀሲስ : በአምሳለ : መገሥጽ :: ወደያቆንሂ : አርአያ : ለእክ : ወንፎቀ :
ደያቆንሂ : ፍሁ : ከመ : ውእቱ : ወእነጉንስጢስሂ : ወመዘምራን : በጥደቅፍ : ኒ
ጲሎገኖስ : ወባዕደንሂ : ሕዝብ : ከመ : አለ : ያፀምኡ : ቃለ : ወንጌል : ወዓይ :

THE DOCTRINE OF THE DIDASCALIA OF THE FATHERS.

THE HOLY APOSTLES IN THE NAME OF GOD THE FATHER ALMIGHTY, AND HIS ONLY-BEGOTTEN SON JESUS CHRIST, AND THE PARACLETE THE HOLY GHOST.

WE the Twelve Apostles, Messengers of the only-begotten Son Jesus Christ, being assembled together in Jerusalem, the city of the Great King, and with us our good and holy brother Paul, the Apostle of all the Gentiles, and James the brother of our Lord, Bishop of this same city of Jerusalem, have ordained this the right faith. We have appointed thus degrees and offices in the Church according to the example of that which is in heaven. | We charge you, each and every one of you, giving thanks that our Lord Jesus Christ hath called us unto his glory. | The Bishop is in the likeness of the shepherd of the sheep, and the Priest in the likeness of a reprover, and the Deacon the likeness of a minister, and the Sub-deacon, behold, he is as the same; and the Reader, and the skilful Singers and the rest of the people, as those who listen to the voice of the Gospel,

ትምህርት ፡ ደጅስቅልያ ፡ ዘአበው ፡፡

ለብው ፡ ነገረ ፡ ተግሣጽ ፡፡ ኔስም ፡ ከመዝ ፡ ረከብነ ፡ ወሠራዕነ ፡ ሕገ ፡ ለቤተ ፡ ክርስቲያን ፡ ዘጸሐፍነ ፡ ዘንተ ፡ መጽሐፈ ፡ ተግሣጽ ፡ ወረኒውነ ፡ ምስለ ፡ ቀሌምን ሮስ ፡ ኔንነ ፡ ለእክ ፡ ለዝንቱ ፡ ዓለም ፡ ከመ ፡ ደሖረ ፡ በትእዛዝ ፡ ኡብያተ ፡ ክርስቲያናት ፡ ኔለ ፡ መትሕተ ፡ ሰማይ ፡ ወይለብው ፡ ጥዩቀ ፡ ከመ ፡ ሶብ ፡ ሰምፁ ፡ ዘንተ ፡ ዘጸሐፍ ፡ ውስጥ ፡ ደረክቡ ፡ ሕይወተ ፡ ዘለዓለም ፡፡ ክብረ ፡ ወስብሐተ ፡ በንቦ ፡ ኔግዚእነ ፡ ኡብሱስ ፡ ክርስቲስ ፡፡ ዘጸገወነ ፡ ዘንተ ፡ ምሥጢረ ፡ ዘኔ ምንቢሁ ፡፡ ወኔለሰ ፡ ኡሀቀቡ ፡ ሕግ ፡ ደወድቁ ፡ ውስተ ፡ ኔሳት ፡ ዘኡይጠፍኡ ፡፡ ወዓይ ፡ ደከውን ፡ ምንባርሙ ፡ ውስተ ፡ ኔሳት ፡ ገሃነም ፡ ኔስከ ፡ ለዓለም ፡ በከመ ፡ ጽሑፍ ፡፡ ሐዋርያትሰ ፡ ወቀሲሳን ፡ ወከሎሙ ፡ ኡሕዛብ ፡ ኔለ ፡ የእምኑ ፡ በኔግዚእነ ፡ ኡብሱስ ፡ ክርስቲስ ፡ ወገብረ ፡ ጽድቀ ፡ ወሰላመ ፡ ደረክቡ ፡ ሣህለ ፡ ወምሕረተ ፡ በንቦ ፡ ኔግዚእብሔር ፡ ኡብ ፡ ኡንዜ ፡ ከሎ ፡ ዓለም ፡ ወወልደ ፡ ኡብሱስ ፡ ክርስቲስ ፡፡ ወይበጸሐ ፡ ውስተ ፡ ኡእምሮ ፡ ዚኡሁ ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ ለኔግዚእብሔር ፡፡ ወኔለሰ ፡ ተቀንዩ ፡ ሎቱ ፡ ደከውኑ ፡ ሀጻይ ፡ ወይን ፡ ንጹሐ ፡ ወንረዖ ፡ ወቅደሰ ፡ ወይረክቡ ፡ ሕይወተ ፡ ዘለዓለም ፡ በዛቲ ፡ ኡሚን ፡ ወመዊኦ ፡ በመንፈስ ፡ ቅዱስ ፡ ወይጸንፁ ፡ በንይለ ፡ ኡብሱስ ፡ ክርስቲስ ፡ ወበፈሪሀ ፡ ዚኡሁ ፡ ዘቤዘቀሙ ፡ በንዝንተ ፡ ደሙ ፡ ቅዱስ ፡ ወክቡር ፡፡ ወጸገዎሙ ፡ ስብሐተ ፡ ከመ ፡ ደጸውዕቀ ፡ ለኡንዜ ፡ ከሎ ፡ ወይከፍሙ ፡ ኡባሆሙ ፡ ወእምላኮ

and understand the word of reproof. For thus have we framed and ordained the law of the Church, which we have written in this book of instruction; and we have sent it, by Clemens our brother and messenger, into the world, that men may walk according to the ordinances of the Churches which are under heaven; and that they may understand it accurately, that, having heard that which is written therein, they may obtain everlasting life; and glory and praise from our Lord Jesus Christ, who hath graciously given to us this mystery which is from Himself. And those who keep not his law shall be cast into fire which is not quenched, yea, their dwelling shall be in hell-fire for ever, as it is written. But Apostles and Priests, and all the people that believe in our Lord Jesus Christ and work righteousness and peace, shall find mercy and compassion from God the Father, the Ruler of the whole world, and his Son Jesus Christ, and shall come in the knowledge of Him into the Holy Church of God. And those who obey Him shall become a pure, good, and holy vineyard, and shall find life everlasting, by this faith, and victory by the Holy Ghost, and shall prevail, in the might of Jesus Christ and in the fear of Him who hath redeemed them by the sprinkling of his holy and precious blood; and hath granted to them the glory that they should call upon the Almighty, and that He should be to them their Father and

ትምህርት : ደ.ደ.ስቅልያ : ዘአበው ::

ሙ : ወዐርኮሙ : ወመዋርስቲሆሙ : ወቡታፈሁ : ለወልደ : ቅዱስ :: ስምዑ : ተ
 ግሣጸ : ቅዱስ : አለ : ትትወከፈ : ቃለ : ወንጌል : በትአዛዘ : መድኃኒን : ወዜና :
 ቃሎ : ዘምሉኤ : ስብሐት :: ኦደቁቀ : አግዚአብሔር : ዕቀቡ : ቃሎ : ወትአዛዛጊ
 ሁ : ወግበረ : ሕጎ : ወሥምረተ :: ወአመሰቦ : ዘይፈቅድ : ደትልዋ : ለገጠአት :
 ወዘይገብር : ኩሎ : ዘአያሠምር : ለአግዚአብሔር : ውአቱኪ : ደትኢለቀ : ምስ
 ለ : አለ : ዐለው : ሕጎ : ወትአዛዛ :: ወይአዜኒ : አብለክሙ : ረሐቁ : አምዐመ
 ፃ : ወትዕግልት : ወአትፍቅደ : ለርአስክሙ : ነሢአ : ክፍለ : ዘዐባ : ወለባጽ
 ክሙ : ሕደጥ :: አስመ : ጽሑፍ : ውስተ : ሕግ : ዘይብል : አትፍትው : ብአሲ
 ተ : ካልአክ : ወአገራህተ : ወአገብር : ወአአመተ : ወአላህሞ : ወአአድጎ : ወ
 አምንተኒ : ወኩሎ : ንዋዮ : ለአኙክ : ወኩሎ : ዘይመስሎ : ለዘንቱ : አስም :
 ዘሙት : ውአቱዝ :: ወአመሰቦ : ዘይፈቅድ : ደግበር : ከመዝ : በፍትወተ : ል
 ቡ : ደከውን : ረሐቀ : አምአግዚአብሔር : ወአግዚአኒ : አዋሰኑስ : ክርስቶስ :
 ዘሎቱ : ስብሐት : ምስለ : አቡሁ : ወመንፈስ : ቅዱስ : ለዓለመ : ዓለም : አሚ
 ን :: :: : አስመ : ደሚህረን : ወያሌብወን : ወያጸንዐን : በመንፈስ : ቅዱስ : ከ
 መ : ደፈጽም : ትንቢተ : ወሕገ : ዘጽሑፍ : ውስተቱ : ዘይብል : አትዘምው :: አ
 ንሰ : አብለክሙ : ኩሎ : ዘርአያ : ለብአሲት : ወፈተዋ : ወድአ : ዘመወ : በል

their God and their Friend, and that they should be fellow-heirs and partakers with his Holy Son. | Hear this sacred charge, ye that receive the voice of the Gospel at the command of our Saviour, and the glad tidings of his word, which are full of glory! | O ye Children of God, keep his Word and his Commandments, and do his Law and his Will! | And if there be any man that will follow sin, and do all things that are not pleasing to the Lord, he shall be numbered with those who rebel against his Law and his Commandments. | And now I say unto you, depart from violence and wrong, and desire not to take for yourselves the larger portion, and leave for your neighbours the less. | For it is written in the Law, saying, Thou shalt not covet thy neighbour's wife, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing; none of the possessions of thy brother, nor any thing like this; for this is evil desire. | And if there be any one who will do after this manner in the desire of his heart, he shall be driven far from God and our Lord Jesus Christ; to whom be glory, with his Father and the Holy Ghost, for ever and ever, Amen. | For He teaches us, and makes us to understand, and strengthens us by the Holy Spirit, that he may accomplish the Prophecy, and the Law; wherein it is written, Thou shalt not commit adultery; but I say unto you, that whosoever looketh upon a woman and lusteth after her hath committed adultery already in his heart. | And in

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በ :: ወዳደ : ዘደረቅድ : ደግበር : ከመዝ : ደትኪነን : ምስለ : ዘማወያን :: ወፍ
 ሁ : ከመ : ውኃቱ : ዘደሌሊ : በልቡ : ወደረቱ : ደንሣኦ : በዐመፃ : ላህሞ : አ
 ው : አድጎ : አው : ገራህተ : ወደሐዩ : አንዘ : ከመዝ : ደገብር : ደትኔለቀ : ም
 ስለ : ዘማወያን :: አስመ : ደቤ : ነቢይ : አሌሎመ : ለአለ : ያስተአንዘ : ቤት :
 ምስለ : ቤት : ወአለ : ያስተቀርቡ : ገራህት : ምስለ : ገራህት : ወጥቅም : ምስ
 ለ : ጥቅም : ከመ : ደሂደ : ዘአኮነ : ዘአሆመ :: ወካዕበ : ደቤ : አአምሩ : አን
 ትመ : አለ : ትነበሩ : ደቤ : ምድር : ከመ : ተሰምዐ : ዘንቱ : ነገር : ውስተ : አ
 ዘኒሁ : ለአግዚአብሔር : ፀገሉት :: ወበውስተ : አሪትነ : ደብል : ርጉመ : ለደኩ
 ን : ዘደሰርቅ : ደወለ : ቢጽ :: ወደብል : ሐዘብ : ለደኩን :: ወበአንገቱዝ : ደቤ :
 መቤ : አትፍትው : ደወለ : ካልአከ : ወአትንሥት : ሐገ : ዘወርፀ : አበዊከ ::
 አንበደነ : አሉ : ደከውን : ፍርሀት : ወሞት : ወሀከክ : ወደረክሶመ : ከነኔ : አ
 ንተ : አምንበ : አግዚአብሔር : ላዕለ : አለ : ደገብሩ : ከመዝ :: ወሱብአሰ : አ
 ለ : ያፀምኡ : ቃለ : አግዚአብሔር : ወዐቅቡ : ሐጎ : ብሩህ : በአሚን : ወደረክ
 በ : ሣህለ : ወምሐረተ :: አስመ : ደቤ : ዘትጸልኦ : ለርአሰከ : አትግበር : ደቤ :
 ቢጽከ :: ወበከመ : አትፈቅድ : አንተ : ገዕድ : ደርአደ : ብአሲተከ : ወአመኑ
 ሂ : ከመ : ያስሐታ : በአኩይ :: ወከማሁ : አንተሂ : ወአትጸር : ብአሲተ : ገዕ
 ድ : በአኩይ : ሐሊፍ :: ከመ : አትፈቅድ : ደንሣኦ : ልብሰከ : ካልኦ : ከማሁ : አ

like manner, he who will do these things shall be condemned with the adulterers. And, behold, he that thinketh in his heart, and desireth to take by violence his neighbour's ox or his ass or his field, and continues through his life doing after this manner, he shall be numbered with the adulterers. | For the prophet saith, Woe unto them that join house to house, and add field to field, and wall to wall, that they may seize upon that which is not their own! | And again he saith, Know ye that dwell upon the earth, that this matter hath been heard in the ears of the Lord of Sabaoth. | And in the Law He saith, Cursed be he that stealeth his neighbour's land-mark : and the people shall say, So be it. | And for this cause Moses said, Desire not the boundary of thy neighbour, and remove not the law which thy fathers have ordained. | Through these things come fear and death and confusion ; and judgment shall overtake them from the Lord, against those who do these things. | But they who hear the word of the Lord, and keep his enlightening law with faith, these shall find loving-kindness and mercy. | For He saith, That which thou hatest for thyself, do not against thy neighbour. | And as thou wouldest not that another, no, not any man, should look upon thy wife, to turn her aside unto evil, so likewise do not thou look upon the wife of another with evil thoughts. | As thou wouldest not that

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መ : ወጽኦት : ወዘብጠተ : ወከመሀ : አንተሂ : ኢትግበር : ለካልእክ :: ወ
ለእመሰቦ : ዘረገመክ : አንተሰ : ባርኮ :: እስመ : ጽሑፍ : ውስተ : መጽሐፈ : ኑ
ልቀ : እለ : ደባርኩክ : ቡረካነ : ደኩኑ :: ወእለ : ደረገመክ : ርጉማነ : ደኩኑ ::
ወዳዲ : ጽሑፍ : ውስተ : ወንጌል : ደሐርዎሙ : ለእለ : ደረገመክመ : ወጸል
ዩ : ደቦ : እለ : ደትግገሉክመ :: ወያየ : ግበረ : ለእለ : ደጸልኩክመ : ወኢትፍ
ደዩ : እኩዩ : ለእለ : ደትግገሉክመ : አላ : ተዐገሠዎሙ :: እስመ : ደብል : መ
ጽሐፍ : ኢትተቦቀል : ጸላኢክ : ህዋንተ : ዘገበረ : ላዕሌክ : እኩዩ :: ወበአንተዝ :
ደረደእክ : እግዚአብሔር : ወያገብእ : ኩነኔ : ላዕሌ : ጸላኢክ :: እስም : ደብ
ል : በወንጌል : አፍቅረ : ጸላኢተክመ : ወጸልዩ : በአንተ : እለ : ደሰድደክ
መ : ከመ : ትኩኑ : ውሉደ : ለአቡክመ : ዘበሰማያት :: እስመ : ፀሓይ : ያወ
ርቅ : ላዕሌ : እኩዩን : ወኔራን : ወያዘንም : ላዕሌ : ጸድቃን : ወመሳፅያን :: አ
ፍቅሪን : ንሎ : እሉንተ : ትእዛዘ : ከመ : ንኩን : ውሉደ : ብርሃን :: ተዐገሠ : በ
በደፍቲክመ : ኑወሉደ : ብርሃን : ወውሉደ : እግዚአብሔር :: ውበእሰኒ : ደተዐገ
ሣ : ለብእሰቱ : ወኢደኩን : ዕቡዩ : ወኢመደልወ : አላ : ደኩን : መሐረ : ወሪ
ትዐ : ወያወንያ : ለባሕቲተ : በፍቅር : ወበተሕተፍ :: ወኢደኩም : ወኢደፍቱ :

another should take thy garment, in like manner thou, too, take not the garment of another. | And as thou desirest not for thyself curses and reproaches and beating, so likewise do not thou thus unto thy neighbour. | And if any man have cursed thee, do thou bless him; for it is written in the Book of Numbers, Blessed shall they be that bless thee; and cursed shall they be that curse thee. | And moreover it is written in the Gospel, Bless them that curse you, and pray for them that wrongfully oppress you. | Do good unto them that hate you; and return not evil to them that wrongfully oppress you, but bear them patiently. | For the Scripture saith, Thou shalt not avenge thyself upon thine enemy for the evil that he hath done against thee. | And for this cause the Lord will help thee, and will bring judgment upon thine enemy. | For he saith in the Gospel, Love your enemies, and pray for them that persecute you, that ye may be the children of your Father which is in heaven; for He maketh the sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust. | O beloved! let us keep in mind these commandments, that we may be the children of light. | Bear with one another, O children of light, and children of God! | And let a man, too, bear with his wife, and not be haughty or false; but let him be compassionate and upright, and cherish her alone in love and gentleness. | And let him not take pleasure in or desire another woman, to lead her aside unto evil. | And if thou

ተምህርተ ጊደስቅልያ ፡ ማሰብ ፡ ፡

በእንተ ፡ ከመ ፡ መፍትሔ ፡ ለአብዕልት ፡ ደኅሥሠ ፡ ረባሐ ፡ መጻሕፍት ፡ ከሉ ፡ ጊዜ ፡ [በጊደል ፡] መንፈስ ፡ ቅዱስ ፡ ፡

ወእመሰ ፡ ባዕል ፡ አንተ ፡ ወእትፈቅድ ፡ ከኒ ፡ ወቅኔ ፡ እድ ፡ በዘ ፡ ትሰሰይ ፡ ወተሐዩ ፡ ቦቱ ፡ ወእትትህክይ ፡ ወእትንበር ፡ ፅረዐ ፡ አላ ፡ ሐር ፡ ንበ ፡ መሀይምናን ፡ ወንበር ፡ ምስሌሆሙ ፡ ምስሌ ፡ እለ ፡ የንብረ ፡ ምስሌክ ፡ ሃይማኖተ ፡ ወተናገር ፡ ነገረ ፡ ሕይወት ፡ ወአንብብ ፡ ዘውስተ ፡ ሕገ ፡ መጻሕፍት ፡ ነገሥት ፡ ወነቢያት ፡ ወዘምር ፡ መዝሙረ ፡ ቡብሐት ፡ ወአዕምኑ ፡ ቃለ ፡ ወንጌል ፡ ዘውኑቱ ፡ ተፈጻሚ ፡ ከሉ ፡ ወረሐቅ ፡ እምከሉ ፡ ቅኔ ፡ አማልክተ ፡ አሕዛብ ፡ ወእያጽህቀ ፡ ነገረ ፡ ከንቱ ፡ ዘእይበቅዕ ፡ ወእትኅሥሥ ፡ ካልእ ፡ ሕገ ፡ ወእሐሳወያነ ፡ ነቢያት ፡ እለ ፡ ደጭልጡ ፡ ወምሳሌነ ፡ ሃይማኖተ ፡ ምንተ ፡ እንክ ፡ በእንክ ፡ እምውስተ ፡ ሕገ ፡ እግዚአብሔር ፡ ከመ ፡ ትኅሥሥ ፡ ትምህርተ ፡ አሕዛብ ፡ ወእመሰ ፡ ትፈቅድ ፡ ታእምር ፡ ነይለ ፡ ትርጓሜ ፡ መጻሕፍት ፡ ኅሥሥ ፡ መጻሕፍት ፡ ነገሥት ፡ ወእመሃ ፡ ጽህቀ ፡ ትጠይቅ ፡ ነይለ ፡ ጠቢባን ፡ ወትምህርተሙ ፡ በክ ፡ ነቢያት ፡ ኅ.የ.ብ ፡ ወሰሉሞን ፡ እሉ ፡ እሙንቱ ፡ ምሉእነ ፡ ጥበብ ፡ ወትረክብ ፡ በነቢሆሙ ፡ አእምር ፡ እሉ ፡ ያፈደፈደ ፡ ለብወ ፡ እምከሉ ፡ መምህራን ፡ እስመ ፡ ነገረሙ ፡ ቃለ ፡ እግዚአብሔር ፡ አመለክ ፡ ዘውኑቱ ፡ ባሕቲቱ ፡ ጠቢባ ፡ ጠቢባን ፡ ፡

Handwritten notes in Amharic script:
- *bede bwa* (above ወቅኔ)
- *yatha usyo be wa kalawone* (left margin)
- *habe nabi* (right margin)
- *gala* (below ወእመሰ)

I. That it is the duty of the Rich to search into the profit of the Scriptures at all times, (in the strength of) the Holy Spirit.

If then thou art rich, and needest not the art and labour of thy hands, with which to get thy bread and to live, be not slothful and sit not idle ; but go to the faithful, and sit with them, with those that are united with thee in the faith ; and talk of the word of life, and read that which is in the Scriptures, the Law, the Kings, and the Prophets ; and sing a Psalm of praise, and listen to the word of the Gospel, which is the completion of the whole. And be far from all subjection to the gods of the Gentiles ; and be not engaged in vain words which profit not ; and seek not another law, nor false prophets, who change and corrupt the faith. What then is there that thou canst not find in the Law of the Lord, that thou shouldst seek after the learning of the Gentiles ? If thou desirest to know the force of the interpretation of the Scriptures, search the Book of Kings : and if thou desirest to know the power of the wise and their doctrine, thou hast the Prophets, Job, and Solomon ; these are they who are filled with wisdom, and with them thou shalt find knowledge. These shall increase understanding more than all teachers ; for their words are the voice of the Lord God, who alone is

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡፡

ወአመሰ ፡ ትፈቅድ ፡ ማኅሉት ፡ ብከ ፡ መዝሙረ ፡ ደዊት ፡ ወአመሳ ፡ ትፈቅድ ፡
ትሉቡ ፡ ፍጥረት ፡ ዓለም ፡ ወልደት ፡ አበው ፡ ቀደምት ፡ ብከ ፡ ኦሪት ፡፡ ወአመ
ኒ ፡ ትፈቅድ ፡ ታሕምር ፡ ጥበብ ፡ ወትምህርት ፡ ብከ ፡ መጽሐፈ ፡ ሕግ ፡ ዘምሉኡ ፡ ው
ስቴቱ ፡ ስብሐት ፡ እግዚአብሔር ፡ እምላክ ፡፡ | ረሐቅ ፡ እንከ ፡ እምኩሉ ፡ ምግ
ዓረ ፡ እኩይ ፡ ወትምህርት ፡ ሰይጣን ፡ ወነገረ ፡ ከንቱ ፡ ዘኢህለው ፡ ውስተ ፡ ሕግ ፡፡
አላ ፡ አንብብ ፡ ዘውስተ ፡ ደግም ፡ ሕግ ፡ ከመ ፡ ትሉቡ ፡ ወትጠይቅ ፡ ስብሐት ፡ እግ
ዚአብሔር ፡ ዘአድንኸ ፡ እምብዙኅ ፡ መሣግሪሁ ፡ ለሰይጣን ፡ እስመ ፡ ኢመጽአ ፡
መድኅን ፡ ደንሥተሙ ፡ ለኦሪት ፡ ወለነቢያት ፡ አላ ፡ ከመ ፡ ደፈጽሞሙ ፡ ወይፍታ
ሕ ፡ መአስረ ፡ ዘውስተ ፡ ደግም ፡ ሕግ ፡ ወያግብሎሙ ፡ ውስተ ፡ ትምህርት ፡ መንፈሳ
ዊት ፡፡ ወበእንተዛ ፡ ደጸውሀኒ ፡ እንዘ ፡ ይብል ፡ ንዑ ፡ ንቤዖ ፡ ከሉልክሙ ፡ ጽዑሪን ፡
ክቡደነ ፡ ጸር ፡ ወእነ ፡ እዐርፈክሙ ፡፡ ወእንተሰ ፡ እምከመ ፡ አንብብከ ፡ ኦሪት ፡ ወነ
ቢያት ፡ ወነገሥት ፡ ወወንጌል ፡ ትሉቡ ፡ ሚመጠነ ፡ ዕደው ፡ ጸድቅን ፡ አላ ፡ ነገሡ ፡
በጸድቅ ፡ ወአመራርዎ ፡ ለእግዚአብሔር ፡ በሕይወተሙ ፡ ወበእንተዛ ፡ ረከቡ ፡ ሕ
ደወተ ፡ ዘለዓለም ፡፡ ወዓዲ ፡ ታሕምር ፡ ስፍነ ፡ ነገሥት ፡ ርኩሳን ፡ አላ ፡ ሀለው ፡
ትእዛዘ ፡ እግዚአብሔር ፡ በኢሉብዎተሙ ፡፡ ወእሙንቱሰ ፡ ማሰኑ ፡ ወጠፍኡ ፡ በ
መቅወፍት ፡ ከነኒሁ ፡ ለእግዚአብሔር ፡ ወሐጉሉ ፡ ሕይወተ ፡ ዘለዓለም ፡፡ ወጠ

Tawitla
siyatha *wi'naqandetha awawaregella*
awroka wa'na
Kuironobu la'arqezicabi'terr Wahagnelu kayewatha za'la'gatalamo wata

Most Wise. And if thou desirest a song, thou hast the Psalms of David. If again thou desirest to understand the creation of the world, and the generation of the ancient Fathers, thou hast the Books of Moses. And if thou desirest to know wisdom and doctrine, thou hast the Book of the Law, which is full of the glory of the Lord God. Be thou far then from every evil work and doctrine of Satan, and every vain word which is not in the Law. But read what is in the Law of Ceremonies, that thou mayest understand and know the glory of the Lord, that he hath saved thee from many snares of Satan. For the Saviour came not to destroy the Law and the Prophets, but to fulfil them, and to loose the bonds which are in the Law of Ceremonies and bring men into a spiritual doctrine. And for this cause doth he invite us, saying, Come unto me, all ye that are weary and heavy-laden, and I will give you rest. And thou, when thou hast read the Law, and the Prophets, and the Kings, and the Gospel, shalt understand how many have been the good men who have reigned in righteousness and pleased the Lord in their lives, and for this cause have obtained life everlasting. And moreover thou shalt know the number of evil kings who have transgressed the commandment of the Lord, through lack of understanding. But these have perished and come to an end, by the stroke of the Lord's judgment, and have lost eternal life. Being then acquainted with these

ትምህርት፡ ዲድስቅልያ፡ ዘአበው፡፡

ደቀክ፡ ዘንተ፡ ትጽጎ፡ በርትዕት፡ ሃይማኖት፡ ወትረክብ፡ ጸጋ፡ ወሞገሰ፡ በን
በ፡ ኢየሱስ፡ ክርስቶስ፡ ንስመ፡ ኮንክ፡ ሎቱ፡ አባል፡፡ ወአንተሰ፡ ሰበ፡ ትፈቅ
ድ፡ ትትንፀብ፡ ኢትባኦ፡ ውስተ፡ ቤተ፡ ብሉይ፡ ንበ፡ ይትንፀባ፡ አንስት፡ ከመ፡
ኢይርኢያ፡ ሥነ፡ ውርዘትክ፡ ወላከዎ፡ ሥጋክ፡ ወይትዐቀፈ፡ ብክ፡ ወሌሊክ
ኒ፡ ትኢብስ፡ ወትድግ፡ ቦተን፡፡ ንደቂቅዎ፡ ንስማዕ፡ ወንለቡ፡ ቃለ፡ ቅዲስ፡ ዘ
ይቤ፡ ዕቀቡ፡ ትኦዛዝዎ፡፡ በላ፡ ለግብ፡ ንግግ፡ ዚአዎ፡ አንቲ፡ ወለኦኦምር፡ ሀ
ገሪትክ፡ ረስያ፡ ከመ፡ ትዕቀብክ፡ ንምብኦሲት፡ ነኪር፡ ወኦኪት፡፡ ወእመ፡ ነ
ገረ፡ ዘርቅ፡ ንምጽኢት፡ ለክ፡፡ ንስመ፡ ንመስኮት፡ ቤታ፡ ውስተ፡ መራሕብ
ት፡ ትኤውጽ፡፡ ወእመዎ፡ ዘርኦዎት፡ ንምኡብደን፡ ውሎድ፡ ወረዛ፡ ነደዎ፡ አኦ
ምር፡ ዘየሐውር፡ ውስተ፡ ማዕዘንተ፡ ፍፊወ፡ ቤታ፡ ወይትፍገር፡ በጽልመተ፡
ሌሊት፡ ሰርክ፡፡ ወሰበ፡ ይኸውን፡ ጽማጭ፡ ወጽልመተ፡ ሌሊት፡፡ ወብኦሲት፡
ትደድቆ፡ ንንተ፡ ባቲ፡ ትርሲት፡ ዝሙት፡ ንንተ፡ ትራሲ፡ ታሥርር፡ ልበ፡ ወራ
ዘት፡፡ ሥርርት፡ ይኦቲ፡ ወምርዕት፡ ወበቤታኒ፡ ኢያዐርፈ፡ ንገሪሃ፡ ወመዋዕ
ለ፡ ሕደጠ፡ አፍኦ፡ ታንጎጉ፡ ወመዋዕለ፡ ውስተ፡ መራሕብት፡ ወውስተ፡ ኩ
ሎ፡ መዓዘንት፡ ወትጽኦት፡፡ ወአንዘት፡ ወሰመተ፡ ወዘኦኦምር፡ ንፍረት፡ ትቤ
ሎ፡ በገጽ፡ መሥዋዕተ፡ ሰላምዎ፡ ውኦቱ፡ ዮም፡ ንሁብ፡ ብፅኢትዎ፡፡ በኦንተ፡ ዝን

things, thou shalt abide in the right faith, and find grace and favour with Jesus Christ; for thou art become one of his members.

Thou moreover, when thou wilt bathe thyself, enter not into the bath where the women wash themselves, lest they see the beauty of thy youth and the fairness of thy flesh, and thou be a stumbling-block to them, and thyself also shouldst sin and fall into error with them. My children, let us hear and understand the Holy Word, which saith, Observe ye my commandment: say unto Wisdom, Thou art my sister; and make Knowledge thy familiar friend, that she may keep thee from the strange and evil woman, though she bring unto thee enticing words. For she looketh out from the windows of her house into the streets; and if she see one of the foolish children, a young man void of understanding, who walketh in the corners of the paths of her house, and talketh at even in the darkness of night, when the quietness and darkness of night is come on, then the woman cometh upon him, having the ornaments of adultery, which make the hearts of young men flutter. She is rambling and wanton, and her feet rest not in her house: at times she wandereth about out of doors a little, and at times is in the streets, and in every corner, and lieth in wait. Then she taketh hold of him, and kisseth him, and with a shameless face saith unto him, 'I have a peace-offering; to-day I pay my vows; therefore came I out to meet thee, desiring thy

ትምህርት : ደድስቅልደ : ዘአበው ::

ቱ : ወወፃእኩ : እትቀበልክ : እንዘ : አፈቅር : ገጸ : ዚአክ : ረከብኩክ :: በቀ
ጠንት : ገለድኩ : ምስካብደ : ዘርቤታተ : ነጸፍኩ : ዘእምግብጽ :: ነሥነሥኩ : ም
ስካብደ : መጽርዖ : ወቤትዖኒ : በቀፍንሞስ :: ነዒ : ናስተሐውዝ : በስዓም : እ
ስክ : ነግሀ : ወፍንገርግር : በተፈቅር :: እስመ : አሀሎ : ምትዖ : ውስተ : ቤቱ :
ሐረ : ርሐቀ : ፍፍተ : ዕቁረ : ወርቅ : ነሢሖ : ውስተ : እገሁ : በመዋዕል : በዙ
ሩ : እመ : ገብአ : ውስተ : ቤቱ :: ወእስሐተቶ : በብዙሩ : ነገር : ወበመሥገር
ተ : ከፍፍር : ሰሐበቶ :: ወተለዋ : በእኪት : ፍትወተ : ነፍሱ : ወውረተ : ልቡ ::
ወዓዲ : ደቤ : አትነጽር : በእሲት : እኪት :: እስመ : መዓር : ደውሐዘ : እምክ
ፍፍረ : በእሲት : ዘማ : እንተ : ለጊዜሁ : ታምዓርዕር : ለጉርዒክ :: ወእምድሩ
ረሁ : ዘይመርር : እምሐሞት : ትረክብ :: ወስሐል : ፈድፈደ : እምነ : መጥጥሩት :
ዘክልኤ : አፈሁ :: ወካዕበ : ደቤ : ርሐቀ : ረሲ : እምነሃ : ፍፍተክ : ወኢትቅረ
ብ : ንበ : ፍፍተ : ቤታ : ከመ : አትወስክ : ለባዕድ : ሕይወተክ : ወንብረተክ : ለእ
ል : ዘእንበል : ምሕረት :: ከመ : አይጽገቡ : ነኪራን : ገይለክ : ወጸማ : ዚአክ :
ቤተ : ባዕድ : አይገእ :: ወትኔስሐ : ድሩረ : አመ : ደክመ : ሥጋ : ነፍስተክ :: ወ
ትብል : እፎ : ጸላእኩ : ትምህርት :: ወእምተግሣጽ : ተገሐሠ : እዝንዖ :: ወእ.

countenance, and I have found thee. I have spread my bed with fine linen, I have spread out carpets from Egypt; I have sprinkled my bed with saffron and my house with cinnamon. Come, let us enjoy ourselves with kisses till the morning, and wanton in love: for my husband is not in the house; he is gone on a far journey, taking his bag of gold in his hand, for many days ere he return into the house.' Thus she deceiveth him with many words, and draweth him in with the net of her lips; and he followeth her, in the evil desire of his soul, and in the blindness of his heart.

And again he saith, Look not on the evil woman; for honey floweth from the lips of the adulterous woman, which for a time is sweet to thy throat, but afterward thou shalt find that it is more bitter than gall, and sharper than a two-edged sword.

And again he saith, Turn thy way far from her: draw not near to the door of her house; lest thou give thy life to strangers, and thy substance to them that are without mercy; lest strangers be satisfied with thy strength, and thy labour enter into the house of a stranger. Then shalt thou repent afterwards, when the flesh of thy body faileth, and say, How have I hated instruction, and mine ear hath turned away from reproof, and I have not heard the voice of them that

ትምህርት : ደድስቅልያ : ዘአበው ::

ሰማዕት : ቃለ : ዘይገሥዱ : ወይሚህረኒ : ወእያዕማእኩ : እዝንዖ :: ዘእን
በለ : ንስቲት : ኮንኩ : ውስተ : ኩሉ : እኩይ :: ወይእዚ : እብለክሙ : ጎረዩ :
ለክሙ : ኩሉ : ወያየተ : እለ : ጽሑፈት : ውስተ : ቅደሳት : መጻሕፍት : ከመ :
እያስትት : እላንተ : ስምዐ : ወእንትመዖፕ : ውስተ : ብዙጎ : ነገር : እላ : ንጽ
ቶ : በሀይማኖት : ርትዕት : ወበገቢረ : ወያይ :: ወንርሐቅ : እምኩሉ : ምግባረ :
እኩይ :: ወንኩን : ንጹሐነ : እምኩሉ : ርኩስ : በቅድመ : እግዚአብሔር : ከ
መ : ንርኩስ : ሕይወተ : ዘለዓለም ::

በእንተ : ከመ : መፍትሔ : አንስት : ደትአዘዛ : ለአምታ ቲሆን :

ወይሖራ : በጥበብ : ርቶዕ ::

ብእሲት : ትቴሐት : ለምታ : እስም ^{ገዳሎሳ} ርእሳ : ለብእሲት : ምታ : ወርእሱ : ለ
ብእሲ : ዘየሐውር : በፍጥ : ርትዕ : ክርስቶስ : ወርእሱኒ : ለክርስቶስ : እግዚ
አብሔር : አብ : ዘላዕለ : ኩሉ : ዘህሉ : ወይሄሉ : ፈጣሪ : ኩሉ : ምስለ : ወል
ደ : እግዚእነ : አይሱስ : ክርስቶስ : ዘሉቱ : ዕበይ : ወስብሐት : ወክብር :: ወ
እንተንሂ : አንስት : ተአዘዛ : ለአምታ ቲክን :: ወተቀነያ : በትሕትፍ : ወበፈሪሀ :
እግዚአብሔር : ወአስተፈሥሐ : አምታ ቲክን : በወያይ : ቅኔ : ከመ : ትርኩግ :
ሞገስ : በገቢሆሙ : በከመ : አቅደምነ : ነገረ :: እስመ : ከመዘ : ደብል : ፕ

rebuked me and instructed me, and have not caused my ear to listen: almost have I been in all evil.

And now I say unto you, choose for yourselves all good things, which are written in the Holy Scriptures, that we may not neglect this testimony, and turn away into a multitude of words, but may abide in the right faith, and in doing that which is good. And let us depart from every evil work, and be clean from all impurity before the Lord, that we may obtain everlasting life.

II. *That it is the duty of Women to obey their Husbands, and to walk in wisdom and virtue.*

Let the Woman be subject to her Husband; for the head of the woman is the man; and the head of the man who walketh in the right way, is Christ; and the head of Christ is God the Father, who is above all, who was and is to come, the Creator of all things, together with his son Jesus Christ our Lord, unto whom be majesty and praise and glory. Ye women then be obedient to your husbands, and be subject in humility and in the fear of the Lord. And please your husbands with good service, that ye may find favour with them, as we have said before. For thus saith the wisdom of Solomon, If any man have found

ትምህርት : ዲድስቅልዎ : ዘአበው ::

Shalmona
 በበ : ሰሎሞን :: በእሴት : ጽንዕት : አመጥ : ዘረከበ : ክብርት : ይኔቲ : አምዕ
 ንቁ : ዘብዘብ : ሢጡ :: እንተ : ከመዝ : ይትአመን : ባቲ : ልበ : ምታ : እንተ :
 ከመዝ : ወያይት : ይኔቲ : ምህርካ :: ኢየሱስ : ታረድኦ : ለምታ : ወያይ : በወ
 ያይ : ወእኮ : እኩይ : በእኩይ : ሕይወታ :: እንዘ : ትቤዝት : ፀምረ : ወዳጌ : ገ
 ብረት : ወያየ : በእደደሃ :: ኮነት : ከመ : ሐመር : እንተ : ትትገበር : አምርሐቅ :
 ወታስተጋብእ : ላቲ : ከሎ : በዕለ :: ወትትነሣእ : በሌሊት : ወትሁብ : ሲሳየ :
 ለቤታ : ወግብርን : ለአዋልድ :: ርእየት : ወፍረ : ወተሣዋወት : አምፍረ : እደደ
 ሃ : ተከለት : ጥሪታ :: ወእድረዓ : ቀረታ : ሐቋሃ : ወአውፀኦት : እደደሃ : ለግብ
 ር : ጥዕመት : ከመ : ወያይ : ወእቱ : ተቀንዮ :: ወኢደጠፍእ : ከሎ : ማኅተ
 ታ :: ወእደደሃ : ትሰፍሐ : ደበ : ዘደበቁዕ : ወእመታ : ትጸንዕ : ለፈቲል :: ወእ
 ደደሃ : ሰፍሐት : ለምስኪን : ወእራሐ : ፍትሐት : ለነደይ :: ወኢደተክዝ : በእ
 ንተ : ቤቱ : ምታ : አመጥ : ንበ : ገንደዮ :: ከሎመ : አሊአሃ : ዕረዛን : አመን
 ቱ : ክፍብ : ከለሜደ :: ገብረት : ለምታ : ቢሶን : ወሚላት : ገብረት : ላቲ : አልባ
 ሰ :: ወዘያስተርእ : ደከውን : ምታ : በውስተ : አናቅጽ : ሶበ : ደነብር : በውስ
 ተ : ማኅበር : ምስለ : ሊቃውንተ : ምድር :: ሰንደፍተ : ገብረት : ወጸገወት : ወ
 ንቁብታተ : ለከነደደዮን :: ወእፈሃ : ከሠተት : ዘበ : ሕግ : ወፀቅም : ወርዕት :

La Komarāḡiyān

a virtuous woman, she is more precious than a pearl of great price. She that is thus, the heart of her husband trusteth in her : she that is thus, bringeth in good spoil. She ceaseth not to help her husband with good in that which is good, and not evil in that which is evil, through all her life. Spinning wool and flax, she maketh what is good with her hands. She is as a ship which bringeth merchandise from afar ; she gathereth together for herself all riches : she riseth up at night, and giveth food to her house, and their work to her maidens. She seeth a field and purchaseth it ; with the fruit of her hands she planteth her possession. Strongly girding up her loins, she putteth forth her hands to work ; she tasteth that labour is good, and her lights are not put out. She stretcheth forth her hands to that which is profitable, and her arm is strong to spin ; she stretcheth out her hands to the poor, and her hand is open to the needy. Her husband is not troubled about his house, if he tarrieth long any where. All her men are clothed with double clokes : she maketh for her husband clothing of fine linen and purple ; she maketh for herself garments. Her husband is looked upon in the gates, when he sitteth in the council with the elders of the land. She maketh fine linens, and giveth them, and girdles for the Canaanites. She openeth her mouth according to the law, and setteth a rule

ትምህርት : ደድስቅልያ : ዘአበው ::

ለልሳፍ :: ገይላ : ወላሕዋ : ለብሰት : ወተፈሥሐት : በመዋዕለ : ደገሪት :: ጽፈቀ :
 በዋኤ : ቤታ :: ሰርዮ : በሀኪት : ኢበልዐት :: አፈሃ : ትፈትሕ : በጥበብ : ወበሥ
 ርዐት : ሕገ : ወምጽዋታ : አልሀቀት : ውሉደ : ወአብዐላ : ወምታ : ወደሳ :: ውብ
 ዙቻት : ገብራ : ገይላ : ወአንገሰ : ትፈደፍደ : ወተዐደውኪ : ከሎን :: ሕስው : አ
 ኦምሮ : ወምኑን : ላሕደ :: ኦስመ : ብኦሲት : ወገብ : ትትገረክ : ወፈራሂት :
 ኦግዚአብሔር : ደኦፒ : ትሰገሕ :: ሀብዋ : ኦምፍራ : ከፍፍሪሃ : ወደትአኩት :
 በአቆቆ : ምታ : ከመ : ታኦምራ : አንስት : ኦስመ : ብኦሲት : ኦንተ : ታፈቅ
 ር : ምታ : ትረክብ : ክብረ : ወበረከተ : ወሣህላ : ኦምንበ : ኦግዚአብሔር : አ
 ምላክ :: ዑቁ : ወላብዌ : ኦብኦሲት : ኦንተ : ትፈቅድ : ትኩኒ : መሀደምንተ : ከ
 መ : ታሥምርዮ : ለኦግዚአብሔር : ኢትትመካሕ : ወኢትሠይ : ለካልኦ : ብኦ
 ሲ :: ወኢትልበሲ : አልገሰ : ሰርጉ : ወኢትደደ : አሣኦን : ውስተ : ኦገሪክ : ለት
 ዝህርት : በከመ : ደገብራ : ዘማተ : አንስት : ለአስሕተ :: አላ : ተዐቀቢ : ኦ
 ምከሎ : ምግባረ : ኦኩይ : ወዘሙት : ከመ : አይትዐቀፈ : ብኪ : ካልኦን :
 ደኦመ : ተአዘዚ : ለምትኪ : ወአሠንይ : ሎቱ :: ወኦመሰ : ትፈቅደ : አንሶስ
 ዋ : ማኦከለ : መራሕብት : ለአሥግሮ : ነፍሰ : ብዙቻን : ወደመጽኦ : ላዕሌ
 ኪ : ከኑኔ : ኦምንበ : ኦግዚአብሔር :: ወትከውኒ : ዘአልዮ : ተሰፈ : ከመ : ሶበ :

to her tongue: she is clothed with strength and beauty, and rejoiceth in the latter days. Many are they that enter into her house; she eateth not her bread in idleness. She openeth her mouth with wisdom, and according to the ordinances of the law: her compassion bringeth up her children, and they become rich; and her husband praiseth her. Many women have done virtuously; but thou excellest, and surpassest them all. Knowledge is deceitful, and beauty is despised; but the wise woman shall be blessed, and she that feareth the Lord shall be praised. Give her of the fruit of her lips, and let her husband be praised in the gates, that women may learn wisdom: for the woman that loveth her husband shall find glory and blessing and mercy from the Lord God.

Take heed and understand, O woman that desirest to be faithful and to please the Lord, make no vain show, and deck not thyself out for another man. Put not on ornamented garments; neither put sandals on thy feet for vain glory, as the adulterous women do, to lead astray: but keep thyself from every evil work and adultery, that other men may not be offended in thee. And be obedient to thy husband, and carry thyself well towards him. But if thou wilt walk about in the midst of the streets, to entrap the souls of many, then judgment shall come upon thee from the Lord, and thou shalt be as one without hope, as when a wicked

ትምህርት : ደድስቅልያ : ዘአበው ::

ረስዕ : ደወድቅ : ውስተ : ሀቢይ : ምንጃቤ : ወያመጽኦ : ለርእሱ : ነውረ : ወ
 ሐዘን :: ከማሁ : እኪት : ብእሲት : ትስሕብ : ለርእሳ : ንሳረ :: ወከመ : አንበ
 ሳ : ዘይጸንሕ : ወይመስጥ : ከማሁ : ታሠግሮሙ : ለአብደን :: በከመ : ጽሑፍ : ዘ
 ደብል : ከመ : ቀንቀኔ : ለልብስ : ወነቀዝ : ለዕዕ : ከማሁ : ሐዘን : ለብእሲ : ታ
 ማስፍ : ለቡ :: ወዓይ : ደቤ : ደኔይስ : ነቢር : ውስተ : ገደም : እምስል : ብእሲ
 ት : መግእዝት : ወነባቢት : ወመዓትም :: ወይእዜኒ : እብልክሙ : ኦሕዘበ : ክ
 ርስቲያን : ኢትነጽሩ : ወኢትትልው : ዘማተ : አንስት :: ወባሕቱ : ርቱዕ : ለአንበ
 ት : ምእመናት : ደትገለበገ : ርእሶን : በንጽሕ :: ወአኮ : በአሠንዮ : ላሕዮ : ገጽ
 ን : በጥምዕታት : ወተኩሕሎ : ወተሰርግዎ : ዘአልቦ : በቀዕ : ውስተ : መልክዕ :
 ዘፈጠረ : እግዚአብሔር : ኢይግበራ : ከመዝ :: አላ : ሶበ : የሐውራ : በፍፍት : ያ
 ድንፍ : ርእሶን : እንዘ : ግልባት : እማንቱ :: ዕቀግ : ርእስክን : ኦምእመናት ::
 ወኢትትፍገራ : ጸልኦ : ለመኑህ : ወፈድፈደሰ : ለአምታቲክን :: ኦአንስት : ኔራት :
 ወየጥላት : ወሠፍያት : አምልካሁ : ለእግዚአብሔር : በፍሥሐ : ወሐሣት :: ወ
 አንትመህ : አንደን : ወደቁቅን : ወአዝማዲን : ወፍቁራኒን : ገሥሥዋ : ለክብርት :
 ጥቡብ : እንተ : ታህኒ : ግዕዘን : ወታበርህ : አልባቢን : ወታቀርባን : ንበ : እግዚአ
 ብሔር : ወታበውእን : ውስተ : መንግሥተ : ሰማያት : ውስተ : ዕረፍት : ዘለ
 ዓለም ::

man falleth into great tribulation, and bringeth upon his head disgrace and sorrow.
 Even so shall a wicked woman draw down upon her head reproach. And as a
 lion that lieth in wait and devoureth, so doth she entrap the foolish. As it is
 written, saying, As a moth to a garment and a canker to a tree, so doth sorrow
 waste away the heart of a man. And again it is said, It is better to dwell in a
 wilderness, than with a quarrelsome and babbling and angry woman. And now
 I say to you too, O Christian people, look not after and follow not adulterous
 women. But it is right for faithful women to veil their heads with purity, not
 setting off the beauty of their faces with paints, and adding colouring powder and
 ornaments, which are unprofitable, to the form which God hath created : let them
 not do thus. But when they walk in the way, let them turn their faces down-
 ward, being veiled. Take heed to yourselves, O faithful women, and talk not
 contentiously with any one, and above all not with your own husbands. O ye
 good and humble and virtuous women, worship the Lord with joy and rejoicing.
 And you also, our brethren, and our children, and kinsmen, and well-beloved,
 search into that glorious wisdom which directeth our minds aright, and en-
 lighteneth our hearts, and bringeth us near unto the Lord, and giveth us entrance
 into the kingdom of heaven, into everlasting rest.

ተምህርተ : ዲደስቅልያ : ዘአበው ::

በእንተ : ኢጲስቆስቶስ : ወቀሲስ : ወዲያቆን ::

በእንተ : ኢጲስቆስቶስ : ሰማዕት : ከመዝ : በንባ : እግዚአብሔር : ኢየሱስ : ክርስቶስ :: ከመዝ : መፍትሔ : ይኩን : ፍላጭ : አግግዕ : ዘይሠዋም : ኢጲስቆስቶስ : ወስተ : ከሉ : አብያተ : ክርስቲያናት : ዘአልቦ : ነውረ : ጌረ : ወንጹቅ : ዘኢይሔሊ : ትካዘ : ዝዓለም : ዘኢያጠንቀቅ : ኃምሳ : ዓም : ዘፈጸመ : ንይለ : ወርዘት : ዘአኮነ : መስተቀድዖ : ዘኢይነብብ : ሐሰተ : ማእከለ : አቻው :: እስመ : ደብል : በወንጌል : ከሉ : ቃል : ዘይነብብ : በከመ : ረከበ : ይተኳነን : ባቲ : በዕለተ : ደይን :: ወዓዲ : ደቤ : እስመ : እምቃልክ : ትጸድቅ : ወእምቃልክ : ትተኳነን :: ወበእንተዝ : ይኩን : ደደሉ : ዘምሉእ : ከሉ : ሠፍያተ :: ወእመሰ : ኢያሕምር : መጽሐፈ : ይኩን : ማእምረ : ወለባጭ : ዘማእከላይ : ብእሲሁ :: ወለእመሰ : ንስቲት : ሀገር : ደኣቲ : ወኢተረክበ : በውስቲታ : ዘይደልዎ : ጳጳስፍ : ወተረክበ : እምንኡሳን : ማእምር : ወጠቢብ : ዘጎደጥ : ዓመታቲሁ : ወስምዐ : ኮኑ : ሎቱ : እለ : ያሕምርዎ : ከመ : ደደልዎ : ደሠዋም : ጳጳስ : ወኢጲስቆስቶስ :: ለእመ : ሐይወ : እምንኡሳን : በግብረ : አበው : ቅዲሳን : ፍጹመ : ወየዋህ : ዘየሐውር : በፍያተ : ርትዕ : ዘምኩር : በከሉ : ግብር : ዘስምዐ : ኮኑ : ሎቱ : ከመ : ፍጹም : ውኣቱ : ደሠዋም : በሰላም :: ወሰሎሞንሂ : እንዘ : መጠነ : ዐሠርቱ : ወክ

III. *Of Bishops, Priests, and Deacons.*

Concerning Bishops, we have heard thus from our Lord Jesus Christ : The Shepherd of the sheep who is appointed a Bishop in all the churches, must be without spot, good and pure, one who thinketh not on the cares of this world ; who is not younger than fifty years of age, who hath passed the strength of his youth ; who speaketh not that which is false among the brethren. For He saith in the Gospel, Every word that a man shall speak idly and without thought, by it shall he be condemned in the day of judgment. And again He saith, By thy words thou shalt be justified, and by thy words thou shalt be condemned. Wherefore it behoveth him to be full of all things that are good ; and if he be not learned, yet let him be discreet, and a man of understanding, and of middle age. And if the city be small, and there be not found in it such a man fit for the Bishop's office, but of the younger men there be found one who understandeth and is wise, whose years are fewer, and to whom those who know him bear witness that he is worthy to be appointed Bishop ; if he have lived from his youth in the works of the Holy Fathers, perfect and humble, walking in the right way, tried in every work, of whom men witness that he is perfect, let him be appointed in peace. For Solomon also, when he was but twelve years old,

ትምህርት : ደድስቅልዖ : ዘአበው ::

ልኢቱ : ዓመታቲሁ : ነገሠ : ላዕለ : ሕዝበ : ኢስራኤል :: ወሮዛያንሃ : ኮነ : መኩንን : አመ : ኮነ : ሎቱ : ሰብዓተ : ዓመተ :: ወእምዛ : በሳምኒት : ዓም : ነገሠ : በጽድቅ :: ኢስመ : ኢግዚአብሔር : አመላክ : ነበበ : በአፈ : ኢሳይያስ : ነበይ : ወይቤ : ንበ : መኑ : ኢኔጽር : ዘኢንበል : ንበ : የዋህ : ወትሑት : ወዕምው : ዘይርዕድ : ኢምቀልዖ :: ወካዕበ : ደቤ : በወንጌል : ብጹዓን : የዋሃን : ኢስመ : ኢሙንቱ : ደወርስዋ : ለምድር :: ደኩንኪ : መሐረ : ኢስመ : ደቤ : ብጹዓን : መሐርዖን : ኢስመ : ኢሙንቱ : ደትመሐረ :: ደኩንኪ : ገባረ : ሰላም : ኢስመ : ደቤ : ብጹዓን : ገባርዖን : ሰላም : ኢሙንቱ : ውሉድ : ኢግዚአብሔር : ደሰመዩ :: ደኩን : ንጹሐ : ልብ : ዘኢንበል : ቀም : ወእከይ : ወዐመፃ :: ኢስመ : ደቤ : ብጹዓን : ንጹሐነ : ልብ : ኢሙንቱ : ደረኔደዎ : ለኢግዚአብሔር :: ደኩን : ኢንክ : መንፈሳዊ : ለገቢረ : ሠናይ : ዘኢሥሠውዕ : ወኢመዓትም :: ወኢሰካረ : ወኢመስተበቅል : ዘአልዖ : ጸልኦ : ወጋኒዘ : ዘኢዝሁር : ወኢመፍቀረ : ወርቅ : ወኢጸኣል :: ወኢደትዐበይ : ከመ : ኢይደቅ : ውስተ : መሥገርተ : ሰይጣን :: ኢስመ : ኩሉ : ዘአዕበዩ : ርኒሶ : የንስር : ወዘኢትሐተ : ርኒሶ : ደኩበር :: ከመዘ : ደሠዋም : ኢጳስቅጳስ : ዘኢሐተ : ሳሪተ : ብኢሲተ : አውሰበ : ዘይክል : ሠሪዐ : ቤቱ : በሠናይ : መምህር : ወመገሥጽ : ዘአልሀቀ : ደቂቅ : በንጽሕ :: ውበኢሲ

reigned over the people of Israel. And Ozias was made a ruler when he had attained seven years, and then in the eighth year he reigned in righteousness.

For the Lord God spake by the mouth of Isaiah the prophet, and said, To whom shall I look, but to him that is meek and lowly and quiet, that trembleth at my word? And again he saith in the Gospel, Blessed are the meek, for they shall inherit the earth. Let him then be merciful; for he saith, Blessed are the merciful, for they shall obtain mercy. Let him be a peace-maker; for he saith, Blessed are the peace-makers, for they shall be called the sons of God. Let him be pure in heart, without malice and evil and unrighteousness; for he saith, Blessed are the pure in heart, for they shall see God. Let him be a spiritual man, ready to do good, without covetousness and without wrath; not a drunkard, not revengeful, without hatred and strife, not vain-glorious, nor a lover of gold, nor an evil-speaker. Neither let him be puffed up, lest he fall into the snare of the devil: for every one that exalteth himself shall be abased, and he that humbleth himself shall be made honourable.

Let such a man then be made a Bishop, a man that hath married one wife, a woman befitting him, who can govern his house as a good teacher and reprovor, who hath brought up his children in purity. And let his wife be faithful, one

ትምህርት : ዲድስቅልያ : ዘአበው ::

ቱኒ : ትኩን : መሀደምንተ : አንተ : ተሐፅን : ደቂቃ : በሠፈደ : አምልኮ : ወበፈ
 ሪሀ : አግዚአብሔር :: ርቱዕ : ለኢጲስቆጶስ : ይትአዘዙ : ሎቱ : ሰብአ : ቤቱ : በ
 ትሐትቶ : ወበፈርሀት : ወውኦቱኒ : ባዕል : በከመ : ጽሑፍ : የመክረወ : ዘአል
 ቦ : ነውረ : ዘአመዳትም : ከመዝ : ይብል : ጥብብ : አስመ : መዳትም : ብአሲ :
 ያሐጉል : ጥበብ :: አላ : ይኩን : መሐረ : ወመጽዋቱ :: አስመ : ይቤ : አግዚአብሔር :
 ወበዘንቱ : ያአምረክመ : ኩሉ : ከመ : አርደአዎ : አንትመ : ለአመ : ተፈቀር
 ክመ : በበደፍቲክመ :: ይኩን : አንከ : መፍቀረ : ሰብአ : ዘይትወከፍ : ነግደ : ዘ
 አነሣኤ : ገጽ : መባደን : ዘአያደሉ : ለባዕል : ወአለነደይ : ዘቦ : ከነ : ዘስፈ
 ሐ : አደዊሁ : ለውህብ : ዘይትወከፍ : ማዕሰብ : መፍቀረ : ነደያን : ወአገለ :
 ማውታ : ወመበለታት :: ወዲይ : ይሴሲ : ለአላ : ቦን : ደቂቃ :: ወአመሰቦ : ብአ
 ሲ : ሀካይ : ወአገለቀ : ንዋዮ : በስካር : ወዘመት : ወደፈቅድ : ይመጽውትወ :
 አይሀቦ : ኢጲስቆጶስ : ትካዘ : ወአያብሐ : ደባአ : ቤተ : ክርስቲያን :: አስመ :
 ይብል : መጽሐፍ : ለአለ : ይገብሩ : ከመዝ :: አስከ : ማአዜኑ : ሀካይ : ትነው
 ም : ወማአዜ : አምንዋምከ : ትነቅህ :: ሐቀ : ትነውም : ወሐቀ : ትነብር : ሐቀ :
 ትደቅስ : ወሐቀ : ታስተጋብአ : አደከ : ውስተ : አንግድዳከ :: ወአምዘ : ይመ
 ጽአከ : ከመ : አኩይ : ሐዋርያ : ንዲት : ወተዕፍስ : ከመ : ኒር : ረዋጺ :: አርቱ

who nurtureth her children in the true worship and in the fear of the Lord. It is right regarding a Bishop, that the men of his household should be obedient to him, with humility and fear; and let him also be a master: as it is written, Let them try him, that he be a man without spot: neither let him be an angry man, for thus saith Wisdom; An angry man destroyeth wisdom. But let him be merciful, and a giver of alms. For our Lord saith, And by this shall all men know that ye are my disciples, if ye love one another. Let him be, therefore, a lover of mankind, one who receiveth strangers, who accepteth not persons, a judge who favoureth neither the rich nor the poor, who is ready to serve others, whose hands are open to give, who receiveth widows, a lover of the poor, the fatherless, and the desolate. And, moreover, let him feed those who have children. But if there be a slothful man, who hath wasted his substance in drunkenness and fornication, and desireth that men should give him alms, let not the Bishop shew any care towards him, and let him not suffer him to enter the church. For the Scripture saith to those who do thus, How long wilt thou sleep, O sluggard! and when wilt thou awake from thy slumber? A little thou wilt sleep, and a little thou wilt sit still, a little thou wilt slumber, and a little thou wilt fold thy hand in thy bosom. And then poverty shall come upon thee like an evil messenger; and want, as a swift runner.

ትምህርት ፡ ደድስቅልዖ ፡ ዘአበው ።

ዕ ፡ ለኢጲስቆስቶስ ፡ ደፍታሕ ፡ በአድልዎ ፡ ለገጸ ፡ ገዕል ፡ ወይትሆይ ፡ ነደዖ ። እ
 ስመ ፡ ደቤሎ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ኢትፍታሕ ፡ በአድልዎ ፡ ለገጸ ፡ ገዕል ፡
 ወእትግምዕ ፡ ፍትሕ ፡ ነደደ ፡ እስመ ፡ ፍትሕ ፡ ለእግዚአብሔር ፡ ውኃቱ ። ወገሕ
 ቱ ፡ መፍትሔ ፡ ደፍታሕ ፡ በርትዕ ። ወገሕቱ ፡ ደኩን ፡ ሲሳይ ፡ ለኢጲስቆስቶስ ፡
 መብልዐ ፡ ጥዑመ ፡ በዓቅም ፡ ከመ ፡ ደክሀል ፡ ምህር ፡ ወገሥጸ ፡ ለአሕዛብ ፡ ወይ
 መረመሙ ፡ ንበ ፡ እግዚአብሔር ። ወደርሕቅ ፡ እምኩሎ ፡ እከይ ፡ ወያንብብ ፡ መ
 ጸሕፍት ፡ ከሎ ፡ ጊዜ ፡ ወይኩን ፡ መፍቀረ ፡ ጥበብ ፡ ከመ ፡ ደክሀል ፡ ተርጉም ፡
 መጸሕፍት ፡ በመንፈስ ፡ ቅዱስ ፡ ቃለ ፡ ወንጌል ፡ ኦሪት ፡ ወነቢያተ ። እስመ ፡ ደቤ ፡
 እግዚአብሔር ፡ ለብው ፡ ቃለ ፡ መጸሕፍት ፡ እስመ ፡ እሙንቱ ፡ ስምዕ ፡ በእንጉሊዮ ።
 ደደልዎ ፡ ለኢጲስቆስቶስ ፡ የሐሊ ፡ ተገሥሣ ፡ ወእጸንግሎ ፡ መጸሕፍት ፡ በበ ፡
 መትልው ፡ ወያጽግሦሙ ፡ ለሕዝብ ፡ ትምህርት ፡ ወያርውዮሙ ፡ እምብርሃነ ፡
 ሕጉ ፡ ለእግዚአብሔር ፡ በብዙኅ ፡ ተግሣጽ ፡ በከመ ፡ ደቤ ፡ እግዚአብሔር ፡ ኦብር
 ሁ ፡ ለዕልክመ ፡ ብርሃነ ፡ ጥበብ ፡ እስመ ፡ ጊዜሁ ፡ ውኃቱ ። ከመዘኪ ፡ ርቶዕ ፡ ለ
 ኢጲስቆስቶስ ፡ ደሕምም ፡ ወይጸሙ ፡ ወይትጋደል ፡ በእንተ ፡ ጽድቅ ፡ ወፈድፈ
 ደሰ ፡ በቅድመ ፡ ሕዝብ ፡ ከመ ፡ ርእዮሙ ፡ ግብር ፡ ደትወከፈ ፡ ተግሣጽ ። ወዓጺ ፡
 ውኃቱሰ ፡ ኦይትሐበይ ፡ ወእመኑሂ ፡ ወኦይትዐረክ ፡ ምስል ፡ ዐበይት ፡ ወኦይኩ
 ን ፡ ዘክልኤ ፡ ልቡ ፡ ወኦይትሐበይ ፡ ልሳኑ ፡ ወኦይትሐበይ ፡ መኪንንት ፡ ወደፍራህ ፡ እ

It is not good for a Bishop, when he judgeth, to accept the person of the rich,
 and to neglect the poor. For the Lord said unto Moses, When thou judgest,
 accept not the person of the rich, and turn not aside the judgment of the poor;
 for judgment belongeth unto the Lord. But it behoveth him to judge uprightly.
 Let the food of the Bishop be meat seasoned with moderation, that he may
 be able to teach and rebuke the multitude, and to turn them to the Lord. And
 let him be far from all evil, and read the Scriptures at all times, and be a lover
 of wisdom, that he may be able to interpret the Scriptures, through the Holy
 Spirit, both the word of the Gospel, the Law, and the Prophets. For our Lord
 said, Understand ye the voice of the Scriptures, for they are witnesses concerning
 me. It becomes a Bishop to think upon searching into and expounding the
 Scriptures, in order that he may satisfy the people with doctrine, and water them
 from the light of the Law of the Lord, with much admonition. As the Lord said,
 Light up upon you the light of wisdom, for it is time. Thus then it behoveth the
 Bishop to labour and toil and wrestle for righteousness' sake; and so much
 the more in the presence of the people, that they, seeing his works, may be
 ready to receive his teaching.
 And, moreover, let him not become surety for any man, nor make friendship
 with the great, nor let him be of a double heart or of a double tongue; neither
 let him follow after princes, but let him fear the Lord: neither let him hear

ትምህርት : ደጋጅቅልያ : ዘኔበው ::

ገዢ-ብሔር : ወኢ-ይስላም : ውደተ : በሐሰት : ላዕለ : ካልኑ :: ወኢ-ይትሀከይ : ጸ
 ዊመ : ወኢ-ያመከኒ : ለበሊዕ :: ወኢ-ይበል : በዓል : የ-ም : በከመ : ደገ-በረ : ኔ
 ሕዛብ : ለበሊዕ : ወሰጊደ : ወፈጊዕ :: ኔላ : የሰበል : ኔምኔሁ : ኩሎ : ፍትወተ :
 ዕረዕ : ዘአልቦ : በቀ-ዐ :: ኔስመ : ዘንቱ : ኩሎ : ምኑን : ወጽሎኔ : በንበ : ኔገ
 ዚኡብሔር : ወፍቁር : በንበ : ኔጋንንት :: ደደልወ : ኔንከ : ለኔጸብቆጶስ : የአ
 ዝዘመ : ወደገሥጽመ : ለሕዝብ : የኔትቱ : ኔምላዕሊሆመ : ዘንተ : ኩሎ :
 ምግባራተ :: ኔላ : ባሕቱ : ደምህርመ : ወደሚጦመ : ደትመሰሎ : ኪያሁ : ወደ
 ትልው : ፍፍተ : በርትዕ :: ኔስመ : ደቤሎመ : ኔገዚኡብሔር : ለደቂቀ : ኔስራ-
 ኤል : ዕቀቡ : ሕግየ : ወሥርዐትየ : ወትኔዛዝየ :: ወለሊሁኒ : ኔገዚኔን : ወኔም
 ላክን : ኔየቡስ : ክርስቲስ : ኔቅደመ : ኩሎ : ገቢረ : ወመሀረን : ኔትመሰል : ኪ
 ያሁ :: ወበኔንተዝ : ደ-በል : ኔስመ : ዘደሚህር : ወደገ-በር : ሀቢየ : ደከውን : በ
 መንግሥተ : ሰማየት :: ረቱዕ : ለክመ : ኔኔጸብቆጶሳት : ትምህርዎመ : ለ
 ሕዝብ : ወታደ-ጎንዎመ : ኔምስሕተት : በከመ : ለክመ : ጸገወክመ : ክርስቲ-
 ስ :: ኔስመ : ኔገዚኡብሔር : ነበበ : በአረ : ሕዝቅኤል : ነቢይ : ወደቤ : ወልደ :
 ኔጊላ : ኔመሐያው : ሰ-በአ : ዐደን : ረሰደኩክ : ለቤተ : ኔስራ-ኤል : ወትስማ
 ዕ : ቃለ : ኔምአጲየ : ወትገሥጽመ : በቃልየ :: ኔምከመ : ኔቤሎ : ለንጥኔ : ሞ
 ተ : ትመውት : ወኢ-ነስሐ : ወኢ-ነገርኮ : ወኢ-ገሠጽኮ : ከመ : ደነስሐ : ወደትመየ

false accusation against his neighbour. And let him not neglect to fast, nor make pretexts for eating, and say, To-day is a feast, as the Gentiles do, to eat and to drink and to take their pleasure; but let him cast away from himself every idle desire, in which there is no profit; for all this is despised and hated in the sight of the Lord, and well-pleasing to the devils. It becomes the Bishop, therefore, to command and exhort the people, that they put away from themselves all these doings. But let him teach them, and turn them, that they may become like himself, and follow his way in uprightness. For the Lord said to the Children of Israel, Observe my Law, and my covenant, and my commandments. And Jesus Christ himself, our Lord and our God, first did all things, and then taught us to become like himself; and therefore he saith, that he who shall teach and do, shall be great in the kingdom of heaven.

It is your office, O Bishops! to teach the people, and preserve them from error, according as Christ hath given you grace. For the Lord spake by the mouth of the Prophet Ezekiel, and said, Son of man, I have set thee as a watchman to the House of Israel; and thou shalt hear the word from my mouth, and shalt rebuke them with my word. When I say unto the sinner, Thou shalt surely die; and he hath not repented, and thou hast not told him, nor reproved

ትምህርት : ደድስቅልያ : ዘአበው ::

ጥ : እምፍፍቱ : ወደሐዎ : ውእቱኒ : ንጥእ : ደመውት : በንጢሕቱ : ወደሞ : እ
 ትንሠሠ : እምእደክ :: ወእመሰ : ገሠጽኮ : ለንጥእ : ወኢተመደጠ : እምንጢሕ
 ቱ : ደመውት : በጊጋዩ : ወእንተሰ : እድንንክ : ርእሰክ :: ወእመሰ : ተመደጠ :
 ጸድቅ : እምጸድቅ : ወገብረ : ንጢሕተ : እንዘ : እርእዎ : መቅሠፍተ : ቅድመ :
 ገጹ : ሞተ : ደመውት : በጊጋዩ : ወኢደዜከር : ጸድቅ : ዘገብረ : ውእቱ : ወእ
 ትንሠሠ : ደሞ : እምእደክ :: ወእመሰ : ገሠጽኮ : ለጸድቅ : ከመ : ኢየሱስ
 ስ : ውእቱኒ : ጸድቅ : ሕደወተ : የሐዩ : ወእንተኒ : እድንንክ : ነፍሰክ :: ከማ
 ሁኪ : ሶበ : ደከውን : ፀብእ : ወቀትለ : ማእከለ : ሕዝብ :: ወእመንቱሰ : የን
 ሠሠ : ሰብእ : ዓደን : ዘደዜንወሙ : ከመ : ደትዐቀቡ : ወእመሰ : ኢየቅደ
 መ : ነገርተመ : ከመ : ደድንኑ : እምቀትል : ደሙ : ላዕለ : ርእሱ : እስመ : ኢ
 ሰምዕ : ቃለ : ቀርን :: ወግሐቱ : ዘሰ : ርእዎ : ከኑፍተ : ትመጽእ : ላዕለ : በሐር :
 ወነፍን : ቀርነ : ትእምርተ : ለሰራዊት : ወሰምዐ : ዘደሰመዕ : ቃለ : ቀርን : ወኢ
 ተግሐሠ : ወመጽእት : ከኑፍት : ረከበት : ደገብእ : ደሙ : ላዕለ : ርእሱ : እስመ :
 ሰምዐ : ቃለ : ቀርን : ወኢተግሐሠ : ወደሙ : ደሰወጥ : ደቢሁ :: ወዘከሰ : እስ
 መ : ተግሐሠ : ኢድንነ : ነፍሱ :: ከማሁ : ውእቱ : ኢጲስቆጶስ : ለእመ : መሀረ :
 ቃለ : ሕደወተ : ዘለዓለም :: ወከኑፍትሰ : ከኑነኒ : ውእቱ : ወቃለ : ቀርን : ወንጊ

him, that he may repent and turn from his way and live, that sinner shall die in his sin, but his blood will I require at thy hand. But if thou hast rebuked the sinner, and he hath not turned from his sin, he shall die in his iniquity, but thou hast saved thyself. And if the righteous man hath turned from his righteousness and committed iniquity, while I shew him judgment before his face, he shall surely die in his iniquity, neither will I remember his righteousness which he hath done; but his blood will I require at thy hand. But if thou reprove the righteous man, that he sin not, that righteous man shall surely live, and thou also hast saved thy soul. In like manner as when there ariseth a war and fighting in the midst of the people, and they search out a watchman, to give them word, that they may take heed to themselves; if he do not tell them before, that they may be saved from destruction, his blood shall be upon his head, for they heard not the voice of the trumpet. But if he see the sword coming against the land, and blow the trumpet for a sign to the armies, and any man hear the sound of the trumpet and get him not away, and the sword come and overtake him, his blood shall come upon his own head; for he heard the voice of the trumpet and gat him not away, and his blood shall be poured out upon him. But he that gat him away saved his life: so shall it be also with the Bishop, if he teach the word of everlasting life. For the sword is

ትምህርት : ዲድስቅልፆ : ዘአበው ::

ል : ቅደስ :: ወሰብአ : ዓይንህ : ኤጲስቆጶሳት : እሙንቱ : ለቅድስት : ቤተ : ክርስቲያን :: መፍትሔ : ኤጲስቆጶስ : ደርዐይ : ወይምሀር : ወያጽንዕ : ቃለ : መጻሕፍት : ወያፍርህ : በእንተ : ከካይ :: ወበእንተዝ : ደገሥጸሙ : ለእለ : የሐውረ : ዘእንበለ : አእምሮ : ወያርእዮሙ : ክሠተ : ወለእለ : ኢያእምረ : ደምሀርሙ : ወለእለ : ያእምረ : ያጽንዖሙ :: ወለእለ : ተገድፏ : ያስተጋብሯሙ : ወይንግሮሙ : ከሎ : ጊዜ : በእንተ : መድኅኒቶሙ : ከመ : ሶበ : ሰምዑ : ዘንተ : ደትገሠጸ : ወይግበረ : ሠፍዖ :: እስመ : ደቤ : እግዚአብሔር : በነቢይ : አስምዕ : ላዕለ : ዘሐዝብ : ወንግሮሙ : ንጢአተሙ : ለእመ : ደትመዖጡ : ወይኔበሐ : ወይድኅኑ : እምጌጋዮሙ :: ወዓይ : ደቤሎሙ : ሙሴ : ለሐዝብ :: ስማዕ : እስራኤል : እግዚአብሔር : አምላክነ : አሐዲ : ውኃቱ :: ወካዕበ : ደቤ : በወንጌል : ዘቦ : እዝን : ሰሚዐ : ደስማዕ :: ወሰሎሞንህ : ደቤ : ስማዕ : ወልድዮ : ተግሣጸ : አቡክ : ወኢትተሀዮ : ትእዛዘ : እምክ :: ወኢሰምዑ : እንክ : እስክ : ዛፒ : ዕለት : ወንደግዎ : ለእግዚአብሔር : ለአሐዲ : አምላክ : ዘበአማን :: ወሰመዮሙ : ትውልደ : ዐላውያን : ወዘማውያን : ዘአቅደምነ : ነገረ : በእንተሊሆሙ :: ወይእዜነ : አእምረ : ኑፍቆራን : እለ : ተጠመቅሙ : በሞቱ : ለእግዚአብሔር : ኢየሱስ : ክርስቶስ : እስመ : ኢርቶዕ : ተኡብሱ : እለ : ነሣእክሙ : ዘከመዝ : ጸጋ :: አእምረ : አንዊነ : እስመ : እምድኅረ : ነሥኡ : ጥምቀተ : ወገብ

Judgment, and the voice of the trumpet is the Holy Gospel. And the watchmen are the Bishops of the Holy Church. The Bishop must feed the flock, and teach, and hold fast the word of Scripture, and make men fear because of judgment. And therefore let him rebuke them that walk without knowledge, and guide them plainly; let him teach them that know not, and confirm them that know. And let him gather in those that are lost, and speak to them at all times concerning their salvation, that when they hear these things they may receive instruction and do that which is good. For the Lord saith by the prophet, Testify against this people, and tell them their sins, if so be they will turn and repent and be saved from their transgression. And Moses moreover saith unto the people, Hear, O Israel! the Lord our God is one. And again it is said in the Gospel, He that hath ears to hear, let him hear! And Solomon also saith, Hear, my son, the instruction of thy father; and despise not the commandment of thy mother. Yet they have not heard, even unto this day; but have left the Lord, the only true God, and He hath called them a perverse and adulterous generation; of whom we have spoken before.

And now know ye, O beloved! who have been baptized into the death of our Lord Jesus Christ, that it becometh not you to transgress, who have received such grace as this. Understand, brethren; for they that, after having received

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ኡ : ውስተ : ምግባረ : ነጠላት : ይወርደ : ውስተ : ኩነጅ : ገሃነም :: ወግዕደንሃ :
አለ : አኮነ : መሀደምናነ :: ወአምዝ : አመ : ተጠምቁ : ይከውኑ : ብፁዓነ : በ
ቅድመ : አግዚአብሔር :: በከመ : ደቤ : አግዚአነ : በወንጌል : ብፁዓን : አንት
መ : ሶበ : ደሰድደክመ : ወደዘነጉጉክመ : ወደነቡ : ኩሉ : አኩዋ : ላዕሌክ
መ : አንዘ : ይሔስው : በአንገረዎ : ተፈሥሑ : ወተሐሠዩ : አስመ : ሀስብክ
መ : ብዙሃ : ውአቱ : በሰማያት :: አመቦ : ዘነበቡ : ላዕሌሁ : ሐሰተ : ብፁዕ : ው
አቱ :: አስመ : ጸሐፊ : ዘድብል : ኩሉ : ብአሲ : ዘአምኩር : አኮነ : ሃረዎ : በ
ኅበ : አግዚአብሔር :: ለአመቦ : ዘወዕአ : አምሕግ : ወረገምዎ : ለሊሁ : አምጽ
አ : መርገመ : ለርአሱ :: ወከማሁ : ንሕነሂ : አመ : አሰማዕነ : ትአዛዛጊሁ : ለ
አግዚአብሔር : ወአገበርነ : ፈቃደ : ፍመጽአ : ላዕሌነ : መርገመ : ወዳዲ : ንከ
ውን : ርሐቃነ : አምአግዚአብሔር :: አስመ : ዘለሊሁመ : ደሚህረ : ወአይገብ
ረ : ወአይትመዋጡ : አምግዕዘመ : መፍትሔ : ኢጲስቆጶስ : ደገሥጸመ : ወ
ያስተገፍሮመ : ለአለ : ደገብረ : ከመዝ :: ወግሕቱ : ርቱዕ : ደምህርመ : በፍ
ቅረ : ክርስቶስ : በከመ : ደደሉ : ለተቀንዮ :: ርቱዕ : ኢጲስቆጶስ : ደገሥጸ :
ጽድቀ : ወአያክብሮመ : ለዐላውያን : ወአያድሉ : በውስተ : ፍትሕ : ወአይን
ሣኦ : ሕልያነ : በኅበ : መኑሂ : አስመ : ሕልያን : ያዐውር : አዕደንጊሁመ : ለ
ጠቢባን : ወአያጽኅን : ነገረ : ርቱዕ :: ወዳዲቦ : ኅበ : ድብል : አአትቱ : አምኒክ

baptism, turn back to the works of iniquity, go down into the condemnation of hell. And there are others, also, who have not been believers; but afterwards, when they have been baptized, they become blessed before the Lord; as our Lord said in the Gospel, Blessed are ye when men shall persecute you, and revile you, and speak all evil against you falsely, for my sake: rejoice and be glad, for great is your reward in heaven. If there be any one against whom men have spoken falsely, he is blessed. For it is written, saying, Every man who is not tried, is not chosen before the Lord. If any man have departed from the Law, and men curse him, he hath brought the curse upon his own head. And so we also, if we obey not the commandments of the Lord, and do not His will, shall bring upon ourselves a curse, and moreover shall be driven far from the Lord. For those who do not what themselves teach, neither turn from following their own ways, such men the Bishop ought to reprove and put to shame. But he must teach them, in the love of Christ, how they ought to be obedient. The Bishop ought to seek after righteousness, and not honour transgressors; nor shew partiality in judgment, nor receive gifts from any one; for a gift blindeth the eyes of the wise: nor must he pervert the right cause. And, moreover, it is said in a certain place, Remove from yourselves all evil

ትምህርት : ደድስቅልያ : ዘአበው ::

ሙ : ከሎ : እከዋ :: ወሰሎሞንሂ : ደቢ : መካን : እንተ : ንበ : ግዕዙ : ኢትም
 ጸእ : ህዋ : ተገሐሥ : እምኔሆሙ : ወተመዋጥ : እስሙ : ኢይነውሙ : እመ : ኢ
 ገብረ : እከዋ : ተመስጦ : ንዋም : እምኔሆሙ : ወኢይነውሙ : እለ : ደበልፍ :
 ንጠአተ :: ወእመሰ : ኢለበው : ኢጲስቅጶስ : ወሖረ : በትምህርት : ወምኖኔ ::
 በከመ : ገብረ : ሳኦል : ለኢጋግ :: ወኢሊ : ካህን : ዘኢገሠጸሙ : ለደቂቁ : ለእለ :
 ንደገ : ትእዛዙ : እግዚአብሔር :: ወፍሁ : ከመ : ውእቱ : ሐጉል : ክብር : ለሊሁ :
 ወዓዲ : ደብተሪ : ቅድስት : ዘሀገሩ :: ወገብረ : ሀመፃ : ቅድመ : እግዚአብሔር :
 ወኮነ : ዕቅዱት : ወመስተት : ለብዙጋን : ወለሐዲስ : ተክል : ለእለ : ደነሥኡ ::
 ጥምቀት : ወዓዲ : ለንኡሰ : ክርስቲያን : ለዕድ : ወአንስት : ከማሁ : ክመ ::
 ወእመሰ : ኢመሀረ : ኢጲስቅጶስ : ወኢገሠጸ : ወኢሖረ : በፍፍት : ርትዕ : ወን
 ደገ : ትእዛዛቲሁ : ለእግዚአብሔር :: ወበእንተዝ : ደረክብ : ግዛት : ወደመጽ
 ኦ : ለዕሊሁ : መቅሠፍት : እግዚአብሔር : እስሙ : አስሐት : ፍፍቶሙ : ለሐዝ
 ብ : በከመ : ስሐት : ሐዝብ : በመዋዕል : ኢዮርብዓም :: ወእሊሂ : ተቀትሎ : ም
 ስለ : ቀረ :: ወእመሰ : ዘደኡበስ : ደቦ : ኢጲስቅጶስ : ወላዕለ : ሥዩማን : እ
 ንዝ : አልሶሙ : አበሳ : ወንጹሐን : እሙንቱ : ኢይደልዎ : ደግኦ : ቤተ : ክርስ
 ቲያን : ለእግዚአብሔር : እስሙ : ደረረ : ወሖረ : በእበድ : ወፍትወት : ነፍሱ ::
 ወበእንተዝ : ደረክብ : ዘረከሶሙ : ለእለ : ተሳለቁ : ላዕለ : ፍኅ :: ወበከመ : ፍ

And Solomon also saith, Go not to the place where they pitch their tents ; come not thither; remove from them, and turn back. For they sleep not, unless they do evil ; sleep is taken away from them, and they sleep not who devour iniquity. But if the Bishop hath not wisdom, but walketh in deceit and vileness, doing as Saul did to Agag, and as Eli the priest, who reproveth not his sons when they departed from the commandment of the Lord—and behold how he lost his honour, and, moreover, the holy tabernacle of his city!—then doth he commit iniquity in the sight of the Lord, and becometh a stumbling-block and cause of offence to many, both to the new converts, to those who are receiving baptism, and moreover to the young believers, to men and women alike. And if the Bishop teach not, nor reprove, and walk not in the right way, but depart from the commandments of the Lord, for this cause he shall receive excommunication, and the judgment of the Lord shall come upon him; for he hath perverted the way of the people, in like manner as the people erred in the days of Jeroboam, and as those who were destroyed with Korah. But if any man offend against the Bishop and against those who are ordained, while there is no offence in them, and they are guiltless, he is not worthy to enter into the Church of the Lord, for he hath been without shame, and hath walked in folly, and after the lust of his own mind. Therefore shall that come upon him which came upon those who mocked at

ትምህርት : ደድስቅልያ : ዘአበው ::

ኮር : ዘነሥኦ : መርገመ : ለርእሱ :: ወከመ : ግደዝ : ዘነሥኦ : ንዋዩ : ንምንባ :
ንዕማን : ሶርያዊ :: ደህኩ : ደደልዎ : ለፍላጭ : አግግዕ : ደምሀር : ወደገሥጽ : በ
የውሆ : ወበረሪሀ : ንግዚኦብሔር : ወደሚጠሙ : ውስተ : ንስሓ : ጠደቆ : ለለ :
አሐዲ : ሕደወተሙ : ደሥራዕ : ንብረተሙ : በከመ : ደደሉ : በሰላም :: ከመ : ደ
ሕዋው : ሕዝብ : ሕደወተ : ሠፍዖ : ወደተመዋጡ : ንምንጣውኢሆሙ :: ዝኬ :
ውኦቱ : ሥሙር : በቅድመ : ንግዚኦብሔር : ኦስመ : ሶበ : ተመደጠ : ሰብኦ : ኦ
ምንጠኢቱ : ወገብኦ : ውስተ : ንስሓ : ወርኦሆሙ : ኪያሁ : ካልኦን : ደተመሀ
ረ : ሠፍዖ : ኦምልኮ :: ወበኦንተዝ : ደደልዎ : ለኢጲስቆጶስ : ደኩን : ትጉሀ :
ለገቢረ : ሠፍደ : ከመ : ደተዐወቅ : ሥነ : ግብረ : በንባ : ኩሉ : ኦስመ : ውኦቱ :
መርሖሙ : ለአሕዛብ : ወፍላጊሆሙ : ለሊቃውንት : ወመኪንንት : ወለመምህ
ራን : ወለኩሎሙ : ኦለ : ንምታሕፎሁ :: መፍትወኪ : ለኢጲስቆጶስ : ደንባ
ር : ቤተ : ክርስቲያን : ምስለ : ካህናት : ወደፍትሖ : ለለ : አሐዲ : አሐዲ : በከ
መ : ደደሉ : ኦስመ : ሎሙ : ንግዚኦብሔር : ወሀሶሙ : ሥልጣነ : ወአዘዘሙ :
ኦንዘ : ደብል : ዘአሰርክሙ : በምድር : ደኩን : ኦሱረ : በሰማያት : ወዘረታሕክ
ሙ : በምድር : ደኩን : ፍቱሖ : በሰማያት :: ርቱዕ : ለኢጲስቆጶስ : ደሚጠሙ :
ለሕዝብ : ውስተ : ኦኦምር : ንግዚኦብሔር : ወደተወከፍ : ንስሓሆሙ : ለኦለ :
ደተመዋጡ : ንባ : ንግዚኦብሔር : ደምሀርሙ : ወደፍዝዘሙ : በየውሆ : ወበፍቅ

Noah ; and as Achan, who received the curse upon himself; or as Gehazi, who took the substance of Naaman the Syrian. Behold then, the shepherd of the sheep must teach and reprove in humility and in the fear of the Lord, and turn them to repentance ; inquiring into the life of each one, that he may regulate their manner of living as it is fit, in peace ; that the people may lead good lives, and turn from their sins. This is that which is acceptable in the sight of the Lord : for when a man turneth away from his sin, and returneth to repentance, then others, seeing him, are taught the true service of God. Therefore ought the Bishop to be watchful to do good, that his good conversation may be known to all ; for he is the guide of the people, and the shepherd of the chiefs and rulers and teachers, and of all those who are under him. It becomes the Bishop, therefore, that he should sit in the church with the priests, and that they should give judgment for every man, as it is fitting ; for to them the Lord hath given power, and commanded them, saying, Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven.

It becomes the Bishop to turn the people to the knowledge of the Lord, and to receive the repentance of those who turn to the Lord, to teach and comfort them in humility and love and lowliness and joy of heart ; for the Lord God

ትምህርት : ደድስቅልያ : ዘአበው ::

ር : ወበትሕትፍ : ወበፍሠሕ : ልብ : እስም : መሐሪ : ውኔቱ : እግዚአብሔር : አ
 ምላክ :: እስመ : ደቤ : በሕዝቅኤል : ነቢይ : በሎሙ : ሕያው : አነ : ደቤ : አደፍ
 ደ : እግዚአብሔር : ከመ : አይፈቅድ : ሞተ : ለጎጥእ : ደእሙ : ከመ : ደነስሐ :
 ወደጎደግ : ፍፍተ : እኪት : ለምንት : ትመውቱ : በገጠአትክሙ : ቤተ : እስሪ
 ኤል :: አንተ : ወልደ : እጊል : እመሕያው : በሎሙ : ለደቂቀ : ሕዝብክ : ጽድቁ :
 ለጸድቅ : አያድግፍ : አመ : ደገገ : ወገጠአቱ : ለጎጥእ : አያሐምሞ : አመ : ደ
 ኔስሐ : እምጊጋዩ :: ወጸድቅኒ : አይድግን : እምከመ : አበሰ :: ወሶበ : እቤሎ :
 ለጸድቅ : ለእመ : ተአመኒ : በጽድቁ : ወገብረ : ገጠአት : ከሎ : ጽድቁ : ዘገብ
 ረ : አይዘክር : ሎቱ : በገጠአቱ : ዘገብረ : ደመውት :: ወእምከመ : እቤሎ : ለ
 ጎጥእ : ሞተ : ትመውት : ወነስሐ : እምገጠአቱ : ወገብረ : ጽድቁ : ወርትዐ : ወአ
 ግብአ : አገዛ : ዕደሁ : ወፈደዎ : ዘሃደ : ወበሕገ : ሕይወት : ሖረ : ወአገብረ : ገጠ
 አት : ሕይወት : የሐዩ : ወአይመውት : በገጠአቱ : ዘአበሰ : ወአይዘክር : ሎቱ :
 ጊጋዩ :: እስመ : ገብረ : ጽድቁ : ወርትዐ : ወሶቱ : የሐዩ :: ወበእንተዛ : ደሲፈው :
 ጎጥእን : እምከም : ተመደጡ : እምገጣውአሆሙ : ወነስሐ : ደረክቡ : ተስፈ :
 ሠፍዎ : ወእሙንቱሰ : ደወርስዋ : ለምድር :: ወእለሰ : አአበሰ : ደትዐቀቡ : ከ
 መ : አይረዱ : ውስተ : ከነኔ : ወምንደቤ : ወሐዘን : ውበካይ :: አእምርኪ : ወ
 ለቡ : ኡብእሲ : እመ : አበስከ : በዛ : ዓለም : ወገበርክ : ገጠአት : ወአነሳሕክ :

himself is merciful. For He saith by the Prophet Ezekiel, As I live, saith the Lord God, I desire not the death of a sinner, but that he should repent, and turn from his evil way: why will ye die in your sins, O House of Israel? Thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not save him when he transgresseth, neither shall the wickedness of the sinner afflict him when he repenteth from his transgression; nor shall the righteous man be saved when he sinneth. And when I speak to the righteous man, if he trust in his righteousness and commit sin, all his righteousness that he hath done I will not remember unto him: in his sin that he hath committed shall he die. And if I say unto the sinner, thou shalt surely die, and he repent of his sin, and do that which is just and right, and return the pledge of his debt, and restore that which he hath taken by violence, and walk in the way of life, and commit not sin, he shall surely live, and not die in his sin that he hath sinned, neither will I remember unto him his transgression: for he hath done that which is just and right, and in it shall he live. And therefore is there hope for sinners, when they turn from their sins and repent, that they shall find a good hope; and they shall inherit the earth. And let them that have not transgressed take heed that they fall not into condemnation, and affliction, and sorrow, and weeping. Know and understand, O man, if thou hast transgressed in this world and hast committed

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 ስመ : ደቢ : ደዊት : እስመ : አልቦ : በውስተ : ሞት : ዘይዘክረክ : ወበሰራልኒ :
 መኑ : የእምነክ :: እስመ : እምድሃረ : ሞቱ : አልቦ : ንስሐ :: ርቱዕኪ : ንእታ
 ው : ንንበር : ድልዋሪ : በገቢረ : ሠናይ : ወንሖር : በፍፍት : ርትዕት : እንተ : አል
 ባቲ : ሐዘነ :: ንስማዕ : እንክ : ወንለቡ : ዘይቤ : አርትዕ : ፍፍት፡ ወሐረት፡ በ
 ከመ : ነቢብክ :: ወእንክንኪ : ሕጽጻነ : እምኩሉ : ምግባረ : ሠናይ :: አላ : ንዕ
 ቀብ : ቃለ : ቅደሰ : ዘጽሑፍ : ውስተ : ወንጌል : በእንተ : ንምስ : ደናግል : ጠቢ
 ባት : ወአኮ : ከመ : ንምስ : ደናግል : አብደት : አለ : ንልቀ : እምኒሆን : ቅብአ :
 ገቢረ : ሠናይ : ወወዕአ : እምክብካብ : ዘበሰማያት :: ወበእንተዝ : መፍትው :
 ንዕቀብ : ርእሰነ : ወንኩን : ኪንያ : ለነፍሰነ : ወንዕቀብ : ጊዜሆ : ለመርዓዊ : ከ
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 ክ : ፍጻሜሆ :: ደደልዎ : እንክ : ለኢጲስቆጶስ : ደለቡ : ወይፍታሕ : በርትዕ :
 እስመ : ፍትሕ : ለእግዚአብሔር : ውእቱ :: ደገሥጸመ : ለኃጥኣን : ደሐሩ : ፍፍ
 ቲ : ርቱዕ : ወእምከመ : ተመይጡ : ደትወከፍ : ንስሐሆመ : በሣህል : ወበም
 ሕረት :: ተዘክርኪ : ዘይቤ : እግዚእነ : ደከውን : ሀቢያ : ፍሥሐ : በሰማያት : በ
 እንተ : አሐይ : ንጥእ : ዘይኒስሕ :: ወእመሰ : አተወከፍኮመ : ለአለ : ደኒስሐ :
 ወገደፍኮመ : ዘረውክ : መርዒተክ :: ወአለበውክ : ዘይቤ : ደዊት : አትመጥ

sin, and hast not repented, thou shalt surely die, and hast not life. Repent, therefore, while thou art alive; for David saith, There is none that remembereth thee in death; and in the grave who trusteth in thee? For after men are dead, there is no repentance. It is right therefore, brethren, that we should stand ready in doing good, and should walk in the right way, in which there is no sorrow. Let us hear, then, and understand that which he saith, Direct my way and my goings, according to Thy word: and let us not fall behind in any good work, but observe the holy word that is written in the Gospel concerning the five wise virgins, neither let us be as the five foolish virgins, with whom the oil of good works was spent, and they were cast out from the heavenly marriage. Therefore ought we to keep ourselves, and be diligently watchful over ourselves, and observe the time of the bridegroom, that we fall not into sin; but he that doeth righteousness, let him take heed to do it unto the end.

It behoveth the Bishop, therefore, to understand, and to judge with righteousness; for judgment is the Lord's. Let him rebuke sinners that they walk in the right way; and when they turn, let him receive their repentance with compassion and mercy. Remember what our Lord saith, There is great joy in heaven over one sinner that repenteth. But if thou receivest not them that repent, but rejectest them, thou hast dispersed thy flock, and hast not

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ሔር : ዘወድቅኦ : እ.ይትነሣእኑ : ወዘስሐትኦ : እ.ይትመዋጥኑ :: በእንተ : ምን
ት : ሀለው : ሕዝብ : ማዕሊት : እኩዋ : ወእጽገው : ምክሮሙ : ወአበዩ : ንደገ ::
አፅምኡ : ደእዚኒ : ወስምፀ-ኒ : አኮኑ : ከመዝ : ደብሉ : አልዮኑ : ሰብኦ : ዘይ
ኔስሐ : እምእኩይ : ወደብል : ምንተ : ገበርኩ :: ተመዋጦ : አደቁቅ : እለ : ርሕ
ቅሙ : ወአኒ : እፈውስ : ቍስለክሙ :: ተወከፎሙ : ለእለ : ደኔስሐ : ኑኢጸስ
ቆጶስ : ወእ.ትኩን : ዘክልኤ : ልቡ : ወእ.ታዕቢ : ልቡከ : ከመ : እለ : አልዮሙ :
ምሕረተ :: እስመ : ዘይገብር : ከመዝ : እ.ይፈርሆ : ለእግዚአብሔር : አላ : ባሕ
ቱ : የሐሊ : ደግበር : ትካዞሙ : ለሕዝብ : በከመ : ደደሉ :: ንዕቅብ : እንከ : ርእ
ሰነ : ወእ.ትትሀወል : ምስለ : ንጥኦን : ወመማዕዶን : ለእለ : ደገብሩ : ከመዝ :: ጽ
ድቁ : ለጸድቅ : ለርእሱ : ወዘሰ : ደገብር : ከመዝ : ንጢኦት : ዘእንበለ : ሕግ : ት
ገብኦ : ጌጋዩ : ደብ : ርእሱ :: እስመ : ደቤ : በሕዝቅኤል : ነቢይ : ምድር : ለእመ :
አበሰት : ሊተ : ወስሐትት : ወጌገዋት : ወአኒሥእ : እደዩ : ላዕሊሃ : ወእቀጠቅጥ : ን
ደለ : እክላ : ወእፈኑ : ላዕሊሃ : ረኃብ : ወአጠፍእ : እምኔሃ : ሰብኦ : ወእንስሳ ::
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እመ-ንቱ : ደድኅኑ : በጸድቆሙ : ደቤ : አደፍይ : እግዚአብሔር :: ወለእመ : አ
ርቁ : እኩይ : ፈፍኩ : ላዕሊሃ : ወደቢሃ : ለደእተ : ምድር : ወቀሠፍክዋ : ወአጠፍ

understood what David saith, Give not up unto the fierce beasts the soul that confesseth unto thee. For thus hath the Lord said, That which falleth, shall it not arise? and that which hath erred, shall it not be brought back? Wherefore have the people rebelled with an evil rebellion, and confirmed their purpose, and refused to leave it? Hearken now, and hear, say they not thus? Is there not a man that repenteth of his evil, and saith, What have I done? Turn, O ye children that are gone afar off, and I will heal your wound. Receive them that repent, O Bishop! and be not of a double heart, neither harden thy heart as those that have no pity. For he that doeth thus feareth not the Lord; but let him rather consider to direct the concerns of the people, as it is fitting. Let us keep ourselves therefore; and have thou no communion with sinners and wicked men, who do thus. The righteousness of the righteous shall be for himself; and he that doeth sin after this manner without law, his transgression shall come upon his own head. For He saith by the Prophet Ezekiel, If a land sin against me and err and transgress, and I lift up my hand against it and cut off the strength of its bread, and send against it famine, and destroy from it man and beast, though these three men, Noah, Daniel, and Job, were in the midst of it, they (only) shall be saved in their righteousness, saith the Lord God. And if I send evil beasts against and upon that land and punish it, and destroy it, and there be left none that

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ዕደው : ማእከላ : ሕያው : አነ : ደቤ : አደናይ : እግዚአብሔር : ከመ : አያድኅ
ኑ : ውሉደሙ : ወደቁቆሙ : ወአዋልደሆሙ : ዘእንበለ : ባሕቲተሙ : ዘይድኅ
ኑ : ወትጠፍእ : ደእቲ : ምድር :: በከመ : ጸሐፊ : አመ : ሀለው : በዝ : ዓለም :
ጸድቅ : ወጋጥእ : አይተሐጉል : ጸድቅ : ምስለ : ጋጥእ :: አላ : ያዘንም : ዝ
ናመ : ደብ : ኄራን : ወእኩያን :: ወእመሰቦ : ዘይሔሊ : ወይብል : ኩነኔ : ዕ
ረይ : ላዕለ : ኩሉ :: እስመ : በውስተ : ቀትልኒ : ቦጽኑዕ : ወዓዲ : ዘይጸንዕ :
እምኔሁ : ወዘሰ : ሞአ : ደነሥእ : አክሊለ : መዊሖተ : ገሃደ :: እስመ : አይኪ
ንን : እግዚአብሔር : ጸድቅ : ምስለ : ጋጥእ :: ኖኅ : አተሰጥመ : በማዖ : አይ
ኅ : ወሎጥኒ : አውዕዖ : በእሳት : ወራኡብኒ : ዘማ : አተሐጉለት :: ወእመሰ
ትፈቅደ : ታእምሩ : ዘኮነ : በንቤነ : ደሁደ : አስቆርታዊ : እንዘ : ኅቡረ : ምስሌ
ነ : ውስተ : አሐደ : ቅኔ : ተሐጉለ : ወሲሞንሂ : መሠርይ : ነሥእ : ማኅተመ : በ
ንቤ : እግዚአብሔር : እስመ : አሉ : ክልኢቱ : እኩያን : እሙንቱ : ወገሃደ : ተዐ
ውቀ : እኩሎሙ :: ደሁደ : ተንንቀ : ወሲሞን : ሠረረ : ላዕለ : ወወድቀ : ውስተ :
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አምጽእ : መርገመ : ላዕለ : ውሉደ :: ወበእንተዝ : አለበወነ : ከመ : አይትፈ
ደዩ : አበው : በገጢአተ : ውሉደሙ : ወአውሉድ : በገጢአተ : አበዊሆሙ :: ወ

moveth before those beasts, though these three men were in the midst of it, as I live, saith the Lord God, they shall save neither their sons, nor their little ones, nor their daughters; but they only themselves shall be saved, and that land shall be destroyed. As it is written, if there be in this world a righteous man and a sinner, the righteous shall not perish with the sinner. But He causeth his rain to fall upon the good and the evil. And if there be any one that thinketh and saith otherwise, yet is judgment equal towards all; for in battle also there is a strong man, and there is another stronger than he; and he that conquereth receiveth his crown of victory openly. For the Lord condemneth not the righteous man with the sinner. Noah was not drowned in the water of the flood; and Lot was not burnt in the fire; and Rahab the harlot perished not. And if ye will know that which hath happened among us: Judas Iscariot, though he was united with us in the same ministry, perished; and Simon the sorcerer also received the seal of the Lord; yet inasmuch as these two were evil, their wickedness was made known openly. Judas strangled himself; and Simon, flying up into the air, fell upon the earth. And while Noah was in the ark with his sons, Ham, by his wickedness, brought a curse upon his children. And, therefore, he hath taught us that the fathers are not recompensed for the sin of their children, nor the children for

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ዝንቱሰ : ግብር : ዕውቅ : ውኔቱ : ከመ : ኢይትኩነፍ : አንስት : በአምታቲሆን :
ወአወራዙት : በአንስቲያሆሙ :: ወአአግብርት : በአጋእስቲሆሙ : ወአአጋእስ
ት : በአግብርቲሆሙ :: ወአአዝማድ : በአዝማደሆሙ : ወአአዕርክት : በአዕር
ክቲሆሙ : ወአአደቃን : በጎጥኣን : አላ : አሐደ : አሐደ : ደትፈደደ : በከመ :
ምግባሩ :: ኦስመ : ፍኅኒ : ኢተሐጉል : በጎጠአት : ሕዝብ : ወሎጥኒ : ኢውዕ
ዖ : በአሳተ : ሰደም : ወራከብኒ : ኢተሐጉልት : በጎጠአት : ኢያሪኮ :: ወደቁ
ቀ : ኦስራኤል : በአንተ : ግብጻውያን :: ኢመፍትውኪ : ንትሉ : ፍፍተሙ : ወ
ምግባሮሙ : ለሀያድያን : ወዐማዕያን : ወጉሕላውያን : ወዘማውያን : ወቀ
ታልያን : አለ : ያመከንዩ : ለአከይ : ጸላኤያን : አለ : ድልዋን : ለዐመፃ : ወ
ለመዊት : ኦስመ : ኩሉ : በከመ : ምግባሩ : ያትፈደደ : በከመ : ደቤ : ደዊት :
ኦስመ : አንተ : ትፈደዮ : ለኩሉ : በከመ : ምግባሩ :: ወበአንተ : ዝንቱ : ር
ቱዕ : ንርድሎሙ : ለምንደግን : ወኒሐውጾሙ : ለሕሙማን : ወንሚጦሙ : ለ
ጎጥኣን : አለ : ቀስሉ : በግብረ : ንጠአት :: ንምህርሙ : ወፍለብዎሙ : በቃ
ለ : ተግሣጽ : ከመ : ደድንኑ : አሞተ : ንጠአት :: ኦስመ : አኮ : ጥዑያን : ዘይፈ
ቅድዎ : ለዐቃቤ : ሥራይ : አላ : ሕሙማን :: ኦስመ : ኢይፈቅድ : አቡነ : ዘበሰ
ማያት : ደትሐጉል : አሐደ : አምኤሉ : ንኡሳን :: ኦኡጎው : ደኤዜኒ : ኢንስ
ማዕ : ቃሎሙ : ለአብደን : ወጽሉላኒ : ልብ : አላ : ንፈጽም : ሥምረተ : ለአግ

the sin of their fathers. And this thing is manifest, that women are not condemned for their husbands, nor young men for their wives; nor servants for their masters, nor masters for their servants; nor relations for their relations, nor friends for their friends; nor the just for sinners, but every one shall be recompensed according to his doings. For Noah also perished not in the sin of the people, nor was Lot burnt in the fire of Sodom, nor did Rahab perish in the sin of Jericho, nor the Children of Israel on account of the Egyptians. We must not, therefore, follow the way and the works of the violent and unjust and deceitful, and adulterers and murderers, who make pretexts for evil, men full of hatred, who are ready for violence and death; for every man shall be recompensed according to his deeds; as David saith, For thou wilt recompense to every man according to his works. And therefore it is right that we should help the afflicted, and visit the sick, and convert sinners, who have been wounded by their sinful deeds. Let us teach them, and instruct them with the voice of reproof, that they may be saved from the death of sin. For the whole need not a physician, but they that are sick: for our Father who is in heaven willeth not that one of these little ones should perish. O Brethren! let us not hear the voice of the foolish, and of them whose hearts are

ተምህርተ፡ ደድስቅልያ፡ ዘአበው፡፡

ዚአብሔር፡ አብ፡ ፈጣሪ፡ ኩሉ፡ ዓለም፡ በእግዚአብሔር፡ አደብሰ፡ ክርስቲስ፡ ዘ
ሎቶ፡ ስብሐት፡ ለዓለሙ፡ ዓለም፡ አሚን፡፡ ኢመፍትወ፡ ኢጲስቆጶስ፡ ይስማ
ዕ፡ ነገረ፡ ውደት፡ በኅብ፡ ብእሲ፡ እኩይ፡ ዘይነብብ፡ ሐሰተ፡ ላዕል፡ ካልኡ፡ አ
ላ፡ አንተሰ፡ ረሲ፡ ትውክልተክ፡ ኅብ፡ እግዚአብሔር፡ ወሥርዖሙ፡ ለሐዘብ፡
በከመ፡ ይደሉ፡፡ ወኢይትዐበይ፡ ወልድ፡ ላዕል፡ አቡሁ፡ ወኢገብር፡ ደብ፡ እግ
ዚአብሔር፡ ወኢረድኡ፡ ላዕል፡ መምህሩ፡ ወኢወዓሊ፡ ላዕል፡ ንጉሥ፡፡ ወኢሐዘባዊ፡
ላዕል፡ ኢጲስቆጶስ፡፡ እስመ፡ ኢመፍትወ፡ መምህር፡ ደሳተፍ፡ ምስለ፡ ዐማ
ዕያን፡፡ እስመ፡ ኢይፈቅድ፡ ንጥኡ፡ ቃለ፡ ተግሣጽ፡፡ ደቤ፡ ሐዘቅኤል፡ ነቢይ፡
ሐያው፡ እነ፡ ደቤ፡ አደፍይ፡ እግዚአብሔር፡ ከመ፡ ኢይብልዋ፡ ደግመ፡ ለዛቲ፡ ም
ሳሊ፡ በውስተ፡ እስራኤል፡፡ እስመ፡ ነፍሰ፡ ኩሉ፡ ዚአዎ፡ ውኡቶ፡፡ ከመ፡ ነፍ
ሰ፡ አብ፡ ከማሁ፡ ነፍሰ፡ ውሉደ፡፡ ወከማሁ፡ ነፍሰ፡ ኩሉ፡ ዚአዎ፡ ውኡቶ፡፡ ወ
ነፍሰ፡ እንተ፡ አበሰት፡ ደኒቲ፡ ትመውት፡፡ ወብእሲሰ፡ ዘይገብር፡ ጽድቅ፡ ወር
ትዐ፡ ወኢበልዐ፡ በውስተ፡ አድባር፡ ወኢያንሥኡ፡ አዕይንቲሁ፡ ኅብ፡ ሐሊፍሁ
ሙ፡ ለቤተ፡ እስራኤል፡ ወኢያርኩሰ፡ ብእሲተ፡ ቢጽ፡ ወኢቀርብ፡ ኅብ፡ ብእ
ሲት፡ ትክት፡ ወኢዐመፀ፡ ቢጽ፡፡ ወእግብኡ፡ አኅዘ፡ ዕደሁ፡ ወኢሂደ፡ ወኢተዐ
ገለ፡ ወወሀበ፡ እምእክሉ፡ ለነደይ፡ ወአልባሰ፡ እምልብሱ፡ ለዕረቅ፡ ወኢለቅ
ሐ፡ ወርቅ፡ በሲሳይ፡ ወኢነሥኡ፡ ዘዐመፍ፡ ወሚጠ፡ እደሁ፡ እምዐመፍ፡ ወኅጢ

darkened; but let us perform the will of God the Father, the Creator of the whole world by our Lord Jesus Christ, to whom be glory for ever and ever! Amen.

The Bishop ought not to hear the word of accusation from the evil man who speaketh falsely against his neighbour. But do thou put thy trust in the Lord, and direct the people as is right. And let not the son exalt himself against his father, nor the servant against his master, nor the disciple against his teacher, nor the officer of the Court against the King, nor the layman against the Bishop. For a teacher must not have communion with the wicked; for the sinner desireth not the voice of reproof. Ezekiel the Prophet saith, As I live, saith the Lord God, they shall not again speak this proverb in Israel: for the soul of every man is mine. As the soul of the father, so the soul of his children, and so the soul of every man is mine; and the soul that sinneth, it shall die. But the man that doeth that which is just and right, and hath not eaten upon the mountains, nor lifted up his eyes to the imagination of the House of Israel, nor hath defiled his neighbour's wife, nor come near to a woman in her uncleanness, nor hath done violence to his neighbour; and hath returned the pledge of his debt, and hath not taken by violence, nor oppressed, and hath given of his substance to the poor, and clothing from his garments to the naked, and hath not lent his money upon usury, nor hath taken unjustly, but hath turned his hand

ትምህርት : ደድስቅልያ : ዘአበው ::

አት : ወገብረ : ፍትሐ : ወርቅዐ : ወጽድቀ : ማእከለ : ብእሲ : ወቢጽ : ወሖረ :
በትእዛዝዎ : ወዐቀቦ : ሕግዎ : ወገብረ : ጽድቀ : ውኃቱ : ሕይወተ : የሐዩ : ደቤ :
አደናደ : እግዚአብሔር :: ወለእመ : ወለደ : ወልደ : ኃጥእ : ወቀታሌ : ነፍስ : ወደገ
ብር : ዐመፀ : ወኢሖረ : በፍፍተ : አቡሁ : ጻድቅ :: ወበልዐ : በውስተ : አድባር :
ወአርኹሰ : ብእሲተ : ቢጽ : ወተዐገለ : ነደዎ : ወምስኪነ : ወሂደ : ወዐመፀ : ወ
ኢያግብአ : አኅዘ : ዕደሁ : ወሚጠ : አዕደንቲሁ : መንገለ : ጣዖት : ወገብረ : ዐ
መፀ : ወለቅሐ : ወርቅ : በሲሳይ : ወአስተንድአ : ወነሥአ : ዘሰርቅ :: ወዘከመ
ዝ : ኢየሐዩ : ሕይወተ : በኩሉ : ንጢአቱ : ዘገብረ : ሞተ : ደመውት : ወደገብ
እ : ደሙ : ላዕለ : ርእሱ : እመ : ኢነስሐ : ወኢተመደጠ :: ወለእመ : ወለደ : ወ
ልደ : ወርእዎ : ኩሎ : ንጢአተ : አቡሁ : ዘደገብር : ወፈርሀ : ወኢገብረ : ከማ
ሁ : ወንደገ : ወኢበልዐ : በውስተ : አድባር : ወኢያንሥአ : አዕደንቲሁ : መን
ገለ : ሕሊፍሆመ : ለቤተ : እስራኤል : ወኢያርኹሰ : ብእሲተ : ቢጽ : ወኢተዐ
ገለ : ሰብአ : ወአግብአ : አኅዘ : ዕደሁ : ወሚጠ : አዕደንቲሁ : እምእኩይ : ወ
ኢያስተንድአ : ወኢሂደ : ወኢበልዐ : እምእክሉ : ለርኑብ : ወአልበሰ : እምል
ብሱ : ለዕረቅ : ወሚጠ : እደሁ : እምዐመፀ : ወኢነሥአ : ርደ : ወንዋዩ : ባዕድ : በ
ዐመፀ : ወገብረ : ጽድቀ : ወሖረ : በትእዛዝዎ : ኢይመውት : በንጢአተ : አቡሁ :

from violence and sin, and hath done judgment and righteousness and justice between a man and his neighbour, and hath walked in my commandments and kept my law, and done righteousness, he shall surely live, saith the Lord God. But if he beget a son who is a sinner and a murderer and doeth violence, and hath not walked in the way of his righteous father, hath eaten upon the mountains and hath defiled his neighbour's wife, hath oppressed the poor and needy and hath committed violence and injustice, hath not restored the pledge of his debt, hath turned his eyes towards idols, and hath done iniquity, hath lent his money upon usury, and oppressed, and taken that which was stolen, he that doeth thus shall not live: in all his sin that he hath done he shall surely die, and his blood shall come upon his own head, if he repent not and turn. But if he beget a son, who seeth all the sin of his father that he doeth, and feareth and doeth not likewise, but ceaseth from it, and hath not eaten upon the mountains, nor lifted up his eyes to the imagination of the House of Israel, neither hath defiled his neighbour's wife, nor committed violence against any man; and hath returned the pledge of his debt, and turned his eyes from evil, neither hath oppressed nor taken violently, and hath given of his substance to the hungry to eat, and hath clothed the naked with his garments, and hath turned his hands from violence, and hath taken no usury, nor the substance of another wrongfully, but hath done righteousness and walked in my commandments, he shall not die for the sin of his

ትምህርት : ደድሰቅልያ : ዘአበው ::

ሕይወት : የሐይ :: ወአቡሁ : ለእም : ገፍቦ : ወመመፀ : ወሂደ : ወተግለ : ወገብ
 ረ : ዘአይከውን : በማእከል : ሕዝብዩ : ደመውት : በጊጋዩ :: ወትብሉ : በእፎ :
 ደትፈደደ : ወልድ : በገጠአት : አቡሁ :: ወእመሰ : ወልድ : ጸድቅ : ወገብረ : ም
 ጽዋት : ወዐቀቦ : ከሉሉ : ሕግዩ : ሕይወት : የሐይ :: ወነፍሰ : እንተ : አበሰት : ት
 መውት :: ወወልድሰ : አይትፈደደ : ንጠአት : አቡሁ :: ጸድቁ : ለጸድቅ : ለርኔ
 ሱ : ወንጠአቱ : ለገጥኔ : ላሳሌሁ :: ወለእመ : ተመደጠ : ገጥኔ : እምከሉሉ : ገ
 ጠአቱ : ዘገብረ : ወዐቀቦ : ከሉሉ : ሕግዩ : ወትእዛዝዩ : ወገብረ : ጸድቅ : ወም
 ጽዋት : ሕይወት : የሐይ : ወአይመውት : ወከሉሉ : ንጠአቱ : ዘገብረ : አይዘክ
 ር : ሎቱ : ደእመ : በጸድቁ : ዘገብረ : የሐይ :: ቦኑ : ፈቂደ : እፈቅድ : ከመ :
 ደመውት : ገጥኔ : ደቤ : እግዚአብሔር : ደእመ : ከመ : ደተመዋጥ : እምፍፍ
 ቱ : ወደሐዮ :: ወለእም : ተመደጠ : ጸድቅ : እምጸድቁ : ወገብረ : ንጠአት : በ
 ከሉሉ : ጊጋዩ : ዘገብረ : ወእቱ : ደመውት : ወከሉሉ : ጸድቅ : ዘገብረ : አይዘክ
 ክር : ሎቱ : ወበአበሰሁ : ዘአበሰ : ቦቱ : ደመውት :: ወትብሉ : አኮነ : ርቶፀ ::
 እምከመ : ተመደጠ : ጸድቅ : እምጸድቁ : ወገብረ : ንጠአት : ደመውት : በጊጋ
 ዩ : ዘገብረ : ቦቱ :: ወለእመ : ተመደጠ : ገጥኔ : እምንጠአቱ : ዘገብረ : ወገብ
 ረ : ጸድቅ : ወርትፀ : ዘከመዝ : ነፍሱ : ዐቀቦ : ወርእዮ : ወተመደጠ : እምከሉሉ :

father; he shall surely live: but his father, because he committed violence and wrong, and plundered and oppressed, and did that which ought not to be done in the midst of my people, he shall die in his transgression. Yet ye say, How is it that the son is recompensed for the sin of his father? But if the son be righteous, and shew mercy, and keep all my Law, he shall surely live; and the soul that sinneth, it shall die. For the son shall not be recompensed for the sin of his father: the righteousness of the righteous shall be upon him, and the sin of the sinner shall be upon him. And if the sinner turn from all the sin that he hath done, and keep all my Law and Commandments, and do righteousness and shew mercy, he shall surely live, he shall not die: all his sin that he hath done will I not remember unto him, but in his righteousness that he hath done shall he live. Do I at all desire that the sinner should die, saith the Lord, and not rather that he should turn from his way and live? But if the righteous man turn from his righteousness and commit sin, in his transgression that he hath committed shall he die; and all his righteousness that he hath done I will not remember unto him, but in his sin that he hath sinned, in it shall he die. Yet ye say, It is not just. When the righteous man turneth away from his righteousness and committeth iniquity, in his transgression that he hath done he shall die. And if the sinner turn from his sin that he hath committed, and do that which is just and right, he that doeth thus hath saved his soul: he hath seen and turned from all his sin that he

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ነጠሊቱ : ዘገብረ : ሕይወት : የሐዩ : ወኒይመውት :: ወይቤሉ : ቤተ : እስራኤል :
ኢኮነ : ርቱዐ : ፍፍተ : እግዚአብሔር :: ቦኑ : ፍፍተየ : ኢኮነ : ርቱዐ : ቤተ : እስራ-
ኤል :: ኢኮኑ : ፍፍተክሙ : ኢኮነ : ርቱዐ : ቤተ : እስራኤል :: ወበበይነ : ዘንቱ :
እኳንነክሙ : ለኩልክሙ : በከሙ : ፍፍተክሙ : ቤተ : እስራኤል : ይቤ : አ
ደያይ : እግዚአብሔር :: ተመየሙ : ወነስሑ : እምነጠሊትክሙ : ወኒይምጸእክ
ሙ : መቅሠፍተ : ነጠሊትክሙ :: ግድግ : እምላዕሌክሙ : ኩሎ : ጊጋይክሙ :
ዘአበስክሙ : ሊተ : ይቤ : እግዚአብሔር : ወግበሩ : ለክሙ : ልበ : ሐደሰ : ወመ
ንፈሰ : ሐደሰ : ለምንት : ትመውቱ : በነጠሊትክሙ : ቤተ : እስራኤል :: እስሙ :
ኢይፈቅድ : ለክሙ : ሞተ : ትሙቱ : ይቤ : አደያይ : እግዚአብሔር : ዘእንበ
ለ : ከሙ : ትነስሑ : ወትሕየው : ይቤ : አደያይ : እግዚአብሔር :: ተመየሙ :
ወነስሑ : እምእከይክሙ : ከሙ : ትሕየው ::

በእንተ : ከሙ : መፍትው : ኢጲስቆጶሳት : ይትወከሩ : ንስሐሆሙ : ለእለ : ይት
መየሙ : በፍቅር : ወየውህት ::

ርእይኪ : ኦፍቆራን : አንው : ብዝነ : ምሕረቱ : ለእግዚአብሔር : አምላክ : ኒር :
ወጸድቅ : ወመፍቀረ : ሰብእ : መሐሪ : ወመስተሣህል : ለእለ : ይትመየሙ :
ውስተ : ንስሐ : እስሙ : ኢይፈቅድ : በአስተክብይ : ወጸልሑተ : ልብ : ዘእንበ
ለ : ምሕረት : አላ : ገሕቱ : ይሚጦሙ : ወይትወከፍ : ለእለ : አበሱ : በሠያይ :

hath done ; he shall surely live ; he shall not die. Yet the House of Israel say,
The way of the Lord is not just. Are not my ways just, O House of Israel ?
Are not your ways unjust, O House of Israel ? Therefore will I judge you all
according to your ways, O House of Israel ! saith the Lord God. Turn ye, and
repent you of your sins, and let not the punishment of your sin come upon
you. Cast away from off you all your transgression in which ye have sinned
against me, saith the Lord, and make you a new heart and a new spirit : why
will ye die in your sins, O House of Israel ? For I desire not that ye should die,
saith the Lord God ; but that ye should repent and live, saith the Lord God.
Turn ye, and repent you of your evil, that ye may live.

IV. *Concerning the duty of Bishops to receive the repentance of those who turn,
in love and meekness.*

See then, beloved brethren, the greatness of the mercy of the Lord God ; who
is good and just, and loveth mankind ; merciful and compassionate to those who
turn unto repentance. For He delighteth not in hardness and deceitfulness of
heart, without compassion ; but willeth that a man should turn sinners, and

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አምልኮ፡ ከመ፡ ደክሀሉ፡ ገቢአ፡ ውስተ፡ ንስሐ፡፡ ወእመሰ፡ አመሀሩ፡ ኤጲስ
ቆጶሳት፡ ወአገብሩ፡ ከመዝ፡ ደትንሠሠ፡ እግዚአብሔር፡ እምነሆሙ፡ ንጢ
አተ፡ ሕዝብ፡ በከመ፡ ደቤ፡ ኢሳይያስ፡ ነቢይ፡ ገሥጽዎሙ፡ ለሕዝብ፡ ደቤ፡ እ
ግዚአብሔር፡ ካህናት፡ ንብብዋ፡ ለአዲሳሌም፡ ውስተ፡ ልባ፡፡ መፍትው፡
ለኤጲስቆጶስ፡ ደሕትት፡ ሕይወተሙ፡ ለሕዝብ፡፡ ወእመሰቦ፡ ዘአበሰ፡ ደሚ
ጥዎ፡ ውስተ፡ ንስሐ፡ ከመ፡ ደርብሐ፡ ለርእሶሙ፡ ሀሰበ፡ ሠፍዖ፡፡ ወእመሰ፡ አ
መሀሩ፡ ወአሚጥዎሙ፡ ለሕዝብ፡ ውስተ፡ ሠፍዖ፡ አምልኮ፡ ደረክቡ፡ ኩነኔ፡፡
ወደአዜኒ፡ ንትወከፍ፡ በፍሥሐ፡ ወፍቅር፡ ንስሐሆሙ፡ ለእላ፡ ደትመዋጡ፡
ንበ፡ እግዚአብሔር፡፡ ወለእላ፡ አበሰ፡ ንፍታሕ፡ ላዕሌሆሙ፡ በሣህል፡ ወበ
ምሕረት፡ በከመ፡ ደደሉ፡ ለንስሐ፡፡ ወእመሰ፡ ርኢክ፡ ብእሴ፡ ዘደገብር፡ ን
ጢአተ፡ ወደድኅ፡ ውስተ፡ ስሕተት፡ አንሥኑ፡ እምድቀቱ፡ ወእመሰ፡ አስተ
ጠዐምክ፡ ሎቱ፡ ምግባር፡ ፍሁኪ፡ ቀተልክ፡ እኔክ፡፡ ወባሕቱሰ፡ ርቶ፡ ታ
ንሥኑ፡ ለዘድኅ፡ እምድቀቱ፡ ከመ፡ ኢይማስን፡ ወርእሎሙ፡ ካልኣን፡
ደትመሀሩ፡ ወደላብው፡ ወደትወከፍ፡ ቃለ፡ ተግሣጽ፡፡ ኢርቶ፡ ለኤጲስቆ
ጶስ፡ ደትንገይይ፡ በእንተ፡ ንጢአተ፡ ሕዝብ፡፡ ወዓዲ፡ ኢይትሀዖይ፡ ጸህቆ
ሙ፡ ለእላ፡ ሆንሥሠ፡ ንስሐ፡ ከመ፡ ኢይትሐጉሉ፡ መርዒቱ፡ ለክርስቲስ፡ በ
ሀኪተ፡ ዚአሁ፡፡ እስመ፡ በእንጥረሆሙ፡ ነበበ፡ እግዚአብሔር፡ በኦፊ፡ ኤርም

receive again those who have transgressed, into the true religion, that they may be able to return unto repentance. And if Bishops teach not and do not thus, the Lord shall require at their hands the sin of the people ; as the Prophet Isaiah saith : Exhort my people, saith the Lord ; and ye priests, speak unto Jerusalem, unto her heart. It becometh the Bishop to examine into the life of the people ; and if there be any man that hath sinned, let them turn him unto repentance, that they may obtain for themselves a good reward. But if they do not teach, nor turn the people unto godliness, they shall obtain condemnation. And now, then, let us receive with joy and love the repentance of those that turn unto the Lord : and upon those who have sinned let us pass sentence with mercy and compassion, as is meet toward the penitent. And if thou see a man who committeth sin, and is slipping into error, raise him up from his fall ; but if thou make his way pleasant to him, behold, thou hast killed thy brother. But it becometh thee to raise up him that slippeth from his fall, that he perish not, and that others seeing it may be instructed and understand, and receive the word of reproof.

The Bishop must not delay with respect to the sin of the people, nor neglect the desire of those who seek for repentance, lest the flock of Christ perish through his slothfulness. For concerning them hath the Lord spoken, by the mouth of

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ያስ : ነቢይ : እንዘ : ድብል : ፍሎት : ብዙ-ጌን : አማሳኝ : ዐጻደ : ወደንደ : ወእር
 ኩቡ : መክፈልትዎ : ወረሰደዋ : ለመክፈልትዎ : እንተ : አፈቅር : በድወ : ወዕፀ
 ወ : ወዐፀ : ወኮነት : ለሙስና : ወለሐገል : በእንቲአዎ : ንልቀት : ኩላ : ምድ
 ር : ወማሳኝት : በእንቲአዎ :: ወእንተኒ : እመ : ርኢከ : ዘደኡበስ : አዝዝ : ዲ
 ያቆፍት : ደስድድዎ : ወያውፅእዎ : አፍኢ : ወደምህርዎ : ወደገሥጽዎ : ከመ :
 ርእዎ-መ : ካልአን : ይፍርሁ :: ወእምከመ : ተመደጠ : ወነስሐ : ደስአሉ : ወያ
 ስተብቀሱ : በእንቲአሁ : ንበ : ኢጲስቆጶስ : ከመ : ደምህር : ወያሉብዎ :: እ
 ስመ : መድኅን : ሰአለ : ንበ : አቡሁ : በእንተ : ኃፕአን : በከመ : ጸሐፊ : ው
 ስተ : ወንጌል : አገ : ስረደ : ሎሙ : ዘንተ : ወኢትረሲ : ጌጋዎ : እስመ : ዘኢያኦ
 ምሩ : ደገብሩ :: ወእምዝ : ደሕትትዎ : ለዘ : አበሰ : እመ : ዮንድግ : ፍፍት : እ
 ኪተ : ወእምከመ : አምነ : ንጣውኡ : ወተመደጠ : ውስተ : ንስሐ : ያብአዎ :
 ወያብሐዎ : ደገእ : ቤተ : ክርስቲያን : ወየአዝዘዎ : ደጸም : መጠነ : ገብረ : ን
 ጢአተ : ክልኢ : ሱገዔ : አው : ሠለስተ : ሱገዔ : አው : ንምስተ : ሱገዔ : አው :
 ሱብዓተ :: ርቱዕ : ለኃፕአን : ትምህር : ወታሉብዎ : ወትገሥጽ : ዘእንበለ : መዐት :
 ወአድልዎ : ከመ : ያትሕት : ርእሶ : ወደስአል : ንበ : እግዚአብሔር : ከመ : ደር
 ኩብ : ሣህለ : ወምሕረተ : እመ : ደቀውም : ቅድመ : እግዚአብሔር :: እስመ :
 ደቤ : እመሰ : ንጢአትኑ : ትትዐቀብ : እግዚአ : እግዚአ : መኑ : ደቀውም : ቅድ

Jeremiah the prophet, saying, Many shepherds have destroyed my vineyard and polluted my portion; and have made my portion, which I love, a desolation, and it is become a ruin and destruction: through me all the land is destroyed, through me it hath perished. And thou, when thou seest a man who sinneth, command the deacons to take him away, and put him forth without, and instruct him, and reprove him, that others, seeing him, may fear. But if he turn and repent, let them ask and entreat for him with the Bishop, that he may teach and instruct him: for the Saviour prayed to His Father for sinners; as it is written in the Gospel, Father, forgive them this, and lay not this sin to their charge; for they know not what they do. And then let them examine him that hath sinned, whether he leaveth his evil way: and if he confess his sins and turn unto repentance, let them bring him in, and give him power to enter the Church; and let them command him to fast, according to the sin that he hath done, two weeks, or three weeks, or five weeks, or seven. It is right to teach the sinner and instruct him, and reprove him, without anger or partiality, that he may humble himself, and pray unto the Lord, that he may find mercy and compassion when he standeth before the Lord. For he saith, If Thou, O Lord, shouldst strictly observe sin, O Lord, who should

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ሚክ : አስመ : ስርዖት : እምንቤክ : ውእቱ : ወምሕረት : ውስተ : እደክ :: ግበር : እንክ : ከመዝ : ወአበደን : እስመ : ደቤሎ : እግዚአብሔር : ለቀደን : አበስ ክ : እንክ : አርምም : ወእታንሥእ : እደክ :: ወግሐቱሰ : ርቶፅ : ንጥእ : ደሐዝ ን : ወደትክዝ : ወደመንን : ርእሶ :: ንሎ : ቃለ : ዘደቤሎ : እግዚአብሔር : ለመ ሲ : በእንተ : ማርያም : ሶበ : አቡሃ : ተፈኦ : ተፈኦተ : ውስተ : ገጸ : እመ : ኢ ንፍረትኑ : ሰቡዐ : መዋዕለ :: ለትትገሐሥ : አፍኦ : እምትዕይንት : ሰቡዐ : መ ዋዕለ : ወእምዝ : ትበውእ :: ወተግሐሠት : ማርያም : አፍኦ : እምትዕይንት : ሰቡዐ : መዋዕለ : ወእግዕዘ : ሐዝብ : እስክ : ተነጽሐት : ማርያም :: ወእምድን ረ : ዘንቱ : ግዕዘ : ሐዝብ :: ንነግር : እንክ : ከመዝ : ለእለ : ደፈቅደ : ንስሐ : ንግ ውኢሆመ : ንሥራዕ : ሎመ : ዕድሚ : ዓመታተ : መጠነ : አበሱ : በዘ : ደኔስሐ : ወእምከመ : ነስሐ : ንትጭከፍመ : በከመ : ደምሕሩ : አበው : ውሉደመ :: ወ እመሰ : ኢጲስቆጶሳት : ወግዕደንሂ : ሥዩማን : ሶመ : ስእበተ : ወነውረ : ወበእ ንጥላሁ : የንፍሩ : ወእደፈትሐ : ርትዐ : ለነደይ : ወለእጊለ : ማውታ : ወለማ ዕስብ :: አላ : ደፈትሐ : ለአድልዎ : ከመ : ደንሥኡ : ርደ : ወሐልዩ :: እሉኪ : ደትኢለቁ : ምስለ : መድልዋን :: በከመ : ጸሐፍ : ውስተ : ወንጌል : ዘደቤ : ለ ምንት : ትነጽር : ሐሠረ : ዘውስተ : ዐይነ : ቢጽክ : ወእትረኢ : ሠርጭ : ዘውስተ : ዐይንክ :: ደትዐቀቡ : እንክ : ኢጲስቆጶሳት : ወካህፍት : ከመ : ኢደትረክብ :

stand before Thee! for forgiveness is from Thee, and mercy is in Thine hand. Thus then do, and make a difference. For the Lord said to Cain, Thou hast sinned: be silent therefore, and lift not up thy hand. But it is right that the sinner should sorrow and grieve, and abhor himself. Let us understand the word which the Lord spake to Moses, concerning Miriam: If her father had spit in her face, should she not be ashamed seven days? Let her remove without from the camp seven days, and then let her enter in. And Miriam removed without from the camp seven days. And the people moved not forward, until Miriam was cleansed. And after this the people moved. Let us speak thus, therefore, unto those who desire to repent for their sins. Let us appoint unto them a set time of days, according to their sin, in which they may repent; and when they have repented, let us receive them, as fathers have compassion upon their children.

But if Bishops, and other ordained persons, have a stain or spot upon them, and are brought to shame on account of it, and judge not what is right for the poor and the orphan and the widow, but judge with partiality, that they may get lucre and gifts, these shall perish with the hypocrites. As it is written in the Gospel, saying, Why dost thou regard the mote that is in thy neighbour's eye, and seest not the beam that is in thine own eye? Let the Bishops, therefore, and Priests, take heed that there be not found with them deeds of this sort, lest

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እኩዮ : ምግባረ :: እስመ : እኩዮን : የንሥሠው : ምክንያት : ከመ : ያማስኑ : ካ
ልአን : ወይዘርወ : መርዒት :: እስመ : ጎደጥ : ብሔኑ : ያብሐኑ : ብዙን : ሐሪ
ጸ :: ከማሁ : ትተልዎሙ : ንጢአት : ለእለ : ይገብርዎ : ወፈድፈድ : ታማስን : ብ
ዙን : ከመ : ሰብ : ሰራቁ : ይትረከብ : በገንዘብ : ወያወፅኦ : ስመ : እኩዮ : ለ
አዘማዲሁ : በእኩዮ : ምግባረ :: ወከመ : ጸዩኦ : ሥጋ : ማውታ : ሰብ : ይትወደ
ደ : ውስተ : ቅብኦ : ወይማስን : ጣዕሙ : ወከመ : ማጣ : ንጉሥ : ወፀዋግ : ዘ
አልዮ : ፍትሐ : ከማሁ : እሙንቱ : መኳንንቲሁ :: ወከመ : ዘልጉስ : በግዕ : ሰ
ብ : ይትረዐይ : ማእከል : አግግዕ : ይከውኑ : ከሎሙ : ዘልጉሳነ : ለእመ : አጥ
ፈልጠ : እምኒሆሙ :: ወከመ : ከልብ : እብድ : ዘይነስክ : ከሎ : ዘረከበ : እመ :
አቀተልዎ : የአብዲ : እለ : ነሰኮሙ : ጎብረ : ምስሌሁ :: ከማሁ : እመዮ : በእሲ :
መስተሳልቅ : ወመሥሐቁ : ወመስተጋእዝ : ወዐላዌ : ትእዛዝ : ዘውስተ : ሕግ : ያ
ውፅኦ : አፍኦ : እመቤተ : ክርስቲያን : ከመ : አያማስን : ቤተ : እግዚአብሔ
ር : ወደረሲ : በአተ : ፈያት :: አርቶ : ያርምም : በእንተ : ኃጥኦን : ወዐማ
ፅያን : አላ : ንጉሥጸሙ : ከመ : የጎድጉ : እኩዮ : ምግባረሙ : ወያሰስሎ : እምኒ
ሆሙ : ሐሠመ : ልማደ :: ደእመ : ነአዝዘመ : ይጸሙ : ወይጸልዩ : ወይመጽው
ቱ : ከመ : ይትመሀሩ : ፈሪሀ : እግዚአብሔር :: እስመ : ይቢሎሙ : እግዚአብሔ

others be offended, seeing these evil doings. For the wicked seek occasion to destroy others, and to scatter the flock. And a little leaven leaveneth much meal. Thus sin followeth after those who commit it, and goeth on to destroy many more. As when a thief is found in the treasure-house, and bringeth an evil name upon his whole family through his evil deeds; and as when the stinking flesh of the dead is put into ointment, its whole savour is corrupted; and as when a king is violent and cruel without justice, so are also his rulers. And as when a scabbed sheep feedeth in the midst of the sheep, they all become scabbed if it be not separated from them; and as a mad dog that biteth every one that he findeth, if they kill him not, those whom he biteth become mad together with him; so if there be a scorner, and mocker, and contentious man, and transgressor of the commandments of the law, let them put him forth from the Church, lest he corrupt the House of the Lord, and make it a den of thieves. We must not be silent concerning sinners and wicked men; but must reprove them, that they may leave their evil doings, and put away from themselves corrupt practices. But let us exhort them to fast and pray and give alms, that they may be taught to fear the Lord. For the Lord said unto the Children of Israel, Fear ye me, and

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 ከመ : ይከፍሙ : መርሐ : መድኃኒት : ለምግባረ : ጽድቅ : ወይከኑኑ : ድልዎ፤ ለ
 አግዚአብሔር : ከመ : ይድኅኑ : አምከኑነኔ : አንተ : ትረክረሙ : ለገጥኅን : በ
 ዕለተ : ደይን :: ወአለሰ : ይተሀከዩ : ይስምዱ : ዘይቤ : ለምንት : አርመም
 ክመ : በአንተ : ዕልዋን : ወፍረሆሙ : አረርክመ :: ርቶዕ : ኢጲስቆጶስ : ደር
 ሆሙ : ለሕዝብ : በሰላም : ለአለ : ኢአበሱ : ኢይግድግሙ : ደደቁ : ወለአለ :
 አበሱ : ይሚሮሙ : ውስተ : ንስሐ :: ስምዱ : ዘይቤ ለክመ : አግዚአብሔር : ን
 ኢጲስቆጶስ ሳት : ኢታስትቱ : አሐዲ : አምአሉ : ንሑሳን :: አላ : መፍትሔ : ይ
 ስረዩ : ወያፍሕዩ : ለዘ : አበሰ :: ወአምከመ : አምነ : ገጥኅ : ንጢሕቱ : ወጸር
 ን : ንበ : አግዚአብሔር : አማዕምቀ : ልቡ : በብካይ : ወበገዳር : ምስለ : ትሕት
 ና :: ያወሥኦ : መንፈስ : ቅዱስ : አንዝ : ይብል : ሰረዩ : ለክ : አግዚአብሔር :
 ከሎ : ንጢሕተክ :: አአምር : አንክ : ኢጲስቆጶስ : ሚመጠነ : ጸገወክ : አግ
 ዚአብሔር : ክብረ : ወስብሐተ : ወወሀበክ : ሥልጣነ : ትኔስር : ወትፍታሕ :: ሆ
 ቅ : ርኔሰክ : ወዕቀብ : መርዲቱ : ለክርስቶስ : ወሖር : በፍፍተ : ርተዕ : አንዝ :
 ሕያው : አንተ : በዘ : ዓለም :: አስመ : ሀለወክ : ትትንሠሠ : በዕለተ : ከኑነኔ ::
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keep my commandments. The Bishop should have anxious care concerning the sin of the people, and consider the life of each of them, that he may become to them a guide of salvation into works of righteousness; that so they may be prepared for the Lord, that they may be saved from the condemnation that shall overtake sinners in the day of judgment. And let those who are negligent hear what He saith: Wherefore have ye been silent concerning the transgressors, and have gathered their fruits?

The Bishop must feed the people in peace. Those who have not sinned, let him not leave to fall; and those who have sinned, let him turn unto repentance. Hear what the Lord saith unto you, O Bishops, Offend ye not one of these little ones. But it is right that they should pardon and forgive him that hath sinned. And if the sinner confess his sin, and cry unto the Lord from the bottom of his heart, in weeping and groaning, with humility, the Holy Spirit will answer him, saying, The Lord hath pardoned thee all thy sin. Understand then, O Bishop, how much glory and honour the Lord hath bestowed upon thee, who hath given thee power to bind and to loose. Take heed to thyself, and keep the flock of Christ, and walk in the right way, while thou livest in this world: for it shall be required of thee in the day of judgment. For to whom men have committed much, of him will they require much: and there is no man that

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 ነ : ሰብአ : በአንቲአነ : ንግዚአብሔር : ቃል :: ወበአንተዝ : ተጽሕፈ : ግብርሙ :
 ወሕይወተሙ : ለጸደቃን : ለአለ : ዐቀቡ : ርአሶሙ : አስመ : ደቤ : አግግዕዖ : ን
 ሊአዖ : ደሰምዓኒ : ቃልዖ : ወአነሂ : አአምርን : ወአማንቱሰ : ደተልዋኒ : ወአነ
 ሂ : ንሁቦን : ሕይወተ : ዘለዓለም :: አውሥሕሙ : ለሕዝብ : ወደቢሎሙ : ተሁ :
 አነ : አፈትሕ : ማእከል : በሐኩ : ወበግዕ :: አአምሩ : አንክ : ከመ : ውስተ : ወ
 ፍይ : መርዒት : ተረዐይክሙ :: ወአለሂ : ተረፈ : መርዒት : ኪደክሙ : በአገሪ
 ክሙ : በልዑ : አግግዕዖ :: ወካዕበ : ደቤ : ደአዜ : ተአምሩ : ከመ : አነ : ው
 አቱ : ንግዚአብሔር :: ወአንተሙኒ : አግግዕዖ : አግግዕ : መርዒትዖ : አንተሙ :
 አነ : ንግዚአብሔር : አምላክክሙ : ደቤ : ንግዚአብሔር :: ስምዑ : ኢጲስቆጶ
 ሳት : ወስምዑ : ኦአሐዛብ : ዘደቤ : ንግዚአብሔር : ተሁ : አነ : አፈትሕ : ማእከ
 ለ : ደቢላ : ወጠሊ :: ወዓዲ : ደቤ : አነ : አፈትሕ : ላዕለ : ቶሎተ : አግግዕ : አለ :
 አማሰኑ : አግግዕዖ : በሀኪተሙ :: ወካዕበ : ደቤ : አነ : አፈትሕ : ማእከል : ኢ
 ጲስቆጶስ : ወካልኡ : ማእከል : ሕዝብ : ወአሐዛብ : ወማእከል : መኩንን : ወ
 መኪንንት : ወአግግዕዖሰ : ነግብያን : አሙንቱ : ወአኮኑ : ዘአንበል : ነቢብ :: ወ
 በአንተዝ : ከመ : አደቢሎ : አሐዛብ : አግግዕ : ንሕነ : ወአኮኑ : ቶሎተ : ሚላዕሊ
 ነ :: ከመ : በግዕ : ዘይተሎ : ኒር : ቶላዌ : አግግዕ : ከመ : ያደኅኖ : አምዛአብ : መ

liveth even one day without sin, but one, who became man for our sakes, even the Lord, the Word. And for this cause the deeds and the lives of the just men who have kept themselves have been committed to writing. For he saith: My sheep hear my voice, and I know them, and they follow me; and I give unto them life everlasting. He answered and said unto the people: Lo, I judge between sheep and sheep. Know, then, that ye are fed in the good pasture. And that which was left of the pasture ye have trodden under your feet, and my sheep have eaten it. And again he saith: Now shall ye know that I am the Lord. And ye my sheep, are the sheep of my pasture; and I the Lord am your God, saith the Lord. Hear, O ye Bishops, and hear, O people, what the Lord saith, Behold, I will judge between the flock and the goats. And moreover He saith, I will judge the shepherds of the sheep, that have destroyed my sheep by their slothfulness. And again He saith, I will judge between the Bishop and his fellow, between people and people, between ruler and rulers; for my sheep are reasonable creatures, and not without reason. And for this cause let not the people say, We are sheep, and not shepherds, what is this to us? As the sheep that follows the good shepherd of the sheep, that he may save it from the ravening wolf that destroys, is safe, so he that followeth a foolish

ትምህርት : ደድስቅልያ : ዘአበው ::

ሳጢ : ዘያማስፍ :: ወከማሁ : ዘይተሉ : አብደ : ወእኩዮ : ፍላጭ : አገግዕ : ደ
ውሕጦ : ዘእብ : በቅድሚሁ :: ወበእንተዝ : መፍትሔ : ንርሐቅ : እምእኩያን :
ወማሕጉላን : ፍሎት : እለ : ኢይምሕኩ : ወኢያድግኑ : መርዒተሙ :: እስመ :
ለፍላጭ : ኄር : ያፈቅርወ : ሕዝብ : ወይፈርህወ : ከመ : አብ : ወከመ : እግዚእ :
ወከመ : ካህን : ወከመ : ሊቀ : ካህናቲሁ : ለእግዚአብሔር : እስመ : ገሠጸሙ :
ወመርሖሙ : ውስተ : ሠፍደ : አምልኮ :: እስመ : ዘይትኢዘዝ : ሎቶ : ተእዘዘ :
ለክርስቲስ : ወዘይሰምዕ : ቃሎ : ሰምዐ : ቃሎ : ለክርስቲስ : እስመ : ዘይትኢዘ
ዘ : ለክርስቲስ : ተእዘዘ : ለእግዚአብሔር : አብ :: ወዲደ : ደቤ : ዘኪያክሙ :
ሰምዐ : ኪያየ : ሰምዐ : ወዘለክሙ : አበዮ : ሊተ : አበዮ : ወዘሊተ : አበዮ : አበ
ዮ : ለዘ : ፈነወኒ :: ወከማሁ : ርቶዕ : ለኢጲስቆጶስ : ያፈቅርሙ : ለሕዝብ :
ከመ : ደቂቁ : እስመ : ውሉደ : እሙንቱ : ወይሕዕፍሙ : በፍቅር : ወተግሣጽ :
ወከመ : ሶፍ : እንተ : ተሐቅፍ : እንቆቅፍ : ወተሐፀን : እገሊሃ : እስከ : ሰብ : ደ
ሰርሩ :: ከማሁ : ደምህርሙ : ለሕዝብ : ቃለ : እግዚአብሔር : ወይሴስዮሙ : ት
ምህርት : መንፈሳዊት : ወዋህሩሙ : ጸህቆሙ : ለኩሎሙ : እለ : ደፈቅደ :
ደንሥኡ : በገቤሁ : ወኢያስተክብድ : ደቢሆሙ : አላ : ደገሥጸሙ : በቃለ : ጥበ
ብ : ወያፍርህሙ : ከመ : ኢይትመዋጦ : ውስተ : ንጢአት : ደእሙ : ደኢዘዘ
ሙ : ደሖሩ : በፍፍተ : ርቶዕ : ወይዕቀቡ : ሃይማኖት : ወደርዐሩሙ : ለሕዝብ :

and wicked shepherd of the sheep, the wolf shall swallow him up before his face. And therefore we must keep far from evil and destructive shepherds, who spare not, nor save their flocks. For the people love a good shepherd, and fear him, as a father, and a lord, and a priest, and a chief of the priests of the Lord; for he reproveth them, and guideth them unto godliness. For he that obeyeth him, obeyeth Christ; and he that heareth his voice, heareth the voice of Christ. And he that obeyeth Christ, obeyeth God the Father. And moreover he saith, He that heareth you, heareth me; and he that refuseth you, refuseth me; and he that refuseth me, refuseth Him that sent me. And thus it becomes the Bishop to love the people as his children, for they are his sons; and let him nourish them with love and instruction, as a bird which broodeth over her eggs, and cherisheth her young ones until they fly. So let him teach the people the word of the Lord; and feed them with spiritual doctrine, and give their desire unto all who wish to receive of him. And let him not be harsh upon them; but reprove them by the word of wisdom, and put them in fear, that they turn not unto sin; but let him rather exhort them to walk in the right way and keep the faith, and let him feed the people in peace. And moreover let him raise the fallen,

ትምህርት : ደድስቅልያ : ዘአበው ::

በሰላም :: ወዳዲ : ያንሥረመ : ለውደቃን : ወያጽንም : ለድኩማን : ወያህ
ተጋብረው : ለዘርዋን : ወደፈውሶም : ለቀሱላን : ወደፍዝዘም : ለዕንብዛን :
ልብ : ወያርትም : ለሐንካሳን : ልብ : ከመ : ደጽንቦ : በቃለ : ተግሣጽ :: ወያቅል
ል : ጸረ : ክቡድ : ንጢሕትም : ወደርከቡ : ተስፋ : ሠፍዖ :: ወእመንቱሰ : ደት
መሀረ : ሕገ : ቤተ : ክርስቲያን : ወደትመዋጡ : ውስተ : ንስሐ :: ወእመሰቦ : ዘ
ተገድፈ : አፍኦ : በኢሉበው : ቃለ : መጻሕፍት : ኢትመንፍ : ወኢትገድገ : ደድ
ገፅ : ውስተ : ንጢሕት : አላ : ርድኑ : ወፈውሶ : እምቀስለ : ንጢሕት : ወሚ
ጦ : ንቤክ : ወአግብኦ : ውስተ : መርዒት : ቤተ : ክርስቲያን :: ወዘሰ : የአቢ : ተ
መደቦ : ደወፅኦ : እመርዒት : ወደከውን : ሙብልዐ : ለአራዊተ : ገደም :: ወደ
ከውን : ክፍሉ : ምስለ : እለ : ድብሉ : ንብላዕ : ወንስተይ : እስመ : ጊሰመ : ን
መውት :: ወኢይሔልዩ : ደገሪትም :: ወእመቦ : ዘርእዩ : ኢጲስቆጶስ : እ
ንዝ : ከመዝ : ደገብር : ርቱዕ : ደበሎ : እጸውር : ለክ : ንጢሕተክ : ወእመው
ት : ህዩንቴክ : በከመ : ክርስቲስ : ሞተ : በእንተ : ንጢሕተ : ዓለም :: ወእም
ዝ : ደጸመ : ወደሕምም : ምስሌሁ : እስክ : ደትመዋጥ : ውስተ : ንስሐ :: እስ
መ : ፍላዊ : ጌር : ደሚጡ : ነፍሶ : ቤዛ : አግግዒሁ : ወዐሳብሰ : ዘኢኮን : ፍላ
ዌ : ዘኢኮን : አግግዒሁ : ደረኢ : ተኩላ : ደመጽኦ : ወደገደደ : ወዩገደግ :
አግግዒሁ : ወደመስጦን : ተኩላ : ወደዘርዋን : እስመ : ዐሳብ : ውእቱ : ኢዩ

and strengthen the weak, and gather in the scattered, and heal the wounded, and comfort the faint-hearted, and set right the lame in heart, that they may be strengthened by the word of instruction ; and let him lighten the heavy burden of their sin, that they may attain unto good hope. And as to them, let them receive instruction in the law of the Church, and turn to repentance: and if a man be cast out through not understanding the word of the Scriptures, despise him not, neither leave him to fall into sin ; but help him, and heal him from the wound of sin, and turn him unto thee, and bring him again into the flock of the Church. But he who refuseth to return, shall be cast out from the flock, and become food for the beasts of the field : and his portion shall be with those who say, Let us eat and drink, for to-morrow we die ; who consider not their latter end. And if the Bishop see any man who doeth thus, he should say to him, I will bear thy sins for thee, and die in thy stead, as Christ died for the sin of the world. And then let him toil and labour with him, until he return unto repentance. For the good shepherd giveth his life a ransom for the sheep ; but the hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and the wolf teareth them and scattereth them ; for he is an hireling, he careth not for the sheep. We

ትምህርት : ደድስቅልያ : ዘአበው ::

ሐዘኖ : በእንተ : አገግዕ :: ርቱዕ : ፍንምር : ከመ : እግዚአብሔር : መሐሪ : ው
እቱ : ወኢይረቅድ : ሞቱ : ለንጥእ : አላ : ሚጠተ : ወግብአተ : ውስተ : ንስሐ ::
ወእመዐ : ዘይኡበስ : በኢሉብወ : ዘሠርዐ : እግዚአብሔር : ትእዛዛቲሁ : ለንስ
ሐ :: አላ : የሐውር : በጽልሑት : ልቡ : ወኢይዜክር : ንጢአቶ : ወእከዮ : ዘገ
ብረ : ኢሉብወ : ቃለ : ቅደሳት : መጻሕፍት : ዘዜነው : ምሕረተ : ዚአሁ : ይማስ
ን : ውእቱ : ብእሲ : ወይከውን : ዘአልዐ : ተስፋ :: ወእንተሰ : ኅሥሥ : ፍላጭ :
ኂረ : ወመምህረ : የዋህ : ወዕጉስ : ወመገሥጸ : ወመሐረ : ወገባረ : ሰላም : ዘየ
ዐውድ : ወይረዓ : አገግዒሁ : ወየኅሥሥ : ዘተገድፈ : ከመ : እግዚአብሔር : አ
ምላክነ :: እስመ : አቡነ : ዘበሰማያት : ፈነወ : ወልደ : ፍቁሩ : መድኅኒነ : ፍላ
ዊ : ኂር : መምህርነ : አየሱስ : ክርስቶስ : ዘገደገ : ነወፀ : ውስተ : ገደም : ወሐ
ረ : ይኅሥሥ : አሐደ : በግዐ : ዘተገድፈ :: ወሶበ : ረከዐ : ጾር : ደበ : መታክፍ
ቱ : ወአብኦ : ውስተ : መርዒት : በፍሥሐ : እስመ : ረከበ : ዘተሐጉል :: ስማዕ :
ዘንተ : ኦኢጲስቆጶስ : መርሖሙ : ለእል : ስሕቱ : ወአስተጋብሖሙ : ለእል : ተ
ዘርወ : ወኅሥሥሙ : ለእል : ተገድፈ : እስመ : ብከ : ሥልጣነ : ለሚጠተ : ት
እስር : ወትፍታሕ :: እስመ : ደቤሎ : እግዚአብሔር : ለመጥጎ : ንደጉ : ለከ :
ንጢአተክ : ሀይማኖትክ : አሐዎዎትክ : ሖር : በሰላም :: እስመ : ሰላም : ዘተመ
ጦነ : ቤተ : ክርስቲያኑ : ለክርስቶስ : ደኦቲ : እንተ : ታበውእ : ወስቲታ : እል : ነ

ought to know that the Lord is merciful, and desireth not the death of a sinner, but his conversion and returning to repentance. And if a man transgress, understanding not the commandments that the Lord hath set forth for repentance, but walk in the deceit of his heart, and remember not his sin and his evil that he hath done, understanding not the word of Holy Scripture which proclaimeth mercy to him, that man shall perish and be without hope. But do thou search out the good shepherd, and the humble and patient teacher and reprover, and the merciful, and peace-maker, that goeth round about and feedeth his sheep and seeketh that which is lost, like the Lord our God. For our Father which is in heaven sent his beloved Son, our Saviour, the Good Shepherd, our Teacher, Jesus Christ, who left the ninety and nine in the wilderness, and went to seek the one sheep that was lost: and when he had found it, he laid it upon his shoulder, and brought it into the flock with joy; for He had found that which was lost. Hear this, O Bishop! guide them that have erred, and gather in again them that are scattered, and search out them that are lost; for thou hast power for the turning of men to bind and to loosen. So the Lord said to the paralytic, I have forgiven thee thy sin; thy faith hath saved thee; go in peace. Now the peace which we have received is the Church of Christ, into which thou shouldst bring

ትምህርተ : ደድስቅልያ : ዘአበው ::

በሐ : እመንጣውኢሆሙ : ወነበሐ : ወገብረ : ጽድቅ : ወሠደ : ወረከቡ : ተስ
ፈ : ሐደውት :: መፍትሔ : ኢጲስቅያስ : ደፈውስ : ሐሙማነ : እለ : ደወዩ : በ
ግብረ : ንጢአት : የሐውጽሙ : ወደፍዝዘሙ : ወደፈውስ : ቀስሎሙ :: እስመ : እ
ኮ : ጥዑያን : ዘደፈቅድዎ : ለዐቃቤ : ሥራይ : እላ : ሐሙማን :: እስመ : መጽ
አ : ወልደ : እጋለ : እመሐያው : ደግሥሥ : ወደርደኝ : ዘተሐጉላ :: እስመ : እ
ንተ : ዐቃቤ : ሥራይ : በውስተ : ቤተ : ክርስቲያኑ : ለእግዚአብሔር : ሀቦሙ : ፈ
ውሰ : ለለ : አሐዲ : አሐዲ : በከመ : ደደሉ : ወሰስዮሙ : ሲሳዩ : መንፈሳዊ
ተ : ደጽንዑ : በቅድስት : ቤተ : ክርስቲያን :: ረዐይ : መርዒቶ : ለክርስቶስ : በ
ትሕትፍ : ወፍቅር : ወከሙሳስ : ዘእንበለ : መዐት :: ወእንዘ : ኢትትዐበይ : በ
ሣሙተ : ሥልጣንከ :: እስመ : አንተ : ፍላጭ : አገግዐ : መርዒቶ : ለክርስቶስ ::
ወታስተጋብሎሙ : ለመሐስእ : ውስተ : ሐፀንከ : ኩንኪ : ኄረ : ወመሐረ : ወጽ
ድቅ : ዘእንበለ : ጽልሑት : ወቂም : ወቅንአት : ወውደት : ወሐሚት : ወጸል
እ : ወአድልዎ : ወፅርፈት : ወትዕቢት : ወትምክሕት :: ኢትመንፍሙ : ለአሕዛ
ብ : እለ : እምታሕቲከ : ወኢትጎጎእ : እምኒሆሙ : ትእዛዛቲሆ : ለእግዚአብ
ሔር : ወኢትትመዋጥ : እምንበሐሆሙ : ወኢታምጽእ : ምክንያተ : ለዕሌሆ
ሙ : ወኢታርሕቆሙ : እምቤተ : ክርስቲያኑ : ለእግዚአብሔር :: ለቡ : እንከ :
ለፍትሕ :: ወኢትንሣእ : በምዐ : አሐደ : ለዕለ : መኑሃ : ዘእንበለ : ሠለስቱ :

back those that have repented of their sins, who have repented and done that which is right and good, and have found the hope of life. The Bishop ought to heal the afflicted, who are sick through the deeds of sin; to visit them, and comfort them, and heal their wounds. For the whole need not a physician, but they that are sick; for the Son of Man came to seek and to succour that which was lost. Inasmuch as thou art a physician in the Church of the Lord, give to every one healing according as it is fit, and feed them with spiritual food, that they may stand fast in the Holy Church. Feed the flock of Christ with humility and love, and reproof, without anger; not puffed up with the power of thy office, for thou art the shepherd of the sheep of the flock of Christ. And gather thou the lambs into thy bosom; and be good and merciful and just, without deceit, or revenge, or jealousy, or accusings, or calumny, or hatred, or partiality, or blasphemy, or pride, or vain-glory. Despise not the people that are under thee; and hide not from them the commandments of the Lord; neither turn thyself away from their repentance, nor bring pretexts against them, to drive them out from the church of the Lord.

Be of good understanding, therefore, in judgment; and receive not the witness of one against any man, but only the witness of three men, good and true,

ትምህርተ፡ ዲድስቅል፡ ዘአበው፡ ::

ሰማዕት፡ ጌራን፡ ወመሀይምኖን፡ እንዘ፡ ስምዐ፡ ይኸው፡ ላዕሊሆሙ፡ ካልእ
 ን፡ ከመ፡ ጌራን፡ ወመሀይምኖን፡ እሙንቱ፡ እለ፡ አልሆሙ፡ ጸልእ፡ ወቀመ፡
 ወቅንአተ፡ :: እስመሆ፡ ብዙንን፡ ነገብደን፡ ሐሰት፡ እለ፡ ክልኤ፡ ወሠለስቱ፡ ል
 ሳኖሙ፡ እለ፡ ይትፈሥሑ፡ በእኩይ፡ ምግባር፡ ጸላእደን፡ አንው፡ እለ፡ ይፈቅ
 ዲ፡ ይዘርው፡ መርዒቶ፡ ለክርስቶስ፡ :: ወእመ፡ ሰማዕክ፡ ቃሎሙ፡ ወእመን
 ከ፡ ለእለ፡ ይገብሩ፡ ከመዛ፡ :: ናሁኪ፡ ዘረውክ፡ መርዒተክ፡ ዘእንበለ፡ ፍትሕ፡
 ወመጠውኮሙ፡ ለእኩደን፡ አዘአብት፡ ወመሰጥ፡ እሉ፡ እሙንቱ፡ እኩደን፡
 ሰብእ፡ ወባሕቱሰ፡ ኢኮኑ፡ ሰብእ፡ አላ፡ አራዊት፡ እለ፡ ይትሚሰሉ፡ ሰብእ፡
 ዕልዋን፡ ወመናፍቃን፡ ወከሐድደን፡ እለ፡ ኢደአምርዎ፡ ለእግዚአብሔር፡ :: እ
 ሉኪ፡ ጸናሕደን፡ ፍጥት፡ ከመ፡ ዝእብ፡ ዘይበልዕ፡ ይመስጠ፡ ለእለ፡ ይወፅኡ፡
 እምሕገ፡ ቤተ፡ ክርስቲያን፡ :: ወሶበ፡ ርእዩ፡ ዘተሐጉለ፡ ይመስሎሙ፡ ዘረከቡ፡
 ዐቢደ፡ ረባሐ፡ ለርእሶሙ፡ :: እስመ፡ አቡሆሙ፡ ዲደብሎስ፡ ቀታሌ፡ ሰብእ፡ ወ
 እቱ፡ :: ወእለሰ፡ ይርሕቁ፡ እምቤተ፡ ክርስቲያን፡ ወይወፅኡ፡ እምውስተ፡ ሕግ፡
 ወይረዕይዎሙ፡ አጋንንት፡ ወደሐምምዎሙ፡ በጻዕር፡ ወምንደቤ፡ ወሐዘን፡ ል
 ብ፡ :: ወእሙንቱሰ፡ ይተልው፡ ፍጥቶሙ፡ ለዕልዋን፡ ወደሐጉሉ፡ ተስፈሆሙ፡
 ወፈድፈደ፡ ይርሕቁ፡ እምእግዚአብሔር፡ :: ወኢጸስቆጶስ፡ ለእመ፡ ኢፈትሐ፡
 በርቶ፡ ይኸውን፡ ክፍሉ፡ ምስሊሆሙ፡ :: ኢመፍትውኪ፡ ትስድደ፡ ለንጥእ፡ ወ
 ኢትመንፍ፡ ለዘ፡ ይትመደጥ፡ ወኢትኩን፡ ሕጹጸ፡ ምሕረት፡ ከመ፡ ትፈውስ፡

concerning whom others witness that they are good and true, who have no hatred or revenge or jealousy. For there are many that speak falsely, that have two tongues or three, who rejoice in evil deeds, haters of their brethren, who desire to scatter the flock of Christ. And if thou hast heard their voice, and believed those who do thus, behold thou hast scattered thy flock without judgment, and hast delivered them to evil and ravening wolves, which are wicked men. Or rather, they are not men, but beasts in the likeness of men, transgressors and heretics and unbelievers, who know not the Lord. These are they that lie in wait by the way; like a devouring wolf, they tear them that depart from the law of the Church; and when they see one that is gone out of the way, they think they have found for themselves great gain. For their father the devil is a murderer; and they that are separated from the Church, and depart from the law, the devils shall be their shepherds, and shall afflict them with torment and distress and sorrow of heart. And they shall follow the way of the transgressors, and shall lose their hope, and depart farther and farther from the Lord; and the Bishop too, if he judge not according to right, his portion shall be with them.

It is not right, therefore, to reject the sinner, nor to despise him that turneth; neither be thou wanting in mercy, that thou mayest heal the wound of sin;

ትምህርት : ደድስቅልያ : ዘአበው ::

ቀስለ : ንጢአት : ወአትትሀወል : ምስለ : ብእሴ : ደም :: እስመ : በእንጥረህ
 ሙ : ደብል : መጽሐፍ : በሊሕ : እገሪሆሙ : ለክዳወ : ደም : ንጎር : ወቅጥቃጤ :
 ውስተ : ፍፍተሙ : ወአያአምርዋ : ለፍፍተ : ሰላም : ወአልዮ : ፍርሃተ : እግዚ
 አብሔር : ቅድመ : አዕደንጥሆሙ :: ፍፍተ : ሰላምሰ : መድንኒነ : ኢየሱስ : ክር
 ስተስ : ዘመሀረነ : እንዘ : ደብል : ስረዩ : ከመ : ደስረደ : ለክሙ : ወሀቡ : ከ
 መ : የሀብክሙ : ዘውኦቱ : ብሂል : ጻድጉ : ለሰብእ : አበሳሆሙ : ከመ : ደጻ
 ደግ : ለክሙ : አቡክሙ : ሰማዎዊ : አበሳክሙ :: ወዳዲ : መሀረነ : በጸሎት :
 እንዘ : ደብል : አንትሙሰ : ሰብ : ትጽልዩ : ከመዝ : በሉ : አቡነ : ዘበሰማዶ
 ት : ደትቀደስ : ስምክ : ትምጽእ : መንግሥትክ : ወደኩን : ፈቃደክ : በከመ : በ
 ሰማደ : ከመሀ : በምድርኒ :: ሲሳየነ : ዘለል : ዕለትነ : ሀበነ : ዮም :: ጻድግ : ለነ :
 በሳነ : ወኒጋየነ : ከመ : ንሕነኒ : ንጻድግ : ለዘ : አበሰ : ለነ :: ወእመሰኪ : አን
 ትሙ : ኢትክሉ : ትስረዩ : አበሳ : ለቢጽክሙ :: ወእፎ : አንትሙ : ትረክቡ :
 ስርዖተ : አበሳክሙ :: ወእመሰቦ : ዘተሰደ : ዘእንበለ : አበሳ : ወእምዘ : ገቢ
 ኦ : ሰአለ : ስርዖተ : ወአተወክፎ : ዘኪ : ወኦቱ : ቀታሌ : እጉሁ : ወከዳዩ : ደ
 ም : ከመ : ቀዶን : ዘከመ : ደመ : አቢል : እጉሁ : ወጸርን : ደሙ : ንበ : እግዚአ
 ብሔር :: ወእመሰቦ : ኢጲስቆጶስ : ዘሰደደ : ዘእንበለ : አበሳ : ደከውን : ከመ : ቀ
 ዶን : ቀታሌ ::

and have no communion with the bloody man. For concerning such the Scrip-
 ture saith, Their feet are swift to shed blood, shame and destruction are in their
 ways, they know not the way of peace, and there is no fear of God before their
 eyes. But the way of peace is our Saviour Jesus Christ, who hath taught us,
 saying, Forgive, that he may forgive you; give, that he may give unto you: that
 is to say, Forgive men their trespasses, that your Heavenly Father may forgive
 you your trespasses. And, moreover, he hath taught us in his prayer, saying,
 But ye, when ye pray, say thus: Our Father which art in heaven, Hallowed
 be thy name; Thy kingdom come; Thy will be done, as in heaven, so also upon
 earth: Give us this day our daily bread; Forgive us our trespasses and sins,
 as we also forgive him that hath trespassed against us. And if, then, ye cannot
 forgive the trespass of your neighbour, how shall ye find forgiveness of your
 trespasses? But if there be any one that hath been driven forth without
 transgression, and then returning asketh pardon, and the Bishop receiveth him
 not, such an one is the murderer of his brother and a shedder of blood; like
 Cain, who shed the blood of Abel his brother; and his blood cried unto the
 Lord. And if any Bishop expel a man without transgression, he is become, like
 Cain, a murderer.

ትምህርት : ደድስቅልያ : ዘአበው ::

በእንተ : ከመ : አመፍትው : ለነ : ንገሥቱ : ወአመነህ : ዘእንበለ : ያቅሙ : ሎ
ቱ : ስምዐ : ከመ : አበሰ ::

እስመ : ዘይሰድድ : ዘአልቦ : አበሳ : ውእቱኪ : የአኪ : እምቀታሌ : ነፍስ :: ወ
አይረኢ : ምሕረተ : እግዚአብሔር : እስመ : አተዘከረ : ትእዛዛጊሁ : ለክርስ
ቲስ : ዘይቤ : በእንተ : አሐዲ : ኃጥእ : ዘይኔስሕ : ይኸውን : ፍሥሐ : በሰማያ
ት :: ወዘሰ : ይገብር : ከመዝ : አይረክብ : መድኅኒተ : ነፍሱ :: እስመ : ድኅፀ :
ወወድቀ : ውስተ : ሀቢየ : ንጢአት : እስመ : አገሠጸሙ : ወአሚሮሙ : ለእ
ለ : ይገብሩ : በዙጎ : ንጢአት :: አላ : ዘረወ : መርዒት : ለክርስቲስ :: ወዓዲ :
ተቀረፍ :: እስመ : ጻድቅ : እግዚአብሔር : ወጽድቅ : ከኅኔሁ : ዘይረትሕ : ለከ
ሎ : ለጻድቅ : ወለኃጥእ : መሐሪ : ለእለ : ይትመዋጡ : ንቢሁ : በጽድቅ : ወምሕ
ረት : ወየውሀት : በፍቅረ : እግዚአብሔር :: መፍትሔኪ : ኢጲስቆጶስ : ይፍታ
ሕ : በርትዕ : ወይትልዎ : ወይግበር : ሥምረተ : ለክርስቲስ :: እስመ : እግዚአብ
ሔር : ይረትሕ : ለኃጥእን : ለእለ : ይትመዋጡ : ንቢሁ :: አተዘከርኝ : ደዊትሃ :
አመ : ይኡበስ : ወይቤሎ : ፍታን : ለምንት : ገበርከ : ከመዝ : ወይቤ : አበስ
ኩ : እኔስሕ : እንከ : ሶበ : አምነ : ጌጋዮ : ድኅነ : እሞት : ወይቤሎ : ፍታን : ጽ
ፍዕ : ወኢትፍፍቅ : ወኢትመውት :: ወዮፍስህ : ነቢይ : እንዘ : አይረከድ : ሎ

V. *That it is not lawful for us to enforce discipline against any man, unless testimony be established against him, that he hath sinned.*

For he that casteth out a man who hath not transgressed, is worse than a murderer. Neither perceiveth he the mercy of God; for he remembereth not the commandments of Christ, how he said, There is joy in heaven on account of one sinner that repenteth. And he that doeth thus shall not attain to the salvation of his soul: for he erreth, and falleth into great sin; seeing that he reproveth not, nor converteth those who commit many sins, but scattereth the flock of Christ; nay, even fighteth against it. For just is the Lord, and just is the judgment that he judgeth unto all, to the righteous man and to the sinner: he is merciful unto all them that turn unto him in righteousness and mercy and humility, in the love of God. It becometh the Bishop, therefore, to judge rightly, and to follow Christ, and do his will; even as the Lord judgeth the sinners that turn unto him. Dost thou not remember David, when he sinned, and Nathan said unto him, Wherefore hast thou done thus? and he said, I have sinned, and I repent thereof: when he confessed his transgression, he was saved from death; and Nathan said unto him, Be of good courage, and doubt not; thou shalt not die. And the prophet Jonas also, when he would not preach to the men of Nineveh,

ትምህርት : ደድስቅልያ : ዘአበው ::

ሙ : ደስ-በክ : ለሰብአ : ነነዌ : ተሰጥመ : ውስተ : ባሕር : ወውኅሮ : ሀንበሪ ::
 ወእምዝ : ወዕኦ : እምከርዓ : ሀንበሪ : ወድኅነ : እምት :: ወሕዝቅያስኒ : ሰብ :
 አልሀለ : ልቦ : ወኮነ : ላሀሌሁ : መቅሠፍተ : ወተትሕተ : ሕዝቅያስ : ወንደገ : አል
 ዕሉ : ልቦ : ወበከዋ : ቅድመ : እግዚአብሔር : ወመሐር :: ስምዕ : ኦኤጲስቆጶ
 ሳት : በቀላዊት : ዘደከውን : ለዝ : ግብር : እስመ : ጽሑፍ : ውስተ : ራብዕ : መጽሐ
 ፈ : ነገሥት :: ወነግሠ : ምናሴ : ወልደ : ህዋንቲሁ : እንዘ : ሀወርቱ : ወክልኢቱ :
 ክረምቱ : ለምናሴ : አመ : ደነገሥ : ንምሳ : ወንምስተ : ክረምተ : ለእስራኤል : ነ
 ግሠ : በኢየሩሳሌም : ወስማ : ለእሙ : ሐፍሳግ : ወገብረ : እኩዋ : ቅድመ : አዕ
 ደንቲሁ : ለእግዚአብሔር :: ወዓዲ : ጽሑፍ : ውስተ : ካልእ : ሕጽጽን : ዘደብል :
 ወገብረ : እኩዋ : ቅድመ : እግዚአብሔር : እምኩሉ : ርኩሶሙ : ለአሕዛብ : እ
 ለ : ሠረዋሙ : እግዚአብሔር : እምቅድሚሆሙ : ለደቂቀ : እስራኤል : ወተመ
 ደጠ : ወሐነጸ : በመልዕልት : ዘነሠተ : ሕዝቅያስ : አቡሁ : ምሥዋዕ : ወአቀመ :
 አዕማደ : ለበዓለም : ወገብረ : ኤልሳ : ወሰገደ : ለኩሉሙ : ሐሪ : ሰማደ : ወተ
 ቀንዋ : ሉሙ :: ወሐነጸ : ምሥዋዕ : ቤተ : እግዚአብሔር : በኢየሩሳሌም : ደሃሉ :
 ስምዖ : ለዓለም :: ወሐነጸ : ምሥዋዕ : ለኩሉ : ከቀክብተ : ሰማደ : በክልኢሆ
 ሙ : አዕጻደ : ቤተ : እግዚአብሔር : ወለሊሁ : ያቀኒ : ውሉደ : ዚአሁ : በእሳት :
 በምድረ : ቤቶም : ወደትኢመር : ወአደገ : ደትሚሰል : ወደሴገል : ወገብረ : ሰ

was cast into the sea, and the whale swallowed him up, yet afterwards he came forth from the belly of the whale, and was saved from death. And Hezekiah also, although, when he lifted up his heart, chastisement came upon him, yet, when he humbled himself, and departed from the exaltation of his heart, and wept before the Lord, then He had mercy upon him. Hear, O ye Bishops, that which is profitable in this matter: for it is written in the Fourth Book of Kings, And Manasseh his son reigned in his stead; twelve years old was Manasseh when he began to reign, and fifty and five years reigned he over Israel in Jerusalem; and his mother's name was Haphsaba; and he did that which was evil in the sight of the Lord. Moreover, it is written in the Second Book of Chronicles, saying, And he did that which was evil in the sight of the Lord, above all the abominations of the Gentiles whom the Lord rooted out before the Children of Israel. And he turned and built on the high places the altars which Hezekiah his father had pulled down, and raised pillars to Baalim, and made groves, and worshipped all the host of heaven and served them, and built an altar in the House of the Lord at Jerusalem, of which He had said, My name shall be there for ever. And he built an altar to all the stars of heaven in the two courts of the House of the Lord; and himself made his son to serve in the fire, in the land of Benonim, and he used signs, and made himself like an ass, and used magic, and set up diviners

ትምህርት : ዲድስቅልፆ : ዘአበው ::

ያቀተ : ወምርኢያተ : አብዛን : ገቢረ : እኩይ : ቅድመ : እግዚአብሔር : ለሰሐ
 ት : ሉቱ : ወአንበረ : ገልፎ : ወዘሥብኮ : ምስለ : እንተ : ገብረ : በቤተ : እግዚ
 አብሔር : ለደዊት : ወለሰሎሞን : ወልደ : በዝንቱ : ቤት : ወበኢዮሩሳሌም : እ
 ንተ : ንረይኩ : እምኩሉ : ሕዝብ : እስራኤል : ወአነብር : ስምዖን : ለዓለም : ወ
 ኢየሁዳ : ለሀዊኮቱ : እግር : ለእስራኤል : እምድር : እንተ : ወሀብኩ : ለ
 አበዊሆሙ : ዘእንበለ : ይትዐቀቡ : ኩሉ : ዘአዘዝክወሙ : በኩሉ : ሕግዮ :
 ወሥርዓትዮ : ወኩሄዮ : በእደ : ሙሴ :: ወአርሰዮ : ምናሴ : ለይሁዳ : ወእለ :
 ነበሩ : በኢዮሩሳሌም : ለገቢረ : እኩይ : በእንተ : ኩሉ : አሕዛብ : እለ : አሰሰ
 ለ : እግዚአብሔር : እምቅድመ : ገጽሙ : ለደቂቀ : እስራኤል :: ወተናገረ : እ
 ግዚአብሔር : ላዕለ : ምናሴ : ወላዕለ : ሕዝቡ : ወኢሰምዕዎ :: ወረኒወ : እግዚ
 አብሔር : ላዕሊሆሙ : መላእክተ : ንይል : ዘንጉሠ : አሰር : ወአገዝዎ : ለምና
 ሴ : በሰግእሰርት : ወአሰርዎ : በመዋቅሕት : ወወሰድዎ : ለግቢሎን :: ወሶበ : ሐ
 መ : ንሠሠ : ገጽ : ለእግዚአብሔር : እምላኩ : ወግሕተወ : በሕቁ : እምቅድመ :
 ገጽ : ለእምላክ : አበዊሆ :: ወጸለዮ : ምናሴ : ወልደ : ሕዝቅያስ : ንጉሥ :: ወይ
 ቤ : ከመዝ : እግዚአብሔር : አንዜ : ኩሉ : ዓለም : እምላኩሙ : ለአበዊነ : ለአብር
 ሃም : ወለይስሐቅ : ወለዮሳፍብ : ወለኩሉ : ፍረሆሙ : ለጻድቃን : ዘገበርኩ :
 ሰማዮ : ወምድረ : ምስለ : ኩሉ : ዓለሞሙ : ዘገሠጽካ : ለግሕር : በቃለ : ትእ

and soothsayers, and wrought much evil in the sight of the Lord, to sin against him; and he set up the graven image and the molten image which he had made, in the House of the Lord; of which the Lord had said to David and to Solomon his son, In this House, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever. And I will no more move the foot of Israel out of the land which I gave unto their fathers: only let them observe all that I have commanded them in my Law and my covenant and my judgments, by the hand of Moses. And Manasseh corrupted Judah, and them that dwelt in Jerusalem, to do evil above all the nations that the Lord had removed from before the face of the Children of Israel: and the Lord spake against Manasseh and against his people, but they hearkened not unto him. And the Lord sent against them the captains of the host of the king of Assyria; and they took Manasseh in bonds, and bound him in fetters, and led him away to Babylon. And when he was afflicted, he sought the face of the Lord his God, and humbled himself greatly before the face of the God of his fathers. And Manasseh the son of king Hezekiah prayed, and said thus: O Lord, Ruler of the whole world, God of our fathers, Abraham, Isaac, and Jacob, and of all their offspring that are righteous, who didst make heaven and earth with all the host of them, who didst rebuke the sea with the voice of thy

ትምህርት : ደድስቅልያ : ዘአበው ::

ዛዘክ : ዘዐጸክ : ቀላዎት : ወንተምካ : ገረመ :: ወውኔቱ : በስቡሕ : ስምክ ::
 ዘኩሉ : ደርዕድ : ወያድላቀልቅ : ንምቅድመ : ገጸ : ገይልክ :: ንስመ : አልቦ :
 ጸንፈ : ዕበዎ : ስብሐቲክ :: ገረም : መቅሠፍት : መዐተክ : ላዕል : ቻጥኦን :: አ
 ልቦ : ኔልቀ : ወአልቦ : መስፈርት : ሣህል : ትኔዛዝክ : ንስመ : አንተ : ንግዚ
 አብሔር : ባሕቲትክ : ልዑል :: መሓሪ : ርሑቀ : መዐት : ወብዙን : ሣህል : ወመ
 ስተማይጥ : ላዕል : ገጋዎመ : ለኦጊላ : ንመሕያው :: ወይኔዜኒ : ንግዚኦ : አም
 ላኮመ : ለጸድቃን :: ንስመ : አኮ : ለጸድቅ : ዘገበርኮ : ለንስሐ :: አኮ : ለአብ
 ርሃም : ወለይስሐቅ : ወለያዕቀብ : ንል : ኢአበሱ : ለክ :: አላ : ተመዎጥ : ንስሐ :
 ዚአዎ : ዘንጥኦ : ንስመ : አበስኩ : ንምኔልቀ : ፍጸ : ባሕር :: ወብዙን : ንጢ
 አትዎ :: ወአኮ : ደልወት : ሊተ : አንቃዕዪ : ወኦርኦይ : ኑፍ : ለሰማይ : ንምብ
 ዝን : ገጋይዎ :: ሰራሕኩ : በመዋቅሕት : ገጸን : ክመ : ንሥሕታ : ንምንጢአት :
 ለነፍሰዎ :: ወበዛኒ : ኢተሠሐትኩ :: ንስመ : መዐተክ : ወሐኩ : ወኔኩዎኒ : በቅ
 ድሚክ : ገበርኩ : ንንዘ : አዐቅብ : ክንጥ : ወአበዝን : ዘኢይበቀዕኒ :: ወይኔ
 ዜኒ : ንሰግድ : ቡብረክ : ልብዎ : ንንዘ : ንስኦል : ምሕረት : ዚአክ :: አበስኩ : ን
 ግዚኦ : አበስኩ :: ወንጢአትዎኒ : ኦትአመን :: ኦትመሀልል : ወኦስኦልክ :: ተ
 ሣህልኒ : ንግዚኦ : ተሣህልኒ : ወኢትመጥወኒ : ለንጢአትዎ :: ወለዓለምሰ : ኢ
 ትዕቀብ : ሊተ : ንክይዎ : ወኢትብቀልኒ : በመዓምቅቲሃ : ለምድር :: ንስመ :

commandment, who didst shut up the depths and seal them up fearfully, and that by thy glorious name; whom every thing feareth with trembling, quaking before the face of thy power, for there is no end of the greatness of thy glory; fearful is the chastisement of thy wrath against sinners, but there is no number nor measure of the mercy of thy commandments, for thou alone art the Lord Most High. Thou art merciful, slow to anger, and of great compassion, and repentest thee toward the sins of men. And now, O Lord God of the righteous! for it is not for the righteous man that thou hast appointed repentance; not for Abraham, and Isaac, and Jacob, who sinned not against thee; but turn thyself at the repentance of me a sinner, for my transgressions are more in number than the sand of the sea, and my sins are many! Neither am I worthy to look upward, and to behold the height of heaven, for the multitude of my transgressions. I have laboured in fetters of iron, that I might obtain for myself rest from sin; and by this also I have not been refreshed: for I have stirred up thine anger, and have done evil before thee, while I observed vanities, and multiplied that which profited me not. And now I bow upon the knees of my heart, beseeching thy mercy. I have sinned, O Lord, I have sinned; and I confess my sin. I entreat and beseech thee, have mercy upon me, O Lord, have mercy upon me, and deliver me not up to my sin! And remember not my transgression against me for ever, neither take vengeance upon me in the depths of the earth! For thou,

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እቤብሐክ : በኩሉ : ጊዜ : ወበኩሉ : መዋዕለ : ሕይወትዎ :: እስመ : ኪያክ : ይ
ሴብሐ : ኩሉ : ንይለ : ሰማያት : ወለክ : ስብሐት : ለዓለም : አሜን :: ወሶበ :
ርእዎ : እግዚአብሔር : ከመ : ነስሐ : ምናሲ : እምእኮዎ : ምግባሩ : ዘገብረ : በኢ
ያእምርቱ : አናሕሰዎ : ሎቱ : እግዚአብሔር : ወሰምዎ : ጸሎተ : ወተሰጥዎ : ቃ
ለ : ስእለቱ :: ወበጊዜሃ : ዐገተ : ነደ : እሳት : ወተፈትሐ : መእስረ : መዋቅሕተ :
ንጹን :: ወእምዘ : አድንዮ : እግዚአብሔር : ለምናሲ : እመኩሉ : ምንደቤሁ :
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ኦ : አማልክተ : ነኪረ : እምቤተ : እግዚአብሔር : እለ : ግቡራን : በእደ : ሰብእ ::
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አብሔር : ወሦዐ : ውስተ : ምሥዋዐ : እግዚአብሔር : መሥዋዕተ : ወሰብሐ :: ወ
ይቤ : ምናሲ : ለይሁደ : ለተቀንዎ : ለእግዚአብሔር : አምላክ : እስራኤል :: ወ

O Lord, art the God of them that repent, and thy goodness shall be shewed upon me; inasmuch as when there was no worthiness in me, thou didst save me in the multitude of thy mercy. I will praise thee at all times, and all the days of my life; for all the host of heaven praise thee; and unto thee be glory for ever. Amen.

And when the Lord saw that Manasseh repented of the evil of his doings that he had done in his foolishness, the Lord pardoned him, and heard his prayer, and answered the voice of his petition. And immediately a flame of fire shone round about him, and the bonds of his iron fetters were loosened. And afterward the Lord saved Manasseh from all his affliction, and brought him back to Jerusalem, into his kingdom. And Manasseh knew that the Lord was his God; and he served the Lord with all his heart, and with all his soul, all the days of his life; and he was numbered with the righteous. And afterward he put away the strange gods out of the House of the Lord, which were made with the hands of man. And he raised the wall very much, and appointed chiefs of the forces in all the provinces over the walls of Judah. And all the altars that he had built in the mountain of the House of the Lord, and in Jerusalem, he cast out of the city; and set up the altar of the Lord, and sacrificed sacrifices upon the altar of the Lord, and offered praise. And Manasseh spake unto Judah, to serve the

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 ሁ :: ወገብረ : እኩዋ : ቅድመ : እግዚአብሔር : በከመ : ገብረ : ምናሴ : አቡ
 ሁ :: ወአምዕሶ : ለእግዚአብሔር : አምላኩ :: የሁኪ : ሰማዕክሙ : እንከ : አ
 ደቁቅነ : ዘከመ : ተቀንዖ : ወሦዐ : ለአማልክት : ወቀተለ : በዘጋን : ዘእንበለ :
 ሕግ :: ወእግዚአብሔር : አምላክ : አመንደሶ : ጻደጠ :: ወሶበ : ነስሐ : ንደገ : ሉ
 ቱ : ንጣውኢሁ : ወእግብኦ : ውስተ : መንግሥቱ : እስመ : እግዚአብሔር : ይት
 ወከፍ : ንስሐሆሙ : ለእለ : ይትመዋጡ : ንቢሁ : ወከመ : ያግብሯሙ : ውስተ :
 ዘቀደሚ : ክብሮሙ :: እስመ : አልዎ : ዘዋዕቢ : ንጢአት : እምአምልኮ : ጣዖ
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 ቡ : በእንተ : ዘንቱ : ምንተ : ደረሰዖኒ : እግዚአብሔር : ዘኪ : ውኢቱ : ዕልው :
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 ዙ : ወገብረ : ፍትወተ : ነፍሱ : ወደብል : ዘኪ : ሠደደ : ውኢቱ :: ወዘሰ : ይገብር :
 ከመዘ : ወኢደኔስሐ : አልዎ : ስርዖተ : በቅድመ : እግዚአብሔር :: ከመዘ : እ
 ንከ : ገብረ : አሞጽ : ወልደ : ምናሴ :: እስመ : ትብል : ቅድስት : መጽሐፍ :: ወ
 ሐለዎ : በልቡ : አሞጽ : ማዕሊት : ወገብረ : እኩዋ : ቅድመ : እግዚአብሔር : በ
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Lord God of Israel. And Manasseh slept with his fathers in peace, and Amon his son reigned in his stead. And he did evil in the sight of the Lord, as Manasseh his father did, and he provoked the Lord God to anger.

Behold then, ye have heard, O our children ! how he served and sacrificed unto idols, and slew many without law ; and the Lord God afflicted him for a little space. But when he repented, he forgave him his sin, and brought him back into his kingdom ; for the Lord receiveth the repentance of them that turn unto him, even so that he bringeth them back into their former honour. For there is no greater sin than the worshipping of idols ; for that is rebellion against the Lord ; yet men are saved from it by true repentance. But if any man transgress and commit sin, and say in his heart, What will the Lord do unto me for this ? such an one is rebellious before the Lord. For he doth not first try and examine himself, but walketh in his own will, and doeth the desire of his soul, and saith, This is good. He that doeth thus, and repenteth not, hath not forgiveness before the Lord. Now thus did Amon the son of Manasseh. For the Holy Scripture saith, And Amon conceived rebellion in his heart, and did evil before the Lord, as Manasseh his father did. And he multiplied proud words, and said, My father did much sin in his youth ; but when he grew old he

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ቡዩ ፡ ብዙን ፡ ንጢአተ ፡ በንእሱ ፡፡ ወሶብ ፡ ረሰአ ፡ ተመደጠ ፡ ወነሰሐ ፡፡ ወአኒ ፡ ከማሁ ፡ እንብር ፡ ወአሐውር ፡ በግዕዝዮ ፡ ወእተሉ ፡ ፍትወተ ፡ ነፍሱዮ ፡ ወሶብ ፡ ረ ሳእኩ ፡ እትመዮጥ ፡ ወእኒሰሐ ፡ ንብ ፡ እግዚአብሔር ፡፡ ወእምዛ ፡ ገበረ ፡ አሞ ጽ ፡ እኩዮ ፡ ቅድመ ፡ እግዚአብሔር ፡ ወአፈድፈደ ፡ ገቢረ ፡ እኩዮ ፡ በከመ ፡ ገብ ሩ ፡ እለ ፡ እምቅድሚሁ ፡ ወእምዛ ፡ ቀሠፍ ፡ እግዚአብሔር ፡ ወእማሰፍ ፡ እም ድር ፡ ሠፍይት ፡ ወእንበሩ ፡ ሎቱ ፡ እግብርቲሁ ፡ ወቀተልዎ ፡ በቤት ፡፡ ወቀተሉ ፡ አ ሕዛብ ፡ ምድር ፡ እለ ፡ አንበሩ ፡ በላዕለ ፡ ንጉሥ ፡ አሞጽ ፡፡ ወነግሠ ፡ ክልኤ ፡ ዓ መተ ፡፡ ለብው ፡ እንከ ፡ ኦአሕዛብ ፡ ወኢተሐልዩ ፡ ገቢረ ፡ እኩዮ ፡ በከመ ፡ ገብረ ፡ አ ሞጽ ፡ ከመ ፡ ኢትማስኔ ፡፡ ወከማሁ ፡ ኤጲስቆጶስ ፡ ደርዐዮ-መ ፡ ወደሚሮመ ፡ ለሕዝብ ፡ ወደምህርመ ፡ ወደሉብዎመ ፡ ወለአላሂ ፡ አበዮ ፡ ደገሥጸመ ፡ ወደፈው ሶመ ፡ እምደዌሆመ ፡ ወደትወከፍ ፡ ንስሐሆመ ፡ መጠነ ፡ ደክል ፡፡ ወእመሰ ፡ ሕ ጸ-ጸ ፡ ምሕረት ፡ ወእቱ ፡ ወኢይትወከፍ ፡ ንስሐሆመ ፡ ለንጥላን ፡ እለ ፡ ተመደጠ ፡ ንብ ፡ እግዚአብሔር ፡ ዝኪ ፡ ምኑን ፡ ወኅቡር ፡ ወደትኳነን ፡ በቅድመ ፡ እግዚአብሔ ሩ ፡ አምላኩ ፡፡ ወእመሰ ፡ ተወክሏ ፡ ንስሐሆመ ፡ ለእለ ፡ ተመደጠ ፡ ንብ ፡ እግዚአ ብሔር ፡ ደረክብ ፡ ሣህለ ፡ ወምሕረተ ፡ በንብ ፡ እግዚአብሔር ፡ አምላክ ፡ ዘፈነወ ፡ ወልደ ፡ ቀሕደ ፡ ውስተ ፡ ዓለም ፡ ወሠምረ ፡ ደትወልድ ፡ እምብእሲት ፡ ወኮነ ፡ ሰብአ ፡ በእንጥላን ፡ ወተወክሏ ፡ ሕማመ ፡ በደብ ፡ መስቀል ፡ ተረጊዞ ፡ ገቡ ፡ ሞ

turned and repented. And I also will do likewise, and will walk in my own will, and follow the desire of my soul; and when I am old, I will turn and repent before the Lord. Then Amon did evil before the Lord, and did evil exceedingly, above them that were before him. Then the Lord brought judgment upon him, and destroyed him from off the good land, and his servants set upon him and slew him in his house; and the people of the land slew those that had set upon King Amon. And he reigned two years.

Understand therefore, O ye people! and think not to do evil as Amon did, lest ye perish. And in like manner let the Bishop feed and convert the people, and teach and instruct them, and reprove them that have sinned, and heal them from their infirmities, and receive their repentance, as far as he can. But if he be without compassion, and receive not the repentance of sinners that turn unto the Lord, such an one is not worthy of esteem and honour, and shall be condemned before the Lord his God. But if he receive the repentance of them that turn unto the Lord, he shall find compassion and mercy with the Lord God, who sent his only Son into the world; who was pleased to be born of a woman, and became man for our sakes, and endured suffering upon the cross, his side

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ተ :: ዘውኦቱ : እግዚአብሔር : ቃል : መልአከ : ምክረ : ሀቢይ : ወግረም : ነሥ
 አ : ደዌነ : ወጸረ : ሕማመነ :: ወበቀብሉ : ዘአሁ : ሐዋውነ : ቀብሉነ :: ከማሁ :
 ንሕነረ : ንትዐገሥ : ሕማመ : ወማንደቤ :: ወንትወከፍ : ንስሐሆመ : ለእለ : እ
 በሱ :: ርእዩቤ : ምሕረቱ : ለእግዚአብሔር : ለማቴዎስ : እንዘ : መጽብሐዊ :
 ውኦቱ : ሰበ : ተመደጠ : ንቤሁ : ረሰዮ : ወንጌላዊ :: ወለጴጥሮስ : ዘክሕደ : ሥል
 ሰ : በእንተ : ፍርሀት : ሰበ : ንስሐ : ወበከዋ : መሪረ : ወተወክፈ : ንስሐሁ : ወረ
 ሰዮ : ፍላዌ : እግግራሁ :: ወለጳውሎስ : እንነ : እንዘ : ቀደመ : ሰደደ : ውኦቱ :
 ዘፀረፈ : ላዕለ : መንፈስ : ቅደስ : ሰበ : ተመደጠ : ንቤሁ : ረሰዮ : ሐዋርያ :: ወለ
 ብእሲት : ኃጥእት : እንተ : መጽወተት : ንዋያ : ለብዙኃን : ወደቤላ : ተንድገ :
 ለኪ : ንጠእትኪ :: ወለካልእታረ : ዘማ : እንተ : እቀምዋ : ካህናት : ቅድሚሁ :
 ከመ : ያመክርዋ : ለኢየሱስ : ወኢድንፍ : ወደቤላ : ሐሪ : ወእምዘ : ደግመ : ኢ
 ተአብሲ :: ርቶፅ : ለክመ : ኦኤጲስቆጶስ : ረስዩ : ተውክልተክመ : ወተስፈ
 ክመ : ንበ : እግዚአብሔር : እግዚእነ : ወመድንኒ : ወአምላክነ : ወንገሥነ :
 ኢየሱስ : ክርስቶስ : ወመድንኒ : ኒፍሳትክመ :: ቅረቡ : ንቤሁ : በዋውሀት : ወበ
 ምሕረት : ግበረ : ሰላመ : ዘእንበለ : ተቃርፍ : ወመዐት :: ሚጥዎመ : ለኃጥእ
 ን : ወእንሥእዎመ : ለውደቃን :: ወኢትፍድዩ : እኩዋ : ህዋንተ : እኩዋ :: ወ
 ዓደ : ኢትኩኑ : ጸአልዮነ : ወኢመዓትማነ :: ወኢፀራፍዮነ : ወኢዘሁራነ : ወኢ

being pierced unto death; who being God the Word, the Angel of the great and fearful counsel, took upon him our sicknesses and bare our sorrows, and by his wounds our wounds are healed: so let us also endure sorrow and affliction, and let us receive the repentance of those who have sinned.

See now the mercy of the Lord toward Matthew, who was a publican; but when he turned unto Him, he made him an Evangelist. And Peter too, who denied him three times through fear, when he repented and wept bitterly, He received his repentance, and made him a shepherd of his sheep. And Paul our brother, who was before a persecutor, who blasphemed against the Holy Ghost, when he turned unto him, He made him an apostle. Unto the woman who was a sinner, who gave of her substance unto many, he said, Thy sins are forgiven thee. The other also, the adulteress, whom the priests placed before him, that they might try Jesus, He saved, and said unto her, Go, and henceforth sin not again.

It is right that ye, O Bishops, should put your trust and hope in the Lord, our Lord and our Saviour, our God, and our King, even Jesus Christ, the Saviour of your souls. Draw near unto him in humility and gentleness; make peace without contention and anger; convert the sinners, raise the fallen; and return not evil for evil. And, moreover, be not railers, nor angry, nor blasphemous,

ትምህርት : ደድስቅልያ : ዘአበው ::

ነሣኢያነ : ገጽ : ወኢሰታይያነ : ብዙን : ወይነ :: ወኢሰካርያነ : ወኢዘፋንያነ ::
ወኢሰራቅያነ : ወኢቀታልያነ :: ወኢነሣኢያነ : ሕልያነ :: ወኢትግሥሠ : ኦንን :
ክብረ : ኦምንበ : አማልክት : ነኪር : አላ : ረሐቁ : ኦምኒሆሙ : ኦስሙ : ተጽዋ
ዕክሙ : ለዝንቱ : ግብር : ከሙ : ትትቀነዩ : ለኦግዚኦብሔር :: ከሙዝ : ደኩን :
ሕይወቱ : ለኤጲስቆጶስ : ሀራዙ : ወሰሳዩ : በዐቅም : ወበንጽሕ : ሙጠነ : የአ
ክሉ : ከሙ : ኢይትዐደው : ውስተ : ካልኦ : ሕግ :: ኦስሙ : ደደልዎ : ሰሳዩ : ለ
ዘ : ደትቀነይ : ሀሥራተ : ወቀደሚ : ፍረያተ : ዘያበውኡ : ቤተ : ክርስቲያን : በ
ከሙ : ኦዙዝ : በንበ : ኦግዚኦ :: ብውሕ : ለኤጲስቆጶስ : የሀብ : ጸህቆሙ :
ለነደያን : ወለምስኪንን : ወለኦቤራት : ወለኦጋላ : ማውታ : ወለጽኑሳን : ወለ
ፈላስያን : ኦለ : አልሆሙ : ወኢምንተኒ :: ወኦሙሰ : ኢወሀሆሙ : ኤጲስቆ
ጶስ : ትካዞሙ : ደትንሠሠ : ኦግዚኦብሔር : በኦንቲኢሆሙ : ኦስሙሶ : ሥልጣ
ነ : ደሥራዕ : ለኩሉ : በከሙ : ደደሉ :: ወኦንትሙኒ : ሥዩማነ : ቤተ : ክርስቲያ
ን : ኦሙብክሙ : ጸህቆ : ንሥኡ : ኦምውስቲቱ : ወኦሙሰ : አልብክሙ : ተጽፎ
ሰ : ኢርቱዕ : ትንሥኡ : ኦምኒሆ :: ወኦምከሙ : ገበርክሙ : ከሙዝ : ትድግኑ :
በንበ : ኦግዚኦብሔር :: ወኦሙሰ : ኤጲስቆጶሳት : ደነሥኡ : ለግሕቲቶሙ : ወ
ደሰሰው : ለበሊዕ : ወደዘግቡ : ለርኦሶሙ : ወኢይሁቡ : ለጽኑሳን :: ወበኦንተዝ :
ደትንሠሠሙ : ኦግዚኦብሔር : ወደሉበሱ : ንፍረተ : ወንሳረ :: ወበኦንተዝ : ደ

nor boasters, nor acceptors of persons, nor drinkers of much wine or strong
drink ; nor dancers; nor thieves, nor murderers ; nor receivers of bribes ; neither
seek glory from strange gods, but keep far from them ; for ye have been called
to this work, that ye should serve the Lord. Thus let the life of the Bishop be,
let his garments and his food be in moderation and purity, as much as is sufficient
for him, that he transgress not after any other law. For he that laboureth is
worthy of his meat, even the tithes and first-fruits which they bring into the
Church, according to the commandment of the Lord. The Bishop ought to give
unto the afflicted, and the poor, and the widows and orphans, and to the needy
and strangers who possess nothing, according to their wants. But if the Bishop
give them not their due care, the Lord shall require it of him on their behalf ;
for he has power to appoint for every one, according as it is right. And ye
who are ordained in the Church, if ye have need, take out of the store ; but if
ye have not poverty, it is not right that ye should take from it. And if ye do
thus, ye shall be saved before the Lord. But if the Bishops take for themselves
alone, and are insatiable to devour, and lay up for themselves and give not to
the poor, for this cause the Lord shall call them to account, and they shall be
clothed with reproach and dishonour. And therefore he saith, Ye have drunk

ትምህርት : ደድስቅልያ : ዘአበው ::

ቤ : ሐሊበ : ሰተይክሙ : ወፀምረ : ለበስክሙ : ወአስቀረ : ጠባሕክሙ : ዘወድ
ቀ : ኢያንሣእክሙ : ወዘተገድፈ : ኢረደእክሙ :: ቦኑ : አንትሙ : ባሕቲትክ
ሙ : ተሐይው : በደቦ : ምድር :: በአንተዝ : አዘዘክሙ : በውስተ : ሕግ : አንዝ :
ይብል : አፍቀር : ቢጸክሙ : ከሙ : ነፍስክሙ :: ወዓይ : ደቤ : ኢትፈፀሞ : አ
ፈሆ : ለላህም : ሶቦ : ደከይድ : አክለ :: ወአንትሙ : ኢትግሥሠ : ትንሥኡ : ወ
ኢምንተኒ : ዘአንበለ : ደአሙ : መጠነ : ተቀነይክሙ : ወጸመውክሙ : በከሙ :
ይደሉ :: አስሙ : ዐውድሰ : ቅድስት : ቤተ : ክርስቲያኑ : ለአግዚአብሔር : ደአ
ቲ :: ወአንትሙ : ብልፀ : በውስተታ : በከሙ : ሌዋውያን : አለ : ደትቀነዩ : በደ
ብተራ : ስምዕ : አንተ : ደአቲ : አምሳሊሃ : ለቅድስት : ቤተ : ክርስቲያን :: መፍ
ትውኪ : ደብልፀ : ካህናት : መባእ : ምስለ : አንስትያሆሙ : ወውሉደሙ : ወ
አቀልደሆሙ : አምዘ : ያበውኡ : ቍርባፍሙ : ለአግዚአብሔር : ብዕኣተ : ዘበ
ዕኡ : ፍረያተ : ወዐሥራተ : ወመሥዋዕተ : ወጸረስፎራ : አስሙ : አልሶሙ : ካ
ልኦ : ትካዘ : ወኢክፍለ : በሐውርት : ምስለ : ደቂቀ : አስራኤል : ዘአንበለ :
ደአሙ : ለተቀንዮ : ደብተራ :: አስሙ : መባእ : ዘያበውኡ : አሕዛብ : ክፍሎ
ሙ : ውኡቱ : ለሌዋውያን :: ወደአዚኒ : አንትሙ : ኢጲስቆጶሳት : አርአያሆ
ሙ : ለካህናት : ወለሌዋውያን : ከሙ : አለ : አምትካት :: መፍትው : ትስኣሉ :
ወትጸልዩ : በአንተ : አሕዛብ : አስሙ : አንትሙ : ድልዋን : ለቅኔ : ዛቲ : ቅድስ

milk, and have clothed yourselves with wool, and have killed bulls; ye have not raised that which was fallen, nor helped that which was lost. Must ye indeed live alone upon the earth? Therefore hath he commanded you in the Law, saying, Love your neighbour as yourselves. And moreover he saith, Thou shalt not muzzle the mouth of the ox, while he treadeth out the corn. And seek not ye to take any thing but that which is in proportion to your labour and toil, as it is right. For the holy threshing-floor is the Church of the Lord. And eat ye in it, as the Levites, who serve in the tabernacle of the covenant, which is the image of the Holy Church.

It is right, then, that the priests should eat the offerings, with their wives and their sons and their daughters, when men have brought their offering unto the Lord, whether a vow that they have vowed, or fruits, or tithes, or sacrifices or oblation; for they have no other occupation, nor any portion of land with the Children of Israel, but only to do the service of the tabernacle; for the offering that the people bring, that is the portion of the Levites. And now ye, O Bishops, are the similitude of the Priests and Levites, as those who were from the beginning. It is right that ye should entreat and pray for the people; for ye are ordained for the service of this Holy and Blessed Church, who stand before the

ትምህርት : ደድስቅልያ : ዘአበው ::

ት : ወቡርክት : ቤተ : ክርስቲያን : ንሌ : ትቀውሙ : ቅድመ : ምሥዋዒሁ : ለእ
ግዚአብሔር : አምላክነ : ንሌ : ታዐርጉ : መሥዋዕተ : ንጸሕተ : ወነገቢተ : ዘኸን
በለ : ደም : ለኢየሱስ : ክርስቶስ : ሀቢይ : ሊቀ : ካህናት :: ንስመ : አንትሙ :
ውኦቱ : ነቢያት : ወሊቀውንት : ወመኪንንት : ወነገሥት : ንሌ : ሥሉጣን : ላዕ
ለ : ከሎሎሙ : አሕዛብ : ንሌ : ንምታሕቲክሙ :: ወለክሙ : ደደልወክሙ : ትስ
ብኩ : ወትንግረ : ወታስምዕዎሙ : ለአሕዛብ : ቃለ : ንግዚአብሔር : ወኢትጎብ
ኡ : መራገተ : ትምህርት : ጥቡብ : ወአእምሮ :: ወእመሰ : ንግኢክሙ : ትረክቡ :
ኩነኔ : ንንተ : ድሉት : ለክሙ : በንብ : ንግዚአብሔር :: ወገሕቱ : እመሰ : ሰበ
ክሙ : ወመሀርክሙ : ለአሕዛብ : ትረክቡ : ዕሴተ : ወክብረ : ወሞገሰ : በንብ :
ንግዚአብሔር : ንስመ : ተዐገሥክሙ : ወጾርክሙ : ከሎ : ክበደ :: ወበኦንተዝ :
ትረክቡ : ተስፈክሙ : በኩልሂ : ንስመ : ተመሰልክምዎ : ለኢየሱስ : ክርስቶ
ስ : ዘነሥኦ : ደዌነ : ወጾረ : ሕማመነ : በደብ : መስቀል :: ንስመ : በኦንተኦነ :
ተሰቅለ : ዘአልቦ : ንጢኦተ : ከማሁ : አንትሙኒ : መፍትው : ትጽሩ : ንጢኦተ
ሙ : ለሕዝቡ :: ንስመ : ደቤ : ኢሳይያስ : ነቢይ : በኦንተ : መድኅኒነ : ውኦቱ : ነ
ሥኦ : ደዌነ : ወጾረ : ሕማመነ : ወበኦንተኦነ : ሐመ :: ወዓዲ : ደቤ : ውኦቱሰ : ተ
ሰቅለ : በኦንተ : ንጣውኢነ : ወሐመ : በኦንተ : ጌጋይነ :: ከማሁ : አንትሙኒ : ር
ቱዕ : ታድኅንዎሙ : ለአሕዛብ : በከመ : አድኅነክሙ : ክርስቶስ :: ኢይምሰ

altars of the Lord our God, who offer up pure and reasonable sacrifices, without blood, unto Jesus Christ, the Great High Priest. For ye are prophets, and chiefs, and rulers, and kings, who have power over all the people that are under you. And you it becometh to preach and to speak, and to cause the people to hear the word of the Lord, and not to hide the keys of the teaching of wisdom and knowledge. And if ye hide them, ye shall find condemnation, which is prepared for you with the Lord. But if ye preach and teach the people, ye shall find recompence and glory and favour with the Lord, because ye have endured patiently, and borne all the burden. And therefore shall ye find your hope fulfilled in every thing; for ye are become like Jesus Christ, who took upon him our sicknesses, and bare our infirmities upon the cross. For, for our sake He was crucified who had no sin: in like manner should ye also bear the sins of his people. For the prophet Isaiah saith concerning our Saviour, He took upon him our sicknesses, and bare our sorrows, and for our sakes he was afflicted. And again he saith, He was crucified for our sins, and was afflicted for our transgressions. In like manner should ye also save the people, as Christ saved you. Think not

ትምህርት : ደጅስቅልያ : ዘአበው።

ሚያተ : ወደን : ወዘስርያይ : ወኩሉ : ቀደሚያጊሆሙ : ወኩሉ : ዘያበውኡ :
 ለእግዚአብሔር : ለከ : ወሀብኩካሁ :: ወኩሉ : ቀደሚ : እክል : ዘበኩሉ : ም
 ድሮሙ : ወኩሉ : ዘያመጽኡ : ለእግዚአብሔር : ለከ : ወሀብኩካሁ : ኩሉ :
 ንጹሕ : በውስተ : ቤትከ : ይብልዎ :: ኩሉ : ዘየሐርሙ : በውስተ : ደቂቀ : እስ
 ሬኤል : ለከ : ወእቱ :: ወኩሉ : ዘይፈትሕ : ማሕፀነ : እምነ : ኩሉ : ዘሥጋ : ኩ
 ሉ : ዘያመጽኡ : ለእግዚአብሔር : እምነ : ሰብእ : ወእስከ : እንስሳ : ለከ : ወ
 እቱ : አለ : በቤዛ : እለ : ተቤዛው : በኩረ : ሰብእ : ወበኩረ : እንስሳሂ : ዘርኩ
 ስ : ተቤዛው :: ወቤዛሁ : ለዘ : አሐዲ : ወርኝ : ሢጠ : ንምሳ : ሰቅል : በሰቅሎ :
 ዘቅዲሳን : ሰሥራ : አቦሊ : ወእቱ :: ዘእንበለ : በኩረ : አልህምት : ወበኩረ :
 አግግፅ : ወበኩረ : አግሊ : ዘኢታቤዙ : እስመ : ቅዲስ : ወእቱ : ወትክፍ : ደ
 ሞሙ : ንበ : ምሥዋፅ : ወሥብሐሙ : ትገብር : መሥዋፅተ : ለእግዚአብሔር :
 ለመዓዛ : ሠያይ :: ወሥጋሆሙ : ደኩንከ : ለከ : በከመ : ተላፅ : ዘያበውኡ :
 ወበከመ : መዝራፅት : ዘየሞን : ደኩንከ : ለከ : ኩሉ : መገእ : ዘቅዲስ :
 ኩሉ : ዘይፈልጡ : ደቂቀ : እስራኤል : ለእግዚአብሔር :: ወሀብኩካሁ :
 ለከ : ወለደቂቅከ : ወለአዋልዲከ : ምስሌከ : ሕገ : ዘላዓለም : ወሥርዐት :
 ዘለዘላፈ : እንተ : ላዓለም : ደእቲ : ቅድመ : እግዚአብሔር : ወለዘርዕከ : እ
 ምድኅረከ ::

and all the first-fruits of wine and of wheat, all their first-fruits, and all that they shall offer unto the Lord, unto thee I have given it. And all the first-fruits that shall be in all their land, and all that they shall bring unto the Lord, unto thee have I given it; every one that is clean in thy house shall eat of it. Every thing that they shall consecrate among the Children of Israel, shall be thine. And every thing that openeth the womb, of all flesh, every thing that they shall bring unto the Lord, from man even unto beast, shall be thine; save those that shall be ransomed with a ransom: even the first-born of men, and the firstling of unclean beasts, shall ye ransom. And the ransom shall be, for that which is a month old, the price of fifty shekels, according to the shekel of the holy things, which is twenty oboli. But the firstling of cows, and the firstling of sheep, and the firstling of goats, thou shalt not ransom, for they are holy; and thou shalt pour out their blood upon the altar, and their fat thou shalt make a sacrifice unto the Lord, for a sweet savour. And their flesh shall be for thee, as the breast which they offer and as the right shoulder, so shall every holy offering be thine, every thing that the Children of Israel shall separate unto the Lord. I have given it unto thee, and to thy sons and thy daughters with thee, by an everlasting law, and a perpetual ordinance, which shall be for ever before the Lord, and unto thy seed after thee.

ትምህርት : ዲድስቅልያ : ዘአበው ::

በእንተ : ከመ : መፍትሔ : ያብሉ : ሕዝብ : መባሌ : ቤተ : ክርስቲያን : መጠነ :
ሦሙ ::

ስምዑ : ደእዜኒ : አንትሙ : ሕዝብ : ቤተ : ክርስቲያን : ለእግዚአብሔር : ግሪት :
እስመ : ቀደሙ : ተሰምዩ : ዕብራውያን : ሕዝብ : እግዚአብሔር : ሕዝብ : ቅዱ
ሳን : ወደእዜሰ : ኮንክሙ : ግረያን : ፍጥረትክሙ : ተጽሕፈ : አስማቲክሙ :
በሰማያት : ለመንግሥት : ወክህነት :: ሕዝብ : ቅዱስ : መርዳት : ስርጉት : ለእ
ግዚአብሔር : አምላክ : ቤተ : ክርስቲያን : ክብርት : ወምእመንት :: ስምዑ :
ዘከመ : ተሠርዐ : ቀደሙ : ዘደትወሀብ : ለሥዩማነ : ቤተ : ክርስቲያን : ለክር
ስተስ : ብፅአት : ወቀደሚ : እክል : ወዐሥራት : ለመድንኒት : ነፍሶሙ :: ቀደ
ሚ : ስሙ : ለኢየሱስ : የውጣ : በኢልቀ : ስምዐ : ቅድስት : ቤተ : ክርስቲያን :
ጉባኤ : አሕዛብ : እንተ : ተሳረረት : በንቦ : የውጣ : እንተ : ተዐውቀት : በውስ
ተ : ሕግ : ወዕቀበት : ሃደማፍተ : ወአምነት : በእግዚእነ : ኢየሱስ : ክርስተስ :
ወመርሐት : አእምሮ : ቃለ : የውጣ : ወጸንዐት : በተፈጸሚት : ስብሐቲሁ :: እ
ስመ : ትካት : ዘያበውሉ : መባሌ : ወመሥዋዕት : ወእኩቲት : ወብፅአት : ወዐ
ሥራት : ወቀደሚ : ፍረያት : ዘውኦቱ : ቀርባፍሙ : በውኦቱ : መዋዕል :: ወደእ
ዜኒ : ኢጲስቆጶሳት : ወካህነት : ያዕርጉ : መሥዋዕት : ጳራስፎራ : ለእግዚእ

VI. *Concerning the duty of the people to bring offerings to the Church, according to their ability.*

Hear now also, ye people of the elect Church of God ; for of old time the Hebrews were called the People of the Lord, a holy people : and now ye are a chosen generation, your names are written in heaven for a kingdom and a priesthood ; ye are a holy people, a bride adorned for the Lord God, a glorious and faithful Church. Hear how it was ordered at the beginning what should be given to those who are ordained over the Church of Christ, even vows and first-fruits and tithes, for the salvation of men's souls.

The beginning of the name of Jesus is Iota, according to the number of the testimony of the Holy Church, the congregation of people which is founded upon Iota, which hath knowledge of the Law, and hath kept the faith, and believed in the Lord Jesus Christ, and hath guided men unto the knowledge of the word of Iota, and hath stood fast in the perfection of his glory. In old time they brought offerings, and sacrifices, and thank-offerings, and tithes and first-fruits, which was their oblation in those days. And now also let the Bishops and Priests offer up sacrifices and oblations to the Lord our God, the Lord Jesus

ትምህርተ፡ ዲያብቅልያ፡ ዘአበው፡ ::

ብሔር፡ አምላክነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሞተ፡ በእንጥላነ፡ :: ወ
 ውሕቱኪ፡ ሢሞሙ፡ ለሊቃነ፡ ካህናት፡ ወቀሲሳን፡ ወዲያቆናት፡ ወንፎቅ፡ ዲ
 ያቆናት፡ ወአናጉንበጢስ፡ ወመዘምራን፡ ወዐጸውተ፡ ንዋኛው፡ ወዲያቆናዊ
 ት፡ ወዓዲ፡ ኢቤራት፡ ወደግግል፡ ወእጋል፡ ማውታ፡ ወዲበ፡ ዘኩሉ፡ ሥሉጥ፡
 ኤጲስቆጶስ፡ ኢስመ፡ ውሕቱ፡ መምህራም፡ ወመጥበቢሆም፡ ለእል፡ ደትቀ
 ነዩ፡ ለእግዚአብሔር፡ በርትዕት፡ ሃይማኖት፡ ወበእንጥላሆም፡ ያገብእ፡ ቃ
 ለ፡ ርቱዕ፡ ደትአዘዙ፡ ሎቱ፡ ኢስመ፡ መምህራ፡ ሕግ፡ ውሕቱ፡ ለኩሉ፡ :: ወዓ
 ዲ፡ ውሕቱ፡ አቡሆም፡ ዘወለደም፡ በማይ፡ ወበመንፈስ፡ :: ኢስመ፡ ሊቅክ
 ሙ፡ ወመርሕክሙ፡ ወጽንዕክሙ፡ ወአምላክክሙ፡ በዲበ፡ ምድር፡ ኢምታ
 ሕተ፡ አምላክ፡ ዘበ፡ አማን፡ መፍትው፡ ታዕብደወ፡ ወተክብርወ፡ ወግዕደንሂ፡
 እል፡ ከማሁ፡ በከመ፡ ይቤ፡ ኢግዚአብሔር፡ በአፈ፡ ደዊት፡ ነቢይ፡ ኢንዘ፡ ይብ
 ል፡ አንሰ፡ ኢቤ፡ አማልክት፡ አንትሙ፡ ወደቂቀ፡ ልዑል፡ ኩልክሙ፡ :: ኢታሕሥ
 ሙ፡ ቃል፡ ላዕል፡ አማልክት፡ ዘውሕተሙ፡ ኤጲስቆጶሳት፡ አላ፡ ባሕቱ፡ ይ
 ቀድሙ፡ ነቢረ፡ ማእከሊክሙ፡ ኤጲስቆጶሳት፡ ኢስመ፡ ሎሙ፡ ተውህበ፡ ክ
 ብር፡ ወስብሐት፡ በንበ፡ ኢግዚአብሔር፡ አምላክ፡ ከመ፡ ደርዐዩ፡ ሕዝቦ፡ በሰላ
 ም፡ :: ወዲያቆንሰ፡ ደትለእክ፡ በንጽሕ፡ ዘእንበል፡ ነውር፡ ወኢደግበር፡ ወኢም
 ንተኒ፡ ዘእንበል፡ መግሕተ፡ ኤጲስቆጶስ፡ አቡሆ፡ :: ወዲያቆናዊትኒ፡ ኢትግበር፡

Christ, who died for us. He it is who appointed High-Priests, and Priests, and Deacons, and Sub-deacons, and Readers, and Singers, and Door-keepers, and Deaconesses; and moreover, widows, and virgins, and orphans; and over all these hath the Bishop authority, for he is the teacher and instructor of those who obey the Lord in the right faith, and for their sakes does he deliver the word. It is right that they should obey him, for he is the teacher of the Law to them all: and, moreover, he is their father, who hath begotten them by water and by the Spirit. For he is your ruler, and guide, and strength; and your God upon earth, under the true God; and it is right that ye should magnify him and glorify him, and others also who are like him; as the Lord spake by the mouth of David the Prophet, saying, I have said, ye are Gods, and all of you are children of the Most High. Speak not evil against the Gods, which are the Bishops; but let the Bishops sit first among you; for unto them is given glory and honour before the Lord God, that they may feed His people in peace. And let the Deacon minister in purity, without spot; and let him do nothing without the authority of the Bishop, his father. Neither let the Deaconess do any thing without the

ትምህርት : ዲያቆስ ቅልጥ : ዘአበው ::

ወአምንተኒ : ዘአንበል : መገላገል : ዲያቆስ :: ወካልኦትኒ : ብእሲት : ኢትሐር : ን
በ : ዲያቆስ : ዘአንበል : ምስል : ዲያቆስ ጥጥት :: ወከማሁ : ኢትገእ : ብእሲት : ን
በ : ኤጲስቆጶስ : ዘአንበል : ምስል : ዲያቆስ :: አክብርዎም : እንከ : ለካህ
ናት : እስመ : ደጊሥጹክም : ወደሚህረክም : ፍጥ : እግዚአብሔር : ወትት
ወከፈ : እምነሆም : ቃል : በርትዕት : ሃይማኖት :: እስመ : ፈነዎም : ደስብኩ :
ወደምህረ : ወደገሥጹ : ወደጥምቅዎም : በስመ : ኡብ : ወወልድ : ወመንፈ
ስ : ቅዱስ :: ወደምህረዎም : ደዕቀቡ : ኩሎ : ዘአዘዝክዎም :: ወእንትሙኒ :
አክብርዎም : ለእቤራት : ወለእገላ : ማውታ : ከመ : ቤተ : ክርስቲያን :: ወለ
ደግላል : ከመ : ታቦት : ወጽንሓሐ : ዕግን :: እስመ : ትካት : አልቦ : ዘደክል :
ያዕርግ : መሥዋዕት : ዘአንበል : እምደቀዎ : ሌዊ : ወኢሕዝብ : ኢክህሎ : በዊእ :
ውስተ : ታቦት : ዘአንበል : ምስል : ካህን :: ወከማሁ : እንትሙኒ : ኢትግበሩ :
ወአምንተኒ : ዘአንበል : ምክረ : ኤጲስቆጶስ : ወዘሰ : ደገብር : ከመዝ : ዘአ
ንበል : መገላገል : ኤጲስቆጶስ : ዕረፅ : ውእቱ : ወከንቶ : ንብረቱ : ወአልቦ :
ሠፍደት :: በከመ : ሳኦል : አዕረገ : መሥዋዕት : ዘአንበል : ሳሙኤል : ነቢይ ::
ወሰምዐ : ቃል : ዘድብል : ከንቱ : ውእቱ : መሥዋዕትክ :: ወከማሁ : ሕዝባዊ
ኒ : እመ : ገብረ : ዘአንበል : ካህን : ከንቱ : ውእቱ :: ወዶዘያንሂ : ንጉሥ : እንዘ :
ኢኮን : ካህን : ወገብረ : ግብረ : ክህነት : ወኮን : ለምጽ :: ወእመቦ : እምሕዝብ :

authority of the Deacon. And let not any other woman go to the Deacon, except in company with the Deaconess; and, in like manner, let no woman go to the Bishop, except in company with the Deacon. Honour therefore the Priests; for they admonish you and teach you the way of the Lord, and receive from them the word in the right faith. For He sent them that they should preach, and teach, and admonish, and baptize in the name of the Father and of the Son and of the Holy Ghost, and that they should teach men to keep all things whatsoever I have commanded them. And honour ye also the widows and orphans, as the Church; and virgins also, as the altar and the offering of incense. For, in old time, no one could offer sacrifice, unless he were of the Children of Levi; nor could any one of the people go in unto the altar, except with the Priest. And so ye also, do not ye any thing without the counsel of the Bishop; for he who doeth any thing without the authority of the Bishop, laboureth for nought, and his occupation is vain and without profit. As Saul offered up sacrifice without Samuel the Prophet, and heard a voice saying unto him, Thy sacrifice is vain; in like manner, if one of the people do any thing without the Priest, it also is vain. So King Ozias also, when, not being a Priest, he performed the office of the priesthood, became a leper. And if there be any one of the people who

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ዘይትዓደው : ክህነት : ወኢይገብር : ትእዛዛቲሁ : ለእግዚአብሔር : ወኢያመስ
 ጥ : እምኩነት : እስም : ነሥኦ : ክብረ : እንተ : ኢተውህበት : ሎቱ : ወተቀረነ :
 ክህነት : ወኢተመሰሎ : ለክርስቶስ : ዘኢወደሰ : ርእሶ : ለከዊነ : ሀቢያ : ሊቀ :
 ካህናት : አላ : ተሀገሠ : እስመ : ሰምዐ : ቃሎ : ለአብ : ዘይብል : መሐለ : እግዚ
 አብሔር : ወኢነስሐ : እንተ : ካህኑ : ለዓለም : በከመ : ሢመቱ : ለመልክ : ጸደ
 ቅ :: ወእመሰ : ክርስቶስ : ኢወደሰ : ርእሶ : ዘእንበል : ለአቡሁ : ዘዕረይ : ምስ
 ሌሁ :: እፎኪ : ደክል : ባሕቲቱ : ብእሲ : ነሢኦ : ጸጋ : ክህነት : ለርእሱ : ለእ
 መ : ኢወሀቦ : ዘቦ : ሥልጣነ : ዲቢሁ :: እስመ : ደቂቀ : ቀረ : እምነገደ : ሌዊ : እ
 መንቱ : ወሰብ : ተቃረንዎሙ : ለሙሴ : ወለእርን : በልዐቶሙ : እሳት : እስ
 መ : ንሠሠ : ደንሥኡ : ዘኢይደልዎሙ : ደታንሂ : ወቤርን : ወቀረ : ወረደ : ወ
 ስተ : ሰኦል : ሕያዋኒሆሙ :: በትር : እንተ : ሠረጸት : አሚሰነት : ልቦሙ : ለብ
 ዙንን : አብደን : ወአስተርእዖ : እምነሃ : ሀቢያ : ሊቀ : ካህናት : ዘተሠደመ : በ
 ንብ : እግዚአብሔር :: መፍትሔ : እንደነ : ታብኡ : መሥዋዕተክሙ : ወዕጣነ
 ክሙ : ለኢጲስቆስ : እስመ : ሊቀ : ካህናት : ወእቱ :: ቀደሚ : ፍረያት : ወሀ
 ሥራተ : ወኩሎ : ብፅሕቲክሙ : እቅርቡ : ሎቱ : ከመ : የሁብ : ለለ : አሐዲ : አ
 ሐዲ : ትካዘሙ : ለጽኑሳን : ለእለ : አልቦሙ : ወእምንተኒ :: ደሥርዖሙ : በከ
 መ : ደደሎ : ከመ : ኢየሀምዕ : አሐዲ : አሐዲ : ካልኦ : ለነሢኦ : ምጽዋት ::

usurpeth the Priest's office, and doeth not the commandments of the Lord, he shall not escape condemnation; for he hath taken an honour which hath not been given unto him, and hath insulted the priesthood; neither hath he been like unto Christ, who glorified not himself to be made a great High Priest, but endured patiently; for he heard the voice of the Father, saying, The Lord sware, and repented not, Thou art a Priest for ever, after the order of Melchisedec. But if Christ glorified not himself, but his Father, who was equal with him, how then can he who is only a man take the honour of the priesthood to himself, if he who has authority over him have not given it to him? For the sons of Korah were of the tribe of Levi; yet when they rose up against Moses and Aaron, the fire devoured them, inasmuch as they sought to take what belonged not to them; and Dathan, and Abiram, and Korah, went down alive into the pit. The rod that budded destroyed the counsel of many foolish men, and he shewed by its means the great High Priest who was ordained before the Lord. It is fit then, Brethren, that ye should bring your offerings and incense to the Bishop, for he is the High Priest: your first-fruits and tithes, and all your vows, bring ye unto him, that he may give to every one their due care, even to the needy who have nothing. Let him set them in order as it is fitting, that no one take advantage of his neighbour in the receiving of alms. It behoveth the Bishop to take care of all the

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መፍትሔ : ኢጲስቆጶስ : ደትክዛ : በእንተ : ኩሉ : ጽኑሳን : ወይሕትት : ሕይ
ወተሙ : ወይጠይቅ : ንብረተሙ :: ወዓይ : መሀይምናንሂ : ሶበ : ፈቀይ : ይጻው
ው : ጽኑሳን : ወመበለታት : ወእጊሉ : ማውታ : ውስተ : ምሳሕ : በከመ : አዘ
ዘ : እግዚአብሔር : እግዚእ :: መፍትሔ : ደተለከኩ : ዲያቆናት : ወእሙንቱሰ :
ይጠይቁ : ሕይወተሙ : ይጻውዕዎሙ : ወያንብሩ : አሐይ : አሐይ : ውስተ : መ
ንበሩ : በከመ : ይደሉ :: ወይክፍልዎሙ : ወለፍላዊሂ : የሀቡ : እምኔሁ : በኅቡ
እ : በእንተ : ክብረ : እግዚእ : ዘተውህበ : ክህነተ :: ወእመዘ : ተውህበ : ለመ
በለታት : ይንሥኡ : ዲያቆናት : እምኔሁ : ክልኤ : ክፍለ : ወከማሁ : ቀሲሳንሂ :
እለ : ደተግሁ : ወይሚህሩ : ቃለ : ተግሣጽ : ወይንሥኡ : መክዕቢተ : ክብር : እ
ስመ : እሙንቱ : ሐዋርያተሁ : ለእግዚእነ : አይቡስ : ክርስቲስ :: እስመ : እሙ
ንቱ : መማክርተሁ : ለኢጲስቆጶስ : ወአክሊላ : ለቤተ : ክርስቲያን : እለ : ይ
ፈትሑ : በውስተታ : በርትዕ :: ወአፍጉንበጢስ : ይንሣእ : አሐይ : ክፍለ : ወከ
ማሁ : መዘምራንሂ : ወዐጻውተ : ንዋኅው : ይርከቡ : አሐይ : አሐይ : በከመ :
ሥርዐተ : ቤተ : ክርስቲያን :: ወሐዝብኒ : የሀብዎ : ክብረ : መጠነ : ይደልዎ : ወ
ለኢጲስቆጶስ : አይተዐወርዎ : ወአይጉንደዩ : ውሃቦተ : አላ : ፍጡነ : ይፈን
ው : ሎቱ : ምስለ : ላእካን : ዲያቆናት :: መፍትሔ : እንከ : ይንግርዎ : ዲያቆና
ት : ለኢጲስቆጶስ : ኩሉ : ትካዘ : ሐዝብ : ከመ : የአዝዞሙ : ለሐዝብ : ይግበ

poor, and examine into their lives, and know their condition.

Moreover, when the faithful desire to call the poor and widows and orphans to a feast, as God, even our Lord, hath commanded, it is fitting that the Deacons should minister; and let them inquire into their lives, let them call them in, and place them each one in his seat, as is fitting. Let them divide portions unto them, and give thereof to the Shepherd also apart, for the honour of the Lord, seeing that the priesthood hath been given unto him. And when there hath been given unto the widows, then let the Deacons take thereof, two portions; and so also the Priests, who watch, and teach the word of exhortation: let them receive double honour, for they are the apostles of the Lord Jesus Christ; they are the counsellors of the Bishop, and the crown of the Church, who judge in it righteously. And let the Reader take one portion; and, in like manner, let the Singers and the Door-keepers receive, each one according to the ordinance of the Church. And let the people render unto each such honour as becometh him, and not overlook the Bishop, nor delay to give unto him; but let them send quickly to him, together with the ministers, the Deacons. Now it is fitting that the Deacons should report to the Bishop all the matters of the people, that he may command the people to do what is right. For, in old time, there was no

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ሩ : ዘይደሉ : እስመ : ትካት : አልቦ : ዘይበውእ : ውስተ : ቤተ : መቅደስ : ወኢ
ይገብር : ወኢምንተኒ : ዘእንበለ : ካህን :: ደቤ : መልክደስ : ነቢይ : እስመ : ከ
ፍፍሪሁ : ለካህን : የዐቅብ : ምክረ : ወዋንሥሥ : ሕገ :: እስመ : እለ : ይትቀነዩ :
ለአማልክት : ወይገብሩ : ፈቃደሙ : ወይረስዩ : ርእሶሙ : ከመ : ጻድቃን : እን
ዘ : ርኩሳን : እሙንቱ : ወእኩይ : ምግባሮሙ : ወአልቦሙ : ወኢምንተኒ : ምግ
ባረ : ሠፍይ : ወይትሚሰሉ : ከመ : ቅደሳን :: ወርእዮሙ : ምግባሮሙ : ይስሐቅዎ
ሙ : ወይሚንንዎሙ :: ወእሙንቱሰ : አልቦ : ዘይክሉ : ፈጽሞ : ወኢይገብሩ : ወ
ኢምንተኒ : ዘእንበለ : በምክረ : ገነውተ : አማልክት : አለ : ደእሙ : ያንቀዳይ :
ንቤሆሙ : ወያፀምኡ : ቃለ : ዘይኢዝዘሙ : ወይገብሩ : ከሎ : ዘይቤሎሙ : ወያ
ከብርዎሙ : ለገነውተ : አማልክት : ወይትወከሉ : ቦሙ : ወይትአመኑ : በአማ
ልክቲሆሙ :: ወእመሰ : ይትአመንዎሙ : ለእለ : አልቦሙ : ነፍሰ : ወይትቀነዩ :
ለመፍፍሰት : ርኩሳን : እለ : አልቦሙ : በቀላ : ወይሴፈው : ከንቱ : ወይረስ
ዩ : ርእሶሙ : ጻድቃን :: እፎኪ : ንሕነ : እለ : ነሣእነ : ጸጋ : መንፈስ : ቅደስ : ወ
ብነ : ሃይማኖተ : ብርህተ : ወተስፋ : ፍጽምተ : እንተ : አልባቲ : ርስሐተ : እንተ :
ኢኮነት : ሐሰተ : ንትአመን : ስብከተ : ወንጌል : እንተ : ምልእት : ስብሐት : ዘ
እንበለ : ፍርሀት : ከመ : ፍሥምሮ : ለእግዚአብሔር : አምላክነ :: እስመ : አበ
ው : ቀደምት : ወኢጲስቆጶሳት : ጥዩቀ : እሙንቱ : አፋሁ : ለእግዚአብሔር ::

one who entered into the temple, or did any thing therein, but the Priest. The Prophet Malachi saith, For the lips of the priest keep counsel, and search out the Law. For they who serve idols, and do according to their own will, and make as though they were righteous, while they are polluted and their deeds are evil and they have no good work, though they make themselves like the Saints;—men indeed, seeing their doings, will laugh at them and despise them—yet now even these cannot accomplish or do any thing without the counsel of the priests of their gods: but they lift up their eyes unto them, and listen to what their voice commandeth them, and do every thing that it saith to them; they give glory to the priests of their gods, and put confidence in them, and trust in their gods. But if these trust in things that have not life, and are subject to evil spirits in whom is no profit, and hope in vanity, while they make as though they were righteous, how then should we, who have received the grace of the Holy Spirit, and have enlightened faith, and a perfect hope, in which is no iniquity, which is not deceit—how ought we to trust in the preaching of the Gospel, which is full of glory, and without fear, that we may be pleasing unto the Lord our God! For the ancient Fathers, and the Bishops, doubtless they are the mouth

ትምህርት : ዲያብቅልያ : ዘአበው ::

እስመ : እሙንቱ : አፈሁ : ለእግዚአብሔር : እስመ : ተናገር : አርን : ለፈርዖን :
እንዘ : ደረድኦ : ለሙሴ :: ወበእንተዝ : ተሰምዖ : አምላክ : ፈርዖን : ከመ : ን
ጉሥ : ወሊቀ : ካህናት : በከመ : ደቤሎ : እግዚአብሔር : ለሙሴ : ናሁ : ረሰይኩ
ከ : ተኩን : አምላክ : ለፈርዖን : ወአርን : እንክ : ደኩን : ላእክ : ወነቢዮ :: ወ
እንተሙኒ : እፎ : ኢተአምንዎሙ : እስመ : እሙንቱ : ደተነብሉ : በእንተእክ
ሙ : ወያገብኡ : ያለ :: ተቀነዩ : ሎሙ : እስመ : ነቢያት : ወአግብርተ : እግዚአ
ብሔር : እሙንቱ :: ዲያቅንሰ : አምሳለ : አርን : ወኢጲስቆጶስ : አምሳለ :
ሙሴ :: ወእመሰ : ሙሴ : ተሰምዖ : አምላክ : በንበ : እግዚአብሔር : ወእንት
ሙኒ : ርቶዕ : ታክብርዎሙ : ለኢጲስቆጶስ : ከመ : እግዚአብሔር : ወዲያቅ
ን : ከመ : ነቢያ :: በከመ : ክርስቶስ : አልዮ : ዘገብረ : ወኢምንተኒ : ዘእንበለ :
በአብ :: ወከማሁ : ዲያቅንሂ : ኢይግበር : ወኢምንተኒ : ዘእንበለ : ምክረ : ኢ
ጲስቆጶስ :: ወወልድኒ : አልዮ : ዘይገብር : ዘእንበለ : በአብ :: ወበከመ : ወ
ልድ : ደቴሐት : ለአቡሁ : ወከማሁ : ዲያቅን : ደቴሐት : ለኢጲስቆጶስ ::

በእንተ : ከመ : ኢመፍትው : ደግበር : ዲያቅን : ወኢምንተኒ : ዘእንበለ : በመ
ባሕተ : ኢጲስቆጶስ ::

በከመ : ወልድ : ሥምረቱ : ወመልክ : ምክረ : ወነቢዮ : ለአብ : ወከ
ማሁ : ዲያቅንሂ : መልክ : ወነቢዮ : ለኢጲስቆጶስ :: ወበእንተዝ : ኢይ

of the Lord. They are the mouth of the Lord, in like manner as Aaron spake to Pharaoh while he was a helper unto Moses. And for this cause he was called the God of Pharaoh, as a King and an High Priest; as the Lord said to Moses, Behold I have made thee to be a God unto Pharaoh, and Aaron thy brother to be a Minister and Prophet. And how is it, then, that ye do not trust in them, seeing that they intercede for you, and deliver the word? Be subject to them; for they are Prophets and the Servants of the Lord; the Deacon after the similitude of Aaron, and the Bishop after the similitude of Moses. If, then, Moses was called a God before the Lord, it is right that ye also should honour the Bishops as the Lord, and the Deacon as a Prophet. As Christ did not any thing but by the Father, so also let not the Deacon do any thing without the counsel of the Bishop. The Son does nothing but by the Father: and as the Son is subject to his Father, so let the Deacon be subject to the Bishop.

VII. *That it is not lawful for the Deacon to do any thing but by authority of the Bishop.*

As the Son is the good pleasure of the Father, and his Messenger of Counsel, and his Prophet, so the Deacon also is the Messenger and Prophet of the Bishop:

ትምህርት : ደ.ደ.ስቆልያ : ዘአበው ::

ደልዎ : ኢ.ደግበር : ወአምንተኒ : ዘአንበል : ምክረ : ኢጲስቆጶስ :: ወእመ
 ሰ : ወሀበ : በኅቡእ : ለጽዮስ : ዘአንበል : ያእምር : ኢጲስቆጶስ : ያጼኛል :
 ወደረሰ : ምኖኔ : ወሀኪት : ላዕለ : ነደያን : ወምስኪኖን : ወጽዮሳን : ወ
 ምንደግን :: ወዘአሐሠመ : ቃለ : ደበ : ኢጲስቆጶስ : አው : ገብረ : ኦኩ
 ዮ : ገዢ : ላዕለ : ኦግዚአብሔር :: ኢለቢዎ : ዘይቤ : ኢተሐሥም : ደበ : መ
 ኩንነ : ሐዝብክ :: ኦስመ : ኢተሠርዐ : ዝኝቱ : ሐግ : ደበ : አንግን : ወዕፀ
 ው : ኦለ : ያመልኩ : ነኪራን :: አላ : ደእመ : በአንተ : ካህናት : መምህራ
 ን : ወማእምራን :: ኦስመ : ለእመንቱ : ደቤሎመ : አማልክት : አንተመ : ወ
 ደቂቀ : ልዑል : ኩልክመ : ለቡ : ኦንክ : ኦደያቀን : ኦመ : ርኢክ : ብኦሴ : ጽ
 ኑስ : ወዮገፍር : ስኢል : ንግር : በኦንተአሁ : በኅቡእ : ንበ : ኢጲስቆጶስ :: ወ
 ኢትክሥት : ወኢትንግር : ለግዕድ : ተጽዮሶ : ክመ : ኢደኅፈር : ወኢያንጉርጉ
 ር :: ወእመሰ : ከሠትክ : ኅቡኣተሁ : ተሐዘን : ኦንክ :: ወበኦንተአሁ : ደትመ
 ዐዳክ : ኦግዚአብሔር :: ወደቤሎመ : ኦግዚአብሔር : ለምንት : ኢንፈርክመ :
 ሐምዮተ : ለቀጥላዲያ : መሰ : ወኮነ : ላዕሊሆመ : መንሱተ : መዐቱ : ለኦግዚ
 አብሔር :: ወደቤሎመ : መሰ : ለኦለ : አንጉርጉርዎ :: ወንሐነ : ምንተ : ንሐ
 ነ : ወዘነጉርጋርክመ : አኮ : በላዕሊያ : ዘተንጉረጉሩ : ላዕለ : ፈጣሪ :: ወእመ

wherefore it is not right that he should do any thing without the counsel of the Bishop. And if he give secretly to the needy without the knowledge of the Bishop, he causes him to be reproached, and occasions a charge against him of despising and neglecting the poor and needy and destitute and afflicted. But he who utters reproachful words, or doeth any thing evil against the Bishop, hath transgressed against the Lord; not understanding that which He hath said, Thou shalt not speak evil of the Ruler of thy People. For this law was not ordained with respect unto stocks and stones which the Gentiles worship, but for the sake of the Priests, the Teachers, and Wise Men. For unto them he said, Ye are Gods, and all of you are the children of the Most High. Understand then, O Deacon, if thou see a poor man, and he be ashamed to ask, tell the Bishop secretly concerning him; and reveal not nor tell to others his poverty, lest he be ashamed and murmur. But if thou reveal his secrets, thou bringest sorrow upon thy brother; and for his sake the Lord shall be angry with thee. And the Lord said unto them, Wherefore have ye not been ashamed to speak evil against my servant Moses? and the judgment of the wrath of the Lord came upon them. And Moses said unto them who murmured against him, And we, what are we? in this your murmuring, it is not against me that ye murmur, but against your

ትምህርት : ዲድስቅልያ : ዘአበው ::

ቦ : ዘይቤሎ : ለሕዝባዊ : ሕብድ : ደትኩነን :: ንስመ : ፀረፈ : ላዕለ : ስመ : ክ
 ርስተስ :: ወእመሰ : ከመዝ : ውኒቱ : ንፎኪ : ንለ : ደፀርፈ : ደቦ : ኢጲስቆጶ
 ስ : ንስመ : ሰቦ : ደሰፍሕ : ንደዊሁ : ደወርድ : ላዕሌሁ : መንፈስ : ቅደስ :: ወ
 ትትመሀረ : ንምኒሁ : ሥርዓተ : መንፈሳዊት :: ወታሕምርዎ : ለእግዚአብሔር :
 ወእመንክሙ : በክርስቲስ : በዘ : ቦቱ : ድንክሙ :: ወበቅብኦ : ትፍሥሕት :
 ወበቅደስ : በለሳን : ወትከውኑ : ውሉደ : ብርሃን :: ንስመ : ሰቦ : ያተቦር : ኢ
 ጲስቆጶስ : ንደዊሁ : ላዕሌክሙ : በውስተ : ቅድስት : ጥምቀት : ደፈኑ : ንግ
 ዚአብሔር : ቃሎ : ቅደስ : ደብክሙ : ዘይብል : ውሉድዎ : ንንትሙ : ወኦነ : ዮ
 ም : ወለድኩክሙ :: ለቡ : ንንክ : ሕብኒሲ : ከመ : በጸሎተ : ኢጲስቆጶስ : ተ
 ሰመደክ : ወልደ : ንግዚአብሔር :: ወደኒዜኒ : ኦኒምር : ዘንተ : ጸጋ : ዘተጸጎ
 ከ : ንፍቅር : ለዘ : ኦፍቀረክ : ወጸውዐክ : ውስተ : ዝስብሓት : ወክብር :: ስግ
 ድ : ለዘ : ኮነክ : አቦ : ንምታሕተ : ንግዚአብሔር : ንስመ : ሰማዕክሙ : ቃለ :
 ዘይቤ : ለኦለ : ወለደክሙ : በሥጋ : አክብር : አግክ : ወእመክ : ወበኢንተዝ :
 ትረክብ : ሠደዎ :: ወዘኦሐሠመ : ቃለ : ላዕለ : አቡሁ : ወእመ : ሞተ : ለደሙ
 ት :: ወእመሰ : ከመዝ : ውኒቱ : ንፎኪ : ኢታዐብደዎሙ : ወኢታክብርዎሙ : ለ
 ኦለ : ወለደክሙ : ደግመ : በማደ : ወበመንፈስ : ቅደስ : ወሲሰዩክሙ : በሐሊ
 ብ : መንፈሳዊት : ወሐፀኑክሙ : በቃለ : ተግሣጽ : ወአጽንዑክሙ : በቀርገን : ወ

Maker. And if any one say against one of the people, Thou fool! he shall be
 condemned; for he hath blasphemed against the name of Christ. And if this be
 so, how then shall it be with them who blaspheme against the Bishop? For when
 he stretcheth out his hands upon any one, the Holy Spirit cometh down upon
 him: and by him ye are taught the spiritual covenant, and know the Lord, and
 have believed in Christ, by whom also ye are saved; and are anointed with
 the oil of joy, and with the holy unction, and become the children of light. For
 when the Bishop layeth his hands upon you in the holy baptism, the Lord sendeth
 His Holy Word upon you, which saith, Ye are my Children, and this day have I
 begotten you. Understand therefore, O man, that through the prayer of the
 Bishop thou wast called a Child of God. And now acknowledge this grace
 which is given thee; and love him who hath loved thee and called thee into
 this glory and honour. Bow down unto him who is thy father, under God. For
 ye have heard the word which saith concerning those who have begotten you
 according to the flesh, Honour thy father and thy mother; and thereby thou
 shalt find good; and, He that speaketh evil against his father or his mother, let
 him die the death. But if these things be so, how is it that ye do not magnify
 and honour them who have begotten you again by water and by the Holy Spirit,
 who have fed you with spiritual milk, and nourished you by the word of exhor-

ትምህርት : ዲድስቅልያ : ዘአበው ::

ረሰዩክሙ : ድልዋነ : ትንሥኡ : ሥጋሁ : ቅደሰ : ወደሞ : ክቡረ : ለእግዚአብሔር : ወ
 መድኃኒኒ : ኢየሱስ : ክርስቶስ :: እሉ : እሙንቱ : እሉ : ፈትሑክሙ : እሙን
 ሰረ : ንጢአት : ወረሰዩክሙ : እዕርክተ : ለቅደሰ : አኩቲት : ወለፍቅረ : እግዚ
 አብሔር : ትኩኑ : እዕርክተ : ርስት : ወመዋርስተ : ለወልደ :: ለእሉኪ : ፍርሃዎ
 ሙ : ወእክብርዎሙ : በኩሉ : ግብር : እስሙ : ተጸገው : ሕይወተ : በንቦ : እግዚ
 አብሔር : ከሙ : ደፍትሑ : ደቦ : እሉ : አበሱ : ወያድኅንዎሙ : እምእሳተ : ገ
 ሃነም : ወለእሉሃ : ደትመዋሙ : እምንጣውኢሆሙ : ያፍሕስዩ : ሎሙ :: መፍት
 ው : ለእሉ : ትፍርሃዎሙ : ከሙ : ሊቃውንት : ወመኅንንት : ወተሕዘዙ : ሎሙ :
 ከሙ : ነገሥት : ወተወከፍዎሙ : በውስተ : አብያተክሙ :: በከሙ : አዘዙ : ሳ
 ሙኤል : ነቢይ : ለሕዝብ : በእንተ : ንጉሥ : ውስተ : ቀደሚ : መጽሐፈ : ነገሥ
 ት :: ወዓዲ : ሙሴ : አዘዙ : በእንተ : ካህናት :: ከመሆ : ንኢዘዘክሙ : ንሕ
 ነ : በእንተ : ኢጲስቆጶስ : ተሀቡ : ትካዘሙ : በከሙ : ሥረዕ :: እስሙ : ትካ
 ት : ሙሴ : ወሳሙኤል : አዘዙ : ለሕዝብ : ያክብርዎሙ : ለነገሥት : ወለካ
 ህናት : እሉ : ደትቀነዩ : ለንብረተዝ : ዓለም :: ወእመሰ : ከመዝ : ውእቱ : ፈድ
 ፋደ : ደደሉ : ተሀቡ : ትካዘሙ : ወሰሳሆሙ : ለኢጲስቆጶስ : ወለካህናት :
 እሉ : ደተገሁ : ወደትቀነዩ : በእንተክሙ : ወደከውኑክሙ : መርሐ : ለመን
 ግሥተ : ሰማያት :: ወእመሰ : ትካት : ነገሥት : ያነሥኡ : ሰራዊተ : ደፀብሉ : ወ
 ደትቀተሉ : ከሙ : ደፀቀቡ : ወያድኅ : ሥጋ : ሰብእ :: እፍኪ : እሉ : ነሥኡ : ፈ

tation, and strengthened you by the Eucharist, and made you prepared to
 receive the holy flesh and the precious blood of our Lord and Saviour Jesus
 Christ? These are they who have loosed you from the bonds of sin; and have
 made you partakers of the Holy Eucharist, and of the love of God, that ye
 should be partakers of the inheritance and joint-heirs with his Son. Fear them
 therefore, and honour them in every thing; for they have the grace of life from
 the Lord, that they may be judges over them that have transgressed, and may
 save them from the fire of hell, and absolve them that turn from their sins.
 It is right that ye should fear these as Princes and Rulers, and be obedient unto
 them as Kings, and receive them into your houses. | Even as Samuel the Prophet
 gave commandment to the people concerning the King, in the First Book of
 Kings; | and moreover, Moses gave commandment concerning the Priests. And
 thus we also command you concerning the Bishops, that ye give them their due
 respect, as it is ordained. | For in old time Moses and Samuel commanded the
 people to honour Kings and Priests, who minister for the affairs of this world;
 but if this be so, much more is it fitting that ye should give their due respect and
 maintenance unto the Bishops and Priests, who watch and minister for your
 sakes, and are your guides unto the kingdom of Heaven. | And if from the begin-
 ning Kings have raised armies to make war and fight, that they may defend and

ትምህርተ፡ ዲድስቅልያ፡ ዘአበው፡፡

ድፋድ፡ ሢመተ፡ ክህነት፡ በገበ፡ እግዚአብሔር፡ እለ፡ ይፋውሱ፡ ነፍስ፡ ወሥ
ጋ፡ እምኩነኔ፡፡ እስመ፡ ነፍስ፡ ተዐቢ፡ እምሥጋ፡ ወክህነት፡ ተዐቢ፡ እመንግ
ሥት፡ እስመ፡ ዛጊ፡ ሢመት፡ እንተ፡ ተአብር፡ ለእለ፡ ይደልዎሙ፡ ኩነኔ፡ ወ
ትፋትሐ፡ ለእለ፡ የገሥሠ፡ ስርዮተ፡፡ ወበእንተዝ፡ ርቶ፡ ተፈቅርዎሙ፡ ለእ
ጲስቆጶሳት፡ ከመ፡ አብ፡ ወትፈርህዎሙ፡ ከመ፡ ንጉሥ፡ ወትትአመንዎ
ሙ፡ ከመ፡ እግዚአብሔር፡፡ አብኡ፡ ሎቱ፡ አቅማሕክሙ፡ ወተግባረ፡ እደዊክ
ሙ፡ ወቀደሚ፡ ፈረዖቲክሙ፡ ወዐሥራቲክሙ፡ ወመሥዋዕትክሙ፡ ወቀደሚ፡
ስርዮይ፡ ወወይን፡ ወዘይተ፡ ወፀምረ፡፡ ወበእንተዝ፡ ይባርክ፡ ላዕሌክሙ፡ ከ
መ፡ ይኩን፡ ቀርባንክሙ፡ ጎረዖ፡ ወሥሙረ፡ ከመ፡ ዕጣን፡ መዓዛ፡ ሠፍይ፡ በቅ
ድመ፡ እግዚአብሔር፡ አምላክክሙ፡ ወይባርክ፡ እግዚአብሔር፡ ተግባረ፡ እደ
ዊክሙ፡ ወዮብዛኅ፡ ሠፍዮተ፡ ፈረ፡ ምድርክሙ፡፡ እስመ፡ ባረከ፡ እግዚአብ
ሔር፡ ውስተ፡ አርእስተ፡ ጸድቃን፡ እለ፡ ይገብሩ፡ ምሕረተ፡፡ ናሁኪ፡ አእምሩ፡
ከመ፡ አግዐዘነ፡ እግዚአብሔር፡ እመርገማ፡ ለኦሪት፡ ወአግብአነ፡ ውስተ፡ ሕ
ይወት፡ እንዝ፡ ዝርዮን፡ ወግዲፋን፡ ንሕነ፡ ከመ፡ አባግዕ፡ ዘአልቦ፡ ፍላጭ፡ ወከ
መ፡ እንስሳ፡ ዘኢይክል፡ ነቢዐ፡ ሚጠነ፡ እምንጣውኢነ፡ ወአንጽሐነ፡ እምጊጋ
ይነ፡ ወአዘዘነ፡ ፍብእ፡ መሥዋዕተነ፡ ለካህናት፡ ወንመጽውት፡ ለነደዮን፡ እለ፡
አልቦሙ፡ ወኢምንተኒ፡፡ እስመ፡ ይቤ፡ እግዚአብሔር፡ በወንጌል፡ እመ፡ ኢያፋይ

save the bodies of men, how much more, then, are those worthy of honour who have received the ordination of the Priesthood from the Lord, who heal both soul and body from condemnation! For the soul is greater than the body, and the Priest's office is greater than the King's; for this is the office that bindeth those who deserve condemnation, and looseth those who seek forgiveness. And therefore it is right that ye should love the Bishop as a Father, and fear him as a King, and trust in him as in the Lord. Bring unto him your fruits of the earth, and the labour of your hands, and your first-fruits and tithes and oblations, and the first of corn and wine, and oil, and wool. And then shall he give a blessing upon you, that your offering may be well-pleasing and accepted, as incense of a sweet savour before the Lord your God; and the Lord shall bless the works of your hands, and multiply the good fruits of your land; for the Lord giveth his blessing upon the heads of the righteous who shew mercy.

Behold, then, and know that the Lord hath delivered us from the curse of the Law, and brought us into life, while we were scattered and lost as sheep that have no shepherd, and as the brute beast that cannot reason. He hath turned us from our sins, and cleansed us from our transgressions, and commanded us to bring our oblations to the Priests, and to give alms to the poor who have nothing.

ትምህርት ፡ ደጅስቅልያ ፡ ዘአበው ፡

ክሙ ፡ ጸደቀ ፡ ንምጽሐፍት ፡ ወፈሪሳውያን ፡ ኢትክሉ ፡ ባዊአ ፡ ውስተ ፡ መንግ
ሥተ ፡ ንግዚአብሔር ፡ ወኸመሰ ፡ ትካዝክሙ ፡ ውህበ ፡ ለካህናት ፡ ወለእቤራ
ት ፡ ወለእገላ ፡ ማውታ ፡ በከመ ፡ ጽሑፍ ፡ ዘድብል ፡ ዘረወ ፡ ወወሀበ ፡ ለነደይ ፡ ወ
ጽድቁኒ ፡ ደኑበር ፡ ለዓለም ፡ ኸስመ ፡ በጽድቅ ፡ ወበርትዕ ፡ ወበምሕረት ፡ ደሰረ
ይ ፡ ንጠሓት ፡ ኸስመ ፡ ነፍስ ፡ ንጽሕት ፡ ወቡርክት ፡ ትኢድሞ ፡ ለኸግዚአብሔ
ር ፡ ግበር ፡ ኸንክ ፡ ጽድቅ ፡ ከመዝ ፡ በከመ ፡ አዘዘ ፡ ኸግዚአብሔር ፡ ሀብ ፡ ለካ
ህናት ፡ በከመ ፡ ደደሉ ፡ ቀደሚ ፡ ምክያደ ፡ ወደንክ ፡ ወሀውደ ፡ ኸክልክ ፡ ኸስ
መ ፡ ሥሉጣን ፡ ኸሙንቱ ፡ ደጸግው ፡ ለኩሉ ፡ ጽኑሳን ፡ ወቦሙ ፡ መባሕተ ፡ ደብ ፡
ኩሉ ፡ ግብረ ፡ ቤተ ፡ ክርስቲያን ፡ ኢትትቀረንዎሙኪ ፡ ለኢጲስቆጶሳት ፡ በኩ
ሉ ፡ ግብርሙ ፡ ኸንዝ ፡ ትብል ፡ አይ ፡ ጊዜ ፡ ጉብረ ፡ ወለመኑ ፡ ወሀበ ፡ ወማአ
ዜ ፡ አኅለቀ ፡ ወውስተ ፡ አይ ፡ መካን ፡ ወሰደ ፡ ኸመሂ ፡ ጉብረ ፡ ሠቶ ፡ ወአው ፡
ኸኩዮ ፡ ኸመኒ ፡ በርትዕ ፡ ወኸመኒ ፡ ዘኸንበል ፡ ርትዕ ፡ ኸስመ ፡ ኸግዚአብሔ
ር ፡ አምላክ ፡ ደትንሠሠ ፡ ኸምኒሆሙ ፡ ዘወሀቦሙ ፡ ሢመተ ፡ ክህነት ፡ ወጸገዎ
ሙ ፡ ዘዋቢ ፡ መዓርገ ፡ ወአንተሰ ፡ ረሲ ፡ ፍርሀተ ፡ ኸግዚአብሔር ፡ ቅድመ ፡ አዕ
ደንቲክ ፡ ወተዘከር ፡ ኩሉ ፡ ጊዜ ፡ ቃል ፡ ዘይቤ ፡ አፍቅር ፡ ለኸግዚአብሔር ፡ አም
ላክክ ፡ በኩሉ ፡ ልብክ ፡ ወበኩሉ ፡ ሕሊናክ ፡ ወበኩሉ ፡ ንይልክ ፡ ወኢትትሉ ፡
ፍቶተ ፡ ኸንተ ፡ ትወስድ ፡ ንበ ፡ አማልክት ፡ ወኢኩሉ ፡ ዘይመሰሉ ፡ ለዘንቱ ፡ ኸ

For our Lord saith in the Gospel, Except your righteousness exceed that of the Scribes and Pharisees, ye cannot enter into the kingdom of God. Let it then be your care to give to the Priests and widows and orphans; as it is written, saying, He hath dispersed and given to the poor, and his righteousness remaineth for ever; for by righteousness and uprightness and mercy sin is pardoned, for a pure and blessed soul pleaseth the Lord. Do then righteousness thus, as the Lord hath commanded; give to the Priests, as is fitting, the first-fruits of thy wine-press and of thy threshing-floor; for they have power to give to every one that is in need, and they have authority over every matter of the Church. Resist not therefore the Bishops, in any of their doings; saying, When did he do it? or, To whom did he give? or, When did he spend this? and, Where did he receive that? nor judge whether he do what is good or evil, whether with justice or without justice: for the Lord God shall call them to account for these things, who hath given them the office of the priesthood, and hath granted unto them a higher degree.

But do thou set the fear of the Lord before thine eyes; and remember always the word that saith, Love the Lord thy God with all thy heart and with all thy mind and with all thy strength, and follow not the way which leadeth unto

ትምህርት : ደድስቅልያ : ዘአበው ::

ለ : አልሞላ : ነፍሱ : ወትምህርት : አጋንንት : ወኢባዕደ : ፍጥረት : ዘኢአዘዘ :
 ክርስቲስ : አላ : አንተሰ : ገሥሥ : አንብቦ : መጻሕፍት : ዘውኦቱ : ሕገ : እግዚ
 አብሔር : ወኢታፅርዕ : አንብቦ : መጻሕፍት : በበ : ጊዜሁ :: ወአሰስል : እምኔ
 ከ : ከሎ : እከዎ : ዘይተቃረን : ዘኢእዙዝ : ውስተ : ሕገ : ስላቀ : ወመዓተ :: አ
 ላ : አክብር : አባከ : ወእመከ : አላ : ወለደከ : በሥጋ : ወአፍቅር : ቢጸከ : ከ
 መ : ነፍሱከ : ወመሐር : ነደያን : ወረሐቅ : እመሐላ : በሐሰት : ዘአልቦ : በቀላ :
 ወአንተሰ : ኢትርሐቅ : እምቤተ : ክርስቲያን : ለክርስቲስ : ጊስ : ንቤሃ : ከሎ :
 ጊዜ : ወተጋነደ : ከሎ : ጊዜ : ምስል : ትጉሃን : አላ : አይነውሙ : መሀልተ : ወ
 ሌሊተ : አላ : ያእኩትዎ : ለእግዚአብሔር : በእንተ : ከሎ : ዘጸገዎሙ : ሕይ
 ወተ :: ሕዋው : እንከ : በጸጣ : ግብረ : እደዊከ : ወአቅርብ : ለእግዚአብሔር :
 እምዘ : ብከ : መጠነ : ነደልከ : ወተዓረክ : ምስል : ነደያን : ወአጥርያ : ለመን
 ግሥተ : ሰማያት :: ንበ : አልቦ : ጻፂ : ወቀንቀኔ : ወኢይረክቦ : ሰራቂ :: ወእ
 መሰ : ትፈቅድ : ታድኅን : ርእሰከ : ኢትትፈታሕ ምስል : ኢጲስቆጶስ : ወኢ
 ምስል : ሕዝባዊ : እጉከ : ወኢምስል : ዐርክከ : በዐመጻ : ወእመሰ : ተፈታሕ
 ከ : ምስልሆሙ : በዐመጻ : ሰሐብከ : ርእሰከ : ለዐመጻ : ወለንጢኦት : እንዘ :
 አልቦ : ዘያገብረከ :: እስመ : ፍትሕ : ተውህበ : ለካህናት : ወእኮ : ለሕዝባዊ ::

other gods, nor any thing like unto them, who have not life; neither follow the
 doctrine of devils, nor any other devices, which Christ hath not commanded.
 But do thou seek unto the reading of the Scriptures, which are the Law of God;
 and cease not from the reading of the Scriptures at every opportunity. And
 put away from thee all evil which opposeth itself, which is not commanded in the
 Law, mocking, and anger. But honour thy father and thy mother who begat
 thee according to the flesh, and love thy neighbour as thyself, and be a guide to
 the poor; and keep far from a false oath, which is without profit. But keep not
 thou far from the Church of Christ; go early unto it at all times; and worship
 humbly at all times with the watchful, who sleep not day nor night, who give
 thanks unto the Lord for life, and for all that he has bestowed upon them. Live,
 then, by labour, and the work of thine hands; and offer unto the Lord of that
 which thou hast, according to thine ability; and be a friend of the poor, and
 obtain possession of the kingdom of Heaven, where there is neither moth nor
 rust, and where the thief doth not find. And if thou wilt save thyself, strive not
 in judgment with the Bishop, nor with him who is of the people, thy brother,
 nor with thy companion, wrongfully: but if thou strive with them wrongfully,
 thou hast drawn thyself into injustice and sin, seeing that no man hath appointed
 thee to this office, for judgment was given to the Priests, and not to him who is

ትምህርት : ደድስቅልያ : ዘአበው ::

አስመ : ደቤ : እግዚአብሔር : ፍትሑ : በጽድቅ : ወበርትዕ : ለብው : ወአበደኑ :
ለለ : አሐዲ : አሐዲ : ፍትሑ : ወአንትሙኒ : ሕዝብ : ኢብውሕ : ትፍትሑ : ወ
ኢለመኑሂ :: አስመ : ደቤሎሙ : ለአለ : አልቦሙ : ሢመተ : ክህነት : ኢትፍት
ሑ : አስመ : ኢደሠምር : ፍትሕክሙ :: አላ : ባሕቱ : ደፍታሕ : ኤጲስቆጶስ : በ
ርትዕ : በከመ : ጽሑፍ : ዘድብል : ፍትሑ : ለነደደ : ወለእጊላ : ማውታ :: ወአጽ
ድቁ : ግዲዐ : ወምስኪኒ : ወአድግኑ : ባሕታዌ : ወጽኑሰ :: ወዓዲ : ደቤ : ለምን
ት : ኢትፍትሑ : ማእከሉክሙ : በጽድቅ : ወበርትዕ ::

በእንተ : ከመ : መፍትሔ : ኤጲስቆጶስ : ያሚክር : ወደጤደቅ : ኩሎ : ነገረ : በ
ጽድቅ : ወበርትዕ ::

ኩኑ : እንከ : ንጹሐነ : ከመ : አበው : ቀደምት : ጌራነ : ወለባውያነ : ወምእመፍ
ነ :: ወአእትቱ : እምነክሙ : እኩዋ : ሥርዐተ : ወሕሠመ : ልማደ :: ደአሙ : ገ
ረዩ : ለክሙ : ፍፍተ : ሕይወት :: መፍትሔ : ኤጲስቆጶስ : ደሖር : በዛጉ : ርትዕት :
ፍፍተ : ወደትገሐሥ : እምኩሎ : ምግባረ : እኩይ : ወደግበር : ሠፍዖ :: ወለነደ
ደንሂ : ለአለ : ደፈቅደ : ንስሐ : ደፈውሶሙ :: ወለአለሰ : አበዩ : ተመደጦ : ደ
ስድደሙ : አስመዐ : አለ : ያመከንዩ : ወያሰግሎ : ወያስተዋድዩ : በቅንአት :

of the people. For the Lord saith, Judge in righteousness and justice; be of understanding, and give judgment unto every man with discernment. But ye, O people, it is not permitted unto you to judge any man. For he saith to them who have not the ordination of the priesthood, Judge not, for your judgment shall not be accepted. But let the Bishop judge in righteousness; as it is written, saying, Judge the poor and the fatherless, and do right to him that is wronged, and to the poor; and save the desolate and needy. And moreover he saith, Why do ye not judge between yourselves in justice and righteousness?

VIII. *That it is the duty of the Bishop to try and inquire into every matter in justice and uprightness.*

Be ye therefore pure, as the Fathers of old, good and wise and faithful; and put away from you the evil law and the corrupt custom. But choose for yourselves the way of life. It is the duty of the Bishop to walk in this right way, and to depart from every evil work, and to do good; and to heal also the poor who have need of repentance, and to cast out them that refuse to turn. For there are that make pretences, and use lying devices, and bring accusations through

ትምህርት : ደድስቅልያ : ዘአበው ::

በከመ : ገብረ : ክልኤ : ረቦቸት : ላዕል : ሰብፍ : በባቢሎን :: ወከመ : ብረት : ግብጻዊት : ዘገብረት : ላዕል : ዮሴፍ :: ወአንተሰ : ብረት : እግዚአብሔር : ኢት ግብር : ዘከመ : ደገብረ : እሉ : አላ : ኩን : ኒረ : ወመሓራ : ወተወከረመ : ለእ ለ : ደትኔስሐ :: ኢታድሉ : ለገጥእ : ወኢትቅትል : ጸድቀ :: ወዘሰ : ኢይትወከ ፍ : ነሳሕያነ : ወኢይመደጥ : ገጥኣነ : ዝኪ : ውእቱ : አቡሃ : ለመዐት :: ወአል ሶ : ሰላመ :: እስመ : መካን : ንቦ : ሀሉ : መዐት : ኢየጌር : ውስቲቱ : እግዚአ ብሔር :: መዐትሰ : ዐርኩ : ለሰደግን : ውእቱ : ዘይትሐወስ : መእከለ : አገው : ሐሳውያን : ወአልሶ : ሰላመ : ወደራሲ : ሀከከ : በቤተ : ክርስቲያን :: ለቡ : እን ከ : ኢትተሉ : ፍፍቶሙ : ለአብደን : እለ : ደትፈሥሐ : በእከይ : ወኢትስም ዑ : ቃሉሙ : በእከይ : ወባሕቱ : ተዐቀቡ : እምኒሆሙ : እስመ : አልሶሙ : ፍ ርሀተ : እግዚአብሔር : ቅድመ : አዕይንቲሆሙ : ዘእንበለ : ደእመ : ቁመ : ወ ቅንአተ :: እስመ : እኩያን : ሰብእ : ያስተቀድደወሙ : ለኒሪን : ለእለ : አልሶ ሙ : አበሳ : ወያመጽኡ : ላዕሊሆሙ : ነገረ : እኩዮ : ወያወርድወሙ : ውስተ : ዐቢይ : መቅሠፍት : ወምንደቤ :: ወአንተሰ : ኢጲስቅጶስ : ለቡ : ወጠደቅ : ለእ ለ : ደመጽኡ : ንቤከ : ደንግረ : ቅሥቶሙ : ወፍታሕ : መእከሊሆሙ : በጥቡብ : በደነከ : ዘከመ : እፍ : ወምንት : ውእቱ : ግብረ :: ወእመሰ : ተረክቦ : እቡስ : ገ ሥጸ : በከመ : አዘዘ : እግዚአ : ንሥኦ : በባሕቲትከ : ወንግር : ከመ : ደትመዖ

envy and malice; as did the two Elders against Susanna in Babylon, and as the Egyptian woman did against Joseph. But thou, O man of God, do not as these do; but be good and merciful, and receive them that repent. Favour not the sinner, neither slay the just. For he that receiveth not the penitent, nor restoreth the sinners, he is a Father of wrath, and bringeth not peace. And where wrath is, there the Lord dwelleth not; but wrath is the companion of Satan, who walketh about among false brethren, who hath no peace, and stirreth up contention in the Church. Understand therefore, and follow not the way of fools, who rejoice in evil; neither hear ye their voice in that which is evil, but keep yourselves from them; for they have no fear of God before their eyes, but only revenge and envy. For evil men accuse the good, in whom there is no fault; and bring upon them an evil report, and bring them down into great affliction and tribulation. But thou, O Bishop, understand, and inquire of those who come to thee to tell their cause; and judge between them with wisdom, discerning how and what the matter is. And if a man be found to have transgressed, reprove him, as the Lord hath commanded; take him with thee alone, and exhort him to turn to repentance. And if he refuse, take with thee one or

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ጥ : ውስተ : ንስሐ :: ወእመሰ : አበዮ : ንሥኔ : ምስሌክ : አሐደ : አው : ክልኔ
 ተ :: ወንግር : ሀኪተ : ወእበደ : ወመሀር : በዋውህት : ወጥብብ : ወበሎ : ጥብብ :
 ተንድር : ውስተ : ልበ : ኄራን : ወተዐርፍ : ውስተ : ሕፅነ : መምህራን :: ወእመ
 ሰ : ሰምዐ : ነገረ : ሠለስቲክሙ : አድኅነ : ርኅሶ : ወረብሐ : ነፍሶ :: ወእመሰ : አ
 በዮ : ሰሚዐ : ንግራ : ልቢተ : ክርስቲያን :: ወእመሰ : አበዮ : ልቢተ : ክርስቲ
 ያን : ደክውነክ : ሕዝባዌ : ወአረማዌ : ወመጽብሓዌ : ኢትተወክፍ : ወኢተ
 ብኦ : ቢተ : ክርስቲያን : ወኢትጌልቆ : ምስሌ : ሕዝብ : ክርስቲያን :: ወእለሰ :
 ደኔስሐ : እምግዛውኢሆሙ : ወደተመዋጡ : ንበ : እግዚአብሔር : ኢየሱስ : ክርስ
 ቲስ : ወልደ : እግዚአብሔር : ሕያው : ወደተወክፍ : ንስሐሆሙ :: ናሁ : አነ : ማ
 ቲዋስ : አሐደ : እምዐሠርቱ : ወክልኢቱ : እነገረክሙ : ትምህርት : ዛቲ : ዲድ
 ስቅልያ : እንዘ : ቀደሙ : መጽብሓዊ : አነ : ሶበ : ነሳሕኩ : ወእመንኩ : በርትዕ
 ት : ሃደማኖት : ኩንኩ : ሐዋርያ : ወሰገኪ : ቃለ : ወንጌል : ቅዱስ : እስመ : በአ
 ሚን : ደድኅን : ሰብኦ :: ወከማሁ : ዘኪዋስሂ : እንዘ : ቀደሙ : መጽብሓዊ :
 ውኒቱ : ሶበ : ተመደጠ : ወሰአለ : ንበ : እግዚአብሔር : ወተወክፈ : ንስሐሁ : ወ
 ኢመነኖ :: ወናሁ : ከመ : ውኒቱ : ሐራ : ወመጽብሓን : እለ : ቦሎ : ውስተ : ቢ
 ተ : ክርስቲያን : ወሰምዐ : ቃለ : ንስሐ : በንበ : ዮሐንስ : መጥምቅ : እምድኅ
 ረ : ጥምቀት : ዘደብል : ኢትግበረ : ወእምንተኒ : እምዘ : ተአዘዝክሙ :: ኢተ

two, and tell him of his negligence and folly, and teach him in meekness and wisdom; and say unto him, Wisdom dwelleth in the heart of the good, and maketh her rest in the bosom of the instructors. And if he hear the word of you three, he hath saved himself, and gained his soul. But if he refuse to hear, tell it to the Church; and if he refuse to hear the Church, let him be unto thee as a Gentile, a heathen and a publican. Receive him not, neither bring him into the Church; nor number him with the Christian people. But as for those who repent of their sins, and turn to our Lord Jesus Christ, the Son of the Living God, He will receive their repentance.

Behold, I, Matthew, one of the Twelve, declare unto you the doctrine of this Didascalia, who was before a publican, but when I repented and believed with a right faith, I became an Apostle, and a preacher of the word of the Holy Gospel; for by faith shall a man be saved. And thus Zacchæus also, who was before a publican, when he returned and prayed unto the Lord, he received his repentance, and despised him not. And so with those soldiers and publicans who entered into the Church, and heard the word of repentance from John the Baptist, after their baptism he saith unto them, Do no more than that which is commanded you. Be not heavy upon your brethren, nor upon the heathen that turn to the

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ክብደ : ደበ : ቢጽክሙ : ወኢደበ : አሕዛብ : አለ : ተመደሙ : ንበ : አግዚአብ
 ሔር : ከመ : አይዕልው : ሃይማኖት :: ከመዝ : ንኢዝዘክሙ : ለአለ : ይትመደ
 ሙ : ንበ : አግዚአብሔር : አብአዎሙ : ቤተ : ክርስቲያን : ይስምዱ : ቃለ : መጻ
 ሕፍት : ወይግበሩ : ፍራ : ዘይደሉ : ለንስሐ : ከመ : አይመንኑ : ትምህርት :: ወ
 አንተሙሰ : አትንበሩ : ቀደመ : ምስሌሆሙ : በውስተ : ጸሎት : አላ : ያውፅ
 አዎሙ : አምድኅረ : ተነባ : መጻሕፍት : ኑሪት : ወነቢያት : ወወንጌል :: ወአ
 ምዝ : ይከውኑ : ድልዎነ : ከሎ : ጊዜ : ለተቀንዖ : በቤተ : ክርስቲያን : ከመ :
 ካልአን : ርአዎሙ : ይፍርሁ : ወይትገሠጹ : ወይትመሀሩ : ሠናዖ : አምልኮ :: ኦ
 ኢጲስቅጶስ : ርድኑሙ : ለገጥአን : ወአጽንዖሙ : በቃለ : አግዚአብሔር : ወአ
 ትመንኖሙ : ወአትንበይ : በሊዐ : ምስለ : ገጥአን : ወመጽብሐን :: ወሶበ : ይ
 ቢልዎሙ : ፈሪሳዊያን : ለአርደኢሁ : ለምንት : ደበልዕ : ሊቅክሙ : ምስለ : ገ
 ጥአን : ወመጽብሐን :: ወአውሥኦ : ወይቢሎሙ : ሕሙማን : ይፈቅድው : ለዐቆ
 ቤ : ሥሪይ : ወአኮ : ጥዑያን : አመጸአኩ : አጸውዕ : ጸድቃነ : አላ : ገጥአነ : ለ
 ንስሐ :: ወበአንተዝ : ርቶዕ : ትዋሕዶሙ : ወትፍዝዘሙ : ወትብላዕ : ምስሌሆ
 ሙ : በፍቅር :: ወትተክዝ : በአንተ : መድኅኒቶሙ : ወትርድኑሙ : ወትበሎ
 ሙ : ጽንዑ : ወጥፍሑ : አደዊክሙ : ወአጽሕቡ : አገሪክሙ :: መፍትወ : አን
 ከ : ትፍዝዝዎሙ : ለትኩዛነ : ልብ : ወትትዐገሥዎሙ : ለምዑዓን : ከመ : አይ

Lord, lest they rebel against the faith. Thus we command you: Them that return unto the Lord bring into the Church, that they may hear the voice of the Scriptures, and bring forth fruits meet for repentance; that they despise not instruction. But stand ye not together with them in prayer; but let them put them forth, after the reading of the Scriptures of the Law, the Prophets, and the Gospel. And then let them stand at all times prepared to worship in the Church, that others seeing them may fear, and receive instruction and learn godliness.

O Bishop, help the sinners, and strengthen them by the word of the Lord; and despise them not, neither refuse to eat with sinners and publicans. For when the Pharisees said to His disciples, Wherefore doth your master eat with sinners and publicans? he answered and said unto them, The sick need the physician, and not they that are whole: I came not to call the righteous, but sinners to repentance. And for this cause it is right that thou shouldst visit them and comfort them, and eat with them in love; and shouldst be careful for their salvation, and help them, and say unto them, Be strong, and clap your hands, and dance with your feet. It behoveth you, therefore, to comfort them that are sorrowful in heart, and bear patiently with them that are angry, that they turn

ትምህርት : ደጅስቅልፆ : ዘአበው ::

ትመዋጡ : ውስተ : አበጅ :: አስመ : መሳተም : አብጅ : ውኔቱ : ለዘላፊ :: ወ
አመሰብ : ዘተመደጠ : ወአስተርአዎ : በፍረ : ንስሐ : ወበጊዜሃ : ተወከፍዎ : በከ
መ : ሕርቱም : ወልጅ : ዘዘረወ : ከሎ : ንዋዎ : አቡሁ : አንዘ : የሐዩ : በምርዓ
ት :: ወአኅለቀ : ከሎ : ንዋዎ :: ወመጽአ : ዐቢይ : ረታብ : ውስተ : ውኔቱ : ብ
ሐር :: ወአንዘ : ይጸነስ : ወሐረ : ወተፀምደ : ንበ : አሐደ : አምሳብአ : ውኔቱ :
ብሐር :: ወፈነዎ : ዐጸደ : ወፍረ : ደርዐይ : አሕርወ : ወፈተወ : ይጸገብ : አምአ
ሕማረ : ጽራኔ : ዘይሲሰዩ : አሕርወ : ወአልቦ : ዘይሁቦ : ወሐለዎ : በልቡ : ወይ
ቤ : መመጠነ : አግብርቲሁ : ለአቡዎ : አለ : ያተርፍዎ : ለአክል : ወአንሰ : አመ
ውት : በረታብ : በዝዎ :: አትነሣኔ : ወኔሐር : ንበ : አቡዎ :: ወኔብሎ : አባ : አበ
ስኩ : በሰማይ : ወበቅድሚክ : ወኔይደልወኒ : አሰመይ : ወልደክ : ረስዎኒ : ከ
መ : አሐደ : አምአግብርቲክ :: ወተንሥአ : ወሐረ : ንበ : አቡሁ : ወርአዎ : አቡ
ሁ : አምርሐቅ : ወመሐር : ወርጸ : ወሐቀፎ : ክሳይ : ወሰዐሞ :: ወይቤሎ : ወ
ልደ : አበስኩ : በሰማይኒ : ወበቅድሚክኒ :: ወኔይደልወኒ : አሰመይ : ወልደ
ክ :: ወይቤሎሙ : አቡሁ : ለአግብርቲሁ : አምጽኑ : ፍጡነ : አልባሰ : ቅድወ :
ወአልብስዎ : ወደዩ : ሕልቀተ : ውስተ : አደደሁ : ወአሣኔነ : ውስተ : አገሪሁ :
ወአምጽኑ : ላህመ : መግዝአ : ወጥብሐ : ወንብላዕ : ወንትፋሣሕ : አስመዝ :

not again unto folly : for the angry man is ever a fool.
But if any man turn, and shew the fruit of repentance, straightway receive him ;
as it was with the prodigal son, who spent all his father's substance in riotous
living. And he consumed all his substance. And there came a great famine in
that land, and he began to be in want ; and he went and joined himself to one
of the men of that country. And he sent him to his farm-yard to feed swine ;
and he desired to fill himself with the husks which the swine did eat ; and
no man gave unto him. And he thought in his heart, and said, How many
servants of my father have bread enough and to spare, and I die of hunger in
this place ! I will arise and go unto my Father, and will say unto him, Father,
I have sinned against heaven and before thee, and am not worthy to be called thy
son : make me as one of thy servants. And he arose, and went to his Father.
And his Father saw him afar off, and had compassion upon him, and ran, and
fell on his neck, and kissed him. And his son said unto him, I have sinned
against heaven and before thee, and am not worthy to be called thy son. And
his Father said unto his servants, Bring out quickly the best garments, and put
them on him ; and put a ring on his hand, and shoes on his feet ; and bring out
the fatted calf, and kill, and let us eat and make merry : for this my son was

ትምህርት : ደድስቅልያ : ዘአበው ::

ወልድዎ : ሞተህ : ወሐይወህ : ወተሐጉላህ : ወተረክበ :: ከመዝ : ግበር : ኦኤጲ
 ስቆጶስ : ሰበ : ተጠምቁ : ንኡሰ : ክርስቲያን : ወተወከፎሙ : ወአንብር : ንጸ
 ከ : ላዕሊሆሙ : ወደቢሆሙ :: ንስመ : ነጽሐ : በንስሐ :: ወእምድኅረ : ጸልደከ :
 ላዕሊሆሙ : አጥምቆሙ : ወአግብረሙ : ውስተ : ሠያይ : መርዒት :: ንስመ :
 ሰበ : ያነብር : ንጸሁ : ኤጲስቆጶስ : ደቢሆሙ : ደነሥኡ : መንፈስ : ቀደስ : በን
 በ : ንግዚኤ : ኢየሱስ : ክርስቶስ :: ወእመሶ : ንምኢቻው : መሀደምናን : ዘተስ
 ንልክ : ወደቢልክ : ለምንት : ቀተልክ : በንሴ : ቻጥኦ : አኮኑ : መፍትው : ትት
 ፈሳሕ : ምስሌሁ : ወትበሎ : ንስመዝ : ንኑክ : ሞተህ : ወሐይወህ : ወተሐጉላ
 ህ : ወተረክበህ :: ንስመ : መሐሪ : ንግዚአብሔር : ወደሰሪ : ንጢአተ : ለዘ : አበ
 ሰ : ንምከመ : ነስሐ : ወገብረ : ሠያየ :: ስማዕ : ዘገብረ : ደዊት : አመ : ደኡብ
 ስ : በብኢሲተ : ኦሪዎ :: ወእምድኅረ : ንምነ : አበሳሁ : ነስሐ : ወደቢ : ሚጥ : ገ
 ጸክ : ንምንጢአትዎ : ንግዚኦ : ወደምስስ : ሊተ : ከሎ : አበሳዎ :: ልበ : ንጽሐ :
 ፍጥር : ሊተ : ንግዚኦ :: ወመንፈስ : ርቱዐ : ሐድስ : ውስተ : ከርሥዎ :: ወኢት
 ግድፈኒ : ንምቅድመ : ገጽክ :: ወመንፈስክ : ቅደስ : ኢታውፅኦ : ንምላዕሊ
 ዎ :: ዕስዩኒ : ፍሥሐ : ወእድኅኖተክ : ወበመንፈስ : ዐዚዝ : አጽንዓኒ :: ወአን
 ቲኒ : ኦኤጲስቆጶስ : ፈውሶሙ : ከመ : ጠቢብ : ዐቃቤ : ሥሪይ :: ወከመ : ዐ
 ርክ : ማእመን : ዘይቲክዝ : ወዎንሥሥ : መድኅኒተ : ለቢጽ :: ወከማሁ : አንተ

dead and is alive again, was lost and is found. Do thus, O Bishop, when the new Converts are baptized, and receive them, and lay thy hands upon them and over them, for they are purified by repentance; and, after that thou hast prayed over them, baptize them, and bring them into the good flock. For when the Bishop layeth his hand upon them, they receive the Holy Spirit from our Lord Jesus Christ. And if there be one of the believing brethren that asketh thee, and saith unto thee, Wherefore hast thou slain the sinner? shouldst not thou rejoice with him, and say unto him, For this thy brother was dead and is alive again, was lost and is found? For the Lord is merciful, and pardoneth the sin of him that hath transgressed, when he repenteth and doeth that which is right. Hear what David did, when he sinned concerning the wife of Uriah. After he had confessed his transgression, he repented, and said, Turn thy face from my sin, O Lord, and blot out all my transgressions! Create in me a clean heart, O Lord, and renew a right spirit within me! Cast me not out from before thy face, and take not away thy Holy Spirit from me! Restore unto me thy joy and thy salvation, and strengthen me with thy powerful spirit! And thou too, O Bishop, heal them as a wise physician, and as a faithful friend who anxiously seeketh the salvation of his neighbour: so also do thou help them, and save them, and

ትምህርት : ዲድስቅልዖ : ዘአበው ::

ኒ : ርድኑሙ : ወአድጋኖሙ : ወፈውሶሙ : ንምቀሳሰለ : ንጢኣት : ለኦለ : ተ
 መይጡ : ንበ : ንግዚአብሔር : ከመ : ይድኑኑ : ንምከኑኒ :: ወእመሰ : ፈድፈድ :
 ሕማሞሙ : ሀሶሙ : ፈውሰ : ንንተ : ትደመስስ : ርስሐተ :: ወቅብራሙ : ቅብ
 አ : ሕይወት : ንንተ : ታሚስን : ሕምዘ : ሕማም : ዘውኣቱ : ጾም : ወጸሎት :: ወ
 ንስር : ስእበተ : አገሎሙ : ለኦለ : ተሰብሩ : በስኦል : ወበሰጊድ :: ወእመሰ :
 ዘንተ : ከሎ : ገቢረክ : ስእንክ : ፈውሶቶሙ : ኢትኩን : ዲቢሆሙ : ከመ : ሞ
 ሰር : ዘይሠፅር : ወከመ : ጉድብ : ዘይሰብር : አላ : ደኦሙ : ከመ : ጠቢብ : ዐ
 ቃቤ : ሥራይ : ዘይበጥኝ : በመላጹ : ወያወፅኦ : ርስሐተ : ሕማም : ንንተ : ጎብኦ
 ት : ወስጥ : ወእምዘ : ይከውን : ጥዑዖ : ከሎ : አገሎ :: ወእመሰ : ርኢክ : ብ
 ንሲ : ጸልሕወ : ወነገቤ : ዘየአቢ : ተመይጦ : ወስተ : ንስሓ : አላ : ገሐቱ : የሐ
 ዩ : በእበድ : ወስሐተት : ምትር : ንምቤተ : ክርስቲያን :: እስመ : ይቤ : አኦት
 ቱ : ንምኒክሙ : ንከዩ :: ርቶዕ : ትገሥጸ : ወገሐቱ : ከመ : ጸላኢክሰ : ኢትረስ
 ዩ : እስመ : አገልክ : ወኣቱ :: ወኢትንሣኦ : ገጸ : በውስተ : ፍትሕ : ወኢታድ
 ሎ : ለገዕል : ወኢላይደ :: ወኢንተሙ : ፍሎተ : አገገዕ : ወዲያቆፍት : ኢመፍ
 ትው : ትስምዑ : ነገረ : ሐሰት : ወውደት : ላዕለ : ብኦሲ : ንጹሕ : ዘአልቦ : አበ
 ሳ : ከመ : ታውፅኦ : ንምቤተ : ክርስቲያን : በእመክንዮ : ነሣኦ : ሕልዮን :
 ወአድልዎ : ለገጸ : እስመ : አላ : ደብብሩ : ከመዘ : ይከውኑ : አዕርክቲሁ : ለ

heal from the wounds of sin those who turn unto the Lord, that they may be saved from condemnation. And if their disorder be great, give them the remedy which blotteth out iniquity; and anoint them with the ointment of life, that destroyeth the poison of the disease, that is, prayer and fasting: and bind up the deformity of those whose limbs are broken, by entreaty and supplication. And if, though thou hast done all this, thou be not yet able to heal them, be not against them as a saw which cutteth asunder, and as a hatchet which breaketh in pieces, but as a wise physician, who cutteth gently with the lancet and driveth out the uncleanness of the disorder which is concealed within, and so shall all the body be made whole. But if thou see a deceitful and talkative man, who refuseth to return unto repentance, but liveth in folly and error, cut him off from the Church. For He hath said, Put away evil from amongst you. It is right that thou shouldst reprove him, but account him not as thine enemy, for he is one of thy members. And respect not persons in judgment, neither favour the rich or the poor.

For ye, O Shepherds of the sheep, and Deacons, must not hear the word of falsehood and accusation against a man that is innocent, in whom is no transgression, to put him out of the Church, devising that ye may receive gifts, and respecting persons: for those who do thus are companions of the Devil. Know,

ትምህርት : ደድስቅልያ : ዘአበው ::

ደድብሎስ :: አንምረኪ : ከመ : ሀለወክሙ : ትትፈደዩ : በእንቲአሁ : በቅድ
መ : ምክብር : ለእግዚአብሔር :: እስመ : ጽሑፍ : ዘይብል : ኢትቅትል : ጸድ
ቀ : ምስለ : ታጥእ : ወኢትንሣእ : ሕልያነ : በቀጥለ : ነፍስ :: እስመ : ሕልያን :
የዐውር : አዕይንቲሆሙ : ለጠቢባን : ወያሚስን : ቃለ : ጽድቅ :: ወኢታክብር :
ዕልወ : እንበይነ : ሕልያን : ወኢትወልጥ : ርትዐ : በሐሰት : አላ : ተዐቀብ : ወኢ
ትግብር : ወኢምንተኒ :: ወኢትፍትሑ : ዘእንበለ : ርትዕ : ወኢትትሀውሉ : ምስ
ለ : ገብርት : ዐመፃ : እስመ : ይቤ : በኢሳይያስ : ነቢይ : አሌሎሙ : ለእለ : ደብ
ልወ : ለሠየይ : እኩይ : ወለእኩይ : ሠየይ : እለ : ደብልወ : ለብርሃን : ጽልመት :
ወለጽልመት : ብርሃን : እለ : ደብልወ : ለጥዑም : መሪር : ወለመሪር : ጥዑም ::
አሌሎሙ : ለእለ : ደጠበቡ : ለእኩይ : ወደብሉ : ንሕነ : ጠቢባን :: ወእመሰ : ገ
መዕክሙ : ፍትሕ : በዐመፃ : አንምረኪ : ከመ : ታመጽኡ : ለርእስክሙ : ከኑነ
ኔ :: እስመ : ይቤ : እግዚአብሔር : በከመ : ከኑንክሙ : ትትኪነኑ : ወበመስፈርት : ሰ
ፈርክሙ : ደሰፍረ : ለክሙ :: ወእመሰ : ለበውክሙ : ወጠየቅሙ : ነገረ : ፍት
ሕ : ትፈልጥዎሙ : ለእኩያን : ወለሐሳውያን : ወለመስተዋድያን : ለእለ : ደቀ
ትሉ : ቢጾሙ : በዐመፃ :: እሉ : እሙንቱ : እለ : ያመጽኡ : ሀከከ : ወየዐቅቡ :
ነገረ : ከንቶ :: ወደረስዩ : መሣገረ : ለርእሱሙ : በቃለ : ከፍፈሪሆሙ :: ለእለ : ከ
መዘ : ደገብረ : አርሕቅዎሙ : እምቤተ : ክርስቲያን : ከመ : አደርኩሱ : ቤተ :

then, that ye shall be recompensed for this before the judgment-seat of God ; for it is written, saying, Thou shalt not slay the righteous with the wicked, neither shalt thou receive a bribe to destroy life : for a bribe blindeth the eyes of the wise, and perverteth the word of justice. Neither honour thou the transgressor for the sake of a gift, nor change right for wrong ; but keep thyself, and do not any such thing. Judge not unrighteously, neither be partaker with the workers of iniquity ; for it is said by the Prophet Esaias, Woe unto them that call good evil, and evil good, who call light darkness and darkness light, who call sweet bitter and bitter sweet ! Woe unto them who are wise to do evil, and say, We are wise ! And if ye pervert judgment by iniquity, know that ye shall bring upon yourselves condemnation. For our Lord saith, As ye have judged, so shall ye be judged ; and with the measure by which ye measure, shall it be measured unto you. But if ye understand and inquire into the word of judgment, ye will discern the evil, and the false, and the calumniators, who slay their neighbours by unjust accusations. These are they that bring in contention, and observe words of vanity, and make a snare for themselves by the words of their lips: those that do thus, drive ye far from the Church, that they pollute not the Church of God. But if they

ትምህርት : ደድስቅልጾ : ዘአበው ::

ክርስቲያን ለእግዚአብሔር ፡ ወገሎቹ ፡ እመሰ ፡ ተመደጡ ፡ ወነስሑ ፡ ወገደጉ ፡
 እኩዮሙ ፡ ወገብረ ፡ ወገደጉ ፡ ደትወከፈዋሙ ፡ ደገኙ ፡ ቤተ ፡ ክርስቲያን ፡ እስ
 መ ፡ እሙንቱ ፡ ነሥኡ ፡ ሥጋሁ ፡ ለክርስቲስ ፡ ወእመሰ ፡ ተወልደ ፡ ብእሰ ፡ ወ
 ቦ ፡ ወስተ ፡ አባሉ ፡ ተረፈ ፡ አኩን ፡ ደመተር ፡ ተረፈ ፡ አባሉ ፡ ከመ ፡ አደኩን ፡ ላ
 ሰሌሁ ፡ ነፍረተ ፡ ወከማሁ ፡ አንተሙኒ ፡ ፍሎት ፡ አባግዕ ፡ ስድድዎሙ ፡ እምቤ
 ተ ፡ ክርስቲያን ፡ ለእግዚአብሔር ፡ ለዕልዋን ፡ ወመፍፍቃን ፡ እስመ ፡ ነፍረተ ፡ ወ
 እቱ ፡ ለእመ ፡ ሐይወ ፡ ምስሌክም ፡ እለ ፡ አይደሉም ፡ በእግዚአብሔር ፡ አይሰኙ ፡ ክ
 ረስተስ ፡ ግሙራ ፡ ምተርዎሙ ፡ እምቤተ ፡ ክርስቲያን ፡ ወአንተሙሰ ፡ ፍጹ
 መ ፡ አባሉ ፡ ለክርስቲስ ፡ ወውሉደ ፡ ለቤተ ፡ ክርስቲያን ፡ ወእመሰ ፡ ተረክበ ፡
 እምወስተትክሙ ፡ ተረፈ ፡ አባል ፡ ዘይሔሊ ፡ እኩዮ ፡ ወደተሐወስ ፡ ማእከሌ
 ክሙ ፡ ወያመጽእ ፡ ቀተላ ፡ ወሐሚተ ፡ ወዕርፈተ ፡ ወዘሰ ፡ ደገብር ፡ ከመዝ ፡ ፈ
 ጸመ ፡ ኩሎ ፡ መፍገንጊሁ ፡ ለሰይጣን ፡ ወፀረፈ ፡ ላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ወለ
 እለ ፡ ደገብረ ፡ ከመዝ ፡ አርሕቅዎሙ ፡ ወያውፅእዎም ፡ እምቤተ ፡ ክርስቲያን ፡
 ወደፍጅደዎሙ ፡ በከመ ፡ ምግባሮሙ ፡ ወግሙራ ፡ ደምተርዎሙ ፡ እምሕዘበ ፡
 እግዚአብሔር ፡ ወሰብ ፡ ተገብረ ፡ ከመዝ ፡ ፍሁ ፡ ተሰርገወት ፡ ቤተ ፡ ክርስቲያን ፡
 ለእግዚአብሔር ፡ እስመ ፡ ወፅእ ፡ እምነሃ ፡ እኩዮ ፡ አባል ፡ ዘነበረ ፡ ወስተተ ፡
 እንዘ ፡ የሀውካ ፡ እሉ ፡ እሙንቱ ፡ ማሕጉላን ፡ ጸላእያን ፡ ወፍይ ፡ መፍቅርያን ፡

turn and repent and leave their wickedness, and do that which is right, let them
 be received, to enter into the Church; for they have received the body of
 Christ. But if a man be born having a superfluity in his members, will he
 not cut off the superfluous member, lest it be a reproach upon him? And in
 like manner, ye, the shepherds of the sheep, drive out of the Church of the
 Lord the apostates and heretics; for it is a reproach, if those live among you
 who believe not in our Lord Jesus Christ. Cut them off for ever from the
 Church: for ye are truly members of Christ, and sons of the Church. But if
 there be found among you a superfluous member, who deviseth evil, and walketh
 up and down among you, and bringeth in murder and slander and blasphemy,
 he, who doeth thus, hath perfected all the devices of Satan, and blasphemed
 against the Church. Those who do thus, drive ye out; and let them be cast
 forth from the Church, and be recompensed according to their works, and be
 cut off for ever from the people of the Lord. And when ye do thus, behold,
 the Church of God is beautified; for the evil member is gone out of her which
 dwelt in her and disturbed her. These are the destroyers, the haters of that

ትምህርተ ፡ ደግሰቅል፡ ፡ ዘአበው ፡፡

ንዋይ ፡ ወተወደሶ ፡ በከንቶ ፡ እለ ፡ ደጠበቡ ፡ ለእኩይ ፡ ወይዘርው ፡ አገግ፡ ፡ መ
ርዒቱ ፡ ለክርስቲስ ፡ መፍትሔ ፡ ኤጲስቆጶስ ፡ ደፍትሑ ፡ ለሕዝብ ፡ በጽድቅ ፡፡
እስመ ፡ ደቤ ፡ እግዚእነ ፡ እመሐርክሙ ፡ ጠዋዩ ፡ ፍፍተ ፡ እነኒ ፡ አሐውር ፡ ምስ
ሌክሙ ፡ ጠዋዩ ፡ ፍፍተ ፡፡ ወዓይ ፡ ሶ ፡ ንበ ፡ ይብል ፡ ምስሌ ፡ ጸድቅ ፡ ትጸድቅ ፡ ወ
ምስሌ ፡ በእሲ ፡ ንጹሕ ፡ ንጹሕ ፡ ትከውን ፡ ወምስሌ ፡ ሳረይ ፡ ሳረዩ ፡ ትከውን ፡፡
ወምስሌ ፡ ጠዋይ ፡ ትጠዌ ፡፡ ሐር ፡ እንከ ፡ በፍፍተ ፡ ንጹሕ ፡ ከመ ፡ ትርከብ ፡ ክብ
ረ ፡ ወሞገሰ ፡ በንበ ፡ እግዚአብሔር ፡፡ ሀልው ፡ በአሐይ ፡ ልብ ፡ ወተፈቀሩ ፡ በበይፍ
ቲክሙ ፡፡ ወይኩን ፡ ሰላመ ፡ ማእከሌክሙ ፡፡ ወአንትሙኒ ፡ ኤጲስቆጶስ ፡ ረዐ
ይወሙ ፡ ለአሕዛብ ፡ በጽንዕ ፡ በአሐይ ፡ ሕሊፍ ፡ ወኅብረት ፡ ከመ ፡ ትሲብሕወ ፡
ለእግዚአብሔር ፡ በአሐቲ ፡ ሃይማኖት ፡፡ ኩንኪ ፡ አሐይ ፡ ሥጋ ፡ ወአሐይ ፡ መንፈ
ስ ፡ ወአሐይ ፡ አሚን ፡ በከመ ፡ ጸገወክሙ ፡ እግዚአብሔር ፡፡ ርቱዕ ፡ ደያቆን ፡ ደ
ንገር ፡ ለኤጲስቆጶስ ፡ ኩሎ ፡ ዘኮነ ፡፡ በከመ ፡ ክርስቲስ ፡ አልዮ ፡ ዘገብረ ፡ ወ
ኢምንተኒ ፡ ዘእንበል ፡ በኡብ ፡ እስመ ፡ አሐይ ፡ ሥምረት ፡ ለኡብ ፡ ወወልድ ፡ ወ
መንፈስ ፡ ቅዱስ ፡፡ ወእምከመ ፡ ነሥኦ ፡ ደያቆን ፡ ሢመተ ፡ በንበ ፡ ኤጲስቆጶስ ፡
ይከውን ፡ ከመ ፡ እዘን ፡ ወዓይን ፡ ወአፍ ፡ ለኤጲስቆጶስ ፡ ወይነገር ፡ ትካዞሙ ፡
ለሕዝብ ፡ በከመ ፡ ደደሉ ፡ በከመ ፡ ነገር ፡ ዮተር ፡ ለሙሴ ፡ ነቢይ ፡ ወተወክፈ ፡ ቃ
ሎ ፡፡ ዘንቱ ፡ ክብር ፡ ደደሉ ፡ ለሕዝብ ፡ ክርስቲያን ፡ ኤይፍተሕ ፡ ሕዝግዌ ፡ ወኢ

which is good, the lovers of wealth and vain-glory, who are wise to do evil, and scatter the sheep of the flock of Christ.

It behoveth Bishops to judge the people in righteousness; for the Lord saith, If ye walk in a crooked way, I also will walk with you in a crooked way. Moreover he saith in a certain place, With the just thou wilt be just, and with the pure man thou wilt be pure; and with the excellent thou wilt be excellent, and with the froward thou wilt be froward. Walk then in the way of purity, that thou mayest find glory and favour with the Lord. Be of one mind, and love one another. And ye also, O Bishops, feed the people diligently with one mind, in unity, that ye may praise the Lord in one faith. Be then one body and one spirit, and one faith, as the Lord hath given you grace. It is right that the Deacon should tell the Bishop every thing that hath been done; as Christ also did not any thing, but by the Father: for there is one will of the Father and of the Son and of the Holy Ghost. And when the Deacon hath received ordination from the Bishop, let him be as an ear and an eye and a mouth to the Bishop, and tell the Bishop the matters of the people, as is fitting; even as Jethro told Moses the Prophet, and he received his word. This is an honour which becometh a Christian people. Let not him who is of the people judge, neither the Rulers,

ትምህርት : ዲድብቅልያ : ዘአበው ::

መላህቅት : ዘእንበለ : ደእሙ : ሥዩማነ : ቤተ : ክርስቲያን :: እስሙ : ሰይጣን :
 የመጽእ : መሣግረ : ለእግብርት : እግዚአብሔር : በገበ : ዕልዋን : ወይሚህር
 ሙ : ጽእልት : ወፅርፈት :: አልቦኑ : እምውስተትነ : ለገዩ : ዘይክል : ፈጥሐ : ማ
 እከልነ : በርትዕ : ኢተብሐዎሙኪ : ለሐዝብ : የእምሩ : ምስጢረ : ኅቡአጥክ
 ሙ : ወኢትንሥኡ : ስምዐ : እለ : ኢየሁዳ : ላዕሌክሙ : አላ : ዕቀቡ : ዘተ
 ጸጎክሙ :: እስሙ : ደቤ : ሀቡ : ዘነጋሣ : ለነጋሣ : ወዘእግዚአብሔር : ለእግዚ
 አብሔር :: ወገሐቱ : እመሰ : ብከ : ዕደ : ዘትፈጸ : ኢትጉንደ : ውሃበ : እንዘ :
 ትብል : ለእንደ : መሀደምን : እፈደዮ :: ወለዘላ : ኢየሁዳ : ኢይፈደዮ :: ወ
 ገሐቱ : ግበር : በከሙ : ወሀበ : እግዚእነ : ጸገሐት :: ወአንትሙሰ : አግብርት : እ
 ግዚአብሔር : ዕቀቡ : ትእዛዛጥ : ለክርስቲስ :: ወእመ : ርእክሙ : ማእከ
 ለ : አገው : ጋእዘ : ወተሰነ :: ርቶዕ : ትንግርዎሙ : ለሥዩማን : በእንጥህሆሙ ::
 እመሣ : እኩዳነ : ልማድ : ወገገርዳነ : ሀከክ : ወጸላእዳነ : ሠፍይ : ወኢየሁዳ
 ሩ : በፍፍት : ርትዕ :: ለእለ : ከመዝ : ገሥጽዎሙ : ወአስተገፈርዎሙ :: ወእ
 ምክመሰ : ነከሐ : ተወከፈዎሙ :: ወእምከሙ : ገበርክሙ : ከመዝ : ረሰይክ
 ሙ : ሰላሙ : ማእከለ : አገው : ወአድገንክምዎሙ : እምገጢአት :: መፍት
 ውኪ : ትጎድጉ : ወትስረዩ : አበሳ : ለቢጽክሙ : በከሙ : አዘዘ : እግዚአብሔ
 ር : ለጳጥርስ : ሰበ : ደቤሎ : እመ : አበሰ : ሊተ : ቢጽዮ : ማመጠነ : እጎድግ :

but those only who are ordained over the Church. For Satan bringeth a snare upon the servants of the Lord from the unbelievers, and teacheth them reproaches and blasphemies. Is there not a man of understanding among us, who can judge between us with justice? Suffer not then the heathen to know your hidden secrets; neither receive the testimony against you of those who believe not, but keep that which hath been given to you. For He saith, Give unto Cæsar the things that are Cæsar's, and unto God the things that are God's. But if thou hast a debt to pay, delay not to give it, saying, I will pay it to my brother who is a believer, but to him who believeth not, I will not pay it: but do as did our Lord, when he paid tribute. And ye, O servants of the Lord, keep the commandments of Christ; and if ye see among the brethren a contention or dispute, bring word concerning them to those who are ordained. If they be men of evil habits, and makers of strife, and haters of that which is good, and walk not in the right way, them that are such reprove, and put them to shame. But if they repent, receive them. And if ye do thus, ye have made peace between brethren, and have saved them from sin. It behoveth you also to overlook and forgive the trespasses of your neighbour; as the Lord commanded Peter, when he said unto him, If my neighbour sin against me, how often shall

ትምህርት : ዲድስቅልያ : ዘአበው ::

ሎቱ : ስብዓት :: ወይቤሎ : ኢየሱስ : ኢይብላስ : ስብዓት :: አላ : ዓዲ : ሰብዓ : በ
በ : ስብዓት :: ከመዝኔ : ደረቅድ : እግዚአብሔር : ደግበረ : እርደኢሆ : ወግሙራ :
ኢያላድረ : ቁመ : ውስተ : ልቦሙ : ወመዐተ : ወኢፍትወተ : እኩዋ :: አላ : ባ
ሐቱ : ደግበረ : ሰላመ : ማእከለ : አገው : ከመ : ደሐዋው : በአሐዲ : ልብ :: እ
ስመ : ደቤ : ብፁዓን : ገባርያነ : ሰላም : እስመ : እሙንቱ : ውሉደ : እግዚአብ
ሔር : ደሰመዩ :: ኢመፍትውኪ : በሰንበተ : ክርስቲያን : ትግበረ : ቅሥተ : አላ :
ደእመ : ሰላመ :: ወፍትሐሰ : ደኩን : ባዕደነ : መዋዕለ :: ወአንተሙኒ : ኢጲስ
ቆጶሳት : ርቱዕ : ደንበረ : ምስሌክሙ : ካህናት : ወዲያቆናት : በውስተ : ፍት
ሐ : ወኢትፍትሐ : በአድልዎ : ወኢበነሣኢ : ገጽ : አላ : ፍትሐ : በጽድቅ : ወበር
ትዕ : ከመ : አግብርተ : እግዚአብሔር :: ወእመዐ : ዘቦ : ተስቲ : ምስለ : ካል
ኡ : ደምጽኡ : ጎብረ : ክልኢሆሙ : ወደቁሙ : ውስተ : ዐውድ :: በከመ : ጽሑ
ፍ : ውስተ : ሐግ : ፍትሐ : እንከ : ማእከሎሙ : በጽድቅ : ወበርትዕ :: ወውቁ : ወ
ፍጡነ : ዕርቅዎሙ : ወግበረ : ሰላመ : ማእከሎሙ : ዘአንበለ : ደምጽኡ : ፍት
ሐ : ሞት : በንቦ : ኢጲስቆጶስ : ደቦ : ዘአበሰ :: እስመ : ምስሌክሙ : ውስተ :
ዐውድ : ፍትሐ : ክርስቲስ : ወልደ : እግዚአብሔር : ደኑበር :: ወእመሰዐ : ዘደ
ቤ : እገሌ : ፀረፈ : ላዕለ : ስመ : እግዚአብሔር : ወኢየሐውር : በፍፍተ : ርት
ዕ : ኢትጉጉኦ : ፍትሐ : ለአሐዲ : ዘአንበለ : ደቁም : ካልኡ :: ወእምድጎረ :

I forgive him? seven times? And Jesus said unto him, I say not unto thee seven times, but even seventy times seven. Thus then the Lord willeth that his disciples should do, and that they should never suffer revenge to dwell in their hearts, nor anger, nor evil desires; but that they should make peace between brethren, that they may live in one mind: for he saith, Blessed are the peacemakers, for they shall be called the sons of God.

Moreover, it is not fitting on the Sabbath to make debates, but rather peace: let judgment therefore be given on other days. And it is right, O ye Bishops, that the Priests and Deacons should sit with you in judgment: and judge ye not with partiality, and accepting of persons; but judge in righteousness and truth, as the servants of the Lord. And if there be any one who hath a controversy with his neighbour, let them come both of them together, and stand in the court; as it is written in the Law, Judge ye between them in righteousness and truth. And take heed, and quickly reconcile them, and make peace between them, before the judgment of death proceed from the Bishop upon him that hath transgressed. For with you, in the court of judgment, sitteth Christ, the Son of God. And if any man say, Such an one hath blasphemed the name of the Lord, and walketh not in the right way, be not hasty to give judgment against the

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መጽሐፍ : ግብረ : ፍታሕ : ማእከሎም : አስመ : ፍታሕ : አንተ : ተወሰኑ : አም
 ኔክሙ : ተወስዶ : ውስተ : ሕይወት :: ወኅዕበ : ተወስዶ : ውስተ : ኩነት :: አስ
 መ : ደቤ : አግዚአብሔር : ተልዎ : ጽድቅ : ወርቅዕ :: ወዘሰ : ተወደደ : አበሳሁ : ወ
 በርቅዕ : አቀምዎ : ደርሕቅ : አምሕይወት : ዘለዓለም :: ወኢይረኤያ : ለሰብ
 ሓተ : አግዚአብሔር : ወይትንፈር : በንበ : ቅደሳን :: ወአመሰ : ፈታሕክሙ : በ
 ሀመፀ : ተረክቡ : ኩነት : ወትተፈይደ : በንበ : አግዚአብሔር : በክመ : ምግግሪ
 ክሙ :: በክመ : ፈይደሙ : አግዚአብሔር : ለክልኤ : ረባቸት : አለ : ነበቡ : ሐ
 ሰተ : ላዕለ : ሰባቸ :: ተዓቀቡኪ : አምነቢባ : ሐሰተ : አስመ : ዘይነብብ : ሐሰተ :
 ደትኪነን : ብዙን :: ኢትኩኑ : ከመ : ዕደው : አለ : ወሰኑ : አምሕግ : አለ : ነበ
 ቡ : ሐሰተ : ላዕለ : ገቡቱ : በሰማርያ :: ወበክመ : ማግባረ : አይሁድ : አለ : ነበ
 ቡ : ሐሰተ : ላዕለ : አግዚአብሔር : በኢየሩሳሌም :: ወበክመ : አለ : ነበቡ : ሐሰተ : ላ
 ዕለ : አስጢፈኖስ : ቀደሚ : ሰማዕት :: መፍትሔኪ : ደኩኑ : ስምዕ : ዕደው : የ
 ዋሃን :: አለ : አልሎም : መዓተ : ንጹሐን : ኒራን : መፍቅሪነ : አግዚአብሔር : ተ
 ሐታን : ምሕመድን :: መምላክያነ : አግዚአብሔር : አለ : አልሎም : አከዋ : ዘ
 ከመ : አለ : ደደሉ : ስምዕ : ንጹሐነ : አለ : አልሎም : አከዋ : ወነውረ : ወጠይ
 ቅ : ስምዖም :: ወለአለሰ : አዋሐይው : ከመዘ : ኢትተወከፈ : ስምዖም :: ወ
 አመላ : ጉብረ : ብዙንን : ሰማዕተ : ሐሰተ : በአሐቲ : ምክር : ኢትስምዕ : ቀሎ

one, without his neighbour's appearing also. And when they are come together, judge between them. For the judgment that cometh forth from you leadeth on the one hand unto life; and on the other, it leadeth unto condemnation. For our Lord saith, Follow righteousness and truth. And he whose sin becomes known, and who is justly brought up to judgment, shall be driven far from everlasting life, and shall not see the glory of the Lord, but shall be made ashamed before the Saints. But if ye judge with iniquity, ye shall find condemnation, and shall be recompensed before the Lord according to your deeds; as the Lord recompensed unto the two Elders who spake falsely against Susanna. Take heed, then, of speaking falsely; for he that speaketh falsely shall have great condemnation. Be not as the men who transgressed the Law, who spake falsely against Naboth in Samaria; and as the Council of the Jews, who spake falsely against our Lord in Jerusalem; and as those who spake falsely against Stephen, the first martyr. They that bear witness then must be meek men, in whom is no anger, pure, good, loving the Lord, humble, faithful, worshippers of the Lord, men without evil. Those who are of this sort are worthy to bear witness, being pure, without evil or stain; and inquire thou diligently into their testimony. But as for those who live not thus, receive not their testimony. And if many false witnesses agree in one counsel, yet hear not their voice; for he saith, Let

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ሙ : እስመ : ደቤ : አይትንበር : ውስተ : ማጎበርሙ : ዘደም :: ወዳደ : እዘ
ዝ : ውስተ : ሕግ : ውደት : ዘሐሰት : ኢትሰጠው : ወኢትንበር : ምስለ : ዘደዳም
ፅ : ከመ : ኢትኩን : መዐምፀ : ስምዕ :: ወኢትደመር : ምስለ : ብዙላ : ለዐም
ዖ :: ወእመሰዖ : ዘመጽአ : ንቤክሙ : ውስተ : ፍትሕ : ሕትቱ : ሕይወት : ወዘከ
መ : እፎ : ውእቱ : ግዕዙ : ወለምደ : ወትረክቡ : ሰማዕተ : በእንተአሁ : ከመ :
አለዖ : ፀግ : አላ : ደእሙ : የገሥሥ : ጽድቅ : መፍቀረ : እገዛኡበሔር : ተወ
ካፈ : ነገድ : ወመፍቀረ : ነደዖን : ወመፍቀረ : አንው :: ዘኢያረቅር : ረገሐ : ወ
ኢመሳጤ : ወኢሰካረ : ወኢሀካዖ :: መሐረ : ዘኢይረትሕ : እደሁ : ውስተ : ት
ዕግልት :: ወለዘ : ከመዝ : ግብሩ : ፍትሕ : ሎቱ : ርትዐ : ወጽድቅ :: ወለዘሰ : ደ
ኑብብ : ሐሰተ : ላዕለ : ቢጽ : ገሥጽዎ : እስመ : ቀተሌ : እንሁ : ውእቱ : ከመ : ር
ኢዮሙ : ካልእን : ደፍርሁ : ወኢይትልው : ፍፍት :: ወእመሰዖ : ዘተዐውቀት :
አበሳሁ : በውስተ : ፍትሕ : ገሥጽዎ : ወአስተገፍርዎ :: በከመ : አቅደምን : ነገ
ረ : እመዖ : ዘሰከዖ : ኢትፍትሕ : ለአሐደ : ዘእንበለ : ደእሙ : የሀልው : ክል
ኢሆሙ : ንብረ : ውስተ : ዐውድ :: ወእመሰ : ፈተሕክሙ : ለአሐደ : በዐመፀ :
ዘእንበለ : ደቁም : ካልኡ : ውስተ : ዐውድ : ፍትሕ : ኮንክሙኪ : ነገብዖን : ሐ
ሰት : ከመ : ካህናት : እለ : ነበቡ : ሐሰተ : ላዕለ : ሰስቶ : በገቢሎን :: ወእሙን
ቱሰ : አውረድዮ : ውስተ : ዐውድ : ቅሥት : ውስተ : ፍትሕ : ሞት :: ወከማሁ :

me not be joined unto their bloody assembly. And, moreover, it is commanded in the Law, Receive not a false accusation, neither sit with him who doeth unjustly, lest thou become an unjust witness; and, Join not thyself with a multitude to do iniquity. And when a man cometh before you in judgment, inquire into his manner of life, and what are his disposition and habits; and if ye find witnesses concerning him, that there is no depravedness in him, but that he followeth after righteousness, that he loveth the Lord, receiveth strangers, loveth the poor, is a lover of the brethren, one that loveth not gain, no extortioner, no drunkard, nor idle, a merciful man, who openeth not his hand for oppression; him whose doings are thus, judge ye in righteousness and truth. But him that speaketh falsely against his neighbour reprove, for he is the murderer of his brother; that others seeing it, may fear, and not follow his way. And if there be any man whose transgression is made known in the judgment, reprove him, and put him to shame. As we have said before, if any man bring a charge against another, give not judgment for the one without their being both together in the court. But if ye judge for the one wrongfully, without the other's standing up in the court of judgment, ye are become speakers of that which is false; as the Priests who spake falsely against Susanna in Babylon, and brought her down into the

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አንተሙኒ ፡ ለእመ ፡ አፈታሕክሙ ፡ በጽድቅ ፡ ወበርትዕ ፡ ትረክቡ ፡ ከኃይ ፡ ወይ
መጽእ ፡ ላዕሌክሙ ፡ መቅሠፍተ ፡ መሆቱ ፡ ለእግዚአብሔር ፡ ወገሕቱሰ ፡ እመ ፡
ፈታሕክሙ ፡ በጽድቅ ፡ ወበርትዕ ፡ ትረክቡ ፡ ሀሰብ ፡ ሠየየ ፡ ወሕይወተ ፡ ዘለዓለ
ም ፡ ፀቁኪ ፡ አንወ ፡ ፍቁሪን ፡ ግበሩ ፡ ሠየየ ፡ ከሎ ፡ ጊዜ ፡ ከመ ፡ ትርጉቡ ፡ ክ
ብረ ፡ በንብ ፡ እግዚአብሔር ፡ ምስለ ፡ አበው ፡ ቅደሳን ፡ አብርሃም ፡ ወይስሐቅ ፡
ወያዕቆብ ፡ በመንግሥተ ፡ ሰማያት ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ፡ እስመ ፡ ር
ቱዕሰ ፡ በንብ ፡ እግዚአብሔር ፡ ውእቱ ፡ ፍትሑ ፡ በጽድቅ ፡ ወበሰላም ፡ ዘአንበ
ለ ፡ መሆት ፡ እስመ ፡ ዘደምዕዕ ፡ ቢጾ ፡ በከንቱ ፡ ደከውን ፡ መክፈልቱ ፡ ለገሃነ
ም ፡ እስመ ፡ ደቤ ፡ ዘአንበለ ፡ ደዕረብ ፡ ፀሐይ ፡ አቀርሩ ፡ መዓተክሙ ፡ ወኢተሀ
ብወ ፡ ፍፍተ ፡ ለሰይጣን ፡ ወካዕብ ፡ ደቤ ፡ ደዊት ፡ ተምሆ ፡ ወኢተአብሱ ፡ ተፈቀ
ሩ ፡ በበይፍቲክሙ ፡ ወአእትቱ ፡ እከየ ፡ እምአልግቢክሙ ፡ ወግበሩ ፡ ሰላም ፡
ማእከሌክሙ ፡ ወሰምሆ ፡ ዘይቤ ፡ በወንጌል ፡ ቅደስ ፡ ወመሀረነ ፡ እግዚእነ ፡ አ.የ
ሱስ ፡ ክርስቲስ ፡ መድኃኒነ ፡ ሱብ ፡ ታበውእ ፡ አምኃክ ፡ ውስተ ፡ ምሥዋዕ ፡ ወበ
ህየ ፡ ተዘከርክ ፡ ከመየ ፡ እኑክ ፡ ዘየሐይሰክ ፡ ፋድግ ፡ ህየ ፡ መግአክ ፡ ቅድመ ፡
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አምኃክ ፡ መሥዋዕቱሰ ፡ ለእግዚአብሔር ፡ ልብ ፡ የዋህ ፡ ወመንፈስ ፡ ትሑት ፡
ጸሎት ፡ ወእኩቲት ፡ ወእመሰ ፡ እምዓዕክ ፡ ቢጸክ ፡ ወአሕዘንክ ፡ ልየ ፡ አይት

court of controversy, unto the judgment of death. And ye in like manner, if ye judge not in justice and righteousness, shall find condemnation, and the punishment of the wrath of the Lord shall come upon you. But if ye judge in righteousness and justice, ye shall find a good recompence, and life everlasting.

Take heed, then, beloved brethren; do that which is good at all times, that ye may find glory before the Lord, with the Holy Fathers, Abraham, Isaac, and Jacob, in the kingdom of heaven, in life everlasting; for that is right before the Lord. Judge in righteousness and peace, without anger. For he that maketh his neighbour angry without a cause, shall have his portion in hell. For he saith, Before the sun go down, cool your wrath, and give not place to the Devil. And again David saith, Be angry and sin not; have love among one another. Remove evil from your hearts, and let peace be among you; and hear what our Lord and Saviour Jesus Christ said and taught in the Holy Gospel: When thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy offering before the altar, and go, first be reconciled with thy brother, and then return and offer thy gift. The offering of the Lord is a meek heart and humble spirit, prayer, and thanksgiving; but if thou hast made thy neighbour angry and grieved his heart, the Lord will not receive

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ው : ፍቁራን : ትጽልዩ : ወትስኦሎ : ከሎ : ጊዜ : ወትንግረ : ከሎ : ስንለተክ
ሙ : ንበ : እግዚአብሔር : ከሙ : ያኒትት : እምኒክሙ : ቍጥዓ : ወመዐተ :: ሰ
ብሐዎ : ለእግዚአብሔር : በከሎ : ጊዜ : ወትረ : በበ : ጊዜሁ : ወተዘከረ : ሰሞ :
ልዑል : ከሙ : ያሰሰል : እምላዕሌክሙ : ጸልኦ : ወመዐተ : ወቂመ : ከሙ : ት
ክህሎ : ጸልዩ : በልበ : ንጹሕ : ዘአልዎ : ርሰሐተ : እስመ : አዘዘነ : እግዚአብ
ሔር : ፍፍቅር : ጸላኒትነ : ወፈጅፈጅሰ : አዕርክቲነ :: ወካዕበ : ደቤ : ኢትጽላኒ :
ከሎ : ሰብኦ : አላ : እምውስቲቶሙ : ገሥጽ : ወመሀር : ወኢትጽልኦ : ለእጉ
ክ : በምልኦ : ልብክ : ወኢትስማዕ : ወጂተ : ላዕሊሁ : ከሙ : ኢትትዓቆፍ : ላዕ
ሊሁ :: ኢትስጅደ : ለግዩር : ዘይነብር : ንቤክ :: እስመ : አንተሂ : ግዩረ : ኮንክ :
በምድረ : ግብጽ :: ወኢትጽልኦ : ለኢደማዊ : እስመ : እንክ : ወኢቶ :: ወደዊት
ኒ : ደቤ : እመኒ : ፈደደክዎሙ : ለእል : ደፈደዩኒ : እኩዎ : ለያውድቆኒ : ጸላ
ኢትዎ : ዕራቅዎ ::

በእንተ : ከሙ : መፍትሔ : ክርስቲያን : ይጻጅጉ : አበሳ : ለቢጽሙ : ወኢያንበ
ረ : ቂመ : ወሰተ : ልሶሙ : ወኢዎሐልዩ : እኩዎ ::

ወእመሰ : ትፈቅደ : ትኩኑ : ጥዩቀ : ክርክቲያን : ሖረ : በፍጥ : እግዚአብሔ
ር : ወፍትሔ : ከሎ : መኦሰረ : ንጢኢት :: እስመ : አዘዘክሙ : መደግን : ትግ

thy offering and prayer. It is right, O beloved brethren, that ye should offer prayer and supplication at all times, and tell all your petitions to the Lord, that he may remove from you indignation and anger. Praise the Lord at all times, always, in every season; and make mention of His name, which is Most High, that he may take away from you hatred and anger and revenge, that ye may be able to pray with a pure heart, without iniquity; for the Lord hath commanded us to love our enemies, and much more then our friends. And again he saith, Hate no man, but reprove some, and instruct; neither hate thy brother with thy whole heart, nor hear an accusation against him, lest thou be offended concerning him. Oppress not the stranger that dwelleth with thee; for thou also wast a stranger in the land of Egypt: neither hate the Edomite, for he is thy brother. And David also saith, If I have repaid them that have requited me evil, let my enemies cause me to fall down naked.

IX. *That Christians ought to forgive the trespasses of their neighbours, and not let revenge dwell in their hearts, nor think evil.*

If ye will be Christians in truth, walk in the way of the Lord, and loose every bond of sin; for the Saviour hath commanded you to forgive the trespasses

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ደጉ : አበሳ : ለቢጽክሙ : ሰብዓ : በበ : ስብዕ :: ወእመሰ : ኢትረቅደ : ትስረዩ :
 ሎሙ : ስምዑ : ዘይቤ : እርምያስ : ነቢይ :: ወአንተሰ : እመ : ሐላይክ : እኩዋ :
 በሉበክ : ወዐቀብክ : ጸልኦ : ወፈታሕክ : በመዐት : ኢትክል : ዐሪገ : ጸሎትክ :
 ንበ : እግዚአብሔር : እስመ : ኢገበርክ : ትእዛዛቲሁ : ለእግዚእክ : እስመ : ኢ
 ንደገ : አበሳሁ : ለእንክ : ፱፻ : ወ፲ጊዜ :: ኩን : እንክ : ሕጽጽ : መዐት : ወበዙ
 ን : ምሕረት : ከመ : ታድኅን : ርእሰክ :: ወእመሰ : ገበርክ : ከመዝ : ትከውን :
 ወልደ : ለአቡክ : ዘበሰማያት :: ወሶበ : ሰአልክ : ንቤሁ : ደሰምዐክ : ጸሎትክ :
 ከመ : ዐርክ : ምእመን :: ወበእንተዝ : ኦኢጲስቆጶሳት : ሶበ : ተጋባእክሙ : ለ
 ጸሎት : ወስብሓት : ወለቅኔ : ወለሰማዐ : እንብዐ : ቃለ : ተግሣጽ : ቅደሳት : መ
 ጸሐፍት :: ደቁም : ደያቀን : ማእከሉክሙ : እንዘ : ደጸርኅ : በዐቢይ : ቃለ : ወ
 ደብል : እመዐ : ውስተ : ልቡ : ቁመ : ወቅንአተ : ወኩሕሉተ : ወኩሎ : እከዋ :
 ፍጡን : ደትዐረቅ :: ወእምዝ : ደትወከፍ : እግዚአብሔር : ጸሎተሙ :: ወሶበ :
 ትበውሩ : ቤተ : ከመዝ : በሉ : ሰላመ : እግዚአብሔር : የሀሉ : ውስተ : ዘንቱ :
 ቤት :: ወእመዐ : ህዋ : ወልደ : ሰላም : ያዕርፍ : ሰላም ክሙ : ላዕሌሁ :: በከመ :
 ጸሐፍ : ሰላም : ውኑቱ : ለርሑቃን : ወደኅፍ : ለቅረባን : ለሕዝብ : እለ : የአም
 ኑ : በክርስቲስ :: መፍትሔ : ኩሎሙ : እለ : ደበውሩ : ቤተ : ክርስቲያን : ለእግ
 ዚአብሔር : ደስአሉ : ንቤሁ : ከመ : ደፈኑ : ሣህሎ : ወሰላሞ : ላዕለ : ሕዝብ ::

of your neighbours, even unto seventy times seven. And if ye will not forgive them, hear what Jeremiah the Prophet saith. Moreover, if thou hast thought evil in thine heart, and hast kept hatred, and judged in anger, thy prayer cannot ascend unto the Lord; for thou hast not done the commandments of the Lord, inasmuch as thou hast not forgiven the trespasses of thy brother four hundred and ninety times. Be therefore slow to anger and of much compassion, that thou mayest save thyself. And if thou do thus, thou shalt be the child of thy Father which is in heaven; and when thou entrest him, he shall hear thy prayer, as a faithful friend. Wherefore, O Bishops, when ye are gathered together for prayer and praise and worship, and hearing the reading of the word of exhortation from the Holy Scriptures, let the Deacon stand in the midst of you, crying out with a loud voice, and saying, If there be in the heart of any man revenge or envy or deceit, or any malice, let him speedily be reconciled: and then the Lord shall receive their prayer. And when ye enter into an house, say thus, The peace of the Lord be in this house! and if the son of peace be there, your peace shall rest upon it. As it is written, He is peace to them that are afar off, and salvation to them that are nigh; even to the people that believe in Christ. It behoveth all that enter into the Church of the Lord to ask of him to send His mercy and peace upon the people.

ትምህርት : ደድስቅልያ : ዘአበው ::

መፍትሔ : ኢጲስቅጶሳት : ደኩኑ : ገባርያነ : ሰላም : መሐርያነ : አለ : ደሰርዩ :
ለዘ : አበሰ : ላዕልሆሙ : ወይትወከጷ : ንስሐሆሙ : ለአለ : ደትመዋጡ :
ንበ : አግዚአብሔር : ወአመሰ : ኢገብረ : ከመዝ : ኢይሰመዩ : ኢጲስቅጶሳ
ት : አለ : ደአሙ : ደሰመዩ : አቢቢሎሳዊያን : አኩያን ::

ወአመሰ : ኢጲስቅጶስ : ደጸሊ : ሰላም : በአንተ : ባዕደን : አፎ : አንከ : ለሊ
ሁ : ኢይከውን : ሰላማዌ : ከመ : ደሰመደ : ወልደ : ሰላም :: ወአመሰ : ለሊሁ :
አልቦ : ሰላም : አፎ : ደክል : ውሃበ : ሰላም : ለካልኦን :: ወበአንተዝ : መፍት
ው : ቀደሚ : ኩሉ : ግብረ : ደኩን : ሰላማዌ : ዘአንበል : አከደ : ወጸልአ : አለ :
ባሕቱ : በፍቅር : ወሰላም : ደዕርቆሙ : ወደርዐዎሙ : ለአግግዐ : ክርስቶስ : ፈደ
ፈደ : ደዕቀዎሙ : ከመ : ሀርክ : ምአመን : ከመ : ደድኑ : ኅቡረ : ወደኩኑ : አ
ሐደ : መርዔት :: ወአኩያን : አለ : ደገብረ : ሀመፃ : ወጸልአ : ወሀከከ : ደከው
ኑ : ርሑቃነ : አምአግዚአብሔር :: አስመ : አግዚአብሔር : አምላክ : ምሕረት :
ደፈቅድ : ያስተጋብሯሙ : ውስተ : ንስሐ : በትምህርት : ጸድቃን : ለኩሎሙ : ት
ውልደ : ነቢያት :: አስመ : አምቅድመ : አደኅ : ነበረ : ሐዝብ : አንዝ : ዩሐውረ : በ
ተግሣጽ : አቤል : ወሴት : ወሂኖክ : ዘዐርገ : ውስተ : ሰማይ :: ወለአለሰ : አምድኅ
ረ : አደኅ : መሀርሙ : ኖኅ : ወለአላሂ : አምሰደም : መሀርሙ : ሎጥ : መፍቀ

X. *It is the duty of Bishops to be peace-makers, merciful, pardoning him who hath transgressed against them, and that they should receive the repentance of those who return unto the Lord: and if they do not thus, they shall not be called Bishops, but they shall be called evil-doers.*

If the Bishop pray for peace upon others, how then shall he himself not be peaceable, that he may be called a Son of peace? For if he himself have not peace, how can he give peace to others? Wherefore it is requisite, before all things, that he be peaceable, without malice or hatred; but in love and peace let him reconcile and feed the sheep of Christ; yea moreover let him watch over them as a faithful friend, that they may be saved together, and become one flock. But evil men, who do iniquity and bring in hatred and disturbance, are far from the Lord. For the Lord is a God of mercy, who desireth to gather in men unto repentance, by the teaching of the just, even of all the generations of the Prophets. For before the Flood, the people lived walking according to the exhortations of Abel, and Seth, and Enoch, who was taken up into heaven. And them that were after the Flood, Noah taught; and them of Sodom, Lot taught, the hospitable entertainer of strangers. And after Lot were Melchisedec, the Patriarchs,

ትምህርት : ዲድስቅልያ : ዘአበው ::

ረ : ነገድ :: ወእምድሃረ : ሎጥ : መልክ : ዪዲቅ : አበው : ቀደምት : ወአ.ጥ.በ :
መፍቀረ : እግዚአብሔር :: ወግብጻዊያንሰ : ወደቁቀ : እስራኤል : በትእዛዝ :
መቤ : ወአ.ያሱ : ወልደ : ነጭ : ወካሌብ : ወፈቆስ : ወእለ : እምድሃረሆመ ::
ወእምድሃረ : ሕግሰ : በተግሣጽ : መላእክት : ወነቢያት : ወእምድሃረ : እሉ :
እግዚእነ : ዘተሰብኦ : እማርያም : ቅድስት : ድንግል :: ወእምድሃረ : ተወድዖ :
ዮሐንስ : መጥምቅ : ውስተ : ቤተ : ሞቅሕ : ሰበከ : እንዘ : ድብል : ነስሐ : እስ
መ : ቀርበት : መንግሥተ : ሰማያት :: ወእምድሃረ : ሐመ : በደብ : መስቀል : አ
ዘዘነ : ለነ : ለነ : ለ፲ወ፳፩ቀርያት : ንስብክ : ምስለ : ኄር : እኑነ : ጳውሎስ :: ንሕ
ነ : እሙንቱ : ዘተጸጎነ : ንኩን : ስምዐ : በእንተ : ወልደ : እግዚእነ : አ.ያሱስ :
ክርስቶስ :: ወዳዲ : ምስሌነ : ያዕቆብ : እኑሆ : ለእግዚእነ : ወሰብዓቱ : ዲያቆ
ቶት :: ሰማዕነ : እምኢሩሆ : ለእግዚእነ : ቃለ : ሕይወት : አመነ : ወአእመርነ : ከ
መ : ውእቱ : አ.ያሱስ : ክርስቶስ : ሥምረቱ : ለኡብ : ንዜንወክሙ : ፍ.ጸ.መ :
ዘሰማዕነ : በንቢሆ : ከመ : አ.ደማስን : ቦቱ : ቶርግ : ሎቱ : ስብሐተ : በአሐቲ :
ቃል : ከመ : ንርከብ : ሕይወተ : ዘለዓለም :: ወከመዝ : አዘዘነ : እግዚእነ : እ
ንዘ : ንጹሊ : ንብ : አብ : እንዘ : ንብል : ደኩን : ፈቃደክ : በከመ : በሰማይ : ከ
ማሆ : በምድርኒ :: በከመ : ደሴብሐ : ኩሉ : ኅይላተ : ሰማያዊያን : መንፈሳዊ
ያን : ከማሆ : ደሴብሐዎ : ለአሐዲ : እግዚአብሔር : ኩሉ : ፍጥረት : በደብ : ም

and Job, the lover of the Lord. The Egyptians and the Children of Israel were taught by the commands of Moses, and Joshua the son of Nun, and Caleb, and Phinehas, and those that came after them; and after the Law, by the reproofs of Angels and Prophets; and after these was our Lord, who was made man of the Holy Virgin Mary. For after John the Baptist had been put in prison, he preached, saying, Repent, for the kingdom of heaven is at hand. And after that he had suffered on the Cross, he commanded us, even us the twelve Apostles, to preach, together with our good brother Paul. We are they who have received this grace of God, that we should be witnesses for his Son our Lord Jesus Christ. And with us, moreover, are James the brother of the Lord, and the seven Deacons. We have heard from the mouth of our Lord the word of life, and we believe and know that he is Jesus the Christ, in whom the Father is well pleased. We declare unto you perfectly that which we have heard from him, that none may perish. To him let us offer praises with one voice, that we may obtain life everlasting. And thus the Lord hath commanded us, when we pray to the Father, saying, Thy will be done, as in heaven, so in earth. As all the hosts of heavenly and spiritual beings sing praises, so let every creature on earth praise the one God, through his only Son, our Lord God and Saviour, Jesus Christ. This is his will, that we should

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ።

ድር ፡ በዋሕድ ፡ ወልደ ፡ ንግዚኝነ ፡ ወአምላክነ ፡ ወመድንኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዝኪ ፡ ውኒቱ ፡ ሥምረቱ ፡ ከመ ፡ ንቡብሖ ፡ ወንግርኮ ፡ በአሐዲ ፡ ሕሊፍ ፡ ወንባድ ፡ ሎቱ ፡ በአሐዲ ፡ መንፈስ ፡ ዘውኒቱ ፡ ሥምረቱ ፡ ለክርስቶስ ፡ ከመ ፡ ይብዛ ፡ ኑ ፡ ንሉ ፡ ደድንኑ ፡ ወኢይማስን ፡ ወኢአሐዲ ፡ ንምኒሆመ ፡ ወኢትሕጽጽ ፡ ቤተ ፡ ክርስቲያን ። ኢትቅትሎ ፡ ነፍስ ፡ ንንጥ ፡ ሐይወት ፡ በንብሓ ፡ ንስመ ፡ ድንኑት ፡ ንምቀጥጥ ፡ ወመዐት ፡ ወኢንትመሰ ፡ በሥነ ፡ ትዕግሥትክመ ፡ ፈጽመ ፡ ከሎ ፡ ቀለ ፡ መጻሕፍት ። ወኢመሰ ፡ ዘረውከ ፡ ኢግግዐ ፡ መርዒቱ ፡ ለክርስቶስ ፡ ትከውን ፡ ጸላኢሆ ፡ ለክርስቶስ ፡ ወኢታሕጉሎ ፡ መሐስኢ ፡ ዘረዐዮመ ፡ ክርስቶስ ። ለቡ ፡ ንንከ ፡ ንኢጸስቆጶስ ፡ ከመ ፡ ኢይዘረው ፡ በምክንያት ፡ ዘኢከ ፡ ኢግግዐ ፡ መርዒቱ ፡ ለክርስቶስ ፡ ንሉ ፡ ኢስተጋብኒኖመ ፡ በስብከተ ፡ ልሳኖት ፡ ንምከፍላ ፡ በጸማ ፡ ወበድካም ፡ ወበሐዘን ፡ ወበትጋህ ፡ ወበረጎብ ፡ ወበጽምኢ ፡ ወበስራሕ ፡ በሐዊረ ፡ ፍፍት ፡ ወበስደት ፡ በምንደቤ ፡ ወበተሞቅሕ ። ነሆ ፡ ከመዘ ፡ ገበርነ ፡ ሥምረቱ ፡ ለኢግዚአብሔር ፡ ወመላኝነ ፡ ውስተ ፡ ቤት ፡ ኢትክልት ፡ ንንጥ ፡ ደኒቲ ፡ ጉግኤ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ ለኢግዚአብሔር ። ደትፈሥሑ ፡ ወደትሐወደ ፡ ንሉ ፡ ተጸውዑ ፡ ውስተታ ፡ ንንዘ ፡ ደሴብሐወ ፡ ወደግርክወ ፡ ለኢግዚአብሔር ፡ ንሉ ፡ ብክመ ፡ ተጸውዑ ፡ ውስተ ፡ ሐይወት ፡ ዘለዓለም ። ወኢንትመኒ ፡ ኢሕዛብ ፡ ግበራ ፡ ማኸከሌክመ ፡ ፍቅረ ፡ ወሰላመ ፡ ከመ ፡ ትሖራ ፡ ቤተ ፡ ንግዚኝ

praise him and bless him with one mind, and worship him with one spirit; for it is the will of Christ, that those who are saved should be multiplied, and that not one of them should perish, nor the Church be diminished. Slay not the soul which hath been made alive through repentance; for it hath been saved from indignation and wrath: but do ye, in goodness and patience, fulfil all the words of Scripture. But if thou scatter the sheep of the flock of Christ, thou art become an enemy of Christ. Destroy not the lambs, which Christ feedeth. Take heed therefore, O Bishop, lest through thy means the sheep of Christ's flock be scattered, whom we have gathered together by the preaching of tongues from every quarter, by toil and labour and sorrow, by watching, by hunger and thirst, by labour in journeyings, by persecution, and affliction, and imprisonment. Behold, thus have we done the will of the Lord; and have filled His vineyard, which is the Holy Congregation, the Church of the Lord. Let them that are called into it rejoice and be glad, praising and blessing the Lord, even they that are called unto life everlasting. And ye, O people, keep among you love and peace, that ye may go unto the House of the Lord with one heart: and for this ye shall find great and good recompence from the Lord.

ትምህርተ፡ ደደብቅልደ፡ ዘአበው፡ ።

ብሔር፡ በአሐይ፡ ልብ ። ወበእንተዛ፡ ትረክቡ፡ ብዙን፡ ሀሰብ፡ ወያደ፡ በንብ፡
እግዚአብሔር ። ወእንተሰ፡ ኦኢጲስቆጶስ፡ ኩን፡ ዘእንበለ፡ ነውር፡ ወኢትግበ
ር፡ ዘኢይደሉ፡ ወኢትኩን፡ መዓትመ፡ ወኢጽልሐው፡ ወኢእኩዮ፡ ግዕዝ፡ አላ፡
ባሕቱ፡ ኩን፡ መገሥጸ፡ ወረደኤ፡ ለእለ፡ ተሐጉሉ፡ ወመምከራ፡ ወያደ፡ ወእ
ጽንዖመ፡ ለሐዝብ፡ ከመ፡ ብእሴ፡ እግዚአብሔር ። ወሶብ፡ ተጋባእክሙ፡ ው
ስተ፡ ቤተ፡ ክርስቲያን፡ አዝዞሙ፡ ደሖሩ፡ ወያደ፡ ፍፍተ፡ ከመ፡ ጠቢብ፡ ሊቀ፡
ሐመር ። ወለደያቆፍትኒ፡ አዝዞሙ፡ ደኩኑ፡ ከመ፡ ነቀትያት፡ ወያንብርቀ
ሙ፡ ለእኛው፡ ለለ፡ አሐይ፡ አሐይ፡ ውስተ፡ መካኑ፡ በከመ፡ ደደሉ፡ በጽድ
ቅ፡ ወበንጽሕ፡ እስመ፡ እሙንቱ፡ ኅቡረ፡ ምስሌክሙ፡ ውስተ፡ አሐፍ፡ ሐመ
ር ። ትኩን፡ እንከ፡ ቤተ፡ ክርስቲያን፡ ኑን፡ መንገል፡ ምሥራቅ፡ ወክልኤ፡ ህዋ
ራት፡ ውስተ፡ ገበዋ፡ በአምሳለ፡ ሐመር፡ ወደኩን፡ መንበሩ፡ ለኢጲስቆጶ
ስ፡ ርሱዮ፡ ማእከለ ። ወእምዛ፡ ደንበሩ፡ ካህናት፡ በየማኑ፡ ወበፀጋሙ፡ ወደ
ያቆፍትኒ፡ ደቀውሙ፡ ድልዋኑ፡ ለተልእኮ፡ እንዘ፡ ቅኑታን፡ አልባሲሆሙ፡ ከ
መ፡ ነቀትያት ። ወሐዝብሰ፡ ደንበሩ፡ ውስተ፡ መካኖሙ፡ በፍርሀት፡ ወበረዓ
ድ ። ወከማሁ፡ አንስትኒ፡ ደንበራ፡ እንተ፡ ባሕቲቶን፡ በእርምሞ ። ወእናጉንስ
ጢስኒ፡ ደቀውም፡ ውስተ፡ መካን፡ ልዑል፡ ወያንብብ፡ መጻሕፍተ፡ ሙሴ፡ ወኢ

But thou, O Bishop, be without spot, and do not that which is not fitting; and be not angry, nor deceitful, nor of an evil disposition; but be an instructor, a helper of them that perish, counselling that which is good; and confirm the people, as a man of God. And when ye are gathered together in the church, command them to walk in the right way, as a wise ship-master. And command the Deacons to be as the sailors; and let them cause the brethren to sit each one in his place, as it is fitting, in righteousness and purity; for they are together with you in one ship. Let then the length of the church be towards the east; and let there be two porches in its sides, after the likeness of a ship; and let the throne of the Bishop be set in the midst. And then let the Priests sit on his right-hand and on his left; and the Deacons stand ready to minister, having their garments girt up, as sailors. But let the people sit in their places, with fear and trembling; and in like manner let the women sit by themselves in silence. And let the Reader stand up in a high place, and read the Books of Moses, and of Joshua the son of Nun, and of the Judges, and the Kings and

ትምህርተ ጊድብቅልያ ፡ ዘአበው ፡፡

ያሱ ፡ ወልደ ፡ ነጭ ፡ ወመሳፍንት ፡ ወነገሥት ፡ ወሐዱዳን ፡ ወመጻሕፍት ፡ ንምድሩ
ረ ፡ ጭዋዌ ፡ ግብአት ፡ ገቢሎን ፡ ኢዮብ ፡ ወሰሎሞን ፡ ፤ ወ፳ ፡ ነቢያት ፡፡ ወእምዛ ፡
ያነበቡ ፡ ወእምውስተ ፡ መጻሕፍት ፡ በበ ፡ ክልኢ ፡ ወይትነሣኦ ፡ ኦሐዲ ፡ ወደሴ
ብሐ ፡ በቃለ ፡ ደዊት ፡ ወሐዛብ ፡ ደትመጠው ፡ ስብሓት ፡፡ ወእምዛ ፡ ያነበቡ ፡ ግ
ብረ ፡ ሐዋርያት ፡ ወመልእክተ ፡ ጳውሎስ ፡ ፍቁር ፡ በግብር ፡ ዘጸሐፈ ፡ ወፈነወ ፡
ውስተ ፡ ኩሉ ፡ አብያተ ፡ ክርስቲያናት ፡ በረድኤተ ፡ መንፈስ ፡ ቅዱስ ፡፡ ወእምድ
ሩረሁ ፡ ያንብብ ፡ ቀሲስ ፡ ወአው ፡ ዲያቆን ፡ ወንጌል ፡ ዘወሀብናክሙ ፡ አነ ፡ ማቴ
ዋስ ፡ ወዮሐንስ ፡ ወዘሰበኩ ፡ ሉቃስ ፡ ወማርቆስ ፡ አዕርክቲሁ ፡ ለጳውሎስ ፡ በግብ
ር ፡ ዘሠርዑ ፡ ለክሙ ፡፡ ወሶበ ፡ ደቀውም ፡ ሶበ ፡ ተነበ ፡ ወንጌል ፡ ደቀውሙ ፡ ካህና
ት ፡ ወዲያቆናት ፡ ወኩሉ ፡ ሐዛብ ፡ በዐቢይ ፡ ፍርሀት ፡፡ ኦስመ ፡ ጸሐፍ ፡ አርምም ፡
እስራኤል ፡ ወአዕምኦ ፡፡ ወእምዛ ፡ ደከውኑ ፡ ቀሲሳን ፡ ኦሐዲ ፡ ወአጽንዕዎሙ ፡
ለሐዛብ ፡ ወድሩረሰ ፡ ኢጲስቆጶስ ፡ ከመ ፡ ያድሩሎሙ ፡ በተግሣጽ ፡፡ ወእምዛ ፡
ደቀውሙ ፡ ዐጸውተ ፡ ንዋሳው ፡ ንበ ፡ ደበውኡ ፡ ዕደው ፡ ወያንብርዎሙ ፡ ውስ
ተ ፡ መካኖሙ ፡ ወከማሁ ፡ ዲያቆናዊትኒ ፡ ታቅሞን ፡ ለአንስት ፡ ውስተ ፡ መካኖ
ን ፡፡ ወእመሰ ፡ ተራከባ ፡ ኦንዛ ፡ ደቀውማ ፡ ውስተ ፡ ዘኢኮነ ፡ ሎቶን ፡ ያስተንፍ
ርዎን ፡ ዲያቆናት ፡ ወያግብኦዎን ፡ ውስተ ፡ መካኖን ፡፡ ኦስመ ፡ ዲያቆናትሰ ፡ ከ
መ ፡ ነዋትያት ፡ ወቤተ ፡ ክርስቲያንሂ ፡ ከመ ፡ ሐመር ፡፡ ወገሐቱ ፡ ኢኮነት ፡ ሐመ

Chronicles, and the writings after the Captivity, after the return from Babylon, Job also, and Solomon, and the Fifteen Prophets. And then let them read in the Scriptures by two; and let one rise up and sing praises in the words of David, and let the people answer in praises. Then let them read the Acts of the Apostles, and the Epistles of Paul, our beloved fellow-labourer, which he wrote and sent to all the Churches, by the help of the Holy Spirit. And after this, let the Priest or Deacon read the Gospel, which we have given you, even I Matthew, and John, or that which Luke and Mark have set forth, the fellow-labourers with Paul, even that which they have set in order for you. And when he stands up, while the Gospel is read, let the Priests and Deacons and all the people stand up with great fear. For it is written, Be silent, O Israel, and hear! And then let the Priests stand up one by one and confirm the people; and afterwards the Bishop, that he may save them by an exhortation. Let the door-keepers stand where the men come in, and put them in their places; and so let the Deaconesses likewise make the women stand in their places. And if any be found standing in places which are not their own, let the Deacons put them to shame, and bring them back to their places: for the Deacons are as the sailors, and the church as a ship. Yet is it not a ship, but a flock of sheep. But the

ትምህርት : ደድስቅልያ : ዘአበው ::

ረ : አላ : መርዳት : አገግህ : ወፍሎት : አገግህ : ደፈልጡ : አገግህ : እምአጣ
 ሊ : ወያነብርዎም : በበ : ዘመደም : ወበበ : ፋብርም : ወከማሁ : ደትራከቡ :
 ሕዝብ : በቤተ : ክርስቲያን : ፋብረ : በበ : ነገደም :: ወራዘት : ደቀውም : እንተ :
 ባሕቲቶም : ወእመሰ : አልቦ : መካን : ዘያገምር : ደቁም : ፋብረ : ምስለ : ሕ
 ዝብ : ወእእረግኒ : ደቁም : እንተ : ባሕቲቶም : ወደቁቅሰ : ደንበረ : ቅድመ : እ
 በዊሆም : እንዘ : ያሐፅንዎም :: ወአዋልድኒ : እንተ : ባሕቲቶን : ደንበራ :: ወ
 እመሰ : አልቦ : መካን : ደቁማ : ድፋረ : ውሰባት :: ወእለሰ : ቦቶን : ምታ : ወ
 ደቁቀ : እንተ : ባሕቲቶን : ደንበራ :: መፍትው : ደያቀን : ደሥርዖም : ለለ : እ
 ሐደ : አሐደ : እደትዐደው : ውስተ : መንበረ : ካልኡ : ወደጠይቅ : ሕደወቶም :
 ወንብረቶም : ለሕዝብ : በውስተ : ቤተ : ክርስቲያን : ከመ : እደኑም : ወእደ
 ትህከዩ : ጸልዮ : አላ : ያስተሐይጽ : እመቦ : ዘደትረከብ : በሥሐቅ : ወበዘውፅ :
 ደገሥጸም : ወደረስዮም : ያርምም :: መፍትውኪ : ንቁም : ውስተ : ቤተ : ክ
 ርስቲያን : በፍርሀት : ወበረዳድ : ወንራሲ : ሕሊፍነ : ለአፅምኦ : ቃለ : መጻሕፍ
 ት :: ወሰበ : ደጸርኝ : ዘደብል : ንኡሰብ : ክርስቲያን : መምህራን : ወእለ : ውስተ :
 ንስሐ : ወኩሉ : ሕዝብ : ደትነሥኡ : ወደነጸረ : መንገል : ምሥራቅ : ወደስኦል
 ወ : ለእግዚአብሔር : ዘህልው : ውስተ : ኩሉ : መካን : ከመ : ያግብሩም : ው
 ስተ : ቀደሚ : መካን : ውስተ : ገነተ : ትፍሥሕት : ዘወፅእ : እምኒሃ : ቀደሚ : ብ

shepherds separate the sheep from the goats, and place them each according
 to their kind, and on their own side. And thus let the people also, when they
 meet in the church, be placed together according to their class. Let the
 young men stand by themselves; but if there be not room to contain them,
 let them stand with the rest of the people. And let the old men also stand by
 themselves; but let the children be placed before their fathers, who may take
 them under their care. And let the young women also be set by themselves;
 but if there be not room, let them stand behind the married women. And let
 those that have husbands and children be by themselves. It is the duty of the
 Deacon to arrange them one by one; that no one trespass into the seat of his
 neighbour. And let him mark carefully the manners and behaviour of the
 people in the church, that they may not sleep, nor neglect to pray; but let him
 keep watch over them; and if any be found laughing or talking foolishly, let him
 reprove them, and cause them to be silent. It behoveth us then to stand in the
 church with fear and trembling, and to set our thoughts upon hearing the word
 of the Scriptures. And when he who speaks to the Catechumens cries aloud,
 let the teachers, and those who are under penance, and all the people, rise up and
 look towards the east, and pray unto the Lord, who is in every place, that He
 would bring them into the former place, into the Garden of joy, from whence

ትምህርት : ደድስቅልያ : ዘአበው ::

እሲ : ሶበ : ሠምረ : ምክረ : አርዌ : ምድር : ወዐለወ : ትእዛዝ : እግዚአብሔር :: ወእምድጋረሁ : ደትነሣእ : ቀሲስ : ወያዕርገ : መሥዋዕተ : ለእግዚአብሔር : በፍርሀት : ወበረዓድ :: ወእምዛ : ደትነሥኡ : መላእክት : ወየእዝዝዎሙ : ያርምሙ : ወደያቆን : ዘይቀውም : ምስለ : ኢጲስቆጶስ : ከመዛ : ደበል : ለሕዝብ : ኢያንብር : ውስተ : ልቡ : ቁመ : ለጸልእ : ወቅንአት : ላዕለ : ቢጹ :: ወእምዛ : ደትአምኑ : ሕዝብ : በበይፍቲሆሙ : በአምን : ቅድሳት :: ወከማሁ : አንስትኒ : ደትአምን : በበይፍቲሆን : ወገሕቱ : ኢትትአምኑ : በጉሕሉት : ከመ : ይሁደ : እስቆርታዊ : ዘሰዐሞ : ለእግዚአብሔር :: ወእምድጋረዝ : ደጸሊ : ደያቆን : ወደስእል : በእንተ : ከሉ : ዘውስቲታ : በእንተ : ፍረ : ምድር : ወበእንተ : ንጉሥ :: ወበእንተ : ካህናት :: በእንተ : መኳንንት : ወሊቃናት : ካህናት :: በእንተ : ሰላም : ለቅድስት : ቤተ : ክርስቲያን : እንተ : ሐዋርያት :: ወእምድጋረዝ : ደስአል : ወያስተብቀዕ : ሊቀ : ካህናት : ከመ : ደኩን : ሰላም : ላዕለ : ሕዝብ :: ወእምዛ : ደገርኮሙ : በከመ : አዘዘ : ሙሴ : ደገርኩ : ካህናት : ላዕለ : ሕዝብ : እንዘ : ደብሉ : ከመዛ : ለደገርኩ : እግዚአብሔር : ወይዕቀብከ : ወያርኢ : ገጸ : ላዕሊከ : ወያድጋንከ : ወየሀብከ : ሰላም : ወደምሐርከ :: ወእምድጋረዝ : ደስእል : ኢጲስቆጶስ : ወደብል : አድጋን : ሕዝብከ : ወገርክ : ርስተከ : ረዐዮሙ : ወአልዕሎሙ : እስከ : ለዓለም : እንተ : ቅድስት : ቤተ : ክርስቲያን

the first man was cast forth, when he consented to the counsel of the serpent, and transgressed the commandment of the Lord. And afterwards let the Priest arise; and let them offer up a sacrifice unto the Lord with fear and trembling. And then let the Deacons arise, and command them to be silent; and let the Deacon who stands with the Bishop say thus to the people, that no man let revenge dwell in his heart, unto hatred or envy against his neighbour. And then let the people salute one another with a holy kiss; and in like manner let the women also salute each other: but salute not one another deceitfully, as Judas Iscariot, who kissed our Lord. And afterwards let the Deacon pray and make supplication for all that are in the church, for the fruits of the earth, and for the King, and for the Priests, for the Rulers and Chief Priests, and for peace upon the Holy Apostolic Church. And after this, let the Chief Priest pray and offer supplication that peace may be upon the people. And then let him bless them, as Moses commanded that the Priests should bless the people, saying thus, The Lord bless thee and keep thee, and make his face to shine upon thee, and save thee, and give thee peace, and have mercy upon thee! And after this let the Bishop pray, and say, Save thy people, and bless thine inheritance! feed them, and lift them up for ever! for it is thy Holy Church, which thou hast purchased by thy name, and

ትምህርት : ዲደብቅልዎ : ዘአበው ::

ከ : እንተ : አጥረደከ : በስምክ : ወቤዘውክ : በደምክ : በእግዚእነ : ኢየሱስ :
 ክርስቶስ : ዘጸውዓ : ትኩን : ማኅደረ : ለነገሥት : ወለካህናት : ለዘመድ : ንጹ
 ሕ : ወለሕዝብ : ቅዱስ :: ወእምድኅረ : ተመጠው : ምሥጢራት : ካህናት : ደት
 ሀቀቡ : ከመ : ኢደባኡ : እለ : ኢኮኑ : ምእመናን :: ወእምዘ : ደቀውሙ : ሕዝ
 ብ : ወእንስትኒ : እንተ : ባሕቲተን : ደትገልበባ : ርእሶን : ወደስፍሐ : እደዊሆ
 ሙ : ወደስአሉ : ስርዖተ : ወደትመጠው : ሥጋሁ : ወደሞ : ክቡረ :: ወእመሶ :
 ዘመጽአ : እምአገው : አው : እኅት : እምርሑቅ : ብሔር : ደጠደቅ : ዲዎቆን :
 ሕደወተሙ : ወደለቡ : ሃደማቶሙ :: ወእመሰሶሙ : ትእምርት : ርትዕተ : ሃ
 ደማቶት : ደትወከፎሙ : ደባኡ : ቤተ : ክርስቲያን :: ወእመሰ : ዕልዋን : ኢደት
 ወከፎሙ : ደባኡ :: ወእመሰ : መጽአ : ቀሲስ : እምርሑቅ : ብሔር : ደትወከፍ
 ዎ : ቀሳውስት : ወፍሁ : ከመ : ውእቱ : ዲዎቆቶት :: ወእመሃ : መጽአ : ኢጲስ
 ቆጶስ : እንግደ : ደትወከፍ : ኢጲስቆጶስ : ዘከማሁ : ወደንበር : ምስሌሁ : ወደክብ
 ር :: ወእምዘ : ደስአሉ : ከመ : ደምህርሙ : ወደገሥጸሙ : ወደምዐደሙ : ወደፍ
 ዝዘሙ :: እስመ : ደቤ : ኢደክብር : ነቢደ : በሀገሩ :: አስተብቀው : እንከ : ከ
 መ : ያዕርግ : መሥዋዕተ :: ወእመሰ : በምክንያተ : ፍርሀት : ኢደፈቅድ : ያዕርግ :
 መሥዋዕተ : ፈድፈደ : ያስተብቀው : ከመ : ደጸጉ : በረከተ : ለሕዝብ :: ወእመ
 ሰሶ : ዘመጽአ : ክቤክ : እንግደ : አው : እምሰብአ : ብሔር : እንዘ : ደለብስ : እ

redeemed by thy blood, by our Lord Jesus Christ, who hath called her to be an assembly of Kings and Priests, a pure generation, a holy people! And after that the Priests have taken into their hands the Mysteries, let them take heed that none enter who are not believers. And then let the people stand up, and let the women also, by themselves, veil their heads, and let them stretch out their hands, and pray for pardon, and receive His flesh and precious blood. And if any brother or sister come from a distant place, let the Deacon inquire into their lives, and understand their faith. And if they have the true tokens of faith, let him receive them to enter into the church. But if they be unsound in the faith, let him not receive them to enter in. And if a Priest come from a place afar off, let the Priests receive him, and in like manner let it be done with the Deacons. And if a Bishop come, a stranger, let the Bishop, who is in the same station; receive him, and let him sit with him, and let him give him honour. And then let them request him to teach, and reprove, and exhort, and comfort them; for He saith, A Prophet is without honour in his own country. Entreat him therefore that he offer up the sacrifice. And if, through fear, he will not offer up the sacrifice, let them entreat him the more earnestly to give at least a blessing to the people. And if any man come unto thee, whether a stranger or one of the

ትምህርት : ዲያቮቅልያ : ዘአበው ::

ስኪማ : ሠፍይ : ዘምሉኝ : ሞገሰ : አንተ : ኢጲስቆጶስ : ንግሮ : ቃለ : እግዚአ
 ብሔር :: ወሶበ : ሰማዕከ : እንዘ : ያዜምሩ : ወያኑበቡ : መጻሕፍት : እ.ታጽርዕ :
 ተቀንዖ : ግብረ : እደከ :: መፍትሔ : ይተወከፍዎሙ : ለነግድ : ወያዕብደዎ
 ሙ : አታው : ወያክብርዎሙ :: ወእመሰቦ : ዝሁረ : ወዘኢያክብር : እንግድ :
 መጻኦ : ዲያቆን : ደገሥጸ : ወያቅሞ : ድኅረ : ሕዝብ : ከመ : ርኢዮሙ : ካልኦ
 ን : ደፍርሁ :: ወእመሰቦ : መጻኦ : ንቤክሙ : ነደይ : አው : አረጋዊ : አው : ወረ
 ዛ : ይተወከፍሙ : ዲያቆን : በፍሠሕ : ልብ : ወያንብሮሙ : ለለ : አሐይ : አሐ
 ደ : ውስተ : መካኑ : በከመ : ደደሉ : ዘእንበለ : ነሣኦ : ገጽ :: አላ : ይኩን : መ
 ልእክትክሙ : እንተ : ታሠምሮ : ለእግዚአብሔር :: ወዲያቆናዊትኒ : ከማሁ :
 ትግበር : ለእንስት : ምስለ : ኡብዕልት : ወነደያን :: ገሥጸሙኪ : ኦኢጲስቆጶ
 ስ : ለሕዝብከ : ወእዝዞሙ : ደምጽኡ : ቤተ : ክርስቲያን : መጻልተ : ወሌሊተ :
 ወግሙራ : ኢደርሐቁ : እምኔሃ : ወኢደኩን : ሕዝብ : ሕጽጽ : በውስተታ : እስ
 መ : አባሉ : ለክርስቲስ : እሙንቱ :: ወእኮ : በእንተ : ካህናት : ባሕቲቶሙ :
 ዘንቤ : ዘንተ : አላ : በእንተ : ኩሉ : ሕዝብ : ከመ : ደሉበው : አሐይ : አሐይ :
 ቃለ : እግዚአብሔር :: እስመ : እግዚእን : ደቤ : ወዘሰ : ኢሀሎ : ምስሌዖ : ዕድ
 ውዖ : ውእቱ :: ወዘኢይትጋባኦ : ምስሌዖ : ደዘርወኒ :: ኢትትሀከዩ : እንከ :
 እስመ : አባሉ : ለክርስቲስ : እንትሙ : ኢትትረላጡ : እምሥጋሁ : ወእ.ታብ

men of the place, clothed in a goodly robe, full of grace and dignity, do thou, O Bishop, proclaim unto him the word of the Lord. And while thou hearest them singing and reading the Scriptures, neglect not thy ministry and the work of thine hands. It is right that the brethren should receive strangers, and magnify and honour them. And if there be any haughty man, who honoureth not the stranger, let the Deacon, when he cometh, rebuke him, and place him behind the rest of the people, that others, seeing him, may fear. And if there come unto you a poor man, whether old or young, let the Deacon receive such with a joyful heart, and put each one in his own place, as it is fitting: let there be no respect of persons, but let your service be that which is pleasing unto the Lord. And let the Deaconess also do likewise with the women, with the rich and the poor.

Exhort thy people, O Bishop, and command them to come to the church day and night, and never to be away from it, and that the people in it be not diminished in number, for they are the members of Christ. And it is not concerning the Priests alone that we say this, but concerning all the people, that each one of them may understand the word of the Lord. For our Lord saith, He that is not with me is mine adversary; and he that gathereth not with me, scattereth. Be not slothful, therefore, for ye are the members of Christ: separate not yourselves from His body, neither prefer the cares of this world before the command-

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ።

ድረ ፡ ትኅዝ ፡ ዝዓለም ፡ እምነ ፡ ትእዛዝ ፡ እግዚአብሔር ። ተጋብኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ሰርከ ፡ ወነግሀ ፡ ሰብሔ ፡ ወዘምረ ፡ ወአንብቡ ፡ መዝሙረ ፡ ደደት ፡ ዘ፳፬፣ ወዓዲ ፡ ዘ፫፣ ወፈድፈደሰ ፡ በሰንበተ ፡ አይሁድ ፡ ወበእሑድ ፡ ሰንበተ ፡ ክርስቲያን ፡ እንተ ፡ ይእቲ ፡ ትንሣኤሁ ፡ ቅድስት ፡ አዕርጉ ፡ ስብሐተ ፡ ወአኩፍተ ፡ ወክብረ ፡ ለእግዚአብሔር ፡ ዘፈጠረ ፡ ኩሎ ፡ በወልደ ፡ አዋሱስ ፡ ክርስቶስ ፡ ዘፈነ ፡ ወ፡ ንቤን ፡ ዘሠምረ ፡ ደሕምም ፡ በፈቆደ ፡ ወተቀብረ ፡ ውስተ ፡ መቃብር ፡ ወተንሥእ ፡ እምወታን ። ወእመሰ ፡ አመጸእክሙ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ምንተ ፡ ታመክንዩ ፡ ወታወሥእዎ ፡ ለእግዚአብሔር ። እስመ ፡ በዛቲ ፡ ፅላት ፡ ሰንበተ ፡ ክርስቲያን ፡ መፍትወ ፡ ንስማዕ ፡ ስብከተ ፡ ትንሣኤሁ ፡ ቅድስት ፡ ወንዜክር ፡ ሕማማቲሁ ፡ ወንግበር ፡ ተዛካር ፡ ወፍንብብ ፡ መጻሕፍተ ፡ ነቢያት ፡ ወወንጌል ፡ ወቅደሴ ፡ ወመሥዋዕተ ፡ ቍርባን ፡ መብልዐ ፡ መንፈሳዊ ። ወእመሰ ፡ አተጋህክሙ ፡ ሌሊታ ፡ ወመፀልታ ፡ ወአገበርክሙ ፡ በከመ ፡ ንቤ ፡ ትከውኑ ፡ ውፁእነ ፡ እምሕግ ፡ ወጸላእያኒሁ ፡ ለእግዚአብሔር ፡ እስመ ፡ አብደርክሙ ፡ ተድላ ፡ በሊዐ ፡ ወሰቲዮ ፡ ወፈጊዐ ፡ ዘይበሊ ፡ ወይማስን ። ወለእለ ፡ ደገብረ ፡ ከመዛ ፡ ደቤሎሙ ፡ እግዚአብሔር ፡ ድኒይሱ ፡ እምኔክሙ ፡ ባዕደን ፡ ሕዝብ ፡ በከመ ፡ ደቤላ ፡ ለአዋረሳሌም ፡ ወይቤ ፡ ሰደም ፡ ትኒይስ ፡ እምኔኪ ። ፍሁኪ ፡ ንርአዮሙ ፡ ለአብደን ፡ ሕዝብ ፡ ኩሎ ፡ አሚረ ፡ እንዝ ፡ ይነቅሁ ፡ ወይተግሁ ፡ ወዋሐውረ ፡ ፍጡን ፡ ንቤ ፡ እለ ፡ አያድኅኑ ፡

ments of the Lord. Assemble yourselves together in the church, evening and morning; offer up praises, and sing; and read the Psalms of David, the sixty-second, and moreover the hundred and fortieth. And especially on the Jewish Sabbath, and on the first day of the week, the Christian Sabbath, which is the day of His holy resurrection, offer up praises and thanksgivings and glory to the Lord, who hath created all things by his Son Jesus Christ, whom he sent unto us, who was pleased to suffer according to his will, and was buried in the tomb, and rose again from the dead. But if ye come not into the Church, what plea will ye make, or what will ye answer unto the Lord? For on this day, the Christian Sabbath, it behoveth us to hear the preaching of His holy resurrection, and to call to mind His sufferings, and to make remembrance of Him, and read the Scriptures of the Prophets, and the Gospel, and the service of the Holy Eucharist, and to offer up the oblation, and receive the spiritual food. And if ye watch not day and night, and do not as we command, ye shall be accounted transgressors of the Law, and enemies of the Lord; for ye have chosen rather your own pleasures, to eat and to drink, and to enjoy delights which wax old and vanish away. And to those who do such things, the Lord saith, The Gentiles are better than you; as He spake to Jerusalem, and said, Sodom is better than thou. Behold, then, let us look at the foolish Gentiles! every day, when they awake and arise from sleep, they hasten

ትምህርት : ደድስቅልያ : ዘአበው ::

ወአይበቀው : አማልክት : ወይሰግደ : ሎሙ : ወይስኢሎ : ሎሙ : ኩሎ : ትካ
ዘሙ : ወበዕለተ : በዓሎሙ : ደትጋብኡ : ጎቡረ : ንኡሶሙ : ወዐቢዮሙ : ወእ
ኮ : ባሕቲቶሙ : አላ : ካልአንሂ : ይመጽኡ : እምርሑቅ : ብሔር : ያመልክዎ
ሙ : ወይትቀነዩ : ሎሙ :: ወእመሰ : አብደን : አይሁድ : ዕልዋን : ወመናፍ
ቃን : ወይትቀነዩ : ሰደሰ : ዕለተ : ወያዐርፈ : ሰቡዐ : ዕለተ :: ወእምዝ : ደት
ጋብኡ : በምኩራባት : ወይገብሩ : በዓለ : ለጣዖት : ወያዐብደዎሙ : ወያከ
ብርዎሙ : ለእለ : አልቦሙ : ነፍሰ : ወመንፈሰ : ወአይበቀው : ወእምንተኒ :
አላ : ደትሚክሑ : ወይብሎ : ንሕነ : እሙንቱ : አይሁድ : ወእመሰ : አለ : ደገ
ብሩ : ከመዝ : ወይትጋብኡ : ኩሎ : ጊዜ : ወይትቀነዩ : በእበደሙ : ለእለ : አል
ቦሙ : በቀዕ :: እፎ : እንከ : አንትሙ : አለ : ነሣእክሙ : ጸጋ : በነበ : እግዚ
አብሔር : አምላክ : ወትትህከዩ : ወተጸርዑ : ቅኔ : ቤተ : ክርስቲያን :: ወእመ
ሰ : ርሕቅሙ : እምቤተ : ክርስቲያን : ተሐጉሎ : ተሰፈክሙ : ወትቀብጹ : መድ
ኅኒተክሙ : ወትከውኑ : ዕልዋነ : አትትገሐሠ : እምሠናይት : ወትገብሩ : እኩ
ዮ :: ኖሁ : ይቤ : እግዚአብሔር : በአፈ : ኢርምያስ : ነቢይ :: እስመ : ንደጉ : ሕዝ
ብዮ : ሕገዮ : ዘወሀብክዎሙ : ቅድመ : ገጽሙ : ወአሰመዑ : ቃልዮ :: ወሑሩ : ወ
ተለው : ፍፍተ : ልቦሙ : ወተለው : ጣዖተ : ዘመሀርዎሙ : አበዊሆሙ :: ወዓዲ :
ይቤ : አጽደዋት : ነፍሰ : ዕሉት : እስራኢል : እምነ : ጎስርት : ይሁደ :: ኖሎቶ

away to their gods, that save not, nor profit, and worship them, and lay before them in prayer all their cares; and on the days of their feasts they gather themselves together, small and great; and not they alone, but others also, come from places far off, to worship and serve them. And in like manner the foolish Jews, apostates and unbelievers as they are, yet work six days, and rest on the seventh day. And then they assemble together in their synagogues, and keep a feast to idols, and magnify and honour them, even them that have no life nor spirit, who profit not any thing; yet they boast themselves, and say, We are Jews. But if these men, who do thus, yet continually assemble themselves together, while they are serving in their folly those in whom is no profit, how then is it that ye, who have received grace from the Lord God, are idle and negligent in the service of the Church? For, indeed, if ye forsake the Church, ye lose your hope, and give up your salvation, and become apostates. Depart not from that which is good, neither do evil. Behold, the Lord saith, by the mouth of the Prophet Jeremiah, My people have deserted my law which I set before their face, neither have they heard my voice: but they are gone, and have followed the way of their own hearts; and have followed idols, as their fathers have taught them. And moreover he saith, Rebellious Israel hath justified herself more than treacherous Judah.

ትምህርት : ዲድስቅልያ : ዘአበው :

ሙ : ወሰድዎሙ : ውስተ : አድገር : ወገደፍዎሙ : ወአንጎገው : ውስተ : አው
ገር :: ምንተ : ያመከንዩ : አለ : ደጉደዩ : ሐዊረ : ቤተ : ክርስቲያን : ወደወዕኡ : አ
ምኔሃ : በጊዜ : ጸሎት :: አይ : ጊዜ : ይሰምጡ : መድኃኒት : ነፍሶሙ : ወምንተ : ያ
ውሥኦ : ለአገዛዥብሔር :: ለብው : አንከ : ከመ : ቅዲሆሙ : ለመሀይምናን : ሀ
ልው : ምስሌሆሙ : ወግብሮሙ : በጽድቅ : ዘውኦቱ : አምልኮ : አገዛዥብሔር ::
ወአይኩን : ግብርክሙ : ወጸማክሙ : ለትካዘ : ዘዓለም : ኅላፊ : ዘይበላ : ወይ
ማስን : ወአይነብር : ተድላሁ : አላ : ይኩን : ሐሊፍክሙ : ኅበ : አገዛዥብሔር :
በከመ : ይቤ : አገዛዥ : አገላለጽ : ለመብልዕ : ኅላፊ : አላ : ለመብልዕ : ዘይነ
ብር : ለሐይወት : ዘላዓለም :: ወዓይ : ይቤ : አስመ : ግብር : ዘያሠምር : ለአገዛ
ዥብሔር : ዘውኦቱ : ከመ : ትሕመኑ : በዘ : ፈነዎ : ኅቤክሙ :: ዑቁ : አንከ : አ
ትርሐቁ : አምቤተ : ክርስቲያን : ለአገዛዥብሔር : ወአትትልው : አሰሮሙ : ለ
ዕልዋን : ወመፍፍቃን : ወመምላኪያን : ጣዖት : ወማኅበረ : አይሁድ : ወአትሐ
ር : ቤተ : አጋንንት : ወአትኅበር : ምስለ : ቀታልያን : ክርስቲስ : ወአትባኡ : ው
ስተ : ምክራብ : ዕልዋን :: አሰማዕከኑ : ዘይቤ : አነበርኩ : ውስተ : ዐውደ : ከን
ቱ : ወአቦኦኩ : ምስለ : ዐማቂያን : ጸላኦኩ : ማኅበሮሙ : ለኦኩያን : ወአይ
ነብር : ምስለ : ጸልሐዋን :: ወካዕበ : ይቤ : ብጹዕ : ብኦሲ : ዘአሐረ : በምክረ :
ረሲዓን :: ወዘአቆሙ : ውስተ : ፍፍተ : ኃፕኦን : ወዘአነበረ : ውስተ : መንበረ :

Their shepherds have led them into the mountains, and driven them away; and they have caused them to wander among the hills. What excuse can they make, who delay to go into the church, and go out of it at the time of prayer? When can they hear of the salvation of their souls? and what will they answer unto the Lord? Understand, then, that the employment of the faithful which abideth with them, and their work in truth and substance, is this, the worship of the Lord. Let not your work and labour be for the cares of this passing world, which waxeth old and vanisheth away, and its pleasures remain not; but let your thoughts be towards the Lord: as our Lord saith, Take no thought for the meat which perisheth, but for the meat that abideth unto everlasting life. And moreover he saith, The work that pleaseth the Lord is, that ye believe in Him whom He hath sent unto you. Take heed, therefore, that ye leave not the Church of the Lord; neither follow the steps of transgressors and unbelievers and worshippers of idols, nor the assemblies of the Jews; neither go to the house of devils, nor have fellowship with the murderers of Christ, nor enter into the assembly of the transgressors. Hast thou not heard what he saith, I sat not in the assembly of vanity, and went not in with the workers of iniquity; I have hated the congregation of evil men, and will not sit with the deceivers? And again he saith, Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat

ትምህርት : ደደስቅልያ : ዘአበው ::

መስተሰብ፡ ዘደረሰው ፡ ሕገ ፡ እግዚአብሔር ፡ ሥምረቱ ፡ ወዘሕገ ፡ ያነብብ ፡ መ
 ሀል፡ ወሌሊት ፡ ወይሁ ፡ አንተሰ ፡ ገደገ ፡ ማኅበረ ፡ መሀደምና ፡ ወመነንክ ፡
 ቤተ ፡ ክርስቲያን ፡ ለእግዚአብሔር ፡ ወእ.ዐቀብክ ፡ ሕገ ፡ ወሥርዐተ ፡ ወተሎክ ፡
 ፍጥ ፡ ፈያት ፡ ወረሰደክ ፡ ርኩሰ ፡ ከመዘ ፡ ንጹሐ ፡ ወተዐረክ ፡ ምስለ ፡ እለ ፡ ት
 ፈልጡ ፡ እምነክ ፡ ወረሰደክ ፡ ንብረተክ ፡ ምስለ ፡ ዘማደያን ፡ ወአረማደያ
 ን ፡ ወአፀማእክ ፡ እዝነክ ፡ ቃለ ፡ ተውኔት ፡ ዘምሉእ ፡ ኩሎ ፡ ርኩሰ ፡ ወነገረ ፡
 ከንቱ ፡ ዘአልዮ ፡ በቀዕ ፡ ወአንተሰ ፡ አበደክ ፡ ሰሚዐ ፡ ቃለ ፡ ኤርምያስ ፡ ዘይ
 ቤ ፡ እግዚአብሔር ፡ አንበርኩ ፡ ውስተ ፡ ማዕደ ፡ ምኩናን ፡ በዐመፀ ፡ እለ ፡ እፈርህ ፡ እ
 ምቅድመ ፡ ገጽክ ፡ በእንተ ፡ ምንት ፡ ትፈቅድ ፡ ትስማዕ ፡ ነገረ ፡ ምውታን ፡ አረማ
 ደያን ፡ እለ ፡ ቀብሎ ፡ በንጢአት ፡ በምግባሩ ፡ ለደያብሎስ ፡ ወደቀትልዎ ፡ ለብ
 እሲ ፡ ዘይተልዎሙ ፡ ወደመልኅዎ ፡ እምርትዕት ፡ ሃይማኖት ፡ ወደረስደዎ ፡ ደት
 ቀደ ፡ ለብዙንን ፡ አማልክት ፡ ወአንተሙሰ ፡ ኢትግበሩ ፡ ከመዘ ፡ እለ ፡ ባሕቱ ፡
 ዕቀቡ ፡ ትእዛዛቲህ ፡ ለእግዚአብሔር ፡ ወኅረድ ፡ ለክሙ ፡ ሕይወተ ፡ ወፈድፈደክ ፡
 ኅሥሠ ፡ ሕገ ፡ ቤተ ፡ ክርስቲያን ፡ ለእግዚአብሔር ፡ እንተ ፡ አጥረያ ፡ በደሙ ፡ ክ
 ቡር ፡ ክርስቲያን ፡ ፍቁር ፡ ወወልደ ፡ ዘህልው ፡ እምቅድመ ፡ ደትፈጠር ፡ ዓለም ፡
 እስመ ፡ ደእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ወለቱ ፡ ለልዑል ፡ እንተ ፡ ታጸንዕ ፡ አልባቢ ፡
 ወትረስደዮ ፡ ቅረባነ ፡ ንበ ፡ እግዚአብሔር ፡ ከመ ፡ ንርኩብ ፡ ገጸ ፡ በንቤህ ፡ እስመ ፡

in the seat of the scornful; but the law of the Lord is his delight, and in His law will he meditate day and night. But behold, thou hast deserted the assembly of the faithful, and hast despised the Church of the Lord; neither hast thou kept his law and his ordinance; but hast followed the way of thieves, and hast accounted the polluted as the pure, and art become a companion of those who were separated from thee, and hast taken thy station with the adulterers and idolaters, and hast caused thine ear to hear the voice of the players, which is full of all impurity and vain words, wherein is no profit. And thou hast refused to hear the voice of Jeremiah, who saith, Lord, I have not sat on the judgment-seat of wickedness, but I fear before thy face. Why desirest thou to hear the words of the dead Gentiles, who are wounded through sin, even through the works of the devil, and slay the man who followeth them, and draw him away from the right faith, and make him to serve many gods? Do not ye thus therefore, but keep the commandments of the Lord; and choose for yourselves life, and especially seek after the law of the Church of the Lord, which Christ, his beloved Son, who was before the creation of the world, purchased with His precious blood. For the Church is the daughter of the Most High; she it is that strengtheneth our hearts, and bringeth us near unto the Lord, that we may find a place before him; for we are His members, and His friends. Let us be

ትምህርት : ዲድስቅልያ : ዘአበው ::

አባሉ : ንሕነ : ወአዕርክቲሁ :: ንኩን : ጌራነ : ወንጹሓነ : ዘአንበሉ : ርኩስ : በር
ትዕት : ሃይማኖት : ወበኩሉ : ምግባረ : ሠያይ : ዘያሠምር : ለእግዚአብሔር ::

በአንተ : ከመ : አመፍትው : ደባሉ : ክርስቲያን : ውስተ : ማኅበረ : ነኪራን :
ሕዝብ : አይርአዩ : ተውኔተ : ወአይስምዑ : ማኅሌተ ::

ተዐቀቡ : እንከ : እምዘ : ከመዘ : ምግባር : ወኢትደመሩ : ውስተ : ጉባኤ : አ
ሕዛብ : ወረሐቁ : እመናግንቲሁ : ለሰይጣን : እስመ : ዲያብሎስ : አልቦ : ፍቅረ :
ምስለ : እግዚአብሔር : እስመ : ዘይደመር : መስለ : ዘይኔሊ : ደግበር : ሥምረ
ቶ : ለጸላኢ : ውኃቱኪ : ደትኔለቀ : ምስለ : ዲያብሎስ : ወደወርስ : መርገ
መ :: ረሐቁ : እንከ : እምእኩይ : ምግባር : እንተ : አልባቲ : ሠያይተ : ዘውኃቱ :
ተውኔተ : አምልኮ : ጣዖት : ወማርያን : ወመሰግላን : ወመዓንስባን : ወመሰግ
ላነ : አዕዋፍ : ወመንቅሄ : ምውታን :: በከመ : ጽሑፍ : አይኩን : እንከ : እኩ
ዮ : ላዕለ : ያዕቆብ : ወኢሕሠመ : ላዕለ : እስራኤል :: ሰበሉ : እንከ : እምዘ :
ከመዘ : ለማይ : አለ : ደገብሩ : መጣዕዋን : ለአስሕቶ : ሰብኢ : ዘውኃቱ : ም
ግባራቲሁ : ለሰይጣን :: መፍትው : ደትፈለጡ : መሀይምናን : እማኅበረ : እ
ኩያን : ወአይኅበሩ : ገቢረ : በዓለ : ምስሌሆሙ :: ወከማሁ : ንርሐቅ : እንከ :
ንሕነ : እምኔሆሙ : ወኢንባኢ : ውስተ : አብያቲሆሙ : ወኢንብላዕ : ምስሌሆ

good and pure, without pollution, continuing in the right faith, and in all good works, which are pleasing unto the Lord.

XI. *That it is not lawful for Christians to enter into the assemblies of the Heathen, nor to see the playing, nor to hear the singing.*

Take heed therefore, and keep yourselves from deeds like these, neither associate with the assemblies of the Gentiles ; but keep far from the devices of Satan ; for the devil hath no fellowship with the Lord ; and he who joineth himself with the singer, to do the pleasure of the enemy, shall be numbered with the devil, and shall inherit a curse. Keep far, therefore, from evil doings, in which there is no profit, such as plays, the worshipping of idols, and resorting to soothsayers, and magicians, and enchanters, and diviners by birds, and necromancers. As it is written, Let there not be evil upon Jacob, nor reproach upon Israel. Depart, therefore, from such customs as these, which the idolaters follow, to lead men astray, which are the works of the devil. It behoveth the faithful to separate themselves from the assemblies of the wicked, and not to unite to keep a feast with them. And let us then likewise keep far from them, and not enter into their houses, nor eat nor drink with them ; for these things are done amidst

ትምህርተ ፡ ደድስቅልያ ፡ ዘአበው ፡፡

ሙ ፡ ወአንስተይ ፡ ምስሌሆሙ ፡ እስመ ፡ ፍጹማን ፡ በምግባራቲሁ ፡ ለሰይጣን ፡፡
ንትገሐሥ ፡ እምአምልኮ ፡ ጣዖት ፡ ወስሐተት ፡ እምአምንሆሙ ፡ ውበፅአተ ፡ እ
ማልክቲሆሙ ፡፡ ወአንተሙኒ ፡ ወራዙት ፡ ግበረ ፡ ኩሎ ፡ ትካዝ ፡ ዘይደሉ ፡ ለቅድ
ስት ፡ ቤተ ፡ ክርስቲያን ፡ ዘአንበለ ፡ ሀኪት ፡ ወተሴሰይ ፡ እምፍራሬ ፡ ጸማክሙ ፡ በ
ንጽሕ ፡ ከመ ፡ ኢትጽሀቁ ፡ ወአምንተኒ ፡ ወአታክብደ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያ
ኑ ፡ ለክርስቲያን ፡ ከመ ፡ ንኩኚ ፡ ዘአንበለ ፡ ትካዝ ፡ አላ ፡ ደእሙ ፡ በስብከ
ተ ፡ ወንጌል ፡ ቅደስ ፡ ወኢፍጽርዕ ፡ ተቀንዖ ፡ ቅኔ ፡ እደደነ ፡ ወአንተሀከይ ፡፡
እስመሶ ፡ እምኔነ ፡ መሠግራን ፡ ወሶ ፡ ሰፈይያነ ፡ ደብተራ ፡ ወሶ ፡ መስተገብ
ራነ ፡ ምድር ፡፡ ደቤ ፡ ሰሎሞን ፡ ተመዖፕ ፡ ንበ ፡ ቅህም ፡ ሀካይ ፡፡ ወቅፍእ ፡
ርአዮክ ፡ ፍፍዊሁ ፡ ወኩን ፡ ጠቢብ ፡ እምኔሁ ፡፡ ወውእቱ ፡ እንዘ ፡ ወፍረ ፡ አልሶ ፡
ወአልሶ ፡ ዘያጌብር ፡ እንዘ ፡ እግዚአባላ ፡ አልሶ ፡ ያስተደሉ ፡ በሐጋይ ፡ ለሰሳይ ፡ በ
ዙን ፡ አመ ፡ ማእረር ፡ ደትጌብር ፡፡ አው ፡ ሐር ፡ ንበ ፡ ንሁብ ፡ ወአእምር ፡ ከመ ፡ መ
ስተገብርት ፡ ደእቲ ፡ ወትግብርታ ፡ ከመ ፡ ሠፍይ ፡፡ እንተ ፡ ጸማሃ ፡ ነገሥት ፡ ወአ
ሐዛብ ፡ ለሐይወት ፡ ደነሥኡ ፡ እንተ ፡ ትትፈቀድ ፡ ደእቲ ፡ በንበ ፡ ኩሎ ፡ ወክብ
ርት ፡ ወበንደላ ፡ ፅብስት ፡ ጥብብ ፡ አክቢራ ፡ አስተርአዮት ፡፡ እስከ ፡ ማእዜኑ ፡
ሀካይ ፡ ትነውም ፡ ወማእዜ ፡ እምንዋምክ ፡ ትነቅህ ፡፡ ሐቀ ፡ ትነውም ፡ ወሐቀ ፡
ትነብር ፡ ወሐቀ ፡ ትደቅስ ፡ ወሐቀ ፡ ታስተጋብእ ፡ እደክ ፡ ደብ ፡ እንግድዳክ ፡፡ ወእ

deeds of Satan. Let us separate ourselves from the worship of idols, and from error; from their social meetings, and vows to their gods.

Ye also, O young men! discharge all duties that are fitting towards the Holy Church, without idleness; and live by the fruit of your labour, in purity, that ye may not be in want of any thing, nor be a burden to the Church of Christ; that we may be without care, except for the preaching of the Holy Gospel; and that we may not be negligent to work with the labour of our hands, nor be idle. For there are some among us, fishermen, and some tent-makers, and some cultivators of the earth. Solomon saith, Turn to the ant, thou sluggard, and, seeing her ways, imitate her, and become wiser than she. For she, having no field, and none that compelleth her, having no master, prepareth her meat in the summer; in the time of harvest she laboureth much. Or go to the bee, and learn how she laboureth, and how good is her work; whose labour kings and people alike take, for health: she is desirable and honourable with all, yet in strength is she weak; by honouring wisdom, she is become honourable. How long, O sluggard! wilt thou sleep? and when wilt thou awake up from thy sleep? A little while thou sleepest, a little while thou sittest; and a little thou wilt dose, and a little thou wilt fold thy hands upon thy breast: and then poverty shall come upon thee as an evil messenger, and want as a swift

ትምህርት : ደድስቅልያ : ዘአበው ::

ምዝ : ደመጽአክ : ከመ : እኩይ : ሐዋርያ : ንጂት : ወተጽፍስ : ከመ : ኄር : ረዋ
ጸ :: ወእመሰ : ኢኮንክ : ሀካዮ : ደመጽአክ : ከመ : ነቅዕ : ማእረርክ : ወንጂት
ሰ : ከመ : እኩይ : ረዋጸ : ለሊሁ : ደርሕቅ :: ብእሲ : አብድ : ወመግዳ : የሐው
ር : ፍፍወ : ዘኢኮነ : ኄራት :: ወካዕበ : ደቤ : ዘይትጊበራ : ለምድር : ደጸግብ : ኅ
ብስት :: ወዳጂ : ደቤ : ንብአ : ሀካይ : እጂሁ : ውስት : ሕፅኑ : ወያሐምሞ : አቅ
ርቦ : ውስት : እጂሁ :: ጠቢብ : ያስተርእ : ለርእሱ :: ሀካይ : አብድ : ሐቀፈ : እ
ጂሁ : ወበልዐ : ሥጋሁ : እስመ : ግብሩ : ለሀካይ : አልግቲ : ፈውሰ :: ኩሉ : ዘኢ
ይትቀነይ : ኢይሴሰይ : ወኢይንበር : ምስሌክመ : ፅረዐ : ፍርሃዎሙኪ : ኩሉ :
ጊዜ : ወረሐቁ : እምኒሆመ : ለሀካያን : እስመ : እግዚአብሔር : አምላክ : ደጸ
ልእ : ኩሉ : ሀካያን :: ኢይንበር : ሀካይ : ምስል : እል : ደትኤዘዙ : ለእግዚአብ
ሔር : አብ : ዘሎቱ : ስብሓት : ወክብር : ለዓለም : አሜን ::

በእንተ : መበለት ::

ትሠዋም : እንተ : ስሳ : ክረምታ : እንተ : ባቲ : ምግባረ : ሠፍይ : ኅሪት : ወንጽ
ሐት : እንተ : ኢትፈቅድ : ደግመ : ብእሴ :: ወለንኡሳትሰ : መበለታት : ኢይደል
ዎን : ሢመተ : ወእመሰ : ሢምክ : ንእስተ : መበለተ : እንተ : ኢትክል : ተዐግ
ሦ : ከመ : ልሂቃት : መበለታት : እላ : ትፈቅድ : ታውስብ : ደግመ : ኢትእመን

runner. But if thou be not slothful, thy harvest shall come as a spring of water; and poverty, like an evil runagate, shall depart far from thee. A foolish and violent man walketh in ways that are not good. And again he saith, He that tilleth the land shall be filled with bread. And yet again he saith, The slothful man hideth his hand in his bosom, and it troubleth him to lift it to his mouth. The wise man provideth for himself. The foolish sluggard foldeth his hands together, and eateth his own flesh; for the doings of the sluggard are without remedy. If any man will not work, neither let him eat; and let not the idle man sit with you. Fear the slothful therefore, at all times, and depart far from them; for the Lord God hateth all the slothful. Let not the slothful man sit with those that are obedient unto God the Father; unto whom be praise and glory for ever, Amen.

XII. *Of Widows.*

Let her be appointed who is of threescore years, who hath good works, chosen, and pure, who desireth not again a husband; but let not the younger widows be appointed. And if thou appoint a young widow, who cannot endure as the aged widows, but desireth to marry again, trust her not, for she will

ትምህርት : ዲዲስቅልያ : ዘአበው ::

ዋ : ኦስሙ : ታመጽኦ : ንፍረት : ወንሳረ : ወነውረ : ለቤተ : ክርስቲያን : ወትት
ኪንን : በኅን : ኦግዚኦብሔር :: ኦስሙ : አውሰበት : ደግሞ : ብኦሴ : ወአባባ
ት : ትኦዛዘ : መጻሕፍት :: ወበኦንተዝ : ኦመፍትው : ፍጡን : ደሣሙ : ዘኦን
ለ : ደሐትቱ : ሐደውቱን : ወደመክርወን : ኦመዎን : ትዕግሥተ : ወኦመሰ : ኦይ
ክላ : ተዕግሥ : ደኒይስ : ኦደንብዎቱን : ኦስሙ : ኦባባ : ዘሰምዓ :: ወኦመሰ
ዎ : ኦኦት : መበለት : ኦንተ : ነበረት : ምታ : ወተፈልጠት : ኦምኒሁ : ኅደጠ :
መዋዕለ : በሞት :: ወኦምዝ : ሐደውት : በግሕቲታ : ወተዕቅብ : ግብረ : መበለታ
ት : ኦንተ : ከመዝ : ትገብር : ብዕዕት : ደኦቲ :: ኦስሙ : ተመሰለት : ከመ : መበ
ለት : ኦንተ : በሰረብጣ : ለሰደንይ : ዘመጽኦ : ንቤሃ : ወተወክረት : ለኦልያስ :
ነቢይ : ቅደሱ : ለኦግዚኦብሔር : ወከመ : ወለት : ፈኑኤል : ኦንተ : ኦምነደ :
ኦሴር : ኦንተ : ሐደውት : ውስተ : ቤተ : ኦግዚኦብሔር : መዕለት : ወሌሊት : ደል
ውት : ወትረ : ለጸሎት : ወኦስተብቅዎት : ኦንዝ : መጠንዝ : ዓመታ : ሰብዓተ :
ክረምተ : ዎኦት : ቤተ : መቅደስ : ወነበረት : ፶፬፻፵፱ : ኦንዝ : ደንግል : ደኦ
ቲ : ወትሴፍ : ምጽኦት : ለክርስቲስ : ወታኦት : ለኦግዚኦብሔር : ወትዜኑ : በ
ኦንቲኦሁ : ለኩሎሙ : ኦሌ : ደሴፈው : ምጽኦት : ለመደንኒት : ኦስራኤል ::
ወዛቲ : መበለት : ኦንተ : ትገብር : ከመዝ : ትረክብ : ሞገሰ : ወዕበዎ : ወኦኩቲ
ተ : በዝ : ዓለም : ወበከሐክኒ : በኅን : ኦግዚኦብሔር : በመንግሥተ : ሰማያት ::

bring reproach and disgrace and a stain upon the Church, and shall be con-
demned before the Lord ; because she hath married a second husband, and hath
not kept the command of the Scripture. Wherefore it is not right to appoint
them hastily, without inquiring into their lives, and examining them, whether
they have continence. And if they cannot persevere, it is better not to
name them ; for they keep not that which they have promised. But if there
be a young widow, who hath had a husband and hath been separated from him
for a little while by death, and then she live alone, and keep the observance of
widows, she that doeth thus is blessed : for she is like the widow at Sarepta
of Sidon, to whom Elijah the holy Prophet of the Lord came, and she received
him : and like the daughter of Phanuel, of the tribe of Aser, who lived in
the House of the Lord day and night, always ready for prayer and supplication,
though her years were so many. At seven years did she enter into the Temple,
and she remained fifty-seven years, continuing a virgin ; looking for the coming
of Christ, and giving thanks unto the Lord, and proclaiming concerning Him
to all that looked for the coming of the salvation of Israel. Now the widow
who doeth after this manner, shall find favour and honour and praise in this
world, and in that also which is to come, before the Lord, in the Kingdom of
Heaven. But let not the younger widows be appointed into the institutions

ትምህርት፡ ደድስቅልያ፡ ዘአበው፡፡

ወንኡሳት፡ መበለታት፡ አይሠዋሉ፡ ውስተ፡ ሥርዐተ፡ ቤተ፡ ክርስቲያን፡፡ እስ
 መ፡ አይክላ፡ ተዐግሦ፡ በሰብሳብ፡ እንደ፡ ሀለዋ፡ በንደላ፡ ውርዘቶን፡ እስመ፡
 ያወስግ፡ ደግመ፡ ብእሴ፡፡ ወለእማንቱሰ፡ ደከውን፡ ውርዘቶን፡ ለሰይጣን፡ አ
 ላ፡ ባሕቱ፡ ይትዓቀባ፡ በእድሃ፡ ርክሶን፡ ከመ፡ አያውስግ፡ ደግመ፡ ብእሴ፡፡
 መፍትሔ፡ ለክሙ፡ ትሉብው፡ ዘንተ፡ ከመ፡ ቀደሚ፡ ሰብሳብ፡ ንጹሕ፡ በንበ፡
 እግዚአብሔር፡፡ ወእለሰ፡ ያወስቡ፡ ደግመ፡ ደከውኑ፡ ውጭእነ፡ እምሕግ፡ እስ
 መ፡ እኮነ፡ ባሕቱ፡ በእንተ፡ ረካቤ፡ አላ፡ ባሕቱ፡ ሐሰው፡ ላዕለ፡ እግዚአብሔር፡
 ፈጣሪ፡፡ ወእለሂ፡ ያወስቡ፡ ሣልሰ፡ አይትኑለቁ፡ ውስተ፡ መርዒቱ፡ ለክርስቲ
 ስ፡፡ ወእለሰ፡ ያወስቡ፡ ራብዐ፡ ፈድፈድ፡ ተዐውቀ፡ ዘሙተሙ፡፡ ወደረክቡ፡ ን
 ፈረተ፡ ወንሳረ፡፡ እስመ፡ በቀደሚ፡ ፍጥረት፡ ወሀበ፡ እግዚአብሔር፡ አሐተ፡
 ብእሴት፡ ለአሐደ፡ ብእሴ፡፡ ወበእንተዝ፡ ኮኑ፡ ክልኢሆሙ፡ አሐደ፡ ሥጋ፡፡
 ከመዝ፡ ንኢዝዝ፡ ለውርዘዋት፡ እንስት፡፡ እምከመ፡ ሞቱ፡ ዘቀደሚ፡ አምታ
 ቲሆን፡ እመ፡ አክህላ፡ ተዐግሦ፡ ያውስግ፡ ደግመ፡፡ ከመ፡ አይደቃ፡ ውስተ፡ መ
 ሥገርተ፡ ሰይጣን፡ ወመናግንቲሆ፡ ወፍትወት፡ እኩይ፡ ማሕጉሌ፡ ነፍስ፡ ወእ
 ማንቱሰ፡ ደወርደ፡ ውስተ፡ ከኑነ፡ ገሃነም፡ ዘለዓለም፡ ንበ፡ አልቦ፡ ናህ፡ ወ
 ዕረፍተ፡፡ ወመበለታትሰ፡ እለ፡ ተዐውቃ፡ በጽድቅ፡ ወእንስትሰ፡ እለ፡ አውሰ
 ባ፡ አሐደ፡ ብእሴ፡ ውብዘታን፡ እመ፡ ኮኑ፡ ሰማዕተ፡ በእንቲአሆን፡ ከመ፡ ሐደ

of the Church: for they cannot contain with respect to marriage, while they are in the strength of their youth; and they will marry a second husband. Now as to these, their youth is given to the devil: but rather let them take heed, for the saving of themselves, that they marry not a second husband. It becometh you to understand this, that a first marriage is pure before the Lord: but they who marry a second time are transgressors of the Law; yet not on account of their being joined in marriage, but because they have been false against God the Creator. And they who marry a third time are not to be numbered with the flock of Christ. But as to those who marry a fourth time, their lasciviousness is yet more evident, and they shall find reproach and dishonour. For in the first creation the Lord gave one woman to one man, and for this cause they two became one flesh. Thus we command the young women: if their first husbands die, and they cannot contain, let them marry again, lest they fall into the snare of the devil and his devices, and into evil desires, that destroy the soul, and they themselves go down into the everlasting condemnation of hell, where there is no rest nor refreshment. But widows who are known for righteousness, women who have married one man, and to whom many bear witness that they have lived in purity, let these be numbered with the faithful

ትምህርት : ደደብቅልዎ : ዘአበው ::

ዋ : በንጽሕ : እማንቱኪ : ደትጉለቋ : ምስለ : መበለታት : መሀይምፍት : ወዋሐ
 ፅፍ : ደቁቆን : ዘእንበለ : ርኩስ : ለእለ : ከመዝ : መፍትው : ትርድኝቆን : ወተ
 ሀብቆን : ትካዞን : እስመ : እማንቱ : ትውክልተን : ንበ : እግዚአብሔር ::
 ወደእዚኒ : ንኢጳብቆጶስ : በፈሕ : እደክ : ለውሂብ : ወተዘከሮም : ለነደዎን :
 ወለምስኪኖን : ወሀብ : ለለ : አሐደ : አሐደ : ጸሀቆም : በከመ : ደፈቅደ : ወሐ
 ውጽመ : ለእቤራት : ወለእጊለ : ማዊት : ወለምንደግን :: መፍትውኪ : ኢጳ
 ብቆጶስ : ደርድራም : ወደደግፍም : ወደሀሀም : ትካዞም : ለኩሉ : ጽኑሳን :
 ወጽዑራን : ወደርዐዎም : ለኩሉ : ሐዘብ : ውስተ : ወደደ : መርዒት : ለእለ : ያ
 ቀርቡ : ጳራብፎራ : ምጽዋተ :: ወእምዘ : እምጽኡ : ንቤክ : ጸጉ : ለለ : አሐደ :
 አሐደ : በከመ : ደደሉ : ከመ : መጋቢ : ኄር : ወመሐሪ :: እስመ : ሥመር : ውእ
 ቱ : በንበ : እግዚአብሔር :: ወኩሉ : ዘደጸጉ : ለጽኑሳን : ደረክብ : ዐስበ : ወፍ
 ዎ :: ወእንተሰ : ዘጸመውክ : በእንተ : እግዚአብሔር : ትኒሥእ : ስቤተ :: ወከመ
 ዝ : በሎም : ለእለ : ጸገውክ : እገሌ : ዘአቅረበ : ወሀብኩክም : ከመ : ደጸል
 ዎ : ወደስተብቁዑ : በእንተእሁ :: መፍትው : ንግበር : ወደደ : ምስለ : ኩሉ : ሰ
 ብእ : ወእትበል : ለዘ : እሁብ : ወለካልኡ : እክልኦ :: ወእንተሰ : ኢትፍልጥ :
 ወእመነሂ :: እስመ : ደቤ : እግዚአብሔር : ለኩሉ : ዘሰአለክ : ሀብ : ወእመሂ : ዐር
 ክክ : አው : ጸላኢክ :: ወእመሂ : ዘመድክ : አው : ፈላሲ : አው : ዘአውሰበ :

widows, even those who bring up their children without spot: such as are of this kind it is right to help, and to make due provision for them, for their trust is in the Lord.

And thou moreover, O Bishop, stretch forth thine hand to give, and remember the poor and needy, and give to every one his desire, according as they stand in need; and visit the widows and orphans, and the afflicted. It behoveth the Bishop then to help such, and save them, and make due provision for them, even for all the needy and afflicted; and to feed all the people in the good flock, who bring their offering of alms. And when they have brought it unto thee, give to every one according as it is fit, as a good and merciful steward; for this is acceptable with the Lord. For every one that giveth to the poor shall find a good reward; and thou that hast laboured for the Lord shalt receive a recompence. And say thus unto those to whom thou givest, That which I give unto you, such an one hath offered; that they may pray and make supplication for him. It is right that we should do good to all men; and say not, To this man I will give, and that man I will refuse. Do not thou make a difference between any. For our Lord saith, To every one that asketh thee, give; whether he be a friend or an enemy, and whether he be of thy kindred or a stranger, whether he be married or have not a wife, whether it be a widow or an orphan,

ትምህርተ : ደድስቅልያ : ዘአበው ::

አው : ዘአልዮ : ብእሲተ : አው : መበለት : አው : እጋለ : ማውታ : ወለኩሉ :
 ጽኑሳን : ግበር : ሠዮዮ :: እስመ : አዘዘ : እግዚእነ : በውስተ : መጻሕፍት : ንም
 ቀሮም : ለነደያን : እስመ : ደቤ : በአፈ : ኢሳይያስ : ነቢይ : ፈትት : ፋብስተክ :
 ለርጉብ : ወአብራ : ለነደይ : ወእሳድር : ጽላሎተ : ቤትክ :: ወእመ : ርኢክ : ሀሩ
 ቀ : አልብሶ :: ወኢትትዐወር : እምዘርዐ : ቤትክ :: ወደንኤል : ደቤ : በእንተ
 ዝ : ያሠምረክ : ንጉሥ : ምክርዮ : ወበምጽዋተ : ጽድቅ : ትድሃን : ወንጢአት
 ከኒ : በምሒረ : ነደይ : እስክ : ደሰሪ : እግዚአብሔር : ጌጋዮክ :: ወካዕበ : ደቤ :
 እስመ : በምሕረት : ወበአሚን : ደደመሰስ : ንጢአት :: ወዓዲ : ደቤ : ብፁዕ : ዘ
 ደሌቡ : ላዕለ : ነደይ : ወምስኪን : እምዕለተ : እኪት : ያድሃዮ : እግዚአብሔ
 ር :: ወካዕበ : ደቤ : ዘረወ : ወወሀበ : ለነደይ : ወጽድቁኒ : ደነብር : ለዓለመ : ዓ
 ለም :: ወካዕበ : ደገመ : ሰሎሞን : ወደቤ : ዘደምሕር : ለነደይ : ደሌቅሖ : ለእ
 ግዚአብሔር :: ወደትዐሳይ : በክመ : ወሀበ :: እስመ : ዘያጸምም : እዘኒሁ :
 ከመ : ኢይስማዕ : ዐውያተ : ነደይ : ሎቲኒ : ደጸመሞ : እግዚአብሔር :: ወዘይከ
 ድን : ዐይዮ : ከመ : ኢይርኢይ : ግዲዐ : ሎቲኒ : ደጸመም : ወኢይሰምዖ : እግዚ
 አብሔር :: መፍትው : ደኩፍ : መበለታት : ስጉሣን :: አለ : ኢያበዝን : ነቢበ ::
 ወአለ : አልዮን : እከዮ : ወኢመዐተ : አለ : እማንቱ : ንጹሐነ : ወዮዋሃነ : ወዮ
 መልካሁ : ለእግዚአብሔር : በጽድቅ :: ወእምከመ : ርእያ : እኩዮ : ምግባረ :

even to all the needy do good. For our Lord hath commanded in the Scrip-
 tures, that we should have compassion upon the poor : for he saith, by the mouth
 of the Prophet Isaiah, Break thy bread to the hungry ; and bring in the poor,
 and cause him to dwell under the shadow of thine house. And when thou seest
 the naked, clothe him, and hide not thine eyes from the seed of thine house.
 And Daniel also saith, Wherefore let my counsel please thee, O King, and by
 almsgiving in righteousness thou shalt be saved ; and purge out thy sin also by
 shewing pity unto the poor, until the Lord pardon thy transgression. And again
 he saith, For by mercy and faith shall sin be blotted out. And again he saith,
 Blessed be he that considereth the poor and needy : the Lord shall deliver him
 from the day of evil. And again he saith, He hath scattered abroad, and given to
 the poor, and his righteousness endureth for ever and ever. And moreover
 Solomon saith again, He that hath pity on the poor, lendeth unto the Lord ; and
 he shall be recompensed according as he hath given. For he that stoppeth his
 ears, that he hear not the cry of the poor, against him the Lord also will stop
 his ears. And he that shutteth his eyes, that he see not the oppressed, unto
 him also the Lord will stop His ears, and will not hear him.

It behoveth the widows to be meek and quiet, no talkers, without malice
 or anger ; but pure and humble, and worshipping the Lord in righteousness.

ትምህርት : ዲድስቅልያ : ዘአበው ::

ወሰምዓ : ሕሠመ : ቃለ : ያርምማ : ከመ : ዘኢርኢያ : ወኢሰምዓ :: ወኢይኩ-
ን : ትካዛ : ለመበለት : ወኢምንተኒ : ዘኢንበለ : ለጸልዮ : ወኢስተብቀዮት : በ
ኢንተ : ኢለ : ይመጸውቱ : ወያበውኡ : መገኢ : ለቤተ : ክርስቲያን :: ወኢመሰ
ቦ : ዘያንሥሥ : ፅረዐ : ነገረ : ከንቱ : ኢያውሥኣሁ : ኢላ : ባሕቱ : ይትወከፈ : ለ
ኢለ : ዮንሥሠ : ቃለ : ሃይማኖት : ወምግባረ : ጽድቅ : ወተስፋ : ሠያየ : በንቦ :
ኢግዚአብሔር :: ወኢለሰ : ይፈቅደ : ይትመሀሪ : ይሖሪ : ንቦ : ሥይማን : ይስም
ዓ : ቃለ : ተግሣጽ : ወኢይስምዓ : ውደተ : ወኢይተልዋ : ድንገረ : ባዕደ : አማል
ክተ : ኢላ : ያምልካሁ : ለኢሐዲ : ኢግዚአብሔር : ዘፈጠረ : ኩሎ : ኢስመ : ኢስ
ተማሰላ : ኢግዚአብሔር : ለመንግሥተ : ሰማያት : በሕጠተ : ስፍጥ : ኢንተ : ትን
ኢስ : ኢምኩሎ : አዝርዕት :: ወሰቦ : ጥዕማ : ብኢሲ : ታውዕዮ :: ወከማሁ : ው
ኢቱ : ትምህርት : ቃለ : ሃይማኖት : ያውዕዮ : ለሰይጣን :: ኢመፍትው : ንዕሎ :
ቃለ : ነቢያት : ወኢንክሥት : ምሥጢረ : ለዕልዋነ : ሃይማኖት : ኢላ : ንጽፍዕ : በ
አሚን :: ኢስመ : ኢዘዘነ : ኢግዚኢነ : ኢንዘ : ይብል : ኢትደዩ : ባሕርያክሙ : ቅ
ድመ : ኢሕርው : ወኢተሀቡ : ቅድሳቲክሙ : ለከለባት : ከመ : ኢይትመዋጡ :
ወደነስኩክሙ : ወለኢሕርው : ከመ : ኢይኪደሁ : ለባሕርያክሙ : በኢገሪሆን ::
ኢስመ : ሰቦ : ኢኢመሩ : ዕልዋን : ነገረ : ምሥጢር : ይሚንኩ : ወደረስዩ : ንፍረ
ተ : ወንሳረ : በኢበደሙ :: ኢላ : ደኢሙ : መሀርዎሙ : ይለብው : ቃለ : ኦሪተ :

And if they see evil doings, or hear unseemly words, let them be silent, as though they saw not and heard not. And let there be no care upon the widow for any thing, but for prayer and supplication on behalf of them that give alms and bring offerings unto the Church. And if there be any man who seeketh idle words of vanity, let them not answer him, but let them receive such as seek after the word of faith, and deeds of righteousness, and a good hope before the Lord. And let those who desire to be taught go to the Ordained Ministers, to hear the word of exhortation; and let them not hear slanderous reports, nor follow after other Gods; but let them worship the one Lord, who hath created all things. For the Lord hath compared the kingdom of heaven to a grain of mustard-seed, which is less than all seeds; and yet, when a man tasteth it, it burneth him. And so is the doctrine of the word of faith, it burneth the devil. It is not right that we should transgress the word of the Prophets, nor reveal mysteries to them that rebel against the faith; but let us be firm in believing: for our Lord hath commanded us, saying, Cast not your pearls before swine; neither give your holy things unto dogs, lest they turn and tear you; nor unto swine, lest they trample your pearls under their feet. For when unbelievers know the doctrine of the mysteries, they will despise it, and make it a reproach and shame, through their folly. But teach them rather to understand the word of

ትምህርተ : ዲድስቅልያ : ዘአበው ::

ወነቢያተ : አለ : ተነቦዩ : በእንተ : ምጽአቱ : ለክርስቶስ :: እስመ : እግዚአብሔር :
አዲስ : ክርስቶስ : ፈነወ : ዐሠርተ : ወክልሌተ : ከመ : ንምህርሙ : ለኩሎ
ሙ : አሕዛብ :: ወለእንትሰ : አ.አዘዘን : ይምህራ : ወአይንብግ : በቤተ : ክርስ
ቲያን : ላዕለ : ሕዝብ : አላ : ደእሙ : ደትገሠጸ : እምግባረ : ዝሙት : ወይትአ
ዘዛ : በጾም : ወበጸሎት : ለእፅምኦ : ቃለ : መጻሕፍት :: እስመ : ነበራ : መስሌ
ነ : እሙ : ወአታቱ : ማርያም : መግደላዊት : ወእኅቱ : ለአልዓዛር : ማርያ : ወ
ማርታ : ወሰሎሚ : ወባዕደንሂ : እስመ : ለእሎን : አ.አዘዘን : ይምህራ : ምስሌ
ነ : ወባዕደንሂ : አንስት : አ.መፍትው : ይምህራ :: ወእመሰ : በእሲ : ርእሳ : ለ
ብእሲት : ከማሁኪ : አርቶፊ : አባል : የፀቢ : እምርእስ :: አ.መፍትውኪ : መበ
ለታት : ወደፍግል : ያንሰስዋ : ውስተ : መራሕብት : ወደግአ : ንበ : ዐውድ :: ወእ
ለሰ : ይገብራ : ከመዝ : አኮፍ : መበለታተ : ወአይፍግል : አላ : ደእሙ : ይከው
ፍ : ፅቅፍተ : ለሰብእ : ወእለሰ : አይፀመደ : ውስተ : ቤተ : ክርስቲያን : ይከው
ፍ : ሀካያነ : ወሥሠ-ዓነ : ወንሣሥያነ : ንዋዩ : ባዕድ : ወደዉዋ : ፅደወ :: ወ
ይከውፍ : መስሕታነ : ለካልኦን : ወደዉድቃ : ነፍሳት :: ወእለሰ : ይተልውወን :
ይከውኑ : ርሑቃነ : እምእግዚአብሔር :: ወእለሰ : ይበውሉ : ውስተ : ቤተ : ክ
ርስቲያን : ወአይሉብው : ቃለ : መጻሕፍት : ወአይሰምዑ : ቃለ : ተግሣጽ :: በእ
ንተ : አለ : ይገብሩ : ከመዝ : ይቤ : አሳይያስ : ነቢይ : በእንቲአሆሙ : ሰሚዐ :

the Law and the Prophets, who prophesied concerning the coming of Christ. For our Lord Jesus Christ sent us twelve, to teach all nations; but he commanded not women to teach, nor to speak in the church unto the people. Let them rather receive instruction, and abstain from deeds of fornication, and be obedient, with fasting and prayer, to hear the word of Scripture. For there were with us His mother and sisters, Mary Magdalene, and Mary the sister of Lazarus, and Martha, and Salome, and others also; yet these he commanded not to teach with us, and neither is it right that other women should teach. For if the man be the head of the woman, it is not right that the members should be greater than the head. It is not becoming, then, for the widows and virgins to walk up and down in the streets, or enter into public assemblies. And they who do after this manner are not widows or virgins, but become a stumbling-block to men: they who cleave not unto the Church, are idle and wanton, and seek other men's goods, and take men captive, and become seducers of others, and cause souls to fall; and they who follow them are far from the Lord. And as to those who enter into the Church, and consider not the word of Scripture, neither listen to the word of exhortation, of those who do after this manner the Prophet Isaiah

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡፡

ደስምዑ ፡ ወአይሉብው ፡ ወርኢዮ ፡ ደረኔዩ ፡ ወአይጤደቁ ፡፡ ንስመ ፡ ጽሉል ፡ ል
 ሶመ ፡ ለዝንቱ ፡ ሕዝብ ፡፡ ወለኔላ ፡ ከመዝ ፡ መበለታት ፡ ኢታርኔደወን ፡ መሥ
 ዋዕት ፡ ለክርስቲስ ፡፡ ወኔንተስ ፡ ትፈቅድ ፡ ታሥምር ፡ ለእግዚአብሔር ፡ ትንበ
 ር ፡ ውስተ ፡ ቤታ ፡ ጽምወ ፡ ውትሰብሖ ፡ መሀልተ ፡ ወሌሊተ ፡ በአፍ ፡ ዘኢያረም
 ም ፡ ውትሰኔሎ ፡ ለእግዚአብሔር ፡ በልብ ፡ ንጹሕ ፡ ከመ ፡ ጠግብ ፡ ዮዲት ፡ ኔን
 ተ ፡ ሰኔለት ፡ ንበ ፡ እግዚአብሔር ፡ በኔንተ ፡ ኔስራኤል ፡ መሀልተ ፡ ወሌሊተ ፡፡ ከ
 ማሁ ፡ መበለት ፡ መሓሪት ፡ ትሰኔሎ ፡ ለእግዚአብሔር ፡ ኔንዝ ፡ ኢታጸርዕ ፡ ሐዊ
 ረ ፡ ቤተ ፡ ክርስቲያን ፡፡ ንስመ ፡ ከሉ ፡ ሕሊፍሃ ፡ ድልው ፡ ውትረ ፡ ለተቀንዮ ፡፡ ወ
 ኢትትመዮፕ ፡ ውስተ ፡ ፍትወተ ፡ ፍግዕ ፡፡ ወደኔቲስ ፡ ንጹሕ ፡ ኦደንቲሃ ፡ ወቅ
 ደስ ፡ ኔዘኒሃ ፡ ወኢትሰፍሕ ፡ ኔደዊሃ ፡ ውስተ ፡ ትዕግልት ፡፡ ወደረውጸ ፡ ኔገሪሃ ፡
 ውስተ ፡ ፍፍተ ፡ ሰላም ፡ ወአይነብብ ፡ ኔጋሃ ፡ ሐሰተ ፡ ወሲሳያ ፡ ዘበዕቅም ፡ ለ
 ኔንተ ፡ ከመዝ ፡ ግብራ ፡ ደስምዓ ፡ እግዚአብሔር ፡ ጽሎታ ፡ ወስኔለታ ፡፡ ንስመ ፡
 ደቤ ፡ አመ ፡ ዕለተ ፡ ኔጹውዐከ ፡ ፍጡነ ፡ ስምዐኒ ፡፡ ከመዝ ፡ ትወደም ፡ መበለ
 ት ፡ ኔንተ ፡ ኢታፈቅር ፡ ወርቀ ፡ ወኔልገቲ ፡ ትዝህርተ ፡ ወኢሥሥዕተ ፡ ወኢመስ
 ተራብሒተ ፡፡ ኔላ ፡ ደኔመ ፡ ጎሪተ ፡ ወለግደተ ፡ ውትነብር ፡ ውስተ ፡ ቤታ ፡ ኔ
 ንዝ ፡ ትሰብሕ ፡ ውትዜምር ፡ ውትነብብ ፡ መጻሕፍተ ፡፡ ውተዕቅብ ፡ ጊዜ ፡ ሰዓታ
 ት ፡ መሀልተ ፡ ወሌሊተ ፡፡ ውትጸውም ፡ ውትሰኔሎ ፡ ለእግዚአብሔር ፡ በከሉ ፡

saith, Hearing they shall hear and not understand, and seeing they shall see and not perceive: for the heart of this people is darkened. Unto such widows as these show thou not the sacrifice of Christ. But let her, who desireth to please the Lord, dwell in her house quietly, and praise him day and night, with a mouth that keepeth not silence; and let her pray unto the Lord with a pure heart, like wise Judith, who prayed to the Lord for Israel, day and night. So will the compassionate widow pray unto the Lord, neglecting not to go to the church; for all her thoughts are ever ready for His service, neither doth she turn to the desire of worldly pleasures. Her eyes are pure, and her ears holy; neither doth she stretch out her hand unto violence. Her feet run in the way of peace; neither doth her mouth speak falsely; and her manner of living is with moderation. Now as for her who doeth thus, the Lord will hear her prayer and supplication: for he saith, In the day when I call upon thee, hear me speedily. Let such a widow as this be appointed of the number, one who loveth not money, who hath no vanity nor wantonness, who is not a lover of gain, but is well-pleasing and prudent, and sitteth in her house, praising and singing, and reading the Scriptures, and observeth the times of the hours day and night, and fasteth and prayeth unto the Lord at all times, and giveth from the labour of her hands unto the

ትምህርት : ዲድስቅልያ : ዘአበው ::

ጊዜ :: ወእምቅኔ : እደዊሃ : ትጹጉ : ለነደያን :: ወኢታጠሪ : ወእምንተኒ : እ
 ንዘ : ትዜከር : መበለት : እንተ : አብሉት : ክልኢ : ጸሪቀ : ውስተ : ቤተ : መ
 ቅደሱ : ለእግዚአብሔር :: ወበእንቲአሃ : ስምዐ : ኮነ : እግዚእን : ኢየሱስ : ክ
 ርሱቶስ : በውስተ : ወንጌል : ወደቤ : አሚን : እብለክሙ : ከመ : ዛቲ : መበ
 ለት : አብዛንት : አብሉ : እምኩሎሙ : እለ : አብሉ : ውስተ : መደዋ : ም
 ጽዋት :: እስመ : ኩሎሙ : እለ : አብሉ : እምዘ : ሦሙ : አብሉ : ወደእቲሰ :
 እምተጽፋሳ : አብሉት : ወኩሎ : መፍብርታ :: መፍትወኪ : መበለታት : ይ
 ኩፍ : ንጹሓነ : ወደቴሐታ : በፍርሀት :: ወፈድፈደሰ : ለኢጲስቆስታት : ወለ
 ቀሳውስት : ወለደያቆፍት : ወለደያቆፍዊት :: ወእማንቱሰ : ኢይግበራ : ወ
 ኢምንተኒ : ዘእንበለ : በምክረ : ደያቆን : ወኢይሖራ : ውስተ : ሐውዘ : መግ
 ልዕት : ወነዛሕላል :: ወእመሰ : ተረክግ : እንዘ : ከመዘ : ደገብራ : ይትገሠጸ :
 እምንበ : ደያቆን : ወዋሕዘዘን : ደጹማ :: ወከማሁ : ካህናትሂ : ኢይንሥሉ :
 ርዲ : እምንበ : መሰጥ : ወዘማዊያን :: ወኢትንሣእ : ወኢምንተኒ : በንበ : እ
 ለ : ደገብራ : ከመዘ : ወኢታብእ : ቀርግነ : ለእግዚአብሔር : እምላክከ :: መ
 ፍትወኪ : መበለታት : ይኩፍ : ድልዋነ : ለሰሚዐ : ቃለ : መላህቅቶን :: ወደግበ
 ራ : ኩሎ : ዘአዘዘዋን : ወደዕቀግ : ቃለ : ኢጲስቆስ : ወደክብራሁ : ከመ : እ
 ግዚአብሔር :: ወእመሶ : ዘይነሥእ : ምጽዋተ : እምንበ : ዕልዋን : ወዐማዊያን :

poor, and hath no possessions; remembering the widow who brought two mites into the sanctuary of the Lord. And concerning her our Lord Jesus Christ hath testified in the Gospel, and said, Verily I say unto you, that this widow hath brought in more than all they that have brought into the treasury of alms: for all they that brought in, have brought in of their substance; but she hath brought in of her poverty, even all her living.

It behoveth the widows, then, to be pure, and to be in subjection with fear, and more especially to the Bishops and Priests, and Deacons and Deaconesses. And let them do nothing without the counsel of the Deacon, not going after pleasant meats, or vain conversation; and if they be found doing thus, let them be reproved by the Deacon, and let him command them to fast. And so the Priests likewise, let them not receive gain from robbers and adulterers. Receive thou nothing from those who do such things, neither bring in their offering unto the Lord thy God. It behoveth the widows then to be ready to hear the voice of those that are over them, and to do all that they command them, and to observe the word of the Bishop, and to honour him as the Lord. And if any one receive alms of the unbelievers and unjust, he falleth himself into their error,

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ዲድጻፅ : ውስተ : ስሐተተ : ዚአሆሙ : ወይመውት : በጊጋዮሙ :: ወለእመ :
ጸለዮ : በእንጉሪሆሙ : ያሐዝፍ : ለክርስቲስ :: ወባሕቱ : ይሚጥዋሙ : ለንስሐ ::
ወእለሰ : እ.ይመይጡ : ማጻፈያን : ወሰሐትያን : ወንጥረን : ይትካፈሉ : እከዮ :
ምግባርሙ : ለእሉ ::

በእንተ : ከመ : እ.መፍትው : ያጥምቃ : አንስት ::

የሁ : ንገረክመ : ከመ : ማይ : ከ-ነኔ : ውእቱ : ለእለ : ይገብሩ : ከመዝ :: ንኤ
ዝዘክሙ : እንከ : እ.ትግበሩ : ዘንተ : ምግባረ : እስመ : ፅልወተ : ሕግ : ውእቱ :
ዝግብር :: እስመ : ርእሳ : ለብእሲት : ብእሲ : ዘይሠዮም : ክህነተ :: እ.መፍት
ውኪ : ንፅልዋ : ለፈጣሪ : ንግድግ : ርእሰ : ወንተሉ : አባለ :: እስመ : ብእሲት :
አባሉ : ለብእሲ : ወይእቲ : ወፅአት : እምኔሁ :: ወእምኔህ : ይትወለዲ : ውሉ
ድ :: እስመ : ይቤላ : እግዚእኪ : በከመ : አቅደምነ : ነገረ : እ.ታብሐዋን : ለአን
ስት : ይገሥጸ : ወይምሀራ : ወእ.ይግበራ : ግብረ : ክህነት : ዘእ.እዙዝ : ውስተ :
ሕግ :: ወዘሰ : ይገብር : ከመዝ : ማልዋ : ለእግዚአብሔር : ወይከውን : ከመ : እ
ለ : አልሎሙ : አእምር : እለ : ይሠይሙ : አንስት : ይኩፍ : ካህናተ : ለግልፍ : ሥፅ
ል : አንስት :: ወለእለ : ከመዝ : አርሐቅዎሙ : እምሕገ : ለእግዚአብሔር :: ወ
በእንተዝ : እ.መፍትው : ከመ : ያጥምቃ : አንስት : ወእ.መኒህ :: ሰበሰ : ብውሐ :

and dieth in their transgression. And if he pray for them, he grieveth Christ. But rather let him turn them to repentance; for those who convert not the unjust and sinners, and them that are in error, shall be accounted partakers in their evil deeds.

XIII. *That it is not lawful for Women to baptize.*

Behold, we declare unto you, that great is the condemnation of those who do after this manner. We command you therefore not to do this deed; for this thing is a transgression of the Law. For the head of the woman is the man, who is also appointed to the Priesthood. It is not right, therefore, that we should transgress against the Creator; that we should leave the Head, and follow the members. For the woman is a member of the man, and came out from him; and from her, children are born. For the Lord hath said, as we have before declared, Suffer not the women to reprove, or teach, or to do the works of the Priesthood, which is not commanded in the Law. And he who doeth thus, hath transgressed against the Lord, and is become as those that are without knowledge, who appoint women to be Priestesses to graven images of women. Them that are such, put away far from the Law of the Lord. Wherefore it is not lawful for

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ያጥምቃ : አንስት : አምተጠምቃ : አግዚአብሔር : አይሱስ : ክርስቲስ : በኃይል : አ
ሙ : ወአመ : አጥጠምቃ : በኃይል : የሐንስ :: ወላኒ : አመ : አፈነወነ : የጥምቃ :
ውስተ : ዓለም : አላ : ደአመ : አምረነወን : ለአንስት : ያጥምቃ : ምስሌነ : ወ
ንሕነ : ንኤዝ : አይግበራ : ከመዝ :: ወአመ : ጥቃ : ጠገገት : ወቦን : ሃይማ
ኖት : ወያሕምራ : መጻሕፍት : አፍብውሐን : ደምሀራ : ወያጥምቃ : ወይስበካ :
ወንጌል ::

በአንተ : ከመ : አመፍትው : ሐዘገዌ : ደግበር : ወአምንተኒ : ግብረ : ክህነት ::

ንኤዝ : አንስት : አይግበራ : ሐዘገዌ : ግብረ : ክህነት : ወአያዕርግ : ዕጣነ :
ወአያጥምቃ : ወአያንብር : አይ : ወአይሁብ : ግብስተ : በረከት :: አስመ : አል
ቦ : ዘይክል : ነሣኦ : ጸጋ : ለአመ : አጥውህቦ : አምንበ : አግዚአብሔር :: ወገ
ሐቱ : መፍትው : ደንሥኡ : ጸጋ : ወክብረ : በኃይል : ኤጲስቆጶስ :: ወዘሰ : አጥ
ውህቦ : ሣመተ : ክህነት : ለአመ : ተዐደወ : ደረክብ : ኩነኔ : ከመ : ምዝያን :
ንጉሥ :: ወዓዲ : አኤዝ : ያጥምቃ : ኩሎሙ : ሥዩማነ : አለ : ቤተ : ክርስቲ
ያን : ወአኢፍጉንስጢስ : ወአመዘመራነ : ወአዐጸውተ : ንዋኅው :: አላ : አጲ
ስቆጶስ : ወቀሳውስት : ወዲያቆናት : አለ : ደትለኦ : ግብረ : ምስሌሆ
ሙ : ባሕተሙ :: ወአለሰ : ደትዐደው : ወደገብረ : ከመዝ : ደረክብ : ኩነኔ : ዘ

women to baptize any one. If it had been lawful for women to baptize, our Lord Jesus Christ would have been baptized by his mother, and not by John: neither would he have sent us into the world to baptize, but would have sent women to baptize with us. We then also command that women do no such thing; even though they be very wise, and have faith, and know the Scriptures, yet do we not suffer them to teach, and baptize, and preach the Gospel.

XIV. *That it is not lawful for the Layman to do any work belonging to the Priesthood.*

We command then that no Layman do any work belonging to the Priesthood, neither offer up incense, nor baptize, nor lay on hands, nor give the bread of blessing. For no man receiveth this grace, unless it be given to him of the Lord. But it behoveth them to receive the grace and honour at the hands of the Bishop. And he to whom the ordination of the Priesthood hath not been given, if he transgress, shall find condemnation, even as King Ozias. Moreover, we do not command all that are ordained in the Church to baptize, neither the Reader, nor the Chanters, nor the Door-keepers, but only the Bishops and Priests, and the Deacons who minister with them. And they who transgress and do any such thing

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ረከረሙ : ለደቂቀ : ቀረ :: የሁ : ንኢዝዝ : ቀሰሳነ : ኢይሢሙ : ዲያቅፍተ : ወኢ
አፍጉንበጢሰ : ወኢመዘምራነ : ወኢዐጸውተ : ንዋኅው :: አላ : ኢጲስቆጶሳት :
ባሕቲቶሙ : ዲሢሙ : ሥርዐተ : ቤተ : ክርስቲያን : አላ : አልሶሙ : ቋመ : ወቅ
ንአተ : ወኢሐሚተ : ወኢጸልኦ : ወኢእከዋ :: የሁ : አቅደምነ : ነገርተክሙ : አ
ሰመ : አላ : ደገብረ : ከመዝ : ደከውኑ : ርሑቃነ : እምሕዝበ : ክርስቲያን : ወፈ
ድፋደሰ : ለመበለታት ::

በእንተ : መዓሰብ ::

እስመ : ሰይጣንሰ : የንሥሥ : ምክንያተ : በዘ : ያሠገር : በከመ : ገብረ : ትካት :
ላዕለ : ቀያን :: እስመሶ : አላ : ደብላ : መበለታት : ንሕነ : ወእማንቱሰ : ኢይገብራ :
ግብረ : ዘይደሉ : ለመበለት :: በከመ : ቀያን : ዘገብረ : ዘኢይደሉ : ለእንሁ :: እሉ
ንኪ : አልሶን : አእምር :: እስመ : አኮ : በተሰምዮ : መበለት : ዘይወርሳ : መን
ግሥተ : ሰማያት : አላ : በትዕግሥት : ወበሠፍይ : ምግግር :: ወእንተሰ : ነሥአ
ት : ስመ : መበለት : ወትገብር : ግብረ : ዲያብሎስ : ዛቲኪ : ሐሳዊት : ከመ : ት
ርከብ : ኩነኔ : በንብ : እግዚአብሔር : እስከ : ለዓለም :: የሁ : ንሰምዕ : ከመ
ቦ : እምውስተ : መበለታት : እኩያን : ቀፍኢያን : አላ : ደገብራ : ጋእዘ : ማእ
ከለ : አንው :: እማንቱኪ : ኢኮፍ : እምክርስቲስ : እስመ : ኢዐቀባ : ቃለ : ተግ

shall receive the condemnation which came upon the sons of Korah. Behold, we command the Priests not to ordain Deacons, or Readers, or Chanters, or Door-keepers; but let the Bishops alone ordain, according to the Institution of the Church, who have no revenge, or jealousy, or slandering, or hatred, or malice. Behold, we have before told you, that they who do such things are aliens from the congregation of Christians; and most especially widows.

XV. *Of Widows.*

For Satan searcheth an opportunity to ensnare, as he did, at the beginning, against Cain. For there are who say, We are widows, and do not works fitting for widows; as Cain, who did that which was not right toward his brother. But such have no knowledge; for it is not by being called widows that they shall inherit the kingdom of heaven, but by patience and good works. And she who taketh the name of a widow, and doeth the works of the devil, is a deceiver, insomuch that she shall receive condemnation from the Lord, even for ever. Behold, we hear that there are among the widows those that are evil, and envious, that cause strife among brethren: these are not of Christ, for they have not kept the word of exhortation. If there be any one of the sisters,

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ሣጽ :: እመቦ : እምአታት : ወርእያ : እንዘ : ይሁብዋ : ምጽዋት : እመኒ : ወርቀ :
 ወእመኒ : እምአልባስ : ዘኮነ : እው : ሙብልዐ : ወመስቲ :: ወእምዘ : ተፈሥ
 ሐት : ወረከበት : ዕረፍት :: መፍትው : ከመዘ : ይበላ : ይትገረክ : እግዚአብሔ
 ር : እምላክ : ዘጸገዋ : ትፍሥሐት : ለፍቅርት : እንተነ : መበለት :: ኦእግዚአ
 ባርክ : ላዕለ : ዘወሀባ : ለዛቲ : መበለት : ወአብዛኝ : ንዋዮ : በጽድቅ : ወበንጽ
 ሐ :: ወተዘከሮ : በሠፍዖቲክ : በሣህልክ : ወበምሕረትክ :: ወለዘንቱ : ኢጲስቆ
 ጶስ : ሀቦ : መክዳቢት : ክብር : ለዘ : መሀረ : ወገሠጸ : ለእለ : ጸገውነ : ሀቦ : ኦ
 ክሊለ : ምክሐ : እመ : ይፈልስ : እምዘንቱ : ዓለም :: ወከመሆ : ዛቲኒ : መበለ
 ት : ትጸሊ : ወታስተብቀው : ምስሊሆመ : በእንተ : እለ : ገብሩ : ላዕላሃ : ምሕ
 ረት :: ወይእቲኒ : ተሀብ : ለጸኑሳን : እምዘ : ነሥሐት : ወበእንተዘ : ይከውን : ም
 ግባረ : ሥመረ : በንቦ : እግዚአብሔር : በከመ : ጽሑፍ : ዘይብል : ዘትገብር : የማ
 ንክ : ኢታእምር : ጸጋምክ : ወይኩን : ክደነ : ምጽዋትክ :: ከመዘ : ትጸሊ : መ
 በለት : ደቦ : እለ : ወሀብዋ : ምጽዋት : እስመ : አርእያ : መቅደሱ : ለእግዚአ
 ብሔር : ይእቲ :: ወአቡክ : ዘይረእዮክ : በኅቡእ : የዐስዮክ : ክሠት :: ወመበለ
 ታትሰ : እለ : ኢየሐውራ : በትእዛዘ : እግዚአብሔር : ይቀንኦ : ላዕለ : ዘመጽወት :
 ለእኅተን : መበለት : ወየኅሥሣ : ወይብላ : መኑ : ዘገብረ : ላዕላዛ : ምሕረት ::
 ወእምዘ : ሰቦ : ለበዋ : ወአእመራ : የሐውራ : ንቦ : ዘመጽወታ : ለእኅተን : ያ

and others of them see men give her alms, whether gold, or garments, what-
 ever they be, or meat and drink, and then she rejoice and find rest, it is fitting
 that they should say thus: Blessed be the Lord God, who hath given joy to the
 widow, our beloved sister! O Lord, bless him who hath given to this widow,
 and multiply his substance, in righteousness and purity; and remember him
 for good in thy compassion and mercy! And give thou double honour unto the
 Bishop, who hath taught and exhorted them that have given to us; give unto
 him a crown of glory, when he shall depart from this life. And in like manner
 let the widow herself also pray, and make supplication together with them,
 for those that have had mercy upon her. And let her also give to the poor of
 what she hath received; so shall her deeds be acceptable with the Lord. As
 it is written, Let not thy left hand know what thy right hand doeth, and let thine
 alms be in secret. Thus shall the widow pray for them that have given her alms,
 for she is as the sanctuary of the Lord; and thy Father, who seeth thee in secret,
 shall reward thee openly. But widows who walk not in the commandments
 of the Lord, are jealous against him who hath given alms to the widow their sister,
 and ask and say, Who hath shown mercy unto this woman? And then, when
 they understand and know, they go to him who hath given alms to their sister, to

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ጽሕፍት : ወይብላሁ : እጩ : ቀደምት : ላቲ : ውሃብ : እንዘ : ፈድፈድ : ጽኑሳን : ን
ሕነ : እምነት : እስመ : አብደን : እማንቱ : እለ : ድብላ : ከመዝ : እንዘ : ደመስ
ሎን : ሀብት : ዘእምነብ : ሰብእ : ሀብት : ጸጋሰ : እምነብ : እግዚአብሔር : ውእ
ቱ :: ጥዩቀ : ነደደት : ደእቲ :: ኢመፍትው : ደሐራ : ወያጽሕፍት : ለዘ : ገብረ : ም
ሕረት : አላ : በርቶፅ : ደንበራ : ውስተ : አብዮቲሆን : ወይስግደ : በገጽን : ወይነስ
ሓ : ወይስአላሁ : ለእግዚአብሔር :: እስመ : እግዚአብሔር : ገባራ : ምሕረት : ለ
እለ : ደዘንው : ሠፍደቶ : እስመ : ደቤ : እግዚእነ : ሰብ : ትበውኡ : ውስተ : ቤ
ት : በሉ : ሰላም : ለዘንቱ : ቤት :: ወእመቦ : ህዩ : ወልደ : ሰላም : ያዐርፍ : ሰላ
ምክሙ : ላዕሌሁ : ወእመአቦሰ : ደግግእ : ሰላምክሙ : ላዕሌክሙ :: ወእመ
ሰ : ኢረከበት : ድልወ : ንብ : ታዐርፍ : ኢትቀውም : ህዩ : አላ : ትገብእ : ንብ : ዘ
ፈነዋ : ወከማሁ : ውእቱ : መርገም : በዐመፃ : ኢይበጽሕ : ላዕሌ : ዘእአበሰ : አ
ላ : ደእሙ : ደገብእ : ደብ : ዘረገማ : ዘይረገም : ባዕደ : በከንቱ : ርእሶ : ረገመ :
በከመ : ደቤ : ሰሎሞን ::

በእንተ : ከመ : ኢመፍትው : ትግበራ : እኩዋ : ደብ : ቢጽክሙ ::

ከማሁ : አንትሙኒ : በከመ : ገበርክሙ : ለካልኦን : ከማሁ : ትትፈደዩ : እስ
መ : ደቤ : ግብ : ከረዋ : ወደሐዋ : ወደወድቅ : ውስተ : ግብ : ዘገብረ :: ወደገብእ :

trouble him, and say to him, How is it that thou hast first given to her, when we are much more in need than she is? They are foolish who say thus, thinking it is a gift from man; whereas the gift of favour cometh from the Lord. Certainly she was in want. It is not lawful that they should go and trouble him who hath shown mercy; but rather let them remain in their houses, and fall down upon their faces, and repent, and pray unto the Lord. For the Lord showeth mercy to them that proclaim his goodness; for our Lord saith, When ye enter into an house, say, Peace be unto this house! And if the son of peace be there, your peace shall rest upon it; and if not, your peace shall return to you again. Now if Peace find not any place prepared for her where she may rest, she remaineth not there, but returneth to him that sent her; and so the unjust curse shall not come upon him that hath not sinned, but shall return back upon him that hath cursed. For he that curseth another without cause, hath cursed himself, as Solomon saith.

XVI. *That it is not lawful that ye should do evil against your Neighbours.*

In like manner ye also, as ye have done unto others, so shall ye be recompensed. For he saith, He hath digged a pit, and hollowed it out, and he shall fall

ትምህርት : ዲድስቅልያ : ዘአበው ::

ጸማሁ : ደበ : ርእሱ : ወትወርድ : ማመጣሁ : ደበ : ድማሐ :: ንስመ : ዘይከሪ : ግበ : ለቢዱ : ለሊሁ : ደወድቅ : ወስተቱ :: ወዘይጸልኝ : ለርእሱ : ፊደግበር : ደበ : ቢዱ :: ወበእንተዝ : እንተኒ : ኦኢጲስቆጶስ : መሀረሙ : ወገሥጸሙ : ለእለ : ደሚንንወን : ለመበለታት : ወተግገሦሙ : ለምዑግን : ወሐውጸሙ : ለሕሙማን : ወተፈሣሕ : በኅረያን : እለ : ደግርኩ : ወኢይረግሙ : ወኢተክዝዘሙ : እኩዋ : እለ : ደእሙ : ከመ : ደግበረ : ወያዩ : ወሰላመ :: ወእመሢ : ኢጲስቆጶስ : እው : ቀሲስ :: ወእመሢ : ደያቆን : እው : ዘኮነ : እምሥዩማን : ኢይጻጻ : እምአጳሁ : መርገም : ህዋንተ : በረከት :: መፍትው : ኢጲስቆጶስ : ደምሀረሙ : ወደገሥጸሙ : ወዋኢዝዘሙ : ለሕዝብ : ወኢይጻጻ : እምአጳሁ : ቃለ : መርገም : እለ : ገሕቱ : ደተክዝ :: ወበእንተ : ካህናት : ወደያቆናት : እለ : ደተለኸኩ : ወደግግል : ወመበለታት : ወሕዝብ :: ወበእንተዝ : ኦኢጲስቆጶስ : እመከረሙ : ለደያቆናት : እለ : ደተቀነዩ : ምስሌክ : ወርድኦሙ : በገቢረ : ወያዩ : ከመ : ድልዋነ : ደኩኑ : ለተልእኮ : ለሕዝብ : ወደያቆናቶች : ትሠዋም : ኅሪት : ወንጽሕት : እንተ : አልገቲ : ነውረ : ለተልእኮ : አንስት :: ንስመ : ኢመፍትው : ደተለኸክ : ደያቆን : ለአንስት : ከመ : ኢይኩን : ሐሚተ : ለእለ : ኢዋሎምኑ : በእንተዝኪ : ትኩን : ደያቆናቶች : መልእክት : ለአንስት : ወትቅብራን : ቅብራ : ወተልብሶን : እምድኅረ : ጥምቀት :: ወእንተሰ : ኦኢጲስቆጶስ

into the pit that he hath made ; and his labour shall return upon his own head, and his wickedness shall come down upon his own pate. For he that diggeth a pit for his neighbour shall fall into it himself. What he hateth for himself, let him not do against his neighbour. And for this cause, do thou also, O Bishop, teach and exhort them that despise the widows ; and be patient with the angry, and visit the sick, and rejoice over the chosen ones, who bless and curse not ; and command them not that which is evil, but that they do good, and make peace. And whether it be a Bishop, or Priest, or Deacon, or whosoever it be of them that are ordained, let there not come forth from the mouth of such an one cursing instead of blessing. It is fit that the Bishop should teach and reprove and command the people, and that there go not out of his mouth the voice of cursing, but that he be careful for them, both over the Priests, and the Deacons who minister, and the virgins and widows, and the people. And for this cause, O Bishop, try and examine the Deacons, who minister with thee ; and help them in doing good, that they may be prepared to minister unto the people. And let a chosen and pure woman also, without spot, be appointed a Deaconess, to minister unto the women. For it is not lawful for a Deacon to minister to the women, lest there arise a reproach among them that believe not. Wherefore let there be a Deaconess to minister unto the women ; and let her

ትምህርተ : ዲዳስቅልያ : ዘአበው ::

ስ : ቅጣኝ : ፍጹሞሙ : ለኦሎ : ደጠመቁ : ለዕድ : ወለኦንስት : በቅብኦ : ቅደ
ስ : በከመ : ሥርዓተ : ቅድስት : ጥምቀት :: ወኦምድኅረዝ : አንትሙ : ኤጲ
ስቆጶሳት : ወቀሲሳን : ጸልዩ : ለኦሎ : ኦምታሕቲክሙ : ወአጥምቅዎሙ : በ
ስመ : አብ : ወወልድ : ወመንፈስ : ቅደስ :: ወኦምድኅረ : ደትመጠዎሙ : ዲያ
ቆን : ለዕድወ : ወዲያቆኖዊት : ለኦንስት : ትትመጠዎን : ከመ : ይኩን : ማኅተ
መ : ዘነሥኡ : ዘኢደክሎ : ወኢመኑሂ : ቅደስ : ወንጹሕ :: ወኦምድኅረ : ተጠም
ቁ : ደቅጣኝ : ኤጲስቆጶስ : በቅብኦ : በላሳን : ኦስመ : ተጠምቁ : በሞቱ : ለክ
ርስቶስ : ቅብኦ : በላሳንሰ : ንደለ : ሃይማኖት : ውኦኦ :: ኦስመ : ሰባ : ደወፅኦ :
ኦማይ : አ

[A Leaf is here lost from the MS.]

በበይፍቲነ : ወመሀረነ : ናፍቅር : ቢጸነ :: ወኦመሰ : ኦግዚኦነ : ወመድ
ኅኒነ : ትትሕተ : በኦንቲኦነ : ወገብረ : ዘንተ : ከሎ : ኦፍኪ : አንትሙ : ትትዐበዩ :
ወትትሀከዩ : ለገቢረ : ሠፍይ : ምስለ : ጽኑሳን : ወምንዲሳን :: ተቀነዩ : ኦንከ :
በፍጹም : ፍቅር : ዘኦንበለ : ነጉርጊር : ወነሂኦ : ገጽ :: ወግሕቶሰ : ኦትግባር :
ዘንተ : ለኦርኦያ : ገጽ :: ኦላ : ደኦሙ : በኦንተ : ኦግዚኦብሔር : ከመ : ትንሥ

anoint them with oil, and put on their garments after baptism. But thou, O Bishop, anoint on the forehead them that are baptized, both men and women, with holy oil, according to the institution of the holy baptism. And after this, ye, O Bishops and Priests, pray for them that are put under you, and baptize them in the name of the Father and of the Son and of the Holy Ghost. And then let the Deacon take the men, and the Deaconess the women, that the seal which they receive, and which no man can break, may be holy and pure. And after that they are baptized, let the Bishop anoint them with oil of balsam; for they are baptized into the death of Christ. The oil of balsam is the confirmation of faith. For when a man cometh up out of the water,

* * * * *

among each other, and hath taught us that we should love our neighbour. And if our Lord and Saviour humbled himself for our sakes, and did all these things, how is it then that ye are puffed up, and are slow to do good among the poor and afflicted? Serve each other then with perfect love, without murmuring and accepting of persons. Only do not this for the outward appearance, but

ትምህርት : ደደብቅልዎ : ዘአበው ::

ኡ : ዐስበ : ጻማክሙ : በንቢሁ : በደንሪት : ዕለት :: መፍትሔ : ደያቆናት : ደኅ
ሥላሴ : ደግበረ : ፈቃደሙ : ዘእንበለ : ደስአልዎሙ : ነደያን :: ወዓዲ : ደትቀነ
ዩ : ለኢጲስቆስቶስ : ወደኩኑ : አሐደ : ነፍሰ : ወደረስደዎ : አበ : ወመምህረ : ወ
መገሥጸ :: ወፍሁ : ንኢዘዘ : ደሠዎም : ኢጲስቆስቶስ : በንበ : ሠለስቱ : ኢጲስቆ
ስታት : ወእመ : አኮ : እምንበ : ክልኤቱ :: ወበንበ : አሐደሰ : ኢጲስቆስቶስ : ኢ
ደትከሀል : ነሢአ : ሢመት :: እስመ : በስምዐ : ክልኤቱ : ወሠለስቱ : ደቀውም :
ኩሉ : ነገር :: ወቀሲሳን : ወደያቆናት : ወገዕደን : ሥዩማነ : ቤተ : ክርስቲያን :
ደሠዎሙ : በንበ : አሐደ : ኢጲስቆስቶስ :: ወለቀሲሳን : ወለደያቆናት : ኢተው
ህበ : ሎሙ : ደሢሙ : ሕዝባዊ : አላ : ባሕቱ : ቀሲስ : ደምህር : ወያጥምቅ : ወ
ደባርክ : ሕዝበ : ወደዕጥን : ወያዕርግ : መሥዋዕተ : ወደያቆናት : አልቦ : ዘይገብ
ር : ወእምንተኒ : ዘእንበለ : በመባሕተ : ኢጲስቆስቶስ : ወለቀሲስ : ለተልእኮ :
ወደፈጽም : በሠፍደ : መልእክት ::

በእንተ : እገለ : ማውታ ::

መፍትሔ : ሕዝበ : ክርስቲያን : እለ : አልቦሙ : ውሉደ : ደሕዕንዎሙ : ለእገ
ለ : ማውታ : ወራዘት : ወደፍግል : ወደረስደዎሙ : ከመ : ውሉደሙ : ወፈደፈ

for the sake of the Lord, that ye may receive the reward of your labour from him in the Last Day. It is right that the Deacons should seek to accomplish the desires of the poor, even before they ask them. And moreover let them minister unto the Bishop, and be one soul with him; and make him their father, and teacher, and reprover.

And behold, we command that a Bishop be ordained by three Bishops; or at the least, by two. But from one Bishop he cannot receive ordination: for by the testimony of two or three witnesses shall every word be established. And the Priests and Deacons, and other persons ordained in the Church, shall be ordained by one Bishop. And unto the Priests and Deacons it is not given that they should ordain one who is of the people; but let the Priest teach and baptize and bless the people, and burn incense and offer oblations: and the Deacon must do nothing without the authority of the Bishop, and he is for the Priest also, to minister unto him; and let him perform it with a good ministry.

XVII. *Concerning Orphans.*

It behoveth Christian people who have not children to take up the children of the departed, whether youths or virgins, and to make them as their own children,

ትምህርት : ደጅስቅልያ : ዘአበው ::

ደ : ያፍቅርዎሙ :: ወዘሰቦ : ወልደ : ወበጽሐ : መጠነ : ወርዘት : ያውሰብ : ድ
ንግል : እጊል : ማውታ :: ወእመሰ : ገበርክሙ : ከመዝ : ትፈጽሙ : ሀቢያ : ግብ
ረ :: ወትከውኑ : አቡሆሙ : ለእጊል : ማውታ : ወትረክቡ : ሀስበ : ህዋንት :
ዘተቀደክሙ : በገብ : እግዚአብሔር : አመላክ :: ወእመሰቦ : ዘይትሚካሕ : ወ
ይሚንን : እጊል : ማውታ : ወይብል : አንሰ : ኢያወሰብ : እጊል : ማውታ : ነደደ
ት : ደለቡ : እንከ : መኑ : ውኡቱ : አብ : ለእጊል : ማውታ : ወቀዋሚሃ : ለማዕ
ሰብ :: እስመ : ዘይሔሊ : ደገበር : ከመዝ : ደዘረ : በዕሎ : ለገዕድ : ወይትፈጽ
ም : ለዕሊሆ : ዘይቤ : መጽሐፍ : ዘኢበልዕወ : ቅደሳን : ደበልዕወ : ፈሪሳዊያን :
በከመ : ደቤ : ኢሳይያስ : በሐውርቲክሙ : ደበልዖ : ፀር : ነኪር : በቅድሚክሙ ::

በእንት : ከመ : መፍትሔ : ይተክዙ : ኤጲስቆጶሳት : በእንት : እቤራት :
ወእጊል : ማውታ ::

ወእንትሙሰ : ኤጲስቆጶሳት : ሐልዩ : ሲሳዮሙ : ለጽኑሳን : ወገበሩ : ትካዘ
ሙ : ለእጊል : ማውታ :: ወሀቡ : ርስት : ንዋዩ : አበዊሆሙ : ወለእቤራትኒ : ን
ዋዩ : አምታቲሆን : ወለወራዘትኒ : ወለደገግል : ሥርዑ : ሰብሳብ : በከመ : ደደ
ሉ : ወለእል : ይትቀደዩ : ሀቡ : ሀስቦሙ : ወአኅድርዎሙ : ለነደያን : ወለነጋደያ

and love them yet more. And if any man have a son that is come to the ripe age of youth, let him marry the orphan virgin. And if ye do after this manner, ye shall perform a great work, and shall become fathers of the fatherless, and shall find a reward, in recompence for this your service, from the Lord God. But if any man be lifted up, and despise the fatherless, and say, I indeed will not marry the poor orphan; let him understand who it is that is the Father of the fatherless and the Avenger of the widow. For he who thinketh to do thus, shall scatter his wealth to another; and the Scripture shall be fulfilled against him, which saith, That which the Saints have not eaten, the Pharisees shall eat: as Isaiah saith, Your land, strangers and enemies shall devour it before your face.

XVIII. *That it is required of Bishops to provide for Widows and Orphans.*

Ye also, O Bishops, provide for the sustenance of the poor, and take care for the orphans, and give them the substance of their fathers for an inheritance; and to the widows also, the substance of their husbands: and for the young men and virgins provide marriages, as it is fitting: and to them that work give their recompence; and find a dwelling for the poor stranger; and satisfy the hungry,

ትምህርት : ደድስቅልያ : ዘአበው ::

ን : ወአጽግብዎሙ : ለርኑገን : ወአስተደዎሙ : ለጽሙአን : ወአልብስዎሙ :
 ለዕረቃን : ወሐውጽዎሙ : ለሐሙማን : ወርድኸዎሙ : ለሙቁሐን : ወዘንተ :
 ሐልዩ : ወከመዝ : ግብሩ : ለእጊሉ : ማውታ : ወለእቤራት : መሀልተ : ወሌሊተ ::
 እስመ : ዘይክል : ገቢረ : ከመዝ : ብፁዕ : ውኸቱ :: ፍሁኪ : አድኘን : ርእሶ ::
 እስመ : ተወክሏ : እቤረ : ወእጊሉ : ማውታ : ወነግደ :: ወበእንተዝ : ደቤ : እግ
 ዘእነ : ደኒይስ : ውሂብ : እምነሢእ :: እለሰ : ደትዲገሉ : ነደደነ : ደትኩነኑ :
 በእንተ : ዘገብሩ : በቅድመ : እግዚአብሔር : በደንሪት : ዕለት :: ወዘሰ : ደጸጉ :
 እምዘ : ነሥእ : ምጽዋተ : ወይሁብ : ለእጊሉ : ማውታ : ወለአረጋዊ : አው : ለ
 ነደደ : አው : ለድውይ : እመኒ : ነደደ : ዘደደቁቀ : ለዘ : ከመዝ : ደገብር : ኢትሐ
 ምደዎ : አላ : ነአድዎ :: እስመ : ኮነ : ምስዋዕ : ለእግዚአብሔር : ውኸቱኪ : ር
 ቱዕ : ደጸሊ : ከሉ : ጊዜ : በእንተ : እለ : ወሁብዎ : ምጽዋተ :: ወዘሰ : እንዘዐ :
 ደነሥእ : ምጽዋተ : ሎቱኒ : ደትሐሰዐ : እግዚአብሔር : እስመ : መሰጠ : ጎብስ
 ተ : ነደደ : እስመ : ኢገብረ : ሠፍዩ : ለርእሱ : ወለገዕደን :: ወዘሂዐ : ንዋዩ : ወእይ
 ጸጉ : ለጽኑሳን : ደመስል : ከመ : ገዕል : ዘአስተጋብአ : ወመልአ : ውስተ : መዛ
 ግብቲሁ : በከንቱ : ወደከውን : ሙሱን : በንብ : እግዚአብሔር :: እስመ : ኢደበቀ
 ፆ : ንዋዩ : በዕለተ : መሀተ : እግዚአብሔር :: ወዘሰ : ደገብር : ከመዝ : ኢደአምን :
 በእግዚእ : አላ : ደእሙ : ያመልክ : ንዋዩ : ወደትዌክል : ዐቱ : ወእይሏቅድ :

and give drink to the thirsty, and clothe the naked, and visit the sick, and help the prisoners. Think on these things, and do thus for the fatherless and widows, day and night. For he that can do thus, blessed is he! Behold, he hath saved himself, for he hath received the widow, the fatherless, and the stranger. Wherefore also our Lord saith, It is better to give than to receive. They that oppress the poor shall receive condemnation for that which they have done, before the Lord, in the Last Day. If a man bestow alms of that which he hath received, and give to the fatherless, and to the old man, or to the poor, or to the sick, or whether it be to the poor man that hath children, him that doeth thus reproach not, but commend him; for he is an altar unto the Lord. It is right that a man should pray at all times for them that have given him alms. But he that receiveth alms while he possesseth any thing, with him the Lord shall reckon; for he hath snatched away the bread of the poor; and he hath not done that which is good toward himself and toward others. And he who hath substance, and giveth not to the poor, is like the rich man who gathered and filled his barns in vain, and he shall be destroyed from before the Lord; for his substance shall not profit him, in the day of the wrath of the Lord. For he that doeth thus, believeth not in the Lord, but maketh a God of his substance, and trusteth

ትምህርት : ዲድስቅልያ : ዘአበው :

ርትዐ : ወይነሥእ : ገጸ : ወአልቦ : ምሕረት : ወአይረሰ : ፈርህት : እግዚአብሔር : ቅድመ : አዕይንቲሁ : ወአልቦ : ፈቅረ : ጸላኤ : ርእሱ : ወአልቦ : ሀርከ :: ወዘሰ : ደገብር : ከመዝ : ደማስን : ንዋዩ : ወደበልዎ : ፀር : ነኪር : እመኒ : ሕያው : ውእቱ : አው : እምድሃረ : ሞተ :: እስመ : ደቤ : ዘያስተጋብእ : ብዕሉ : በዐመፀ : ደትሀዋድ : እምኒሁ ::

በእንተ : ከመ : መፈትው : መዓስብ : ወመበለታት : ደንሥእ : ዘተጸገዋ : አኩቱት ::

ለንገሥጽን : ለመዓስብ : ወለመበለታት : ደትወከፈ : ዘወሀደን : እግዚአብሔር : በአኩቱት : በፈርህት : ወበረዓድ : ወያእኩታሁ : ለእግዚአብሔር : ዘይሁብ : ሲሳባ : ለርጉግን :: መኑ : እምኒክመ : ዘይበልዕ : ወይሰቲ : በዓቅም :: አኮኑ : ዘጸገዎ : እግዚአብሔር :: ወደሰፈሕ : እደዊሁ : ወያበዘሃ : ወያየተ : በፈቃድ : ዘይሁብ : ስርዩ : ለወራዘት : ወወይነ : ለደፍግል : ወቅብእ : ትፈሥሕት : ለሕያዋን : ወይሁብ : ጸጋብ : ለእንስሳ : ወግዕዛነ : ለእግብርት : ወሥጋ : ለአራዊት : ወፈርያተ : ለአዕዋፍ : ወሲሳባ : ለኩሉ : በከመ : ደደሉ :: ወበእንተዝ : ደቤ : እግዚእነ : ተመሰሉ : በአዕዋፍ : እለ : ኤይዘርዑ : ወአያእርሩ : ወአያስተጋብኡ : ውስተ : መዛግብት : ወአብክመ : ሰማዎዊ : ደሴስዎሙ :: ፈድፈድ : ትኒይሱ : አንተሙ :

in it, and seeketh not after that which is right : he hath no mercy, neither setteth he the fear of the Lord before his eyes ; he is without love, he is his own enemy, and hath no friend. Now as for him who doeth thus, his substance shall perish ; and an enemy and stranger shall devour it, either while he is living, or after that he is dead. For he saith, He that gathereth riches by violence, they shall be taken from him.

XIX. *That it is required of the Unmarried Women, and Widows, that they receive that which is bestowed upon them thankfully.*

Let us exhort the unmarried women and widows to receive that which the Lord giveth them, with thanksgiving, with fear and trembling ; and let them give thanks unto the Lord, who giveth food to the hungry. Who is there of you that eateth and drinketh in moderation ? Is it not the Lord that hath given it to him ? He stretcheth out his hand, and multiplieth good things according to his will ; He giveth corn to the young men, and wine to the maidens, and the oil of gladness to all that live ; He giveth food to the cattle, and liberty to the servants, and flesh to the beasts of the field, and fruits to the birds, and food to all, such as is fitting for them. Wherefore also our Lord saith, Be ye like unto the birds, which sow not, neither reap, nor gather into barns ; yet your Father

ትምህርት : ዲድስቅልያ : ዘአበው ::

እምብዙግ : አዕዋፍ :: ኢተሐልዩ : እንዘ : ትብሉ : ምንተ : ንበልዕ : ወምንተ :
ንሰቲ : ወምንተ : ንለብስ : እስመ : ያእምር : አቡክሙ : ዘበሰማያት : ክመ :
ተገሥሠ : ዘንተ : ከሉ ፡፡ ወእመሰ : ትፈቅዲ : ትንሥኡ : ሠያይቱ : ወትረቡ : መ
ንግሥተ : አዕርጉ : ሉቱ : ስብሐተ : ወአኩቲተ : ወበረከተ ፡፡ ወለአለሰ : ይትወክ
ፈ : እቤረ : ወእጊላ : ማውታ : ያስተፈስሎም : እግዚአብሔር : አብ : በመንግ
ሥተ : ወልዲ : ፍቁሩ : እግዚእነ : ኢየሱስ : ክርስቶስ : ዘሉቱ : ስብሐተ : ወክብ
ር : ለዓለመ : ዓለም : አሜን ፡፡

በእንተ : ክመ : መፍትሔ : ኢጲስቅጶስ : ይሉበው : ነሢአ : መገእ :
በኅበ : እለ : ይደሉ ፡፡

መፍትሔ : ኢጲስቅጶስ : ይፍልጥ : ነሢአ : መገእ : እምኅበ : እለ : ይደሉ : ወዘ
ሰ : ኢኮነ : ርቶዐ : ኢይንሣእ ፡፡ ተዐቀቡ : እመያሲ : እስመ : ርሑቅ : ድኅነቱ : እ
ምኅጢአት ፡፡ ወበእንተዛ : ይቤ : አሉሉሙ : ለእለ : ይቶሥሑ : ወይነ : መስለ :
ማይ ፡፡ ንርሐቅ : እንከ : እምስካር : ወዛሙት : እስመ : ይቤ : እግዚአብሔር : እ
ምላክ : ኢታብሉ : መገእ : እምዐስበ : ዛሙት : እመሲጥ : ወእምእለ : ይሉቅ
ሑ : ንዋዮሙ : በርዲ : ወእምግሙናነ : መንፈስ : እለ : ይገብሩ : መሥዋዕተ :
ክመዛ : ኢኮነ : ሥሙረ : በኅበ : እግዚአብሔር ፡፡ መፍትሔ : ኢጲስቅጶስ : ይርሐ

which is in heaven feedeth them : and far better are ye than many birds. Take
no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal
shall we be clothed ? for your heavenly Father knoweth that ye have need of all
these things. But if ye desire to receive his good things, and inherit his kingdom,
offer unto Him praises and thanksgiving and blessing. And unto those who
receive the widow and the fatherless, God the Father shall give joy in the kingdom
of His beloved Son our Lord Jesus Christ, unto whom be praise and glory for
ever and ever, Amen.

XX. *That it is required of Bishops to be discreet in receiving offerings
from those only who are worthy.*

It behoveth the Bishop to make a difference, receiving offerings from those
who are worthy ; but that which it is not right to receive, let him not receive.
Take heed of the seller of strong drink ; for his salvation from sin is far off.
And for this cause he saith, Woe unto them that mingle wine with water !
Let us flee, therefore, from drunkenness and fornication : for the Lord God saith,
Bring not offerings from the wages of fornication, from plunder, and from them
that lend their substance for usury, and from the impure in spirit : they that
make offerings thus, are not accepted before the Lord. It behoveth the Bishop

ትምህርት : ዲድስቅልያ : ዘአበው ::

ቅ : እምኃላ : ደትዒገልዎሙ : ለእቤራት : ወለእገላ : ማውታ : ወእምኃላ : ይ
 መልኡ : ውስተ : ቤተ : ሞቅሕ : ንጹሐን : እለ : አልሞሙ : አበሳ : ወእምኃላ : ያ
 ከብደ : ደቦ : አግብርቲሆሙ : ቅኔ : እኩያን : ወደኪንንዎሙ : በረታብ : ወበ
 ጽምእ :: ወለእለ : ከመዝ : ርኩስ : መሥዋዕተሙ : ኢትትመጠው : እምኃሆሙ :
 እስመ : ምኑን : በንቦ : እግዚአብሔር : ኩሉ : ዘይገብር : እኩዮ : ወደነብብ : ዐ
 መፃ :: ንርሐቅ : እምኃሆት : ወእመጽብሐን : ወእምኃላ : ደገብሩ : ጣሾተ : ወ
 መስሐታን : ወእምኃላ : ደዒምፁ : መደልወ : ወእምኃከያን : መስተራትዓተ :
 ሐራ : እለ : ደበረብሩ : ቤተ : ነደያን : ወምስኪያን : ወደመስጡ : ንዋሆሙ : በዐ
 መፃ :: ተዐቀቡ : እንከ : እምቀተልት : ወጸፍሕት : ፍፍት : ወእለ : ደነሥቱ : ሠ
 ፍዮ : ምግባር : መዐንስባን : ርኩሳን : ወእምኃላ : ከመዝ : እምዕርፈት : ወፈድ
 ፈደሰ : እምኃላ : ደነሥኡ : ርዲ : እስመ : ጽሑፍ : ዘይብል : ደኔይስ : ጎደጥ : ዘ
 በጽድቅ : እምብዙሳ : ብዕለ : ኃጥኣን :: ወካዕበ : ጽሑፍ : ዘይብል : ጸላእከ :
 እግዚአ : ኩሉሙ : ገበርተ : ዐመፃ : ወትገድፍሙ : ለኩሉሙ : እለ : ደነቡ : ሐ
 ሰተ : ወዘሰ : ያጸርዕ : ዘይሴሲ : እቤረ : ወእገላ : ማውታ : ደትኩነን : በንቦ : እ
 ግዚአብሔር :: እስመ : ዘገብረ : አደንያስ : ጽሑፍ : ውስተ : መጽሐፈ : ነገሥት :
 ዘከመ : ዐለዎ : ለእግዚአብሔር : ወበልዐ : ጎብስተ : ወሰተዮ : ማዮ : በውስተ :
 መካን : ዘአዘዘ : እግዚአብሔር : ኢይብላዕ : በውስተቱ : በእንተ : ዕልወተ : እ

to be far from those that plunder widows and orphans, from those that fill prisons with the pure who have done no wrong, and from those that oppress their servants with heavy and evil servitude, and torment them with hunger and thirst. The offering of such men is polluted: receive it not of them; for every one who doeth evil, and speaketh iniquity, is rejected before the Lord. Let us be far from thieves and publicans, and from them that make idols, and from seducers, and such as use false balances, and wicked soldiers, who plunder the houses of the poor and needy, and seize their goods by violence. Take heed of murderers, and those that lie in wait by the way; and of such as overthrow good works; of impure wizards, and all such persons; of blasphemers; and especially of those that take usury; for it is written, saying, A little with righteousness is better than great riches of the sinner. And again it is written, saying, Thou, O Lord, hatest all the workers of iniquity, and shalt cast off all them that speak falsehood. And he that neglecteth to feed the widow and orphan shall be condemned before the Lord. For that which Adonias did is written in the Book of Kings, how he transgressed against the Lord, and eat bread and drank water in the place of which the Lord commanded that he should not eat in it, because of the transgression of Jeroboam the son of Nebat; and for this cause he was slain.

ትምህርት : ደድሰቅልያ : ዘአበው ::

ዮርባም : ወልደ : ቶጥጥ : ወበእንተዝ : ቀተልወ :: እስመ : ዘይጸመ : በእንተ :
 ሲሳየ : መበለት : እመኒ : ብዙኅ : አው : ኅደጥ : ሥሙር : ውእቱ : በንበ : እግ
 ዚአብሔር : ዘእኮነ : በሀመፀ : እስመ : ደኒይስ : ኅደጥ : ዘበጽድቅ : እምብ
 ዙኅ : በዕለ : ንጥላን :: ወእመሰ : በልሀት : መበለት : ወጸግበት : በንበ : ዕልዋ
 ን : ወጸለየት : በእንተአሆሙ : ኢይሰምዓ : እግዚአብሔር : ጸሎታ : እስመ : ደፈ
 ትን : እግዚአብሔር : ዘልብ : ወዘምግባር : ወኩሉየት :: እስመ : ደቤ : እግዚአ
 ብሔር : በእንተ : ዕልዋን : ወመፍፍቃን : እመ : ቆሙ : ሙሴ : ወኢልያስ : ወሳ
 ሙኤል : ወጸለየ : በእንተአሆሙ : ኢይሰምዕ : ጸሎተሙ : ወኢይሰሪ : ንጢ
 አተሙ :: ወእኮ : በእንተ : እሉ : ባሕቲተሙ : አላ : ለባዕደንሂ : እለ : አበሱ :
 ወእበዩ : ተመደሎ : ውስተ : ንስሓ :: ወእምከመ : ጸለዩ : ኢይሰምዕ : ጸሎተ
 ሙ : በእንተ : እለ : ደገብሩ : ከመዝ : አላ : ያምዕዕወ : ለእግዚአብሔር : ወኢይ
 ዜክሩ : እከዩ : ምግባርሙ :: ረሐቁ : እንከ : እምዘ : ከመዝ : ምግባር : እስመ :
 ኩሎሙ : እለ : ደገብሩ : ከመዝ : ደከውኑ : ውፀኣነ : እምሕግ : እስመ : ኢልያ
 ስ : ኢተወክፈ : መሥዋዕተ : እዛላይ : ዘነግሠ : ላዕለ : ሰርያ : ወኢክያስኒ : ኢተ
 ወክፈ : መሥዋዕተ : ዮርባም :: ወእመሰ : ዘነቢያተ : እግዚአብሔር : ኢተወ
 ክፈ : መባእ : በንበ : ዕልዋን : ከመሆ : ኢጲስቆጶሳት : ደፍርሁ : ገቢረ : ከመዝ ::
 ወሲሞንሂ : መሠርይ : እምጽአ : ንቤን : ሕልያነ : አነ : ጲጥርስ : ወዮሐንስ : ወ

For that which a man obtaineth by his labour for the maintenance of the widow,
 whether it be much or little, is acceptable with the Lord, seeing that it is not
 gotten by iniquity; for a little with righteousness is better than great riches of
 the sinner. But if a widow eat that which cometh from the transgressors and
 be filled, and pray for them, the Lord will not hear her prayer; for the Lord
 trieth the doings, and what is in the heart and the reins. For the Lord saith
 concerning transgressors and unbelievers, Though Moses, Elias, and Samuel stood
 and prayed for them, I would not hear their prayer, nor pardon their sin. Now
 he spake not concerning these only, but concerning others also, who have sinned
 and refuse to turn unto repentance. When they pray, he will not hear their
 prayer for them that do such things; but they provoke the Lord, not remembering
 the evil of their doings. Flee then from deeds of this sort; for all who
 do such things depart from the law. For Elias received not the offering
 of Hazael who reigned over Syria, neither did Ahijah receive the offering
 of Jeroboam; and if the Prophets of the Lord received not offerings from
 unbelievers, in like manner let the Bishops fear to do so. Simon also, the
 magician, brought to us a gift, even to us Peter and John, purposing to obtain

ትምህርተ፡ ደድስቅልያ፡ ዘአበው፡፡

መከረ፡ ደንሣእ፡ ክብረ፡ ዘመልዕልተ፡ ከሎ፡ ክብር፡ ወንሕነሰ፡ ኢሳሳይ፡ እ
 ምኒሁ፡ ሕልያ፡ አላ፡ አሰርፍሁ፡ በመክር፡ ዘለዓለም፡፡ ወውእቱሰ፡ ፈቀደ፡
 ደሚጥ፡ ክብረ፡ ዘኢተውህበ፡ ሎቱ፡ እምንበ፡ እግዚአብሔር፡ ረሐቁኪ፡ እም
 ርኩስ፡ መሥዋዕት፡ ዘያበውኡ፡ ቤተ፡ እግዚአብሔር፡፡ ወካዕበ፡ ደቤ፡ ሰበሎ፡
 እምዐመ፡ በፍርህት፡ ወበረዓድ፡፡ ወእመሰ፡ ትቤሎ፡ እመ፡ ኢሳሳይ፡ መገ
 አ፡ በንበ፡ ዕልዋን፡ ምንተ፡ ንጹጉ፡ ለእቤራት፡ ወለእጊሊ፡ ማውታ፡ ወለጽኑሳ
 ን፡ እለ፡ አልሞሙ፡ ሲሳዩ፡ ወእመሰ፡ ገበርክሙ፡ ከመዝ፡ ደከውነክሙ፡ ንጢ
 አተ፡ እስመ፡ ገብረ፡ ወሠርዐ፡ ለክሙ፡ እግዚአብሔር፡ በከመ፡ ትካት፡ ለሌዋ
 ዊያን፡ ይነሥኡ፡ መገአ፡ በንበ፡ ሕዝብ፡፡ ወእመሰ፡ ዘንተ፡ ከሎ፡ ተሠርዐ፡ ለቤ
 ተ፡ ክርስቲያን፡ መፍትሔ፡ ትትዐገሠ፡ በረኅብ፡ ወበጽምእ፡ እምትንሥኡ፡
 መገአ፡ ጸላእያ፡ እግዚአብሔር፡ ወትከውኑ፡ ሥሐቀ፡ ወስላቀ፡፡ ወበእንተ፡ እሎ፡
 ደቤ፡ ነቢይ፡ ቅብአ፡ ኃጥአን፡ እይትቀገአ፡ ርእሰዩ፡፡ ተዐቀቡ፡ ትንሥኡ፡ መገ
 አ፡ በንበ፡ እለ፡ ይገብሩ፡ ሠፍዩ፡፡ ወበንበ፡ ዕልዋንሰ፡ ኢትንሥኡ፡፡ ወእመሰ፡
 ጽኑስ፡ አንተ፡ ንግሮሙ፡ ለመሀደምናን፡ አንው፡ መፍቅርያ፡ እግዚአብሔር፡ ዩ
 ሀቡ፡ ጸህቀክ፡፡ ወእምዘ፡ ነሣእክ፡ እምኒህሙ፡ ጸጉ፡ ለእቤራት፡ ወለእጊሊ፡
 ማውታ፡ በጽድቅ፡፡ በከመ፡ ደቤ፡ ሰሎሞን፡ ለሕዝብ፡ ሀብ፡ ለእግዚአብሔር፡
 እምጸማክ፡ በጽድቅ፡ ከመ፡ ይምላእ፡ ውስተ፡ መዛግብቲክ፡ ስርፍዩ፡ ወይፈለፍ

the honour which is above every honour; but we received not the gift from him, but bound him with everlasting bonds. So did he desire to pervert the honour which was not given to him from the Lord. Flee, therefore, from the polluted offerings which they bring into the House of the Lord. And again he saith, Depart from iniquity, with fear and trembling. And if ye say, If we receive not offerings from transgressors, what shall we give to the widows and orphans, and the poor who have no maintenance?—if ye do thus, it becometh sin unto you; for the Lord hath done and appointed for you, as he did in the beginning for the Levites, that they should receive offerings from the people. And seeing that all this hath been appointed for the Church, it is right that ye should endure patiently hunger and thirst, rather than that ye should receive the offerings of the enemies of the Lord, and become a mocking and a laughing-stock. For concerning such persons, the prophet saith, Let not my head be anointed with the oil of sinners. Take heed to receive offerings from such as do that which is good; but from the transgressors receive them not. And if thou be poor, tell the faithful brethren that love the Lord, that they may give thee thy desire. And when thou hast received from them, give unto the widows and orphans according to righteousness. As Solomon saith unto the people, Give unto the Lord of thy labour in righteousness, that thy barns may be filled with corn, and thy wine-press

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ል : ምክንያት : ወይንክ :: ወእምጻማ : መሀደምና : አልብስዎም : ለዕረቃን :
ወተወከፍዎም : እመባእ : ዘያቀርቡ : ንቤክም : ወተቀደ : ሉሙ : በከመ : ሥ
ርዓተ : ቅደሳን : ወተቤዘውዎም : ለፃውዋን : ወሐውጽዎም : ለሙቁሐን : ወ
አንገፍዎም : ለአለ : ውስተ : ቀተል : ከመ : ትርክቡ : ሕይወተ : በንቦ : እግዚ
አብሔር :: ናሁ : ንኢዝዘክም : ኢትተልው : ፍፍተም : ለዕልዋን : ወመፍፍቃን :
ወኢትተወከፊ : መሥዋዕተም :: እስመ : ደልው : ውእቱ : መብልዕ : ለእሳት :
ወኢትተሀወሉ : ምስሊሆም : እስመ : ርኩስ : መሥዋዕተም : ለጎጥኣን : በቅ
ድም : እግዚአብሔር : ዘንተ : ነገርፍክም : ኦሪጎን : ለበቀዳተ : ነፍስክም ::

በእንተ : ከመ : መፍትሔ : ይገሥጹ : አበው : ውሉደም ::

ወአንተሙኒ : ኦአበው : ገሥጽዎም : ወመሀርዎም : ለውሉደክም : ደዕቀቡ :
ትእዛዘ : እግዚአብሔር : ወደተልው : ፍፍተ : ለክርስቲስ :: ወአዝዘዎም : ደ
ትመሀረ : ቅኔ : እድ : ወኢደንበረ : ፅረዐ : ወእሙንቱስ : ሦብደ : ልሶም : ወደ
ርሐቁ : እምገቢረ : ወያደ :: ወበእንተዛ : ሕፃንዎም : ወኢትምሐክዎም : ገሥ
ጽተም : እስመ : ኢደመውቱ : ውሉድ : በተግሣጽ : አላ : ደእመ : ደድኅኑ : እም
ኩነኔ :: እስመ : ደቤ : ኢትምሐክ : በተረክ : እምወልድክ : እስመ : ወያደ : ተ
በረክ :: እምከመ : ዘበጥኮ : በበተር : አድንንክ : ነፍሶ : እምነ : ሞት :: ወዳዲ :

may burst out as a fountain. And from the labour of the faithful clothe the naked, and entertain them from the offerings that they bring unto you, and minister unto them, according to the institution of the saints; redeem the captives, and visit the prisoners, and deliver them that are appointed unto death, that ye may find life from the Lord. Behold, we command that ye follow not the way of the ungodly and unbelievers, nor receive their offerings, for they are prepared as fuel for the fire; neither be ye partakers with them, for the offering of sinners is polluted before the Lord. These things have we spoken unto you, O Brethren, for the profit of your souls.

XXI. *That it is required of Fathers to keep their Children under discipline.*

And ye also, O Fathers, reprove and instruct your children, that they keep the commandment of the Lord, and follow the way of Christ. And command them that they learn some art and labour of the hands, and that they sit not idle; for so will their hearts be lifted up, and they will depart from doing that which is good. Wherefore instruct them diligently, and spare not to correct them; for children die not by correction, but are thereby saved from condemnation. For he saith, Keep not back thy rod from thy son, for thy hope is good: if thou beat him with the rod, thou hast saved his soul from death. And moreover he saith, He that

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^{wā'hibe} ጥቲሁ : ^{neawde} እንዘ : ^{walada} ንኡስ : ^{traleaa} ውሕቱ : ከመ : አይኩን : ዘሉጁ : ወይርሕቅ : እምነክ :: | ወ
^{uabshere} ዘሰ : አይሌሠጽ : ወልደ : ጸልእ :: | መሀርዎሙኪ : ለውሉድክመ : ^{gala} ቃለ : ^{algorzi-} እግዚ
 አብሔር : ወገሥጽዎሙ : እምንእሶሙ : በጽኑፅ : ተግሣጽ : ከመ : ይኩኑ : ትሑታነ :
 ወይትአዘዙ : ለኩሉ :: | መሀርዎሙ : ጽሑፈ : ወአንብቦ : ቅደሳት : መጻሕፍት :
 ወአትገድግዎሙ : ይሕዋው : ፅረዐ : ከመ : አይገድጉ : ወአይፀልው : ትእዛዝ
 ክመ : ወአታብሕዎሙ : ይባኡ : ቤተ : መያሲ : ከመ : አይርኩሱ : ወእመንቱ
 ሰ : ይማስኑ : በዛሙት : ወእመሰ : ተሀክዩ : አበዊሆሙ : ምህረ : ይከውኑ : ሱ
 ቱፈነ : ውስተ : ንጢአት : ምስለ : ውሉደሙ :: | ወእምከመ : በጽሑ : መጠነ : ው
 ርዙት : ያውስብ : ብእሲተ : በንጹሕ : ሰብሳብ : ከመ : አይፀብሎሙ : ፍትወተ :
 ዛሙት : ወውርዙት : ወይከውኖሙ : ጌጋዩ :: | ወበእንተዛ : ይትንሠሥ : እግዚ
 አብሔር : ንጢአት : እምንብ : አበዊሆሙ : በፅላተ : ፍደ ::

በእንተ : ከመ : መፍትወ : ይቴሐቱ : አግብርት : ለአጋእስቲሆሙ : በኩ
 ሉ : ንጹሕ : እመህ : መሀይምኖን : ወእመህ : ፅልዋን ::

ምንተ : እንክ : ትብሉ : በእንተ : አግብርት : ይኩኑ : ማእምራነ : ወይትቀነዩ : ለ
 አጋእስቲሆሙ : በፈሪህ : እግዚአብሔር :: ወእመሰ : ገብር : ክርስቲያኖ : ውእ

correcteth not his son, is a fool. | Beat thy son, and scourge his sides, while he is
 young; lest he become hardened, and go astray from thee. He that correct-
 eth not his son, hateth him. | Teach then your-children the word of the Lord;
 and correct them from their youth with sharp correction, that they may become
 humble, and obedient to every one. | Teach them to write, and to read the Holy
 Scriptures; and leave them not to live in idleness, lest they neglect and trans-
 gress your commandments. Neither suffer them to enter the house of the seller
 of strong drink; lest they be polluted, and corrupted with fornication. For if the
 fathers neglect to teach them, they will become partakers in sin with their chil-
 dren. And when they come to the maturity of youth, let each take unto him
 a wife in a pure union, lest the desires of youth and of fornication assault
 them, and they fall into transgression; for the Lord will for this require the
 sin at the hand of their-fathers, in the day of recompence.

XXII. *That it is required of Servants that they be subject unto their Masters
 in all purity, whether they be faithful or unbelievers.*

What then say ye concerning servants? Let them be of good understanding,
 and serve their masters in the fear of the Lord. For although the servant be a

ትምህርት፡ ደድስቅልያ፡ ዘአበው፡፡

ቱ፡ ወእግዚአ፡ ዕልው፡ መፍትው፡ ደትቀነይ፡ ሎቱ፡ በኩሉ፡ ግብር፡፡ ወግሐቱ፡
ኢይግብር፡ ሃይማኖት፡፡ ወከማሁ፡ ኢጋኦስትኒ፡ ያፍቅሩ፡ እግብርቲሆሙ፡፡ ወ
እመሰ፡ ሊቁ፡ ምእመን፡ ደትቀነይ፡ ሎቱ፡ ወይፍርሆ፡ ከመ፡ እግዚአብሔር፡ ወ
ይረስዮ፡ ከመ፡ አብ፡ ወከመ፡ ሊቅ፡ ጌር፡፡ ወበእንተዝ፡ ይነሥእ፡ ዕሴተ፡ ሠፍ
ዮ፡ ህዋንተ፡ ዘተቀንዮ፡ ለእግዚአ፡፡ ወእመዮ፡ እግዚአ፡ ዘዮ፡ ግብር፡ ምእመ
ን፡ ወይግብር፡ ፈቃደ፡ እግዚአ፡ ያፍቅር፡ ከመ፡ ወልደ፡ ወይረስዮ፡ ከመ፡ እን
ሆ፡ በእንተ፡ ፍቅሩ፡ ሃይማኖት፡፡ ተተሐቱ፡ ተአዘዙ፡ ለመኪንንት፡ ወለ—

[*Cætera desunt.*]

Christian, and his master an unbeliever, yet is it required that he serve him in every thing; only let him have no communion with him in faith. And in like manner let masters also love their servants. But if a man's master be a believer, let him serve him, and fear him as the Lord, and esteem him as a father and a good master; and for this cause he shall receive a good recompence in return for that he hath served his master. And if a master have a believing servant, who doeth the will of his master, let him love him as a son, and esteem him as a brother, for the love of the faith.

Submit yourselves and be obedient unto Rulers, and to

[The rest is wanting].

N O T E S.

Text and PAGE 1. lin. ult. **ኒ.ጸ.ሎባኖስ** : *Nipilobânos*. This word, apparently the name of some Ecclesiastical office, following after those of the Reader and the Singers, is omitted in the translation; as I have not been able to discover any probable derivation or meaning for it. The termination *os*, and the use of the letter **ጸ** in it, seem to show that it is of Greek origin.

P. 3. 1. 1. **መዋርስቲሆሙ : ወሱተሒሆ** : There is some confusion here in the use of the singular and plural numbers, both in the substantives and in the affixed pronouns. It was intended, no doubt, to represent the expression which we find in the corresponding passage in the Greek Text, *συγκληρονόμοι καὶ συμμετοχοὶ τοῦ ἡγαπημένου παιδὸς αὐτοῦ*; and I have translated accordingly.

P. 4. 1. 3. **ወዋሐዩ : ኧንዝ : ከመዝ : ደገብር** : The meaning of this clause is not perhaps very clear; but it is explained by the Greek, which is, *καὶ ἐπιμείνας τῇ τοιαύτῃ διαθέσει*; and this sense I have accordingly given in the translation.

P. 5. 1. 10. **ጸላኝተክሙ** : This is written in the MS., **ጸላኝተክሙ** : the *status constructus* being dropped before the affix of the second person, which is often the case in this MS. I have restored it in this and other places, according to Ludolf's rules, *Gramm. Æthiop. lib. VI. cap. 3. and cap. 1. § 2(a)*. There seems a proneness in the writer of the MS. to put letters in the sixth order before this affix, in verbs as well as nouns; as in p. 7. lin. 6, **ፈጠርከ** : which is clearly wrong: it should be **ፈጠረከ** : "He hath created thee." (See also below, note on p. 43. l. 9.)

Ibid. l. 13. **ኧሎንተ** : This pronoun is not given by Ludolf, either in his Grammar or Lexicon. Probably it may be a mere error for **ኧሎንተ** :

Ibid. ult. **ወኧ.ደኧድዎ** : This is written in the MS. **ወኧ.ደኧድዎ** : which being wrong apparently both in form and construction, I have ventured thus to correct it.

P. 7. l. 12. **ዘበ : ሕገ : ያነብብ** : The MS. has **ሕገ** : but then the preposition **በ** has nothing to follow it. In the second verse of the First Psalm, we find **ዘሕገ : ያነብብ** : which perhaps ought to be the reading here; but the changing **ገ** into **ገ** makes least alteration in the text; and I have taken that way therefore of correcting it.

P. 8. l. 2. **በንደላ** : This word is nearly obliterated in the MS. It appears to be **በንደ** : the final letter of it is certainly **ደ** : But this must almost necessarily be an error; because whatever word preceded **መንፈስ** : must have been in the *status constructus*, which would change **ደ** into **ዎ** : The word **በንደላ** : seems exactly to suit the context.

NOTES.

P. 8. l. 12. **ገደሉ : ትርጓሜ : መጻሕፍት :** “The force or power of the interpretation of the Scriptures.” It is not easy to see how this should be derived more from the Books of Kings than from other portions of Scripture. The corresponding passage in the Greek is, *εἴτε γὰρ ἱστορικὰ θέλεις διέρχεσθαι, ἔχεις τὰς βασιλείους*, which is clear enough. There has been here some of the accustomed omission of clauses, and confusion of one sentence with another, which has been noticed in the preface to this work, and of which we shall find numerous instances, as we proceed.

P. 9. l. 6, 9. **ደግሞ : ሕግ :** This is the Ethiopic title of the Book of Deuteronomy; and it seems probable that the words would convey to the Ethiopic reader the idea of that book, in these passages, as well as elsewhere. Here, however, the corresponding Greek words have a very different sense. We do not find *δευτερονόμιον*, but *δευτέρωσις*, and *τὰ ἐπίσακτα*; which expressions are explained immediately after, in a passage omitted in the Ethiopic Version, to mean, the Additions made to the Original Law or Decalogue; that is, the ceremonial observances and rites, which are described as burdens imposed upon the Israelites for their sin in worshipping the golden calf. I have therefore translated the words **ደግሞ : ሕግ :** according to this explanation.

P. 10. l. antepenult. **ተንጎት :** This must be formed from the verb **አንገውገው** : *contr.* **አንጎገው** : Ludolf has only **አንጎጎጎ** : to which however he gives the same sense as the context here also requires.

Ibid. penult. **ወአንዙት : ወሰመሙት :** These verbs are in the Past Tense; the Aorist being used in the Greek Text, *ἐπιλαβομένη ἐφίλησεν*.

P. 11. l. 9. **ተምዳርዕር :** The form **አምዳርዕር** : (or perhaps — **ዕር** :) is not given by Ludolf. Under the root **መዳር** : he has **አምዕረረ** : only. He has however the participial adjective **መዳርዳር** : which is of the same form as the verb in the text.

P. 13. l. 4. **ትቢዝት :** I do not find this word in the Lexicons. I have translated it, conjecturally, “spinning,” guided by the context, and by the Greek word which corresponds to it, *μηρυσσάμενη*.

Ibid. l. 9. **ኩሎ :**, MS. **ኩሎ :** I have altered this, to make the construction right; but perhaps it was originally written **ኩሎ :** (or **ኩላ :**) **ሌሊት** : for the Greek is, “Her candle goeth not out all night.”

Ibid. penult. **አገውት :** The Greek is *ἀπέδοτο*, “she hath sold,” or “selletli,” not, “she giveth.” The Translator seems to have mistaken the compound for the simple Greek verb.

Ibid. ult. **ንቀብተት :** This word is not found in the Lexicons. It appears to correspond to the Greek *περιζώματα*, “girdles.” The verb **ተንቀብ** : has been observed in one passage only, where Castell, from the analogy of the cognate dialects, proposes to translate it, *transfixus est*; but Ludolf, from the context, thinks it must mean, *perfusus est, vel tale quid*.

P. 13. ult. **አፈሃ :** This word, both here and in the second line of the next page, would be perhaps more correctly written **አፈሃ :** See Ludolf’s observations on the forms of the word **አፍ** : with Pronominal affixes, Gramm. Æthiop. lib. VI. cap. 3. pag. 153.

NOTES.

P. 14. 1. 1. **ጸጸፍ : በፍጊ : በጋ :** The meaning of this seems to be what I have given in the translation; though the Greek Text is different, and indeed rather obscure: *στεγναὶ δὲ διατριβαὶ οἴκων αὐτῆς*. Nor does it appear why **ጸጸፍ :** should be in the *status constructus*.

Ibid. 1. 3. **ወምጽፍጋጋ : ጸጸፍጋጋ : ወጋጋ : ወጋጋጋ :** This appears to be a translation of the Greek Text of the Septuagint, Prov. xxxi. 28, according to the Vatican reading: *ἡ δὲ ἐλεημοσύνη αὐτῆς ἀνέστησε τὰ τέκνα αὐτῆς, καὶ ἐπλούτησαν*. In the Greek Constitutions we read, more nearly in accordance with the Hebrew Text, *θεσμοὶ δὲ ἐλεημοσύνης ἐπὶ τῆς γλώσσης αὐτῆς ἀνέστησαν τὰ τέκνα αὐτῆς, καὶ πλούτησαντα ἤνεσεν αὐτήν*. It seems necessary, however, to give **ጋጋጋ :** an intransitive sense; and as it is moreover feminine, the Translator must have understood *τέκνα* to mean daughters only.

P. 15. 1. 1. **ፀጋጋ : ፀጋጋጋ :** MS. **ፀጋጋ :** We have below (lin. 7) **ዘፀጋጋ : ጸጋጋጋ :** but **ዘፀጋጋ :** may be considered as a substantive, which **ፀጋጋ :** can hardly be.

Ibid. 1. 12. **ጸጋጋጋ :** I have taken away the stop between this and the preceding word, and prefixed **ጸ :** the following substantive also has **ጸ** prefixed, and both should be in the same construction. So the Greek Text: *τὸ δὲ μαχμὸν σου πρὸς πάντας, μάλιστα δὲ καὶ πρὸς τὸν ἄνδρα σου, περὶκοψον*.

P. 16. 1. 10. **ዘፀጋጋጋጋ : ጋጋጋጋ :** This seems to correspond to the Greek *καθῆκων τῆ ἡλικία*. Whether **ጋጋጋ :** may be pleonastic, or whether **ጋጋጋ :** may be used for "manhood" as well as for "man," and hence for "age," I cannot undertake to determine.

It will be observed, that the Ethiopic translation of this clause supports the reading *εἰ δὲ ἀγράμματος, ἀλλ' οὖν ἔμπειρος τοῦ λόγου*, in the Greek.

Ibid. 13. **ጸጋጋጋ : ወጋጋጋጋጋጋ :** I have translated these two words simply "Bishop;" for the sense of the passage, the Greek Text, and Ludolf's remarks in his Lexicon on the word **ጸጋጋጋ :** all go to show that they are but two names for the same office.

P. 17. 1. 2. **ጋጋጋጋ : ጋጋጋጋ :** These words, according to the rules of analogy, as shown by Ludolf, (*Lex. Æth. in vocc.*) ought to be written **ጋጋጋጋጋጋ : ጋጋጋጋጋጋ :** but they are so uniformly written as they here stand, both in this and other MSS., that I have left them uncorrected. The same observation will apply to some other similar words.

There is a confusion in the Ethiopic version here, about the age at which King Ozias began to reign. In the Greek, it is said, "Josiah reigned in righteousness at eight years of age; and, in like manner, Joash governed the people at seven years of age." Here the two kings are confounded together, and mentioned as one, Ozias. Joash is called Ozias in the first chapter of St. Matthew's Gospel.

P. 18. 1. 5. **ጋጋጋጋ : ጋጋጋጋ :** MS. **ጋጋጋጋ : ጋጋጋጋ :** which I cannot see how to bring into the construction of the sentence. The Greek is, *Ὁργὴ καὶ φρονίμους ἀπόλλυσιν*.

P. 23. 1. 2. **ወጋጋጋጋ : ጋጋጋጋ : ወጋጋጋጋ :** This was the original reading of the MS.; but it has been corrected by some later hand, thus, **ወጋጋጋጋ : ጋጋጋጋ : ወጋጋጋጋ :** "and, afterwards, have believed, and been baptized." I am inclined to think the former the true reading; the other having been probably introduced to make the construction somewhat easier, and perhaps to guard the passage from perversion, as to the sense.

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NOTES.

P. 24. ult. **𐤉𐤃𐤚** : This name comes nearest to "Nahor" in its pronunciation; but it seems to mean "Achan" (Josh. vii.), which is written, in the Septuagint Version, Ἀχαρ, and so in the Greek Text in this place.

P. 25. ult. **𐤊𐤍𐤏𐤓𐤕𐤍** : In the MS. this is written **𐤊𐤍𐤏𐤓𐤕𐤍** : but as the contingent and subjunctive of this verb have each of them three authorised forms (see Lud. Gramm. Æthiop. lib. II. cap. 17. p. 55), it seems most probable that this fourth form, a form also contrary to grammatical analogy, has originated merely in a mistake of the transcriber; I have therefore altered it to **𐤊𐤍𐤏𐤓𐤕𐤍** :

P. 28. l. 2. **𐤇𐤍𐤏𐤓𐤕𐤍** : — **𐤇𐤍𐤏𐤓𐤕𐤍** : These verbs are apparently in the third person singular preterite, with the enclitic **𐤇** affixed; **𐤍** and **𐤓** being changed into **𐤍** and **𐤓**, *euphonia gratiâ*.

Ibid. penult. I have inserted the word **𐤊𐤍𐤏𐤓𐤕𐤍** : to complete the sense. The same verb is used in the similar passage in the next page; and in the Greek of the LXX. we have, in both passages, *σωθήσονται*. The word "only," which I have put in a parenthesis, is not expressed either in the Septuagint Version or the Greek Constitutions, nor indeed in the Hebrew Text, Ezck. xiv. 14. It is however in the similar passage which follows, in v. 16.

P. 29. l. 4—9. The sentences here are much confused, and the connexion obscure. What is intended to be expressed, stands thus in the Greek, which is intelligible enough :

Σαφέστατα δεδήλωκεν ἡ γραφή, ὅτι συνῶν δίκαιος ἀδίκῳ οὐ συναπόλλυται μετ' αὐτοῦ· ἐν γὰρ τῷ κόσμῳ τούτῳ καὶ δίκαιοι καὶ ἄδικοι ἀλλήλοις συναγελάζονται κοινωνίᾳ βίου, οὐ μὲν καὶ ὁσιότητος· καὶ τοῦτο οὐχ ἁμαρτάνουσιν οἱ θεοφιλεῖς· μιμηταὶ γὰρ εἰσι τοῦ πατρὸς αὐτῶν τοῦ ἐν τοῖς οὐρανοῖς, τοῦ τὸν ἥλιον αὐτοῦ ἀνατέλλοντος ἐπὶ δικαίους καὶ ἀδίκους, καὶ βρέχοντος αὐτοῦ τὸν ὑετὸν ἐπὶ πονηροὺς καὶ ἀγαθοὺς. Καὶ οὐδὲν κινδυνεύσει ὁ δίκαιος ἐκ τούτου· ἐν γὰρ τῷ σταδίῳ καὶ νικηταὶ καὶ νικώμενοί εἰσιν, ἐν δὲ τῷ στεφάνῳ μόνοι οἱ γενναίως ἀγωνισάμενοι· οὐδεὶς δὲ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ· ἕκαστος γὰρ περὶ ἑαυτοῦ ἐξομολογήσεται, καὶ οὐ μὴ συναπολέσῃ ὁ Θεὸς τὸν δίκαιον μετὰ τοῦ ἀδίκου, ἐπεὶ περ παρ' αὐτῷ τὸ ἀναμάρτητον ἀτιμώρητον. Οὕτε γὰρ τὸν Νῶε κατέκλυσε κ. τ. λ.

There is something of the same confusion again, in the sentences at the bottom of this page.

P. 30. l. 4. It is clear that the text of the MS. originally stood as here printed; but some corrector has erased a line, and re-written it with the addition of another clause, **𐤍𐤇.𐤓𐤓𐤕𐤍 : 𐤍𐤏𐤓𐤕𐤍** : which I have omitted.

P. 33. l. 3. **𐤇𐤍𐤏𐤓𐤕𐤍 : 𐤍𐤏𐤓𐤕𐤍** : lin. 7. **𐤇𐤍𐤏𐤓𐤕𐤍 : 𐤏𐤓𐤕𐤍 : 𐤍𐤏𐤓𐤕𐤍** : In both cases, the LXX. have, *δικαιοσύνην καὶ ἔλεος πεποιήκε*. In the second passage, **𐤍𐤏𐤓𐤕𐤍** : appears to be intended as a translation of ἔλεος, and it may be so therefore in the first likewise, *δικαιοσύνη* being omitted. Otherwise we must suppose, that in this case, as in some others, the translator has understood *δικαιοσύνη* to mean "almsgiving," as the Chaldee or Rabbinical **𐤍𐤏𐤓𐤕𐤍**.

Ibid. l. 10. I have written **𐤊𐤍𐤏𐤓𐤕𐤍** : for **𐤇.𐤊𐤍𐤏𐤓𐤕𐤍** : Yet it may be doubted perhaps whether the original reading was not right.

P. 36. l. 2. **𐤍𐤏𐤓𐤕𐤍 : 𐤍𐤏𐤓𐤕𐤍 : 𐤍𐤏𐤓𐤕𐤍** : The Greek words in the Septuagint Version corresponding to these (Jer. xii. 10.) are, *ἔρημον ἄβατον*. What is the meaning of

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ὄθθ : θοθθ : I do not know. It is possible that the translators may have confounded ἄβατος with βάτος, a "shrub" or "bush," which is elsewhere translated by ὄθθ : and ὄθθῖ : and the passage being thus unintelligible to begin with, successive transcribers may have made it worse.

P. 37. l. 9. ደፈቅደ : ንስሐ : See the remark in the Preface to this work, on the meaning of the word ንስሐ :

P. 39. l. 10. ያዩሕደ : MS. ያዩሕደወ : This word is not uncommon; and Ludolf does not appear to have found it any where written with a final ወ. I have therefore considered this an error, and corrected it.

P. 40. l. 5. Here we find in the Greek Constitutions a long quotation from the Prophet Ezekiel, containing above half of the 34th chapter of his Prophecy. Instead of which, in the Ethiopic Version, we have only the latter end of the quotation, and that in a mutilated state, joined on to some words of our Saviour's from St. John's Gospel, as though He had spoken to the people these words of Ezekiel also. From all this, much confusion arises. I have translated the Ethiopic as closely as I could, obtaining assistance from the Greek Text; of which it is clearly intended, throughout, to be a translation; though it is here, as in many other places, a very imperfect and obscure one.

Ibid. l. 6. ὄγῆῆῶ : በῆῆῆ : ወበግፅ : Literally, "between ram and ewe." But the passage has no reference to judging between male and female; and it seems clear that two clauses in the Greek Text have been thrown confusedly into one. In the Greek it stands, Ἴδου ἐγγὺς κρινῶ ἀνὰ μέσον προβάτου εἰς πρόβατον, καὶ κρινὸν πρὸς κρινόν.

P. 42. penult. ዘኢኮኑ : ኢግግዒሁ : This seems to have been originally written in the MS. ዘኢኮኑ : ኢግግዒሁ : but some corrector has altered it to ዘኢኮኑ : ዘኢሁ : ኢግግዒሁ : In neither case is the construction at all clear. ዘኢሁ : cannot, I think, be used in reference to a plural noun. I have ventured to write ኮኑ : for ኮኑ :

P. 43. l. 9. ወልደ : ፍቅሩ : We have here the substantive with its pronominal affix in the *status constructus* or accusative case; while that affixed to the adjective is in the *status absolutus* or nominative; and immediately after, two or three other substantives in apposition with ወልደ : are in the nominative. Such irregularities are of frequent occurrence. Whether they are merely the result of ignorance or carelessness, or may admit of explanation, it is often difficult to say. Ludolf appears to have met with them frequently in the MSS. that he used. See his Grammar, lib. VI. cap. 2. § 13. *De enallage statûs absoluti pro constructo.*

P. 44. ult. ኢሐደ : *stat. constr.* ወለስቱ : *stat. absol.* See the note immediately preceding, on p. 43. l. 9. and also Lud. Gr. Æthiop. Lib. vi. cap. 1. §. 2. n. 4. p. 129.

P. 47. l. 7, 8. መ.ደ : ንጢኢት : and ብዙን : ንጢኢት : See above, on p. 43. l. 9.

Ibid. l. 12. ኢስመ : ኢግዚኡብሐር : ደፈትሐ : ለጌጥኡን : The Greek is, καὶ ἢ Θεὸς δικάζει τοὺς ἁμαρτάνοντας, καὶ ἐπιστρέφοντας, παραπλησίως καὶ σὲ κρίνειν. I have followed this sense in the version. We might otherwise translate ደፈትሐ : "absolveth." In the whole context, however, the word ፈትሐ : is used for "judge." l. 9. ዘደፈትሐ : ለኩሉ : ለጳጳሩ : ወለጌጥኡን :

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P. 48. ult. **አድገ : ደትሜሰል :** "He became like an ass," or "made himself like an ass," as I have translated it. The only explanation that I can conjecture for this expression is, that the translator was ignorant of the meaning of the Greek word *οἰωνίζετο* (2 Chr. xxxiii. 6), and associated it in some way with *ὄνος*.

P. 49. l. 1. **ለሰሐት :** MS. **ለሰሐት :**

Ibid. l. 3. A few words seem to be omitted here, before the word **ለደዋት :** which I have supplied in the translation: "concerning which the Lord had said," or the like.

Ibid. l. 5. In the MS. this is written **ለሀዋኮቱ : ንግር : ለኔሰራኤል : ለሀቢይ : ምድር :** As I cannot affix any probable meaning to **ለሀቢይ :** nor see how it can come into the construction of the sentence, I have ventured to omit it, and to write **አምድር :** as it is in the Greek Text, *ἀπὸ τῆς γῆς*.

Ibid. l. 8. The translator has rendered the Greek *ὕπερ* by **በአንተ :** "on account of," "in behalf of;" but it clearly means here, "beyond," "above."

P. 50. l. 4. **ሣህል : ትኔዛዘክ :** is, as I have translated it, "the mercy of thy commandment;" but the Greek Text has *ἐπαγγελίας*, "promise," not "commandment." The same word is rendered "commandment," by the Ethiopic translator, in other places besides this, where it ought to have been "promise." I observe that I have written "commandments" in the translation, but the Ethiopic word is singular.

P. 51. l. 7. **ሰኔልቱ :** MS. **ሰኔልቱ :**

Ibid. l. 13. **ወኔልሀል : በሐቁ :** This line and the following appear to be intended as a translation of the Septuagint version of the latter part of the 14th verse of the 33d chapter of the 2d Book of Chronicles, which is as follows: *καὶ ὑψωσε σφόδρα (τείχος has been mentioned in the former part of the verse, and must be here supplied), καὶ κατέστησεν ἄρχοντας τῆς δυνάμεως ἐν πάσαις ταῖς πόλεσι ταῖς τειχίηρσιν ἐν Ἰούδα.* In the Greek Constitutions, this clause is not quoted.

Ibid. antepenult. A verb is wanting here: the Greek Text has *ἐξέβαλεν*. I have inserted **አውፀኦ :**

P. 52. l. 1. **አሞጽ :** Amos, instead of Amon, which is the name of Manasseh's son, according to the Hebrew Text, the Septuagint, and the Greek Constitutions also. Some copies of the Constitutions, however, have Ἀμῶς in a passage which occurs just below (p. 52. antepenult.)

P. 54. l. 14. **ነፍሳትክሙ :** MS. **ነፍትክሙ :**

Ibid. penult. **አኩዋ : ሀዋንተ : አኩዋ :** The last word should probably be written **አኩዋ :** See above, on p. 43. l. 9.

P. 55. l. 1. It seems very doubtful whether **ሰተደደነ :** in this line, and **ነሣኦደነ :** in the next, ought to be followed by **ወደነ :** and **ሐልደነ :** in the *status constructus*. But **አማልክተ : ነኩረ :** in line 3 is so clearly wrong, that I have changed it to **አማልክተ :**

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ኸር : *qu. d.* "the gods of the stranger," which seemed the easiest and slightest change that could be adopted.

P. 57. l. 3. **ዐቢዩ** : This pleonastic *u* seems to be seldom used in Ethiopic, but is of frequent occurrence in the Amharic dialect.

P. 58. l. 8. **ኸሰከ** : **ተረሠኸ** : "until thou growest old." The translator has here mistaken the Greek *εἰς γέρας*, "as a reward or portion," for *εἰς γῆρας*, "unto old age."

P. 59. l. 4. **ዮሐርሙ** : MS. **ደሐርሙ** :

Ibid. l. 7. **ኸላ** : **በቤዛ** : **ኸላ** : **ተቤዛው** : — **ኸላ** : appears to have stood originally in the MS. in the place of **ኸላ** : A later hand has changed it into **ኸላ** : leaving the first **ኸላ** : as before, for which I have here written **ኸላ** : In neither case is the construction very clear, though the general sense is obvious enough.

P. 60. l. 5. **ኮንክሙ** : **ፋረዖን** : **ፍጥረትክሙ** : **ተጽሕፈ** : &c. The construction of this sentence is confused; but I do not see any very obvious way of removing the difficulties, and so have left the passage as in the MS.

Ibid. l. 10. This mystical allusion to the Greek character Iota, the first letter of the name Ἰησοῦς, "Jesus," I shall not attempt to elucidate, any further than by setting down the Greek Text of the passage. It will be seen that there is something of a play upon the numerical value of the letter ι "Ten," as symbolical of the Ten plagues and the Ten commandments, and of the Tenths or Tithes. The Greek Text is as follows :

Δεκάται σωτηρίου ἀρχὴ ὀνόματος Ἰησοῦ ἄκουε ἱερὰ καθολικὴ ἐκκλησία, ἡ τὴν δεκάπληγον ἐκπεφευγυῖα, καὶ τὴν δεκάλογον εἰληφυῖα, καὶ τὸν νόμον μεμαθηκυῖα, καὶ ἐπὶ τὸν Ἰησοῦν πεπιστευκυῖα, καὶ τὸ ὄνομα αὐτοῦ ἐπονομαζομένη, καὶ ἐπὶ τῇ τελειώσει τῆς δόξης αὐτοῦ ἐστηριγμένη καὶ λάμπουσα· αἱ τότε θυσίαι, νῦν εὐχαί, κ. τ. λ.

Some copies have, after the word *πεπιστευκυῖα*, another clause : *καὶ τὴν δεκάδα ἐγνωκυῖα, καὶ ἐπὶ τῷ ἰῶτα, ὅπερ ἐστὶν ἀρχὴ ὀνόματος Ἰησοῦ, πεπιστευκυῖα.*

P. 62. l. 3. **ደ.ዮቆን** : It appears, from the Greek Text, that this should rather have been **ደ.ዮቆፍዊት** : "the Deaconess."

Ibid. l. 10. **በዊኸ** : **ውስተ** : **ጎሮት** : The Greek is *προσελθεῖν εἰς θυσιαστήριον*; and I have translated the word **ጎሮት** : accordingly, both here and in the passage two lines above. The original meaning of the word **ጎሮት** : is "Ark," from the Hebrew אֲרֹן, Arabic *تَابوت* : its various senses in the Ecclesiastical language of Abyssinia are explained at large by Ludolf, in his *Lexicon (in voc.)*. See also Gobat's *Journal of a Residence in Abyssinia*, p. 350 *et al.*

P. 65. l. 12. **መፍፍስት** : MS. **መፍፍስተ** : See on p. 43. l. 9.

Ibid. l. 14. **ሃይማኖተ** : MS. **ሃይማኖት** : Id.

P. 68. l. 5. **ወበቅብኸ** : Some verb seems to have been omitted here, **ተንተምክሙ** : perhaps, or something of the sort. The Greek is, *ἐσφραγίσθητε ἐλαίῳ ἀγαλλιάσεως*.

Ibid. l. 14. **ወፍዖ** : MS. **ወፍዩ** :

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P. 68. penult. በሐሊብ : መንፈሳዊት : MS. በሐሊብ : መንፈሳዊት : Perhaps it might have been better to omit the prefix በ, and retain the *status constructus*.

P. 70. l. 1. ነፍስ : Apparently this ought to be written ነፍሰ : But in lines 6—8 below, we have instances of greater irregularities of this kind, አቅማሐ : and መሠዋዕት : in the *status absolutus*, though governed by a verb; and at the end of the sentence ዘይት : ወፀምረ : both in the *status constructus*, though merely following another noun, ቀደሚ : . So in line 7, ቀደሚ : in one case, and ቀደሚ : in another; only perhaps the first ቀደሚ : may be taken to agree with ፍረዖት : by an *enallage numeri*, and the latter ቀደሚ : may be construed as a substantive. But, ፍረዖት : itself is governed by a verb; so that ቀደሚ : should still be in the accusative. See the note on p. 43. l. 9. and the passage in Ludolf's Grammar there referred to.

P. 71. l. 2. ወእመሰ : ትካዝክሙ : Some corrector of the MS. seems to have intended to alter the last of these two words into ትካዝክሙ : (2 pers. plur. prct.); by which means the ellipse, which is somewhat unusual, would be avoided. The words, whichever reading be adopted, can only mean, "And if it be your care;" but to make the sense complete, I have been obliged to translate, "Let it then be your care." The Greek Text says, "In this way will your righteousness exceed, if ye take care" &c.; but the first clause is altogether omitted in the Ethiopic translation, and hence the confusion.

P. 72. penult. እንዝ : አልዮ : ዘደገብረኝ : The translation that I have given of this phrase is according to the Greek Text, μηδενός σε προχειρισαμένου. There is confusion here again in the Ethiopic Version: the original cause of which is, that the Greek words, κρίνω, "to judge," and κριτής γένεσθαι, "to be a judge," are rendered by ተፈትሐ : "to litigate," "to contend in judgment with another."

P. 73. l. 10. ቀደምት : This epithet is of frequent occurrence in connexion with አበው : and I have introduced it here by correcting the Text; for in the MS. the word is ቀደት : The middle letter however is not very distinctly written, and the word may be read ቀደት : If this be the true reading, it may be a plural form from ቅድው : *candidus, sincerus*. Lud.

Ibid. ምእመን : MS. መእመን : This is clearly a bad orthography. Whether the form should be ምእመን : or መእመን : it is difficult to say. Ludolf only gives the forms ምእመን : and መእመን : and so in this MS. we have elsewhere መእመን : (p. 85. line 14) with the second መ in the First Order. See Ludolf, Lex. Æth. in voc. ምእመን :

Ibid. ult. ያሳገሉ : which I have translated "use lying devices," properly signifies, "use magic arts." But there is no such idea expressed in the Greek Text, nor does it suit the context here apparently.

P. 74. l. 4. አታደሉ : MS. አትደሉ : Vid. p. 79. l. 13.

P. 75. l. 6. After ደከውኑ : a corrector has inserted ከመ : but what I have printed is the original reading of the MS.; and indeed it would be shown to be right by the construction, but for the irregularity of the MS. in that respect; ሐዘገዌ : &c. being governed by ደከውን :

P. 76. l. 6. ወእምዛ : ደከውኑ : ደልዋነ : The Greek Text in this passage is as

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follows: ὅπως διὰ τοῦ ἐξίεναι βελτιωθῶσι τὴν ἀναστροφὴν τοῦ βίου, σπουδάζοντες περὶ τὰς συνάξεις ἀπαντᾶν ὁσημέραι, καὶ τῇ δεήσει σχολάζειν, ὅπως καὶ αὐτοὶ δυνηθῶσιν εἰσδεχθῆναι, καὶ οἱ θεώμενοι αὐτοὺς κατανυγῶσι, καὶ ἀσφαλέστεροι γένωνται, εὐλαβούμενοι τοῖς ὁμοίοις περιπεσεῖν.

P. 78. l. 7. ἈΠΟΚΤΙΝΟΥΣ : ΦΤΑΝΗ : ΠΛΗΡΗ : ΠΥΛΗ : "Wherefore hast thou slain the sinner?" The context seems to require some such word as "received," or "pardoned," instead of "slain." The next clause also is confused and obscure. The Greek Text is plain enough, and stands thus: *κάν τις τῶν μὴ σεσαλευμένων ἀδελφῶν ἐπεγκαλέση σοι, ὅτι δὴ κατηλλάγης αὐτῷ, εἰπέ πρὸς αὐτόν· Σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ τὰ ἐμὰ πάντα σά ἐστιν· εὐφρανθῆναι δὲ ἔδει καὶ χαρῆναι, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς καὶ εὐρέθη.*

Ibid. antepenult. ὍΝΡΛ : Γ.ΛΩΔ : MS. ὍΝΡΛ : Γ.ΛΩΡΛ : Γ.ΛΩΔ : I have omitted the middle word Γ.ΛΩΡΛ : which appears to be a mere error of the transcriber, from alliteration.

P. 81. penult. ΖΗΡ : ΖΗΔ : MS. ΖΗΡ : ΖΗΔ :

P. 82. l. 4. Γ.ΓΤ : MS. Γ.ΓΤ : though in the line above, it has Γ.ΓΤ :

Ibid. ult. ΗΖΤ : ΗΠΖ : What this "honour which becometh a Christian people" is, we are not here told. The Greek Text says, "It is an honour to a Christian, to have no controversy with any man;" and it goes on to direct, that if by any means a controversy should arise between brethren, such things should be settled among themselves, and not exposed before a heathen tribunal, which would give occasion to reproach upon the Church. All this is very imperfectly and confusedly expressed in the Ethiopic Version.

P. 85. l. 13. ΖΡ.ΑΖ : ΖΖ.Ζ : MS. ΖΡ.ΑΖ : ΖΖ.Ζ : In this, and one or two similar cases in the two next lines, I have endeavoured to restore the *status constructus* or *absolutus*, according to the rules of Grammar. The construction of the words ΗΠΣΟ : ΖΑ : ΖΡΑ : ΠΡΟΟ : ΖΡ.ΑΖ : I do not however clearly understand.

P. 86. l. 8. ΣΗΡ : MS. ΣΗΡ : I have put this word into the *status constructus*, that it may correspond with the other adjectives with which it stands in connexion; though it may very well be questioned whether they ought not all to be in the *status absolutus*.

P. 87. penult. ΔΠ : ΡΦΥ : MS. ΔΠ : ΡΦΥ :

P. 89. l. 2. ΗΡΠ : ΖΑΡΠΡΗ : ΙΠΡ : The quotation from Jeremiah is here omitted. In the Greek it is, ἀκούσας τοῦ Ἱερεμίου λέγοντος, ὅτι ἕκαστος τὴν κακίαν τοῦ πλησίον αὐτοῦ μὴ λογίζεσθε ἐν ταῖς καρδίαις ὑμῶν.

Ibid. l. 9. ΦΡ.ΡΤ : MS. ΦΡ.ΡΤ : This seems to be clearly wrong: whether we should write ΦΡ.ΡΤ : ΣΟΧΔΓΤ : or ΦΡ.ΡΤ : ΣΟΧΔΓΤ : may perhaps be doubted.

P. 89. l. 14. ΦΔΡ : MS. ΦΑΡ : And so again in the next page, line 6. But I have perhaps made these corrections without sufficient grounds. There is much doubt whether ΦΑΡ : may not be a singular form. See the point discussed at length by Ludolf, in his Grammar, Lib. iii. cap. 6. p. 106.

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P. 90. l. 4. **አቢቢሎሳዊዎን** : Thus is this word very clearly and legibly written in the MS. ; but what it means, or whence it is derived, I am unable to conjecture. I once thought of *φιλόσοφος*, or *qu. ابليس Diabolus*. Taking it with **አቡዎን** : I have rendered the two words by the general term "evil-doers."

Ibid. l. 12. **አስሎ : አገዛዝብሐር :—ትውልድ : ነቢያት** : The Greek Text here is, *ὁ γὰρ Θεὸς, Θεὸς ὢν ἐλέους, ἀπ' ἀρχῆς ἐκάστην γενεὰν ἐπὶ μετάνοιαν καλεῖ διὰ τῶν δικαίων καὶ τῶν προφητῶν.*

P. 91. ult. **ይሴብሐዎ** : This is clearly the contingent; but the sense requires the subjunctive, as in the Greek, *δοξάζωσι*. The same thing may be observed of **ይትፈሥሐ** : p. 92. l. 14.

P. 92. l. 13. **ቤት : አትክልት** : Thinking that for **ቤት** : we ought very probably to read **ቤተ** : I have translated the two words together, **ቤተ : አትክልት** : "a vineyard." But I now think it would have been better to take the whole clause differently, and to render it, "We have filled the house with plants," *i. e.* "disciples," "converts:" **ትክል** : is often used in this sense. The Greek is, *ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, πληρώσωμεν τὸν τρίκλινον (αἱ οἶκον) τῶν ἀνακειμένων.*

Ibid. penult. **ተጽውዎ** : MS. **ተጽውዑ** : of which I can make nothing. **ብክሎ** : **ተጽውዎ** : "Ye have a calling, ye are called."

P. 93. ult. **ይቀውም** : MS. **ይቀውሙ** : But the following verb **ዎንብብ** : is singular; and so the Greek Text.

P. 94. l. 2. **ወእምክ : ያነብቡ : ወእምውስተ : መጻሕፍት :—ስብሐተ** : I have translated this as literally as I could from the Ethiopic. The Greek Text is as follows: *ἀνὰ δύο δὲ γενομένων ἀναγνώσμάτων, ἕτερός τις τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω.* **ይሴብሐ** : in line 3. ought to be in the subjunctive, instead of the contingent; and it would have been better so to correct it, as I have done in some other places.

Ibid. l. 5. **ጳውሎስ : ፍቁር : በግብር** : The Greek is *Παύλου τοῦ συνεργοῦ ἡμῶν*. A few lines below, *συνεργοὶ* is properly rendered by **አዕርክቲሁ : በግብር** : Whether **ዐርክ** : or any similar word, has been omitted here, or whether **ፍቁር : በግብር** : may be intended for a translation of *συνεργός*, it is not easy to determine.

Ibid. l. 11. **ወእምክ : ያከውኑ . ቀሲሳን : አሐዲ : ወአጽንዕዎሙ** : This is scarcely, if at all, intelligible. The Greek is, *Καὶ ἐξῆς παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαὸν, ὁ καθεὶς αὐτῶν, ἀλλὰ μὴ ἅμα ἅπαντες, καὶ τελευταῖος πάντων ὁ ἐπίσκοπος.* This sense I have expressed in the translation; but I have not attempted to correct the Ethiopic Text, as it appeared to require more alteration than I thought it right to venture upon.

P. 94. l. 12. **ወእምክ** : "and after this," or "and then." I have omitted this word in the translation; and ought perhaps to have struck it out in the Text, as it spoils the sense, and there is nothing corresponding to it in the Greek. The direction about the door-keepers is general, and not that they are to take their posts at any particular time.

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P. 95. l. 14. **ወሰን : ደጸርኝ** : This "crying out" probably refers to the notice given aloud to the Catechumens, and Penitents, or those under penance, to depart from the Church. Thus at least it may be inferred from the Greek Text; but here the Penitents are apparently classed with the Teachers and the rest of the people, and indeed the whole passage is confusedly and obscurely expressed. The Greek is, *καὶ μετὰ τοῦτο συμφώνως ἅπαντες ἐξαναστάντες, καὶ ἐπ' ἀνατολὰς κατανοήσαντες, μετὰ τὴν τῶν κατηχομένων καὶ τὴν τῶν μετανοούντων ἕξοδον, προσευξάσθωσαν, &c.*

Ibid. antepenult. **ይነጸሩ** : MS. **ይነጸሩ** : But the following verb **ይሰጸጋ** : is in the subjunctive, and so the construction requires that the others should be likewise.

P. 96. l. 9. **ዘውስጥ** : I have translated the pronoun affixed to this word as referring to "the Church," which is the only probable antecedent that the Text, as it now stands, seems to supply. There has doubtless been something omitted: the Greek Text has one or two additional clauses; *προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἀπάσης καὶ παντὸς τοῦ κόσμου, καὶ τῶν ἐν αὐτῷ μερῶν, καὶ ἐκφοριῶν ὑπὲρ τῶν ἱερέων, καὶ τῶν ἀρχόντων—κ. τ. λ.*

Ibid. ult. **እንጥ** : So it was originally written in the MS. It has been corrected to **በእንጥ** : which might appear to make the construction easier, but the former reading seems the best.

P. 97. l. 3. **ምሥጢራት** : MS. **ምሥጢራት** :

P. 98. l. 2. The Greek Text here contains an exhortation to the Bishop not to leave the work in which he is engaged, whether it be preaching, or hearing others read or sing, in order to pay attention to the stranger. The same sense seems intended to be conveyed by the Ethiopic translation, but it is confusedly and obscurely expressed.

P. 99. l. 11. **ሌሊት : ወመሀልት** : Usually written **ሌሊት** : and **መሀልት** : nor do I see any satisfactory reason for the termination **ት** :

Ibid. l. 13. **ተደላ** : Inserted in the MS. by a corrector.

P. 100. ult. **ናስርት** : I have translated this "treacherous," as it corresponds to the Greek *ἀσύνθετος*.

P. 101. l. 1. **እንገገው** : This verb occurs above, p. 10. antepenult. where it has a neuter sense. But the passage here is a quotation from Jeremiah l. 6., where the Greek verb which corresponds to this is *ἀπεπλάνησαν*, and I have translated it accordingly; though I now think that it would have been better to retain the neuter sense here also.

Ibid. l. 10. **ዘውእቱ** : MS. **ዘውእቱ** : But in the Ethiopic Version of John vi. 29., whence this passage is quoted, we find **ዘንቱ** : **ውእቱ** : and so the sense requires it to be. **ዘ** is of the same signification as **ዘንቱ** : and makes less change from the reading of the MS.

P. 102. l. 8. **ሀውደ : ምክፍን** : The Greek is *συνέδριον*, and has no reference to a "seat of judgment," which this means. Perhaps the Ethiopic, taken as it stands, ought to be translated, "I have not sat on the judgment-seat in unrighteousness," *i. e.* "I have not judged unrighteously, given unrighteous judgment."

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P. 104. l. 2. **አምአምልኮ** : MS. **አምልኮ** :

Ibid. **አምኃሆሙ** : Literally, "their salutations." The expression appears to correspond to the Greek words *πανηγύρεις, συμπόσια*, and I have translated it accordingly.

Ibid. l. 10. **ፍፍዊሁ** : MS. **ፍፍዊሃ** : But all the pronouns and verbs afterwards are masculine ; so that it seems necessary to make this masculine too.

Ibid. antepenult. **ጥበብ : አክቢራ : አስተርአዖት** : The Greek is, *σοφίαν τιμήσασα προήχθη*. The meaning of the last word, **አስተርአዖት** : it is not easy to determine. The verb **አስተርአዖ** : is used both in a transitive and in a neuter sense. The latter seems best to suit the construction here, and it corresponds more closely with the Greek. But then the usual and more simple meaning of the verb, "hath appeared," will not do: it must signify, "hath been made conspicuous," "honourable," or something of the sort. And this sense therefore I have ventured to give it in the translation.

P. 105. l. 1. **ሀካዖ** : MS. **ሀካደ** :

Ibid. l. 3. **ፍፍወ : ዘአኮነ : ኄራተ** : I do not understand the construction here, but have left the passage as I found it; for a slight alteration, as writing **ኮነ** : or **ኮፍ** : for **ኮነ** :, will not remedy the defect; the pronoun **ዘ** being singular, as well as the verb.

Ibid. antepenult. **ንኡሳት** : MS. **ንኡሳን** : In p. 107. l. 1. it is correctly written, **ንኡሳት** : But see below, note on p. 109. penult.

P. 106. l. 2. The Greek Text here does not condemn second marriages as contrary to Scripture, but says expressly that the woman shall give account of herself to God. "*not because she hath been married a second time, but because she hath waxed wanton against Christ (1 Tim. v. 11.), and hath not kept her promise.*" *ἐπαγγελία* has here again been incorrectly translated **ተእዛዝ** : "commandment." See above, on p. 50. l. 4.

Exactly the same doctrine is laid down in the passage of the Greek Text that corresponds to p. 107. l. 6.; where indeed it is rather more accurately, though still obscurely, expressed in the Ethiopic Version.

Ibid. l. 5. **አያንብሮተን** : None of the common significations of this word seem to suit the sense of this passage. I have therefore conjecturally given it the meaning of "naming," "nominating to an office," *q. d.* "to read aloud the name of a person, proclaiming his appointment." **ሰምዓ** : I have translated "promised;" as it is sometimes used for "testifying," "bearing witness;" and both the Greek Text, and the sense of the passage, show that it must have some such meaning here.

Ibid. l. 11. **አሴር** : MS. **ዒር** : It is **አሴር** : in the Ethiopic Version, Luc. ii. 36.

Ibid. l. 12. **ሰብዓተ : ክረምተ** : — **ደንገል : ደአተ** : I have here given the sense which the Ethiopic Text appears to convey. It differs from the account of this prophetess given in the second chapter of the Gospel according to St. Luke, which the Greek Text of the Constitutions accurately repeats.

P. 107. l. 3. **አመንቱ** : MS. **አሙንቱ** :

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P. 109. l. 6. **ደሠሞረክ** : The sense seems here to require the subjunctive; the form of which is **ደሠሞር** : as in p. 112. l. 3. **ተሠሞር** :

Ibid. **ወንጢሉትከኒ** : Gr. τὰς ἀμαρτίας σου λύτρωσαι. The verb appears to be omitted by mistake.

Ibid. penult. **እማንቱ : ንጹሐነ : ወየዋሃነ** : The pronouns and verbs in this sentence are all feminine, yet these two adjectives are masculine. As they follow close upon the feminine pronoun **እማንቱ** : it seems hardly likely that they should be mere errors of the transcriber. Possibly this form of the plural may be sometimes used as common, applied either to masculine or feminine. See **ባዕደን** : p. 111. l. 7, 8. and two or three instances, *ibid.* 13. and p. 116. penult. In p. 112. l. 9. **ንጹሕ : አዕደንጥሃ : ወቅደስ : እዘኒሃ** : the adjectives are singular, and the substantives plural. See Ludolf Gram. vi. 2. § 13. p. 144. on *Enallage*.

P. 110. penult. **ሞሥጢር** : MS. **ሞሥጢረ** :

P. 111. l. 2. **ዐሠርተ : ወክልሊተ** : MS. **ዐሠርቱ : ወክልሊቱ** :

Ibid. l. 9. **እርቱዕ** : I have here inserted the negative **ኢ** : The sense clearly requires it; and the Greek has *οὐκ ἔστι δίκαιον*.

P. 114. l. 3. **ወእለሰ : አይመደጡ** : &c. The translation which I have given may appear to require that **ዐማፃዶን** : &c. should be in the *status constructus*; but the MS. is very irregular on this point, as has been already often observed; and I do not see any other probable meaning of the passage. The Greek Text does not help us here, for this clause is not to be found in it.

Ibid. l. 5. The heading of Section XIII. as well as those of Sections XIV. XVI. begin **በእንተ : ኢከመ : መፍትወ** : This position of the negative seems very extraordinary, and contrary to the general usage in Ethiopic; and moreover in Sections V. VII. it is otherwise. To preserve uniformity therefore, as well as to avoid the apparent anomaly, I have written **ከመ : ኢመፍትወ** :

Ibid. l. 11. **እስመ : ደቤላ : እግዚእኪ** : "For thy Lord hath said unto her." Of this I can make no sense, and have substituted, in the translation, "For the Lord hath said." In the Greek, a passage is here introduced from Gen. iii. 16. *Αὐτὸς γάρ σου, φησὶ, κυριεύσει.* This quotation is either altogether omitted in the Ethiopic Version; or else, which I believe to be the case, the words before us are intended to be a translation of it. The translator, probably, not understanding the expression *σοῦ κυριεύσει*, has rendered it as though it were *σοῦ κύριος*, "thy lord."

P. 115. penult. Here the Deacons appear to be invested with authority to baptize, in common with Bishops and Priests. The Greek Text only makes them attendants upon the others in the administration of the rite: *ἐξυπηρετουμένων αὐτοῖς τῶν διακόνων.*

P. 116. l. 7. Title of Sect. xv. **በእንተ : መዓስብ** : Ludolf endeavours to distinguish between **ማዕስብ** : and **መበለት** : (*Lex. Æth. in voc. ማዕስብ* :) but they are evidently used as synonymous in this Section. In the second line, and indeed throughout the whole of it, **መበለታት** : is applied to the same persons who are called **መዓስብ** : in the heading. Indeed, Ludolf elsewhere observes (*in voc. መበለት* :) that the two words must be consi-

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dered as synonymous, except when they appear in conjunction together, as in the Title of Section XIX. below, for instance.

We have already however had one Section (XII.) with the title በእንተ : መበለት : and it appears as though some part of the Title of the present Section had been erroneously omitted. In Ludolf's list, the title which corresponds to this is, *De viduis, quæ non more viduarum genuinarum vivunt.*

P. 117. l. 3. ደበላ : MS. ደበሉ :

P. 119. l. 10. ደተክክ :: ወበእንተ : ካህናት : MS. ወበእንተክ : I have made the slightest correction which the case seemed to admit, by merely leaving out ክ : The Greek is, *περὶ πάντων γὰρ αὐτῶ μέλειν ὀφείλει, περὶ κληρικῶν, περὶ παρθένων, &c.*

P. 120. l. 5. ከመ : ደከን : መገገመ : ዘነሥኡ : ዘኢደክሎ : ወኢመኑሂ : ቅደስ : ወንጹሕ : There seems to be some verb wanting here, to complete the sense after ኢደክሎ : and to express the meaning of the Greek ἄθραυστος. I have translated the passage according to the Greek Text, ὅπως σεμνοπρεπῶς ἢ μετάδοσις τῆς ἀθραύστου σφραγίδος γένηται.

P. 121. l. 6. ኢደትከሀል : MS. ኢደትከል :

P. 122. l. 1. ወልደ : MS. ውሉደ : See above, on p. 89. l. 14.

Ibid. l. 8. ፈሪሳዊዎን : The Greek has Ἀσσύριοι. The passage, with either reading, is no where to be found in Scripture.

P. 124. l. 3. ፀር : ነከር : MS. ፀር : ነከረ : But in a phrase precisely similar, p. 122. l. 9, the absolute form is used, which indeed the construction clearly requires.

Ibid. l. 7. መዓስብ : ወመበለተት : See above, on p. 116. l. 7.

Ibid. l. 8. ኢከተተ : appears to be here used adverbially. In the next line we find በኢከተተ : in the same sense.

Ibid. l. 13. ግዕዛን : ለአግብርት : "liberty to the servants." The corresponding clause in the Greek is, *χλοήν τῆ δουλεία τῶν ἀνθρώπων,* "green herb for the service of men," Ps. civ. 14.

Ibid. penult. ተመሰሎ : በአዕዋፍ : This will not bear, I think, any other sense than "Be like the birds." In the passage of St. Matthew, which is here referred to, (vi. 26.), the Ethiopic Version has ነጹረ : አዕዋፍ : ሰማደ : "Look upon," or "behold," as in our Version, "the birds of heaven."

P. 125. l. 11. መዎሰ : "the seller of strong drink." The Ethiopic translator has taken the Greek *κάπηλος* literally, confining its meaning to one particular trade or occupation. Whether it was intended to be so taken, may be doubted. Perhaps it means rather the "corrupt dealer;" as Whiston translates it; not only the adulterator of wine, but he that imitates his practices in any other occupation.

P. 126. l. 7. ኢከዎን : መስተረተዊት : ሐራ : MS. ኢከዎት : The feminine termination ዎት : may possibly be attributed to alliteration, the following word ending in the same way: but that word, the substantive to which ኢከዎን : refers, is clearly masculine.

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Ludolf (*Lex. in voc.*) refers to one MS. in which it is written **መስተራትዓት**: He translates **መስተራትዓት**: **ሐሪ**: *Castigatores militum*; and derives **መስተራትዓት**: from **አስተራትዐ**: *Restauravit, emendavit*. The Greek here however has simply *στρατιώτης*; and I cannot help thinking that this word **መስተራትዓት**: has been partly formed from the Greek substantive by a sort of alliteration, whence the termination **ዓት**:

P. 126. l. 9. **ኧለ**: **ደነሥቱ**: **ሠደዖ**: **ምግግር**: (*qu. ምግግር* :) "who overthrow good works." The Greek is *πραγμάτων ἀνατροπέα*, "a subverter," or "perverter" perhaps, "of causes."

Ibid. l. 14. **ወከሰ**: **ያጸርዕ**: I do not see how this passage can be translated otherwise than I have rendered it; though undoubtedly its connexion with what follows will appear very obscure. The Greek is different; and the connexion there is clear enough: *οἱ γὰρ παρὰ τῶν τοιούτων δεχόμενοι, καὶ τρέφοντες χήρας καὶ ὀρφανούς, ὑπεύθυνοι τῷ κριτηρίῳ τοῦ Θεοῦ γενήσονται.*

P. 127. ult. **አነ**: The construction of this word is not very obvious. The Greek is, *ἐμοὶ Πέτρῳ καὶ Ἰωάννῃ.*

P. 131. ult. **በእንተ**: **ፍቅር**: **ሃይማኖት**: I have given what seems the literal translation of these words; but it is not improbable that they are intended to express the sense of the Greek, *διὰ τὴν τῆς πίστεως κοινωνίαν.*

VOCES ÆTHIOPICÆ, E DIDASCALIA DESUMPTÆ,
QUÆ APUD LUDOLFUM VEL OMNINO NON EXSTANT, VEL NON NISI DIVERSA FORMA
AUT SIGNIFICATIONE OCCURRUNT.

Numerus prior paginam, posterior lineam indicat.

ሐረመ : 59. 4. Deo dicavit, devovit. *Hanc significationem Ludolfus quartæ conjugationi ከሐረመ : attribuit : ሐረመ : autem exponit, Illicitum esse censuit, vel statuit.*

ሐጉሉ : || **ዋሐጉሉ** : **ተስፋሆመ** : 45. 15. Spe excident, Spem perdent, *transitivè.*
Lud. ሐጉሉ : Perit, interit. *Nisi mendosum sit pro ዋሐጉሉ :*

ሚሕጉላን : 41. 3. 81. ult. Perniciosi, vastatores.

ሐፀነ : || **ኦሐፀነ** : 95. 6. Fovit, curam ejus gessit. *Apud Lud. non nisi in conjugationibus primâ et sextâ reperitur.*

መሉከ : || **መምላክዖን** : 85. 14. Cultores Dei. *Lud. per ሉ scribit.*

መከረ : || **መምከሪ** : 93. 4. Consiliarius. *Lud. መከሪ : et መምክረ :*

መዊት : || **ማውታ** : 38. 6. Homo mortuus, vel cadaver. *Ait Ludolfus hanc vocem semper cum ኧጊሉ : conjungi : ኧጊሉ : ማውታ : Orphani, pupilli. Hic vero cum ሠጋ : conjungitur ; ሠጋ : ማውታ :*

ማዊት : 108. 6. *id. ac superius.* ኧጊሉ : ማዊት : Orphani.

መዓር : || **አምዓርዐረ** : 11. 9. Dulcedine implevit, obdulcavit. *Lud. አማዕረረ : Obdulcavit ; et መዓርዓር : Mellitus, dulcis gustu.*

መደጠ : || **መስተማደጥ** : 50. 5. *Lud. መስተምደጥ : scribit.*

ሠፀረ : 79. 7. Serra proscidit. *Lud. Fidit.*

ረስዐ : || **አርስዐ** : 49. 7. *Gr. ἐπλάνησε, 2 Chron. xxxiii. 9. Seduxit, vel potius Pravum fecit, corrumpit ; ut ረሲዕ : Impius, ex Hebr. עשר. Lud. አርስዐ : Oblivisci fecit, obliteravit.*

ረብሐ : || **መስተራብሐት** : 112. antepenult. Lucro dedita, Lucri cupida.

ርእዖ : || **ምርአዖት** : 49. 1. Vates, incantatores. *Potest esse a ምርአደ : aspectus, visio. Heb. השר de prophetis usurpatur, et Chald. תיארו : Astrolabium apud Castellum exponitur. Est etiam Æthiopicum ተማረዖ : Ex igne prædixit, divinatus est. Sed ኧ radicalis est. Vid. etiam sub voce ሰዖሐት : infra.*

ስሐት : || **ሰሐትዖን** : 114. 3. Qui in errore sunt.

ሰጥጥ : || **መሰጥጥ** : 24. 8. Offendiculum, causa lapsus et erroris, *significare videtur, nisi sit causa contemptus aut pigritiae et inertiae in via recta, nam Ludolfo ረሰጥጥ* : est Parvi pendit, neglexit; item, otiosus, piger fuit. Ar. **شَتَّ** Separavit, et **شَتَات** Seditio, schisma, scandalum. Verbum **ተሰጥጥ** : infra 39. 9. *perperam reddidi, "offend" in versione Anglicā, e Matt. xviii. 6. locum desumptam esse existimans. Postea autem animadverti Græcum textum καταφρονήσητε habere.*

ሰዖሐጥ : **ወምርአዖጥ** : 49. 1. *His vocabulis respondent Græca, ἐργαστριμύθους καὶ ἐπαοιδούς. Priori nihil simile est apud Ludolfum, nisi ሰዖሐ : Vasculum murrhinum, vulgo Porcellana. Forsan est ex Arabico **سَيَّاح** Peregrinator, a **سَاح** ob Dei cultum peregrinatus fuit, unde et **سَاح** Devotus, cum jejunio affixus templo. Freytag, e Kamusio.*

ሰገል : || **ተሰገል** : unde **ደሰገል** : 48. ult. *Magicas artes exercuit.*

ቀሀም : 104. 9. Formica. *Lud. ቀሀም* : *habet, quam vocem Fucus reddit, sed, ut videtur, sine idonea auctoritate.*

ቀርን : || **ተቀረን** : 47. 9. *Lud. ተቀረን* : *et forsan rectius.*

ገሐጥወ : 49. 13. *Gr. ἐταπεινώθη, 2 Chron. xxxiii. 12. Humiliavit se. Lud. ተገሐጥወ : Solus fuit.*

ቤዛጥ : 13. 4. *Nevit, filum deduxit, agglomeravit, vel simile quid. Voces አንዝ* : **ትቤዛጥ** : **ፀምረ** : *respondent Græcis μηρνομένη ἕρια: Prov. xxxi. 13. Dialecti cognata simile vocabulum non habent.*

ቦይን : || **መቦይን** : 18. 8. *Qui rem accurate cognoscit, qui res a se invicem distinguit, discernit, Judex, ut videtur. Lud. ቦይን* : *Animadvertit, perspexit, intime novit rem. Arab. مَبِين* Dividens, separans, distinguens.

ነስሐ : || **ነሳሕዖን** : 74. 5. *Pœnitentes.*

ንቀብጥጥ : 13. ult. *Gr. περιζώματα. Prov. xxxi. 24. Cingula. Forsan referri possit ad Arabicum **نَقَب** quod inter alia exponitur, Succinatorii genus cum assuto sinu per quem ducto vinculo constringitur.*

ነበረ : || **አንበረ** : 53. 6. *Gr. ἐπέθεντο, 2 Chron. xxxiii. ult. Aggressi sunt. Lud. አንበረ : *Statuit, collocavit; item, Imposuit manus, de ritu ordinandi ad officia quaedam ecclesiastica.**

ነበበ : || **አንበበ** : 106. 5. *Forsan, Nomen alicujus publice pronunciavit. Vid. notam in loc.*

ነዋጥጥ : 93. 7. *et al. Nautæ. Lud. ኖጥጥ :*

ነደአ : || *conj. X. አስተንደአ* : 32. 7. *Videtur Græco vocabulo κατεδυνάστευσε respondere. Ezek. xviii. 16. Vi oppressit. መስተደደአን* : *Es. i. 23. apud Ludolfum, Acriter instantes sive urgentes.*

ኤልሳ : 48. 13. *Græcum est ἄλση, ut videtur, e 2 Chron. xxxiii. 3.*

አመረ : || *in conj. VII.* **ተአመረ** : *unde* **ይተአመር** : 48. *ult. Gr. ἐκληθονίζετο, 2 Chr. xxxiii. 6. Signa, omina captavit. Lud. Ostendit se, comparuit; sed* **ተአምርት** : *exponit Signum, portentum, quod et passim obvium est.*

አቢቢሎሳዊያን : 90. 4. *Quid sit, nescio. Vid. notam in loc.*

አንቀቅቶ : 41. 12. *Ovum vel collect. ova. Lud. per አ scribit.*

ከሙሳስ : 44. 9. (*forsan ክ—litera ista enim sub litura in cod. MS. latet.*) *Vituperatio, objurgatio, sed lenior, ut videtur. Lud. አክሞሳስ* : *Increpuit, objurgavit.*

ከብደ : || *conj. X.* **አስተክባደ** : 41. *antepenult. Graviter incubuit, asperum et immitem se præbuit; unde infinitivus nominascens*

አስተክባደ : 34. *penult. Severitas, immitis et inexorabilis animi durities.*

ካሰበ : || **መክራቢት** : 117. 7. *Duplo magis. Lud. ምክሶቢት* : *scribit.*

ጭርዙት : 122. 1. *Adolescentia. Lud. ጭርዙት* : *quod et in codice nostro, 130. 9. exstat.*

ጭሰረ : || **ሞሰር** : 79. 6. *Serra. Lud. ሞሰርት* :

ጭሰባት : 95. 7. *Nuptæ, viris junctæ feminae. Apud Lud. ጭሰብ* : *masc. Matrimonio junctus; sed exemplum non affert.*

ጭፍሠ : 58. 3. *In jus vocavit aliquem, ad rationem reddendam compellavit. Lud. Causam suam defendit, apologia usus est.*

ፀመፀ : || **ፀመፀ** : **መደልፀ** : 126. 7. *Ponderibus falsis usus est. Lud. ፀመፀ* : *Inique egit, item injuria affecit.*

ሰፀፀ : **ፀፀፀ** : 36. 2. *Vid. notam in loc.*

ከልገስ : 38. 8. *Gr. ψωραλέος, Scabiosus, de ovibus. Vid. Lud. in voc. qui de fædo quodam morbo in hominibus interpretatur.*

አለፈ : || **ለአለፈ** : 59. *penult. In æternum. Lud. ለአለፈ :*

አርቢት : 11. 2. *Gr. ἀμφιτάποις. Prov. vii. 16. ἀμφίταπος autem de tapete utrinque villosus exponitur. Ludolfus አርቢት* : *Tapetem significare a Gregorio Habessino accepit, cujus auctoritatem hic locus confirmat.*

ደቢላ : 40. 12. *Loci sensus ovium aut caprarum nomen, aut simile quid poscere videtur. Nihil tamen invenio quod huc referri possit, nisi Arabicum دَبَل Asellus, et دَبَل quod Freytag, post alios, exponit, Sus, Asellus, Lupus, Vulpes, copiam sane præbens e qua quisque pro se nomen deligere possit.*

ገለደ : 11. 2. *Instravit lectum. Heb. גִּלְגַּל Pellis, cutis, corium. Chald. גִּלְגַּל Pellis, cortex, crusta, res ex humore concreta, et alii corpori adhærescens, et גִּלְגַּל Gelu, pruina. Arab. جَلَد Percussit in cute, excoriavit; item, Humi stravit, et جَلَد Pruinani experta fuit terra.*

ግሙራ : 81. 8, 14. In perpetuum, In æternum. *Apud Ludolfum in hac significatione non exstat nisi præfixo ለ : ለግሙራ :* In locis autem hic allegatis forsân reddi possit, Prorsus, Planè.

ገንዘብ : 38. 5. *Nihil est in textu Græco quod huic vocabulo respondeat, sed Amharice Peculium, quod cuique proprium est, significat. Heb. תְּשׁוּבָה Thesauri, et Chald. Talm. סְּבִיבָה Thesaurus absconditus.*

ገወገወ : || **አንገወ :** 101. 1. **ገንገገ :** 10. *antepenult. ex አንገወ :* (*Lud. አንገወ :*) Hinc inde oberravit, vagatus est. *Serius animadverti me አንገወ :* 101. 1. *transitivo sensu in versione Anglica reddidisse, vagari fecerunt.*

ጠንቀቀ : || **አጠንቀቀ :** 16. 5. **ዘአያጠንቀቀ :** **ጌምሳ :** **ዓም :** qui ætate non minor est quinquaginta annis. *Gr. οὐκ ἕλαττον ἔτων πενήκοντα. Lud. ጠንቀቀ :* Accurate sibi constat, exacte convenit numerus. *Sed in conj. II. apud Lud. non exstat.*

ጣዐወ : || **መጣዐዎን :** 103. 13. *Idololatræ. Lud. መጣዐዎን :*

ጸራስፎራ : 60. *ult. Oblatio. Cod. MS. ጸራስፎራ :* *quod emendavi : Lud. ጸርስፎራ :* *προσφορά. Peregrina vocabula diversis modis exarantur.*

ጸልኝ : (*s. ጸልኝ :* *prior enim litera in Cod. MS. in quarto ordine esse videtur.*) 90. 8. *Odium, inimicitia. Lud. ጸልኝ :*

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LES AVENTURES DE KAMRUP,
 Par Tahcin-uddin; traduites de l'Hindoustani par M. GARCIN DE
 TASSY, Professeur d'Hindoustani, &c. Paris. 8vo.

LIST OF WORKS IN THE PRESS.

Haji Khalifah's Bibliographical Dictionary; translated by Professor Gustav
 Flügel.

This valuable Arabic work, which formed the ground-work of d'Herbelot's "Bibliothèque
 Orientale," contains accounts of upwards of 13,000 Arabic, Persian, and Turkish works, arranged
 alphabetically.

Naima's Annals of the Turkish Empire; translated by Mr. C. Fraser. Vol. II.

The Divan of the Huzailis; translated by Professor Kosegarten.

This is a collection of ancient Arabic Poems similar to the Hamasa; the translation will be
 accompanied by the Arabic Text and scholia.

The Khatai Nameh; translated by Dr. Fleischer.

This curious Turkish work contains a description of China, with accounts of its government,
 laws, &c.

The Mirat-i-Ahmadi; translated by James Bird, Esq., M.R.A.S.

This is a valuable Political and Statistical history of Gujarat. It will be accompanied by an
 Historical Introduction, illustrating the constitution of Hindu society and the state of India,
 from the end of the tenth to the beginning of the thirteenth century.

The Book of Rewards and Punishments; translated from the Chinese, by Pro-
 fessor Stanislas Julien.

This is a collection of moral maxims illustrated by numerous interesting anecdotes.

The Chronicles of Rabbi Joseph; translated by the Rev. Dr. Bialloblotzky.

This Hebrew work gives an account of the Ottoman Power and its wars with the French. It is written in the style of the Old Testament, which, as far as practicable, has been preserved in the translation.

The Travels of Macarius, Patriarch of Antioch. Written by his Attendant Archdeacon, Paul of Aleppo: translated by F. C. Belfour, Esq. M. A., LL.D. Part VI.

This Arabic work, which is of great rarity, describes the Patriarch's journey through Syria, Anatolia, Rumelia, Walachia, Moldavia, and Russia, between the years 1653 and 1663 of the Christian Era.

The Chronicle of Abulfat'h Ibn Abulhasan Alsamari; translated by the Rev. T. Jarrett, M. A.

This rare Arabic work, of which only one perfect copy is known to be in Europe, is a History of the Samaritans from the creation to the middle of the fourteenth century.

The Tarikh-i-Afghan; translated by Professor Bernhard Dorn. Part II.

This is a Persian History of the Afghans, who claim to be descended from the Jews. It will be accompanied by an account of the Afghan tribes.

LIST OF TRANSLATIONS PREPARING FOR PUBLICATION.

Class 1st.—THEOLOGY, ETHICS, and METAPHYSICS.

The text of the Sankhya Karika; a compendious view of the Sankhya system of Philosophy, with a translation by Mr. Colebrooke, accompanied by the text and translation of the Sankhya Bhashya, a commentary on the Karika, by Gaurapada, and also with Notes and Illustrations derived chiefly from the Sankhya Pravachana, the Sankhya Chandrika, and the Sankhya Satwa Kaumudi. By Professor Wilson.

The Li ki, translated by Professor Stanislas Julien.

This ancient Chinese work, which is attributed to Confucius, was the original moral and ceremonial code of China, and is still the principal authority on those subjects in that empire.

The Vishnu Purana; translated by Professor Wilson.

This is one of the Puranas of the Vaishnava order. It is very full on the subject of the principal votaries of Vishnu; and contains a copious genealogy of Hindu kings, and the life of Krishna.

A Collation of the Syriac MSS. of the New Testament, both Nestorian and Jacobite, that are accessible in England, by the Rev. Professor Lee.

This collation will include the various readings of the Syriac MSS. of the New Testament in the British Museum, and the Libraries at Oxford, Cambridge, &c.

The Dabistan; translated by David Shea, Esq., M.R.A.S.

This curious work contains a copious and truly interesting account of the religious tenets and ceremonies of the ancient Persians, the Hindus and other religious sects of the East. The discovery of this work, says Sir William Jones, has cast "a gleam of light on the primeval history of Iran, and of the human race, of which I had long despaired, and which could hardly have dawned from any other quarter."—*Asiatic Researches*, Vol. II.

Class 2d.—HISTORY, GEOGRAPHY, and TRAVEL

The Annals of Elias, Metropolitan of Nisibis; translated by the Rev. Josiah Forshall, A.M.

This Syriac Chronicle contains chronological tables of the principal dynasties of the world, brief memoirs of the Patriarchs of the Nestorian church, and notices of the most remarkable events in the East, from the birth of our Saviour to the beginning of the thirteenth century.

Ibn Haukal's Geography; translated by Professor Hamaker.

This Arabic work was compiled in the 10th century by a celebrated Mohammedan Traveller, and is not the same as the Oriental Geography of Ibn Haukal that was translated by Sir William Ouseley.

The Travels of Evliya Efendi; translated by Mr. von Hammer, Part II.

This Turkish work contains an account of the Travels of Evliya Efendi in all parts of the Turkish Empire, Turkistan, &c. in the middle of the seventeenth century.

The Nishan-i-Haidari; translated by H. S. Reid, Esq.

This is a Persian History of the Mysore during the reigns of Haidar Ali Khan and his son Tipu from A.D. 1753 to 1798, written by Mir Husain Ali Khán who was in the service of Tipu Sultan.

The History of Raja Krishna Chandra, translated by Sir Graves C. Haughton, K.H., M.A., F.R.S., &c. &c.

This Bengali work includes an account of the Rise of the Raja's family, of the events that led to the fatal catastrophe of the Black Hole at Calcutta, and of the triumphant establishment of the English under Lord Clive in Bengal.

Royal Asiatic Society's House,
11, Grafton Street, Bond Street, London.
1834.

Ibn Khaldun's History of the Berbers; translated by the Rev. Professor Lee.

This is a most rare and valuable work, containing an account of the origin, progress, and decline of the dynasties which governed the northern coast of Africa.

Ibn Koteiba's History of the Arabians, translated by Dr. J. H. Moeller.

This celebrated work contains the History of the Arabians from the time of Ismael the son of Abraham to near the end of the third century of the Mohammedan, or the 9th of the Christian era.

Makrizi's Khitat, or History and Statistics of Egypt; translated by Abraham Salamé, Esq.

This Arabic work includes accounts of the conquest of Egypt by the Khaliphs, A.D. 640; and of the cities, rivers, ancient and modern inhabitants of Egypt, &c.

The Tuhfat al Kibar of Hajji Khalifah; translated by Mr. James Mitchell. Part II.

This Turkish History contains an account of the maritime wars of the Turks in the Mediterranean and Black Seas, and on the Danube, &c., principally in the time of the Crusades.

The Siyar ul Mutakherin of Mir Gholam Hussein Khan; translated by Lieut. Col. John Briggs. Vol. II.

This celebrated Persian work comprises the annals of Hindustan from the time of the Emperor Aurangzebe to the administration of Warren Hastings in Bengal.

The great Geographical Work of Idrisi; translated by the Rev. G. C. Renouard, B. D.

This Arabic work was written by Idris the son of Ustath, a geographer, King of Sicily, &c.

The Geographical History of the Tatars, translated by Colonel Miles.

This Geographical History of the Tatars contains much useful information. The account of Jengiz Khan and his family is particularly interesting.

Makrizi's History of Egypt, translated by M. Quatremère.

An interesting portion of Makrizi's works, commencing with the fall of the descendants Saladin.

Class 3d.—BELLES-LETTRES, BIOGRAPHY, and PHILOLOGY.

Haft Paiker, an historical Romance of Bahram Gur; translated by the Right Hon. Sir Gore Ouseley, Bart.

This Persian poem of Nazami of Ganjah, contains the romantic history of Behram, the Fifth of the Sassanian dynasty of Persian Kings.

Mihr-u-Mushteri; translated by the Right Hon. Sir Gore Ouseley, Bart.

This Persian Poem, of which an abridgment will be published, was composed by Muhammed Assar, and celebrates the friendship and adventures of Mihr and Mushteri, the sons of King Shapur and his grand Vizier.

A Mythological, Historical, and Bibliographical Dictionary, alphabetically arranged, of the Hindu Deities, Kings, Heroes, &c., extracted chiefly from the Puranas; with notices of the principal works in Sanscrit Literature. By Professor Wilson.

The Siddhanta Kaumudi, or Sanscrit Grammar of Bhattoji Dikshita; translated by Professor Wilson.

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